The Bible

of brother HP Mansfield

These photos were taken so as to preserve Brother Mansfield's Bible and to make his marginal notes available to interested students of The Word.

For additional copies please contact
Stephen Genusa steve@genusa.com or
John Pillion jjpillion@hotmail.com

Good advice. Pr. 39:4-

LOGOS, Box 220, SOUTH AUSTRALIA 5023

THE SPIRIT.

"The spirit of Yahweh came upon Gideon" Judg. 6:34.

A preincarnational ... took possession of him. God can extend His spirit for that purpose, or the ... dilation and study of the Spirit-Word might motivate one.

See also Balaam. Num. 24:2.

"The wise-hearted whom I have filled with the spirit of wisdom" Exod. 28:3. They were drawn towards His wisdom for they were "wise-hearted" - and Yahweh blessed their desire to extend their knowledge. They made an effort which He blessed and so by His mutual co-operation their natural talents were improved & increased & they were endowed with wisdom & power to accomplish His purpose. See also Bezaleel. Exod. 31:3.

EXTENSIONS OF GOD'S SPIRIT

"Spirit of God moved upon the face of the waters" Gen. 1:2 "... spirit ... moved, so as to produce results.

The Bible

of brother HP Mansfield

These photos were taken so as to preserve his Bible and to make his marginal notes available to interested students of The Word. For additional copies please contact Stephen Genusa (steve at genusa dot com) or John Pillion (jjpillion at hotmail dot com)

important features

The Holy Bible

Containing the Old and New Testaments
Translated out of the Original Tongues
and with the former Translations diligently
compared and revised by His Majesty's
special command

Appointed to be read in Churches

Cum Privilegio

Oxford
Printed at the University Press
London : Geoffrey Cumberlege
Oxford University Press, Amen House, E.C. 4
New York and Toronto

Brevier 16mo Clarendon Refs. W.M.
India Paper

FEW To

PRINTED IN GREAT BRITAIN

TO

G

first

it wa

settin

thick

men s

hardl

Majes

surmi

comfo

and Y

and tr

Bu

blesse

inestim

thereo

directe

Th

contin

it: nay

the tru

and fir

that Y

comfor

God, is

doth n

they ol

or go

farthes

such a

religiou

Word

a most

The

Your Ma

and per

with all

out of d

Sacred

foreign

more ex

did nev

work m

a manne

And

being br

England"

ot only

e wor

TO THE MOST HIGH AND MIGHTY PRINCE JAMES, BY THE GRACE OF GOD, KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, Etc., THE TRANSLATORS OF THE BIBLE WISH GRACE, MERCY, AND PEACE, THROUGH JESUS CHRIST OUR LORD.

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue*; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this

quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by selfconceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

THE NAMES AND ORDER OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENT, WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	Page.	Chaps.
Genesis	5	50
Exodus	76	40
Leviticus	136	27
Numbers	181	36
Deuteronomy	243	34
Joshua	295	24
Judges	331	21
Ruth	366	4
I. Samuel	371	31
II. Samuel	417	24
I. Kings	455	22
II. Kings	500	25
I. Chronicles	543	29
II. Chronicles	585	36
Ezra	634	10
Nehemiah	649	13
Esther	669	10
Job	680	42
Psalms	717	150
Proverbs	806	31
Ecclesiastes	836	12
Song of Solomon	847	8
Isaiah	852	66
Jeremiah	922	52
Lamentations	1002	5
Ezekiel	1008	48
Daniel	1080	12
Hosea	1102	14
Joel	1112	3
Amos	1115	9
Obadiah	1123	1
Jonah	1125	4
Micah	1127	7
Nahum	1133	3
Habakkuk	1135	3
Zephaniah	1138	3
Haggai	1141	2
Zechariah	1144	14
Malachi	1155	4

THE BOOKS OF THE NEW TESTAMENT.

	Page.	Chaps.
Matthew	3	28
Mark	48	16
Luke	77	24
John	125	21
The Acts	161	28
The Romans	208	16
I. Corinthians	226	16
II. Corinthians	243	13
Galatians	255	6
Ephesians	261	6
Philippians	267	4
Colossians	272	4
I. Thessalonians	276	5
II. Thessalonians	279	3
I. Timothy	281	6
II. Timothy	286	4
Titus	290	3
Philemon	292	1
To the Hebrews	293	13
Epistle of James	306	5
I. Peter	311	5
II. Peter	316	3
I. John	319	5
II. John	324	1
III. John	324	1
Jude	325	1
Revelation	326	22

AMMON. Top p. 1140.
ASHTAROTH - top p. 335.
AMALEK - Exod. 17; Num. 24:20
Asahel - David's nephew p. 420
Aaron - A shining light a. En- lightened (Rockyer)
ABISHAI 1 Sam 26:6
ABIGAIL - Opp 395
Abner p. 1140
Achish 412
AHIMAAZ Top 551
Asaph - 1 Chr. 15:17
Light-bringer - Dict. Script. Proper

ANOINTED. 1 Sam. 10:1. Vial. This was a narrow-necked adcock. First use - Jacob's pillar Gen. 28:18; 35:14. Cp the Vial with the horn of jar from which the oil would come in drops (Beacon). Priests Ex. 28:41. Prophets 1 Kings 19:16. and Kings 1 Sam. 10:1. were anointed, the latter being described as Yahweh's anointed 1 Sam. 16:6. 24:6. It consecrated the person or thing (Tabern.

A Talker - Dictionary of Proper Names

AMORITES. A tribe descended from Canaan Gen. 10:16, one of the seven whose lands were given to Israel Deut. 7:1 Cp Gen. 15:16. The name signifies "the high one" from whence the name is generally supposed to mean "highlanders" or mountaineers Num. 13:29; Deut. 1:7,20; Josh. 10:6 or "tall ones" Amos 2:9; Cp. Num. 13:33; Deut. 2:11.

The Amorites were so prominent that their name seems sometimes to be used for Canaanites in general Josh. 24:18. In the Tel-el-Amarna letters "Amurri" is the name for Palestine-Phoenicia.

In Abraham's day they dwelt W. of the Dead Sea, in Hazezon-tamar Gen. 14:7 which is Engedi 2 Chr. 20:2, and about Hebron Gen. 14:13. Two Amorite kingdoms were later located E. of the Jordan - those of Sihon and Og Deut. 3:4,9. The next collision with Amorites was with the anti-Gibeonite Amorite confederacy Josh. 10:1-43. They were also found in the northern confederacy defeated by Joshua Josh. 11:1-14. This was the last hostile stand by the Amorites. In the days of Samuel they were at peace with Israel 1 Sam. 7:14. Solomon levied on the remnant of the Amorites and of the other Canaanite nations a tribute of bond service 1 Kg 9:20-21. Subsequent notices are mere historical reminiscences.

The Akkadians called the Amorites "Amurru" and in the third millenium B.C. Syria-Palestine was called "the land of the Amorites." The First Dynasty of Babylon (1830-1550 B.C.) was Amorite, u its most illustrious King, Hammurabi the Great (1728-1686 BC) conquered the Amorite capital Mari (Tell Hariri) on the Middle Euphrates near present-day Abou Kemal. The dynasty of Babylon fell when the Hittites sacked Babylon 1550 B.C. Thousands of clay tablets from the archives of an Amorite King at Mari are now in the Louvre Museum in Paris as the result of the excavations of that ancient Amorite centre since 1933 by Andre Parrot. From the palace archives of Zimri-Lim, the last King of Mari, over 20,000 tablets were recovered, a large number representing diplomatic correspondence of this King with his own ambassadors and with the great Hammurabi himself. The Mari letters shed remarkable light on the customs recounted in the patriarchal narratives of Genesis. — Amended from Unger Dic

ANOINTING. Heb. MÂSHACH (Messiah) Gr. CHRIO (Christ) to rub. Persons and things set apart for sacred purposes were anointed with the oil of holy ointment Exod. 30:23-26; 29:27. This ceremony was used particularly for the installation of prophets 1 Kings 19:16 Kings 1 Sam. 16:12 and priests Ps. 133 into their respective offices. From Isa. 61:1 it appears that to so consecrate a person to such an office was considered as the emblem of divine endorsement of his position as well as indicating that the gifts and graces of the Holy Spirit would be with him to perform his office. Thus the prophet spoke through Inspiration; the King ruled by divine authority administering the divine law; the priest ministered by divine grace for he mediated effectively only as he was enlightened, influenced and guided by Yahweh through His spirit Word.

The verb MASHACH, to anoint, provides the base for MASHIACH, the anointed person. The title The Messiah is from HAMMASHIACH, the Anointed One, ho Christos in Greek.

Anointing with the special oil was indicative of the endorsement of Yahweh of the person or thing so anointed, setting forth the idea of Him outpouring His spirit to that end. The first example of anointing u that of Jacob pouring oil upon the pillar set upat Bethel Gen. 28:18.

Other objects included the unleavened wafers offered at the consecration of the priests indicative of the Bread of Life John. 6:33-35. The Altar Exod. 29:36 - Heb. 13:10. The tabernacle etc Exod. 30:26 - Heb. 8:2. The Laver Exod. 40:11 - Eph. 5:26.

All of this is summed up in the Messiah himself Dan. 9:24.

The reverence attached to the act of anointing is indicated by David's refusal to touch harm Saul when it was in his power to rid himself of his bitter enemy. 1 Sam. 24:4-6,10 1 Sam. 26:8-11,16,23. 2 Sam. 1:14,16.

Saints are anointed a so consecrated by the Truth they receive 1 Jhn. 2:27. 1 Jhn. 2:20.

ANGER. A Divine characteristic Exod. 4:14 Mk 3:5. To be guarded against Eph. 4:26; Tit. 1:7. Heb 'APH - nostrils - from rapid breathing in passion. God's anger is represented as being • Kindled. • waxed hot. Ex 32:22; Deut 9:19 etc. • fierce Num. 25:4; 32:10,13; Deut. 13:17. • Being provoked. Deut 4:25; 9:18 etc.

Causes of Yahweh's anger: • Stubbornness Ex. 4:14. • Idolatry Ex 32:19-22; Num. 25:3 • Murmuring Num. 11:1,10. • Unreasonable lust Num. 11:33-34. • Pride Num. 12:9 • Disobedience Num. 22:22. • Rebellion Num. 32:10-13. • Backsliding Deut. 6:15 7:4; 11:16-17 etc. • Sin. Josh. 7:1; 23:16; 2 Kg 13:1-2 etc. • Hypocrisy. Job. 42:7. • Wickedness. Ps. 7:11. • Unrighteous works of men Jer 32:32 10 times: Ex. 22:24; 32:10,11,22. Deut. 9:19. 31:29; 32:21; Things Yahweh hates. 6:39; 10:7 N. 6:1; 38:1.

• Seven things hated of Yahweh. Prov. 6:16-19. • A froward mouth, pride, arrogancy, the evil way Prov. 8:13 • Four evil generations. Prov 30:11-14. • Robbery for burnt offering Isa. 61:8 Cp Amos 5:21. • Rebellion Jer. 4:18 • Idolatry. Jer. 44:3-4. • Harbouring evil, false oaths. Zech 8:17. • False worship Hos. 9:15; Rev. 2:6,15. • Divorce Mal. 2:16

ACCHO — Jud. 1:31. Only place mentioned in O.T. A few miles north of Carmel, on the north side of a broad bay it was an important stronghold in the ancient world from the times of Egypt to Syria. It was the scene of bitter fighting between the Crusaders & Saracens. At one time it was taken at the expense of 100,000 Crusaders, but occupied by them for 100 years. It was the last so-called Christian stronghold in Palestine in 1291 A.D. Since then it suffered many sieges by Egyptians, French, English & Turks. Napoleon's M.E campaign failed at this point, & the army defeated & devastated by disease had to retreat. It is named Ptolemais in N.T Acts 21:7 and an Ecclesia was established there. It is now known as Acre in Israel.

ANGER — 4 reasons for Yahweh anger waxing hot.

1. Oppression of widows, orphans & strangers Exod. 22:21-24.
2. Stubbornness & idolatry. Exod. 32:8-4; Deut 9:19-22; Jud 2:11-17; 3:7-8; 10:6-18.
3. Forsaking & forgetting Him Jud. 2:12; 3:7.
4. Sin Ps. 6:1; 38:1-5.

AGE — to be respected Lev. 19:3,32; 20:9

ARK — Wanderings. See p. 381

AGE
"St
"fi
AN
Sun.

Agonize to enter Kingdom Luke 13:24 Diligence Heb. 4:11 Labor Col. 1:29 prayer Col. 4:12. Demands temperance 1 Cor. 9:25 Public striving 1 Tim 6:12 2 Tim 4:7. Co-operate together for Rom 15:30. Against Heb. 12:4.

a New Old Testament
Hebrew Students Manual (on the Psalms) c
Animals of Bible Lands f.
The Treasury of Scripture Knowledge g
The Concordant Version h

Unger i
New International Version j
The Interlinear Hebrew Greek English k

BRITISH ISRAELISM

- The throne of David is related to Judah of the 12 tribes that were delivered from Egypt, that "one nation" 2 Sam 7:23-24.
- It was implied in the David covenant that the nation + throne would be disrupted but restored. 2 Sam. 7:10.
- David understood that his throne would be temporarily thrown down because of sin 1 Kings 2:4.
- Solomon and all Israel understood this likewise 1 Kg 9:3-9.
- the restoration of the throne depended upon the coming of Shiloh Gen. 49:8-12; Ezek. 21:25-27; Hos. 3:4-5; Luke 1:31-33. Acts 15:13-18. (Note the restoration is "after His).
- The re-establishment awaits the appearance of Messiah Isa. 9:6-7; 16:5; Luke 1:32-33.
- It will be re-established through the line of Judah Gen. 49:10; Amos 9:11-12; Zech. 2:12. of which tribe came David + Christ.
- All Israel is to become one nation again in the Promised Land. 2 Sam. 7:10-16, 24-29, Ezek. 37:18-28; Hos. 1:11; 3:4-5;
- Restoration of Davidic throne is to be after the return of Christ. Hos. 3:4-5; Acts 15:13-18; Amos. 9:11-15; Isa. 9:6-7; 16:5 Luke 1:32-33;
- Jerusalem is to be the city of rule Isa. 2:1-4; 24:23; 44:26; Isa. 52:9-10; 60:10; 62:6-7; 65:17-21; 66:20; Jer. 3:17; Ezek. 48; Joel 3:16-20; Mic. 4:1-4; Zech. 12:2-11; 13:1) Zech 14:1-21.
- The Promises clearly define the borders of the land promised Gen. 13:14-17; 15:18-21; 17:8; 26:3-4; 28:14; 35:12; Ezek. 48.
- Judah + Jerusalem are used in conjunction in the prophets some 82 times, whereas the term Israel + Jerusalem not once. Judah Israel + Jerusalem are referred to once Zech. 1:19 referring to the scattering + restoration of all the tribes to Jerusalem their future capital.
- It is to the original promised land that all 12 tribes are to be restored to be established as an eternal Kingdom under Messiah. Deut. 30:1-10; Isa. 11:10-16; 60:8-22; 66:19-21; Jer. 3:17-18; 16:14-21; 23:3-8; 30:1-24; 31:18-40; 32:37-44; 33:6-26; 50:17-20; Ezek. 11:17-21; 20:33-44; 28:25-26; 34:11-31; 36:1-38; 37:1-28.
- David's throne will be restored to Judah Gen. 49:10; Amos 9:11-12; Acts 15:13-18 at the regathering of Israel + 2nd coming Isa. 9:6-7; 16:5; Luke 1:32-33.
- The gathering of both houses to take place Jer. 31:1-14 & 30:3-11 New covenant made with both Jer. 31:27-34. 31:7. 12 Apostles rule over 12 tribes Mt. 19:28; Luke 22:28-30
- Israel gathered to Jerusalem Jer. 32:36-44. 33:7-26. Israel to be gathered back to the land promised Jacob Ezek. 28:25-26; 34:11-17. The captivity of Jacob = the whole house of Israel. Ezek. 39:25-29. Christ in Temple will dwell in midst Israel. 43:7; 45:6 & 48 including Judah + Benjamin. 48:22-23; Zech. 2:12. Will choose Jerusalem. Zech. 2:11-13; 8:3-8; Skirt of a Jew 8:23; Judah + Joseph restored as though not cast off 10:3, 6-7, 12. 12:1-14:21.
- "All Israel" returned under Zerubbabel + Joshua. See Note at Introduction Ezra
- Judah = the land of Israel. Mk. 2:20, 21; 8:10 Acts 2:22; 3:12
- Lost sheep Matt. 10:6; 15:24.

BEN HADAD 1 Kings 15:18 : Confirmation of the Geneology of Ben-Hadad - Son of the god Hadad or Ben-Hadad I was found at the discovery of the inscribed stele of Ben-Hadad I. in North Syria in 1940. W.F. Albright's rendering of it is identical with that of 1 Kg 15:18.

By the time Ben Hadad entered into the succession of Syrian Kings Syria had become the strongest state in this region of W. Asia + was ready to seize any opportunity to increase its territories. The strength of Syria is indicated by the appeal of Asa for help against Baasha of Israel. 1 Kg 15:18-21.

Whereas formerly it was believed that Ben-Hadad I was succeeded by Ben Hadad II after a short reign, the inscription referred to above would identify them as one and would indicate a long and vigorous reign. In that case 1 Kings 20:24 would identify the "father" with an earlier Syrian ruler.

With the help of Yahweh + his own outstanding strategy Ahab defeated Ben-Hadad I as recorded in 1 Kg 20:1-21 And again the following year at Aphek 1 Kings 20:22-34.

The next year, however the appearance + threat of Shalmanezer III of Assyria compelled Ben-Hadad and Ahab to align themselves in a coalition to oppose him. This is unrecorded in scripture but is recorded on the Monolith Inscription in the British Museum. Both kings are mentioned. Ahab supplied 2000 chariots + 10000 infantry, and Ben Hadad 20,000 infantry + 1200 chariots. The battle was fought at Karkar north of Hamath in the Orontes Valley. Shalmaneser's invasion was not very successful in spite of his extravagant boasts. In BC 848 Shalmaneser again attacked + was met by a coalition of "twelve kings of the seaboard" headed by Adadidri (Ben-Hadad). Ben Hadad I's long + energetic reign came to an end about B.C. 843 + By B.C. 841 Hazael, an influential official, had succeeded to the throne.

BEN HADAD II succeeded Hazael (841-801). Israel began to regain its fortunes against him. However, in the north, he manifested strength as indicated on the stele of Zakir King of Hamath discovered in 1903 at modern Afis SW of Aleppo by H. Pognon. There on "Bar Hadad, son of Hazael King of Aram" is represented as leading a coalition against "Zakir King of Hamath + Lu'ash". Two powerful independent states, Hamath + Lu'ash presented a serious threat to Syria, already weakened by his losses to Israel. Ben-Hadad + Hacked but was defeated. His weakness contributed to the strength of Jeroboam II. See Unger.

...MON. Top p. 1140. A...
...N-TAROTH - Top p. 335.
...ALEK - Exod. 17; Num...
...ahel - David's nephew...
...on - A shining Light ...
...lightened (Rockyer)
...Light-bringer - Died: So...
...Names...

...MAGEDDON — Seque...

...ks gathered to Christ...

...Sinai Deut. 33:2. Ps. 68:17...
...ch. 9:14
...Sinai

...KE — "One sent forth." Applica...
...ks Luke 6:48. 9:10. Part of the...
...ping" with the Lord during his...
...ministrioned direct + added to the...
...(Ps 116). Ultimately number to be redu...
...nder reference. - Barnabas Acts 14:...
...Unnamed 2 Cor. 8:23 (Gk: γνησιος). Apos...
...postles - Gr pseudo-Apostles 2 Cor. 11:...
...: Mission Acts 1:25. Rom. 1:5. 1 Cor...

...is used relatively to ...
...in a general sense, and no...
...ical - Rom. 4:16. Rom. 10:12...

...GKS. —

Ps. 78:49.

...(Gr. AGONIZOMAI) = AG-O-NIO'-ZOM...
...Luke 13:24. 1 Cor. 9:25. Col. 1:29. "Laboring ...
...Jhn 18:36. 1 Tim 6:12. 2 Tim 4:7.
...IZOMAI - Striving against Acts Heb. 12:4
...IZOMAI - Striving together Rom. 15:30
...e to enter Kingdom Luke 13:24 but not ...
...emperance 1 Cor. 9:25 Agony in labor Col. 1:29 ...
...triving 1 Tim 6:12. 2 Tim 4:7. Co-opera...
...15:30 Against Heb. 12:4.

AMMON. Top p.1140. ABISHAI 1 Sam 26:6 ANOINTED. 1 Sam. 10:1. Vial. This was a narrow-necked adcock. First
ASHTAROTH - Top. p.335. ABIGAIL - Opp 395 use - Jacob's
AMALEK - Exod. 17; Num. 24:20 Abner p.1140 Pillar Gen. 28:18;
Asahel - David's nephew p.420 Achish 412 35:14. Cp the Vial
Aaron - A Shining Light &. En- Ahimaaz Top 881 with the horn of
lightened (Rocky-er) Asaph. 1 Chronicles
Light-bringer - Dict. Scrip. Proper Names.

jar from which the oil would come in drops (Beacon). Priests Ex. 28:41. Prophets 1 Kings 19:16. and Kings 1 Sam. 10:1. were anointed, the latter being described as Yahweh's anointed 1 Sam. 16:6. 24:6. It consecrated the person or thing (Tabern.

would indicate
at case 1 Kings 20:
ith an earlier Syrian

an outstanding strategy
recorded in 1 Kg 20:1;
at Aphek 1 Kings 20:

appearance a threat
e compelled Ben-Hadad
s in a coalition to
d in Scripture but it
scription in the
ore mentioned. Ahab
00 infantry, and Ben
chariots. The battle
of Hamath in the
r's inversion was not
extravagant boast.
an attacked • was met
ings of the seaboard"
-Hadad). Ben Hadad II's
c to an end about
ael, an influential
the throne.
d Hazael (841-801).
egan to regain its
er, in the north, he
icated on the stele
discovered in 1903
po by H. Pognon. There-
el King of Aram" is
coalition against
Hamath": True power-
moth-Hamath, present-
, already weakened
-headed attacked but
ers contributed to the
See Unger.

ARMAGEDDON = Sequence of events →

aints gathered to Christ. 1 Pet. 4:17. Ps. 50:5. 2 Thess. 2:1.

Sinai Deut. 33:2. Ps. 68:17-18. Hab. 3:2. Jude 14. Rev. 9:14.

Sinai

STLE = "One sent forth." Applied to the Lord. Heb 3:1, the
ciples. Luke 6:13. 9:10. Part of the qualifications of such were
anying" with the Lord during his earthly ministry Acts 1:22.
ommissioned direct = added to their number 1 Cor 9:1 15:8.
r. 5:16). Ultimately number to be reduced to 12 Rev. 21:14 Matt 19:28.
d wider reference - Barnabas Acts 14:4,14 Andronicus, Junias.
7. Unnamed 2 Cor. 8:23 (R.V. marg). Epaphroditus Phil 2:25 (R.V. marg).
= apostles - Gr pseudo-Apostles 2 Cor. 11:5
LE = Mission Acts 1:25. Rom. 1:5. 1 Cor. 9:2. Gal. 2:8

= is used relatively to express Jew and
e in a general sense, and not necessarily every
tual - Rom. 4:16. Rom. 10:12.

ES.

Ps. 78:49.

E = (Gr. AGONIZOMAI) = AG-O-NIO'-ZOMAHEE. Rendered
Luke 13:24. 1 Cor. 9:25. Col. 1:29. "Laboring fervently" Col. 4:12.
Jhn 18:36. 1 Tim 6:12. 2 Tim 4:7.
NIZOMAI - Striving against Acts Heb. 12:4
olizomai - Striving together Rom. 15:30
gonize to enter Kingdom Luke 13:24 but not for world Jhn 18:36
Demands temperance 1 Cor. 9:25 Phil 3:14 labor Col. 1:29 prayer Col. 4:12.
Public striving 1 Tim 6:12 2 Tim 4:7. Co-operate together
for Rom 15:30 Against Heb 12:4.

AION = From "aei" - "To live, pass or spend time."
"ON" - The particle of that verb of existence which ex-
presses the highest mode of being. Aion is not time
long or short, bounded or endless. It is used in the in-
definite sense of life, existence or state of being.
Thus the end which contains the period of each exist-
ence is called its Aion. The Aion of man is 70 years. The
Aion of Deity is from everlasting to everlasting. It is there-
fore a course of time "aei" circling around being "on"
the circling depending upon the nature of the thing
circled. Hence Deity being the centre of life, the
circling of time can never cease in relation to Him
But priesthood and man being essentially terminable
the circling of time around them cannot always
continue

Abigail - David's sister. 442.
Abishai - David's cousin 1 Sam. 26:6.
Aaron - bottom p. 84.

ALTARS. = Instructions. Deut. 27:5. Exod. 20:
Contrast. Isa. 65:3. Made holy. Exod. 29:37. Contrast
Mat. 23:18.
Eden. Gen. 3:24. 4:4
Noah's Altar of Peace Gen. 8:20.
Abram's Altar at Shechem. Gen. 12:7.
Abram's Altar between Bethel and Ai Gen. 12:8.
Abram's Altar at Hebron Gen 13:18.
Abraham at Mt Moriah Gen. 22.
At the Well of the Covenant. Gen. 21:33.
Isaac at the Well of the Covenant Gen. 26:20-25.
El-Elohe-Israel Gen. 33:20.
Jacob's Altar at Bethel Gen. 35:6-7 cf Jud. 21:4.
Yahweh-Nissi Exod. 17:8-16.
Moses Altar Exod. 24:5.
Tabernacle Altar Exod. 27. Exod 29:36-37.
Balaam's Altars. Num. 23.
Altar of Ebal Josh. 8:30 Deut. 27:4-5.
Altar of Witness Josh. 22:34
Yahweh Shalom Judges 6:24.
Altar of Mourning 1 Sam. 6:14-15.
Samuel's Altar at Ramathaim-Zophim 1 Sam. 7:17
Elijah's Altar of 12 Stones 1 Kings 18:30-31.
David on Mt. Moriah 1 Chron. 21:18.

ABBREVIATIONS = Marshall a Theological Wordbook of O.T. b.

The English • Hebrew Bible Students Concordance. Aaron Ark. a.
The International Critical Commentary. b Numerics - L
Romance of the Hebrew Language - W. H. Saulez c
A New Old Testament d Archaeology of O.T. - M.
Hebrew Students Manuel (on the Psalms) e K. Unger e
Animals of Bible Lands f. New International Version j
The Treasury of Scripture Knowledge g The Interlinear Hebrew Greek
The Concordant Version h English k

Bible Marking Jer. 23:18

Beth-Aven - House of Vanity. In the mountains B of Bethlehem Benjamin Josh 7:2; 18:12; 1 Sam. 13:5 east of Bethel Josh. 7:2 between it & Michmash 1 Sam. 13:5. The place mentioned in Hos. 4:15 is not the same, but as Amos 4:4; 5:5 clearly show, a name which Hosea adopted from Amos's for Bethel to show that it had become the house of Idols through INDEX TO NOTES the setting up of the golden calves there 1 Kg 12:29.

BETHEL. See Jud. 1:22
BAAL See Jud 2:11 Bottom p. 322 of 313
BENAIAH. See 1 Chr. 11:22.

B

BLUE. Num. 15:38. Deut 22:12. See bottom Right
BETHEL: See Note Jud. 1:22.
BAAL - Bottom p. 327.
BENAIAH 1 Ch. 11:22

BRITISH ISRAELISM — The tribes "lost" spiritually not literally. Mat. 10:6. 15:24. See opp. "A". "All Israel" 2 Chr. 12:1 described as Judah 2 Chr. 12:5-6

THE BODY

THE HEART Heb. LĒB. Gr. KARDIA. — Fig. The innermost centre of the natural condition of man, the life-power of the body. Gen. 18:5. Acts 14:17. • The rational-thinking part of man. When he determines upon anything, it is described as "presuming in his heart to do so." Esth 7:5. A strongly-determined person is said to "stand steadfast in his heart" 1 Cor. 7:37. What is done gladly, willingly, & of a set purpose, is done "from the heart" Rom. 6:17. • It is expressive of feelings generated by intellect. Thus it is the seat of love Jam. 1:5 and hatred Lev. 19:17. • To the Hebrews it was expressive of thought. The heart is described as knowing Deut. 29:4. Prov. 14:10. understanding Prov. 8:5. 10:8. 18. Acts 15:9, deliberates. Neh. 5:7 mg., reflects Luke 2:19, weighs up Prov. 16:9. • The heart is the centre of feeling & affection. — Joy Isa 12:14, Pain Prov. 15:13. Pain 11:6. Envy Prov. 23:17 Strife Jam. 3:14. Depression Prov. 15:13, Frustration Lam. 2:26. Terror Deut. 28:28, Ps. 143:4. Note the expression: "He that have performed the thoughts of his heart" Jer. 23:20. • The heart is the centre of moral life, the hidden spring of open manifestation. It can be humbled, strengthened, or lifted up in pride Ps. 78:36, Ezek. 28:2. It can be darkened Rom. 1:21, hardened so as not to understand Isa 6:10. 63:17; 2 Cor. 3:15. It is expressive of the intermediation 1 Pet. 3:4. the origin of all that is good and evil in thought word and deed Mt. 7:21; Mth. 12:34. Mk. 4:15. Rom. 10:6. Thus it is the hidden place of good or evil treasure Luke 6:45. the place where God's law can be inscribed Rom. 2:15. Isa. 51:7. and the Truth concealed Mic. 6:12. 1 Thes. 2:19-21. Mth. 13:19. Lk. 8:15. Christ can dwell in the heart Eph. 3:17. bringing peace to it Col. 3:15. and enabling therein the love of God Rom. 5:5 rejoicing in heart before Him Eph. 5:19. • The heart is therefore a figure of the innermost thought and feelings of an individual, such as might be hidden by the camouflage of convention or department. Thus it is expressive of the real man. When it ceases to beat he ceases to be.

THE KIDNEYS Heb. KILYAHOTH — fem. of KILIY - "prepared" An essential organ of the body offered in sacrifice Lev. 3:4. The kidneys are vital parts of the body which separate & help to expel poisons from it. When healthy possesses our reins in a figurative sense we have a spiritually healthy state Ps. 139:13. The reins are considered as the seat of desire, feeling, impulse, affection, and moral sentiments — doubtless because of their sensitiveness. • When a man is suffering most deeply within him, he is "pricked in his reins" Ps. 73:21. • When fretting affliction overcomes him, they are cloven asunder Job. 16:13. Lam. 3:13. • When he rejoices, they exult Prov. 23:16. • When filled with forebodings or warnings, they instruct him Ps. 16:7. • When he is overcome with desire, they consume him Job. 19:27. • God tries the reins Ps. 7:9. 26:2. Jer. 11:20. 17:10. 20:12. Rev. 2:23. • He is far from the reins of the ungodly Jer. 12:2. • But he possesses the reins of the righteous Ps. 139:13.

TOWER OF BABEL — The most conspicuous feature of a Bab sanctuary was its ZIKKurat — a huge pyramidal tower rising, often in 7 terraces, from the centre of the temple area, & crowned with a shrine at the top (Herod. I. 181). These structures appear to have embodied a half-cosmical, half-religious symbolism: the 7 storeys represented the 7 planetary deities as mediators between heaven and earth; the ascent of the tower was a meritorious approach to the gods; and the summit was regarded as the entrance to heaven.

The name Babel to Babylonians = House of God, but to the Hebrews = Confusion.

"The most famous of these edifices were those of E-sagil, the temple of Marduk in Babylon, and of E-zida, the temple of Nebo at Borsippa on the opposite bank of the river. The former bore the (Sumerian) name E-temen-an-ki (The house of the foundations of heaven and earth). It was restored by Nabo-polassar, who says that before him it had become "dilapidated and ruined," and that he was commanded by Marduk to "lay its foundations firm in the breast of the underworld, and make its top equal to heaven. The same expression occurs in an inscription of Nebuchadnezzar..... The ZIKKurat of E-zida was called E-ur-imin-an-ki (house of the seven stages of heaven and earth); its restorer Nebuchadnezzar tells us in an inscription found at its four corners, that it had been built by a former King, and raised to a height of 42 cubits; its top, however, had not been set up, and it had fallen into distrepair. The temple of Borsippa is entombed in Birs Nimrud — a huge mound still rising 153 ft above the plain — which local (and Jewish) tradition identifies with the tower of Gen. 11.

C. H. Livingston — "Beacon" — "These (ziggurats) were huge, artificial mounds made of brick, some rising to as much as 300 ft. above the surrounding plain. Placed in the centre of cities, they were topped by a temple to a pagan deity, and, in ancient inscriptions, are actually described as 'reaching to heaven.'"

"The oldest extant ziggurat is that at modern Uruk, Biblical Erech, modern Warka" (Unger.) "Both Assyrian & Babylonian Kings greatly prided themselves upon the height of their temples & boasted of having their tops as high as heaven." (Unger).

P. PASS See bottom. OT 256

BLUE — • Blue is seen in the circumstances of 2 Sam. 21:4. • It was the first color seen in the veil emphasising that the Lord's glory is divine Jhn. 1:14. • The ribband of blue ensured that the true Israelite's walk was bounded by the consciousness of Yahweh's requirements Num. 15:38. • See the hypocrisy of the Pharisees who enlarged the borders of their garments. Mat. 23:5. • Cont. the hem of his garments. Mth. 9:20; 14:36. • Believers should bear in mind their heavenly calling Jhn 3:1; Heb. 3:1; Rev. 2:12. • In the veil blue & scarlet (see) were clashing colours - the former of heaven, the latter of earth (see scarlet) but purple became the blending colour. The blue of heaven thus blended with the scarlet of the earth.

BIRTHDAYS. — Moses 120 "this day" Deut. 31:2. Caleb 85 Josh. 14:10.

BLOOD — • Symbol of life Lev. 17:11. • Placed on Altar for Atonement Lev. 17:11; Heb. 9:22. • Poured out on earth & covered with dust if animal slain he sustain flesh Lev. 17:13. • At consecration of priests Altar sanctified by blood on horns and at base Lev. 8:15. • Blood of Ram on each side of Altar Lev. 8:19. • Blood of Ram of consecration on Aaron's sons ears, thumbs, toes. Lev. 8:23, 30. • Blood Aaron's sin offering on horns & at base Altar Lev. 9:9. • Blood Aaron's burnt offering on all sides of Altar Lev. 9:12. • Blood of people's Peace Offering upon all sides of Altar Lev. 9:18.

CHEMOSH — Subduer - Young. Nat... ed with horribly cruel r... ...ger of chemosh is said in the mas... ...ent's subjugation of Moab Cp Jud. 11... ...ilt an altar to be set up for Chemo... ...as not destroyed until Josiah's purge... ...11. So infatuated were the Moabites ... ...ounced as his children Num. 21:29. or ...emosh.

Covenant + Commandme...

Deut. 4:13. Ps. 105:8. Deut...

NOAHIC: The Everlasting ... the Olam. The word Berith ... and implies the provision ... Heb. 9:15-17. Three words are ... covenant: • NATHAN - make: ... 12 expressive of Divine grace • ... cause to stand up Gen. 9:9, ... something that God has both ... (Genesis) 6 raised up when fall... ...omnipotence. • ZAKAR - rem... ...mark so as to remember an... ...of His reliability; His unchan... ...all provocations Mal. 3:6; E...

ABRAHAMIC: Similar principles w... ...erations Gen. 9:12. 17:9, everlasting... ...11,19. • Passed on to Israel. 1 Chr. ... ...firmed with an oath Heb. 6:10-20... ...offering Luke 1:68-75, Rom. 15:8-...

DAVIDIC An everlasting covenan...

ISRAEL • Broke the everlasting Cov... ...through the preaching of the Gospel ... ...thereby Jer. 31:31-34; Ezek. 37:26.

"Cut off from his people" — Excom... ...unio - the act of dividing a sacrifice ... ...pieces. See Note Exod. 21:23,30.

CORIANDER. Ex. 16:31; Num. 11:6-9...

...is crowd by pressing together." The ... ...ous plant with leaves like parsley. It ... ...is distinct from the true carrot in the ... ...rounded and gray and the size of a p... ...though pleasant aroma. The Arabs fr... ...of the Egyptians and Indians who add ... ...Egypt & Palestine, & can be found in ... ...mixed with Coriander a confectionery ... ...biscakes & sweetmeats. Seeds planted ... ...of the annual stem to a height of 2ft ... ...is pinkish, & the leaves are finely cu... ...table oil which provides the flavouring. ... ...hand, the plant was used as early a... ...medicinal purposes. This fact is substanti... ...the papyrus of Ebers & in the writings ...

Controversy: Principles of ... No Compromise Jer...

CHEMOSH = subduer - Young. National deity of Moab - honoured with horribly cruel rites like those of Molech. The anger of Chemosh is said in the Moabite stone to be the reason for Israel's subjugation of Moab Cp Jud. 11:24. Unfortunately Solomon permitted an altar to be set up for Chemosh, 1 Kg 11:7. This abomination was not destroyed until Josiah's purge almost 300 yrs later 2 Kings 23:13. So infatuated were the Moabites with Chemosh that they were described as his children Num. 21:29. or worshippers par excellence of Chemosh.

= Covenant = Commandments interchangeable

Deut. 4:13. Ps. 105:8. Deut. 29:1.

NOAHIC: The Everlasting Covenant: Covenant of the Olam. The word Berith is from a root "to cut" and implies the provision of a covenant victim Heb. 9:15-17. Three words are used in describing the covenant • NATHAN - make: appoint or give Gen. 9:12 expressive of Divine grace • QUWM - establish, to cause to stand up Gen. 9:9, 11, 17. In ~~Hophal~~ Hiphil something that God has both caused to stand and ~~Gen. 9:6~~ raised up when fallen. Expressive of His omnipotence. • ZAKAR - remember. Gen. 9:15-16 To mark so as to remember and never forget. Expressive of His reliability; His unchangeableness in spite of all provocations Gen. 8:21; Ezek 16:21-22.

ABRAHAMIC: Similar principles were expressed. Perpetual generations Gen. 9:12; 17:9, everlasting covenant Gen. 9:16; 17:7,8, 13, 19. • Passed on to Israel. 1 Chr. 16:16-17; Ps. 105:8-10 • Confirmed with an oath Heb. 6:10-20. • Confirmed by Christ's offering Luke 1:68-75; Rom. 15:8-9.

DAVIDIC An everlasting covenant 2 Sam. 23:5 Isa. 55:3.

ISRAEL • Broke the everlasting Covenant Isa. 24:5 • Restored through the preaching of the Gospel Isa. 61:8 • Israel restored thereby Jer. 32:40; Ezek. 37:26

"Cut off from his people" - Excommunicated. KÂRATH = To divide - the act of dividing a sacrifice and passing between the pieces. See Note Exod. 21:23,30.

CORIANDER Ex. 16:31; Num. 11:6-9 Heb. "GAD" from GÂDAD to crowd by pressing together. "The coriander is an umbelliferous plant with leaves like parsley. It is part of the carrot family, but is distinct from the true carrot in that its seeds or fruits are rounded and gray and the size of a peppercorn. They have a sharp though pleasant aroma. The Arabs find it a wholesome spice, as do the Egyptians and Indians who add it to their meat. It grows wild in Egypt • Palestine, & can be found in China. Bread with a taste of it flavored with Coriander & confectioners in Europe add it to their baked cakes & sweetmeats. Seeds planted in March or early Spring send up the annual stem to a height of 24 inches. The flowers are white or pinkish, & the leaves are finely cut. The seeds contain a valuable oil which provides the flavouring. Common & available in the Holy land, the plant was used as early as 1550 BC for culinary and medicinal purposes. This fact is substantiated by records found in the papyrus of Ebers & in the writings of Cato & Pliny.

Controversy: Principles of
No Compromise Jer. 15:19.

- CUT OFF FROM ISRAEL - The expression seems to imply excommunication rather than death. See note on the Law of compensations p 106. Exod. 21:23,30.
- CEDAR - Top 568

CIVILIAN RESPONSIBILITIES. - All limited by Acts 5:29.

Pay taxation - Matt. 17:24-27. Matt. 22:15-22. Rom. 8:6.

Obey Authorities Rom. 13:1-7. 1 Pet. 2:13-16. Tit. 3:1.

Honor the King 1 Pet. 2:17.

CREATION: PURPOSE of: • For His glory Num. 14:21. • To be inhabited Isa. 45:18 • To afford Him pleasure Rev 4:11 • Man created for that purpose Gen. 1:26 • Sin marred the creation Gen. 3:19 • The purpose effected by War - conquest 1 Cor. 15:19-28

CEDAR. See 1 Kg 5:6 Top. 568

CHRONOLOGY

From Creation to the Flood top p. 10.
Chronology of the Flood top p. 13.
Chronology to Terah p. 17.
Chronology of Genesis to Exodus opp. p. 17.
From Exodus to Sinai (Book Exodus) opp. p. 137.
Chronology of Leviticus - See Introduction opp. p. 136.
Chronology of Numbers - See Introduction opp. p. 180.

CARMEL - See bottom p. 323.

CALEB - See Notes Num. 32:12, p. 204, top & opp. p. 236.

CHINA - See Note Isa. 49:12.

CHALDEANS Kasdoyah - Wanderers. Ancient Chaldea (Khasdeem) was located in southern Babylonia in the area of Sumer. The Chaldeans were a warlike, aggressive people, apparently of Semitic origin from the mountains of Kurdistan. "Apparently they were Haldians (or Khaldians), the inhabitants of Urartu, i.e. Ararat or Armenia, who settled in southern Babylonia. In 731 B.C. Ukinzer, a Chaldean, made himself King of Babylon. He was deposed by Tiglath-pileser III in 728 who seized the throne of Babylon & ruled under the name of Pul. Pul was followed on the Assyrian throne by Shalmaneser IV (726-722 B.C.). He was succeeded in turn by Merodach-Baladan, a Chaldean ~~Isa. 39:1~~. He was conquered by Sargon but continued as King until 709 when Sargon reigned on Babylonia as well as Assyria. At the time of Hezekiah Merodach-Baladan, son of Baladan ruled in Babylon Isa. 39:1. It was not until about 625 B.C. that Chaldean power asserted itself over Assyria. Nabopolasser at that time rebelled against Assyria & established the new Babylonian empire.

The Chaldeans were an aristocratic caste in Babylon. Their proficiency in the science of astronomy, & their skilful practise of astrology established them as a special caste of astrologers. In this sense the word is used in the book of Daniel (2:2, 10; 4:7 etc.) the explanation of this specialised name is easily understood. Babylon, their capital, was the centre of intellectual life in all Western Asia. This intellectual activity was especially employed in the study of the stars, both scientific and as a means of divination. Babylon became famous as the centre of magicians, sorcerers, diviners and so forth. As scientists, the Chaldeans established the exact science of astronomy. For over a period of 360 years they kept meticulous astronomical records. One of their astounding contributions was to reckon a year of 365 days, 6 hours, 15 minutes & 41 seconds a calculation that measures within 30 minutes of what modern instruments have worked out.

DIABOLOS — From "diabollo" compounded of "dia" a preposition signifying "across" or "over," and of "ballo" to "throw" or "cast," "to fall" or "tumble." Thus "diabollo" signifies to "throw over" or "across," or "to pass over," or "cross." It is therefore a fit word to designate the "law of sin and death" or "human nature" which causes man to "cross over" the line of right established by Deity.

It also signifies to "traduce," "attack character," to "slander," "libel." Thirdly to "deceive," "mislead," "impose upon." Hence a TRADUCER, SLANDERER, DECEIVER, IMPOSTOR.

Rendered "SLANDERER" 1 Tim. 3:11
"FALSE ACCUSER" 2 Tim 3:3 Titus 2:3.

DEVILS — used for Idols in Lev. 17:7. 2 Chron. 11:15. Deut. 32:17. Ps. 106:37. Acts 17:18 1 Cor. 10:20-21.

The Grecian theory was that demons were the cause of madness, epileptic disorders & obstructions of the senses etc. They "possessed" the afflicted in the sense of Acts 16:16. (cf Aust. Aborigines).

To speak of certain as "possessed of devils" was to use the common vernacular to express that they were mad, or dumb etc. Mark 5:15 John 7:20 10:20 Mat. 7:15-18. Mat. 9:33.

Christ accomodated his language to the current view as is obvious from his comment on Beelzebub. Mat. 12:27.

Of modern use of "bewitched," "pandemoniac," "lunatic," "St Vitus dance" etc.

Three words used in N.T.

daimon - Young - A deified spirit. The root of
daimonion - Young - daimon
daimonizomai - Young - to be possessed.

PARKHURST GREEK LEXICON — A lesser god, the spirit of departed human beings who had power to possess a person and so afflict them.

The best texts reveal that daimon is used only in Mat. 8:31.
Daimonizomai (dahee-mon-id'-zom-ahee) is used 11 times Mat. 4:24. demon-possessed. 8:16, 28, 33; 9:32; 12:22; 15:22; Mk 1:32; 5:15, 16, 18; Luke 8:36; Joh 10:21. In each case rendered "demon-possessed."
Daimonion used 63 times Mat. 8:22; 9:33, 34; 10:8; 11:18; 12:24, 27, 28; 17:18. Mk 1:34, 39; 3:15, 22, 6:13) 7:26, 29, 30; 9:38; 16:9, 17 Luke 4:33, 35, 41; 7:33; 8:2, 27, 29, 30, 33, 35, 38; 9:1, 42, 49; 10:17; 11:14, 15, 18, 19, 20; 13:32; John 7:20; 8:48, 49, 52; 10:20, 21; Acts 17:18; 1 Cor. 10:20, 21 1 Tim 4:1; Jam. 2:19; Rev 9:20; 16:14; 18:2. See E below.
The best texts render the following places as "they" instead of daimon 1 Tim 5:15. [Matthew 8:28 to 12:24] [And in the following Daimonion

Hippocrates expressly states that the Greeks referred possession to the gods and heroes, all of whom were human spirits. He wrote an essay on epilepsy, which was called the sacred disease because the people believed what the priests taught, that epileptics were possessed, and the priests, the magicians and the impostors derived a considerable revenue from attempting to cure this disease by expiations and charms. The essay was written to expose this delusion, he seeking to prove that this desease was neither more divine nor sacred than any other.

"Cast out devils" — Sorrows and sins also cast out Job 19:3. Mic. 7:19.
"Demons depart" — So did diseases Mark 1:42 Acts 19:12.
For biased translations see Ps. 109:6.

Among other uses, the Greeks used the word to describe: "(1) A divine being, where no particular one was specified, the agent or author of good or evil fortune; of death, fate etc. In this sense it is often used in Homer. (3) The souls of men of the golden age, which dwell unobserved upon the earth to regard the actions of men, and to defend them — tutelary divinities or geniuses — like that which Socrates regarded as his constant attendant." Xen. Mem. 4. 8. 1. 5; Apol. Soc. 4" (A Barnes).
Cp Dan. 11:24. 1 Tim. 4:1.

DAIMON from daio, to distribute. — Power to distribute the gifts or punishments of the gods. It denoted to the Greeks human deserted "spirits," raised to the rank of gods and deities. They had two classes of gods: the World, together with all its constituent parts & principles and the demons.
According to Josephus the idea was superimposed on Judaism and thus it was in accordance with their beliefs that they should offer the suggestion of Mark 9:38.
"The general trend in the O.T. is to exclude belief in demons. An example is the way in which sun, moon & stars in Gen. 1 are simply called 'luminaries,' while the surrounding nations looked on them as demons and feared & honored them. Another example is the manner in which calamities and evil are attributed to God (1 Sam. 16:14; 2 Sam. 24:1). The mediators between God & man are not demons, but the angel of Yahweh. The Israelite may not turn to any power other than Yahweh. Above all he had to keep himself from magic" (Dict. of N.T. Theology Vol 1). See also Amos 3:6.

DOG — Keleb - to yelp, attack by euphemism - a male prostitute (Gr). Used derogatively in contempt for man 1 Sam. 17:43; 24:14 2 Sam 3:8; 9:8; 16:9; 2 Kg 8:13; 1 Sam 17:54; 18:14 • Homosexuals Deut 23:18 • Want of Gentiles Ps. 22:16, 20 • Meddlers in strife Prov. 26:17 • False prophets Isa 56:10-11 • Gentiles Mt. 15:26-27 • False teachers Phil. 3:2; • Backsliders 2 Pet. 2:20-22. • Fools Prov. 26:11 • Reprobates Mt. 7:6; Rev 22:15.
The dog was considered with contempt as a cowardly scavenger of a town, untrustworthy — and not as the domesticated pet of today. It was considered more as the dingo of Australia.

is given instead of daimon Luke 8:29; Rev. 16:13; 18:2

...notes. Sweet or Fruitfulness (Dic.) 2...
1:7; 11:24. Ex. 23:31. The ... in days of Joshua far exceeded the ... David attempted recover 2 Sam 8:3. ...
Baal-Heber. - Backbone of a ... jagged ranges each side like ... Gulf Aqaba = 90 m long. Gulf Suez ...

ECCLESIASTES — or the ... GOOD.

SOUGHT BY PERSONAL EXPERIMENT

Wisdom. Ch. 1:12-18. - but nature ... wind. Something always ... With increased knowledge comes ... Ch. 1:18.

Pleasures Ch. 2:1-11. — all vain. ... called folly — death brought ... Ch. 2:12-23. Therefore the virtue ... good God gives. Ch. 2:24.

SOUGHT BY GENERAL OBSERVATION

Law. Man is subject to fixed laws ... presuppose a "time" of judgment ... those "times" human society is ... ustices, inequalities, enigmas, ... 3:9. so that life is a striving ... As he ponders this, he counsels ... prudential observance of religion ... 5:1-7. and not to set our heart ... the other for the moment. V. 10-12 ... of the good that God gives V. ...

SOUGHT BY PRACTICAL MORALIST

A Good Life: A man can have all ... not enjoy them because the blessing ... with him to do so. Ch. 6:1-2. The ... the answer is in an expedient course ... [of the question of V. 2.] So prudence ... morality is suggested. Ch. 7. - but ... offer and wicked live long in wicked ... but of men are still sinners V. 20. ... as exist Ch. 8. More and more ... of the need of God. Ch. 7:13, 14, 18. ...
Meanwhile enjoy the good God gives ...

THE QUEST REVIEWED & CONCLUDED Ch ...

Conclusion Reached. - the righteous, ... works are in the hands of God Ch. 9:1 ... he finds "all things come alike to all" Ch ... God not found in Pleasure, or what ... Ch. 9:3-12. Nor in human wisdom Ch. 9: ... it is higher than folly, nor in expedient ... 10:1-11:8. because of the many anomalies ... inevitable end Ch. 11:8.
What then? The highest good at present ... a wise, temperate, grateful use and enjoyment ... and life Ch. 9:7-9-10. combined with steadfast ... in the knowledge of coming judgment ... correct all wrongs, remove all anomalies & ...

DIABOLOS — From "diaballo" compounded of "dia" a preposition signifying "across" or "over," and of "ballo" to "throw" or "cast," "to fall" or "tumble." Thus "diaballo" signifies to "throw over" or "across," or "to pass over," or "cross." It is therefore a fit word to designate the "law of sin and death" or "human nature" which causes man to "cross over" the line of right established by Deity.

It also signifies to "traduce," "attack character," to "slander," "libel." Thirdly to "deceive," "mislead," "impose upon." Hence a TRADUCER, SLANDERER, DECEIVER, IMPOSTOR.

RENDERED "SLANDERER" 1 Tim. 3:11
"FALSE ACCUSER" 2 Tim 3:3. Titus 2:3.

DEVILS — used for Idols in Lev. 17:7. 2 Chron. 11:15. Deut. 32:17. Ps. 106:37. Heb 17:18 1 Cor. 10:20-21.

The Grecian theory was that demons were the cause of madness, epileptic disorders & obstructions of the senses etc. They "possessed" the afflicted in the sense of Acts 16:16. (cf Aust. Aborigines).

To speak of certain as "possessed of devils" was to use the common vernacular to express that they were mad, or dumb etc. Mark 5:15. John 7:20 John 10:20. Mat. 7. 15-18. Mat. 9:33.

Christ accomodated his language to the current view as is obvious from his comment on Beelzebub. Mat. 12:27.

Cf modern use of "bewitched," "pandemoniac," "lunatic," "St Vitus dance" etc.

Three words used in N.T.

daimon - Young - A deified spirit. The root of
daimonion - Young - daimon
daimonizomai - Young - to be possessed.

PARKHURST GREEK LEXICON — A lesser god, the spirit of departed human beings who had power to possess a person and so afflict them.

- The best texts reveal that daimon is used only in Matt. 8:31.
- Daimonizomai (dahee-mon-id'-zom-ahee) is used 13 times Mat. 4:24 demon-possessed. 8:16, 28, 33; 9:32; 12:22; 15:22; Mk 1:32; 5:15, 16, 18; Luke 8:36; John 10:21. In each case rendered "demon-possessed."
- Daimonion used 63 times Matt. 8:22; 9:33, 34; 10:8; 11:18; 12:24, 27, 28; 17:18. Mk 1:34, 39; 3:15, 22; 6:13; 7:26, 29, 30; 9:38; 16:9, 17. Luke 4:33, 35, 41; 7:33; 8:2, 27, 29, 30, 33, 35, 38; 9:1, 42, 49; 10:17; 11:14, 15, 18, 19, 20; 13:32; John 7:20; 8:48, 49, 52; 10:20, 21; Acts 17:18; 1 Cor. 10:20, 21 1 Tim 4:1; Jam. 2:19; Rev 9:20; 16:14; 18:2. See E below.
- The best texts render the following places as "they" instead of daimon [illegible] E And in the following Daimonion is given instead of daimon Luke 8:29; Rev 16:14; 18:2

Hippocrates expressly states that the Greeks referred possession to the gods and heroes, all of whom were human spirits. He wrote an essay on epilepsy, which was called the sacred disease because the people believed what the priests taught, that epileptics were possessed, and the priests, the magicians and the impostors derived a considerable revenue from attempting to cure this disease by expiations and charms. The essay was written to expose this delusion, he seeking to prove that this desease was neither more divine nor sacred than any other.

"Cast out devils" — Sorrows and sins also cast out Job 39:3. Mic. 7:19.
"Demons depart" — So did diseases Mark 1:42. Acts 19:12.
For biased translations see Ps. 109:6.

Among other uses, the Greeks used the word to describe: "(2) A divine being, where no particular one was specified, the agent or author of good or evil fortune; of death, fate etc. In this sense it is often used in Homer. (3) The souls of men of the golden age, which dwelt unobserved upon the earth to regard the actions of men, and to defend them — tutelary divinities or geniuses — like that which Socrates regarded as his constant attendant." Xen. Mem. 4. 3. 1. 5; Apol. Soc. 4" (A Barnes).
cp Dan. 11:39. 1 Tim. 4:1.

DAIMON from daio, to distribute. — Power to distribute the gifts or punishments of the gods. It denoted to the Greeks human departed spirits, "raised to the rank of gods and deities." They had two classes of gods: the world, together with all its constituent parts = principles, and the demons.

According to Josephus & the idea was superimposed on Judaism and thus it was in accordance with their beliefs that they should offer the suggestion of Mark 9:38.

"The general trend in the O.T. is to exclude belief in demons. An example is the way in which sun, moon & stars in Gen. 1 are simply called 'luminaries,' while the surrounding nations looked on them as demons and feared & honored them. Another example is the manner in which calamities and evil are attributed to God (1 Sam. 16:14; 2 Sam. 24:1). The mediators between God & man are not demons, but the angel of Jehweh. The Israelite may not turn to any power other than Jehweh. Above all he had to keep himself from magic" (Dict. of N.T. Theology Vol. 1). See also Amos 3:6.

DOG = Keleb - to yelp, attack by euphemism - a male prostitute (Gr). Used derogatively in contempt for man 1 Sam. 17:43; 24:14. 2 Sam 3:8; 9:8; 16:9; 2 Kg 8:13; Is 56:10; 66:3 • Homosexuals Deut 23:18 • Wont of Gentiles Ps. 22:16, 20 • Meddlers in strife Prov. 26:17 • False prophets Is 56:10-11 • Gentiles Mt. 15:26-27 • False teachers Phil. 3:2; • Backsliders 2 Pet. 2:20-22. • Fools Prov. 26:11 • Reprobates Mt. 7:6; Rev 22:15.

The dog was considered with contempt as a cowardly scavenger of a town, untrustworthy — and not as the domesticated pet of today. It was considered more as the dingo of Australia.

Euphrates. Sweet or Fruitfulness (Dic). 2:14. Promised. 15:18. Deut. 1:7; 11:24. Ex. 23:31. The ideal + ultimate border for in days of Joshua far exceeded their present needs Josh. 1: 4. David attempted recover 2 Sam 8:3. Solomon did 1 Kgs 5:1.

Ezion-Geber. - Backbone of a Mighty Man - INDEX TO NOTES The jagged ranges each side likened to a giant back-bone. Gulf Aqaba = 90 m long. Gulf Suez 130 m. long.

Eunuch. Bottom 1 Ch. 28:1 mg.

E

ECCLESIASTES — or the quest for the greatest GOOD.

SOUGHT BY PERSONAL EXPERIMENT. Ch. 1-2.

Wisdom. Ch. 1:12-18. - but natural wisdom a striving after wind. Something always eluded him Ch. 1:15. With increased knowledge came increased sorrow Ch. 1:18.

Pleasure. Ch. 2:1-11. - all vain. And though wisdom excelled folly - death brought an end to both alike Ch. 2:15-23. Therefore the virtue of enjoying what good God gives. Ch. 2:24.

SOUGHT BY GENERAL OBSERVATION 3-5.

Law. Man is subject to fixed laws. Ch. 3. which presuppose a "time" of judgment. V. 7. Yet within those "times" human society is disfigured by injustices, inequalities, enigmas, and superficialities Ch. 4. so that life is a striving after wind.

As he ponders this, he counsels us to observe a prudential observance of religion in view of the one. Ch. 5:1-7. and not to set our hearts on correcting the other for the moment. V. 10-12. Meanwhile enjoy the good that God gives V. 18.

SOUGHT BY PRACTICAL MORALITY Chs 6, 7, 8.

A Good Life: A man can have all means of joy, but not enjoy them because the blessing of God is not with him to do so. Ch. 6:2. Therefore, doubtless the answer is in an expedient course of behaviour [Left the question of V. 2.] So prudent conduct of morality is suggested. Ch. 7. - but righteous men suffer and wicked live long in wickedness V. 15. the best of men are still sinners. V. 20. and other anomalies exist Ch. 8. More and more he is driven to see the need of God. Ch. 7:13, 14, 18. 8:12, 13, 17. Meanwhile enjoy the good God gives Ch. 8:15.

THE QUEST REVIEWED + CONCLUDED Chs 9-12.

Conclusion Reached. - the righteous, the wise and their works are in the hands of God Ch. 9:1. In his review he finds "all things come alike to all" Ch. 9:2. Thus true good not found in Pleasure, or what this life offers Ch. 9:3-12. nor in human wisdom Ch. 9:13-18 though it is higher than folly, nor in expedient behaviour Ch. 10:1-11:8. because of the many anomalies Ch. 10:5-7. and the inevitable end Ch. 11:8.

What then? The highest good at present open to man is a wise, temperate, grateful use and enjoyment of the present life Ch. 9:9-10. combined with steadfast faith in God in the knowledge of coming judgment that will set on correct all wrongs, remove all anomalies + establish right 12:14

EGYPT — Sig "Oppressors" as Ancient Egyptians called their land Kam-t = Black (Davis) Heb. Mitsrayim = Dual - Two Egypts i.e. Upper + Lower. Plural of Matsowr - to limit, hedge in, distress from a root Tsuwr - to cramp, confine. Rend "adversaries" Exod. 23:22 ("adversary" = Tsarar - to cramp "adversaries" - Tsuwr) "beset" Ps 129:5. "Distress" Gen. 35:3. 42:21.

- Misraim was the son of Ham and brother of Canaan, Put and Cush Gen. 10:6. Ham (Kham) = Hot, Dark. Egypt identified with Ham in poetical books. Ps. 78:51. 105:23, 27. 106:22.
- Characteristics. As a type, the milder aspects of the world are represented by Egypt, the darker by Babylon.
  - No rain from heaven. Zech. 14:18. watered by irrigation Deut. 11:10 Apart from the Nile (The Greeks called Egypt: "the gift of the Nile") it is a harsh, barren, desert waste, relieved by a few oases, and possessing a meagre rainfall over the greater area of only about one inch per year.
  - As life to them was dependent upon the sun and the river, these were revered as the Chief Deities, but their gods "were as their cities" Jer. 2:28. Against them Yahweh poured out judgment. Exod. 12:12. thus providing signs for all the world. Jer. 32:20.
  - To go "down" into Egypt was a mark of spiritual decline Gen. 12:10. Isa 30:2, 3. 28:2, 15.
  - Egypt was noted for disease (leprosy) Exod. 15:26. Deut. 7:15.
  - It was the land of Slavery and Death Deut. 6:21-25. 4:20
  - The Sabbath commemorated this Deliverance from Egypt Deut 5:15
  - Typically the land of Death. Gen. 50:26.
  - It was the land of Idolatry Exod. 12:12. Josh 24:14.
  - The Land of Reproach. Josh. 5:9
  - The land of Fleshly Wisdom. 1 Kings 4:30 Cp Exod 1:10. Acts 7:21
  - Land of luxury + plenty Num. 11:5. Prov 7:16. Heb 11:25
  - Land of the (war) horse 1 Kg 10:28, 29. 2 Kg 18:24. Ez 17:15 Mic 1:13
  - Spiritually decadent. Rev. 11:8

- YAHWEH'S SONS are called out of this state. Hos. 11:1.
  - Exemplified by the Passover Exod. 12-15.
  - Solomon's bride out of Egypt to Palace in Jerusalem 1 Kg 3:1. Song 3:22. Exod. 15:3. Cp Acts 13:17. Exod. 2:15.
  - Egypt to be conquered as typified in life Joseph.
  - Yahweh gained a name by calling out a people. Isa. 63:12. Neh 9:10. Future Restoration from. Isa. 11:11. 27:12, 13. Zech. 10:10
- EGYPTIAN POLITICAL DECAY
  - A base Kingdom Ezek. 29:14-15. MIC
  - No more rule nations Ez 30:13.
  - Fearful of Judah. Isa 19:17.
  - Broken reed. Isa 36:6 Ez 29:6, 7.
  - Coming Russian domination Dan. 11:40-45. Isa. 19.
  - A ransom. Isa. 43:3.
- EGYPT'S FUTURE
  - Smitten + healed Isa. 19.
  - Subdued + submissive Isa. 45:14.
  - A new rule Ps 68:31, 31.
- EGYPT'S RULERS MENTIONED BY NAME
  - Shishak 2 Chron. 12:9. - Shields of Gold replaced by brass. Sheshonk 1st founder of 22nd Dynasty.
  - So 2 Kings 17:4. - Hoshea, the last King of Israel conspired with him against Assyria - with disastrous consequences. Identified with Shabak of the 25th Dynasty. Ungers Dict. = Sib'e, the tartan of Egypt.
  - Zerah the Ethiopian 2 Chron 14:9-15. 1,000,000 men and 300 Chariots defeated by Asa. Identified with Osorkon I, Shishak's Successor
  - Tirhakah identified with Ethiopia 2 Kgs 19:9. Contested the domination of world in the days of Sennacherib. Identified with Taharka, 3rd and last King of 25th Dynasty.
  - Necho 2 Kings 23:29. An energetic ruler who was defeated by Nebuchadnezzar. The 26th Dynasty.
  - Hophra - ruler when Jeremiah taken there Jer. 44:30. The prophet predicted he would be defeated by his enemies. Called also Apries
  - Unnamed Pharaohs - Gen. 12. - Exod. 1. Exod. 12:29. 1 Kings 3:1. 1 Kings 11: 14-22. - 2 Kgs. 18:21. 1 Chron. 4:18.
- EGYPTIAN CITIES

On or Heliopolis - A suburb of Cairo Gen. 41:45. Jer. 43:13. Isa 19:18 See p. 61.
Memphis Hos. 9:6 or Noph Isa. 19:13. Jer. 2:16. 46:1, 14, 19. Ezek 30:13, 16
10 m. nth Cairo. A step Pyramid accounted the oldest extant stone structure in Egypt. (Pyramid of Djoser), is close by at Saqqara. See opp p. 96
Zoan, Tanis or Rameses. Num. 13:22 Ps. 78:12, 43. Isa 19:11, 13. 30:4. Ezek 30:14 Pithom. See opp. p. 77. Tahpanes Jer. 2:16. 43:7-9. 44:1. 46:14. (See opp p. 96) Ezek 30:18
DISTRICTS: Pathros (Southlands). Ezek. 29:14.

EDOM — See Notes under Petra.

FOLLY - NEBÂLÂH - fem. of NABAL. : Stupidity, Wickedness, Impiety.
Forms of folly. • Rape Gen. 34:7; Jud. 19:22-30; 20:6; 2 Sam. 13:12. • Whoredom Deut. 22:20-21 • Homosexuality Jud. 19:22-23 • misrepresenting God Job. 42:8 • Sacrilege Josh. 7:12-15; 1Ch. 27:28. • Hypocrisy • evil doing Ps. 8:17. Nabal 1 Sam. 25:25 • Parable Luke 12:16-21.

FREE WILL — Ps. 81:12-14. Ecc. 9:11. A. 8:11 Jer. 18:7-8.
God's will resisted. Mat. 18:14. 1 Jhn 2:17 1Tim 2:4

FIRSTBORN — The firstling of an Ass redeemed by a Lamb. Exod. 13:13.

LAW of FIRSTBORN.
Consecrated to God. Exod. 13:2, 12-16 Exod. ~~13:29~~ 22:29.
Legal right - double portion in heritance Deut. 21:15-17.
Next in Honour to parents. Gen. 49:3.
Succeeded in Government of family or Kingdom 2 Chron. 21:3. Had right of conducting service of God. i.e. Priesthood. Num. 8:14-18.
Position could be Forfeit through misconduct, incompetency 1 Chron. 5:1 26:10 Gen. 25:31. Gen. 48:13-14.
Legislation Guarded against Abuse Deut. 21:17
Christ the Firstborn. Ps. 89:24-28. Col. 1:15-19. (Luke 2:22-23).

Consecrated to God. Luke 1:32-33. Double Portion Heb. 1:3-4. Phil. 2:9-11. Act on behalf Father Rev. 3:21. Col. 3:17. Elevated to status firstborn Ps. 89:24-28

Saints are Ecclesia of Firstborns Heb. 12:23. James 1:17-18.

When the right was exercised. Josh. 16:1. 17:1.

Instead Levites. Num. 3:45. cp Num 8:16

FATHER IN LAW. - CHÂTHAN - To give one's daughter in marriage To join affinity followed by ETH: the Acc. sign. CHÂTHÂN (different pointing) 2 to receive a daughter in marriage, hence a bridegroom Ps. 19:6. Isa. 62:5 See Exod. 4:25,26. "the" Arabic verb 'to contract affinity' has also the signification of circumcising: no doubt a secondary sense, derived from the former. (Gesenius). Fem. • CHATHANOTH Deut. 27:21
For use of word Exod. 3:1; 4:18; 18 throughout; Num. 10:29; Jud. 1:16; 4:11; 19:21, 24, 9 Rendered otherwise Gen. 34:9; 1 Kings 3:1; Deut. 7:3; Josh. 23:12. 1 Sam. 18:22, 23, 26, 27; Ezra 9:14; 2 Chr. 18:1
CHAM from CHOWMÂH — to join, a wall of protection rend. "wall" "walled." CHAM cig. father in law as joined together. Gen. 38:13, 25; 1 Sam. 4:19, 21. Signifying merely to join together. the word does duty for father in law, son in law etc. - a relation by marriage. Fem. = CHAMOWTH Ruth throughout; Mic. 7:6. Pronounced as in Ham.

Our Father.

Chastiseth like a father Deut. 8:5

FAMILY. See bottom p. 133.

FAITH — A way of life based upon believing God

Heb. 'Aman — The implication of the Hebrew word is one supported, built up, reposing as a child in its mother's arms in the strength of Yahweh. (Gesenius)
• Used in the sense of "support" or "nourish" 2 Kings 10:1,5. • Foster-father Num 11:12 Isa. 49:23. • Foster-mother or Nurse Ruth 4:16. 2 Sam. 4:4. • 'emunah - pillars 2 Kgs 18:16 in the sense of supporters of the door. • Sure Ps 19:7. 93:5 111:7. • Amen (diff. vowels) Ps 41:13. 72:19. 106:48. • Believe 2 Chron 20:20. • Truth Isa. 65:16.

Faith indeed the comfort that a child receives from its parents, the support that a door has from its pillars, the confidence that absolute certainty inspires, and this is all derived from an intellectual understanding and acceptance of what Yahweh has proclaimed and with which He is identified.

Thus Christ took a little child to illustrate the principle of faith Mt. 18:1-6 and addressed his Father in terms expressive of his utmost confidence in Him Mark 14:36.

Abram "believed (Qaw'al) in Yahweh; and He counted it to him for righteousness" Gen. 15:6. Cp Rom. 4:12.

Gr. Pistis from peitho, to persuade. - Persuasion or conviction which is based upon hearing not upon sight or personal knowledge (Bull). Kend. assurance, belief, believe, faith fidelity.

Its Importance
• It is the work that God requires Jhn 6:29. • Without it cannot please Him Heb 11:6 Isa. 7:9. • Was the cause of Israel's failure Ps. 78:22,32. Heb 3:18,19. 4:2,6. (a warning to us - Heb 3:12). • The ground of acceptance or rejection Jhn 3:18-19. Mk 16:17. • The Second death awaits the faithless Rev. 21:8. • Though faith is based on hearing, it is manifested in doing Rom. 2:13-15. James 1:22. 2:17-26

Men claim they believe in a God, the point is do they believe God and if so where are the visible tokens of such belief - Cp Acts 4:13. Such actions are the visible tokens of the invisible, for faith is the opposite of sight 2 Cor. 5:7. It comes by "hearing" the report, and hearing comes through the Word of God Rom 10:17 (Akoe means not only the act of hearing, but an understanding of that proclaimed, so that the same word is rend. "report" in V.16). Cp Rom. 4:3.

• It is used with prep en "in" Mk 1:15 (see Diag.) = faith rests in the truths proclaimed. • It is used with epi "upon" Rom. 4:33. indicating that the truths heard are the foundation upon which our faith rests • It is used with eis "unto" showing that faith goes out to, or is directed to him of which the report speaks Jhn 2:11. • It is used with "ek" "out of" indicating a developing faith "out of faith eis "unto" faith" Rom. 1:17.

Note the various Emphases of Hab. 2:4.
• The just shall live by FAITH Rom. 1:17 • The JUST shall live by faith Gal. 3:11 • The just shall LIVE by faith Heb. 10:38.
• Faith defined as our title deeds to the future Heb 11:1
• Faith amplified Heb 11:6.
• Faith manifested in • Worship (Abel) • Walk (Enoch) • Witness (Noah). • The supreme example Heb. 11:1-3.

G.E.S. — Ps. 14[illegible] Ps. 105:1. Pro[illegible]
The Ecclesia to pr[illegible] powers" the "ma[illegible]

Goshen p. 71. Go[illegible]

Grace. See note "A[illegible]
CHARIS:
• (1) That which is sweet Acts 24:27; 25:9 cp V.3.
• (2) Favor, goodwill, k[illegible] experienced by an inferi[illegible] a King towards his subj[illegible]
• (3) From God. Spontan[illegible] quate payment is, or ca[illegible] forgiveness, fellowship,
Grace involves.: [illegible]
[illegible]28,30; 2:40. • Can be [illegible] 2:15: 4:40 • Can be in[illegible] 1:8 • The Gospel is the m[illegible] 2:24; Acts 18:27; Col. 1:[illegible] 2 Tim. 1:9; Jhn. 1:14; Eph[illegible] 4:7 providing justification[illegible] 2:21-25; 5:15-21; Titus 3:7[illegible] ost remains if God ma[illegible] Christ 1 Pet 1:10 culminat[illegible] faith, hope, grace • peac[illegible] 1:2 • Reigns unto eternal l[illegible] 2 Cor. 4:15. the grace of Go[illegible] 11. • Develop strength throug[illegible] grace made perfect in wea[illegible] extended 2 Cor. 9:8,14. • C[illegible] Guard it as precious Heb. [illegible] 4:16 • Heart established [illegible] required Jam 4:6; • Growth [illegible] God for His grace Eph. 1:6. • The grace of God extended [illegible] apostles to assist them in pr[illegible] 13:43; 15:15.
Expressions used.
• God of grace 1 Pet. 5:10. [illegible] grace Heb. 4:16. • Word of [illegible] a free gift of grace Rom. 5:[illegible] • As grace is extended to u[illegible] some gracious people, extend[illegible] to edification Eph. 4:29

G.E.S. — Ps. 145:11-13 Ps. 26:7. Ps. 126:5-6. Ps. 105:1 Prov. 11:30-31

The Ecclesia to proclaim unto "principalities and powers" the "manifold wisdom of God." Eph. 3:10.

Goshen p. 71. GOLD. p. 196

Grace. See note "A fifth part more" p. 142

CHARIS:

(1) That which is sweet, pleasant. Rend "pleasure" Acts 24:27; 25:9 cp v. 3. "thank" 1 Tim 1:12; 2 Tim 1:3

(2) Favor, goodwill, loving kindness — especially as experienced by an inferior: a master to his servant, a King towards his subject.

(3) From God. Spontaneous favor for which no adequate payment is, or can be, made. His favor includes forgiveness, fellowship, and eternal life.

Grace involves.: • A selection Rom 11:5-6; Luke 1:28,30; 2:40. • Can be sought. — "commanded to" Acts 14:26; 15:40 • Can be increased. Luke 2:52; 2 Cor. 8:7 9:8 • The Gospel is the main channel Acts 11:23; 13:43; 20:24; Acts 18:27; Col. 1:5-6 through Christ- 1 Cor. 1:4 2 Tim 1:9; Titus 1:1-2; Eph. 4:7. • Contrasted to law John 1: 14-17 providing justification (blended with justice) Rom. 3:21-25; 5:15-21; Titus 3:7. - When sins are forgiven, all that remains is God manifest in the flesh. • Commences in Christ 1 Pet 1:10 culminates at his return 1 Pet. 1:13. - Faith, hope, grace • peace centered in Christ Rom. 5: 1-2 • Reigns unto eternal life Rom 5:21; 6:23; Eph. 2:5,8; 2 Cor. 4:15. The grace of God that bringeth salvation Tit. 2: 11. • Develop strength through its means. 2 Tim. 2:1. Through grace made perfect in weakness 2 Cor. 12:9. • Can be extended 2 Cor 9:8,14. • Can develop talents 1 Cor. 1:4-7; • Guard it as precious Heb. 12:15. • Seek it through prayer Heb. 4:16 • Heart established thereby. Heb 13:9; • Humility required Jam. 4:6; • Growth possible 2 Pet 3:18; • Praise God for His grace Eph. 1:6.

• The grace of God extended power + authority to the Apostles to assist them in preaching Acts 4:33. Rom. 1:5; 12:3; 15:15.

Expressions used.

• God of grace 1 Pet. 5:10. • True grace 1 Pet 5:12. Throne of grace Heb 4:16. • Word of Grace Luke 4:22. • CHARIZOMAI a free gift of grace Rom. 8:32.

• As grace is extended to us we should, in turn, become gracious people, extending grace to others, speaking to edification Eph. 4:29; Col. 4:6.

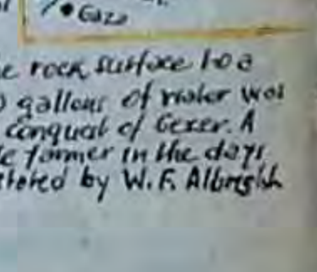
GILEAD. — Meaning Gen. 31:42-49. A mountainous area on the east of Jordan, occupied by God Josh. 13:25. The half tribe of Manasseh is also said to be in Gilead Josh. 13:30-31. as well as Reuben Deut. 3:12. It seems that the half tribe of Manasseh had the section north of the Jabbok which was divided between Jair + Machir the Reubenites + Gadites possessed the part between the Jabbok and the Arnon. The whole territory of Gilead perhaps included the area east of the Jordan from the Arnon northwards Deut 34:1 Jud. 20:1

See Notes Num 26:29 - top page

Divided into halves Josh. 12:2 Manasseh the father Josh. 17:1

GIBEAH OF BENJAMIN / SAUL — the centre of the territory of Benjamin Josh. 18:24; Jud. 19:20. • Saul's royal city It is identified with Tell el-Ful, 3 mi. 5 km north Jerusalem at a height of 2,787 ft. Known on the road from Jerusalem to Shechem. Tell el-Ful = Hill of Beans. • One of the most wicked cities in Israel, it was destroyed because of her perversion Jud. 19:1-20:48. Cp Hos. 9:9; 10:9. • It was the home of Saul before becoming king 1 Sam. 10: 26; 11:4. and was made his capital 1 Sam. 13:15-16; 14:2-5, 16. 15:34; 22:6; 23:19; 26:1. • Here the Gibeonites hung his descendants. 2 Sam. 21:6. • It was excavated by W.F. Albright 1922-23 + 1933 + by P.W. Lapp 1964 • The city went through 4 main stages, + 12 levels of history. (1) An Israelitish town, apparently that of Jud. 19:20 was destroyed by fire. (2) Rebuilt. Excavations have revealed a rectangular citadel with a square tower in one corner. This was evidently built by Saul, served as his royal residence + was hence forth named after him 1 Sam. 11:4; 15:34; 22:6; 23:19. The outer citadel walls (170 x 115 ft) were 8 to 10 ft thick. The castle comprised 2 stories with a stone staircase. In the audience chamber David played his harp to soothe the deranged mind of Saul 1 Sam. 16:23. (3) Evidently destroyed by the Philistines. Gibeah was rebuilt a third time in the latter part of the monarchy + surrounded by a feeble casement fortification. This is the city mentioned by Isaiah Isa. 10:29. as the route of Sennacherib. It was destroyed by the Babylonians. (4) A new fortress built in Hecentury BC. survived until 2nd cent. BC. Josephus (Wars 5:51) mentions Gibeah as a settlement 30 ris (3½ m) North of Jerusalem. Titus camped there on his march to Jerusalem + his troops demolished it. Excavations reveal that an impoverished settlement existed there down to the time of Bar Kokhba war (132-135 AD). By time of Eusebius (early 4th century) the site was forgotten.

GEZER (also GAZER. 1 Chr. 14:16) A Canaanite city whose king was defeated by Joshua Josh. 10:33; 12:12. It was allotted to Ephraim Josh. 16:3; Jud. 1:29; 1 Chr. 7:28. but the Canaanites successfully resisted Josh. 16:10; Jud. 1:29. In David's time a scene of war 2 Sam. 20:18; 21: 5:25; 1 Chr. 14:16. Conquered by Pharaoh and given as a dowry to Solomon 1 Ki. 9:16 who fortified it 1 Ki. 9:15, 17. It was appointed a Levitical city Josh. 21:21; 1 Chr. 6:67. See Notes. 1 Ki 9:15.



Sit. In the NW Jerusalem 17 mi SE Joppa it was a strategic site dominating one of the few roads of access from Joppa to Jerusalem. Tell Jezer is the modern town of Khurbet Yazech. Excavated by R.A. Macalister it revealed powerful fortifications including 14 ft thick walls. (Excav. 1902-1908). A tunnel ran back under the city 94 feet below the rock surface to a spring. A reservoir capable of holding 2,000,000 gallons of water was also uncovered. The Merenptah stele records a conquest of Gezer. A Calendar recording the progress of an Israelite farmer in the days of Saul - David found there in Hebrew was translated by W.F. Albright See Unger.

Human Rights. Amos 5:12.
E.T. p. 2

Gesenius – to go down, to sink. Others: to ask – summoning all!

HELL. Heb. "Sheol" – concealed place from a root that suggests place of no knowledge. Translated "pit" Num. 16:30, 33. Job 17:16. Grave. Gen. 37:35. 42:38. 44:29, 31. 1 Sam. 2:6. 1 Kings. 2:6, 9. Job 7:9. 11:8. 17:13. 21:13. 24:19. Ps. 6:5. 30:3. 31:17. 49:14, 14, 15. 88:3. 89:48. 141:7. Prov. 1:12. 30:16. Ecc. 9:10. Song 8:6. Isa. 14:11. 38:10. 38:18. Ezek. 31:15. Hos. 13:14, 14. In Sheol there are the foundations of mountains Deut. 32:22. Can be dug into Amos 9:2. Korah, Dathan, Abiram went alive Num. 16:30, 33. The roots of trees penetrate Ezek 31:16. The body is corrupted and consumed by worms Job 17:13, 14. Ps. 16:10. 49:14. No knowledge, praise, giving of thanks. Ps. 6:5. Ecc. 9:10. Isa. 38:10 ff. Synonymous with the pit, death, and corruption. Ps. 16:10. 89:48. Prov. 1:12. 7:27. Ezek. 31:16. Hos. 13:14.

Heb. religious – from "Gai" a valley, and "Hinnom" (Hinnom) the person who once possessed it. O.T. = Tophet. (see 2 Kings 23:10). Yahweh's abhorration of those who gave their children to its fire Jer. 7:31-32. (Such a thing never came into His mind). Used as symbol of destruction Jer. 19:11-14. Synonymous with destruction Mk 9:43-44 (It is obvious that we shall not "enter into life maimed"). Mk. 10:28. (Soul destroyed in hell!)

HAMMURABI. His identity with Amraphel Gen. 14 is now disputed on chronological grounds. The reign of Hammurabi is assessed as 1728–1686 BC which would not agree with the Biblical chronology of Abraham – approx 1900 B.C. See Light From The Ancient Past, p. 73.

HARP: LYRE: Heb. Kinnor, from a root "to twang" and hence a percussion instrument. The instrument consists of strings, according to Rabbinic sources, made from the small intestines of sheep, a stretched across a sounding board over a blank space attached to a cross bar. The performer drew a plectrum across the strings with his right hand & deadened the strings with his left. See 1 Sam. 16:23. On a Beni-hasan monument dated 1900 B.C. one of the semites entering Egypt is depicted playing on a Lyre (like Kinnor). The Assyrian monuments depict semitic captives playing on Lyres. See illustration in Encyclopedia Biblica vol. 3. p. 3234. Cp. Ps. 137:2. Late Israelitish coins depict the LYRE with 4 or 5 strings, but Josephus claims it had 10 (Ant. 7.12.3). Jerome commenting upon Ps 33:2 asserts that the Kinnor had 6 strings. The Greek Lyre had originally 4 but later 7 strings.

In Scripture, the Harp, Kinnor or Lyre was of most ancient invention Gen. 4:21. In the hands of such as David, it was an instrument capable of providing music of exhortation and warning Ps. 49:4; of pleasant, calming influence Ps. 81:2; solemn, meditative music Ps. 92:3; as well as those of stimulating joy Isa. 24:8. It was with this instrument that David calmed the troubled spirit of Saul 1 Sam. 16:23.

HOW LONG

"Those who love the Lord's appearing 2 Tim. 4:8 should be longing and praying for his coming. God has appointed a day and a man Acts 17:31. Both are at hand. The door will open, and the man will be revealed – to the astonishment, affright, overthrow, affliction, or ultimate blessedness & peace of those waiting for him. Rev. 16:15. Isa. 30:18

Pleading With God.

- "How long wilt thou forget me O Yahweh? for ever? Ps. 13:1
- How long will Thou hide Thy face from me? Ps. 13:1
- How long shall I take counsel in my soul? Ps 13:2
- How long shall my enemy be exalted over me? Ps 13:2
- How long Wilt Thou look on! rescue my soul Ps 35:17

HATE

Both Love and Hate are Divine qualities, and under present circumstances, the manifestation of both are inevitable. Where a warm love exists for righteousness it will manifest itself in hatred for evil. A love of truth will be reflected by a hatred of error.

YAHWEH HATES.

- Idolatry Deut 12:31. 16:22.
- Workers of Iniquity Ps 5:5.
- Insincere worship Isa 1:14 Amos 5:21.
- Pride, lying, murder, wicked heart, feet swift to mischievousness, false witness, lies, sowers of discord among brethren Prov. 6:17-19. 8:13.
- Evil thoughts against others, deceit, perjury Zech 8:17.

CHRIST HATES

- Deeds of Nicolaitanes Rev. 2:6.
- False doctrine Rev 2:15.
- Evil Ps 45:7. Heb 1:9.

MEN OF GOD HATE

- Lying Prov 13:5. Ps 119:163.
- False ways Ps 119:104, 128.
- Vain thoughts Ps 119:113.
- Yahweh's enemies Ps 139:21, 22.
- Deeds of Nicolaitanes Rev 2:6.
- Those who do evil Rev 2:2.
- Evil Prov 8:13.
- Congregation of evil-doers Ps. 26:5. Amos 3:14.
- Idolatry Ps 31:6.

Hittites See note top p. 254.
Hebron – See note bottom p. 315. Josh. 14:15. Top. 419
Hivites – See Note bottom p. 49.
Hy Ksos – See opp. 77. p. 62. – Joseph: The Governor top p. 70
Hur – Exod. 17:10
Hormah. – Also called Zephath. Jud. 1:17. – The Devoted Place, Destruction. The chief town of a Canaanitish King in the south of Palestine Josh. 12:14, near where the Israelites were discomforted by the Amalekites when against the advice of Moses they attempted to enter Canaan by that route Num. 14:45; cp 21:1-3; Deut. 1:44. It was afterwards taken by Joshua and assigned to Judah Josh. 15:30, but finally fell to Simeon Josh. 19:4. 1 Chr. 4:30. Hormah has not been positively identified, though Tell es-seba° about 3 m. E of Beersheba is a likely location. – Unger.
Century Bible quotes "Grattenberg "Atlas of the Bible" to identify it tentatively with Tell el-Mishash, ten miles east of Beersheba.
Heman the Singer Ps. 88

How Long? Cont.

- How long shall the adversary reproach? Ps. 74:10.
- How long wilt Thou be angry against Thy people Ps 80:4.
- How long will Thou hide Thyself? for ever! Ps 89:46

...N. See top O.T. p. 256.

IRON - See Top O.T. p258.

IMAGE

● Nebuchadnezzar as head. 606-603. ● MEDO-PERSIA 536. ● Greece 333. ● Rome 197-146. (Rome defeated Macedonia in 197 B.C. and by 146 had completed the conquest of the Greek States. Attalus III - 138-133 bequeathed Pergamum to Rome which occupied it on his death). ● Legs of Iron. 324 Constantinople created capital. "In A.D. 326 Constantine left Rome, which he never saw again" (Hamlyn History World). ● Ten toes. Kingdoms established: Huns 356. Vandals 407. Visigoths 378 Burgundians 407 Gepidae 378. Lombards 483 Franks 407 Suevi 407 Alani 356. Bavarians. 488 In 476 the Western Empire fell. The Alani (or Alans) joined with the Huns, though a section of them invaded Gaul - Spain (Gibbon Vol. I. p. 99. The Gepidae (sometimes identified among the Goths) were settled by Emperor Probus (AD 276-282) on the banks of Danube & Rhine. They were closely related to them politically (See Gibbon Vol. I. p212.

Bp Fisher Thomas indicates it is not necessary to exactly identify 10 nations. The number has the significance of completeness. In all 21 tribes overran Rome. See Encl. Both under Lombards, Suevi

V 41. "MIXED" 'ARAB - "to commingle". The mingling of three distinct culture elements: the infusion of barbarian races into the Empire.

V. 42. "PARTLY STRONG PARTLY BROKEN" - Tebar, frogik (Go Goth), ca ily broken. Some would be absolute in power, exercising dictator ial authority; others being frogik, treated by the vacillating in fluence of democracy. Some of these latter were "broken" Dan. 7:8.

V. 43 "THEY SHALL MINGLE" : The "Kings" will have recourse to democracy no longer exercising autocratic control but seeking to become popular with their subjects by the exercise of the popular vote. The result will be that the iron will become predominate. Absolute rulers will arise, exercising authoritative control. They will give their power to the beast Rev 17:12-17

JOAB- David's nephew p. 584 422-

JOSHUA: CHARACTER SKETCH Bottom p. 295.
JERICHO. Josh 2:2. - see under K
Jebusite. See bottom p. 558
Jazer bottom p. 235.
Judah - See opp.
Jesse. - Bottom. 398

JACOB.

- At the end of two years famine (Gen. 45:6) Joseph would have been 39-40. (Cp. Gen. 41:46) and Jacob was 130 (Gen. 47:9)
- Joseph was thus born when Jacob 90-91, and this is dated just prior to the 6 years that Jacob served Laban for his cattle Gen. 30:25.
- If he had been only 14 years with Laban, it would mean that he had fled from Esau when he was about 76-77!
- Assuming he worked 7 years for Leah, his first son would not be born before he was 83.
- At that rate, Judah, the 4th son could not be born before he was 88 and would have been about 42 when the events of Gen 38 took place, or 47 if Jacob married Leah before the 7 years.
- Esau goes to Ishmael and marries his daughter after Jacob went to Laban at 77, though Ishmael died when Jacob was 63. Gen 25:17 (Isaac married at 40 Gen. 25:20 Jacob born 20 years later Gen. 25:26. Ishmael 13 yrs older than Isaac, dies at 137 Gen. 25:17)
- If Jacob had no son until 85, & if Joseph were born when he were 90, he had 11 sons and Dinah in 5 years.
- In that case, also, he had children and grandchildren to the number of 66 in the short space of 45 years.
- See reasons for suggesting he was 57 when he went to Laban and spent 40 years with him in Gen. 31.

Book Joshua Continued

5 The Covenant Renewed Vv19-9
6 Gibeonites Reduced to Slavery . . . Vv21-27

II THE SOUTHERN CAMPAIGN CH10-

1 THE BATTLE OF BETH HORON Vv1-27

1 The Canaanitish Confederacy Vv1-5
2 The Gibeonites Appeal For Help Vv6-7
3 Joshua's Sudden Dawn Attack Vv8-11
4 The Miracle of the Prolonged Day 12-14
5 The Victory of Beth-Horon 15-21.
6 The Execution of the Kings 22-27.

2 OTHER VICTORIES CH 10:28-43.

1 Makkedah & Libnah . . 28-30.
2 Lachish & Eglon . . 31-33.
3 Gezer . . 34.
4 Eglon & Hebron . . 34-37
5 Debir . . 38-39
6 Summary . . 40-43.

III THE NORTHERN CAMPAIGN CHS 11,

1 Jabin Masses His Forces. Vv1-5
2 Yahweh Encourages Joshua . . V 6.
3 Joshua's Surprise Attack . . 7-9.
4 Northern Cities Destroyed . . 10-14
5 The Country Subdued . . 15-20.
6 Anakim Destroyed. 21-23.

IV SUMMARY OF CONQUESTS CH. 12.

1 Moses' Victories on East 1-6
2 Kings Conquered by Joshua 7-24.

3 APPORTIONING THE INHERITANCE CHPS 13-22.

Faith's Promise

1 DIVISION OF THE LAND CHS 13:1-19:51.

1 Land Unconquered in South, CH 13: 1-3
2 Land Unconquered in North, not 4-7.
3 Borders of Eastern Tribes Conquered 8-14.
4 The Inheritance of Reuben . . 15-23
5 The Inheritance of Gad 24-28
6 The Inheritance of half Manasseh 29-32
7 Levi No Inheritance 33
8 Inheritance of Other Tribes by Lot Ch 14: 1-5
9 Caleb Secures His Inheritance . . 6-15
10 Judah's Portion . . Ch. 15:1-12
11 Caleb's Portion . . 13-19.
12 Southern Division of Judah . . 20-62.
13 Northern Division of Judah . . 63-47.
14 Eastern Division of Judah . . 48-62.
15 Failure of Judah 63
16 Inheritance of Joseph . . Ch 16:1-4
17 Ephraim's Border . . 5-9.
18 Ephraim's Failure . . 10
19 Manasseh's Lot . . Ch 17: 1-11
20 Manasseh's Failure . . 12-13
21 Tribes of Joseph Extend Borders 14-18
22 Convention at Shiloh Ch 18:1
23 Seven Remaining Tribes Urged to Obtain their Inheritance . . 2-7.
24 The Land Surveyed . . 8-9
25 The Lots Cast . . 10.
26 The Inheritance for Benjamin . . 11-28
27 The Inheritance For Simeon Ch 19: 1-9.
28 The Inheritance For Zebulun . . 10-16
29 The Inheritance For Issachar . . 17-23
30 The Inheritance For Asher . . 24-31.
31 The Inheritance For Naphtali . . 32-39.
32 The Inheritance For Dan . . 40-48
33 The Inheritance for Joshua . . 49-50
34 Summary . . 51

2 CITIES OF REFUGE CH 20. Faith Protected.

1 Purpose of the Cities . . Vv1-6.
2 The Cities Selected . . Vv7-9.

3 PORTION OF LEVITES CH 21 Faith Preserved

1 Levitical Cities To Be By Lot . . . 1-3.
2 13 Aaronic Cities - Judah, Simeon, Benjamin 4
3 10 Kohath - Ephraim, Dan, ½ Manasseh 5
4 13 Gershon - Issachar, Asher, Naphtali, Man. 6.
5 12 Merari - Reuben, Gad, Zebulun . . 7-8
6 Cities Selected For Aaronites . . . 9-19
7 Cities Selected For Kohathites . . . 20-26
8 Cities Selected For Gershonites . . 27-33.
9 Cities Selected For Merarites . . 34-40
10 Summary . . 41-42
11 The Work of Joshua Completed . . 43-45

4 THE ALTAR OF WITNESS CH 22 Faith & Unity

1 Commendation To 2½ Tribes . . 1-4
2 Exhortation . . 5-6
3 Approbation . . 7-8
4 Reiteration . . 9
5 Commemoration . . 10
6 Indignation . . 11-12
7 Deputation . . 13-14
8 Expostulation . . 15-20
9 Explanation . . 21-29
10 Reconciliation . . 30-34

4 EXHORTING CONCERNING THE FUTURE CHS. 23-24. CHS

1 JOSHUA'S FAREWELL EXHORTATION

1 The Nation's Representatives Convened 1-2.
2 Reminded of Benefits Received 1-5
3 How to Continue Receiving Benefits 6-11
4 Warning Against Disobedience 12-13.
5 Exhortation to Care as Joshua about to die . . . 14-16

2 JOSHUA'S FAREWELL ACT CH 24.

1 The Tribes Gathered At Shechem 1
2 A Recapitulation of Divine Benefits from Terah to the Land 2-13
3 Appeal: Who Will You Serve? 14-15.
4 The People Respond: Yahweh . . 16-18
5 What is Involved . . 19-20
6 The People Reaffirm Acceptance . . 21
7 Responsibilities Again Stated . . 22-23
8 The People Covenant to Serve . . 24-25
9 The Witness of the Book & Stone . . 26-28

3 EPILOGUE Vv29-33.

1 Death, Burial & Inheritance of Joshua 29-31
2 Burial of Joseph's Bones 32.
3 Death of Eleazar . . 33.

THE BOOK OF JOSHUA

PARABLE: Moses brought the people through the Red Sea to Sinai, Joshua baptized them in living water and gave them rest Josh 21:44. For the antitype See John 14-27. Heb 4:-10.
As Joshua conquered to make it possible for the people to individually obtain their inheritance, so did the Lord Jesus Heb 2:14.

WRITER: The Talmud claims that Joshua wrote it except the last 8 verses which were contributed by Phinehas. There is no reason to doubt this. It was certainly written before David Ch 15:63 - whilst Rahab was still alive Ch 6:25.

KEY VERSES: Promise Josh 1:6-9 Fulfilment Josh. 21:44 Exhortation Josh. 23:6-11. Example Josh. 24:15.

THE VICTORY OF FAITH - 1 John 5:4.

I ENTERING THE LAND Chs 1-5 (First Principles of Faith)

1 Joshua's Divine Commission . . . . Ch. 1:1-9.
2 He Commands The Army To Make Ready Ch. 1:10-11
3 He Reminds The Eastern Tribes of Their Obligations Ch. 1:12-15.
4 The People's Hearty Response . . . . Ch. 1:16-18.

1 PREPARING THE PEOPLE CH 1:1-18 The Teaching of Faith.

2 SURVEYING THE POSSIBILITIES CH 2:1-24. The Confidence of Faith.

1 A Secret Reconnaissance into Enemy Territory Ch. 2:1
2 The Spies Are Discovered . . . . Ch. 2:2-3.
3 An Unexpected Friend . . . . Ch. 2:4-7
4 Rahab's Faith . . . . Ch. 2:8-14
5 The Sign in the Window . . . . Ch. 2:15-16
6 The Spies Encouraging Report . . . . Ch 2: 17-21
7 CROSSING THE JORDAN CH 3:1-17. The action of faith
1 Instructions for Crossing . . . . Vv. 1-5
2 The Ark Leads the Way . . . . Vv 6-8
3 An Assurance of Victory . . . . Vv 9-13
4 The People Pass Over . . . . Vv 14-17.
4 ERECTING MEMORIALS CH 4:1-24. The witness of faith
1 The Witness Out of Jordan . . . . Vv. 1-5
2 The Meaning of the Stones . . . . Vv 6-9
3 The Witness of the Crossing . . . . Vv 10-13.
4 Joshua Magnified . . . . V. 14
5 The Waters Flow Again . . . . V. 15
6 The Witness of the Stones . . . . Vv 19-24
5 ORGANISING TRUE WORSHIP CH. 5:1-15 The Worship of faith
1 Fear in the Land . . . . V. 1.
2 Circumcision Reinstituted . . . . Vv 2-9
3 The Passover Restored . . . . Vv 10-11
4 The Food changed . . . . V. 12.
5 Divine Presence Manifested . . . . Vv 13-15.

2 CONQUERING THE INHABITANTS CHS 6-12

1 THE CENTRAL CAMPAIGN CH. 6-9.

1 FAITH CONQUERS THE WALLS OF JERICHO CH 6:1-27

1 Fear Sweeps Jericho . . . . Vv 1-2.
2 Strategy of the Campaign . . . . Vv 3-5.
3 Days of Impending Doom for Jericho . . . . Vv 6-14
4 The Day of Yahweh's Vindication . . . . Vv 15-21.
5 Rahab Saved . . . . Vv 22-25.
6 A Curse Pronounced On Jericho . . . . Vv 26-27.

2 DISOBEDIENCE BRINGS DEFEAT AT AI CH 7:1-26

1 Secret Sin . . . . V 1
2 Misplaced Confidence . . . . Vv 2-4.
3 Defeat . . . . Vv 5.
4 Despair . . . . Vv 6-9
5 The Cause . . . . Vv 6-9
6 The Cure . . . . Vv 10-12.
7 Confession . . . . Vv 13-15
8 Expiation . . . . Vv 16-21
. . . . Vv 22-26.

3 CONFIDENCE RESTORED AT AI CH 8:1-35

1 A Second Attack Planned . . . . Vv 1-2.
2 The Strategy Explained . . . . Vv 3-8
3 The Forces Deployed . . . . Vv 9-13
4 The Battle Joined . . . . Vv 14-17
5 Victory for Israel . . . . Vv 18-19
6 Destruction for Ai . . . . Vv 19-24
7 Thanksgiving at Shechem . . . . Vv 25-29
8 . . . . Vv 30-35

4 THE WILES OF THE ADVERSARY CH. 9:1-27 The need for constant Vigilance even through the Word.

1 A Southern Confederacy Formed . . . . Vv 1-2.
2 The Wiles of the Gibeonites . . . . Vv 3-6
3 Joshua Hearken To Gibeonites does not seek Yahweh's counsel 7-15.
4 The Deception Discovered . . . . Vv 16-18

JORDAN. Yarden - The Descender
Words: YARAD - To descend through judgment, sorrow, humiliation
the river including the streams
at the foot of Hebron, fed by four streams unite to form the
Leddan (the Dan), Banias, The
into the Huleh (Merom) and
lake (12 miles long). Dead Sea
is from 2 to 15 in. broad & fathoms
sea level, while the bottom of
is still. From Huleh to just
Galilee, it drops 680 ft in less
Galilee and Dead Sea the valley
through it the river follows its
over 200 miles in its wanderings
than 160 m long from below Lake
of D. Sea where it rises again
"Geologists claim this valley
forcing up two long folds of lime
with a diagonal ridge shutting
Red Sea, & enclosing part of
A vast fresh water lake was
from Sea Galilee to some 50
passed from that condition to
clear - Smith. Hist. Geog. p.
The Jordan itself is rapid
ft broad. The depth varies
15 miles the descent is 610 ft
it overflows its banks in

JEREMIAH

A ministry of 40 years during the
Jehoahaz • Jehoiakim • Jehoiachin
Prophecies during Josiah's reign

Introduction	1:1-3.
Call - Commission	1:4-10
Prophecy - The Almond Tree	1:11-12
" - The Boiling Cauldron	1:13-19
The Unfaithful Wife	2:1-3:5
- Returning the Backsliding Children	3:6-4:2
The Foolish Nation	4:3-6:30
The Temple Prophecy	7:1-10:25

PROPHECIES DURING JEHOIAKIM'S REIGN See Also: Jeremiah Before the Sanhedrin 26:1-24
Message Concerning the Drought . . . . 14:1-15:21.
The Sign of the Unmarried Prophet 16:1-17:18
Message At the City Gate 17:19-27.
Parable Of The Potter - The Clay - (People). 18:1-23
Message of the Broken Bottle - (Priests) 19:1-15
Opposition of Pashur the Priest 20:1-18
The King Indicted. 21:1-10
Pashur's Teachers Indicted 23:1-40
Prophecy of 70 y. Captivity 25:1-38
Faithful Example of Rechabites. 35:1-19
Jehoiakim Burns the Scroll 36:1-32.

PROPHECIES DURING JEHOIACHIN'S REIGN.

The Sign of the Married Girdle 13:1-27
The Sign of the Good & Bad Figs 24:1-10
PROPHECIES DURING ZEDEKIAH'S REIGN (See also Israel Restoration p. 464)
A Letter to the Captives in Babylon 29:1-32
Bonds - Yokes for the Nations 27:1-22.
Hananiah's Challenge: Yokes of Iron instead of Wood . . 28:1-17
Babylon's Doom: Publicly Read in Babylon 51:59-64
Royal Enquiry Through Pashur 21:1-14
A Message of Doom on the Eve of the Siege 34:1-7

JORDAN. Yarden - The Descender. Compounded of two words: YÂRAD - To Descend: DAN - Judgment. Descend through judgment. Several streams combine to form the river including the streams Jor and Dan. Its source is at the foot of Hebron, fed by the snows of Lebanese Range. Four streams unite to form the river: Bareighit, Hasbany, Leddan (the Dan), Banias. The river poured its water into the Huleh (Merom) and from thence to Sea of Galilee (12 miles long). Dead Sea (53 m. long). The valley is from 2 to 15 m. broad & falls as deep as 1292 ft below sea level, while the bottom of the Dead Sea is 1300 ft deeper still. From Huleh to just before the water reaches Galilee, it drops 680 ft in less than 9 m. Between Sea of Galilee and Dead Sea the valley extends for 65 miles and through it the river follows its tortuous course, covering over 200 miles in its wanderings. The Jordan rift is more than 160 m long from below Lake Huleh to the Arabah south of D. Sea where it rises again to sea level. point on the

"Geologists claim this valley is due to volcanic action, forcing up two long folds of limestone, running north & south, with a diagonal ridge shutting off the Dead Sea from the Red Sea, & enclosing part of the old ocean bed." (Unger)

A vast fresh water lake was formed some 200 m. long, from Sea Galilee to some 50 m S. of Dead Sea. How it passed from that condition to its present state is not clear - Smith. Hist. Geog. p. 470.

The Jordan itself is rapid & muddy from 90 to 100 ft broad. The depth varies from 3 ft to 12. In the 65 miles the descent is 610 ft or average 14 ft per mile. It overflows its banks in March & April.

KISHON. - Top. p. 338.

Kerute - Bottom: p. 223 Jud. 1:36.

Kidron - Dark, dusky - from root QÂDAR - Ashy, dark coloured, fig to mourn (Str). A deep narrow ravine east of the city, which as the south of the city turns east to empty itself into the Dead Sea. Only furnished with water in the winter after heavy rain. Its bed is narrow & deep suggesting that it formerly was the channel for waters that today flow elsewhere - perhaps subterraneously. David crossed it to exile 2 Sam. 15:23; the boundary set for Shimei 1 Kg 2:37; the place of destruction for Maachah's obscene phallic abomination 1 Kg 15:13; 2 Chr. 15:16, the place where Athaliah executed 2 Kg 11:16. 2 Chr. 23:15. Josiah destroyed the idols etc. 2 Kg 23:4, 6, 12, Hezekiah likewise 2 Chr. 29:16; 30:14. It became the regular receptacle for the impurities and abominations of idol worship. Contrast future purification. Eze. 39:11-16.

JERICHO. Destroyed by Joshua, restored by Hiel 1 Kg 16:34 to rise again into prominence. Elijah ascended with heaven in its vicinity 2 Kg 2:1-22 & Elisha healed its water 2 Kg 2:19-22. David's abused messengers stayed there 2 Sam 10:5. Zedekiah was captured there 2 Kg 25:5. Men from Jericho shared in building Jerusalem Neh 3:2. Captured by Judas Maccabeus 2 Mac. 12:15. Bartimaeus healed & Zaccheus converted Lk 18:35; 19:1. Site of: Tell es-Sultan. N.T. mod. Tulul Abu el 'Alayiq.

Occupied in Neolithic times before B.C. 4500. In the Chalcolithic era, BC. 4500-3000 a series of successive cities. Garstang (1930-36) assigned alphabetic names to latest cities. City A = B.C. 3000. City B = founded 2500, destroyed 1700. City C was larger and more powerful occupied by Hyksos, destroyed 1500. City D, constructed 1500. The splendid palace of the preceding city rebuilt & now city protected by double wall brick. A redoubtable 6-foot thick wall was between the inner & outer wall Cp Josh. 2:15. The walls display evidence of violent destruction. The outer wall had tumbled forward down the slope of the mound & the inner wall with the house on it had covered the intervening space. Evidence showed that fire accompanied the fall of the city. Jericho remained in a ruined state until the time of Ahab when rebuilt by Hiel the Bethelite 1 Kg 16:34. Garstang dates the destruction at 1400. Wright, Albright & K. Kenyon date destruction earlier, the former 2 at 1200, but "much confusion remains among them". In their theory it cannot be connected historically with the time of Joshua as outlined in the Bible, nor with their date of the Exodus. Kathleen Kenyon excavated in 1952 but her discoveries date mostly to the pre-literary epoch of Jericho - See Unger.

JUDAH Judah played an important part in Israel. His name meant "Praise", he was the 4th son of Jacob & Leah Gen. 29:35. He saved Joseph from the pit into which the others had cast him to die Gen. 37:26-27, and by persuading his brothers to sell him paved the way for the preservation of Israel Gen. 50:19-20. Judah was capable of confessing his sins Gen. 38:26. He pledged himself to Jacob for the safe return of Benjamin Gen. 43:3-14 & pleaded with Joseph to spare him Gen. 44:18-34. Judah was the one through whom Messiah was to come & rule Gen. 49:10. His tribe led the others in their marches Num. 2:3; 10:14; and it was first in a number of other activities Num. 1:27; Josh. 15:1. including the independent tribal attacks on the Canaanites Jud. 1:1-4.

JEREMIAH — Chronological Sequence.

A ministry of 40 years during the reigns of • Josiah • Jehoahaz • Jehoiakim • Jehoiachin • Zedekiah.

• Prophecies during Josiah's reign. See also Ch. 46

- Introduction 1:1-3.
- Call & Commission 1:4-10
- 1st Prophecy: The Almond Tree 1:11-12
- 2 " " - The Boiling Cauldron 1:13-19
- 3 " The Unfaithful Wife 2:1-3:5
- 4 " Reforming the Back-sliding Children 3:6-6:2
- 5 " The Foolish Nation 4:3-6:30
- 6 " The Temple Prophecy 7:1-10:25

• PROPHECIES DURING JEHOIAKIM'S REIGN See Also:

- Jeremiah Before the Sanhedrin 26:1-24
- Message Concerning the Drought 14:1-15:21.
- The Sign of the Unmarried Prophet 16:1-17:18
- Message At the City Gate 17:19-27.
- Parable Of The Potter & The Clay - (People). 18:1-23
- Message of the Broken Bottle - (Priests). 19:1-15
- Opposition of Pashur the Priest. 20:1-18
- The King Indicted. 22:1-30
- Pastors & Teachers Indicted 23:1-40
- Prophecy of 70 y. Captivity 25:1-38
- Faithful Example of Rechabites. 35:1-19.
- Jehoiakim Burns the Roll 36:1-32

• PROPHECIES DURING JEHOIACHIN'S REIGN.

- The Sign of the Marred Girdle 13:1-27
- The Sign of the Good & Bad Figs 24:1-10

• PROPHECIES DURING ZEDEKIAH'S REIGN (See also Israel Restoration) Ch. 30-33

- A Letter to the Captives in Babylon 29:1-32
- Bonds & Yokes for the Nations 27:1-22.
- Hananiah's Challenge: Yokes of Iron instead of Wood 28:1-17
- Babylon's Doom: Publicly Read in Babylon 51:59-64
- Royal Enquiry Through Pashur 21:1-14
- A Message of Doom on the Eve of the Siege 37:1-7
- Jerusalem Besieged - Egypt Advances Siege Raised 37:5
- The Broken Covenant 34:8-22
- Jeremiah Imprisoned - Siege Renewed 37:6-10
- Jeremiah Removed from Dungeon 37:21
- Purchase of Hanamel's Field 32:1-44
- A Further Message of Hope To Imprisoned Jeremiah 33:1-26
- In the Dungeon: Ebed Melech Intercession 38:1-28
- The Fall of Jerusalem 39:1-18
- Gedaliah At Mizpeh 40:1-16
- The Murder of Gedaliah 41:1-18
- Jeremiah's Message To The Remnant 42:1-22.
- Jeremiah In Egypt 43:1-44:1
- A Final Warning: Consider Your Ways. 44:1-30

• GENERAL & UNDATED PROPHECIES CONCERNING ISRAEL'S RESTORATION

- Hope In The End 30:1-24 (This seems to follow naturally from the letter to the captives in Babylon Ch. 29)
- The New Covenant 31:1-40 (This is an extension of Ch. 30).

GENERAL PROPHECIES CONCERNING THE GENTILES.

1 Baruch's Trouble - In 4th Year Jehoiakim 45:1-5 (Should be placed with Ch. 25) 36:16)

2 A series of Prophecies relating to nations listed in Ch. 46 which could have been included in the scroll of 36:22.

- Prophecy Against Egypt 46:1-28
- Prophecy Against Philistia 47:1-7
- Prophecy Against Moab 48:1-47
- Prophecy Against Ammon 49:1-6
- Prophecy Against Damascus 49:23-27
- Prophecy Against Kedar 49:28-33
- Prophecy Against Hazor 49:30-33
- Prophecy Against Elam 49:34-39

* Prior to death Jeriah Cp Ch. 48:1

** Beginning Reign Zedekiah 49:34

- Prophecy Against Babylon 50:1-51:58 (Zedekiah's Reign Cp 51:59-64).

JEREMIAH (cont.)

- An historical Appendix 52:1-34

The prophecies have chronological settings, as indicated. These concerning Israel following Ch. 24 the letter to the exiles in Babylon; others in the section of 36:22. Philistia, Elam, and Babylon as indicated.

OSHUA: CHARACTER SKETCH Bottom p.295.
JERICHO. Josh. 2:2. - see under K p.295.
JEBUSITE. See bottom p.558
Jazer bottom p.235.
Judah - see opp.
Jesse. - Bottom. 393

THE BOOK OF JOSHUA

PARABLE: Moses brought the people through the Red Sea to Sinai, Joshua baptised them in living water and gave them rest Josh 21:44. For the antitype see John 10:27. Heb 4:10. As Joshua conquered to make it possible for the people to individually obtain their inheritance, so did the Lord Jesus Heb 2:14.

WRITER: The Talmud claims that Joshua wrote it except the last 8 verses which were contributed by Phinehas. There is no reason to doubt this. It was certainly written before David Ch 15:63. whilst Rahab was still alive Ch 6:25.

KEY VERSES: Promise Josh. 1:6-9 Fulfilment Josh. 21:44 Exhortation Josh. 23:6-13. Example Josh. 24:15.

THE VICTORY OF FAITH - 1 John 5:4.

1 ENTERING THE LAND Chs 1-5 (First Principles of Faith)

1 Joshua's Divine Commission . . . Ch 1:1-9.
2 He Commands The Army To Make Ready. Ch 1:10-11
3 He Reminds The Eastern Tribes of Their Obligations Ch 1:12-15
4 The People's Hearty Response . . . . . Ch 1:16-18

1 PREPARING THE PEOPLE CH 1:1-18 The teaching of faith.

2 SURVEYING THE PROBLEMS CH 2:1-24 The Confidence of faith.

1 A Secret Excursion into Enemy Territory Ch 2:1
2 The Spies Are Discovered . . . . . Ch 2:2-3.
3 An Unexpected Friend . . . . . Ch 2:4-7
4 Rahab's Faith . . . . . Ch 2:8-16
5 The Sign in the Window . . . . . Ch 2:17-21
6 The Spies Encouraging Report . . . . Ch 2:23-24

3 CROSSING THE JORDAN CH 3:1-17 The action of faith

1 Instructions for Crossing . . . . . Vv 1-5
2 The Ark Leads the Way . . . . . vv 6-8
3 An Assurance of Victory . . . . . vv 9-13
4 The People Pass Over . . . . . vv 14-17.

4 ERECTING MEMORIALS CH 4:1-24 The witness of faith.

1 The Witness Out of Jordan . . . . . vv 1-5
2 The Meaning of the Stones . . . . . vv 6-7
3 The Witness of the Crossing . . . . . vv 10-11.
4 Joshua Magnified . . . . . v 14
5 The Waters Flow Again . . . . . vv 15-18
6 The Witness of the Stones . . . . . vv 19-24.

5 ORGANISING TRUE WORSHIP CH 5:1-15 The worship of faith

1 Fear in the Land . . . . . v 1.
2 Circumcision Reinstituted . . . . . vv 2-9
3 The Passover Restored . . . . . vv 10-11
4 The Food Changed . . . . . v 12.
5 Divine Presence Manifested . . . . . vv 13-15.

2 CONQUERING THE INHABITANTS CH 6-12

1 THE CENTRAL CAMPAIGN Ch. 6-9.

1 FAITH CONQUERS THE WALLS OF JERICHO CH 6:1-27

1 Fear Sweeps Jericho . . . . . vv 1-2.
2 Strategy of the Campaign . . . . . vv 3-5
3 Days of Impending Doom for Jericho . . . . . vv 6-14
4 The Day of Yahweh's Vindication . . . . . vv 15-19.
5 Rahab Saved . . . . . vv 20-23.
6 A Curse Pronounced On Jericho . . . . . vv 24-27.

2 DISOBEDIENCE BRINGS DEFEAT AT AI CH 7:1-26

1 Secret Sin . . . . . v 1
2 Misplaced Confidence . . . . . vv 2-5
3 Defeat . . . . . vv 6-9.
4 Despair . . . . . vv 10-15.
5 The Cause . . . . . vv 16-21
6 The Cure . . . . . v 22.
7 Confession . . . . . v 23.
8 Expiation . . . . . vv 24-26.

3 CONFIDENCE RESTORED AT AI CH 8:1-35

1 A Second Attack Planned . . . . . vv 1-2
2 The Strategy Explained . . . . . vv 3-8
3 The Forces Deployed . . . . . vv 9-13
4 The Battle Joined . . . . . vv 14-19
5 Victory for Israel . . . . . vv 20-25
6 Destruction for Ai . . . . . vv 26-28
7 Thanksgiving at Shechem . . . . . vv 30-35. The need for constant vigilance through the [illegible]

4 THE WILES OF THE ADVERSARY CH 9:1-27 The need for constant vigilance through the [illegible]

1 A Southern Confederacy Formed . . . . . vv 1-2
2 The Wiles of the Gibeonites . . . . . vv 3-6
3 Joshua hearkens To Gibeonite - does not seek Jehovah's counsel 7-15
4 The Deception Discovered . . . . . vv 16-21

JORDAN

Descend
the river
at the f
Four str
leddan
into th
llee (12
is from
ea lev
er still
Galilee,
Gablee
throug
over 2
than /
of D.S
"Ge
forcun
with
Red S
A va
from
pass
clea
ft
65 r

A mun
hcahaz
Proph
Intre
Call: C
1st Proph
2 " "
3 " Th
4 " Re
slid
5 " Th
6 " the
PROPH
REIGN
Jere
Sant
Messa
Drou
The Si
Propl
Messa
Baral
Th
Mess
Of
Oppe
H
The
Past
Propl
Faith
Re
Jehe
PROP
KETGI
The Si
The Si
PROP

JERUSALEM

● YERUSHALAIM is compounded of two words: Yeru - shalaim. Yeru connects with Yahweh Yireh - He who will provide Gen. 22:14. If it be asked, What? The answer is a double peace. Shalaim means "the two salems" and relates to the two sections of the city: the Upper & Lower Gp mgs. 2 Kings 20:4; 22:14; 2 Chron. 22:14 & Zeph. 1:10.

● As a type the New Jerusalem is compounded of two parts: Jews and Gentiles made one in Christ and unified by peace at baptism John 14:27. confirmed by bestowal of Eternal life at the Judgment. 1 John 4:17-18.

● Jerusalem occupied a promontory, on three sides of which were ravines so deep, abrupt and steep as to provide immunity from attack. On the north side alone it is open to attack so the north was the direction of discipline and judgment Ezek. 1:4. Such action was only permitted when Yahweh allowed it, for His eyes are ever upon the city of His rest Deut. 12:5, 10.; 11:12; Ps. 132:13-14.

● Jerusalem is overshadowed by by surrounding mountains - a symbol of the Divine protection of the people of Yahweh Ps. 125:1-2. but ultimately is to be elevated above them Ps 48:2; Ezek. 40:2.

● Its location links it with both Judah and Benjamin. Josh. 15:8; 63.; 18:16 So linking the names together provides the following: Praise the Son of the Right Hand, He who will provide a double peace!

● Jerusalem is built on five heights: Akra, Bezetha, Moriah, Ophel, Zion.

● The city of David is identified with Zion 5 times 2 Sam. 5:7, 9; 1 Kg 8:1; 1 Chr. 11:5; 2 Chr. 5:2. Some consider Ophel and Zion to be the same which would give Jerusalem four heights.

● It is the city where Yahweh has placed His name Deut. 12:14; 1 Kings 11:36.

Prophecy Against Damascus
Prophecy Against Kedar
Prophecy Against Hazor
Prophecy Against Elam
Prior to death Josiah Cp ch. 48:1
Beginning Reign Zedekiah 49:34
Prophecy Against Babylon 50:1-51:58.
(Zedekiah's Reign Cp. 51:59-64)

The prophecies were concerning Israel following Ch. 24 the letter to the exiles in Babylon concerning Israel following Ch. 24 the letter to the exiles in Babylon others in the section of 36:22 Philistia, Elam, and Babylon as well as

LOVE AGAPE (A word not found in Greek writers, nor in Philo, Josephus, in Acts, Mark, or James; apparently coined by LXX). Love that is self denying and compassionately devoted to its object: the highest word among the Greeks was philanthropy, but this does not denote love to man as such, but rather justice, giving him who was entitled to it his full rights; it even falls short of the philadelphia (brotherly love) of the N.T. Agape therefore designates a love unknown to writers outside the N.T. Love in its fullest conceivable form; first exhibited by Christ 1 Jhn 3:16, expressive of God's relation to us 1 Jhn 4:9 and the relation between the father and the son Jhn 15:10. 17:26. Col. 1:13. Lastly it is the distinctive character of the Christian life in relation to the brethren and to all. (Bullinger)

Agape is pre-eminently God's love Jhn 3:16 and is reproduced in the hearts of believers by the power of the Spirit - Word Rom. 5:5. Gal 5:22. Noun ☐

Verb - AGAPAO

PHILEO - expresses the affection of true friendship, and is used of the more direct demonstration of regard. From this word is derived "philos" - a friend. Thus phileo speaks of the desire to cherish and manifest affection for the object of it. It is born of liking - something that attracts one in another.

See use of phileo and agape. 1 Pet. 1:22.

Love is not always sentimental nor sympathetic.

LEAVEN = There are 3 words rendered "leaven." Se'or (sehore - 7603) sig "To swell."; CHÂMETZ (2557) -ferment, extortion from a root signifying "sour." ~~MATSATS - To swell or [illegible] milk, sig sweetness, read "unleaven" Lev 10:12~~ MATSTSAH is rendered "Without leaven" in Lev. 10:12

Israelites were commanded to "put away" leaven from their homes in preparation of the Passover.

LEBANON = Sig "White" from the snow. Ancient Lebanon, Phoenicia about 120 m. long about 20 m. wide. Bordered by an ocean of water (Mediterranean) on West and an ocean of sand (the desert) on East. The Valley of Bekaa between the two ranges (Lebanon and Anti-Lebanon) is a wide flat valley about 6 miles wide. At Baalbek it begins to fall, and declines gradually until it sinks down in the plain of Hamath. (i.e. Anti-Lebanon) See Num. 34:8. From the north, the mountain chain of Lebanon begins here & runs southward until it sinks into the plain of Acre & the low hills of Galilee. Its average height is from 6000 to 8000 feet. Jebel Mukhmel = about 10,200 ft & Sannin about 9000 feet. The highest peaks are covered with perpetual ice & snow. Hermon in the Anti-Lebanon = 9101 feet., but generally the range is lower than Lebanon, averaging a height of 4500 feet. Lebanon is remarkable for the grandeur and beauty of its scenery, the glory of its cedars, and the purity of the crown of snow that graces its tallest peaks throughout the year.

It was noted for its cedars. Jud. 9:15. 1 Kg. 4:33. 5:6, 9, 14. 2 Kg 14:9. 2 Chr. 2:8; 8:6. Ezra 3:7. Ps. 92:12; 104:16.

Figuratively, it is used to symbolise the strength of the Assyrian army Isa. 10:34. Isa. 33:9. ~~[illegible]~~

- The beauty of Judah ~~[illegible]~~ before being spoiled Jer. 22:6, 23. Hab. 2:17. Restored. Isa. 29:17. 35:2.
- The temple because glorified by its cedars Zech. 11:1.
- The Assyrian in his glory Ezek. 31:3. - Contrast the "mourning of Lebanon" v. 15.
- Human pride Isa. 2:13
- Conquests of Assyrian Isa. 37:24
- By contrast the majesty of Yahweh Isa. 40:16
- The restoration of the temple Isa. 60:13
- The folly of Israel in leaving the refreshing & pure water of truth Jer. 18:14.
- The King in Jerusalem Ezek. 17:3.
- The majesty of the future King Song. 5:15. Go also Song 3:9. 4:8, 11, 15. 7:4
- Strength, permanency, beauty Hos. 14:5, 6, 7.
- The northern entrance to the Land Zech. 10:10
- See additional descriptive notes Hos. 14:5-7

FINE LINEN = The quality of this linen cannot be purchased or even manufactured today. Its manufacture was an art that died with the ancient Egyptians. J. G. Wilkinson in "Manners & Customs of the Ancient Egyptians" states: "The Egyptians were always celebrated for their manufacture of linen & other cloths, & the produce of their looms was exported to, & eagerly purchased, by foreign nations. The fine linen & embroidered work, the yarn & woollen stuffs of the upper & lower country are frequently mentioned, & were highly esteemed" (Vol. 2. p. 42). "Nor was the praise bestowed upon that manufacture unmerited; and the quality of one piece of linen found near Memphis fully justifies it, & excites equal admiration at the present day, being to the touch comparable to ~~silk~~ silk, and not inferior in texture to our finest Cambric" (Vol. 2. p. 75). So Christ who was called out of Egypt was unique in his righteousness.

See Note bottom p. 117

Abidanites bottom p. 334
Abiezech bottom p. 1026
Abob, Ammon Bottom p. 246
Abrech - Teacher Bim. NW of Gilboa separated by Jezreel in Territory of Issachar (Not mentioned in Gideon's victory -

MORTAL EMERGENCE =

METHUSAEL Gen. 4:18 = Mâthai ~~[illegible]~~ adult (as of full length) - Str. or ex... name is derived the meaning ... arrived in full stature. Or of ex... The former meaning (given by Sh... the Cainites to a form of relig...

METHUSELAH = is similar ... full adult of man - Full extent of ... Extent of time - God's set ti... Or some read "Muth" - death shall come.

MESOPOTAMIA = Lit. "The La... The Tigris ... 100 ft peaks of Armenia. The Land was ... of Sumer. The sun is blazing hot, ... wadies, but the alluvial silt of the two ... fertile, so that with irrigation vast crops ... cultations maintained. ... This declined and finally, with the coming ... & the Mongols in the 13th. it fell into utter ... Mesopotamia became one of the most de... Heb. Aram Naharaim. Gen. 24:10. "Ar... birthplace of Balaam. Deut. 23:4. ● Realm ... 10. ● Chariots hired by Ammon. 1 Chron. ... Aram-Aram (Country of Rebekah) = Plain o... 25. 25:2, 5-7. 31:18. 33:18; 35:9, 26. 46:15. Called ... divided into ARAM (Accad - Gen. 10:10) and ...

MEEKNESS = See p. 916

'ANAY - Depressed in mind (gentle) o... ~~humble, lowly, meek, poor~~ - Str. ... A recognition of one's need and de... ● Moses Num. 12:3. ● Christ Mt. 11:29; ... ● The meek: ● He will guide & teach Ps. 25:9. ● Produ... Isa. 61:1. ● Appeal to such. Zeph. 2:3. ● Ca... Truth in meekness Jas 1:21; 3:13. ● To exp... 1 Pet. 3:15. Tit. 3:2. 2 Tim. 2:25. Eph. 4:... 1 Cor. 4:21 ● ● Their reward is in the future. ● Beautified with salvation Ps. 149:4. ● Receive full satisfaction Ps. 22:26. Isa. ... Ps. 37:11; Mat. 5:5. ● Meekness with triumph ... equity Isa. 11:4. Cf. Amos 2:7. ● Exhortation to meekness ● An ornament in the sight of God 1 Pet. 3:... 2:3. ● A fruit of the Spirit Gal. 5:23. Col. ... Meekness is not weakness but strength ... Hebrew for meek - ANAV. Meekness - ... mildness (Royal) Str. Occurs Ps. 45:4. ... modesty Zeph 2:3.

Greek = PRAOS (Adjective), PRAOTÈS ... denotes an attitude that is prepared ... disciplinary hand of God enduring the ... comes from Him (even through the ... patience, seeking to profit thereby.

MULBERRY TREES = Heb. Baca trees ... Balsam trees - implying ... shrub that exudes a resin. The Vulgate ... Tree & he derived his information from ... has the shape of a huge tear! See ... (Baca) in Ps. 84:6.

Midianites bottom p. 234
Molech bottom p. 1126
Moab, Ammon Bottom p. 246
Moreh – Teacher. 8m. NW of Gilboa. separated by Jezreel in territory of Issachar (not mentioned in Gideon's victory – overwhelmed by foes?)
Mount Ephraim. Co. Jud. 19:1.
Michmash. Op. p. 392.
Michal. Bottom. 398
MILLO – The Fillings. A Rampart of two walls with a space between them filled in. 2 Sam. 5:9; 1 Ki 9:15, 11:27; 1 Chr. 11:8; 2 Chr. 32:5.

MUSICAL INSTRUMENTS - SEE "M"

= MORTAL EMERGENCE = Mat. 8:11-12.

= METHUSAEL Gen. 4:18 = Meth is from Math, or Mathai (mathayee), signifying an adult (as of full length) · Str. or extent of time. From the former is derived the meaning Man of God who is manifested in full stature. Or of extended time of God.

The former meaning (given by Str) would imply the claim of the Cainites to a form of religious worship from God.

= METHUSELAH = is similar Meth can signify:

Full adult of man – Full extent of wickedness.
Extent of time – God's set time to act.
Or some read "Muth" - death – When he dieth, it shall come.

= MESOPOTAMIA = Lit. "The Land between the Rivers."

The Tigris & Euphrates are fed from the 10,000 ft peaks of Armenia. The land was formerly known as Akkad and Sumer. The sun is blazing hot, the rainfall only approx. 6 inches, but the alluvial silt of the two rivers made soil extremely fertile, so that with irrigation vast crops were harvested and dense populations maintained.

This declined gradually, with the coming of the Muslims in the 7th cen. & the Mongols in the 13th. It fell into utter ruin. Under Turkish rule Mesopotamia became one of the most desolate areas on earth. (Tyrs)

Heb. Aram Naharaim. Gen. 24:10. "Aram of the two Rivers"

- Birthplace of Balaam. Deut. 23:4.
- Realm of Cushan-rishathaim Jud. 3:8, 10.
- Charioli[illegible] by Ammon. 1 Chron. 19:6.
- Padan-Aram (Country of Rebekah) = Plain or Field of Aram or Syria. Gen. 25:20. 28:2, 5-7. 31:18. 33:18. 35:9, 26. 46:15. Called "Country of Syria" Hos. 12:12.
- Divided into Akkad (Accad - Gen. 10:10) and Sumer.

= MEEKNESS = See p. 916

'ĀNĀY – Depressed in mind (gentle) or circumstances (needy). ~~Lowly, humble, lowly, needy, poor~~ – Str.

A recognition of one's need and dependence upon Yahweh

- Moses. Num. 12:3. • Christ. Mt. 11:29; 21:5.
- The meek:
  - He will guide • teach. Ps. 25:9. • Proclaiming to Him the Gospel Isa. 61:1. • Appeal to such. Zeph. 2:3. • Called upon to receive the Truth in meekness Jas (1:21) 3:13. • To expound it in meekness 1 Pet. 3:15. 1 Tim. 3:2. 2 Tim. 2:25. Eph. 4:2. Col. 3:12. 2 Cor. 10:1. 1 Cor. 4:21.
  - Their reward is in the future:
    - Beautified with salvation Ps. 149:4. 76:9 • Elevated Ps. 147:6.
    - Receive full satisfaction Ps. 22:26. Isa. 29:19. • Inherit the earth. Ps. 37:11; Mat. 5:5 • Meekness with triumph. Ps. 45:4 • Judge with equity Isa. 11:4. Cf. Amos 2:7.
  - Exhortation to meekness:
    - An ornament in the sight of God 1 Pet. 3:4. • To be sought Zeph. 2:3. • A fruit of the Spirit Gal. 5:23. Col. 3:12. 1 Tim. 6:11.
- Meekness is not weakness but strength to conquer self.

Hebrew for meek - ĀNĀV. Meekness - 'ANVĀH – fem. of 'ĀNĀV
Hildred (Royal) Str. Occurs. Ps. 45:4. 'ĀNĀVĀH – condescension, modesty Zeph. 2:3

Greek = PRAOS (Adjective), PRAOTĒS (PRAH-OT-ACE). It denotes an attitude that is prepared to accept the disciplinary hand of God enduring the chastening that comes from Him (even through the agency of evil men) in patience, seeking to profit thereby.

= MULBERRY TREES = Heb. Baca trees = weeping. RVmg = Balsam trees – implying some Balsamic shrub that exudes a resin. The Vulgate (Jerome) has Pear Tree • he derived his information from Palestine. The Pear has the shape of a huge tear! See Valley of Weeping (Baca) in Ps. 84:6.

= MERCY. = The Hebrew word "chesed" is usually translated "loving kindness" or "mercy," but it is really the expression of the covenant relationship between Yahweh and His people, and means a love that, like married love, has at its core a duty or a bond. If further, it be remembered that the English word "Kindness" comes from the same root as the word "Kin" and loving kindness is used to express the loving relationship that should exist between those who are bound together by the indissoluble blood-tie, this translation of chesed is fairly accurate (Schofield)

The RV renders it by the word "loving kindness."

= MEMORIALS = See ICor. 11.

= MARRIAGE = Gen. 2:24

This verse, and Christ's usage of it teaches the inviolability of marriage (but contrast Mat. 5:32 note) under normal conditions for man and his wife are one mutually sharing each other's hopes, joys, sorrows, and as one flesh should not be separated Mal. 2:13-16 1 Cor. 7:5.

Paul shows, by quoting this verse 1 Cor. 6:16 that this unity is established by sexual intercourse which thus should play an important part in married life 1 Cor. 7:5 and which really constitutes marriage (but see Matt 1:24-25)

Paul uses this verse Eph. 5:31 to illustrate the personal, intimate relations between Christ and the Ecclesia. As a man seeks his bride, so Christ has sought the Ecclesia Acts 15:14 2 Cor. 11:2-3. When the marriage is come Rev. 19:7, he will be united forever with his bride, who, being partakers of Divine nature 2 Pet. 1:4 will live and move with him as one.

Like Adam • Eve, Christ and the Ecclesia have one common Father Heb. 2:11 and thus should be moved by common hopes and aspirations. For their ultimate unity he prayed Jhn. 17:21. See Eph. 5:24-32.

From Gal. 3:28 there is implied that there existed a greater sense of unity and equality between the sexes than afterwards existed – a unity and equality restored in Christ.

We learn that "it is not good" for a man to remain single – the responsibilities, the understanding, the unselfish consideration that should be shown by him Eph. 5:25 is calculated to bring out desirable qualities (Paul replaced this by the Ecclesia to whom he was "married" – 1 Cor. 7:32-34).

At the same time, the "woman was made for the man" 1 Cor. 11:9 designed to bring out in him the best qualities of social behavior.

Thus God established marriage Gen. 2:24, designing it as the channel to the fulfilment of the Divine purpose 1 Tim. 2:15. Gen. 3:15. Christ endorsed this by gracing a marriage with his presence Jhn. 2:1-2, reaffirming the original ordinance Mth. 19:4-4 and praising the fruits of it Mth. 19:12-15.

Marriage types the union between Yahweh • Israel Isa. 54:5 Hos. 2, Christ • the Ecclesia 2 Cor. 11:2. Eph. 5:22-31.

Better than physical marriage is espousal to Christ Mt. 19:12. 1 Cor. 7:1, 8, 32-38. – but only under certain conditions V9. In view of that fact, there should not be over-anxiety for marriage – Cp. 1 Cor. 7:31-38. The sin of the antidiluvians stemmed from an unwise desire for marriage Gen. 6:1-2.

Marriage should be only in the Lord 1 Cor. 7:39.

If unbelieving partner will not live peaceably it is best to separate 1 Cor. 7:10-13 Cf. 1 Pet. 3:1-6

FINE LINEN = The quality of fine linen used or [illegible] manufacture was an art not [illegible] with [illegible] J. G. Wilkinson in "Manners & Customs of the Ancient Egyptians" states: "The Egyptians were famous for the manufacture of linen & other cloths & [illegible] exported to [illegible] eagerly purchased [illegible] fine linen & embroidered work, the [illegible] the upper & lower garments are [illegible] highly esteemed" (Vol. 2 p. 72). "Egyptian [illegible] of manufacture unrivalled, and the [illegible] linen found near Memphis [illegible] real admiration of the ancients [illegible] able to [illegible] silk and not [illegible] in [illegible] manic" (Vol. 2 p. 72). So [illegible] was unique in his righteousness

See Note bottom p. 117

PATIENCE = From MAKROTHUMEO - Makros - Long Thumos - sudden blazing forth of anger from inward feelings. Hence Longsuffering - restraint even in circumstances that would justify anger (Galatians 5:22 compare with Hupomone - at top page.

PHILISTINES = See NOTES. Deut. 2:23. JUDGES 13.

PERIZZITES = See under "O"

PETRA = Called Sela (Cleft, Rock. Fig. Fortress) Isa 16:1. 2 Kgs 14:7. 1 Sam. 23:25. Slaughter from top of Rock 2 Chron. 25:11-12. Original inhabitants = the Horites (or Cave dwellers) Gen. 14:6. Taken by Edomites Deut. 2:22. Gen. 36:8. Occupied by remnant of Simeon 1 Chron. 4:42-43. Josh 24:4. Noted for strength Jer. 49:16. Future Conquest. Deut. 33:2. Num. 24:18. Exod. 15:15. Moses' appeal to Edomites repulsed Num 20:14-20

- About 60 m. east Kadesh-Barnea where Israel defeated by Amorites. Deut. 1:44-46. Because of relationship, Israel not permitted to attack. Deut 2:4,9,14. Edom as a type. Gen 25:23.
- David's Psalm of triumph over Edom. Ps. 60:5-12. 108:6-11 2 Sam. 8:14.
- The conquest of Bozrah Isa. 34
- Treading the winepress of Bozrah Isa. 63
- The Lion of Judah versus the Shepherd of Edom. Jer. 49.
- Ezekiel proclaims judgment on Edom Ezek. 25:8, 12-14, 32:29. 35. 36:5.
- Land of Edom to escape Gog. Dan. 11:41
- Edom a desolation Joel 3:19
- Edom Indicted because of Iniquity Amos 1:11-12.
- Israel's triumph over Edom Obadiah
- The People Against Whom Yahweh Has Indignation forever" Mal. 1:1-4

A PERPETUAL COVENANT. (A Covenant of Olam)

33 perpetual Statutes:

- Passover Exod. 12:14-24.
- Feast Unleavened bread Exod. 12:17.
- Burning Light Exod. 27:21. Lev. 24:3.
- Nakedness of priests covered Exod. 28:43.
- Aaronic priesthood Exod. 29:9; 40:15.
- Heave offerings Exod. 29:28; Lev. 10:15; Num. 18:8, 11, 19.
- Sacrifices Exod. 29:42.
- Incense burning Exod. 30:8.
- Atonement on altar of incense Exod. 30:10.
- Washing of body before ministering Exod. 30:21.
- Holy Oil Exod. 30:31.
- Sabbaths Exod. 31:16-17.
- Fat and blood prohibited Lev. 3:17.
- Fire on altar Lev. 6:13.
- Meat offerings Lev. 6:15-16
- Priests own offerings Lev. 6:23
- Portions of priests Lev. 7:34-36.
- Wine and strong drink prohibited whilst serving Lev. 10:9
- Day of Atonement Lev. 16:29-34
- No worship of devils Lev. 17:7.
- Firstfruits to God Lev. 23:14
- Observance of Pentecost Lev. 23:21
- Feast of Tabernacles Lev. 23:41
- Showbread Lev. 24:6-9.
- Levite possessions Lev. 25:34
- Feast of Trumpets Num. 10:8.
- One law for Israel & strangers in Israel Num. 15:15.
- Covenant of salt Num. 18:19.
- Levites only to serve in Tabernacle Num 18:23. Deut 18:5
- Laws of red heifer Num. 19:10.
- Washing of clothes after service Num 19:21.
- Priesthood to Phinees Num 25:13.
- Commandments Deut. 7:9. 29:29.

If Israel had kept the covenant based upon the Law Yahweh would have kept His part. But having "broken the everlasting covenant" Isa. 24:5. there was "made of necessity a change of the Law" Heb. 7:12. Its principles remain but interpreted spiritually in Christ.

PROVERBS = MISHLAI from MÂSHÂL - To Rule. Thus. Maxims of Divine Wisdom to rule one's life.

Solomon spoke 3000 proverbs 1 Kings 4:32. many of which were "put in order" Ecc. 12:9.

PART 1: IN PRAISE OF WISDOM: PROVERBS FOR SOLOMON. 1:1 - 9:18

15 Discourses introduced by the phrase "my son." Where the pronouns in the book are in the second person they are proverbs for Solomon; where they are in the third person, they are by him.

1. Title and Superscription. 1:1-6.
2. Enticements of Sinners... 1:7-19.
3. The Appeal of Wisdom... 1:20-33.
4. The Benefits of Wisdom Contrasted with those of Strange Woman. 2:1-22.
5. The Rewards of Wisdom. 3:1-10
6. The Search for Wisdom. 3:11-20.
7. The Security of Wisdom.... 3:21-26.
8. Wisdom's Perversity Contrasted. 3:27-35.
9. The Value of Wisdom... 4:1-9.
10. The Two Paths Before One.. 4:10-19.
11. Choose The Right Path... 4:20-27.
12. Wisdom's Protection from Strange Woman. 5:1-23.
13. Wisdom's Protection from Suretyship... 6:1-5.
14. Wisdom's Warning against Sloth 6:6-11.
15. Wisdom's Warning against Bigard. 6:12-19.
16. Wisdom's Protection against Adultery (Strange Woman). 6:20-35
17. Wisdom's Protection Against the Wiles of Strange Woman 7:1-23
18. The house of Wisdom versus the house of Folly. 7:24-9:18

PHARISEES = From Gr. "Pharash" - to separate, Heb. "Perushim" - "separated." To most numerous and wealthy of sects.

HISTORY - The time when and circumstances in which the sect first arose cannot be historically stated, but may be conjectured or partly reasoned out. Its members were noted for an extreme respect for every "jot and tittle" of Holy Writ. This was probably caused by a tendency in the other direction by members of the Sect. Such conditions existed in the time of Antiochus Epiphanes (175-164 BC). In the fierce persecution which he set on foot against the faithful who would not abandon Judaism and accept the Greek faith, attempts were made to destroy the Scriptures, and destroy those who kept them in possession 1 Macc. 1:56-57. In these circumstances the rise of a sect whose distinction should be reverence for the word of God was inevitable In 2:42. mention is made of "the Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law" (cf. also 7:12-13.) These were probably the Pharisees in an early stage of development. Their party (perhaps not yet a separate sect) apparently included the whole of the patriots in arms, and looked up to Judas Maccabeus as head 2 Macc. 14:6. The success of the Maccabee revolt must have gained the party that achieved it high reputation. "Assideans" corresponds to Hebrew Hhasidhim - Saints (Ps 30:4. 79:2) When the Pharisees are first mentioned by name by Josephus (Ant. 13:10:5,6). in a passage referring to the government of John Hyrcanus (BC. 135-105) they are said to have great power over the multitude. Thus they retained to the last.

They therefore may be those referred to in Dan. 11:33-34 Christ commented their attitude to Word. Mth 5:18. condemned their doctrines and teaching application Mat. 23:3. 16:6.

DOCTRINE - Leading tenets: (1) World governed by fate. (2) Souls immortal. (3) Dead raised (4) There were good and bad angels (5) Jews are a chosen race. (6) They were justified by the merit of Abraham. They believed in frequent washings and fastings. The careful avoidance of reputed sinners a rigorous observance of the sabbath, long ostentatious public prayers. The Pharisees composed a traditional law upon the written law. This represented the careful washing before meals and two fasts each week - on Thursday when Moses supposed ascend Sinai and on Monday when supposed descend. They were broad phylacteries, enlarged the fringe of their garment, loved the uppermost rooms at feasts, the chief seats in synagogue.

CHARACTER - They were proud, haughty, self-righteous, and held the common people in disrespect. John 7:49. Luke 18:10-12. They were formalists Luke 6:6-11. 11:39-44. Hypocrites Luke 12:1. Mth 23. Covetous Luke 16:14. Pompous. Mat. 23:1-7.

PART 2: PROVERBS OF SOLOMON CH. 10:1 - 22:16.

375 Proverbs in the form of contrastive, completive, or comparative couplets.

PART 3: THE WORDS OF THE WISE CH 22:17 - 24:34.

1. Proverbs By Solomon For All (Note 3rd person - "he," "his" "him" "they") Ch 10:1 - 19:19.
2. Proverbs For Solomon For A Prince And King (Note 2nd Person "My" "Thou" "They") Ch. 19:20 - 22:16.

1 FIRST APPENDIX TO FIRST COLLECTION CH 22:17 - 24:22.

[redacted] Basic Social Conduct

1 Introduction 22:17-21. 2 [redacted] 22:22-29. 3 Awe before Appetite 23:1-3. 4 Fleetness of Riches 23:4-5. 5 Evil hospitality 23:6-8 6 Mixed Epigrams 23:9-18 7 Gluttony. 23:19-21. 8 Three Sayings 23:22-25. 9 Whoredom 23:26-28. 10 Wine and Woe 23:29-35. 11 Mixed Epigrams 24:1-19 12 Duty of Rescue 24:10-12. 13 Wisdom and Honey 24:13-14. 14 Four Epigrams 24:15-22.

2 SECOND APPENDIX TO FIRST COLLECTION. CH. 24:23-34.

1 Respect of Persons 24:23-25. 2 Three sayings 24:26-29. 3 The Field of the Slothful 24:30-34.

PART 4: PROVERBS OF SOLOMON ARRANGED BY HEZEKIAH CH 25:1 - 29:27.

1 The King 25:1-7 2 Various Maxims on Prudence 25:8-28:9 3 On Rods 10:13-12. 4 The Sluggard 26:13-16 5 Social Pests 26:17-26 6 Various Maxims. 26:27 - 27:22. 7 Good Husbandry 27:23-27. 8 Proverbs - Contrasting, Completive, or Comparative Couplets 28:1 - 29:27.

PART 5: THE WORDS OF AGUR. CH. 30.

PART 6: THE ORACLE OF LEMUEL'S MOTHER. CH. 31:1-9

PART 7: AN ACROSTIC ON THE VIRTUOUS WOMAN. CH 31:10-31.

GOD = Higher [illegible] The Fa[illegible] Living C[illegible] The God[illegible] 23:14; 24[illegible] No Respect[illegible] Lord of h[illegible] Sustaine[illegible] Dwells in[illegible] Ruler dem[illegible] Easy of [illegible] Knows E[illegible] Anointed[illegible] Performe[illegible] Raised Je[illegible] Appointed[illegible]

JESUS C[illegible] A man ap[illegible] The fruit o[illegible] Exalted b[illegible] At the Rig[illegible] Made Lord[illegible] Murdered[illegible] Glorified[illegible] Holy and J[illegible] The Auth[illegible] To Raise[illegible] To bring T[illegible] The Prophe[illegible] Yahweh's S[illegible] The Stone[illegible] Only Nam[illegible] Holy Child[illegible] Elevated[illegible] The Christ[illegible] A King 17:1[illegible] Offered p[illegible] Judge of[illegible] His return[illegible] His influ[illegible] Preached[illegible] 10,12, 17, [illegible] 16 18:19[illegible] Prohibited[illegible] Poor

MAN M[illegible] David: dea[illegible] Not ascend[illegible] Needs salva[illegible] Hell - grav[illegible] Soul - bod[illegible] (only o[illegible]

ATONEM[illegible] Death of Je[illegible] His sinlessnes[illegible] Raised to pr[illegible] A savor of [illegible] Atonement fa[illegible] 35; Scripture fulfi[illegible] It justifies fro[illegible] Ecclesia purcha[illegible] Preached in[illegible]

REQUIREM[illegible] Repentance[illegible] Repent - con[illegible] Repentance[illegible] Belief + bapti[illegible] 36-38; 16:8; [illegible] Embrace Ho[illegible] Re-baptism if[illegible] from darkness[illegible] Sanctified by f[illegible] Works meet f[illegible]

PATIENCE = From MAKROTHUMEO - Makros - Long Thumos - sudden blazing forth of anger from inward feelings. Hence Longsuffering - restraint even in circumstances that would justify anger Ephesians 5:19 compare with Hupomone - at top page.

PHILISTINES = See NOTES. Deut. 2:23. JUDGES 13.

PERIZZITES = See under "O"

PETRA = Called Sela (Cleft, Rock, Fig. Fortress) Isa 16:1. 2 Kgs 14:7. 1 Sam. 23:28. Slaughter from top of Rock 2 Chron. 25:11-12. Original inhabitants = the Horites (or Cave dwellers) Gen. 14:6. Taken by Edomites Deut. 2:22. Gen. 36:8. Occupied by remnant of Simeon 1 Chron 4:42-43 = Josh 19:1-9. Noted for strength Jer. 49:16. Future Conquest. Deut. 33:2. Num. 24:18. Exod. 15:15. Moses' appeal to Edomites refused Num 20:14-20

- About 60 m. east Kadesh-Barnea where Israel defeated by Amorites. Deut. 1:44-46. Because of relationship, Israel not permitted to attack. Deut. 2:4,9,14. Edom as a type. Gen. 25:23.
- David's Psalm of triumph over Edom. Ps. 60:1-12. 108:6-13 (2 Sam. 8:14).
- The conquest of Bozrah Isa. 34
- Treading the winepress of Bozrah Isa. 63
- The Lion of Judah versus the Shepherd of Edom. Jer. 49
- Ezekiel proclaims judgment on Edom Ezek. 25:8, 12-14. 32:29. 35. 36:5.
- Land of Edom to escape Gog. Dan. 11:41
- Edom a desolation Joel 3:19
- Edom indicted because of iniquity Amos 1:11-12.
- Israel's triumph over Edom Obadiah
- The People Against Whom Yahweh Has Indignation forever" Mal. 1:4

A PERPETUAL COVENANT. (A Covenant of Olam).

33 perpetual Statutes:

- Passover Exod. 12:14-24.
- Feast Unleavened bread Exod. 12:17.
- Burning Light Exod. 27:21. Lev. 24:3.
- Nakedness of priests covered Exod. 28:43.
- Aaronic priesthood Exod. 29:9; 40:15.
- Heave offerings. Exod. 29:28; Lev. 10:15; Num. 18:8, 11, 19.
- Sacrifices Exod. 24:5-8.
- Incense burning Exod. 30:8.
- Atonement on altar of incense Exod. 30:10.
- Washing of body before ministering Exod. 30:21.
- Holy Oil Exod. 30:31.
- Sabbaths Exod. 31:16-17.
- Fat and blood prohibited Lev. 3:17.
- Fire on altar Lev. 6:13.
- Meat offerings Lev. 6:15-16
- Priests own offerings Lev. 6:23
- Portions of priests Lev. 7:31-36.
- Wine and strong drink prohibited whilst serving Lev. 10:9
- Day of Atonement Lev. 16:29-34
- No worship of devils Lev. 17:7.
- Firstfruits to God Lev. 23:14
- Observance of Pentecost Lev. 23:21
- Feast of Tabernacles Lev. 23:41
- Showbread Lev. 24:6-9.
- Levite possessions Lev. 25:34
- Feast of Trumpets Num. 10:8
- One law for Israel & strangers in Israel Num. 15:16.
- Covenant of salt: Num. 18:19
- Levites only to serve in Tabernacle Num. 18:22. Deut. 18:5.
- Laws of red heifer Num. 19:10
- Washing of clothes after service Num. 19:21.
- Priesthood to Phinehas Num. 25:13.
- Commandments Deut. 7:9. 29:29.

If Israel had kept the covenant based upon the Law Yahweh would have kept His part. But having "broken the everlasting covenant" Isa. 24:5 there was "made of necessity a change of the law" Heb. 7:12. Its principles remain but interpreted spiritually in Christ.

PROVERBS = **MISHLAI** from MÂSHÂL - To Rule. Thus. Maxims of Divine Wisdom to rule one's life. Solomon spake 3000 proverbs 1 Kings 4:32. many of which were "put in order" Ecc. 12:9.

PART 1: IN PRAISE OF WISDOM: PROVERBS FOR SOLOMON. 1:1-9:18

13 Discourses introduced by the phrase "my son." Where the pronouns in the book are in the second person they are proverbs for Solomon; where they are in the third person, they are by him.

1. Title and Superscription. 1:1-6.
2. Enticements of Sinners... 1:7-19.
3. The Appeal of Wisdom... 1:20-33.
4. The Benefits of Wisdom Contrasted with those of Strange Woman. 2:1-22.
5. The Rewards of Wisdom. 3:1-10
6. The Search for Wisdom. 3:11-20.
7. The Security of Wisdom.... 3:21-26.
8. Wisdom v. Perversity Contrasted. 3:27-35.
9. The Value of Wisdom... 4:1-9.
10. The Two Paths Before One.. 4:10-19.
11. Choose The Right Path... 4:20-27.
12. Wisdom's Protection From Strange Woman. 5:1-23.
13. Wisdom's Protection from Suretyship... 6:1-5.
14. Wisdom's Warning against Sloth 6:6-11.
15. Wisdom's Warning against Wizard. 6:12-19.
16. Wisdom's Protection against Adultery (Strange Woman). 6:20-35
17. Wisdom's Protection Against the Wiles of Strange Woman. 7:1-23
18. The house of Wisdom versus the house of Folly. 7:24-9:18

PHARISEES = From Gr. "Pharash" - to separate, Heb. "Perushim" - "separated" To most numerous and wealthy of sects.

HISTORY - The time when and circumstances in which the sect first arose cannot be historically stated, but may be conjectured or partly reasoned out. Its members were noted for an extreme respect for every "jot and tittle" of Holy Writ. This was probably caused by a tendency in the other direction by members of the Jews. Such conditions existed in the time of Antiochus Epiphanes (175-164 BC). In the fierce persecution which he set on foot against the faithful who would not abandon Judaism and accept the Greek faith, attempts were made to destroy the Scriptures, and destroy those who kept them in possession 1 Macc. 1:56-57. In these circumstances the rise of a sect whose distinction should be reverence for the word of God was inevitable In 2:42. mention is made of "the Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law" (cf also 7:12-13.) These were probably the Pharisees in an early stage of development. Their party (perhaps not yet a separate sect) apparently included the whole of the patriots in arms, and looked up to Judas Maccabaeus as head 2 Macc. 14:6. The success of the Maccabee revolt must have gained the party that achieved it high reputation. "Assideans" corresponds to Hebrew Hhasidhim - Saints (Ps 30:4. 79:2). When the Pharisees are first mentioned by name by Josephus. (Ant. 13:10:5,6). In a passage referring to the government of John Hyrcanus (BC. 135-106) they are said to have great power over the multitude. This they retained to the last.

They therefore may be those referred to in Dan. 11:32-34. Christ commended their attitude to Word. Mth 5:18. condemned their doctrines and [illegible] application Mat. 23:3. 15:2,6.

DOCTRINE - Leading tenets: (1) [illegible] governed by fate. (2) Souls immortal (3) D[illegible] rewarded (4) There were good and bad angels (5) Jews are a chosen race. (6) They were justified by the merits of [illegible] They believed in frequent washings and fastings, the [illegible] of reputed sinners, a rigorous observance of the Sabbath, long ostentatious public prayers. They had superimposed a traditional law upon the written law. This demanded the careful washing before meals and two fasts each week - on Thursday when Moses supposed to ascend Mount and on Monday when supposed descend. They wore broad phylacteries, enlarged the fringe of their garment, loved the uppermost rooms at feasts, the chief seats in synagogue.

CHARACTER - They were proud, haughty, self-righteous, and held the common people in disrespect. Jhn 7:49. Luke 18:10-12. They were formalists Luke 6:6-11. 11:39-44. Hypocrites Luke 12:1. Mth 23. Covetous Luke 16:14. Pompous. Mat. 23:1-7.

PART 2: PROVERBS OF SOLOMON CH. 10:1 - 22:16.

375 Proverbs in the form of contrastive, completive, or comparative couplets.

PART 3: THE WORDS OF THE WISE CH 22:17 - 24:34.

1. Proverbs By Solomon For All (Note 3rd person - "he," "his" "him" "they") Ch 10:1-19:19.
2. Proverbs For Solomon For A Prince And King (Note 2nd Person "My" "Thou" "They") Ch. 19:20-22:16.

1 FIRST APPENDIX TO FIRST COLLECTION CH 22:17 - 24:22.

1 Introduction 22:17-21. 2 [illegible] Basic Social Conduct 22:22-29. 3 Awe before Appetite 23:1-3. 4 Fleetness of Riches 23:4-5. 5 Evil hospitality 23:6-8 6 Mixed Epigrams 23:9-18. 7 Gluttony. 23:19-21. 8 Three Sayings. 23:22-25. 9 Whoredom 23:26-28. 10 Wine and Woe 23:29-35. 11 Mixed Epigrams 24:1-19 12 Duty of Rescue 24:10-12. 13 Wisdom and Honey. 24:13-14. 14 Four Epigrams 24:15-22.

2 SECOND APPENDIX TO FIRST COLLECTION. CH. 24:23 - 34.

1 Respect of Persons 24:23-25. 2 Three sayings 24:26-29 3 The Field of the Slothful. 24:30-34.

PART 4: PROVERBS OF SOLOMON ARRANGED BY HEZEKIAH CH 25:1 - 29:27.

1 The King 25:1-7 2 Various Maxims on Prudence 25:8-28:28. 3 On Fools 26:1-12. 4 The Sluggard 26:13-16 5 Social Pests 26:17-28. 6 Various Maxims. 26:27 - 27:22. 7 Good Husbandry 27:23-27. 8 Proverbs - Contrastive, Completive, or Comparative Couplets 28:1 - 29:27.

PART 5: THE WORDS OF AGUR. CH. 30.

PART 6: THE ORACLE OF LEMUEL'S MOTHER. CH. 31:1-9

PART 7: AN ACROSTIC ON THE VIRTUOUS WOMAN. CH 31:10-31.

GOD =

Higher in status H[illegible]
The Father: 1:4, 7
Living Creator. 4:
The God of Abraha
23:14; 44:14; 26:
No Respecter of Per
Lord of heaven: Ea
Sustainer of Life
Dwells in heaven
Ruler dest[illegible] of n
Easy of ap[illegible]
Knows End from Be
Anointed Jesus wa
Performed Miracles
Raised Jesus 2:24;
Appointed a day for

JESUS CHRIST =

A man approved o
The fruit of David's lo
Exalted by the Fath
At the Right Hand of
Made Lord and Chris
Murdered by Jews 7:5
Glorified by God 3:13
Holy and Just 3:13; 22:1
The Author of Life 3:
To Raise, Reward the
To bring Times of Refr
The Prophet like Mos
Yahweh's Servant 3:13
The Stone of Israel
Only Name for Salva
Holy Child or Slave
Elevated to Prince
The Christ 9:22; 17:3;
A King 17:7.
Offered peace to m
Judge of Quick & dea
His resurrection assur
His influence on ot
Preached in his Name
10:42, 17, 18:30; 8:12, 16;
16:18; 19:5, 17; 21:15; 22
Prohibited. 4:17-18; 5:28
Power

MAN MORTAL =

David dead & buried 2
Not ascended into hea
Needs salvation 2:40.
Hell = grave 2:27, 31.
Soul = body 2:27, 31 Mi
(Only occurrences o

ATONEMENT =

Death of Jesus required
His Sinlessness demanded
Raised to provide redemp
A savor of life or death
Atonement taught at Hepr
38;
Scripture fulfilled 13:27-35.
It justifies from condemna
Ecclesia purchased by blood
Preached in his Name - Lu

REQUIREMENTS OF SALV

Repentance & baptism 2:38.
Repent & conversion 3:19
Repentance & faith 20:21.
Belief & baptism 8:12-16; 8:37
31-33; 18:8; 22:16. Remission
Embrace Hope (Israel 26:6
Re-baptism if necessary 19:
From darkness to light; po
Sanctified by faith 26:18
Works meet for repentance

DOCTRINE TAUGHT IN THE ACTS

GOD

Higher in stature than Jesus 2:22.
The Father: 1:4, 7; 2:33.
Living Creator. 4:24; 14:15; 17:24, 26.
The God of Abraham 3:13; 5:30; 13:17; 22:14; 24:14; 26:6
No Respecter of Persons 10:34.
Lord of heaven + Earth 17:24.
Sustainer of Life 17:25, 28.
Dwells in heaven 17:24.
Ruler destiny of nations 17:26.
Easy of approach 17:27.
Knows End from Beginning 15:18.
Anointed Jesus with Spirit 10:38.
Performed Miracles through him 2:22.
Raised Jesus 2:24; 4:10.
Appointed a day for his rule 17:31.

JESUS CHRIST

A man approved of God. 2:22.
The fruit of David's loins 2:30. 13:23.
Exalted by the Father 2:33.
At the Right Hand of God 2:34; 7:56.
Made Lord and Christ 2:36.
Murdered by Jews 7:52; 2:23; 3:14-15.
Glorified by God 3:13.
Holy and Just 3:13; 22:14.
The Author of Life 3:15.
To Raises + Reward the Faithful 3:19.
To bring Times of Refreshing 3:21.
The Prophet Like Moses 3:22-23.
Yahweh's Servant 3:13, 26; 4:27.
The Stone of Israel 4:11.
Only Name for Salvation 4:12.
Holy Child or Slave 4:30.
Elevated to Prince + Saviour 5:31; 13:23.
The Christ 9:22; 17:3; 18:5.
A King 17:7.
Offered peace to man 10:36.
Judge of Quick + dead 10:42.
His resurrection assurance future rule 17:31.
His influence on others 4:13.
Preached in his Name 2:21; 2:38; 3:6, 16; 4:17, 10, 12, 17, 18, 20; 8:12, 16; 9:15, 27, 29; 10:44, 48; 16:18; 19:5, 17; 21:13; 22:16.
Prohibited. 4:17-18; 5:28, 40
Persecuted 5:41; 9:16; 21:13; 22:4; 26:9.

MAN MORTAL

David dead + buried 2:29
Not ascended into heaven 2:34.
Needs salvation 2:40.
Hell + grave 2:27, 31.
Soul + body 2:27, 31 Mind 2:43; 3:23; 4:32.
(Only occurrences of word).

ATONEMENT

Death of Jesus required of God 2:23; 4:27-28
His Sinlessness demanded resurrection 2:24.
Raised to provide redemption + salvation 5:31.
A savor of life or death 5:20, 28.
Atonement taught as 1st principle 8:32-35; 13:38;
Scripture fulfilled 13:27-38. 26:22-23.
It justifies from condemnation of law 13:39.
Ecclesia purchased by blood 20:28.
Preached in his Name - see and "Jesus"

REQUIREMENTS OF SALVATION

Repentance + baptism 2:38. Separation, dedication 15:14.
Repent + conversion 3:19
Repentance + faith 20:21.
Belief + baptism 8:12-16; 8:37-38; 9:18; 10:48; 16:31-33; 18:8; 22:16. Remission sin 2:38. 10:43. 13:38 22:16. 11:18.
Embrace Hope Israel 26:6; 28:20.
Rebaptism if necessary 19:4-5.
from darkness to light; power Satan to God. 26:18
Sanctified by faith 26:18
Works meet for repentance 10:35; 26:20.

PHYSICAL RESURRECTION

Apostles witness to it. 1:8, 22; 2:32; 3:15; 5:32; 10:39-41; 13:31; 22:15; 23:11; 26:16; Cp 22:14
The flesh of David's loins resurrected 2:31-32; 10:41.
A basic doctrine of preaching. 2:24, 32; 3:15; 3:26; 4:2, 10, 33; 5:30; 10:40; 13:30-37. 17:31; 17:18; 23:6; 26:8; 24:15, 21.
The hope 23:6; 26:8.
Just and unjust 24:15.

RETURN OF CHRIST

Personally + Visibly. 1:11.
Enemies - footstool 2:35.
Shall send Jesus 3:20.
To establish Kingdom 15:15.
To rule at appointed day 17:31.
Kingdom preached 1:3, 6; 8:12; 14:22; 19:8; 28:23; 28:30, 31.
Kingdom restored to Israel 1:6. 3:21. 15:16.

ATTITUDE TO THE LAW

Received by angels 7:38, 53.
Exclusiveness waived 10:15, 28; 11:14-18; 15:9.
A yoke Israel unable to bear 15:10.
Christ Justifies from its condemnation 13:39
Supplanted by Divine grace 15:11.
Not binding on Gentiles 15:28-29. 21:25.
Not to offend Jews Acts 15:21, 28-29. 16:3. 18:18. 25:8. 24:16.

PRAYER AND PRAISE

A vital aspect of communal worship 1:14. 2:42. 4:24. 12:5.
Supplications 2:14
Strength in face persecution 4:24.
Forgiveness for sins enemies 7:60.
* For enlightenment 10:2. Cp v. 31.
* For Instruction + Guidance 9:11
* For help in danger 27:23-24.
For forgiveness personal sin 8:22.
Prayer at regular hours 3:1. 10:9. 16:16.
* For release from imprisonment 12:5.
Publicly with Ecclesia 20:36, 21:5.
Publicly thanked God for food. 27:35.
A particular function of Apostles 6:4
Without ceasing 12:5.
Praising God for hope salvation 2:47.
Praising God for cure 3:8-9.
Praising God in prison 16:25.
Prayers answered =

USE OF OLD TESTAMENT

Ecclesial decisions. 1:20. 15:15.
To endorse preaching 2:16. 3:18-24. 7:42, 52. 10:43. 13:15, 27, 33, 35, 40. 26:14. 26:27. 28:23.
Prayer 4:24.

JEWS CONSIDERED AS ISRAEL

"All the house of Israel" 2:36.
"men of Israel" 3:12; 5:35.
"Elders of Israel" 4:8
"All the people of Israel" 4:10.
"Children of Israel" 10:36.
Divine favor towards those who bless" 10:2, 22.
Jesus a Saviour of Israel 13:23.
Word preached first to Jews. 13:46.

COVENANTS OF PROMISE

Abrahamic 3.25. 7:2-5.
Davidic 13:34. 15:16 2:25-36.
General. 26:6. 28:20.

ACTIONS OF BELIEVERS

Break bread from house to house 2:46. 5:42. 20:7
Memorial meeting - 1st day of week 20:7.
All things in common. 2:44. 4:32, 35
Jewish believers still attended the Temple - 2:46. 5:12. 5:42. Commanded 5:20-21.
Observed the ordinances of law 18:18. 21:20, 24. 24:24-26. 22:12.
Spoke boldly 4:13, 29
Defied Government decree 4:19-20. 5:29.
Rejoiced to suffer 5:41
Ecclesias Confirmed in Truth 14:22.
Testified the Gospel of Grace 20:24.
Taught publicly + from house to house 20:20-21.
Availed themselves of civil liberty 16:37. 25:10
Used Sabbath for preaching 17:2. 17:17. 18:4.

DOCTRINE OF RESPONSIBILITY

Men commanded to repent 17:30.
Commanded to be baptised 10:48.
Knowledge Confers Responsibility 24:22.
Felix reminded of his duty 26:22.

HOW DESIGNATED

Truth described as "the way." 9:2. 19:9, 23. 22:4. 24:22 (Hodos - Rev. 16:12)
"Way of salvation" 16:17
"Way of the Lord" 18:25
"Way of God" 18:26
"Way called heresy" 24:14.
Called Christians by Gentiles 11:26. 26:28.
Called Nazarenes by Jews 24:5. 22:8.

SATAN

The thoughts of the heart 5:3-4
The child of the devil 13:10.
The power of Satan 26:18

HOLY SPIRIT

Given by hands Apostles 8:18. 19:6.
Unknown to John's disciples 19:2.

RIGHTS HUMAN
Marital - wives Exod. 21:10
Worshipper 1 Kg 8:45.
Lam. 3:35 NIV. 2 Chr. 7:15 ms.
Ps. 9:3-4 Jer 5:28

REPENT. Instances when Yahweh has changed His purpose. 1 Sam. 13:13. 1 Sam. 15: 11,23. Exod. 32:14 Jonah 3:10.

RIVER.

Nâhâr from a root nâhar to sparkle, flow, assemble. A stream, (includ. the sea; espec. the Nile, Euphrates etc.) fig. prosperity. Rend. "flood" "river" (Strong) (1) 5104

Ye'or Yeh-ore. Of Egyptian origen; a channel, e.g. a fosse, canal, shaft; spec. the Nile as the one river of Egypt, including its collat. trenches; also the Tigris as the main river of Assyria. Rend. brook, flood, river, stream (2) 2975

NACHAR. NACHLÂH (Gemin. Ps. 124:4); NACHALÂH (Ezek. 47:19; 48:28) from Nâchal, to inherit (as a fig. mode of descent) to divide etc. A stream, espec. a Winter torrent (by impl.) a (narrow) valley (in which a brook runs) also a shaft (of a mine). Rend. brook, river, stream, valley (3) 5158.

Nehar (Chald.) from a root corresponding to Nâhar. A river, espec. the Euphrates. Rend. River, Stream. (4) 5103.

PELEG from Pâlag, to split. A rill - i.e. a small channel of water, as in irrigation (Strong). Rend. river, stream. (5) 6388

YE'WBAL from Yâbal, to flow. A stream (Strong) Rend. River (6) 3105

UWBÂL from Yâbal A stream. (Str.) (7) 190.

RAINBOW. Sunlight is white being a combination of seven colors. When it bounces off tiny particles in the air such as air molecules, dust or smoke, it changes color and becomes blue - thus the appearance of the sky. The bouncing of sunlight off small particles in the air is called "scattering" and more blue is "scattered" than red light - hence the color of the sky.

By refraction the white light of the sun Rev. 4:3. is broken up into seven colors: Red, Orange, yellow, green, blue, indigo, violet, in that order, with red always on outside.

The rainbow would be seen as a complete circle of colored light if the earth did not get in the way. Rev. 4:3.

YAHWEH THY REWARD. "I am thy reward exceeding abundantly" Gen. 15:1. Reward = SÂKÂR - Payment of a covenant, salary, fare, maintenance, Recompense. From a root: To purchase temporarily, to hire.

- Yahweh as Rewarder (SÂKÂR) Num. 18:31; Deut 15:18.
- Leah [redacted] Gen. 30:18. ● Defender of the hired Deut 24:15.
- Christ Isa. 40:10
- "I am thy part + thine inheritance" Num. 18:20 + margin.
- The foundation of faith: "Without faith it is impossible to please God; for he that cometh to him must believe that He is, + that He is a rewarder of them that diligently seek him" Heb. 11:6. Cf. Jer. 29:12-14.
- Moses had "respect unto the recompense of the reward" Heb. 11:26. Heb. 10:35.
- Reward in heaven Mt. 5:12; 6:1-18; Luke 6:23.
- A prophet's reward Mt. 10:41-42.
- Shall not lose reward Mk 9:41.
- Future Mt. 16:27; Luke 6:35; Heb. 11:26; Rev. 11:18; 22:12.
- Present 1 Cor. 9:17-18 For building 1 Cor. 3:8,14. Reward of faith Heb. 10:35; 11:6,26. Compensation Rev. 18:6.

THY SHIELD = Heb MÂGÊN, a small shield or buckler, from root GÂNAN - To hedge about, to protect. The plural form MEGINÂH is in feminine gender. See notes Ps. 3:3. First significant occasion used when Abram's mind agitated at the evidence of enemies in the land, and the consciousness of delay in the development of the divine purpose. Gen. 15:1.

- The shield is expressive of the very character of Yahweh providing an effective protection for His children Prov. 30: 5; - defending from all forms of evil, warding off assaults from all quarters Ps. [redacted] 3:3.

References.

- My Shield. 2 Sam. 22:3. Ps. 3:3; 28:7; 33:20; 59:11; 84:9,11; 115:9,10,11; 119:114; 144:2.
- "The shield of thy help; the sword of thy excellency" Deut. 33:29.
- "The shield of thy salvation" 2 Sam. 22:36; Ps. 18:35.
- "A buckler to those who trust" 2 Sam. 22:31; Prov. 30:5.
- "A buckler to them that walk uprightly" Prov. 2:7. "Buckler" Ps. 18:2,30
- "Take hold of shield" Ps. 35:2.
- Christ as warrior Ps. 35:1-3,19.
- Saints as bucklers Song 4:4. "Take the shield of faith." Eph. 6:16.
- Of Solomon's 300 shields of gold in the Temple - a symbol of Yahweh's protection 1 Ki 14:26; 2 Chr. 9:16. [redacted] converted into brass by Rehoboam 1 Ki 14:26-27; 2 Chr. 12:9-10.

SÂRAPH Cont. Flesh purified is used to cure the flesh. Yahweh provided a Saraph of copper to heal the deadly infection caused by the venom of the fiery serpents. The Scripture says of the Lord: "With his stripes we are healed Yahweh laid on him the iniquity of us all" Isa. 53:5-6; 2 Cor. 5:21; Rom. 8:3. Flesh purified will conquer the world of flesh eventually Isa 6. hence the emphasis on 6 in the Seraphim. It relates to flesh purified; the cherubim to God manifest therein

REPHIDIM - Identified by those who accept Jebel Musa as Sinai with Wady Feiran (or Paran). This is a very wide valley that slopes upwards towards the Grande Mountains of Sinai. It presents a very sandy, harsh and arid aspect. Its entrance is completely covered with stones and pebbles washed down by the water that rushes down the valley in the wet season. It presents a difficult terrain for travellers calculated to test their patience. Deut 25:18. The valley leads in and up through the maze of mountains that cover the Sinaitic Peninsula with their harsh, rugged, grotesque shapes. These rise precipitously from the valley to varying heights of upwards of a 1000 ft or more. Feiran itself is a great oasis that stretches for some miles, a beautiful area covered with palm trees. Here they ought expect water, but found none. Antoninus Martyr (AD 600) speaks of an [redacted] 'oratorium' where altar is set on the stones which were put under Moses while he [redacted] was praying. Evidently he refers to the Jebel et-Tahuneh on the right hand of the Wady Feiran, which is about 720 ft high - covered with remains of Christian tombs, cells, chapels. This view was adopted by the Sinaitic Expedition of last century - Encyclopaedia Biblica.

THE BIBLE AND SCIENCE
The Earth a sphere Isa. 40:22.

SYNAGOGUES - Built Acts. 9:10
SPIRIT of God: Came upon him. See opp. 897
Shiloh. Jer. 26:6
SHEWBREAD - Index p 6.
SEPULCHERS OF KINGS. 600. Top left.

Nepheth occurs 754 times in O.T. translated soul 472 + 282 times in 44 diff. ways. Sig to breath.

SOUL.

Purchased with money. Lev. 22:11
Can suffer hunger Prov. 19:15. Lam. 1:11, 19.
Can touch. Lev. 5:2.
Can go into grave Job. 33:22, 28.
Can come out of grave Ps. 30:3.
Is mortal. Ps. 22:29. 89:48, 78:50. Ezek. 18. 4.
Represents persons. Exod. 12:4.

Shittim. Josh. 2:1. Shittim Tree opp. 104.
Sidon - Bottom p. 322.
SEVEN - The number of completion or covenant denoted by the Hebrew sheba for oath or seven. Seven is made up of the square of four and the triangle of three. Josephus claims the Essenes held seven as "sacred" "because it results from the sides of a square added to those of a triangle." The latter is thought to express the principle of Wisdom as constituting the base or beginning; its extension or middle; and end or completion. It thus becomes the emblem of Wisdom based upon knowledge, experience, and judgment of future. Thus on the square is established Wisdom based upon Israelitish foundations.

SATAN.

Old Testament rendered "Adversary" Num. 22:22
Angel. 1 Sam 29:4 — David 2 Sam. 24:1 — God 2 Sam. 14:22 — Sons of Zeruiah 2 Sam. 19:22 — No Satan. 1 Kings 5:4 — Hadad 1 Kings 11:14 — Rezon. V. 25 — General unspecified Ps. 71:13. 109:20, 29. — General good Ps. 38:20.
Rendered "resist" Zech. 3:1
Rendered "withstand" Num. 22:32.
SHEKEL - See Note. Gen. 23:15.

SON. "Technon" — "That which is born." A child of Jhn 1:12. 1 Jhn 3:1, 2. with Mat 5:9, 44-45 where they are said to "become" sons, or "huios" — They were already children for Christ spake of their Father. "Technon" is used of adults who are dependant on others like children. Mat 9:2. Luke 15:31. 1 Tim. 1:2.

SOPHERIM — from "saphar" - to count or number. Their work was to set the text in order after the return from Babylon. They worked from time Nehemiah to Simon the Just from approx. B.C. 410-300.

SÂRAPH — The verb is frequently used for complete & utter burning Exod. 12:10; 29:14; Lev. 4:12, 21; 8:32 etc. particularly in sacrifice as the consumption of flesh. The word is rend "fiery" Num. 21:8. as destroying flesh. It is rend. "fiery serpent" Num. 21:8 relating to that which can conquer flesh. Rend "fiery saraph" Isa. 14:29, 30:6. As a destroying agent, related to the brazen feet of mighty Jehudimous Christ, burning as in furnace Rev. 1:15; 2:18. In Isa 6. relates to the conquest of flesh by ~~Holy Ghost~~ flesh that is conquered. In contrast to Cherubim which = God manifest in flesh. See Notes Num. 21; Isa. 6 etc. See Opp.

S. D. A. — SABBATH DAY KEEPING
Unique to true Israelites. Exod. 31:13 - Heb. 4:9-10

God has promised never to bring comple destruction on the earth Gen. 8:21.

- The 10 Commandments formed the basis of Old Covenant now done away. Exod. 34:27-28. Deut. 4:13 &c. 7:12. 1 Kgs 8:9, 21. Heb 9:4. Heb. 8:7-13.
- Exclusive to Israel. Deut. 5:3, 15. Ezek 20:12. Neh. 9:14. Exod. 31:13. Rom. 3:19.
- Done away 2 Cor 3:7, 9, 11. Rom. 10:4. Rom. 7:4, 6. - and that this relates to 10 commandments is shown by. Rom 7:7. Heb. 8:13.
- Law of Christ supercedes it. 1 Cor. 9:20. Cp Mth. 5:21, 27.
- Sabbath under Christ. Rom. 14:5. Col. 4:9-10. Col. 2:14-16. Acts 15.
- Apostolic custom = meet on 1st day. Acts 2:1. 20:7. 1 Cor. 16:2. Cf. Acts 17:2. (in synagogue) Cp Ezek. 44:24 with 46:27.
- The Law is but a shadow, the substance is in Christ. Isa. 58:13. Heb. 4:9-11. Mat. 11:28. Spiritual circumcision Rom. 2:28. Col. 2:11.
- The sabbath not binding on all even under Law. Mth. 12:5. Jhn. 7:22.
- The term Law of Moses and Law of Yahweh used interchangeably. The ceremonials = Law of Yahweh. 2 Chron. 31:3. Num. 31:21. Luke 2:23-24. Law of Moses = Josh. 23:6. 10 Commandments = Law of Moses Mk. 7:10. Acts. 13:39.
- The Law summed up in Love thy neighbor — not in 10 Commandments Rom 13:9. Lev. 19:18. Gal. 5:14. Mk. 12:30.
- The Law + Prophets until John. Luke 16:16. — The types, shadows and predictions pointed to Christ were fulfilled in him. The Law, Prophets were means of justification + they condemned — now, in Christ, faith is revealed as such Gal. 3:23-25.

SHEPHERD.

"The shepherd goes before not merely to point the way, but to see that it is practicable and safe. He is armed in order to defend his charge; and in this he is very courageous. . . Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name to which it answers joyfully; and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, no do wild beast nor thieves come near them. The great body, however, are mere worldlings, intent upon their own pleasures or selfish interests. They run from bush to bush, searching for varieties of delicacies, and only now or then lift their heads to see where the shepherd is, or, rather, where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper. Others, again, are restless or discontented, jumping into every body's field, climbing into bushes. These cost the good shepherd incessant trouble. Then there are others incurably reckless, who stray far away and are utterly lost. I have repeatedly seen a silly goat or sheep running hither and thither, and bleating piteously after the lost flock, only to call forth from their dens the beasts of prey, or to bring up the lurking thief, who quickly quietens its cries in death." (The Land and the Book) Thompson.

Adon - Lord

TRANSGRESSOR - Para Bates from para - beyond. Baino - To walk. One who walks or goes beyond the line.

TABOR - Bottom. p. 338. Tithing p. 280.

Trouble-makers in the Kingdom - Prov. 5:11-14.

ee NAME under N.

MIQVEH ISRAEL: The Hope of Israel Jer 14:8

Deliverer (PÂLAT) 2 Sam 22:2 El. Roi (Ro-ee).

TITLES OF DEITY

Cf Jer. 23:27

p. 290. The Portion (Cheleq) of Jacob Jer. 10:16. 51:19.

Yahweh our Father (Rb). Deut 32; Isa. 64:8

Abraham, Isaac & Jacob. Exod. 3:15.

Thy Reward. SÂKAR see Index.

Adonai Yahweh - first occurrence Gen. 15:2.

"I will be to them for Elohim" Gen. 17:8 p. 24.

YAHWEH SHÂPHAT Cp Deut. 32. p. 347. Jehoshaphat - Yahweh's Judgment

Yahweh the Judge - Day Sn. p. 89.

Yahweh Yireh. Gen. 22:14; Deut. 2:7.

YAHWEH - See opp. Exod. 3:14

EHYEH This Verb becomes a Proper Noun in Exod. 3:14. For its use elsewhere. See Gen. 26:3. Exod. 3:12; 4:12, 15

MASSORAH. See opp.

Yahweh thy Reward - See under "R" Yahweh

Adon Yahweh Exod. 23:17.

It is derived from HAYAH - a common root with Yahweh. See opp.

"I am come in my Father's name" - Jhn 5:43. Cp Jhn. 17:25-26.

"Whose name is Holy" - Kadesh. Isa. 57:15. See p. 667.

Yahweh Elohim of Judgment. Mishpat p. 883

Hope of Israel - Miqveh Israel. Jer. 14:8; 17:13; 50:7. (Cp Elpis Israel). Mar.

Dan. 2:47. God of Gods Elah (Elaah) of Elahin (Elohim). The Chaldean "in" having the equiv. of Hebrew "im."

Mârê Malchin - Dominator of Kings.

Galeh Razin - Revealer of Secrets. To unveil, reveal. LXX - Apokaluption. See Deut. 29:29. Amos 3:7. Dan. 2:19, 22, 28, 29. 47. 10:1.

MELEK JACOB. Isa. 41:21. Adon of all the earth Yahweh Adon of all the earth. See opp. p. 205.

CHAYIM ELOHIM Deut. 5:26.

Lord God of Hosts. Top p. 94

El that Seeth Gen. 16:13

Adon Yahweh Sabaoth, Isa 19:4

Yahweh Rock of Ages Isa. 26:4

Yahweh El Elohim Josh 22:22

Yahweh El of Truth Ps. 31:5.

Yahweh Sabaoth is His Name 1 Sam. 1:3. Isa. 51:15.

Yahweh Shalom Judge 6:24

Yahweh the Judge Jud. 11:27.

Yahweh Sabaoth Elohim Israel Isa 37:16.

El of Bethel Gen. 31:13.

Yahweh Elohim of Truth Jer. 10:10

Yahweh Elohim of Life Jer. 10:10

Yahweh King of Eternity Jer. 10:10.

Yahweh the Hope of Israel (See before) Jer 17:13

Yahweh the Fountain of Living Waters Jer 17:13.

Yahweh Tzekenu Jer. 23:6.

Yahweh El of Recompenses. Jer. 51:56.

Yahweh Judge, Lawgiver, King Isa. 33:22.

Yahweh He Elohim - none else besides Him Deut. 4:35. The Strength of Israel. 1 Sam 15:29.

Yahweh - Shepherd Ps. 23:1. Deut. 2:7.

El Elyon Gen. 14:18 Note p. 20 Luke 1:32.

El Shaddai Gen. 17:2 Note p. 22.

Yahweh El Olam Gen. 21:33.

Mighty One of Jacob opp p. 72.

Yahweh M'qaddishim - that sanctifieth Not Exod. 31:13.

Elohei of Elohim Deut. 10:17

Adonai of Adonim Deut. 10:17

Gibbor Deut 10:17 Ps. 76:12.

Yârey - Terrible Joab to frighten Deut. 10:17

Yahweh whose Name is Jealous. Exod 34:14

Yahweh Rophekha Exod 15

El Elyon Gen 14.

The Rock Tzur. Deut 32:4.

El of Faithfulness. Deut 32:4.

The Portion of JACOB. Jer. 10:16. 51:19.

The Mighty, the Holy One (Kadesh). Isa 5:16

Thou most upright - YÂSHÂR Isa 26:7.

Yahweh thy Saviour - YÂSHA' Isa. 49:26. p. 904.

Yahweh: The Redeemer

Yahweh Elyon. Ps. 7:17.

Elohim Elyon Ps. 57:2.

The Light of Israel. Isa. 10:17.

Yahweh a Shield (Magen) Ps. 3:3. Index.

The Living El; Living Elohim Ps. 84:3.

El of Jeshurun Isa. 44:2; Deut. 33:26.

Yahweh Adonai Ps. 109:21.

Yahweh the Potter YATSAR. Top p. 401.

TARGUM. — Aramaic translation and Commentary on O.T.

TERAPHIM. — Small household oracular divinities

Ezek. 21:21. Jud. 17:5. Hos. 3:4. Although inconsistent with pure worship 1 Sam. 15:23. 2 Kgs 23:24. they are encountered repeatedly in Israel's history. Gen. 31:19, 34. Archaeology has shed light on the teraphim. From the site of ancient Nuzu, southeast of Nineveh & not far from modern Kirkuk, have come the Nuzu documents in excavations between 1925-1941. These have shown that possession of these household gods implied leadership of the family and in the case of a married daughter assured her husband of the right to her father's property. See Light from The Ancient East (J. Finnegan) p. 55.

Cp. Col. 3:5. The leadership of family and right of property based on Teraphim have been in vain as far as Israel is concerned. Zech. 10:2.

TREES — Shittah Isa. 41:19. myrtle Lev 23. FIR Isa. 41:19. Oil, Fir, Pine, Box. Isa. 41:19.

TIMES AND SEASONS - See next page.

TRIBULATION - See p. W.

TRUMPETS.

SHOPHAR - A clear, sharp, cutting note. It represented Yahweh's Voice to the people as in the year of Jubilee Lev. 25:9, or when instructions were issued as though coming from Him. Cp Jericho Josh. 6:5. Ehud & the Moabites Jud. 3:27 Gideon Jud. 6:34; 7:16, 18

It is translated "cornet" in: 1 Chron. 15:28; Ps. 98:6; Hos 5:8 2 Chron. 15:14.

It is identified with the Rams Horn in Joshua 6:4, 6, 13 or Yubale (Jubilee) Qeren.

Some see Shophar as denoting "ram" or "ramshorn" See Gesenius Unger.

The Shophar heralded the voice of authority whether it be that of Yahweh or man.

It was heard at Sinai Exod. 19:16, on the Day of Atonement Lev. 23:24; it heralded the year of Jubilee Lev. 25:9.; it announced the New Moon Ps. 81:3; it gave warning of judgment and war Josh. 6:5; Jud. 3:27 (Ehud opposed to Moabites); Jud. 6:34; 7:16-18 (Gideon). It was used for issuing commands and directions 1 Sam. 13:3; 2 Sam. 2:28; for proclaiming the accession of a King 1 King 1:34; of warning of approaching danger Jer. 4:5; Ezek. 33:3; Joel 2:1.

It was thus the Voice of Authority. In the case of Yahweh, it proclaimed the principles of Divine Justice and awful majesty in the staccato blasts at Sinai Exod. 19:16. But when it sounded the long, drawn out Jubilee note, it proclaimed His mercy and grace Lev. 25:9 On the Day of Atonement it called the people to humble themselves in contrition Lev. 23:24; at Jericho and through Gideon it warned of impending and inevitable judgment Jud. 7:16-18. Others, as Yahweh's agents proclaimed the message to their contemporaries. The Jubilee is proclaimed in the Gospel Luke 4:17-21, which also carries a note of warning to a world or people who refuse the Divine mercy Acts 2:19-21, 40 (Peter quoted from a prophecy which called for the sound of the Shophar Joel 2:1, 15)

CHATSOTSERAH - The silver trumpets. The voice of the people to Yahweh in prayer. Num 10:1-10.

Their symbolical use clearly understood • Appeal for aid 2 Chron. 13:12-14 • Express joyful worship of thanksgiving Ps 98:1-6. • For help in a successful campaign. Num 31:6.

UNICORN - or W... that animal that ... & under control su... will standing about ... hard enough today, ... men did it before the ... that defeats the ...

SPIRITUAL V...

Isaiah - John 1... Abraham - John...

TIMES AND SEASONS

... the year. "Seasons" ... mon. The former ... can be changed by ...

MASSORAH

... to co... ments on the anc... to permit it to be ... It has been styled ... locked all the words ... ers after Christ, the ... ed with the introduc... The text itself had be... be put in charge of it ... therim (from Sôph ... unted and numbered ... en they were the a... tradition dates back ... one completed, the ... Massorites to pres... Dr. C.D. Ginsburg call... Massorah: the Masso... ... These reveal 134 ... ltered Yahweh to A... (See Conyb. Bible, Qu... Hebrew Bible). His wo... between 1860-1880.

URIM & THUMMIM.

... to ma... of the breastplate Exod... ken like the lot to deter... It is to be noted that ... ecure so stated that ... negative or affirmative ... ould be done by two preci... nging to light the Divine ... mplete and perfect and ... Hebrew for "Lot" is GORAL ... alone (unherein?) or pe... called the breastplate of Ju... There were three ways ... Yahweh, by Urim or by prop... nt that Terophim are asso... Hos. 3:4 that they are fre... Zech. 10:2 - dreams, prophets, ... Terophim 2 Kings 23:24; 1 Sa... Gen. 31:19, 34, 35) & Michal (1 ... shape the Urim & Thummim ... ael to the Divine Inheritance ... mpturing stones placed in ... ring that peculiar link be... erephim in doubt. Gen. • TARAPH...

... to come will be place... from, to Israel, & to ... lowest embodiments of ... most "I will be who I ... The name & memorial ... consummation of the Divi...

UNICORN - or Wild Ox - RV. Rob. the Aurochs, a huge animal that might weigh over a ton. "Bringing under control such massive, powerful beasts - the bull standing about 6ft at the shoulder - would be hard enough today, with all modern aids, yet these men did it before the age of metals. This is an achievement that defeats the imagination." - Animals of Bible Lands.

The Aurochs was formidable for its size, strength and speed - horns.

SPIRITUAL VISION

Isaiah - John 12:41
Abraham - John. 8:56.

TIMES AND SEASONS: Dan. 2:21. Times: IDDANIY. Times as set by the order of nature - such as the year. "Seasons" - ZEMANIY (as in v.16), time as set by man. The former can be altered by death; the latter can be changed by circumstances.

MASSORAH: From MÂSAR - To deliver (as to commit to one's trust). It relates to comments on the Ancient Hebrew text which so describes it as to permit it to be transcribed and handed down correctly. It has been styled "A fence to the Torah" because it locked all the words + letters in their places. About 500 years after Christ, the vocalisation of the text was formed with the introduction of vowel points.

The text itself had been established before the Massorites were put in charge of it. This was the work of scribes called Sopherim (from SÔPHAR - to count or number). They counted and numbered the very words + letters of Scripture. They were the authorised revisers of the text, + by tradition date back to the days of Ezra. Their work being completed, the text was given into the charge of Massorites to preserve.

Dr. C.D. Ginsburg collated all the comments of the Massorah: the Masoretic notes found in the various mss. These reveal 134 passages where the Sopherim altered Yahweh to Adonai. 18 emendations (See Comp. Bible, quoting Ginsburg's Introduction to the Hebrew Bible). His work "The Massorah" published between 1880-1905.

URIM + THUMMIM: See Note p.116. There is no command to make these, only to put them into the bag of the breastplate Exod 28:30 from whence they could be taken like the lot to determine a decision of Q. Num. 26:55 NR. It is to be noted that such questions are mainly those of procedure so stated that they could be answered by a simple negative or affirmative. 1 Sam. 10:22; 23:9-12; 30:7-8. This could be done by two precious stones representing Light and Perfection bringing to Light the Divine Will and purpose and providing a complete and perfect answer of peace. In most places, the Hebrew for "lot" is GORAL signifying "rough" and implying a stone (wherein?) or pebble Cp Rev. 2:17. Hence the breastplate is called the breastplate of Judgment Exod. 28:30 Cp Num 27:21.

There were three ways in which Yahweh could answer: by dreams, by Urim or by prophets 1 Sam. 28:6. It is perhaps significant that Teraphim are associated with Ephod. Jud. 17:5; 18:14, 17, 18, 20. Hos. 3:4. that they are treated as something normal to consult. Zech. 10:2 - dreams, prophets, Urim? Cp. Ezek. 21:21 Even false Teraphim 2 Kings 23:24; 1 Sam. 15:23. For the Teraphim of Rachel (Gen. 31:19, 34, 35) + MICHAL (1 Sam. 19:13, 16) See Note under Teraphim. Perhaps the Urim + Thummim were Teraphim denoting the right of Israel to the Divine Inheritance, + the right of Yahweh to Israel; and comprising stones placed in the pouch of the breastplate, securing that peculiar link between Yahweh + His people. (Meaning of Teraphim in doubt. Ges. + TARAPH - To inquire, Oxford C. + S. + Aram. תרפה)

to come will be placed - shall be Elohim to Abraham, to Isaac, + to Jacob - all, from the highest to the lowest embodiments of the Spirit + power of Him who said to Moses, "I will be who I will be" "I am He - who - will be." The name + memorial will, in a word, be illustrated by the consummation of the Divine purpose" C.C.W. Vol. 61, p. 293.

"In the 754 places where the Hebrew word nephesh occurs in the O.T. Scriptures, it is said in 326 places to be subject to death. . . . The soul is said in 203 places to be in danger of death, and in 123 places to be delivered from death, implying its liability to death.

"In the 108 places where the Greek word psuche occurs in the N.T. Scriptures, it is said in 45 places to be subject to death . . . The soul is said in 29 places to be in danger of death, and in 16 places to be delivered from death, implying its liability to death" - Waller's Concordance on the Soul.

Nephesh is translated "life" 119 times in the O.T, and the Greek word psuche, is likewise translated life many times. It comes from a root "to breathe."

Nephesh is applied to dead bodies. Num. 9:6, 10. Lev. 21:11. Hag. 2:13.

Cp Paul's definition of a living soul. 1 Cor. 15:44-45.

YAHWEH "It seems to me that the terms Ehyeh and Yehovah - more particularly the latter - were chosen in order to keep up . . . . . the memorial of His promised manifestation in the flesh." - Dr Samuel Lee - Hebrew lexicon. Cited "Christadelphian" Vol. 61, p. 290.

"It may be observed that the present participle of hayah 'to be,' is haveh. The way then to express the idea conveyed by the English words, 'I am that (or who) I am,' would be by ANOKI HA-HOVEH. But the Deity wanted to say no such thing as this, so He employed words which, to respect the settled usages of the Hebrew language, we are bound to render: 'I will be who I will be'" - C.C. Walker (Ibid, p. 292)

RV mg. "I will be That I willbe." Against Lord it has: "Heb. Jehovah, from the same root as Ehyeh." See Rotherham re the proper pronunciation of the Name.

"The true derivation is from HAVAH, the old root of the Hebrew verb 'to be,' a root-form so ancient as to have been dropped entirely from the prose of the Pentateuch + retained only in the poetic form of the imperative; or in Genesis 27:29, in the prophetic benediction of Isaac: "Haveh," 'Be' Lord over thy brethren" The old root-form havah found its equivalent in hayah, the ordinary form of the Hebrew verb 'to be,' and it is in the third person singular, future, of this later verb, hayah ("to be") - namely, in the form of its old future, Yahveh - that we find the true place and pointing of the word rendered 'Jehovah' by our translators" - A. McWhorter in The Memorial Name, cited by J.W. Thurtle, The Christadelphian Vol 61, p. 401.

Havah = הָוָה Ehyeh אֶהְיֶה The VÂV in Havah can be transliterated as: "v" or "w."

"Rightly understood Yahweh is a prophetic name - a name predicting a purpose. To a complete understanding . . . . The prophecy veiled in the name did not find complete fulfilment in Jesus (Yahweh is Saviour) the Anointed. It will be accomplished when, as the Head of a multitudinous body Christ shall, in the midst of Israel, show forth the power + wisdom of the Eternal Father who has said "I am Yahweh + there is no beside Me, there is no saviour;" when the firstborn of all creation with a multitude which no man can number, glorified together with him, "shall reign + exercise all authority in the earth for + in the name of Him who has said to Israel: "I Yahweh am your Holy One the creator of Israel, your King; when the well beloved Son of the most High, with his brethren the saints - under whom the world

WINE: See Next Page.

WORLD

"Oikoumenee" signifies "the habitable." Rendered "Earth" in Luke 21:26.

TRIBULATION

In the OT. (LXX) there is often a connection between THLIPSIS (oppression) and deliverance Exod. 3:9 - 3:10; this expresses the faith & hope of the faithful. Cp Ps. 34:19; 37:39. Hence the conviction expressed in the prayer - Ps 71:20.

WAYS of PROVIDENCE

In which Deity is represented as performing an action unknown to the party concerned
"Yahweh biddeth" Shimei to curse 2 Sam. 16:11
"Yahweh commandeth" the widow to care for Elisha 1 Kings 17:9.

WINE. See under "X"

WAR

Priests fight Num. 31:6
Levites fight 2 Chron. 23:7.

...to. of Moses' writings. Interpretive comments

Divine Parable

WITNESS 'EDA - Used only of things posited to establish permanence & unequivocal facts such as ownership Gen.21:30 an agreement Gen.31:52. & covenant with God Josh.24:27. (Theol. Word).

- EWE lambs witness to the Well of the Oath. Gen.21:30
- Lobani pillar of Gilead Gen.31:52.

GENESIS

I PRIMEVAL HISTORY. Chapters 1-11

Four Outstanding Events.

1 THE CREATION: DIVINE GLORY IN NATURAL CREATION. Ch.1:1-2:3.

Introduction to the "eleven generations"

- a The earth at the beginning . . . . . Ch.1:1-2.
- b. The work of the first six days Ch.1:3-25
- c. The creation of man & God's Covenant . . Ch.1:26-28
- d Summary of Creation — all very good . . . Ch.1:29-31
- e The Seventh Day Rest. . . . . Ch.2:1-3.

2 THE FALL: DIVINE AUTHORITY IN IMPOSING PUNISHMENT

1 The GENERATIONS OF HEAVEN AND EARTH Ch.2:4-4:26

Law, Sin, Death — The Promise of Redemption.

A Man Under Law

- a Man before the Fall Ch.2:4-7
- b. The Garden established in Eden Ch.2:8-14
- c. Man brought under Law Ch.2:15-17
- d The first marriage. Ch.2:18-25

B The Fall And Hope Of Redemption

- a Temptation & Sin . . . . . Ch.3:1-7.
- b Investigation of the Cause Ch.3:8-13
- c Judgment, Punishment & Hope Ch.3:14-19
- d The Means of Redemption Typified . . Ch.3:20-24
- e The Worship of Cain & Abel . . . . . Ch.4:1-4.
- f. The First Murder. Ch.4:5-8
- g Punishment of Cain . . . . . Ch.4:9-12.
- h. Protection of Cain . . . . . Ch.4:13-15.
- i. Development of the line of Cain. . . Ch.4:16-24
- j Appointment of Seth in place of Abel . . Ch.4:25-26.

2 The Book OF THE GENERATIONS OF ADAM Ch.5:1-6:8

The Development of the human race. Sin and Death triumphant.

- a Man Mortal . . . . . Ch.5:1-32.
- b. The Antediluvian Apostasy Ch.6:1-8

3 THE FLOOD: DIVINE JUDGMENT IN JUDICIAL SEVERITY AND GOODNESS

1 THE GENERATIONS OF NOAH A JUST MAN Ch.6:9-9:29.

The Judgment of the World and Preservation of a Remnant.

A A Generation Perishes By Flood

- a. Noah and his family Ch.6:9-10
- b Noah's Environment . . . . . Ch.6:11-13.
- c Noah Commanded to build the Ark . . Ch.6:14-22.
- d A Remnant of the earth to be saved . Ch.7:1-9.
- e. Noah's Log of the Flood Ch.7:10-24
- f. The Flood Recedes Ch.8:1-5
- g. The Message of the Birds . . . . . Ch.8:6-12.
- h. A cleansed world . . . . . Ch.8:13-19.
- i The Divine Promise Ch.8:20-22
- j The New Order Ch.9:1-7
- k. The Covenant with all flesh . . . Ch.9:8-17.

B Sin in the flesh Survives.

- a. The sin of Ham Ch.9:18-27
- b. The death of Noah . . . . . Ch.9:28-29.

4 THE CONFUSION OF TONGUES: DIVINE WISDOM IN ENFORCING THE DIVINE PURPOSE

1 THE GENERATIONS OF THE SONS OF NOAH

Ch.10:1-11:9. The Development of Nations.

- a Descendants of Japheth . . . . . Ch.10:1-5.
- b. Descendants of Ham (Nimrod the First Empire builder vv 8-12) . . . . . Ch.10:6-20.
- c Descendants of Shem (Eber & the Division of the earth vv 25-30) . . . . . Ch.10:21-32.
- d The Building of Babel & Scattering of the People Ch.11:1-9

2 PATRIARCHAL HISTORY. Ch.11:27-50:26.

Four Outstanding Individuals

5 THE GENERATIONS OF SHEM. Ch.11:10-26.

The calling out of a people for the Name.

- a Descendants to Abram . . . . . Ch.11:10-26.

1 THE LIFE AND TIMES OF ABRAHAM — DIVINE CALL. Ch.11:27-25:11

6 THE GENERATIONS OF TERAH Ch.11:27-25:11

The calling out of a family

A Abram As Stranger And Pilgrim — Ch.11:27-13:18

- a Descendants of Terah . . . . . Ch.11:27-30.
- b. First call from Ur . . . . . Ch.11:31-32.
- c Second call from Haran Ch.12:1-3
- d. Abram & Lot enter Canaan Ch.12:4-5
- e The Promise confirmed in the land Ch.12:6-9
- f. Abram in Egypt Ch.12:10-20
- g Lot leaves Abram Ch.13:1-13
- h. Abram is promised the land . . . . Ch.13:14-18.

B Armageddon Foreshadowed Ch.14

- a The land invaded by a northern Confederacy.. Ch.14:1-7.
- b. Lot taken Captive . . . . . Ch.14:8-12.
- c. Abram rescues Lot Ch.14:13-16
- d. Melchizedek blesses Abram Ch.14:17-20
- e The spoil of Sodom Shared by Abram's followers. Ch.14:21-24

C Birth of Ishmael: The Seed of the Flesh Ch.15:1-16:16.

- a Abram promised a multitudinous seed . . . Ch.15:1-6.
- b Abram promised his descendants will enter the Land. Ch.15:7-16.
- c The boundaries of the Land promised Abram . . Ch.15:17-21
- d Abram marries Hagar . . . . . Ch.16:1-3.
- e Hagar despises Sarah . . . . . Ch.16:4-6.
- f. Hagar banished finds help of God . . . Ch.16:7-14
- g Hagar restored gives birth to Ishmael . . Ch.16:15-16.

D Promise of Isaac: The Seed of the Covenant Ch.17:1-12:15

- a Abram's name changed to Abraham Ch.17:1-8
- b. Circumcision Appointed as the Covenant token . . Ch.17:9-14
- c. Sarai's name changed to Sarah Ch.17:15-16
- d Abraham is promised Isaac Ch.17:17-22
- e Abraham circumcises the men of his household . . Ch.17:23-27.
- f. Abraham entertains angels unawares Ch.18:1-8
- g Sarah's unbelief at the promise of a son . . . Ch.18:9-15

E The Last Terrible Night of Sodom Ch.18:16-19:38

- a Abraham told of the impending punishment of Sodom Ch.18:16-21
- b. Abraham pleads for the righteous of Sodom . . . Ch.18:22-23
- c. Angelic visitation at Eden Ch.19:1-3
- d Extreme wickedness as night draws on Ch.19:4-11
- e Fear in the night Ch.19:12-14
- f. Escape in the dawn Ch.19:15-22
- g Destruction in the morning Ch.19:23-29
- h. Incestuous birth of Moab and Ammon . . Ch.19:30-38

F Abraham Intercedes for Gentiles Ch.20:1-18

- a Abimelech takes Sarah into his house Ch.20:1-2
- b He is warned by God not to touch her . . . Ch.20:3-8
- c His self-justification Ch.20:9-13
- d His restitution Ch.20:14-16
- e His restoration . . . . . Ch.20:17-18.

G Birth and Offering of Isaac Ch.21:1-22:19.

- a Sarah's joy at the birth of Isaac . . . . . Ch.21:1-3.
- b Weaning of Isaac Ch.21:8
- c Sarah's anger at the mocking of Ishmael . . Ch.21:9-11
- d Ishmael banished but is cared for by God . . Ch.21:12-13.

---

413. with the glory about to leave. 10:4, 18. ... of indictment reflecting ... toil. 4:18

The word rend "pdt" earlier in this prophecy is a different word this word occurs only 46:2, & in the plural. 41:21; 43:18; 45:19. where blood is placed upon them.

WINE: see Next Page.

e His Desperate Distress . . . Ch.21:14-16.
f Saved through Divine intercession . . . Ch.21:17-21.
g Abraham & Isaac Oppressed by Philistines . . Ch.21:22-26.
h Reconciliation at the Well of Covenant . . Ch.21:27-32.
i Abraham at Beersheba . . . Ch.21:33-34.

H Offering of Isaac Ch.22:1-19
a Abraham tried . . . Ch.22:1-5
b Isaac: a willing sacrifice . . . Ch.22:6-8
c Faith triumphant . . . Ch.22:9-14
d The Promises confirmed . . . Ch.22:15-19

I Death & Burial of Sarah Ch.22:20-23:20
a Abraham's Relations in Haran . . . Ch.22:20-24
b Age & Death of Sarah . . . Ch.23:1-2.
c Purchase of a burying place . . . Ch.23:3-16.
d Sarah buried in the Cave of Machpelah . . Ch.23:17-20.

J A Wife For Isaac Ch.24:1-67
a The Commission . . . Ch.24:1-6
b Faith in Divine Guidance . . . Ch.24:7-9.
c Prayer for success of mission . . . Ch.24:10-14
d Qualities of Rebekah . . . Ch.24:15-16
e Hers response to the request . . . Ch.24:17-21
f Her reward . . . Ch.24:22-25
g Thanks to God for His blessing . . . Ch.24:26-28
h Rebekah's Relations impressed . . . Ch.24:29-31.
i Eliezer proclaims his mission . . . Ch.24:32-49
j Rebekah bought with a price . . . Ch.24:50-53
k Eliezer's anxiety to return . . . Ch.24:54-58
l Rebekah's pilgrimage to the land . . . Ch.24:59-60
m The meeting with Isaac . . . Ch.24:61-65
n The marriage . . . Ch.24:66-67.

K The Death of Abraham Ch.25:1-11
a His family by Keturah . . . Ch.25:1-4
b His preference for Isaac . . . Ch.25:5-6.
c His death & burial . . . Ch.25:7-11

2 THE LIFE AND TIMES OF ISAAC: DIVINE BIRTH 25:12-27:46

7 THE GENERATIONS OF ISHMAEL Ch.25:12-18 The Separation of the Royal Seed
a Ishmael's descendants, inheritance & death . . . Ch.25:13-18

8 THE GENERATIONS OF ISAAC - Ch.25:19-35:29
The Development of the seed of promise
a The birth & prophecy of Esau & Jacob . . . Ch.25:19-26
b The characteristics of Esau & Jacob . . . Ch.25:27-28
c Disharmony in the home . . . Ch.25:28.
d Esau sells his birthright . . . Ch.25:29-34
e Isaac's troubles in the Land . . . Ch.26:1-5
f Isaac's deceit regarding his wife . . . Ch.26:6-11
g Isaac's prosperity . . . Ch.26:12-16.
h Isaac oppressed by Philistines . . . Ch.26:17-22
i Encouraged by the Vision of Beersheba . . . Ch.26:23-25
j The Philistines submit to him . . . Ch.26:26-31.
k The establishment of the Well of the Covenant Ch.26:32-33
l Esau's marriages grieve his parents . . . Ch.26:34-35
m Isaac prepares to bless his firstborn . . . Ch.27:1-4
n Rebekah's counter-plan . . . Ch.27:5-17
o Jacob's deception . . . Ch.27:18-25
p The blessing bestowed . . . Ch.27:26-29
q The deception discovered . . . Ch.27:30-33
r Esau's complaint & reward . . . Ch.27:34-40
s Rebekah urges Jacob to flee from Esau's hatred Ch.27:41-46.

A Jacob Secures the blessing Ch.25:19-27:46

3 THE LIFE AND TIMES OF JACOB: DIVINE CARE 28:1-36:43.

B Jacob's Family Life In Haran. Ch.28:1-30:43
a Isaac sends Jacob to Padam-aram . . . Ch.28:1-5.
b Esau marries a daughter of Ishmael . . . Ch.28:6-9
c Jacob's vision at Bethel . . . Ch.28:10-15
d Jacob's response and vow . . . Ch.28:16-22
e Jacob at the well of Haran . . . Ch.29:1-8
f Jacob meets Rachel and Laban . . . Ch.29:9-14
g Jacob serves Laban for Rachel . . . Ch.29:15-20
h Jacob deceived into marrying Leah . . Ch.29:21-25
i Jacob again serves Laban for Rachel . . Ch.29:26-30
j Birth of Reuben, Simeon, Levi, Judah (Leah) Ch.29:31-35
k Birth of Dan, Naphtali (Bilhah-Rachel's maid) Ch.30:1-8
l Birth of Gad, Asher (Zilpah-Leah's maid) Ch.30:9-13
m Birth of Issachar, Zebulun, Dinah (Leah) Ch.30:14-21
n Birth of Joseph (Rachel) . . . Ch.30:22-24
o Jacob bargains for Laban's flocks . . Ch.30:25-36
p Jacob's increasing prosperity . . . Ch.30:37-43.

C Jacob's Return To the Land of Promise Ch.31:1-33:20.
a Jacob plans to leave Laban secretly . . . Ch.31:1
b Rachel steals her father's images . . . Ch.31:2c
c Laban's pursuit . . . Ch.31:2d
d Laban rebukes Jacob but fails to find the images Ch.31:2e
e Jacob reproaches Laban for his harshness . . Ch.31:3
f The covenant between Jacob and Laban . . Ch.31:4
g Jacob's vision at Mahanaim . . . Ch.32:1-
h Jacob's message to Esau . . . Ch.32:3-
i Jacob's fear of Esau . . . Ch.32:6-8
j Jacob's prayer for help . . . Ch.32:9-12
k Jacob's precautions . . . Ch.32:13-23.
l Jacob's contest with the angel at Peniel . . Ch.32:24-32.
m Jacob's meeting & reconciliation with Esau . . Ch.33:1-11.
n Jacob distrusts Esau . . . Ch.33:12-15
o Jacob's altar at Shechem . . . Ch.33:16-20

D Jacob As A Pilgrim In The Land Ch.34:1-36:43.
a Dinah is Defiled . . . Ch.34:1-6.
b Shechem is offered peace through Circumcision Ch.34:7-19.
c Shechem & his followers accept . . . Ch.34:20-24
d Simeon & Levi treacherously slay Shechemites . . Ch.34:25-29.
e Jacob's reproof . . . Ch.34:30-31
f Jacob sent by God to Bethel . . . Ch.35:1-5.
g Death of Deborah, Rebekah's nurse . . . Ch.35:6-8
h Jacob blessed by God . . . Ch.35:9-15
i Birth of Benjamin: Death of Rachel . . . Ch.35:16-20
j Wickedness of Reuben (Summary of Jacob's family Ch.35:21-26.
k Death of Isaac . . . Ch.35:27-29.

9 THE GENERATIONS OF ESAU Ch.36:1-8
The development of the man of sin.
a Esau's wives and family . . . Ch.36:1-5
b His conquest of Mt Seir . . . Ch.36:6-8.

10 THE GENERATIONS OF ESAU: FATHER OF EDOMITES. Ch.36:9-43.
The Extension of Man of Sin's power.
a Esau's sons . . . Ch.36:9-14
b The Dukes of Esau's sons . . . Ch.36:15-19
c The sons & Dukes of Seir the Horite . . . Ch.36:20-30.
d The Kings & Dukes of Edom . . . Ch.36:31-43.

4 THE LIFE AND TIMES OF JOSEPH. DIVINE ELEVATION TO POWER. Ch.37:1-50:26.

11 THE GENERATIONS OF JACOB: Ch.37:1-50:26.
The Preservation and Development of Israel.

E Joseph's Youth Ch.37:1-36.
a Joseph loved of his father - hated of his brethren Ch.37:1-4
b Joseph's Dreams . . . Ch.37:5-11
c Sent to visit his brethren at Shechem . . . Ch.37:12-14
d Joseph finds them at Dothan. . . . Ch.37:15-17.
e Joseph is cast into a pit . . . Ch.37:18-22
f Joseph is sold to Ishmaelites . . . Ch.37:23-28.
g Jacob's grief . . . Ch.37:29-35
h Joseph sold to Potiphar . . . Ch.37:36.

F Birth of Pharez: Predecessor of Jesus Ch.38:1-30
a Judah begets Er, Onan & Shelah . . . Ch.38:1-5
b Er marries Tamar . . . Ch.38:6.
c Judicial deaths of Er and Onan . . . Ch.38:7.
d Judah promises to marry Shelah to Tamar . . Ch.38:8-11
e Tamar's stratagem to win her husband . Ch.38:12-23
f Judah vindicates Tamar's action . . . Ch.38:24-26.
g Tamar gives birth to Pharez and Zarah . . Ch.38:27-30.

G Joseph's elevation in Egypt Ch.39:1-41:57.
a Joseph made overseer in Potiphar's house . . Ch.39:1-6.
b Joseph's integrity in face Potiphar's wife . . Ch.39:7-12.
c Her false accusation of adultery . . . Ch.39:13-15
d Joseph imprisoned . . . Ch.39:19-20.
e God prospers him in prison . . . Ch.39:21-23.
f Pharaoh's Butler & Baker imprisoned . . . Ch.40:1-4.
g Their dreams interpreted by Joseph . . . Ch.40:5-19.
h Joseph's interpretation is vindicated . . . Ch.40:20-22.
i Joseph's plea is forgotten by the Butler . . Ch.40:23.
a Pharaoh's two dreams . . . Ch.41:1-8
e The Butler Recommends Joseph as Interpreter Ch.41:9-13.
f Joseph before Pharaoh . . . Ch.41:14-24

...Hebrew Writings. ...Divine Parable ...m

WITNESS 'EDA - Used only of things posited to establish permanence & unequivocal facts such as ownership Gen. 21:30 an agreement Gen 31:52. & a covenant with God Josh. 24:27. (Theol. Word).
● Ewe lambs witness to the Well of the Oath. Gen 21:30 ● Lebaun's pillar at Gilead Gen. 31:52.

THRESHOLD. EZEK 40:6. ● There are two words rendered "Threshold" - "Saph" & Miphtan. Unger distinguishes between these words by defining the first as a sill or bottom of a doorway (Young rend. it as "extremity"); & the second (sig. "stretcher" as probably the bottom beam or seal of a door. Saph has also been rendered "bason" Exod. 12:22; 2 Sam. 17:28; Jer. 52:19 "bowl" 1 Kg 7:50; 2 Kg 12:13; and "cup" Zech. 12:2. Some suggest that "cup" should never be used. Hence, I suppose, the reference to bowls or basons should be to the Threshold sacrificial utensils. Hence Exod. 12:22 should be rend. "at the threshold" instead of "in the basin" & Zech. 12:2. "Jerusalem a threshold of trembling" as relating to the earthquake of Zech. 14:4. In Isa. 6:4 & Amos 9:1 the threshold is rep. as trembling as the result of the manifestation of Yahweh's glory & judgment which would apply to the apocalypse of glory and judgment at Armageddon. On the other hand, adverse judgment is represented as desolations in the thresholds Zeph 2:14.

● Strong defines the word Saph as from a root sig. "containing", a vestibule (as a limit) and a dish as containing blood.

● Saph is rend. "threshold" in Jud 19:27; 1 Kg 14:17; Ezek. 40:6-7; 43:8; Zeph. 2:14. The usage in Jud 19:27; 1 Kg 14:17 established the position of the saph.

● Saph has also been rendered "door" 2 Kg 12:9; 22:4; 23:4; 25:18; Est. 2:21; 6:2; Isa. 6:4; Jer. 35:4; 52:24; Ezek 41:16. (all of which Young would rend. as "threshold" or "thresholds") "doorpost" 2 Chr. 3:7 & "gate" 1 Chr. 9:19, 22 (Young renders these places as "Threshold".

● Ezekiel measures two thresholds Ezek. 40:6. - the plural word occurs in relation to Solomon's Temple 2 Chr. 3:7; Isa 6:4. The threshold of Solomon's Temple was covered with gold 2 Chr. 3:7.

● There were Keepers of the Threshold - both Levites and priests in Solomon's Temple. They were very important officials bearing this title. See 2 Kg. 12:9; 22:4; 23:4; 25:18; 2 Chr. 34:9; Jer. 52:24; 35:4.

● There were gradations of rank: The Ruler 1 Chr. 9:19-20; three 2 Kg. 25:18, Levites 2 Chr. 34:9; and Priests, 2 Kg. 12:9 etc. In Persia the title was given to those in charge of the entrance to the royal Palace Est. 2:23; 6:2. (See the Temple so described - Jer. 35:18. The Psalmist desired to be among their number Ps. 84:10.

● The "man of brass" seen by Ezekiel Ezek. 40:3 appears to be the Ruler. But there will be other Keepers of the doors both internal & external Ezek. 40:45-46; 44:10-14; 44:15-16

● The Keepers of the Threshold in the past are indicted for their failure to properly keep the charge given them Ezek. 44:6-8. They are replaced by those who will do so. It is significant that the threshold should be measured first. It is the measure of 6 cubits, the number of flesh Ezek. 40:6. The Temple is designed as a place of reconciliation for flesh.

● It is also significant that Ezekiel was conveyed by the spirit in "the visions of Elohim" twice to the Temple Ezek. 8:3; 40:2. On the first occasion he witnessed the wickedness of the people Ezek. 8:5, 8-18 & saw judgment on the nation Ezek. 9:1-7. In the second he saw & heard of the glory in a transformed nation Ezek. 43:7-9.

● The word Miphtan is rend "threshold" in 1 Sam. 5:4-5; Ezek. 9:3; 10:4, 18; 46:2; 47:1; Zeph. 1:9. Unger's definition relates it to a portion of the Saph, perhaps a bottom beam or seal of the door.

● Ezekiel last saw Threshold in the vision of Judgment Ezek 9:3. with the glory about to leave 10:4, 18. He heard words of indictment relating to it 44:8

LITTLE CHAMBER Ezek. 40:7. The Heb. word is TÂ' (TAWAW). It occurs in three forms: TÂ', TA'im, TA'AH (Gen. V.12). See Ezek. 40:7, 10, 12, 13, 21, 29, 33, 36. The first gateway measured is the Eastern gateway which is closed after the entrance of the Prince (44:2-3). Bro. Sulley suggests that they are lift-chambers - but this seems hardly necessary, for the Eastern Gate is used only by immortals and for the greater part remains closed. In 1 Kg. 14:28; 2 Chr. 12:11 the addition of "guards" is added to the word. It is from a root "to run" "make haste" & in them were stored the shields used for the ceremonial entrance of the King. They are described as "Guard chambers". These rooms could be used for a similar purpose in the future Temple Cp Ch. 46:10.

PORCH OF GATE Ezek 40:9-10 etc. 'ULAM from same root as AIL implying a projection of strength. The Prince enters through this Porch 44:3; 46:2, 8.

THE POSTS THEREOF Ezek. 40:9. : Posts = pillars. Interlinear. From 'Ailim strong ones" related to AIL. Fig. = Col. 2:9; 1 Tim. 3:15; Rev. 3:12. The word also denotes "rope" and could relate to a base with a double projection above. From Vv 16, 49. these pillars appear to relate to the base only whilst above are two columns (Jew & Gentile) resting upon a common foundation.

● In Solomon's Temple the pillars were pentagon 1 Kg 6:31. Here they are foursquare Ezek. 41:12.

CHAMBERS. Ezek. 40:17 - LISHKÂTH. (plural). In the past Temples this word defined the chambers were also called "treasure houses" where were stored the tithes etc. Ezra 8:29; Neh. 10:37-39. as well as the vessels of the house Neh. 13:9. In Jer. 36:12, 20, 21 it refers to the scribe's room in the palace. In Jer. 35:2 it is the place in the Temple where Jeremiah offered the Rechabites wine. In 1 Sam. 9:22 it is rendered "parlour" and describes the room connected with the "high place" where the prophet, priest & judge partook of a sacrificial meal Cp. 19.

In the Temple, there were Lishkath in the outer building Ez 40:18 and inner buildings 40:44. They were allocated to priests, singers, & Keepers of the Temple. Some were built in three tiers 40:17, 38, 44-46; 41:10; 42:1, 4, 5, 7, 8, 11.

PAVEMENT Ezek. 40:17. RITSPAH - from a root sig to be hot, to gleam. A tessellated pavement of mosaics. Also rend. "live coal" suggesting its gleaming appearance. Cp. Est. 1:6. Solomon's temple had a pavement 2 Chr 7:3. Used as "hot coal" 2 Sa 6:6

TO SLAY THEREON Ezek. 40:39. "Shachat" generally means "to kill". However, it has been rend. "offer" Ex. 34:25 & "beaten" (1 Kg 10:16, 17; 2 Chr. 9:15-16). As these tables appear to be in the outer court, adjacent to the washing room, it would appear as though the animals slain on Tables outside & then conveyed to these tables for final preparation. This is appropriate to the type, for the "old man" is put to death outside, but preparation is made within. The burnt offering would then be dismembered there and the internal parts of animals inspected.

"POST" Ezek. 43:8. : Mezuzâ - Doorpost, Gatepost. Its root is uncertain. Used of the gate posts of Gaza Jud. 16:3; the Tabernacle gatepost where Eli sat 1 Sam. 1:9. Also of Solomon's Temple 1 Kg 6:31. The Israelites applied blood to the Mezuzim of their homes at the time of their departure from Egypt; & so saved their firstborn from death Exod. 12:7, 22-23, 29.

The doorpost of their pagan worship was set up in bold defiance close to that of the Temple. Str gives meaning as Conspicuous.

The word rend "post" earlier in this prophecy is a different word. This word occurs only 46:2. & in the plural. 41:21; 43:8; 45:19. where blood is placed upon them.

SIN. Nine mournful words are used in the N.T. to describe sin.

ABHOR. Rom. 2:22. ABOMINABLE Rev. 21:8. Bdelussō – "To render foul, to cause to be abhorred, to turn oneself away from." from bdeō – "to stink." – Thus to turn away because of the stench. In LXX Ex. 5:21. Lev. 11:13. 20:25 etc.

COMMIT SACRILEGE Rom. 2:22. Acts 19:37. Hierosuleō "To plunder shrines, rob temples. Could be used figuratively of robbing God of His dues – such as Temple tribute.

"BREAKING" ~~DOST TRANSGRESS~~ "TRANSGRESSOR" PARABASIS. Rom. 2:23 4:15. 5:14. Gal. 3:19. 1 Tim. 2:14. Heb. 2:2. 9:15. Para – across, bainō – to go. Primarily a going aside, then, an overstepping. Used of Adam Rom. 5:14 of Eve 1 Tim. 2:14. PARABAIS = BREAKER Rom. 2:25. DOST TRANSGRESS Rom. 2:27. TRANSGRESSION Gal. 2:18. James 2:9, 11 Verb = Parabainō – Transgress Mth 15:2,3. Acts 1:25. 2 Jhn 9.

"SIN" Hamartia – A missing of the mark – though His etymological meaning is often lost sight of in the N.T.

DISOBEDIENCE – Parakoē (Para – near, akouō – to hear.) Thus it means, aptly, a refusal to hear. Rom. 5:19. 2 Cor. 10:6. Heb. 2:2. In case it often signifies the act of disobedience through carelessness in hearing. In the OT disobedience is frequently described as a refusing to hear. Cp Jer. 11:10. 35:17. Cp Acts 7:57 Thus – Disobedience to voice.

FALL – Parapiptō – a false step, a blunder, a lapse from uprightness, a sin, moral treason etc. Rom. 11:11, 12

SIN ATTRIBUTED, INADVERTENTLY. After cleansed Exod. 29:16: Nazarite stained by touching dead body Num. 6:12. Offered in offering for involuntary sin Num. 6:14. Levites cleansed Num. 8:6-7.

WINE YAYIN – To effervescence, ie. to ferment.

YAYIN: Wine in widest sense, including all types both fermented & unfermented. When fermented makes drunk Gen. 9:21-24; 19:32-35; 1 Sam. 25:37. 2 Sam. 13:28; Est. 1:10 Ps 104:15; Prov. 23:30; Isa. 5:11 Cp Eph 5:18

It also refers to wine when newly made & before fermentation Isa. 16:10; Jer. 48:33 Gr. Oinos is the general word for wine. Cp Matt 9:17; Mk 2:22; John 2:3-10

Permitted in moderation under the law Deut. 14:23, 26; 16:11; 18:4. Cp Prov. 31:6, 7. Forbidden Nazarites Num. 6:3-4 Cf. Matt 11:19. Used in drink offerings Ex. 29:40; Lev. 23:13; Num. 15:5-10; 28:14.

AZ SHATHAH[2] Strong drink, from AZ "strong" "vehement" Distinct from wine Lev. 10:9 Deut. 14:26; 29:6; Jud. 13:4, 7, 14. 1 Sam. 1:15 Cf. Luke 1:15

Make eyes red Gen. 49:12 A mocker Prov. 20:1 To be avoided Prov. 23:31. Not for Kings Prov. 31:4. Used as a symbol Gen. 14:18. Potency increased by spices. Prov. 9:2; 23:30; Song 8:2. As such used at executions to deaden pain Ps 75:8 Cp Matt 27:34; Mark 15:23.

TIYROSH[3] From a root signifying to expell and thus implying new wine as just squeezed out. It is the word used of prosperity under the term "corn & wine" Gen. 27:28; 27:37; Deut. 7:13; 11:14; 18:4; 28:51; 33:28; 2 Kg 18:32; 2 Chr 31:5. It is translated with "new" Neh. 10:37, 39; 13:5, 12; Prov. 3:10; Isa. 24:7; 62:8; Hos. 4:11; 9:2; Joel 1:10; 3:18; Hag. 1:11; Zech. 9:17. and with "sweet" Mic. 6:15. "TIYROSH" was the wine to be tithed Deut. 12:17; 14:23, for Yahweh required the newly made wine or first fruits. RV rend TIYROSH as new wine.

YAYIN & TIYROTH are the words most frequently used for "wine." They have been translated "wine" 136 of 139 times respectively the other 9 Hebrew words being only used 16 times altogether.

TIRAS[4] – Prob. sig to bear fruit: hence grape drink Hos. 4:11

ASIS – from root, to squeeze. Hence must or fresh grape juice. Isa. 49:26; Joel 1:5; 3:18.

SHEKAR[6] – an intoxicant, alcoholic liquor. Strong drink Num. 28:7; Deut. 14:26. It was usually made from barley, honey & dates.

YEQEB[5] Juice from the lower wine vat into which the wine drained to purify it when first pressed into the press Deut. 16:13.

CLARET – Wine of fermenting & Pure red wine Isa. 27:2.

COUNTAR – Red wine Isa. 63:2; 7:22; Dan. 5:1, 4, 23 Chald. for

GATH – treading out grapes Neh. 13:15 Winepress Rev. 14:19, 20.

GENESIS (Continued).

g. Joseph interprets the Dreams Ch. 41:25-32
h. Joseph recommends the necessary action . . . Ch. 41:33-36.
i. Joseph is appointed to implement the policy . Ch. 41:37-40.
j. Joseph's high authority & marriage . . . . Ch. 41:41-45.
k. Joseph's age, administration & family . . . . Ch. 41:46-52
l. Plenteous years are followed by famine . . . Ch. 41:53-57.

D. Joseph's brethren humbled before him – Ch. 42:1 – 45:15

a. Joseph's brethren sent to purchase Corn in Egypt Ch. 42:1-5.
b. They are imprisoned as spies . . . . . Ch. 42:6-17.
c. Released on Condition of returning with Benjamin. Ch. 42:18-28.
d. Jacob's deep Concern . . . . . Ch. 42:29-38.
e. Judah offers to be security for Benjamin . . . Ch. 43:1-14.
f. The feast of the brethren when invited to Joseph's house Ch. 43:15-25.
g. Joseph exhorts his brethren . . . . . Ch. 43:26-34.
h. Joseph's plan to delay his brethren . . . . Ch. 44:1-13.
i. Judah pleads for Benjamin . . . . . Ch. 44:14-34
j. Joseph reveals himself to his brethren . . . Ch. 45:1-15

E. The Last Days of Jacob Ch. 45:16 – 50:13.

a. Invitation to shelter in Egypt . . . . . Ch. 45:16-24
b. Jacob's Joy . . . . . Ch. 45:25-28
c. The Migration to Egypt . . . . . Ch. 46:1-7.
d. Jacob's descendants . . . . . Ch. 46:8-27
e. Jacob meets Joseph . . . . . Ch. 46:28-34.
f. Pharaoh & Sons Presented to Pharaoh . . . Ch. 47:1-10
g. The land granted to Jacob in Egypt . . . Ch. 47:11-12.
h. The Egyptians made bondservants to Pharaoh . Ch. 47:13-21.
i. The priests' land exempted . . . . . Ch. 47:22-26.
j. Israel's multiplies in Egypt . . . . . Ch. 47:27-28.
k. Israel's command Concerning burial . . . Ch. 47:29-31.
l. Jacob recalls the blessing of God . . . . Ch. 48:1-4.
m. Jacob adopts Joseph's sons . . . . . Ch. 48:5-7.
n. Ephraim receives the birthright . . . Ch. 48:8-14.
o. The Blessing . . . . . Ch. 48:15-16.
p. The birthright confirmed . . . . . Ch. 47:1-12.
q. Jacob's blessing of last Days . . . . Ch. 49:1-27.
r. Jacob commands Concerning his burial . . Ch. 49:28-32.
s. Jacob's death . . . . . Ch. 49:33.
t. The mourning for Jacob . . . . . Ch. 50:1
u. The burial of Jacob . . . . . Ch. 50:7-13.

F. The last Days of Joseph. Ch. 50:14-26.

a. Joseph reassures his brethren . . . . . Ch. 50:14-21.
b. Joseph's long life . . . . . Ch. 50:22-23.
c. Joseph's final message and death . . . Ch. 50:24-26.

N.T. OINOS Mt. 27:34 The RV has "wine" the AV has "vinegar" translating the inferior reading OXOS. GLEUKOS Acts 2:13. "new wine" better = sweet wine. It implies a state of fermentation.

Warning against indulgence Rom. 13:13; Eph. 5:18; 1 Pet. 4:3; 1 Tim. 3:3; 1 Tim. 3:8; Tit. 1:7; 2:3. Drunkenness Lk. 21:34; Rom. 13:13. 1 Cor. 6:10. Gal. 5:21

Used medicinally Luke 10:34; 1 Tim. 5:23.

Used figuratively. Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 11:25; Rev. 14:10; 16:19; 17:2; 18:3.

LOBE = Mixed wine Isa. 1:22.

KAR = Wine mixed with [illegible]

"And God saw that it was good" (Heb. tob) beautiful as to reflect to His credit. Zerubbabel bottom. Silas Zadok Top 551

"And God said..." - This suggests a revelation before that granted to Moses.

YZ

INDEX TO NOTES

THE DIVINE PURPOSE FORESHADOWED IN CREATION

YZ

GOD (Elohim) Gen. 1:1. • Strong traces this back to an unused root meaning to "twist" (as being rolled together) hence to be strong.
• Davidson "Analytical Hebrew & Chaldee Lexicon" aligns it with Arabic Allah derived from root alaha - To reverence, adore, worship, fear.
• Parkhurst derives it from Hebrew root "alah" - "he swore," bound himself with an oath." Thus the Elohim would be many co-operating as one.
• The word occurs some 2470 times and is derived from El - might, power - but being plural = Mighty Ones. It is used of men. Exod. 7:1; 15:11. 1 Sam. 28:13-14, Ps 45:6-7. 8. 82:1,6. 97:7,9
• Translated "judges." Exod. 21:6. 22:8-9. 1 Sam. 2:25.
• Translated "gods" Gen 3:5. Exod. 32:8, 22,31. Deut 10:17.
• Applied to Angels Jud. 13:21-22, Ps. 8:5
• Applied to men (Cont.). Ps. 86:2 Cp John 10:33-35.
• It is most frequently used with a verb in the singular such as in Gen. 1:1. "Mighty ones he created..." implying that though the agency of the manifestation is a great company united together as one, they all obey in unison the moving power of the Great Increate Ps. 103:19-22. As they are Spirit Ps 104:4 and He is spirit Jhn 4:24 so they are emanations of Him and do His will through His all-pervading spirit. Gen 1:2.
• But in some instances it is used with a plural verb Gen 1:26.3: 22. 11:7. Isa. 6:8. (according to Parkhurst also in Gen 20:13. 31:7,53. 35:7. Deut. 4:7. 5:23. Josh 24:19. 1 Sam. 4:8. 2 Sam. 7:23. Isa. 6:8 Jer. 10:10. 23:36).
• The use of both singular and plural verbs in relation to this plural noun indicates that the Elohim are many and are capable of independent decision and action, though the power they reveal and the glory they manifest all stem from One. Cp Job 38:7.
• This is the work of Yahweh in Christ Rom. 5:2. Luke 20:36. John 17:21-22. 2 Pet. 1:4. Rev. 5:12.

Without form and void Gen. 1:2. Tohu and Bohu = waste and empty. There is the suggestion of chaos out of which God brought order. There is the shroud of impenetrable darkness and the restless water without shape or order. Jer. 4:23-26. seems borrowed from this image of darkness and confusion and could suggest that the earth was plunged into this state

The Spirit of God moved. - This was Yahweh's spirit but used by Elohim. Merachepheth = brooded. The tremulous motion made by a hen when hatching eggs or fostering her young. There is the suggestion of care and suppressed watchful excitement. The world-egg was about to reveal life and the vital principle was the Spirit of God. Job 26:13. 33:4. Ps. 104:30. 139:7.

The First Day. Gen. 1:5. - "When the word 'day' is used with a numeral, it is defined, limited, and restricted to a day of 24 hours" (C.B.). - Particularly is this the case when its boundaries are defined - evening and morning.

VERSE 14

SIGNS: of the Creator's power and purpose. Cp Ps. 19. 89:36-37 104:19. Jer. 33:19-21, 31:35. 'oth = "things to come" Jer. 10:2 Thus they are expressive of the Divine purpose.
Also used in agricultural community as indicative of time of sowing, harvesting etc. Spring = sign resurrection.

SEASONS: Summer, Autumn Winter Spring. Heb. [redacted] mow'ed - appointed times. See Note Lev. 23:1. Many Hebrew festivals were governed by the time of the year. The sun moon & stars [redacted] shining as lamps in the dark vault of heaven are expressive of Yahweh's purpose "at the appointed time" Deut. 11:1-7. Hab. 1. Mal. 4. Mt. 13:43

HEAVENS & EARTH - Rulers and ruled.
CHAOS - The Fall
LIGHT - The first need towards restoration - the Truth -
• 1st. Gen. 3:15. 2 Cor. 4:6 1 Jhn. 1:1. Ps 119:130. Cp Isa. 45:7.

FIRMAMENT - By which was effected a separation between earthly and heavenly water. - a separation suggestive of the antediluvian division of mankind. Light produces it.
• 2nd.

EARTH SEPARATED FROM SEAS. Israel constituted as a nation among the Gentile powers. Isa. 1:2. 57:20. Hag. 2:6 - The oceans of the earth cover 3 fourths of its surface, leaving a fourth for the land.
• 3rd. Cp Exod. 8:23; 11:7
Grass and herbs - (Isa. 40:6-7) forms of growth producing fruit. So the "earth" produces nutriment for man.

SUN MOON AND STARS APPEAR - They are shown ruling over the Day and Night.
• 4th. 2 Cor 4:6. John 9:4. Christ the Sun of righteousness appeared at close 4th millennium, and the moon or Ecclesia followed after. When Christ "the Light of the world" John 8:12 ascended into heaven, night fell on the Jewish earth. But according to the phases of the moon - constantly dying and reappearing so light in darkness was shed upon the earth.

SEAS AND FIRMAMENT SWARM WITH LIFE - The beings
• 5th. Grace filer are drawn more into the purpose of God as it broadens out to include others

ANIMALS AND MAN CREATED - Marriage is instituted and dominion granted the human
• 6th pair - all creation shown living in harmony together.

REST - All that went before is in preparation for this - a foreshadowing of Millennium.
• 7th.

Knowledge of Good & Evil marks the difference between adult & childhood Jeml. 19:3 or extreme old age when desire fails 2 Sam. 19:35 or judicial discernment between right and wrong 2 Sam. 14:17. 1 Kgs 3:9, or the constant of experiencing pleasure or pain, what is wholesome or hurtful. Thus the expression denotes the whole range of experience - doctrinal, judicial, personal.

If One Man Was Brought Nigh to The Knowledge of Good and Evil. For the exhortation see Ep. 5:15. The 2nd Adam

THE TREE OF KNOWLEDGE OF GOOD & EVIL - This conferred knowledge of Good that it was not properly imparted whilst Adam was in innocence. Da'ath (Knowledge) is derived from Yada (to know) from personally seeing thus to perceive. Eating of the fruit brought the human pair in close proximity to good and evil! Their eyes were opened. Spiritually to discern they were no longer in innocence & ignorance - to discern a change or difference in body. The evil revealed was the fact of sin and the law of death. The good revealed was the need of a covering, the revelation that man could not depend upon himself. The eating thus revealed:
• That flesh could not depend upon itself - true in the state of innocency but brought more closely home in fallen human nature.
• That man is dependent the mercy, forgiveness and grace of God Rom. 5:10.
• The need for humility, faith, loyalty, obedience on the part of man - his need of God.
• Graphically the very character of Yahweh. Exod. 34:6-7.
• The wisdom of God who was able to use sin to illustrate the means of redemption so that man dependent upon Him. Kindness, mercy and forgiveness of God would teach us to show those characteristics to others. Rom. 5:8. Mt. 5:44
• But God is also just and man cannot accuse Him in a condemned state - he brought this upon himself by the exercise of his own voluntary will.

Christ's estimate of Moses' writings. Matt. 8:4; 12:26; John 7:19; Rom. 10:5.

THE PARABLE OF THE PENTATEUCH. Human Parable — Divine Parable

GENESIS speaks of RUIN and DIVINE SELECTION — GENESIS shows DIVINE AUTHORITY + POWER
EXODUS speaks of DELIVERANCE — EXODUS shows DIVINE MERCY.
LEVITICUS speaks of FELLOWSHIP WITH GOD. — LEVITICUS shows Yahweh's HOLINESS.
NUMBERS speaks of DIVINE GUIDANCE — NUMBERS shows His GOODNESS + SEVERITY
DEUTERONOMY speaks of ATTAINMENT OF HOPE — DEUTERONOMY reveals His FAITHFULNESS.

Egyptians used it for divination.

When did God create? V.1
How " " " Vv2-3.
Why " " " Isa 45:18. Rev 4:11.

THE FIRST BOOK OF MOSES, CALLED GENESIS.

The Book of Beginnings. Gn Ps. 104:24 105:2.

HEB. = BERESHITH = "In Beginning." Gn N.T.

CREATION - Sec. 27:5.
Everything done in Wisdom Prov. 8:22-24, 3:19, Ps. 104:24
For Yahweh's Glory. Prov. 16:4
With His purpose in view Isa. 45:18, John 1:1-3.
Demonstrates His power to save Ps. 147:12-4
A cause of rejoicing to the Elohim Job 38:4-12.

CHAPTER 1.

ORDER OUT OF CHAOS.

The physical regeneration of the earth is typical of moral regeneration of man by the Gospel.

CHAPTER I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 The appointment of food.

1 IN the [a] beginning God created the heaven and the earth.
2 And the earth was [b] without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3 And God said, Let there be light: and there was light.
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
6 ¶ And God said, [c] Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 ¶ And God said, [h] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.
11 And God said, Let the earth bring forth [3] grass, [5] the [6] herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.
12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
13 And the evening and the morning were the third day.
14 ¶ And God said, Let there be lights in the firmament of the heaven to divide [2] the day from the night; and let them be for signs, and for seasons, and for days, and years:
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God [d] made two great lights; the greater light [5] to rule the day, and the lesser light to rule the night: [2] *he made* the stars also.
17 And God set them in the firmament of the heaven to give light upon the earth,
18 And to [f] rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
19 And the evening and the morning were the fourth day.
20 And God said, Let the waters bring forth abundantly the [7] moving [8] creature that hath life, and [9] fowl *that* may fly above the earth in the [2] open firmament of heaven.
21 And God created great whales, and every living creature that moveth, [14] which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
22 And God blessed them, saying, [i] Be fruitful, and multiply, and fill the waters in the seas,

[a] Ps. 33. 6 & 136. 5. John 1. 1-3. Acts 14. 15 & 17. 24. Col. 1. 16, 17. Heb. 1. 8-10 & 11. 3.
[b] Is. 34. 11. Jer. 4. 23.
[c] Heb. *between the day and between the night.*
[2] 2 Cor. 4. 6.
[3] Heb. *between the light and between the darkness.* ver. 18.
[d] Deut. 4. 19. Ps. 136. 7-9.
[e] Heb. *And the evening was, and the morning was, &c.* ver. 8, 13, 19, 23, 31.
[5] Heb. *for the rule of the day, &c.*
[f] Job 37. 18. Ps. 136. 5. Jer. 10. 12 & 51. 15.
[6] Heb. *expansion.* Cp. Ex. 39. 3. Num. 16. 39. 2 Sam. 22. 43.
[g] Jer. 31. 35.
[h] Ps. 148. 4. Job 38. 8. Ps. 33. 7. 2 Pet. 3. 5.
[7] Or, *creeping.*
[8] Heb. *soul.* See ver. 21, 24, 30 & ch. 2. 7, 19 & 9. 10, 12, 15, 16.
[9] Heb. *let fowl fly.* Cp. ch. 2. 19.
[2] Heb. *face of the firmament of heaven.*
[3] Heb. *tender grass.* ver. 12. Deut. 32. 2. 2 Sam. 23. 4.
[i] ch. 8. 17 & 9. 1.

4 TWO GREAT LIGHTS 14-19.
The darkness of the primeval state had been partially penetrated on the 1st day, but apparently the clouds that formed on the 2nd day V.6. still shrouded the earth in gloom. There were now dispelled and the earth came under the influence of the direct rays of the sun + moon. It = a parallelism with the

5 FISH AND FOWL INCREASE. Vv 20-23.

Let the waters "swarm" (Darby). "Sherets chayl fe neshresh." Ex. 1:7, 12
Lit. "Let the waters swarm with a swarm of living creatures."
This is the distinction between plant and animal life.

5 GENESIS = HOW IT BEGAN. REVELATION = How it will END.

FIRST Paradise closed Gen. 3:23.	New Paradise Opened Rev. 21:22.
Curse Imposed Gen. 3:17.	Curse Removed Rev. 22:3.
Access to Tree denied Gen. 3:24.	Tree opened Rev. 22:2.
Sorrow + Death Gen. 3:16-19	No more death Rev. 21:4.
Natural Creation Gen. 1.	New Creation Rev. 21:1.
Serpent speaks Gen. 3:1	Serpent restrained Rev. 20:2.

"Asah" - Appointed. Ps. 104:19 Gn V. 25

"Bara" - Mighty ones — He created. "Plural noun with Singular verb" Gn 1:26. Elohim from root "alah" - to bind as with an oath. Yahweh in manifestation. The word is used for a) Deity in manifestation of being, b) of Deity in manifestation and of one being representing the Elohim in gen-eral. Heb. "Bereshith" - new title. 24 hours. Exod. 31:17.

Rendered "became" - Concordant trans. Strong gives future tense. Rendered "became" Gen. 2:7 "Came to pass" Gen. 1:9 and many other places. See Isa. 45:18. Thus the earth was marred by some great calamity as was also man by sin. The Heb. word 'hayah' - "to be" signifies not only "to be" but "to become" "to come to pass" "to take place." When a Hebrew writer makes a simple affirmation, or merely predicates the existence of anything, the verb 'h' is never expressed. Where it is expressed it must always be translated by our verb to become never by the verb to be, if we desire to convey the exact shade of the meaning of the original - Martin Anstey. Romance of Bible Chronology p. 12.

"Desha" - Is applicable to every kind of verdure in the state of sprouting.

"Eseb" - denotes a higher order of plants propagated by seed (Kitto).

By the ration of the earth, the condi-tion of the clouds surrounding it, & at first the truth was but dimly perceived. Rom. 1:16-25.

Rakia, from rada - To spread out as the curtains of a tent. The Expanse. See Ps.

THE BOOK OF BEGINNINGS.

Creation	
Sin and Death.	
Covenants of Promise.	
Nations	
Call of Abraham.	
Israel.	
Twelve tribes	

A BRIDGE LINKING THE GREAT PURPOSE OF YAHWEH FROM CREATION TO THE CONSUMMATION

The creation of man.

and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [c] Let us make man in our image, [d] after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; [h] male and female created he them.

28 And God blessed them, and God said unto them, [i] Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that [k] moveth upon the earth.

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

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

31 And [p] God saw every thing that he had made, and, behold, it was very good. And the

Set apart for special purpose – like Sinai. Exod 19:23. Aaron's sons. Exod. 29:44. Jubilee Lev. 25:10.

Living soul

[a] Deut. 4. 19. Ps. 33. 6.
[b] Ex. 20. 11 & 31. 17. Deut. 5. 14. Heb. 4. 4.
[c] ch. 3. 22 & 11. 7. Is. 6. 8. Prov. 8. 22, 30.
[d] ch. 5. 1 & 9. 6. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. James 3. 9.
[e] ch. 9. 2. Ps. 8. 6.
[2] Heb. created to make.
[f] ch. 1. 1.
[g] ch. 1. 12.
[h] ch. 2. 18, &c. & 5. 2. Mal. 2. 15. Mat. 19. 4. Mark 10. 6.
[i] ch. 9. 1, 7.
[3] Or, a mist which went up from, &c.
[4] Heb. creepeth. ch. 7. 21 & 9. 2, 3.
[k] ch. 3. 19, 23. Ps. 103. 14. Eccles. 12. 7. 1 Cor. 15. 47.
[5] Heb. dust of the ground.
[l] ch. 7. 22. Job 33. 4. Is. 2. 22. Cited 1 Cor. 15. 45.
[6] Heb. seed the seed.
[m] ch. 13. 10. Is. 51. 3. Ezek. 28. 13 & 31. 8. Joel 2. 3.
[n] ch. 9. 3. Ps. 145. 15, 16.
[o] Rev. 2. 7 & 22. 2, 14.
[7] Heb. a living soul. ver. 20 & ch. 2. 7, 19.
[p] Eccles. 7. 29. 1 Tim. 4. 4.

CHAPTER 2.

1 The first sabbath. 8 The garden of Eden. 21 The making of woman, and institution of marriage.

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

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

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

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every [q] plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

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

7 And the LORD God formed man [r] of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a [s] garden eastward in Eden; and there he put the man whom he had formed.

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

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

[q] ch. 3. 18. Ps. 104. 14.
[r] ch. 3. 19. Job 10. 9. Ps. 103. 14. Eccles. 3. 20. 1 Cor. 15. 47.
[s] ch. 13. 10. Is. 51. 3. Ezek. 28. 13 & 31. 8. Joel 2. 3.

6 ANIMALS AND MAN 24-27.

Cattle – Behemah = domestic or gregarious animals. Creeping – Remes = Reptiles. Beast – chai tho = wild beasts.

15 ʿâsâh – To do or make in the widest sense. Also to appoint.

16 Angels see note previous page. Cp. Ps 103:20. Ps 8:
a: Num. 12:8 with Acts 7:38.
Gen. 32:30 with Hos. 12:3-4.
17 1 Cor. 11:7. Col. 3:10. Eph 4:
24. James 3:9. 6:8: "After the likeness of our image." Dr. T. S.I.p.19. Image = shape, likeness = Capacity. Cp Gen 5:1-3.
18 Quoted. Ps. 8:6. not yet accomplished. Heb. 2:8.
19 Figurative of the notions.

20 mâlê' – to fill Cp Gen 9:1
21 Cited by Christ to prove the sanctity of marriage.

22 This is limited to the extent of the text. Man has dominion over his fellows. If man's insignificance in God's sight in contradistinction to the claims of philosophy which stresses the importance of the individual. See. Isa. 40:15-17. Jam. 3:7. Ps. 8:4-8. 103:14-16. James 1:9-10. Rev. 4:11. Dominion confirmed to Noah. Gen. 9:2.

SUMMARY OF CREATION

Vv 29-31.

There is harmony in creation & provision made for the eater or beasts of prey as we know them now. It could be that these animals where teeth and digestive organs are fitted only for a flesh diet were subject to change and originally were vegetarians.

24 Contrast Mat. 10:16. Gen. 1:29. Rom. 8:20. 1 Tim. 4:4. Very Me'od = vehemence. Superlatively good.

THE CLIMAX

Marriage between Man & Woman in the Image & likeness of Elohim – exercising dominion over lower creation, and [illegible] in harmony one with the other. A foreshadowing of the Divine purpose. Rev. 14:1-3.

MAN IN IMAGE etc (cont). Heb. 1:3. Col. 1:15. (The word image in these places are two different words in Greek. Heb = substance. Col = statue). Phil. 2:6, 7, 8. Christ's followers must build into their lives the image of the Lord. 2 Cor. 3:18. Col. 3:10. Rom. 8:29. Cp. Col. 1:15. "Adam's mental capacity enabled him to comprehend spiritual ideas which moved him to veneration, hope, conscientiousness, the expression of his views, hope, affection and so forth" (E.I.); the lower creation was not capable of this. Yet in nature man was no higher than the beasts. Ecc. 3:18. a "little lower than the angels" Ps. 8:5.

Man was thus made in God's image and given a status over creation similar to that of God. Cp Gen. 5:3. But the Character of man should accord with his Godlike shape as James suggests. (Ch. 3:9). The Fall made that impossible so that Seth is in the likeness of Adam – not God. This required the formation of a New Man who should exactly reveal the Divine Image and likeness. This Christ accomplished by conquering the flesh. Rom. 8:3.

The first sabbath.

CHAPTER 2.

8 SEVENTH DAY 1-3.

1 The definite article "eth" missing in contrast to Ch. 1:1 – thus probably relates to re-ordering as expressed.
Kâlâh – The two ideas of cessation and completeness are expressed, and the rest revealed in all that was done.
3 Tsebaam – suggests military precision in marching order. Cp Exod. 12:41. Moses explaining the significance of Sabbath Law given. Exod. 20. 11. 31:17. Animal sacrifice also established in Eden, but done away in Christ Col. 2:16.
Ceased because of completion of work – not for recuperation. His sabbath rest broken, Cp present activity. John 5:17. No reference to "evening," "morning" implies rest could have continued. So has this in view for all creation like Rom. 8:19.
So did animals Gen. 1:2. Num. 31:28. Gen. 1:29, 2:24.

(No Evolution)

7 Yâtsar from 'âtsar – to bear, beget. Late development, raising the case from Cr[illegible] onwards.
Beyom = When' ordered Lev 1:1 &c. Num 7:84 Contradistinction

THE GENERATIONS OF HEAVEN + EARTH

Vv 4 – Ch 4:26

The results or developments from Creation.

1 MAN BEFORE EVE

Vv 4-7.

Hitherto used for fruitfulness & dominion Ch. 1. 7th day (Covenant day – Ch 2:3) to continue. Spiritual fruit in the children and by its principles dominate them. Cp Ps 92.

ORIGIN

Dr Stephen
that Babylon
lief was in Cr
cline into po
'Semitic My
University Exp
28.
Flinders Pe
of Egypt wa
leading an
primitive ra
Supreme God
of Religion – P

"The heaven and earth finished" – Christ "finished" sacred. The Assyrians, Babylonians & Egyptians used it for divin...

GENESIS: The Book of Beginnings.

Derives its name from LXX: The Book of the Generation; but Hebrew: Bereshith (from its first word) = "In the beginning."

Both Genesis and Revelation have been the subject of attack more than other parts of the Bible: the former by critics who claim it is impossible, the latter by those who maintain that Revelation is too improbable. The former is rejected on the grounds that such an account is impossible to believe; the latter on the grounds that it is impossible to expound.

"Genesis is the seed-plot of the whole Bible, & it is essential to the true understanding of its every part. It is the foundation on which the Divine revelation rests." (Bull)

A.D: "The narrative is so simple, so much like truth, so consistent everywhere with itself, so correct in its dates, so impartial in its biography, so accurate in its philosophical details, so pure in its morality, and so benevolent in its design, as amply to demonstrate that it never could have had an earthly origin."

1. The beginning of Creation. Gen 1-2:3. [Introduction] FOR COMPLETE ANALYSIS SEE INDEX OPP. X.
2. Law, Sin and death – the promise of redemption Gen 2:4-4:26. (The generations of the heavens & the earth, Gen 2:4)
3. The development of the human race. Gen 5:1-6:8 (The book of the generations of Adam Gen 5:1)
4. The Flood - Judgment of world & preservation of remnant. Gen 6:9-9:29. (The generations of Noah, a just man. Gen 6:9)
5. The development of Nations (Gen 10:1-11:9) (The generations of the sons of Noah Gen 10:1)
6. The separation of a people for the Name. (Gen. 11:10-26) (The generations of Shem. Gen. 11:10).
7. The calling out of a family Gen 11:27-25:11. (The generations of Terah Gen 11:27)
8. The separation of the natural from the spiritual Gen 25:12-18 (The generations of Ishmael Gen 25:12)
9. The development of the Seed of Promise Gen 25:19-35:29. (The generations of Isaac Gen 25:19)
10. The development of the man of sin Gen 36:1-43. (The generations of Esau Gen 36:1). The generations of the sons of Esau Gen 36:9-43)
11. The development of Israel Gen 37:1-50:26. (The generations of Jacob. Gen 37:2).

The phrase occurs three more times in Scripture making 14 in all: The generations of Moses and Aaron. Num 3:1, the generations of Pharez Ruth 4:18, and "the book of the generation of Jesus Christ" Mt 1:1, this phrase linking the development of the creation of God with that of natural man. Cp Gen 5:1.

PRIMEVAL HISTORY. Ch. 1-11.

Four Outstanding Events.

- THE CREATION : Divine glory in natural Creation
- THE FALL : Divine authority in imposing punishment.
- THE FLOOD : Divine judgment in judicial severity & goodness
- THE CONFUSION OF TONGUES. Divine wisdom in enforcing His will

PATRIARCHAL HISTORY. Ch. 12-50.

Four outstanding individuals.

- ABRAHAM : Divine Call
- ISAAC : Divine birth
- JACOB : Divine care
- JOSEPH : Divine elevation to power.

v4 "LORD God" First occ. of Memorial Covenant Name – an indication of the divine purpose to fill the earth with the glory Nu 14:21 – hence the first use of the Name to record events which led to the proclamation of His purpose. Where "Yahweh Elohim" appears, it may well refer to the CHIEF ANGEL OF MANIFESTATION, probably Michael (One like El) v16, 18, 19, 21, 22, 3:8, 23 cp ELPIS ISRAEL pp 80, 183-185.

ORIGINAL BELIEF WAS IN ONE GOD.

Dr Stephen Langdon of Oxford University declares that Babylonian inscriptions suggest that man's first belief was in One God, and from that there was a rapid decline into polytheism and idolatry. See Langdon's "Semitic Mythology" and the "Field Museum-Oxford University Expedition To Kish" by Henry Field, Leaflet 28.

Flinders Petrie claimed that the original religion of Egypt was monotheistic.

Leading anthropologists maintain that among all primitive races there was a universal belief in One Supreme God: see Dr. Schmidt's "The Origin and Growth of Religion – Facts and Theories" – Halley's Bible Handbook.

THE FAMILY OF LAMECH

Polygamy exercised for the first time. Adah provided beauty, and Zillah gave comfort.

In Lamech's children there was manifested the influence of the flesh.

When Jabal had set them in a way to be rich, Jubal put them in a mood to be happy. Tubal-cain gave them power, and Naamah gave them prestige. (Similar: Naomi).

This kingdom of flesh was defended by Lamech whose vengeful spirit was commemorated in his boastful song.

SERPENT. Nâchâsh. ~ A serpent.

Davidson's Hebrew Lexicon

- To perceive, observe.
- To use enchantment, divination Cp Deut 18:10 NOTE

The serpent was used by the ancients to that end and was, in consequence, viewed attentively.

Thus, under this head, if name signifies ~ To acquire knowledge by experience (Adam Clarke), in contrast to Divine revelation.

Strong = A snake (from its hiss) ~ thus noted for its voice. The tongue is a serpent characteristic Ps. 12:4. James 3:5-8. Eccles. 10:11. likens a babbler to the serpent.

From the same root (Nâchâsh) comes Nechôsheth = Brass, Brasen. (i.e Copper), a base metal figurative of the flesh. In. Jer. 39:7, 52:11. the word is rendered Chains (i.e. of Babylon) In. Jud. 16:21. 2 Sam. 3:34. 2 Kgs 25:7. 2 Chr. 33:11. 36:6. it is rendered fetters of brass. In Ezek. 16: 36. it is rendered filthiness.

The word nâchâsh has been used to describe many animals: the crooked serpent. Job 26:13. The crocodile Isa. 27:1. Amos. 9:3. etc. though the animal referred to here is undoubtedly that referred to in Isa 65:25. ~ "Dust shall be the serpent's meat..."

- Nâchâsh = To acquire knowledge or experience by attentive observation. is indicated in Gen 30:27. "I have learned by experience" (Nichashti - Davidson gives nachash as its root). "To be accounted of" Isa. 2:22. (Nechâsab - see Davidson)

Thus the word signifies ~

- To gaze • view attentively • pry into • observe narrowly, and to talk, babble, etc See Apis Israel p. 82.

It indicates an animal possessing these characteristics - more ready to speak than to hearken.

THE SERPENT REASONED on completely earthy principles. man had moral faculties superior to the serpent but did not use them to oppose the earthy reasoning of the former. Eve's mind was thus serpentised by the doctrine of the serpent. Lust conceived and Jam. 1:14,15 followed. The intellectualism of the serpent became transformed to mankind. Independent of the serpent man now thought and acted along lines suggested by serpentine doctrine, and thus became the Word of the serpent made flesh as the Lord was the Word of God made flesh.

1. This is a half-interrogative half-reflective exclamation, as if the serpent had brooded long over the matter & come to an unwelcome conclusion.
2. There is deliberate exaggeration as though as to excite comment & criticism.
3. This is additional to the Law Ch. 2:17 and is really an interpretation of the spirit of it doubtless explained by the Elohim and faithfully expounded by the woman who thus opposes the mind of the flesh with the mind of the spirit.
4. Death is not a certainty. This was a lie 1 Jn 8:44 and on what grounds could it be alleged? On fleshly reasoning alone. In some way the Divine decree would be defeated. But how! The serpent does not say, but he hints that the wisdom that shall find release by such action would enable the human pair to counter it, for they would be "as Elohim."

The serpent, as representative of the flesh, reasoned from its standpoint with no sense of responsibility towards God. It was not morally accountable to Him, and therefore He was not in its thoughts Cp Ps 10:4

This new knowledge would enable them to defeat the decree of death. "like God" (elohim)

THERE SEEMS NOTHING STRANGE IN THE SERPENT SPEAKING. ~ Eve apparently treated it as normal & perhaps was accustomed to doing so. If so, through using this faculty to propound a lie 1 Jn 8:44. he evidently had it taken from him, as Eve had taken from her the "one new" she had with her husband and fellowship with God. Cp V 16 / Tim 2:11-15

EVE GRASPED AT EQUALITY ~ whereas Christ humbled himself under the will of God. To Adam & Eve there had been promised dominion Gen. 1:28. and this had been partly exercised. Gen. 2:19. though not completely. Heb. 2:8. for the way to it was for man to show subjection to God. Thus the 2nd Adam secures the Dominion promised the 1st - Phil. 2:10

Thus. Gen. 1:28. states the Divine purpose

- "Be fruitful & multiply" ~ Isa 53:10. The mother = the Ecclesia Gal. 4:26. 2 Cor. 11:2.
- Lower Creation ~ The nations.

This now had to be by War. Ps. 8: Ps 115:16. The antitypical David the means. Cp 1 Sam. 17:46-47 Heb. 2:6-10

- 1 Cor. 15:27. Even death subdued. Note Goliath's challenge of death & servitude 1 Sam. 17:9.
- Eph. 1:22. It is the basic thought of Epistle to Ephesians which predicts the conquest of the Christ-heavens over the Gentile heavenlies. Eph. 1:3. 20. 2:6. 6:12. Here is the higher form of creation.
- Phil. 3:21. "Subdue all things unto himself." This verse shows the source of power ~ from Yahweh. He who gave man the decree. But how came the bodies of humiliation ~ by ignoring the Divine decree.
- Col. 1:15-23 The means of victory ~ by provision of a firstborn who shall subdue all unto himself and who shall be preached to every "creature."
- 1 Pet. 3:22. The full extent of the dominion stated whereby others may be brought to glory. Peter apparently quotes the Psalm as illustrative of Mt. 28:18.
- Rev. 5:12. All ascribe "honor & glory" unto the Son. Illustrative of Ps 8:1, 5.

* Ephesians = the Challenge * Philippians = the Victory
* Colossians = the Elevation * Peter = the Power
* Revelations = the Glory * Corinthians = the final result, death destroyed.

* This summed up and seems of the motive of the statement: "Ought not Christ to have suffered these things, and to enter into his glory" Luke 24:26 The exposition involved Moses and the Psalms. V. 27, 44.

SERPENT. Nâchâsh. Gesenius - A serpent, so called from its hissing, see root Nâchâsh, "Nachash, in Kal not used, an onomatopoetic word, to utter a low hissing sound, to whisper, especially of the whispering or muttering of sorcerers.... in a wider sense, to divine, prognosticate"

"Onomatopoetic" means imitating the sound indicated by the word ~ in this case the hissing sound suggested in Nâch

ADAM & EVE: "Man is for strength, judgement, and achievement. Woman is for grace, sympathy, and ministration. Between them they form a beautiful unit ~ 'heirs together of the grace of life.'" R.R. "Law of Moses" p. 220. Note the No. 6. Cp Gen. 2:18 And note both masculine and feminine qualities combined in perfection in Christ.

2 THE GARDEN IN EDEN Vv 8-14

11 The name of the first is Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;
12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.
13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.
14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.
15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
18 ¶ And the LORD God said, It *is* not good that the man should be alone; I will make him an help meet for him.
19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.
20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

MAN FORMED (cont.). into him. As man = the work of Yahweh physically so he must be spiritually. Isa. 60:21.

THE GARDEN IN EDEN. The site seems to have been in the region of Armenia or Babylonia – the cuneiform texts describe the latter as Edin or Edinu (the fertile plain, C.B.) – and the main irrigating river was evidently the Euphrates. This must have joined at some point with the Tigris (as it does today) to branch off again together with two other rivers that today cannot be identified with certainty. The silt annually deposited by the rivers has caused the sea to recede 50 miles from its original situation. ● Gan (Garden) = a place protected by a fence. – So principle of separation stressed. LXX = Paradise. ✦ The Garden with the Tree of Life and the River of Life links the Paradise of unfallen man to that of redeemed man John 7:37-39. From that parted River came the Gospels and Tree of Life Rev. 2:7 (Christ). The River was designed to irrigate the Garden and produce fruit Ez. 1. For fallen man that stream is designed to heal. Thus Ezek. 47:1-12. reproduces the imagery of Eden but adapted to the needs of fallen man. The source of that river is the Mercy Seat. Ezek. 43:1-7. 47:1ff. Rev. 22:1.

● "SAW – TOOK" 3:6. cp GEN 6:2, Josh 7:21 2 SAM 11:2,4.

THE SEVENTH DAY. – Whether or not law was imposed, the 7 day week became the chronological basis Gen. 4:3. 8:6-12. 29:27-28. The ancient Persians, Indians, Germans, Greeks & Phoenicians esteemed the number 7 as sacred. The Assyrians, Babylonians & Egyptians used it for divisions of time. Travellers have detected traces of it among African & American aborigines. Thus nations widely separated both geographically and chronologically observed it – arguing a common origin or association of ideas. (From Pulpit Commen. F.W. Farrar)

MAN FORMED. CH. 2:7. – The word signifies "moulded" and it has been assumed that this implies evolution – but the Bible states that Man was moulded out of dust (clay) and then the breath of life breathed.

3 Man's shameful fall. (Separated – to turn about or aside – Eternal life)

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall not surely die:
5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.
8 And they heard the voice of the LORD God walking in the

Man + Wife from common Father.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 3.

1 The serpent deceiveth Eve. 6 Man's shameful fall. 14 The serpent is cursed. 15 The promised seed. 16 Mankind's punishment, and loss of paradise.

29 What these duties are we are not told, but in doing them Adam served Yahweh, true happiness is found not in idleness but in harmonious, creative co-operation with God. Cp Mat. 11:29 Rev. 22:3.

4 FORMATION OF WOMAN Vv 18 ff. Cp Eph. 5:29-33.

30 Unselfish love, consideration for others, co-operation responsibility, mutual sympathy are all developed out of family associations.
31 "fit for him" – "to match him" his counterpart – so both fit into each other & respond to each other, and become one whole. Ezer Kenegdo = One as his friend his reflected image, his exact counterpart – A common nature responsive affections, mind and intellect capable of sharing one's thoughts and aspirations.
32 Bible names have a significance that implies an understanding of the characteristics of the one so named. Thus Adam had a knowledge of these animals and a language capable of expressing it, and intellect enabling him to invent new words – None that could reflect his thinking or attributes. Each created independent of the other, there was no mutual sympathy between an animal & its mate as between Adam & Eve. This statement argues Adam's knowledge of their capabilities and habits.
33 Tsela = Side. The feminine qualities are taken from Adam & given to Eve as in Christ. Eph. 5:25.

MARRIAGE Vv 23-25.

Note Woman = out of man. Ish, not Adam. Applies only to Eve & Ecclesia.

CHAPTER 3

6 THE FALL Vv 1-7.

1 Cp Rev. 12:9. Jas. 3:15. 1 John 2:16. Lust of flesh, lust of eyes, pride of life. Cp Christ's temptation Mat. 4.
7 cf Margin. Heb. 2.
8 She probably tentatively touched it Cp v 3. & no evil effects following was led to eat it. She thus grasped at equality with the Elohim Cp Phil. 2:5-10. See Note opposite.
9 They became more of a servant than previously.
10 Yadá' – To know by observation, or experimentally Cp Eccl. 4:1. They became conscious of their nakedness as never before and sexual desire became aggravated. Cp Job 31:33.

7 THE INQUEST.

12 Qôle = Sound, & so frequently rendered. Used of footsteps. 2 Sam 5:24. 1 Kg 14:6. 2 Kg 6:32.
13 A verb expressing His theophany, His manifestation or presence.

The serpent is cursed.

14 garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

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

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

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

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

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

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

a Heb. wind.
b Heb. cause to bud.

The effect of Guilt.

c ch. 2. 7.
d Job 34. 15. Ps. 104. 29. Eccles. 3. 20 & 12. 7.
e Heb. Chavah, i.e. Living. Gr. Zoe Life.
f ch. 2. 18. Job 31. 33.
g ver. 5.
h ch. 2. 9.
i ver. 4. 2 Cor. 11. 3. 1 Tim. 2. 14.
j ch. 2. 8.
k Is. 65. 25. Mic. 7. 17.
l 1 John 3. 8. Gal. 4. 4.
m Is. 7. 14. Mic. 5. 3. Mat. 1. 18, 23, 25. Luke 1. 34, 35. Gal. 4. 4.
n 1 Tim. 2. 15. Rev. 12. 9 & 20. 2.
o Job 9. 17. Rom. 16. 20. Heb. 2. 14.
p i.e. Gotten, or, Acquired.
q ch. 4. 7.
r Heb. Hebel.
s Heb. a feeler.
t Or, subject to thy husband.
u 1 Cor. 11. 3 & 14. 34. Eph. 5. 22-24. Col. 3. 18. 1 Tim. 2. 11, 12. 1 Pet. 3. 1, 5, 6.
v Heb. at the end of days.
w ch. 2. 17.
x Rom. 8. 20-22.
y Num. 18. 17.
z Heb. sheep, or, goats.
a Job 5. 7 & 14. 1. Eccles. 2. 22, 23.
b Heb. 11. 4.

4. *Birth of Cain and Abel.*

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

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

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

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAPTER 4.

1 Birth of Cain and Abel. 8 Murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 Birth of Seth and Enos.

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

lamb, and to cover his nakedness with its skin. This was the "lamb slain from the foundation of the world" and represented him who is the lamb typically slain from the foundation of the world (Rev. 13: 8). Adam and his wife were in this manner clothed by Yahweh Elohim, and being thus clothed their sins were expiated or covered.

THE CURSE Man originally. Gen. 1:31. Serpent cursed v.14 Ground cursed v.17 Woman cursed v.16 Animal creation cursed Contrast Gen. 2:19 Isa. 65:25. Man defiled mentally Rom. 8:7-9. Morally Gen. 8:21. Physically Gen. 3:19. Rom. 7:5, 14, 17, 18, 20. Phil. 3:21. Ps. 58:3.

THE SERPENT = SIN Num. 21:6. Ps. 58:4 Ps. 140:3. Mal. 23:33. Rev. 12:14. 20:2. The Mind of God (the Woman) v. the mind of the flesh (serpent) Rom. 8:5-9. Phil. 2:5. John 8:44.

WOMAN = TRUTH Manifested through Community of Saints 2 Cor. 11:3 Eph. 5:31-32. John. Isa. 54:6. Ps. 22:30. Isa. 53:10. Heb. 2:13.

ENMITY Gen. 6:3 Gal. 5:17. Rom. 8:3. Rom. 7. Seed of Woman reaches the need of Power (God) within us: Mat. 1:23.

14 An evidence of Divine grace – approaching man at the most comfortable + pleasant time for him Cp Song 2:17. Variations of temperature would not affect the Elohim. The guilty day of sin (end of law) was about to close + a new day of Grace open.

15 As he has ever done. Lk 19:10. Rom 5:5-8.

16 This the result of a defiled conscience. In this condition Adam became the serpent made flesh, through his word or doctrine in him.

17 He was self-condemned by his actions + words.

18 Self-justification. A striking contrast to the Second Adam who willingly took up for himself the failings of his bride. Mt. 8:17. 1 Pet. 2:24. Gal 3:13. 2 Cor. 5:21. See Paul's comment + responsibility on present bride 1 Tim. 2:11-15.

19 Part of the responsibility rests on God. This responsibility, the second Adam, unwillingly shouldered Heb. 10: Gen 3:25-28.

20 Here is open confession of sin providing a bridge for mercy + grace. 1 John 1:9. Here again, the woman excuses herself at the expense of God. The clever serpent beguiled!

THE JUDGMENT. 14-19

Though not specifically under law, it could not escape the responsibility of action. There are certain things obvious, requiring no formulated law – such as that Jehovah's word is inviolate. But now for the punishment of the morally irresponsible (+ the serpent went forth and (his) seed. Gen. 9:5 Exod. 21:28. Rev. 20:15 See also Eph. 5:6. Zech. 1:15. Gen. 20:6 1 Tim. 1:16. Ignorance is no justification for sin.

3 Davidson derives from unused root: To incline, to bend. Heb. Shachane Used only here + Lev. 11:42. The flesh Rom. 16:18. Phil 3:19.

4 A sign of degradation – Probably went upright before.

5 A figurative expression see right above.

A good conscience is without shame or fear. Transgression of law or sin converts a good conscience into a bad one and develops shame or fear. Before he sinned, Adam's conscience was good. He was naked but not at all ashamed or afraid of Jehovah's presence. There are certain things obvious, requiring no formulated law – such as that Jehovah's word is inviolate. But for the punishment of the morally irresponsible (+ the serpent went forth and (his) seed. Gen. 9:5 Exod. 21:28. Rev. 20:15 See also Eph. 5:6. Zech. 1:15. Gen. 20:6 1 Tim. 1:16. Ignorance is no justification for sin.

3 David son

ABEL — "Vanity" — He saw the vanity of this life and the true reality in the establishmen of God's Kingdom Ecc. 1:2-3. 12:8. 2 Cor. 4:18.

Cain — "Acquisition" — Cain was the great motive of his existence. See opp. below.

CHAPTER 4.

THE WAY OF CAIN. Jude 11.

Of that wicked one. 1 Jhn. 3:12. Cp Heb 11:4.

OR THE TWO SEEDS. Cp Mt. 10:34.

"There can be no friendship between these parties. Death or victory can be the only alternative. There can be no peace in the world till one or the other be suppressed. The "enmity" is the essential hostility between sin and God's law, which is the truth. Either truth must conquer sin, or sin must abolish truth; but compromise there can be none. I have great faith in the power of truth, because I have faith in God. He is pledged to give it the victory; and though deceivers in church and state may triumph for a time, and tyrants "destroy the earth," their end is certain and their destruction sure" - E.I. p.102.

1 BIRTH OF THE SEED. Vv1-2.

1 "Gotten": Kained. Thus his name. Roth. "I have gotten a man even, Yahweh." She believed Cain would fulfil Gen 3:15. Saw him as He who shall Be, and thus used language indicative of this without recognising the Yahweh Name. Ps 2:1-3.

2 The shepherd and the farmer: one leading the sheep, the other with eyes towards the ground.

4 Moved by faith. Heb 11:4. He recognised his life as but a vapor Pr Mos 6. Jas. 4:14.

5 Thus he slew the animal, and in the blood shed there was accepted the principle stressed in Gen 3:21 that to serve God acceptably one must die to self. Cain's offering did not express that truth, and his subsequent actions demonstrated his rejection of it. Abel's offering showed that he was prepared to die for God - this subsequent tragedy demonstrated his sincerity. Thus was manifested the enmity between the seeds.

2 THEIR RESPECTIVE OFFERINGS. 3-4.

This must have taken place at a specific time when they were called upon to make their offerings - perhaps when attaining a certain age - maturity perhaps.

"offering" (minchah) - "to apportion" "bestow" - usually bloodless and voluntary Str. Cp Lev. 2:1. = flour with oil & frankincense. It was a gratitude offering by which a person thanks God for blessings received and declares he will use the strength derived therefrom to Yahweh's service.

Kennicott (A.C.) renders: "Abel brought it also" - implying he brought firstfruits, but in addition, the animal sacrifice, by which he showed in addition to gratitude there must be dedication of self.

Concordant (literal): "Abel also is bringing, he, moreover, from the firstlings of his flock."

Interlinear (New O.T.): "And Abel brought also he, from the firstlings ..."

This was the "greater" or "more" sacrifice of Heb 11:4. "More excellent" = pleion, more greater. "properly of number, but also of magnitude and in comparison expressed or implied" (Gruil).

● The sweat of Calvary brow will not suffice substitute for the blood of the Lamb. .....

"THY DESIRE SHALL BE SUBJECT TO THY HUSBAND"

Desire - Heb. Teshuwqâh. A stretching out after, thus a longing, from the root Shuwq - To run after or over, i.e. to overflow as in water. But what is the "desire"? The restoration of former privileges when there was a complete "oneness" between Adam & Eve. Ch. V. 12. It is not a desire FOR her husband, but TO.

The same word is used in Gen. 4:7. and obviously signifies the exercise of status of firstborn by Cain on the behalf of his brother.

Some read Teshuwbah - return. Concordant = "By your husband is your restoration & he shall rule over you."

The LXX and Syriac = return (turning) & LXX = Apostrophee = A turning oneself, an escape or place of refuge from evil, a resource against the want of water, a means of getting it. (L. & S.)

Eve had lost that "oneness" with her husband and with God and in view of her subordinate position this was now subject to her husband.

Spiritually this state restored by Christ Gal. 3:28 as a token of the complete restoration Jhn. 17:21.

The 2nd Eve's subjection to her husband - 1 Tim 2:11-12. Eph. 5:22. Col. 3:18. The result will be elevation as the virtuous woman Prov. 31:28-31.

VERSE 17.

"The voice of thy wife" - a common failing. Cf. Luke 14:26.

A man best loves his wife & children by serving God.

30 A proclamation of hope in the face of condemnation and punishment. Though death proclaimed V. 19 Adam sets his confidence on the promised seed of the Woman. V. 15 and sees in that the hope of life.

31 God's answer to Adam's hope - the only way it can be obtained. Sacrifice instituted. Cp Rev. 13:8 Lev. 17:11 23:27 Ps. 32:1-2 Isa. 61:10 Gal 3:26-28 Rev. 3:4 Rev 19:8. 2 Cor. 5:2-3. God clothed them - He did not offer them to Adam & Eve! For them it was a case of either acceptance or death.

10 EXPULSION FROM THE GARDEN. 22-24

32 See Note opp. Ch. 1. The angels had received their exaltation through probation and now the same drama unfolding in those they had helped to create.

33 Implying that a single eating of the fruit would have brought immortality. Why had he not already done so? It could have been prohibited. Cp V. 3 with Ch. 2:9. they did not believe they would die. V. 4. Perhaps the fruit not ripened.

34 Thus reminding him of his earthiness

35 Man was evidently reluctant to leave.

39 "shall keep the way" Gen. 18:19. Corrupted 6:12. Shew me Exod 33:13. Teach His way. Ps. 25:9. The way of holiness. Isa 35:8. The way of Yahweh Is. 40:3. of understanding V. 14. A way for the ransomed. Isa. 51:10. The way of peace Isa. 59:8. This Way. Acts 9:2. Way of salvation Acts 16:17. That way. Acts 19:9, 23. Persecuted this way Acts 22:4. Rev. 16:12

Contrast. Way of Sinners. Ps. 1:1. his own way. Isa. 53:6. Seemeth right Prov. 14:12. of Egypt of Assyria Jer. 2:18 the way of the heathen Jer 10:2. Way of Balaam 2 Pet. 2:15 Way Cain Jude 11.

40 Figuratively partake now in anticipation of Rev. 2:7. 22:14. Listened to Wisdom Prov. 1: 18 application Prov 11:30. realisation Prov. 13:12. education Prov. 15:4. (Revelation).

Cp Ps 37:11 Jon. 1:3, 10 4:2.

directly connected with the making of idols. Cp Ecc. 7:29.

highest point of arrogance & ruthlessness.

See the very opposite taught Mt. 18:22.

4:7.: "If thou offer correctly," It is ercialised religion leading to dis- 'orah = disbelief.

h of Seth. **7 BANISHMENT OF CAIN V16**

Nod, on the 21 Exile. Nod is similar to nod (vagabond). Thus land of Wandering.

his wife; and bare ded a city, ne of the of his son, 22 So worshippers would turn their backs on the land of Cain to pay respects to Yahweh, as later they did to the natural light of the sun.

was born **8 PROGENY OF CAIN 17-18**

Mehujael: Methusael: Lamech. took unto e name of and the llah. Jabal: he h as dwell h as have

23 Sig Dedicated. Thus implies religious worship. The city dwellers associated therewith - so the false and the true were side by side. Cp Isa. 26:1-7. Rev. 16:19.

24 Davidron - Wild Ass - the Symbol of apostate Israel Gen. 16:12. Cp Exod. 13:13.

25 Smitten of God (Str.) Illustrating the state of the people of Cain & their need to look after themselves.

26 Sig. Man of God (Cmes. A system of religion satisfying the flesh. Development of Great apostate religious system and political organisation. See App. 1

name was father of e harp and instruments also bare tructer of rass and of Tubal-

9 GROWTH OF MATERIAL. Vv19-22

Overthrower, Strong Young man - Lothyer. Adorned. a. See opp. Shade - Str. In sense of hovering over one, from a root rend." defence His wives provided him with beauty & care.

to produce a. Str def. from root "to bring (esp. with pomp).

The organised shepherd life - so that the humble work of Abel is developed into a complex business with large flocks and herds and travelling companies

Jubilee (Cone) - or joyous music. Int. Critical Com. = Ram's horn (Yobal) Str - Jobel = sound of either trumpets.

The dark brunette. See note 24.

Flowing forth of Cain. Str. He perpetuated and extended the spirit of Cain Tubal is from same root as Jubel, suggesting the song of the sword.

This suggests the improvement in metallurgy and in instruments and weapons of war. See the note under "Philistines" Jud. 13.

36 Pleasantness. The mention of women in genealogies in this disapproved way is so rare that it indicates a special reason. Perhaps they were beginning to assert themselves contrary to Gen. 3:16 - perhaps the pleasant Naamah, sister to the mighty Tubal-Cain led the way in the apostasy of

I unto his llah, Hear f Lamech, peech;] for n to my oung man e avenged ch seventy

w his wife a son, and eth: For appointed id of Abel,

him also ; and he ios 37 then upon the

h of the patri- e The godli-

K ANTHEM.

rm in the e earliest he fierce ond seems iron of Tub- boasts that protection ef his own anyone ll answer by

---

PROBABLY DEMONSTRATED IN THE SEPT. Bu... THE SERPEN... cause his sin... eption came ... the transgressio...

...2 in relation to the ... [illegible] ... – The word for ... man was first made in God's ...
to Nr Image is rendered

THE CURSE Man originally. Gen. 1:31. Serpent cursed v14 Ground cursed v17 Woman cursed v16 Animal creation cursed Contrast Gen. 2:19. Isa. 65:25. Man defiled mentally Rom. 8:7-8. ally Gen. 8:21. Physically Gen. 3:19. 7:5, 14, 17, 16:20. Phil. 3:21. Ps. 58:3.

THE SERPENT = SIN Num. 21:6. Ps. 58:4. Ps. 140:3. Mal. 23:33. Rev. 12:9.

WOMAN = TRUTH manifested through Community of Saints

ENMITY Gen. 3:15 denoting the degraded grovelling condition of the serpent, or offspring Gal. 5:17. Rom. 8:3. Rom. 7. Mic. 7:17. The serpent is a pictorial representation

14 An evidence of Divine grace – approaching man at the most comfortable + pleasant time for him Cp Song 2:17. Variations of temperature would not affect the Elohim. The guilty day of sin (end of law) was about to close + a new day of Grace open.
15 As He has ever done. Lk 19:10. Rom. 5:5-8.
16 This the result of a defiled conscience. In this condition Adam became the serpent made flesh, through its word or doctrine in him.
17 He was self-condemned by his actions + words.
18 Self-justification. A striking contrast to the Second Adam who willingly took up on himself the failings of his bride. Mt. 8:17. 13. 69:5. He took upon himself the sins of his people. 1 Pet. 2:24. Gal. 3:13. Is. 53. See Paul's comment + responsibility on present bride. 1 Tim. 2:11-15.
Part of the responsibility rests on God. This responsibility, the second Adam, willingly shouldered. Heb. 10: Gen. 3:25-28.
Here is open confession of sin providing a bridge for Mercy + grace. 1 John 1:9.
Here again, the woman excuses herself at the expense of God. The clever serpent beguiled!

8 THE JUDGMENT. 14-19

Though not specifically under Law, it could not escape the responsibility of action. There are certain things obvious, requiring no stated Law – such as that God's word is inviolate. But see p. For the punishment of the morally irresponsible both agents (+ the serpent went beyond this) see. Gen. 9:5. Ex. 21:28. Lev. 20:15. See also Prov. 5:16. Zech. 1:15. Gen. 20:6.
Ignorance is no justification for sin.
Davidson derives from unused root: To incline, to bend. Heb. gachone Used only here + Lev. 11:42. The flesh. Rom. 16:18. Phil. 3:19.
A sign of degradation – Probably went upright before.
A figurative expression see right above
A good conscience is without ... of law or sin converts a good con... cation develops shame or fear. Before ... any evils good. He was naked but no... for the presence of the Elohim; bu... conscience being defiled, shame an... himself because he was nake... es that sin needs to be ... er his sin. The best ... of the most sin is ... Lord God slipped h... recognise the nee... iniquity. He t...

Man ... Heb.

VERSE 8 Supply the ellipsis. "In the most correct editions of the Hebrew Bible there is a small space left here in the text (i.e after "brother"), + a circular mark that refers to a note in the margin, intimating that there is a hiatus or deficiency in the text" A.C.
This is supplied by LXX "Cain said unto Abel his brother 'let us go out into the field': and it came to pass etc.
Samaritan + Syriac texts likewise.
So Cain, a real son of his spiritual father the serpent, adds deceit to his jealousy and anger. Jude 10. 11.

13 There must have been contention in which "he spake evil of things he knew not." Jude 11 showed that he was dominated by "that wicked one" – the serpent (Sin) in the flesh. 1 John 3:12. foreshadowed the murderous intent of the Jewish Generation of vipers Mt. 23:35. whose blood called for vengeance whereas Christ's set forth mercy. Heb. 12:24.
14 The Law required that one act as Redeemer to his brother. (See Summary Ruth 4) A special attitude was demanded towards an Edomite "because he is your brother" Deut. 23:7 and special promises for Ishmael "because he is your seed" Gen. 21:13. There is such a thing as a "brotherly covenant" Amos 1:9. Obad. 12. This the selfish, sullen Cain repudiated.
15 See note 13. Justice demanded that God should punish Cain and restore Abel (with Seth), so his blood continues to speak. Heb 11:4. of the justness of Jehovah Who will vindicate His people – whilst Christ's offering also reveals His mercy.
16 His personal transgression added to the curse already imposed. This is true also of our personal transgressions in the light of our inheritance from Adam. See also the case with Israel. Deut. 28: 15-24
17 See Margin which Hebraists support (A.C. Critical Comm. etc). Cain gives way to black despair recognising the hopelessness of his case. The reason why he states this is not because of moral considerations or out of remorse for what he did, but because, like Esau, he was cut off from the blessing. Religion to him was essentially a matter of gain.

In the Hiphil it is rendered "begin" 52 times pollute = 1, sorrow = 1. break = 1. first = 1.
Pual. To be profaned = 1. slain = 1.
Poel. To wound = 1. be wounded = 2
Piel. Defile = 8. Pollute = 18. Profane = 10. Cast as profane = 1 etc.
Niphil = Defiled = 1. polluted = 1. profane oneself = 2. profaned = 2.

...o shed the blood of a

CAIN AND ABEL AS SONS OF EVE typify the two sons of spiritual Eve 2 Cor. 11:3 "the remnant of the woman's seed" Rev. 12:17 and the murderous Apostasy. The punishment on Cain will yet be experienced by the latter. Cp Gen. 4: 14, 16. with 2 Thess. 1:9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

11 THE LINE OF SETH Vv 25-26.

Typically Abel is raised from the dead. The words of Eve suggest she was given a revelation of the Divine purpose – especially in view of v.1
39 Weak mortal man – weak physically and morally See Note. Ps 9:20.
40 Châlal – To profane or make common what is done. They began to invoke in the Name of He Who Will Be in such a manner that would cause God to be profaned. It was the beginning of the decline that reached its climax in Gen 6. See below. *
41 qârâ = To call, to invoke. They began to do this in a special way, possibly in view of the boastful arrogance of the Cainites. Actually Abel and Seth had invoked in the Name so that the statement here implies in a special sense. LXX Syriac etc. = "He began." Enos did it, but in such a way as did not bring credit to God.

THE GENEALOGIES

1 ADAM

2 Abel – Seth: self-effacing
3 Enos – Weak
Cain – demanding
Enoch – Dedicated. Built strong city – Religious Worship.
Irad – self-willed.
Mehujael – Self-Centred.
Methusael – Apostate Priesthood.
Lamech – Boastful of personal power

4 Cainan. – Cain – Praise of El
5 Mahalaleel
6 Jared. – Decline
7 Enoch – Dedicated.
8 Methuselah
9 Lamech.

Jabal: Commercial aggrandizement. Jubal – Music. Tubal-Cain – i.e pleasure. Naamah – military prowess

NOAH. Profit Pleasure Power.

Note the.
- Imitation of the names of line of Cain by the descendants of Seth
- Increasing immorality as indicated by the polygamy of Lamech
- The contempt of God's laws in the prominence given to Naamah the daughter of Lamech.

Cain's name means aquisition, or gotten. What he had he was going to keep. The same word is rendered "spear" in 2 Sam. 21:16 – See Davidson. The significance of acquisition is implied from the idea of fixity as of a lance striking fast. Goliath's!
Davidson derives from unused root sig. acquisition.
Strong from root qûwn (koon) = To strike (a note) i.e to chant or wail.

* Note re Enos. The Targum (Paraphrastic Commentary) of Onkelos (approx. 200 BC) "Then in his days, the sons of men desisted from praying (or became profane so they prayed not) in the name of the Lord."
Kimchi + Rashi similar: "Then was the profanation in calling on the name of the Lord."
This is the only place where châlal occurs in the Hophal conjunction so there is no means of determining its exact meaning. ...area of ...

ABEL.
CAIN
3 CAIN'S ANGER
7 Not only ... offering, b... so for Cain ... could detect ... hidden heart ... edness Roth: "... roved not." ... 27. 15:8. See the ... tional sacrifice ... of in introducto... to Vv 3-4.
4 THE FIRST DEA... Vv 6
His brooding, ... jealous anger ... out into vile ... er. Cp Prov. 27:4. ... 9. Prov. 14:17. ... 4:26.
8 As the first thou... Notes.
9 Chattah = bo... + Sin offering
10 Reclining, ... Crouching ... is invited to follo... example of his ... er. Animal provid...
11 Restoration. A... offering indic... the need and h... ire for the prom... redemption.
12 Lit. "said." ... note opp.
5 PUNISHMEN... CAIN. Vv 9-...
MA Lit. faces. ... Cut off fro... access to th... Cherubim
6 PROTECTION ... CAIN. Vv 13-...
18 He would be w... out protection ... his vile murder ... have added to th... problems of the ... Cain, in speaking ... is not concerned ... with the immed... presence – but th... indefinite future ... when man would ... crease. Hundreds ... years stretched be... him.
19 RV: "Appointed ... for Cain." But ... seems obvious, by ... context, that the ... or sign was on C... He was easily dist... unthable – like the ... Matt 23:35 – and ... them protected. T... external marks ... sinner are often ... seen – and we need ... avoid such.
20 See Note opp. ab... Cp As still Jon. 14... Nre.

ABEL — "Vanity" — He saw the vanity of this life and the true reality in the establishmen of God's Kingdom Ecc. 1:2-3. 12:8. 2 Cor. 4:18.

CAIN — "Acquisition" — Cain was the great motive of his existence. See opp. below.
"The way of Cain" Jude 11. Was that he did not offer correctly. LXX renders Gen 4:7: "If thou offer correctly," but fail to divide correctly." It is linked in Jude 11 with "the error of Balaam" (commercialised religion leading to disobedience) & the "gainsaying (contradiction) of Korah = disbelief.

GENESIS 4.

3 CAIN'S SULLEN ANGER Vv 5

7 Not only for his offering, but also for Cain. He could detect the hidden heart of wickedness. Both: "He approved not." Prov. 21: 27. 15:8. See the additional sacrifice of Abel in introductory note to Vv 3-4.

4 THE FIRST MURDER Vv 6-8

His brooding, sullen jealous anger flares out into vile murder. Cp Prov. 27:4. Ecc. 7: 9. Prov. 14:17. Cp. Eph. 4:26.

8 As the firstborn. See Notes.

9 Chattah = both sin & Sin offering.

10 Reclining, lying, crouching. So Cain is invited to follow the example of his brother. Animal provided by Abel.

11 Restoration. Abel's offering indicated the need and his desire for the promised redemption.

12 Lit. "said." See note opp.

5 PUNISHMENT OF CAIN. Vv 9-12

14 Lit. faces. Cut off from access to the Cherubim

6 PROTECTION FOR CAIN. Vv 13-15.

18 He would be without protection and his vile murder would have added to the problems of the race. Cain, in speaking thus, is not concerned with the immediate presence - but the indefinite future when man would increase. Hundreds of years stretched before him.

19 RV: "Appointed a sign for Cain." But it seems obvious, by the context, that the mark or sign was on Cain. He was easily distinguishable - like the Jews. Matt. 23:35 — and like them protected. The external marks of a sinner are often openly seen - and we need to avoid such.

20 See Note opp. above. Cp Asia Jon. 1:3, 10 Nre.

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, [a] and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him. — See Note Gen. 3:16.

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

9 ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, [c] I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's [c] blood crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from the hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, [2] My punishment *is* greater than I can bear.

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

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

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

17 And Cain knew his wife; and she conceived, and bare [2] Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat [3] Lamech.

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

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

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

22 And Zillah, she also bare Tubal-cain, an [7] instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

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

24 [e] If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name [8] Seth: For God, [9] *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name [f] Enos: then began men [10] to call upon the name of the LORD.

CHAPTER 5.

1 The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enoch.

Jealousy takes control

[a] ch. 31. 2.

[2] Heb. *Chanoch.*

Heb. Seraith Str 2

[3] Or, have the excellency. ch. 49. 3.

[4] Or, subject unto thee. ch. 3. 16.

[5] Heb. *Lemech.*

The multitude of the murdered

[b] Mat. 23. 35. Heb. 12. 24. 1 John 3. 12. Jude 11.

[c] John 8. 44. Manifestation of lying serpent characteristics

[6] Heb. *bloods.* 5338

[7] Heb. *whetter.* RV= forger of every instrument.

[8] Or, *I would slay a man in my wounding, &c.*

[d] Ex. 21. 25.

[9] Or, *in my hurt.*

[10] Or, *Mine iniquity is greater than that it may be forgiven.* ch. 19. 15. 1 Sam. 26. 10. Job 21. 19.

[e] ver. 15.

[f] 2 Kings 23. 23 & 24. 20. Ps. 51. 11. Jer. 52. 3.

[11] Heb. *Sheth, i.e. Appointed.* Or, *Put.*

[g] See Ex. 18. 4.

[h] ch. 9. 6.

[i] Heb. *Enosh.* ch. 5. 6.

[j] Or, *to call themselves by the name of the LORD.* Ps. 79. 12. Cp 2 Thess. 1:9.

CAIN INTRODUCES
- City life v. 17
- Polygamy. v. 19
- Popular music v. 21
- Metal working (for war). v. 22
- Personal vengeance v. 24
- Spirit militarism.

Here is evidence of clever organisation based on the flesh.

The word "artificer" v. 22. (choresh) is similar to word Charash in Isa. 40:19-20 41:7 44:12-13. rendered "smith" & "carpenter" but directly connected with the making of idols. Cp Acts. 7:29.

The blood of Abel's lamb effected what the sweat of Cain's brow could never accomplish.

What the law could not do...

9

10 EARTH'S FIRST NATIONAL ANTHEM Vv 23-24

37. The words are in poetic form in the original and represent the earliest form of poetry. It breathes the fierce implacable spirit of revenge, and seems to commemorate the perfection of Tubal Cain's weapons! Lameth boasts that he no longer needs the Divine protection as did Cain v. 15 but will effect his own protection & vengeance. Let anyone wound or hurt him & he will answer by death. In this song Flesh reaches the highest point of arrogance & ruthlessness.

39 See the very opposite taught Mt. 18:22.

7 BANISHMENT OF CAIN V. 16

21 Exile. Nod is similar to nod (vagabond). Thus land of Wandering.

22 So worshippers would turn their backs on the land of Cain to pay respects to Yahweh, as later they did to the natural light of the sun.

8 PROGENY OF CAIN 17-18

23 Sin Dedicated. Thus implies religious worship. The city doubtless associated therewith - so the false and the true were side by side. Cp Lev. 26:1-7. Rev. 16:19.

24 Davidson - Wild Ass - the symbol of apostate Israel. Gen. 16:12. Cp Exod. 13:13.

25 Smitten of God (Str.) Illustrating the state of the people of Cain & their need to look after themselves.

26 Sig. Man of God (Cruden). A system of religion satisfying the flesh. Development of great apostate religious systems and political organisation.

9 GROWTH OF MATERIALISM Vv 19-24

Overthrower, Strong young man - Lechyer.

a Adorned. See opp.

Shade - Str. In sense of hovering over one, from a root rend. "defend" His wives provided him with beauty & care.

a To produce. Str dor from root "to bring (esp. with pomp)".

The organised shepherd life - so that the humble work of Abel is developed into a complex business with large flocks and herds and travelling companies.

Jubilee (Cone) - or joyous music. Int. Critical Com. = Ram's horn (Yobel) Str - Yobl = sound of silver trumpets.

The dark brunette. See note 24.

Flowing forth of Cain. Sig. He perpetuated and extended the spirit of Cain. Tubal is from same root as Jubal, suggesting the song of the sword.

This suggests the improvement in metallurgy and in instruments and weapons of war. See the note under "Philistines" Jud. 13.

36 Pleasantness. The mention of women in genealogies in this disapproved way is so rare that it indicates a special reason. Perhaps they were beginning to assert themselves contrary to Gen. 3:16 - perhaps the pleasant Naamah, sister to the mighty Tubal-Cain led the way in the apostasy of

"AND HE DIED" – With monotonous regularity this statement is made, emphasizing the hopelessness of the human race in spite of the long lives lived. Inevitably the end awaits even a Methuselah. This is the theme-song of life – the only significant exception in this Chapter being Enoch – a wonderful reminder that the sting of death can be defeated.

	From	To	Age	No Years.
Adam	1	930	930	130
Seth	130	1042	912	105
Enos	235	1140	905	90
Cainan	325	1235	910	70
Mahalaleel	395	1290	895	65
Jared	460	1422	962	162
Enoch	622	987	365	65

Methuselah....687....1656...969
Lamech.....874....1651...777
Noah.....1056...1656...600
at the flood.

Enoch translated before death at 365 years – prophetical solar year on like the sun of Righteousness, he completed his course. Adam lived to see Lamech; Methuselah lived to the year of the flood.

CHAPTER 5

The genealogy of the patriarchs.

The third division of the Book of Beginnings: Gen. 1:1. 2:4. Cp Mt. 1:1. Rev. 3:14

3 DESCENDANTS OF ADAM IN LINE SETH. V1-6:8

THIS *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

1 ADAM. V1-5 The Earthy

1 This is an addition to the general title, and the expression is only met again when considering the second Adam. Mt. 1:1.

2 Male and female created he them; and blessed them, and called their name [2] Adam, in the day when they were created.

2 Earthy. 1 Cor. 15:47. God named Adam though Adam named the beasts. He knew Adam better than Adam knew himself. Jer. 10:23.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, [3] after his image; and [c] called his name Seth:

3 The original likeness of man had been marred by sin. This chapter reveals the result.

4 [d] And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: [e] and he died.

2 SETH: THE APPOINTED 6-8

6 And Seth lived an hundred and five years, and [f] begat [2] Enos:

Sig. "weak, sickly, mortal".

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

3 ENOS: THE WEAK 9-11

Cp 4:26 with Ch 6:1.

9 ¶ And Enos lived ninety years, and begat [5] Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

4 CAINAN: THE GAINER. Vv. 12-14

Cain from root to strike, kena, spear.

12 ¶ And Cainan lived seventy years, and begat [6] Mahalaleel:

4 An acquisition. Davidson derives from same source as Cain. See Note opp. p. 9. Str. from a root qanan – to erect, to build and occupy as a nest. Here is materialism similar to Cain though falling short of murder.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

5 MAHALALEEL: THE PRAISER. Vv 15-17.

THE

15 ¶ And Mahalaleel [5] lived sixty and five years, and begat [8] Jared:

Marr Wom ness dor cat ony for ie pi

5 His name means Praise of El from Halal – praise. Perhaps he instituted some reform, calling the sons of God to praise. However, his son's name signifies "He climb" so that the reform was short-lived.

16 And Mahalaleel lived after he begat Jared eight hundred

ENOCH Note that he was taken before the death of Seth, and evidently could see the rising tide of evil from Kings on. Jude 14-16. when the Sons of God "had men's persons in admiration" – so there was an imitation of the Cainites. Enoch walked in faith Heb. 11:5. not by sight 2 Cor. 5:7,9. (See dates above) + God revealed to him His purpose Cp Ps. 25:14. Jhn. 15:13-15. He "believed" God Heb. 11:6. – believed in impending judgment, his own translation, the coming of Christ and establishment of Kingdom. Jude 14-17.

He saw the growth of militarism among the Cainites + the imitation of their ways "by Sons of God". He saw the uprise of Commerce, Pleasure, War and Idolatry.

He set himself to walk with God. Yithhallech in the hithpael signifies what one does for himself. He dedicated himself with determination to do this. And in this he pleased God. Heb. 11:5. Cp Ch. 6:9. Mic. 6:8.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And [6] Jared lived an hundred sixty and two years, and he begat [b] Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat [2] Methuselah:

22 And Enoch [c] walked with God [7] after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And [h] Enoch walked with God: and he *was* not; for God took him.

25 And Methuselah [9] lived an hundred eighty and seven years, and begat [i] Lamech:

26 And Methuselah lived after he begat [i] Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And [6] Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name [7] Noah, saying, This *same* shall comfort us concerning our work and [i] toil of our hands, because of the ground [k] which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven [12] hundred seventy and seven years: and he died.

32 And Noah was five hun-

1 In relation to the ... – The word for Image is ... Man was ... made in ...

2 Heb. Enosh.

3 Gr. Seth, i.e. Appointed.

4 Heb. Kenan.

5 Heb. Mahalaleel.

6 Gr. Jared.

7 Gr. Noe, i.e. Rest, or, Comfort.

8 Heb. Jered.

9 Heb. Methuselah. Reading muth for meth: Hedeth it shall be sent.

10 Heb. Lamech.

11 Translated – A witness to all antediluvians.

12 Heb. Shib'im.

• To spirits imprisoned. 1 Pet. 3:20.
• Revealed the righteousness of faith Heb. 11:7.
• Condemned the indifference of the ungodly. Heb 11:7.
• Character commended Ezek 14:14,20
• Times foreshadow latter-day crisis Isa 54:9. Mt. 24:37-38. Luke 17:26-27.

11 Sig. Reduced a. Cp Ch. 4:19. His age was reduced – and so also was the period of probation to the flood.

‖ A Messianic hope that he might be the promised Seed (or at least lead to it) who would restore the earth from the curse.

12 The narrative suggests the righteousness of Lamech. 777 = Covenant. His name can signify "humble." He died 5 years before the flood – thus saw the labour of his son + died in hope.

6 JARED: THE DECLINER V18-20

6 To decline from rod Yârad. Evidently Spiritual decline marked in his day. For a summary of conditions leading up to this time see Jude 14-16. Ungodly deeds, speeches, sinners – men's (Saint) in admiration

7 ENOCH: THE DEDICATED Vv 21-24

7 Restoring the fellowship of Eden Gen. 3:8. God is Light 1 John 1:5. – we walk in light V.7. God is Love 1 John 4:16. – we walk in Love Eph. 5:2. God is Truth 1 John 5:20. We walk in Truth 2 John 4. 3 John 3.

8 Like the shining sun of righteousness he completed his course – a prophetical solar year.

8 METHUSELAH: THE WARNING Vv. 25-27

9 Meth – He dieth. Shalach – He sendeth out, or It shall be sent. As soon as he died the flood shall come. Nothing known of him (cf. Enoch – the shortest recorded) – it is not length of life, but quality of life that counts.

9 LAMECH: THE REDUCED. Vv. 29-31.

10 Sig. Reduced a. Cp Ch. 4:19. His age was reduced – and so also was the period of probation to the flood.

‖ A Messianic hope that he might be the promised Seed (or at least lead to it) who would restore the earth from the curse.

12 The narrative suggests the righteousness of Lamech. 777 = Covenant. His name can signify "humble." He died 5 years before the flood – thus saw the labour of his son + died in hope.

10 NOAH: PEACE W... GOD V 32.

• Long suffering of God waited. 1 Pet. 3:20.
• Warned of God Heb 11:7
• Saw what seemed ... ward progress + advancement. Mt. 24:39. Luke 17:27.
• Moved by Godly fear Heb. 11:7.
• A preacher of righteousness 2 Pet. 2:5.

13 His life was extended while God's longsuffering was offered 2 Pet 3:9.

AN ADULTEROUS UNION OF THE RACES LEADS TO THE GREATEST CALAMITY HISTORY HAS KNOWN. Gp Ps 29:10

But the Flood is not only an act of Judgment but also of Mercy. Left to himself Men would have brought destruction anyhow V.B. and would have involved the righteous in the calamity. Divine intervention prevented this
A Godless Age: "In no single grave has there been any figure of a god, any symbol or ornament that strikes one as being of a religious nature." Woolley - "Ur of Chaldees." The generation before the Flood was not a pagan or idolatrous race - it was a godless one - a people proud and arrogant, lawless and utterly unconcerned about God, His revelation and will. Progressive and great in material things, it was carnal and spiritually bankrupt in spiritual matters.

120 YRS: The long lives lived in antediluvian days would induce a sense of permanency and power. But the declaration showed man but flesh!

Wickedness of the world. GENESIS 6. Order and form of the ark.

dred years old: and Noah begat [b] Shem, Ham, and Japheth.

CHAPTER 6.

(Nephilim - Ges. "Fall upon.")

CHAPTER 6.

1 The wickedness of the world. 8 Noah findeth grace. 14 The order, form, and use of the ark.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

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

3 And the LORD said, [h] My spirit shall not always strive with [5] man, [i] for that he also is flesh: yet his days shall be an hundred and twenty years.

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

5 ¶ And GOD saw that the wickedness of man was great in the earth, and that [k] every imagination of the thoughts of his heart was only evil [5] continually.

6 And [l] it repented the LORD that he had made man on the earth, and it grieved him at his heart.

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

8 But Noah [m] found grace in the eyes of the LORD.

9 ¶ These are the generations of Noah: [o] Noah was a just man and [7] perfect in his generations, and Noah walked with God.

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

11 The earth also was corrupt

[a] ch. 13. 13. Luke 1. 6. Rom. 2. 13. & 3. 19.
[b] ch. 10. 1.
[c] Ezek. 8. 17 & 9. 9 & 28. 16.
[d] ch. 18. 21. Ps. 14. 2 & 53. 2, 3.
[e] Ezek. 7. 2, 3, 6.
[f] Job 1. 6 & 2. 1
[3] Or, from the earth.
[h] Deut. 2. 30. Heb. nesh.
[i] Gal. 5. 16, 17.
[k] Ps. 78. 39.
[l] Heb. I repent.
[m] Gal. 5. 16.
[n] ch. 19. 19. Ex. 33. 12. Luke 1. 30. Acts 7. 46.
[o] Ezek. 14. 14, 20. 2 Pet. 2. 5.
[7] Or, upright. See ch. 17. 1.
[p] ch. 5. 22, 24.
[q] ch. 2. 19.

To Adam & Eve. A broad sweep of history is here presented showing the development of apostasy from the beginning. Gp Rev 3:

[1] Or, the whole imagination: The Hebrew word signifieth not only the imagination, but also the purposes and desires.

CORRUPT & DESTROY SEVERE WORD for His

redemption Noah and repeated the Christ as did Abraham. He was "satisfied" by faith. Heb 11:7
19 See Note. See Note Gen 17:1 See the three virtues enumerated. Justified or humbled, made upright, then active in a right direction in peace with God. Ecc 12:13.
20 Japheth was the elder Ch. 10:21, though apparently Shem was constituted firstborn.
21 Sig. Name or Renown
22 Sig. Not, Dark or Swarthy
23 Sig. Beauty. He that Enlarges, or Persuades.
24 In contrast to the upright new and sincerity of Noah who manifested the light of Truth in that dark and evil age. Phil. 2:15-16.

25 A contrast to Noah who walked with God V.9.
26 Cain's example was widely followed Gp Ch. 4:24.
8 Exod. 23:13.
27 A series of progressive revelations to Noah by which the latter is kept apprised of God's intentions. Vv3, 7. Ch. 7:1.
28 There have been great epochs of Judgment similarly announced: Jerusalem A.D. 70 1 Pet 4:17 2nd Advent Rev. 10:6. End 1000 yrs. 16a
9 Heb. "Kaphar" - Cover. A WAY OF ESCAPE Vv14-22. See Comment 1 Pet 3:19-20 Heb 11:7. Noah moved with fear preached an urgent message of salvation as he prepared the Ark.
29 Noah made the Ark accoding to Divine instructions. So our Ark of Refuge came through the race.
30 Tebah = A floating (building) not Aron, a chest.
31 Sig. "To house in" (St.). Probably relates to the manner of construction: a covered vessel. Gesenius = Copher identifying it with the Het rendered "pitch." It thus becomes the covering wood.
32 Heb. 'Kephar' - Cover. Rend. "Ransom" Exod 30:12 - Isa 43:3. Atonement (plur.) in Exod 29:36 30:16 16, Lev 23:27 25:9 Mercy Seat. Exod 25:17. 30:6. This Covering held back the waters of Judgment.
33 The normal cubit = 18 in. That of Ezekiel = 2 ft. Either make a huge vessel adequate for the purpose.
34 The basic numbers are 3, 5, 10 speaking of Resurrection, Grace, Man and Completeness.
35 A cubit square window in such a large vessel would not be of much use. It is suggested that an opening or lattice of some kind was left all around the top of the Ark, a cubit below the roof for light and ventilation.
36 "I, the Creator!" Noah believed this because God stated it (Heb 11:7). No body else did of the two families of mankind. It was a fearful and unheard-of thing that the Creator threatened to bring about. The "wisdom" of the world ridiculed it as impossible 2 Pet 3:4 unheeding of the warning Matt 24:37-39.
37 Necessary for salvation. They were members of Noah's family and they sheltered in the Ark. This types Redemption, for Noah types Christ and benefited by the Ark he built.
38 They did not enter on a

25 a before God, and the earth was c filled with violence.
26 Rev 11
12 And God d looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
27 13 And God said unto Noah, e The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
14 ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.
17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.
18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.
19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.
20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, g two of every sort shall come unto thee, to keep them alive.
21 And take thou unto thee of all food that is eaten, and thou

[a] before God
[c] filled with violence
[d] looked upon the
[e] The end of all flesh
[g] Heb. Kaphar - Cover.

filled out with rooms

Rusch Chayim

Typically this points forward to Millennium. Thus 5 categories referred to: 1. The adulterous sons of God destroyed. 2. The mighty men and giants together with their followers - destroyed. 3. Noah and family saved through faith Heb 11:7. 4. The lower creation preserved to sustain life.

THE THREE INSPECTIONS. Vv 3, 6, 12 Gp
With the Three Inspections of the Leprous House Lev 14:36, 38, 45. REFERENCES TO THE FLOOD Job 22:15-17. Ps 29:10.

principle of faith but with the object of preserving life. Over them Noah and his family ruled. They were separated into clean and unclean categories answering to the nations. Acts 10:9-16. Dan 7. Ezek 39.

shalt gather *it* to thee; and it shall be for food for thee, and for them.

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

CHAPTER 7.

1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

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

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

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

5 And Noah did according unto all that the LORD commanded him.

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

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

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

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

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

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

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

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

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

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

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

a ch. 8. 2. Prov. 8. 28.
b Heb. 11. 7.
Ex. 40. 16.
c Or, *flood-gates*, ch. 8. 2. 2 Kin. 7. 19. Is. 24. 18. Mal. 3. 10. ch. 1. 7. Ps. 78. 23. for names Cp Ch. 6:10.
d Mat. 24. 38, 39. Luke 17. 26, 27. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5 & 3. 6.
e ch. 8. 20. Cp. Lev. ch. 11.
f Heb. *seven seven*, *fold*
g Heb. *wing*.
h ch. 6. 20.
i *to keep alive*
j Judg. 9. 51.
k Heb. *blot out*.
l ch. 6. 22.
m Heb. *seven*, *seven*.
n Heb. *the breath of the spirit of life*.

Noah. "in the 7 days."
o Or, *on the seventh day*.

"Yahweh sat enthroned at the deluge" Ps. 29:10.
"The foundation of the wicked was overthrown with a flood" Job 22:16.
"I have sworn that the waters of Noah should no more go over the earth." Isa 54:9
"spared not the old world, but saved Noah the eighth person" 2 Pet. 2:5.

THE DELUGE

The universality of the Flood is not necessarily taught by such references as Ch. 7:19 - for see Gen 41:57, 58. 2 Chr. 9:22-23. Acts 2:5.

THE VOICE OF GRACE

Yahweh spoke 5 times to Noah: ch 6:13, 7:1, 8:15, 9:1, 8.

39 Faith in action. James 2:18-24

CHAPTER 7.

FURTHER INSTRUCTIONS FOR NOAH. Vv 1-6. Imperative mood

1 He entered in faith. Heb 11:7. He left a world absorbed with its own material wants. Mth. 24:38, 39. Luke 17:26. He had to leave home, property, relations for a situation in which was promised only the barest necessities. He did it because he "believed God."

2 There were probably plenty righteous in their own eyes. But 8 persons only saved out of a world!!

3 Gen. 9:1-17. Deut. 14:1-20. Cp Acts 10:15, 34, 28.

4 Other Versions (Syriac LXX) add "which are clean."

5 To provide for their greater use - in sacrifice and ultimately food. It was necessary for them to grow more numerous than the unclean animals. Typically it reminds us that sin will still prevail in the 7th or Millenium. 7 is the covenant number.

6 The number of probation. See note Deut 25.

V 6 is the number of man, & his the year when man perished. Also the year Methuselah died. Born 687 + 969 Gen. 5:27. Flood = 1656.

NOAH ENTERS THE ARK Vv 7-10.

8 They were drawn to Noah perhaps by instinct, God moving in them in some mysterious way. The "enmity" of the animal life was forgotten in the face of the impending storm which they could sense. In the same way the nations will be drawn to Christ at the millenium.

THE STORM

9 On the 7th day the storm broke. Indicative of millenium. Mark 4:39. Cp 2 Pet. 3.

NOAH'S LOG Vv 11-24.

The details are recorded like the careful log of a sea captain. Cp. Ch 8:4, 5, 13, 14.

10 This was the year of Methuselah's death, which notable event warned that the time had come. He must have died but a few weeks before the Flood. Cp Heb. 11:5

"Heaven and earth were thrown into a furious and terrible revolution. The lightning flashed without ceasing, and the thunders rolled from pole to pole throughout the heavens. These were the trumpet and bugle calls of God announcing that the Day of Judgment had come. The earth heaved and trembled in its very foundations. Its writhing convulsions encircled the earth. Volcanoes belched forth fire, water, steam and brimstone to add to the horror of this terrifying spectacle of Divine Judgment caused by violent cosmic disturbances.

11 Ps 35:7. A violent cataclysm took place. The earth was rent by volcanic eruption and earthquake, the land submerged and huge tidal waves swept over the earth destroying everything in their path. Normally the coasts hold back the fountains of the deep - but they did so no longer. Cp Ch. 8:2.

12 'Arubah = the sluices or flood gates. Lit. lattice. There was a partial undoing of the work of Creation for the purpose of judgment. Ch 1:6-7. Continuous torrential rains poured down upon the earth. As a symbol of judgment cp experience Christ. Ps 42:7. 88:7.

12A On the same day Vs 7 days before Flood. God's purpose known from the beginning. Rom 8:29. Eph 1:4. 1 Pet 1:2.

B Cp Ps. 29:10. The flood vindicated Yahweh's power. And thus mankind shut out.

14 The water of Judgment destroyed the wicked but saved the righteous. 1 Peb 3:20. 2 Cor. 2:15-16. Heb 2:14.

15 It is expressed as though it was a contest between the waters & the earth. So also will God's judgment prevail.

16 Approx. 22 ft. higher than highest part to be covered. Notice the prevalence of grace & association with 3 - Resurrection.

17 These two verses express the gradual rise of waters.

18 N'shamah ruach chay

19 Only in the Ark was there salvation. Acts 4:12.

CHRONO
40th Day
7 days la
tho
40 days r
110 days
Ark

• THE EIGH
19. 150 x 40
150 or 5 mt
Cp Ch 7:11

CHAPTE
THE FLOOD
1. Heb. 28 Kar
so as to rece
flood of wat
survivors of
world, Noah
felt compel
So also Abra
are God pro
Abraham's
saved Lot. Ge
ed Rachel's
30:22. His co
delivered Israe
6:5. will remem
Covenant = Ko
Exod. 2:24. 6:5.
106:45.
Israel called
Passover Exod.
Sabbath Exod. 2
Commands Num
New Statut. Deut
Divine Power Deut
Types. Deut. 8:2
Name. Deut. 5:11
Failures. Deut. 9:7
Blessings Deut. 27:7
Brevity Life Ps. 39:4
Creator in youth Ec
Examples past Isa
Prayer for Remem
Israel forgot. Jud
37:41.
Remembered Exod
4. The whole ear
was called to
in the Judgmen
last day, the ri
will be cared fo
14:16. Cp Note. Ge
3 A drying wind
the waters to e
Heb. Ruach - spirit
the ravages to
Ch. 6:17. 7:2 Repe
Gen. 1:2.
4. The tremendo
sions of nature
Ch. 7:11 and the ea
ed to normal. Sc
Christ's return
Isa 2:21.
5. Notice Hebrew
in mg. It gives
that flood tidal
the earth but no
gradually receda
being the case,
would have to
the waters of

CHRONOLOGY OF THE FLOOD

40th Day of 600th year – Revelation. Flood begin	Ch. 7:4	7 days and tops of mountains seen	Ch. 8:5	1:10	[illegible]	1656.
7days later. 17.2.600 – (Noah being in the ark that time) the Flood commenced	Ch. 7:11	{40 days and raven sent out	Ch. 8:6	11:11	18. 11.	1656.
40days rain . . . 26.3.1656	Ch. 7:12.	{40 " and dove sent out	Ch. 8:6		28. 11.	1656.
110 days (150 in all) waters prevail . 17.7.1656	Ch. 7:24.	7 " and dove sent out again	Ch. 8:10	18:11	19. 11.	1656.
Ark rested, storm over, this month . day	Ch. 8:4.	7 " and dove does not return	Ch. 8:12.	25:11	25. 11.	1656.
		30 " and earth dry. 6x6	Ch. 8:13.	1.1.57.	1. 11.	1657.
		56 " and world ready 8x7	Ch. 8:14.	27.2.57.	29. 11.	1657.

See before

GENESIS 8

The waters assuage.

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

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

CHAPTER 8

THE FLOOD RECEDES. 1-5

1 Heb. 28 Kar. – To mark so as to recognise. On the flood of waters, the sole survivors of a drowned world, Noah must have felt completely forgotten. So also Abraham – save God remembered Abraham's prayer and saved Lot. Gen. 19:29 heeded Rachel's barrenness Gen. 30:22. His covenant and delivered Israel. Ex. 2:24, 6:5. will remember the Covenant & Land. Lev. 26:42, Ezek. 16:60. Ps. 105:8, 42, 106:45.
Israel called to Remember
Passover Exod. 13:3.
Sabbath Exod. 20:8.
Commands. Num. 15:39, 40.
New Statut. Deut. 5:15. 15:15.
Divine Power Deut. 7:18. 1 Chron. 16:12. Ps. 105:5.
Types. Deut. 8:2.
Name. Deut. 8:18. Ps. 20:7.
Failures. Deut. 9:7.
Blessings Deut. 32:7.
Heavenly Life Ps. 89:47.
Creator in youth. Eccl. 12:1.
Examples past. Isa. 46:9. Neh. 9:17.
Prayer for Remembrance. Neh. 13:14, 22, 29, 31. Ps. 25:6-7. 74:2, 22.
Israel forgot. Jud. 8:34. Ps. 78:11.
Remembered Egypt. Num. 11:5.

2 The whole living cargo was called to mind, so in the Judgment of the last day, the nations will be cared for Zech. 14:16. Cp Note Gen. 7:2.

3 A drying wind causing the waters to evaporate. Heb. Ruach – spirit. So the ravages to Creation Ch. 6:7. 7:3 Repaired. Cp. Gen. 1:2.

4 The tremendous convulsions of nature ceased Cp Ch. 7:11 and the earth returned to normal. So also at Christ's return Zech. 14:4 Isa 2:21.

5 Notice Hebrew expression in mg. It gives impression that flood tidal waves swept the earth but now they gradually receded. This being the case, the Ark would have to battle with the waves of judgment.

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

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

CHAPTER 8.

1 The waters asswage. 4 The ark resteth on Ararat. 7 The raven and the dove. 18 Noah goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice. 21 God promiseth to curse the earth no more.

AND God [b] remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: [c] and God made a wind to pass over the earth, and the waters asswaged;

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

3 And the waters returned from off the earth (3) continually: and after the end [e] of the hundred and fifty days the waters were abated. Ch Sacer – To lack, fail lessen – Str

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

5 And the waters (4) decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

THE RAVEN & THE DOVES. V.6-12

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

7 And he sent forth a raven, which went forth (5) to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters

6 If evidently drew 15 cubits of water for the water were 15 cubits above Ch. 7:20 As the Ark was 30 cubits deep Ch. 6:15 it evidently drew half its height.

7 Cp V.3. The waves became smaller as the waters poured back into the oceans and the wind possibly reduced in velocity V.1

8 Visible evidence of Divine mercy.

9 A further period of probation as the flood recedes ~~answering to the consolidation at the aftermath of Armageddon~~.

10 Heb. Challon – A small aperture. Possibly a section of the lattice-work (zohar – an opening for light Ch. 6:16.) Noah made in the Ark

11 An unclean bird. Lev. 11:15 Blackasa sym-

GENESIS 8

Cp. Vv.13-14. After the resurrection, judgment must run its course until the earth fully prepared for the millennium

a 2 Pet. 2. 5.

b Heb. caused her to come. 1 Cor 16:6

c Ps 78:39 & they but flesh.

d Luke 17:32 Lot's wife.

e ch. 29. 29 & 30. 22. Ex. 2. 24. 1 Sam. 1. 19.

f Cp. Ex. 14. 21.

g ch. 7. 11.

The wind playing its part.

(3) Heb. in going and returning.

e ch. 7. 24.

As the mths were later changed this = the day christ rose from dead.

(4) Heb. were in going and decreasing.

Ps 106:9 Jer 15:15 18:20

The Raven & dove tested See note below

f ch. 6. 16 & ch. 26. 8. 2 Kings 13. 17.

g ch. 1. 22, 28.

(5) Heb. in going forth and returning.

of judgment

were abated from off the face of the ground; 12

9 But the dove found 13 no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and (2) pulled her in unto him into the ark. Ps. 116:7

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

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

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

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

14 And in the second month, on the seven and twentieth day of the month, was the earth dried. YABESHAN – Completely dried out.

15 ¶ And God spake unto Noah, saying,

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

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

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

19 Every beast, every creeping thing, and every fowl, and

THE SEVEN SIGNS TO NOAH

1 The Ark rested V.4
2 Tops of mountains seen V.5
3 The searching, wandering raven V.7
4 The restless Dove V.9
5 The Dove with olive leaf V.11
6 The Dove does not return V.12
7 The ground dry V.13

CHRONOLOGY.

The above figures: 40, 110, 31, 40, 7, 7, 36, 56, = 369 days. The next day = 370 they left the Ark: = 1 year + 10 days. Cp 7:11, 8:14.

• THE EIGHT SAVED !

19 150 x 40 days rain = 150 or 5 mths
Cp Ch. 7:11 with 8:4.

8:7 A violent cat... took place. The ... was rent by vol... eruption and cat... the land, subsid... huge tidal wave... over the earth de... every thing in ... path. Normally ... its hold back the ... as of the deep ... did so no ... Cp Ch. 8:4.

...bah = the sluices ... gates. Lit. lattice ... as a portal un... the work of ... for the pur... judgment Ch. 1: ...tinuous torrent... poured down ... earth. As a ... of judgment Cp. ... Christ. Ps. 42:...

...he same day Vs ...efore Flood. God's ...known from ...ning. Rom. 8:29. ...Pet. 1:2.

...29:10 The ...vindicat... ...weh's ...And thus ...d shut out.

...ater of Judg... ...troyed the ...ut saved the ...1 Pet. 3:20 ...:16. Heb. 2:...

...xpressed as ...was a con... ...een the ...e earth. So ...-God's judgment ...r. 22 ff. ...than high... ...to be cor... ...ce the pre... ...grace 5 assoc... ...3-Resurrec...

...wo verses ex... ...gradual rise ...

...ah ruach ...n the Ark ...-salvation

...ater of Judg... ...troyed the ...ut saved the ...1 Pet. 3:20 ...:16. Heb. 2:...

...xpressed as ...was a con... ...een the ...e earth. So ...-God's judgment ...r. 22 ff. ...than high... ...to be cor... ...ce the pre... ...grace 5 assoc... ...3-Resurrec...

...wo verses ex... ...gradual rise ...

...ah ruach ...n the Ark ...-salvation

...6:13, 7:1, ...

...8:7 A violent cat... took place. The ... was rent by vol... eruption and cat... the land, subsid... huge tidal wave... over the earth de... every thing in ... path. Normally ... its hold back the ... as of the deep ... did so no ... Cp Ch. 8:4.

...bah = the sluices ... gates. Lit. lattice ... as a portal un... the work of ... for the pur... judgment Ch. 1: ...tinuous torrent... poured down ... earth. As a ... of judgment Cp. ... Christ. Ps. 42:...

...he same day Vs ...efore Flood. God's ...known from ...ning. Rom. 8:29. ...Pet. 1:2.

...29:10 The ...vindicat... ...weh's ...And thus ...d shut out.

...ater of Judg... ...troyed the ...ut saved the ...1 Pet. 3:20 ...:16. Heb. 2:...

...xpressed as ...was a con... ...een the ...e earth. So ...-God's judgment ...r. 22 ff. ...than high... ...to be cor... ...ce the pre... ...grace 5 assoc... ...3-Resurrec...

...wo verses ex... ...gradual rise ...

...ah ruach ...n the Ark ...-salvation

Noah leaveth the ark.

bol of sin. Used by Yahweh for benefit of saints 1 Kgs 17:4. But though typical of sinners is cared for by God. Luke 12:24. Heb. arabe = dusky. Note mg. Flew back to perch on the Ark but not admitted in – typifying the sinner.

12 The dove will settle only on those places that are dry and clean. It is a "clean" bird and symbolises Israel natural and spiritual. See Notes on Jonah.

13 There was no rest for the dove over the stormy waters of the ocean. For type see Isa. 57:20. She fluttered back to the Ark to be drawn in- to its refuge. Cp Isa. 60:8

14 Another symbol of Israel. Hos. 14:6. But also of Gentile ...ranch brought into the cov- ...enant of Israel. Rom. 11:17 ...brought in at the Evening ...of Judah's Commonwealth. ...Went forth to its inheritance

THE FLOOD OVER. Vs 13-14

Cp Ps 105:9. See margin above. A New Year – a new beginning. Similarly – the Tabernacle Exod 40:2. Sanctification of Temple by Hezekiah 2 Chr. 29:3. The going up of Ezra Ch. 7:9. The going up of strange wives Ezra 10:17. Sanctification Ezekiel's future Temple Ezek. 45:18. It was uncovered though still swampy and moist.

1 year 10 days Ch. 7:11 or if Jewish reckoning is followed a solar year. for he went in on 17th day and came out on 27th both days being thus counted. A Jewish year = 354 days. 9 mths = 270 days and 6 mths = 240 days + 11 days = 365.

It was probably Autumn, the time when the Hebrew year commenced until altered Ex. 12:2. See below.

15-17 OUT FROM THE ARK. Vs 15-19

Cp Ch. 6:3, 13, 22, Ch. 7:1, 16. Ch. 8:1. The initiative was God's, the work of salvation Is. 43:3. 2 Cor. 5:19.

Now the narrow confines of the Ark is exchanged for the freedom of a cleansed world. So it will be at Christ's coming.

So will life be greatly extended in the Kingdom. The Saints will "go forth" V.11 to "bring forth." Having experienced Divine love they will be ...ome the channel along which it will flow to others. The family of Christ will feed the world to new conditions.

A JEWISH YEAR?

The above suggestion is sometimes made (See W. H. Cotter – Times & Seasons) on the basis of a Jewish year (lunar) of 354 days, but in the narrative 5 months is reckoned as 150 days. Cp. Gen. 7:24, 7:11, 8:4. The total number of days of the flood until the day Noah left the Ark as ascered above were 369 X 1 = 370. or one year ten days.

FROM "UR of THE CHALDEES" by Leonard Woolley. "Inundations are of normal occurrence in lower Mesopotamia, but no ordinary rising of the rivers would leave behind it anything approaching the bulk of this clay bank. 8 feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in local history. That it was so is further proved by the fact that the clay bank marks a definite break in the continuity of the local culture; a whole civilisation that existed before it is lacking above it and seems to have been submerged by the waters.

21 Family life will form the basis of the kingdom. Eph. 6:1 3. Mic. 4:4 Zech. 8:4,12 Cp Ps. 68:8; Mtt. 19:29.

NOAH'S OFFERING Vv 20-22

Blood shed = life dedicated.

Burning: Consumed by in service to God. Cp Lev. 9:24. Christ thus a burnt offering Jn 2:17 So also his disciples. Phil. 4:18.

22 See Margin. God's striving at an end. Gen. 6:3.

Antitype - Christ Eph. 5:2 Isa. 11:10. Aim of Apostolic preaching to that end. 2 Cor. 2:16. Prov. 15:10.

Fulfilment Zech. 6:12. Ezek. 20:41.

Adam Clarke - "To argue, "I will not add to curse the earth" Deity was speaking of the flood when He said, "As I have done." Ps. 58:3. Jer 10:23. "For" should be "although" as in Exod. 13:17. 2 Sam. 23:5. Ps. 49:18. Cp mg. Ecc. 1:4.

This implies labor in collaboration with God. This will not cease even at the end of Millenium. Cp Mtth 11:28-30.

CHAPTER 9.

THE NEW ORDER. Vv 1-7.

1 At the beginning government is established for the good of the saints. Cp V 5 - Rom. 13:4

The blessing of fruitfulness conferred on Adam Gen. 1:28. is renewed to Noah the federal head of a renewed world. It also has a spiritual application Jhn 15:16. Gal. 5:22.

The blessing of Dominion unrenewed. Ch. 1:28. Man is intended to be God's vice-regent Ps 8:6-8. Temporarily frustrated by the Fall, it is receiving its fulfilment in Christ Heb. 2:5-9. to whom has been given all power Mt. 28:18.

And into our hands has been given the work of training and judging humanity by the Word.

The original harmonious order of nature, in which all forms of slaughter were prohibited had been violated by men and animals before the Flood Ch. 6:11. This is now replaced by a new constitution in which this is legalised.

The preaching of the Gospel is symbolised by the killing and eating of meat. Acts 10:11-17. It should be noted that there is no prohibition against eating unclean animals.

This belongs to God. In a spiritual sense the preaching of the gospel consumes the flesh, but the life must still be poured out in dedication to God. Cp Lev. 17:3-4, 14. Cp Heb. 9:22; Jn 1. 6:53. See Deut. 14:12. (Stranger). Cf. Acts 15:28-29 with 1 Cor. 10:25-29. The substance having appeared no need for typical.

and God blesseth Noah.

whatsoever creepeth upon the earth, after their @kinds, went forth out of the ark. Gen 1:21

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done. See below Ecc 3:20. Ps 51:5. Jer 17:9.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Yahweh's covenant with the day. Jer 31:35; 33:20-26.

CHAPTER 9.

1 God blesseth Noah. 4 Blood and murder forbidden. 13 Covenant of the rainbow. 20 Noah planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. See below

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

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. Isa. 40:6.

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

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

6. Having revealed Himself as Life Giver V. 1. King V. 2. Provider V. 3. Lawgiver V. 4. God is now revealed as Judge. The unlawful slaughter of man is to be avenged Rom. 12:19. whether by animal (Chayiah - living creature) or by man. Cp Rev. 13:10.

7 The work of the Redeemer. See Notes Ruth. Cp Obad. 10-12.

I WILL NOT AGAIN CURSE 8:21.

"Not again" - lo osiph - Not add. Strong gives the root YÂSAPH - to add or augment. The earth will be purged by fire not washed with water.

Num 35:24-31. - Thus man upheld Divine authority + justice

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

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. Jhn 15:8 & 12:24. 15:2,4, 5:16 Rom. 7:4 Col. 1:6, 10.

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

9 And I, behold, I establish my covenant with you, and with your seed after you; Nephesh

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: Generations of Olam

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

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

17 And God said unto Noah, This *is* the token of the covenant, which I have established

8 Here is law designed to limit the ravages of human savagery that brought about the catastrophe of the Flood. Gen 6:11

9 The sanctity of human life is because of his likeness to God in the sight of lower creation. Therefore Yahweh's will should be done in earth as in heaven"

THE NEW COVENANT. Vv 8-17.

10. This repetition denotes emphasis. God initiates the covenant and commands its obedience. He alone can establish it.

11 It extends to all that which are born to those which came from the Ark. Here typical beasts (mortals of millenium) are indicated. See Note V. 3. Cp Jer. 31:31.

12 Noah stands as a type of Christ with the assurance that the work of Redemption shall proceed in accordance with. Gen 3:15.

13. Instead - Heb 2:14.

14. This is the essential feature.

15. Nâthan = appointed per. Gen. 1:17.

16. The saints in power Cp. Heb. 12:1. Mat. 24:30. Rev. 1:7. Isa. 19:1. Ps. 22:6.

17. The seven-fold manifestation of Divine glory. Cp Rom. 5:2. Ezek 1:28. Rev. 4:3.

18 What is here taught? 1. Manifestation Sun of Righteousness. 2. Elevation Saints in glory. 3. Establishment of them in power. Only by such can calamity be prevented.

19 QESHETH - a bow. Frequently used of a weapon. "The bow in the hands of a man was an instrument of battle; but the bow bent by the hands of God is a symbol of peace." It requires cloud, falling rain + sunshine. Its seven colors - combine to form pure light. See Index. Rainbow.

20 BERITH from root "to cut." Cp Ch. 6:18

21 Noah had evidently to show God does not forget. Ch. 8:1. Cp Gen. 17:7, 13, 19. Lev. 24:8. 2 Sam 23:5. 1 Chr 16:17; Ps. 105:10. Isa. 55:3. 61:8. Jer. 32:40; Ezek 16:60. Cf. Heb 13:20.

REPLENISH THE EARTH 9:1

Millai signifies to fill. The decree: "have thou dominion" Gen. 1:28 is omitted. World dominion originally assigned by God to man had been forfeited by sin and awaited the manifestation of the ideal Son of God "in His image + likeness" before it could be conferred. See Notes opp. p. 7 Cp Eph 1:22; Heb 2:8-9.

GENERATIONS OF OLAM V. 12.

These are those of Noah Gen 6:9, incorporated in the Name Ex. 3:15; Ps. 74:13 manifested by the Truth Ps. [redacted] 100:5 memorial Ps 102:12; 135:13; Dominion Ps 145:13; 146:10. Revealed through Christ. Ps 45:17 Lk 1:68

GENESIS 10. *The generations of Noah.*

NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

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

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanite spread abroad.

19 And the border of the Canaanite was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided: and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their countries, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAPTER 10

S THE DEVELOPMENT OF NATIONS. V.1-11:9.

1 DESCENDANTS OF JAPHETH. VV 1-5

The numerical division into nations of the descendants of Noah, was made with reference to the then non-existant children of Israel. 70 nations are named, and 70 souls went down with Jacob into Egypt. cf Gen. 46:27. Exod. 1:5. Deut. 10:22 with Deut. 32:8.

1 Sig. Enlargement. Cp Ch. 9:27.
2 Completion (Str.). Identified by Jos. with Gauls. Cp Ezek. 38:
6 By others as the Gamir of Ass. inscriptions, the Cimmerians of Greeks, the progenitors of the Celts (CB) - France, Scandinavia
Sig. from the top. a: Cp Ezek 38
The common word for Medes
Kick = active (Str). A defrauder a
Durability a.
Thracians - CB.
A collector of fire a. Cp Jer. 51
27 Bochart = Region Phrygia Bithynia Assyrio-Goth Hentify with Asguza of mom. a branch of Indo-Germanic tribes.
A strong hold a Exporting horses etc Ezek. 27:14. Cp 38:6
10 Neglected of God. Ezek. 27:
Alasia of the T.A. Tablets = the Cilician coast (CB).
11 A Beryl. Tarshish, colonised by Phoenicians. A place rich in ores Jer. 10:9. Ezek. 27:12. A Tyrian colony Isa 23:1, 6, 10. A remote coastland reached to sea Isa 66:19. Ps 72:10.
Sig Bruisers a Many Cpt but others b See Num 24:24
Dan. 11:30 Cp Jer. 2:10. Ezek. 27:6. Isa 23:1, 12
13 The Japhethites "enlarged" themselves on every hand. As a vigorous, progressive group they inquisitively extended their power + dominion
After Babel, of course.
Cf. Rev. 5:9. 7:9. - Saints to be won out of such. Witness to such Rev. 11:9. To convert such Rev. 10:11. 11:6.

2 DESCENDANTS OF HAM VV 6-20

Sig. Hot. See note. Ch 1
Oppressors a. = Egypt
Submitter, or Merchant. See note p. 18.
Drunkard a. Arouse (Concord)
Sabaeans of Africa.
To declare to be a. Near Caucasus 2:11 South by Egypt 25:18 indicating migration
Cease (Cone) - unidentified
"Captive," "In judgment." a
These are given as descendants of Raamah, not necessarily of his immediate sons. In Ch. 25:3 = sons of Keturah, so that there must have been some intermarriage. See Notes. Hab. 3:7. Ezek. 38:13.

3 NIMROD: THE FIRST EMPIRE BUILDER Vv. 8-12

He repeats the way of Cain's descendants - building a City and founding an Empire.
9 We will rebel (CB). According to Nilop he married his mother and (Semiramis) and established the worship of Trinity with himself in the role of father + son
Cp Gen 11 - He was the first of those who revived

15 The hero-worship of the antediluvians - the man of sin will be the last. 2 Thess. 2:8.
25 Not only of animals Cp Jer. 16:16. He hunted all those who opposed his will as Rome has done in succeeding times.
26 A proverbial expression still current in Moses' day.
27 Cp Ch. 6:11. In defiance of - and so his name. God permitted it for His own purpose.
28 Like Cain he built a city Gen. 4:17 which doubtless became the foundation of his political and religious power.
29 He was probably the instigator of the revolt. Babel = The Gate of God - hence a Temple-city. But this becomes in Hebrew - Confusion Cp Gen. 11
30 Enemy's Tooth. Cp 11:2. 10:11, 9. Isa 11:11. Gen. 12. Zech. 5:11.
31 He built 4 cities here as in Babylon - his political, religious + Commercial activities increase.

CHAPTER 10.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

Japheth. "Dwell" = "as in a tabernacle" (Cp. Gen. 3:24) - implies worship. Heb "shâkan" = Habitation from which derived Shekinah = the sign of presence. Gentiles brought into hope of Israel. Thus Eunuch (Ham) Acts 8. Saul (Shem) Acts 9. Cornelius (Japheth) Acts 10.

DEATH OF NOAH. VV 25-29.

The wearying monotonous repetition of Ch 5 repeated underlining the truth of Rom 5:12. and the need of the Redeemer.

CHAPTER 10 is parenthetical, an introduction to the story of Abraham + chronologically should follow Ch. 11:9. Cp v. 5.

---

said to come from Cashtorim - both peoples being involved + Cretans
41 See Note p 352. Their cities were close to Egypt.
42. Sig. A place for Hunting a. Cp Gen. 49:11. Rhodians. Proverbially fierce
43. An annoyance a

37. Perhaps inhabitants of the Lybian deserts. b
38 Opening (Cone). Cowlands. b. Perhaps Lower Egypt b.
39. Sig. South Land. = Palmyra. b. Cp Dan. 11
40 Cover-Smooths (Cone). In Deut 2:23 the Philistines are

influence grew. He was great in the eyes of man, but not in the eyes of God, where the values of the world are frequently reversed. Luke 16:15
36. Generators (Cone). The Lydians of Asia Minor Jer. 46:9. Ezek. 27:10. 30:5. or perhaps a nation of Africa as descendants of Mizraim.

32 Sig. Propagateress (Cone) Place of habitation a.
33 Sig. Spread among the people a. Broad Spaced. b
34 Sig. Seasonable, a City a. Maturity (Cone).
35 All the cities comprised one great polity - Nimrod's power

HUMAN NATURE UNCHANGED Vv 18-27.

The Fall Re-enacted

Canaan evidently alive at the time of the event recorded in this chapter cf v. 25. for sig. Name see note. a p 18. Cp v. 28
20. Acts 17:26. Cp 10:5.
21 = was. His father had predicted he would thus derive comfort from that which God had cursed Ch. 5:29. He became skilled in this but sought its comfort to excess Cp Eph. 5:18
22. Indigenous to Armenia where Ark rested.
23 Christ alone capable of lifting the curse on the descendants of Ham. Ps 72:17. Isa. 19:25.
24 This implies that Canaan was then born and probably in the transgression with his father.
25 He wanted to share the joke with them. He made a mock of sin Prov. 14:9. jeered at it took a secret pleasure in seeing others fall Rom 1:32. but did nothing to help or relieve the sin. In this he acted typically.
30 i.e. The descendants of Ham. They richly deserved the curse for they developed into a wicked, dissolute, immoral people. Rev. 18:3, 23, 24. Deut. 9:4. 12:29-31.
31 Means "The Name" or "Renown." Rendered "Name" 837 times "Renown" 7 times. eg Exod 3:15. Exod. 9:16. 2 Sam. 7:13. Through Shem came Abraham and "the people of the name."
32. From the descendants of such have come those who have been mainly responsible for displaying the covetousness of Christ. These two sons did it with reverential care and tact. Cp 1 Pet 4:8.
29. They did not have a morbid mocking interest in sin. They labored at their own inconvenience to serve others. Their eyes were turned away from sin, Ham gloried in the shame.
Politically their power has spread throughout the earth.
Politically and spiritually Rom 11. Eph 2:12. Note Paul's comment Rom. 1:16. Greeks

Noah blesseth Shem.
The Danger of Wine. Rev 18:3 Hab 2:15-16.

between me and all flesh that *is* upon the earth.

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

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

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

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

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

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

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

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

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

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

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

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

Likened to the serpent's bite - Prov. 23:29-35.

See Note Ch 6:10

a ch. 10. 6.
b To ver. 5, 1 Chr. 1. 5-7.
c Ezek. 38. 6.
d Heb. Chenaan.
e Ezek. 38. 5, & 39. 1.
f Dan. 11. 2. Jer. 51. 27.
g Ps. 72. 10. Ezek. 38. 13.
h Ps. 72. 10. Is. 11. 11 & 40. 15. Jer. 2. 10 & 25. 22. Ezek. 27. 6. Zeph. 2. 11.
i Or, as some read it, Rodanim. Cp. 1 Chr. 1. 7.
k To ver. 8, 1 Chr. 1. 8-10.
l Jer. 46. 9. Gen. 2:13. See Note. 1 Chr 1:8 Sig Burly. Concord.

m Deut. 27. 16.
n Josh. 9. 23. 1 Kin. 9. 20, 21.
o Heb. 11. 16.
p Gr. Babylon.
q Or, servant to them. ver. 27.
r ch. 11. 2.
s Or, persuade. cp. ch. 49. 8, 16, 19.
t Or, he went out into Assyria. Cp. Mic. 5. 6.
u Or, the streets of the city. But cp. ch. 26. 22 & 36. 37.
v To ver. 18, 1 Chr. 1. 11-16.
w Jer. 47. 4. Amos 9. 7. Cp. ch. 21. Deut. 2. 23, &c.
x Heb. Tsidon.

IN GENERAL: Japheth = North, West, east Europe, Shem - palestine etc. Ham - Africa

THREE IMPORTANT EVENTS of CHAPTER 11.

The building of Babel
The confusion of Tongues
The call of Abram

RESULTING IN

The peopling of the Earth
The preservation of the true religion
The continuation of the line of descent by which Messiah should come.

● See Tower Babel in Index under "B".

● Yahweh's ultimate intention - Pure language Zeph 3:9 Cp 1 Cor. 1:10 Zech. 8:23. Cp Rev 2:8-11

The generations of Noah. GENESIS 11. The building of Babel.

16 And the Jebusite, and the Amorite, and the Girgasite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 46 (Cp Gen 49 13)
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto [3] Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. 47
20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

4 DESCENDANTS OF SHEM Vs 21-32.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.
22 The [c] children of Shem; Elam, and Asshur, and [8] Arphaxad, and Lud, and Aram.
23 [c] And the children of Aram; Uz, and Hul, and Gether, and Mash.
24 And Arphaxad begat [9] Salah; and Salah begat Eber.
25 And unto Eber were born two sons: the name of one *was* [d] Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.
26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 And Hadoram, and Uzal, and [2] Diklah,
28 And [2] Obal, and Abimael, and Sheba,
29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.
30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.
32 These are the families of the sons of Noah, after their

THE CROWDED CEMETERY OF HISTORY.

There lie Kings & commoners, wise men and fools, heroes or cowards, the oppressor and the oppressed. Their lives a record of faithful service or misspent opportunity. What they meant in life, means little now - but what the future holds means all. The centuries come and go, but through out them all the purpose of Yahweh is Kept alive.

There is a repetition of the line of Cain in that of Ham - city building, power of the sword, false religion. Japheth spreads towards the West. Ham grows in fleshly power - from Sidon reaches out West - through Sinites V.17 to Far East. They dominate the land of Promise V.19.

Shem on the other hand is compressed - excluded from the Land of Promise V.30 and

[3] Heb. Azzah. Deut. 2. 23. Jer. 25. 20.
[4] Heb. words.
[5] Or, eastward, as ch. 13. 11. 2 Sam. 6. 2. with 1 Chr. 13. 6. But cp. ch. 12. 8.
[6] ch. 10. 10 & 14. 1. Is. 11. 11. Dan. 1. 2. Zech. 5. 11.
[7] Heb. a man said to his neighbour. ver. 7.
[8] Heb. burn them to a burning.
[9] ch. 14. 10. Ex. 2. 3.
[c] To ver. 29, 1 Chr. 1. 17-25.
[d] Heb. Arpachshad. ch. 11. 10-13. Note 69.
[d] Deut. 1. 28.
[e] Cp. 1 Chr. 1. 17.
[f] ch. 18. 21.
[g] Heb. Shelah. ch. 11. 12-15.
[h] ch. 11. 12.
[i] i.e. Division.
[k] ch. 1. 28.
Cp v.7. Inter-marriage with 1 Kin. 9. Rom. 26-28 & 10. 11.
[k] ch. 10. 25, 32.
Oikkath: Date Palm! 6
[l] i.e. Confusion.
Chald. Aram. House of God.
[l] ch. 10. 22-25.
[m] To ver. 26, 1 Chr. 1. 17-27.

16 like the antediluvian sons of God, found intermarrying the cursed line of Ham Cp Note 64 V.29

The firstborn is elevated over the "elder" in the case of Shem V.21 and Arphaxad V.22 through whom came the Lord Jesus. So this principle is preserved in this line of men and nations, and Yahweh's purpose Kept alive.

1 THE DESCENDANTS OF SHEM 10-26.

Shem signifies "Name" in the sense of authority, memorial, renown. He was a younger son elevated to firstborn CHIOUS, but to that name the men of Babel aspired Without recognising the necessary spiritual qualifications.
See Opp. P. 17.

generations, in their nations: and by these were the nations divided in the earth after the flood.

Confusion of speech = the greatest divisive force

CHAPTER 11.

1 One language in the world. 3 The building of Babel. 5 Confusion of tongues. 10 The generations of Shem, 27 of Terah. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one [2] language, and of one [1] speech.
2 And it came to pass, as they journeyed [5] from the east, that they found a plain in the land of [a] Shinar; and they dwelt there.
3 And [6] they said one to another, Go to, let us make brick, and [7] burn them throughly. And they had brick for stone, and [b] slime had they for morter.
4 And they said, Go to, let us build us a city and a tower, [d] whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
5 [f] And the LORD came down to see the city and the tower, which the children of men builded.
6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
7 Go to, [h] let us go down, and there confound their language, that they may not understand one another's speech.
8 So the LORD scattered them abroad from thence [k] upon the face of all the earth: and they left off to build the city.
9 Therefore is the name of it called [3] Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.
10 ¶ [l] These are the genera-

5 THE NATIONS SCATTERED V.1-9

The clumsy attempt of man to unify himself in defiance of God's decree. It is followed by God's offer of unity & peace to Abram.

CHAPTER 11

69 PARAD - separated & dispersed as in V.5. Cp with V.25 PALAG - to split or divide. Thus a diff. word. See Opp

[1] Completely united, not only in language but how they pronounced the words. It is claimed that the text is better than the Mg.
[2] Suggests a drift from the centre Divine worship.
[3] Co-operation in an evil work - they should have been building a Temple of Living Stones. 1 Pet. 2:4-5.
[4] Cp. Isa. 65:3. Exod. 20:25.
[5] See Note Gen. 1:28.
[6] The design of the builders of Babel was the establishment of a dominion in apostasy to the Truth. Their strength lay in centralisation, but God's purpose was the subjugation of the earth Gen. 1:28 In preparation for the Kingdom.
Nimrod probably initiated the building. Ch. 10:8
[7] A ziggurat of exceptional size Cp. Deut. 1:28 or the dome may have been painted with signs of Zodiac as symbols of worship.
[8] Cf. Acts 6:12. This was the seed promised Gen. 3:15. But Nimrod claimed to fulfil it!! (See Hislop).
There was in them a terrible love of fame - like the princes in the revolt of Dathan & Abiram. Cp Num 26:9. 16:2. 2 Thess 2:3.
Cp Yahweh's intention Deut. 12:5. 1 Kgs 8:16-20
[9] Cf. Heb. 11:10. 12:22. Rev 21:2, 10. Gal. 4:26.
[10] This is excellent when founded on Divine principles Cp John 17:21 One language facilitates communication & co-operation.
[11] The eyes of Yahweh See Note. Zech. 4:10
[12] Whatever change of language was brought about was accentuated by scattering. Thus the Political & Ecclesiastical unity they sought ended in complete division as is seen in the earth today.
This was partially reversed at Pentecost Acts 2:7.

6 THE SEPARATION OF A PEOPLE FOR THE NAME V.10-26

UR

Ancient Ur

PISON

NIMROD'S

the direct... of Bagdad... is among... west of ma... fifty mile... Babylon-ic...

Sargon

his influe... See Note:

SUMER

Sume... the gods... Anunnaki

Sume... and were... writing c...

They... tions of th... comes from... up" (Light...

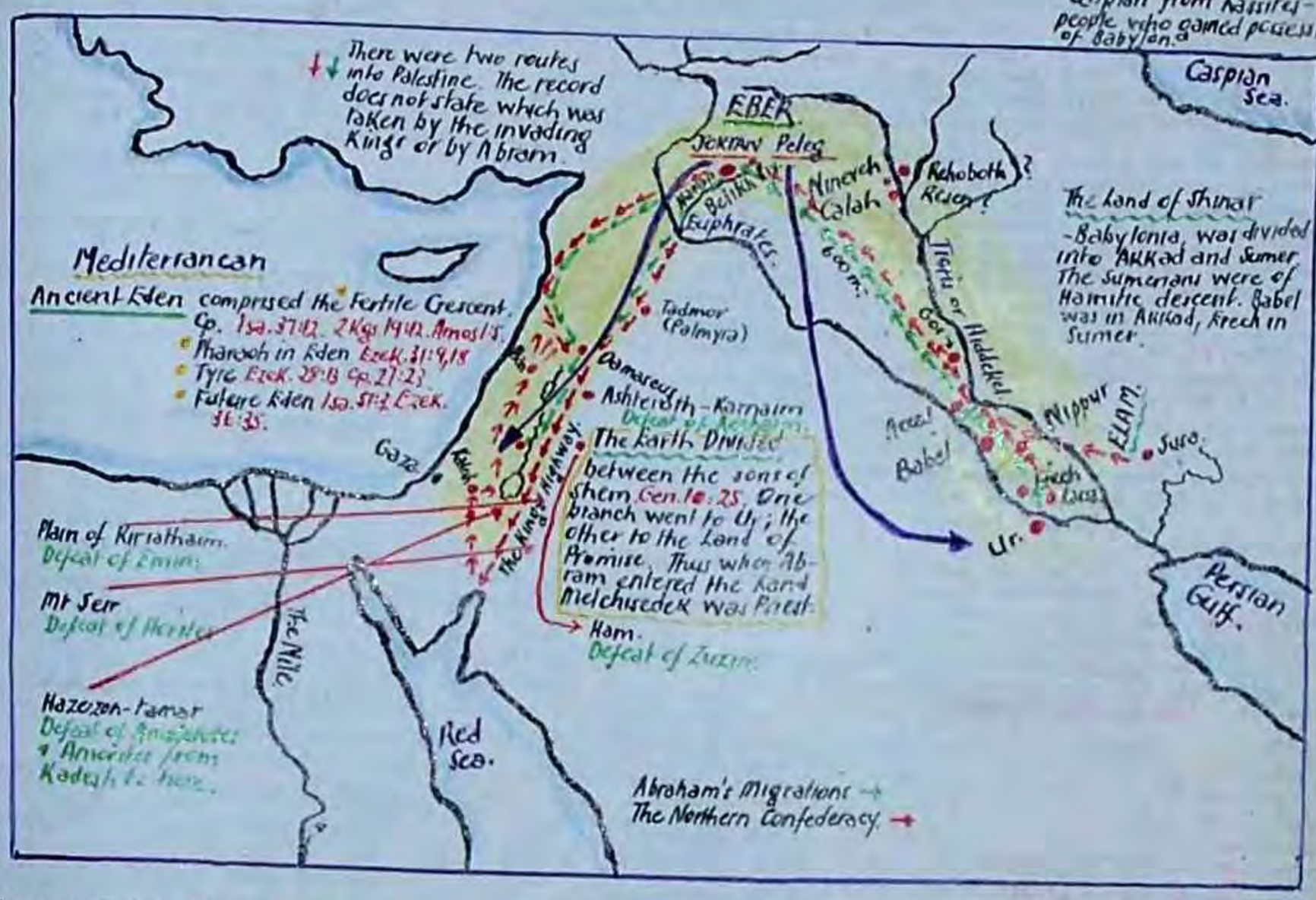
Sume... Gulf, the... UR, called...

See Note... river chang... its divide... 2nd Dynasty...

Sargon... were ruled...

The call was ro... alone Isa. 51:2. b... time, he permitt... eh to take the... five. V.31. The f... dictated. It was... ter death that Ab... ed into new life.

UR — Was a city of no mean importance. It was the headquarters of worship of Moon goddess (Nannah), and its principal building was a massive Temple dedicated to that worship. It was a Royal City which one time governed the Sumerian provinces. Archaeological research has established that the civilisation was of an extremely high order with an advanced culture and



Pison a Gihon (Gen 2:11-13). - Unidentified. Shifting river beds & accumulation of enormous deposits of River Silt makes the task of locating these rivers well-nigh impossible.

NIMROD'S EMPIRE (Gen. 10:10-12). From Ararat Gen 8:4 mankind moved eastward down fertile crescent Gen 11:2. to build Babel. Archaeologists acknowledge that the Akkadians and Sumerians migrated from the direction of Ararat. Here Nimrod built his EMPIRE • BABEL - Confusion. Akkadian Bab-ili - Gate of God. 51 miles south of Baghdad • ERECH - long. Akkadian - Unuk. 100 m. S.E. Babylon. First ziggurat here found. With Ur, Lagash, and Eridu is among the oldest cities of southern Babylonia. • ACCAD - Akkadian = Akkad. Known as Agade, 2 short distance south-west of modern Baghdad. It gave its name to the country Akkad (the land of Shinar) • CALNEH - Site uncertain. Some identify with Nippur. • NINEVEH comprised a great city incorporating Rehoboth and Calah Gen. 10:12. Rehoboth = broad places. Rehoboth-Ir = "the streets of the city" Gen. 10:11 mg.

Modern Warka

Sargon of Akkad. During the 3rd millenium, Semites became more numerous in the Mesopotamian Valley & controlled the area during the Old Akkadian Period 2360-2155 B.C. Sargon of Akkad extended his influence to create an Empire - "the first empire builder in the region." (Historical Geography of Bible Lands).
See Note: The Crowded Cemetery of History. p. 16.

SUMER AND AKKAD

• Sumer comprised a group of city-states belonging to the gods. Nippur was the city of Enlil and Ninlil; Erech of Anu & Inanna; Ur of Nanna, the moon god & his wife Ningal.
• Sumerians termed themselves "the black-headed" people, and were probably Hamites. Their cuneiform (wedge-shaped) writing constitutes man's earliest written records.
• They were the first to build Ziggurats for the foundations of their Temples. The Assyrian-Babylonian word ziggurat, comes from the verb zaqaru meaning "to be high or raised up" (Light from the Ancient East p. 23). See Tower of Babel Index.
• Sumer was the region from Baghdad to the Persian Gulf, the territory north being that of Akkad (Semitics).

UR called also Mugheir = Muqayyar.

See Note p. 17. Ur became a royal city of Sumer and before the river changed its course was situated on the Euphrates. Archaeologists divide its dominance into three periods: 1st Dynasty 3500-3000. 2nd Dynasty 3000-2700. 3rd Dynasty 2060-1450
Sargon of Akkad had dominated Sumer and the Sumerians were ruled by Akkadians from 2360-2180

Ur was once a seaport on the Persian Gulf, at the mouth of the Euphrates, 12 m. from Eridu, traditional site of the Garden of Eden. Just preceeding the time of Abram it was the most magnificent city in the world; a centre of manufacture, farming, shipping, in a land of fabulous fertility, wealth, with caravans going in every direction to distant lands, & ships sailing from its docks, importing & exporting merchandise. About the time of Abram, it was eclipsed by Babylon, the Akkadian Semites taking over, but remained an important city until the Persian period.

But the Gulf receded, the Euphrates changed its course, Ur was abandoned & finally buried by the sand-storms of the desert.

The City covered an area about 2 m. nth west & sth east & ½ mile wide. It was surrounded by a wall 70ft thick - 80ft high. The Sacred Area, occupied by Temples and Palaces was surrounded by an inner wall 400 yds long by 200 yds wide.

The Ziggurat (See Tower of Babel-Index) was rebuilt by Nabonidus. The two main Temples were those of the moon-god Nannar and the moon goddess, Ningal Cp. Josh. 24:2.

The royal tombs testify to the high degree of material skill developed by the civilisation. See Note. p. 17. Top.

The call was to Abram alone Isa. 51:2. but for a time, he permitted Terah to take the initiative. V. 31. The flesh still dictated. It was only after death that Abram moved into new life. Rom. 6:6.

Bless them bless thee etc - Isa 60:12 Zech 8:22-23.

All Nations blessed. - Ps 72:17. Isa 61:11 Acts 10:17.

† A judicial curse. Heb. 'Arar.

§ Lit. "treateth lightly" or "blasphemes." Heb. Qalal. Lev 20:9

‡ The key to the Gospel. Heb 6:13-20. Gal 3:8. Acts 3:25; 26:6-8.

THREE IMPORTANT EVENTS of CHAPTER 11.

The building of Babel
The confusion of Tongues
The call of Abram

RESULTING IN The peopling of the Earth
The preservation of the true religion
The continuation of the [illegible]

● See Tower Babel in Index

HARAN. An ancient, still existing commercial centre on the Belikh River, 60m from its entrance into the Euphrates.

It was on the busy Caravan road connecting Nineveh & Babylon in Mesopotamia with Damascus, Tyre and the Egyptian cities of the west & south.

Haran like Ur was a centre of the moon god cult – which may have caused Terah to delay. Inscriptions have mentioned a neighbouring city of Nahor. Gen. 24:10. They likewise speak of such social usages as family teraphim Gen. 31:19, death bed blessing Gen. 27, & employment of concubines to ensure heirs Gen. 16:3. (Unger Dict.)

CHEDORLAOMER'S INVASION.

See Notes. Gen. 14.

ELKASAR. Known as Larsa in Sumer between Ur and Erech, on the left side of the Great canal Shat-en-Nil. Centre of the worship of the sun – Shamash, and about 2400 occupied an influential position throughout Sumer and Akkad.

TIDAL KING OF NATIONS. Some identify this with Goi (Nations = Goiim) in northeastern Babylonia.

THE KINGS HIGHWAY. This was the route of Chedorlaomer's forces.

See Note Gen. 14. Later, the Israelites asked permission to use it to pass through Edom. This was denied by the Edomites & Sihon of Heshbon & they had to take the more difficult route around Edom. Num. 20:17-21. 21:21-23.

The Wady Ruhaibeh. It contains ruins of a town of the same name, with a large well. Is crossed by the road from Khan en-Nukhl to Hebron. About 19m. S.W of Beersheba.

CHRONOLOGY OF GENESIS.

Note that Cainan is omitted. See Chronology p. 17.

Abram born		2008	
Abram enters the land		75.	12:4.
Abram marries Hagar. (Abram = 85).	2083. 10	2093.	16:3.
Ishmael born	1	2094	16:16.
Isaac born (Abraham 100). (Sarah 90. 17:17).	14.	2108	21:5.
Isaac weaned	5.	2113.	
Death of Sarah 127. (Abraham 137). (Isaac 37).	32.	2145	23:1.
Isaac married (40) (Abraham 140)	3.	2148	25:20.
Esau & Jacob born (Abraham 160) (Isaac 60).	20.	2168	25:26
Death of Abraham (175)	15		25:7.
Esau married (40)	2183. 35.	2208	26:34
Jacob leaves home (Jacob 57) (Isaac 117) (Ishmael 130).	17	2225	Collate Gen. 31 Inde- Jacob.
Esau visits Ishmael. (This was after Jacob left. As Ishmael died 137 when Jacob 63-64 he must have left home before he was 77 as usually computed)			28:9
Ishmael died (137)	7.	2232	25:17
Jacob with Laban (20y) (Jacob - 97) (Isaac - 157) (Joseph - 6) Jos. 23 - 31:41	33.	2265.	31:21.
Joseph hated (17) (Jacob 108) (Isaac 168)	11.	2276	37:2
Death of Isaac (180) (Jacob 120) (Joseph 29).	12.	2288.	35:28.
Joseph before Pharaoh (30)	1	2289.	41:46.
Years of Plenty (7)	7		41:47
Jacob comes into Egypt. (Jacob 130) (Joseph 39)	2296. 2	2298	45:6 47:9
Death of Jacob (147) (Joseph 56)	17.		47:28.
Death of Joseph (110)	54	2315	50:26.
Birth of Moses.	54	2369	see above
Flight of Moses	40	2433	Acts 7:23
Exodus from Egypt	40	2473	Acts 7:30
		2513	

See cont. opp. p. 137

THE NATIONS GEN. 10:5.

● GOY – (GO-EE) is here translated both Gentiles and Nations and is the first occurrence in the Bible of this significant word. Plural GOYIM.

ISAAC WEANED

A great feast was given, Ishmael was cast out & Isaac became Abraham's seed & heir. Gen. 21:1-10. This took place 400yrs before the Exodus Gen. 15:13 Acts 7:6. The Exodus was 430 years after the Call Gen. 12:4, Gal. 3:17 and Promise. Abram was then 75 and the date 2083 + 430 = 2513 Exod. 12:40-41.

FROM DEATH JOSEPH TO BIRTH MOSES

This was a period of 64 years, computed as follows.

● Israel left Egypt 430 years after the call Exod. 12:40-41		430.
● Date of the call		2083.
● Death of Joseph		2513.
		2369.
● Moses age at Exodus Acts 7: 23 & 30. (Gal. 1:23).		144.
● Birth of Moses after death of Joseph.		80. 64.

THE SOJOURNING IN EGYPT

● Exodus 12:40. gives this as 430 years but limits it to "the children of Israel." However, according to Adam Clarke, the Samaritan text reads. "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." The Alexandrian LXX has the same reading.

● Josephus (Ant. 2.15:2) states that the children of Israel were in Egypt 215 years.

● Jacob entered Egypt		2298
● Plus		215.
● Exodus from Egypt		2513.

In regard to the rapid increase of the children of Israel in the land of Egypt – See Note Exod. 1:1.

Even apart from the "households," allowing 3 sons each for the 51 grandsons at the descent within 200 years there would be 3^4, 81 children born who would be 20 years approx by the Exodus, plus 1+8+27 from two previous periods of 25 yrs. If they each had 3 sons the total within 200 years would be 3,342,336 sons plus the living.

There are unusual figures but by no means beyond possibility – particularly with Yahweh granting the increase.

This would require, of course an equal number of females, or the selection of them from Egypt & the Semites dwelling there

THE DESCENDANTS OF SHEM.

Cont. p. 16.

This genealogy is more selective than that of Ch. 10:21-32. It seems to pick up where that of Ch. 5. leaves off, & has some of the same characteristics. The ages of men are given. As Noah was 10th from Adam, Terah is 10th from Shem. As Noah had 3 sons, so did Terah. In contrast to the genealogy in 10:21-32. this list traces the line through Arphaxad, ignoring Shem's other sons. It then settles on the sons of Peleg who are not referred to in the previous list. Thus the record is quickly brought from Noah to Abram the next major character in the developing story of redemption.

1 THE DESCENDANTS OF SHEM. 11:10-26.

Shem signifies "Name" in the sense of authority, memorial, renown. He was a younger son elevated to firstborn Choice, but to the name the men of Babel aspired without recognising the necessary spiritual qualifications.

See Opp. p. 17.

This was partially restored at Pentecost Acts 2:7.

6 THE SEPARATION OF A PEOPLE FOR THE NAME v. 10-26

UR

13 Repeated here 10:21. to trace the Lord's seed.

CHRONOLOGY

	No. Years.	From	To	Age
Flood (98)	98.	1656	1757	98
Shem → Arphaxad	2 yrs after Flood.	2	1659	100
Arphaxad → Cainan	35	502	1937	135
Cainan [see opp.]	130	1958	2088	130
Salah	30	2088	2126	130
Eber	34	2126	2460	134
Peleg	30	2460	2490	130
Reu	32	2490	2522	132
Serug	30	2522	2552	130
Nahor	29	2552	2581	129
Terah	70	2581	2651	205

Terah's 70th year when Abram born – 2008 BC

Note that death became common in the days of Peleg when the [illegible]

14. A city by the name of Saruch Mesopotamia, near Haran testifies to presence of the [illegible] tribes in the area.

If Abram born [illegible] Terah's 70th year. Should he reckon impossible to have son at age of [illegible]

15 Abram elevated to the firstborn [illegible] v.32. with Gen. 12:3 See note on how younger son can be elevated to firstborn in Index under Firstborn [illegible]

7 THE CALLING OF A FAMILY. 27-32.

1 THE FAMILY OF AH v. 27-28.

The call was to A alone Isa. 51:2. but time, he permitted ah to take the in five. V. 31. The fle dictated. It was e by death that Abra ed into new life. R

UR was a city of no mean importance. It was the headquarters of worship of Moon goddess (Nannah), and its principal building was a massive Temple dedicated to that worship. It was a Royal City which one time governed the Sumerian provinces. Archaeological research has established that the civilisation was of an extremely high order with an advanced culture and education. Clay tablets have been found recording business transactions, school lessons, hymns, treatises in history and mathematics. Ur existed before the Flood.

13 Repeated here Gen 10:21 to trace the right seed.

13 tions of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: Gen 10:22 ~ thus not the firstborn
11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
12 And Arphaxad lived five and thirty years, and begat Salah: ~ Ch 10:24
13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
14 And Salah lived thirty years, and begat Eber: ~ Ch 10:24
15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
16 And Eber lived four and thirty years, and begat Peleg:
17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. Ragau Lk 1:35
18 And Peleg lived thirty years, and begat Reu: A friend
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
20 And Reu lived two and thirty years, and begat Serug:
21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
22 And Serug lived thirty years, and begat Nahor: Shorer Str.
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
24 And Nahor lived nine and twenty years, and begat Terah:
25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.
27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was barren; she had no child.
31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Haran - Tarrying. : T. Whitelaw Null.

a ch. 17. 15. Cp. ch. 20. 12.
b ch. 22. 20.
c Cp. Luke 3. 36.
Queen.
d ch. 12. 1 & 15. 7. First call to Ur.
e Josh. 24. 2. Neh. 9. 7. Acts 7. 2, 4.
f ch. 10. 15-19.
g Called, Luke 3. 35. Phalec. Ch 10:25
h Get thee out." Josh. 24:2-4. 2 Cor. 6:17. Rev. 18:4. Ps. 45:10-11. Lk. 14:26-33. Heb. 11:8
i Acts 7. 3. Heb. 11. 8.
j Luke 3. 35. Saruch. Interwoven a shoot or Tendril - Under.
k ch. 27. 29. Num. 24. 9.
l ch. 18. 18 & 22. 18 & 26. 4 & 28. 14. Acts 3. 25. Cited Gal. 3. 8.
m Luke 3. 34. Thara, To scent a. Turn, tarry, delay - Gesenius.

Tarrying - Unger

CHAPTER 12.

1 God calleth Abram, and blesseth him. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan. 10 He is driven by a famine into Egypt. Acts 7:4

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: Cf. Ch 11:4
2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
5 And Abram took Sarai his wife, and Lot his brother's son,

1 From a root signifying "to snore." Probably named because of sleepy characteristics from birth but appropriate because of spiritual sleepiness 1 Thess 5:4-7
2 "Mountaineer" - Symbol of strength - perhaps the firstborn. Strong: def. wrong.
3 "Veiled," "Covered" or protected, perhaps because Abram acted as guardian
4 Terah's daughter by a different wife - "My Prince" or "Princess" Gen 20:12
4A Seer. The wife of Lot 2. Each married close relation to maintain separateness! Ur was Hamitic city.
2 1ST CALL IN UR 11:31
5 This was as result of Divine call Gen 15:7 Neh 9:7 Acts 7:2-4
6 "Light of the Conqueror" See Davis under Chaldee.
7 "Enlightened" or "Road." Headquarters of Moon-goddess. Centre Eastern. paganism in Roman time. Today a small village. The cross-roads of Caravan route in Abram's time, and the cross-roads of his existence. The family represent types. Terah died there. Nahor refused to move on. Abram and Lot passed over, Lot eventually deserting Abram
8 Terah 70 when he begat Abram Nahor etc. v. 26 yet Abram only 75 when Terah died (Ch 12:4) Abram not the eldest though mentioned first. In place Shem is first mentioned although Japheth was the elder (Ch 5:32, 9:24, 10:21)

CHAPTER 12.

1 "Heb." - "Said" God again speaks to Abram. Acts 7:2-3. Out of idolatry. Josh. 24:2-3, 14.
2 Heb. - "Go for thyself." Verb - imperative mood, usually signifying that that person's own interest and advantage lay in following the advice. e.g. verbs in imperative mood. Deut 2:3. Josh. 9:11. The message was as much as to say - "I strongly recommend thee to go. It will be to thy advantage to do so. R.H.L. Nahor the sleepy stayed behind.
3 Haran was on the outskirts of Babylonia
4 The key to the Gospel. Heb. 6:13-20. Gal 3:8. Acts 3:25, 26:6-8.

Reu 1757 2026 239
Serug 1819 2049 230
Nahor 1849 1997 148
Terah 1878 2083 205
Note that death became common in the days of Peleg when the earth was divided. The 2nd column is the number of years each lived before the birth of the next named son.

14 A city by the name of Saruch in Mesopotamia, near Haran testifies to the presence of the patriarchs in the area

7 THE CALLING OUT OF A FAMILY. 27-25:11.
1 THE FAMILY OF TERAH. 27-29.
The call was to Abram alone Isa. 51:2. but for a time, he permitted Terah to take the initiative. V. 31. The flesh still dictated. It was only after death that Abram moved into new life. Rom. 6:6.

THE PROMISE - future fulfilment
Great Nation - Ezek. 36:22-26. Mic. 4:8. Jer. 33:7-9. 31:22-26. Zech 8:13. Isa 44:21 Cp Gen. 18:18
Name Great - Mat. 22:32. 8:11 Isa. 57:2. Luke 13:28.
A Blessing. - Gal. 3:9, 14, 29. Ps. 72:17
Bless them bless thee etc - Isa 60:12 Zech 8:22-23
All Nations blessed. - Ps. 22:27. Isa 61:11 Acts 15:17.

2 DEPARTURE vv 4-5
5 Terah seems to have been a weight upon him, a hindrance to his own obedience. It was a family that had sunk into pagan darkness. But now with the death of Terah Abram moved towards the light.
6 He went "not knowing" First act of faith (Terah probably persuaded by circumstances) Heb. 11:8-10. Received
7 A judicial curse. Heb. ARUR
8 Lit. "treateth lightly" or "despises." Heb. QALAL.. Ge 16:4, 20:14

If Abram born in Terah's 70th year, why should he reckon it impossible to have a son at age of 100?

15 Abram elevated to the firstborn of v32. with Gen 12:4 See note on how younger son can be elevated to firstborn in Index. under Firstborn. Cp Gen 28:5.

THE CANAANITE — from root "Kana" (Kawnah) "to bend the knee" hence to humiliate oneself, signifying by implication a trader. They were a people cursed by God (Gen. 9:25 note). Thus the enemy of the righteous. Abram thus entered the land surrounded by enemies Ch. 13:7. Ultimately to be rooted out Zech. 14:21. For modern Canaanites or spiritual traders, see Rev. 18:11.

H'AI - The Ruin. Commonly identified with et-Tell some 1½ miles from Bethel.

● MOREH from YARAH = about 1½ m from Shechem. RV Oak of Moreh.

4 A considerable number Ch. 14:14. Comprising slaves purchased in Haran Ch. 17:13. Abram was accounted a mighty prince Ch. 23:6.

5 Thus becoming known as the Hebrew — "One who passed over" Ch. 14:13.

AT SHECHEM Vv. 6-7.

6 Sig. "Burden-bearer" — "neck" or "spur" i.e. Between the shoulders. A city of Refuge Josh. 21:21. Between Ebal & Gerizim Josh. 8:30. A rallying place for Israel. Josh. 24:1. 1 Kings 12:1-19. The place was the plain (or Oak, sig. Strength) of Moreh. Moreh signifies Archer, First Rain, or Teacher Isa. 49:2. Ps. 64:7. The Altar = Strength of the Teacher in sacrificial manifestation. Patriarchs reverted to the Altars. Gen 13:4.

7 See note above

ALTAR AT BETHEL V. 8.

† Ch. 13:4.

8 Dr. Shuckford (Adam Clarke) = "Kara beshem" = "Invoked in the Name of Jahweh." He looked for the Mediator who should come and thus invoked in the Name. John 8:56.

THE FAMINE Vv. 9-10.

9 He went "toward" the South, but "down" into Egypt. V. 10. — Speaking of Palestine. Always "down" Gen. 50:2. 31:1.

10 The most fertile of all countries Deut. 8:7-9. Joel 1:11-12. Suffers drought. Abram types the future of his race. Amos 8:7-14.

IN EGYPT. Vv. 11-20.

11 Sarah 10yrs younger than Abram Gen. 17:17. Would have been 65. Under prevailing conditions this not considered old.

12 Deception in Egypt in spite of Gen. 20:13. This arrangement had been agreed to when they left Ur. Ch. 20:13.

13 Say, I pray thee, thou *art* my sister, that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. Antideluvian attitude.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

12 The commendation of the world can lead to spiritual ruin. Lk. 6:26. especially when based on fleshly principles. 12A Cp Ch. 13:2. These very things led to strife later Ch. 13:7

13 "I will curse them that curse thee" cf Ps. 105:14. 1 Chron. 16:21.

14 The sad spectacle of a worldly man justly rebuking a righteous one. Cp. 2 Sam. 12:14; 1 Tim. 5:7.

15 Thus Abram's opportunity to witness destroyed by his lapse of conduct.

16 He left materially enriched but spiritually the poorer for his contact with Egypt.

CHAPTER 13.

1 Abram and Lot return out of Egypt. 11 They part asunder. 12 Lot goeth to Sodom. 14 God reneweth the promise to Abram. 18 Abram removeth to Hebron, and buildeth an altar.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

CHAPTER 13 — LOT LEAVES ABRAM Vv. 1-13.

THE RETURN Vv. 1-4

1 Cf. Ch. 12:10. He never left the land again. One excursion into Egypt was enough for him. Cp Ps. 24:6.

2 This seems to imply a reluctance on the part of Lot. At least he did not take the initiative.

3 Used to good effect Gen. 24:40, 35.

4 Abram retraces his steps after the unfortunate episode in Egypt.

STRIFE Vv. 5-7.

5 God had blessed him with ample of this world goods to maintain the pilgrim life, but probably the taste of Egypt remained with him.

6 The effect of the Drought. Gen. 12:6. Still in evidence in scarce pasturage. Lot's wealth was only nomadic — that of a wanderer. Abram had silver + gold — the tokens of redemption + faith.

ship with God.

PLAIN OF JORDAN

13:10 KIKKAR — Circle, or circuit. His eyes roved around. Sodom = Scythia of Greeks.

18

THE FRIEND OF GOD. James 2:23. Isa. 41:8. 2 Chron. 20:7. Chosen Neh. 9:7. and called Isa. 51:2. Heb. 11:8.

True sons of Abraham manifest his characteristics John 8:39. Rev. 7:14.

TWO LESSONS EMERGE

How fear can cause even a righteous man to fail, for fear of man bringeth a snare Prov. 29:25.

How Yahweh overshadowed the lives of the patriarchs & suffered no man to do them wrong Ps. 105:14.

DOWN TO EGYPT.

Circumstances forced him to Egypt, which typifies the world. It is legitimate for the believer to use the world so long as he does not become entangled with it 1 Cor. 7:31. But there is a danger in it & this Abram discovered. Illustrating the truth of 1 Ki 8:46.

AT BETHEL

The elevation at Beitin (a little SE of the village commands a panoramic view of Jordan Valley & is described as "one of the great view-points of Palestine. Cp. Ch. 13:4, 10, 14.

ABRAM'S ATTITUDE

Cp Gen. 13:8-9. He conquers by sheer reasonableness + conciliation, succeeding through a magnanimity which springs from a peace that flows from fellow-

a ch. 14. 14.
b ch. 11. 31.
Plain = Elon = Strength. Prob. the Oak. See Note Gen 15:4. 13:18
c Heb. 11. 9. Jot sojourning: Gal 3:16.
d See ch. 13. 18.
e Deut. 11. 30. Judg. 7. 1.
f ch. 10. 18, 19 & 13. 7.
g ch. 20. 18. 1 Chr. 16. 21. Ps. 105. 14.
h ch. 13. 15 & 17. 8. Ps. 105. 9-11.
21:3 Isaac 28:13 Jacob Exod 33:1
i ch. 13. 4.
2 Heb. in going and journeying.
k ch. 26. 1.
l ch. 43. 1.
m It is set forth as an evidence of faith that he did not return to Ur. Heb. 11:15-16
n Prov. 10. 22. The Oppressors
o ch. 20. 1-18 & 26. 6-11. A little over a mile distance
p ch. 12. 7, 8.
Sarai still in middle life Gen. 24:3
3:6; 6:12.
q ch. 36. 7.
r Abram first proved the land in Gen 12:5
12A

THE VOICE OF THE CRITIC

"The general setting of the story is consistent with the political situation in the East as disclosed by the monuments, and it contains data which cannot possibly be the fabrication of an unhistorical age." — CRITICAL COMMENTARY.

THE INVASION Note the circuitous route. They advance southward on E. of Jordan to head of Gulf of Akaba, then N.W. to Kadesh, thence NE to Dead Sea depression. This once thought so unlikely as to indicate account to be legendary. But in 1928 Albright discovered a line of mounds in Hauran and along east border of Gilead & Moab of cities that flourished B.C. 2,000 indicating it to be a well settled country and the direct trade route between Damascus and the gold, copper and manganese regions of Edom & Sinai.

GENESIS 14. The battle of the kings.

HAPERIZZIY = The Villager CANANITE occup. Walled

1. Implies a village dweller. i.e. an unwalled village. Probably farmers. Thus limiting available land for Abram & Lot to graze their flocks.

2. It was Abram's right to select, but in his selflessness he waived this.

3. Lot saw well watered plain Jordan with its promise of easy existence & its spiritual ruin (Hai). Abram was left to the hardship, the glory, the virtue of the rugged hills, and the inheritance of Bethel - the House of El See bottom p.19 Cp Gen. 3:6

4. Note the Decline of Lot: — Strife with Abram (v.7). Beheld (v.10). Chose (v.11). Pitched toward (v.12) dwelt in (Ch. 14:12) Sat in gate as ruler and citizen Ch. 19:1.

5. Vast change in country due to volcanic action. No see! Ex. 4:7

6. Eden watered by rivers like land of the Jordan.

7. Jordan originally overflowed its banks, fertilising the soil like the Nile. Reminding Lot of Egypt!

8. "Raim" from "ra" — to break in pieces, destroy, afflict, meaning people who broke in pieces the established order of things, destroyed and confounded that which is right, and afflicted themselves by so doing.

9. "Chattaim" from "chatta" — "to miss the mark" both in regard to righteousness and their own happiness.

PROMISE vv 14-18.

10 Gen. 15:18; 17:7-8; 18:18; 24:7; 26:3; 28:4,13; 35:12; 48:4 Ex. 32:13; 33:1; Num. 27:12, 23; 10:29-33; 11:12; 14:1-2; Neh. 9:15.

Abram and Lot part.

TORRAS. Gal 5:20; John 3:16; 1 Cor. 3:13-4 R 178. Argument.

1 stance was great, so that they could not dwell together.

7 And there was [a] a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: [b] and the Canaanite and the Perizzite [1] dwelled then in the land. (MEANBAH from RIYB = argument. Exod. 17:7; 1311)

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be [3] brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou will take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left. Cp v 16

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, "*even* as the garden of the LORD, like the land of Egypt, as thou comest unto [o] Zoar. See v. 11.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Zoar not seen from Bethel - in far distance.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. Cp 18

13 But the men of Sodom "were wicked and [x] sinners before the LORD exceedingly. Cp v 10

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art [a] northward, and southward, and eastward, and westward: Cp 12:7

15 For all the land which thou seest, [c] to thee will I give it, and to thy seed for ever. 10

16 And [c] I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Rom. 4:16-18 Heb 11:12; Rev 7:9.

[a] ch. 26. 20.
[b] ch. 12. 6.
[2] Heb. *plains.* ch. 12. 6 & 14. 13 & 18. 1. Deut. 11. 30. Josh. 24. 26. Judg. 9. 37. 1 Sam. 10. 3.
[c] ch. 35. 27 & 37. 14.
[3] Heb. *men* Brethren. Cp. ch. 11. 31. Cp p. 18
[d] Acts 7. 26.
[e] ch. 20. 15 & 34. 10.
[f] ch. 19. 17. Deut. 34. 3. Cp. Josh. 1. 7. Cp p. 18
[g] ch. 11. 2.
[h] ch. 10. 22. Is. 11. 11. Acts 2. 9.
[i] ch. 19. 24.
[k] Deut. 29. 23.
[l] ch. 19. 24, 25.
[m] ver. 8.
[n] ch. 10. 22. ch. 2. 8. Is. 51. 3. Joel 2. 3.
[o] ch. 14. 2, 8 & 19. 22.
[p] Num. 34. 12. Deut. 3. 17. Josh. 3. 16. ch. 15. 20. Deut. 3. 11. Josh. 12. 4 & 13. 12 & 17. 15. See also 2 Sam. 5. 18, 22 & 23. 13.
[q] Josh. 12. 4 & 13. 12.
[r] Cp. Deut. 3. 20.
[s] Deut. 2. 10, 11.
[t] ch. 18. 20. Ezek. 16. 49. 2 Pet. 2. 7, 8.
[4] Or, *The plain of Kiriathaim.*
[u] ch. 6. 11.
[v] ch. 36. 8, 19. Deut. 2. 12, 22.
[5] Or, *The plain of Paran.*
[w] ch. 21. 21. Num. 12. 16.
[x] ch. 28. 14.
[y] 2 Chr. 20. 2.
[z] ch. 17. 8 & 28. 13 & 35. 12.
[a] ch. 12. 7 & 15. 18 & 24. 7 & 26. 4. Deut. 34. 4.
[b] ch. 22. 17.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 10A

18 Then Abram removed his tent, and came and dwelt in the [2] plain of Mamre, 11c which *is* in Hebron, and built there an altar unto the LORD. See Index - Altar

CHAPTER 14.

1 The battle of four kings against five. 12 Lot is taken prisoner. 14 Abram rescueth him. 18 Melchizedek blesseth Abram. 20 Abram giveth him [r] the. 22 The remnant restored.

1 AND it came to pass in the days of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedorlaomer king of [b] Elam, and Tidal king of nations;

2 *That these* made war with Bera king of [c] Sodom, and with Birsha king of [c] Gomorrah, Shinab king of [d] Admah, and Shemeber king of [e] Zeboiim, and the king of Bela, which is [f] Zoar.

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

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

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote [q] the Rephaims [r] in Ashteroth Karnaim, and [s] the Zuzims in Ham, and the Emims in [t] Shaveh Kiriathaim,

6 [u] And the Horites in their mount Seir unto [v] El-paran, which *is* by the wilderness.

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

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

[a] Or, *Keeper of the Soil - Gel*
[b] ch. 10. 22.
[c] ch. 13. 10.
[d] Deut. 29. 23.
[e] Hos. 11. 8.
[f] ch. 13. 10. ch. 19. 22, 30.
[g] ch. 13. 3. Num. 34. 3, 12. Deut. 3. 17. Josh. 3. 16. ch. 12. 3. 2 Chr. 20. 2.
[h] ch. 10. 19.
[i] ch. 10. 17.
[k] Deut. 32. 32.
[l] Deut. 34. 1-4. 1 Chron. 16. 18-18.
[m] Or, *Allouny.* See Under "Oak"
[n] Or, *Oaks of Mamre* - Strong ones of power. In time of Josephus the main oak still standing. Cf Gen. 18:4
[o] To Forde - similar root - Hebrew. Called Kirjath Arba Gen. 23:2. = Stronghold or City of the four Rev. 21: 16. Ezek. 1. Rev. 4:6. Zech. 1:18. Mamre — Gen. 14:13.

CHAPTER 14.

Setting the figure of Abram in the frame-work of world history.

WAR IN MIDDLE EAST. Vv. 1-3.

VAYEHI 2 words in Hebrew - "vayehi beimoi" occurs. Ruth 1:1. Est. 1:1, Jer. 1:3, Est. 1:1, 2 Sam. 21:1. Always a time of trouble ending in blessing (C.B.)

2 See note below. [3] Terrorful people - [redacted] = Young

3 Enemy's tooth.

11 Servant of Moon Goddess. Cf. Larsa in lower Babylonia midway between Ur and Erech (Young).

b Servant of the God Lagamal

7 High, Hidden "Fear, Veneration"

8 Formidable Gel

9 Goyim - mixed tribes. "The barbarian tribes of the Kurdish Mountains" (C.B.)

10 Cf. vii

11 Lime-pits: Scorching burning

12 Wickedness.

13 A heap. To chastise as though piling on blows. A father has turned

14 Lot thy - Red earth.

16 Pass over to Shamie.

17 Beauty as Gazelle. Splendor. It lured Lot to ruin.

18 To make away. To devour at a gulp.

19 The Kings of Pentapolis

20 Heb. "Confederate". They allied together to overthrow King of Elam probably taking the opportunity of a general revolt to do so. See note on route taken by Chedorlaomer above.

21 Plains or Flats See Bottom p.

22 Is now. The subsequent catastrophe Ch. 19:28 brought salt sea over this Southern part. Cf Ch. 13:10.

CAUSE OF WAR. V. 4.

THE INVASION Vv. 5-8.

25 See note top p. 20.

24 Deity of Bashan Deut. 3:11 Istaite of two horns

25 "Multitude" In land Ammon Probably Rabbah: now Amman.

26 Later occupied by Sihon of Heshbon Josh. 13:15 In Reuben

27 "Cave Dweller" - Cave still there.

28 Rough - wooded Mt. Paran. Oak of

29 "Full of caverns" See

30 "Spring of Judgment"

31 "Holy"

32 "WARLIKE"

AMRAPHEL. = Hammurabi, a name signifying "Father of his people". The invasion is dated in the reign of a King of Babylon, though led by a King of Elam (v. 6). Elam's power extended over Middle East at the time though eventually superceded by that of Babylon under Hammurabi. Assyriologists profess to recognise the names of this chapter.

Hammurabi was 6th king of 1st Babylonish Dynasty, and though at first he reigned over a small province, he eventually overthrew Elamite domination in approx 30th year of his reign, and became lord of Babylonia. He codified 1st law. He commenced to reign 2067 B.C. (astronomical date) died 2025 B.C. "Bible Comes Alive"

CHRONOLOGY.

Jericho destroyed approx. 1400 B.C. + 40 yrs wanderings, 430 Egypt, 130 Jacob (Gen. 47:9) 60 Isaac (Gen. 25:26). Abraham 100 (Gen. 21:5). Abram born 2160 entered land 2085 - See Bible Comes Alive." (Now disputed. A See "Index" Hammurabi)

33 "Mountaineers" i.e. Hardy. Cf With V. 13

34 "Row of Palms" Gesenius: "The prunings of palms. Later En-geddi half way up Dead Sea 2 Chron. 20:2.

THE GIANT DWELLERS of PALESTINE — See p. 248

Rephaim (shades, ghost, dead) translated "dead" "giants" etc (Deut. 3:11, 13) 1 Chron. 20: Yelo. They probably claimed to have inherited the spirit of the antediluvian giants (Nephilim - fallen ones. Num. 13:33. Gen. 6:4) EMIM - Terrible ones (Deut. 2:10) ZAMZUMMIM = Murmures, i.e. those through whom the giants of the past spake. See Gen. 6:4. These were from the land of giants (rapha) Deut. 3:13. They were giants in wickedness and crime, partly induced by their physical prowess. Compare their names with the idea of fertility and peace expressed in such names as Mamre (Strength), Aner (Waterfall) and Eschol (Grapecluster).

GENESIS 14. *Abram rescueth Lot.*

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

10 And the vale of Siddim *was* full of [d] slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled [f] to the mountain.

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

12 And they took Lot, Abram's [i] brother's son, [k] who dwelt in Sodom, and his goods, and departed.

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

14 And when Abram heard that [o] his brother was taken captive, he [p] armed his [q] trained servants, [r] born in his own house, three hundred and eighteen, and pursued *them* unto [q] Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* [s] on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

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

18 And [t] Melchizedek king of Salem brought forth bread and wine: and he *was* [u] the priest of [b] the most high God.

19 And he blessed him, and said, [a] Blessed *be* Abram of the most high God, [b] possessor of heaven and earth:

20 And [c] blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him [50] tithes of all.

21 And the king of Sodom said unto Abram, Give me the [3] persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, [5h] I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That [j] I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAPTER 15.

1 God encourageth Abram. 2 Abram's complaint. 4 A son is promised, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is again promised, and confirmed by a sign, 12 and a vision.

AFTER these things [5A] the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that [e] shall come forth

---

ELYON - Elevation, lofty, supreme 20 from עָלָה - to ascend. Described as Possessor of heaven & earth, the title is associated with Dominion Ps. 91 97:9 83:18. In Ps. 91:1 it is linked with El Shaddai. Thus one title expresses His lofty Dominion, the other the dispensing of His grace in sustaining His subjects, or destroying their enemies. It is associated by comparison, with rulership in Isa. 14:12-14. The word "ascend" in this place is literally to "go up high." Cp Col. 3:1. The Lord Jesus is the Son of the Highest Luke 1:35.

This first use of the title reveals in type how the Most High will use His authority and power and Dominion to bring all nations into conformity with His will. Summary of title 1 Chron. 29:11 Cp Ps. 104:8 See N.T. Bottom p. 79

VALE OF SIDDIM Ch. 14:3.

The valley of fields. - indicating the high cultivation of the area before the destruction of Sodom. The territory south of the peninsula of "The Tongue." The Dead Sea was once a fresh water lake. See note under Jordan in Index. Cp Ch. 13: 10. The violent cataclysm that overwhelmed the cities of the plain altered it. Ezek. 47:8.

ABRAM PREPARES TO INTERVENE Vv 13-14.

36 This term denotes Israelites in their dealings with others (i.e. foreigners). 1 Sam. 4:9. Ex. 5:3. 2-3. Jon. 1:9. Gen. 40:15.

37 Heb. "They being possessors of the covenant of Abram." These Gentiles apparently accepted God of Abram, thus stood aside from the general revolt. See meaning of names above

38 He was only a few miles from battle, but it was only when he learned of Lot's capture that he acted.

39 Heb. "initiated" or "instructed." i.e. Men of faith Gen. 18:19. Note attitude of one such.

40 Judgment. An ancient city of that name before the settlement of the tribes of which Moses was in ignorance. Josh. 24:6.

DEFEAT OF NORTHERN CONFEDERACY Vv 15-16.

41 A considerable distance. Powerful forces thus defeated by a handful.

42 i.e. To the North - The Jews face east.

43 Valley of plains

44 Heb. 7:2. 1st King of Righteousness, 2nd King of Peace. Righteousness must precede peace. For Zadok see Ezek. 44:15. Isa. 32:17. Isa. 9:7 See also Ps. 110 Zech. 6:13 Heb. 7:1-2. = Peace.

45 Token of Covenant. Luke 22:17-18. Drink Offering.

46 El Elyon. For of El of

47 SEE TOP P. 23

47A Sack of blood. Con. "Moist with Blood"

47A 120 m to Dan so-Damascus.

48 Typifying Christ who will bless Abraham. Heb. 9:15.

49 The enemies of Israel will be ultimately delivered into the hands of the seed of Abraham Ps. 149. Rev. 2:26 Isa. 60:12.

50 Prov. 3:9-10

51 A ceremonial act denoting to swear. Exod. 6:8. Ps. 106:1.

51A Because of his character before God. Ch. 17:1.

52 Heb. "chut." and denotes a fillet worn by young women to tie up their hair. The phrase thus means - "I will not receive the smallest portion of the property either of the women or men, from a girl's fillet, to a man's shoe-tie."

53 The record does not say if they followed Abram's example.

CHAPTER 15.

A REWARD PROMISED. - V.1.

1. Following on the act of faith recorded in previous chapter.

2 Though surrounded by enemies.

3 Ps. 84:11. Ps. 119:114.

4 Heb - "And I will reward thee exceedingly."

WHAT WILT THOU GIVE. Vv 2-3.

5 This in reply to Note 4.

5A DEBAR YAHWEH. The first occurrence of this remarkable phrase. Cp with John 1:14. Note how the Word is expressive of the DIVINE purpose. Vv. 5, 7, 9, 13, 14.

5B See Note Index Yahweh thy reward. The foundation of faith. Heb. 11:6, 26. 10: 35.

6 El is my Help.

7 Continuous prayer - the spirit of constant enquiry. Matt. 7: 7-8. Lk. 18:1

8 BEN MESHEK - Son of Possession. See top p. 24

ABRAM'S RIGHTEOUSNESS.

His faith established a passive righteousness in that he accepted the Word as foundation of a covenant after to be developed. This wrought in him an active righteousness by conformity to the covenant will, by which he was justified by works. Jam. 2:21.

V.6 The Father of the FAITHFUL. (Rom. 4:12). The 'AMAN implications of the Hebrew word "faith" is one supported, built up, and reposing as a child in its mother's arms, in the strength of God - Gesenius.

GENESIS 15:13. The construction of this verse suggests an Introversion, in which sentences A and A correspond to each other & relate to the same event & B & B do likewise, being parenthetic. see. Comp. Bible.

A Thy seed shall be a stranger in a land that is not theirs,
B and shall serve them;
B and they shall afflict them;
A four hundred years.

ADONAI YAHWEH. Gen. 15:2, the first use of. This Name in Scripture indicative of divine sovereignty. Gen. 14. from ADAN - To judge, rule. frequently used by Ezekiel, where prophecies relate to Divine government among Patient.

THE BOUNDARIES OF THE PROMISED LAND (1-21)

9 Discoveries at Nuzu near Nineveh reveal it normal for childless couple adopt slave or freeborn person to care for them in age, bury them, inherit their property. In the legal adoption, provision made if a son born, the adopted son must yield to him the place of chief heir. c.

10 Both after the flesh. Deut. 1:30. 1 Chr. 27:23.

9 Spirit See Intg.

11 AMAN in hiphil = to prop, stay, build upon, rest upon. See note above. See comment Rom 4:1-25.

12 LXX - EIS. Unto, with a view to. See below.

13 Ps. 86:17 + 119. Cf. Titus 2:9.

14 These list the animals commanded by Mosaic Law which typified coming Messiah. See bottom right

15 The passing through a divided sacrifice signified the making of a covenant, the two parts indicating the two parties concerned who are thus united. Jer. 34:18-19. Gen. 31:44. See Mark 14:21. Luke 12:46.

Divided - Bether. Cp. Song 2:17; Jer. 34:18. Heb. 9:15-18.

16 The two birds providing the two parts.

17 Lit. "the bird of prey" RV. Under pressure & opposition, he kept the covenant.

18 Lit. "a horror, a great darkness" See cf.

19 Exile
20 Bondage
21 Affliction.
22 See opp. p. 17. 400 yrs from weaning Isaac (afflicted by Ishmael) 430 from entering land. Gal. 3:17. Exod. 12:40.

23 As had Abram. Gen 17:2
24 Levi Kohath Amram Moses
25 Deut. 9:5-6. 1 Kings 21:26.

9 Dis: covenes at Nuzu near Nineveh reveal it normal for childless couple adopt slave or freeborn person to care for them in age, bury them, inherit their property. In the legal adoption, provision made if a son born, the adopted son must yield to him the place of chief heir. c.

10 Both after the flesh. Deut. 1:30. 1 Chr. 27:23.

9 Spirit See Intg.

11 AMAN in hiphil = to prop, stay, build upon, rest upon. See note above. See comment Rom 4:1-25.

12 LXX - EIS. Unto, with a view to. See below.

13 Ps. 86:17 + 119. Cf. Titus 2:9.

14 These list the animals commanded by Mosaic Law which typified coming Messiah. See bottom right

15 The passing through a divided sacrifice signified the making of a covenant, the two parts indicating the two parties concerned who are thus united. Jer. 34:18-19. Gen. 31:44. See Mark 14:21. Luke 12:46.

Divided - Bether. Cp. Song 2:17; Jer. 34:18. Heb. 9:15-18.

16 The two birds providing the two parts.

17 Lit. "the bird of prey" RV. Under pressure & opposition, he kept the covenant.

18 Lit. "a horror, a great darkness" See cf.

19 Exile
20 Bondage
21 Affliction.
22 See opp. p. 17. 400 yrs from weaning Isaac (afflicted by Ishmael) 430 from entering land. Gal. 3:17. Exod. 12:40.

23 As had Abram. Gen 17:2
24 Levi Kohath Amram Moses
25 Deut. 9:5-6. 1 Kings 21:26.

out of thine own bowels shall be thine heir.9

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.10

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

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

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

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

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

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

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Treaders down

CHAPTER 16.

1 Sarai, being barren, giveth Hagar to Abram. 6 Hagar fleeth from Sarai. 7 An angel sendeth her back, 11 and telleth her of her child. 15 Ishmael is born.

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

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

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

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

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her

CHAPTER 16.

An attempt to accomplish God's purpose Gen. 16:4. by natural means.
Hagar - Covenant of Sinai
Sarah - Covenant Abraham
Gal 4:24-27.

Lesson - Antitype Rom 9

Evidently made it a matter of prayer.

CHAPTER IS:

A REWARD PROMISED. - V.1.

1 Following on the act of faith recorded in previous chapter.

2 Though surrounded by enemies

3 Heb - And I will reward thee exceedingly"

WHAT WILT THOU GIVE. vv.2-3.

5 This in reply to Note 4.

5A DEBAR YAHWEH - The first occurrence of this remarkable phrase. Cp with Jhn 1:14. Note how the Word is expressive of the Divine purpose. Vv. 5, 7, 9, 11, 14.

5B See Note Index. Yahweh thy reward. The foundation of faith. Heb. 11:6, 26. 10. 35.

6 El is my Help.

7 Continuous prayer - the spirit of constant enquiry. Int. 7. 7-8. Lk 18:1

8 BEN MESHEK - Son of Possession See top p. 21

THE BLESSING VV. 19-24.

48. Typifying Christ who will bless Abraham. Heb. 9:15.

49 The enemies of Israel will be ultimately delivered into the hands of the seed of Abraham Ps. 149. Rev. 2:26 Is. 60:12

50. Prov. 3:9-10

51. A ceremonial act denoting to swear. Exod. 6:2. Ps. 105:1.

51A Because of his character before God. Ch. 17:1.

52 Heb: "chut." and denotes a fillet worn by young women to tie up their hair. The phrase thus means - "I will not receive the smallest portion of the property either of the women or men, from a girl's fillet, to a man's shoe-tie."

53. The record does not say if they followed Abram's example.

ABRAM'S RIGHTEOUSNESS. V.6.

His faith established a passive righteousness in that he accepted the Word as foundation of a character to be developed. This wrought in him an active righteousness by complete conformity to the divine will, by which he was justified by works. Jam. 2:21-24.

THE BORDERS OF THE LAND

The Euphrates.
Offered Deut 1:7. 11:24. Josh. 1:4.
David attempts to secure it 2 Sam. 8:3. 1 Chron 18:3
Reuben's border extended to it. 1 Chron 5:9.
Jeremiah hides his girdle there. Jer. 13:4-7.
Jeremiah's book cast therein Jer 51:63.
Clash between Egypt (Necho) and Babylon 2 Kings 23:29; 24:7. 2 Chron. 35:20. Jer. 46:2-10.
6th Angel loosed therefrom. Rev. 9:14
6th Vial poured thereupon. Rev. 16:12.
Solomon's border extends 1 Kgs 4:21
Necho - Babylon clashed 2 Kgs 23:29. 24:7 2 Chron. 35:20. Jer. 46:2-10.

21

THE FOURTH GENERATION. V.16.

They were sojourners in oppression for 430 years (Exod. 12:40 - the LXX has - "in Egypt and Canaan) 215 of those years being in Egypt proper. Gal. 3:17. In the 4th Generation they came out. This can be computed two ways. (1) Moses defines the life-span as 70 years. Ps. 90:10. which would bring the 4th period chronologically correct. At the time of the descent Joseph was 39 years old & survived till 110 years. The interval of 71 years is a first generation & so described in Exod. 1:6. (2) Actual life span. Abraham from Call to death = 100 yrs. Jacob then is 1st year to 147 = 132. Kohath, then about 18 lived to 133. Exod. 6:18 = 118. Aaron 83 - born after death. Kohath 100 + 133 + 118 = 430.

THE OFFERINGS. V 9

Heifer = Purification from death Num. 19:2. Absolving from guilt of murder Deut 21:3.
Goat - Sins of ignorance Num. 15:27.
Consecration Exod 29:1-2
Turtledove - pigeon - Burnt offering of poverty. Lev. 1:14
& childbirth 2 Chr. 2:24.

ABRAM WEDS HAGAR

1 Lacking the Son of Promise, Abram marries Hagar. Antitype Gal 3:19

4 The Mosaic Covenant was similarly designed Gal. 3:24. Rom 7:10.

4A See under marriage in Append. p. 10.

HAGAR DESPISES SARAI - VV. 4-6.

5 Looked upon as of no consequence. In like manner Israel viewed the message of the prophets 2 Chron. 36:15-16. GALATIANS treat highly or with contempt. Matt. 22:5.

6 When Sarai saw she was despised she blamed it on to Abram, perhaps because he had not openly rebuked Hagar Heb. 11

3-4 But it was lack of faith on Sarai's part. So the law "because of transgression" was given Gal. 3:19.

THE LAW REVEALED AS BUT THE HANDMAID OF THE ABRAHAMIC COVENANT.

SARAI'S BARRENESS. 11:30; 16:1. As representing Abrahamic Covenant faith was required to produce the desired seed. Gal. 3:23. Heb. 11:11. The seed is the Word 1 Pet. 1:23 producing fruit Gal. 5:22-26 ▼ bringing many sons to glory Heb. 1:2 Cp 1 Jn. 5:4; 1:1. Barrenness considered a reproach Gen. 30:23; Luke 1:25 Cp 1 Sam. 2:1-10. So Hanah despised Sarai. Gen. 16:4 Cp Rev. 20:20.

7 Hagar was Sarai's hand maid, not Abram's. Gen. 24:59; 29:24, 29. so the law was the hand maid to Israel.

8 Afflicted her by giving her tasks designed to humble her and make her obedient.

9 Hagar refused to submit and fled. Hagar fled on 2 occasions from tent of Abram. Ch. 21. answering to the two dispersions of Israel.

HAGAR IN FLIGHT VV. 7-14.

10 Shur: wall. Name of great wall of forts shut off Egypt from Palestine. Hagar thus attempted to return to Egypt.

11 Yahweh's call to Israel through prophets of exile - Daniel, Ezekiel, Ezra, etc.

12 True of Arabs but also of Israel.

12 Reminding her of her subordinate position of servitude.

13 "Whom El hears." Exod 2:7. Deut 4:29-31

14 PERE' - Wild ass (of a) man. - hardy, swift, hard to catch. - fleet. Some render "wild ass" for which see Job 39:5-8. True of Arabs also of Jews of whom ass is symbol. See Note Gen. 21:5.

15 Cf. Isa. 44:20-21. Gentiles

16 Before the four. i.e. East. Cf. Name Ishmael. V. 11 - Seeing - vv. 5, 6 and 18

17 All versions render this phrase differently. The word rendered "after" (acharey) can signify "last day" or "after times" - Dan. 2:29, 45 rendered "hereafter"). Hagar could thus have said: "Have I also here seen the latter purposes or designs of He who sees me?" (Adam Clarke)

Strong - "Well of the Living One - My Seer."

Roi being word for Seer or Prophet. Moffat

18 "Well of Life and Vision" both of which Hagar found.

19 Sanctuary and Storm. Bered = hail often used by Yahweh to punish Ps. 148:8; Job 38:22

THOU ART EL-ROI - STRENGTH OF SEEING OR VISION.

From RA'AH - To see. Also derived MAR'AH - Vision. Visions of God Ezek. 1:1; 8:3; 40:2. Ro'AH - Seer (Prophet) 1 Sam. 9:9 1 Chr. 29:29 + Nah. 1:1

Hagar fleeth from Sarai. GENESIS 17. *The covenant renewed.*

eyes: [a] the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her [2] as it pleaseth thee. And when Sarai [3] dealt hardly with her, she fled from her face. 9 2 Chron. 21:15-16. 2 Ki. 19:10.

7 ¶ And the angel of the LORD found her by a fountain of water in the [c] wilderness, by the fountain in the way to [10] Shur. 10 Returning to Egypt 1 Sam. 15:7

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. // - To covenant folk.

10 And the angel of the LORD said unto her, [d] I will multiply thy seed exceedingly, [2] that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, [e] and shalt call his name [11] Ishmael; [15] because the LORD hath heard thy affliction.

12 [g] And he will be a wild man; [17] his hand *will be* against every man, and every man's hand against him; [h] and he shall dwell in the presence of all his brethren. [15] El Roi (Ro-eh)

13 And she called the name of the LORD that spake unto her, Thou [16] God seest me: for she said, Have I also here looked after him that seeth me? [17]

14 Wherefore the well was called [2] [m] Beer-lahai-roi; [18] behold, *it is* between [n] Kadesh and Bered. [19] LAKH-AHEE RO-EE

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. [19 V. 1.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

[a] ch. 31. 53. 1 Sam. 24. 12.
[2] Heb. *that which is good in thine eyes.* Cp Rom. 7:12-17
[3] Heb. *afflicted her.*
[b] ch. 28. 3 & 35. 11. Ex. 6. 3.
[c] ch. 20. 1. Ex. 15. 22. 1 Sam. 15. 7.
[d] ch. 24. 40. 1 Kin. 2. 4; 3. 6 & 8. 25. 2 Kin. 20. 3.
[e] ch. 5. 22, 24.
[f] Or, *upright*, or, *sincere*. See ch. 6. 9 & 20. 5. Deut. 18. 13. 2 Sam. 22. 24. Job 1. 1. Ps. 18. 23, 25.
[g] ch. 6. 9. Deut. 18. 13. Job 1. 1. Mat. 5. 48.
[h] ch. 25. 18. Ex. 15. 22.
[i] ch. 12. 2.
[k] Rom. 4. 11, 12, 16. Gal. 3. 29.
[l] Heb. *multitude of nations.*
[m] ch. 17. 20 & 21. 18.
[n] Neh. 9. 7.
[6] i.e. *Father of a great multitude.*
[o] Cited Rom. 4. 17.
[p] ch. 35. 11.
[q] ch. 27. 39.
Mat. 1. 21. Luke 1. 13, 31.
[r] ver. 16. ch. 35. 11.
[7] i.e. *God shall hear.*
[s] Gal. 3. 17.
[t] ch. 21. 20.
[u] ch. 26. 24. Heb. 11. 16.
[v] ch. 25. 18.
[8] Heb. *of thy sojournings.*
[w] Ex. 6. 7. Lev. 26. 12. Deut. 14. 2 & 26. 18.
[9] i.e. *The well of him that liveth and seeth me.*
[x] ch. 24. 62.
[y] Num. 13. 26. ch. 14. 7 & 20. 1.

CHAPTER 17.

1 God reneweth the covenant. 5 Abram's name is changed. 10 Circumcision is instituted. 15 Sarai's name is changed. 17 Isaac is promised. 4 Cp Ch. 16:16.

CHAPTER 17 — THE COVENANT EXTENDED & RENEWED Vv. 1-8.

AND when Abram was [a] ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* [b] the Almighty God; [2] walk before me, and be thou [3] perfect. [4]

2 And I will [5] make my covenant between me and thee, and [g] will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be [h] a father of [8] many nations. [5]

5 Neither shall thy name any more be called Abram, but [k] thy name shall be [6] Abraham; [11] for a father of many nations have I made thee. See Note bottom p. 24 & Rev. 21:24

6 And I will make thee exceeding fruitful, and I will make [m] nations of thee, and [o] kings shall come out of thee.

7 And I will [p] establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, [r] to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land [15] wherein thou art a stranger, all the land of Canaan, for an everlasting possession; [17] and [t] I will be their God. [13]

9 ¶ And God said unto Abraham, Thou shalt keep [11] my covenant therefore, thou, and thy seed after thee in their generations. See Note bottom p. 14

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; [9] Every man child among you shall be circumcised. [9] Deut. 10:16 Jer. 4:4

11 And ye shall circumcise the flesh of your foreskin; [9] and it

1 24 yrs had passed without visible evidence of fulfilment of covenant. Gen. 12:4

2 Strength of Destroyers of enemies, but Nourishers of His friends (Cf. Ex. 6:3) Mic. 6:8

3 As in My sight

4 Upright, sincere with motives clean. Not perfection in absolute sense. Ch. 6:9. Job 1:1. Gen. 25:27. Ps. 37:37. spiritually mature. 1 Cor. 2:6, 14:20. The sign of maturity Phil. 3:15.

5, 6 Establish. The covenant had already been given (Cf. V. 4). The token was now to be given, and in the birth of Isaac and the giving of the oath, it was to be confirmed (Gen. 22:16-17. Heb. 6:13

6 From one nation to many, thus extending Abrahamic Covenant to all Gentiles Gen. 12:2. 18:18. See Gen. 28:3. Individually Rom. 4:11, 12, 16. Gal. 3:29 Rev. 5:9-10 Nationally Ps. 72:8. Isa. 54. Note Isa 54:13.

7 Rulers. Rev. 5:9-10. Isa. 32:1. The other descendants of Abraham (Ishmael, Edom) had only princes V. 20 and dukes Ch. 36:40.

8 Covenant of Elohim.

9 Exclusive to Israel Eph. 2:12.

THE TOKEN OF THE COVENANT Vv. 9-14.

11 Implies more than act of circumcision. That but an outward sign of inward disposition Deut. 30:6. Rom. 2:25-29. Col. 2:11

12 Lit "to be for Elohim"

13 Lit. "I will be to them for Elohim"

a. See Exod 11:15 Note p. 24. Luke 1:24

EL SHADDAI. Str. from Shâdad to be burly, powerful by imp. to ravage. Rend "destroy" in Prov. 11:3 "destroyer" Job 15:21. "spoiler" Ser. 6:26. 15:8. 51:56. 12:12. 51:48, 53 etc. Others derive it from the singular form Shad which is "invariably used in Scripture for a woman's breast" (Scofield). It is translated in A.V by three words: Breast (18 times), pap and teat. Applied to El it becomes a graphic metaphor of the nourisher of His people as well as the Destroyer of their enemies. He is a Sun & a Shield Ps. 84:11, the Giver of every good and perfect gift James 1:17.

In this, the first use of the title, Abram, after long testing had come to the realisation that the Son of Promise could not come from his strength, and at that time of long deferred hope and unfulfilled expectations El Shaddai - the Nourishery Destroyer appeared with a message of hope Vv. 1-8 and of warning V. 14.

Isaac blessed Jacob in his search for a bride in His Name Gen. 28:3

Jacob blessed Joseph in His Name Gen. 49:25, 26

Naomi saw in the punishment the experienced the care of a Parent - Power Ruth. 1:20, 21.

Of the 48 occurrences of the name in the O.T. 31 are found in the Book of Job - this the book of chastening and tender love expresses the significance of the title James 5:10-11. Heb. 12:5-12.

Abba = Father. Ab-ram = lofty Father. Ab-raham = Father of a Multitude
An abbreviation of "rab-hamon". "Hamon" = "Multitude as of the drops of rain, the swelling of springs, the voice of singers" – Gesenius. Abram is the Father of Israel, Abraham the Father of Jew and Gentile made One in Israel. The four consonants of Abram became five in Abraham, with the insertion of H in the centre, the fifth letter of the Alphabet: H - Control moves on to 5 - Grace.

shall be [a] a token of the covenant betwixt me and you.
12 And [2] he that is eight days old [b] shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.
13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.
14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.
15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but [3] Sarah *shall* her name *be*.
16 And I will bless her, [d] and give thee a son also of her: yea, I will bless her, and [4] she shall be *a mother* [e] of nations; kings of people shall be of her.
17 Then Abraham fell upon his face, [f] and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?
18 And Abraham said unto God, O that [h] Ishmael might live before thee!
19 And God said, [i] Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: [k] and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.
20 And as for Ishmael, I have heard [m] thee: Behold, I have blessed him, and will make him fruitful, and [n] will multiply him exceedingly; [o] twelve princes shall he beget, [p] and I will make him a great nation.
21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.
22 And he left off talking with him, and [c] God went up from Abraham.
23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.
24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.
25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.
26 In the selfsame day was Abraham circumcised, and Ishmael his son.
27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

[a] Acts 7. 8. Rom. 4. 11.
[2] Heb. a son of eight days.
[b] Lev. 12. 3. Luke 2. 21. Phil. 3. 5. John 7. 22.
[c] ch. 35. 13.
Covenant. See Note p. 14.
Spiritual circumcision. Deut. 30:6; 10:16; Jer. 4:4. Rom. 2:29. Jer. 6:10; 9:26. Acts 7:51. should have been discerned. Ezek. 44:7-9. Isa. 24:15.
"My princess" limited - now extended to include many as Nahoni
[3] Princess.
[d] ch. 28. 10.
[4] Heb. she shall become nations.
[e] Gal. 4. 31; 1 Pet. 3. 6.
[f] ch. 21. 6. John 8. 56. Rom. 4. 19: not as ch. 18. 12-15.
[g] See ch. 13. 18.
[h] ch. 25. 16.
[i] ch. 18. 10 & 21. 2. Gal. 4. 23, 28.
[k] Heb. 13. 2. Cp. ver. 22 with ch. 19. 1. ch. 31. 11, 13 & 48. 16. Ex. 3. 2, 14 & 6. 3 & 14. 19 (cp. with 13. 21) & 24. 10. Is. 63. 9. Mal. 3. 1.
[l] ch. 19. 1.
[m] ch. 19. 2 & 24. 32 & 43. 24.
[n] ch. 16. 10.
[o] ch. 25. 12-16.
[p] ch. 21. 18.
[q] Judg. 6. 18 & 13. 15.
[r] Heb. thirty. Judg. 19. 5.

CHAPTER 18.

1 Abraham entertaineth three angels. 17 The destruction of Sodom is revealed to Abraham, who maketh intercession for the men thereof.

AND the LORD appeared unto him in the [q] plains of Mamre: and he sat in the tent door in the heat of the day;
2 And he lift up his eyes and looked, and, lo, [r] three men stood by him: [s] and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,
3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:
4 Let [t] a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:
5 And [u] I will fetch a morsel of bread, and [v] comfort ye your

[q] Heb. plains of Mamre.
[r] Heb. men.
[s] ch. 19. 1.
[t] Judg. 19. 21.
[u] Judg. 6. 18.
[v] Heb. stay.

12A "ORLÂH – the prepuce. From "ÂRAL – to be naked, hence unclean, impure. Gen. 3:11; Rev. 16:15; Ex. 6:30; Hab. 2:16. The hidden member speaks of the heart. Deut. 10:16. Jer. 4:4.

12A This is spiritually expressed in the "putting off of sins of flesh" the first act of which is baptism. All "in Christ" are circumcised, being "in him" who was circumcised on 8th day according to the law of Jhn. 6:63. Phil. 3:3. Eph. 4:22. Col. 2:12.

13. It took precedence over the Sabbath Law. Jhn. 7:23 pointing to beyond the Millenium when all flesh cut off.

13A Denied Passover Exod 12:48; cf. Ezek. 44:7-9.

A SON PROMISED
COVENANT VINDICATED
Vv. 15-22.

14. From "My Princess" to "Princess." in general showing scope of name to extend to others besides the descendants of Abraham 1 Pet. 3:6.

15 Heb. "was joyful" Jhn. 8:56. The joy of faith not of doubt. Rom. 4:19. TSIS CHAQ. To laugh in joy or scorn. St.

16 He did not desire Ishmael to be dispossessed, but to continue to live in prospect of sharing the glorious future, though of necessity in a lower character than Isaac.

17. "Which things are an allegory." Gal. 4:23-28

18 Typical of Christ Luke 1:68-71. Rom. 15:8

19 Gal. 4:22-31.

20 SHAMA' - To hear. A play on Ishmael's name, built up from this root. In the allegory: Israel after the flesh

BEN 14:18 ELELYON.
"Strength of the Most High" – a title of ORGANISATION elevating El's lofty dominion & status as the Supreme Most High, elevated above all other powers, emphasising an eminence of position of One set in an elevated place. Elyon comes from a root "to ascend." Cp. 1 CHR 29:11, COL 3:1-4.

THE TOKEN ACCEPTED Vv. 21-27

21A. ENOSHIM

21B This would not add to his desire for intercourse, yet the conception of Isaac followed to the incredulity of Sarah with the aid of God Gen. 21:1.

22. The number of rebellion.

23 Ch. 12:5; 14:14.

CHAPTER 18.

ENTERTAINING ANGELS UNAWARES. Heb. 13:2.

VISITORS FOR ABRAHAM
Vv. 1-8.

1 This is in explanation of what follows. Jahveh appeared in manifestation in the three angels.

2 Heb. = "Oaks of Mamre" Under these oaks Abraham pitched his tent v. 4. Cf Gen. 14:13. = Oaks of Strength.

3 Suggests rest from the pressures of life Rev. 7:16.

4 It is claimed that these were the Trinity. But such interpretation conflicts with 1 Tim. 6:16; Jhn 1:18.

5 A normal greeting indicating the one approached is at the service of the others. Cp Gen. 23:7; 32:6-7; 42:6; 43:26. There was evidently something different in the appearance of these 3 that marked them apart from the company.

6 Adonai - Lords (Gen 2). A normal formula of eastern address. Gen. 30:27; 1 Sam. 20:29; Est. 7:3. Abraham was ignorant of the identity of these men Heb. 13:2.

7 A very modest description of what proved to be a sumptuous feast. Abraham offered water for refreshment, rest for recuperation, food for strength. We should do no less. Heb. 13:2.

CIRCUMCISION Cp Acts 7:8; Jhn 7:22 Josh. 5:2-NTE

A disowning of flesh and fleshly descent. Far from establishing any hereditary right it did the very opposite: it stressed that fleshly descent in no way qualified for enjoyment of Covenant privileges, and was a ground not for pride, but rather for humility.

Circumcision is the token of the Covenant, & the Divine Name is its Memorial. Such passages as Deut. 10:16-17; 30:6. Ezek. 44:7-9, reveal it to be a token of allegiance to Yahweh. Cp Jhn 7:23; Rom. 2:25-29. "A token of the covenant betwixt Me & you" Gen. 17:11. Cp Acts 7:8; Rom. 4:11. Future. Ps. 115:10-12.

"IN THEIR GENERATIONS" 23:7

DOWRIM - A circle of time. Cf. Gen 2:4
- See promise to Noah Gen. 9:12 note
- Abrahamic covenant kept alive generation after generation Gen. 17:7, 9, 12.
- Memorial unto all generations Ex. 3:15. Cp 1 Chr. 16:15. Ps. 45:17; 72:5; 79:13; 102:12. 105:8; 135:13; 145:13. Luke 1:50. Ps. 22:30.
- The generation of the righteous Ps. 14:5; 24:6; 112:2; Cf. Ps. 78:8

THE THREE MEN 2H-16. The word is Anoshim, indicating weakness. Perhaps they appeared as tired and so excited Abraham's sympathy. Cp Note 2. Yr 20. Gen. 18:1-5.

ABRAHAM'S MEAL

This was sacrificial in its elements, and is recognised as such by Paul. Heb 11:2. The angels appeared to him in the form of Enashim - weak, mortal humans - probably appearing travel-stained & weary. Yet there was something about their appearance that revealed the visit- then as a God-given opportunity. V.5. So also might we entertain Christ Cp Mt. 25:34-40. Phil. 4:18.

8 God had ordered their movements so as to give him this opportunity. They have providentially passed by. Cp Mg.

9 Did Abraham wash the feet of the Trinity!!!

10 SEAHS. A Seah was a third of an Ephah and contained 7.3 litres. Thus 22 litres. One measure for each of the men = completeness in all. Cp Mt 13:33. Seaim = Seahs.

11 UGGAT - Round. = Round unleavened cakes.

12 CHEM'AH - Curdled milk or cheese. "Butter of Kine and milk of sheep" Deut 32:14 Cp Isa. 7:15

CHALAB - From a root sig to be fat. Cp Gen 49:12.

A SON PROMISED Vv. 9-15.

14 The first indication of their supernatural identity. How did they know her name? Her changed name at that!

15 Abraham's attention is now riveted upon the Principal Speaker. Cp 16:9-10.

15A Adon. Referred to 1 Ref. She an ideal example to sisters. The supernatural identity of the guests now evident to Abraham. The Principal Angel representing Yahweh. Exod. 23:20-21. Josh. 5:14. Isa. 63:9.

16 Abraham had done likewise (Ch. 17:17) but this was the joy of faith (John 8:56. Rom. 4:19). Whereas Sarah doubted. But her doubt was turned into joy (Gen. 21:6). Heb. 11.

17 The fact that his visitors could discern this though Sarah was hidden from sight showed they were divine.

17 Moses Num. 11:23 Jonathan 1 Sam. 14:6 Cited at the impending birth of the Lord. Lk. 1:37. "Thing" = DABAR = Word. "Hard" = PALA - Wonderful: "Is any word too wonderful..." 18 Cp Ch. 3:10. bottom p. 8.

IMPENDING DESTRUCTION OF SODOM REVEALED TO ABRAHAM Vv. 16-22

19 On the highest east of Hebron a view of Dead Sea can be seen.

8 Ps. 25. 14. Amos 3. 7. John 15. 15.
b ch. 19. 8 & 33. 10.
2 Heb. you have passed.
c Heb. Hasten.
d ch. 12. 3 & 22. 18 & 26. 4. Acts 3. 25. Gal. 3. 8.
d Deut. 4. 9, 10 & 6. 7. Eph. 6. 4.
e ch. 17. 27. Josh. 24. 15.
ZA'AQ - a shriek or outcry, tumult.
f ch. 4. 10 & 19. 13. James 5. 4.
g ch. 11. 5. Ex. 3. 8.
h ch. 24. 67.
i ver. 14.
j ch. 17. 19, 21 & 21. 2. Cited Rom. 9. 9.
l Deut. 8. 2 & 13. 3.
m ch. 19. 1.
n ch. 17. 17. Rom. 4. 19. Heb. 11. 11, 12, 19.
o ver. 1.
p Heb. 10. 22.
q ch. 20. 4. Num. 16. 22. 2 Sam. 24. 17. Cp Kings
r ch. 31. 35.
s ch. 17. 17. Luke 1. 18.
t 1 Pet. 3. 6.
Ch. Ps 78: 41
u Jer. 32. 17. Zech. 8. 6. Mat. 19. 26. Luke 1. 37.
x Job 8. 20.
y ch. 17. 21. ver. 10. 2 Kin. 4. 16.
z Job 8. 3. Rom. 3. 6.
a Jer. 5. 1. Ezek. 22. 30.
b Luke 18. 1.
c ch. 2. 7 & 3. 19. Job 4. 19.
d Rom. 15. 24. 3 John 6.

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

17 And the LORD said, a Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be b blessed in him?

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

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

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

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

23 ¶ And Abraham p drew near, and said, q Wilt thou also destroy the righteous with the wicked?

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

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and x that the righteous should be as the wicked, that be far from thee: s Shall not the Judge of all the earth do right?

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

27 And Abraham answered and said, u Behold now, I have taken upon me to speak unto the Lord, which *am but* v dust and ashes: (Lit. "I have begun.")

28 Peradventure there shall

20 a) Yahweh's friend 2 Chr 20:7; Isa 41:8. Jam 2:23. Cp John 15:15. Amos 3:7. 21 Gen. 11:5

JN 8:39 Exercise his authority (Prov. 22:6) 6 K.V. "May" Abraham was not responsible for the subsequent conduct of his children having exercised his authority over them in their youth. Deut 4:9-10. 6:6-7. Ps. 78:2-9 Eph. 6:4. 13:13. 1 Tim. 3:4,5,12.

7 Preserved in Eden (Gen. 3:24). Corrupted by man Gen. 6:12. Desired by faithful Exod. 33:13. persecuted Acts 22:4 contrasted Acts 14:16. See also Acts 24:22. 2:28. 13:10.

8 A Hebraism for the boldness of faith. Cp Rom. 4:20 parrhesia in which God expresses Himself in human terms. By so acting He lays open to man that which is already known to God the true condition of Sodom, and the perfect justice of the destruction. Otherwise men might think Him unjust. Note even Abraham's comment V.25.

9 Two went on their way Ch. 19:1. The other of higher rank (cf. Jude 9. Rev. 23:20) remained. He represented Yahweh to Abraham in the same way as 2 Chron. 19:6. Deut. 19:17. Massorites claim text orig. "Yahweh stood before Abraham." Divine condescension.

ABRAHAM PLEADS Vv. 23-33.

10 Acts. 17:31. Destruction of Sodom a type Luke 17:28-30. Thus Abraham saw future Jhn 8:56.

11 Note the humility of this man who was "heir of the world" Rom. 4:13.

12 The number of jubilee or deliverance. Deut 32:14 Ki. 11:5-7 2 Chr 11:15-16 Rom. 3:6.

Ecc 12:7; 1 Cor. 15:47-48 Ashes: 'EPHER - from a root "to bestrew" disintegrate. Ges. aligns it with 'APHAR - dust, sig to pulverise (Str.), denoting dust & ash. Abraham is saying that he originated from the dust & will disintegrate again - unlike divine nature.

"I WILL BE THEIR GOD. GEN 17:8.

Lit. "I will be to them for Elohim" Exp. 1:224. In this declaration El Shaddai (the Strength of the Shedder) proclaimed the principle of the Divine Name later revealed at the bush Exod. 3:14-15. Cp Exod. 6:3; Gen. 32:29. Note the future intention of El Shaddai as expressed in Gen. 17:2-8. He will be to them for Elohim by circumcision of flesh Gen. 17:11. Why not proclaim the Divine Name at this stage! Because it is essentially a family name & proclaims a separation "Whom I will be" within the very family of Abraham. See the use of the formula above in conjunction with the Divine Name Exod. 6:7; 29:45; Lev. 11:45; (Separated from not for this purpose) Lev 22:33; 25:38; 26:12 cp Num 15:41. Keep His ways Lev. 26:17. As sworn to Abraham - 24:13. Obey - Jer 7:23, 11:4, 30:22; Ezek 11:20; 14:11; 34:24; 36:28; 37:23, 27. Davidic Covenant 2 Sam. 7:24; 1 Chr. 17:22.

IN VIEW OF THE THREATENED AND IMPENDING DESTRUCTION OF SODOM, Abraham pleaded for the righteous as his seed proclaim Gospel today. Even as he laboured in pleading, the Destroying Angels were approaching the doomed city. The Sodomites were oblivious to the impending destruction; so also was Lot. Abraham alone knew the fate of the city as we do the fate of the world today. Thus his eloquent and urgent appeal. See Christ's warning. LUKE 17:28-30

for the men of Sodom.

lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [e] Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

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

CHAPTER 19.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 24 Sodom and Gomorrah are destroyed. 30 Lot dwelleth in a cave. 37 The birth of Moab and Ammon.

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

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

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

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

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

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

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

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

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

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

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

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

13 GXS The numbers of Judgment (3X7) + Grace.

14 The number of probation.

15 GXS = Flesh blended with grace

16 4XS = Control + grace

17 2XS = Grace to those separated. Surely Lot's family = 10 right. Lot's family had at best 10: he, his wife, 2 sons, 2 unmarried daughters (v. 15, 31), 2 daughters in law, 2 sons in law (20:14).

18 Lit. went away d - vanished.

19 Lit. "Exercise his authority (Prov. 22:6)

20 RV = "May" Abraham was not responsible for the subsequent conduct of his children, having exercised his authority over them in their youth. Deut 4:9-10. 6:6-7. Ps. 78:2-9 Eph. 6:4 1 Tim. 3:4,5,12.

21 Preserved in Edn (Gen. 3:24). Corrupted by man Gen. 6:12. Desired by faithful Exod. 33:13. persecuted Acts 22:4 contrasted Acts 14: See also Acts 4:22. 2:28. 13:10. A Hebraism termed anthropopatheia in which God expresses Himself in human terms so acting He says open to man that which already known God the true condition of Sodom and the perfect justice of the destruction otherwise men might think unjust. Note on Abraham's comment V.25. Two went on their way Ch. 19: the other of lower rank Jude 9. Exod. 23:20) remained represented as 2 Chron. 18:18 which stood before Him." Divine condescension. type Luke 7:36 John 8:56] who was Heb. 11:5-7 Rom. 3:26. from a root meaning - cast Abraham will discern

Ezek. 16:49 Lot was forced to compromise with the world V.8.

EXHORTATION PROV. 30:8

1 As a judge V.9. Lot seems to have remonstrated with Sodomites 2 Pet. 2:6-9 Perhaps he attempted reformation of people by legislation. If so, record shows fallacy of such methods, and truth of Isa. 26:9-10.

2 No desire partake Sodom's hospitality

3 The sun was about to go down on Sodom. Jn 9:4

4 A refusal because of the uncongenial atmosphere of Lot's household - particularly with his wife in charge; and his modern, permissive daughters + sons-in-law V.14.

2 Recognising the moral and physical dangers of two such men spending the night in that vicious city.

2A Lot did this - not his wife. Cf. with Sarah Gn 18:6 Gn. 1 Pet 3:6

EXTREME WICKEDNESS AS NIGHT DRAWS ON. VV. 4-11.

3. Immorality justifies Divine indictment Ch. 18:20. 13:13.

4 In a relative sense - representative of all classes. Gn VII - Small Group

5 Homosexuality was prevalent among Canaanites. Lev 18:22. (20:13) 1 Tim. 1:10 2 Tim. 3:13.

4 "Pethach" - Doorway at which Lot went out

5 "Deleth - Leaf of the door.

6 Eastern custom required that a man who had taken a stranger under his care bound to defend him at expense of personal honour or life.

Could not Lot have made suggestion not to be acted upon, but as a form of reproach and to bring home to Sodomites enormity of their conduct. They evidently saw it in that light See V.9

7 "though bound to defend his guests at the risk of his own life he was not justified in purchasing the safety at the sacrifice of his daughters."

7 He questioned their protection Cp V.2.

8 Not to dwell Cp his choice in the wicked city 2 Pet. 2:7-8. Though he was worldly enough to live in Sodom, he had not lost enough to loathe its ways!

9 - Recall to violence as attempt to break down the last barrier of

10 Heb. "Tanverim" - Denotes dazzlings, deceptions or confusions of light from excessive brightness. PARKHURST LEXICON.

FEAR IN THE NIGHT VV. 12-14.

11 An opportunity to make up Abraham's ten righteous. God manifests special care for the family of the righteous Isa. 65:8; Acts 2:39; 16:22-31. Ezek 47:22-23. but their actual salvation depends upon their attitude towards the Divine call - Gn Gen. 19:14, 26. Gn. Ezek. 14:14-20.

12 RV "whomsoever."

13 He must have had at least two. It is significant that Lot did not worry to warn them V.14

14 He had at least 4 - 2 married + 2 unmarried. See some principle in regard to Rahab Jos. 6:22-23.

SODOM THE EXAMPLE JUDE 7. Today, on a scale never known to history - with greed, brutality, beastliness, and criminal instincts in the ascendency, the history of Sodom is being repeated, and the world is heading towards a terrible crisis despite the efforts of good men and statesmen (like Lot) to prevent it.

Sodom's sin was not merely immorality - but their attitude towards it - it was committed without shame or attempt to hide it Isa. 3:9

The people openly supported the wicked in opposition to the righteous. - Jer. 23:14

They manifested "PRIDE" induced by "FULLNESS OF BREAD AND ABUNDANCE OF IDLENESS" - Jer. 16:49

ARCHAEOLOGICAL DATA. Albright and Kyle discovered at south east corner of Dead Sea, evidence of 5 oases made by fresh water used for irrigation to service cities of plain, and centrally located to them, on a plain 500 ft. above level Dead Sea, remains great fortified enclosure & high place for religious festivals — The evidence showed population ended abruptly about 2,000 B.C. Evidence also indicated territory densely populated, prosperous, fertile. See Index on HANDBOOK of BIBLE Jordan.

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

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

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

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

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

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted [e] thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [a] I cannot do any thing till thou be come thither. Therefore [d] the name of the city was called [2] Zoar.

23 ¶ The sun was [3] risen upon the earth when Lot entered into Zoar.

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

25 And he [f] overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

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

27 ¶ And Abraham gat up early in the morning to the place where [d] he stood before the LORD:

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

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

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

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

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

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not

[a] Mark 6. 5.
[b] ch. 14. 2, 8.
[c] Despised, i.e. little, ver. 20.
[3] Heb. *gone forth.*
[c] Cp. ver. 8.
[d] Deut. 29. 23. Is. 13. 19. Jer. 20. 16 & 50. 40. Ezek. 16. 49, 50. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.
[e] Num. 16. 21, 24, 26, 45. Jer. 51. 6. Rev. 18. 4.
[f] Heb. *are found.*
[b] Or, *punishment.* See ch. 4. 13.
[g] Luke 17. 32.
[2] ch. 13. 10.
[h] Rev. 18. 9.
[i] Heb. 10. 32. Luke 17. 31. 2 Pet. 3. 5-14. (Ver. 20.) Luke 9. 62.
[k] See ch. 8. 1.
[l] Acts 10. 14.
[m] ver. 17, 19.

Lot the righteous does not mean sinless. Cp use of word. 20:4

Gen. 9:21 Prov. 20:1 Yayin. Ind.

[n] Job 42. 8, 9.
[o] Heb. *thy face.* ch. 32. 20.

13 No future in places such as Sodom. 2 Cor. 4:17-18. Ps. 11:5-6; Jude 7. Rev. 16:5-7.
14 The mocking clamor of sin as today. Cp 15:2. 3:19.
15 2 Pet. 2:6; 3:9-15
16 Cp Rom. 10:17. Cp Rom. 10:14.
17 LÂQACH - Take - either espoused or married. Used for latter Num. 12:1 and elsewhere. 2 Ref. 3:3 TSACHAG = Laugh outright
Josephus states they were to marry Lot's daughters. (Ant. 1). However the mention of sons + daughters V 12 by "angels" would imply others besides these two.
ESCAPE IN THE DAWN. Vv. 15-22.
19 SHACHAR - Dawn. Cp Mal. 4:1-2.
20 Cp Rev. 18:4
21 Reluctant to leave his relations or possessions. Cp. Luke 17:29-33.
22 The one who led out Lot
23 Probably Bethel where he had separated from Abraham Gen. 13:3.
24 Forget your possessions + relations. Cp Ps. 45:10-11.
25 Circle. See bottom p. 18
26 NEPHESH - Soul.
27 Lit "the evil" d The threatened destruction. Lot lacks the strength to flee to the mountains + pleads for closer refuge.
28 He had "lingered" too long to reach Bethel, or the Mountains of Moab - the refuge.
29 MITS'ÂR - Little or petty from TSAAR - To be small, ignoble (Str.). Zoar is the place of compromise through weakness of flesh. It is a place of little faith, and Lot remained there only for a little time.

LOT'S WIFE
The sun was shining V 23 The plain looked peaceful + pleasant under its warm caress. Perhaps from some eminence she looked down on the city she loved so much, to see it a blaze of glory. Though she believed the angels, she had no love for the message, nor real resentment against the way of life in Sodom. Perhaps she had doubts about urgency + necessity of the journey: Her fate is a warning to all Lk 17:32.

THE CALAMITY — changed both soil and climate. Geological research shows area noted for bitumen, an asphalt pitch which melts and burns (Ch. 14:10). Considerable quantities have risen to surface during earthquakes. Under Mt Usdom (Sodom) a stratum of salt 150 ft thick, and above it stratum of soil mixed with sulphur. At proper time God intervened with earthquake. A fault south of sea caused earth subside. Gases were ignited and pressure of earth forced burning sulphur, bitumen and red hot salt into air which rained down upon Sodom. Subsided area finally formed southern portion Dead Sea. Gen. 14:3.

30 Yahweh does not destroy the righteous with the wicked Amos 9:9. Rom. 11:22
DESTRUCTION IN MORNING Vv 23-25
31 Sept. "Sulphur" — See note below. GOPHRIYTH Cypress-resin, by analogy sulphur. Str. Cp EZEK 38:22; Ps. 11:6
32 Including Admah + Zeboim. Deut. 29:23 Hos. 11:8 Rev. 16:17
34 She became encrusted with falling salt. See Note below. Her death shows she was not righteous. Probably cause of Lot's downfall. Luke 17:32 Cp V 17
35 Jude 7. 2 Pet. 3:12 Rev. 14
18:9. Abraham at Hebron enclosed by hills, could not see plain, only ascending smoke.
36 James 5:16-17 Cp Note Gen 8:1. Lot was deemed righteous. He rejected the way of life about him 2 Pet 2
BIRTH MOAB + AMMON Vv. 30-38
Fearing destruction entire plain, as he saw the magnitude of it.
This was a godly fear, for God had declared He would not destroy Zoar V. 21 Cp 2 Cor. 7:10 Gen. 3:1
Cf. Gen. 11:5
Not because all were destroyed — for Zoar was not — but because belatedly Lot had separated themselves from all — and, in any case, none would have the means. They may have found difficulty in obtaining husbands in Sodom.
This revolting suggestion was Sodomic in character, a reflection of the moral pollution of that city. They perhaps were used to incest. Cp 1 Cor. 5:1 Eph. 5:18. They must have taken the wine from Zoar.
This is the final picture we have of Lot: drunken, helpless, forlorn, lonely, worn out by shock, destitute, asking Sarah. Lk burdened with conscience + in the power of unscrupulous men.

GENESIS
The do... to sanct... the wor...

44 Lot ended h... poverty, disea... disgrace.
45 [Begotten... father.
46 Son of m... See Zeph. 2:8 historical out... Driver: Son of... (paternal) Kin... tr only one ...
CHAPTER 2...
ABRAHAM'S D... IN PHILISTIA
1. The terrible ... of Sodom which ... doubtedly affec... the surroundin... try and caused ... flee from Zoar 19:30 might ha... been the cause ... Abraham rem... from Hebron fo... a place as this
V. 11.
2. Negeb.
3 Sanctuary
4 Wall. The bord... Egypt. Abraham ... ways show... in ... light when adja... to Egypt. The ... was a line of fo... along the borde... Rolling country - Water course ... city of the Phili... She was near... but must hav... been very beauti...
WARNING TO ABIMELECH Vv 3...
My Father-Kin... He was afflicted ... very serious ill... 17 because of ... resumption in ... king Sarah. Li... thou art about t... Withheld by his afflict... The word is obv...

GENESIS 20 — The danger to saints in the world.

Illustrating the promise of Gen. 13:3 — "I will curse him that curseth thee." and of Zech. 8:13. — "As thou wast a curse thou shall be a blessing."
The Chapter shows the weakness of even this great man. In a human document such a trivial lapse would be possibly overlooked, but the Word sets before us flesh as it really is, that we might be warned and avoid its weakness, whilst at the same time we are encouraged in our own failings. Cp Prov. 29:25. Cf. Gen. 15:1.

when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine[1] this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

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

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: [d] the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: [e] the same *is* the father of the children of Ammon unto this day.

[1] Or, *simplicity*, or, *sincerity*. See ch. 17. 1. 2 Sam. 15. 11.

[a] ch. 39. 9. Ps. 51. 4.

[d] Deut. 2. 9.

[e] Deut. 2. 19.

CHAPTER 20.

ABRAHAM'S DECEPTION IN PHILISTIA Vv 1-2.

1 Abraham at Gerar. 2 He denieth his wife. 3 Abimelech reproved for her, 14 restoreth Sarah, 17 and is healed by Abraham's prayer.

AND Abraham journeyed from [f] thence toward the south country, and dwelled between [g] Kadesh and Shur, and [h] sojourned in [i] Gerar.

2 And Abraham said of Sarah his wife, [m] She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But [n] God came to Abimelech [p] in a dream by night, and said to him, [q] Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* [3] a man's wife.

4 But Abimelech had not come near her: and he said, Lord, [r] wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the [2] integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning [a] against me: therefore suffered I thee not to touch her.

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

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

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me [t] that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely [u] the fear of God *is* not in this place; and they will slay me for my wife's sake.

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

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

14 And Abimelech [y] took sheep, and oxen, and menservants, and womenservants, and

[2] Or, *simplicity*, or, *sincerity*. See ch. 17. 1. 2 Sam. 15. 11.

[3] Heb. *married to a husband.*

[f] ch. 18. 1, 33.
[g] Prov. 16. 6.
[h] See ch. 16. 7, 14.
[i] ch. 26. 3.
[k] ch. 10. 19 & 26. 6.
[m] ch. 12. 13-20 & 26. 7-11.
[n] Cp. ch. 11. 29.
[o] Ps. 105. 14.
[p] Job 33. 15, 16.
[q] ver. 7.
[r] ch. 18. 23.
[s] ch. 12. 13.
[t] ch. 12. 16.

27

ABRAHAM'S EXCUSE.

Is threefold Vv 11-13. ● The character of the men of Gerar; ● Sarah was his half-sister ● The agreement with Sarah. None is conclusive. It was not the lack of the fear of God in Gerar but the fear of man on the part of Abraham that brought the shame Prov. 29:25. Abraham had no need to fear. Yahweh had promised him protection: his large household had equitted itself well in battle Gen. 14:14. Perhaps he feared the effect of the place on his household, or did he leave them at Hebron whilst he alone moved south in answer to Gen. 13:14 & 15:1.

"The Shield" Gen 15:1 MAGAR - a small shield designed to deflect the thrusts of the enemy. It is derived from the root GANAN — "to hedge about; to protect." Thus it depicts Yahweh as Defender & Protector. The Septuagint

1. The terrible calamity of Sodom which undoubtedly affected the surrounding country and caused Lot to flee from Zoar Gen. 19:30 might have been the cause of Abraham removing from Hebron to such a place as this cf. V.11.
2. Negeb.
3. Sanctuary
4. Wall. The border of Egypt. Abraham always shows in want light when adjacent to Egypt. The Wall was a line of forts along the border. Rolling country - gp.
5. Water course. ll
6. Ruler of the Philistines
a. She was nearly 90, but must have been very beautiful.

WARNING TO ABIMELECH Vv 3-8

7. My Father-King
8. He was afflicted by a very serious illness V.17 because of his presumption in taking Sarah. Lit. "you art about to die" d
9. Withheld by his affliction.
10. The word is obvious-

11. Abimelech tried to justify himself, but he should nonetheless have left Sarah alone.
12. Abimelech might have justified his action as far as Abraham was concerned but he was also responsible to God 2 Sam. 12:9, 13. He could not touch God's people with impunity.
13. As such he acted as public instructor, and priest 1 Kings 18:21. Jer. 7:16. Hor. 14:3. Abraham as legal firstborn was also priest. Gen. 11:26. A prophet was the mouthpiece of God Exod. 4:15-16; 7:1-2.
14. A Godly fear 2 Cor. 7:9.

SELF-JUSTIFICATION Vv 9-13

15. This did not justify Abimelech taking Sarah.
16. It is a sad thing when a righteous man is rebuked by a sinner Cp Gen. 12:18; 2 Sam. 12:9; 1 Tim. 3:7. Cp Lev. 4:2, 13.

17. There was more right on Abraham's side than on Abimelech's, as subsequent events showed. Gen. 21:25. 26:16. even so his "explanation" did not justify him.
18. Such a marriage was prohibited under the Law Lev. 18:9 - perhaps indicating that Abram lived in ignorance of God's will Josh. 24:2-3.

RESTITUTION Vv 14-16

THE WORD TYPICALLY MADE FLESH

Three times, in two verses Gen. 21:1-2 all that happened is said to be in accordance with the Word spoken. It gave strength to Abraham to beget; to Sarah to conceive; to Isaac to be born. See Note Gen. 15:1 & Luke 1:37.

ISAAC WEANED See Note ▪ chronology. Opp. p. 17.

GAMAL - To treat or benefit a person. A child commences a more independent existence. Weaning could be not merely from mother but from milk diet, ▪ was then comparatively late. Samuel was given to Eli as soon as he was weaned, ▪ commenced worship. 1 Sam. 1:21-28 A bout 5 years

ISHMAEL'S MOCKING

This created bitterness in Sarah - as the Jewish persecution did to the Re Isa 1a. & V.10.

GENESIS 21. *The birth of Isaac. Hagar is cast forth.*

14 Abimelech had evidence that Abraham was a great man, and feared to offend him Gen. 21:22 Under similar circumstances, Pharaoh hastened his departure Gen. 12:20

15. Note the sarcasm

16. The payment of the money restored Sarah as the wife of Abraham in the sight of all. Cf attitude Rebekah when she met Isaac Gen. 24:1 65.

17. Heb. venochachath from root nachach 'to make straight, direct, right.' Or to speak "rightly, & correctly!" Sept. renders "And in all things speak the truth."

RESTORATION

Vv. 17-18

To protect the purity of the promised seed probably strengthened her faith in overshadowing care of Yahweh Heb. 11:11

CHAPTER 21.

THE FUTURE OF ABRAHAM'S NATURAL & SPIRITUAL SEEDS FORESHADOWED. GAL. 4:21-31.

BIRTH OF ISAAC. Vv. 1-5

Sarah strengthened to conceive Gen. 18:9,14. 17:19, 21.

She had become full of faith in the promised seed Heb. 11:11. Gen. 20:18

Laughter or Joy of LUKE 1:

Yahweh's ministers Gen. 17:1ff Note. 15. 16:3; 20-21.

▪ Gen. 17:12. The repudiation of flesh. 1 Cor. 7:1. Rom. 2:28 Deut. 30:6.

The number of completion.

ISAAC WEANED. Vv. 6-8.

For the antitypical rejoicing see. Isa. 54:1. Gal. 4:27. The laughter of doubt & incredulity had changed into that of joyous reality. For the object of faith had come. Gal. 3:19

6 Of the promised seed. It is a prelude to Mary's song of praise. See. Luke 1:46-49 & Rom. 5:2, 11.

Gen. 20:16. "A thousand"

1 ELEPH - First letter of Alphabet. Hence chief (firstborn). Also rend. "family". The payment of the money ensured that Sarah be restored as wife & so ensure the family of Abram. Cp Ps. 112.

1 And the LORD [a] visited Sarah as he had said, and the LORD did unto Sarah [b] as he had spoken. Cp Num. 23:19. Heb. 6:18

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

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

4 And Abraham [f] circumcised his son Isaac being eight days old, [g] as God had commanded him.

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

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

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

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. 6 See above

9 ¶ And Sarah saw the son of Hagar [k] the Egyptian, 7 [l] which she had born unto Abraham, [m] mocking. ISHAQ - To laugh in scorn, deride.

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

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

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for [o] in Isaac shall thy seed be called. [p] But v. 22:2. Rom. 9:7 Heb. 11:18

13 And also of the son of the bondwoman will I make [q] a nation, because he is thy seed. -See below

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

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

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

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

18 Arise, lift up the lad, and

19 she had evidently supported her fainting son until her own strength was waning. With the last of her strength she pushed him under the shadow of the shrub. Ishmael was evidently a sickly youth for he would have been from 17-19 years of age - & yet succumbed before his mother. Mosaic Covenant can only cease bodie

20 The Mosaic Covenant had fulfilled its usefulness Rom. 10:4

21 Though the Law minimised by the forgiveness in Christ it is still effective to attack Cp Col. 2:13

22. Designed unto life Rom. 7:10

Below! Cp Gen. 21:14.

[a] ch. 13. 9 & 34. 10.
2 Heb. as is good in thine eyes. ch. 16. 6 & 41. 37.
[b] ch. 16. 1.
[c] ch. 16. 15.
[d] ver. 5.
[e] Gal. 4. 29.
[f] ch. 24. 65.
[g] Cited Gal. 5. 30.
[h] ch. 21. 25.
Variation of person
[i] ch. 17. 18.
[k] ch. 12. 17.
[l] Cited Rom. 9. 7. Heb. 11. 18.
See Note. Gen 17:24 Luke 1:69 1 Sam. 2. 21.
[m] ver. 18. ch. 16. 19 & 17. 20.
[n] ch. 17. 19 & 18. 10, 14.
[o] Heb. 11. 11. Gal. 4. 22.
[p] ch. 17. 21.
[q] ver. 31.
[r] ch. 17. 19.
[s] Acts 7. 8.
[t] ch. 17. 10, 12.
[u] ch. 17. 1, 17.
[v] Cp Is. 54. 1. Gal. 4. 27.
SHAMA' - To hear. Root of Yishmael.
[w] ch. 18. 11, 12.

"BECAUSE HE IS THY SON." V. 13. 28

The righteous are a blessing to all connected with them See re Lot GEN. 19:29. Rahab Josh 6:25 Descendants of David 1 Kings 11:12 2 Kings 8:19. 19:34. On that principle the saints are the salt of the earth Mat. 5:13. and are themselves saved "for Christ's sake" Eph. 4:32. Acts. 13:38-39.

Abraham faced the loss of both sons: Ishmael (ch 21:10) & Isaac (22:2).

5 Cp similar longevity Luke 2:40

6. Died strengthened. Anti-type - with Abrahamic covenant confirmed in Christ Gal 3:19, 24. Gal 4:3-5

7. The flesh. Hagar had probably jeered Sarah when Abraham went into Egypt. Significant Covenant given to Israel when they were in Egypt.

8. Gal. 4:29 Rom. 11:15.

9. As Israel's defection was in the sight of the Father

GOD'S CARE FOR ISHMAEL Vv. 12-13

10. The true seed Rom. 9:7 Heb. 11:18 Gal. 3:7, 16.

11. Israel after the flesh in the terms of Paul's analogy. Gal. 4

12. Gen. 12:2. Ezek. 36:22.

IN DISPERSION Vv. 14-16

13. This is second time Hagar banished from camp of Abraham Gen. 16 answering to the two dispersions of Israel.

14. Ishmael's desperate condition in the wilderness foreshadowed the wanderings of Israel.

15. "The well of the oath" or Covenant. Ishmael's eyes were blinded to this well as Israel's are to the true "well of the Covenant" today Rom. 11: Ezek 37:11

16. There was no help for Ishmael & Hagar. Israel under the Law was as a child Gal. 4:1-2 helpless under the threat of death it thundered against them.

SAVED. Vv. 17-21.

17. Ishmael signifies "He whom El hears" -and applies to Israel after the flesh Isa. 59:1-2. Deut.

18 Antitype Deut. 4 30. Jer. 29:13-14. Jer 30:5-9. Mat. 23:3

19A TA'AH - To vacillate, to stray or reel, wander hither & thither. Implies she lost her way.

HE DWELT IN THE WILDERNESS

MIDBAR – Pasture. Rend. speech (RV mouth) Song 4:3. from DABAR, to arrange (words). MIDBAR was the place where cattle would be driven, or organised. In this open life of a shepherd Ishmael grew strong, and developed. Archer – QESHETH from a root, to bend, thus fig strong (str), capable for war. Zech. 9:13.

ABIMELECH. – Recognised Abraham as a prophet 20:7, had invited him to dwell with him in peace 20:15 & had received benefits from God because of him 20:17. Now seeks further recognition & Abraham shows this is conditional upon him accepting the covenant – similarly to Gen 14:14. Typical of the future. Mic. 4:8; to be born. Rev 11:15

Hagar is comforted. **GENESIS 22.** *Trial of Abraham's faith.*

hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God [b] was with the lad; and he grew, and dwelt in the wilderness, [c] and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother [d] took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that [e] Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, [f] God *is* with thee in all that thou doest:

23 Now therefore [g] swear unto me here by God [h] that thou wilt not deal falsely with me, nor [i] with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants [o] had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

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

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

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

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

31 Wherefore he [a] called that place [2] Beer-sheba; because there they sware both of them.

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

33 ¶ And *Abraham* planted a grove in Beer-sheba, and [e] called there on the name of the LORD, [f] the everlasting God.

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

[a] ver. 14. ch. 26. 33.
[2] i.e. The well of the oath.
[b] ch. 39. 2, 3, 21.
[c] ch. 16. 12.
[3] Or, *tree.* 1 Sam. 22. 6 & 31. 13.
[d] ch. 24. 4.
[e] ch. 4. 26.
[f] Is. 40. 28. Rom. 16. 26. 1 Tim. 1. 17.
[g] ch. 20. 2. Cp. 26. 1, 26.
[h] ch. 10. 14 & 26. 1.
[i] ch. 26. 28.
[k] Josh. 2. 12. 1 Sam. 24. 21.
[4] Heb. *if thou shalt lie unto me.* ch. 26. 29.
[l] Job 18. 19.
[m] 1 Cor. 10. 13. Heb. 11. 17. James 1. 12, 13. 1 Pet. 1. 6, 7.
[5] Heb. *Behold me.*
[n] 2 Chr. 3. 1.
[o] Cp. ch. 26. 15, 18, 20–22.
[p] ch. 26. 31.
[q] ch. 33. 8.
[r] Cp. John 19. 17.

CHAPTER 22.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 15 He is blessed again. 20 The generation of Nahor to Rebekah.

AND it came to pass after these things, that [r] God did tempt Abraham, and said unto him, Abraham: and he said, [s] Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of [u] Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

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

6 And Abraham took the wood of the burnt offering, and [t] laid *it* upon Isaac his son; and he

[s] See note below
[t] Cp. ch. 22. 9.
[u] 2 Chr. 3. 1.

Abraham establishes his right to the well of the Covenant.

37 & v.27. The oath of witness was an integral part of the covenant.

El = Tamarish Tree. An evergreen which yields a substance popularly known as Manna. It is supposed to be similar in appearance to the Manna in wilderness
Yahweh Ail Olam.
Luke 21:24.

CHAPTER 22

THE WORK OF CHRIST FORESHADOWED – DESCRIBED AS A FIGURE, PARABLE OR COMPARISON
Heb. 11:17-19

THE CHALLENGE vv 1-2.
"Prove" as per Exod. 15:25 &c or "Test" as per R.V. James 1:12
"Seen of Yah" Deut 12:12 &14. On East Jerusalem, where, later the altar built 2 Chron 3:1. – or
Probably Calvary. Vision of Yah, from RA'AH, Yah.

Instant action of faith.

THE CHALLENGE ANSWERED vv 3-10

Note the calmness of Abraham's faith expressed in the quiet, deliberate nature of the narrative. Heb 11:17.
To rise early after Divine revelations was habitual. 19:27; 20:8; 21:14. Seven acts of calm deliberation & unflinching heroism.
Christ's was a three days pilgrimage to the grave. As far as Abraham was concerned Isaac was as good as dead three days.
Heb 11:19. Plural in Hebrew – we will return.

THE SON CO-OPERATING WITH THE FATHER vv 6-8

Isaac had strength to bear the burden. John 19:17

12:2 "GET THEE" – Lech Lecha – Go you! Imperative mood occurs only twice in Bible 12:1. In the first he sacrifices his past; in the second he risks his future – except that faith removes the risk.

Like the beat of a drum the two demands are made up of 4 requirements.
Out of thy country. From thy kindred. From thy father's house. Unto a land.
Thine only son. Whom thou lovest. Isaac! Into the land

19 The law of Moses is yet to perform a service in bringing Israel back to God. Mal. 4:4.
20 Mic. 4:8.
CONVERTED vv 19-21
21 Zech. 12:10. 13:1.
22 Zech. 9:13. Also signifies one who paints the way. Jer 33:9.
3 Union between seed Abraham and Gentiles in Kingdom Zech. 8:23
SPIRITUAL ISRAEL IN THE SAME WILDERNESS – SUSTAINED BY THE WATER OF THE WORD.
24 Sig. the mouth of all. In the allegory rep. of all Gentiles.
25 Ezek 39:23, 25-29 Ezek. 37:28
26 He observed Abraham's growing power & recognised sufficient of the Gospel to know he was there to stay.
27 No devastation by conquest.
28 Differences had to be settled – future conduct agreed upon before covenant established.
24 The spiritual seed has suffered opposition during times of the Gentiles.
30 As far as the allegory is concerned relates to anti-opposition to the Gospel.
31 Gentiles have been largely ignorant of the enormity of their conduct in opposing the Gospel. It has been done in ignorance.
32 The gifts come from Abraham as the benefit of the gospel are extended Gal. Eph. 3:2-8; 4:7-8
33 KARATH – Cut. Gen. 15:18. Witness Yahweh
34 A separate covenant.
35 Covenant lambs. Abimelech's covenant of perpetual amity is followed by this oath of witness by which the previous union will bear fruit – ewe lambs. Namely the recognition of Abraham's right to the wells.

THE PHILISTINES.

For origin see note Deut. 2:23 for history see note p. 352. Sig. Migratory (Str), wanderer. Referred to 250 times. In Scripture, mainly in Judges, 1 & 2 Samuel & 1 Chronicles & only 42 times outside these books.

Beersheba evidently on the border of the Philistine territory in the days of Abimelech, and Abraham's household & flocks must frequently have sojourned in the area. Cp. Ch. 26:15.

The Demand: Take thy son – I have two of your only son – one is the only son of Hagar the other of Sarah. Whom thou lovest – I love both! Isaac – In the Hebrew his name is given last.

29 THE ALLEGORY IN SEQUENCE Chs. 22-26

Ch. 22:1 suggests a new series in the allegory of Abraham's life setting forth in order (though not always in chronological sequence – cp Ch. 21) the following parable.

1: Sacrifice on Mt Moriah – Christ's death & Resurrection. Ch. 22.
2: Death of Sarah, buried among Gentiles – Overthrow of Jerusalem politically AD 70. Gen. 23:19) – Ch. 23
3: Gaining a wife for Isaac – Preaching the Truth in Gentile lands. – Ch. 24
4: The family of Keturah – Abraham becomes a "father of many nations" – Ch. 25.

THE DEATH OF SARAH – CH. 23:1. Sarah is the only woman whose age is mentioned in Scripture. As the wife of Abraham she is set forth as the mother of believers Isa. 51:2. 1 Pet. 3:6. or the Abrahamic covenant, representative of the heavenly Jerusalem, or polity of faithful Gal. 4:24-27. Yahweh's bride Isa. 54:5. As an organised entity, the heavenly Kingdom, came to an end in A.D. 70. Mat. 21:43. after which the Gentiles were visited to select a bride for the Seed of Promise. As this followed the sacrifice of the Lord, the death of Sarah naturally follows in sequence from Gen. 22. The number of her years points to her unique character. It stands between 126 on the one hand • 128 on the other. 126 is a multiple of 9 x 7 x 2. 9 denotes finality of judgment (C.B.). It is 3 x 3 the product of Divine completeness seen in the resurrection of nature on the 3rd day Gen. 1:9-13. 7 points to the oath which guarantees this Gen. 22:16. 2 indicates the two great families of human race found in her spiritual offspring. [see bottom p. 31]

took the fire in his hand, and a knife; and they went both of them together. Deut. 28:62 Neh. 9:23 (a) See ch. 15. 5. Jer. 33. 22. (b) 2 Sam. 17. 11. 1 Kin. 4. 20. Is. 48. 19. See ch. 13. 16. 2 Heb. *lip.* (c) Ps. 127. 5. 3 Heb. *Behold me.* ver. 11. (d) ch. 12. 3 & 18. 18 & 26. 4. Cited Acts 3. 25. Gal. 3. 8. 4 Or, *kid.* ver. 8. See Ex. 12. 3. 5. Is. 43. 23. (e) ver. 2. ch. 26. 5. (f) ch. 21. 31. (g) ch. 11. 29. (h) James 2. 21, 22. (i) Job 1. 1. (k) Job 32. 2. (l) ch. 24. 15, &c. Speech. (m) Called, Rom. 9. 10, *Rebecca.* (n) Mic. 6. 7, 8. (o) ch. 26. 5. Slaughter of cattle, thick, strong -Lockyer. Blackness - Lockyer. Gaharn. See the Allegory in sequence p. 29. 5 i.e. *The* LORD *will see,* or, *provide.* Cp. ver. 8. (p) Josh. 14. 15. Judg. 1. 10. (q) ch. 13. 18. ver. 19 & ch. 35. 27 & 37. 14. Num. 13. 22. (r) Ps. 105. 9. Luke 1. 73. Heb. 6. 13. (s) ch. 17. 8. 1 Chr. 29. 15. Ps. 105. 12. Heb. 11. 9, 13. (t) Acts 7. 5.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, [3] Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the [4] lamb for a burnt offering?

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

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

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

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

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

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

14 And Abraham called the name of that place [5] Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

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

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

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

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

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

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

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

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

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

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

CHAPTER 23.

1 The age and death of Sarah. 3 The purchase of Machpelah, 19 where Sarah was buried.

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

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

---

1. Why should Abraham take fire? Probably Divine fire received and preserved when the Divine theophany of Gen. 12:7. occurred. Cf. Lev. 9:24. Lev. 6:12.

10. A willing offering. Isaac old enough (Cf. Ch. 22:1 with ch. 21:21) to resist his father if he desired. Only a skeleton of conversation preserved. doubtless Abraham explained in detail his faith and exhorted his son to fortitude. FAITH TRIUMPHANT. Vv. 1-10.

1. Note again the calmness of faith in the deliberate nature of narrative.
2. Every parent should meditate these words and enter fully into the feelings of Abraham. What do they teach? The great price paid by Yahweh that salvation might be established. John 3:16. Cf. Note Jephthah's vow A 350. SAVED. Vv. 11-14.
3. The Seed of Abraham under the shadow of death. Ps. 119:27. There is no hint of any resistance on the part of Isaac. John 10:17; 12:27. Isa. 53:7.
4. The Protector of flock. Heb. Ail – Strength. A type of Christ who was saved by his own sacrifice. Heb. 13:20.
5. Utterly consumed by the Divine fire – Spirit of God.
6. Terror: "I have known" – Abraham's action accorded with what Yahweh knew of him Gen. 18:19. The trial causes others to know it. Abraham now justified by works which developed from faith. Jas. 2:18. by which faith was perfected. Jas. 2:23.
7. The multitudinous Christ. THE GLORY. Vv. 15-17. (AKH John 8:56.
8. Heb. 6:17-18. Foundation of Yahweh's purpose. Gen. 24:7. 26:3. 50:24. Ex. 13:5. 11. 33:1. Ps. 89:35. 132:11. Luke 1:73. A human oath may be broken by the death of the one making it. – but this oath is immutable. See this assurance in spite of human disobedience. Deut. 4:30-31.

168 Ps. 147:4; 1 Cor. 15:41. Fulfilment natural seed. Exod. 32:13 Deut. 1:10; Spiritual. Rev. 7:9. Stars = Divine glory. Sand = Divine governance. Job 38:11.

168 Referred to 1 Cor. 15:25-26. Cp. Ps. 110:1. Political – Luke 1:71. Death – 1 Cor. 15:26. 168c Cited Acts 3:25 to show Jew the first of the nations to be so blessed. Gal. 3:8 – the Gentiles also. See Note Gen. 12.

ABRAHAM'S RELATIONS. Vv. 20-24.

Perhaps he was seeking such information so necessary for a bride for Isaac to preserve the seed.

Sig. A queen. Sister of Lot. Gen. 11:29.

See Note. Gen. 11:27. No mention is made of him leaving Ur with Abram, but he evidently did so then or at some other period.

Oolz = Counsel.

Booz = To despise. There are others in Scripture called Uz Gen. 10:23. 36:28. Cp. Job 1:1. – but only

Sig. Exalted. Several had this name.

Sig. A devil or Increase (Lockyer)

Sig. Vision or Seer (Lockyer)

Sig. He weeps, melts away (Lockyer).

A relation to be See also 24:15. This family tree introduced the events of Ch. 24, showing the care that was exercised in marriage. 24:3, 9 the overshadowing Hand of God in selecting a wife for the Seed of Promise. Prov. 18:22 Of the 8, Bethuel was the youngest, but was elevated to a great privilege. Cp. 1 Sam. 16:10-12.

Rebecca alone mentioned though Bethuel had other children (e.g. Laban). In directing this tree here – to show Abraham's keen outlook for wife for Isaac to maintain the line.

REBEKAH AND BETHUEL. The son of Abraham married a granddaughter of his brother Nahor. There was, however a consistency about this. Nahor was evidently older than Abraham. Cp. Note Gen. 11:26. In addition, many years passed before Isaac was born Gen. 18:12.

The status of Bethuel also seems strange. He is passed over as insignificant in the record of Gen. 24. as though he was incapable from years or imbecility to manage his own affairs. Rebecca referred to her "mother's" house – rather than her father Gen. 24:28. – it was Laban who conducted the negotiations Gen. 24:29. though there were later confirmed by Bethuel v. 50. Laban was evidently energetic and overbearing (as his dealings with Jacob indicate) whilst Bethuel was evidently feeble and retiring.

Meanings of Names. – From the English Hebrew Bible student's Concordance unless otherwise indicated.

Isaac was born Gen. 17:17. so that he now 37. Cp. Ch. 24:67 note.
2 Repeated for emphasis to fix attention upon the age. 3 Sig. To unite. Cp. Ch. 48. 4 Cp. Gen. 12:6. Zech. 14:21. 5 Perhaps to the tent of Isaac.

2 ABRAHAM RESPECTED BY THE GENTILES 3-7

5 So long as they remained in the land. A parable of all his seed who look forward to the future. Cp. Rev. 7:9. John 8:56. Heb. 11:13.

CHAPTER 23.

DEATH OF SARAH

1 HER AGE AND DEATH Vv. 1-2.

1 She was 90 when

ABRAHAM'S SEPARATENESS. He keeps himself distinct, proclaims himself a stranger, will accept no favour at their hands, will not have intermarriage between his race and theirs, refuses the gift of a sepulchre from Ephron, and the spoils from King of Sodom. the tomb of Machpelah a constant reminder of this separateness. Cp Acts. 7:5.

6 The whole land was Abraham's by promise, as all things are ours. 1 Cor. 3:21. The purchased grave was a token of his right and title to the promised land. Cp Josh. 21:16.

7 They recognised his status among them and flatter with their tongues - as is normal with worldly people. Ps. 5:9. Cf. Rev. 14:5.

8 This pretended generosity was a cover for bargaining. This is typical of the world which often says what it does not mean.

9 He treated them with courtesy 1 Pet. 2:21-22.

10 The land is called Heth on both Egyptian and Assyrian monuments (Stanley). A son of Canaan Gen. 10:15, and thus a Hamite. The Hittites established a powerful empire in Asia Minor. Esau married Hittite wives Gen. 26:34; 36:2, perhaps beguiled by their compromising kindness. Hittites were later found in the land Num. 13:29. Josh. 9:1-2. 11:3. Jud. 1:26. Converted to David's army 1 Sam. 26:6. (Cp Uriah - 2 Sam. 11:3.) Solomon married Hittite women 1 Kg 11:1, some became laborers for him 1 Kg 9:20-21.

3 ABRAHAM PURCHASES THE CAVE OF MACHPELAH Vv. 3-16.

11 It is normal practice among Orientals to employ mediators in such transactions. Abraham conformed to custom and was not above using others in a legitimate way. Opportune others for witness are provided this way.

12 Sig. Double. Hence the Cave of the Firstborn. Josh. 21:11. Abraham Gen. 25:9. Isaac & Rebekah, & Leah the wife Jacob 49:31 & Jacob 50:13 buried there.

13 This very generous offer - including the field - seems to imply more than the formal & hollow courtesies of bargaining. They suggest the reputation that Abraham had gained without 1 Tim. 3:7. Because of such, Ephron could well expect adequate compensation from Abraham.

14 Abraham firmly adheres to his original resolve. See Note on his separateness above.

15 The value of this is difficult to determine. The word shekel means "weight" without specifying how much. In the days of the Maccabees, the shekel of Israel was minted & the silver shekel = approx. 75 cents. At this rate, the field would be worth $100 according to Ephron.

THE DEATH OF SARAH (Cont). 128, on the 31
Either hand is a multiple of 8 X 8 X 2 speaking of Resurrectional Regeneration of the two great saints. Sarah's death lay between these two numbers. Death was thus a disruption of these two principles.

GENESIS 24.

5 And the children of Heth answered Abraham, saying unto him,

Adoni

6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *will give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

CHAPTER 24.

1 Abraham sendeth his servant to seek a wife for Isaac. 50 He obtaineth Rebekah. 62 Isaac meeteth her.

AND Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Sig terror (Stre), Annoyance a. Dis. Canaan. Gen. 10:15

2 Heb. a prince of God, Elohim ch. 30. 8. Ex. 9. 28. Ps. 36. 6 & 80. 10. Acts 7. 20. Cp. ch. 10. 9.

a 1 Chr. 21. 25. Jer. 32. 9.

b ch. 25. 9 & 49. 30-32 & 50. 13.

Ephron (Ephraim?), the son of Zohar (Whiteness) could have been the firstborn in his family - his name = Fawnlike, Gazelle Str. He proved elsewise.

3 Heb. full money. The full price. He did not want favors Gen. 14:22-24.

c Cp. Ruth 4. 7-10. Jer. 32. 10, 11.

4 Heb. ears. ver. 13, 16.

d ch. 34. 20, 24. Ruth 4. 1.

e Cp. 2 Sam. 24. 21-24.

5 Heb. gone into days. ch. 18. 11.

f ch. 13. 2 & 14. 14. ver. 35.

g ch. 15. 2.

h ver. 10.

i ch. 47. 29.

k ch. 14. 22.

l ch. 26. 34, 35 & 27. 46.

m ch. 28. 2.

n ch. 11. 31 & 22. 20-24 & 27. 43.

o Ex. 30. 13. Ezek. 45. 12. Cp. ch. 17. 12, 13 & 20. 16.

16 An invitation to bargain. He was in no humor to bargain. He preferred to suffer himself to be defrauded. 1 Cor. 6:7

18 Silver is the price of redemption by which inheritance in the land obtained Exod. 30:13. 1 Pet. 1:18-19.

19 His right to the land was made clearly obvious = the future fulfilment of the promise also Acts 7:5.

4 ABRAHAM'S SOLE POSSESSION IN THE LAND OF PROMISE Vv 17-18

20 Cp v. 8. Ephraim - the appointed firstborn.

21 Double - pointing to Jew & Gentile - from out of which the field of the firstborn taken. Cp Gen. 15:18 notes.

22 The site of the Gospel planting Mt. 13:8.

23 The token of death.

25 The people of God Ps. 87:5, 104:16, 42:12. Isa. 60:21.

26 The precise legal language indicates that the promise to Abraham is also sure, and the grave is a token of it. This has been brought home to the world through the preaching of the Gospel.

27 They acknowledged he was a prince of God v. 6 and now they conceded his legal right to land.

5 BURIAL OF SARAH Vv 19-20

28 "Being dead yet speaketh." Heb. 11:4.

CHAPTER 24

A WIFE FOR ISAAC.

Foreshadowing. 2 Cor. 11:2. Eph. 5:18. Rev. 19:7.

INSTRUCTIONS FOR ELIEZER. Vv. 1-6

1 1 Kg. 1:1. Cp Ch 17:1. 25:20

2 Eliezer = El is my help. Typical of Apostles. John 17:20 and followers. Luke 12:43-45. Rev. 22:9. Organised as preaching Ecclesia Eph. 3:10. Rev. 22:17.

3 Ecclesia has access to Divine wealth Eph. 1:17-18.

4 Make contact with genital organs, which, according to Jews, was ancient method of solemnly binding one to oath. Thus he made contact with that part that bore the mark of circumcision, the sign of the covenant.

5 Whose control extends to heaven and earth.

6 See Note, p. 13. Such a daughter would be one dominated by the principles of Canaan. Rev. 17:5.

7 To a people more amenable to my way of thought. A wife for Isaac - the Bride of Christ is selected from such company. Ps. 87:6.

Laughter. Caused laughter of joy to his father - of incredulous wonder to his mother Ch. 21:6. So also in the type.

A WIFE FOR ISAAC – Typical foreshadowing of preaching the gospel.

Abraham's servant *is sent to seek*

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which [c] took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [e] Unto thy seed will I give this land; [f] he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then [g] thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten [h] camels of the camels of his master, and departed; [3] for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto [i] the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time [k] that women go out to draw *water*.

12 And he said, [l] O LORD God of my master Abraham, I pray thee, [o] send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, [p] I stand *here* by the well of water; and [q] the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and [a] thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of [b] Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* [d] very [2] fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether [r] the LORD had made his journey [m] prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden [5] earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, [r] I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

[a] ch. 15. 8.
[b] ch. 11. 29 & 22. 23.
[c] ch. 12. 1.
[d] ch. 26. 7.
[2] Heb. *good of countenance.* ch. 26. 7.
[e] ch. 12. 7 & 13. 15 & 15. 18 & 17. 8 & 26. 4. Acts 7. 5.
[f] Ex. 23. 20, 23 & 33. 2, &c. Heb. 1. 14.
[g] Josh. 2. 20, &c.
[h] ch. 12. 16.
[3] Or, *and.*
[i] ver. 24. & ch. 27. 43.
[k] Heb. *that* women *which draw water go forth.*
[l] Ex. 2. 16. 1 Sam. 9. 11. See ch. 29. 9, &c.
[m] ver. 40, 42, 56. Neh. 1. 11.
[n] ver. 27 & 42. ch. 17 7 & 26. 24 & 28. 13 & 32. 9. Ex. 3. 6, 15.
[o] ch. 27. 20. Ps. 37. 5.
[5] Or, *jewel for the forehead.* ver. 30, 47. Ex. 35. 22. Judg. 8. 24-26. Job 42. 11. Prov. 25. 12. Hos. 2. 13. Contrast ch. 35. 4. Ex. 32. 2, 3 with Prov. 11. 22. Is. 3. 21. Ezek. 16. 12.
[p] ver. 43.
[q] ch. 29. 9, &c.
[r] ver. 15.

Bethuel: Destroyed of El. Shr.

8 This is always a possibility in the preaching of the Word Cp Rom. 10:21. Follows 2 Cor. 6:14, 17. Eph. 5:27.

9 Relax the standards. Take him down to their level instead of elevating them to his!

DIVINE OVERSHADOWING OF THE MISSION VV 7-9

Cp Ps 127.

10 Cp Heb. 1:14 The messenger by which Yahweh separates a wife for Isaac is the Word. John. 17:17. 6:63. Heb. 7:19.

11 If our preaching does not find response – but we must try like Eliezer.

12 Dedicated to providing a wife for Isaac – Christ.

CO-OPERATING WITH GOD. 10-14

13 He used the resources that were to hand. He gained the help of other servants. V.32. He got ready to display the riches of his master V.35. All these material means we can use in preaching

14 The fortress between the Rivers – Land of Babylon.

15 The Sleepy-Snorer!

16 The Evening of Judah's commonwealth. Sarah is dead Gen 23:2. Time come when Truth preached to Gentiles they replace Sarah's position V.64 as Sethdid Abel.

He carefully plans the campaign.

17 Here is an attitude of seeking.

All is ready – now prayer for a blessing. Notice it is simple, direct, dictated by faith. He is standing by the well "without the city" as he utters these words. Cp John. 4 the prayer of Jn 17.

35. Now she him. Cp Re

THANKSGIV
How often forget to tha after receiving petitioned. Se II. Col. 1.
36. He set our right direct

IMPRESSION
BEKAH'S REL
Full of excite these unusual stances, Rebe ied home wit account of pr They saw her appearance, her strange and hurried make person ligation.
37 Sig. White

38. So others hear the mess

32.
CARE FOR HIS
Cp V.10. He does overlook the of his own in preaching to

PREACHING THE
PER. VV 33-4
39 Cp Luke 17 12:37, 41-44
40 Qualification
41. A token of b to come. This the Pentecost o

QUALITIES OF REBEKAH VV 15-16.

21 Note the unfolding of Ways Providence

22 Sig. Rope with Noose – Beauty that ensnares men.

23 A Dweller in El.

24 Queen seeing.

25 Snorer.

26 She is revealed as Industrious, Beautiful, Pure, Helpful, Kind, Considerate.

27 A keenness and zeal to do the work before him.

HER RESPONSE 17-21

28 There was a readiness to help indicative of her receptive character.

29 Whilst it may have been normal to give a thirsty traveller a drink this was going beyond what is normal. Water for 10 camels entailed some labor.

30 At the extent of her readiness to help

31 He thus put her under test. He could have commended those with him to V.32. He wanted to make sure she was worthy of Isaac.

REWARD. 22-25.

32 Worn on nose. The servant thus claimed her face. Her person.

33 Her service.

34 She thus answers the qualifications of V.4

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [b] bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of [c] his mercy and his truth: I *being* in the way, the LORD [f] led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* [i] Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, [o] thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and [s] gave straw and provender for the camels, and [t] water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD [v] hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife [a] bare a son to my master when she was old: and [c] unto him hath he given all that he hath.

37 And my master [d] made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 [g] But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 [h] And I said unto my master, Peradventure the woman will not follow me.

40 [k] And he said unto me, The LORD, [l] before whom I walk, will send his angel with thee, and [m] prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 [n] Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, [p] O LORD God of my master Abraham, if now thou do [q] prosper my way which I go:

43 [r] Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 [u] And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD [x] hath appointed out for my master's son.

45 And before I had done [z] speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said

[a] ch. 21. 2.
[b] ver. 48, 52. Ex. 4. 31.
[c] ch. 25. 5.
[d] ver. 3.
[e] ch. 32. 10. Ps. 98. 3.
[f] ver. 48.
[g] ver. 4.
[h] ver. 5.
[i] ch. 25. 20 & 28. 2 & 29. 5.
[k] ver. 7.
[l] See ch. 17. 1.
[m] See ver. 21.
[n] ver. 8.
[o] ch. 26. 29. Judg. 17. 2. Ruth 3. 10.
[p] ver. 12.
[q] See ver. 21.
[r] ver. 13.
[s] ch. 43. 24. Judg. 19. 21.
[t] ch. 18. 4 & 19. 2 & 43. 24.
[u] ver. 14, 15, &c.
[x] ch. 20. 16.
[y] ver. 1.
[z] 1 Sam. 1. 13.

REBEKAH REPEATS THE JOURNEY OF ABRAM (FROM HARAN - ENLIGHTENED) AND BECOMES A HEBREW.

unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put [a] the earring upon her face, and the bracelets upon her hands.

48 [b] And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take [d] my master's brother's daughter unto his son.

49 And now if ye will [f] deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot [h] speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, [i] as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he [m] worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [t] jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [o] precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, [p] Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [2] *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and [c] her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou [e] *the mother* of thousands of millions, and [g] let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the [1] well Lahai-roi; for he dwelt in the south country.

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

64 And Rebekah lifted up her eyes, and when she saw Isaac, [n] she lighted off the camel.

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

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

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

[2] Or, *a full year, or ten months.* Cp. Lev. 25. 29.

[a] See ver. 22. Ezek. 16. 11, 12.

[b] ver. 26, 52.

[c] ch. 35. 8.

[d] ch. 22. 23. 2 Kin. 8. 26 & 9. 2.

[e] ch. 17. 16.

[f] ch. 47. 29. Josh. 2. 14.

[g] See ch. 22. 17.

[h] ch. 31. 24. 2 Sam. 13. 22.

[i] ch. 16. 14 & 25. 11.

[k] Or, *to pray.* Ps. 55. 17.

[l] Ps. 77. 6 & 119. 15, 23, 48, 78, 148 & 143. 5.

[m] ver. 13-15 & 42-44.

[n] ver. 26, 48.

[o] Cp. Josh. 15. 18.

[t] Heb. *vessels.* Ex. 3. 22 & 11. 2 & 12. 35.

[o] 2 Chr. 21. 3. Ezra 1. 6.

[p] ver. 56 & 59.

[q] ch. 37. 35 & 38. 12. 2 Sam. 13. 39.

[r] ch. 23. 2.

56. This seems reasonable, but Rebekah having stood up to all the tests should delay no longer

KEBEKAH'S PILGRIMAGE VV59-61.

She follows in the steps of Abraham a lonely journey to a husband hidden in his Father's house whom she has never personally seen.

58 Heb yanag = to give milk. One to nourish her. The Word. 1 Thes 1. 2:4-8.

MEETING THE BRIDEGROOM. 61-63.

59 Gn 24. 45:14.
60 1 Cor. 4:16. 11:1 Phil 3:17. 1 Thess. 1:6. Heb 6:12. Heb. 13:7
61. Well of the Living One who sees.
62. Far distant country
63. As the Bride is making her journey, the Groom is interceding doubtless for success of mission.
64. The Journey is over.

THE MARRIAGE 65-67

65 Symbol of Subjection In which the flesh is hidden from view
66 Rev. 19:8.
67. Mat. 25:20-21.
68. Sarah represented the Covenant now replaced by that which it was designed to produce.
69. Israel after the flesh had broken the covenant bringing much sorrow Is 24:5.

Isaac then 40 yrs old. Gen 25:20. Gn 17:17 with 23:1. Three years after his mother's death.

50. RV: "The ring upon her nose" Usually worn in left nostril. The influence of Eliezer thus changed her appearance. Gn Heb. 3:3-4.

51. Note the relationship. So there is a close relationship between Christ and Bride. Heb 2:11. Jhn 17:21. Gen 2:23-24

THE APPEAL. V. 49.

2 The need for a decision is pressed home
3 Rejection does not mean we can cease to labor, but must still seek.
Sig. White. Dwelleth in God's house. - Brother + Father.

PERSONAL DECISION REQUIRED VV 50-57

Rebekah had made the decision in accepting the presents. The facts had been so clearly stated that the others could raise no logical objection to her action in going.

BOUGHT WITH A PRICE 52-53

The Dowry is paid over and she becomes her husband's. So 1 Cor. 6:20. Eph 5:25. 1 Pet 1:18. Isa 61:10. Gal 3:28. Rom 4:7

There is a benefit received through the Bride to her relations.

REST AFTER TOIL V. 54.

NO DELAY. VV 55-58.

There is attempt at delay which is opposed by Eliezer who requests immediate separation. Rebekah likewise acts

ABRAHA
Zimran,
Ashurim,
CHAPTER
GENTILE SON
ABRAHAM. Vv
A TYPICAL F
OF Gen. 17:
1. Omitted by
er not in chro
order but pr
typical purpo
likely that Abr
take another
death Sarah
Rom 4:19.
2. Sig. Incens
3. Sig. Celebrat
Singer.
4. Sig. Fowler
5. Sig. Judgme
6. Sig. Strife
Developed int
our company
Exod. 2:15-1
Ionally asso
maelites. Jud
7. Sig. Free, Empt
Exhausted.
8. Sig. Seventh
See Note. Heb
38:13. Gen 16
9. Sig. Law or
ship. Note He
38:13. Gen 16
10. Sig. Mighti
11. Sig. Oppress
12. Sig. Young
THE INHERITA
ISAAC VV 5-6
RSV - "Breath
last."
14. For the ty
Heb 1:2.
15. Gp Gen. 16:1
terms of the a
Gal 4 this wo
resent Israel a
Gentiles when
trance will be
distinct and as
that of Christ
or multitudino
DEATH ABR
16. He lived 38 ye
than Sarah had
Ch 23:1 and as
about 10 yrs you
7. he was a lad
about 40 yrs.
ISAAC AT THE
We now become
of the family a
representative of
tiferous seed
17. Well of Life
Vision. Gp note Ch
Gp John. 4:14. Wh
dwells there, Ishm
developes in to a
ion of 12 princ
the natural seed
Gal 4.

ABRAHAM - KETURAH called a concubine 1 Chron. 1:32-34. -a secondary wife. Sarah still living.
Zimran, Jokshan, Medan, Midian, Ishbak, Shuah.
Sheba, Dedan. Ephah, Epher, Hanoch, Abidah, Eldaah.
Asshurim, Letushim, Leummim

56. This seems reasonable, but Rebekah having stood up to all the test should delay no longer.

CHAPTER 25. The death of Abraham. GENESIS 25. The sons of Ishmael.

GENTILE SONS FOR ABRAHAM. Vv 1-4.
A TYPICAL FULFILMENT OF Gen. 17:5.

CHAPTER 25.

1 The sons of Abraham by Keturah. 7 His age, and death. 12 The generations of Ishmael. 24 Birth of Esau and Jacob. 29 Esau selleth his birthright.

1. Omitted by RV. Chapter not in chronological order but probably for typical purposes. It is unlikely that Abraham would take another wife after death Sarah in view Rom. 4:19.

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

2 And (b) she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And [e] Abraham gave all that he had unto Isaac.

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

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

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

9 And [r] his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 (s) The field which Abraham purchased of the sons of Heth: (u) there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the [v] well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, (a) whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

[a] 1 Chr. 1. 29-31.

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

14 And Mishma, and Dumah, and Massa,

15 [2] Hadar, and Tema, Jetur, Naphish, and Kedemah:

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

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

18 [f] And they dwelt from Havilah unto (g) Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he (z) died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: [k] Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, (l) the daughter of Bethuel the Syrian of (m) Padan-aram, (o) the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, because she *was* barren: [q] and the LORD was intreated of him, and Rebekah his wife conceived.

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

23 And the LORD said unto her, [x] Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and (e) the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

Burden
(b) 1 Chr. 1. 32, 33.
[2] Or, *Hadad*, 1 Chr. 1. 30.
Depression or Prosperity.
(c) ch. 17. 20.
Nations.
Obscurity or Darkness
Dedicated
[d] ver. 8.
[e] ch. 24. 36.
[f] 1 Sam. 15. 7.
(g) ch. 16. 7 & 20. 1. Ex. 15. 22.
[h] ch. 21. 14.
(z) Heb. *fell.*
[i] Judg. 6. 3.
[k] Mat. 1. 2.
(l) ch. 22. 23.
(m) ch. 28. 2.
(o) ch. 15. 15.
(p) ch. 24. 29.
[p] ver. 17 & ch. 35. 29 & 49. 29, 33.
[q] 1 Sam. 21. 14 & 24. 25. 1 Chr. 5. 20. 2 Chr. 33. 13. Ezra 8. 23.
[r] ch. 35. 29.
(s) ch. 23. 16 & 50. 13.
[t] 1 Sam. 9. 9.
(u) ch. 49. 31.
[v] ch. 16. 14 & 24. 62.
(x) ch. 27. 29, 40. Cited Rom. 9. 12.
(e) ch. 16. 15.

Whom El called
Father of knowledge

1. Ishmael - Sig. Husbandry. Descendants will find place in Kingdom Isa. 19:7 "High Place" - Ges.
19. Sig. Powerful. Cp. Isa 60:7.
20. Sig. Languishing for God or dead forts.
21. Sig. Sweet odor.
22. Sig. Fame or hearing.
23. Sig. Silence or Remembrance.
24. Sig. Mighty or Fierceness.
25. Sun burnt or Admiration
Defence or Hethal Keeps
27. Sig. Numerous.
28. Sig. Eastern or precedence.
28A [illegible] - Settlements
d. CHATSERIM from root "to surround" i.e. with a stockade, hose parate. Str.
28B. TIYROTHIM, a wall, hence a fortress - Str. RV: "encampments." See Note Num. 31:10.
29. Sandy. A large district in Arabia.
30. Israel after the flesh has stood "before Egypt" as a servant or a supplant.

THE PROPHECY OF ESAU AND JACOB. Vv 19-23.
Used in Rom. 9:10-13. as typical history illustrating the principle of election.
A bride after probation ex Gp Christ. - Gp 24:15.

31. Isaac as a man of faith gave himself to prayer in face of the prolonged barreness of Rebekah. Yet she was the God-appointed bride of Isaac through whom the promised seed would come. Gp A. 17:13.
32. Crushed one another. There was a struggle for priority of birth anticipating the struggle to come. Gp Gen. 3:15 Gal. 5:17.
33. Paul asked a similar question. Rom. 7:23-24.
34. She knew there was some Divine purpose in this. She desired to know the reason. So should we in these typical Scriptures.
35. Israel after the flesh and the Gentiles.
36. The spiritual and the profane. Heb. 12:15-16.

BIRTH OF THE TWINS 24-26.

37. RÂTSATS - Struggled together - to violently crush, bruise, break. Str.
38. If I have conceived as a blessing of Yahweh - why this different.

TWO MANNER OF PEOPLE. The free, easy, frank good nature of the profane Esau is ruined and rendered useless by fickleness, unsteadiness, want of faith and principle. The craft, duplicity, timidity of the religious Jacob is turned to lasting good by steadfast purpose, resolute sacrifice of present for future and fixed principle which ultimately purified and elevated even the baser qualities of his character. Jacob as represented in the prophets - Isa. 41:8, 27. 44:8. Deut. 26:5.

- THE GENERATIONS OF ISHMAEL GEN. 25:12-18
  The separation of the Natural from the Spiritual.
- THE GENERATIONS OF ISAAC GEN. 25:19-35:29
  The Development of the seed of promise.

7. Gp Ps 45:10-11 The attitude of Abraham GEN 12:1

ABRAHAM'S PILGRIMAGE. GEN 11V31-12:6.

The following on the steps of Abraham's journey. Isa. journey to Canaan hidden in Father's house. Heb Y'shag: to smile. One to nourish her. The child. 1 Thess. 2:14-

ISAAC THE BOY. GEN 21:1-21.

Sarah represented covenant now ed by that who designed to ce

Hagael after the had broken covenant bring such terrors Isa

Then 40 yrs. Gen 25:20. Gp. Ce with 25:1. Thu after his his death.

ESAU-JACOB. = A CONTRAST EVEN AT BIRTH Cp Thru. 3:6.

- ESAU - Healthy, Hairy, Competent. JACOB - Needing a covering.
- Cunning hunter — Sincere builder of flocks.
- A man of the fields — A man of the tents (Tabernacle). (Pilgrim Heb 11:9)
- (world = Mth 13:38).
- Pride of his father Thru 8. Delight of his mother Gen 37:3.
- Enjoying the rich things of life V.27. Satisfied with its needs V. 31
- Exhausting himself worldly pursuits — Conserving his strength
- Craving the food of Adam — Preferring birthright of Christ
- Despising his inheritance — Denying himself to obtain it.
- Seeking present advantage — Seeking future glory.
- A plain man. TAM - Complete, pious, gentle. Str. Rend. "perfect" Job 1:1. Ps 37:37; 64:4 etc.

Esau's birthright.

GENESIS 26. Isaac at Gerar.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.
26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.
27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.
28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.
29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint:
30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.
31 And Jacob said, Sell me this day thy birthright.
32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?
33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.
34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

[a] ch. 12. 1.
[b] ch. 27. 11, 16, 23.
[c] ch. 20. 1. Heb. 11. 9.
[d] ch. 28. 15.
[e] ch. 12. 2, &c.
[f] Hos. 12. 3.
[g] ch. 27. 36.
[h] See ch. 13. 15, 16 & 15. 18.
[i] See ch. 22. 16.
[k] See ch. 15. 5. Cited Ex. 32. 13.
[l] ch. 27. 3, 5.
[m] ch. 6. 9. Job 1. 1, 8 & 2. 3. Cp. Ps. 37. 37.
[n] Heb. 11. 9.
[o] ch. 12. 3 & 22. 18.
[p] ch. 27. 4, &c.
[q] ch. 22. 16, 18.
[r] ch. 27. 6.
[s] ch. 12. 13 & 20. 2, 13.
[t] See Ex. 18. 4.
[u] ch. 24. 16.
[x] Heb. 12. 16.
[y] ch. 20. 9.
[z] ch. 12. 10.
[a] ch. 20. 2.
[b] ch. 21. 34.

Isaac at Gerar, Egypt; dwell in [a] the land which I shall tell thee of:
3 [c] Sojourn in this land, and [d] I will be with thee, and [e] will bless thee; for unto thee, and unto thy seed, [h] I will give all these countries, and I will perform [i] the oath which I sware unto Abraham thy father;
4 And [k] I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; [o] and in thy seed shall all the nations of the earth be blessed;
5 [q] Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
6 ¶ And Isaac dwelt in Gerar:
7 And the men of the place asked *him* of his wife; and [s] he said, She *is* my sister: for he feared to say, *She is* my wife; lest, [t] *said he*, the men of the place should kill me for Rebekah; because she [u] was fair to look upon.
8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.
9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.
10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and [v] thou shouldest have brought guiltiness upon us.
11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.
12 Then Isaac sowed in that land, and [z] received in the same year an hundredfold: and the LORD [c] blessed him.

[c] ch. 12. 2.
[d] ch. 28. 15.
[e] ch. 22. 17.
[h] ch. 12. 7.
[i] ch. 22. 16.
[k] ch. 22. 17.
[o] ch. 12. 3.
[q] Heb. because.
[s] ch. 20. 2.
[t] ch. 12. 12.
[u] ch. 24. 16.
[v] ch. 20. 9.
[z] ch. 12. 10.

CHAPTER 26.

1 Isaac because of famine went to Gerar. 18 He diggeth wells. 23 God appeareth to him at Beer-sheba, and blesseth him. 26 His covenant with Abimelech. 34 Esau's wives.

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto [a] Abimelech king of the [b] Philistines unto Gerar.
2 And the LORD appeared unto him, and said, Go not down into

ISAAC ... PHILISTINES — See Note Ch. 25:11.
1 Antitype Hmm 4:11. Ruth 1:6
2 Indicating these former 1 Divinely sent. See note. Gen 12:10
3 Sig. Father of the King. Probably a title. Cp Ch. 20:2.
4 Water-course. Near Gaza and towards Egypt. Cp 20:1 NOTE
AVOID EGYPT. VV 2-5.

"He did eat of his venison" - TSAYID - hunting. See mg. Lit. "his hunting was in his mouth" - It appealed to the flesh.

He despised his birthright. - No other crime or fault is laid against him. In fact there is an attractiveness about his character that is deceptive. He was an impulsive, thoughtless man rather than a base one.

"I WILL BE WITH THEE" - This & Vs Shadow promised Isaac. But in the face of a test Isaac forgot the promise, bringing a state of deception, of disunity within his camp. This came about through the pressure of famine, a famine that continued until the deception was put away. V. 17.

Abimelech is usually justified as a good "and holy man." But his words in V. 10 which implies that a man considered guiltless if he forced an unmarried woman does not speak well of the moral conditions of his Kingdom. They show Isaac's fears to be well founded.

At the same time V. 11 shows the overriding care of God and was thus a rebuke to Isaac.

Isaac thus remained a stranger in the Land of Promise whilst Jacob wandered beyond its borders. Isaac foreshadows the Ecclesia, Jacob = Israel after the flesh.

As 70 or 80 years had elapsed since Abraham's encounter with Abimelech it is hardly likely that the two men were the same Cp V. 1.

ISAAC A...
lech ru... compar... God wa... no fello... He w... followin...
13 Here is ... ing wealth... that coun...
5 For spirit... ness Jame... 2:9.
14 Characte... Philistines. Cp... 4:14 3:16 - fear led them to act.
15 Antitype - opposition to... This was an e... and a violat... solemn agree... Abraham, Cp...
16 Here is en... developing h... shows that Is... were well fou...
SUBMITTING... EVIL VV 17-...
17 In the wa... away fro... He thu... instru... myth...
18 Sp... servan...

ISAAC AT GERAH He was warned to avoid Egypt, to remain in the Promised land, and the blessing would be confirmed in him. Thus encouraged Isaac remained at Gerah, the coastal plains of Palestine, over which Abimelech ruled. A life of isolation, a stranger and pilgrim in the land had made Isaac timid and retiring in the face company of Gentiles. He feared Abimelech and was uncomfortable in his presence, but the overriding care of God was with the Son of Promise and shielded him from harm so that he prospered. V.13. There was no affinity, no fellowship with his neighbors. He separated himself from them and dwelt alone. V.17.
He was placid and meek as shown by his obedience Ch.22:6,8. his betrothal Ch.24. mourning for his mother Ch.24:63-67. following his father Ch.30:1. 7,18-19 etc.

13 Here is developing wealth in things that count. 2 Pet. 1:5. For spiritual richness James 2:5. Rev 2:9.

13 And the man waxed great, and [2] went forward, and grew until he became very great:

14 Characteristic of Philistines. Cp 1 Pet. 4:4. 1 Jn. 3:16 - 2:12, 19-23. Fear led them to the next

14 For he had possession of flocks, and possession of herds, and great store of [3] servants: and the Philistines [d] envied him. 14A Ps 112:10

15 Antitype: Suicidal opposition to Truth. This was an act of war and a violation of their solemn agreement with Abraham. Cp Ch 21:25-31

15 For all the wells [e] which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 15 Cp John 4:14

16 Here is envy and developing hatred. It shows that Isaac's fears were well founded.

16 And Abimelech said unto Isaac, Go from us; for [g] thou art much mightier than we. 16A Cp Int. 10:23.

SUBMITTING TO EVIL vv17-22.

17 In the water-courses away from the city. He thus anticipated the instructions of Christ Mth 10:11-18.

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

18 Sept. Corr. etc = "the servants of." He sought the water of life uncovered by Abraham. He went back to old paths - proud to revive his father's work.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: [h] and he called their names after the names by which his father had called them. 18A Thus claiming continuity with Abraham.

19 In the dry water course of the famine stricken land. This required hard labor - less labor - but the results were worth while.

19 And Isaac's servants digged in the valley, and found there a well of [6] springing water.

20 Strife between the rival herdsmen answering to religious controversy.

20 And the herdmen of Gerar [n] did strive with Isaac's herdmen, saying, The water *is* our's: and he called the name of the well [7] Esek; because they strove with him.

20A Opposition Cos by left of Sh. Rend Accusation - from Esek b. from root Atsaq.

21 And they digged another well, and strove for that also: and he called the name of it [8] Sitnah.

21 The process was repeated - with the same result

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [9] Rehoboth; and he said, For now the LORD hath made room for us, and we shall [q] be fruitful in the land. (Evidently v.12 came from Irrigation from the wells.

22 The famine over, he withdraws from his unwelcome neighbours.

23 This well and the attendant promise of blessing points to the future.

THE THEOPHANY AT BEERSHEBA vv23-25.

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

24 And the LORD appeared unto him the same night, and said, [t] I *am* the God of Abraham thy father: [a] fear not, for [b] I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 24A

24 Isaac's faithful actions stemmed from Abraham. Gen. 18:19

25 And [u] he [c] builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. John 4:14

24 Kara beheno - "invoked in the Name." He approached through the Mediator Who Will Be. Cp v.32.

TREATY WITH ABIMELECH 26-31

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

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

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

25 Contrast v.16. Cp Isa 45:14-17. Zeph. 3:19-20.

26 Sig. Possession. His "vizier" or confidential adviser. A common office in those times. 2 Sam. 16:16. 1 Kgs 4:4. 1 Chr. 27:33.

27 Sig. Greed, Strong, or Mouth of all. This was an official party representing the Mighty of the Lord.

28 Antitype. Jer. 16:19. Isa 45:14. Ps 72:10-11. They do not deny that they once hated Isaac but acknowledge that circumstances have forced them to see their mistake. Cp Acts 4:13.

28 Heb. "cut a covenant." Cp. 21:27, 32.

29 [5] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: [l] thou *art* now the blessed of the LORD. See below left

29 "I will bless them that bless thee." Mal. 2:5-12 Dan. 7:11.

12. Apparently the opposition Isaac received from the herdsmen of Gerar was not with the connivance of Abimelech.

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

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

31 A sacrificial feast whereby they were joined in covenant. Cp Jer. 34:18-19. Isa 25:6-7.

32 A new day in their relationships Mal. 4.

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

THE WELL OF THE OATH 32-33.

32 Jhn 4:14.

33 And he called it [p] Shebah: [p] therefore the name of the city *is* [3] Beer-sheba unto this day.

33 From a root shâba' to be complete, hence Satisfaction (Concord).

34 ¶ And Esau was forty years old when he took to wife [r] Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

ESAU'S MARRIAGES GRIEVE ISAAC & REBEKAH 34-35

Preliminary to Chapter 27.

35 [s] Which were [v] a grief of mind unto Isaac and to Rebekah.

35 Period of probation.
Feminine of Judah - Praise. Also called Aholibamah Ch. 36:2.
37 Sig. Spring-man. from having discovered hot springs Cp Ch. 36:24. Also called Anah.
39 From a root signifying Terror.
42 Fragrance.
41 Oak or Strength.
41 It demonstrated just how profane was Esau. He not only despised his birthright but by marrying Hittite women showed he wanted to abandon the pilgrim life for that of the world. His wives were evidently women of the world Cp 27:9 and he himself is described as a

37 fornicator Heb. 12:16. They do so often drew him further and further away from the Truth. Divided in their love for their two sons. Ch. 25:28-29. They were united in their opposition to such ungodly marriages. Cp Ch. 27:46.

Though Deceit brought Isaac to near disaster vv. 6-11 he faithfully revealed patience under pressure.

V. 29. The Hebrew introduces a strong negative: "If thou shalt do us evil (see m.g.) — thy curse come upon thee. Abimelech's estimate of his own behaviour, is favorable to himself, but not very factual. It is natural reasoning Cp Prov. 16:2. It stemmed from fear stimulated by a recognition that Yahweh was with Isaac.

[t] ch. 15. 1.	[l] Heb. *If thou shalt, &c.* ch. 21. 23.
[2] Heb. *went going.*	[k] ch. 21. 31.
[b] ch. 28. 15 & 31. 3.	[l] ch. 24. 31.
[c] ch. 12. 7 & 13. 18.	[6] Heb. *living.*
[3] Or, *husbandry.*	[m] ch. 18. 5-8 & 19. 3.
[d] ch. 30. 1 & 37. 11. Eccles. 4. 4.	[n] ch. 21. 25.
[e] ch. 21. 30.	[o] ch. 21. 31.
[f] ch. 21. 22.	[7] I. e. *Contention. Strife. Accusation*
A royal command inspired by opposition. V.21	[8] I. e. *Hatred.*
[g] Ex. 1. 9.	[9] I. e. *An oath.*
[h] ver. 16.	[3] I. e. *Room.* ch. 10. 11.
[i] Heb. *Seeing we saw,* ch. 21. 22, 23.	[p] ch. 21. 31 & 22. 19.
Gerar - water courses or rolling country.	[3] I. e. *The well of the oath.*
[5] Heb. *If thou shalt, &c.* ch. 21. 23.	[q] ch. 17. 6 & 28. 3.
[k] ch. 21. 31.	[r] Cp. ch. 28. 9 & 36. 2, 3.
[l] ch. 24. 31.	[s] ch. 27. 46.
[6] Heb. *living.*	[v] Heb. *bitterness of spirit.*
[m] ch. 18. 5-8 & 19. 3.	[t] ch. 24. 12.
[n] ch. 21. 25.	
[o] ch. 21. 31.	
[7] I. e. *Contention. Strife. Accusation*	
[8] I. e. *Hatred.*	
[9] I. e. *An oath.*	
[3] I. e. *Room.* ch. 10. 11.	
[p] ch. 21. 31 & 22. 19.	
[3] I. e. *The well of the oath.*	
[q] ch. 17. 6 & 28. 3.	
[r] Cp. ch. 28. 9 & 36. 2, 3.	
[s] ch. 27. 46.	
[v] Heb. *bitterness of spirit.*	
[t] ch. 24. 12.	

GOD'S PURPOSE PREVAILS IN SPITE OF HUMAN WEAKNESS. Cp Rom. 9: 10-11.

The characters in the story are the four members of the patriarchal family. Two of them: Isaac and Esau seek to frustrate the revealed purpose of God. Rebekah and Jacob seek to carry it out but by wrong methods. Each of the four is rebuked and disappointed. Isaac is deceived and frightened Esau loses all. Jacob has to flee. And Rebekah loses her favorite son. Prov. 19:21

ISAAC probably had heard that the blessing was to be conferred on Jacob from Rebekah and not from God. Gen. 25:22,23 With a natural love for Esau, & in the absence of any direct evidence from God, and weakened by sickness, he makes arrangements to confer the blessing where it should be bestowed. It may be that he enquired of God Who gave no answer. In order to test the faith of Jacob and Rebekah. Isaac did not demur at the blessing being conferred on Jacob once it had been pronounced V.33 See below.

CHAPTER 27.

JACOB SUPPLANTS ESAU IN THE BLESSING.

The Divine purpose is worked out through a tangled skein of human weakness and deception.

1 ISAAC PLANS TO BLESS ESAU. Vv1-4

In spite of the revelation of the Divine Will 57 years earlier and perhaps forgotten Gen 25:23

1 Cp Note Gen 21:1.

2 He was 117. (See Chron. opp p. 17)

3 He was afflicted with some malady which caused him to feel he was about to die, & which weakened his sight and strength. This affected his spiritual vigor. He needed Rev. 3:18. He should have realised that Esau was unfit for the blessing Gen 26:34-35. Particularly in view of Gen 25:33.

4 He had a premonition that he was about to die Cp V.7. Although he did not do so until 63 years later Gen 30:28 See opp. p. 17.

5 Heb. Tzee - no other occ. Perhaps a sort of javelin from a root "to hang" - "that which is suspended" Hence a quiver or perhaps a sword or javelin.

6 He is told to go out & hunt as a man of the flesh Ch 25:27-28

7 In the statement of this verse Isaac is dominated by the flesh: "savoury meat" "love" "I may eat" "bless" "die" "I" "my" dominates.

8 = "I" The word "natural" in 1 Cor. 2:14 is derived from psuche Thus the flesh speaking. It shows that even a spiritually minded man can be governed by the flesh when personal issues are involved.

2 REBEKAH'S COUNTER PLAN. Vv5-10

9 He Who Will Be. Thus before He Who will confirm the Covenant See Note V.4.

10 The difference in the two parties is evident. One went to hunt in the field - the other to the flock. If Esau went for deer he obtained that which could be eaten, but not offered in sacrifice Deut 14:5.

11 There were animals such as could be offered in sacrifice. Perhaps one was specifically used for that purpose. Jacob was covered with the skins V.16.

12 In his sickness he could not discern between venison and goat meat - between natural & spiritual food 1 Cor. 2:14.

3 JACOB'S FEAR Vv11-12.

He had no scruples in acting upon his mother's advice - but he was adverse to being detected in his fraud.

13 Jacob was in need of a covering, and recognised it. Esau had a natural covering which was as a veneer of self righteousness.

Esau sent for venison. Mal. 1:3. Rom 9:13. Heb. 11:20.

CHAPTER 27.

1 Isaac sendeth Esau for venison. 6 Jacob, instructed by Rebekah, obtaineth the blessing. 34 Esau complaineth, 41 and threateneth Jacob. 42 Rebekah sendeth Jacob to Laban.

AND it came to pass, that when Isaac was old, and [c] his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I. (Cp "her son" V.6)

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

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

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

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

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, [i] obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them [m] savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he [n] may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, [o] Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will [a] feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, [b] Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother [d] made savoury meat, such as his father loved.

15 And Rebekah took [2] [e] goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, [k] that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God [k] brought *it* [4] to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I [l] may feel thee, my son, whether thou *be* my very son Esau or not. (Still doubtful)

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because [p] his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my

[a] ver. 21, 22. He was temporally blinded to God's purpose. Cf. Ch. 28:1

[b] Cp. 1 Sam. 25. 24. 2 Sam. 14. 9. Mat. 27. 25.

[c] ch. 48. 10. 1 Sam. 3. 2.

[4] ver. 4, 9. Cp V.29!

[2] Heb. *desirable.*

[e] ver. 27.

[f] ch. 25. 27, 28. Venison = Esayid = To hunt.

[3] Heb. *hunt.* ver. 33. A typically fleshly characteristic Gen 10:9. Cf. Gen 27:9.

[g] ch. 48. 9, 15 & 49. 28. Deut. 33, 1.

Rope with a noose - Beauty which ensnares men.

He acted like Esau the hunter. Cf. Ch 32:27

[h] ver. 4. The more worthy; the meant wrong

[i] ver. 13.

[k] ch. 24. 22.

[4] Heb. *before me,* i.e. through his providence

[l] ver. 22.

[m] ver. 4.

[n] ver. 4.

[o] ch. 25. 25.

[p] ver. 16.

4 PREPARING JACOB FOR THE INTERVIEW. 12-17.

14 She was prepared to risk the curse to benefit her son. Cp Rom. 9:3. Ex 32:32. but having the Divine assurance that Jacob would receive the blessing she probably believed that no curse would follow.

15 Bayith has a wider significance than house (they dwelt in tents - Heb 11:9) & may mean no more than in the home or in her care.

16 "Begad" Exod. 28: 4, 39. Lev. 10:6. 21:10 used of sacred distinctive robes, as worn by priests or firstborn to denote their official and priestly positions. Gen 37:3. Significantly the raiment was not with Esau's wives. Jacob was now a dual interceder for his descendants in regard to the blessing.

17 A covering for hands - labor, and neck - obstinate rebelliousness.

18 Figurative of the offering Eph. 5:2. Micah which worshippers approach the Father Ezek 20:41. Bread of life - Jhn. 6:33.

Thus clothed with pretty garments, nakedness covered & bearing on offering, Jacob came into the presence of his father

5 THE DECEPTION Vv. 18-25

19 Jacob failed to successfully imitate the voice of Esau V.22

20 This was a half-lie. He was the legal firstborn, but should not have laid claim to Esau's name.

21 This was deception. Jacob could have had mind instructions other than the present to justify his claim.

22 This was an untruth! He, revealing the decline from the original half lie.

23 The voice of suspicion. Isaac has his doubts of the one before him.

24 To allay doubts, Jacob becomes more enmeshed in a lie although, to the Divine Mind (Cp Note V.7). In a sense, the words were true, for but for the promise to Rebekah, Jacob would not be in the position he was.

25 Sick & weak, his heart would not be sensitive, so the deception went undetected.

Perhaps Isaac was all the more suspicious because Rebekah had been pressing the claims of Jacob.

26 These words are an interpolation, V.27 At this stage, his doubts were dissolved and he decided to bless him.

27 In his suspicion, faith & perplexity - one question - to which he is given an outright lie

ESAU was the actual deceiver - not Jacob. He traded on his father's love to secure something which he had already sold to Jacob Ch 25: 30-34. He despised his birthright and would risk nothing for it but was not above robbing Jacob of his right if it cost him nothing to do. Isaac could well have been in ignorance of the transaction between Esau and Jacob.

REBEKAH was motivated by love for "her son." She also recognised the providence of God. She sought His counsel Gen. 25:22 and acknowledged the Divine right in the bestowal of the blessing Ch. 27:7. She was prepared to endure any curse to secure the interests of Jacob V.13. She did not want to deceive Isaac, but could see no way out. She was prepared to sacrifice her own pleasure and desire to secure the future of Jacob Vv. 42-46. The narrative reveals her as a woman with a self-sacrificing love, a keen mind, and with ability to seize every opportunity. Thus she revealed the same strength of will she showed when she elected to follow Eliezer to the Land Ch. 24: 1-58 and the same awareness of a Divine purpose she exhibited at the birth of her sons Ch. 25: 22-23. Her deception is not to be commended, but her motives were good. She had fear to help her in regard to the latter, and much to suggest the need of using such means in regard to the former.

JACOB was a timid man dominated by a desire to serve God and obtain the blessing 25:27-34. His timidity was revealed in the incident above which reveals him as dominated by his mother, in awe of his father Vv. 42-44, and in fear of his brother 32:3-20. Divinely controlled circumstances purified the character of Jacob & strengthened

38

THE BLESSING STOWED. Vv. 28-40

28 Isaac was moved by natural affection in showing of the best food made to feel good, & put him in an expansive frame of mind - and so bestowed the blessing.

29 The paternal kiss of acceptance and affection. Luke 15:20

30 This became the basis of the blessing Cp V.28.

31 The priestly garments that he had put on. Eph. 5:2. Rom 13:14. 6:11

32 The basis of the blessing. We, too, will only be blessed if properly clothed. Rev. 16:15.

33 Yahweh directed V.27, but the flesh carry it out.

34 The blessing of Esau was materially & spiritually. Deut 33: 13, 28. 8:11-12.

35 The choicest part of the earth. Cp 45:18 & See Deut. 11:9

36 Ample increase

37 Both a prayer and a prophecy. Lit. "And will serve thee, people" Sig - Conquest. Deut. 7:1 Num. 2:44 Ps. 72:11

38 Pay him homage. Cited Ps. 72:11.

39 Fulfilled in Christ Ps. 2:11 the Ecclesia Rev. 3:9. Israel Mic. 4:8

40 A reference to Rebekah (what must have been Jacob's feelings) But also to Christ Ps. 69 & the Ecclesia Song 1:6

41 Whilst this has a national application Cp Ezek. 36:4-5. it has particular bearing upon the spiritual seed Cp Gen. 12: 3. Thus the blessing was available to Esau if he would humble himself and submit. But see Vv. 41-42

7 THE DECEPTION REVEALED. 30-33. Cp Heb. 12:16-17.

42 He had no right to the blessing Ch. 25:34 This was a base attempt to rob his brother of what was his & defeat the purpose of God. He was attempting to secretly, unlawfully and feloniously appropriate to himself what he knew belonged to Jacob. If Jacob was not guilty of lying, he was guilty of worse.

43 He did so, because the blessing was the most precious possession he had and once given was irrevocable Heb 11:20. Or it may have

• Weakness of the flesh caused Jacob to resort to duplicity and cunning to obtain the blessing. Thus he was tried, but the purpose of Yahweh was fulfilled in that He had intended that the right of firstborn and the blessing should be with the more spiritually minded younger brother. The sickness of the father tested the faith of Jacob, and revealed that he did not receive the blessing through merit. Esau wrongly tried to grasp the blessing through hunting. Jacob secured it through a sin offering which provided for him a covering, through priestly garments and a savoury offering.
• Skins of Goats. V.16. Not the European goat, but the oriental camel-goat, whose wool is black, silky, and of much finer texture, and is sometimes used as a substitute for human hair Song 4:1.

28 Isaac was moved by natural con- his father's blessing. *Esau hateth Jacob.*

sideration in the bestowing of the blessing. The food made him feel good, & put him in an expansive frame of mind - and so he bestowed the blessing.

THE BLESSING BESTOWED. Vv 26-29

29 The paternal kiss of acceptance and affection. Luke 15:20

30 This became the basis of the blessing Gn v.28.

31 The priestly garments that he had put on Exn. 28:2. Rom 13:14. Isa. 61:10

32 The basis of the blessing. We too, will only be blessed if properly clothed. Rev. 16:15.

33 Yahweh directs it v.27, but the Elohim carry it out.

34 The blessing of heaven materially & spiritually. Deut 33:13, 28. Zech 8:11-12.

35 The choicest part of the earth. Gen 45:18 & See Deut 11:9-12

36 Ample increase

37 Both a prayer and a prophecy. Lit. "And will serve thee, peoples." Is 8 - Conquest. Deut. 11:1. N. Dan. 2:44. B. 2:11.

38 Pay him homage. Cited B. 2:11.

39 Fulfilled in Christ Phil 2:11. the Ecclesia Rev. 3:9. Israel Mic. 4:8

40 A reference to Rebekah (what must have been Jacob's feeling) But also to Christ H. 6:9; 8 and the Ecclesia Song 8:6

41 Whilst this has a natural application Cp Ezek. 26:2-5. it has particular bearing upon the spiritual seed. Cp Gen. 12:3. Thus the blessing was available to Esau if he would humble himself and submit. But see Vv. 41-42

THE DECEPTION REVEALED. 30-33. Cp Heb. 12:16-17.

42 He had no right to the blessing Ch 25:34 This was a base attempt to rob his brother of what was his - & defeat the purpose of God. He was attempting to secretly, unlawfully and feloniously appropriate to himself what he knew belonged to Jacob. If Jacob was guilty of lying, he was guilty of worse.

43 He did so, because the blessing was the most precious possession he had and once given was irrevocable Heb 11:20. Or it may have been the subject of discussion between Isaac and Rebekah, so that now Isaac came to realise with anger that Rebekah had gained her way.

44 Such blessings were irrevocable Rom 11:29. Perhaps Isaac realised that Jacob was the more worthy contender and that God would confirm the bestowal of the blessing.

ESAU'S COMPLAINT AND REWARD 34-40

very son Esau? And he said, I am.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, [b] that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and [e] blessed him, and said, See, [f] the smell of my son *is* as the smell of a field which the LORD hath blessed: (The true Israel. Isa 51:1-3)

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: (3 - Tirosh Ind.)

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and [m] let thy mother's sons bow down to thee: [n] cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. [See below]

33 And Isaac [5] trembled very exceedingly, and said, "Who? where *is* he that hath [6] taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, [@] he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, [c] Is not he rightly named (2) Jacob? for he hath supplanted me these two times: [d] he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, [g] Behold, I have made him thy lord, and all his brethren have I given to him for servants; and [i] with corn and wine have I [3] sustained him: and what shall I do now unto thee, my son?

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

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be [4] the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and [p] shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that [q] thou shalt break his yoke from off thy neck.

41 ¶ And Esau [r] hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his (heart), [s] The days of mourning for my father are at hand; [t] then will I slay my brother Jacob. (Cp Mk 7:21)

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

9 JACOB FLEES FROM ESAU'S HATRED 41-46.

AWAY FROM THE DEW OF HEAVEN V.39.

The fatness of the earth and the dew of heaven can be applied spiritually for Divine truth Deut 33:28. Edom, the Gentiles, has lived away from these, and has lived by the sword.

The land environs of Mt Seir typify those conditions. Deut 2:5. Mal 3:1.

ISAAC TREMBLED V.33.

CHÂRAD - To shudder with terror. Str. The knowledge that he had been duped would have excited indignation, not fear. This, perhaps had been caused by a dawning realisation that he was about to bless the wrong party - to appease Yahweh.

45 He learned at last the value of the birthright. Ch. 25:34

46 This was incorrect. It was not Esau's blessing, nor really Isaac's to give.

47 This was false

48 This is inevitably linked with the birthright. Adam lost the birthright and came under the curse - but both are restored in Christ. Col 1:15.

49 The question shows that Esau had no conception of the spiritual character of the blessing.

50 This was the result of wasted opportunities in spiritual spheres. Paul refers to him as a type of those who are to be rejected in the Day of Judgment. Heb 12:17.

51 RSV. "Away from the fatness of the earth... and away from the dew of heaven on high. By your sword... etc. See also c. See below. See also d.

52 The times of the Gentiles have given the dominion to Edom.

53 A yoked animal is restrained. The term indicates that Esau should wonder at will. During the times of the Gentiles that has been the case as the flesh has taken hold and Gentilism has extended its influence on all sides.

54 He was not penitent however disappointed and remorseful. He hated Jacob because of the blessing, as men of the flesh ever do. Abel was hated by Cain. Joseph 37:4. Elijah by Jezebel 1 Kg 19:2. Christ Jhn 15:25. The world the Ecclesia 1 Jhn 3:13.

55 He was actually looking forward to his death. His love for his father was a surface love.

56 He must have boasted aloud.

57 Lit. "~~revenge~~ vengeance." Rebekah was afraid that the passionate feelings of the hunter might get the better of him before the death of Isaac.

JACOB: THE MAN WHOM GOD REMADE

TYPICAL HISTORY And whom He loved Ps. 47:4, Mal. 1:2.

- His destiny was proclaimed before his birth. Gen. 25:20-23.
- The contrast between him and his brother Gen. 25:24-34.
- He deceives his father and is driven from the land Ch. 27
- God proclaims His intention to restore him again Ch. 28.
- Assimilation among the Gentiles Ch. 29.
- Prosperity among the Gentiles Ch. 30.
- Growing hostility from Gentiles Ch. 31.
- Returning to the land in fear, wrestling with the angel Ch. 32.
- Reconciliation with Esau in the new day, worshipping at the altar of Shechem 33.

He chose Jacob. Ps. 105:4.

59 Lit. "flee for thyself Gen. 12:1 NIE

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother [a] to Haran;
44 And tarry with him a few days, until thy brother's fury turn away;
45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?
46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: [f] if Jacob take a wife of the daughters of Heth, such as these *which* are of the daughters of the land, what good shall my life do me?

60 CHEMAH From a roof, "To be warm" implying his heated condition. 61 'APH. "To breathe through the nostrils" indicating the visible manifestation of inward warmth in hard, quick breathing.
62 She knew his fickle nature.
63 Mankind proposes. She never did this, for she probably died before Isaac — perhaps shortly afterwards.
64 Jacob by murder and deceit, Esau by judicial execution. She had a love for both sons.

CHAPTER 28

JACOB AT BETHEL IS GIVEN THE ABRAHAMIC COVENANT

1 ISAAC BLESSES JACOB 1-5

1 Contrast Ch. 27:1f. Isaac's eyes are now open and he blesses Jacob in faith.
2 Divine blessing inevitably brings responsibility. Plateau of Aram
3 Plain of Syria, or highland.
4 Abode of God (Unger) Gen. 24:15.
5 Sig. White, Glorious. Divine choice demands separation. 2 Cor. 6:17-18.

6. Kahal - An Ecclesia, thus a separate people. Both the twelve tribes and the Ecclesia Eph. 2:12. Rev. 7:4.
7. He never received the land in his lifetime, & died in the land of Egypt. Heb. 11:9-13. The faithful always consider themselves as but sojourners 1 Chron. 29:15; Jer. 35:6-7.
7A Am = A people as a congregated unit - St. Cp Heb. 11:12-13.
8 The prophet said he "fled" Hos. 12:12. Cp Ch. 27:43.
9 Jacob's name now placed first!!

2 ESAU'S HALF-HEARTED ATTEMPT TO REFORM 64.

His objective was to sway his father to give him the blessing Heb 12:16-17.
10. In anger & envy. Ch 27:41

CHAPTER 28.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, [k] Thou shalt not take a wife of the daughters of Canaan.
2 [m] Arise, go to [n] Padan-aram, to the house of [o] Bethuel thy mother's father; and take thee a wife from thence of the daughters of [r] Laban thy mother's brother.
3 [s] And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [t] a multitude of people;
4 And give thee [u] the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [v] wherein thou art a stranger, which God gave unto Abraham.
5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence;

[a] ch. 11. 31 & 24. 4 & 29. 4.
[b] ch. 24. 3 & 26. 35.
[2] Heb. were *evil in the eyes, &c.* ch. 38. 10. Ex. 21. 8.
[c] ch. 36. 3, she is called *Bashemath.* Cp. ch. 26. 34.
[d] ch. 26. 35 & 28. 8.
[e] ch. 25. 13 & 36. 3.
[f] ch. 24. 3.
[g] ch. 26. 23, 33.
[h] Called, Acts 7. 2, *Charran.*
[i] ch. 37. 5, 9.
[k] ch. 24. 3.
[l] Cp. John 1. 51.
[m] Hos. 12. 12.
[n] ch. 25. 20 & 48. 7, &c.
[o] ch. 22. 23.
[p] ch. 35. 1 & 48. 3.
[q] ch. 26. 24 & 24. 12.
[r] ch. 24. 29, &c.
[s] See ch. 17. 1.
[t] See ch. 13. 15.
[3] Heb. *an assembly of people.*
[u] See ch. 13. 16.
[x] ch. 12. 2, &c.
[4] Heb. *break forth.* ch. 30. 30, 43. Ex. 1. 12. Cp. Prov. 3. 10.
[y] ch. 13. 14. Deut. 12. 20.
[5] Heb. *of thy sojournings.*
[z] See ch. 17. 8 & 36. 7.
[a] ch. 12. 3 & 18. 18 & 22. 18 & 26. 4.
[b] ch. 26. 24 & 31. 3. So ver. 20.
[c] ch. 35. 6.
[d] Deut. 31. 6, 8. Josh. 1. 5. 1 Kin. 8. 57. 1 Chr. 28. 20. Heb. 13. 5.

and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;
7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;
8 And Esau seeing [b] that the daughters of Canaan [2] pleased not Isaac his father;
9 Then went Esau unto Ishmael, and took unto the wives which he had [c] Mahalath the daughter of Ishmael Abraham's son, [e] the sister of Nebajoth, to be his wife.
10 ¶ And Jacob went out from [g] Beer-sheba, and went toward [h] Haran.
11 And he lighted upon a certain place, [i] and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.
12 And he [l] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold [m] the angels of God ascending and descending on it.
13 [p] And, behold, the LORD stood above it, and said, [q] I am the LORD God of Abraham thy father, and the God of Isaac: [r] the land whereon thou liest, to thee will I give it, and to thy seed;
14 And [u] thy seed shall be as the dust of the earth, and thou shalt [4] spread abroad [x] to the west, and to the east, and to the north, and to the south: and in thee and [y] in thy seed shall all the families of the earth be blessed.
15 And, behold, [z] I *am* with thee, and will keep thee in all *places* whither thou goest, and will [a] bring thee again into this land; for I [b] will not leave thee, until I have done *that* which I have spoken to thee of.
16 ¶ And Jacob awaked out of

JACOB'S FLIGHT INTO SYRIA

Hosea Ch. 12:12 shows that this typified the dispersion of the nation and the extreme want into which it would be brought.

11 The example of Jacob began to influence Esau as he saw his brother benefit by seeking
12 Sig. Sickness, but his name was changed to "fragrance" in margin.

3 THE BLESSING OF BETHEL 12-22

12. About 70 m. from Beersheba. He was dependent, tired, lonely. Fig. this "certain place" the grace. Ezek. 37. See below.
13 Symbolic death during which the angels supervise his affairs for his ultimate benefit. Cp Mic. 3:6. Amos 8:11
14 Heb. "A stairway, planted earthwards" formed by the stones. The means by which two separated parts are joined. The fringe where promise received v.4. and its fulfilment - Luke 13:29
15 Ladder of good
16 The angels superintend the affairs of Israel both spiritual and national Heb. 2:5; 1:14. See also John 1:51
16 Cp with the use of Elohim in previous verses. The Covenant Name of Deity Exod 3:14. Isa. 26:8.
17 Jacob to personally inherit Bethel in the Kingdom
18 Jacob types the nation.
18A All nations incorporated into the one Empire. Mic 7:8; Isa. 2:2-4; 66:17-24. Those "but of the nations" shall come unto Christ. Luke 13:29

Here Lot left Abram and the promise was given Gen. 13. Now Jacob was reversing the migration of Abraham. The sun went down, the night gathered around & shut out from Luz, tired, despondent, lonely, Jacob found himself on the stony slopes of what was later named Bethel. The ground was strewn with wide sheets of limestone rock as it is today. On this hard couch he lay down to rest, and it could have been that in the visions of the night the rough stones scattered around (as they are to this day) seemed to form themselves into a staircase reaching unto heaven. A stairway of unhewn stones!

The God of Bethel was El Shaddai Gen. 48:3. (See p. 22)

40

"GOD IS

- Jacob deceived his father and is driven from the land Ch. 27
- God proclaims His intention to restore him again Ch. 28.
- Assimilation among the Gentiles Ch. 29.
- Prosperity among the Gentiles Ch. 30.
- Growing hostility from Gentiles Ch. 31.

18 Taken by surprise truth taken from ordeath & judgm

19. How awe ing. Fig. a w from death -S

20 House of El This and the pl ed forward. T house of livin -the Elohim future. Rev. 2:5.

21 Anointing Spirit by bestow Spirit nature The pillars of ecclesia Gal. 2: anointed by Sp at Pentecost, a resulted in the lamation of T by which others were anointed Spirit word

22 Sig Almond T or Awakening Tree! Jacob fro awakes from d & to the reality the promise. for almond = sha

23 Not the langu of uncertainty b of reciprocation: God is going to do this for me, I will that..."

24 To inherit the the blessing.

25 I will keep His commandment Gen. 26:5.

26. He subsequently turned to build an altar of worship 35:1, 15. Future Isa.

27 Render back a for in humble recogni tion of the Giver upon whom he is utterly dependent.

CHAPTER 30

ATTEMPTED ASSIMILATION AMONG GENTILES

1 JACOB AT THE WELL OF HARAN Vv. 1-8

1 He had been dragging them the day before (cf. mg) but invigorated by the vision now went forward in confidence
2 These words describe the customary procedure. To prevent any ill-disposed person destroying the well a large stone covered its mouth requiring the combined efforts of several shepherds to remove it. Thus they waited until all flocks were gathered together

"GOD IS NOT MOCKED: WHAT A MAN SOWS-HE REAPS. GAL 6:7.

• Jacob deceived Isaac regarding favorite son – was deceived in regard his favorite son-Joseph • Isaac deceived by skins on hands Jacob, Jacob deceived re Joseph by skin dipped blood • Jacob supplanted Esau the elder son was deceived by being given Leah the elder daughter.

THE PILLAR OF BETH-EL The pillar resting upon the earth and pointing up words could represent the stairway + the oil anointing it – the Deity. The pillar was a monument of memorial, + its present manifestation is found in the Ecclesia 1 Tim. 3:15. Eph. 2:20. – Eureka I, pp 390-391. A house is made up of many stones as a family is of sons. See Note Ps 127:

18 Taken by surprise, at the truth taken, the elect call, or death + judgment will.

19 How awe inspiring. Fig. awakes from death-state.

20 House of Elohim. This and the pillar pointed forward to the house of living stones – the Elohim of the future. Rev 3:17. 1 Pet 2:5.

21 Anointing with the Spirit by bestowal of Spirit nature Heb 1:9. The pillars of early Ecclesia Gal 2:8. were anointed by Spirit at Pentecost, and this resulted in the proclamation of Truth by which others were anointed with Spirit word.

22 Sig Almond Tree or Awakening Tree! Jacob fig awakes from death + to the reality of the promise. Heb for almond = shaqed.

23 Not the language of uncertainty but of reciprocation: "If God is going to do this for me, I will do that..."

24 To inherit the Divine blessing.

25 I will keep His commandments. Gen. 26:5.

26 He subsequently returned to build there an altar of worship Gen 35:1,15. Future Isa. 2:3.

27 Render back a token in humble recognition of the Giver of it upon whom he is utterly dependent.

CHAPTER 30

ATTEMPTED ASSIMILATION AMONG GENTILES

1 JACOB AT THE WELL OF HARAN Vv. 1-8

1 He had been dragging them the day before (Ch. Mg) but invigorated by the vision now went forward in confidence.

2 These words describe the customary procedure. To prevent any ill-disposed person destroying the well a large stone covered its mouth requiring the combined efforts of several shepherds to remove it. Thus they waited until all flocks were gathered together.

his sleep, and he said, Surely the LORD is in [b] this place; and I knew *it* not.

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

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

19 And he called the name of [f] that place [g] Beth-el: but the name of that city *was called* Luz at the first.

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

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

22 And this stone, which I have set *for* a pillar, [m] shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

[a] ch. 27. 43.
[b] Ex. 3. 5. Josh. 5. 15.
[2] Heb. Is there peace to him?
[c] ch. 37. 14 & 43. 27, 28. 1 Sam. 17. 18.
[d] ch. 31. 13, 45 & 35. 14. 2 Sam. 18. 18.
[e] Lev. 8. 10, 11. Num. 7. 1.
[3] Heb. *yet the day is great.*
[f] Judg. 1. 23, 26.
[g] i.e. *The house of God.*
[h] ch. 31. 13. 2 Sam. 15. 8.
[h] ver. 15.
[i] Ex. 2. 16. Cp. ch. 24. 16, &c.
[k] Judg. 11. 31. 2 Sam. 19. 7-9 & 19. 30.
[l] Deut. 26. 17.
[m] ch. 35. 7, 14.
[n] ch. 14. 20. Lev. 27. 30.
[o] Ex. 2. 17.
[p] ch. 33. 4 & 45. 14, 15.
[6] Heb. *lift up his feet.*
[q] ver. 15. ch. 13. 8 & 14. 14, 16. Lev. 10. 4. Ruth 4. 3.
[6] Heb. *children.*
[r] Num. 23. 7.
[s] ch. 24. 28.
[7] Heb. *hearing.*
[t] ch. 24. 29.
[u] ch. 2. 23 & 37. 27. Judg. 9. 2. 2 Sam. 5. 1 & 19. 12, 13. 1 Chr. 11. 1.
[8] Heb. *a month of days.*

CHAPTER 29.

1 Jacob, coming to the well of Haran, 9 meeteth Rachel. 13 Laban entertaineth him. 18 Jacob, covenanting for Rachel, 23 is deceived with Leah. 28 He marrieth Rachel also. 32 Leah beareth Reuben, Simeon, Levi, and Judah.

THEN Jacob [3] went on his journey, and came into the land of the [6] people of [r] the east.

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

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

4 And Jacob said unto them, My brethren, whence *be* ye?

And they said, Of [a] Haran are we.

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

6 And he said unto them, [2] Is he well? And they said, [c] *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, [3] *it is* yet high day, neither *is it* time that the cattle should be gathered together: [6] water ye the sheep, and go *and* feed *them.*

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, [i] Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and [o] rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [p] kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* [q] her father's brother, and that he *was* Rebekah's son: [s] and she ran and told her father.

13 And it came to pass, when Laban heard the [7] tidings of Jacob his sister's son, that [t] he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, [u] Surely thou *art* my bone and my flesh. And he abode with him [8] the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my

2 Genenius = Roedi, Greatrodi. Jacob had come to the place of decision.

3 Sig. Snorer. Actually his grandfather.

4 This would be intimation to Jacob of Divine guidance. Ch. 28:20.

5 Gp mg. Jacob enquired of his general condition, not merely his state of health.

6 Why don't you water the sheep? As a shepherd, he wondered at the unusual methods of these shepherds – it seemed so much waste of time to him.

7 Because of a local law, it had evidently been laid down that the well should be only thus used, either because of preventing the water to be used up or as per note 2.

2 JACOB MEETS RACHEL Vv 9-14.

8 Ewe, from a root sig. to journey, hence a good traveller.

9 The threefold emphasis suggests that Jacob recognised the guidance of God in his affairs. Ch. 28:20.

10 Stimulated by the realisation that God was with him Jacob became charged with strength + boldly asserting himself rolled away the stone + gave preference to Rachel's flock.

11 He was moved by the deepest emotion at the successful completion of his difficult and lonely journey.

12 She was doubtless surprised at the warmth of Jacob's greeting, but evidently agreeably surprised.

13 There was warm hospitality and deep affection manifested by Laban towards his sister's son. Cp also Ch. 24:20, 30.

14 During which time Laban came to recognise the value of Jacob as a shepherd, + Jacob's love for Rachel increased.

3 JACOB LABORS FOR RACHEL Vv. 14-20.

LEAH AND RACHEL

- Israel after the flesh + spirit.
- Leah was tender-eyed Gen 29:17 Suggesting that she lacked the vision of faith. The names of her seven children (see top pp. 42-45) speak of national hope of Israel.
- Rachel's two sons point to the seed of Promise. See also comment on Gen 30:6 (top p. 42).
- References to Rachel Gen 29, 30, 31; 33:4, 7; 35: 16-26; 46:19, 22, 25; 48:7. Ruth 4:11. 1 Sam 10:2. Jer. 31:15. Matt. 2:18.
- Name = Ewe, Lamb – a name of endearment. The feminine counterpart of the Lamb of God.

41
- She had a natural beauty Gen. 29:17.
- She was divinely guided. – Yahweh's promise to Jacob Gen. 28:15 – A token of it Gen 29:6, 11
- She was deeply loved Gen 29:18, 20 (Cp. 1 Jn 3:1).
- She was cruelly deceived (Laban = flesh) Gen. 29:27.
- She sought a Godly seed Gen 30:1-2. Cp Ex 21:24.
- She was secretly idolatrous Gen 31:30 (1 Jn 5:21).
- Died in childbirth Gen 35:16 (Rom 6:23)
- Symbolically recalled Jer 31:15. Mt 2:16-18

LABAN. In the type he stand for the flesh which is a deceiver. Heb. 3:13. This was revealed unto men of faith by the giving of the law Rom. 7:11-13.
Whilst his name sig. "White" the same word is used for the white of leprosy.

YAHWEH'S COMPASSION TO ISRAEL UNDER LAW

FIRST SONS. hath looked upon my affliction.
- REUBEN : See a Son Luke 2:11. Mt. 3:17. 17:5. - Yahweh
- SIMEON : Hear - An answer to prayer
- LEVI : Join - To the husband - Isa. 54:5.
- JUDAH : Praise - She praises Yahweh. This commenced from seeing a son.

Jacob marrieth **GENESIS 30.** *Leah and Rachel.*

brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?
16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger *was* Rachel.
17 Leah *was* tender eyed; but Rachel *was* [c] beautiful and well favoured.
18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.
19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.
20 And Jacob [h] served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her. (Roth: "As single days.")
21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.
22 And Laban gathered together all the men of the place, and [i] made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.
24 And Laban gave unto his daughter Leah [l] Zilpah his maid *for* an handmaid.
25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
26 And Laban said, It [n] must not be so done in our [7] country, to give the younger before the firstborn.
27 [q] Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.
29 And Laban gave to Rachel his daughter [a] Bilhah his handmaid to be her maid.
30 And he went in also unto Rachel, and he [b] loved also Rachel **more** than Leah, and served with him [d] yet seven other years. (See Note Mal. 1:2-3)
31 ¶ And when the LORD saw that Leah *was* hated, he [f] opened her womb: but Rachel *was* barren.
32 And Leah conceived, and bare a son, and she called his name [21] Reuben: for she said, Surely the LORD hath [g] looked upon my affliction; now therefore my husband will love me.
33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this son also: and she called his name [3] Simeon.
34 And she conceived again, and bare a son; and said, Now this time will my husband [k] be joined unto me, because I have born him three sons: therefore was his name called [9] Levi.
35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [5m] Judah; and [6] left bearing.

CHAPTER 30.

1 Rachel's grief for her barrenness. 5 Bilhah beareth Dan and Naphtali. 9 Zilpah beareth Gad and Asher. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 27 Laban's new covenant. 37 Jacob's policy whereby he became rich.

AND when Rachel saw that [o] she bare Jacob no children, Rachel [p] envied her sister; and said unto Jacob, Give me children, or else I die.
2 And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath [r] withheld from thee the fruit of the womb?

[a] ch. 30. 3. &c.
[b] ver. 20. Deut. 21. 15.
[c] ch. 39. 6.
[d] ch. 31. 41.
[e] ch. 31. 41.
[f] ch. 30. 22.
[21] i.e. *See a son.*
[g] ch. 31. 42. Ex. 3. 7 & 4. 31. Deut. 26. 7. Ps. 25. 18.
[h] ch. 30. 26. Hos. 12. 12.
[3] i.e. *Hearing.*
[i] Judg. 14. 10. John 2. 1, 2.
[k] Jer. 50. 5. Num. 18. 2, 4.
[9] i.e. *Joined.*
JADDAH - Praise
[l] ch. 30. 9, &c.
[5m] i.e. *Praise.* ch. 49. 8.
[m] Mat. 1. 2.
[6] Heb. *stood from bearing.*
[n] ch. 20. 9 & 34. 7.
[7] Heb. *place.*
[o] ch. 29. 31.
[p] ch. 26. 14.
[q] Judg. 14. 12. Cp. also Gen. 2. 2, 3 & 8. 10 & 50. 10.
[r] ch. 16. 2.

15 Wild Cow (Livingston) Weary (Str. Ges.) Dull (Furst).

2 Pet. 1:9
16. She was dull-eyed, and therefore lacked the personality of the sparkling, dark-eyed, vivacious Rachel! In the type she represents Israel under the law, finding it hard to perceive the things of Christ.
17. This was his dowry. The man of faith labors for the rest set before him Heb. 11:11.

18 He labored objectively in hope with eyes fixed upon the purpose of it all. Not sheep Nos. 21a. Circumstances used by prophet to typify Israel in dispersion and in want.

4 THE DECEPTION AND DOUBLE MARRIAGE 21-30

Jacob learns by bitter experience the disappointment of deception — as his father and brother had done !!
19. He desires a change and betterment of conditions — so also did Israel in Egypt.
20. The days of servitude Gen. 15:13.
21. The Passover is likened to a wedding feast Luke 12:35-37.
22. The bride was usually conducted into the marriage chamber heavily veiled. Leah's love for Jacob caused her to acquiesce in the stratagem. Even as Jacob had easily done in the deception suggested by his mother.
23. Sig. "Droppings" Str. as fragrant myrrh.
24. Israel's rejoicing at leaving Egypt turned to dismay. The nation was married unto the law that brought the people into bondage. Deliverance from Egypt likened to marriage Ezek. 16:8
25. The deception is justified by the legality of local laws. Perhaps that was the reason why the beautiful Rachel had not been married before. See Ruth 4:5.
26. Laban could have given Rachel without any further service if he were genuine — but he was not. Jacob as the man of faith labors for Rachel — perhaps pointing to the time when no longer dominated by the restrictions of law.
27. This was probably a token period & he instantly married Rachel agreeing to labor for the period specified.

28. Sig. Bashful, modest - Gesenius.
29. He had an affection for Leah, but a greater one for Rachel. Faithful more lordly than law, though both to be loved!

COMPLETION BETWEEN THE 2 WIVES V. 31-30:24

1 THE UNLOVED IS BLESSED V.31-35

1. Children considered a blessing from Yahweh Ps. 127:3. Cp Gen. 24:1, 60 25:21. See 1 Tim. 2:15.
2. Leah repres. Israel under Law: Rachel Israel under grace. The former revealed all imperfection; the latter manifested love. Only as the former led to Christ could she attain unto the love of the husband Gal. 3:22-29.
3. The man of faith could only love the law as it drew him to see the son. Ps. 119 18, 97.
4. This completes a process which began when Yahweh caused her to see a son in her affliction.
5. Thus marking off this first group of sons in a division on their own.

CHAPTER 30

2 DESPERATE ENDEAVORS OF THE UNLOVED V.1-8

1. I am no better than a dead woman. Israel under grace must produce fruit or else John 15:2, 10:8, 16 Rom. 6:11-22. Gal. 5:22. Rachel asked in the wrong direction: she should have sought the help of Yahweh John 6:63.
2. He directs her to the source of such blessings Ps. 127. She heeds the exhortation V.6.

LABAN: Character Sketch

Any accusation of deceit that can be urged against Jacob, can be levelled with greater force against his [redacted] uncle Laban. But whereas, in the case of Jacob, it was motived by a desire to obtain the Divine blessing, in that of Laban it was that of covetousness. Nevertheless Laban was religiously inclined, as was shown by his reception of Abraham's servant when he came seeking a bride for Isaac (but also compare Gen. 24:29-32); and also by the respect that he showed for God in his negotiations with Jacob Ch. 31:29.

Laban oppressed Jacob, but was ultimately converted & entered into a covenant of peace as will the fleshly relatives of Jacob before reconciliation with Esau.

In his transactions, Laban gave the external appearance of kindliness, but it was often the cloke to his hidden feelings Gen. 31:24. He cleverly took advantage of Jacob's ignorance of local law to marry off Leah: & did his best to exploit his daughters & Jacob to his own advantage. Ironically, he finally lost his daughters, & his best shepherd, his grandchildren, & much of his flocks.

With the covenant of peace at Gilead, Laban fades off the scene. He had an external piety but no inward conviction. He seems typical of nominal Christianity.

"I may have children by her..."

In this statement, Rachel does not seem to imply that she would bear through Jacob taking Bilhah to wife, yet modern psychology and experience go to show that the adoption of a child by an apparently barren woman sometimes results in her bearing.

RACHEL PROCLAIMS THE PURPOSE OF GRACE V.6.
- God hath judged - Sin Condemned
- Hath heard my Voice - Pleading
- Hath given me a Son - Provision.
- With God's help I will wrestle and prevail V.8

ZILPAH'S SONS
- Gad - Company
- Asher - Blessed.
- Her name suggests the droppings of myrrh - the fragrance of true sacrifice under trial Song 5:5.

LEAH'S 3 LAST CHILDREN.
All suggest the future in contrast to first 4 which point to present. See top p. 42.
- Issachar - Reward
- Zebulun - Dwell
- Dinah - Judgment

7 = the number of the Covenant

3 Revealing how desperate was her need.

The Apostle acted as a hand maid to grace Jhn. 11:20.

4 Or Marg. G. the house of grace Heb. 3:6.

5 Deen - To judge as an umpire Str. Thus to vindicate. Jacob had accused her of neglecting prayer. In Dan she saw her vindication. See above.

6. She acknowledges that only with God's help could she succeed. This is true of the wrestling with sin's flesh Rom. 7:23 the strength of which is revealed by the law Rom. 7:7-11. It caused the Godly man to be as dead Rom. 7:9 cp Gen. 30:1.

7 Gâd - fortune (in the sense of distributing) from root-gûwd - To crowd up on. Cp Gen. 49:19 = Gedûwd - a crowd, army, company. Str. Thus a play on the word.

8 A mere child perhaps 8 years old

9 May.

10 In desperation she tries magic

11 She accuses Rachel of being the cause of the alienation of Jacob's affections.

12 She acknowledged the same superstition also.

Rachel envieth her sister. **GENESIS 30.** *Rachel beareth Joseph.*

3 And she said, Behold my maid Bilhah, [b] go in unto her; [c] and she shall bear upon my knees, that I may also [g] have children by her.

4 And she gave him Bilhah her handmaid [d] to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

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

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

8 And Rachel said, With [h] great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9 When Leah saw that [e] she had left bearing, she took Zilpah her maid, and [f] gave her Jacob to wife.

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

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

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

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

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, [o] *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

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

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

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

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

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

22 ¶ And God [p] remembered Rachel, and God hearkened to her, and [h] opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away [i] my reproach:

24 And she called his name Joseph; and said, [k] The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, [l] for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, [r] *tarry*: *for* I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have

(a) ch. 29. 30.
(b) ch. 16. 2.
(c) ch. 50. 23.
(g) Heb. *Be built by her.* ch. 16. 2.
(d) ch. 16. 3. Cp. 35. 22.
(e) ch. 29. 35.
(f) ver. 4. ch. 29. 24.
(h) See ch. 8. 1.
(i) ch. 29. 31.
(k) Is. 4. 1.
(o) Heb. *Is it a light thing?*
(l) Heb. *wrestlings of God.* See ch. 23. 6.
(m) i.e. *My wrestling.*
(n) Called, Mat. 4. 13, *Naphthalim.*
(p) ch. 8. 1.
(q) i.e. *Dwelling.* Called, Mat. 4. 13, *Zabulon.*
(r) i.e. *Judgment.* See ver. 6.
(s) i.e. *A troop*, or, *company.* ch. 49. 19.
(t) i.e. *Adding.*
(u) ch. 35. 17.
(v) Heb. *In my happiness.*
(w) Luke 1. 48.
(x) i.e. *Happy.*
(y) Cant. 7. 13.
(z) ch. 29. 20, 30.
(a) Num. 16. 6, 13.
(b) Cp. Ex. 32. 32. 2 Sam. 5. 8. Dan. 3. 15. Luke 13. 9.
(c) ch. 39. 3, 5.
(d) ch. 29. 15.
(e) ch. 31. 6, 38-42.

Implying Prayer

reward. i.e. A hire.

MANDRAKES. Dûwday - love plant from Dôd - to boil, to love. They are apples of the mandragora, an herb resembling belladonna, with a root like a carrot, having white & reddish blossoms of a sweet smell, & with yellow odoriferous apples, ripening in May and June, and supposed, according to superstition, to possess the virtue of conciliating love & stimulating fruitfulness. Reuben took them in all innocence to his mother.

12 The law illustrated the principle of faith - Leah's action should have taught Rachel that only God could grant her life.

13 Her 5th Son, speaking of grace. See Note above: "I may have children by her." Her unselfish action, as she considered it, brought a reward.

5 BIRTH OF JOSEPH 22-24.

15 The mandrakes fail, but prayer succeeds.

16 As the antitypical Joseph would remove the curse of the Law.

17 Note the change to the Covenant Name. The meaning of Joseph's name points forward to Benjamin - the two advents of the Lord. The promise of a further son must have been told her by God.

COMPETITION BETWEEN THE TWO SHEPHERDS Vv. 25-43.

1 AN AGREEMENT OF CONVENIENCE Vv25-36.

18 If this was after fourteen years the family would have been born within 7 years - an impossibility if the elder suggested it followed. But see top p. 46. Now been with Laban 24 years.

19 At the first advent of the antitypical Joseph, Israel desired the restoration.

20 Nâshaph (word for serpent) Lit. "to hiss" - to prognosticate (Str.). RV "I have divined" "Now O.T. - "I have observed the omens" The man of flesh speaks.

21 This implies that Jacob had explained the Covenant of Promise to Laban, who now, like the serpent sought to dissuade Jacob from his return. Jacob had evidently explained that the God of Bethel was He who would reveal himself in a seed Gen. 28:19. Thus El Shaddai Ex. 6:3, would be commonly referred to as. He who will fulfil the promises, manifest himself in a Seed, and bless all nations, by using the normal verb hâyâh with the third person, singular masculine pronoun, which Moses might well render as Yahweh - it being expressive of the same principle. Thus Laban unconsciously used the word that was ultimately proved

22 Note the suave politeness of this man of the flesh. He has benefited greatly from the presence of Jacob who, as a member of the family has rendered service above that which is normal Cp Ch. 31:6, 38-40. For 20 years he has worked without wages.

JACOB THE SHEPHERD.

Joseph is born whilst he is under the domination of Laban. He desires to leave but instead is set to caring and shepherding the flock. By skilful shepherding Vv. 40-41 the strongest animals become his and reveal characteristics that are peculiar to themselves. Thus there appears type within type in this account. Jacob prospers among the Gentiles Cp Isa. 49:18-26.

Jacob's policy.

served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is now (2)increased unto a multitude; and the LORD hath blessed thee (3)since my coming: and now when shall I (4)provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [d]*of such* shall be my hire.

(RSV. Honesty)

33 So shall my righteousness answer for me [e]in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And [f]Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the [g]white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the [a]gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and (2)brought forth cattle [b]ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man (c)increased exceedingly, and [f]had much cattle, and maidservants, and menservants, and [g]camels, and asses. Cp Ch 32:13-16.

Jacob leaveth

CHAPTER 31.

1 Jacob departeth from Laban secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth Jacob. 43 They make a covenant at Galeed.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [h]glory.

2 And Jacob beheld [i]the countenance of Laban, and, behold, it *was* not toward him [5]as before.

3 And the LORD said unto Jacob, [k]Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, [m]I see your father's countenance, that it *is* not toward me as before;

CHAPTER 31.

THE FAMILY COUNCIL Vv. 1-16

1 LABAN'S CHANGED ATTITUDE TOWARDS JACOB 1-2

1 The conversation alerted him to the change in Laban's & the rising hostility towards him in the household.

JACOB DISCLOSES HIS PLAN TO HIS WIVES 3-13

2 Jacob evidently made his problem a matter of prayer.

3 The relationships had become critical. He called them from the hostile environment.

Laban's sons accused Jacob of deceit because his growth of power was not naturally possible - especially as they had removed the foundation of Jacob's flock Ch. 30:35 but see Ch. 31:10.

THE TYPE

The flock of Laban becomes attached to that of Jacob. In this there seems to be the preaching to the Gentiles. Joseph is born V. 24. The speckled and spotted become Jacobs. Cp Mt. 9:13. The means:

Poplar - Libneh from the root "Laban." The "white" tree. Prob. the Storax. Though usually a shrub, it often attains a height of 20 feet. The lower surface of the leaves is white, and it bears a wealth of large white blossoms, thus the "white tree." Cp. Hos. 4:13.

Hazel - Luwz Ch 28:19. In Jacob's mind doubtless a reference to the vision of Bethel. Ges. suggests Arrahaie for Almond tree.

Chestnut - [e]armown from [e]dram, to make bare. The plane tree from its smooth, shed bark. RV. LXX. Plane tree. A scratch in the bark of this tree will at once show a white streak. Often attains a height of 100 ft. & a diameter at its base of from 6 to 10 feet. The periodic peeling of the bark reveals the smooth, white interior or trunk. The root word is used in good or bad sense for cunning, crafty prudent.

Jacob set before the flock the principle of righteousness (poplar), the promise of Luz (Hazel) and the need to uncover oneself to God (Chestnut) in consequent of which the flock of Laban revealed the influence of this, showing up their imperfections and were drawn to the hope of Israel.

---

23 See Mg. Every step that he had taken regarding the flocks & herds had prospered. If Laban had thought on this more he may not have entered into the subsequent agreement. Jacob was quite open about the matter.

24 Tson - small cattle such as sheep and goats.

25 Seh - Young i.e. lambs. New Old Test: "I will pass over in all thy flock today, removing from thence every sheep speckled & spotted; & every black sheep among the lambs & spotted & speckled among the goats..." Sheep are normally white & goats black in M.E. and there would have been but few such as Jacob described.

26 He probably rubbed his hands with glee at such a proposal. Under normal conditions Jacob's chances of increasing his wealth were meagre under such conditions.

27 Laban did, sending them far away V. 36. Thus he deceived Jacob. Cp Ch. 31:7. Laban evidently did this secretly before Jacob could go through the flocks. But see Ch. 31:10

28 Symbol of completeness.

29 A cut down tree often symbolises the cross. 1 Kgs. 2:24. Deut. 21:23. Exod 15:25. As Jacob cut down the Rod off of each tree and placarded it before the flock of Laban, so his descendants did to Christ. But the "white" appeared. The word is "Laban" used for righteousness or the white of leprosy.

30 Peeled - so revealing their inward character. He did this in a spiral line so that the rods appeared part colored.

31 They saw the rods & drank of the water of life and conceived to bring forth fruit.

32 Reflecting the rods which revealed his inner righteousness. These animals were gradually better than Laban V. 41.

33 To make the speckled lambs serve the same purpose as the peeled rods. Thus acting as an example.

34 So that the reverse effect would not follow & the sheep revert to type.

RA

5 Ko woo... unused ... else root ... indicating ... one's streng... worked h...

6. cf Vv. ... times as in ... Job 19:3.

7 Laban had ... all Jacob's ... 30:35 but God ... ed so that the ... were mark... outwardly ...

8 Beruddim ... -ad, to scat... Thus spotted ... thus provi... ob with the ... tion of his ...

9 In reality ... al appearan... animals were ... described.

10 This must ... a subsequen...

3 THE READY ... PONSE OF ... OB'S WIVE...

11 The mercenar... ness of Laban ... ed long in their ... He had destroyed ... love they had o... for him.

12 They endorse... ob's explanat... his prosperity.

RACHEL STOLE THE TERAPHIM OF LABAN AND JACOB STOLE HIS HEART VV19-20.

but the God of my father [a] hath been with me.
6 And [b] ye know that with all my power [4] I have served your father.
7 And your father hath deceived me, and [6] changed my wages [c] ten times; but God suffered him not to hurt me.
8 If he said thus, [d] The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.
9 Thus God hath taken away the cattle of your father, and given *them* to me.
10 And it came to pass at the [7] time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the [8] rams which leaped upon the cattle *were* ringstraked, speckled, and grisled. [9]
11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.
12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and [g] grisled: for [h] I have seen all that Laban doeth unto thee.
13 I *am* the God of Beth-el, [k] where thou anointedst the pillar, *and* where thou vowedst a vow unto me: [l] now arise, get thee out from this land, and return unto the land of thy kindred.
14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?
15 Are we not counted of him strangers? for [o] he hath sold us, [11] and hath quite devoured also our money.
16 For all the riches [p] which God hath taken from our father, that *is* our's, and our children's: now then, whatsoever God hath said unto thee, do.
17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;
18 And he carried [13] away all his cattle, and all his [15] goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.
19 And Laban went [16] to shear his sheep: and Rachel had stolen the [17] images that were her father's.
20 And [18] Jacob stole away [3] unawares to Laban the Syrian, in that he told him not that he fled.
21 So he fled with all that he had; and he rose up, and passed over the river, and [f] set his face *toward* the mount Gilead.
22 And it was told Laban on the third day [20] that Jacob was fled.
23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.
24 And God [i] came to Laban the Syrian in a dream by night, and said unto him, Take heed [3] that thou speak not to Jacob either good or bad. [21]
25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: [22] and Laban with his brethren pitched in the mount of Gilead.
26 And Laban said to [24] Jacob, What hast thou done, that thou hast stolen away [m] unawares to me, and [n] carried away my daughters, [24] as captives *taken* with the sword?
27 Wherefore didst thou flee away secretly, and [6] steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

[a] ver. 3.
[b] ver. 38-40, ch. 30. 29.
[c] ver. 41. Num. 14. 22. Neh. 4. 12. Job 19. 3. Zech. 8. 23. Cp. Is. 4. 1. Mat. 18. 21.
[d] ch. 30. 32.
[e] Heb. *teraphim*. ver. 34, 35. Judg. 17. 5 & 18. 14, 17, 18, 20. 1 Sam. 15. 23 & 19. 13, 16. 2 Kin. 23. 24. Ezek. 21. 21. Hos. 3. 4. Zech. 10. 2. Cp. ch. 35. 2.
[f] ver. 1.
[3] Heb. *the heart of Laban*. ver. 26, 27.
[4] Or, *he goats*.
[f] 2 Kin. 12. 17. Luke 9. 51.
[g] Ex. 9. 18.
[h] Ex. 3. 7.
[i] Cp. ch. 20. 3.
[k] ch. 28. 18-20.
[l] Heb. *from good to bad*. ver. 29. ch. 24. 50.
[m] ver. 20, 27.
[n] 1 Sam. 30. 2.
[o] ch. 29. 15, 20, 27.
[6] Heb. *hast stolen me*. ver. 20, 26.

THE FLIGHT Vv.17-55

1 JACOB STEALS AWAY SECRETLY. VV17-21

13 Nahag, to pant, signifying his activity, ungency + fear.
14 Mikneh: possessions, always used of cattle, the chief wealth of nomads.
15 Kecush, acquisition - his substance in general.
16 Rdh. "had gone."
17 "The possession of these household gods implied leadership of the family, & in the case of a married daughter assured her husband the right to the property of her father." Unger. Possibly she took them to secure only for the increase secured by Jacob. Cp Index.
18 Lit: "And stole Jacob the heart of Laban the Aramean." He deceived him.

2 LABAN PURSUES JACOB. VV 22-24

19 His sheep were 3 days' journey from Jacob's Ch. 30:36 and he would have occupied additional time in preparations.
20 From Padam-Aram to Gilead = approx. 300 m.

21 Deceitfully - pretending to greet him in friendly fashion and then proceeding to accuse him of it. 6:4.

3 THE INVESTIGATION W25-42.

22 So the two hostile camps were assembled side by side and great fear would be in that of Jacob's.
23 Assuming a tone of injured innocence.
24 Laban's frustration & anger causes him to use extreme language & indulge in hyperbole. In reality he had sold his daughters as slaves.

CHAPTER 31.

THE FAMILY COUNCIL Vv1-16.

1 LABAN'S CHANGED ATTITUDE TOWARDS JACOB 1-2

1 The conversation alerted him to the change in Laban's & the rising hostility towards him in the household.

2 JACOB DISCLOSES HIS PLAN TO HIS WIVES 3-13.

2 Jacob evidently made his problem a matter of prayer.
3 The relationship had become critical. He called them from the hostile environment.
Laban's sons accused Jacob of deceit because his growth of power was not naturally possible - especially as they had removed the foundation of Jacob's flock. Ch. 30:35 but see Ch. 31:10.

3 THE READY RESPONSE OF JACOB'S WIVES. Vv14-16.

10 This must have been a subsequent dream.

11 The mercenary meanness of Laban rankled long in their minds. He had destroyed any love they had once had for him.
12 They endorsed Jacob's explanation of his prosperity.

7 Laban had removed all Jacob's flock Ch. 30:35 but God intervened so that the animals were marked though outwardly perfect.
8 Beruddim from barad, to scatter hail. Thus spotted - thus provided Jacob with the foundation of his flock.
9 In reality the external appearance of the animals were not as described.

5 Kowach - from an unused onomatopoetic root sig. to pant - indicating to extend one's strength. Jacob had worked hard for Laban.

6. Cf Vv 38-42. Many times as in Num. 14:22 Job 19:3.

31. They saw the result drank of the water of life and conceived to bring forth fruit.
32. Reflecting the work which revealed his inner righteousness.
33 To make the speckled lambs serve the same purpose as the peeled rods. Thus acting as an example.
34 So that the reverse effect would not follow & the sheep reveal the type.

28 And hast not suffered me [b] to kiss my sons and my daughters? [d] thou hast now done foolishly in so doing.

29 It is in the power[25] of my hand to do you hurt: but the [e] God of your father spake unto me [f] yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou [h] stolen my gods?

31 And Jacob answered[26] and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture,[27] and sat upon them. And Laban[2] searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot [g] rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban,[28] What *is* my trespass? what *is* my sin, that thou hast so [m] hotly pursued after me?

37 Whereas thou hast [3] searched all my stuff, what hast thou found of all thy household stuff? set *it* here before [a] my brethren and [c] thy brethren, that they may judge betwixt us both.[31]

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of *beasts* I brought not unto thee; I bare the loss of it; of [o] my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; [i] I served thee fourteen years for thy two daughters, and six years for thy cattle: and [p] thou hast changed my wages ten times.

42 [q] Except the God of my father, the God of Abraham, and [r] the fear of Isaac, had been with me, surely thou hadst sent me away now empty. [s] God hath seen mine affliction and the labour of my hands, and [o] rebuked *thee* yesternight.[33]

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, [r] let us make a covenant, I and thou; [t] and let it be for a witness between me and thee.[34]

45 And Jacob [t] took a stone, and set it up *for* a pillar.[39]

46 And Jacob said unto his brethren,[4] Gather stones; and they took stones, and made an heap:[41] and they did eat there upon the heap.

47 And Laban called it [u] Jegar-

[a] ver. 54.
[b] ver. 55. Ruth 1. 9,14. 1 Kin. 19. 20. Acts 20. 37.
[c] ver. 23.
[d] 1 Sam. 26. 21.
[e] ver. 42. ch. 28. 13.
[f] ver. 24 & 29. ch. 19. 34.
[g] Ex. 22. 12.
[h] ver. 19. Judg. 18. 24.
[i] ch. 29. 27, 28.
[k] ver. 7.
[l] Ps. 124. 1, 2.
[m] ver. 53.
[n] ch. 29. 32.
[o] 2 Chr. 22. 17.
[p] ver. 29.
[2] Heb. *felt.* ver. 37, not 35.
[q] Lev. 19. 32.
[r] ch. 26. 28.
[s] ver. 48. Josh. 24. 27.
[t] ch. 28. 18.
[u] Lam. 4. 19.
[3] Heb. *felt.* See ver. 34.
[4] i.e. *The heap of witness.* Chald.

25 El. Note the play on words: El of my hand; Elohim of your fathers.

26 See above.

27 What anxious moments as the probing merciless hands of Laban poked and moved over all that was in the tent.

28 RSV following the LXX = saddle.

4 THE COVENANT AT GILEAD Vv 36-55.

Embarrassed at the failure of his search, Laban's anger faded whilst Jacob's confidence increased. He now saw in the attitude of Laban (or thought he saw!) an indication of the typical selfish, suspicion of his father-in-law such as he had experienced. Jacob's anger not rose.

29 *Charah*, to glow, blaze up. He burned with indignation the more Laban was abashed.

30 The intensity of Jacob's feelings gives eloquence to his words. In Hebrew there is a selection of poetical forms of expression and rythmical movement that is felt in the English as the hotly indignant Jacob upbraids his father-in-law with an avalanch of words, a series of grievances that refused to be stopped.

THE INVESTIGATION The meeting was dramatic and emotional, and suspense is maintained to the end. Laban accused Jacob of being a trickster bargaining in human lives V.26; of being guilty of gross discourtesy, so that he, generous man, was denied the pleasure of lavishing on them a proper and liberal farewell VV 27-28.; of placing himself in a position of receiving of severe punishment, but for the intervention of God V.29; of acting as an homesick child anxious to hasten back to its father's home V.30; + finally as a petty thief who had stolen his benefactor's treasured possessions V.30.

Jacob replied with dignity. He did not defend himself. He admitted he was moved by fear + the dread of Laban's irresponsible use of force V.31. The accusation of dishonesty stung Jacob + he impulsively gave Laban permission to search the camp and confidently promised that the offender would be punished with death.

20 or 40 YEARS WITH LABAN? If only 20 years, he left Isaac seeking a wife at 77, and events such as those recorded in Ch35 must be compressed into impossible limits. See Index under Jacob. Jacob, however speaks of two "Twenty years" (VV 38,41) twenty years with Laban as a friend - "with thee," and "twenty years as a covenant servant" - "in thine house.": 14 for his wives; 20 yrs as a friend; 6 yrs for cattle. The Hebrew "zeh" - This (V 38.) "Thus" (V.41) when used in conjunction one with the other is often

see below

20 OR 40 YEARS (cont.)

used by way of distinction. as in Exod. 26.20. rendered "one" and "other." Lev. 6.15 "This" and "that." Job 21.23 "One" and "another." So here, Jacob could have meant this 20 years and that 20 years. The first 20 years, as a friend + at some personal loss, but in gratitude to his father in law, he cared for his flocks (Vv 38-40) The other 20 yrs he profited - first with the acquisition of wives, then Laban's herds.

The Hebrew: zeh li' esrim: "that for myself (li) twenty years..." One 20 years he showed a profit, the other a loss. In all, he was there 40 years: 14 for his wives; 20 as a friend and son in law; 6 for the cattle. In all, a period of probation.

31 To the chagrin of Laban, he had nothing to show! One can imagine how the eyes of his kinsmen (V 32) would turn towards him. Judge = YoKhaKh - to correct, instruct. Not as V.53

32 Shepherds were required to do this & they wished to avoid making good the loss incurred. Exod 22.12.

33 Part of the seven conditions imposed by Laban on Jacob.

34 Twenty years as a servant.

35 The God of Jacob to be feared by his enemies.

36 If he attacked Jacob, he would injure his own flesh + blood.

37 Laban will protect them by entering into a covenant Cp. V.50. He thus publicly implied that Jacob would double-cross him

38 Koreth - To cut, separate.

39 Matzebah - a memorial, doubtless the El of Bethel who preserved him. Ch.28. 18. See More 1 Sa.14.

40 Laban's relation V.37.

41 Gal. from Galal to roll, or move in a circle. Cp. Josh. 5.9. It probably signified the rolling away of any reproach between the two men.

42 From Gal Note 41) Ed - Witness.

43 It is significant note that the descended from they spoke diff languages. Abr either retained verted to the Hebrew. Cp Ge

44 Town lat there, tho could have bee ed by Jacob

45 And sodd inherita should go to Grandchildren

46 RSV: "Al man is w remember. God will aven

47 The Arab "or an te "yaritha" "tho erected, inste Yarithi "I ha Cp. V.45.

48 A covena peace. Th to it: ① A rem from God fo ② Laban's fai sustain his ac against Jacob Less of how C been with Jac

Typically - m there who are ally antagonis ally embrace th of Israel.

49 Several n "abichem father instead bihem" - their Cp. V.29.

50 Shophat th al form, the Syriac, Samarit give it in sing But Laban spe Jacob in plural "Your" = Khem could have been of speech, + he the "one God

51 The "heap" the Table of Mal. 1.7.

CHAPTER

JACOB BEC

ISRAEL. V

ENCOURAGEME

MAHANAIM.

1 The presence the Divine arm a guarantee protection to Jac against Esau. M ek Elohim from ah, encampeth.

7 Jacob's bands called mahanaim

THE SUPPLANTER GEN. 27:36. He contended with Esau in the womb, he contended for the blessing, he contended with Laban for his wives and his possessions, he contended with the inhabitants of the land of promise, he contended with his own sons because of their jealousy of Joseph — and though El Shaddai protected him, all this contention was on a background of trial.

with Laban.

42 From Gal. (heap Note 41) + Aid — Ed - Witness.

43 It is significant to note that though both descended from Terah they spoke different languages. Abraham had either retained or reverted to the use of Hebrew. Cp Zeph. 3:9.

44 Town later built there, though it could have been so named by Jacob + Laban.

45 And so divide the inheritance that should go to Laban's Grandchildren.

46 RSV: "Although no man is with us, remember . . . " i.e. God will avenge.

47 The Arabic + Samaritan text read "yaritha" "thou hast erected, instead of "yarithi" "I have.." Cp. V.45.

48 A covenant of peace. The steps to it: ① A revelation from God to Laban. ② Laban's failure to sustain his accusation against Jacob ③ A review of how God had been with Jacob.

Typically - many of those who are originally antagonistic finally embrace the hope of Israel.

49 Several mss have "abichem" - your father instead of "abihem" - their father. Cp. V.29.

50 Shophat in its plural form, though LXX Syriac, Samaritan etc give it in singular. But Laban speaks to Jacob in plural V.29. "Your" = Khem. So this could have been his form of speech, + he recognised the "one God" of Jacob.

51 The "heap" became as the Table of the Lord. Mal. 1:7.

CHAPTER 32

JACOB BECOMES ISRAEL. Vv 1-32

1 ENCOURAGEMENT AT MAHANAIM Vv 1-2

1 The presence of the Divine army was a guarantee of protection to Jacob against Esau. mahanah Elohim from chanah, encampeth. Ps 34:7. Jacob's bands also called mahanah V.7.

sahadutha: but Jacob called it (43) (a) Galeed. (42)

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

49 And (b) Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my (44) daughters, no man *is* with us; (45) see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have (c) cast betwixt me and thee;

52 (d) This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. (46)

53 The God of Abraham, and the God of Nahor, the God of their father, judge (e) betwixt us. And Jacob sware by (f) the fear of his father Isaac. (47)

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

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

Laban did not kill Jacob as at their first meeting Cp Ch. 29:13?.

CHAPTER 32.

Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This *is* (l) God's (p) host: and he called the name of that place (q) Mahanaim. (2)

3 And Jacob sent (3) messengers before him to Esau his brother unto the land of (r) Seir, (4) the (s) country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that (t) I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also (u) he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people (6) that was with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. (Ps. 34:7)

9 ¶ And Jacob said, (h) O God of my father Abraham, and God of my father Isaac, the (i) LORD (k) which saidst unto me, Return unto thy country, and to thy kindred, (7) and I will deal well with thee:

10 (v) I am not worthy of the least of all the (8) mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. V.7.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother (9) with the children. (10)

12 And (w) thou saidst, I will surely do thee good, and make thy seed as the sand of the sea,

(a) ver. 44.
(b) ch. 36. 8, 9. Deut. 2. 5. Josh. 24. 4.
(c) Heb. field.
(d) i.e. A beacon, or, watch-tower.
(e) Judg. 11. 29, 34.
(f) ch. 33. 8, 15.
(g) AL = above upon again. Cp. Lev. 18: 18.
(h) ch. 33. 1.
(i) ver. 44, 48.
(k) ver. 42.
(l) Or, killed beasts. Cp. ver. 53 & ch. 46. 1.
(m) ch. 28. 13.
(n) ver. 37.
(o) ch. 31. 3, 13.
(p) ver. 28, 43.
(q) Heb. I am less than all, &c.
(r) ch. 28. 1.
(s) ch. 24. 27.
(t) Heb. upon. ch. 31. 50. Hos. 10. 14.
(u) Cp. ch. 28. 13-15.
(v) Cp. Josh. 5. 14. Luke 2. 13. 2 Sam. 17. 24.
(w) Cp. Josh. 5. 14.

2 The heavenly host + Jacob's bands. Thus the God of Bethel revealed Himself at an hour of need.

2 FEAR GOADED BY GUILT Vv 3-8.

3 Contrast the messengers of Elohim. V.1

4 The rough or bristling mountain Ges. Esau had evidently conquered this + it afterwards became the headquarters of the Edomites Deut. 2:4 though, as yet Esau had not completely withdrawn from Canaan. Gen 36:5-8

3 Thus he stood in no further need of wealth from either Isaac or Esau.

4 Forgiveness of anything that he had done amiss.

5 He was evidently already living by the sword Ch. 27:40, + probably engaged in wrestling Seir from the Horites Ch. 36:5-8. Apparently the messengers did not talk with Esau but immediately hastened to return.

6 He acted judiciously + in faith. He divided his company so that some might escape in the event of an attack + gave himself to prayer.

3 A PLEA FOR DIVINE HELP Vv 9-12

He offers a prayer of humility, confidence, frankness, forthrightness based on the Covenants of Promise.

7 The Covenant Name. In the mouth of Jacob: He Who Will be manifested. A reminder that if Jacob be destroyed, how will the Covenant be fulfilled! Cf 32:29

It consists of an invocation V.9 thanksgiving V.10 petition V.11 + appeal on basis of Divine faithfulness V.12.

8 It was obedience to Divine Will that brought the threat of Esau

Cf. Gen 12:1.

10 Or Mg. The mother grovelling over the children to try + save them.

11 The covenant recalled as the basis of the prayer. If V.11 fulfilled - impossible for the Covenant to be.

FROM JACOB TO ISRAEL. This transition marks this chapter as one of the most significant in the Book of Genesis. Through distress, fear and darkness Jacob wrestled his way to a new dawn, a new status, and a new revelation from God. The chapter highlights tremendous contrasts: the messengers of God V.1 are contrasted with the messengers of Jacob V.3. the encouragement of the former V.2. is contrasted with the ominous report of the latter V.6. the hoped for appeasement of Esau at the cost of an expensive gift is contrasted with the freely bestowed blessing of the angel VV.24,28, the desire to see the face of Esau in peace V.20 is matched with seeing the "faces of El" V.30, the prevailing over Esau is foreshadowed by the prevailing with the angel, which took place in the darkness of night, & which ended in the blaze of a new dawn & the revelation of a new name for the Supplanter.

4 GIFTS OF RECONCILIATION VV.13-23.

which cannot be numbered for multitude.

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

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

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

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept [6] of me.

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

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

23 And he took them, and [6] sent them over the brook, and sent over that he had.

5 CRISIS IN THE NIGHT VV.24-32.

24 ¶ And Jacob was left alone; and there [6] wrestled a man with him until the [2] breaking of the day.

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

26 And he said, [c] Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [d] Thy name shall be called no more Jacob, but [3] Israel: for as a prince hast thou power with God and [e] with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell me, I pray thee, thy name. And he said, [f] Wherefore *is it that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place [4] Peniel: for [g] I have seen God face to face, and my life is preserved.

31 And as he passed over [h] Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which [k] shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Abak = see Jabbok below
[2] Hos. 12. 3, 4.
[2] Heb. ascending of the morning. ch. 19. 15 & ver. 26.
[b] ch. 43. 11. Prov. 18. 16.
[c] Mark 6. 48. Luke 24. 28.
Supplanter, heel-tripper from Aqab. Gen. 27:36. No glory to God in that
[d] ch. 35. 10. 2 Kin. 17. 34.
[3] i.e. A prince of God.
[e] ch. 32. 4. enosh. See Note Ps. 9:20
[f] Judg. 13. 18. The Name was later revealed as Yahweh. Ex. 12:3-5. Q.V.
[4] i.e. The face of God.
[g] ch. 16. 13. Ex. 24. 10, 11. Deut. 5. 24. Judg. 6. 22 & 13. 22. Cp. Ex. 18. 4. Is. 6. 5.
[h] Judg. 8. 8, 17. 1 Kin. 12. 25.
[6] Mic. 4. 6, 7. Zeph. 3. 19.
[k] Cp. Jer. 51. 30.
Moses?
[6] Heb. my face. ch. 19. 21. Job 42. 8, 9.
[l] ch. 32. 6.
[m] Deut. 2. 37 & 3. 16. Josh. 12. 2. Cp. ver. 24.
[6] Heb. caused to pass.

CHAPTER 33.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 He buyeth a field, 20 and buildeth an altar.

AND Jacob lifted up his eyes, and looked, and, behold, [l] Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids

CHAPTER 33.

BROTHERS RE-UNITED VV.1-15

1 THEIR EMOTIONAL MEETING VV.1-4

THE NAME This represents the character and purpose of Deity, and as such had been revealed to Jacob in the blessing Ch. 28:13-15 and His overshadowing of Jacob's life. On the basis of all that the angel blessed Jacob once again, endorsing the promise by changing his name.

The blessing gave Jacob new heart + outlook. He went forward with renewed conviction, with mind filled with the encounter with the angel rather than the impending one with Esau.

The antitype Ezek. 36:26.

JACOB LIMPED

"The struggle left its mark, but Jacob issued from the contest victor redeemed and transformed by the contest. So it has ever been with the People called by his name" - Jewish comment. from Soncino Edition of Pentateuch.

JABBOK from bakak, to pour forth or empty or from abak, to wrestle or struggle. Today the Wady Zerka, or Blue River. About half way between Sea of Galilee + Sea of Salt. Like Bethel + Ai, between the Living + Dead Seas! The stream is rapid, and often completely hidden by the dense masses of oleander that fringe its banks.

Jacob conducted his family over V.22 then returned to the northern bank V.23.

PENIEL from pânâh, to turn, by implication to face (life). Thus - my turning to El. It marked a great change in the attitude of Jacob.

Penuel = ? YaWV instead of ? yod., a contrast "vef" instead of "my". Turning yet God (did not consume) Jacob used Peniel, his descendants used Penuel Judg 8:17

ISRAEL Yisrael. •From "sar" a prince, and El — A Prince with God (El).
•From "sarah" to prevail in striving with El, emphasising the efficacy of the promise. Thus Fighter with God and for God against men. The angelic definition. Gen. 32:28
•From "Ish" אִישׁ, the Aleph being dropped, raah, he saw, El, God. which was Jacob's definition V30
•The angel's definition looked to the time of Jacob's trouble the nation will serve Yahweh in truth. Jer 30:11-24 and out of whom will come the Prince V21.
•Jacob's definition anticipated the time when the manifestation of El will be seen by the nation Zech. 12:10 and it will be redeemed. Rom. 11:26.
•Yisrael, therefore, can signify A victorious striver with God, & therefore with man. As Sarah he is a Prince with El and overcomer such as Esau.

and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

2 That is as he advanced (note "until"). This was not done through timidity but through a desire to conciliate.

3 And he passed over before them, and [a] bowed himself to the ground seven times,[2] until he came near to his brother.

4 [c] And Esau ran to meet him, and embraced him, [d] and fell on his neck, and kissed him: and they wept.

2 RECONCILIATION Vv 5-11. Cp Prov. 16:7

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those [3] with thee? And he said, The children [g] which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

3 Mahanaim Cp Ch. 32:2.

8 And he said, [a] What *meanest* thou by [1] all this drove which I met? And he said, *These are* [n] to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; [2] keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: [p] for therefore I [q] have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, [r] my blessing that is brought to thee; because God hath dealt graciously with me, and because I have [s] enough. [9] And he [u] urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on [b] softly, [2] according as the cattle that goeth before me and the children be able to endure, until I come unto my lord [e] unto Seir. //

15 And Esau said, Let me now [3] leave with thee *some* of the folk that *are* with me. And he said, What needeth it? [f] let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed [5] to [h] Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called [6] Succoth.

18 ¶ And Jacob came to [i] Shalem, a city of [7k] Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And [m] he bought a parcel of a field, where he had spread his tent, at the hand of the children of [8] Hamor, Shechem's father, for an hundred [9] pieces of money. Cp Ch. 42:7 (Kesitah: lamb but see Ch. 23:16)

20 And he erected there an altar, and [o] called it [4] El-elohe-Israel.

[a] ch. 18. 2. [b] 2 Sam. 18. 5. Is. 8. 6. [2] Heb. *according to the foot of the work, &c. and according to the foot of the children.* [c] ch. 32. 28. [d] ch. 45. 14. [e] ch. 32. 3. [3] Heb. *set*, or, *place.* [4] Heb. *Wherefore is this?* [f] Ruth 2. 13. [5] Heb. *to (thee)* [g] ch. 48. 9. Ps. 127. 3. Is. 8. 18. [h] Josh. 13. 27. Judg. 8. 5. Ps. 60. 6. [6] i.e. *Booths.* [i] John 3. 23. [7] Called, Acts 7. 16, *Sychem.* [k] Josh. 24. 1. Judg. 9. 1. Ps. 60. 6. [8] Heb. *What is all this band to thee?* 2 Sam. 16. 2. [l] ch. 32. 16. [m] Josh. 24. 32. John 4. 5. [n] ch. 32. 5. [9] Called. Acts 7. 16, *Emmor.* [2] Heb. *be that to thee that is thine.* [3] Or, *lambs.* Josh. 24. 32. Job 42. 11. [o] ch. 35. 7. [4] i.e. *God the God of Israel.* [p] ch. 18. 5. [q] 2 Sam. 14. 32. Mat. 18. 10. [r] Judg. 1. 15. 1 Sam. 25. 27. [s] ch. 30. 21. [t] Heb. *all things.* Phil. 4. 18. [u] ch. 33. 19. [v] 2 Kin. 5. 23. [6] Heb. *humbled her.* Deut. 22. 29. [7] Heb. *to her heart.* [to the heart *of the damsel*] more exactly. 2 Sam. 19. 7.

CHAPTER 34.

1 Dinah is defiled. 24 The Shechemites, being circumcised, are slain by the sons of Jacob. 30 Jacob reproveth Simeon and Levi.

AND [a] Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 1 Tim. 5:13. Tit. 2:5

2 And when [1] Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and [2] defiled her. (Anah, humbled - only place found)

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake [7] kindly unto the damsel.

4 THE SEPARATION Vv 16-17
See Map, p. 47
The exhausting circumstances of his journey demanded rest for some time
5 Booths or huts showing the settled nature of his return to the land
5 THE ALTAR AT SHECHEM Vv. 18-20.

11 Jacob evidently intended to ultimately visit Seir, but was apparently diverted from so doing. Esau had not yet taken up permanent residence there. Gen. 36:6. Cp Gen. 32:6 Note.

12 Jacob was anxious to maintain his separateness. He felt better on his own & with the promise of Divine protection in no need of Esau's.

16 i.e. "in peace," to the city of Shechem" - RV.
Promise first proclaimed in the Land. Gen. 12:6-7.
As Abram had done. Cp Gen. 12:8. maintaining his separateness.
Note margin. The earliest form of money stamped with sheep.
20 An altar sanctified or made holy what was offered on it. Exod. 29:37. This was reversed by the Jews Mat. 23:18. Christ is now our Altar and the Sanctifier (Heb. 2:11. 13:10.)
El The Strength of the Powerful Ones in sacrificial manifestation. Jew and Gentile will be reconciled by the Christ Altar.
23 Probably the site where Abram had earlier stayed. Jacob apparently had to defend his right to this land subsequently Gen. 48:22, See Note opp. p. 71

CHAPTER 34

TRAGEDY AT SHECHEM Vv 1-31

1 DINAH IS DEFILED Vv 1-5

1 Feminine of Dan, sig. Judgment. It is supposed that she was a young teenager at this time, Jacob having spent some years at Shechem.
2 She sought the friendship of the world Jam. 4:4 She imitated the action of Lot rather than Abram or her father.
3 The neck, between the shoulders, hence Burden bearer.
4 Ass from Chamar, to boil ferment, also - speaking of its high-spirited.
5 Condemned for their ungodly ways Deut. 7:1 See below.
6 This suggests that he forcibly assaulted her and afterwards retained her in his house. Cp V. 26
7 Endeavoured to gain her affections & reconcile her to her disgrace. He spake "to her heart."
NA'AR - An adolescent of either sex - young person.

HIVITE: Declarer a. Life-giving, Living place, Village Str. 49 A nation to be destroyed because of ungodly ways Deut. 7:1. Their main settlement seems to have been in the north under the shadow of Lebanon Josh. 11:3. Jud. 3:3. 2 Sam. 24:7. Hamor, apparently, had moved south to Shechem. The story of this chapter shows the Hivites to have been warm-hearted, impulsive, over confident V23, overtrustful V21, gullible, greedy of gain, given to trade & to the multiplication of flocks & herds rather than to war. The absence of any attempt at revenge would confirm the unwarlike assessment of their character, as does the ease with which Abimelech took the city later Jud. 9:22-49. The Hivites occupied the four cities of Gibeon, Chephirah, Beeroth, Kirjath-jearam which made a league with Joshua Josh. 9:7, 11. and in this avenged the treachery of Jacob's sons. The name of their god, Baal-Berith - Lord of the League confirms this impression of their unwarlike character. They gained by diplomacy what they could not obtain by war. The Hivite form of administration seems to have been highly democratic. From the reference to the elders and the people of Josh. 9:11 they seemed to have exercised considerable voice in the national affairs. So Hamor & Shechem reasoned and "communed with the men of their city Gen. 34:20-24 but did not attempt to command.

"HE WROUGHT FOLLY IN ISRAEL"

The term "folly" easily passes into the idea of wickedness of a shameful character 1 Sam. 25:25. 2 Sam. 13:12 since Yahweh views sin as the height of unreason Ps. 74:22. Jer. 17:11 and holiness the sublimest act of reason or wisdom Ps. 111:10. Prov. 1:4.

This is the first time this expression is used. It afterwards was used as a national expression to describe acts done against the character which should belong to Israel as a separated and covenanted people. • Harlotry. Deut. 22:21 • Achan Josh. 7:15 • The Gibeathites Jud. 19:23. 20:6, 10. • [redacted] Amnon and Tamar 2 Sam. 13:12.

Folly = Nebâlâh, wickedness from Nâbâl, stupid, wicked.

4 And Shechem [a] spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob [b] held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they [c] were very wroth, because he [d] had wrought folly in Israel in lying with Jacob's daughter; which thing [e] ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and [h] the land shall be before you; dwell and [i] trade ye therein, and [k] get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much [m] dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father [n] deceitfully, and said, (because he had [o] defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for [p] that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* [s] more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and [t] trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that [p] went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, [r] Simeon and Levi, [s] Dinah's brethren, took each

[a] Judg. 44. 2.
[b] ch. 24. 21. 1 Sam. 10. 27.
[c] ch. 49. 7.
[d] Judg. 20. 6. 2 Sam. 13. 12.
[e] ver. 31. ch. 20. 9 & 29. 26. Lev. 4. 2, 13. 22, 27 & 5. 17 & 2 Sam. 13. 12.
[f] 1 Chr. 4. 9.
[h] ch. 13. 9 & 20. 15.
[i] ver. 21. ch. 42. 34.
[k] ch. 47. 27.
[l] ch. 33. 15.
[m] Ex. 22. 16, 17. 1 Sam. 18. 25. Cp. Deut. 22. 29.
[n] Cp. 2 Sam. 13. 24, &c.
[o] ver. 27.
[p] ch. 23. 10.
[q] Josh. 5. 9.
[r] ch. 49. 5-7.
[s] ch. 29. 33. 34 & 30. 21.

8 Tâmê - To render unclean. He probably heard of this from some of her companions, as Dinah was still retained in Shechem's house V. 26.

2 NEGOTIATIONS FOR MARRIAGE Vv 6-19.

9. [c] Atsab in hithpael - to become pained with anger, to grieve themselves, to "toil with pain" as they thought over the circumstances. Rend. "were furious" New Old Testa.

10 Folly or unreason is sin Ps. 74:22. holiness, the highest form of wisdom Ps. 111:10. Prov. 1:7. the whole of the covenant people were disgraced by this act on the part of one.

11 This appears an honorable suggestion, but in the eyes of Yahweh it added sin to sin. Deut. 7:1-4.

11A This is what the world offers - nor can it understand the scruples of believers in their attitude of separateness Deut. 7:3. 2 Cor. 6:14.

12. This seductive appeal invited Jacob to leave his God-appointed status as a pilgrim & become an Hivite. At the same time Hamor was able to present to his people the advantages of accepting Jacob into the tribe V. 23.

13. Probably Hamor's suggestion had been received in silence as Jacob's family pondered the problem.

14 Dowry = Price paid for a bride to her parents. Gift = presents to the bride.

14 Evidently without the knowledge of their father.

15 R.V. "and spake, because he had defiled Dinah their sister, and said unto them..." The words in parenthesis are supplied to show why they spoke deceitfully.

16. The ground on which they declined was good, the proposal they made cannot be defended on any claim to humanity or religion. It made politics of the Truth. The treacherous character cannot be defended on any grounds. It was recalled by Jacob on his death bed Gen. 49:6-7.

17 The proposal was sinful. • They had no right to offer God's covenant sign to a heathen people • It only made it abominable to all to use it for duplicity • violence.

18 Three propositions to match the three of Hamor V. 10.

14 R.V: "he was honoured above all..." Emphasising the great honor he paid to Dinah

3 GUILE AND VIOLENCE Vv 20-31

20 Perhaps they had viewed with envy the large tribe on the outskirts of their city. The three reasons advanced are: • Political - peace. • Profitable - trade • Personal - marriage

21 The painful condition having been stated, it was urged to be accepted on the ground of material benefit. This would really be an explanation, for the clan would have absolute power, unless there was a ruling against his authority.

21A Their motive being greed V. 23, the despoiling Jacob of his possessions.

22 Inflammation & fever commonly set in on the 3rd day.

23 After taking counsel together & unknown to Jacob. Ch. 49:5-7. Others of the sons of Jacob probably killed of it. Cp V. 27

In the about Jacob Simeon Garden nations

24 This was treachery Vv. 14-16. • the excusable had no hop ing their s our violen men would to the and Further: th ful use of th sign brough under the judicial co

25 He tried to his own tage, hoping by this meas

26 By forci one of the people, hede In view of it was the to deliver the ungodly

27 Doubtless of the ci es as they sa returned. Th are not enum could have be Judah (oth Leah) with Levi, or of

28 They con sacked but it must a very small with the Hiv have outnum Israelites in unless they men & children

29 He did not the action em justified action, but h ed them for ulous & brut involved. He entered into ments & corru condemned Ch. 49:5-7.

30 God had p protection, realised must God. He evide this a matter er Ch. 35:5

CHAPTER

THE COV RENEWED ETH Vv 1-

1 BY DIVINE JACOB LEA BETHEL Vv

1 About 30m di
2 From Shechem 29.
3 True worship • Repudiation teaching • Cle the Word Jn 15:3 cover for sin in service

Strange = NE foreigner. Lit (OH) - "the gods stranger."

THE TYPE

In the sad circumstances here recorded which were brought about by the folly of Dinah, there does appear a type to which Jacob makes reference in Ch 49:5-7. The treacherous council of Simeon & Levi brought about the murderous death of Shechem, the burden-bearer & brought Jacob into ill favor with the surrounding nations Gen 34:30. 35:5. In the death of Shechem there is foreshadowed the crucifixion of flesh. Jacob doubtless intended to exact retribution & deliver Dinah - but his sons took the matter into their own hands & by treachery & violence accomplished that which was intended anyway. - though the way they did it brought judgment on themselves. See Acts 2:23.

2. Through the death of Shechem, Gentiles were added to Jacob. Gen 34:29. 35:

The Shechemites slain. *Jacob goeth to Beth-el.*

man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the [2] edge of the sword, and took Dinah out of Shechem's house, and went out. (their mission accomplished)

27 The sons of Jacob came upon the slain, and spoiled the city, because they had [d] defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have [i] troubled me [k] to make me to stink among the inhabitants of the land, among [l] the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot? (zânâh - well fed & wanton str. One who prostituted herself for hire - A.C.)

CHAPTER 35.

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols, 6 and buildeth an altar. 9 God blesseth him. 16 Rachel beareth Benjamin, and dieth. 23 Jacob's sons. 29 Isaac's death.

AND God said unto Jacob, Arise, go up to [a] Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee [@] when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away [@] the strange gods that *are* among you, and [©] be clean, and change your garments: - Exod 19:10 at Sinai.

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [a] who answered me in the day of my distress, [b] and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and all their [©] earrings which *were* in their ears; and Jacob hid them under [e] the oak which *was* by Shechem. Ps 101:3-5; Cp Heb. 11:24

5 And they journeyed: and [f] the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [h] Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place [3] El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But [m] Deborah Rebekah's nurse died, and she was buried beneath Beth-el under [o] an oak: and the name of it was called [q] Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: [p] thy name shall not be called any more Jacob, [@] but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, [r] I *am* God Almighty: be [①] fruitful and multiply; [b] a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land [v] which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God [b] went up from him in the place where he talked with him.

14 And Jacob [d] set up a pillar

[a] ch. 32. 7, 24.
[b] ch. 28. 20 & 31. 3.
[2] Heb. *mouth.*
[c] Hos. 2. 13. ch. 24. 22.
[d] ver. 13.
[e] ver. 8. Josh. 24. 26. [2] Sam. 18. 9, &c. [1] Kin. 13. 14. [2] Chr. 10. 12.
[f] ch. 9. 2. Ex. 15. 16 & 23. 27. Deut. 11. 25. Josh. 2. 9. [2] Chr. 14. 14.
[g] ch. 43. 8 & 45. 19, &c.
[h] ch. 28. 19.
[i] Josh. 7. 25.
[3] i.e. *The God of Beth-el.*
[k] Ex. 5. 21. [1] Sam. 13. 4 & 27. 12. [2] Sam. 10. 6 & 16. 21. [1] Chr. 19. 6.
[l] ch. 13. 7. ch. 15. 20, 21.
[m] ch. 24. 59.
[n] [1] Chr. 16. 19. Deut. 4. 27 & 26. 5 & 33. 6. Ps. 105. 12. Cp. Num. 9. 20. Job 16. 22. Ex. 12. 16.
[o] ch. 13. 18 & ver. 4.
[q] i.e. *The oak of weeping.*
[p] Cp. ch. 17. 5, 15.
[@] ch. 32. 28.
[r] ch. 17. 1.
[①] ch. 28. 13-19.
[©] ch. 28. 3 & 48. 4.
[s] ch. 17. 5, 6, 16 & 26. 4.
[t] ch. 27. 43.
[v] ch. 12. 7 & 13. 15 & 17. 8 & 26. 3 & 28. 13.
[u] ch. 28. 19. Josh. 24. 15.
[w] Cp. ch. 31. 19. Josh. 24. 2, 23. [1] Sam. 7. 3.
[b] ch. 17. 22.
[x] Ex. 19. 20.
[d] ch. 28. 18 & 31. 45.

1. Jacob thus made his distress the subject of prayer. In addition to Bethel this could relate to Jabbok.
5. Probably because some religious or talismanic value - amulets or charms.
6. 'Êlâh - Strength. The oak or Terebinth. Here Abram heard the promise Gen 12:6. The site of the Sanctuary where Joshua erected his memorial pillar Josh. 24:23-27. This became the Oak of the Sorcerers Jud. 9:6, 37. It points forward to the Lord Jesus, a living sacrifice of strength who can cover sin as here was done. Cp Ps 99:8
7. A supernatural dread - the Divine protection. A. 34:17.
DEATH OF DEBORAH 6-8
7A. Cp Gen. 12:6.
8. They shall call his name Immanuel → The Strength of the House of El. Of note Ch 28. Hos 12:3-6.
9. Sig. Bee. See note below.
10. 'allown - Strength. Al Shaddai - the Burden-bearer, His arm hidden. Here, in proximity to the House of El, the faithful sleep. 1 Thess. 4:14. Cp Jud 4:5 Deborah - nurse to Israel dwelt here under a Palm tree.
11. South of Bethel.
3 CONFIRMATION OF THE PROMISE AT BETHEL 9-15.
12. This was a visible manifestation in contrast to the audible one at Shechem V1, and during wakefulness instead of a dream as previously at Bethel Ch 28:12.
13. See note Ch 28:3. Here a development beyond the family to the nation suggested.
14. This promised Abraham Ch 17:5,6,16. See also Ephraim Ch 48:19. Ephraim used as title for northern tribes Zech 9:13; 10:7. Ezek 37:16. Hos 4:17; 5:3. Company = QAHAL - Ecclesia. Cp note Gen 28:3.
15. The former pillar Gen 28:18 having probably fallen down, or disappeared.

CHAPTER 35

THE COVENANT RENEWED AT BETHEL Vv 1-15.

1 BY DIVINE COMMAND JACOB LEAVES FOR BETHEL Vv 1-5.

1 About 30m distant.
2 From Shechem: Ch 34: 29.
3 True worship requires • Repudiation of false teaching • Cleansing by the Word Jhn 15:3. • A cover for sin • Activity in service
Strange = NÊKÂR = foreigner. Lit (See New OH) - "the gods of the stranger."

DEATH OF DEBORAH V8 51

This verse interrupts the narrative to record the death & burial of Deborah. Jakob was now at least 100 (See ppp. p 17). His mother had been married 20 yrs before he was born Ch 25:20,26. She was therefore at least 140 if still alive. Her nurse would have been at least 160. It is unlikely that she made her way to Padan-aram at her age, but it could have been that she joined Jacob at Shechem. Alternatively she may have died earlier, & this verse is a parenthetic note, so that when Jacob arrived at Bethel he mourned at this sole contact with the mother he loved so much

BIRTH OF BENJAMIN.

The Son of Sorrow becomes the Son of His Right Hand.
True also of Christ Ps 110:1,5. Ps 118:15-16. Mt. 22:44. Acts 2:33-34. 7:55. Rom 8:34. Eph. 1:20. Col. 3:1. Heb. 1:3,13. 8:1. 10:12. 12:2. 1 Pet. 3:22. He was born amid sorrow Mt. 2:18. The nation died giving birth to him. It will only be through sorrow it will acknowledge him Zech. 12:11. Jer. 30:5-9.

THE TYPE The Wandering from Shechem (Burden-bearer) to Bethel (House of God) are accompanied by sin Vs 4,22 and sorrow, leading to the City of the Four, with which is associated strength and fellowship. In the midst of these wanderings one is born the son of sorrow Isa. 53:3. who is changed into the son of the Right Hand.

ISRAEL AN
naming of J
the flesh: T
thus – the
growing p
influence.

Benjamin is born. GENESIS 36. *The death of Isaac.*

16 Under the Law about ½ Gal. Wine Exod. 29:40-41 life poured out in dedication.
17 See Note Ch. 25:18.

A JOURNEY SHADOWED BY SORROW. Vv.16-29.

4 BIRTH OF BENJAMIN AND DEATH OF RACHEL 16-20

19 Fruitful. Bethlehem. Benjamin the only son born in the land. As such types Christ Mic. 5:2.
19. This was artistically manifested at the birth of the Lord as King. Rachel types the nation Mt. 2:18.
20. Nephesh. Read "life" over 100 times. Gen. 9:4. Lev. 17:11. Deut. 12:23 Gen. 32:30. Cp Gen 36:6.
21 A pathetic commentary on Gen. 30:11

16 in the place where he talked with him, even a pillar of stone: and he poured a [b] drink offering thereon, and he poured oil thereon.
15 And Jacob called the name of the place where God spake with him, [d] Beth-el.
16 ¶ And they journeyed from Beth-el; and there was but [2] a little way to come to Ephrath: and Rachel travailed, and she had hard labour.
17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.
18 And it came to pass, as her soul was in departing, (for she died) that she called his name [g] Ben-oni: but his father called him [h] Benjamin.
19 And [k] Rachel died, and was buried in the way to [m] Ephrath, which *is* Beth-lehem.
20 And Jacob set a pillar upon her grave: that *is* [o] the pillar of Rachel's grave unto this day.
21 ¶ And Israel journeyed, and spread his tent beyond [p] the tower of Edar.
22 And it came to pass, when Israel dwelt in that land, that Reuben went and [q] lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:
23 The sons of Leah; [r] Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:
24 The sons of Rachel; Joseph, and Benjamin:
25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:
26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.
27 ¶ And Jacob came unto Isaac his father unto [t] Mamre, unto the [u] city of Arbah, which

[b] Cp. ch. 28. 18.
[b] Num. 28. 7, &c.
[c] ch. 15. 15 & 25. 8.
[d] ch. 28. 19.
[e] ch. 25. 9 & 49. 31.
[2] Heb. *a little piece of ground.* ch. 48. 7.
[2] Kin. 5. 19.
[f] ch. 25. 30.
[g] ch. 30. 24. 1 Sam. 4. 20.
[h] ch. 26. 34.
[i] ver. 14, 18, 25.
[k] i.e. *The son of my sorrow.*
[l] i.e. *The son of the right hand.*
[m] ch. 48. 7.
[n] ch. 28. 9.
[o] Ruth 1. 2 & 4. 11. Mic. 5. 2. Mat. 2. 6, 16-18.
[p] ver. 10. 1 Chr. 1. 35.
[q] 1 Sam. 10. 2.
[r] Mic. 4. 8.
[s] ch. 49. 4. 1 Chr. 5. 1. Cp. ch. 30. 4 & 37. 2. 2 Sam. 16. 22 & 20. 3. 1 Cor. 5. 1.
[s] Heb. *Issachar.*
[t] ch. 46. 8-27. Ex. 1. 2-4.
[u] ch. 13. 6. See Kor.
[t] ch. 17. 8 & 28. 4 & 37. 1.
[u] ch. 32. 3.
[z] ver. 1, 19.
[a] Heb. *Edom.* ver. 43.
[u] ch. 13. 18 & 23. 2, 19.
[z] Josh. 14. 15 & 15. 13.
[a] 1 Chr. 1. 35.

is Hebron, where Abraham and Isaac sojourned. (See Opp. p. 17)
28 And the days of Isaac were an hundred and fourscore years.
29 And Isaac gave up the ghost, and died, and [c] was gathered unto his people, *being* old and full of days: and [e] his sons Esau and Jacob buried him. (In the cave of Machpelah Gen. 49:31 23:19)

CHAPTER 36.

1 Esau's three wives. 6 His removal to mount Seir. 9 His sons, 15 and their descendants. 20 The sons of Seir. 31 The kings of Edom.

NOW these *are* the generations of Esau, [f] who *is* Edom. (Red. Hairy)
2 [w] Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and [x] Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
3 And [y] Bashemath Ishmael's daughter, sister of Nebajoth.
4 And Adah bare to Esau [z] Eliphaz; and Bashemath bare Reuel; (The friend of God. Cp Exod. 2:18)
5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.
6 And Esau took his wives, and his sons, and his daughters, and all the [a] persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.
7 [b] For their riches were more than that they might dwell together; and the land [c] wherein they were strangers could not bear them because of their cattle. (By divine direction Josh. 24:4)
8 Thus dwelt Esau in [d] mount Seir: [x] Esau *is* Edom.
9 ¶ And these *are* the generations of Esau the father of [e] the Edomites in mount Seir:
10 These *are* the names of Esau's sons; [@] Eliphaz the son of

29 Union or fellowship.
30 Roth. "breathed his last." Spirit or nostrils Job 27:3 Cp Job 41:14 Used for death. Job 34:14 Ps. 104:29. Heb. 6&vo' - to breath. Tran. "die" Gen. 6:17 Num. 17:12. Job 27:5 etc.
31 A Hebrew idiom for burial. Applied to Abraham who fathers more idolaters. Gen. 15:15.

CHAPTER 36

10 THE DEVELOPMENT OF THE MAN OF SIN: GENERATION OF ESAU. 1-43.

1 ESAU'S WIVES AND SONS. 1-8

1 Relates to their removal. V. 6.
2 Ornament, beauty - Gesen. Previously called Bashemath. Ch. 26:34.
3 Oak or Strength.
4 Tent of the high place - Ges. Evidently she was a replacement for Judith Ch. 26:34 who had either died or was childless.
5 Answering. Ges. LXX & Samaritan = Aholibamah Cp V. 24.
6 Colored - Ges. Many colored - Str.
8 Fragrance. Prev. called Mahalath Ch. 28:9.
9 "High Place" - Ges.
10 Called a Hittite Ch. 23:10 & 26:34 & Horite Ch. 36:20. The first = the nation. Hivite = the tribe. Horite = the district.
11 The Strength of El Cp Cp Job 2:11.
12 Hasty - Str. "Collector" - Furst.
13 "occult" - Str. RV "Jalam. "Ascender of the mountains" Furst.
14 Sig. "Baldness." Cp Note. Ch. 22:20.
15 As nomads they were pasturing in the same district. Suggesting that they both lived at Hebron.
17 His occupation divinely endorsed. Gen. 32:3. Deut. 2:5. Josh. 24:4

2 GENEALOGY OF ESAU Vv 9-14.

2 After the allotment of the country to the tribes, the territory of the Benjamites was extended by a long strip far into the south to include the sepulchre of their beloved ancestress. 1 Sam. 10:2.
23 The watch-tower of the flocks. Luke 2:8 Mic. 4:8
23 Called Rachel's Sepulchre 1 Sam. 10:2. Rachel stands as a symbol for the nation Jer. 31:15. The pillar is a memorial of the covenant Cp V. 14. See top p. 111. She died as a pilgrim never seeing the realization of her hope – but Yahweh will not forget Jer. 31:17.

2 THE INCEST OF REUBEN. Vv 21-22a.

24 The watch-tower of the flock, where later, the angels were to announce the birth of him who would take away sin.
25 Reuben: son of Leah.
26 There is no further comment. In the Hebrew – but a break in the verse. The shame, sorrow, indignation & horror of Israel at the shocking incident cannot be expressed in words. Reuben lost his birthright Gen. 49:4.

3 THE FAMILY COMPLETE Vv 22b-26.

4 DEATH OF ISAAC. Vv. 27-29.

27 Signifies Strength or Power
28 The city of the Four Cp Rev. 21:16.
29 Benjamin was born in Canaan, but is accounted with the others in that his wife came from Padan-Aram & his wanderings in exile were not then over.
30 See chronology. Opp p. 17. Jacob left Laban 23 years before the death of Isaac & therefore may have visited him many times before his death.

ENUMERATION OF THE TRIBES 5a

• See a Son • Hear • Join • Praise him • He will Reward • With a Dwelling V. 23.
• There will be Increase • to the Son of His Right Hand V. 24.
• At the Judgment • after Wrestling V. 25.
• For the Company • of the Blessed V. 26.

18 South i.e. the R... The district be... famous for its wine... Jer. 49:17. The hom... Eliphaz Job 2:11. F... prophecies. Nu. 21:1...
19 Talkative - Str... queen. - Ges.
20 Watch-tower - ... Called Zephi 10...
21 Their touch - ... Dried up - Furst...
22 Hunting. - Ges.
23 Restraint - Ges...
24 Warrior - Furst... cunning - Ges. Th... Amalekites as a ... existed before his... Gen. 14:7.
25 Going down - ...
26 Rising
27 - Washing
28 - Trepidation -

3 THE POWER ESAU'S DESCE... ANTS. Vv 15-...

29 alluvph from ... to associate with... Hence to range ... as chief. - Str. Or... - first letter of Alp... bet = the first or ... Young: A leader, ... of a thousand. ... render "clans." ... use Zech 9:7. 12:5
30 Cp V. 5. Green ... Kholibamah. Ken... colt claims interp... tion. Perhaps a g... Grandson. Note in... 17 = Grandsons of E... V. 18 = Sons of Esa...

4 THE GENEALO... OF SEIR THE ... DWELLER Vv 20...

As Seir was occ... by conquest V. 6. ... 14 these became ... corporated into ... Edomites. Cp Deut...
31 Rugged, Rough.
32 Wrapping up - ...
33 Flowing - Ges.
34 Cp V. 2. This Ana... was uncle to the A... of V. 25.
35 Gazelle - Ges.
36 Treasure - Ges.
37 Gazelle - Ges.

ISRAEL AND EDOM: A CONTRAST • At first Esau seemed moved by religious convictions – the influence of his father. He named his sons Eliphaz (strength of El) and Reuel (friend of El) V.4. • Decline: indicated by the naming of successive sons – Jeush (hasty), Jaalam (occult), Korah (baldness) V.5. • Sons of Eliphaz suggest extension of the power of the flesh: Teman (South), Omar (Eloquent), Zepho (watchtower), Kenaz (hunting), Amalek (warrior) Vv. 11,12. • Alternating success thus – the sons of Reuel: Nahath (declining), Zerah (rising), Shammah (waiting), Mizzah (fear) V.13. • Appointment of dukes – growing power and settled organisation • Elevation of Kings V.31 – Growth of power • Extension of territory Vv.40-43. Growth of influence. Whilst Israel remained strangers + pilgrims, the political development of Edom was rapid and extensive.

18 @Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, [2] Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz [c] Amalek: these were the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of [d] Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: [f] the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of [h] Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of [k] Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, [l] who *is* Edom, and these *are* their dukes.

20 ¶ [m] These *are* the sons of Seir [n] the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and [2] Hemam; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; [4] Alvan, and Manahath, and Ebal, [5] Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and @Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; [6] Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and [7] Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; @duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And [i] these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Sam-

2 Or, *Homam.* 1 Chr. 1. 39.
3 Or, *Zephi.* 1 Chr. 1. 36.
4 Or, *Alian.* 1 Chr. 1. 40.
5 Or, *Shephi.* 1 Chr. 1. 40.
6 Or, *Amram.* 1 Chr. 1. 41.
7 Or, *Jakan.* 1 Chr. 1. 42.
c ver. 4.
d ver. 2.
@ ver. 2.
f ver. 11, 12.
h ver. 13.
i To ver. 43, 1 Chr. 1. 43-54.
k ver. 14.
l ver. 1, 8.
m To ver. 28, 1 Chr. 1. 38-42.
n ch. 14. 6. Deut. 2. 12, 22.
@ ver. 20.

1 THE DEVELOPMENT OF THE MAN OF SIN: GENERATIONS OF ESAU. 1-43.

2 ESAU'S WIVES AND SONS. 1-8

3 THE POWER OF ESAU'S DESCENDANTS. VV.15-19

4 THE GENEALOGY OF SEIR THE CAVE-DWELLER VV.20-30

5 THE KINGS OF EDOM. VV.31-39

Note the gradual development of power: from tribes, to dukes, to Kings. The latter not determined by heredity but by those who assert themselves as leaders. See Note 1 Chron. 1:43.

Joseph as a type of Christ — The type doubles up in order to reveal the various characters in the drama. Hence the typical death of Jesus V.24 is followed by the mercenary betrayal of Judas V.26

THE SIN OF THE BRETHREN — Stephen mentions particularly (Acts 7:9) their envy V.11 and the sale V.V.27-28.
10 outstanding sins: 1 General evils V.2. 2 Hatred • malice V.4-8 3 Envy • jealousy V.11. 4 Plotting to Kill V.18-22. 5 Mockery • ridicule V.19. 6 Stripping Joseph of his symbol of status V.23. 7 Heartless cruelty V.24. 8 Lack of pity • mercy V.25. 9 Selling into slavery V.V.27-28. 10 Deceiving • lying to Jacob V.V.31-35.

71 Covering - Ges.
72 Vineyard - Ges.
73 Asked.
74 Wide Spaces. The River the Euphrates?
75 Lord of Benignity.
76 The Mouse!
77 Hadad (see mg) - glory, pride - the name of a god. Cp 2 Sam 8:3.
78 Bleating - Ges.
79 Whom God benefits. Ges.
80 Persistent - Ges.
81 Water of gold.

6 TERRITORY OCCUPIED BY EDOMITES. V.V.40-43. Cp V.43.

82 A Leader - The head of a thousand — Young They evidently lived contemporaneously with and under Hadad, exercising delegated authority over the Edomite Empire. Their names are not given - only the districts over which they ruled. Thus read: "Duke of ..."
83 Amalek whose mother was Timna! V.12.
84 Alvan V.23
85 V.1. Perhaps Aholi wife gave her name to the territory over which her son ruled.

CHAPTER 37.

7 JACOB: THE PILGRIM.
His unsettled condition is shown in contrast to the might and increasing power of Edom. Heb. 11:9-21.

JOSEPH - TYPE OF CHRIST

11 THE DEVELOPMENT OF ISRAEL: GENERATIONS OF JACOB V.2 - CH.50:26.
This centres around the life of Joseph who typed Christ the Ideal Israelite. Isa. 49:3 Increase Jn 12:24

1 JOSEPH: SOLD AS A SLAVE VV 1-36.

1 JOSEPH'S FAVORED POSITION. VV 2-4.

1 Jacob was 108, had been in the land about 11 years. See opp. p.17.
2 Lit. Shepherding. Cp Jhn 10.
3 Dan = Naphthali.
4 Gad = Asher
5 It does not necessarily follow that he told tales on his brethren of a trivial kind, but rather through him their evil actions became known. Thus could be by questioning.
6 Mrk 3:17.
7 Joseph was not much older than some of the others, and certainly older than Benjamin. Heb = "a son" Gen 44:20. It probably indicates that he was a greater comfort than the others, and of more intimate communion. After the death of Rachel he probably helped his father nurse, and became an agent between him and his other sons Cp 41, 8-14 - Like the second Adam.

The history of Joseph. GENESIS 37. His two dreams.

71 lah of Masrekah 72 reigned in his stead.
37 And Samlah died, and Saul 73 of a Rehoboth 74 by the 1 river reigned in his stead.
38 And Saul died, and Baal-hanan 75 the son of 76 Achbor reigned in his stead.
39 And Baal-hanan the son of Achbor died, and 77b Hadar reigned in his stead: and the name of his city was Pau; 78 and his wife's name was Mehetabel, 79 the daughter of Matred, 80 the daughter of Mezahab. 81
40 And these are the names of d the dukes 2 that came of Esau, according to their families, after their places, by their names; duke 83 Timnah, 83 duke 84 Alvah, duke Jetheth, Nail - Ges.
41 Duke Aholibamah, 85 duke Elah, duke Pinon, Strength / Dark - Ges
42 Duke Kenaz, duke Teman, duke Mibzar, Fortress - Ges
43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of 3 the Edomites.

See Top. p. 59.

CHAPTER 37.

Joseph is hated of his brethren. 5 His two dreams. 13 He is sent to his brethren. 24 They cast him into a pit. 28 He is sold to the Ishmeelites, 36 who sell him to Potiphar in Egypt.

Hebron. Ch. 35:27

AND Jacob dwelt in the land 4 wherein his father was a stranger, in the land of Canaan.
2 These are f the generations of Jacob. Joseph, being h seventeen years old, was 1 feeding the flock with his brethren; and the lad was with the sons of Bilhah, 3 and with the sons of Zilpah, his father's wives: and Joseph brought unto his father m their evil report. Cp Jhn 3:19-20
3 Now Israel loved Joseph more than all his children, because he was n the son of his old age: 7 and he made him 8 a coat of many 5 colours. 9
4 And when his brethren saw 8 Kethoneth from Kathan - "to cover" Used Gen 3:21, priestly coats Exod. 28:4, 39:40 54 29:5 etc. Esau had special raiment indicative of his status Gen. 27:15.
9 Passim from root pâcac - extremity, or ends. Str. "palm" (of hand) or "sole" (of foot), and thus "a long sleeved tunic." A distinctive robe used for royalty 2 Sam. 13:18. Joseph was made firstborn 1 Chr 5:1-2 and provided with a distinctive priestly garment that entirely covered the flesh and testified to his character • standing in the sight of his father. Jesus did likewise - figuratively and literally Jhn 19:23-24.

a Gen. 10. 22. His death not recorded - probably living when Moses wrote. Cf 1 Chr. 1:51
b 1 Chr. 1. 50, Hadad. Pai. After his death was an Aristocracy. Ex. 15. 15. ver. 40-43. Cp. Num. 20. 14.
c ch. 42. 6, 9.
d 1 Chr. 1. 51.
e ch. 43. 26 & 44. 14.
2 Or, Aliah.
3 Heb. Edom. ver. 9.
f Cp. ch. 35. 28.
4 Heb. of his father's sojournings. ch. 17. 8 & 28. 4 & 36. 7. So ch. 23. 4. Heb. 11. 9.
g ch. 2. 4 & 6. 9.
h ch. 30. 24.
i Acts 7. 9.
k Dan. 7. 28. Luke 2. 19, 51.
l ch. 33. 18, &c.
m 1 Sam. 2. 23, 24.
n ch. 44. 20.
5 Or, pieces. ver. 23, 32. 2 Sam. 13. 18, 19.
6 Heb. see the peace of thy brethren, &c. ch. 29. 6 & 43. 27, 28. 1 Sam. 17. 18.

Prince of God - Ges. Citizen - Ges
Increased Dan. 8:11, 25.

that their father loved him more than all his brethren, 10 they hated him, 11 and could not speak peaceably unto him.
5 ¶ And Joseph dreamed a dream, and he told it his brethren: 12 and they hated him yet the more. - Jhn 8:59. Num. 12:6. Deut 18:22
6 And he said unto them, Hear, I pray you, this dream which I have dreamed:
7 For, c behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood 13 upright; 14 and, behold, your sheaves stood round about, and 15 made obeisance to my sheaf. Col. 1:18
8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet 16 the more for his dreams, and for his words.
9 ¶ And he dreamed yet another dream, 16 and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.
10 And he told it to his father, and to his brethren: and his father rebuked 17 him, and said unto him, What is this dream that thou hast dreamed? Shall I and 17 thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?
11 And i his brethren envied him; but his father k observed the saying. 17A Mark 15:10
12 ¶ And his brethren went to feed their father's flock in 1 Shechem. 18 Cp Ch 34.
13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.
14 And he said to him, Go, I pray thee, 19 see whether it be well with thy brethren, 20 and

10 Mat. 3:17. Col. 1:13
11 As Esau hated Jacob Ch. 27:41 Cp Jacob's comment Ch. 49:23
12 Lit. "for peace"
d They could not extend Shalom to him.

2 DREAMS THAT AMP. AGONISE 5-11

6 As Jesus revealed the things received from the Father Jhn 8:28
15A RV: "came round about." In Hebrew tense is imperfect as though set. ion continuing - "on bowing around and making obeisance."
14 Luke 19:14 Jhn 1:11 Did not believe him Cp Jhn 7:45.
15 Jhn 15:25. Rom 9:13
15A The resurrection - the wave sheaf. Lev. 23:10-11; 1 Cor. 15:23.
16 Doubled to indicate certainty Ch. 41:32.
17 Ga'ar - to chide - In his ignorance Rachel being dead.
17A He pondered the saying • took more careful heed of Joseph in consequence Cp Luke 2:51.

3 JOSEPH SOLD INTO SLAVERY VV 12-28

18 The burden-bearer.
19 Cp Heb 10:7.
20 Cp Luke 20:13.
21 Acts 10:36 Jacob was probably afraid that they were in danger from the native inhabitants Ch. 34:30

Joseph in Search of his brothers.

Dothaim - The two Wells - scene of one of the greatest miracles of Elisha 2 Kgs 6:13-18.
It is 12 m. north of Samaria.
"Just beneath tell Dothan is a little oblong plain, containing the best pasturage in the country, well chosen by Jacob's sons when they had exhausted for a time the wider plain of Shechem."

His brethren envy him. *He is sold into Egypt.*

21 A distance of 60 m.

well with the flocks; and bring me word again. So he sent him out of the vale of [c] Hebron, and he came to Shechem. 21

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? 22

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*. 23

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 24

19 And they said one to another, Behold, this [3] dreamer cometh. 25

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. 26

21 And [d] Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. 27

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; [e] that he might rid him out of their hands, to deliver him to his father again. 28

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* [4] colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. 29

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of [x] Ishmeelites came from Gilead with their camels bearing [a] spicery and [b] balm and myrrh, going to carry *it* down to Egypt. 30

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and [d] conceal his blood? 31

27 Come, and let us sell him to the Ishmeelites, and [e] let not our hand be upon him; for he *is* our brother *and* [f] our flesh. And his brethren [2] were content.

28 Then there passed by [y] Midianites merchantmen; and they drew and lifted up Joseph out of the pit, [z] and sold Joseph to the Ishmeelites for twenty [k] pieces of silver: and they brought Joseph into Egypt. 32

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; [l] and he rent his clothes. 33

30 And he returned unto his brethren, and said, The child [m] *is* not; and I, whither shall I go?

31 And they took [n] Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 34

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: [p] know now whether it *be* thy son's coat or no. 35

33 And he knew it, and said, *It is* my son's coat; an [r] evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob [s] rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters [t] rose up to comfort him; but he refused to be comforted; and he said, For [u] I will go down into the grave unto my son mourning. Thus his father wept for him.

---

[c] ch. 43. 11. [b] Jer. 8. 22 & 46. 11. Ezek. 27. 17. [c] ch. 13. 18 & 35. 27. [d] ver. 20.

[e] 1 Sam. 18. 17. [f] ch. 29. 14. (2) Heb. *hearkened.*

[y] ch. 25. 2. Judg. 6. 3. [z] 2 Kin. 6. 13. (3) Heb. *master of dreams.*

[a] ch. 43. 11. [b] Jer. 8. 22 & 46. 11. Ezek. 27. 17. [c] ch. 13. 18 & 35. 27. [d] ver. 20. [e] ch. 14. 13 & 49. 23. Ex. 21. 3, 22 & 24. 14. 2 Kin. 1. 8. [f] ver. 34. ch. 44. 13. [m] ch. 42. 13, 32, 36 & 44. 31. Jer. 31. 15. Lam. 5. 7. [n] ver. 23. [o] ch. 42. 22. [p] ch. 38. 25, 26. [q] ver. 29, 30. [r] ver. 20. ch. 44. 28. [s] ver. 29. Cp. 2 Sam. 1. 11. [4] Or, *pieces.* ver. 3. [t] 2 Sam. 12. 17. [u] ch. 42. 38 & 44. 29, 31. [x] ver. 27, 28 & 39. 1. Cp. ver. 28, 36.

Mk. 12:6. John 10:16. Mk. 12:7. Mt. 21:38. Luke 20:14. John 11:11. Luke 19:10. John 18:1. Zech. 9:11. Matt. 27:36. Ps. 105. 17. Acts 7. 9. Gen. 42: 21. Ps. 22: 18. Ps. 40:2 Ps. 69:1-2. Jn. 19:11. Jn. 19:28. Lk. 22:16. Lk. 22:15. Jn. 12:5-7. Jn. 13:29. Lk. 22:3. Mt. 27:3-5. Lk. 23:34. Jn. 19:23-24. Ps. 22:18. Jn. 19:28. Jn. 19:30. Lk. 22:20. Jn. 6:53-56. Lk. 22:44. Mt. 26:38. Jn. 12:27. Mt. 27:46. Jn. 19:30. Lk. 23:46. Mt. 27:50. Jn. 19:34. Mt. 27:51. Mt. 28:2. Mt. 27:52-53. Mt. 27:54. Lk. 23:47. Mt. 27:55-56. Mt. 27:57-60. Mk. 15:43. Lk. 23:50-51. Jn. 19:38. Mt. 27:61. Mk. 15:47. Lk. 23:55. Mt. 27:62-66. Mk. 16:1. Lk. 24:1. Mt. 28:1. Mk. 16:2. Lk. 24:1. Jn. 20:1. Mk. 16:3. Lk. 24:2. Jn. 20:1. Mk. 16:4. Lk. 24:2. Jn. 20:1. Mk. 16:5. Lk. 24:3. Mk. 16:6. Lk. 24:3. Mk. 16:7. Lk. 24:6. Mk. 16:8. Lk. 24:8. Mk. 16:9. Jn. 20:14. Mk. 16:10. Lk. 24:10. Mk. 16:11. Lk. 24:11. Mk. 16:12. Lk. 24:13. Mk. 16:13. Lk. 24:33. Mk. 16:14. Lk. 24:36. Jn. 20:19. Mk. 16:15. Lk. 24:44. Mk. 16:16. Jn. 20:24. Mk. 16:17. Lk. 24:49. Mk. 16:18. Lk. 24:50. Mk. 16:19. Lk. 24:51. Mk. 16:20. Lk. 24:53.

---

21 A distance of 60 m.

John Baptist preparing the way. Mal. 3:1. 34 John 8:29. Was the angel specially sent to Joseph?

22 Lit. "Where are they shepherding?"

23 They had left the shelter of the Burden Bearer.

24 Mark 12:7. Mt. 21:38. John 11:53.

25 Mat. 27:29 So mocking him.

26 Reuben's merciful plan failed because it was not in line with God's purpose whilst that of the others did because it conformed to His requirements. Ch. 45:8. Acts 2:23. Thus the failure of Pilate's attempts Lk. 23:16, 22. John 19:12.

27 Luke 21:16-17 This was Reuben's secret intent.

28 Cp. Mt. 27:28 By so doing they refused to acknowledge his status as appointed by their father, nor their father's will. Ps. 22:18. 29 Ps. 40:12 Ps. 69:1-2

30 They were quite unheeding of his piteous appeals Gen. 42: 21.

55 Motion towards an object (as AV) or something in regard to it (as Syriac). See Gesenius. In this case the Syriac obviously correct.

---

1 their

Jealousy VII. Joseph 25. 9 selling

Cp 2 Chr 18:7.

Mat. 3:17. Col 1:13. As Esau hated Jacob Ch. 27:41. Cp Jacob's comment. Ch. 49:23. Lit. "for peace" They could not tend Shalom to him.

2 DREAMS THAT AMAGONISED 5-11

As Jesus revealed the things received from the Father Jn. 8:28

RV: "come round about." In Hebrew tense is imperfect as though action continuing. "are moving around and making obeisance" Luke 19:44. John 19:35 not believe him Cp John 7:15. Jn. 15:23. Rom. 9:33. The resurrection sheaf. Lev. 10:41; 1 Cor. 15:23.

Doubled to indicate certainty Ch. 41:32.

GS 'af - to chide. - In his ignorance, Sheol being dead.

He pondered the thing = took more careful heed of Joseph in consequence Luke 2:51.

3 JOSEPH SOLD INTO SLAVERY Vv 12-28

The burden-bearer.

Cp Heb. 10:7.

Cp Luke 20:13.

Acts 10:36 Jacob was probably afraid that they were in danger from the hostile inhabitants Ch. 34:30.

4 THE LIE AND THE AGONY Vv 29-36.

40 In the type he seems to represent those in Jewry who were not directly responsible for the murder of Jesus. Acts 2:37.

41 The sale had evidently been carried out in his absence. Then when they had moved on, he had returned to relieve Joseph. As eldest among the brethren he felt responsibility for him.

42 The Jews continued to shelter under the formalism of the Law as a cover for their sin. Matt. 28:13

43A He was deceived by this coat as he once deceived his father by his brother's raiment.

44 A symbolic act indicating his innermost feelings were open for all to see.

45 In all his afflictions, the Father was with the Son, and sympathised with his sufferings which were thus mercifully shortened. Cp. Jn. 16:32 Cp. Isa. 63:9.

46 Probably his daughter in laws. Cp Ruth 1:11-12.

47 Like the Jews attempting to placate Yahweh by their continued Temple formalism when He had revealed His feelings by the earthquake, torn veil, darkness and resurrection.

48 First occurrence of Sheol. See "Hell" Index.

49 He believed he was dead. If otherwise, Jacob would have rejoiced at the possibility of being reunited. And would Joseph have gone to hell!!!

Syriac Version: "I will go down into the grave on account of my son, mourning"

The particle 'EL (preposition) can denote

31 Tragacanth gum which exudes from a bush. 32 This is harvested by cutting incisions in the bark of the mastic tree. 33 Gum which exudes from the leaves of the cistus rose. - from "All the plank of the Bible" - W. Walker. 34 Where it was used for embalming + medicine. 35 Judah was not motivated by any desire to save Joseph, but by personal gain at his expense.

36 Luke 22:15 Ishmael is representative of Israel after the flesh Gal. 4:23. Cp Jn. 17:20. 37 by country Cp Jud. 8:13, 5:24. 38 Zech. 11:12 fixed for a boy between 5 and 20 Cp v. 2. This (Acts 13:34-35) was appropriate for the circumstances as the price paid for Jesus (that of a slave) was appropriate. 39 Luke 19:12.

"AT THAT TIME" This could not have been when Joseph was in Egypt for the following reason. Joseph was 6 when Jacob came into Canaan Gen 30:21 31:41. and 37 when he was sold into Egypt Gen 37:2,25 so when he stood before Pharaoh Gen 41:46 and 9 years later Jacob come into Egypt (7 years plenty + 2 famine) 41:43-45 45:6,11. At that time within 22 years Pharez had two sons which would not be possible if all the events of this chapter happened "at this time." The time must have been earlier though related here for a special reason. What reason? It is appropriate that in the midst of the history of the typical Christ (Joseph) the circumstances of the line of the real seed should be maintained. • The contrast between the story here and that of Joseph is striking. We pass for a moment out of an environment of faith, godliness + purity to one of lust and conspiracy. Judah must have been

A V.1. NÂTÂH - To stretch, incline, or pitch. He pitched his tent close by. And thus sprang up a friendship. See note below, right.

CHAPTER 38

2 THE BIRTH OF PHAREZ PREDECESSOR OF JESUS.

1 FAMILY OF JUDAH AND SHUAH Vv1-5

1 Perhaps we could read: "at that time that Judah went down from his brethren. Perhaps shortly after Jacob came to Shechem Ch33:18

2 Deterioration - like that of Dinah Gen34:1.

3 Enclosure - Davis.

4 Splendor (Str). The adjective "certain" gives emphasis to his status, and Judah moving among the great of the land continues his downward path

5 The lust of the eyes. 1John. 2:16.

6 Repeating the sin of Esau Ch 26:34-35. against which Abraham had solemnly warned Ch24:3. He that becomes yoked with an unbeliever 2Cor.6:14. anticipating the apostasy of the nation.

7 Sig. Affluence. Q.

8 Sig Request. St. Prayer. Ges.

9 Falsified. St. Identified with Achzib - "a lie" See Mic. 1:14.

The three sons of Judah thus suggest the lust of the eyes (Er), the lust of the flesh (Onan) and the pride of life (Shelah). All this came out of his unlawful association with the affluent Shuah, and of a place called Falsified.

2 DEATH OF ER AND ONAN. Vv6-10.

10 Sig Palm tree. Her national ity is not given, but she seems more righteous than the others. Gp V.26. Ps. 92:12.

11 He was not subject to God's discipline. Heb. Ra. Gp Ps. 1:1. This is Er's name reversed. עֵר-Er עָר=Ra as though emphasizing his completely abandoned character. The whole account indicates some code of laws was in existence Gen. 26:5. These Er utterly despised.

12 This is the duty + privilege of the believer. He is entrusted with the seed of the Word 1 Pet. 1:23. with which he is to raise seed to Christ his elder brother.

13 There was no personal glory to him, so, like any selfish person, he wasted his life and strength (See meaning of his name) though enjoying the pleasure

GENESIS 38.

The trespass of Onan. *Judah is deceived.* (see below)

Isa.49:6

36 And [a] the Midianites **sold** him into Egypt unto Potiphar, an [2] officer of Pharaoh's, *and* [3] captain of the guard.

See Notes. 1 Chrn. 2:3-5.

CHAPTER 38.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 27 Tamar beareth Pharez and Zarah.

AND it came to pass at that time, [1] that Judah went down from his brethren, [2] and [c] turned in to a certain [7] Adullamite, whose name *was* Hirah. [8]

2 And Judah saw [5] there a daughter of a [6] certain Canaanite, whose name *was* [9] Shuah; and he took her, and went in unto her. (Lit: She) (See 1 CHR 2:3)

3 And she conceived, and bare a son; and he called his name Er. (Sig. Watchful.)

4 And she conceived again, and bare a son; and she called his name [h] Onan. (Strong. Str.)

5 And she yet again conceived, and bare a son; and called his name Shelah: [8] and he was at Chezib, [9] when she bare him.

6 And Judah [i] took a wife for Er his firstborn, whose name was Tamar. [10]

7 And Er // Judah's firstborn, was wicked in the sight of the LORD; [m] and the LORD slew him.

8 And Judah said unto Onan, Go in unto [11] thy brother's wife, and marry her, and raise up seed to thy brother. /2

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, [8] lest that he should give seed to his brother.

10 And the thing which he did [n] displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, [q] Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt [b] in her father's house.

12 ¶ And [6] in process of time the daughter of Shuah Judah's wife died; and Judah [c] was comforted, and went up [13] unto his sheepshearers to [d] Timnath, he and his friend [8] Hirah the Adullamite. (Ceased to mourn.)

13 And it was told Tamar, saying, Behold thy father in law goeth up to [d] Timnath to shear his sheep.

14 And she put her widow's garments off from [17] her, and covered her with a vail, and wrapped herself, and sat in [e] an open place, which *is* by the way to [d] Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 19A

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he [f] turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* [7] a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, 20 Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by [p] her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

[a] ch. 25. 2. Cp. ver. 28.

[2] Heb. eunuch: But the word doth signify not only eunuchs, but also chamberlains, courtiers, and officers. Esth. 1. 10. ch. 39. 1 & 40. 2, 7.

[b] Lev. 22. 13.

[3] Heb. chief of the slaughtermen, or, executioners.

[4] Or, chief marshal. ch. 39. 1 & 40. 3, 4 & 41. 10, 12.

[5] Heb. the days were multiplied.

[c] ch. 24. 67 & 37. 35. 2 Sam. 13. 39.

[d] Josh. 15. 10, 57. or Josh. 19. 43. Judg. 14. 1.

[e] ver. 16.

[f] 1 Sam. 22. 1. 2 Sam. 23. 13. 1 Chr. 11. 15. Mic. 1. 15.

[g] 1 Chr. 2. 3-5.

[6] Heb. the door of eyes, or, of Enaim. ver. 21.

[h] ch. 46. 12. Num. 26. 19, 20.

[i] ver. 1.

[k] Josh. 15. 44. Mic. 1. 14.

[l] ch. 21. 21.

[m] 1 Chr. 2. 3.

[7] Heb. a kid of the goats. ver. 20 (not ver. 23).

[n] Deut. 25. 5-10.

[o] ver. 25. Jer. 22. 24.

[p] ver. 14. ch. 24. 65.

[8] Heb. was evil in the eyes of the LORD. ch. 28. 8. Ex. 21. 8.

[q] Ruth 1. 12, 13.

"At that time" (Cont.) about 49 when Jacob settled in Egypt, and therefore about 15 when Er was born. Er must have been about 15 when he married Tamar. And about 2 years only could elapse till the birth of Judah's twin sons by Tamar. Nor could Pharez be more than 15 at the birth of his twin sons. The aggregate of these figures 15. 15. 2. 15 = 47. See Index under Jacob. 56

14 Ra-beayin - "evil in the sight of." Compound word "ayin" = Eye. So God saw what was hidden from others. Râ'a' = To break to pieces, good for nothing, bad. etc. This was particularly displeasing for it was a sin against the covenant and redemptive purpose of God, as well as being grossly insulting to Tamar.

THE IMPORTANCE OF THIS CHAPTER

It justifies the Divine Providence over the affairs of Jacob's family in their deportation to Egypt where its members were compelled to be separate Gen 46:34. It is obvious from the record of first Dinah & now Judah that the members of the family were exposed to the Canaanitish influence from which it had to be providentially protected, hence Yahweh - by manipulation of famine drew them into an area where separation was forced upon them. Gen 50:20. See above p.57.

15 This was deception. Judah evidently attributed the death of his sons to the influence of Tamar. Yet through these circumstances of Judah's deception, God was working his sovereign power to bring Christ into the world.

3 TAMAR'S STRATAGEM. Vv11-26

16 Sig. A portion of Judah's minor incidents of life are woven into a pattern to produce great results. In spite of all the evil of man's making God's purpose will prevail.

17 Tamar was evidently moved by the principles of the Covenant as to have children. In this way her desperate stratagem indicates her determination to be associated with the true seed

18 Jam. 4:14

19 She was anxious for the redemption of the promise & had not forgotten it as Jacob doubtless hoped

19A Shelah married and his descendants the Shelanites Num 26:20 become prominent in Israel 1Chr 4:21-23. for their skill & industry.

20 Thy cord RV. The cord by which the signet was attached to Judah's garment. PITHIL - The cord or chain by which the signet was attached

THIS C... no credit ... part in ... them ha... laws th... the prin... the foll... purpose ...

19 In V.15 a zonah sells for ... here Kedesh or consecrated thus a ... tute. This ... of the evil ... the Canaan... the time.

20 Both: ... take it ... He was ... whether ... to contem... act of wh... not asham... raillery of ... would mock... ing tricked ... persecutions

2 THAM... TION

21 This was ... of the wo... Lev. 21:9 and ... wife of Jeco... 4:6. Such a ... probably pre... stoning.

22 She was ... ed to have ... that the prop... dham might ... in them — a... dead is what...

5 TAM... W27-...

23 Sugges... emphasi... firstborn Gp ... the "hand" ... covenant appl... birth occurs ... 15:8.

24 "What a ... hast made ... a. "Aleycha ... "They shall b... of the breach ... made." But ... breach that ... made, Zarah ... have been ... So it was wi... under the ...

25 Ruth 4:1... Jesus was b... flesh of Pha... spiritually he... with the pr... redemption ... of the world

26 The accep... ess does not ... whether Shela... Tamar, but ... records that ... children the ... which he ca... thus suggests ... raise up chi... he brother 1 C...

THIS CHAPTER is a proof of the impartiality of Inspiration. The facts, considered in themselves, reflect no credit on Judah, the royal tribe, but as they played a part in the birth of Messiah, so it was necessary to record them here. The narrative shows there was a code of laws then existing including that of Levirate marriage & the privileges of the firstborn, it also foreshadowed the folly of Judah the tribe, but also of the overriding purpose of Yahweh in the Law (Pharez) & redemption (Zarah).

JOSEPH IN PRISON
Ps. 105: 17-21.
Acts. 7:9

POTIPHAR'S WIFE
Seems typically to represent Israel (Yahweh's bride) in its relations to the Lord & Babylon the Great - the Jezebel of the Apocalypse in its relations to his brethren.

Of Pharez and Zarah. *Joseph is advanced.*

19 In v.15 she is called a zonah - one who sells for money. But here Kedeshah - A holy or consecrated person & thus a temple prostitute. This is indicative of the evil worship of the Canaanites - rife at the time.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* [2] openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

20 Both: "Thou must take it to her...." He was concerned as to whether he be held up to contempt - not in the act of which he was not ashamed but in the raillery of others who would mock him for being tricked out of his possessions by the harlot.

TAMAR'S VINDICATION. Vv24-26.

23 And Judah said, Let her take *it* to her, lest we [3] be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and [e] let her be burnt.

21 This was the penalty of the wife of a priest Lev 21:9 and Tamar was the wife of Judah's firstborn v.6. Such a penalty was probably preceded by stoning.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, [h] Discern, I pray thee, whose *are* these, [i] the signet, and bracelets, and staff.

26 And Judah [h] acknowledged *them*, and said, [k] She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

22 She was probably married to have children that the promise to Abraham might be fulfilled in them — and their irrdead is what happened!

TAMAR'S TWINS. V27-30.

27 ¶ And it came to pass in the time of her travail, that, behold, [m] twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a [o] scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, [4] How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called [5] Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called [a] Zarah.

23 Suggestive of redemption through the firstborn Cp Josh 2:18. The "hand" of the first covenant appears, but the birth occurs later Rom. 11:28.

24 "What a breach thou hast made for thyself" & "Aleycha parets" - Thou shalt bear the name of the breach thou hast made." But for the breach that Pharez made, Zarah would have been born first. So it was with Judah under the Law.

25 Ruth 4:12. Mt. 1:3 Jesus was born of the flesh of Pharez, but spiritually he is Zarah with the promise of redemption - the Light of the world.

26 The account in Genesis does not record whether Shelah married Tamar, but Chronicles records that he had children the first of which he called Er thus suggesting he did raise up children to his brother 1 Chr. 4:21.

[a] ch. 46. 12. Num. 26. 20. 1 Chr. 2. 4. Mat. 1. 3.
[2] Or, *in Enaim*. See ver. 14.
[3] Heb. *become a contempt*.
[e] ch. 37. 28.
[h] ver. 21. ch. 21. 22 & 26. 24, 28 & 28. 15. 1 Sam. 16. 18 & 18. 14, 28. Acts 7. 9.
[i] ch. 37. 32, 33.
[k] ver. 18.
[l] 1 Sam. 24. 17.
[m] ch. 25. 24, &c. 2 Tim. 1:12-6 Thes 5. 22, 27 Jhn 17: 10
[o] Josh. 2. 18, &c.
[4] Or, *Wherefore hast thou made this breach against thee?*
[5] I.e. *A breach*.

The Gift of the RA" - Wallis Budge.

---

thread upon his hand: and his name was called [a] Zarah. 26

Pharaoh = PER-Ā - The Great House (in which all Egyptians took asylum" Budge.

CHAPTER 39.

1 Joseph advanced in Potiphar's house. 7 He resisteth his mistress's temptation. 13 He is falsely accused, 20 and cast into prison. 21 God is with him there. Eg. Pedephre

AND Joseph [3] was brought down to Egypt; and [*] Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the [c] Ishmeelites, which had brought him down thither.

2 And [@] the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

John 16:32

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

Lu. 23:10 Luke 2:52

4 And Joseph [9] found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house [f] for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. (In the Ecclesia & in preaching)

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph [11] was *a* goodly *person*, and well favoured.

11 — Song 5:16

7 ¶ And it came to pass after these things *that* his master's wife cast her eyes upon Joseph; and she said, Lie with me.

6:15. 2:20. Rev

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and [p] he hath committed all that he hath to my hand; — Jhn 3:35.

9 *There is* none greater in this

56 Joseph advanced in Potiphar's house. 7 He resisteth his mistress's temptation. 13 He is falsely accused, 20 and cast into prison. 21 God is with him there.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

7 And it came to pass after these things that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9 There is none greater in this

Sunrise. The Law with its curses and sanctions, unaccompanied by power came as a breach in the redemptive purpose revealed to Abraham, but the redemptive work of the Lord was like the true light. Luke 1:78 Jhn 1:9

CHAPTER 39

3 JOSEPH IN PRISON. 1911-9043.

1 The Servant of the Sun. The child of the sun (Stanley). The worship of the sun was very prominent in Egypt Gen. 41:45. Egypt: a theocracy.

1 IMPRISONED ON A FALSE CHARGE Vv1-20

3 As Christ was "preached unto the Gentiles" 1 Tim 3:16. See Stephen's summary Acts 7.

4 Egypt = "oppression" - see Index.

4 Cariye - Kuniah, perhaps explaining the amorous advances of his wife.

5 The reigning dynasty was Semitic (Hyksos) who normally did not employ Egyptians in positions of eminence. Potiphar was an exception.

6 Phil. 2:7. Isa 44:7

7 In the initial preaching of the Truth among Gentiles, there was great success, later there was persecution. 2 Thess. 2:6-7.

8 All that Joseph did prospered. Potiphar, seeing this, placed him over his affairs, instead of sending him out as in the field with the other slaves.

9 His prosperity was subject to the servant he had - as ours is to Christ, the servant of Yahweh.

10 Let us place our affairs into Christ's hands & we will be similarly blessed Eph. 1:3. God will forgive us "for Christ's sake" Eph. 4:32.

11 He took after Rachel Ch 29. 17 YEPHAIH ■■■ TOAR - WEEPHAIH MARAIH - beautiful in person & beautiful in countenance.

12 Nearly 10 years Chronology.

13 Prov. 2:16.-19

14 Old Anglo-Saxon "witan" to know. He does not know what is in the house - he has trusted me implicitly.

JOSEPH UNDER TEMPTATION. V. 8

"His character stands out as one of the purest in all history. He allowed no temptation to affect his high morality, no calamity to shake his implicit faith in God, no adversity to depress him, and no power or position to make him proud and haughty. In his father's house he had likely been pampered and petted, in slavery he was wantonly & falsely accused. In the palace as the ruler of what was then the greatest Kingdom on earth he was always the same truthful, pure, just, merciful, kind and God-fearing man." He saw a Divine providence even in his trials Ch 45:5. scorning all thoughts of revenge Ch 50:19-21.

POTIPHAR'S WIFE

Is as Jezebel of the Apocalypse: first a seducer of the multitudinous Christ Ch. 2:20, then their Accuser and bitter opponent Rev 12:15-17. 18:20. But Jezebel only repeated what Israel, Yahweh's bride, had first done. Thus the type doubles back.

Heb 3:6

house than I; neither hath he [a]kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and [2]sin against God? —Jhn 8:46. Heb. 4:15.

14 He avoided her where possible & fled from her when it was impossible V.12. Cp. Prov. 2:16; 5:3; 6:25-26; 7:5, 13; 22:14f

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. 14

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

15 The second time Joseph's garment brought him into trouble: first the coat of many pieces – now his gown which was doubtless the badge of his position as head slave. She would strip him of this as Babylon would that of the multitudinous Christ.

15A The right thing to do. 2 Tim. 2:22.

Rev 3:4-7

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a [3]loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

15B Her passion on being frustrated turned to hatred & malice. She did not love him but was only infatuated. See 2 Sam. 13:14-15.

16 And she laid up his garment by her, until his lord came home.

16 Rsq chaq – to laugh. Read "sport" Ch 26:8 thus familiar intercourse. She falsely accused Joseph as the Jews did Jesus, and as Babylon the Great has done his brethren.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner

[a] ch. 22. 12. Jhn 3:34-35.
[b] Ps. 105. 18.
[c] 2 Sam. 12. 9, 13. Ps. 51. 4.
[d] ch. 40. 3, 5. Cant. 7. 2. Cp. ch. 40. 15 & 41. 14. Ex. 12. 29.
[e] ver. 2.
[2] Heb. *extended kindness unto him.*
[f] Ex. 3. 21 & 11. 3 & 12. 36.
[g] ch. 40. 4.

Jhn 5:22,27

[h] ver. 2, 3.

[i] Neh. 1. 11.
[3] Heb. *great.*

Luke 23:52

[k] ch. 37. 36.
[l] ch. 39. 20.
[m] ch. 37. 36. mg.
[n] ch. 39. 4, 5.

Luke 22:27 Matt 20:28 Christ inherited Adamic condemnation to serve the cause of humanity.

did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and [b]put him into the [d]prison, [17]a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But [e]the LORD was with Joseph, and [2]shewed him mercy, and [f]gave him favour in the sight of the keeper of the prison. 20 Rom. 4:25 Luke 2:52.

22 And [f]the keeper of the prison [g]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of *it*. 21

23 The keeper of the prison looked not to any thing *that was* under his hand; because [h]the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

17 He was fettered at first Ps 105:18 Thus bound (hands) and fettered (feet) – Mk 27:2 Ps 22:16

CHAPTER 40.

1 The butler and baker of Pharaoh in prison, 4 in charge of Joseph. 5 He interpreteth their dreams. 23 Ingratitude of the butler.

AND it came to pass after these things, *that* the [i]butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his [k]officers, against the chief of the butlers, and against the chief of the bakers.

3 [l]And he put them in ward in the house of the [m]captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard [n]charged Joseph with them, and he served them: and they continued a season in ward. 6

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto

CHAPTER 40

2 BLESSED IN PRISON 41-23.

18 Cp Ps 142:7 Zech 9:12.
19 Acts 2:27.
20 Bayith sohar-House that is Round The Tower of Heliopolis!
21 He was placed in charge & commanded what should be done. Cp Eph 3:17; Col. 2:6-7

3 TWO PRISONERS WITH JOSEPH 1-4

1 Mashqch – cupbearer. From root: to drink.
2 Chata – to miss, hence to sin.
3 Carriye (saw-reace) – Eunuch.

4 Cp Ps 105:18 He was probably fettered at night, but released in the day. Cp vv 4, 6.
5 They being high officers of state.

11A Mt. 25:40
11B Mt. 10:32.

4 AN INTERPRETER OF DREAMS vv. 5-23.

6 The remarkable circumstances of the two dreams is outlined to show that they were not coincidental but Divinely provided. Joseph instantly realizes this v 8. In Egypt as the monuments show dreams were regarded as extremely significant.

AUTHENTIC EGYPTIAN BACKGROUND 58

Egyptological discoveries confirm the authentic background of the record of Joseph. When Moses has occasion to mention the titles of Egyptian officials "he employs the correct title in use exactly as it was used at the period referred to, and, where there is no Hebrew equivalent, he simply adopts the Egyptian word and transliterates it into Hebrew" (Garrow Duncan: New Light on Hebrew Origins"). The titles of "chief of the butlers" and "chief of the bakers" are those of palace officials mentioned in Egyptian documents. When Potiphar made Joseph "overseer over his house" Gen 39:4, the title employed in the narrative is a direct translation of the official position in the houses of Egyptian nobility as found frequently in the inscriptions: MER-PA, MER ER PERI-T = superintendent of the household

JOSEPH DID NOT FORGET GOD IN HIS TRIALS. CH 39:9. 40:8

He must have frequently meditated upon the significance of the dreams he had received and pondered the promise that one day his brothers must bow before him. Cp Ps. 105:16-17. "The word of Yahweh tried him" — Ps. 105:19.

THE DREAMS : A savour of Christ — of life unto life and death unto death 2 Cor. 2:15-16.

THE PARABLE OF JOSEPH As used by Solomon Lk 4:14 By the greater than Solomon Mt. 24:40-51.

ZÂ'APH - To boil up. To be agitated or angry

them in the morning, and looked upon them, and, behold, they were sad.

6 Rotherham: "Why are your faces troubled today?" Sadly = RÂ' — Evil, afflicted.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?

7 He lost no opportunity to speak about God.

8 And they said unto him, [a] We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [c] Do not interpretations *belong* to God? tell me *them*, I pray you.

8 Not merely idle curiosity but a consciousness of his Divine calling as prophet.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

9 Cp John. 15:1.

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

10 A symbol of resurrection

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

11 A symbol of life devoted.

12 And Joseph said unto him, [k] This *is* the interpretation of it: The three branches [l] *are* three days:

13 Yet within three days shall Pharaoh [m] lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. 1 Cor. 11:24

14 But [n] think on me when it shall be well with thee, and [o] shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

11A Mt. 25:40
11B Mt. 10:32.

15 For indeed I was stolen away out of the land of the Hebrews: [q] and here also have I done nothing that they should put me into the dungeon.

12 As a Hyksos this would gain the sympathy of Pharaoh. Lk 23:14 1 Pet 2:22

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in [p] my dream, and, behold, *I had* three [2] white baskets on my head:

17 And in the uppermost basket *there was* of all manner of [3] bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, [b] This *is* the interpretation thereof: The three baskets *are* three days:

19 [d] Yet within three days shall Pharaoh [5] lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's [e] birthday, that he made a feast unto all his servants: and he [6] [f] lifted up the head of the chief butler and of the chief baker among his servants.

21 And he [g] restored the chief butler unto his butlership again; and [h] he gave the cup into Pharaoh's hand:

22 But he [i] hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him. Ps. 31:12.

2 Or, *full of holes.* But cp. Is. 19. 9.

3 Heb. *meat of Pharaoh, the work of a baker,* or, *cook.*

4 Heb. *are your faces evil?* Neh. 2. 2.

a ch. 41. 15.
b ver. 12.
c ch. 41. 16. Dan. 2. 28, 47.
d ver. 13.

5 Or, *reckon thee,* and take thy office *from thee.* ver. 13.

6 Mat. 14. 6. Mark 6. 21.

7 Or, *reckoned.*

e ver. 13, 19.
g ver. 13.
h Neh. 2. 1.
i ver. 19.
k ver. 18. ch. 41. 12. Dan. 2. 36 & 5. 16.
l ver. 18. ch. 41. 26.

m Or, *reckon.* Num. 4. 2, 22.

n 2 Kin. 25. 27. Jer. 52. 31. Cp. ver. 19, 21, 22 & Ps. 3. 3.
o Cp. ch. 27. 44.

8 Heb. *remember me with thee.*

p Josh. 2. 12. 1 Sam. 20. 14. 2 Sam. 9. 1. 1 Kin. 2. 7.
q ver. 18. Job 8. 11.
r ch. 39. 20.

8 RY: "Three baskets of white bread." Leaven = Sin. Roth: "Three wicker baskets of fine bread." CHORIY - White. Str. = White bread.

14 As this was of God, Joseph had to faithfully report it, even though he may have desired to soften its meaning.

15 These ominous words provide the difference from the expression of v 13.

16 Accursed of God Deut. 21:23 Cp Mt 12:39-42 Fig. of Resurrection. The Baker put to death - the flesh (bread); the Butler restored - the life (wine).

17 Perhaps he did not want to risk being returned to prison. He was "not grieved for the affliction of Joseph" Amos 6:6 which was a further trial to him Ps. 105:19.

CHAPTER 41

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 His counsel to Pharaoh. 38 His advancement. 54 The famine beginneth.

Fig. Mat 6:2 Cp Lk 24:9, 21, 26

AND it came to pass at the end of [1] two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a [p] meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the

CHAPTER 41

4 JOSEPH'S DRAMATIC RISE TO POWER. VV 1-57

1 PHARAOH'S MYSTERIOUS DREAMS. VV. 1-8

1 For meaning - See Ch. 39:1.
2 Yehore - the Nile with its channels. The Nile floods during summer months.
3 RY: "Reed grass."
4 Egyptian emblem of agriculture = prosperity. (Bake's Annotated Reference Bible).
5 Because the prosperity or otherwise of Egypt depended upon the Nile.

3 Showing the extremity to which they had been brought - for it was an unnatural thing to do.

THE DREAMS : See above. 59

The wine speaks of a life dedicated; the white bread implies the leaven of wickedness. Though the butler derned the benefit of freedom in accordance with the interpretation of Joseph he forgot his own responsibilities towards him until it was again brought to his attention. There is constant need of remembrance of our responsibilities to Christ.

THE COW WORSHIPPED IN EGYPT.

The cow-goddess Hathor was given prominent worship in Egypt. A statue survives of King Amenhotep II standing beneath the protecting head of the cow-goddess Hathor. According to one belief the sun as a god was a calf born each day to Hathor, the cow-goddess. Thus the kine could very well be identified with Egypt.

SEVEN COWS

"According to Diod. Sic. I. 51, the male ox is the symbol of the Nile, " sacred to Osiris, the inventor of agriculture ... The Osiris-sheer often appears accompanied by seven cows, e.g. on the vignettes of the old "new Book of the Dead." - Gaudefroy cited by Driver.

PHARAOH'S DREAM.

The Kine represented the nation dependent upon the river – the ears of corn represented the availability of food, upon which the nation was dependent.

Wheat, Barley = staple diet.

5 The corn of the Egyptian Nile bears seven ears of grain on one stalk.

6 The South-East wind, blowing during March-April is most destructive, completely withering up grass if it blows too long. The dreaded Sirocco or Hamsin. Sweeping across the desert in the spring, it can be devastating in its effect.

7 Egyptian priests who understood the sacred hieroglyphic writings. They had a knowledge of art & science, pretended to powers & secrets, interpret hidden things and foretell the future. They were divided into 4 classes, & 5 men taken from them were the king's counsellors. Dake's Bible. CHARTOMIM, from CHARET.

2 JOSEPH REVEALS THE SECRET Vs 9-36.

7 cont. stylus, engraving tool. Str. A horoscopist (or drawing magical lines or circles). The magicians were found in opposition to Moses later Exod 7:11,22; 8:7,18,19; 9:11.

seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn[e] came up upon one stalk, rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning [f]that his spirit was troubled; and he sent and called for all [g]the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh. Cp Dan. 2:10-27,28

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was [o]wroth with his servants, and put me in ward in the (h)captain of the guard's house, *both* me and the chief baker:

11 And [i]we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he [j]interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, [l]as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

8 This being the custom of Egyptians. The symbol of one cleansed. LEV. 14:8. Zech 3:4. Shaved himself Jhn 17:19

Dec 3:3-4 → PHIL 3:21

14 ¶ "Then Pharaoh sent and called Joseph, and [6]they [p]brought him hastily [p]out of the dungeon: and he [8]shaved *himself*, and changed his raiment, and came in unto Pharaoh. Rom. 6:4. Cp Ps. 105 with Acts 24:24

9 There was none who could unfold the Divine Revelation but the Lord Jesus. Rev 5:3-5.

15 And Pharaoh said unto Joseph, I have [i]dreamed a dream, and *there* is none that can interpret it: [a]and I have heard say of thee, *that* (2)thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, (b)*It is* not in me: [c]God shall give Pharaoh an answer of peace. L Jhn 7:16.

17 And Pharaoh said unto Joseph, [d]In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

10 Emphasising the extremity of the famine.

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had [t]eaten them up, it could not be known that they had [t]eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, [5]withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and [k]I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The [11]dream of Pharaoh *is* one: [m]God hath shewed Pharaoh what he *is* about to do. – JN 15:15

11 Ha-Elohim. The Elohim, thus distinguishing from Egyptian Gods.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blast-

THE FAMINE SHALL BE GRIEVOUS. V31.

"An inscription on a rock on the island of Sahal in the First Cataract tells of a seven year famine which took place in the reign of Pharaoh Djoser (the builder of the famed Step Pyramid) who reigned about 1000 years before Joseph. It reads: "I was in distress on the Great Throne, & those who are in the palace were in affliction of heart because of a very great evil, for in my time the Nile has not overflowed for seven years. There was scarcely any grain; fruits were dried up; & everything which they eat was short. Every man robbed his neighbor. The men who want to walk cannot move, the child wails, the young man drags his body about, & the hearts of the older men are crushed with despair. Their legs give way under them, they sink down on the ground, & they clutch their bodies with their hands (in pain). Their nobles have no counsel to give, & there is nothing to be obtained from the storehouses but wind. Everything is in a state of ruin" (amended – W. Budge).

Thus the Pharaoh of Joseph's day realised what the dread news of famine portended.

See "The Dwellers On the Nile" p 108 for details how effect of famine in 1066-1072.

Nilometers, ancient Nile-gauges were cut on the rocks to measure the height of the Nile flood. (See illustration Wycliffe Historical Geography p. 50.

60

ON. v.45 Sig "Strength" Known also as Heliopolis: The city of the Sun god, Ra. - about 7 m N.E. of Cairo. The chief city of Egyptian science. Herodotus speaks of it as one of the four great cities, noted for religious festivals in honor of the sun. Its magnificent ruins have became the rich adornments of other cities, like Rome, Constantinople and London. Today The Cairo airport is not far from the site. Of the ancient splendor of On nothing remains above ground but a red granite obelisk from Aswan erected to celebrate the Jubilee of Pharaoh Sesostris I. Originally this obelisk marked the entrance to the great Temple.

Tradition says that Joseph, Mary & Jesus sojourned in On. Mt 2:13 ff Gen 37:28

ed with the east wind shall be [a] seven years of famine.

28 [b] This *is* the thing which I have spoken unto Pharaoh: [b] What God [1] *is* about to do he sheweth unto Pharaoh.

29 Behold, there come [d] seven years of great plenty throughout all the land of Egypt:

30 And there shall [e] arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine [g] shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very [4] grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the [m] thing *is* [7] established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [2] officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And [n] let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land [3] perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a* one as this *is*, a man [p] in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is*

[a] Cp. 2 Kin. 8. 1.
[b] ver. 25.
[c] Ps. 105. 21.
[2] Heb. *be armed*, or, *kiss*, 1 Sam. 10. 1. 1 Kin. 19. 18. Ps. 2. 12. Hos. 13. 2.
[d] ver. 47.
[e] ver. 54.
[g] Esth. 3. 10 & 8. 2, 8, 10.
[g] Cp. ch. 47. 13.
[h] Cp. Esth. 8. 15.
[3] Or, *silk*. Ex. 28. 39.
[4] Ezek. 16. 11. Cp. Dan. 5. 7, 29.
[4] Heb. *heavy*. ch. 47. 13.
[k] Cp. Esth. 6. 9.
[5] Or, *tender father*.
[6] Heb. *Abrech*. See ch. 45. 8.
[l] ch. 42. 6 & 45. 8, 9, 26.
[m] Num. 23. 19. Is. 46. 10, 11.
[7] Or, *prepared of God*.
[8] Which in the Coptic signifies, *A revealer of secrets*, or, *The man to whom secrets are revealed*.
[9] Or, *overseers*. Num. 31. 14. 2 Kin. 25. 19: not as ch. 37. 36, &c.
[2] Or, *prince*. ver. 50. ch. 47. 22, 26. Job 12. 19. Cp. 2 Sam. 8. 18 & 20. 26, with 1 Chr. 18. 17.
[n] ver. 48.
[o] 1 Sam. 16. 21. 1 Kin. 12. 6, 8. Dan. 1. 19.
[3] Heb. *be not cut off*.
[p] Num. 27. 18. Dan. 4. 8, 18 & 5. 11, 14 & 6. 3.
[q] ch. 22. 17. Judg. 7. 12. 1 Sam. 13. 5. Ps. 78. 27.

none so discreet and wise as thou *art*:

40 [c] Thou shalt be over my house, and according unto thy word shall all my people be [2] ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh [f] took off his ring from his hand, [7] and put it upon Joseph's hand, and [h] arrayed him in vestures of [3] fine linen, [i] and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; [k] and they cried before him, [5] Bow the knee: and he made him *ruler* [4] over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name [8] Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah [2] priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph [o] was thirty years old when he [o] stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [q] as the sand of the sea, very much, until he left numbering; for *it was* without number.

JOSEPH'S NEW NAME

Josephus interprets this as signifying "Revealer of Secrets" (Ant. 2:6:1). Ges. = Egyptian = Saviour of the Age. Heb. form "Revealer of Secrets." (Copt. p-soi-om-ph-aneh). Some Egyptologists = Eg. De-pnute-ef-onh = "The God speaks and he lives." Jerome - Saviour of the World.

- Forgetting the Past (MANASSEH) ISA 54:4-5
- Rejoicing in fruitfulness (EPHRAIM) ISA 53:10, JN 12:23-24
  - Double fruit.

25 They represent spiritual and natural Israel. Deut. 33:17. The sons of Zion Isa. 66:8-9. • Gp HEB 2:13

Joseph's brethren

50 [a] And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah [2] priest of On bare unto him.

51 And Joseph called the name of the firstborn [3] Manasseh: For God, [d] said he, hath made me forget all my toil, [26] and all my father's house. Isa 54:4 11

52 And the name of the second called he [3] Ephraim: [3] For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended. 29

54 [g] And the seven years of dearth began to come, [h] according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. 30

56 And the famine was over all the face of the earth: And Joseph opened [i] all the storehouses, and [k] sold unto the Egyptians; and the famine waxed sore in the land of Egypt. Isa. 49:6 7

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore [m] in all lands.

[a] ch. 46. 20 & 48. 5.
[b] ch. 35. 18.
[2] Or, *prince.* ver. 45.
[c] ver. 38.
[3] i.e. *Forgetting.*
[d] Cp. ch. 4. 25 & 26. 7 & 32. 30 & ver. 52. Ex. 18. 4.
[3] i.e. *Double Fruit.* Cp. ch. 49. 22.
[e] ch. 41. 41.
[f] ch. 37. 7, 9, 10.
[g] Ps. 105. 16. Acts 7. 11.
[h] ver. 30.
[i] Heb. *hard things with them.* ver. 30.
[k] ch. 41. 55.
[m] ver. 54, 56.

26 Mat 3:17. 17:5; Jhn 1:14 16. Phil. 4:19. Col 1:19. Mt 7:24 17:5 Ps 105:16. Acts 7:11

: Increased in its severity as food become increasingly scarce.

CHAPTER 42.

5 JOSEPH AND HIS BRETHREN. VI-45:15

1 SUSPICION AND ACCUSATION AGAINST THE BRETHREN VV1-28

They fail to recognise Joseph as the Jews will fail to recognise Christ. ✓ the activity By report V.2. of others causing him to enquire In despair & helplessness

1 Jacob sendeth his ten sons to buy corn in Egypt. 17 They are imprisoned by Joseph for spies. 25 Their return, 29 and relation to Jacob.

NOW when [n] Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may [p] live, and not die. ~Jer. 30:7

[n] Acts 7. 11, 12.
[o] ch. 37. 30.
[p] ch. 43. 8.
[q] 1 Sam. 1. 26 & 17. 55.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, [b] Joseph's brother, Jacob sent not with his brethren; [2] for he said, [c] Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph [3] was the governor over the land, *and* he *it* was that sold to all the people of the land: and Joseph's brethren came, and [f] bowed down themselves before him [5] with their faces to the earth. Phil. 2:10

7 And Joseph saw his brethren, and he knew them, but made himself strange [6] unto them, and spake [2] roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. Gp V. 23.

8 And Joseph knew his brethren, but they knew not him. 8

9 And Joseph [3] remembered the dreams which he dreamed of them, and said unto them, Ye are [4] spies; to see the nakedness of the land ye are come. 9

10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 10

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies. upright, honest

12 And he said unto them, Nay, but to see the nakedness of the land ye are come. 11

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one [o] *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: [q] By the life of Pharaoh [12] ye shall not go forth hence, except

1 Probably because the corn was rationed according to the number that applied.

2 His previous love for Joseph now lavished on the remaining son of Rachel. Jacob also believed that his loss of Joseph was due but able in part to the carelessness of his brothers.

3 SHALLIYT - from a root - To dominate. Antitype Jer 30:21 Mic 4:12.

4 Acts 4:12.

5 The Jews will yet do this to Christ in a time of need. They fulfilled Joseph's earlier dream Ch 37:7-10

6 He acted as a foreigner would.

7 Not done to embarrass them, but to ascertain their real heart, their attitude towards his brother

8 The lapse of time, his high position, Egyptian manners. Antitype Is 24:3-10 Zech 13:6 Gp Jhn 1:10 Mt 23:39

9 Egypt was sufficiently able to attack from the north. Jer 9:29, 2 Chr 3:14-16

10 No man would expose 10 of his sons to the dangerous business of spying. They claimed to be all of one family - not of different nations. On these grounds he tested them to supply proof that they were all of one family. Vv. 9:16. • Gp Jn 8:39

11 Joseph assumed a harsher attitude - probably to hide his growing desire to reveal himself to them.

12 An emphatic asseveration as 1 Sam 17:55. As Pharaoh lives "or In the name of Pharaoh. His thus more like an authoritative declaration, than an oath.

10 Perhaps was con lest they ed Benj like father self.

11 So they taste he had through been in three yea

13 The sev -original V 16 is gre ed. Thus them wit mercy the him.

14 Pricked in they attri problems ishment fo ible sin co over 20 y this is the em it ackno Genesis 15 Antitype Is 32.

16 Gp Ch 37: en repres who w directly resp the murder Gp Note. Ch 16A YEZER born, a chi young man was 17.

17 Compassio the chara Luke 19:41.

18 Having wi from them

19 As to who be left be

20 Asserting ity when they agree.

21 He passed ends comp guiltier & sp Simeon becau his age. - nerv est.

22 He saw it a to look after ren.

23 They doubt a large num Jacob's large h

"The famine waxed sore" V. 56.

"The famine of 1066-1072 nearly ruined the country. A loaf sold for 15 dinars (£7:10), + an egg for 1 dinar (10/-). When all the animals were eaten men began to eat each other, + human flesh was sold in public. Passengers were caught in the streets by hooks let down from windows, drawn up, killed and cooked. During the famine of 1201 people ate human flesh habitually. Parents killed and ate their children, + a wife was found eating her husband raw. The graves were ransacked for food" - The Dwellers On The Nile - Wallis Budge.

62

JOSEPH: THE RULER

The word for "Governor" is from a root indicating despotic authority. It is similar in form to the name of the first Hyksos, or shepherd Kings of Egypt, according to Josephus (Against Apion 1:14). His name was Salatis. This could have been amended to shalliyt - to become the title of one wielding absolute power

Joseph did not dispense the corn Gp V. 25 He supervised the sale of it V. 6 probably adjusting the price, regulating the amount to be sold each person, + keeping an eye on those who come to buy.

THE BRETHREN WITNESS THE HONOR PAID JOSEPH BY GENTILES WITHOUT RECOGNISING HIS TRUE IDENTITY (Compare the honor paid Christ among the Gentiles now).

your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be (2)kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he (3)put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; [c] *for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But [d] bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, [e] We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, [f] Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by (4)an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as [a] one of them opened his sack to give his ass provender [b] in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart (4)failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake (5)roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one [f] *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, [g] Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take (4)*food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: *so* will I deliver you your brother, and ye shall [m] traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye [n] bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin away: all these things are against me.

[a] Cp. ver. 35. ch. 43. 21. restrained.
(2) Heb. bound.
[b] ch. 43. 21. Ex. 4. 24.
[c] Hos. 6. 12.
(3) Heb. gathered.
(4) Heb. went forth.
[c] Lev. 25. 43. Neh. 5. 15.
[d] ver. 34. ch. 43. 5 & 44. 23.
(5) Heb. with us hard things. ver. 7.
[e] Job 36. 8, 9.
[f] ch. 37. 30. Ezr. 20:43 Zech 12:10
[g] ver. 15, 19, 20.
[h] ch. 37. 21. Noahic law: 9:5
[i] ver. 19.
[k] ch. 9. 5. 2 Chr. 24. 22. Ps. 9. 12. Luke 11. 50, 51.
(6) Heb. an interpreter was between them.
[l] Job 33. 23.
[m] ch. 34. 10, 21. Lk 19:41 Heb 4:5 Ps. 147:14 Jhn 1:16 Isa 55:1
[n] ch. 27. 45 & 43. 14. Lev. 26. 22. 1 Sam. 15. 33. 2 Sam. 17. 8. Prov. 17. 12. Jer. 18. 21. Hos. 13. 8.

1 Probably because the corn was rationed according to the number that applied.

2 His previous love for Joseph now lavished on the remaining son of Rachel. Jacob also believed that his loss of Joseph was attributable in part to the carelessness of his brothers.

SHALLIYT - from a root - To dominate. Antitype Jer 30:21 Acts 4:12. 5 The Jews will yet do this to Christ in a time of need. They fulfilled Joseph's earlier dream Ch 37:7-10 6 He acted as a foreigner would. 7 Not done to embarrass them, but to ascertain their real heart, & their attitude towards his brother. Ezek 20:43 The lapse of time, his high position & Egyptian manners. Antitype Is. 24:8-10 Zech 13:6 Cp John 1:10 Mtt 23:39 7 Egypt was suitable to a Hack from the north. Jer 9:29, 2 Cor 3:14-16

10 No man would expose 10 of his sons to the danger & business of spying. They claimed to be all of one family - not of different nations. On these grounds he rested them to supply proof that they were all of one family. v. 16 Cp Jn 8:39 11 Joseph assumed a harsher attitude probably to hide his yearning desire to reveal himself to them.

12 An emphatic assurance or / Sam 17:55. As Pharaoh lives "or in the name of Pharaoh. It is thus more like an authoritative declaration, than an oath.

10 Perhaps Joseph was concerned lest they had treated Benjamin in like fashion to himself.

Ezek 20:38 Zech 13:9

11 So they had a taste of what he had gone through. He had been in prison about three years Gen. 41:1

13 The severity of his original proposal v. 16 is greatly relaxed. Thus he treated them with greater mercy than they did him.

14 Pricked in conscience they attribute their problems to just punishment for a terrible sin committed over 20 years before. This is the only place sin is acknowledged in Genesis. 15 Antitype Jer 30:7 Amos 3:2

16 Cp Ch 37:21-22 Reuben represents those [redacted] who were not directly responsible for the murder of Jesus. Cp Note. Ch 37:29. 16A YELED = One born, a child, lad, young man. Joseph was 17. Jn 2:24-25 Cp

17 Compassion is a Divine characteristic Luke 19:41. Isa 63:9. 18 Having withdrawn from them a space. 19 As to who should be left behind. 20 Asserting his authority when they could not agree. 21 He passed by Reuben as comparatively guiltless & selecting Simeon because of his age. - next to eldest. 22 He saw it as his duty to look after his brethren. 23 They doubtless had a large number for Jacob's large household.

24 Malon - from lan, to lodge. Probably a well where they paused for the night.

23 They searched their sacks & found likewise. Ch 43:21.

2 JACOB'S DEEP CONCERN. Vv. 29-38

25 However they do not mention the full extent of Joseph's "roughness" - his first proposal v. 16. Or that Simeon was left bound v. 24 probably reasoning that Jacob would never release Benjamin if they did so.

26 Though ignorant of the facts, he correctly blames them for the succession of disasters. 27 The circumstances were so black that he could not perceive the truth of Rom. 8:28. However Cp. Gen 48:16

Gn 55:1-2, Mtt 1:18-19

JOSEPH'S COMPASSION 63

It is mentioned seven times that he wept:
- As he reflected upon the ways of Providence & the pitiful condition of his brethren Gen 42:24.
- In his great love for his brother Benjamin 43:30.
- In his joy at reunion with his brethren 45:2.
- In revealing himself to Benjamin 45:14.
- On meeting his father 46:29.
- On the death of his father Ch 50:1.
- At the request of his brethren Ch 50:17.

JACOB'S DARKEST PERIOD WAS JUST PRIOR TO WHEN HE EXPERIENCED HIS GREATEST JOY.
Joseph refuses to receive the brethren until he has first honored his closer brother - as Christ will likewise before he has first honored the saints.

28 The flesh spake uttering a vain boast. Reuben's sense of need & eagerness to persuade his father outran his prudence. How could the death of grandchildren compensate for the loss of a son!!

29 As is often the case, Jacob's assessment of the circumstances was based upon a complete misunderstanding of the facts.

37 And Reuben[28] spake unto his father, saying, Slay [a]my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his [c]brother is dead,[29] and he is left alone: if [d]mischief befall him by the way in the which ye go, then shall ye [e]bring down my gray hairs with sorrow to the grave. ~ *sheol.* Gn Ch 37:35.

CHAPTER 43.

3 JUDAH OFFERS TO BE SURETY FOR BENJAMIN Vvl-14.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast.

AND [g]the famine *was* [h]sore in the land. Hos. 8:11-13 Jer. 30:7

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man [3]did solemnly protest unto us, saying, Ye shall not see my face, except your [k]brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel[4] said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man [6]asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the [8]tenor of these words: [9]could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad[6] with me, and we will arise and go; that we may [m]live, and not die,

[a] a symbol of strong rhetoric. 1C. 6 v. 15.
[b] Cp. ch. 46. 9. He had 4 sons & offered 2 of them.
[b] ch. 44. 32. In compensation for Joseph. v. 8.
[c] ver. 13, 32, 36.
[d] ver. 4. ch. 44. 29.
[e] ch. 37. 35 & 44. 31.
[3] Or, *twice by this.* Gal. 5:22
[f] ch. 37. 25.
[g] ch. 41. 54, 57.
[h] ch. 42. 25, 27, 35.
Int 23:39.
[3] Heb. *protesting he protested.*
[i] ch. 17. 1.
[k] ch. 42. 20 & 44. 23.
[4] Or, *And I, as I have been, &c.* Cp. Esth. 4. 16.
[f] ver. 19. ch. 24. 2 & 39. 4 & 44. 1, 4.
[5] Heb. *kill a killing.* 1 Sam. 25. 11. Prov. 9. 2.
[6] Heb. *asking he asked us.*
[7] Heb. *eat.*
[8] Heb. *mouth.*
[9] Heb. *knowing could we know.*
[m] ch. 42. 2.
[n] Heb. *roll himself upon us.* -crush them.

1 It is significant how that Judah, who was foremost in betrayal Ch. 37:26. now becomes foremost in restitution.
2 Like the oft-repeated saying of the Lord: "Verily, verily, I say unto you..."
3 Another type of Christ. Cp Mt. 23 38-39.

1 Cp Ch 37:3. Possibly used to emphasize the importance of these events in the furtherance of the plan of redemption Vv 8, 11.

5 He had previously been foremost in the betrayal of Joseph Ch 37:26-27. but adversity's need had worked on him to his betterment - as it will the Jews in the land.
6 Benjamin would have been over 20 when the 7 good years had finished. NA'AR - An adolescent, but also, by implication, a dependent such as a servant. Cp. Gen. 42:22. He was already married with a large family - ten children when he came into Egypt with Jacob. Gen. 46: 21.

THE FRUIT OF THE LAND.
V. 11.
That Jacob should send such a gift appears inconsistent with the record of famine. But the failure of cereal crops does not necessarily mean a failure of fruit. Moreover the fact that Jacob sent such a gift does not necessarily imply that they were available in their abundance.

9 I will be [7]surety for him; of my hand shalt thou require him: [b]if I bring him not unto thee, and set him before thee, [8]then let me bear the blame for ever: - A very solemn promise

10 For except we had lingered, surely now we had returned [2]this second time. MAT 3:8 GAL 5:22

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: (Resurrection) Isa. 40:12

12 And take double money in your hand; and the money [h]that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And [i]God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [4]If I be bereaved *of my children*, I am bereaved. Rom 8:31-32 1 Cor 10:13

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [7]ruler of his house, Bring *these* men home, and [5]slay, and make ready; for *these* men shall [7]dine with me at noon. Heb 3:6

17 And the man did as Joseph bade; and the man brought the men into Joseph's house. Isa. 37:14

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [2]seek occasion

7 [c] ÂRAB - To traffic as if by barter.
8 Lit. "And I shall be a sinner..." CHATÂ' - To miss
9 See below. It does not follow that these fruits were to be found in their abundance.
10 See Note Ch. 37:2. Israel noted for it. Ezek. 27:17. Noted for its healing qualities Jer. 8:22.
11 Fig. of the strength & soothing qualities of the Word. Ps. 19:9-10. 119:103.
12 Symbolic of prayer. Exod. 30:34.
13 Sacrifice. p. 846
14 The nourishing inner Kernel.
15 Lit. "money of a second" i.e. of the same amount. So also with that returned. It would be twice the amount.
16 An expression indicating he would acquiesce with the Divine will.

4 THE FEAR OF THE BRETHREN WHEN INVITED TO JOSEPH'S HOUSE Vv. 15-25.

17 In the common etc.
18 His steward. Gn 24:2. 39:4. 44:1.
19 In spite of the worship of all manner of animals in Egypt flesh was eaten daily by priests & kings. The former had to abstain from certain kinds of animal food (See Herod. 2:37, 77)
20 They were mystified at the arrangements and fearful that they were about to be charged with thieving.

5 JOSEPH'S TENTATIVE DEALINGS WITH HIS BRETHREN Vv. 26-34.

21 In ignorance of the true [illegible] of Joseph as Jesus will be Christ. Cp. Lk 6. Phil 2:10
22 Shalom

19 Thus prevented any escape.
194 As a precaution against the [illegible] they suspected be laid against
20 Joseph had [illegible] viously [illegible] ed him in the [illegible] ples of the Tr[illegible] matters relati[illegible] brethren. Jo[illegible] John 17:20. [illegible] His statements have mystified completely. Th[illegible] have been co[illegible] bewildered.
2CH Doubtless [illegible] ing anxiety [illegible] ment.

against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [2] we came indeed down at the first time to buy food:

21 And [c] it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: [3] I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [i] gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready [l] the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [m] bowed themselves to him to the earth.

27 And he asked them of *their* [6] welfare, and said, [7] *Is* your father well, the old man "of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, [o] his mother's son, and said, *Is* this your younger brother, [a] of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for [b] his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and [@] wept there.

31 And he washed his face, and went out, and [f] refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* [g] an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* [h] messes unto them from before him: but Benjamin's mess was [k] five times so much as any of their's. And they drank, and [6] were merry with him.

[a] ch. 42. 13.
[b] 1 Kin. 3. 26. Hos. 11. 8.
[2] Heb. *coming down we came down.*
[c] ch. 42. 3, 10.
[d] ch. 42. 27.
[f] ch. 45. 1.
[g] ch. 46. 34. Ex. 8. 26.
[3] Heb. *your money came to me.* Most likely Joseph paid it.
[h] 2 Sam. 11. 8. See below
[i] ch. 18. 4 & 19. 2 & 24. 32.
[k] ch. 45. 22.
[l] ver. 11.
[6] Heb. *they drank largely.* Hag. 1. 6. John 2. 10.
[m] ch. 43. 26 & ver. 4.
[7] ver. 28. ch. 37. 7, 9, 10 & 42. 6.
[6] Heb. *peace.* ch. 29. 6 & 37. 14. 1 Sam. 17. 18.
[7] Heb. Is there *peace to your father.* ver. 28. See Judg. 18. 15.
[n] ch. 42. 11, 13.
[o] ch. 35. 18.

CHAPTER 44.

1 Joseph's policy to stay his brethren. 14 Judah's humble supplication to Joseph.

AND he commanded [5] the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his

19 Thus preventing any escape.

19A As a precaution against the charge they suspected would be laid against them.

20 Joseph had obviously instructed him in the principles of the Truth and matters relating to the brethren. Jacob Co. Mal 4:5-6. Jhn 17:20. His statement must have mystified them completely. They would have been completely bewildered.

20A Doubtless with trembling anxiety & bewilderment.

5 JOSEPH ENTERTAINS HIS BRETHREN VV. 26-34.

21 In ignorance of the true identity of Joseph as the Jews will be of Christ. Cp. Zech. 13:6. PHIL 2:10

22. Shalom

22 This blessing on Benjamin must have encouraged the brethren with realization of the rulers mercy. Rom. 11:31.

23. Expressive of the intensity of his feelings at the sight of his full brother.

24. Keeping his emotion's his tears in check.

25. Indicative of his status.

26. According to Herodotus (2:41) Egyptian exclusiveness towards foreigners generally was a feature of their customs. They considered themselves as the master race.

23. They probably looked upon this as the result of some supernatural power that he evidently possessed. Cp HAB 1:5

24 A Hebraism expressing that they were relaxed. 1 Kgs 4:20. Cp ESE 38:11.

25. MASOUTH from NASA - To lift, or take - hence portions or gifts.

26. MASAITH - Singular.

CHAPTER 44

6 JOSEPH'S POLICY OF DELAYING HIS BRETHREN. VV 1-13.

Joseph adopts further methods for the reclamation of his brethren.

1 It was evidently used for religious purposes, V.5. and in the type points forward to Ps 116:13.

2 Probably relaxing with the thought that all danger is past.

"FIVE TIMES AS MUCH" V 34.

"It is hardly accidental that the number five occurs so often in reference to matters Egyptian" (41:34; 45:22; 47:2, 24; Isa 19:18). - J. Skinner. It speaks of grace - redemption. Grace was shown towards Egypt in famine. A special grace towards Benjamin in food and clothing because of his closer relationship to Joseph - typical of the Ecclesia in its relationship to Christ.

steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, [d] the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, [e] both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they [f] rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly [g] divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall

[a] ver. 9.

(Heb: To his or Whisper. From it is der. Nec-nachash-Serpent.

[b] Or, *maketh trial* ver. 15. ch 30. 27 compared with ch. 31. 30, 34.

[c] 1 Kin. 21. 6. 2 Chr. 33. 6.

[d] ch. 43. 20.

[e] Ex. 32. 22.

[f] ch. 43. 21.

[g] ch. 31. 32.

[h] Cp. ch. 43. 8 & ver. 23, 26, 31 with ch. 46. 21.

[i] ch. 42. 15, 20 & 43. 3, 5.

[k] Cp. ver. 31.

[l] ch. 37. 29, 34. Num. 14. 6. 2 Sam. 1. 11 & 3. 31. Job 1. 20. Eccles. 3. 7. Cp. 2 Kin. 18. 37 & 19. 1. Jer. 36. 24. Mat. 26. 65.

[m] ch. 43. 1.

[n] ch. 37. 7, 9, 10 & 42. 6 & 43. 26, 28.

[o] Or, *make trial* ver. 5.

we clear ourselves? God hath found out the iniquity of thy servants: behold, [a] we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and [c] let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, [i] Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, [k] *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And [k] our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father

WAS BENJAMIN TO BE DELIVERED BECAUSE OF THE ENVY OF THE BRETHREN - AS WAS JOSEPH - OR HAD THEY REDEEMED THEIR CONSCIENCES? • JOSEPH'S TEST DETERMINES THE ANSWER!

JOSEPH'S STARTLING REVELATION

They failed to recognise their brother in the imperious ruler of Egypt dressed in the resplendent robes of authority. Nor will Israel after the flesh recognise the Lord Jesus when he will return in glory • power from heaven - until he reveals the signs in his hands Zech. 13:6.

said unto us, Ye know that my wife bare me two *sons:*
28 And the one went out from me, and I said, [b] Surely he is torn in pieces; and I saw him not since:
29 And if ye [c] take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.
30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that [e] his life is bound up in the lad's life;
31 It shall come to pass, when he seeth that the lad *is* not [f] *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.
32 For thy servant became surety for the lad unto my father, saying, [h] If I bring him not unto thee, then I shall bear the blame to my father for ever.
33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.
34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall [5] come on my father.

[a] Acts 7. 13.
[b] ch. 37. 33.
[2] Or, *terrified.* Job 4. 5 & 23. 15.
[c] ch. 42. 36, 38.
ver. 31.
[5] Heb. *neither let there be anger in your eyes.*
[d] ch. 50. 20. Ps. 105. 16, 17.
[e] 1 Sam. 18. 1.
[f] ver. 30.
[g] Ex. 34. 21. Deut. 21. 4. 1 Sam. 8. 12. Is. 30. 24.
[4] Heb. *to put for you a remnant.* 2 Sam. 14. 7.
[h] ch. 43. 9.
[i] ver. 26. ch. 41. 43.
[5] Heb. *find my father.* Ex. 18. 8. Num. 20. 14. Job 31. 29. Ps. 116. 3 & 119. 143.
[k] ch. 46. 28, 29, 34 & 47. 1, 4, 6, 27 & 50. 8. Cp. ch. 47. 11.
[l] ch. 43. 31. Esth. 5. 10. Is. 42. 14 & 63. 15 & 64. 12. Cp. 1 Sam. 13. 12.
[m] Prov. 20. 13 & 23. 21 & 30. 9.
[6] Heb. *gave forth his voice in weeping.* Num. 14. 1.

CHAPTER 45.

1 Joseph maketh himself known to his brethren. 5 He comforteth them, 9 and sendeth for his father. 27 Jacob's spirit reviveth.

THEN Joseph could not [l] refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. [2] And there stood no man with him, while Joseph made himself known unto his brethren.
2 And he [6] wept aloud: and the Egyptians and the house of Pharaoh heard.
3 And Joseph said unto his brethren, [a] I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were [2] troubled at his presence.
4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, [5] whom ye sold into Egypt.
5 Now therefore be not grieved, [3] nor angry with yourselves, that ye sold me hither: [d] for God did send me before you to preserve life.
6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* [g] earing nor harvest.
7 And [4] God sent me before you [4] to preserve you a posterity in the earth, and to save your lives by a great deliverance.
8 So now *it was* not you *that* sent me hither, but God: [6] and he hath made me a [i] father to Pharaoh, [7] and lord of all his house, and a [i] ruler throughout all the land of Egypt.
9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:
10 And [k] thou shalt dwell in the land of Goshen, [8] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: [9]
11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, [10] and all that thou hast, [m] come to poverty.
12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.
13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; [12] and

---

3 Of suspicion.
4 God has revealed their earlier iniquity. • In the troubles they were experiencing, was demanding restitution. Cp Ch 42:21. Cp despair
5 Judah is [illegible] offer.
6 Thus they were once more tested as to whether they would callously deliver up their father's favorite to save themselves.
7 He assumed the preeminence standing out from the others. Cp Zech 12:7.
8 His speech is claimed to be one of the finest & fairest found in Scripture - a master piece of Hebrew composition.
9 Probably pressing towards him in his eagerness.
10 Having power of life or death to us
11 It would be difficult to resist the pathos of this tender - fact ful appeal.
12 Joseph heard for the first time how his father viewed his absence. Cp Ch. 42:21-23.
13 Judah's tender solicitude for his father, his noble offer to sacrifice his own convenience to help him, show that his character had changed over the years Ch. Ch. 37:26. Trouble had evidently made him more thoughtful - considerate. He makes his plea on higher ground than justice - namely mercy, compassion, consideration for others Jam. 2:13 Cp. Zech. 12:10 - the spirit of grace • supplications
14 The change in Judah is profound. He is prepared to sacrifice himself rather than jeopardise the life of his father. He was willing, under the circumstances, to renounce his own liberty on behalf of one whom he knew Jacob preferred before himself rather than see his father die of a broken heart. Joseph had come evidence of change of heart.

CHAPTER 45

8 JOSEPH REVEALS HIMSELF TO HIS BRETHREN vv 1-15.

1 From the impulses of love that strongly moved him
2 He desired privacy as Christ will also. Rom. 11:26
3 Antitype Heb 9:28 Jer. 31:34 Rev. 1:7. • The second time - Heb 9:28
4 The Egyptian officials outside reported the strange circumstances to Pharaoh. See antitype Ester 3:9.
5 Cp. Acts 9:5. We can well imagine a similar declaration in the future Cp Zech. 13:6.
6 Antitype Zech. 12:10 Their sense of guilt, fear of punishment, • the strangeness of the circumstances, filled them with trepidation. Cp EZE 20:43
7 Cp Isa. 60:19., MAT 11:28
8 Antitype Zech. 13:6.
9 These details which the brethren had not disclosed revealed the identity of Joseph.
10 Antitype Isa. 49:13, LK 23:34
11 Antitype 1 Jhn 4:19 VN 3:17
12 Antitype. Isa. 49:6 - Words of Grace. 2 COR 5:19, ROM 1:26
13 Roth. "Ploughing."
14 Heb "rempent."
15 Antitype Isa 49:6. Rom 15:8
16 Antitype Isa. 19:20
17 Consider circumstances under which Joseph tried Ps. 105:17 Antitype Mark 12:11 Acts 2:23.
18 A wise & confidential friend & counsellor; a second Author of life in preserving the nation.
19 Isa. 19:25.
19 A district in the Delta, a few miles northeast of On, about 120 m. from Hebron. The land was suited for flocks being well watered by springs and elevated above the annual overflow of the Nile. Dake's Ref. Bible - JER
20 Isa. 40:11, EZE 34:23, 37:24
20 A time of trouble such as never was. Dan. 12:1-2.
21 He saw the wonderment in their faces, the dawning realisation that this was indeed their brother. Zech. 12:10 Rev. 1:7.
22 Your eyes have seen more than my mouth can express. Cp 1 Kgs. 10:6-7, • see the glory: JER 31:34 33:11

67

"COME NEAR TO ME" v.4

Joseph's gracious invitation anticipates that of Christ. Mt 11:28. Eph 2:13. which doubtless will be offered to Israel in the future.

In the case of Joseph, his brothers had evidently withdrawn in fear, indeed by the strange behavior of Egypt's second ruler who burst into tears and made the preposterous claim that he were Joseph!

Previously he had spoken to them through an interpreter probably, but now he was dismissed and Joseph revealed his true identity.

ye shall haste and [a] bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and [23] wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame [25] thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it [3] pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat [d] the fat of the land.

19 Now thou art commanded, [27] this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [e] regard not your stuff; [27] for the good of all the land of Egypt *is* your's.

21 And the children of Israel did so: and Joseph gave them wagons, according to the [5] commandment of Pharaoh, and gave them provision for the way.

22 To all of them he [x] gave each man [k] changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and [29] five changes of raiment.

23 And to his father he sent after this *manner*; ten asses [6] laden with the good things of Egypt, and ten she asses [6] laden with corn and bread and [p] meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye [b] fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And [2] Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw [c] the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAPTER 46.

1 Jacob is comforted by God at Beer-sheba. 5 He goeth into Egypt. 29 Joseph meeteth him.

AND Israel took his journey with all that he had, and came to [e] Beer-sheba, and offered sacrifices [f] unto the God of his father Isaac.

2 And God spake unto Israel [g] in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, [h] the God of thy father: fear not to go down into Egypt; for I will there [i] make of thee a great nation:

4 [x] I will go down with thee into Egypt; and I will also surely [i] bring thee up *again*: and [m] Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons [o] which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of

[a] Acts 7. 14.
[b] Ps. 4. 4. Cp. Eph. 4. 26. Prov. 29. 9. Ezek. 16. 43.
[2] Heb. *his.*
[3] Heb. *was good in the eyes of Pharaoh.* ch. 41. 37.
[c] ver. 19, 21. ch. 46. 5. Num. 7. 3, 6. Cp. ch. 31. 17 & 42. 26.
[d] Num. 18. 12, 29.
[e] ch. 21. 31, 33 & 26. 23, 33 & 28. 10. Cp. ch. 35. 27.
[f] ch. 26. 24, 25.
[g] Heb. *let not your eye spare,* &c.
[h] ch. 15. 1.
[i] ch. 28. 13.
[5] Heb. *mouth.* Num. 3. 16.
[6] ch. 12. 2. Deut. 26. 5.
[k] 2 Kin. 5. 5, 23.
[l] ch. 15. 16 & 28. 15 & 48. 21 & 50. 24. Ex. 3. 8.
[m] ch. 50. 1.
[n] ch. 43. 34.
[6] Heb. *carrying.*
[o] ch. 45. 19, 21, 27.
[p] 2 Chr. 11. 23. Dan. 4. 12, 21.

23 See Note p 63, JN 11:35

24 Evidently they bowed before him — whereas he embraced Benjamin.

6 THE LAST DAYS OF JACOB. 45:16-50:13

INVITATION TO SHELTER IN EGYPT VV. 16-24.

25. Roth: "the report." JER 38:7.

EZE 36:8-11 —

26 Roth: "Thou, therefore, command them" — showing Pharaoh respected Joseph's position as absolute ruler under him. Gen. 41:40.

27 "Never mind your goods" — Goodspeed. In fact they brought "all they possessed" Gen. 46:1, 32. But - MAT 6:33.

28. So that their very appearance was changed by contact with Joseph.

29 In the type Benjamin appears to represent the Ecclesia. Here his gift suggests redemption + complete change of nature. See below. This was not ordinary clothing, but "changes of raiment" such as were substituted for ordinary clothing on festal occasions. Cp 27:15. Presents of expensive clothing were a mark of courtesy Jud. 14:12, 19; 2 Kg 5:5, 22. Thus they were equipped for worship

30 To be repeated. Isa. 60: 10-12.

31 MAZOWN from root ZOON which A. Clarke = signifies prepare, provide + hence "prepared meat" or special prepared delicacies especially for his father.

EZE 36:26-27

JER 30:10-11 ZECH 10:6

See 45:20

30. Moffat: "Don't quarrel on the road" they would have to confess to Jacob their complicity in the plot against Joseph.

JACOB'S JOY VV 25-28

31. Roth. footnote: "Began to cease breathing." He pathetically wondered what his sons were up to now.

32 Note the change of name when he manifests strength.

33 Roth. "I must go.." The old man young again, filled with enthusiasm. One sight of Joseph will compensate for all the years of suffering + sorrow.

CHAPTER 46.

THE MIGRATION TO EGYPT VV 1-7.

1 About 25 m from Mamre. Gen 35:21 Here he had received the promise G—28:10. He probably thanked God for tidings of Joseph's royal direction regarding Egypt. Why when others prohibited? Because

2 Close his eyes in death.

3 the characters of his children need purifying for the Kingdom. Jacob need not fear — the Kingdom would be set up. Cp also Isa. 41:1-2.

Jacob probably recalled the unpleasant experience of Abram in Egypt and required the reassurance — Fear not.

FOURFOLD PROMISE VV 3-4

1. Jacob would develope into a great nation there.
2. God would protect Jacob.
3. The nation would return.
4. Joseph would perform the last rites for his father.

ZARAH V. 12

He had 5 sons 1 Chron 2:6, but they were evidently born after the descent into Egypt.

BENJAMIN'S DESCENDANTS.
In Num. 26:40 Naaman & Ard are given as the sons of Bela, & the grandsons of Benjamin. Perhaps his sons died early, & were placed on the list of the heads of families by two of Bela's sons who had been named after them. In the same table, Becher, Gera & Rosh are omitted. Perhaps they died without issue. But see re Becher Note p. 226

Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, [b] his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And [c] these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [c] **Reuben**, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of **Simeon**; [6] Jemuel, and Jamin, and Ohad, and [8] Jachin, and [9] Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of [d] **Levi**; [2] Gershon, Kohath, and Merari.

12 ¶ And the sons of [e] **Judah**; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of [m] Pharez were Hezron and Hamul.

13 ¶ [n] And the sons of **Issachar**; Tola, and [4] Phuvah, and Job, and Shimron.

14 ¶ And the sons of **Zebulun**; Sered, and Elon, and Jahleel.

15 These *be* the sons of **Leah**, [p] which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of **Gad**; [r] Ziphion, and Haggi, Shuni, and [s] Ezbon, Eri, and [t] Arodi, and Areli.

17 ¶ [u] And the sons of **Asher**; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 [w] These *are* the **sons of Zilpah**, [x] whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* **sixteen souls**.

19 **The sons of Rachel** Jacob's wife; Joseph, and Benjamin.

20 ¶ [a] And unto **Joseph** in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah [2] priest of On bare unto him.

21 ¶ [d] And the sons of **Benjamin** *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [12] Ehi, and Rosh, [13] Muppim, and [14] Huppim, and Ard.

22 These *are* the **sons of Rachel**, which were born to Jacob: all the **souls were fourteen**.

23 ¶ And the sons of **Dan**; [7] Hushim.

24 ¶ [f] And the sons of **Naphtali**; Jahzeel, and [5] Guni, and Jezer, and Shillem.

25 [h] These *are* the **sons of Bilhah**, [i] which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the **souls were seven**.

26 All the souls that came with Jacob into Egypt, which came out of his [3] loins, besides Jacob's sons' wives, all the souls *were* **threescore and six**;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [o] all the souls of the house of Jacob, which came into Egypt, *were* **threescore and ten**.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came [q] into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he [r] fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, [v] I will go up, and shew

[a] ch. 41. 50.
[b] ch. 37. 35. Josh. 24. 4. Ps. 105. 23. Is. 52. 4.
[2] Or, *prince.* ch. 41. 45.
[c] To ver. 11, *Ex.* 6. 14-25. Ex. 1. 1-5.
[d] Num. 26. 38-40. 1 Chr. 7. 6-12 & 8. 1.
[e] Num. 26. 5, &c. 1 Chr. 5. 1-3.
[6] Num. 26. 12.
[8] *Ahiram.*
[9] Num. 26. 13, *Shuphan.* 1 Chr. 7. 12, *Shuppim.*
[10] *Hupham.* Num. 26. 39.
[6] Or, *Nemuel.*
[8] Or, *Shuham.* Num. 26. 42.
[8] Or, *Jarib.*
[9] Or, *Zerah.* 1 Chr. 4. 24.
[f] 1 Chr. 7. 13.
[g] 1 Chr. 6. 1.
[h] ch. 30. 5-8.
[2] Or, *Gershom.* 1 Chr. 6. 16, 17, 20.
[i] ch. 29. 29.
[k] 1 Chr. 2. 3 & 4. 21.
[l] ch. 38. 3, 7, 10.
[m] ch. 38. 29. 1 Chr. 2. 5.
[3] Heb. *thigh.* Ex. 1. 5.
[n] 1 Chr. 7. 1.
[4] Or, *Puah, and Jashub.* Ex. 1. 5. Deut. 10. 22. Cp. Acts 7. 14.
[p] ch. 29. 32-30. 21.
[q] See ch. 45. 10.
[r] Num. 26. 15-17. *Zephon.*
[s] Or, *Ozni.*
[t] Or, *Arod.*
[u] 1 Chr. 7. 30.
[x] ch. 45. 14.
[w] ch. 30. 10-13.
[x] ch. 29. 24.
[y] ch. 47. 1.

40 Forgetting
45 Double fruit.
46 Cp Ch. 44:50.
47 Devouring
48 Young camel.
49 Opinion of God - Ges.
50 Grain - Ges.
51 Pleasantness - Ges.
52 Brotherly
53 Head.
54 Adorned ones
55 Coverings Hasty flight - Str.
56 Wrestling
57 Allotted by God - Ges.
58 Painted - Ges.
59 Image, Form - Ges.

Excluding Jacob himself, Joseph, Ephraim & Manasseh - already in Egypt.

JER 31:9
13 JACOB MEETS JOSEPH VV. 28-34.

60 Reverses had brought out the good qualities of Judah, so that Jacob had come to rely upon him more. Gen 44:
3 Cp 2 Ch 12:7
61 The necessary instructions for entrance as sojourners.
62 RÂ'ÂH. Roth. "appeared" & in a footnote - "manifested" "an interesting word" the niphil form of the verb, commonly used of the manifestation of God or His angels.
63 This life could present no greater joy than he then experienced! Actually he lived 17 more years. See opp. p. 17.

69 THE MIGRATION TO EGYPT Vv. 26-27

- The descendants of Jacob recorded between Vv 8-25 = 70. Cp V 8. with V 27.
- This, however, includes Er and Onan Ephraim and Manasseh which being excluded = 66 V 26. 66 went from Canaan to Egypt.
- Stephen states that 75 came with Jacob Acts 7:14. Judah's wife, Shuah, was dead Gen 38:12. Rachel and Leah were dead Gen 35:20. 49:31. Joseph was already in Egypt making 65 who went into Egypt "besides Jacob's sons' wives" V 26. This allows for 10 wives excluding those of Judah and Joseph.

Becher). This addition probably from Num 26:28-41 / 1 Chron 7:14-20. (Stephen a Jew Hellenist, used LXX). These additions make 75.

ZARAH V. 12
He had 5 sons. 1 Chron 2:6, but they were evidently born after the descent into Egypt.

THE MIGRATION TO EGYPT.
- The descendants of Jacob (or "souls" - for Jacob is included V. 8) are totalled as:
- Leah 33 V 15 - but with Er and Onan there are 34 mentioned, but omitting them and including Jacob, there are 33
- Zilpah V. 18 . . . . . 16.
- Rachel V. 22. (14) - but excluding Joseph (in Egypt), Ephraim & Manasseh 11
- Bilhah V. 25 7
- Excluding Jacob = 66 V. 26. 67
- Including Joseph, Ephraim, Manasseh V 27 3
70.

Gen. 46:20 LXX adds: "There were born unto Manasseh and Ephraim, whom his concubine the Aramitess bare him, Machir: & Machir begot Gilead. And the sons of Ephraim, the brother of Manasseh, were Shuthelah, Taezer: & the sons of Shuthelah Edem [illegible] Bered or

"EVERY SHEPHERD IS AN ABOMINATION" Prior to 1700 BC the Hyksos (Shepherd-sos, King-hyk) (or "rulers of foreign lands") established themselves in Egypt, and were evidently in power at the time of Joseph, so that to a true Egyptian "every shepherd is an abomination." V.34. The Hyksos were a Semitic race, the centre of their power was in the eastern Delta. They were finally ejected by the Egyptians when the latter regained their power. Cp. Exod. 1:8.
The Hyksos were the first to introduce the horse & chariot to Egypt. Cp Gen. 41:43.
The Plain of Tanis, called "the field of Zoan" Ps 78:12 was the (first) capital of Egypt. The Hyksos were ejected approx. 1550 (Ungar).

Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for (2)their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, [d]What *is* your occupation?

34 That ye shall say, Thy servants' [e]trade hath been about cattle [f]from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* [h]an abomination unto the Egyptians. 63

63 These are explanatory words of Moses, not the words of Joseph. See note above.

CHAPTER 47.

6 JOSEPH PRESENTS HIS FATHER & 5 BRETHREN BEFORE PHARAOH Vv 1-10

1 The entrance to the land of Egypt from Canaan.
I. QETSEH - Extremity
JV: "From among his brethren he took five men."
2. See Note bottom p 65.
4 I'ENOSHIM. Thus these taken "from the extremity" were not the most powerful among them.
5 As directed 46:34.

6 An unconscious vindication of the prophecy of Gen 15:13. This ever borne in remembrance Deut. 26:5. Moreover, it was a tactful statement that they had not arrived to take up permanent residence in Egypt.
7. Only dire necessity had motivated them to move to Egypt.

CHAPTER 47.

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' property to Pharaoh. 22 The priests' land not bought. 28 Jacob's age.

THEN Joseph [l]came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in [n]the land of Goshen. 1 1Thes 2:5

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [r]What *is* your occupation? 5 And they said unto Pharaoh, [s]Thy servants *are* shepherds, both we, *and* also our fathers. 1Pet 5:2-4

4 They said moreover unto Pharaoh, [t]For to [6]sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the [7]land of Canaan: now therefore, we pray thee, let thy servants (8)dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 [a]The land of Egypt *is* before thee; [b]in the best of the land make thy father and brethren to dwell; [c]in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. 3

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 5

8 And Pharaoh said unto Jacob, (9)How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my (9)pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and [i]have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob [k]blessed Pharaoh, and went out from before Pharaoh. Eze 47:13-48:35

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of [m]Rameses, [o]as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, (12)according to *their* families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. Dan 2:1; Amos 8:11-14

14 [u]And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. Hag. 2:8-9, Isa 60:5

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyp-

[a] ch. 20. 15.
[b] ch. 45. 18.
(2) Heb. *they are men of cattle.* ver. 34.
[c] ver. 4.
[d] ch. 47. 3.
[e] ver. 32.
[f] ch. 37. 12.
(9) Heb. *How many are the days of the years of thy life?*
[i] Sam. 19. 34. See ver. 28. Ps. 39. 12. Heb. 11. 9, 13. 1 Pet. 2:11
[k] ch. 43. 32. Ex. 8. 26. Cp. ch. 47. 6, 17. Ex. 9. 1-6.
[l] ch. 25. 7 & 35. 28.
[n] ver. 7.
[r] ch. 46. 33.
[s] ch. 46. 34.
[t] ch. 15. 13. Deut. 26. 5.
[u] ch. 41. 56.
Money = KECEPH - Silver, through out.
[x] ch. 46. 34.
[m] Ex. 1, 11 & 12. 37.
[o] See ch. 45. 20.
[6] ver. 6.
[p] ch. 45. 11 & 50. 21.
(12) Acts 7. 13.
[q] Or, *as a little child is nourished.*
(8) Heb. *according to the little ones.* Cp. ch. 50. 21.

2 CHAYIL = Strength from root "to twist" as rope. Refs "ability."
3 Antitype Isa. 51. 21-23.
4 The previous interview with the brethren was public & political in character & was followed by one more personal and private.
5 In his dual capacity as subject of the & priest of God. Gen. 20:17.
6 See opp. p. 17. Pilgrimage = MAGUR - Temporary abode. One who takes a religious journey submitting to many hardships & privations to attain to his end. True of Abraham, Isaac & Jacob. Exod. 6:4. Ps 119:54. Heb 11:10-16. 1 Pet 2:11. See Note below.
7 THE LAND GIVEN TO JACOB IN EGYPT Vv 11-12.
7 Gave them their portion of corn. Antitype Isa. 40:11 Eze. 34:23
8 THE EGYPTIANS BECOME BOND SERVANTS TO PHARAOH 13-26
8 Antitype Hos 2:1-9. KECEPH - Silver
9 In the land of Goshen.
10 Each his separate property.
11 So called by Moses because of the building activity of Rameses there. Exod. 1:11.
12 The adjacent country likewise affected. The money accepted.

JACOB'S AGE. V 20

See opp. p. 17. This was exactly half way from 430 years of sojourn among oppressors. Exod. 12:41 Gal. 3:17. They were evil years in that they were years of adversity & affliction

If Jacob married immediately on arrival at Haran, as seems most likely, this would make Reuben about 71, Simeon about 70, Levi perhaps 69, Judah 68, Dan 66, Naphtali 65, Gad 66, Asher 63, Issachar 63, Zebulun 61, Dinah over 40 Joseph 39, and Benjamin a little over 30.

JOSEPH. The crucial test of Joseph's character now arrived. For the Viceroy of Egypt to acknowledge these foreign supplicants as his brethren, men who had given him every reason for him to repudiate them, called for the highest loyalty & devotion. It will be manifested by the Lord who in the days of his flesh wept over Jerusalem & lamented the hard-hearted state of the people.

Sig Approaching a. The north-eastern section of the Egyptian Delta is usually identified as Goshen. It constituted the "approaches" of Egypt to those arriving from Canaan. It was a very fertile section of the land, excellent for grazing & certain type of agriculture, extending some 30 to 40 miles in length, between Lake Timsa and the Nile.

8 This was the wise course both for the preservation of the people & the cattle. As the people had no grain for their own sustenance they had none for their cattle. Further-ed by Joseph, they were available when the famine ceased.

The famine increaseth.

tians came unto Joseph, and said, Give us bread: for [a] why should we die in thy presence? for the money faileth. -Lk 16:8-9

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

9 In view of famine they would not have been of great value.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he [2] fed them with bread for all their cattle for that year.

10 NAHAL - To run with a sparkle, to flow. Hence to conduct, protect, sustain. Joseph confidently fed them. See. Ps 23:2. Isa. 40:11.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

11 After the money spent, not after the commencement of famine Cp V. 23.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. PSA 24:1

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities [12] from *one* end of the borders of Egypt even to the *other* end thereof.

12 They could be more efficiently supplied with food. Gen. 41:35

9 THE PRIESTS' LAND EXEMPT Vv 22-26.

22 [m] Only the land [13] of the priests bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

13 This will also be the case with the royal priesthood of the Age to come. Note also the Persian decree Ezra. 7:24 Cp Rev 5:10

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* [14] seed for you, and ye shall sow the land.

14 This indicates that it was the last year of famine. The populations of the future will be required to bring forth fruit to Yahweh.

24 And it shall come to pass

Money - the price of redemption - silver

Cattle & Livestock - Activity - the means of livelihood.

Lands & Persons - Inheritance and very being.

All are in order acquired by Joseph the type of Christ.

BA 76:6, 72:16 Cp AMOS 9:13.

Jacob's request.

14 Seeing that seed, land, animals & lives all belonged to Pharaoh this was by no means exorbitant. It reveals mercy and justice and under this tenant-law the people were grateful, content and prosperous. V. 25. See note, bottom p. 65.

in the increase, that ye shall give the fifth *part* unto Pharaoh, [4] and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: [b] let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Cp PSA 72:13, ISA 2:17.

PSA 72:8-11.

15 Antitype Ps. 72:14, Isa. 2:2.

15A Cp Ezek. 46:16-17.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the [3] priests only, *which* became not Pharaoh's. 15A

EZE 37:25

10 ISRAEL MULTIPLIES IN EGYPT Vv 27-28.

27 ¶ And Israel dwelt in the land of Egypt, [c] in the country of Goshen; and they had possessions therein, and [d] grew, and multiplied exceedingly.

16 Mic. 4:7 The commencement of the promise Cp Ch. 46:3.

28 And Jacob lived in the land of Egypt seventeen years: so [1] the whole age of Jacob was an hundred forty and seven years.

17 See bottom p. 70. EZE 37:26, Mic 4:7.

11 ISRAEL INSTRUCTS THAT HE IS TO BE BURIED IN THE LAND OF PROMISE Vv 29-31

29 And the time [e] drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [f] put, I pray thee, thy hand under my thigh, and [g] deal kindly and truly with me; [h] bury me not, I pray thee, in Egypt: 18

18 He thus enunciated his confidence in the promises Gen. 46:4 & in so doing worshipped. Heb. 11:21.

20 QABAR = To cover, inter.

30 But [i] I will lie with my fathers, and thou shalt carry me out of Egypt, and [k] bury me in their buryingplace. And he said, I will do as thou hast said.

19 LXX "staff" as in Heb. 11:21 See Note. Although that could relate to a later period.

31 And he said, [l] Swear unto me. And he sware unto him. And [n] Israel bowed himself upon the bed's head. 19

Heb 11:21

CHAPTER 48.

12 JACOB RECALLS THE BLESSING OF GOD 1-4.

1 Joseph with his sons visiteth his sick father. 3 Jacob repeateth God's promise, and taketh Ephraim and Manasseh as his own. 20 He blesseth Joseph's sons.

1 About 18 or 20 years of age. GEN 41:50-51

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

"The power of the King of Egypt at that time was absolute, & right of conquest made him the owner of the whole country & master of every living being in it, & the religious directors of the people were his servants. But sooner or later every King of Egypt has found it expedient to be on good terms with the ancient priesthoods of the country; & the early dynastic Kings obtained the support of the priesthood of Nekhen in Upper Egypt & of the priesthood of Per-Uat-chit in the Delta." (Wallis Budge - The Dwellers On The Nile

"GUIDING HIS HANDS WITTINGLY" - The Amplified Bible has "crossing his hands intentionally" and includes the footnote.- "God acts independently of the claims of priority based on time of birth when he chooses men. He too "crossed his hands" in the case of Seth over Cain; of them over Japheth; of Isaac over Ishmael; of Jacob over Esau; of Judah and Joseph over Reuben; over Moses over Aaron; of David, whom He chose over all his brothers; and of Mary over Martha."

15 Thanking God for the great blessings he had received. v.11.

2 Note the change of name when he reverts to the covenant of promise.
3 For the work which as head of the family he felt compelled to perform
4 He has in mind particularly the return from Padan-Aram. Cp Ch.35:6-9
5 As death is about to claim him Jacob's mind centres upon the inheritance.
5A KAHAL - Ecclesia. Cp NE Gen. 28:3; 35:11; Lev. 16:33. Cp REV 7:9

13 HE ADOPTS JOSEPH'S SONS AS HIS OWN. VV 5-7.

6 He adopts them as his own sons.
7 They receive inheritance so that Reuben is deposed from his position. Gen. 49:3. 1 Chron. 5:1.
8 Considered as Joseph's children in contrast to Ephraim + Manasseh.
9 They shall not have independent tribal identity nor known by the name of their father, but under those of Ephraim or Manasseh.
10 In justification of his action, he recalls the undying love he had for his first love, so that the honor paid her firstborn seems proper.
11 By his side, sharing his pilgrimage - but yet to bow down to her son's antitype.

14 EPHRAIM RECEIVES THE BIRTHRIGHT 8-14

12 His eyes are dim as were Isaac's when he received the blessing. Gen. 27:1.
13 He could only dimly see them. - Or a rhetorical question.
14 He drew them to him between his knees v.12 thus indicating by this intimate action that he considered them as his sons in relation to the covenant blessing. Cp Gen. 24:2.

GEN. 49:19

Two lines of alliteration
• GAD GEDUWD YEGUD - Troops shall troop
ANNU. on him
• VEHU YAGUD AKEB.
And he shall troop their upon
heel. - A promise of ultimate victory. Deut. 32:29-30.
GEN. 49:21.

Lit hoi "a tree trunk let loose" reading perhaps AYLOH for AYOLOH (same consonants). The Peshitta (Syriac) has "a swift messenger." The swift graceful hind could symbolise swift messengers of the Gospel Cp Isa. 42:7. On the other hand the branches of the mighty oak symbolise the principle of

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.
3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,
4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.
5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.
6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.
7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.
8 And Israel beheld Joseph's sons, and said, Who *are* these?
9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.
10 Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.
11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.
12 And Joseph brought them

[a] Cp. ver. 10.
The staff Heb. 11:21 (Figuratively)
[b] ch. 17. 1.
[c] ch. 28. 13, 19. & 35. 6, 9, &c.
[d] ver. 19.
[e] ch. 17. 8. & Jer. 31:36.
[f] ch. 41. 50-52. & 46. 20.
[g] ch. 17. 1. & 24. 40.
[h] Josh. 13. 7. & 14. 4.
[i] ch. 28. 13, 15. & 31. 11, 13, 24. ch. 18. 2.
[k] Is. 44. 22, 23. & 49. 7.
[l] 2 Sam. 4. 9.
[m] Amos 9. 12. Acts 15. 17.
[n] Heb. as fishes do increase. Cp. Num. 26. 34, 37.
[o] ch. 35. 9-19.
[p] ch. 35. 16.
[q] was evil in his eyes. ch. 28. 8 & 38. 10.
[r] ch. 33. 5. Heb. 2:13. Gentile sons elevated to sons.
[s] ver. 14.
[t] ch. 27. 4 & 49. 25, 26. Heb. 11. 21.
[u] ch. 27. 1.
[v] Heb. heavy.
[w] Num. 1. 33, 35 & 2. 19, 21. Deut. 33. 17.
[x] ch. 27. 27.
[y] Heb. fulness.
[z] Ruth 4. 11, 12.

out [a] from between his knees, and he bowed himself with his face to the earth. 15
13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.
14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.
15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,
16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.
17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.
18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.
19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. 24
20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

See opp.
See below.

PSA 80:17

16 Roth. "crossing his hands." SAHAL - To be circumspect, act intelligently, prudently, with deliberation.

15 THE BLESSING VV15-16

17 Yahweh in mention, but the name had not been revealed to Jacob Gen. 32:29.
18 Shepherd Ps 80:1
19 Gen 24:7; 32:30
20 God. First time used. See note p. 370.
21 Let them be considered as my sons.

16 THE BIRTHRIGHT CONFIRMED VV 17-22

22 He desired the birthright for Manasseh as Israel had desired it for Esau.

23 The prophecy lives on. Ch. 50:24.
24 All the northern tribes were classified under the general head of Ephraim. But anti-typically fulfilled by Christ. Gen. 22:18.
25 Joseph, the type of Christ.
26. Cp Deut. 33:17

"FOR THAT SHILOH SHOULD COME" 49:10. 72

He comes:
• To gather all nations unto himself Isa. 2:2-3. both Jew John 11:52 & Gentile Zech. 14:16. Cp. Mic 4:1-2; Isa. 60:12.
• To restore the Kingdom to Israel Acts 1:6. 3:19-21; 15:16; Rom. 11:25-26.
• To establish universal rule Zech. 14:9; Dan. 2:44; 7:27; Rev. 11:15; Isa. 60:12.
• To establish righteousness. Isa. 2:2-4; 61:11; Zech. 14:16

GROW INTO A MULTITUDE V. 16.

'Grow' DÂGÂH - used as a denominative from DÂG, a fish as prolific. Thus: let them swarm as do fish into a multitude.."

"JOSEPH: A FRUITFUL BOUGH"

BEN PARATH - Son of a fruitful (tree) (or Vine), with feminine termination. A ref. to Rachel in the light of Isa. 54:1 and the large increase of Ephraim typical of Christ Gal. 4:26. A son of fruitfulness is a good thing of Christ John 12:24 John 15:4, 14:12.

REUBEN — See a Son. DAN — Judgement.
SIMEON — Hearing GAD — Troop, Company
LEVI — Joining

SHILOH that goeth forth. Isa. 8:6 See p. 22 bottom
Anointed Apostle Luke 4:18.
Apostle of Salvation Mat. 15:24. Jhn 17:3

SHILOH = Peaceful, tranquil.
Thus The Giver of Peace.
From root: happy, prosperous, safety. Thes. 14:27

THE GOD OF JACOB. GEN. 48:16 See NOTE Top p. 1122

He is described as El Shaddai Gen 28:3; 48:3; El Bethel Gen. 31:13; El Gen. 35:3 manifested in Elohim Gen 35:7.; the Mighty One of Jacob Gen. 49:24

The Mighty One - Abiyr (rendered "angels" Ps. 78:25) from a root Abar, to be strong, to soar. rendered "fly" Job 39:26. Eber wings, or pinions - providing strength to soar is derived from the same root. Cp Isa. 40:31. Ps 55:6. Ezek. 17:3.

The title suggests the Lofty One whose strength is sufficient for every need. Like the soaring eagle whose keen vision takes in the panoramic view beneath, so Abiyr is able to see the end from the beginning and because of His might is able to provide for all needs.

Reference to this title is found in:
Psalm 132:2, 5. The Temple in Jerusalem, doubtless because worshippers would be pilgrims like Jacob. Future Isa. 2:3 Mic. 4:2.
Isaiah 49:26; 60:16. where the title is linked with those of Savior + Redeemer.
Isaiah 1:24. where instead of Jacob the reference is to Israel. The context refers to the nation as purged and its enemies subdued.

The God of Jacob

Every reference is in a context which speaks of His overshadowing care in trouble • Ps. 20:1 "The name of the God of Jacob defend thee." • Ps 46:7. "our refuge." • Ps. 59:13. Enemies overthrown reveals "God ruleth in Jacob" • Ps. 94:7. - will avenge • Ps. 114:7 "Tremble O earth at the presence" • Psm. 146:5 "Happy is he that hath Him for help." (El of Jacob). Cp also. Ps. 75:9-10.

The Holy One of Jacob

Sanctified when the increase of children seen Isa. 29:23.

The God of Jacob who appeared at Bethel is He Who Knows the weakness of humanity but proclaims His promise to be with those who trust Him during all the days of their trial during which they may be the victims of the evil thoughts of their fellows as Jacob was that of Laban, or may find themselves in fear of such as Esau. The God of Jacob is He who will bring the heirs of the promise to the land covenanted, with life preserved through unending days. Thus: "Zion shall be redeemed with judgment, and her converts with righteousness" after the dross has been purged away Isa 1:26-27.

"God revived the promise ever which he (Jacob) had brooded for (nearly) 60 years since he learned it in childhood from his mother (cr Angels conversed with him. Gradually he felt more and more the watchful care of an ever-present spiritual father. Face to face he wrestled with a representative of the Almighty. And so even though the [redacted] moral consequences of his early transgressions hung about him, + saddened [redacted] him with a deep knowledge of all the evil of treachery, + domestic envy, + partial judgment, + filial disobedience, yet the increasing revelations of God enlightened the old age of the patriarch; + at last the timid "supplanter," the man of subtle devices, waiting for the salvation of Yahweh, dies the "soldier of God," uttering the messages of God to his remote posterity." (Smith Bib. Dict).

Jacob's References to God. Ch. 28:20-22. 30:2. 31:42.

El Shaddai Ch. 28:3.
He Who Will become Mighty Ones of Abraham: Isaac Ch. 28: 13-15.
The Elohim of Bethel Ch. 28:17. manifesting the
El of Bethel Ch. 31:13.
"God Who answered me in the day of my distress" Gen. 35:3.
"The Portion of Jacob Jer. 10:16
The God of Jacob met Jacob when he had nothing + promised him all He is therefore "the God of all grace" Ps 146:5; 1 Pet 5:10
Through such Grace David was called 2 Sam. 23:1.

Note: "one shall call (pray) by the name of Jacob - the supplanter. Isa. 44:5.

ISRAEL'S FUNERAL PROCESSION.

There are six specific groups mentioned (the number of man), and comprising all sections of the community.

1. The servants of Pharaoh. 2. The elders of his house — perhaps religious leaders. 3. The elders of the land - perhaps princes of the realm. 4. All the house of Joseph. 5. His brethren. 6. His father's house. Joseph, himself, makes up the seven - comprising the covenant number.

The procession came to Goren Atad - the threshing floor where a discrimination was made between the wheat + the chaff. The Egyptians mourned greatly - the Israelites were more restrained. 1 Thes. 4:13. From here Jacob's sons carried him to Hebron. A great company of all classes came out of Egypt but Goren Atad separated

REDEEMED GOEL: To redeem, buy back. Followed by DÂM, blood - to require blood.

Since both the right of redemption + the office of avenging bloodshed belonged to the next of Kin, Goel denotes 'near of kin," "near relative" Num. 5:8; Lev. 25:25; Ruth 3:12. or with the article Hagoel, the nearest Kinsman Ruth 4:1, 6, 8.

Since by the Law of Moses it was the office of the next of Kin, when a man died without children, to marry his widow, the verb GÂAL is also transferred to this office + right of a relation. In Ruth 3:13 it is used as a denominative of GÂ'AL rendered in RV: "part of a Kinsman" but more expressive as "marry thee by right of relationship."

GÂ'AL is also rendered "polluted" Ezra 2:62; Neh. 7:64; Mal. 1:7, 12. Stain Isa 63:3. - hence to be stained or polluted, until a Kinsman's blood has been avenged, or that which is to be restored is redeemed. Until that is done, the GÂ'AL is considered as stained or polluted.

EGYPTIAN PHYSICIANS. GEN. 50:2.

RÂPHÂIM. Though medicine was the prerogative of the priesthood, the Edwin Smith Surgical Papyrus (1550 B.C.) named after the Egyptologist who found it, reveals that doctors in Egypt practised real medicine even by modern definition. The papyrus takes up 48 cases of injury — wounds, fractures, dislocations — in a systematic order, starting from the head + working downwards: 10 cases of injury to the brain, 4 to the nose + so on to the spinal column. In each case the condition is carefully described, + the descriptions make abundantly clear than an examination by an Egyptian doctor was a thorough business. It included interrogation, inspection, functional tests, and a diagnosis with one of three conclusions: favorable to treatment, uncertain, unfavorable.

The Ebers Medical Papyrus is also impressive. It provides teaching for general practitioners. It has a section on the heart + its vessels, which is considered a most interesting essay on speculative medical philosophy; + another on pharmacy. One of its remedies is a prescription for castor oil as a laxative. (from Ancient Egypt). Herodotus states (2.84) that Egyptian physicians were specialists devoted to certain disorders. Egyptian medicine, however was closely related to Egyptian mythology, being in the hands of the priesthood. Cf Exod. 15:26 Herodotus claims they were world renowned Cp. 2 Chron. 16:12

Who was antitypical bullock. Heb. 13:11-13 Note. 14b Concord. = "obstinate." 17 Simeon was settled within Judah's territory Josh. 19:1, 9. thus forming the type for the future.

15A The change from the second to the third person expresses Jacob's indignation even at that lapse of time. It appeals to all present to consider the justness of his decision and action in deposing Reuben.
15B MEKERAH, to dig or pierce "through" so to stab. Hence RV: "Weapons of violence are their swords."
16 Cown (SOD) A session / a company in close deliberation. RV "council"

are the Bride of Christ in the... way as Adam's offspring was his bride. Heb 2:13 Cp with Eph. 5:25. Jhn 17:21.
"Son of fruitful bough" = masc. "Branches" - fem.
35 Lit. "Dainties of a King" d or "Dainties for a King." Requiring the presence of the King. Cp Ezek. 46:16; 48:19, & Ecc. 2:8.
36 Ephraim + Man. exceeded tribal inheritance (Man. east + west) Typical of future

Thanking God for the great blessings he had received. V. 11.

THE BLESSING VV 15-16
Yahweh in mention, but the name had not been revealed to Jacob Ex. 6:3. Shepherd Ps 80:1
Gen. 24:7; 32:30 Goel. First time used. See p. 370.
Let them be carried as my sons.

THE BIRTHRIGHT CONFIRMED VV 17-22
He desired the birthright for Manasseh as Israel desired it for us.

The prophecy lived on. Ch. 25:
All the northern tribes were rescued under the general head of Ephraim. But anti-type fully fulfilled by Christ. Gen. 22:18. Joseph, the type of Christ. Cp Deut. 33:17

EPHRATH: A FRUITFUL
ISHAH" EN PAROTH - Source of fruitful (tree) (vine) with feminination. A refuge of Bethel in the hill of Isa. 54:1 the large inhabitants of Ephraim cal of Christ. Ex. 4:26. on of fruitful is a good hill Christ John 12:24 15:4, 14:12.

"GUIDING HIS HANDS WITTINGLY" - The Amplified Bible has "crossing his hands intentionally" and includes the footnote - "God acts independently of the claims of priority based on time of birth when he chooses men [illegible] of [illegible] whom

HIS BORDER SHALL BE UNTO ZIDON. V.13

This is the only place where yerêkâh has been rendered "border." The word signifies the side or rear. Roth. renders: "With his utmost part upon Zidon."

Zebulun is pictured with his face averted and his back turned upon Zidon.

Why?

Zidon = Tsuwd, "to lie in wait" "to ensnare," and from thence - a fishery.

The Zidonians were among the original inhabitants of Canaan whom the Israelites failed to drive out Jud. 1:31 and they became a thorn to Israel Jud. 10:12.

Jezebel, daughter of Ethbaal, was a Zidonian 1 Kg 16:31 and tried to ensnare Israel with her false worship. Cp Rev. 2:20-21.

Canaanites will not dwell in the house of Yahweh Zech. 14:21 so that those who dwell in the land will have their faces averted from them.

Zebulun's name signifies that the husband will dwell with the wife Gen. 30:20.

POPULATION EXPLOSION

Cont. from pp 75, 74.

An exception increase of population was promised. Gen. 17:6; 26:4; 28:14; 35:11; 46:3;

Development Gen. 47:27; Exod. 1:7, 12 Deut. 10:22; 26:5.

T.R. Birks in "The Exodus of Israel" claims that "the yearly increase in the scripture narrative, lies almost exactly midway between two opposing limits, the rate under ordinary circumstances, & the extreme rate compatible with the usual laws of birth, marriage & natural fecundity."

"Assume an average of 6 sons, the age of the father varying from 25 to 35 years. Six descents would thus range from 150 to 210 years. Would be 6 compound additions of 51 = 2,379,456. The interval for those who were 20 years old one year after the Exodus, will be 196 years from the Descent, or more than 200 from the birth of the grandsons. We have thus to deduct from the above the births in the last 10 years which would be about 51 X 210 = 10710. Thus, at the above rate, there would be a population of 2,369,000 males above twenty in the sixth descent alone."

In view of the promise of great fecundity Cp Ps. 127:3-5. the increase to 600,000 males within 210 years is not impossible. In addition, Israel went "with their households" some of whom might well be adopted into the tribes Exod. 1:1.

GEN. 49:4. "Unstable as Water" PACHAZ - frothing (fig. lusting). The root PÂCHAZ = to bubble over, or froth as boiling water. "Boiling over like water" d. Suggesting the boiling over of unrestrained lust driven on by flesh weakness. Excell - YÂTHAR - to jut out or exceed excel, have preeminence.

- To establish universal rule Zech. 14:9; Dan. 2:44; 7:27; Rev. 11:15; Isa. 60:12.
- To establish righteousness. Isa. 2:2-4; 61: 11; Zech. 14:16.

THE PORTION OF LAND

GEN. 48:22

Achad Shechem = one Shechem, or one ~~the~~ Ridge - perhaps a reference to the lower slopes of Gerizim upon which was situated Shechem. Jacob "bought" a parcel of a field there, for it was a most significant part of the land to the patriarchs. There Abram was given the promise in the land & there he built his first altar therein Gen. 12:6-7. For that purpose he purchased a piece of land Acts 7:16. When Jacob arrived there, he "bought a parcel of a field" Gen. 33:19. The verb "bought" is from QANAH and signifies, according to Gesenius, to acquire by purchase or redemption. The word is rendered "recover" Isa. 11:11; "redeem" Neh. 5:8. It can therefor relate to the repossession of something. Jacob redeemed it by the purchase of "tombs" but, apparently he also defended it by warfare. The circumstances are not revealed but may have been subsequent to the slaughter of the Shechemites by Simeon & Levi. Jacob may well have been threatened with an attack at that time, ~~whereby~~ at which he manifested his intention to defend it causing the Canaanites to withdraw Cp Gen. 35:5.

Subsequently Joseph, Josh. 24:32 and his brethren Acts 7:16 were buried there. But in the future Joseph will be raised from the dead to enter his inheritance.

GEN. 49:6 "mine honour" The same word KÂBOD is elsewhere rendered "glory" & is so rendered in this place by RV. It is sometimes so used to describe speech. Cp Ps. 16:9; 57:8 108:2 or the tongue by which a man can glorify God.

"A wall" The only difference in Hebrew between "wall" and "ox" are the vowel points. "Wall" is SHUWR and ox is SHOWR. They are from a common root - SHUWR - To travel about. Ox signifies traveller, and a wall goes about a city.

"Anger" and "wrath" - The first is APH prop. the nose, and signifies "anger" because of rapid breathing through passion. "Wrath" is EBRÂHÂH out bursts or outpourings of passion indicating the fulness and intensity of the tide of fury.

"Cruel" QÂSHÂH - To be dense i.e. tough or severe, obstinate.

GEN. 49:9. "Lioness" The lioness is particularly fierce in defending its cubs.

GEN 49:10 "Lawgiver" Isa. 42:4. Deut. 18:18-19; Ps. 60:7. His seed. Isa 53:10. Cp Jer. 3:15. Heb 2:10

"For that" : The text .... namely TSAD ץ KI כ 'for that' is ~~simple enough~~ equivalent to 'because.' The passage is easy enough, a teacher that the reason why the staff or sceptre shall not depart from Judah is 'because Shiloh shall come.'" Dr.T. "Herald of the Kingdom" Age to come "Vol. 8, p. 103."

"Gathering of the people" YIQQÂHATH AMIM - "Obedience of the nations" d. RV: "shall the obedience of the peoples be." GEN. 49:11. "His foal." - ~~Judah's~~ foal is his symbol of royalty, and is identified with the colt. Foal is 'AYIR in the sense of "raising" i.e. bearing a burden. Str. This is the beast upon which the sons of the judges rode.

"Ass" "ATHON" - Shemitic - Sig Strength, Endurance, Patience.

"Choice Vine" SOREQÂH In the sense of redness" Str. The richest variety yielding purple grapes Str. The blood of God Gal. 6:16. with the color of God man. Perfection & royalty. Cp Luke 16:19; Jhn 19:5.

GEN. 49:14 "Ass" - CHAMOR - Sig reddish, Cont. v.11. Sin's flesh strengthened to bear burdens A. 80:17. Issachar = Yis-There will be. Sachar - a reward. Israel, as the priestly nation in Kingdom, burdened with Jew & Gentile. LXX: "Issachar has desired that which is good, resting between the inheritances. And having seen the resting place that it was good, & the land that it was fertile, he subjected his shoulder to labour, & became a husbandman."

"Burdens" - MISHPÂTHAIM - Strong Str. "sheepfolds" - RV. A redeemed ass. Exod. 13:13. at ease among the sheepfolds. Jhn. 10:16.

GEN. 49:15. "Rest" MENUCHAH - Resting place, safe shelter, a husband's house. Ruth. 3:1. Cp Isa. 62:4.

"Bowed his shoulder to bear" - Submitted to the discipline of the yoke or bridle Prov. 26:3. The ass is sure-footed & able to manage on the most frugal diet. It was used to bearing heavy loads. The word for "saddling" is CHABASH - "to bind up" or "gird." Cp Luke 13:35.

"Servant unto tribute" - The phrase is used of tribute rendered by labour 1 Kg 9:21. 2 Chr. 8:8. The LXX above saw in the Hebrew an allusion to agricultural pursuits or husbandry. Cp Zech. 11:5. 2 Tim. 2:6. Mt. 21:33-41.

GEN. 49:16. "Dan" - The Judge. Sit on North, the direction of Yahweh's Throne Isa. 14:13-14 etc. See Notes Ps. 75:6-7.

"serpent" NÂCHÂSH - subtile Gen. 3:1 Matt. 10:16. striking suddenly & unexpectedly. "Adder" SHEPHIPHON Cp. Ing. Only here. A desert viper description would fit one of the desert vipers that lie hidden in the surface & strike out when disturbed.

"a ... and the large increase of Ephraim Typical of Christ Gal. 4:26. A son of fruitfulness is a good hi of Christ John. 12:24 John. 15:4, 14:12.

wrestling as is a symbol of [illegible] Gen. 11: 18; 18:2. The territory of Naphtali was in Galilee - which witnessed much of the wrestling of the Lord in setting forth "goodly words" Isa. 9:1. The branches of the spreading oak likewise has a message for those with hearing ears.

REUBEN - See a
SIMEON - Hearin
LEVI - Joinin
JUDAH - Praise
ZEBULUN - Dwellin
ISSACHAR - Reward

26 ACHAD SHECHEM - J one ridge Shechem was on foothill slopes of Gerizim - the mount of blessing. se See opp.

27 Though purchased by Jacob (Gen 33:19) he probably had to protect it by "sword & bow." He digged a well there Jhn 4:5. though there was ample living water close at hand in the fertile valley. Probably Jacob distrusted the inhabitants and provided for his own needs. Joseph's only received Shechem as a burial ground Josh 24:32. but will probably receive it in the Kingdom.

CHAPTER 49

1 Sometimes rendered "latter days." The blessing extends to the two advents of Christ - both "last days" Heb. 1:2. 1 Cor. 10:11. Heb. 9:26.

2 First-born deposed for the true Son. cf Ps. 89:24. Col. 1:15.

3 According to Jews this threefold blessing related to 1. BIRTHRIGHT 2. PRIESTHOOD 3. KINGDOM. but due to the dissolute conduct of Reuben, the birthright was given to Joseph. 1 Chron. 5:1. the priesthood to Levi, and the Kingdom to Judah.

4 Lit. "Flowing down" i.e. not ascending, but morally descending.

5 Numerically inferior Num. 1:21. Among the first taken into captivity. 1 Chron. 5:26. During the wilderness wandering, the camp of Reuben (Reuben, Simeon, Gad) decreased by 45,020. cf Num. 2:16 with Num. 26:7 RV. "the exodus"

6 Closely associated from birth Ch. 29:31-34 they became brethren in crime Gen. 35:22-29. typifying the future.

7 Jacob's horror and repudiation of their action.

8 For the type see Ps. 22: 16. Mat. 26:64. Heb. QÂHÂL.

9 Mat. 26:37, 39. 15H.

10 i.e. Jerusalem. See margin. R.V = "houghed an ox" Concord. = "felled a chief" (i.e. a bull). Appropriate for Lord. who was antitypical bullock. Heb. 13:11-13 Note.

11 Concord. = "obstinate."

12 Simeon was settled within Judah's territory Josh. 19:1, 9. thus forming the type for the future.

REUBEN — See a Son. SIMEON — Hearing. LEVI — Joining. JUDAH — Praise. ZEBULUN — Dwelling. ISSACHAR — Reward. DAN — Judgement. GAD — Troop, Company. ASHER — Blessed or Happy. NAPHTALI — Wrestling. JOSEPH — Adding. BENJAMIN — Son of My Right Hand. Note Moses' expectation Ex. 4:13.

SHILOAH that goeth softly. Isa. 8:6. See p. 72 bottom
Anointed Apostle Luke 4:18.
Apostle of Salvation Mat. 15:24. John 17:3.
Chief Apostle John 20:21.
Priestly Apostle. Heb. 3:1.

SHILOH = Peaceful, tranquil. Thus The Giver of Peace. From root: happy, prosperous, safety. Shin. Isa. 9:7.
Targum of Onkelos: "until Messiah comes whose is the kingdom."
LXX reads: SHELOH = "He to whom it belongs" (Heb. 2:8)

ACHAD SHECHEM - one ridge Shechem was on lower slopes of Gerizim - the mount of blessing. See opp.

Jacob blesseth his family — sons in particular.

GENESIS 49.

21 And Israel said unto Joseph, Behold, I die: but [b] God shall be with you, and bring you again unto the land of your fathers. — Gen. 46:4, 50:25.

22 Moreover I have given to thee [27] one [28] portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. (A general name for Canaanite. Gen. 15:16)

CHAPTER 49.

1 Jacob calleth his sons together. 3 He denounceth Reuben, 5 Simeon, and Levi. 8 He blesseth Judah, Zebulun, &c. 29 He chargeth them concerning his burial. 33 He dieth.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you [m] in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

NATURAL SEED DEPOSED

3 ¶ Reuben, thou *art* [p] my firstborn, my might, [q] and the beginning of my strength, the excellency of [r] dignity, and the excellency of power:

4 Unstable [1] as water, [2] thou shalt not excel; because thou [s] wentest up to thy father's bed; then defiledst thou *it*: [3] he went up to my couch.

5 ¶ [t] Simeon and Levi *are* brethren; [u] instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into [a] their [4] secret; unto their assembly, [b] mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they [5] digged down a wall.

7 Cursed *be* their anger, for *it* was fierce; and their wrath, for it was cruel: I will [c] divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren shall [v] praise: thy hand *shall be* in [w] the neck of thine enemies; [x] thy father's children shall bow down before thee.

9 Judah *is* [6] a lion's whelp: from the prey, my son, thou art gone up: [y] he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 [z] The sceptre shall not depart from Judah, nor [a] a lawgiver from between his feet, until [b] Shiloh come; and unto him *shall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes:

12 His [d] eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the [e] haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between [7] two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed [8] his shoulder to bear, and became a servant [9] unto tribute.

16 ¶ Dan shall [c] judge his people, as [d] one of the tribes of Israel.

17 Dan shall be a serpent by the way, [e] an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I [f] have waited for thy salvation, O LORD.

19 ¶ Gad, [g] a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* [10] branches [11] run over the wall:

[a] Deut. 33:22.
[b] ch. 46:4.
[c] Cp. Num. 23:24. Rev. 5:5.
[d] Josh. 24:32. John 4:5.
[e] Num. 24:17. Zech. 10:11.
[f] Ps. 60:7. Deut. 28:57.
[g] Ezek. 21:27?
[h] Prov. 30:17 (Heb.).
[i] 2 Kin. 18:32. Jer. 2:21. Cp. Judg. 16:4 with Num. 13:23.
[k] To ver. 27. Deut. 33:6-25.
[l] Prov. 23:29.
[m] Num. 24:14. Deut. 4:30. Jer. 23:20. Dan. 2:28.
[n] Deut. 33:18, 19. Josh. 19:10, 11.
[o] Deut. 1:7. Josh. 9:1. Cp. Judg. 5:17.
[p] ch. 29:32.
[q] Deut. 21:17. Ps. 78:51.
[r] Judg. 5:16. Ps. 68:13. But cp. Judg. 5:15.
[s] 1 Chr. 12:32.
[t] ch. 4:7.
[1] Heb. *do not thou excel.*
[2] 1 Sam. 10:9.
[3] ch. 35:22.
[4] Or, *my couch is gone.*
[u] Ex. 1:11. Josh. 16:10.
[v] Gen. 30:6.
[w] ch. 29:33, 34.
[5] Or, *their swords are weapons of violence.* Cp. ch. 34:26.
[6] Heb. *an arrow-snake.* Cp. Judg. 18:27.
[a] Prov. 11:13.
[b] Ps. 16:9.
[c] Ps. 25:5. Is. 25:9.
[7] Or, *hoofed oxen.* Josh. 11:6, 9.
[d] Gen. 30:11.
[e] Num. 3:6.
[f] ch. 29:35. Cp. ch. 27:29.
[g] See 2 Sam. 22:41.
[h] 1 Chr. 5:2.
[7] Heb. BANOTH daughters.

SHILOH that goeth softly. Isa. 8:6. See p. 72 bottom
Anointed Apostle Luke 4:18.
Apostle of Salvation Mat. 15:24. John 17:3.
Chief Apostle John 20:21.
Priestly Apostle. Heb. 3:1.

SHILOH = Peaceful, tranquil. Thus The Giver of Peace. From root: happy, prosperous, safety. Shin. Isa. 9:7.
Targum of Onkelos: "until Messiah comes whose is the kingdom."
LXX reads: SHELOH = "He to whom it belongs" (Heb. 2:8)

26 In Judah Jacob saw not the tribe so much as he who shall cause men to praise Yahweh. Gen. 29:35. Both city and King described as "Lion." Isa. 29:1. Rev. 5:5. See. Joel 3:16.

27 Though purchased by Jacob (Gen. 33:19) he probably had to protect it by "sword & bow." He digged a well there. John 4:5. though there was ample living water close at hand in the fertile valley. Probably Jacob distrusted the inhabitants and provided for his own needs. Joseph only reserved Shechem as a burial ground. Josh. 24:32. but will probably receive it in the Kingdom.

CHAPTER 49.

1 Sometimes rendered "latter days." The blessing extends to the two advents of Christ - both "last days" Heb. 1:2. 1 Cor. 10:11. Heb. 9:26.

2 Firstborn deposed for the true Son. Cf. Ps. 89:24. Col. 1:15.

3 According to Jews this threefold blessing related to 1. BIRTHRIGHT 2. PRIESTHOOD 3. KINGDOM. but due to the dissolute conduct of Reuben, the birthright was given to Joseph. 1 Chron. 5:1. the Priesthood to Levi, and the Kingdom to Judah.

4 Lit. "Flowing down" i.e. not ascending, but morally descending. Numerically inferior. Num. 1:21. Among the first taken into captivity. 1 Chron. 5:26. During the wilderness wandering, the camp of Reuben (Reuben, Simeon, Gad) decreased by 45,020. cf. Num. 2:16 with Num. 26:7. RV. "the excellency"

5 Closely associated from birth Ch. 29:33-34. they became brethren in crime. Gen. 34:25-29. typifying the future.

6 Jacob's horror and repudiation of their action.

8 For the type see Ps. 22:16. Mat. 26:64. Heb. QAHAL.

9 Mat. 26:57, 59. ISH.

10 i.e. Jerusalem. See margin. RV: "houghed an ox" Concord. = "felled a chief" (i.e. a bull). Appropriate for Lord who was antitypical bullock. Heb. 13:11-13 Note.

11 Concord. = "obstinate."

12 Simeon was settled within Judah's territory. Josh. 19:1, 9. thus forming the type for the future.

13 The brief period of the past - under David and Solomon - when this fulfilled is type of Messiah's Kingdom. Cp Deut. 5:12.

14 Subdue enemies Ps. 18:40.

15 As Judah becomes synonymous with Christ who shall be praised, this statement shows that Jewry shall submit to him. Rom. 11:25-26.

15A The change from the second to the third person expresses Jacob's indignation even at that lapse of time. It appeals to all present to consider the justness of his decision and acken in deploring Reuben.

15B MEKERAH, to dig or pierce through; so to stab. Hence RV: "Weapons of violence" or "their swords"

[a] COWD (SOD[E]) A session / company in close deliberation. RV "council"

16 In Judah Jacob saw not the tribe so much as he who shall cause men to praise Yahweh. Gen. 29:35. Both city and King described as "Lion." Isa. 29:1. Rev. 5:5. See. Joel 3:16.

17 Youth, strength, experience combined. Isa. 40:29-31.

18 Who dare rouse him. Joel 3:16.

19 J. Thomas trans: "For that Shiloh shall come."

20 Similar to Cp word "Shiloh" and means "Sent." Cf. Isa. 6:8. Thes. 9:4-7. Heb. 3:1. Luke 4:18. John 7:33.

21 Rom. 11:26. Isa. 6:7. 50 Jacob in vision saw regathering Israel at 2nd advent of Lord. See opp.

22 Typical fulfilment Mat. 21:2-5. Zech. 9:9. To ride upon ass-colts was privilege of persons of high rank such as princes, judges prophets. Jud. 5:10. 10:4. Num. 22:22.

23 Symbol represents Christ joined, or tied in rulership to vine. Note the acclamations of people when he rode into Jerusalem. They understood the type.

24 Israel. Ps. 80:8. Hos. lost.

25 By treading underfoot the nations. Rev. 19:15. Isa. 63:1-3. Isa. 51:17-23. Jer. 25:15. See Note Luke 22.

26 Doctrine Isa. 55:1. Heb. 5:12-14. milk for young: wine for those "able to receive it". Wine must be put into bottles strong enough to hold it. Cp. Parable Matt. 9:17. After the vengeance v.11. comes instruction.

27 Wer a teacher from his offspring. For Christ's seed see. Isa. 53:10. Heb. 2:13.

28 This shall be so in the Kingdom, though the cantonments shall be brought south. Ezek. 48:21. Shall "bed have for a more glorious purpose. Deut. 33:18, 19.

29 The figure is that of an ass overladen with the two panniers, and so resting, but stimulated to labour with the hope of reward. The Chaldee paraphrast has it: "He saw his portion that it was good and the land that it was fruitful, and he shall subdue the provinces of the people, and drive out their idolatrous and those who are left shall be his servants and his tributaries."

30 Dr. Thomas trans. Dan, as one of the tribes of Israel shall avenge his people. There shall be a Judge, a serpent in the way, an adder in the path, biting the heels of the horse, so that its rider shall fall backward. "Zech. 10:5 Rock Swallowed." Zech. 10:5

31 Bochart trans. "Like Herb (a) spreading oak - Producing beautiful branches." The

73 Concordant Version is similar - "N. is an oak stretched out. The Giver of products that are seemly." See Deut. 33:23.

32 cf. Ps. 80:15. Ezek. 15. John 15:1. See bot. p. 72.

33 Nourished by Yahweh. Ps. 1:3 cf. Deut. 33:28 Concord. = "Joy of my eye." See note Zech. 4:10

34 See Margin. The branches that are so prolific that they spread over the wall are the Bride of Christ in the same way as Adam's offspring was his bride. Heb. 2:13 Cp with Eph. 5:25. Jhn. 17:21.

"Son of fruitful bough" = more "Branches" - fem.

35 Lit. "Dainties of a king" or "Dainties for a king." Requiring the presence of the King. Cf. Ezek. 45:16, 46:9. Zech. 11:16.

36 Ephraim = Plan. exceeded tribal inheritance (Man-earth-wall) Typical of future.

PLAY ON WORDS.

Reuben – Pride in son of flesh - misplaced.
Simeon } found hearing and joining
Levi } an ungodly confederacy
Judah – will receive PRAISE for valour and rulership
Zebulun will DWELL in peace with enemies
Issachar will receive REWARD of a pleasant land
Dan shall JUDGE
Gad shall chase the enemy as TROOP
Asher BLESSED with luxuries
Naphtali spread abroad as a twisted oak
Joseph INCREASE on all hands.
Benjamin as SON OF RIGHT HAND apportions the loot.

23 [a] The archers have [b] sorely grieved him, and [c] shot *at him*, and [d] hated him:
24 But his [e] bow abode in strength, and the arms of his hands were made strong, by the hands of [g] the mighty God of Jacob; (from thence *is* [h] the shepherd, the stone of Israel:)
25 [i] *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:
26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound [m] of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.
27 ¶ Benjamin shall [o] ravin *as* a wolf: in the morning he shall devour the prey, and at night [r] he shall divide the spoil.
28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.
29 And he charged them, and said unto them, I [t] am to be gathered unto my people: [u] bury me with my fathers [x] in the cave that *is* in the field of Ephron the Hittite,
30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [y] which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.
31 ([z] There they buried Abraham and Sarah his wife; [a] there they buried Isaac and Rebekah his wife; and there I buried Leah.)
32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

[a] ch. 37. 19.
[b] ch. 37. 24, 28 & 39. 20.
[c] Ps. 18. 14.
[d] ch. 27. 41 & 50. 15.
[e] Job 29. 20.
[f] ver. 29.
[g] Ps. 132. 2, 5. Is. 1. 24.
[h] Ps. 80. 1. Is. 28. 16. 1 Pet. 2. 4.
[i] ch. 35. 3 & 50. 17. See ch. 17. 1.
[k] ch. 46. 4. 2 Kin. 13. 14.
[l] ver. 26. Cp. 2 Chr. 16. 14. Luke 23. 56. John 19. 39, 40.
[m] Deut. 33. 15. Hab. 3. 6.
[n] Deut. 33. 16. Imitated or cited. Cp. Num. 6. 2, &c.
[o] Heb. *teref.* Cp. Num. 20. 29. Deut. 34. 8 with ver. 10. 1 Sam. 31. 13. Job 2. 13.
[p] Ezek. 22. 27. See *opp.*
[r] ch. 47. 29. ch. 32. 5 & 33. 8, 10, 15.
[s] Zech. 14. 1. Cp. Ezek. 39. 10.
[t] 2 Chr. 16. 14. Is. 22. 16. Mat. 27. 60.
[u] ver. 33. ch. 25. 8.
[x] ch. 47. 30.
[y] ch. 23. 9 & 50. 13.
[z] ch. 23. 19 & 25. 9.
[a] ch. 35. 29.
[b] See ch. 45. 10.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was [f] gathered unto his people.

CHAPTER 50.

1 The mourning for Jacob. 7 His burial. 19 Joseph comforteth his brethren. 22 His age, 26 and death.

1 AND Joseph [k] fell upon his father's face, and wept upon him, and kissed him.
2 And Joseph commanded his servants the physicians [l] to embalm his father: and the physicians embalmed Israel.
3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians [2] mourned for him [o] threescore and ten days.
4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, [q] If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,
5 My father made me swear, saying, Lo, I die: in my grave [s] which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.
6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,
8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left [b] in the land of Goshen.
9 And there went up with him both chariots and horsemen:

[f] Gen. 25. 8. Abram's people were idolaters Josh. 24. 2, 14.
[k] Gen. 46. 29. [l] ver. 26.
[q] Ps. 132. 2, 5.
[s] ch. 23. 16, 17.
[b] See ch. 45. 10.

DEATH OF JACOB. VV 28-33

51 Rean had died before Joseph came in Egypt

POPULATION EXPLOSION

Cont. from p. 75. The statement of Exod. 1:1 suggests that more than 70 came into Egypt, for the "households" would include those acquired on Jacob's travels, such as the remnant of Shechem Gen. 34:29. Abraham's household amounted to 318 males Gen. 14:14, some of whom may have migrated to Egypt & could have been adopted into one or other of the tribes when officially incorporated. See opp. p. 73.

JOSEPH'S FAMILY AFFECTION V. 1.

This meant more to him than all the glory of Egypt. His dignity and greatness did not prevent him paying tribute to his father and openly manifesting his emotion.

THE EMBALMING.

The Egyptians removed the brain & viscera, and then by a concoction of spices & by mummification preserved the body f in order that the KA or ghostly double of the man might return to take possession of the body, & that

CHAPTER 50

7 THE LAST DAYS OF JOSEPH VV 1-26.

1 MOURNING FOR JACOB VV 1-6

1 He doubtless closed the eyes of his beloved father, as God had promised. Gen. 46:4.
2 See opp. p. 72. The physicians were Joseph's servants, perhaps taught in principles of truth. see below.
3 CHANAT – To spice. Joseph approached Pharaoh through others probably because of the circumstances Cp. Est. 4:2. Being in mourning he felt it not becoming to enter the presence of Pharaoh particularly as he would have been unshaven. Cp. 41:14.
5 He evidently had prepared the niche that he would occupy in the Cave of Machpelah. E.I. p. 278.

2 BURIAL OF JACOB. VV 7-13

5A This burial procession comprised a witness to Israel's hope of resurrection. See opp. p. 72.
6 Funeral processions are commonly depicted on the monuments but never with horses. The exceptional character of this procession – and burial in a far-away land would account for that. Also afforded protection.

It might be ready for resurrection. The process took over 30 days according to Diodorus (1.91) Today according to Herodotus (2:86-88).

That of Jacob & Joseph was merely an expedient for preserving the body until burial could take place. It endorsed the Hebrew belief in the resurrection without endorsing the Egyptian superstition of the soul.

"HATED HIM" Gen.

Cp Ps. 55:17-20 IN 15:25 SÂTAM – To lurk, lay snares. Cp Ps. "MADE STRONG"

PÂZAZ – To solder, refining, to make Cp Ps. 80:17. Isa. 11:

3 Battlements – from a root to pierce, hold fast – appropriate for death.
4 Moses writing from the east – this would be west of the Jordan.
5 The Egyptians were particularly noted for this.
6 EBEL – mourning.
7 Meadow of the Egyptians (oppressors), a play on the word "mourning" See Note. Opp. 72.
7A A great company of all classes were drawn out of Egypt by the witness of Israel but Goren Atad separated the genuine mourners from the pseudo-mourners. Only true Israelites paid real respect to Israel. Cp 1 Thes. 4:13. The Cave was to them a symbol of hope.

3 JOSEPH COMFORTS HIS BRETHREN. VV 14-21

Cp Isa. 40.

8 The imperfect tense suggesting a possible but undesirable hypothesis. A New O.T. "If should be hostile, fear..." They tactfully decided to express the genuineness of their contrition.
9 They sent a message unto Joseph" – A New O.T. probably by one of their own number – doubtless Benjamin.
10 Not recorded, but could be true.
10A This approach evinces their humility GEN. 49:27.

"Raven" – YITROPH – will tear.
V. 28 "Tribes of Israel" – Thus in blessing sons really blessed fleshly tribes.
V. 30, 31 This explanation shows how carefully the details of the purchase had been reformed in the family.

and genuineness. It could foreshadow the humility & contriteness of Israel when brought into covenant-relationship again in the Temple Ezek. 43:6-11, 25-27.

35 Baaley chitstsim – "Chief archers." Is. 64:2-6. cp. Mark 12:37. Cp Isa 64:2-5, Eph 6:16
Abiyr = Might from "abar" – to soar. Ps 132:2,5. connected with
36 Isa. 49:2. Opp.
37 Isa. 11:2. Ps. 80:17.
38 The Redeemer (Goel) of Jacob. Isa. 49:26. Isa. 60:16.
39 Christ both Son of Judah and Son of God.
40 Joseph the Shepherd was type of Christ the manifestation of Yahweh the Shepherd. Ps. 80:1. Ps. 23:1. Ezek. 34:23. Jhn. 10.
41 Cf Gen. 28:18. Christ is both Corner Stone and headstone 1 Pet. 2:6-7. See opp.
42 Some read El Shaddai
43 Joseph as type of Christ had blessing of first born conferred on him 1 Chron. 5:1 being represented by two tribes in Israel. See Law of First-born.
44 Rain dew and springs of water, symbolising the doctrines of truth. Deut. 4:28. 32:2. Ps. 1. Jhn 4:14
45 Progeny Isa 53:10-11. Rev. 7:9. As a type the progeny of Joseph was the greatest of sons Jacob. Num. 1.
46 "Gabar" – surpass" (New Old Test) The blessing to Joseph added to the blessings of Abraham and Isaac.
47 Blessings for eternity See opp.
48 [redacted] Nazarite for which see Num. 6. or prince as per R.V. margin. As a play on words both could apply Heb. Nazir
49 The day of Yahweh. Mal. 4:1-2. For the prey. See Zeph. 3:8. The wolf is known for its ferocity, and Benjamin was noted for its unflagging zest for war. Jud. 3:15. 5:14. Jud 20:16. 1 Sam 8:20 etc. Jam.
50 The morning of Zion's day will be the night of Gentile ascendancy. See Ezek 39:10. But also as the 2nd son of Jacob and Rachel, the son of right hand. (See list names at head of chapter) will divide the spoil at close of the millennium See Also Deut 33:12.

The Blessing shewed that the natural seed would be deposed through the wickedness of the leaders and priests rejecting Messiah, He would, however reign over them in due time at which time Israel after the flesh would attain unto the blessings of the land. But the great blessings would be bestowed upon the anti-typical Joseph (singular and multitudinous) and his brother Benjamin.

"HATED HIM" Gen. 49:23.
SÂTAM – To lurk for, lie in ambush, lay snares. Cp Lam. 3:52.
"MADE STRONG" Gen. 49:24.
PÂZAZ – To solidify by refining, to make active. Cp Ps. 68:28, Isa. 41:7, 2 Sam. 6:16.
– rend. "leaping" 2 Sam. 6:16.
"the arms of his hands were made strong and active" – Amp. Bible.
"THE STONE OF ISRAEL" Gen. 49:24.
"EBEN" from BANAH – to build. EBEN = Ps. 118:22, Isa. 8:14, 28:16, Cp 1 Sam. 7:12.
GEN. 49:26.
A New Old Test.: "The blessings of thy father surpass (upon) the blessings of the mountains of everlastingness, the desire of the hills of eternity..." Greater than the blessings of the nations such as Egypt. Cp Hab. 3:6.
"CROWN OF THE HEAD." "QODQOD" – The top. – where anointed. Num. 6:7-8 – His crown of glory grew out of his head. Cp. Exod. 29:6.
"SEPARATE" – NAZIR. Separate as a prince or Nazarite "Separated vine" Lev. 25:5, 11 Cp. Gen. 15:2.

and it was a very great company. GOREN ATAD

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [2] Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For [c] his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [f] bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure [i] hate us, and will certainly requite us all the evil which we did unto him.

16 And they [g] sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of [a] the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: [b] for *am* I in the place of God?

20 But as for you, ye thought evil against me; [3] but [c] God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [d] I will nourish you, and your little ones. And he comforted them, and spake [4] kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation: [5] the children also of Machir the son of Manasseh were [6] brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and [h] God will surely visit you, and bring you out of this land unto the land [k] which he sware to Abraham, to Isaac, and to Jacob.

25 And [l] Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they [m] embalmed him, and he was put in a coffin in Egypt.

[a] ch. 49. 25.
[b] ch. 30. 2. Cp. 2 Kin. 5. 7.
[c] ch. 45. 5, 7.
[2] i.e. *The mourning of the Egyptians.* Cp. Josh. ch. 2 & 9.
[d] ch. 47. 12.
[e] ch. 49. 29, 30. Cp. Acts 7. 16.
[3] Heb. *to their hearts.* ch. 34. 3.
[f] ch. 23. 16.
[g] Num. 32. 39. 1 Chr. 7. 14.
[4] Heb. *born.* ch. 30. 3. Ruth 4. 17. 2 Sam. 21. 8.
[h] ch. 15. 14 & 46. 4 & 48. 21. Ex. 3. 16, 17. Cp. Heb. 11. 22.
[i] ch. 49. 23.
[k] ch. 15. 18 & 26. 3 & 35. 12.
[l] Ex. 13. 19. Josh. 24. 32.
[5] Heb. *Marked.* Cp. ver. 17, 18.
[m] ver. 2. "coffin" – same word as "ark" Ex. 25:10.

1 Buckthorn – from a root to pierce, hold fast – appropriate for death.
2 Moses writing from the east – this would be west of the Jordan.
3 The Egyptians were particularly noted for this.
4 EBEL. – mourning.
5 Meadow of the Egyptians (oppressors), a play on the word "mourning." See Note opp. 22.
6 A great company of all classes were drawn out of Egypt by the witness of Israel, but Goren Atad separated the genuine mourners from the pseudo-mourners. Only true Israelites paid real respect to Israel. Cp 1 Thess. 4:13. The Cave was to them a symbol of hope.
7 JOSEPH CONFORTS HIS BRETHREN. Vv 19-21. Cp Isa. 40.
8 The imperfect tense suggesting a possible but undesirable hypothesis. A New O.T. – "If should be hostile to us..." They tactfully decided to express the genuineness of their contrition.
9 "They sent a message unto Joseph" – A New O.T. probably by one of their own number – doubtless Benjamin.
10 Not recorded, but could be true.
10A This approach evinces their humility GEN. 49:27.
"Ravin" – YITROPH – will tear. V. 28 "Tribes of Israel" – Thus in blessing sons really blessed fleshly tribes.
V. 30, 31 This explanation shows how carefully the details of the purchase had been retained in the family and genuineness. It could foreshadow the humility & contriteness of Israel when brought into covenant-relationship again in the Temple Ezek. 43:6-11, 25-27.

"CROWN OF THE HEAD." "QODQOD" – The top. – where anointed. Num. 6:7-8 – His crown of glory grew out of his head. Cp. Exod. 29:6. "SEPARATE" – NAZIR. Separate as a prince or Nazarite "Separated vine" Lev. 25:5, 11 Cp. Gen. 15:2.

11 In their confession they evince the depth of their humility, the sincerity of their repentance and the genuineness of their religion. Cp 2 Chr. 12:10; 13:6
12 This can be rendered as a statement according to the Hebrew – thus Jacob asserts that he is in God's place to overshadow them for good. Cp: "I am God's." Both: "In place of God I am." The following words endorse both renditions. Acts 3:13-15, Rev. 2
13 Antitype Luke 20:14, 23.
13A Not merely to save people from starvation, but to preserve them for the Kingdom. Thus the reverent expectancy helped all in the development of character. Cp Acts 13:32-33; 5:30-31

DEATH OF JOSEPH Vv 22-26.

14 See opp. p. 17. Joshua who superintended the burial of Joseph also lived 110 years. Josh. 24:29
15 Suggesting rapid increase. Ephraim born before Joseph 37, when young manager and 30 years of age.
16 Eg. Solomon. The son of a concubine 1 Chr. 7:14
17 Given his part in Hebrew covenant. In the antitype Ephraim & Manasseh = Israel spiritual and natural. Cp Deut. 33:17.
● Resurrection, Return, Inheritance.
usually placed in a stone sarcophagus.
18 Was passed before this happened. See opp. p. 17. Cp. Gen. 46:4, 48:21. Comforting remembrance of death of Joseph in the wilderness.
19 ARONH = chest. Perhaps a mummy-case made of sycamore. Death in exile. For deliverance see Gen. 50:25-32, Exod. 13:19, Josh. 24:32, Heb. 11:22.

ISRAEL IN EGYPT

Population Explosion – see bottom p. 74.

To increase from 70 people to approx 2,000,000 (say 300 families) in 215 requires the population to double itself from the 70 who went down, every 15 years, under prosperous conditions. Cp Exod. 1:7. This is far from an improbability. India today, under adverse conditions almost does so. To increase from 2 to 70 in the first 215 years necessitated doubling the population every 25 years in spite of the small families of Abraham and Isaac.

The Pharaoh of the Exodus?

Amenhotep (1450-1420 B.C.), or Merneptah (1235-1220 B.C.).

● If Amenhotep – then Thotmes III (1500) was the oppressor. Queen Hatshepsut (his half sister was regent 20 yrs., & though he despised her, she completly dominated him. After her death he ruled alone for 30 yrs. He was the greatest conqueror in Egyptian history. Subdued Ethiopia & ruled to the Euphrates, the first great Empire in history. Raided Palestine & Syria 17 times. Built a navy. Accumulated great wealth, engaged in vast building enterprises. His Mummy is at Cairo. If the oppressor, Queen Hatshepsut was "Pharaoh's daughter."

● If Merneptah – then Rameses II was the oppressor. 1300 – one of the greatest of the Pharaohs. A great builder, advertiser (something of a plagiarist – took credit sometimes for accomplishments of his predecessors). Re-established the Empire from Ethiopia to Euphrates. Raided & pillaged Palestine repeatedly. Completed many vast undertakings, fortifications, temples, canals with slave labor. He married his own daughter.

In 1883, Naville identified the site of Pithom. Exod. 1:11. On the gateway he found an inscription of Rameses II: "[built] by [the] Pithom at the mouth of the east." In 1905 Petrie discovered Rameses. On a stele discovered by Fisher at Beth-shan in Palestine, Rameses claims that he "built Pithom with Asiatic Semitic (Hebrew) slaves."

Some scholars claim however that all he did was to re-build or repair that which his predecessor had established before him with Hebrews who did not go out with him. Thus the Pharaoh of the oppression was Thotmes.

● The Stele of Merneptah: This is the one contemporary allusion to Israel in the Egyptian Monuments. A portion of it reads: Plundered is Canaan with every evil. Ascalon is carried into Captivity. Gezer is taken. Yenoam is annihilated. Israel is desolated, her seed is not. Palestine is become a widow for Egypt. All lands are united, they are pacified. Everyone who is turbulent has been bound by King Merneptah.

"His seed is not" – could have been a reference to the slaughter of the male children – and perhaps the Exodus is described also victory – driving the Israelites into the wilderness to perish.

Despite the boast, Merneptah's reign was of short duration and full of disaster.

● BIBLE CHRONOLOGY has established the Exodus at approx. 1450. Thus favoring the reign of Amenhotep. But Egyptologists are at variance on all dates.

● Budge gives Rameses as 1250 and Rent at 1292. See Exod. 1:11. But no certainty can be given to Egyptian dates.

● Those claiming earlier date believe that Moses' account of the name of the city Exod. 1:11 was later changed to conform to the changed name of the city.

EXODUS: A PATTERN OF REDEMPTION. "God did visit the Gentiles to take out of them a people for His name" Exod. 19:5

The five stages of Grace
1 Oppression Ch.1:1-2:22.
2 Visitation Ch.2:23-11:10
3 Separation 12:1 – 15:21
4 Education
5 Consecration } and
6 Dedication }

PHARAOH signifies: The Great House. Originally it related to the Palace, but ultimately was used for the occupier thereof. Egyptian = Per-o

1 OPPRESSION Ch.1:1-2:22.
1 PROPOSED Ch.1:1-22.
1 INTRODUCTION: DEATH OF JOSEPH. Vv.1-6.
1 "And" – Connecting Exod. (1) with Genesis.
2 This is an important addition showing how Israelites could increase so rapidly. Abraham's household = 318 males Gen. 14:14
The sons of legitimate wives are placed first in order of seniority then those of concubines.
7 The Hebrew has a duplicated adverb BIM'OD M'OD, Exceedingly, exceedingly – for emphasis.
2 NEW KING: NEW POLICY. Vv.7-14.
First stage – hard Bondage.
2 Promised. Gen. 46:3-4. Deut. 10:21-22. 26:5.
3 Probably the successors of Hyksos. See Note opp. p. 71.
4 In the sense of acknowledging or approving him. See the word. Jud. 2:10 A. 1:6. 31:7.
5 Both: "Too many and mighty for us." Lit. Great & strong in comparison with us. Ps. 105:24.
6 Diplomatically. "Subtilly" Cp Ps. 105:25. Acts 7:19.
7 The Israelites were in expectation of leaving Egypt having been told that God will surely visit them Gen. 50:25.
8 Sarey massim – Lords of tribute or Lords of service Str. "A burden (as causing to faint). It was the official Egyptian title for overlookers of forced labor.
9 Rendered "store cities" 1 Kg. 9:19. 2 Chr. 8:4.
10 Also known as Zoan. See opp. p. 71. Cp Ps. 78:12, 43. Acts 7:17
ANALYSIS CONTINUED CH.2.
(2) God reveals Himself in the Bush Vv.1-6
(3) Moses instructed to Return Vv.7-10
(4) Moses seeks to know the Divine Name Vv.11-13
(5) The Memorial Name proclaimed Vv.14,15
(6) Moses given his commission Vv.16-18
(7) God promises to reveal His power Before Egypt Vv.19-22
(8) The Sign of the Serpent Rod Ch.4:1-5
(9) The Sign of the Leprous Hand Vv.6-8
(10) The Sign of the Spilled Blood V.9.
2 RESISTED Ch.4:10-5:23.
(1) Moses' reluctance to return Vv.10-12
(2) Aaron appointed as spokesman Vv.13-17
(3) Moses commences to Return Vv.18-23.
(4) The Rite of Circumcision enforced Vv.24-26

THE SECOND BOOK OF MOSES, CALLED
EXODUS.

Heb. Ve-eleth shemoth: "And these (are) the Names." The practice of the historical books of the Bible to commence their narrative with the copulative "and"

Gr. Exodos: Lit. "A way out." Hence a departure. Read. "decease" Luke 9:31 2 Pet. 1:15. "departure" Heb. 11:22.

CHAPTER 1

1 The children of Israel multiply, 8 although oppressed by a new king. 22 The male children destroyed.

See opp. p. 71

Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.
Names See p. 73.
2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.
5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.
6 And Joseph died, and all his brethren, and all that generation.
7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.
8 Now there arose up a new king over Egypt, which knew not Joseph.
9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:
10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.
11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.
See opp. p. 71
12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
13 And the Egyptians made the children of Israel to serve with rigour:
Marah. Jud. 1:20.
14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.
From the chiefs – more than 2 would be required for such increase.
15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:
One who cries out – Heb.
16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.
Heb-Elohim
17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.
18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?
19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.
20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.
21 And it came to pass, because the midwives feared God, that he made them houses.
22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

a Gen. 35. 23-26 & 46. 8-26. ch. 6. 14, &c. – p. 105-23
b Heb. thigh. Gen. 46. 27.
c Gen. 46. 27. Deut. 10. 22.
d Gen. 50. 26.
e Gen. 1. 20, 21 & 8. 17 & 9. 7. Deut. 26. 5. Acts 7. 17.
f Gen. 42. 18. Prov. 16. 6.
g Dan. 3. 16-18 & 6. 13. Acts 5. 29.
h ch. 2. 25. Cited Acts 7. 18.
i Ps. 105. 24.
k Gen. 11. 3, 4, 7 & 38. 16.
l Ps. 105. 25. Acts 7. 19.
m Eccles. 8. 12.
n Gen. 15. 13 & 49. 15. ch. 3. 7. Deut. 26. 6.
o ch. 2. 11 & 5. 4, 5 & 6. 6, 7. Ps. 81. 6.
p 1 Sam. 2. 35. 2 Sam. 7. 11, 13, 27. 1 Kin. 2. 24 & 11. 38. Ps. 113. 9 & 127. 1.
q 1 Kin. 9. 19. 2 Chr. 8. 4 & 16. 4 & 17. 12 & 32. 28. Cp. Gen. 47. 11. ch. 12. 37.
r Acts 7. 19.
s Heb. *And as they afflicted them, so they multiplied, &c.*
t Gen. 28. 14.
u Num. 22. 3.

(5) Moses and Aaron meet Vv.27-28
(6) The people believe Vv.29-31
(7) Moses interviews Pharaoh Ch.5:1-4
(8) Pharaoh increases Israel's work 5-9
(9) Israel's oppression increased 10-14
(10) Relief refused Vv.15-19
(11) Moses blamed – He pleads Yahweh's help – Vv.20-23
3 ACCOMPLISHED Ch.6:1 – 11:10
(1) Yahweh proclaims His intention to deliver Ch.6:1-8
(2) Moses & the people are discouraged by adversity Vv.9-13
(3) Genealogy of Moses & Aaron Vv.14-27
(4) Yahweh confers authority on Moses to stand before Pharaoh Ch.6:28-7:9.
(5) The magicians imitate Moses' signs 10-13
(6) 1st PLAGUE: Water into blood Vv.14-21
(7) Miracle imitated – heart hardened 22-25
(8) 2nd PLAGUE: Frogs multiply Ch.8:1-6
(9) Miracle imitated – but Pharaoh seeks intercession Moses Vv.7-11
(10) Respite – heart hardened Vv.12-15
(11) 3rd PLAGUE: Dust into Lice Vv.16-17
(12) Magicians thwarted. Vv.18-19
(13) 4th PLAGUE: Flies – Goshen Separated 20-24
(14) Pharaoh refuses to honor his promise 25-32
(15) Murrain on Egyptian beasts 5th PLAGUE 9:1-7
(16) 6th PLAGUE: Ashes into boils & blains Vv.8-12
(17) Pharaoh warned of next plague Vv.13-21
(18) 7th PLAGUE: Hail & storm Vv.22-26
(19) Moses intercedes for Pharaoh Vv.27-35
(20) Pharaoh warned – his servants plead in vain Ch.10:1-11
(21) 8th PLAGUE: Locusts darken sky Vv.12-15
(22) Moses intercedes Vv.16-20
(23) 9th PLAGUE: Darkness over land Vv.21-23
(24) Pharaoh pleads but remains obdurate Vv.24-29
(25) Israel borrows of her neighbors
(26) The firstborn threatened. Vv.1-10

2 RESISTED Ch.2:1-12.
(1) Moses hid in the ark Vv.1-4.
(2) Moses saved & Named Vv.5-10.
(3) Moses seeks to save his people Vv.11-12.
3 ACCOMPLISHED Ch.2:13-22.
(1) Moses forced to flee Vv.13-15.
(2) Moses in Midian marries in Midian
2 VISITATION Ch. – Ch.11:10.
1 PROPOSED Ch.2:
(1) God recalls His Covenant Vv.23-25

11 Guts – Yexed, Vexed (Young). It "expresses a mixture of loathing & alarm" (Speaker's Commentary).
12 Perek – To break in part, Crush, or fracture. Strictly warned against acting in this way to others. Must apply the lesson learned in Egypt. Lev. 25:43, 46, 53. Rendered "cruelly" Ezek. 34:4.
13 They were made slaves tilling the soil, or in irrigation channels.
3 FAITHFUL DEFIANCE OF MIDWIVES Ch.1:15-21
The oppression worsens as Pharaoh observes that the previous oppression has not the desired effect. Cp Prov. 19:21. 21:30. Ps. 33:10-11.
14 Splendor, Beauty.
15 Ob nayim – Double stones, birthstool – Kneeling. A chair of peculiar form upon which the patient sat during parturition. They are represented on Egyptian monuments.
16 Fear makes men cowardly, & when a coward rules, he turns into a bully.
17 This was doubtless true – though not the whole truth. The midwives were courageously risking their lives fearing God more than the King. Acts 5:29
18 Atsam – Bony, Substantial – Young. A bone as strong & building of the Body of Israelites, who kept separate having their own form of religion.
19 Them – Lahem (Masc.) Lahen – fem. Pharaoh's subsequent decree v.22 – turned the controversy into a holy war.
Established the houses (Progeny) of Israel. "Them" is in masculine gender cp Ps. 68:6 Marg.
4 PHARAOH'S ANTHILL DECREE v.22
20 A sacrifice to the god.

ANALYSIS CONTIN
(3) Children to be tau
(4) Yahweh's Care fo
(5) Joseph's bones ta
(6) The people led by
(7) To Pi-hahiroth
(8) RESISTED Ch.
ISRAEL IN
Buildin
This wa
labor during
there is no de
part in it.
Rameses
ed the great
of what is cle
largest build
main entranc
weighing 150
Columns, the
78 ft high, a
men could sta
The bas
450 m. south
many temples
stone, inscrib
colors, and g
its original
represent the
of Innumerable
glory &c. Rec
the Assyrians
by the Persia
earthquake
Called Ne
Neh. Nah
It was alte
BC. 30-29.
In the de
Capital of Up
EGYPTIAN
"Egyptian chr
lished back
it is very unc
historical kin
variously as fo
ieffe, 5000 BC
Lepsius, 3900;
Breasted, 3200
Scharff 5000;
2650; Wilkinso
it may be seen
of the most
differ by more
beginning par
same two me
on the date o
on the Hyksos
lower the date
Ionian chron
Pyramid of 28
SYNCHRO
Egyptologist
of the Pharao
has been estab
E.A.W Budge
1207. See also
Comment
"All Egyptian
ever, purely con
odus is fixed
Text, and as then
In the records o
Hebrew date th
should not be
Covenant Ch.20:
(1) Moses the Mediat
(2) Only One God Vv
(3) The Yahweh Altar
Vv.24-26.

for His name" A...
(2) Moses in Banishm... marries in Midian
2 VISITATION Ch... – CH. 11:40.
1 PROPOSED Ch.2:23...
① God recalls His Co... enant Vv 23-25
11. quts – Vexed, wor... (young). It "expres... ixture of loathing ... form" (Speaker's Co... entary).
12 Perek – To break ... part; Crush, or fractu... Strictly warned agains... acking in this way fo... thers. Must apply the ... esson learned in Eg... Ex. 25:43, 44, 13. Rem... cruelty" Ezek. 20:4.
13 They were made ... es filling the sail, or ... n irrigation channel.
3 FAITHFUL DEFIANCE OF MIDWIVES Ch...
The oppression wors... s Pharaoh observes the ... the previous oppression ... has not the desired ef... fect. Cp Prov 11:21, 21:30 Ps. 33:10-11.
14 Splendor, Beauty.
15 Ob nayim – Double ... stones, birthstool – ... a chair of peculiar form ... upon which the patient ... sat during parturition. ... They are represented on ... Egyptian monuments.
16 Rear" makes men tow... ards, "when a coward ... rules, he turns into a bully.
17 This was doubtless ... true – though not the ... whole truth. The mid... wives were courageous ... risking their lives fear... ing God more than the King. Acts 5:29.
18 Atsam – Bony, sub... stantial – young. Able ... as strong & building up ... the Body of Israel, wh... kept separate having ... own form of religion.
19 Them – Lahem (Qere) ... Lahen – fem. Pharaoh's subsequent decree, v. 22 – turned the con... troversy into a holy war.
Established the houses (progeny) of Israel. "Them" is in masculine gender cf. 13.6816 Marg.
4 PHARAOH'S AUTHORITY DECREE V. 22
20 A sacrifice to the god... el borrows of her neighb... firstborn threatened ...
SEPARATION CH. 12:1-...
PROPOSED Ch. 12:1-13...
Beginning of year changed ... Passover instituted Vv 1-2 ... The Rite of Passover Vv 3-... Feast of unleavened Bread ... When it was to be Kept Vv 1... The Passover Commanded ... To be OBSERVED From Gen... People Commence to leave ... Succeeth Vv 17-19 ... The Night of Observation ... He shall Eat the Passover ... Firstborn in Israel Sanct... The Memorial of Passover ... Passover to be Kept in ...

ANALYSIS CONTINUED Ch. 12.
(2) Children to be taught the Passover
(3) Yahweh's Care for His people 4-20
(4) Joseph's bones taken 19.
(5) The people led by Yahweh 20-22
(6) To Pi-hahiroth Ch. 14:1-4
(7) REJECTED Ch. 14:5-18
(2) The people perve Vv 10-12
(3) Moses' faith Vv 13-14
(4) Yahweh answers Moses prayer 15-18
(5) ACCOMPLISHED Ch. 14:19-15:21
① Through the Red Sea Vv 19-22
② The Egyptians pursuing are troubled
(3) [illegible]

4 EDUCATION Ch. 15:22-24:18
1 PROJECTED (IN TYPE) Ch. 15:22-27.
① From Red Sea to Wilderness Shur V 22
② Bitter Waters of Marah healed 23-26.
③ Refreshment at Elim V 27
(2) Flesh & Bread Promised Vv. 4-8
(3) Glory of Yahweh seen & heard Vv 9-12.
(4) Quails & Manna supplied Vv 13-15
(5) Instructions on eating manna Vv 16-21
(6) [illegible] Ch. 16:1-
(8) Manna described 1-11
(9) The Memorial Pot of Manna Vv 31-36
(10) The people Complain of Thirst Ch. 17:1-3
(11) Water from the Smitten Rock Vv 4-7
over Amalek
Ch. 18:1-24:18
fully united 1-6
ly had him for to teach him. He was prob... a content ...erenant. In ... was early cut... ...ters of the ...illed in wor... ch. 7:22.
TO SA...
v. 11-12.
Acts 7:23. He ...title of Prin... 24. He had a ... of the prom... 26. His con... Acts 7:23. ...deliverance ... in Pharaoh's ...ly maintain... ...th his Hebrew ...uction would ... by Divine ...5. ...reckless, but ...ber contin... ...es doubtless ... - Moses had ...otherwise has ...e hated Heb... been report... ...on was nev... ...e.
...LED V. 13-22
D TO ELEE
...bor. ...wrong Hiruel 7:27. ...ses had alread... ...not feature: Was force... If (Same wor... UDGMENT ...IDIAN. 6-22 ...is shown ...by funeral... Abraham and ... Moses' char... the oppress... ...) – implying ...ject ...dress.
...f the east ... Kindness in

ISRAEL IN EGYPT.
Building at Thebes. (Luxor)
This was completed with slave labor during Israel's sojourn in Egypt & there is no doubt that they played a part in it.
Rameses II claims to have completed the great Hall at Karnak – portion of what is claimed to have been the largest building ever erected. Over the main entrance is one stone 40 ft long, weighing 150 tons. There are 134 gigantic columns, the central ones being, each, 78 ft high, and [illegible] meter. 100 men could stand on top of a column.
Thebes stood on both sides of the Nile, 450 m. south of Cairo. No city had so many temples, palaces and monuments of stone, inscribed in the years of its [illegible] colors, and gleaming in gold. Many of its magnificent monuments, no doubt, represent the toil and sweat and blood of innumerable Israelites. It was at its glory BC. 1600-1300. It was destroyed by the Assyrians 661 BC. Rebuilt. Destroyed by the Persians 525 BC. Ruined by an earthquake 27 BC. In ruins since.
Called No Amon Jer. 46:25. Ezek. 30:14-16. Nah. 3:8.
It was attacked and crushed by Rome BC. 30-29.
In the day of its glory it was the Capital of Upper & Lower Egypt.

EGYPTIAN CHRONOLOGY
"Egyptian chronology is fairly well established back to 1600 BC; but beyond that it is very uncertain. Thus Menes, the first historical King, is dated, by Egyptologists, variously as follows: Petrie 5510 B.C.; Marietta, 5000 BC; Brugsch 4455; Chabas 3623; Lepsius, 3892; Unger, 3623; Hall, 2980; Breasted, 3400; Eaton, 3400 Meyer, 3200; Scharff 3000; Poole, 2700; G. Rawlinson, 2458; Wilkinson, 2320; Sharpe 2000. Thus, it may be seen, Petrie and Breasted, two of the most famous Egyptologists, differ by more than 2000 years as to the beginning point of Egyptian history. These same two men differ by more than 1000 yrs on the date of the pyramids, and 700 yrs on the date of the XIX Dynasty period. Present tendency is to lower the dates, both of Egyptian and Babylonian chronology, placing the Great Pyramid at 2600 or 2500 BC.
Halley: Handbook.

SYNCHRONISING THE DATES.
Egyptologists do not agree upon the dates of the Pharaohs. The first year of Menephtah has been established thus: A.H. Sayce – 1280. E.A.W. Budge 1263. Breasted – 1225. F. Petrie – 1207. See also footnote Light from the Ancient East p. 97.
Comment:
"All Egyptian dates for this period are, however purely conjectural. The date of the Exodus is fixed quite definitely in the Hebrew Text, and as there is nothing certainly known in the records of Egypt to conflict with the Hebrew date there is no reason why it should not be accepted. The Exodus occurred on the 14th Nisan, in the year AN. HOM. 2513. (See opp. p. 17), a year which would be expressed by Ussher as B.C. 1492, but in terms of the scheme of the present writer as B.C. 1539 (Bible dates), and in terms of the ordinary received Chronology as B.C. 1612 (Ptolemaic dates)."
The Romance of Bible Chronology – Martin Anstey.
Comment
The Hebrew text, however, makes no provision for Cainan (See p. 17) which the LXX gives as 130 years. For discrepancies in the Ptolemaic dates, see Appendix. 21.
Concerning Cainan. Luke 3:36; the Comp. Bible comments: "Undoubtedly an interpolation in certain copies of the LXX towards the close of the fourth Cent. AD." The evidence against his existence is to the utmost possible degree clear, full, and positive, and not liable to any evidence or perversion. On the contrary, the evidence for his existence... is inferential, obscure, & open to the suspicion of falsification." – A. Hervey, "The Genealogies of the Lord" Ch. 8, p. 195.
Companion Bible: "Cainan is plainly introduced by mistake. The name, though found in this place of the genealogy in the LXX, is not found in any Hebrew MS of the OT, nor in the Samaritan, Chaldee and Syriac versions. It is omitted in the Codex Bezae (D), and there is some evidence that it was unknown to Irenaeus."

EGYPTIAN RULERS (Accepted Dates).
Amosis – 1580. Organised opposition to Hykos from Thebes, drove them out 1570 & besieged them in the Palestinian fortress of Sharuhen. Exod. 14:6
Amenhotep – 1560.
Thotmes I – Broke with tradition of building Pyramids, built Royal rock-face Tomb. Extended Egyptian rule to Euphrates, which the Egyptians in amazement styled: "The river which flows backwards" – 1540.
Egypt – world power
Thotmes II – 1510. Hatshepsut his half-sister and wife was real ruler. Made frequent raids to Euphrates.
Thotmes III (see Hatshepsut, his half-sister was regent 20 years. He hated her, & after her death removed her name from inscriptions. The greatest conqueror in Egyptian history. Raided Palestine & Syria 17 times. Built a navy. Subdued Ethiopia & ruled to Euphrates – the first Great Empire in history. Accumulated great wealth & engaged in vast building projects. His tomb at Thebes – his mummy at Cairo.
Queen of Egypt's Empire – Hated Hatshepsut
Hatshepsut – Daughter of Thotmes I. One of Egypt's Greatest & most gorgeous rulers. Had many of her statues representing her as a man. Extended the Empire – built many monuments. Hated by Thotmes III, & on her death, he obliterated her name from monuments, & destroyed her statues – the broken remains of some having been discovered.
First great Queen in history
Amenhotep II. – 1450. Many believe that he was the Pharaoh of the Exodus.
Thotmes IV – 1420
Amenhotep III – 1415 – Greatest splendor of the Empire. Repeatedly raided Palestine. Built vast Temples.
Glory of the Empire
Amenhotep IV (Akhenaten) – A religious reformer not a warrior. Under him Egypt lost her

Religious Reform – Asiatic Empire. Tried to establish monotheism – Sun-worship. Opposed by the priests of Thebes, he removed his capital to Amarna.
Semenka – 1362. A weak ruler.
Tutankhamen – 1360-1350. Son-in-law of Amenhotep IV. Restored the old religion, & moved the capital back to Thebes. One of the lesser rulers of Egypt at a close of a most brilliant period. Died about 18. His tomb discovered. covered by Mr. H. Carter, 1922.
Religious Reform
Ay (Eye), Setymeromen – 1350. Two weak rulers.
Harmhab (Horembeb) – 1340. Restored Amon worship
Rameses I – 1320
Seti (Sethos) I. – 1319. Palestine recovered. Commenced the Great Hall at Karnak.
Rameses II – 1301. Ruled for 67 years. One of the greatest of the Pharaohs. A great builder, a great advertiser, though sometimes claiming the credit for the accomplishments of his predecessors. Re-established the Empire from Ethiopia to Euphrates. Raided and pillaged Palestine repeatedly. Completed the Hall at Karnak, and other vast works, fortifications, canals & temples, by slave labor or taken in war, or throngs of Negroes from the south, along with native workers, toiling in danger in the quarry or brick fields, or dragging great stone blocks over soft earth. He married his own daughters. His mummy is at Cairo. See Note p. 75.
Pharaoh of the Oppression
Meneptah – 1235. Thought by some to have been the Pharaoh of the Exodus. His throne room at Memphis has been discovered. Ed. Q. p. 75 for inscription on his stele.
The Exodus
Amenmesis, Siptah, Seti II 1220-1200. Three weak rulers.
Rameses III (1198-1167) among the greatest of Egypt's warrior Kings.

KEY TO EGYPTIAN HIEROGLYPHICS.
Ancient Egyptian language was hieroglyphic, picture writing, a symbol for each word. About 800 BC a simpler form of writing came into use called Demotic, which was closer to alphabetic, and was used until Roman times. Then both fell into disuse and were forgotten.
In 1799 M. Boussard, who accompanied Napoleon found the Rosetta Stone, at Rosetta on the westernmost mouth of the Nile. It contained 3 inscriptions one above the other: Greek, Demotic, & hieroglyphic. It was a decree of Ptolemy V, Epiphanes, made about 200 BC.
A French scholar, Champollion, after 14 years (1811-1822) painstaking labor, succeeded in unravelling the mysteries of ancient Egyptian language.

PAST GLORY OF EGYPT
Flinders Petrie claims that the original religion of Egypt was monotheistic. But before the dawn of the historic period a religion had developed in which each tribe had its god, represented by an animal.
The Great Pyramid of Khufu (Gr. Cheops)
It claimed to be the greatest monument of all ages. It covered 13 acres (745 ft sq. now 750). 4,82 ft high (now 450). Estimated to have contained 2,300,000 stones of an average thickness of 3 feet each, and an average weight of 2½ tons. It was built of successive coats of rough-hewn blocks of limestone, with a smooth outer coat of smooth blocks of granite upon which (according to Herodotus) were carved inscriptions. These have been removed & used for local housing over past 500 years.

Covenant Ch. 20:1-17
① Moses the Mediator Vv 18-21
② Only One God Vv 20-23
③ The Yahweh Altar – Means of approach Vv 24-26.
(23) Moses Ascends to Receive Covenant 18
5 DEDICATION Ch. 25:1-40:38
1 THE TABERNACLE DESIGNED Ch. 25-31
① Ark, Table, Candlestick Ch. 25
② Curtains, Boards, Veils Ch. 26
(18) The Sabbath [illegible] the Tables of Stone V. 18
2 THE TABERNACLE DELAYED Chps. 32-34.
① Israel's lapse into idolatry Ch. 32:1-6
② Moses sent back to discipline them successfully intercedes Vv 7-14
③ Joshua + Moses return Vv 15-17
the people 10-17
(11) Feast of Unleavened Bread must be kept V. 18
(12) Firstborn must be Yahweh's Vv 19-20
(13) Sabbath must be observed 21
(14) Harvest festivals must be maintained
(15) Three feasts must be celebrated 23
oken Vv 19-24
f Vv 25-29
ede Vv 30-35
the people.
people 4-11
rain of
e mount 1-3
Name 4-8
epentance of

EXODUS: A PATTERN OF REDEMPTION.

"God did visit the Gentiles to take out of them a people for His name" Exod. 4:31 Exod. 15:14

The five stages of Grace

1 Oppression Ch. 1:1-2:22.
2 Visitation Ch. 2:23-11:10
3 Sa[illegible]
4 Education
5 Consecration and

PHARA[illegible]
relate[illegible]
afely
there[illegible]

CHA[illegible]

1 OPP[illegible]
CH.[illegible]
1 PRO[illegible]
1 INTR[illegible]
OF J[illegible]

[illegible]
[illegible]
[illegible]

CHAPTER 2.

1 Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 15 He fleeth into Midian. 21 He marrieth Zipporah.

AND there went [a] a man of the house of Levi, and took to *wife* a daughter of Levi.

2 And the woman conceived, and bare a son: [1] and [2] when she saw him that he *was a* goodly *child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark [3] of bulrushes, [4] and daubed it with slime, [5] and with pitch, [6] and put the child therein; and she laid *it* in [h] the flags by the river's brink. [7]

4 And [i] his sister stood afar off, to wit what would be done to him.

5 ¶ And the [k] daughter of Pharaoh came down to wash *herself* at the river; [8] and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. [10] And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became

(a) Acts 7. 21. Heb. 11. 24.
(1) i.e. *Drawn out.* 2 Sam. 22. 17. Ps. 18. 16.
(b) Acts 7. 23, 24. Heb. 11. 24, 25, 26.
(c) Ch. 6. 20. Num. 26. 59. 1 Chr. 23. 14.
(d) See ch. 1. 11.
(e) Acts 7. 20. Heb. 11. 23. *by faith*
(f) Job 8. 11. Is. 18. 2 & 35. 7.
(g) Acts 7. 26-28.
(h) ver. 5. Is. 19. 6.
(i) ch. 15. 20. Num. 26. 59.
(3) Heb. *a man a prince.* Gen. 23. 8.
(k) Acts 7. 21.
(l) Acts 7. 29. Heb. 11. 27.
(m) Gen. 24. 11 & 29. 2.
(4) Or, *prince.* Gen. 41. 45. ch. 3. 1. Cp. Gen. 25. 2 & 37. 28.
(n) Gen. 24. 11 & 29. 10. 1 Sam. 9. 11.
(o) ver. 19. Prov. 20. 5.
(p) Gen. 30. 38, 41.
(q) ver. 19. Gen. 29. 10.
(r) Num. 10. 29: called also Jethro, or Reuel, ch. 3. 1 & 4. 18 & 18. 1, &c.

ANALYSIS CONTINUED Ch. 12.
(2) Children to be taught the Passover
(3) Yahweh's Care for His people
(4) Joseph's bones taken
(5) The people led by Yahweh
(6) To Pi-hahiroth
2 RESISTED Ch. 14:5-18
(1) Egypt pursues
(b) All firstborn sanctified
(2) The people panic
(3) Moses' faith
(4) Yahweh answers Moses' prayer
3 ACCOMPLISHED Ch. 14:19-15:21
(1) Through the Red Sea
(2) The Egyptians pursuing are troubled
(3) Egypt's army destroyed
(4) Moses' Song of Deliverance

4 EDUCATION Ch. 15:22-24:18
1 PROTECTED (IN TYPE) Ch. 15:22-27
(1) From Red Sea to Wilderness Shur
(2) Bitter Waters of Marah healed
(3) Refreshment at Elim
2 OBSTRUCTED (By Faithlessness) Ch. 16-17:16
(1) Hunger at Sin
(2) Flesh + Bread Promised
(3) Glory of Yahweh seen + heard
(4) Quails + Manna supplied
(5) Instructions on eating Manna
(6) Instructions regarding Sabbath
(7) Regarding Sabbath Breaking
(8) Manna described
(9) The Memorial Pot of Manna
(10) The people complain of Thirst Ch. 17:1-3
(11) Water from the Smitten Rock
(12) Victory over Amalek
3 EFFECTED Ch. 18:1-24:18
(1) Moses' family united

The birth of Moses.

CHAPTER 2
2 RESISTED Vv. 1-12.
1 MOSES HID IN THE ARK Vv. 1-4.

1 The third child (cp Vv. 4, Ch. 7:7). Aaron was 3 years older than Moses; Miriam perhaps 11+. Evidently the edict had been issued after the birth of Aaron.
2 Stephen describes him as "exceeding fair"
3 TEBÂH - Only used elsewhere for Noah's Ark.
4 GOME' - The papyrus reed, growing upwards of 12ft high. Leaves used for making boats, mats, ropes, paper
5 Bitumen (Gen. 11:3, 14:10).
6 Probably a vegetable pitch to make it completely water-tight.
7 YE'OR - channel.
2 MOSES SAVED AND NAMED Vv. 5-10
8 Perhaps a daughter of Seti and sister of Rameses. Rameses is reported to have married his own daughter - if so, it could be her.
9 The monuments show women bathing at special places reserved by the river.
10 The weeping child draws the compassion of the woman's heart.
11 She had kept up to where the group of women were admiring the beautiful babe.

Out of Weakness Came Strength
Israel's deliverer was a helpless babe, crying in the arms of Israel's oppressors. From this developed the nation that will yet conquer Egypt (Is. 19:17-25).
Faith triumphed (Heb. 11:23) through the aid of the compassion of Women (Exod. 1:19, 2:3, 4, 6) - the midwives, Jochebed, Miriam, Pharaoh's daughter.

ANALYSIS CONTINUED Ch. 18.
(2) Moses Explains the Gospel to Jethro
(3) Moses Acts on Jethro's Advice
(4) Jethro leaves Moses
(5) Yahweh proclaims His Covenant to Moses
Ch. 19:1-6 (MORAL LIFE)
(6) The people accept
(7) Moses Instructed to Sanctify the people
(8) The People sanctified
(9) The trembling People + Awful God
(10) The 10 Commandments - basis of Covenant Ch. 20:1-17
(11) Moses the Mediator
(12) Only One God
(13) The Yahweh Altar - Means of approach Vv. 24-26.
(SOCIAL LIFE)
(14) Concerning Masters + Servants
(15) Concerning physical Injuries
(16) Concerning property rights
(17) Concerning Various evil practices
(18) Concerning National Sabbaths/Feasts
(19) Concerning National Relationships
(20) Moses called into the Mount
(21) The People Promise Obedience
(22) The Glory of God Appears
(23) Moses Ascends to Receive Covenant

5 DEDICATION Ch. 25:1-40:38
1 THE TABERNACLE DESIGNED Ch. 25-31
(1) Ark, Table, Candlestick Ch. 25
(2) Curtains, Boards, Veils Ch. 26
(3) Brazen Altar - Hanging - Oil
(4) the priests and their garments
(5) The Consecration of the priests
(6) Sanctification of the Altar
(7) The Continual burnt offering
(8) Yahweh's promise to dwell with Israel
(9) Altar of Incence Ch. 30:1-10
(10) The Ransom of Souls
(11) Laver
(12) The holy anointing oil
(13) Composition of Incense
(14) Workmen of Wisdom Ch. 31:1-11
(15) The Sabbath, Sign
(16) The Tables of Stone
2 THE TABERNACLE DELAYED Chps. 32-34
(1) Israel's lapse into Idolatry Ch. 32:1-6
(2) Moses sent back to discipline them successfully interceded
(3) Joshua + Moses return
(4) Moses' anger - stones broken
(5) Levi slays the disobedient
(6) Moses returns to intercede
(7) Yahweh refuses to go with the people. Ch. 33:1-3
(8) Moses intercedes for the people
(9) Moses is reassured
(10) Moses is promised a revelation of Divine glory.
(11) Moses again invited into the mount
(12) The Glory revealed in the Name
(13) Yahweh demands the Separateness of the people
(14) Feast of Unleavened bread must be kept
(15) Firstborn must be Yahweh's
(16) Sabbath must be observed
(17) Harvest festivals must be mentioned
(18) Three feasts must be celebrated

---

12 ¶ And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And [o] when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee [3] a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But [a] Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by [m] a well.

16 Now the [n] priest of Midian had seven daughters: [o] and they came and [o] drew *water*, and filled the [p] troughs to water their father's flock.

17 And the shepherds came and [q] drove them away: but Moses stood up and helped them, and [q] watered their flock.

18 And when they came to [r] Reuel their father, he said, How *is it that* ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man?

her son. And she called his name [2] Moses: [5] and she said, Because I drew him out of the water. See opp.

11 ¶ And it came to pass in those days, [b] when Moses was grown, that he went out unto his brethren, and looked on their [d] burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12. 1SH

13 Heb. Mosheh.

3 MOSES SEEKS TO SAVE HIS PEOPLE Vv. 11-22.

14 40 years of age (Acts 7:23). He repudiated the title of Pharaoh's son (Heb. 11:24). He had a sound knowledge of the promised Messiah (Heb. 11:26). His connection with Israel (Acts 7:23). And its hope of deliverance (Acts 7:25). Though in Pharaoh's palace, he evidently maintained association with his Hebrew nurse. Her instruction would be supplemented by Divine guidance (Acts 7:25).
15 He did not act recklessly but exercised due + proper caution.
16 The circumstances doubtless indicated this, for Moses had to hide his action, otherwise his championing of the Hated Hebrews would have been reported - but the action was nevertheless premature.

ACCOMPLISHED Vv. 13-22
1 MOSES FORCED TO FLEE Vv. 13-15
17 REA'H - Neighbor.
18 The one in the wrong thrust him away (Acts 7:27).
19 Cp. Heb. 11:27 (Moses had already "forsaken Egypt "not fearing the King" before he was forced to flee for his life).
20 YASHAB - Dwell (same word as rendered "dwelt").
2 MOSES IN BANISHMENT MARRIES IN MIDIAN Vv. 16-22
21 Cohen. Jethro is shown exercising priestly functions (Exod. 18:12).
22 A descendant of Abraham and Keturah (Gen. 25:1-4). This epitomizes Moses' character always helping the oppressed (Vv. 11, 13).
23 Friend of God (El) - implying monotheism. (See p. 101)
25 Indicated by his direct.
26 The hospitality of the east demanded some kindness in return.

(s) Acts 7. 29. Heb. 11. 27.
(t) Gen. 24. 11 & 29. 2.
(u) Or, *prince.* Gen. 41. 45. ch. 3. 1. Cp. Gen. 25. 2 & 37. 28.
(v) Gen. 24. 11 & 29. 10. 1 Sam. 9. 11.
(w) ver. 19. Prov. 20. 5.
(x) Gen. 30. 38, 41.
(y) ver. 19. Gen. 29. 10.
(z) Num. 10. 29: called also Jethro, or Reuel, ch. 3. 1 & 4. 18 & 18. 1, &c.
(a) Acts 7. 24.
(b) Acts 7. 23. Heb. 11. 24, 25, 26.
(c) Ch. 6. 20. Num. 26. 59. 1 Chr. 23. 14.
(d) See ch. 1. 11.
(o) Acts 7. 26-28.
(2) i.e. *Drawn out.* 2 Sam. 22. 17. Ps. 18. 16.
(3) Heb. *a man a prince.* Gen. 23. 8.
(m) Gen. 24. 11 & 29. 2.
(n) Or, *prince.* Gen. 41. 45. ch. 3. 1. Cp. Gen. 25. 2 & 37. 28.
(p) Gen. 24. 11 & 29. 10. 1 Sam. 9. 11.
(q) ver. 19. Prov. 20. 5.
(r) Num. 10. 29: called also Jethro, or Reuel, ch. 3. 1 & 4. 18 & 18. 1, &c.

call him, that he may [a] eat bread.

21 And Moses was content to dwell with the man: and he gave Moses [c] Zipporah his daughter.

22 And she bare *him* a son, and he called his name [2] Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass [f] in process of time, that the king of Egypt died: and the children of Israel [h] sighed by reason of the bondage, and they cried, and [k] their cry came up unto God by reason of the bondage.

24 And God [m] heard their groaning, and God [n] remembered his covenant with [p] Abraham, with Isaac, and with [p] Jacob.

25 And God [s] looked upon the children of Israel, and God [t] had respect unto *them*.

CHAPTER 3.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 15 God's message to Israel.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock [x] to the backside of the desert, and came to [y] the mountain of God, *even* to Horeb.

2 And [a] the angel of the LORD appeared unto him in a flame of fire out of the midst of [b] a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for [d] he was afraid to look upon God.

7 ¶ And the LORD said, [e] I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And [i] I am come down to [l] deliver them out of the hand of the Egyptians, and to bring them up out of that land [m] unto a good land and a large, unto a land [o] flowing with milk and honey; unto the place of [r] the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, [u] the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, [z] Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, [c] Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, [d] ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

---

27 O. Ges. "willing." 28 Sig. "a little bird."

2 VISITATION V.23 – CH.11:10

1 PROPOSED V.23 – CH.4:9.

1 GOD RECALLS HIS COVENANT. VV 23–25.

29 God is never in a hurry. His workmen must be thoroughly prepared. A further 40 years elapsed before Moses was called Acts 7:30.

30 Ramses replaced by Merneptah. See opp. p. 76.

31 This was changed to singing when they left the land of Egypt Exod. 15:1.

This gave power & sincerity to their prayers.

33 See Mg. He understood their sufferings and felt for them. See Isa. 63:9

CHAPTER 3

2 GOD REVEALS HIMSELF IN THE BUSH Vv 1–6.

1 In preparation for leading out Yahweh's flock

Sig. Excellence or Pre-eminence

The Western Peak, under Horeb, where it is much more fertile. See opp. p. 238. This implies Midian to the east

2 Cf. Jud. 2:1. for an angel speaking in name Deity

3 Deut. 33:16. Probably an Acacia (Shittim – "That which is despised") symbolic of Christ Isa. 53:2. Cp. Isa. 43:2.

W. Brown: Antiquities of the Jewish. Bush: SENEH – To prick, thus bramble. SHITTIM = from root, to pierce. Str. Acacia.

4a CHATHAN – To give away. Thus a relative by marriage. Kerd, Husband. 4:25. Son in law

5 The double call suggesting urgency. 1 Sam. 3:10. Gen. 46:2

6 Deut. 33:16. The bush as a symbol of Israel: small + humble among the nations, thorny to the touch – but indestructible.

ANALYSIS CONTINUED Ch. 34

49 Leaven excluded from blood sacrifice V.25

50 Firstfruits of Land – Seething a Kid prohibited V.26

51 The 10 Commandments delivered Vv 27–28.

52 The face of Moses shines Vv 29–35.

3 THE TABERNACLE COMPLETED Chs 35–40

1 The people reminded of their spiritual obligations Ch. 35:1–3

2 Free gifts solicited for the Tabernacle. Vv 4–19

3 The people willingly respond Vv 20–29

4 The workmen called to their labors Ch. 36:1

5 The work is commenced Ch. 36:1–4

6 The people are restrained from giving 36:7

7 Curtains – Covering – Veil – hangings for the door Vv 8–38 — 78

8 The Tabernacle furniture Chps 37:38

9 The priestly garments Ch. 39:1–31

10 Work completed V 32

11 Inspected by Moses Vv 33–43

12 The Tabernacle is commanded to be reared Ch. 40:1–8

13 And anointed Vv 9–11

14 The priests are sanctified Vv 12–16

15 Tabernacle set up Vv 17–19

16 Most fully completed Vv 20–21

17 Table shewbread V 22–23

18 Lampstand lit Vv 24–25

19 Altar of incense Vv 26–27

20 Hangings + Altar burnt-offering Vv 28–29

21 Laver + Court Vv 30–33 See p. 79

22 A cloud covers Tabernacle Vv 34–35

23 The cloud leads the people Vv 36–38

Moses desired to know the Name and see the glory.

The Lord Jesus, the prophet like Moses was the manifestation of the Name and the Glory.

A warning against those who could lead My people to forget My Name Jer. 23:27.

6 Sanctified by the Divine presence. Every spot where God manifests Himself is holy ground Exod. 20:24

7 Lev. 10:3.

8 NEALIM – Sandals: these let in dirt + fig. rep a polluted walk. Cp. Exod. 30:19, 21. Isa. 11:8–10

2 MOSES INSTRUCTED TO RETURN Vv 7–10

9 NAGASIM – To drive. Cf. Ch. 1:11. Not the general overseers of Ch. 1:11 but subordinate officials.

7 "For my Name's sake" Exod. 9:16. Ps. 106:8. He did so in His angel. Gen. 11:7; 18:21.

8 Deut. 11:9–12.

9 The first time this expression is used. A land of plenty, excellent for pasturage, + abounding in the most wholesome herbage + flowers.

10 See Index for these different nations.

11 See Note below

12 Cp. Acts 15:14. 7:34; Deut. 6:21–24.

13 KI-EHYEH-ASHER-EHYEH – Ki = a particle indicating causal relation. You will succeed – not in your own strength, but because I will be with thee = forasmuch.

4 MOSES SEEKS TO KNOW THE DIVINE NAME Vv 11–13

8 Thus is [illegible] humility, [illegible] reliance to perform the Divine will. [illegible] reflection on Yahweh's ability to select + appoint His workers. Moses had failed once, felt inadequate for the task Cp. Acts 7:23–25.

9 He was inadequate in his own strength, but would not be left in that way.

10 The angel told him & that he was not only appointed but would succeed see bottom p. 78

11 Isa. 42:8–9. 62:11–12

Name = synonymous with character. With identity + purpose

EHYEH –

YAHWEH –

5 THE MEMORIAL NAME Ps. Ex. 14–15

12 "I will be where" (R.V. marg.) ... ed the purpose of ... manifest Himself ... the Seed (both s... lar and plural) pr... to Abraham. The ... gular) is not here ... ularly named, bu... more fully develo... succeeding prop... manifested in the ... made flesh. John ... Mat. 1:23. 1 Tim. ...

14 "This is my ... for the Olahm ... this my memor... a generation of ... race" Dr. T. Ps. ... 8 102:18. See bot...

14 ZEKER – Mem... from ZAKAR – ... mark, i.e. remem... by impl. to men... Cp. Ps. 135:13. Hos. ... Isa. 26:8. See bot...

6 MOSES GIVEN COMMISSION

15 This formula ... remind them of ... teaching of Jacob ... 50:24.

15A Encouragem... Ch. Ch. 2:11–15. Acts ... 25. See comment ... 35.

16 Thus by this ... onable request ... doh would be fulf...

16A Later comm... orated. Ex. 15:1...

7 YAHWEH PROMISES TO REVEAL HIS POWER ... EGYPT Vv 19–...

17 Roth: "I know ...

18 + Ch. 6:1. "No m... = VELO. LO = No... is a copulative pa... ide = "not." Ges ... "Prefixed to adver... tive sentences, may ... rend. 'but,' 'a ...' 'N... but by..." Berk. "Exc... by" What is His Name

Shem also signifies "fame," "report" – "and by impl. honour, authority, character" See Str. In. 9:16. It is synonymous with "power." The Rabbins say: "When God judgeth the people He is called Elohim; when He warreth against the wicked, He is called Tsabaoth; when He showeth mercy He is called Yahweh."

The Angel in the Bush V.4

In this verse Yahweh and Elohim are identified with "the angel" of V.2. That angel evidently was angel of His presence Isa. 63:9–14. Stephen declares that Moses saw "an angel of the Lord" Acts 7:30. That in his speech "the [illegible] voice of the Lord came to him" V.31. Thus Yahweh was manifested through the angel Cp. Exod. 23:20–21.

ISRAEL'S CRY FOR HELP

Three words are used to describe this: "cried" 2:23. ZA'AQ – To shriek (from anguish or danger), by anal. to announce or convene publicly. (Str.). "Cry" SHA'AH – To call for help. 2:23. TSA'AQAH – To shriek, from TSA'AQ to shriek, to proclaim (or assembly). As the trouble deepened so the cry became more urgent. Assemblies were called for that purpose.

EHYEH — First person, future tense, "I will be."

YAHWEH — Third person, future tense, "He will be."
"It is from the Hiphil, the causitive form of the verb, & carries not only the meaning "to be" but "to cause to be." It has the idea of constantly creating" — G. Rawlinson.

"Out of over 40 other occurrences of this first person, singular number of future tense of the verb in such a grammatical comparison with this verse, there is only one instance of ehyeh being rendered "I Am" in the A.V. We have "I will be" 27 times, and the remaining occurrences represented by "will I be," "I shall be," "shall I be," "though I be," "should I be" etc. cf v.12. Hos.13:10, 14. Exod. 4:15. 4:12. See title

YAHWEH — "is the first person, singular number, future tense, of HAVAH." "Ehyeh and Yahweh have in their origin a meaning in common. The former is the first person, singular number, future tense, of HAVAH, "to be," and the latter is the third person, singular number, future of HAVAH, an older form of the same verb." J.W. Thirtle.

The Memorial Name, as given in V.15 is Yahweh Elohey abothey chim - Yahweh God of your fathers.

5 THE MEMORIAL NAME PROCLAIM — Sig of Name manifested through Pharaoh's stubbornness. Exod. 9:16 to deliver Israel. Ex D 14-15.

EXODUS 4. Moses' hand is leprous.

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, [b]I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [d]The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* [e]my name for ever, and this *is* my memorial unto all generations.

16 Go, and [f]gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I [g]have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [h]I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And [k]they shall hearken to thy voice: and [l]thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [m]met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt [p]will not let you go, no, not by a mighty hand.

20 And I will [q]stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and [s]after that he will let you go.

21 And [t]I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman [a]shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and [c]ye shall spoil [2]the Egyptians.

CHAPTER 4.

1 Moses' rod is turned into a serpent. 6 His hand becometh leprous. 14 Aaron is appointed to assist him. 18 Moses leaveth Jethro. 27 Aaron is sent to meet Moses.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, [h]A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may [m]believe that [n]the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous [r]as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, [u]it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice

a Cp. 1 Sam. 1. 28 & 2. 20: also Ps. 122. 6.
b ch. 6. 3. John 8. 58. Heb. 13. 8. Rev. 1. 4 & 4. 8.
c Ex. 33. 6 & 2 Chr. 20. 25.
d ver. 6.
2 Or, Egypt. for generation generation.
e Ps. 135. 13. Hos. 12. 5. Mal. 3. 6.
f ch. 4. 29.
Fulfilling the hope of Joseph.
g Gen. 50. 24 & ch. 4. 31. Luke 1. 68.
h ver. 17, 20.
i ver. 8. - An appeal to faith. Yahweh has promised.
NACHASH Gen. 3:1
k Cobra on royal headgear.
k ch. 4. 31.
l ch. 5. 1, &c.
m ch. 19. 9.
n ch. 3. 5. See below
o Num. 23. 3, 4, 15, 16.
p ch. 5. 2 & 7. 4, &c.
3 Or, but by strong hand. Cp. ch. 6. 1.
q ch. 7-13. Acts 7. 36.
r Num. 12. 10. 2 Kin. 5. 27.
s ch. 12. 31.
t Gen. 15. 14. ch. 11. 2, 3 & 12. 35, 36.
u 2 Kin. 5. 14.

7 YAHWEH PROMISES TO REVEAL HIS POWER BEFORE EGYPT VV 19-23

17 Both: "I know..." 18 Gn Ch. 6:11. "No not" = VELO. LO = No. Ve is a copulative particle = "and." Ges = "Preferred to adversative sentences, may be rendered 'but.'" - "Not" but by... "Bern." "Except by" What is His Name?

Them also signifies "fame," "report" — "and by impl honour, authority, character" See Str. In. 9:16. it is synonymous with "power." The Rabbins say: "When God judgeth the people He is called Elohim; when He warreth against the wicked He is called Tsabaoth; when He showeth mercy He is called Yahweh."

16. Thus by this reasonable request Moses' faith would be tested. 16A Later commemorated. Ex. 15:11.

THE NAME EXOD. 3:15.
- Abraham - Father of a multitude. Rev. 7:9.
- Isaac - Rejoicing Rev. 7:12.
- Jacob - Supplanter Rev. 7:14.
- God of the Hebrews V.18 - Rev 7:9.

THE TOKEN Ex 3:12
Lit. "And this for thee the sign that I have sent thee." 2. The sign was the burning bush, v it guaranteed the certainty of the accomplishment of Yahweh's purpose with Moses. As Moses received his commission at the Mount, so the nation would receive its commission there.

79 THE FIRST MIRACLES BY MAN.

These are the first recorded miracles by man and as such Moses typified the Lord Jesus.

The signs were significant.

The serpent rod showed that Yahweh had delegated into the hands of Moses power to deliver from the serpent (Egypt) Is 27:1. - thus the plagues were invoked, the sea opened and water was given by the rod.

The other sign showed that Yahweh had given means whereby sin could be conquered (so necessary for deliverance) and so pointed forward to the Passover. Leprosy was supposed to be the "disease of Egypt" Deut. 7:15. 28:60.

17. Roth. KV. "&K." Heb. SHAAL.
20 The mixed multitude some of whom may have lodged with Israelites who may not have desired to leave with them.
21 Implying that they had been stripped of these things during their servitude.
22 NATHAL — Save. See note bottom p. 42.

CHAPTER 4

8 THE SIGN OF THE SERPENT ROD VV 1-5

1 He recalled their previous unbelief Acts 7:25. See top. P 78.

2 The shepherd's rod is turned into a serpent. This was not only evidence of outstanding power to Pharoah, but typical of Jesus as shepherd and serpent. Gn Exod 4:4 Will it the plagued Egypt Ch 8:5 Smote the river & rock Ch 17:5. Divided the sea Ch 14:16
3 There was need of courage & faith to do this. Normally a snake is taken by the back of the head - so this showed complete control over the serpent power - a symbol of Moses' mission to the people in Egypt and of the work of Christ.
4 True also of the Lord. The sign was first displayed to Israel (vv 30, 31) & afterwards to Pharaoh (Ch. 7:20). The order & type also - first to Israel after words to Gentiles Rom. 1:16
9 THE SIGN OF THE LEPROUS HAND Ex 8
5 Inactivity Ps 74:11 Prov 19. Lu 16:15.
6 The worst kind of leprosy. The sign seems to infer that man is hopelessly caught in the grip of sin - and helpless to effect a cure. But what man cannot do Yahweh can effect - so as He would deliver from the serpent power (Egypt) so He would from its influence manifested in sin by the Passover. Cp Ps 103:3.
7 The leprous hand in the bosom implies the deceitfulness of man's heart Jer 17:9
8 The first sign = Yahweh's ability to save; the = Yahweh's ability to heal. 2 Kings 5:7

YAHWEH Cont.

future, tense of HAYAH "to be," and the latter is the third person, singular number, future of ~~[illegible]~~ HAVAH, an older form of the same verb." J.W. Thirtle.

The Memorial Name, as given in V.15 is Yahweh Elohey abothey chim - Yahweh God of your fathers.

Aaron is appointed to assist Moses.

of the first sign, that they will believe the voice of the latter sign.[6]

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and [a]the water which thou takest out of the river [2]shall become blood upon the dry *land*.

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [b]eloquent, neither [3]heretofore, nor since thou hast spoken unto thy servant: but [c]I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be [d]with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand [k]*of him whom* thou [e]wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And [f]thou shalt speak unto him, and [g]put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and [h]thou shalt be to him instead of God.

17 And thou [n]shalt take [o]this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to [p]Jethro his father in law, and said unto him, Let me go, I pray [q]thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for [r]all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took [s]the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [t]wonders before Pharaoh, which I have put in thine hand: but [f]I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, [h]Israel *is* my son, [i]even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [j]I will slay thy son, *even* thy firstborn.

24 ¶ And it came to pass by the way [m]in the inn, that the LORD [u]met him, and sought to kill him.

25 Then Zipporah took [v]a sharp stone, and cut off the foreskin of her son, and [w]cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he [q]let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness [t]to meet Moses. And he went,

---

Bottom p. 101

[2] Heb. *Father.* Ch. 2. 18.
[a] ch. 7. 19.
[3] Heb. *shall be and shall be.*
[b] ch. 2. 15, 23. Cp. Mat. 2. 20.
[4] Heb. *a man of words.*
[c] Heb. *since yesterday, nor since the third day.* Gen. 31. 2. ch. 21. 29. Deut. 19. 4, 6.
[d] ch. 6. 12. Jer. 1. 6.
[e] ch. 17. 9. Num. 20. 8, 9.
[f] ch. 3. 20. ch. 7. 13, 22 & 8. 15 & 9. 12, 35 & 14. 8. Josh. 11. 20. Cp. ch. 7. 3, 14 & 8. 32 & 10. 1. Deut. 2. 30. Is. 63. 17. Rom. 9. 18.
[g] Is. 59. 4. Jer. 1. 9. Mat. 10. 19. Mark 13. 11. Luke 12. 11, 12 & 21. 14, 15.
[h] Hos. 11. 1.
[i] Jer. 31. 9.
[j] Jer. 51. 3.
[k] Or, *shouldest.*
[l] ch. 11. 5 & 12. 29.
[m] Gen. 42. 27 & 43. 21.
[n] Num. 22. 22. Cp. Gen. 27. 14.
[o] ch. 7. 19.
[p] Or, *knife.* Josh. 5. 2, 3.
[q] Num. 22. 38 & 23. 5, 12, 16. 2 Sam. 14. 3, 19. Is. 51. 16.
[r] Heb. *made it touch.*
[s] Judg. 11. 37. Cant. 3. 4. Neh. 6. 9.
[t] ch. 7. 1 & 18. 19.
[u] ver. 2. ch. 7. 15.
[v] ver. 24.

---

6 Even inanimate objects are said to have a voice Ps. 19:1-3; Hab. 2:11.

10 THE SIGN OF THE BLOOD UPON THE GROUND V.9.

7 The life of Egypt would be poured out if Pharaoh failed to heed V.21 + of the people in Egypt if they failed to heed. Vv 29-31

2 RESISTED Ch. 4:10-5:23

1 MOSES' RELUCTANCE Vv 10-12. Cp top. p. 78.

He probably recalled the people's treachery towards him Exod. 2:14.

Cp Ch. 6:12. Perhaps an impediment

8 Lepers [illegible] This does not contradict Acts 7:22. A man can be mighty in word though hesitant in speech.

9 He was not to go in his own strength, wisdom or ability, but in complete reliance upon Yahweh. Cp Luke 21:15. Cp with Christ John 12:49. 7:16.

SIYM (also Heb for "made") - put, appoint. Who gives the ability to speak or otherwise. Cp Exodus 3:26-27.

2 MOSES' REQUEST. Vv 13-17.

Moses' early experience makes him reluctant to make a second attempt. Cp Ch. 2:14. Now he requests that Yahweh would send He Who Will Be - the Seed of the Woman. See below.

Because of the excuse of V.10 not the prayer of V. - that prayer still remains to be answered. see above.

Instead of the Melchizedek Priest for which he prayed there would be set up the Aaronic Cp 1 Sam. 2:27

13 Aaron had been instructed to meet Moses V.27. After an absence of 40 years the knowledge that his illustrious brother was alive would rejoice his heart.

14 In this they foreshadowed Christ John 9:49.

15 Moses would receive direct inspiration from Yahweh

16 He returns to Egypt as a shepherd to lead the people out. John 10:11

Moses request V.13
SHELACH NA BEYAD TISHLACH - Send now by the hand thou will send.

Moses attempted to avoid his own responsibility by requesting an alteration of the Divine purpose.

10 Lit. "speaking he can speak" - He is fluent.

12 Moses would tell Aaron on what to say - he would express it in telling speech.

V.24. In this incident Moses had a demonstration that what Yahweh declared He would assuredly do. Moses had neglected to circumcise his son. In accordance with Divine law (Gen. 17:14) Yahweh was about to slay his son. Zipporah becoming aware of the nature of the case and the danger of her son performed the rite herself. Zipporah now considered herself allied to Yahweh through the rite of circumcision - the token of the covenant (Gen. 17:11). Thus Moses took on a new relationship to her. He became a "husband of bloods" - the blood of the covenant expressed in the rite of circumcision. Husband & wife united in bonds of covenant.

In Arabic (Zipporah = Midian) the word for circumcision is a synonym for that of marriage.

This evidently was the younger son of Moses, called Eliezer: God is My help Cp Ch. 18:18. See bottom p. 81.

24 It was significant that stone be used. Cp Josh. 5:2 note. This incident emphasized the importance of the rite of circumcision. It could have led to a command that all those not circumcised undergo the rite before leaving Egypt See note Josh. 5:2.

24A Perhaps he sought Moses to advise that the Pharaoh who sought his life was dead Cp Exod. 2:15. If so, there was a foreshadowing of Christ's experience. Mt. 2:22. Israel in Egypt experienced a need of Moses.

MENEPHTHAH, successor of Rameses II. was a weak prince, with an exalted opinion of himself. A great invasion of Egypt had occurred at the beginning of his reign, by the skill + valor of his generals. Menephtah had pointedly avoided incurring any personal danger, by claiming to be in communion with the gods who commanded him not to join the army. Nevertheless, he counted his generals' successes as his own, and was as vainglorious + arrogant as if he had won them by his own prowess.

Pharaoh was wholly self-satisfied, worshipped as a god, absolute ruler over thousands, surrounded by obsequious servants, with none to dare contradict + none to disobey. His haughty reply to the request revealed him as proud, headstrong, profane.

and met him in [a] the mount of God, and kissed him.

28 And Moses [d] told Aaron all the words of the LORD who had sent him, and all the [e] signs which he had commanded him.

29 ¶ And Moses and Aaron [g] went and gathered together all the elders of the children of Israel:

30 [h] And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people [i] believed: and when they heard that the LORD had [k] visited the children of Israel, and that he [l] had looked upon their affliction, then [m] they bowed their heads and worshipped.

CHAPTER 5.

1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [n] a feast unto me in the wilderness.

2 And Pharaoh said, [o] Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, [p] The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest [r] he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your [s] burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their [s] burdens.

6 And Pharaoh commanded the same day the [b] taskmasters of the people, and [c] their officers, saying,

7 Ye shall no more give the people straw to make brick, as [f] heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make [f] heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 [2] Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, [3] *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as [q] heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let

[a] ch. 3. 1 & 18. 5. 1 Kin. 19. 8.
[b] ver. 10, 13, 14. ch. 3. 7.
[c] Cp. ver. 14, 15, 19.
[d] ver. 15, 16.
[e] ver. 3-9.
[f] ver. 8, 14. ch. 4. 10. Gen. 31. 2. 1 Sam. 19. 7.
[g] ch. 3. 16.
[h] ver. 16.
[2] Heb. *Let the work be heavy upon the men.*
[i] ch. 3. 18. ver. 8, 9.
[k] ch. 3. 16.
[l] ch. 2. 25 & 3. 7, &c.
[m] Gen. 24. 26. ch. 12. 27. 1 Kin. 1. 16, 31. 1 Chr. 29. 20.
[n] ch. 10. 9 & 12. 9, 14, &c.
[3] Heb. *a matter of a day in his day.* ver. 19. Lev. 23. 37.
[o] 2 Kin. 18. 35. Job 21. 15.
[p] ch. 3. 18 & 7. 16.
[q] ver. 7.
[r] The number of completion of new life. Judg. 15. 12. 1 Kin. 2. 25, 32.
[s] ch. 1. 11.

23A Horeb Ch.3:1, indicating incident of v.24 took place before Moses had gone for.
23B Foreshadowing Jhn 1:12. Heb 3:1
3 MEETING WITH THE PEOPLE 29-31

24 Bowed - To shrivel up. The Jewish custom was to bend the body so that every joint of the backbone became incurvated, and the head was bent towards the knees, so that the body resembled a bow." At Thus they felt in every part of the body the feelings they tried to express in prayer. They did not try to stand "comfortable."

= CHAPTER 5 =

1 MOSES INTERVIEWS PHARAOH vv 1-4

1 This was a rational request. The Israelites could not have sacrificed their animals in Egypt without provoking a burst of religious animosity.
2 Even if I did know him.
3 In his Inscription, Menephthah mentioned the Jews under the name of Israel. See opp. p. 74
4 In explanation of the Name, Yahweh. This was the message they were commanded to deliver. Cp Ch. 3: 18
5 Suggesting the manifestation of Exod. 3:15
6 By invasion through Goshen.
7 What right have you to interfere.

8 PHARAOH INCREASES ISRAEL'S WORK vv 5-9

8 This was a cause of secret fear to Pharaoh. Cp. Ch. 1:9, 10. Menephthah feared invasion - his fears were not groundless. A large force of Libyans invaded Egypt during his reign.

9 He lost no time. He was determined to crush any insurrection and by heavy labor prevent any meetings for agitation. He hesitated to move against Moses, possibly because of his fear of a rising.
10 NOGESHIM - Exactors or oppressors, more as Ch. 3:7 (SARE MASSIM). The latter probably general superintendents four in number of high rank. The NOGESHIM more numerous - inferior in position.
11 SHOTERIM - scribes. They were Hebrews employed to keep the totals of bricks.
12 Egyptian bricks were usually 20 in. by 8 in. wide, 7 in. thick.
13 Requiring that they scatter over the harvest fields and return to the brickfields.
14 The number.
15 "lazy" Amp. O.T.
16 He did not believe their explanation that Yahweh had met with them. Pharaoh was determined to break the spirit of the people.
17 The Israelites still had leisure. They had been able to cultivate their fields. Deut. 11:10
18 By attending agitators meetings. Vain words = lying words. See below.

9 ISRAEL'S OPPRESSION INCREASED vv 10-14

19 Teben - chopped straw. This was previously provided them, whereas now they gathered long stalks of stubble. Though plentiful it had to be gathered + chopped small for the purpose of binding the clay together into bricks.
20 The common method in Egypt was by the bastinade - the victim lay on the ground face down with his legs drawn up + was beaten on sole of foot. This sometimes crippled them for life.
21 NOGSHIM = To press. They kept at them, urging them on.

10 RELIEF REFUSED vv. 15-19

21 Smarting under the sense of injustice, they bypassed the taskmasters and appealed directly to Pharaoh.
22 "They are saying" d - i.e. they keep saying.

23 "you are lazy" (Amp. OT.) Thus Pharaoh mocked the over-worked people, rejecting their claim that they desired to worship Yahweh. He blamed their "laziness" on their religion.

"UNTO ALL GENERATION" Ex. 3:15. 81

"LEDOR DOR" - For generation, generation. Rend by J. Thomas "for a generation of the race" evidently taking the dual words as applying to a generation coetaneous to the existence of the race. Better as AV: "for all generations." Cp Ps. 45:17; 79:13; 100:5; 102:12; 106:8; 135:13. Luke 1:48 Eph. 3:21.

ZIPPORAH (Cont.). Moses seems to have parted with his family in Horeb + sent them back to Jethro Ex. 18:2

"Vain words" v 9.

This is the description Pharaoh gave to the revelation of Yahweh through Moses. It is the way in which flesh always depreciates the wisdom of God + the requirements of His Word.

THE PEOPLE COMPLAIN V.21.
This is the first of twelve such complaints. Exod. 14:10. 15:24. 16:2. 17:2. 32:1. Num. 11:1. 11:4. 14:1. 16:41. 20:2. 21:5.

MOSES' COMPLAINT V.22.
On eleven occasions he was caused to do this. Exod. 3:13. 4:1, 10, 13. 5:22. 6:12, 30. 17:4. Num. 11:10, 21. Yahweh's purpose Is. 63:11-12.

"TO GIVE THEM": these men then dead - indicating the resurrection. Cp Deut 1:8; 30:20; 1 Chr. 16:16-18 Ps. 105:8-10; Mic. 7:20. Acts 7:4-5

IN EGYPT
Burdened - heard a foreign tongue Ps. 81:5-7.

us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they were in evil case,[4] after it was said, Ye shall not minish *ought* from your bricks of [c] your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 [g] And they said unto them, The LORD look upon you, and judge; because ye have made our savour[2] to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is it* *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

[a] Gen. 17. 8 & 28. 4. above.
[b] ch. 2. 24. 3:9. Ps. 106:44 Is. 63:9. Ps. 105:8 106:45 Lk. 1:54, 72.
[c] ver. 13.
[d] ver. 2.
[e] ch. 7. 4. Deut. 26. 8. Ps. 136. 11, 12.
[f] Gen. 48. 16. ch. 15. 13.
[g] ch. 6. 9.
[h] Deut. 4. 20.
[2] Heb. *to stink.* Gen. 34. 30. 1 Sam. 13. 4 & 27. 12. 2 Sam. 10. 6. 1 Chr. 19. 6.
[i] Gen. 17. 8. ch. 29. 45, 46. Deut. 29. 13. Rev. 21. 7.
[j] ver. 6. ch. 5. 4, 5. Ps. 81. 6.
[3] Heb. *lift up my hand.* Gen. 14. 22.
[l] Cp. Gen. 26. 3.
[4] Heb. *delivering thou hast not delivered.*
[m] ch. 5. 22.
[5] Heb. *shortness,* or, *straitness.*
[n] ch. 3. 19.
[o] ch. 11. 1 & 12. 39.
[p] ver. 9.
[q] ver. 30. Lev. 26. 41. Jer. 6. 10 & 9. 26. Ezek. 44. 7. Acts 7. 51. So ch. 4. 10. Lev. 19. 23. Jer. 1. 6. Rom. 2. 29. Col. 2. 11.
[6] Or, *JEHOVAH.* ver. 6, 8, 29.
[r] Gen. 17. 1.
[s] ch. 3. 14 & 15. 2. Ps. 68. 4 & 83. 18. John 8. 58. Rev. 1. 4, 8, &c.
[t] Gen. 15. 18 & 17. 4, 7.

24 They could expect no justice from Pharaoh - he was determined to humiliate and exterminate them as a people.

II MOSES BLAMED: HE PLEADS YAHWEH'S HELP Vv 20-23.

26 "Moses + Aaron standing to meet them at their going out" It was not by accident but by design as the two leaders awaited the result of the officers' appeal.

26 The Israelites blame Moses for their plight to call on Yahweh to witness to the truth of their accusation. They claim that his mishandling of the situation threatened them with death.

27 The increasing misery of the people deeply grieved Moses who was sensitive to their sufferings. Yahweh had warned not to expect success at once Exod 3:19. 4:21 but he had not anticipated such increase of suffering. He did not lack faith, but desired to know the purpose of the misery. See above.

CHAPTER 6.

III ACCOMPLISHED CH. 6:1 - CH. 11:10

1 YAHWEH PROCLAIMS HIS INTENTION TO DELIVER Vv. 1-8

1 The time to act had come. It was a time when Israel despaired + Moses doubted!!!

2 Used four times in this declaration of deliverance in association with the Covenant. Cp Vv. 6, 7, 8. See also. Jer. 16:21. Mic. 7:3-6.

2A YÂD - The open, pointing hand = power, direction.

3 Hos. 12:5. Yahweh is derived from hayah, an old form of the verb to be. It could be that the patriarchs used the third person form of this verb to speak of God, without understanding that Yahweh would be His self-imposed family name.
Cp Gen. 32:29 Jacob asked for the name to be revealed - but it was withheld. The time was not ripe then. His name or family purpose was revealed in visiting the Gentiles + calling out His people under these circumstances. Exod. 15:11 one. Cp Ps. 113. 83:18. Acts 15:14.

THE NAME: With men a name is merely a mark of difference. With the case of God it is different. If the significance of His name is known the understanding of a person in relation to Him will be affected. If God is known as Ammon, the main idea will be that He is a riddle + a mystery; if as Shaddai that He is powerful; if as Mazda that He is wise and bountiful; if a God, that He is good. The various titles as El, Elohim, Adonai, Shaddai, Elyon set forth His many + varied attributes + manifestations. His Name Yahweh pronounces His family name and announces that He will perform His will and Covenant and will reveal His attributes in Sons of His choice. 82

1 The land of Canaan the land of spiritual merchandise! Pilgrimage indicates they had a clear objective. Strangers that they must shun + avoid their separateness.

5 This repetition is an assurance in view of Moses' remonstrance. Yahweh does not forget though circumstances seem to indicate that He does Cp Heb. 13:5.

6 There is certainty expressed in the promises of Yahweh. Faith must grasp hold of this - even though circumstances delay the performance.

7 NATSAL - To snatch away.

8 GÂAL - To act as next of kin.

4 "I will be to you for Elohim" Dr. T.

10 The Ecclesia. Deut 6:20-25.

10A The Name Amen by deliverance effected. Ex. 15:6-7; Is. 63:12.

11 Cp Heb. 6:13-18

11A MORASHAH = possession. Used also of Law Deut 33:4 the obedience of Law necessary to possession of land.

II MOSES AND THE PEOPLE ARE DISCOURAGED BY OPPOSITION Vv 13.

12 Or mg. Their oppressions made them impatient - a contrast to Ch. 4:31. They became so crushed as to lose all faith, heart, hope + spirit. A. 18:4.

13 No limitation of 3 days in this demand.

14 Speech not governed by Yahweh's command. See ears Jer. 6:10 heart Jer. 4:10 which cannot hear or understand, so here, lips which can not speak 4:10.

15 Both parties were advised of Yahweh's intentions + both shared responsibility therefor. This verse summarizes Yahweh's transactions with them - summarizing Cp 3:5.

3 GENEALOGY OF AARON + MOSES Vv 14-27

LEVI

Gershon	Kohath	Merari	Jochebed
	Amram	Izhar	Hebron	Uzziel

Amram to Jochebed

Hur to Miriam	Aaron to Elisheba.	Moses to Zipporah
	Nadab	Abihu	Eleazar	Ithamar	Gershom	Eliezer
		Phinehas.				

16 Age indicates the longevity the Israelites attained in time, account for their remarkable increase. Cp 1:7.

20 Sig. Ancestress.
17 Sig. White
18 Sig. A renowned Unger.
19 Sig. High place
21 His descendants are not mentioned here, though in Num. 3:27 where it is clear he had descendants.
22 Sig. Alliance. Sig. El is strength.
23 Sig. Weak, Sig.
24 Sig. Sensitive.
25 Sig. The glory of Yah. The earliest name that compounded with Jah. This could have been through Moses' influence.
26 Later prohibited Lev. 18:12. Perhaps was through lack of opportunity. He evidently married late in life see below.
27 Baldness or Mourning. This cousin of Moses rebelled against him. Num. 16:1.
28 A sprout or shoot.
29 Mindful, faithful.
30 Who is El?
31 El hath conceived.
32 Heb. Zichri - Mindful, famous.
33 The people are of Genesis. A prince of Judah through whom Christ came. 1 Chr. 2:10.
34 Of one's free will or liberal.
35 He (i.e. God) is father.
36 El hath helped.
37 Palm-coast.
38 Captive - Korah's sons escaped the judgment of their father.
39 El hath created.
40 Father of gathering, perhaps in the sense of removing reproach - Davis.
41 Afflicted by El.
42 Mouth of Pity (Dr. Mouth of Serpent (Wilkinson) Sr. Mouth of Brass. Efrant (Flesh multiplied)

GENEALOGY OF MOSES. Cp Rom. 9:11-12.
Every point in the line of descent departs from that which would imply natural pre-eminence. Moses is not descended from Reuben the eldest son of Jacob, but from Levi, the youngest son of the two united in a curse Gen. 49:5-7. Yet not even from the eldest branch of it, but from Kohath, the second son, Moses was not the natural firstborn of Kohath Amram, but the second son. Thus Israel was taught that Divine selection was not according to natural advantage.

their fathers' houses: @The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 ©And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ And these are the names of ©the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were ᵍan hundred thirty and seven years.

17 ʰThe sons of Gershon; Libni, and Shimi, according to their families.

18 And ⁱthe sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And ᵐthe sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20 And ©Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

21 ¶ And ⁿthe sons of Izhar; Korah, and Nepheg, and Zichri.

22 And ⁱthe sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of ᵒAmminadab, sister of @Naashon, to wife; and she bare him ⓐNadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; ᵈAssir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and ᶠshe bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

26 These are that Aaron and Moses, ᵇ to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their ©armies.

27 These are they which ᵉspake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, ʰI am the LORD: ⁱspeak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, ᵐI am of uncircumcised lips, and how shall Pharaoh hearken unto me?

ⓒ Gen. 46. 9. 1 Chr. 5. 3.
ᵇ ver. 13.
ⓒ Gen. 46. 10. 1 Chr. 4. 24.
@ ch. 7. 4 & 12. 17, 41, 51. Num. 33. 1.
ᵉ ch. 5. 1, 3 & 7. 10, &c.
ⓕ Gen. 46. 11. Num. 3. 17. 1 Chr. 6. 1, 16.
ᵍ Cp. ver. 18, 20. Gen. 47. 28 & 50. 22.
ʰ ver. 2.
ⁱ ver. 11. ch. 7. 2.
ᵏ Num. 3. 18. 1 Chr. 6. 17 & 23. 7.
ˡ Num. 3. 19 & 26. 57. 1 Chr. 6. 2, 18.
ᵐ ver. 12.
ⁿ Num. 3. 20. 1 Chr. 6. 19 & 23. 21.
ⓒ ch. 2. 1, 2. Num. 26. 59.
ᵖ ch. 4. 16.
ᵍ Gen. 20. 7. Cp. 1 Sam. 9. 9.
ʳ ch. 4. 15 & 6. 29.
ˢ Num. 16. 1. 1 Chr. 6. 37, 38.
ᵗ Lev. 10. 4. Num. 3. 30.
ⓤ ch. 4. 21.
ᵛ ch. 11. 9.
ʷ Cp. ch. 10. 1.
ˣ Ruth. 4. 19, 20. 1 Chr. 2. 10. Mat. 1. 4. Luke 3. 33.
ʸ Num. 1. 7 & 2. 3 & 7. 12, 17 & 10. 14. Mat. 1. 4. Luke 3. 32.
ⓐ Lev. 10. 1. Num. 3. 2 & 26. 60. 1 Chr. 6. 3 & 24. 1.
ᵇ ch. 6. 6, 26, &c.
ᶜ 1 Chr. 6. 22.
ᵈ ver. 17. ch. 8. 10, 22 & 14. 4, 18.
ᵉ Num. 25. 7, 11. Josh. 24. 33. Ps. 106. 30.

CHAPTER 7.

1 Moses is encouraged to go to Pharaoh. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee ᵖa god to Pharaoh: and Aaron thy brother shall be ᵍthy prophet.

2 Thou ⓡshalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And ⓤI will harden Pharaoh's heart, and ˣmultiply ʸmy signs and ᶻmy wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, ᶜthat I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt ᶜby great judgments.

5 And the Egyptians ᵉshall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the

This emphasises the main purpose of the genealogy.

4 YAHWEH CONFERS AUTHORITY ON MOSES TO STAND BEFORE PHARAOH V28-Ch7:4

These verses seem to contrast the reluctance of Moses with what Yahweh accomplished in him Ch. 4. His uncircumcised lips were given a charge & a power that contributed him as God to Aaron and Pharaoh Ch. 4:16; 7:1.

CHAPTER 7.

Moses appeared diffident to appear before Pharaoh Ch 6:30, but is now strengthened & encouraged by the promise of supernatural power. Exod 4:16. Gen 50:19. He would appear as Moses' superior, with right to command his obedience & power to enforce his will.

3 Exod 8:15. 9:34-35. 1 Sam. 6:6. Pharaoh's heart was hardened by Yahweh's manipulation of affairs. Pharaoh was naturally stubborn. Top p. 80.
4 Signs tell a story or speak a message such as the three already given Exod 4:3-9. Wonders are miracles. An incident can be both - signs that are wonders - as the three already given. These given were long remembered Jos 2:10.
5 Pharaoh's obstinacy was foreknown & permitted because it advanced Yahweh's purpose. The very stubbornness of the resistance revealed His Omnipotence & brought the deity reverence before the notice of all people. See Exod 18:14-16 Deut. 2:25. 11:25. Josh 2:10. Cp the future. Jer 32:20-21
6 They were to march out conquerors & in order with Yahweh (the Cloud & Fire) at their head.
7 YOD - The open hand - indicating power, means, direction. The right hand pointing left - the direction of Hebrew writing.

16 An indication of the longevity of the Israelites at this time, accounting for their remarkable increase. Cp Ch 1:8, 20.
20 Sig. Awakening
17 Sig. White
18 Sig. A renowned one - Unger.
19 Sig. High people
21 His descendants are not mentioned here, though from Num. 3:27 & elsewhere, it is obvious he had descendants
22 Sig. Alliance. Sig. El is strength.
23 Sig. Weak, sickly
24 Sig. Sensitive. Str.
25 Sig. The glory of Yah. The earliest known name that compounded with Yah. This could have been through Moses influence.
26 Later prohibited Lev. 18:12. Perhaps this was through lack of opportunity. He evidently married late in life. See below.
27 Baldness or Icy. This cousin of Moses rebelled against him. Num 16.
28 A sprout or offshoot.
29 Mindful, famous.
30 Who is El?
31 El hath concealed
32 Heb. Zichri - Mindful, famous.
33 The people are generous. A prince of Judah through whom Christ came. 1 Chron 2:10
34 Of one's free will, or liberal.
35 He (i.e God) is father.
36 El hath helped.
37 Palm-coast.
38 Captive - Korah's sons escaped the judgment of their father.
39 El hath created.
40 Father of gathering, perhaps in the sense of removing reproach - Davis.
41 Afflicted by El.
42 Mouth of Pity (Dr), Mouth of Serpent (Wise) Str. Mouth of Brass. Giant (Flesh purified)

GENEALOGY OF MOSES (Cont.).

• Jacob married Leah & Rachel . .	2232.	
See opp. p. 17.		
Reuben, Simeon, Levi born . . .	3	
Jacob arrives in Egypt . .	2235	
	63	
Levi in Egypt Exod 6:16 . . .	74	
	2372	
(Joseph died 2369 opp. p. 17)		
• Kohath born in Canaan Gen 46:11	2298	
Assuming married shortly after . .	16.	
	2314	
Amram born	1	
	2315.	

Kohath died	2315	
V18	116.	
	2431	
• Amram born	2315	
Names Jochebed . .		
Miriam born?		
Aaron born Exod 7:7	125	
	2480	
Moses born	3	
	2483.	
Amram died	19	
	2464	
(Exodus 2513)		

This computation approximate only - particularly Amram's birth.

At a period when the children of Israel were rapidly increasing, the family of Moses was not.
It emphasises the principle that the great leader was not of a numerically powerful branch of the nation.

children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was [b] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, [d] Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a [f] serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called [h] the wise men and [i] the sorcerers: [k] now [l] the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And [m] he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's [t] brink against he come; and [q] the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [s] **The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in**

[b] Cp. Deut. 29. 5 & 31. 2. & 34. 7. Acts 7. 23, 30.
[c] ch. 4. 9. Rev. 16. 4, 6.
[d] Cp. Is. 7. 11. John 2. 18 & 6. 30.
[e] ver. 21, 24.
[f] ver. 20, 12. Gen. 1. 21. Is. 51. 9: not as ch. 4. 3 & 7. 15.
[g] ch. 8. 5, 6, 16, 17 & 9. 22 & 10. 12, 21 & 14, 16, 21, 26.
[h] Heb. *gathering of their waters.* Gen. 1. 10. Lev. 11. 36.
[i] Gen. 41. 8.
[k] ver. 22 & ch. 8. 7, 18, 19 & 9. 11.
[l] Deut. 18. 10. Cp. ver. 11, 22. ch. 8. 7, 18 & 9. 11.
[m] ch. 17. 5.
[n] Ps. 78. 44 & 105. 29.
[o] Rather as ver. 22. ch. 8. 19 & 9. 35: not as ver. 3. ch. 4. 21 & 9. 12 & 10. 20, 27 & 11. 10 & 14. 4, 8, 17.
[p] ver. 18, 23.
[q] ver. 11.
[r] So ver. 13.
[s] ch. 4. 2, 3, 17 & 17. 5.
[t] ver. 3, 4.
[u] ch. 3. 18 & 5. 3 & 9. 1, 13.
[v] ch. 3. 12, 18.

AARON The first mention of Aaron is found in Exod. 4:14. Some give the meaning of his name as Shining Light or Enlightened. a. (cp Exod 7:10). Both Moses & Aaron typed the Lord: the former as Shepherd-leader; the latter as High Priest. There is obvious reference to Aaron's future priestly office in the title given him at the first mention of his name - Aaron the Levite. In regard to the general organisation of the nation, it has been well summarised: from the tribes of Israel there came the warriors; from the tribe of Levi came the workers; from the family of Aaron the worshippers of God.

17 **Thus saith the LORD, In this** [@] **thou shalt know that I *am* the LORD**: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned [c] to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall [e] lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and [v] stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [2] pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he [k] lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the [1] waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians [n] could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 [o] And the magicians of Egypt did so with their enchantments: and [p] Pharaoh's heart was hardened, neither did he hearken unto them; [r] as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they

[@] ch. 5. 2, 4. ver. 5.
[1] Ps. 78. 44 & 105. 29.
[2] Heb. *gathering of their waters.* Gen. 1. 10. Lev. 11. 36.

1ST PLAGUE Water into blood. The Nile was worshipped by the Egyptians. According to Unger's Dictionary Osiris was worshipped as the soul of the Nile. Ch. 7:19-25. Also the god of Judgment and of the dead. The Nile also worshipped as the god Hapi - sustainer of the people. Gn Exod. 12:12.

7 This is the secret of success & of Eternal life Josh. 1:8, 2 Jhn. 6. This is a general anticipatory statement of what they accomplished during the course of their ministry.

7A Miriam was older than either Gn 16:16

8 As demonstrating their credentials as coming in the Name of Yahweh.

9 Heb. Tannin, not NACHASH as in Ch. 4:3. Roth.: "sea-serpent." Rend. "Dragon" Isa. 27:1 51:9. Ezek. 29:3. Both Dragon & Serpent united Rev. 12:9. Prob. the crocodile as the symbol of Egypt over which Yahweh has power.

5 THE MAGICIANS IMITATE MOSES' SIGNS Vv. 10-11

See Paul's comment - as type of false religion 2 Tim. 3:8

10 CHACHAMIM - Men of learning. Skilled in magic.

11 KASHAPHIM - To whisper (a spell), to enchant - thus to practise magic.

11 CHARTOMIM - from a root cheret CHERET, to engrave, thus a horoscopist.

12 LAHATIM, from LAHAT to burn, set on fire. Rend. "flaming" Gen. 3:24. Thus by sleight of hand, covered by the smoke of burning incense or sacrifices, they did similarly.

13 Lit. "And was hard the heart of Pharaoh" cf. "Then waxed bold the heart of Pharaoh." - Roth. "The verb employed is not active but neuter; and "his heart" is not the accusative but the nominative." - G. Rawlinson. His heart was too hard for the sign to make much impression.

6 FIRST PLAGUE: WATER INTO BLOOD. Vv. 14-21.

Contrast Christ's first miracle John. 2:1-11.

15 KABED - heavy, difficult, stupid - St. RV: Stubborn, marg. heavy.

16 Probably for some religious service in conjunction with the river which would then be subjected to its annual inundation.

17 NACHASH. This was Moses' rod Ch. 4:2 not the rod which turned into a crocodile which was Aaron's. Exod. 7:10.

18 Two elements related to life being associated with death.

19 The Nile is normally noted for the sweetness of its water & was worshipped by the Egyptians. It was called the father of life and the father of the gods.

20 The canals.

21 The various divisions of the Delta, of which there were seven (Herod. 2:17).

22 Artificial reservoirs.

23 The water of the Nile is muddy & Egyptians filtered it through various kinds of pots. The reeds of wood could relate to some form of filter, after which it was stored in those of stone.

24 It seems as though Moses commenced only with the waters of the river, but as the stubbornness of the Egyptians became apparent he fulfilled the instructions throughout the land V. 21.

7 MIRACLE IMITATED - HEART HARDENED 22-23

25 Cp 2 Tim 3:8 This was probably before all nature was affected. See Note 1.

26 He saw this as a triumph for his gods.

27 Implying that the contest between Moses & the magicians had been concluded before the former went throughout the land. Cp V. 20

28 Not the Hebrews. The water they stored was not affected.

CHAPTER 8

8 SECOND PLAGUE FROGS MULTIPLY Vv. 1-6

1 TSEPHARDEA from TSAPHAR - To skip about, - A swamp or marsh leaper. Str.

2 Ancient Egyptians were known for their extreme cleanliness. Herod. 2:37, & this invasion of their homes must have been both disagreeable & disgusting. They even clung to their persons V. 4.

9 MIRACLE IMITATED: BUT PHARAOH SEEKS INTERCESSION OF MOSES Vv. 7-11

3 Cp Ch. 7:11

4 Obviously the magicians could not rid Egypt of the plague, & an acknowledgment of Yahweh's existence & power is forced from the reluctant King who previously boasted that "he knew not Yahweh" Cp Ch. 5:2

2nd PLAGUE Exod. Heka was a frog-headed goddess - the sacred emblem of fecundity. Ch. 8:1-7 Cp. Ps. 105:31.

3rd PLAGUE Dust impregnated with mosquito-gnat The earth was worshipped through the god Geb. (Dweller on the Nile). Ch. 8:16-19. Cp Ps. 105:31

could not drink of the water of the river.[2]

25 And seven days were fulfilled, after that the LORD had smitten the river.[2]

CHAPTER 8

CHAPTER 8.

8 SECOND PLAGUE: FROGS MULTIPLY Vv 1-6

Frogs are sent. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 32 Pharaoh is still hardened.

1 TSEPHARDEA from TSÂPHAR - To skip about - A swamp or marsh keeper. Str.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, [b] that they may serve me.

2 And if thou [c] refuse to let *them* go, behold, I will smite all thy borders with [d] frogs:[1]

2 Ancient Egyptians were known for their extreme cleanliness. Herod. 2:37, 4 this invasion of their homes must have been both disagreeable & disgusting. They even clung to their persons V. 4.

3 And the river [e] shall bring forth frogs abundantly, which shall go up and come into thine house, and into [e] thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [6] kneadingtroughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, [h] Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and [i] the frogs came up, and covered the land of Egypt.

MIRACLE IMITATED: BUT PHARAOH SEEKS INTERCESSION OF MOSES Vv 7-11

9 7 [k] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

3. Cp Ch. 7:11.

4 Obviously the magicians could not rid Egypt of the plague, & an acknowledgment of Yahweh's existence & power is forced from the reluctant King who previously boasted that "he knew not Yahweh" Cp. Ch. 5:2

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [l] Intreat the LORD, [4] that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

(2) Or, *Have this honour over me, &c.* Judg. 7. 2. Is. 10. 15.
(3) Or, *against when.*
4 Heb. *to cut off.*
(5) Or, *for or Against to morrow.* ver. 23.
a ch. 9. 14. 2 Sam. 7. 22. 1 Chr. 17. 20. Ps. 86. 8. Is. 46. 9. Jer. 10. 6, 7.
b ver. 20. ch. 3. 12, 18.
c ch. 7. 14 & 9. 2.
d Rev. 16. 13.
e Gen. 43. 30. Ps. 105. 30.
6 Or, *dough.* ch. 12. 34. Deut. 28. 5, 17.
f Esth. 4. 14. Cp. Eccles. 8. 11.
g ver. 32. ch. 7. 14 & 9. 7, 34 & 10. 1.
h ch. 7. 19. Note C.
i Ps. 78. 45 & 105. 30.
k ch. 7. 11, 22.
l ch. 7. 19.
m Ps. 105. 31.
n ver. 9, 28, 29, 30. ch. 9. 28 & 10. 17, 18.
o ch. 7. 11.

9 And Moses said unto Pharaoh, (2) Glory over me: (3) when shall I intreat for thee, and for thy servants, and for thy people, 'to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

5. Roth. "For what time..." Moses' request was proof of Yahweh's power in that he allowed Pharaoh to choose the time when the plague would cease.

10 And he said, (5) To morrow. And he said, *Be it* according to thy word: that thou mayest know that [n] *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

10 RESPITE: HEART HARDENED Vv 12-15

12 And Moses and Aaron went out from Pharaoh: and Moses cried [o] unto the LORD because of the frogs which he had brought against Pharaoh.

6 TSÂ'AQ - To shriek. Roth: "Moses made outcry..." He had ventured to give a specific time, & now prayed earnestly for Yahweh to fulfil it.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, [7] and out of the fields.

7 RV: "courts" Roth. footnote - "enclosures - perhaps courtyard. Houses in Egypt generally had a courtyard attached.

14 And they gathered them together upon heaps: and the land stank. [8]

8 There was relief, but also a constant reminder of the power of Yahweh.

15 But when Pharaoh saw that there was [p] respite, [9] he hardened his heart, and hearkened not unto them; as the LORD had said.

11 THIRD PLAGUE: DUST INTO LICE Vv 16-17

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice [q] throughout all the land of Egypt.

9 Not Moses' rod. See Ch. 7:19

17 And they did so; for Aaron [r] stretched out his hand with his rod, and smote the dust of the earth, and [m] it became lice in man, and in beast; [10] all the dust of the land became lice throughout all the land of Egypt. (Cp. Ch. 7:11)

10 KENNIM - To fasten Str. Thought to be the mosquito-gnat. The nearest Egyptian equivalent - Khentiems = Mosquito. See above. 11 It is said that they fly into the nostrils & eyes of animals driving them to madness & fury.

12 MAGICIANS THWARTED Vv 18-19

18 And [o] the magicians did so with their enchantments to bring forth lice, but they could not: [12] so there were lice upon man, and upon beast.

12 For some reason not specified their trickery failed & they claimed this was due to supernatural powers beyond their control.

4th PLAGUE: Flies or beetles. The sphere of judgment widens: Water, River Earth and Air for these seem to spring from the air. The beetle was sacred to Egyptians (Dwellers on the Nile) Ch. 8:24-29. The beetle was sacred to Ra – the sun god.

5th PLAGUE: Murrain of beasts. Cattle affected V. 7. The Bull (Apis) most sacred. Ch. 9:1-7.

Plague of flies.

19 Then the magicians said unto Pharaoh, This *is* [a] the finger of God: and Pharaoh's [b] heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, [c] Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send [2] swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And [d] I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end [e] thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put [3] a division between my people and thy people: [f] to morrow shall this sign be.

24 And the LORD did so; and [g] there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was [4] corrupted by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice [h] the abomination [i] of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not [j] stone us?

27 We will go [k] three days'

[a] Ps. 8. 3. Luke 11. 20.
[b] ch. 7. 13.
[c] ch. 7. 16 & 9. 13.
[d] Cp. ver. 8.
[e] ver. 1.
[2] Or, *a mixture* of noisome beasts, &c.
[f] Gen. 31. 7 & Judg. 16. 10, 15. Job 13. 9.
[g] ch. 9. 4 & 11. 7.
[h] ver. 10. ch. 7. 17.
[i] See ver. 15.
[3] Heb. *a redemption.* Ch. Is. 50. 2. Ps. 111. 9 & 130. 7, 8.
[4] Or, *by to morrow.* ver. 10.
[j] Ps. 78. 45 & 105. 31.
[k] ch. 8. 1, 2.
[l] Or, *destroyed.* Gen. 6. 11, 12.
[m] ch. 7. 16.
[n] ch. 7. 4.
[o] Gen. 43. 32 & 46. 34.
[p] ch. 8. 22 & 11. 7.
[q] ch. 17. 4.
[r] ch. 3. 18 & ch. 3. 12.

Murrain of beasts.

journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [d] intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: [5] but let not Pharaoh [5] deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh [6] hardened his heart at this time also, neither would he let the people go.

CHAPTER 9.

1 The murrain of beasts. 8 The plague of boils and blains. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but is still hardened.

THEN the LORD said unto Moses, [1] Go in unto Pharaoh, and tell him, Thus saith [m] the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the [n] hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. [2]

4 And [p] the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there

[5] Or, *to deal deceitfully*
[6] Heb. *made heavy.*
[1] First time mentioned in Scripture.
[2] DEBER – Destroying pestilence. LXX = death. Murrain is a contagious disease among cattle, the symptoms of which are – hanging down & swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, hot breath, shining tongue – all indicative of general inflammation.

HA-'AROB – The Arob. Perhaps the Kakerlaque and Beetle which appear suddenly in great numbers inflicting painful bites with their jaws, gnaw & destroy clothes, household furniture, leather & other articles, and either consume or render unavailable all eatables. They particularly frequent houses.

16 The division in the land showed they were Pharaoh's no longer.

17 TOW'EBÂH from TÂ'AB – To loathe, detest. Used for idolatry Jer. 16:18. 44:4

13 4TH PLAGUE: FLIES. GOSHEN SEPARATED Vv 20-24

14 PHARAOH BREAKS HIS PROMISE 28-32

CHAPTER 9

15 FIFTH PLAGUE MURRAIN ON EGYPTIAN BEASTS Vv 1-7

13. Lit. "of a God." It is supernatural – beyond the power of man.

14 They had given up the unequal contest and urged him to do likewise. Most likely they had not engaged in trickery on this occasion for that reason.

18 The form of service had not then been revealed. Ex. 10:26.

As Pharaoh had appointed this time for the termination of the 2nd plague V. 10, so Moses does now for that of the 4th.

3 Mercy blended with judgment. This delay would enable those Egyptians who heeded to bring their cattle in from the fields. V. 3.

4 He did at least heed the curiosity to ask this, though perhaps he concluded they gave better care to their cattle. In some way he reasoned himself out of the inevitable.

16 SIXTH PLAGUE ASHES INTO BOILS & BLAINS Vv 8-12

Like the 3rd it was sent without notice & affected the person.

5 From the brick-kilns in which Israelites worked & sprinkled in Pharaoh's presence in mute appeal to heaven.

6 Water (1st & 2nd Plagues) Earth (3rd) now heaven drawn into the strife. Contest, Yahweh shown to be Lord of all.

7 A severe cutaneous disease accompanied by pustulus ulcers. Some suppose Elephantiasis or Black Leprosy. Called "the botch of Egypt" Deut. 28:27

8 Lit. "shall be as dust." It would be spread by the air through all Egypt as dust is spread.

9 KIBSHON = Brick-Kiln, though bricks not often baked in Egypt. They may have been so done at this time to supply the vast number of bricks required.

10 The first time this is ascribed to Yahweh.

17 PHARAOH WARNED OF NEXT PLAGUE Vv 13-21

11 The time for mild warnings and slight plagues is finished. Now the worst forms of evil will be felt in rapid succession.

12 To beat into submission that obdurate heart.

6TH PLAGUE Boils and blains. Affected the priests Cp v.11 who would have to intermit their worship Ch 9:8-12. "Toward heaven" v.8. Thus a challenge to the god Neit called "the great Mother of the highest heaven." The scattering of ashes of human beings (victims) was done to the honor of Suteh or Typhon to avert evil.

7TH PLAGUE Storm of hail - Judgment against Shu, the god of light, heat, air and dryness (Dwellers on the Nile). Ch 9: 16-23.

THE TERRIBLE RAISING UP V.16.

Thus we are taught that Yahweh can find a use - even for the wicked. Cp R.17:B.

shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [b] all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [d] the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be [e] a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the [g] magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 [h] And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, [k] Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; [a] that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this cause have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [j] regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be [i] hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and [l] the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and [m] fire

[a] ch. 8. 10.

[b] Ps. 78. 50. Cp. ver. 19.

[c] Cited Rom. 9. 17. Cp. ch. 10. 1, 2 & 11. 9 & 14. 17. Prov. 16. 4.

[d] Heb. *made thee stand.*

[e] ch. 8. 15.

or Soot.

Lit. "An inflammation begetting pustules"

[g] Lev. 13. 18, 19. Deut. 28. 27. 2 Kin. 20. 7. Job 2. 7. Rev. 16. 2.

[h] Cp. ver. 8.

[j] ch. 7. 11 & 8. 18, 19. 2 Tim. 3. 9.

[k] Heb. *set not his heart unto.* Cp. ch. 7. 23.

[l] ch. 4. 21.

[i] Rev. 16. 21.

[m] ch. 7. 15 [VR] & 8. 20.

[i] Ps. 78. 47, 48 & 105. 32. Cp. Josh. 10. 11. Ps. 18. 13 & 148. 8. Is. 30. 30. Ezek. 38. 22? Rev. 8. 7.

[n] ch. 7. 16.

[o] Ezek. 1. 4.

THE CONTEST WITH PHARAOH.

Note: • The longsuffering of Yahweh towards sinners V.15. Cp Rom 9:17-19. The very stubbornness of Pharaoh helped to save such as Rahab. Josh 2:10. • The power of Yahweh to break the will of the most determined + exalted sinner Exod. 7:3-5. Ps. 76:12. • Resistence to Yahweh only increases His glory Exod 9:16 B 9:16.

3 Mercy blended with judgment. This delay would enable those Egyptians who heeded to bring their cattle in from the fields V.3.

4 He did at least have the curiosity to do this, though perhaps he concluded they gave better care to their cattle. In some way he reasoned himself out of the inevitable.

16 SIXTH PLAGUE: ASHES INTO BOILS + BLAINS VV 8-12.

Like the 3rd it was sent without notice + affected the person.

5 From the brick-kiln in which Israelites worked + sprinkled in Pharaoh's presence in mute appeal to heaven.

6 Water (1st + 2nd Plague) Earth (3rd) now heaven drawn into the contest. Yahweh shown to be Lord of all.

7 A severe cutaneous disease accompanied by pustules ulcers. Some suppose Elephantiasis or Black Leprosy called "the botch of Egypt" Deut. 28:27.

8 Lit. "shall be as dust." It would be spread by the air through all Egypt as dust is spread

9 KIBSHONS = Brick-kiln, though bricks not often baked in Egypt. They may have been so done at this time to supply the vast number of bricks required.

10 The first time this is ascribed to Yahweh.

17 PHARAOH WARNED OF NEXT PLAGUE VV 13-21.

11 The time for mild warnings and slight plagues is finished. Now the worst forms of evil will be felt in rapid succession.

12 To beat into submission that obdurate heart.

First time mentioned in Scripture.

DEBER - Destroying pestilence. LXX θάνατος

murrain is a contagious disease among cattle, the symptoms of which are - hanging down of the head, swelling of the throat, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, hot breath, shining tongue, all indicative of general inflammation.

CHAPTER 9

15 FIFTH PLAGUE: MURRAIN ON EGYPTIAN BEASTS VV 1-7

As Pharaoh had appointed this time for the termination of the 2nd plague V.10, so Moses does now for that of the 5th.

18 The form of service had not then been revealed Cp Exod 10:26.

Cp Rotherham's New Old Test. - pathsmiter

13 Render: "For now might I have stretched out My hand and smitten thee" . . . . and then thou hadst been cut off from the earth." Yahweh could do this - but His mercy was extended, + His purpose was that all the earth might acknowledge His name and power. Exod. 7:4. Jer. 32:20.

14 By "oppose." Heb. "To raise a mound" or "bank" thence "to obstruct." SKIAL.

15 The very hour now given to indicate Divine supervision + power.

16 Rain + hail are both most unusual in Egypt Of Egypt as a nation + v. 24.

17

18 Thus some among that people's servants were moved by the witness. Cp Phil 3:3.

18 SEVENTH PLAGUE: HAIL + STORM. VV 22-26

This seventh plague introduced those of greater severity as indicated by the preceding warning. In addition they were commenced by Moses stretching forth his hand rather than Aaron as previously. Cp Ch 7:19

19 Moses is now the agent. Exod 10:3, 22.

20 Some electrical display like fire balls, in which the flash is not momentary but remains for several seconds.

8th PLAGUE Locusts - Dreaded by the Egyptians. The god Serapis was supposed to protect the land from them. Ch 10: 1-12:15.

21 Lit "infolding" as in Ezek. 1:4 - indicating Cherubic manifestation?

22 Broke the limbs etc so ruining the prospect of fruit.

mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail [a] smote every herb of the field, and [a] brake every tree of the field.

26 [b] Only in the land of Goshen, where the children of Israel *were*, was there no hail.

19 MOSES INTERCEDES FOR PHARAOH 27-35

23 The severity of the plague impressed even Pharaoh. For the first time deaths were reported from among his people V. 25

24 Previously he had been forced to acknowledge the existence of Yahweh Exod. 8:8 - now the existence of His laws. This confession had been wrung from his lips by adversity not love of Yahweh - and was not genuine Cp V. 30.

25 RAHTSADDIK: The Just One.

26 HARESHAIM: The Wicked Ones. See Note on word Gen. 13:13.

27 There is no need of any further plagues: I will submit.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [c] I have sinned this time: [d] the LORD *is* righteous, and I and my people *are* wicked.

28 [e] Intreat the LORD (for *it is* enough) that there be no more [3] mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will [f] spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the [g] earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: [h] for the barley was in the ear, and the flax was bolled.

28 Ruth: "In flower." This occurs towards the end of January - beginning of February at which time the barley also comes into ear.

29 Rie is not grown in Egypt. Heb. CUSSEMETH from CASAM - to have long hair. Some bearded grain meant, perhaps spelt. Ruth = Spelt Wheat harvest = about a month after barley harvest.

30 This is an additional feature of the plague not mentioned earlier. Rain is most unusual in Egypt, so that it is most unlikely that such a detail should have been added later. Only an eye-witness could record this fact.

31 They supported the King in his folly.

32 But the wheat and the rie were not smitten: for they were [5] not grown up. Ruth: = ripe

33 And Moses went out of the city from Pharaoh, and [p] spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, [q] he and his servants.

35 And [r] the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [2] by Moses.

[2] Heb. *by the hand of Moses.* ch. 4. 13.

[a] Ps. 105. 33.

[b] ch. 8. 22 & 9. 4, 6 & 10. 23 & 11. 7 & 12. 13.

[c] Cp. ch. 4. 21 & 7. 3 & 8. 15 & 9. 12, &c.

[d] Deut. 4. 9. Ps. 78. 5, &c. Joel 1. 3.

[e] ch. 10. 16.

[f] 2 Chr. 12. 6. Lam. 1. 18.

[g] 1 Sam. 6. 6.

[h] ch. 8. 8, 28 & 10. 17. Acts 8. 24.

[3] Heb. *voices of God.*

[f] Gen. 23. 6.

[f] ver. 33. 1 Kin. 8. 22, 38. Ps. 143. 6. Is. 1. 15.

[h] Lev. 11. 22. Prov. 30. 27. Joel 1. 4 & 2. 25. Rev. 9. 3.

[i] Ps. 24. 1. 1 Cor. 10. 26, 28.

[4] Heb. *eye.* ver. 15.

[m] ch. 9. 32.

[n] Lev. 2. 14.

[5] Heb. *hidden, or, dark.* ch. 10. 22.

[o] ch. 8. 21.

[p] ver. 29.

[q] 1 Sam. 6. 6.

[r] ch. 7. 13.

[s] ch. 23. 33 & 34. 12. Josh. 23. 13. 1 Sam. 18. 21. 1 Cor. 7. 35.

CHAPTER 10.

1 Locusts are threatened. 7 Pharaoh inclineth to let the Israelites go. 12 The plague of locusts, 21 of darkness. 24 Pharaoh sueth to Moses, but is still hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: [c] for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that [d] thou mayest tell in the ears of thy son, and of thy son's son, what things [e] I have wrought in Egypt, [3] and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the [k] locusts [4] into thy coast:

5 And they shall cover the [4] face of the earth, [5] that one cannot be able to see the earth: and [m] they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they [o] shall fill thy houses, [6] and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. 7

7 And Pharaoh's servants said unto him, How long shall this man be [s] a snare [7] unto us? let

CHAPTER 10

20 PHARAOH WARNED - HIS SERVANTS PLEAD IN VAIN VV 1-11

1 KÂBED - To make dull. Therefore condescend to see him once more. See below.

2 With the increased severity of the plagues, and the warning of the King's destruction - the court officials influence became more pronounced. Cp Exod. 9:34.

3 Constantly recalled. Cp. Ps. 78:5, 105:8, 35; 106:6-16, 68:17, 77:14-20, 81:5, 6, 10, 103, 135:8-9, 136:10-15.

3A 7th + last time the request made.

4 ARBEH from RÂBAH - To increase. Indicative of rapid multiplication. They are said to multiply faster than almost anything else in creation.

5 They are known to do so to a depth of 6 inches.

6 Imagine the impossible. Living conditions, with locusts carpeting the floor several inches thick.

7 This was an ultimatum - as how not words were wanted.

8 Cp Note VI. The magicians had already acknowledged the hand of God. Exod. 8:19.

9 MOWQÊSH - A noose or trap to catch animals. Hence to endanger.

HARDENED

Three different words are used:

- KÂBÊD - To be heavy, stupid, dull: Ch 7: 14. 8:15, 32; 9:7, 34; 10:1. 1 Sam. 6:6.
- QÂSHÂH - To be tough, severe Ch 7:3; 13:15; Deut. 2:30
- CHÂZÂQ - Fixed = stubborn resolution - Ch 4:21; 14:4, 17; 7:13, 22; 8:19; 9:12, 35; 10:20; 10:27; 11:10; 14:8.

Pharaoh, therefore, was not only tough and stubborn, but also stupid and dull.

9TH PLAGUE Darkness. Thus the impotence of the god Re made manifest. Ch.10:21-23.

9 ENOSH - A mortal kal-including male & female. Cf. V11

the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

10 By the courtiers. Pharaoh did not condescend to send for them, but he permitted others to do so.

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* [3] who *are* they that shall go?

11 So he commenced to bargain with them.

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for [d] we *must hold* a feast unto the LORD.

12 This would sound reasonable to the Egyptians for they were used to children attending their religious festivals (Herod. 2:60).

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

13 RSV - "Yahweh be with you if ever I let you and your little ones go: Look, you have some evil purpose in mind." Cp Ch. 8:30.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

14 This was a challenge that Yahweh took up.

12 ¶ And the LORD said unto Moses, [h] Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and [i] eat every herb of the land, *even* all that the hail hath left.

15 GEBER = Mighty men - adult males. Cf. V7.

16 New Old Test. "he drove out." or "one drove out." Pharaoh showed his duplicity as an officious attendant thrust them out - an insult not previously offered the brothers.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

21 EIGHTH PLAGUE: LOCUSTS DARKEN THE SKY. 12-15.

17 See before. Locusts need wind to fly.

14 And [m] the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [o] before them there were no such locusts as they, neither after them shall be such.

18 Egypt extends about 520 m. Columns of Locusts 500 m in length are not uncommon. Egypt about 10m deep.

15 For they covered the [q] face of the whole earth, so that the land was darkened; and they [r] did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the

19 The plague was abnormal for Egypt

20 It was so covered with locusts it could not be seen. Cp Ex 45:7

"AN EAST WIND" V.13 Qadim. It crosses the sandy wastes of Arabia Deserta before reaching Palestine. It blows with violence and is the prevailing wind from February to June. Cp Ch. 6:21.

The Khamsin or "wind of the desert" commonly visits Egypt about the time of the vernal equinox, and is accompanied by an awful and weird darkness. This is caused by the dense clouds of fine sand whipped up by the wind which intercept the sun's rays & produce darkness. It usually blows for the space of about two or three days. Cp V.22.

herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh [2] called for Moses and Aaron in haste; and he said, [a] I have sinned against the LORD your God, and against you.

22 MOSES INTERCEDES Vv 16-20.

17 Now therefore forgive, I pray thee, my sin only this once, and [b] intreat the LORD your God, that he may take away from me this death only.

21 This fatal visitation that threatened the life of the nation as well as that of individuals.

18 And he [c] went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and [4] cast them [e] into the Red sea; there remained not one locust in all the coasts of Egypt.

22 RUACH YAM: Wind of the sea i.e. Mediterranean.

20 But the LORD [f] hardened Pharaoh's heart, so that he would not let the children of Israel go.

23 YAM SUPH - Sea of reeds. So called, it is claimed because of the abundance of alga or sea weed found in it. But, in fact, there is little found in it! Could it not be figurative of sin. Cp Heb 6:8? LXX has Red Sea, perhaps the interpreters gave the meaning intended.

21 ¶ And the LORD said unto Moses, [g] Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [5] even darkness *which* may be felt.

24 QAZAQ See bottom p.88 Cp 7) Pharaoh's stupidity caused him to resist.

22 And Moses stretched forth his hand toward heaven; and there was a [k] thick darkness in all the land of Egypt three days:

25 NINTH PLAGUE: DARKNESS OVER THE LAND Vv 21-23

23 They saw not one another, neither rose any from his place for three days: [l] but all the children of Israel had light in their dwellings.

23 This may have been caused by the Khamsin or Wind of the Desert which afflicts Egypt that time of the year. It is accompanied by an awful, weird darkness caused by dense cloud of fine sand. It drives people indoors and is extremely unpleasant. It continues for two or three days & is "darkness which may be felt."

24 ¶ And Pharaoh called unto Moses, and [n] said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your [p] little ones also go with you.

26 Indicating the extreme nature of the visitation - worse than any normal Khamsin.

25 And Moses said, Thou must give [6] us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

27 This does not mean that people did not move about indoors, but that they did not venture outside. See Strikes expression Ch. 16:29 the air thick with sand made even artificial light difficult.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof

28 Miraculously provided Cp 1 Pet. 2:9 Phil 2:12 & Jn 8:46

24 PHARAOH PLEADS BUT REMAINS OBSTINANT 24-29

29 The stubborn King concedes a further point but remains obdurate Cp Vv 10-11

30 He cate gorically refuses any compromise Cp V.4.

10TH PLAGUE Firstborn Slain: As Pharaoh was worshipped judgment was executed against the god elect. Ch.11:4-6.

WHO KEPT THE PASSOVER

"The whole assembly QÂHÂL of the congregation" Ch.12:6. (QÂHÂH feminine of ʿÊD - Witness). The Ecclesia of Witness constituted the male adult members of the nation Exod.12:43-45, 48. The "whole assembly" KÔL QÂHÂL - was divided into families of households as the Ecclesia of Christ is today separated into groups. See below.

must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD (b) hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, [c] I will see thy face again no more.

37 His impotent stubbornness gave vent to anger & fury. And this, in turn, aroused Moses to anger Ch.11:8. Thus all future negotiations between the representatives of the Rulers of Heaven & earth were at an end. Prior to leaving, however, Moses spoke the words of Exod.11:4-8.

CHAPTER 11

25 ISRAEL BORROWS OF HER NEIGHBORS vv 1-3.

1 This is a parenthetic statement of a revelation that had been made to Moses before. His conversation with Pharaoh continues from v.4

2 Roth. "he will altogether drive you out from hence." This statement would permit necessary preparations to be made - both in relation to family & flocks.

3 Cp Ex.3:22. SHAAL - ask. See Roth. RV etc.

4 Roth. "Articles." Not merely jewels.

5 His reputation was high. The people could see that Divine power was with him and on behalf of the Israelites.

26 THE FIRSTBORN THREATENED vv4-10

Cp bottom p.102 ←

CHAPTER 11.

1 God's message to the Israelites to borrow jewels of their neighbours. 4 The firstborn threatened.

AND the LORD said unto Moses, Yet will I bring [h] one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. 2

2 Speak now in the ears of the people, and let every man [i] borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 [m] And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, [o] About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant [p] that *is* behind the mill; and all the firstborn of beasts.

6 [q] And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 [a] But against any of the children of Israel (c) shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And [d] all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people [2] that follow thee: and after that I will go out. And he went out from Pharaoh in [3] a great anger. 8

9 And the LORD said unto Moses, [f] Pharaoh shall not hearken unto you; that [g] my wonders may be multiplied in the land of Egypt. 9

10 And Moses and Aaron did all these wonders before Pharaoh: [k] and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

6. The howling of dogs commonly accompanies death

7. They shall descend. Get off their high horse, humble themselves before Moses.

8 At the stupidity of Pharaoh. Cp MK 3:5.

9 There was mercy in this for it impressed those who had the humility & wisdom to think and act. Cp Exod.10:1

CHAPTER 12.

1 The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 Unleavened bread. 29 The firstborn are slain. 31 The Israelites are driven out of the land.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 (10) This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. 2 See below

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a [t] lamb, according to the house of *their* fathers, a [t] lamb for an house: Ecclesia Thessal-2 Heb 3:6

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating

CHAPTER 12

3 SEPARATION Ch.12:1-15:21

1 PROPOSED Ch.12:1-14:4.

1 BEGINNING OF THE YEAR CHANGED 12.

1 Abib. Cp Exod.13:4

2 The civil year commenced with the autumnal equinox Exod.23:16. approx. October

2 PASSOVER INSTITUTED. vv 3-10.

3 SEH - To "push" out to graze - St. A member of a flock, either sheep or goat. This subsequently limited to 1 year v.5 - though sheep or goat specified only lamb is recorded as being used.

4 Too small to eat it in one sitting. Subsequently the minimum number was set at 10.

5 Roth. footnote = "mouth." The household was to be numbered according to adults. Young children were not to be numbered as though they were adults.

6 cp v3, 4, 5

THE TENTH DAY

J.B. Segal in "The Hebrew Passover" p.143 suggests that the Hebrews "regarded the first nine days of the spring and autumn months as days of uncertainty. If the heliacal (emerging from the light of the sun) rising of a fixed star had not taken place before the 10th day, then it was necessary to intercalate a month. It was only on the tenth day of the spring month - and not sooner - that it was known whether it was permissible to begin preparations for the Passover."

Who Kept The Passover (cont.)

- Thus all males, as representative of the whole nation were expected to keep it Exod.23:17.
- The QÂHÂL was summoned for both military and religious duties. Military - Num.22:4 (Company) Jud.20:2; 21:5, 8. 1 Sam.17:47. Religious - Deut.5:19, 9:10. 2 Chron.20:15, 30:25. For the Ecclesia as a fighting unit. See Num.1. Note.
- Israel marched out of Egypt as an army Exod.12:51 and springtime (Passover -or deliverance) became the recognised time of war. 2 Sam.11:1. 1 Kg.20:22. 1 Chr.20:1.
- It was obligatory for Israel to register for such. Num.1:2.

90 THE TIME FACTOR IN RELATION TO THE PASSOVER.

- "The beginning of months": The spring equinox pointing to creation or resurrection - a new beginning Rom.6:4.
- "Tenth day." 5X2. Grace for Jew and Gentile
- "Fourteenth day." 7X2 Grace through acceptance of the covenant. Lamb slain
- "Fifteenth day." 5X3. Grace completed through action.

Compare with festivals when harvest gathered in:

- Seventh month: The Autumn equinox. Blowing of trumpets Lev.23:24. Beginning political year.
- Tenth day. Day of Atonement Lev.23:27.
- Fifteenth day. Harvest brought in - Feast Tabernacles. The Passover deliverance consummated.

PERVERSITY OF THE P...

The rabbins mark 4 ... in the first Passover not ... words: 1. The eating of ... houses dispersed through ... ection on 10th day 3. The ... on door-posts 4 lintels 4 Ea... Later Targum - 6th Centu...

6 TAMIYM - Perfect, entire as in Gen.6:9; 17:1; Job 1:1. III. - pointing forward to the perfection of Christ as the ideal for the worshipper. 6 Cp Lev.22:19. Cp Matt 1:5, 14 Cp Heb 9:14. 1 Pet. 1:19.

7 Representing the firstborn males of Israel who otherwise would be slain if this were not done.

8 Suggesting the age of perfect obedience.

9 KEBES - To dominate. A ram just old enough to butt. Str.

10 AZIM - Strong. The Lamb was separated from such Heb 7:26 before its natural stubbornness could develope.

11 For thorough inspection - See above.

12 Originally slain by the head of each house hold acting as priest. This restored in Christ. 1 Pet 2:5. Rev. 1:6

13 There is doubt as to the actual time referred to, some claiming that the time indicated the decline of the sun; thus in the afternoon - others between Rosen 3 & 6. Josephus between 9th, 11th hours War 6:9:3. Talmud = the afternoon as heat of sun decreases. Soncino Edition Pentateuch.

14 Dedicated life Lev. 17:11.

15 The entrance of the dwelling wherein they sheltered till that night. V22. Blood not sprinkled on the ground Cp. Heb. 10:29.

"Upper doorpost" - RV= Lintel. Heb. MASHGOWPH from. SHAQAPH - To look out. Prob. a reference to the latticed window commonly placed over a doorway in Egyptian homes. They could look out but not go out.

16 Normally sacrificial meals were boiled 1 Sam. 2:14-15. Roasting is a quicker process, made necessary by the exigency of the circumstances. It also is suggestive of a burnt offering, coming in closer contact with fire. Moreover, if was probably done on a spit so that the victim would be impaled!

17 MERORIM - bitternesses, plural of MAROR. The bitterness of Egyptian bondage Ch 1:14. and of self-denial if we would feed on Christ. Acts 14:22.

18 The lamb roasted whole - a symbol of the unity of the true Israel - of which the Lord was the ideal Is. 9:9:3 Cp John 19:36

19 RV "inwards" Heb QEREB - The centre. In other offerings these was burnt on altar Exod. 29:13, 22. Lev 1:8.

20 Any flesh adhering to the bones

PERVERSION OF THE PASSOVER

The rabbins mark 4 things required in the first Passover not practised afterwards: 1. The eating of the lamb in the houses dispersed through Goshen 2. The selection on 10th day 3. The striking of blood on door-posts & lintels 4. Eating it in haste. Later Targum - 6th century A.D.

THE MEMORIAL v.14.

Recalled the Goodness and Severity of Yahweh Rom 11. 22. His Justice and mercy. The principle was that of Redemption (GA'AL) Exod 6:6 See below p.100.

THE HÂLAL PSALMS See also 113-118.

After David's time these were incorporated in the Passover Ceremony. Rend "praise" See 2 Chron. 7:6. 30:21. Sig. "to be clear" "to shine" Str. The idea is to sing clearly and enthusiastically. See note top p.707

OUR PASSOVER

See note top. p.148.

NOTE: It was not the animal or the blood that saved the firstborn but faith in them. Heb 11:28

6 TAMIYM - Perfect, entire, as in Gen. 6:9; 17:1; Job 1:1 - pointing forward to the perfection of Christ as the ideal for the worshipper.

6. Cp Lev. 22:19. Cp. Mal. 1:8, 14. Cp Heb 9:14. 1 Pet. 1:19.

7 Representing the first-born males of Israel who otherwise would be slain if this were not done.

8 Suggesting the age of perfect obedience.

9 KEBES - To dominate. A ram just old enough to butt. Str.

10. AZIM - Strong. The Lamb was separated from such Heb 7:26 before its natural stubbornness could develope.

11 For thorough inspection - See above.

12 Originally slain by the head of each household acting as priest. This restored in Christ. 1 Pet 2:5. Rev. 1:6

13. There is doubt as to the actual time referred to, some claiming that the time indicated the decline of the sun; thus in the afternoon - others between 3 & 6. Josephus between 9th, 11th hours War 6:9:3. Talmud = the afternoon as heat of sun decreases. Soncino Edition Pentateuch

14 Dedicated life Lev 17:11.

15 The entrance of the dwelling wherein they sheltered all that night. V.22. Blood not sprinkled on the Ground Cp. Heb. 10:29.

"Upper door post" RV Lintel. Heb. MASHGOWPH from. SHAQAPH - To look out. Prob. a reference to the latticed window commonly placed over a doorway in Egyptian homes. They could look out but not go out.

16. Normally sacrificial meals were boiled 1 Sam 2:13-15. Roasting is a quicker process, made necessary by the urgency of the circumstances. It also is suggestive of a burnt offering, coming in closer contact with fire. Moreover, if was probably done on a spit so that the victim would be impaled!

17 MEROR(im) - bitternesses, plural of MAROR. The bitterness of Egyptian bondage Gn 1:14. and of self-denial if we would feed on Christ. Acts 14:22.

18. The lamb roasted whole - a symbol of the unity of the true Israel - of which the Lord was the ideal Isa. 49:3 Cp John 19:36

19 RV "inwards" Heb. QERE'B - The centre. In other offerings these were burnt on altar Exod. 29:13,22 Lev 1:8.

20 Any flesh adhering to the bones.

EXODUS 12. The passover is instituted.

for David's influence

shall make your count for the lamb. 4-43,4 2 Chron 30:21

5 Your lamb shall be [a] without blemish, a male [2] of the first year: ye shall take *it* out from the sheep, or from the goats: [10]

6 And ye shall keep it up until the [d] fourteenth day of the same month: and the [12] whole assembly of the congregation of Israel shall kill it [13] in the evening. [14] See top. p.90.

7 And they shall take of the blood, [14] and strike *it* on the two side posts and on the [15] upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in [g] that night, roast with [16] fire, and [17] unleavened bread; *and* with bitter *herbs* they shall eat it. Not uncooked by Not imparted doing

9 Eat not of it raw, nor [k] sodden at all with water, but roast *with* fire; [18] his head with his legs, and with the [l] purtenance thereof. Flesh consumed. 2 Mal 4.

10 [m] And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. [21]

11 ¶ And thus shall ye eat it; *with* your loins girded, [22] your shoes on your feet, and your staff in your hand; [23] and ye shall eat it in haste: [n] it *is* the LORD's passover. PESACH - Exemption.

12 For I [o] will pass through the land of Egypt [p] this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: [p] I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you [7] to destroy *you,* when I smite the land of Egypt.

14 And [p] this day shall be unto you [u] for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast [b] by an ordinance [24] for ever.

15 [c] Seven days shall ye eat unleavened bread; [31] even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, [c] that soul shall be cut off from Israel. [34]

16 And in the first day *there shall be* [s] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every [t] man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for [r] in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe [p] this day in your generations by an ordinance for ever.

18 ¶ In the first *month,* on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a [6] lamb [q] according to your families, and kill the passover.

22 And ye shall take a bunch of [r] hyssop, and [s] dip *it* in the blood that *is* in the bason, and strike [t] the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. [43]

[a] Lev. 22. 19. Mal. 1. 8, 14. Heb. 9. 14. 1 Pet. 1. 19.
[b] ch. 13. 10.
[2] Heb. *son of a year.* Lev. 23. 18.
[c] ch. 13. 6. Lev. 23. 6. Num. 28. 17. Deut. 16. 3. Cp. 1 Cor. 5. 7.
[d] Lev. 23. 5. Num. 9. 3. Josh. 5. 10. Ezra 6. 19.
[e] Gen. 17. 14. Num. 9. 13.
[9] Heb. *between the two evenings,* Lev. 23. 5.
[f] Lev. 23. 7, 8. Num. 28. 18, 25.
[4] Heb. *soul.*
[g] Cp. this and ver. 12, 14, 17 with Luke 17. 34.
[h] ch. 23. 18. Num. 9. 11. Deut. 16. 3. Cp. 2 Chr. 30. 2, 5. [2] Cor. 5. 8.
[i] ch. 23. 3.
[k] Num. 6. 19. Cp. Deut. 16. 7.
[l] ch. 29. 13, 22. Lev. 1. 13.
[m] ch. 23. 18.
[n] Deut. 16. 5.
[o] ch. 11. 4, 5.
[5] Or, *princes.* Cp. ch. 21. 6.
[p] ch. 6. 2.
[6] Or, *kid.* See Gen. 4. 4. Lev. 22. 21.
[q] ver. 3.
[r] Lev. 14. 6, &c. Ps. 51. 7. John 19. 29. Heb. 9. 19.
[s] Heb. 11. 28.
[7] Heb. *for a destruction.* 2 Sam. 24. 16.
[t] ver. 7.
[u] ch. 13. 9.

28 PASACH - The root of PESACH, Sig "to spare," and "pass over." Both ideas expressed. LXX "protect."

29 Not merely a recalling of the mind but an awakening of the mind. See Notes 1 Cor 11:24 See above Cp p.100.

30 CHUQQAH (Khook-kaw) from. of CHOQ a signifying the same, i.e. an ordinance.

4 THE FEAST OF UNLEAVENED BREAD. VV. 15-17

31. Cp Mt. 16:6-12. 1 Cor. 5:7.

32 The Day of Preparation when the Passover was killed. Cp Luke 22:1. The killing was preceded by the removal of leaven. This Jesus attended to remove leaven from the minds of the Apostles. Individually Dt. 3:23-24 Ecclesially 1 Cor. 5:6-7.

33 Excommunicated.

34 Necessities provided for

35 A calling together. This was on the 15th & 22nd of Abib Commemorative of calling together to leave Egypt. Heb. MIQRA' = To call out, hence similar to Ecclesia.

37 They left the Land of Sin and Death. They left by night. Deut 16:1 See top p. 98.

5 WHEN IT WAS TO BE KEPT VV. 18-20

38 The 14th Abib was the Day of Preparation & all leaven was excluded. On this day Jude was excluded from the Apostles. Ref. to Day Preparation. Mt. 27:62 Mk 15:42. Lk 23:54. Jn 19:14, 31.

39 GER - the resident alien. Thus in this case, a proselyte.

40 Even though not resident in the Land. To participate, however, he must be circumcised Cp Gen 17:23

41 As sponge-like effect soaked up blood.

6 THE PASSOVER COMMANDED VV. 21-28

42 From the flock.

The hyssop is an aspergillum & was used in this way because it does not allow the blood to coagulate. The Hebrew Papyrus. Jas. Segal.

A small bushy plant growing about 1½ ft high. The leaves have an aromatic smell and a pungent flavor. It was used for medicinal qualities. Used sacrificially for cleansing leper Lev 14:4, 6, 49-52. In conjunction with red heifer for cleansing of defilement of death. Num. 19:6, 18. See also Ps. 51:7. Jn 19:29. Heb 9:19.

The hyssop has been identified as the caper plant (Stanley - Sinai & Palestine p.31) which abounds especially in the desert or in difficult circumstances 1 Kg 4:33. It was generally low & insignificant. It thus suggests humility and faith in action - for it grew in, forth it had to be used. And the became a cleansing agent Ps. 51:7. Others = marjoram.

43 This is in the subsequent celebrations — they actually left at night Deut 16:1. See top p. 95.

REFERENCES TO PASSOVER See top. p. 94.

- A set festival Exod 23:14. obligatory for all males to keep. Exod 23:17.
- The flesh of the offering to be completely consumed. Exod. 34:25.
- Its relation to the other festivals Lev 23:3. when in the land. v.10.
- Israel commanded to keep it at Sinai Num. 9:2-5. Provision made for a supplementary Passover 6-14.
- Its relation to other daily offerings Num 28:16-25.
- Its relation to the departure from Egypt Num. 33:3.
- To be celebrated at a selected site Deut. 16:1-8
- Kept by Joshua Josh 5:10-11 • Irregularly but enthusiastically by Hezekiah 2 Chron. 30:1-15 • Legally and enthusiastically by Josiah 2 Kg 23:21-23. 2 Chron 35:1-19. • Zerubbabel Ezra 6:19-20 • Jesus Luke 22:7. Jn 2:13, 23. 6:4. • Future Ez 45:21.

2 So it was all consumed - and Christ likewise saw no corruption Acts 2:27

3 THE RITE OF THE PASSOVER VV. 11-14

22 Ready for action Cp Luke 12:35.

23 Ready to leave

24 Ready for a long journey.

25 ABAR - "Go" through - RV. No relation to PESACH.

26 They worshipped these beasts so that extending judgment against them would elevate the name of Yahweh. Egypt's stubbornness stemmed from the worship of these beasts. Num 33:4

27 Roth. "Then shall the blood serve you for a sign" It would serve in the interests of the Israelites - hence it would be "for" them not "to". It would be a sign of mercy to strengthen them at a time of judgement.

FOR SUBSEQUENT INSTRUCTIONS REGARDING THE PASSOVER. SEE Deut. 16:1-8

See note on p. 267, on Christ our Passover." When hope became a reality: the supper will give place to the Passover." Ezek. 45:21,22. Hence Christ is antitype of the Destroying angel. Exod. 12:23.

THE FIRSTBORN SLAIN

The legal firstborn of every household such as Israel was to Yahweh Exod. 4:22 and Ephraim was among the northern tribes Jer. 31:9. The term is used for chief. Firstborn of poor Isa 14:30 = most prominent. Of death. Job 18:13 = the most horrible.

By the Passover Sacrifice Yahweh purchased the firstborn of Israel as His own Num. 8:17. Later these forfeited their status of privilege through sin & the Levites took their place Num. 3:45. Restored to the faithful in Christ. Heb. 12:23

EXODUS 12.

The firstborn slain.

The Israelites are

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon [b] the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, [d] according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, [f] when your children shall say unto you, What mean ye by this service?

27 That ye shall say, [h] It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [i] bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that [o] at midnight [p] the LORD smote all the firstborn in the land of Egypt, [q] from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the [4] dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [o] great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, [u] both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 [a] Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 [c] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead *men*.

34 And the people took their dough before it was leavened, their [2] kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they [o] borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 [g] And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as* they required. And [3] they spoiled the Egyptians.

37 ¶ And [k] the children of Israel journeyed from [m] Rameses to Succoth, about [n] six hundred thousand on foot *that were* men, beside children.

38 And [3] a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because [r] they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was [v] four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all [x] the hosts of the LORD went out from the land of Egypt.

42 It *is* [6] a night to be much observed unto the LORD for

[a] ch. 10. 24-26.
[b] ver. 7.
[c] ch. 11. 1, 8. Ps. 105. 38.
[2] Or, *dough*. See ch. 8. 3.
[d] ch. 3. 8, 17.
[e] ch. 3. 22. & 11. 2. NT
[f] ch. 13. 8, 14. Deut. 6. 20 & 32. 7. Josh. 4. 6, 21. Ps. 78. 3-6.
[g] ch. 3. 21 & 11. 3.
[h] ver. 11, 21.
[i] Gen. 15. 14. ch. 3. 22. Ps. 105. 37.
[k] Num. 33. 3, 5.
[l] ch. 4. 31.
[m] ch. 1. 11. Gen. 47. 11.
[n] Cp. ch. 38. 26. Num. 1. 46 & 2. 32.
[3] Heb. *a great mixture*. Cp. Gen. 17. 6 & 22. 17 & 26. 4 & 28. 3, 14. & 32. 12 & 35. 11 & 46. 3 with Gen. 47. 27. ch. 1. 7, 10, 12, 20. Neh. 13. 3. Num. 11. 4 & Lev. 24. 10, 11.
[o] ch. 11. 4.
[p] Num. 8. 17 & 33. 4. Ps. 78. 51.
[q] ch. 2. 23 & 11. 5
[4] Heb. *house of the pit*. Gen. 40. 15 & 41. 14.
[r] ch. 6. 1 & 11. 1.
[s] ch. 11. 6. Cp. Amos 5. 16, 17.
[t] Gen. 15. 13, 16. Acts 7. 6. Gal. 3. 16, 17. Cp. p. 102.
[u] ch. 10. 9, 11.
[z] ch. 6. 26 & ver. 17, 51. Num. 33. 1.
[6] Heb. *a night of observations*.

51 A retraction of his former prohibition Exod. 10:24-26.
52 Thus he was finally forced to acknowledge the Reality & Strength of Yahweh Cf. Exod. 5:2.
53 They felt much and feared more. Without waiting for Pharaoh they rose up to urge Israel out.
54 They took only their bare necessities. Indicative of haste V. 11. When the Lord returns, the leaven of life will be left behind. All preparation made, even to the binding up of the utensils, so only unleavened bread used.
55 "they let them have what they asked" -RV.
56 NÂTAL - Save. See below. Cp. Zech. 8:9.
57 See booths. Identified with Thuku (Egyptian (KW) in eastern part of Wadi Tumilat, about 15 miles from Rameses
58 See Note p. 75
59 Pharaoh's stubbornness permitted mercy to be extended to those Num. 9:22-23. They did not make the best use of their privilege Num. 11:4.
Thus unleavened bread is commemorative of the need & urgency of Separation.
60 See Note opp. p. 17
61 The term is here used nationally and includes Abraham the father of the nation, & also a member of it. See top p. 93.
62 SHIMMURIM from SHAMAR - To hedge about. Thus a night of observations, keeping in mind, vigilance. This was the birth night of Israel's national redemption. So should we also recall our privileges and responsibilities Eph. 2:11.
Thus the night of watchings. Cp 1 Thess 5:6. Rev. 16:15
See Note opp.
63 A significant statement at the beginning & conclusion of the Exodus considering DEUT 27:9, 11, 32:48.
• The day accurately dated from the "So day" of Abraham HEB 9:11

7 THE TENTH PLAGUE: FIRSTBORN SLAIN Vv 29-30

47 This shall likewise be the case in the Age to come Luke 22:15-16. Ezek. 45:21-22

48 See Note 26.

49 See Note 25.

45 See Note 28.

46 Cp Exod. 23:20-23. See note above. Cp 1 Cor 10:10 A knocking at the door by the destroying angel with the hovering angel - & the principle of atonement was established.

44 See Note 25.

8 THE PEOPLE COMMENCE TO LEAVE Vv 31-36

Thursday 15th Abib Ex. 16:1.

50 He sent this message to them. From Exod 10:28-29 11:8 it does not appear as though he had any further personal interview with them.

51

52

53 They felt much and feared more. Without waiting for Pharaoh they rose up to urge Israel out.

54 They took only their bare necessities. Indicative of haste V. 11. When the Lord returns, the leaven of life will be left behind. All preparation made, even to the binding up of the utensils, so only unleavened bread used.

55 "they let them have what they asked" -RV.

56 NÂTAL - Save. See below. Cp. Zech. 8:9.

9 AT SUCCOTH Vv 37-39

57 See booths. Identified with Thuku (Egyptian (KW) in eastern part of Wadi Tumilat, about 15 miles from Rameses

58 See Note p. 75

59 Pharaoh's stubbornness permitted mercy to be extended to those Num. 9:22-23. They did not make the best use of their privilege Num. 11:4.

Thus unleavened bread is commemorative of the need & urgency of Separation.

10 THE NIGHT OF OBSERVATIONS Vv. 40-42 Cp Mic

60 See Note opp. p. 17

61 The term is here used nationally and includes Abraham the father of the nation, & also a member of it. See top p. 93.

62 SHIMMURIM from SHAMAR - To hedge about. Thus a night of observations, keeping in mind, vigilance. This was the birth night of Israel's national redemption. So should we also recall our privileges and responsibilities Eph. 2:11.

Thus the night of watchings. Cp 1 Thess 5:6. Rev. 16:15

See Note opp.

63 A significant statement at the beginning & conclusion of the Exodus considering DEUT 27:9, 11, 32:48.

• The day accurately dated from the "So day" of Abraham HEB 9:11

"YE SHALL SPOIL THE EGYPTIANS" V.36 Ch. 3:22.

"NÂTSAL" - To snatch away. Rend. "save." "Spoil" is an incorrect, not impossible rendering of the Heb. text. The root nâtsal .... occurs 212 times in Scripture & 210 instances its meaning is admitted by all to be to snatch (from danger), to rescue (from a wild beast), to recover (property). .... Its direct object is never the person or thing from whom the saving, or the rescuing, or the snatching has taken place, but always the person or thing rescued. The usual translation, both here and in Ch. 3:22.., is therefore unwarranted, for two reasons. It takes the persons from whom the things are snatched as the direct object; and furthermore, it necessitates an entire reversal of the meaning of nâtsal from save into despoil." - The Soncino Edition of Pentateuch.

The same word is rendered "deliver" in Isa. 19:20

The readiness with which the people responded illustrated that they

92 did not endorse the policy of Pharaoh & his courtiers and saved them from the disaster that overcame his army ultimately & which would have involved the nation if it had continued to resist - as the people feared V.33.

The Egyptians merely restored to the people what had been taken from them during their servitude, and by this means purchased themselves back into favor, the Law commanded: "Thou shalt not abhor an Egyptian." Deut. 23:7.

THE 430 YEARS

The statement that period but that time dwelt to Abram's call because it incl Abram ente

63 The founding of the Ecclesia 7:38. Cp Deut. 5:15. 21-25

64 Cp Deut. 6:25 the root SHAMAR used. See below.

11 WHO SHALL EAT THE PASSOVER Vv 43-

65 The general principle here stated because of the mixed multitude of V.38

66 Ben-nekhar - Son of a foreigner. alien who remains st refuses the covenant V. 48.

67 The way a respon thy on the owner to struck him in the Tru Cp Deut. 5:15.

68 TOWSHAB, from YASHAB - To sit down, to dwell. Thus resident alien. RV "a sojourner."

69 Actual criminals their legs broken. 5:18. Christ's death came rapidly in answer to his prayer. Jn 19:36. MK 15:46. Thus unbroken bones can represent his sinlessness the divine mercy, diff the unbroken unity the true Body.

70 GER. Cp. V. 19. This verse shows the re quirements for bath implied in V. 19.

71 Cp Exod 47:22.

72 TORAH from YARAH to aim at, teach point out, direct, lea guide - and hence instruction in righteousness.

73 The Passover Thursday = 15th day.

74 TSEBÂ'ÂH - from To mass together TZABAETH - Troops. The were gathered together to leave. Passover had both religious & military

CHAPTER 13

12 THE FIRST BORN IN ISRAEL SANCTIFIED Vv 1-

See note top p. 92. Index under Firstborn.

1 Set apart. See 13:12. KADASH

THE NIGHT

THE 430 YEARS EXOD. 12:40.

The statement does not claim that they were in Egypt for that period but that they sojourned for 430 and during that time dwelt in Egypt. Paul states that it reached back to Abram's call Gal. 3:17. It is 30 years longer than Gen. 15:13 because it includes the sojourning of Abram himself.
Abram entered Land 2084. X 430 = 2513. See opp. p. 17.

THE TORAH (Law Ch. 12:49)

This is the first occurrence of this word (see significance of below). It provided a guide to right conduct, it illustrated the reality of sin Rom. 7:13. it made manifest the weakness of flesh Rom. 8:3, and it demonstrated the need of a Redeemer - thus leading to Christ Gal. 3:24.

63. The founding of the Ecclesia Acts 7:38. Cp Deut. 5:15. 6:21-25

64 Cp Deut. 6:25 where the root SHAMAR is used. See below.

11 WHO SHALL EAT THE PASSOVER Vv 43-50

65 The general principle here stated because of the mixed multitude of V38

66 Ben-nekhar - The son of a foreigner. An alien who remains such refuses the covenant. Cp. V. 48.

67 The way a responsibility on the owner to instruct him in the Truth. Cp Deut. 5:15.

68. TOWSHAB. from YÂSHAB - To sit down, to dwell. Thus a resident alien. RV "a sojourner."

69 Actual criminals had their legs broken. Jn. 5:18. Christ's death came rapidly in answer to his prayer. Mk. 15:34 Mk 15:44. Thus the unbroken bones can represent his sinlessness, the divine mercy, and the unbroken unity of the true Body.

70 GER. Cp. V. 19. This verse shows the requirements for eating implied in V48.

71 Cp Ezek 47:22

72 TORAH from YARAH to aim at, teach, point out, direct, lead, guide - and thus instruction in righteousness.

73 The Passover Thus = 15th day.

74 TSEBÂ'ÂH - from gâ. To mass together where TSABACTH - Troops. They were gathered together to leave. Passover had both religious & military significance.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance[65] of the [66]passover: There shall no stranger eat thereof:

44 But every man's servant that is [67]bought for money, when thou hast circumcised him, then shall he eat thereof.

45 [e] A foreigner[66] and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; [f] neither shall ye break a bone thereof.[69]

47 [g] All the congregation of Israel shall [h] keep it. (sacrifice V. 6)

48 And [m] when a [n] stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is [o] born in the land: [70] for no uncircumcised person shall eat thereof.

49 [p] One law[71] shall be to him that is homeborn, and unto the stranger[72] that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 [q] And it came to pass the selfsame day,[73] *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.[74] See Note "Who Kept the Passover" p. 90.

(2) Heb. a night of observations.
[a] ch. 12. 42. Deut. 16. 3.
[3] Heb. servants. ver. 14. ch. 20. 2.
[b] See ch. 12. 8.
[c] Gen. 17. 12, 13, 23, 27.
[d] See ch. 9. 31 & 12. 2. Cp. Neh. 2. 1. Esth. 3. 7.
[e] Lev. 22. 10.
[f] ch. 3. 8, 17 & 23. 23 & 33. 2 & 34. 11. Deut. 7. 1 & 20. 17. Josh. 3. 10 & 12. 8 & 24. 11. Judg. 3. 5. Gen. 15. 19, 20.
[g] Num. 9. 12. Cited John 19. 36.
[h] ver. 11. ch. 6. 8.
[i] ver. 6.
[k] See ch. 3. 8.
[l] Heb. *do it.* ver. 48 & ch. 29. 36, 38, 39, 41.
[i] ch. 12. 25, 26.
[m] Num. 9. 14.
[n] ch. 12. 15, 16.
[o] ver. 29. So ver. 49.
[p] Num. 9. 14 & 15. 15, 16.
[q] ver. 14. See ch. 12. 26.
[r] ver. 16. Deut. 6. 8 & 11. 18. Cp. Num. 15. 39. Mat. 23. 5.
[s] ver. 41. p. 100.
[t] ch. 12. 14.
[u] ch. 12. 14, 17, 24, 43.
[x] ver. 12, 13, 15. ch. 34. 19. Num. 8. 16 & 18. 15, 17. ch. 22. 29, 30. Lev. 27. 26. Num. 3. 13 & 8. 16, 17. Deut. 15. 19. Ezek. 44. 30. Cited Luke 2. 23.

2 BEKOWR - Masc. firstborn. As the Passover serves to remind Israelites of the great Redemption, so also does the sanctification of every male firstborn in the homes so blessed. The rite is still remembered in the ceremony of PIDYON HABEN - "Redeeming the Son" conducted on the 31st day of the child's birth. Firstborn Israelites keep this Abib as a fast.

3 The male had to be firstborn. If a sister had been previously born he was not offered Luke 2:23.

13 THE MEMORIAL OF PASSOVER VV 3-4.

4 At the conclusion of the first day's journey, at Succoth, a general reminder of the solemnity of the day.

Sig. "green ears of corn." Thus suggests the manifestation of risen life. The barley harvest would be ripe. Cp Lev. 23:10.

14 THE PASSOVER TO BE KEPT IN THE LAND VV 5-7

The Israelites were not required to keep the Passover in the Wilderness: At Sinai they were specifically commanded to keep it Num. 9:2-4. But it was anticipated that they would be in the land for the next Passover Deut. 11:2. and they would there keep it at the place indicated Deut. 16:5-6. Israelites do not keep the true Passover today but will do so in the future when Temple restored Ezek. 45:21.

6 The Perizzites, one of the less important tribes omitted.

7 The feast continued for 7 days, but the first & last days were to be kept especially holy Exod. 12:16. The repetition of these injunctions was no doubt to deepen the impression.

15 CHILDREN TO BE EDUCATED IN THE PASSOVER Vv 8-10

8 See Notes Deut. 6:8. The Jewish practice of Tephilin (prayer) et phylacteries arose out of this passage. There is nothing wrong in using such reminders, any more than the border of blue or the inscriptions of the Law on doors Deut. 6:9 - it was the ostentatious display and lack of performance that Christ condemned Mt. 23:5. For figurative use see Prov. 3:3. 6:21. 7:3.

9 Cp Deut. 6:6-7.

16 YAHWEH'S CARE FOR HIS PEOPLE Vv 11-16

10 There was no doubt of the nation entering, though that generation did not.

11 Cp Gen. 12:6 note.

12 THE FIRSTBORN IN ISRAEL SANCTIFIED VV 1-2.

See note top p. 92. Index under Firstborn.

1 Set apart. See V. 12. Heb. KADASH

CHAPTER 13

CHAPTER 13.

1 The firstborn sanctified to God. 3 The memorial of the passover. 11 The firstlings of beasts set apart. 17 The Israelites go out of Egypt. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,

2 [x] Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

(2) - Cp Exod. 4:22. Rev 14:4

Instructions Deut 15:19-23

3 ¶ And Moses said [4] unto the people, [a] Remember this day, in which ye came out from Egypt, out of the house of [3] bondage; for by strength of hand the LORD brought you out from this *place*: [b] there shall no leavened bread be eaten.

4 This day came ye out in the month [d] Abib. (Read "in the ear")

5 ¶ And it shall be when the LORD shall [f] bring thee into the land of [c] the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [k] sware unto thy fathers to give thee, a land [k] flowing with milk and honey, [l] that thou shalt keep this service in this month.

6 [l] Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a [l] feast to the LORD. An entire circle of time.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt [q] shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for [r] a sign unto thee upon thine hand, and for [q] a memorial [r] between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

Ever in view.

10 [s] Thou shalt therefore keep this ordinance in his season from year to year. MOWED = appointed time

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

THE NIGHT OF WATCHING V. 42.

Note the variation in the significance of the word SHIMMUR in this Verse. If first has the meaning of vigil then of observance: first to watch then to see that we do. This is our night of SHIMMURIM.

They slept not, but watched and prepared 1 Thess. 5:6.

BY THEIR ARMIES. CH. 12:51.

The Passover was thus both a religious and military occasion. It was in the Spring near Passover, that armies were mustered for war (see bottom p. 90.)

The Ecclesia likewise is organised for religious and military purposes. 2 Tim. 2:3-4.

SCRIPTURE RELATED TO PASSOVER

- Passover Psalms (Shoshannim-Lilies). Pss. 44, 54, 68, 79.
- Halal Psalms. Ps 115-118.
- Passover Parable. Luke 12:35-40.
- Christ our Passover. Mt. 26:18. Mk 14:14 Lk 22:15. 1 Cor. 5:7. Ch 23-11.

YAHWEH'S 'ARMY' IS ON THE MARCH! v17-22

IT TOOK ISRAEL 40 HOURS TO GET OUT OF EGYPT, BUT 40 YRS TO GET EGYPT OUT OF ISRAEL!

He must be first.

The Israelites—first in sacrifice

EXODUS 14.

come to Etham.

12 [a] That thou shalt [2] set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And [c] every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children [e] shalt thou redeem.

14 ¶ [f] And it shall be when thy son asketh thee [4] in time to come, saying, What *is* this? that thou shalt say unto him, [g] By strength of hand the LORD brought us out from Egypt, from the house of [5] bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that [h] the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for [m] a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people [r] repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up [6] harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [u] God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [b] they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [d] the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER 14.

1 God instructeth the Israelites. 5 Pharaoh pursueth them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth. 21 They pass through the Red sea. 26 The Egyptians drowned.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, [i] that they turn and encamp before Pi-hahiroth, between [k] Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are [l] entangled in the land, the wilderness hath shut them in.

4 And [o] I will harden Pharaoh's heart, that he shall follow after them; and I [p] will be honoured upon Pharaoh, and upon all his host; [q] that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and [t] the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him: — His army cp Num. 21:23

protection to the height of about 2½ feet. The chariot had two wheels and a pole and was drawn by two horses. It contained 2 men only, the warrior and the charioteer. Pharaoh's chariot was decorated with gold.

[a] ver. 2.
[2] Heb. *cause to pass over.* ABAR.
[c] ch. 12. 37. Num. 33. 6.
Ordinance repeated
[e] ch. 34. 20.
[f] ch. 14. 19, 24 & 40. 38. Num. 9. 15 & 10. 34 & 14. 14. Deut. 1. 33. Neh. 9. 12, 19. Ps. 78. 14 & 99. 7 & 105. 39. Is. 4. 5. 1 Cor. 10. 1.
[4] Or, *tomorrow.* See ch. 12. 3.
[g] Num. 3. 46, 47 & 18. 15, 16.
[h] See ch. 12. 26.
[5] Heb. *to morrow.* Gen. 30. 33.
[m] ver. 3, 16.
[6] Heb. *servants,* ch. 20. 2.
[r] ch. 12. 29.
[i] ch. 13. 18, 20. ver. 5, 9. Num. 33. 7, 8.
[k] Jer. 44. 1.
[l] ver. 13.
[n] ver. 9.
[u] Esth. 3. 15. Joel 1. 18.
[o] See ch. 7. 13.
[p] ver. 17, 18. Rom. 9. 17, 22, 23. See ch. 9. 16.
[q] See ch. 7. 5.
[t] ch. 14. 11, 12. Num. 14. 1-4.
[s] ch. 14. 2.
[t] Ps. 105. 25.
[6] Or, *by five in a rank.* Josh. 1. 14 & 4. 12. Judg. 7. 11. Cp. Ps. 78. 10. (Prayer Book.)
[u] Gen. 50. 25. Josh. 24. 32. Cp. Acts 7. 16. Heb 11:22.

94

FROM SUCCOTH TO ETHAM. THE PEOPLE LED BY YAHWEH 20-22

Cp Ps. 80:1 Ps 78:52. Ps 77:20.

CHAPTER 14

TO PI-HAHIROTH Vv1-4

Probably arrived late Saturday. For location etc. See opp. Num 33.

JOSEPH'S BONES TAKEN Vv 17-19.

EGYPT PURSUES Vv 5-9

RESISTED. Vv 5-18

THE 3RD DAY!

THE PEOPLE PANIC Vv 10-12.

MOSES' FAITH Vv 13-14

YAHWEH ANSWERS MOSES' PRAYER. Vv 15-18

SCRIPTURE RELATED TO PASSOVER

- Passover Psalms (Shoshannim-Lilies). Pss. 44, 54, 68, 79.
- Halal Psalms. Ps 115-118.
- Passover Parable. Luke 12:35-40.
- Christ our Passover. Mt. 26:18. Mk 14:14 Lk 22:15. 1 Cor. 5:7. Ch 23-11.

11 They were given to the priests Num. 18:15,-18.

12 CHAMOWR - Red. from CHÂMAR - To boil, ferment, glow. See Note top page 214. 21. Apparently the Ass was the only unclean animal used by Israel at the time Cp Exod. 20:17. Cp Num. 18:15.

13 PÂDÂH - To sever, i.e. ransom gen. to release, preserve. Contrast Exod 6:6.

14 Israel was stiff necked Exod. 32:9. 33:3,5. Deut. 9:6,13. 10:16. They hardened their neck Deut. 31:27. 2 Chron. 36:13 Neh. 9:29. Ps 78:8.

15 They were redeemed, ransomed or purchased by the payment of a specified sum. = shekels Num. 18:16.

16 The firstborn son. This question incorporated into Passover celebrations Ex. 13:14.

17 Roth: "Pharaoh had showered himself too hardened to let us go." At the last interview, Pharaoh had refused to let Israel go with their cattle and Moses had refused to leave without them. Exod. 10:24-27.

18 Roth: "sons" Later the Levites taken instead Num. 3:11-13, 41-51. Previous to this the firstborn son acted as priest Exod. 24:5.

19 It is the custom of the Jews to write that entire passage Exod. 13:1-16 on two of the four strips of parchment contained in the Tephillin (prayer-phylactery). The others have inscribed on them Deut. 6:4-9, Deut. 11:13-21.

20 See Map. opp. p. 234. See note on Philistines p. 352. They were a strongly intrenched and warlike people.

21 Evidence of His thoughtful mercy.

22 NÂCHAH - To guide

23 CÂBAB - To revolve, surround. Thus "took them into circuit."

24 This brought them hardship from the rigours of the desert, but trained them in discipline and hardened them to war.

25 CHÂMÛSH from CHOMESH, five. Thus marg. 5 = grace. Onkelos rend "with their loins girded." Ges. "in military order."

26 On this day the Jews regulated Pilate that the tomb be sealed [illegible] were determined [illegible] leave Mt. 27:62-

11 Probably the royal body-guard.

12 Roth: "With warriors in every one." Following Gesenius.

13 Roth: "let the heart of Pharaoh King of Egypt wax bold."

14 Confidently and boldly - not as fugitives, but as men in the exercise of their just rights. Perhaps with a certain amount of ostentation which needed to be humbled.

15 The charioteers.

16 The warriors.

18 There was no one else to turn to. But their cry was not one of faith.

19 After all that had been done this was a most faithless accusation as well as being most cowardly. It contrasts sharply with the attitude of Joseph. Gen. 50:24-26.

20 They had forgotten the rigours of the persecution when the male children were slain. Exod. 1:13-16.

21 This is the Keynote of Deuteronomy, Moses' last discourse to the people. See Note p. 243.

22 They were to do nothing but trust Yahweh. This later was the appeal of Jahaziel in the days of Jehoshaphat. Cp 2 Chron. 20:17. Cp Isa. 30:15.

23 This was Moses' faith though he did not know how it would be brought about.

24 TSÂ'AQ - To shriek, Moses turned with urgency of prayer to Yahweh. In the face of the threatening future, he also needed the strength & consolation of prayer. Even Moses seemed to have become unduly anxious.

25 They were to get

7 And he took [a]six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD [b]hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and [d]the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel [i]cried out unto the LORD.

11 [k]And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 [m]*Is not* this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [q]Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2]for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 [t]The LORD shall fight for you, and ye shall [u]hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But [v]lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will [c]harden the hearts of the Egyptians, and they shall follow them: and I will [e]get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians [g]shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And [h]the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses [w]stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and [x]made the sea [p]dry *land*, and the waters were [r]divided.

22 And [s]the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in [z]the morning watch the LORD looked unto the host of the Egyptians through the pillar

[a] ch. 15. 4. Is. 31. 1.
[b] ch. 7. 13.
[c] ver. 4, 8.
[d] Num. 33. 3. ch. 23. 9, &c.
[e] ver. 4, 8.
[f] ch. 15. 9. Josh. 24. 6.
[g] ver. 4.
[h] Gen. 31. 11 & ch. 23. 20 & 32. 34. Num. 20. 16. Is. 63. 9. Mal. 3. 1. Cp. ch. 13. 21.
[i] Josh. 24. 7. Neh. 9. 9.
[k] Ps. 106. 7, 8.
[l] 2 Kin. 1. 3, 6, 16.
[m] ch. 5. 21 & 6. 9.
[n] ver. 27.
[o] Ps. 66. 6.
[p] Gen. 7. 22. Josh. 3. 17 & 4. 18. 2 Kin. 2. 8. Hag. 2. 6.
[q] 2 Chr. 20. 15, 17. Is. 41. 10, 13, 14.
[r] Neh. 9. 11 Ps. 74. 13 & 78. 13 & 106. 9 & 114. 3. Is. 63. 12. Cp. Josh. 3. 16 & 4. 23.
[s] ch. 15. 19. Num. 33. 8. Ps. 66. 6. Is. 63. 13. 1 Cor. 10. 1. Heb. 11. 29. Cp. Ps. 77. 17-20.
[t] Or, *for whereas you have seen the Egyptians to day, &c.* Deut. 1. 30 & 3. 22 & 20. 4. Josh. 10. 14 & 23. 3. 2 Chr. 20. 29. Neh. 4. 20.
[u] 1 Sam. 7. 8. Jer. 38. 27.
[v] Judg. 7. 19. 1 Sam. 11. 11. Ps. 63. 6 & 90. 4 & 119. 148. Lam. 2. 19. Mat. 24. 43. Cp. Mat. 14. 25. Mark 6. 48 & 13. 35. Luke 12. 38.
[w] ch. 7. 19.

"HE IS GLORIOUSLY GLORIFIED" V.1 This is the theme or refrain of Moses' song. It commemorates the deliverance from the slavery of Egypt - the land of sin. To go into Egypt is always described as going "down" - as a mark of deterioration Gen. 12:9-10. Isa. 30:2. 31:1. The final snapping of the Egyptian chains of slavery was thus effected by a national baptism Rom. 6:3-4 17-18. and a remarkable outpouring of power that foreshadowed the victory of Heb. 2:14 and Rev. 15:2. All saints can thrill to the joyous victories thus suggested. • See the Song reproduced in relation to the Second Exodus. Isa. 12. Ps. 118 111. Isa. 12. was appropriated by Jesus to himself. Jn. 7:37-39. • The whole world was startled by this amazing manifestation of power Josh. 2:9-10. Jer. 32:20 which revealed the two fold aspect of the Name of Yahweh. Rom. 11:22. Exod. 34:5-7.

34 The Psalmist speaks of earthquake, storm, tempest and pelting rain Ps. 77:16-18.

The Egyptians drowned. EXODUS 15. The song of Moses.

of fire and of the cloud, and troubled the host of the Egyptians, 35 34

25 And took off their chariot wheels, (2) that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [c] fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, [h] Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 [m] And Moses stretched forth his hand over the sea, and the sea [o] returned to his strength when the morning appeared; and the Egyptians fled against it; [q] and the LORD [s] overthrew the Egyptians in the midst of the sea.

28 And [@] the waters returned, 38 and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as [z] one of them.

29 But [v] the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left. 39

30 Thus the LORD [b] saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 40

31 And Israel saw that great [5] work which the LORD did upon the Egyptians: and the people feared the LORD, and [6] believed the LORD, and his servant Moses.

CHAPTER 15.

1 Moses' song. 22 The people want water. 23 The bitter waters at Marah. 27 The wells at Elim.

THEN sang [1] Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed

THE TIME — Sunday Morning! Ex. Mk. 28 • Passover slain Wednesday Ex. Exod. 12:1. • Thursday left Egypt for Succoth Exod. 12:37 Friday to Etham Exod. 13:20 • Saturday to Pi-hahiroth Exod. 14:2. • Sunday morning Egypt destroyed Exod. 14:24 The disciples similarly rejoiced on a Sunday as they saw in the empty tomb the symbol of Christ's victory over the world. John 16:33.

THE CIRCUMSTANCES: Closely connected with the first Passover, thus impressing the lesson of deliverance but also emphasising the lesson of baptism 1 Cor 10:1-2 and thus foreshadowing salvation through water and blood 1 John 5:6-8. Note Exod. 14:28 31

THE PROPHECY: Figurative of redemption in Christ & of his ultimate deliverance Rev 15:2-4. • The sea of glass - the calmed Red Sea • mingled with fire - the destroyed Egyptian host Exod. 14:30. • The harps of God - The timbrels of the women. • Victory over the beast - triumph over Egypt.

(2) Or, *and made them to go heavily.*
(a) Ps. 59. 17. Is. 12. 2.
(b) Ps. 18. 2. Hab. 3. 18.
(c) ver. 14-16. Ch. 3. 6, 15.
(d) 2 Sam. 22. 47. Ps. 18. 46 & 99. 5. Is. 25. 1.
(h) Ps. 24. 8. Rev. 19. 11. (i) Ps. 83. 18.
(k) ver. 16.
(l) ch. 14. 28.
(m) ch. 14. 7.
(n) ch. 14. 27.
(o) ver. 21. (p) Neh. 9. 11.
(q) Cp. Josh. 4. 18.
(s) Ps. 118. 15.
(t) Deut. 11. 4. Ps. 78. 53.
(3) Heb. *shook off.*
Ps. 136. 15. Neh. 5. 13.
(v) Deut. 33. 26. Is. 2. 10.
(z) Cp. Hab. 3. 8-13.
(@) Is. 5. 24 & 47. 14.
(5) ch. 14. 21. 2 Sam. 22. 16. Job 4. 9. Ps. 18. 15. 2 Thess. 2. 8.
(6) Ps. 106. 12. (y) ver. 22.
(*) Ps. 78. 13. Cp. Hab. 3. 10.
(a) ch. 14. 9.
(b) Ps. 106. 8.
(c) Gen. 49. 27. Judg. 5. 30. Is. 53. 12. Luke 11. 22.
(4) Or, *repossess.* Cp. Num. 32. 21. Deut. 4. 38. 1 Sam. 2. 7.
(5) Heb. *hand.*
(@) ver. 5.
(e) ch. 4. 31. Ps. 106. 12. Cp. John 2. 11.
(f) 2 Sam. 7. 22. 1 Kin. 8. 23. Ps. 71. 19. Jer. 10. 6.
(6) Or, *mighty ones*
Ps. 29. 1. Ps. 77. 14.
(7) ver. 6.
(1) Ps. 106. 12. Cp. Judg. 5. 1. 2 Sam. 22. 1.
(k) ver. 21.
(@) Ps. 77. 20.
(m) Ps. 77. 15.

5 The depths have covered them: they sank into the bottom as a stone.

6 [p] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine [r] excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them [t] as stubble.

8 And [@] with the blast of thy nostrils the waters were gathered together, [x] the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, [a] I will pursue, I will overtake, I will [c] divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall [4] destroy them.

10 Thou didst blow with thy wind, [@] the sea covered them: they sank as lead in the mighty waters.

11 [f] Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out [h] thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast

THE SONG: "Such is the song of Moses, admirable for the boldness of its imagery, the sublimity of its sentiments, & the dignity of its style, which was sung by the Hebrew people standing upon the shore of Edom's sea. They were now a people saved by Yahweh - a national salvation coeval with the signal overthrow of their enemies, & the destruction of their power. They had just put on Moses, having been all baptised in him in the cloud & in the sea 1 Cor. 10:2. They now constituted the One Body of Moses & the Firstborn Son of Yahweh Exod. 4:22 Zech. 3:2 Heb. 9: and when they arrived at Sinai, 50 days after the institution of the Passover they became the Kingdom of the Deity Exod. 19:5,6,8. Eureka 3, p. 453.

"It is memorial of the nation's deliverance from the Egyptians, and prophetic of its future salvation under the lead of the prophet like unto Moses, and the saints." Eureka 3. p 451.

the most complete victories of all time - a manifestation of power that brought salvation to Israel & a shadowed out the redemption of the redeemed from the thraldom & power of sin & iniquity by the greater than Moses to the rejoicing of all who benefit thereby.

6 A symbol of war Isa. 59:17. identified with Egypt 1 Kgs 10:28-29 Cf. the Ass or Mule associated with Israel Mt. 21:5 Cp. the warning Deut. 17:16. Jer. 46:9 Cp. Gen. 49:17. Jer. 50:37, 51. Ezek. 10:15.

7 They figuratively represented the strength of sin's dominion Rom. 6:6 7:14 to which Israel was shackled. But cp. Mic. 7:19-20.

8 Power - strength in the sense of the security or confidence stemming therefrom. He whose confidence stems from Yahweh will have Him for his song. Isa. 12:2. Cp. Ps. 118:6, 14, 21

9 Yeshuw'ah fem. passive participle of Yasha, salvation. Something done for the bride of which she was the passive beneficiary. Cp. Ezek. 16:5. Isa. 49:8 & by means of which Yah becomes Yahshua, the masculine form. Eph. 5:25-27. Roth - "He became mine by salvation." So the bride acknowledges the union!

10 Roth: "I will glorify him" RV: "praise." To glorify Him is to rightly praise Him & to reveal that one is worthy of the salvation wrought. Cp. Isa 60:21

11 Let it then be hallowed

2 THE DEFEAT OF THE ENEMY. VV.4-8

12 Figurative of conquest of sin by baptism. See note & comment above. Also the conquest of the beast. Rev. 13:4

13 Lit. "hurled"

14 The choicest nobility of Egypt involved in the disaster to the wonder of all the world Josh. 2:9-10. Jer. 32:20.

15 Yam Sooph - Sea of reeds or weeds Mk. 6:48

16 Their very armor, designed to destroy Israel proved their own undoing.

17 Then manifested through Moses whose hand had been extended to the Red Sea Isa. 63:11 Lit. Exod. 14:16, 26 Future Ps. 80:17. Isa. 51:9

18 ' ādar - To expand Str. RV. "is glorious in power"

19 Roth: Exaltation

20 In attacking Israel Pharaoh attacked Yahweh

21 Like the nations at the Time of the End Zech. 14:2 Isa. 51:20

22 Frozen

3 THE ENEMY'S BOAST - THE NATION'S DELIVERANCE

23 This verse expresses the hate & rage of the enemy. The language is very

See opp.

V.5. Roth: "Ro... The... de... "The bottom" -

2 cont. abrupt, ... ance of a...

4 hatred for Israel... pouring of the pla... -the slaying of t... press an intense...

16.

24 Which they had ... Exod. 12:35-36.

25 Nephesh.

26 This is ever the ... • Future manifes... 1 Sam. 2:2. • David's Temple 1 Kgs. 8:23 ... life Ps 35:10. • In ... light of His purpose ... of power Ps 89:6-8 ... than Ps 111:5. • In ...

27 The victory ... reed and of Egy... 38:23.

28 The three pro... as illustrated ... the praise due to ... works. His status ... position & charac... Lev. 19:2.

29 He is to be ... common fam... respect Him in pra...

30 Thus giving ...

31 Earthquake ... Bodies War thro... earthquake See ... quake at the res... there will be a... 32 As a Shepherd ... Here is a manifes... in the midst of ... Egypt illustrating ... 34:6-7. Israel was ... in grace, guided ... 33 Cp Exod. 6:6. Ps. ... Cp. Isa. 51:11. As ... even of the people

THE GO...

This title frequ... ture. It is associa... Hebrew words tra...

3 EGYPTIAN ARMY DESTROYED Vv.26-31.

36 Perhaps at this point, the earthquake Ps. 77:18 cracked the wall of ice & the sea poured in upon the trapped Egyptians. PSA 114:3-7

37 NA'AR - To tumble about, but also including the noise that accompanies such action. Perhaps a combination of the shaking of the earth & the roar of the ocean. Ps 136:15. Pharaoh's power was overthrown but not Pharaoh personally.

38 This constituted a national baptism with the consequent destruction of sins forces. 1 Cor. 10:1. Cp Ps 106:10-11. - a national redemption

For His name's sake that His mighty power may be known Isa. 48:9. The nation was saved but not the people for they perished in the wilderness.

40 Some of the bodies were flung up by the violence of the waves on the shore, so that it became strewn with the wreckage of Pharaoh's host. Josephus claims Moses armed the Israelites with weapons thus found.

CHAPTER 15 — 4 MOSES' TRIUMPHANT SONG OF DELIVERANCE Vv. 1-21.

It begins with Redemption and ends with Glory but those who sung it never entered the land with few exceptions. Cp v 24. 1 Cor. 10:12.

1 THE CAUSE OF THE SONG 1-3.

1 There was no singing in Egypt - only sighing & groaning Exod. 2:23-24.

2 Foreshadowing the "new song" (or song with renewed meaning See Note Ps 33:3.) to be sung in the future when the full significance of this song is appreciated Ps 33:1-7. Cp Ps 98. 149. Rev. 14:3.

3 This introduction comprised the refrain sung by the women v. 21.

4 Because this remarkable deliverance vindicated the significance of His Name. Exod. 3:14-15.

5 Gaah gaah - To mount up, rise, be majestic (str). He is "exceedingly exalted." LXX: "gloriously glorified." He is elevated in majestic exaltation by one of

See top right hand

V.5 Roth: "Roaring deeps covered them
They went down in the raging depths as a stone."

"The bottom" – Metsoolah – deep, an abyss.

23 cont. abrupt, the broken speech imitating the utterance of one at once eager and out of breath. A hatred for Israel had developed in Egypt since the outpouring of the plagues and especially with the final one – the slaying of the first born. Now the Egyptians express an insane eagerness to destroy Israel. Exod. 15:16.

24 Which they had acquired in Egypt + from Egyptians! Exod. 12:35-36.

25 Nephesh.

26 This is ever the praise of the saints. In relation to:
• Future manifestation Deut 33:26-27. • Hannah's triumph 1 Sam. 2:2. • David + the Covenant 2 Sam. 7:22 • Solomon + the Temple 1 Kgs 8:23 • Experience of Divine goodness in life Ps 35:10. • In anticipation of future Ps 71:19. • In the light of His purpose Ps 86:7 • Because of manifestation of power Ps 89:6-8. • Because He condescends to help man Ps 113:5. • In contrast to powerless idols Jer 10:6

27 The victory elevated Yahweh in the sight of Israel and of Egypt. Cp Exod 7:5. 14:4, 8 Cp also Ezek. 38:23.

28 The three principles in which Yahweh is supreme as illustrated by the victory are His status, the praise due to His Name + the performance of works. His status of holiness or separateness in position + character is the theme of Leviticus. Lev. 19:2.

29 He is to be revered in praise + not reduced to common familiarity. We must ever elevate + respect Him in praise.

30 Thus giving concrete evidence of His power.

31 Earthquake was felt at this time, though many bodies were thrown up on the shore Exod 15:31. For earthquake see Ps 77:14-20. There was also earthquake at the resurrection of Christ Mt 28:2. As there will be at Armageddon. Ezek 38:19.

32 As a Shepherd Ps 80:1 77:20 78:52 Isa 63:11-14
Here is a manifestation of loving-kindness or grace in the midst of wrath and punishment against Egypt illustrating the character of Yahweh. Exod. 34:6-7. Israel was led forth in mercy, redeemed in grace, guided by strength.

33 Cp Exod. 6:6. Ps 77:15 Heb. goal – to purchase. Cp. Isa. 51:11. At this point Moses becomes predictive even of the people he led.

THE GOD OF SALVATION

This title frequently occurs throughout Scripture. It is associated mainly with two related Hebrew words translated salvation.

THE DELIVERANCE DRAMATISED THE NAME 14:31

Rom. 11:22 Behold the Goodness and the Severity of God.

• See for Israel: Mercy, Grace, Longsuffering etc. Exod 34:6.

• See for Egypt: By no means clearing the guilty. Exod. 34:7.

Israel saw in this deliverance the vindication of the Name. Exod 15:3. Jer. 32:20. Isa. 52:12. Cp Ezek 20:9, 14, 22. Cp Exod. 10:2

YAHWEH'S PASSOVER. Exod. 12:11.

"Pesach" occurs 56 times in O.T., 49 of which relate to the festival + therefore provide no proper guidance to the significance of the name. It is derived from the verb PASACH rendered "pass over" in Exod 12:13, but actually having the meaning of "to spare." It is rendered in LXX as "protect" in the sense of overshadowing. The use of the word elsewhere in O.T. indicates that its true meaning is "to hover over, stay over, protect, abide over." Therefore, instead of "pass over" it would be more correct to render as "remain over." In 1 Kings 18:21, 26 the word is rendered "halt" and "leaped." It is applied to Israelites who "halted" "wavered" or "hovered" between two opinions and to pagan priests who "hovered" anxiously over their altar – not "leaped over" it as the AV. In 2 Sam. 4:4 the word is rendered "lame." In fact Mephibosheth began to limp, and his swaying motion suggested the hovering of a bird over its young – hence the use of the word in this place. Thus the verb "passing over" should be rendered "hovering over" cf Isa. 31:5 Cp Mat. 23:37-39.

The Passover is the feast of the hovering over of Yahweh. It commemorates the reality of His presence. "I will hover over to protect you" Exod. 12:13. "Yahweh will hover over the door" Exod. 12:23. "Yahweh hovered over to protect..." Exod 12:27. the angel bearing the name Yahweh did not pass over the houses of Israelites but hovered over them to protect them whilst the Angel of Death did his dread work in Egypt. The Passover is the festival of the Hover-over or Abiding Presence of Yahweh to protect + deliver.

TESTING – Singing song of ... dance they are brought ... is "Ps 63:1, but instead of seek... murmured against Moses like the ... complain, but Moses prays. ... drink" of it's water, but had spat it out ... int, was great, but through the action ... y'

mur. 52 Sig Wall. The name of a great line of forts built to protect the border of Egypt. Called Ethom. Num. 33:8.

they

name

nured

What

o the

iewed

ie had

vaters

re he

:e and

e the

ear in

ure

I wilt

voice

d wilt

in his

to his

ep all

one of

thee,

on the

LORD

Elim,

alls of

nd ten

camped

B!

ry murmur

ent, 14 and

nd on the

erved.

ourney

he con-

n of Is-

derness

n Elim

nth day

er their

land of

ngrega-

f Israel

ses and

s: Cp 206.

f Israel

to God

d of the

Egypt,

sh pots,

bread to

brought

not the

ness of

WATER AT MARAH! BUT IT IS BITTER! Vv 23-26.

The Israelites had travelled 3 days in a waterless wilderness. Now their state was desperate. At last water was found but it was undrinkable. The song of Victory was forgotten in the pressing problems of the moment.

53 Lyn. To Stop. Thus to be obstinate (in words, to complain). 54. They evidently refused to go any further. Moses had rebellion on his hands and in his distress could only turn to Yahweh.

54 Isa'ak – To shriek. The waterless desert, the rebellious people, the murmuring Israelites set Moses hurrying to Yahweh urgently beseeching His help. Roth: – outcry."

55 Acts 5:20. 10:39. 13:29. Same word rend "gallows" Est 5:14 9:25

56 The Mosaic Covenant was as water, but because of sin it was bitter with the curse. The Sacrifice of Christ removed the curse + provided sweet refreshing water. Jhn 4:14. Isa 12:3.

57 Mishpat = verdict or sentence, including leprosy. Num. 12:10.

58

59 Yahweh Rophe'eka – Yahweh that healeth thee. See opp. Exod 23:25.

REFRESHMENT AT ELIM

60 mighty Ones. It is only possible to attain unto such through trial Acts 14:22.

61 Israel divided into its tribe offering nourishment unto the nations. Cp Deut 32:8 with Deut 10:22. See Gen. 10.

62 Tamar – To be erect. A symbol of peace + victory Jhn. 12:13. It takes about 40 years to reach maturity (Colonists of the Bible) but continues fruit-bearing for 150 or more years. See Note 15.
• 12: The Elnards EX 1:2-4
• 20: The Gods EX 1:5

CHAPTER 16

See Analysis Opposite

OBSTRUCTED BY FAITHLESSNESS Ch. 16:1 – 17:16.

HUNGER AT SEA Vol 2.

1 'EDAH – Feminine of 'ED, Witness

2 They first encamped by the Red Sea. Num 33:10-11. See opp. p. 239.

3 Heb. Flesh.

4 Rain of Yahweh. OB.

5 Zis. Exactly one month. As this was a 7th Day. They left Egypt on a Thursday + Passover slain on Wednesday. The next day – 1st day of week. Vv 4-5.

6 Cp Ch. 15:24. This was the nation that had been singing! To feed 2 million people was a major task – evidently their cattle were rapidly diminishing Ch. 17:3.

7 A painless death with the first born in Egypt. They despised His redemption.

8 Cf. V 6.

...ich cent... h, and ex... ...ge of the ... the plain ...de open ... and on ...exhibiting ...rt the ...naked ap... ...y sense ... of pure,

from the slave... ...wn" – as a mark ... ...nal baptism Rom. ... joyous victories ... ...us to himself. Jhn 7:... ...he two fold aspect of ...

• the most complete ... ...tories of all time – a ... ...f satiation of power ... ...brought salvation ... ...rod + shadowed out ... redemption of the ... ...ed from the thralldom ... power of sin + iniquity ... by the greater than ... to the rejoicing of all ... who benefit thereby.

6 A symbol of war Isa. 29:18. identified with Egypt 1 Kgs 10:28-29 Cp Ass or mule associated with Israel Mt 21:5 Cp Isa. Warning Deut. 11:6 Cp Gen 49:17 Jer. 51:21 Zech. 10:5.

7 They figuratively represented the strength of Sin's dominion Rom. 6:14. to which Israel was shackled. But cp. Mic. 7:19-20.

8 'Owz – Strength in the sense of the security or confidence stemming from. He whose confidence stems from Yahweh will have Him for his song." Isa. 51:11. Cp Ps. 118:14, 21

9 Yeshu'ah from, ... participle of Yasha, ...ation. Something done ... e bride of which she ... at the passive benefi... ...ry. Cp Ezek. 16:5. ... and by means of which ... ...h becomes Yahshua, ...aseuline form. Eph 5:... Roth – "He becomes ... ...ine by salvation." ... e bride acknowledges ... e union!

Roth: "I will glorify ... RV: "praise." "To glory ... ...n is to rightly praise ... ...n + to reveal that one ... worthy of the salvation ... ...ought. Cp Lev 6:21 ... ...let it then be hallowed ...

THE DEFEAT OF THE ... ...EMY. Vv 4-8.

Figurative of conquest ... ...sin by baptism. See ... comment above. Also ... ...quest of 4th beast Rev. ...

Lit. "hurled" The choicest nobility ... ...Egypt involved in the ... ...ster to the wonder of ... the world Josh 2:9-11 ... 12:20.

Yam Sooph – Sea of reeds Heb. 6:8 Their very armor, designed to destroy Israel proved ... own undoing. 14

Then manifested ... Moses whose hand ... extended to the Red ... Isa 63:11-14. Exod 14:... 6. Future Ps. 80:17. ...

'Adar – To expand ... V. "is glorious in power ... Roth: Exaltation ...

In attacking Israel ... attacked Yahweh. ... Like the nations at ... of the End Zech 14:... 37:20

frozen

THE ENEMY'S BOAST

THE NATION'S DESTRUCTION

This verse expresses ... ate + rage of the ... the language is ver...

See opp.

deterioration Gen. 12:9-10. 1 Sa. 30:2. 17-18. and a remarkable outpouring o suggested. ● See the Song reproa 37-39. ● The whole world was s the Name of Yahweh. Rom. 11:22. Exod

34 The Psalmist speaks of earthquake, storm, tempest and pelting rain Ps. 77:16-18.

35 LXX: "Clogged the axles of their chariots." If the Hebrew accepted, the fettered horses in their stampeding smashed the chariots & the Egyptians attempted to escape by foot.

3 EGYPTIAN ARMY DESTROYED Vv. 26-31.

36 Perhaps at this point, the earthquake Ps. 77:18 cracked the wall of ice & the sea poured in upon the trapped Egyptians. Psa 114:3-7

37 NA'AR - To tumble about, but also including the noise that accompanies such action. Perhaps a combination of the shaking of the earth & the roar of the ocean. Ps 136:15. Pharaoh's power was overthrown but not Pharaoh personally.

38 This constituted a national baptism with the consequent destruction of sins forces. 1 Cor. 10:1. Cp Ps. 66:10-11. - a "national redemption"

39 For His name-sake that His mighty power may be known Ps. 106:8 The nation was saved but not the people for they perished in the wilderness.

40 Some of the bodies were flung up by

MOSES' TRIUMPHANT SONG OF DELIVERANCE Vv. 1-21.

It begins with Redemption and ends with Glory but those who sang it never entered the land with few exceptions. Cp V. 24. 1 Cor. 10:11.

1 THE CAUSE OF THE SONG 1-3

1 There was no singing in Egypt only sighing & groaning Exod. 2:23-24.

2 Foreshadowing the "new song" (or song with renewed meaning See Note Ps. 33:3) to be sung in the future when the full significance of this song is appreciated Ps. 33:7. Cp Ps. 98. 149. Rev. 14:3.

3 This introduction comprised the refrain sung by the women v. 21.

4 Because this remarkable deliverance vindicated the significance of His Name. Exod. 3:14-15.

5 Gaah gaah - To mount up, rise, be majestic (Str). He is "exceedingly exalted." LXX: "gloriously glorified." He is elevated in majestic exaltation by one of

See two right hand

x Moses' s
23 The bi
at Elim.

THE
chi
unto t
saying,
LORD,
THE

● Passover
day left Eg
am Exod. 1
● Sunday n
The ducip
in the emp
the world
THE CR
first Passov
But also en
and thus fo
blood 1 Joh
THE PRO
of his ultim
the calmed
Egyptian ho
of the wor
Egypt.

THE BITTER TURNED TO SWEET.

Life's journey is studded with bitterness that Yahweh alone is capable of making sweet - and that through "the tree" (the crucifixion of self). ● Israel had experienced bitterness Exod 1:14 in Egypt. ● Naomi did so when she wandered from the house of bread Ruth 1: 21 ● Hannah was in bitterness through persecution and she had no son 1 Sam. 1:6-10. ● Job found bitterness through his sufferings Job 7:11. 9:18. 10:1. ● The Psalmist experience bitterness through the mocking voice of folly. Ps 42:3. ● Mordecai found bitterness because of the antisemitism of the enemy Est. 4:1

Yahweh tests His people by these means - "proved them" Exod 15:25, to humble them and to reveal His strength in weakness. 2 Cor. 12:7. The lesson and example of Christ shows the way from bitterness to sweet Heb. 12:2.

"YAHWEH THAT HEALETH THEE" V. 26 Ps. 103:3. Ps. 147:3. Ps. 23:3. Contrast Deut. 28:27,35. Cp Deut. 7:15. Exod. 23:25

● "Yahweh the Physician" - Roth. Yahweh Rophe'eka from Râphâ' - To mend by stitching. (religion - "bind together")
● Used of God. Gen. 20:17. Ps 107:20. Num. 12:13. 2 Kings 20:5-8. Deut 32:39.
● Examples: Abimelech Gen. 20:17. Miriam. Num. 12:13. The Psalmist Ps 30:2. Hezekiah 2 Kgs 20:8. Jeremiah Jer. 17:14.

● Heal the hurts of NATIONS involving forgiveness and restored favor: (See Note Jer. 33:6):
* Israel Isa 57:18-19. Hos 6:1.
* Ephraim Hos. 11:3.
* Zion Jer. 30:17.
* Egypt Isa. 19:22.
* Even Babylon if... Jer. 51:8-9

● Heal the LAND suffering from drought through the sin of the people Cp 2 Chron. 7:14.
* Healed through truth Ps. 60:2-4.
* Restored from the consequences of backsliding Hos. 14:4-5.
* The waters of the Dead Sea. Ezek. 47:8-9.
* The bad waters of the spring of Jericho (the city of curse) 2 Kgs. 2:19-22.

● Heal INDIVIDUAL DISTRESSES or FAILINGS - Ps. 147:3.
* Backslidings Jer. 3:22.
* For ineffectual efforts to heal Hos. 5:13.
* Plea for healing from the consequences of forsaking the fountain of living waters Jer. 17:13-14.

● Process.
* By His Word Ps. 107:20
* By his stripes. Isa. 53:5.
* Cf. the neglect of the great Healer Jer. 8:22 Exemplified in Asa who turned to Physicians 2 Chr. 16:12.

● Manifested by the Lord Jesus.
* Healing the leper Luke 5:14
* Healing the dead Luke 7:14 Cp V. 16.
* The Pharisees. Luke 5:17

Râphâ' = To heal thoroughly: to dam, mend, repair, pacify. To stitch together (Str. Gesen). Cp Jer. 33:6

THE WILDERNESS OF SIN (Cont.)

See opp.

The Wady Markhah extends along the seashore, until it merges into the great plain of El Kaa. This leads to a magnificent pass, wild, narrow, and winding; each turn revealing aspects of grandeur and desolation strangely impressive. At the end of the ravine, a majestic dark mass of mountain rises as a haggard precipice from the plain; and across its scarred front are broad bands of brightest colors. The plain widens at this part into a recess on one side at its base, and here are small pyramidal hills of the same dark color, flanked by ridges of the white sandstone. These are so unique as to give the feeling that they have never previously been seen.

The pass led into Wady Shellal, memorable for its inexpressible confusion of blasted hills of all shapes and colors. Ascending another pass we looked back over a [redacted] tumultuous sea of hills of all colors, red, white, green and black. The approach [redacted] is along a defile hemmed in by high precipitous granite cliffs over 1000 feet. (From Horeb and Jerusalem - G. Sandie).

The Israelites would have found water throughout El-Kas, the wilderness of Sin along the coast, but as they toiled up the mountain range to Rephidim they became "faint and weary" Deut. 25:18

ANALYSIS

4 EDUCATION Ch. 15:22 - 24:18

1 PROJECTED IN TYPE Ch. 15:22-27.

1 FROM THE RED SEA TO WILDERNESS SHUR. V. 22
2 THE BITTER WATERS OF MARAH HEALED Vv. 23-26.
3 REFRESHMENT AT ELIM V. 24.

Miriam: the Prophetess. The title is not only indicative of her status, but also of her labours among the Hebrews - perhaps whilst Moses absent.

EGYPT'S HOST W
ASTONISHMENT
TRUE OF GODS
"Ye shall hav
passage of the Se

34 With prophetic
sight he saw H
people enter the La
established in the
tribal territory & th
Temple built. Cp. Deu
12:5, 11, 14. 16:2, 5, 6, 16:
11. 26:2. Cp Ps. 60:1-8

EFRAIN?

4 THE EFFECT OF TH
VICTORY ON OTHER
Vv. 14-18

35 Lit "peoples" i.e.
Gentiles. So with
the age to come.
Cp Isa. 66:18-19. Ps 4
4-6.

36 Because of the u
mate dominance of
rael. Heb. Pheleiketh
the Land of Shepherds
Wanderers. Deut. 1:23.
In the prophetic sen
- Israel after flesh.
Zech. 13:8. 12:10.

37 Bâhal - To tremble
or palpitate. Sr. Thro
to be in sudden fear
Num. 22:3.

38 There is a latter-
day Moab - seems
to relate to Western
bloc of nations. Cp Num
24:17.

39 The Arabs etc. in
present occupation
signification of word
Canaan see. p. 18. All
spiritual trading sh
cease. Rev. 18:11-19.

40 In Moses' day, th
Edomites Moabites
gave Israel free
passage through Ke
tomtory Deut. 2:4-5
18, 29. through fear.
Fear also dominated
Canaan Josh. 5:1. The
unexpected appearance
of the multitudinous
Christ in belligerent
manifestation shall
cause greater fear.
Isa. 30:27-28.

41 Isa 40:10.

42 Paralysed. 1 Sam. 2
37.

43 A fixed habitation
The vine out of Egy
Ps 80:8. Covenant
2 Sam. 7:10. Permanen
Jer. 24:6. Amos 9:15
They are planted to
bring forth fruit. Ap
lies to Spiritual Israe
Isa. 60:21.

44 Cp Deut. 11:11.

45 The consummation
of His purpose in cal
ing Israel out of Eg
Exod. 29:46. Rev. 21:3.

46 The plans of the
temple were supplied
by Yahweh & built un
der His direction 1 Ch
28:11-12. Cp Zech. 6:12

REFRAIN?

47 Olam = Ad. [redacted]
Luke 1:33. 1 Cor. 15:
24-28

3 EXPLANATORY
SEQUEL V. 19

48 The waters were
brought back by
supernatural power
& abnormal rapidity &
force to crush the
forces of Pharaoh.

EGYPT'S HOST WAS COMPLETELY DESTROYED TO THE AWE AND ASTONISHMENT OF THE WORLD. Jos. 2:9-10. THE SAME WILL BE TRUE OF GOGUE Ezek. 38:22-23

"Ye shall have a song as in the night" (i.e. the Passovers passage of the Sea) Isa. 30:29.

AFTER THE TRIUMPH THERE COMES THE TESTING ~ Singing song of Triumph and Victory ~ praising God with timbrel ~ dance they are brought into "a dry and thirsty land where no water is" Ps 63:1, but instead of seeking after God like the Psalmist they murmured against Moses like the Jews of Christ's day John 6:41. The people complain, but Moses prays.

The people had eagerly rushed the oasis to drink of its water, but had spat it out with disgust crying Marah. Their disappointment was great, but through the action of the tree turned to relief, satisfaction & joy!

EXODUS 16. The Israelites murmur.

See p. 206 - 10 Causes Complaining.

34 With prophetic insight he saw the people enter the land established in their tribal territory & the Temple built. Cp. Deut. 12:5, 11, 14; 14:23, 24; 16:6, 11; 26:2. Cp Ps. 132:13-14.

EPHRAIM?

4 THE EFFECT OF THE VICTORY ON OTHERS. Vv 14-18.

35 Lit "peoples" i.e. Gentiles. So with the age to come. Cp Isa. 66:18-19. Ps 45:4-6.

36 Because of the ultimate dominance of Israel. Heb. Pheleshteth - the Land of Shepherds or Wanderers. Deut. 2:23. In the prophetic scene - Israel after flesh. Zech. 13:8, 12:10.

37 Bahal - To tremble, or palpitate. Str. Thus to be in sudden fear. Num. 22:18.

38 There is a latter-day move - seems to relate to Western bloc of nations. Cp Num. 24:17.

39 The Arabs etc. in present occupation for signification of word Canaan see p. 18. All spiritual trading shall cease. Rev. 18:11-19.

40 In Moses' day, the Edomites Moabites gave Israel free passage through their territory Deut. 2:4-8, 18, 29. Through fear. Fear also dominated Canaan Josh. 5:1. The unexpected appearance of the multitudinous Christ in belligerent manifestation shall cause greater fear. Isa. 30:27-32.

41 Isa 40:10.

42 Paralysed. 1 Sam. 25:37.

43 A fixed habitation. The vine out of Egypt. Ps 80:8. Covenant 2 Sam. 7:10. Permanency Jer. 24:6. Amos 9:15. They are planted to bring forth fruit. Applies to Spiritual Israel Isa. 60:21.

44 Cp Deut. 11:11.

45 The consummation of His purpose in calling Israel out of Egypt. Exod. 29:46. Rev. 21:3.

46 The plans of the Temple were supplied by Yahweh - built under His direction 1 Chr. 28:11-12. Cp Zech. 6:12.

REFRAIN 2

47 Olam = Ad. Luke 1:33. 1 Cor. 15:24-28.

5 EXPLANATORY SEQUEL V. 19

48 The waters were brought back by supernatural power & abnormal rapidity & force to crush the forces of Pharaoh.

34 With prophetic insight he saw the people enter the land established in their tribal territory & the Temple built. Cp. Deut. 12:5, 11, 14; 14:23, 24; 16:6, 11; 26:2. Cp Ps. 132:13-14.

15 Then the dukes of Edom [h] shall be amazed; the mighty men [i] of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall [l] melt away.

16 "Fear and [o] dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* [a] thou hast purchased.

17 Thou shalt bring them in, and [t] plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the [x] Sanctuary, O Lord, *which* thy hands have established.

18 [a] The LORD shall reign for ever and ever.

19 For the [y] horse of Pharaoh went in with his chariots and with his horsemen into the sea, and [c] the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam [e] the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her [h] with timbrels and [i] with dances.

21 And Miriam [k] answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of [n] Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called [2] Marah.

24 And the people [e] murmured against Moses, saying, What shall we drink?

25 And he [p] cried unto the LORD; and the LORD shewed him a tree, [k] *which* when he had cast into the waters, the waters were made sweet: there he [m] made for them a statute and an ordinance, and there he proved them,

26 And said, [q] If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [u] diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD [v] that healeth thee.

27 ¶ [z] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

[a] Ps. 78. 54.
[b] ver. 2. 2Sam. 15. 25.
[c] ver. 15. Num. 14. 14. Deut. 2, 25. Josh. 2. 9, 10.
[2] i.e. Bitterness, Ruth 1. 20.
[d] Ps. 48. 6. Jer. 6. 24, &c.
[e] ch. 16. 2 & 17. 3.
[f] Gen. 36. 15-43.
[g] ch. 14. 10 & 17. 4.
[h] Deut. 2. 4.
[i] Num. 22. 3. 2 Sam. 23. 20.
[k] Cp. 2 Kin. 2. 21 & 4. 41.
[l] Josh. 2. 9 & 5. 1.
[m] Josh. 24. 25.
[n] Josh. 2. 9.
[o] Deut. 2. 25 & 11. 25.
[p] ch. 16. 4. Deut. 8. 2, 16. Judg. 2. 22 & 3. 1, 4.
[q] Deut. 7. 12.
[r] 1 Sam. 25. 37.
[s] Ps. 74. 2. 2 Pet. 2. 1.
[t] Ps. 44. 2 & 80. 8.
[u] ch. 23. 25. Deut. 7. 15 & 28. 27, 60.
[x] Ps. 78. 54.
[y] Ps. 41. 3, 4 & 103. 3 & 147. 3.
[z] Num. 33. 9.
[a] Ps. 10. 16 & 146. 10.
[b] ch. 14. 23.
[c] ch. 14. 28, 29.
[d] Num. 33. 10, 11.
[e] Judg. 4. 4. 1 Sam. 10. 5. See ch. 7. 1.
[f] ch. 2. 4. Num. 26. 59.
[g] 1 Sam. 18. 6.
[h] Gen. 31. 27. Judg. 11. 34. Ps. 68. 25 & 149. 3 & 150. 4.
[i] Judg. 21. 21. Cp. 2 Sam. 6. 5.
[k] 1 Sam. 18. 7. Lyer. 1.
[m] ch. 15. 24 & 17. 3. 1 Cor. 10. 10.
[n] Gen. 16. 7 & 25. 18. 1 Sam. 15. 7.
[o] Num. 11. 4.

CHAPTER 16.

1 The Israelites come to Sin. 2 They murmur for want of bread. 11 Quails are sent, 14 and manna. 25 Manna not to be found on the sabbath. 32 An omer of it is preserved.

AND they [d] took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel [m] murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, [o] when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought

97 9 They remembered this but D not the agony, humiliation and weariness of the slavery.

6 MIRIAM'S REFRAIN Vv 20-21.

49 From mārah - bitterness or rebellion Str. Cp Num. 12:1. Others from Mar - a drop. (Isa. 40:15) and Yam the Sea. As such she represents those saved from the sea, those taken out of the sea of Nations. Isa. 57:20. The Bride of Christ, the cloud which reflects the rainbow Rev. 1:7.

50 Nebiyah - fem. Nabi Cp Isa. 1:1. "by association, a prophet's wife" Str. All of the Israel of God Gal. 6:16 are in a sense, as the bride of Christ prophetesses. 1 Cor. 14:3. See opp

51 Roth: "the men," the pronoun being in the masculine.

7 FROM THE RED SEA TO WILDERNESS SHUR V 22.

52 Sig Wall. The name of a great line of forts built to protect the border of Egypt. Called Ethom. Num. 33:6.

6 WATER AT MARAH! BUT IT IS BITTER! Vv 23-26.

The Israelites had travelled 3 days in a waterless wilderness. Now their state was desperate. At last water was found but it was undrinkable. The song of Victory was forgotten in the pressing problems of the moment.

53 Lyn. To stop. Thus to be obstinate (in words) to complain) St. They evidently refused to go any further. Moses had rebellion on his hands, and in his distress could only turn to Yahweh.

54 Tsā'aq - To shriek. The waterless desert, the rebellious people, the murmuring Israelites cry to Moses hurrying to Yahweh urgently beseeching His help. Roth: - outcry"

55 Ach. Ezek. 20:39. 13:29. Same word read "gall out" Str.

56 The Mosaic Covenant was as water, but because of sin it was bitter with the curse. The Sacrifice of Christ removed the curse & provided sweet refreshing water. John 4:14. Isa. 12:3.

57 Mishpat = verdict or sentence (including leprosy. Num. 12:10.

58 Yahweh Rophe'eka - Yahweh that healeth thee. See opp. Exod. 23:25.

7 REFRESHMENT AT ELIM Vv 27

60 mighty Ones. It is only possible to attain unto such through trial Acts 14:22. Israel divided into 12 tribe offering nourishment unto the nations. Cp Deut. 32:8 with Deut. 10:22. See Gen. 10.

62 Tāmār - To be erect. A symbol of peace & victory Jhn. 12:13. It takes about 40 years to reach maturity (Plants of the Bible) but continues fruit-bearing for 150 or more years. See Note Is. 9:14.

• 12: The Elohoths Ex 1:2-4
• 20: The Souls Ex 1:5

CHAPTER 16

See Analysis Opposite

8 OBSTRUCTED BY FAITHLESSNESS Ex 16:1 - 17:16.

1 HUNGER AT SIN Vv 1-3

1 EDĀH - Fem of ĒD, Witness

2 They first encamped by the Red Sea. Num 33:10-11. See opp. p 237.

3 Meat - Bush.

4 Rain of Yahweh. O.B.

5 Exactly one month. As this was a 7th Day. They left Egypt on a Thursday. Passover slain on Wednesday. The next day - 1st day of week. Vv 4-5.

6 Cp Ch. 15:24. This was the nation that had been singing! To feed 2 million people was a major task - evidently their cattle were rapidly diminishing Ch. 17:3.

7 A painless death with the firstborn in Egypt. They despised His redemption.

8 Cf. V 6.

THE WILDERNESS OF SIN

Thought to be the plain of El-Kaa, which commenced at the mouth of Wady Tayyibeh, and extends along the whole south western side of the peninsula. It is connected also with the plain el-Markhah on the coast. "It is a wide open plain bounded on one side by the sea, and on the other by a lofty mountain ridge, exhibiting on a large scale the colour of the desert. The central mountain is very grand - a naked alp of red granite, rent by a wild gloomy gorge, and high upon its slopes lie ridges of pure, white sandstone. See opp.

MANNA 1. Small. 2. Round V.14 3. Pearl white V.31 Num. 11:7 4. Honey sweet V.31. 5. Easily melted V.21. 6. Hard Num. 11:8. 7. Spicy V.31.

- Described Num. 11:7, 9.
- Despised, Num. 11:6; 21:5.
- Lesson. Deut. 8:3, 16.
- Evidence Divine Goodness Ps. 78:23-25. Neh. 9:20. Job 10:1-40.
- Ceased Josh. 5:12.
- Type of Christ John 6:31-58
- Pot of Manna Heb. 9:4
- Type of Eternal life Rev. 2:17.
- Spiritual meat. 1 Cor. 10:2

It was bread from heaven representing God manifest in flesh John 1:14. 6:38, 41, 51.

It was like hoar-frost Exod. 16:14, coriander seed Num. 11:7 the color of bdellium. Had to be gathered, ground or beaten and baked - taste of fresh oil. Num. 11:8. or honey Exod. 16:31.

Formation.

The dew fell upon the ground & the manna on top of it Num. 11:9. When the dew evaporated it left the deposit of manna covering the ground. See below

Quails and manna are sent.

QÂHÂL - Ecclesia from QÂHAL - To convoke. Acts 7:38.

2 FLESH AND BREAD PROMISED VV 4-8

10 Also called "angels' food" Ps. 78:25. - food supplied by angels. 1 Cor. 10:3.

11 They were to gather only sufficient daily by day. Exod. 8:3. Mat. 6:11 Deut

12 Preparation of manna was necessary. This consisted of measuring V.18 then pounding & grinding Num. 11:8.

13. Either twice as much was supplied or (the more natural meaning of the words) they would gather the usual quantity to find it miraculously increased. Cp V.18 and the surprise of the rulers V. 22. See Note

14. Ch. V.3. The purpose of miracle

15 We have no authority of our own - it stems from Yahweh. So in murmuring against us you murmur against Him. Cp Jhn 7:16-19. Jhn 5:23. 4:34 Cp Zech. 12:10.

16. Both: "In that Yahweh giveth you ...

17 Both: "In that Yahweh heareth ...

18 Both: "What then are we?" A sin against Yahweh's accredited agent is treated as a sin against Him. 1 Sam. 8:7; 1 Cor. 8:12. Jhn. 5:23; 7:16-19; 8:54; 13:20. Zech. 12:10

3 GLORY OF YAHWEH SEEN AND HEARD VV. 9-12.

19 Cp V.1.

20 There was to be adequate preparation of the mind in readiness for the glory to be revealed & the food to be supplied. So also with Christ in the preaching of John Baptist. Jhn. 1:6-8.

21 Mat. 3:6, 13.

22 Cp V.1.

23. Cp Math. 3:1, 13.

24 Cp Jhn. 1:14. Luke 3:6.

25. This evidently became increasingly luminous. Cp Exod. 16:7, 10

1 And they took their journey from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it Jehovah-nissi:

16 For he said, Because the LORD hath sworn *that* the LORD will have war with Amalek from generation to generation.

1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and that* the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* Eliezer; for the God of my father, *said he*, was mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I your father in law Jethro am come unto you and your wife, and her two sons with her.

7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and how the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to inquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart; and he went his way into his own land.

1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at your wives.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

1 And God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold *him* guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

1 Now these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money, *and* without price.

12 He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death.

16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 And he that curseth his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay *for* the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall surely be punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall surely be punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 If an ox gore a man or a woman, that they die: then the ox shall surely be stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, *and* give money unto the owner of them; and the dead beast shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, whether *it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep;

11 And it die, or be hurt, or driven away, no man seeing it:

12 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

13 And if he steal it from him, he shall make restitution unto the owner thereof.

14 If he borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

29 Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which *is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord GOD.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give unto thee.

17 And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereunto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal, of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me always.

31 And thou shalt make a candlestick *of* pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same:

32 And six branches shall come out of the sides thereof; three branches of the candlestick out of *one* side thereof, and three branches of the candlestick out of the other side thereof:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, with their knops and their flowers.

35 And a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be* of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

1 Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled one unto another; and *other* five curtains shall be coupled one unto another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling, and likewise thou shalt make in the edge of the curtain which coupleth the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 And thou shalt make curtains *of* goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that *is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth with the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side there *shall be* twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

31 And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be* of gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou may bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, and their hooks *shall be* of gold: and thou shalt cast five sockets of brass for them.

1 And thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court *of* fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be* of brass; the hooks of the pillars and their fillets *shall be* of silver.

11 And likewise for the north side in length there *shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side of the gate *shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits*: their pillars three, and their sockets three.

16 And for the gate of the court *shall be* a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be* of silver, and their sockets of brass.

18 The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be* of brass.

20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamps to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be a statute* for ever unto their generations on the behalf of the children of Israel.

1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for A

THE SABBATH REST V.23.

If the translation were correct the previous institution of the sabbath + the knowledge of it by the Israelites could be argued. But there is no definite article in the Hebrew: "that (is) what spoke Yahweh: A festival of rest, a rest of holiness to Yahweh (is) tomorrow . . ." (A New Old Testament-Interlinear). See below

THE MANNA was not the natural product of a desert plant, but was miraculously supplied. It was not known before or after Neh. 9:13,16; Josh. 5:12. It was rained down from heaven Ps. 78:24; John 6:31-32. It appeared only on 6 days not the 7th Exod. 16:24-27. Jesus taught that it came from heaven + not from Moses John 6:31-32 + to this Moses agreed Exod. 16:6,8, 12, 15.

40 They wanted to know what to do with the additional omer.

twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses. 40

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* [b] the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not [f] stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man [k] in his place, let no man go out of his place on the seventh day. 43

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof [l] Manna: and [o] it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey. 46 Another Miracle

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [g] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up [c] before the Testimony, to be kept.

35 And the children of Israel did eat manna [d] forty years, [e] until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* [p] the tenth *part* of an ephah.

[g] Heb. 9. 4.

[b] Gen. 2. 3. ch. 20. 8, &c. & 31. 14-17 & 35. 2, 3. Lev. 23. 3. Gen. 29. 27.

[c] ch. 25. 16, 21 & 26. 33, 34 & 27. 21 & 30. 6, 26, 36, &c. Cp. Deut. 10. 5. 2 Kin. 11. 12.

[d] Deut. 8. 2, 3. Neh. 9. 15, 20, 21.

[e] Josh. 5. 12.

[f] ver. 20.

[p] Lev. 5. 11 & 6. 20.

CHAPTER 17.

1 The people murmur for water at Rephidim. 5 God sendeth Moses for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar Jehovah-nissi.

AND [h] all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 [i] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [j] tempt the LORD?

3 And the people thirsted there for water; and the people [m] murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses [n] cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [q] stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders

[h] ch. 16. 1. Num. 33. 12, 14.

[i] Is Yahweh among us or not? V.7 16:1 See below.

[j] Num. 20. 3, 4.

[k] Josh. 5. 8. Job 40. 12.

[l] Deut. 6. 16. Ps. 78. 18, 41 & 95. 8. Is. 7. 12. Mat. 4. 7. 1 Cor. 10. 9. Heb. 3. 8.

[m] ch. 15. 24 & 16. 2.

[n] ver. 15.

[o] Num. 11. 7, 8.

[q] 1 Sam. 30. 6. John 8. 59 & 10. 31-33.

41 From subsequent verses it is obvious that the Sabbath unknown to the Israelites previously for they required special instructions regarding it. Vv 29-30. The instructions regarding Sabbath like those of Passover, preceded rest of Law; probably because of Exod. 12:2. Cp Exod 13:3-5. Moses gave the Sabbath to Israel. Neh. 9:14. They knew of a 7 day division but not of Sabbath. Heb. = SHABBATHOUN (a festival of rest) SHABBATH (rest)

41A This miracles were performed on the 2,080 sabbaths making 12,530 miracles (including daily manna) in 40 years.

7 REGARDING SABBATH BREAKING

42 Though Moses had not sinned he, as representing the nation is addressed (though in the flesh Christ likewise identified with the sins of His people. Heb. 7:27.

SHABBATHOUN V. 23

43 Cp Exod. 20: 8-11

8 MANNA DESCRIBED V. 31.

44 This grows wild in Palestine + Egypt producing greyish white seeds, a little larger than hemp with a pleasant spicey flavor. See Index

45 See it described as bdellium Num. 11:7

46 Strengthening and soothing. Ps. 19:7-10 Num. 11:8 = oil, enlightening Ps. 19:11. It is said that Egyptians made cakes of grain, honey and oil.

9 THE MEMORIAL POT OF MANNA V. 16.

46A According to 2 Maccabees 2:8 the Ark + Altar of Incense etc were hidden in a cave [illegible] which later could not be found. Jeremiah declared it would be undiscovered until the latter-day restoration.

THE SABBATH (Cont. see above).

This is the first mention of a sabbath for man in Scripture though God rested on the seventh day of creation. Gen. 2:2. The word sabbath is used 76 times in the singular + 35 times in the plural in the O.T + 60 times in the singular in the New. The word is Shabbath meaning rest from Shabath to repose. Sabbaths were appointed for the 1st day Lev. 23:39, 7th day Exod. 20:8, on the 8th day Lev. 25:39. There were sabbaths of different lengths - a day; Exod. 16:23-29 a year Lev. 25:4. 70 years 2 Chr. 36:21. See summary in Index.

46 Though manna was their main food, it was occasionally relieved by other food V. 12 Num. 9:1-14. Whatever animals may have been brought from Egypt would soon be reduced in supplying flesh for so many people. They had already been travelling a month. Cp. Exod. 12:38. Those herds now depleted. Cp Exod. 17:3.

47 Not the Ark but the Tables of the Law. The pot of manna was laid up inside the Ark before the two tables of stone Heb. 9:4.

48 Even where they could have received food, and onwards until they came to the land of Promise. It lasted one month less than two years. Josh. 5:10-12.

49 Also read "sheaf" Lev 23:10. Sig. "heap." About 5½ pints.

50 The amount given back to Yahweh in sacrifice. See Note Lev. 5:11. See also Lev. 6:12. Num. 5:15; 28:5. ISSARON = 10th [illegible] the whole.

CHAPTER 17.

10 THE PEOPLE COMPLAIN OF THIRST VV 1-3.

Following the lesson of the Manna John 6:32-63 Jesus taught the lesson of the Water of Life John 7:36-39.

1 EDAH - sons of "ED-Witness". 2 Two intermediate stations - both Kish and Alush. Num. 33:14.

3 "Two places of rest."

4 Supplies of water are usually found in Wady Feiran adjacent to Rephidim, but evidently they had dried up. Rephidim is about 6 miles from Horeb.

5 Roth: "found fault."

6 They should manifest confidence and patience that He would supply. Note the hypocritical use of this phrase by Ahaz 2 Ch. 28:22 and the Lord's use of it. Mat. 4:7.

6A Though depleted they still had [illegible] herds. These were doubtless reserved for milk. Reports have been known to exist on milk alone for weeks. Their herds were recovered at capture of Amalekites. Jos. 12:10 - so Passover requirements supplied.

11 WATER FROM THE SMITTEN ROCK VV 4-7

B It was characteristic of Moses, in time of crisis, to instantly carry the problem to Yahweh. Exod. 15:25, Num. 20:6. 22:8. Num. 11:2, 11, 12:13 14:13-19.

7 The first recorded reference to death by stoning.

8 Leave the people and with some of the elders who can witness the miracle go to Horeb about 6 miles distant. See Christ's witnesses Acts. 1:8. On the other occasion, the miracle was performed in the sight of all the people Num. 20:8-11 - as was the sin of the elders in crucifying Christ.

99

WATER FROM THE ROCK

The approach to Rephidim is up a long slope and they arrived "faint + weary" Deut. 25:18. To find the usually plentiful supply of water dried up. The miracle brought water flowing like a river, gushing forth in plenteous streams. References to the miracle Deut. 8:15. Neh. 9:15. Ps. 78:15, 16, 20. 105:41. 114:8. Isa. 48:21. 1 Cor. 10:4.

To the attitude of the people Deut. 9:22. Ps. 95:8. Heb. 3:8.

THE ROCK IN HOREB TZUR. V.6

"This rock which is a vast block of red granite, 15 feet long, 10 broad & 12 high, lies in the wilderness of Rephidim to the west of Mt Horeb a part of Sinai. There are abundant traces of this wonderful miracle remaining at this day. The rock has been visited, drawn & described by Dr Shaw & others; & holes & channels appear in the stone which could only have been formed by the bursting out and running of Waters" — The Treasury of Scripture Knowledge

● Horeb = Desolate, Dryness. See Str.

AT HOREB Vv.1-7 - The need of the water of life Vv. 8-16. - The power of the uplifted hands of prayer.

AMALEK the son of Esau (Gen. 36:12) 16 became progenitor of the tribe which merged with the original Amalekites Gen. 14:7 (unless that latter referred to the original inhabitants of the country subsequently occupied by the Amalekites)

HUMAN WEAK

With his mi
given into hi
ers with abil
could do so,
erence by be

6 See Note Rom 11:3

9 Cp Exod. 7:15. Moses' rod that turned into a serpent - not Aarons rod which turned into a crocodile. Cf. Num. 20:8.

10 A visible theophany of Divine glory, such as was manifested in the Lord Jesus. Like the Apostles, the elder with Moses could report this to the people.

11 It would gush out in ample supplies like a river. Ps 78:15, 20. Isa 41:18. John 7:38. 1 Cor 10:4.

12 They were witnesses & had to report it to the people who had to walk to obtain it.

13 Deut. 6:16. 33:8. Ps 81:7 Heb 3:8.

* The Power of the Uplifted Hands of Prayer.

12 VICTORY OVER AMALEK Vv 8-16 - A Battle & a Breach Induced

Num 24:20 Deut 25:17,19. 1 Sam 15:2-3.

14 A descendant of Esau Gen 36:16. Thus representative of flesh in political manifestation Obad. According to Josephus, the army comprised a confederacy of powers. Amalek was accounted as "the first of the nations" (Num 24:20). Agag (Num 24:7 - thought by some to be a title like Pharaoh, - is rendered Gog in Sept. Thus Moses opposed confederacy headed by Gog.

15 They first attacked the stragglers when the people were faint & weary. Deut 25:18.

16 Demonstrating the truth of Ps 32:1-8. Ps 20:7. Rom. 9: 2. Personally 1 Thes 5:4. 1 Cor. 15: 17. Prayer Eph 6:18. Col 4:2.

17 a First mention. Then called Hoshea Cp Num 13:8. 40 Yrs later changed to Jehoshua.

18 John 6:62. Heb 12:12

19 Gen 49:24. Phil 4:13 EBEN

20 Drawn out

21 Mountain of Strength or Enlightened - Lockyer

22 White

11 leader of Judah. His name means "whiteness" or "splendour." He was the son of Caleb (not the spy) by Ephrath the grandfather of Bezaleel, and the father of Salma ruler of Bethlehem 1 Chron 2: 19-20, 50-51.

23 The priesthood + rulership support the Law which through weakness must rest upon the Stone. Rom 8:3. Heb 12:12.

24 Those confederate with Amalek Cp Note 14.

25 Predicted by Balaam Num. 24:20. When Israel in the land Deut 25:19. Saul (Israel after flesh) fails 1 Sam. 15:3, 22-23. Attack David at Ziklag 1 Sam. 30:1 Defeated 1 Sam. 30:17. Conquered by David 2 Sam. 8:12. Cp King Agag Num 24:7. with Haman Est. 3:1. & Gog. Finally smitten by Hezekiah 1 Chron. 4:43.

Men who delight in War to be destroyed. Ps. 68:30. Rev. 11:18.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. V.S. GIBÂH - Hillock

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. GIBÂH - hillock

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. Holding up the serpent-rod

12 But Moses' hands were heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for a* memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it Jehovah-nissi: Typed in Schmachenb 319 Ill

16 For he said, Because the LORD hath sworn *that* the LORD will have war with Amalek from generation to generation. NES: Ps 60:4. Num 2:8, 9. Isa. 49:22. 66: 19, 20

CHAPTER 18.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt; See Index 7

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: See top p. 101.

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

26 The memorial of the Book V.14 in the war with Amalek manifested in the Altar He who shall be mine Ensign. Who He who was manifested as Altar Isa 11 10-12. 18:3. 31:9. Zech 9:16.

Personal victory Rom. 7:20-25. Phil 4: 13. Rom. 8:37.

27 Edom (+ Gog) finally overcome Obad.

CHAPTER 18

3 EFFECTED 18:1-24:18

1 MOSES FAMILY UNITED. 1-6

1 Sig. Excellence or pre-eminence, called also Reuel. Cp Ch. 2:18, 3:1.

2 See Note on type Acts 7:29

2A Heb. CHÂTHAN - To give away (in marriage). Used for "one in affinity" Ezra 9 14.

3 This 2nd son was evidently the one circumcised. Ch 4: 25 at a time when Moses sent to separate the people from the sword of Pharaoh. His descendants became numerous. 1 Chr. 23:15-17.

4 He probably sent a messenger to Moses to advise him of his arrival.

2 MOSES PROCLAIMS THE GOSPEL TO JETHRO Vv 7-12.

5 He thus disclosed the privileged status of Israel, explained its hope, the details concerning Passover, baptism, and purpose of Yahweh with Israel - and in so doing preached the Gospel V.9 which Jethro embraced Vv 10-11

7 Eliminate the italics and read: "they (the Egyptians) dealt proudly against them."

8 Cp Ch. 15:11.

9 Acceptance of Israel's God

10 Acceptance of Sch ro and fellowship with him. See the invitation to go with Israel. Num. 10:29-32.

3 MOSES PROFITS FROM JETHRO'S ADVICE 13-26.

The Wisdom of delegating duties. See above.

11 This would mean that he would expound the Divine will as a prophet 1 Cor. 14:3 & bring peace by wise judgment Matt 5: 9.

12 As children seeking the guidance of their father

13 With patience 9:1-12

14 Seek His will in the practical issues of life. But see above.

15 Showing that Law was always in existence but not codified or with specific forms of punishment. Cp Gen 26:5.

15A It was not only hearing to Moses but also to the people.

16 Note Moses' later complaint in spite of the relief afforded by these suggested arrangements. Num. 11: 14, 17. Deut. 1:9, 12

ORGANISATION V.21

Whatever matter the decarch, or ruler of 10, could not decide, went to the pentecontarch, or ruler of 50, & thence by degrees to the hecatontarch, or ruler over 100, to the chiliarch, or ruler over 1000, to Moses at length to Yahweh Himself. Each magistrate had the care or inspection of only 10 men; the decarch superintended 10 private characters; the hecatontarch ten decarchs, & the chiliarch ten hecatontarchs. Deut. 1:15 1 Sam. 8:12 Cp Note V 24.

THE THREE MEN ON THE HILL TOO

- Their names signify: Drawn out, Enlightened, made righteous
- Their positions in Israel represent the Law, the Priesthood, and the Kingship.
- The Stone "eben - to build Gen 49:24. Ps 118:22. Isa 8:14. 28:16. Zech 3:9.

THE ATTACK OF AMALEK.

The symbol of the flesh - attacks pilgrim-warriors in the wilderness • suddenly and unexpectedly • an undefended rear • the feeble, faint and weary Deut 25:15, 17 • when demoralised by murmuring Exod. 17:1-8. The enemy defeated by the serpent-rod V.9. Exod. 4:2-5. which is the Yahweh Ensign. The attack occurred in Rephidim - Place of Rest.

Cp R 135 MEMORIALS FOR ISRAEL. Cf. Neh. 2:20.

- The Passover Exod. 12:14. • The Destruction of Amalek Exod. 17:14. • The Deliverance from Egypt Exod. 13:9. • Yahweh's Covenant Exod. 24:27. • The stones of Jordan Josh. 4:7. • The Name of Yahweh Exod. 3:15 Hos. 12:5 • The Ephod stones Exod 28:12. • The breastplate of Judgment Exod. 28:29. • The redemption money Exod. 30:16 • The blowing of Trumpets Lev. 23: 24. • The offering of Jealousy Num 5:15, 18. • Trumpets Num 10:10 • Brazen censers Num 16:40. • The booty of war with the Midianites (Cp Num) Num. 31:54. • The crowns of the righteous in the future temple Zech 6:14 From Kitchen Lev 24:7

HUMAN WEAKNESS IN MOSES Cp Luke 16:8

With his mind concentrated upon the great mission given into his care, lacking the time to search out others with ability to help, and perhaps doubtful that any could do so, he endangered the success of the deliverance by becoming cluttered with unnecessary detail.

JETHRO'S VISIT. This chapter is parenthetical, & historically should be placed between Num. 10:10-11. Because (1) Israel was not yet camped at Horeb 19:1-2, but when Jethro visited Moses they were already there 18:5. (2) According to Moses' own account, he complained of the heaviness of the responsibilities with the people as they were about to leave Horeb Deut. 1:9-18. This complaint was the outcome of talks with Jethro Num. 11:10-11. see below

EXODUS 18.

Jethro's counsel to Moses.

9 And Jethro [a] rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [c] Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is [m] greater than all gods: [n] for in the thing wherein they [n] dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law [x] before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because [z] the people come unto me to enquire of God:

16 When they have [a] a matter, they come unto me; and I judge between [2] one and another, and I do [b] make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 ③ Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [e] thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou [c] for the people to Godward, that thou mayest [d] bring the causes unto God:

20 And thou shalt [f] teach them ordinances and laws, and shalt shew them [g] the way wherein they must walk, and [h] the work that they must do.

21 Moreover thou shalt provide out of all the people [i] able men, such as [k] fear God, men of truth, [l] hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people [q] at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [t] *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be [u] able to endure, and all this people shall also go to [x] their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And [y] Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people [c] at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and [d] he went his way into his own land.

CHAPTER 19.

1 The people come to Sinai. 3 God's message by Moses out of the mount. 8 The people's answer. 10 The people prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

[a] Job 3. 6.
[b] ch. 3. 12.
[c] ch. 4. 16. Cp. ch. 20. 19. Deut. 5. 5.
[d] Num. 27. 5.
[e] Gen. 14. 20. 2 Sam. 18. 28. Luke 1. 68.
[f] Ps. 19. 11. Ezek. 33. 3. &c.
[g] Ps. 143. 8.
[h] Deut. 1. 18.
[i] ver. 25. Deut. 1. 15, 16 2 Tim 2:2 & 16. 18. Cp. 2 Chr. 19. 5-10. Acts 6. 3.
[k] Gen. 42. 18. 2 Sam. 23. 3. 2 Chr. 19. 9.
[l] Ezek. 18. 8.
[m] 2 Chr. 2. 5. Ps. 135. 5.
[n] ch. 1. 10, 16, 22 & 5. 2, 7.
[o] Deut. 16. 19.
[p] Neh. 9. 10, 16, 29. Ps. 119. 21. Luke 1. 51.
[q] ver. 26.
[r] ver. 26. Lev. 24. 11. Num. 15. 33. Deut. 1. 17.
[s] Deut. 12. 7 & 14. 26. 1 Chr. 29. 21, 22. Cp. Gen. 31. 54.
[t] Num. 11. 17.
[u] ver. 18.
[x] ch. 16. 29. Gen. 18. 33. 2 Sam. 19. 39.
[y] Deut. 1. 15.
[z] Cp. Lev. 24. 12. Num. 15. 34.
[a] ch. 23. 7. Deut. 17. 8. 2 Sam. 15. 2, 3. 1 Cor. 6. 1.
[2] Heb. *a man and his fellow.* ver. 7. ch. 21. 18.
[b] Lev. 24. 15. Num. 15. 35 & 27. 6. &c.
[c] ver. 22.
[d] Cp. Num. 10. 29, 30.
[e] Heb. *Fading thou wilt fade,*
[f] Num. 11. 14, 17. Deut. 1. 9. 12.

6 See Note Rom 11:22.

7 Eliminate the Italics and read: "they (the Egyptians) dealt proudly against them." Cp Ch. 15:11.

8 Cp Ch. 15:11.

9 Acceptance of Israel's God.

10 Acceptance of Jethro and fellowship with him. See the invitation to go with Israel. Num. 10:29-32.

3 MOSES PROFITS FROM JETHRO'S ADVICE 13-26

The wisdom of delegating duties. See above.

11 This would mean that he would expound the Divine will as a prophet. 1 Cor. 14:3 & bring peace by wise judgment Psalm 9.

12 As children seeking the guidance of their father

13 With patience. Cp 2:21

14 Seek His will in the practical issues of life. But see above.

15 Showing that Law was always in existence but not codified or with specific forms of punishment. Cp Gen 26:5

15A It was not only wearing to Moses but also to the people.

16 Note Moses' later complaint in spite of the relief afforded by these suggested arrangements. Num 11: 14, 17. Deut 1:9, 12

ORGANISATION V 21

Whatever matter the decision, or ruler of 10, could not decide, went to the pentecontarch, or ruler of 50, & thence by degrees to the hecatontarch, or ruler over 100, to the chiliarch, or ruler over 1000, to Moses & at length to Yahweh Himself. Each magistrate had the care or inspection of only 10 men; the decarch superintended 10 private characters; the hecatontarch ten decarchs, & the chiliarch ten hecatontarchs. Deut. 1:15 1 Sam. 8:12 Cp Note V 24.

17 He will endorse these arrangements.

18 Continue, as at present, to act as mediator.

19 Jethro advocates three changes:
(1) Moses converse his citizens & continue to act as mediator Vv 19-20
(2) The people taught the law so as to know what to do. V 20
(3) Lower-higher courts to be set up Deut. 16:18; 17:8 see below Vv 21-22

19B The decimal system adopted. See below. 25

20 Men of ability. Knowledge. Fear of God. Hatred of covetousness & wickedness of flesh.
21 EMETH - Stability, trustworthiness, upon whom one can lean.
22 RV unjust gain 1 Tim 3: 3; 6:9-11; 2 Pet. 2:14-15

20B Moses apparently had court days only occasionally requiring constant attention & a day. Cp V. 13.
20A Ex. Lev. 24:11 Num. 15:33; 27:2; 36:1 Moses' intercession Deut. 1:17; After mention of death Deut. 17:8-9

21 Jethro recognised the need of Yahweh endorsing these arrangements.

22 Moses did this subsequently after conferring with Yahweh Deut. 1:9-15 and instructing the people accordingly. See further help given whilst on the march. Num. 11:14 On this occasion the people helped to select those so appointed, or agreed to their appointment Deut. 1: 13-16. The 70 were in addition to these gradations of office. Deut. 1:15.

4 JETHRO LEAVES MOSES V 27.

See the invitation to Jethro's son. Num 10:29-30. Most likely Jethro returned to explain to his family the circumstances of Moses, & so prepare the way for the Kenite to throw in their lot with the Israelites. Jud 1.
16 In the area where Jethro grazed his flocks. Exod. 3:1

JETHRO - Excellence or pre-eminence - is also called Reuel - Friend of God. (Jethro - Exod. 3:1; 4:18; 18:1-12 Reuel Ex. 2:18; Num. 10:29) - One of these is evidently a title used as the Priest or Prince of Midian. See his conversion Num. 10:29-32. & association with the Kenites Jud. 1:16.

Characteristics: Religious 2:16; 3:1 Hospitable 2:16 A family man 2:16; 3:1; 18:2 Observant 2:16; 18:24 Successful in business 3:1 Co-operative 4:18; 18:2-6; Num. 10:29-32 A practical man 18:13-27 Willing to learn - he heard & acted on the Gospel proclaimed by Moses 18:8-9 Accepted it Vv 10-11 Entered into covenant relationship V 12

JETHRO'S VISIT (cont).

Exod. 18:13-26 (5) The visit was after the Laws had been given 18:16, 19:20 Evidently Moses decided to record these details regarding the family before recording the lengthy details of the law and Tabernacle that follow in Chapters 20 ff.

"THEY MUST DO" V 20. - One word in Hebrew YA'ASUN from 'ASAH - to do. The addition of the NUN ן at the end of the word is a letter of emphasis - thus "must" do. It takes the obligation of doing from Moses on to the people, as much as to say they are the ones who should be doing it & you should insist upon them doing so.

101

"ISRAEL CAMPED BEFORE THE MOUNT" They encamped in the Wady Rahah before the cliff Sufsafeh which rises 1000 feet before the plain. The plain is broad, beautiful & unobstructed. It is not cut up, as others are, by watercourses, but is remarkably level, & moreover sweeps in grand breadth right onwards to the precipitous cliffs of the mountain, which arise with sheer abruptness and "under" which they could assemble. They could also, as the narrative represents, remove "afar off" in view of the frightening phenomena, when the voice ceased. Its length is 5 miles, and amid the rugged hollows & ravines at the farther end, we can well imagine the multitude seeking for shelter from the immediate terrors of the scene. See "Horeb & Jerusalem." C. Sandie, p. 194.

CHAPTER 19.

LXX, Berkeley, others = "On the 1st day of 3rd month" See Notes Opp. Numbers 33.

5 YAHWEH PROCLAIMS HIS COVENANT TO MOSES Vv 1-6.

EXODUS 19.

The people come to Sinai.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [b] came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before [d] the mount.

3 And [f] Moses went up unto God, and the LORD [g] called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 [i] Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now [m] therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a "peculiar treasure [r] unto me above all people: for [s] all the earth *is* mine:

6 And ye shall be unto me a [r] kingdom of priests, and an [t] holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And [a] all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee [f] in a thick cloud, [g] that the people may hear when I speak with thee, and [i] believe thee for ever. And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and [l] sanctify them to day and to morrow, and let them [m] wash their clothes,

[a] ver. 16, 18. ch. 34. 5.
[b] ch. 16. 1. Num. 33. 15.
[d] ch. 17. 1, 8.
[d] ch. 3. 1, 12.
[g] Cited Heb. 12. 20.
[f] ch. 20. 21. Cp. Acts 7. 38.
[g] ch. 3. 4.
[h] Or, corner
[i] ver. 16, 19.
[i] Deut. 29. 2.
[k] Deut. 32. 11. Is. 40. 31. Rev. 12. 14.
[l] ver. 3.
[m] Deut. 5. 2.
[n] Deut. 7. 6 & 14. 2 & 26. 18 Ps. 135. 4. Mal. 3. 17. Tit. 2. 14.
[o] ver. 11.
[p] ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 24. 1. 1 Cor. 10. 26, 28.
[q] 1 Sam. 21. 4, 5. 1 Cor. 7. 5. 1 Pet. 2. 5, 9. Rev. 1. 6.
[r] Ps. 77. 18. Heb. 12. 18. Rev. 4. 5.
[s] Lev. 19. 2 & 20. 26. Deut. 7. 6. Is. 62. 12.
[t] ver. 9.
[u] Rev. 1. 20 & 4. 1.
[v] Heb. 12. 21. Deut. 4. 10.
[a] ch. 24. 3, 7. Deut. 5. 27.
[b] Is. 6. 4.
[c] ch. 3. 2 & 24. 17. Deut. 4. 11, 36. Judg. 5. 5.
[d] Gen. 15. 17. Ps. 144. 5. Rev. 15. 8.
[e] Ps. 68. 8. Heb. 12. 26.
[f] ver. 16. ch. 20. 21 & 24. 15, 16. Deut. 4. 11. Ps. 18. 11, 12 & 97. 2. Cp. Mat. 17. 5, &c.
[g] Deut. 4. 12, 36. Heb. 12. 19. Cp. John 12. 28, 29.
[h] ver. 13.
[i] ch. 14. 31.
[k] Neh. 9. 13. Ps. 81. 7.
[l] Lev. 11. 44, 45.
[m] ver. 14. Gen. 35. 2. See Lev. 15. 5.

11 And be ready against the third day: for the third day the LORD [a] will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, [o] Be ready against the third day: [p] come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were [s] thunders and lightnings, and a "thick cloud upon the mount, and the [s] voice of the trumpet exceeding loud; so that all the people that *was* in the camp [t] trembled.

17 And [a] Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai [b] was altogether on a smoke, because the LORD descended upon it [c] in fire: [d] and the smoke thereof ascended as the smoke of a furnace, and [e] the whole mount quaked greatly.

19 And [h] when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and [i] God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and M[illegible]p.

[a] ver. 16, 18. ch. 34. 5.
[b] ch. 16. 1. Num. 33. 15.
[d] ch. 17. 1, 8.
[d] ch. 3. 1, 12.
[g] Cited Heb. 12. 20.
[f] ch. 20. 21. Cp. Acts 7. 38.
[g] ch. 3. 4.
[h] Or, corner
[i] ver. 16, 19.
[i] Deut. 29. 2.
[k] Deut. 32. 11. Is. 40. 31. Rev. 12. 14.
[l] ver. 3.
[m] Deut. 5. 2.
[n] Deut. 7. 6 & 14. 2 & 26. 18 Ps. 135. 4. Mal. 3. 17. Tit. 2. 14.
[o] ver. 11.
[p] ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 24. 1. 1 Cor. 10. 26, 28.
[q] 1 Sam. 21. 4, 5. 1 Cor. 7. 5. 1 Pet. 2. 5, 9. Rev. 1. 6.
[r] Ps. 77. 18. Heb. 12. 18. Rev. 4. 5.
[s] Lev. 19. 2 & 20. 26. Deut. 7. 6. Is. 62. 12.
[t] ver. 9.
[u] Rev. 1. 20 & 4. 1.
[v] Heb. 12. 21. Deut. 4. 10.
[a] ch. 24. 3, 7. Deut. 5. 27.
[b] Is. 6. 4.
[c] ch. 3. 2 & 24. 17. Deut. 4. 11, 36. Judg. 5. 5.
[d] Gen. 15. 17. Ps. 144. 5. Rev. 15. 8.
[e] Ps. 68. 8. Heb. 12. 26.
[f] ver. 16. ch. 20. 21 & 24. 15, 16. Deut. 4. 11. Ps. 18. 11, 12 & 97. 2. Cp. Mat. 17. 5, &c.
[g] Deut. 4. 12, 36. Heb. 12. 19. Cp. John 12. 28, 29.
[h] ver. 13.
[i] ch. 14. 31.
[k] Neh. 9. 13. Ps. 81. 7.
[l] Lev. 11. 44, 45.
[m] ver. 14. Gen. 35. 2. See Lev. 15. 5.

18 The Day of Pentecost. Cp Lev. 23:15, & the antitype. Heb. 1:4

19 Antitype. Heb. 2:4

20 Cp Gal. 4:25.

21 "Save yourselves ..." Cp Acts 2:40

21A Three is the number of completion, of new life through resurrection. Cp 1 Cor. 15. Luke 9:22

22 Rather "him." The guilty must not be seized, as that would cause a repetition of the offence. The "they" is emphatic in Hebrew. In this place it relates not to the people who must not come near the mount - but to those appointed to do so, afterwards revealed as Moses & Aaron v 24

8 THE PEOPLE SANCTIFIED. Vv 14-15.

24 Cp v. 8. The 3rd day would be a Sunday when the revelation was made. Cp. Lev 23. Acts 2. on members

9 THE AWE-INSPIRING GOD AND TREMBLING PEOPLE Vv 16-25.

Deut. 4:10-20. Acts 7:38. Heb. 12:18-21, 26.

24A We meet with God in Christ Heb. 13:12-14

25 SHOPHAR - Cp Note Ezek. 33. Cf. with v. 13. YOWBEL - a continuous sounding. See below.

26 Moses also trembled. Heb. 12:21.

27 He was commanded to assemble them. Deut. 4:10.

28 TACHTIY - Lower most - thus at the foot of the mount. This was at the base of the precipitous cliff of Horeb forming the boundary fence. See Note above.

29 3 miles from Horeb. See opp. Num. 33.

30 It ascended to the heart of heaven Deut 4:11. Looking up from beneath Horeb the people could see it.

31 Its notes become longer and louder: echoing among the valleys until the people were encompassed with ear-splitting blasts.

32 The only recorded words - Heb. 12:21.

33 See Note opp Num 33.

---

5 YAHWEH PROCLAIMS HIS COVENANT TO MOSES Vv 1-6.

It is conjectured that the Israelites moved towards Sinai by the two passes known as Wady Solaf & Wady-esh-Sheikh which converge on Wady-Er-Rahah (See above)

1 The month Sivan Corresponding nearly with June.

2 2A. "on that day" i.e on the day the month began This would be 46 days after leaving Egypt, & 43 days after the 1st Sabbath Cp Lev. 23:15 (Monday)

3 Ras Sufsafeh or Horeb. See opp. Num. 33.

4 Prob. 2nd day Lev 23:15 - a Tuesday.

5 Reminding them again of their development from one to the other. Cp Rom. 9:7-18

6 Cp Ps. 81:13-16. The covenant was a command. Cp Deut. 4:44-14. 29:11. Ps. 105:8.

7 SEGULLAH - Shut away, guarded. See Note Mal. 3:17.

8 Deut. 26:17-19. Titus 2:14. Yahweh's purpose Isa. 43:7 Num. 14:19-23. Isa. 60:21. Deut. 28. Peoples - Amim. See below - Not selected because a great nation Deut. 7:6-8.

9 Or a Royalty of priests. Ps. 132. 1 Sam. 12:11. 2 Chron. 6:41. 1 Chron. 29:11, 23. 28:5. Matt. 21:43. Cp 1 Pet. 2:5, 9. Rev. 1:6. 5:9-10

10 Different to any other because reflecting the qualities of Yahweh Lev. 19:2. 20:26. Deut. 7:6. See the atonement. Isa. 62:12.

6 THE PEOPLE ACCEPT Vv 7-9

11 Prob. the 3rd day - a Wednesday.

12 Evidently the elders submitted the proposition to a General or representative gathering of the nation for approval.

13 The second ascent. Prob. the 4th day - a Thursday.

14 Yahweh manifested in the Angel of His Presence Exod. 23:20. He saw His similitude Num. 12:8.

15 He would veil Himself in cloud to speak to the people. Fulfilled. Vv. 16-25.

16 Stated again that the people were receptive.

7 MOSES INSTRUCTED TO SANCTIFY THE PEOPLE Vv 10-13.

17 QADASH - Make clean. By ceremonial washing. Cp. 105

18 Yahweh [illegible] in manifestation. Cp 20:1-2; 24:9-11. manifested in the angel 23:20-23. Num. 12:8

KINGDOM PRIESTS: Israel designed as such to attain everlasting honour. Deut. 4:6-8 They broke covenant & privilege given to Levi Exod. 32:29. Restored in Christ. Rev. 1:5-6. 20:6.

ASCENTS / DESCENTS

	Ascents	Descents
First	19:3-6	19:7-8.
Second	19:8-12	19:14-19
Third	19:20-24	19:25.
Fourth	20:21	24:3
Fifth	24:9-32:14	32:15-30
Sixth	32:31-33	32:34-34:3.
Seventh	34:4-28	34:29-35.

The giving of the law was after the third ascent 20:1-24:8

The "ascent" of 24:9-11 was only to the mount not up into it.

"When the trumpet soundeth long"

Here v. 13 the word is Yobel (rend. Yobale (Jubilee) and signifies a long continuous note (see Trumpet in Index). Evidently this noise was continuous, [illegible] The shorter notes of the Shophar [illegible] gradually became longer until they gave the Yobale note. In. Lev. 25:9 both words are used in conjunction: the "shophar of the yobale"

Exod. 19:5 Mesheerant = SHIPHCHAH - "To spread out (as a family). A female slave (as a member of a family). Cf. Ch 21:7 20:10

THE PEOPLE WITHDRAW

At the completion of the 10 words Deut. 5:22 the people request that they be permitted to withdraw Deut. 5:23-31; Heb. 12:19.

34 There was a danger of irreverent gazing on holy things & in spite of the fear at the thunder, for Yahweh had not yet moved from Sinai to Horeb - as He was about to do.

35 The heads of each house slew the Passover lamb Exod. 12:16. Levites not yet appointed. Cp Exod. 32:25-29.

36 A greater responsibility rested on them - therefore they should participate in the need the instructions.

37 He put more confidence in the preparations the people than did Yahweh.

38 Constant supervision of flesh is necessary. It soon forgets fear and becomes defiant.

39 Warning them as requested.

CHAPTER 20

10 THE TEN COMMANDMENTS: BASIS OF THE COVENANT Vv 1-17

Deut. 4:40-20. 5:1-33

1A The prelude shows that benefits received should be responded to in loving obedience.

1 Moses and Aaron had drawn "unto" or "up to" the mountain in front of the altar and people (see note above). He was still on the plain Exod. 24:1.

Yahweh had moved from Sinai to Horeb Exod. 19:20. Deut. 4:11 which mount was now enveloped in cloud, fire & lightning. Deut. 4:11. They heard the voice out of fire Deut. 4:12. See Note opp. Num. 33.

2 The Law was given by angels Acts 7:53. Gal. 3:19. Heb. 2:2.

3 In spite of the awful manifestation of cloud, thunder, lightning & fire, the Goodness of Yahweh was in greatest evidence. He would be obeyed through love not fear.

4 Singular number indicating individual responsibility to that covenant impressed individually.

(1) Yahweh only. Cp Vv 2-3

5 Lit. Before my face. i.e in my sight.

(2) The making or worshipping of images prohibited Lev. 26.

There always has existed Law. (Gen 26:5) but if moral law were an element in the nature of things like the Law of gravitation or eating and drinking, it would assert itself, but the universal lawlessness makes law a necessity. In the 10 Commandments, the first four relate to Yahweh, the fifth to parents, the last four to ones relations to his fellowman.

THE PEOPLE WITHDRAW

At the completion of the 10 words Deut 5:22 the people request that they be permitted to withdraw Deut 5:23-31; Heb. 12:19.

THE 10 COMMANDMENTS.

Yahweh spoke directly to the people Deut. 4:10. They were evidently drawn up in a body before Horeb, with the priests in front Exod 19:22. + Moses + Aaron before them. Exod. 19:24. Deut. 5:4-5.

34 There was a danger of irreverent gazing on holy things in spite of the fear of the thunder, for Yahweh had not yet moved from Sinai to Horeb as he was about to do.

35 The heads of each house who slew the Passover lamb Exod. 12:6. The Levites not yet appointed. Cp Exod. 32:25-29.

36 A greater responsibility rested on them — therefore they should particularly heed the instructions.

37 He put more confidence in the preparations the people thandid Yahweh.

38 Constant supervision of flesh is necessary. It soon forgets fear and becomes defiant.

39 Warning them as requested.

21 And the LORD said unto Moses, Go down, [2] charge the people, lest they break through unto the LORD [b] to gaze, and many of them perish. 34 35

22 And let the priests also, which come near to the LORD, 36 sanctify themselves, lest the LORD [d] break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou [2] chargedst us, saying, [f] Set bounds about the mount, and sanctify it. (To the foot of the mount)

24 And the LORD said unto him, Away, get thee down, 38 and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. Cp Exod 19:13, 17.

25 So Moses went down unto the people, and spake unto them. 39 See 10 commandments in the New Covenant. Bottom p 105

2 Heb. contest.
[a] Lev. 19. 12. Mat. 5. 33.
[b] 1 Sam. 6. 19.
[c] Lev. 10. 3.
[d] Lev. 19. 3.
[e] 2 Sam. 6. 8.
[f] Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.
[g] Cp. Josh. 3. 4.
[h] Neh. 13. 16-19.
[i] Gen. 2. 2.
[k] Lev. 19. 3. Jer. 35. 7, 18. Cited Mat. 15. 4. Mark 7. 10. Luke 18. 20.
[l] Cited Eph. 6. 3.
[m] To ver. 17, Deut. 5. 6-21.
[n] Deut. 5. 22.
[o] Cited Mat. 5. 21.
[p] Lev. 26. 1. Ps. 81. 10.
[q] Lev. 18. 20. Deut. 22. 22. Prov. 6. 29. Rom. 2. 22. 1 Cor. 6. 9. Heb. 13. 4. Cited Mat. 5. 27. Rom. 13. 9.
[r] Lev. 19. 11. Cited Mat. 19. 18. Rom. 13. 9.
[s] Heb. servants.
[t] Deut. 19. 16-20. Cited Mat. 19. 18. Rom. 13. 9.
[u] Deut. 6. 14. 2 Kin. 17. 35.
[v] Cited Rom. 7. 7.
[w] Mic. 2. 2. Luke 12. 15. Acts 20. 33. Heb. 13. 5.
[x] Job 31. 9. Jer. 5. 8. Mat. 5. 28.
[y] Lev. 26. 1. Ps. 97. 7.
[z] Heb. 12. 18.
[a] Jos. 23. 7. 2 Kin. 17. 35.
[b] Gen. 15. 17.
[c] Deut. 4. 24. Josh. 24. 19.
[d] Num. 14. 18. Cp. Lev. 20. 5. 2 Kin. 21. 29. Is. 14. 20, 21.
[e] ch. 19. 18.
[f] Deut. 5. 27.
[g] Deut. 7. 9.
[h] Deut. 5. 25.

CHAPTER 20

10 THE TEN COMMANDMENTS: BASIS OF THE COVENANT Vv 1-17

Deut. 4:40-20; 5:1-33

1A The prelude shows that benefits received should be responded to by loving obedience. Moses and Aaron had drawn "unto" or "up to" the mount in front of the priests and people (see note above). He was still on the plain Exod. 19:1. Yahweh had moved from Sinai to Horeb Exod. 19:20, Deut. 4:10 which mount was now enveloped in cloud, fire + lightning Deut. 4:11. They heard the Voice out of fire Deut. 4:12 See Note opp. Num 33.

2 The Law was given by angels Acts 7:53 Gal. 3:19, Heb. 2:2.

3 In spite of the awful manifestation of cloud, thunder, lightning + fire, the Goodness of Yahweh was in greatest evidence. He would be obeyed through love not fear.

4 Singular number indicating individual responsibility + that covenant impressed individually.

(1) Yahweh only. Vs 2-3

5 Lit. Before my face. i.e. in my sight.

(2) The making or worshipping of images prohibited Vv. 10 Lit. "To the thousandth generation" Deut. 7:9. Ed footnote

6 The following verse shows that the prohibition relates to the making of them for purposes of worship. Moses made the brazen serpent and ordered the shaping of the cherubic figures.

7 When made by others. Cp P. 125 top

8 He demands our undivided allegiance. He will not share the glory + praise due to Him with others. Isa. 42:8. 48:11. Cp parallel passages Exod. 34:14. Deut. 4:24. 5:9. 6:15. Josh. 24:19.

9 A warning that the sins of parents frequently bring a punishment that involves their children — though Yahweh is ever just. Cp. Num 26:11 Ezek 18:18-22. The degrading of Yahweh leads to the deterioration of all worshippers. Deut. 24:16 Cp Ps. 105:8.

2 And God spake all these words, saying,

2 [p] I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of [3] bondage.

3 [q] Thou shalt have no other gods before me. Cf. Col 3:5.

4 Thou shalt not make unto thee any [s] graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Col 3:5.

5 [t] Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am [d] a jealous God, [e] visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: CHESED - Kindness favor pity.

6 And [u] shewing mercy unto thousands of them that love me, and keep my commandments. Mat. 6:9. Ezek 36:20

7 [a] Thou shalt not take the name of the LORD thy God in vain; [f] for the LORD will not hold him guiltless that taketh his name in vain. Not loiter!!

8 [d] Remember the sabbath day, to keep it holy. Gen. 2:1-3.

9 [f] Six days shalt thou labour, and do all thy work: RV: unto + to labor

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, [h] nor thy stranger that is within thy gates: + ARAH. Bottom p 119

11 For [i] in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Gen. 1:26 Spoken to parents!!

12 ¶ [k] Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. John 3:15

13 [o] Thou shalt not kill.

14 [g] Thou shalt not commit adultery. Jam. 4:4.

15 [r] Thou shalt not steal. Thy 10:20

16 [s] Thou shalt not bear false witness against thy neighbour.

17 [u] Thou shalt not covet [x] thy neighbour's house, [y] thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (perceived)

18 ¶ And [a] all the people saw the thunderings, and the [c] lightnings, and the noise of the trumpet, and the mountain [f] smoking: and when the people saw it, they removed, and stood afar off. 23 Cp Deut. 5:22-29

19 And they said unto Moses, [b] Speak thou with us, and we will hear: but [i] let not God speak with us, lest we die.

"VISITING THE INIQUITY" — v.5

Heb. "PÂQAD" - To visit (with friendly or hostile intent); by anal. to oversee, muster, charge, care for" etc. Str. The Soncino Edition of the Pentateuch provides an alternative translation: "remembering." It is wise that Yahweh should so do, carefully overlooking the children of those who are idolatrous lest they follow in the footsteps of their fathers and lead all Israel astray.

23 They retired away from the barrier back into their tents Deut. 5:30. There they did not hear the voice of the angel which would not be the case in that place if it sounded like thunder. For a fuller account see Deut. 5:22-27.

11 MOSES THE MEDIATOR 24:18-21 Top left

22 The mountains are so constructed that these would reverberate and echo with terrifying effect bonded from crag to crag and roaring along like a wadys, sweeping like a whirlwind among the higher mountains, to be lost in the distance.

After the thunderings which caused the people to crouch in fear the voice of God proclaiming the 10 words or Decalogue must have been as a "still, small (but penetrating) voice," otherwise it would have been lost in echoes.

THE TEN COMMANDMENTS

Were inscribed on two stones representative of the two great commandments: Love to Yahweh and Love towards neighbour. Mt. 22:40.

The first five on one stone have each an explanatory addition; the last five are brief and emphatic: Thou shalt not's. An explanation of our duty toward Yahweh is necessary for personal experience should teach us how to act towards others. These duties have their root in the principle, "Thou shalt love thy neighbor as thyself" Lev. 19:18

applied to life, house, property, honor and possessions. The first five all men owe to Yahweh.

SOCIAL LIFE

The Ten commandments provided the basis of the covenant. Deut. 4:13. 5:9. 1 Kgs 8:9, 21. and introduced a new social order in Israel which was outlined in the statutes introduced at the same time. Deut. 4:14.

24 He first held colloquy with the angel and was authorized to permit the withdrawal of the people, who said God "had spoken well." Deut. 5:23-31 — not here recorded.

25 He attempted to pacify them with assurances that there was no cause for fear providing their hearts were right with Yahweh. Deut. 5:29.

26 They retired to their tents Deut. 5:30 watching the apocalypse of glory from their tent door — but now unable to hear the voice.

27 To the foot of the mount where the Angel spake with him. Deut. 5:31. See below

32 ONLY ONE GOD Vv 22-23

13 THE YAHWEH ALTAR MEANS OF APPROACH 24-26.

Christ (Heb. 13:10) made in our likeness (earth or stone) but of Divine parentage or character (unhewn stone). An altar of earth is appropriate for pilgrims. See Note 1 Chr. 16:40 Bottom p. 566

28 Deut. 12:5, 11, 14, 21, 26. 14:23. 16:5, 6, 11. 26:2. 1 Kgs 8:29, 43. 9:3. 2 Chr. 6:6. 7:16. 12:13. Ezra 6:12. Neh. 1:9. Ps. 74:7. 76:2. 78:68. 132:13-14. Jer. 7:10, 12. Mal. 1:11 Spiritual Zion. Jhn 4:20-21. Mt. 18:20. 1 Tim 3:15. Heb. 12:22-23.

30 BÂRAK - To Kneel as a servant. Yahweh will condescend to help such. The blessing is in ZION Ps. 133:3. 128:5. Is. 66:3. He will minister unto them.

31 Cp Isa. 65:3. Yahweh must shape the stone 2 Cor. 5:17. Ps. 50:17. 1 Tim. 3:16. Jhn 6:61.

32 See note below. It must not be too high, easily accessible.

CHAPTER 21

14 CONCERNING MASTERS AND SERVANTS Vv. 1-11.

See note above.

1 There were given at that time as the social foundation of the new order, which was to apply in the Land of Promise Deut. 4:14.

2 Hebrews became slaves through poverty Lev. 25:35, 39. though sometimes through crime Exod. 22:3.

(A) The Male Slave Vv 2-6.

3 A parable of Yahweh's bondservants Rom. 6:18. If the year of Jubilee occured before, he would be released sooner. Lev. 25:39-41. Moreover he had to be supplied with provisions out of the master's flock, threshing floor and wine press Deut. 15:12-14. Cp Principle Lev. 25:35.

CHRIST AS THE WILLING SERVANT.

Isaiah Ch. 41-57. Acts 4:27, 30. 5:30-32.

V. 23. LXX* for yourselves; Vulgate omits; Peshitto has "for yourselves with me." The first idea of the Israelites when they considered that Moses had deserted them was to make a golden calf for a god.

20 And Moses said unto the people, [a]"Fear not: for God is come to [b]prove you, and [c]that his fear may be before your faces, that ye sin not. Prov 1:7

21 And the people stood afar off, and Moses drew near unto [d]the thick darkness where God was. (The angel not the cloud of Yahweh's voice speaking V. 22)

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you [e]from heaven. Cp Isa. 2:10

23 Ye shall not make [f]with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all [m]places where I record my name I will come unto thee, and I will [n]bless thee. (Dedication of self & fellowship) by one right

25 And [o]if thou wilt make me an altar of stone, thou shalt not [q]build it [p]of hewn stone: for if thou [q]lift up thy tool upon it, thou hast polluted it. Cp Deut. 27:6

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon. (For they are My servants Lev. 25:42. Luke 22:27; Jhn. 13:12-15.

CHAPTER 21.

SUMMARY - TOP PARAGRAPH

1 Laws for menservants. 7 For womenservants. 12 For murder and manslaughter. 16 For menstealers, 17 for cursers of parents, 18 smiters, &c.

NOW these [r]are the judgments which thou shalt [s]set before them.

2 (V) If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in [t]by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 (d) And if the servant [u]shall plainly say, I love my master, my wife, and my children; I will not go out free: Cp Christ

6 Then his master shall bring him unto the [f]judges; he shall also bring him to the door, or unto the door post; and his master shall [g]bore his ear through with an aul; and he shall serve him for ever. See p. 119

7 ¶ And if a man [i]sell his daughter to be a maidservant, she shall not go out [l]as the menservants do. See bottom p. 106

8 If she [k]please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. (Sees marrying her himself)

10 If he take him another wife; her food, her raiment, [v]and her duty of marriage, shall he not diminish. Ex 8, 9, 10

11 And if he do not these three unto her, then shall she go out free without money. HOMICIDE

12 ¶ (e) He that smiteth a man, so that he die, shall be surely put to death.

13 And [h]if a man lie not in wait, but God deliver *him* into his hand; then (f) I will appoint thee a place whither he shall flee.

14 But if a man come (g) presumptuously upon his neighbour, to slay him with guile; (g) thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And (h) he that stealeth a man, and [c]selleth him, or if he be [d]found in his hand, he shall surely be put to death.

NAKEDNESS IN WORSHIP 104

"Those organs which enable man to procreate might be regarded as endowing him with the same creative power as God Himself, a notion akin to the perverted one which formed the basis of the revolting fertility cults of those and later days. Such cults were abhorrent to the Creator, and no altar of His was to be, even in the most incidental way, profaned by those who ministered at it, as was the altars at which pagan priesthoods ministered (often in the nude) to the fiendish gods of their own devising." "Law And Grace."

The clothing of Aaron with special garments for this purpose Exod. 28:42-43 made this prohibition unnecessary.

THE BOOK OF THE COVENANT

The Ten Commandments comprised the basis of the Covenant Exod. 34:28; Deut. 4:13. with the Judgments of Exod. 21:1 - 23:33. comprising the Book of the Covenant Exod. 24:7. Upon this nucleus the rest of the Law was based.

All this was proclaimed from Horeb in the hearing of the people Exod. 20:1. Later the 10 commandments were inscribed on Stone and given to Moses. Exod. 31:18.

4 Masters were commanded to treat slaves as hired servants bearing them every consideration Lev. 25:39, 40, 43. Cp. Rom. 6:18. All these circumstances could influence a slave to refuse his liberty when the time came. Cp Christ's love

5 Heb. Elohim. Yahweh's representative or administrators in Israel. In appearing before them, the people appeared, as it were, before Him, for they dispensed His law — Deut. 1:17. For similar use of Elohim see Exod. 22:8, 9. Christ's love for the Father was witnessed by the Elohim. 1 Pet. 1:12

6 Permanently affixed to the house, ready to hear and obey.

MARTSEA[e] from RÂTSA[e] - To pierce. Christ's ears were "dug" or opened. Ps. 40:6. 7-11

(B) THE FEMALE SLAVE

That is, presuming she married as v. 4. If she were not married she was released at the end of 6 years or remained in permanent slavery. Deut. 15:12, 17. Thus this law relates to married slaves.

7 As Yahweh did Israel. Ezek. 16:8.

8 PÂDAH - To sever by selling her to others. See bottom p. 106

11 Yahweh did this to Israel because she broke her covenant. The Ecclesia with Christ is so treated. Shelter and right of cohabitation.

15 CONCERNING PHYSICAL INJURIES. Vv. 12-36

(A) Laws Re Capital Crimes - 12-17

Cp Mat. 5:21-22. 26:52. Eph. 4:26. Tit. 1:7. 1 Jhn. 2:19; 3:15. 4:20.

16 The law drew a distinction between intentional and accidental homicide.

God permits it to happen for His inscrutable purpose. He knows all Luke 12:7-8 but allows chance to operate Ecc. 9:11. Thus we must not presume, but take care.

17 Justice & mercy combined.

18 The most sacred associations will not save him.

19 Merely to offer them the indignity of a blow for this law relates mainly to smiting. Cp Prov. 20:17. Cf. Exod. 20:12. Eph. 6:1.

20 Cp Joseph Gen. 37:28. Judas Luke 22:4-6. 48.

Capital offences ar 28-30 Hatred is co Jhn. 2:9, 11. 3:15. 4:20 tent to murder. Mat. anded towards parents

21 GÂLAL - To be or make light. To deprive, revile etc. Str. 17 This and blasphemy against God were the two sins of the tongue punishable with death. Lev. 24:16.

(B) Laws Re Non-Capital Offences. Vv 18-32.

22 In severe assault the normal rule was that of strict retaliation Vv 24-25. but where the assault was so severe as to cause a person to take to his bed, additional compensation was required.

23 The instrument normally used. Prov. 10:11. 13:24.

24 The penalty of homicide of slaves was not defined, each case being judged on its merits. Hebrew slaves were nearly on a par with hired servants. Cp. Lev. 25:10. Thus the law protected the slave.

25 This fact constituted presumptive evidence that he did not intend to kill him. In the circumstances the financial loss was considered sufficient punishment.

26 Women are naturally apt to interfere in the quarrels of men & run the risk of injury by so doing. Best under those circumstances to stop striving.

27 Death as in Gen. 42:4, 38. 44:29

28 PÂLAYL - Judge.

29 As no homicide was intended this was a case for compensation as is seen in the parallel passage Lev. 24:18, 21. The only crimes which were not atoned for by monetary compensation were capital ones like murder Cp Num. 35:31. This law of compensation not only eliminated the need of jails, but reduced crime drastically as the words of enforced today. Where there is no fear of punishment the crime rate will increase.

30 It shall be considered as accursed & the owner shall suffer the monetary loss.

WHY GOD'S VOICE WAS HA

It was to convince the Was divinely appointed he was not performing sorcery or enchantment & priests of Egypt. Note of hearing God's voice. 4:11-B, 16; 5:5, 22-23; 14

THE PEOPLE SANCTIFIED

The sanctification ref 19:2: Gen. 2:3 does not imp ing but a setting apart un fication was for three days

17 his sure 18 geth with and bed 19 abro shall quit the caus heal 20 serv rod, he sh 21 tinue not mon 22 a wo her yet shall cor band he s deter 23 then life, 24 tooth foot, 25 wou strip 26 eye of hi shall eye's 27 mans serva him sake 28 wom "the and

CHRIST AND THE LAW.

Capital offences are treated even more extremely Heb. 10:28-30. Hatred is considered as equivalent to murder 1 Jhn. 2:9,11. 3:15. 4:20.; anger without due cause to intent to murder Mat. 5:21-22. The respect the law demanded towards parents is overshadowed by that due to Christ Luke 14:26. Mt. 10:37. In regard to the law of retaliation in non-capital offences, Jesus did not teach that the law was unjust, but asked that love and forgiveness prevail Mat. 5:38-48. Where it does not, the law of Retaliation will be applied at the Judgment Seat Mt. 7:2. Cp Rev. 16:6. 18:6-7. See it applied in the exercise of love Luke 6:35. Consideration of Servants Eph. 6:9. Col. 4:1.

21 GÂLAL - To be or make light. To despise, revile etc. Str.

This and blasphemy against God were the two sins of the tongue punishable with death. Lev. 24:16.

(B) Laws Re Non-Capital Offences. W 18-32.

22 In severe assault the normal rule was that of strict retaliation Vs 24-25, but where the assault was so severe as to cause a person to take to his bed, additional compensation was required.

23 The instrument normally used. Prov. 10:11. 13:24.

24 The penalty of homicide of slaves was not defined, each case being judged on its merits. Hebrew slaves were nearly on a par with hired servants. Cp. Lev. 25:10. Thus the Law protected the slave.

25 This fact constituted presumptive evidence that he did not intend to kill him. In the circumstances the financial loss was considered sufficient punishment.

26 Women are naturally apt to interfere in the quarrels of men & run the risk of injury by so doing. Best under those circumstances to stop striving.

27 Death as in Gen. 42:4,38. 44:29.

28 PÂLAL - To judge.

29 As no homicide was intended this was a case for compensation as is seen in the parallel passage Lev. 24:18,21. The only crimes which were not atoned for by monetary compensation were capital ones like murder Cp Num. 35:31. This law of compensation not only eliminated the need of jails, but reduced crime drastically as they would if enforced today. Where there is no fear of punishment the crime rate will increase.

30 It shall be considered as accursed & the owner shall suffer the monetary loss.

21 Gâlal - To be or make light. To despise, revile etc. Str. Prov. 20:20. 30:17. Lev. 20:9

17 ¶ And (A) he that (2) curseth his father, or his mother, shall surely be put to death. Ex. 21:15. Lev. 20:9. Deut. 27:16. Cited Mat. 15:4. Mark 7:10.

18 ¶ And if men strive together, and one smite [3] another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: 22.

19 If he rise again, and walk abroad [b] upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed. - pay the doctor's bill (Talmud).

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely [5] punished. 24

21 Notwithstanding, if he continue a day or two, he shall not be punished: for [d] he *is* his money. 25 (2 Tim. 2:24)

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall [e] pay as [h] the judges determine.

23 And if *any* mischief follow, then thou shalt give [i] life for life,

24 (C) Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake. - Eph. 6:9. Col. 4:1.

28 ¶ If an ox gore a man or a woman, that they die: then [m] the ox shall be surely stoned, and his flesh shall not be eaten; 26

(2) Lev. 20. 9. Deut. 27. 16. Cited Mat. 15. 4. Mark 7. 10.

3 Or, *revileth*. ch. 22. 28. Lev. 19. 14 & 20. 9 & 24. 11, &c. Prov. 20. 20. Eccles. 7. 21, 22. Is. 8. 21.

3 Or, *his neighbour*. ver. 35. ch. 18. 16.

b 2 Sam. 3. 29.

c ch. 30. 12. Num. 35. 31, 32. Job 33. 24.

4 Heb. *his ceasing*.

5 Heb. *avenged*. Gen. 4. 15, 24. ver. 21.

d Cp. Lev. 25. 45, 46.

(C) Cp. Zech. 11. 12, 13. Mat. 26. 15. Phil. 2. 7.

e ver. 28. For Shekel see note Gen. 23:15

h ver. 30. Deut. 22. 18, 19.

h Deut. 32. 31. Job 31. 11.

i Deut. 19. 21.

(2) Lev. 24. 20. Deut. 19. 21. Cited Mat. 5. 38.

See Exp. p. 106.

l Gen. 4. 23.

This law made the unmerciful slave owner more humane & considerate - lest he lose his valuable slave - help

6 Or, *goat*. ver. 4, 9, 10. ch. 12. 3, 5.

m 2 Sam. 12. 6. Cp. Prov. 6. 31. Luke 19. 8.

n Gen. 9. 5.

(2) Mat. 24. 43.

but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him [c] a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master (3) thirty shekels of silver, and the [f] ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER 22.

1 Of theft, 5 of damage, 7 of trespasses, 14 of borrowing, 16 of fornication, 18 of witchcraft, 19 of beastiality, 20 of idolatry, 21 of strangers, widows, &c.

IF a man shall steal an ox, or a [6] sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [n] four sheep for a sheep.

2 ¶ If a thief be found (2) breaking up, and be smitten that he

CHAPTER 21.

Summary.
1 Laws concerning slaves 1-11
2 " " Capital Offences 12-17
3 " " Non-Capital " 18-32
4 " " Property Rights 33-22:17

OR 20:24 THE ALTAR OFFERINGS
Sin & Trespass offerings not mentioned. They came later with the giving of the Law, & added because of the transgression of the people. Gal. 3:19.

31 He could save his life by paying due compensation. Cf. Num. 35:31-32. Except for outright murder. Here was hardly any circumstances when death was enforced as punishment. The punishment would be less.

32 For the bulls of Bashan that gored Christ see Ps. 22:12-13.

33 DOWR - A pit-hole especially one used for a cistern. Str. Thus remove the covering and not replace it.

34 He had to assume responsibility over his property.

35 He must pay the full value of the ox in compensation, though he could keep the carcase.

CHAPTER 22.

(E) CONCERNING PROPERTY RIGHTS. Vs 1-15.

(a) Stealing. Vs 1-4.

The law demanded compensation for loss - a far more just provision than imprisonment.

1 Because of the greater value. Prov. 14:4. This was in addition to the Trespass Offering Lev. 6:1-7. Num. 5:7.

2 Cp. 2 Sam. 12:6. Luke 19:8.

WHY GOD'S VOICE WAS HEARD Exod. 19:19

It was to convince the people that Moses was divinely appointed & sent, and that he was not performing his miracles through sorcery or enchantment like the magicians & priests of Egypt. Note the effect on them of hearing God's voice. Exod. 19:18-22; Dt. 4:11-13, 36; 5:5, 22-24; Heb. 12:18-21

THE PEOPLE SANCTIFIED. EXOD. 19:10

The sanctification referred to, as in Exod. 8:12; Gen. 2:3 does not imply a moral cleansing but a setting apart unto God. This sanctification was for three days only in preparation for hearing God's voice & receiving the law (Vs 10-11; 14-15). In addition, the Mount was sanctified or set apart (V 23). For the people there was a ceremonial washing or cleansing as in dealing of what was required morally. The priests separated themselves or sanctified themselves from the people for the same purpose Exod. 19:22.

Bathing the body always went along with washing the clothes. Both were considered necessary in order to meet Yahweh Lev. 14:8,9,47; 15:5; 17:15-16; 22:6 etc.

TO COMMANDMENTS IN NEW COVENANT.

1. Exod. 20:3 - Mt. 22:37; Mk. 12:30; Lk. 10:27. 2 Exod. 20:4-6 - Acts 15:20, 29; 21:25; Rom. 1:18-32; 2:22; 1 Cor. 10:7, 14; Gal. 5:20; Col. 3:5; 3. 20:7 - Mt. 5:33-37. 4 - Sabbath not binding on Christ. Mt. 12:8. Jn. 2:9. 5 20:12 - Mt. 15:4; Eph. 6:2; Col. 3:20. 6 20:13 - Mt. 5:21; Rom. 13:9; Jas. 2:11; 1 Jhn. 3:15. 7 20:14 - Mt. 5:27-32; 19:9, 18; Rom. 13:9; 1 Cor. 6:9. Jas. 4:4. 8 20:15 - Rom. 13:9; Eph. 4:28. 9 20:16 - Rom. 13:9. 10 Exod. 20:17 - 1 Cor. 6:10; Eph. 5:3-5; Col. 3:5; 1 Tim. 3:3; 1 Thess. 2:5; Heb. 13:5.

THE LAW OF COMPENSATION EXOD. 21:24-27.

These enactments form the basics of justice. They were not intended to be carried out literally. How could one test the exact measure of the hardness of a blow, or the severity of a wound; eye for eye would be flagrantly unjust in the case of a one-eyed man; and certainly it would not be to the public good to augment the number of mutilated people in society. The law demanded compensation, and these are legal terms de-

mending it. This is shown by the parallel passage Lev. 24:18 which says, "He that smiteth a beast mortally shall make it good life for life." Taken literally this would require a man's life in exchange for that of a beast. What was required was fair compensation. Cp. Lev. 24:21.

Divers laws

3 The avenger of blood shall not be entitled to proceed against the slayer. Cp Num. 35:27.

die, *there shall* [a] no blood *be* shed for him.

4 If the brooking and entering had been attempted in the darkness of night, the defender was excused if in his defence he mortally injured the thief - but such violence was inexcusable in day time.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be [e] sold for his theft.

5 Being caught the thief should make full restitution - reforme double V. 4.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall [f] restore double.

6 Thus he lost the exact amount he expected to gain - Divine justice! Cp Isa. 40:2. Jer. 16:18. Rev. 18:6.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

(b) Trespassing V. 5.

7 Without reference to the quality of the crop damaged, the injurer shall forfeit an equal amount of his own best produce.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

(c) Carelessness V. 6.

8 Such rules taught carefulness & encouraged respect for the rights of others.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; [i] if the thief be found, let him pay double.

(d) Goods held in Trust 7-13.

9 Cp Prov. 6:30-31. Listed in that category Lev. 2:26. Cp. 1 Cor. 6:10. He would also be required to make atonement offering. Lev. 6:1-6.

8 If the thief be not found, then the master of the house shall be brought unto the [m] judges, *to see* whether he have put his hand unto his neighbour's goods.

10 Elohim Cp Ch. 21:6. Cf. 22:28.

12 These judges determined matters of conscience in accordance with the Law of the oath. Vv. 10-11. by which he restored the equivalent without additional fine V. 12.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before (n) the judges; *and* whom (o) the judges shall condemn, he shall pay double unto his neighbour.

11 PESHA' - Revolt. Not as Lev. 6. Equiv. of embezzlement.

11A Ha Elohim, the Gods. Men who represented Yahweh in judgment & in executing justice according to divine law. Such men represent Yahweh & the Elohim of old in their stead. Cp Exod. 18:15-19; 21:6; 22:8,9 Cp Ps. 82:1, 6. John 10:34-35.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:

11B Lit. Heb. "This is it".

12 So that there is no certain evidence of it having been stolen. V. 12.

13 Eg. By a fall or an attack by another animal - instilling care & consideration for property of others.

11 *Then* shall an (p) oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods;

14 The trustee swears as to how the animal was hurt.

15 To make improper use of the animal against the wishes of the owner was by which it received its injury.

25 This relates to loans for the relief of poverty. Interest could be requested of a stranger Deut. 23:20. The principle of modern banking was not then practised, though it was in N.T. times Luke 19:23. See the Grace of this Law. Neh. 5:7.

26 NĒSHEK - Interest, from NĀSHAR - To strike with a sting (as a serpent). Read "bite." Lev. 10:8, 11. Jer. 8:17. Amos 9:3 etc.

BETROTHED Exod. 21:8-9

"YA'ADOTH" - Fix upon her by agreement, designated, appointed, RV espoused. "Redeemed" - from "Padah" - to sever. Lit. "He shall allow her redemption" - He shall look out for some one else to purchase her

[a] Num. 35:27.

[c] Gen. 31:39.

[e] ch. 21:2.

[d] ch. 21:16.
[e] Cp. ver. 1, 7.
[f] Deut. 22:28, 29.
2 Heb. *weigh*, Gen. 23:16.
[g] Gen. 34:12. 1 Sam. 18:25.
[h] Deut. 18:13. Lev. 19:26, 31. & 20:27. 1 Sam. 28:9.
[i] ver. 4.
[k] Lev. 18:23 & 20:15.
[l] Num. 25:2, 7, 8. Deut. 13:1, 2, 5, 6, 9, 13-15 & 17:2, 3, 5.
[m] ver. 9, 28. ch. 21:6.
[n] ch. 23:9. Lev. 19:33 & 25:35. Deut. 10:18, 19. Jer. 7:6. Zech. 7:10. Mal. 3:5.
[o] Deut. 10:18 & 24:17 & 27:19. Ps. 94:6. Is. 1:17, 23 & 10:2. Ezek. 22:7. Zech. 7:10. James 1:27.
[p] ver. 8.
[q] Deut. 25:9 & 24:15. Job 34:28 & 35:9. Luke 18:7.
[r] ver. 27. Ps. 18:6 & 145:19. James 5:4.
[s] Ps. 69:24.
[t] Ps. 109:9. Lam. 5:3.
[u] Lev. 25:35-37. Deut. 23:19, 20. Neh. 5:7. Ps. 15:5. Prov. 28:8. Ezek. 18:8, 13, 17 & 22:12.
[x] Heb. 6:16.

11 As distinct from being carried off by a band of raiders against whom he was powerless. In case of theft it was deemed that the trustee who was paid to take care of it - had not done so sufficiently.

12 Cp Amos 3:12 - He, as a good shepherd, proud of his profession preferred to bear the loss. Gen. 31:39.

(f) Borrowing 14-15

13 In the sense of being in charge.

14 This would help curtail borrowing. Christ urged liberality in lending Matt. 5:42. Luke 6:34-35. Cp Ps 37:26. 112:5. Prov. 19:17. Note the warning: The borrower is servant to the lender. Prov. 22:7.

15 He must bear the risk.

CONCERNING VARIOUS EVIL SOCIAL PRACTICES Vv. 16-23:9

(a) Seduction 16-17

16 Darby - "seduce"

17 If betrothed they were both put to death. Deut. 22:23-24. Cp Jam. 4:4. 2 Cor. 11:1-3. Rev. 2:14.

18 60 Shekels of silver Deut. 22:29. David. 1 Sam. 18:25. This would doubtless be determined according to circumstances.

(b) Witchcraft V. 18.

20 To be converted Acts 8:9-11. 16:16-19. 19:19. or destroyed Gal. 5:20. Rev. 22:15.

(c) Unnatural Crime 19

This disgusting practice is said to have formed part of Egyptian religion (Herod. 2:46).

(d) Acknowledging false gods V. 20.

21 Yahweh will not share the loyalty & love due to Him. Cp Moab. Num. 25:2. the false prophet Deut. 13:1.

(e) Oppressing foreigners V. 21.

22 YĀNAH - To rage or be violent. To suppress, maltreat, intimidate. Instead they were to consider his viewpoint Exod. 23:9. Treat him as one of themselves, manifesting love to them. Lev. 19:18-34. If need be relieve him Lev. 25:35. Providing him with food & clothing Deut. 10:18-19. Cp Jer. 7:6. Zech. 7:10. Gal. 6:10. All this must be consistent with the separateness enjoined. Cp Lev. 21:22.

(f) Oppressing Widows & Orphans Vv. 22-24.

Nobody need really be such. Cp Ps 68:5. Matt. 19:29. Mk. 10:29-30. and Yahweh will defend them. Deut. 10:18.

23 To be fed. Lev. 21:22. Deut. 10:18. 14:29. 24:19-21. 26:12-13. To be helped without security Deut. 24:17. A special curse if judgment perverted Deut. 27:19. Summary Jam. 1:27.

24 The neglect of this was partly the reason why Nebuchadnezzar was permitted to take Jerusalem. Jer. 22:3-5. Cf. Matt. 19:29.

(g) The Law of Lending and Borrowing 25-27.

22 YĀNAH - To rage or be violent. To suppress, maltreat, intimidate. Instead they were to consider his viewpoint Exod. 23:9. Treat him as one of themselves, manifesting love to them. Lev. 19:18-34. If need be relieve him Lev. 25:35. Providing him with food & clothing Deut.

23 ¶ If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my [t] wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ [u] If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 ¶ [x] If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thy oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

(h) Respect for Authority. V. 28

(i) Law of Firstfruits Vv. 29-30

30 Cp Deut. 26:1-10. Prov. 3:9-10. Cf. Neh. 10:35.

36 Mal. 3:8-10. Lazon. Mark 6:33. Num. 21:11 Jas. 1:18. Rev. 14:4. 1 Cor. 15:23.

31 RSV: "outflow of your presses" - squeezed out like tears.

32 Redeemed by a money payment Exod. 13:13. Num. 3:46-48.

(j) Holiness in Eating 31

33 Exod. 19:5-6. Lev. 11:45; 19:2 Deut. 14:21. 1 Pet. 1:15-16. Separated unto Him.

34 Even clean meat had to be properly killed. So there should be care in the study of the Word - our motives must be right.

35 They could sell it to an alien Deut. 14:21 - considered as "dogs" Matt. 7:6. 15:26-27. Phil. 3:2. 2 Pet. 2:22. Rev. 22:15.

CHAPTER 23

(k) Ethical Instructions Vv. 1-9.

1 Compare 9th Command. Ch. 20:16. Lev. 19:16. Ps. 15:3. 101:5. Prov. 10:18.

2 NĀSĀ - Both to receive or repeat. RV - "take up."

3 Cp Ps. 35:11. Mt. 26:59-61. Acts 6:11. 2 Tim. 4:14. 1 Pet. 3:16. Rev. 12:10.

4 Must manifest the independence of mind to seek Yahweh's counsel & walk in His way. Cf. Ch. 32:1-5. Gen. 6:12; 7:1. 17:1. Ps. 7:4. Num. 14:11-10. Jos. 24:15. Prov. 1:10; 11:15. 4:14. Mt. 27:24-26.

It is difficult to stand against the tide of public opinion. Cp Jer. 9:2.

5 "Neither shalt thou answer in a quarrel so as to turn aside after multitudes to decerve" Roth.

6 Rdk: "Even a poor man thou shalt not prefer in his quarrel." There must be strict, impartial justice that Truth might prevail. Cp Lev. 19:15.

7 A private enemy not a public one Cp Deut. 23:6.

8 Interfering with justice 27-28. Lasting against (l) Law of Injustice

THE NATURE OF YAH WEH Vv 18-31.
- Severe in punishing evil Vv. 18-20.
- Compassionate towards the needy Vv 21-27.
- Deserving of respect and obedience Vv 28-30.
- Expecting holiness in His people V 31.

WITCHCRAFT. this was professedly a league with powers in rebellion against Yahweh, how far it was delusion, how far imposture is difficult to say. the word KASHAPH signifies to "whisper" a spell, to "incharm" by which, like spiritualists, they are supposed to "talk with the dead. They are said to have "familiar spirits" Lev. 19:31; 20:6; Deut. 18:11 1 Sam. 28:3ff. 2 Kings 21:6; 23:24; Isa. 8:19; 19:3. This [redacted] is from the Heb. OBOTH, a word rendered the word as "ventriloquists" - apparently because such speak from the belly. Strong derives it from a common root with Ab, father for which see John 8:44. Speaking inwardly from the belly such expressed the feelings of the flesh. By the power of incantations & magical songs, witches, or rend. "bottles" Job 32:19 and likened to the belly. The LXX

26 [a] If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:
27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he [f] cries unto me, that I will hear; for I am [g] gracious.
28 ¶ Thou shalt not [h] revile the [i] gods, nor curse the ruler of thy people.
29 ¶ Thou shalt not delay *to offer* the first of [k] thy ripe fruits, and of thy [l] liquors: [k] the firstborn of thy sons shalt thou give unto me.
30 [m] Likewise shalt thou do with thine oxen, *and* with thy sheep: [n] seven days it shall be with his dam; on the eighth day thou shalt give it me.
31 ¶ And ye shall be [o] holy men unto me: [p] neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

[a] Deut. 24. 6. Job 22. 6. Prov. 20. 16.
[b] Lev. 19. 11.
[c] Deut. 27. 25. Prov. 17. 15.
[d] ch. 34. 7.
[e] Deut. 16. 19. Ps. 26. 10. Is. 1. 23.
[2] Heb. *the seeing.*
[f] See ver. 23.
[g] 2 Chr. 30. 9. Ps. 86. 15. Cp. 2 Sam. 19. 21. Cited Acts 23. 5.
[h] ch. 22. 28. Mic. 5. 1.
[i] Or, *judges.*
[4] Heb. *soul.*
[k] Heb. *thy fulness.*
[l] Heb. *tear.*
[k] ch. 13. 12.
[m] Lev. 25. 3.
[n] Deut. 15. 19. Mic. 5. 3.
[n] Lev. 22. 27.
[o] ch. 19. 6.
[p] Lev. 22. 8. Ezek. 4. 14.
[7] Or, *olive trees.*
[q] Deut. 5. 13-15.
[r] Deut. 4. 9.
[s] Cp. 2 Sam. 19. 27 with 16. 3.
[8] Or, *receive.*
[t] Josh. 23. 7. Cp. Num. 32. 38.
[u] Ps. 35. 11. Cp. 1 Kin. 21. 10, 13. Acts 6. 11.
[x] Cp. Gen. 7. 1. Job 31. 34.
[y] Deut. 16. 16.
[z] Num. 22. 28.
[a] Heb. *answer.*
[a] Lev. 23. 6. Deut. 16. 8.
[b] Expressed in ver. 6.
[c] Lev. 19. 15.
[d] Prov. 25. 21. Rom. 12. 20.
[e] Deut. 16. 16.
[f] Lev. 23. 10.
[2] Or, *wilt thou cease to help him? or, and wouldest cease to leave thy business for him: thou shalt surely leave it to join with him.*
[g] Deut. 16. 13.
[h] Deut. 27. 19. Is. 10. 1, 2.

CHAPTER 23

1 Of slander and false witness, 3, 6 of justice, 4 of charitableness, 10 of the year of rest, 12 of the sabbath, 13 of idolatry, 14 of the three feasts, 18 of the sacrifice. 20 An Angel is promised.

THOU [t] shalt not [u] raise a false report: put not thine hand with the wicked to be an [x] unrighteous witness.
2 ¶ [y] Thou shalt not follow a multitude to *do* evil; neither shalt thou [z] speak in a cause to decline after many to wrest [a] *judgment:*
3 ¶ Neither shalt thou [b] countenance a poor man in his cause.
4 ¶ [c] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.
5 If thou see the ass of him that hateth thee lying under his burden, [2] and wouldest forbear to help him, thou shalt surely help with him.
6 [d] Thou shalt not wrest the judgment of thy poor in his cause.
7 [e] Keep thee far from a false matter; [f] and the innocent and righteous slay thou not: for [g] I will not justify the wicked.
8 ¶ And [h] thou shalt take no gift: for the gift blindeth [2] the wise, and perverteth the words of the righteous.
9 ¶ Also [i] thou shalt not oppress a stranger: for ye know the [4] heart of a stranger, seeing ye were strangers in the land of Egypt.
10 And [l] six years thou shalt sow thy land, and shalt gather in the fruits thereof:
11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [7] oliveyard.
12 [q] Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.
13 And in all *things* that I have said unto you be [r] circumspect: and [s] make no mention of the name of other gods, neither let it be heard out of thy mouth.
14 ¶ [t] Three times thou shalt keep a feast unto me in the year.
15 [a] Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: [e] and none shall appear before me empty:)
16 [f] And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and [g] the feast of ingathering, *which is* in the end

[a] Deut. 24. 6. Job 22. 6. Prov. 20. 16.
[b] Lev. 19. 11.
[c] Deut. 27. 25. Prov. 17. 15.
[d] ch. 34. 7.
[e] Deut. 16. 19. Ps. 26. 10. Is. 1. 23.
[2] Heb. *the seeing.*
[f] See ver. 23.
[g] 2 Chr. 30. 9. Ps. 86. 15. Cp. 2 Sam. 19. 21. Cited Acts 23. 5.
[h] ch. 22. 28. Mic. 5. 1.
[i] Or, *judges.*
[4] Heb. *soul.*
[k] Heb. *thy fulness.*
[l] Heb. *tear.*
[k] ch. 13. 12.
[m] Lev. 25. 3.
[n] Deut. 15. 19. Mic. 5. 3.
[n] Lev. 22. 27.
[o] ch. 19. 6.
[p] Lev. 22. 8. Ezek. 4. 14.
[7] Or, *olive trees.*
[q] Deut. 5. 13-15.
[r] Deut. 4. 9.
[s] Cp. 2 Sam. 19. 27 with 16. 3.
[8] Or, *receive.*
[t] Josh. 23. 7. Cp. Num. 32. 38.
[u] Ps. 35. 11. Cp. 1 Kin. 21. 10, 13. Acts 6. 11.
[x] Cp. Gen. 7. 1. Job 31. 34.
[y] Deut. 16. 16.
[z] Num. 22. 28.
[a] Heb. *answer.*
[a] Lev. 23. 6. Deut. 16. 8.
[b] Expressed in ver. 6.
[c] Lev. 19. 15.
[d] Prov. 25. 21. Rom. 12. 20.
[e] Deut. 16. 16.
[f] Lev. 23. 10.
[2] Or, *wilt thou cease to help him? or, and wouldest cease to leave thy business for him: thou shalt surely leave it to join with him.*
[g] Deut. 16. 13.
[h] Deut. 27. 19. Is. 10. 1, 2.

ETHICAL INSTRUCTIONS Vv 1-9
① Law against perjury. V 1 ② Law against following mere popular opinion V 2 ③ Law against favoring the underdog because he is such ④ Laws of Love to enemies Vv 4 & 5 Law against injustice Vv 6-7 ⑥ Law against bribery V 8 ⑦ Law against oppression V 9.

CHAPTER 23 SUMMARY
7 Laws of social Ethics Vv 1-9.
6 Laws of Religious Worship 10-19.
4 Laws of Conquest. Vv. 20-33.

THOU SHALT NOT SEETHE A KID IN HIS MOTHER'S MILK V. 19.

The personal laws in the Book of the Covenant (see bottom p.104 Exod 24:7 terminates with this remarkable law which is thrice repeated in the Law Exod. 34:26. Deut. 14:21. It is thought to have been a Canaanitish practice designed to stimulate fertility. But the prohibition seems to constitute a warning against allowing that which is designed for life to become the means of death. The over-indulgence of children can cause that and has been the sad cause of many lives lost for the Kingdom. Num. 14:33-34. Eli's sons 1 Sam. 3:13. Adonijah. 1 Kgs 1:6. Cp Prov. 19:18. 23:13-14. 29:15. 1 Tim. 3:4.

of the year, when thou hast gathered in thy labours out of the field. (See Note top p.90)

17 Three times in the year all thy males shall appear before the Lord GOD. - HA-Adon Yahweh.

18 [b] Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my [3] sacrifice remain until the morning. - Cp 12:10; Lev. 7:15.

19 [d] The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. [e] Thou shalt not seethe a kid in his mother's milk.

20 ¶ [f] Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, [g] provoke him not; for he will [h] not pardon your transgressions: for my name *is* in him. [i] must seek a Redeemer Gal 3:20

22 But if thou shalt indeed obey his voice, and do all that I speak; then [m] I will be an enemy unto thine enemies, and [n] an adversary unto thine adversaries. Isa 51:22-23

23 [o] For mine Angel shall go before thee, and [p] bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not [q] bow down to their gods, nor serve them, [r] nor do after their works: [s] but thou shalt utterly overthrow them, [t] and quite break down [u] their images.

25 And ye shall [v] serve the LORD your God, and [w] he shall bless thy bread, and thy water; and [x] I will take sickness away from the midst of thee.

26 ¶ [y] There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will [z] fulfil.

27 I will send [a] my fear before thee, and will [b] destroy all the people to whom thou shalt come, and I will make all thine enemies turn their [3] backs unto thee.

28 And [c] I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 [d] I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [e] I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will [f] deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. [f] Cp Josh 9:14-15

32 [g] Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [h] it will surely be a snare unto thee. Cp Note 106

(3) Heb. *neck.*
[a] Deut. 7. 20. Josh. 24. 12.
[b] Lev. 2. 11.
(d) Or, *feast.*
[c] Deut. 7. 22.
[d] Lev. 2. 12. Num. 18. 12. Deut. 26. 2. Neh. 10. 35.
[e] Ezek. 44. 30.
[f] Deut. 14. 21.
[g] Gen. 18. 2. Josh. 5. 13.
[h] Gen. 15. 18. Num. 34. 3. Deut. 11. 24. Josh. 1. 4. Cp. 1 Kin. 4. 21, 24.
[i] Ps. 78. 49.
[j] Josh. 24. 19. Cp. Ch. 32. 34. Num. 14. 35.
[k] Josh. 21. 44. Judg. 1. 4 & 11. 21.
(l) Ch. 34. 12, 15. Deut. 7. 2.
(m) Gen. 12. 3. Deut. 30. 7.
(n) Or, *I will afflict them that afflict thee.*
(o) Ch. 33. 2.
[e] ch. 13. 5.
(p) ch. 34. 12. Deut. 7. 16 & 12. 30. Josh. 23. 13. Judg. 2. 3. Ps. 106. 36.
[f] ch. 20. 5.
[r] Lev. 18. 3. Deut. 12. 30.
[s] Num. 33. 52. Deut. 7. 5, 25.
(t) ch. 6. 23 & 28. 1. Lev. 10. 1, 2.
[u] Lev. 26. 1. Deut. 7. 5.
[z] 2 Kin. 18. 4.
[a] 2 Chr. 31. 1.
[x] ver. 9. Num. 11. 16.
[y] Deut. 6. 13 & 10. 12, 20. Josh. 22. 5. Mat. 4. 10.
(z) Deut. 2. 23.
[a] ver. 13, 15, 18.
(b) ch. 15. 26. Deut. 7. 15.
[c] Deut. 7. 14 & 28. 4. Job 21. 10. Mal. 3. 10.
[d] Deut. 5. 16. Job 5. 26. Ps. 55. 23.
(e) Gen. 35. 5. Deut. 2. 25. Josh. 2. 9.
[f] Deut. 7. 23.
(g) ch. 19. 8. Deut. 5. 27.

31 They shall be conditional upon the obedience of the people Deut. 28:1, 7

32 See Note Deut. 7:2D, Josh. 2:1
12 Rameses II successfully invaded Palestine about the time of wilderness sojourn & greatly weakened the Philistines - Hitt. ites

See Index. Hivites - Hittites seem to have been foreigners settled there (See Index). The Gibeonites were Hivites.

Yahweh is wise & practical even in judgment. Cp 2 Cor. 11:11.

33 Ezion-Geber was a Port of the Red Sea. The Nile is not mentioned. Cf. Gen. 15:18

34 Mediterranean. HAN-NAHAR - or the Euphrates (Cp Num. 4:21 Cp Josh.)

Cp Josh. 1:2, 3, 10 ch. Yahweh's constant concern for unstable flesh. That generation failed under test Num. 11:1, Num. 21.

20 MOSES CALLED TO THE MOUNT vv 1-2.

CHAPTER 24.

CHAPTER 24 CONFIRMATION OF THE COVENANT.

GENERAL INSTRUCTION vv 1-2.

1 Moses is called up into the mountain. 3 The people promise obedience. 9 The glory of God appeareth. 14 Aaron and Hur are left in charge.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, [1] Nadab, and Abihu, [2] and seventy of the elders of Israel; and worship ye afar off.

2 And Moses [a] alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [3] All

(1) Heb. *Nadab.*
[a] Exod. 19. 22, 24.
(2) Or, *nobles.*
(3) Heb. *The words which the LORD hath said, we will do.*

This does not mean in the mount, but close to it when the theophany could be experienced. See similar practice Exod 19:13, 17

1 Foreshadowing the Lord's ascention to the Father Cf v. 15.

21 THE PEOPLE PROMISE OBEDIENCE 3-8

COVENANT ACCEPTED vv 3-8

2 There was no choice in this. The alternative was death for the people were surrounded by enemies and dependent upon Yahweh for food & drink. Yahweh's covenant was a command Deut. 4:13. and they were already under law Ex. 15:25. 16:26-28.

3 Evidently including Joshua his minister v. 13.

4 These were the ones whom Yahweh chose to put his spirit upon. Num 11:16-25. Cf. Ezek. 8:11, 12. 10:1, 17.

4A Note the difference between Moses & Christ; Law & Grace. Eph 2:17.

THE CEREMONY. Exod. 24:4-8.

Altar, book and people all sprinkled with blood.

Altar = Yahweh in sacrificial manifestation

Book = The medium of revelation - the link between Yahweh and man

People = United in dedication.

The principle of sacrifice thus emphasised.

1. The record - the book
2. The hope - the altar in the morning.
3. Recognition of sin - the goats
4. Dedication of self - burnt offerings
5. Fellowship with Yahweh - Peace off.
6. Water and blood - sacrifice effective over a longer period. Cp 1 Jn 5:6.
7. Reading the Book - individual participation.
8. Hyssop - God manifestation in difficult circumstances Cp Exod 12:22.
9. Scarlet - flesh sacrificed.

AT HOREB.

The selected Israelites, representatives of the nation moved to the barrier at the foot of the Mount V.1. thus worshipping "afar off."

Moses returned to the people who had removed back Exod. 20:18

The covenant was accepted and ratified

Moses then ascended Horeb V.13.

He moved on to Sinai V. 18.

5 Pentateuch. See Note p. 102.

SAPPHIRE V. 10 Hearing - Ex. 28:18 To Seeing Rev. 21. Hearing now Seeing then.

EXODUS

This forms the ba... which also permits us...

Moses' altar of... altar upon the ... Eph. 2:20. The Apo... 19:28; Eph. 2:20; R...

The young men - of priests Exod. 19... afterwards replac... Cp Jam. 1:17-18; Rev...

Burnt offering... and peace offeri... Yahweh next pre... the means for the... Lev. 7:15. Paul, co... the sacrifice com... The "goat" typi... Orcf, the streng... weh. Cp Note on...

The blood sprin... tained in basin... the people in the...

Moses read the... ed the Apostles... Cp Heb. 9:19.

The people anno... Exod. 24:7. So d...

Blood sprinkled...

Moses + people... 24:9-11. So did the...

They ate and dr... the Apostles. Matt...

Variations in...

He mentions "... offerings in addi... although not no...

He mentions "w... prevent coagulati... symbolically of th...

The scarlet wo... association - a bun... bound to the for... significant. Cp... 18. They represen...

The spring Khing... appropriate as Bi...

THE SANCTUARY

manifestation. Cp... Jhn 17:21; Rev 21:3... Rom. 8:9; Jhn 6:6... therefore to be mo... 9, 40. when comple... a foreshadowing o... Potter Jer. 18:4-6... was left to Moses. M... with him" 2 Cor. 6:1...

ALMOND SHAPE... i.e sleepless, to b... exhortation Luke ...

V 32 SIDES, SIDE... to sidle off, à sid...

V 29. DISHES. Ther... bread to the Table... were the exact sh... rested in 12 such... Table

19 The fifth accent ...

20 Definite article: the Law = the commandments.

21 Not enough to have the Law: must understand it. 2 Chron 17:9, Jer. 31:33 Mal 2:7

SAPPHIRE V.10
Hearing - Ex. 28:18 to Seeing Rev. 21. Hearing now Seeing then.

In the Altar and the Twelve Pillars are seen the two contracting parties - Yahweh and Israel. But as sinful flesh cannot approach the Creator without blood, so He is represented in sacrificial manifestation - as an Altar. The means of approach is the Word.
Cp John 17:17. See Exod. 31:13. Yahweh M'qaddishim.

THE CEREMONY Vv 4-8
Heb. 9:19-20.
- Wrote the book V.4.
- In the morning built the altar & pillars.
- The firstborn slew the beasts as an offering

EXODUS 24: 5-8 — See top right p.109

This forms the basis of Paul's comment in Heb. 9:15-23. which also permit us to fill in details lacking here.

- Moses' altar of 12 stones foreshadows the Christ altar upon the foundation of the Israelitish basis Eph. 2:20. The Apostles representing the 12 tribes Mat. 19:28; Eph. 2:20; Rev. 21:12.
- The young men - representative of Israel as a "Kingdom of priests" Exod. 19:6. comprise the firstborn of the nation, afterwards replaced by the Levites Num. 3:45; 8:16. Cp Jam. 1:17-18; Rev. 14:4; 1 Pet. 2:9; Rev. 5:9-10.
- Burnt offerings (See Note p. 137) - dedication of self; and peace-offerings (See Note p. 138) - fellowship with Yahweh next prepared, the peace-offering providing the means for the sacrificial feast that followed. Lev. 7:15. Paul commenting on the passage, states that the sacrifice comprised "goats and calves" Heb. 9:19. The "goat" typified the stubbornness of flesh; the Calf, the strength of a man. This offered to Yahweh. Cp Note on "goat" Lev. 23:19.
- The blood sprinkled on altar Cp Lev. 17:11 and half retained in basins or cups for the purpose of uniting the people in the fountain Cp Luke 22:17, 20.
- Moses read the book Exod. 24:7. as the Lord exhorted the Apostles before the Memorials. John 13:14-21. Cp Heb. 9:19.
- The people announced that they would be obedient Exod. 24:7. So did the Apostles Mk. 14:29, 31
- Blood sprinkled on people V.8. Cp Luke 22:20.
- Moses + people with him saw a divine theophany. Exod. 24:9-11. So did the Apostles Rom. 1:3-4 1 Thess. 1:1
- They ate and drank a sacrificial meal Exod. 24:11 so did the Apostles. Matt. 26:29

Variations in Paul's account.

- He mentions "goats" which could relate to sin offerings in addition to the burnt + peace offerings, although not necessarily so.
- He mentions "water" which may have been added to prevent coagulation whilst at the same time it is used symbolically of the Spirit Lev. 14:5; John 4:14.
- The scarlet wool + hyssop were the normal means of aspersion - a sprig of the latter being apparently bound to the former to a stick of cedar - all highly significant. Cp Exod. 12:22; Lev. 14:51; Num. 19:1, 19. They represented sin, humility, eternity.
- The sprinkling of the book - though this is most appropriate as binding the people to obey it.

THE SANCTUARY : Separation + unity leading to God manifestation. Cp John 1:12-14; Acts 15:14; 2 Cor. 6:16. John 17:21; Rev. 21:3. By the indwelling of His spirit word Rom. 8:9; John 6:63. an habitation for God Eph. 2:22. therefore to be made after the pattern exactly. Exod. 25: 9, 40. When completed subjected to scrutiny, to inspection a foreshadowing of the Judgment Exod. 39: 33-43. to the Potter Jer. 18:1-6 Cp Eph. 2:10 Rom. 8:29. No embellishment was left to Moses. Those endowed became "workers together with him" 2 Cor. 6:1.

ALMOND. SHAQED from a root SHAQAD - To be alert, i.e sleepless, to be on the lookout (Str). Christ's constant exhortation Luke 21:36; Rev. 16:15.

V.32 SIDES, SIDE TSAD (plural Tsadi) and singular = to sidle off, a side (Str). Cf. V.14.

V.29. DISHES. These were probably used to convey the bread to the Table. Jewish tradition suggests that they were the exact shape of the loaves & some suggest they rested in 12 such dishes one on top of the other on the Table

Exod. 25:25 "Border": This was about 4½ inches in width, and possibly was an addition to the Table to carry the utensils associated therewith V 29. MIGGERETH = something enclosing, i.e. a margin from CAGAR - to shut up, enclose.

V 23. "Table" SHULCHAN - A table (as spread out) by impl. a meal from SHALACH, to spread forth. Hence indicative of fellowship with Yahweh through eating the bread of life - the Israelitish hope. "Shewbread": LECHEM PANIYM - the food of His faces (presence in multitudinous angelic manifestation). bread flat bar half way down legs to table

The border as displayed on the Arch of Titus is shown at ←
~~border rested above the level of the table so as to prevent~~
~~articles from slipping off~~ - but the Table of the Temple may not have been as that of the Tabernacle.

V.30. SHEWBREAD - See above. LECHEM HAP-PANIYM: other names: LECHEM TAM-MID - the continual bread Num. 4:7; 2 Chr. 2:4 LECHEM HAM MA'ARAKETH - Bread of the ordering, or bread of the row - because placed in rows 1 Chr. 9:32. LECHEM KODESH hallowed or holy bread. 1 Sam. 21:5. Josephus (Ant. 3:6:6) states that it was unleavened bread, the details of which are outlined in Lev. 24:5-10. The shewbread represented the hope of Israel centred in Christ the Word of God made flesh. Each loaf had 2 tenth deals of flour - about 8 lb and, according to Vine, were baked in tubes about the thickness of the thumb.

V.31. THE LAMPSTAND. is identified with the central stem; the other 6 branches come out of the side of it Ex 37:17. Cp. Jhn. 15:5. The central stem had 4 bowls, Knops and flowers. the 6 branches 3. bowls or cups like almonds "with calyx and petals" (Berkeley). Knops = Kaphtor - to encircle, rend "petals" (Berkeley). The cups like almonds, followed by pomegranates (calyx), then by lilies. This ornamentation suggested by Jews is indicative of Divine selection + resurrection (almond), the multitudinous seed manifesting Yahweh (pomegranate) a divine glory lilies (Mat 6:28). Josephus stated Knops = pomegranates.

V.35. The branches were to quit the stem at the point of junction between the pomegranate + the lily; this is significant because the pomegranate signifies the multitudinous Christ Isa. 53:10 and the lilies their glory

V.36. One beaten work. - The Lampstand, the most beautiful, the most useful, the most ornamental, of all the pieces of furniture, was not cast ~~take~~ in a mould, neither was it made in sections + assembled together, but it was beaten into its form + beauty out of a solid block of gold; a task we are given to understand cannot be done today. Cp Exod. 38:30-35. Indicative of the divine glory of the Word Ps. 19:7-11. beyond man's ability to manifest - indicative of inspiration.

V.37. "it" - see mg. Berk. "they shall illumine what is in front of them" - i.e. the shewbread.

Exod. 26:2. The Curtains: These formed the ceiling of Mishkan. The other coverings formed the Ohel. The curtains were woven - God manifest in flesh. + Fine twined linen - Righteousness + Coloured blue, purple, scarlet - divine, manifest in fleshly humanity. + Embroidered Cherubim on it. Elect saints are woven into the pattern of the divine purpose + Formed two curtains of 5 strips each joined together by hooks of gold in loops of blue - all nations (Israelite + Gentile) united by faith (gold) linked with obedience (blue).

V.14. RAMS' SKINS REDDENED. - No word for "dyed" in original. ADYIM - Strong from a root signifying to be strengthened by being "rolled" together Str. Ps. 40:17; Jhn. 16:32. Skins + OWROTH from UWR To be bare, made naked. Hence the rams were made naked to provide a covering for naked man. V.15. BOARDS. QERESHIM, from a root "to split off" Hence a plank. -Implying a separation. BAYN BADIY

V.13. STAVES - Ges. "Separation, something separated." The branches of a tree, the members of the body. Read "by themselves" Exod. 26:9. The staves kept the holy furniture apart from contact when Israel on the move. The principle of holiness, of separation is essential to true worship whether it is stationary or on the move (temporary) from place to place. The Ark, mercy seat, etc. must be treated circumspectly wherever found - whether at meeting or carried into the home.

19 The fifth accent Tsinnor.
20 Definite article: the Law, the commandments.
21 Not enough to have the Law - must understand it. 2 Thess. 2:13, Jer. 32:33 Phil. 2:13
dwelt as a King among His subjects. Jud. 8:23. As the Sanctuary was found in the very centre of Israel, so Yahweh should be in our hearts. It foreshadowed the work of Yahweh in Christ Heb. 9:11, 8:2.
Water animal Cp Ezek. 16 upper violet
12 from a root signifying: That which is despised." The Acacia, a desert plant (Cp Isa. 53:3). with thorns, and hard
= A blending of blue and scarlet = God manifest in flesh. The colour of Royalty

THOU SHALT NOT SEETHE A KID IN HIS MOTHER'S MILK V. 19.

The personal laws in the Book of the Covenant (See bottom p.104 Exod 24:7 terminates with this remarkable law which is thrice repeated in the Law Exod. 34:26. Deut. 14:21. It is thought to have been a Canaanitish practise designed to stimulate fertility. But the prohibition seems to constitute a warning against allowing that which is designed for life to become the means of death. The over-indulgence of children can cause that and has been the sad cause of many lives lost for the Kingdom. Num. 14:33. 1 Eli's sons 1 Sam. 3:13. Adonijah. 1 Kgs 1:6. Cp Prov. 19:18. 2 1 Kgs 1:4-14. 29:15. 1 Tim. 3:4.

V. 10 "They saw the God of Israel" – Are not the angels present at our Memorials? Mtt. 18:20, 10; Heb. 1:14. Luke 15:10.

V. 9. "Seventy" A combination of ten and seven comprising completion and covenant. As a number it comprises the fulness of the harvest gathered in. See Note. Exod. 15:27.

V. 10. "Paved work" LIBNÂH – St. Whiteness, by impl. transparency. "A New Old Testament" rend. "a plate of sapphire." Sapphire sig. engraven with Word. See Note p. 115. It is like the glorious blue of heaven in its clearness. Rev. - Reuben. From hearing to seeing.

Moses In The Mount V. 18

Moses observed a complete fast – one without eating or drinking for 40 days. Deut. 9 9-17. He apparently observed two other similar fasts. Deut. 9: 18, 25; Deut. 10:10; Exod. 34:28. Cp Elijah's fast 1 Kg 19:8 and that of the Lord's Mat. 3:2.

CHAPTER 25.

V. 3. Gold.: was required to cover the boards of the Ark V. 11, for the crown of gold that surmounted it; for the rings V. 12, the mercy seat V. 17, the Cherubim V. 18, the dishes, spoons, covers, bowls V. 29, the candlestick V. 31, the tongs + snuff dishes V. 38, the hooks + hooks Ch. 26: 6, 32; the covering of the table of shew-bread Ch. 25:24, the staves + pillars 25:28; 26:32, 37 as well as parts of the dress of the high priest Ch. 28: 6-14.

SILVER required for the sockets that supported the boards of the Tabernacle Ch. 26:19, the hooks + fillets of the pillars of the court Ch. 27:10. + Gold depicts Deity's qualities + the spirit + the flesh, then silver the means of reconciliation

BRASS. – Bronze or copper. Bronze – a combination of copper + Tin was used extensively in ancient times. Some has been found with an admixture of zinc (Brass = an alloy of copper + zinc) approaching the production of brass, but bronze was more frequently used. The tin is supposed to have come from Cornwall, traded by the Phoenicians. Zinc mines have been discovered in Laurium in Greece which could have supplied that metal for the purpose. Bronze was required for the taches which coupled together the curtains of the tent Ch. 26:11; for the sockets of the pillars V. 37; for the external coating of the altar Ch. 27:2 and the covering of its staves V. 6; for the sockets of the pillars of the court V. 10; for the pins of the court V. 19 and for the vessels of the tabernacle V. 19.

The wealth would have come from the spoiling of the Egyptians and the Amalekites.

V. 4. BLUE – This dye was obtained from a shellfish on the coast of Phoenicia called Helix Ianthina. Josephus (Ant. 3:7:7) states that it was emblematic of the sky, i.e. the deep, dark hue of the mid-eastern heaven. The AV in Esth. 1:6. (mg) has rendered it as Violet. It was the color used by royalty Ezek. 23:6. Cp. Num. 15:38.

PURPLE – A brilliant red-blue color prized by the ancients for dyeing Prov. 31:22; Jer. 10:9. The chief source of the best colour was from a tiny mollusk (murex) found along the coast of Phoenicia. Great labor + skill was required to extract the dye so that only royalty or the rich could afford it. Cp Luke 16:19. John 19:2; Acts 16:14.

SCARLET – Tola'ath-shani – worm scarlet. Ps. 22:6. The tola is a small insect about the size of a pea. The word here is feminine. The females are collected + dried, + from them is obtained the dye known as Crimson, Lake and Cochineal. The female used is called Coccus ~~illicis~~ illicis.

V. 5 "Dyed red" MEODDAMIM. from Adam – To show blood, to flush red (Stf).

BADGER'S SKINS. LXX: Blue skins. ORÔTH TECHASHIM. Vulgate = skins dyed violet. Bochardt contends that the colour is hysginus, a deep blue. A hard wood. 2 Tim. 2:3.

SHITTIM.: Wood from Shittah tree Isa. 41:18-20. Wood mentioned frequently, the tree only once. It is the [redacted] name for the Acacia seyal (All the plants of the Bible). Sig. to pierce, flog (Str.). It is a thorny tree with yellow golden flowers, sweet smelling. It is as large as a mulberry tree + has a gnarled rough black bark + angular, spreading branches covered with sharp thorns. It is indestructible by insects, grows in desert + on cutting + medicinal gum. ← The LXX renders this as "incorruptible wood"

The principle of priestly office is emphasised.

8 Hyssop-bad manifestation in difficult circumstances Cp Exod. 12:22.

9 Scarlet – flesh sacrificed.

V. 7. ONYX STONES. – SHOHAM – "To shine forth with the lustre of fire" – Soltau. Cp Gen. 2:12. Called "Stones of Memorial" Exod. 28:12. The stone of After-blessed. Blessedness come from sinlessness Ps. 1:1. or from forgiveness of sins Ps 32:1.

V. 8. SANCTUARY. Mikdash, from KADESH, to separate. See opp. 108

DWELL – SHÂKAN – To reside permanently. Cp Rev. 21:2-3. from whence Shekinah. Cp Exod. 29:45-46. Num. 5:3; 35:34. Deut. 12:11. 1 Kg 6:13; 8:12. 2 Chr. 6:1. Ezra. 6:12. Ps 68:16, 18; Isa 57:15; Zech 2:10, 11; 8:3, 8; 2 Cor. 6:16. Col. 3:16.

V. 9. PATTERN – TABNIYTH – Structure, by implie a model, resemblance. Moses evidently had impressed upon his mind in vision the actual Tabernacle. The same expression is used for Solomon's Temple 1 Chron. 28:11-12. and the future Temple Ezek. 43:10. The same idea is carried over into the Greek Heb. 8:5. (TUPOS – A figure, image, form) See Note p. 116

V. 10. ARK – ARON from ÂRAH – To pluck, "Gather As such" appropriate for multitudinous Christ which it typed. Joseph was placed in a coffin (same word) Gen. 50:26. It is called the Ark of the Testimony Exod. 25:22; 26:33; 40:3, the testimony being the ten commandments Exod. 25:16, 21; 34:28 they being the basis of the Covenant Exod. 34:28 (Testimony is Edoth – feminine of Ed – Witness), hence it is also called the Ark of the Covenant Num. 10:33; 14:44; Deut. 10:8. It was the throne of Yahweh in Israel Ps 80:1. It contained the manna – hope of life eternal, Aaron's rod – divine selection + resurrection; "tables of the covenant" – need for obedience. It was covered by mercy and developed into God manifestation between the Cherubim. This was the covenant, whilst the witness, or testimony, set forth what was required of Israelites. It was associated with prayer, through the golden censer Heb. 9:4. Testimony being in the feminine gender the association with Israel shadowed forth the principle of marriage between Yahweh and the nation. See Ezek. 16:8-14; Isa. 54:5.

V. 18 "BEATEN" MIQSHAH – hammering. Cp. Ter. 27:29. See note on Yahweh YATSAR p. 901. Cp. Isa. 43:11.

V. 17. "MERCY SEAT" – The word "seat" is not in the Hebrew, but it is appropriate to the work of mercy completed by Christ. See Heb. 10:11-12 who then sat down. Christ thus became the Alpha (Author) – Brazen Altar, and Omega (finisher) Mercy seat of our faith Heb. 12:2; Rev. 1:8. It was that which covered over the covenant of Law Gal. 3:13. and gave hope of life eternal through a resurrection 1 Cor. 15:20. When completing his work of mercy on the cross, the Lord appropriately declared "It is finished" John. 17:4; 19:30. Cp Ps. 22:1. Rom. 4:25; 1 John 4:10

V. 21. "TESTIMONY" – EDOTH, see Note on Ark above. See Ps. 119 Note

5. The Ark is called (1) "The Ark of the Testimony (2) "The Ark of the Covenant (3) "The Ark of Yahweh" Josh. 3:13. (4) The Ark of Covenant of Yahweh Josh. 3:11 (5) "The Ark of the covenant of God" Jud. 20:27. The Ark of God

The Ark is called: (1) – The Ark – 53 times 25:22. (2) The Ark of the Testimony – 13 Times. 25:22 (3) The Ark of the Covenant – 12 times of Yahweh Num 10:33 (4) The Ark of the covenant of the Adon of all the earth" Josh. 3:11 (5) The Ark of the covenant of Yahweh Adon of all the earth" Josh. 3:13. (6) The Ark of the covenant of God Jud. 20:27. (7) The Ark of God 1 Sam. 3:3 (8) The Ark of the Covenant of Yahweh of Hosts 1 Sam. 4:4. (9) The Ark of the God of Israel 1 Sam. 5:1 (10) The Ark of Adonai Yahweh. 1 Kg. 2:26 (11) The Ark of our God 1 Chr. 13:3 (12) The Ark of God Yahweh 1 Chr. 13:6. (13) The Ark of Yahweh Elohim of Israel 1 Chr. 15:14. (14) The Ark of Thy Strength 2 Chr. 6:41; Ps. 132:8 (15) The holy Ark 2 Chr. 35:3.

The titles are significant. When Israel wanted Yahweh to manifest Himself belligerently against the enemy, it is called The Ark of the Covenant of Yahweh of hosts 1 Sam. 4:4; when it is taken across Jordan – The Ark of Yahweh Lord of all the earth Josh. 3:13. It is the Ark of Testimony because of the witness of the Laws inside it; the Ark of the Covenant because of the Covenant established on the sacrifices associated therewith; The Ark of thy strength because it represented what Yahweh was to Israel in power + blessing; the Holy Ark because of the separateness + sacredness necessary for proper worship.

V. 22. "I will meet with thee" This became the appointed place where Israel would meet with Yahweh – and there were appointed times for this to take place Cp Exod. 23:14, 17; 29:42-46; 34:23-24; 40:33-35. So also in Christ Heb. 10:25; "Meet" – YÂAD – to "fix" upon. To meet by agreement or appointment by implication at a stated time. MO'ED from PTO the root. See Note Lev. 23.

Moses then ascended Horeb. Ex. 19:3. He moved on to Sinai V. 19.

5 Fourth decent. See Note p. 102.

SAPPHIRE V. 10
Hearing – Ex. 28:18 to Seeing Rev.
Hearing now Seeing then

2A The 10 Commandments = the words. Deut. 4:13 Judgments = Chps 20-23 the Book of the Covenant. Cp V. 7.

CONFIRMATION OF COVENANT V. 8

3. Pointing forward to the New Day (2 Sam. 23:4) when Christ's Altar will be surrounded by perfected Israel with Disciples as Rulers Mat. 19:28.

4 Under the shadow of Sinai – Divine law Mal. 4:4.

5. The 12 rulers representing the twelve tribes, or pillars of Israel. Gal. 2:9. If redeemed Israel gathered around the Christ-Altar is consummation of the covenant.

6. The Levites had not yet been selected instead of first born (Num. 3:12. Exod. 32:29) thus the 1st born act as priests. Anti-type see. Heb. 12:23 James 1:18. Rev. 5:9-10

7. Heb. "Cup" Luke 22:17.

8 Christ our Altar Heb. 13:10. first cleansed Heb. 13:20

9 Proclamation of the Word, and invitation to enter into covenant relationship

10 Luke 22:20 22

DIVINE THEOPHANY. Vv. 9-18. Cp Luke 10:11.

11. Representing all Israel. Cp See opp. 102

12. But not Yahweh V. 2. They saw the Mighty Ones of Israel in pictorial representation of the Kingdom.

13. See Ezek. 1:26 where "paved work" is "throne" "paved" = "transparent" (strong). Beautiful blue transparent sapphire, is a fit symbol of Christ's reign 2 Sam 23:4 and of Divine glory. Num 15:38. Deut. 22:12. See opp.

14. Divine acceptance.

15. Sacrificial feast of Mat. 26:29. 23

MOSES ASCENSION Vv. 12-18

16. Note Christ's admonition Luke 19:13

17. Continue there – a protracted stay.

18 Horeb. See opp. Num. 31. – answering to the Holy.

19 The fifth accent Cp p. 102

20 Definite article: the Law = the commandments

21 Not enough to have the Law – must understand it. 2 Chr 15:3, Jer. 31:33 Mal 2:6, 7

4A Note the difference between Moses + Christ Law + Grace. Eph 2:15

In the Altar and the Twelve Pillars are seen the two contracting parties – Yahweh and Israel. But as sinful flesh cannot approach the Creator without blood, so He is represented in sacrificial manifestation – as an Altar. The means of approach is the Word.

℣ John 17:17. See Exod. 31:13. Yahweh M'qaddishim.

SAPPHIRE V.10
Hearing – Ex. 28:18 to Seeing Rev. 21. Hearing now Seeing then.

2A The 10 Commandments the words. Deut. 4:13 = Chap. 20:23. 20:22-23:33. the Book of the Covenant. ℣ v. 7.

COVENANT CONFIRMATION VV. 4-8

3. Pointing forward to the New Day ℣ Sam. 23:4? when the Christ-Altar will be surrounded by perfected Israel with Disciples as Rulers Mat. 19:28.

a. Under the shadow of Sinai – Divine law Mal. 4:4.

5. The 12 rulers representing the twelve tribes, or pillars of Israel. Gal. 2:9. If redeemed Israel gathered around the Christ-Altar is consummation of the covenant.

b. The Levites had not yet been selected instead of first born (Num. 3:12. Exod. 32:26-29) thus the 1st born act as priests. Anti-type see Heb. 12:23 James 1:18. Rev. 5:9,10

7. Heb. "Cups" Luke 22:17.

8. Christ our Altar Heb. 9:10. first cleansed Heb. 11:20

9 Proclamation of the Word, and invitation to enter into Covenant relationship.

10 Luke 22:20. 22

DIVINE THEOPHANY VV. 9-11 ℣ Co Luke 10:1?

11. Representing all Israel. ℣ See opp. See opp.

12. But not Yahweh V.2. They saw the Mighty Ones of Israel in pictorial representation of the Kingdom.

13. See Ezek. 1:26 where "paved work" is "throne" "paved" = "transparent" (strong). Beautiful blue transparent sapphire is a fit symbol of Christ's reign 2 Sam. 23:4 and of Divine glory. Num. 15:38. Deut. 22:12. See opp.

14. Divine acceptance.

15. Sacrificial feast of Mat. 26:29. 23

MOSES ASCENSION VV. 12-18

16. Note Christ's admonition Luke 19:13.

17. Continue there – a protracted stay.

18 Horeb. See opp. Num. 31. – answering to the Holy.

19 The fifth ascent ℣ opp. 102

20 Definite article: the Law – the commandments.

21 Not enough to have the Law – must understand it. 2 Chron. 15:3. Jer. 31:31 Mat. 26:28 Heb. 8:10

THE CEREMONY. VV. 4-8
Heb. 9:19-20.

a Wrote the book. V. 4.
b In the morning built the altar & pillars.
c The first-born slew the goats as sin offering ~~the people~~ Heb. 9:19
d Oxen for burnt offering & peace offerings (see note top. p. 136) Heb. 9:19. V. 5.
e Water mixed with blood (prevent coagulating – keep active) Heb. 9:19. f with hyssop (blue) ℣ Nte Ex. 12:22. g scarlet sprinkled altar, book, people, after reading the book V. 7. Heb. 9:19-20. See below on p. 108.

17. Glory in obscurity. ~~unveiled~~ 18 3 miles distant. Answering to the Most Holy.

18A Long & careful preparation needed to approach Yahweh – so also for the theophany of the Millennium.

19 The glory was reflected over the whole area so they could see it at the foot of Horeb – and it filled them with fear. See the exhortation Heb. 12:28

20 Lit. destroy or consume as burnt offering 2 Chr. 2:16.

a ℣ Acts 1:9. He entered the Most Holy leaving Joshua in the plateau (See Num. 27) He was in Sinai 3½ days and had without food. Deut. 9:9. ℣ 1 Kgs 19:8. Mat. 4:2.

(Instructions because of protracted stay. V.12)

the words which the LORD hath said will we do. See Note p. 104
4 And Moses [b] wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve [d] pillars, [e] according to the twelve tribes of Israel.
5 And he sent young men of the children of Israel, [6] which offered burnt offerings, and sacrificed [g] peace offerings of oxen unto the LORD. (Priests Exod 19:22)
6 And Moses [h] took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. [h] (℣ p 119)
7 And he [h] took the book of the covenant, and read in the audience of the people: [i] and they said, [k] All that the LORD hath said will we do, and be obedient. (their representatives)
8 [m] And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. 22 (The Divine Theophany vv. 9-11)
9 ¶ Then [n] went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
10 And they [p] saw the God of Israel: [12] and *there was* under his feet as it were a paved work of a [r] sapphire stone, and as it were the body of heaven in *his* [s] clearness. note p. 118 ℣ Rev 21
11 And upon [t] the nobles of the children of Israel he [u] laid not his hand: also they saw God, and did [x] eat and drink.
12 ¶ And the LORD said unto Moses, [y] Come up to me into the mount, and be there: and I will give thee [z] tables of stone, and a law, and commandments which I have written; that thou mayest teach them.
13 And Moses rose up, and [f] his minister Joshua: and Moses [h] went up into the mount of God.
14 And he said unto the elders, Tarry ye here for us, [14] until we come again unto you: and, behold, Aaron and [@] Hur *are* with you: if any man [c] have any matters to do, let him come unto them. (Ha ânan = the cloud)
15 And Moses went up into the mount, and [a] a cloud covered the mount. ℣ Acts 1:9.
16 And [a] the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. (summoned him to approach closer)
17 And the sight of the glory of the LORD was like [c] devouring fire on the top of the mount in the eyes of the children of Israel. (see opp)
18 And Moses went into the midst of the cloud, and gat him up into the mount: and [i] Moses was in the mount forty days and forty nights. Summary see p 111

5 DEDICATION CH. 25:1 – 40:38

CHAPTER 25.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark, &c.

AND the LORD spake unto Moses, saying,
2 [o] Speak unto the children of Israel, that they [2] bring me an [3] offering: [q] of every man that giveth it willingly with his heart ye shall take my [r] offering. (Lit "whose heart impels him" NADAB)
3 And this *is* the [3] offering which ye shall take of them; gold, and silver, and brass,
4 And blue, and purple, and scarlet, and [4] fine linen, and goats' *hair*,
5 And rams' skins dyed red, and badgers' skins, and shittim wood,
6 [a] Oil for the light, [b] spices for anointing oil, and for [c] sweet incense,
7 [d] Onyx stones, and stones to be set in the [e] ephod, and in the [f] breastplate.
8 And let them make me a [i] sanctuary; that [k] I may dwell among them. opp. 108
9 [l] According to all that I

1 TERUMAH – Heave offering from RUWM – To be high, i.e. lifted up. Something taken out from the bulk for a special purpose – In this case 'lifted up' for Yahweh's use. The people did this to such good will that they were finally restrained Exod. 36:5. Normally a "heave-offering" was a portion stipulated by Yahweh. Here it was left to the judgment of the people. Gold and silver brought from Egypt Ps. 105:37 ℣ Hag. 2:8-9.

2 THE OFFERING DEFINED

2 Heb. Zahab – pure, highly polished gold. There are 6 number of words in Hebrew for gold, each of which defines the metal in a particular state. Symbol – Tried faith. 1 Pet. 1:7. See opp

3 Symbol – Redemption. 30:13 The silver seems to have been obtained by the fashion described in Exod. 30:12-16. CHRIST

4 Symbol of flesh, purified by fire Num. 16:37-38. 1 Cor. 11:13. MEN

5 Symbol of God manifestation Num. 5:17. Deut. 33:2.

6 A blending of blue and scarlet: God manifest in flesh. The colour of Royalty

7 Symbol, the flesh. – sinful flesh. Isa. 14:11. See opp.
8 Symbol Righteousness. Rev. 19:8
9 Was used for sin offering Lev. 16:15 thus symbolising covering for sin.
10 Lit. "the skins of red Rams" such as did abound in the East. Ram = strength. It was the Protector of the flock. Heb. = Elim – ORDH ELIM MEADOWLAND (from Admond).
11 By Bochart thought to be a colour-deep blue. Others see it as the skin of some water animal ℣ Ezek. 16:10. Sept. = sea violet
12 From a root signifying: That which is despised. The Acacia, a desert plant (℣ Isa. 53:2-3), with thorns, and hard

close grained wood of beautiful appearance, and fit for this purpose. The wood symbolised human nature.
13 See Note, Exod. 30:34 See opp.
14 Heb. sig. "finger nail." It is in layers of different colours which alternate with each other and bear some resemblance to the white and flesh coloured bands of the finger nail. For their use see Exod. 28:9,12. See opp
15 Exod. 28:17 see opp
16 Heb. Mechôn – Separate Place. Here Yahweh dwelt as a King among His subjects Jud. 8:23. As the Sanctuary was found in the very centre of Israel, so Yahweh should be in our hearts. It foreshadowed the work of Yahweh in Christ Heb. 9:11 8:2 See opp.

"A SANCTUARY WHERE I MAY DWELL" — This is the true Ecclesia 2 Cor. 6:16 Eph. 2:19-22. And the heart of every true believer Eph. 3:17.

"THE STAVES SHALL NOT BE TAKEN FROM IT" — It had no permanent abiding place, it was always ready to be on the move. So true believers are "strangers and pilgrims in the earth" Heb. 11:13.

V.15. Deut. 4:2; Prov. 30:6; Rev. 22:18-19

V.22 Commune: DABAR = To speak, command, direct.

17 Extreme care had to be observed that Yahweh's wishes should be observed to the letter. He invites the worship of His creatures but it must conform to the pattern in the Word.

THE ARK. Vv. 10-16. 3

2½ cubits long, 1½ deep, 1½ wide. Contained — The tables of stone with Commandments, hence known as Ark of Covenant, or Testimony. Aaron's rod that budded — thus showing Divine selection of Priests. Pot of Manna, symbolising Word of Life. Heb. 9:4. Throne = Vv. 20-22. Heb. "Aron" = Chest. Noah's Ark, and Moses' ark hidden in the bullrushes = Heb. "tebah" = a box-like vessel. See opp. p. 104.

The Ark and its covering symbolised multitudinous Christ in glory, and as such finds a place in the symbology of the Apocalypse. Rev. 15:5; 16:17 etc.

1 Cubit approx. 18 in.

2 Human nature covered with gold of faith. Cp. Note 35:5; 25:2. 5 v. 25.

3 The crown of glory, the glory of faith. Luke 14:14; 24:10.

4 As Israel was divided into 4 encampments Num. 2, so the Ark — rep. of true Israel — had its four rings.

5 As the Ark was borne aloft by two staves, so the true Israel has been sustained by two great covenants Heb. 8:13.

6 2 Tables stone bearing to Com.

THE MERCY SEAT. V. 17 4

7 The golden lid of the Ark. It was overshadowed by the Cherubim. From it God spoke Num. 7:89. It symbolised Yahweh in manifestation. It was made with Gold, purified with fire, and beaten into shape according to Divine specifications. Heb. "Kapporeth" = cover. From same root as "Kaphor" — atonement. In N.T. rendered "Propitiatory" Rom. 3:25. Heb. 9:5. and identified with the work of Yahweh in the Lord Jesus. He is a "cover" for our sins Rom. 4:7. if we put him on in the way appointed. Gal. 3:26-28. 5

THE CHERUBIM Vv. 18-22.

From Ezek. 1 we learn that the two Cherubim had four faces answering to the 4 divisions of Israel. From Rev. 5:9-10 these 4 faces are identified with the saints. In the Tabernacle they were formed of the same slab of gold as the Mercy Seat — they are "one with Christ Jesus." The faces of the Cherubim symbolised the principle of God manifest in flesh. See Ex. 6:1. Ps. 118; 36:7; 57:1; 63:7 etc.

8 The four wings answer to the four extremities of Israel, the four camps into which it was divided. Num. 1:52 The Tabernacle was like a city of Refuge Josh. 20.

Moses commanded to shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ [b] And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, [f] within and without shalt thou overlay it, and shalt make upon it a [g] crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [i] The staves shall be in the rings of the ark: they shall not be taken from it. — See above.

16 And thou shalt put into the ark [m] the testimony which I shall give thee.

17 And thou shalt make [n] a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* [p] beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* [3] of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And [r] the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; 27 So the faces of saints should be turned one to another for their mutual profit and towards Christ for the constant pattern and example thus set. For a description of the faces see Ezek. 1. Agreement, fellowship. 1 Cor. 1:10 Phil. 3:15-16

DISHES. - Kearoth, for the loaves. A bowl or hollowed SPOONS - Kappoth, cups from Kaph hollow (of the hand) for the frankincense CONRS - Sept. Libation vessels. - KASVOTH - to be round = a jug BOWLS - Sept. Wine cups. Cant. Heb. Ish el-achiv = A man towards his brother

MIKYOKAH, from NERAH - To glisten. The Word. Feminine.

21 [a] And thou shalt put the mercy seat above upon the ark; and [c] in the ark thou shalt put the testimony that I shall give thee.

22 And [d] there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ [h] Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a [s] crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden [t] crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four [f] feet thereof.

27 Over against the border shall the rings be for [u] places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make [g] the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, [3] to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [x] shewbread before me alway.

31 ¶ [i] And thou shalt make a candlestick *of* pure gold: *of* 110 wch in manifestation between the Cherubim in the Most Holy. For the making of the Bread into 12 loaves, set in two rows separated by golden rods see. Lev. 24:5-9. It was eaten by the Priests in the Holy Place on the sabbath it was removed. For significance see Notes Lex. 24:9.

THE LAMPSTAND. Vv. 31-39.

37. Lampstand — not candlestick. It stood on the left side of Holy Place opposite the Table. Exod. 26:35. It was kept burning morning & evening with oil supplied by all Israel. Cp Exod. 27:20-21 Note. Num. 8:1-4. Lev. 24:1-4

The Flowers. V. 31. Speak of beauty — A beauty that the Word will create in all true students. Cp Ps. 45:11. Ps. 90:17

32 A tried faith wrought into Divine shape.

33 Consisted of a central shaft and 3 branches that curved upwards. These branches and the shaft were crowned with lamps making 7 in all. The branches were ornamented with 3 bowls, knops, and flowers, whilst the stem in the centre had 4 each. The Jews say that the Knop and flower were in the shape of pomegranate and lilly, but the Scriptures are silent on this.

36. Heb. "Shaked" — The Awakener. It is the first tree to blossom in Spring, and is thus a symbol of the Resurrection. See Note Num. 17. It is significant that the Almond should be associated with Lampstand. See Parable Matt. 25:1-13. See opp. 108

The Light represents the Truth 2 Cor. 4:6. Ps. 119:105. Eph. 5:8 Phil. 2:15. The Lampstand represents the Ecclesia Rev. 1:20 Note the description given of glorified saints in margin Zech. 4:2. In the main central stem.

Snuffers. Heb. to turn from the wick. 131 lbs Troy weight. (C.B.) Matt. 25:15.

Basons. Heb. Berakeem = Basons. Trays. " For reception of the fragments removed from wicks.

See note V. 9. "Workers for them with Him" 3 Cor. 6:1

CHAPTER 26.

Ten curtains each 28 cubits by 4 cubits were sewn together in 2 sets of five, which were joined by 50 loops of blue on each curtain, and so golden clasps. The curtains formed the roof of the Tabernacle. It was sufficiently large enough (40 cubits) to drape over the sides of the Holy within a cubit of the ground. Length wise it would overlap the T. by 5 cubits each end. But

beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and [b] they shall [2] light the lamps thereof, that they may [c] give light over against it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [d] look that thou make *them* after their pattern, [5] which was shewed thee in the mount.

CHAPTER 26.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 15 The boards of the tabernacle. 31 The vail for the ark.

MOREOVER [e] thou shalt make the tabernacle *with* ten curtains of fine twined [a] linen, and [a] blue, and purple, and scarlet: *with* cherubims [2] of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the

---

The Flowers. V.31. Speak of beauty — A beauty that the Word will create in all true students. Ps. 90:17

These sacred vessels were hidden from public view. When on the march they were carried by Kehites, but were covered by special coverings. Num. 4:4 onwards

Branch, QANEH - A reed: for measure Ezek. 40:3 Cp Rev. 21:17 Cp Exod. 25:17.

31 A tried faith wrought into Divine shape.

32 Consisted of a central shaft and 3 branches that curved upwards. These branches and the shaft were crowned with lamps making 7 in all. The branches were ornamented with 3 bowls, knops, and flowers, whilst the stem in the centre had 4 each. The Jews say that the knop and flower were in the shape of pomegranate and lily, but the Scriptures are silent on this.

33 Heb. "Shaked" — The Awakener. It is the first tree to blossom in Spring, and is thus a symbol of the Resurrection. See Note Num. 17:8. It is significant that the Almond should be associated with Lampstand. See Parable Matt. 25:1-13. See opp. 108

The Light represents the Truth 2 Cor. 4:6. Ps. 119:105 Eph. 5:8 Phil. 2:15. The Lampstand represents the Ecclesia Rev. 1:20 Note the description given of glorified saints in margin Zech. 4:11

34 In the main central stem.

Snuffers, to trim the wicks.

131 lbs Troy weight. (C.8) Matt. 25:15.

Berkeley = "Such Troys." For reception of the fragments removed from wicks.

See note V.9 "Workers together with Him" 2 Cor. 6:1

CHAPTER 26.

Ten curtains each 28 cubits by 4 cubits were sewn together in 2 sets of five, which were joined by 50 loops of blue on each curtain, and so golden clasps. The curtains formed the roof of the Tabernacle. It was sufficiently large enough (10x40 cubits) to drape over the sides of the T. to within a cubit of the ground. Lengthwise it would overhang the T. by 5 cubits each end. But

21 SX b Grace associated with man on the basis of the sin offering. So that there was always presented to view the symbol of the sin offering by which means alone man can acceptibly approach Yahweh. This 6th curtain protruded beyond all others. As the Cherubim in the Most Holy gazed upon the Mercy Seat Exod. 25:20. on which was sprinkled the blood of the sin offering Lev. 16:15 so Israel saw the symbol on the outside of the Tabernacle. So we see the Lord. 1 Pet. 1:12. 1 Pet. 2:12. 26. Heb. 12:2. The curtain was doubled at the front to form a sort of protective verandah.

2. Used in the sense of completeness. See note Amos 6:9. Root word signifies "accumulation" (Strong) that is, to the extent of the digits 10 - completeness, for it is another new first after 9. As there were 10 commandments, so there were to curtains as a covering to the dwelling place of Yahweh.

3 The priestly gown - the symbol of righteousness. Rev. 19:8. 15:6

4 See Notes. Ch. 25:4.

5 That in which Yahweh rides Ps. 18:10 or dwells Ps. 80:1

1. The four faces of the cherubim Ezek. 1:5 can be identified as a symbol of the Saints. Rev. 5:8-10. And as this curtain is like same as the veil, which can be identified with the Lord v. 31. The Tabernacle being a Dwelling Place of Yah. was a symbol that He would dwell with flesh. 1 Tim. 3:16. 2 Cor. 6:16.

6 Lit. "the work of the skilled weaver." It was produced in the loom and all the materials and colors were deftly woven together to form a beautiful and symbolic pattern.

7 Lit. The number of perfection combined with the square number of Israel.

8 10 x 4 = 40 cubits. The number of probation. See Note. Deut. 25. The curtains 28 by 40 covered the Tabernacle 10 by 30.

9 Like the 10 commandments, which were divided into two sets of five, one speaking of what we are with the other of man.

Loops or Blue = Colour of God.

Vs. 4 & 6.

10 See note. Ch. 25:4.

11 R.S.V. "on the edge of the outmost curtain in the first set."

12 Five is the predominant number in the Tabernacle measurements, and has the spiritual significance of grace or favour (C.8). Here there is 5 x 10. Grace and completeness.

13 The two curtains were thus looped together.

14 Clasps.

15 See Note. Exod. 25:11.

17 Coverings of Goats' Hair

Vs. 7 to 9

This formed the first of 3 coverings over the Tabernacle. V.14 and were not part of the Tabernacle proper. The size of this curtain was 30 by 44 cubits.

18 The Sin offering - Lev. 4:3. Lev. 16:15-28. See Lev. 8:15

Goats were commonly black in the east. Gen. 31:38

19 Heb. "Ohel" = Tent.

20 Eleven is supposed to

---

111 signify disorder or disorganisation as it is one short of 12. Thus it suggests the sense of incompleteness, and as such is appropriate to that which signifies sin's flesh. The eleven disciples was an incomplete number Luke 24:33. Acts 1:26.

19. 6 x 5 = 30. Six is the number of man who was created on 6th day. Here it is associated with 5, the number of grace. Cp with size of curtain covering Mishkan v. 2, thus if extended to ground. See introductory note to Chapter.

20. Thus 44 cubits long in comparison to the linen curtain = 40 cubits, and the Tabernacle which was 30 cubits.

See above

[a] Lev. 24. 3. 4.
[2] 2 Chr. 13:11.
[3] Or, "ALAH cause to ascend. ch. 27. 20 & 30. 8 & 40. 4, 25. Lev. 24. 2. Num. 8. 2, 3.
[c] Num. 8. 2.
[4] Heb. the face of it.
[d] ver. 9. ch. 26. 30 & 27. 8. Num. 8. 4. 1 Chr. 28. 11, 19. Acts 7. 44. Cited Heb. 8. 5.
[5] Heb. which thou wast caused to see.
[e] To ver. 37. ch. 36. 8-38.

[1] Heb. "Mishkan" — Dwelling. There Yahweh dwelt in the midst of His people: His Presence was there Ch. 25:22 and His Table Ch. 25:30. See Ch. 25:8. Exod. 29:45-46. Immanuel, or God with us in type Heb. 8:2; 9:23. MISHKAN from SHAKAN = "to dwell"

8 THE TEN CURTAINS OF THE TABERNACLE Vv. 1-6.

The description is from the inside to the outside. The linen curtains = the Mishkan.

"Make it according to the pattern" Ch. 25:9. If Yahweh exercised such care in revealing to Moses the details of the Tabernacle and Moses exercised such care in building it — we are wise to exercise similar care in studying it.

No embellishment was left to Moses. Cp Note Ex. 25:9.

The Boards — Wood made to stand 2 feet in silver sockets, equal in height and fitly framed together — requiring the framework and foundation to be straight and firm QERESHIM — To split off

edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the (2) tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side (4) of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of (a) rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two (b) tenons shall there be in one board, set in order one against another: thus shall thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side there shall be twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be (3) coupled together beneath, and they shall be (3) coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for (b) places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle (c) according to the fashion thereof which was shewed thee in the mount.

31 ¶ And (d) thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches that thou mayest bring in thither within the vail the ark of the (e) testimony: and the vail shall

RAMS' SKINS REDDENED L See Opp 108

(2) Or, covering. ver. 7.
(3) Heb. twinned. ch. 36. 29. TA'AM = Complete, or Twinned Curtains = to 2 boards making one complete.
(4) Heb. in the remainder, or, superfluous.
Covering = MIKSEH (cf. V. 7)
(a) ch. 25. 5. Note the use of MISHKAN (HEL + MIKSEH vs Num. 1:25) Skins only used for Tabernacle or for covering of Ark Gen. 8:13.
(b) Heb. HADO'TH hands. fem. ver. 19. ch. 36. 22, 24.
(c) ch. 25. 40. Sockets. See note bottom p. 113
(d) ver. 2, 35. ch. 36. 35. Cp. Lev. 16. 2. 2 Chr. 3. 14. Mat. 27. 51. Heb. 9. 2, 3.
See top. p. 128.
Sockets. See note bottom p. 113. Lion, Ox Man Eagle
For pillars see below.
(e) ch. 16. 34.

23 Contrast V.6. See note Ch. 25:3. The sin offering is associated with flesh.
23A OHEL. The coupling of the curtains together formed the MISHKAN, and the coupling Goats hair formed the OHEL.
24. That is, the five curtains remaining
25. These five formed the second half of the curtain and provided the covering for the back portion of the Tabernacle
26. The linen ceiling of the Mishkan extended to a cubit of the ground (See introductory Note to this chapter) but this cubit was now covered by the tent of goats' hair.
27. Which extended beyond the length of the linen curtains as they hung over the Tabernacle 10

THE FINAL COVERINGS V.14.

28. Heb. "ohel."
29. See note Ch. 25:5. Was used as a burnt offering in consecrating priests Lev. 8:17. or as a Trespass offering Lev. 7:2. Christ's offering consecrated us and provides the means of forgiveness from actual transgression See opp. 108.
30. These coverings were over the tent but not over the front of Tabernacle. MIKSEH.
See Note. Exod. 25:5. 11

THE GOLD COVERED BOARDS & THEIR SOCKETS OF SILVER

Vv. 15-25. See V. 29.

48 Boards [LXII], 10X1½ cubits including 2 angle boards. 20 boards north and south, and 8 on west. Covered in gold and made to stand up by being firmly secured by silver sockets. Inside measurements = 10X10 cubits for Holy, and 10 X 10 cubits for Most Holy.
Gold
32. The flesh. 1 Cor. 3:12. Ex. 25:5
1. The trees were selected, cut down, the wood shaped, then caused to stand up by being secured in silver sockets. They were then found of one height — of equal importance 1 Cor. 12:12-25. Cp Note 108 opp.
4. See note. V. 1.
25. Two feet to fit in sockets of silver. Cp Mg
26. They must stand squarely together. No use having one foot in Ecclesia and one in the world. p. 208. 2:13 AC HOWTH = Sisters' place
1. Heb "pe'ath" = region.
8X5. 8 = Number of Resurrection It being a new beginning, and the day of Christ's resurrection these 40 sockets of silver cause the boards to "stand up" [illegible] resurrection through grace.
See note

27:8. "BOARDS" = Planks. Here only the word is LUACH (plural of LUACH) Str. = To glisten. A tablet & polished. Contrast with QERESHIM as elsewhere used

SUPPORTING BARS ALONG SIDES AND END. Vv. 26-28

5 Bars answering to 5 forms of manifestation by which the Ecclesia is "fitly framed together" as an habitation for God Eph. 2:21-22. and protected against the winds of false doctrine Eph. 4:14.

See notes Exod. 36:26-15
15 altogether. 5X3 Complete. for 5 see Ex. 26:
3 = Completeness for 3 lines complete a plane figure. The third day's creation completed the fundamentals of creation week. The following days were repetitions of at three (Cp. 8).
Heb. "zad'a" = Rib.
See V. 22.
See RSV: "Half way up the frames" Strong: "centre" The four Gospels that have displayed Yahweh well to the world, i.e. the 4 living ones that will manifest it. 13

VEIL Vv. 31-33

It shut off the Holy of the Most Holy — the one typical mortal and immortal states — which was torn asunder at the death of the Lord Mat. 27:51. The Veil is representative of the flesh of Christ through which was revealed his glorious character Heb. 10:19-20.

37. Heb "paroketh" = to separate. That which divides and hides from view. The workmen were Divinely moved with wisdom to accomplish this work Ch.

R.S.V. = "Hang the veil from the clasps" See bottom p. 112.
ST So styled because it contained the two tables of stone. Ex. 31:18. 32:15, 34:29. The ten commandments testified or witnessed what Yahweh required of His people.

ARRANGING THE FURNITURE Vv. 33-35. 14

37A. See Note 27:16. It represented the hands of faithful + skilful men as Aholiab + Bezaleel. No description of the pattern is given but complete pattern represents Christ. Blue divine origin Scarlet - human nature Purple - God manifest. Linen - righteousness.
15

THE HANGING FOR THE DOOR. Vv. 36-37

36. Heb "masak" = Covering or curtain to hide rather than separate. Cf. V. 31. No Cherubim on this door. John 10:7. The Jews say the veil + curtains 5 fingers in breadth.
59. The five epistle writers — Paul, John James, Peter, Jude. They show the way unto the door. Cp Isa. 4:6.
60. See note. V. 32.
61. Representative of sin's flesh, for now we are outside the Tabernacle. For significance of brass as sin's flesh purified by fire see Num. 16:37-38. 1 Cor. 11:13.

CHAPTER 27.

The Altar of burnt offering in the court = approx. 72 ft square by 4½ ft high. Ex. 38:1-8
1. See Note. Cp Ezek. 43:15
2. The number of grace. See Note. Exod. 25:3
Heb "Mizbeach" = Slaying Place. Cp Neh. 5:10.
4. The Number of Israel. 5X4 = Grace associated with Israel.
5. See Note Exod. 20:26
= Completeness
6. The sacrifice was connected to the 4 horns of the Altar Ps. 118:27
7. = Copper. For circumstances and significance see Num. 16:38
Scientists have discovered that when wood is properly and hermetically sealed with copper it becomes fireproof.
See "Made According to Pattern" p. 88
See the ceremony by which ashes removed. Lev. 6:10-11. Afterwards used for ceremonial cleansing of unclean Num. Cp
49. DASHEN = Fat.
Used for picking up the ashes, or tending and feeding the fire.

I 12
35. In the fulfilment of the type, the Lord was born by the intervention of the Spirit Luke 1:32-43.
52. See Notes. V. 1. Cp top p. 129.
53. One with Christ, like the Cherubim on the Mercy Seat. 25:20.
54. The LXX renders this as "incorruptible wood" See Note opp. p. 109.
55. Heb. = VAVEYHIM - "Their hooks," is derived from 6th letter of alphabet vau which resembles a hook. Sig. "connect" "attach" "join to" "hook." It is frequently used as a particle joining words or phrases. The hooks were attached to the pillars and from them were hung the veil.

KERUKOTH - fem. from YAREK - the thigh
See V. 18
Heb. "YARKAH" = hinder side. Sept. = "the part towards the west" or "the sea" V. 27
Cant. Under: TACHATH - beneath, under, they were set under the golden clasps of V. 6. Portion of curtain hung over back exactly dividing between Holy + Most Holy.

THE FOUR PILLARS: Unlike those at the entrance, these have no capitals, & thus are incomplete. So Christ was "cut off" in the midst of his days Isa. 53:8. Ps. 102:23. This premature termination of his days in sacrificial offering resulted in him becoming for us "wisdom, righteousness, sanctification + redemption" — a fourfold perfection supplying a fourfold need and displaying in full the "glory of the Lord" 1 Cor. 1:30-31.

SUMMARY

1 THE TABERNACLE DESIGNED. Ch. 25:1 - 31:18.

(1) Ark, Table, Lampstand Ch. 25.
(2) Curtains, Boards, Veils Ch. 26.
(3) Brazen Altar, Hangings, Oil Ch. 27.
(4) The Priests and their Garments Ch. 28.
(5) The Consecration of the priests Ch. 29:1-35.
(6) The Sanctification of the altar 29:36-37.
(7) The Continual Burnt Offering 29:38-46.
(8) Yahweh's Promise toward with Israel 29:45-46.
(9) Altar of Incense 30:1-10.
(10) The Ransom of souls 30:11-16.
(11) The Laver 30:17-21.
(12) The Holy anointing oil 30:22-33.
(13) Composition of Incense 30:34-38.
(14) Workmen of Wisdom 31:1-11.
(15) The Sabbath Sign 31:12-17.
(16) The Tables of Stone. 31:18.

The altar of *burnt offering.*

divide unto you between the holy *place* and the most holy.

34 And [a] thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

35 And [b] thou shalt set the table without the vail, and [c] the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an [e] hanging for the door of the tent, [f] of blue, and purple, and scarlet, and fine twined linen, [h] wrought with needlework.

37 And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAPTER 27.

1 The altar of burnt offering, with the vessels thereof. 9 The court of the tabernacle. 20 The oil for the lamp.

AND thou shalt make [i] an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate *of* network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar be-

neath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: [d] as [2] it was shewed thee in the mount, so shall they make *it*.

9 ¶ And [j] thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for the* breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits*: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an "hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars

[a] ch. 25. 21. Heb. 9. 5.
[b] ch. 40. 22. Heb. 9. 2.
[c] ch. 40. 24.
[d] ch. 25. 40.
[2] Heb. *the shewed.*
[e] ch. 27. 16.
[f] To ver. 19, ch. 38. 9-20.
[g] ch. 25. 4. ver. 1, 31.
[h] ch. 27. 16 & 28. 39 & 36. 37 & 38. 18 & 39. 29. ch. 35. 35 & 38. 23. Judg. 5. 30.
[i] To ver. 8, ch. 38. 1-7. Cp. Ezek. 43. 13.
[j] To ver. 8, ch. 38. 1-7. Cp. Ezek. 43. 13.
[k] ch. 26. 36.

Pillars: wood
Chapiters = silver
Sockets: Brass
Fillets: silver
Rightcourness displayed on flesh under foot.

ALTAR. Death to fleshly desires - dedication of self the basis of acceptable worship

See top right

Like corner horns of the Temple

Cp. Num. 16. 38.

Ezek. 41. 2, 26. VII.

V. From altar Jewish & Gentile guidance to His judgment Ps 118.

KATSOTH - the ends or extremities.

113 SOCKETS: Edonim (the same as Adon). Rulers in the sense of strength. They governed the boards, causing them to stand upright. Each socket was made of a talent of silver = represented 6000 men. Cp Exod. 38: 25-27. Each board rep. 12000 men (Jew + Gentile) Cp. Rev. 21:16. Each talent = the measure of Redemption in a multitude Rev. 16:21. The Sockets provided the foundations in which the tenons took hold. Cp Exod. 26:17. They stood upright in the earth, but not of it, separated therefrom by the redemption money of silver. The sockets provided a foundation permitting the boards to stand up on a common level. Eph. 2:20-21.

3b RSV - "Hang the veil from the clasps" see bottom of p. 112.

5T So styled because it contained the two tables of stone. Ex. 31:18. 32:15, 34:29. The ten commandments testified or witnessed what Yahweh required of His people.

ARRANGING THE FURNITURE Vv. 33-35. 14

5TA See Note 27:16. It represented the hands of faithful + skilful men ie Aholiab + Bezaleel. No description of the patterns is given but complete pattern reprec. Chief Blue - divine origin Scarlet - human nature Purple - God Men. Linen - righteousness.

15 THE HANGING FOR THE DOOR. Vv. 36-37

5B Heb "Masak" = Covering or curtain to hide rather than separate. Cf. V. 31. No Cherubim on this door. John 10:7. The Jews say the veil + curtains 5 fingers in breadth.

5T The five epistle writers - Paul, John, James, Peter, Jude. They show the way unto the door. Cp Isa. 4:6 Rev. 4:1. See note. V. 32.

5U Representative of sin's flesh for now we are outside the Tabernacle. For significance of brass as sin's flesh purified by fire see Num. 21:9 Rom. 8:3 2 Cor. 5:21 1 Cor. 11:13.

CHAPTER 27.

The Altar of burnt offering in the court approx. 72ft square by 44ft high. V. 1-8

1 See Note. Christ.
2 The number of grace. See Note. Exod. 25:2
3 Heb "Mizbeach" = Slaying Place. Cp Rev. 6:9
4 The Number of Israel. 5K4 = Grace associated with Israel.
5 See Note Exod. 25:2
6 = Completeness.
7 The sacrifice marked to the 4 horns of the Altar Ps 118:27
8 = Copper. For circumstances and significance see Num. 16:38. Seventhly have discovered that when wood is properly and hermetically sealed with copper it becomes fireproof. See "Made According to Pattern" p. 84.
9 See the ceremony by which ashes removed. Lev. 6:10-11. Afterwards used for ceremonial cleansing of unclean.
10 DASHEN - Fat.
11 Used for picking up ashes, or tending and feeding the fire.

---

12 THE ALTAR OF BURNT OFFERING

13 Heb "paroketh" = to separate. That which divides and hides from view. The workmen were Divinely moved with wisdom to accomplish this work Ch. 35:30-35.

14 Heb "Meqtsoth" = Right. The corner boards were set at right angles. This would allow for 6 Boards plus 2 angle boards at each end. The total outside measurements thus be 10½ cubits, but allowing ½ cubit for thickness of boards, the inside measurements be 10 cubits. The length of the Tabernacle would thus be extended by ½ board, but this would allow for pillars of the veil giving inside measurements: 20 cubits for Holy, and 10 cubits for Most Holy.

15 See. V. 22. 12 SUPPORTING BARS ALONG SIDES AND END. Vv. 26-28

5 Bars answering to the 5 forms of manifestation by which the Ecclesia is "fitly framed together" as an habitation for God Eph. 2:21-22. and protected against the winds of false doctrine Eph. 4:14.

16 See notes. Exod. 25:5 6, 26:15.

17 15 altogether. 5x3 Complete. For 5 see Ex. 26:3. 3 = Completeness for 3 lines complete a plane figure. The third day of creation completed the fundamentals of creation week. The following days were repetitions of at three (C.B.).

17 Heb "zel's" = Rib.

18 See. V. 22.

19 RSV "Half way up the frames" Strong "centre". The four Gospels that have displayed Tabernacle to the world, ie. the 4 living ones that will manifest it. 13 VEIL Vv. 31-33

It shut off the Holy and the Most Holy. - the antitypical mortal and immortal states - which was torn asunder at the death of the Lord Matt. 27:51. The Veil is representative of the flesh of Christ through which was revealed his glorious character Heb. 10:19-20.

20 Heb "paroketh" = to separate. That which divides and hides from view. The workmen were Divinely moved with wisdom to accomplish this work Ch. 35:30-35.

THE COURT OF THE TABERNACLE Acts Vv. 9-19. 17

A wall of white linen separated the holy from the profane, excluding everything that defiled. It was 300 cubits long (approx 150ft) by 50 cubits broad (75ft).

17 Rightcourness Rev. 19:8. Such material clothed the priests

18 There were 60 pillars in all. See Note V. 16. 6x10 = the number of man associated with completeness. There was hope for all if they would approach Yah'weh in the appointed way. These pillars stood in sockets of brass (flesh purified) and were tipped with silver, or filleted or capped on top. Silver = redemption Cp Ex. 30:13. So the flesh through which entrance reaches up to redemption.

19 The linen wall of rightcourness was displayed on the silver hooks speaking of redemption.

20 See Note Lev. 24:2 11. This curtain was both attractive and easily opened. It symbolised the flesh, which had to be pushed aside that entrance might be gained. 1 Pet. 3:21 Heb. 10:19-20.

21 Christ is the door. John 10:7

22 It was thus wide allowing scope for all to enter. 2 x 10s = Jew and Gentile.

23 For colours see Ch. 25:4-6

24 The harmonising color between blue and scarlet.

25 Needlework = "work of the embroiderer." - minutely variegated. An intricate pattern requiring patience and skill, blending the principles suggested by the colours. Ex. 35:10

PINS AND CORDS. The coverings of the Tabernacle and the linen wall of the court were held firmly in position by cords and pins. There were pins for the Tabernacle Ex.ad 27:19. 35:18. 38:20. 31. for the Court Exod 27:19. 38:20. 31. 38:31. for the court gate. Ex 39:40 and for those that were curtain Ex 35:18 - Christ referred to as the Nail, or pin in Zech 10:4 Isa 22:23 Ezr 9:8. The cords were evidently thrown over the Tabernacle and fastened to pins on either side.

Of Work like Embr. It was essential to the completion of the most beautiful piece of furniture in the Holy Place, giving light in darkness. Thus usefulness was combined with beauty.

EPHOD - A Hebrew word translated. Gen. derived from APHAD, to gird - hence any garment or vesture that is put on. A short coat in 2 pieces: one front the other back joined above the shoulders (c) with precious stones & undered at waist by curious girdle, worn over the Tunic's robe. V.31 Cp Ex 29:5 Mic top 1 Sa

THE NAMES ON

RIGHT SHOULD

Reuben - Sec
Simeon - Hea
Levi - Join
Judah - Fra

THE BREASTPLA

Doubled so as to
a bag. 2 rings of go
were placed inward
bottom and 2 wer
attached to the Ep
just above the curi
belt, and these wer
bound one to the
er by a lace of blu
V.23 Two wreathen
of gold were fasten
to the ouches in wh
the onyx-stones we
set - and were also fas
ed at their other ends
two rings at the top o
Breastplate. Thus the
ed Onyx Stones and Br
plate were all linked
gether and comprise
the prophetic dress of
the High Priest - 1 Sam
1 K 3:6 Ps 17:8. 1 Sam
21.

24 Gesenius = "Twisted work," thus "Two chains of pure gold twisted wreathen work."

25 Decisions were made by the aid of Breastpla It was the prophetic dress of High Priest See note re Lot Num 26:55

26 See Note Ch 28:6

27 See Note Ch 28:6 28:

28 As the camp of Israel Num. 2 and the New Jerusalem Rev 21:16.

29 9 inch. 1 Sam 17:4.

THE TWELVE PRECIOUS GEMS. Vv 17-21 24

These gems were donated by "the rulers of the tribes" Exod 35:27 The High Priest thus appeared before Yah weh with the Names and Judgment of Israel on his heart Vv 15, 21 as well as on his shoulders V 12.

30 The manner in which these rows were placed is not given. The indication is "according to tribes." Thus Judah (1st row) on East or right 2nd row on bottom, 3rd row on left, and 4th row on top.

The chosen race Hag 2:23 Cp Note V.11

THE STONES IN THE

CARBUNCLE
Heb Bareketh = Light ning; glittering.
Zebulun - Dwelling [dwelling with Yah and giving "light to others"]

TOPP
Heb. Pit
Issacha [faith

DIAMOND.
Heb. - Yah - Ghalohim From HALAM - To break or polish in pieces, to bruise. See Note Ezek 29:11
Gad - Troop [a multitude is born]

SAPPH
Heb. Sap
write o
SIMEON
[Hear
Rec

Aaron and his sons **EXODUS 28.** *are set apart.*

shall be four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be* of silver, and their sockets of brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth [a]fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be* of brass.

20 ¶ And [b]thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp [c]to burn always.

21 In the tabernacle of the congregation [d]without the vail, which *is* before the testimony, [e]Aaron and his sons shall order it from evening to morning before the LORD: [f]*it shall* be a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER 28.

1 Aaron and his sons are set apart. 6 The ephod. 30 The Urim and Thummim. 36 The plate of the mitre.

AND take thou unto thee [g]Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, [h]Nadab and Abihu, [i]Eleazar and Ithamar, Aaron's sons.

2 And [j]thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* [k]wise hearted, [l]whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; breastplate, and [m]an ephod, and [n]a robe, and [o]a broidered coat, [p]a mitre, and [q]a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and [r]blue, and purple, and scarlet, and fine linen.

6 ¶ [s]And they shall make the ephod *of* gold, *of* [r]blue, and of purple, *of* scarlet, and fine twined linen, with [t]cunning work.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the [u]curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; even of gold, *of* [r]blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two [v]onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 [w]With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and [x]Aaron shall bear their names before the LORD upon his two shoulders [y]for a memorial.

13 ¶ And thou shalt make ouches of gold;

Chapiters also covered with silver Ch 38:17

a ver. 15.
b ver. 6.
c ver. 31.
d ver. 39.
ABNET - belt or girdle - reaching to mitre cf. V.8
e Heb. fifty by fifty. See Ch 39:13
f ver. 6, 8, 15, 39. ch. 25. 4 and marg.
g To ver. 14, ch. 39. 2-7.
h Lev. 24. 2.
i ch. 26. 1, 31 & ver. 15. See below
j ALAH Cp
k Heb. to ascend up. ch. 25. 37.
l Or, embroidered ver. 27, 28. ch. 29. 5 & 39. 5. Lev. 8. 7. See Ch 39:13
m ch. 26. 31, 33.
n ch. 30. 8. 1 Sam. 3. 3. 2 Chr. 13. 11.
o ch. 28. 43 & 29. 9, 29 & 30. 21. Lev. 3. 17 & 10. 15 & 16. 34 & 17. 7 & 24. 9. Num. 18. 8, 23 & 19. 21.
p Gen. 2. 12.
q Num. 18. 7. Heb. 5. 4.
r ver. 21.
s ch. 6. 23 & 24. 1.
t ver. 40. ch. 29. 5, 29 & 31. 10 & 39. 1, 2. Lev. 8. 7, 30. Num. 20. 26, 28.
u ver. 29, 30.
v ch. 31. 6 & 35. 10, 25 & 36. 1.
w ch. 31. 3 & 35. 30, 31.
x Num. 16. 40. Cp V.29
y Josh. 4. 7. Zech. 6. 14.

1 For the order which they shall make; a in which they were put on See Lev 8:7

2 CHABAR - Fellowship Ps 94:20. 2 Chr 20:35-37 Hos 4:17.

3 Aaron's family co-operated as a team, as a unit. The garments typify the various powers, responsibilities and qualities attached to the office. Christ naked-ness of sin Rev 16:15. Gen 3:7

20 THE EPHOD Vv 6-8

St = "Girdle" RR = "Oracular." Sept: Oracle A kind of waistcoat or frock, closed behind the shoulders. It was supported by 2 straps which passed over the shoulders and were attached in front to the band to its top edge (Vv 6-7). There was a hole in top for head protected by woven border Vv 8, 32.

5 Cp Ch. 39:3. for way done. Gold was beaten into strips and wrought into the cloth Cp Ps 45:13.

6 For significance of colors see Ex 25:4. The High Priest prominently displayed garments that foreshadowed the character of Christ.

7 Heb. Chabhab - to plait or interpenetrate] to weave. from Heb. Chabheb. "work. Different word to Seems to have been a belt to bind Ephod to High Priest for service Ex 29:5. Lev 8:7.

21 THE TWO ONYX STONES

9 very precious stone Job 28:16. Heb "Shoham" from a root "To shine" with the lustre of fire (A. Sollau). Not the onyx of modern times which is neither precious nor brilliant. Authorities differ on its appearance and color.

The rulers provided the onyx stones Ch 35:27. thus identifying themselves with the stones. See Note to 35:27

20 Contrast names on Breast plate which were according to the Natural birth given place to Divine selection in the order of preference.

21 The chosen face Cp Rom

Aaron's Sons - Significance of Names 114

Willing Service to He Who is Father and Helper will cause one to be as the Palm - producing fruit and glory in the desert. See Note. Ps 92:12.

"Shall order it" - 'ARAK ' To arrange, set in row. Cause. Exod 40:4, 23. Lev 1:7 d = "arrange them" See Note. Lev 24:1-4. Num. 9:3.

"SET IN GOLD" Ch. 28:20. SHABATSIM = to interweave, thus filagree work - an embroidering in gold. Strong says in squares. "inclosings". MILLU'ATH fem. fillings RV "settings" To fill. From form MILLE, to fill, consecrate 29:22. 26. 27. 31.

22 Aaron as Typical of Christ became the Burden Bearer of Israel after the flesh, for on him was laid the iniquity of all. Isa. 53:6. Thus the tribes were named according to birth. See Note Gen 12:6. Exod 28:38.

22. THE SETTINGS OF GOLD Vv 13-14.

23 Sig "to set." these were fastened to the shoulder pieces with chains of gold. V 14.

24 MUSABBETSOTH - Fem. from SHABATS - To interweave Plaited open work or filagree - a character of faith beautifully worked into a divine pattern. Settings of brocaded work.

THE NAMES ON THE ONYX STONES Cp v 10.

RIGHT SHOULDER.
Reuben - See a Son
Simeon - Hear
Levi - Join
Judah - Praise 23
Dan - Judge
Naphtali - Wrestling

LEFT SHOULDER
Gad - Company
Asher - Blessed - happy
Issachar - Reward
Zebulun - Dwelling
Joseph - Adding
Benjamin - Son of his right hand.

THE COURT. Ch. 27:9. The Linen wall was a barrier: it prevented unlawful approach, and so preserved the sanctity of the Tabernacle. It was a protection: it kept out any intrusion that was ungodly. It was impassable. It was a clear line of demarcation! It established the principle of separation. It was a way of approach: a symbolism was was required for acceptable worship. 25

THE BREASTPLATE Vv 15-30 The breastplate of judgment.

EXODUS 28.

CHAINS OF GOLD. Vv 22-25.

Doubled so as to form a bag. 2 rings of gold were placed inwards at bottom and 2 were attached to the Ephod just above the curious belt, and these were bound one to the other by a lace of blue. V 23 Two wreathen chains of gold were fastened to the ouches in which the onyx-stones were set and were also fastened at their other ends to two rings at the top of the Breastplate. Thus the Ephod, Onyx Stones and Breastplate were all linked together and comprised the prophetic dress of the High Priest. 1 Sam 2:28. 1 Chr 23:6. Ps 17:8. 2 Sam 23:1.

24 Gesenius = "Twisted work," thus "two chains of pure gold twisted wreathen work."

25 Decisions were made by the aid of Breastplate. It was the prophetic dress of High Priest see note re Lot. Num 26:55. 26 See Note Ch. 28:6. 27 See Note Ch. 28:6. 28 As the camp of Israel Num. 2 and the New Jerusalem Rev 21:16. 29 γ inch. 1 Sam 17:49.

THE TWELVE PRECIOUS GEMS. Vv 17-21 29

These gems were designated by the rulers of the tribes. Exod 35:27. The High Priest thus appeared before Yahweh with the Names and Judgment of Israel on his heart. Vv 15, 21 as well as on his shoulders. V 12.

30. The manner in which these rows were placed is not given. The indication is "according to tribes." Thus Judah (1st row) on East or right 2nd row on bottom, 3rd row on left, and 4th row on top.

The chosen race Hag 2:23. Cp Note. V. 14.

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be being doubled a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round

Faith connects the Onyx stones (Israel according to birth V 10) with the Ephod and breastplate. 26

THE BREASTPLATE CLOSELY BOUND TO THE EPHOD. Vv 26-28

Styled "Breastplate of Judgment." V 30. The Judgment given in connection with U. & T. Cp Deut. 17:8-13. It authenticated the voice of the Priest as being that of Yahweh. Here, possibly, in the bag, decisions were made by Lot. See Note Num 26:55.

Border = SEPHETH = Lip or margin. RV edge. V 7 KAPHLETHOTH - shoulder-pieces "TOWARD" = MUWL "Before" PANIY = Face.

Rings of Gold (faith that cannot be broken) and lace of blue (the works of God manifestation) closely bind the breastplate to the Ephod and thus to the priest. Israel had to keep close to the priest, and the Ephod was his prophetic dress through which Yah's will was revealed. See note on breastplate.

The Ass over also was a clean animal. Lev 11:4. It was the only feast so described. Thus two things constantly brought to mind. — the Passover, and the fact that we are constantly in the presence of Yahweh borne there by the High Priest. See also V 12. He bears us — shoulder, and always has us in mind — heart. Cp Luke 13:3. Ps 68:19. Constantly - every day. — speaking of the ceaseless intercession of Christ. Heb 7:25. 27

THE URIM & THUMMIM V. 30

The Root. Vv 31-35

The blue robe - a symbol of God manifestation. Num 15:38. In conjunction with linen coat it proclaimed there could not be such without cleansing or justification - thus the robe did not completely cover the coat.

A garment of dignity, a robe of office used by both Kings & priests. It gave a princely character to the priest. Zech 6:13.

Breastplate of armour - a strong band that would not rend or tear. - UNITY

A fruit packed with seed the juice of which is red. When opened this red juice poured out and the seed packed inside revealed. It speaks of the moral qualities, or fruit Gal. 5:22. The colors expressive of moral qualities See notes Exod. 25:4. These pomegranates, interspersed with golden bells.

1 Cor 12 Body of Man of the one Divine Head - Exhibitment of mighty sustaining power. Cp Gen 3:16, 4:7, 16:12. Deut 33:22. Cp Zech 3:10

THE STONES IN THE BREAST PLATE Cp Rev. 4:3; 21:19.

CARBUNCLE
Heb. Bareketh = Light rung; glittering.
Zebulun - Dwelling [Dwelling with Yah and giving light to others]

TOPAZ. (Golden Yellow) found in an island of Red Sea.
Heb. Pitdah
Issachar - Reward [Faith rewarded]
* the peridot stone Cp 39:10

SARDIUS (Red).
Heb. Odem. - Adom
Judah - Praise [Flesh praises Yah] Cp Rev. 4:3. Cp Rev 19:10

DIAMOND.
Heb. - Yah - Ghalohm From HALAM - To break in pieces, to bruise. See Note 39:11
Gad - Troop [A multitude is born]

SAPPHIRE - Blue.
Heb. Sappeer - to scrape or polish, hence to write or number
SIMEON - Hearing [Hear the Word] Rom 10:17 Heb 4:2

EMERALD.
Heb. Nophech To Gluten, Shine.
Reuben - See a Son

ACHLAMAH - Str.
AMETHYST.
Heb. Agh-nah-mah
A stone of great hardness & beauty of a fine violet or purple. Dream stone.
BENJAMIN - Son of Right hand.
See Note 39:12

AGATE 39:12 Note
Heb. Shevo - Swing = subdivision (separation) Flame.
MANASSEH - Forgetfulness

LIGURE
Heb. Lesh-ham Meaning unknown
EPHRAIM - Double fruit [Through] Cp Deut. 33:13-17 Gen. 48:13-20
Cp Gen. 41:52 with Jos 13:23-25; 16:14-18.

JASPER.
Heb. Yahsh-peh - To polish Cp 39:13
NAPHTALI - Wrestling or Prevailing Deut. 33:23.

ONYX Cp Note. 28:27.
Heb. Shohham - A flashing forth of splendor. Cp 0. 133.
ASHER - Blessed. Deut. 33:24.

BERYL.
Heb. Tarshish - To break or subdue.
DAN - Judgment.
Heads of Bridegroom Song 5:14 - Wheels of Chrysolite Ezek 1:16.

THE URIM & THUMMIM – Yahweh is Urim (Lights - Jas 1:17) and Thummim (Perfections or fulness – for with Him there is no shadow of turning Eph 1:17 Cp Ps 18:30 Deut 32:4) and Christ is the manifestation of the Father (Deut 33:8). The Sept. renders: "Delosin" Aletheian" = Manifestation and Truth. Cp Eph 5:14 Urim sometimes mentioned without Thummim Num 27:21. 1 Sam. 28:6. The Light gave the gems the fulness of glory without which it was merely fulness. To ask Judgement (Num 27:21) involved penetrating the Most Holy (Jud. 20:18,23,27), though this was not necessary when the Ark was not available. Cp 1 Sam. 30:7-8. For that purpose Moses originally entered the Most Holy Exod. 25:22.
Christ, as the manifestation of his Father became the antitypical Urim and Thummim. His LIGHT (John 1:7 Eph 5:13)

The garments

EXODUS 29. for the priests.

(Tent of Meeting)

about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

CHAPTER 29.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt offering. 45 God's promise to dwell among the children of Israel.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office

116 None was wanting. Each flashed out with its own peculiar lustre and colour and each retained its place in the firm setting of gold. It is been suggested that the combined colour of lights would produce the pure white of righteousness.
See note, Exod 28:3.

NO SANDALS PROVIDED

He walked on holy ground; no fear of thorns associated with the curse.

---

1 The voice of faith.
3 A Loce = PATHIY, Read "Rib-band" Num 15:38 To Twine. From PATHAL, to twine, struggle. V.37. From Exod 39:31 we learn that it was "tied to it" probably at either end.
(a) Words and deeds. The pomegranate is a significant fruit - full of seed, with a juice like blood. In colour red and purple - purple being combination of blue & red. For Blue see Num 15:38
4 He walked through the Holy Place to the sound of the tinkling bells and rustle of garments - speaking of the words and deeds for which true saints are known and heard as they do likewise Eph. 2:6
4a Thus indicating that these things relate to moral qualities that will preserve him alive.
THE PLATE OF GOLD Vv 36-38
Contrast the leprosy in forehead of Uzziah when he violated Temple 2 Chron 26:16-20
6 These were the offerings of Israel, made holy by being consecrated to Yahweh. Emblazing from an unclean people they were tainted with their iniquity, and unfit for presentation except through a cleansing medium which was the High Priest. The defilement was neutralised by the constant assertion of the holiness of Yahweh. (a) Ex 6:6 Rom 3:25-26 Cp Num 18:1 2 Chron 26:16-21.
6a A turban of linen Exod 39:28 - a crown of righteousness. Thus gold, blue and white linen combined and connected with the forehead Cp Note 39:31
7. Mentally ascribing holiness to Yahweh. Cp Note 39:30
8 TSEETS - Glisten. Generally rend. flower Ps. 103:15 (a) 28:1, 40:6-8 in contrast with the unfading flower of faith on High Priest.
9 Cf the worst form of leprosy Lev. 13:42-46, the whore Jer. 3:3. Rev. 17:5. with Rev 7:3. 9:4. 14:1.
9a Called a crown Exod 29:6. 39:30. Lev 8:9. It was always worn and was fastened "on high" Exod 39:31. The gold would glisten with glory in either sun, or light of candlestick or Most Holy. Cp Heb 7:24-28.
29 THE EMBROIDERED COAT. V. 39.
The innermost garment of the High Priest. Thus beneath the glorious outer garments providing a foundation was this tunic – a covering of the flesh in white. Cp. Lev. 16:4.
39 SHABATS - Interweave. Roth: "weave in checker work" "Wrought" Ps. 45:13 is derived from same root. SHABATS rend. "set." Exod. 28:20.
39a KUTTONETH - To Cover Jr. Gr Gen 3:21. – a contrast to the interweave fig leaves. more "spider web" covering. Isa. 59:5 Cp Gen 3:7

URIM & THUMMIM (Cont.)
must shine through the multitudinous members of his One Body, the gems Eph. 2:12. Rev. 7:4. Rev. 21:19. Phil. 2:15. Cp. Isa. 24:15. where Urim rendered "fires" and compare with Isa. 50:11 Cp. Isa 31:9
The eyes of the Ecclesial high priest, as a flame of fire (Ur) (Rev. 1:12-16) searches into the hearts of the members of the 7 Ecclesias.
Thus in the Breastplate of the high priest, the names of the tribes indelibly engraven on precious stones, shone out in beauty and glory before Yahweh.

---

50 AARON'S SONS Vv 40-44.
Lacking the official dignity of the High Priest, they appear only in white. Cp Rev 3:4, 16. 4:4. 6:11. 7:9, 13-14. 15:6. 19:8, 11, 14
51 Cp Note Ch. 29:9
52 Cp Note Ch. 29:9
Cp Note p. 117.

CHAPTER 29.

5 THE CONSECRATION OF THE PRIESTS 1-35
1 THE OFFERINGS 1-14
Cf Num. 8:16
1 The consecration of priests to last 7 days. Exod. 29:29-30
To be conducted in full view of the people Lev. 8:3
One for burnt offering Vv 15-18, one for Consecration Vv. 19-22.
A ritual abstinence from sin. 1 Cor. 5:8
Strength derived from the Word Cp Exod 29:20
Rejoicing in truth. Isa 61:3
LIT "mingled"
Bread = LECHEM - food
Cakes = CHALLOTH cakes of unleavened, from CHALAL to bore, by implication wound.
2 THE ABLUTION V. 4
Tent of Meeting. Probably to the Laver which was adjacent to the door.
3 THE CLOTHING Vv 5-9
See Note Lev. 8:7
NITZER HA-QODESH
Netzer - to set apart, in consecration as Priest or Nazirite. The Plate of gold Lev 8:9 Ex 39:30. King's crown 2 Sam 1:10 2 Kings 11:12
6 Tabernacle and altar anointed at the same time Lev. 8:10-12. Christ also
LIT. Head fires. Heb. MIGBA'AH - from a similar to GEBA - hillock, from a root to be convex. By analogy the calyx of a flower. From the use of the verb "bird" it would suggest a turban. A crown of righteousness Prov 4:9, 31:29 White hair suggests maturity Rev 1:14. See top. p 131.

THUMMIM from TAMAM to complete. for which see Col. 2:10. 1 Th 4:12
URIM - Lights: "whatsoever doth make manifest is Light" Eph 5:13. "Yahweh is the Father of Lights" James 1:17. The Urim & Thummim within are linked with the glory and completeness of the sons without for both are linked together in the description Exod 28: 29-30. From Num 27:21 1 Sam. 28:6 it is obvious that counsel, judgment & prophetic guidance

---

"CONSIDER THE
The high priest
He represented
They were "ma
8 clothed. Exod
had the offe
their hands V.
form of work a
they were to be
gaged.
Heb. - the hand (
of his sons. Though
end, they acted upon
act in unison.
4 THE CONSECRA
TION OFFERING
Vv. 10-34.
7. Heb. "the bullock
a A sin offering
See Note Lev 8:14
The seat of m
intellect. The bullock
the largest animal offe
ed - for forgiveness of sin
was the food - the great
est need of the nation.
8. To make atonemen
for it. Lev 8:15
8A. Thus in associ
ation with the
Altar, pointing to
the worshippers.
Cp Rev. 6:9 Zech 4
9
9 YOTHERETH from
a root of sig. 10, just enough
exceed + by impl. to
excell. The lobe or
flap of the liver (as if
redundant or over-
hanging). Str. "The
liver net or stomach
net, which commences
at the division between
the right + the left
lobes of the liver, and
stretches on the one
side across the stom-
ach, and on the other
to the regions of
the Kidneys" - Anger.
Thus the protection.
Lev. 8:16 NITS
10 KABED - heavy - as the
heaviest of the viscera from
a root (bad sense) - burden
some, dull (good sense) - num
erous, rich, honourable. Liver
governs flesh, feelings Prov.
A careful placing
of pieces representa-
tive of intellect, feel-
ings + strength. Cp
Deut. 6:5. So arranged
that the fire might
the more easily pass
through them.
10. NIYCHOACH -
restful, pleasant
delight. Noah derived
from a common root
(NUWACH). See Note
Gen. 8:21
ZARAQ OTH, Sprinkle
scatter, sprinkle - flesh
ie. on all sides of altar.

URIM + THUMMIM Cont.
were given by Light
from the Father of
Lights Cp Ps. 80:1

"HALLOW UNTO ME"
V1 - QADASH - To make
or pronounce clean. The
priest represented both
Yahweh + the nation
called to be a Kingdom
of priests. Exod 19:6 As
such the offerings were
both on his behalf and
through him on behalf
of the nation as a priest
ly community.

"CONSIDER THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION, CHRIST JESUS" Heb.3:1 The process. Exod. 28:41
The high priest was • Called Exod. 28:1 • Cleansed Exod. 29:4. • Clothed Exod. 29:5-6. • Consecrated Exod. 29:9.
He represented Yahweh to the people, and the people to Yahweh. (See The Parable of the Priesthood p. 214).

Moses acts as Priest, combining in his person the positions of Lawgiver, Ruler, Prophet and Priest. Vv. 3, 11-14, 16-18 Etc. & also Ch. 40.

BREAST PLATE of JUDGMENT 28:15. Mishpat signifies decision or verdict. It is from SHAPHAT - To Judge, pronounce sentence. This could relate to the conduct of Israel, or decisions in regard to public welfare. Exod. 28:30, 1 Sam. 23:9; 30:7.

EXODUS 29.

The altar anointed before the priests cpt. 30

30 AARON'S SONS. Vv. 40-43.

Lacking the official dignity of the High Priest, they appear only in white. Cp Rev. 3:4, 5; 16:4; 6:11; 7:9, 13-14; 15:6; 19:8, 14.

S1 Cp Note Ch. 29:9
S2 Cp Note Ch. 29:9.
S3 Cp Note p. 117.

CHAPTER 29.

5 THE CONSECRATION OF THE PRIESTS 1-35

1 THE OFFERING Vv. 1-3
Cf Num. 8:6.
1 The consecration of priests to last 7 days. Exod 29:29-30
To be conducted in full view of the people Lev. 8:3
2 One for burnt offering Vv. 15-18, one for consecration Vv. 19-22.
3 A ritual abstinence from sin. 1 Cor. 5:8
4 Strength derived from the Word Cp Exod. 27:20
Rejoicing in truth 1 Sa. 6:1
5 AV "mingled"
Bread = LECHEM - food
CAKES: CHALLOTH cakes as punctured, from CHALAL to bore, by the wound.

2 THE ABLUTION V. 4
Tent of meeting. Hebraism for the Laver which was adjacent to the door.

3 THE CLOTHING Vv. 5-9

5 See Note Lev. 8:7.
NETZER HA-QODESH. Netzer - to set apart, in dedication as Priest or Nazirite. The Plate of gold Lev. 8:9 Ex. 39:30. King's crown 2 Sam. 1:10 Life 2 Kings 11:12

6 Tabernacle and altar anointed at the same time Lev. 8:10-12 (to clean)
7 RV Head dress. MIGBA'AH - Same similar to GEBA - hillock, from a root to be convex. By analogy the calyx of a flower. From the use of the verb "bind" it would suggest a turban. A crown of righteousness Prov. 16:31; 20:29 White hair suggests maturity Dan. 7:22 Rev. 1:14. See top. p. 155.

THUMMIM from TAMAM to complete. For which see Col. 2:10. 1:19. 2:9
URIM - Lights: "Whatever doth make manifest is Light" Eph. 5:13. Yahweh is "the Father of Lights" James 1:17. The Urim & Thummim within are linked with the glory and completeness of the sons without for both are linked together in the description) Exod. 28: 29-30. From Num. 27:21 1 Sam. 28:6 it is obvious that counsel, judgment & prophetic guidance

4 THE COMMEMORATION OFFERINGS Vv. 10-34.

1 Heb. "The bullock" & A sin offering See Note Lev. 8:14.
The seat of intellect. The bullock was the largest animal offered for forgiveness of sins was the first & the greatest need of the nation.
8 To make atonement for it. Lev. 8:15
8A Thus in association with the Altar, pointing to the worshippers. Cp Rev. 6:9 Lev. 4:7
9 YOTHERETH from a root sig. to put over & by impl. to excel & by impl. to excess. The lobe or flap of the liver (as if redundant or overhanging). Str. "The liver net or stomach net, which commences at the division between the right & the left lobes of the liver, and stretches on the one side across the stomach, and on the other to the regions of the kidneys" - Unger. Thus the protection. Lev. 8:16 NOTE
10 KABED - heavy - as the heaviest of the viscera - from a root (odd sense) - burden some, dull (Good sense) - numerous, rich, honourable. Liver governs such feelings Prov. 12:25
9 A careful placing of pieces representative of intellect, feelings & strength. Cp Deut. 6:5 So arranged that the fire might the more easily pass through them.
10. NIYCHOACH - restful, pleasant delight. Noah derived from a common root (NUWACH). See Note Gen. 8:21.
ZARAQOTH, Sprinkle scatter. Sprinking - dashed on all sides of altar.

URIM & THUMMIM Cont. were given by Light, from the Father of Lights Cp Ps. 80:1

"HALLOW UNTO ME" V. 1 - QÂDÂSH - To make or pronounce clean. The priest represented both Yahweh & the nation called to be a Kingdom of priests. Exod. 19:6 As such the offerings were both on his behalf and through him on behalf of the nation as a priestly community.

They were "made clean" by being washed & clothed. Exod. 28:3. and now had the offerings placed in their hands V. 24 to indicate the form of work and activity in which they were to be all. The consecration

shall be their's for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [a] Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou [c] shalt take of the blood of the bullock, and put *it* upon [d] the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. See Note Lev. 8:16 Cp

13 And thou shalt take all the fat that covereth the inwards, and [3] the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. Bottom p. 147.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire [4] without the camp: it *is* a sin offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall [l] put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* [5] unto his pieces, and [5] unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a [o] sweet savour, an offering made [6] by fire unto the LORD. A giving of self Phil 4:18 Cp V. 31.

19 ¶ And [f] thou shalt take the other ram; and Aaron and his sons shall [r] put their hands upon the head of the ram.

20 Then shalt thou kill the

MALATH YAD

[2] Heb. All the hand of. ver. 29, 33, 35. ch. 28. 41 & 32. 29. Lev. 8. 33 & 16. 32 & 21. 10. Ezek. 43. 26.
[a] ver. 15, 19. Lev. 1. 4. Lit: "The hand of Aaron and the hand of his sons"
[b] ver. 7.
[c] Lev. 8. 15.
[d] ch. 27. 2 & 30. 2. Lev.
[3] ver. 22. Lev. 3. 3.
[3] It seemeth by Anatomy, and the Hebrew Doctors, to be *the midriff*. Lev. 3. 4.
[f] ver. 13.
[g] ver. 26, 27, 31, 34. Lev. 7. 37 & 8. 28, 31, 33.
[h] ver. 2, 3. Lev. 8. 26.
[i] Lev. 4. 21, 12, 21. Num. Num. 19. 3, 5. Heb 13:11
[4] ver. 2. Lev. 8. 18.
[l] ver. 20, 19.
[m] Cp. ch. 28. 41.
[5] Or, *shake to and fro*. ver. 26, 27. Lev. 7. 30 & 8. 27, 29 & 9. 21 & 14. 12 & 23. 11. Num. 5. 25 & 6. 20.
[n] ver. 18, 41. Lev. 6. 22 & 8. 28.
[5] Or, *upon*. Cp. Lev. 8. 20.
[o] Gen. 8. 21. ver. 25, 41.
[p] ver. 1. Lev. 8. 22.
[6] Lev. 7. 31, 34 & 8. 29 & 10. 14, 15. Num. 18. 11, 18.
[r] ver. 10, 15.
[q] ver. 28. ch. 25. 2, 3. Lev. 7. 32, 34 & 10. 15. Num. 18. 11.

of priests.

ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [b] the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and [6] the fat that covereth the inwards, and the [6] caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of [p] consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt [m] put all in the hands of Aaron, and in the hands of his sons; and shalt [4] wave them *for* a wave offering before the LORD.

25 [n] And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made [5] by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt [n] sanctify [q] the breast of the wave offering, and the [r] shoulder of the [s] heave offering, which is waved, and which is heaved up, of the

Aaron as God's Representative for man.

In Ch. 28 he is revealed as a mediator; bearing their burdens V. 12 Compassionate on their behalf V. 29 Wisely guiding and judging them V. 30, teaching V. 35, proclaiming holiness to Yahweh Vv. 36, 38 & he must be properly prepared. This takes the form of bathing (washing) clothing and consecrating him.
11 This ram seems to take the form of a peace offering Lev. 7: 1-17. though differing from such inasmuch as blood is applied to the persons of the priests implying the complete dedication of their lives and all their powers to the service of Yahweh as His representative to the people.
12 This represented the life of the offeror given back to them in order that it might be devoted to Yahweh.
13 This second anointing Cp V. 6 is indicative of Eternal Life. The oil is mixed with the blood of the altar, indicating a life devoted in accordance with the Spirit.
17 ALYAH - from a root signifying strength and indicating the the strait part - the fat tail. RV - "fat tail."
16 SHOWQ from a root signifying to run. Hence the leaping a runner, implying activity.
17 MILLUIM - Fillings, fill hands: filled with the offerings illustrated by what he was called to do. The offerings were entirely consumed, there was to be no corruption V. 34.
18 RAQIYQ (plur. RAQIYQEY) from RAQAQ - To beat, pound, spread out by beating, thus to make thin, three deductions: Unleavened 1 Chr. 23:28; Impregnated with oil the Word; beaten thin - learning obedience Heb. 5:1-4, 7-9.
19 As mediator Gal. 3:19.
Bread = fruit of labour, fat = best & richest portions of life. Shoulder = physical ability.
10 In this transaction Moses represented Yahweh & received the breast - the seat of affection. In subsequent transactions this was given to the High Priest who represented Yahweh to the people.
11 A short digression here V. 27 to explain future conversations. On such occasions (Moses not officiating) the breast & right shoulder were to go to the priests.
12 Given to Yahweh by being heaved up. It was the choicest cut of the meat & the strongest part of the animal, denoting the best of physical power offered to Him.

THE LINEN BREECHES

The Hebrew BAD is used to describe this linen, not SHESH as elsewhere in this chapter. Both words are used in Exod. 39:28 for the same garment. All the garments are so described with the word BAD in Lev. 16:4, 23, 32. The angelic man is clothed with BAD linen Ezek. 9:2, 3, 11; 10:2, 6, 7. In Ezek. 44:17-18 PISHTEH is used. Str. - comminuting - i.e. to reduce to minute particles by carding, re combining.

BAD is from BÂDAD - To divide, be solitary & is translated "alone." Lev. 13:46. Num. 23:9. Deut. 33:28. Perhaps linen was set aside for the breeches as it was for all garments. The breeches could have been the last item made and therefore of the fine linen that remained. They seem, however, to have been made of the same kind of linen.

Evidently the breeches were only put on when ministering in the Tabernacle of congregation (Mo'ED) - of appointed meeting. They reached from loin to knee and hidden from human sight were only apparent to Yahweh. Thus sexual irregularities should be excluded even in thought. Cp Dt. 5:27-28

See Note Exod. 20:26.

BAD is used for Breeches. Exod. 28:42; 39:28 (this verse suggests that "bad" was a different weave of sheth - both being basically the same material). A special garment for taking up the ashes as well as the breeches Lev. 6:10. The child Samuel's Ephod 1 Sam. 2:18 David's ephod 1 Chron. 15:27. The angel of judgment's garment Ezek. 9:2, 3, 11; 10:2, 6, 7. The high priest's attire for offering Atonement Lev. 16:4 23, 32. The linen ephod of the common priests 1 Sam. 22:18 David's ephod 1 Chr. 15:27.

THE SEVEN STAGES OF CONSECRATION.

1 Taken. Exod. 28:1. Lev. 8:2. Thus called as a servant of Yahweh Cp Heb. 5:4-5. See Isa. 42:1, 6. 49:1. Ps. 110:4.

2 Brought Exod. 29:4. Lev. 8:6. He was thus presented to Israel, as the Lord was.

3 Washed Exod. 29:4. Lev. 8:6. The influence of the Word. Jhn 15:3. Eph. 5:25-26. Tit. 3:5. Jhn 3:5. 1 Pet. 3:15. Christ. Luke 2:47. Is 1. 119:9. His death completed the process of washing. Rom. 6:10. Heb. 9:20. Rev. 1:5. ↳ Exod. 29:5-6. Character and nature 2 Cor. 5:4.

4 Clothed

5 Anointed. Exod. 29:7. As priest Rom. 1:4. Heb. 1:9. Also anointed as prophet + King.

6 Hands filled. (Consecration). - Offerings made through him. Eph. 4:8. Exod. 28:41.

7 Sanctified - Exod. 28:41. Set apart - as Christ is in the heavens. Jhn 17:19. Heb 7:26.

SHITTIM WOOD

nature of fl... to pierce, ... Scourging th... "The origin...

ram of the consecration, even of *that* which *is* for Aaron, and of *that* which is for his sons;

28 And it shall be Aaron's and his sons' [b] by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

29 ¶ And the holy garments of Aaron shall be his sons' after him, [g] to be anointed therein, and to be [h] consecrated in them.

30 *And* [i] [k] that son that is priest in his stead shall put them on [l] seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take the ram of the consecration, and [m] seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the [p] bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And [r] they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: [s] but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then [x] thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [z] seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* [b] a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, [a] and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; [c] and it shall be an altar most holy: [d] whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; [e] two lambs of the first year [f] day by day continually.

39 The one lamb thou shalt offer [h] in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt [m] offer at even, and shalt do thereto according to the [m] meat offering of the morning, and according to the drink offering thereof, for a [@] sweet savour, an offering made by fire unto the LORD.

42 *This shall be* [q] a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and [t] *the tabernacle* [w] shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will [v] sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And [@] I will dwell among the children of Israel, and will be their God.

46 And they shall know that [c] I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell

[a] ch. 30. 26, 28, 29 & 40. 10.
olam.
[b] ch. 27. 21.
[c] ch. 40. 10. Lev 6:18
[d] ch. 30. 29. Cp. Mat. 23. 19. Christ taught the altar sanctified the gift
[e] Num. 28. 3. 1 Chr. 16. 40. 2 Chr. 2. 4 & 13. 11 & 31. 3. Ezra 3. 3.
[f] Cp. Dan. 8. 11-13 & 9. 27 & 12. 11. Heb. 10. 11.
[g] Num. 18. 8.
[h] 2 Kin. 16. 15. Ezek. 46. 13-15.
[i] ver. 9.
[k] Heb. he of his sons.
[l] Num. 20. 28.
[m] Lev. 8. 35.
[n] 1 Kin. 18. 29, 36. 2 Kin. 16. 15. Ezra 9. 4, 5. Ps. 141. 2. Dan. 9. 21.
[o] Lev. 8. 31.
[p] ver. 28, 25.
[q] Cp. Mat. 12. 4.
[r] ch. 30. 8. Num. 28. 6.
[s] Lev. 10. 14, 15, 17.
[t] Lev. 22. 10.
[v] ch. 25. 22 & 30. 6, 36. Num. 17. 4.
[w] Or, Israel.
[x] ch. 40. 34. Cp. 1 Kin. 8. 11. 2 Chr. 5. 14 & 7. 1, 2, 3. Ezek. 43. 5. Hag. 2. 7, 9. Mal. 3. 1.
[z] Lev. 8. 33.
[y] Lev. 21. 15 & 22. 9, 16.
[z] Lev. 8. 33, 34, 35.
[@] Ex. 25. 8. Zech. 2. 10. Lev. 26. 12. 2 Cor. 6. 16. Rev. 21. 3.
[b] ver. 14. ch. 30. 10.
[c] ch. 20. 2.

For as priest, He represented Yahweh.

11 CHUQQAH - An enactment, appointment. (RUWM) ↳ rendered "Levy" Num 31:28. The Word ~~signifies~~ Certain portions were levied for Divine use. Heb TERUWMAH a present as offered up from RUWM, To be high, to rise or raise. Probably ceremonially lifted up + down to indicate fellowship between heaven + earth. Cp Lev. 7:14, 30-32. NTE = Heave possession.

13 A second digression to indicate the future use of the priest's garments. Vs 29-30. See Eleazar's use of them. Num. 20:28.

The priests were not to leave the Tabernacle for 7 days. Lev. 8:33. Thus Enoch-en observed priestly ministrations always available: Yahweh always accessible. Ps. 134:1; 88:1.

End of the diversion. Cp. V. 27.

The size + value of the burnt + peace offerings = the same. V. 14. Their response to divine mercy in forgiveness was to devote their lives to His service + by overcoming sin enjoy His fellowship. To the extent they did the first (burnt off), they enjoyed the second. Hence of equal value.

Contrast Exod. 12:9. An absence of haste, a more deliberate, gradual development. See below.

ZUWR - Heb. to turn aside - hence a profane person. One not a priest. Only one who turned aside from Yahweh would presume to so eat. Relationship exclusive. Lit. "a holy place." Outside the door of Tabernacle. Lev. 8:31.

KAPHAR - To Cover. Flesh covered or set aside.

There must be no putrefaction. Cp Exod. 12:10. Acts 2:27. The lesson being that the priestly nation must seek moral purity.

A token of the fellowship enjoyed by the priestly nation. Fellowship is exclusive. Ch. Ezek. 44:7.

The whole ceremony repeated 7 times. See Index on 7. Cp. ● enacted seating of Jericho 7 days. Josh. 6:3-4. ↳ Washings Naaman 2 Kgs 5:14. Ascents of Carmel by Elijah's servant.

6 SANCTIFICATION OF THE ALTAR W 36-37.

17 This was the same bullock as served for Aaron and his sons. Cp Lev. 8:15. All the ceremonial was repeated 7 times and not only the atonement for the altar Lev. 8:33.

18 CHATA' - Sin. Roth: "thou "... and shalt make a sin-" cleansing for the altar..." Moses smeared blood on its horns, and poured the remainder at its base Lev. 8:15.

"Thou shalt purify the altar in thy making atonement for it..." (New Old Testament). Or "by making..."

THE ALTAR

MIZBEACH from ZABAK, Slaughter.

It represented the presence of Yahweh Exod 29:42-43.

Cleansing required of the priests who approached it Exod. 30:17-21.

It represented the Table of Yahweh, and the food consumed thereon - the flesh, fat + meat - were as His bread. Lev. 21:6, 17. See Note. Mal. 1:7.

There the priests ate in fellowship with Yahweh. Lev. 7:15.

118

CHAINS OF GOLD. Ch. 28:14. "At the ends" = MIGBAROTH - Gen. "of wrathen work" whereas "wrathen work" in the AV is from "ma'aseh" - cords or ropes. "Two chains of pure gold, of wrathen work, like unto ropes shalt thou make them." The gold intertwined to make a chain or rope is indicative of the strength of unity and co-operation. Cp the School of the prophets.

SEETHING THE SACRIFICE V. 31 - Seething is a slower, more thorough process of cooking than roasting. It is accomplished by baptism's heat. The word BASHAL signifies fig. To ripen, to be done, hence to bring to maturity. The bubbling water is suggestive of zealous activity in the things of Yahweh. Ps. 119:139. 69:9 Tit. 2:14; Col. 4:18. The meat was cooked in pots 1 Sam. 2:13-14. Both the flesh and the broth were eaten Jud. 6:19.

19 In performing these instructions Moses anointed the altar first (it is evidently not placed here in its proper sequence) placing it even before the anointing of Aaron Lev. 8:11. Christ became our Altar before our Priest.

Cp Jhn. 17:19.

Cp Mt. 23:19. Heb. 13:10. 3:1. Exod 30:29.

7 THE CONTINUAL BURNT OFFERING. W 38-46.

A reminder to the people that they must render a daily living sacrifice Rom. 12:1.

A reminder of the Passover. Exod. 12:5.

A reminder of the manna Exod. 16:36. Strength given back to Yahweh Cp. Mt. 6:11. Daily Of Egyptian: ↳ In = appox. 6ph. (Unger).

Cp Note Lev. 24.

Note Lev. 23:13.

Jos. Ant. 7:9:4 states it was poured out at base of altar. Cp Lev. 10:9.

MOW'ED - Appointed or set time. RV: Meeting. Cp Lev. 1:1.

YA'AD - To fix upon - thus set time. It is the root of MOW'ED. Cp PP P 104.

He was speaking to Moses. Exod. 25:22. Num. 7:89. Exod 30:6. 36. Num. 17:4. Thus Moses went to the door + also inside.

At the door. See Exod. 40:12.

16 The subsequent glory publicly entered the appointment. V. 14.

8 YAHWEH TO DWELL WITH ISRAEL 45-46

By the manifestation of His Name in Goodness + Severity. Cp John. 17:3. Cp. 1 Sam. 2:12.

SHITTIM WOOD

6 Roth. "fragrant incense."

7 The Word + Prayer in Conjunction Rom. 8:26. Eph. 2:18. Jude 20.

8 1 Thess. 5:17. Phil. 4:6. Luke 18:1.

8A YARAB - To make well, beautiful, happy, successful.

9 The prescription given Vs 34-35. Prayer can be an abomination. Prov 28:9. Is 66:18. 109:7. Mth. 6:5-8. Jam 4:3.

10 To hallow it from the uncleanness of the children of Israel Lev 16:18-19. Cp the cleansing of the Christ altar. John 16:24. 17:19. If that was not necessary why were not prayers offered through him before that.

When high priest sinned in his official capacity or when whole congregation sinned through inadvertence blood was placed on the horns. Lev. 4:3-21.

CHAPTER 30

9 THE ALTAR OF INCENSE Vs 1-10

1 MIZBEACH. See before p. 118 thus approached with sacrifice - an extension of brazen altar.

2 QETORETH - Fumigation from QATAR To drive out, to smoke. The purification of prayer. Ps. 141:2. Rev. 5:8; 8:3-4. 1 Jn 1:9. Rev. 5:8; 8:3-4.

3 The blood of certain sin offerings was smeared on the horns Lev. 4:7, 18. Symbol of power. Deut. 33:17. Cp Luke 1:69.

4 The crown of glory - the glory of faith in prayer. Cp Mic. 2:3. Roof = walls = house of prayer. Human Nature = Faith.

4A BAYITH - House thus a dwelling place for the Shekinah. Cp Mic. 2:27.

4B TSALATH - Side. fem. of Tsela. 25:12.

4C ● TSADI - To side as in 25:32.

5 Cp Ch. 40:21-34.

6 Roth. "fragrant incense."

7 The Word + Prayer in Conjunction Rom. 8:26. Eph. 2:18. Jude 20.

8 1 Thess. 5:17. Phil. 4:6. Luke 18:1.

8A YARAB - To make well, beautiful, happy, successful.

9 The prescription given Vs 34-35. Prayer can be an abomination. Prov 28:9. Is 66:18. 109:7. Mth. 6:5-8. Jam 4:3.

10 To hallow it from the uncleanness of the children of Israel Lev 16:18-19. Cp the cleansing of the Christ altar. John 16:24. 17:19. If that was not necessary why were not prayers offered through him before that.

When high priest sinned in his official capacity or when whole congregation sinned through inadvertence blood was placed on the horns. Lev. 4:3-21.

SHITTIM WOOD Ox. Ges. - Probably a loan word from Egypt. If so - a reminder of Egyptian nature of flesh. Strong derives it from root SHOTET to pierce, scourge Josh. 23:13, the acacia from its scourging thorns. W. Brown, The Antiquities of the Jews: "The original word comes from a root which signifies "despised, hated or persecuted." It thus represents human nature which must be pierced or crucified and which in turn will pierce or crucify. See Note Exod. 25:5. The acacia seyal is a darkish wood, hard, close grained, but hardly large enough to provide the long planks Ch 27:21 although it could then have grown larger than today.

The brazen altar provided atonement; the golden altar completed the process in communion.

This was the purpose of the call Deut. 28:9 to Jer. 13:11. Acts 15:14.

among them: I am the LORD their God. Altar Incense: Wood = Gold = human nature = faith.

CHAPTER 30.

THE ALTAR OF INCENSE Vv.1-10.

1 The altar of incense. 11 The ransom of souls. 17 The brasen laver. 22 The holy anointing oil. 34 The composition of the perfume.

AND thou shalt make [b] an altar to burn incense upon: of shittim wood shalt thou make it. [f] Thus small = Gold. Prayer = a combination human nature

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the [g] top thereof, and the [h] sides thereof round about, and the horns thereof; and thou shalt make unto it a [k] crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two [l] corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for [k] places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the [m] mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon [n] sweet incense every morning: when [o] he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron [p] lighteth the lamps [2] at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no [r] strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And [t] Aaron shall make an atonement upon the horns of it once in a year with the blood [a] of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 [c] When thou takest the sum of the children of Israel after [2] their number, then shall they give every man [d] a ransom for his soul unto the LORD, when thou numberest them; that there be no [e] plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not [6] give more, and the poor shall not [7] give less than half a shekel, when *they* give an offering unto the LORD, to make an [i] atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and [u] shalt appoint it for the service of the tabernacle of the congregation; that it may be [v] a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 [w] Thou shalt also make a laver *of* brass, and his foot also *of* brass, to wash *withal*: and thou shalt [x] put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons [y] shall wash their hands and their feet thereat:

[a] ch. 29. 36.
[b] ch. 37. 25 & 40. 5. Lev. 4. 7. Rev. 8. 3. See ver. 7, 8.
[c] ch. 38. 25. Num. 1. 2 & 26. 2. 2 Sam. 24. 2.
[2] Heb. *them that are to be numbered.*
[d] ver. 15, 16. Num. 31. 50. Job 33. 24 & 36. 18. Ps. 49. 7.
[e] ch. 12. 13. 2 Sam. 24. 15. GRG
[f] ch. 27. 2.
[g] Heb. *roof.*
[h] Heb. *walls.* ch. 37. 26.
[i] Lev. 27. 25. Num. 3. 47 & 18. 16. Ezek. 45. 12.
[k] ver. 4. ch. 25. 11.
[l] ch. 38. 26. Mat. 17. 24.
[m] Heb. *ribs.* ch. 25. 14 & 26. 26, 27 & 37. 27.
[k] ch. 25. 27.
[6] Heb. *multiply.*
[7] Heb. *diminish.*
[i] ver. 12, 16.
[n] ch. 25. 21, 22.
[o] ch. 38. 25-31.
[2] Heb. *incense of spices.* ver. 34. ch. 25. 6 & 31. 11 & 37. 29 & 40. 27. 1 Sam. 2. 28. 1 Chr. 23. 13. Luke 1. 9.
[p] ch. 27. 21.
[r] ch. 28. 12 & 39. 7. Num. 16. 40.
[s] Or, *settleth up.* Heb. *causeth to ascend.* ch. 25. 37 & 27. 20.
[t] Heb. *between the two evens.* ch. 12. 6.
[u] ch. 38. 8. Mt. Cp. 1 Kin. 7. 38.
[v] Lev. 10. 1.
[w] ch. 40. 7. 30.
[x] Lev. 16. 18 & 23. 27.
[y] ch. 40. 31, 32. Ps. 26. 6.

1 MIZBEACH. See bottom p. 118 this approached with sacrifice - an extension of brazen altar.

2 QETORETH - Fumigation from QATAR To drive out, to smoke. The purification of prayer. Ps. 141:2. Luke 1:9,10. Rev. 5:8; 8:3,4.

3. The blood of certain sin offerings was smeared on the horns Lev. 4:7, 18. Symbol of power. Deut. 33:17. Cp Luke 1:69

4 The crown of glory - the glory of faith in prayer Gen. 28:12-13. Rock = walk = house of prayer! = Human Nature = Faith.

5A BAYITH - House. Thus a dwelling place for the Shekinah. Gen. 28:17.

5B TSALATH - Sides. fem. of Tsela. 25:12.

5C TSADI - To side off as in 25:32.

5. Cp Ex. 40:21-29.

6 Heb. "fragrant incense."

7. The Word + Prayer in Conjunction Rom. 8:26. Eph. 2:18. Jude 20.

8. 1 Thess. 5:17. Phil. 4:6. Luke 18:1.

8A YARAB - To make well, beautiful, happy, successful.

9 The prescription given Vv.34-38. Prayer can be an abomination Prov. 28:9. Is. 66:18. 109:7. Matt. 6:5-8. Rom. 8:27.

10 To hallow it from the uncleanness of the children of Israel Lev. 16:18-19. Cp the cleansing of the Christ altar. John 16:24. 17:19. If that was not necessary why were not prayers offered through him before that.

When high priest sinned in his official capacity or when whole congregation sinned through inadvertence Blood was placed on the horns. Lev. 4:3-21.

A MAIDSERVANT. Cf with Ch. 20:10. Here Exod. 21:7. the word is AMAH, and signifies a maidservant. Usually these were bought to be made the concubines or secondary wives of their masters. If this intention were carried out, then they were entitled to their status + maintenance as wives during their lifetime even though their husband took another legitimate wife. Cp 1 Cor. 7:10. For maidservant as a concubine, see Gen. 16:1. Hagar. "bondwoman" Jud. 9:18. Gen 20:17. Rend. "bondwomen" Gen. 21:10, 12, 13. Exod. 23:12. Ruth 3:9 Typical of Mary as the mother of the Lord Ps. 86:16; 116:16. The expression is often used deprecatory in the spirit of humility. 1 Sam. 1:11, 16; 1 Kings 1:13. and even as a term of endearment.

19 BURNT OFFERINGS + PEACE OFFERINGS

Exod. 24:5. Burnt offerings - Cp Lev. 1. Peace offerings Cp top p. 138. The former offered the dedication of self; the latter established fellowship with Yahweh on the basis of the former. Though the law regarding sacrifices had not then been given, they knew what kind of offerings to make from the time of Adam Gen. 4:3-7; 8:20-21; 12:7; 13:4; 15:9-12; 22:13; 26:25; 31:54; 35:7; Exod. 8:26; 10:19, 26.

The incidents recorded in Vv.5-8 are the subject of Heb. 9:15-23. where "testament" should be rendered "covenant" and the word "men" should be rendered "covenant victims" (epi nekrois) referred to here. This incident provides a basis for the ratification of the New Covenant.

I. The Altar of Incense symbolised prayer, and the fact that it was associated with sacrifice indicated that prayer is unacceptable except through the slain lamb.

12. It acted as a link between Holy and Most Holy. Heb. 9:1-4.

10 THE RANSOM OF SOULS. 11-16

13 Kopher - Cover from. Thus recognising that his life was forfeit. Cp 1 Sam. 14:18. Cp V.15. KAPHAR - Atonement

Thus revealing the need of redemption. The plague of death retains its power over those not redeemed by atonement money. V.16. Cp 2 Sam. 24:15

Silver - Lev. 5:15. Cf Prov. 3:9. Ps. 12:6. Note the use of the silver Exod. 38:25-28. On today's currency worth about 35c. Cp Matt. Gen. 23:15.

See Note Num. 3:47.

The age of maturity. They became liable for military service Num. 1:3. 1 Chron. 23:24. See Note 1 Sam. 2:11; 29:28.

It was not the money but the meaning that counted Cp Ps. 49:6-12. Eph. 1:7. Col. 1:14. 1 Pet. 1:18-19. Rom. 3:24.

Thus every Israelite was represented in the Tabernacle doing service to the glory of Yahweh. It provided silver for the sockets that supported the boards of the Tabernacle + for the hooks, capitals, and connecting rods of the pillars surrounding the court. Exod. 38:28.

Of the true atonement 1 Pet. 1:18-20. See Note bottom p. 100.

21. Fulfilment in Christ.

11 THE LAVER Vv.17-21

The actual shape not provided. From what to expand. 22. Cast the word 12.

KIYOR - Something round.

Bronze - a mixture of tin and copper then in frequent use (Unger). (Brass = an alloy of copper + zinc)

Symbol of flesh purified by fire. Num. 16:37-38. 1 Cor. 11:13.

They were thoroughly washed at consecration. Exod. 29:4. Now periodic cleansing. Ps. 26:6. Jn. 13:10. Eph. Eph. 5:26-27.

V.8 "When he lighteth the lamps" There is a close link between the lamp + the altar. "We shine best before men (Campbell) when our hearts burn most before Yahweh (the Altar of incense). See also note Rev. 8:3. Great things have happened at the time of prayer! Dan. 9:21; Acts 10:4, 30; Dan. 9:21; Acts 13:2, 3; Matt. 17:1; Acts 10:9; Luke 9:28.

INCENSE
Burnt Ex 30:7. So prayer a completed absorption of hopes, desires, will, purpose in that of Yahweh.
MORNING + EVENING as lamps tended (Word opened) Exod. 30:7-8.
PERPETUAL. - Exod. 30:8 - Luke 18:1.
ONLY CONNECTED WITH SACRIFICE Exod 30:9. PROPERLY COMPOUNDED. Cf. LEV. 10:1.
ASSOCIATED WITH FAITH (Gold) Works (Spoons. Num. 7:14) Handfuls Lev. 16:12.

"THAT THEY DIE NOT" V. 21.
Their nakedness properly covered Exod. 28:43
Constantly wash at Laver. Ex 30:21
Sound heard in Holy Exod 28:35.

THE SAB
A sign.
the basis
and the
creation
It com
Exod. Deut

CHAPTER 31

14 WORKMEN O
WISDOM. Vv. 1-
1 Suggestive in
are relationship
Ps. 147:4 Dan. 12:3
2 Under the Sh
own Protection
of El.
3 Light - Enlighte
ened.
4 Like the Apostle
Acts 2:24 - 4:8
eet. Acts 4:13.
5 Thus a practical
man. (1) The abi
to grasp (2) Apply
Experience + acqua
tance with facts
Application. Cp 2
2:15.
6 "To plan design
d. Within the SCOP
of the revealed pl
he could apply him
to the best means
7 Tent (Gr. el) of h
father. Appropriat
he seems to have be
in charge of textile
Exod. 35:35.
8 Brother of suppo
9 Natural ability
In Divine service.
4:10. Mt. 25:14-
91 BEGEDIY HAGOD
SERAD - Garmen
of weaving. The dist
ishing vestments o
ice worn by the High
Priest - Robe, Ephod, C
breastplate. See also 39
98 BEGEDIY HAQODE
Garments of holiness
The rest of his clothing
which constituted all h
are on day Atonement
16:4.

15 THE SABBATH
SIGN Vv. 12-17
The Exclusive Sabbath
10. This is connec
ed with the Rest
ing of the Sabba
- a resting fro
the works of
Isa. 58:13-14. He
4:10.
11 To do unnecessa
servile work. To
work for God at
direction was pen
mitted, or necessar
Work for eating
Cp Mt. 12:1-7, 10-
[redacted] than
flagrantly break
it would be put to
death. Num. 15:
36.
12. Why introduce
sabbath at this plac
Because all the servi
of the tabernacle w
summed up in it. It
brought the tabernac
service as a practica
observation into the
life of the individu
13 See a Hitide Israel
mocking enemies.
Lam. 1:7 Cp Obad
& Ezek. 20:12, 20

THE FIVE INGREDIENTS OF THE ANOINTING OIL
- Free-flowing Myrrh - Bitter fragrant. The Knowledge of the Truth induces this
- Sweet Cinnamon - The inner life of uprightness which is its development.
- Sweet Calamus - To erect, be upstanding. "Quit you like men, be strong" 1 Cor. 16:13
- Cassia - To bow the head in reverential worship.
- Oil - God manifestation + faith (purple + gold Zech. 4:12. All mixed with oil of faith.

120

THE EFFECT OF ANOINTING Isa. 11:2.
- MYRRH - Wisdom + Understanding 500 shekels - Life giving Words dropped freely from his lips. John 18:20
- CINNAMON (250 shekels) - Counsel - The inner thought.
- CALAMUS (250 shekels) - MIGHT - That which enables one to stand erect.
- CASSIA (600 shekels) - Knowledge and fear of Yahweh. - Inducing reverential worship.

The first + last are related - thus 500 of each - Wisdom, Understanding; Knowledge, fear. Prov. 1:7

The holy anointing oil.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:
21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying, (BESEMIM - fragrance)
23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, spice more fragrant when
24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: (Heb. V. 11)
25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. 37
26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the (meeting)
27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,
28 And the altar of burnt offering with all his vessels, and the laver and his foot.
29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. Eph 1:4 Heb 3:1. 38
30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. (QADASH - Separate for a purpose)
31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing

The holy perfume.

oil unto me throughout your generations. (a warning 1 Jhn. 4:13)
32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.
33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. Excommunicated. Cp Nr. 21:33, 30
34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:
35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:
36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. Heb. 4:16. 6:19. 10:22.
37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.
38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people. Cp V. 33. See Prov. 12:

CHAPTER 31.

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 Of keeping the sabbath. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,
2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: (White)
3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in

13 INCENSE + PRAYER. Ps. 141:2. Luke 1:10 Rev 5:8 8:3
1. A Kind of myrrh brought forth from the tree by deep cuts in trunk. Cf Christ's sufferings Phil. 3:10
2. Made from white sea-shell found on shores Red Sea, speaking of deliverance. It is fragrant smelling.
3. Gum's own an anti-smelling preparation when burnt. Its main use was keeping serpents away.
4. A spice tree which yields a white gum at slight cut scratch - speaking of ready response to prayer at all times to all requirements Lages Vol. 19 p. 54.
5. The Stacte or Nataf in Heb. "Nataph" = "a liquid drop." Other than a fat flowing From a root root "drop" i.e. prophecy or proclaim Yahweh's will in Ezek. 20:46, 21:2, Amos. 7:16. Read "prophesy" Mic. 2:6, 11. Zech. 13:3. Thus we pray in Christ's name John 14:13, 16 and according to His will 1 John 5:14. Cp Luke 22:42.
6. Was burnt to give the odor. The realization of Divine help and presence would be apparent at such a time - utter dependence on Him.
7. Heb Chelbenah, from "Cheleb" - fat. Cp Lev. 3:16 17
8. Heb Lebonah: White ness, i.e. purity. "Frankincense" = Free-flowing
9. Care and thought to be given to prayer having in mind the exalted One we approach.
Cf. Prov. 28:9. 15:8 16. Jer. 7:16. 11:14. 14:11 37:16. Ps. 50:16.
10. So we must be holy before Yahweh.
11. Such adoration for no one else, done, each time [illegible] be ready for Him.

25. Emphasising the importance of constant Bible study. Deut. 32:46-47. Ps. 119:9. John 5:39. 17:17.
26. Worship in the absence of this cleansing through the Word avails naught.
27. See note above.
28. Heb. RV = base. KEN from KUWN - To stand erect, upright. Root faithfulness. Ps. 89:2 established 2 Sam. 7:12; Ps. 89:2, 4. Eastern people wash in running water not bowl. Note "thereat" not "in" v. 19. Perhaps the base was like an under basin + washing performed by an outlet from above. Thus living water John 4:10.

12 THE HOLY ANOINTING OIL Vv. 22-33.

28 DEROWR = freedom, spontaneity. Str. Trans. "liberty" Lev. 25:10. Isa. 61:1. Jer. 34:8, 15, 17. Ezek. 46:17. RV - "flowing." The shrub that yields myrrh (a White gum) produces two kinds: one that flows spontaneously (the best) and another of inferior quality which flows from incisions made in the bark.
1 Heb. mor - bitter. See note p. 946. The shrub = Balsamodendron myrrha. - a thorny tree like the acacia. The taste of myrrh is bitter, but its smell agreeable. Ezek. 3:3, 14. Rev. 10:9.
BESEM - fragrant or spicy. / Qing. known
Sig. Erect. Upright. From the inner bark of the tree (growing in Ceylon or India) Produces a golden oil, suggestive in the inner life.
QANEH - Erect. Rend. stalk Gen. 41:5, 22. Branch Exod. 25:31, 36 Sweet cane Isa. 43:24 Reed (measuring). Ezek. 40:3. A sweet aromatic cane.
QIDDAH from a root QADAD - To shrivel up, to bend the body or neck in deference. Ps. 35:14. To stoop, bow down. Ps. 57:6. Cassia is a coarser variety of cinnamon, but it is uncertain as to whether Cassia is here intended. (a diff. word in Ps. 45:8).
24. Berries ripened by sun; purple in color; tree beaten when ripe; olives crushed, baptised in boiling water to refine.
Of Egyptian origin! Approx 6 pints. RAQACH - Perfumer
30. Not a simple mixture, but a careful compounding by one skilled in the art. There must not be imitations of the Spirit or the Spirit Word. One must be begotten by the Spirit-Word before the doctrine is efficacious! Thes. 1:3:5. This must come from above - Jam. 3:17, from the Word. 1 Pet. 1:23. Rev. 1:2.
31. Inanimate objects first anointed before the priests Cp Heb. 9:22-24. Exod. 29:4. 7:11-24. Lev. 8:12. Ps. 133. Heb. 1:9. See Note.

THE SABBATH: A SIGN.
- A sign with Israel of sanctification setting forth the basis of salvation (defilers of it to be put to death) and the purpose of Yahweh as foreshadowed in the creation week. Exod. 31:13-17.
- It commemorates the rest from Egypt the land of sin-rebirth. Deut. 5:15.
- No fire to be kindled. Exod. 35:2-3.
- Death penalty imposed. Num. 15:32-36.
- No burden to be borne Jer. 17:21-27.
- For sabbath in relation to believers, see notes in Index under SDA.

STACTE - This name derived LXX. The Greeks applied this name to myrrh & to gum storax - the product of a tree allied to the poplar & known as Styrax officinalis. Grows abundantly in the Land & was frequently used by the ancients. RV mg: Jewish tradition = opobalsamum.

WORKMEN OF WISDOM. Vv. 1-11.
1 Suggesting intimate relationship. Is. 62:4 Dan. 12:3.
2. Under the Shadow (Protection) of El.
3 Light - Enlightened.
4 Like the Apostles. Acts 2:14. 4:8 effect. Acts 4:13.
5 Thus a practical man. (1) The ability to grasp (2) Apply (3) Experience & acquaintance with facts (4) Application. Cp 2 Tim 2:15.
6 "To plan designs" d. Within the scope of the revealed plan. He could apply himself to the best means etc.
7 Tent (Ohel) of his father. Appropriately he seems to have been in charge of textiles. Exod. 38:23.
8 Brother of support.
9 Natural ability used in Divine service. Heb 4:10. Mt. 25:14-30.
BEGEDEY HAQODESH - SEBAD - Garments of weaving. The clothing. Clothing vestments of service worn by the High Priest - Robe, Ephod, Girdle, Breastplate. See also 39:1.
BEGEDEY HAQODESH Garments of holiness. The rest of his clothing which constituted all his garments on day Atonement. Lev. 16:4.

THE SABBATH. SIGN Vv. 12-17.
The Exclusive Israelitish Sign.
10. This is connected with the Keeping of the Sabbath - a resting from the works of sin. Isa. 58:13-14. Heb 4:10.
11 To do unnecessary servile work. To work for God at His direction was permitted. or necessary work for existing life. Cp Mt. 12:1-7, 10-12.
[redacted] those flagrantly breaking it should be put to death. Num. 15:32-36.
12. Why introduce the Sabbath at this place? Because all the service of the Tabernacle was summed up in it. It brought the Tabernacle service as a practical observation into the life of the individual. 13 See attitude Israel's mocking enemies. Lam. 1:7 Cp Obad. Cp Ezek. 20:12, 20

1 And the LORD spake unto Moses, saying,
2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
4 To devise cunning works, to work in gold, and in silver, and in brass,
5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.
6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;
7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,
8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,
9 And the altar of burnt offering with all his furniture, and the laver and his foot,
10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,
11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.
12 ¶ And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is a sign* between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you.
14 Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.
15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.
17 It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

a ch. 20. 9.
b Gen. 2. 2. ch. 16. 23 & 20. 10.
2 Heb. *holiness.* ver. 10, 14. ch. 16. 23 & 30. 25, 32, 35, 37, &c.
c ch. 35. 34.
d ch. 28. 3.
e ver. 13. Ezek. 20. 12, 20.
f Gen. 1. 31 & 2. 2.
g ch. 36. 8-38. 27:21
h ch. 37. 1-5.
i ch. 37. 6-9.
3 Heb. *vessels.* ch. 30. 27, 28 & 39. 33.
k ch. 24. 12 & 32. 15, 16. Deut. 4. 13 & 5. 22 & 9. 10, 11. Cp. 2 Cor. 3. 3.
l ch. 37. 10-16.
m ch. 37. 17-24.
n ch. 37. 25-28.
o ch. 38. 1-7.
p ch. 38. 8.
q ch. 35. 19-39. 1, 41. Cp. Num. 4. 5, 6, &c.
r ch. 24. 18. Deut. 9. 9.
4 Cited. Acts 7. 40.
t ch. 30. 25-31 & 37. 29.
u ch. 13. 21.
x ch. 30. 7, 34.
y Judg. 8. 24-27.
z ch. 20. 8 & 23. 12 & 35. 2. Lev. 19. 3, 30 & 26. 2. Deut. 5. 12. Jer. 17. 22. Ezek. 20. 12, 20 & 44. 24.
a ver. 8. Deut. 9. 16. Neh. 9. 18. Ps. 106. 19. Acts 7. 41. Judg. 17. 3. 1 Kin. 12. 28.
b ch. 35. 2. Num. 15. 35.

SHABBATH SHABBATHOWN. A sabbath a special festival, or a festival of rest.
It first separated then exercised. Num. 15:32.
Time given to Him - not to be used by us for common pursuits.
Covenant of Olam. Used for Aaronic priesthood. Exod. 29:9 See "Perpetual Covenant" in Index. It denotes a true Israelite.
Gal. 6:16. Heb. 4:9-10. The keeping of the sabbath in its spiritual sense indicates a true Israelite. His hope, based on Creation week, is in the future. MAPHACH - Breathe again. The language of anthropomorphism. Nevertheless the Elohim found joy in the manifestation of creation. Job 38:7.
THE TABLES OF STONE 4:18
Divinely inscribed. 2 Cor. 3:3. Aramaic writing. Ex. Script.
RSAH - Appointed Gen. 1:16.

CHAPTER 32.
1 The people cause Aaron to make a calf. 19 Moses breaketh the tables. 25 The idolaters slain. 30 Moses prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.
2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.
3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.
4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy

CHAPTER 32.
THE TABERNACLE DELAYED CHS 32:1-34:35
ISRAEL'S LAPSE INTO IDOLATRY. Vv 1-6.
1 Cor. 10:6-7. As in the days of Exod. the people required some visible evidence of Deity - for worship.
1 The cloud had removed to enter Sinai Exod. 24:15. At the foot of Horeb it would be unseen. So the people were left without any visible evidence of God.
In fact there was not any true delay Deut. 9:9. but it seemed so to the people who were without visible leadership. See the danger of this thought. Luke 12:45. Mat. 24:48. 2 Pet. 3:4.
This attitude of mind. The first step in apostasy.
There was a general feeling of impatience with the manifestation that Yahweh's providence demanded at that time. Cp Exod 16:13. This provided the second step in backsliding.
3 "A god" - all both "gods" because construed with a plural verb. "Elohim."
4 The demand for visible signs of worship when faith should govern our actions was. The third step in backsliding. Cp 1 Sam. 4:3-8.
5 Should it be likely that Yahweh should provide the means of escape from Egypt to destroy them in the wilderness? Ignorance comprised. The fourth step in backsliding. Cp. Mat. 24:42. Cp Exod. 9:19 21, 25 26. Josh. 24:42. Cp Exod. 9:19 21, 25 26. Josh. 24:42. Cp Exod. 9:19 21, 25 26. Josh. 24:42.
6 This jewelry later used for Tabernacle. Exod. 35:22.
7 Both. "and made it a molten calf."
8 "This (it) thy god" - d. The bull Apis was worshipped in Egypt with headquarters in Memphis, the bull Mnevis was worshipped in Heliopolis. See Bethel p. 123.

YAHWEH M'QADDISHIM V. 13. 121
This is the first appearance of this Name. See it in Lev. 20:7-8, 21:8, 15, 23; 22:9, 16, 32.
He thus commands "sanctify yourselves," & to show that flesh requires help to that end, adds: "I am Yahweh M'qaddishim - that sanctifieth."
To sanctify is not only to set an object apart for a special use, but to see that it is worthy of such use. For flesh Yahweh sets an impossible standard. Lev. 19:2. But He will "work in" those who reveal a repentant heart and dedicated will Phil. 2:13.
His will is our sanctification 1 Thess 4:3. This must be revealed in living 1 Pet. 1:15, self-sacrifice Rom. 12:1, prayer 1 Tim. 2:8.

Sanctification is effected by God Jude 1, in Christ 1 Cor. 1:30, Heb. 10:10; 13:12, through the Spirit 1 Pet. 1:2. Eph. 2:18.
Christ sanctified himself that he might become the sanctifying medium for others John 17:19.
Sanctification in the Kingdom Rev. 21:24-27.
Sanctification throughout creation 1 Cor. 15:28.
Rend. Hallow. Lev. 22:32. Cp Mk. 6:9-10.

"THY PEOPLE" V.7.
They had been baptised into him and were now one with him. He, as mediator was their representative to Yahweh. They thus constituted the multitudinous body of Moses. Jude 4.

STEPS IN BACKSLIDING. Cp 1 Cor. 10:6-7.
1 Impatience V.1a.
2 Desire for visible signs in worship V.1c-4
3 Compromise with true forms of worship V.5.
4 Surrender to carnal passions. V.6.

AARON'S FAILING. See p.205 bottom right
Aaron acted as a politician. He thought that by yielding a little he could obtain the leadership & guide it for good. He therefore represented the idol as a visible symbol of Yahweh V.5. Where worship he did not abandon.

LEVIT... side doc... the spea... the first... covenan... eg lanc... 18).

EXODUS 32.

8 A visible symbol of the invisible God who brought them out.
9 Not "it" but the reaction of the Israelites. "And saw Aaron, and he built" d. He thus "followed a pivot idiade to do evil" Exod. 23:2 and encouraged the idolatry he felt powerless to restrain.
10 He had not abandoned the worship of Yahweh, but saw the golden calf as a manifestation or visible symbol of that worship. The Israelites were familiar with it being offered in sacrifice. Ex. 8:26.
11 There was an eagerness to satisfy their longing for some visible evidence for their worship.
12 See comment 1 Cor. 10:7.
13 The sensuality associated with idol worship. Cp V. 25.

2 MOSES SENT BACK TO DISCIPLINE THEM SUCCESSFULLY INTERCEDES Vv 7-14.

14 There is tentative repudiation hinted at in these expressions.
At that time Moses on Sinai 1-3 m. distant from Horeb, and the people were out of his sight.
15 "This (11) thy god" d.
16 The angel had evidently refused to allow the enormity of Israel's apostasy to sink in.
17 The first time this expression used. Israel manifesting the characteristic of a stubborn ass in danger of having its neck broken. Exod. 13:13.
18 This, however would have published the failure of both Yahweh & Moses, from the time Moses reached full manhood. Exod. 2:11 he had thrown in his lot with the people Heb 11:24-26 He had been appointed their leader Exod. 3:10; they had accepted him as such Exod. 4:31.
19 Cp Deut. 9:18, 26-29. Ps. 106 21. Gal. 3:19-20.
20 So as to destroy them. He pleads for Israel on 3 counts:
1. To destroy them would be to defeat His own purpose
2. Egypt would then triumph.
3. The Covenant of faith would be broken.
Moses could not intercede on the basis of the Sinaitic Covenant for that was conditional. Exod 19:3-8. See bottom 123
21 Cp V.7.
22 LETSALHAQ - To wanton d. The same word rendered "sport" Gen. 26:8 & "mock" Gen. 39:14, 17 obviously implies fornication or sexual depravity.
23 This is expressive of the power of prayer. Moses had indicated his intention of "wrestling with God" Gen. 32:26 as Jacob with the angel & Abram in his intercession for Sodom Gen. 18:23-32. It indicates the power of man a righteous man to divert the divine intention Jas. 5:16-18.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: (awakening a sense responsibility)

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not

a Gen. 22. 16. Heb. 6. 13.
b Gen. 12. 7 & 13. 15 & 15. 7, 18 & 26. 4 & 28. 13 & 35. 11, 12 & 48. 16.
c Lev. 23. 2, 4, 21, 37. 2 Kin. 10. 20.
d ver. 12. Ps. 106. 45. 2 Chr. 21. 15. Jer. 18. 8 & 26. 13, 19. Jonah 3. 10 & 4. 2.
e Cited 1 Cor. 10. 7.
f Gen. 26. 8 & 39. 14, 17.
g Deut. 9. 15.
h Deut. 9. 8, 12.
i Gen. 6. 11, 12. Deut. 4. 16 & 32. 5. Judg. 2. 19. Hos. 9. 9.
k Ch. 31. 18.
l Ch. 20. 3, 4, 23. Deut. 9. 16.
m Ch. 17. 9 & 24. 13 & 33. 11.
n ver. 4.
o Jer. 51. 14.
p Ch. 33. 3, 5 & 34. 9. Deut. 9. 6, 13 & 31. 27. 2 Chr. 30. 8. Is. 48. 4. Acts 7. 51.
q Heb. weakness. Cp. Joel 3. 10.
r Cp. Deut. 9. 14.
s ch. 22. 24.
t Deut. 9. 26, 27, 28.
u Num. 14. 12. Cp. Deut. 9. 18, 26-29. Ps. 74. 1, 2 & 106. 23.
v Heb. from the face of the LORD. 1 Sam. 13. 12. 2 Kin. 13. 4. Jer. 26. 19. Dan. 9. 13.
w Num. 14. 13. Deut. 32. 27.
x Gen. 20. 9.
y ver. 14. Gen. 6. 6.

V.4. Fashioned it with a graving tool"
This deliberate action belies the statement of Aaron V.24 and the statement of V.5. "Fashioned" is Yatsar - to compress, squeeze etc. "graving tool" is CHERET from the same root as CHARIT, rend "bag" 2 Kgs 5:23. The phrase can be rendered: he squeezed it into a bag almost identical with 2 Kg 5:23, exonerating Aaron from the deliberate action of fashioning the idol.

It should be noted that behind these words scarcely concealed, lies encouragement to intercession" (Roth.). Moses almost reechoes Jacob's words: "I will not let thee go, except thou bless me."

Will we be found worshipping the golden calf at Christ's return! thus indulging in the idolatry of covetousness! Col. 3:5.

THE GOLDEN CALF
In Egypt, the goddess Hathor is often depicted as a [illegible] woman with the horns of a calf, or as a cow or calf. Hathor was the goddess of love, happiness, dance and music. Cp Exod. 32:6.

but the voice of a cry I am hearing." There was concern & a feeling of foreboding in his reply without defining the cause of the noise.

122

AARON'S FAILING. See p.205 bottom right
Aaron acted as a politician. He thought that by yielding a little he could obtain the leadership & guide it for good. He therefore represented the idol as a visible symbol of Yahweh V.5. Where worship he did not abandon.

the two tables. 1 These facts evidently rehearsed in knowledge before Moses wrote Genesis 2 In contrast to the terms of the New Covenant, written upon the heart. Cp. Jer 31:33. Heb. 8:10; 2 Cor. 3:3. 3 CHALUWSHAH - Defeat from CHALASH - To be prostrate, weak. 4 Shout, cry, sing - all are used. ANAH Moses is confused by the noise.

3 MOSES AND JOSHUA RETURN. 15-18
Deut. 9:15.
22 One in each hand. Deut. 9:15.
Moses returned in trepidation with the mount burning with fire - a token of Yahweh's anger. Deut. 9:15.
25 Probably the commandments repeated.
24 Shaped and written by God to emphasise the divine origin.
25 He had evidently been left at the foot of Sinai. See opp. p. 238.
26 Noise reverberated strongly throughout the area.

4 MOSES AND STONES BROKEN. 19-24.
Deut. 9:16-17, 21.
27 Moses saw the extent of their sin Deut. 9:11 and deliberately broke the stones as emblematic of what the people had done, indicating thereby that only Yahweh could restore the covenant. Deut. 9:17.
28 Called "the sin" Deut. 9:21.
29 He melted their god in fire, beat it into plates, ground them into powder, cast it into the brook - the source of their drinking water & so made them consume their very god. Thus he revealed how contemptible a god it was! Cp Deut. 9:21.
30 Moses learnt that it was not without cause that Yahweh's wrath was hot V.10. Cp Exod. 14:31
[illegible] He does not know the cause: "I hear not the voice of them a cry of victory, nor the voice of a cry of defeat"

30 Indicative of Aaron's humility. Nowhere else does he address Moses as "my lord."
31 "a god" d.
32 The weakest of subterfuges. Aaron's defence properly emphasis the guilt of the people, but weakly ignores his own action. Perhaps he justified this on the score that his part was only performed at the insistence of the people & was therefore part of their guilt. Cp Prov. 29:6
5 LEVI SLAYS THE DISOBEDIENT 25-29.
Cp Deut. 33:9.
33 Probably literally & figuratively so. Literally for the slaying a helpless stroke if their enemies should attack. See use of expression 2 Chron. 28:19.
34 The principal gate - for their there many 11:27
35 Lit. [illegible] Yahweh d.
36 The tribe of Moses & Aaron. Perhaps to support the former and atone for the latter.
37 Cp Deut. 33:9. The slaying would be limited to those still engaged in licentious rites Cp. Luke 14:25-26.
38 Moses exhorted them to manifest zeal and activity (fill your hands lit. mg) in this matter with the assurance that they would be blessed in so doing. The blessing was the priestly tribe appointment. Num. 3:6-13.
6 MOSES RETURNS TO INTERCEDE 30-35.
39 Israel would have been in deep mourning with 3000 slain & the consciousness of sin.
40 Cp Deut. 9:19-20 Moses elder describes the anger of Yahweh, his

31 A
fast
cessi
an a
pers
unto
sinne
I will
the
unto
broth
upon
30
the
Who
let h
all th
them
27
Thus
Israe
swore
and
throu
every
every
every
28
did a
Mose
peopl
thous
29
Con
to th
upon
broth
upon
30
the
unto
sinne
I will
a pers
an at
31 A
fast
cessi

LEVITES REPLACE FIRSTBORN. When the firstborn of Egypt were slain, blood on the lintel and side door posts was needed to protect Israelite firstborn from a similar fate. They then became the special property of Yahweh, consecrated to Him as a memorial (Exod. 13:11-16). Instead of the firstborn Levites were chosen for the sanctuary, because when the people had broken the covenant by making the golden calf, they alone had voluntarily returned to their allegiance and shown zeal for His honor (Exod. 32:26-29. Num. 3:9, 11-13, 40, 41, 45; 8:16-18).

30 Indicative of Aaron's humility. Nowhere else does he address Moses as "my lord."

31 "a god" d.

the anger of my lord wax hot: [a] thou knowest the people, that they *are set* on mischief.

23 For they said unto me, [c] Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. — Cp 2 PET 3:1-4.

32 The weakest of subterfuges. Aaron's defence proper emphasis the guilt of the people, but weakly ignores his own action. Perhaps he justified this on the score that his part was only performed at the insistence of the people & was, therefore, part of their guilt. Cp Prov. 29:6

24 And I said unto them, [h] Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked; (for Aaron [k] had made them naked unto *their* shame among [2] their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [m] slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, [3] Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, [n] Ye have sinned a great sin: and now I will go up unto the LORD; [o] peradventure I shall [p] make an atonement for your sin.

31 And Moses [d] returned unto the LORD, and said, Oh, this people have sinned a great sin, and have [b] made them gods of gold.

32 Yet now, if thou wilt forgive their sin—[q]; and if not, [e] blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, [r] Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: [s] behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAPTER 33.

1 The Lord refuseth to go with the people. 4 The people murmur. 9 The Lord talketh with Moses. 18 Moses desireth to see God's glory.

AND the LORD said unto Moses, Depart, *and* go up hence, thou [t] and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, "Unto thy seed will I give it:

2 And I will send [o] an angel before thee; [p] and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 [r] Unto a land flowing with milk and honey: [s] for I will not go up in the midst of thee; for thou *art* a [t] stiffnecked people: lest [u] I consume thee in the way.

4 ¶ And when the people heard these evil tidings, [v] they mourned: [s] and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, [c] Ye *are* a stiffnecked people: I will come up into the

40 Confession of sin.

41 "a god of gold" d.

42 Supply the ellipsis — "Well and good" Cp similar sentence construction. Gen. 30:27. Cp Paul's attitude Rom. 9:2-3.

43 He rejects the substitutionary offering of Moses Cp Ezek. 18:20.

44 This was a revocation of the sentence passed in v. 10. The action of the Levites and the appeal of Moses had accomplished that much.

45 He thus threatens to withdraw His presence. Cp Ch. 34:6-6, 14-16.

46 Evidently the guilt extended beyond the 3000 slain, for which the plague was sent.

47 NÂGAPH — To strike, in the manner in which this was done is not revealed. It was not necessarily by disease.

CHAPTER 33.

7 YAHWEH REFUSES TO GO WITH THE PEOPLE

Vv. 1-3.

1 40 days of fasting and prayer had been occupied in the Mount. Deut. 9:18.

2 This was the basis of Moses' appeal Ch. 32:13.

3 Israel had not kept their agreement Exod. 23:22 but Yahweh in grace renews it. Exod. 23:23.

4 Figurative of great fertility and plenty. Cp Exod. 3:8.

5 Yahweh offers to withdraw His presence, His glory from Israel on the grounds that, if they offend, He will exact the punishment that sin demands. But compare Vv. 12-17.

8 MOSES INTERCEDES FOR THE PEOPLE VV. 4-11.

6 They were evil to them because they could recall the guidance of the pillar of cloud Exod. 13:21. Yahweh's close presence Exod. 33:22. His counsel when needed Exod. 15:25. His aid in battle Exod. 17:8-13. Gentiles may be able to get on alright without God, but it is impossible for true Israelites to do so.

7 They "sorrowed to repentance" 2 Cor. 7:9-10. willingly fulfilling Yahweh's requirements of extend regret.

8 "And" d. This was subsequent to 4. The people desire Yahweh to go with them and remove their ornaments. Yahweh responds by warning that His presence would entail

33 Probably literally & figuratively so. Literally for the dancing & figuratively in a helpless state if their enemies should attack. See use of expression 2 Chron. 28:19.

34 The principal gate — for their ceremony. 16:27

35 Lit. "Who for Yahweh" d.

36 The tribe of Moses & Aaron. Perhaps to support the former and atone for the latter.

37 Cp Deut. 33:9. The slaying would be limited to those still engaged in licentious rites Cp. Luke 14:25-26

38 Moses exhorted them to manifest zeal and activity ("fill your hands" — mg.) in this matter with the assurance that they would be blessed in so doing. The blessing was the priestly tribe appointment. Num. 3:6-13.

39 Israel would have been in deep mourning with 3000 slain & the consciousness of sin.

40 Cp Deut. 9:18-20 Moses elder describes the anger of Yahweh, his fast for 40 days, the difficulty for intercession, the danger Aaron experienced.

123 "WHY DOTH THY WRATH WAX HOT?" V. 11

Yahweh is normally long-suffering and patient 2 Pet. 3:15 slow to anger Ps. 103:8; 145:8. To set up another god is an act of base ingratitude well calculated to inspire anger Deut. 4:25; 9:18; 31:29. Cp Num. 14:22 for Yahweh's witness to His people. This sch of the people inspired a new name for Yahweh: Jealous Exod. 34:14.

"WITHOUT THE CAMP" V.7.

The bullock for sin offering Lev. 4:12, 21. 8:17. 9:11. 16:27.
Ashes of the burnt offering. Lev. 6:11.
Dwelling of the leper Lev. 13:46.
Cleansing of the leper. Lev. 14:3
The scapegoat. Lev. 16:26.

The condemned slain Lev. 24:14. Num. 15:35.
The defiled removed Num. 5:2-4.
Red heifer slain. Num. 19:3
Ashes kept outside camp. Num. 19:9.
Warriors defiled with death. Num. 31:19.
Ceremonially unclean. Deut. 23:10-14.
Proselytes first brought for a period Josh. 6:23.

The references all relate to sin in some way which broke the covenant and could only be atoned for on principles outside the Law. Exod. 14:7 is the first instance where this is recorded.

Cp. 1 Cor. 5:7, 11, 13. Rev. 21:27.

17 midst of thee in a [a] moment, and [c] consume thee: therefore now put off [b] thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb. ‖ – See Map p100.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, [h] and called it the Tabernacle of the congregation. And it came to pass, *that* every one which [k] sought the LORD went out unto the tabernacle, of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man [m] *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the [q] cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD [3] talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and [z] worshipped, every man *in* his tent door.

11 And [e] the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but [f] his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, [d] thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [f] I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, [b] shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* [d] thy people.

14 And he said, [e] My presence shall go *with thee*, and I will give thee [f] rest.

15 And he said unto him, [g] If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? [i] *is it* not in that thou goest with us? so [i] shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for [n] thou hast found grace in my sight, and [o] I know thee by name.

18 And he said, I beseech thee, shew me [p] thy glory.

19 And he said, I will make all [r] my goodness pass before thee, and I will proclaim [s] the name of the LORD before thee; [t] and will be [u] gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for [v] there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [b] in a clift of the rock, and will [c] cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall [c] not be seen.

[a] Num. 16. 21.
[b] Ps. 25. 4 & 119. 33.
[c] ch. 32. 12.
[d] Deut. 9. 29. Joel 2. 17.
[e] ch. 40. 34. 38. Is. 63. 9.
[f] Deut. 3. 20. Josh. 21. 44 & 22. 4 & 23. 1. Ps. 95. 11.
[g] ver. 1-3.
[h] ch. 29. 42, 43.
[i] Num. 14. 14.
[k] 1 Chr. 16. 10. Ps. 40. 16.
[l] 2 Kin. 8. 53.
[m] Num. 26. 27.
[n] ver. 13.
[o] ver. 12.
[p] ver. 20.
[q] ch. 13. 21, &c. Cp. Ps. 99. 7.
[r] Ps. 31. 19. Jer. 31. 14. Cp. Gn. 34. 5-7.
[s] ch. 13. 21, &c. Cp. Ps. 99. 7.
[t] Cited Rom. 9. 15.
[u] Cp. Rom. 4. 4 & 9. 16, 18.
[z] ch. 4. 31 & 12. 27 & 34. 8.
[v] Gen. 32. 30. Deut. 5. 24. Judg. 6. 22, 23 & 13. 22. Is. 6. 5. Rev. 1. 16, 17. Cp. ch. 24. 10.
[b] Gen. 32. 30. Num. 12. 8. Deut. 34. 10.
[c] ch. 17. 9 & 24. 13 & 32. 17.
[b] Is. 2. 21. KJV
[c] Ps. 91. 4.
[d] ch. 32. 34.
[e] ver. 20. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12.
[f] ver. 17.
[g] ver. 12, 16, 17; ch. 34. 9.
[h] Deut. 10. 1.

CHAPTER 34.

1 The tables are renewed. 5 The name of the LORD proclaimed. 29 Moses' face shineth.

AND the LORD said unto Moses, [h] Hew thee two tables

1 If He went with them & they sinned in similar fashion again there would be no hope for them.

10. YARAD - To descend, put down. Rend. "lay off" d Hob. Remove them permanently. Ch. 14. Put = SHIYTH - to place.

11 RV = "From Mt Horeb onwards" - From thence onwards they left off wearing ornaments

12 Ohel. His own tent. Yahweh had proclaimed that He would not go in the midst of the people v.3. and as Moses wished to commune with Him, he found it necessary to remove his tent outside the camp where it became a centre of meeting. Cp Heb 13:13.

13 Note. Lev. 1:11.

14 Illustrating Heb. 13:13. because of sin true atonement must be sought for beyond the Law.

15 Probably at set times indicated by word moade - congregation.

16 In reverence realising that he went to intercede for them. It would not be possible for all to see him, but all could turn their faces towards the tent at set times, themselves also engaging in prayer.

17 They would see it descend from the mountain above. When they saw this they bowed in worship.

18 He returned to the camp where, if the Tent above was his own, alternate accomodation had been provided. He returned to minister to the people.

19 The mediatorship of Moses depended upon the antitypical Joshua. Cp Heb 9:15. SHARATH - Minister So RV.

9 MOSES IS RE-ASSURED Vv. 12-17

20 Moses avails himself of the privilege of speaking to Yahweh as a friend v.11

21 He had said He would not go with them v.3.

22 Indicating a very personal relationship. v.11. Cp John 15:15

22 See Note. To be Gen 3:24. - Heb Walk. Here in Jn 17:3

23 PÂNIYM - faces. Manifestations of His Grace symbolised in the faces of the Cherubim.

24 NU WACH - To rest, settle down. Also Deut. 3:20. Etc See Mg. But 1S. 4:5, 11 = MENUCHÂH - Rapos (see p. 344) Cp Heb 4.

25 Moses desires an assurance that Yahweh will be with the people as well as with himself.

26 The presence of Yahweh in a Community is necessary for the success of a venture - that alone really constitutes them a separate people. Cf Exod 33:13, 2 Cor 6:14-18.

27 PÂLÂH - Distinguished. This really constitutes one's separateness.

28 Thus Israel fully restored to grace.

10 MOSES IS PROPITIATED A REVELATION OF DIVINE GLORY. 1-8.

29 He had already seen this in measure Exod 19:18; 24:18 but desired the fulness of the revelation. Rom 11:22 NIV

30 Yahweh's Goodness & Grace is Bound up in His name. Jhn 17:26.

31 Yahweh refuses to be bound to Israel unless they obey. See Note Num. 9:15.

32 ADAM. Mortal flesh cannot look upon unveiled Divine glory, even though manifested through an angel.

33 TSUR - Cliff. A sure foundation symbolising the faithfulness & unchangeableness of Yahweh Deut. 32:4, 15, 18, 30, 31.

34 The Angel proposes a manifestation of full glory.

35 Yahweh as a shelter. Cp Song 2:14. The rock upon which Moses stood & the cleft in which he sheltered were emblematic of

THE ANGEL. Exod. 23:20 ●; 33:14-15.

The Angel is described as the "face of Yahweh" because he was the manifestation of Yahweh and commanded angels in stakes below him Josh. 5:14. References to the overshadowing care of this Angel are found in Gen. 48:16. Exod. 3:2-6; 14:19; 23:20; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13-14; 6:2; Isa. 63:9; Exhortation. Ps. 34:7; 91:11; Mal. 3:1; 1 Cor. 10:9-10.

124 Christ in whose person, character and salvation alone there is revealed the glory of Yahweh. Thus Moses desired to see. Heb 11:26. John 1:14. 2 Cor 4:6.

37 Protect him from harm. Cp v. 20. See A. 91: 1-4. Deut. 33:12.

38 "my back" - Moses would be permitted to see as much of the Divine glory as he would be able to bear.

CHAPTER 34.

11 MOSES AGAIN INVITED INTO THE MOUNT Vv 1-3. Cp Deut 10:1-5.

1 Yahweh had made the first Ch 32:16 but Israel having broken the covenant must take steps to restore it. For this Moses had to return to the people.

Cp. 1 Cor. 5:7, 11, 13. Rev. 21:27.

YAHWEH WHOSE
in Exod. 23:24
golden calf.
He is Jealous
Zion Zech. 1:14

2 The ten commandments. Deut. 10:14.
P P 258 bottom

3 Not even Joshua on this occasion. Cp Luke separation on a moral basis. The instructions more stringent than those previously - Cp ch. 19: 12-8

12 THE GLORY REVEALED AND THE NAME Vv. 5-9

The background to the renewing the law was the declaration of the mercy & character of Yahweh.

4 So that Yahweh might write His Law. Hosea But first the desired character. Rom 11:22

YAHWEH'S PROCLAMATION

For twofold aspect of Divine character see Heb. 1:9. Rom 11:22.

1. "Rachum" - The merciful one who is full of compassion and tenderness.

2. "Channum" - The gracious One. He who is goodness itself, the loving God.

3. "Erech Appayim" - Long suffering. The Being who because of His goodness and tenderness is not easily irritated, but merciful & kind.

4. "Rab" - The Great & Mighty One.

5. "Chesed" - The Bountiful Being. He who is exuberant in His beneficence.

6. "Emeth" - The True or True One. He alone who can neither deceive or be deceived. Who is the Fountain of Truth and from Whom all wisdom & knowledge is derived.

7. "Notser Chesed" - The Preserver of Bountifulness. He whose benefits never ends, keeping for thousands of generations, showing compassion and affection while the world endures.

8. "Nose Aron Vapesha Vechattah." - He who bears away iniquity, transgression and sin. Properly the Redeemer, the Pardoner, the forgiver. The Being whose prerogative alone is to forgive sin and give life.

"BEHOLD THE GOODNESS AND THE SEVERITY OF GOD" Rom. 11:22.

YAHWEH WHOSE NAME IS JEALOUS.: Here JEALOUS (QANNÂ) is pronounced for the first time as a Name and not merely an attribute as in Exod. 20:5. Yahweh demands of us an undivided loyalty such as Israel had failed to manifest when Moses was in the Mount. The command is more sweeping than the corresponding one in Exod. 23:24 and mention is made of "the groves" for the first time suggesting they may have formed part of the worship of the golden calf. This may have comprised part of the worship of the Image of Tedcury. Ezek. 8:3,5. Yahweh will not tolerate spiritual adultery, for He is Jealous Exod. 20:5, Josh. 24:19. He is also jealous for • His Name Ezek. 39:25 • His land Joel 2:18 • His adversaries Nah. 1:2. • Jerusalem and Zion Zech. 1:14, 8:2. Cp 2 Cor. 11:2. • Is provoked by those who turn others aside Deut. 29:20. • False worship Deut. 32:16,21. • Ps 78:58. Below

God's covenant See below **EXODUS 34.** with the people.

2 The ten commandments. Deut. 10:4. ☞ p. 258 bottom

of stone like unto the first: (b) and I will write upon *these* tables the words that were in the first tables, [c] which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me [f] in the top of the mount.

3 Not even Joshua on this occasion. Compare separation at Meribah. The instructions more stringent than those previously. Cp ch 19:12-8

3 And no man shall [h] come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and [4] took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and [g] proclaimed the name of the LORD.

12 THE GLORY REVEALED IN THE NAME Vv. 4-9

The background to the renewing the law was the declaration of the mercy & character of Yahweh.

4 So that Yahweh might write His Law. He knew but first He declared His character. Rom 11:22.

YAHWEH'S PROCLAMATION

For twofold aspect of Divine character See Heb 1:9. Rom. 11:22.

1. "Rachum" – The merciful one who is full of compassion and tenderness.
4. "Channum" – The Gracious One. He who is goodness itself, the loving God.
5. "Erech Appayim" – Long suffering. The Being who because of His goodness and tenderness is not easily irritated, but is merciful & kind.
4. "Rab" – The Great or Mighty One
5. "Chesed" – The Bountiful Being. He who is exuberant in His beneficence.
6. "Emeth" – The Truth or True One. He alone who can neither deceive or be deceived. Who is the Fountain of Truth and from Whom all wisdom & knowledge is derived.
7. "Notser Chesed" – The Preserver of Bountifulness. He whose beneficence never ends, keeping mercy for thousands of generations, showing compassion and mercy while the world endures.
8. "Nose Aron Vapheysha Vechattah." – He who bears away iniquity and transgression and sin. Properly the Redeemer the Pardoner the forgiver. The Being Whose perogative alone it is to forgive sin and save life.

6 And the LORD passed by before him, and proclaimed, [i] The LORD, The LORD God, merciful and [k] gracious, longsuffering, and abundant in goodness and truth,

7 [l] Keeping mercy for thousands, [m] forgiving iniquity and transgression and sin, and [n] that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moses made haste, and [o] bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, [p] let my Lord, I pray thee, go among us; for [r] it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for [s] thine inheritance.

10 ¶ And he said, Behold, [t] I make a covenant: before all thy people I will [u] do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* [v] a terrible thing that I will do with thee.

11 [w] Observe thou that which I command thee this day: behold, [x] I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [y] Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for [z] a snare in the midst of thee:

13 But ye shall [a] destroy their altars, break their [b] images, and [c] cut down their groves:

14 For thou shalt worship [d] no other god: for the LORD, whose [e] name *is* Jealous, *is* a [f] jealous God:

15 [g] Lest thou make a covenant with the inhabitants of the land, and they [h] go a whoring after their gods, and do sacrifice unto their gods, and *one* [i] call thee, and thou [k] eat of his sacrifice;

16 And thou take of [l] their daughters unto thy sons, and their daughters [m] go a whoring after their gods, and make thy sons go a whoring after their gods.

17 [n] Thou shalt make thee no molten gods.

14 FEAST OF UNLEAVENED BREAD MUST BE KEPT. V. 18

It formed the very basis of the Covenant.

18 ¶ The feast of [o] unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the [p] month Abib thou camest out from Egypt.

15 FIRST BORN MUST BE YAHWEH'S Vv. 19-20

It taught Israelites that they were not their own. They had been bought with a price. Ch. 13:12-13

19 [q] All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or [3] sheep, *that is* male.

20 But [r] the firstling of an ass thou shalt redeem with a [3] lamb: and if thou redeem *him* not,

125 they might share his grace Cp Dan. 9:5-6. Ps. 69:5.

12 Accept us again as before Cp Exod. 15:16. 19:5. Cp Ps. 28:9. 33:12. 78:62. Cp Eph. 1:18.

13 COVENANT RENEWED: YAHWEH DEMANDS THE SEPARATION AND EXCLUSIVE WORSHIP OF THE PEOPLE. Vv. 10-17.

YAHWEH WHOSE NAME IS JEALOUS

Manifested in judgments of fire designed to purify. • Against Israel. Ezek. 16:38; 23:25. Zeph. 1:18 • Against oppressors of All people Is. 42:13. Ezek. 36:5-6. 38:19. Zeph. 3:8. • Limited Ps. 79:5. Ezek. 16:42. • Law of Jealousy. Cp Num. 5 with Deut. 24:1-2. • See Asherah – Next page

Footnotes

a Deut. 4. 32. 2 Sam. 7. 23. Ps. 77. 14.
b Deut. 10. 2.
c ch. 32. 19.
d Deut. 10. 21. Ps. 145. 6. Is. 64. 3.
e Deut. 5. 32 & 6. 3, 25.
f ch. 19. 20.
g ch. 13. 5.
h ch. 19. 12.
i Deut. 2, 2. Judg. 2. 2.
k ch. 23. 33.
l Deut. 7. 5. Judg. 2. 2.
2 Heb. *statues.*
m Deut. 7. 5. Judg. 6. 25. 2 Kin. 18. 4. 2 Chr. 31. 1.
n ch. 20. 3, 5.
o Is. 9. 6.
p ch. 20. 5.
q ch. 33. 19.
r ver. 12.
s Lev. 17. 7. Deut. 31. 16. Judg. 2. 17. Jer. 3. 9. Ezek. 6. 9.
t Num. 14. 18. 2 Chr. 30. 9. Neh. 9. 17. Ps. 86. 15. Joel 2. 13.
u Num. 25. 2. 1 Cor. 10. 27.
v ch. 22. 27.
w Ps. 106. 28. Cp. 1 Cor. 8. 4, 7, 10.
x Ps. 57. 10 & 108. 4.
y Deut. 7. 3. 1 Kin. 11. 2. Ezra 9. 2. Neh. 13. 25.
z Deut. 5. 9, 10. Jer. 32. 18. Dan. 9. 4, 9. 1 John 1. 9.
a Cp. Num. 25. 1, 2. 1 Kin. 11. 4.
b Josh. 24. 19. Job 10. 14.
c Lev. 19. 4. Deut. 27. 15.
d ch. 12. 15.
e ch. 4. 31.
f ch. 12. 2.
g ch. 33. 15.
h Deut. 15. 19. Ezek. 44. 30.
i ch. 32. 9.
3 Or, *kid.*
m Deut. 32. 9. Ps. 28. 9. Jer. 10. 16. Zech. 2. 12.
n Num. 18. 15.
o Deut. 5. 2.

1. "Nakkeh Lo Yenakkeh" The Righteous Judge Who distributes justice with an impartial hand, with Whom no innocent person can be condemned.
10. "Poked Avav" He Who visits iniquity, Who punishes transgressors, and from Whose justice no sinner can escape. The God of retributive and vindictive Justice.

The Declaration repeated. Num. 14:18. 2 Chron. 30:9. Neh. 9:17. Joel 2:13. Jonah 4:2. Ps. 103:8-13. Rom. 11:22.

10 Adonai. Moses repeats his prayer Ch 33:17 on the grounds of Yahweh's declaration of mercy seeking the forgiveness of the people.

11 He identifies himself with the people that

MATSTSEBÂH – A column or memorial stone. Read "memorial pillars" a Asherim. See Note top p. 965 p. 126

"Thou shalt worship for El (strength) no other: for Yahwe whose name is Jealous, a jealous El is He" (J. Thomas)

Cp Jos. 24:19. Rev 22:20. Rev. 19. Cp 2 Cor. 6:14-18. Strict separateness enjoined. This is the first time this expression used. The covenant is analogous to the marriage bond. Ezek. 16:8 See Note top p. 103 N.T.

There is a Godly jealousy 2 Cor. 11:2. o an ungodly one Prov. 6:34.

p Ex. 23. 15. Deut. 16. 1. Josh. 5. 10. 2 Chr. 30. 1. Ezra 6. 19. Ezek. 45. 21.
q ch. 13. 2. Num. 3. 13. Luke 2. 23.
r ch. 13. 13. Num. 18. 15.
s Lev. 27. 26. Deut. 15. 19.
t Lev. 23. 15. Deut. 16. 9.
u ch. 23. 16. Lev. 23. 16. Num. 28. 26. Deut. 16. 10.
v ch. 23. 17. Deut. 16. 16.
w ch. 23. 19. Deut. 14. 23. 26. 2. Chr. 31. 5. Neh. 10. 35. Prov. 3. 9. Ezek. 44. 30.
x Lev. 22. 27. Deut. 22. 6, 7.
y ch. 13. 12. Num. 18. 15.
z ch. 13. 13. Num. 18. 15.
a Lev. 27. 27. Num. 18. 15.
b Num. 18. 16.
c Lev. 25. 9.
d Lev. 23. 24. Num. 29. 1.
e Num. 10. 10. Ps. 81. 3.
f Lev. 16. 29. Num. 29. 7.
g Lev. 23. 27. Num. 29. 11.
h Lev. 23. 34. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16.
i Lev. 23. 36. Num. 29. 35. Neh. 8. 18.
k Lev. 23. 39. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16.
l Lev. 23. 40. Neh. 8. 15.
m Lev. 23. 42. Neh. 8. 14.
n Lev. 23. 43. Neh. 9. 9.
o Lev. 23. 40. Deut. 16. 14. Neh. 8. 17.
p Lev. 23. 41. Deut. 16. 15. Ezra 3. 4. Neh. 8. 18.
q Lev. 23. 42. Deut. 16. 16. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16.
r Lev. 23. 43. Neh. 9. 9.
s Lev. 23. 44. Num. 29. 40.
t Lev. 23. 44. Num. 29. 39.
u Lev. 23. 44. Num. 29. 40.
v Lev. 23. 44. Num. 29. 39.
w Lev. 23. 44. Num. 29. 40.
x Lev. 23. 44. Num. 29. 39.
y Lev. 23. 44. Num. 29. 40.
z Lev. 23. 44. Num. 29. 39.
a Lev. 23. 44. Num. 29. 40.
b Lev. 23. 44. Num. 29. 39.
c Lev. 23. 44. Num. 29. 40.
d Lev. 23. 44. Num. 29. 39.
e Lev. 23. 44. Num. 29. 40.
f Lev. 23. 44. Num. 29. 39.
g Lev. 23. 44. Num. 29. 40.
h Lev. 23. 44. Num. 29. 39.
i Lev. 23. 44. Num. 29. 40.
k Lev. 23. 44. Num. 29. 39.
l Lev. 23. 44. Num. 29. 40.
m Lev. 23. 44. Num. 29. 39.
n Lev. 23. 44. Num. 29. 40.
o Lev. 23. 44. Num. 29. 39.
p Lev. 23. 44. Num. 29. 40.
q Lev. 23. 44. Num. 29. 39.
r Lev. 23. 44. Num. 29. 40.
s Lev. 23. 44. Num. 29. 39.
t Lev. 23. 44. Num. 29. 40.
u Lev. 23. 44. Num. 29. 39.
v Lev. 23. 44. Num. 29. 40.
w Lev. 23. 44. Num. 29. 39.
x Lev. 23. 44. Num. 29. 40.
y Lev. 23. 44. Num. 29. 39.
z Lev. 23. 44. Num. 29. 40.

ASHERIM. THE OBJECT OF JEALOUSY. Nothing is more calculated to draw a person away from the purity of Divine worship than sexual impurity. It coarsens the mind & blunts the moral perceptions. It formed the basis of the worship of the groves. The Asherah was a pillar or image of wood, worshipped by libidinous rites and lascivious practices. The word is derived from the root ASHAR, to be straight, upright, erect. The pillar was set upright or erect like a totem pole. It was either a living tree with the top cut off and the trunk fashioned into a certain shape Deut. 16:21. or a log fashioned into an idol and set erect in the ground. 1 Kg. 14:15; 16:33. Lg. 17:8. Though usually made of wood Jud. 6:26. it was perhaps in some cases made of stone. Such poles could be.

then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

16 SABBATH MUST BE OBSERVED V.21.
A resting from the works of flesh.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

17 HARVEST FESTIVALS MUST BE MAINTAINED V.22.
The ultimate spiritual harvest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end.
18 The 7th month began the civil year.

18 THREE FEASTS MUST BE CELEBRATED Vv 23-24.
Protection promised to serve Yahweh.

23 ¶ Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.
19 This would make it more difficult to come together for the feasts, but in spite of that they must be observed. Protection is promised.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

19 LEAVEN EXCLUDED FROM BLOOD SACRIFICE V.25.
Sacrifice must be according to specification.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

20 FIRSTFRUITS OF LAND SEETHING A KID V.26.
Rendering to Yahweh His dues - And care in the family of God.
Both legislations terminate with the same proviso - indicating its great importance.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

21 THE TEN COMMANDMENTS GIVEN 27-28.
See Note bottom p. 104 The words of vv 23-26
This was also the case with the previous ascent though not recorded in Exodus. Cp Deut. 9:9.
I.e. Yahweh Cp. V.1. Deut. 10:1-4.
DÂBÂRIM - Words. Also Deut. 4:13. 10:4. 1 Sam. 15:11 Ps. 103:20. Cp Exod. 25:1

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. Deborim

22 THE FACE OF MOSES SHINES. Vv 29-35.
Cp 2 Cor. 3:7.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

23 "Through his speaking with Him" d. RV: "By reason of..."
Ezek. 1:28 Rev. 1:17. Matt. 28:3-4 Cf. Mark 9:2-8 the Transfiguration.
He proclaimed the good new of forgiveness and the new covenant.
TSAVAH - to constitute, enjoin RV: "When."
"And finished Moses from speaking with them, and he put upon his face a veil" d
The fading glory of the law.
The sense of the original & of the Sept. is that when Moses had finished talking, the Divine glory was fading & to hide this he covered his face with a veil, until he appeared before Yahweh when he took it off to rekindle the glory 2 Cor 3:13-14
So they did not discern the fading glory of the Mosaic ordinance, nor the full glory of Yahweh.

CHAPTER 35.

1 The sabbath. 4 The free gifts for the tabernacle. 30 Bezaleel and Aholiab called to the work.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

CHAPTER 35.
3 THE TABERNACLE COMPLETED. Ch 35:1-40:38.
1 THE PEOPLE REMINDED OF THEIR SPIRITUAL OBLIGATIONS. Vv 1-3
DÂBÂRIM Cp Ch. 34:28.
TSAVAH Cp Ch. 34:32.
Repeated because work was not to be done on that day even for the building of the Tabernacle
Cp Isa. 58:13.
This trivial appendage to the law showed how completely it was to be kept - therefore the absolute necessity for perfect obedience.
6 Cp Note Exod. 31:15.
EDAH - fem. form ED - Witness.

EXODUS 24.
the people, Moses
the commandmen
31) Cp Ch. 24:7. Ya
people, & then a
and seventy elder
tein V. 2. Accordin
people V. 3 and R
with the men name
shown a divine V
er with Joshua V
covered the mount
He did so & remain

ASHERIM (cont). cut down Exod 24:13 plucked up Mic. 5:14 burnt Deut 12:3. and broken in pieces 2 Chron. 14:4. That they were not groves of trees is clear from 2 Kg. 17:10 where they are forbidden to be set up under any green tree.
Originally the idol was worshipped as a symbol of the Tree of Life, but later perverted to mean the origin of life and pictured with the male organs of procreation Ezek. 16:17. Such symbols became the object of worship carried on with all forms of impurity, perversion and licentiousness and with the most obscene orgies. The worship centred in the Canaanitish nations and spread to others. The first mention of the idol in the Bible Exod. 34:13. stamp it as the special object of Yahweh's 126 hatred, and if we set at this idol that He revealed that His Name is Jealous.
The nature of this worship is implied in Jer. 5:7. 7:30-31. 19:4-5; 32:34-35; Hos. 4:10-14. Amos 2:7-8.
Reference to the idol or its phalic worship is made in. Exod 34:13. Deut. 7:5; 12:3; 16:21. Jud. 3:7; 6:25-30. 1 Kg 16:11-23. 15:13; 16:33; 18:19. 2 Kg. 13:6; 17:10, 16; 18:4; 21:3, 7. 23:4-15. 2 Chr. 14:3; 15:16; 17:6; 19:3; 24:18; 31:1; 33:3, 19. 34:3-7. Isa. 17:8; 27:9. Jer. 17:2; Mic. 5:14.
See Note. Jer. 17:2.
See Law of Jealousy. Num. 5:11-31.
See Prohibition of Nakedness Exod 20:26 28:42
See Curse on Canaan Gen. 9:22-25.

ENTHUSIASM EXPRESSED IN GENEROSITY.

- They gave according to ability to do V.24. 2 Cor. 8:12.
- Their hearts were stirred and their spirits made willing V.21 Cp 2 Cor. 9:7
- Men were chosen for their special skills and were expected to use those gifts. Vs. 30-35. Cp 1 Pet. 4:10-11.

Thus these gifts for God:

- Originated in a willing heart Exod. 35:21-22, 26.
- Were supplied according to ability Exod. 35:10, 24-25, 35; 36:1-4.
- Resulted in abundance Exod 36:5-7.
  - Lesson Hag. 1:6-15. Mal. 3:8-11. 1 Cor. 15:58.

FREE GIFTS SOLICITED FOR THE TABERNACLE WILLING

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, [b] This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever *is* of a **willing heart**, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And [i] every **wise hearted** among you shall come, and make all that the LORD hath commanded;

11 [k] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 [m] The ark, and the staves thereof, *with* the mercy seat, and [n] the vail of the covering,

13 [p] The table, and his staves, and all his vessels, and [q] the shewbread,

14 [r] The candlestick also for the light, and his furniture, and his lamps, with [s] the oil for the light,

15 [t] And the incense altar, and his staves, [u] and the anointing oil, and [v] the sweet incense, and [w] the hanging for the door at the entering in of the tabernacle,

16 [x] The altar of burnt offering, with his brasen grate, his staves, and all his vessels, [y] the laver and his foot,

17 [z] The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The [a] pins of the tabernacle, and the pins of the court, and [c] their cords,

19 [d] The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one [e] **whose heart stirred him up**, and every one whom **his spirit made willing**, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, **both men and women, as many as were willing hearted**, *and* brought [g] bracelets, and [h] earrings, and rings, and [i] tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

23 And every man, [l] with whom was found [n] blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were [s] **wise hearted did spin with their hands**, and brought that which they had [a] spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women [d] whose **heart stirred them up in wisdom** [a] spun goats' *hair*.

27 And [f] the rulers brought [g] **onyx stones**, and stones to be

[a] ch. 27. 19.
[b] To ver. 9. ch. 25. 1-7.
[c] ch. 39. 40.
[d] ch. 31. 10 & 39. 1, 41.
[e] ver. 5, 22, 26, 29. ch. 25. 2 & 36. 2.
[f] ch. 28. 3.
[g] 2 Kin. 19. 28. Is. 37. 29. Ezek. 23. 4, 9 & 29. 4.
[h] Gen. 24. 22.
[i] Num. 31. 50.
[k] ch. 26. 1-30.
[l] ver. 24. 1 Chr. 29. 8.
[m] ch. 25. 10-16.
[n] ver. 6, 7. ch. 25. 4. 5.
[o] ch. 26. 31, 33 & 39. 34 & 40. 3, 21. Num. 4. 5.
[p] ch. 25. 23-29.
[q] ch. 25. 30.
[r] ch. 25. 31-39.
[s] ch. 27. 20.
[t] ch. 30. 1-10.
[u] ch. 30. 23-33.
[v] ch. 30. 34-38.
[w] ch. 26. 36.
[x] ch. 28. 3.
[y] 2 Kin. 23. 7. Prov. 31. 19, 22, 24.
[z] ch. 27. 1-8.
[a] ch. 30. 18-21.
[b] ver. 22.
[c] ch. 27. 9-17.
[f] 1 Chr. 29. 6. Ezra 2. 68.
[g] Gen. 2. 12.

3 THE PEOPLE WILLINGLY RESPOND Vv 20-29

MO'ED - Meeting at set time. See Note Lev. 1:1. Roth. "its"

RV. "Brooches." Aul. Buckles. RV mg. "nose rings." RV signet-rings. RV armlets.

15. "Skins of rams dyed red" d.

RSV: "Everyone who could make an offering."

16 Apparently in addition to the compulsory half shekel of silver. Exod. 30:13.

17 CHÂKÂM - Wise, intelligent, skilful.

18 Probably these bracelets originated as the result of Jethro's suggestion Exod 18:25.

19. Josephus states that the stone in the breastplate was onyx, whereas those on the shoulders were sardonyx. Onyx sig. fingernail. The gem displays layers of different colours which alternate with each other & bear some resemblance to the whitish white & flesh coloured bands of the finger-nail. Sardonyx is more sharply defined with bands of dark red & white. These colours flashing with the gleam of fire from the sun emphasise the manner by which a True Love life reflects the divine glory: sacrifice crystallising

EXODUS 24.: Introduction. After the Decalogue had been proclaimed in the hearing of all the people, Moses again ascended the mount Ch. 20:18-21, and received the commandments which form the Book of the Covenant (Ch. 20:22-23:33) Cp Ch. 24:7. Yahweh commanded Moses to place these laws before the people, v then approach the mountain with Aaron, Joshua, Nadab Abihu and seventy elders Ch. 24:1. Though he alone was to ascend the mountain V.2. Accordingly Moses communicated the words of Yahweh to the people V.3. and having ratified the covenant with sacrifice went up with the men named as representatives of the nation, when they were shown a divine vision. Then Moses was commanded to ascend further with Joshua V12. After 6 days of waiting, during which the cloud covered the mount, Moses alone was summoned to penetrate the cloud He did so & remained 40 days in the mount.

"According to the fashion thereof which was shewed thee in the mount" Exod. 26:30. "Fashion" is MISHPAT - Verdict pronounced judicially. And "shewed" is rendered as "thou wast caused to see." See note on pattern Exod. 25:9. Moses evidently saw a Vision of the Tabernacle • discussed the construction of it which was explained to him. Any problems were judicially decided upon.

set, for the ephod, and for the breastplate;

28 [a]And [b]spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a [c]willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

4 THE WORKMEN CALLED TO THEIR LABOR VV 30-35.

30 ¶ And Moses said unto the children of Israel, See, [d]the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him [e]with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of [h]stones, to set *them*, and in carving of wood, to make any manner of cunning work. 19

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he [i]filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and [k]of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and [l]of the weaver, *even* of them that do any work, and of those that devise cunning work.

19. Rather: "He hath put it into his heart to teach." See d. Cp 2 Tim. 2:2. Cp Note Exod. 31:6.
CHOKMÂH - Skill, talent, genius. Artificer in metals, gems etc - Bezaleel particularly. Skilled weaver - Aholiab particularly. Exod. 28:3.

CHAPTER 36.

5 THE WORK IS COMMENCED VV 1-4.

Cp Note Exod. 35:25.
CHOKMÂH - Skill, talent, genius.
TEBUWNÂH - Intelligence, discretion. The ability to make the best use of his skill.

[a] ch. 30. 23.
[b] ver. 8.
[c] ver. 21. ch. 36. 3. 1 Chr. 29. 9.
[d] ch. 35. 21.
[e] ver. 6. ch. 35. 24.
[f] To ver. 34. ch. 31. 2-6.
[g] ch. 35. 29.
[h] 2 Cor. 8. 2, 3.
[i] ch. 28. 3.
[k] ch. 26. 36.
[l] ch. 28. 32.
[m] To ver. 19. ch. 26. 1-14.

CHAPTER 36.

1 The offerings delivered to the workmen. 5 The liberality of the people restrained. 8 The curtains. 19 The covering. 35 The vail, 37 and hanging for the door.

THEN wrought Bezaleel and Aholiab, and every [n]wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one [o]whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all [e]the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him [p]free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, [h]The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ [m]And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

4 At the beginning of a new day, when there was fresh evidence of Yahweh's goodness after the morning prayer.

6 THE PEOPLE ARE RESTRAINED FROM GIVING VV 5-7

5 They were actually hampered in the labor by the abundance of gifts. There will be too much of the Judgment seat's selection of the best.

7 CURTAINS, COVERINGS, BOARDS, VEIL, HANGING FOR THE DOOR VV 8-38.

[n] ch. 28. 3.
[o] ch. 35. 21.
[p] ch. 35. 29.
[h] ch. 35. 5.

6 10 CURTAINS OF FINE TWINED LINEN BLUE PURPLE SCARLET. WITH CHERUBIM. VV 8-13. Cp Ch. 26:1-6

Cp Ch. 26:3

RV: "Joined one to another" Cp. Ch. 26:17.

7 11 CURTAINS OF GOATS HAIR VV. 14-18. COVERINGS OF RAMS SKINS DYED RED AND BADGERS' SKINS. V19. Cp Notes. Ch. 26:7-14.

8 BOARDS FOR THE TABERNACLE VV. 20-30. Cp Notes Ch. 26:15-25.

THE VEIL V 35 These colours are referred to some 24 times in Exodus, but always in the same order. ● BLUE — the deep azure blue of heaven reminded Israel of its heavenly origin, and of the responsibilities attached thereto (Num. 15:38; Deut. 22:12). It foreshadows the holy origin of the Lord, the true Israel of God. Jhn. 1:14 Isa 49:3 Cp Israel's ribband of blue Num. 15:37-41 commanded on the background of an indigo dark when one had "forgotten" and was executed for so doing Vv 30-36. ● PURPLE: God-manifestation - hence the colour of Royalty, for Yahweh is a great King Ps. 24:10; 84:3; 89:18; 95:3; 98:6. A blend of blue + scarlet. Cp Jud 8:26; Jhn 19:2 Song 3:10; 7:5. See Below.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

20 ¶ [b] And he made boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, [d] equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [2] coupled beneath, and [2] coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, [3] under every board two sockets.

31 ¶ And he made bars [a] of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ [c] And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

[2] Heb. *twinned.* ch. 26. 24.

[3] Heb. *two sockets, two sockets under one board.* Cp. ch. 26. 25.

[a] ver. 20, ch. 25. 28 & 30. 5, &c.

[b] To ver. 34, ch. 26. 15-29.

[c] To ver. 38, ch. 26. 31-37.

[d] Cp. ch. 26. 17.

4 At the beginning of a new day, when there was fresh evidence of Yahweh's goodness after the morning prayer

5 They were actually hampered in their labour by the abundance of gifts. There will be too much at the Judgment Seat - a selection of the best.

6 THE PEOPLE ARE RESTRAINED FROM GIVING VV 5-7

7 II CURTAINS OF GOATS HAIR VV. 14-18. COVERINGS OF RAMS SKINS DYED RED AND BADGERS' SKINS. V 19. Cp Notes Ch 26: 7-14.

8 BOARDS FOR THE TABERNACLE VV. 20-30. Cp Notes Ch 26: 15-25

9 Lit: "Joined one to another" Cp. Ch 26: 17.

10 TWENTY CURTAINS OF FINE TWINED LINEN BLUE PURPLE SCARLET. WITH CHERUBIM. VV 8-13. Cp Ch. 26: 1-6

11 THE FIVE SUPPORTING BARS. VV 31-34 Cp Exod 26: 26-30.

12 THE VEIL VV 35-36 Cp. Exod. 26: 31-32.

12 TA'AM. Twinned - turned into two or doubled. See note Exod. 26: 23

13 TAM (from a diff. root) = to be perfect. Rend "perfect" Job 1:1, perfect 2:3; 8:20 A 37:24; Eccl 9:1 A ... on root will. TAMIYM. Gen 6:9; 17:1 Rend "undefiled" Josh 5:2; 6:9 Upright Amos 3:3 10 ... 2 Cor TAMAN Rend "up- Ps. 18:25 (Second); 19:13 ... they shall be doubled or twin- Neh ... 20th - together they shall be finished or perfected upon the same rings.

THE VEIL Cont. ● SCARLET: As blue is the colour of heaven, the bright splash of scarlet is the colour of earth. One name for earth in Hebrew is Adamah - red earth.

E

The exact repetition between that which was commanded and that which was done indicates the scrupulous exactitude of Moses in doing everything as it was commanded Cp Heb. 3:1-5. Jhn. 4:34. 17:4.

THE BORDER ON THE TABLE OF SHEWBREAD.
Cp. Vv. 12-16 This appears to have been a little lower than the table for [illegible] placed in association with it were the rings for the staves. They appear to have been lower than those for the Ark (Cp "bearers" Ve 3,12) so that the Ark would have been lifted higher when on the march. The border, perhaps, was a little lower than the table top & perhaps held the vessels. V. 16.

THE TWO

Inside. T
brass; th
gold. — T
first wil

The mercy seat. EXODUS 37. *The table and vessels.*

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

12 THE HANGING FOR THE DOOR. Vv 37-38. Cp Exod 26:36-37.

37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, [2] of needlework;

38 And the five pillars of it with their hooks: and he overlaid their [b] chapiters and their [b] fillets with gold: but their five sockets *were of* brass.

13 Rosh - head.

14 CHASHUWQ - Attached. A fence and rail or rod connecting the posts or pillars (Str.)

[a] To ver. 16, *ch.* 25. 23-29.
[2] Heb. *the work of a needleworker*, or, *embroiderer*. ch. 26. 36.
[b] ch. 27. 10, 11, 17 & 38. 10, 17, 19, 28.

CHAPTER 37.

8 THE TABERNACLE FURNITURE CH 37, 38

1 Under the shadow (Protection) of El. Ch. 31:2.

2 THE ARK. Vv. 1-5. Cp. Ch. 25:10-14.

3 PA'AMOTH - Feet or base (Fem.). Thus at the lower portion of the Ark. Rokh. = "feet." The word denotes the beat or sound of feet when marching.

THE MERCY SEAT Vv. 6-9. Cp Ch. 25:17-20

1 RV. "of beaten work" cf. Ch. 25:18.

CHAPTER 37.

1 The ark. 6 The mercy seat with cherubims. 10 The table and vessels. 17 The candlestick, &c. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made [c] the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [c] mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, [4] on the two ends of the mercy seat;

8 One cherub [4] on the end on this side, and another cherub [4] on the *other* end on that side: [4] out of the mercy seat made he the cherubims on the two ends thereof.

[c] To ver. 9, *ch.* 25. 10-20.
[3] Or, *to pour out withal*. ch. 25. 29.
[d] To ver. 24, *ch.* 25. 31-39.
[e] ch. 25. 19.
[4] Or, *out of*, &c.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

10 ¶ [a] And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers [3] to cover withal, *of* pure gold.

17 ¶ [d] And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so through-

[a] To ver. 16, *ch.* 25. 23-29.

4 THE TABLE AND VESSELS. Vv 10-16. Cp Ch. 25:23-29.

5 P'E'AH - from P to blow, hence the mouth, the extremities, the corners - as the four quarters where wind blows.

6 RV. "Close by" d = "Near." Kh: 'UMMAH = Conjunction Society - thus "near beside" Or. From root AMAM - To associate See above.

7 Jugs. See Note 25:29. See note below.

5 THE LAMPSTAND Vv. 17-24 Cp Ch. 25:31-39.

6 LXX = "The stem solid" Exod. 38:14 (V). The branches evidently hollow & filled with oil.

RV "Tongs" Ch. 25:38

7 THE ALTAR OF INCENSE Vv. 25-28. Cp Notes Ch. 30:1-5.

8 THE ANOINTING OIL AND INCENSE

CHAPTER 38

THE ALTAR OF BURNT OFFERING

1. It stood outside the Tabernacle, thus foreshadowing that sacrifice was a necessary prelude to reconciliation Heb. 9:22.

THE GOLDEN JUGS V. 16.

The purpose of these jugs is not specifically stated. Probably they contained wine which was poured out into the cups or "bowls". This is a translation of MENAKKIYOTH defined by Strong as a sacrificial basin for holding blood. The word is from a root NAKAH - to be or make clean.

On the Sabbath, the bread was eaten in the holy place, the frankincense offered on altar, and possibly the wine drunk by the priests. Cp Lev. 24:5-9.

THE TWO ALTARS. Ch. 37:25; 38:1 The brazen altar was outside; the golden altar inside. The former was made of wood overladen with brass; the latter was made of wood overladen with gold. — Thus both were related to human nature. The first with flesh purified, the latter with faith. The first altar had no crown; the second had a crown. The first altar represented Christ in his humiliation (as a sacrifice); the second represented him in glory (at the right hand of the father). The brazen altar was the place of suffering + typified Christ as sorrow. The Golden altar was the place of glory + typified him as Mediator. Sinners came to the first to be made saints; saints made their way into the second seeking for glory.

out the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ [a] And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 ¶ And he made [d] the holy anointing oil, and [e] the pure incense of sweet spices, according to the work of the apothecary.

[a] To ver. 28, *ch.* 30. 1-5.

[b] ch. 30. 18.

[c] Or, *brasen glasses.*
[d] Heb, *assembling by troops,* as 1 Sam. 2, 22. Cp. Num. 4. 23.
[e] To ver. 20, *ch.* 27. 9-19.

[d] ch. 30. 23, 25.
[e] ch. 30. 7.
[f] Expressed ch. 27. 21.

CHAPTER 38.

1 The altar of burnt offering. 8 The brasen laver. 9 The court. 21 The sum of the people's offerings.

AND [g] he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made [b] the laver *of* brass, and the foot of it *of* brass, of the [2] lookingglasses of *the women* [3] assembling, which [3] assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made [c] the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side [f] *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets

[g] To ver. 7, *ch.* 27. 1-8.

131 HANGINGS. Kelaim. The word is also used to define a "sling" Jud. 20:16, and to "cast" a people out 1 Sa. 10:18. It is used to grave, sculpture, + make indentations like slings (1 Kg 6:29, 32, 35) or for the leaves of a door 1 Ki 6:34. The LXX has translated by the word "sails" (the Arabic word for sails is similar to kelaim) + from this the Jews have thought that a closely woven sail-cloth is intended. There is no certainty of this + the term could relate to a form of hanging such as could be moved in and out by the wind.

THE ALTAR OF BURNT OFFERING
1. It stood outside the Tabernacle, thus foreshadowing that sacrifice was a necessary prelude to reconciliation Heb. 9:22

THE LAVER. V.8 Cp Ch. 30: 18 + Cp 40:30-32. 2 Ki. Cp 1 Tim. 2:9-10. 1 Pet. 3:3-4 Exod. 40:31-32. Following sacrifice the priests washed in laver prior to attending to their duties in the Holy Place of No. 8:6. This is now done by the Word Eph. 5:26. John 15:3 + 17:17 Ps 119:9
2 The temporary tent Moses had pitched. Exod. 33:7.
3 MO'ED Cp. Lev. 1:1.
4 THE HANGINGS RE. FOR THE COURT. Vv. 9-20 Cp Notes Ch. 27:9-19 Below
5 Connecting rods. Cp Ch. 27: 10.
7 Negeb Teman - Negeb - dry, parched: Teman - right hand - hand of strength: An indication of the difficult country through which they successfully brought by the right hand, or strength of Yahweh.
8. KASHUQIM - "to cling to join fig. to love, delight in." Join fig. to love, delight in." (Strs). Evidently connecting rods of silver that extended from pillar to pillar + united the whole structure. "Love is the bond of perfectness" Col. 3:14.

THE ANOINTING OIL AND INCENSE
CHAPTER 38.

CHAPTERS OF SILVER. V.17. Rashi = heads. This lifted high in proclaiming redemption Luke 21:28. Sockets of bronze - flesh purified by fire; pillars of acasia wood - human nature selected, humbled, shaped and made to stand erect (pillars = AMADIM = to stand) united with connecting rods of love, displaying the linen of righteous actions, and with heads held high in the hope of redemption.

THE GATE Was wide, as wide as entrance to Tabernacle, and therefore accessible. It was not difficult to enter thereat, but it needed personal effort to do so. So also in Christ. Eph. 2:12.

1. REDMAH MIZRAKH - forefront towards the sun's rising. From ZARACH - to shoot forth beams - thus the early sun. Pointing towards the hope of the NEW Day. - the day of Yahweh. 2 Sam 23:4. Mal. 4:1-2. 2 Pet. 3:8-10.
2. KATHEPA - Shoulder. From a root = to clothe, because clothes hang from shoulders. Hence the entrance by its very name emphasised the need of clothing of such a nature.

ten; the hooks of the pillars and their fillets *of* silver.
[a] ch. 26. 36.
13 And for the east side eastward fifty cubits.
14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.
[b] ver. 29. ch. 35. 22.
15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.
[c] ver. 25, 26. ch. 30. 13, 24. Lev. 5. 15 & 27. 3, 25. Num. 3. 47, 50 & 7. 13, 19, 25, 31, 37 & 18. 16.
16 All the hangings of the court round about *were* of fine twined linen.
17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.
[d] Gen. 24. 22. ch. 30. 13, 15.
[2] Heb. *a poll.* ch. 16. 16.
18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.
[e] Num. 1. 46. Num 2:32
19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.
[f] ch. 26. 19, 21, 25, 32.
20 And all the pins of the tabernacle, and of the court round about, *were of* brass.
21 ¶ This is the sum of the tabernacle, *even* of [g] the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [3] by the hand of Ithamar, son to Aaron the priest.
[g] ch. 16. 34. Num. 1. 50, 53 & 9. 15 & 10. 11 & 17. 7, 8 & 18. 2. 2 Chr. 24. 6. Acts 7. 44.
22 And [h] Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.
[h] ch. 6. 23 NB & 8. 1. Num. 4. 28, 33.
23 And with him *was* [i] Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and
[i] ch. 31. 2, 6.
[k] ch. 27. 20-12.
[l] ch. 27. 16, 17.
[m] ch. 27. 19.
a cunning workman, and an [k] embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the [l] offering, was twenty and nine talents, and seven hundred and thirty shekels, after [m] the shekel of the sanctuary.
25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:
26 [n] A bekah for [3] every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [o] six hundred thousand and three thousand and five hundred and fifty *men*.
27 And of the hundred talents of silver were cast [p] the sockets of the sanctuary, and the sockets of the vail; [4] an hundred sockets of the hundred talents, a talent for a socket.
28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.
29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.
30 And therewith he made [q] the sockets to the door of the tabernacle of the congregation, and [r] the brasen altar, and the brasen grate for it, and all the vessels of the altar,
31 And [s] the sockets of the court round about, and [t] the sockets of the court gate, and all [u] the pins of the tabernacle, and all the pins of the court round about.
[n] ch. 30. 13.
[o] Num. 1. 46. Num 2:32
[p] ch. 26. 19, 21, 25, 32.
[q] ch. 39. 38.
[r] ch. 27. 1-8.
[s] ch. 27. 9-17.
[t] ch. 35. 17, 18.
[u] ch. 27. 19.

13. Berkeley = 3,800 lbs = $877,300.
14. Exod. 30:12-16
15. About 12,000 lbs. $201,000. Berkeley
16. "Around 6½ per man" Berkeley. Bekah = split, hence a half
17. 11,600 lbs - Berkeley.
18. 116 lbs for each Socket - Berkeley
19. "And from the remaining 400 lbs of silver" - Berkeley
20. "Overlaid the tops and joined them" - Berk.
21. Bronze - Berk.
22. "Nearly 3 tons" - Berk.

7. Connected with silver rods. Cp Ch. 36:38
8. Cp Ch. 27:18. Here the additional information of the breadth is given, suggesting that the material was woven in pieces of that width.
9. Additional to previous description. Cp Ch. 16:38

SUMMARY OF METALS USED
Vv. 21-31.

10. This relates to the two tables. Exod. 25:16.
11. Palm-coast.
12. He was the chief overseer.

THE WEIGHT AND ITS VALUE

No money had been coined; it had to be weighed. Actual values of gold and silver can be estimated only approximately. Classically a talent of gold equaled $30,000 and a talent of silver $2000; a shekel of gold $10 and a shekel of silver 65c. One standard of value remains - a day's wages and what can be bought for it; but monetary wages are not mentioned in our early scriptures.

THE GARMENTS
(coat) Sanctification
plate) the Glory
bonnets differed
Whilst the word
bol of subjection
to the Father Luke

CHAPTER.
THE PRIESTS' GARMENTS. Vv. 1-31

1. "Garments for ministering in the sanctuary" = Berk. Lit. "the vestments for office."
2. Vv. 1-7. Cp Ch. 28: 6-14.
3. This method of producing the gold thread not mentioned previously.
4. Vv 8-21 see Ch 28: 15-28.
5. CHOSEN = Adornment (Oes). - A reference to the stones? Read "Breastplate" because worn over breast. Called breastplate of Judgement 28: 15, 29, 30. (Mish pat) because decisions made by its means. Cp Num. 27:21. It constituted the prophetic dress of high priest.
6. Mode of some fabric 28:6 & symbolically aligned with it in significance.
7. MALA = To fill. 28:17 adds "settings" MILU'ATH - the feminine plural for same root. MALA is rend "multitude" in Gen. 48:19. and with Yod is rend. "consecrate" in 28:41; 29:9, 33, 35 See also 29:22, 26, 27 etc.

THE GARMENTS AND THE BONNETS. "He is made unto us Wisdom (the mitre), Righteousness (the coat) Sanctification (The Golden Plate) & Redemption (the Breast plate) the Glory of Yahweh (the Robe of blue) I Cor. 1:30-31. The bonnets differed from the Mitre but both represented crowns of Righteousness. Whilst the word for bonnet = elevation yet a head covering was the symbol of subjection as a bride (1 Cor. 11:5; Isa. 54:5) Christ was in subjection to the Father Luke 2:49; John 6:38; Lk 22:42. We to him Eph. 5:22-24.

"AS THE LORD COMMANDED MOSES"

This repeated statement not only shows that careful attention was given to Yahweh's commands, but also that He needs and records when that is done.

CHAPTER.

THE PRIESTS' GARMENTS. Vv 1-31.

1 "Garments for ministering in the sanctuary" = Berk. Lit. "the vestments for office."

2 Vv. 1-7. Cp Ch. 28: 6-14.

3. This method of producing the gold thread not mentioned previously.

4. Vv 8-21 see Ch 28: 15-28.

5 CHOSEN: Adornment (Ges). - A reference to the stones? Rend. "Breastplate" because worn over breast. Called breastplate of Judgment 28: 15, 24, 30. (Mishpat) because decisions made by its means Cp Num. 26:55. It constituted the prophetic dress of High Priest. 6 Made of same fabric 28:6 & symbolically aligned with it in significance. 7 [redacted] MALA = To fill. 28:17 adds "settings" MILU'ATH - the feminine plural for some root. MALA is rend "multitude" in Gen. 48:19. and with Yod & rend. "concourse" in 28:41; 29:9, 33, 35 See also 29:22, 26, 27 etc.

CHAPTER 39.

1 The cloths of service and holy garments. 2 The ephod. 8 The breastplate. 27 The coats, mitre, &c. 32 All viewed and approved by Moses.

AND of (a) the blue, and purple, and scarlet, they made (b) cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; (c) as the LORD commanded Moses.

2 (d) And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they (e) did beat the gold into thin plates, and cut *it into* (f) wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shouiders of the ephod, *that they should be* stones for a memorial to the children of Israel; (g) as the LORD commanded Moses.

8 ¶ And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a (2) sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the

(2) Or, *ruby*. ch. 28. 17.

(a) ch. 35. 23.

(b) ver. 41. ch. 31. 10 & 35. 19.

(c) ch. 28. 4.

(d) To ver. 29, *ch.* 28. 6-35.

(e) Num. 16. 39.

(f) ver. 22, 31. ch. 28. 28, 37. Gen. 38. 18, 25.

(g) ch. 28. 12.

LXX: Logeion, or Oracle.

Judah's blessing spoke of praise Gen. 49:8 Yet to be paid to the greatest of his sons Rev 5:5, 9-10. Red is colour of wine & blood = a dedicated life through sacrifice of flesh Gen. 49:11. Judah first because of Col. 1:15-18. DEDICATION

2 Chrysolite (Ginger) called by jewelers peridot & by mineralogists olivine. A golden green colour. Issachar = Reward. Gen. 15:1; 49:14-15; Rev. 22:12. The LIGHT OF FAITH REWARDED.

3 Gem in doubt. Identified with Zebulun - Dwelling. for which see Gen. 30:20; 49: 13. Deut. 33:18-19

5 Cp 28:11 CHOTHAM from CHATHAM, to close up, hence to complete & finalised. Yahweh's purpose is closed up in Israel. CHOTHAM rend. "seal" in Song 8:6. Hag 2:23 The true Israelite sealed Rev 7:3-4. Jhn 6:27. The true Israel sealed Eph. 1:13; 4:30. Israel is unforgettable Isa. 49:15 Jer. 31:3.

6 Name of gem in doubt. Reuben - See a Son! In the breastplate the nature Reuben is transferred from carnable flesh Gen. 49:4 to a stone of durable lustre and strength. Cp Isa. 9:6; Rom. 11:4-5 Here we are called upon to see the Son. In Col. 1:27 Yahweh desires to see the Son in us.

7 YA'H-HOLAM. YAH = future tense = to be strong, powerful to break in pieces & bruise. Ps. 2:9; 72:4; Rev. 2:26. As the diamond was probably unknown, the reference probable to some form of corundum which is very hard and translucent.

8 Applied generally to stones like onyx that are banded with different colours. "The cutting down of one layer from another gives the beautiful contrast effect of a raised letter of one colour upon another" (Unger). See Incommunicable Manasseh = forgetting. Christ separated himself from flesh Jhn 6:63; 2 Cor. 5:16; Phil. 2:5-10; Rev. 21:22.

9 ACHLÂMÂH - Dream stone = through as to endure or interpret dreams. The Greek word = to prevent intoxication Cp Rev. 21. Reu. Benjamin. Cp Gen. 35:16-20. Type of Christ Gen. 49:27; Deut. 33:12. Right hand: Powerful to defend Exod. 15:6 Saving Ps. 17:7; 20:6; Upholding Ps. 18:35; 63:8; Full of righteousness Ps. 48:10 Isa. 41:10 Purchasing Ps. 78:54 Planting Ps. 80:15 Cp 2:17 High Ps. 89:13. Victorious Ps. 98:1 All-conquering Ps. 110:1, 5. Exalted doing valiantly. Ps. 118:15-16 Christ - Mat. 22:44; Mk. 12:36 16:19, Luke 20:42; 22:69; Acts 2: 25; 2:33-34; 5:31; 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 1:13; 8:1; 10:12; 12:2; 1 Pet. 3:22. At the right hand of the Father, he acts as High Priest.

10 Christ as Judge Acts. 17:31 Ps. 149:5-9. The Beryl was light green or blue green stone.

11 YASHEPHEH - To polish appropriate to Naphtali, Wrestling. Divine Glory Rev. 21:19. See Note. To precious Gen. 2:12; 44:2; Deut. 33:23. Cp Jacob's wrestling Gen. 32:24-31 Hos. 12:3-4; Rev. 2:3

BLESSINGS TO ALL THE TRIBES. 133

- Reuben - See a Son. Ps 2:7, 12.
- Simeon - Hearing Prov. 8:34. Thm 5:24; 8:27
- Levi - Joining Ps. 65:4 Eph. 1:3.
- Judah - Praise Ps 84:4; 84:15-16.
- Dan - Judge. Ps 106:3 Acts 17:31
- Naphtali - Wrestling Luke 6:21-22 7:23.
- Gad - Company Ps. 112:1-2, 122:5
- Asher - Blessed. His birth brought blessings to his mother Gen. 30: 13. as did the birth of the Lord to Mary Luke 1:42-43, 45, 48. all are blessed in him Col. 2:10.
- Issachar - Reward Ps. 128:1-2.
- Zebulun - Dwelling Ps. 65:4; 27:4.
- Joseph - Adding, Increase Acts 3:25.
- Ephraim - Fruitfulness Ps. 14-3. Jer. 17:7; Ps. 92:13-14.
- Manasseh - Forgetfulness. Ps. 32:1.
- Benjamin: Son of his right hand. Rev 5: 12-13.

Christ's wrestlings Ps. 22 Our strivings in weakness 2 Cor. 12:7-9. 7:1-5; 10:3-6 Rom. 7:18-25.

SHOULDERS AND HEART

V. 18 Ch. 28:29. As the priest bore the names of Israel on his shoulders & heart, the shoulders = breast of peace offering given to the priest. The tithes heave offering 2nd wave offering Lev. 7:24; 10:15; Num. 18: 18. Antitypical heave offering of shoulders 1 Pet. 2:24 Breast = wave Eph. 5:25.

THE EPHOD. Cont from top 114. The Ephod divided into two parts rep. the multitudinous Christ. The gold, blue, purple and scarlet on a background of white linen is "a typification of the method of development of Christ as the great high priest + of the principles that have been incorporate in him as the result of that method" (A.R.). Faith was a paramount characteristic of the Lord. Heb. 12:2. Isa. 61:10

"the curious girdle of the Ephod" 28:8. There is no Hebrew word for "curious" and the word for "ephod" is in the feminine gender Ephuddath. The phrase has been rendered: "And the band of its fastening" d. It probably drew together the two lower portions of the Ephod and bound it tightly to the High Priest. Cp. 29:5. "Ephod him with the band of the Ephod." A girdle is used to strengthen the loins + prepare a man for work or action Exod. 12:11; Jn. 13:4; Eph. 6:11-14. The High Priestly community of the Age to come will be equipped for the work before it Isa. 11:10.

ephod; [a] as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; [f] as the LORD commanded Moses.

27 ¶ [g] And they made coats of fine linen of woven work for Aaron, and for his sons,

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen [h] breeches of fine twined linen,

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

30 ¶ [i] And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; [o] as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [p] according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and [b] the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the shewbread,

37 [c] The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And [d] the golden altar, and the anointing oil, and [2] the sweet incense, and [e] the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 [h] The hangings of the court, his pillars, and his sockets, and [i] the hanging for the court gate, [k] his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so [m] the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses [n] blessed them.

CHAPTER 40.

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 34 A cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying,

[a] ch. 28. 28. Rend. mantle + cloak — Isa. 59:17

[b] ch. 35. 12. Lit. "The mouth (peh) of its head (Rosh). See A New Old. Here it is "The mouth of the robe was in its midst."

[c] Cp. ch. 25. 31.

[d] ch. 30. 3 & 37. 26 & 40. 5, 26.

[2] Heb. the incense of sweet spices.

[e] 2 Chr. 2. 4.

[f] ch. 26. 36 & 36. 37.

[g] ch. 28. 4, 39, 40, 42.

[h] ch. 27. 9-15 & 38. 9-17.

[i] ch. 27. 16 & 38. 18.

[k] ch. 35. 18.

[i] ch. 28. 36, 37 & 29. 6.

[m] ch. 35. 10.

[n] Lev. 9. 22, 23. Num. 6. 23-27. Josh. 22. 6. 2 Sam. 6. 18. 1 Kin. 8. 14. 2 Chr. 30. 27.

[o] ver. 42, 43. ch. 25. 40.

The girdle only seen on Day of Atonement Cp Isa 11:4-5; Eph. 6:14

5 Vv. 22-26 Cp. Ch. 28: 31-34

5A Cp Note 28:31 A garment denoting dignity. 1 Sam 24: 4; Job 29:14; Ezek 26:16 denoting the office of a Prince or Priest. Ezra 9:3, 5. Offices combined as the Lord. Zech. 6:13. The scarlet robe being the insignia of earthly royalty Matt. 27:28-29 blue = Heavenly.

6 Twined together. There was no instruction to use linen for the pomegranates. Cp. Ch. 28:33

6A "Band" = SAPHAH = Lip. Lit. "a lip to its mouth."

6A See before.

7 Vv 27-29. Cp Ch. 28: 39-40. See below

7A "SHESH" a work of a weaver." d.

7B SHESH" see Note p. 117.

7C BAD.

7D "SHESH twisted" d. "Girdle" = ABNET = a belt. It was worn directly over the linen shirt + under the robe of the ephod. Though unseen it was artistically embroidered Ex. Pg. 115:13 A girdle is the symbol of service, activity. Cp Mk

8 Vv 30-31 Cp Ch. 28: 36-37.

8A Cp Note Ex. 28:36. The word is from a root TSUWTS sig. to twinkle, to glance + by anal. to blossom.

10 MITSNEPHETH - official turban (Str) from TSANAPH To wrap or roll. Symbol of Righteousness Cp. Dan 7:9; Rev 1: 14 + Prov 16:31; 20:29. Rend Diadem Ezek 21:26

10 WORK COMPLETED V. 32.

11 INSPECTED AND APPROVED BY MOSES Vv 33-43.

12 THE TABERNACLE COMPLETED TO BE REARED Vv 1-8

● Directions to set it up.

9 As all are blessed who do Yahweh's work according to instructions Cp Lev 9: 22-23

13 INSTRUCTIONS TO AARON THE TABERNACLE ETC Vv 8-11.

14 THE PRIESTS ARE SANCTIFIED Vv 12-15

CHAPTER 40

THE ROBE OF BLUE

The Robe is the insignia of the priestly office. And as "the law of truth" was in his mouth" Mal. 2:6-7 and the priest was essentially a teacher 2 Chr. 15:3. the garment expressed this. The colour recalled the Commandments of Yahweh Num. 15: 38-39. It is described as having mouth and head and lip (See Ch. 28:32) (see: 23.

Exod. 28:32. Lit. "And shall be the mouth of the head of him in its midst, a lip shall be to the mouth of him round about, the work of a weaver like the mouth of a habergeon."

Habergeon = TACHARA - derived from CHARAH - to glow or grow warm and hence a military garment. LXX has "fringe" Kitto = from Aramaic root ETHPEAL, "to fight." Perhaps to be strengthened to that end. Cp Num 8:23-26; 1 Tim 6:12.

The Robe by its very colour expressed the idea of heavenly calm and purity - there is nothing purer, more calming, refining than the deep soft azure of heaven. It was woven without seam Exod 39: 23 expressing unity John 17:21-23. It had a mouth which was strong would not rend. Cp John 7:46; Luke 4:22.

HOLINESS TO YAHWEH

KODESH from KADASH - To be clean. The word implies separateness + consecration. True Israelites are called upon to worship Yahweh "in the beauty of holiness" (holy array) 1 Chron. 16:29; 2 Chr. 20:21 (RV) Ps. 29:2. 96:9. They are to become as the plate of gold Zech. 2: 3. The Temple of the future Zech. 14: 20-21. Saints are to be sharers of His holiness Heb. 12: 10, 14. 1 Pet. 1:15; Rev 20:6

THE COAT OR TUNIC OF LINEN

This was a gown worn immediately over the drawers. It reached to the feet, and had tightly-fitting sleeves (Jos. Ant. 3:7:2). KETHONETH sig to cover, or to hide. It is the word used in Gen. 3:21. Though this was the High Priest's undergarment it was the only garment allowed to the ordinary priests Exod 28: 39-42 Cp Lev 16:4 1 Pet. 1:16.

See Index note on LINEN.

On the 1st day of the 1st Month — 11½ months after leaving Egypt the Tabernacle was set up. It would have thrilled the people and filled them with awe to see the results of their gifts and labors taking shape before them. The people had done their best in their freewill offerings of goods and services; skilled workmen had fashioned the materials into lovely pieces of art; Moses had accepted the finished products and had placed them according to the instructions of Yahweh in proper order for His house. Evening came with the new Sanctuary in the midst of Israel and as a mark of Divine approval the cloud which previously rested on the temporary structure moved to the new site. In all this Moses acted as priest. Vv 15, 23, 27, 29, 31.

1 The Tabernacle set up & then the tent placed over it. Cp Vv. 15-19.
2 Moʿed. Cp.
3 The first thing placed within the Tabernacle as forming the basis of the covenant. Exod 34:27-28. Deut 4:12-14
4 Hang it in its place.

2 On the first day of the [a] first month shalt thou [b] set up the tabernacle of the tent [1] of the congregation. [2]
3 And thou shalt put therein the ark of the testimony, [3] and [c] cover the ark with the vail. [4]
4 And [d] thou shalt bring in the table, and set in order [2] the things that are to be set in order upon it; [e] and thou shalt bring in the candlestick, and light the lamps thereof.
5 [g] And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
6 [i] And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
7 And [k] thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. [5]
8 And thou shalt set up the court round about, and hang up the hanging at the court gate.
9 And thou shalt take the anointing oil, and [m] anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. [6]
10 And thou shalt anoint [o] the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar [7] most holy.
11 And thou shalt anoint [o] the laver and his foot, and sanctify it.
12 [p] And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
13 And thou shalt put upon Aaron the holy garments, [t] and anoint him, and sanctify him; that he may minister unto me in the priest's office.
14 And thou shalt bring his sons, and clothe them with coats:
15 And thou shalt anoint them, as thou didst anoint their father, [7] that they may minister unto me in the priest's office: for their anointing shall surely be [e] an everlasting priesthood throughout [8] their generations.
16 Thus did Moses: according to all that the LORD commanded him, so did he.
17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the [h] tabernacle was reared up.
18 And Moses reared up the tabernacle, and fastened [k] his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.
19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.
20 ¶ And he took and put [q] the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:
21 And he brought the ark into the tabernacle, and [n] set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.
22 ¶ [p] And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.
23 [q] And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.
24 ¶ [s] And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.
25 And [u] he lighted the lamps before the LORD; as the LORD commanded Moses.

[a] Cp. ch. 12. & 13. 4.
[b] ver. 17. ch. 26. 1-30.
[c] ver. 21. ch. 35. 12.
[d] ver. 22. ch. 26. 35.
[e] Num. 25. 13.
[2] Heb. *the order thereof.* ver. 23. Lev. 24. 6. 2 Chr. 2. 4 & 29. 18. Neh. 10. 33. Cp. ch. 39. 37.
[f] ver. 24, 25.
[g] ver. 26. Cp. ch. 39. 38.
[h] ver. 1. Num. 7. 1.
[i] ver. 29.
[k] ver. 30. ch. 30. 18.
[q] ch. 25. 16. See ch. 16. 34.
[m] ch. 30. 26.
[n] ver. 3. ch. 35. 12.
[o] ch. 30. 28.
[p] ver. 4. ch. 26. 35.
[3] Heb. *holiness of holinesses.* ch. 29. 37 & 30. 10, 29, 36. Lev. 2. 3, 10 & 6. 17, 25, 29 & 7. 1, 6 & 10. 12, 17 & 14. 13 & 21. 22 & 24. 9 & 27. 28. Num. 18. 9. Cp. ch. 29. 36, 37.
[t] ver. 4.
[7] Lev. 8. 7-13.
[s] ch. 26. 35.
[t] ch. 28. 41.
[u] ver. 4. ch. 25. 37.

5 Required for the ablutions of the priests Exod. 30:19-21. 40:12, 31. Lev. 8:6 for the washing of victims Lev. 8:21.

13 INSTRUCTION TO ANOINT THE TABERNACLE ETC. Vv 8-11.

6 Not really more holy than the rest of the tabernacle, but because of its position, requiring more to have its holiness borne in mind, as familiarity can breed contempt. Like the way to the

14 THE PRIESTS ARE SANCTIFIED. Vv 12-16.

Most Holy - thus was indissolubly linked with it.

7 The inanimate objects first anointed then the priests. So Yahweh constantly prepares men's spheres for them before He inducts them into their spheres. Cp Notes Ex. 30:29-30.

15 TABERNACLE SET UP. Vv 17-19.

8 As these were heavy pieces of metal this was done by merely placing them on the ground.
There must have been a thrill of joy as the people saw the completed fruits of their labor.

16 MOST HOLY COMPLETED Vv 20-21.

17 THE TABLE OF SHEW-BREAD. Vv 22-23

18 MOSES LIGHTS THE LAMPS. Vv. 24-25.

11 He acts the part of priest in all these arrangements anointing the Tabernacle, sanctifying Aaron and his sons, lighting the lamps.

BREAD OF CONSECRATION Exod. 29:2. 135

Unleavened bread - LECHEM - food - the bread of life John 6:35.
Cakes tempered with oil - CHALLOTH, from CHALAL - to bore by imp. wound. Flesh denied permitted the oil to penetrate. The punctured bread to supply the cakes
Wafers anointed. RAKEEK from RAKAK, to extrude. spit. Food that comes from the mouth hence preaching. Cp. John 4:6. But Ges. = from RAGAG to beat, pound make them by beating.
See Note Lev. 8:26

THE GLORY. V 25.
Cp Solomon 1 Kg 8:11 8th Day priests' consecration complete. Lev 9:1.9 1 Kg. 8:66.
Moses outside Lev. 1:1. In. Lev 4:23 Num. 3:11. The most Holy. Num 7:89. Exod. 25:22.

19 ALTAR OF INCENSE
Vv. 26-27.

20 THE HANGING AND ALTAR BURNT OFFERINGS. Vv 28-29.

12 Cp Lev 14.
13 This is anticipatory. The altar had first to be anointed. Lev 8:10-11. Cp. Exod. 30
31. Chronology see opp. p. 137.

21 LAVER AND COURT
Vv 30-33.

13 Not necessarily at that time, but subsequently when ministering as priests. Exod. 30:20-21.

LEVITICUS CHRONOLOGY
From erection of Tabernacle to first census at Sinai. The book covers a period of one month. Exod. 40:17 - Num. 1:1. See opp. p. 137.

— CHAPTER 1 —

INTRODUCTION V 1.
Indicates a close connection with Exodus. The Sanctuary is set up - now follows instruction re Worship.
2 Exod. 25:22. Num. 12:8.
3 Mow'ēd. An appointment, meeting etc. from yā'ad - to fix upon, to meet (Str.) Cp Exod 25:22. 29:42, 43. 30:6, 36. Thus the "Tent of Meeting" (Am. Jewish Trans), where Yahweh met with Israel, and so the Tent of Revelation.
BURNT OFFERING: GENERAL PRINCIPLE Vv 1-9. (National Lev. 6:8) Cp Phil. 4:18
4 Not the priests. This was the concern of the people. The Sanctuary was for their use and they had contributed for its construction Exod. 25:2.
5 Sex discrimination prominent in the appointments of the Law. The numbering of Israel applied to males. Num. 1:2. Law of firstborn Exod. 13:12. Attendance at feasts. Exod. 23:17. Deut. 16:16. The seal of covenant Gen. 17:10. For contrast between offerings of sexes - see Lev. 27:4-7. Lev. 12. A female animal could only be used at sacrifice for peace offering Lev. 3:16 or for the sin of one of the common people. Lev. 4:28
Reason 1 Tim. 2:11-14. 1 Cor. 11:7.
Thus the male was the very best in sacrifice and only the best is good enough for Yahweh.
6 Korban - "that which is brought near" - Hence a voluntary offering. Cp Mk. 7:11. Phil. 4:18.
7 Thus identified with the offerer who was of the herd or flock of Yahweh. 1 Cor. 9:9. Mat. 3:17.

THE SACRIFICES. The burnt offering expressed the individual's self-surrender to God's will; the peace offering gratitude for His bounties and mercies; the sin-offering, sorrow at having erred from God's way and firm resolve to be reconciled with Him. The congregational sacrifices taught the vital lesson of the interdependence of all members of the congregation as a sacred Brotherhood, and kept alive within the nation the consciousness of its mission. (Jewish comment)
The sacrifices could not bring their great lessons home except to those who were
See bottom p. 137. Top p. 141.

26 ¶ [a] And he put the golden altar in the tent of the congregation before the vail:
27 And he burnt [b] sweet incense thereon; as the LORD commanded Moses.
28 ¶ [d] And he set up the hanging *at* the door of the tabernacle.
29 [f] And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and [g] the meat offering; as the LORD commanded Moses.
30 ¶ [i] And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.
31 And Moses and Aaron and his sons washed their hands and their feet thereat:
32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; [l] as the LORD commanded Moses.
33 [m] And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.
34 ¶ Then [c] a cloud covered the tent of the congregation, and [c] the glory of the LORD filled the tabernacle. See left top.
35 And Moses [c] was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. (An intensely brilliant light)
36 [h] And when the cloud was taken up from over the tabernacle, the children of Israel [2] went onward in all their journeys:
37 But [k] if the cloud were not taken up, then they journeyed not till the day that it was taken up.
38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.)

[a] ver. 5. ch. 30. 6.
[b] ch. 30. 7. [c] ch. 13. 21, 22. 16:19, 20, 24. 14:9. 24:16, 17. [d] ver. 5. ch. 26. 36.
[e] ch. 29. 43. Lev. 16. 2. Num. 9. 15. 1 Kin. 8. 10, 11. 2 Chr. 5. 13, 14 & 7. 2. Is. 6. 4. Hag. 2. 7, 9. Rev. 15. 8.
[f] ver. 6. [g] ch. 29. 42 & 30. 9. [h] Num. 9. 17 & 10. 11. Neh. 9. 19. [i] ver. 7. [2] Heb. journeyed. (As in ver. 37.) [k] Num. 9. 19-22.
See Nte. top p. 199
[l] ch. 30. 19-21. [m] ver. 8. ch. 27. 9, 16.

22 THE CLOUD COVERING THE TABERNACLE Vv 34-38
14 With the work finished & probably all the people were withdrawing.
15 Heb. "the cloud"
16 Left the external "Tent of Meeting" Ex. 33:9 & settled in the outer Courts of the Tabernacle - token of Divine approval. Cp Num. 9:15
17 He had endeavoured to do so but was prevented by the cloud.

23 THE CLOUD LEADS THE PEOPLE ON

7 (Lev.) Wild beasts though suitable as food for man if clean, not suitable as food for Yahweh. Cp Mal. 1:7

THE BULLOCK Vv 3-9
8 It was the surrender of the will in love unto the death. Ps. 40:8. Mk. 14:36. Jn. 17:19. Heb. 10:7. Mark 14:36.
9 Thus identifying himself with the offering & recognising himself justly dealt with in what should befall the animal. On the head. Cp Rev 1:11.
10 At the door of the tent of the congregation before the LORD. Three principles ... Approach to the Court - Preparation for the Holy Place - Application. The Mediation. Glorification. The Altar and laver - lessons to his mind.
11 Thus identified himself with it as he did with the sin offering Lev. 4:24, 29, 33. and priest accompanied by confession and plea. Lev. 16:21.
12 shâsat. Strong: quickly and violently. Thus death was swift and with the greatest loss of blood. The Jewish shechitah. It is — Rom. 8:11. Col. 1:21. Gal. 2:20.
13 Bone. Base of the herd's root "pro plough". Bullock was a power in the field.

In ancient times, the Jewish child began the study of the Scriptures with Leviticus

Chronology

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

Hebrew title: Wayiqra — "And he called..." Cp Is. 65:12

OFFERING. "Korban" occurs throughout Lev. 1 - Lev. 2:12 then "Minchâh" from Lev. 2:2 to end of chapter. It signifies "apportion."

See Peter's play on this name.

Exod. 27:16 The colors of the door taught the character which is required of the human burnt offering.

CHAPTER 1.

1 The burnt offerings. 3 Of the herd, 10 of the flocks, 14 of the fowls.

AND [a] the LORD [b] called unto Moses, and spake unto him [d] out of the tabernacle of the congregation, saying, (OHEL = Tent of meeting)
2 Speak unto the children of Israel, and say unto them, [f] If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. (Even a Gentile if he turned to God - 1 Kg. 8:41)
3 If his offering *be* a burnt sacrifice of the herd, let him offer a male [h] without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.
4 [a] And he shall put his hand upon the head of the burnt offering; and it shall be [c] accepted for him [e] to make atonement for him. (See Note, the burnt offering p. 137)
5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, [g] and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.
6 And he shall [g] flay the burnt offering, and cut it into his [i] pieces. (Skin it Nve. 3:3.)
7 And the sons of Aaron the priest shall put fire upon the

[a] ch. 3. 2, 8 & 4. 4, 15 & 8. 14, 18 & 16. 21. Ex. 29. 10. [b] Ex. 19. 3. [c] ch. 22. 27. Is. 56. 7. Rom. 12. 1. Phil. 4. 18. [d] Ex. 40. 35. Num. 12. 4. [e] ch. 4. 20, 26 & 9. 7. (2 Vii. Num. 15. 25. 2 Chr. 29. 23, 24. [f] ch. 22. 18. [g] ch. 3. 8. 2 Chr. 35. 11. Heb. 12. 24. 1 Pet. 1. 2. [h] ver. 10. Ex. 12. 5. [i] ver. 6, 12. ch. 8. 20.

LEVITICUS. - The Law of the Priests - is the oldest name, Leviticus being derived from LXX.

The first half deals with sacrifice and the laws that safeguard the priestly character of Israel, the other half with holiness and the sanctification of human life.

Chaps 1-7 = Laws of sacrifice for the individual, the congregation, the priests. Chaps 8-10 = the inauguration of worship in the completed Sanctuary.
Chaps 11-17 = Laws of clean and unclean, purity and purification, culminating in the Day of Atonement.
Ch 18-26. Regulate on marriage, personal and social ethics, the Sacred Festivals, land tenure, and conclude with a solemn exhortation on the

136 connection between Religion and national welfare. Ch 27 is a supplementary chapter on vows and tithes.

All the precepts are merely a translation into terms of daily life of the Divine call: Be ye holy for I am holy" Ch 19:2. This is shown as an active principle, shaping and regulating every sphere of human life and activity.

10:11. Isa. 7:25. 32:20. amenable to discipline. Isa. 1:3 and representative of one who uses his labor for God. 1 Cor. 9:9
14 the seat of life. Lev. 17:11 now yielded back to God the Author of Life. Rom. 12:1. Whilst the worshipper slew the offering (see next page)

THE BURNT OFFERING The offerer in presenting it was conscious of weakness of flesh – thus blood was shed, confession was made and the blood as symbol of life was offered on the altar. But the real motive of the offering was an earnest desire to serve Yahweh to the fullest extent of one's being. Head (intellect) fat (strength) flesh (being) were placed in order upon the altar Vv8-9 after a thorough washing and pledged to God in a spirit of total dedication to His service Deut. 6:5. All was consumed

LEVITICUS

Hebrew Vayichrah – "And he called" It emphasises the mercy of Yahweh Who has condescended to dwell among the people Ch.1:1. Leviticus is from the LXX "Leuitikos" – that which pertains to Levites – but, in fact, the Levites are only mentioned directly once Lev.25:32-33. The instruction concerns all Israel and not merely the Levites.

The whole instruction given and events recorded come between 1st Abib (April) and 20th of second month, Zif. On 1st Abib, the Tabernacle set up. Exod. 40:2,17 Cp Lev. 1:1. and on 20th Zif they departed from Sinai Num. 10:11. Cp Exod 40:2 Num 1:1 Ff Imm.

THE PARABLE OF THE PENTATEUCH.

- GENESIS: The fall and Divine selection – revealing Divine Authority and Power
- EXODUS: Deliverance through Separation – revealing Divine Mercy.
- LEVITICUS: Fellowship through Worship – revealing Yahweh's holiness.
- NUMBERS: Divine Guidance and care – revealing Yahweh's Goodness & Severity
- DEUTERONOMY: The attainment of hope – revealing Yahweh's Faithfulness.

Leviticus is appropriately found in the centre of the Pentateuch bridging the separation of Exodus and the guidance and final glory of Numbers and Deuteronomy.

LEVITICUS: FELLOWSHIP THROUGH SANCTIFICATION.

- PROBLEM: How can sinful man acceptably approach Yahweh? Only on the basis of blood-shedding and sanctification Heb. 9:22.
- KEY VERSE – Lev. 19:2.
- IN THIS BOOK: Yahweh is directly mentioned almost 100 times • "Holy" occurs some 87 times • "Atonement" is mentioned some 45 times.
- ANALYSIS. The book commences with a statement Ch.1:1 indicating that Yahweh was ready to enter into fellowship with the people on the basis of Heb. 9:22. Lev.17:11. involving the obligations of 1 John 1:7.

FELLOWSHIP THROUGH SANCTIFICATION.

1 ACCESS: THE BASIS OF FELLOWSHIP. CH.1–17. (SACRIFICE)

1 THE OFFERINGS (PROPITIATION) CHS 1-7

1 THE BURNT OFFERING CH.1

a. General Principles ..... Vv.1-2.
b. The Bullock ..... Vv 3-9.
c. The Ram or Goat ..... Vv 10-13.
d. The Turtledove ..... Vv.14-17.

2 THE MEAL OFFERING. CH.2.

a. Of Fine Flour ..... Vv.1-3.
b. Of Unleavened Cakes ..... V.4.
c. Of Pancakes ..... Vv.5-6.
d. Of Fried Dough ..... V.7.
e. Leaven and Honey Excluded ..... Vv.11-12.
f. Salt Obligatory ..... V.13.
g. Parched ears of first fruits ..... Vv.14-16.

3 THE PEACE OFFERING CH.3.

a. Of the Herd ..... Vv.1-5.
b. Of a Lamb ..... Vv.6-11.
c. Of a Goat ..... Vv.12-16.
d. Fat and Blood Prohibited ..... V.17.

4 THE SIN OFFERING OF IGNORANCE CH.4–5:13

a. Introduction ..... Vv 1-2.
b. For the Priest ..... Vv 3-12.
c. For the Congregation ..... Vv 13-21.
d. For the Ruler ..... Vv 22-26.
e. For the Common People ..... Vv 27-35.

5 THE TRESPASS OFFERING CH.5:14–6:7

Sin Offering Continued

a. Sin Defined (Done in Ignorance) Vv 1-4.
b. A female lamb or goat ..... Vv 5-6.
c. Two turtledoves or pigeons ..... Vv. 7-10.
d. Tenth part of a Ephah of fine flour ..... Vv 11-13.
e. Ram and Restitution for Trespass in Holy things ..... Vv 14-16.
f. Ignorance does not excuse ..... Vv 17-19.
g. Offering for trespass done knowingly Ch.6:1-7.

2 THE PRIESTHOOD (MEDIATION) CHS.6:8-10

1 THE LAW OF THE OFFERINGS CH.6:8-7:38

a. Of the burnt offering ..... Ch.6:8-13.
b. Of the meal offering ..... Vv 14-18
c. At the consecration of a priest ..... Vv.19-23.
d. Of the sin offering ..... Vv 24-30.
e. Of the Trespass Offering ..... Ch.7:1-10.
f. Of the Peace Offering ..... Vv. 11-21.
g. Concerning fat and blood ..... Vv 22-27.
h. The Priest's portion of the peace offering Vv 28-34
i. Summary of Priest's portion ..... Vv 35-36

appropriate symbol for lessons of the Law Deut 5:15. 6:21-24. Israel were called the persecuted or familiarity with redemption from Egypt emphasised of Christ Cp Jonah 1:17. Mt. their sinful lot and death-stricken state.
5:44-45. 10:16. Phil. is increased. The priest takes charge and kills.
2:15. Heb. 7:26. Cp Luke 21:2-4. The offerer does not place his
26 As though as to enhance hand on it, because there is not the complete at-
the poor man's offer- tachment between him and the bird, as there
ing priestly ministration

2 CONSECRATION OF THE PRIESTS. CH.8

a. Priest chosen ..... Vv 1-4.
b. Priest cleansed ..... Vv 5-6.
c. Priest clothed ..... Vv 7-9.
d. Tabernacle etc and Aaron anointed ..... Vv 10-12.
e. Aaron's sons clothed ..... V. 13.
f. Sin offering to purify altar etc ..... Vv 14-17.
g. Ram for burnt offering ..... Vv 18-21.
h. Ram of Consecration ..... Vv 22-29.
i. Moses acts as priest for Aaron ..... Vv 30-32.
j. Priests instructed to eat holy things ..... Vv 31-36.

3 MINISTRATION OF THE PRIESTS CH.9

a. Preparation of the offering ..... Vv 1-4.
b. Preparation of the congregation ..... Vv 5-7.
c. The Sin offering for the priest ..... Vv 8-11.
d. The Burnt offering for the priest ..... Vv 12-14.
e. The Offering for the people ..... Vv 15-21.
f. The people blessed; the offerings accepted ..... Vv 22-24.

4 LIMITATION OF THE PRIESTS CH.10

a. The Tragedy of Nadab and Abihu ..... Vv 1-5.
b. No mourning for such ..... Vv 6-7.
c. Wine and strong drink prohibited ..... Vv 8-11.
d. Moses Orders, the holy things to be eaten ..... Vv 12-15.
e. Aaron is unable to do so ..... Vv 16-20.

3 THE PEOPLE (PURIFICATION) CHS 11-16.

1 A CLEAN DIET CH.11.

a. Animals clean and unclean ..... Vv 1-8
b. Fish clean and unclean ..... Vv 9-12.
c. Fowl clean and unclean ..... Vv 13-19.
d. Creeping things clean and unclean (Leaping) ..... Vv 20-23.
e. The Carcase of Unclean beasts etc. Cause Uncleanness ..... Vv 24-28.
f. Creeping things that are unclean ..... Vv 29-38.
g. The extent of their Uncleanness ..... Vv 39-40.
h. The Uncleanness of dead "clean" beasts etc ..... Vv 41-43.
i. Summary of prohibited things ..... Vv 44-47.
j. The reason for the distinction ..... Vv 45-47.

2 A CLEAN WAY OF LIFE CH.12–15

a. Laws for Women after childbirth ..... Ch.12:1-8.
b. Laws and Tokens Discerning Leprosy in Men. Ch.13:1-8
c. The Case of Re-occurrence of Leprosy ..... Vv 9-17.
d. Suspected plague-spot in a Boil ..... Vv 18-23.
e. A Hot Burning in the Flesh ..... Vv 24-28.
f. The Sign of Yellow Hair and Skull ..... Vv 29-37.
g. The Sign of Bright white Spots ..... Vv 38-39.
h. The Sign of the Bald Head ..... Vv 40-44.
i. The Leper must Pronounce His Uncleanness ..... Vv 45-46.
j. The Leprous Garment shall be burnt ..... Vv 47-52.
k. Treatment of a suspected Garment – Leprosy non-fretting ..... Vv 53-55.
l. Treatment of "Dark-spotted Garment ..... Vv 56-59.
m. On cleansing the leper ..... Ch.14:1-20.
n. In the case of Poverty ..... Vv 21-32.
o. Concerning Leprosy in a House ..... Vv 33-53.
p. Summary of Laws of Leprosy ..... Vv 54-57.
VARIOUS FORMS OF HUMAN UNCLEANNESS.
q. A running issue (defilement) ..... Ch.15:1-12.

THE ORDER OF THE OFFERINGS IN LEVITICUS. Often the sin offering comes before the burnt offering, but the order in which they are presented in Leviticus points forward to the perfect sacrifice – Christ. He was first a burnt offering, then offered for sins.

LEVITICUS

THE GLORY. V.35.
Co Solomon 1 Kg 8:11.
8th Day priests' consecration complete. Lev 9:1. Co 1 Ks. 8:66.
Moses ou... Lev. 9:23
Most Holy. 25:22.

19 ALT... Vv...

20 THE... ALT... ING...

12. Co Lev 1...
13. This is a... altar had f... ed. Lev. 8:1...
21. Chron...

21 LA... Vv...

13. Not nec... time, bu... when him... Exod. 30:20...

LEVITICU...
From erecti... first censu... covers a p... Exod. 40:17...
See opp. p...
— CHAP...
INTRODU...
Indicates ... With Exod... set up - now... re Worship...
2 Exod. 25:2...
3 Now Sod... meeting ch... fix upon, to... 25:22, 29:42,... the "Tent of... Trans), where... Israel, and J... salion.
BURNT OFF...
CIPLE Vv1-9...

† Not the p... Concern... Sanctuary w... they had co... construction...
5 Sex discrin... in the appoin... The numbers... males. Num 1...
Exod. 12:37. Ex...
Exod. 25:17. De...
covenant Ge...
between offe...
Lev. 27:1-7. ...
imal could on...
fice for peac...
or for the sin...
man people.

THE SACRIFICES. The burnt offering expressed the individual's self-surrender to God's will; the peace offering gratitude for His bounties and mercies; the sin-offering, sorrow at having erred from God's way and firm resolve to be reconciled with Him; the congregational sacrifices taught the vital lesson of the interdependence

LEV 1:3. "Bora" - ... steps, to descend ... first in the daily ... the chief sacrifice ...

THE BURNT...
est desire ... the altar V... by the Divin... word "burn... and glori... man could ... with God was ... Lev. 1:4-5.

If was the prac... offered it. He ... to death the ... we have need ... mediator.
15 Lit. "Dash..." prominently ... altar so that ... of acceptable ... would be insis... apparent.
16 Pashat. - To ... Thus in Burn... ing the flesh wi... off Eph. 4:22. C... The inner man ... revealed ... by Spirit-Word ... Thus when offic... national Burnt... ing the priest p... (Pashat) his clot... 6:10-11 The exha... tion Isa 32:11 (S... Pashat). Co Lze... 19. Skin given t... Lev. 7:8
17 Dismembered ... flame might ... between them Ge...
18 They represent... web in Israel ... 19:17
19 Divine fire Lev...
12. Thoughts, ...
20 Head for, Body ... strength, body ... order Deut. 6:4-5
21 An inward rea... expressed in a ... tical walk Co Deu... Ps 51:6, 7:10.
22 Olah = To ascen... ascent to God.
23 Cp 1 Thess. 5:19.
17.
24 This voluntary a... Completed edifica... of the whole being ... ing Him pleasure. C... Eph. 5:2. Apostle 2 Co... 1 Pet. 2:21. Ps ... Mat. 3:11. Acts 2:3
A RAM OR GOAT W...
Gen - Heb 2 goats - She... chief Goat - 68 ... suggesting heavy co... be Protector of the ...
THE TURTLE DOVE W...
The offering of poo... permitted as a yield... and not the ideal O... 2:8. Illustrating the ... portant point that if ... the Spirit of the Law ... must be straight.
These are in offerings ... birds, and though ... jacked by others, rfe... attack in turn. Thu... appropriate symbol ... Israel the persecuted ... of Christ Co Jonah ... 5:44-45. 10:16. Ph... 2:15. Heb. 7:26
26 As though as to em... the poor man's o... ing priestly ministrat...

1 A running issue (Cleansing) . . . Vv11-15
2 Seed of Copulation . . . Vv16-18
3 Issue of Blood . . . Vv19-30
4 Purpose of the Laws . . . Vv31-33.

3 A CLEAN NATION. CH. 16.
The Great Day of Propitiation - Once A Year.
a. Preparation of high priest for entrance into the Most Holy . . . Vv1-4.
b. Receives 2 Goats for Congregation . . V.5.
c. Offers Sin Offering for himself & house . V6
d. Selects the Scapegoat . . . Vv7-10.
e. Slays the Sin Offering for himself & presents the blood etc (Bullock) . . Vv11-14.
f. Slays Sin Offering for people (Goat) . . Vv15-19
g. Releases the Scapegoat . . . Vv20-22
h. Washes, Changes Garment, Offers Burnt Offering for self & People . . . Vv23-25.
i. Attendant of Scapegoat to Cleanse himself . . . V26
j. Remaining portion of Bullock & Goat burnt without the camp . . . Vv27-28
k. The importance of the ceremony . . . Vv29-34

4 THE ALTAR (RECONCILIATION) 17
1 THE ONE PLACE FOR OFFERINGS. 1-9
a. Must Offer For All Animals Slain On Penalty Of Death . . . Vv1-4.
b. The Peace Offering To Be Made . . . Vv5-6
c. Sacrificing to Devils Prohibited . . . V.7.
d. All Offerings To Be Brought To The Altar . . . Vv8-9.

2 THE ONE USE OF BLOOD VV10-16
a. Limited to Sacrificial Purposes . . . Vv10-11
b. Strictly prohibited for eating . . . Vv12-14
c. Regarding Food Not Properly Killed . . . Vv15-16

2 WALK: THE OBLIGATIONS OF FELLOWSHIP CHS. 18-27. (SEPARATION)
1 REGULATIONS FOR THE PEOPLE CHPS 18-20
1 SEX PROHIBITIONS CH. 18
a. INTRODUCTION: The Importance of observing the commands . . . Vv1-5
b. Unlawful Marriages . . . Vv6-18
c. Unlawful Lusts & Perversions . . . Vv19-23

2 GENERAL ADMONITIONS CH. 19
a. INTRODUCTION: The Reason for the Regulations . . . Vv1-2.
b. BASIS: Honor parents & observe Sabbath . . . V3.
c. Abstain from Idolatry . . . V4
d. Manner of offering Peace Offerings . . . Vv5-8
e. On Gleaning the Harvest . . . Vv9-10.
f. Stealing prohibited . . . V11.
g. On profaning the Name . . . V12.
h. Re Defrauding . . . V13.
i. Afflicting the Oppressed . . . V14.
j. Perverting Judgement . . . V15.
k. Tale bearing Prohibited . . . V16.
l. Hatred of brethren prohibited . . . V17.
m. Love of neighbor commanded . . . V18
n. Separateness of kind commanded . . . V19.
o. Regarding Carnal Knowledge . . . Vv20-22.
p. Restrictions on eating fruit . . . Vv23-25.
q. Eating Blood, Observing Superstitious Rites Prohibited . . . Vv26-28.
r. Prostitution Prohibited . . . V29.
s. Sabbath & Sanctuary To Be Revered . . . V30.
t. Spiritualism To Be Avoided . . . V31.
u. Age To Be Respected . . . V32.
v. Consideration To Be Extended To Strangers . . . Vv33-34.
w. Just Measures and Weights - Fraudulent Practises To Be Avoided . . . Vv35-36.
x. All Statutes and Judgments To Be Observed and Kept . . . V37.

3 JUDGMENTS ON VARIOUS SINS CH. 20
a. Of Giving of Seed To Molech . . . Vv1-3.
b. Of Him Who Condones Doing So . . . Vv4-5
c. Of Indulging In Spiritualism . . . Vv6.
d. Of Sanctification . . . Vv7-8
e. Of Dishonoring Parents . . . V9.
f. Of Committing Adultery etc . . . Vv10-21
g. Tenantcy of Land Conditional upon Keeping Statutes and Judgments and Separateness . . . Vv22-26
h. Spiritualist Mediums To Be Put To Death . . . V27.

2 REGULATIONS FOR THE PRIESTS CHS. 21-22.
1 PROHIBITED PRACTISES CH. 21:1-15
a. Regarding Mourning . . . Vv1-5
b. The Need for Holiness . . . Vv6-8
c. Penalty for Illicit Relations of a Daughter of a Priest . . . V9.
d. Regarding Mourning By The High Priest . . . Vv10-12
e. Marriage of The High Priest . . . Vv13-15.
f. Of Priests That Have Blemishes . . . Vv16-24

2 PROHIBITED PERSONS. CH. 22:1-16.
a. Priests To Be Separate . . . Vv1-2
b. Priests Who Must Abstain from the Holy Things . . . Vv3-4
c. Who May Or May Not Eat of Holy Things . . . Vv10-13.
d. Penalty of Eating Unwillingly . . . Vv14-16

3 PROHIBITED OFFERINGS CH. 22:17-33.
a. The Sacrifices To Be Without Blemish . . . Vv17-25
b. The Age of the Offerings . . . Vv26-30
c. The Need to Observe The Commandments . . . Vv31-33

3 REGULATIONS FOR FEASTS. ETC. CHS 23-24.
1 THE SET SEASONS. CH. 23.
a. Introduction . . . Vv1-2.
b. The Sabbath . . . V3.
c. The Passover . . . Vv4-5
d. Feast of Unleavened Bread . . . Vv6-8
e. The Sheaf of Firstfruits . . . Vv9-14
f. Yahweh Must Eat First . . . V14
g. The Feast of Weeks . . . Vv15-21
h. Gleanings for the Poor & Stranger . . . V22.
i. Memorial of Trumpets . . . Vv23-25.
j. Day of Coverings . . . Vv26-32
k. Feast of Tabernacles . . . Vv33-44

2 REQUIREMENTS FOR THE TABERNACLE CH. 24:1-9
a. Oil For The Light . . . Vv1-4.
b. Shewbread For The Table . . . Vv5-9.

3 THE PENALTY OF BLASPHEMY CH. 24:10-23
a. The Blasphemer To Be Put To Death . . . Vv15-16
b. All Executions To Be Done Judicially . . . Vv17-22
c. The Blasphemer To Be Stoned . . . V.23.

4 REGULATIONS FOR THE LAND CHS 25-27
1 SABBATIC YEAR AND JUBILEE CH. 25
a. Sabbath of The Seventh Year . . . Vv1-7
b. The Jubilee . . . Vv8-17
c. The Land Blessed If The People Obedient . . . Vv18-22
d. The Lord Yahweh's - The People Tenants . . . Vv23-24
e. Redemption of The Land . . . Vv25-28
f. Redemption of Houses . . . Vv29-34
g. Relief of Poverty . . . Vv35-38
h. [redacted] . . . Vv39-46
i. Redemption of Bond servants . . . Vv47-55

Chps 1-7 = Laws of sacrifice for the individual, the congregation, the priests. Chps 8-10 = the inauguration of worship in the completed Sanctuary. Chps 11-17 = Laws of clean and unclean, purity and purification, culminating in the Day of Atonement. Ch 18-26. legislate on marriage, personal and social ethics, the Sacred Festivals, land tenure, and conclude with a solemn exhortation of the

2 NEGATIVE AND POSITIVE REQUIREMENTS OF THE COVENANT 26
a. Idolatry Forbidden . . . V.1.
b. Sabbath To be Observed. Sanctuary To Be Reverenced . . . V.2.
c. A Blessing Promised For Obedience Vv3-13
d. A Curse To The Disobedient . . . Vv14-39
- Punishment in its First Degree - Distress in the Land 14-17
- Punishment in its Second Degree - Drought 18-20
- Punishment in its Third Degree - Plague • Wild Beasts 21-22.
- Punishment in its Fourth Degree - Invasion • Pestilence • famine 23-26
- Punishment in its Fifth Degree Cannibalism, Destruction, Scattering 27-33
- The Land Enjoy Its Sabbath. 34-35.
- Punishment in its Sixth Degree: Persecution, Political Extinction 36-39

e. Divine Mercy Always Available 40-45
f. Yahweh's Faithfulness Towards His Covenant . . . 44-45.
g. Summary . . . V.46

3 VOWS, CONSECRATIONS, TITHINGS CH. 27.
a. Redemption of A Personal Vow 1-8
b. Redemption of Beasts Vowed 9-13.
c. Redemption of Vowed Houses . . . 14-15.
d. Redemption of Vowed Hereditary Land . . . 16-21.
e. Redemption of vowed Field not Hereditary . . . 22-24.
f. Basis Of the Estimation . . . V.25.
g. What Devoted Things Can or Cannot Be Redeemed . . . 26-34.

CHRONOLOGY.
See opp. p. 17 Continued top p 181

Exodus 2513.
- Left Egypt for Succoth - Thurs. 15 Abib. Exod 12:37.
- Friday 16th Abib to Etham Exod 13:20
- Saturday 17th Abib Pi-hahiroth. Exod 14:2.
- Sunday morning - rejoiced. 14:20
- Wed. 21 Marah Exod. 15:22.
- Sat. 15th 2nd Mth - Wilderness Sin. Exod. 16:1.
- Sat. 22nd - 1st Sabbath Exod. 16:23.
- 1st Day 3rd Month (Sivan - May/June) a Monday - at Sinai Exod. 19:1. (46 days from Egypt).
- 2nd Day - Tuesday ascended. Moses. Exod 19:3.
- 3rd Day - Wed. People reply Exod 19:7.
- 4th Day - Moses returned (meant - Thursday. Exod. 19:8
- 7th Day (3rd day fast - Sunday). Exod. 19:11).
- 8th Day - Monday. Law given, Covenant made = 50 days after Sabbath. = Pentecost). (Moses 80 days in Mount) Deut. 9:18.
- 1st Day 1st Mth 2nd Year Tabernacle erected Exod. 40:1 (At Sinai 10 mths).

FIRST DAY. : • Glory fills Tabernacle Exod 40:34 • Sacrifices (Way of approach) pronounced Lev 1:1 - 7:37. • Aaron clothed Tabernacle etc Anointed, Priests consecrated. Lev 8:1-36 (8 day ceremony Lev 9:1). • Princes commence to offer (12 day ceremony) Num. 7:1, 10:12. • Passover 10-15 Num. 9:2. • 14th 2nd Mth - 2nd Passover Num 9:5 • left on 20th day 2nd Mth Num 10:11 — Rom. 8:11 Col 1:20. Gal 2:20.

13 Bane Bāqār = of the herd ... root "to plough" ... Bullock was a ... er in the field ...

10:11. Isa. 7:25. 32:20. amenable to discipline Isa. 1:3 and representative of one who uses his labor for God 1 Cor. 9:9.
H the seat of life Lev. 17:11 now yielded back to God the Author of Life Rom. 12:1. Whilst the worshipper slew the offering (next page)

Reason / Lesson
Thus the male was the very best in sacrifice and only the best is good enough for Yahweh.
6 Korban - "that which is brought near" - Hence a voluntary offering Cp Mk. 7:11 Phil. 4:18.
7 Thus identified with the offerer who was of the herd or flock of Yahweh 1 Cor. 9:9. Mal. 3:17.

THE BURNT OFFERING The offerer in presenting it was conscious of weakness of flesh – thus blood was shed, confession was made and the blood as symbol of life was offered on the altar. But the real motive of the offering was an earnest desire to serve Yahweh to the fullest extent of one's being. Head (intellect) fat (strength) flesh (being) were placed in order upon the altar Vv8-9. after a thorough washing and pledged to God in a spirit of total dedication to His service Deut. 6:5 All was consumed by the Divine fire Lev. 9:24 and ascended as a sweet savor to Yahweh Lev. 1:9. It thus expressed submission to Yahweh's will. The word "burnt" – Heb. olah (that which ascends) Lev. 1:3 expressed the offerer's desire to elevate his worship to a state that would please and glorify God Cp 2 Chron. 7:1. K. 20:1-3 mg. Since communion with Yahweh was impossible to anybody tainted with sin (Isa. 59:2) and since no man could be sure of being sinless, the rite of burnt offering first had an expiatory effect before the worshipper's yearning for fellowship with God was fulfilled The burnt offerings. Priest retained the skin Ch. 7:8. See p. 143-bottom. Lev. 1:4-5.

altar, and [a] lay the wood in order upon the fire:
8 And the priests, Aaron's sons, shall lay [b] the parts, the head, and [c] the fat, in order upon the wood that *is* on the fire which *is* upon the altar:
9 But [d] his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, [e] an offering made by fire, of a [h] sweet savour unto the LORD.
10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.
11 [i] And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.
12 And he shall cut it into his [b] pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:
13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.
14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of [o] turtledoves, or of young pigeons.
15 And the priest shall bring it unto the altar, and [3] wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:
16 And he shall pluck away his crop with [s] his feathers, and cast it [q] beside the altar on the east part, by the place of the ashes:
17 And he shall cleave it with the wings thereof, *but* [r] shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: [c] it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

[a] Gen. 22. 9.
PE'DER – fat (sue) – nouns Lev. 1:8 etc.
[b] ver. 6, 12, ch. 8. 20.
[c] ver. 9, 13.
[d] ver. 12, ch. 8. 20.
[e] ver. 13. Ex. 12. 9.
[f] ch. 6. 14 & 9. 17. Num. 15. 4.
[g] ver. 13, 17, ch. 2. 2, 3, 9, 10, 11, 16 & 3. 3, 5, 9, 11, 14, 16 & 4. 35, &c. Ex. 29. 18, 25, 41.
[h] ver. 13, 17. Gen. 8. 21.
[i] ver. 5. See Note Ps. 75
[k] ver. 9, 16, ch. 5. 12 & 6. 15 & 24. 7. Is. 66. 3. Acts 10. 4.
[l] ch. 7. 9 & 10. 12, 13. minchah – see Note p. 136
[m] ver. 10. Ex. 40. 10.
[n] Ex. 29. 2. Str. mixed
Str. = Rubbed young ears
[o] Or, on a griddle, flat plate, or, slice. ch. 6. 21 & 7. 9. 1 Chr. 23. 29. Ezek. 4. 3.
[p] ch. 5. 7 & 12. 8. Cp. Luke 2. 24.
[3] Or, *pinch off the head with the nail.* ch. 5. 8.
[p] ch. 7. 9.
[4] Or, *the filth thereof.*
[q] ch. 6. 10 & 10. 12. Without the camp. 6:10
[r] Gen. 15. 10.

SACRIFICES (Cont. See top p. 136) prepared to heed them by a mood of deep contrition, they had little appeal except for the chastened and penitent in spirit Ps. 51:17 This was induced by the ceremonial laws relating to uncleanness. One naturally led to the other. Further – their recent deliverance from Egypt was so fresh to their minds to vividly impress them with the lessons of the Law Deut 5:15. 6:21-24. Their vivid familiarity with redemption from Egypt emphasized their sinful lot and death-stricken state. Is increased. The priest takes charge and kills. Cp Luke 21:2-4 The offerer does not place his hand on it, because there is not the complete identification between him and the bird, as there

BURNT OFFERING: Ancillary offerings.
- SALT included Lev. 2:13. Cp Num. 18:19. 2 Chr. 13:5. A preservative and flavoring Mk. 9:49. Col. 4:6.
- MEAL OFFERING Num. 15:4. of finest flour = the strength of life Jhn 6:51
- DRINK OFFERING Num. 15:5. A new life Jhn 6:53.

THE ORDER OF THE OFFERINGS IN LEVITICUS. Often the sin offering came before the burnt offering, but the order in which they are presented in Leviticus points forward to the perfect sacrifice – Christ. He was first a burnt offering then offered for sins.

is between him and the self-assertive Ram, Goat or Bullock.
21 The stretched out wings answered to the dividing asunder. See Note 17.

CHAPTER 2

THE MEAL OFFERING

Only a very poor man would bring a meal offering.

OF FINE FLOUR. Vv1-3

Symbolises joy Heb. 1:9. A gift given to God with regret or half-heartedly lacks an important element of acceptability 1 Tim. 6:17. The symbol of praise of. Jer. 9:23

Also had to be seasoned with salt – V13

The very best results of labor. Thus a dedication of service to Yahweh.

2 Speaks of the Word Ex. 4:27. 20 and its sanctifying influence 1 Thes. 1:7 (7). 1 Tim. 4:5. Col. 3:16. Eph. 5:16-17.

3 Lebonah – White, sig. purity. An element of incence – speaking of ready response. An illustration of the ready response of the worshipper Cp Exod. 30:34. Speaking mainly of the prayer & praise which with the Word sanctifies the offering. Phil. 4:6

4 And thus to be eaten in the Court. Lev. 24:9.

UNLEAVENED CAKES. V4.

The offering could take the form most acceptable to the offerer – probably in the form he best liked the food prepared.

5 He was entirely dependent upon the mediation of the priest even though it was a voluntary offering. Thus he could not presume. It was his privilege and his duty to make the offering.

PANCAKES. Vv5-6

Twice the dismembered beast that the flame might pass through.

FRIED DOUGH V7.

PRESENTATION BY THE PRIEST Vv8-11.

Whatever we have to offer must be through the priest who as mediator represented Yahweh to man. Deut. 19:17

PEACE OFFERINGS From Shelem = To bring as one, suggesting the idea of Divine fellowship. Yahweh the priestly Mediator and the worshipper were united as one by a sacrificial feast Lev 7:15. This was thus a cause of great rejoicing as the word suggests. (See Jhn 14:27. Acts 10:36. Rom. 5:1. 10:15. Eph 2:14-15 4:3. 6:15. Col 1:20. Heb 7:2. ZEBAH SHELAMIM. Gr. eirene (i-ray-nay) from root "to join" Str.) Three types of offerings. THANKSGIVING - Probably offered in gratitude for some token of Divine favor Lev. 7:12. VOW OFFERINGS - Probably offered in fulfilment of a pledge made in conjunction with a prayer for some token of Divine favor Lev. 7:16. VOLUNTARY - A spontaneous act of worship Lev 7:16. WITH PEACE OFFERINGS offerer had to bring Unleavened Cakes, Wafers, or fried dough with oil Lev 7:12. plus leavened bread. Lev 7:13. Below

from the meat offering [a] a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And [c] that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with [e] leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ [f] As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not [g] be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering [h] shalt thou season with salt; neither shalt thou suffer [i] the salt of the covenant of thy God to be lacking from thy meat offering: [k] with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn [m] dried by the fire, *even* corn beaten out of [n] full ears.

15 And [o] thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

16 And the priest shall burn [p] the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

Ps Prov 3:9-10.

CHAPTER 3.

1 The peace offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

"AND if his oblation *be a* [r] sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it [s] without blemish before the LORD.

2 And [b] he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; [d] the [1] fat that covereth the inwards, and all the fat that *is* upon the inwards, (KJV: CAUL)

4 And the two kidneys, and the fat that *is* on them, which *is* by the [2] flanks, and the [3] caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons [g] shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, [t] he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* [q] the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

[a] See ver. 2.
[b] See ch. 1. 4. Note
FAT
[c] ver. 3. Throughout Chs 3, 4, 6, 7
Cheleb. See Ch. 7:23
[d] ch. 4. 8, 9.
[1] Or, *suet.* Ex. 29. 13, 22.
[e] ch. 6. 17. Cp. Mat. 16. 12. Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 9.
[f] Ex. 23. 19.
[2] Or, *midriff over the liver*, and *over the kidneys.* ver. 10, 15. ch. 4. 9 & 7. 4. Ex. 29. 13. Cp. Ex. 29. 22. ch. 8. 16, 25 & 9. 10, 19.
[3] Heb. *ascend.*
[g] ch. 6. 12.
[h] Mark 9. 49, 50. Col. 4. 6.
[i] Num. 18. 19. 2 Chr. 13. 5.
[k] Ezek. 43. 24.
[l] ver. 1, &c.
[m] ch. 23. 14. Josh. 5. 11.
[n] ch. 23. 14. 2 Kin. 4. 42.
[o] ver. 2.
[p] See ver. 2.
[q] ch. 9. 19. Ex. 29. 22.
[r] ch. 7. 11, 29 & 17. 5 & 22. 21.
[s] ch. 1. 3. but see Lev 22:21-23
[t] Lev. 22:19-21

THE OFFERINGS		General Rules	Priestly Rules	
1	Burnt Offerings	Lev 1:1-17.	6:9-13. 7:8.	- Self-consecration to Yahweh
	meal "	Lev 2:1-16.	6:14-18 7:9-10.	
2	Peace Offerings	Lev 3:1-17. 7:28-34.	7:11-21.	- Rejoicing in privilege of fellowship
3	Sin Offerings	Lev 4:1-5:13.	6:24-30.	- Maintaining fellowship in spite of flesh failings.
4	Trespass Offerings	Lev 5:14-6:7	7:1-7.	
5	Drink " Meal "	Num. 15:1-12.		

PEACE OFFERINGS (Cont.)

Deformed animals were allowable in free will offerings Lev. 22:23 indicating that Yahweh would have none withheld his worship of love.

The fat, kidneys & caul of the Liver were burned on the altar Lev. 3:3-4. The breast & right shoulder were separated from each other, the shoulder being the offerers portion for the priest & the breast being given to Yahweh from Whom the priest then received it Lev 7:30-34.

The rest of the offering belonged to the offerer, but had to be eaten within two days according to the nature of it Lev. 7:15-16. In the case of public peace offerings all the flesh went to the priests Lev. 23:20.

Public peace offerings were customary on occasions of festive inauguration Exod. 24:5. 2 Sam. 6:17. 1 Kg 8:63. The election of Kings 1 Sam 11:15. The completion of successful enterprises Deut. 27:7. Josh. 8:31. Pentecost Lev 23:19. The Festivals Num. 10:10. 2 Chr 30:22. Other occasions 1 Kg 9:25.

It seemed always to accompany the burnt offering Lev 9:7. See Ch. 7.

---

1 So their labors were rewarded. 1 Cor 9:13, 10:18

8 See Note V.3. This would be a public demonstration that those who work for Yahweh are rewarded.

LEAVEN AND HONEY EXCLUDED V.11

9 1 Cor. 5:8. An act of liberality unacceptable if inspired with a wicked mind. Prov. 15:8.

10 Linked with self-gratification in Prov. 25:27. Honey, like leaven, adds to fermentation or corruption. 11 Am. Jewish. Young's: "As an... Cp Lev. 23:17 Leaven and honey might be presented at the Sanctuary, though not on the Altar as a sacrifice, as were the ordinary first fruits Deut. 26:2.

SALT OBLIGATORY V.13.

12 It prevented putrefaction whilst honey and leaven produced it. Salt has relation to the covenant Num. 18:19 and only through the covenant could Israel offer to Yahweh. Cp 2 Kg. 2:20. 2 Chr 13:5. Ezek 43:24. Matt. 5:13. Mk 9:49-50. Luke 14:34. Col. 4:6.

PARCHED EARS OF FIRSTFRUITS V.14-16.

Parched ears were a common article of food among the poor. So all classes of society, all tastes were provided for in the meal offering.

This rep. prayer offered publicly on altar burnt off. As this was consumed by it gave off a most fragrant odor ascending upward - a symbol of love worship demonstrating that works are not for own sake but to glory Yahweh.

CHAPTER 3.

THE PEACE OFFERING OF THE HERD V.V 1-5

1 Korban = A gift "brought near" the altar. See Note 6 Ch 1.

2 There was a slight restriction in regard to this concerning the offering for voluntary peace sacrifice (see above) Lev. 22:23. Thus Yahweh would have none withheld his worship of love even though conscious of personal inadequacy to render it.

PEACE OFFERINGS

A GOAT. Vv 12-16.

The fat tail is not included Cf. V.9.

6A Not only when they are in the land but even when in dispersion and having no access to the altar they must abstain from fat and blood.

7 The poured out blood rep. life. The fat = the strength & goodness of life. Thus a man giving his time, love, service and substance, gives the fat of his life. Phil. 4:18.

THE FAT. V.17.

Life and strength belong to Yahweh.

CHAPTER 4.

The provisions of this chapter are based upon an understanding that a knowledge of sin has been brought home to the sinner V.23.

THE SIN OFFERING OF IGNORANCE CHAPT-

(1) INTRODUCTION 1-2.

1 Shegâgâh - "mistake or inadvertent transgression" Str. from Shâgag - to stray. RV. = "unwittingly" ing "through error." The word denotes the natural tendency of the flesh to fail in contradistinction to the wilful despising of God's Law.

For the obstinant despising of Yahweh's Law there was no mercy. Num. 15:30-31. Heb. 10:26-29.

For the use of Shegâgah see Gen. 6:3. Num. 15:27.

(2) FOR THE PRIEST 3-11.

Failing on the part of the high priest could adversely influence the people, by example so as to make them guilty. Thus the most solemn rites of expiation were directed

YAHWEH'S PORTION

3 Stored energy and goodness becomes Yahweh's food V.11

4 Also rendered "reins" The Kidneys are vital parts of the body 1 Cor 12:23. Which separate and help to expel poisons from the body. When Yahweh possesses our reins in a figurative sense Ps 139:13 We are in a heavenly state. The reins are considered The organs of feeling as the seat of impulse affections and moral sentiments Jer 12:2. 11:20. 17:10. 20:12. Ps 26:2. Rev 2:23. The Seat of conscience Ps. 7:9. 73:21 and thus the judge of motive Prov. 23:16. This should be impressed of Yahweh Ps 139:13.

5 Or lobe. The lower omentum, a layer of the inner lining of the cavity of the belly, partly enveloping the liver and connecting it with the kidneys. So in this fellowship feast the inner parts are laid open the seat of life, inner feelings revealed and given to Yahweh. Ps. 51 Heb. 4:12-13.

THE LAMB. Vv 6-11

6 The fat tail enterire" - Jewish Trr

7 The fact that the wood is represented as already being there, presupposes the previous reconciliation of the offerer with Yahweh. Cf. Ch 1:9.

PEACE OFFERINGS. See Ch.7 for further details in offering.

THINGS TO BE NOTED IN REGARD TO THE SIN OFFERING

• Yahweh's intolerance of sin. • His justice in demanding acknowledgment of it even though committed unwittingly, in ignorance. • His merciful love towards sinners. • His careful assessment of degrees of responsibility. • The need to recognise sin, so that it is not committed in ignorance. • Our response in thankfulness to the Divine mercy.

The sin offering **LEVITICUS 4.** *for the priest, &c.*

11 And the priest shall burn it upon the altar: *it is* [a] the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then [c] he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [h] all the fat *is* the LORD's.

17 *It shall be* a [i] perpetual statute for your generations throughout all your dwellings, that ye eat neither [k] fat nor [k] blood.

[a] ver. 16. ch. 21. 6, 8, 17, 21, 22 & 22. 7, 11, 13, 25. Ezek. 44. 7. Mal. 1. 7.
[c] ver. 1, 7, &c.
[d] ver. 17. ch. 5. 9 & 16. 14. Ex. 29. 21. Num. 19. 4. Cp. Is. 52. 15.
[e] ch. 8. 15 & 9. 9 & 16. 18.
[f] Cp. Ex. 39. 38.
[g] ch. 5. 9 & 8. 15 & 9. 9. Ex. 29. 12.
[h] ch. 7. 23, 25. 1 Sam. 2. 15.
[i] ch. 6. 18, 22 & 7. 34, 36 & 10. 9, 15 & 16. 29, 31, 34 & 17. 7 & 23. 14, 21, 31, 41 & 24. 3, 9.
[k] Gen. 9. 4. ch. 7. 26 & 17. 10-14 & 19. 26. Deut. 12. 16, 23 & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7, 15. Acts 15. 20, 29.

CHAPTER 4.

1 The sin offering of ignorance, 3 for the priest, 13 the congregation, 22 the ruler, 27 the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [m] If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which [o] ought not to be done, and shall do against any of them:

3 If the priest [p] that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock [q] unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand [r] upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed [d] shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and [d] sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall [e] put *some* of the blood upon the horns [s] of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [t] all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 [u] As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 [v] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth [2] without the camp [l] unto a clean place, where the ashes are poured out, [n] and [@] burn him on the

[m] ver. 13, 22, 27. ch. 5. 17. Gen. 34. 7.
[o] ch. 8. 33 & 16. 32.
[p] Heb. *to without the camp.* So ver. 21. ch. 6. 11 & 10. 4, 5 & 14. 3 (40, 41, 45, 53) & 16. 27 & 24. 14, 23. Num. 5. 3, 4 & 19. 3. Cp. Ex. 29. 14 & 33. 7.
[q] Heb. 13. 11.

[u] Cp Note Ch. 3:3. The offering of the fat (stored energy) in that way, was a "sweet savour unto Yahweh" Cp V. 31.
[v] Cp Note Ch. 3:4.

AGOAT. Vv12-16. The fat tail is not included Cf. V. 9.

6A. Not only when they are in the land but even when in dispersion and having no access to the altar they must abstain from fat and blood.

7 The poured out blood rep. life. The fat = the strength + goodness of life. Thus a man giving his time, love service and substance gives the fat of his life. Phil. 4:18.

THE FAT. V. 17. Life and strength belong to Yahweh.

CHAPTER 4. The provisions of this chapter are based upon an understanding that a knowledge of sin has been brought home to the sinner V. 23.

(1) THE SIN OFFERING OF IGNORANCE Ch.4:1-

(1) INTRODUCTION. 1-2

1 Shegâgâh – "mistake or inadvertent transgression" Str. from Shâgag – to stray. RV. = "unwittingly" "ing through error." The word denotes the natural tendency of the flesh to fail in contradistinction to the wilful despising of God's Law.

For the obstinant despising of Yahweh's Law there was no mercy. Num. 15:30-31. Heb. 10:26-29.

For the use of Shegâgah see Gen. 6:3. Num. R. 27.

(2) FOR THE PRIEST 3-12.

Failing on the part of the high priest could adversely influence the people, by example so as to make them guilty. Thus the most solemn rites of expiation were demanded

(Here sins of commission; in Num. 15:22-29 sins of omission)

(Miss the mark)

The high priest (ahmah = guilt.)

If the anointed Priest shall sin so as to bring guilt on the people" (RV)

2 Yar – to break forth in strength – Str. Thus strength given in sacrifice to Yahweh.

THE SIN OFFERING

• This legislated for sins done unwittingly, and in so doing taught that sin is related to nature. Yahweh would teach us that behind all conscious acts of the will there are natural or involuntary movements or propensities of which we are hardly conscious, but for which, nevertheless, we are held responsible. Even thought must be controlled. 2 Cor. 10:5. 1 Pet. 1:13. 2:11. Prov. 24:9.

• The greatest fault was that they were

139 committed in ignorance. The most heinous offender was the priest for his "lips should keep knowledge" Mal. 2:5-7 and for him to sin without being conscious of it was sin indeed!

• Sin = Chattâ – to miss the mark. (Cp Jud. 20:16). This can be done through "swerving" 1 Tim. 1:6. or lack of strength so as to fall short of the glory of God Rom. 3:23, the grace Heb. 12:15. or the rest Heb. 4:1. See Mg Prov. 8:36 "He that misseth me."

• The sin-offering deals thus with Sin the root, as well as sins = transgressions, the fruit. To plead ignorance did not absolve from responsibility, but added to the guilt, for none should be in ignorance of sin so as to justify it. Lev. 5:17.

2 A sharp contrast to the offerer, constituting the example ideal Heb. 2:17. 21-24

3 Thus identifying himself with it, confessing his sin Lev. 5:5 Cp Note Ch. 1:4. The head governs the motions of the body.

3A Where the sin, in fact had been committed 15:31 Cp 4.

4 A dedicated life Lev. 17:11.

5 As the priest ministered in the Holy Place, his sin was virtually committed there.

6 In remembrance of the covenant.

7 The colors of which indicated to what he had been called, and the Most Holy beyond, the attainment of his hope Heb. 10:19-20.

8 They were extended upward in the attitude of prayer towards heaven. Cp Note Ch. 8:15

9 Cp Rev. 6:9. Here associated with the altar of sacrifice.

10 See Note. Ch. 1:11-4:

Thus the life must be given in dedication, being connected with the burnt offering Cp Exod. 29:12.

12A @ Sar – To turn into fragrant smoke. This was the fat & the inward parts of the sin offering, but not the flesh which was consumed (2) different Cp V. 12. word being used. Cp the inward qualities of Christ

13 Indicating that the real bearing away of sin was beyond the law Heb. 13:11.

14 Unpolluted by flesh, and from [illegible] See description of Lord's tomb John 19:41.

Cp Heb. 9:11-15.

15. Cp Ch. 6:10-11 DIETIES = Fat.

16 Saraph = To consume by burning, in contrast to sahar Ch. 1:4. – To turn into fragrant smoke. The sin offering was consumed for flesh must be likewise 1 Cor. 15:50. Christ assumed spiritnature. 2 Cor. 3:11 mg.

THE SIN OFFERING AS A TYPE Heb. 7:27

- A young bullock - Strength. - Christ 30 years of age.
- Without blemish. V.3. - Jhn 8:46.
- Before Yahweh V.4 - Jhn. 17:32.
- Blood sprinkled 7 times. In the holy V.6 - Rom. 15:8. Heb. 10
- Blood on horns of altar (prayer) V.7 - Heb. 10:19. 14-18.
- Blood on altar of burnt offering V.7 - Life dedicated Ro
- Fat & inwards burnt on altar W 8-10. - Inwardly pure Jhn
- Flesh etc taken without the camp V.11-12. - Beyond the law, that the Law could not consume flesh Heb. 13:10.
- In a clean place V.12. - Jhn 19:41.
- Where are found ashes of burnt offering V.12. - All that remains. Christ's dedicated life - the body
- There consumed V.12. - changed to spirit nature.

17 All that remains of the Burnt offering - the consumed flesh. As though as to point to what is required in addition to forgiveness of sin.

(3) FOR THE CONGREGATION. Vv 13-21.

Three different words translated Congregation: 'edeh - feminine of 'ed - witness. Qâhâl - To convolve, the Ecclesia. Mo'ed, appointed time.

A case of the congregation sinning - Josh 9 ref. 1 Sam 14:32.

18. 'edah - it should witness to Truth.

19 The leaders.

20 Qâhâl - The Ecclesia. A representative body of the whole nation, convoked for the purpose.

21 The offering is similar to that of the priest, for the nation, as a witnessing community should exercise the greatest care in legislation and decisions. Their decisions and decrees affect others, as does the example of the priest.

22 Represented by the priests, the congregation ministered in the Tabernacle, so that the sin was committed there.

wood with fire: [2] where the ashes are poured 17 but shall he be burnt. - SARAPH. Utterly consumed Ps 10: 16

13 ¶ And [a] if the whole congregation 18 of Israel sin through ignorance, [c] and the thing be hid from the eyes 19 of the assembly, 20 and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against 20 it, is known, then the congregation shall offer a 21 young bullock for the sin, and bring him before the tabernacle of the congregation. Ps V.4

15 And the elders of the congregation 18 [e] shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 [f] And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: 22

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did [n] with the bullock for a sin offering, so shall he do with this: [p] and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp,

[2] Heb. *at the pouring out of the ashes.*

[a] Num. 15. 24.
[b] ver. 2, 13, 27.
[c] ch. 5. 2, 3, 4, 17, 18.
[d] ver. 14.
[e] ch. 1. 4.
[f] ch. 1. 4.
[f] ver. 7, 18, 30, 34.
[f] ver. 5-12.
[i] ver. 10, 31. ch. 3. 5.
[k] ver. 20, 31, 35. ch. 5. 10, 13, 16, 18 & 6. 7.
[l] ver. 2. Num. 15. 27.
[3] Heb. *any soul.*
[4] Heb. *people of the land.*
[m] ver. 14, 23.
[n] ver. 3.
[o] ver. 4, 15, 24. ch. 1. 4.
[p] Num. 15. 25, 28.

and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and [b] done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or [d] if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And [e] he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 [f] And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as [i] the fat of the sacrifice of peace offerings: [k] and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And [l] if [3] any one of the [4] common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or [m] if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 [o] And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the

(4) FOR A RULER Vv 22-26

The responsibility lessened, a smaller offering is made.

23 'ezim from 'azaz "to harden" be stout etc. The waywardness of flesh, but in a Kid - undeveloped. Christ was of our nature but kept it in subjection. Kid - sa'yr - shaggy, the goat. From sa'ar to shiver with fear.

24 In contrast to the for priest a cereal offering on horns of altar of incense Vv. 7, 18. The limit of the priest's penetration into the Tabernacle - his finger. Sprinkled upon it.

As the blood is presented taken into the Tabernacle, he is dependent upon the priest for redemption, so flesh not to be eaten without the covering but eaten by priests in the court of the Tabernacle Ch. 6:26.

25 Doubtless, fat, caul, kidneys etc. See Ch. 3:3-5 Exod 29:13

(5) FOR A COMMONER Vv 27-35.

The ritual is the same as that for a ruler. A female offering is made, indicating subjection of the sinner. 1 Tim 2:11 and recalling 1 Tim. 2:14-15., 2 Cor. 11:3. Gen 3:6.

ACKNOWLEDGMENT OF SIN

There seems to be a greater public acknowledgement of the sin, the greater the crime. Note the emphasis "before Yahweh" which declines until it is not mentioned in the case of the commoner.

With the constant teaching of the law, sins of ignorance should have been comparatively rare.

In the burnt offering the emphasis was on the word "accepted" Ch. 1:4 here it is on "forgiven."

140

SINS OF IGNORANCE CONTINUED

The instructions in Num. 15:22-29 are different from those above. Lev. 4:1-35-5:7-13. In the former, the victim is always a yearling goat; in the latter the victims are graded according to the status of the offender. In the former there is no provision for the poor; in the latter provision is made for such. The former seems to be dealing with sins of omission relating particularly to unwitting mistakes in connection with the kneading-trough etc; the latter relates to sins of commission to sin-offerings in general.

SACRIFICE : sheep, goat, d... Abraham in th... 9. The animal... common. 1. ... for food. 3. ... the home W...

CHAPTER 5

SIN DEFINED Vv. 1-4.

1 The oath of abjuration Mt. 26:63

2 Considered guilty and offer accordingly

SACRIFICE : Three animals & two birds are named in the Law as suitable for sacrifice: the ox, sheep, goat, dove & pigeon. These were all offered by Abraham in the great sacrifice of the Covenant Gen. 15:9. The animals has the following characteristics in common. 1. They were clean; 2. Were commonly used for food. 3. Being domesticated they formed a part of the home wealth of the offerer.

The offerer brought it to the door of the Tabernacle Lev 1:3 Pressed his hand upon its head 1:4 uttering a prayer or making confession Lev. 16:21. - except in the case of the Peace Offerings
The animal was slaughtered on the north side of the altar Lev. 1:11; 6:25; 7:2. Tradition says that it was bound by a cord to one of the rings fixed on the north of the altar at the instance that the confession was completed the fatal stroke was given. However, the Peace offerings & Paschal lambs apparently could be slain in any part of the court.

horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [b] he shall take away all the fat thereof, [d] as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a [e] sweet savour unto the LORD; [f] and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, [i] he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, [l] as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: [n] and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

[a] ver. 27.
[b] ch. 3. 14.
[c] ch. 12 & 13 & 15.
[d] ver. 10, 26. ch. 3. 3.
[e] ch. 1. 9, 13, 17 & 2. 2, 9, 12, &c. Gen. 8. 21. Ex. 29. 18.
[f] ver. 20, 26, 35.
[g] Num. 30. 6, 8. Ps. 106. 33.
[h] Cp. 1 Sam. 25. 22. Mark 6. 23. Acts 23. 12.
[i] ver. 28.
[k] ch. 16. 21 & 26. 40. Num. 5. 7. Ezra 10. 1. Cp. Josh. 7. 19.
[l] ch. 3. 9.
[n] ch. 12. 8 & 14. 21.
[2] Heb. *his hand cannot reach to the sufficiency of a lamb.* Cp. ver. 11. ch. 25. 26.
[n] ver. 20, 26, 31. Note
[o] ch. 1. 14.
[p] ch. 1. 15, 17.
[q] 1 Kin. 8. 31. Cp. Mat. 26. 63.
[r] ver. 17. ch. 7. 18 & 10. 17 & 17. 16 & 19. 8 & 20. 17, 19. Num. 5. 31. Cp. ch. 20, 20. Num. 9. 13.
[s] ch. 1. 15.
[t] ch. 11. 24, 28, 31, 39. Num. 19. 11, 13, 16.
[u] ch. 4. 7, 18, 30, 34.

CHAPTER 5.

1 He that sinneth in concealing his knowledge, a in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, 14 for sacrilege, &c.

AND if a soul sin, [o] and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall [r] bear his iniquity.

2 Or [t] if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if it be hidden* from him; he also shall be unclean, and [a] guilty.

3 Or if he touch [c] the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, [v] pronouncing with *his* lips [h] to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; [w] when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [k] confess that he hath sinned in that *thing*:

6 And he shall bring his trespass offering [x] unto the LORD for his sin [y] which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And [m] if [z] he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two [@] turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and [p] wring off his head from his neck, but [p] shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and [s] the rest of the blood shall be wrung out [u] at the bottom of the altar: it *is* a sin offering.

10 And he shall offer the second *for* a burnt offering,

[a] ver. 17.
[c] ch. 12 & 13 & 15.
[h] Num. 30. 6, 8. Ps. 106. 33.
[k] Cp. 1 Sam. 25. 22. Mark 6. 23. Acts 23. 12.
[m] ch. 12. 8 & 14. 21.
[o] Prov. 29. 24.
[p] ch. 1. 15, 17.
[r] ver. 17. ch. 7. 18 & 10. 17 & 17. 16 & 19. 8 & 20. 17, 19. Num. 5. 31. Cp. ch. 20, 20. Num. 9. 13.
[s] ch. 1. 15.
[t] ch. 11. 24, 28, 31, 39. Num. 19. 11, 13, 16.
[v] Num. 30. 6, 8.
[w] ch. 4. 27.
[x] ch. 6. 6.
[y] Num. 5. 6, 7.
[z] Heb. 9. 22.
[@] Gen. 15. 9. Cp. Luke 2. 24.

3 If he did it unwittingly, and is not conscious of it, or forgets it
4 He forgets or overlooks the thoughtless oath.
ATONEMENT: a A FEMALE LAMB OR GOAT Vv. 5-6.
5 First need for atonement: A consciousness of Guilt
6 Second requirement: an acknowledgment of sin.
7 Third Requirement: Sacrifice.
8 ASHAM - Guilt Offering not in text Roth: "as his guilt-bearer" RV mg. "for his guilt" - or offence.
9 Indicating the subjection of the offerer. 1 Tim. 2:11
ATONEMENT: TWO DOVES OR PIGEONS. Vv 7-10.
The offering of poverty
10 The former must precede the latter.

CHAPTER 5
SIN DEFINED Vv. 1-4.
1 The oath of abjuration Mt. 26:63
2 considered guilty and offer accordingly

THREE TRESPASSES REQUIRING ATONEMENT

- Failing to speak and reveal the truth when under oath V. 1.
- Failing to purify self when one is unclean Vv 2-3.
- Speaking and swearing rashly and quickly then forgetting what was said, or shirking responsibility for it V. 4.

~~Instance of infringement of typical ceremonial rites V. 15 - 22:14-16.~~
~~Frauds & wrongdoing remedial by restitution Ch. 6:1-3.~~

SACRIFICE (Cont.)

The mode of killing appears to have been similar to slaughtering animals for food. Cp. Mal. 1:7. The throat was cut while a priest or assistant held a bowl under the neck to receive the blood Lev 9:9; 17:13-14. The disposal of the blood was different in the case of the burnt offering, peace offering & trespass offering Lev. 1:5, 11; 3:2, 8, 13; 7:2 to that of the sin offering Cp Lev. 4. The Temple altar had holes through which the blood drained off into the Kedron.
With the blood disposed of, the skin removed, & the animal cut in pieces, the sacrificer or his assistant, washed the entrails & feet. In the case of the burnt offering, all the pieces were then taken to the Altar & salted. They were then placed in order: the hind limbs probably placed at the base of the pile, then the entrails with the offal covered with the fat, then the fore limbs with the head at the top.

THE TRESPASS OFFERING there is little difference between sin & trespass, the offering for one being closely associated with the other Ch. 7:7. Like the Sin Offering it was the consciousness of a specifically guilty act Lev. 5:15,17. Lev. 6:1-5. However it differed in that it was a trespass, the invasion of the rights of another, whether Yahweh or man necessitating reparation. The offerer not only sought forgiveness but made material restitution to the one he had wronged Lev. 5:16. 6:1-5. – that is, where that could be done – Cf. Lev. 5:17-19 Every sin fell into the category of trespass, but every trespass was a sin for which one animal only was permitted for sacrifice (No!) – a ram, the value of the ram differing according to the gravity of the offence Lev. 5:15,18; 6:6.

according to the (2) manner: [a] and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering [b] the tenth part of an ephah of fine flour for a sin offering; [c] he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and [f] the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, [g] according to the offerings made by fire unto the LORD: it *is* a sin offering.

13 [h] And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [m] *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 [p] If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then [r] he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [s] the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and [t] shall add the fifth part thereto, and give it unto the priest: [u] and the priest shall make an atonement for him with the ram of the trespass (3) offering, and it shall be forgiven him.

17 ¶ And if a [v] soul sin, and commit any of these (4) things which are forbidden to be done by the commandments of the LORD; [a] though he wist it not,

[b] yet is he guilty, and shall bear his iniquity.

18 [c] And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: [d] and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

CHAPTER 6.

1 The trespass offering for sins done wittingly. 8 Law of the burnt offering. 14 and of the meat offering. 19 The offering at the consecration of a priest. 24 Law of the sin offering.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and [i] commit a trespass against the LORD, and (5) lie unto his neighbour in that [l] which was delivered him to keep, or [z] in [4] fellowship, or in a thing taken away by violence, or hath [n] deceived his neighbour;

3 Or [o] have found that which was lost, and lieth concerning it, and [q] sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [x] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, [5] [6] in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, [z] a ram without blemish out of the flock, with thy estimation,

---

Or, Ch. 1:14. ordinance, ch. 9. 16. As Gen. 40. 13. Cp. ch. 1. 14.
[a] ver. 13, 16. ch. 4. 20, 26, 31, 35.
[b] Luke 12. 48.
[c] ver. 15.
[d] ch. 4. 26.
[e] Num. 5. 15.
Lev 6. In the Heb. Bible vv 1-7 form part of Ch 5. The evident that they should do so
[f] ch. 2. 2.
[g] ch. 1. 9 & 4. 35.
[h] ver. 10, 16. ch. 4. 20, 26, 31, 35.
[i] Num. 5. 6.
[k] ch. 19. 11. Eph. 4. 25. Col. 3. 9.
[l] Ex. 22. 7, 10.
[m] Expressed ch. 2. 3.
[3] Or, *in dealing.*
[4] Heb. *putting of the hand.*
[n] ver. 4. ch. 19. 13. Deut. 24. 14. Mic. 2. 2. Mal. 3. 5.
[o] Deut. 22. 1, 2, 3.
[p] ch. 22. 14. Ezra 10. 2.
[q] Ex. 22. 11.
[r] Ezra 10. 19.
[s] Ex. 38. 24.
[t] ch. 6. 5 & 22. 14 & 27. 13, 15, 27, 31.
[u] ch. 4. 26.
[x] ch. 5. 16. Num. 5. 7.
[5] Or, *in the day of his being found guilty.*
[6] Heb. *in the day of his trespass.*
[v] ch. 4. 2.
[z] ch. 5. 15, 18.
[a] ver. 15. ch. 4. 2, 13, 22, 27.

ATONEMENT: MEAL OFFERING Vv. 11-13.

The offering of extreme poverty, evincing the mercy of Yahweh. Though no specific blood was shed, the offerer would bring it to the priest who would burn part on the altar for a memorial, thus connecting it with the daily national burnt offering! Cp. Heb. 9:22.

11 [c] Korban.

12 This was an omer Exod. 16: 36. about 5.1 pints - constituting the portion of manna assigned each individual for his daily food. Exod. 16:16-20. A remainder of the manna for what it stood. Deut. 8:3.

13 The very best results of labour - and therefore a dedication of service to Yahweh.

14 Cf. Lev. 2:1. The Word been overlooked.

15 Cf. Lev. 24:1. There has been neglect of things of Yahweh.

16 Thus linking it with animal sacrifices - the national offering - and revealing that what man in his poverty could not provide - Yahweh would supply. Ps 49:8

5 THE TRESPASS OFFERING V.14 - 6:7.

See above.

17 See Note Ch. 4:2.

18 MAHAL - Treachery. From a root, to act unfaithfully or covertly.

19 In tithes, offerings, first-fruits etc. Thus robbing Yahweh. Mal. 3:8.

20 The priest was to assess the loss an apportion accordingly so that a fifth could be added. The Ram was to be the value of the loss. Paid in silver for redemption.

21 Which specified a certain weight Exod. 30:13. Other shekels were lighter.

1 RAM AND RESTITUTION FOR TRESPASS IN HOLY THINGS Vv 14-16

2 IGNORANCE DOES NOT EXCUSE Vv 17-19.

22 This is a sin of commission in contrast to that of omission in Vv 15-16. There is no material loss involved, therefore no material restitution. His very ignorance is a trespass. Cp V. 18.

23 ASHAM - Guilt. RV. Guilt offering.

WHY RESTITUTION?

It is not only just but teaches an important lesson. The penitent is not only to say "I am sorry" but "What can I do about it?"

A FIFTH PART MORE V. 16.

The measure of grace that he seeks in forgiveness. Grace means favour. But what kind of favour? for favour is of many kinds. Favour shown to the miserable we call mercy; favour shown to the poor we call pity; favour shown to the suffering we call compassion; favour shown to the obstinate we call patience: but favour shown to the unworthy we call Grace. This is favour indeed; favour which is truly Divine in its source & character. Light is shown upon it in Rom 3:24 "being justified freely by his grace." The word "freely" occurs again in Jhn 15:25 & is translated "without a cause" – Bullinger (Numbers).

142 THE RAM.

Typical of Christ: the Protector of the Flock. He gave all. See Psalm 69.

THE FAT.

CHELEB – To be fat. The fat is the richest or choicest part. Ashes = DECHEN, fat. The latter is not consumed into smoke, but remains as grease to consolidate & gather to be removed into a clean place. Lev 6:10-11

GRACE in Heb. is CHEN, from CHANAN – To bend or stoop in kindness to an inferior.

ASHAM - Guilt. RV - Guilt offering. He must first make restitution & then offer. If the offended party is dead the restitution is to be paid to next of kin or priest Num 5:8

6 AYIL = Strength, especially a chief. The Protector of the flock. Cp V. 18

1 MAHAL - See Note Ch. 5:15.

2 Though done in regard to a neighbour it is against Yahweh.

3 RV mg - pledge.

4 Robbery.

= CHAPTER 6 =

3 OFFERING FOR TRESPASS DONE KNOWINGLY VV 1-7

THE ALTAR CONSTANTLY IN USE

The evening sacrifice burned slowly all through the night • then was followed by the morning sacrifice which burned through the day • which with the other offerings made called that the altar was constantly in use • as is Christ our altar. On that Altar, the sacrifice is always burning. Day and night the eyes of Israelites could look toward the altar and see the ascending smoke of the burnt offering — so we can figuratively towards Christ.

Each morning • evening the ashes were removed, the fire replenished • the burning continued.

THE SIN OFFERING was treated as most holy Lev. 10:17. The flesh, representing the offerer was solemnly, • exclusively, appropriated by the mediating priests. The far reaching symbolism of the act met its perfect fulfilment in Christ who bore our nature • who appropriates us to himself.

THE LAW OF THE OFFERINGS Ch 6:8 - 7:38

THE PRIESTHOOD (MEDIATION) V.8 - 10:20.

THE BURNT OFFERING 6:13.

Law of the burnt offering, **LEVITICUS 6.** *and of the meat offering,*

for a trespass offering, unto the priest:

7 [b] And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, (2) because of the burning upon [6] the altar all night unto the morning, and the fire of the altar shall be burning in it. — Cp 4:18.

10 And the priest shall put on his linen garment, and his [k] linen breeches shall he put upon his flesh, [7] and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them [m] beside the altar. [8]

11 And [n] he shall put off his garments, and put on other garments, [9] and carry forth the ashes (1) without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on [p] it every morning, and lay the burnt offering in order upon it; and he shall burn thereon [r] the fat of the peace offerings. [11]

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ [t] And this *is* the law of the meat offering: the sons of Aaron shall offer it (before) the LORD, (before) the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [v] memorial of it, [13] unto the LORD.

16 And [a] the remainder thereof shall Aaron and his sons eat: [N] with unleavened bread shall it be eaten (C) in the holy place; in the court of the tabernacle of the congregation they shall eat it. [C] Mo'ade Lev. 1:1. RV marking

17 [d] It shall not be baken with leaven. [E] [e] I have given it *unto them for* their portion of my offerings made by fire; [f] it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 (g) All the males among the children of Aaron shall eat of it. [h] *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: (i) every one that toucheth them shall be holy. Cp Hag. 2:11-14. Is. 52:11 Matth. 23:19.

19 ¶ And the LORD spake unto Moses, saying, Cp V.22.

20 [l] This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an (o) ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. [17]

21 (p) In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD. [19A]

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; [s] it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, [u] This *is* the law of the sin offering: (x) In the place where the burnt offering is killed shall the sin offering be killed before the LORD: [y] it *is* most holy.

Roth: "as unleavened cakes shall it be eaten."

14 Rend. "Unleavened shall it be eaten."

Cp 1 Cor. 5:6-8

14A The meal representing works offered unto Yahweh must be pure from that which symbolizes wrong ulterior motives. See also Frankincense. 2:16.

15 Thus, before all Israel they enjoyed fellowship with the Father. He shared the offerings with His ministers • they ate in the Holy Place Cp 1 John 1:3. Cp 1 Cor. 9:13; 10:18 Heb. 13:10

AT THE CONSECRATION OF A PRIEST Vv 19-23.

See BETOW † Cp Nte 5:11.

16 Cp Ch. 2:1. Our best offerings: Intellect, study, thought, deed, time, energy. Christ fulfilled this: his sons should aim to do likewise.

17 Thus the whole of it was given to Yahweh - spread over the whole day. Even our normal labor can become service to Him. Eph. 6:5.

18 The Spirit-word.

19 It was entirely given with out any memorial taken therefrom (it being for the priest) - so Christ gave Himself entirely. It was completely consumed by the Divine fire. Jhn 2:17.

19A Aaron's sons referred to in V.20 must be the successors of high priests who succeeded him.

20 Doubled for emphasis - entirely consumed in Yahweh's service. Laboring "in season • out of season" 2 Tim 4:2.

THE SIN OFFERING Vv 24-30 See above

General rules Ch 4:1-5:13.

21 On the north side of the altar before Yahweh Lev. 1:11. Christ slain on north side of city Cp Luke 13:33.

22 The association of the sin offering with the burnt offering is significant. The dedication of self is required as well as the forgiveness of sin. The latter must be specific. We must mention the sins - confess them — and not trust vaguely to the provisions of mercy.

24 Cp Jhn 16:32.

6 Cp mg. Rend - "Shall burn upon the hearth upon the altar." For the general rules of the burnt offering see Ch. 1:1-17.

7 Flesh covered right • courses exhibited.

8 This permitted them to cool - for they would be still burning.

8A DESHEN - Fat See Note bottom p. 142.

9 Thus suggesting that other than the priest would bear the ashes away. When the Lord died upon the stake, the work of sacrifice was complete. He had submitted to death voluntarily John 10:17-18 but his supporters conveyed his body to a clean place. Jhn. 19:41.

10 Pointing forward to the wood of the stake upon which the anti-typical burnt offering was laid.

11 The portions of the peace offerings. Ch. 3:3, 9, 14. Offered with the burnt offering because true fellowship only possible with a dedicated life.

12 Divine fire Ch. 9:24. probably always used for sacrifices. Gen. 22:7. No sacrifice acceptable without it. It typifies the Spirit-word. Cp 1 Thess. 5:19.

THE MEAL OFFERING Vv. 14-18.

General rules Ch. 2:1-16. Priests' portion Ch. 7:9-10.

13 This portion represented the whole offering as Christ represented the whole body.

THE BURNT OFFERING 143 THE MEAL OFFERING

Continually burning, entirely consumed: "I come to do Thy will, O Yahweh." See Ps. 40. • Christ both sacrifice • Priest. Animal carefully washed, dismembered, placed in order on altar, after first being skinned. The skin given to priest Lev. 7:8 so that the inner animal revealed. John. 8:46. • Priest: Flesh covered in robe righteousness. Cp Ps. 132:9. • Preside thus until completely consumed Lev. 6:10. • Change of garment — priestly ministry in which righteousness not so clearly emphasized Jhn 19:38. • Ashes conveyed to a clean place Jhn 19:41. • Wood on the altar Acts 5:30 • Slain north of the altar Lev. 1:11 - Calvary. • Peace Offering: Lev 6:12 Fellowship. John 17:14.

The memorial of the best labor offered on the altar. • The antitype John 4:32-34. 1 Cor. 5:6-8. • It comprised the basis of fellowship Jhn 6:51 • Had to be eaten in the holy place • Those touching it were constituted holy. Heb. 3:1.

THE CONSECRATION OF THE PRIEST

The priest's labor given entirely to Yahweh as the dedication of self, consumed by divine fire. It was first offered at the Consecration • henceforth - each day with lambs. Ex. 29:38-46.

THE SIN OFFERING.

● It was "most holy" Luke 1:35. ● It was killed on the north of the altar Lev. 6:25 (Calvary) ● Before Yahweh Jhn 16:32. ● The offering for rulers and people eaten by priests to signify acceptance by Yahweh & resumption of fellowship ● That for Priest & Congregation burnt without the camp — implying the repudiation of sin & that complete redemption was beyond the Law. Heb. 13:11-14. ● The offering of Jesus is identified with this last indicating that it was for himself as well as for the congregation. Heb. 7:26-28. ● The sin offering not invariably associated with specific sins, but also with the sin nature Cp Lev. 12:6. 15:30

25 Chattah - To miss the mark.

26 So absorbing it into his very being & identifying himself with it Lev 10:17-18. Hos. 4:8. Cp 1 Pet. 3:23

27 Christ bore sin's flesh in the sight of all in the antitypical holy place.

28 The blood was considered holy & therefore not to be taken outside — so with the antitypical blood.

29 The fat was burned upon the altar Lev 4:35. & the flesh boiled as food for the priest.

30 Being more likely to be impregnated with the flesh. — being unglazed.

31 The blood of the offering for Priest & Congregation was taken into the holy & therefore the flesh was burned Lev 4:5-7, 16-18.

32 Without the Camp. Lev. 4:21. Heb 13

LEVITICUS 7.

Law of the trespass offering.

26 [a] The priest that offereth it for sin shall eat it: [c] in the holy place shall it be eaten, in the court of the tabernacle of the congregation. 27 mo'ade V16

27 [d] Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. 28

28 But the earthen vessel wherein it is sodden [e] shall be broken: 30 and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 [k] All the See below males among the priests shall eat thereof: [l] it *is* most holy.

30 [m] And no 31 sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire. 32

[a] ch. 10. 17, 18. Num. 18. 9, 10. Ezek. 44. 27, 28, 29.
[b] ch. 6. 18, 29.
[c] ver. 16.
[d] ver. 1.
[e] ver. 18.
[f] ch. 6. 25, 26 & 14. 13.
[g] ch. 11. 33 & 15. 12.
[h] ch. 2. 3, 10. Num. 18. 9. Ezek. 44. 29.
[i] ch. 2. 7.
[2] Or, *on the flat plate, or, slice.* ch. 2. 5 & 6. 21.
[k] ver. 18.
[l] ver. 17, 25.
[m] ch. 4. 7, 11, 12, 18, 21 & 16. 27. Heb. 13. 11. Cp. ver. 26, 29. ch. 10. 18.
[n] ch. 3. 1 & 22. 21.

CHAPTER 7.

5 THE TRESPASS OFFERING Vv 1-10

General Principles. Lev. 5:14-6:7. Cp Ch. 5:15.

1 Cp Ch. 5:15.

2 The tail which stores fat.

3 Lev 3:14 Note.

1 Law of the trespass offering, 11 and of the peace offerings. 22 The fat and the blood forbidden. 28 The priests' portion.

LIKEWISE [p] this *is* the law of the trespass offering: [q] it *is* most holy. — Luke 1:35

2 [o] In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [u] all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

[o] ch. 2. 4. Num. 6. 15.
[p] ch. 5 & 6. 1-7.
[q] Ex. 40. 10.
[r] ch. 6. 21.
[s] ch. 6. 25. Note
[t] Amos 4. 5.
[u] ch. 3. 4, 9, 10, 14, 15, 16 & 4. 8, 9. Ex. 29. 13, 22.
[x] Num. 18. 8, 11, 19.
[y] ch. 22. 29, 30.
[z] ch. 19. 6, 7, 8 & 22. 21.

6 [b] Every male among the priests shall eat thereof: it shall be eaten in the holy place: [d] it *is* most holy.

7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have it. BURNT & MEAL OFFERING

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And [h] all the meat offering that is baken in the oven, and all that is dressed [i] in the fryingpan, and [2] in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another. See below left

11 And [n] this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD. See note top p 138

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving [g] unleavened cakes [h] mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, [r] fried.

13 Besides the cakes, he shall offer *for* his offering [t] leavened bread [i] with the sacrifice of thanksgiving of his peace offerings. (1 Cor. 5:11 each cakes)

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, [k] *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings [v] for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. 19

16 But [z] if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten

4 This signified acceptance by Yahweh & resumption of fellowship

5 They are similar See Note top p. though trespass more serious. Sin related to natural tendency to go astray & thus viewed against the flesh as such. It was sometimes used as a reminder of weakness of flesh Cp Lev. 12:6. 15:30

6 He ate as Yahweh's representative & received the cereal as man's representative. Gen 3:21. As mediator between God & man. The latter was clothed by him.

6 BURNT, MEAL AND PEACE OFFERINGS Vv. 8-21

7 Apart from those offered on the altar Cp Lev. 23 for on. See Note below

8 This would keep & therefore could be stored & apportioned as directed

9 Shelamim from Shalem, to be complete or make whole. See Note top p. 138

10 All three forms in which the prepared meal offering could be offered, indicating every aspect of labor to be channelled into acceptable offering Cp Lev 2:4ff. 6:13.

11 CHALLAH - Perforated Cakes from CHALLAH bore.

12 RAKIK - A thin cake

13 Because this was a spontaneous expression of devotion from those that were not completely rid of sin & evil See below.

14 KORBÂN - Presentgift.

15 T'RUMÂH - Apportionment lifted up, or raised up.

16 1 Cor. 9:13.

17 Rom: "Do not Cagesunt the altar

18 What remained after the fat etc had been burned on altar Lev 3:4 & the right leg & breast had been given to the priest Lev 7:30-34.

19 This suggests that he invited his guests to gather with him & he could not eat the whole ox, heifer or lamb at his own Cp Deut 12:7. This command would encourage him to invite as many as possible - broadening his thanksgiving & worship. Deut 16:11

CHRIST: TH

● Jhn. 14:27. Jesus Christ Act ● Thank offer 2 Cor. 9:11-12, 13. Ps. 116. Ps 22:25.

22 See Note V. 15 and bottom p. 144.

22A The ages of man are divided into 3 great dispensations — Patriarchal, Mosaic, Christian. In the third, the type becomes the reality.

23 Roth: "He that brought near shall not be accepted, it shall not be reckoned unto him."

24 PIGGUWL - To stink. Cp Lev 19:8

25 Be guilty of an offence, probably requiring a sin offering.

26 In the moral sphere uncleanness is likened to wine transmitted. 1 Cor 5:6. 15:33. Doctrinal — 2 Tim. 2:17.

27 Figurative of moral uncleanness.

28 Excommunicated — at least until atoned for. Cp Gen. 17:14 Cf. Lev. 22:3. - and Titus without hope.

7 CONCERNING FAT AND BLOOD. Vv 22-27.

29 CHELEB - Fat - Here the richest or choicest part. — The saved up riches of the animal - stored energy. This was to be completely given unto Yahweh. Thus is the fat earlier specified Lev. 3 etc.

30 Sacrificial animals. The roebuck, hart etc were exempt.

31 Prohibited Exod. 22:31. Lev. 22:8

32 It appears from Deut. 32:14 that it was only the fat of sacrificial animals that was prohibited whereas other could be eaten if slain properly. The fat intermingled with flesh is never in question.

33 It is styled "the food of the offering" Lev. 3:11, 16, to emphasize that it belonged to Yahweh, the offerer had to present it to the priest with his own hands Lev. 7:30.

THE LAW OF THE SACRIFICE 7:11

What is here added relates to the accompanying Minchah, the classification of Peace-offerings into: a. Thank-offerings; b. Vow-offerings; c. Voluntary offerings; & the conditions to be observed by the worshipper in eating the flesh. All of which shows the practical response of a worshipper in acts of fellowship that he can perform in response.

THE MALES SHALL EAT V. 6. 144

They had the sign of the Covenant in their flesh Lev. 12:3. Gen. 17.

They belonged to Yahweh for service Exod. 13:12, 15.

They had to appear before Yahweh 3 times a year Exod. 23:17. Deut. 16:16.

LEAVEN BREAD V. 13

The use of this in sacrifice taught that everything eaten was sanctified by the Word & Prayer 1 Tim. 4:4-5. 1 Cor. 10:23. Cp. (If being the normal bread eaten) & that food that enters the stomach does not defile Mk. 7:11.

THANKSGIVING. VOTIVE & FREE WILL OFFERINGS

Cf V. 15, 16. The former were considered of greater significance as thanks for specific act of good apart from one for which a vow had been made or one expressing the general good of Yahweh.

20 RV: Freewill. NEDÂBÂH - Spontaneous, or abundant (Str.) It differed from the votive offering because it was not vowed and from the thank offering by not having reference to any special mercy received. It arose out of the consciousness of Yahweh's tender mercies & covenant faithfulness, with a resultant sense of obligation. The Tabernacle built with these offerings Exod. 35:5, 21.

21 Promises to Yahweh in hope of His help Ps. 66:13-14. 116:1-19.

CHRIST: THE PEACE OFFERING
• John 14:27. 16:33. Preaching peace by Jesus Christ Acts 10:36. Eph 2:14,15,17. • Thank offering Mt. 11:25-30. Phil 4:6 2 Cor. 9:11-12, 13. Heb 13:15. • Votive Offering Ps. 116. Pr 22:25. • Freewill Offering John 10:17-18

BLOOD PROHIBITED
It represented the life which should be wholly dedicated to Yahweh Lev 17:11. Though originally prohibited to Noah Gen. 9:3-5, now the prohibition limited to Israel Deut. 14:21.

The blood of sacrificial animals was left on the altar for all to see - that of others covered by dirt Lev 17:10-13 - the former rep. life devoted to Yahweh, the latter a life given to satisfying flesh. Blood in N.T. Cp Acts 15:28-29. 1 Cor. 8:7-9, 11-13 1 Cor. 10:25-29.

22 See Note V.15 and bottom p. 144.

the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: 22

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither [b] shall it be imputed unto him that offereth it: it shall be an [d] abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, [g] having his uncleanness upon him, even that soul [i] shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, as [m] the uncleanness of man, or *any* [n] unclean beast, or any [o] abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul [p] shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [r] Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the [2] beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people. Cp V.20 NTC

26 [a] Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, [c] He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 [e] His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that [f] the breast may be waved *for* a wave offering before the LORD.

31 [h] And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And [l] the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For [q] the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister

[a] See ch. 3. 17.

[b] Num. 18. 27.
[c] ch. 3. 1.
[d] ch. 19. 7. Is. 65. 4. Ezek. 4. 14.
[e] ch. 3. 3, 4, 9, 14.
[f] Ex. 29. 24, 27.
[g] ch. 15. 3 & 22. 3.
[h] ch. 3. 5, 11, 16.
[i] ver. 21, 25, 27. Ex. 30. 33.
[k] ver. 34.
[l] ver. 34. ch. 9. 21. Ex. 29. 27. Num. 6. 20.
[m] ch. 12 & 13 & 15.
[n] ch. 11. 24, 26, 28.
[o] ch. 11. 10-13, 20, &c. Is. 66. 17.
[p] ver. 20, 25, 27.
[q] Ex. 29. 28.
[r] ch. 3. 16, 17.
[2] Heb. *carcase*. ch. 11. 8 & 17. 15 & 22. 8. Deut. 14. 21. Ezek. 4. 14 & 44. 31.

8 THE PRIESTS PORTION OF THE PEACE OFFERING Vv 28-30

34 KORBAN - Present, gift. From KOREB - to approach or draw near.

35 Cp Note V. 35: see below Wave Offer.
36 Roth. footnote: "the fat upon the breast" see Ch 8:26-27. The breast = heartiness + willingness. The fat - the richest or choicest of stored energy. Col. 3:23. 1 Cor. 15:58
37 It was waved towards the altar to indicate that it was Yahweh's + back to priests to indicate that it was given by Him to them.

9 SUMMARY OF PRIESTS' PORTION Vv 31-36

38 Yahweh cares for His work + men. Cp 1 Cor. 9:13-14. Gal 6:6.
39 Symbolising activity and support - this associated with the breast indicating love in action - the basis of fellowship with Yahweh. 1 John 3:16.
40 These were lifted up towards heaven + down towards earth, indicating fellowship with both.
41 His activity + support of the offerer made this appropriate. So with our priest.
42 This still applies being antitypically fulfilled in Christ.

43 MISCHAH will bear the meaning of portion as well as anointing, so that some render: "This is the portion of Aaron" etc. The portions signify love in action, and this we should give unto Christ to ensure fellowship with the Father 1 John 1:6-7.

7 CONCERNING FAT AND BLOOD Vv 22-27

29 CHELEB - Fat. Here the richest or choicest part - The saved up riches of the animal - stored energy. This was to be completely given unto Yahweh. This is the fat earlier specified Lev 3:3 etc.
30 Sacrificial animals the roebuck, hart etc were exempt.
31 Prohibited. Exod 23:18. 34:25. Lev 22:8
32 It appears from Deut 32:14 that it was only the fat of sacrificial animals that was prohibited whereas other could be eaten if slain properly. The fat intermingled with flesh is never in question.
33 It is styled "the food of the offering" Lev 3:11, 16, to emphasise that it belonged to Yahweh, the offerer had to present it to the priest with his own hands Lev. 7:30.

THE OBLATION
Heb. KORBAN - Present, Gift from a root KOREB - To approach or draw near. By introduction of our great High Priest we, through the Gospel "draw near" unto Yahweh Heb. 7:19. 10:21, 22. This must be done personally; it cannot be done by proxy.

THE FAT ON THE ALTAR
This fed the fire + caused it to burn freely. So by giving the richest part of our being to Yahweh, our energy to His service the zeal of our offerings will be freely consumed 1 Thess. 5:19.

WAVE OFFERING
Though the offerer presented this, it was in association with the priest. Num. 6:20. The Mishna says that this was done by the priest placing his hands under those of the offerer upon which the wave breast was laid + then moving them to and fro. In type it showed that true love in activity is stimulated by the priest - the Lord Jesus.

THE RIGHT SHOULDER V.32
In Deut 18:3 the shoulder, two cheeks + maw (Str. pouch - gebah) are allocated the priest. The variation is evidently due to the changed conditions in the Land with increased number of priests.

THE PARABLE OF THE PRIESTS. Israel was called to be "A Kingdom of Priests" Exod. 19:5-6. Therefore the consecration of the priests set forth parabolically what was expected of them, and the whole congregation was called together to witness it Lev. 8:3. The priests represented the nation in miniature, but their failings. e.g. Lev. 10 brought home the grim reality that they fell short of the ideal. Further, in that a section of the priestly people were permitted to minister at the Altar and Tabernacle, Israel was reminded that as yet it was unfit to assume the priestly privileges to which it has been called. In the symbolism of the consecration service the people would thus discover a spur to effort and a check to pride.
The consecration of priests was on same day as that of Tabernacle etc Exod. 29. See V. 44 - Antitypical Tabernacle, Altar set up Heb 8:1,10. 9:24

The consecration of **LEVITICUS 8.** *Aaron and his sons.*

unto the LORD in the priest's office;
36 Which the LORD commanded to be given them of the children of Israel, [b] in the day that he anointed them, *by* a statute for ever throughout their generations.
37 This *is* the law [d] of the burnt offering, [44] of the [45] meat offering, [46] and of the [47] sin offering, [h] and of the trespass offering, [i] and of the [48] consecrations, and [k] of the sacrifice of the peace offerings; [49]
38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel [m] to offer their oblations unto the LORD, in the wilderness of Sinai.

[a] Ex. 29. 5.
[b] ch. 8. 12, 30. Ex. 40. 13-15.
[c] Ex. 28. 30.
[d] ch. 6. 9.
[e] Ex. 28. 4. & 29. 6.
[f] ch. 21. 12. Ex. 28. 36, 37.
[g] ch. 6. 25.
[h] ver. 1.
[i] ch. 6. 20 & 8. 33. Ex. 29. 1, &c.
[k] ver. 22.
[m] ch. 1. 2.

SUMMARY
44 Ch. 1:1-17. 6:8-13.
45 Ch. 2:1-16. 6:14-23.
46 Ch. 4:1-35. 5:1-13. 6:24-30
47 Ch. 5:14-19. 6:2-7. 7:1-6
48 Ch. 6:19-23 Supplementing Exod. 29:1-37.
49 Ch. 3:1-17. 7:11-21, 28-34.
In order the sacrifices teach the lessons of
- Self-surrender
- Loyalty in labor
- Atonement
- Restitution
- Dedication
- Peace & Unity.

See also Exod. 28, 29, 30

2 THE CONSECRATION OF THE PRIESTS.

CHAPTER 8

CONSECRATION OF PRIESTS.
CHOSEN. Vv 1-4 cp Heb 5:1-4.
1 He inducts Aaron into his office. He typified Christ as Prophet Deut. 18:18. which function preceded Christ's priesthood Heb 8:4. 7:13. 9:11.
Type of Christ. Heb 9:24
Sig. Mountain of Strength or Enlightened. (H Lockyer) He is thus chosen out. Exod. 28:1. Christ called. Heb 5:1-4. We called. Eph. 4:1-2. 2 Thess 2:13-15. Thus the Ecclesia. "EK" Acts 15:14. Rev. 5:9. Klesis - Invitation Rom. 11:29. 1 Cor. 1:26. Phil 3:14. 2 Tim. 1:9. Heb 3:1.
3 'edah fem. 'Ed = a witness. abstr. "a testimony." So the world witnesses us. 1 Cor. 4:9. Acts 22:15.
4 In this important work involving the salvation of the nation, nothing left to chance - all by Divine direction. Cp V. 4, 13, 17, 21, 29, 36. Cp Exod. 25:9.
7 Typical of moral washing Ps 51:2.
8 'edah Cp V. 3.
9 By this action of calling the people were gathered to the Tabernacle. John 12:32.
CLEANSED. V. 6. Exod. 29:4.
7 He being a human sacrifice dedicated to Divine service. Cp Lev. 1:13. Typical of moral washing by Word. Christ. Isa. 11:1. Matth 4:4, 7, 10. Ecclesia. Eph. 5:26. John. 17:17. John. 15:3. Ps. 119:9. Ps. 51:2. Symbol of Spirit John 4:14.
CLOTHED. V. 7. Exod. 29:5-6.
See Note. Exod. 28:2.
It is appropriate that Moses should do this for it was the Lord's perfect ministry

CHAPTER 8.

CH. 8. 1 Consecration of Aaron and his sons. 14 Their sin offering, 18 and burnt offering. 22 The ram of consecration. 31 Place and time of consecration.

AND the LORD spake unto Moses, saying,
2 [p] Take Aaron and his sons with him, and [q] the garments, and [r] the anointing oil, and [s] a bullock for the sin offering, and two rams, and a basket of unleavened bread;
3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.
4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
5 And Moses said unto the congregation, [u] This *is* the thing which the LORD commanded to be done.
6 And Moses brought Aaron and his sons, [v] and washed them with water.
7 [a] And he put upon him the [b] coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, [a] and bound *it* unto him therewith.
8 And he put the breastplate upon him: also he [c] put in the breastplate the Urim and the Thummim.
9 [e] And he put the mitre upon his head; also [f] upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.
10 [1] And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.
12 And he [14] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
13 [o] And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and [z] put bonnets upon them; as the LORD commanded Moses.
14 [t] And he brought the bullock for the sin offering: and Aaron and his sons [u] laid their hands upon the head of the bullock for the sin offering.
15 And he slew *it*; [x] and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.
16 [z] And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.
17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the

[p] Ex. 29. 1.
[q] Ex. 28. 2, 4.
[r] Heb. *bound.*
[s] Ex. 30. 23-25. 30.
[t] Ex. 29. 1, 2.
[u] Ex. 29. 10. Ezek. 43. 19.
[u] ch. 4. 4.
[x] ch. 4. 7. Ex. 29. 12, 36. Ezek. 43. 20, 26. Cp. Heb. 9. 22.
[v] Ex. 29. 4.
[z] See ch. 3. 4.
[a] Ex. 29. 5.
[b] Ex. 28. 4.
[c] Ex. 28. 30.
[e] Ex. 28. 4. & 29. 6.
[f] ch. 21. 12. Ex. 28. 36, 37.
[o] ch. 21. 10, 12. Ex. 29. 7 & 30. 30. Ps. 133. 2.
[z] Ex. 29. 8, 9.

Cp Ker. 6:9 Kafar
Roth: "putting a propitiatory covering thereupon."
Notes.

146

SIN OFFERING PRESENTED. V. 14

14 Both the first and largest offering. Forgiveness is both the people's first need and their greatest. All the beauty of clothing avails nought without the sin offering. The onlookers would be humbled as they saw that even the priests, even the high priest required the offering Heb. 13:12, 20. See Instructions Exod. 29: 10-14.

ALTAR ATONED. V. 15.

15 The four horns representative of Israel. So the congregation saw themselves represented as four-fold encampment. The ideal Israel
16 Roth. "Cleansed the altar from sin." Heb.

TABERNACLE ANOINTED. V. 10 Exod. 40:9
The Priest having been prepared, the Tabernacle now of value. This foreshadowed Christ as did his priestly mediatorship. Heb. 9:11, 23. 10:1.
ALTAR & LAVER ANOINTED. V. 11. Exod. 40:10
9 Christ Heb 13:10
Spirit Word Eph. 5:26 John 1:1-14.
10 Heb 1:9. Acts 10:38. Isa. 61:1. Luke 4:18. 2 Cor. 1:21. John 3:34.
The Anointing oil thus represents the spirit whether in the form of Word or in effluence. The Word is our contact with Heaven. Only by the spirit's strength is worship made possible. John 4:24. Phil 3:3. 2 Cor. 12:1. 1 John 2:20. Christ Example.
AARON ANOINTED. V. 12.
12. Mentally impressed with Word Gal. 1:4:4. followed by the sacrificial outpouring. Psa. 133:1-4. The head of Aaron alone anointed. Such affecting the whole body. Heb. 2:11. Luke 1:35. As the head thinks the body acts. Eph. 4:15-16. Cp Phil 1:2-5. Rom. 12:2. Col. 3:9-10. Rom. had it 1 Cor. 11:1. Phil 1:3:8-15.
SONS CLOTHED. V. 13.
Heb. 2:11. Isa. 61:10. 1 Pet. 2:9.
13. Rev. 1:5. Priesthood and marriage linked. Jer. 33:11. 61:10. This clothing not so resplendent as High Priest - no Urim Thummim breastplate of Judgment. Voice of Father sounds forth from Christ and not to sons. This true of regarding priesthood

20 The lesser ones a layer of fine lining of the cauls the belly partly covering the liver. the liver - the vital organ - was expected being prepared to energy at the expense of life itself Ex.
21 They help separate and expel poisons from the body.
22 Thus represents the repudiation of sin. The blood ed out = Life-a cated. Fat consumed = Energy devoted to God. Flesh destroyed = Sin driven from the camp.
RAM BURNT.
23 Heb 'ayil = Strength. All burnt offering heart, mind affections all given to Yahweh. Cp Mark 12:30.
24 The consecration life-a "sweet savour" our "unto Yahweh" Rom. 12:1. Cp Gen. 8:21. Exod. 29:18. Matt. 1: Note 19.
RAM OF CONSECRATION
TYPIFY. VV. 22-30
Following the Burnt offering represents the vows of dedication they are consecrated or "set" (Heb) in office.
26 Blood is life, and when applied to the leading faculties Aaron and his sons indicated that their lives were to be devoted to hearing working and walking in the ways of God.
26A. The Rump showing the fat for use of the body. 'ALYAH - Strength.
26B. See Note Lev. 3:9
26C. Strength to support.
27 Sincerity & Truth 1 Cor. 5:8
29 Rejoicing in the Truth Isa. 61:3.
29 Feeding on Word John 6:57
30 The full support of the body.

camp; as the LORD commanded Moses.

18 ¶ [c] And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and [e] the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And [h] he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 [n] And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [b] upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 [d] And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' [f] part; as the LORD commanded Moses.

30 And [g] Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [i] Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 [k] And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [m] seven days shall he consecrate you.

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [o] keep the charge of the LORD, that

31 These things given in activity to the things of Yahweh.

MOSES THE PRIEST Vv 28-30

The dependence of Aaron on the mediatorial service of Moses pointed to another priest outside the line of Aaron.

32 He took the priest's part. Lev. 7:32. He represented Yahweh, so the breast (the seat of affection) was his

33A A second anointing Cp V12 answering to Eternal Life.

EATING OF THE HOLY THINGS Vv 31-36.

For 7 days they eat of the sacrifice in a public place in the sight of all Israel indicating the need of priestly ministrations until the 8th day of circumcision when of the end of the millennium priesthood will come to an end. Meanwhile the priests live off the holy things. Cp Eccl. 9:7

33 There is always mediatorial access to the Father They were not to dissociate with the outside world during the complete period of the 7 days (millennia).

[c] ch. 4. 11, 12. Ex. 29. 14-18.
[b] Ex. 29. 24.
[e] ver. 2. Ex. 29. 15.
[d] Ex. 29. 25.
[f] ch. 7. 8.
[g] Ex. 29. 21 & 30. 30. Num. 3. 3.
[h] ver. 2. Ex. 29. 19, 31.
[i] Ex. 29. 31, 32.
[k] Ex. 29. 34.
[o] Ex. 29. 22. Cp V. 16.
[m] Ex. 29. 30, 35. Ezek. 43. 25, 26.
[n] ver. 2. Ex. 29. 23. Cp Note p. 135.
[o] Num. 3. 7 & 9. 19. Deut. 11. 1. 1 Kin. 2. 3. Zech. 3. 7.

THE THREE BURNINGS.

The fat V.16. Qâtar = To smoke, to turn into fragrance. Same word for incense Exod. 40:27. - Prayer in action

Bullock V.17. Sâraph = Destroy by fire. Sin purged.

Ram V.18 Qarbân Qorbah: Come to ascend.

SEVEN PORTIONS OF THE RAM OF CONSECRATION. V.28.

The fat revealed the healthiness, the inward vigor of the animal. No human life could perceive this development of life to its fullest extent until it was slain. Cp Ps. 40:8. Christ's appeal Ps. 139:23. His claim Jhn 8:29.

20 The lesser omentum, a layer of the inner lining of the cavity of the belly partly enveloping the liver. Thus the liver - the vital organ - was exposed showing prepared to expend energy at the expence of life itself Exod. 29:13.

21 They help separate and expel poisons from the body.

22 Thus representing the repudiation of sin. The blood poured out = Life dedicated. Fat consumed = Energy delivered to God. Flesh destroyed = Sin driven from the camp.

RAM BURNT. 18:21.

23 Heb Yayil = Strength. All burnt = the heart, mind affections all given to Yahweh. Cp Mark 12:30

24 The consecrated life - a "sweet savour" unto Yahweh Rom. 12:1. Cp Rev. 9:24. See Mat 1: Note 19.

RAM OF CONSECRATION. VV22-30.

Following the Burnt offering representing vows of dedication they are consecrated or "set" (Heb) in office.

26 Blood is life, and when applied to the leading faculties of Aaron and his sons indicated that their lives were to be devoted to hearing, working and walking in the ways of God.

26A. The Rump stores the fat for use of the body. ?ALYAH = Strength

26B. See Note Lev. 3:14

26C. Strength to support.

27 Sincerity, Truth 1 Cor. 5:8

28 Rejoicing in the Truth Isa. 61:3.

29 Feeding on Word. Jhn 6:57.

30 The full support of the body.

THE LIVER -- Inspects food and rejects poison. It stores food reserving sufficient to keep the body functioning for some days. ~~It produces bile that helps in the process of digestion~~. Bile - a waste product - is converted by the liver into a fluid to aid digestion.

THE KIDNEYS. KILYATH. From a root to completely prepare a thing.

147

CONSECRATION.

Cp V. 22. It denotes devoted activity in the service of Yahweh V27. The priest was not to own property nor support himself. He was to live from the Tabernacle service Vv 31-32 & his life was to be devoted exclusively to this on behalf of Israel. Like Christ he must be about his Father's business Luke 2:49.

THE EIGHTH DAY.

This was particularly identified by sanctity. • Children remained in the uncleanness of birth until 8th day when received the seal of the covenant a token purification Lev. 12:2-3. • Beasts unfit for sacrifice until then Lev. 22:27. • Illustrating flesh unclean. • Those ceremonially unclean had to wait until 8th day. Lev. 11:4-40, 15:13-14 Num. 6:9-10. • Actual sins need atoning • After etc 7 days cleansing Exod 29:37.

Heb. SH'MOWNÂH From SHÂMAN To shine (i.e through plenty. "The idea of plumpness; a cardinal number eight (as if a surplus above the 'perfect' seven) - Streng.

ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER 9.

1, 8 Aaron's offerings for himself and the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord, upon the altar.

AND [d]it came to pass on the [e]eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [g]Take thee a young calf for a sin offering, [h]and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [i]Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also [m]a bullock and a ram for peace offerings, to sacrifice before the LORD; and [o]a meat offering mingled with oil: for [p]to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: [r]and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, [t]and offer [u]thy sin offering, and [u]thy burnt offering, and make an atonement for thyself, and for the people: and [w]offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 [@]And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and [b]put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 [c]But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; [e]as the LORD commanded Moses.

11 [f]And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, [g]which he sprinkled round about upon the altar.

13 [i]And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 [k]And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ [@]And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and [r]offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the [@]manner.

17 And he brought [@]the meat offering, and [s]took an handful thereof, and burnt *it* upon the altar, [t]beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* [@]a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth [@]*the in-*

[a] ch. 4. 6 NTE & 8. 15. NTE
[b] ch. 4. 7.
[c] ch. 3. 4 NTE & 8. 16.
[d] Ezek. 43. 27.
[e] ch. 4. 8.
[f] ch. 4. 11 & 8. 17.
[g] ch. 4. 3 & 8. 14. Ex. 29. 1.
[h] ch. 8. 18.
[i] ver. 2, 7. ch. 1. 5 & 8. 19.
[k] ch. 4. 23. Ezra 6. 17.
[l] ch. 8. 20.
[m] ch. 3. 1, 12.
[n] ch. 8. 21.
[o] ver. 17. ch. 2. 4.
[p] ver. 6, 23. Ex. 29. 43.
[q] ver. 3, 7. Heb. 2. 17 & 5. 3.
[r] ch. 6. 26 & 8. 15 & 14. 49, 52. Ex. 29. 36.
[s] Or. *ordinance.* ch. 5. 10. Cp. ch. 1. 10.
[t] ver. 4. ch. 2. 1, 2.
[u] Heb. *filled his hand out of it.* Cp. ch. 2. 2.
[v] Ex. 29. 38, 39. Cp. Gen. 26. 1. Num. 6. 21. Deut. 4. 35.
[w] ch. 1. 3 & 4. 3. Heb. 5. 3 & 7. 27 & 9. 7.
[x] ch. 3. 1, 12, 16.
[y] ch. 4. 26, 30. Heb. 5. 1.
[z] Expressed ch. 3. 3, 9, 14 & 4. 8 & 7. 3.

CHAPTER 9

3 THE MINISTRATION OF THE PRIESTS 9:1-24

1 PREPARATION OF THE OFFERING Vv. 1-4.

1 See Note above.
2 Go with an elder one Lev. 4:3. Not advanced to the full dignity of Priesthood. Nor required for specific act of sin.
3 Normally a bull Ch. 4:14. but that was for specific sins, this for sin in general.
4 The 7 days indicate period sin and death, the 8th day beyond the Millennium Ch. 8:35.

2 PREPARATION OF THE CONGREGATION Vv. 5-7.

5 MOW'ED. See Lev 1:1.
6 'EDAH - A stated assembly. fam. ED - WITNESS
7 Already purified Exod 29:37. This public ministration set Aaron before the people as their mediator.

3 THE SIN OFFERING FOR THE PRIEST Vv. 8-11

Cp Heb. 7:23-28

4 THE BURNT OFFERING FOR THE PRIEST 14.

Though not specified, this probably included the meal offering which afterwards always accompanied the burnt offering Num. 15:4.

5 THE OFFERING FOR THE PEOPLE Vv. 15-21

See note Lev 1:2a

THE RA
Havi
by the
ing bee
the Mo
Then

7 There must
been fire be
V.24. With this
the offerings
slowly smoul

8 See Note Le
31. Mind (Che
strength (right
er).

6 THE PEO
BLESSED
OFFERIN
ACCEPTED

9 The form of
blessing Num
the elevated h
indicating the Sa
of the blessing.
10 Doubtless fo
emonially co
into the chambe
Aaron the care o
Tabernacle.
11 The previous
ing provision
dicated by the o
dence of glory.
12 Probably by
shining forth of
Tit. 2:13.
13 The smoulde
offerings were
suddenly consum
- as they will be
Christ's coming

CHAPTER 10

4 THE LIMI
TION OF T
PRIESTS. CH
20.

1 THE TRAGE
OF NADAB
ABIHU Vv. 1-

1 Of one's free will
Liberal.
2 He is father.
3 By sodoms they
reated their lofty
station before the
people Num 16:15
fore being directed
by Yahweh so to do.
4 ZUWR - To turn
aside to apostatize
See Note Prov 31.
The fire should h
come from the a
tar. Lev 16:12. Thi
fire was evidently
of their own kind
ing. Prayer must b
sanctified by the
divine Spirit. Eph
18
5 Like Uzzah they
acted presump-
tuously. 2 Sam 6:7
1 Chron 15:13.
6 Cp Ch 9:24. That
which consumed
the sacrifices now
destroyed the offer-
er. He is both a
Sun & a Shield. Ps 84
11. a consuming fire
Heb 12:29.
7 At the door of the
Tabernacle as re-
verential worshippers.
8 In the hush of

THE LAW-GIVER AND THE PRIEST.

Having been consecrated as priest Aaron stood by the altara blessed the people. The Lord, having been made a priest Heb 7:11 did likewise on the Mount of Olives Luke 24:50.
Then both law-giver and priest disappeared into the Tabernacle, to afterwards appear and again bless the people.
At that time the glory of Yahweh appeared.
Not until Aaron taken into the Tabernacle was he fully initiated into his high office.
We await the antitypical Aaron's manifestation of approval. V24. Ph 2:11

wards, and the kidneys, and the caul *above* the liver:
20 And they put the fat upon the breasts, and he burnt the fat upon the altar; 7
21 And the breasts and the right shoulder 8 Aaron waved *for* a wave offering before the LORD; as Moses commanded. 9
22 And Aaron [e] lifted up his hand toward the people, and [e] blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.
23 And Moses and Aaron went into the tabernacle of the congregation, 10 and [i] came out, and blessed the people: [i] and the glory of the LORD appeared unto all the people. 12
24 And [l] there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, [l] they shouted, and [m] fell on their faces.

CHAPTER 10.

1 Nadab and Abihu are burnt by fire. 12 The law of eating the holy things.

AND [o] Nadab and Abihu, the sons of Aaron, [p] took either of them (his) censer, and put fire therein, and put incense thereon, and offered [r] strange fire before the LORD, which [s] he commanded them not.
2 And there [t] went out fire from the LORD, and devoured them, and they died before the LORD. 1
3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them [u] that come nigh me, and before all the people I will be [v] glorified. (In submission) And Aaron held his peace.
4 And Moses called Mishael and Elzaphan, the sons of [b] Uzziel the uncle of Aaron, and said unto them, Come near, carry your [d] brethren from before the sanctuary out of the camp.
5 So they went near, 10 and carried them in their coats out of the camp; as Moses had said.
6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [b] Uncover not your heads, [l] neither rend your clothes; lest ye die, and lest [d] wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 13
7 [f] And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: [h] for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.
8 ¶ And the LORD spake unto Aaron, saying,
9 [k] Do not drink [l] wine [m] nor strong drink, 15 thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:
10 And that ye may [n] put difference between holy and unholy, and between unclean and clean;
11 [q] And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.
12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take [t] the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven [e] beside the altar: for [v] it *is* most holy:
13 And ye shall eat it in the holy place, 21 because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for [c] so I am commanded.

(a) Ch. 7. 30-34. Ex. 29. 24, 26.
(b) ch. 13. 45 & 21. 10. Ezek. 24. 16, 17.
(c) Cp. Luke 24. 50.
(d) Num. 1. 53 & 16. 22, 46 & 18. 5. Josh. 22. 18, 20.
(e) Num. 6. 23-27.
(f) ch. 21. 12.
(g) ver. 4, 6. Num. 14. 10 & 16. 19, 42.
(h) ch. 8. 30.
(i) Cp. Gen. 4. 4. Judg. 6. 21. 1 Kin. 18. 38. 2 Chr. 7. 1. Ps. 20. 3.
(k) Ezek. 44. 21. Cp. Luke 1. 15.
(l) Ezra 3. 11.
(m) 1 Kin. 18. 39. 2 Chr. 7. 3.
(n) ch. 11. 47 & 20. 25. Ezek. 22. 26.
(o) Ex. 6. 23 & 28. 1. ch. 18. 1. Num. 3. 4 & 26. 61. 1 Chr. 24. 2.
(p) Num. 16. 18.
(q) ch. 14. 57. Deut. 24. 8. Ezek. 44. 23. Cp. Jer. 18. 18. Mal. 2. 7.
(r) Ex. 30. 9.
(s) ch. 9. 24. Num. 16. 35. Cp. 2 Sam. 6. 7.
(t) ch. 6. 26. Num. 28. 9, 10.
(u) ch. 21. 17, 21.
(v) Is. 52. 11.
(w) See ch. 1. 16.
(x) ver. 17. Ex. 40. 10.
(y) Ezek. 28. 22.
(z) Ps. 39. 9.
(a) Ex. 6. 18, 22. Num. 3. 19, 30.
(b) ch. 2. 3 & 6. 16. ch. 8. 35.
(c) Gen. 29. 12.

---

1 Of one's free will or Liberal.
2 He is father.
3 By so doing they increased their lofty status before the people Num. 16:15 before being directed by Yahweh so to do.
4 ZUWR - To turn aside, to apostatise, See Note Prov 11
The fire should have come from the altar. Lev 16:12. This fire was evidently of their own kindling. Prayer must be sanctified by the divine spirit. Eph 2:3
5 Like Uzzah they acted presumptuously. 2 Sam. 6:7. 1 Chron. 15:13
6 Gr Ch. 9:24. That which consumed the sacrifices now destroyed the offerers. He is both a lamp & shield. Ps 84:11 & a consuming fire Heb 12:29.
7 At the door of the Tabernacle of reverential worshippers.
8 In the hush of dismay & horror that followed, Moses explained the reason of such extreme punishment. There had been due warning Exod 19:22.
9 He will be sanctified either by obedience or punishment. Where there is greater privilege there is greater responsibility Luke 12:47-48. 1 Sam 3:11.

THE PEOPLE SHOUTED V 24. 149

They had been standing in great expectation observing the acts of the two brothers and awaiting the promised manifestation of Divine glory V.4. With its appearance their feelings are raised to the utmost enthusiasm and awe. So it will be at the antitypical manifestation. Hab. 2:20.

TRAGEDY MARS THE FIRST DAY

The excitement of Divine acceptance shown by the appearance of fire was followed by the horror of tragedy which revealed that there must be no presumption in Yahweh's worship V 3. The first day of Aaron's ministry had not yet closed. He had offered the sacrifices, had entered & returned from the holy with Moses. Ch. 9:23. The people were standing in mute expectation, & Yahweh had shewn his approval with a miraculous fire emblematic of himself, which caused them to prostrate themselves. Moses & Aaron were facing the people the ministers of Yahweh to man, when, in excess of excitement, Aaron's two eldest sons, without awaiting instructions, in their censers with common fire, & stepped forth - with the tragic results described.

---

1 THE BURNT OFFERING FOR THE PRIEST 8:18.
Though not specified, this probably included the meat offering which afterwards always accompanied the burnt offering Num. 15:4.
2 NO MOURNING FOR SUCH Vv. 6-7.
3 WINE AND STRONG DRINK PROHIBITED Vv. 8-11
Artificial stimulation is to be avoided Eph. 5:17-19. It is supposed that Nadab & Abihu had been intoxicated & thus confused in mind. It may be, however, that they were merely intoxicated by the circumstances & acted without thought - & thus was commenced the prohibition.
14 Yayin
15 SHECHAR - any kind of fermented liquor. It leads to indigestion. Gen. 9:24. 19:32-38. It is a mocker Prov. 20:1. Robbing one of life Prov. 21:17. 23:29-31. To be avoided by Kings Prov. 31:4. Christ's love of the poor Song 1:4. 4:10. Prohibited for Nazarites Num. 6:3 Kept from Israel Deut. 29:6.
16 By acting indecently as Nadab & Abihu through the emotions of the flesh. Rom. 7:5.
17 The emotions of the flesh would confuse this as strong drink confuses. Ezek. 44:23. Thus impressed by certain laws. Lev. 14:57.
18 This was the purpose of the priesthood. See notes. Num. 18 21-28. Mal. 2:7. See the need of a teaching priest. 2 Ch. 15:3 Repeat paid them in future Neh. 13:10.
4 MOSES ORDERS THE HOLY THINGS TO BE EATEN 12:13
19 The work of Yahweh must continue in spite of the terrible interruption.
20 See Notes Lev 7:6-9 for the purpose of eating. Reveals the need of fellowship that not be interrupted through the failure of some.
21 The action would be publicly seen & Israel would learn that the failure of certain priests does not hinder the work of Yahweh. It prefigured the future work of Christ in supplanting the Aaronic priesthood.

5 THE OFFERING FOR THE PEOPLE Vv. 15-21.
See note Lev 6:20.
4 THE LIMITATION OF THE PRIESTS. CH 10:20.
5 THE TRAGEDY OF NADAB & ABIHU

ANIMALS AS A TYPE OF HUMANITY

- Dominion after them promised the typical Adam + Eve Gen. 1:26
- Covenant made with those in the Ark Gen. 9:9-17
- Establishment of covenant consequent upon overthrow anti-typical Goliath RS 8:6-9
- The Gospel preached to the previously unclean Acts 10:34-35
- The principle of selection is holiness Lev. 11:44 This is not limited to Israelites after the flesh as Peter learned 1 Pet. 1:13-17.

THE CAMEL GÂMÂL – Labor or burden-bearer. Str. from root GÂMAL – to treat (well or ill) • Good Qualities – Excellent worker, strong endurance, speedy traveller, storer of water • Bad qualities – Uncertain, evil temper. Only good for travelling on sandy soil.?

22 Not necessarily the camel, but a place or home where Yahweh's name is hallowed. 22A Cp Note p. 213

14 And @ the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought @ the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 [d] Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, @ the blood of it was not brought in [e] within the holy *place*: ye should indeed have eaten it in the holy *place*, @ as I commanded.

19 And Aaron said unto Moses, Behold, [f] this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

CHAPTER 11.

1, 4 What beasts may and may not be eaten.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [l] These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And [b] the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; [c] he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and [h] scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an [k] abomination unto you:

11 They shall be even an [c] abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an [c] abomination unto you.

13 ¶ And these *are they* which ye shall have in abomination among the fowls; [l] they shall not be eaten, they are an

Note
@ ch. 7. 31, 34. Ex. 29. 24, 26, 27. Num. 18. 11.

1 Tim. 4:15
2 Tim 3:14-17

The camel see above.

[b] Ps. 104. 18. Prov. 30. 26.

@ ch. 9. 3, 15. for the people. Cp 9:3.

[d] ch. 6. 26, 29.
[e] Is. 65. 4 & 66. 3, 17.

Therefore the flesh should have been eaten.

@ ch. 6. 30.
[f] Cp. ver. 4.
[h] ver. 10, 12. Ezek. 29. 4.

@ ch. 6. 26.

[l] ch. 9. 8, 12.

[k] ch. 7. 21.

[l] To ver. 47, Deut. 14. 3-20. Cp. Mat. 15. 11. Mark 7. 15, 18. Acts 10. 12-15 & 11. 6-9. Rom. 14. 14. 1 Cor. 8. 8. Col. 2. 16, 21. Heb. 9. 10.

1 No meat is unclean of itself. 14:14. The designation of certain animals as unclean taught a valuable lesson. – That certain persons (Ac 10:28) are accountable to God, and others are not.

2 Contributes to sure-footedness

3 Ruminates. The external + internal aspects. Such animals have several stomachs by which food is returned to the mouth (by the lit stomach) for further mastication. The ox has it. The sheep 5.

4 There is a ball at the back of the foot in the nature of a heel. The construction of the hoof + ankle for traversing mountains Jdg 7:24.

5 Do not befriend by his good qualities to overlook his evil ones + his lack of sure-footedness on hard ground. Avoid them.

6 He appears to be cud-chewing but in fact he does not

7 It appears to be cloven-footed but actually has not. Answers to the cloven-footed and chewing of cud in animals. The fins guide the fish, the scales make them more accessible to the watery element + life around.

8 The carrion-eating + filthy habits of the Eastern pig cause it to be naturally hated in revulsion 2 Pet 2:22.

9 FISH CLEAN AND UNCLEAN

10 Provides balance + direction

11 Provides a variety of meat-foods

FOWL: CLEAN AND UNCLEAN

12 Birds of prey and carrion eaten prohibited.

13 SHEQETS – from SHAQATS – to be filthy, to loathe, to pollute.

5 AARON IS UNABLE TO DO SO Vs 16-20.

The ideal is that the work shall proceed in spite of person of tragedy – but Yahweh in mercy takes heed of human feelings. Ps 103:13-14.

24 Which should have been eaten by the priests Lev 6:26

25 He did this by eating it, by absorbing it into his very being + thus identifying himself with the offerer to present it to Yahweh. See Note, Lev 6:26. "Iniquity" = AVON – Evil, perverseness. Also rendered "punishment" Gen 4:13, Lam 4:6 (AV). Lev 26:41, Lam 4:22, 1 Sam 24:10. Relates to tendency of flesh to go astray Ps 18:23 RV; Is 53:6. From root 'AVAH – "crooked." That which is bent out of the way. See Note. Exod 28:38 Num 18:1 RVm. The prophet "bore the iniquity" of Israel by identifying himself with it Ezek 4:4-6 (Note Daniel's prayer Dan 9:15). Jesus bore our iniquities Isa 53:11 that he might "bear away" the sin of the world Jn 1:29.

26 He assumes responsibility for the action of his sons!

27 They have not ignored the requirements of Yahweh.

28 In view of the family tragedy it was impossible for him, with a father's love, to do this. Yahweh, Who is a Father would understand. Ps 103:13-14. The letter of the law had been broken, but Yahweh Who knew the situation overlooked it. Cp Hos 6:6. Mk 12:7.

CHAPTER 11

3 THE PEOPLE (PURIFICATION) Ch 11:1 – 16:34

1 A CLEAN DIET Ch 11:1-47

1 ANIMALS CLEAN AND UNCLEAN Vs 1-8

50 30 Heron – 'ANAPHAH – from 'ANAPH – To be angry. A long beaked, long legged bird, that waits, still as a statue in shallow water, for its prey, which swift as lightning it grasps in its cruel beak. Cp Prov. 14:17; 22:24; 24:22. Eph. 4:26.

31 DUKIYPHAT (uncert. derivation – Str.) The Hoopoe 6. Striking plumage of pinkish-brown with boldly barred black + white pattern on the wings. A dirty bird. Its droppings foul the nest beyond description. It probes in rubbish + manure heaps for worms + insects. Appears on Egyptian monuments representing gratitude. Called the Doctor bird. Its elegant head with high protruding crest used for witchcraft.

32 * ATALEPH – Night flier – The world's most expert fliers, fitted with radar! Jdg 3:14-30. 1 Thess. 5:1-8. They are extremely odorous

31 Have the ability to lift themselves above the earth. This is done by a section of the Orthoptera called the Saltatoria – the jumpers. They have a pair of legs ill adapted for walking but enlarged in a big way for jumping. Vertex V for the body. Otherwise the species is straight-winged

THE EAGLE

on a lake 45
• Strength
19:4. • Ma
• Cruel. Cp
its good poi

14 PERES. – A claw
PARAC – To bre
pieces, to split. A
Cp use of word
see above.

15 OZNIYAH fr
OZ – Strength
Sea-eagle. It flies
long the coast o
Mediterranean + Red
swallowing the
whole, breaking
fleshly pieces o

16 DA'AH – To d
indicative of
A migratory bird
prey, appearing
March. It feeds
offal. RV = "Kite

17 KAYÂH – Scree
from KIY (see)
The Falcon. A species
courageous, ruthless
bird which takes
prey on the wing
symbol of Egypt. Ma
acute sight which
to see the way of
righteousness. Job
Cp 1 Cor. 2:14. See a

18 'OREB – Dark
In part on seeds
fruits + is thus fed
God Luke 12:24.
black carcases since
creatures alive
loves carrion – p
in and the eyes
the victims. Proba
Tamed of God. I
17:2, 6. Symbol of
Song 5:11.

19 BATH YA'ENAH –
Daughter of Re
ing, or saying affi
tion. The ostrich.
Noted for maternal
Mic. 1:8 + thoughtl
+ indifference to
wellbeing of her yo
Job 39:13-17. (Heb N
SAH – flying, i.e. fro
danger).

20 TACHMAS from
CHAMAS – To be
violent, to maltreat
the partridge. Bird
Unknown – but the
principle is to avoid
violence + unjust
which the word s
nifies. The Orient
Owl living in ruins
old deserted houses
Egypt + Syria. Very
crows + known to fl
into windows of a
night + kill infants
A.C.

21 SHACHAPH from
SHACHEPHETH –
A wasting distempe
or atrophy – To em
emaciate. Rend. co
sumption Lev. 26:16
RV: Sea-mew – a lea
bird in proportion t
Its bones, always ap
earing under the
influence of a wast
distemper. Spiritual
– one that shows no
development.

22 NETS – To flash
indicative of rapi
idity of flight. A bird
of prey noted for
the fierceness of its
attacks.

23 COS – Cup. The
owl is a bird of

THE EAGLE: NESHER – To lacerate. Good qualities – Far seeing: has microscopic eyes; can see an object (a rabbit) on a lake 4 miles away. Speed – can fly upwards 200 mph. Strength: Can lift its prey by feet. Care for young Exod. 19:4. Mastery of air Prov. 23:5. 30:19 Speed Deut. 28:49 2 Sam. 1:23 Cruel. Opts name. See Job 9:26. Has not pity. This destroys its good points. Israelites must avoid ruthless cruelty.

OSSIFRAGE – Bone breaker – from "os" – bone, "frango" – I break. Heb. "peres" – To split or break in two. It not only strips the flesh, but breaks the bone to extract the marrow which makes the blood

KITE OR FALCON. Parkhurst derives the name ʾAYÂH from AVAH – To covet, indicative of its rapaciousness.

OSTRICH. Daughter of vociferation. In the night makes the most hideous and doleful noise. A filthy bird fond of its own ordure.

14 PERES. – A claw from PÂRAC – To break in pieces, to split. A vulture or kite of sword. Deut. 28. See above.

15 ʿOZNIYÂH from OZ – Strength. The sea-eagle. It fishes along the coast of Mediterranean & Medit. swallowing the fish whole, bones & all in its flesh, strengthening it.

16 DÂʾAH – To dart – indicative of speed. A migratory bird of prey, appearing in March. It feeds on offal. RV: "Kite."

17 ʾAYÂH – Screamer from ʾIY (see) Alas! the Falcon. A speedy, courageous, ruthless bird which takes its prey on the wing. A symbol of Egypt. Micros. clopic sight which fails to see the way of righteousness. Job 28:7. Cp. 1 Cor. 2:14. See above

18 ʿOREB – Dark. Feeds in part on scent and fruits & thus fed of God Luke 12:24. It also captures small creatures alive & loves carrion – picking out the eyes of the victims Prov. 30:17 Named of God. 1 K. 17:4, 6. Symbol of flesh Song 5:11.

19 BATH YAʿÂNÂH – Daughter of Acceding or Paying often. The ostrich. Noted for moaning Mic. 1:8 & stupidity & indifference to the wellbeing of her young Job 39:14-17. (Heb. NO SÂH – flying, i.e. from danger).

20 TACHMÂS. from CHAMÂS – To be violent, to maltreat. The partridge bird is unknown – but the principle is to avoid violence & unjustice when the word signifies. The Oriental Owl living in ruins & old deserted houses in Egypt & Syria. Very rare & known to fly into windows of a house at night & kill infants. A.C.

21 SHACHAPH from SHACHAPHETH – A wasting distemper or atrophy. To emaciate. Rend. consumption Lev. 26:16 RV: Sea-mew – a lean bird in proportion to its bones, always appearing under the influence of a wasting distemper. Spiritually – one that shows no development.

22 NÊTS – To flash, indicative of rapidity of flight. A bird of prey noted for the fierceness of its attack.

23 COS – Cup. The owl is a bird of the night, the ancients esteemed this bird as wise, the Greeks associating it with their goddess Athena. It is a bird of prey.

24 SHÂLAK – To cast down. A large black bird that lives by fishing, darting precipitately down upon its prey.

25 YANSHUWPH from NÂSHAPH – dusk = LXX. Ibis – a bird held sacred in Egypt. Ungenerous Egyptian eagle owl which lives in caves and ruins about Beersheba & Reho. A night bird of prey. 2 Thess. 5:4-6.

26 TANSHEMETH from NÂSHAM – To blow (away) to destroy. Str. thus Tanshemeth = a hard breather. Not the swan which is rare in Palestine & would not be unclean, but probably the Little Owl (Driver) – Quoted – Animals of Bible Lands (RV = horned owl) The Little Owl is a nocturnal bird about 8½ inches long. It lives mostly on insects and was held sacred to Athena, the Goddess of Wisdom in Greek mythology. Its secretive, nocturnal habits, its love of darkness is to be avoided. 2 Thess. 5:4-6. Jhn. 3:19.

27 NÂʾATH – Vomiter. Found in desolate places & ruins Ps. 102:6. Isa. 34:11.

28 RÂCHÂM – Loving. The Egyptian Vulture – tender towards its young – but takes them to Egypt; as a scavenger gains its living from rubbish heaps of cities &

29 CHÂCIYDÂH – from CHÂCIYD – Kind, pious. Rend. Saint, godly. Over 3ft high. Red beak, legs, black & white plumage, basic carnivorous diet. Known in dirty places, migratory, loving haunts of man.

---

14 The distinction of meats

abomination: the (See above) eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which such water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing

a Is. 65. 4 & 66. 3, 17.

b Gen. 8. 7. Left the Ark.

c Job 39. 26.

d Ps. 102. 6.

e 1 Sam. 6. 4, 5, 11, 18. Is. 66. 17.

f Ps. 102. 6. Is. 34. 11. Zeph. 2. 14. Deut. 14:17

g Deut. 14:18. Ps. 104:17. Jer. 8:7. Zech. 5:9

RSV = Insects

A technical term for creeping, for actually insects are at least 6 legged.

h Ex. 10. 4. Joel 1. 4. Cp. Mat. 3. 4. Mark 1. 6.

i ch. 15. 12.

CHÂGÂB – of uncert. derivn.

k ch. 6. 28 & 15. 12.

l ver. 28, 40. ch. 13. 6, 34 & 14. 8, 9, 47 & 15. 5, &c. & 16. 26, 28 & 17. 15. Num. 19. 10, 21 & 31. 24.

m Heb. a gathering together of waters. Gen. 1. 10. Ex. 7. 19.

n Is. 61. 11.

1 No meat is unclean of itself Rom. 14:14. The designation of certain animals as unclean taught a valuable lesson. – that certain persons (Heb. 10:22) are acceptable to God, and others are not. 1 Tim. 4:4.

2 Contributes to sure-footedness

3 Ruminates. The external & internal aspects. Such animal have several stomachs by which food is returned to the mouth (by the 1st stomach) for further mastication. The ox has it. The sheep 5.

4 There is a bolster at the back of the paw in the nature of a heel. The construction of the hoof is excellent for traversing on sand Jer. 7:24.

5 Do not be led astray by his good qualities to overlook his evil traits & his lack of sure-footedness on hard ground. Would Have

6 He appears to be so, but in fact does not.

7 If appears so but actually has split toes. Answers to the divided hoof and chewing of cud in animals. The fins guide the fish, the scales make them more accessible to the watery element of life around.

8 The carnivorous & filthy habits of the eastern pig caused it to be naturally hated in revelation 2 Pet. 2:22.

9 Provides balance, speed & direction.

10 Provides a safety valve of mal-redaptation.

11 Birds of prey and carrion eaten prohibited.

12 Have the ability to lift themselves above the earth. This done by a section of the Orthoptera called the Saltatoria the jumpers. The hind pair of legs is enlarged in a big projected V for above the body. Orthoptera = the species of straight-winged.

13 From SHAQATS: To be filthy; to loathe, to pollute.

2 FISH CLEAN AND UNCLEAN. 9-12.

3 FOWL: CLEAN & UNCLEAN. 13-19

4 LEAPING THINGS CLEAN AND UNCLEAN. Vv 20-23

5 THE CARCASS OF UNCLEAN AS A CAUSE OF UNCLEANNESS Vv 24-28

6 CREEPING THINGS THAT ARE UNCLEAN. Vv 29-30.

7 THE EXTENT OF THEIR UNCLEANNESS. Vv 31-38

37 So as to creep stealthily on its prey. Thus a form of hypocrisy.

38 CHOLED – Glider. An evil-smelling animal held sacred to the moon in Egypt.

39 ʿAKBÂR – Corn eater. Prob. the Black Rat. 6. Not only a destroyer of food, but a carrier of disease including bubonic plague. Cp 1 Sam. 6:4. Isa. 66:17.

40 TSÂB – To establish, prob. as clinging fast – Str. RV = Great Lizard. Prob. the Spiny tailed lizard – nearly 2ft long: its powerful spiny tail is used for defence. Takes refuge in holes which it blocks with its tail.

41 ʾANÂQÂH – To cry, groan, sigh. RV = Gecko – a lizard with a moaning call. Cp Jude 16.

42 KOACH – Strength. RV = Land Crocodile, the Desert Monitor Lizard. About 4ft long, carnivorous feeding even on dead bodies.

43 LEṬÂ'ÂH – To hide. The medium size & smaller lizards from their covert habits. Ch. 17:4. 5:16.

44 CHOMET – To lie low, creep. RV Sand lizard. Prob. the SKINK – burrow rapidly into sand with a swimming motion.

45 TANSHEMETH. See Note 26 RV – Chameleon. A small, 6in lizard that inspires fear (though unreasoning). It changes color to match its surroundings, its eyes move independently like gun turrets, its tongue moves out to the length of its body to catch insects on its mucus covered tip. It has huge lungs & air sacs, and when fully extended, it becomes almost transparent. It is thought to have magic properties Cp 16a. 5:19. Judges 16.

46 This must relate to running water, or to a reservoir where the sufficiency of water soon enables it to purify itself.

DISTINCTION IN MEATS.

War designed to teach a spiritual lesson. Acts 10:9-16. "Nothing unclean in itself" Rom. 14:14-20. "Meat commendeth us not" 1 Cor. 7:8. "Kingdom not meat + drink." Rom. 14:17. Mk. 7:15-17. The Law of Love. Rom. 14:13, 21. 1 Cor. 8:13.

SUMMARY
QUADRUPEDS — Divide the hoof (4-2 Sam. 22:34. Ps. 18:33. Hab. 3:19. Cf. 1 Sam. 2:9)
Fish - fins (guidance) scales (defence). No cruel rapacious sharks nor those of uncertain, cunning ways wriggling like eels Mk. 11:47-48.
BIRDS - carnivorous birds of prey excluded — unholy appetites condemned.
CREEPING THINGS - Leapers permitted. They use the earth only for essentials and for locomotion rise above it. The land bound are excluded. Earthiness, ugliness, the repulsiveness of sin clearly indicated. "We are (like the locusts) "strangers + pilgrims in the earth."

seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And [a] he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And [c] every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon [e] the belly, and whatsoever goeth upon *all* four, or whatsoever [g] hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves [s] abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [t] ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that [h] creepeth upon the earth.

45 [i] For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [k] ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of [m] every living creature that [h] moveth in the waters, and of every creature that creepeth upon the earth:

47 [p] To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER 12.

1 The purification of women after childbirth.
6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; [b] according to the days of the separation for her infirmity shall she be unclean.

3 And in the [d] eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And [f] when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb [4] of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the [l] issue of her blood. This *is* the law for her that hath born a male or a female.

8 And if [5] she be not able to bring a lamb, then she shall bring [n] two turtles, or two young pigeons; [o] the one for the burnt offering, and the other for a sin offering: [q] and

---

47 To soften the seed in which case the water would convey the corruption into the seed.

8 THE UNCLEANNESS OF DEAD CLEAN BEASTS V.46

The loathesomeness of natural death, having come by sin is such as to cause normally "clean" beasts to be considered "unclean."

48 Ps. 119:9. John 15:3 Eph. 5:26. Jude 23

9 SUMMARY OF PROHIBITED THINGS. V.41-43.

44 Snakes, worms, maggots
50 Things that grovel - moles rats etc
51 Centipedes, caterpillars, spiders - all clinging to the earth.

R. SHÂQATT - To be filthy, to loathe, pollute.

10 THE REASON FOR THE DISTINCTION V.44-47

53 For the means. Cp Exod. 31:13
Note: QÂDÂSH - Pronounce or consider clean.
54 QÂDOSH from QÂDÂSH
• The fact of holiness - Ye shall not defile
• The basis of holiness - The divine call v.45. - 1 Thess. 4:7.
• The revelation of holiness - The law of distinction.
Thus all provides a religious basis to the provisions of the Law.
Peter cites this command 1 Pet. 1:16 but immediately links it with the vision seen in Joppa Cp 1 Pet. 1:17. Acts 10:34. showing that the spiritual requirements of this law apply to believers. Whether Jew or Gentile. In fact the law itself witnessed to that. Deut. 10:17. Cp Exod. 4:20 12:38.

Gentiles may eat of it.

a ch. 17. 15 & 22. 8. Deut. 14. 21. Ezek. 4. 14 & 44. 31.
b ch. 15. 19.
c ver. 29.
d Gen. 17. 12. Luke 1. 59 & 2. 21. John 7. 22, 23.
e Gen. 3. 14.
g Heb. doth multiply feet.
s Heb. souls. ch. 20. 25. Cp. ver. 44.
t Luke 2. 22.
4 Heb. son of his year. ch. 14. 10 & 23. 12.
u ch. 19. 2 & 20. 7, 26 & 21. 8. Ex. 19. 6. 1 Thess. 4. 7. Cited 1 Pet. 1. 16.
h ver. 46. ch. 20. 25.
i Ex. 6. 7.
k ver. 44.
l ch. 20. 18.
m Gen. 1. 21.
5 Heb. her hand find not sufficiency of.
n ch. 1. 14 & 5. 7. Cited Luke 2. 24.
o ver. 6.
p ch. 10. 10 & 20. 25.
q ch. 4. 26.

CHAPTER 12
2 A CLEAN WOMAN OF LIFE OUT OF BIRTH V.1-5
1 LAWS FOR WOMEN AFTER CHILDBIRTH V.1-8

1 The basis of the law was the physical fact of uncleanness. V.7. During this period she made all she touched unclean Cp Lev. 15:19-28

2 Christ was offered and glorified at his 33rd year. Luke 2:23. opening the way into the holiest Heb. 10:19-20. for his "mother" Gal. 4:4 retrospectively as well as prospectively. Heb. 9:15.
During the 33½ days her defilement was not as absolute as with 7. for the fact of her enduring his circumcision she well that she was moving towards purification, but until that complete she must touch no hallowed thing etc. The 66 days is probation, & the completion of which the firstborn son given to Yahweh Luke 2:22-24

3 The Ecclesia - from the probation state of actual sin & from Jew & Gentile into relation with Yahweh.

4 The Sin offering is presented after the burnt offering which is a reversal of the normal order, this being done for purification alone. No sin has been committed, but a reminder is made of the sinful nature of flesh.

ATONEMENT MADE V.7.

The mother was thus caused to recall the circumstances of Gen. 3:16. and to recognise that all are born into a constitution of sin Ps. 51:5. Rom. 5:14. 1 Cor. 15:22. so all are potential sinners. Indeed child bearing has been made necessary to keep the race alive as well as for redemption. 1 Tim. 2:13-15.

Burnt offering + sin offering were alone necessary: the former for re-dedication of self, the latter as a reminder of the curse + need of child bearing. No peace offering was necessary for fellowship with God had not been disrupted by actual sin. Note that even Mary offered a sin-offering. Luke 2:22-24.

MOTHERHOOD.

The law was both practical and spiritual. In relation to the former, it screened the mother in an acceptable + wholesome exclusion, in a way permitting of more thorough recovery, than if she merely trusted to her own feelings as to how far and how soon she might venture on the resumed intimacies of friendship.

In a spiritual sense it aligned child birth with the bearing away of sin. Gen. 3:15. Mtt. 2:18. 1 Tim. 2:13-15.

Child birth constantly recalled the fact of Eve's transgression. Gen. 3:15.

THE TREATMENT OF LEPROSY. ● Connection with birth. It is significant that the previous chapter teaches the fact of hereditary uncleanness through birth. No treatment of sin can be thorough, unless its connection with nature is properly understood. Mark 7:18-23. Rom. 7:14-25. Leprosy is active sin; the outworking of that which is inherent in flesh. Isa. 53:4-5. There was no need for any Israelite to become leprous. Cp Exod. 15:26.
● SYMPTOMS: Six cases are dealt with ● a scab Vv 2-8 ● a spot after a boil Vv 18-23. ● after a burning Vv 24-28 ● a plague in hair or beard Vv 29-37. ● Spots in the skin Vv 38-39 ● a sore in a man's bald head Vv 42-44. ● The isolation of the leper Cp Vv 45-46.
see below

the priest shall make an atonement for her, and she shall be clean.

CHAPTER 13.

1 The laws and tokens whereby the priest is to be guided in discerning leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh [b] a [2]rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; [c] then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he [f] shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him:* and, behold, *if* the rising *be* [a]white in the skin, and it have turned the hair white, and *there be* [3]quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not [d] shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of [e] *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a [g] boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest

1 TSARA'ATH - A smiting, a scourge. 2 NEGA'E - Blow, spot.

LEPROSY: The living death. It was important to follow the Divine instructions see Deut. 24:8.

[a] Cp. Num. 12:10, 12. 2 Kin. 5:27. 2 Chr. 26:20.
[b] ch. 14:56.
[2] Or, swelling. Ver. 10, 19, 43, &c.
[3] Heb. *the quickening of living flesh.* Cp. ver. 24.
[c] Deut. 24:8.
[d] ver. 4, 5.
[e] ver. 4, 13, 17, 31, 33, 50.
[f] ch. 11:25.
[g] Ex. 9:9. Deut. 28:27. 2 Kin. 20:7. Job 2:7.

A TOKENS FOR DISCERNING IT Vv 1-8.

B THE CASE OF RE-OCCURRENCE OF LEPROSY Vv 9-17.

C SUSPECTED PLAGUE-SPOT IN A BOIL 18-23

9. Rotherham: "a wound of raw flesh."

CHAPTER 13 = 2 THE LAW OF LEPROSY. V.1 - CH. 14:57.

3. The first symptom. The hair around the spot loses its color, becomes thin & weak.
4. Appears to be deep-seated and not merely external. The second symptom.
5. If the symptoms are not decisive.
6. "shut up the plague spot" - see Roth. The priest shall treat the affected part by binding it up, though Vs indicate that he would be confined to his house.
7. Thus a careful investigation such as sin requires.
8. He is still kept under supervision. Even "the appearance of sin" should be investigated.

1 LAWS FOR WOMEN AFTER CHILD BIRTH Vv 1-8

1. The basis of this was the physical fact of uncleanness. 7. During this period she made all she touched unclean. Cp Ch. 15:19-28.

2. Christ was offered - and glorified on His 34th year. Luke 2:35. opening the way in to the holiest Heb. 10:19-20. for His "mother" Gal. 4:26 retrospectively as well as prospectively. Heb. 2:16.
During the 33 days her defilement was not as absolute as the for the fact of her bearing his circumcision showed that she was moving forward purification, but until that complete she must touch no hallowed thing etc. The 40 days of probation, at the completion of which the first born son given to Yahweh. Luke 2:22-24
The Ecclesia - from the probation based of actual sin & redemption a Gentile into relation with Yahweh.
The Sin offering is presented after the burnt offering which is a reversal of the normal order, this being done for purification alone. No sin has been committed, but a reminder is made of the sinful nature of flesh.

● Leprosy Identified with Sin - The expressions of David suggest this Ps. 51:7. Christ told the leper his "faith" had saved him Luke 17:11-19. Thus the leper was taken to the priest for treatment, not a physician Mt. 8:1-4. Luke 5:12-15.
● PARALLELS BETWEEN LEPROSY AND SIN - ● It can appear in the body or the head, it can be from an old scar, from a boil or inflammation of the part of the body - so with sin. It can be an old habit reasserting itself, it can be from body or head, or caused by a local inflammation. ● It makes its appearance in the flesh without any special personal act of the sufferer to bring it on. Therefore its origin is mysterious. ● Its slight beginning - It appears to be as nothing - a mere spot in the skin which in many cases often comes and goes without injury. Therefore it is difficult to diagnose. ● Its Early Painlessness. In its first stages it does no harm. It is merely a spot which only a keen eye can observe. It may continue for some time without seeming to do harm. ● Its Slow Growth. It may remain relatively dormant for years according to the health of the individual. On other occasions its onslaught can be rapid. ● Its Insidiousness. It may remain long in the flesh without spreading, lingering therein to ultimately manifest itself. ● Its Cure. Leprosy can be cured if treated early. In the case of the Israelite he should seek a cure from Yahweh Rophekà. ● Its Final Hideousness. Offensive running sores appear, the gums bleed, the nose blocks up, the joints mortify and drop off one by one, the appearance becomes horribly disfigured, the facial features becoming shockingly repulsive. ● Its Ultimate Agony. As though as to make up for its early painlessness, its final stage is one of agony and death is sudden. Success

153

seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall **pronounce him unclean**: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall **shut him up seven days**: Cp V.5.

22 And if it spread much abroad in the skin, then the priest shall **pronounce him unclean**: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

D A HOT BURNING IN THE FLESH. 24-28

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* [2]**a hot burning, and the quick *flesh* that burneth have a white bright spot,** [a]somewhat reddish, or white;

[2] Heb. *a burning of fire.*
[a] ver. 19.

There is to be discrimination between an old scar and a leprous spot, though the former might be the most likely spot for the latter to appear. Like an old sin breaking out again.

25 Then the priest shall look upon it: and, behold, [b]*if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* **the plague of leprosy.**

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest **shall shut him** up seven days: Cp V.5.

[b] ver. 6.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall **pronounce him unclean**: it *is* the plague of leprosy.

28 And if the bright spot stay [c]in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall **pronounce him clean**: for it *is* an inflammation of the burning.

[c] ver. 23.

29 ¶ If a man or woman have a plague upon the head or the beard;

E THE SIGN OF YELLOW HAIR AND DRY SCALL Vv.29-37

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall **pronounce him unclean**: it *is* a dry scall, [11]*even* a leprosy upon the head or beard.

[11] Adry scurfy ulcer.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest **shall shut up *him that hath*** the plague of the scall seven days: Cp V.4

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

12 Lest the plague become irritated & inflamed so that the priest cannot form an accurate judgment.

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall **pronounce him clean**: and [d]he shall wash his clothes, and be clean.

[d] ver. 6.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, **if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.**

[e] ver. 23.

37 But if the scall be in his sight at a stay, and *that* there

LEV. 19: Holiness
- Duty towards Yahweh.
  - Sealing His fellowship 5-8
- Consideration for poor 9-10.
- Social Attitudes
  - Stealing. - Includes robbing Yahweh Mal. 3:8 especially reprehensible is stealing the characters of others by misrepresentation or by flattery deceiving others into having a better opinion of him or his services than he deserves
  - Dealing falsely - A manifestation of thieving. Sincerity required; hypocrisy to be avoided.

● TREATMENT OF LEPROSY. ○ He had to place himself in the hands of the priest (obviously intercession to Yahweh Rophe'ka) Cp. Deut. 24:8-9 ○ His case was finally judged on the 7th day. ○ He was separated from society as a polluting influence. ○ He was obliged to proclaim his own uncleanness. ● GENTILE ATTITUDE TOWARDS LEPROSY - It was not considered as abhorrent. Thus Naaman retained his position even though he was a leper. 2 Kgs 5:1-2. He was cured by Yahweh Rophe'ka through baptism. ● REFERENCES TO LEPROSY. ○ The sign of the leprous hand. Exod 4:6. ○ Miriam. Num. 12:10 Deut 24:8-9 ○ Naaman. 2 Kg 5. ○ Gehazi 2 Kg 5:27. ○ Azariah/Uzziah. 2 Kg. 15:5. 2 Chr 26:21. ○ Unnamed. 2 Kg 7:8 ○ Hezekiah Isa. 38:21. ● cleansed. Matt. 8:1-3; 11:5. Mk 1:42. Luke 5:12. Cp. Mk. 26:6.

G THE SIGN OF THE BALD HEAD Vv 40-44.

Though leprosy causes hair to fall out the latter is not inevitably a sign of the former.

H THE LEPER MUST PROCLAIM HIS UNCLEANNESS Vv 45-46

13 His innermost feelings are bared.
14 A sign of mourning. Ezek 24:17 - no shelter from heat (anger) of the sun. Rev 7:16
15. A sign of shame. Mic. 7:7. No words of justification for the condition. Prov. 30:32
16. Proclaim their condition before all mankind! Jn 1:29. Jam. 5:16.
17. The flesh of the sin offering likewise taken without the camp - but to a clean place. Lev 4:12. Heb 13:11-13.

I THE LEPROUS GARMENT SHALL BE BURNED 47-52.

Cp Jude 23.

18 Evidently mildew or fungus.

right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and [c] the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And [d] if he be poor, and [2] cannot get so much; then he shall take one lamb *for* a trespass offering [3] to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 [f] And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 [g] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 [i] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, [a] and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of [e] the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get [h] *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you [k] for a possession, and I put the plague of leprosy in a

[a] ver. 14-18.
[b] ver. 19-21, 29, 31, 53. ch. 4. 26.
[c] ver. 20.
[d] ch. 5. 7, 11 & 12. 8.
[2] Heb. *his hand reach not.* ver. 22, 30-32.
[e] ver. 22.
[3] Heb. *for a waving.* ver. 12, 24. Ex. 29. 24.
[f] ch. 12. 8.
[g] ver. 10, 11.
[h] ver. 10.
[i] ver. 12.
[k] Gen. 17. 8. Num. 32. 22. Deut. 32. 49.

WHY TWO SHAVES Vv 8-9.
The first was for purification, the second as a rite of consecration to induct him into the priestly community as was done for Levites Num. 8:7.

M OFFERING OF POVERTY Vv 21-32.

157

FINAL RITES OF READMISSION

- An acknowledgment of trespass committed. There was no reduction of the Trespass Offering in the case of poverty. In view of the assurance of Yahweh Rophekā. Exod. 15:26. they would be kept free of this disease if they kept the covenant there laid down. The cases of leprosy specifically recorded in the O.T. were for trespass. 1 Jhn 1:9
- Attended with humility. He had to make a sin offering Vv 13, 19. which would include confessing of sin - in this case relating to human nature. Mat 5:3
- In the spirit of consecration. He provided a burnt offering, proclaiming the dedication of his cleansed life to Yahweh. Rom 12:1.
- In the spirit of thankful joy. Symbolised by the meal and oil. Cp ch. 2:1-3. & Rom 5:10-11.
- With a determination to give practical expression to Yahweh's requirements. The blood and oil placed on ear, thumb and toe thus symbolising learning, laboring and living to his praise. Cp Exod. 15:26. - hearken, give ear, keep.

C CONCERNING LEPROSY IN A HOUSE 33-53.

30 See top p. 157
31 A curse that Yahweh places on the house. The leprosy could be salt-damp or the growth of some fungus. Whatever it was it produced a foul & repulsive appearance

LEPROSY IN A HOUSE
- Reported by the owner 35.
- Inspected by the priest 36.
- Emptied + shut-up 7 days 38.
- Again inspected. 39
- Infected stones removed. 39-42.
- If persistent the house removed. 43-45
- Inspected by Jeremiah
- Emptied + shut up 70 years.
- Again inspected on return Infected stones removed by Joshua, Nehemiah. (Ezra the priest). Ezra 4:2, Neh. 7:61-65; 13:1-31.
- Inspected by Christ.
- House removed.
- (Christ inspected the Temple twice, fulfilling in his ministry the requirements of the Law.

NORMAL H
Sin Lev. I
not be a
very spri
INK.

32. Heb. 3:1-6.

house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [c] a plague in the house:

36 Then the priest shall command that they [2] empty the house, before the priest go *into it* to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and [f] shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come

and look, and, behold, *if* the plague be spread in the house, it *is* [a] a fretting leprosy in the house: it *is* unclean.

45 And he shall [b] break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house [d] shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest [3] shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take [e] to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And [g] he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and [h] make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and [i] scall,

[a] ch. 13. 51.
[b] ch. 11. 35.
[c] Ps. 91. 10. Zech. 5. 4.
[2] Or, *prepare.* Gen. 24. 31. Ps. 80. 9. Mal. 3. 1.
[d] ch. 11. 25.
[3] Heb. *in coming in shall come in, &c.*
[e] ver. 52. ch. 9. 15.
[f] ver. 43-45.
[f] ch. 13. 30.
[g] ver. 49.
[h] ver. 20.
[f] Is. 44. 18. Ezek. 13. 12, 14 & 22. 28.

33. The house emptied of furniture. Fig. obviously applied. Cp Jer. 24:1-8. Jeremiah as the prophet-priest inspected the leprous house. Jer. 8:12; 10:15; 11:23; 23:12.

34. After the removal of the righteous, Jeremiah continued to inspect the house. Jer. 24:8.

36. Hollow streaks - the sign of internal rot.

37. YERAQRAQ - the yellowish green pallow of sickly vegetation. The sign of death!

37. 'ADAMDÂM - The Adam manifested.

37. Deeply imbedded as spiritual leprosy was in Israel.

34. The seventy years' captivity. Jer. 25:12. during which the house was closed and the affected stones removed etc.

40. The work of Zerubbabel and Joshua in rebuilding "the house of God" Ezra. 4:3. which they did both literally and figuratively.

41. Christ inspected the house and found it leprous. John. 2:11-17. He warned of the approaching visitation. Luke 19:44. Mt. 23:38.

42. Cp Mk. 11:15-17. The destruction of the literal temple became symbolic of the spiritual. Mt. 24:2.

43. A ceremonious purification from the polluting effect of a leprous house. It would have been ineffectual to prevent the spread of disease if this had been its purpose.

CHAPTER 15.

3 VARIOUS FORMS OF PERSONAL UNCLEANNESS. Vv. 1-33.

A RUNNING ISSUE (DEFILEMENT). Vv. 1-12.

1 LXX: "Whoever has a gonorrhea out of his body." Such disease could have been contracted in Egypt or at Baal Peor. Num. 25. It was a disease liable from the sexual pollution of Canaan (filth worship.

P SUMMARY OF LAWS OF LEPROSY. 54-57

MARRIAGE PROHIBITIONS. Lev. 18:6-17. 158

Notwithstanding these prohibitions, it is obvious, that in the infancy of the world marriage between close relatives took place of necessity which under present conditions are properly considered immoral and inexpedient. For 1. As human nature now is, it is very expedient that those who are so much together in youth should, by such restriction, be taught to look upon all such intercourse as prohibited and incestuous; for otherwise, it would be impossible to prevent the prevalence of immorality among young people to the destruction of the family and of such.

2. That the duties owing by nature to relatives might not be confounded with those of a social or political kind; for could a man be a brother + a husband, or a son and a husband, at the same time, + fulfil the duties of both? Impossible.

3. By intermarrying with other families, relationship + the endearments might be diffused, and the nation as a whole might be more closely united together as one.

These prohibitions, therefore, are essential to preserve the moral + political stability of the nation - and the race.

NORMAL AND ABNORMAL ISSUES: Even the normal menstrual flow in healthy women was classed as a cause of 7 days uncleanness – an indication of the hereditary effects of the original sin Lev. 15:19-24 Cp Gen. 3:16. Though the source of defilement was hidden away out of sight, its existance could not be denied. The source of corruption was within the flesh, "some deep-seated physical disease of the very springs of life, was exuding noisome matter" (Law. Grace p. 48). Thus the Law proclaimed what Christ taught. Mk. 7:20-23. Thus the order. Num 5:2. – Put out of the Camp as Adam + Eve were put out of the Garden. Cp Lev 13:51

55 And for the [a] leprosy of a garment, and [b] of a house,
56 And [c] for a rising, and for a scab, and for a bright spot:
57 To [d] teach [2] when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

[a] ch. 13. 47.
[b] ver. 34.
[c] ch. 13. 2.
[d] ch. 10. 11.
[2] Heb. *in the day of the unclean, and in the day of the clean.*

CHAPTER 15.

3 VARIOUS FORMS OF PERSONAL UNCLEANNESS. Vv. 1-33.

1, 19 The uncleanness of men and women in their issues. 13, 28 Their cleansing.

A A RUNNING ISSUE (DEFILEMENT). Vv. 1-12.

AND the LORD spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them, [f] When any man hath a [3] running issue out of his flesh, *because of* his issue he *is* unclean.
3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.
4 Every bed, whereon he lieth that hath the issue, is unclean: and every [4] thing whereon he sitteth, shall be unclean.
5 And whosoever toucheth his bed [i] shall wash his clothes, and [k] bathe *himself* in water, and be unclean until the even.
6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
9 And what saddle soever he rideth upon that hath the issue shall be unclean.
10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
12 And the [6] vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.
13 And when he that hath an issue is cleansed of his issue; then [g] he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.
14 And on the eighth day he shall take to him two (h) turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:
15 And the priest shall offer them, [l] the one *for* a sin offering, and the other *for* a burnt offering; [m] and the priest shall make an atonement for him before the LORD for his issue.
16 And [n] if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.
17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and [o] be unclean until the even.
19 ¶ And [o] if a woman have an issue, *and* her issue in her flesh be blood, she shall be (c) put apart seven days: and whoso-

[f] ch. 22. 4. Num. 5. 2. 2 Sam. 3. 29.
[3] Or, *running of the reins.* ch. 22. 4.
[g] ver. 28. ch. 14. 8.
[4] Heb. *vessel.* ver. 6, 22, 23, 26. ch. 13. 49.
[i] ver. 6. ch. 11. 25. Ex. 19. 10.
[k] ver. 7, 8, 10, 11. ch. 14. 8 & 16. 26 & 17. 15.
[l] ch. 14. 30, 31.
[m] ver. 30. ch. 4. 26 & 14. 18.
[n] ch. 22. 4. Deut. 23. 10.
[6] ch. 6. 28 & 11. 32, 33.
[o] Cp. 1 Sam. 21. 4.
(c) Heb. *in her separation.* As in ver. 20. Cp. ch. 12. 2, 5.

A RUNNING ISSUE (CLEANSING) Vv. 13-15

Jude 23. Rev. 3:4. The Spirit word Cp Jn 4:13. Lift above the earth. See notes on Jonah.

5 For details see Lev. 17:10.
6 This was accounted as sin Lev. 4:26. pointing to the natural thoughts of the flesh. See Note above Cp. Lev. 6:10. Prov. 24:9.

C SEED OF COPULATION Vv. 16-18.

Normally induced by unclean thoughts. Mt. 5:28
7 Removed from the comp. Deut. 23:10. and thus an expression of repudiation of evil.
8 Jude 23.

D THE NORMAL ISSUE OF BLOOD IN WOMEN Vv. 19-24.

The natural emissions of the flesh are corrupting Mk. 7:20-23.

P SUMMARY OF LAWS OF LEPROSY. 53-57

LXX: "Whoever has a gonorrhea out of his body." Such disease could have been contracted in Egypt or at Baal Peor. Num. 25 It was a disease liable from the sexual pollution of Canaanitish worship.

A ceremonious purification from the polluting effects of a leprous house. It could have been ineffectual to prevent the spread of disease if that had been its purpose.

Christ ed. ed the Word g in his mu- ure marks of

42. Cp Mk 11:15-17. The destruction of the literal house became symbolic of the spiritual. Mt. 24:2.

Lev. 17:11

Nephesh = Breathing. The blood conveys oxygen as well as nourishment to the various parts of the body without which it would die. This comprises the "breath of life" Gen. 2:7.

Lev. 19:5.

"Ye shall offer it that ye may be accepted" – Roth. Though voluntary it must be offered as instructed.

Lev. 19:14. Stumbling-block = Mikshol.

= Stumbling block but fig. an entticement an obtacle spec. an idol. A case of the blind leading the blind. Sig. of verse: You shall not utter curses to the deaf for he cannot hear you; nor offer entticements to the blind for he cannot see you Cp Deut. 27:18 but you shall remember that though the weak + poor cannot resist, nor the deaf hear nor the blind see, Yahweh both sees + hears all that you do. Therefore do not take advantage of the spiritually or physically weak, nor do that secretly against another that you would not do openly.

ever toucheth her shall be unclean until the even.

20 [b] And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And [f] if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if [k] a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But [p] if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two [a] turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they [c] defile my tabernacle that *is* among them.

32 This *is* the law [d] of him that hath an issue, [e] and *of him* whose seed goeth from him, and is defiled therewith;

33 [g] And of her that is sick of her flowers, and [d] of him that hath an issue, of the man, [h] and of the woman, [i] and of him that lieth with her that is unclean.

[a] ver. 14. Lev. 12. 8. Num. 6. 10.
[b] ver. 4-10.
[c] Num. 5. 3 & 19. 13, 20. Ezek. 5. 11 & 23. 38.
[d] ver. 2.
[e] ver. 16.
[f] ch. 18. 19. Cp. ch. 20. 18.
[g] ver. 19.
[h] ver. 25.
[i] ver. 24.
[k] Mat. 9. 20. Mark 5. 25. Luke 8. 43. Christ's miracle of healing.
[p] ch. 12. 7, 8.

CHAPTER 16.

1 The high priest's entry into the holy place. 11 The sin offering for himself, 15 and for the people. 20 The scapegoat. 29 The feast of the expiations.

AND the LORD spake unto Moses after [l] the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [m] come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for [n] I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy *place*: [o] with a young bullock for a sin offering, and [a] a ram for a burnt offering.

4 He shall put on [q] the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the

[l] ch. 10. 1, 2. Implying previously unrestricted access - this now denied - Entrance with offering Cp Lev. 10: 19 &
[m] Ex. 40. 20, 21. Cp. Ex. 30. 10. Heb. 9. 7, 12, 24, 25 & 10. 19-22.
[n] Ex. 25. 22 & 40. 34, 35. 1 Kin. 8. 10-12.
[o] ch. 4. 3.
[p] ver. 13-15.
[q] ch. 1. 10 & 8. 18.
[r] ch. 6. 10 & 8. 7. Ex. 28. 39, 42, 43. Ezek. 44. 17, 18.

The minute instructions indicate how careful we should be of "that which cometh from within." Note the severity of the penalty of those who do not recognise the polluting influence of that which is from within V. 31. 1 Jn 1:8

Chapter 16.

V. 1. This emphasises the failure of the Aaronic priesthood. They died on the very day they offered Lev. 10:1,2 on the same day Aaron failed through weakness of flesh to carry out his duties efficiently Lev. 10:17-20

V. 2. Brother - Not High Priest - emphasising Timitations of Aaronic - an other order not after order Heb. 7:11

V. 9. CHATTA'TH - An offence from

CHATA - to miss the mark. The sin offering illustrates the nature of sin - sinful - and what should be done to it. See Thayer's Diction. 2 Cor. 5:21 See left.

Similarly desired When directed to rock - but as they failed Num. 20:12 When about to Num. 27:12; Deut. 32:51 Lev. 16:9. Christ a typical altar cleansing 1 Jn 2:1,2. "Hereunto" at "right hand" Father Heb. 1:3; 11-12; 12:2. 1 John 2:1. Jn 14:6

F PURPOSE OF THE LAW Vv 31-33.

Until atoned for that Altar must Cp V. 12.

Ch. 16:9. Cont. Lit "and shall make it sin." No audible voice laid the sin of the people upon the head for it represented sin's flesh Rom. 8:3. or potential sin which must be put to death Rom. 6:11a.

V. 12. Coals of fire were taken from the altar - the golden censer filled with them & taken Most Holy. For the time the Altar incense remained inactive whilst atonement effected - hence not mentioned Heb. 9:4. The Lord's prayers interrupted as moment of crisis drew nearer Mtt. 26: 36-45. Luke 22: 40-45; John 17.

V. 13. The cloud of incense. "A cloud of human fragrance mingled itself with the cloud of Divine glory". Jn. 12:27-28; 17:4-5.

10. "Her menstruation" (Bem).

E ABNORMAL ISSUE OF BLOOD IN WOMEN. Vv. 25-30.

Ch. 16. Note 24 the helplessness of man to effect his own cover was thus emphasised. Aaron did everything to bring the blood into the Most Holy. Christ did likewise - this was emphasised in that the Apostles fled from his presence when he was taken. He accomplished the work himself. John 10: 17-18; Heb. 1:3; 7:27; 9:26; 9:12 His lonely offering thus prefigured by the Day of Atonement.

UNCLEANNESSES - TRANSGRESSIONS

16:16. The Tabernacle represented the elect, the Israel of God. The sacrifice represented the putting to death of the lusts of the flesh - the uncleanness - and the forgiveness of actual transgression, + (the blood) the rededication of the Tabernacle to Divine will and use. In the antitype: Christ obtained eternal redemption Heb. 9:12; at the same time he "purged our sins" Heb. 1: 3 by the offering of himself Heb. 7:27 9:26. Cp Heb. 9:23-24. Until Christ redeemed there was no proper approach, because of uncleanness of man (reflected in transgression. But cp. Heb. 7:1

THE DAY OF ATONEMENT.

- On the first day of seventh month a memorial of Blowing of Trumpets. See Lev 23:24
- Followed by days of contrition. See Note Ezek. 33. Top. p. 1054.
- Morning Lamb offered. See Note Lev. 6: 8-13 to smoulder all day.
- Special offering by fire Lev. 23:27 comprising
  - 1 Bullock - Labor Lev. 1:5
  - 1 Ram. ('AYIL) - Strength. } Num. 29:7-11
  - 7 Lambs - Covenant
  - 1 Goat for sin (~~Sa'IR + Shaggy~~ (Wayward - ~~from~~ ~~to err~~, ~~NEZ~~). ~~Qd v. 21~~ restrains.)
- The bullock, Ram and 160 Lambs = burnt offerings with their meal offerings (personal labor - or results therefrom. Cp Lev. 2)
- The Goat as a sin offering - an acknowledgement of the self-assertiveness of Flesh.

Special Service

- Aaron to completely wash, Cp Jhn. 15:3. Eph. 5:26. Cp Ps. 51:7. - the influence of the Word. (Lev. 16:14)
- Clothed in Linen - Righteousness. Rev. 19:8 (Lev. 16:14)
- Present a bullock and a ram. Lev. 16:3.
- Present the two goats as one sin offering Lev. 16:8
- 1 Goat sacrificed the other sent into the wilderness. 16 bg vv. 9-10. Antitype - Christ's perfect life making him a perfect sacrifice.
- Kill the bullock for himself and his house. V. 11.
- Offer the incense in the Most Holy. V. 12. 1st entrance.
- Takes blood of bullock & sprinkles Mercy Seat + Ground 7 Times - 2nd Entrance V. 14
- Kills the Goat + does likewise with its blood V. 15. 3rd Entrance.
- Makes an atonement for Most Holy. V. 15 - Holy V. 16. Altar V. 18. Cp Heb. 9:23.

= CHAPTER 16

3 A CLEAN NATION. 1-34

I THE GREAT DAY OF PROPITIATION - ONCE A YEAR

PREPARATION OF HIGH PRIEST FOR ENTRING INTO MOST HOLY. V. 1-10

1 The Symbol of the Divine presence. 1 Kg. 8:10-11. It became luminous when conditions were prepared. 1 Thess. Ps. 80:1.

2 Atonement declared to prevent death. The sin of Nadab + Abihu's infidelity stamped upon them. Num. 3:4; 26:61. See above.

3 He is not addressed as High Priest. Role reduced to a by-day on this day of Atonement. Cp Heb. 2:11, 17. See above.

4 Symbolising the way into the holiest not made manifest. Heb. 9:8; 10:18-22.

5 Heb. BAD. See bottom p. 111.

6 Flesh completely covered in a robe of righteousness. Linen throughout Verse - BAD p. 61

The holiness of the Priest was more important than that of the people for all depended upon him.

Atonement would be effected only before the throne of grace Vv14-15 cp Heb. 4:15-16. The bullock is three times recorded as the sin offering for himself Vv 6, 11 whereas the atonement made by it is said to be for himself and his house. Vv 6, 11, 17.

linen mitre shall he be attired: these *are* holy garments; therefore [a] shall he wash his flesh in water, and *so* put them on.

B RECEIVES TWO GOATS FOR THE CONGREGATION V.5

5 And he shall take of [b] the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

7. The two kids comprise the one sin offering Gen. 4:23. Nte. (EZIM).

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, **and make an atonement [c] for himself, and for his house.**

C OFFERS SIN-OFFERING FOR HIMSELF AND HOUSE V.6.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8. QÂRAB. - To bring near - doubtless for inspection. Jhn. 8:46. Mk. 26:65. On other times the Priest would make open confession of sin at this time as he placed his hand on the bullock - Edersheim

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the [e] scapegoat.

D SELECTS THE SCAPEGOAT. 7-10

9 And Aaron shall bring the goat upon which the LORD's lot [f] fell, and offer him *for* a sin offering. (ÂSÂH - make, appoint.) Top p.160

9. SÂ'IRIM - Shaggy, from SÂ'AR - To storm by imp. to shiver, i.e. fear. Cp. Luke 12:50.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

10. So that they become His Luke 2:22.

3 times mentioned Lv 20, 21.

11 And Aaron shall bring [h] the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

11. RV: "Tent of meeting." Cp Note Lev. 1:1.

12. This was determined not by chance but by Yahweh's appointment. See Note. Num. 27:21.

13. From GÂZAL - To go away, to disappear - the Goat of Departure.

Cp. Goat for the Removal (of sins). This is how AZAEL can be rendered. "Of sins" is understood as this is the only context in which it is used. Antitype. Jhn. 1:29. Isa. 53:4-6, 12. Jhn. 14:12-5. Rom. 4:25.

12 And he shall take [k] a censer full of burning coals of fire from off the altar before the LORD, and his hands full of [l] sweet incense beaten small, and bring *it* within the vail:

E SLAYS THE SIN-OFFERING FOR HIMSELF AND HE-SENTS THE BLOOD. ETC. VV. 11-14.

13 [m] And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the [p] mercy seat that *is* upon the testimony, that he die not:

15. Christ needed redemption from mortality and this was the way appointed of Yahweh. See the bullock applied to himself. Heb. 13:11-13. Cp Heb. 9:12. 7:27. 1:3. 2 Cor. 5:21. Zech. 9:9.

16. KÂPHAR - Cover. Mortality is represented as nakedness. 2 Cor. 5:2-4. Christ's

14 And [q] he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ [o] Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood [d] within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: V.14 Nte

16 And he shall [s] make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that [r] remaineth among them in the midst of their uncleanness. - cp Exod 28:38

17 ¶ And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. (KÂH-HAL - Ecclesia 44x)

18 And he shall go out unto the altar that *is* before the LORD, and [t] make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. See Night p.160

20 ¶ And when he hath made an end of [u] reconciling the holy *place*, and the tabernacle of the congregation, and [v] the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the chil-

The emblem of sacrificial death + dedicated life placed where Yahweh in His glory manifested Himself. By such death one can glorify God. 1Pet 2:19.

The mercy seat treated as an Altar, the holiest of the three. Containing tables of covenant. The blood = determination to attempt to keep it by putting to death the flesh.

20. The ground upon which he trod - his way into the Most Holy had to be one of dedication. Heb. 10:19-20.

21. Paul notes "with the blood of others" Heb. 9:25. In contrast to Christ who did so "with his own blood" Heb. 9:12.

F SLAYS THE GOAT FOR THE PEOPLE 15:20

22. Foreshadowing Christ's Tabernacle Heb. 9:11 and his sanctification Jhn. 17:19. Atonement is "cover" and points forward either to the covering of sins or the covering of mortality in life 2 Cor 5:4.

Heb. TUMOTH - plural, uncleannesses. The atonement of the Most Holy had to be first completed that the sins of the people be covered. Uncleannesses = ceremonial impurities flesh etc.

No cover could precede that of Christ. Even the forgiveness of sins had to await that. Heb. 9:15. In the Age to come worship must await the Atonement effected by Christ's coming Rev. 15:8. See left p.160.

The manner of making atonement for Holy itself here given. It is said that the veil was sprinkled with blood once + round 7 times & v.14. The Altar of Incense also atoned Exod. 30:10. The order of cleansing 1st Most Holy. 2. Holy. 3 Court. vv. 20, 33.

Plural. See Note 23. The sins of people placed on Altar as they are on Christ - Christ as head of multitudinous Christ identifies himself with them as representing the people Heb. 7:27. Ps. 38:4, 18. 69:5. 40:12. 18:23. Christ cleansed from Jhn 2:16

G RELEASES THE SCAPEGOAT VV. 20-22.

KÂPHAR. See Note 16. Representative of the living Christ Rom. 4:25. Rom. 5:10-11. Heb. 9:24. Heb. 7:8, 25

Through Christ there is both forgiveness and cleansing. 1 Jhn. 1:9. 1 Jhn. 2:1.

The form of confession used on this occasion in later times was: "O Lord, Thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before Thee. I beseech Thee now atone the transgressions, their rebellion, & their sin that they have sinned against Thee, as it is written in the law of Moses Thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, ye shall be clean." See Lev. 9:5-7.

Only place both hands definitely specified. Note "all" v.21.

The Day Of Atonement (cont'd).

- Confesses sins over live goat + despatches it into the wilderness Vv 20-22.
- Washes, changes clothes, offers burnt offering for self + people. Vv 23-25.
- Attendant of scapegoat to cleanse himself v. 26.
- Remaining portion of bullock + goat to be burned without comp. Vv. 27-28.
- The evening ceremony of Lamb, lights incense.

Under the Law many sacrifices and continuously every year. In Christ one offering for ever.

Previously both hands filled with incense prayer + confession of sins

The goat typically bearing away all the iniquities of Israel "into a land of separation" "into the wilderness" represents Yahweh forgiving Israel upon the basis of a sacrifice that would die and live again Heb. 9:15. Rom. 4:25. 5:10. 1Jhn 1:9. 1:7. Below Right

REFERENCES TO THE DAY OF ATONEMENT (YOM KIPPURIM - Day of Coverings)

- The Altar of Incense atoned for Exod. 30:10.
- General Instructions Lev. 23:26-32.
- Priests appointed for the purpose 1 Chron. 6:49.
- Prophecy of Christ's atonement Dan. 9:24
- Reconciliation effected Rom. 5:11, 11:15. 2 Cor. 5:19-20.

Greek equivalent of Kophar - Heb. 2:17.

- In Hebrews
- Christ our KAPHAR Heb. 2:17.
- Passed through the heavens Heb. 4:14-16
- Competent to help ignorant + erring Heb 5:1-2
- Completeness of his offering Heb. 7:11-28
- Entrance into the Most Holy Heb. 9:1-28

The scapegoat. The blood of beasts.

30. 'ITTEY - from 'ETH, time. Thus a man appropriate to the circumstance. John Baptist was such a man Cp. Jhn. 1:29. In the ritual the man would represent the nation - in the anhtype it represents not merely John but every individual that avails himself of the forgiveness in Christ As the people saw the many goat depart they knew that he would return forgiven and cleansed. V. 26. 1Jhn 1:9.

31 NASA' - rend. "forgiven" Ps. 32:1. 85:2. Cp Isa. 53:4, 12. Jhn. 1:29.

32 ERETZ GEZERAH - A land cut off. - Completely forgiven, entirely removed. Ps. 103:12. See similar expressions - "Cast all my sins behind Thy back" Isa. 38:17. "Into the depths of the sea" Micah 7:19.

H PRIEST WASHES, CHANGES GARMENT, OFFERS BURNT OFFERING FOR SELF AND PEOPLE Vv 23-25.

33 The Holy Place.

34 The record of Christ's righteous life remains with the Ecclesia, the anhtypical Holy Place.

Flesh cleansed by a change of nature 2 Cor. 5:17 After resurrection.

A Ram for himself V.3. and one for the people V.5.

Stored energy. See Lev. 4:10

I ATTENDANT OF SCAPEGOAT TO CLEANSE HIMSELF V. 26.

He represented those whose sins were to be borne away by the scapegoat.

Cp V.8

Cp Rev 3:4. Isa. 1:16. Ps. 51:2. Cp Rev. 7:14. After sins forgiven there is a need for the Word to take over. Heb. 9:22. See below

41 No fellowship unless Truth take effect. 1 Jhn 1:6-7.

J REMAINING PORTION OF BULLOCK AND GOAT BURNED WITHOUT THE CAMP. Vv 27-28

42 Teaching that the completion of the true Atonement would be outside the Law Heb. 13:11-14.

43 His reproach Heb. 13:13.

44 Cp V.26.

K THE IMPORTANCE OF THE CEREMONY. 29-34.

45 As long as the nation should continue Cp Ezek 45:20.

46 This is the only fast commanded by the Law. It represents the life of self denial Isa. 58:3-7.

1 And the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, [a] that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, See bottom 163

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the

162 Thus they acknowledged their dependence upon Yahweh for life itself. Cp 1 Tim. 4:4-5.

With the modification of this Law in the land by which Israelites were permitted to eat home without the need to present the animal as a peace offering at the Tabernacle See Deut. 12:20-25, a larger portion of those sacrifices offered were given to the priests. Deut. 18:2-3.

● Cont. from above.
It was the resurrection that made Christ's offering effective. Rom. 1:3-4; 4:25; 1 Cor. 15:1-23; Col. 3:1; Heb. 4:14-16; 6:20; 7:11; 17:25; 9:24-28; 1 Pet. 1:3; 3:21-22.

CHAPTER 17.

1 Of the blood of beasts. 7 Of offering to devils. 10 Eating of blood is forbidden.

CHAPTER 17

4 THE ALTAR (RECONCILIATION WITH)

1 THE ONE PLACE FOR OFFERING. Vv 1-9.

A MUST OFFER FOR ALL ANIMALS SLAIN OR PENALTY OF DEATH

Whilst in the wilderness the slaughter of animals for food necessitated the procurement of the animal. Israel had to take the animal to the door of the Tabernacle. This would suggest that very few animals would be offered for sacrifice otherwise the practice of slaughtering animals for food would be impossible. The regulation was modified in the land Deut. 12:15-22.

SABBATH SIGNAL OF OWNERSHIP - A sabbath a special festival or a festival day

47 Lit. "a sabbath of sabbathim" A day of absolute resting from sin. Heb. 4.

48 On pain of death. Lev. 20.

49 This ultimately was Christ - a priest by anointing. Rom. 1:4. Heb.

50 Cp Heb. 9:22. See Note 25A.

51 QAHAL. LXX Ecclesia. First use of term Gen 28:3 NITE. Cp 35:11; 48:4. They are constituted a called people. Cp Ex. 19:5. First use of QAHAL for Israel when constituted a nation in connection with Lamb. Exod. 12:6.

Ps. 51:1-2 Matt. 12:31 Heb. 9:28. 1 Pet. 2:24 Ps. 40:12

GEN = Genesis 7

[a] Cp. Isa. 53. 6. 2
[b] Heb. a man of opportunity.
[b] Ps. 51. 2. Jer. 33. 8. Heb. 10. 1, 2. 1 John 1. 7, 9.
[c] Cp. Isa. 53. (11), 12. John 1. 29. 1 Pet. 2. 24.
[d] ch. 23. 32.
[e] Heb. of separation.
[e] ch. 4. 3, 5, 16.
[f] ch. 6. 11.
[g] Heb. fill his hand. See Ex. 29. 9.
[g] Ex. 29. 29, 30. Cp. Num. 20. 28.
[h] ver. 4.
[i] ver. 16.
[j] ver. 2, 5.
[k] ver. 18.
[l] ver. 6.
[m] ch. 4. 8-10.
[n] ver. 24.
[o] ver. 28. See ch. 15. 5.
[p] Ex. 30. 10. Heb. 9. 7, 25.
[q] ch. 4. 11, 12, 21 & 6. 30. Heb. 13. 11.
[r] Cp. Deut. 12. 5, 6, 13-15, 21.
[s] ch. 23. 27. Ex. 30. 10. Num. 29. 7.
[t] ver. 31. ch. 23. 32. Is. 58. 3, 5. Dan. 10. 12.

QARAB = bring near. KORBAN - an approach offering, a gift Cp Lev. 1:2.

REFERENCES TO THE DAY OF ATONEMENT (Cont.)

- The complete removal of sins in him Heb. 10:1-19.
- Reproach without the camp Heb. 13:11-15.
- The cleansed priest and priesthood Heb. 13:20-21.
- The Day of Atonement in the Age to Come. Heb. 9:23. Rev. 15:8; Ezek. 45:20.

+ Cont. The men become defiled + unclean by his service. In the anhtype, those referred to become conscious of sin by contact with Christ.

BLOOD P...

Gen. 9:3 ... cision, dis... prohibition... relationsh... (the "stra...

1 Blood was sheda... sustain life. This ... declined the princ... of the Atonement ... had to be acknowle... ed. 4of Cor. 10:31

2 Excommunicate ... which, in the wil... ness, would bring de... unless restored to ... owship.

B THE PEACE OFF... ING TO GE... MA... 5-6.

3. Thus fellowship ... retained 1 Jhn 4...

4 ZEBACH - Slaugh... By impl. sacrifice... animal was sacrifi... to sustain the life ... the Israelites fe...

C SACRIFICING ... DEVILS PROHIB... ED. V. 7. — Cp Lev. 17:2...

5 Sairim = "hairy c... frequently rendere... "goat," and was app... to the fanciful, lus... animal called "Sat... of whom the god P... was representative. ... Pan had the likene... of a goat and was ... worshipped with ... greatest solemnity ... Egypt. He was the ... blem of fecundity ... the ancients looked ... on him as the prin... pal of all things. ... Here Israel comm... ed not to sacrifice ... the Pans of the hea... en, but to Yahweh ... the Author of eve... good + perfect gi... Occurs also 2 Chr... 11:15. Cp 1 Cor. 10:20... 21. 1 Tim. 4:1.

D THE OFFERING ... TO BE BROUGH... TO THE ALTAR.

6. Proselytes like ... Rechabites. Jer. 3...

2 THE ONE LIFE O... BLOOD. 10-16

7 Heb. "Kaphar" - s... nifies "A covering." ... See note Lev. 23:27

8 The Jewish met... of killing ensure... the maximum effu... of blood, + the rem... ing blood is extract... by means of the ve... ing + salting of the ... meat.

9. Put to death. H... been excommuni...

10. Life dedicated ... Heb 9:22. Mat... 6:25; 10:39.

11 KASAH - To do or make. V.4 - Yahweh now set... face against such. T... prohibition to eat ... Three times repeated in ... Pentateuch Gen 9:... Lev. 3:17; 7:26; 19:... Deut. 12:16; 15:23.

BLOOD PROHIBITED.

Gen. 9:3-4; Lev. 3:17. Originally (as with circumcision, distinction of meats, animal sacrifices) the prohibition of blood rested upon all in covenant relationship, but not to those outside Deut. 14:21. (The "strangers" of Lev. 17:10. were proselytes and bound to keep the law Exod. 12:48-49.

Apostolic recommendation. Acts 15:28-29. = a concession to Jewish scruples. Cp Paul on meats. 1 Cor. 8:7-9, 12-13. 1 Cor. 10:19-24, 25-29. On circumcision Acts 16:3 cf. Gal 2:3. On Temple purification Acts 21:26. - Cp 1 Cor. 9:19-20.

Seven times prohibited in the law Lev. 3:17; 7:26; 17:10,12,14; 19:26; Deut. 12:16; 12:23-27; 15:23.

1 Blood was shed to sustain life. This underlined the principle of the Atonement & had to be acknowledged. Cp 1 Cor. 10:31

2 Excommunicated, which, in the wilderness, would bring death, unless restored to fellowship.

B THE PEACE OFFERINGS TO BE MADE 5-6.

3 Thus fellowship is retained 1 Jn. 1:3,4

4 ZEBACH - Slaughter. By impl. sacrifice. The animal was sacrificed to sustain the life of the worshipper as below

C SACRIFICING TO DEVILS PROHIBITED. V. 7. — Cp Lev. 4:23

5 Sairim = "hairy ones" frequently rendered "goat," and was applied to the fanciful, lustful animal called "Satyr," of whom the god Pan was representative. Pan had the likeness of a goat and was worshipped with the greatest solemnity in Egypt. He was the emblem of fecundity & the ancients looked upon him as the principal of all things.

Here Israel commanded not to sacrifice to the Pans of the heathen, but to Yahweh, the Author of every good & perfect gift.

Occurs also 2 Chron. 11:15. Cp 1 Cor. 10:20-21. 1 Tim. 4:1.

D THE OFFERINGS TO BE BROUGHT TO THE ALTAR. 8-9.

6 Proselytes like the Rechabites. See 17:7.

7 THE ONE USE OF BLOOD. 10-16

7 Heb. "kaphar" - signifies "A Covering." see note. Lev. 23:27

8 The Jewish method of killing ensures the maximum effusion of blood, & the remaining blood is extracted by means of the washing & salting of the meat.

9 Put to death. Having been excommunicated.

10 Life dedicated. Heb 9:22. Mal 6:25; 10:39.

11 KAPHAR - To do or make.

V.4 - Yahweh now sets His face against such. The prohibition to eat blood 7 times repeated in the Pentateuch Gen. 9:4; Lev. 3:17; 7:26; 19:26 Deut. 12:16; 15:23.

V.5. Israelites are commanded to bring the beasts specified that they were then slaying in the open field ("which they (Now) offer in the open field) to the door of the Tabernacle and slay them there. In this verse the word "offer" is "slaughter" in both cases. See comment bottom 167.

Having acknowledged that the animal belonged to Yahweh, the worshipper received back the flesh as Yahweh's gift.

11 Blood shed in sacrifice was splashed upon the altar, blood shed for food - to sustain the flesh - was covered with dirt & thus hidden away. One displayed - the other hidden. Cp Ezek. 24:7. Cp blood at side of Altar Exod 29:12 Lev 4:7. See Note top p 64. This provision has relation to wild animals considered "clean" in contrast to those also used for sacrifice (i.e. domesticated animals) Cf. Vv. 3-5.

12 The importance of this law - 1 Sam. 14:32-35. Ezek. 4:14. 44:31. Relates to "things strangled" Acts 15:20.

13 That had not been properly bled. He may eat it inadvertently. Cp 1 Sam. 14:32-33.

B Cp Ch. 16:26. Seeing that blood had been shed for him, he had to dedicate his life in clean living before Yahweh.

Animals improperly bled or that died of disease could be full of pollution and dangerous to health

E WALK: THE OBLIGATIONS OF FELLOWSHIP - SEPARATION. CH 18:1 - 27:34

F REGULATIONS FOR THE PEOPLE CH 18:1 - 20:27

1 SEX PROHIBITIONS CH 18:1-30

A THE IMPORTANCE OF OBSERVING THE COMMANDS. Vv 1-5. (Introduction)

1 This is the basis of the regulations. As His children they should be like Him in holiness Mt 5:43-48; as His servants they should obey His commands so to be. Mal 1:6 Cp Note 5 Plur. Mish. Cp Exod. 15:25-26 PAT. Verdict

2 Cp Luke 10:28; Mt. 19:17 Quoted by Paul as the Law's own witness that it required justification by works. Rom 10:5. Gal. 3:12. Flesh failed to reveal this Rom. 8:3. making obvious the need of a Redeemer and the provision of grace Gal 3:24.

3 CHUQQÂTH - appointments RV = statutes. They were to ignore the statutes of the land V.3.

5 The frequent repetition of this formula in these parts of the law emphasized that the doctrine was to be manifested practically in performance. Cp Eph. 5:22 etc 1 Pet. 2:9.

ATTITUDE TOWARDS EGYPT AND CANAAN

Egypt represented the highest and most successful form of civilisation, so that the temptation to imitate its apparent successful ways would be great - but it was prohibited. On the other hand, the ways of Canaan presented the prevailing custom of the land to which they were going and the temptation would be to conform. It was Yahweh's ways they must follow and not man's - no matter how successful they were nor how convenient. Cp V. 3.

Bottom p 159.

CHAPTER 18.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

Separateness enjoined

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall

a Ex. 30. 33.
2 Heb. that hunteth any hunting.
b ch. 14. 7.
c Deut. 12. 16, 24. & 15. 23.
d Ezek. 24. 7.
e Gen. 9. 4.
f ch. 3. 2.
g ch. 4. 31. Gen. 8. 21.
h ch. 7. 24 & 11. 40. Ex. 22. 31. Deut. 14. 21. Ezek. 4. 14 & 44. 31.
i 2 Chr. 11. 15.
3 Heb. a carcase.
ch. 7. 24.
k Ex. 34. 15.
l Gen. 31. 39.
m ch. 16. 29 & 18. 26 & 19. 34.
n ch. 11. 25.
o ch. 15. 5.
p ch. 1. 2, 3.
q ch. 5. 1. Num. 19. 20.
r ver. 4.
s ver. 4, 5, 21, 30 (which see). ch. 11. 44. Ex. 6. 6, 7. 29. Ezek. 20. 5, 7, 19, 20.
t Ezek. 20. 7, 8 & 23. 8.
u ch. 3. 17.
v ch. 20. 3, 6 & 26. 17. Ezek. 14. 8 & 15. 7.
w Ex. 23. 24. Deut. 12. 30, 31.
x ver. 14.
y ch. 20. 23.
z Cp. Mat. 26. 28. Mark 14. 24. Rom. 3. 25 & 5. 9. Eph. 1. 7. Col. 1. 14, 20. Heb. 13. 12. 1 John 1. 7. Rev. 1. 5.
a ver. 26. ch. 19. 19 & 20. 8, 22 & 25. 18 & 26. 3. Deut. 4. 1, 5. & 5. 1 & 6. 1 & 12. 1. Ezek. 20. 19.
b Heb. 9. 22.
c Ezek. 20. 11, 13, 21. Cited Rom. 10. 5. Gal. 3. 12.

you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

"MARRIAGE IS HONORABLE BUT.." Heb. 13:4

"The general opinion has always been that this phrase 'to uncover nakedness' is a prohibition of marriage between the parties mentioned ... but the common Hebrew expression for marriage is 'to take to wife', 'to marry' (lit. to be lord over) a wife', 'to join in affinity with any one'. It seems that, rather a prohibition of fornication or whoredom than of marriage, yet as these were unlawful at all times & with all persons, it is difficult to account for such minute details, if legal marriage be not meant here." – Young.

THE LAND VOMITETH: The Land acquired & separated for His people by Yahweh is impersonated & represented as vomiting out its inhabitants because of their indulgence in the abominations specified. The Israelites are exhorted to a pure & holy life because Yahweh is their God. Unfortunately the Land ultimately did vomit them out Ezek 36:12-14,17. Rev. 3:16.

LEVITICUS 18.

Unlawful marriages. *Unlawful lusts.*

live in them: I *am* the LORD. see bottom p 158

6 ¶ None of you shall approach to any that is [2]near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 [a]The nakedness of thy father, or [2]the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 [c]The nakedness of thy father's wife [d]shalt thou not uncover: it *is* thy father's nakedness.

9 [e]The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, [6]*even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, [7]begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman,[8]

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. See V 12.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 [z]Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 [v]Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: [b]it is wickedness. Cp V 12 see left

18 Neither shalt thou take [3]a wife to her sister, [c]to vex *her*, to uncover her nakedness, [d]beside the other in her life *time*. left.

19 [f]Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. 7 days. Lev. 15:19

20 Moreover [h]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. Death. Lev. 20:10 Cp NTE Num 5:13

21 And thou shalt not let any of thy seed [i]pass through *the fire* to [4]Molech, neither shalt thou [j]profane the name of thy God: I *am* the LORD. Prov. 30:9

22 [m]Thou shalt not lie with mankind, as with womankind: it *is* abomination. 13 Death 20:13.

23 "Neither shalt thou lie with any beast to defile thyself therewith: [q]neither shall any woman stand before a beast to lie down thereto: it *is* [o]confusion. Death 20:15. 14

24 [p]Defile not ye yourselves in any of these things: [q]for in all these the nations are defiled which I cast out before you: 12

25 And [r]the land is defiled: therefore I do [s]visit the iniquity thereof upon it, and the land itself [t]vomiteth out her inhabitants. Cp Ezek 36:12-14. See above Rev 3:16

26 "Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; [u]*neither* any of your own nation, nor any stranger that sojourneth among you: V. 22

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

---

[2] Heb. *remainder of his flesh.* ch. 20. 19.
[a] To ver. 16, ch. 20. 11-21.
[b] ch. 20. 14.
[3] Or, one wife to another.
[c] 1 Sam. 1. 6.
[d] Gen. 31. 50.
[e] Gen. 49. 4. Deut. 22. 30 & 27. 20. Amos 2. 7. 1 Cor. 5. 1.
[f] ch. 15. 24 & 20. 18. Ezek. 18. 6 & 22. 10.
[g] Ezek. 22. 11.
[h] Ex. 20. 14. ch. 20. 2-5. Ex. 13. 12. Deut. 12. 31 & 18. 10. 2 Kin. 16. 3 & 17. 17 & 21. 6. 2 Chr. 33. 6. Jer. 7. 31 & 19. 5 & 32. 35. Ezek. 20. 26 & 23. 37.
[4] Called, Acts 7. 43. *Moloch.*
[i] 1 Kin. 11. 3, 5, 7.
[j] ch. 19. 12 & 20. 3. Ezek. 36. 20, &c. Mal. 1. 11, 12.
[m] ch. 20. 13. Rom. 1. 27. 1 Cor. 6. 9. 1 Tim. 1. 10. Cp. Gen. 19. 5. Judg. 19. 22.
[n] ch. 20. 15, 16. Ex. 22. 19.
[o] ch. 20. 12.
[p] Mat. 15. 19, 20. Mark 7. 21-23. Rom. 1.
[q] ch. 20. 23. Deut. 18. 12.
[r] Num. 35. 34. Jer. 2. 7. Ezek. 36. 17.
[s] Ps. 89. 32. Is. 26. 21. Jer. 14. 10 & 23. 2. Hos. 8. 13.
[t] ver. 28.
[u] ver. 4, 5.
[v] Gen. 38. 26. Ezek. 22. 11.
[w] Cp. Deut. 25. 5. Mat. 22. 24. Mark 12. 19. Luke 20. 28.

B UNLAWFUL MARRIAGES vv 6-18

1 SHE'ER - Flesh as swelling out. (Near) BASAR - Flesh from its freshness (i.e Kindred). Thus those who come within certain limits of consanguinity together with those who by affinity were similarly classified. See Mg

2 Rend. "even" (Dorner). They are regarded as "one flesh". Incest forbidden. Cp V. 14. Below Right

3 Israel condemned for violating this law Ezek. 22: 10. Cp Mg. Uncovered by Absalom 2 Sa 16:22

4 A half-sister.

5 I.E. by a previous marriage. Under normal circumstances marriage with such a one would be legitimate – the marriage of the parents made it unlawful. Cp Gen. 20:12. Abraham married in ignorance of the Law. This offence was common in Egypt.

V. 18. According to Young, the text correctly gives idiomatic meaning of the literal (See ng). Jacob's experience illustrates the wisdom of this law.

• Beside e AL - above, upon, against

7 A half sister.

8 SHE'ER = A relative. See note V. 6. Violated by Amram Ex 6:20.

9 Cp Note V. 7.

10 Violated by Judah Gen. 38:11, 16, 24.

11 Violated by Herod Matt 14: 3.

7 ZIMMAH - from ZAMAM, to plan mediated wicked ness, plotted, plan • designed. H. unchastity, lewdness, 19:29; 20:14; Jud 20:6 Thought wrice) Prov 24:9

Penimah and Hanna

8 TSARAR - To distress by packing close together. H. vex. A man is not to take a second wife who is likely from a spiteful temper, or any other cause to annoy or vex the first wife & Leah & Rachel.

C UNLAWFUL LUSTS AND PERVERSION vv 19-23

9 Penalty: death Ch 20:18 death, a combination of penalty 7 days uncleanness Ch. 15:24. Twice referred to by Ezekiel as a great sin Ezek 18:6; 22:10.

10 It is a completely unnatural act dishonoring to the name Yahweh Cp Ezek 12. Cp Ezek. 44:13

11 For this horrible perversion See Herod 2:16.

D A WARNING AGAINST THE SINS OF INCEST AND IMPURITY vv 24-30

12 A warning against defiling the land Num 35:34 Thou shalt not defile... Jer. 2:7. Revolt Ezek. 36:17

13 TOWEBAH - Disgusting. A deep word in Lev. 11: Cp Deut.

14 TEBEL - Unnatural bestiality.

15 PRAQAD - Yahweh's The idea of inspection & supervision.

"BE YE HOLY" Lev. 19:2

164

• Normally a moral act is recognized as that which is right such as the conscience declares. In that regard, the conscience possesses greater authority than the flesh though it may have lesser power than passion. However, under the law, moral duties, holiness, takes higher ground that the right or wrong of conscience being established by Divine decree: "I am Yahweh." Holiness is separation for Divine use, and therefore Yahweh alone knowing the use of the vessel decrees the form that holiness should take. Thus when the time came, Yahweh, by decree widened the exclusiveness of the Law to include Gentiles. 1 Pet. 1: 15-19.

• Holiness is shown to be a practical manifestation of morality involving – • FAMILY – Respect of Parents V. 3 • WORSHIP – Sabbath rest V. 3. • ASPECTS OF WORSHIP • Negative – no competing idol V. 4. • Positive – Gratitude to Yahweh extended to consideration for others W. 5-10. • HONESTY Vv 11-12 • NO TAKING ADVANTAGE OTHERS UNFAIRLY. Vv 13-14. • JUSTICE IN ACT AND WORD Vv 15-16. • LOVE in action Vv 17-18 • SEPARATENESS • In discrimination V 19 • From carnal associations Vv 20-22 • From encouraging fleshly fruit Vv 23-25. • NO IMITATING GENTILE SUPERSTITIONS. Vv 26-28 • NO IMITATION FALSE RELIGIOUS PRACTICES Vv 29-30. • AVOID SPIRITUALISM V. 31. • RESPECT FOR AGED V 32. • HOSPITALITY Vv 33-34. • COMMERCIAL INTEGRITY Vv 35-36.

V. 7. "OR": "The conjunction vrow, here translated "or" is literally "and", but better "even" as explanatory of the first clause of the verse. History has recorded several violations of this prohibition, but none in Jewish history, except the case of Lot" – Young.

"BE YE HOLY" CH

13. National punishment if condoned. Ezek 36:17.

14 The past tense used to denote the certainty of the event described. Cp Rom. 4:17

15 Excommunicated. Thus individual responsibility.

16 Charge (RV). Heb. MUHMERETH - To watch as a sentry at the post.

17 CHUQQATH - Not merely customs, but statute laws - Young. Thus the law of God must be ignored Acts 4:19-20

CHAPTER 19

2 GENERAL ADMONITIONS Vv 1-37

A INTRODUCTORY: REASON FOR THE REGULATIONS 1-2.

B BASIS: FAMILY & RELIGIOUS LIFE - HONOR PARENTS & OBSERVE THE SABBATH V 3

C ABSTAIN FROM IDOLATRY V 4

1 ELILIM - Nothings - a contrast to Elohim. Cp 1 Cor. 8:4

MANNER OF

D OFFERING PEACE OFFERINGS 5-8

2 The affirmative aspect of worship of V 4 is the negative – seeking fellowship with Yahweh.

3 Both: "That ye may be accepted." – RZ. In such a way as signifying the Person as otherwise it might be eaten on second day as well Lev 7:16.

4 See Notes. Ch. 7.

5 Excommunicated without any appointed means or sacrifice for restitution. Cp. 7:20.

E ON CLEANING THE HARVEST 9-10

Consideration for others.

• IDOLS ELILIM from AL (sonic consonants as EL) – Not, hence nothings.

V. 15 "RESPECT" - NASA = to lift Cp Ps 41: 6, soar to treat differently. Pity for the poor can lead us to favor them against the right. Respect for those of rank is

13 National punishment if condoned. Ezek 36:17.
14 The past tense used to denote the certainty of the event described. Gp Rom 4:17.
15 Excommunicated. Thus individual responsibility.
16 Charge (RV). Heb. MUHMEAETH - To watch as a sentry at the post.
17 CHUQQATH - Not merely customs, but statute laws - young. Thus the law of land must be ignored Acts 4:19-20

A repetition of sundry laws.

28 That [a] the land spue not you out also, when ye defile it, as it spued out the nations that were before you. Individual punishment.
29 For whosoever shall commit any of these abominations, even the souls that commit *them* [b] shall be cut off from among their people.
30 [c] Therefore shall ye keep mine ordinance, [d] that ye commit not *any one* of these abominable customs, which were committed before you, and that ye [e] defile not yourselves therein: [f] I *am* the LORD your God. Fear - Yare'. Same reverence as paid to Yahweh. Deut. 10:17. Gp 1 Cor. 11:3 Love in obedience.

CHAPTER 19

A repetition of sundry laws.

AND the LORD spake unto Moses, saying, SEPAH 4:15
2 Speak unto all the congregation of the children of Israel, and say unto them, [g] Ye shall be holy: for I the LORD your God *am* holy. - Gp Mt 5:48 Above
3 [h] Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God. See below
4 Turn ye not unto [i] idols, [k] nor make to yourselves molten gods: I *am* the LORD your God. ↳ Gods made according to fleshly desires. ZABACH - Slaughter
5 And [l] if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it [m] at your own will. - Jhn 3:16; Rev. 22:17. Gp Lev 1:3
6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.
7 And if it be eaten at all on the third day, it *is* [n] abominable; it shall not be accepted.
8 Therefore *every one* that eateth it [o] shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and [p] that soul shall be cut off from among his people.
9 And [q] when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. Josh 7:11; Jer 3:40
10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard · thou shalt leave them for the poor and stranger: I *am* the LORD your God.
11 ¶ [r] Ye shall not steal, [s] neither deal falsely, neither lie one to another. Eg. Zech 5:2-4 Gal 6:16-17
12 ¶ And ye shall not [t] swear by my name falsely, [u] neither shalt thou profane the name of thy God: I *am* the LORD. Ac 15:4 Mt 5:34-35
13 ¶ Thou shalt not [v] defraud thy neighbour, neither rob *him*: [w] the wages of him that is hired shall not abide with thee all night until the morning. Rg 20:10; Lk 12:22; Jer 22:13, 24 3:13. 1 Thes 4:6
14 ¶ Thou shalt not [x] curse the deaf, [y] nor put a stumbling-block before the blind, but shalt [z] fear thy God: I *am* the LORD. Rom 14:13; 1 Cor 8:9; 10:32; Rev 2:14
15 ¶ [a] Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour. Below left Rel
16 ¶ [b] Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou [c] stand against the blood of thy neighbour: I *am* the LORD.
17 ¶ [d] Thou shalt not hate thy brother in thine heart: [e] thou shalt in any wise rebuke thy neighbour, [f] and not suffer sin upon him. Jas 1:17
18 ¶ [g] Thou shalt not avenge, nor bear any grudge against the children of thy people, but [h] thou shalt love thy neighbour as thyself: I *am* the LORD.
19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse

[a] ver. 25. ch. 20. 22.
[b] Ex. 30. 33.
[c] ch. 22. 9.
[d] ver. 3, 26. ch. 20. 23. Deut. 18. 9.
[e] Ex. 20. 25.
[f] ch. 6. 2, 3. Gen. 18. 15.
[g] ver. 24.
[h] ch. 6. 3. Ex. 20. 7.
[i] ch. 19. 4.
[k] ch. 18. 21.
[l] ch. 6. 2, 4.
[m] Deut. 24. 14, 15. Mal. 3. 5. James 5. 4.
[n] ch. 11. 44, 45. 1 Pet. 1. 16.
[o] Ex. 28. 38.
[p] Deut. 27. 18.
[q] Ex. 30. 12. ver. 32. ch. 25. 17. Gen. 42. 18. Eccles. 5. 7. 1 Pet. 2. 17.
[r] ver. 30.
[s] Ex. 23. 2, 3. Deut. 1. 17 & 16. 19. Ps. 82. 2. Prov. 24. 23. James 2. 9.
[t] ch. 26. 1. 1 Chr. 16. 26. Ps. 96. 5. Is. 2. 20.
[u] Ex. 34. 17. [v] ch. 7. 15-18. Chapter 17 [w] Ex. 23. 1, 7. Ps. 15. 3. Prov. 11. 13. Jer. 6. 28. Ezek. 22. 9.
[x] ch. 1. 3. NTC
[y] Ex. 23. 1, 7. 1 Kin. 21. 13. Mat. 26. 60, 61.
[z] 1 John 2. 9, 11.
[a] Mat. 18. 15. Luke 17. 3. Gal. 6. 1.
[b] ch. 7. 18. NTC
[c] Or, *that thou bear not sin for him.*
[d] Deut. 32. 35. Prov. 20. 22. Rom. 12. 17. Heb. 10. 30.
[e] ch. 5. 1.
[f] Mat. 5. 43. Cited Mat. 19. 19. Mark 12. 31. Luke 10. 27. Rom. 13. 9. Gal. 5. 14. James 2. 8.
[g] Ex. 30. 33.
[h] ch. 23. 22. Deut. 24. 19. Ruth 2. 15.

13 National punishment if condoned.

14 Excommunicated. Thus individual responsibility.

15 Judgement Lev. 19:15, 35. MISHPAT is rendered by Berkeley Version as "court decision." or "in court".

16 Charge (RV). Heb. MUHMEAETH - To watch as a sentry at the post.

17 CHUQQATH - Not merely customs, but statute laws - young. Thus the law of land must be ignored Acts 4:19-20

5 KEREM can denote a garden or a vineyard

5A PERET = a stray berry. RV = "the fallen fruit." Hence the instruction relates to fallen fruit of any kind and to a garden of any kind. It is repeated twice more in vs 22; Deut 24:19-22 NTC

5B As such could not possess land in Israel.

F STEALING ETC. PROHIBITED V 11
Contrast to vv 9-11

G ON PROFANING THE NAME V. 12.
Hypocrisy to be avoided.

H ON DEFRAUDING V. 13.
The principle of honesty towards Yahweh is to be manifested towards one's neighbor.

I AFFLICTING THE UPPERSED. V. 14. See p 159
He can hear and see and will reward accordingly.

J ON PERVERTING JUDGMENT. V. 15
The wise will apply this principle. Prov 24:23
Those that don't will be judged Ps 82:2. Jam 2:9. See above
Justice and truth must be maintained irrespective of persons or popular opinion Deut. 1:17.

K TALEBEARING PROHIBITED. V 16.
Gp Prov. 18:13. Ps 15:3 Jer 6:28. Ezek 22:9. Gp Warning 1 Pet 4:15 Exhortation Jam 5:20. One should seek to cover and convert not to proclaim and condemn. This relates to private failings not to public misdemeanors or false doctrine.
By false evidence Exod 23:1, 7 Examples: 1 Kg 21:11. Mat 26:60
And will judge Ps 68:5

L HATRED OF BRETHREN PROHIBITED. V 17.
Recognising the seriousness of sin we must not withhold reproof in a bitter spirit or through cowardice or a desire to avoid trouble. Gp Luke 17:3. Mt 18:15-17; 1 Tim 5:20; 2 Tim 4:2. Tit 1:13. 2:15
By abstaining from rebuke, we condone the action and share the sin Ezek 33:4-6

M LOVE OF NEIGHBOUR COMMANDED V 18.
Act in faith knowing that Yahweh will avenge Deut 32:35; Rom 12:17; Heb 10:30.
This command sums up the second half of the Law Mt 22:36. Rom 13:8-10
The parable of the Good Samaritan is based on it. Luke 10:25-37
Gp Rom 5:8. Jhn 3:16

N SEPARATENESS OF KIND COMMANDMENTS. V 19.
Love must not be interpreted as permitting indiscriminate mixing of that which Yahweh has separated.
17. Having established the motivating principle of love, the need of observing Divine law in its manifestation is emphasised, and then follows the need of separation.
18 As in the case of mules, it will result in sterility. Mules were found in Israel 2 Sam 18:9. 1 Kg 1:33 Indicating the law was broken or the mules imported 1 Kg 10:25.

"Be ye holy" (Cont.)

V 12. relates to the 3rd Commandment - that of reverence.
Vv. 17, 18, 33, 34 to the 6th Commandment - the Law of Love (Thou shalt not kill)
Vv 20, 29. to the 7th Commandment - the Law of purity (Against Adultery).
Vv 9, 10, 13. against covetousness, - the 10th Commandment, the Law of contentment.
This Chapter therefore foreshadows the Sermon on the Mount.

BE YE HOLY" CH 19:2. That exhortation expressed the whole purpose of the Law. It is still binding 1 Pet 1:15-16 even though the Law is inadequate for salvation 1 Pet. 1:18-19.
They express the ten Commandments in the terms of practical application. Thus the duties of the 5th, 4th, 1st, 2nd Commandments are referred to in Vv 3-4. Those 4 Laws are, in their positive aspects (1) - The religious law of social order on which the nation rested (2) - The law of positive obedience to Yahweh's command ment. (3) - The law of reverence to an invisible God. (4) - The law of faith that believes on Him without the need of visible idols.
In Vv. 11, 14, 16, 35, 36 reference is to the 8th & 9th Commandments: The Laws of honesty & truthfulness.

ZIMMAH - from ZAMAM, to plan. dilated with d. plotted, plan designed. Ez. unch 29:20; 14; lewdness Ac 20:6 Thought (Le) Prov. 24:9.

ZARAR - To de ers by packing e together, M A man is not fatte a second e who is likely n a spiteful per, or any else se to annoy or the first wife ch & hated.

UNLAWFUL LUSTS AND PERVERSION Vv 19-23.

Penalty: 20:18 d cere- nal penalty of ex uncleanness 15:24. Twice ered to by Ezek as a great sin K. 18:6; 22:10. It is a completely unnat- l act dishon- ng to the nam with Gp Exod. 8: Ezk. Ezek. 16:20 or this horrible erversion See od. 2:16.

A WARNING AGAINST THE SIN OF INCEST AND IMPURITY Vv 24-30.

A warning a defiling the land 35:34 They de Lev 2:17. Result K. 36:17.

TOWEBAH - Disgu A duff word h 11:10 etc. TEBEL - Unnatural frailty. PAQAD - Young: Dang idea of imperfect perversion

ction vv 17-18 carnal affec- Vv. 23-25. NO EMULA- SPIRITUALISM 3+. Com-

ed, "or" is explanatory f several history, ex-

CHAPTER 19

2 GENERAL ADMONITIONS Vv 1-37.

A INTRODUCTION: REASON FOR THE REGULATIONS 1-2.

B BASIS: FAMILY & RELIGIOUS LIFE - HONOR PARENTS + OBSERVE THE SABBATH V 3

C ABSTAIN FROM IDOLATRY V 4.
ELILIM - Nothings - a contrast to ELOHIM. Cp. 1 Cor. 8:4
MANNER OF

D OFFERING PEACE OFFERINGS 5-8
The affirmative aspect of worship of 4 is the negative - seeking fellowship with Yahweh.
Rotherham: "That ye may be accepted" - i.e. in such a way as implying the fact is as others, i.e. things may be eaten on second day as well Lev 7:16.
See Notes. Ch. 7.
Excommunicated without any appointed means of sacrifice for restitution. Cp. 7:20

E ON GLEANING THE HARVEST 9-10
Consideration for others.
IDOLS ELILIM from AL (same consonants as EL) - Not, hence nothings.
V. 15 RESPECT - NASA - to lift Cp Ps 4:6, 89:15 to treat differently. Pity for the poor can lead us to favor them against the right. Respect for those of rank is both laudable & lawful - but must not cause us to close our eyes to what is right. Ps. 2:1-4

THE CIRCUMCISED TREE

- Trees are emblematic of men. Ps 1:3. Mt. 3:10. Isa. 61:3. 60:21. Jude 12.
- First thoughts + forward desires are vanity as coming from the flesh. To let them ripen is to insure character Col. 2:11.
- The fourth millenium witnessed the appearance of Yahweh's firstfruit — the Lord Jesus. The fourth Dispensation will be the millenial when the full crop of firstfruits will praise Yahweh. Rev. 14:1-4. ● V.23 below
- The fifth year points to the end of 1000 years when all flesh will rejoice in the grace of Yahweh. 1 Cor. 15:24-28.

[ ] = Lit. "then you shall circumcise its fore-skin" K. "ORLATH" fem. of 'AREL = Make Prune?

V.25. The fruit... probably reason... as not to deceive... is a sound agri... ural principle. ... the tree time ... wood & ultimate... bear better ... Aboth: belittle ... the belly.

LEVITICUS 20. *of sundry laws.*

19 It is not conducive to the best crops, one fighting the other and the harvest ripening at different times. Cp Deut. 22:9.

A repetition

19 kind: [a] thou shalt not sow thy field with mingled seed: [b] neither shall a garment mingled of linen and woollen come upon thee.

20 They are not appropriate. One is for summer, the other for winter.

The principle is that of separation: Truth + Error cannot mix. Cp 1 Cor. 10:21. 2 Cor. 6:14-16. See below

P REGARDING CARNAL KNOWLEDGE Vv.20-21

21 See Mg. After due investigation one or both parties shall be scourged.

22 Presumably both wife + husband were slaves. Adultery with a free woman or a betrothed free virgin was punishable with death. Lev. 20:20. Deut. 22:23-28. Cp Exod. 21:2.

23 It being both a sin and a trespass — the invasion of the rights of another. See note. Lev. 5:14.

24 No mention is made of compensation to the husband because presumably he was a bondman.

P RESTRICTIONS ON EATING FRUIT Vv.23-25

25 It is not good for a young tree to let the fruit ripen upon it. To circumcise it is to pinch off the young blossoms before they form into fruit. In the fourth year the fruit will reach perfection. See above.

26 As the perfected firstfruits they would be presented unto Yahweh. Pointing forward to the appearance of Jesus in the 4th millenium.

27 The fulness of grace. Gal. 5:22-26. Those before Christ labored in anticipation to that end. See top right

Q EATING BLOOD, OBSERVING SUPERSTITIOUS RITES PROHIBITED. 26-28

28 Blood being associated with the sacrifice of true religion. Lev. 17:11 p. 167

29 NICHESH - To whisper or mutter. Probably related to NACHASH - Serpent. Cp Gen. 30:27. Cp. Deut. 18:10. 2 Kg. 17:17. Isa 8:19. Cp p. 167

30 A Gentile tonsure having a religious significance. See Note Jer. 9:26 Mg.

31 A Gentile form of mourning having a religious significance. Isa. 15:2. Jer. 48:37.

32 Another form of Gentile mourning having a religious significance. Isa. 15:6. 48:37. 1 Kgs. 18:28. Cp Note Deut. 14:2.

33 Tattoo themselves in memory of the dead. Instead they should look to life. Lev. 21:11-12. Cp Luke 20:37.

R PROSTITUTION PROHIBITED. V.29.

34 The sanctification of lust by the dedication of young girls to Temple prostitution

[a] Deut. 22. 9.
[b] Deut. 22. 11.
[c] ver. 3. ch. 26. 2.
[d] Eccles. 5. 1.
[e] ch. 20. 6, 27. Deut. 18. 11. 1 Sam. 28. 3. 2 Chr. 10. 13. Is. 8. 19. Mic. Cp. Ex. 22. 18. Acts 16. 16.
[2] Or, *abused by any.*
[3] Heb. *reproached by, (or, for) man.*
[4] Or, *they.*
[5] Heb. *there shall be a reproach.*
[f] Prov. 20. 29.
[g] ch. 5. 15 & 6. 6, 7.
[h] ver. 15. Ex. 23. 3.
[i] ver. 14.
[k] Ex. 22. 21.
[l] Or, *oppress.* ch. 25. 14. Ex. 22. 21. Ezek. 22. 7.
[m] ch. 17. 15. Ex. 12. 48.
[n] Deut. 10. 19.
[o] See ver. 18.
[p] ver. 15.
[q] Ex. 26. 2.
[r] Gen. 24. 22.
[s] Ex. 6. 12.
[t] Ezek. 4. 11.
[u] Deut. 25. 13, 15.
[6] Heb. *stones.* Prov. 11. 1 & 16. 11.
[v] Ex. 16. 36.
[w] Ex. 29. 40.
[7] Heb. *holiness of praises to the LORD.* Judg. 9. 27.
[x] ch. 18. 4.
[y] ch. 3. 17.
[z] Deut. 18. 10. 2 Kin. 17. 17. Cp. Gen. 30. 27.
[a] Deut. 18. 14. 2 Kin. 21. 6. 2 Chr. 33. 6.
[b] ch. 21. 5. Is. 15. 2. Jer. 9. 26.
[c] ch. 18. 2.
[d] ch. 21. 1. Deut. 14. 1. Jer. 16. 6 & 48. 37.
[e] ch. 18. 21.
[f] Cp. Deut. 23. 17.
[8] Heb. *profane.*

whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ [c] Ye shall keep my sabbaths, and [d] reverence my sanctuary: I *am* the LORD.

31 ¶ [e] Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ [f] Thou shalt rise up before the hoary head, and [g] honour the face of the old man, and [h] fear thy God: I *am* the LORD.

33 ¶ And [i] if a stranger sojourn with thee in your land, ye shall not [k] vex him.

34 But [l] the stranger that dwelleth with you shall be unto you as one born among you, and [m] thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye [n] shall do no unrighteousness in judgment, in [o] meteyard, in [p] weight, or in [r] measure.

36 [s] Just balances, just [7] weights, a just [t] ephah, and a just [u] hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore [x] shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER 20.

1 Of giving of seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 13, 14, 17, 19 Of incest, sodomy, &c.

AND the LORD spake unto Moses, saying,

2 [c] Again, thou shalt say to the children of Israel, [c] Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death:

V.19 "A garment mingled of linen + woollen" lit "a garment made of two kinds of stuff" K. The Hebrew SA'ATNEZ is used only here + in the parallel Deut. 22:11 where it is defined as "wool + linen together" hence it is introduced into the text here. The LXX has KIBDELOS (spurious). The reference is to cloth woven wrongly, that is, from yarn of two different materials. Many synthetic cloths would thus be barred.

V.20. SHIPHCHAH - A servant member of a household. Cp. Ruth 2:13. 1 Sam. 25:27. Also a concubine Gen. 16:1; 29:24, 29.

● BETROTHED = CHARAPH - read by some

166 The Century Bible as "assigned to" "acquired for" LXX: "a home servant kept for a man". There has been an agreement whereby a girl is to go to a certain man as his concubine, but nothing further has been done. The agreement has not been implemented or cancelled.

● Redeemed" = PADAH - payment made ransom. He has not paid for her, nor has she been given her freedom.

● "She shall be scourged" - BIQQORETH = Examination. RSV + RV mg = "there shall be an inquisition"

Normally a fine of one fifth is added to a trespass Lev. 5:16, but in this case nothing has been paid for her. As such she is free of the marriage bond + under

normal conditions the man would be compelled to marry her. Ex. 22:16. But this situation reveals the facts - he is not ... See Yahweh ...

1 A group representing the whole community as in 2 Kgs. 11:14.

2 They a Temple to worship Yahweh + Molech together. Ezek. 23:38-39.

2A If the opportune body fails in its duty Yahweh will act against the man.

B OF CONDOING SUCH WORSHIP Vv.4-5

3 Charges of blasphemy were heard before the authorities + the witnesses commenced the execution. Deut. 13:8-11. 17:2-5. If the authorities refused to adjudge the penalty of death Yahweh would execute judgment. V.5: OF INDULGING IN SPIRITUALISM V.6

C

4 Cp Isa. 8:20. A sociology of knowledge from a forbidden source. It was this that originally brought sin into the world. Gen. 3:6

D OF SANCTIFICATION 7-8

5 The Spirit-Truth is the means provided. John 17:17.

6 Yahweh M'qaddishim. See Note Exod. 31:13.

E OF DISHONOURING PARENTS V.9

7 They stand in relationship to the family where Yahweh + the Covenant did with the nation. Cp Gal. 4:24.

F OF COMMITTING ADULTERY ETC. Vv.11-21

8 V.9. QÂLAL - The term signifies not merely to curse, but to speak contemptuously, disrespectfully, or to make light of a person; so that all speeches that have a tendency to lessen our parents in the eyes of others, or to render their judgment lightly etc. suspect or contemptible is included. Term used in relation to "Father Abraham" Gen. 12:3 + God Lev. 24:15. On other hand Eph. 6:1-3. Cp. Prov. 20:20; 30:11, 17.

UNFORGIVABLE SINS.

Under the Law there were offences that could not be atoned and were not forgiven, but in Christ there was justification for things "that could not be justified under the Law." Acts 13:39. MK. 3:29.

NAKEDNESS. 'ERVAH. Ox. Ges = Nakedness, pudenda. Hence shameful exposure. "Uncovered" is GALAH - to denude - especially in a disgraceful sense - Str.

1 A group! represents the whole community as in 2 Kgs 11:14.

2 They attempted to worship Yahweh + Molech together. Ezek. 23:37, 38, 39.

2A If the appointed body fails in its duty, Yahweh will act against the man.

B OF CONDONING SUCH WORSHIP Vv 4-5

3 Charges of blasphemy were heard before the authorities + the witness commenced the execution. Deut. 13:8-11. 17:2-5. If the authorities refused to adjudge the penalty of death, [illegible] Yahweh would execute judgment. V.5.

C OF INDULGING IN SPIRITUALISM V 6.

4 Gp Isa. 8:10. A sacking of knowledge from a forbidden source. It was this that originally brought sin into the world. Gen. 2:16.

D OF SANCTIFICATION 7-8

5 The Spirit-Truth is the means provided. John 17:17.

6 Yahweh M'qaddishim. See Note Exod. 31:13.

E OF DISHONORING PARENTS V 9.

7 They stand in relationship to the family where Yahweh + the Covenant did with the nation. Gp Gal. 4:26.

F OF COMMITTING ADULTERY ETC. Vv 11-21

8 V.9. QALAL - The term signifies not merely to curse, but to speak contemptuously, disrespectfully, or to make light of a person; so that all speeches that have a tendency to lessen our parents in the eyes of others, or to render their judgment, acts etc suspect or contemptible is included. Term used in relation to "Father Abraham" Gen. 12:3 + God Lev. 24:15. On other hand Aph. 6:1-3. Gp. Prov. 20:20; 30:11, 17.

3 And [b] I will set my face against that man, and [c] will cut him off from among his people; because he hath given of his seed unto Molech, to [e] defile my sanctuary, and [f] to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and [c] will cut him off, and all that [k] go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And [l] the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, [m] I will even set my face against that soul, and [c] will cut him off from among his people.

7 ¶ [o] Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 [q] And ye shall keep my statutes, and do them: [r] I am the LORD which sanctify you.

9 ¶ [s] For every one that [t] curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; [u] his blood *shall be* upon him.

10 ¶ And [v] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 [w] And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall* be upon them.

12 [x] And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought [y] confusion; their blood *shall* be upon them.

13 [z] If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall* be upon them.

14 [a] And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 [b] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 [c] And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* [d] a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; [e] he shall bear his iniquity.

18 [f] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath [g] discovered her [h] fountain, and she hath uncovered the [i] fountain of her blood: and both of them shall be cut off from among their people.

19 [k] And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he [l] uncovereth [b] his near kin: they shall bear their iniquity.

20 [o] And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin: they shall die childless.

(a) ch. 18. 21. NOTE
(b) ch. 17. 10.
(c) ver. 5. Ex. 30. 33.
(d) ch. 18. 22. Deut. 23. 17.
(e) ch. 19. 30. Ezek. 5. 11 & 23. 38, 39.
(f) ch. 18. 21.
(g) ch. 18. 17. Deut. 27. 23. Hebraism to connive at a thing 1 Sam. 12 3 + disregard it Ez. 22:26
(h) Deut. 17. 2, 3. 5.
(i) ch. 18. 23. Deut. 27. 21. EXOD. 22:19
(k) Ex. 34. 15. If they follow his example Ex. 18:11 Le 19. Gp Korah.
(l) ch. 19. 31.
(m) ch. 17. 10.
(n) ch. 18. 9. Deut. 27. 22.
See above separation from.
(o) ch. 19. 2. See ch. 11. 44. ABOVE
(p) Prov. 14. 34.
(q) ch. 18. 4.
(r) ch. 21. 8, 15, 23 & 22. 32. Ex. 31. 13. Ezek. 37. 28.
(s) Ex. 21. 17. NOTE
(t) ch. 18. 19. Cp. ch. 15. 24.
(u) ver. 11-13, 16, 27. 2 Sam. 1. 16. 1 Kin. 2. 32, 33, 37. Josh. 2:19 Mat. 27:25
(v) Heb. made naked. RV ver. 19.
(w) ch. 18. 7.
(x) ch. 18. 20. Deut. 22. 22. John 8. 4, 5.
(y) ch. 18. 12, 13. Deut 27:20
(z) ch. 18. 8, 23
(a) ch. 18. 6. SHE'ER NOTE
(b) ch. 18. 14.
(c) ch. 18. 15. Deut 27:23

1 Sodomy condemned Gen. 19:5 Jud. 19:22. Rom. 1:26-27. 1 Cor. 6:9 1 Tim. 1:10 Jude 7

8 After first being put to death as in the case of Achan. Josh. 7:25.

8A Herodotus claims that these perversions were common in Egypt, + even formed part of their superstitious worship. Doubtless known among the Canaanites - and are becoming more common in the modern world Rev. 21:8.

9 Publicly excommunicated Gp. 1 Cor. 5:4-5.

10 No permission + provision of restoration by means of sacrificial offerings. Restoration could only be effected by Divine forgiveness (Gp David's case Ps. 51) or by special decree of spirit endowed men (as in the case of Paul towards the incestuous brother 2 Cor. 2:5-8).

11 Excommunicated, for a period of 7 days. Lev. 13:4 See note. Lev. 18:14.

12 CHESED. - RV Shameful. Normally tend. loving Kindness. Young says "it is rendered (by way of antiphrasis) 'shame'.

12 No forgiveness until appropriate sacrifice offered.

13 Probably signifies that any children of the union should be reckoned to the uncle. Gp Jer. 22:30.

Lev. 17:5 Cont. from bottom p. 163.

The law for the slaughtering of animals bore witness to the sanctity of life, reminding the people of the solemnity of the grant (or sacrifice) of the lives of the inferior creatures as made to Noah Gen. 9:2-3.

It connected a habit of thanksgiving with the provision of such, and, in the offering of fat, a vow to use the strength derived therefrom back to Yahweh in acceptable service Gp 1 Tim. 4:3-5.

167 THE BLOOD. Lev. 19:26: "With" is AL, upon or at the top, thus "upon the blood." The LXX has "on the mountains" reading HRM (the consonants for "mountains" instead of H-D-M "the bloods". "R" + "D" in Hebrew are very similar. Gp Ezek. 18:6, 15. The prohibition, therefore, is to illegitimate sacred meals upon mountains. The introduction of blood in this context is a little incongruous seeing it is thoroughly explained in Ch. 17.

• Enchantment etc. The reference is to the practice of augury, the superstitious taking of omens.

• 19:27. By shaving his side-whiskers there is formed a complete circle around the head

• cutting hair. Herodotus states that the Arabs showed honour to their god Orotal by cutting the hair away from their temples in a circular form.

which was given a superstitious significance. Hence the long ringlets of ultra-orthodox. This diff. in cutting hair is one of distinctions between circum. + uncircum. Jer. 9:26 marg.

SEGREGATION AS OPPOSED TO INTEGRATION OR MISCEGRATION

Miscegration means the mixture of races, especially those of different colour or type. The Bible even goes further than opposing this, it is against different branches of the same stock intermarrying such as Israelites marrying other descendants of Abraham. Ezra 9:10-15; Exod. 34:16. Deut. 7:3-6. Josh. 23:12-13. Miscegration brought a curse on Israel Num. 25:1-8. Jud. 3:6-7. It was Solomon's sin 1 Kg 11:1-4. It was the sin of Israel on returning from Babylon Ezra 4:1-2; 10:2, 3, 18. National distinctions will remain in the Kingdom Isa. 2:2-4; Dan. 2:13-14. Zech 14:16-21. Moth 19:28; Mic. 4:8. Though all are now "One" in Christ Gal. 3:26-28; Rev. 5:9-10 the segregation of such from the rest of mankind is carefully preserved Acts 15:14; 2 Cor. 6:14-18; Rev. 18:4.

14 See note 13.

14A NIDDAH - Rejection thru impurity. To be refused Cp. Mt. 14:3-4 This word prob. used because of law in Levirate Deut. 25:5.

G TENANTCY OF LAND CONDITIONAL UPON KEEPING STATUTES, & JUDGMENTS IN SEPARATENESS vv 22-26

14B CHUQQATH - Statutes, appointments. From a root sig something engraven. The manner of life established by habit, tradition or law

15 A status of privilege Exod. 19:5; Grace Exod. 33:16? responsibility 1 Kg. 8:53; Cp. 2 Cor. 6:14-18. Heb. BÂDAL - divided, distinguished. Segregation as opposed to integration. This incorporated into nature itself all of which is "after its kind" Gen. 1:11-12, 21, 24-25. Nations divided Gen. 10:32 Abraham separated his family Gen. 25:6. Esau & Jacob Gen. 25:23

15A By either eating or worshipping such

15B. BÂDAL. See Note 15.

16. QADOSHIM Holy or clean ones. Holiness demands separation & consecration. Holiness requires the keeping of the Commandments Deut. 26:18.

16. Deut. 28:9-10, 58. 1 Sa. 4:5-7. Jer. 13:11.

17. BADAL v. 24

17A Read, "anything." Elim "manner of living". See Young.

H SPIRITUALIST MEDIUMS TO BE PUT TO DEATH v. 27.

This false source of knowledge more likely to draw away from separateness than any other influence. Cp Isa 8:19-20.

CHAPTER 21

2 REGULATIONS FOR THE PRIESTS Ch 21,22

1 PROHIBITED PRACTISES Ch 21:1-24.

A REGARDING MOURNING vv 1-5.

Cp Deut. 33:9 Note Luke 14:26.

1 Of the priests' mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 Of priests that have blemishes.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, @There shall

21 @And if a man shall take his brother's wife, it *is* [2] an unclean[14A] thing: he hath uncovered his brother's nakedness; they shall be childless.[14]

22 ¶ Ye shall therefore keep all my [b] statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, @spue you not out. - Cp Ezek 36:13-14. [4] Rev. 3:16

23 And ye shall not walk in [14B] @the manners of the nation, which I cast out before you: for they committed all these things, and [c] therefore I abhorred them.

24 But I @have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land [d] that floweth with milk and honey: I *am* the LORD your God, [e] which have separated you from *other* people. [15] 1 Kg 8:53.

25 Ye shall therefore [m] put difference between clean beasts and unclean, and between unclean fowls and clean: [o] and ye shall not make your souls abominable[15A] by beast, or by fowl, or by any manner [3] of living thing that [4] creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: [q] for I the LORD *am* holy, and [r] have severed you from *other* people, that ye should be mine. [16]

27 ¶ [s] A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: [z] they shall stone them with stones: [11] their blood *shall be* upon them.

For holiness see bottom p.164

CHAPTER 21.

1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, @There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.[2A]

4 *But* [3] he shall not defile himself, *being* a chief man [3] among his people, to profane himself.

5 [f] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and @not profane the name of their God: for the offerings of the LORD made by fire, *and* [4] the bread of their God, they do offer: therefore they shall be holy.

7 [n] They shall not take a wife that *is* a whore, or profane; neither shall they take a woman [p] put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for [r] I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: [u] she shall be burnt with fire.

10 [x] And *he that is* [a] the high priest among his brethren, upon whose head the anointing oil was poured, and [z] that is consecrated to put on the garments, [b] shall not uncover his head, nor rend his clothes;

11 Neither shall he [c] go in to any dead body, nor defile himself for his father, or for his mother;

@ch. 18. 16.
2 Heb. *a separation.* ch. 12. 2, 5, &c. [11] *a diff word.*
[b] ch. 18. 4.
@ch. 18. 25, 28. NTE
3 Or, *being a husband among his people, he shall not defile himself for his wife, &c.* Ezek. 24. 16, 17. Deut 12:30
@ch. 18. 3.
[c] ch. 18. 27. Deut. 9. 5.
[f] Ezek. 44. 20. Cp. NTE ch. 19. 27, 28.
[g] Ex. 3. 17 & 6. 8.
[h] Ex. 3. 8.
[i] ch. 18. 21.
[k] ver. 26. Ex. 19. 5 & 33. 16. 1 Kin. 8. 53.
[l] ch. 3. 11.
[m] ch. 11. 2-47. Deut. 14. 4-20.
[n] ver. 13, 14. Ezek. 44. 22.
[o] ch. 11. 43.
[p] Cp. Deut. 24. 1-4. Ez 44:22
4 Or, *moveth.* ch. 11. 46. Gen. 1. 21. Ps. 69. 34. Cp. Gen. 7. 8. Lev. 11. 44. Ps. 69. 34 & 104. 20.
[q] ver. 7. ch. 11. 44.
[r] ver. 15, 23. ch. 11. 44 & 20. 7, 8.
[s] ver. 24. Deut 18:11
[t] ch. 19. 31.
[u] Cp. Gen. 38. 24.
[x] ver. 2.
[y] ver. 9.
[z] ch. 8. 12 & 16. 32. Ex. 29. 29, 30.
[a] Num. 35. 25.
[b] ch. 10. 6.
[c] Num. 19. 14. Cp. ver. 1, 2.
[d] Ezek. 44. 25.

HUMAN CORPSES. - Unclean. Whoever touched one unclean for 7 days. Num. 19:11. & was obliged on 3rd & 7th days to purify himself according to instructions Num 19:12. In the case of the priests external signs of mourning were prohibited except for nearest relatives Lev. 21:2-3, - and for the high priest even this was restricted Vv 10-11 He was expected to look beyond death: the principle being 1 Thess. 4:13. See Deut. 33:8-10.

168 PROFANE CHÂLAL - To open, give access to; Gr. BEBELOO - To desecrate.

To profane is to make common, to defile, since holy things were not open to the public. e.g. A Sanctuary Lev 19:8; 21:9 the Sabbath Exod. 31:14 the Name of God Exod. 19:22. Mal. 1:12. A father's bed by incest Gen. 49:4 Esau, by despising his birthright was called a profane person Heb. 12:16. In Jer. 23:11 it is said "both prophet & priest are profane". CHÂNEPH - Soiled - the opposite of holiness.

v 9. Her conduct disgraces his office Cp 1 Sam. 2:17, 24. Cp 1 Tim. 3:4-5; Tit 1:6.

1 Any contact with death was defiling being a reminder of sin, its author.

2 This would exclude his wife who is otherwise

2A Principle - Lev 4:13.

3 Heb BAAL - hence the notion of marriage. But more likely indicative that though a lord in his own house he was not to mourn for members thereof (slain etc) apart from those mentioned above.

B THE NEED FOR HOLINESS vv 6-8

4 Representing Jehovah, his wife has to exhibit the type of the ideal nation or Ecclesia. Cp Is 54:4-5 Profane - lit

4A They represent the people to Jehovah & Yahweh to the people Cp Ezek 44:7 All need to be circumspect.

Elim. The conjunction "and". The clause is explanatory of the preceding. See Young.

C PENALTY OF ILLICIT RELATIONS BY A DAUGHTER OF A PRIEST vv 9

See Note Ch 38 14: Gen. 38:24

REGARDING MOURNING

D THE HIGH PRIEST vv 10-12.

6 Typifying Christ

7 Cp Heb. 1:9

8 Character and immortality

9 To do so he would have to leave the work of the sanctuary.

10 PÂRA' Lose control Lev. 10:6. Rt "to let the hair of the head go loose" - Hence "Let his hair be dishevelled"

11 BE

HIGH

PRIEST

9 NÊZER - Top spec. Jr. The In a special sense he represents the Holy One.

9A By forsaking the ways unlawfully & profaning them without discernment.

E MARRIAGE THE HIGH PRIEST 13

10 Typifying Christ 2 Cor. 11:2

11 In Ezekiel's ordinary priests likewise are forbidden to marry widows unless they be widows of priests. Ezek 22.

12 By giving the marriage to outside the faith

F OF PRIESTS HAVE BLEMISHES vv 16 & 24.

13 There must be perfect balance of character on the part of all that do approach to provide the best service for worshippers. Heb 5:1-4.

14 The blind cannot lead the blind.

15 Cp Heb. 10:19.

16 The full beauty of the Word must be revealed by the prophet.

17 He must not add to the Word by his own imaginings. Rev 22:18.

18 Cannot walk in the flesh or work efficiently for himself.

19 Cannot stand upon the right.

20 Cannot commune with God.

21 Matt 6:22-23.

22 Can of reproduction of seed. Cp Isa 53:10. Cf Gal 5:12.

23 Perfection of body is typical of perfection of mind and character.

24 In the above list of blemishes, we meet some that might cause the priest's office to be ridiculous & others that would be impediments in the discharge of priestly duties. These all typify mental and moral imperfections.

25 They were possibly employed in less exacting duties perhaps in examining lepers, or in duties outside the sanctuary.

"BE YE CLEAN THAT BEAR THE VESSELS OF YAHWEH" Isa 52:11.
High Priest: "Offered without spot unto God" Heb 9:14. "who did no sin" 1 Pet 2:22.
Priests: "Holy & without blame (blemish) before Him in love" Eph 1:4. "Perfect & complete in all the will of God" Col 4:12. "Perfect and entire wanting nothing" Jam 1:4.
Contrast Mal. 1:14; 8.

9 NĒZER - To set apart. St. Therefore, in a special sense, he represented the Holy One.
9A By forsaking his duties unlawfully & resuming them without atonement.

E MARRIAGE OF THE HIGH PRIEST 13-15.

10 Typifying Christ 2 Cor 11:2 Rev 14:4
11 In Ezekiel the ordinary priests likewise are forbidden to marry widows unless they be widows of priests. Ezek 44:22.
12 By giving them in marriage to those outside the tribe.

F OF PRIESTS THAT HAVE BLEMISHES W. 16-24.

13 There must be a perfect balance in character on the part of all that so approach to provide the best service for worshippers. Heb 5:1-4
14 The blind cannot lead the blind.
15 Cp Heb. 12:15.
16 The full beauty of the Word must be revealed by the priest.
17 He must not add to the Word by his own imaginings. Prov. 4:2.
18 Cannot walk straight or work efficiently himself.
19 Cannot stand upright.
20 Cannot command.
21 Mark 6:22-23.
22 Cannot reproduce seed. Cp Isa 53:10 Cf Gal 4:12.
23 Perfection of body is typical of perfection of mind and action.
24 In the above list of blemishes, we meet some that might cause the priest's office to be ridiculed & others that would be impediments in the discharge of priestly duties. They all typify mental & moral imperfections.
25 They were possibly employed in lesser duties perhaps in examining lepers, or in duties outside the sanctuary.

CHAPTER 22.

1 The priests in their uncleanness must abstain from the holy things. 10 Who of the priest's house may eat of them. 17 The sacrifices must be without blemish. 26 The age of the sacrifice.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron and to his sons, that they [d] separate themselves / from the holy things of the children of Israel, and that they [e] profane not my holy name *in those things* which they [f] hallow unto me: I *am* the LORD.
3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [i] having his uncleanness upon him, [k] that soul shall be cut off from my presence: I *am* the LORD.
4 What man soever of the seed of Aaron *is* a leper, or hath a (3) running issue; 3A he shall not eat of the holy things, "until he be clean. And (4) whoso toucheth any thing *that is* unclean *by* the dead, or (P) a man whose seed goeth from him; 3C
5 Or (Q) whosoever toucheth any creeping thing, whereby he may be made unclean, or (R) a man of whom he may take uncleanness, whatsoever uncleanness he hath;
6 The soul which hath touched any such shall be unclean until even, 3D and shall not eat of the holy things, unless he [z] wash his flesh with water.
7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because [a] it *is* his food.
8 (S) That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.
9 They shall therefore keep mine ordinance, (T) lest they bear

[a] ch. 10. 7.
[b] Cp. ch. 8. 9, 12, 30.
[c] ver. 7.
[d] Num. 6. 3.
[e] ch. 18. 21.
[f] ver. 3. Ex. 28. 38. Deut. 15. 19.
[g] ver. 8, 24. Heb. 7:26; 1 Thess. 2:10; 1 Tim. 3:2.
[h] ch. 10. 3. Num. 16. 5. Ps. 65. 4.
[i] ch. 7. 20.
[2] Or, *food*. ch. 3. 11.
[k] Ex. 30. 33.
[l] ch. 22. 22.
(3) Heb. *running of the reins*, ch. 15. 2 NIE
[m] ch. 22. 23.
[n] ch. 14. 2 & 15. 13.
(4) Num. 19. 11.
(P) ch. 15. 16.
[4] Or, *too slender*.
(Q) ch. 11. 24, 43, 44. NIE
(R) ch. 22. 22. NIE
[s] Deut. 23. 1.
(S) ch. 15. 7, 19.
[t] ver. 6.
[z] ch. 15. 5-11. Cp. Heb. 10. 22.
(T) ch. 2. 3, 10 & 6. 17, 25, 29 & 7. 1 & 10. 12, 17 & 14. 13 & 24. 9. Num. 18. 9.
(U) ch. 22. 10, 12.
[a] ch. 3. 11 & 21. 17, 22. Num. 18. 11, 13.
[b] ver. 12.
(V) ch. 7. 24.
[d] ver. 8, 15. ch. 22. 9, 16.
(W) ch. 19. 17. Ex. 28. 43.

CHAPTER 22.

2 PROHIBITED PERSONS W 1-16.
A PRIESTS TO BE SEPARATE W 1-2.
1 At times of ceremonial uncleanness as indicated in W 4-6.

B PRIESTS WHO MUST ABSTAIN FROM HOLY THINGS. W 3-9

2 Excommunicated from the Sanctuary by being deprived of his priestly office. In most cases the uncleanness would not last beyond sunset of the day on which it was involved.
2A QARAB - Draweth near. i.e. to eat. See use word Gen 27:4.
Cp Lev. p. 155.
3A ZUWB - To flow (freely) Spec. to have a (sexual) flux or issue.
3B. NEPHESH. Hence: "any uncleanness of a person" K "Not necessarily of a dead person" - Young
3C. "An emission of semen" K
3D i.e. until the beginning of a new day. Gen 1:5.
3E BOW' - Go, or come as Ge 7:9. The Hebrews always regarded the sun as entering into his chamber Ps 19:5.
3 An evidence of Divine mercy.
4 NEBÊLÂH = a carcase from a root "to wilt, fall away, etc." Death of itself" is unnecessary. The reason being it would contain blood Cp Lev 7.
5 There was no mercy for the wilful, presumptuous transgression of the Law. There is a law of extremity also under the Gospel Mt 12:31-32 Heb 6:4-8, 10:26-29, 1 John 5:16.

LEV. 23:40. THE FRUIT OF TREES OF GLORY. 169

"Goodly" = HÂDAR = Magnificence or glory from a root to swell up, to honour, or to honor. Such a tree = Ps 1. Read "honour" Ps. 8:5. "majesty" Ps. 21:5; 45:3-4; 96:6; 104:1; "honour" "beauties" Ps. 110:3. "Glorious" Ps 111:3 "honour" Ps. 149:9.

BRANCHES. Kapholh, bendings, curvings, or hands. See Note p. 742. The word is used of the palm of the hand or the sole of the foot. On the tree branches spread out like the foot walking, or produce foliage & fruit like the hands working. Cp Isa. 9:14; 19:15.

EATING OF HOLY THINGS. Cp 1 Cor 9:13

- A priest was disqualified by uncleanness, typical of sin.
- He was disqualified by contact with death, that being related to sin.
- A stranger must become proselyted to entitle him to the privileges of the Law Cp V 10. so a person must first accept Christ.
- To eat of the holy things he must become a slave to the priest, or a member of his family Vv 11-13 - so also with the Gospel
- To permit of others to eat of holy things was a most serious crime V 9. Cp Heb 13:10.

SEGREGATION AS OPPOSED TO INTEGRATION OR MISCEGRATION

Miscegration means the mixture of races, especially those of different colour or type. The Bible even goes further than opposing this, it is against different branches of the same stock intermarrying such as Israelites marrying other descendents of Abraham. Ezra 9:10-15; Exod. 34:16. Deut. 7:3-6. Josh. 23:12-13. Miscegration brought a curse on Israel Num. 25:1-8. Jud. 3:6-7. It was Solomon's sin 1 Kg 11:1-4. It was the sin of Israel on returning from Babylon Ezra 4:1-2; 10:2, 3, 18. National distinctions will remain in the Kingdom Isa. 2:2-4; Dan. 2:43-44. Zech 14:16-21. Matt. 19:28; Mic. 4:8. Though all are made "One" in Christ Gal. 3:26-28; Rev. 5:9-10 the segregation of such from the rest of mankind is carefully preserved Acts 15:14; 2 Cor. 6:14-18; Rev. 18:4.

14 See note 13.

14A NIDDÂH - Rejection thro' impurity. To be refused Cp. Mt. 14:3-4 This word prob. used because of law of levirate Deut. 25:5.

21 @And if a man shall take his brother's wife, it *is* [2]an unclean thing: he hath uncovered his brother's naked- 14A ness; they shall be childless. 14

G TENANTCY OF LAND CONDITIONAL UPON KEEPING STATUTES, & JUDGMENTS IN SEPARATENESS Vv 22-26

22 ¶ Ye shall therefore keep all my [b]statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, @spue you not out. - Cp. Ezek 36:13-14. Rev. 3:16

14B CHUQQATH - Statutes, appointments. From a root sig. something engraven. The manner of life established by habit, tradition or law

23 And ye shall not walk in @the manners of the nation, which I cast out before you: for they committed all these things, and [c]therefore I abhorred them.

15 A status of privilege Exod. 19:5, Grace Exod. 33:16 & responsibility 1 Kg. 8:53, Cp. 2 Cor. 6:14-18. Heb. BÂDAL - divided, distinguished. Segregation as opposed to integration. This incorporated into nature itself all of which is "after the kind" Gen. 1:11-12, 21, 24-25. Nations divided Gen. 10:32 Abraham separated his family Gen. 25:6. Esau & Jacob Gen. 25:23

15A By either eating or worshipping such

15B. BÂDAL. See Note 15.

16 @Ye shall be holy unto me: [d]for I the LORD *am* holy, and [e]have severed you from *other* people, that ye should be mine. 16.

16A. QADOSHIM Holy or clean ones. Holiness demands separation & consecration. Holiness requires the keeping of the commandments Deut. 26:18.

16B. Deut. 28:9-10, 58. 1 Sam. 4:3-7. Jer. 13:11.

17. BADAL V. 24

17A Read. "anything." Elim "manner of living". See Young.

H SPIRITUALIST MEDIUMS TO BE PUT TO DEATH V. 27.

This false source of knowledge more likely to draw away from separateness than any other influence. Cp Isa 8:19-20.

24 But I@have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land [h]that floweth with milk and honey: I *am* the LORD your God, [i]which have separated you from *other* people. 1 Kg 8:53.

15

25 Ye shall therefore [m]put difference between clean beasts and unclean, and between unclean fowls and clean: [n]and ye shall not make your souls abominable[3] by beast, or by fowl, or by any manner *of* living thing that [o]creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: [p]for I the LORD *am* holy, and [q]have severed you from *other* people, that ye should be mine. 16.

27 ¶ [r]A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: [s]they shall stone them with stones: [t]their blood *shall be* upon them.

For holiness see bottom p.164

CHAPTER 21

2 REGULATIONS FOR THE PRIESTS. CH 21,22.

1 PROHIBITED PRACTISES CH 21:1-24.

A REGARDING MOURNING VV 1-5.

Cp Deut. 23:9 NTE Luke 14:26.

1 Of the priests' mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 Of priests that have blemishes.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, @There shall

HUMAN CORPSES. - Unclean. Whoever touched one unclean for 7 days. Num. 19:11. I was obliged on 3rd & 7th days to purify himself according to instructions Num 19:12. In the case of the priests external signs of mourning were prohibited except for nearest relatives Lev. 21:2-3. - and for the high priest even this was restricted Vv 10-11 He was expected to look beyond death: the principle being 1 Thess. 4:13. See Deut. 33:8-10.

168 PROFANE CHÂLÂL - To open, give access to; Gr. BEBELOO - To desecrate.

To profane is to make common, to defile, since holy things were not open to the public. e.g. A Sanctuary Lev 19:8; 21:9 the Sabbath Exod. 31:14 the Name of God Exod. 19:22. Mal. 1:12. A father's bed by incest Gen. 49:4 Esau, by despising his birthright was called a profane person Heb. 12:16. In Jer. 23:11 it is said "both prophet & priest are profane". CHÂNEPH - Soiled. - the opposite of holiness.

V 9. Her conduct disgraces his office Cp 1 Sam. 2:17, 24. Cp 1 Tim. 3:4-5; Tit 1:6.

[a] ch. 18. 16.
[2] Heb. a separation. ch. 12. 2, 5. &c. "a diff word.
[b] ch. 18. 4.
[c] ch. 18. 25, 28. CITE
[3] Or, being a husband among his people, he shall not defile himself for his wife, &c. Ezek. 24. 16, 17. Deut. 12:30
[d] ch. 18. 3.
[e] ch. 18. 27. Deut. 9. 5.
[f] Ezek. 44. 20. Cp. NTE ch. 19. 27. 28.
[g] Ex. 3. 17 & 6. 8.
[h] Ex. 3. 8.
[i] ch. 18. 21.
[k] ver. 26. Ex. 19. 5 & 33. 16. 1 Kin. 8. 53.
[l] ch. 3. 11.
[m] ch. 11. 2-47. Deut. 14. 4-20.
[n] ver. 13, 14. Ezek. 44. 22.
[o] ch. 11. 43.
[p] Cp. Deut. 14. 1-4. Ex 19:6
[4] Or, moveth. ch. 11. 46. Gen. 1. 21. Ps. 69. 34. Cp. Gen. 7. 8. Lev. 11. 44. Ps. 69. 34 & 104. 20.
[q] ver. 7. ch. 11. 44.
[r] ver. 15, 24. ch. 11. 44 & 20. 7, 8.
[s] ver. 24. Deut
[t] ch. 19. 31.
[u] Cp. Gen. 38. 24.
[x] ver. 2.
[y] ver. 9.
[z] ch. 8. 12 & 16. 32. Ex. 29. 29, 30.
[a] Num. 35. 25.
[b] ch. 10. 6.
[c] Num. 19. 14. Cp. ver. 1, 2.
[d] Ezek. 44. 25.

1 Any contact with death was defiling being a reminder of sin, its author.

2 This would include his wife who is otherwise not mentioned. SHE'ER. Lev 20:19 2A Principle - Lev 4:3, 13.

3. Heb. BÂAL - hence the notion of marriage. But more likely indicative that though a Lord in his own house he was not to mourn for members thereof (slain etc) apart from those mentioned above.

B THE NEED FOR HOLINESS VV 6-8.

4 Representing the wife, his wife has to exhibit the type of the ideal nation or Kedusha. 4:1-5. Profane-to need to be cleansed. Elim. the conjunction "and". The clause is explanatory of the preceding. See Young

4A They represented the people to Jehovah & Jehovah to the people Cp Ezek 44:7 for

C PENALTY OF ILLICIT RELATIONS BY A DAUGHTER OF A PRIEST V 9

5 See Note Ch 14 Gen 38:24

REGARDING MOURNING

D THE HIGH PRIEST VV 10-12.

6 TYPIFYING CHRIST Cp Heb. 7:26

7 Character & Immortality

8 To do so he would have to leave the work of the sanctuary.

10 PARA' - Lev. 10:6. Rv "the hair of their head go loose" - Lev. 13:45 "let the hair be hanged"

"BE YE CLEAN THAT BEAR THE VESSELS OF YAHWEH" Isa 52:11.

High Priest: "Offered without spot unto God" Heb 9:14. "who did no sin" 1 Pet 2:22.
Priests: "Holy & without blame (blemish) before Him in love" Eph 1:4. "Perfect & complete in all the will of God" Col 4:12. "Perfect and entire wanting nothing" Jam 1:4.
Contrast Mal 1:14, 8.

9 NEZER - To set apart. Sp. Therefore, in a special sense, he represented the Holy One.
9A By forsaking his duties unlawfully & resuming them without atonement.

E MARRIAGE OF THE HIGH PRIEST 13–15.

10 Typifying Christ 2 Cor 11:2 Rev 14:4
11 In Ezekiel the ordinary priests likewise are forbidden to marry widows unless they be widows of priests. Ezek 44:22.
12 By giving them in marriage to those outside the tribe.

F OF PRIESTS THAT HAVE BLEMISHES W. 19–24.

13 There must be a perfect balance in character on the part of all that so approach to provide the best service for worshippers. Heb 5:1-4.
14 The blind cannot lead the blind.
15 Cp Heb. 12:16.
16 The full beauty of the Word must be revealed by the priest.
17 He must not add to the Word by his own imaginings. Deut. 4:2.
18 Cannot walk straight or work efficiently himself.
19 Cannot stand upright.
20 Cannot command.
21 Mal 1:12-23.
22 Cannot reproduce seed. Cp Isa 53:10 Cf. Gal 4:12.
23 Perfection of body is typical of perfection of mind and action.
24 In the above list of blemishes, we meet some that might cause the priest's office to be ridiculed & others that would be impediments in the discharge of priestly duties. They all typify mental & moral imperfections.
25 They were possibly employed in less er duties perhaps in examining lepers, or in duties outside the sanctuary.

12 [a] Neither shall he go out of 9A the sanctuary, nor profane the sanctuary of his God; for [b] the crown 9 of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And [c] he shall take a wife in her virginity. 10

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. 11

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath any blemish, let him not [h] approach to offer the [2] bread of his God. Heb 7:26; 1 Thess 2:10; 1 Tim 3:2. 4 Num 16:5; Ps 65:4; Ezek 44:15.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a [i] blind man, or a lame, or he that hath a flat nose, or any thing [3] superfluous, 12 - SARAK = stretched out. e.g. the earlock, or additional member.

19 Or a man that is broken-footed, or broken-handed, 13

20 Or crookbackt, or [4] a dwarf, or that hath a blemish in his eye, or be [5] scurvy, or [6] scabbed, or [k] hath his stones broken; 14

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to [m] offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the [7] most holy, and of the [8] holy. 15

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that [b] he profane not my sanctuaries: for [d] I the LORD do sanctify them. 9 Nu Exod 31:13.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

[a] ch. 10. 7.
[b] Cp. ch. 8. 9, 12, 30.
[c] ver. 7.
[d] Num. 6. 3.
[e] ch. 18. 21.
[f] ver. 3. Ex. 28. 38. Deut. 15. 19.
[g] ver. 8, 24.
[h] ch. 10. 3. Num. 16. 5. Ps. 65. 4.
[i] ch. 7. 20.
[2] Or, *food*. ch. 3. 11.
[k] Ex. 30. 33.
[l] ch. 22. 22.
[3] Heb. *running of the reins*. ch. 15. 2. NR
[m] ch. 22. 23.
[n] ch. 14. 2 & 15. 13.
[9] Num. 19. 11.
[o] ch. 15. 16.
[4] Or, *too slender*.
[p] ch. 11. 24, 43, 44. NR
[q] ch. 22. 22. NR
[r] Deut. 23. 1.
[s] ch. 15. 7, 19.
[t] ver. 6.
[u] ch. 15. 5-11. Cp. Heb. 10. 22.
[v] ch. 2. 3, 10 & 6. 17, 25, 29 & 7. 1 & 10. 12, 17 & 14. 13 & 21. 9. Num. 18. 9.
[w] ch. 22. 10, 12.
[x] ch. 3. 11 & 21. 17, 22. Num. 18. 11, 13.
[y] ver. 12.
[z] ch. 7. 24.
[a] ver. 8, 15. ch. 22. 9, 16.
[b] ch. 19. 17. Ex. 28. 43.

CHAPTER 22.

1 The priests in their uncleanness must abstain from the holy things. 10 Who of the priest's house may eat of them. 17 The sacrifices must be without blemish. 26 The age of the sacrifice.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they [d] separate themselves / from the holy things of the children of Israel, and that they [e] profane not my holy name *in those things* which they [f] hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that 2A goeth unto the holy things, which the children of Israel hallow unto the LORD, [i] having his uncleanness upon him, [k] that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a [3] running issue; 3A he shall not eat of the holy things, [l] until he be clean. And [9] whoso toucheth any thing *that is* unclean *by* the dead, or [o] a man whose seed goeth from him; 3C

5 Or [p] whosoever toucheth any creeping thing, whereby he may be made unclean, or [q] a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, 3D and shall not eat of the holy things, unless he [r] wash his flesh with water. 3E

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because [s] it *is* his food. 3F

8 [t] That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, [u] lest they bear

C PROHIBITED PERSONS W. 1–16.

A PRIESTS TO BE SEPARATE W. 1–2.

1 At times of ceremonial uncleanness as indicated in W. 4–6.

B PRIESTS WHO MUST ABSTAIN FROM HOLY THINGS. W. 3–9

2 Excommunicated from the sanctuary by being deprived of his priestly office. In most cases the uncleanness would not last beyond sunset of the day on which it was incurred.
2A QARAB - Draweth near. i.e. to eat. See use word Gen 43:24. Cp Exp. p. 155.
3A ZUWB - To flow (freely) spec. to have a (sexual) flux. RV = Issue.
3B NEPHESH. Hence: "any uncleanness of a person" K "Not necessarily of a dead person" - Young.
3C "An emission of semen" K
3D i.e. until the beginning of a new day. Gen 1:5.
3E BOW' - Go, or come as Gen 7:9. The Hebrews always regarded the sun as entering into his chamber Ps. 19:5.
3F An evidence of Divine mercy.
4 NEBELAH = a carcase from a root "to wilt, fall away, etc." "Death of itself" = "unnaturally". The reason being it would contain blood. Cp Lev 7.
5 There was no mercy for the wilful, presumptuous transgression of the Law. There is a law of extremity also under the Gospel Mt 12:31-32 Heb 6:4-6, 10:26-29 1 Thes 5:16.

EATING OF HOLY THINGS. Cp 1 Cor 9:13

- A priest was disqualified by uncleanness, typical of sin.
- He was disqualified by contact with death, that being related to sin.
- A stranger must become proselyted to entitle him to the privileges of the Law Cp V. 10. so a person must first accept Christ.
- To eat of the holy things he must become a slave to the priest or a member of his family VV 11-13 - so also with the Gospel
- To permit of others to eat of holy things was a most serious crime V. 9. Cp Heb 13:10.

LEV. 23:40. THE FRUIT OF TREES OF GLORY. 169

"Goodly" = HADAR = Magnificence or glory from a root to swell up, to favour, or to honor. Such a tree = Ps 21:5 Ref - "honour" Ps. 8:5. "majesty" Ps 21:5; 45:3-4; 96:6; 104:1 "honour" "beauties" Ps. 110:3, "Glorious" Ps 111:3 "honour" Ps. 149:9.

BRANCHES. Kapholh, bendings, curvings, or hands. See Note p. 742. The word is used of the palm of the hand or the sole of the foot. On the tree branches spread out like the foot walking, or produce foliage & fruit like the hand working. Cp Isa. 9:14; 19:15.

ANIMALS FOR SACRIFICE V.19

These limited to oxen, sheep, goats. The roebuck and hart are clean beasts, but are too wild, intractable and free to be used as fit symbols for sacrifice. They represent Christ and the saints in other ways.

HALLOWED BE THY NAME V32.

QÂDÂSH — To be, make, pronounce or observe as clean (Str). Thus to purify, sanctify, consecrate.
Reflx. Mitqodashim. Exod 31:13.

LEV. 23:10. SHEAF = Omer, Ger. derives from abic = a bundle. It is elsewhere used as a measure Exod 16:16, 18, 22 etc. though also as a sheaf Deut. 24:19; Ruth 2:7, 15 (Gen 37:7 diff word). From root AMAR, to heap up, bundles. From idea of binding, (not of "to set or to make servant, or to serve. Cp Deut. 21:14; 7

sin for it, and die therefore, if they profane it: I the LORD do sanctify them. Cp Exod 31:14.

C WHO MAY OR MAY NOT EAT OF HOLY THINGS Vv. 10-13.

6 Only members of the priest's family may eat. A slave was considered such, but not a hired servant who retained his independence.

7 A slave who thereafter becomes part of the priest's household. Maimonides — "But any slave whom a priest has bought with his own money may partake of it, and children born in his house may share his food."

8 A Hebraism for marriage. When that takes place it is no longer the responsibility of the father to provide for his daughter. Marriage with the alien is wrong. Gen 6:1-2.

4 Divine mercy always outstretched to those who return. Luke 15:11.

9A TOWSHAB - A tenant or a settler, not merely a sojourner. 1 Kgs 17:1

D PENALTY OF EATING UNWITTINGLY Vv. 14-16.

9 He thus acknowledged his wrong and paid the penalty stipulated in Lev 5:15-16.

10 There shall no stranger eat *of* the holy thing: a sojourner[9A] of the priest, or an hired servant, shall not eat of the holy thing. 6 Hired for limited time

11 But if the priest buy *any* soul [2] with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto [4] a stranger, she may not eat of an offering of the holy things. TERUMMAH - Heave offering Ex 25:2-3.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [5] returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or [2] sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a [5] lamb that hath any thing [h] superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or [7] ewe, ye shall not kill it [8] and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave

Cp David and Ahimelech

a Cp. 1 Sam. 21. 6.
b ch. 3. 1, 6 & 7. 16.
c Num. 15. 3, 8. Deut. 23. 21, 23. Ps. 61. 8 & 65. 1. Eccles. 5. 4, 5.
2 Or, *goats*. Gen. 4. 4. Ex. 12. 21.
3 Heb. with *the purchase of his money*.
d ver. 20. Mal. 1. 8.
e Num. 18. 11, 13.
f ch. 21. 20.
4 Heb. *a man a stranger*. Cp. ch. 21. 3.
g ch. 1. 9, 13 & 3. 3, 5.
5 Or, *kid*. Ex. 12. 3.
h ch. 21. 18.
i Gen. 38. 11. Ruth 1. 8.
k ch. 10. 14. Num. 18. 11, 19.
l ch. 4. 2 & 5. 15, 16, 18.
m Num. 18. 32.
n ch. 3. 11.
o Mal. 1. 14.
6 Or, *lade themselves with the iniquity of trespass in their eating*. ch. 19. 17.
p ver. 9.
q Ex. 22. 30.
r ch. 1. 2, 3, 10. Num. 15. 14.
7 Or, *she goat*. Ex. 12. 3.
s Deut. 22. 6.
t ch. 7. 12. Ps. 107. 22 & 116. 17.
u ch. 1. 3.
v Deut. 15. 21 & 17. 1. Mal. 1. 8, 14. Cp. Heb. 9. 14. 1 Pet. 1. 19.

10 Total self-consecration to Yahweh. See below right

11 The surrender of the will in offering. Cp note Lev 1:3.

12 Pointing forward to the perfect offering and providing an ideal for the offerer.

13 Old Eng. for oxen. Also Str.

3 PROHIBITED OFFERINGS. VV. 17-33

A SACRIFICES TO BE WITHOUT BLEMISH Vv. 17-25.

THE CONCESSION OF V.23.

Sacrifices had to be without blemish. This held good for the Peace Offering as for the other animal offerings (Lev 3) with this difference that here the insistence on the absence of blemish bore a specific relation to the qualities of the offering viewed as something to be eaten, viewed as food. Provided the value of the animal as food was unimpaired, some slight disproportion which in the sin offering or burnt offering would have been incongruous and unbecoming, was in the case of the voluntary peace offering tolerated without any compromise of principle. (Cp Vv. 21-23).

The sacrificial law thus bid none to withhold his service through consciousness of personal inadequacy to render it. And not in this respect only: Burnt offering ranged from bullock to pigeon, Sin offering from bullock to meal, Meal offering from fine flour to "corn beaten out of full ears." None therefore was restrained from offering through lack of means. In one offering only - Trespass offering - this concession was not provided - F.B. cond.

IMPORTANCE OF VOWS. V.23.

Any vow made unto Yahweh was considered to be in the last degree obligatory — no variation or departure from the strict terms of it was permitted. Deut 23:21-22. Eccles 5:4-5. Ps. 76:11.

THE BURNT OFFERING. which consisted of either a bullock, sheep, or goat (or fowls) being males, perfect Cp 1:3, 10. but sin-offerings & peace-offerings might consist of females Cp 3:1; 4:32.

B THE AGE OF THE OFFERING Vv. 26-30

24 Extreme immaturity is not pleasing as an offering to Yahweh Gen 17:1 Mt 5:48. 8th day - Day Crown a sign beyond nature.

25 Consideration for others thus inculcated. To sacrifice (as for food) mother & child in one day would bring the life of that family to an end & was designed to save it. Life is spared because life is sacrificed Mk 12:31.

26 See Note Lev 1:5.

LEV. 23:2. "MY FEASTS" = My appointed seasons & therefore not of human origin.

V 3. SABBATH: It is described as a holy convocation which implies that it was the day of Yahweh that Israelites should have stated meetings during the reading of the Law & for the reading of the Law & worship — probably under the direction of priests & Levites Dt 31:10-12. 2 Chr 15:3. Mal 2:7

V 10 HARVEST = Barley Ex 9:31. The wheat harvest was at Pentecost

The tenth: the Tithe: Tenth = ISSARON is from a common root with MA'ASAR -Tithe. As a dry measure ISSARON is about ⅔ Gal. See Note. Exod 16:36. Lev 24:5

C THE NEED FOR OBSERVING THE COMMANDMENTS Vv. 31-33.

27 See Note below p. 164.

28 His Name is hallowed by keeping His commandments — as His will is done on earth. Mt 6:9-10.

29 There is to be imitation of His ways.

CHAPTER 23

THE FEASTS OF YAHWEH Cp Exod 23:17. Deut

1 Mo'ed (Mo-ade) Ya'wad - to fix up to meet - at an appointed time. Thus frequently RV. = Set feasts. From Root signifying to meet with, Yahweh Cp Lev 1:1 Note.

SABBATH V. 3

2 Cp Mt 11:28-30. 2:16-17. Heb 4:1-11. Isa 58:13. Mk 2:27. 7:23. Ps. 92. SHABBATHONS - Sabbath, a festival of rest or a special festival. Bottom 170.

2A Lit "It passovers" Lamb to be offered to Yahweh. Macl's Kingdom School Bible.

THE PASSOVER. V. 5

Cp Exod 12:1-28.

5 At this time "Christ our Passover" died also.

FEAST OF UNLEAVENED BREAD. Vv 6-8.

Each day a burnt offering - 2 Bullocks, 1 Ram, 7 Lambs - together with meal offering & - and a kid for sin offering - Mk Cp Num 28:19-25.

For significance of burnt offering See Lev 1.

8 They ritually abstained from sinning. 1 Cor 5:7-8 Leaven is the secret silent working of the flesh which corrupts.

9 Thus an enactment of their deliverance from Egypt. They abstained from servile work (slavery) and offered burnt offerings - dedication of self. This was a contrast to the complete rest of the Sabbath. The preparation of food for eating was permitted as legitimate, not being "servile" - "work of labor."

10 On the first and seventh days a rest from servile labor = the parable of Creation - Eden Restored.

THE FEASTS OF YAHWEH (Gal.3:24). In these feasts Israel "met" with Yahweh in the various particulars in which He was revealed. Gov.1.
SABBATH - Creation (with its typical week Exod.20:11)
PASSOVER - Redemption UNLEAVENED BREAD - Word of God
WEEKS (PENTECOST) - Giving of Law Exod.19:1.
ATONEMENT - Forgiveness. TRUMPETS
TABERNACLES - Rejoicing in Deliverance
Convocations. V.2, an assembly convoked or called together, by the sounding of two Silver trumpets. Num.10:1-10.
Normally only one tenth deal required Ex. 29:40. 2 = Jew + Gentile.

CHAPTER 23.
3 REGULATIONS FOR FEASTS ETC. CH.23:1-26:23.
1 THE SET SEASONS. CH.23:1-44

The 10th = the Tithe: Tenth: ISSARON is from a common root with MA'ASAR - Tithe. As a dry measure ISSARON is about ⅓ Gal. CB See Note. Exod. 16:36. Lev.24:5.

[a] none of it until the morrow: I *am* the LORD. Boger = Morning
31 [b] Therefore shall ye keep my commandments, and do them: I *am* the LORD.
32 [d] Neither shall ye profane my holy name; but [e] I will be hallowed among the children of Israel: I *am* the LORD which [g] hallow you,
33 [i] That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER 23.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 26 The day of atonement, &c.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, Concerning [l] the feasts of the LORD, which ye shall [m] proclaim *to be* [n] holy convocations, even these *are* my feasts.
3 [o] Six days shall work be done: but the seventh day *is* the sabbath of rest, an [n] holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.
4 ¶ These *are* the feasts of the LORD, even [n] holy convocations, which ye shall [m] proclaim in their seasons.
5 [p] In the fourteenth *day* of the first month at even *is* the LORD's passover.
6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.
7 [r] In the first day ye shall have an holy convocation: ye shall do no servile work therein.
8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.
9 ¶ And the LORD spake unto Moses, saying,
10 Speak unto the children of Israel, and say unto them, [s] When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a [2] [3] sheaf of the firstfruits of your harvest unto the priest:
11 And he shall [t] wave the sheaf before the LORD, [u] to be accepted for you: on the morrow after the sabbath the priest shall wave it.
12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.
13 [k] And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of [l] wine, the fourth *part* of an hin.
14 And ye shall eat neither bread, nor [p] parched corn, nor [p] green ears, until the selfsame day that ye have brought an offering unto your God: it *shall be* a statute for ever throughout your generations in all your dwellings.
15 ¶ And [2] ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:
16 Even unto the morrow after the seventh sabbath shall ye number [x] fifty days; and ye shall offer [u] a new meat offering unto the LORD.
17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* [z] the firstfruits unto the LORD.
18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two

[c] ch. 7. 15. See bottom p. 170
[b] ch. 19. 37. Num. 15. 40. Deut. 4. 40.
[d] Ex. 23. 16, 19 & 34. 22, 26. Num. 15. 28 & 28. 26. Deut. 26. 1, 2.
[d] ch. 18. 21.
[e] ch. 10. 3.
[2] Or, *handful*. Cp. Jer. 9. 22.
[3] Heb. *omer*. ver. 11, 12, 15. Deut. 24. 19. Ruth 2. 7, 15. Job 24. 10. Amos 2. 13. Mic. 4. 12. Zech. 12. 6. Cp. Ps. 129. 7.
[f] Ex. 29. 24.
[g] ch. 20. 8.
[h] ch. 22. 21, or ch. 22. 29.
[i] ch. 11. 45 & 19. 36 & 25. 38, 42, 55 & 26. 45. Ex. 6. 7. Num. 15. 41, &c.
[k] ch. 2. 14-16.
[l] ver. 4, 37. Num. 29. 39.
[m] Ex. 32. 5.
[n] Ex. 12. 16.
[o] Ex. 20. 9.
[p] ch. 2. 14.
[q] Ex. 34. 22. Deut. 16. 9.
[r] Ex. 12. 6, 14. 18 & 13. 3, 10 & 23. 15 & 34. 18. Num. 9. 2, 3 & 28. 16, 17. Deut. 16. 1-8. Josh. 5. 10. Ezra 6. 19.
[s] Acts 2. 1.
[t] Ex. 12. 16. Num. 28. 18, 25.
[u] Num. 28. 26.
Lain in offering firstfruits did not receive this
[z] See ver. 10.
See Heb. 9:22

C THE NEED TO OBSERVE THE COMMANDMENTS Vv 31-33.
27 See Note bottom p. 164.
28 His Name is hallowed by keeping His commandments - as when His will is done on earth. Mt. 6:9-10.
29 There is to be no imitation of their ways.

CHAPTER 23.
THE FEASTS OF YAHWEH. Cp Exod. 23:17. Deut. 16:16
1 Mow'ed (Mo-aded) from Ya'wad - to fix upon, to meet - as an appointed time. Thus fixed times. RV. = Set feasts, from Root signifying to meet with Yahweh Cp Lev 1:1 Note.
SABBATH. V.3
2 Cp Mt. 11:28-30. Col. 2:16-17. Heb. 4:10. Isa. 58:13. Mk. 12:5. John 7:22. Ps. 92. SHABBATH SHABBATHON = A Sabbath, a festival of rest, or a special festival. Bottom 170.
2A Lit "it PASSOVER [lamb to be offered] to Yahweh. MACIL'S LINEAGE School Bible.
THE PASSOVER. V.5
Cp Exod. 12:1-28. 43-49
3 At this time "Christ our Passover" died also.
FEAST OF UNLEAVENED BREAD. Vv 6-8.
Each day a burnt offering - 2 Bullocks, 1 Ram, 7 Lambs - together with meal offering - and a goat for sin offering - made. Cp Num. 28:19-25.
For significance of burnt offering See Lev. 1.
3 They ritually abstained from sinning 1 Co. 5:7-8 Leaven is the secret silent working of that which corrupts.
4 Thus an enactment of their deliverance from Egypt. They abstained from servile work (Slavery) and offered burnt offerings - dedication of self. This was a contrast to the complete rest of sabbath. The preparation of food for eating was permitted as legitimate - if not being "servile" - Lit. "work of labor."
5 On the first and seventh days a rest from servile labor = the parable of Creation - Eden restored.

THE AGE OF THE OFFERINGS
Vv 26-30
Extreme impurity is not passing over an offering to Yahweh. 17:1. Mt. 5:48
Day = Day of Atonement - beyond millennium.
Consideration for others thus must. 1. To sacrifice (our food) mothers in one day would the life of that ly to on end was sacrifice was des to save it. Life ored because life rificed. Mk. 8:35 See Note Lev. 7:15
FEASTS" = My
sons a thereman origin. : It is declared cation which ure the design Israelites should etings double the of the law was ebly under the its = Levites. Mal. 2:7
= Barley Exo. 9:11. The es et Renicast

THE SHEAF OF FIRST FRUITS Vv 9-14.
The Barley harvest ripened first and was thus to be offered Deut. 26:2. It was considered of less reputation, of humbler grain than wheat. Cp Phil. 2:7. For the speech made at the time whereby Israel humbled themselves Deut. 26:3-10 - a symbol of Divine mercy and release from slavery. There was no sin offering with this sheaf in contrast to the Wave Loaves. Cf. V. 19. for he whom it typified sinned not.

"YE SHALL COUNT" V. 15.
The Jews compute Cp Exod. 19:1. • Arrived Sinai on New Moon • 2nd Moses ascended Mount • 3rd Received people's reply. • 4th made 2nd ascent, commanded Instituted 3 days preparation -- at conclusion of which the Revelation took place (43 x 7 = 50 • Imagine Apostles counting the days! Acts 1:3. 2:1.
Jewish Comment: "We count the days that pass since the preceding festival, just as one who expects his most intimate friend on a certain day counts the days and even the hours. This is the reason why we count the days between the anniversary of our departure from Egypt and the anniversary of the Law giving, the latter was the aim and object of the

7 Heb "Omer" - tenth part of an Ephah (Davidson) The first handful of grain - typical of the Lord. 1 Co. 15:23. This sheaf represented the firstfruit of Israel's labor, dedicated to Yahweh. Christ attained unto priesthood Heb. 7:10. offering himself as representative of the harvest to come.
9 Indicates activity in performing service of Yahweh Cp Num. 8:11 mg. Thus the nation declared its intention of devoting the fruit of its toil blessed by Yahweh (P. 127) to His service. True Israel does likewise in its sheaf - the Lord Jesus so also Christ's offering. He rose on 1st day. Rom. 5:25.
Complete dedication of self.
12 From same root as "Tithe" - the tithe of Jew and Gentile. See top left.
Strength.
Faith developed by the Word. Zech. 4:12-14.
15 Complete dedication.
New life producing joy See Note 1 Jhn 2:9 Top p. 128 N.T. Hymn See Ind.
Suggesting the foundation of Israel Cp Num. 23:10. It is the Israelitish hope that brings joy. Cp Ps. 29:11 Cf.
YAHWEH MUST EAT FIRST V.14.
Prov. 3:9.
KARMEL: Full ear as in not green corn.
2nd FEAST OF WEEKS. Vv 15-21.
During this period, Moses received the Law and gave it to the people. Thus it represented
A period of progression to a new revelation.
The need of entering into a covenant with Him
So likewise Pentecost!
18 It proclaimed the joy of liberty in the reward of toil in contrast to the profitless labor of Egypt. Cp Lev. 25:10. Gal. 4:1-7. 5:1.
Two firstfruits were thus offered Vv. 10-11 firstly a single sheaf and offering - as a multiple loaf. The first prefigures Christ the second His brethren 1 Cor. 15:20-23. Acts 26:23. Rev. 1:5. James 1:18. Rev. 14:4. The two loaves stand for Jew and Gentile in Christ. They are "baken with leaven," and in contrast to the Sheaf, for there a sin-offering is made. V.19. Appropriate for Christ's brethren. 1 Jhn 1:7-10.
This was of the wheat harvest Exod. 34:22. whilst the sheaf was of the humbler barley harvest. Christ humbled himself to serve his servants. Jhn. 13:14-15.
20 Heb. Kebes = To dominate. A ram just old enough to butt (Etc). - but instead = burnt offering. 7 = reminder of Covenant. Cp Mt. 26:28

THE PENTECOSTAL OFFERINGS. Vv 17-19

- 2 leaven loaves to be waved. — The leaven = Sin.
- 7 Lambs = The Covenant.
- 1 Bullock = Work to be devoted to Yahweh
- 2 Rams = All strength Of Jew and Gentile, so that the covenant which causes a man to devote his labor to Yahweh will be open to the two great families of the human race who shall give their strength or chief ones to it.
- 1 Goat as sin offering — All have sinned.
- 2 Lambs for peace offering — Jew and Gentile brought into fellowship.
- Additional offerings of Pentecost enumerated Num 28:26-31.

V. 40 "BOUGHS" Heb. PERI Fruit as in Gen. 1:11.: an entirely diff word to that rend. "boughs" in same verse. ANAPH for same. They brought both "fruit" and covering. For the last see Ne 7:16.

THE TREES. V. 4

- Goodly — Ha… from
- Palm — Tam…
- Thick — "ab… of …
- Willows — …

receive security because of cover… heavy foliage

MANNER OF CELE… TION. Vv 39-44.

…among the Jews was preeminently a feast called simply Chag (Cp Haggai — blessing). See Bo…

43 Whereas Pass… looked to 7th day this looked to 8th… millennium. Ezek. 4… It is the final ou… of waving of fir… sheaf on 1st day …

44 Tradition ide… this with the … Cp PROV. 25:11, Sp… Bo…

45 Ps 92:12 note

46 Or "thick-leav… = the myrtle. Note Zech. 1. Neh…

47 Some suggest poplar, but the … seems indicated in … 40:22 It favors mo… places, grows rapidl… is easily propagat… Its leaves are … bark is used m… ally (Salicene, d… like for quinine … attached from it) … oots bind banks of … keeping them from … washed away — … eautiful, healthf… ticful. Compared … ah no godly peop… who make quick … war. Isa. 44:4. Cp …

48 Jâmach — To … en up, to make bl… or gleesome. Str.

49 Sukkah — A hast… constructed ar… insubstantial edif… suggesting them to … wilderness wanderi… Deut. 5:15 and c… so Israel in their … enjoy to remember … days thanking … vers repeatedly ar… leading a humble … modest life.

CHAPTER 2…

2 REQUIREM… FOR THE TABE… Vv. 1-9

A OIL FOR THE … LAMP Vv 1-4

1 This provided … purest oil. The … berries were picke… foreign matter … etc) excluded the … beaten — so the sk… etc became mixe… So with the Word … H. 48:3. Rev 1:12-…

o ala…

21 Heb "pâr" — "Breaking forth in strength." St.

22 'Ayil = Strength. Anything strong — Chief, Ram, Oak.

23 Plural of "ʿEz (aze) from root "to harden" be stout etc. = Waywardness of flesh. But in a Kid not properly developed = thus with Christ, the flesh did not obstruct.

24 The priest would eat some of this. Lev. 6:14-30

25 Yahweh, priest and people would all eat of this as a token of union in fellowship. Thus gradation

- BURNT OFFER — Yahweh consumes all
- SIN OFFER — Mediator brought nigh.
- PEACE OFFER — Fellowship extended to worshipper.

26 Activity in Divine service the basis of acceptable Worship.

27 He was Yahweh's representative in Israel.

THE GARMENT LEFT FOR POOR AND STRANGER. V. 22.

They must learn the lesson of sharing their privileges with others. Ruth 2. Cp V. 8.

MEMORIAL OF BLOWING Vv 23-25. : Day of Judgment

28 Rosh Hashanah — New Years Day — to the Jew not a time of revelry, but of deepest religious import.

29 Teruwah — clamor, acclamation, clangor, from a root sig. to split the ears. The harsh, strident note of the Shofar. (no word for trumpet). See Note Ezek. 33. This would be answered by the appealing notes of the silver trumpets. Num. 10:10

YOM KIPPURIM: DAY OF COVERINGS. Vv 26-32.

The most solemn day in the Jewish year

30 Giving opportunity for recovery = preparation. KIPPURIM.

31 Heb. [illegible] — to expiate, appease, cleanse, forgive, pardon, purge, reconcile. Heb. Kippurim — Coverings. "A day of purification and turning from sins for which forgiveness is granted through the grace of the merciful God" (Philo).

32 ʿânâh = from a root = to eye, thus to look down in humility.

Lev. 2:4 etc.

He evidently "went out" with the Israelites as fully qualified to be numbered with the tribes & by so doing justified the mixed marriage of his parents as being of little consequence.

The feast of trumpets. LEVITICUS 23. The day of atonement.

rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice (f) one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of (g) peace offerings. — Divine fellowship.

20 And the priest shall wave them with the bread of the firstfruits *for* [d] a wave offering before the LORD, with the two lambs: [f] they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no (servile) work *therein*: *it shall be* a statute for ever in all your (dwellings) throughout your generations.

22 ¶ And (g) when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the (k) seventh month, in the first *day* of the month, shall ye have a sabbath, [l] a memorial of blowing of trumpets, an holy convocation. SABBATHOWN: A special 1st Festival of Rest. See Note 5

25 Ye shall do no (servile) work *therein*: but ye shall offer an (offering) made by fire unto the LORD. See for details Num 29:12

26 ¶ And the LORD spake unto Moses, saying,

27 "Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, [o] he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, [e] the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye [q] celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [h] The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: [i] on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a [m] solemn assembly; *and* ye shall do no servile work *therein*.

37 [m] These *are* the feasts of the LORD, which ye shall [m] proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, [o] every thing upon his day:

38 [p] Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows,

KIPPURIM — Cp V. 16 KAPHAR

[f] ch. 4. 23, 28. Num. 28. 30.

[g] Ch 2:12-13

[l] ch. 3. 1.

[e] Ex. 30. 33.

[d] ver. 11, 15.

[e] ch. 20. 3, 5, 6.

[f] Num. 18. 12. Deut. 18. 4.

Deliverance from slavery

Promise of Rest in the Land

[q] Heb. *rest.* ch. 25. 2.

[g] ch. 19. 9, 10.

[h] Num. 29. 12. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Ezek. 45. 25. Hos. 12. 9. Zech. 14. 16. John 7. 2.

Tishri — 7th month September

[i] Num. 29. 35. Neh. 8. 18. John 7. 37.

[k] Num. 29. 1. For details

[l] ch. 25. 9. Num. 31. 6.

[m] Heb. 'an 'atsarah, day of restraint. Num. 29. 35. Deut. 16. 8. 2 Kin. 10. 20. 2 Chr. 7. 9. Neh. 8. 18. Is. 1. 13. Jer. 9. 2. Joel 1. 14 & 2. 15. Amos 5. 21.

[m] ver. 2, 4.

[n] ch. 16. 29, 30. Num. 29. 7.

[o] Ex. 5. 13, 19. 1 Kin. 8. 59. Ezra 3. 4.

[p] Num. 29. 39.

- PASSOVER is a Spring Festival and takes place at a time when the agricultural processes inaugurated at Tabernacles are approaching their climax. The first crop, that of barley, has appeared, and is standing in the green in most of the country.
- Tabernacles is an Autumn Festival. The fruit has been gathered in V 39 and preparations for a new harvest are being made. Cp Rev. 14:14-20.
- Both are celebrated of the 15th day of the respective month. "In early Israel lunations were determined by observation, and, since the phasis follow one or two days after the conjunction, the night of the 14-15 day after the phasis must be the night of the full moon, or the night after the full moon; certainly it can not occur before the full moon" (J.B. Segal: The Hebrew Passover, p. 116.).
- Thus observation would commence at the new moon — and the feasts celebrated when at its full. Isa. 30:26
- Both festivals were primarily New Year celebrations: the first religious; the second civil or political.

All males expected to attend, but in the 7th year all without exception had to attend to hear reading of the Law Deut. 31:10-11

V. 40 "BOUGHS" Heb. PERI Fruit as in Gen. 1:11.: an entirely diff word to that rend. "boughs" in same verse. ANAPH for same. They brought both "fruit" and covering. For the last see Ne 7:16.

39 Heb. ḥâg Yahweh "closing feast" bringing to completion this aspect of your services.

40 The Sacrifice complete dedication the basic principle acceptable worship

41 The additional sacrifices offered on sabbath. Num. 28:9

42 Voluntary offering that an Israelite when visiting the … + when he was not to appear before … empty Deut. 16:16

Cp V. 34 When the Feast Tabernacles also designed as thanks for ingathering of fruits. Hence … also called Feast of the Ingathering. Ex 23:16; 34:22.

TABERNACLES

37 Heb. Succoth. Called Feast of Vest Exod 23:16 = Yahweh's having ed from Egypt Lev 23:40. Cp Jam. 1:18 Cp Gen 33:17.

38 Cp Num. 29:12 … bullocks were offered during the course of festival trating that Israel vided the feasts of the ingatherings all nations Zech. 14:16

39 Heb ḥag Yahweh "closing feast" bringing to completion this aspect of your services.

40 The Sacrifice complete dedication the basic principle acceptable worship

41 The additional sacrifices offered on sabbath. Num. 28:9

42 Voluntary offering that an Israelite when visiting the … + when he was not to appear before … empty Deut. 16:16

Cp V. 34 When the Feast Tabernacles also designed as thanks for ingathering of fruits. Hence … also called Feast of the Ingathering. Ex 23:16; 34:22.

THE TREES. V.40.
- Goodly - Hâdâr = magnificence, splendor, ornament from a root hâdar - to elevate, to honor.
- Palm - Tâmâr - To be erect Ps 92:12.
- Thick - 'âboth - intwined, thus dense or thick and speaking of co-operation
- Willows - 'ărâbim from root - to braid, intermix, traffic, give or receive security - prob. because of cover in heavy foliage Cp Isa 44:4

THE MYRTLE (Gr. = "perfume) It is prized for its fragrant leaves. It is a large evergreen shrub growing over 15ft high, bearing beautiful white flowers with an exquisite perfume. Purplish black berries known as mursins have a medicinal value. It is contrasted with the evil thorn in Isa. 55:13. Esther's name (Hadassah) = myrtle

VERSE 40. Josephus writes: "On this festival we carry in our hands a branch of myrtle, and willow, and a bough of the Palm tree with the addition of the citron.

MANNER OF CELEBRATION. Vv 39-44.

Among the Jews this was preeminently the feast - called simply Chag (Cp Haggai - and the blessing). See Bokem p. 172.

43 Whereas Passover looked to 7th day V.8 this looked to 8th - beyond millennium. Ezek. 43:27. It is the final outcome of waving of first sheaf on 1st day week

44 Tradition identifies this with the Citron Cp Prov. 25:11. See Note bottom p. 165. Ps 92:12 Note 169.

45 Or "thick-leaved tree" = the Myrtle. See Note Zech. 1. Neh. 8:15.

47 Some suggest the poplar, but the willow seems indicated in Job 40:22. It favors moist places, grows rapidly, is easily propagated by cuttings. Its leaves are pretty, its bark is used medicinally (Salicene, a substitute for quinine is extracted from it) its roots bind banks of rivers keeping them from being washed away — thus beautiful, healthful and useful. Compared by Isaiah to godly people who make quick progress. Isa. 44:4. Cp Ps 1.

48 Sâmach - To brighten up, to make blithe or gleesome. Str.

49 Sukkah - A hastily constructed and unsubstantial edifice causing them to recall their wanderings. Cp Deut. 5:15 and called to Israel in their prosperity to remember evil days thanking Yahweh repeatedly and leading a humble and modest life.

Feast of tabernacles.

LEVITICUS 24. The law of blasphemy.

and beside all your freewill offerings, which ye give unto the LORD. For special offerings Cp Num. 29:12-40.

39 Also in the fifteenth day of the seventh month, when ye have [c] gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. SABBATHOWN Cp V 24 Lev 23:24 172.

40 And [f] ye shall take you on the first day the [g] boughs of goodly trees, branches [f] of palm trees, and the boughs [f] of thick trees, and willows of the brook; [h] and ye shall rejoice before the LORD your God seven days. Top p. 172

41 [i] And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 [m] Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: Exod 23:20

43 "That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [o] declared unto the children of Israel the feasts of the LORD. Light = lamp = singular here Cp Ps 132:2. Isa. 5:7; 44:4

CHAPTER 24.

1 The oil for the lamps. 5 The shewbread. 17 Of murder. 23 The blasphemer is stoned.

AND the LORD spake unto Moses, saying,

2 [p] Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, [r] to cause the lamps to burn continually. 'ARAK - See Note below

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be a statute for ever in your generations.*

4 He shall order the lamps upon [s] the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake [t] twelve [u] cakes thereof: two tenth deals shall be in one cake. (App. 61)

6 And thou shalt set them in two [d] rows, six on a row, [e] upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 [v] Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And [k] it shall be Aaron's and his sons'; [l] and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the [w] name of the LORD, and [q] cursed. And they [r] brought him unto Moses: (and his mother's name was Shelomith, [13] the daughter of Dibri, of the tribe of Dan:)

12 And they [x] put him in ward, [z] that the mind of the LORD might be shewed them. See Note p. 155

13 And the LORD spake unto Moses, saying, See Note p. 155

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [x] lay their hands upon his head, and let all the congregation stone him. "the reviler" K

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God [y] shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17 And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

---

2 REQUIREMENTS FOR THE TABERNACLE Vv. 1-9

A OIL FOR THE LAMP Vv 1-4

This provided the purest oil. The berries were picked, foreign matter (twigs etc) excluded, then beaten - so the skins etc became mixed. So with the Word. Ps 45:2. Rev 1:12-20.

YE SHALL REJOICE V.40. 173

The antitype of this has not yet appeared. Peter anticipated it on the Mount of Transfiguration, saying: "Lord it is good for us to be here. If thou wilt let us make three tabernacles, one for thee, one for Moses, and one for Elijah" Mat. 17:4. What Peter desired was not possible then but will be revealed in the Age to Come.

In excess of joy the people shook the willow and palm branches and engaged in a form of dancing in the Temple. See Rev. 7:9. Zech. 4:9.

THE OIL AND THE FLOUR

The commandment regarding these is introduced at this place because the provision of such represented the response of Israel to the teaching of the Feasts. In the oil of the lamps the people acknowledged their obligation to shine forth as witnesses of Yahweh: in the provision of flour for the shewbread, their obligation to dedicate the fruits of labor to His service.

Aaron shall order it V 3. 'ARAK signifies to arrange in order, to set in a row as in V. 2 & Sue Lev 1:7, Exod 40:4. The context suggests that it was the oil so "ordered" - the bowls being replenished each evening so there be no danger of the light going out when all slept. In the morning the lamps were "ordered" Cp V. 4. or "dressed" Exod 30:7 so that light was always burning as Josephus testifies.

See also Num. 8:3 See Note Exod 39:37.

The shewbread rep. Yahweh's provision as the hope of Israel's communion in the plated bread of life through Jesus through whom acceptable service stands Eph. 2:18

VERSE 2. By trimming the wicks to cause to burn brighter (Cp with pruning the Vine Joh 15:2). The Lord used infinite patience in that task. Isa 42:3 Mat 12:20.

3 Isa 32:3 Rep 12 Tribes - indicative of Jewish nature of hope. Joh 4:22 Rom. 9:4 Heb. 7:28; 26:20. Strength Heb 11:34.

B SHEWBREAD FOR THE TABLE Vv 5-9

4 Pointing to Christ the bread of heaven John 6:31. The grain gives up its life, is bruised to flour, and submitted to heat to produce the bread. So did Christ.

5 From a root ASHAH - To accumulate, to grow rich. Str. Thus pointing to riches in Christ available for Jew and Gentile. Eph. 1:18; 3:8-13. Col. 2:2-3.

6 One in Christ. 1 Cor. 10:17.

7 Josephus states that two cups or vials of it were placed between the rows. (Ant. 3:7:6)

8 See note. p. 160

9 There is value in regularity of service. 1 Chron. 24:19.

10 The hope of Israel partaken of only by class termed "priests of God" - eaten in "holy place" during present dispensation Heb. 13:10. As they represented Yahweh to the nation their eating was typical of His acceptance of the nation in fellowship.

11 As a form of meal offering, they symbolized the dedication of the nation's fruits of labor unto Yahweh - replaced each Sabbath - the day which was the sign of the Covenant between Yahweh and Israel Exod 31:16-17

C THE PENALTY OF BLASPHEMY Vv 10-23.

A THE BLASPHEMER TO BE PUT TO DEATH Vv 10-16

12 He was of the mixed multitude Exod 12:38

13 This was the first act of deliverance. Such were not permitted in the congregation until 3rd generation. Deut 23:3

8. He should have remained in the separate allotment of the camp appointed for such.

14 According to Jewish tradition he claimed the right to a position in the allotment of Dan, thus occasioning the strife.

15 NACHAV - Blasphemed. Incorrectly rendered "pronounced" in KJV. "upon the basis of this faulty translation, that the name has been forbidden by Jews (Talmud Com).

17 According to the instructions of Exod 21:12. Cp Num 35:16.

18 Peace offering fem. Solomon.

21 Words - Too much talk - not enough action!

20 'EDAH - fem. ED - witness

21 The man referred to above both cursed and blasphemed.

THE JUBILEE: A FORESHADOWING OF THE MILLENIUM: The Sabbatical years proclaimed a rest in Israel, when the people enjoyed the fruits of the land as Yahweh's bounty as in Eden before sin. It was a "year of rest in the land" V.5. and foreshadowed the rest in Christ Mt. 11:28, Heb. 4:11. This came to it climactic symbolism in the year of Jubilee, which was the Year of Release. The Trumpet sounded "throughout all the land" on the Day of Atonement V.9. Like every 8th day and every 8th year it heralded a new beginning. The trumpet at the Sanctuary was doubtless sounded when the high priest (see below).

BENEFITS

dition of
idence
6-7 Acts
ed to Yo

The blasphemer stoned. **LEVITICUS 25.** *The year of jubile.*

22 NÂCHAV - To hibel (Hi. "to puncture, to perforate with violence).
22A Foreigners must learn to respect Israel's God.

16 And he that [a] blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he [a] blasphemeth the name *of the* LORD, shall be put to death.

17 ¶ [c] And he that killeth any man shall surely be put to death.

18 [d] And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 [f] And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [h] one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, [k] that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

[a] ver. 11. 1 Kin. 21. 10, 13. Mat. 26. 65, 66. Mark 14. 63, 64. John 10. 33.
[b] ver. 11. 2 Kin. 19. 29. Is. 37. 30.
[c] Ex. 21. 12. Num. 35. 31. Deut. 19. 11, 12, 21.
[d] Heb. *smiteth the life of a man.* ver. 18.
[e] Heb. *of thy separation.* ver. 11.
[f] ver. 21.
[g] Heb. *life for life.* Cp. Ex. 21. 23.
[h] Ex. 21. 24. Deut. 19. 21. Mat. 5. 38 & 7. 2.
[k] ver. 18. Ex. 21. 33, 34.
[l] ver. 17.
[h] ch. 19. 34. Ex. 12. 49. Num. 15. 16.
[i] Heb. *loud of sound.* Cp. ch. 23. 24. Mat. 24. 31.
[k] ch. 23. 24, 27.
[l] ver. 14.

B ALL EXECUTIONS TO BE DONE JUDICIALLY. VV 17-22
The law must be executed properly. Notwithstanding the provocation it must not be executed in an unlawful manner.
23 Deliberately set out to injure him Ex. 21:22
18 Nephesh. He shall restore value for value
20 Nephesh Adam - soul of man. Heb. "When he strikes any soul (life) of a man. K
24 He shall make or pay adequate compensation See Note Exod. 21:24-25.

25 Showing the justness & superiority of the Mosaic law over many others. British laws based on this. Roman law was not.

C THE BLASPHEMER TO BE STONED V.23

CHAPTER 25

4 REGULATIONS FOR THE LAND 25:1-27:34

1 SABBATICAL YEAR AND JUBILEE CH. 25:1-55.

A SABBATH OF THE 7TH YEAR THE LAND. Divided among tribes according to size (Num. 33:54. Josh. 18:1-10.
Belonged to Yahweh V.23.
Could be mortgaged but had to be returned in year of Jubilee VV 12-13. Mortgaged according to number of Years remaining to Jubilee VV. 15-16.
7th year - Sabbath year; the land untilled VV 3-4 Poor to have what grew of its own accord Exod. 23:11.
6th year produce would increase sufficient for the Sabbatical year V.20
Land enjoy Sabbaths during dispersion Lev. 26:34.

CHAPTER 25.

[1] Sabbath of the seventh year. 8 The jubile. 14 Of oppression. 23 Redemption of land, 29 of houses. 35 Compassion of the poor. 47 Redemption of servants.

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land [1] keep [2] a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 [b] That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes [3] of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet [5] of the jubile to sound on the tenth *day* of the seventh month, [i] in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; [m] and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: [n] ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it [n] of thy vine undressed.

12 For it *is* the jubile; it shall be holy unto you: [p] ye shall eat the increase thereof out of the field.

13 [q] In the year of this jubile

[1] ver. 5.
[2] Heb. *rest.* ch. 23. 32.
[3] Ex. 23. 10, 11. Cp. ch. 26. 34, 35. 2 Chr. 36. 21.
[5] ver. 6, 7.
[i] ver. 10.
[m] ver. 13. ch. 27. 24. Num. 36. 4.
[n] ver. 5.

1A Land not to be tilled loses its fertility. Crop rotation helps, pasturing helps more but Sabbatical rest has proven best, (especially when cultivated) Jer. 4:3; Hos. 10:12
1 With the object of storing up the fruits of the field were to be the property of all whether owners or not "that the poor may eat" Exod. 23:11 a restoration when, so that they not labor by the sweat of the brow
2 All had equal access to it.
2A Every 7th day every 7th year a year with food provided for all; every 50th year a return of ancestral estates. Proverbs fabulous extreme poverty.
B THE JUBILEE VV. 8-17.
3 A sabbath only - so for 2 years land unsown
4 TERUWAH note Lev. 23:24
Cp 1 Thess. 4:16
5 Not merely at Sanctuary. Israel screed there, but was taken up by others throughout the land, at which sound debts were cancelled Mt. 6 slaves were free & inheritances repossessed.
5 YOBEL = Correct blast, but by association = Liberty. Rend. "Trumpet" Lev. 25:9 Cp 1 Chr. 15:28
6 As far as this was concerned was treated like Sabbatical year
7 The price governed by the number of crops until the next Jubilee
Yahweh remained the Owner, the land leased the people from Him. Had the law been observed his people the captivity would not have occurred.
C THE LAND BE... ED IF THE PEO... OBEDIENT 18-...
BETRACH - Both H... fact + the feeling (... unity + trust). But ... - "the meanings ... that they were to ... safe, but to feel saf...
2 The miracle of ... manna repeated ... the land.
7 See the "sign" g... to Hezekiah at ... invasion of Sennac... is suggesting a ye... of release.
B This demanded fa...
D THE LAND ... YAH'S - TH... PEOPLE TE... ANTI 28-...
8 The Rechabites ... maintained the ... spirit of this comm... Jer 35:7 A theocra... with Yahweh as Sov...
The earth is ... 9:5-9; 115:16 be... ience as was fo...
As Adam + Eve ... land.
The Land was ... good land "Deut...
In the instit... promised the ... Heb. 11:8-16; Mt...
As the possess... 34, so also are ...

JUBILEE (Cont.) emerged from the holy place after the presentation of the atoning blood of the bullock and goat of Sin Offering, and drove off the scapegoat as it bore Israel's iniquities away from the face of Yahweh Lev. 16:21-22. The echoes of its notes as they reverberated throughout the land thus spoke of sins forgiven, iniquities pardoned, transgressions covered, and this was manifested in a very real manner by physical freedom to slaves, for cancelling of debts committed and acquisition of inheritance granted by Yahweh.
It thus foreshadowed the trumpet sound of the future. 1 Cor. 15:52. 1 Thess. 4:16.
It commenced with the public proclamation of the will of Yahweh Deut. 31:12-13.

The feeding together of the cattle and wild animals V.7 points forward to the universality of the blessings of the future Gen. 9:9-10. 12:3.
It anticipated the time of true rest and safety. Vv. 18-19. A grand reunion VV 10, 41.
The Preaching of the Gospel Isa. 61:1-2. Luke 4:18
Proclaimed. The pardon of sin or releasing of debt. The unity and equality of all in fellowship. The promise of everlasting rest.
There is need for the Gospel Trumpet to sound loudly
In regard to the preaching of the Gospel the present is always a Jubilee an "acceptable year" Luke 4:19, a time of rejoicing Rom. 5:11 Phil. 4:4.

BENEFITS OF SABBATIC YEAR ● It changed agricultural into pastoral life — greater attention was given to the rearing and tending of flocks and herds. This induced meditation, for a pastoral life induces reflection - thus the nation became a nation of shepherds. ● It reproduced in Israel a condition of things similar to those in Eden before sin entered. It thus stimulated faith and witnessed to the providence of Yahweh Cp Vv 18-20. ● It promoted the principle of brotherhood for Israel had "all things in common" Vv. 6-7 Acts 4:32. ● It called for special instruction in the ways of Yahweh Deut 31:10-13. ● It emphasised that the land belonged to Yahweh and all good gifts come from Him. V. 23.

ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not [c] oppress one another:

15 [d] According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore [f] oppress one another; [g] but thou shalt fear thy God: **for I *am* the LORD your God.**

18 ¶ [h] Wherefore **ye shall do my statutes, and keep my judgments, and do them;** [k] and ye **shall dwell in the land in safety.**

19 And the land shall yield her fruit, and [l] ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [m] **What shall we eat the seventh year?** behold, [n] we shall not sow, nor gather in our increase:

21 Then I will [o] command my blessing upon you **in the sixth year, and it shall bring forth fruit for three years.**

22 [p] And ye shall sow the eighth year, and eat *yet* of [r] old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold [s] for ever: for [t] **the land *is* mine**; for ye *are* [u] strangers and sojourners [with] me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away some of his possession, and if [a] any of his kin come to [7] redeem it, [b] then shall **he redeem that which his brother sold.**

26 And if the man have none to redeem it, and [2] himself be able to redeem it;

27 Then [e] let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall **return unto his possession.**

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* [i] a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: [3] they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding [p] the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if [l] a man purchase of the Levites, then the house that was sold, and the city of his possession, [4] shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field [z] of the sub-

[a] Ruth 2. 20 & 4. 4, 6.
[b] Cp. Ruth 3. 9, 12. Jer. 32. 7, 8.
[c] ver. 17. ch. 19. 33.
[2] Heb. *his hand hath attained and found sufficiency.* Cp. ver. 28, 47. ch. 5. 7. Num. 6. 21.
[d] ch. 27. 18.
[e] ver. 50, 51.
[f] ver. 14.
[g] ver. 36, 43. ch. 19. 14, 32.
[h] ch. 18. 4, 5.
[i] ver. 30. Gen. 24. 55.
[k] ver. 19. ch. 26. 5. Deut. 12. 10. Job 11. 18. Ps. 4. 8. Prov. 1. 33. Jer. 23. 6. Ezek. 34. 25.
[l] ch. 26. 5. Deut. 11. 15. Joel 2. 19, 26.
[m] Mat. 6. 25.
[n] ver. 4, 5.
[o] Ex. 16. 29.
[3] Heb. *redemption belongeth unto it.* ver. 32, 48.
[p] Cp. Num. 35. 2. Josh. 21. 2, &c.
[q] 2 Kin. 19. 29.
[r] Josh. 5. 11. Cp. ch. 26. 10.
[4] Or, *one of the Levites redeem them.*
[5] Or, *to be quite cut off.* Heb. *for ransoming off.* ver. 30. NIE
[s] Deut. 32. 43. 2 Chr. 7. 20. Ps. 85. 1. Joel 2. 18 & 3. 2.
[t] 1 Chr. 29. 15. Ps. 39. 12 & 119. 19. Heb. 11. 13. 1 Pet. 1. 17 & 2. 11.
[u] ver. 28, 30. ch. 27. 21.
[v] Num. 35. 2. Josh. 21. 11-42. 1 Chr. 6. 55-81 & 13. 2. Cp. Acts 4. 36.

7 The price governed by the number of crops until the next Jubilee

Yahweh remained the Owner, the Hebrews leased the Land from Him. Had the Israelites observed His terms the calamity would not have occurred.

C THE LAND BLESSED IF THE PEOPLE OBEDIENT 18-22

BETACH - Both the fact & the feeling (security & trust). But Young - "the meaning is not that they were to be safe, but to feel safe."

2 The miracle of the manna repeated in the land.

7 See the "sign" given to Hezekiah at the invasion of Sennacherib suggesting a year of release

8 This demanded faith.

D THE LAND YAHWEH'S - THE PEOPLE TENANTS 23-24

8 The Rechabites maintained the spirit of this command. Jer 35:7. A theocratic government of the people with Yahweh as sovereign & landowner.

E REDEMPTION OF LAND 25:28

9 The right of redemption of land sold continued always alive if the next of kin had the ability and desire to exercise it Cp Ruth 4. If sold it should be offered to the next of kin first Jer 32:7-8

GA'AL - Redeem. A Redemption.
10 GEULLAH - Cp V 24.
11 GA'AL - Applied alike to God & man. Gen 48:16 Num 5:8; Job 19:25 Isa 41:14.
11A Only the pressure of extreme poverty would cause a true Israelite to part with his land 1 Ki 21:3
11B Yahweh then became the near kinsman

10 That possession was a Divine inheritance and not to be parted with lightly. Cp Naboth's vineyard. 1 Ki 21
10A GEULLAH.

YOWM - Day, or period. Only place in this chapt. = Fixed time.

F REDEMPTION OF HOUSES Vv 29-34

Being built by human industry they are not treated as Yahweh's land is, however the country are treated merely as appurtenance of the land.

11 This provided opportunity for foreigners (Proselytes) to obtain inalienable rights to property & thus made a necessary provision for conversion.

Ever = TSEMITHUTH - Root cut, cut off. Not to be sold so as to "cut it off" permanently.
11A These stipulations being known to both buyers & sellers there could be no complaint on the part of either as to the price paid.

12 The Levites had no inheritance among the tribes of Israel Deut 18:1, only their cities to dwell in, and because the houses of their cities were all they could call their own they were not entirely alienated. Cp Deut. 18:8

13 OWLAM - Age during

14 MIGRASH - Country cut off for pasture. Rend pasture. A Thousand 2000 cubits on each side of the city Num. 35:5

175

Human defense Ga'al

Jer 32:7-8

Rev 5:9-10. Ezek 46:16-17.

THE LAND IS MINE

The earth is given to man for an inheritance Gen 1:26-28; Ps. 8:5-9; 115:16 but its tenure was on condition of faith and obedience as was Israel's Deut 30:15-20; Acts 3:11-14

As Adam & Eve expelled from Eden so Israel was from the land.

The Land was the antitype of Eden, for it was described as a good land "Deut 8:7-10 "the glory of all lands" Ezek 20:6, 15

In the institution of the Law of Redemption we are promised the eternal inheritance of the Land Gen 13:14-16. Heb. 11:8-16; Matt. 5:5.

As the possessions of the Levites were inalienable Lev 25:34. so also are those of the priests of the future 1 Pet 2:5;

The legislation concerning the Land witnessed that all good gifts come from Yahweh and the wealthy should not presume upon their riches. Matt 3:12. 1 Cor 4:7. James 1:17; 1 Tim 6:17-19; Ecc. 2:24-26.

The Land not to be sold permanently so as to "cut it off" from the original owner, though a house in a walled city might thus be sold. Vv 23, 30. By this means the possessions of one tribe were prevented from being taken over from them either by sale or by marriage, as in the daughters of Zelophehad Num 36:7.

V 24. "for all the land you have, for that land you must allow redemption". Berkeley. REDEMPTION - GEULLAH from from GA'AL

THERE WAS A SLAVERY WHICH TERMINATED AND ONE WHICH DID NOT

- The Israelite received his liberation the foreigner did not Cp V. 46.
- Lesson. 1 Cor. 7:22.

V.36. NESHEK is interest paid regularly; TARBUWTH is an increase paid as a lump sum at the end.

V.37 MARBIYTH (increase) - Int. on Capital. From common root with TARBUWTH

" "Thus, of course, was only when the recipient was poor; if borrowed to trade with more largely, a share of the profits was only reasonable" - Young.

urbs of their cities may not be sold; for it *is* their perpetual possession. 12

G RELIEF OF POVERTY VV. 35-38

12 Amp. "And if your (Israelite) brother has become poor, and his hand wavers (from poverty, sickness, or age, and he is unable to support himself) then you shall uphold (strengthen, relieve) him (treating him with courtesy and consideration that you would) a stranger or a temporary resident with you (without property) so that he may live (along) with you 1 Tim 5:17.

This rendition (to be preferred - Pul. Com) limits the duty of relief to Israelites who should be treated with the forebearance shown to foreigners to whose state he had reduced himself by the loss of his land.

13 He cared for them when they were without means of help, and now "commendeth His love towards them" Rom. 5:8

35 ¶ And if thy brother be waxen poor, and [2] fallen in decay with thee; then thou shalt [3b] relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee. A foreigner who dwelleth among you

36 [d] Take thou no usury of him, or increase: [3] but [e] fear thy God; that thy brother may live with thee. Lest you be brought into similar condition

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. NATHAN - Give NESHEK See above MARBIYTH - Also TARBUWTH "

38 [g] I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [4] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not [6] compel him to serve as a bondservant: 14 15

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, [m] *both* he and his children with him, and shall return unto [o] his own family, and [o] unto the possession of his fathers shall he return.

42 For they are [p] my servants, which I brought forth out of the land of Egypt: they shall not be sold [7] as bondmen. V.39

43 [r] Thou shalt not rule over him [s] with rigour; but [t] shall fear thy God. 17

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. 14

46 And [a] ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; [6] they shall be your bondmen for ever: but over your brethren the children of Israel, [c] ye shall not rule one over another with rigour. V. 43.

47 ¶ And if a sojourner or stranger [5] wax rich by thee, and [f] thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may [h] redeem him: 18 GELUAH from GA'AL

49 Either his uncle, or his uncle's son, may redeem him, or *any* [k] that is nigh of kin unto him of his family may redeem him; or if [l] he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, "according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, [q] according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and* *the other* shall not rule [u] with rigour over him in thy sight. 19

54 And if he be not redeemed [8] in these *years*, then he shall go out in the year of jubile,

THE LAW OF JUBILEE

[a] Is. 14. 2.
[2] Heb. *his hand faileth.*
[3] Heb. *strengthen.*
[b] Deut. 15. 7, 8. Ps. 41. 1 & 112. 5, 9. Prov. 14. 31. 1 John 3. 17.
[4] Heb. *ye shall serve yourselves with them.* See ver. 39.
[c] ver. 43.
[d] Ex. 22. 25.
[e] ver. 17. Neh. 5. 9.
[5] Heb. *his hand obtain, &c.* ver. 26, 49.
[f] ver. 25, 35, 39.
[g] ver. 42, 55. ch. 22. 33 & 26. 13.
[h] Cp. Neh. 5. 1-5.
[i] Ex. 21. 2. Deut. 15. 12. 1 Kin. 9. 22. 2 Kin. 4. 1. Neh. 5. 5. Jer. 34. 14.
[k] ch. 18. 6.
[6] Heb. *serve thyself with him* with *the service, &c.* ver. 46. Ex. 1. 14. Deut. 15. 19. Jer. 25. 14 & 27. 7 & 30. 8.
[l] ver. 26, 47.
[m] Cp. Ex. 21. 2, 3.
[n] Job 7. 1. Is. 16. 14 & 21. 16.
[o] ver. 28.
[p] ver. 55. Rom. 6. 22.
[q] ver. 16, 52. ch. 27. 8.
[7] Heb. with *the sale of a bondman.*
[r] Eph. 6. 9. Col. 4. 1.
[s] ver. 46, 53. Ex. 1. 13, 14. Ezek. 34. 4.
[t] ver. 17. Mal. 3. 5.
[u] ver. 43.
[8] Or, *by these means.*

14 Cp V.42. As all, both servants & masters were Yahweh's bondservants, a rich man would encroach on the right of Yahweh if he claimed God's slaves as his own inalienably. See note above.

We cannot be slaves to two masters. Mt. 6:24. Rom. 6:16. 2 Pet. 2:19.

15 Receiving his allotted wages and working a stipulated time. Cp Yahweh's slaves. Rom. 6:22-23. Therefore treated in a friendly, considerate way.

18 Cp Eph. 6:9. Col. 4:1. PERECK - To break apart, crush, oppress, enslave.

17 Property in foreign slaves permitted under the Law. Captives taken in war Num. 31:6. Deut. 20:14, or those consigned to slavery because of their crimes, or purchased of foreign slave-dealers. Cost = 30 pieces silver Exod. 21:32; Zech. 11:12-13 Matt. 26:15. Cp Lev. 27:3-4.

19 They were to see that there was to be no undue oppression.

SLAVERY UNDER THE LAW

- It was limited to a period of six years; on the seventh they could go free. Deut. 15:12.
- When freed, treated with greatest liberty and provided with material means to start afresh Deut 15:14.
- Rigorous exaction and harshness were sternly forbidden Lev. 25:43.
- If serious bodily injury was inflicted the slave received his freedom Exod. 21:26.
- Undue punishment was avenged by the judges Exod. 21:20-21
- The slave was permitted to acquire property of his own, or amass enough to buy his own freedom Cp V. 44
- The Hebrew slave was to be treated as a "hired servant" Cp V. 40, 44. When sold to a foreigner to be redeemed W 47-49. If not, he shall be treated with care. V 53. If he escape from foreign slavery, he was to retain his freedom. Deut 23:15-16.

YAHWEH'S. Lev. 27:11. A person in his zeal may desire to devote himself, or some of his family to the service of Yahweh. This, however, could unduly increase the number of those employed in divine service. Whilst they were allowed to devote themselves, they were required also to redeem themselves by paying an equivalent for the services in money. The generous spirit of self-devotion was thus encouraged, checked at the same time.

14 Berkeley "... leave them as a ..."

15 "So that they ... their property"

15A A foreigner who dwells among you, such he has abjured false gods, has lifted himself up, has set like Kenites.

I REDEMPTION OF BONDSVANTS W

16 There should ... been no need ... this. Cp 1 Cor 7:21

17 A near kinsman

18 Unlike the servant to the Hebrew master, he was ... self free at the ... of six years, the ... he was in the Jubilee. Thus the ... of Yahweh provided redemption for the Israelite who became the bondservant ... men contrary to Divine will. If no next of kin were available to redeem such V 54

PROLOG

Terms ... maintained ... es the ter... 4:4-5 A... Ezek. 34

20 As Yahweh's ser... they cannot e... gage with any oth... masters without ... consent.

21 And entitled to co... plete obedience f... both families & the n... at large.

CHAPTER 2

2 NEGATIVE A... POSITIVE REQ... MENTS OF THE... ENANT VV 1-...

A IDOLATRY ... BIDDEN V 1.

1 ELILIM - Nothin... Cp 1 Cor 8:4 Gal 4:8

2 A carved wood... image Exod. 20... NTE Graven accord. ...

3 A sacred pillar.

B KEEP SABBATH... REVERENCE ... TUARY V 2.

4 Ps 81:12-14.

5 Both. "observe... Cp 1 Thes 3:2 NE...

C BLESSING FO... OBEDIENCE B...

These promises ... filled through the ... "new covenant." ... top. p 966

6 Joel 2:23. Ezek. 34:26. Isa 30:...

7 Joel 2:19; Ezek. 36:27. Isa 30:... Jer. 31:5; Isa 41:2...

8 Isa 65:21-25. Ezek 34:27-28.

9 Ezek. 34:27-...

10 Isa. 9:6. Ezek. 34:25-28.

11 Lit. "creature" Ezek. 34:25. ... 2:20, 22, 25.

12 Examples: Ruth 3:31; 15:15; 1 Sa... 14:6-16; 2 Sam... 23:8.

13 The Abrahamic ... 2 Kg. 13:23.

14 PANAH - To turn the face.

THE LEVITIC...

Yahweh's ... not pardone... though it ... tance. The ... to Abraham... Gal 3:10, bu... Gal 5:3 Cp. J...

- The ban... the basis o... nant Lev 2... Jude will ... covenant Ja...

PROLOGUE TO THE LEVITICAL COVENANT Vv.1-2.

Terms by which tenantcy of the land might be maintained. Cp Vv. 3, 4, 6, 9. The Prologue summarises the ten commandments. To yet be respected Mic. 6:4-5. And the covenant vindicated. 1 Sa. 30:21-23; Ezek. 34:23-24. Joel 2:32. Amos 9:13.

THE NEW COVENANT

Grants all the blessings of the Levitical covenant based upon upholding Vv 1-2. See Isa. 30:21-23. Ezek. 34:23-24. Joel 2:32. Thus Israel's "latter end" becomes "an object of hope." See Notes top pp. 463, 466.

[a] both he, and his children with him.

55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

CHAPTER 26.

1 Of idolatry. 2 Religiousness. 3 A blessing to the obedient. 14 A curse to the disobedient.

YE shall make you [h] no idols nor [i] graven image, neither rear you up a [j] standing image, neither shall ye set up any [k] image of stone in your land, to bow down unto it: for I am the LORD your God.

2 ¶ [m] Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 ¶ [n] If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you [p] rain in due season, [q] and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And [r] your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and [s] ye shall eat your bread to the full, and [t] dwell in your land safely.

6 And I will give peace in the land, and [u] ye shall lie down, and [v] none shall make you afraid: and I will [w] rid [x] evil beasts out of the land, neither shall [y] the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [z] five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will [a] have respect unto you, and [b] make you fruitful, and multiply you, and establish my covenant with you.

[a] Ex. 21. 2, 3.
[b] ch. 25. 22.
[c] ver. 42.
[d] Ezek. 37. 26-28. Rev. 21. 3.
[e] Ex. 29. 45. Cited 2 Cor. 6. 16.
[f] Ex. 6. 7. Jer. 7. 23. Ezek. 11. 20.
[g] ch. 25. 38.
[h] ch. 19. 4.
[i] Ex. 20. 4, 5.
[j] Jer. 2. 20. Ezek. 34. 27.
[k] Or, *pillar.*
[l] Or, *figured stone.* Heb. *a stone of picture.*
[m] Deut. 28. 15, 58.
[n] ch. 19. 30.
[o] Deut. 11. 13-15.
[p] Gen. 17. 14. Deut. 31. 20.
[q] Is. 30. 23. Ezek. 34. 26.
[r] Deut. 11. 17. Ps. 67. 6. Ezek. 34. 27.
[s] Heb. *upon you.*
[t] Is. 65. 23. Jer. 15. 8.
[u] Deut. 28. 22.
[v] Deut. 28. 65.
[w] 1 Sam. 2. 33.
[x] Amos 9. 13.
[y] Deut. 28. 33. Job 31. 8. Jer. 5. 17.
[z] ch. 25. 19.
[a] ch. 17. 10.
[b] Deut. 28. 25. Judg. 2. 14. Jer. 19. 7.
[c] ch. 25. 18.
[d] Ps. 106. 42.
[e] Ps. 3. 5.
[f] Ps. 53. 5. Prov. 28. 1.
[g] Job 11. 19. Jer. 30. 10.
[h] Heb. *cause to cease.*
[i] 2 Kin. 17. 25. Is. 35. 9. Ezek. 5. 17.
[k] Ezek. 14. 17.
[l] 1 Sam. 2. 5. Ps. 119. 164. Is. 4. 1. Mat. 18. 21.
[m] Ezek. 7. 24.
[n] Deut. 28. 23.
[o] Deut. 32. 30. Josh. 23. 10. Is. 30. 17.
[p] Cp. Ps. 127. 1. Is. 49. 4.
[q] Hag. 1. 10.
[r] 2 Kin. 13. 23.
[s] Gen. 17. 6.
[t] Or, *at all adventures with me.*

10 And ye shall eat [c] old store, and bring forth the old because of the new.

11 [d] And [e] I will set my tabernacle among you: and my soul shall not abhor you.

12 [e] And I will walk among you, and [f] will be your God, and ye shall be my people.

13 [g] I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; [h] and I have broken the bands of your yoke, and made you go upright.

14 ¶ [i] But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye [k] break my covenant:

16 I also will do this unto you; I will even appoint [l] over you [m] terror, [n] consumption, and [o] the burning ague, that shall [p] consume the eyes, and [q] cause sorrow of heart: and [r] ye shall sow your seed in vain, for your enemies shall eat it.

17 And [s] I will set my face against you, and [t] ye shall be slain before your enemies: [u] they that hate you shall reign over you; and [v] ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [w] seven times more for your sins.

19 And I will break [x] the pride of your [y] power; and I [z] will make your heaven as iron, and your earth as brass:

20 And your [a] strength shall be spent in vain: [b] for [c] your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk [d] contrary unto me, and will not hearken unto me; I will bring seven

[c] Lev. 25. 22.
[d] Ex. 25. 8. Ezek. 37. 26-28. Rev. 21. 3.
[e] Ex. 29. 45. Cited 2 Cor. 6. 16.
[f] Ex. 6. 7. Jer. 7. 23. Ezek. 11. 20.
[g] ch. 25. 38.
[h] ch. 19. 4.
[i] Ex. 20. 4, 5.
[k] Jer. 2. 20. Ezek. 34. 27.
[l] Or, *pillar.*
[m] Or, *figured stone.* Heb. *a stone of picture.*
[n] Deut. 28. 15, 58.
[o] ch. 19. 30.
[p] Deut. 11. 13-15.
[q] Gen. 17. 14. Deut. 31. 20.
[r] Is. 30. 23. Ezek. 34. 26.
[s] Deut. 11. 17. Ps. 67. 6. Ezek. 34. 27.
[t] Heb. *upon you.*
[u] Is. 65. 23. Jer. 15. 8.
[v] Deut. 28. 22.
[w] Deut. 28. 65.
[x] 1 Sam. 2. 33.
[y] Amos 9. 13.
[z] Deut. 28. 33. Job 31. 8. Jer. 5. 17.
[a] ch. 25. 19.
[b] ch. 17. 10.
[c] Deut. 28. 25. Judg. 2. 14. Jer. 19. 7.
[d] ch. 25. 18.
[e] Ps. 106. 42.
[f] Ps. 3. 5.
[g] Ps. 53. 5. Prov. 28. 1.
[h] Job 11. 19. Jer. 30. 10.
[i] Heb. *cause to cease.*
[k] 2 Kin. 17. 25. Is. 35. 9. Ezek. 5. 17.
[l] Ezek. 14. 17.
[m] 1 Sam. 2. 5. Ps. 119. 164. Is. 4. 1. Mat. 18. 21.
[n] Ezek. 7. 24.
[o] Deut. 28. 23.
[p] Deut. 32. 30. Josh. 23. 10. Is. 30. 17.
[q] Cp. Ps. 127. 1. Is. 49. 4.
[r] Hag. 1. 10.
[s] 2 Kin. 13. 23.
[t] Gen. 17. 6.
[u] Or, *at all adventures with me.*

THE LEVITICAL COVENANT AS PROPHECY. 177

Yahweh's promise to the repentant implies that they are not pardoned merely on the ground of their repentance, though it is set forth as the condition of their acceptance. The basis of the promise is the Covenant made to Abraham. The Mosaic Covenant still indicts Israelites Gal. 3:10, but the Abrahamic Covenant will rescue them Gal. 3:3 Cf. Jer. 31:31.

● The bands of Gentile oppression broken. That was the basis of the establishment of the Levitical Covenant Lev. 26:13, and a similar freedom from servitude will provide the foundation of the Abrahamic Covenant Jer. 30:5-7; Ezek. 34:27. Armageddon will accomplish this Joel 2:20; 3:1. Ezek. 39:21-29. Isa. 35:7; 49:9; Zech. 10:11; Isa. 41:17.

● Rain in Season. Cp Isa. 30:23. Hos. 6:3. Joel 2:23. Cf. Jer. 3:3. Amos 4:7. Drought. Hag. 1:11. Isa. 50:2. Hos. 2:3.

● Plentiful harvests. Lev. 26:4-5. Famine Ps. 105:16. 2 Kg. 8:1. Isa. 51:19. Ezek. 14:13, 21. Deut. 28:22-29. Plenty Ezek. 36:29-30; Joel 2:19; Ezek. 34:27; Isa. 30:23. Jer. 31:5. Isa. 4:2. Isa. 65:21-25.

● Dwell in Safety. Lev. 26:5, 18, 19. Cp Jer. 21:6; 32:37; 33:16; Isa. 14:30; Ezek. 28:25-26; 34:25, 28; Hos. 2:18. Zech. 14:11. Warning against mistaken conception of safety - by Gog Ezek. 38:8, 11, 14. by Israel Ezek. 39:26.

ENJOYING THE SABBATHS. V34

From the reign of Saul to the death of Josiah (i.e the initial attack of Nebuchadnezzar against Judah) was approximately 490 years during which period there were 70 sabbaths of years neglected by the Hebrews. This was compensated for by the Babylonian captivity of 70 years and during that time the land of Israel rested, as stated. 2 Chron. 36:21 See Note top p. 462. Daniel's prophecy of the 70 weeks (Dan. 9) reveal that time is limited for the fulfilment of Yahweh's purpose Ps. 102:13. See Note p1097. Meanwhile the land has rested & the full prosperity is yet to come Amos 9:13-15.

Plagues threatened for disobedience.

26 MAKKEH - Smitings

times more plagues upon you according to your sins.

22 [b]I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few ~~in number~~; and [d]your *high* ways shall be desolate.

23 And if ye / will not be reformed by me by these things, but will walk contrary unto me;

24 [e]Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And [i]I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, [l]I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 [m]*And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and [p]ye shall eat, and not be satisfied.

27 ~~And if ye will not for all this hearken unto me, but walk contrary unto me~~;

28 Then I will walk contrary unto you also [s]in fury; and I, even I, will chastise you seven times for your sins.

29 [u]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And [v]I will destroy your high places, and cut down your [w]images, and [@]cast your carcases upon the carcases of your idols, and my soul shall [b]abhor you.

31 [c]And I / will make your cities waste, and [d]bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 [y]And I will bring the land into desolation: and your enemies which dwell therein shall be [a]astonished at it.

33 And [c]I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 [c]Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your [n]sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you [k]I will send a faintness into their hearts in the lands of their enemies; and [m]the sound of a [z]shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And [o]they shall fall one upon another, as it were before a sword, when none pursueth: and [q]ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you [t]shall pine away in their iniquity [A]in your [4]enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall [*]confess their iniquity, and the iniquity of their fathers, with [=]their trespass [4A]which [4B]they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their [4]enemies; if then their [+]uncircumcised hearts be [/]humbled, and they then accept of [h]the punishment of their iniquity:

[a] Deut. 28. 37. 1 Kin. 9. 8. Job 17. 8. Is. 52. 14. Jer. 18. 16.
[b] Deut. 32. 24.
[c] Deut. 4. 27. Neh. 1. 8. Ps. 44. 11. Jer. 9. 16. Ezek. 12. 15.
[d] Judg. 5. 6. 2 Chr. 15. 5. Is. 33. 8.
[e] 2 Chr. 36. 21.
[f] Jer. 2. 30.
[g] 2 Sam. 22. 27. Ps. 18. 26.
[h] ch. 25. 2.
[i] Ezek. 5. 17.
[k] Ezek. 21. 7.
[l] Num. 14. 12. Deut. 28. 21. Jer. 14. 12.
[m] Job 15. 21.
[n] Heb. *dreken.*
[o] Ps. 105. 16. Is. 3. 1. Ezek. 4. 16.
[p] Is. 10. 4.
[q] Is. 9. 20. Mic. 6. 14.
[r] Josh. 7. 12. Judg. 2. 14.
[s] ver. 21, 24.
[t] Is. 59. 18. Jer. 21. 5. Ezek. 5. 13, 15.
[u] Deut. 28. 53. Ezek. 5. 10.
[v] Lev. 26. 30. 2 Kin. 6. 29. Lam. 4. 10.
[w] Num. 5. 7. 1 Kin. 8. 33. Neh. 9. 2. Prov. 28. 13. Dan. 9. 4. Luke 15. 18.
[x] 2 Chr. 14. 5. Ezek. 6. 3, 4.
[y] Num. 5. 6.
[z] 2 Kin. 23. 20.
[a] 2 Chr. 34. 5. Ezek. 6. 5.
[b] Jer. 14. 19. Ezek. 16. 45.
[c] Neh. 2. 3. Jer. 4. 7. Ezek. 6. 6.
[d] Ps. 74. 7. Lam. 2. 10. Ezek. 9. 6.
[e] Ex. 6. 12.
[f] 1 Kin. 22. 29.
[g] 2 Chr. 12. 6.
[h] Jer. 9. 11.
[i] Cp. ver. 41, 43 with ver. 39, 40, and see Gen. 4. 13.

36 Heb. "a desolation" and your cities a waste" Neuns not adjectives.

THE LAND ENJOYS ITS SABBATHS V34

37 People imagine desolation is evidence repudiation God's

37A In spite of disobedience, fulfilment sabbatical rest for

38 Isa. 24:1-6

Berkeley: "a nation it did not get

PUNISHMENT IN ITS SIXTH DEGREE: PESTILENCE, POLITICAL EXTINCTION. 36-39.

39 Cp Ezek. 24:23 Isa. 1:2.

39A Lit. "stumble each man upon his brother": cp Ps. 27:2; Isa. 51:20

E DIVINE MERCY ALWAYS AVAILABLE 40-43.

41 As they shall Ezek. 36:31 Heb. 5:15, 6:1-2.

41A An invasion of rights of another

42 All mankind will witness this Ezek. 39:21-29.

43 Ezek. 14:22. Zech. 12:10; 13:6 Matt. 27:39.

43A The outward sign of heart-washing. Rom. 2:28-29 Col.

39A They will be politically buried in those lands - politically annihilated.

40 Ezek. 4:17; 6:9; 33:10; Cp Ezek. 24:23

41 They will repeat backsliding of their fathers.

PUNISHMENT IN ITS FIRST DEGREE: ILNASION, PESTILENCE, FAMINE Vv. 23-26.

18 To the froward He will show Himself froward. Ps. 18:26.

19 Ps. 78:62-64 Ezek 33:2 Brought back from. Ezek 38:8 Ep V 21.

30 To shelter from the invaders's sword. Eg. 2 Kg 6:25. Ezek. 5:12.

29A NAKAM = Vengeance. Berk. = Retribution. Yahweh - Israel had pledged mutual loyalty.

31 Brought famine Ps. 105:16. Isa. 3:1. Ezek 4:16.

32 Food so scarce that families combine to prepare the little they have. "Ten" is used in general sense of "completeness" Amos 6:9 In normal times one oven was sufficient only for one woman's baking.

PUNISHMENT IN ITS FIFTH DEGREE: CANNIBALISM, DESTRUCTION, SCATTERING Vv 27-31

32 An intensification of V 28.

32A This plumbs the absolute depths of misery - it could not be worse.

33 Roll them in the dust together. IDOLS = Gillulim

33A CHAMMAN = Sun images Str = RV. 2 Chr 14:5 Ezek 6:4, from root "round" - hence "things round" - being unable to move of themselves = "things rolled" - Young.

34 The Holy = Most Holy, here described as "your sanctuaries" because forsaken of Yahweh and taken over by flesh. Mt 23:38

35 Isa. 1:11-14, 66:1-2. Amos 5:21-23.

36 See the cause Jer 9:11-16. Lk. 6:9-12, 24:5. Rev 11:1-10.

G SUMMARY.

= CHAPTER 27

3 VOWS, CONSECRATIONS, TITHES Vv 1-34

A REDEMPTION A PERSONAL MATTER Vv 1-8

1 Lsh. → To separate or consecrate

2 Heb. "pâlâ" rendered "wonder" "marvellous" - a particular or exceptional vow - one in addition to all offerings normally required. See use above Num. 6:2.

3 The priest shall declare the amount at which they can be redeemed

4 Berkeley = 50 Dollars CB = Unknown. Yahweh = about 2/- = shekel.

VOWS

provided I rude Y offer unt some thr can put

43 A development from Jacob Supplanter, thro Isaac - the joy to Abraham th father of a mult Thus the fath shall be turned the children. Mt 4:6 Mk 31:31-34 Rom 11:26

44 Enjoying the sabbaths. V34

Cp EZEK 36:1-15 Joel 2:18. Zech 7. Lit 1 Kg 4:4.

45 Lit "enjoy" 2 Kg 4:43. They will persevere the blessed of Chastisement will benefit from discipline at the last deceased from Sabbaths

F YAHWEH'S FAITHFULNESS TO HIS COVENANT Vv. 44-45

45 Ps. 94:14; Ex 14:22-23; Rom 11:2, 26. Jer 30:11

45A Heb. "for the yahweh never goes on covenant of promise of the expects the of the people Cp Ezek. 16:60; 32:20

46 Cp Ezek. 15. Jer 32:20

THE LEVITICAL COVENANT (Cont.)

- Peace in the land Lev. 26:6 - Ps 72:7; 85:8,10. Isa 9:6; 32:8; Jer 23:6; Ezek 34:25. Hag. 2:9; Zech. 6:13 Cf. Jer 30:5. Pray for it Ps. 122:6-7
- None make afraid Lev. 26:6. - Jer. 30:10. 46:27-28; Ezek. 34:28. Mic. 4:4, Zeph. 3:13.
- Evil beasts (creatures) removed. Lev. 26:6 - Ezek. 34:25; Hos. 2:18
- The sword removed. Lev. 26:6. Cf. Jer. 9:16; 15:2; 24:10, Ezek. 5:2; 11:8, 10; 21:9, 11; Cp. Ezek. 38:8, 21; Hos. 2:18; Ps 76:3; Zech. 9:10; Mic. 4:3.
- Outstanding victories Lev 26:7-8. Cf Deut. 32:30. Isa 30:17. Cp. Isa. 60:22. Ezek. 20:33-44; Jer. 30:16; 31:11; Mic. 7:16; Zech 10:5
- Population Increase Lev. 26:9 - Isa 49:20; Jer. 23:3 Ezek. 36:11,37; Zech. 10:8
- Covenant Established Lev 26:9 - Ps 89:3,28,34; 2 Sam 7:23-24; Ps 105:8-10; Ps 111:5-9.) Isa. 61:7-8; Jer. 31:31-33; Ezek. 16:60-63; 20:37; 34:25; 37:26; Dan. 9:24; Hos 2:18
- Dwell in their midst. Lev 26:11 (Sanctuary). - Ezek 37:27 (Isa. 60:13; Jer. 31:38-40) Ezek 37:26,28; 48:8;
- Walk among you Lev 26:12. - Isa. 32:14-16; Ezek. 37:27; Joel 3:17; Zech 2:10,11; 8:3; Ps. 68:18
- Your God My people Lev 26:12. - Isa. 12:2; 40:10; Jer. 23; Jer. 30:22; 31:33; Ezek. 11:19-20; 36:28; 38:16; Hos 1:10; 2:23; Joel 2:18; Zec

VOWS Leviticus 27 is an appendix to the book which is completed with the Covenant of Ch.26 and the summary of v46. But a man might desire to do something beyond the provision of the Law and the instruction regarding vows, provided such men (Ish - v.2) with the opportunity so to do. "There are moments in every spiritual man's life when gratitude yearns for special vents of utterance — times when he feels strongly what David said on a certain occasion: 'I will not offer unto the Lord my God that which hath cost me nothing' (2 Sam.24:24) Words in a sense past him nothing: he longs to do something more than offer praise It is not that he supposes God can be enriched by anything he can give Ps.50:10, or that he can put God under obligation, or that he can establish a claim to His favor by anything he can do: for such a man carnally Believ.

A development from Jacob, the Supplanter, through Isaac - the joyful, to Abraham the father of a multitude thus the fathers shall be turned to the children. Mal. 4:6 Jer.31:31. Rom.2:26

42 Then will I [a] remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Enjoying its sabbaths. v.34. Cp Ezek.36:11,15, 33,34. Joel 2:18. Zech.1:16-17. v.44.

43 [b] The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of [c] the punishment of their iniquity: because, even because they [d] despised my judgments, and because their soul abhorred my statutes.

Lit "enjoy" as in v43. They will experience the blessings of Chastisement. They will benefit from discipline as the land does from sabbaths.

F YAHWEH'S FAITHFULNESS TO HIS COVENANT vv.44-45.

44 And yet for all that, when they be in the land of their enemies, [e] I will not cast them away, neither will I abhor them, to destroy them utterly, and to [f] break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, [g] whom I brought forth out of the land of Egypt [h] in the sight of the heathen, that I might be their God: I *am* the LORD.

45 Ps. 94:14, Ezek. 14:22-23. Rom. 11:2,26. Jer.30:11

45h. Heb. "for them": Yahweh never goes back on covenant of promise & the exposes the land of the people Cp Ezek.36:22

46 Cp Exod.15. Jer 32:20

G SUMMARY. v46

46 [i] These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel [m] in mount Sinai by the hand of Moses. See Note p 1827

=CHAPTER 27=

3 VOWS, CONSECRATIONS, TITHING. vv1-34

CHAPTER 27.

1 Of vows. 26 Of the Lord's firstlings. 28 Of devoted things. 32 Of tithes.

A REDEMPTION OF A PERSONAL VOW vv.1-8

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man [n] shall make a singular vow, the persons *shall* be for the LORD by [o] thy estimation. ↳ See top. 176

1 Ish. ↳ To separate or consecrate.

2 Heb. "pala" rendered "wonder" "marvellous" - a particular or exceptional vow - one in addition to all offerings normally required. See use! Num. 6:2. See above ref.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, [q] after the shekel of the sanctuary.

3 The priest shall declare the amount at which they can be redeemed

4 And if it *be* a female, then thy estimation shall be thirty shekels.

4 Barkeley = 50 Dollars CA = Unknown. Young = about 2/- = shekel.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

Israel under Law

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; [r] according to [s] his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: [2] as thou valuest it, *who art* the priest, so shall it be.

13 [p] But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

[a] Ex. 2. 24 & 6. 5. Ps. 106. 45. Ezek. 16.60.

[b] ver. 34. 35.

[c] Cp. ver. 41. 43 with ver. 39, 40, and see Gen. 4. 13.

[d] ver. 15. 44. 2 Kin. 17. 15.

[e] Cp. Deut. 4. 31. 2 Kin. 13. 23. Rom. 11. 2, 26, 28.

[f] ver. 15.

[g] ver. 16, 18. ch. 25. 51.

[h] ch. 25. 26.

[i] ch. 22. 33.

[k] Ps. 98. 2. Ezek. 20. 9, 14, 22.

[l] ch. 27. 34. Deut. 6. 1 & 12. 1.

[m] ch. 25. 1.

This Chapter goes beyond the requirements of Lord but is still subject to Divine control. v14

[n] Num. 6. 2. Cp. Num. 30. Judg. 11. 30, 31, 39. 1 Sam. 1. 11, 28.

[2] Heb. according to thy estimation, O priest, &c.

[o] ver. 3. 4. ch. 5. 15, 18 & 6. 6. Job 28. 13, 17. Ps. 55. 13.

[p] ver. 15. 19.

[q] ver. 25. Ex. 38. 24.

SINGULAR VOW. PALA word. "marvellous" Ps.78:23; 119:14 "Wonderful" Jgs.13:5; 2Sm. Thus something difficult, remarkable. He could vow to the service of Yahweh himself, his wife, children, slaves, beasts, fields - anything he possessed. But it was not obligatory upon him to vow. Deut. 23:22. Once made, however, they had to be kept Eccl. 5:4-6 Mat. 5:33-37.

VOWS. In the adoption of the covenant, Israel had made a Vow of self-dedication, & Yahweh had fixed in the commandments an estimation of what was required in sanctification. Israel found the vow beyond their ability to pay. Hence learned to recognise their inability & to avoid vows Matt. 33-35 & Note the provision of Grace as in the Gospel v 8

5 The mercy of Yahweh left it to the discretion of the priest to lower the price of redemption, if it was beyond the ability of the person vowing to pay

6 Like the talents given unto us and which we should use in the service of Yahweh Matt. 25:15

B REDEMPTION OF VOWED BEASTS vv.9-13

9 It cannot be redeemed.

7 If he attempt to change the beast vowed on the plea that it was too good or not good enough for sacrifice, both were to be given up.

7A These regulations prevented rash vows. All brochure says exactly what was involved in each case.

8 If not redeemed it became the property of the Sanctuary.

C REDEMPTION OF VOWED HOUSES vv.14-15

The house of Israel so sanctified = the commandments Heb. 3:3-6.

The Levitical Covenant (Cont.) 179 Thus the Second Exodus likened unto the first. Isa 11:11; Jer. 16:14-15; 23:7-8

Joel 3:16; Amos 9:14; Obad 17; Mic. 7:14; Zech. 13:9.

Broken the bands of your yoke Lev. 26:13: This was preliminary to the establishing of the Covenant and by it Yahweh obtained a Name in the earth. (See Notes Exod 15). It is likewise essential to the restoration of the covenant in the future Cp Ezek 34:27; Isa. 9:4; 10:20-27; 14:25; Jer. 30:8; Ezek. 34:27; Nah. 1:13-15; Joel 2:18-20; Ezek. 38:17, 23.

Remembered the Covenant of Abraham Lev. 26:42 As in the past Exod. 2:24; Ps 105:9, 42; 132, 29:22-24; 42:8; 89:2; 63:16; Jer 33:26; Mic. 7:20. Rom 11:28.

Vows (Cont.) recognises above all things What David also said when he handed over incomputable treasure of gold & silver to the divine service "All things come of thee, and of Thine own have we given thee": all this store that we have prepared cometh of Thy hand, and is all Thine own" (1 Chron 29: 14-16) Yet he feels an intensity of gratitude that can only find satisfactory expression in deeds of self-deprivation — above and beyond the free-will & thank-offerings of sacrifice provided for in the routine service of the Tabernacle" — R.A: The Law of Moses.

Vows provided a channel for the expression of the chief command: "Thou shalt love..." Mark 12:30.

The gift that pleases Yahweh most Prov 21:3 Isa. 66:2.

Vows must be Kept Deut. 23:21; Num. 30:2; Eccles. 5:4-5.

Things devoted.
Jericho Josh. 6:17-18; 7:11, 11, 12, 15; 1Chr. 2:7. Animals 1 Sam. 15:21. People 1 Ki. 20: 42. 2Ch. 20:15. Jacob Is. 43:28. Sacrifices Ezek. 44:29. The word is used for punishment if it does not conform to Yahweh's requirement in dedication it was given to destruction Zech. 14:11; Mal. 4:6.

SANCTIFY OR DEVOTE — The former means to "set-apart" and things sanctified could be redeemed. Those things devoted were wholly given to the Lord, and could not be redeemed. Vv. 28-29. A life devoted to God must be wholly given to Him, it must be consumed in His service, and such a one is said to "die" to the present life 1 Pet. 3:18; 4:1-2. Jericho was devoted Josh. 6:17-19. Sanctify is QADASH - Devote is CHEREM to exclude.

D REDEMPTION OF VOWED HEREDITARY LANDS Vv. 16-21

9. The cost of the seed required for sowing it. Identified with Passover. Gideon's army likened to barley cake Jud. 7:13
9A. This is the same as required for a full grown male V.3. - again identifying the field with men Gn. Inf. 13:16.
9B. This relates to property derived by inheritance as opposed to that purchased. Cf. V.22.
9C. We should sanctify our inheritance in the Truth. Israel's field or inheritance was the Land - which they sold V.20 so that they were expelled therefrom. It will be granted the priests V.21. Rev. 5:9-10

15 [a] And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.
16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: [3] an homer of barley seed *shall be valued* at fifty shekels of silver. 9A
17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.
18 But if he sanctify his field after the jubile, then the priest shall [g] reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.
19 [h] And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.
20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.
21 But the field, [i] when it goeth out in the jubile, shall be holy unto the LORD, as a field [j] devoted; [k] the possession thereof shall be the priest's.
22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [q] his possession;
23 [r] Then the priest shall reckon unto him [s] the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.
24 [t] In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

[a] ver. 13.
[b] ver. 3.
[c] Ex. 30. 13.
[d] Ex. 13. 2. 15
[2] Heb. *Firstborn, &c.*
[3] Or, the land of a homer, &c. nearly 8 bus.
[e] ver. 11-13.
[f] ver. 21. Josh. 6. 17-19.
[g] ch. 25. 15, 16.
[h] ver. 13.
[i] Num. 21. 2, 3.
[j] secluded Cp V.28
[k] Gen. 14. 20 & 28. 22. Num. 18. 21, 24. Deut. 14. 28. 2 Chr. 31. 5, 6, 12. Neh. 13. 12. Mal. 3. 8, 10.
[l] ch. 25. 31.
[m] ver. 13, 15, 19, 27.
[n] ver. 28, 29.
[o] Num. 18. 14. Ezek. 44. 29.
[p] Ezek. 20. 37. Mic. 7. 14. Cp. Jer. 33. 13.
[q] ch. 25. 10, 25.
[r] ver. 18.
[s] Ex. 12. 4.
[t] ver. 10.
[u] ch. 25. 28.
[z] ch. 26. 46.
[v] ch. 25. 1 & 26. 46.

10 When it was not his to sell, or if he had sold it previous to the vow - not his to give - he lost his hereditary right to it. We can do so with our spiritual inheritance.
10A. See above. An object given irrevocably to God either for preservation or destruction. Num. 18:14; Josh. 7:26; 13:7.

E REDEMPTION OF A VOWED FIELD NOT HEREDITARY Vv. 22-24.

10. He had to pay the redemption money immediately because of his limited ownership of the land in contrast to the legal owner who presumably could pay in instalments.
We need to give unto Yahweh of the acquired possessions of life 1 Tim. 6:17-19.

25 And all thy estimations shall be according to [b] the shekel of the sanctuary: [c] twenty gerahs shall be the shekel. [11]
26 ¶ Only [d] the [2] firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.
27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, [e] and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.
28 [f] Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.
29 [i] None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.
30 And [k] all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.
31 [m] And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.
32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [p] passeth under the rod, the tenth shall be holy unto the LORD.
33 He shall not search [l] whether it be good or bad, [l] neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.
34 [x] These *are* the commandments, which the LORD commanded Moses for the children of Israel [y] in mount Sinai.

F BASIS OF THE REDEMPTION V. 28
11 See Neh. 3:47.

G WHAT DEVOTED THINGS DO COMMANDED BE REDEEMED Vv. 26-34
12. Such as the Exod. 13:12
12A. The ass was redeemed.
13. CHEREM - To seclude.
14. As the Canaanites offered at Horm. Num. 21:2.
15. As the sheep, oxen of the Amalekites 1 Sam. 15:21
16 Gn. 4:21.
16A. Young: "all" The Canaanites whose offerings were devoted not by men, but "all men by Yahweh." It does not refer to persons vowed [illegible] who were redeemed.
17. Originally the firstborn was given to the family as an act of faith. Gen. 4:26 Should be so now Gal. 6:6. 1 Cor. [illegible]
For Summary of tithing see below P. 280.
18. The tithe is not something we give of our own to Yahweh, but a token payment now closing all that we have is His Ps. 50:10-12.
19. For counting rabbinic say that the rod was dipped in vermillion or red ochre that each tenth lamb was branded with the color.
20. If it was already voted

PAY THY VOWS Cp Num 30:2.
We are instructed to be not rash with thy mouth Ecc. 5:2. for vows made are expected to be paid. Cp Prov. 20:25. Christ will perform his vows. Ps. 22:25; 56:12; We expected to do likewise Ps. 50:14; 61:5-8; 66:13-15; 116:14, 18. 180

However the vows made by a wife or daughter are subject to confirmation by a husband or father Num. 30:1-16.

THINGS DEVOTED
Could not be redeemed. Jephthah said: "It shall be Yahweh's or offered as a burnt offering." His daughter could not be offered as a burnt offering; it had to be devoted or put to death Jud. 11:30, 31, 39. Saul's vow almost resulted in Jonathan dying 1 Sam. 14:24-30, 37-45.

THE TITHE REPRESENTED THE HOLY SEED
See Isa. 6:13. Christ is the tithe of the true seed and as such is holy unto Yahweh. He sets the example of how the true seed should be given unto Yahweh
The true seed constitute His tithe of all nations Acts 15:14 and should provide an example of Godly living unto all mankind

The tithes were used for the maintenance of Yahweh's ministers and the relief of the poor & the stranger Deut. 14:29. We honor Yahweh with our substance Prov. 3:9, acknowledging Him as the Author of our increase & store Deut. 8:11-18. We do so supporting His servants 1 Tim. 5:17-18, Gal. 6:6. 1 Cor. 9:11 Mt. 10:40-41, Mk. 10:8, Luke 11:41; 12:33. We therefore should be liberal in spiritual things. Mt. 25:35

THE ECC
The L
military
life." Re
H... th
Hebrew
from the two
Theme
1 Cor. 10:1-12 a
Key thou
It is necessa
Time Pe
at "the first d
of the first
ing the Lig
fore before
designed to
The
in yo
The
The
The
The
The c
The
Addr
The lack
VICTO
1 PREPAR
A perio
CE
They
Israel
MIXE
(1) Age Lim
(2) The Twel
(3) Only Isr
(4) The Num
(5) Summar
(6) Levites
2 ORD
(1) The Ba
(2) The Sou
(3) The Tab
(4) The We
(5) The No
(6) Summe
3 SER
(1) Aaron's
(2) The Mini
(3) Levites
(4) Levites
(5) The Thre
(6) Number
(7) Number
(8) Eleazar
(9) Numbers
(10) Moses + A
(11) Total Nu
(12) Firstborn
(13) Redemptio
(14) Age + Tim
(15) Kohathite
(16) Eleazar's
(17) Special D
(18) Age + Tim
(19) Gershonit
(20) Age + Tim
Ver.
REUBEN'S PRINCE
El as Rock Our Sh
eddai is Fire. Deut. 4
24. A contrast to J
of its description

THE ECCLESIA IN THE WILDERNESS ACTS 7:38

The Ecclesia is appointed - "ordained (Gr. tasso - a military term, appointed into position) for eternal life." Acts 13:48 on the basis of "the Lord knoweth them that are His" 2 Tim. 2:19 and "his sheep follow

CHRONOLOGY (cont.)

Exodus	2513
Tabernacle Erected	1
(11½ mths from 15th day 11th yr to 1st day 2nd year)	

See Outline Top p. 186.

From 20th day 2nd mth to death of Miriam. = 1 m. 10th year. Num. 20:1. = 37 yrs 11 mth. (Exp. Deut. 2:14).

To death Aaron = 3 mo. 10 days. Num. 20:28. (1st day 5th mo) Exp. of

NUMBERS

- Hebrew "Be-midbar" – "in the wilderness." Ch. 1:1. Septuagint – Greek "Arithmoi." Latin – "Numeri." It is called "Numbers" from the two numberings – of those who came out of Egypt Ch. 1 and of these who entered the Land Ch. 26.
- Theme: "Behold the goodness and the severity of God" Rom. 11:22. The book provides a warning against presumption 1 Cor. 10:1-12 as well as one against unbelief or lack of faith. Heb. 3:19. 4:6.
- Key thought: The need for discipline. The called are separated to service and must discipline themselves to that end. It is necessary to implement in action, in the wilderness Rev. 17:3. the holy principles taught by sacrifice (Leviticus).
- Time Period – Numbers does not supply a true sequential chronological order. For example, though it commences at at "the first day of the second month of the second year" Ch. 1:1. the celebration of the Passover Ch. 9:2. took place on the 14th day of the first month, and the instruction was given prior to that Ch. 9:1. The appointment of Levites Ch. 3:6-8, instruction regarding the lighting of the lamps etc Ch. 8:1-4 obviously all took place before the celebration of the Passover, and therefore before the period set down for the opening of the book. This suggests a careful selection of subjects designed to establish certain principles. The time covered is a period of 38 years 10 months. to 11th/40. Deut. 1:3.
  - The dedication of the Tabernacle with the offering of the princes (7:1-2) & the descent of the cloud (9:15) = 1st day Abib in year 2. — 14 days.
  - The second Passover (9:5) 14th day of Abib in year 2. — 17 days.
  - The census at Sinai (1:1) 1st day of second month (Zif) in year 2 . . . — 13 days.
  - The supplementary Passover (9:11) 14th day of Zif . . . — 6 days.
  - The commencement of the march (10:11) 20th day of Zif . . .
  - The death of Miriam (day not given) (20:1) 1st Month of 40th year (Sabbath?) — 37 yrs. 11 mth —
  - The death of Aaron (Ch. 33:38; 20:28) 1st day Ab (5 mth) of 40th year. — 3 mth 10 days
  - Address of Moses on the Plain of Moab – 1st day 11th Month of 40th year Deut. 1:3. — 6 mth
  - Compare the above with Num. 1:1 and Deut. 1:3 . . . . . — 38 yrs. 10 mths.

  See top. p. 204.
- The last of the old generation perished at the brook Zered after Thirty-eight years of aimless wandering Deut. 2:13-15.

VICTORY THROUGH PROBATION

1 PREPARATION IN THE WILDERNESS Ch. 1:1 - 10:10

A period of 50 days.

1 CENSUS OF WARRIORS Ch. 1:1-54.

- They had to declare their pedigree V. 18. Only true Israelites allowed to fight the nation's battles – the mixed multitude not eligible.

(1) Age limit: From 20 yrs upwards . . . . . Vv. 1-4.
(2) The Twelve Princes Over The Tribes . . . . . Vv. 5-16.
(3) Only Israelites to be Numbered . . . . . Vv. 17-19.
(4) The Numerical Strength of the Tribes . . . . . Vv. 20-43.
(5) Summary . . . . . Vv. 44-46.
(6) Levites Exempted from War . . . . . Vv. 47-54.

2 ORDER OF WORSHIPPERS Ch. 2:1-34.

(1) The Eastern Encampment under Judah . . . . Vv. 1-9.
(2) The Southern Encampment under Reuben . . . . Vv. 10-16.
(3) The Tabernacle in the centre . . . . V. 17.
(4) The Western Encampment under Ephraim . . . Vv. 18-24.
(5) The Northern Encampment under Dan . . . . Vv. 25-31.
(6) Summary . . . . Vv. 32-34.

3 SERVICE OF WORKERS Ch. 3:1 - 4:49.

(1) Aaron's Family Appointed to the Priesthood . . . . Vv. 1-4.
(2) The Ministry of the Levites Defined . . . . Vv. 5-10.
(3) Levites Selected to Replace Firstborn . . . . Vv. 11-13.
(4) Levites To Be Numbered from One Month Upward . . . . Vv. 14-16.
(5) The Three Families of Levites . . . . Vv. 17-20.
(6) Number & Service of Gershonites . . . . Vv. 21-26.
(7) Number & Service of Kohathites . . . . Vv. 27-31.
(8) Eleazar to Supervise Activities of Levites . . . . V. 32.
(9) Number & Service of Merarites . . . . Vv. 33-37.
(10) Moses + Aaronites at East of Camp . . . . V. 38.
(11) Total Number of Levites . . . . V. 39.
(12) Firstborn Numbered . . . . Vv. 40-43.
(13) Redemption of Surplus of Firstborn . . . . Exod. 13.
(14) Age & Time of Service of Kohathites . . . . Vv. 1-3.
(15) Kohathites' Service in Conveying Tabernacle . . . . Vv. 5-15.
(16) Eleazar's Service . . . . V. 16.
(17) Special Dispensation for Kohathites . . . . Vv. 17-20.
(18) Age & Time of Gershonite Service . . . . Vv. 21-23.
(19) Gershonite Service in Conveying Tabernacle . . . . Vv. 24-28.
(20) Age & Time of Merarite Service . . . . Vv. 29-30.
(21) Merarite Service in Conveying Tabernacle . . . . Vv. 31-33.
(22) Number of Kohathites . . . . Vv. 34-37.
(23) Number of Gershonites . . . . Vv. 38-41.
(24) Number of Merarites . . . . Vv. 42-45.
(25) Total Number of Levites . . . . Vv. 46-49.

4 SEPARATED FROM DEFILEMENT Ch. 5:1-31

(1) The Unclean Excluded: Leaven Removed (Purity Emphasized). . . . Vv. 1-4.
(2) Laws Of Recompense & Offerings (Honesty Emphasized) . . . . Vv. 5-10.
(3) The Trial of Jealousy: Suspected Immorality Tested (Truth Emphasized) . . . . Vv. 11-31.

5 SEPARATED TO YAHWEH Ch. 6:1-27

(1) The Nazarite Vow . . . . Vv. 1-21.
(2) The Formula of Priestly Benediction . . . . Vv. 22-27.

6 CO-OPERATING WITH YAHWEH Ch. 7:1-89

(1) The Combined Freewill Offering of the Princes Accepted . . . . Vv. 1-9.
(2) The Altar Offering of the Princes To Be Individually Presented . . . . Vv. 10-11.
(3) Nahshon of Judah Offers the 1st Day . . . . Vv. 12-17.
(4) Nethaneel of Issachar Offers the 2nd Day . . . . Vv. 18-23.
(5) Eliab of Zebulun offers the 3rd Day . . . . Vv. 24-29.
(6) Elizur of Reuben offers the 4th Day . . . . Vv. 30-35.
(7) Shelumiel of Simeon offers the 5th Day . . . . Vv. 36-41.
(8) Eliasaph of Gad offers the 6th Day . . . . Vv. 42-47.
(9) Elishama of Ephraim offers the 7th Day . . . . Vv. 48-53.
(10) Gamaliel of Manasseh offers the 8th Day . . . . Vv. 54-59.
(11) Abidan of Benjamin offers the 9th Day . . . . Vv. 60-65.
(12) Ahiezer of Dan offers the 10th Day . . . . Vv. 66-71.
(13) Pagiel of Asher offers the 11th Day . . . . Vv. 72-77.
(14) Ahira of Naphtali offers the 12th Day . . . . Vv. 78-83.
(15) General Summary . . . . Vv. 84-88.

7 YAHWEH WITH HIS PEOPLE Ch. 7:89 - 9:1-

(1) The Voice in the Most Holy . . . . V. 89.
(2) The Light in the Holy . . . . Chapt. 8 Vv. 1-4.
(3) The Levites Cleansed & Consecrated for Service in Outer Court . . . . Vv. 5-22.
(4) The Limitations of Duty and Age of Levites . . . . Vv. 23-26.
(5) The Second Passover . . . . Chapt. 9 Vv. 1-5.
(6) The Supplementary Passover . . . . Vv. 6-14.
(7) The Ever-present Cloud (Symbol of Yahweh's guiding presence) . . . . Vv. 15-23.
(8) Divine Control By The Silver Trumpets . . . . Chapt. 10 Vv. 1-10.

2 PROVOCATION IN THE WILDERNESS Ch. 10:11 - 20:13

1 JOURNEYING AT YAHWEH'S COMMAND Vv. 11-36

(1) The Departure . . . . Vv. 11-13.

REUBEN'S PRINCE: El is Rock, Out shadow is Fire. Deut. 4:4. A contrast to Jacob's description

Tribes of Rachel Vv. 10-11 — the one tribe of Bilhah V. 12. The two tribes of Zilpah Vv. 13-14. The one tribe of Bilhah V. 15.

Reuben Gen. 49:4. Perhaps he in faith manifested qualities justifying his name.
SIMEON - at Peace with God. Cf. Gen. 49:5-7.

ZEBULUN He will cause to dwell for God is a Father to the Valorous
JOSEPH. The children of the Increaser, will produce Double Fruit for God heart the people of Glory, causing them to Forget, recompensing them through the Ransomed Rock.

GAD. – The Company God will Gather will be known of Him.
NAPHTALI. – He will successfully Wrestle with the Evil Brother for He has Eyes.

Things devoted.

Jericho Josh. 6:17-18; 7:1, 11, 12, 15; 1 Chr. 2:7. Animals 1 Sam. 15:21 People 1 Ks 20:42. Ro 3:4,15 Jacob Is 43:28. Sacrifices Ezek. [illegible] word is used If it does not wch's require It was given Ro 11:1; Mal 4:

SANCTIFY OR DEVOTE — The former means to "set apart" and things sanctified could be redeemed. Those things devoted were wholly given to the Lord, and could not be redeemed. Vv.28-29. A life devoted to God must be wholly given to Him, it must be consumed in His service, and such a one is said to "die" to the present life 1 Tim 3:16; 4:1-2. Jericho was devoted Josh 6:17-19. Sanctify is

D REDEM
ED HE
Vv 16

9 The cost
quired
Identified wit
con's army like
Josh. 7:13
9A This is H
ed for a fall
-again I deal
with men
9B This pro
ted by inherita
that purchased
9C We should
heritance in
field or inheri
land - which
so that they
from. It will
priest V.21. N

10 When
to sell,
sold if pre
-not his fo
hereditary
can do so w
inheritance.
10A See above
avocably to Go
tion or destruc
Deut. 7:26; 13

E REDE
VOWE
HERE

10 He had
emption
rately bece
ted owner.
in contrast
owner who
could pay
We need
wch of the
ions of life

PAY THY

We are
are expec
23:25; 5
116:12, 18.

However
ation by

THINGS

Could n
as a burnt
had to be devoted or put to death Josh. 6:20, 21, 24. Saul's vow almost resulted in Jonathan dying 1 Sam. 14:24-30, 37-45.

(2) Order of the Host . . . . . Vv. 14-28
(a) The Standard of Judah and His Company . . . . . Vv. 14-17.
(b) The Standard of Reuben and His Company . . . . . Vv. 18-24
(c) The Standard of Ephraim and His Company . . . . . Vv. 22-24.
(d) The Standard of Dan and His Company . . . . . Vv. 25-28.
(3) Hobab Invited To Join Israel. . . . . Vv. 29-32
(4) The Overshadowing Presence of Yahweh: The First Stage . . . Vv. 33-36.

2 MURMURING AND DISCONTENT CHAP. 11:1-12:16

(1) Complaints At Taberah . . . . . Vv. 1-3.
(2) Murmuring By The Mixed Multitude . . . . . Vv. 4-9.
(3) Moses Discouraged . . . . . Vv. 10-15.
(4) 70 Elders Appointed To Help Moses . . . . . Vv. 16-17.
(5) The People Are Promised Flesh To Eat . . . . . Vv. 18-23.
(6) The Spirit Rests Upon the Elders . . . . . Vv. 24-30.
(7) Quails From Heaven . . . . . Vv. 31-32.
(8) The Graves of the Greedy . . . . . Vv. 33-35.
(9) Dissention Among the Leaders . . . . . Chap. 12. Vv. 1-2.
(10) Moses Vindicated . . . . . Vv. 3-9.
(11) Miriam's Leprosy . . . . . Vv. 10-16.

3 LACK OF FAITH AND REJECTION CHAP. 13:1 - 14:45.

(1) Spies Selected . . . . . Vv. 1-16.
(2) Instructed By Moses . . . . . Vv. 17-20
(3) The Expedition . . . . . Vv. 21-25.
(4) The Report . . . . . Vv. 26-29
(5) Dumay's Faithlessness of The People 32:10-Ch 14:5
(6) Rejection of Caleb: Joshua's Exhortation to Faithfulness . . . Vv. 6-10.
(7) Provocation of Yahweh . . . . . Vv. 11-12.
(8) Intercession of Moses . . . . . Vv. 11-19.
(9) The Nation Saved But Criminals Condemned . . . . . Vv. 20-25.
(10) Sentenced to 40 Years Wandering. Spies Destroyed . . . . . Vv. 26-38
(11) Further Rebellion: Further Punishment . . . . . Vv. 39-45.

3 FRUSTRATION IN THE WILDERNESS Ch. 15:1 - 19:22

1 INSTRUCTIONS FOR THE NEXT GENERATION. Ch. 15:1-30:1.

(1) Individual Offerings To Be Resumed . . . . . Vv. 1-29.
(a) Law of Offerings . . . . . Vv. 1-16.
(b) Law of Firstfruits . . . . . Vv. 17-21.
(c) Sins of Ignorance To Be Atoned . . . . . Vv. 22-29.
(2) d. The Presumptuous Sinner To Be Destroyed . . . . . Vv. 30-31.
(3) e. The Sabbath-Breaker To Be Stoned Example Prec. Sin Vv. 32-36.
(4) f. Distinguishing Fringes To Be Worn - Reminder of Law Vv. 37-41.

2 REVOLT AGAINST YAHWEH' APPOINTMENTS 16:1-17:13

(1) Rebellion of Korah And His Confederates And Its Suppression Vv. 1-50
(2) Endorsement of Aaron's Appointment by the Rod that Budded. Vv. 1-13 Chap. 17. Chap. 16
(3) Privileges Of The Priests Reaffirmed . . . . . Vv. 1-32.
(4) Provision of Sacrifice of Red Heifer for those tainted by Death. Chap. 19 Vv. 1-22.

4 VINDICATION IN THE WILDERNESS Ch. 20:1 - 36:13

1 THE 40th YEAR: FROM KADESH TO HOR Ch. 20:1 - 21:3.

(1) Death of Miriam . . . . . V. 1.
(2) Moses Provoked To Sin (The Waters of Strife) . . . . . Vv. 2-13.
(3) The Insolence Of Edom: Passage Refused . . . . . Vv. 14-21.
(4) At Hor: Death of Aaron . . . . . Vv. 22-29.
(5) Defeat At Hands Of Arad: Vengeance Promised . . . . . Ch. 21. Vv. 1-3.

2 TO MOAB VIA EZION-GEBER Ch. 21:4 - 22:1

(1) The Fiery Serpents and the Brazen Serpent . . . . . Vv. 4-9
(2) On to the Border of Moab . . . . . Vv. 10-13.
(3) The Song of Triumph At Arnon . . . . . Vv. 14-15.
(4) The Joyful Song of the Well . . . . . Vv. 16-20.
(5) Decisive Defeat of Sihon, King of the Amorites . . . . . Vv. 21-31.
(6) Defeat of Og, King of Bashan . . . . . Vv. 33-35.
(7) Encamped on the Plains of Moab . . . . . Ch. 22:1.

3 BALAAM'S CURSE TURNED INTO A BLESSING Ch. 22:2 - 24:25

(1) Moab and Midian Join In Alliance Against Israel . . . . . Vv. 2-4.
(2) The Help of Balaam the Soothsayer Sought . . . . . Vv. 5-7.
(3) Yahweh Refuses Balaam Permission To Accept . . . . . Vv. 8-14.
(4) Moab and Midian Increase The Incentive. Balaam Leaves . . . Vv. 15-21.
(5) The Angel And The Ass . . . . . Vv. 22-35.
(6) A State Welcome For Balaam . . . . . Vv. 36-38.
(7) Offerings To Baal At Kirjath-Huzoth By Balak . . . . . Vv. 39-41. Chap. 23
(8) Balaam Views The Camp Of Israel . . . . . Vv. 1-6.
(9) 1st Parable: Israel Immune from the Curse of Man. . . . . Vv. 7-10

(10) Balak's Anger and Disappointment . . . . . Vv. 11-12
(11) 2nd Parable at Zophim: Yahweh's Purpose With Israel is Immu
(12) Balak's Increasing Irritability . . . . . Vv. 25
(13) Balaam At the Sanctuary of Peor . . . . . Vv. 1-2

(14) 3rd Parable: Israel's Future Glory, Victory and Strength . . . Vv. 3-9
(15) Balak's Anger . . . . . Vv. 10-11
(16) 4th Parable: The Future Star of Jacob . . . . . Vv. 12-19
(17) Balaam Makes Ready To Leave . . . . . Vv. 20-25
(18) Frustrated in His Prophecies Balaam's Council Brings Tragedy To Israel
(19) Phinehas Vindicates Yahweh's Honor . . . . . Ch. 25:1-13
(20) Phinehas Granted A Covenant of Peace . . . . . Vv. 10-13
(21) Israel ordered to smite the Midianites . . . . . Vv. 14-18

4 PREPARATIONS TO ENTER THE LAND Ch. 26:1-

(1) A Second Census of Israel . . . . . Ch. 26:1-51
(2) Inheritance of Land To Be Determined by Lot . . . . . Vv. 52-56
(3) The Second Census of Levites . . . . . Vv. 57-62
(4) Summary: An Entirely New Generation . . . . . Vv. 63-65
(5) Law of Inheritance Clarified . . . . . Ch. 27:1-11
(6) Moses Warned Of Impending Death . . . . . Vv. 12-14
(7) Moses' Successor Appointed . . . . . Vv. 15-23
(8) Re-instruction Concerning Offerings . . . . . Ch. 28:1-29:40
(a) Daily Offerings 1-8
(b) Sabbath Offerings 9-10
(c) Monthly Offerings 11-15
(d) Passover Offerings . . . . . 16-25.
(e) Harvest Offerings . . . . . 26-31.
(f) 7th Month Offerings 1-6
(g) Atonement Offerings 7-11
(h) Tabernacles Offerings . . . . . 12-40.
(9) Law of Vows Made by Women . . . . . Ch. 30:1-16
(a) When a Vow Must Stand . . . . . Vv. 1-2
(b) A Father Can Annul A Daughter's Vow . . . . . Vv. 3-5
(c) A Husband Can Annul A Wife's Vow . . . . . Vv. 6-15
(d) All Other Vows Shall Stand . . . . . Vv. 16
(10) Yahweh's Vengeance On Midian . . . . . Ch. 31:1-54
(a) The Army Selected . . . . . Vv. 1-6
(b) The Battle: Victory But Instructions Ignored . . . . . Vv. 7-12
(c) Moses' Anger: Judicial Punishment . . . . . Vv. 13-18
(d) Ceremonial Purification of the Army Tainted with Death . . . Vv. 19-20
(e) Ceremonial Purification of Inanimate Objects . . . . . Vv. 21-24
(f) Disposing of the Prey . . . . . Vv. 25-47
(g) The Offering of the Army To Yahweh . . . . . Vv. 48-54
(11) Conquered Territory Occupied By 2½ Tribes . . . . . Ch. 32:1-42
(a) Request of Reuben + Gad to Settle East of Jordan 1-5
(b) Expostulation of Moses . . . . . 6-15.
(c) Assurances of Tribes as to Future . . . . . 16-19.
(d) Stipulation of Moses . . . . . 20-24.
(e) Conditions Accepted . . . . . 25-27.
(f) The Nation Notified . . . . . 28-33.
(g) God's Portion 34-36
(h) Reuben's Portion 37-38
(i) Manasseh's Portion 39-42
(12) Review of the Journeyings . . . . . Ch. 33:1-49
(a) 1st Stage: From Egypt to Sinai . . . . . 1-15.
(b) 2nd Stage: From Sinai to Kadesh . . . . . 16-17.
(c) 3rd Stage: 38 yrs Wandering Kadesh to Kadesh . . . . . 18-37.
(d) 4th Stage: From Kadesh to Moab . . . . . 38-49.
(13) Final Instructions + Warning on Plains of Moab . . . . . Vv. 50-56
(14) The Borders of the Land . . . . . Ch. 34:1-29
(a) South Border . . . . . 1-5.
(b) West Border . . . . . 6.
(c) North Border . . . . . 7-9.
(d) Eastern Border . . . . . 10-12.
(e) Transjordan Area . . . . . 13-15.
(f) Leaders to Divide the Land by Lot . . . . . 16-29.
(15) Appointment of Levitical Cities + Cities of Refuge . . . . . Ch. 35:1-34
(a) Cities for Levites . . . . . 1-3.
(b) Description of The layout of the Cities . . . . . 4-5.
(c) 6 Cities of Refuge Appointed 6-8
(d) Purpose of Cities of Refuge . . . . . 9-15.
(e) Murder Defined 16-21
(f) Manslaughter Defined 22-25
(g) Warning Against Leaving City 26-28
(h) More Than One Witness Required 30
(i) No Atonement for A Murderer . . . . . 31-34.
(16) Legislation Regarding Inheritances + Marriages of Heiresses . . . . . Ch. 36:1-13
(a) Objections To The Existing Law . . . . . 1-4.
(b) Limitation of Marriage . . . . . 5-9.
(c) Conditions Accepted . . . . . 10-13.

art and the relief of the poor + the stranger Deut. 14:29, ke honor Yahweh with our substance Prov. 3:9, acknowledg Him as the Author of our increase + store Deut. 8:17-18. Ho supporting His servants 1 Tim. 5:17-18, Gal. 6:6. 1 Cor. 9:11 Mt. 10:10-11. Mk. 10:18, Luke 11:41; 12:33. We therefor should be liberal in spiritual things. Mk. 12:33.

THE ECCL
The Eccl
military te
life." Acts
them that
his voice"
Rev. 3:5. Th
spiritual w

PREPARA
1 TION IN TH
WILDERNE
CH. 1:1 - 10:10
A period of Sacra
1 CENSUS O
WARRIORS.
CH. 1:1-54
They had to dec
their pedigree V.
Only true Israelite
permitted to fig
the nation's ba
The mixed multi
not eligible.
1 AGE-LIMIT:
FROM 20 YEA
UPWARD Vv 1
1 The books of th
Pentateuch, com
mence like this s
ing that they are
sections of one w
2 The title of th
book in Hebrew
3 9 Exod. 25:22. N
21:89. There Yah
spoke with him "
to face" Exod. 33
and the laws of
Leviticus given
1:1 - Note.
4 A year - a fort
night since th
Exodus Exod. 12:1
Approx 11 months sin
arriving Sinai Exo
19:1. One month a
Tabernacle set up.
40:1.
5 The census here
ordered had bee
anticipated Exod.
4 a the tax paid
38:25-26. + cp 2 Tim
6 See the parallel
pression as the K
lesia prepares for
fight of faith Acts
7 Every citizen
a warrior. Eve
one, every family
a personnel interest
the struggle of th
Ecclesia. Acts 1:3
THE 12 PRINC
2 OVER THE TRI
Vv 5-16 Cp Mic
my
8 God is a Rock
9 An Oracle - Bro
er-in-law of Ab
Exod. 6:23. Ancestor
David + Jesus Mt. 1
10 God hear. - Th
Grandfather
Joshua 1 Chron. 7:
From NACHATH, e
chanter, diligent
server. Young = A
ent or diligent obs
ver.
REUBEN'S PRINCE
El as ROCK. Our S
ddai is Fire. Deut.
24. A contrast to
old description

THE ECCLESIA IN THE WILDERNESS ACTS 7:38

The Ecclesia is appointed - "ordained (Gr. tasso - a military term, appointed into position) for eternal life." Acts 13:48 on the basis of "The Lord knoweth them that are His" 2 Tim. 2:19 and "his sheep follow his voice" and he "calleth them by name" John 10:3. Rev. 3:5. They are called to be soldiers 2 Tim. 2:3-4 in a spiritual warfare 2 Cor. 10:3-5. Note similarity. Num. 1:2. Acts 1:15.

CHRONOLOGY (cont.)

Exodus	2513
Tabernacle Erected (11½ months from 15th day 11th yr to 1st day 2nd year).	1
First day 2nd mth' [illegible]	1 mth.
census taken. Num. 1:1.	
20th day 2nd mth 2nd yr. journey commenced Num. 10:11-12.	20 days.

From 20th day 2nd mth to death Miriam. = 1 m. 10 d. 40th year. Num. 20:1. = 37 yr 11 mth. Cp. Deut. 2:14). 38.
To death Aaron = 3 mo. 10 days. Num. 20:28. (1st day 5th mo.)
To Address Moses on Plains of Moab (1st day 11th mo. Deut. 1:3)
Numbers = period of 38 yr 9 mo. 2552
1st day 2nd mth 2nd year Num. 1:1 to 1st day 11th mth 40th year Deut. 1:3 = 38 yr. 9 mths.

● Chronology. See opp. p. 177.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

Israel came out of Egypt a rabble of slaves. They left Sinai a well-organised army.

Family implies subjection to authority. Father's house suggests a unity in love. Here rule should be as easy as obedience is delightful.

Known of God

CHAPTER 1. See note Top. p. 182.

1 God commandeth Moses to number the people. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord. Top. p. 183 OHEL

AND the LORD spake unto Moses [c] in the wilderness of Sinai, [d] in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Except Levites v. 47

2 [f] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by [g] their polls; Skull

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. Heb. 1sh Lit. the army.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai. God is Peace

7 Of Judah; [h] Nahshon the son of Amminadab. People of Liberality

8 Of Issachar; Nethaneel the son of Zuar. Small, little. God Given

9 Of Zebulun; Eliab the son of Helon. Valorous, strong

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni. Warlike Helping Brother

12 Of Dan; Ahiezer the son of Ammishaddai. People of the Shaddai

13 Of Asher; Pagiel the son of Ocran. Troubler - from Root - outturn. God meets.

14 Of Gad; Eliasaph the son of Deuel. God gathers. God is Recompense

15 Of Naphtali; Ahira the son of Enan. Having Eye. Evil Brother

16 These were the [a] renowned of the congregation, [b] princes of the tribes of their fathers, [b] heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which [e] are expressed by their names:

18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the [k] children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

22 ¶ Of the [j] children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

(3) ch. 2. 14. he is called Reuel. Friend of God

[a] ch. 26. 9.
[b] ch. 7. 2.
(2) Cp. Ex. 28. 21, 25. 1 Chr. 27. 16-22.
[c] ch. 10. 11, 12. 4. p. 184. Ex. 19. 1.
[d] Ex. 25. 22.
[e] 1 Chr. 12. 31 & 16. 41. 2 Chr. 28. 15 & 31. 19. Ezra 8. 20.
[f] Ex. 30. 12 & 38. 26. 2 Sam. 24. 2. Acts 7:15. 1 Chr. 21. 2. Cp. ch. 26. 2-51.
[g] ver. 18, 20, 22. ch. 3. 47. Ex. 16. 16. 1 Chr. 23. 3, 24. ch. 26. 7.
It is good to count by skulls if they are used, by hands if there is work to be done.

The Mighty One is Shaddai. Light of others.
My Rock is the Shaddai
[h] Ex. 6. 23.
* My people is willing
[j] ch. 26. 12, 14.
My God is Father
People of Glory.
God Recompenses
Redeemed of the Rock
Father of Judgment
Of my people Jedi Mighty
181

‖ QÂRÂ' - Called. Like the Apostles. Cp. John 15:16.
12 'ÊDÂH - Fem. of 'ED - Witness, testimony. Cl. V.1. Famished. Cp. Jud. 6:19 Note on Aeah. p. 741

3 ONLY ISRAELITES TO BE NUMBERED. VV.17-19

13 Showing the importance of their names.
14 Only Israelites permitted to fight Yahweh's battles. See note above, See Note on the Registers p. 636.
15 Endorsing Moses' appointment Exod. 18:25 and elevating their status from mere men to pantheon of importance.
16 This census was completed in a day because it all had been made ready beforehand when the poll-tax had been paid Exod. 38:25-26

4 THE NUMERICAL STRENGTH OF THE TRIBES VV.20-43.

15 Reuben - 46,500. Cp the lesser number with Gen. 49:3
15A The normal expression of absolute obedience to divine command.
15B To distinguish it from the second census taken in the plain of Moab Num. 26:5-9
15C But Cp 1 Chron. 5:1 Firstborn
15D To Ec A H - descend from YALAD - To give birth. A different word from that used in Leviticus. Cp. 1
16 Simeon 59,300.
Gen. 25:30 where it is DOR - a revolution of time, or an age
17 The army determined on age and ability Cp 2 Kg 24:16. 1 Ch. 7:40 Cp 1 Tim. 3:2. 2 Tim. 2:24.
18 Six of the tribes were more numerous - Simeon, Judah, Issachar, Zebulun, Dan & Naphtali - a partial fulfilment of Gen. 49:3-6
19 RV Hosts. The tribes as organised for war, implying discipline, co-operation, submission to control. Cp 1 Tim. 1:18; 2 Thess. 3:6; Rom. 6:13.

REUBEN'S PRINCE:
El is Rock. Our Shaddai is Fire. Deut. 4:24. A contrast to Jacob's description -
My God is a Rock.
9 An Oracle - Brother-in-law of Aaron Exod. 6:23. Ancestor of David & Jesus Ruth 4:17
10 My God hears. - The Grandfather of Joshua 1 Chron. 7:26.
From NACHASH, enchanter, diligent observer. Young = A serpent or diligent observer.

THE ORDER OF THE TRIBES.

Reuben - See a Son. Simeon - Hear Judah - Praise Issachar - Reward Zebulun - Dwell Joseph - Increase Ephraim - Double fruit Manasseh - Forgetting Benjamin - Son of his right hand. Asher - Blessed Gad - Company Naphtali - Wrestling.
The five tribes of Leah Vv 5-9. The three tribes of Rachel Vv 10-11 The one tribe of Bilhah V. 12. The two tribes of Zilpah Vv 13-14. The one tribe of Bilhah V. 15.
Reuben Gen. 49:4. Perhaps he in faith manifested qualities justifying his name.
SIMEON - At Peace with God. Cp. Gen. 29:33.

THE SIGNIFICANCE OF THE NAMES

REUBEN. See a Son exclaiming that El is a Rock and the Shaddai is Light.
SIMEON. Hear him - for God provides us peace and the Shaddai will be a Rock.
JUDAH. Praise him - for the Oracle will develop the People of Liberality
ISSACHAR. The Reward will be Grace of God to the Humble.
ZEBULUN He will cause to Dwell for God is a Father to the Valorous
JOSEPH. The children of the Intercessor, will produce Double Fruit for God hears the people of Glory, causing them to Forget, recompensing them through the Ransomed Rock.
BENJAMIN - The Son of his right hand is a Father of Judgment to the Warlike
DAN - The Judgment through the Helping Brother will reveal the People of the Shaddai.
ASHER - The blessing will come as God meets (the subdue) the Muddler.
GAD. - The Company God will Gather will be known of Him.
NAPHTALI. - He will successfully Wrestle with the Evil Brother for He has Eyes.

NUMBERS 1. A month has passed since the setting up of the Tabernacle Exod. 40:2,17, and the sinaitic legislation is complete Lev. 27:34. Another census is commanded on the basis of the previous one Exod. 30:11-16; 38:25-28. The present one enrolled persons "after their families, by the house of their fathers" for the purpose of war Num. 1:2-3. It was superintended by an assessor for each tribe V. 4 (and not by the Levites as previously) in conjunction with Moses and Aaron. The purpose was to organise various civil and military arrangements

SETHUR. Num. 13:13. This name which means "hidden" (mystery) has the numerical value of 666! Rev. 13:18.

NUMBERS 18

17 Placed out of position as to the enumeration of the tribes Cp V. 14, but in the order associated with the Tabernacle. The only number given in a broken hundred.
God = 45650.

The number

17

24 ¶ Of the [a] children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty. 18.

26 ¶ Of the [c] children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 ¶ Of the [e] children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred. 20.

30 ¶ Of the [g] children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 ¶ Of the [i] children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

34 ¶ Of the [b] children of Manasseh, 22 by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 ¶ Of the [d] children of Benjamin, 23 by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred. 24.

38 ¶ Of the [f] children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred. 25

40 ¶ Of the [h] children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred. 26

42 ¶ Of the [k] children of Naphtali, throughout their generations, after their families, by

[a] ch. 26. 18.
[b] ch. 26. 34.
[c] ch. 26. 22 & 2 Sam. 24. 9.
[d] ch. 26. 41.
[e] ch. 26. 25.
[f] ch. 26. 42.
[g] ch. 26. 27.
[h] ch. 26. 44, 47.
[i] ch. 26. 37.
[k] ch. 26. 50.

Num. 14:18. Forgiving Yahweh forgives when sin is confessed, forsaken, a atonement made 1 John 1:9, but despite His mercy He will not do so when they continue in sin & rebellion.

18. Judah = 74,600. Judah already taking the precedence. Gen 49:8

Num. 14:44. Thus indicates that the Ark was to be used on such special missions. Cp Num 10:35 instead of remaining always in the midst of the tribes or in the Most Holy. Josh. 3:3-17; 4:5-18; 6:4-13; 1 Sam. 4:3)

Num. 16:18 KORAH'S REVOLT
The rebels were bold & confident believing the whole congregation was with them, & thinking their cause was just. They were enticed in this by the popularity they enjoyed. - But such things mean nothing to Yahweh.

Num. 16:19. The Glory.
7 times this shone forth
1. Murmured for food Exod. 16:10
2. Dedication of altar Lev. 9:23
3. Rebellion at Kadesh Num. 14:10
4. Rebellion of Korah Num. 16:19
5. Rebellion after 250 princes destroyed 41
6. Rebelled for water Num. 20:6
7. Death of Moses Deut. 34:5

19 Issachar = 54,400.

20 Zebulun = 57,400.

Num. 16:42. The Glory.
The appearance of the Glory was a prelude of judgment on flesh in some way. The Holy Spirit as longsuffering of fire preceded Judgment on Judah, after the Glory had appeared. Jhn. 16:8-11. Cp Isa. 66:18; Zech 2:8.

21. Ephraim - already assuming the lead over Manasseh Gen. 48:5, 14. = 40,500.
SPIRITUAL LESSONS.
The Warriors. Were mature men, not children. In Greek the word for maturity denotes completeness, perfection. 1 Cor. 14:20. Cp 1 Cor. 3:1. See Eph. 4:11-15.
Supervised by Aaron & Moses the double type of Christ as King & Priest. V. 3. They raised them at the [illegible] under them 12 Princes Nth 19:1-28. The names of Princes Cp with blessing Jacob indicative of changed status of tribe. See bottom p. 181.

CENSUS OF THE TRIBES.

Reuben	46,500
Simeon	59,300
Gad	45650
Judah	74600
Issachar	54400
Zebulun	57400
Ephraim	40500
Manasseh	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
	603 550

OUTLINE OF LEV. 20
As an appendix to the Book it provides a summary to the importance of giving unto Yahweh.
The vows were voluntary in their undertaking, but not in their fulfilment when undertaken.
The personal vow In the adoption of the covenant - Israel made a vow of self-devotion unto Yahweh - and He required the fulfilment. We likewise have made such a vow 1-6 In entering into covenant.
The Sacrifice - Represents - fire of the offerer - typical or Gentile - clean or unclean 9-15.
The House - nation or Ecclesia. Heb 3:1-6; 10:4-5.
The land. The fruit of their labor. 16-25. (Mth. 13:1-9, 38)
Provision of Responsibility. What cannot be vowed - because it is His. The Firstborn 26-27 (Gal.)
Anything already devoted 28-29. Banned things cannot be given.
The tithe - as an acknowledgement that all were Yahweh's - a token of His rights, the bestowal of which was the source of victory Mal. 3:16. 30-34 To be revoked in Kingdom.

NUMBERS 18
The prevalence of death, through the rebellion of Korah made the people full of apprehension of the Tabernacle 16:12-49. Yahweh therefore gave the Levites assurance of renewed blessing & provides limits to be observed in the

22 Manasseh = 32,200.

service of the Tabernacle which would protect the people from bearing the iniquity of the Tabernacle. These included the Law of the red heifer which enabled the people to be cleansed to approach

23. Benjamin = 35,400.

Aaron's rod having budded, it is the priesthood in resurrection - as pointing forward to Christ - has been set forth.
[illegible]
The ground [illegible] in his priesthood application to him of the way [illegible] The priests [illegible] which the people [illegible] now able to enter

24. Dan = 62,700

Chps 20, 21.
3 The prophecy of Balaam, coming from the place of grace, sweeps on into the future, & sees the end of all enemies, & the rule of him who is the Star out of Jacob & to whom the complete blessing will come.

25 Asher = 41,500

Num. 18:12-13.
The firstfruits RE'SHITHIM distinct from the first ripe fruits of v. 13. "Perhaps the distinction is that these first fruits [illegible] meal straight into the Temple store and

26 Naphtali = 53,400.

and these for whom there was [illegible] reception were in the Temple 10:35-37). [illegible] Bible.

Num. 18:1
"BEAR" - NASA To lift. The word can signify to endure & to remove. Christ the true effect became Cp 1 Pet. 2:24.

IN THE
of 2nd ye
leaving

NUMBERS: Note the repentance of "Num 8:24 Cp 4:3, 23; 2 COR 10: 1 TIM 1:12

5 SUMMA
4:4-46

26 Though [illegible] as a [illegible] the last census - vocation. How when turned back land - death be common - ever to

27 The census evidently taken earlier reaffirmed. Cp 3:11-13. 38:26

6 LEVITES
EMPLOYED
WAR. 4:4

They were enrolled upon a special of warfare. Num 2:1-16.

28 Their census taken separately 3:39 - all males a month and upward

29. RV: "numbered" were thus formally separated - that is, in fact this has been exhibited by the action in regard to the golden calf Exod 32:26. and the Levitical legislature Lev

29A Note the 7 commandments to Levi

30 Zuzim - To aside. Used in Proverbs for an alien rate. Cp Prov. 11. H used for any un author used derogatorily who may presume to unduly approach Cp Num. 1:51; 4:20. The Levites "kept the charge" v. 53.

31 There was set a Hon of tribe & tribe. Each was to dwell in its place round the Tabernacle under its own standard, contributing in its own place to the general welfare like as to the Ecclesias.

NUMBERS is quoted 18 times in the N.T. Mat. 12:5; Luke 2:22; Jhn 3:14; 1 Cor. 10:4; Heb 9:13,14

IN THE WILDERNESS CH. 1:1. They reached Sinai in 3rd mth Ex. 19:1 where they abode until 20day 2nd mth of 2nd year Num. 10:11. The command to number came 20 days before leaving Sinai. Num. 1:1-2, 18; 10:11-13.

ORGANISATION IN THE WILDERNESS, Num. 2.

In the plan of march the first steps towards nationhood are evidenced. Its basis was intertribal relationships; its structure was that of a city with properly defined quarters for all and all could be easily located; a plan of march so that it would be orderly, a plan of worship so that the peoples' religious & politico-military activities would be integrated. It constituted the Ecclesia in the wilderness.

NUMB: Note the repetition of "war, warfare" a. NUM 8:24 cp ROM 6:13. 2 COR 10:3-5; 1 TIM 1:18

the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

5 SUMMARY. VV. 44-46.

44 [c] These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; See below

46 Even all they that were numbered were [g] six hundred thousand and three thousand and five hundred and fifty.

6 LEVITES EXEMPTED FROM WAR VV. 47-54

47 ¶ But [h] the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 [i] But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, [m] and shall encamp round about the tabernacle.

51 [n] And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: [o] and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and [a] every man by his own standard, throughout their hosts.

53 [b] But the Levites shall pitch round about the tabernacle of testimony, that there be no [c] wrath upon the congregation of the children of Israel: and the Levites [d] shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

[a] ch. 2. 2, 34.
[b] ver. 50.
[c] ch. 8. 19 & 16. 22, 46 & 18. 5. Lev. 10. 6. 1 Sam. 6. 19.
[d] ch. 3. 7, 8, 38 & 8. 26 & 9. 19, 23 & 18. 3-5 & 31. 30, 47. 1 Chr. 23. 32. 2 Chr. 13. 11.
[e] ch. 26. 64.
[f] ch. 1. 52.
[g] Ex. 38. 26. Cp. ch. 2. 32 & 11. 21 & 26. 51. Ex. 12. 37.
[h] Heb. over against. Cp. Prov. 14. 7. Jer. 16. 17. Amos 9. 3.
[i] Josh. 3. 4.
[k] ch. 2. 33. Cp. ch. 3 & 4 & 26. 57, 58, 62. 1 Chr. 6.
[l] Ex. 6. 23.
[m] ch. 3. 23-38.
[n] ch. 10. 17, 21.
[o] ch. 3. 10, 38 & 18. 22.

CHAPTER 2.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 [f] Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and [k] Nahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in

CHAPTER 2

2 ORDER OF WORSHIPPERS VV. 1-34

1 THE EASTERN ENCAMPMENT UNDER JUDAH VV. 1-9.

1 DEGEL. Read "banner" - Banner of love. Song 2:4. From DÂGAL - To flaunt, to raise a flag. To be conspicuous - Str. Read "chiefest" Song 5:10, "army with banners" Song 6:4, 10.
2 Othoth. Each tribe had its own ensign (Oth) but evidently the leading tribe's ensign was the standard for the group with two other ensigns or Othoth - plural. Cf. Ps. 74:4.
3 There was a space between the tribes & the Tabernacle, perhaps 2000 cubits. Cp. Josh. 3:4.
4 Judah led the way, not because of superiority of number, but because Reuben had been supplanted. Gen 49:3.
5 An Humble Oracle
6 People of Liberality.
7 God given
8 Small
9 Judah, Issachar & Zebulun - children of Leah are grouped together.

26 Though taken over a month since the last census - no variation. How diff. when turned back from land & death became common - over 30 weeks.

27 The Census had evidently been taken earlier & now reaffirmed. Cp Exod. 30:11-16. 38:26.

28A Note the 7 fold commands to Levites

30 ZUWR. - To turn aside. Used in Proverbs for an apostate. Cp Prov 11. Here used for any unauthorised person who may presumptuously approach it. Cp Num 16:40. The Levites "kept the charge" V. 63.

31 There was separation of tribe from tribe. Each was to dwell in its place around the Tabernacle under its own standard, contributing in its own place to the general welfare like autonomous Ecclesias.

29A They were engaged upon a special kind of warfare. Num 8: 23-26.

28 Their census was taken separately Num 3:28 & all males from 1 month upward.

29 RV: "spake". They were thus formerly separated - though in fact this had been exhibited by their action in regard to the golden calf Exod 32. 26. and the levitical legislature Lev 25:32

9 God is Father
10 Valorous, strong.
Num 1:12.

"He shall purify" - YITHCHATTA: Lit. "He shall sin himself" not add sin, but take it away, as we say to fleece or to skin an animal i.e. To take such away.

NORTH 183 DAN.

STANDARDS AND ENSIGNS.

- The standard marked the division or camp VV. 9, 16, 24, 31; the "ensign" the family. There would thus be four standards one for each camp of three tribes.
- "Fathers" houses = subdivisions of the tribes.
- Family: See Note Num 1:2. MISHPÂCHÂH from SHÂPHAH" to bare (str). But Parkhurst "to humble, subject" - to be under the authority of the master of the family. So in Latin, familia, a family, is from famulus a servant" (Numerical Bible - Numbers).

THE PARABLE OF THE TRIBES.

Their Order							
Judah	Praise	Reuben	See a Son	Ephraim	Double fruit.	Dan	Judge
Issachar	Reward	Simeon	hear	Manasseh	Forgetting	Asher	Blessed
Zebulun	Dwell	Gad	Company.	Benjamin	Son of Right hand	Naphtali	Wrestling.

LION — To rule, Praise — MAN — as men the Son — OX — one must serve, For Double fruit — EAGLE — through the spirit, at the Judgment.

THE LEVITES
(1) Wholly given
saints are
(2) Solemn du
faith V.7.
(3) They were

Num. 19:9. Purification of sin = CHATTA'TH = sin offering. It was a sin-offering for the removal of sin but not as in Lev 4. It was a burnt-sin offering Cp V.17.

the camp of Judah were an hundred thousand and four-score thousand and six thousand and four hundred, throughout their armies. [a] These shall first set forth.

[a] ch. 10. 14-16.

10 ¶ On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur[11] the son of Shedeur.[12]

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be[13] Shelumiel the son of Zurishaddai.[14]

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

[b] ch. 10. 22-24.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph[15] the son of [2]Reuel.[16]

[2] Deuel, ch. 1. 14 & 7. 42, 47 & 10. 20.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. [c] And they shall set forth in the second rank.

[c] ch. 10. 18-20.

17 ¶ [d] Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in [e] his place by their standards.

[d] ch. 10. 17, 21.

[e] Deut. 23. 12. Is. 56. 5.

18 ¶ On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama[18] the son of Ammihud.[19]

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him[19] shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel[20] the son of Pedahzur.[21]

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan[22] the son of Gideoni.[23]

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. [b] And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer[25] the son of Ammi-shaddai.[26]

26 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.[27]

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira[29] the son of Enan.[29]

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were

19 Ephraim's host
Benjamin: Gen. 35:18
Benjamin's host

20 God Recompenses

21 A Rock hurt formed

22 Father of Judgment

23 Warlike.

25 Neck of the

25A Dan (Bilhah) Asher (Zilpah) (Bilhah) - all sons of handmaidens

26 God meets.

27 Muddler - from root, to disturb

28 Evil brother

29 Having eye

30 They were numbered but separately Num. 3:39.

Eleazar (help of God) Ithamar (where the palm-tree is) = uprightness + fruitfulness. Ps. 92:12-13. See below right

= CHAPTER 3. =

5 THE NUMBERING OF AARON'S SONS UNDER THEM V.5-51

3 SERVICE OF WORKERS. V.1-4 CH. 4:1-49

1 AARON'S FAMILY APPOINTED TO THE PRIESTHOOD VV1-4

1 Kiboal. From a root sig. to impel, to act spontaneously. Shr. thus Freewill

2 He (God) is Father.

3 El hath helped.

4 Coast of the Palm

5 Cp Ng. Metonymy for authority + power given them.

6 In the days of David Eleazar = 16 Courses; Ithamar 8. (Double portion to first born) Zadok was of Eleazar.

7 Cp. Rev. 2:13. Ch. 18:1; 31:10. Lit. sons.

2 THE MINISTRY OF LEVITES DEFINED. VV5-10.

8 There is no specific mention of Moses' descendants in this chapter. He had no desire to found a dynasty (cp Jud. 18:30). On the other hand it was necessary to establish the line of descent from Aaron. Moses' descendants are mentioned only generally as the Amramites. The dignity of Moses, was not hereditary. He had, & desired to have, (Num. 12:7; Ex. 32:10) no successor in his office but the promised prophet like himself Deut. 18:18; Rev.

6 SUMMARY. Vv 32-34.

THE TABERNACLE IN THE CENTRE V.17

17 Moed - Cp. Lev. 1:1 RV = Tent of Meeting

THE WESTERN CAMP UNDER EPHRAIM 18-24

18 God hears. (The grandfather of Joshua - 1 Chr. 7:26.)

19 People of Glory.

THE SOUTHERN CAMP UNDER REUBEN Vv 10-16

11 God is a Rock

12 Shaddai is Light.

12A Reuben + Simeon (Leah) + God (Leah's handmaid, Zilpah) instead of Levi (Leah's other son.

13 God is peace

14 My Rock is the Shaddai.

15 God gathers

16 Known of God.

THE CAPTAINS

They were expressed by name Ch. 1:17. See their significance. p. 181

"THEY ASSEMBLED" CH. 1:18 184

Yahweh, having established a commonwealth in Israel by His just + equitable laws, having ordained everything relative to His own worship, + the erection of the Tabernacle, His dwelling place + throne in Israel; having completed the giving of His laws, and the appointment of the priests + Levites, now commanded the mustering of the people for certain reasons: • That they might be properly organised for war in a fight of faith • That they might enter the land + gain the inheritance promised to Abraham. • That they might be properly organised in relation to divine worship 2:32-33. • That the tribes + families might be distinguished 2:34. • That proper order might be observed in the coming invasion + settlement of the Promised Land Josh 13:1-25, 31-33.

Cp 1 Cor. 14:33, 40; 2 Thess. 3:16; 1 Tim. 1:18.

Those not numbered for war: Women, Children, Strangers, [illegible], Levites.

HEBRON: 7 YEARS BEFORE ZOAN 13:22.

Cp opp p. 77. 187. 1a. 19:11. Zoan identified with Tanis of the Greeks, Romans of Ch. 1. At one time it was Avaris, capital of the Hyksos Pharaohs, who were expelled by Ahmose I, founder of the 18th Dynasty. The fortifications were strengthened by Seti I (19th dynasty, the time of Rameses). He made this his residence + monuments here called Four Hundred stele, date founding of Hyksos city at about the reference Hebron + Zoan could refer the foundation the city or (see Biblical World)

THE LEVITES: Servants of God, a Ecclesia of firstborns.
(1) Wholly given unto Aaron V.9 as saints are unto Christ.
(2) Solemn duty of guarding the faith V.7. Jude 3
(3) They were elevated to status of firstborns, redeemed through the blood of the Passover Lamb. V. 13.
(4) The whole of Levites are accounted as the "genealogy of Aaron and Moses" - the Priest and Ruler. V.1. Cp. Ps. 22:30.
(5) The firstborn were numbered "by name" V.40. Yahweh has His true firstborn always in personal remembrance Mal. 3:16-17. Jn. 10:27-31.
(6) No inheritance - Yahweh was their inheritance. A complete consecration of persons. They were "presented before Aaron, to minister unto him". See Rom. 12:1-2, Deut. 18:1-2.
(7) It was a service and a consecration exclusive to them - and no fellowship was permitted in it for unauthorised persons. V.10. John 14:17. 2 John 6-10.

The sons of Aaron.

an **hundred thousand and fifty and seven thousand and six hundred.** [a] They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of **the children of Israel by the house of their fathers**: all those that were numbered of the camps throughout their hosts *were* [c] **six hundred thousand and three thousand and five hundred and fifty.**

33 But [d] **the Levites were not numbered** among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: [f] so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers. ↱ See Top 189.

SUMMARY VV.32-34.

See also the Temple service 1 Chr. 9:18 (6:26-28, 31) 23:3-32

[a] ch. 10. 25-27.

Cp ver. 28, ch. 4. 11, 35, 24, 26.

[c] ch. 1. 46.

[d] ch. 1. 47-49. Note

[e] ch. 8. 19 & 18. 6

[f] Cp. ch. 24. 2, 5. 6.

Eleazar (help of God) Ithamar (where the palm-tree is) = uprightness + fruitfulness. Ps. 92:12-13. See below right

CHAPTER 3.

1 The Levites' service. 40 The firstborn freed. 44 The overplus are redeemed. See above

THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; [k] Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [n] the priests which were anointed, [o] whom he consecrated to minister in the priest's office.

4 [p] And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 [q] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

See Introduction to Genesis

[g] ch. 8. 16. ver. 41. See below left-Enlightened. Cp Exod 11:10 See Note Ex. 6:23

[k] Ex. 6. 23.

[l] ch. 8. 16. Ex. 13. 2. Lev. 27. 26. Luke 2. 23.

[m] ch. 8. 17. Ex. 13. 12, 15.

[n] Lev. 8.

[o] Heb. *whose hand he filled*, Ex. 28. 41.

[p] ch. 26. 61. Lev. 10. 1, 2. 1 Chr. 24. 2.

[q] ver. 39. ch. 26. 62. Cp. ch. 1. 47.

[3] Heb. *mouth*. ver. 39, 51. ch. 4. 27, 37, 41, 45, 49. Gen. 45. 21.

[r] ch. 1. 50 & 8. 6 & 18. 2.

[s] ch. 26. 57. Gen. 46. 11. Ex. 6. 16. 1 Chr. 6. 1, 16 & 23. 6.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, [b] to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, [b] to do the service of the tabernacle.

9 And [c] thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel. *Kept, i.e. watch, observed - Young*

10 And thou shalt appoint Aaron and his sons, [t] and they shall wait on their priest's office: [u] and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, [i] I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [l] all the firstborn *are* mine; [m] for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: [p] every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the [3] word of the LORD, as he was commanded.

17 [r] And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of

7 MISHMERETH - Watch, sentry post, guard. They were engaged in a spiritual warfare Cp Ch. 8:23-24. Note the rebuke Ezek. 44:6-8. Constant vigilance Ps. 134:2. 92:2. 119:148 Cp 1 Tim. 1:18. They were as servants ministering for priests and people in mediatorial work Cp 2 Cor. 4:5. Cp Num. 3:38.

8 OHEL portrayed in VV.25, 28, 31 4:25-26, 31-32

9 MISHKAN Vessels or furniture 4:26-32

10 The whole nation, as a kingdom of priests was appointed to this work, but the Levites were selected as representative instead of the firstborn. Cp VV. 38, 41 Num. 8:16. Priests before the Levitical order. Exod. 19:6, 22, 24:5. 24:5.

12 NETHUNIM Cp Ch. 8:16. They were as gifts from Yahweh to the priests representative of the nation as a whole. Cp with the Apostles etc Eph. 4:11. Cp with NATHAN - made. 2 Sam. 9:27. Given as servants, the Nethinim or Temple servants, derived from this root. See Note p. 657.

3 LEVITES SELECTED TO REPLACE FIRSTBORN VV.11-13.

13 ZUWR - To turn aside - thus not completely devoted. See below.

14 There were approximately the same number of Levites (22,000) as firstborn (22,273) Ve 39-43. The surplus were redeemed. The reason for the choice of Levi probably Exod. 32:29 Cp Deut. 33:9.

15 Israel had to view him as such Deut. 12:19. 14:27 and share with him his good things Deut. 12:12, 18; 14:24; 16:11, 14; 26:11

16 Israel should therefore see in the Levite a parable of their portion in the world. If was a reminder that here they have no continuing city, "Mine they did become, and belong unto me, Yahweh" Rab.

4 LEVITES TO BE NUMBERED FROM ONE MONTH UPWARDS VV.14-16.

18 The other tribes were from 20 years old. The firstborn were redeemed from one month old Num. 18:16. Cp Gen. 48:14.

19 Exaltation Cp Gen. 48:14.

20 Assembly.

21 Bitter, unhappy

5 THE THREE FAMILIES OF LEVITES. VV.17-20

Eleazar + Ithamar. V.2.

This is the proper order when (as in days of Eli) Ithamar's descendants are exalted above Eleazar's there is failure.

THE LEVITES. VV.12-13.

These verses give the reason for the injunction + gift recorded in VV.6-9. Yahweh, in sparing the firstborn of man + beast in Egypt claimed them as His own. He afterwards chose the tribe of Levi instead of these firstborn, + now transfers them as a gift to His servant Aaron + his sons, for assistants in His service. See Ex. 13:12 Cp ~~Deut. 14:24~~; Deut. 33:9.

4:13. On the other hand, Aaron begat an hereditary priesthood. Aaron + Moses jointly type Christ whose priesthood precedes His Kingship.

THE STRANGER V.10.

ZUWR signifies "to turn aside." (especially for lodging). Thus it does not necessarily signify a foreigner. But can relate to an apostate Israelite, or to one not particularly related to a specific duty and who can therefore "turn aside" to something else. Thus in Num. 1:51 it relates to any not Levites, but here even to Levites if not appointed to priestly duties. The ordinary Levites must not infringe upon the exclusive rights of Aaron and his sons.

SPIRITUAL LESSON OF NUMBERS: It is the trial of the believer in the world in which, unfortunately, his failure becomes obvious – but Yahweh's grace does not fail; the resources of the priesthood foreshadowing those of Christ whose resurrection is the token of his competence, are emphasised, the enemy is defeated, the curse is turned into a blessing, & they move on in strength to the promised inheritance. The Levites & their service are prominent – the Ecclesia's responsibility to carry & exhibit Christ in the world. The people are seen as Yahweh's host, united in a common warfare. The enemy is not so much without as within – the evil does not break out. Note a five-fold division: 1. Ordering the Camp 1:1-10:10. 2 Growing departure from God: the testimony of history as to the people 10:11-16:35; 3 The Resources of the Priesthood made authoritative by the token of the Resurrection 16:36-20:. 4. The testing in its consequences 20-27. 5 The Divine Overshadowing 28-36.

Gershon = Exile; Libni = White. Shimei = My report. The exile attains righteousness through the report. They have charge of the things of practical righteousness Covering, Veil, Cord etc. 25-26.

6 NUMBER AND SERVICE OF GERSHONITES 4:21-26. Cp Exod. 6:17; Num. 26:58

The families, number, and charge of the Levites. **NUMBERS 3.**

the sons of Gershon by their families; [b] Libni, and [b] Shimei.
19 And the sons of Kohath by their families; [c] Amram, and [c] Izehar, Hebron, and Uzziel.
20 And the sons of Merari by their families; [e] Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.
21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.
22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred. MISHKAN
23 [i] The families of the Gershonites shall pitch behind the tabernacle westward.
24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.
25 And [m] the charge of the sons of Gershon in the tabernacle of the congregation *shall be* [n] the tabernacle, and [o] the tent, [p] the covering thereof, and [q] the hanging for the door of the tabernacle of the congregation,
26 And [r] the hangings of the court, and [s] the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [t] the cords of it for all the service thereof.
27 ¶ [a] And of Kohath *was* the family of the Amramites, and the family of the [a] Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.
28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.
29 The families of the sons of Kohath shall pitch [a] on the side of the tabernacle southward.
30 And the chief of the house of the father of the families of the Kohathites *shall be* [d] Elizaphan the son of Uzziel.
31 And their charge *shall be* [f] the ark, and [g] the table, and [h] the candlestick, and [i] the altars, and the vessels of the sanctuary wherewith they minister, and [k] the hanging, and all the service thereof.
32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.
33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.
34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.
35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: [o] these shall pitch on the side of the tabernacle northward.
36 And [p] under the custody and charge of the sons of Merari *shall be* [t] the boards of the tabernacle, and [u] the bars thereof, and [x] the pillars thereof, and [y] the sockets thereof, and all the vessels thereof, and all that serveth thereto,
37 And [b] the pillars of the court round about, and [b] their sockets, and [c] their pins, and [d] their cords.
38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [e] keeping the charge of the sanctuary for the charge of the children of Israel;

[a] ver. 35. Ex. 40. 22, 24.
[b] Ex. 6. 17. Note. 1 Chr. 6. 17 & 23. 7. Note
[c] Ex. 6. 18. 1 Chr. 6. 2, 18.
[d] Cp. Ex. 6. 22. Lev. 10. 4.
[e] Ex. 6. 19. Note. 1 Chr. 6. 19 & 23. 21.
[f] Ex. 25. 10.
[g] Ex. 25. 23.
[h] Ex. 25. 31.
[i] Ex. 27. 1 & 30. 1.
[k] Cp. Ex. 35. 12 & 39. 34 & 40. 21 with ch. 4. 5. Ex. 26. 31.
[i] ver. 29, 35, 38. ch. 1. 53.
[m] ch. 4. 24-26. OHEL MISHKAN
[n] Ex. 25. 9.
[o] Ex. 26. 7 & 36. 14.
[p] Ex. 26. 14.
[q] Ex. 26. 36.
[r] Heb. the office of the charge. See ver. 32. ch. 4. 16.
[s] Ex. 27. 9.
[t] Ex. 27. 16.
[u] Ex. 26. 15.
[x] Ex. 26. 26.
[y] Ex. 26. 32, 37.
[a] ver. 37. Ex. 35. 18 & 39. 40.
[b] Ex. 26. 19.
[c] 1 Chr. 26. 23.
[d] Ex. 27. 10.
[e] Ex. 27. 19.
[f] See ver. 26.
[g] ch. 1. 53.

22. El gaikert. or adds.
23. To El or (belonging) to El Str. (God increases those belonging to him).
24. See bottom p. 187.
25. Its linen curtains Ex. 26: 1. The sons of Merari had charge of its boards Num 3:36. OHEL. The eleven curtains of goat's hair made for the outer covering for the Tabernacle Ex. 26:7.
26. The rams and badgers skins over the tent Exod 26:14. The cords of the Tabernacle. The Merarites had charge of the cords of the court. See V. 37.

See opp. bottom.

7 NUMBER AND SERVICE OF KOHATHITES 27-32.

Including the descendants of Moses & Aaron Cp Ruth 1:20
30. The second son of Levi. Cp Exod. 6:18 Sig. Oil, as producing light, anointing. Korah was a member of this family Num. 16:1.
32. Cp Exod. 6:18.
Kohath: allied, hence a company united. Amram = People of the Exalted One. Yitzhar = Oil. Hebron: Fellowship. Uzziel = the power of God. V. 30. Appropriately in charge of Ark, table, candlestick = God manifestation following the covering of Gershom (see above).
Last of Levi's three sons V. 33. has the heavy work of setting up of boards etc – the creation of the Tabernacle anticipating the bitterness that comes from preaching & ministering, attending to those spiritually weak. Cp the bitterness of Paul's labors. Cp 2 Cor. 12:15. His yielding in love to the spiritually sick 2 Cor. 11:28-30. It is only through Divine strength that success comes. Zuriel = My rock is God. Abihail = Father of might V. 35.

CENSUS OF LEVITES.

Chapt. 3 provides general census & location of the various families; Chapt. 4 lists the totals of those able to serve in the various tasks.

Family.	Males 1 mth & upwards	Males between 30 & 50.	Location.
Gershonites	7,500	2630	West (Ephraim)
Kohathites	8,600	2750	South (Reuben)
Merarites	6,200	3200	North (Dan)
Moses and Aaron			East (Judah)
Total	22,300	8,500.	

22. El gaikert. or adds.
23. To El or (belonging) to El Str. (God increases those belonging to him).
24. See bottom p. 187.
25. Its linen curtains Ex. 26: 1. The sons of Merari had charge of its boards Num 3:36. OHEL. The eleven curtains of goat's hair made for the outer covering for the Tabernacle Ex. 26:7.
26. The rams and badgers skins over the tent Exod 26:14. The cords of the Tabernacle. The Merarites had charge of the cords of the court. See V. 37.

See opp. bottom.

7 NUMBER AND SERVICE OF KOHATHITES 27-32.

Including the descendants of Moses & Aaron Cp Ruth 1:20
30. The second son of Levi. Cp Exod. 6:18 Sig. Oil, as producing light, anointing. Korah was a member of this family Num. 16:1.
32. Cp Exod. 6:18.
Kohath: allied, hence a company united. Amram = People of the Exalted One. Yitzhar = Oil. Hebron: Fellowship. Uzziel = the power of God. V. 30. Appropriately in charge of Ark, table, candlestick = God manifestation following the covering of Gershom (see above).
Last of Levi's three sons V. 33. has the heavy work of setting up of boards etc – the creation of the Tabernacle anticipating the bitterness that comes from preaching & ministering, attending to those spiritually weak. Cp the bitterness of Paul's labors. Cp 2 Cor. 12:15. His yielding in love to the spiritually sick 2 Cor. 11:28-30. It is only through Divine strength that success comes. Zuriel = My rock is God. Abihail = Father of might V. 35.

8 ELEAZER'S SUPERVISION OF TYMNES BY LEVI. V. 32.

28. The priest's son, Themudrai Rabbi, and their chief is here mentioned.

9 NUMBER AND SERVICE OF MAHLITES V. 33-37.

Merari = bitter. Mahli = sick. Mushi = yielding. Cp Num. 13:8 left.

29. Rock of Ages.
30. Father (protector) of might.
31. See bottom p. 187.
32. PEQUDDATH Source word rendered "oversight" From a root "to visit"

10 MOSES & AARON'S EAST OF THE V. 38

the house of the father, father of the Was more numerous than the descendants of Merari's sons. The reference to the father's house 18:1-2. There have been other whose descendants took their place among the Levites. Apparently the families were divided other descendants of Levi Num. 16 "The Exodus" p. 157.

JOHN N... 22 ... nearly ... that the ... e.g. "... Num. ...

n TOTAL ... OF LEVI ...

32. The number given (Ve 22, 2... amount to 2... Formerly the ... in the Hebrew ... expressed by ... and not word... length, and if ... nearly similar ... were mistake... each other, ... could occur. ... bable a mista... crept into the ... ber of Gersh... (V. 22) where ... we should re... The Hebrew "... (200) might e... have been m... for "Caph" ... especially if ... stroke of the ... was a little ... as it often is ... (Kennicott).
Of the mu... could represe... the firstborns ... were thus pro... cluded in the ... bering. Cp V. 4...

12 FIRST BO... NUMBERS ... 41.

33. Showing a p... knowledge ... has the true fi... always in pers... remembrance. ... 28-31.

13 REDEMP... OF SURA... OF THE F... Vs. 44ff ...

34. Roth: "shall ... unto me, me...
35. PADUWY - R... See Peter's ... ment. 1 Pet. 1:18 ... As there were ... firstborn than ... so opportunity ... for all to avail ... selves of the ra... paid Heb 2:9.
36. "The sacred ... el" (The Sonc... Edition of the Pen... – a just weigh... 19:36. Ezek. 45...
37. A standard m... From SHAQAL ... suspend, i.e. a fo... basis of exchan...
38. 4 (the numbe... the fulness of ... 25. Grace, the fi... born or Levites rep... entred all Israel.
39. From GARAR = ... drag or bring u... (Cp to ruminate) ... related to the cu...
The significance ... of this Pentecon... by is ~~significant~~ ... appropriate. – Su... gating thought ... care, justness ...
The Gerah: a bea... like a bean.

SPIRITUAL LESSON OF NUMBERS: It is the trial of the believer in the world in which, unfortunately, his failure becomes obvious – but Yahweh's grace does not fail; the resources of the priesthood foreshadowing those of Christ whose resurrection is the token of his competence, are emphasized, the enemy is defeated, the curse is turned into a blessing, & they move on in strength to the promised inheritance. The Levites & their service are prominent – the Ecclesia's responsibility to carry & exhibit Christ in the world. The people are seen as Yahweh's host, united in a common warfare. The enemy is not so much without as within – the evil does not break in, it breaks out. Note a five-fold division: 1. Ordering the Camp. 1:1-10:10. 2 Growing departure from God: the testimony of history as to the people 10:11-16:35; 3 The Resources of the Ancient-hood made authoritative by the token of the Resurrection 16:36-20:21. 4. The Testing in its consequences 20:22-27. 5 The Divine Overshadowing 20:28-36.

The families, number, and charge of the Levites. NUMBERS 3.

the sons of Gershon by their families; (b)Libni, and (b) Shimei.
19 And the sons of Kohath by their families; (c)Amram, and (c)Izehar, Hebron, and Uzziel.
20 And the sons of Merari by their families; (c)Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.
21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.
22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred. MISHKAN
23 [f]The families of the Gershonites shall pitch behind the tabernacle westward.
24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.
25 And [m]the charge of the sons of Gershon in the tabernacle of the congregation *shall* be [n]the tabernacle, and [o]the tent, [p]the covering thereof, and [q]the hanging for the door of the tabernacle of the congregation,
26 And [r]the hangings of the court, and [s]the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and (t)the cords of it for all the service thereof.
27 ¶ [a]And of Kohath *was* the family of the Amramites, and the family of the [a]Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.
28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.
29 The families of the sons of Kohath shall pitch [a]on the side of the tabernacle southward.
30 And the chief of the house of the father of the families of the Kohathites *shall be* [d]Elizaphan the son of Uzziel.
31 And their charge *shall be* [f]the ark, and [g]the table, and [h]the candlestick, and [i]the altars, and the vessels of the sanctuary wherewith they minister, and [k]the hanging, and all the service thereof.
32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.
33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.
34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.
35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.
36 And (u)under the custody and charge of the sons of Merari *shall be* [t]the boards of the tabernacle, and [u]the bars thereof, and [x]the pillars thereof, and [z]the sockets thereof, and all the vessels thereof, and all that serveth thereto,
37 And [b]the pillars of the court round about, and [b]their sockets, and [c]their pins, and [d]their cords.
38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, (d)keeping the charge of the sanctuary for the charge of the children of Israel;

[a] ver. 35. Ex. 40. 22, 24.
(b) Ex. 6. 17. Note
1 Chr. 6. 17 & 23. 7. Note
(c) Ex. 6. 18. Note
1 Chr. 6. 2, 18.
[d] Cp. Ex. 6. 22. Lev. 10. 4.
(e) Ex. 6. 19. Note
1 Chr. 6. 19 & 23. 21.
[f] Ex. 25. 10.
[g] Ex. 25. 23.
[h] Ex. 25. 31.
[i] Ex. 27. 1 & 30. 1.
[k] Cp. Ex. 35. 12 & 39. 34 & 40. 21 with ch. 4. 5. Ex. 26. 31.
[l] ver. 29, 35, 38. ch. 1. 53.
[m] ch. 4. 24-26. OHEL MISHKAN
[n] Ex. 25. 9.
[o] Ex. 26. 7 & 36. 14.
[p] Ex. 26. 14.
[q] Ex. 26. 36.
(r) Heb. the office of the charge. See ver. 32. ch. 4. 26.
[r] Ex. 27. 9.
[s] Ex. 27. 16.
[t] Ex. 26. 15.
[u] Ex. 26. 26.
[x] Ex. 26. 32, 37.
(y) ver. 37. Ex. 35. 18 & 39. 40.
[z] Ex. 26. 19.
[a] 1 Chr. 26. 23.
[b] Ex. 27. 10.
[c] Ex. 27. 19.
[d] See ver. 26.
(d) ch. 1. 53.

24 Towards the camp of Reuben, among whom some of Him had associates. 161

25 El hath concealed.
26 Strength or majesty of El
27 See bottom p. 187.

8 ELEAZER TO SUPERVISE ACTIVITIES BY LEVITES. V. 32

28 The great Aaron's sons with themselves Kohathites, and therefore their chief is here mentioned.

9 NUMBER AND SERVICE OF MAHLITES VV. 33-37.

Merari = bitter; Mahli = sick; Mushi = yielding. See bottom left.

29 Rock of El.
30 Father (possessor) of might.

See bottom p. 187.

PEQUDDÂH - some word as rendered "oversight" V. 32 From a root "to visit".

10 MOSES AND AARONITES EAST OF CAMP V. 38.

The house of Amram, father of Moses Nas more numerous than the descendants of Moses & Aaron. From the reference to the father's house - Num. 18:1-2, there must have been other sons whose descendants took their place among the Levites. Apparently the Amramites were distinguished above the other descendants of Levi Num. 18:1. See "The Exodus of Land" p. 157.

6 NUMBER AND SERVICE OF GERSHONITES VV. 21-26.

Cp Exod 6:17; Num. 26:58

Gershon = Exile; Libni = White. Shimei = My report. The exile attains righteousness through the report. They have charge of the things of practical righteousness: Covering, Veil, cords etc. 25-26.

22. El gakherr. or addr.
23 To El or (belonging) to El Str. (God increases those belonging to him).
24. See bottom p. 187.
25 Its linen curtains Ex. 26: 1. The sons of Merari had charge of its boards Num. 3:36.
OHEL. The eleven curtains of goat's hair made for the outer covering for the Tabernacle Ex. 26:7.
26 The rams and badgers skins over the tent Exod. 26:14.
The cords of the Tabernacle. The Merarites had charge of the cords of the court. See V. 37.

See Cpp. bottom.

7 NUMBER AND SERVICE OF KOHATHITES 27-32

29 Including the descendants of Moses & Aaron Cp Exod. 18:10
30 The second son of Levi.
31 Cp Exod. 6:18 Sig Oil, as producing light, anointing. Korah was a member of this family Num. 16:1.
32. Cp Exod. 6:18.

Kohath: allied, hence a company united Amram = People of the Exalted One Yitzhar = Oil. Hebron = Fellowship Uzziel = the power of God. V. 30. Appropriately in charge of Ark, table, candlestick = God manifestation following the covering of Gershom (see above).

Last of Levi's three sons V. 33. has the heavy work of setting up of boards etc – the erection of the Tabernacle anticipating the bitterness that comes from preaching & ministering, attending to those spiritually weak. Cp the bitterness of Paul's labors. Cp 2 Cor. 12:15. His yielding in love to the spiritually sick 2 Cor. 11:29-30. It is only through Divine strength that success comes. Zuriel = My rock is God. Abihail = Father of might V. 35.

CENSUS OF LEVITES.

Chapt. 3 provides general census & location of the various families;
Chapt. 4 lists the totals of those able to serve in the various tasks.

Family.	Males 1 month upwards	Males between 30 & 50.	Location
Gershonites	7,500	2630	West (Ephraim)
Kohathites	8,600	2750	South (Reuben)
Merarites	6,200	3200	North (Dan)
Moses and Aaron			East (Judah)
Total	22,300	8,500.	

THE NUMBERS
22,273 first-born nearly 300 more than the first-born e.g. "house" Num. 3:40.
TOTAL NUMBER OF LEVITES 39
The numbers here given (Vv. 22, 28, 34) amount to 22,300. Formerly the numbers in the Hebrew were expressed by letters and not words at full length, and if two nearly similar letters were mistaken for each other, mistakes could occur. It is probable a mistake has crept into the numbers of Gershonites (V. 22) where for 7,5 we should read 7,2 The Hebrew "Resh" (200) might easily have been mistaken for "Caph" (500) especially if the down stroke of the latter was a little shorter as it often is in MSS (Kennicott).
Or the missing 300 could represent the firstborn who were thus not included in this numbering. Cp V. 41.
12 FIRSTBORN NUMBERED Vv. 41.
Showing a personal knowledge. Yahweh has the true firstborn always in personal remembrance. MILK 28-31.
13 REDEMPTION OF SURPLUS OF THE FIRSTBORN Vv. 44-51.
Heb. "shall belong unto me, me Yahweh".
PÂDUWY - Ransom See Peter's comment. 1 Pet. 1:18-19. As there were more firstborn than Levites the opportunity is there for all to avail themselves of the ransom Heb. 2:9.
"The sacred shekel" (The Sanctuary Talent of the Pentateuch - a just weight Rev. 16:6. Ezek. 45:10.
A standard weight From SHAQAL - To suspend, i.e. a form of basis of exchange.
4 (the number of the tribes of Israel) Separate the first-born or Levites represented all Israel.
From GÂRAR = To drag or bring up (i.e. to ruminate) thus related to the cud.
The significance of this Ransom money is significant. Approximate - suggesting thought, care, fullness etc. Gerah = a berry like a bean.

THE NUMBER OF FIRSTBORN. V 43.
22,273 firstborn in a nation of 600,000 males requires nearly 80 in each house. It would therefore appear that the firstborn were such in houses, such as family groups e.g. "house of David" Jer. 3:14 They were expressed "by name" Num. 3:40 indicating a careful supervision.

AS LEVI REPLACED THE NATURAL FIRSTBORN — So the "Israel of God" Gal. 6:16. replaced Israel after the flesh, the natural firstborn Exod. 4:22. See Note Gen. 49:3. & Num. 3:45.

KOHATHITES FIRST 4:2.
- Gershon not Kohath was the firstborn ch. 3:17. illustrating the principle of the firstborn.
- The service & the carriage of the holy things through the wilderness a type of the Ecclesia's presentation of the Truth to the world.
- Kohath with the precious vessels including Ark, Table etc. Christ proclaimed.
- Gershon with the fine linen and coverings - teaching the need of such.
- MERARI with the boards and pillars - the need of organisation.

TOTAL NUMBER OF LEVITES. 39

and @ the stranger that cometh nigh shall be put to death.

@ Ver. 10. This was not always done. Ezek. 44:6-9.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were [b] twenty and two thousand. 32

b Cp. ver. 22, 28, 34. Also ver. 46-49.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. 39

41 [c] And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

c ver. 48.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 [d] Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

d ver. 48.

46 And for those that are to be [e] redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, [m] which are more than the Levites;

e ver. 12, 45.

47 Thou shalt even take @ five shekels apiece [p] by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerâhs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; [c] a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

c ver. 46, 47.

51 And Moses [d] gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

Roth: "me Yahweh"

As Levites were taken instead of firstborn if there were 300 firstborn Levites it would complete the number noted in Note 32.

LXX = 25 as in 8:24 ? Cp. 3:28

d ver. 48.

e ver. 12, 45.

f ver. 23, 30, 35, 39, 43, 47. Cp. ch. 8. 24. 1 Chr. 23. 3, 24. 27. Cp. Jesus & John Luke 3:23

g ver. 12, 41.

h ver. 19. Ex. 40. 10.

i Ex. 13. 13. ch. 18. 15.

k ch. 3. 31. Ex. 26. 31.

l Ex. 25. 10, 16.

m ver. 39, 43.

n ver. 8, 10, 11, 12, 14. Ex. 25. 14.

o ch. 18. 16. Lev. 27. 6.

p ch. 1. 2.

q Ex. 25. 13.

r Ex. 30. 13.

s Ex. 25. 23, 29, 30 & 37. 16. Lev. 24. 6, 8.

CHAPTER 4.

Summary too 189

x Age and time of the Levites' service. 34 The number of the Kohathites, Gershonites, and Merarites.

AND the LORD spake unto Moses and unto Aaron, saying, 1A See above.

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* [h] the most holy things:

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down [k] the covering vail, and cover the [l] ark of testimony with it:

6 And shall put thereon [n] the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in @ the staves thereof.

7 And upon the [s] table of shewbread they shall spread a cloth of blue, and put thereon the

TOTAL NUMBER OF LEVITES. 39

32 The numbers here given (Vs 22, 28, 34) amount to 22,300. Formerly the numbers in the Hebrew were expressed by letters and not words at full length, and if two nearly similar letters were mistaken for each other, mistakes could occur. It is probable a mistake has crept into the number of Gershonites (V 22) where for 7,500 we should read 7,200. The Hebrew "Resh" ר (200) might easily have been mistaken for "caph" כ (500) especially if the downstroke of the latter was a little shorter as it often is in Ms (Kennicott). Of the missing 300 could represent Levite firstborns who were thus not included in this numbering. Cp V. 41.

12 FIRSTBORN NUMBERED 40-41.

33 Showing a personal knowledge. Yahweh has His true firstborn always in personal remembrance. Mal. 10: 28-31.

13 REDEMPTION OF SURPLUS OF THE FIRSTBORN Vs. 44-51.

34 Roth: "shall belong unto me, me Yahweh"

35 PÂDÛ WY - Ransom. See Peter's comment. 1 Pet. 1:18-19. As there were more firstborn than Levites no opportunity is there for all to avail themselves of the ransom paid Heb. 2:9.

36 "The sacred shekel" (The Soncino Edition of the Pentateuch) - a just weight. Lev. 19:36. Ezek. 45:10.

37 A standard weight. From SHÂQAL - To suspend, i.e. a form or basis of exchange.

38 4 (the number of the fulness of Israel) X 5 - Grace. The firstborn or Levites represented all Israel.

39 From GÂRAR - To drag or bring up (i.e. to ruminate) thus related to the cud. The significance of this Pentecon money is ~~significant~~ appropriate - suggesting thought, care, justness etc. The Gerah = a berry like a bean.

5 SHEKELS. - From 18:16 we learn from hence forth to constitute the Redemption money Cp Lev. 27:16.

40 It was doubtless used for the support of the Tabernacle worship.

CHAPTER 4.

14 AGE AND TIME OF SERVICE OF THE KOHATHITES. Vv 1-4.

1A This second enumeration was for the purpose of their special labor answering to the task of the layIsraelites Num. 1:3 Ch. 23: 24 John Baptist & Jesus commenced their ministeries at that age 1 Ch. 5:23 1 Chron. 23:24. The Rabbins say that Levites commenced to learn their duties at 25 and at 30 commenced public ministrations.

2 They formed part of a spiritual army. Cp 1:3 More experience needed.

KOHATHITES SERVICE IN CONVEYING THE TABERNACLE

15 Vv 5-15. Cp Num. 3:27-32.

3 The veil that separated the holy & most holy.

Cp Num. 18:7-8.

4 They were never removed Exod. 25:15. The expression probably signifies that they adjusted the staves for carrying. Cp V. 11.

6 Eliminate "about". They had charge of the items in the Holy & Most Holy.

7 This was a special covering for this purpose and not the covering of the Tabernacle Cp V. 25. Heb = "a covering."

8 Lit. PANIYM - face or presence. No word for bread in this place.

ZOAN Ch. 13:22. : Sig: A Place of Departure. See also Is 19:11. (See The Numerical Bible). A strange name for the seat of Egypt's power; a verbal striking delineation of what the world's power and glory is. Hebron, though dominated by giants could be occupied by those who departed from Egypt as Abram showed before Zoan founded.

THE KOHATHITES HAD LIGHTEST LABOUR. (Ch. 4:4-15) They carried the Ark, table, candlestick altar etc. They had 8,600 over a month (Ch. 3:15, 28) of which 2750 were effective for the service. (Ch. 4:30).

THE GERSHONITES had charge of the Tabernacle coverings and hangings of court etc. They had 7500 over month (Ch. 3:22). with 2630 effectives (Ch. 4:40). 4:24-26

THE MERARITES had heaviest labour - They had charge of boards, bars, pillars, sockets etc. (Ch. 4). They had only 6,200 over month, but 3,200 effectives, thus a natural provision for heavier work (Ch. 3:34, 4:44) Thus Yahweh provided strength where it was needed.

EACH HAS HIS WORK TO DO IN THE ECCLESIA IN A CO-OPERATIVE EFFORT TO THE GENERAL GOOD

By this co-operation the Tabernacle was set up from place to place with the least trouble, and the means of general worship made possible. Dominate word-Service. See Note V. 30. USED 21 Times!!

MOSES' FAILURE. CH. 20:12. He refers to this several times as one of the most disappointing things of his life. 120 years had been spent in preparation for his work & in leading the people only to fail to enter at the last moment. It illustrates the limitations of the Mosaic Covenant which he typified. It also illustrates that success in Christ life is based upon obedience. For Jehovah's purpose in us. See Eph 2:10.

Service of the Kohathites. NUMBERS 4. The charge of Eleazar.

5. Roth: "the dishes and the pans and the bowls and the libation cups." The first two for the meal offering the last two for the drink offering?
5A Lit. Bread of continuity—young. So called because it was never looking 2 Chr. 2:4. The word is also applied to burnt-offerings, incense, etc. for the antitypical bread of his presence see Jno 12:24-25
5B Fellowship (the Table) only possible through sacrifice.
6 MACHFAH from CHAPHAH To lay hold, to pick up (fire). Also rend, censer Num. 16:6, firepans. Exod 27:3. Evidently metal pans available for different purposes.

7. Roth. "a frame." LXX "a rest" Evidently a bearing-frame. Mowt = yoke, such as pole on which spies carried grapes Num 13:23.
8. Adjust them for carrying.

9 All vessels and utensils not expressly mentioned.

10. DASHEN = be fat. Roth: "fat ashes." Evidently remove the fat from the altar to cleanse it prior to removal.
11 The LXX adds at the conclusion of this verse: "They shall take a purple cloth and cover the laver & its foot & they shall put it in a blue cover of skin, & put it on bars."
The Kohathites had charge over 7 items: The Ark, the golden altar, the table of shewbread, the Lampstand, the instruments of ministry, the brazen altar, the laver.
12. Though boards etc were put on wagons, all pieces of the tabernacle furniture were carried by men Cp 7:11-4 Cp. 1 Chr. 15:
13. Even the Levites who were chosen & consecrated to bear the most holy things could not touch them unwrapped lest they die. They could only carry them after being covered & made ready for travel by the priests V.5.

5 and the dishes, and the spoons, and the bowls, and covers to [2] cover withal: and the continual bread shall be thereon:
8 And they shall spread upon them a cloth of scarlet, [5B] and cover the same with a covering of badgers' skins, and shall put in [e] the staves thereof.
9 And they shall take a cloth of blue, and cover the [f] candlestick of the light, [5] and his lamps, and his tongs, and his snuff-dishes, [6] and all the oil vessels thereof, wherewith they minister unto it:
10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar. [7]
11 And upon [g] the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to [8] the staves thereof:
12 And they shall take all the [4] instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar: [7]
13 And they shall take away the ashes from [i] the altar, and spread a purple cloth thereon:
14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even [i] the censers, the fleshhooks, and the shovels, and the [k] basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to [8] the staves of it.
15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, [p] the sons of Kohath shall come to bear *it*: [q] but they shall not touch *any* holy thing, lest they die. [13] These *things are* the burden of the sons of Kohath Cp. 3:31

[2] Or, stuff without. Gen. 35. 14. Ex. 29. 40 & 30. 9. Cp. Ex. 25. 29 & 37. 16.
[5B] Ex. 25. 6 & 35. 25. Lev. 24. 2.
[e] Ex. 25. 6 & 30. 28 & 31. 11.
[f] Ex. 25. 40. 41.
[5] Ex. 30. 23, &c. & 31. 11.
[6] Ex. 25. 38.
[g] Ex. 30. 1, 3. 5.
[4] See ver. 4.
[7] Ex. 19. 21. 1 Sam. 6. 12.
[i] 2 Kin. 8. 8. 16A
Cp 1 Sam. 6:19.
Related to Aaron Cp V. 111.
[8] Ex. 27. 2, 3, 6. 1 Tim. 1:18 2 Tim. 2:1
[4] Heb. to war the warfare. ch. 8. 24. Ex. 38. 8. But cp. ver. 3, 30.
[k] Or, bowls. ch. 7. 13, &c. Ex. 27. 3.
[5] Or, carriage. ver. 15, 29, 27, 31, 32, 47-49.
[m] For ver. 25, 26, see ch. 3. 25, 26.
[n] Ex. 26. 1-6 & 36. 8.
[9] Ex. 36. 14, 19.
[p] ch. 7. 9 & 10. 21. Deut 31. 9. 2 Sam. 6. 13.
[q] 2 Sam. 6. 6, 7. 1 Chr. 13. 9, 10.

16 And to the office of Eleazar the son of Aaron the priest *pertaineth* [r] the oil for the light, and the [b] sweet incense, and [c] the daily meat offering, and the [d] anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.
17 ¶ And the LORD spake unto Moses and unto Aaron, saying,
18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:
19 But thus do unto them, that they may live, and not die, when they approach unto [h] the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:
20 [i] But they shall not go in to see when [k] the holy things are covered, lest they die.
21 ¶ And the LORD spake unto Moses, saying,
22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;
23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in [3] to perform the service, to do the work in the tabernacle of the congregation.
24 This *is* the service of the families of the Gershonites, to serve, and for [5] burdens:
25 And [m] they shall bear [n] the curtains of the tabernacle, and the tabernacle of the congregation, [o] his covering, and [p] the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,
26 And the hangings of the court, and the hanging for the door of the gate of the court,

in the tabernacle of the congregation. The high priest elect.

16 ELEAZAR'S SERVICE 16
12 El hath helped
13 Cp Ch. 3:32.

17 SPECIAL DISPENSATION FOR KOHATHITES. VV17-20
14 This could be done through negligence on their part causing the Kohathites to touch the holy things in a similar way. Every care must be taken with the covering & conveying of them. Cp. 1 Chron. 15:11-15.
15 Roth: "They shall not enter to see for a moment that which is holy lest they die." The prohibition could be to the entering merely out of curiosity during the process of packing.

18 AGE AND TIME OF GERSHONITE SERVICE 21-23.

19 GERSHONITE SERVICE IN CONVEYING TABERNACLE 24-28
16 They conveyed all the hangings with the exception of the veil which was wrapped around the Ark V.5.
16A BALA' - swallowed. - by the cloth Cp use verb p.r.o

188

THE NAZARITE VOW CH. 6.

Nazarite signifies separation. The separation was threefold 1. From the vine; 2 From cutting the hair; 3 From contact with the dead.
• The Vine. Wine "takes away the heart" Hos. 4:11, it artificially stimulates. Ps. 104:15; Eph. 5:18 (See note below p. 192). It represents pleasure and relaxation both good & otherwise Jud. 9:13. Hence at the conclusion of the vow wine may be used Num. 6:20. Hence the vow is for the denial of pleasure & relaxation for a period of time.
• The separation demands not only denial of wine, but all associated products even though non-intoxicating Num. 6:4. This is a denial of even legitimate pleasure, & in that regard pictures the believer. Christ is the one suffering joy for the believer. To him, Christ is to be "all in all" Col. 3:11. Even pleasures in themselves legitimate are excluded for that ideal, even those things related to the intoxicating joys of life. Mat. 5:16; Jn 7:37 This may seem extreme to the world, as the exclusions required of the Nazarite appear extreme & unnecessary to us.
• Second point of separation is from the dignity & pride of mankind. The long hair is the sign of subjection. Cp. 1 Cor. 11:14-17; Luke 22:26.
• Third separation = contact with the dead 1 Thess. 4:13. The "body is dead because of sin" Rom. 8:10 presented as a "living sacrifice" Rom. 12:1.

Numbers 3, 4.

The Levites priests are to out, or after ary when cel shippers. The face inward

17 The cords of those things previously enumerated. The Merarites carried the cords of the hangings of the court V.32.

Num. 20:14. The shortest route to the Promised land was east through Edom (the nation was bloodkin to them). Hence the request which was refused. A similar request was made to Jacob. Jud. 11:17.

18 Coast of the Palm. Ps. 92:12. The Merarites also under him V. 33.

20 AGE AND TIME OF MERARITES' SERVICE 29-30

21 MERARITE SERVICE IN CONVEYING TABERNACLE 31-33.
By far the heaviest burden and so allotted to the largest number. See Note Bottom p. 187.
19 LXX = "number them by name and all the articles borne by them." Evidently numbered like pieces in a pre-fabricated building.

22 NUMBER OF KOHATHITES Vv 34-37.

20 Princes as selected. See Ch. 1:5-16
"BROUGHT IN AGAIN" Num. 12:15
This was the sign of her recovery. See the ritual of the cleansed leper Lev. 14:4-7
The same word HA'CAPH is rendered "recover" in connection with Naaman 2 Kg 5:11. Let her [was] cleansed." Cp Mic. 6:16. See Mic. 7:18-19

The Levites are in as distinct relation to the Book of Numbers as the priests are to the Book of Leviticus. The former guard it from without, or attend upon it in its travels, the latter belong to the sanctuary when set up, and have their place therein as intercessors & worshippers. The former face outwards guarding it from pollution; the latter face inwards leading to God. This is the essential difference between ministry & priesthood. Both Levites who minister or prepare for worship, and priests who conduct it are types of the saints who both minister and act as a spiritual priesthood Heb. 13:15-16. 1 Pet. 2:5. Levite service is from God and for God towards men. This is ministry. The name Levi signifies "joined" and their work was to lead men to God.

which *is* by the tabernacle and by the altar round about, and their cords, [17] and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the [c] appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the [d] service, to do the work of the tabernacle of the congregation.

31 And [e] this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, [19]

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall [d] reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, [g] under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation [f] numbered the sons of the Kohathites after their families,

and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty, [20]

37 [a] These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. [21]

41 [c] These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were num-

[c] Heb. Eleventh. ver. 37, 41, 45, 49. See ch. 3. 16.

[a] ver. 2.

Service - 'ĂBAD - To serve as a slave or bondman.

'ABODÂH - slave labor. - No individual rights, or liberty of choice.

TSÂBÂ - To mass together. V. 3.

[e] Heb. warfare. Cp. ver. 3, 23, 35, 39, 43. ch. 3. 31. 3, 4, 5.

[f] For ver. 31, 32, see ch. 3. 36, 37. Exod. 26: 15-37.

[c] ver. 22.

[d] Ex. 38. 21.

[g] ver. 28.

[f] ver. 2.

17 The cords of those things previously enumerated. The Merarites carried the cords of the hangings of the court V. 32.

Num. 20:14. The shortest route to the Promised Land was east through Edom (the oath was bloodless for them). Hence the request which was refused. A similar request was made to Jacob. Jud. 11:17.

18 Coast of the Kohathites Psalm. Ps. 92:12. The Merarites also under him V. 33.

19 LXX = "number them by name and all the articles borne by them." Evidently numbered like pieces in a prefabricated building.

20 Princes as selected. See Ch. 1:5-16.

21. 2630 effectives out of a total of 7500 over a month. Num. 3:22. = a surplus of 4870.

23 NUMBER OF GERSHONITES Vv. 38-41

24 NUMBER OF MERARITES Vv. 42-45

PROPHESIED (Count). 1 Sam. 19:20 Chr. 25:2-3 or praising. To act so as to show to be under the impulse of an influence beyond oneself, hence to act as if mad 1 Sam. 18:10; Jer. 29:26 2 Kg. 9:11. To speak in some miraculous way as with tongues, giving evidence of Yahweh's apparent influence. There was old Hur ones then the spirit was withdrawn. Their authority was established. Taken exception to, others being appointed. Moses' reaction reveals the incomparable greatness of his character. He loves his people more than he loves himself. When a man is really great & good he longs that all should be as he is & better.

PROPHESIED: the Hebrew NÂBÂ' sig. to cause to bubble up, hence to pour forth words abundantly, as is done by those who speak with ardour or divine elevation of mind. This could take the form of singing 1 Sam. 10:11 see above

The seventy elders and the officers had gradually emerged during the oppressions of the people in Egypt. Exod. 5:6, 10, 14, 15, 19; Exod. 24:1, 9. and hence were "known" of Moses Num. 11:16; Deut. 1:15. Their status and authority were now given Divine endorsement. Cp Exod. 18:13-26. for an earlier appointment of Judges. ● ELDERS = Zaqen ancient, i.e. experience ● OFFICERS = shoter writer, i.e. ability. LXX = Grammateus, scribe. They were scribes or secretaries who were appointed to subordinate positions.

The first word is lit. the young men HA-NA'AR and signifies a youth. The second is BECHURIM from a root to select, implying a group of selected men who were deputed duties. Joshua stood in a special relationship as Moses' minister Cp Exod. 24:13, as "servant" should be rendered. Who was "the young man"? We are not told. Some suppose him to be Gershom the son of Moses. Perhaps it was one appointed by the firstborn as they had recently been superseded by the Levites, and they may have

1. Angerly addressed the people instead of speaking to the rock.
2. Emphasized "we" instead of Yahweh
3. Neglected to speak to the rock
4. Smote it twice in anger
5. Failed to believe. V. 12.
6. Failed to sanctify Him in the eyes of the people. V. 12.

Cp the fruits of anger Eph. 4: 26.

"SPIRIT OF JEALOUSY" V.14. The use of RUACH in the sense of an over-mastering rush of feeling is true in essence of the word. When used of the wind it denotes a strong powerful wind. Similarly the ruach of God rushes suddenly & powerfully on a man Jud. 14:6; Acts 2:2. A man can be dominated by his spirit & needs to learn to rule it Prov. 16:32. Jealousy is a powerfull emotion & people do find themselves controlled & driven by it to do the most violent & extreme actions. This changing of a man is a characteristic feature of the work & influence of the spirit word on a believer in Christ. Jhn 6:63; Gal 5:16-18.

"WITHOUT THE CAMP" V.3. In addition to the vital spiritual import of this action it was also hygenically sound practise. Today those with infectious diseases are medically isolated lest others contract the disease. This = its means such segregation and isolation.

Of restitution

22. 3200 effectives out of total of 6200 Num 3:34 = a surplus of 3000. Thus they had the highest number of effectives but also the hardest labor. See Note bottom p.187

bered of them after their families, were three thousand and two hundred. 22

45 "These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

25 TOTAL NUMBER OF LEVITES. 44:46-49

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore. 23

23. Kohath 8600 2750
Gershon 7500 2630
Merari 6200 3200
22300 8580

The numbering must have been by tens and not by individuals — perhaps the labor was undertaken by groups of tens.

49 According to the commandment of the LORD they were numbered by the hand of Moses, [p] every one according to his service, and according to his burden: thus were they numbered of him, [h] as the LORD commanded Moses.

[a] ver. 29.
[b] See Lev. 6. 2, 3.
[c] Lev. 5. 5 & 16. 21 & 26. 40. Josh. 7. 19.
[d] Lev. 6. 5.
Goel
[e] Lev. 6. 6, 7.
Heb TERUMAH
[f] Or, heave offering.
Ex Lev 7:14.
[g] Lev. 6. 17, 18, 26 & 7. 6, 7, 9, 10, 14. Deut. 18. 3.
[h] Ezek. 44. 29, 30.
[p] ver. 15, 24, 31.
[h] ver. 1, 21, 29.
[i] Lev. 10. 12, 13.
Morally, as in 19, 20, 29; Prov. 4:15 6A 7:25.
[k] Lev. 12. 14. Lev. 13. 3, 46.
[l] Lev. 15. 2.
[m] John 8. 4.
[n] Ch. 9. 6, 10 & 19. 11, 13 & 31. 19.
[o] Lev. 21. 1.
[r] Lev. 4. 12.
[q] Lev. 26. 11, 12.
No provision made for a wife's action in the parable of the Law the husband rep. Yahweh.

5 ¶ And the LORD spake unto Moses, saying, Ish. Ishah

6 Speak unto the children of Israel, [b] When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; Adam

7 [c] Then they shall confess their sin which they have done: and he shall recompense his trespass [d] with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside [e] the ram of the atonement, whereby an atonement shall be made for him.

9 And every [f] offering of all the holy things of the children of Israel, which they bring unto the priest, [g] shall be his. Ish

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither [m] she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: 28.

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for

2 LAW OF RECOMPENSE AND OF OFFERINGS - HONESTY EMPHASISED 5:10 THESED. 5:10

3 Lev 6:1-7. Involves wrong done to the property of another. 3A SHUWB - Return back.

4 Presuming he is dead. (LXX)

4A For He is the Redeemer.

5 They were presented at the altar but not offered on it. See Mng

3 THE TRIAL OF JEALOUSY: SUSPECTED IMMORALITY TESTED: TRUTH EMPHASISED VV11-31

In the oct. Jhn 8:4.

6A SHEKABATH ZERA' "Lying with semen" & Copulating Lev 18:20 19:20.

Induced by the alienation of his wife's feelings toward him.

7A From TAPHAS - Caught. as in K

7B Clear proof of this carried death penalty Lev 20:10. If only suspicion, the following test allowed. No example recorded of it being use.

CHAPTER 5.

4 SEPARATED FROM DEFILEMENT CH.5:1-31

1 THE UNCLEAN REMOVED - LEPERS EXCLUDED - PURITY EMPHASISED VV1-4.

1 The unclean are removed out of the camp. 5 Of restitution in trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [k] leper, and every one that hath an [l] issue, and whosoever is defiled by the dead: A1 See above Cp 12:14-15?

3 Both male and female shall ye put out, [n] without the camp shall ye put them; that they defile not their camps, [o] in the midst whereof I dwell.

4 And the children of Israel did so, and put them out [r] without the camp: as the LORD spake unto Moses, so did the children of Israel.

A1 NEPHESH. Touch dead body of person - unclean 7 days. 19:11 31:19. Those touching carcase of beast - until even Lev. 11:27,39 + 22:6

1 The sin offering was likewise taken "without the camp" but into a "clean place" Lev. 4:12. See top. p. 184.

2 It was an outward example of what every Israelite should manifest Internally. Cp. Eph. 4:31.

3 The camp now organised the Law is carried out for the first time. See also the Camp of the future. Rev. 20:9, 21:27.

THE INSTRUCTIONS OF CHAPTS 5, 6

Seek to establish by Law the sanctity of Yahweh's people. Thus the nation typified the Ecclesia within which, in its perfection, nothing that defiles is permitted to remain. Cp. Matt. 8:22; Rev. 21:27. Thus in preparation for journeying: a. Camp Cleansed V1-4. b. Trespass Law enjoined V5-10 c. Secret sin exposed V11-31 d. Status of the Nazarite established Ch. 6

THE THREE FORMS OF UNCLEANNESS DISFELLOWSHIPPED

LEPROSY: Rare and dreadful - the disease of Egypt - typical of open and notorious wickedness.

AN ISSUE: Common & little noticed. - like sinful habits that spring out of ordinary life & are little regarded.

DEFILED BY DEAD: The taint of the flesh - subject to death through sin. This is treated as "sin" Num. 6:11. - The "natural" affections of life that interfere with our service to Yahweh. A mourner was one who sympathised with or for the dead - for one fallen away.

190

HER OFFERING

Barley meal without incense or oil - without the sanctifying influence of prayer or the joy of divine communion, but the humblest product of the earth typical of the earthy conduct of the woman whether guilty or not (for her conduct to her husband could have caused the jealousy) - which by the offering she promises in the future to render as service to Yahweh in the manner required. Eph. 5:22-23. Barley was the cheapest grain. Even in time of famine it rated only half the price of wheat 2 Kg 7:1,16,18. The poorer classes in distress used barley Ezek. 4:12 John 6:9-13. The well-to-do used it for fodder 1 Kg. 4:28 Rev 6:6. = ½ the price of wheat.

8 As the head of the house the husband provided the offering whom he considered guilty. It was the cheapest grain 2 Kg 7:1, 16, 18. Barley was the food of poverty Jud. 7:13; 2 Kg 4:42; Ezek. 13:19. The more well to do used it as fodder 1 Kg 4:28. A tenth part of Ephah = app. 3 qrt 1 pint.

THE LAW OF
relationship
wife might
that extent
Exod. 23:2
● Those hav
oring Yahwe

See Note. Lev. 5:11.
See bottom p. 190.
Recalling the goodness & severity of Yahweh, the obligations of a wife to her husband & of Israel to Yahweh. See note p. 100.
ZIKRONIY
At a public place adjacent to the Tabernacle.
Apostasy from the lover = the Word. See below
Rep. weak, human nature. Cp 2 Cor. 4:7.
The abode of Yahweh in Israel & therefore representative of His interest in the proceedings - the water becomes charged with His power.
A shame unto her. 1 Cor. 11. 1-16. Indicating that she is at least guilty of insubordination towards her husband.
MARAH. Cp. Ex. 15:25.
Placing her in the position of offering the fruit of her life for Yahweh's inspection.
Presuming her innocence.
18A 'ALAH - Execration.

RSV has these words bracketed

As among the Hebrews, though feet etc were used to express the parts that nature hides. Cp Gen. 46:26. This could well be the same, & refer to the falling down of the womb with the consequent extension of the abdomen.
All the external signs of child-bearing with none of its fruit.

LEPROSY. Num. 12:10
Miriam would be clean according to that description. Lev. 13:12, Num. 12:10. Snow is usually moist and wet in which case "the snow" would suggest an open wound or ulcer which is what is involved in Lev. 13. This fits in with "flesh half consumed" V. 12 an effect of true leprosy.

THE LAW OF JEALOUSY. • Yahweh is a jealous God Exod. 20:5; 34:14; Deut. 4:24; 5:9. • Israel is His bride. Is. 54:5. Lev. 20:26. • There was no provision for a wife to press a case against a husband because this Law saw beyond natural relationships to those existing between Yahweh • His people so that both sects from their place in the provision. • Though the wife might be cleared of the accusation of adultery, her conduct to her husband was the cause of her humiliation, and to that extent she was guilty and deserving of the shame heaped upon her. • Israel became guilty of spiritual adultery Jer. 7:13. Ezek. 23:25. • With the Temple service etc, there was all the appearance of bearing seed – but more to the glory of the Father. • Those humbled but who have not been guilty of adultery will be restored + will bear seed. • Thus it is the parable of Israel provoking Yahweh to jealousy. See below. Further references Deut. 6:15; 29:20; 32:16, 21 Exod. 20:5; 34:14; Ps. 78:58; 106:16; 79:5; Nah. 1:2; Zeph. 3:8; 1 Cor. 10:22.

See Note. Lev. 5:11.
See bottom p. 190.
10 Recalling the goodness + severity of Yahweh, the obligations of a wife to her husband + of Israel to Yahweh. See note p. 100. ZIKRONO
11 At a public place adjacent to the Tabernacle.
12 Doubtless from the laver. = the Word. See below
13 Rep. weak human nature. Cp 2 Cor. 4:7.
14 The abode of Yahweh in Israel + therefore representative of His interest in the proceedings - the water becomes charged with His power.
15 A shame unto her. 1 Cor. 11:1-16. Indicating that she is at least guilty of insubordination towards her husband.
16 MARAH. Cp. Ex. 15:25.
17 Placing her in the position of offering the fruit of her life for Yahweh's inspection.
18 Presuming her innocence.
18A 'ALAH - Execration.

her, the tenth *part* of an ephah of barley meal; [a] he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, [b] bringing iniquity to remembrance. See below

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water: See below right

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness (2) *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall [g] charge the woman with an oath of cursing, and the priest shall say unto the woman, [h] The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to (3) rot, and thy belly to swell;

22 And this water that causeth the curse [k] shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, [l] Amen, amen.

23 And the priest shall write

[a] Cp. Lev. 2. 1, 15 & 5. 11.
[b] 1 Kin. 17. 18. Ezek. 29. 16. Young renders His as "it" Cp. V. 18
[c] Ex. 29. 24. See below
[d] Lev. 2. 2, 9 & 5. 12.
The water would not be literally bitter, but made so by nature of the curse.
(subject to him)
[e] Deut. 28. 37. Jer. 24. 9 & 29. 18, 22 & 42. 18 & 44. 12. Zech. 8. 13
(2) Or, being in the power of thy husband. Heb. under thy husband. Cp. ver. 20, 29. ch. 3. 12, 41, 45 & 32. 14.
[f] ver. 19, 20.
[g] Josh. 6. 26. 1 Sam. 14. 24. Neh. 10. 29.
[h] Cp. Jer. 29. 22.
(3) Heb. fall.
[i] ch. 9. 13. Lev. 20. 17, 19.
[k] Ps. 109. 18.
[l] Deut. 27. 15-26.

RSV has these words bracketed
19 As among the Hebrews, thigh + feet are selected to express the parts that nature hides. Cp Gen. 46:26. This could well be the case, + refer to the falling down of the womb with the consequent extension of the abdomen.
20 All the external signs of childbearing with none of its fruit.

LEPROUS. Num. 12:10
Miriam would be clean according to that description. Lev. 13:13. Her. 1:18. Snow is usually moist and wet in which case "like snow" would suggest an open wound or ulcer which is what is involved in Lev. 13. This fits in with "flesh half consumed" V. 12 an effect of true leprosy.

"THE ROOT THAT BEARETH GALL"
Compare the Law of Jealousy with Yahweh's jealous anger against the man that causes this.
He experiences "all the curses of the book."
His name is blotted out. Deut. 29:17-20

"DUST" V. 17. "The serpent's meat" Gen. 3:14 Isa. 65:25 + hence emblematic of the possibility of sin.
LAVER V. 17. Made from mirrors devoted + choice women Ex. 38:8. Designed for purification of the Bride. Eph. 5:26.

these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and* become bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall [c] wave the offering before the LORD, and offer it upon the altar:

26 And the priest [d] shall take an handful of the offering, even the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and* become bitter, and her belly shall swell, and her thigh shall rot: and the woman [e] shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* [f] instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman [i] shall bear her iniquity.

CHAPTER 6.

1 The law of the Nazarites in their separation.
22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them,

"OFFERING OF JEALOUSY" V. 15
Whereas elsewhere in this chapter, the word is singular QIN'AH, here it is in the plural QIN'ATH. There is a double jealousy - both the husband + God. There is also a twofold meaning in the word, for it can signify both jealousy of and zeal for or against anything or anybody.
'UNCOVER THE WOMAN'S HEAD" V. 18. RV: "Let the hair of the woman's hair go loose" – The analogy is the leper Lev. 13:45; whose hair was a sign of uncleanness.
BARLEY. V. 15. The offering being of the cheapest grain 2 Kings. 7:1, 16. rep. the abased condition of the woman. Uncovered head uncovered in shame.

21 Reth. "shall wipe them out into..." The curses were written with a soluble ink that could be wiped off with a water filled sponge which would be returned to the bitter water, so that the woman would virtually drink the very words of the curse.
22 This is said in anticipation, for she did not drink until after the offering. V. 26
23 Roth. places this as an adjective before "water."
Cp Note Lev. 7:30.
25 According to the law of the MINCHAH. (Lev 2) a handful was burnt as a "memorial" and the balance placed at the side of the altar to be subsequently given to the priests.
'AZKARAH - A memorial offering from common food with Yahweh. Cp Lev. 2:2, 9, 16. Num. 5:18.
26 There would be a moment of terrible tension as all would await the verdict.
27 Or "as bitter." See note V. 24.
This was the fate of Israel among the nations because of her spiritual adultery. See margin.
29 No punishment was provided for the man even though he, being of a jealous disposition had caused his wife to go through this ordeal needlessly. Unfounded jealousy is cruel, but lawful jealousy is a protection of the home + a divine characteristic Ex. 34:14; Deut. 4:24; 5:9; 6:15; Josh. 24:19; Ezek. 39:25; Nah. 1:2; Zech. 1:14; 8:2; Cp Song 8:6. Yahweh's wife Isa. 54:5 was the cause of much jealousy, hence this law as a reminder to all Israelites both male + female.

CHAPTER 6
SEPARATED TO YAHWEH
Vv. 1-27.
1 THE NAZARITE VOW 1-21
See Note bottom p. 188
THE HOMER. Num. 11:32.
The homer (heap) contained 10 Ephahs Exod. 45:11 nearly 8 Bushels (Unger). 1 Ephah was the amount paid back in sacrifice. See Note Exod. 16:36. According to Fuerst, the homer was originally an ass load. (Unger) Hence the Israelites gathered more than they could carry. They labored hard for this, but not for the food that would lead to life eternal. This explains Yahweh's subsequent punishment.

Ruth. "When any man or woman would make the special vow of One Separate, by separating himself unto Yahweh" v. 2

● A woman could thus take the vow subject to. Num. 30:3-9. ● Could be for a time or for life: Believe

THE OFFERING ON COMPLETION OF THE VOW.

2 ● BURNT OFFERING – Dedication of self.
1 ● SIN OFFERING (Ewe) – Recognition of weakness of flesh.
3 ● PEACE OFFERING (Ram-Strength) – Fellowship
4 ● MEAL OFFERING (with oil) – Fruits of labor returned to Yahweh with joy.
5 ● DRINK OFFERING – New life.

For order: Sin offering, burnt offering etc. Ye16:109.

1 PÂLÂ' – To sever, consecrate, distinguish as exceptional. Cp Lev X 27:2; Deut. 28:59
2. From NÂZIR – To separate, i.e consecrate Cp Gen 49:26 Deut. 33:16
3. NÂZAR – To hold aloof, to abstain, set apart. The root of NÂZIR. Cp Lev 15:31 22:2. where word occurs. Cp Hos. 9:10 where used of idol. Israel become Nazarites unto Baal.
4 Though a woman could take the vow it was subject to her father or husband. Num. 30:3-9.
5 Like the priests on active service. Lev. 10:9-11 Cp. Rev. 15:4, 7, 14 Cp Amos 2:12. Cp Lev 1:15. Yayin – see Ind. SHEKAR = Strong drink.
6 CHÂMETS – To be pungent. A sour wine used by the poorer people Ruth 2:14 Ps 69:21
7 A drink made of soaking grape-skins in water.
8 NEZER.
9 YAYIN – To effervesce by implic. Intoxication. Jud. 13:14
10 This was the token of subjection of a wife to her husband 1 Cor. 11:5, 7. – that being the relationship of the nation to Yahweh Is. 54:5. As in the case of Samson its strength was its subjection to Divine Law. Deut. 28:7-10. Cp Ezek. 44:20
Like a wife to her husband.
Like the priest, his vow was greater than natural feelings. He was a priest. Lev. 21:10-12 Deut. 33:9.
See similar requirements of Christ in relation to his followers. Mt. 10:37. Mk. 10:29. Luke 14:26. The hair of the Nazarite was to him what the diadem on the mitre was to the high priest.

Cleansing from Defilement Vv. 9-12.

Anticipating the requirements of cleansing from death. Lev. 14:11.
The lesser sacrifice because no personal transgression. The birds teach we must lift ourselves above the earthy.
He had inadvertently broken his vow.
Commence all over again. The word "dead" is nephesh. Hence "dead" is not expressed though it is implied.
A sour drink was made of the kernels of unripe grapes. See below

Nazarite vows were for various lengths of time. Only a few are on record as lasting a lifetime. Samson Jud. 13:5 & 16:17. Samuel 1 Sam. 1:11 John Baptist Luke 1:15. Samson is called a Nazarite but not Samuel or John; only the law of the Nazarite applied to them. It seems from Acts 21:23-27 that Paul once took a Nazarite vow

and cakes were also made of the husks Hos. 3:1. – Raisins.

The laws of the Nazarites in their separation. NUMBERS 6. Separate Cp V. 7

Rend. "wonderfully"

When either man or woman shall [a] separate *themselves* to vow a vow of [b] a Nazarite, [c] to separate *themselves* unto the LORD: (Rend. "unpruned" = unpruned vines. Lev 25:5 & 11)

3 He shall separate *himself* from [d] wine and strong drink, and shall drink no vinegar of wine, [1] or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his [e] separation shall he eat nothing that is made of the [f] vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [g] razor come upon his [h] head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let [i] the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD [m] he shall come at no dead body.

7 [n] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the [o] consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die [q] very suddenly by him, and he hath defiled the head of his consecration; then he shall [s] shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [t] on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make ~~an atonement for him, for that he sinned by the dead~~, and shall hallow his head that same day.

[a] Lev. 27. 2.
[b] Gen. 49. 26. Judg. 13. 5. Cp. Acts 21. 23. Rom. 1. 1.
[c] Or, *make themselves Nazarites*. ver. 2, 5, 6, 12.
[d] Lev. 5. 2, 6.
[1] Heb. *fall*.
[e] Amos 2. 12. Luke 1. 15.
[f] Acts 21. 26.
[g] Or, *Nazariteship*. ver. 5, 8, 9, 12, 13, 18, 19, 21.
[h] Heb. *vine of the wine*.
[i] Judg. 13. 5 & 16. 17. 1 Sam. 1. 11.
[m] Lev. 4. 32.
[n] Lev. 3. 6.
[o] Ezek. 44. 20.
[q] Lev. 2. 4.
[s] Ex. 29. 2.
[t] ch. 19. 11, 16. Lev. 21. 11.
[u] ch. 15. 5, 7, 10.
[v] Lev. 21. 1, 2, 11. Lev 15
[w] ver. 14. 5 of the vine
[x] Heb. separation. As ver. 4. Cp. Ex. 29. 6 & 39. 30. Lev. 8. 9.
[y] Is. 29. 5 & 30. 13.
[z] ver. 15.
[a] ver. 18.
[b] Acts 21. 24. Identifying himself with the high priest.
[c] Lev. 5. 7 & 14. 22 & 15. 14, 29.
[d] ASAH – Cause to ascend
[e] 1 Sam. 2. 15.
[f] Ex. 29. 23, 24.

12 And he shall [p] consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year [q] for a ~~trespass offering~~: but the days that were before shall [3] be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, [r] when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish [s] for a sin offering, and one ram without blemish [t] for peace offerings,

15 And a basket of unleavened bread, [k] cakes of fine flour mingled with oil, and wafers of unleavened bread [l] anointed with oil, and their meat offering, and their [u] drink offerings.

16 And the priest shall bring *them* before the LORD, [v] and shall offer [w] his sin offering, and [x] his burnt offering:

17 And he shall offer [y] the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also [z] his meat offering, and his drink offering.

18 And the Nazarite [a] shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the [b] sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and [c] shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

[p] Lev. 27. 2.
[q] Or, *for his trespass offering*.
[3] Heb. *fall*.
[r] Acts 21. 26.
[s] Lev. 4. 32.
[t] Lev. 3. 6.
[k] Ex. 29. 2.
[l] ch. 19. 11, 16.
[u] ch. 15. 5, 7, 10.
[v] Lev. 21. 1, 2, 11. Lev 15
[w] ver. 14. 5 of the vine
[x] Heb. separation. As ver. 4. Cp. Ex. 29. 6 & 39. 30. Lev. 8. 9.
[y] Is. 29. 5 & 30. 13.
[z] ver. 15.
[a] ver. 18.
[b] Acts 21. 24. Identifying himself with the high priest.
[c] Lev. 5. 7 & 14. 22 & 15. 14, 29.
[d] ASAH – Cause to ascend
[e] 1 Sam. 2. 15.
[f] Ex. 29. 23, 24.

18 ASHAM = Guilt See Lev 5:2,6. The responsibility of keeping separate was on the Nazarite. When that failed, he was accounted guilty even though it was done inadvertently. The ram Rom. 7:15-21.

Completion of The Vow 18-21

18A QÂRAB – present Cf. Vv. 11, 16, 17.

19 See Note top. P. 157.

20 ~~Not offered in Leviticus~~ and a ewe lamb offered. This merely in acknowledgment of the sinfulness of flesh for purification, not for actual transgression. Cp Lev 12:6 Luke 2:22

21 'AYIL – Strength.
21A As at the consecration of the priests Exod. 29:2. Lev. 7:13.
22 Thus the Nazarite had to acknowledge the need of the priest.
22A As V. 11 Cf. v. 14.
22B Amp. = "its"
22C That all might know that he was free of his vow.
23 In token of the fact that the realisation of his vow had brought him true fellowship with Yahweh.
24 So that officially & publically the Nazarite acknowledged the need of the priest by recognising the right of the priest to these portions.
25 This was the left shoulder. The right or heave shoulder was already the priest's by general rule Lev. 7:32. Num. 6:20. That the offered shoulder was also "waved" & accepted by Yahweh as his portion to be consumed in His name by the priest was a further token of God's pleasure in the self-dedication of the Nazarite & the fulness of communion enjoyed.

THE NAZARITE VOW. Strong drink forbidden. V.3. It befogs the mind & impairs spirituality Lev. 10:9-11. Counterpart is purely emotional religion. Not to cut hair V. 5. it is a sign of lamentation or rejection Jer. 7:29 (Cf Jud. 16:17-21) Not to lament for the dead. Vv. 6-8 (Cf Luke 9:58-62). The long hair = the token of subjection of a wife 1 Cor. 11:5, 7 11:2 Cor 11:3
It made priests of laymen. It separated men and consecrated them to service of Yahweh. The priests like the Nazarites were prohibited strong drink during their service (Lev 10:8-11), were not to become defiled for the dead (Lev. 21:1-3, 10-12) nor ~~cut their hair~~ (Lev 21:5). They were to maintain their separateness. Lev 21:6. His crown of glory grew out of his head.
The Nazarite was a living example, the embodiment of an "Israelite indeed" the living exhortation, the personification of the "Kingdom of priests."
Though inferior as a layman to the priests, he was superior inasmuch as his was voluntary service – and yet he was dependant upon the priest v. 17 thus showing this voluntary priest had need of a priestly mediator.
Defilement by Nazarite entailed a greater offence & required a more elaborate means for cleansing Num 5:2-3, 19:11-8 with Num 6: 9-19 and. 31:19

THE PRIES
● It elevat
the people
ciples into
● It is suit
instruction

26 Perhaps at the sacrificial feast. Yayin. Ind.

27 If he desires to increase the free-will offering he can do so. It later became customary for richer people to defray the expenses of their poorer brethren. Jas. Mk. 14:61. Cp Acts 21:24.
28 Deut 23:23. Ecc. 5:1-5.

2 THE PRIESTLY BENEDICTION Vv. 24-27.

29 Christ is both Moses & Aaron Heb. 3:2,3 9 Aaron Heb. 6:20.
30 BÂRAK – To Kneel. Thus for Yahweh to condescend to help Cp Heb 7:7.
31 SHÂMAR – To hedge about, guard, protect.
32 PANIYM – faces. = Elohim.

Consecrated to the service of Yahweh. Ps 67:1. Jer. 44:9. John 17:6, 11, 26. Acts 15:14 1 Thess. 1:1.

CHAPTER 7.

6 CO-OPERATING WITH YAHWEH Vv. 1-88.

1 THE COMBINED FREEWILL OFFERING OF THE PRINCES ACCEPTED 1-9

1 The setting up of the Tabernacle was on the 1st day of 1st Month of 2nd Year. Exod 40:2. But to fully set it up & to prepare it for worship. 2 Ki "made an end of setting up" The anointing etc was some time after. The priests were consecrated & the altar anointed. Later. Cp Lev 8:10
The offerings of the princes were at least a month later Num. 1:1.
Offering = Korban.

Chronologically this Chapter should follow Lev 9 but reserved for here because only later the use of wagons etc and allocation to various Levites made known.

THE PRIESTLY BENEDICTION.

- It elevated the character of Yahweh before the people calling upon them to build its principles into their lives Cp Deut. 28:10.
- It is suitably placed at the conclusion of the instructions of Nazariteship for the latter indicated that Israel were called to dedication unto Yahweh.

The Blessing.

- V.24. The blessing of Yahweh is His goodness in action. Cp Exod. 18:9; 33:19. Num. 10:29. Cp Note Rom. 11:22.

It is the assurance of Yahweh's protection, of His arm stretched out over His own. Ps 91:1. John 17:9-15. 1 Thes 5:23.

- V.25. The face of Yahweh is His presence turned toward or away from man. When Yahweh's face is turned toward one there is pardon; the grace of Yahweh is extended to meet every

20 And the priest shall @wave them *for* a wave offering before the LORD: [b] this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

@ Ex. 29. 24. Lev. 7:30

[b] Cp. ch. 5. 25. Ex. 29. 27, 28.

21 This *is* the law of the Nazarite who hath vowed, *and* of his offering unto the LORD for his separation, beside *that* [c] that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

[c] Lev. 25. 26.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise @ye shall bless the children of Israel, saying unto them, Cp Deut. 21:5. Lev. 9:22.

[d] ch. 4. 25, 28. This was one object of Aaron's consecration Cp Lev. 9. 22. Deut. 21. 5. 1 Chr. 23. 13.

24 The LORD bless thee, and [e] keep thee:

[e] Ps. 121. 7.

PROTECTION

25 The LORD @make his face shine upon thee, and [f] be gracious unto thee:

@ Ps. 31. 16 & 67. 1 & 80. 3, 7, 19 & 119. 135. Dan. 9. 17.

[f] Gen. 43. 29. Ps. 67. 1.

PARDON

26 The LORD lift up his countenance upon thee, and give thee peace.

[g] ch. 4. 15.

PEACE

27 @And they shall put my name upon the children of Israel; and I will bless them.

@ Deut. 28. 10. 2 Chr. 7. 14. Is. 43. 7. Dan. 9. 18, 19.

For Chronology. See opp. p 137

PRINCES

CHAPTER 7.

1, 10 The offerings of the princes. 89 God speaketh to Moses from the mercy seat.

AND it came to pass on the day that Moses had fully [h] set up the tabernacle, and had [h] anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

[h] ver. 84, 88. Deut. 20. 5. 1 Kin. 8. 63. 2 Chr. 7. 5, 9. Ezra 6. 16. Neh. 12. 27. Ps. 30, title.

2 That the princes of Israel, [i] heads of the house of their fathers, who *were* the princes of the tribes, [k] and were over them that were numbered, offered:

[i] ver. 10. Ex. 40. 17, 18. Lev. 8. 10, 11.

[k] ch. 1. 7.

3 And they brought their offering before the LORD, six [l] covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

[l] Ex. 30. 13.

[m] ch. 1. 4, &c.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

[m] Heb. *who stood.*

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

[n] ch. 1. 49. No word for "meat"

7 Two wagons and four oxen [o] he gave unto the sons of Gershon, [n] according to their service: — Cp 4:24-28

[o] Is. 66. 20.

8 And four wagons and eight oxen [p] he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

[p] Cp. Ex. 30. 34.

9 But unto the sons of Kohath he gave none: because [q] the service of the sanctuary belonging unto them @was *that* they should bear upon their shoulders.

[q] Ex. 25. 14. Num. 4. 4-15. 2 Sam. 6. 13. 1 Chr. 15. 2. Deut. 10. 8.

@ Ex. 25. 14. Num. 4. 15. 1 Chr. 15. 15.

10 ¶ And the princes offered for [r] dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

[r] ver. 84, 88. Deut. 20. 5. 1 Kin. 8. 63. 2 Chr. 7. 5, 9. Ezra 6. 16. Neh. 12. 27. Ps. 30, title.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for [r] the dedicating of the altar.

12 ¶ And he that offered his offering the first day was [s] Nahshon the son of Amminadab, of the tribe of Judah:

[s] ch. 1. 7.

13 And his offering *was* one silver [t] charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after [u] the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [x] meat offering:

[t] Ex. 30. 13.

[u] ch. 1. 4, &c.

[x] Heb. *meat.*

14 One spoon of ten *shekels* of gold, full of [y] incense:

[y] Is. 66. 20.

[z] Cp. Ex. 30. 34.

---

1 The setting up of the Tabernacle was on the 1st day of 1st Month of 2nd Year. Exod. 40:2. But to fully set it up & record preparations for worship. RV: "made an end of setting up". The anointing etc was some time after. The priests were consecrated & the altar anointed later. Cp Lev 8:10

The offerings of the princes were at least a month later Num. 1:1. 6

Offering = Korban

Chronologically this Chapter should follow Lev 8 but reserved for here because only later the use of waggons etc and allocation to various Levites made known.

The Blessing (Cont.)

human need Ps. 144:5; 21:6.

- V.26 To "lift up" the countenance is to extend the being or to actively intervene to secure the peace. (such as in the providing of a sacrifice — "preaching peace by Jesus Christ" Acts 10:36. Cp Jhn. 14:27. Phil. 4:6-7.

In V.25. the faces of Yahweh light up in pleasure, in this Verse they lift themselves up to help.

- V.27. His Name means more than the mere letters that form the word. His Name relates to nature, covenant, character. Exod. 3:13-14. 6:3. Ps. 8:1, and is expressive of His love, Jhn. 17:26. There is tremendous responsibility in bearing

G

The Name Isa. 43:7. Mat. 6:9. Rev. 14:1. Deut. 28:10, 58. Cf. Ezek. 36:22.

DEDICATION: Here the word is CHÂNUKKÂH from CHÂNAK - To make narrow, hence to restrict its use, to initiate and begin to use. See its use in regard to a house Neh. 20:5. Temple (Kings 8:63; 2 Chr. 7:5) to train up a child Prov 22:6. The Altar was dedicated in the sense of being consecrated, by the anointing with oil, & the blood of the initial services Lev. 8:10, 15. On the same day the princes offered their gifts, but by Divine decree these were presented in a special 12 day ceremony subsequent to this day. Cp V.11.

The day. V.1. Yowm - is figuratively used in a general sense for "time". The Tabernacle was set up on the 1st day of 1st mth of 2nd Year Exodus. Ex. 40:17 & the following offerings a month later Num. 1:1.

2 God is pleased with individual initiative providing it does not violate His law. The gift of waggons etc was a thoughtful gesture which found Divine approval. It assisted in the successful operation of God's wishes. It is a precedent for our own individual efforts.

3 See Note. Bottom p. 187.

4 Cp Num. 3:17.

5 Note. Bottom p. 187. See service narrated in 4:29-33. Both divisions of Levites under charge I thamar son Aaron. A double portion of waggons allotted Merarites their service being the care of heavier objects. Cf. V.9

THE OFFERINGS OF THE PRINCES TO BE INDIVIDUALLY PRESENTED. 10-11

QÂRAB = To bring near

6 Possibly be re-enacted by the Apostles in Age to Come.

6A RV: Dedication. CHÂNUKKÂH from CHÂNAK - To initiate. See below. RV. Ob-

6B. QÂRAB = QORBÂN Lahon

NAHSHON OF JUDAH

3 OFFERS THE 1ST DAY 12-17

6C. For order & solemnity.

7 THE ORACLE

8 People of liberality

9 Praise.

Qorbân - RV oblation.

10 Symbolised the faithful, purified and wrought into Divine shape by affliction, and filled with life & joy Heb 1:9

A deep bowl. A vessel of mercy Rom 9:23; 2 Tim 2:21. Heb 9:21. Cf. 2 Cor 4:7 Cp Hebrew

12 Berk = 3 & 10. 13 is the number of rebellion Gen 14:4. 10 of Completeness. — Mercy for the rebellious. On basis of Covenant-16.

13 Perfected faith finding Exercise in prayer Rev. 5:8. "About 11 ounces Weight" - Berk.

14 Cant. KEARAH - A deep vessel Exod 25:29. LXX THURIBION as in Mt. 26:23

15 MIZRAK from ZÂRAK - To scatter. A bowl for pouring. LXX: PHIALE Rev. 5:8. 15:7.

15 A small cup with a handle. Heb. KAPH as in Exod. 25:29.

16 MINCHAH - present. But was burnt & part left to the priests. Lev. 2:3.

THE PRINCES.

- Nahshon – The Oracle
- Nethaneel – God Given.
- Eliab – God is Father
- Elizur – God is a Rock
- Shelumiel – God is peace
- Eliasaph – God gathers
- Elishama – God hears.
- Gamaliel – God Recompenses.
- Abidan – (For He is a) Father of Judgment
- Ahiezer – (through a) Helping brother
- Pagiel – God meets
- Ahira – Brother of evil

THE TRIBES

- Judah
- Issachar
- Zebulun

10 Strength, Desire, Obedience absorbed in service to Yahweh. OWLAH - ascend. No word for offering.

15 The sacrificial condemnation of sin in flesh. CHATTA'ATH from CHATA - MUC. No word for offering.

16 All Strength, Desire, Waywardness, Obedience brought into reconciliation with Yahweh and used in His service.

15 [a] One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for [d] a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day [e] Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day [g] Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day [b] Elizur the son of Shedeur, prince of the children of Reuben, *did* offer:

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day [f] Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day [h] Eliasaph the son of Deuel, prince of the children of Gad, *offered*:

43 His offering *was* one silver

[a] Lev. 1. 2, 3.
[b] ch. 1. 5.
[c] Lev. 4. 23, 24.
[d] Lev. 3. 1.
[e] ch. 1. 8.
[f] ch. 1. 6.
[g] ch. 1. 9.
[h] ch. 1. 14. Cp. ch. 2. 14.

4 NETHANEEL OF ISSACHAR OFFERS THE SECOND DAY Vv 18-23

GOD GIVEN

18 Small, brought low, humbled.

19 Hire, reward.

FAILURE NUMBERS 11. 10 sins. (1) Complaining 1, 18-20. (2) Lusting for flesh V.4 (3) Weeping - mourning in bitterness against Yahweh 4, 10, 18, 20. (4) Falsely contrasting the luxury of Egypt with present hardships. 5: (5) Expressing regret at leaving Egypt V. 20. (6) Expressing dissatisfaction with Yahweh's provision 6, 18. (7) Provoking Yahweh to anger 1, 10. (8) Provoking Moses to speak unadvisedly. Vv 10-15. (9) Manifesting unbelief in Yahweh's ability to provide 4, 6, 18-23. (10) Despising Yahweh V. 20.

5 ELIAB OF ZEBULUN OFFERS THE THIRD DAY Vv 24-29.

GOD IS FATHER

1. Strong. Str.
2. Dwelling

QUAILS. 11:31. The birds travel up the Red Sea across the Sinai Peninsula in March/April & back again to the south in September. They fly short distances and are easily netted. "It is said that eating to excess causes more than ordinary indigestion" - The Century Bible

KIBROTH-HATTAAVAH - Identified tentatively with Ruweis el-Ebeirig, close to Taberah, a few miles north-east of the Sinai (Gerollenberg). Hazeroth may be 'Ain Khudra, a few miles farther on - Century Bible.

6 ELIZUR OF REUBEN OFFERS THE FOURTH DAY 30-35

23 GOD IS A ROCK

24 Spreader of Light. Str.

25 See a Sin.

Num. 20:8. Speak unto the rock.

Christ 1 Cor. 10:4 Once smitten Heb 9 25-28, all that is now needed is to ask Mt. 7:7-11; Mk. 11:22-24; Jn. 15:7; 16:23-26. Instead of speaking to the rock, Moses spoke to the people V.10. Let us beware lest we upbraid our fellows instead of seeking help in prayer

7 SHELUMIEL OF SIMEON OFFERS THE FIFTH DAY Vv 36-41

GOD IS PEACE

ROCK OF THE ALMIGHTY - Str.

Hearing.

Or My Rock is the Shaddai

8 ELIASAPH OF GAD OFFERS THE SIXTH DAY Vv 42-47

GOD GATHERS

Known of God

Company.

9 ELISHAMA OF EPHRAIM OFFERS THE SEVENTH DAY Vv. 48-53.

12 GOD HEARS.

33. People of glory

34 Double fruit

35 Was this the Sabbath? If so Yahweh permitted His work in His service as representative of His priestly community. The name of the officer is significant.

10 GAMALIEL OF MANASSEH OFFERS THE EIGHTH DAY Vv 54-59

GOD RECOMPENSES

56 A Rock has 3. ransomed

57 Forgetting.

"The people weep." Num. 11:10. This would have been frightfully discouraging, depressing and Negative to Moses. He answered Yahweh by this was led to complain. How different would have been the effect of words of faith, encouragement and of hopeful resolve.

COMPLAINERS CH.

There was comp... which was not re... lished Exod. 14:11-1... 24, 9, 20, 27, 28, 1... the people had en... erant relations... weh, and that el... responsibility to o...

THE MIXT MULTITU...

ASAPH (Co-p... ections) a promiscu... age (Str.). A rabble

OBSERVATIONS.

- The gifts were voluntary so Yahweh is pleased to accept of our abundance Prov 3:9.
- The gifts were all connected with the consecration of the altar Num. 7:84 though actually presented on succeeding days – so our offerings are all associated with a specific day 2 Cor 8:14.
- The offerings were for the easier conveyance of the onward movement of the Sanctuary – so we should give to that end Mk 12:43; Luke 12:48; 2 Cor. 8:12.
- The offerings were minutely recorded to the point of monotony – so records are kept of those things we do pleasing to Him. Mal 3:16, Mt 10:42; 25:40; Heb 6:10; 13:16
- Whilst the burnt offerings & peace offerings were multiplied, the sin offering remained the same – let us increase the dedication of ourselves and the fellowship with others.

- 1 Thess 5:18-19;
- As Moses spoke with Yahweh V. 89 – let us see the manifestation of His glory in Christ Jesus with the veil torn asunder Mt. 27:51; Jhn. 1:18; 2 Cor. 3:14. Heb. 9-8 – and hearken to his counsel Jhn 12:49-50.
- The peace offering was shared with others Lev 7:15, 19 – so let us call others to share with us our joy in Yahweh.

- This is perhaps the longest and most monotonous chapter in Scripture – but what powerful lessons it presents.

THE TRIBES.

- Judah • Praise • Reuben • See a Son • Ephraim • Double fruit • Dan • Judging
- Issachar • Reward • Simeon • Hearing • Manasseh • Forgetting • Asher • Blessed
- Zebulun • Dwelling • Gad • Company • Benjamin • The Son of the right hand • Naphtali • Wrestling

6 ELIZUR OF REUBEN OFFERS THE FOURTH DAY 10:18

GOD IS A ROCK
Spreader of Light. Str.
See a Son.

Num. 20:8. Speak unto the rock.
Christ 1 Cor. 10:4 Once smitten Heb. 9:27-28. all that is now needed is to ask Mt. 7:7-11; Mk. 11:22-24; John 15:7; 16:23-26 Instead of speaking to the rock, Moses spoke to the people Ps. 10. Let us beware lest we upbraid our fellows instead of offering help in prayer

7 SHELUMIEL OF SIMEON OFFERS THE FIFTH DAY. VV 36-41

GOD IS PEACE
ROCK OF THE ALMIGHTY-St.
Hearing.
Or My Rock the Shaddai

ELIASAPH OF GAD OFFERS THE SIXTH DAY VV 42-47

GOD GATHERS
Known of God
Company.

"the people weep." Num. 11:10. This would have been frightfully discouraging, depressing and negative to Moses. It angered Yahweh & displeased Moses who by this was led to complain. How different would have been the effect of words of faith, encouragement and of hopeful resolve.

NUMBERS 7.

at the dedication ... of the altar.

charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

9 ELISHAMA OF EPHRAIM OFFERS THE SEVENTH DAY VV. 48-53.

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

[a] ch. 1. 11.

48 ¶ On the seventh day [a] Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

[b] ch. 1. 10.

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

10 GAMALIEL OF MANASSEH OFFERS THE EIGHTH DAY VV 54-59

[c] ch. 1. 12.

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

GOD RECOMPENSES
A Rock he is. ransomed
Forgetting.

[d] ch. 1. 10.

54 ¶ On the eighth day *offered* [d] Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

11 ABIDAN OF BENJAMIN OFFERS THE NINTH DAY VV 60-65.

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day [a] Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

FATHER OF JUDGMENT
Warlike
The Son of the right hand.

[a] ch. 1. 11.

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

12 AHIEZER OF DAN OFFERS THE TENTH DAY VV 66-71

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

[c] ch. 1. 12.

66 ¶ On the tenth day [c] Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

HELPING BROTHER
People of the Shaddai
Judging

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

6 THINGS REMEMBERED. Num. 11:5.

Number of Heb. 1 Fish - Very common. Egypt noted for fresh Isa 19:8. 2 Cucumbers - about 1 foot in length - very delicious. 3 Water-melons were used as food, drink + medicine 4 Leeks young + green as in 1 Kg 18:5. Cress etc. Eaten by common people as a delicacy. Cooks relate to lettuce etc. 5 Onions were similar to ours but the juices did not make eyes water. 6 Garlick - very common. All food permitted by the Law - but the lusting for them under the circumstances wrong. Priority wrong. Luke 17:27.

ADAM
Red earth
Mankind

COMPLAINERS Ch. 11:1.

There was complaining before which was not severely punished Exod. 14:11-15; 15:24-26; 16:2-4, 9, 20, 27, 28. 17:2-4 but now the people had entered into covenant relationship with Yahweh, and had enjoyed greater responsibility to obey.

THE MIXT MULTITUDE Ch. 11:4

'ACPECUPH (as-pes-oof), a collection; a promiscuous assemblage (Str.). A rabble (Young).

MOSES' COMPLAINT 95

Num. 11:11 & Deut. 1:9-15.

The complaint + remonstrance of Moses may be compared with that in 1 Kg 19 with Jonah 4:1-3, and contrasted with the language of Abraham Gen. 18:23. The meekness of Moses Gen. 12:3 sank under vexation into despair. His language shows us how imperfect + prone to degeneracy are the best saints on earth. (1) He undervalues the help of Yahweh and fails to share the burden with Him V. 11. (2) He magnifies his responsibilities V. 12. (3) He limits the ability of Yahweh V. 13

THEY FELL A LUSTING. 11:4

They desired flesh. Paul says that they lusted after evil things! 1 Cor. 10:6. Normally flesh is considered good food and lawfully could be eaten. But what is lawful of itself becomes evil to us, when it is what Yahweh does not allot to us, and yet we eagerly desire it. Cp Luke 17:27-28. At first the manna was received joyfully and with pleasure - but now that diet had become monotonous.

found in the western part of Sinai Peninsula about June - which was not the time the MANNA first was given.

MANNA 11:7.

An explanation of what Manna looked like, what it tasted like, + how it was prepared for cooking.

The comparison with Coriander seed is for size; III Ex. 16:31 it is for colour. The coriander is an umbelliferous plant with small grey white seeds, which have a spicey flavour - are still used like caraway seeds, + mix with bread + give a flavour to sweets. It looked like bdellium, a gum resin Gen. 2:12. It was made into cakes - 'AGOWTH = round cakes. "Fresh" = LESHAD = Str. # Juice fig vigour. K = "the delicacy of oil" The Century Bible = "A LASAD OF OIL" Ethiopic word = butter. Arabic = "suck, lick".

The TARFA tree (TAMARIX GALLICA MANNIFERA) exudes heavy drops of juice which is sweet, sticky, dark yellow + tastes like a honey. It falls to the ground glistening like night + melts with the heat of the sun. It is

THE SHEKEL OF THE SANCTUARY

This suggests the fixed standard of Yahweh as contrasted to the varying standards of men. We should have a fixed standard in dealing with God or man.

BEATEN GOLD. CH. 8:4.

Gold, though a heavy metal, is the most malleable & ductile of all metals and may be beaten into leaves less than .000005 of an inch thick. A single ounce can be drawn into a wire 50 miles long. A three inch cube can be beaten out to cover the area of an acre. Gold leaf may be less than a tenth of a thousandth on an inch thick, & such gold leaf was used by ancient Egyptian

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day [b] Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day [c] Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* [a] the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the [a] dedication of the altar, after that it [d] was anointed.

89 And when Moses was gone into the tabernacle of the congregation to [e] speak with [2] him, then he heard the voice of one speaking unto him [f] from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

CHAPTER 8.

1 How the lamps are to be lighted. 5 Consecration of the Levites. 23 Age, &c., of their service.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [g] lightest

[a] See ver. 11.
[b] ch. 1. 13.
[c] ch. 1. 15.
[d] ver. 1, 10.
[e] ch. 12. 8. Ex. 33. 9, 11.
[2] i.e. *God.*
[f] Ex. 25. 22.
[g] Ex. 25. 37.

13 PAGIEL OF ASHER OFFERS THE ELEVENTH DAY VV. 72-77

GOD MEETS.
45 Muddler
46 Blessed.

THE ALTAR. A seven days' cleansing ceremony Exod. 29:37. Then a dedication service of 12 days. V. 78. Repeated in future Ezek. 43:25-27.

14 AHIRA OF NAPHTALI OFFERS THE TWELTH DAY 78-83

BROTHER OF EVIL
26 Having eyes.
29 Wrestling.

Num. 8:19. The word "atonement (Kaphar) is used here as "cover" The Levites acted as a screen between the Holy Place & the common people. In this way there would be no plague through any infringement of the sacredness of the place.

Num 13:22. The progenitor of the Anakim was Arba Josh. 14:15; 15:13. Hebron was Kirjath-Arba Gen. 23:2, 19. Ahiman, Sheshai, & Talmai were tribes of giants who as heads with Arba their father possibly constituted the four.

BEATEN GOLD (cont. from above)

craftsmen. It can be beaten so thin as to be almost transparent. Rev. 21:21. Mines extend deep into the earth. On the Central Rand some extend deeper than 9,100 ft below surface. Gold melts at 1,064° C. to a green liquid. Uranium is extracted from gold mining ores. And whilst there is no slackening in the world's demand for gold, uranium production is being extensively developed and many mines are making that their chief work. 1oz gold can be beaten into sheet 100 sq feet in area.

THE WORK Num. 8:4. "The meaning ("unto the shaft" etc) apparently is that the lump of gold was beaten out as if from the middle of the central shaft, one way towards the base & the other way towards the flower-shaped oil-cups" - The Century Bible

HEBRON 13:22. confederacy • Anak. Here Abraham, Isaac, Jacob buried. But dominated by powerful chieftains. Courage • faith needed for the conquest. The site of Abram's act of faith in opening Chedorlaomer.

196 wick or to so replenish the oil as to cause to burn brightly by an ascending flame. Josephus claims that the lamps continuously gave forth light. Cp Exod. 27:20. Moses had already lit the lamps Exod. 40:25 - Aaron had to see that they burned brightly.

3 From in the Most Holy where our leader has gone & now supervises the light etc. Cp Note Exod. 40:35.

"As men come to Hamath" 13:21 Read Lebo-hamath as the name of the city: The Entrance to Hamath. Some sixty miles farther along the Bekaa Valley between Lebanon & Anti Lebanon. The pass is 8 to 9 miles wide.

15 GENERAL SUMMARY

50 Their spontaneous gift were presented through the altar. Dedication-gift (Numerical Bible). CHANUKAH - Initiation.
- Altar Atoned Exod. 29:36.
- Altar Anointed Exod. 29:36
- 7 days' ceremony Exod. 29:37
- Now initiation ceremony = 12 days

CLEANSING LEVITES.
- Sprinkling - the part of Word.
- Shaving - mere growth of nature removed.
- Clothes washed - Habit purified by the Word.
- Offered before Yahweh - as representative of nation.

Christ our altar - Cleansed. 2 Cor. 5:19. Heb. 7:27. 1 Pet. 2:24
Anointed. Rom. 1:4
Heb. 1:9
Initiated. Heb. 2:17 & 4:16; 5:7-9.

7 YAHWEH WITH HIS PEOPLE V. 89 - 10:10

1 THE VOICE IN THE MOST HOLY V. 89

51 Ohel mo'ed - Tent of meeting. Cp. Exod. 40:34. Cp the Promise Exod. 25:17-22. The Privilege (greater than Aaron's) Lev. 16:2. The Antitype John 12:49-50. Heb. 1:1. Eg. of entry Num. 11:24

CHAPTER 8

2 THE LIGHT IN THE HOLY VV. 1-4.

It is vital to both hearken to the Voice and cause the light to shine.

1 similar instructions had already been given but whilst concerning the lamps it should be done properly was so great that they are here repeated.

2 'ALAH - To cause to ascend. This could mean to light or to so trim the

THE LIGHT Illuminated the contents of the Holy - table Shewbread, Lampstand, Incense altar - as does the preaching of the Word This, likewise, needs to shine brightly Acts 13:47. Eph. 5:14. 2 Cor. 4:4-7. 2 Pet. 1:19. See notes. Exod 27:21. 30:8-9. Priests supervised the replenishment of oil each evening, dressed lamps each morning. The oil was supplied by Israel Lev 24:1-3. Kept by priests Num. 4:16. The attention given to the lamps was designed to cause each to shine so each contributed with the fellow to destroy darkness. Exod 39:37.

The consecration of the Levites.

3 POWR - Illumination.
4 It will reveal the beautiful design and symbolism: Gp Exod. 25:31-40. Gp Mt. 5:15-16. Phil 2:15. Luke 12:35. Matt. 25:7.
5 Revealed in all its detail by the bright shining light.
6 Suggesting human nature.
7 Divine design.

THE LEVITES CLEANSED AND CONSECRATED FOR SERVICE IN THE OUTER COURT 5-22.

8 TAHOWR - Purify. Cf. Priests hallowed. Exod 29:4. The Levites represent only the Ecclesia - the priesthood also represents Yahweh.
9 CHATTATH - Sin Water of sin. Water of separation. Gp 19:9 17,18.
10 Similar to the Leper for his cleansing. Lev 14:7-9 Burnt offer. Gp Lev 1:1-4 Y 12. Gp Lev 4:14.
12 Chief Mourned
14 Probably through the Priesthood. The Levites thus become a living sacrifice Gp Lev 1:4 represents the Nation as a Whole.
15. TENUWPHAH To brandish = Wave offering - A sacrifice of Activity.
16 ʿABAD - To serve as a bond slave. Gp Rom. 1:1. 1 Cor. 7:21.
17 EDAH - witness Particularly by its representatives chiefly heads etc. Gp Lev 8:3.
18 See opp. 17A In behalf of the whole nation of Israel. They took the place of the first born. Num. 3:41
19 Moses probably did this through Aaron. Offer = ASAH - cause to ascend.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 [a]And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c]beaten work: [d]according unto the pattern which the LORD had shewed Moses, so he made the candlestick. MAREH - To view,

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle [f]water of purifying upon them, and [g]let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with [h]his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 [i]And thou shalt bring the Levites before the tabernacle of the congregation: [m]and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel [o]shall put their hands upon the Levites:

11 And Aaron shall [p]offer the Levites before the LORD *for an* [q]offering of the children of Israel, that [r]they may execute the service of the LORD.

12 And the Levites [s]shall lay their hands upon the heads of the bullocks: and thou shalt offer [t]the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [b]mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering. NATHANIM - Plural, Gifts

16 For they *are* wholly given unto me from among the children of Israel; [e]instead of such as open every womb, *even* instead of the firstborn of all the children of Israel, have I taken them unto me.

17 [h]For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And [k]I have given the Levites *as* [l]a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: [n]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites [u]were purified, and they washed their

P. 119:103, 130. Illuminates
ZAHAR Gp Job 20:11 See top. P. 196
See p. 196
See p. 196
See p

THE PEOPLE'S PILGRIMAGE PASSOVER. Was both retrospective and prospective. It was the memorial of a past deliverance, and the pledge of a prospective inheritance. So also, the Lord's communion is both a memorial and a pledge. It looks back to the offering of the past; it points forward to the glorious consummation. It looks backward to "shew the Lord's death"; it looks forward "until he come" 1 Cor. 11:26. "And now abideth faith, hope, love." 1 Cor. 13:13. At the Lord's Table, Faith looks back to his offering and is strengthened; Hope looks forward to his Coming and is brightened; Love looks up to the Right Hand of the Father, and is deepened. Christ's communion is described as "this passover" Luke 22:15. as distinct from the "Jews Passover" Jhn. 6:4. It commemorated "His Exodus" accomplished at Jerusalem "Luke 9:31.

The passover is commanded to be kept.

21 Cp Rom. 12:1 - A living sacrifice. TENUWPHAH = wave offering. See Note Cp V. 11.
21A NUWPH = Wave.

clothes; 21 and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

4 THE LIMITATION OF DUTY AND AGE OF LEVITES. Vv 23-26

22 Previously 30 Ch. 4:3 but that was specifically for the work of transport — many more would be required for the duty of education etc. Particularly when scattered throughout the land in their cities and only serving in their courses.
23 A spiritual warfare. Cp. 1 Tim. 1:18. 2 Tim. 2:4. 2 Cor. 10:3-5. Eph. 6:12-18.
24 SHAMAR - To hedge about or guard. Cp 1 Tim. 6:20 Cp Charge to Timothy.
25 MISHMERETH - The watch as a sentry at the post. Str.
26 Probably the laborious work of transport or preparing the sacrifices. See below.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: (c) from twenty and five years old and upward they shall go in (2) to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall (3) cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, (e) to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER 9.

5 THE SECOND PASSOVER. Vv 1-5.

1 This was prior to the record with which this book commences Ch. 1:1. and about the time that the instruction of Leviticus was given. See Introductory note.
2 The only instruction given was that it should be kept in the land Lev. 23:10. Exod. 13:5. Exod. 12:25. Now, with the Tabernacle set up, instructions are given to keep it.
3 (c) ÂSÂH - To do or make in wildest sense. Rend. "prepare" Num. 15:5, 6, 12. Josh. 22:26.
4 As far as they were able in the circumstances. There were no doors for sprinkling of blood etc. And later it was taught that it had to be kept at Jerusalem Deut. 16:5-7. Meanwhile it was appropriate for the feast to be celebrated, for the giving of the Law and setting up of the Tabernacle were significant steps in ultimate deliverance.

A KEEPING PLACE" Num. 10:33. - Thus was the Land which they failed to reach. Each stopping place was a step to the attainment of that, and hence a temporary rest.

1 The passover commanded. 6 A second passover allowed. 15 A cloud guideth the Israelites.

AND the LORD spake unto Moses in the (f) wilderness of Sinai, (h) in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep (m) the passover at his appointed season. 2

3 In the fourteenth day of this month, (q) at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, (4) shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

THE SECOND PASSOVER IN TYPE 198

Israel, as a nation is "unclean" by contact with death and is "in a journey afar off" Num. 9:10. and thus must await the delayed Passover at Christ's return Ezek. 45:21. Luke 22:15-16. Cp Zech. 14:1.

AT THE AGE OF FIFTY Vv 25-26. there was a significant change in the service of Levites. Their physical labor was extended and the experience that maturity should bring was used. No longer did they prepare the sacrifices etc but they did continue to supervise the conduct of those about them, and that "keep" or overlook the charge given them.

Lit. "Between the evenings" Cp. Exod. 12:6
By the body - not necessarily dead - could be leprous or defiled
(e) ch. 5. 2 & 19. 11, 16. Cp. John 18. 28.
(b) ch. 27. 2. Ex. 18. 15, 19, 26. Cp Ps. 134:1. Ct. 132. 5 & 6. 11. Ezek. 44:6-7.
(c) Cp. ch. 4. 3. 1 Chr. 23. 3, 24, 27.
(2) Heb. to war the warfare of, &c. ch. 4. 23. See below
(3) Heb. return from the warfare of the service.
(d) ch. 27. 5.
(e) ch. 1. 53.
No "the" The Passover kept a month earlier. See Young. This = a"
(f) Ex. 12. 6.
(g) Ex. 12. 8.
(h) Cp. ch. 1. 1.
(i) Ex. 12. 20.
(k) Ex. 12. 46. (l) Cited John 19. 36.
(l) Ex. 12. 43.
(m) Lev. 23. 5.
(q) Heb. between the two evenings. ver. 5, 11. Ex. 12. 6.
(n) Cp. Gen. 17. 14. Ex. 12. 15.
(o) ver. 7.
(p) ch. 5. 31.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were (a) defiled by the dead body of a man, that they could not keep the passover on that day: (b) and they came before Moses and before Aaron on that day: 6

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an (6A) offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and (d) I will hear what the LORD will command concerning you. Cp 7:89. Ex. 25:22

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 (s) The fourteenth day of the second month at even they shall keep it, (8) *and* (9) eat it with unleavened bread and bitter *herbs*.

12 (t) They shall leave none of it unto the morning, (u) nor break any bone of it: (t) according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul (w) shall be cut off from among his people: because he (v) brought not the offering of the LORD in his appointed season, that man shall (p) bear his sin. 8B 9

14 And if a stranger shall sojourn among you, and will

(Prepared. See Note Josh. 5:10) - Thus read by Mss, Lingfoot School & the Called Day of Preparation. Luke 23:54. Mk 15:42. John 19:14, 31, 42.

6 THE SUPPLEMENTARY PASSOVER Vv. 6-14

5 Nephesh - soul LXX - psuche.
6 This was before the command that all defiled by the dead be removed from the camp Num 5:2 See Note Num 9:7.
6A Heb: "the". Referring to the Passover Lamb.
6B "Genealogies" - RV. Heb. Same as Gen. 6:9.

7 The regulation does not provide for such uncleanness as Lev 15:13. because this defilement was personal. Defilement through contact with a dead body was brought about by an act of charity or respect. Absence on a journey made it impossible to keep.
8 Ezekiel applied the spirit of this Law - though not the letter 2 Chr. 30:2.
8A Excommunicated. Cp Ex. 12:23
8B Bear the consequences of his deliberate refusal to obey the command.

9 GER - The resident alien. He must first be circumcised Exod 12:48.

Vv 15-23 These verses very emphatically point out the ever-present watchful eye of Yahweh over Israel and their response to His will in the travelling arrangements.

LEVITES WAIT UPON

"Wait" - TSÂBÂ' - To muster (an army) or servants, assemble, perform, do service Num. 4:24, 25. Read "assembled" Ex. 38:8 1 Sam. 2:22. "fight" 1 Ki 29:7-8; 31:4. The Levites were to stand ready to be called to active service at any moment. All could not serve at the same time, but all could hold themselves in reserve for that purpose.

"MY SERVANT MOSES" Ch. 12:7 "This term EBED (servant, slave, worshipper) is used regularly of heroes of the faith! Abraham, Isaac, Jacob etc. but mostly of Moses & David. It denotes an individual of particular devotion, loyalty to God." - Century Bible. In Isaiah 40-55, whoever the function of the servant is, or his identity, certainly complete devotion of a unique kind is involved" - Century Bible

GUIDED BY THE CLOUD This was Divine guidance: Direct, continuous, unmistakable, infallible. All plans, all routes, all camping, all marching was subject to: "If the Lord will..." Jam. 4:15. To watch the guiding pillar was all that they were required to do. On that guidance they were entirely dependent; and following that guidance they were absolutely safe. We must do likewise. Our eye must ever be towards His eye that is constantly upon us. Ps 32:8. Cp Num. 33:2.

FIRE BY NIGHT. An emblem of the purifying and protecting presence of Yahweh. Isa. 4:5; Zech 2:5; Ezek. 1:27; 8:2. The Holy Spirit appeared as cloven tongues of fire Acts 2:3. The verses Vv.15-23 very emphatically declare the ever-present watchful care of Yahweh over Israel. He provided light in darkness Ps 119:105; 119:130. The cloud was dark by day & luminous by night. A sign of the divine presence Matt 17:5; Acts 1:9. The brightness declares Yahweh's Glory; the darkness shrouds it 1 Kg 8:12.

See bottom p.200.

keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: (6) ye shall have one ordinance, both for the stranger, and for him that was born in the land. 10

15 ¶ And [c] on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and [c] at even there was upon the tabernacle as it were the appearance of fire, until the morning. Ps 78:14; 139:11-12

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud (7) was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. 14

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: (8) as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud (9) tarried long upon the tabernacle many days, then the children of Israel [m] kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was [p] a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud (10) abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, [r] or a year, [15] that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [17] abode in their tents, and journeyed not: but when it was taken up, they journeyed. 16

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they [d] kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

[a] Ex. 40. 36, 37.
[b] Ex. 12. 49. An emblem of the purifying & protecting presence of Yahweh.
[c] Ex. 40. 17, 34.
[d] ver. 19.
[e] Ex. 13. 21. Isa 4:5 Zech. 2:5 Ezek. 1:27
[f] Here the word is OHEL.
[g] Exod 13:21-22
[h] ch. 10. 11, 33, 34. Ex. 40. 36. Neh. 9:12, 19 Ps 78
[i] Ex. 25. 28.
[k] Is. 1. 13.
[l] Jer. 4. 5. Joel 2. 15.
[m] 2 Cor. 10. 1. Mowade - Tent of meeting
[n] Heb. prolonged. ver. 22.
[o] ch. 1. 16 & 7. 2. Ex. 18. 21.
[p] ch. 1. 53.
[q] ch. 31. 6.
[r] ver. 14. ch. 2. 3.
[s] Job 16. 22. See also Gen. 34. 30.
[t] ver. 18. ch. 2. 10. HEYK
[u] Heb. was. RV.
[v] ver. 9. Joel 2. 1.
[w] Josh. 6. 4. 1 Chr. 15. 24. 2 Chr. 13. 12.
[x] Gen. 24. 55.

CHAPTER 10.

1 Use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 33 Moses' blessing.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of [y] a whole piece shalt thou make them: that thou mayest use them for the [z] calling of the assembly, and for the journeying of the camps.

3 And when [1] they shall blow with them, all the [2] assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [1] heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow [a] an alarm, then [b] the camps that lie on the east parts shall go forward.

6 When ye blow [a] an alarm the second time, then the camps that lie [c] on the south side shall take their journey: they shall blow [a] an alarm for their journeys. QÂHÂL 3

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not [d] sound an alarm.

8 [e] And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for

[y] Ex. 25. 18.
[z] Is. 1. 13.
[1] Heb. prolonged. ver. 22.
[2] Heb. congregation.
[a] ch. 1. 16 & 7. 2. Ex. 18. 21.
[b] ch. 1. 53.
[c] ch. 31. 6.
[d] ver. 9. Joel 2. 1.
[e] Josh. 6. 4. 1 Chr. 15. 24. 2 Chr. 13. 12.

16 The new generation thus learned discipline.

The straight silver trumpets differed from the curved rams horn or cornet. They are depicted among the other spoils of the Temple on the Arch of Titus.

CHAPTER 10

DIVINE CONTROL BY THE SILVER TRUMPETS

Vv 1-10

1 CHATSOTSERÂH from CHATSAR - To surround (i.e. as with a stockade), to separate etc. They were long, straight & narrow, with an expanded mouth, and should be distinguished from the Shophar.

2 MIQSHÂH - beaten work. Suggestive of trial. So Roth.

3 For Eleazar and Ithamar see Nadab & Abihu having died. El is helper. Land of the Palm - representing the saved. Later, with the increase of priests the trumpets increased. At least 120 in Solomon's day. 2 Chron. 5:12.

4 [1] ÊDÂH fem of ÊD, witness. When gathered to be gathered in that capacity. The trumpet would indicate.

5 Directions for the way.

6 Both of them.

7 By their appointed representatives.

8 TERÛ W'RÛH - Probably a protracted or repeated blowing - Roth. Used Jos. 6:13-20; 2 Sam. 6:15; 1 Chr. 15:28; 2 Chr. 5:13; 7:6; 29:28. Also used for the blowing of the Shofar. Lev. 23:24

9 See bottom p.200.

10 LXX inserts similar instructions for camps west and north.

11 TÂQA' - To clap (vv. 3, 4, 5 etc.) - evidently short, staccato notes.

15 YOMIN - Days, an undefined period often equivalent to a year Lev. 25:29. This statement recorded after conclusion of the wanderings.

Vv 15-23 These verses very emphatically point out the ever-present watchful eye of Yahweh over Israel, and their response to His will in their travelling arrangements.

THE SILVER TRUMPETS Israel's voice to Yahweh

- "The song of Yahweh began with the trumpets" 2 Chron. 29:27; 5:13.
- The penetrating, dominating, commanding note of the silver trumpets began the song of Yahweh. It should do so in our case for it is the symbol of petition or praise to be used alike in War and worship. The sounding trumpets were an appeal to Yahweh to help Num 10:9 or to accept V10. They were blown by Eleazar (El hath helped) and Ithamar (The land of the palm). Later increased. At least 120 in Solomon's day. 2 Chron. 5:12.
- The CHATSOTSERÂH was a symbol of prayer. It brought the Assembly before Yahweh V3, guided them in their wanderings V5, caused them to be remembered by Yahweh V9, ensured relief from oppression V9, and suitably presented the various aspects of worship before Him as a memorial V10.
- Prayer, therefore, should be clear, fervent, determinate, like the clear, dominant, insistent sound of the silver trumpets. Cp Jam. 5:16; Phil. 4:6. Cp 2 Chr. 13:14.
- When we call on Yahweh we should stir ourselves up to take hold of Him - the stirring note of the trumpet should impel us Isa. 64:7.
- Moreover the trumpets emit an enthusiastic, ringing joyous note which we should express to God Phil. 2:2, 4.

See Over

THE SILVER TRUMPETS (Cont.). SEE Notes Under Index

The priests blew the trumpets, and our priest mediates prayer Heb. 1:25; Jhn. 14:13-14; 1 Jhn 2:1. For the silver trumpets expressed the voice of Israel to Yahweh ~~Phil 4:7~~. Ps. 98:1-6.
In David's day two priests with trumpets presided over the Ark in Zion 1 Chron. 16:6. and two before the Tabernacle in Gibeon

Cp Jhn 4:23-24
V. 42. for the worship was then divided. p Seven blew before the Ark as it was conveyed to Zion 1 Chr. 13:8; 15:24, 28
The Trumpets proclaimed: Alarm in time of war Hos. 5:8
(Cp Phineas + his typical army Num. 31:6).
United with words "as one" 2 Chron. 5:13-14; 7:6.
Restoration of true worship. 2 Chr. 15:13, 12-15; 23:13.

12 Thus they must have some application today. Cp 1 Cor. 14:8

13 Thus a symbol of prayer. Acts 10:4

13A Not over sin-offerings. The trumpet drew Yahweh's attention to the self-dedication + fellowship of the nation to Him. The sin-offering blotted the remembrance of sin out.

14 They were to be used both for war and for worship Cp Ps. 81:3, 2 Chr. 20:28

2 PROVOCATION IN THE WILDERNESS.

CH. 10:11 - 14:45.

1 JOURNEYING AT YAHWEH'S COMMAND VV 11-36.

ever throughout your generations. 12

9 And (b) if ye go to war in your land against the enemy that (c) oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be (d) remembered before the LORD your God, and ye shall be saved from your enemies. 2 Chr. 13:12-15

10 Also 14 in the day of your gladness, and in your solemn days, and (e) in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God. ZIKROWN - calling to remembrance.

1 THE DEPARTURE VV 11-13.

See Yahweh's instructions to depart. Deut. 1:6 See note on Jethro's visit at this time top p. 101

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud (k) was taken up from off the tabernacle of the testimony.

12 And the children of Israel took (l) their journeys out of the (m) wilderness of Sinai; and the cloud rested in the (n) wilderness of Paran. 1 Cp Note 12:16

13 And they first took their journey (o) according to the commandment of the LORD by the hand of Moses.

14 ¶ (p) In the first *place* went the standard of the camp of the children of Judah according to their armies: 2 and over his host *was* (q) Nahshon the son of Amminadab. - praise

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And (r) the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, (s) bearing the tabernacle.

18 ¶ And (t) the standard of the camp of Reuben set forward according to their armies: and over his host *was* (u) Elizur the son of Shedeur. 10

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. 12

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. 14

21 And the Kohathites set forward, bearing the (v) sanctuary: and (w) *the other* did set up the tabernacle against they came.

22 ¶ And (x) the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* (y) Elishama the son of Ammihud. 16

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. 18

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni. 20

25 ¶ And (z) the standard of the camp of the children of Dan set forward, *which was* (a) the rereward of all the camps throughout their hosts: and over his host *was* (b) Ahiezer the son of Ammishaddai. 22

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 (c) Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of (d) Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, (e) I will give it you: come thou with us, and we will do thee good: for (f) the LORD hath spoken good concerning Israel.

a ch. 1. 5, 6, 14.
b ch. 31. 6. Josh. 6. 5. 2 Chr. 13. 14.
c Judg. 2. 18 & 4. 3, &c.
d Gen. 8. 1. The trumpets continued whilst sacrifices offered.
e ch. 29. 1. Lev. 23. 24. 2 Chr. 5. 12 & 7. 6 & 29. 26. Ezra 3. 10. Neh. 12. 35.
f ch. 4. 4, 15 & 7. 9.
g ch. 28. 11. Ps. 81. 3.
2 i.e. *the Gershonites and the Merarites.* Cp. ver. 17. ch. 1. 51.
h ch. 2. 18-24.
i ch. 1. 10, 11.
k ch. 9. 17.
l Ex. 40. 36.
m ch. 2. 25-31.
n ch. 1. 1 & 9. 5. Ex. 19. 1, 2.
o ch. 12. 16 & 13. 3, 26. Gen. 14. 6 & 21. 21. Deut. 1. 1.
p Josh. 6. 9.
q ver. 5, 6. ch. 2. 9, 16, 24, 31, 34.
r ch. 1. 12, 13, 15.
s ch. 2. 3-9.
t ch. 1. 7-9.
3 Heb. *These.*
RV. Reuel
u Ex. 2. 18.
v ch. 1. 51.
w Gen. 12. 7.
x ch. 4. 24, 31 & 7. 6-8.
y Gen. 32. 12. Ex. 3. 8 & 6. 7, 8.
z ch. 2. 10-16.

1. A general statement of the journeying from Sinai to the borders of the land. Ch. 12:16. 13:3, 26. the details of which are then given. They had been at the Mount about 11 months and 20 days. Exod. 19:1
2. Into a terrible wilderness Deut. 1:19 8:15. Jer. 2:6. which was to try their faith to the uttermost.
b For the encouraging words of the angel see Deut. 1:6-8.

ORDER OF THE HOST. VV 14-28.

* The heads of the tribes are in the same order as chapt. 2. thus as Israel marched, it proclaimed the message of the names. See Chapt. 2.
Nahshon = The oracle
5 God Given
6 Small, brought low, humbled.
7 God is Father
8 Strong.
9 AHISHON: First in order of rank. Hence "They journeyed in the order of precedence according to (established by) the (PEH) the mouth, instruction of Yahweh." If not an orderly march 1 Cor. 14:40; Col. 2:5; Tit. 1:5.
10 Cp 1:3. There were 3 tribal hosts in each camp.
11 A description of the execution of the order given in 1:51; 2:17. The Ark etc was carried by the Kohathites v. 21. The actual structure of the Tabernacle was borne in advance by the Gershonites + Merarites in the waggons provided, to be set up ready for the arrival of the Kohathites

JUDAH. - Praise
Issachar - Reward
Zebulun - Dwelling.
Gershonites and Merarites carrying Tabernacle
REUBEN - See a Son
Simeon - Hear
Gad - Company
Kohathites with Sanctuary.
EPHRAIM - Double-fruit
Manasseh - Forgetting
Benjamin - Son of Right Hand
DAN - Judge
Asher - Happy
Naphtali - Wrestling

THE CLOUD 9:15.

This had first appeared at the Exodus Exod. 13:21-22; 14:19-24; had led them to Sinai Exod. 16:10; 19:9, 16; 24:15-18; 34:5; 40:34-38; 16:2, 13 Yahweh continued to manifest Himself therein. 10:11-12, 34; 11:25; 12:5, 10 14:14; 16:42; Deut. 1:33; 5:22; 31:15) Located in Temple 1 Kg 8:10-11; 2 Chr 5:13-14; Cp Neh 9:19. Left the city Ezek. 10:3-4; 11:23. To return Jhn 1:14; Acts 1:9; Rev. 1:7; Ezek. 43:1-7. The cloud is the symbol of the Divine Presence and the hiding of His power. Heb. 3:4.

16 God hears
17 The People of Glory.
17 God Recompenses
18 A Rock has Ransomed.
19 Father of Judgment.
20 Warlike
21 Helping brother
22 People of the Shaddai.
23 God meets
24 Muddler
25 Brother of Evil
26 Having eyes
27 Like Abram, they come into a land that God showed them not knowing where they would next rest.

AN INVITATION Vv. 29-32.

5. Called also Jethro. See Exod. 18. Jer. 35. note. Cp Note top p. 101.
6. See Deut. 6:23 They had come "out" of Egypt to go "into" the promised land. Moses' invitation to Hobab was thus to join the Ecclesia Acts 7:38. whose hope was based on promise
7. And that good will ultimately be realised. Heb. 4:1-4 Rom 11:23, 25-26
8 Sig. Loving - Yours or cherished - Str.
9 Their identification with Israel will do them good.. See this realised. Jud. 1:16; 4:11, 17; 1 Sam. 15:16; Jer. 35:18-19.

These who murmur without cause are seen given cause to murmur!!!

Israel had the power to conquer – they had the invitation of Yahweh to enter the land (Deut. 1:8) but instead of keeping their eyes firmly fixed on the future glory, they permitted present difficulties to obscure their vision. Grumbling led to complaining and found the people comparing the comforts they had left with their hard state in the wilderness, so that even Moses was discouraged. Vv10-14. Contention then broke out among the leaders (Ch.12) and finally the spies' defeatest attitude brought ruin to the whole project (Ch.13). It all commenced with a little grumbling!

Yahweh had not intended that they eat only manna continually – He was leading them towards a change of Diet – Deut. 8:7-8. But they looked back in the future & desired the satisfaction of the present.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. Cf. Gen. 12:1

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [d] instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that [e] what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from [f] the mount of the LORD three days' journey: and the ark of the covenant of the LORD [1] went before them in the three days' journey, to search out [1] a resting place for them.

34 And [m] the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [n] Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the [5] many thousands of Israel.

CHAPTER 11.

1 The burning at Taberah. 4 The people lust for flesh. 31 Quails are given.

AND [1] *when* the people [o] complained, [1] it displeased the LORD: and the LORD heard *it*; [q] and his anger was kindled; and the [u] fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses [w] prayed unto the LORD, the fire [6] was quenched.

3 And he called the name of the place [9] Taberâh: because the fire of the LORD burnt among them.

4 ¶ And the [a] mixt multitude that *was* among them [c] fell a lusting: and the children of Israel [4] also [3] wept again, [1] and said, [b] Who shall give us flesh to eat?

5 [c] We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And [f] the manna was as coriander seed, and the [i] colour thereof as the colour of [k] bdellium.

8 *And* the people [k] went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of [1] fresh oil.

9 And [o] when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also [q] was displeased.

11 [r] And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [z] Carry them in thy bosom, as a [7] nursing father beareth the sucking child, unto the land which thou [s] swarest unto their fathers?

13 [b] Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 [c] I am not able to bear all

---

[a] Ex. 12. 38.
[2] Heb. *lusted a lust.*
[3] Heb. *returned and wept.*
[b] Ps. 78. 18 & 106. 14. 1 Cor. 10. 6.
[c] ch. 21. 5. Ex. 16. 3. Acts 7. 39.
[d] Job 29. 15. *See below.*
[e] ver. 29. Cp. Judg. 1. 16 & 4. 11.
[f] Ex. 16. 14. [m] Ex. 3. 2.
[4] Heb. *Appal, eye of it as the eye of.*
[h] Gen. 2. 12.
[i] Deut. 1. 33. Ezek. 20. 6. Josh. 3. 3, 4.
[k] 2 Sam. 24. 2, 8.
[l] Ps. 132. 8. Jer. 31. 2.
[m] Ex. 13. 21.
[n] Ps. 32. 4. Cp. Ex. 16. 31.
[o] Ex. 16. 13, 14.
[p] Ps. 68. 1, 2.
[q] ver. 1.
[5] Heb. *ten thousand thousands.*
[r] Deut. 1. 12.
[s] Deut. 9. 22.
[6] Or, *were as if were complainers.*
[7] Heb. *it was evil in the ears of, &c.*
[t] Ps. 78. 21.
[u] Cp. ch. 16. 35. Lev. 10. 2. 2 Kin. 1. 12. Ps. 106. 18.
[v] Is. 40. 11.
[w] Is. 49. 23. 1 Thes. 2. 7.
[x] Gen. 50. 24. Ex. 13. 5.
[y] Gen. 20. 17. James 5. 16.
[z] Cp. 2 Kin. 7. 2. Mat. 15. 33. Mark 8. 4. John 6. 7, 9.
[8] Heb. *runs.* As in Jer. 51. 64.
[9] I.e. *A burning.* Deut. 9. 22.
[a] Ex. 18. 18.

Yaang = I do not go!' Very deceitful language – but later he changed his mind – so effective a case in preaching the Word.

8. Hobab ultimately joined Israel, probably after first returning home. He had probably been sent to Moses by his father Exod. 18:27. Jud. 1:16. 4:11. 1 Sam. 15:6.

9. The cloud showed the general direction but Hobab could help in other ways, eg. in such excursions recorded in Num. 13:20. 14:7. Cf. 31 etc. In addition to His care Yahweh would have us exercise normal precautions. Sept. renders this: "Thou shalt be an elder among us."

10. The hope of the Gospel. See bottom right.

THE FIRST STAGE Vv31-36

11. The next day was a Sabbath (C.B.) Cp. Ex. 20:15-27

12. The cloud actually preceded them, the Ark going in the centre of the host, but as the people first awaited the motion of the cloud which rested on the Ark, these words apply. See bottom right.

13. For the Sabbath.

14. The morning prayer. Ps. 88:1.

15. The evening prayer.

COMPLAINTS AT TABERAH Vv1-3 See Deut. 9:22. Cp. Ex. 16:8

1. From natural standpoint they had grounds for complaints. Consider the harsh, arid country (Deut. 1:19. 8:15. Jer. 2:6). The monotonous diet. The tiring dusty, daily trudging. The problems of tired irritable children etc.

2. Not in original. The fire possibly swept through the camp, consuming the tents of the people as a warning.

Swept right through

EXHORTATION –

9 ANAN – To murmur, i.e. to their condition in Yahweh! To complain at their hard lot. Cp. use Lam. 3:36-39. Such complaining was "speaking against God" Cp. Ps 78:19. Cp. Jude 16. RV: "And the people were as murmurers..." Their attitude rather than their words illustrated this. Cp. Deut. 9:22

ON GRUMBLING We may look upon grumbling as a little sin, but it was the root cause of Israel's failure. If we permit it to become habitual it will spring on us at all times and spoil every endeavour Cp. Phil. 2:14; 4:11

THE REAL ISSUE V.6.

Was not the food of Egypt which they permitted to fill their thoughts, but the plainness of their desert diet & the monotony of the manna. Their complaint was really a thrust at Yahweh, saying in essence: What you do is not good enough for us. This in spite of its miraculous nature Cp. Rom 13:14

CHINNAM – for nothing. from CHEN – kindness, favour.

COMPLAINTS TURN TO DESIRE Vv. 4–6.

The people permit their eyes to turn back upon the pleasures they had left rather than forward to promised land. EXHORTATION 1 Cor. 10:12. Phil 3:13-14. Cp Prop. 195.

4 Gentiles who had joined with Israel. Exod. 12:38. Lev. 24:10

5 Hebraism indicating intense desire. Cp MS. Cp p.195. Ps. 106:14

6 Affected by Gentile influence

7 Forgetfulness and impatience (Ps 106:13-14) led them to test Yahweh, doubting as to whether He could provide flesh, even though He had performed many miracles (Ps. 78:19-20) thus limiting Yahweh (Ps 78:41). Thus they manifested lack of trust and belief (Ps 78:22). Thus their hearts were "hardened" (Is. 91:8) or blinded to realities (Rom. 11:7). 6 thing remembered!

8 Their hearts had turned to Egypt. (Acts 7:39) See below left

THE MANNA. Vv. 7–9.

Cf Exod 16:13-14. John 6:30-31 Rev. 2:17.

This was the bread of life. The Israelites complained that their souls were "dried up" with eating it, but actually it kept them alive. Cf 1 Cor. 10:3. As they lived of it so some live of Christ.

9 It apparently fell between the dews. Exod. 16:13-14. See note John 6:48.

Manna described as "Angel's food" "Corn of heaven" Ps. 78:24-25 "bread of heaven" Exod. 16:4

11 Why did Yahweh supply it? Because of promise to Abraham Ps. 105:42. Ps. 106:44-45.

MOSES DISCOURAGED Vv10-15

Grumbling & complaining causes Moses to become discouraged.

10 Tired and discouraged Moses turns in complaint to Yahweh

11 With Israel. Indicated by use "Me"

12 YÂBESH – be ashamed, disappointed. In Exod. 16:31 it is likened in flavor to honey. Both honey & oil are used symbolically of the Word.

13 This complaint is completely wrong & entirely contrary to Moses' protest at Divine punishment recorded Exod. 32:11-13. Moses had become discouraged by the people and so spoke unadvisedly. Cp Elijah 1 Kg 19. Jonah Ch.4. Moses was exasperated with the people, & forgot himself.

V.33. Fellowshipping their trials he would also share their hopes and joys.

THE ARK "went before" in the centre of leading them as a leader goes out in command of his troops. Num. 27:17; Deut. 31:3; 1 Sam. 18:16. This it did through the cloud, the presence of which made the Ark what it was. "Return" V.36 applies to the cloud visibly like as such.

YAHWEH'S DIGNITY & GOODNESS is manifested in His answer to Moses, providing for his need yet ignoring the intemperate outburst - recognising it, & making allowance for the provocation.

THE SEVENTY. As Moses appointed 70 so did Christ (Luke 10:1). Moses' organisation thus consisted of himself as chief, the twelve princes who led the tribes, the 70 elders, and numerous lesser Judges. Christ's organisation similar. The Gentiles were divided into 70 nations Gen. 10. And Yahweh's purpose with His people was to manifest through them His purpose to the world. Cp Jer. 13:11 See Note Exod. 15:27. Christ will accomplish this. 70: symbolic Cp Exod. 1:5.

V.15. According to 9 two of Dr. Kennicott's manuscripts have "their wretchedness."

70 rep. Israel that came into Egypt Gen. 46:27 Exod. 24:1, 9. -Nay, prime endorsement 20 Cp Ps. 78:41 21 Cp. Deut. 19:17 relating to the earlier appointment Exod. 18:24. He evidently went out of the Tabernacle Cp 7:89.

ELDERS APPOINTED. VV. 24-30

21A RV "the cloud" - the theophany appeared in the cloud of the Tabernacle. 21B Not "from him." There was no diminishing of Moses' glory but an enlargement of the power. 21C KAPHAR - To add, repeat. RV "did so no more." See below. 21 Cf 1 Cor. 14:3. They doubtless exhorted the people against the state of mind into which they were falling, but all to no avail V.33. See p. 189. 22. They were unable to assemble with the others. 22A El is Love. 22B Affectionate Love in action. The events certainly illustrated the truth of these names. 24A They surrounded the Ohel, that facing all the Tribes for whom they were to minister. Evidently the names repeated. 25. Note the similar attitude of the disciples Mark 9:38 Luke 9:49. 26. See Num. 12:3. Loyalty must not blind us to worthiness in the efforts of others. The cause is greater than the individual 27 Cf 1 Cor 14:5

FLESH SUPPLIED. VV. 31-32.

27. An East then a South wind (Ps 78: 26-28) drove the quail out of their course so that they appeared over the camp of Israel flying low through tiredness. 28. Extensively for some miles. The camp itself occupied about 9 sq. m. Day's journey = 30 m. (C.B.) 28A. NĀTASH - To smite (as if beating out), pound. Thus "threw them down on the camp" "dispersed them." "Driven by the Wind towards the camp.

QUAILS. SALVIA - Sluggish. In the Spring the quails move north from Africa. They follow the coast of the Red Sea until they come to the bifurcation by the Sinaitic Peninsula, & then they cross at the narrow part. - Tristram - Nat. Hist. of Bible. "On this occasion an east then a south wind drove huge numbers to the camp of Israel Cp Ps. 78:26. See p. 194. left.

THE HOLY SPIRIT WITHDRAWN V.25. The Spirit was given as a sign of authority & then was withdrawn, or ceased: a foreshadowing of 1 Cor. 13:10 "And not did they continue" K.

Seventy elders "their god was their belly" Phil. 3:19. are chosen.

this people alone, because *it is* too heavy for me. 11 HARAG - Kill me for emphasis.

15 And if thou deal thus with me, (a)kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not [d]see my wretchedness. 15 Cp Ps. 116 sight.

16 ¶ And the LORD said unto Moses, Gather unto me [e]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and (h)officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. P. 189

17 And I will [k]come down and talk with thee there: and [l]I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear [m]the burden of the people with thee, that thou bear *it* not thyself alone. For Moses Instructions See Deut. 1:16-18.

18 And say thou unto the people, (n)Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? [p]for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Base ingratitude. Cp Exod. 14:11-12.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; As on the previous occasion Ex 16:18

20 *But* even a [2]whole month, (t)until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, [x]Why came we forth out of Egypt?

21 And Moses said, (v)The people, among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to [a]suffice them? Mt. 19:26; Luke 1:37

23 And the LORD said unto Moses, (c)Is the LORD's hand waxed short? thou shalt see now whether (c)my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and [g]gathered the seventy men of the elders of the people, and set them round about the tabernacle. 24A

25 And the LORD [h]came down in a cloud, and spake unto him, and [i]took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but [o]went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. See top p. 203 P189

28 And [q]Joshua the son of Nun, the servant of Moses, one [r]of his young men, answered and said, My lord Moses, [s]forbid them.

29 And Moses said unto him, Enviest thou for my sake? (u)would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a (3)wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, [3]as it were a day's journey on this side, and as it were a day's

* Lev. 25. 26. Judg. 21. 14.

Cp 1 Kin. 19. 4. Jonah 4. 3.

Is. 50. 2 & 59. 1.

d Zeph. 3. 15.

e Ch. 23. 19. Ezek. 12. 25 & 24. 14.

f Cp. Ex. 24. 1, 9.

g ver. 16.

h Ex. 5. 6, 10, 14, 15, 19. Deut. 1. 15 & 16. 18, &c. Cp 12:5 Over. 17.

i ver. 25. ch. 27. 5. Gen. 11. 5 & 18. 21. Ex. 3. 8 & 19. 20.

l ver. 25. Gen. 27. 36. Eccles. 2. 10. Cp. 1 Sam. 10. 6, 10 & 19. 20, 21. 2 Kin. 2. 15. Neh. 9. 20.

m Ex. 18. 22.

n Ex. 19. 10.

o Cp. 24:2 1 Sam. 20. 26. Jer. 36. 5.

p See ver. 5. Ps. 78: 20-22, 9. v. 41. 106:13-15.

q Ex. 24. 13. Cp. ch. 13. 8, 16.

r 1 Sam. 24. 2.

2 Heb. *month of days.* ver. 22.

s Cp. Mark 9. 38. Luke 9. 49.

t Cp. Ps. 78. 29 & 106. 15.

u 2 Cor. 14. 5.

x ch. 21. 5.

v Ex. 12. 37. Cp. ch. 1. 46. Ex. 38. 26.

w Ex. 16. 13. Ps. 78. 26-28 & 105. 40.

3 Heb. *as it were the way of a day.*

IF Moses' complaint unreasonable. Granted all the human help could it provide flesh for the people? Cont. the weakness of this great man with Christ Jhn 16:32. 12. Cf Elijah (1 Kings 19:4) Jonah (Ch. 4:3) Paul (Phil. 1:23). I" the fateful failure of my hopes & efforts. 13. According to C.B. this should be "thy evil" being one of the 18 emendations of the Sopherim (See Index under "")

HELP FOR MOSES PROMISED VV. 16-17.

14. In addition the people invited to select subordinate rulers (Deut. 1:13-15) to act as judges over various numbers of Israelites. Overall Moses was chief (Deut. 1:17). They were rulers with Moses as the saints will be with Christ Luke 19:16-19. See above. 15 Thus demonstrating the superiority of Moses cf with Christ Jhn 12:49, 14:10. 16. Thus establishing their authority and Divinely endorsing that which was provisionally set up at an earlier period Exod. 24:9. Exod. 18:17.

AMPLE FLESH PROMISED TO THE PEOPLE Vv 18-20.

17. They limited Yahweh's power, but He gratified their desire to demonstrate that the utmost confidence could be placed in His Providence. Ps. 78 41

19. They apparently stayed at this place a month. 20. The word means "rejected" and is so rendered in R.V. Cp Ps 78:18-19, 22, 36-37, 41. MÂ'AC - To Spurn. RV = Rejected. 20A 'ATSAL = To Separate, withdraw (Str. "pth") [illegible] Moses [illegible] Wherefore [illegible] Deut 1:32 Ps 68:18 Eph. 4:7-8

HOW SHALL THIS BE? 21-23.

F See bottom p 203.

21. Apparently these were being conserved until the people reached the land, and thus limited for religious purposes (Lev. 17: 3-4. Deut. 12:8-9). Had to await Land before gratifying desire to full (Deut. 12: 14-16). Seems as though even sacrifices curtailed in wilderness. None offered for Miriam (Num. 12: 14) nor lepers (Num. 5:2). 22. These 10 precede 10 times - the miracle performed before, and Moses, without doubting wonders at its performance Cf Num 12:15.

TEN GREAT AND TERRIBLE REACTIONS IN NUMBERS (Additional Plagues Ex 32:35)

1. FIRE: For Grumbling - Misuse of the tongue - Num. 11:1-3.
2. SICKNESS: Planned revolt stimulated by Lust for Egypt, excited by tongue Num. 11:33
3. LEPROSY: Misuse of tongue excited by Jealousy Num. 12:1-16.
4. PLAGUE: [illegible]: Rebellion excited by tongue Num. 13:31-14:37.
5. EARTHQUAKE: Usurpation of Authority - Excited by the tongue Num. 16:1-3, 29-33. See opp.

202

journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

CHAPTER 12.

1 God rebuketh the sedition of Miriam and Aaron. 10 Miriam's leprosy is healed at the prayer of Moses. 14 Miriam shut out of the camp.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not so, who *is* faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

V.32 They worked hard & long for the meat that perisheth. Jhn 6:27 They should give first regard to that which does not perish

UNBELIEF — LACK OF FAITH WAS THE CAUSE OF ISRAEL'S DEFECTION — Ps. 78:22.

THE SIMILITUDE. TEMUNÂH - Shape, embodiment, manifestation. from MIYN - to portion out, a sort, i.e species. Rend. Kind. Moses saw the glory of Divine being!

Moses as Type Christ. Heb. 3:1-2.
- His meekness V.3.
- His privileges V.8.
- His Mediatorship V.13. 18-19.
- His leadership V.7.
  - As Lawgiver
  - As Prophet
  - As Servant
  - As Worker

MIRIAM means REBELLION See Note Num. 20:1.

CH 11:26 "In the camp" We may compare this with Mk. 9:38 as the surprise felt that Gentiles should receive the Spirit. Acts 10:45-46.

1 Yahweh Immanifestation: He angel of His presence Cp Exod 23:20-26; Isa. 63:9. Gen 18: 22. Acts 7:53.

2 Heb = your prophet. K. Any they appoint must be one through whom Yahweh spoke

2A Cp Ch. 11:29 CHIYDÂH - from root - to tire a knot. Riddles. Jud 14:12 Cp 1 Kg 10:1 Ps. 49:4 & p. 198

3 EBED - Bondservant Acts 3:5

4 An explanation of intention direct to Moses from the angel. Cp Ch. 7:89; Ex. 33:11; Deut 34:10; Clearly, plainly - 1 Cor. 13:12.

4A Heb. - later - on built upon this incident: Heb. 3:5-6

5 Clearly as in the giving of the Law

6 Obscurely in parables or prophecies clouded with symbol. Cp 2A Young = form as Dan 2:31

7 Appearance, or manifestation (strong). Cf James 3:9 Moses saw Divine glory. Ex 33:5-6 in the angel. Acts 7:38. Gal. 3:19. See above Num 20:16

8 Probably in the shining forth of Divine light making Miriam and Aaron afraid.

PUNISHMENT. V.10.

9 It had been waiting at the chariot of the king Cp 2 Sam 18:9-11.

12 Cp p.153. See 12 below.

PLEA FOR FORGIVENESS V.11

12 i.e. permanently. Moses' supremacy.

13 Adon Acknowledgement

13A Exod. 33:19,23; 34:5-7 Deut. 4:15. Sam 1 Kgs 14:17-18

12 Leprosy was considered as the living death and most defiling. The sufferer was publicly proclaimed as unclean Lev 13:45.

INTERCESSION V.13.

13A The strength of Yahweh Rapheka. Exod. 15:26.

CONDITIONS FOR FORGIVENESS

13 A sign of extreme contempt Job 30:10 Isa 50:6 Mark 10:65 for a most disobedient child - as Miriam had been on this occasion. A bad example to all in Israel thus warranting the public disgrace. Cp Deut 25:9

JOURNEY DELAYED. VV 15-16.

14 Cut off not only from Israel but from Tabernacle, from access to Divine worship Cp p. 189 This incident commemorated in the Law Deut 24:9

Young = from off the ground

* R.V. "Above." They flew low about 3 ft from ground so were easily caught.

29 As successive flocks came flying low over the camp.

31 Homer = about 8 bushels (C.B.) See p. 191

32 They dried them in the hot sun of the East to preserve them.

PUNISHMENT ON THE GREEDY. VV 33-34.

32 Greedily consuming it with no thought to the Giver, with no recognition of their guilt but only a selfish desire to satisfy their lust. A. 7:30. See Jude 16. Ps 106:14-15.

33 A grievous and mortal sickness which caused the place to become gradually covered with graves during their month's stay.

34 The Graves of the Greedy.

35 The Place where the vids separated (2). See Strong. From Root (Fem.) Sig. Enclosure or Separate Place See. Ch 2:15. Cp left p. 194.

CHAPTER 12.

DISSENTION AMONG THE LEADERS.

Complaint Against Moses Vv. 1-2.

1 Miriam seems to have been the ring leader in this. She is mentioned first, and more harshly punished. Perhaps she felt her leadership among the Women was being challenged by Zipporah.

2 Cf Exod 2:21. Cush was adjacent to Midian. Midian and Cush were related. See note Hab. 3:7

3 Marriage with Canaanites forbidden Deut. 7:1-3, but Zipporah had embraced the Truth. See Note Exod 4:24-25. Miriam might have pressed this as an excuse for her true reason.

4 This was true. Exod. 4:15. 7:1-2. 15:20. Mic 6:4. Note Miriam was a prophetess Ex 15:20-21. As the Ecclesiastical head

VINDICATION OF MOSES. VV. 3-9

5 So also was the Lord, but Yahweh is the justifier of all such. See. Ps. 76:9. Rom 12:19.

Heb. "anath" - patient, to endure with submission that which might be evaded in contrast with "anav" - to bear that which cannot be avoided.

6 Heb unexpectedly as though breaking into the argument.

6A Would Moses himself record such commendation as this? Yes, it was necessary. He was writing for posterity, that people might heed the Law and Instruction he set down.

CH. 11:22. There is impatience manifested in Moses' words, induced by loving anxiety for the people. It was a reflection of their impotence & lack of faith.

10 Great Plagues: See opp.

6 OVERTHROWN IN WILDERNESS: - Provocation excited by the Tongue Num 14:11-35.

7 FIRE - Evil example excited by the tongue Num. 16:34-35.

8 DIVINE WRATH: PLAGUE - Evil accusation by the tongue Num. 16:41-49.

9 FIERY SERPENTS - Complaining excited by the tongue Num. 21:5-9.

10 SLAUGHTER: PLAGUE - Idolatry: adultery - excited by the tongue Num. 25:1-9.

Cp Sam 1 12:16; 15:8 1 Pet 3:10.

For 10 Curses of Murmuring. Cp. p. 206.

AARON'S FAILING.

As in the case of the golden calf Aaron allowed himself to be drawn into a false position. Like many weak men, he was of an affectionate disposition Lev 10:19, and so emotionally drawn into situations he later regretted. In addressing Moses as "Lord" he acknowledged his subordinate status V.11 before all Israel.

They broke up from Sinai on 20 day 2nd month of 2nd year of their departure out of Egypt, corresponding to the early part of May, they came into the desert of Paran whence spies were sent up the mountain into Palestine, "in the time of the first ripe grapes" and these returned to the camp at Kadesh after 40 days. As grapes begin to ripen in Judah in the month of July, the return of the spies is to be placed in September. They were ordered to turn back by way of the Red Sea Num. 14:25 though it appears they abode "many days" in Kadesh. In August of the 40th year - the 1st day of 5th month, Num. 33:38 Aaron died as the new generation made its way to the Promised Land after an absence of 38 years. Deut. 2:14.

INSTRUCTIONS.

15 From a root "pawar" signifying to "gleam," to beautify or, vaunt self. - which Israel did to exclusion of Yahweh

PARAN extended from Kadesh Num. 13:26 - to Kadesh on Red Sea Gen. 14:6. It lay east of the wilderness of Beersheba. Gen. 21:14, 21 gradually merging into the wilderness of Zin (cf Num. 13:26 with 20:1) - thus included the plateau or mountain country (Deut. 32:2 Hab. 3:3) south of Canaan. Most of it is from 2000 to 2,500 ft above sea level. Its arid barren condition is described in Deut. 1:19, 8:15 Jer. 2:6.

This brought Israel to the land of Amorites a powerful people consigned to destruction because of wickedness. Deut. 2:19, Gen. 15:16.

This seems to imply that Paran commenced after Hazeroth, which has been estimated to be about 30 miles from Sinai. Apart from the delays consequent upon their own wickedness Israel could have reached the Promised Land in 11 days. Deut. 1:2.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

HAZEROTH - Enclosures

CHAPTER 13.

1 Names of those sent to search the land. 17 Their instructions, 21 acts, 26 and relation.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

NASI - Exalted

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

ENOSHIM

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

Renowned Mindful

5 Of the tribe of Simeon, Shaphat the son of Hori.

Judge Cave dweller

6 Of the tribe of Judah, Caleb the son of Jephunneh.

Dog

7 Of the tribe of Issachar, Igal the son of Joseph.

Avenger Inciter

8 Of the tribe of Ephraim, Oshea the son of Nun.

Perpetuity

9 Of the tribe of Benjamin, Palti the son of Raphu.

Delivered Cured

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

God's Troop Confide in

11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

People of God Camel driver

13 Of the tribe of Asher, Sethur the son of Michael.

Hidden

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

Majesty of El Pining

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Because he would bring them

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and

a ver. 22, 29.
b ch. 11. 35. Cp. ch. 33. 18.
c ver. 29. Gen. 14. 10 & 19. 17, 30. Judg. 1. 9, 19.
d ch. 10. 12 & 13. 3, 26. Gen. 21. 21. 1 Sam. 25. 1.
e ch. 32. 8. Deut. 1. 22, &c.
f Neh. 9. 25, 35. Ezek. 34. 14.
g Deut. 31. 6, 7, 23. Josh. 1. 6.
h ch. 12. 16.
i ch. 20. 1 & 27. 14 & 33. 36 & 34. 3. Deut. 32. 51. Josh. 15. 1.
k Josh. 19. 28.
l ch. 34. 8.
m ver. 28, 33. Deut. 1. 28 & 2. 10 & 9. 2. Josh. 11. 21 & 15. 13, 14. Judg. 1. 10.
n ch. 34. 19. 1 Chr. 4. 15.
o ver. 30. ch. 14. 6, 30 & 26. 65 & 32. 12. Deut. 1. 36. Josh. 14. 6 & 15. 13-18. Judg. 1. 12-15.
p Gen. 13. 18. Josh. 14. 15 & 15. 13 & 21. 11.
q Ps. 78. 12. Is. 19. 11, 13 & 30. 4. Ezek. 30. 14.
r Deut. 1. 24, 25.
s ver. 16.
t Or, valley. ver. 24. ch. 32. 9. Deut. 1. 24 & 2. 13. Judg. 16. 4. 2 Sam. 23. 30 & 24. 5. 1 Chr. 11. 32.
u ch. 4. 10, 12.
v Or, valley. ver. 23.
w i.e. A cluster of grapes
x ch. 20. 1, 26. Gen. 24. 7. Deut. 1. 19. Josh. 14. 6.
y ch. 11. 28. Ex. 24. 13.

19:11. the scene of the out pouring of the plague on Pharoah. Ps. 78:12-13. Note:

15. Adjacent to Hebron. - commemorating Eshcol the Amorite (Heb. Cluster). Gen. 14:13. What thoughts the true Israelite must have had as he came upon this scene of the notable victory of Abraham. Gen. 14

16 Israel is vine Ps. 80. Christ is true vine Jhn 14. Note characteristic Jud. 9:13.

17. Not merely for size but to prevent bruising. Figuratively the Christ vine is borne by two - Jew and Gentiles Caleb-Joshua.

18 Associated with Divine worship - the red juice, the seed-packed fruit, pointing to multitudinous seed in one, united by blood Jesus. Exod. 28:33.

Vvn. 20. 5 Of the Amorites Deut. 1:44 "The words Tribe LR 1:39.

6 Intention being to punish the Amalekites Amorites, etc. cf VEH Ex. 17:16 Gen. 15:16. Deut. 9:5-6. 1 Kings 21:26.

7A To confirm Yahweh's promise and statement but only faith, his presence would require that.

7B Brother of a Gift

7C Whitish

7D Heap up, accumulate.

7E MACHANIM - Encampments or fortified fortresses

Young: A thorn. War of Edom.

7. End July. See note Num. 33. Through delays the 11 days journey had taken about 2 months - See C.B. Pg. 50 & 73.

THE EXPEDITION

Vv. 21-25. Deut 1:20-25 Close to Dan. Jud. 18:27-29

8 (Heb. Dwarf Palm) An arid wilderness forming the southern continuation of Jordan valley and presenting an appearance of shifting sands whose surface is broken by innumerable undulations and low hills, a few stunted trees grow among sand hills, but generally little vegetation grown there.

9 (Heb - Open Space). Found in Asher - North of Palestine, so they ascended from south to north.

10 (Heb. Fortification, Citadel). A fort on the Orontes about 120 m. north Damascus. (Josh 13:5). The spies followed the main route north to Syria.

11 (Heb - The Long neck - probably denoting height) These giants (Rephaim. See note Gen. 14.) These warriors perturbed the spies, but the valiant Hoary aged Caleb ultimately defeated them. Josh 15:13-14. Jud. Intro. P. 146.

12 (Hebron = Union or Confederate). Doubtless commemorating the union between Abram and Amorite chiefs (see Gen. 13:18. 14:13). Hebron thus stood for the friendship or union between God and man brought about by the Abrahamic covenant. which was set up before the wisdom of Egypt. F 9 pp. 184

13. All that Hebron figuratively stood for set up completely before wisdom of Egypt.

14 One time Capital of Egypt. Isa. 30:4 noted for Egyptian wisdom but

NUMBERS 13
SPIES SELECTED Vv. 1-16
see also Deut 1:21-25
See bottom. p. 211

1 Yahweh agreed to this at the request of the people Deut. 1:22. The people desired to walk by sight rather than by faith. Note the "we will" of Deut 1:22. The fact that Yahweh agreed to their request did not justify it or show that it was right. He permitted them their desire cf 1 Sam. 8:6, 22 with Hos. 13:11. He had already espied the land Deut. 20:6 They should have trusted Him.

2 The people of the curse. See Note Gen. 13; Gen. 15:21. inhabited by 7 mighty nations Deut. 7:1.

3 Ish - a great or chief man

4 Prince - This made the rebellion so serious. NASI:

5 Captains over thousands. Ex. 18:25. The rebellion was thus sponsored by the leaders of the nation (Ecclesia).

CALEB - Dog (Note p. 216 Hop.

A Gentile Josh. 14:6, 13
Given a portion among Judah Josh 15:13
Reason Josh 14:14
He seeks the heights!! Josh 14:12
Jephunneh - He will be prepared.

THE CLUSTER OF GRAPES.

Hebron is claimed by some to be the original home of grapes. Bunches of seven pounds are common. Sir Moses Montefiore mentions a bunch he saw in Hebron one yard long.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you

19. The common support of life in the East 204 next to bread. Noted as "good fruit" Jud. 9:11. Used as symbol for Israel. Luke. 21:29. Note Song 2:13. Grapes, Pomegranate, Figs = Association with true Vine, followed by Divine Worship, expressed in good fruit. These are "fruits of our land."

20 About Tabernacles. See note Num. 33 above.

THE REPORT. Vv. 26-29.

21 Heb - The Holy. Israel in the wilderness
22 The Ecclesia Acts 7:38 EDAH - fem. of Testimony Witness.
23 My troop son of Hostelike
24 Secretive son of Additional.
25 Apart from Caleb & Joshua, not mentioned elsewhere. Evidence of Gentile influence in names Vv 5, Here. Men = Anashim.

"WE SAW" — Present difficulties obscured the vision of faith. Israel "despised" (Heb. spurned, turned from) Num 14:31
the pleasant land. "They believed not His word" see Ps. 106:24-25. Faith in the true-hearted
says: Let us goup at once, we are well able to take possession." But most have not faith. The very men who went with
"All these things are recorded as types — let he who thinketh he standeth take heed Caleb have no sympathy with him.

REQUEST FOR SPIES
• One bold push forward & their ... inheritance

See bottom p.208

ISRAEL'S REVOLT

Paul sets the account of Israel on the border of the Promised Land as a prime example of "unbelief" Heb. 4:11. The word signifies disbelief which manifests itself in disobedience. The Psalmist recorded: "they despised (Heb. spurned, turned from) the pleasant land, they believed not His word" Psalm 106:24-25. The seeds of revolt, however, were planted long before they reached this point. Their growth was revealed by the complaining, the grumbling that was inspired by the mixed multitude among them Num. 11:1-5. and culminated in this revolt from which they were prohibited entering the land. And this is recorded "for our admonition" 1 Cor. 10:11. They reveal:

1. The Israel of God brought nigh to the promised rest, almost within sight, and actually within taste of it
2. Refusing to enter the rest through unbelief
3. Sentenced to exile from the rest they would not enter
4. Vainly attempting to enter the rest in their own strength

- Israel no longer pilgrims but wanderers
- If their wandering not aimless yet their aim mere self-preservation
- Progress stops, but not declension. It repeats the revolt. Amos 5:25-26 • Covenant sign of circumcision lost Josh. 5:2-6.

• THEIR SITUATION They were in the "wilderness of Paran" Num. 12:16. that "great and terrible wilderness" Deut. 8:15; but they were also in the "wilderness of Zin" on the threshold of the Land of Promise. The worst of the journey was behind them. They had reached the foot of the plateau that leads to the highlands of the southern portion of the land. Only one steep climb and they would have reached their haven of rest. A little patience, faith and fortitude and they would have reached their goal.

• THEIR REQUEST They were not prepared to move forward in faith notwithstanding the evidences of Divine goodness and providence they had experienced: deliverance from Egypt, defeat of Amalekites, provision of food + drink but requested that representative men of the tribes spy out the state of the land Deut. 1:22-25 Their request was granted. Yahweh delights in His children acquainting themselves with "the riches of the glory of His inheritance" Eph. 1:18, and also of "counting the cost" Luke 14:28. An appraisal of difficulties does no harm so long as sufficient faith is in evidence to conque them 1 Jn 5:4. Yahweh granted Israel's request; permitted His representatives to see the land + taste its fruits. The Apostles are our representatives who report to us the result of their investigations. Jn. 17:20-21. Cp Heb. 6:4-5. Cp 2 Cor. 12:2-3; Rom. 8:18. The Israelites heard the description of the land + had opportunity to view and taste of its fruits.

• THEIR REPORT. undue emphasis was given to the problems before them, without an equal emphasis given to the power to conquer. 1 Cor. 10:13. Yahweh's strength was adequate for this as had been shown by the deliverance from Egypt. The expression "we saw!" shows that present difficulties obscured the vision of faith in consequent of which they brought an "evil report" on it v. 32. and uttered a scandal against it 14:36.

• THEIR RESPONSE The fruits of their refusal was firstly mourning 14:1. then murmuring 14:2. then the madness of rebellion 14:4. They were dependant upon Yahweh for their sustenance — how could they return to Egypt? It was the madness of bitter disappointment and frustration which faith should have conquered. But they were a faithless generation. The proposal to return to Egypt was as unfeasible as it was wicked. Cp Heb. 10:38-39.

• THEIR EXCUSE Was faithless and cowardly. They based it upon the suggested fate of their wives and children 14:3. They concluded that it would be better to die in the wilderness 14:2. These words were uttered before God, and care should be taken under such circumstances.

• THEIR FATE Yahweh took them at their word. They perished in the wilderness, their graves being strewn along the route they took 1 Cor. 10:5. whilst their children, whose fate they declared was in jeopardy actually conquered the land. Num. 14:28-38.

• THEIR OBSCURITY It is highly significant that of the spies selected to represent Israel absolutely nothing is known of ten of them apart from the incident here recorded. Their names have been blotted out of the Book of Life. On the other hand, the purpose of Yahweh remained and was proclaimed with greater emphasis at this point Num. 14:21.

And all this when they were on the eve of success!!

ESHCOL V. 23. Brook = NACHAL. RV = Valley. Here dwelt the Amorite who identified himself with Abram rather than with his native tribe Gen. 14:13; and now arrived the Israelites to prune the fruits of the land but with such faithlessness as to prevent them conquering it. It was renamed Eshcol receiving a new significance to the old name. Beit ISHKAHIL about 4½m N.W. Hebron?

THE LAND V. 32. : they claimed that it would "eat up the inhabitants thereof." In so saying they spoke with truth. In their assessment they gave a factual report. One fact, however, they overlooked because unseen: the fact of faith which when manifested becomes a substance that ensures victory. Heb 11:1 1 Jhn 5:4

WHY IS CALEB ALONE MENTIONED Ch. 14:24?

Caleb alone is mentioned yet Joshua, Aaron, Eleazar, perhaps the Levites also entered the land. Why is Caleb alone mentioned? Because he represented the people. Joshua, Aaron, Eleazar etc were all of Moses party, and represented him. Caleb was an exception + was doubtless selected by the people.

See the work of faith rewarded Josh. 14. From this latter chapter we learn.

- Caleb treasured the promises in his heart. So completely did he do this that he could quote the date + place he received them some 45 years later Josh. 14:7, 10, 12.
- Caleb expected to fight for his inheritance. Life under Yahweh is a life of action, of endeavor Phil. 3:14; 1 Tim. 6:14. Mk. 11:12. See Over.

Co-priests. Josh. 14:1; 22:13. Eleazar, per-

grass. There were flowers, and grass and weeds quite unlike anything in the peninsular of Sinai. Bees were humming, and birds were flitting from tree to tree. We started a hare. We saw larks and [illegible]. It was in fact hard to realise that we were in the desert or near it.

• SIGNS: The word "OTH" has a special meaning as a sign or token of Yahweh's power for good or ill. The Exodus is a sign of the presence and activity of Yahweh as Saviour. The rainbow Gen 9:12 • Circumcision are signs of the covenant Gen 17:11. So also with other miracles. See Josh 2:11

Remember against Yahweh to slander against His land. See their comments. Deut. 1:27-28.

Y'H Believe. "ÂMAN" to rely upon, trust in and not meekly assent. See NOTE p. 73

They broke up from Sinai on 20 day 2nd month of 2nd year of their departure out of Egypt, corresponding to the early part of May; they came into the desert of Paran whence spies were sent up the mountain into Palestine, "in the time of the first ripe grapes" and these returned to the camp at Kadesh after 40 days. As grapes begin to ripen in Judah in the month of July, the return of the spies is to be placed in September. They were ordered to turn back by way of the Red Sea [illegible] it appears they abode "many days" in Kadesh. In Account of the [illegible]

33:38 A[aron]

15 From
Signifying
of vaunt
did to e
Paran es
Num. 13:2
See Gen.
wildernes
2:10, 21.
the wild
1:26 with
the plate
(Deut. 32:2
Canaan.
to 2,500 f
arid barre
cribed in
2:6.
This bro
of Amorih
consigned
of which
16 This sa
Paran con
oth, whic
ed to be
Sinai. A
consequen
wickedne
reached
11 days.

THE LORD OF ALL THE EARTH

The first time this title (Adon of all the earth – its Lord and Ruler) is used it is in conjunction with the triumph of the Tabernacle passing over the Jordan. Josh. 4:11, 19. The antitype is revealed in the Lord Jesus. Mt. 28:18; 1 Pet. 3:22. Israel recognised the connection, for in defeat, they took the Ark to battle against the Philistines. But it was taken and for a time remained with the Gentiles until it returned to Israel. So also with the Lord Jesus Christ, who after his resurrection was made "Lord + Christ" Acts 2:36 and before whom all mankind will ultimately prostrate themselves Phil. 2:11. Cp Ps 24:1. Mi. 4:13; Zech. 4:14; 6:5 see also Jer. 10:7 Zeph. 2:11

- The inherent thought behind the use of the word Adon is that of authority, rulership. Yahweh would have flesh know that He rules in the kingdom of men. Dan. 4:17. The title in full is used of Yahweh as King Ps 97:1-5, as well as of Christ the manifestation of Yahweh Mic. 4:13; Zech. 4:14.
- Yahweh is set forth as Adon or Ruler Neh. 8:10; 10:29. He is Adon of Lords Deut. 10:17, King over Israel Jud. 8:23 Ps 84:3; 89:18; 95:3; 98:6. The earth is thus called to tremble before His mighty power Ps 114:7. His governance is felt in restoring Israel, healing the meek etc. Ps 147:1-5 23, in the past, as Adon He punished Israel Isa. 3:1 and rebuked Assyria Isa. 10:16, 33. See also Isa. 51:22, Hos. 12:14.
- As Adon of Lords Deut. 10:17; Ps. 136:3. He is Adon above all Elohim Ps. 135:5. and angels obey His commands. Ps. 103:19-22. As the manifestation of the Father they assume the title, Adon. Dan. 10:16, 17, 19; Zech. 1:9; 4:4, 4:5; 4:13; 6:4.
- The title is combined with other titles in Isa. 1:24 to express the mighty power of Yahweh.
- It is used of Christ as the manifestation of Yahweh in Ps 8:1, 9; 45:11; 110:1. Isa. 19:14; Mal. 3:1. In the N.T. he is set forth as the head of the Ecclesia Eph. 1:22; 4:15; Col. 2:19; Heb. 3:6. Lord of Lords Rev. 17:14. 19:11-16. Ruler over delegated rulers Eph. 1:19-21; Phil. 2:11. See also Rev. 3:21; 5:9-10; 20:4. 2 Tim. 2:11; Matt. 19:28.

THE BATTLE OF BETH-HORON Josh. 10.

1 Forced night march from Gilgal to Gibeon. 10:9
2 Morning attack from Gibeon to Azekah and Makkedah preceded by terrific, deadly hailstorm. 10:10-11
3 Daylight extended in order to complete the rout. 10:12-14
4 Five Kings captured in cave at Makkedah 10:16-18.
5 Libnah, v.29. Lachish v.31 Eglon v.34 Hebron v.36. Debir v.38 taken.
6 Hebron v.36, Debir v.38
7 Five Kings slain Vv. 24-27.
8 Gaza, Kadesh Barnea, Land Goshen Vv. 40-42.
9 Return to Gilgal v. 43.
10 Other southern Kings slain Josh. 12:10-16.

THE BATTLE OF MEROM. JOSHUA 11.

CALEB (Cont.)

- Caleb expected hardships. He knew the Anakim infested the country, but he believed that Yahweh had spared him for something greater than retirement, & he realised that he had been granted the strength to accomplish it Josh. 14:11.
- He manifested both dependence & confidence. He made no boast of his own ability or power but depended on Yahweh Josh. 14:12. Cp Rom. 8:37.
- He radiated loyalty & faith without waiting to receive promotions. With Joshua, he obviously inspired faith in the younger generation during the years of wandering, preparing them to enter the land.
- Caleb had to ask for that which had been promised him. He asked, believing he would receive. That was the measure of his faith. Mk. 11:24.

CAL
A Gen
Given
Judah
Reason
He se
14:12

CH. 13:2 EVERY ONE A RULER. A comparison of the list with that of Ch. 15. shows that they were not the princes of the tribes, but heads of houses or families V.4. Of the names here listed only three of Caleb and Joshua are referred to elsewhere.

THE CLUS

Hebron is
to be the original home of grapes. Bunches of seven pounds are common sir Moses Montefiore mentions a bunch he saw in Hebron one yard long.

21 Heb-The Holy. Israel in the wilderness
22 The Ecclesia Acts 7:38 EDAH - fem. of Testimony Witness.
23 My troop son of Horseface
24 Secretive son of Additional.
25 Apart from Caleb & Joshua, not mentioned elsewhere. Evidence of Gentile influence in names Vs 5, Here. Mea - Kingdom.

John 14. more [illegible]
17 Not merely for size but to prevent bruising. Figuratively the Christ vine is borne by two - Jew and Gentile Caleb-Joshua.
18 Associated with Divine worship - the red juice, the seed-packed fruit; pointing to multitudinous seed in one, united by blood Jesus. Cp Exod. 28:33.

13 "Hebron" that Hebron [illegible] ratively stood for set up completely before wisdom of Egypt.
14 One time capital of Egypt. Isa. 30:4, noted for Egyptian wisdom like

said, We came unto the land whither thou sentest us, and surely it floweth with [b] milk and honey; [c] and this *is* the fruit of it.

28 Nevertheless [d] the people be strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

29 [e] The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and [f] the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [g] Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 [h] But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up [i] an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and [k] all the people that we saw in it *are* [l] men of a great stature.

33 And there we saw [m] the giants, the sons of Anak, *which* come of [n] the giants: and we were in our own sight as [o] grasshoppers, and so we were in their sight.

CHAPTER 14

1 The people murmur. 11 God threateneth them. 20 Moses obtaineth pardon.

AND all the congregation [p] lifted up their voice, and cried; [q] and [r] the people wept that night.

2 And all the children of Israel [s] murmured against Moses and against Aaron: and the whole congregation said unto them,

3 Would God that we had died in the land of Egypt! or [t] would God we had died in this wilderness!

4 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, [u] Let us make a captain, and [v] let us return into Egypt.

5 Then [w] Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, [x] The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD [y] delight in us, then he will bring us into this land, and give it us; [z] a land which floweth with milk and honey.

9 Only [a] rebel not ye against the LORD, [b] neither fear ye the people of the land; for [c] they *are* bread for us: their [d] defence is departed from them, and the LORD *is* with us: fear them not.

10 [e] But all the congregation bade stone them with stones. And [f] the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people [g] provoke me? and how long will it be ere they [h] believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and [i] disinherit them, and [k] will make of thee a greater nation and mightier than they.

13 ¶ And [l] Moses said unto the

---

[a] Cp. ver. 27-29.
[b] ch. 13. 8. Ex. 3. 8.
[c] Deut. 1. 25.
[d] Deut. 1. 28.
[e] Ex. 17. 8. Deut. 25. 17. Judg. 6. 3. 1 Sam. 14. 48.
[f] Neh. 9. 17.
[g] Cp. Deut. 17. 16. Acts 7. 39.
[h] ch. 16. 4.
[i] Cp. ch. 14. 25. 2 Sam. 24. 7.
[k] Cp. ch. 14. 6, 24.
[l] Deut. 1. 28. Josh. 14. 8.
[m] ch. 13. 27. Deut. 1. 25.
[n] Gen. 37. 2. Ps. 31. 13.
[o] 1 Sam. 15. 26. 1 Kin. 10. 9. Ps. 18. 19. Is. 62. 4.
[p] ch. 13. 27. Ex. 3. 8.
[q] Josh. 22. 16.
[r] Deut. 7. 18 & 20. 3.
[s] Amos 2. 9.
[t] ch. 24. 8.
[2] Heb. *men of stature.*
[3] Heb. TSEL *shadow.* Ps. 121. 5. Is. 25. 4. Jer. 48. 45.
[u] Gen. 48. 22. Deut. 20. 1.
[v] Gen. 6. 4.
[w] Ex. 17. 4.
[x] ch. 16. 19, 42. 20. 6. Ex. 16. 7. Lev. 9. 23.
[y] Lev. 11. 22. 2 Chr. 7. 13. Eccles. 12. 5. EDAH Is. 40. 22.
[z] ch. 16. 30.
[a] Deut. 1. 32. Ps. 106. 24. John 12. 37. Heb. 3. 18.
[b] Cp. Gen. 45. 2.
[c] ch. 11. 4.
[d] Ex. 15. 9.
[e] Ex. 15. 24 & 16. 2. Josh. 9. 18. Ps. 106. 25.
[f] Ex. 32. 10.
[g] Ex. 32. 12. Deut. 9. 26 & 32. 27. Ezek. 20. 9, 14, 22. Ps. 106. 23.

"WE SAW" — Present difficulties obscured the vision of faith. Israel "despised" (Heb. spurned, turned from) the pleasant land. "They believed not His word" Num. 14:31 see Ps. 106:24-25. Faith in the true-hearted says: Let us go up at once, we are well able to take possession." But must have not faith. The very men who went with Caleb have no sympathy with him.

REGRET FOR SPIES — Dare not push forward • their eyes were fixed on their inheritance. But as it often the case, courage oozed out at the decisive moment, & cowardice, disguised as prudence, called for further information," and clucked-on of the faint-hearted."

V.30. Lit. "Going up we go up".

"All these things are recorded as types — let he who thinketh he standeth take heed lest he fall." 1 Cor. 10:11-12. Deut. 9:7

TAPH = not the usual word for children. Root = take quick, little steps. Includes all the little toddlers. RV = little ones.

3 They disarmed that Yahweh hated them. Deut. 1:27.

4 Yahweh accepted this prayer at its face value — Vv. 27-29. Thus showing the need to exercise care in our expressions ... "Forgive as we forgive ..."

5 Note the hypocrisy. Faith would have recognised that the best thing for these dependents was to lean on Yahweh. See His answer v. 31. The peoples' words were "HOW CAN WE CONQUER?" Deut. 1:28

6 They actually appointed him Neh. 9:17. Heb. Korah?

EXHORTATION TO FAITH FULNESS. SEE DEUT. 1:29-31.

6 Their encouraging words are given in Deut. 1:29-31. The people's reaction in Neh. 7:39. They "thrust him from them."

7 The people having repudiated Moses these two spies tried to stem the revolt.

7A QÂHAL EDATH. — Ecclesia of witness.

7B Num. 13:27; Deut. 1:25. Here worth fighting for.

7C Like "devouring fire" Ex. 24:17 & 9. Ex. 16 & 10. Lev. 9:24.

8 There was no doubt about this, as Moses had already shown. Deut. 1:31-33 See v. 9. 2 Chron. 32:8 Ps. 34:22 1 Pet 3:10-13.

9 CHAPHETS — To incline to. This requires action on our part. 1 Sam. 15:22.

9A TOWB = Good. No comparative in the original — Yeom.

9B Lit. "They (are) like our bread, their shadow hath turned aside from off them." When the sun shone on the manna, it melted. Ex. 16:21. So would the Canaanites, as Israel had themselves declared. Ex 15:15.

PROVOCATION OF YAHWEH VV. 10-12. Ps. 78:56 — p. 208

10 The tents of Moses and Aaron were before the entrance of the Tabernacle, and now Yahweh dramatically intervenes in the dispute, probably by His glory shining forth powerfully. This fearful sign would remind the people of His power and cause all murmurings to cease, saving the faithful servants of Yahweh from being stoned to death by the base and treacherous congregation.

11 To what extent will they go to provoke me.

11B Deut. 9:2. The "despise" of RV, Young. 11D Dispossess — see Young. 11E EMPTIER = Destruction, Ex's Death.

12 This was a public test imposed on Moses and demonstrated to the people his disinterestedness in leading them. It would reveal to all that those who should for Yahweh would see nothing by sacrificing. In substance Yahweh's intention was fulfilled for the generation of wicked was destroyed

---

THE BEAUTY of KADESH BARNEA. (Ain Qadeis). 70m south Hebron, 50m Beersheba.

Dr. Trumball, an American traveller has described it thus —

"It was a marvellous sight! Out of the barren and desolate wilderness of burning desert wastes, we had come with magical suddenness into an oasis of verdure and beauty unlooked for, and hardly conceivable in such a region. A carpet of grass covered the ground. Fig trees grew along the shelter of the southern hills. Shrubs and flowers shorted themselves in variety and profusion. Running water gurgled under the waving grass. There were flowers, and grass and weeds quite unlike anything we had seen in the peninsular of Sinai. Bees were humming, and birds were flitting from tree to tree. We started a hare. We saw larks and [illegible]. It was in fact hard to realise that we were in the desert or near it.

"Oh that My people had hearkened unto Me,
And Israel had walked in My ways!
I should soon have subdued their enemies
And turned My hand against their adversaries"
Yahweh's comment on these events.
Psalm 81:13-14.

Other references to this revolt:
- Moses' account to the next generation Deut. 1:19-36. Num 32:7-15.
- Yahweh's decree Ps. 95
- Israel' forgetfulness Ps. 106:21-13
- Paul's exhortation Heb 3:17-4:18.

FOUR THINGS THE HEATHEN PONDERED
- That Yahweh was among the Israelites
- That He was seen face to face
- That the Cloud (His care + guidance) overshadowed them continuously.
- They were divinely guided.

see bottom left

INTERCESSION OF MOSES
Vv. 13-19. ~~Deut 9:21-29~~
Ps. 78:38-39. 106:44-45.

Whilst the prayer of Moses evinces the greatest love for the people, its greatest principle is that Yahweh's name should be universally honoured and respected. ~~He made his~~ plea on the basis of the Covenant of Promise

The syntax of these verses is disjointed, as did Paul when deeply moved, to Moses presses his arguments one on the other without regard for

THE HONOR OF YAHWEH'S NAME
Vv. 13-16.

THE POWER OF YAHWEH'S NAME
Vv. 15-19.

grammatical finesse. There is an urgency in his words, as though he were in apprehension of some outbreak of Divine wrath unless it could be arrested by crowding in every argument & intercession that he could mention in an instant.

'AYIN: Eye to eye as in Isa. 52:8 not found elsewhere. When one gazes into the eyes of another their true intentions are revealed

THE GLORY OF YAHWEH'S NAME
Vv. 18-19

He pleads on the basis of His revealed attributes.

2 CHESED, from root to bow as in condescension to an equal. The special favour shown by Yahweh to His own Ps 86:12, 103:7; 59:10, 16, 17. Loving-loyalty.

3 NASA' - To lift up, to bear with. Young = "borne with" as in Gen. 4:13; 18:6. P. 182.

4 Young = "who are seeing"

5 OWTHOTH - Signs as in Gen. 1:14. Cp Deut 8:1-7. LK.

6 The sinner's prayer required to 18:13

THE NATION SAVED. Vv. 20-25

12 This relates to the nation, not to its criminals. See p. 208

13 6:3.

18 Isa. 11:9. Hab 2:14. Ps. 72:19.

Yahweh's glory is intellectual, moral and physical. The manifestation of this glory was the purpose of Yahweh in Israel. Deut. 28:10. 4:6-8. This temporary failure of the nation did not mean the abandonment of His purpose. Jer. 18:11. 33:8-9.

THE CRIMINALS CONDEMNED.
Vv. 22-23.

14 See the exhortation of Heb. 4:11-16. See Notes opp. p. 204.

THINGS THE HEATHEN PONDERED (See above)

The Congregation (Edah) witnessed to this - But the disobedience of the people destroyed the witness, provided coure for the enemies of Yahweh to blaspheme 2 Sam. 12:14. the heathen always watches Israel Cp Josh. 2:8-11; 4:22-24.

Murmurers excluded — NUMBERS 14. — from entering the land.

12 Despising 4 V 11.

Moses' lament. ≈ Ps. 90

LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them ;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, LXX has "Thy name" 9 Ex. 3:15

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned according to thy word: Cp Isa. 44:18 Deut. 5:24

21 But *as truly as I live*, all the earth shall be filled with the glory of the LORD. Cp Jer 51:2

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Below

23 Surely they shall not see

Deut. 1:36.
a ch. 23. 6.
b Ex. 15. 14. Josh. 2. 9, 10 & 5. 1.
c ch. 32. 11, 23. Deut. 1. 36. Josh. 14. 9.
d Ex. 13. 21.
e ver. 43, 45. ch. 13. 29.
f Deut. 1. 40.
g Deut. 9. 28. Josh. 7. 9.
h Ex. 16. 7, 12.
i ver. 21, 23. ch. 26. 65.
k Cp. ver. 2.
l Ex. 34. 6, 7. Ps. 103. 8 & 145. 8. Jonah 4. 2.
m ch. 2. 45 & 26. 64. Deut. 1. 35.
n Ex. 20. 5.
o Ex. 34. 9.
p Ps. 106. 45.
q Ps. 78. 38.
r Heb. *lifted up my hand.* Ex. 6. 8. Deut. 32. 40. Ezek. 20. 5, 6, &c. Cp. Gen. 14. 22.
s ver. 6, 38. ch. 13. 6.
t Or, *hitherto.* 1 Sam. 7. 12.
u Ps. 106. 23. James 5. 16.
v ver. 3. Deut. 1. 39.
w Ps. 72. 19.
x Ps. 106. 24.
y Deut. 1. 35. Ps. 95. 11 & 106. 26. Heb. 3. 17, 18.
z ver. 29, 33. Heb. 3. 17.
a Or, *seed.*
b ch. 32. 23. Ps. 107. 40.
c Gen. 31. 7.
d Ps. 95. 10. Cp. Deut. 2. 14.
e Ezek. 23. 35.
f Heb. *if they see the land,* ch. 32. 11. Cp. ver. 28, 30, 35.
g ch. 32. 11. Ezek. 20. 15.

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Heb. 3:17. 1 Co. 10:5.

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. V. 43 LXX shall possess, Real force of Knowl.

32 But *as for* you, your carcases, they shall fall in this wilderness. shall suffer for your faithlessness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

CALEB COMMENDED. V 24. Deut 1:36

15 He was not only bold and courageous, but also faithful.

16 "walmalle achariy" - "he filled after Me" (A.-S.). Yahweh showed the course he should adopt; and he filled himself with desire to follow it. Cp Col. 1:12

17 The Gulf of Akaba

PUNISHMENT. Vv. 26-39. Deut. 1:35.

17A Lit. "are abiding" i.e. are ambushed. V. 43.

17B Adjacent to Kadesh where they remained "many days." Deut. 1:46

17C He heard their continued murmurings Deut. 1:34

17D The nations being ready to attack Israel is counselled to retreat as He would not defend. Deut. 2:4?

18 Almost an equal number entered the land as came out of Egypt. See Note. Num. 14:31.

18A This defines those who were to die. There were more than Caleb & Joshua who entered the land. (Num 14:17. Josh 14:1). They are specifically mentioned as being certain to enter. Cp. Num 26:64.

18B His oath had relation to the nation Exod. 6:8 not their individual death. Was fulfilled. Josh. 21:43 Cp. Num 32:11 = Abrahamic promise.

19 Lit. "Pasture" Goodness in Severity, for in judgment there is the promise that Yahweh shall provide for all their needs.

20 Idolatry - here the worship of self Jer. 3:9. Ezek 16:15-17. Ex 34:15-16. Lev. 17:7.

10 CAUSES OF MURMURING AGAINST MOSES — 206

1 For water Exod. 15:24-26.
2 For food Exod. 16:2-8
3 For Water Exod. 17:3-7.
4 Out of Jealousy (Miriam and Aaron) - Num. 12:1-5.
5 Fear + cowardice at spies report - Num. 14:2-38
6 Korah - Jealousy Num. 16:1-35
7 Bitterness Num. 16:41-50
8 Levites - Jealousy Num 17:1-11.
9 For Water Num 20:1-13
10 For food. Num 21:4-9.

Half the murmurings were for this world's goods; 3 arose out of jealousy; 2 were prompted by bitterness and cowardice. All stemmed from lack of faith.
Cp Pss. 78:18, 41, 56. 95:9; 106:14. 1 Cor. 10:9.

"THE PEOPLE MOURNED GREATLY" V 39.

Their belated attempt to gain the land was too late. When people became abandoned to rebellion as here, Yahweh is obliged to abandon them to judgment, and all the weeping + wailing to prevent it will avail nought. Mt. 25:41; 25:46, &c. 16:19-31;

"WE HAVE SINNED" V 40.

This statement was made not from any real realisation of sin, but disappointment at having lost the land. Their 'repentance' consisted in a frantic effort to avoid the punishment not overcoming sin by obedience.

v. 22 - Tempted - NASAH - Put me to the proof.

THE FIRST GENERATION
"Their long slavery had debased their minds; their confidence in the Divine protection gave way at once before their sense of physical inferiority, and the total deficiency of moral courage. 'Back to Egypt!' is the general cry. The brave Joshua and Caleb in vain reprove the general pusillanimity. Their own lives are in danger and in bitter disappointment the Law-giver perceives that a people accustomed to the luxuries of a relaxing climate, and inured to slavery from their birth are not the materials from which he can construct a bold, conquering and independent nation." — Milman.

They lose their character of being strangers + pilgrims and become — like Cain — mere wanderers without purpose

34 [a]After the number of the days in which ye searched the land, *even* [c]forty days, each day for a year, shall ye [d]bear your iniquities, *even* forty years, and ye shall know my [2]breach of promise.

20 Sept. "vengeance." As Israel had broken their covenant Ex 24:3 so Yahweh was forced to change His purpose. TENUWAH - alienation from. NUW - To refuse, forbid, neutralise. Cp Num 30:5 all Occasions. Cp. Num 32 R.V. "My alienation" Mg = "the revoking of My promise." Young = "Who are opposing Me" 14:11 Dt 1:27 etc.

35 [f]I the LORD have said, I will surely do it unto all [g]this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 [i]And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, (see ten plagues p.203)

37 Even those men that did bring up the evil report upon the land, [m]died by the plague before the LORD.

21. For exhortation see 1 Cor. 10:10. Heb. 3:16-19. Jude 5. The sudden death of these princes probably affected the people as described in v 40.

38 "But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

FURTHER PRESUMPTION Vv. 39-45

39 And Moses told these sayings unto all the children of Israel: and the people [3]mourned greatly. — see opp.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, [p]we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned. see opp

41 And Moses said, Wherefore now do ye [q]transgress the commandment of the LORD? but it shall not prosper. (sin added to sin)

42 [b]Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies. Cp. Josh. 7:8,12. Ps 44:2-11

43 For [c]the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 [c]But they presumed to go up unto the hill top: nevertheless [b]the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then [c]the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto [h]Hormah.

See Note top p. 169 for Chapt. summary

CHAPTER 15.

1 The law of divers offerings. 30 Punishment of presumption. 32 The sabbathbreaker is stoned. See Note p. 213.

AND the LORD spake unto Moses, saying,

2 [k]Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And [l]will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in [3]performing [c]a vow, or in a freewill offering, or [3]in your solemn feasts, to make a [q]sweet savour unto the LORD, of the herd, or of the flock:

4 Then [r]shall he that offereth his offering unto the LORD bring [t]a meat offering of a tenth deal of flour mingled [u]with the fourth *part* of an hin of oil.

5 [x]And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 [z]Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or [@]peace offerings unto the LORD:

9 Then shall he bring [4]with

[a] ch. 13. 25.
[b] Cp. 1 Sam. 4. 3. Ezek. 4. 6.
[c] Lev. 5. 1. [c] ver. 43. Cp. Deut. 1. 44.
[2] Or, *altering of my purpose.* Job 33. 10.
[f] ch. 23. 19.
[g] ver. 27. ch. 26. 65. 1 Cor. 10. 5.
[h] ch. 21. 3. Judg. 1. 17.
[i] ch. 13. 32.
[k] ver. 18. Lev. 23. 10. Deut. 7. 1.
[l] Lev. 1. 2, 3. [l] 2 Cor. 10. 10. Heb. 3. 10. [l] Jude 5.
[3] Heb. *separating.* ver. 8. Lev. 22. 21 & 27. 2.
[m] ch. 13. 8, 16.
[n] Lev. 7. 16 & 22. 18, 21.
[p] ch. 26. 19. Lev. 23. 8, 13, 36. Deut. 16. 10.
[q] ver. 7, 10, 14, 24. ch. 28. 27 & 29. 2, 8, 13. Gen. 8. 21. Ex. 29. 18. Lev. 4. 31.
[r] Lev. 2. 1 & 6. 14.
[t] Ex. 33. 4.
[u] Ex. 29, 40. Lev. 23. 13.
[x] ch. 28. 5. Lev. 14. 10.
[z] ch. 28. 7, 14.
[y] Deut. 1. 41.
[a] ch. 28. 12, 14.
[b] 2 Chr. 24. 20. Cp. ver. 25.
[c] Deut. 1. 42.
[d] ver. 25, 45. ch. 13. 29.
[e] Lev. 7. 11.
[f] Deut. 2. 43.
[g] ch. 28. 22, 14. for-Young

ISRAEL DURING THE WANDERING (p 229) 213.

Yahweh continued to communicate with them through Moses. Num. 15:1, 17, 35. He gave the manna, supplied water and provided raiment Deut. 8:2–6. 29:5–6.

But the rite of circumcision was discontinued (Josh. 5:4–8). and the Passover seems to have been omitted. The people perhaps felt they were cut off from the Covenant Deut 12:8-9

From 2 Ch 20:10-26 11 Mmos 5:25-26 we learn that the Law was badly disobeyed, Sabbaths profaned (cf Num 15:32) idolatrous practices persisted

SOURCES OF OFFERINGS.

- From the herds: cows, oxen, bullocks, calves, heifers Vv 3, 8, 11; Lev. 1:1-9
- From the flocks: Rams, Lambs, Sheep, Goats + Kids Vv 3, 5, 6, 11; Lev. 1:10-12
- Supplementary - Bird-life: Pigeons + Turtledoves Lev 1:14-17.
- From the fields: cultivated fields, Olive trees, Vineyards Vv 1-10; Lev. 2.

All these were symbols of Israel. whose should see themselves in the offerings made. Cp Mal 3:17.

The quantity of meal increase with size of animal: 1/10 - Lamb. 2/10 - Ram 3/10 - young bull. Oil = ¼ hin ¼ ℓ. Wine also.

1. Their trust was in weapons of war Deut. 1:41. not in Yahweh.
2. A clear token that Yahweh was not with them. p 182.
23. For Hormah see Index.
23. Heb. Dedication or Destruction. Thus they were chased from Kadesh (or the Sanctuary Ch 13:26) Known also as En-mishpat (Gen 14:7) or Well of Judgment to the Place of Destruction. Driven also east to Seir Deut. 1:44

After this disastrous defeat the scattered remnants of the army returned to Kadesh, and pleaded with Yahweh, but repeated failures on their part had proved them unfit for His purposes and He turned a deaf ear to their pleading (Deut. 1:45). Israel was in the position of the unwise virgins (Mat. 25:11-12. Mat. 7:23) "Israel remained in Kadesh many days" Deut 1:46 See Note p. 178. v. 25

The narrative is continued Num. 16:32.

CHAPTER 15.

1. It is significant that these words follow immediately after the failure of the first generation. Yahweh's purpose delayed but not defeated.

3 FRUSTRATION IN THE WILDERNESS. CH 15 v 1-19.

1 INSTRUCTIONS FOR THE NEXT GENERATION. 15:1-41

1 INDIVIDUAL OFFERINGS TO BE RESUMED Vv 1-29.

a Law Of Offerings 1-16.

2. This presumes that the Generation to perish would discontinue their offerings. See note below left.
3. The burnt or slain offering might be offered in any of these three ways as well as ordinary sacrifices which do not come into question here. Cp Lev. 1:1 - 3:17. Cp p 208
4. For details see Lev. 2. The command to offer the meal offering in every such case has not been recorded previously, but from Lev 23:13, 18 it had been the practice to do so.
5. See note Lev. 5:11. = ¼ Gallon
6. Oil + wine - joy in the new life Yayin Note Lev 23:13.
7. Nte Lev. 24:5. The meat + drink offerings were proportionate to the size of the victim. 1 Gallon.
8. 29 Vv. SHELIYSHIY. Third completing the triangle, thus uniting the two as one.

SWEET SAVOUR (p 241)
Savour of rest - NIYCHOACH Genesis 8:21. The repetition of these laws seems to have been to highlight that they were to partake of the character to indicate the attitude of mind of the offerer. Cp. 2 Cor. 2:15; Phil. 4:18

INSTRUCTIONS FOR THE PEOPLE — The failure of the people at Kadesh and their banishment in the wilderness is used as a salutary basis for a well merited lesson on the solemnity of vows and offerings for the new generation that would inherit the land. Among these instructions were specific warning to avoid the sin committed by the generation that died in the wilderness. Vv 30-31.

Sins of ignorance atonable - Emphasizing Yahweh's mercy.

a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.
10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.
11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.
12 According to the number that ye shall prepare, so shall ye do to every one according to their number.
13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.
14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.
15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.
16 One law and one manner shall be for you, and for the stranger that sojourneth with you.
17 And the LORD spake unto Moses, saying,
18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,
19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.
20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.
21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.
22 And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,
23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;
24 Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.
25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:
26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.
27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.
28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.
29 Ye shall have one law for him that sinneth through ignorance, both for him that is

9. 3rd't CHETSIY - half; middle, from CHARTSAH - to divide, cut, split in two - hence separation.
10. A bullock requiring as much as a ram + lamb together
QC Jewish tradition says that the first action on proceeding to prepare the meal for baking must be to set aside the proper portion. This is fixed by the Mishnah as one 24th for home baking + one 10th for the public baker - Century Bible.
V.20 DOUGH - 'ARIYSAH - meaning uncertain. Diff. word to BATSEQ Ex.12:34, 2Sam.7:18. Gen.* coarse meal relating to Talmudic use of Straw (CHASHAR (hulled barley). Century Bible gives "kneading trough" or "a batch of loaves from one kneading trough" - from the first batch of your baking. Cp V.21
10. GEYR. Guch, by implic. a foreigner. Str. Rend. "alien" Exod. 18:3 There was the possibility of proselytising in the land. Cp Rahab. Cp. 16:40
10A Circles of time. Cp. Gen 7:11
10A QÂHAL
10C. GER, foreigner, later became the regular term for proselyte, and so rend. in LXX.
10D CHUQQÂH - appointment statute. RV: manner.
10E CAKE V.20 CHALLÂH - Perforated cake - like the shew bread. This from the first meal, straight from the threshing floor. Not burned on the altar but was the perquisite of the priest.
10F Young: I am bringing you in. Cp. Deut. 6:23
(B) Law of Firstfruits 17-21
Stewardship in the home now emphasised. It goes beyond the industrial and agricultural aspects of life, into the very home, or domestic circle, itself Cp V.20. See note on stewardship Luke 18
11 Instead of the manna. Cp Josh 5:11-12.
12. TERUWMÂH - Something lifted up towards heaven. Possibly raised up ceremoniously to indicate fellowship between heaven + earth. See note Exod. 29:28 Here domestic activity indicated. Cp Eph. 5:22-24; 28; 6:1-2.
13. The dedication of firstfruits had already been ordered. Exod. 22:29; 34:19; Lev. 2:14; 23:10-17 now it is extended into the very home.

"BELIEVE ME" Num. 14:11
'ÂMAN - Sig. rely upon, trust in, have faith + not "believe in" in the sense of assent. It is the equivalent of "PISTIS" - faith in the sense of trust, full reliance.

ONE LAW FOR ALL

Heb. from the eyes. Cp. Lev. 4. 13.
CASAH - prepare Cp V.H
ver. 8-10. Lev. 4:23 NTE
Or, ordinance. ver. 16.
ch. 28. 15. Lev. 4. 23.
Lev. 4. 20.
ver. 29, 30. ch. 9. 14. Ex. 12. 49.
Lev. 3. 17.

EDÂH → Vv. 19, 20.
"Offer" = RUWM - To lift high, rend. "heave" V.20.

ver. 2. Deut. 26. 1.
Lev. 4. 27, 28. Dough. see above
Lev. 4. 35.
Cp. Josh. 5. 11, 12. p. 213
Deut. 26. 2, 10. See 9C
Lev. 2. 14 & 23. 10-17.
ver. 15.
Heb. doth.

PRESUMPTUOUS SINS V.30.

"With a high hand." That is bold, daring, deliberate acts of transgression against the fullest evidence, + in despite of the Divine authority. Such conduct "reproached Yahweh" as if His commandments were needless, unreasonable and inimical to the happiness of man; His favor of little value, nor His wrath to be feared; in short as if it were more advantageous to rebel against Him than to serve Him. Such acts admitted of no atonement; the person was condemned to bear his own iniquity + to be cut off.

David "despised" the command, but obtained forgiveness 2 Sam. 12:9. Israel did so + was cut off 2 Chr. 36:16. Cp Prov. 13:13; Jhn. 12:48.
Reproaching Yahweh Ps. 69:9; 74:18, 22; 79:12; 89:51.

"THE GLORY OF YAHWEH" Num. 14:21.

The context shows that this statement proclaims Yahweh's intention and vow that sin on earth will be put down and His sovereignty established there in Christ's reign will bring all into subjection to Him. 1Cor. 15:24-28. Col. 1:10. Rev. 20.

14. 'ARIYCÂH - To comminute. Str. Only used here + in Neh. 10:37; Ezek. 44:30 Probably related to the grain ground in preparation of the new corn for baking or eating. Cakes to be made of it for purpose of offering V.20. See opp.
(C) Sins of Ignorance To Be Atoned. Vv 22-29.
15. RV: "if it be done unwittingly..." i.e. the non-observance of any requirement of the Law. Hence this has relation to sins of omission, whereas Lev. 4 relates to sins of commission. For "ignorance" see Lev. 4:2. See bottom p. 140
16. EDAH - Witness. A congregational sin of omission. These to be atoned when come to knowledge of those concerned. Cp Lev. 4:23.
17. Cp 1 Tim. 1:13.
18. PÂR - To break forth in strength. Cf. Vv 8, 9, 11. Strength given
19. See this as a basis for forgiveness Acts 3:17; 17:30; 1 Tim. 1. 13.
Vv. 28, 29
SHAGAG - To stray. SHAGAH BY - CHÂTÂ - To miss. SHAGAH THROUGH - 'ÂSÂH To do anything.
20. Shegagah: "Going astray." The word denotes the natural tendency of flesh to fall, in contradistinction to wilful despising of God's Law. Cp Lev. 4:2 SY: "sin unwittingly" Indicating the subjection of the offender 1 Tim. 2:11 + recalling 1 Tim. 2:14 + 1 Cor. 11:3 Gen. 3:6.
Emphasising the need for the Law to be openly + publicly taught.

NUM. 14:45 DISCOMFITED. KÂTHATH - Crush by beating: "pounded them flat by blow."
NUM. 15:3 SOLEMN FEASTS. - From NÂDAR. Vow = Appointed things rend. "set time" Gen 17:21, but especially the Passover, Pentecost etc.

THE SABBATH BROKEN. This presumptuous act typified the whole cause of Israel's failure. The Sabbath rest typified the true Israelites rest from the works of sin Heb 4:3,9,10. so that to deliberately refuse to observe it was tantamount to rejecting completely Yahweh's means of salvation.

CHAPTER IS EPITOMISED.
- Religion to be sincere & enthusiastic - with a sweet savour. 4-6
- The home to be the springboard of religion 17-21.
- Moral responsibilities 22-36.
- Public Witness. 37-41.

The sin of presumption. **NUMBERS 16.** *Exhortation to obedience.*

born among the children of Israel, and for the [10]stranger that sojourneth among them.

30 ¶ [b]But the soul that doeth ought [2]presumptuously, [24]whether he be born in the land, or a stranger, the same [d]reproacheth the LORD; and [e]that soul shall be cut off from among his people.

31 Because he hath [f]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that [1]gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [1]in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, "The man shall be surely put to death: all the congregation shall [p]stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them [s]that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye [v]seek not after your own heart and your own eyes, after which ye use [w]to go a whoring:

40 That ye may remember, and do all my commandments, and be [c]holy unto your God.

41 I *am* the LORD your God, [c]which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

NASI' - Princes - Exalted ones. Evidently Levites v. 8.

CHAPTER 16.

1 The rebellion of Korah, Dathan, and Abiram. 32 Their punishment. 41 A great plague is sent. 46 Aaron by incense stayeth the plague. For names see below

NOW [q]Korah, the son of Izhar, the son of Kohath, the son of Levi, and [h]Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [h]famous in the congregation, men of renown:

3 And [b]they gathered themselves together against Moses and against Aaron, and said unto them, [3]Ye take too much upon you, seeing [m]all the congregation *are* holy, every one of them, [c]and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [q]he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* [r]holy; and will cause *him* [5]to come near unto him: even *him* whom he hath [t]chosen will he cause to [u]come near unto him.

6 This do; Take you [x]censers, Korah, and all his company;

7 And put fire therein, and put incense in them [10]before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: ye take too much upon you, ye sons of Levi.

209

---

v35. Zoned-because not defiled with contact with the dead.

23 In flagrant rejection of Yahweh's express commands & in utter disregard of the reality of His presence - thus reproaching Yahweh.

d The Presumptuous Sinner To Be Destroyed. Vv 30-31.

23. YAD - Open hand - indicative of power, means, direction, thus deliberately, openly wilfully. See above

24. GADAPH - To hack (with words) i.e. revile - Str. RV: blaspheme th "as in Ez. 20:27; Ps. 44:16.

25. BAZAH - Disesteem same word Esau Gen. 25:34; Heb. 12:16; to; 28 Cp John 12:48.

PRESUMPTUOUS SIN Vv 12-36.

e Sabbath Breakers To Be Stoned

This example of presumptuous sin evidently occurred between the institution of sabbath & the giving of Law Exod. 16:23 included here as example of presumptuous sin.

1 The desecrator of the Sabbath was to be punished with death. Exod 31:14-15. but the manner in which this was to be inflicted had not been set down. Cp Lev. 24:12.

2 Thus all acknowledged the sin and the need of punishment.

EDAH

b Reminder of the Law

DISTINGUISHING DRESS Vv 37-41.

1 - To Smite by ambushment = Lie in wait. LAT = KRASPEDA = Edges hems Mt 9:20; 14:36 to hem "laid" Exod. 8:5 Cp Zech 11:4.

4 Heb. "Wings"

5 Cp Rev 21:11 God manifestation. Ribband = cord, or thread. Has been suggested that fringe or tassels were of white and blue thread. Notice how by formalism the Jews lost spiritual significance of this Mat 23:5. RV: "a cord of blue"

6 Their heavenly calling. The distinguishing mark of a separate people Deut. 4:5-7.

7 The word signifies to glisten Str. thus to draw attention. below

8 Cp Ch. 13:28, 32.

9 Cont: PÂTHIYL = Twisted. see Note Deut. 22:12. See Dake's Bible.

10 Cont. The word - see Note 3 is the feminine form and is derived from a root sig to glisten, to twinkle

q Num. 16:1 - RV: = Go not about. Century = "perhaps not after all"

FRINGES IN THE BORDERS.

TSIYTSITH (Tsee Tseeth) from TSUWTS to twinkle, to glance - Str - hence to draw attention. Border = edge, or extremity. Str. gives TSIYTSITH as tassel. The masculine form of the word TSIYTS is applied to the shining plate of gold on Aaron's head-band. The tassels drew the 4 corners of the garment together Cp Deut. 22:12. Cf Mat 23:5. RV mg. = "tassels."

Israel was called upon to make public witness to Yahweh. Cp Phil. 2:14-16; Jude 23. Their dress was to be indicative of their calling.

1 Pet 1:16.

a See Lev. 11:44; 45.

b Cp. Deut. 17:12. Ps. 19:13. Heb. 10:26.

3 Heb. with a high hand. RV

c See Lev. 22:33.

d Ps. 44:16.

e ver. 31. See Ex. 30. 33. Num. 15:30.

f 2 Sam. 12:9. 2 Chr. 36:16. Prov. 13:13.

g Ex. 6:16, 18, 21. Jude 11.

h See ch. 26. 9.

i Ex. 35:3. See Ex. 20. 8. See above

EDAH - Witness

Enoshion

k Ps. 106. 16-18.

l Lev. 24:12.

3 Heb. It is much for you. ver. 7. EDAH

m See Ex. 19. 6.

n Ex. 31:14, 15.

o See Ex. 29. 45. QARAL ch. 14:14 & 35:34.

p Lev. 24. 14-16. 1 Kin. 21:13. Acts 7:58.

q ch. 14:5 & 20:6. See top

r ver. 3.

s Deut. 22. 12. Mat. 23:5.

t ch. 17:5. 1 Sam. 2:28. Ps. 105:26. Cp. Ex. 28:1.

u ch. 3:10. Lev. 10:3. Ezek. 40:46 & 44:15, 16.

v Lev. 20:1.

Such are destroyed 21 Lev. 27:

w Cp. Ezek. 6:9.

x Ps. 73:27 & 106:39.

ye are going Young.

CHAPTER 16

The disappointment of the people, the defeat of Ch. 14:2-5. the general murmuring and disturbed state of the nation became a fruitful ground for sedition and Korah seized the opportunity. Josephus rates this sedition as the most serious of any nation. He describes Korah as prominent, wealthy and a good orator.

Other references - Num. 26:9. 11 Num. 27:3. Deut. 11:6 & Ps. 106: 16-18. Jude 11. 2 Pet. 2:9-13. Not again mentioned perhaps he was grown from the conspiracy.

REBELLION Vv. 1-3.

1 A prominent man in family of Kohathites, first cousin to Moses and Aaron. Exod. 6:18, 21. 1 Chron. 6:2-3. Evidently jealous that Aaron who was only his equal in rank should be High Priest. See note. V. 32. Back V1.

2 These were prominent men Num. 26:9. doubtless incensed that Judah instead of Reuben should be leading tribe. Moses having failed to take them to promised Land, it was an opportunity to wrest leadership from him. Cp v. 7.

3 Should be placed after "Korah" He incited the rebellion.

4 The Heb. QARAH signifies "called out" or "appointed." These were men of standing. Jude 6.

5 The Levites wanted the position of priests V. 5. the Reubenites, the civil administration Vv. 13-14. The circumstances were ripe for rebellion. The mission had failed, and now Israel was condemned to march up and down amid naked rocks and barren sands. Moses had refused to lead the people when they attacked the inhabitants Num. 14:44. Perhaps that was a bone of contention

6 See 2 Pet. 2:3-4, 10. They despised the government of Yahweh in Moses, and promised liberty from his domination 2 Pet. 2:19.

7 They challenged the Divine appointment of Moses and Aaron and wanted to substitute it with mob rule.

THE CHALLENGE OF LEVITES ACCEPTED. Vv 4-11.

The 250 men were princes of the appointed assembly. (V 2. C.B). or of Levi which tribe was separated from all others. Moses confidently proposes that their claim be decided by Yahweh.

6 The Levites were holy or separate from other tribes but family of Aaron were separated from even Levi for this purpose so that Aaron is called "the saint" Ps. 106:16.

9 Ps. 105:26. Ex. 28:1. Thus Levi had to give to the priests, a tithe of the tithes they received from Israel Num. 18:26-28.

10 This was a challenge indeed! It was the duty of the priests alone to offer incense Ex. 30:7-8. 2 Chron. 26:18. Luke 1:9. Any others offering were in danger of death Ex. 30:9 Lev. 10:1. See v. 40.

Korah = Ice, bald, smooth. Izhar = oil, anointed. Kohath = allied. Moses family. Exod. 6:16-20. Dathan = their Law. Abiram = Lofty father Eliab = God of his father. On = Ability, power, wealth, strength. Peleth = flee, swiftness, escape

V.19. This was the exciting moment. Expectancy would grow to a great pitch. The shining out of the divine glory would make one and all in that immense assembly feel that the matter in debate was worthy of Divine adjudication. But on what side? The rebels were confident that right was with them, and they were in anticipation of a divine endorsement. The congregation sympathised with them. But the decision was soon reached. V.21

specifically the Levites instigated the revolt - the Reubenites only subordinates.

Dathan & Abiram. V.12. Having remonstrated in vain with Korah & company Moses appeals to G. & A hoping to turn them back to a sense of duty.

9 The challenge against Moses & Aaron was really a challenge of the authority of Yahweh. cf. in Exod. 16:2,8
* Note the warning Deut. 11:6. Ps 106:17

10 Korah is the only Levite mentioned, but evidently he represented a volume of opinion - the "princes" V.2. were Levites. Cp V.18 evidently

11 They despised the high position to which they had been called and aspired to higher things. In so doing they were bringing the service of Yahweh into contempt before all the people.
12 This involved solemn duties before Yahweh which they despised Deut. 10:8.
This was the gainsaying of Korah. Jude 11.

12A. From the plural, this address passes into the second person, singular indicating that Korah was the moving spirit behind the Levites who revolted.
12B. The Levites with Korah

13. Your argument is not against Aaron, but Yahweh.

DATHAN & ABIRAM REJECT MOSES. VV 12-14.

14 On is not mentioned. Perhaps he saw the folly of the rebellion and retired in time. Abiram (same as Abiram) disgraced the wonderful name he bore.
Summons of Moses rejected, which amounted to the rejection of his right to call them.
Egypt thus falsely described as equal to Land of Promise
15 318
17. That thou would in addition
Moses accused as being responsible for the failure of the mission.
Destroy their sight. Thou didst in the end, deceive them.
20. Complete rebellion

MOSES' INTEGRITY. V.15

They accused Moses of leading them out of Egypt for personal advantage.

CONTEST WITH KORAH. VV 16-19.

See V.7 Note to. What Korah hoped to gain out of this is difficult to see. Perhaps he had received the Spirit as per Ch.11:17 and imagined himself the equal or superior of Moses. If so it was the deceitfulness of sin. See Note: The Revolt.
22. Though ruler under Yahweh, he had not oppressed them by imposing the smallest tax, or accepting a gift. 1 Sam. 12:3

"CLEARING THE GUILTY" Num. 14:18. NÂQÂH - To make clean. In Zech 5:3. it is rendered "cut off" and is used of purging out liars & perjurers. Here He will not endlessly purge them out but will limit it to the 4th generation.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi: 10

9 *Seemeth it but* [a] a small thing unto you, that the God of Israel hath [b] separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? Young - Not a question - to seek

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: [f] and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land [h] that floweth with milk and honey, to kill us in the wilderness, except [i] thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land [k] that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [l] put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [m] Respect not thou their offering: [n] I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, [o] Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And [p] take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers;

"It is too little for you" - Is it beneath your dignity...

[a] ver. 13. 1 Sam. 18. 23. Is. 7. 13. (Cp. Ps. 8. 5. Ezek. 16. 20).
[b] ch. 8. 14. Deut. 10. 8.
EDAH MO'ADE (5) ver. 42. See ch. 14. 10. Ex. 16: 10. Lev. 9: 6, 23. (Rev 18:4 Acts 2:40 2 Cor. 6:17)
[d] ver. 45. Cp. Gen. 19. 17, 22. Jer. 51. 6.
[e] ver. 45. Ex. 33. 5. Ps. 73. 19.
[f] Ex. 16. 8.
[g] ver. 45. ch. 14. 5 & 20. 6.
(h) ch. 27. 14. Job 12. 19. Eccles. 12. 7. Is. 57. 16. Zech. 12. 1. Heb. 12. 9.
[i] ver. 9.
(j) See Ex. 3. 8.
(k) Ex. 3. 14. Acts 7. 27, 35.
Blind them to the fact that you don't keep your promises - Key Heavy dust in their eyes.
(l) Heb. Bore out. Judg. 16. 21. 1 Sam. 11. 2.
[m] Gen. 19. 12-14. Is. 52. 11. 2 Cor. 6. 17. Rev. 18. 4.
[n] Gen. 19. 15, 17. 1 Sam. 12. 25. only Cp. incense Gen. 4. 4, 5.
(o) 1 Sam. 12. 3. Acts 20. 33. 2 Cor. 7. 2.
[p] Ex. 33. 8.
(q) Ex. 16. 9. 1 Sam. 12. 3, 7. 2 Tim 2:19
[r] ver. 6, 7.
[s] ch. 24. 13. Jer. 23. 16. Ezek. 13. 2, 17.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. (MO'ADE Lev. 1:1)

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and (t) the glory of the LORD appeared unto all the congregation. EDAH

20 And the LORD spake unto Moses and unto Aaron, saying,

21 (u) Separate yourselves from among this congregation, that I may consume them [v] in a moment. p.213. EDAH

22 And they [w] fell upon their faces, and said, O God, (x) the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? EDAH Gen 18:23-25,32.

23 ¶ And the LORD spake unto Moses, saying, EDAH

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. See p.211

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. To the south of the Tabernacle

26 And he spake unto the congregation, saying, [y] Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye [z] be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and [a] stood in the door of their tents, and their wives, and their sons, and their little children. See top p.211.

28 And Moses said, [b] Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* [c] of mine own mind.

[t] Ex. 16. 10. Lev. 9. 6, 23. (Rev 18:4 Acts 2:40 2 Cor. 6:17)
[u] ver. 45.
[v] Ex. 33. 5. Ps. 73. 19.
[w] ch. 14. 5 & 20. 6.
(x) ch. 27. 16. Job 12. 10. Eccles. 12. 7. Is. 57. 16. Zech. 12. 1. Heb. 12. 9.
[y] See Ex. 3. 8.
(z) Ex. 2. 14. Acts 7. 27, 35.
[a] ver. 6, 7.
[b] ch. 24. 13. Jer. 23. 16. Ezek. 13. 2, 17.

23 Korah evidently aspired to be High priest.
24 They showed complete confidence being well prepared by Korah
24A Illustrating the truth of Gen. 18:25. Hence see mg. Eph 5:6-7.
22 Another indication of his confidence. The extent of support he received from the people doubtless hardened him in his resolve.
23. Against Moses & Aaron.

DIVINE INTERVENTION VV 19-21.

The appearance of Korah and company with censers before all the congregation involved them in the general rebellion & was a challenge to Yahweh. See V.7
22. Strong - Splendor Probably luminous cloud, or bright shining forth like the flaming sword Gen. 3:24. Ps 18:8.

INTERCESSION V.22.

25 Yahweh is the source of life, and death is a negation of His purpose.

DIVINE JUDGMENT VV 23-35. Jude 6 2 Pet 2:9-13. The way of salvation was separation.
26 Apparently Korah had retired to the Tent of Dathan and Abiram, perhaps when Divine glory and wrath was manifested, for Dathan and Abiram had remained in their tents. V.12.
27. But not the children of Korah who perhaps refused to follow their father in rebellion Num. 26:11.

MOSES' COUNTER CHALLENGE V.28-30 - see opp. left

28 Contact was defiling, thus the type of death. See Heb. 12:20.
29 The greater number left, but apparently not all 32.
30 HA'ISH - "the one man" - Korah who had inspired the rebellion & ruled the rest. The verb WYYIKKACH "and he took" V.1. is in the singular number - in the Hebrew & Korah at the head of the verse - showing he inspired the revolt. Everywhere it is referred to it is attributed to him. Ps 106:16-17.

THE REVOLT

It was inspired by Korah who gained the support of Dathan, Abiram and On. On, perhaps withdrew V.12. but further support was gained from 250 princes ~~many of whom were~~ from the tribe of Levi vv 8, 10. The rebellion spread from this group of rebels until ultimately 14,700 died V.49.

The censers, or fire-pans, had evidently been manufactured especially for the revolt so that they were ready to take over the priesthood Lev. 10:1,2; 16:12-13. Cp. Num. 16: 37-39.

THE CHILDREN OF KORAH. Num. 26:11

They were saved to become great in Israel, and to rise to prominence in the family of Kohath. Heman the singer, and Samuel the prophet were KoRahites (1 Chron. 6:33-37). The descendants of Heman were organised by David as singers 1 Chron. 15:19. 16:41-42. 25:1,5. Some Psalms were dedicated to the sons of Korah (Ps 42, 44-49, 84, 85 etc). They were gate-keepers 1 Chron. 9:19. 26:19. and bakers for sanctuary, preparing the shewbread and sacrificial cakes. Ch 9:31-32. Thus whilst the father was held in dishonour, the sons rose to fame. CONTRAST Moses. Lev. 10:3. See Ezek. 18:20.

THE TABERNACLE OF KORAH DATHAN & ABIRAM V.24. It appears that they had set up a spacious tabernacle on the [illegible] side of the Tabernacle of Yahweh in the midst of the tents of their families, where they apparently met in council, kept court, & hung out their flag in defiance of Moses. At this headquarters Dathan & Abiram remained whilst Korah & the 250 princes left for the eastern precincts of Yahweh's Tabernacle Vv. 18, 24. to await the issue of their trial. Meanwhile earthquake destroyed the headquarters of the revolt & afterwards fire consumed the princes with the censers V.35. The only way the threatened congregation could escape the Divine judgement was to separate from the guilty parties V.21. MISHKAN Vv 9, 24, 27 is distinguished from OHEL Vv. 18, 19, 42, 48, 50 Read. "tents" 26, 27.

Century Bible

27. 10 Judicial death as under the law. 31 NATSAB - To station. Standing still upright as if defying Moses to do his utmost. See Young Prov. 16:18; 18:12. 32. KI LO MILLIBBEE - And that not from my own heart. Not out of ambitious desire he took on the government, nor out of private affection appointed my brother as High Priest.

THE EARTH OPENS Vv. 31-35.

32A BARA BERIY'AH - Create a creation - Make a new thing.

32. Those who had not availed themselves of the opportunity and invitation to separate from Korah.

32A It appears as though Korah perished by fire. V.35. It is not mentioned in the other accounts. Deut. 11:6 Ps. 106:17.

33. Panic and dismay

29 If these men die [2] the common death of all men, or if they be [a] visited after the visitation of all men; then the LORD hath not sent me. sheol

30 But if the LORD [3] make a new thing, and [c] the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they [d] go down quick into the pit; then ye shall understand that these men [e] have provoked the LORD.

31 ¶ [f] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and [h] all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there [i] came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

Evidently from the After Destruction. See fate of Nadab and Abihu Lev 10:1f. Num 16:1-3 Deut. 4:12f. 9:13.

THE MEMORIAL OF THE ALTAR. Vv. 36-40.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto [o] Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these [q] sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: [r] and they shall be a sign unto the children of Israel.

THE TWELVE SPIES 211

REUBEN: See a son for he that is impressed shall be Remembered.
SIMEON: Hear, The Judge is becoming the noble.
JUDAH: Praise wholeheartedly, for whom a way is prepared
ISSACHAR: He will reward avenge increase
EPHRAIM: Double fruit, salvation, perpetuity
BENJAMIN: Son of the right hand Deliver Cure
ZEBULUN: My dwelling and my portion is God in Whom I confide.
JOSEPH: Increasing after forgetting my troop and My home-confidence in truth.
DAN: Judge the people of God who are burden bearers (Camelish).

ASHER: Blessed are the hidden like unto God
NAPHTALI: Those who wrestle in secret shall receive additional reward.
GAD: A troop manifesting the majesty of it shall succeed my pining or poverty.

The names of the spies proclaimed the glory of God, but their actions belied the message they proclaimed. Meanings from Strong or A Dictionary of Scripture Proper Names (C.T.S. Jackson).

Vv 46-48 A striking example of the efficacy of the very priesthood & divine appointment which they had despised. Foreshadowing that of the Lord Jesus.

2 Heb. *as every man dieth.*
a Ex. 20. 5 & 32. 34. Job 35. 15. Ps. 89. 32. Is. 10. 3.
b Ex. 39. 3. Cp. Gen. 1. 6.
3 Heb. *create a creature.*
c Gen. 4. 11.
d ch. 3. 10.
e 2 Chr. 26. 18.
f ver. 33. Ps. 55. 15.
g ch. 14. 11.
h ch. 26. 10. Deut. 11. 6. Ps. 106. 17.
NÂ'ATS: scorn, despise Read. despise RV.
i Cp. ver. 27, 35, with ch. 26. 11. 1 Chr. 6. 22, 37.
Sheol.
Mo'ade Lev 1:1
k Ex. 40. 34.
l ver. 19. ch. 14. 10.
To receive the Divine message
Aaron as H.P. must not have contact with the dead Lev 21:10-15.
m ch. 11. 1. Lev. 10. 2. Ps. 106. 18.
n ver. 21, 24.
o ver. 21.
See below
p ch. 3. 32 & 4. 16 & 19. 3. &c.
Run-Young. Though all is case urgent.
P ch. 8. 19 & 11. 33. Lev. 10. 6. 1 Chr. 27. 24.
q Prov. 20. 2. Hab. 2. 10.
QÂHAL
See top right
r ch. 17. 10 & 26. 10.
Not to rebel against Yahweh's appointments. Lev 10:3; Cf. Num 16:30 ff.
211

39 And Eleazar [36] the priest took the brasen censers, wherewith they that were burnt had offered; and [b] they were made broad *plates* for a covering of the altar:

40 *To be a memorial* unto the children of Israel, [d] that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, [i] the cloud covered it, and [k] the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [m] Get you up from among this congregation, that I [n] may consume them [n] as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: [p] for there is wrath gone out from the LORD; the plague is begun. See bottom p. 202

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the

36. El hath helped.
V.38 The plates of the Altar were a sign to Israelites not to presume in their approach to Yahweh in worship. Cp V.40

A36. Of Divine judgement God is not mocked Gal. 6:7. Jude 11. See p. 100
A36 [illegible] ISH ZUVIR. Cp. ISAIAH.
37. See the fate of Uzziah. 2 Chr. 26:18.
37A. This implies that he was destroyed in the burning of v.35.

FURTHER MURMURING Vv 41-43

The people blamed Moses for the calamity probably on the basis that he falsely accused Korah etc before Yahweh - Thus the Divine vindication that followed.
38. Thus they executed Korah looking upon him as the injured party. See top p. 225.
38A. Not above it as usual, but close upon it to hide the full power of the Theophany Ch. 12:5, 10.
43. Probably in the cloud becoming exceedingly luminous attracting the attention of all causing a moment of dramatic tenseness. All the congregation. This was sin against the Holy Spirit for which there was no forgiveness. Matt. 12:31. Thus the plague commenced See p. 182.

14,700 DESTROYED BY PLAGUE Vv 44-50

44. Israel had not yet learned the lesson of Lev 10:3. They crowded up to Tabernacle with hearts full of anger and complaints against Moses and without that reverent mind and sacrifice in hand that Yahweh had commanded Num. 8:19.
47. The prayers of Moses and Aaron were not sufficient on this occasion - there was a proper procedure to be carried out: Num. 17:11.
47. The smoking incense would doubtless bring all the people into the attitude of prayer Luke 1:10. The Atonement was for sin. Lev 16:11-14 Heb "the censer" The golden censer of Heb 9:4 used on Day of Atonement Lev 16:12 & cp Deut. 9:21
48. Apparently the plague commenced with those nearest the Tabernacle who would have led the revolt and been most belligerent in their attitude. The rebellion seems to have sprung from a blatant disregard of the High office of Moses and Aaron, and the manner in which Yahweh had separated them in Israel.

MOSES FALLS ON HIS FACE Num 16:4

6 times he humbled himself in entreaty on behalf of the people.
1. On Sinai Ex. 32: Deut. 9:18, 25.
2. At Kadesh Barnea Num 14:5 Deut. 9:25, 3. On the secession of Korah Num 16:4, 22. In the face of Yahweh's wrath Num. 16:22, 5. 2. His face to the rebellion. Num 14:5, 6. 1. In the rebellion. Num 20:6.

dead and the living; and [a] the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, [b] beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER 17.

Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [c] where I will meet with you.

5 And it shall come to pass, *that* the man's rod, [d] whom I shall choose, shall blossom: and I will make to cease from me [e] the murmurings of the children of Israel, [m] whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him [g] a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in [q] the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went in-

[a] ver. 50. ch. 25. 8. 2 Sam. 24. 21, 25. Ps. 106. 30.

[b] ch. 27. 3.

[c] Heb. 9. 4.

[d] ch. 3. 7 & 18. 3, 4, 5, &c. & 19. 9.

[e] ch. 16. 38.

[g] Heb. *sons of rebellion.*

[m] ver. 5.

[q] ch. 1. 51 & 3. 10, 38 & 18. 4, 7, 22.

to the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring [r] Aaron's rod again before the testimony, [s] to be kept [t] for a token against the [u] rebels; [f] and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 [v] Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

[r] ch. 16. 11.

[s] Heb. *for a rod for one prince, a rod for one prince.*

[t] Cp. Gen. 29. 34.

[u] ch. 3. 7.

[f] ch. 3. 10.

[v] ver. 8, ch. 18. 2. Ex. 28. 22. 2 Chr. 24. 6. Acts 7. 44.

CHAPTER 18.

1 The charge of the priests and Levites. 9, 21 Their portions. 25 Of the heave offering.

AND the LORD said unto Aaron, [1] Thou and thy sons and thy father's house with thee shall [1] bear the iniquity of the sanctuary: [1] and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [w] joined unto thee, [2] and [x] minister unto thee: but [y] thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and [z] the charge of all the tabernacle: [3] only they shall not come nigh [4] the vessels of the sanctuary and the

[w] Ex. 28. 22.

[x] ch. 17. 13.

[y] ch. 16. 5.

[z] ver. 23. Ex. 28. 38.

Aaron's rod that budded (Heb. 9:4).

The principle was that of Divine appointment against the voice of the people, and this was testified through the budding of a dead rod testifying of Resurrection — A beautiful type of Christ whose Divine selection was exhibited beyond all doubt by resurrection Rom.1:3. 1 Cor. 15:15-6.

Never again did Levi attempt to grasp the priesthood or Reuben the Government. The two tribes became entirely parted asunder in their characters and fortunes. The one was incorporated into the innermost circle of the land; the other hovered on its very outskirts.

The selection of Aaron's Name on the rod of Levi was a distinct rejection of the pretensions of the rebellious Levites. The budding of it argued against the rebellious pretensions of the other larger group.

44 An additional 253 plus women & children not specified.

45 From the Holy Place where incense had been offered and blood shed in atonement. V.46.

2 ENDORSEMENT OF AARON'S APPOINTMENT BY THE ROD THAT BUDDED

CHAPTER 17

MIRACULOUS BUDDING OF AARON'S STAFF OF OFFICE

A Declaration of the Divine Authority Vested in him.

In what was quite obviously a miracle, the Divine appointment of Aaron was demonstrated beyond all doubt.

A CHALLENGE TO THE MURMURERS. Vv. 1-5

1 Heb. "matteh" = staff or sceptre - the symbol of authority. Ezek. 19:14. Mic. 6:9. The word has been rendered "staff" and very freq. "tribe." It was probably shaped out of the wood of Almond tree which the Hebrews knew as the "WAKING" tree to symbolise the watchfulness of the one bearing the badge of office. Jer. 1:11 occurs Ps. 110:2.

The Levites were kept separate from the other tribes Num. 1:47, their political organisation being different, therefore they rod had to be supplied them.

3. In front of the ark containing the two tables of the Law. Exod. 25:21.

AARON'S STAFF PRODUCES FRUIT. Vv. 6-9.

In murmuring against Aaron & Moses they murmured against Yahweh Who appointed them Cp Exod. 16:8 Acts 9:5.

2. It is significant that Moses was allowed in Tabernacle where normal Levites were not permitted. Num. 18:2. As the type Christ Deut. 18:15. he combined the offices of Ruler and Priest. Moses must have entered the Most Holy after the symbol of Resurrection appeared. Cp. V. 10. Heb. 9:4. Witness = "EDUWTH fem. "ED. Rend. "Testimony" V.4.

Num 21:28. "the lords of" LXX has "swallowed up" reading BALE"AH for BA"ALE. Numb. 22:7. Rewards of DIVINATIONS. No need for "rewards" QECEMIM - Divinations. Perhaps the materials, drugs, etc to help in the incantations.

AARON'S ROD V.10.

Subsequently it was placed in the Ark Heb. 9:4; though by Solomon's time it had disappeared 1 Kg 8:9. This symbol of selection & resurrection was a token "against rebels."

BEAR THE INIQUITY V.1. A person must be circumspect to approach Yahweh Lev 22:9 Yet the priests were given the privilege of doing so on behalf of people who sinned. Gal 6:2:11 NASA has the double sense of enduring and removing or bearing away.

Aaron's Rod - naturally important when severed from the parent tree foreshadowed the miracle of Christ's perfection & resurrection as the Branch Ps 80 4:2; 11:1 Isa 53:2; Jer. 23:5; 33:15; Zech 6:12. Rom. 4:25 2 Cor 5:19

Yielded - GÂMAL - To ripen, mature. See above

There was no possibility of Moses effecting a fraud here overnight for the Almond does not produce buds, blossoms and fruit together. Almond. Heb = Shaked or Awaking Tree, symbol of Resurrection. For the budding of David's power see Ps 132:17. 18. for blooms and fruit Isa 4:2. Political Resurrection of Israel. Ezek 17:24. For fruit out of dry vine Cp. Ezek 19:12 with John 15:1-6.

A TOKEN Vv. 10-11.

3 As Aaron's staff was laid up in Most Holy after symbol of resurrection, so also the Lord Jesus. Heb 6:19.

This remains as a token against Jewish rebels to His authority.

DISMAY IN ISRAEL

4. "Gâwaw" signifies an extreme difficulty in breathing, which producing suffocation ends in death. The people asked if only Aaron could approach the Tabernacle, that meant they were cut off from contact with it and thus doomed. The next chapter provides the answer showing that Aaron was to represent the whole nation.

CHAPTER 18

PRIVILEGES OF PRIESTS REAFFIRMED BY YAHWEH

Having established the authority of the Priesthood in Aaron and his sons, their duties and privileges are again set down before the people.

OFFICERS OF PRIESTS AND LEVITES DEFINED VV. 1-7.

1. "Iniquity" - Heb. "avon" from root "to be bent" or "crooked," i.e. "wrung out of course." Israel's contact with the Sanctuary defiled it which therefore required periodical cleansing - and that was the duty of the High Priest. Lev 16:20. This foreshadowed the work of Yahweh in Christ Heb 9:11. See also note Ex 28:38

Mo'adeh - Tent of meeting

[a] Ex. 25. 22.

[b] ch. 16. 5. Ps 65:4.

[c] Heb. 9. 4.

[d] ch. 3. 7 & 18. 3, 4, 5, &c. & 19. 9.

[e] ch. 16. 38.

[f] ver. 3. The perfect tense (Young) We have expired we have perished i.e. we are as good as dead.

[g] ch. 1. 51 & 3. 10, 38 & 18. 4, 7, 22.

Mo'adeh Lev 1:1.

Not "in" cf. V2, 5, 7.

the word related to the call of Moses by Yahweh Exod 3:4

Lachish ostraca

212

2. They also required cleansing Lev. 16:11

3. A play on words - Levi meant "Joining."

4. Assistants to the priests. SHARATH - To attend as ministers. 10:15.

5. This showed Levites that although separated from rest tribes and joined to the priests, they were still dependent upon ministrations of latter. Nor could the priests arrogate themselves, for they had to "bear their iniquity" So all were humbled before Yahweh.

5A Cp 1 Tim. 1:18 See top. A 213.

The priesthood was identified with the people as Christ was with believers by bearing their nature. See. Num. 16:3 1 Jn 1 Isa 53:6, 11; Heb 13:17. 1 Pet. 2:24.

"THOU SHALT KEEP THE CHARGE"

MISHMERETH fem. of MISHMAR - Guard, watch, act as sentry, post, preserve. Thus a military term. Cp. Song 3:7; 1 Tim. 1:18. Cf. EZEK. 44:7.

THE INTERIM. CH. 15. With the rejection of the 2nd generation Israel entered into a period of wilderness wanderings that lasted some 38 years. Deut. 2:14. Little is known of what took place. Circumcision was not practised Josh 5:2-8; the Passover was not celebrated Josh. 5:10. Stephen declared "God gave them up..." Acts 7:42; Ps. 81:12. And that the people gave themselves to sportsory Acts 7:43-43; Amos 5:25-26. Nevertheless, the new generation was educated by trip during that same time Deut. 8:2-3. Num. 15 properly introduces instruction following the before

6 The Levites are not to come near the Altar or holy vessels. Penalty = Levite & priest for permitting it.
6 See how priests covered sacred vessels before Levites carried them on the march. Num. 4:15. How they defended the sanctuary of Temple against Uzziah 2 Chron. 26:17.
6A ISH ZUWR - To turn aside (for lodging) One not a Levite.
7 As in case of Nadab and Abihu Lev 10, or Korah. Num 16:46.
7A Young = by Cp Eph 4:28
7A A privilege and a delight. Not to be considered a burden or a liability. Cp Eph. 4:28 being gladly given them of Yahweh
9 "Korban" - An approach offering. Anything given in order to secure an audience with Yahweh, or approach near to Him.
9A Though sin offerings of private individuals were not taken by them, they were by the priests
10 In the precincts of the Tabernacle as Christ's priests today consume sacrifice in Holy Place see Eph 2:3, 20. Cp Note V. 11.
11 See V. 8.
12 A second list of gifts that could be eaten at home V 13.
13 That which it offered of their own will Lev. 7:14, 32; Num 6:19-20. Or those defiled in V. 9. They include the first fruits = firstlings of domestic animals.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: [d] and a stranger shall not come nigh unto you.

5 And ye shall [f] keep the charge of the sanctuary, and the charge of the altar: [h] that there be no wrath any more upon the children of Israel.

6 And I, behold, I have [i] taken your brethren the Levites from among the children of Israel: [m] to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee [p] shall keep your priest's office for every thing of the altar, and [q] within the vail; and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death. V 4.

8 ¶ And the LORD spake unto Aaron, Behold, [s] I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them [u] by reason of the anointing, and to thy sons, [w] by an ordinance for ever. Lev 7:34-36

9 This shall be thine of [a] the most holy things, *reserved* from the fire: every oblation of their's, every [c] meat offering of their's, and every [d] sin offering of their's, and every [e] trespass offering of their's, which they shall render unto me, *shall be* [a] most holy for thee and for thy sons.

10 [g] In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [i] the heave offering [l] of their gift, with all the wave offerings of the children of Israel: I have given them unto [b] thee, and to thy sons and to thy daughters with thee, by a statute for ever: [c] every one that is clean in thy house shall eat of it.

12 [e] All the [2] best of the oil, and all the [2] best of the [1] wine, and of the wheat, [g] the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, [k] which they shall bring unto the LORD, shall be thine; [i] every one that is clean in thine house shall eat *of* it.

14 [n] Every thing devoted in Israel shall be thine.

15 [o] Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless [r] the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, [t] according to thine estimation, for the money of [t] five shekels, after the shekel of the sanctuary, [x] which *is* twenty gerahs.

17 [z] But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: [b] thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [f] wave breast and as the right shoulder are thine.

19 [h] All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters

[a] ch. 4. 15.
[b] Lev. 10. 14. Deut. 18. 3. See exclusions.
[c] Cp. Lev. 22. 2, 3, 11-13.
[d] See ch. 17. 13.
[e] Deut. 18. 4.
[2] Heb. *fat.* ver. 29, 30, 32. Gen. 45. 18.
[f] ch. 3. 38.
[g] Ex. 23. 19. Neh. 10. 35, 36.
[h] ch. 16. 46. See Lev. 10. 6.
[i] ch. 3. 12, 45.
[k] Ex. 34. 26. Lev. 2. 14. Deut. 26. 2.
[l] ver. 11.
[m] ch. 3. 9 & 8. 19.
[n] Lev. 27. 28.
[o] See Ex. 13. 2.
[p] ch. 3. 10.
[q] Heb. 9. 3, 6.
[r] Ex. 13. 13 & 34. 20.
[s] Lev. 7. 32.
[t] ch. 3. 47. Lev. 27. 2, 6.
[u] Ex. 29. 29. & 40. 13, 15.
[x] See Ex. 30. 13.
[y] ver. 11, 19, 23. ch. 19. 10, 21. See Lev. 3. 17.
[z] Deut. 15. 19.
[a] See Ex. 40. 10. [1] i.e. burnt offering
[b] Lev. 1. 5, 15.
[c] Lev. 2. 2, 3 & 10. 12, 13.
[d] Lev. 4. 22, 24, &c. & 6. 25, 26.
[e] Lev. 7. 7 & 14. 13.
[f] Ex. 29. 26, 28. Lev. 7. 31, 32, 34.
[g] Lev. 6. 16, 18, 26, 29 & 7. 6.
[h] ver. 11.
[i] Ex. 29. 27, 28. Lev. 7. 30, 34.

HEAVE OFFERINGS. Vv 8, 11, 19, 28, 29.

TERUMAH from RUWM, to be high, or lifted up. It present as offered up, or lifted out from the other possessions. Here described as, "Mine" "Yahweh's" to show that they did not originally belong to the priest. Probably ceremoniously "lifted up" down to indicate fellowship between heaven & earth. See Note Exod. 29:28; Lev. 7:14, 32, 34; 10:14-15. Num. 6:20; 15:19, 20, 24-MTT. Wave "Heave" offerings were parts of peace offerings.

V 19. Holy things could be eaten by the family of the priest - "most holy things" by the priest alone V. 10.

12. Certain portions of certain offerings were waved before Yahweh to indicate the activity of the offerer. Cp Lev. 7:30 Note TENUPHAH.
12A Cf. V. 8 Lev. 22:11-13.
13. These offerings could be taken outside the Holy Tabernacle to the homes of the Priests. Cf. V. 10
14 Cf. Mal. 1:7-8; 3:8-11
14A See note on tithing p. 280. Yayin see Ind. RV. Vintage
14B Exod. 22:29; As representing Israel Jer. 24:2; Hos. 9:10 Micah 7:1. For first fruits & tithes see Neh. 10:35-37. Cp Ex. 13:2, 12, 13:15, 34:19, 20 Num. 3:12; 18:15. Ezek. 20:26
Selection of firstborn on basis of fresh.
14 See note. Lev. 27:21.
14A RV "the womb" Exod. 13:2 Num. 3:12 Cf. Ezek. 20:25
15 They were given to the priests as Yahweh's representatives See Exod. 13:10. Those things (man or beast) could be redeemed or ransomed by the payment of a specified sum, that were not available for sacrifice.
No value placed on unclean beasts. In the case of the ass the rule had been laid down Exod. 13:13. - In other cases left to discretion of priests subject to
15A Lev. 27:2-7
15B Grace in redemption Silver - Lev. 27:3
15C See Note Num. 3:47. The right of the owner, if he saw fit, to destroy the animal rather than pay for it Lev. 27:27
15D A stronger expression is used for man because the circumstances admitted of no exception. Unclean beasts could be destroyed if the owner did not want to redeem. Cp mg. Redemption money Cp. V. 16. The principle behind this law is that all increase comes from God's belongs to Him. The first fruits are brought not given V. 15. God permits man the use of what remains.
These portions only, as representative of the whole beast taken by the priest - the rest of the animal used in a sacrificial feast Cp Note Deut. 12:17
17 i.e. Capable of being offered in sacrifice
18 Sling - Century Bible. It was splashed against the corners of the Altar.

ceded for the people pleading for mercy. A moment before Moses had been very wrath, but now in the face of Yahweh's wrath he could forget his own, & expend his strength to save the people V. 22.

REDEEM. The word is PADAH obtain by payment What was not his originally (increase of crops &c - and own family Ex. 6:7) and not GA'AL - buy back, what was his own originally. Century Bible.

NUM 15. Cont. See above.

failure of the spies. The introduction of burnt offerings is appropriate, reminding the Israelites that the new generation will reach the land but must give itself in true dedication. 1-16. It must learn to give first place to Yahweh in the home 17-21. It must avoid sins of ignorance 22-29 or of presumption 30-36. It must be distinguished in keeping the commands - demonstrating their call by their afterward appearance 37-41.

Num. 16:21 Consider the constant provocation & threats. Num 14:12, 15. Exod. 32:10; 33:5 & exhortation Ps 78:19. Heb. 12:28-29. Instead of separating themselves Moses & Aaron stood in the breach. They interceded for the people pleading for mercy. A moment before Moses had been very wrath, but now in the face of Yahweh's wrath he could forget his own, & expend his strength to save the people V. 22.

THE PARABLE OF THE PRIESTHOOD

Though a holy people Israel were denied contact with the Tabernacle Num. 17:12-13. they looked to the Levites to that end, for upon them they placed their hands at their Consecration Num. 8:9-10. The Levites in turn looked to the Priests — the Priests to the High Priest, and he, in turn, to the Blood of the Atonement Lev. 16:2-3.

with thee, by a statute for ever: "it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel. *See below*

21 And, behold, [c] I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* [d] the service of the tabernacle of the congregation. *See Summary bottom p. 280*

22 [f] Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, [g] lest they bear sin, [3] and die.

23 But the Levites [i] shall do the service of the tabernacle of the congregation, and [k] they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which [l] they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, [o] Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* [r] a tenth *part* of the tithe.

27 [s] And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the [2] best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the [2] best thereof from it, [e] then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it *is* [h] your reward for your service in the tabernacle of the congregation.

32 And ye shall [i] bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [m] pollute the holy things of the children of Israel, lest ye die.

CHAPTER 19.

1 Water of separation made of the ashes of a red heifer. 11 Law for the use of it in purification.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, [p] and upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her [q] forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and [r] sprinkle of her blood

Num. 19:3. Eleazar. The work rendered the priest as unclean v.7. hence the High Priest was relieved from performing this. Christ came under the curse in the act of doing this. Gal. 3:13.

19 All the tithes received of them from the people — not more by the tithes.

20 Set aside for Yahweh. GODLY!!

21 Deut. 6:5. Prov. 3:9-10. Mat. 6:33; 10:37-39.

22 Equivalent to the penny a day in the Lord's parable Mt. 20:2. Payment, salary, hire as in Gen 15:1; 30:18, 28, 32

23 Having honoured Yahweh by presenting to Him, His portion, they could eat the rest without sin Prov. 3:9-10.

24 Nevertheless, Care had to be exercised lest the Holy things be eaten without due consideration of the great privilege. Therefore under certain circumstances they could not eat of them Lev. 22.

= CHAPTER 19 =

Red for sin, "without blemish" without personal transgression. The Law in relation to the offering of this heifer concerned defilement through death. — touching a dead body. It was a curing of the effects of death through death. The Antitype Heb. 2:14.

1. Thousands had died through the plague. Ch. 17:49 many thousands would be defiled by contact with death — thus the provision of this Law at this stage.

2. Typical of Christ's offering Heb. 9:13 A heifer probably to denote purity — being a virgin animal. Gp to Gen 3:6

3. Usually used to subdue its wild nature and compel subjection. Christ voluntarily subjected himself. Heb. 10:9

4. "All hath helped" The High Priest to come.

PARABLE OF RED HEIFER. 2114

- Under control of the High Priest elect but slain by another in his sight V3. fulfilled by Christ, Rome + Israel.
- Covenant confirmed in its blood V.4.
- Priest clean at the even - fulfilled by Christ as the evening of Judah's Commonwealth. V.7.
- The one who slays it apparently burns it - it is adjudged unclean until even. Fulfilled at evening of Christ's return. V.8.
- A clean man gathers up the ashes — the gatherer V.9.

- One defiled by death is subject to a twofold cleansing: on the 3rd + 7th day I. V. 12.
- As a community offering appropriate for Yahweh's Bride. A heifer denotes virginity, a female implies submissiveness, but also "first in the transgression." 1 Tim 2:9-15.

Being reckoned as unclean v.18

So also was the Lord. Heb. 13:12.

In the case of the Lord this was done by the Romans. Gp V.8 + Israel "It ensured all conditions were complied with.

4 PROVISION OF SACRIFICE OF RED HEIFER FOR THOSE TAINTED BY DEATH

Chapter 19.

1 Tim. 2:15 Mt. 11:29

John 10:17-18. Phil 2:6-8

RESPONSIBILITIES OF THE LEVITES vv. 25-32.

Despite the privileged position of Levites, they, in turn, were dependent upon the priests, and thus were also commanded to pay tithes 23 In the wilderness they received the tithes of animal increase, but in the land that which was grown as well.. see Note under Discrepancies p. 298.

V.20 "Thine inheritance" — As one of the 12 tribes, they were to have certain cities + suburbs, but not in one place like the other tribes Josh. 14:4. They were to erect the portable of strangers + pilgrims in the midst of Israel.

See Note bottom p. 214 The paying of tithes was to be witnessed at a solemn offering to Yahweh.

NO INHERITANCE IN LAND v.20

16 Note that this said just after they were turned back from Land, showing that although that generation had failed, Yahweh's purpose had not. The anti-type see Heb. 11:13; 13:14.

THE LEVITES AND THEIR DUES. VV. 21-24.

7 Lit. "Tithe." Of all the Tithe Levi received, they had to pay back a Tithe to Priests See V 28. Cp Neh. 10:37; 12:44.

8 The fate of Korah was a warning Ch. 17. that Yahweh's instructions must be obeyed.

9 All Israel had contact with the Sanctuary through the Levites for at their consecration, they placed their hands on them. Num 8:9-10. Thus the Levites represented all Israel.

For special sacrifices of Levites and induction service see Num 8:5-19. Cp Num. 18:1.

20 They were to rely upon Yahweh exclusively for their sustenance and were thus an object lesson for all Israel v.20. - Ps. 16:5-6. They studied and expounded the Law Lev. 10:11. Deut. 24:8), acting as its judges Deut. 17:9. They were given 48 cities throughout Israel. Num. 35:2-8. See Note bottom p. 250

21 These were presented every three years. Deut. 14:28-29.

22 As something "levied" and as being Yahweh's portion. They were not to begrudge it but see in it a symbolic surrender of themselves to God. Lev. 27:30-33.

DEATH IS A NEGATION OF THE DIVINE PURPOSE Ps.36:9. Acts 17:25. Ps.104:30.
The tragedy of Korah's rebellion was used to teach the purpose of salvation in the ordinance of the Red Heifer. Here was one sacrifice efficacious for thousands and continued to cleanse after the immediate requirements had been satisfied, keeping them in a "clean place" to be used as required V.9.

The Ashes: The word denotes a light ash that flies about in contrast to BESHEN - fat - used for ashes of a sacrifice. These ashes probably include that of the cedar wood etc.

directly before the tabernacle of the congregation seven times: 7.
5 And one shall burn the heifer in his sight; [b] her skin, and her flesh, and her blood, with her dung, shall he burn: Lev. 4:12 NTE SARAPH
6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
7 Then the priest [c] shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. 13
8 And [d] he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in [l] a clean place, and it shall be kept for the congregation of the children of Israel [m] for a water of separation: it is a purification for sin. NIDDÂH - Keychon, Impurity
10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Heb.2:2-7 10:29. Rev. 21:8; 22:11, 15.
[a] Lev. 7. 20.
[b] Ex. 29. 14. Lev. 4. 11, 12.
[c] ver. 8, 10. Lev. 11. 25 & 15. 5.
[d] ver. 7, 10. Lev. 11. 25 & 15. 5.
[l] ver. 12.
[m] ver. 13, 20, 21. ch. 31. 23.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.
12 He [f] shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [g] defileth the tabernacle of the LORD; and [h] that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; [a] his uncleanness is yet upon him.
14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.
15 And every [d] open vessel, which hath no covering bound upon it, is unclean.
16 And [f] whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
17 And for an unclean person they shall take of the [2] ashes [h] of the burnt heifer of purification for sin, and [3] running water shall be put thereto in a vessel:
18 And a clean person shall take [k] hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:
19 And the clean person shall sprinkle upon the unclean [n] on the third day, and on the seventh day: and [o] on the seventh day he shall purify himself, and [p] wash his clothes, and bathe himself in water, and shall be clean at even.
20 But the man that shall be unclean, and shall not purify himself, [r] that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.
21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. [3] Impurity. V.9

[f] ver. 20. Lev. 15. 31.
[g] Lev. 7. 20. DICLEV. 15:31 Excom. See Index 215
[h] ver. 12. V.8.
[k] Ex. 12. 22.
[n] ver. 12. V.8.
[o] Cp. Lev. 14. 9.
[p] Lev. 15. 5. If the touched cargo of a boat unclean hill cleanes Lev.
[r] ver. 13. Lev. 7. 20.

THE UNCLEANNESS was imputed not actual, but it cut a man off from contact with Tabernacle. Lev. 15:31 cf Rev 21:27. and thus showed that his natural state was one of hopelessness.

THE CLEANSING: was not only ceremonial but physical. There was washing involved V.19. This was a good health rule, but it was more than that. The uncleanness associated with death taught the close relationship between sin & death. The individual's death was not the result of his sin, but being subject to death was part of the penalty of sin Gen. 3:19.

DEATH PREVALENT (in 3 days)
If 600,000 men over 20 died in the wilderness in 40 years and an equal number of women did likewise it would represent 30,000 deaths a year or nearly 86 per day. If only the men died it would be over 160 per day. Thus the ashes of the heifer were constantly required and the bones of Israelites were strewn through the wilderness. 1 Cor. 10:5.

Num. 19:2 Every hair had to be red. A search would have to be made for such an animal which would be very scarce. Talmud. Jews claim that if I had but 2 black hairs it would be rejected.

WASH V.8 KÂBAS - To trample - A method of washing. The usual word for washing the person is RACHATS - To overflow though the former is sometimes used for cleansing from sin Jer. 2:22; 4:14; Ps. 51:2,7. "To the the flesh" is done by pouring water over the body.
28 ZÂRAQ - Thrown, as in Num. 18:17 See RSV. and compare with sprinkle Num. 19:18

CONTACT WITH THAT WHICH THE DEAD TOUCHED IS DEFILING Vs 14-16
21. In contrast if the body was in the open only those who touched it were defiled V.19.
22. What of soldiers in battle with the fact that the enemy were as devoted to death caused the law to be reframed in this record Num. 31:19.
23 CHATTÂ'TH - A sin offering. Not a sin-offering in the sense of Lev. 4 where there is a consciousness of actual transgression - but a burnt sin-offering.

METHOD OF CLEANSING. Vs 17-19. Rev. 7:17.
23 Sacrifice Song 4:15. Jhn 4:10-11. 7:38
24 Spirit word.
24a TSÛ MIYÔ - Joining of substance = a lid. Everywhere else translated "bracket" Gen. 24:22, 30, 47 etc.
25 A recognised cleansing agent H. 51:7. used in Pass-over Ex. 12:22 Note.
25a NÂZHAH - To sprinkle as in 4:6 Cp. V.13 Cp. Ps. 51:7. Ezek 36:25-27) John 13:3, 17:17 Eph 5:26-27. In these cases V.18-19 the water was sprinkled in other cases it was splashed Cp V. 13.
26 Cf V.12.
27 See note on "cleansing" before.
28 V.13. The uncleanness of death was not simply a personal matter it involved, if not duly purged, the whole congregation for whoever made contact was defiled - so it would effect the very worship of the Tabernacle. The defilement is often excommunication, whilst the offender made himself liable to the direct visitation of Yahweh. See Index "Cut off" & compare with Lev 15:31
29 Lit. The water of impurity. It connected the ashes mixed with water V.17. Human nature through which as a sacrifice, granted the Holy Spirit is still unclean. This must be recognised in the conquest of death. Cp. 1 Jhn 1:8.
Cp Heb 7:19; 9:10, 13, 14. 10:1.

ELEAZAR.
El hath helped - High Priest elect. He was made chief of the leaders at the first numbering 3:32; 4:16. He is now found given greater responsibilities 16:37, 39. The next reference to him is when he became high priest Aaron died 20:23-29.
• Provided the purified brass for the altar 16:37-39.
• Provided the sacrifice for purification from defilement of death Ch. 19.
• Assumed position of High Priest Ch. 20.
• A type of Christ.

7. Pointing forward to the perfected atonement Heb 10:12.
8. Consumed by Spirit.
11. SARAPH - Leviathan
9. Sweet smelling savour Faith
10 Cleansing agent. Ps. 51:7 Exod. 12:22 Heb.
11. The sins of people bearing on the sacrifice.
12. The presiding Priest defiled by providing sacrifice to cleanse. So also with the Lord. Gal. 3:13.
13. Christ was cleansed at the evening of Mosaic Age. Heb. 9:26
13a 'EPHER - To besthow ashes. Cp V. 10, 17 A light ash-dust. See 6 Boaz
14. The efficacy of the Lord's offering was kept alive by Apostolic testimony - by "clean" or justified men. John 15:3, 17, 20
15. The one sacrifice by which the defilement of death is cured Heb. 10:12.
16 R.V: "of impurity"
17. He was "clean" in a sense, and yet unclean also. Man more defiling than a beast Rom. 5:12. Eph 2:1 Cf Heb. 9:14
DEFILEMENT BY TOUCHING DEAD BODY. Vs 11-13
20. The number of resurrection, for on that day the earth arose from the water Gen. 1:9.
B. Resurrection from waters of baptism is beginning of cleansing 1 Cor 15:3-4
21. Pointing to the Millenium
RESPONSIBILITY TO COMPLY V.13
22. Man is defiled by his mortality in the natural way of things but this was brought home to him by contact with dead body then he was compelled on pain of death to do something about it. By that means the Law would teach a man to seek the salvation which Yahweh offers from death.

Doubtless a priest a Hebrew man.
Top right.
Over.
Heb. dust. Cp. Note ver. 9, 10.
ver. 6, 9.
Heb. living waters shall be given. Cp. Gen. 26. 19.
Heb. 9. 13.
Ex. 12. 22.
Lev. 4. 12 & 6. 11 & 10. 14.
2 Cor. 7:1 Zech. 13:1
V.8.
V.8.
Cp V. 17.
Mat 23:27.
Indifferent to requirements of Law, demonstrating contempt for it.

Chapter 19
Red for sin, "without blemish" without mark of transgression. The ashes in relation to the offering of this heifer concerned defilement through death. - covering a dead body the curse of death through sin. The Antitype Heb 2:14
Thousands had died through the plague. Ch 11:49 many thousands would be defiled by contact with dead - thus the provision of this Law at this stage.
Typical of Christ offering Heb 9:14 A heifer probably to denote purity being a virgin animal. Gal 4:4
Usually used to subdue its will nature and compel subjection. Christ voluntarily subjected himself. Heb 5:8
24. "Eleazar hath helped" High Priest to come.
19 All the things received of the people and to be by the tithes.
20 Set aside for work. QODESH.
21 Deut 6:15. Matt 9:10. Mat. 1:18; Num 6:33; 10:34-36
22 Equivalent to the penny a day in the Lord's parable. Matt 20:2. Payment, salary, hire as in Luke 15:1; 10:18, 20:12
23 Having honoured Yahweh by preaching to Him, His portion, they could eat the rest without sin Prov. 3:9-10
24 Never the less care had to be exercised lest the Holy things be eaten without due consideration of the privilege. Therefore under certain circumstances they could not eat of it. Lev. 22.

MIRIAM (the prophetess Ex. 15:20), AARON (the priest) MOSES (Lawgiver): stand pre-eminently for the old Covenant. The death of Miriam and of Aaron on the very eve of entering the land, and the failure of Moses, taught that the Law, the Prophets or the Priesthood could not lead into the promised rest, and it was left to Joshua, the Jesus of the times (Yahoshua) to do so.

V.12. "Believed me not" hâmân - to trust, show faith. The lack of this is the source of other evils. Hence this action is developed into "rebellion" in Num. 27:14 Cp 2 Chr. 20:20; Mk 11:20; Cp p. 188, 189.

V.12. Sanctify. Num. 27:14; Lev. 10:3; Ecc. 1:37; 32:1; Isa. 8:13. See margin.

4 VINDICATION IN THE WILDERNESS. 20:1-36:13.

V.11. Cp. Deut. 8:15; Hab. 3:9; 2 Cor. 10:4. Despite smiting water provided in vindication of Abrahamic Covenant. Ps 105:41-42. Ps. 78:15; 114:8.

Ch 20. Narrates the loss of the leaders. See Note top p. 217

1 THE 40TH YEAR: FROM KADESH TO HOR 20:1-21:3

A Cp V.22. These words seem to mark the re-assembly of the tribes after the dispersion of nearly 38 years.

CHAPTER 20.

DEATH of MIRIAM V.1

1 See Num. 13:21 Note. NW most Paran.
2 Of 40th year. Cp. Num 33:36-38. Deut. 2:7, 14.
3 The Sanctuary. See note Ch. 14. Thus brought back to spot were originally Came. See Ch. 33. for intermediate wanderings.
4 Her name means "Rebellion." and here ends the Rebellion of the 40 years.
5 Josephus says Israel mourned for 30 days.

MOSES PROVOKED TO SIN

Vv. 2-13 See also. Num 27:14 Deut. 1:37; 3:23-26; 32:51; 33:8; 1 Sam. 12:15. Psalms 78:15; 95:8; 81:7; 105:41; 106:32-33; 114:8; Isa. 48:21. Neh 9:15. Hos 13:5. 1 Cor. 10:4 Fellowshipped Christ's sufferings Ps 109:1-4. Cp Num 20:6.

DENIED ENTRANCE TO LAND OF PROMISE

Provoked beyond measure by the rebellion of the people after 40 yrs from Egypt Moses is led to act and speak unadvisedly against Yahweh and is denied entrance to the Land

6 The large concourse of people suddenly making demands on the Oasis at Kadesh probably caused a failure of water. This perhaps induced by Yahweh Who thus tried His people Ps. 81:7.
7 They were probably excited at the prospect of soon entering Land of Promise, but now complete disaster threatens. They doubtless recalled the end of previous generation and feared less they suffer a like fate. 1 Cor 10:10-11.
10 No word for "God" in Heb.
13 This is ever the cry of despair, lack of faith and of impatience. Senseless + Unreasonable.
10 They were probably in the vicinity of Kadesh rather than in the city proper for Kadesh was in the border of Edom where they were denied entrance V. 16.
11. They accused Moses of failing in his mission
12. For sowing. See Note 10.

Pleading of Moses & Aaron. V. 6.

13. See note Ch 11:23. Equivalent to saying: "This is not the Land promised us." Perhaps they thought they would be turned back like previous generation.

The death of Miriam. The people murmur. NUMBERS 20. Moses smiteth the rock.

22 And [m] whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

V.3. The complaint of the murmurers has the air of a traditional remonstrance handed down from the last generation

CHAPTER 20.

1 Death of Miriam. 2 The people murmur. 11 Moses smiteth the rock. 23 Aaron dieth at mount Hor. EZEK 20:15-26 Amort EDAH

THEN came the children of Israel, *even* the whole congregation, [d] into the desert of Zin in the first month: and the people abode in Kadesh; and [f] Miriam died there, and was buried there. EDAH Num 26:59 Ex. 2:4

2 [g] And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. Better read. "And oh that.." - Young.

3 And the people [l] chode with Moses, and spake, saying, Would God that we had died [m] when our brethren died before the LORD!

The remnant of old generation initiated the complaint:

4 And [o] why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? Deut. 8:15 Jer. 2:6 QAHAL Cp Neh. 9:21

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? *it is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink. QAHAL

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [s] they fell upon their faces: and [t] the glory of the LORD appeared unto them. Ps 106:16. Num 26:19

7 ¶ And the LORD spake unto Moses, saying, Ps 106 Cp Num. 17:10.

8 [u] Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and [v] thou shalt bring forth to them water

The Mercy of Yahweh. Vv 7-8. Ps 78:15-16.

For the type See ~ Isa. 41:17-18

19 SELA. not TZUR as in Exod. 17. Sig. Lofty; a craggy rock. Fig. fortress. Ps. 18:2. 31:3; 71:3 Song 2:14 Sele - Crag, split off a rock-Cleft Jer 49:16

THE TYPE ~ The Rock. 1 Cor. 10:4 had already been smitten by serpent Rod. Ex. 17:5. and Moses should have spoken to it with Aaron's budded rod - symbolising resurrection. His failure to do so foreshadowed Jewry's failure to perceive the risen Christ and to continue to smite him in persons of the disciples Mat. 24:9. Thus they crucified him afresh. Heb. 6:6. Cp the rock with them!

[a] Hag. 2. 13.
[b] ch. 27. 10.
[c] Ps. 106. 32, 33.
[d] ch. 13. 21 & 33. 36.
[e] Ex. 17. 6. Deut. 8. 15.
[f] ch. 12. 1 & 26. 59. Ex. 15. 20.
[g] Cp. Deut 9: Ex. 17. 1-7
[h] ch. 16. 19, 42. Ps 106:32-33
[i] ch. 27. 14. Deut. 1. 37 & 3. 26 & 32. 51. 1:20
[k] Ezek. 20. 41 & 36. 23 & 38. 16.
[l] ch. 14. 2. Cp. Ex. 17. 2.
[m] ch. 11. 1, 33 See top & 14. 37 & 16. 32, 35, 49.
[n] Deut. 33. 8. Ps. 81. 7 & 95. 8. & 106. 32, &c. Korah Co.
[o] i.e. Strife.
ch. 27. 14. Ex. 17. 7. Deut. 32. 51.
[p] Cp. Ps. 106: Ex. 17. 3.
[q] Judg. 11. 16, 17. p 189.
[r] Cp. Gen. 36. 39.
[s] Deut. 2. 4-6. Mal 1:2 & 22. 7. Obad. 10, 12.
[t] Heb. found us. Gen. 44. 34.
[u] Gen. 46. 6. Acts 7. 15.
[v] Ex. 12. 40.
[w] Ex. 1. 11, &c. Deut. 26. 6. Acts 7. 19.
[x] Ex. 2. 23 & 3. 7.
[y] Ex. 3. 2 & 14. 19 & 23. 20 & 33. 2.
[z] ch. 14. 5 & 16. 4, 22, 45.
[a] ch. 14. 10.
[b] Cp. ch. 27. 22. Deut. 2. 27.
[c] Cp. Ex. 17. 5.
[d] Neh. 9. 15. Is. 43. 20 & 48. 21.

7 fold historical account Israel's

Moses smiteth the rock. Sela

out of the rock: so thou shalt give the congregation and their beasts drink. EDAH f fem. Witness

9 And Moses took the rod [b] from before the LORD, as he commanded him. QAHAL V.8

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [c] Hear now, ye rebels; must we fetch you water out of this rock? NA' pray. Entreaty.

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and [e] the water came out abundantly, and the congregation drank, and their beasts *also*. Top left

12 ¶ And the LORD spake unto Moses and Aaron, Because [i] ye believed me not, to [k] sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 "This *is* the water of [l] Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ [p] And Moses sent messengers from Kadesh unto [q] the king of Edom, Thus saith [r] thy brother Israel, Thou knowest all the travail that hath befallen us: Travail personified as a pursuing enemy.

15 [s] How our fathers went down into Egypt, [t] and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: Ex. 6:5; 14:10

16 [u] And [x] when we cried unto the LORD, he heard our voice, and [y] sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border: Next page top. 7 fold request Sp V.19

17 [z] Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to

216

Moses Punishment

This is not so great as is sometimes supposed. He died full of strength Deut. 34:7. He was spared the gradual decline of his powers, the subordinate position he would have to take, the pain of seeing the uncompleted mission. His death taught a powerful lesson showing Israel that the temporary possession of land was not reward He has in store for His faithful. Heb. 11:26. Moses saw the Land afar off Deut. 34:1-4. Heb. 11:13. He was denied entrance for Israel's sake See Note Deut. 1:37.

14. This was not the Serpent Rod with which the Rock was previously smitten, Ex. 17:5. but the Rod that had budded. Chap. 17:10. See note.
15. Consumed with a burning anger at my new generation following old when the Land was before them. Moses "spake unadvisedly" (Ps. 106: 32-33. James 3:1-6)
He accused them of rebellion whilst he and Aaron also rebelled. V 12. Num 27:14
14 Thus Levi transgressed, for they were its leaders. Deut 32:51 Deut 31:2
16. Ie. - The Rod of Levi - Num 17:3.
17. He should have spoken to it V. 8 Thus he destroyed the type.

PUNISHMENT 12-13

19. Hence the name Kadesh-Barnea Deut 1:19. Sanctuary of the wandering son.
20. Moses pleaded against the decision in vain Deut. 3:23-26 32:49-50. 34:4
21. Called Meribah Kadesh. Deut 32:51. Waters of strife Deut 33:8. Ps 95:8. 106:32.
22. By the great miracle shown to be completely separate apart from them.

EDOM REFUSES ISRAEL PASSAGE THROUGH THEIR LAND Vv. 14-21 Jud 11:17

Development of Edom as nation Gen 36
Last contact with Esau and Jacob Gen 33.
See also. Deut. 2:2. Jud. 11:16-17
The first incident in a history of war and antagonism between the two nations. See. Obadiah
23 National development Gen 36:39 Queen now King's
24 With 2,000,000 restless people hovering on borders for 38 yrs can understand the fear of Edom.
25 Probably the Great trade route that stretched from Damascus to Sinai, east of Jordan. See note on 14.

There was a change of priests before entering the land. Eleazar (El is my helper) was invested with the authority of priesthood on Hor overlooking the land of Edom - the flesh.

KING ARAD. Should be rendered: "King of Arad" (Unger). Arad was on the southern border of Palestine, about 20 miles south Hebron. Today Tell Arad. It was conquered by Joshua. Josh 12:14. Heb. 1:16. chronologically this must have been before death Aaron for Hor far to south. The chapter narrates the victories of Moses.

V 4. Because of the way:- It is harsh, bitter, arid land. - stony, sandy, shut in by mountains, intersected by vast canyons, subject to sand storms.

TO MOAB VIA EZION-GEBER. CH. 21:4 - 22:1.

V 16. "Is bringing us out" - young. The present participle is expressive of the feeling that they were not yet really out of Egypt - nor could be until they had reached the promised land of Rest.

Aaron dieth upon mount Hor.

the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by [b] the high way: [6] and if I and my cattle drink of thy water, [c] then I will pay for it: [7] I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. [25] And Edom came out against him with much people, and with a strong hand.

21 Thus Edom [d] refused to give Israel passage through his border: wherefore Israel [h] turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [k] Kadesh, and came unto [l] mount Hor. [27]

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [n] gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because [p] ye rebelled against my [q] word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered [s] *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 [t] And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there [30] in the top of the mount: and Moses and Eleazar came down from the mount. 1st day 5 mnth 33:38. Burned Deut. 10:6.

29 And when all the congregation saw that Aaron was dead, they mourned [u] for Aaron [x] thirty days, *even* all the house of Israel. 6x5 = Moses also a thirty days mourning Deut 10:6.

"With the LXX They snatched them" - Treasury.

[a] Gen. 50. 3. Deut. 34. 8.
[b] 2 Sam. 20. 12, 13. Is. 11. 16 & 19. 23.
[c] Deut. 2. 6, 28.
[d] ch. 33. 40. But cp. Judg. 1. 16.
[e] ch. 13. 27.
[f] Gen. 28. 20. Judg. 11. 30.
[g] Cp. Deut. 2. 29.
[h] ch. 21. 4. Deut. 2. 8. Judg. 11. 18.
[i] Lev. 27. 28, 29.
[k] ch. 33. 37.
[l] ch. 21. 4.
[m] i. e. *Utter destruction.* Cp. ch. 14. 45. Josh. 19. 4. Judg. 1. 17. = ch. 20. 22 & 33. 41.
[n] ch. 27. 13 & 31. 2. Deut. 32. 50. Cp. ver. 26. Gen. 25. 8.
[o] Judg. 11. 18. Deut. 2:5-8
[p] Or, *grieved.* Heb. *shortened,* ch. 11. 23. Ex. 6. 9.
[q] ver. 12. 225 Left
[r] Ps. 78. 19.
[s] Heb. *unto his mouth.*
[t] Ex. 16. 3 & 17. 3.
[u] ch. 11. 6.
[x] Deut. 8. 15. 1 Cor. 10. 9. Cp. Is. 14. 29 & 30. 6.
[y] Expressed ver. 24.
[z] Jer. 8. 17.
[a] Ps. 78. 34.
[b] ver. 5.
[c] Ex. 29. 29, 30.
[d] Ex. 8. 8, 28. 1 Sam. 12. 19. 1 Kin. 13. 6. Acts 8. 24.
[e] Cp. MIGHTY Deut. 10. 6 with Deut. 32. 50 & ch. 33. 38.

CHAPTER 21.

4 The people murmuring are plagued with fiery serpents, 9 but healed by a brasen serpent, &c. See Note above.

AND *when* [d] king Arad [f] the Canaanite, which dwelt in the south, heard tell that Israel came [g] by the way of the spies; then he fought against Israel, and took *some* of them prisoners. 4 21 = Atharim bottom left

2 [f] And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [i] I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place [m] Hormah.

4 ¶ And [m] they journeyed from mount Hor by the way of the Red sea, to [c] compass the land of Edom: and the soul of the people was [o] much [p] discouraged because of the way. - P. 225 Right

5 [q] And the people [q] spake against God, and against Moses. [r] Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and [s] our soul loatheth this light bread. Left top 13

6 And the LORD sent [t] fiery serpents among the people, and [z] they bit the people; and much people of Israel died. Jam. 5:16

7 ¶ [u] Therefore [13] the people came to Moses, and said, We have sinned, [14] for [a] we have spoken against the LORD, and against thee; [b] pray unto the LORD, that he take away the serpents from us. And Moses [b] prayed for the people. Ps 106.23

Nachash

CHAPTER 21

REVENGE OF HORMAH

Vv 1-3 Ch 33:40.

1 King of Arad - RSV. "Fugitive" King of Arad will Tel-Arad about 18m. S of Hebron. Cp. Josh. 12:14; Jud. 1:16.

2. See note. Gen. 13.

3 The slow approach of 200,000 towards Kadesh filled the inhabitants of Negev with fear. First Edom Num. 20:20. now Arad marched against Israel evidently during the stay at Hor.

4 Teaching Israel not to put confidence in themselves.

5 From CHARAM "Devoted to utter destruction." See Lev. 27 for note on "devote." The vow was fulfilled later by Joshua. Josh. 12:14.

6 A new response by Yahweh marking the way of victory for Israel. Contrast Deut. 1:44. P. 443

7 A temporary victory awaiting the complete overthrow when they entered the land.

8 This was the place of humiliating defeat at the beginning of the wandering, now the sight of victory at the end of the wandering as Israel emerges again into the light of Divine purpose and favour. See Note

DEADLY SERPENTS PLAGUE ISRAEL. VV 4-6.

See Deut. 8:15 Lesson 1 Cor. 10:9 Type Jhn. 3:14-15. Fate of brazen serpent - 2 Kings 18:4. Deut 11

9 Thus descending south over territory they had already traversed - the harsh arid desert of the Arabah. Jud. 11:17-18.

10 Word means "impatient." To turn back seemed end of their hopes - perhaps they thought the fate of earlier generation was to be theirs.

11 Virtue of patience Luke 21:19. Ps. 40:1. 1 Pet. 2:20. James 1:3-4. Rom. 2:7. P. 225 right.

12 ZEELOOEL. A word of extreme contempt signifying "insubordinate" "unruliness" "cheat-stomach." Complained before 11:6-9

13. Ha-seraphim - from root-burning - perhaps relating to inflammation from the bite. Sept translates "deadly" "against them no cure" Jer. 8:17.

MOSES PLEADS FOR PEOPLE V. 7.

13. This generation did seek Yahweh Ps 78:34.

14 Conviction of sin revealed need for forgiveness.

15 Recognise low estate and need of Mediator Moses as such. Col. 3:19.

V 16. "Is bringing us out" - young. The present participle is expressive of the feeling that they were not yet really out of Egypt - nor could be until they had reached the promised land of Rest.

21:6. HA-SERAPHIM HA-NACHASHIM - THE BURNING; THE SERPENTS. Cp Gn. 6:2,6. For the serpents see p. 225

Evidently they commenced to march with-out awaiting the return of their ambassadors.

25 They evidently now shifted their forces whilst the messengers were still there. V. 14. Lake - they still remained hostile though they did supply food + drink for money. Deut. 2:28-29. Cp Num. 11:17, 20

26 Later Israel passed [illegible] the borders of Edom Deut 2:4 and obtained nourishment from the people Deut 2:28-29. See note at head section

DEATH OF AARON. IN LAND OF EDOM

Vv 22-29. Num 20:1. 33:38. Deut 10:6. 32:50.

27 Similar to Heb. Har, and signifies "mountain." Its identification is uncertain. It was by the borders of Edom. V. 23. Num. 33:37. In the West of Edom, for they could not then cross the border. Called MOSERAH Deut 10:6

28 Meaning of name uncertain. Davis gives it as perhaps "bright," "shining."

29 In the sight of all Israel the solemn fact ascended - Aaron in all the glory of his regalia, Eleazar in his white, linen, priestly garment, to return bearing the glory of his father.

30. Divested him of his authority, placed it on his son, and so the priesthood lived on though the priest died. Cp 1 Kg 19:19

31 In the land of Edom or Adam. Cp Neh 7:1 24:25

32 Tokens of his office thus transferred.

Num 21:1. ATHARIM

This is not the usual word for "spies" but is the plural for "steps" or "places". The site is unknown, but evidently the Israelites were moving out from Kadesh Barnea via Beersheba and Arad towards the south of the Dead

MT HOR. It was on the boundary of Edom Num. 20:23; 33:37, the halting place next after Kadesh 20:22; 33:37. and they quitted it for Zalmonah 33:41 on the road to the Red Sea 21:4. "There is a mountain that fully meets the requirements of the Bible... That mountain is Jebel Madurah (about 15m. NE of Kadesh). It is near the western extremity of Wady Feqreh, a little to the southwest of the passes es-Sufah and el-Yemen. Its formation, its location, its name go to identify it with the place of Aaron's burial. There is even a smack of local tradition in its favour... In its location, Jebel Madurah stands at a triangular site, where the boundaries of Edom, of Canaan, and the Wilderness of Zin meet. If not the extremest NW boundary of Edom, yet it is not within in that boundary line. It is on the very verge of the land of Promise, yet it is not within the outer limits of that land" (Trumbull, "Kadesh-barnea" p. 179. quoted by Unger). In Deut. 10:6 It is identified with Mosera

KADESH-BARNEA. Called also En-Mishpat or well of Judgment Gen. 14:7. and Meribah, Strife Num. 20:13. Judgment on Spies, Korah + Miriam took place here Num. 20:1. Identified with "Ain Kadeis some 70 miles south Hebron. "With the region S or E on. north also well watered, Israel acquired the most fruitful part of the Sinai Peninsula" Unger.

A SHOUT OF JOY!

Israel turned the southern corner of the Idumean range at the head of the Gulf of Elath, and skirting the eastern border of Edom marched north to the range of forest and pasture lands on the East of Jordan. As they neared the Promised Land, the excitement of the people grew and their joy found expression in poems of triumph and happiness, three of which are recorded in this chapter. John 3:14-15; 12:32; Rom. 8:3; 2 Cor 5:21

THE GOSPEL PREACHED Vv8-9

16. In appearance it was like those on ground but it looked the poison in their fangs.
17. Nes often used for ensign to call people together. Isa. 11:12. Public exhibition of sin's flesh silenced and crucified. It thus typified the Lord. John 3:14-15.
18. There was no magic in the serpent. The efficacy came from the onlooker who had to exercise faith in power of Yahweh to save. In the serpent on the pole they saw what was required - the crucifixion of self. Gal. 5:24.
19. Representative of sin's flesh purified by fire. Num. 19:3. Note. Cp Note bott. p.258

TOWARDS MOAB Vv10-13

Num 33:44-9 Deut 2:1-15.

At the southern extremity of Mt. Seir they turned east continuing in that direction until told to turn north. Deut 2:1.
13. The borders of Edom were well easily defended here and the inhabitants were fearful of what Israel might do. They passed through the borders unmolested and were commanded not to trouble the Edomites. Deut. 2:3-5. For list of stopping places see Num. 33.
20. Means - "water-skins". See above. Note Wadi p.107.
21. Means - "The Ruins (iyim) of those beyond" (Abarim).
22. Means - "Exuberant growth." This place marked the end of the generation that were refused entrance to Promised Land. Deut 2:13-14. Cp Heb 12:4
23. Means - "Murmuring," noisy, or quickly moving." A perennial stream fringed by abundant growth and filled with fish. The harshness of desert left behind, perhaps Israel caught some of the excitement suggested by the swiftly moving, murmuring stream. Arnon comes from "root (raw-nan - St.) sig "Shout for joy." Strong.

A SONG OF TRIUMPH 14-15

14. Possibly a book recording notable incidents and directions of benefit to the future work of Joshua. Ex. 17:14-16. Josh. 10:13. 2 Sam. 1:18. Burnes: He conquered in Kedesh etc.
15. See Margin - Some suggest it was a town in Moab, but if so it cannot be identified. See Century Bible p.231.
16. No word for "Sea" in orig. Evidently a town by Arnon. See Deut 1:1 Marg. The scene of a notable victory where Yahweh helped Israel. Vv14-15. They were not to trouble Moab. Deut 2:9.

THE SONG OF THE WELL. 16-20

The appearance of exuberant growth and ample water cheered the people as the opposite had depressed them. Vv4-5.

Spring up, O Well! Sing ye thereunto.
The Well! Princes searched (Heb. Chaphar) it out;
The nobles of the people have digged it,
By their decree, their act of government.
So after the wilderness was Mattanah;
And after Mattanah was Nahaliel,
And after Nahaliel was Bamoth,
And after Bamoth was the valley,
Where, in the country of Moab,
Appeareth the top of Pisgah,
Which is over against Jeshimon.
- Dr Kennicott

OBOTH V.10. - Prob. Ain el-Weiba, 15m. sth. Dead Sea & west of PUNON.

UTTER DESTRUCTION OF SIHON'S NATION Vv21-31

Rejecting Moses' assurances of peace the Amorites are given over to complete annihilation

References Deut 1:4 2:24-37 3:2-6. 4:46 29:7. 31:4. Josh. 2:10. 9:10. 12:2, 5. 13:10, 21, 27. Jud. 11:19-23. 1 Kings 4:19. Neh. 9:22. Ps 135:11. 136:19. Jer. 48:45. Amos 2:9.

AMORITES. - Among the most powerful of the nations, comprising Kings east and west of Jordan Josh. 10:5. 13:27. Jud. 11:22. Moab had been reduced by Sihon Num. 21:26. 5 Midianitish tribes were his vassals Josh. 13:21.

PEACE FIRST OFFERED. Vv. 21-22 Deut. 2:26-29

The offer of peace was rejected by the obstinate Sihon. Deut 2:30-31. Yahweh promised Israel victory, and commanded them to prepare for war Deut 2:24, 31.

WAR AT JAHAZ. 23-29

Deut. 2:32. Jud. 11:20.

23 Sig. "A sweeping out - A bruch". Probably referring to sweeping victories.
24. Seeing Israel's preparations, confident in his prowess he takes the initiative.
25. Sig "Trodden underfoot" - and so it proved - for Sihon.
26. Israel commanded to abstain from attacking Ammon. Deut. 2:19.
27. Sihon could not penetrate border here and was caught.

COMPLETE DESTRUCTION OF SIHON Vv. 25-26 Deut. 2:30-37.

28. Sig. Reason, intelligence. About 20m. East Jordan. Ruins still exist.

THE PROVERB OF SIHON Vv. 27-30

27. A weighty saying.
29. The boasting of the Amorites at overthrow of Moab.
41. The calamities of Moab. Cp v. 26.
42. Sarcasm against Chemosh the god of Moab.

WAR WITH SIHON

At v.21 the narrative returns to the point of time indicated in v.14. The first clash was evidently at the Arnon Deut. 2:24-37 and the final rout at Jahaz Num. 21:23. The victory was so striking and foretold centuries later

NUMBERS 21.

Sihon is overcome.

Sight or View. Balaam 23:14. Moses

20 And from Bamoth in the valley, that is in the [2]country of Moab, to the top of [3]Pisgah, which looketh [a]toward [4]Jeshimon.

(See note below)

21 ¶ And [b]Israel sent messengers unto Sihon king of the Amorites, saying,

Sweeping away.

22 [d]Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders. - Similar to request made to Moab - 20:17.

23 [g]And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to [i]Jahaz, and fought against Israel. Unidentified - near Bibon Josh. 13:17-18. 24:12

24 And [k]Israel smote him with the edge of the sword, and possessed his land from Arnon unto [m]Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong. See 227.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the [1]villages thereof. Listed 32:3, 34-38. Reuben 4 Gad dwelt there 32:2, 33

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in [q]proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is [r]a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 [r]Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons

1 Heb. *Fiery serpent* = SARAPH. 4 Note Index Deut 2:30

2 Heb. *field.*
3 Or, *the hill.*
a Cp. ch. 23. 28.
4 Or, *the wilderness.*
b Cp. Deut. 32. 10. 1 Sam. 23. 19, 24. Ps. 68. 7 & 78. 40 & 106. 14 & 107. 4. Is. 43. 19.
c Or, *Roth*
d Deut. 2. 26, 27. Judg. 11. 19.
e 2 Kin. 18. 4. John 3. 14, 15.
f ch. 20. 17.
g ch. 33. 43.
h ch. 33. 44.
i Or, *heaps of Abarim.* Cp. ch. 33. 44, 47, 48. Ps. 79. 1.
k Deut. 29. 7.
l Deut. 2. 13.
m Deut. 2. 32. Judg. 11. 20.
n Deut. 2. 33. Josh. 12. 1, 2 & 24. 8. Neh. 9. 22. Ps. 135. 11 & 136. 19. Amos 2. 9.
o ch. 22. 36. Judg. 11. 18.
p Gen. 32. 22.
q Or, *Kaleb on Suphah.*
r Heb. *daughters.* ver. 32. ch. 32. 42. Cp. Gen. 49. 22.
s ver. 28. Deut. 2. 9, 18, 29. Is. 15. 1.
t Heb. *Jaaneth.*
u 2 Sam. 20. 14.
v Ex. 15. 1.
w Job 27. 1 & 29. 1. Ps. 78. 2. Is. 14. 4. Mic. 2. 4.
x Heb. *'ALAH Ascend,*
y Or, *quiver.* Ex. 32. 18. Ps. 147. 7. Hos. 2. 15.
z Jer. 48. 45, 46. Isa 15:1
a Gen. 49. 10. Is. 33. 22.
b Judg. 11. 24.
c 2 Kin. 11. 7, 33.
d 2 Kin. 23. 13. Jer. 48. 7, 13.

218

23. The rejoicing celebrates the changed conditions cp. Ex. 15:1 Ps. 106:11-12. Isa 12:1-5
29. Gift. Prob. Khirbet el- [illegible]. These places not named in Num 33. and doubtless relate to conditions and not stages in journey. At the digging of the Well they saw the blessing of Yahweh: the [illegible] in the wilderness.
30. "Streams of Ki." - A plenteous supply of water. "Sm. 11th Dibon (Cent. Bible).
31. "Heights" - They had reached the place of glorious wooded heights & fertile valleys - And Baal worship Num 22:41
32. Having reached the place of blessing they could look back over the wilderness to the Land of Promise. Acts 11:43 Amos 2:9.

Balak's fin
15 His secc
angel opp
him. Num

AND
set
in the
side Jor
2 ¶ An
Zippor
done to
3 And
of the
were m
distresse
dren of
4 And
elders of
company
round
= DASHAN
scenery
ely beauti
ile soil;
at every
beautiful
3A Whilst
northern
find them
desiring to
to make sa
defeat
Moab. Lived
life in plains
Gen 36:25
action the
partly open
by caravan

AMORITES DESTRUCTION. see Index.

The overthrow of the powerful Amorites was a sign to Israel and nations that Yahweh was about to establish His people in the land. Moses shortly after rehearst the law in the ears of people on the conquered territory in what we now know as Deuteronomy Deut. 3. 4.6. 31:4

Josh. 24:12

BALAAM - References. Josh. 24:9-10 Jud. 11:25. Mic. 6:5. note.

Slain Num. 31:8. Josh. 13:22.
Evil Counsel. Num. 31:16. Rev. 2:14.
Hired Deut. 23:4-5. Neh. 13:2.
Soothsayer Josh. 13:22.
Loved wages unrighteousness. 2 Pet. 2:15-16. Jude 11.

Ammon joined with Moab in hiring Balaam. Deut. 4.
All occurrences 18:38; Ps. 72:9. Is. 49:23 Mic. 7:17

Their iniquity now full Gen. 15:16. Exod. 32:12. 34:11. Victory through God Ps. 44:3
Their overthrow an encouraging sign to Israel Deut. 3:2, 6. 31:4. and source of fear to nations Josh. 2:10. 9:10

NUMBERS 22.

Balak's message for Balaam.

[to be runaways? - G.A. Smith]
that escaped] and his daughters, into captivity] unto Sihon king of the Amorites,] See below

30 We have shot at them;] Heshbon is perished even unto [b] Dibon, and we have laid them waste even unto Nophah, which reacheth unto [d] Medeba.

v30: or pining
REVENGE OF ISRAEL?
21 Sig. Destruction
22 Sig. To blow away. "It"
23 Some reading: "fire reacheth" - R.V. marg.
26 Sig. A quiet water i.e. To innermost recesses of Amorites
27 Given to Reuben and ½ Manasseh Num. 32:1-4. Deut. 29:7-8
28 Sig. Helpful. Cp 32:1
DEFEAT OF OG 33-35
Ref. Num. 32:1-5, 32-33. Deut. 1:4, 3:1-13. 4:1-47. 29:7. 31:4. Josh. 2:10. 9:10. 12:4-5. 13:12-31. 1 Kings 4:19. Neh. 9:22. Ps. 135:11. 136:20. Amos 2:9

These notable victories recalled for centuries afterwards. Amos 2:9 and evidenced to Israel Yahweh's mercy to them. Ps. 136:20. Og very powerful, with 2 Capitals at Ashtaroth and Edrei Deut. 1:4. Josh. 12:4-5 and 13:12 fortresses Deut. 3:4. his bedstead kept as a memorial of his size Deut. 3:11.

Medeba - Water of Strength. - See Num. 21:8, 16. below.

[a] Deut. 23. 4. Josh. 13. 22 & 24. 9. Judg. 11. 25. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.
[b] ch. 32. 3, 34 & 33. 45, 46. Josh. 13. 17. Is. 15. 2. Jer. 48. 18, 22.
[c] Cp. ch. 23. 7. Deut. 23. 4.
[d] Is. 15. 2.
[e] Cp. ch. 32. 1, 3. Josh. 13. 25. 2 Sam. 24. 5. Jer. 48. 32.
[f] Heb. eye. ver. 11.
[g] ver. 25.
[h] ch. 23. 7.
[i] Deut. 1. 4 & 3. 1. NTX Josh. 13. 12.
[k] Deut. 3. 2.
[l] ver. 24. Deut. 29. 7. Ps. 135. 11 & 136. 20.
[m] ch. 23. 23. Cp. 1 Sam. 9. 7, 8.
[n] Josh. 10. 28.
[o] ver. 19. "From her (the Mother) falls." An incestuous union Cp John 8:41-42
[p] ver. 20. Cp. Gen. 20. 3. Job 33. 15, 16.
[q] ch. 26. 3, 63 & 31. 12 & 33. 48, 50 & 35. 1 & 36. 13. 1st mention See Josh. 2:2 & 11:19; 24:15. Deut. 1:5
[r] Ex. 15. 15.
[s] Heb. I shall prevail in fighting against him.
[t] Ex. 1. 12.
[u] ver. 7. ch. 25. 18 & 31. 8. Josh. 13. 21. Gen. 14:8. ch. 23. 30.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. (It was evidently a centre of importance see strength 41 daughter.

33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. Cp Ch. 32:39. See bottom p. 236

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. Ps 135:11.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

CURSE TURNED INTO BLESSING 22:2 - 25:18. MOAB.

CHAPTER 22.

1 Balak's first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel opposeth him. 36 Balak entertaineth him. From root: twitter, cheep

AND [p] the children of Israel set forward, and pitched [p] in the plains of Moab on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [q] Moab was sore afraid of the people, because they were many: and Moab [r] was distressed because of the children of Israel. (Sig contentious - Jer.

4 And Moab said unto [s] the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. p 376 note

5 [a] He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: (Still recalled Josh 24:10

6 Come now therefore, I pray thee, [o] curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed. (i.e. God is with you. Gen 0:3)

7 And the elders of Moab and the elders of Midian departed with [t] the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. (Spiritual condition

8 And he said unto them, [u] Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 [o] And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, (The Exodus after probation)

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for [p] they are blessed.

13 And Balaam rose up in the morning, and said unto the

3C A simile based on the strong scythe-like sweep of the ox's tongue - a most appropriate expression for a pastoral people. You can hear the lick & the crunch & see the stem moving in terrible fashion!!

HELP OF BALAAM THE SOOTH-SAYER SOUGHT. Vv. 5-7

4 Sig. Waster of the People - Lxx.
5 Sig. Burn, consume. See below
6 Sig. Cleft or Opening. Situated in Mesopotamia. Deut. 23:4. Young: Interpretation. Perhaps about Damascus. Cp Josh. 13:22. Warning Deut. 18:14
7 River Euphrates, against which
8 He was a soothsayer, or medium Josh. 13:22. whose magnetic personality was taken as evidence of the powers of enchantment or divination. Num. 23:23. cf Acts 16:16. Such were self-deceived mystics imagining themselves en-rapport with men and gods. Such condemned. Deut. 18:9-14. Their power was really only an accentuated form of the power of flesh.
9 Sit ready for war having subdued the Amorites. Words used. Job 38:40. Ps. 10:8. 17:12.
10 Heb. 'arar. To proclaim evil against. Gen. 12:3. 27:29. Num. 24:9. Deut. 23:5. Josh. 24:9. The wages of unrighteousness. 2 Pet. 2:15-16. which finally proved to be but death. Rom. 6:23. Neh. 13:2.

YAHWEH REFUSES BALAAM'S PERMISSION Vv. 8-14.

11 This does not necessarily imply that he was a true worshipper, but as a medium fully believing in his own powers, he sought to contact the God of the people whom he had to curse, to find how successful he might be. Cp Ch. 23:4 The Divine Name is used on the Moabite Stone & elsewhere.
12 Heb. "Kâbab" - To pierce with words. This was to be preliminary to an attack on Israel & Mic. Occurs only v. 17, 23:8, 11, 13, 25, 27; 24:10.
13 Absolute refusal.
14 'arar' Cf v. 6 & Mic. 6:5.

V.5. Pethor is probably Pitru of the Inscriptions modern Tell Ahmar, near the Euphrates, 18 m. south Carchemish involving a journey of about 400 m.

CHAPTER 22.

TERROR IN MOAB. 2-3.

The destruction of the Amorites brought fear to nations Josh. 2:10. 9:10
Sig. "Waster" Consumer Destroyer
Sig. Small, hopping bird. Sight of eyes the cause
Fear Moab did not trust Israel. Deut. 2:9.

HELP OF MIDIAN SOUGHT. V. 4.

4 Descended from Keturah Gen. 25:2, thus more closely related than Moab. Lived semi-nomadic life on plains east Moab, Ammon Gen. 36:35 appointed themselves partly to grazing, partly by caravan trade.

BASHAN. = One of the most fertile districts of the Holy Land. The scenery of this elevated tract is extremely beautiful: its plains covered with a fertile soil; its hills covered with forests, and at every new turn presenting the most beautiful landscapes imaginable. Sig. soil. Gen.

3A Whilst the Israelites moved along their eastern & north-eastern border, the Moabites supplied them with provisions Deut. 2:29, perhaps desiring to be rid of them, but not disdaining to make some profit of them. But the sudden defeat & overthrow of their own Amorite conquerors by the Israelites Num. 21:25-26, filled them with terror, and forced them to take some action though they dared not commence open hostilities. They first sought allies.

219 ENTER BALAAM - Waster of the people.

He enters the narrative as suddenly as Elijah, but once there he never really leaves it. He is found in the Revelation Rev. 2:14 he is responsible for the revolt at the end of 1000 years. Rev 20:7-9. He speaks well: "Let me die the death of the righteous" Ch. 23:10 "God is not man that He should die" Ch. 23:19. "He hath blessed and I cannot reverse it" Ch. 23:20 But his influence was disastrous to the children of God. Rev 2:14. Name = People devourer; the consumer's son.
● Ije-abarim - prob. modern Mahay at 5th east corner of Moab & near the head of the Zered gorge Num. 21:11

Num. 21:30 ISRAEL'S TRIUMPHIC SONG: In the first lines Vv. 27, 28. the poet repeats an Amorite Song of victory. In the next lines v. 29 he continues in half ironical sympathy for Moab, whom Chemosh was unable to save. But in the last lines v. 30 a startling change takes place; the decisive triumph of Israel is abruptly introduced; and the boastings of the Amorite fade utterly away. ● NOPHAH - Breathing, blowing Prob. same as Nobah Jud. 8:11 near Jogbeha not far from eastern desert mod. NOWAKIS NNEast Ammon - Unger

THE ADVERSARY — The dreadful appearance of the Angel on the way, the desperate resistance of the terrified animal, the furious determination of the Prophet to advance, the voice which breaks from the dumb animal that has saved his life, all heighten the expectation of the message he is to deliver. The Ass (symbolic of Israel) would see invisible presence of Yahweh 2Pet 2:16

Balaam must have known that Yahweh's blessing was with Israel Josh. 2:9-11, but contrary to Yahweh he sought to curse the people.

15. Note what he suppressed - there was to be no curse.

princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

K Note what they suppressed - the refusal of Yahweh. V.37.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

BALAAM OFFERED GREATER WEALTH AND HONOR TO CURSE ISRAEL Vv15-21.

Having suppressed the fact that there was no possibility of a curse against Israel, Balaam had left the way open for this second approach.

17. Balak thought it was merely the matter of the reward.

18. See note. V.11.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

Kabab.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

Ex. 23:20. Num. 20:16. Josh. 6:18

Heb. הָלַךְ

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned

They rightly concluded that he was not unwilling to come, & sought to induce him to do so by greater rewards

2 Heb. Be not thou letted from, &c. an incitement to defy Yahweh.

The flesh speaks !!

a ver. 11.

Prov. 14:16. 27:13-14.

b ch. 24. 13. c 2 Pet. 2. 16.

d ver. 38. ch. 23. 26 & 24. 13. 1 Kin. 22. 14. 2 Chr. 18. 13.

e See Ex. 23. 14.

f ver. 8.

g ver. 9.

3 Heb. who hast ridden upon me.

4 Or, ever since thou wast, &c.

h ver. 35. ch. 23. 12, 26 & 24. 13.

i Cp. Gen. 21. 19. 2 Kin. 6. 17. Luke 24. 16, 31.

k Judg. 5. 10.

l Cp. Ex. 4. 24.

m See Ex. 34. 8.

5 Or, bowed himself.

2 Kg 6:17

6 Heb. to be an adversary unto thee.

Cp. ver. 22.

n Job 16. 11.

20 MISH'OWL = narrow path. The vineyard, wall etc. shews that he was approaching a city, no doubt the goal of his journey.

Gen 3:15

21 Crouched - Young, as in Gen. 4:7.

aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

REBUKED BY THE ASS. Vv. 28-30.

For Apostolic comment see 2 Pet. 2:16.

23. The astonishment of Balaam at the ass speaking is not expressed, but doubtless was very evident. As a sorcerer, he lived in an atmosphere of superstition, so that his astonishment would not be so manifest as otherwise would have been the case Cp V. 31.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

"CALAL - To overdo. To upset by unexpected action.

BALAAM ACKNOWLEDGES HIS SIN 31-35

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

Contrast with God's way. Gen 6:12; Exod 23:13; Prov 28:16. Mic 6:8. Cp 2 Pet 2:16 "The madness of the prophet."

25. The desire of gain dominated Balaam. Heb. Yarat, to be rash; precipitate; to rush headlong i.e. to destruction.

33 And the ass saw me, and turned from me these three

Not because he believed but because he had been visited and warned.

19. Sept. eliminates this word. It could be that Balaam was claiming Yahweh among the Elohim he worshipped. He may have claimed to be in touch with Yahweh equally with gods of all nations. This statement does not necessarily imply that he was a true worshipper.

20. Note the conditions Vv21-22. The princes & servants went with him. The princes may have moved ahead but his 2 servants were with him when the ass spoke.

22. He did not wait for the conditions to be fulfilled. His avarice 2 Pet 2:15-16 got the better of him. Balaam's action justified the Angelic accusation of V.32.

22. Word emphatic in Hebrew. Sig. "Really did go" i.e. in defiance of Yahweh's wish.

BALAAM'S INVISIBLE ADVERSARY. Vv. 22-27.

The anger of Yahweh was manifest in the awful presence of the Angel with drawn sword. Balaam's life was saved through the action of the Ass. In like manner Yahweh can invisibly manipulate circumstances for our benefit Rom. 8:28. All this constituted a warning to Balaam to proclaim only the words of Yahweh. V.20.

23. Satan. All the occurrences = V.32. 1 Sam. 29:4; 2 Sam. 19:22 1 K. 5:4; 11:14, 23, 25. 1 Chr. 21:1; Job 1:6, 7, 8, 9, 12; 2:1, 2, 4, 6, 7; Ps. 38:20; 71:13; 109:4, 6, 20, 29; Zech 3:1-2.

BALAAM OF BABYLON: MASTER OF THE PEOPLE CH. 22-25.

HOW YAHWEH TURNED THE CURSE INTO A BLESSING NEH. 13:2.

1 A FEAR-STRICKEN MOAB SEEKS THE HELP OF BALAAM NUM. 22:1-7.
- 1 Terror in Moab 1-3.
- 2 Alliance sought with Midian V.4.
- 3 Joint appeal to Balaam the Soothsayer for help Vv. 5-7.

2 AN AVARICE PROPHET SEEKS THE HELP OF YAHWEH Num. 22:8-35.
- 1 Warned against going Vv 8-14
- 2 Offered greater inducements 15-19
- 3 Granted conditional permission 20-21.
- 4 The Angel and the ass Vv 22-27.
- 5 The vocal prophet rebuked by the dumb animal Vv 28-30.
- 6 The prophet warned by the Angel 31-35.

3 THE HOPEFUL KING WELCOMES THE HUMBLED PROPHET NUM. 22:36-24:25
- 1 A State welcome for Balaam. 22:36-38.
- 2 The ● offerings at Kirjath Huzoth. 39-40.
- 3 The 7 offerings at the Sanctuary of Baal 41-CH. 23:1-5.

(Continued p. 224)

4 BALAAM'S 7 PARABLES CH. 23:6-24:25.
- 1 Israel immune from the Curse of Man 23:6-10.
- ● Balak's Reaction - Disappointment, but try again Vv 11-13.
- ● Balaam at the Field of Zophim Vv 14-17.
- 2 Immutability of Yahweh & His people Israel CH. 24:18-24.
- ● Balak's Exasperation - Neither bless nor curse, but try again 25-27.

times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [b]I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [2]displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: [f]but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* [h]in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed [i]to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? [k]the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [l]Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [m]high places of Baal, that thence he might see the utmost *part* of the people.

CHAPTER 23

1 Balaam's multitudinous Altars in the City of Streets Num 22:39. Thwarted by wisdom of Yahweh Isa. 17:7.

AND Balaam said unto Balak, [n]Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam [a]offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, [o]Stand by thy burnt offering, and I will go: peradventure the LORD will come [d]to meet me: and whatsoever he sheweth me I will tell thee. And [3]he went to an high place.

4 [e]And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [g]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he [i]took up his parable, and said, [p]Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, [q]curse me Jacob, and come, [r]defy Israel.

8 How shall I [s]curse, whom God hath not [s]cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, [t]the people shall dwell alone, and [u]shall not be reckoned among the nations.

10 [v]Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let [w]me die [x]the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee [y]to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [z]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him,

[a] ver. 4, 14, 30.
[b] Cp. 1 Sam. 15. 24, 30 & 26. 21. 2 Sam. 12. 13. Job 34. 31, 32.
[c] ver. 15.
[d] Cp. ch. 24. 1.
[2] Heb. be *evil in thine eyes.* See Gen. 28. 8.
[3] Or, *he went solitary.* Cp. Is. 41. 18. Jer. 3. 2.
[e] ver. 16.
[f] ver. 20.
[g] ver. 12, 16. ch. 22. 38. Deut. 18. 18. Is. 51. 16 & 59. 21. Jer. 1. 9.
[h] ch. 21. 13.
[i] ver. 18. ch. 24. 3, 15, 20, 23. See ch. 21. 27.
[k] ver. 17.
[l] ch. 22. 6.
[m] Is. 66. 14. Mal. 1. 4.
[n] See ver. 18.
[o] ch. 22. 11, 17.
[4] Or, *a city of streets.* Cp. Gen. 35. 27. Josh. 15. 13 with Gen. 23. 2. Josh. 14. 15.
[p] Deut. 33. 28.
[q] Ex. 33. 16. Cp. Ezra 9. 2. Eph. 2. 14.
[r] See Gen. 13. 16. 28. 14.
[5] Heb. *my soul,* or *my life.*
[s] Cp. ch. 22. 20, or Deut. 12. 2.
[t] Ps. 116. 15.
[u] ch. 22. 11, 17 & 24. 10. Deut. 23. 5.
[v] ver. 29. 1 Chr. 15. 29. Job 42. 8.
[w] ch. 22. 38. See ver. 5.

= BALAAM. = His home is beyond the Euphrates among the mountains of Mesopotamia (Num. 22:5. 23:7. 24:6.) But his fame is known across the Assyrian desert, throughout the Arabian tribes, down to the very shores of the Dead Sea. He ranks as a warrior chief with the five Kings of Midian Num. 31:8. He is regarded throughout the whole of the East as a Prophet whose blessing or curse was irresistible, the rival, and possible conqueror of Moses. Stanley.

20. MISH'OWL - narrow path. The vineyard, wall etc. shews that he was approaching a city, no doubt the goal of his journey.

21 Crouched - as in Gen. 49.

22. Balaam knew his heart and realised how much he had sinned. Heb. "chata" - see Note. Gen. 13:13.

23. Yahweh overrides evil for good. Balaam did not keep to this, and was destroyed Num. 31:8.

24.

25. "Unto Ir-Moab," probably "Ar" the boundary town at the time Num. 21:15. The Israelites were north of Ar and the Arnon at the time.

26. A vain boast, particularly in view of the fact that Balak was in fear of losing his own Kingdom. The flesh always thus boasts. The memory & fear of the angel was still in his mind.

STATE WELCOME FOR BALAAM Vv. 36-38

OFFERINGS AT KIRJATH-HUZOTH. V39-Ch. 23:1-5.

Now commenced a contest in which the King and the Prophet endeavoured to still the voice of conscience and of Yahweh with the fumes of sacrifice.

Portions of sacrifice - so uniting in alliance.

The extremity, or portion of camp as in 23:13

OPHEL = extremity.

1, 13, 28 Balak's sacrifice. 7, 18 Balaam's parable.

Basmoth Baal. See below

Bamoth-Baal near modern Khirbet el-Qaneigreych south of Nebo.

Num 21:15. Roth. "And the bottom of the ravines, that extendeth towards the dwelling of Ar, and adjoineth to the boundary of Moab." The Victory of the Amorites, which extended down the ravine towards the Dead Sea caused fear in Moab. Num. 22:3. Ar - the Capital, Not completely identified.

3. Seeking an omen or augury Gen 24:1. perhaps in the heavens. Jer. 10:2. Israel warned against Lev. 19:26.

4. Heb. "Shofi" - "The bare hill." i.e. the "top of the rocks" of v. 9. This overshadowed the Heights of Baal. It suggests Calvary - the place of a skull.

5. In a hostile sense (c.8.) Heb. qârâh - to light upon. Yahweh served His own purposes through Balaam.

3A. He therefore expected God to respond.

6. This is inspiration cf Amos 3:8. Not Balaam's words. Cp. Acts 3:22-23; Jn 7:16; Jn 3:34; 8:28; 12:49; 14:10, 24. See Num. 23:12 = Cp with 22:38; 24:13; Heb. 1:1; 2 Pet. 1:19-21.

1ST PARABLE - ISRAEL IMMUNE FROM CURSE OF MAN Vv. 7-10.

The solitary figure returns from the craggy top of the Mount from whence he could see the camp of Israel in its magnificent order Ch. 2:1-31 to the waiting and expectant King and his nobles beside the Altar of Baal.

7. Beyond the Euphrates = Mesopotamia Babylonia Gen. 28:5. Exalted.

8. 'ârar - Speak evil with the object of it being accomplished. Cp Ch. 22:6 NTE

9. za'am. - To be enraged. Balak thought the anger of Balaam was sufficient to encompass the destruction of Israel.

10 Naqab - revile
11 Kabab - to pierce with words. Cp Ch. 22:11 ntes. See 12. Balaam's picture is that of the ultimate Deut 33:28. of which that was a type. To dwell alone required the ejection of all Israel's enemies.
12. Kawshab - to plait, weave, or interpenetrate. Israel to be separate and apart. Est. 3:8. Ezra 9:2. Spiritual Israel. 2 Cor. 6:17. Eph. 2:12-14.

SEPARATE AND MULTITUDINOUS.

14. The posterity Gen. 13:16 Rev. 7:9. Isa. 49:20-21. Isa 54:1-2 Fulness to be found in the future for Israel not then populous. Deut. 7:1. Cp Isa. 49:20.

15. Balaam would have seen the tents of Israel set out in four squares.

16. He saw in vision the coming glory. The death of the righteous - Ps. 37:37. 16:8-11. 73:20-21. Prov 14:32. Isa. 57:1-2. 1 Cor. 15:53-57. 2 Tim. 4:6-8. Heb. 11:13.

17. Latter end - i.e. reward.

BALAK'S DISAPPOINTMENT. Vv. 11-13.

18 Kabab of v. 8.

221

"REMEMBER WHAT BALAAM ANSWERED' - 800 years later, Micah reminded Israel how Yahweh had turned the curse into a blessing. The future will see this revealed in the earth Mic. 6:5.

"HIS PARABLE" - Heb. Mâshâl - From a root (mâshal) - to rule, thus denoting a discourse, simile, poem or saying that shall dominate or be authoritative. Rend. "proverb" Ch. 21:27. Prov. 1:1. 10:1 etc.

The Parables: 1 - Israel's separateness 23:9. 2 - Israel's righteousness 23:21. 3 - Israel's strength 24:8 4 - Israel's King 24:17. 5 - Israel's Conquest. 24:23.

19 Yâshârim. Righteous or upright ones Sig. "straight," or "even." Rend "upright" Ps. 37:37. 49:14. 64:10. "Jasher" Josh. 10:13. 2 Sam. 1:18.

20 Rend. "latterday" and "last end" Ch. 24:14, 20.

21 Dwell alone V. 9. Cp. Gen. 19:18-26; 32:16; Deut. 33:28; Esther 3:8; 2 Cor. 6:17; Tit. 2:14; 1 Pet. 2:9. Not reckoned. Deut. 32:8; Ezra 9:2; Jer. 46:28; Amos 9:9. Mal. 3:17.

Contrast with God's way. Gen 6:12; Exod 28:36. Mic 6:8. Prov 28:6.

Cp 2 Pet. 2:16 "The madness of the prophet"

The desire of gain dominated Balaam's heart, to be rash, precipitate, to rush headlong i.e. to destruction.

BALAAM'S 7 ALTARS Ch. 23:6-24:5.

Israel immune from the Curse of Man. Balak's Reaction - Disappointment, but try again Vv. 11-13.

Balaam at the Field of Zophim v. 14-17.

Immutability of Yahweh & His Purpose for Israel Ch. 24:18-20.

Balak's Exasperation - Cannot bless nor curse - try again 25-27.

REBUKED BY THE ASS. Vv. 28-30.

For Apostolic comment see 2 Pet. 2:16.

23. The astonishment of Balaam at the ass speaking is not expressed, but doubtless was very evident. As a sorcerer, he believed in an atmosphere of superstition so that his astonishment would not be so marked as otherwise would have been the case Cp v. 11.

CHAL - To overdo a feast by unexpected additions.

BALAAM ACKNOWLEDGES HIS SIN

PISGAH (V.14. Num. 21:20. Deut. 3:27. 4:49. 34:1) The headland of the rugged Abarim range in Jordan (Moab), breaking through the ridge and skirting the N.E. end of the Dead Sea by Jericho Deut. 34:1. slightly N.W. of Nebo, which is it's highest summit. It has been identified as Jebel Siyaghah. Of the view from this point, Dr. Smith (Hist. Geog. p563) writes: "The whole of the Jordan valley is now open to you, from Engedi, beyond which the mist become impenetrable, to where on the north, the hills of Gilead seem to meet those of Ephraim. The Jordan flows below. Jericho is visible beyond. Over Gilead, it is said, Hermon can be seen in clear weather, but the heat hid it from us. The view is almost that described as the last on which the eyes of Moses rested, the higher hills of West Palestine shutting out all possibility of the sight of the (Mediterranean) sea."

Perhaps the view of only a very little of it might change the situation. In his superstition, he probably imagined that viewing the camp from a different perspective might bring a better result. Cf Mic. 6:5.

V.23 Note 24 Enchantment = NACHASH - To hiss. Ref. to serpent. A magical incantation. Divination - QECEM. Kead. witchcraft. 1 Sam. 15:23. 8 = soothsayer. Both

AT THE FIELD OF ZOPHIM

Vv. 14-17

19. Sadeh - Cultivated field

20. Watchmen - So Rome has sought to dominate the field of the watchmen Song 3:3; 5:7. 1 Pet. 2:12. Ezek. 33:6. Last Edition

21. This was for the purpose of enchantment that was overridden by Yahweh. Cf. Ch. 24:1

V.19 Repent - NACHAM - change of mind developed from the idea of a breath of relief. Century Bible Cp. Gen. 6:6.

V.21. Shout = teruwah - the word used to describe the sound of the silver trumpets. Num. 10:5. The jubilant sound by which the Presence of Yahweh as their King among them was celebrated by Israel.

2ND PARABLE - IMMUTABILITY OF YAHWEH AND HIS PURPOSE WITH ISRAEL. Vv 18-24

21A There are the words of Yahweh, not of Balaam. cp V. 16 See a similar pronouncement in regard to the Conqueror of Babylon. Isa. 44:24-28. 21B He had received a revelation - not necessarily a command.

22 Sept. I [illegible] will bless

Of exaltation or of battle. See Josh. 6:20. Ezra 3:11, 12. Ps. 47:5. Isa. 42:13. See above p. 236.

23 The setting is the future when Israel's sins will be covered over or blotted out. Mic. 7:9. Zech. 13:9. Cf. Ch. 23.

24 Heb. 'amal - The grievousness and burden of sin. See below

25 Joel 3:16. Zech. 3:15

26 The second time. Isa. 11:11

27 Rhinoceros. Deut. 33:17. RV

28 A confession of defeat showing that Balaam faced a Power he could not control or resist. Cp Jer. 50:7. 51:5. See above

29 The Age to come.

24 1 NT Heb. = toil, particularly its wearing effect. Rend. "travail" Ecc. 1:13. 2:6. Isa. 53:11 "sorrow" Job 3:10. Ps. 55:10. Israel will ultimately be delivered from all this. 2 Cp Zech. 13:9. Hos. 1:10. Zech. 8:23.

STRENGTH OF AN UNICORN

R'em had two horns Deut. 33:17 which Moses likens to Ephraim & Manasseh who shall "push the people together to the ends of the earth." These are identified as the first born Israel of the spirit Gal. 6:16 and of the flesh Mic. 4:8 the Israel of Jacob of Balaam's prophecy V.23. Names = they have Celestial Aurochs, formidable for its size, strength, speed + ferocity.

NUMBERS 24. Balaam foretelleth Balaak's parable.

P. 234 - RIGHT

Josh. 24:9. Ps. 109:17. Jer. 3:19-10

Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. (Nâbab - to pierce with words)

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? (Cp Ch. 23:7)

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? "RAVEN - Mâtar, to exert oneself in vain endeavor

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. (Wild ox - RV)

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob Barnes = Indue time it shall be told to.

Balaam foretelleth Balaak's parable.

Luke 5:26. Ps. 31:19; 64:9; 126:2-3, 7; 16. 86:9

Ps. 44. 1. Rev. 5:5. Mic. 2:8-9. Gen. 49. 9. Gen. 49. 27. Or, See also the hill. ch. 22. 30. Deut. 3. 17, 27. ver. 1, 2. See ch. 22. 18. 24:12-13. Cp. ver. 3, 4, 16. ch. 22. 35. See ver. 5. ver. 13. ch. 25. 3, 5, 18 & 31. 16. Deut. 4. 3. Josh. 22. 17. Ps. 106. 28. Hos. 9. 10. See ch. 22. 20. Josh. 12:3. ver. 1, 2. 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Tit. 1. 2. James 1. 17. ch. 23. 3, 15. ch. 22. 12. See Gen. 12. 3 & 22. 17. Heb. to the meeting of enchantments. Job 4. 8 & 15. 35. Ps. 7. 14 & 10. 7. 14. ch. 2. 2-31. Ps. 89. 15. Judg. 3. 10. 1 Sam. 19. 20, 23. 2 Chr. 15. 1 & 20. 14. ch. 24. 8. Job 22. 25. Ps. 95. 4. Cp. 2 Sam. 23. 1. Above [illegible] Deut. 33. 17. Job 39. 10, 11. Ps. 22. 21 & 29. 6 & 92. 10. Is. 34. 7. Heb. who had his eyes shut, but now opened. ver. 15. Or, in. See Deut. 18. 10. ch. 22. 7.

See above left.

Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. (Cp V.13.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

Lioness - the fiercer of the two.

30 Ps. 46:8-11. Isa. 60:12. Jer. 31:7-9. 32:65:22-25.

31 Sagacity matched with strength. Deut. 33:22. Gen. 49:9. Mic. 5:5.

CH. 24:2 Balaam gazed over the camp of Israel before him + allowed the spectacle to work its own influence on him.

BALAK'S IRRITATION

Vv. 25-26.

32. If you cannot curse do not bless.

33 Both blessing and curse.

FROM THE SANCTUARY OF PEOR. 27-30.

33A The wastes in the great valley before you Beth-Jeshimoth - The Hosts of the Desert.

33 Slo. Cleft or Opening, from whence could be seen the wilderness. The headquarters of the worship of Baal-Peor Num. 25:1-9. Ps 106:28 Hos. 9:10. Adultery worshipped with the most immoral rites, probably identified with Chemosh. If so, children were sacrificed to it as with Moloch. Balaam thus taken to places of false worship.

CHAPTER 24

1 Balaam foreteleth the happiness of Israel.
15 He prophesieth of the Star of Jacob.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. (Nâchashim)

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. Geber.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: (RV - present tense - saith

4 He hath said, which heard the words of God, which saw the vision of the Almighty,

CHAPTER 24

1. They were useless against Israel. Num. 23:23.

2. Familiar Spirits. Deut. 18:10-14. Acts. 16:16. RV = "to meet with" "Enchantments" - Heb. Nâchashim - to hiss, i.e. whisper, the root of Nâchâsh = Serpent. Cp Note. Gen. 3.

2A Râ'âh - To see. Cont. Châzâh V. 4. Like the serpent "he saw" physically but his eyes were closed to spiritual realities.

3RD PARABLE: THE GOODNESS, EXALTATION VICTORY & BLESSING OF ISRAEL

Vv. 3-9.

3 Not as Israel then was.

4 Shâ'tham - unveiled Cp V. 15. But this is rendered "shutteth" in Lam. 3:8. and endorsed by Strong under the word shâtham S5640. His eyes were shut but his spiritual vision was clear. See Note V.15. He "saw" Israel, for his eyes had been opened, but his words were not dictated by the physical sight of his eyes, which remained, as it were, closed. RV = "was closed."

5 Châzâh - To gaze at, mentally to perceive, to contemplate with pleasure -Str

6 Cp Nu. 7:22; Jn. 11:51 for coming an ungodly men

HE SAW ISRAEL ABIDING IN HIS TENTS. Num. 24:2, 5-6

"He was to him like the lowering horns of the aurochs" Cont. Like Deut. 33:17 p. 236 - top right, Index.

Behind him lay the vast expanse of desert extending to the shores of his native Assyrian river. On his left were the red mountains of Edom and Seir: opposite were the dwelling-places of the Kenite, in the rocky fastnesses of Engedi; further still was the dim outline of the Arabian wilderness where ruled the then powerful tribe of Amalek; immediately below him lay the vast encampment of Israel among the acacia groves of Abel-Shittim — like the water courses of the mountains, like the hanging gardens beside his own river Euphrates, with their aromatic shrubs, and their wide-spreading cedars. Beyond them on the western side of Jordan rose the hills of Palestine, with glimpses through their valleys of ancient cities towering on their crested heights. And beyond all, though he could not see it with his bodily vision, he knew well that there rolled the deep waters of the great sea, with the Isles of Greece, the Isle of Chittim — a world of which the first beginnings of life were stirring of which the very name here first breaks upon our ears. (Stanley)

the happiness of Israel.

falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes *which* the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

The Star of Jacob.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; *but* his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong *is* thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also *shall perish* for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

---

a 1 Sam. 19. 24. Ezek. 1. 28.
b Mic. 6. 5.
c Gen. 49. 1, and add Dan. 10. 14.
d ver. 3, 20. ch. 23. 7.
e ver. 3, 4.
f Ps. 1. 3. Jer. 17. 8.
g Ps. 104. 16.
h Cp. Jer. 51. 13. Rev. 17. 1.
i Cp. ver. 20 with 2 Sam. 15. 8.
k 2 Sam. 5. 12. 1 Chr. 14. 2.
l Deh. 23. 9.
m ch. 23. 22.
n Job 9. 8. Mic. 1. 3.
o Mat. 2. 2. Rev. 22. 16.
p Gen. 49. 10.
q ch. 14. 9 & 23. 24.
r Or, *smite through the princes of Moab.* But see Jer. 48. 45. Cp. 2 Sam. 8. 2.
s Is. 38. 13. Jer. 50. 17. Ezek. 23. 34.
t Ps. 45. 5. Jer. 50. 9. Cp. 2 Sam. 8. 14. Ps. 60. 8, 9.
u ch. 23. 24. Gen. 49. 9.
v Gen. 32. 3.
w Gen. 12. 3.
x Ezek. 21. 12. Cp. Job 27. 23. Lam. 2. 15.
y ch. 23. 21.
z *The first of the nations that warred against Israel.*
a Or, shall be *even to destruction.*
b Gen. 15. 19.
c ch. 22. 17.
d Heb. *Kain.*
e Or, *how long* shall it be ere *Asshur carry thee away captive?*
f ch. 22. 18.
g Gen. 10. 4. Dan. 11. 30.
h ch. 16. 28.
i Gen. 10. 22, 25.
k ver. 20.
l Cp. ch. 31. 8.

"TENTS (Ohalim) of Jacob and tabernacles (Mishkenoth) of Israel" V.5 — 223

Ohel = a tent or dwelling as clearly conspicuous from a distance (Ch) from a root 'ahal, to be clear, or shine. So the dwelling of Jacob in the land will testify of Yahweh's goodness Zech. 8: 13, 23 Jer. 33:9. Used in sense of covering. Ps

Mishkan is from a root, shâkan, to dwelling and relates to a permanent abode, in which Yahweh will dwell. Used for Tabernacle proper, and Temple.

The Valleys, V.6. Nachalim — Water courses or torrents which pour down in parallel courses from the upper slopes. The channels of the water of life Zech. 14:8. Ps. 104:10. Israel's tents are spread out - indicative of a numerous people.

MOAB V.17. See Note top p. 1160. Pertaining to a father Jhn 8:44. A man of the flesh - here allied to Midianite or Arabs - as the next will be at the time here indicated.

KENITES V.22 (Heb. Kainee) Jethro - that Midian Exod 3:1. then in alliance with Moab III. The Kenites stood aside from them as they did later from apostate Israel Cp. Deut 33:18-19. They were Yahweh's purchased people. from qânâh (Kanah) Heb. redeemed Neh. 5:8 Cp. Exod. 15:9 Num. 10:29

AGAG (Gog LXX) Str. flame, i.e. the fiery one, or the lofty one. = Aggag. King of Amalekites, related to Kohmites. The first of the nations. Num. 24:20. defeated by Joshua Exod. 17:8-16. to be destroyed for ever Exod. 17:16. Agag was spared by Saul, but destroyed by Samuel, the warrior priest 1 Sam. 15: 8, 32-33.

Haman the Agagite - typical of the flesh in personal and political manifestation Est. 3:1; 8:3, 5; 9:24. destroyed by Mordecai.

TITLES OF YAHWEH V.16 - Strength; Dominion (Most High); Redeemer/Destroyer.

HIS BUCKETS V.7. Roth footnote "According to the Massoretic pointing: "his two buckets." Israel after the flesh and spirit will distribute the water of life. Cp Zech. 14:20-21. EZEK. 48:19. For the use of the metaphor see Isa. 48:1

CEDAR V.6. Heb. 'erez (ch-rez) from 'ârar, to be firm indicating the tenacity of its roots. Cp Hos. 14:5.

TREES — Ps. 104:16; 148; 96:11; 19:6; 92:12; Ezek. 31:4-14; 47:12; Song 4:12-15; 6:11; Isa. 5:9; 11; Jer. 31:12.

3 Prostrate to the ground. "Falling down and having his eyes open" (RV). In such a position, he did not see contemporary Israel, so his description is that of the future.

4 Well ordered, beautifully set out - Ps. 1.

5 Sept: "As tents which Yahweh hath pitched." Heb. "Ohalim." Same word translated "tents" V. 5. Cp Ps. 104:16.

6 Not only of handsome appearance, but the wood is most durable, and considered incorruptible if preserved. See above.

7 Plentiful supply of water. It was drawn out of wells by buckets. For spiritual import see. Jhn 4:10-14.

8 Symbolic of nations. Jer. 51:13. Rev. 17:1. Sept. "he (i.e. the seed) shall rule over many nations."

9 Sept: Gog. Cp. Exod. 17:16. Cp Ps. 2:1.

Note. Who dare!!

See Note. Gen 49:9.

BALAK'S ANGER. 10-13.

11 See Note Before.

12 Fulfilling the Abrahamic Covenant.

13 Cp Acts 8:20.

20 'eythan - to continue, permanence. Roth. "Enduring" Cp. Jer. 35:18-19.

21 Heb. Bly 'im (Beeem) can have the force of a negative question: "Kain shall surely not be wasted." Shall not be completely destroyed, shall be taken into captivity. Thus the next question. See Marg. Roth: "How long shall Assyria hold thee captive."

20 Cont. Heb. sâwm - "put" i.e. put down, bring to pass. Roth: "Who shall survive its fulfilment by God."

BALAAM'S ANGER V.10

Balaam thus betrayed his trust. Cp Num. 31:8. Rev. 2:14.

CHAPTER 24

1. They were useless against Israel Num. 23:23.

2. Familiar Spirit Deut. 18:10-14. Acts 16:16. RV: "to practise Enchantments" - Heb. Nâchash pl. to hiss, i.e. as the root of Nâchâsh Serpent. Cp Note. Gen 3:1.

2 Râ'âh - to see. Cp châzâh V.4. Like the Serpent "the saw" perceived but his eyes were closed to spiritual realities.

3RD PARABLE: THE GOODNESS, EXALTATION, VICTORY & BLESSING OF ISRAEL. Vv. 3-9.

3 Not as Israel thought was.

4 Shâ'tham - unveiled Cp V. 15. But this was covered "shuttith" in Gen 3:15. and endorsed by Satan under the word sâkal Gen 3:6. His eyes were opened but his spiritual vision was not clear. See Note VII. "saw" Israel, for had been opened to his words were petrified by the physical sight of his eyes remained, as it was. RV = "was closed."

5 Châzâh - To gaze mentally to perceive contemplatively with pleasure.

6 Cp Ps. 1:3; 72:16; Jhn 15:5 As trees overhanging on watercourses.

THE ECCLESIA V.8 Egypt - Mitsrayim from mâtsar to hem in, wound, besiege, distress. Israel was brought out of the hand of slavery to sin and death as the Ecclesia in the Wilderness. Cp Deut. 5:15. Acts 7:38.

"PIERCE WITH HIS ARROWS" Heb. mâchats, to dash asunder, to crush, smash or violently plunge. fig. to subdue or destroy. Roth: "the loins of him he crusheth." Arrows - chets = piercer. Crush them with his piercer, or horns. He will treat the 4th beast as it has treated others Dan. 7:7.

10 Ya'ats - advise, counsel, deliberate. This prophecy resulted in the evil counsel of Num 31:16.

4TH PARABLE - THE STAR OUT OF JACOB. Vv. 15-24.

11. Lit. "The end of the days." Denotes a definite period. Gen 49:1. Deut. 4:30. Isa. 2:2. Jer. 23:20; 30:24. Ezek. 38:16. Dan. 10:14.

12 "Shetham" - shut. But Yahweh had opened them cf V.4 where word is "gâlâh" - open. See margin V.3 R.V: "was closed."

13. He was prostrate of the ground. Yâda' = "and Knowing" Yâda' = To know by seeing, careful observation of facts. In this case the revelation = the vision.

14 Luke 1:78. 2 Pet. 1:19. Rev. 2:28. Rev. 22:16. Luke 1:32-33. Cp Gen. 49:10. Ps. 2:6; 110:2; Isa. 9:7; 11:1, 10.

15. There is a latter day Moab (Britain) Jer. 48:42-47 who shall be smitten Isa. 11 and humbled under Messiah See More below. Cp 23rd Note. 8:12.

17 Kar'kar" - Subdue. R.V. = "break down." Dictionary & Davis gives meaning of word here as "tumult" and R.V. has rendered it as such. Ps. 60:8 Rev. 11:18. Roth: "the tumultuous." Cp Ps. 72:9-11.

18. All mankind. Isa. 60:12. Obad. 21. Ps 60:8-12; 110:1-7.

19. Babylon the great. Rev. 16:19. of which Petra was a type. Ps. 60:9. Isa. 26:1-5; 63:1.

20. Most powerful within the sight of Balaam. Cp V. 7. (Agag was title assumed by Amalekite Kings 1 Sam. 15:7, 8. Est. 3:1; 7:9-10. 9:24 Cp Exod. 17:16. 21 & Ex. 17:14. 1 Sam 15:3, 8.

Sig. "My purchase" a Heb. - "Kainee" But see Jud. 1:16

23. Play on words. Heb. "Kain". Allusion is to eagle which forms its nest among the inaccessible rocks and mountains. The metaphor suggests security - secured by dwelling among Israelites - but "fleshly" Israel were to be humbled. Jud. 1:16

24 One of sons Japhet whose posterity according to Josephus. Ant. 1:3 c. 2:2 settled in Cilicia, Macedonia, Cyprus, & Italy. Italians probably referred to here. see Dan. 11:30 Cp Matt. 24:15.

25 Assyria. Gen. 10:22. Thus Balaam gave outline Israeli future. Ps. 83:8 Ka'ash

26. A cry of horror as the next vision bursts upon him and he sees his own people affected. See opp. Col. Cp Num. 23:22 Mic. 5:2.

27. Israel.

28. The fourth beast Dan. 7:11. Rev. 19:20.

BALAAM'S RETURN. V.25

29. Josephus says he commenced to return but was induced to turn back and give his evil advice (Num. 31:16 Rev. 2:14) telling the Midianites or Moabites to use their women to induce Israel to sin, for that would bring disaster upon the nation. The Midianites seem to have been foremost in procuring Balaam for this purpose for he was slain with them. Num. 31:8.

Other references. Deut. 4:3. Long-lasting influence Josh. 22:17. Ps. 106:28-31 Hos. 9:10. Jude 11. 2 Pet. 2:15-16. Rev. 2:14.

THE MATTER of BAAL PEOR. Israel warned against the sin now committed (Exod. 34:12-16). They ate the sacrifices of the dead. Ps. 106:28-31. to their shame which was long remembered. Josh. 22:17. Hos. 9:10. 1 Cor. 10:8. Rev. 2:14. 2 Pet. 2:15-16 Jude 11. It was greed that suggested the sin and unbridled lust that consummated it. It constituted an example Deut. 4:3-5. It was all associated with religion for Peor was the site of a Sanctuary – Beth-Peor Deut. 3:29. 4:46. 34:6.

Phinehas slayeth NUMBERS 25, 26. Zimri and Cozbi.

place: and Balak also went his way.

Hos 9:10. Ps 106:28

CHAPTER 25.

1 The Israelites' whoredom and idolatry with Moab. 6 Phinehas killeth Zimri and Cozbi.

AND Israel abode in [b] Shittim, and [c] the people began to commit whoredom with the daughters of Moab.

2 [c] And they [f] called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel [g] joined himself unto [k] Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [m] Take all the heads of the people, and hang them up before the LORD against the sun, [n] that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [o] the judges of Israel, [p] Slay ye every one his men that were joined unto [k] Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were [s] weeping before the door of the tabernacle of the congregation.

7 And [u] when Phinehas, [x] the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So [z] the plague was stayed from the children of Israel.

9 And [a] those that died in the plague were twenty and four thousand.

CHAPTER 25

24,000 DIE THROUGH THE EVIL COUNSEL OF BALAAM. Num. 31:16. Rev. 2:14.

Frustrated in his cursing of Israel, Balaam attempted to satisfy his greed of gain by (2 Pet. 2:15-16. Jude 11) by a temptation that proved too strong for many. Num. 31:16

WICKEDNESS Vv. 1-3.

1. Abel-Shittim Num. 33:49. – the Meadow of Acacias. Over it towered Baal-Peor Ch. 23:28. with its Sanctuary Deut. 3:29. The festivity and worship-ers will be gone. Cf Hos. 4:11; 7:9.

2. On the advice of Balaam the women sent out to entice Israel. Idleness and curiosity in Israel caused many to be led astray. Num. 31:16

Notice the warning Ex. 34:15-16 Josh. 22:17; Ps 106:28-Hos. 9:10; 1 Cor. 10:20; 2 Cor. 6:16-17; Rev. 2:14. The worship of pagan god was attended with the most licentious rites and temple prostitutes were a prominant feature of it. It were these women who now called Israel.

The "sacrifices of the dead" Ps. 106:28 bringing death to Israel. Hosea refers to this as "the shame of Israel" separated unto the abomination of pagans Hos. 9:10 joined, coupled yoked – NAAMAD ed. – 2 Cor. 6:16 p. 230

The Lord of the Cleft – the fertility god. .. See Note 1. p. 230

ANGER. Vv. 3-5

3. The leaders. See below

4. Vulg. – Crucify. Cf Deut. 21:23.

4. In the open – in full view of the people

4. By thus publicly declaring & acknowledging the cause – Sin

4. For the law see Deut. 13:6-9

DEFIANCE V. 6

14. A prominent prince of Simeon V. 14.

15. A princess V. 15

14. Because of the slaughter and the plague. V. 9. Cf p. 228

VALOUR. Vv. 7-8.

17. Heb. Qubbah. – A high vaulted pleasure tent used in the worship of Baal (Cf 3). – a brothel.

RETRIBUTION V. 9.

16. Paul says 23,000 apparently excluding those who were hanged. V. 4. See 1 Cor. 10:8.

17 Cor. 1. Cf Deut. 6-9, 13, 18; 21:23; Jos. 7:19-20. Cf Zech. 13:3.

17. Anger is APH, nose or face – anger shewn by heavy breathing. "Fierce" is CHARAWN – a burning from a roof (CHARAH) to glow, flush red, or grow warm.

Phinehas' appointment over the Kohathites 1 Chr. 9:20

[a] ver. 4. Exod. 6:25

[b] ch. 33:49. Josh. 2:1. Mic. 6:5.

[c] Heb. with my zeal. 2 Cor. 11:2.

[f] ch. 31:16.

[g] Deut. 32:16, 21. 4:24. 1 Kin. 14:22. Ps. 78:58. Zeph. 1:18 & 3:8. 1 Cor. 10:22

[k] Josh. 22:17. Ps. 106:28. Hos. 9:10.

[m] Ex. 34:15, 16. Cp. 1 Cor. 10:20.

[n] Mal. 2:4-5. Deut. 13:17. Ps. 106:28.

[o] 1 Chr. 6:4, &c.

[p] ch. 23:28.

[s] Ex. 40:15.

[u] Deut. 4:3. Josh. 22:17.

[x] ver. 11. Deut. 13:17.

[z] Heb. house of a father. ver. 15.

[a] Cp. ch. 11:26 – p. 230 Ex. 18:21, 25.

[f] Ex. 32:27.

[f] ch. 31:8. Josh. 13:21.

[f] ch. 31:2, 7.

[f] Joel 2:17.

[c] ch. 31:16. Rev. 2:14.

[c] Ps. 106:30.

[c] Ex. 6:25.

[f] ch. 23:28.

GOBAH – Hollow place, cavity, the abdomen, from a root to pierce or make hollow. Does not occur elsewhere. R.V. Body. from same root as "rest."

[a] ch. 16:48.

[a] 1 Cor. 10:8.

[b] ch. 1:2. Ex. 30:12 & 38:25, 26.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, [a] hath turned my wrath away from the children of Israel, while he was zealous [f] for my sake among them, that I consumed not the children of Israel in [g] my jealousy.

12 Wherefore say, [h] Behold, I give unto him my covenant of peace:

13 And he shall have it, and [i] his seed after him, even the covenant of [l] an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a [3] chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of [q] Zur; he was head over a people, and of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 [r] Vex the Midianites, and smite them:

18 For they vex you with their [t] wiles, wherewith they have beguiled you in the matter of [v] Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for [v] Peor's sake.

"Because of the matter of Peor"

CHAPTER 26. p. 225

1 The sum of all Israel taken. 52 The inheritance of the land. 65 Of Caleb and Joshua.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 [b] Take the sum of all the congregation of the children of

Phinehas – The mouth of a serpent. – Observant Wise Mat 10:16 Son of the High Priest elect Heb. 2:13. Did. = Mouth of pity.

REWARD Vv. 10-13

17 Sig. "Mouth of Serpent." He proved to be this for Zimri.

18 Sig. El hath helped.

19 David – "Bright, Shining." – Enlightened. See Index.

QIN'AH – From the root QANA' – Zeal. Cp Note Mal. 2:4-5. Isa. 54:10. Ezek. 36:5. 38:19. 39:25. Cf Ps. 106:30-31. Ezek. 44:15-16. Rev. 1:6. 5:9. Ps. 99:6. Isa. 61:6; Jer. 37:18, 22. Heb. 7:11, 17-18; 1 Pet. 2:5-9; Typifying Christ. Ps 69:9; 119:139. Jno 2:17. Cf Acts 22:3-5; Rom. 10:2-4.

RECORD. Vv. 14-15.

22 Sig. Praised – Yng from a root ZAM-AR – To touch strings of musical instrument. Perhaps praised for the entertainment.

TSUKAR – Cramp, distress, siege etc.

NAKAL – defraud, act treacherously. Introduced! 1 Sam. 26:14.

23 Sig. Exalted – probably relating to his prominant status...

24 Sig. "KOZBI" "false," "deceiver." She had led Zimri astray by her deceptions.

25 Sig. "Rock" Proved useless as a foundation for Zimri. He was later slain Num. 31:8.

PUNISHMENT. V. 16-18

26. The Midianites had evidently taken the lead in this matter. They were vassals of Sihon Josh. 13:21. and feared a like fate. They were ultimately destroyed with Balaam Num. 31:8. Josh. 13:21-22.

CHAPTER 26.

ISRAEL DECREASED IN NUMBER.

In preparing to enter the land Israel was numbered that each person might pay the necessary ransom. Exod. 30:12.

It was found that whereas they had multiplied rapidly in Egypt, they had decreased in the wilderness wandering, so that fewer entered the Land than passed through the Red Sea.

For the Lesson see Job 12:9, 10, 14, 21.

THE SUM OF ISRAEL. Vv. 1-51

BALAAM OF BABYLON: MASTER OF THE PEOPLE (Cont. from p. 220) 224

[redacted]

3 At the Sanctuary of Peor Ch. 23:27-30 – 24:2.
3 The Goodly Dwellings, Exalted Power, Universal Authority, widespread influence (blessing or cursing) of Israel's Kingdom 24:5-9.
Balak's reaction – Extreme anger – "Yahweh hath kept thee from honor – 10-11
Balaam's reply – I will advise thee regarding the latter days. Vv. 12-14.
4 The Star of Jacob shall smite Moab, Destroy the children of Sheth, possess Edom, Overthrow Babylon Vv. 15-19.
5 Amalek shall perish V. 20
6 The Kenites shall be preserved 21-22.
7 All fleshly power shall come to an end Vv. 23-25.

5 THE SEQUEL
A Balaam's evil counsel Num. 25
B. Balaam's death Num. 31:16.

THE TYPE: A prophet of Babylon united to the military power of the flesh (Moab) but who was destroyed by Moses, the Leader and Prophet like unto the Christ.

A PREPARATIONS TO ENTER THE LAND Ch1 26:1-36:13.

Num. 16:21. "Ye have killed the people of Yahweh" In the Hebrew this is in the plural "you, you, have killed..." K. "The reduplication of the pronoun shows the bitterness of the people; they thought that Moses & Aaron might have interceded with Yahweh, and He would have spared even the guilty; they, not doing so, were held as 'having put them to death.' So, also, because Jeremiah (1:10) was commissioned to foretell the desolation of nations, he is said to do it himself... The Hiphil (or causative) form of the Hebrew verb found here is often only permissive." "Young

To endure a thing is to be identified with it.

THE DISCOURAGED PEOPLE NUM: 21:4. The direct route to Moab through the valley of Edom being closed to them 20:12 & 21. they were compelled to turn south. their course lay down the arid Arabah. They were thus for some days in the grim depression which normally offers extremely little food or water, and closed in by barren steep mountains. A little north of Ezion-geber they could turn east and cross over to where the Wadi el Yutm opens a pass in the hostile mountains not unlike something spelt Wadi Ithm). This is a gloomy defile squeezed to narrow proportions by precipitous, harsh granite mountains. "Gradually, the wadi grows smaller as the hills encroached upon us until we were surrounded by queer, crooked mountains, crumpled & fissured ... I had never seen such an extraordinary landscape before..." Your Guide to Jordan. N. Nelson.

THE BRASEN SERPENT 21:9. was in resemblance the same as those that brought death — but was inoperative Heb. 2:14. The people looked at it at the invitation of Yahweh's Word, & learned thereby what they should do Gal. 3:24. They saw a figure of him John 3:14-15. who came in the likeness of sinful flesh, and as a sacrifice of sin condemned sin in the flesh. Num. 8:7. Cp 2 Cor. 5:21. Gal. 3:13. The eye of faith fixed on him perceived the method of redemption — crucifixion of self.

FIERY SERPENTS. The Echu Coloratus, Ank, with black encircled white patches. - "Portrait of a desert" "The venom of Echis is more potent, weight for weight, than in any other viper; it is notorious for being aggressive & easily provoked & is described as "bad tempered", whereas most of the large vipers are placid & the bite is usually fatal but death usually takes several days — enabling Moses time to prepare the cure. "The injection of this venom does not always cause intense pain but the internal destruction goes on steadily. The victim may even feel better for a time but after a severe bite left untreated, the process continues until death" G.

BEER Num. 21:16. An artificial well in contrast to Aren a natural well. The princes dug & Yahweh blessed the labour. At the Arnon the scenery changes. The wild maze of hills & valleys gives place to the fertile plateau & flat country side north of it! This added to the general rejoicing. Prob. Beer-elim Is. 15:8. The Well of Heroes or Mighty Ones. The song suggests the enthusiastic zeal, joyful faith, and hearty co-operation of the people of the instigation of Moses. Num 21:18. RÂ'AH - Looks expectantly or casually, with discernment. Gen. 8:14.

Num 21:18. Staves. MISH'ENETH. Support. Prob. from SHÂ'AN - To support one's self.

1 SECOND CENSUS OF ISRAEL 26:1-51.

JAAZER. Num 21:32. The conquest of J. completed the victory over the Amorite kingdom of Sihon & prepared the way for the next conquest & the settlement of the tribes of Reuben & Gad in pasture lands Num. 32:1-42. It was constituted a levitical city Josh 21:39; 1 Chron 26:31. It was place of importance as to give its name to a district & dependent towns. Num. 21:32. Also mentioned 2 Sam. 24:5. Isa. 16:8-9 Jer. 48:32. Sit with Heshbon, identified with Khirbet Jazzir S. of Salt near Ain Hazir - Unger.

Num 21:5. "the people spake"

Cp Exod. 14:11; 15:24; 16:2, 3, 7, 8; 17:2-3 Num. 11:4-6; 14:1-4; 16:13-14, 41; 17:12. Ps. 78:19; Jer. 3:5-6.

NUMBERS 26.

The mustering of the tribes was for the purpose of 1. War with Midian. 2. Invasion of the land. 3. Allocation of territory. Cp V. 54.

A Korah apparently died by fire with the 250. Num. 16:32. See top left p. 227.

1 They were not left fatherless but placed under the care of Phinehas 1 Chr. 9:20 Cp Gen. 18:23-25. Ps 42, 44, 45 etc.

2 Ohad is excluded Cp Gen. 46:10, but evidently he did not found a family.

3 The right hand.

4 He will establish.

5 A rising, bursting forth.

Sum of all Israel taken in the plains of Moab.

Israel, [a] from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them [c] in the plains of Moab by Jordan near Jericho, saying,

4 [c] Take the sum of the people, from twenty years old and upward; as the LORD [f] commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ [d] Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were [k] forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were [l] famous in the congregation, who [m] strove against Moses and against Aaron in the company of Korah, when they [m] strove against the LORD:

10 [n] And the earth opened her mouth, and swallowed [o] them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: [p] and they became a sign. Cp Ps 84:10; 106:9 2c

11 Notwithstanding [r] the children of Korah died not.

12 ¶ The sons of [s] Simeon after their families: of [t] Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [u] Jachin, the family of the Jachinites:

13 Of [v] Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites, [b] twenty and two thousand and two hundred.

15 ¶ [w] The children of Gad after their families: of [2] Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of [3] Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [4] Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the children of Gad according to those that were numbered of them, [h] forty thousand and five hundred.

19 ¶ [x] The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah according to those that were numbered of them, [o] threescore and sixteen thousand and five hundred.

23 ¶ [p] Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of [5] Pua, the family of the Punites:

24 Of [6] Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, [i] threescore and four thousand and three hundred.

[a] ch. 1. 3. Deuteronomy given. Deut. 4 Kings 9; 36:1, 6, 8
[b] Cp. ch. 1. 23 with ch. 25. 9, 14.
[c] ver. 63.
ch. 22. 1. NTE
[d] Gen. 46. 16.
2 Gen. 46. 16, Ziphion.
* Expressed ver. 2.
[f] ch. 1. 1.
3 Or, Ezbon, Gen. 46. 16.
[g] Gen. 46. 8, 9. NTE. Ex. 6. 14. 1 Chr. 5. 1-4.
4 Gen. 46. 16, Arodi.
[h] Cp. ch. 1. 25
[i] Gen. 38. 3-10 & 46. 12, NTE. 1 Chr. 2. 3-5.
[k] Cp. ch. 1. 21.
[l] ch. 1. 16 & 16. 2.
[m] Ps. 60, Title.
[n] ch. 16. 32, 35.
[o] Cp. ch. 1. 27. NTE
[p] Gen. 46. 13. 1 Chr. 7. 1.
[q] ch. 16. 38. Cp. 1 Cor. 10. 6. 2 Pet. 2. 6.
5 Or, Phuvah, Gen. 46. 13, and here, but Puah in 1 Chr. 7. 1.
[r] Ex. 6. 24. 1 Chr. 6. 22.
[s] Or, Jamin Gen. 46. 13.
[t] Gen. 46. 10 Ex. 6. 15. 1 Chr. 4. 24.
[u] Gen. 46. 10, Jemuel. Ex. 6. 15.
[v] 1 Chr. 4. 24, Jarib.
[w] Cp. ch. 1. 29.
[x] Gen. 46. 10. Zohar. Ex. 6. 15.

SUMMARY.	TRIBE	CHAPT. 1.	CH. 26	INCREASE	DECREASE
Actual decrease 1,820	Reuben	46,500	43,730		2,770
	Simeon	59,300	22,200		37,100 - 925-9!
	Gad	45,650	40,500		5,150
	Judah	74,600	76,500	1,400	
	Issachar	54,400	64,400	9,900	
	Zebulun	57,400	60,500	3,100	
	Ephraim	40,500	32,500		8,000
	Manasseh	32,200	52,700	20,500	
	Benjamin	35,400	45,600	10,200	
	Dan	62,700	64,400	1,700	
	Asher	41,500	53,400	11,900	
	Naphtali	53,400	45,400		8000
		603,550	601,730	58,200	61,020.
Levites from a month old		22,273	23,000	727	

The most remarkable decrease is in Simeon. Zimri was of this tribe Num. 25:14. Perhaps others of his associates followed his example & perished.

CHAPTER 26

ISRAEL DECREASED IN NUMBER.

In preparing to enter the land Israel was numbered that each person might pay the necessary ransom. Exod. 30:12. It was found that whereas they had multiplied rapidly in Egypt, they had decreased in the wilderness wandering, so that fewer entered the land than left through the Red Sea. For the reason see Job 12:9, 10, 14, 21.

THE SUM OF ISRAEL Vv. 1 - 51

GILEAD V.29. his mother
Gilead was the son of Machir. From 1 Chr. 7:14, it appears that she was a stranger from Aram, the country of Laban. This was perhaps the reason why he was called Gilead - for it was the border established by agreement between Laban and Jacob. It probably explains the subsequent allotment of territory in that direction to the Machirites Num. 32:40. See reference to Gilead's family in Jud. 11:2.

"SHOUT OF A KING" 23:21. TERUWAH - same word as "blowing" Lev. 23:24 or for Jubile Lev. 25:9.

NUM. 23:23. Enchantment (divination both relate to consulting God by signs + omens. NACHASH - to hiss (learn by experience Gen. 30:27) has to do with the flight of bird. Divination (QESEM - a lot) refers to the casting of lots by arrows Ezek. 21:21. Balaam could use no such auguries to help him.

NUMBERS 26.

Sum of all Israel taken in the plains of Moab.

26 ¶ (a) Of the sons of Zebulun (Fear, trembling) after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. (Might, strength. Waiting for God.)

27 These *are* the families of the Zebulunites according to those that were numbered of them, [c] threescore thousand and five hundred.

28 ¶ (b) The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [e] Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of (5) Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. (A pit or shame Str.)

33 ¶ And [h] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, [l] fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of (7) Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, [o] thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ [b] The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of (2) Ahiram, the family of the Ahiramites:

39 Of (3) Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [4] Ard and Naaman: *of* Ard, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* [f] forty and five thousand and six hundred.

42 ¶ (d) These *are* the sons of Dan after their families: of (6) Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* [i] threescore and four thousand and four hundred.

44 ¶ (e) Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* [m] fifty and three thousand and four hundred.

48 ¶ (f) Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites:

(a) Gen. 46. 14. Nte

[b] Gen. 46. 21. 1 Chr. 7. 6 & 8. 1-4. Waiting for God.

(3) Gen. 46. 21, Ehi. 1 Chr. 8. 3, Ahiah.

[c] Cp. ch. 1. 31.

(4) Gen. 46. 21, Muppim and Huppim. Cp. 1 Chr. 7. 12.

(d) Gen. 46. 23 to ver. 37, 1 Chr. 7. 14-20.

[4] 1 Chr. 8. 3, Addar.

[e] Josh. 17. 1, 2.

[5] Called Abiezer, Josh. 17. 2. Judg. 6. 11, 24, 34 & 8. 2.

[f] Cp. ch. 1. 37.

(6) Gen. 46. 23. Nte

(7) Or, Hushim. Yg = First Breach.

[h] ch. 27. 1 & 36. 11, Josh. 17. 3.

[i] Cp. ch. 1. 39.

(e) Gen. 46. 17. 1 Chr. 7. 30, 31. Nte

[l] Cp. ch. 1. 35.

(1) Chr. 7. 20, Hered. Ha'ri.

[m] Cp. ch. 1. 41.

(f) Gen. 46. 24. 1 Chr. 7. 13. Nte

[o] Cp. ch. 1. 33.

Fear, trembling
Might, strength
Waiting for God
A pit or shame Str.
Yg = First Breach
Hered. Ha'ri

3 These are not recorded in Gen. 46. Details are preserved in 1 Chr. 7: 14-17. with other details. Also in Josh. 17:1-2 in allocation of tribal inheritance.
4 Sig. Solitary. The son of a concubine 1 Chr. 7:14. Born during lifetime of Joseph Gen. 50:23. A man of valour. Josh. 17:1.
5 Sig. Heap of witness.
6 Sig. Helpless; but Abiezer - father of help - in Josh. 17:2. Or where is help?
7 Sig. Portion, allotment from root - to be smooth, indicating the lot.
8 Right, binding or Prince of God.
9 Sig. The neck (between the shoulders" - Burden bearer.
10 Sig. Name of Knowing or Perceiving. Fame of Knowledge.
11 Sig Pit, Shame Str. From root to pry into, to be ashamed.
12 Sig. Anxious for shade or a. Shade (protection) against fear
13 Sickness Str. Sick, ill, in pain a.
14 Movement Str. from root NUWA - To waver. Diff from Gen. 6. Yg: Wandering
15 A Partridge? - Str. Partridge is from Heb. root sig. a caller &c. The fowl has sig. a caller &c. The fowl has sig. languished.
16 Queen. Str. & Yg = Pleasure
17 Delightsomeness - Str.
18 In 1 Chr. 7:21. two other sons are mentioned who were killed in their father's lifetime, + a third Beriah, who was the ancestor of Joshua. He does not seem to have founded a separate family.
19 Sig. Crash of breakage &c.
20 Young Camel, dromedary.
21 Station? - Str. Yg: Camp.
22 Sig Watchful - Str.

Num. 24:17. "Corners of Moab. PE'ATH - Region, extremity. Str.
ZOPHIM Num 23:14.
It lay upon the top of Pisgah north of the former station, + nearer to the Israelitish camp; the greater part of which, however, was probably concealed from it by an intervening piece of the hill.

(a) Gen. 46. 14. Nte
[b] Gen. 46. 21. 1 Chr. 7. 6 & 8. 1-4. Waiting for God.
(3) Gen. 46. 21, Ehi. 1 Chr. 8. 3, Ahiah.
[c] Cp. ch. 1. 31.
(4) Gen. 46. 21, Muppim and Huppim. Cp. 1 Chr. 7. 12.
(d) Gen. 46. 23 to ver. 37, 1 Chr. 7. 14-20.
[4] 1 Chr. 8. 3, Addar.
[e] Josh. 17. 1, 2.
[5] Called Abiezer, Josh. 17. 2. Judg. 6. 11, 24, 34 & 8. 2.
[f] Cp. ch. 1. 37.
(6) Gen. 46. 23. Nte
(7) Or, Hushim. Yg = First Breach.
[h] ch. 27. 1 & 36. 11, Josh. 17. 3.
[i] Cp. ch. 1. 39.
(e) Gen. 46. 17. 1 Chr. 7. 30, 31. Nte
[l] Cp. ch. 1. 35.
(1) Chr. 7. 20, Hered. Ha'ri.
[m] Cp. ch. 1. 41.
(f) Gen. 46. 24. 1 Chr. 7. 13. Nte
[o] Cp. ch. 1. 33.

(2) Gen. 46. 16. Nte
[d] Cp. ch. 1. 36.
(5) Gen. 46. 24. Nte
[g] Cp. ch. 1. 40.
(g) Gen. 46. 10. Nte
[k] Cp. ch. 1. 29.
(h) Gen. 46. 12. Nte
[n] Cp. ch. 1. 43.

Num. 23:22. Unicorn The now extinct aurochs, or wild ox - a massive animal weighing over a ton
A man in God. Yg, Ge. Opinion of God
23 Devouring.
24 Flowing. Did. = 25 Brother of Heights.
26 Serpent like.
27 Protection. Cp Huppim Gen. 46:
28 Did. Their covering.
29 Fugitive
29 Pleasantness

DESCENDANTS OF BENJAMIN Vv. 38-41.

226 • The list of Genesis names 10, of whom, however, we learn from above V. 40 that two were grandsons.
• These formed 7 families, five named after sons, two after grandsons. The list in Gen. 46:21 contains ten names, three are omitted and some of the others changed in form. Evidently these omitted died out as families in the wilderness.
• Whilst Becher is given as the 2nd son in Gen. 46:21; 1 Chron. 7:6 he is not mentioned here nor in 1 Chron 8. However a Becher is mentioned among the Ephraimites Num. 26:35. Perhaps by marriage the family was at that time, for purpose of inheritance + possession, reckoned with Ephraim, though blood descendants of Benjamin. The "family of Bechrites" V. 35 would then comprise descendants of Ephraim + Benjamin.
• 1 Sam. 9:1-2 omits Ashbel, but includes Jediael (Knowing God). Perhaps Jediael was a descendant of Ashbel who distinguished himself in some remarkable way, so that the family was named after him. Ashbel is included as a son in 1 Chr. 8:11. He could have come into prominence in the days of David. 1 Chron. 7:2.
• 1 Chr. 8:1-2 gives 5 sons to Benjamin, as above. Aharah instead of Ahiram; and Nohah + Rapha instead of Shupham + Hupham. Perhaps they were variations of the names. Shupham, Serpent-like becomes Nohah - quietness. Hupham - Protection, becomes Rapha - Giant, Invigorating.
• Summary
• Genesis - those who went into Egypt.
• Numbers - families that remained after 40 yrs
• 1 Chron 7 - Those prominent in David's day.
• 1 Chron 8 - Genealogy leading to Saul.

30 One name is missing from Gen 46:17 / 1 Chr. 7: 30-31 - Ishua. Perhaps his family become extinct.
31 Prosperity Yg
32 Equal, Level Yg
33 Inevil. Yg.
34 Company
35 My King is God.
36 Dic. The Prince breathed. Yg - Spread out.
37 God divides or halves.

NUMBERED
vv. 57-62.
Levites first, Priests-first, Levites, Kohathites, Gershonites, Merarites. Read. 1:47-54; 2:33; 3:14-39; 4:34-49; Num. 3:17-20.

FINAL DUTIES OF MOSES.

From Chapt. 27 onwards the last duties of Moses preparatory to the people entering the Land are recorded. These include the establishing of line of Inheritance Ch. 27:1-11 Appointment of Joshua Vv 15-23. Instruction regarding offerings Chs 28, 29. Warning regarding Vows Ch. 30. Overthrow of Midian and Balaam and apportionment of spoil Ch. 31. Granting of request of Reuben, Gad and half Manasseh Ch. 32. Establishing borders Land, Levitical cities etc Chs 34-36.

Sum of all Israel taken NUMBERS 27. in the plains of Moab.

18 Coloured.

39 Frame, formation - Yg.

42 Recompense. Num. 26:10.: Samaritan text: "And the earth swallowed them up, what time that company died; the fire devoured Korah with the 250 men, who became a sign." Both.: "And the earth opened her mouth, & swallowed them up — with Korah also when the assembly died — when the fire consumed 250 men ..."

of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of [2] Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* [c] forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, [f] six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 [h] Unto these the land shall be divided for an inheritance according to the number of names.

54 To many thou shalt [3] give the more inheritance, and to few thou shalt [4] give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be [i] divided by lot: according to the names of the tribes of their fathers they shall inherit. *Inheritance - Yg. See bottom p. 233*

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ [o] And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [q] Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 [a] And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And [b] Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were [d] twenty and three thousand, all males from a month old and upward: [e] for they were not numbered among the children of Israel, because there was [g] no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel [l] in the plains of Moab by Jordan *near* Jericho.

64 [k] But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They [m] shall surely die in the wilderness. And there was not left a man of them, [n] save Caleb the son of Jephunneh, and Joshua the son of Nun.

[a] Ch. 3. 2. And 1 Chr. 24. 1.
2 1 Chr. 7. 13. *Shallum.*
[b] See Lev. 10. 1.
[c] Cp. ch. 1. 43.
[d] Cp. ch. 3. 39.
[e] ch. 1. 49.
[f] Cp. ch. 1. 46.
[g] See ch. 18. 20.
[h] Josh. 11. 23 & 14. 1.
[i] ver. 3. See ch. 22. 1.
3 Heb. *multiply his inheritance.*
4 Heb. *diminish his inheritance.* ch. 33. 54 & 35. 8.
[k] ch. 1. 44. Deut. 2. 14, 15.
[l] ch. 33. 54 & 34. 13. Josh. 11. 23 & 14. 2.
[m] ch. 14. 28, 29. 1 Cor. 10. 5.
[n] See ch. 13. 6.
[o] Gen. 46. 11. Ex. 6. 16-19. ch. 4. 1 Chr. 6. 1, 16-22.
[q] Ex. 2. 1, 2, & 6. 20.

8. These were Merarites. Exod. 6:16 note. Num. 3:20.
9 Korahites were Korathites. Num. 3:19; 16:1.
10 A shining light a
11 Drawn out
12 Bitterness, or drops of water. Gn Note Exod. 15.
13 An increase only of 700 Gp Ch. 4:48. Two families are missing in the census: the Shimites Num. 3:21 & Uzzielites Num. 3:27. Evidently their numbers so depleted as to cause them to be merged into the other families.

3 Num. 18:23. Note. An increase of 1000 Num. 2:39

2 INHERITANCE ACCORDING TO LOT Vv. 52-56.

6 The lot apparently determined the position the tribe was to occupy, and not the size of the cantonment which was decided by the size of the tribe, though the inheritance of each family was also established by lot. Josh. 17:5. 19:51. [j] Num. 27:21. This was supervised by the Priest acting in conjunction with Urim and Thummim Num. 27:21. 1 Sam. 14:41-5. Note the expressions used. Josh. 18:11. 19:1. 19:17. The bag could have been the "breastplate of Judgment." Exod. 28:15-17, 30. Prov. 16:33 ("Lap" "Bosom") Prov. 18:18.

The use of the lot showed that no Israelite had exclusive right to any part of the Land for his inheritance was determined by Yahweh. He is the Disposer. See Lk 17:14. Acts 8:21.

A lot in Promised Land typical of our inheritance in the Kingdom. In N.T. "inheritance" = "lot" in Greek. Acts 26:18. Col. 1:12. Eph. 1:14, 18.

His tribes inherited by Yahweh's lot that which they could claim no right to - so also the Kingdom. Thus Paul's comment 1 Cor. 10:11

THE SECOND CENSUS 227

All that were numbered at Sinai were numbered for victory & an inheritance, but rebellion & sin made this second numbering necessary. In like manner "God is taking out of the Gentiles a people for His name" Acts 15:14. They are called "by name" John 10:3 2 Tim 2:19 and such will not be blotted out of the book of life Rev. 3:5 Cp Phil. 4:3. They constitute a great company "which no man can number" Rev. 7:9. but which will be revealed at the second census, at the Judgment Seat.

LEVITES NUMBERED 3 Vv. 57-62.

3 Expulsion - Grs.
4 Assembly - Grs.
5 Bitter, unhappy - Grs.
6 They were Gershonites. See Note Exod. 6:17. Num. 3:21.
7 They were Kohathites. Exod. 6:18; Num 3:29.

CHAPTER 27.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses sueth for a successor. 18 Joshua is appointed.

THEN came the daughters of [p] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by

[p] See ch. 26. 33. Cp 26:33. Cp 26:39. Exod. 6:18-20.

"The border of Ammon was strong" Num. 21:24. RSV = "For Jazer was the boundary of the Ammonites". This follows LXX reading the consonants 'ZR whereas the Hebrew has 'Z ('AZ - strong). Jazer is probably Khirbet Jazzir near the modern es-Salt. 12 m SW of the Jabbok. It was once a Levitical city Jos. 21:39. Later Maabite Isa. 16:8; Jer. 48:32. Judas Maccabaeus captured it 1 Macc. 5:8.

"They that speak in Proverbs" Num. 21:27. RSV = "Therefore the ballad singers say". Heb. MÂSHÂLIM (See Proverbs) from root "to be like" Compared one thing with another. Ha-meshalim has been rendered "the poets" A. The word supplies the title of the Book of Proverbs; and is used of the parable proper in Ezek. 17:2. the prophecies of Balaam Num. 23:7-10; 24:3-9 & the song of triumph over Babylon Isa. Note

8. They were Merarites. Exod. 6:16 note. Num. 3:20.
9 Korahites were Korathites. Num. 3:19; 16:1.
10 A shining light a
11 Drawn out
12 Bitterness, or drops of water. Gn Note Exod. 15.
13 An increase only of 700 Gp Ch. 4:48. Two families are missing in the census: the Shimites Num. 3:21 & Uzzielites Num. 3:27. Evidently their numbers so depleted as to cause them to be merged into the other families.

3 Num. 18:23. Note. An increase of 1000 Num. 2:39

4 AN ENTIRELY NEW GENERATION SUMMARY. Vv. 63-65.

5 By the hand of the heads of the people. What a person commands to be done is reckoned to be done by him.

4 I.e. Among the tribes excluding Levi who was separated from the rest V. 62. There were some of the older generation of Levi who did enter. Num. 34:17. Josh. 14:1. The rest of the old generation perished at Zered. Deut. 2:14-16.

5 The congregation thus numbered comprised men over 20 and under 60.

CHAPTER 27

LAW OF INHERITANCE CLARIFIED Vv. 1-11.

As Israel was about to exchange a nomadic existence for the inheritance of Yahweh in the Land, there was a need to impress the law of inheritances. The unusual case of the daughters of Zelophehad helped to clarify the matter.

It showed that in the matter of inheritance, the daughters assumed the right of sons. V. 8. Cp Gal 3:28.

Rg 1 Chronicles 23:22.

1 In the void place to the east of the Tabernacle
2 Note. Top p. 217.

Possessed his land

This will comprise portion of the land possessed by Israel in the future. Gen. 15:18-21; Ezek 48; Cp Num 24: 17-19; Ps 60:8-12; Isa. 11:14; 63:1.

Joshua. Vv.17-20

He was to display knowledge, faith, courage to fight and skill to control. Cp Josh 1:7-9.

LAW OF INHERITANCE

1. SONS.
2. DAUGHTERS.
3. BROTHERS.
4. UNCLES.
5. NEXT of KIN

} But daughters must marry within their own tribe to inherit Num. 36:2-3

"There is neither male nor female..." Gal. 3:26-29.

This fact of the Gospel is reflected by the laws of inheritances established by the daughters of Zelophehad. What they requested was at "right" V.7. + Yahweh is always reasonable + just. Cp Ezek. 18:20. Ps. 68:5-6.

Joshua is appointed **NUMBERS 27.** *to succeed Moses.*

3 He was not guilty of any particular act of rebellion, that would justify DIVINE anger to deny him of sons or involve them in destruction.

4 There is ~~not~~ no accusation of injustice against Yahweh. Jdth 8:21, 24; Rom. 5:12.
A Korah's name did not cease
B Punishment. Cp Ps 109:8. Pr. 13:9.
Cp 1 Chron. 23:22.

5 This implies that Zelophehad was among the younger generation to enter the land, + therefore died in the plague of serpents Num 21. or some other sin. His daughters were unmarried at the time Num 36:11; Josh. 17:3. which argues their comparatively young age.
B. Cp Exod. 21:22. Being a case for which there was no precedent. Cp Lev. 24:11; Num. 9:8; 15:34. Cp Prov. 3:5-6.
cA. So illustrating His promise of Ps 68:5-6.

7. Not for her maintenance, but in order that her husband might represent her father. Cp the cases of Sheshan + Jorha 1 Chr. 2:34-35 + the Levitical descendants of Barzillai Ezra 2:61

Num. 25:6. "In the sight of Moses" - In act of blotant presumption. Cp. Num. 15:30-31; Deut. 29:19-21; Jer. 3:3; 8:12; 36:23; 42:15-18; 43:4-7; 44:16-17;

"Weeping" The plague had already broken out, + the more God-fearing had assembled at the door of the Tabernacle to intercede for mercy, when Zimri committed that fresh and public outrage.

6 A statute determining a legal right.

MOSES WARNED OF IMPENDING DEATH. Vv.12-14

A long ridge of frightful, rocky, precipitous hills, which extend along the eastern coast of Dead Sea as far as eye can reach. "Abar" signifies to "passover" - Abarim = "passages." The range stood as a barrier to Promised Land. Among the range was Mt. Nebo Deut. 32:49 the top of which was called Pisgah Deut. 34:1. See Deut. 34:5-6. Ys = Places beyond.

His prayer requesting permission to enter Deut. 3:23-25. See extended Version of Yahweh's reply Deut. 3:27.

- After completing vengeance against Midian. 31:2.

2 And Eleazar the priest took the daughters of Zelophehad from before Moses, and from the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father [a] died in the wilderness, and he was not in the company [B] of them that gathered themselves together against the LORD in the company of Korah; but [c] died in his own sin, and had no sons.

4 Why should the name of our father [A] be [2] done away [B] from among his family, because he hath no son? [c] Give unto us *therefore* a possession among the brethren of our father. [3]

5 And Moses [d] brought their cause before the LORD. [4]

6 ¶ And the LORD spake unto Moses, saying, [5A]

7 The daughters of Zelophehad speak right: (A) thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. Cp Josh. 17:3-4

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. [7]

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto [f] his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel (F) a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into (G) this mount Abarim, [1] and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also [1] shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye (B) rebelled against my commandment [A] in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [d] water [1] of Meribah in Kadesh in the wilderness of Zin. - Cp 13:21.

(See below)

15 ¶ And Moses spake unto the LORD, saying, ← See below

16 Let the LORD, (I) the God of the spirits of all flesh, set a man over the congregation, [e] EDAH

17 (J) Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [1] as sheep which have no shepherd. [3] Cp Exod. 17:9-13; 24:13; 33:11. Above left

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man [k] in whom is the spirit, and (L) lay thine hand upon him; Cp Num 11:25. 6A

19 And set him before Eleazar the priest, and before all the congregation; and (M) give him a charge in their sight. 4

20 And thou shalt put *some* of thine honour upon him, that all the EDAH congregation of the children of Israel (N) may be obedient. To receive anointing of.

21 And he shall stand before Eleazar the priest, who shall (O) ask *counsel* for him (P) after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation. EDAH

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: EDAH

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses. 5 1 Tim. 1:18

Deut. 1:37; 32:51-52; Ps. 106:32-33
[a] ch. 14. 35 & 26. 64, 65.
Ch. 20. 12, 24. 13:14
Ezek. 18:4 Jhn 8:21, 24 Ro. 5:12; 6:23
[c] ch. 16. 49.
[d] ch. 20. 13. Deut. 32. 51. Cp. Ex. 17. 7.
[2] Heb. *diminished.* Cp. ch. 36. 3.
[3] ch. 9. 8 & 15. 34. Ex. 18. 15, 19. Lev. 24. 12.
[4] See ch. 16. 22.
[5] Deut. 31. 2. 1 Sam. 18. 13. 1 Kin. 3. 7. 2 Chr. 1. 10.
Ch. 36. 2.
[6] 1 Kin. 22. 17. Zech. 10. 2. Mat. 9. 36. Mark 6. 34.
[k] See Gen. 41. 38 & Judg. 3. 10. P 230
[l] Deut. 34. 9. P 230 EDAH
[m] Deut. 3. 28 & 31. 7, 8, 23. Cp 1 Tim. 1: 18
Deut. 31:3 - 14. Josh. 11:7-9.
[n] Josh. 1. 16, 17. Dignity + authority. Deut. 1:17, 28. Cp 7
[o] Josh. 9. 14. Judg. 1. 1 & 20. 18, 23, 27. 1 Sam. 22. 10 & 23. 2, 4 & 30. 8 2 Sam. 2. 1 & 5. 19, 23.
[p] See Neh. 7: 65. Ex. 28. 30. Cp. Lev. 28. 6.
[q] ch. 35. 29.
[r] Cp. ch. 27. 11 & 33. 44, 47. Deut. 32. 49 with Deut. 3. 27 & 34. 1.
[s] See 4:21. ch. 20. 24.

A PEH = mouth as in 20:24. His speech is a command.
B This explanatory note would appear to be quite redundant - but see note below.

7 Job. 34:14. 27:3; Ecc. Acts 8:8; 12:7. 17:28

MOSES' SUCCESSOR APPOINTED. Vv.15-23

See also —
Encouraged. Deut. 1:38 3:21, 28
Appointed. Deut. 31:7, 23
Publicly acknowledged. Deut. 31:14.
Charged. Deut. 31:23

2 He who controls all life, and needeth not that any should testify concerning what is in man Jhn. 2:25. For summary of Spirit see 1 Pet. 3:19.
3. Cp. Zech. 10:2. Quoted by Christ Mat. 9:36. Mark. 6:34. See Instructions to Peter Jhn. 21:15-17. 1 Pet. 2:25
4. The authority of Joshua publicly attested.
4A Imparting to him a gift of wisdom. Deut. 34:9. Cp 1 Tim. 4:14. A gift of grace.
5 In this he was much the inferior of Moses. Num. 12:8
6 "At the mouth" - i.e of Yahweh through Urim.
6A This points to the difference between Joshua + Moses + all others until the appearance of the one "like unto Moses" Deut. 18:15. Moses was above the priests - ministered for them. Exod. 25:22; Note. Num. 7:89; Exod. 29:1.
7 An example of faith + patriotism. No murmuring or envy at his soon being passed over.
V.16. Yahweh is the Giver + Sustainer of life. Therefore it is His, and men are accountable to Him for the manner in which they spend it. It thus speaks of Him as Judge. See note + marginal references of Num 16:22. He who sustains the physical life of man has the right to lay claim to their spiritual development.

MOSES' IMPENDING DEATH

The explanatory note V.14 would appear to be quite unnecessary except to emphasise the point + illustrate the type (Rom. 8:13; Heb. 11:28) for succeeding generations. This appears to be the spirit of the whole transaction. Moses makes no plea to enter the land but only for a successor to act as shepherd to the people. He thus reveals himself to be somewhat indifferent - dauntless recognising that the rewards of faith will be his Heb. 11:26 and the significance of the type + the importance of the lesson to succeeding generations.

QUALIFICATIONS OF A SHEPHERD.

See V.17 Cf. Ezek. 34:1-23. Age limits the vigor necessary Deut. 31:2. Wisdom necessary. 1 Kg 3:7; 2 Chr. 1:10.
Prayer for efficient shepherds: Mk. 9:36-38; Mk 6:34. Cp John 10:1-3.

MOSES' PRAYER.

He requests a successor. It was also most likely at that time that he pleaded permission to enter the land as recorded. Deut. 3:23-26.

WHY SHOULD INSTRUCTION ON SACRIFICIAL OFFERINGS BE HERE INCLUDED?

Like the rite of circumcision (Josh. 5:5), it seems that many of the daily and yearly offerings were omitted during the desert-sojourn. Offering of firstfruits Num. 28:26. Tabernacles Lev. 23:39 were governed by the harvest - so inappropriate in desert. Thus the need for re-instruction as a preparation to entering the land. See p. 207.

@: Daily Offerings 28:1-8
(b): Sabbath Offerings 28:4-10
(c): Monthly Offerings 28:11-15
(d): Passover Offerings 28:16-25
(e): Harvest Offerings 28:26-31.
(f): 7th Month Offerings 29:1-6
(g): Atonement Offering 29:7-11
(h): Tabernacle Offerings 29:12-40

Vs. Lit. "A savour of My rest." Lev. 1:9, 13, 17; 3:11. Gen 8:21; Num. 15:3, 7, 24; 2 Cor. 2:15; Eph. 5:2; Phil. 4:18. Used in future Ezek. 20:41.

The continual burnt offering. A recalling of the light of the sun upon the moon - or Israel. Eph. 2:16

CHAPTER 28.

Q. Amos 5:25

Monthly sacrifices varied in Ezek. 46:6-7

1 Offerings to be observed. 3 The continual burnt offering. 9 The offering on the sabbath, 11 the new moons, 16 the passover, 26 and day of firstfruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye

(a) ch. 10. 10. 1 Sam. 20. 5. 1 Chr. 23. 31. 2 Chr. 2. 4. Ezra 3. 5. Neh. 10. 33. Is. 1. 13, 14. Ezek. 45. 17 & 46. 6. Hos. 2. 11. Col. 2. 16.
(b) See Mal. 1:7 Lev. 3. 11.
(c) ch. 15. 4-12.
2 Heb. *a savour of my rest.* Cp. ver. 6, 8, 13, 24, 27. ch. 29. 2, 6, 8, 13. Gen. 8. 21.
(d) Ex. 29. 38.
3 Heb. *in a day.* ver. 24. Ex. 29. 36, 38.
4 Heb. *between the two evenings.* ver. 8. See Ex. 12. 6.
(e) ch. 15. 4. Ex. 16. 36.
5 Lev. 2. 1.
(f) Ex. 29. 40.
(g) Ex. 29. 42. Cp. Amos 5. 25.
6 ver. 22, 30. ch. 15. 24 & 29. 11, 16, 19, 25.
(h) See Ex. 12. 6. Deut. 16. 1. Ezek. 45. 21.
7 Cp. Ex. 29. 42.
(i) Lev. 23. 6. Cp. Ex. 12. 18.
8 Ex. 12. 16. Lev. 23. 7. *first time commanded.*
Approx. ¼ Gall. C.B. See Note Lev. 23:13
9 ver. 31. ch. 29. 2, 8, 13, 17, 20, 23, 26, 29, 32, 36. Lev. 22. 20. Deut. 15. 21 & 17. 1.
(j) Cp. Ezek. 46. 4, 5.

1. The sacrifices consumed by fire constituted the bread of Yahweh or His food. (Lev. 3:11) consumed by Him as a contracting party. See Note Mal. 1:7. Offering = KORBAN
2. See Margin. Sig. Rest, Satisfaction or Delight. See note Gen. 8:21. See above.
3. The blood first poured out - representing the life of the person, then the offering consumed by fire - pointing to the manifestation of Yahweh in the person. For fire Lev. 6:12.
4. Associated with it was flour and oil, all produced by labour of Israel and pointing forward to their work of service devoted to Yahweh. Flour = Strength of life. Oil = witness Exod. 27:20. This combined with sacrifice shows dedicated to secure Christ.
5. The result of Israel's labour dedicated to Yahweh. for they tended the vine. Wine speaks of joy and pleasure Isa. 24:11; Ps. 104:15.
6. This dedicated to Him day by day.
7. This commenced a new cycle or beginning - and trumpets were blown as a memorial Num. 10:10. Many assembled before the prophets and public teachers to hear the Word expounded. 2 Kings 4:23. It was treated as a Sabbath. Amos 8:5. Ezek. 45:17; 46:6. Cp. Neh. 10:32-14.
8. All labour } Given
9. Human Strength } to
10. Reliance } Yahweh
11. Accepted by Yahweh and consumed by Him
12. A tenth deal = about ⅛ Gallon dry (C.B.).
13. A hin = about 1 Gallon (C.B.).
14. A tenth, a tenth (Heb.). i.e. a tenth to each.
15. YAYIN - from root to effervesce. Wine as fermented. An intoxicant. Syn. See Intd.
16. The self-assertion of the flesh. Cp. Lev. 4:22; 16:16. Num. 15:24. Rom. 8:11. 2 Cor. 5:21.
17. The first month of the religious year but the 7th month of the civil year. Exod. 12:2.
18. This is additional to the original Passover offering. See also Deut. 16:2.
19. Three is the number of completeness, for "tenth" See Lev. 5:11 Note Lev. 23:13 approx. 1½ Galls. Tenth = approx. ½ Gall - C.B.

DAILY Vv. 1-8 — A Lamb every morning and evening.

SABBATH. Vv. 9-10 — Offering doubled.

MONTHLY Vv. 11-15 — 2 Bullocks - Ram - 7 Lambs - Goat

THE PASSOVER. Vv. 16-25. The same as the monthly but offered for seven days.

SHA SHEKÂR - an intoxicant, intensely alchoholic - not necessarily wine. Cp. Lev. 10:9 Cf. Num. 28:14. Wine = symbol of New life bringing joy & happiness.

SEASONS OF WORSHIP

DAILY — Replenish oil lamps of 7 branched Candlestick — offer incense before veil morning and evening — offer Lamb every morning & evening with meal offering. This is the only grain offering that was completely burned Lev. 6:22.

WEEKLY — On the Sabbath — two lambs instead of one both morning and evening. Now commanded for first time. See above. (Commanded for the first time, See above.)

MONTHLY — Additional 7 Lambs, 2 young bullocks, one ram, one Kid of goats for sin offering. Trumpets sounded

YEARLY — 14th day of first month - PASSOVER. 7 weeks later — FIRST-FRUITS or Pentecost (Lev. 23:15-16). 7th Month. 1st day - blowing of trumpets. 10th Day - Atonement. 15th Day - Tabernacle for seven days. Additional offerings made on all these occasions. (New ordered for the time. See above.)

* Worship is an essential part of man's relationship to Yahweh. The laws of worship to Israel were so elaborate as to appear confusing. One lesson stood out: There is appropriate worship to every time + place. The offering of a consecrated life is always in season, at all times, every day, week, month, year.

N. 28:2. "My offering even My bread" The meat offering connected itself, from its very nature, with the life of the Israelites in the Land, not in the wilderness. It was annexed

THE PRINCIPLE OF SACRIFICE – Blood represented life (Lev. 17:11, 14). The shedding of blood was the ritual recognition and declaration by the worshipper that he was under condemnation, and had no right to his life. He acknowledged that in coming to Yahweh in the appointed way.

Tisri - 7th of Ecclesiastical but 1st of Civil year (approx. Sept). = New Years Day. Neither this day, nor the Day of Atonement are mentioned in Ezekiel. But see Ezek 40:1

14. Pointing to the two great divisions of humanity + to Israel natural + spiritual to the sacrifices as a token that the people must dedicate to Yahweh the fruits of the labor as well as their own persons. cp Lev. 21:6.

CH. 28:7. SHECHAR. The Israelites, in the wilderness had in their lack of wine, substituted shechar made from barley for it. They observed the spirit but not the letter of the Law. The Drink offering was poured on the flesh of the offering or around the foot of the Altar. See Exod. 30:9.

CH. 28:7 HOLY PLACE: The exact portion was beyond the altar when the priest ate the sin-offering. Num. 18:10 It is called the Most Holy. The Temple comprised an outer and an inner court.

Not mentioned in Ezekiel 7

FIRSTFRUITS. Vv. 26-31. Same as monthly.

50 days after Passover when the sheaf of the wave offering had been presented Lev. 23:15-16. It is called Pentecost, or "fifteeth day" in the N.T., but Jews styled it "Ostrah" or "Restraining" or "shutting up" for the joy of harvest was then restrained until the full ingathering at the Feast of Tabernacles.

16 cp v. 20.

17. This offering was evidently additional to that prescribed in Lev. 23:17-19. It concerned the offering particularly related to the "firstfruits" v. 26. whereas that of Lev. 23 related to Pentecost after "counting the days."

18 2 Cor. 5:21; Rom. 8:3; 6:10; 1 Pet. 2:24; 3:18.

CHAPTER 29.

NUM. 25:3. Baal-peor. The local fertility god, worshipped as the lord of fertility with joyful feasts + religious prostitution. Century Bible.

"Joined". The LXX has the verb TELEO, which is used by Herodotus (4,79) to mean "initiated into the mysteries." Cent. Num. 25:6. "A Midianitish ..

Lit. "the", the particular one by whom he had been enticed v. 15. Her high rank proves that Zimri had not fallen in with her by mere chance, but had deliberately singled out by the Midianites as the one whom they must at any price lead astray.

14 two Pt. 81:3, 89: 15. Prophetically. Is. 27:13; Zech 9:14; 1 Cor 15:52, 1 Thess 4:16

@ Lev. 23. 24.

b ver. 15, 30. ch. 29. 22, 28, 31, 34, 38.

Labor Strength meekness

Substance + joy.

c See ver. 3.

@ Ex. 12. 16 & 12. 6. Lev. 23. 8.

@ ch. 28. 11.

Ex. 23. 16 & 34. 22. Lev. 23. 10, 15. Deut. 16. 10. Acts 2. 1.

@ ch. 28. 3.

@ See Lev. 16. 29. Lev. 23:27.

f Cp. Lev. 23. 18, 19.

h ch. 30. 13. Ps. 35. 13. Is. 58. 5.

i ver. 13, 17, 20, 23, &c. ch. 28. 19.

m ver. 15, 22. ch. 29. 5.

n See ch. 28. 15.

Lev. 16. 3.

AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: @it is a day of blowing the trumpets unto you. 1 2A

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs: f See on. 28: 15, 22, 30

5 And one kid of the goats for a sin offering, to make an atonement for you:

6 Beside @the burnt offering of the month, and his meat offering, and @the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD. v. 18.

7 ¶ And h ye shall have on the tenth day of this seventh month an holy convocation; and ye shall h afflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; i they shall be unto you without blemish:

9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, (Approx 1 Gal. See Note Lev. 23:13)

10 A several tenth deal for one lamb, throughout the seven lambs:

11 n One kid of the goats for a sin offering; 6 beside @the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

1. A memorial Num. 10:10. For significance see notes on Ch. 28. The silver trumpets and shofer trumpets were both heard: the Voice of Yahweh + the Voices to Him

cp Lev 23:24. Offering commanded in Lev. 23: 24 - here specified for first time.

2. cp Ch. 28:20.

3 Two families of humanity united.

3A This had not been specified previously. cp Lev. 23:25. cp. Heb. 10: 10-14.

DAY OF ATONEMENT. Vv. 7-11

1 Bullock, 1 Ram 7 Lambs plus the Goat and special sacrifices See epitome p. 160.

Cf. Isa. 58:3-5; Zech 8:19; Mat. 5:4. Rom 6:6. 2 Cor. 7:9-11.

2. Ch. 28:13. Note

6. Christ's offering efficacious for others besides himself Isa. 53:10; Dan. 9:26-26 Heb. 7:27; 9:25-28.

Pentecost.

1. Lamb - the normal daily offering V. 31.
2. 2 Bullocks - Jew + Gentile offering all strength. V. 27 in labor.
3. 1 Ram. AYIL - Strength, chief - Protector of the flock V. 27
4. 7 Lambs - Covenant Victims V. 24
5. Flour + oil - substance + joy
6. Kid of goats - Sin undeveloped V. 30

followed (2) by Pentecost offerings. Lev 23:17-19

Num. 22:18. "Lay thy hands" Acts 6:6; 8:18-19; 13: 3; 19:6; 1 Tim. 4:14; 5:22; Heb. 6:2.

230 REASONS FOR YAHWEH'S ANGER AGAINST BALAAM.

- His covetousness Num 22: 7-8; 2 Pet. 2:15
- His refusal to submit to God's word 22:12
- His deceit in treating with the Word 22:12-13
- His desire to curse Israel Deut 23:4-6
- His assistance of part of God's conditions 22:20-21.
- His use of sacrifice to change the blessing to a curse 22:40.
- His seductive evil counsel when all else had failed. Num. 31:16

"A man in whom is the Spirit" Num. 27:18. This was openly manifested, as it was in Joseph Gen. 41: 38; Othniel Jud. 3:10; Jephthah 11:29. David 1 Sam. 16:13-14; Daniel 5:14; Christ Jn 3:34; John Baptist Luke 1:15; Stephen Acts 6:5. It helped qualify them for leadership as does also the Spirit Word.

WHY 70 BULLOCKS. During the seven days of the Feast 70 Bullocks were offered, answering to the 70 families that went into Egypt. Gen. 46:26 and the 70 nations into which mankind was divided (See Gen. 10:1 note). As these seventy nations are divided into 2 families, so 14 lambs were offered speaking of the perfect sacrifice doubled. As all this finally ended in a normal offering on eighth day when at this new beginning sacrifice ceased for a time, so it will be in the Millennium. The full ingathering of harvest symbolised by Feast of Tabernacles (Deut. 5: 14. 16:13-15). will be complete. 1 Cor. 15:28. See sending forth of 70. Luke 10:1. Cf. Ezek. 45:25

FEAST TABERNACLES 7TH MONTH 15TH DAY. Vv. 12-40.

12 ¶ And [a] on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

[a] Lev. 23. 34. See note below left.

1ST DAY. 13-16.
13 Bullocks, 2 Rams 14 Lambs 1 Goat

13 And [b] ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

[b] Ezra 3. 4. previously ordered but not prescribed. Lev. 23: 34-44

2nd DAY. 17-19.
12 Bullocks, 2 Rams 14 Lambs 1 Goat

17 ¶ And on the second day ye *shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [c] after the manner:

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

3rd DAY Vv. 20-22.
11 Bullocks 2 Rams 14 Lambs 1 Goat

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [d] after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

[c] ver. 6, 21, 24, 27, 30, 33, 37. Cp. ver. 3, 4, 9, 10. ch. 15. 12 & 28. 7, 14.

[d] See ver. 28.

The diminution of Bullocks: The reduction of one every day signifies the gradual reduction of nations until all are brought under the government of the Messiah.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual

4TH DAY Vv. 23-25.
10 Bullocks 2 Rams 14 Lambs 1 Goat.

Jewish doctors claim that the daily diminution of sacrifices point forward to the gradual diminution of nations until all things are brought under the government of the Messiah - Treasury.

Feast Tabernacles Exod. 23:16; 34:22; Lev. 23:33-43; Deut. 16:13-16; Neh. 8:14, 18; Ezek. 45:25; Zech. 14:16-19. Rev. 7:9-17

Cp. Jn 8:37; Acts 13:43. Rom 2:7. Gal. 2:5; 6:9. 2 Thess. 3:13. Heb. 3:14. 10:39. 11:15.

5TH DAY Vv. 26-28.
9 Bullocks, 2 Rams, 14 Lambs 1 Goat

Num. 24:20. First RÊ'SHIYTH - first in time, place, order, or rank.

Num. 24:17. "Come" - DARAK - To tread, by impl. to walk, also to string a bow (by treading on it in bending" - Str. Roth: "There hath marched forth a star..."

6TH DAY Vv. 29-31.
8 Bullocks, 2 Rams, 14 Lambs 1 Goat.

Num. 24:7. AGAG Young: Burning, fiery. Diet. = I will overtop.

Num. 24:6 "Planted"
Exod. 15:17; 2 Sam. 7:10; 1 Ch. 17:9; Ps 44:2; 80:8, 15; 106:16; Isa. 5:2; 51:16; Jer. 24:6; 31:28; Amos 9:15.

7TH DAY Vv. 32-34.
7 Bullocks 2 Rams 14 Lambs. 1 Goat.

Roth footnote: "According to the Massoretic pointing: 'his two buckets'."

Num. 24:7
"Pour water" Ps 78:20; Prov. 5:16-18; Isa 48:1 Cf. Jer 2:13.
"His King" 24:6-8; 78:50; Jn 1:49; Phil. 2:10 & Rev. 19:16
"His Kingdom" 2 Sam. 7:10-16; Isa 2:2-4; 9:7; Dan. 2:44; Zech. 14:9; Luke 1:32-33; Rev. 11:15.

Num 24:8
"Break their bones" Ps. 2:9; Ps 72:4;
"Pierce" Ps. 21:12-14; 45:5; Num. 24:19
"Out of Jacob" Cp Gen. 49:10; Ps 2:1-12; 72:10-11; Isa. 9:6-7; 11:10; Mic. 5:2,4; Mat. 28:18; 1 Cor. 15:25; Eph. 1:20-22; Phil. 2:10-11; Heb. 1:8; 1 Pet. 3:22; Acts 1:9; 10. Shall destroy. Ps. 21:7-10. Dan. 2:44. Isa. 60:12.

10 The diminution of bullocks could emphasise that it was not animal sacrifice merely that was required but the presentation of the worshippers themselves as living sacrifices. See Ps. 40:6, 50:8-9; 51:16-17; 69:31. Isa. 1:11. Jer. 7:22-23; Hos. 6:6. Rom. 12:1; Heb. 8:13; 9:23-24.

FEAST TABERNACLES "Now, as if after the hush of solemnity on Day Atonement, now the outburst of praise can not be restrained, the lambs are doubled. The rams also & the bullocks mount to 13. It is the exultant outburst of millennial joy - but this settles down as daily they are reduced on 7th day = 7 bullocks then on 8th day they return to number of atonement - reminding of judgment at end Millennium.

215 Offerings. If, in addition to the 70 bullocks, the evening and morning sacrifices are added to the other offerings they total 215 — the number of years Israel was in Egypt.

Num 21:14. What He did in the Red Sea. (WAHEB IN SUPHAH)

"This is the opening phrase in a fragment from the ancient song book... They are two place-names in Moab or to do with the watersheds in that area. AV has followed V. 'as He did in the Red Sea, so will He do in the streams of Arnon,' which depends on ancient Jewish exegesis. It involves in reading 'Waheb' as the rare Hebrew root y-h-b (give: common in Aramaic, Syriac, Arabic), be supah as equivalent to be (yam) sup, and the objective particle as introducing what to us is the subject, which does happen occasionally in Hebrew. LXX read zhb for whb + took + supah from the root s-p-p (burn, Aramaic). - Century Bible.

LXX: "Therefore it is said in a book: A war of the Lord has set on fire Zoob, and the brooks of Arnon."

"Waheb - the name of some unidentified town with the accusative, & requires some verb like "we captured" to be understood before it. "In Suphah" Or in storm. Perhaps it is the same place as Suph, mentioned in Deut. 1:1." - Soncino.

231 (Aramaic, Syriac, Arabic), be supah as equivalent to be (yam) sup, and the objective particle as introducing what to us is the subject, which does happen occasionally in Hebrew, LXX read zhb for whb + took + supah from the root s-p-p (burn, Aramaic). - Century Bible.

LXX: "Therefore it is said in a book: A war of the Lord has set on fire Zoob, and the brooks of Arnon."

"Waheb - the name of some unidentified town with the accusative, & requires some verb like "we captured" to be understood before it. "In Suphah" Or in storm. Perhaps it is the same place as Suph, mentioned in Deut. 1:1." - Soncino.

WHY STATE THE LAW of VOWS AT THIS TIME? Because a new start was to be made in the land of Promise. Israel had vowed at Sinai (Exod. 24:7). As an express reminder of the solemnity and binding nature of that Oath, a special regulation was issued governing all vows. (Num. 30:2 Deut. 23:21). A "permitted" oath must stand – it demanded fulfilment. But the vow of a wife or daughter had to be permitted by the husband or father who stood in the family in the position that Yahweh stood in the Nation.

burnt offering, his meat offering, and his drink offering. 9

35 ¶ On the eighth day ye shall have a [a] solemn assembly: ye shall do no servile work therein:

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall [3] do unto the LORD in your [b] set feasts, beside your [c] vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER 30.

1 Vows are not to be broken. 3 The exception of a maid's vow. 6 Of a wife's. 9 Of a widow's, or her that is divorced.

AND Moses spake unto [d] the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 [e] If a man vow a vow unto the LORD, or [f] swear an oath to bind his soul with a bond; he shall not [4] break his word, he shall [3] do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when [2] she vowed, or uttered ought [3] out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

[9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.]

10 And if she [6] vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. 7

[a] Lev. 23. 36.

[2] Heb. *her vows were upon her.* ver. 6. Ps. 56. 12.

[3] Or, *offer.*

[b] Lev. 23. 2, 4. 1 Chr. 23. 31. 2 Chr. 31. 3. Ezra 3. 5. Neh. 10. 33. Is. 1. 14.

[c] Lev. 7. 11, 16 & 22. 21, 23.

[d] ch. 1. 4, 16 & 7. 2.

Vows must be kept – but persons or property can be redeemed Lev 27.

[e] Lev. 27. 2. Deut. 23. 21. Eccles. 5. 4, 5.

[f] Lev. 5. 4.

[4] Heb. *profane.* Ps. 55. 20. Job 22. 27. Ps. 22. 25 & 50. 14 & 65. 1, 2 & 116. 14, 18. Nah. 1. 15.

VOWS See left

Having laid down the general principle of the sacredness of vows, the law proceeds to qualify it in three special cases of vows made by women under authority. Thus our vows are all subject to the authority of Christ.

232

NUM. 26:5. THE FAMILIES.

The families of all the tribes excluding Levi, number 57. The ancestral heads after whom these families are named correspond nearly with the grandchildren and great-grandchildren of Jacob, enumerated in Gen. 46:8. Both lists consist mainly of grandchildren of Jacob, both contain also the same two great-grandchildren of Judah & the two grandchildren of Asher. The document in Genesis should be regarded as a list, not of those who went down in their own persons with Jacob into Egypt but of those whose names were transmitted to their posterity at the date of the Exodus as the heads of Israelitish houses, & who may thus be reckoned the early ancestors of the people.

9. The great day of the Feast. See note Jn. 7:37-39.

8TH DAY Vv 35-38.

Pointing forward to beyond the Millennium when all sacrifice brought to completion — 1 Bullock, 1 Ram, 7 Lambs 1 Goat.

NUM. 31. MIDIAN AVENGED

Balaam predicted that the sceptre to arise would destroy all "the sons of tumult" Num. 24:17. As a token of this Moses wages war against Midian – men of strife. For fulfilment & for result see: Vengeance Isa. 34:2; 63:4; Rev. 11:18; Isa. 26:9.

10 Centring upon Christ's offering! "this do in remembrance" LUKE 22:19

11 These are treated of in Lev. 22:18-33, etc. "All the offerings commanded in these chapters amounted to 1071 lambs, 113 bullocks, 37 rams, 30 goats, in the lunar year, together with 111 bushels of flour, more than 370 gallons of oil & about 340 gallons of wine, supposing that the drink offering was proportionate throughout." R. Winterbotham. Cp 8.47:8

9 LAW OF VOWS MADE BY WOMEN 30:1-16

Vows = Religious Promises to Yahweh and could relate to —
1. Abstinence or humiliation V.13
2. Nazarite Num. 6:3
3. Giving certain things or sacrifices to Yahweh Lev. 7:16.

This Law guarded against rash Vows.

WHEN A VOW MUST STAND Vv. 1-2.

1 ISSAR – A vow of abstinence or restriction.
2 See Mg. Cp Christ's example. A. 1:1a, 1a, 18; A. 22:21; Lk. 22:18.

II FATHER CAN ANNUL A DAUGHTER'S VOW. Vv 3-5.

VOWS (Cont.).

Other aspects include: Nazarite Vows Num 6, the rash Vow Lev 5:4-5, Redemption of persons & property that have been vowed Lev 27, Importance of keeping vows Deut. 23:21-23.

3 RSV. "Hears of her vow". He can repudiate it when he hears of it or when she vows. Cp 4:5.

A HUSBAND CAN ANNUL A WIFE'S VOW. Vv. 6-8.

4 A betrothed woman not yet living with her husband. Cp V.10. She is then subject to her father & her husband.

5 The authority of the husband maintained. Cp 1 Cor. 11:3-7; 1 Tim. 2:9-15; Cp Matt. 19:20.

Cp Lev. 21:7 Lu. 2:37. Rom. 7:2

ALL OTHER VOWS SHALL STAND Vv 9-15

6 This is the case of the woman whose marriage is complete. A Categories thus described • An unattached woman V.3 • A betrothed woman V.6 • An independent woman V.9 • A fully married woman V.10.

7 Yahweh recognises the authority & rights of the husband & gives him power in regard to the married woman in certain particulars. He did this to ensure basic the proper leadership of the man over the woman & to keep peace in the home.

1 Cor 11:3. Eph 5:16 1 Cor 14:35 Num 31:16.

Num. 26:5. Phinehas leads the army. The high priest cannot do so since he must have no contact with the dead. Cp 16:37 where Eleazar is deputed to deal with the ritually unclean censers, his father, Aaron being high priest at the time. He was also marked out as a fitting director of the campaign by Num. Deut. 25:17-19.

Yahweh & the Home
He treats the home as a unit with varying degrees of authority. His legislation is not divisive of the home but designed for its greater unity.

WITH THE EXCEPTION OF THE CANAANITES WHO WERE DEVOTED TO UTTER DESTRUCTION, the nations were first offered the choice of peace or war (Deut. 20:10-18). This was not done in the case of Midian because their attempt to seduce Israel from the worship of Yahweh showed they did not deserve this privilege.

Ch. 31. The Midianites only are mentioned. Evidently they took the initiative in putting the evil counsel of Balaam into effect. v.8, 16.

The Midianites spoiled, **NUMBERS 31.** *and Balaam slain.*

Deut. 20:14-14 / Josh. 21:11. Cp. 1 Sam. 15:2,3

THE BATTLE Vv 7-12

13 Every vow, and [4] every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. [4A] - see above

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them;* then [5] he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

4 Fasting or similar form of abstinence. Cp 1 Cor. 7:5; Cp Lev. 16:29; 23:27

4A Here Yahweh recognises the authority & rights of the husband as being greater than his own claim on the married woman. This establishes the proper lordship of the husband & leads to peace in the home. Cp. 30:13; 1 Pet. 3:6.

5. Be considered guilty of breaking the vow & be punished according.

5. Objection had to be taken on the day it was heard.

6. This was the relationship between Yahweh and Israel. Ezek. 16:8 ff. He heard and permitted the Vow at Sinai, and it must stand.

= CHAPTER 31

YAHWEH'S VENGEANCE ON MIDIAN V.3.

A type of Messiah's conquest of the nations Isa. 9:4. References Ps. 83:9. Jud. 8:21.

A selected 12,000 soldiers in Israel completely avenge Yahweh on Midian without themselves suffering loss. THE ARMY. Vv 1-6

1. Midian was a son of Abraham by Keturah Gen 25:1-6. 1 Chron. 1:32. Name means "Strife" "Contention" (Davis).
2. A selection: the Ecclesia.
3. The measure of the New Jerusalem. Rev. 21:16. Cp 25:11
4. The High Priest to come to whom had been given the promise of everlasting priesthood. Num. 25:13. Phinehas was doubtless accompanied by Joshua so that in combination there is presented the idea of King-Priest = The Messiah.
5 Kitto renders "even." for the duty of the priests in battle see Deut. 20:1-4.

However accepting the present translation, this could refer to the Ark Cp 14:44 establishing a precedent for 1 Sam. 4:3 Cp 2 Sam 6:14-16

1 And the LORD spake unto Moses, saying,

2 [h] Avenge the children of Israel of the Midianites: [i] afterward shalt thou [k] be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 [2] Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand [p] armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and [q] they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely,* [6] Evi, and Rekem, and [6] Zur, [7] and Hur, and Reba, [8] five kings of Midian: [d] Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all [s] their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, [9] with fire.

11 And [t] they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at [10] the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them [1] without the camp.

14 And Moses was wroth with the [m] officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [3] battle.

15 And Moses said unto them, Have ye saved [n] all the women alive?

16 Behold, [o] these caused the children of Israel, through the [q] counsel of Balaam, to commit trespass against the LORD in the matter of [r] Peor, and there was [s] a plague among the congregation of the LORD.

17 Now therefore [u] kill every male among the little ones, and kill every woman that hath

(a) Deut. 20:13. Judg. 21:11. 1 Sam. 27:9. 1 Kin. 11:15, 16.
(b) Josh. 13:21.
(c) Ch. 25:15.
(d) Josh. 13:22. He could not think the matter over - he had to decide immediately. Rabbinical law that under 12 a son under his parents. Lev. 5:1.
(e) Gen. 34:29. Vows were actively promissory - bonds were negative restrictions.
(f) Deut. 20:14. Judgment on Midian. See note top right. p. 240
(g) Ch. 25:17. Ch. 22:1.
(h) Ch. 20:24. It was Yahweh's quarrel, not their own. Lit. Jud. 11:13. Cp Ex. 17:16.
(i) ver. 19. Lev. 4:12.
(k) ver. 48. Gen. 41:34.
(2) Heb. A thousand of a tribe, a thousand of a tribe.
(3) Heb. host of war.
(m) Cp. 1 Sam. 15:3.
(n) Ch. 25:2.
(o) Ch. 32:27. Josh. 4:13.
(p) Ch. 24:14. 2 Pet. 2:15. Rev. 2:14.
(q) Ch. 23:28.
(r) Ch. 25:9. Cp NTEST 2 Chr. 20:1. Ch. 10:6, 9. Lev. 23:24.
(s) Judg. 21:11, 12.
(t) 1 Sam. 30:20. Ark. Cp Num 10:35 14:44. 1 Sam. 4:4.
(u) Judg. 21:11.

5. In judicial execution after the battle Cp Josh. 13:22

6 They were vassals of Sihon Josh 13:21.
7. Sig. "Covetous" St.
8 Sig. "Versicolor" St.
9 Sig. "Rock" - Father of the princess slain by Phinehas - Num 25:15.
10 Sig. "Whiteness" "Splendor" (Davis)
11. Sig. "Fourth part" or "square"
11A This normally permitted. Deut 20:14. but cp Num. 31:14-15.
11B Purifying element v. 23. Cp Josh. 6:24; 1 Cor. 3:12. Rev. 18:8
12 TIYRAH fem. of TUWR - a wall. Possibly a pastoral village crudely defended by a wall & situated "in the country" Cp Josh. 13:21. Plural. TIROTHIM. Cp Gen. 25:16 n/c RSV: their encampments. "Goodly castles" is from Vulgate.

12A As Abraham did to Melchizedek Gen. 14:20 See v.18.
12B All should have been put to death because of the nature of the war. Deut. 2:34 Josh 6:21; 8:25. 1 Sam 15:33 Ps. 137:8-9. Jer. 48:10, Exception. Deut. 20:13, 16-18.

JUDICIAL PUNISHMENT Vv. 13-18.

13A Being unclean from battle Num. 19:16. Captives & spoil to be inspected so that nothing unclean may defile the camp.
13. The leaders should have realised what was required, or Moses had instructed them and they had overlooked it. Thus the meekest of men became angry when Yahweh's work was affected. Cp. Num. 12:3. 16:15; Mark 3:5. Moses' anger. See Note p. 237
13A MA'AL = Treachery From a root - To cover up, to act covertly. Rend: "for a secure (or, incitement) of treachery" Josh. 22:17.
13B Deut. 4:3; Josh. 22:17.
14 See note top left. p. 235
15 A term denoting those under 20 years of age. This terrible punishment brought on Midian by their own folly.
15 In like manner we are called upon to put to death those "fleshly lusts which war against the soul" Col. 3:5; 1 Pet. 2:11. In the age to come, Jesus & her daughters, the Roman Apostasy will likewise be ruthlessly put to death & only those saved alive will be prepared to serve Israel.

THE MIDIANITES 233

The five Kings mentioned are said to be vassals of the Amorite King Sihon Josh. 13:21 and are described as "dwelling in the country." Therefore, they only comprised portion of Midianitish power, which again rose later to dominate the Israelites Judges 6:3-7.

NUM. 26:56. "This division by lot seems to have respect only to the quarter, or situation, which each tribe was to possess, & not to the quantity or extent of the land, which was to be proportioned to the numbers of each tribe according to the register now formed. Thus, for instance, it was determined by lot which of the 12 tribes was to inherit in the south, which in the north, &c. then, in that quarter where the lot fell, a larger or smaller portion of land was assigned them, according to the goodness of the soil, & in proportion as they were more or less numerous. . . . This equal division of property was, under God, the great bulwark & strength of the Hebrew commonwealth. According to calculations, Canaan contained 14,976,000 acres which divided among 600,000 men, will allow of about 21½ acres each, leaving 1,976,000 acres for the princes of tribes, levitical cities etc so that there was an ample provision to enable each person with all the advantages of that fertile soil & fine climate to live in comfortable circumstance - more land when 2½ tribes east taken into account.

MACHIR TAKES BASHAN. Ch 32:39: Machir was the only son of Manasseh Gen 50:23 born during the lifetime of Joseph. The descendants of Manasseh are sometimes identified with Machir Josh. 13:31; Deut. 3:15. and later particularly that section of the tribe east of the Jordan Josh. 17:1-2. this division is preserved in Chronicles Cp. 1 Chr. 2:21,23; 7:14-17.

The Machirites were warlike Josh. 17:1. They distinguished themselves in the defeat of Og Num. 32:39; 21:33; Deut. 3:8. Jair particularly distinguished himself in the mopping up of centres of resistance Deut. 3:14-15. Manasseh's population was great. 32,200 to Ephraim 40,500 at first census, but 52,700 to 32,500 at the second. See the large number of soldiers at crowning of David. 1 Chr. 12:22-40. See below.

The division of the prey.

known man by lying with [2] him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And [a] do ye abide without the camp seven days: whosoever hath killed any person, and [c] whosoever hath touched any slain, [d] purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all your raiment, and all [4] that is made of skins, and all work of goats' hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead, (or copper)

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it [d] shall be purified [f] with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall [g] wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey [5] that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: EDAH

27 And [1] divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: EDAH

28 And levy a tribute unto the LORD of the men of war which went out to battle: [k] one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take it of their half, and give it unto Eleazar the priest, for an heave [21] offering of the LORD.

30 And of the children of Israel's half, thou shalt take [b] one portion of fifty, of the persons, of the beeves, of the asses, and of the [3] flocks, of all manner of beasts, and give them unto the Levites, [c] which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And [h] the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand; of which [h] the LORD's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred; of which [h] the LORD's tribute was threescore and one.

40 And the persons were sixteen thousand; of which [h] the LORD's tribute was thirty and two persons.

41 And Moses gave the tribute, which was the LORD's heave offering, unto Eleazar the priest,

[2] Heb. a male.

[a] ch. 5. 2. [b] ver. 42-47.

[c] ch. 19. 11. [d] ch. 19. 12, 13, 20.

[3] Or, goats. ver. 28, &c. Ex. 12. 21.

[e] ver. 47. ch. 1. 53.

[4] Heb. instrument, or, vessel of skins. Cp. Lev. 13. 49 & 15. 4. ch. 35. 22.

[f] ch. 19. 9.

[g] Lev. 11. 25.

[h] ver. 28.

[5] Heb. of the captivity.

[1] Josh. 22. 8. 1 Sam. 30. 24. A principle followed by Joshua & David. MEKES - an assessment, tax.

[k] Cp. ver. 30-42, 47 & ch. 18. 26.

Present duty Acts 20:28. 1 Tim. 1:18. Heb. 13:17 Priests = Apostles. Levites = those occupying less or positions Luke 10:1-8. 1 Thess 5:12-13. See more v. 47.

[21] See Note bottom P. 213. [Num. 18:8 Note

[21] Sig. "Levied." See Num. 15:24.

[22] The soldiers offering more honorable than the people's which was given to the Levites v. 30. Cf 2 Tim 2:4

[21] The verb from which Terumah (heave offering) is derived (RUWM) is rendered "levy" in v. 28. Cf p. 213.

[23] MALQOWACH = Jaws (as taking food) hence living prey.

[24] BAZ - plunder.

[25] Roth "over and above..." Lend. "and the live prey in addition to the spoil..." Num. 18:24-28. 1 Cor 9:13-14

[27] Old English for oxen

NOENCHANTMENT 23:23. The overruling of his auguries compelled him to acknowledge - what his avarice & ambition had previously blinded him - that all arts & efforts of man against Israel must prove vain. This sense suggested by the margin (that the South sayers art was not practised in Israel) was true

[28] Cp Num. 18:19 The Apostles. Mt. 10:10. 1 Cor. 9:10-14. Gal. 6:6. = Teachers 1 Tim. 5:17

MACHIR SON OF MANASSEH Ch 32:41

This hero of Manasseh was son of Hezron of Judah who married a daughter of Machir in his old age 1 Chr 2:21. Their son Segub (father of Jair) attached himself to the mother's tribe, perhaps because of the greater glory or inheritance attached thereto.

For similar example see Sheshan & Jarha 1 Chr 2:34-35. & the Levitical descendants of Barzillai Ezra 2:63

PURIFICATION OF ARMY. Vv. 19-20.

Death is a negation of the Divine purpose and is inevitably associated with sin. It is thus considered defiling 15. See the means provided and the notes on the parable of the Red Heifer in Num. 19.

[c] By change of raiment. Gen. 35:2. Lev. 11:32; 15:17

MEANS OF PURIFYING INANIMATE THINGS. Vv. 21-24.

Israel as a holy nation had to purify for their use anything acquired from the Gentiles

Israel similarly purified. Isa. 4:4. Ezek. 43:19. Cp also Mal. 3:11. Heb. 1:7; 9:12 Rev. 2:18.

These things represent the qualities of the saints thus they too will be similarly purified 1 Cor. 3:13, 15.

Both fire and water necessary. This was associated with Red Heifer Num. 19:9. Lev. 11:32, 15:17. Cp. Eph. 5:26; Tit. 3:5-6; Heb. 10:22.

DISPOSING OF THE PREY. Vv. 25-47.

There is a difference between the prey and the spoil. Vv 11-12. The latter related to inanimate valuables acquired by the soldiers and which remained their own

Equally divided. The soldiers who bore the burden and risk of war receiving a greater reward as will those who labour in Yahweh's service now

Numbering 12,000.

Numbering 591,550.

SHEEP	675,000	Soldiers -	337,500	- to Yahweh	675
		People	337,500	- to Levites	6750.
OXEN	72,000	Soldiers -	36,000	- to Yahweh	72
		People	36,000	- to Levites	720
ASSES.	61,000	Soldiers -	30,500	- to Yahweh	61
		People	30,500	to People	610
PERSONS	32,000	Soldiers -	16,000	- to Yahweh	32
		People	16,000	to People	320

234

SUMMARY.

An action that Abram did voluntarily. Gen. 14:20 | Cp. Josh. 6:19, 24 | 2 Sam. 8:11-12 | 1 Chr. 18:26-27 = Hebrew. Cp. Prov. 3:9-10 Matt. 22:21 "Render unto..."

MACHIR TAKES BASHAN

Whilst Ephraim sent 20,800 men, western Manasseh alone sent 18,000 + Eastern Manasseh with Reuben + God sent 120,000 "with all manner of instruments of War for battle" V. 37. out of a total muster of 336,000 for the whole country. Cp Zelophehad. Ch. 27.

DIBON. MINING - from a root sig. Sorrow. Sit. 4 m. above Arnon. Though assigned to Gad here V.34 it was later given to Reuben Josh. 13:9, but was recovered by Moab, & became a Moabite stronghold. Isa. 15:2; Jer. 48:18,22. The Moabite stone was found here.

HESHBON. - Intelligence, reason. Here assigned to Reuben V.37, but in Josh. 21:39; 1 Chr. 6:81 to God, perhaps the temporary settlements of the two tribes was mixed. Later it fell into the hands of Moab, together with Elealeh, Kirjathaim, Nebo, Baal-meon, and Sibmah Isa. 15:2,4; 16:8; Jer. 48:1 22:23.

Capital of Sihon. Num 21:25-26, Deut 1:4 2:24-30; 3:2,6; 4:46; Josh 9:10; Extent of his dominion - Josh. 12:2-5; 13:10-27; Levitical city Josh. 21:39. Mesha - Heshbon Jud. 11:19,26; Neh 9:22; 1 Chr. 6:81. Beauty Song 7:4; Moabite Isa. 15:4; 16:8-9 Jer. 48:2; 34,45; 49:3.

Num 31:17. The sword of war slood

(Were women & children as incapable of resistance? but the sword of justice knows no distinction except guilty or not guilty, or more or less guilty. This was the execution of a righteous sentence upon a guilty nation, in which women were the greatest criminals, so that their lives were forfeited by their personal wrong-doing with respect to the male infants. God the Author & Supporter of life has a right to dispose of it when & how He thinks proper. Shall not the Judge of all the world do right?" Gen. 18:25

NUMBERS 32.

The oblation of the officers.

27 taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, [b] for a memorial for the children of Israel before the LORD.

[b] Ex. 30. 16.

28

Deut. 3:12-20.

CHAPTER 32.

1 The Reubenites and Gadites sue for their inheritance on the east side of Jordan.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [d] Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and [f] Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and [2] Shebam, and [g] Nebo, and [4] Beon,

4 *Even* the country, which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore [7] discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, [n] when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto [p] the valley of Eshcol, and saw

* Cp. ch. 18. 8, 19.

EDAH

Isa. 10:8-9.
d ver. 30.
e ver. 3, 35. ch. 21. 32. Jer. 48. 32.
Gen. 13:25.
2 Sam. 24:5
f ver. 30. Ji. 34. 1. 4 Isa. 56:10-11. Ezek 44:6-7.
g ver. 14.
h ver. 34. ch. 21. 30.
i ver. 36, Beth-nimrah.
2 ver. 38, Shibmah.
3 ver. 38. ch. 33. 47. Deut. 32. 49. 2 Chr. 5. 8. Is. 15. 2 & 46. 1. Jer. 48. 1, 22.
4 ver. 38, Baal-meon.
5 Heb. hand.
6 Heb. found.
k 2 Sam. 1. 10.
l Gen. 24. 22.
m Ezek. 16. 12.
n Ex. 35. 22.
o Ex. 30. 12, 15, 16.
7 Heb. break. ver. 9. Cp. ch. 30. 5, 8, 11.
8 Heb. Heave offering. ver. 41. ch. 5. 9.
p ch. 13. 3, 21-33. Deut. 1. 22-28.
q Deut. 20. 14.
r ch. 13. 23.

27. The words as are listed in V.60. Cp also Deut. 20:14

28 See note p. 100. Comparable to the altar plates of Num. 16:40 or crowns of Zech. 6:14 reminders of incidents that should be recalled.

CONQUERED TERRITORY OCCUPIED BY 2½ TRIBES. CH. 32:1-42.

CHAPTER 32.

REQUEST OF REUBEN & GAD VV. 1-5.

1 Sig. "Helpful" or Witness Gen 31:47 Very fertile. See 16. Some of Manasseh also joined in the request ultimately.

2 Sig. Heap of Witness. Gen. 31:47. The territory east of the Jordan Deut 3:11. It is ideal for cattle. See Index

3 Sig. "Crowns" "Diadems" see Sorrow, Pining & Shaking.

4 Sig. "Destruction & Ruin" Base of troops or den - About to fall. Nth. Nth. East of most of see above.

5 Sig. "Reason" "Intelligence"

6 Sig. "El is Ascending"

7 Sig. The hoar head

8 Heb. Sibmah. Cp Isa. 16:8-9

9 See marg. Sig "Lord of Habitation"

10 Of Sihon. See Num 21.

EXPOSTULATION OF MOSES. VV. 6-15.

He fears that the request was made because they lacked the faith to enter the Land of Promise and grapple with its difficulties. Below

12. The sight of their eyes appealed to them more than the promise of faith. That is certainly how Moses viewed their request. Vv. 6-7.

13. In view of the failure of Israel forty years earlier, Moses had just cause to feel anxious concerning entry into the land, and to the effect of this request on the rest of the people. Cp Ex. 15:15; Phil. 2:9

14 Num - dissuade, neutralise and so discourage them in the work before them.

15 Moses fears a repetition of history & exhorts accordingly.

JAZER V.1. In or near Gilead. Taken from Amorites 21:32. Given to God & constituted a Levitical city Josh. 21:39. 1 Chron. 26:31. It was of sufficient importance to give its name to a district & dependent towns Num. 21:32. Its place between Dibon & Nimrah would suggest its location on the high plain north of Heshbon. Cp Isa. 16:8-9; Jer 48:32 Idem. with Khirbet Jazzir, S. of Sil near Ain Hazir — Conder

THE OFFERING OF THE ARMY. VV. 48-54.

48 ¶ And the [c] officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our [e] charge, and there lacketh not one man of us.

Ex. 19:14-15; Zech 9:13-15.

50 We have therefore brought an oblation for the LORD, what every man hath [6] gotten, of jewels of gold, [h] chains, and [i] bracelets, rings, [k] earrings, and [l] tablets, [m] to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [8] offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (For [o] the men of war had

c ver. 14.
e ver. 34. ch. 21. 30.

24. Heb. "Nathan" = to Give. Hence "Nethinim" - persons given for menial tasks of service. See Note. 1 Chron. 9:2. Cp Num. 31:30.

25 This was proof that Yahweh had been with Moses & led to the free-will offering of V.50. Their offering was 5 fold. Cp Ps. 17:28

25. Korban = a present, or gift. Cp Num. 18:9.

26. They had been numbered for war and found to have been preserved from death. Exod. 30:12-16.

26A RSV: "armlets".

26B RV mg = necklace.

27 About 11,000 ounces of gold.

28 This verse implies that the soldiers, as distinct from the officers Cp Vv. 49-50. did not make any offering from their plunder. The officers offered on behalf of themselves & those under them.

29 Moved with gratitude at learning that not a man had been lost in the contest they offer to Yahweh the golden jewels - symbols of faith. Cp Ps. 107:15, 21-22; 116:12,12.

COMPROMISE: ON THE EAST OF JORDAN 235

In the choice of the 2½ tribes, there is typically set out the choice of those who do not want to sever themselves from their brethren, yet, on the other hand, are dazzled by present advantages so that they do not want to completely "go over Jordan" Ch. 32:5 In doing this they exposed themselves to greater danger ultimately coming under the domination of Moab and others. Moses warned them in forthright terms, which seemed to express a doubt of their true motives and which climaxed in the solemn warning of V.23.

'CALEB WHOLLY FOLLOWED YAHWEH." V.12.

See note Num. 14:24. MÂLÊ' (maw-lay) sig. to fill or be full of. He filled his heart with the desire to serve Yahweh. He followed Him faithfully, wholly, fully, refusing to lower his standards.

He matched his faith with his courage. Giants did not perturb him, nor did the faithless multitude who would stone him deter him. At 80 years of age he asked for a mountain Josh. 14:12 and expelled the Anakim therefrom. Jud. 1:20. He was a man of heights literally + spiritually, never content with the average or commonplace. His inheritance was fittingly called Kirjath-Arba + Hebron. Josh. 14:15.

14 The arrangements were evidently confirmed by Yahweh.

the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 [c] And the LORD's anger was kindled the same time, and he sware, saying,

11 [d] Surely none of the men that came up out of Egypt, [e] from twenty years old and upward, shall see the land which I sware [h] unto Abraham, unto Isaac, and unto Jacob; because they have not [2] wholly followed me: Num. 14:24, 30; Josh. 14:8-9

12 Save Caleb the son of Jephunneh the [i] Kenezite, and Joshua the son of Nun: [k] for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [m] wander in the wilderness forty years, until [n] all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye [o] turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But [p] we ourselves will go ready [r] armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 [u] We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; [a] because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [b] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, Gp v.23.

21 And will go all of you [e] armed over Jordan before the LORD, until he [l] hath [f] driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. Gp Deut. 3:12-18; Josh. 1:15; 22:9

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure [14] your sin will find you out.

24 [l] Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man [q] armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and [s] Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

[c] Num. 32. Josh. 14. 2 & 13. 8. Deut. 3:21-28
[d] Deut. 3. 28. Josh. 1. 13, 14.
[e] ch. 14. 11. Deut. 1. 34. Ps. 95:11. Ez. 20:15. Heb. 3:8-19.
[h] ch. 14. 23. Deut. 1. 35.
[f] ver. 27, 29, 30, 32. ch. 31. 5. Deut. 3. 18. Josh. 4. 13.
[2] Heb. fulfilled after me. ver. 12. ch. 14. 24.
[i] Josh. 14. 6 & 15. 17.
[k] ch. 14. 24. Deut. 1. 36. Josh. 14:8,9.
[m] Gen. 44. 16. Is. 59. 12. ch. 14. 33, 34, 35.
[n] ver. 16, 34-38.
[o] ch. 26. 64, 65. Deut. 2:14-16. 1 Cor. 10:5. Heb. 3:16-19.
This warning constantly reiterated.
Deut. 30. 17. Josh. 22. 16, 18. 2 Chr. 7. 19 & 15. 2. Lev. 26:14-18.
[p] ch. 31. 5.
See Hurlbut's Hist. of Bible 11:28; 12:16; 36:2.
[r] Josh. 4. 12, 13. [s] ch. 27. 18, &c. [q] ver. 20. ch. 31. 3.
[u] Josh. 22. 4.

15 The wives are not mentioned - they being known & these whom they claimed might have been destroyed Num. 14:43; Deut. 1:35; 2:14-15. But see Num. 32:13.

16 There was also a Kenaz, the son of Esau Gen. 36:11, 15, 42 who was a leading Edomite family. Perhaps portion of it joined with Judah before the Exodus.

20 Sig. Hunters. A Canaanitish tribe Gen. 15:19. See Note p. 204.

17 Cp Num. 14:24. This statement is repeated 6 times in regard to Caleb. Deut. 1:36. Josh. 14:8; 14:9. 14:14 17A Ch. 14:31-45) Deut. 2:14. Ps. 78:11;

18 Milton wrongly terms this Penseroy of the ff. His observation not justified by subsequent experience. Cp Neh. 9:24-26; Ps. 78:17; 106:37-41; [illegible]

RSV: "Free of obligation". Cp Deut. 24:5.

13 Thus there is a solemn obligation to fight Yahweh's battles. V 20. 2 Cor. 10:3-6; Eph. 6:10-18

14 Sins are mainly committed in secret with the hope that they will not be discovered nor punished. But see Ps. 90:8, 139:11. 140:11. Prov. 13:21. These words imply Moses not sure of motives of 2½ tribes.

16 They were eventually incorporated close on the Tabernacle + exhorted as indicated in Deut. 2:1-8. Cp. 2 Cor. 10:14-5:1 Eph. 6:10-18; 2 Tim. 4:1-8

ASSURANCES OF THE TRIBES Vv. 16-19.

12. Repair the cities

13. This proposal was faithfully executed. It did not imply that all the men should go up and leave their families defenceless. There were still powerful enemies east of Jordan. Thus in the last census Ch 26 Reuben "43,730 men, Gad - 40,500 and Manasseh - 52,700, a total of 110,930, but from Jos. 4:13 we learn that 40,000 passed over Jordan leaving 70,930 to care for those that remained.

"Ready" = CHUWSH - To hurry. "He will arm ourselves in haste" Ry - "We ourselves will be ready armed to go.." They promised not to delay the forward movement of Israel, but would hasten to erect the necessary buildings, + to array themselves for war.

THE NATION NOTIFIED OF THE DECISION Vv. 28-33

STIPULATION OF MOSES. Vv 20-24

11 They are assured His enemies, + the victory is His Prot. 3:20; Josh. 10:30, 42; 11:23; 18:1; Ps. 44:1-3 78:55.

"BE SURE YOUR SIN WILL FIND YOU OUT" V. 23

Moses meant: You will recognise your sin when it overtakes you. Frequently men fail to acknowledge sin as sin until the consequences are forced home. The sin which Moses warned them against was the sin of selfishly deserting their brethren, and refusing to fight in Yahweh's battles. The cities they saw seemed important, permanent + desirable settlement in contrast to their black tents and nomadic life, but they ultimately proved a delusion. The curse of Reuben Gen. 49:4. began to take effect through circumstances of his own choice. He settled himself close on the frontier of Moab, where he could not have peace + prosperity for any length of time, but which promised an easy immediate gain. They changed the names of the cities V 38 in a superficial desire to serve Yahweh, but it was not long before they reverted to their old names, and were re-conquered by Moab.

236

THE 38 YEARS WANDERING Deut. 2:14 This is passed over in almost complete silence, merely recording the places visited Ch. 33:19-36. However, the following facts should be noted (1) Yahweh did not wholly abandon the rebellious people; He continued to communicate with them through Moses Num. 15:1, 17, 35 etc. He supplied manna and water, provided raiment and shoes Deut. 8:2-6; 29:5-6 (2) The rite of circumcision, Passover were discontinued -the people were without hope Cp Josh. 5:4-5 = restored with new hope. (3) The Law was ignored, Sabbaths profaned, Wolatrous practises engaged in Ezek 20:10-26 Amos 5:25-26 (4) The evidence suggests that for the most part they remained adjacent to Kadesh where the Tabernacle apparently was permanently stationed -hence the name. See top p238.

The journeys of **NUMBERS 33.** See top. p. 23 *the Israelites.*

15. The Sept. here adds "to do battle before Yahweh, then shall ye bring over their baggage, and their wives, and their cattle earlier than you into the land of Canaan; so shall..."

Or perhaps Moses saw it as appropriate that Manasseh have 2 portions + suggested it.

16. Apparently these subsequently joined with the other tribes in the request. So Manasseh, as the firstborn of Joseph received two portions of inheritance. Cp Deut. 21:15-17. These = the families of Machir v.39. Josh. 17:1f. Reward for their valour.

GAD'S PORTION 34-36

Between Manasseh Nth and Reuben Sth.

17. Sig. "Naked." It was situated on border between Reuben and Gad. Josh. 13:26. Note

18. One place. Sig. "Crowns of Treasure."

19. Sig. "Lofty, Elevated"

20. Sig. "House of hoop-adress" [Smith N.W. Amman]

21. Sig. "Place of the Height." "Sth of Nimrah on East Jordan Valley"

REUBEN'S PORTION 37-38

22. Sig. "Double city."

23. Sig. "Lord of Hebitation."

24. Because they were warned against using names of pagan gods. Ex. 23:13 Josh. 23:7.

25. Sig. "Coolness."

MANASSEH'S PORTION 39-42

26. The firstborn and only son Gen. 50:23 from whom sprang various families of the tribe Num. 26:29. so that Machir become numbered among other families. Name means "Sold"

27. Ashtaroth son of Hezron of Judah, but his wife was of Manasseh and Jair was accounted of that tribe 1 Chron. 2:21-23. Name Sig. "He enlighteneth."

28. Sig. The villages of Jair. He conquered Argob.

29. Sig. "Barking." Deut. 3:14

30. Sig. "Possession." It soon reverted back to its original name 1 Chron. 2:23. Mod. Kenawat

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

33 And [c] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, [c] the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about. Ps. 135:10-11, 136:19-21.

34 ¶ And the children of Gad built [d] Dibon, and [d] Ataroth, and [h] Aroer, 17 = Southern border Josh. 13:9.

35 And Atroth, Shophan, and [e] Jaazer, and Jogbehah, 19

36 And [g] Beth-nimrah, 20 and Beth-haran, [i] fenced cities: and folds for sheep.

37 And the children of Reuben built [m] Heshbon, and [n] Elealeh, and Kirjathaim, 22.

38 And [n] Nebo, and Baal-meon, [q] (their names being changed,) and Shibmah; 25 and [r] gave other names unto the cities which they builded.

39 And the children of [s] Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it. See top p. 234 & Cp Note top p. 226

40 And Moses [t] gave Gilead unto Machir the son of Manasseh; and he dwelt therein. Name probably coined on by firstborn. 27 - See bottom p. 234

41 And [u] Jair the son of Manasseh went and took the small towns thereof, and called them [b] Havoth-jair. 28. 23 in number 1 Chr. 2:22

42 And Nobah went and took Kenath, 30 and the [a] villages thereof, and called it Nobah, after his own name.

Cp Num. 8:11 east of Bashan on west of Hauran mountains.

[a] ch. 21. 25. "If overlook a vast region, & is surrounded by a cluster of cities - the number of fenced buildings is considerable"

[b] Deut. 3. 13-17 & 29. 8. Josh. 12. 6 & 13. 8 & 22. 4.

[c] Cp. ver. 39, &c.

[d] ver. 4.

[e] Ex. 12. 37.

[f] Ex. 12. 3 & 13. 4.

[g] Ex. 14. 8.

[h] ver. 3. ch. 21. 30.

[i] Deut. 2. 36.

[k] Ex. 12. 29.

[l] ver. 1. Jazer.

[m] ver. 3. Nimrah.

[n] Ex. 12. 12. Cp. Is. 19. 1.

[o] ver. 17.

[p] ver. 3. ch. 21. 25, &c. Deut. 2. 24 & 3. 6. Josh. 13. 10. Judg. 11. 26. Neh. 9. 22. Cant. 7. 4. Is. 15. 4 & 16. 8, 9. Jer. 48. 2, 34, 45.

[q] ver. 3.

[r] Ex. 32. 37.

[s] Ex. 23. 29. Is. 15. 4 & 16. 9. Jer. 48. 34.

[t] Ex. 23. 13. Josh. 23. 7.

[u] Heb. *they called by names the names of the cities.*

[a] Gen. 50. 23.

[b] Ex. 14. 8, 9.

[c] Ex. 14. 22.

[d] ver. 33. Deut. 3. 13, 15. Josh. 13. 31 & 17. 1.

[e] Ex. 15. 22, 23.

[f] Deut. 3. 14. Cp. 1 Chr. 2. 21-23.

[g] Ex. 15. 27.

[h] Josh. 13. 30. Judg. 10. 4. 1 Kin. 4. 13.

CHAPTER 33.

1 Two and forty journeys of the Israelites. The Canaanites are to be destroyed.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. Ps. 77:20; Mic 6:4.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [d] departed from Rameses in [e] the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [f] with an high hand in the sight of all the Egyptians. Cp Ps. 105:38, 105:36

4 For the Egyptians buried all *their* firstborn, [g] which the LORD had smitten among them: [h] upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in [i] Succoth.

6 And they departed from Succoth, and pitched in [k] Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto [l] Pi-hahiroth, which *is* before [l] Baal-zephon: and they pitched before [l] Migdol.

8 And they departed from before Pi-hahiroth, and [n] passed through the midst of the sea into the wilderness, and [o] went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto [q] Elim: and in Elim *were* twelve fountains of water, and threescore and

Summary of the Journeyings

FIRST PERIOD — FROM EGYPT TO SINAI VV.1-15.

1. It was an orderly withdrawal. Ex 12:37, 51.

1A. This qualifies these "goings out" - which were under the Divine direction. See Note top p. 199. Cp Ch. 9:17-23; 10:6, 11.

2. Both: "on the morrow of the passover." It was still the day of the Passover feast.

v.10. The Red Sea

The road from Wadi Ghurundel led to the interior, the other side of a continuous ridge which hid the Red Sea from view. At the mouth of the Wadi-et-Tayibeh, the distance of about 3 days journey, it opens again on the plain along the margin of the Red Sea. Thus, the description is made

4. With

3. Egyptian de

Nifyt "wall"; to the same as Shur. Comp. Bible.

4. This brought them west of the Red Sea. If they had continued east they would have had no water to cross.

Kadesh to Kadesh VV19-36

(1) Kemmon-parez (2) Libnah. (3) Rissah. (4) Rehelathah (5) Mt. Shapher. (6) Haradah (7) Makheloth (8) Tahath (9) Tarah. (10) Mithcah. (11) Hashmonah. (12) Moseroth (13) Bene-jaakan (14) Hor-hagidgad (15) Jotbath (16) Ebronah (17) Ezion-geber (18) Kadesh.

FROM EGYPT TO SINAI

	EXOD. 12-19.	Num. 33.
	From Rameses 12:37.	From Rameses. V.5.
1.	Succoth 12:37.	Succoth. V.5.
2.	Etham. 13:20.	Etham. V.6.
3.	Pi-hahiroth 14:2.	Pi-hahiroth V.7.
4	Passage of Red Sea + 3 days in desert Shur. 15:22.	Passage Red Sea + 3 days in desert Etham. V.8.
5	Marah 15:23.	Marah V.8.
6	Elim 15:27.	Elim V.9
7.		Red Sea. V.10
8.	Desert of Sin 16:1.	Desert of Sin V.11
9.		Dophkah V.12.
10.		Alush. V.13
11.	Rephidim 17:1	Rephidim V.14
12	Sinai 19:1	Sinai V.15.

FROM SINAI TO KADESH

	Num. 10-14	Num. 33
	Sinai = 10:12	V.16.
13	Taberah 11:3 Deut. 9:22	
14	Kibroth-hattaavah. 11:34	Kibroth-hattaavah V.16.
15	Hazeroth 11:35	Hazeroth V.17.
16	Kadesh 12:16. 13:26. Deut 1:19 Hence they turn back to wander in the wilderness 38 years. Num 14:25.	Kadesh called Rithmah. Num. 33:18.

FROM KADESH TO MOAB.

	Num. 20:21. Deut. 1-2-10	Num. 33.	
1.	Kadesh Num. 20:22.	Kadesh	V. 37.
2.	Beeroth. Bene-jaakan Deut. 10:6		
3.	Mt Hor. Num. 20:22. Deut. 10:6.	Mt Hor	V. 37.
4	Gudgodah Deut. 10:7.		
5.	Jotbah Deut. 10:7.		
6.	Red Sea Num. 21:4. 2 Kgs. Deut. 2:8.		
7		Zalmonah	V. 42
8		Punon	V. 42.
9	Oboth Num 21:10	Oboth	V. 43
10	Ije-abarim Num 21:11	Ije-Abarim or Iim	V. 44, 45
11.	The Brook Zered. Num. 21:12. Deut. 2:14-14		
12	Brook Arnon Num. 21:13. Deut. 2:24.		
13	Dibon-Gad Num. 33:45		
14	Almon-Diblathaim Num 33:46		
15	Pisgah, Nebo in Abarim Num 21:20 33:47		
16.	Plains Moab or Abarim Num 21:20 22:1. 33:47.		

RITHMAH The original name for Kadesh which was probably changed to Kadesh Barnea: The Sanctuary of the Wilderness of Wandering — or The Sanctuary of the Wilderness of the fugitive — when the Tabernacle rested there. Identified with Ain Kadeis, about 70 m south Hebron. See Note p. 205.

AIMLESS WANDERING IN THE WILDERNESS. Vv. 19-36

"Of these 11 places, Ezion-gaber is the only one that can be pointed out with certainty" (Unger — under Rimmon-perez). It could be that they wandered adjacent to Kadesh and that it remained the centre of worship with the Tabernacle set up there. They were not far from Kadesh at Moseroth. V. 30

ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea. — Cp p. 237 right.

11 And they removed from the Red sea, and encamped in the [a] wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [c] Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [f] wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at [h] Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at [k] Hazeroth.

18 And they [l] departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah. — Assembly Convocation - Unger

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah. — Some relief from trouble.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at [b] Moseroth. — Chastisement

31 And they departed from Moseroth, and pitched in [b] Bene-jaakan.

32 And they removed from [c] Bene-jaakan, and encamped at [d] Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in [d] Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at [g] Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [i] wilderness of Zin, which is Kadesh.

37 And they removed from [m] Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into [n] mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* [o] an hundred and twenty and three years old when he died in mount Hor.

40 And [p] king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount [q] Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from

Aaron died buried mod-jacent Mt Hor.

[a] Ex. 16. 1.
[b] Deut. 10. 6. Called Gud-godah in Deut. 10:6.
[c] Cp. Deut. 10. 6 with Gen. 36. 27. 1 Chr. 1. 42.
[d] Deut. 10. 7.
[e] Ex. 17. 1. 19:2.
[f] Ex. 19. 1, 2.
[g] Deut. 2. 8. 1 Kin. 9. 26 & 22. 48.
[h] i.e. The graves of lust.
Ach. 11. 34.
[i] ch. 20. 1 & 27. 14.
[k] ch. 11. 35.
[l] ch. 12. 16.
[m] ch. 20. 22, 23 & 21. 4.
[n] Cp. ch. 20. 25-28. Deut. 32. 50 with Deut. 10. 6.
Unger = A Ruin.
[o] Cp. Ex. 7. 7.
[p] ch. 21. 1.
[q] ch. 20. 22.

1 This encampment, like those of Dophkah & Alush V. 13. not mentioned in Exodus. The general statement of Exod. 16:1; 17:1. leaves room for such stations. Israel given one last glimpse of Red Sea to show that there was no going back to Egypt, before moving on to Sinai & the covenant. This statement confirms a southern site for Sinai = The Gulf of Suez

2 Sig. "A Knock" — to hit hard, or repress. Christ crucified

3 Sig. "Tumult of men." (Dowie). SA Wadi Feiran.

2ND STAGE FROM SINAI TO KADESH V. V 16-17

C.B. identifies Rithmah with Kadesh - the bitter words being the result of spies' report. See above

3RD STAGE - 38 YRS WANDERING BETWEEN KADESH, RITH AND KADESH VV 18-37.

4 Also rendered Juniper (a species of broom). Its roots afforded the food of poverty Job 30:4 and it symbolised bitter words. Ps. 120:4 — A hint as to what happened there.

5 Sig. "Pomegranate of the breach." Rimmon from root — "To exalt oneself" — in this case to cause breach.

6 Sig. Whiteness, the white (Lawban) of Leprosy or purity.

7 Sig. "Dripping to ruin."

8 Sig. "An Assembly." Suggesting some formal gathering possibly for expostulation.

9 Sig. "Beauty, Elegance." A contrast to the harsh, monotonous desert region.

10 Sig. "Terror." Were they attacked by the inhabitants of Mt. Shaphet and driven to Haradah?

11 Sig. "Assembly for worship." Has fear driven them to a closer adherance to Yahweh?

12 From a root signifying "To rumble."

13 Sig. Prob. "wild goat" (Davis) — Waywardness!

14 Sig. "Shady."

15 Sig. "Perplexity" Sr.

16 Sig. "Bonds" or "Fetters." Adjacent to Mt Hor. Deut. 10:6

17 "The Children of Jaakan" — A Horite name of uncertain meaning. See Nt Deut 10:6

18 Sig. a "The Mountain or Cavern of Thunder."

19 "Goodness, Pleasantness."

20 Sig. "A passage."

21 "Back bone of a man." (Gesenius or Rec).

22 See note Num. 13:21.

23 See note Num. 14:25

3RD STAGE - FROM KADESH TO MOAB. VV. 37-49.

24 See Note Num. 20:22. Via Bene-Jaakan & Moseroth Deut. 10:6

25 At Hazeroth. Deut. 10:6-7.

DEFEAT OF SIHON. Num 21:26.

The defeat of such a prominent powerful King of the Amorites became proverbial & is often mentioned as a warning to those who would rise up against Yahweh & His people. Deut. 1:4 & Num. Josh. 2:10 Exod 15:14-16. 1 Ki 4:21. Neh. 9:22 Ps 135:11 136:19. Jer. 48:45

WAR WITH SIHON AND OG AND CONQUEST OF THE LAND Deut 2

ARNON: WAR Cp Num. 21:14. Deut. 2:24-25. "This day the dread of you" Deut. 2:25. "I have begun to give you" V. 31 before the battle at Jahaz.

KEDEMOTH: A city of Reuben Josh. 13:18. which extended from the Arnon to Jabbok. (Sihon's territory). Site unknown. A message sent to Sihon from "the wilderness of Kedemoth" Deut. 2:26.

DIBON: A stopping place Num. 33:45. the Moabite stone implies that Jahaz was near Dibon.

JAHAZ: War resumed Num. 21:23. Deut. 2:32. Sihon advanced from Heshbon a little south of the latitude of Jericho, and apparently Israel moved north from Dibon and the clash took place at Jahaz. Sihon decisively defeated and the following strongholds fell to Israel: See Num. 21 Jahaz V. 23 Heshbon V. 25 Dibon V. 30 Nopha V. 30 Medeba V. 30 Jaazer V. 32. BEER ELIM. Num. 21:16 (Cp Isa. 15:8 — Well of heroes. MATTANAH V. 18 NAHALIEL V. 19. BAMOTH V. 19 PISGAH V. 19.

At this point, it seems that the army moved north against Og who was preparing to come to assist Sihon. EDREI Num 21:33-35. Deut. 3:1-8. SHITTIM (Under Nebo) Num. 25:1.

CONQUEST OF NORTH-EASTERN GILEAD AND BASHAN Num. 32:40-42. by the Machirites. The record indicates that it was effected by a few chiefs of great military prowess, who overran rapidly a far greater district than they could colonise. The father of Jair, however, Segub, was of Judah (Cp. 22:41 & note / Chr. 2:21-22) & it is likely that the Manassite leaders induced many of the more adventurous of this tribe, & some possibly of other tribes, to join them in their enterprise against Bashan. The Machirites did not exterminate the whole population of this district Cp Josh. 13:11-31. During the troublous times of the Judges the eastern Manassites rendered good service to the nation Jud. 5:14. Gideon, & probably Jephthah, were of this tribe, & reflect in a later generation the warlike & adventurous spirit which Jair & Nobah did in the days of Moses.

Beth-Jesimoth, v.49 The Israelites' journeys. **NUMBERS 34.** The borders of the land. v.51 Their borders did not extend as far as promised

HOREB
Sig Parched or Desert.
SINAI
From Senech = Thorny, i.e. Left with Bare.

The requirements of Scripture are: a "mount" that might be touched, an elevation from which Israel could hear the 10 Commandments, a summit from which Moses could neither see nor hear the revelries beneath, a stream descending from the mount to the plain. All are here provided for.
The Plain Before The Mount.
See Note p 102.
SINAI Here Moses received the Tables of Stone & remained for 40 days. It is defined as the "top of the Mount" (Exod. 19:20; 24:16-17; 34:2). This was a distance from the plain, for he heard and saw nothing of the revelry taking place until he came closer Exod 32:7-20. At Sufsafeh the scene burst upon him & in anger he smashed the Tables of Stone at the foot of the mount. Exod. 32:20.
HOREB is named "the mount of God" Exod. 18:5; 4:27; 24:13; (1 Kgs 19:8) which is distinct from Sinai "the top of the mount." Horeb is close to the "the nether part of the mount" Exod. 19:17 "before Yahweh under the mount" Deut. 4:10. Yahweh is represented as speaking face to face "with the people. Deut. 5:4. Sufsafeh, (which) rises precipitously from the plain and overhangs it (unlike Sinai which throws out from its base a number of spurs and rocky projections far into the plain) It is therefore a mountain that might be touched" Heb. 12:20 requiring the construction of a barrier Exod. 19:12.
YAHWEH SPOKE TO THE PEOPLE FROM.
HOREB They were gathered together before Horeb for that purpose. Deut. 4:10; 5:4, 22, 24. The heard & understood the words Deut. 4:12, 33, 36; 5:23; Exod. 20:22. This would only be the case if the voice thundered from a hidden eminence 3 m distance. It would be broken up by echoes. Nor would there be need to "gather the people together." Later, when the people returned to their tents, they no longer heard the voice, so necessitating the need to come close to the mount to hear it. Exod. 20:21; Deut. 5:27-32. Moses then on the plain Cp 2 Ki. 1:3 & 15.
THE MOUNT unnamed includes the entire range of which Horeb and Sinai are two peaks. The plain of the foot of Sinai does not answer to the description of the encampment, being a narrow, rugged, sloping valley with spurs from the hill reaching far into it.
THE WILDERNESS OF KEDEMOTH
Site unknown. A message sent to Sihon requesting permission to travel via the Kings Highway. Deut 2:26-31. This was evidently after an initial clash at the Arnon. The war was resumed at Jahaz.

SIHON AND OG WERE AMORITES WHO HAD INVADED THE EAST AND OCCUPIED THE TERRITORIES OF BASHAN & MOAB.
BASHAN
Kingdom of Og.

THE ARNON (Sig. Rushing torrent)
Is an enormous trench across the plateau of Moab, a deep gorge bisecting the highlands to the east of the Dead Sea. "At the point south of Dibon, it is about 23 miles wide, and the river bed lies 1,650 feet below the top of the cliffs. It thus provides a natural frontier.
The war with Sihon was evidently at the border, but the upper reaches of the Arnon also extended to Jahaz.

BEER-ELIM (The Well of the Heroes).
Site unknown. "The plateau is without springs, and Israel's stations upon it would be determined by the water courses which cut it between the Arnon and Heshbon. One itinerary gives us four stations. Beer, where Israel had to dig for water, and sang the Song of the Well, some undiscovered spot near the Upper Arnon; Mattanah; Nahaliel, or the Valley of God, which is not an unfit name for the Wady Zerka Main with its healing springs; Bamoth, or High Places, which may be represented by any of the ancient cromlechs and altars about the Wady Jideid." - G.A. Smith.
THE HEAD OF PISGAH WHICH LOOKETH TOWARD.
JESHIMON Num. 21:20
"Before you descend from the rising ground, which alone divides it from the Plateau, you instinctively seek the nearest high mound for a last view backwards. There is the great plain of Moab, southward broken only by the eminence of Medeba and the hollow of Arnon, but in front of you, it rolls away unbroken, unveiled, save for a few clouds on the featureless wilderness into the infinite East. You turn westward, descending the ridge through the corn-fields, & traverse the long flinty ridge to the limestone knoll upon it, which bears the name of Ras or Head of Nebo. You have left the eastern view but all Western Palestine is in sight..." G.A. Smith.
From different points different views are obtained. Jeshimon, the wilderness, can therefore refer to what can be seen south, east, or west in the Jordan valley, and the passage of the Jordan. Cp Num. 13:21; 1 Sa. 23:19; 26:1, 3.

The Kingdoms of Bashan, Ammon, Moab and Edom had replaced the Rephaim, Zuzim, Emim and Horites See Deut 2:20-23

Zered: Last of the old generation died Deut. 2:13-17

Ije Abarim marked the border of Moab. Num 33:44 Abarim (Those beyond) = a barrier of mountains.

was calm - controlled in the face of the provocations he endured, & had to restrain himself as Mediator's predecessor.

smiting rock twice Deut. 1:37; 3:26) Num 20:12 When Aaron sinned Deut. 9:20. Though obviously angered on other occasion is not specifically recorded.

with a glimpse of coming glory David's Kingdom did extend to the Euphrates. 2 Sam. 8:3-14.

Oronte breaks out of its upper valley between Lebanon & anti-Lebanon, and [illegible] north towards

RITHMAH The original name for Kadesh which was probably changed to Kadesh Barnea: The Sanctuary of the Wilderness of Wandering — or The Sanctuary of the Wilderness of the fugitive — when the Tabernacle rested there. Identified with Ain Kadeis, about 70 m south Hebron. See Note p. 205.

AIMLESS WANDERING IN THE WILDERNESS. Vv. 19-36

"Of these 11 places, Ezion-geber is the only one that can be pointed out with certainty" (Unger — under Rimmon-perez). It could be that they wondered adjacent to Kadesh and that it remained the centre of worship with the Tabernacle set up there. They were not far from Kadesh at Moseroth. V. 30

The journeys of the Israelites.

NUMBERS 33.

This encampment, like those of Dor
V. 13. not me
The general
16:1; 17:11. Ie
stations. Isra
glimpse of R
there was no
ypt, before n
the covera
confirms
for Sinai
2. Sig. "A
hard, or re
3. Sig. "Tur
(Davis).
Wadi

2ND STAGE
KADESH
C.B. identi
Kadesh-the
ing the re
part. See

3RD STAGE
ING BETWE
ATH AND R
- Also rend
pecie of bre
ited the
ab. 30:11 a
bitter words
s to what ha
Sig. "Some
breach." Rin
- "To exalt
case to cac
Sig. White
(Jawban) of
Sig. "Dripp
Sig. "An
ing some fe
possibly for
Sig. "Bea
contrast to
ctoneous de
Sig. "Terr
attacked b
of Mt. Sha
to Haradal
Sig. "Russ
Has fear dri
of adherent
- Sig. From
"Tehumbl
Sig. Prob
- wayward

DEFEAT
The defea
lliente po
Amorites
y is often
warning
rise up a
people. De
Deut 11:19-21
Ps 135:11 136

PI-HAHIROTH (Pee Hakhee routh).

a. "The Passage through the mountains"
"The Mouth of the gorges" Str.
Between Migdol (Watch-tower) and Baal-zephon (Baal of the North) - but these places are unknown. 15 miles south of Suez is a ridge of harsh mountains that terminates abruptly on the shore & is called Ras Attakah or Mountain of Deliverance. It has a grim and terrible aspect, rising precipitously from the past below where mountainous heaps of sand dunes lay scattered in awful desolation. The ridge circles round to the north, from whence the enemy approached; hills to the west and south and sea to the east shut them in.
Some claim that the crossing was at the head of the Gulf of Suez and was caused by the action of wind and tide. But this would require a north-east wind, when as the narrative says east, and if the sea was merely driven back, it would not permit a wall of water on either side.
Moreover the Egyptians could easily have cut off the Israelites by riding around the head of the Gulf.
Josephus states: "They were shut up between the mountains and the sea-mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight."
The terrain at Ras Attakah answers to that description. See "Horeb and Jerusalem" by G. Sandie.

ISRAEL DEFEATED AT HORMAH

by Amalekites when they attempted to enter the land against the advice of Moses. Num. 14:41-45. Thus the Sanctuary of the fugitive in the wilderness became the Well of Judgment through the strife (Meribah) that arose through the bitterness of words (Rithmah) & they were driven off to destruction (Hormah).

Midnight a great cry Exod. 12:29-30. Israel leaves v. 31

Zoan
Pithon
Pithom
Lake Timsah
Succoth (Tell el-Maskhutah)
Arrive late Thursday
Bitter Lakes.
Arrive late Friday.
Etham (Edge)
Israelites ordered to change their route Exod. 14:2.
Memphis
Pi-hahiroth.
Arrive late Saturday
7m. crossed over Sunday Exod. 14:26. (what we call Saturday night)
Marah (bitter)
Exod. 15:27 12 wells - 70 Palm trees
Elim (Mighty Ones)
3 days into the wilderness. Exod. 15:22-26. Water sweetened by tree Yahweh acknowledged as Yahweh Rophekha.
Encamped by the Red Sea Num. 33:10-11 - a reminder that they were cut off from Egypt.
Rephidim - Place of Rest • Yahweh tested. • Water from Rock • War with Amalek • Wise counsel from Jethro.
Gulf of Suez
Red Sea
Dophkah (to hit hard or strong)
Alush
Rephidim Exod. 17, 18.
6 m.
SINAI
180 miles
Midian
Gulf of Aqaba
130 miles

SINAI (Bushes, i.e. thornbush) Horeb.
(Dryness). They were here nearly 12 months. Exod. 19:1. Num. 10:11. See Note p. 297.

SINAITIC PENINSULA
A great cluster of harsh, mountains, at Alush (a rugged mountains, set in fort according to Kitto's awful chaotic wonder.

From Dophkah they left the plain for the maze of Cyclopaedia — they saw the strength of the enemy.

near Dibon.
JAHAZ: War resumed Num. 21:23. Deut. 2:32. Sihon advanced from Heshbon

Kadesh-Barnea - Sanctuary of the Wilderness of the fugitive — or of Wandering. Num. 13:26. Also En-Mishpat - The Well of Judgment Gen. 14:7. & Meribah, or Strife Num. 20:13. See Note over.

38 years of aimless wandering Num. 14:33-35. See Note Num. 33.

WILDERNESS OF PARAN
Gp. Deut. 1:19, 8:15. Jer. 2:6. Num. 12:16 NIE

Israelites go through to Rehob in the north Num. 13:21.
Wadi Yarmuk
Gilead
Jabbok
Bashan (Og)
Al Kadeil (Hebron) Spies obtained Num. 13:22-23.
Hebron
Arad. War Num. 21:1.
Hormah Destruction.
WAR!! DEFEAT!!
Beersheba
Amorites Num. 21:13
Arnon
Moab
Dibon
Aroer
Mt Hor Jebel madurah
Arondies 30 days mourning. Arad attacks. Num. 20:22-21:3.
EDOM
Oboth (Oasis Ei Weiba) Num. 21:10-11; 33:43.
Punon (Feinan) Num. 33:42.
Petra.
Arabah
Zalmonah, Num. 33:41. Close to Elath? (Unger).
Ezion-Geber (Backbone of a Giant or Hero)
Through delays, the 11 days journey took about 2 months. Num. 33:16 - Kibroth-hattaavah - Graves of the Greedy Num. 11:34. Bitter words 33:18
150 miles from Sinai to Kadesh
Num. 33:17 Back to Kadesh.
Miriam dies. Rock smitten Edom refuses passage Num. 20:1-21.

FROM HOR TO ELATH

The Israelites did not come in a direct line, but appeared by the Edomites Num. 20:21 they skirted the border of Edom, the western extremities of which extended to Kadesh Num. 20:16 and Hor Num. 20:23.
Serpent of Brass near Ezion-geber. Num. 21:4. or Oboth. Num. 21:10.
On the eastern side of the Arabah they were apparently permitted to travel through Edom, a spirit of fear having possessed Edom. Deut. 2:1-4, 8, 26-28
They possibly travelled portion along the King's Highway. Deut. 2:27.

CROSSING ZERED.

Ije-Abarim marked the border of Moab. Num. 21:11
At Zered last of old generation died. Deut. 2:13-17.

Sinai to Kadesh = 11 days, Deut. 1:2. approx 150 miles
Hazeroth, about 30 m. from Sinai
Kadesh about 50 m. SW. Wal Beersheba
Hormah (Tell es-Seba?) - 3 m east of Beersheba.

EDRAI Num 21:33-35. Deut. 3:1-8.
SHITTIM (Under Nebo) Num. 25:1.

Zoan
Pithon
Succoth
Etham
Pi-hahiroth
Marah
Elim
Rephidim
Alush
Dophkah
Sinai
Hormah
Kadesh
Hazeroth
Ezion-geber
Oboth
Punon
Dibon
Jahaz
Edrai
Shittim
Zalmonah
Moseroth
Beersheba
Hebron
Arad
Jabbok
Arnon
Aroer
Gilead
Bashan
Midian
Gulf of Aqaba
Red Sea
Gulf of Suez
The Way of the Philistines
The Way of Shur
Wilderness of Sin (Sinai)
Wilderness of Paran
Wilderness of Zin
Mt Hor
Jebel madurah
Mt Seir
Edom
Moab
Amorites
Egypt
Memphis
Lake Timsah
Bitter Lakes
Wadi Yarmuk
Arabah
King's Highway
180 miles
130 miles
150 miles
Num. 33:17
Num. 33:18
Num. 33:19
Num. 33:20
Num. 33:21
Num. 33:22
Num. 33:23
Num. 33:24
Num. 33:25
Num. 33:26
Num. 33:27
Num. 33:28
Num. 33:29
Num. 33:30
Num. 33:31
Num. 33:32
Num. 33:33
Num. 33:34
Num. 33:35
Num. 33:36
Num. 33:37
Num. 33:38
Num. 33:39
Num. 33:40
Num. 33:41
Num. 33:42
Num. 33:43
Num. 33:44
Num. 33:45
Num. 33:46
Num. 33:47
Num. 33:48
Num. 33:49

Punon, and pitched in @ Oboth.

44 And they departed from Oboth, and pitched in [2] [b] Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in [d] Dibon-gad.

46 And they removed from @ Dibon-gad, and encamped in Almon [e]-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in @ the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [3] Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in [g] the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall [h] drive out all the inhabitants of the land from before you, and destroy all [i] their pictures, and [k] destroy all their molten images, and quite pluck down all their high places:

53 And ye shall [l] dispossess [4] *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And @ ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall [5] give the more inheritance, and to the fewer ye shall [5] give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not [m] drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks @ in your eyes, and [c] thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.[B]

@ ch. 21. 10.

2 Or, *heaps of Abarim.* Cp. ver. 45, 47, 48.
[b] ch. 21. 11.
@ Josh. 21. 13. Judg. 2. 3. Ps. 106. 34, 36.
[d] ch. 21. 30.
[e] Jer. 48. 22. Ezek. 6. 14.
[f] Deut. 32. 49.
[g] Heb. *plains of Moab.*
@ ch. 22. 1.
[h] Gen. 17. 8. Ex. 3. 8.
3 Or, *the plains of Shittim.*
[i] ch. 25. 1.
[k] Josh. 15. 1. Cp. Gen. 15. 18-21. Ezek. 47. 13-21.
[l] Deut. 9. 1. Cp. Josh. 3. 17.
[m] Gen. 14. 3. Josh. 15. 2.
[n] ch. 33. 21. Ex. 15. 9.
@ Ex. 23. 24, 33 & 34. 13. Deut. 7. 2, 5 & 12. 3. Cp. Josh. 11. 12. Judg. 2. 2.
[p] Josh. 15. 3.
[q] Lev. 26. 1.
[r] ch. 13. 26, &c. & 32. 8.
[s] Josh. 15. 3, 4.
[t] Expressed ver. 52.
[u] Gen. 15. 18. Josh. 15. 4, 47. 1 Kin. 8. 65. Is. 27. 12.
@ ch. 26. 53-55.
4 Heb. *multiply his inheritance.*
5 Heb. *diminish his inheritance.* ch. 26. 54 & 35. 8.
[v] ch. 33. 37.
[x] ch. 13. 21. 2 Kin. 14. 25. Ezek. 48. 1.

CHAPTER 34.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into [h] the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [k] your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of [m] the salt sea eastward:

4 And your border shall turn from the south @ to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south [r] to Kadesh-barnea, and shall go on to [s] Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon [u] unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you [w] mount Hor:

8 From mount Hor ye shall point out *your border* [x] unto the entrance of Hamath; and

ELEAZAH + JOSHUA
El has helped for Yah has saved V.17 assisted by 12 princes supervised the distribution of the inheritance in the land. Cp Mk 14: 28.

The tribes enumerated in the order that they inherited the land. Judah and Simeon - both sons of Leah dwelt together. Benjamin son of Rachel and Dan son of Rachel's maid dwelt next abreast Manasseh and Ephraim, sons of Joseph, had the next place. Zebulun and Issachar who dwelt together were sons of Leah, and the last were Asher of Leah's maid and Naphtali of Rachel's maid. Thus there was a fraternal association so situated as to dwell together in unity.

JUDGMENT ON MIDIAN CH.31
9 is the number of judgment + Israel had a 9-fold victory:
1. Slew all males
2 Slew 5 Kings V.8
3 Balaam V. 8.
4 Took women captive V.9.
5 Took children captive
6 Took spoil
7 Burned cities 10-11
8 Destroyed castles 10
9 Brought the captives, prey + spoil to Moses 12-13.
See Note below

The division of the land.

the goings forth of the border shall be to (a) Zedad: 9

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at (b) Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham (c) to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [2] side of the sea (d) of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at [e] the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, (f) This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 (g) For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [1] Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one [m] prince of every tribe, to divide the land by inheritance.

19 And the names of the men

(a) Ezek. 47. 15.
(b) Ezek. 47. 17. Village of Fountains. Unidentified. Prob. ENE of Damascus —Unger.
Jehoahaz (c) 2 Kin. 23. 33. Jer. 39. 5, 6. Zedekiah's Regiment
[2] Heb. shoulder.
(d) Deut. 3. 17. Josh. 11. 2 & 12. 3 & 19. 35.
[e] ver. 3.
(f) ver. 2. Josh. 14. 1, 2.
(g) ch. 32. 33. Josh. 14. 2, 3. Deut. 3. 12-17.
(h) ch. 22. 1. 26:63, 34:15 Josh. 13:32 Lev. 25:32-33
(i) Josh. 14. 3. 4 & 21. 2. Cp. Ezek. 45. 1-5 & 48. 8-14. Portion in Holy Oblation.
(k) Lev. 25. 34. Ezek 45:2
[1] Josh. 14. 1 & 19. 51.
[m] ch. 1. 4, 16.

EAST OF JORDAN VV 14-15.
They inherited the dominions of Sihon + Og which extended from the Arnon to Mt Hermon. Reuben received the South West bounded by the Arnon (Silt) + Jordan (West) + Dead Sea to the North + East of Reuben. With the Kingdom of the Amorites + Arab ex Deserts on East. The territory of the ½ tribe Manasseh was North of Dead Sea by part of Jordan + the sea of Galilee on West + by Hermon + Lebanon on Nth + by the Mountains of Trachonitis on the east.

LEADERS TO DIVIDE THE LAND BY LOT. VV 16-29.
Sig. El hath helped.
Sig. Yah will save.
Sig. Fish - used as a symbol for Christ by the early Christians Num.
By lot. See Note Josh 15:14
See Josh above for the order of the tribes.

THE TRIBES AS SET OUT ABOVE

Judah	Praise
Simeon	Hearing
Benjamin	Son of my right hand
Dan	Judge
Joseph	Increasing
Manasseh	Forgetting
Ephraim	Double Fruit
Zebulun	Dwelling
Issachar	Reward.
Asher	Blessing
Naphtali	Wrestling

THE FATHERS WHO DIVIDED LAND 240

		THEIR FATHERS.	
Caleb	Wholehearted.	Jephunneh	It will be prepared.
Shemuel	Name of El	Ammihud	Kinsman of praiseworthiness
Elidad	El hath loved.	Chislon	Trust, hope
Bukki	Devastation sent by Yah.	Jogli	Led into exile
Hanniel	Grace of El.	Ephod	A covering
Kemuel	Congregation of El	Shiphtan	Judicial
Elizaphan	El hath concealed	Parnach	?
Paltiel	Deliverance by El	Azzan	Strong
Ahihud	Brother of Praiseworthiness	Shelomi	Peaceful
Pedahel	El hath saved.	Ammihud	Kinsman of praiseworthiness

+ Eleazar (El hath helped) + Joshua-Yah will save = 12 in all. Eastern tribes not repres.

are these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

APPOINTMENT OF THE LEVITICAL CITIES + CITIES OF REFUGE
Ch 35:1-34.

CHAPTER 35.

1 Eight and forty cities given to the Levites. 6 The six cities of refuge. 9 Laws concerning murder.

CHAPTER 35.
CITIES FOR THE LEVITES
VV 1-2.

AND the LORD spake unto Moses in (a) the plains of Moab by Jordan *near* Jericho, saying,

2 (b) Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites [k] suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the [k] suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the [k] suburbs of the cities, which ye shall give unto

(a) Josh. 13. 32.
(b) ch. 26. 62. Josh. 14. 4. Cp. Ezek. 45. 1-5 & 48. 8-14. Portion in Holy Oblation.
[k] Lev. 25. 34. Ezek 45:2

1 Yahweh had given to the people, now they give to Levites, thus throughout the Land there should be the object lesson of those who gave their lives wholly to Yahweh. See Josh 21. for the distribution of the cities. The Levites were separated from the census 1:49 + excluded from tribal inheritance 18:20

THE CITIES DESCRIBED
VV 4-5

2 MIGRASHAH - open pasture country. From GARASH, to drive out or separate.

THE GOSPEL PREACHED BY CITIES OF REFUGE See further Comments Josh. 20.
Murder was punishable by death by the next of kin. The flesh is a murderer (Jhn 8:44) under condemnation. Cities of Refuge were provided where the accused could flee to have his case tried to see if the death was deliberate or not. So Paul exhorts Heb. 6:18 Prov. 18:10 Release came through the death of the high priest. Until then chat in under the Law Gal. 2:23.

NATIONAL
Israel murdered Christ, and since then has been persecuted by the Avenger (Acts 7:52), but they ignore the City of Refuge that could shelter them

NATIONAL
The Gentiles, too, are guilty of the blood of Christ Acts 4:27-28 & nationally ignore the City of Refuge — so death takes its toll.

the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the (c) suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* (d) six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [2] to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* (f) forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [g] of the possession of the children of Israel: [i] from *them that have* many ye shall give many; but [i] from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which (h) he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, (i) When ye be come over Jordan into the land of Canaan;

11 Then [m] ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person (5) at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give (6) six cities shall ye have for refuge.

[a] Deut. 4. 41. Josh. 20. 8. Cities of Refuge: Joined Ps. 9:9; 62:1-8 142:4-5. Christ Matt. 11:28 Heb. 6:18 Fulfilled Rev. 7:16.
[b] ch. 15. 16.
(c) Lev. 25. 34.
[d] Ex. 21. 12, 14. Lev. 24. 17. Deut. 19. 11, 12.
(e) ver. 13. Deut. 4. 41, 42. Josh. 20. 2, 7, 8 & 21. 3, 13, 21, 27, 32, 36, 38.
[2] Heb. *with a stone of the hand.*
[3] Heb. *above them ye shall give.* ch. 26. 54 & 33. 54.
(f) Josh. 21. 41.
[g] Josh. 21. 3.
[h] ver. 21, 24, 27. Deut. 19. 6, 12. Josh. 20. 3, 5.
[i] ch. 26. 54 & 33. 54.
[k] Ex. 21. 14. Deut. 19. 11.
(4) Heb. *they inherit.* For the principle see 2 Cor. 8:13-14 - 9:12.
(l) To ver. 12, Deut. 19. 2-4. Josh. 20. 2-6.
[m] Ex. 21. 13.
[n] ch. 35. 20.
[o] Ex. 21. 13.
(5) Heb. *by error.* ver. 15. Josh. 20. 3, 9. He recognised his error.
[p] ver. 12. Josh. 20. 6.
[q] ver. 6.

14 [a] Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and [b] for [7] the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 [d] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him (9) with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 [h] The [8] revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him [k] by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any [n] thing [o] without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: [see Note below]

24 Then [p] the congregation shall judge between the slayer and the revenger of blood according to these judgments:

[e] Gen. 9:6. Ex. 21:12. Lev. 24:17. Num. 35:16-21. Deut. 19:11-13.
[f] Num. 35:16. Ex. 12:29. Lev. 24:22. Rom. 3:29. Gal. 3:28. In Christ Jew & Gentile find an equality.
(g) Ex. 21:18.
[7] Heb. *Gentile.*
[8] Heb. *Goel.* Num. 35:19-27. Deut. 19:6, 12. Josh. 20:5.
[9] Heb. *with a stone of the hand.* Ex. 21:18.

MURDER DEFINED Vv. 16-21
To take life by any means whatever is accounted murder. If it is done in enmity it is treated as such. If it is not done in enmity it is treated as accidental homicide. Cp. Gen. 9:5-6; Exod. 21:12-14; Lev. 24:17. Capital punishment evidently was abandoned by the likes of Lamech before the Flood but was re-instituted by Yahweh through Moses afterwards.
If he does not die. See Exod 21:18.
Thus fulfilling the Law to Noah. Gen 9:6. Revenger = Goel. V.12. Cp Deut. 19:6, 12; Josh. 20:3,5.

ACCIDENTAL HOMICIDE OR MANSLAUGHTER DEFINED Vv 22-28.
Exod 21:13; Deut 19:5 Josh 20:3,5
In this case the killer was confined to City of Refuge and strictly warned against leaving it.
No allowance was made for accident if it was the result of premeditated anger. Therefore the greatest care had to be exercised. Cp Eph. 4:26.
The case of the innocent slayer is here contemplated in a watchful care there would need be judicial enquiry as to the guilt or innocence of the person claiming the right of asylum. Cp V.12; Josh. 20:6. See note below

CITIES OF REFUGE Vv. 6-8
With the six cities of Refuge, the Levitical cities numbered 48. Cp Josh. 21:41 Hence the number divisible by 6x8 - Flesh reaching perfection.
From the combined large territory of Judah & Simeon 9 were surrendered, but the rest, great & small, gave up heads, except Naphtali (last on the list) who gave 1. Cp Josh. 21.

PURPOSE OF CITIES OF REFUGE Vv 9-15.
They were to be easily accessible Vs 14 Deut. 4:41-43. Josh 20:7-8. on both sides Jordan V. 14. Could be increased, if necessary, to nine. Deut. 19:8-9. Special roads to be built to converge on them Deut 19:3 Cp application to note above.
The deliberate murderer, like the deliberate sinner who refuses mercy of Yahweh not provided for. Josh 20:2.

Refuge until death of High Priest v.25. Cp instructions to Noah Gen. 9:5-6. Cities of Refuge promised Exod 21:13.

THE TRIAL Vv. 24-28
After the manslayer had been received into the City of Refuge the Revenger of Blood could only act as prosecutor. The magistrates in the presence of the people were appointed to decide the cause, according to the rules here laid down. Probably the accused was tried at or near the place where the deceased had been slain, and where evidence could most easily be brought, and if acquitted by decision of the judges & the approbation of the people, he was conveyed back to the city of refuge where he was protected as a kind of prisoner at large till the death of the high priest; & then permitted to return to his own inheritance. But if, in the meantime, he attempted to leave the city, and the avenger met him & slew him, he was accounted as having merited his doom by neglecting the provision of Yahweh for his preservation, & the avenger was not punished. If the avenger slew an innocent man on sight, he was considered guilty. Two witness were required for a case to succeed.

Judah = Praise
Reuben = Behold a son
Simeon = Hearing
Levi = Joined
Issachar = There is reward
Zebulun = Habitation
Dan = Judging
Gad = A troop cometh
Asher = Happy
Naphtali = Wrestling
Joseph = He shall add
Benjamin = Son of the right hand

JUDGMENT ON MIDIAN Ch 31
15 is the number of judgment & he had 9-fold victory:
1. Slew all males
2 Slew 5 Kings V.8
3 Balaam V.8.
4 Took women captive V.9.
5 Took children captive
6 Took spoil
7 Burned cities
8 Destroyed cattle
9 Brought the captives, prey & spoil to Moses 12ff.
See Note below

APPOINTMENT OF THE LEVITICAL CITIES OF REFUGE
CH 35:1-34
CHAPTER 35.
CITIES FOR THE LEVITES
Vv 1-2.
Yahweh had given the people, now He gives to Levites, throughout the Land. There should be no object lesson of those who gave their lives wholly to Yahweh. See Josh 21. for the distribution of the cities. The Levites were separated from the tribal inheritance 18:7 & excluded from it.
THE CITIES DESCRIBED
Vv. 4-5.
MIGRASHAH - open pasture land from GARASH, to drive out or separate.

DEUTERONOMY ANALYSIS (Cont.)

9 AN EPITAPH: DEATH - YAHWEH BURIES HIS WORKMAN CH 34.

1 THE END OF AN EPOCH Vv 1-12.
a Moses Surveys the land of Promise Vv 1-4
a Buried in a Secret Place Vv 5-6
3 His Age and Condition V. 7
4 30 Days Mourning V 8
5 His Successor V 9
6 His Record Vv 10-12.

DEUTERONOMY is an exhortation based on the Law, re-affirming its principles. This was necessary for the new generation about to enter the land because for 38 years the Law had been relaxed, the Passover had not been kept, the rite of circumcision not practised, the sacrifices not offered. See opposite.

10. The homicide was safe only within the walls of his city of Refuge. He became a virtual exile from home. The provisions here marked the gravity of the act of manslaughter, even when not premeditated. See note top p. 241.
11 Until then, "shut in (R.V.) to the Law." Gal. 3:23. Our priest immortal, having died for release. Rom 3:24-26.

The laws of murder. **NUMBERS 36.** *Inheritance of daughters.* Lev 20:24-26. Num 5:3.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of [c] the high priest, [d] which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [2] he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for [6] a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [k] mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* [l] guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not [m] pollute the land wherein ye *are*: for blood [n] it defileth the land: and [5] the land cannot be cleansed of the blood that is shed therein, but [p] by the blood of him that shed it.

WARNING AGAINST LEAVING CITY REFUGE Vv 26-28.
See 2 Pet 2:21.
12. Cp Exod 22:2; Deut 19:6, 10.
13. John 15:4-6; Acts 11:23; Heb 3:14 Cf. Heb 6:4-8; 10:26-30, 39.
14. Num 8:11.

MORE THAN ONE WITNESS REQUIRED V 30.
Also at Judgment - Luke 12:14. The Cities of Refuge did not exempt a criminal from deserved punishment.

NO ATONEMENT FOR A MURDERER Vv 31 - 34.
31. KOPHER - Cover. R.V. = Ransom. Cp Exod 21:30, Gen 9:5-6; Exod 21:14; Deut. 19:11-12; 1 Kg 2:28-34, Only Yahweh could waive this Law with Justice + Mercy. Cp 2 Sam. (2:13; Ps. 51:14-16
33. He must forsake family, employment, possessions, dearest comforts. He must not loiter nor yield to weariness, be deterred by difficulties. The Jews claim that the access roads were kept in good repair with sign-posts on which were inscribed REFUGE. Cp Luke 14:26-27. Cp Mic Rev. 19:25; 2 Kgs 23:25

DEUTERONOMY ANALYSIS (Cont.)

1 The people exhorted to take courage Ch 31:1-6.
2 Joshua exhorted to faith + courage Vv 7-8.
3 The Law delivered to the Priests for the instruction of the people Vv 9-13.
4 Yahweh's warning to Moses - the people will fail Vv 14-21.
5 Moses Charge to Joshua Vv 22-23.
6 The Law completed + laid up as a witness 24-27.
7 The Nation assembled to hear the Song of Witness Vv 28-29.

6 SIXTH DISCOURSE: INSTRUCTION - THE WRITTEN LAW PRESERVED AS A WITNESS 31:24-29

1 THE RECORDED WITNESS 24-29.
1 The Law completed + laid up as a witness Vv 24-27
2 The Nation assembled to hear the Song of Witness 28-29

7 SEVENTH DISCOURSE: SONG - A PSALM OF WITNESS AGAINST ISRAEL CH. 31:30-32:52.

1 A RECAPITULATION OF DIVINE GOODNESS AND HUMAN FOLLY CH 31:30-32:43.
1 Introduction Ch 31:30
2 Yahweh's Righteousness - Israel's folly Ch 32:1-6.
3 Yahweh selected Israel Vv 7-14.
4 Israel's Ingratitude + Disobedience Vv 15-18.
5 Yahweh's Rebuke + Punishment Vv 19-27.
6 The character of Israel Vv 28-33
7 Yahweh's abounding mercy Vv 34-39
8 Israel to be ultimately delivered Vv 40-43.
2 SEQUEL TO THE SONG Vv 44-52.

[a] Lev. 18. 25. Deut. 21. 23.	
[b] Ex. 29. 45, 46. Ps. 135. 21. Spiritually: Isa 57:15; 2 Cor 6:16-17	
[c] ver. 28. Lev. 21. 10. Josh. 20. 6. 2 Kin. 12. 10, &c.	
[d] Ex. 29. 7. Lev. 4. 3 & 21. 10.	
[e] ch. 26. 29. 1 Chr. 7: 14-16. Index.	
[f] ch. 26. 55 & 33. 54.	
[2] Heb. *no blood* shall be *to him.* Ex. 22. 2.	
[g] ch. 27. 1. Josh. 17. 3, 4.	
[h] ch. 27. 4.	
[i] ch. 27. 11.	
[3] Heb. *unto whom they shall be.*	
[k] Deut. 17. 6 & 19. 15, 16. Mat. 18. 16. 2 Cor. 13. 1. Heb. 10. 28. 1 Tim. 5. 19.	
[l] Lev. 25. 19. Isa 61:2-4K 18-19	
[4] Heb. *faulty to die.* Cp. Mat. 26. 66. Mark 14. 64.	
[m] Cp. ch. 27. 7.	
[n] Ps. 106. 38. Jer. 3. 1, 2, 9. Mic. 4. 11.	
[5] Heb. *there can be no expiation for the land.*	
[p] Heb. *be* water. ver. 3, 8, 11, 12.	
[q] ver. 12.	
[r] Gen. 9. 6.	

34 [a] Defile not therefore the land which ye shall inhabit, wherein I dwell: for [b] I the LORD dwell among the children of Israel.	a Disobedience to Yahweh is reckoned as polluting the very soil. b So that intercession will not go unpunished. Num 5:3. Ex 25:8.

CHAPTER 36.

1 Of the inheritance of daughters. 5 Of marrying in their own tribes.

AND the chief fathers of the families of the [c] children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, [d] The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and [e] my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance [h] be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [3] whereunto they are received: so shall it [h] be taken from the lot of our inheritance.

4 And when [i] the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe [3] whereunto they are received: so shall their inheritance [h] be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph [m] hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [6] marry to whom they think best; [o] only to the family of the tribe of their father shall they [6] marry.

c Lev. 18. 25. Deut. 21. 23.
d Ex. 29. 45, 46. Ps. 135. 21. Spiritually: Isa 57:15; 2 Cor 6:16-17
e ver. 28. Lev. 21. 10. Josh. 20. 6. 2 Kin. 12. 10, &c.
f Ex. 29. 7. Lev. 4. 3 & 21. 10.
g ch. 26. 29. 1 Chr. 7: 14-16. Index.
h ch. 26. 55 & 33. 54.
3 Heb. *unto whom they shall be.*
i Lev. 25. 10.
k Deut. 17. 6 & 19. 15, 16. Mat. 18. 16. 2 Cor. 13. 1. Heb. 10. 28. 1 Tim. 5. 19.
l Isa 61:2-4K 18-19
m Cp. ch. 27. 7.
n Ps. 106. 38. Jer. 3. 1, 2, 9. Mic. 4. 11.
o ver. 12.
p Gen. 9. 6.

1 Sung as a duet by Moses + Joshua V 44
2 Moses' solemn exhortation + dirge Vv 45-47
3 Moses instructed to prepare for death 48-52

8 EIGHTH DISCOURSE: BLESSING: FUTURE GLORY OF THE TRIBES CH. 33

1 INTRODUCTION Vv 1-5.
1 The Sun of Righteousness to arise Vv 1-3
2 The King in Jeshurun Vv 4-5

2 THE BLESSINGS Vv 6-25.
1 Reuben shall live V 6
2 Judah shall conquer V 7
3 Levi shall teach + minister Vv 8-11
4 Benjamin shall dwell in safety V 12
5 Joseph shall triumph V 13-17
6 Zebulun + Issachar shall minister righteousness 18-19
7 Gad shall administer justice 20-21.
8 Dan shall show strength V 22.
9 Naphtali shall be satisfied V 23.
10 Asher shall be blessed 24-25.

3 THE SOURCE + SUMMARY OF THE BLESSINGS 26-29.
1 The God of Jeshurun Vv 26-27.
2 The Israel of the future Vv 28-29.
See above

1 FIRST DISCO
1 Failure at K
2 Thirty-Eight Ye
3 Lesson of this
on this New

WORDS OF
TO ENTER T

Moses already ha
and he knew that ever
judgment. So, with all
the weakness of hum

ANALYSIS
Three Division

1 FIRST DISCOURSE
FAITHLESSNESS AN
Moses reminds the peop
special care in the failure
past the lesson.

1 FAILURE AT KA
1 Introduction
Condition of the
Difficulty facing
the people and
Encouraged at K
The people cautio
port Vv 22-28.
Failure of the pe
Folly of the people
Vv 41-46.

2 THIRTY-EIGHT YE
1 Again Directed to
Instructions regar
Vv 4-15.
2 The new generati
Vv 16-25.
3 Victory over Sihon
Vv 26-37.
4 A further Victory -
Distribution of co
5 Responsibilities of
6 Exhortation to Jo
Moses' Prayer to pe

3 LESSON OF THIS
NEW GENERATION
1 Exhortation based
6:1-9
2 Individual respon
3 Yahweh to be wo
4 Rejection of Mose
consuming fire
5 He is also Merc
pleas of His rep
6 None have bee
Therefore Israel

4 APPOINTMENT OF
41-43.
1 God's provision o
appointment of

2 SECOND DISCOURSE
ENT GENERATION S
1 REVIEW OF THE D
44 - 5:33
1 Introduction Ch

MARRIAGES OF HEIRESSES
Connect with Num. 27.
Objection to Existing Law. Vv 1-4.
1 Cp Ch 26:29.
2 Adon. Indicating the respect shown Moses in contrast to the attitude of the previous generation
2A They obtained an ordinance 29:6-11. permitting daughters of an Israelite dying without male issue to inherit their father's property. The chiefs of the Machirites, of whom Zelophehad had been one, now obtain a supplementary enactment requiring them to marry within their own tribe.
3 In effect, the inheritance had been transferred on the marriage of the heiress; the jubile confirmed the transfer, which then could not be challenged in any way.
3A Permanently the alienation being confirmed by the Jubilee

LIMITATION OF THEIR MARRIAGE Vv. 6-9.
E.g. 1 Chron. 23:22

Nations sh
SEE ISAIA

1 FIRST DISCOURSE: RETROSPECTIVE – YAHWEH'S CARE AND ISRAEL'S FAITHLESSNESS CH.1:1 – 4:43.

1. Failure at Kadesh-Barnea. Ch.1:1-46.
2. Thirty-Eight Years of Wandering Ch.2:1-3:29.
3. Lesson of this Record Impressed on this New Generation. Ch.4:1-40.
4. Appointment of Cities of Refuge. . . . Ch.4:41-43.

*Known among the Jews as "The Book of Reproofs", the places mentioned in v.1. are related by them to places which witnessed the more serious sins of the people

Preparing to enter the Land. Ex 17:14 NE; Lk 8:9; 5:31; 6:1-10; 7:1; 12:1,9

CITATION IN N.T. Mat. 4:4,7,10; 5:22,27,31,38; 15:4; 18:16; 19:18,19; 22:24,37. Mark: 7:10; 10:19; 12:19,29,30. Luke: 4:4,8, 12; 10:27; 18:20; 20:28. John 8:17. Acts 3:22,23; 7:37. Rom. 7:7, 10:6,7,8,19; 12: 19; 15:10; 13:9. 1 Cor. 9:9; 10:26. 13:1. Gal. 3:10,11. Eph 6:2,3. 1 Tim. 5:18; Heb. 10:30; 12:29; 13; Rev. 2:11 etc.

* CONDITION

: Book of

e "this day" ek. Among ... whole ... recorded that day. 3:12. 3:11,22 Indicat- ... from that

2:16,22,25; 26:38,39; 14:7:11. 20:8,13,15, 28:32 19:19. 20:3. 1,4,10. 4,10,12,15, 5,16,18; rgard act- ... 11 "Israelites" ... by = Moses'

m " — V.1.) "Moses" :ond law this 2nd law.

ite ally of le Sig. Rouse ecause of among the s sp. Gen. See Num

'ertile part 13 etc. with, 60 : 3:4-5. note Gen. open spaces ...aim Gen. he two ship of the Phoenician 4) Ashter- gether" a Josh. 12:4. ... that there ught. Deut. the victory es had con eab Num. with with

dain, show writing. See before. v.6-8. Num. 10-11

mentioned her enemy. Ephraim y Judah's See IN THE Odar ↓

21-24. 7:8

Deut 4:18;

"Mount of Amorites" Gen. 15:16,21; Ex 23:31; Josh 24:15; Amos 2:9.

DEUTERONOMY

WORDS OF WARNING AND EXHORTATION TO THE NEW GENERATION ABOUT TO ENTER THE LAND COMPRISING EIGHT DISCOURSES AND AN EPILOGUE.

Moses already had tangible evidence that the new generation were no better than their fathers (Num. 26:1-6) and he knew that everything depended on their obedience – life itself, possession of Canaan, victory over foes, prosperity, happiness. So, with all the force of his own ardent nature, the leader pleaded with the people – for he recognised the weakness of human nature. Deut. 31:28-30. Quoted about fifty times in the N.T. See above

ANALYSIS Three divisions. Historical 1-4:43. Legislative 4:44 – 30. Prophetical 31-34.

1 FIRST DISCOURSE: RETROSPECT – ISRAEL'S FAITHLESSNESS AND YAHWEH'S CARE CH.1:1-4:43.

Moses reminds the people of past failures, warns them to exercise care in the future and appoints Cities of Refuge to point the lesson.

1 FAILURE AT KADESH-BARNEA CH.1:1-46.

1. Introduction to the first Discourse Vv1-4.
2. Condition of the People – About to enter the Land 5-8
3. Difficulty facing Moses – Leaders appointed from the people and charged to lead them. Vv 9-18.
4. Encouraged at Kadesh to inherit the Land 19-21.
5. The people cautious – Discouraged by the spies' report Vv.22-28.
6. Failure of the people – they believed not Vv 29-40.
7. Folly of the people – they tried to force God's Hand – Vv 41-46.

2 THIRTY-EIGHT YEARS OF WANDERING CH.2:1-3:29.

1. Again Directed to the Land via Arnon Vv 1-3.
2. Instructions regarding the inhabitants and route Vv.4-15.
3. The new generation directed to occupy the Land Vv.16-25.
4. Victory over Sihon providing assurance of success Vv.26-37.
5. A further Victory – over Og Ch.3:1-11.
6. Distribution of conquered territory Vv.12-17.
7. Responsibilities of Eastern tribes Vv18-20.
8. Exhortation to Joshua, Moses' Successor Vv 21-22.
9. Moses' Prayer to pass over Jordan – Refused Vv 23-29.

3 LESSON OF THIS RECORD IMPRESSED ON THE NEW GENERATION CH.4:1-40

1. Exhortation based on their privileged status Ch. 4:1-8
2. Individual responsibility to obey Vv 9-13.
3. Yahweh to be worshipped in Truth Vv.14-20.
4. Rejection of Moses' Plea reveals that God is a consuming fire Vv.21-24
5. He is also Merciful + will hearken to the pleas of His repentant children Vv 25-31.
6. None have been so privileged as Israel + therefore Israel should obey Vv 32-40.

4 APPOINTMENT OF CITIES OF REFUGE CH.4: 41-43.

1. God's provision of Mercy dramatised in the appointment of Cities of Refuge Vv 41-43.

2 SECOND DISCOURSE: REVIEW – WHAT THE PRESENT GENERATION SHOULD HEED CH.4:44-26:19.

1 REVIEW OF THE DIVINE COVENANT CH.4: 44 – 5:33.

1. Introduction Ch.4:44-69
2. Circumstances of the giving of the Covenant Ch.5:1-5
3. The 10 Commandments – the basis of the Covenant Vv6-21.
4. Moses as the Mediator of the Covenant Vv 22-27.
5. The people's fear of Yahweh commended – Vv 28-29
6. Moses stands before Yahweh Vv 30-31.
7. Responsibility resting upon the people to keep the Covenant 32-33.

2 WHAT THE COVENANT DEMANDS – CH.6:1-26:19

1. Introduction to its commandments statutes + Judgments Ch6:1-3

ATTITUDE TOWARDS YAHWEH – Ch.6.

2. Yahweh to be supreme in every avenue of life Vv.4-15.
3. Prosperity promised if this principle observed Vv.16-25.

ATTITUDE AS HOLY NATION – Ch.7.

4. Fellowship with the nations prohibited – Ch.7:1-4
5. Their influence to be ruthlessly destroyed Vv 5-6
6. Israel's responsibility to obey. – Vv 7-11.
7. Obedience will bring blessing – Vv.12-16.
8. The folly of fearing the nations. – Vv. 17-24
9. Their gods to be destroyed Vv. 25-26.

ATTITUDE TOWARDS YAHWEH'S WORD – Ch.8.

10. Command to recall how wilderness wanderings illustrated man dependant on Yahweh's Word – Ch.8:1-6.
11. The lessons must not be forgotten in the prosperity of land of Promise Vv 7-20.

ATTITUDE TOWARD DIVINE BLESSINGS AND MERCY Ch 9:1-11

12. They would not enter the land because of personal unfaithfulness Vv.1-6.
13. Let them ever remember their rebellions – Ch9:7-29
14. Recall God's mercy in restoring the two tables – Ch10:1-5.
    - " Continuing the priesthood – 6-7.
    - " Seperating Levi – 8-9
    - " Hearkening to Moses' Intercession 10-11
15. How Israel should repay Divine Mercy + Love v.12 CHIEF
16. Why Israel should obey – Ch.11:2-9.
17. The land of Promise depends upon Rain Vv 10-12.
18. This will be provided – If Vv.13-17.
19. Thus the need to revere and teach God's Word – Vv 18-21
20. Success will result from so doing Vv 22-25.
21. Thus the need to proclaim the blessings + Curses in the land Vv 26-32.

ATTITUDE TOWARDS MATTERS OF DIVINE WORSHIP Ch 12, 13.

22. Pagan gods to be destroyed together with their monuments, altars etc – Ch.12:1-3.
23. Yahweh's Altar to be revered Vv 4-14.
24. Yahweh to be acknowledged in eating of meat Vv15-16.
25. " " " in payment of tithes Vv17-19.
26. No excuse will justify the avoidance of these principles Vv 20-28.
27. Exercise care against ensnarement by environment 29-32
28. False prophets to be put down – Ch.13:1-5.
29. Closest relations to be ruthlessly opposed if they turn from Yahweh's word – Vv 6-11.
30. Idolatrous cities not to be spared Vv 12-18.

Blessings for those who fear God 14:1-2

Benjamin shall dwell in safety v.12
Joseph shall [illegible]
Zebulun + Asher shall minister righteousness
God shall administer justice 20:20.
Dan shall show strength v.22.
Naphtali shall be satisfied v.23.
Asher shall be blessed
3 The SOURCE + STRENGTH OF THE BLESSINGS
1 The God of Jeshurun 26-27.
2 The Israel of the future Vv 29-29. See above

LIMITATION OF THEIR MARRIAGE Vv.6-9.
E.g. 1 Chron. 23:22

was tangible evidence that Yahweh would deliver the Land into the hands of the Israelites.

Nations shall fear you Ch.11:25. 28:10. SEE ISAIAH 51:12-13

Thou shalt remember – lest thou forget. See Ch.8.

DEUTERONOMY ANALYSIS (Cont.)

DEUTERONOMY is an exhortation based on the Law, reaffirming its principles. This was necessary for the new generation about to enter the land because for 38 years the Law had been relaxed, the Passover had not been kept, the rite of circumcision not practised, the sacrifices not offered. See opposite.

4 AN EPITAPH: DEATH - YAHWEH BURIES HIS WORKMAN CH 34.

1 THE END OF AN EPOCH Vv 1-12.

1 Moses Surveys the land of Promise Vv 1-4
2 Buried in a Secret Place Vv 5-6
3 His Age and Condition V. 7
4 30 Days Mourning V. 8
5 His Successor V 9
6 His Record. Vv 10-12.

10. The homi
within the
Refuge. He
exile from
tons here
of the act
even when
See note
11 Until th
to the h
priest imme
release. Nor

WARNING
CITY RE
See 2 Pet
12, 4 Lxo
10.
Jhn 15:4
2:14 Cf. H
19.
Rom.

MORE THAN
REQUIRED
5 so also af-
29. The Ci
not exempl
observed pa

NO ATONE
MURDERE
KOPHER
Ransom.
Gen 9:5-6
14:11-12;
Yahweh ca
law with
2 Sam. 12:1
13. He must
ployment, p
comforts.
nor yield to
led by difficul
that the ac
in good repo
which were
Luke 14:
Mic Lex

DEUTER
1 The
2 Josh
3 The L
fro
4 Yahw
fa
5 Mos
6 The
7 The
W

6 SIXTH.
WRITTEN LAW PRESERVED AS A WITNESS 31:24-29

● ATTITUDE TOWARDS YAHWEH AS HIS CHILDREN CH 14, 15

14:1 Must Not disfigure themselves in mourning Vv 1-2.
3 What May & What may not be eaten Vv 3-21.
6 Tithing of divine service Vv 22-27
12 The Tithe of alms & charity Vv 28-29.
15 A Sabbatical Year of Release for debtors Ch 15:1-6.
12 No reduction of lending because of proximity of the Year of Release Vv 7-11
12 Slaves to be freed and helped Vv. 12-18
19 Firstling males of cattle to be sanctified to Yahweh 19-23

● ATTITUDE TOWARDS YAHWEH'S APPOINTED TIMES CH. 16:1-17.

16 Passover to be observed Vv 1-8
16 Feast of Weeks (Pentecost) to be Kept Vv 9-12
16 Feast of Tabernacles to be Commemorated Vv 13-15
16 Liberality enjoined at the Feasts Vv 16-17.

● ATTITUDE TOWARDS CRIME CH 16:18-17:20

16 Judges & officers to be appointed Vv 18-20
17 The worst crime: Treason against the supreme Power 2:1-22
17 Things sacrificed must be sound Ch. 17:1.
17 Idolaters must be slain Vv 2-7.
17 Hard controversies to be determined by priests & judges and to be binding Vv 8-13
17 The election & duty of a King Vv 14-20.

● ATTITUDE TOWARDS YAHWEH'S MINISTERS. CH. 18

18 Levi to have no inheritance among the people Vv 1-2
18 To be supported by the people Vv 3-5
18 All Levites to have equal privileges in Jerusalem Vv 6-8
18 The abominations of Nations to be avoided, particularly divinations & the fire Vv 9-14
18 Israel to await the new Leader & Mediator to come 15-19
18 False prophets to be destroyed Vv 20-22.

● ATTITUDE TOWARDS MUTUAL ANTAGONISMS. CH 19.

19 Cities of Refuge to be appointed Vv 1-3.
19 For whom designed Vv 4-10
19 For whom not designed Vv 11-13
19 The Landmark not to be removed V. 14
19 Mutual accusations to be properly witnessed Vv 15
19 False witnesses to be severely punished Vv. 16-21.

● ATTITUDE TOWARDS WARFARE CH 20

20 To fight in faith Vv 1-4
20 Those excluded from fighting Vv 5-9
20 Method of warfare Vv 10-18
20 Care of trees in time of siege Vv 19-20.

● ATTITUDE TOWARDS HUMAN LIFE AND RIGHTS CH 21.

21 Treatment of the unsolved murder Vv 1-9
21 Treatment of a married slave Vv 10-14.
21 Treatment of firstborn of wife & concubine Vv 15-17
21 Treatment of rebellious children Vv 18-21
21 Treatment of criminals publicly executed Vv 22-23.

● ATTITUDE TOWARDS CIVIC RESPONSIBILITIES CH 22, 23, 24, 25.

22 Consideration for the property of others Vv 1-4
22 The sex to be clearly distinguishable by apparel V. 5
22 Consideration even for birds Vv 6-7
22 Consideration for others in building Vv 8
22 Yahweh's distinctions in nature to be respected Vv. 9-11
22 Israel's distinguishing fringe of blue V. 12.
22 Consideration for the unloved bride Vv 13-19
22 Death to the whore Vv 20-21
22 Death to adulterers V. 22
22 Death to the unfaithful couple in the city Vv 23-24
22 Death to the rapist in the field Vv 25-27
22 Punishment for fornicator Vv 28-29
23 Incest strictly forbidden V. 30. Ch. 22.
23 Who may or may not enter the Congregation Vv 1-8
23 Impurity to be excluded in time of war V. 9-14
23 The Camp to be Kept holy. Vv 10-14
23 Assistance to be extended to an escaped slave Vv 15-16
23 Prostitution prohibited Vv 17-18
23 Usury prescribed Vv 19-20.
23 Vows to be fulfilled Vv 21-23
24 Liberty must not turn into licence Vv 24-25
24 Divorce to be carefully regulated Ch 24:1-4
24 Newly weds exempted from war V. 5
24 Millstone not to be taken as pledge V. 6
24 Manstealing prohibited V. 7
24 Law of leprosy to be enforced Vv 8-9.
24 Home of debtor to be respected Vv 10-13.
24 Wages to be punctually paid Vv 14-15.
24 sins of father not to rest on family V. 16.
24 Judgment of needy to be just Vv 17-18.
24 Gleaning of fields to be left to poor Vv 19-22.
25 Punishment limited to 40 stripes. Ch 25:1-3
25 The working ox not to be muzzled V. 4.
25 Levirate Marriage to be encouraged Vv 5-10
25 Women to preserve decency towards men under all Circumstances Vv 11-12.
25 Rectitude & integrity in trade to be observed Vv 13-16
25 The memory of Amalek to be blotted out Vv 17-19.

● ATTITUDE IN PRESENTING TITHES. CH 26.

26 Confession of dependence to be made when presenting firstfruits Vv 1-11.
26 Confession made when presenting tithes in 3rd year 12-15.
26 Moses' Solemn admonition to observe these laws and Statutes Vv. 16-19.

3 THIRD DISCOURSE: WARNING: THE SOLEMN RESPONSIBILITY RESTING UPON THE NATION CH. 27-28

1 A CEREMONY OF REMEMBRANCE IN THE LAND CH 27

1 The Law to be published at Shechem Vv 1-4.
2 An altar of stones to be built Vv 5-8.
3 The Responsibility of keeping the Law stressed Vv 9-10
4 The Tribes divided on Gerizim & Ebal Vv 11-13.
5 The Curses pronounced on Ebal Vv 14-26.

2 THE BLESSINGS [redacted] OF THE LAW CH 28: 1-14.

1 Condition of Blessings Vv 1-2.
2 Blessings in domestic sphere Vv. 3-6
3 Blessings in time of war Vv 7.
4 Blessings in activity V. 8
5 Blessings in National status Vv 9-10
6 Blessings in increase Vv 11-12.
7 Blessings in ruling others V. 13
8 Exhortation V. 14.

3 THE CURSINGS OF THE LAW - CH 28: 15-68

1 Agricultural, Domestic & public calamities whilst in the land Vv 15-24.
2 Invasion and domination by foreigners Vv. 25-35.
3 Babylonish Captivity Vv 36-37.
4 National trouble after Restoration Vv 38-46
5 The Roman Siege Vv 49-57.
6 Nation reduced, scattered, and threatened with extinction 58-68

4 FOURTH DISCOURSE: COVENANT: TERMS THAT WOULD ENSURE ISRAEL'S CONTINUED OCCUPANCY OF THE LAND 29:1

1 WITH WHOM THE COVENANT MADE CH 29:1-17

1 Introduction Ch 29:1.
2 On the Grounds of Personal Experience the people are exhorted to keep the Covenant Vv 2-9
3 All Israel of every age involved Vv 10-13.
4 It extends even to the unborn Vv 14-17.

2 PUNISHMENT RESULTING FROM BREAKING THE COVENANT CH 29: 18-29

1 Severe punishment upon individual backsliders Vv 18-21
2 A curse upon the Land if Israel breaks the Covenant Vv 22-28
3 An exhortation to keep the Law V. 29.

3 DIVINE MERCY IN SPITE OF FAILURE CH. 30:1-20.

1 Great Mercies promised the repentent Vv 1-10.
2 The terms of the covenant are easily ascertainable Vv 11-14
3 An exhortation to seek life & Goodness Vv 15-20.

5 FIFTH DISCOURSE: COUNSEL - MOSES' FINAL WORDS OF ADVICE CH. 31:1-23.

1 MOSES' LAST COUNSELS Vv 1-23.

See p. 242.

6 The character of Israel Vv 31-33
6 Yahweh's abounding mercy Vv 34-39
7 Israel to be ultimately delivered Vv 40-43
2 SEQUEL TO THE SONG. Vv 44-52.

2 The King in Jeshurun Vv 4-5
2 THE BLESSINGS Vv 6-25.
Reuben shall live V. 6
Judah shall conquer V. 7
Levi [illegible] Vv 8-11

1 The God of Jeshurun V. 26-27.
2 The Israel of the future Vv 28-29.
See above

FIRST DISCOURSE: RETROSPECTIVE – YAHWEH'S CARE AND ISRAEL'S FAITHLESSNESS Ch.1:1 – 4:43.

1 Failure at Kadesh-Barnea. Ch.1:1-46.
2 Thirty-Eight years of Wandering Ch.2:1-3:29.
3 Lesson of this Record Impressed on this New Generation. Ch.4:1-40.
4 Appointment of Cities of Refuge. . . . Ch.4:41-43.

Known among the Jews as "The Book of Reproofs", the places mentioned in v.1. are related by them to places which witnessed the more serious sins of the people

Deut. 1:1.

Moses' speech at the end DEUTERONOMY 1. of the fortieth year.

Paran. Cp Num. 12:16
Tophel - quagmire. Perhaps Tafileh in Jebal west of Edom-ish mountains, supposed by some to be where they purchased provisions 2:28-29. Hoe they passed from wilderness to inhabited land
Laban - White. Perhaps Libnah. Num 33:20.
Dizahab. - Having gold. Perhaps Mersa Dahab or Mina Dahab - Gold harbor.
The enumeration of these places = brief remainder of harsh land traversed. Above
Mt Seir: Range of Mountains running south Dead Sea to Elanitic Gulf East of Arabah. - Given to Esau, forbidden to Israelites Deut 2:5.

Purpose: To make clear The Law of God Deut. 26:16. 1:5

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall [2b] keep himself to the inheritance of the tribe of his fathers.

8 And [c] every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 [d] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: – or-unto the sons of their kinsmen.

12 *And* they were married [3] into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel [e] in the plains of Moab by Jordan *near* Jericho.

Cp Naboth
[a] ch. 27. 1.
[2] Heb. cleave to the, Gr. ver. 9.
[b] Cp. 1 Kin. 21. 3.
[c] 1 Chr. 23. 22. Succession.
[3] Heb. to some that were *of the families.*
[d] ch. 22. 2. 26:3; 34:5 & 35:1. Deut. 1:1.

ACCEPTANCE OF CONDITION vv. 10-13

V.3. Deuteronomy: Book of Deuteronomy. The phrase "this day" occurs 68 times in the book. Among other things it suggests the whole book spoken in one day, recorded by scribes. Moses: On that day 31:22. Wrote the Song that day. 31:22 Joshua to ascend the mountain that day. 32:48-52.
Occurrences. 1:10; 2:18, 22, 25, 30. 3:14. 4:4, 8, 20, 26, 38, 39, 40. 5:1, 3, 24. 6:6, 24. 7:11. 8:1, 11, 18, 19. 9:3; 10:8, 13, 15. 11:2, 4, 8, 13, 26, 27, 28, 32. 12:8. 13:18. 15:5. 19:9. 20:3. 26:3, 16, 17, 18. 27:1, 4, 10. 28:1, 13, 14, 15. 29:4, 10, 12, 15, 18, 28. 30:2, 8, 11, 15, 16, 18, 19. 31:2, 27. 32:46.
The expression suggests actively accomplishment. 11th month, 1st day. Feb. The first day = Moses' birthday. 31:2.

FIRST DISCOURSE: RETROSPECTIVE (See above)
Failure At Kadesh-Barnea Ch.1:1-46
The first five verses introduce the whole book.

CHRONOLOGY. See Top. p.181.

See above.
Hebrew title = "Haddebharim" – The Words. V.1.
Greek = Deuteros" (second) nomos" (Law) = Second Law
Cp 17:18 = deuteronomion touto = Lit. this 2nd law.

THE FIFTH BOOK OF MOSES, CALLED
Chronology – bottom p.244.
DEUTERONOMY.
Cp 17:18 Copy = MISHNEH = repetition, duplicate. LXX Deuteronomion. See p.271

CHAPTER 1.

INTRODUCTION Vv1-5

1 That is a representative national gathering 1 Sam. 7:3, 10:1, 19. Rom. 11:26.
2 Zuph - A place and not the Sea. See Margin of Num. 21:14
1A RSV: Beyond. LXX: "on the bank of the Jordan west of the wilderness that reaches to the Red Sea." Heb. EDER - the crossing
18 They commenced 20th of 2nd month. From 10th of 1st from approx. 1yr. 9mth. Cp. v3 with 2:14.
3. A momentous year. On 1st Month Miriam died Num. 20:1. 5th Month - Aaron Num. 33:38. Finally Moses Deut. 34:5. The Law thus recapitulated to a new generation of Deut. 2:14.
4 Thus avenging the disastrous defeat of the first generation Deut 1:44 and giving point to the exhortation – "Fear not!" Notice how important the victory over the Amorites was to Moses. Contrast. Deut. 1:7, 19, 20, 27, 44 with Deut 3:2, 8 v 46-47. 31:4. Josh 2:10. 9:10. 24:8-12. See Num 21. The destruction of these Kings was tangible evidence that Yahweh would deliver the land into the hands of the Israelites.

CHAPTER 1.

For to Discourses see p.251

1 Moses' speech in the end of the fortieth year, 6 briefly rehearsing the story of God's promise to Israel, 34 and his anger for their incredulity and disobedience.

Cp Num. 35:1. p.246

THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against [2] the Red *sea*, between [a] Paran, and Tophel, and Laban, and [b] Hazeroth, and Dizahab. See above. left.

2 (*There are* eleven days' journey from Horeb by the way of mount Seir unto [c] Kadesh-barnea.)

3 And it came to pass [d] in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; See Note - top right hand

4 After he had slain [e] Sihon the king of the Amorites, which dwelt in [a] Heshbon, and [f] Og the king of Bashan, which dwelt at Astaroth in [b] Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, [g] Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto [3] all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have [h] set the land before you: go in and possess the land which the LORD sware unto your fathers, [i] Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

[a] Num. 11, 24, 26.
[b] ch. 2. 1, 10. Num. 21. 33. Josh. 12. 4 & 13. 12.
The Arabah Stretches from Red Sea to Sea of Galilee.
[c] ch. 2. 3. Cp. Ex. 19. 1 with Num. 10. 11.
2 Or, Zuph.
[d] 1 Sam. 25. 1.
[e] Num. 21. 35 & 32. 33. Note
3 Heb. all his neighbours.
[f] ch. 2. 14 & 9. 23. Num. 13. 26 & 32. 8 & 34. 4.
[g] Cp. Num. 33. 38.
[h] Heb. given.
[i] Gen. 12. 7 & 15. 18 & 17. 7, 8 & 26. 4 & 28. 13 & 50. 24. Num. 21. 34, 35.

General name for Canaanites Gen. 15:16 Deut. 1:19-21

5. He was an Amorite ally of Sihon Deut. 1:4 Name Sig. Round (Strong) probably because of his size. He was among the last of the giants Cp. Gen 14:5 with Deut 3:11. See Num 21:33-35.
6 An extremely fertile part Deut 32:13. Isa 2:13 etc. heavily fortified with 60 walled forts. Deut. 3:4-5. See archaeological note Gen 14. Name means - "Open spaces"
7 Ashtaroth-Karnaim Gen 14:5. - Astarte of the Two Horns – The worship of the horned moon. – a Phoenician god. (1 Kings 11:5, 33) Ashteroth: "A binding together" a union.
8 Sept: "and in" Cp. Josh. 12:4.
9 Sig. "Strong." It was here the battle was fought. Deut 3:1 Num. 21:33-35.
10 On the site of the victory of these Amorites had conquered part of Moab Num 21:26.
11 Ya'al - undertake with will C.B.
12 bâar - make plain, show sense, declare in writing Occurs Deut 27:8 See before.
LAWGIVER SINAI! vv. 6-8 Num 10:11

FEAR NOT!! See Top. p.249. 243

Keynote of Moses' last message. Ch.1:17, 21, 29. 31:6, 7, 8, 12, 13.
Fear not spies Report Ch. 1:29.
Canaanite Invasion Ch. 3:22, 28. Ch. 7:18, 21. Ch. 17:19. Ch. 21:21.
The Nations Ch. 20:1, 3, 8.
King Og Ch. 3:2.
False prophet Ch. 18:22.
O that they would fear Me" Ch. 5:29. 10:12, 20. Ch. 13:4, 11. 14:23. 17:19 Ch. 21:21
Beware Ch. 15:9.
Nations shall fear you Ch. 11:25. 28:10.
SEE ISAIAH 51:12-13.

A careful study required of God's Word! Deut. 6:7-9. Deut. 11:18-21. Ch. 5:1.
Disaster because they did not hear Ch. 1:43
Hearken to live. Ch. 4:1. 5:33
Do not add or diminish Ch. 4:2.
Wisdom to hear Ch. 4:5-6.
That it may go well Ch. 4:40. 5:29. 6:2, 3. 7:9-12.
Commanded to teach Ch. 4:36. 6:1. 8:18.
Practical education Ch. 8:3.
Beware of Pride Ch. 8:11-14.
What Yahweh desires Ch. 10:12, 13, 16.
Blessings for those who hear Ch. 13:3.
Thou shalt remember – lest thou forget. See Ch. 8.

3. This Covenant mentioned 27 times in Deuteronomy. Ephraim's C.B.
4 The hill country of Judah's See below
THE ECCLESIA IN THE WILDERNESS
Ch. 5:6, 15. 6:12, 21-24. 7:8. 8:14.
"Todetore" Cp Deut 4:8; 31:9; 32:46.
"Mount of Amorites" Gen. 15:16, 21; Ex. 23:31; Josh 24:15; Amos 2:9.

YAHWEH is preeminently the God of Israel.
God JHS.
"As the stars" 4:10
See Note. Gen. 22:17.

DEUTERONOMY. — The first eleven chapters are retrospective. Israel is called upon to recall, to reflect, to resolve. The remaining chapters are prospective. There is provided anticipation and admonition.

DEUTERONOMY I.

The story of what befell Israel

HELPERS FOR MOSES Vv 9-14.
Thu followed Jethro's advice Exod 18:13-26 later supplemented by Yahweh's instruction. Num. 11:14 See bottom 245.

9 ¶ And @I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, (c)ye *are* this day as the stars of heaven for multitude. 1:3.

11 (d The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!) 13A

12 (e How can I myself alone bear your (f)cumbrance, and your burden, and your strife?

13 (g)Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good for us to do.

15 So I took the chief of your tribes, wise men, and known, [1] and [2] made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and (h)officers among your tribes. SAM-Cp. Deu. 8:25

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and (i)judge righteously between *every* man and his brother, and the stranger *that is* with him. Exod. 23:2-3.

17 (j)Ye shall not (k)respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for (l)the judgment *is* God's: and the cause that is too hard for you, (m)bring *it* unto me, and I will hear it. (Deut. 1:5, 40. 12:28, 32. Act. 20:20, 27)

18 And (n)I commanded you at that time all the things which ye should do. Cp Deut. 16:18-19 Cr. II, 58:1

19 ¶ And when we departed from Horeb, [2] we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [b] we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and (o)I took twelve men of you, one of a tribe:

24 And [k] they turned and went up into the mountain, and came unto [m] the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but [p] rebelled against the commandment of the LORD your God;

27 And (q)ye murmured in your tents, and said, Because the LORD (r)hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. —Cp Num. 14:3

28 Whither shall we go up? [s] our brethren have discouraged our heart, saying, (t)The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the (u)Anakims there. —Josh. 11:21-22. 15:14.

29 Then I said unto you,

Jehovah
@Ex. 18. 18. Num. 11. 14. Moses
[b] See ver. 2. Cp. ch. 2. 14.
(c) Gen. 15. 5. Cp. ch. 28. 62.
[d] 2 Sam. 24. 3. Gen. 15:5; 22:17; 28:14; Exod. 32:13; Neh. 9:23. See above [1st].
Cp. 1 Kin. 3. 8, 9.
(e) Ch. 31. 8. Josh. 1. 9.
(f) Is. 1. 14. Nu.
(g) Heb. Give.
(h) Cp. Ex. 18. 21. Num. 11. 16; 17; these instructions not their ordination. Cp W. 16-18.
(i) Num. 13. 3. Cp Num. 30:1 Rodanim.
[k] Num. 13. 22-27.
[l] Ex. 18. 25.
[3] Heb. Gave.
[m] ch. 2. 13. Num. 13. 23. See below.
(n) Num. 11. 16. 31:14. Exod. 23:13. Lev. 19:18.
(o) John 7. 24.
[p] ver. 43. Josh. 1. 18. Ps. 107. 11.
(q) ch. 16. 19. Lev. 19. 15. 1 Sam. 16. 7. Prov. 24. 23. James 2. 1, 9.
(r) Heb. acknowledge faces.
(s) Num. 14. 1-4. Ps. 106. 25.
(t) ch. 9. 28.
(u) 2 Chr. 19. 6.
(v) Ex. 18. 22, 26. Deut 17:8-9
[x] Josh. 14. 8.
[4] Heb. melted. Cp. ch. 20. 8. Josh. 2. 11.
[y] ch. 9. 1, 2. Num. 13. 28-33.
[z] ch. 8. 15. Num. 20. 12. Jer. 2. 6.
(a) Num. 13. 22.

Occurs 71 times in Deut.

Amorites Vv 7, 19, 20, 27, 44
Anakims Vv 28; 2:10, 11, 21; 9:2
Rephaims 2:11, 20; 3:11, 13; Gen. 14:5; 15:20; Josh. 12:4; 13:12; 17:15
Zamzummims 2:20
Emims 2:10
Horites 2:12, 22
Moabites 2:9
Ammonites 2:19
Edomites 2:4
Canaanites Gen. 10:15-19
Hittites Gen. 10:15
Girgashites Gen. 10:16
Hivites Gen. 10:17
Jebusites Gen. 10:16
Perizzites Gen. 13:7
Ashtaroth Karnaim Gen. 14:5
Ham Gen. 14:5
Shaveh Kiriathaim Gen. 14:5
Seir Gen. 14:6
El-paran Gen. 14:6
En-mishpat Gen. 14:7
Hazazon-tamar Gen. 14:7
Sodom Gen. 14:10
Gomorrah Gen. 14:10
Admah Gen. 14:2
Zeboiim Gen. 14:2
Bela Gen. 14:2
Siddim Gen. 14:3
Salt Sea Gen. 14:3
Ashteroth Gen. 14:5
Shaveh Kiriathaim Gen. 14:5
Horeb Exod. 3:1
Kadesh-barnea Num. 13:26
Hazeroth Num. 11:35
Rithmah Num. 33:18
Rimmon-parez Num. 33:19
Libnah Num. 33:20
Rissah Num. 33:21
Kehelathah Num. 33:22
Mount Shapher Num. 33:23
Haradah Num. 33:24
Makheloth Num. 33:25
Tahath Num. 33:26
Terah Num. 33:27
Mithcah Num. 33:28
Hashmonah Num. 33:29
Moseroth Num. 33:30
Bene-jaakan Num. 33:31
Hor-hagidgad Num. 33:32
Jotbathah Num. 33:33
Ebronah Num. 33:34
Ezion-geber Num. 33:35
Zin Num. 33:36
Mount Hor Num. 33:37
Zalmonah Num. 33:41
Punon Num. 33:42
Oboth Num. 33:43
Iye-abarim Num. 33:44
Dibon-gad Num. 33:45
Almon-diblathaim Num. 33:46
Abarim Num. 33:47
Nebo Num. 33:47
Plains of Moab Num. 33:48
Beth-jeshimoth Num. 33:49
Abel-shittim Num. 33:49
Jordan Num. 33:49
Jericho Num. 33:48
Aroer Deut. 2:36
Arnon Deut. 2:36
Gilead Deut. 3:10
Bashan Deut. 3:10
Salchah Deut. 3:10
Edrei Deut. 3:10
Ashtaroth Deut. 3:10
Mount Pisgah Deut. 3:17
Ashdoth-pisgah Deut. 3:17
Beth-peor Deut. 3:29
Mount Seir Deut. 1:2
Mount Ebal Deut. 11:29
Gerizim Deut. 11:29
Gilgal Deut. 11:30
Moreh Deut. 11:30
Ai Deut. 11:30
Bethel Deut. 11:30
Gibeon Deut. 11:30
Gilgal Deut. 11:30
Mount Ebal Deut. 27:4
Shechem Deut. 27:4
Plains of Moreh Deut. 27:4
Mount Gerizim Deut. 27:12
Mount Ebal Deut. 27:13
Reuben Deut. 27:13
Gad Deut. 27:13
Asher Deut. 27:13
Zebulun Deut. 27:13
Dan Deut. 27:13
Naphtali Deut. 27:13
Levites Deut. 27:14
Ebal Deut. 27:14
Gerizim Deut. 27:14
Simeon Deut. 27:14
Issachar Deut. 27:14
Joseph Deut. 27:14
Benjamin Deut. 27:14
Curse Deut. 27:15
Blessing Deut. 27:15
Mount Ebal Deut. 27:15
Mount Gerizim Deut. 27:15
Curse Deut. 27:16
Curse Deut. 27:17
Curse Deut. 27:18
Curse Deut. 27:19
Curse Deut. 27:20
Curse Deut. 27:21
Curse Deut. 27:22
Curse Deut. 27:23
Curse Deut. 27:24
Curse Deut. 27:25
Curse Deut. 27:26
Curse Deut. 28:16
Curse Deut. 28:17
Curse Deut. 28:18
Curse Deut. 28:19
Curse Deut. 28:20
Curse Deut. 28:21
Curse Deut. 28:22
Curse Deut. 28:23
Curse Deut. 28:24
Curse Deut. 28:25
Curse Deut. 28:26
Curse Deut. 28:27
Curse Deut. 28:28
Curse Deut. 28:29
Curse Deut. 28:30
Curse Deut. 28:31
Curse Deut. 28:32
Curse Deut. 28:33
Curse Deut. 28:34
Curse Deut. 28:35
Curse Deut. 28:36
Curse Deut. 28:37
Curse Deut. 28:38
Curse Deut. 28:39
Curse Deut. 28:40
Curse Deut. 28:41
Curse Deut. 28:42
Curse Deut. 28:43
Curse Deut. 28:44
Curse Deut. 28:45
Curse Deut. 28:46
Curse Deut. 28:47
Curse Deut. 28:48
Curse Deut. 28:49
Curse Deut. 28:50
Curse Deut. 28:51
Curse Deut. 28:52
Curse Deut. 28:53
Curse Deut. 28:54
Curse Deut. 28:55
Curse Deut. 28:56
Curse Deut. 28:57
Curse Deut. 28:58
Curse Deut. 28:59
Curse Deut. 28:60
Curse Deut. 28:61
Curse Deut. 28:62
Curse Deut. 28:63
Curse Deut. 28:64
Curse Deut. 28:65
Curse Deut. 28:66
Curse Deut. 28:67
Curse Deut. 28:68

YAHWEH - SUPREME Deut. 6:4.
THE Elohim - manifestations of His power and authority Exod. 23:20-23.
MOSES - The Mediator Gal. 3:19.
THE PRIESTS - Consulting Yahweh by Urim & Thummim
THE 12 LEADERS OR PRINCES of the Tribes Num. 7.
Captains over thousands
Captains over fifty
Captains over ten
Officers - men appointed to execute particular commands..

FAITHFUL ADMINISTRATION OF TRIBES Vv. 17-18.
17A A divine characteristic. Deut. 10:18-19. Cp Lev. 5:1-5. They were strangers in Egypt and should act with consideration Exod 22:21; 23:9; Lev. 24:22 Deut. 24:14.
17B A divine characteristic Deut. 10:17. Luke 20:21 Acts 10:34; Rom 2:11. Eph. 6:9, Col 3:25. See below
17C 1 Kgs 3:13-14. Cr 28:28 Mic. 3:2-4
FROM SINAI TO KADESH.
V. 19. See. Num. 10:11
19A Deut. 8:15; 32:10; Jer. 2:6.

"Respect of persons" V. 17. See mg. Let not the bold, daring countenance of the rich influence you, nor the abject, humble appearance of the poor move you to sympathy that is unwarranted. Exod. 23:3. The poor defended by Yahweh Prov. 22:22-23. Indictment 3:5 22:28 29:7 Amos 5:11-12; Mic. 3:1-3; 7:1-4; 7:3-6. James 2:1-4, 6.

V. 15. Officers = Shoterim. See Note. Exod. 5:6. Superintendent or authority. From root = to write. We are all mutually dependent upon each other for help not simply against each other but also against ourselves. Gal. 6:1-2. Rom. 12:7.

CHRONOLOGY See top. 181. 244

Brought forward	2552.
Address 1st day 11th month. Deut. 1:3 (To say: 1st day 12th month).	
30 day Mourning for Moses Deut. 34:8	
Completing 40 yrs Wandering. Num. 14:33. 32:11. Josh. 5:6.	1
	2553.

Israel left Egypt on 15th day of 1st month. 15 days were occupied from the mourning of the people for Moses until the Passover in the Land. Josh 5:10. completing 40 years since leaving Egypt.

3 days preparation for	Josh. 1:11
3 " Spies hide	Josh. 2:16.
1 " Remove to Jordan	Josh. 3:1
3 " Preparation	Josh. 3:2.
10. Passover. Over Jordan - Prepar.	Josh. 4:19.
14 Passover Kept	Josh. 5:10

Thus exactly 40 years from the time they left Egypt Cp. Josh. 5:6. See Chronology Tahua. opp. 1 Kings 6 ff.

18 And I commanded you at that time all the things which ye should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

18. They were dominant in Palestine and here probably used for inhabitants in general. The defeat of Sihon thus a token victory. 4:46
19. Sig. The Sanctuary of the Wandering Son.

EXHORTATION TO FAITH Vv. 20-21
19A They were inclined to hang back Cp Num. 13.
HESITANCY. V. 22. Cf Num. 13:1-3.
20. Suggestion came from the people, and accepted by Yahweh proposed in dubiety Moses, mistaking their motive approved.
THE SPIES' REPORT Vv. 23-28. Num. 13:17-29
21 Sig. Grape Cluster. See Note, Num. 13:23.
21A Be misunderstood their motives Cp Num. 13:3 NOTE
21B CHAPHAR - To pry into. By imp. to delve explore. C with. Num. 13:2.
21C Num. 14:1-4 Ps 106:24-25. Heb 6:4-6. Acts 7:51
21D PEH - mouth, the express will of Yahweh.
21E RAGAN - To murmur, complain, grumble. Cp. 1 Cor. 10:10; Phil. 2:14; Jude 16. See Note Top. p. 201. Cp Ps 106:25. The murmuring was done in the tents. first, then openly Num. 14:1-2.
22. See note "The Invasion" for Giant Cities - Gen. 14.
23 Made them faint-hearted. Such were excluded from battle. Deut. 20:8; Cp Josh. 2:8. Cp Josh. 10:8.

PLEADING OF MOSES Vv. 29-31.
This plea was apparently made the following day. For background see. Num. 14:15.
It is not recorded in Numbers.

CH. 2:16
At Kadesh Moses sent messengers to Edom. The people then were hostile and would not permit Israel to cross their country. Now they feared the Israelites. Num 20:14-22. Deut 2:4.

WHY MOSES WAS DENIED ENTRANCE INTO THE LAND. - It was "for your sakes" 3:26; 4:21. For the background see Num. 20. In smiting the Rock twice, he typed those who heed not Yahweh's word and "crucify the son again putting him to an open shame" Heb. 6:6. The fate of all such is shown by Moses being refused entrance. But it was for Israel's sake - to teach them a lesson. Moses will ultimately receive the "recompence of the reward" Ps. 99:6. Heb. 11:24-26. See references to this in Deuteronomy 3:24-26. 4:21-23

on their way.

Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, [b] he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God [c] bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [d] ye did not believe the LORD your God,

33 [e] Who went in the way before you, [f] to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, [g] and sware, saying,

35 [m] Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 [n] Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath [o] wholly followed the LORD.

37 Also the LORD [p] was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* [q] Joshua the son of Nun, [r] which standeth before thee, he shall go in thither: [s] encourage him: for he shall cause Israel to inherit it.

39 Moreover [u] your little ones, which ye said should be a prey, and your children, which in that day [z] had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, [a] turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, [a] We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, [d] Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but [e] rebelled against the commandment of the LORD, and [2] went presumptuously up into the hill.

44 And [i] the Amorites, which dwelt in that mountain, came out against you, and chased you, [l] as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So [o] ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER 2.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 19 nor with the Ammonites. 33 Sihon is overcome.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, [r] as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [t] long enough: turn you northward.

4 And command thou the people, saying, [s] Ye *are* to pass through the coast of your brethren the children of Esau, [b] which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

Num. 14:40. Prov. 19:3.

[b] Ex. 14:14, 25. Neh. 4:20. Understandingly, gently, carefully, with all the good in mind.

[c] Ch. 32:11, 12. Ex. 19:4; Is. 40:3, 4 & 63:9. Hos. 11:3. Cp. Acts 13:18.

[d] Num. 14:42. Ps. 78:22. [e] Ps. 106:24. Jude 5. [f] Ex. 13:21. ver. 26.

[g] Num. 10:33. [2] Heb. *were presumptuous, and went up.* RV. Cp. Num. 14:44.

[i] Num. 14:45. [k] ch. 2:14, 15. [l] Ps. 118:12. [m] Num. 14:22, 23, 29. Ps. 95:11. [n] Num. 14:24, 30. Josh. 14:9. [o] Num. 20:1, 22. Judg. 11:17. [3] Heb. *fulfilled to go after.* Num. 14:24 & 32:11. Josh. 14:9.

[p] ch. 3:26 & 4:21 & 32:51 & 34:4. Num. 20:12 & 27:13, 14. Ps. 106:32. [q] Num. 13:16. 31 [r] Ex. 24:13. Cp. 1 Sam. 16:22. [s] ch. 1:40. Num. 14:25. [t] ch. 31:7, 23. Num. 27:18-20. [u] Num. 14:3, 31. [z] Is. 7:15, 16. [a] ch. 1:6. [x] Num. 20:14. [y] ch. 2:1. Num. 14:25. [b] Gen. 32:3.

V.32-33. All the miracles Israel saw did not cure them of unbelief - manna, cloud, water, the Word Yahweh's will. 10. Cp Deut. 20:1-4. Josh. 5:14-15; 10:42. David: Goliath - 1 Sam. 17:45-46. Asa. 2 Chr. 14:11-12. Hezekiah. 2 Chr. 32:8; Neh. 4:20; Rom. 9:29; 8:31 Jer. 5:24. 21. Neh. 9:12-23; Ps. 78:14-28. 105:39-41. 22. Mal. 1:6. Deut 32:11-12. Isa 46:3 + 4. 63:9. Acts 13:18 marg.

REJECTION BY THE PEOPLE 32-33.

Add ellipsis "notwithstanding." As in Eccl. 7:13.

31A See Note top p. 199. 31B Ps 78:22; 106:24; Heb 3:12, 18, 19. Ye - were not steadfast.

YAHWEH'S CONDEMNATION 34-39.

See Num. 14 for the background. Num 14:11-24.

23 See Note Num 14:29. There were others beside Caleb and Joshua saved. Young = the Hebrew: "If there be one.." leaving the answer to be determined.

24 This happened afterwards Num 20:10-12. Add percentile: Here

24. See note above. Cp. Ps. 106:32-33. Cp Deut. 3:26; 4:21. Moses denied entrance to teach the people a lesson, to demonstrate a principle.

25. Cp with, Vv. 8, 21. To "possess" if implies wresting it from the Canaanites - to inherit implies dividing it up among the tribes as an inheritance.

26 As a servant to minister to the people. 26A Even the great men of faith need encouragement.

BANISHED V. 40.

FURTHER DISOBEDIENCE 41-43.

Appalled at the prospect of further sojourning in the wilderness, defy God on the claim of obeying Him. Their action was dictated by fear of the wilderness, not love of God.

1 But not the weapons of love & faith.

2 RV: "and were forward." mg. "deemed it a light thing." HAVAH - to be naught, to be light. Str. Cp v. 43.

3 No Divine help or protection. Num. 14:42. Lev. 26:14-17. And remained in camp.

PUNISHMENT 43-45.

Isa. 63:10; Acts 7:51. When bees are provoked or disturbed the whole swarm attack and pursue whatever annoys them with great courage & fury.

4 Numbers mentions the Amalekites as joining the Canaanites (Amorites) in this attack.

5 To seclude by a ban - to devote to destruction. Thus Ban-town, or Destruction. See Note. Num. 14:45.

25 Contrast the encouragement 38 yrs later. Num. 21:3. Cf Ps. 78:36-37. 4 like RVT.

27 It became the centre around which they wandered as nomads.

"As Bees Do" V. 44.

When bees are provoked or disturbed, the whole swarm attack and pursue whatever annoys them, with great courage and fury, comprising a most formidable enemy. The analogy is a most graphic illustration of what took place.

HELPERS FOR MOSES (cont.). This important arrangement for the good government of the people at Horeb, so that everything was ordered for success. This underlines the perverseness & ingratitude of the people to which Moses next alludes V. 22. It shows that he was anxious to impress that the feast of the 40 years' delay rested only with themselves.

- Able & God-fearing Exod. 18:21.
- Truthful Exod. 18:21
- Hating covetousness. Ex. 18:21.
- Refuse bribes - honourable Exod. 23:8.
- Wise & Understanding Deut. 1:13.
- Prominent Deut. 1:13.
- Loving justice Deut. 16:18-19.
- Impartial Deut. 1:17.
- Fearless Deut. 1:17
- Conscientious Deut. 1:17
- Strong & Courageous. Josh. 1:7-8.

CHAPTER 2.

38 YEARS LATER.

1 Edom refused Israel passage through their territory and so forced a circuitous route upon Israel. See Num. 20:14.

2 They moved from Kadesh in a south easterly direction towards the Gulf of Aqaba, returning to Kadesh. See Map opp. p. 239.

3 They skirted the borders of Edom for 38 years, returning again to Kadesh.

MEDDLE NOT WITH EDOM. 4-7

4 Death of Miriam, Sin of Moses, death of Aaron, revenge of Hormah, and plague of serpents all took place in meantime Num. Chs 20-21 See notes in those chapters.

5 There is such a thing as "brotherly covenant" Amos. 1:9. see below.

6 They were so afraid that they prepared for war Num. 20:18-20 & Ob. 10.

Ch. 2. The way itself is little touched upon; what we have is their different relations to their different nations. Some they are to avoid, some they are to attack. So this important for us to recognise on our journey what to contend with and what to pass by.

2 THIRTY-EIGHT YEARS OF WANDERING. 2:1 - 3:29.

Moses turns from the description of the rebellion at Kadesh & its tragic outcome to the period preceding his oration. There is only brief reference to the long period of 38 years spent in the wilderness in the region of Kadesh. Particular reference is made to the dealings with Edom, Moab & Ammon.

SEIR = Rough, hairy like Esau. One of water 'goat' is from common root Num. 28:22. 29:22, 28, 31 etc. Sin Amer = do not meddle Deut. 2.

YAHWEH ELOHIM REVEALED AS.
- Yahweh Rā'āh – Shepherd-Guide and Protector V.7.
- Yahweh Yireh – the Provider. V.7. Cp Mt. 6:25-34

THE STORY OF THE WILDERNESS. Deut. 1:1. : MIDBÂR from DÂBÂR – To arrange parts of words. MIDBAR IS from this in the sense of driving, Actions, speech. It is the place of education + meditation. Krummacher: "It comes from a word which means both to speak and to lead, + so to be in the wilderness is under leading amounts to nearly the one + the same thing." The final end of the wilderness is to blossom as the rose + bring forth fruit abundantly. Isa. 35:1-2; 27:6. for us it leads to the Judgment Seat Rom 14:12. 2 Cor. 5:10

5 [a] Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; [b] because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: [d] these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 [e] And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [f] Elath, and from [g] Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, [h] Distress not the Moabites, neither [a] contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [k] Ar unto the children of Lot *for* a possession.

10 [l] The Emims dwelt therein in times past, a people great, and many, and tall, as [o] the Anakims;

11 Which also were accounted [p] giants, as the Anakims; but the Moabites call them Emims.

12 [r] The Horims also dwelt in Seir beforetime; but the children of Esau [s] succeeded them, when they had destroyed them from before them, and dwelt in their [t] stead; as [t] Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, [v] *said I*, and get you over the [w] brook Zered. And we went over the [w] brook Zered.

14 And the space in which we came from [b] Kadesh-barnea, until we were come over the [2] brook Zered, was ~~thirty and eight~~ years; [b] until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor [a] meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto [h] the children of Lot *for* a possession.

20 (That also was accounted a land of [i] giants: giants dwelt therein in old time; and the Ammonites call them [5] Zamzummims;

21 [m] A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did [n] to the children of Esau, which dwelt in Seir, when he destroyed [q] the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And [u] the Avims which dwelt in Hazerim, *even* unto [x] Azzah, [x] the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ [z] Rise ye up, take your journey, and [a] pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give before thee Sihon and his land: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

---

[a] ver. 9, 19, 24.
[2] Or, valley. Num. 13. 23 & 21. 12.
[3] Heb. even to the treading of the sole of the foot.
[b] Gen. 1. 34, 35. Num. 14. 33, 35 & 26. 64. Ps. 78. 33 & 95. 11 & 106. 26. Ezek. 20. 15
[c] Gen. 32. 3. Gen. 36. 8; Josh. 24. 4 Cp. Deut. 32. 8 Acts 17. 26.
[d] ch. 8. 2-4. 29. 5; Neh. 9. 21 Cp. 25. 5
[e] Judg. 11. 18.
[f] 1 Kin. 9. 26. Cp. 2 Kin. 14. 22 & 16. 6. 2 Chr. 26. 2.
[g] Num. 33. 35.
[h] Gen. 19. 36, 38.
[4] Or, *Use no hostility against Moab.*
[i] ver. 11.
[k] ver. 18, 29. Num. 21. 15.
[5] Gen. 14. 5. *Zuzims.*
[l] Gen. 19. 36, 37.
[m] ver. 10.
[n] Gen. 14. 5.
[o] Num. 13. 22.
[p] ver. 20. ch. 3. 11, 13. Gen. 14. 5.
[q] ver. 12.
[r] ver. 22. Gen. 14. 6.
[s] Heb. *inherited them.* ver. 21, 22.
[t] Josh. 13. 3.
[7] Or, *room.* ver. 21-23.
[u] Num. 21. 24, 31, 35.
[x] Gen. 10. 19.
[x] Gen. 10. 14.
[y] Ex. 18. 4.
[6] Or, *valley.* Num. 13. 23 & 21. 12.
[z] Cp. ver. 13.
[a] Num. 21. 13, 24. Judg. 11. 18, 22.
[b] ch. 1. 19.

THE GIANTS. Vv. 10-12.

All the nations here mentioned appear to have been the posterity of Ham, who lay under the prophetic curse of Noah, which was thus executed on this part of them by the Moabites and Edomites. to whom Yahweh had allocated this territory. See Top. p. 248

246 and Palestine as Shepherd-land. (The Hebrew for "sheep" tsone = "to migrate"). CAPHTORIM – They bowed down to spread – Dictionary of

RISE UP AND TAKE THE LAND. Num.

Vv. 24-25. Cf Num. 21:21-30.

This notable victory was remembered centuries after Amos. 2:9.

21. Moses first sent a message of peace which Sihon spurned Num. 21:21, 24. Cp Deut. 20:10 2:26. As Yahweh had given the land of the giants into the hands of Edom, Moab + Ammon, so He would other lands into the hands of the Israelites.

They not capable of fighting the 5th power in their own strength – Yahweh will do that. See note on Seir bottom p. 245. 1 Sa. 11:1 14:47; 2 Sa. 8:12; 10:6-14; 1 Ki. 11:14-25; 2 Ki. 13:3; 24:2; Isa. 11:14; 60:8-9; Jer. 49:1-5; Ezek. 25:8-14; 48 Amos 9:12; Obad. 8.

6. RV. "Contend." GARAH The story of

Rend. "hast striven" Jer. 50:24. "Stirred up to battle" Dan. 11:25. The verb sig. to be incited to war. They were to purchase goods, not to fight.

7 SHABAR – To deal in grain – Str. being a denominative from SHEBER, grain.

8 KANAH – A root sig planning i.e. to purchase, also to hew or dig. Hence to pay for wells.

9 He had prospered them so that they had the resources wherewith to pay.

10 He had many fearful titles as Yahweh RA'AH – shepherd Ps. 80:1. Ps. 78:52-53 and Yahweh Yireh. Gen. 22:14. Neh. 9:21. Cp Deut. 8:2-4.

3 Their relationship to Israel protected them in measure, but when they "despised the brotherly covenant" their ultimate, rational punishment was decreed. Obad. 10

The Arabah. Groves of palms Str. – Gibbon. Backbone of mighty man

DISTRESS NOT MOAB 9-12

This command illustrates the different character of this next generation. No longer cowardly they are restrained from belligerency.

Descendants of Lot Gen. 19. See note on Ammon. Num. 21:13-15. Jud. 11:15-21.

A country diversified with hill and plain which becomes more so north of the Arnon. Though neglect subsequently brought desolation to it Zeph. 2:9. It was originally very fertile and populous as the numerous ruins of its ancient cities show. For the joy of Israel at these signs of prosperity see. Num. 21:18-20.

Sig. A city = capitol of Moab. Sit. on hill about 25 m. S.E. of Arnon.

Sig. "Terrible ones". See notes. Gen. 14:5. See below

See note. Num. 13:22.

All Cave dwellers. Cf v. 22. Gen. 14:6. Note.

THE LAST OF OLD GENERATION DIE AT ZERED. VV. 13-15.

Sig. "The valley of Exuberant growth." This lovely fertile valley would be an indication of the prosperity of the land of Promise.

There was evidently a delay here whilst the remaining few of the old generation died. V. 14.

The territory east of the Jordan.

MOAB + AMMON. Vv. 18, 19

From their earliest mention (above) to their disappearance from Biblical history, the brother-tribes are mentioned together (p. Jud. 10:6 2 Chr. 20:1; 2 Pet. 2:10 etc.). they jointly hired Balaam Deut. 23:4. In his answer to the king of Moab's messengers Balaam's allusion are particularly to Moab. Jud. 11:15, 18, 25. whilst Chemosh the god of Moab (Num. 21:29) is called "thy god" Jud. 11:24. The land from Arnon to Jabbok which the king of Ammon calls "my land" Jud. 11:13. is elsewhere styled as once belonging to Moab. Num. 21:26. On the other hand only one city of Ammon (Rabbah) is mentioned + the allusions SEE CAP.

AMMON NOT TO BE MOLESTED 19-21

As the descendants of Lot, Gen. 19:38 they were given preferential treatment. They despised this, and were treated accordingly. Deut. 23:3-6.

Land and people punished Jer. 49:1-6. Zeph. 2:9.

Sig. City as in Num. 21:36. situated on the Border of the Arnon. Num. 21:16. 21:15.

They passed east of Moab, + having come to the Arnon, found Ammon already ahead

See Note Gen. 14.

An indication of the character of the people – knew of the Truth but do not act on it – on the border of the inheritance See below: Moab + Ammon

Cf v. 10

Fulfilling the prophetic curse of Noah. If Yah. had not done this for the Ammonites He would have done (refer Israel. But Cf. Num. 13:28

Cf v. 12.

"For" – K-78. These ingredients of history recalled to encourage the Israelites.

Perverters – Vile Names

From a root signifying wickedness (St.) probably driven out for that reason.

"In Villages" – R.V.

Gaza. Sig. "Strong"

Philistines Amos 9:7. Jer. 47:4

Connected with Egypt in Gen. 10:14. There was a place in the Egyptian delta called Kapel-thor. Caphtor is generally identified with Crete, however. The word means "wreath"-shaped (St.) Kitto quotes Herodotus to show that the "Philitis" dwelt in Egypt as Shepherds, and he identifies them with the Hyksos, or Shepherd Kings who driven from Egypt settled in Palestine. He gives Philistine as signifying "Shepherds" (Strong = "migratory")

EDREI. Ch.3:1. A town of Bashan where Og was defeated, afterwards assigned to eastern Manasseh Josh.13:31. Num.32:33. Modern Ed-Dera'ah. discovered by Wetzstein in 1860, explored & mapped by Schumacher in 1886. The ruins reveal a remarkable subterranean city. There is a small court 26 ft long, 8 ft wide. some 60 ft below the ground, and approached by a passage some 20 ft long is a large enclosure shut off by a stone door with 60 ft air holes. Then follows a large underground city with streets, dwellings, market places, cisterns for water. This subterranean city provided a refuge for the people of Edrei in time of danger. The weakness was the air holes. If an enemy discovered these and cut off the air supply the besieged would have had to surrender or perish. See Unger.

20 Three beginnings in this chapter. Beginning of War 24 Fear 25 Possession 31. Full possession Gen.15:18 not until the future Exod.23

21 Fulfilling Ex.15:14-15

21A Cp Josh.2:9-11

V.27. The high way = Derek Derek - "in way & way" They would not march three in an ass load to trample the fruits of the ground, but by the several royal roads already made.

PEACE FIRST OFFERED. Dt.20:10-18. Num.21:21-31.

22 Sig. Beginnings. It was the beginning of victory. Later a Levitical city. Josh. 21:37. Lit. Sig "Eastern places" Unger. On the eastern border of Amorite territory, on the bank of Upper Arnon. The wilderness extended east of the town. 22A The Kings highway Num.20:17. 21:22. See above.

23. They did so in fear. Num. 20:17-21

24A But not as a friend Deut. 23:3-4. They conquered the land Jud.11:18.

SIHON'S REFUSAL 30.

25 This indicates that it was of his own will that Sihon acted though Yahweh controlled the circumstances - in this case permitting him to elevate the power he had to Pharaoh. Exod.4:21 etc. 9:12

ISRAEL COMMANDED TO FIGHT. V.31.

DEFEAT OF SIHON 32-37

25. Means "Trodden underfoot." Between Medeba & Dibon. Later assigned to Reuben Josh.13:16 & to the Levites Josh.21:36. Cp. Num 21:23-30. Jud. 11:20-23. Neh.9:22. Ps.135:11.

Cf "Laid under ban" Lev.27:28

Reason - Gen. 15:16.

Devoted to destruction

27 MATHIM - adults, persons of both sexes. Cp Job.11:3; 24:12. Thus "every inhabited city, including the women & children." Reason - Num.31:15.

Moab & Ammon Cont.

To the habits & circumstances common to Moab are wanting in regard to Ammon. The Ammonites seem fierce & cruel marauders 1 Sam 11:2; Am. 1:13; Jer 49:6-7. It seems Moabites were settled & civilized whilst Ammonites the predatory & bedouin section. Thus the fierce god of Ammon (Molech) dwelt in a tent Amos 5:26

60 CITIES OF ARGOB.

"The 60 walled cities are still traceable in a space of 308 sq. m. The architecture is ponderous & massive; solid walls 6 ft thick, and stones on one another without cement. The roofs enormous slabs of basaltic rock like iron; the doors and gates are of stone 18 inches thick, secured by ponderous bars. The land bears still the appearance of having been called 'the land of giants under the giant Og'." (Porter - Giant cities of Bashan. See also top. p 248. Trachonitus Luke 3:1 = the rough country.

20 but until the LORD have given rest unto your brethren, as *he hath given* unto you, and they also possess the land which the LORD your God hath given them beyond Jordan: then shall ye return every man unto his possession, which I have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER 4.

1 Moses exhorteth to obedience. 5 The excellency of the law. 9 Israel is charged to remember God's mercies. 15 Idolatry is forbidden. 25 Moses foretelleth their idolatry, dispersion, and repentance. 32 God's mercies to Israel. 39 Therefore they must keep his statutes. 41 Moses severeth three cities.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all things that we call upon him for?

8 And what nation *is there so* great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, *with* darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye pass over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing *is*, or hath been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thy face greater and mightier than thou *art*, to bring thee in, to give thee their land for an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

CHAPTER 5.

1 Moses rehearseth the covenant in Horeb. 6 The ten commandments. 22 The people's fear. 28 God's approbation of their promise. 31 Moses is bidden to stay with God to receive the commandments.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, even us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make unto thee any graven image, or any likeness of any *thing that is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that *is* thy neighbour's.

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong *your* days in the land which ye shall possess.

CHAPTER 6.

1 Moses exhorteth to the fear of God, and obedience to his commandments. 4 The unity of God. 5 The love of God. 6 The words of God must be in the heart. 7 They must be taught to children. 8 They must be bound for a sign upon the hand, and for frontlets between the eyes. 9 They must be written upon the posts of the house, and upon the gates. 10 Moses warneth them not to forget God in the land of plenty. 13 They must fear God, and swear by his name. 14 They must not go after other gods. 16 They must not tempt God. 17 They must keep his commandments. 20 The use of the law. 24 The end of the law.

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2 That thou might fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not, when thou shalt have eaten and be full;

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 And when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER 7.

1 The Israelites are commanded to destroy the Canaanites. 3 They must not make marriages with them. 5 They must destroy their idols. 6 They are a holy people. 7 God's love is free. 9 He is faithful. 12 He will bless them. 17 They must not fear their enemies. 20 God will send hornets. 22 He will consume their enemies by little and little. 25 They must not covet the idols' silver or gold.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy *them*: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that *is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

CHAPTER 8.

1 Moses exhorteth to obedience. 2 He putteth them in remembrance of their wilderness travels. 5 God chastiseth his people for their profit. 7 The land of promise. 10 They must bless God for it. 11 They must not forget God in the time of prosperity. 17 They must not ascribe their wealth to their own power. 19 They must not forget God, lest they perish.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein *were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it *is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER 9.

1 Moses exhorteth to humility. 4 Not for their own righteousness. 6 But for the wickedness of the nations. 7 Moses putteth them in remembrance of their rebellion. 23 And of their unbelief. 25 He maketh intercession for them. 27 He remembereth God of his promise.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard *say*, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and make them to perish quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, *it is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and had* made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER 10.

1 Moses maketh the second tables. 6 The death of Aaron. 8 The office of the Levites. 10 Moses' prayer is heard. 12 What God requireth of his people. 16 They must circumcise their hearts. 17 God's power and mercy. 20 They must fear God, and cleave unto him.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER 11.

1 Moses exhorteth to love God, and to keep his commandments. 2 He putteth them in remembrance of his mercies and judgments. 8 He exhorteth to obedience. 10 The land of promise. 13 The blessing of obedience. 16 The curse of disobedience. 18 The words of God must be in the heart. 19 They must be taught to children. 20 They must be written upon the posts of the house, and upon the gates. 22 The blessing of obedience. 26 Blessing and cursing.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is a land* of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day

YAHWEH ELOHIM REVEALED AS.
- Yahweh Rô'ĕh – Shepherd-Guide and Protector V.7.
- Yahweh Yireh – the Provider. V.7. Cp Mt. 6:25-34

THE WILDERNESS. Deut 1:1. : MIDBÂR from DÂBÂR – To arrange particular words. MIDBAR is from this in the sense of driving, pasture, speech. It is the place of education + meditation. Krummacher: "It comes from a word which means both to speak and to lead, + so to be in the wilderness under leading amounts to nearly the one + the some thing." The final end of the wilderness is to blossom as the rose + bring forth fruit abundantly. Isa. 35:1-2; 27:6. for us it leads to the Judgment Seat Rom 14:12. 2 Cor. 5:10

DEUTERONOMY 2.

The story of what befell Israel

Heb 3:18-19 Jude 5

[a] ver. 9, 19, 24.
[2] Or, valley. Num. 13. 23 & 21. 12.
[3] Heb. even to the treading of the sole of the foot.
[b] ch. 1. 34, 35. Num. 14. 33, 35 & 26. 64. Ps. 78. 33 & 95. 11 & 106. 26. Ezek. 20. 15
[c] Gen. 32. 3. Gen. 36. 8; Josh. 24. 4. Cp. Deut. 32. 8. Acts 17. 26.
[d] ch. 8. 2-4. 29. 5; Neh. 9. 21. Cp. 25. 3
[e] Judg. 11. 18.
[f] 1 Kin. 9. 26. Cp. 2 Kin. 14. 22 & 16. 6. 2 Chr. 26. 2.
[g] Num. 33. 35.
[h] Gen. 19. 36, 38.
[4] Or, Use no hostility against Moab.
[i] ver. 11.
[k] ver. 18, 29. Num. 21. 15.
[5] Gen. 14. 5. Zuzims.
[l] Gen. 19. 36, 37.
[m] ver. 10.
[n] Gen. 14. 5.
[o] Num. 13. 22.
[p] ver. 20. ch. 3. 11, 13. Gen. 14. 5.
[q] ver. 12.
[r] ver. 22. Gen. 14. 6.
[s] Heb. inherited them.
ver. 21, 22.
[t] Josh. 13. 3.
[7] Or, room. ver. 21-23.
[u] Num. 21. 24, 31, 35.
[v] Gen. 10. 19.
[w] Gen. 10. 14.
[x] Ex. 18. 4.
[8] Or, valley. Num. 13. 23 & 21. 12.
[y] Cp. ver. 13.
[z] Num. 21. 13, 14. Judg. 11. 18, 21.
[a] ch. 1. 19.

1 Then we turned, and took our journey by the way of the wilderness of Bashan: and they went up by the way of Bashan; and Og the king of Bashan came out against us, he and all his people, unto battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 Also at that time took we out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river Arnon unto mount Hermon;

9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;

17 The plain also, Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: all that are valiant men, shall pass over armed before your brethren the children of Israel, all that are meet for the war.

19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as he has given you, and they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER 4.

1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers gives you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God has destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is there so great, who has God so nigh unto them, as the LORD our God is in all things that we call upon him for?

8 And what nation is there so great, that has statutes and judgments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 Specially the day that thou stoodest before the LORD your God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: you heard the voice of the words, but saw no similitude; only you heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that you might do them in the land whither you go over to possess it.

15 Take ye therefore good heed unto yourselves; for you saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest you corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air,

18 The likeness of any thing that creeps on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God has divided unto all nations under the whole heaven.

20 But the LORD has taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as you are this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD your God gives you for an inheritance:

22 But I must die in this land, I must not go over Jordan: but you shall go over, and possess that good land.

23 Take heed unto yourselves, lest you forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD your God has forbidden you.

24 For the LORD your God is a consuming fire, even a jealous God.

25 When thou shalt beget children, and children's children, and you shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD your God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land whereunto you go over Jordan to possess it; you shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and you shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from there you shall seek the LORD your God, you shall find him, if you seek him with all your heart and with all your soul.

30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD your God, and shall be obedient unto his voice;

31 (For the LORD your God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there has been any such thing as this great thing is, or has been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

34 Or has God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto you it was showed, that you might know that the LORD he is God; there is none else beside him.

36 Out of heaven he made you to hear his voice, that he might instruct you: and upon earth he showed you his great fire; and you heard his words out of the midst of the fire.

37 And because he loved your fathers, therefore he chose their seed after them, and brought you out in his sight with his mighty power out of Egypt;

38 To drive out nations from before you greater and mightier than you are, to bring you in, to give you their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in your heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

40 You shall keep therefore his statutes, and his commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong your days upon the land, which the LORD your God gives you, for ever.

41 Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee there, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 Even Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising;

48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

CHAPTER 5.

1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that you may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to show you the word of the LORD: for you were afraid by reason of the fire, and went not up into the mount;) saying,

6 I am the LORD your God, which brought you out of the land of Egypt, from the house of bondage.

7 You shall have none other gods before me.

8 You shall not make unto you any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

9 You shall not bow down yourself unto them, nor serve them: for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

10 And showing mercy unto thousands of them that love me and keep my commandments.

11 You shall not take the name of the LORD your God in vain: for the LORD will not hold him guiltless that takes his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD your God has commanded you.

13 Six days you shall labour, and do all your work:

14 But the seventh day is the sabbath of the LORD your God: in it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your ass, nor any of your cattle, nor your stranger that is within your gates; that your manservant and your maidservant may rest as well as you.

15 And remember that you were a servant in the land of Egypt, and that the LORD your God brought you out thence through a mighty hand and by a stretched out arm: therefore the LORD your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the LORD your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD your God gives you.

17 You shall not kill.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you desire your neighbour's wife, neither shall you covet your neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is your neighbour's.

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when you heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that you came near unto me, even all the heads of your tribes, and your elders;

24 And you said, Behold, the LORD our God has showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God does talk with man, and he lives.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go you near, and hear all that the LORD our God shall say: and speak you unto us all that the LORD our God shall speak unto you; and we will hear it, and do it.

28 And the LORD heard the voice of your words, when you spoke unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto you: they have well said all that they have spoken.

29 O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might go well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for you, stand you here by me, and I will speak unto you all the commandments, and the statutes, and the judgments, which you shall teach them, that they may do them in the land which I give them to possess it.

32 You shall observe to do therefore as the LORD your God has commanded you: you shall not turn aside to the right hand or to the left.

33 You shall walk in all the ways which the LORD your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

CHAPTER 6.

1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that you might do them in the land whither you go to possess it:

2 That you might fear the LORD your God, to keep all his statutes and his commandments, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged.

3 Hear therefore, O Israel, and observe to do it; that it may be well with you, and that you may increase mightily, as the LORD God of your fathers has promised you, in the land that flows with milk and honey.

4 Hear, O Israel: The LORD our God is one LORD:

5 And you shall love the LORD your God with all your heart, and with all your soul, and with all your might.

6 And these words, which I command you this day, shall be in your heart:

7 And you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

8 And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.

9 And you shall write them upon the posts of your house, and on your gates.

10 And it shall be when the LORD your God shall have brought you into the land which he swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give you great and goodly cities, which you built not,

11 And houses full of all good things, which you filled not, and wells digged, which you digged not, vineyards and olive trees, which you planted not, when you shall have eaten and be full;

12 Then beware lest you forget the LORD, which brought you forth out of the land of Egypt, from the house of bondage.

13 You shall fear the LORD your God, and serve him, and shall swear by his name.

14 You shall not go after other gods, of the gods of the people which are round about you;

15 (For the LORD your God among you is a jealous God) lest the anger of the LORD your God be kindled against you, and destroy you from off the face of the earth.

16 You shall not tempt the LORD your God, as you tempted him in Massah.

17 You shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he has commanded you.

18 And you shall do that which is right and good in the sight of the LORD: that it may be well with you, and that you may go in and possess the good land which the LORD sware unto your fathers,

19 To cast out all your enemies from before you, as the LORD has spoken.

20 And when your son asks you in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God has commanded you?

21 Then you shall say unto your son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from there, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he has commanded us.

CHAPTER 7.

1 When the LORD your God shall bring you into the land whither you go to possess it, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than you;

2 And when the LORD your God shall deliver them before you; you shall smite them, and utterly destroy them; you shall make no covenant with them, nor show mercy unto them:

3 Neither shall you make marriages with them; your daughter you shall not give unto his son, nor his daughter shall you take unto your son.

4 For they will turn away your son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy you suddenly.

5 But thus shall you deal with them; you shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For you are a holy people unto the LORD your God: the LORD your God has chosen you to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, has the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD your God, he is God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repays them that hate him to their face, to destroy them: he will not be slack to him that hates him, he will repay him to his face.

11 You shall therefore keep the commandments, and the statutes, and the judgments, which I command you this day, to do them.

12 Wherefore it shall come to pass, if you hearken to these judgments, and keep, and do them, that the LORD your God shall keep unto you the covenant and the mercy which he sware unto your fathers:

13 And he will love you, and bless you, and multiply you: he will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your kine, and flocks of your sheep, in the land which he sware unto your fathers to give you.

14 You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all them that hate you.

16 And you shall consume all the people which the LORD your God shall deliver you; your eye shall have no pity upon them: neither shall you serve their gods; for that will be a snare unto you.

17 If you shall say in your heart, These nations are more than I; how can I dispossess them?

18 You shall not be afraid of them: but shall well remember what the LORD your God did unto Pharaoh, and unto all Egypt;

19 The great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD your God brought you out: so shall the LORD your God do unto all the people of whom you are afraid.

20 Moreover the LORD your God will send the hornet among them, until they that are left, and hide themselves from you, are destroyed.

21 You shall not be affrighted at them: for the LORD your God is among you, a mighty God and terrible.

22 And the LORD your God will put out those nations before you by little and little: you may not consume them at once, lest the beasts of the field increase upon you.

23 But the LORD your God shall deliver them unto you, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into your hand, and you shall destroy their name from under heaven: there shall no man be able to stand before you, until you have destroyed them.

25 The graven images of their gods shall you burn with fire: you shall not desire the silver or gold that is on them, nor take it unto you, lest you be snared therein: for it is an abomination to the LORD your God.

26 Neither shall you bring an abomination into your house, lest you be a cursed thing like it: but you shall utterly detest it, and you shall utterly abhor it; for it is a cursed thing.

CHAPTER 8.

1 All the commandments which I command you this day shall you observe to do, that you may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And you shall remember all the way which the LORD your God led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether you would keep his commandments, or no.

3 And he humbled you, and suffered you to hunger, and fed you with manna, which you knew not, neither did your fathers know; that he might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the LORD does man live.

4 Your raiment waxed not old upon you, neither did your foot swell, these forty years.

5 You should also consider in your heart, that, as a man chastens his son, so the LORD your God chastens you.

6 Therefore you shall keep the commandments of the LORD your God, to walk in his ways, and to fear him.

7 For the LORD your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein you shall eat bread without scarceness, you shall not lack any thing in it; a land whose stones are iron, and out of whose hills you may dig brass.

10 When you have eaten and are full, then you shall bless the LORD your God for the good land which he has given you.

11 Beware that you forget not the LORD your God, in not keeping his commandments, and his judgments, and his statutes, which I command you this day:

12 Lest when you have eaten and are full, and have built goodly houses, and dwelt therein;

13 And when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied;

14 Then your heart be lifted up, and you forget the LORD your God, which brought you forth out of the land of Egypt, from the house of bondage;

15 Who led you through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought you forth water out of the rock of flint;

16 Who fed you in the wilderness with manna, which your fathers knew not, that he might humble you, and that he might prove you, to do you good at your latter end;

17 And you say in your heart, My power and the might of my hand has gotten me this wealth.

18 But you shall remember the LORD your God: for it is he that gives you power to get wealth, that he may establish his covenant which he sware unto your fathers, as it is this day.

19 And it shall be, if you do at all forget the LORD your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish.

20 As the nations which the LORD destroys before your face, so shall you perish; because you would not be obedient unto the voice of the LORD your God.

CHAPTER 9.

1 Hear, O Israel: You are to pass over Jordan this day, to go in to possess nations greater and mightier than yourself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom you know, and of whom you have heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD your God is he which goes over before you; as a consuming fire he shall destroy them, and he shall bring them down before your face: so shall you drive them out, and destroy them quickly, as the LORD has said unto you.

4 Speak not you in your heart, after that the LORD your God has cast them out before you, saying, For my righteousness the LORD has brought me in to possess this land: but for the wickedness of these nations the LORD does drive them out from before you.

5 Not for your righteousness, or for the uprightness of your heart, do you go to possess their land: but for the wickedness of these nations the LORD your God does drive them out from before you, and that he may perform the word which the LORD sware unto your fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD your God gives you not this good land to possess it for your righteousness; for you are a stiffnecked people.

7 Remember, and forget not, how you provoked the LORD your God to wrath in the wilderness: from the day that you did depart out of the land of Egypt, until you came unto this place, you have been rebellious against the LORD.

8 Also in Horeb you provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12 And the LORD said unto me, Arise, get you down quickly from here; for your people which you have brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of you a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, you had sinned against the LORD your God, and had made you a molten calf: you had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and broke them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which you sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which you had made, and burned it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, you provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then you rebelled against the commandment of the LORD your God, and you believed him not, nor hearkened to his voice.

24 You have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not your people and your inheritance, which you have redeemed through your greatness, which you have brought forth out of Egypt with a mighty hand.

27 Remember your servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence you brought us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he has brought them out to slay them in the wilderness.

29 Yet they are your people and your inheritance, which you brought out by your mighty power and by your stretched out arm.

CHAPTER 10.

1 At that time the LORD said unto me, Hew you two tables of stone like unto the first, and come up unto me into the mount, and make you an ark of wood.

2 And I will write on the tables the words that were in the first tables which you broke, and you shall put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

4 And he wrote on the tables according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From there they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi has no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD your God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy you.

11 And the LORD said unto me, Arise, take your journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, and to love him, and to serve the LORD your God with all your heart and with all your soul,

13 To keep the commandments of the LORD, and his statutes, which I command you this day for your good?

14 Behold, the heaven and the heaven of heavens is the LORD your God's, the earth also, with all that therein is.

15 Only the LORD had a delight in your fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward:

18 He does execute the judgment of the fatherless and widow, and loves the stranger, in giving him food and raiment.

19 Love you therefore the stranger: for you were strangers in the land of Egypt.

20 You shall fear the LORD your God; him shall you serve, and to him shall you cleave, and swear by his name.

21 He is your praise, and he is your God, that has done for you these great and terrible things, which your eyes have seen.

22 Your fathers went down into Egypt with threescore and ten persons; and now the LORD your God has made you as the stars of heaven for multitude.

CHAPTER 11.

1 Therefore you shall love the LORD your God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know you this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD has destroyed them unto this day;

5 And what he did unto you in the wilderness, until you came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall you keep all the commandments which I command you this day, that you may be strong, and go in and possess the land, whither you go to possess it;

9 And that you may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that flows with milk and honey.

10 For the land, whither you go in to possess it, is not as the land of Egypt, from where you came out, where you sowed your seed, and watered it with your foot, as a garden of herbs:

11 But the land, whither you go to possess it, is a land of hills and valleys, and drinks water of the rain of heaven:

12 A land which the LORD your God cares for: the eyes of the LORD your God are always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your corn, and your wine, and your oil.

15 And I will send grass in your fields for your cattle, that you may eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest you perish quickly from off the good land which the LORD gives you.

18 Therefore shall you lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And you shall teach them your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up.

20 And you shall write them upon the door posts of your house, and upon your gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if you shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and you shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as he has said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if you obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if you will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known.

29 And it shall come to pass, when the LORD your God has brought you in unto the land whither you go to possess it, that you shall put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goes down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For you shall pass over Jordan to go in to possess the land which the LORD your God gives you, and you shall possess it, and dwell therein.

32 And you shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER 12.

1 These are the statutes and judgments, which you shall observe to do in the land, which the LORD God of your fathers gives you to possess it, all the days that you live upon the earth.

2 You shall utterly destroy all the places, wherein the nations which you shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 You shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall you seek, and there you shall come:

6 And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there you shall eat before the LORD your God, and you shall rejoice in all that you put your hand unto, you and your households, wherein the LORD your God has blessed you.

8 You shall not do after all the things that we do here this day, every man whatever is right in his own eyes.

9 For you are not as yet come to the rest and to the inheritance, which the LORD your God gives you.

10 But when you go over Jordan, and dwell in the land which the LORD your God gives you to inherit, and when he gives you rest from all your enemies round about, so that you dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; there shall you bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which you vow unto the LORD:

12 And you shall rejoice before the LORD your God, you, and your sons, and your daughters, and your manservants, and your maidservants, and the Levite that is within your gates; forasmuch as he has no part nor inheritance with you.

13 Take heed to yourself that you offer not your burnt offerings in every place that you see:

14 But in the place which the LORD shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

15 Notwithstanding you may kill and eat flesh in all your gates, whatever your soul lusts after, according to the blessing of the LORD your God which he has given you: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only you shall not eat the blood; you shall pour it upon the earth as water.

17 You may not eat within your gates the tithe of your corn, or of your wine, or of your oil, or the firstlings of your herds or of your flocks, nor any of your vows which you vow, nor your freewill offerings, or heave offering of your hand:

18 But you must eat them before the LORD your God in the place which the LORD your God shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates: and you shall rejoice before the LORD your God in all that you put your hand unto.

19 Take heed to yourself that you forsake not the Levite as long as you live upon your earth.

20 When the LORD your God shall enlarge your border, as he has promised you, and you shall say, I will eat flesh, because your soul longs to eat flesh; you may eat flesh, whatever your soul lusts after.

21 If the place which the LORD your God has chosen to put his name there be too far from you, then you shall kill of your herd and of your flock, which the LORD has given you, as I have comm

EDREI. 41.3:1. A town of Bashan where Og was defeated, afterwards assigned to eastern Manasseh Josh.13:31. Num.32:33. Modern Ed-Dera'-ah. discovered by Wetzstein in 1860, explored & mapped by Schumacher in 1886. The ruins reveal a remarkable subterranean city. There is a small court 26 ft long, 8 ft wide. some 60 ft below the ground, and approached by a passage some 20 ft long is a large enclosure shut off by a stone door with 60 ft air holes. Then follows a large underground city with streets, dwellings, market-places, cisterns for water. This subterranean city provided a refuge for the people of Edrei in time of danger. The weakness was the air holes. If an enemy discovered these and cut off the air supply the besieged would have had to surrender or perish. See Unger.

20 on their way
and his land: (3)begin to possess it, and (a)contend with him in battle. 1:3 / Ex Egypt Ps.105:38. Josh.9
25 This day will I begin to put (a)the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.
26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon (d)with words of peace, saying,
27 (e)Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.
28 (h)Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;
29 (i)(As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.
30 But (m)Sihon king of Heshbon would not let us pass by him: for the LORD thy God (n)hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.
31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: (@)begin to possess, that thou mayest (inherit) his land.
32 Then Sihon came out against us, he and all his people, to fight (s)at Jahaz.
33 And (t)the LORD our God delivered him before us; and (u)we smote him, and his sons, and all his people.
34 And we took all his cities at that time, and (v)utterly destroyed (3)the men, and the women, and the little ones, of every city, we left none to remain: Deut 20:14.
35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.
36 (b)From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: (c)the LORD our God delivered all unto us:
37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto (e)whatsoever the LORD our God forbad us.

CHAPTER 3.

1 The conquest of Og king of Bashan. 11 The bigness of his bed. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

THEN we turned, and went up the way to Bashan: and (k)Og the king of Bashan came out against us, he and all his people, to battle at Edrei.
2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto (o)Sihon king of the Amorites, which dwelt at Heshbon.
3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: (p)and we smote him until none was left to him remaining.
4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, (r)all the region of Argob, the kingdom of Og in Bashan.
5 All these cities were fenced with high walls, gates, and bars; beside (z)unwalled towns a great many.
6 And we (4)utterly destroyed them, as we did unto Sihon king (a)of Heshbon, utterly de-

(2) Heb. begin, possess. Ver. 31.
(3) ch. 11. 25. Ex. 15. 14, 15; 23:27. Josh. 2. 9.
(a) ch. 3. 12 & 4. 48. Num. 32. 34. 1 Sam. 30. 28. 2 Sam. 24. 5. 1 Chr. 5. 8. Is. 17. 2. Jer. 48. 19.
(c) Ps. 44. 3.
(4) high-exalted young
(d) Cp. ch. 20. 10.
(e) Num. 21. 21, 22. Judg. 11. 19.
(f) Gen. 32. 22. Num. 21. 24.
(g) ver. 5, 9, 19.
(h) ver. 6. Num. 20. 27, 19.
(i) Cp. ch. 23. 3, 4. Num. 20. 18. Judg. 11. 17, 18 with ver. 5, 9.
(k) ch. 29. 7. Num. 21. 33, &c.
(l) ver. 10. See ch. 1. 4.
(m) Num. 21. 23. Jud 11:20
(n) Ex. 7. 3. See Ex. 4. 21.
(o) Num. 21. 24, 34.
(p) Num. 21. 33, 35.
(q) ver. 29.
(r) ver. 13, 14. 1 Kin. 4. 13.
(s) See Num. 21. 23.
(t) ch. 7. 2.
(u) ch. 29. 7. Num. 21. 24.
(v) 1 Sam. 6. 18. Esth. 9. 19.
(w) See ch. 7. 2. Lev. 27. 28, 29.
(x) See ch. 7. 2.
(3) Heb. every city of men, and women, and little ones. ch. 3. 6.
(a) ch. 2. 24. See Num. 32. 37.

On north bank assigned to Reuben Josh. 13:9, 16 The Valley of Arnon wide, deep, abrupt. Not to be confused with Num. 32:34; 1 Sam. 10:28
27 For the law governing this see. Num 31. 25-54.
27A Sig. Naked. See note Num. 32:34 = a diff city.
27B Sig Mountains. See note Num. 21:18. Index
27C Heap of Witness. Ne Gen. 31:47, 48. & Num. 21:15
27D AR - capital of Moab in Valley of Arnon R.
28 For Israel's rejoicing at Yahweh's help see Ps. 136: 15-22.
29 As commanded. V.19. This land situated on the eastern side of the Upper Jabbok. Josh. 12:2.
30 The Ammonitish highlands. Josh. 13:25 Ammonitish land is assigned to God, but that retaken between Arnon & Jabbok Taken from Ammon by Amorites.

CHAPTER 3.

OG ATTACKS ISRAEL V.1.
See Num. 21:33-35. Refers
1. See descriptive note Num 21
2. Sig. "Round" - prob. reference to size Deut. 3:11
3. He evidently commenced to advance against Israel, but Moses counter-attacked at his capital which means "strong."

YAHWEH'S ENCOURAGEMENT
Edrei is modern DERA'A the Custom's outpost between Jordan & Syria just inside Syrian border. See Unger for description.

DEFEAT of OG. Vv. 3-11.
4 All og's family destroyed and the Amorites devoted to ultimate destruction V.6. cf Gen. 15:16. Ex. 32:2. 34:11
5 It is said that their ruins still remain today (Dr. Porter "Giant Cities of Bashan") See 1 Kings 4:13. "60 - Hesh.
6 Sig. "Stoney" (St.) The area of Bashan, extending from the Jabbok to Hermon, comprising north Gilead & Bashan. Some 28 by 30 m. in extent. an elevated table land called Trachonitis Luke 3:1 See below
Ps. 135:10-12. 136: 19-21
Lev 27:28-29. & Deut 2:34.
6 Heb. Devoted to destruction
7 Reckoning. Afterwards a levitical city Josh. 21:39 of Reuben Num. 32:37. but being on border of God sometimes assigned to the latter Josh. 21:37.

ISRAEL'S REFUSAL TO PEACE. FIRST OFFERED. 26:29. Num 21:23
20 Three beginnings in this chapter. Beginning of War 24 Fear 25 Possession 31. Full possession Gen 15:18 not only the future Ezek 48
21 Fulfilling Ex 15:14-15
21A Cp Josh 2:9-11
V.27. The high way = Derek Derek - "in way & way" They would not march through corn mass toot to trample the fruits of the ground, but by the several marked roads already made.
22 Sig. Beginnings. It was the beginning of victory. Later a Levitical city Josh. 21:37. Lit. Sig "Eastern places" Unger: On the eastern border of Amorite territory; on the bank of Upper Arnon. The Wilderness extended east of the town.
22A The Kings highway Num. 20:17. 21: 22. See above.
23. They did so in fear. Num. 20:17-21
24 But not as a friend Deut. 23:3-4. They conquered the land Jud 11:18.

SIHON'S REFUSAL TO.
25 This indicates that it was of his own will that Sihon acted though Yahweh controlled the circumstances - in this overpermitting him to develope the power he had. Cp Pharaoh. Exod 9:34-35. 10:1
ISRAEL COMMANDED TO FIGHT. V.31.

DEFEAT OF SIHON 32-37.
25. Means "Trodden underfoot." Between Medeba & Dibon. Later assigned to Reuben Josh. 13:18 & to the Levites Josh. 21: 36. Cp. Num 21:23-30. Jud 11:20-23. Neh 9:22 & 135:11.
Lit "said under him" Lev. 27:28
26 Reason - Gen. 15:16
Devoted to destruction
27 MATHIM - adults, persons of both sexes. Cp Job. 11:3; 24:12. Thus: "every inhabited city, including the women & children." Reason - Num. 33:54.
Moab & Ammon Cont.
To the habits & circumstances common to Moab are wanting in regard to Ammon. The Ammonites seem fierce & cruel marauders 1 Sam 11:2; Am. 1:13; Jer 49:6-7. It seems Moabites more settled & civilized whilst Ammonites its predatory & bedouin section. Thus the fierce god of Ammon (Molech) dwelt in a tent Amos 5:26

60 CITIES OF ARGOB.
"The 60 walled cities are still traceable in a space of 308 sq. m. The architecture is ponderous & massive; solid walls 4 ft thick, and stones on one another without cement: the roofs enormous slabs of basaltic rock like iron; the doors and gates are of stone 18 inches thick, secured by ponderous bars. The land bears still the appearance of having been called 'the land of giants under the giant-Og'" (Porter - Giant cities of Bashan. See also top. p 244) Trachonitus Luke 3:1 = the rough country.

From "The Giant Cities of Bashan" by Dr. J.L. PORTER. "The houses of Kerioth and other towns of Bashan appear to be just such dwellings as a race of giants would build. The walls, the roofs, but especially the ponderous gates doors and bars are in every way characteristic of a period when architecture was in its infancy, when giants were masons and when strength & security were the grand requisites. I measured a door in Kerioth; it was 9 ft high and 4½ft wide & 10 inches thick — one solid slab of stone. I saw the folding gates of another town still larger and heavier. Time produces little effect on such buildings as these . . . there can scarcely be a doubt, therefore, that these are the very cities erected and inhabited by the Nephilim, the aboriginal occupants of Bashan. See bottom 247

DIVIDING THE SPOIL

stroying [a] the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is it* not in [p] Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit [q] of a man.

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; [x] all the region of Argob, with all Bashan, which was called the land of [x] giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of [b] Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, [b] which *is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from [c] Chinnereth [d] even unto the sea of the plain, [e] *even* the salt sea, [2] under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over [h] armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* [m] I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until [o] the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

21 ¶ And I commanded [q] Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for [v] the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant [c] thy greatness, and thy mighty hand: for what [g] God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see [f] the good land that *is* beyond Jordan, that goodly mountain, and [h] Lebanon.

26 But the LORD [i] was wroth with me for your sakes, and

JOSHUA EXHORTED. Vv. 21-22.

See also Num. 27:18-23. Joshua replaces Josh. 10:25.

Warning Cp Deut. 6:1,9 Cp 2 Chr 20:17,29

PLEA TO ENTER LAND Vv 23-29.

See also Num. 27:12-14. Deut. 4:21. Note Num. 20

26 A reference to the Exodus song Exod. 15:1ff. Cp 2 Sam. 7:22 Psa. 106:2 145:3,6. Jer. 32:18-21.

[a] ch. 2. 34.
[b] Num. 21. 24. Josh. 12. 2.
[c] See Num. 34. 11.
[d] ch. 4. 49.
[e] See Gen. 14. 3.
[2] Or, *under the springs of Pisgah*, or, *the hill*. ver. 27. ch. 4. 49. Cp. Num. 21. 15 & 23. 14.
[f] ch. 4. 48. Josh. 11. 3. Ps. 42. 6. Cant. 4. 8.
[g] Ps. 89. 6. Cp. ch. 4. 48.
[h] See Num. 32. 21.
[i] 2 Chr. 5. 23. Cant. 4. 8.
[k] ch. 4. 43. Josh. 13. 9.
[l] Heb. *sons of power*.
[m] Josh. 12. 5.
[n] Num. 32. 1, 4.
[o] ver. 23. ch. 2. 11, 20. Josh. 12. 4. See Gen. 14. 5. Amos 2. 9.
[p] Josh. 22. 4.
[q] Josh. 13. 25. 2 Sam. 11. 1 & 12. 26. Jer. 49. 2. Ezek. 21. 20. Amos 1. 14.
[r] Rev. 21. 17.
[s] See ch. 2. 36.
[t] Cp. Num. 27. 18.
[u] Num. 32. 33. Josh. 12. 6.
[v] Num. 32. 39. Josh. 13. 29-31.
[x] ver. 4, 14.
[y] See Ex. 34. 24.
[z] ver. 11.
[a] See Gen. 14. 5. Num. 32. 41.
[b] Josh. 12. 5. 1 Sam. 27. 8. 2 Sam. 3. 3.
[c] ch. 5. 24. 1 Chr. 29. 11.
[d] See Ex. 15. 11.
[e] Num. 32. 39.
[f] ch. 4. 22. Ex. 3. 8.
[g] Cp. 2 Sam. 24. 5.
[h] Cp. Josh. 1. 4.
[i] Ps. 78. 21. Sec ch. 1. 37.

7. For the law concerning this see Num. 31:25-30.
14 Separate-northern border Hermah-Devoted-southern but all between = devoted Num 32:33-42 Josh 12:26 13:9-12 Luke 9 Mic
Str. Separate or ass-tpl.
8. Sig. High Mountain-Always covered with snow. Called Sion (diff. to Zion) or "Elevation" in Ch. 4:48.
9. "Breastplate"
10. Coat of mail." - with its range it forms a natural barrier. - See Davis Dic. = paved
11. Sig. "Rough Country." = Repaim
12. Sig. A "WASTE." Josh 12:5, 13:11 1 Chr 5:11
13. Sig. "Strong." See bottom p. 249.
14. Heb. Jephthah Cp Gen. 14:15 Note. Josh. 12:4 note
15. Heb. "eres" not the usual word. Mythological significance: duplicate bed of funeral couch. Prob. - tomb. C.
16. See bottom 249
17. Prob. Basalt (C.B.)
Apparently Og had seized some of Ammon's territory Judg 11:13-24 and possibly his funeral couch or sarcophagus was preserved as a memorial.
13'6" by 6'. If it was a bed it would make Og about 9ft high. Cp 1 Sam. 17:4

LAND ALLOCATED. Vv. 12-17.

Vv. 9 v 10.
10. Sig. "Heap of Stones." Noted for stone fortresses and smaller circular enclosures, some of which Jair took. Num. 32:41. Golan heights v 4
11. Sig. Broad, open land. For descriptive note see Num. 21:33-35.
14. R.V: "He called ...em, even Bashan after his own name Havoth-Jair." i.e. Villages of Jair. Num 32:41.
22A Sig. Bridge. Between Hermon Maachah & Bashan. Cp Josh. 12:5. Aramaean principality ruled over by Talmai whose daughter David married. 2 Sam. 3:3. There Absalom fled after killing Amnon 2 Sam. 13:37.

RABBATH of AMMON. Vv 11 Sig. "Great." Modern Amman, about 22 miles from Jordan situated in a valley which is a branch, or perhaps the main course of the Wady Zerka, usually identified with the Jabbok. The only city mentioned of the Ammonites, & therefore frequently called "of the children of Ammon" (Cp Gen. 14:18. Zeph 2:8) Not included in the territory of Israel, the border of God stopping at this point Josh. 13:25. In the days of David, Abishai held the Ammonites in check at this spot 2 Sam. 10:10,14 whilst Joab & the main army rested at Medeba 1 Chr. 19:7. The next year Joab attacked Rabbath 2 Sam. 11:1, which after a siege of perhaps 2 years fell 2 Sam. 12:26 1 Chron. 20:1. One of the ~~executive~~ men slain at the time was Uriah the Hittite 2 Sam. 11:17. It was then styled the royal city 2 Sam. 12:26 and 250 years later, still contained the sanctuary of Molech, the King Amos 1:14. Within its walls Baalis, King of Ammonites plotted the attack of Ishmael that cost Gedaliah his life and drove Jeremiah into Egypt Jer. 40:14. It received the name Philadelphia from Ptolemy Philadelphus (BC. 285-247). under Pompey (B.C. 63) Philadelphia was made a member of the Decapolis. Rabbath was punished because of its antagonism to Israel Ezek. 25:1-7, 20. Its punishment and restoration was predicted by Jeremiah Jer. 49:1-6. Cp Ezek 21:20
Border unto Jabbok Num. 21:24. See history Ammonites Amos 1:13 Zeph. 2:8.
Prophecies of Ammon. Dan. 11:41. Isa. 11:14.
Description of Rabbath Amos 1:14.
As Rabbath frequently designated "of the children of Ammon" Deut 3:11. the "chief of the children of Ammon" Dan 11:41 relate to the city - not the people

RIVER ARNON Num. 21:13. The territory between Arnon & Jabbok (50m) was disputed territory. The Ammonites claimed it as originally theirs, & that Israel took it Jdg 11:13. Jephthah replied that it was never theirs, nor did it ever belong to them, & that the Israelites took it from the Amorites. The Ammonites certainly occupied this area in later times Jer. 49:1. It is the area surrounding Amman, the northern border of Moab varied. It contains the ancient capital of Moab - Dibon.

22C Half the valley of the Arnon.
22C It's upper reaches
22D The outcome of Pisgah.
23 Sig. "Lute, harp" It was adjacent to the "Sea of Chinnereth" Num. 34:11, Josh. 12:3, 1 Kings 15:20. Known also as the lake of Gennesaret, Sea of Tiberias, or Galilee. Shaped like a harp.
EASTERN TRIBES TO THE WESTERN. Vv 18-20 Connect with Num. 32:20-24
24 Heb "Sons of valor" Special soldiers, not all who were of an age to fight.
25. Probably covered during wandering: Cp Num 11:22 or: Supplemented during the recent campaign Num. 32:1,4.

2 Sam 24:5

"THAT THEY MAY ...

"The fear of Yah... Deut 6:2. This reverence during Deut 5:29, Keep Deut 8:6. Thus it is unknown, but a re... revealed Himself ... ...reveal in our lives

26 Heb: "Enough for thee..." Yahweh had a purpose in denying Moses. It emphasized that Israel could not enter eternally by Law.
27. Cp with Abraham. See Deut 34 Heb 11:13. Westward - hit sea-ward. Northward lit. hidden, or dark place. South - Right hand. East - Sunrise
28. What the law could not do - Christ did Rom. 1:3
29 House of Peor In the Valley of Shittim. See Note Num. 25:1-3. House of the Opening.
30 Constantly reiterated 4:21,22. 1:37; 3:12.

= CHAPTER 4. =

THE BENEFITS OF OBEDIENCE: Vv. 1-8.

"Thine eyes have seen" v. 1, 9.
1 See Note 26:17.
2 Not merely a prolonged physical life as in v. 40, but a higher spiritual life Ch. 8:3. This latter life would enable them to possess the land.
The prophet "like unto Moses" included similar words in his "last words." Rev. 22:18,19. There is a warning against "adding to" as well as "taking away." The Pharisees were guilty of the former Cp. Mk 7:13
3 Cp. Ch 3:21. Not only the goodness of Yahweh, but His severity Rom. 11:22 Cp Ps. 106:23-31 Cp Num. 25:1-9, 31:16.
Implying of a most intimate association Gen. 2:26 including love for the object of it.
Cp 26:17.
5 The guilty only were destroyed by pestilence or sword.
6 Not emanated of his own mind. Num. 16:28

Deut. 3:11. Bedstead. Heb "ERES" - from a root "to unite" i.e. "bind together" or "arch". Can signify canopied bed, bier or tomb. The "iron" was probably the black basalt of the country which contains about 10% iron.
Deut. 3:25 A characteristic prayer of Moses. The longing to witness further manifestations of Yahweh's goodness & glory; & reluctance to leave finished an undertaking which had been permitted to commence. King track of his chariot Ex. 32:32, 33:13, 18. Num.

*THAT THEY MAY LEARN TO FEAR" CH 4:10

"The fear of Yahweh is the beginning of wisdom" See Note Deut 6:2. This reverential awe is induced by hearing Deut. 4:10, doing Deut. 5:29, keeping Deut 6:2, serving Deut 6:13, walking Deut. 8:6. Thus it is no inarticulate, superstitious awe of the unknown, but a respectful, reverential love for One Who has revealed Himself in His Word, + Whose goodness has been experienced in our lives.

3 LESSONS OF THE RECORD IMPRESSED ON THE NEW GENERATION CH. 4:1-40.

1 Exhortation Based on their privileged status. 1-8
2 Individual Responsibility to Obey 9-13
3 Yahweh to be worshipped in Truth 14-20
4 Rejection of Moses Plea reveals God as a consuming fire. 21-24
5 He is also merciful & will hearken into the pleas of His repentant Children. 25-31
6 None have been so privileged as Israel who should then obey 32-40.

An exhortation to obedience.

26 Both: "Enough for thee..." Yahweh had a purpose in denying Moses. It emphasized that Israel could not enter eternally by Law.

27 Cp with Abraham. See Deut 34. Heb 11:13. Westward - lit sea-ward. Northward lit. hidden or dark place. South - Right hand. East - sunrising

28 What the Law could not do - Christ did Rom 8:3

29 House of Peor. In the Valley of Shittim. See Note Num. 25:1-3. House of the Opening.

30 Constantly reiterated Gn 22, 42:37; 31:2.

26 Now therefore hearken, O Israel, unto (a) the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 (b) Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of (c) Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*;

(a) Job 28. 28. Ps. 111. 10. Prov. 1. 7. & 9. 10.
(b) Cp. 2 Cor. 12. 9.
(c) Num. 25. 12, 13.
(d) Gen. 20. 11.
(e) Or, the hill. ver. 17.
(f) 2 Sam. 7. 23.
(f) Ps. 46. 1 & 145. 18 & 148. 14.
(g) ch. 1. 38 & 31. 3, 7. Num. 27. 23.
(h) ch. 1. 38 & 31. 7.
(i) ch. 2. 30 & 31. 7.
(k) ch. 4. 46 & 34. 6.
(l) Cp. Prov. 4. 23.
(m) ch. 6. 7 & 11. 19. Gen. 18. 19. Ps. 78. 4, 5, 6. Eph. 6. 4.
(n) Ex. 19. 9, 16. Heb. 12. 18, 19.
(o) Lev. 18. 4. Ps 105-45 119: 4.
(p) ch. 12. 32. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18, 19.
(q) Heb. 12:18-21
(r) ch. 5. 22, 23. Ex. 19. 18 & 20. 18.
(s) Heb. heart. Heb 12:18-21
(t) Num. 23. 28.
(u) ch. 5. 4, 22. (v) ver. 33, 36.
(w) Heb. voice of words. Cp. Gen. 4. 20. Ex. 3. 16 & 20. 18. Job 4. 20. Luke 1. 64.
(x) Ex. 20. 22. 1 Kin. 19. 12.
(y) ch. 9. 9, 11.
(z) Ex. 34. 28.
(a) Ex. 24. 12.
(b) Ex. 21. 1-23. 33.

CHAPTER 4.

1 An exhortation to obedience. 14 A dissuasive against idolatry. 41 Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto (a) the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 (b) Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of (c) Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* (d) your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, (e) Surely this great nation *is* a wise and understanding people.

7 For (f) what nation *is there so* great, who *hath* (g) God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and (h) keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but (i) teach them thy sons, and thy sons' sons;

10 (k) *Specially* (l) the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the (m) mountain burned with fire unto the (n) midst of heaven, with darkness, clouds, and thick darkness.

12 (o) And the LORD spake unto you out of the midst of the fire: (p) ye heard the voice of the words, but saw no similitude; (q) only ye *heard* a voice.

13 (r) And he declared unto you his covenant, which he commanded you to perform, even ten (s) commandments; and (t) he wrote them upon two tables of stone.

14 ¶ And (u) the LORD commanded me at that time to teach you statutes and judgments, that ye might do them

Ps. 19:7; 119:98-100; Prov. 1:7; 2 Tim 3:15

1 Lit. 4:74; 10:6-9; Dan. 1:20.
4 Zech 8:20-23; Phil. 3:12.
5 The nations today continue to express the great debt that mankind owes the Hebrews because of the great teaching that has come to them through Israel. Yahweh's statutes make wise the simple Ps 19:8; 119:98-99. Cp Acts 17:22
5 RV: "for what great nation is there that hath a god (Elohim - gods) so nigh unto them as Yahweh our God is whensoever we call upon Him." Gn 33:29. Ps 34:17-20. 145:18.
6 RV: "And what great nation is there that..."

WARNING AGAINST IDOLATRY. RV. Vv 9-10. See above

Cp V3 Ch. 3:21.
It is not merely the intellect but also the emotions that need to be exercised by a knowledge of Yahweh.
Association with Yahweh & the possession of Wise laws are of benefit if used and applied.
Be careful to preserve your life Cp v.1. See use of similar formula Prov. 13:14. 16:17. 19:16. Ps. 3:1-2 4:2-3 24:4
11 Sig. Dryness, Desert. See App. p. 238.
12 See Note above

12 Cp Mg. To the very sky - a description of the mighty pillar of fire that blazed on Mt Horeb beforetokening the presence of Him Who is a consuming fire. Cp 4:24. Deut 9:3.
15 Yahweh appeared in a thick cloud of darkness hiding His overpowering glory from the people Exod. 19:9, 16. His glory was as fire Ps 18:8, which ascended to heaven. Underneath the fire was thick darkness, caused by cloud: RSV = "wrapped in darkness, cloud and gloom." Cp Exod 33:20, 23. Jn. 1:18 (more) Saw the similitude of Yahweh. Num. 12:8. They only saw the fiery glory and heard the Voice. Exod. 19:19. 20:18. 24:16-17.

3 YAHWEH TO BE WORSHIPPED IN TRUTH 14-20

They had seen no shape or similitude of Yahweh and had to exercise care not to worship any such thing. They had seen fire that could purge v.24 and light - and that should provide the basis of their worship 1 Jn. 1:5-7. They saw light above & darkness enshrouding them beneath.
v.9 It was the duty of every parent in Israel to teach & instil within the heart of every child the wisdom & knowledge of Yahweh Cp Prov 22:6; 3:11-12; 5:1 Eph. 6:4.

JOSHUA EXHORTED. Vv. 21-22.
See also Num. 27:12-23. Joshua reproves Israel 10:25.

Exhortation - Red Sea, Manna, Water, Amalek, Sinai, Arad, Edom, Sihon, Og. etc

Warning Cp Deut. 4:9 & 2 Chr 20:17, 29

PLEA TO ENTER LAND. Vv 23-29.
See also Num. 27:12-14. Deut. 4:21 Note Num. 20:12 A reference to the Exodus song Exod. 15:17. Cp 2 Sam 7:22 Ps 135:5 Neh. 9:32. Ps 106:2 Jer. 32:18-21

Ps. 106:24. Num. 14:3, 6. Jer. 32:18-21

No mountain in particular, but the general mountains of the area. Cp = This good hill country. See Note top. 245.

An tagonism to Amonite toward Israel was predicted Gen 16:12

Ammonites Amos 1:13-15

Children of Ammon (Lot) must relate to the Israelites

Between Arnon & Jabbok. Ammon's territory. The Amorites took it Gen 14:15. Num 21:21-26. Ammon never belong to Israel. The Ammonites cursed Jer 49:1. It is the area Moab roared. Is 15:1-5

Deut. 3:11. Bedstead. Heb "ERES - from a root "to unite", "bind together" or "arch". Can signify canopied bed, bier or tomb. The "iron" was probably the black basalt of the country which contains about 10% iron.
Deut. 3:25. A characteristic prayer of Moses. The longing to witness further manifestations of Yahweh's goodness & glory; a reluctance to leave unfinished an undertaking which he had been permitted to commence. Great King traits of his character Ex. 32:32. 33:13, 18. Num. 14:13

MAACHATHI Ch 3:14.

Sig Depression from Mâ'ak, to press, bruise. A small Kingdom east of Argob in Bashan Deut 3:14 bordering the territory of Og Josh 12:5 Cp 13:11. Probably descended from Maachah, a relative of Abraham. Gen. 22:24

THE WARNING V.27.
They who dishonored Yahweh, would themselves be dishonored V.27. They who refused to worship him in truth shall descend to an absurd materialism in worship 28

ISRAEL'S UNIQUE STANDING.
Vv 30-40.
Cp 2 Sam. 7:23. Ps. 147:20; Rom. 8:1-2.

A TENANCY AT WILL.
There occupancy of the land was not absolute or forever as promised Abraham, but conditional upon obedience. Cp V. 40. esp.

An exhortation **DEUTERONOMY** 4. *to obedience.*

14 Cp V 12. Cp. Isa. 40:18; 2 Cor. 4:4-6; Heb. 1:3. Dan 3:9.
14a. The command Exod 20:4-5. Corrupt with golden calf Exod 32:7 & Ps 106:19-20. Cp Deut 4:23. Ps 40:4. 1 Thes 1:9. Cp Deut 4:24. Acts 17:29. True worship requires manifestation of the God.
15 Carved work or sculpture whether of wood, metal, or stone.
15a. Such worship was common in Egypt. Cp Ezek 8:9-11.
15b. In all its majestic and dominating glory Deut. 17:3; 2 Kings 23:4, 5, 11 (Josiah) Jer 31:26, 27. Ezek 8:16.
15c. The glory of stars, planets = natural creation. 2 Kg 17:16 (Ahaz) 21:3 (Manasseh) Jer. 19:13; Zeph. 1:5.
15d. Hero worship V.16 ? nature worship V.17 alike condemned.
16. He has appointed these for the benefit of man generally; it is therefore incongruous for man to worship them as gods. Neh. 9:6; Ps. 74:16-17; Ps. 136:4-9; Cf. Isa. 40:19-22. Cp Mat. 5:45.
a shared with all.
17 A furnace for smelting iron. Egypt helped to purge Israel. 1 Kg 8:51 Jer. 11:4 Cp Exod. 19:4-6. Deut. 7:6; 9:26, 29; Ps 28:9; 33:12; 135:4; Isa 63:17 & Eph 1:18.

THE REFUSAL OF YAHWEH TO LET MOSES GO OVER SHOWED HOW CAREFUL THE PEOPLE MUST BE Vv. 21-24. See top. 245
21 See the circumstances and suggested type in Num 20. Cp Deut. 3:25; 31:10-12.
21a. This fact is not mentioned in Number but it shows how absolute the decree is Deut. 1:37; 31:2 Ps. 106:32-33.
22 Deut. 6:12; 20:25; 31:20 Josh 23:16. 1 Chr. 16:15 Isa. 24:5 Jer. 22:9; New Jer. 31:31.
23. Young = Lit. eating - because it ruins. "
23 Young: "I am dying... He is on the brink of death
24 'ABAR - Pass over. The root of Hebrew.
25 'ABAR Young rend. "a passer over".
26 'ABARIM

14 Moreover the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

Queen of heaven. Jer. 7:18.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. 18 Deut. 32:9 1 Pet. 2:9.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is a* consuming fire, *even* a jealous God. Cp Exod. 24:17. Cp Dan. 9:19. Deut 31:16-18.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger: 31:29 1:3

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. Deut. 30:10. Lev 26:39-42. Isa 29:11-14

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. Rom 11:1

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other,

250 Num 14:20; Jer. 23:20; Ps 86:5, 15. 2 Chr. 30:9.

a ch. 9. 3. Ex. 24. 17. Cited Heb. 12. 29.
b Ex. 20. 5. Is. 42. 8.
c Josh. 23. 11.
d ver. 12.
e ver. 16.
f ver. 23. ch. 5. 8. Ex. 20. 4.
g 2 Chr. 33. 7. 15. Ezek. 8. 3. 5.
h ch. 9. 18. 2 Kin. 17. 17.
i Josh. 22. 28. Ezek. 8. 3. Cp. Rom. 1. 23.
k ch. 8. 19 ch. 30. 18, 19 & 31. 28. & 32. 1. Ps. 50. 4. Is. 1. 2. Jer. 2. 12. Mic. 6. 2.
l Lev. 26. 33.
m ch. 17. 3. Job 31. 26, 27.
n Gen. 2. 1.
o 2 Kin. 17. 16.
p Gen. 34. 30.
q ch. 30. 17. Or, unparted.
r ch. 28. 36, 64. Jer. 16. 13.
s Ps. 115. 4, 5, 6 & 135. 15, 16, 17. Is. 44. 9.
t 1 Kin. 8. 51. Jer. 11. 4.
u ch. 30. 1, 3. Lev. 26. 39, 40. Jer. 32. 37.
v 2 Chr. 15. 4. Neh. 1. 9. Is. 55. 6, 7. Jer. 29. 13, 14.
w ch. 9. 29 & 32. 9.
x ch. 1. 37.
a Heb. *have found thee.* ch. 31. 17. Gen. 44. 34. Neh. 9. 32.
b ch. 31. 29. Gen. 49. 1. Hos. 3. 5.
z Joel 2. 12.
a Cp. 2 Pet. 1. 13-15.
b ch. 3. 27.
c Ex. 34. 6. Neh. 9. 31. Jonah 4. 2.
d ch. 3. 25.
e ver. 9, 15
f ch. 32. 7. Job 8. 8.
g ver. 16.
h Mat. 24. 31. Mark 13. 27.

Josh 1:5.
- Obedience of his precepts 1 Sam 12:22 (CHATHASH – to smite, reject)
- In there faithful worship 1 Kg 8:13.
- Work for Yahweh's house 1 Chr. 28:20.
- The poor & needy who trust in Him. Isa 41:17
- The Christ like life Heb. 13:5-6

He will forsake those who:
- Forsake Him & break His covenant Deut 31:16-17. 2 Chr. 15:2. Ezra 8:22.
- Ignore His revelation Jer. 23:33-39. Jon 2:8.

ISRAEL'S UNIQUE POSITION OF PRIVILEGE. Vv. 32-40.
The people called upon to count their blessings and obey.
Israel's unique and privileged status. Cp. Deut 32:7 2 Sam. 7:23-24; Rom 9:4-5.
"Forsake" – RÂPHAH – Slacken, Berkeley = abandon, ĕAZAB = Loosen. Elsewhere used in regard to the following subjects.
- Keeping covenant with Israel Deut 4:31. Cp Luke 16:22 Neh 9:31.
- Conquest over enemies Deut. 31:6.
- Faithful leadership of the people Deut 31:8.

A REFUSAL TO HEED WILL RESULT IN THEM BEING DRIVEN FROM THE LAND Vv 25-28
Familiarity will breed contempt. They will come to take things for granted. Cp 31:29
Ch 31:29 A similar warning given Ezekiah. Acts 20:29-32 2 Tim 4:3-4
The work of Yahweh's hands testifying to His ability to accomplish His purpose either in the scattering or regathering of His people. See Ps. 147:1-5.
From Lev. 26:33; Deut. 28:64. it is obvious that Moses had the prophetical vision to see beyond all the sermons, included that of AD 70.
To serve the nations is tantamount to serving their gods. Israel would be driven back to the servitude from which they had been delivered. Deut. 6:15. 6:21.

YAHWEH ALWAYS READY TO HEARKEN Vv 29-31
The Divine mercy is always available, and they are His children who reveal His same attitude. Mat. 5:43-45.
Jer. 29:13-14 R.V. makes this definite – "thou shalt."
So Israel returns to the land today 15
i.e. the nations. He will purge out those who are wicked as the wilderness wandering showed.

ISRAEL'S UNIQUE POSITION OF PRIVILEGE. Vv. 32-40.
The people called upon to count their blessings and obey.
Israel's unique and privileged status. Cp. Deut 32:7 2 Sam. 7:23-24; Rom 9:4-5.

"Remained long" – YASHAR – stark or languid. Implies growing old & stale.

22 Cp Exod. 24:17. To His enemies. Deut 4:3. Cp Isa. 6:6-7 10: 16-18. Amos 5:6. Zeph 1:18. Heb. 12:29.

9. Familiarity will breed contempt. They will come to take things for granted. Cp 31:29
Ch 31:29 A similar warning given Ezekiah. Acts 20:29-32 2 Tim 4:3-4
10 The work of Yahweh's hands testifying to His ability to accomplish His purpose either in the scattering or regathering of His people. See Ps. 147:1-5.
From Lev. 26:33; Deut. 28:64. it is obvious that Moses had the prophetical vision to see beyond all the sermons, included that of AD 70.
11. To serve the nations is tantamount to serving their gods. Israel would be driven back to the servitude from which they had been delivered. Deut. 6:15. 6:21.

YAHWEH ALWAYS READY TO HEARKEN Vv 29-31
12 The Divine mercy is always available, and they are His children who reveal His same attitude. Mat. 5:43-45.
13 Jer. 29:13-14 R.V. makes this definite – "thou shalt."
14 So Israel returns to the land today 15
15 i.e. the nations. He will purge out those who are wicked as the wilderness wandering showed.

ISRAEL'S UNIQUE POSITION OF PRIVILEGE. Vv. 32-40.
The people called upon to count their blessings and obey.
Israel's unique and privileged status. Cp. Deut 32:7 2 Sam. 7:23-24; Rom 9:4-5.

Cp 1 Sam. 2:11; Mic 7:3.
1 Sam 17:45-47. Elijah. 1 Kg 18:36-37. Ascension 2 Kg 19:19. Ps 78:11; 83:18. Deut 7:19; 8:2-3; 29:2.
16 By trials, sufferings, their slavery, the plagues etc.
17 The significance of miracles – Passover, baptism in Red Sea etc. Ps. 78:12
18 Miraculous happenings.
19 See repetition of these phrases for the future. Ezek 20:33-35.
20 Ha-Elohim, the God. Mk 12:32
21 Isa. 44:16-8:45; 5, 18, 22. 1 Sam. 2:2
22 Israel's pre-eminence illustrated by supernatural revelation received.
23 RSV: "he might discipline you..."
24 Deut. 7:7-9; 9:5; 10:15; Ps. 105:6-10 Isa. 41:8-9; Mal. 1:2. Israel the channel of Divine love & grace.
25 Illustrated by the overthrow of Sihon & Og. See Note p. 243 Top right hand.
25A 2 Chr. 16:9 Ps 32:8; 34:15 Below
26 RSV "lay it to thine heart." Lit. "Bring back into thine heart" Fervent Resort to Him time & again.
26A Ps. 114; 136:10-15 Isa. 51:9-11; 63:11-12

22 On conditions. See top. p. 250. The conclusion of this exhortation reverts to the theme of its beginning V.1. 1:5 →

APPOINTMENT OF CITIES OF REFUGE
Vv. 41-43.

28 He did it then & then continued his discourse.

CITIES OF REFUGE
Vv 41-43

See also Num. 35:9.
Yahweh's provision of Mercy dramatised in the Cities of Refuge.

"In His sight" V 37.
Lit. "by His face" His angel manifestation. See Ex. 33:14; Isa. 63:9; Josh. 5:14. Face is plural because it turns, and shows both sides. Exod 34:6-7; Rom. 11:22.

whether there hath been *any* such *thing* as this great thing *is*, or hath been heard like it?

33 @Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, [e] by temptations, [f] by signs, [17] and [g] by wonders, and by war, and [h] by a mighty hand, and [i] by a stretched out arm, and [k] by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; [l] *there is* none else beside him.

36 [m] Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because [p] he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 [q] To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that [u] the LORD he *is* God in heaven above, and upon the earth beneath: [x] *there is* none else.

40 [z] Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, [a] that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses [b] severed three cities on this side Jordan toward the sun rising;

42 That the slayer might flee thither, which should kill his neighbour @unawares, and hated him not [c] in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, [d] Bezer in the wilderness, in [f] the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, [n] in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [o] smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [q] of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising;

48 [s] From Aroer, which *is* by the bank of the river Arnon, even unto mount [t] Sion, which *is* [t] Hermon,

49 And all the plain on this side Jordan eastward, even unto [v] the sea of the plain, under the [v] springs of Pisgah.

CHAPTER 5.

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [3] keep, and do them.

Heb. "a people" Am. = of whole people

[a] ch. 5. 24, 26. Ex. 24. 11 & 33. 20.
[b] ch. 19. 4.
[c] ch. 19. 4. Gen. 31. 2.
[d] Josh. 20. 8.
[e] ch. 7. 19 & 29. 3.
[f] ch. 3. 20.
[g] ch. 26. 8. Ex. 7. 3. Jer. 32. 21.
[h] ch. 6. 21 & 7. 8 & 26. 8 & 34. 12. Ex. 3. 19 & 13. 9. Jer. 32. 21.
[k] ch. 26. 8. Ex. 6. 6. Jer. 32. 21.
[l] ch. 26. 8 & 34. 12. Jer. 32. 21.
[m] ver. 39. ch. 32. 39. 1 Sam. 2. 2. 2 Sam. 22. 32. Is. 45. 5, 18, 22. Cited Mark 12. 32 & 46. 9.
[n] Ex. 19. 9, 19 Neh. 9. 13 & 20. 18, 22.
[o] ch. 3. 29. Josh. 13. 20.
[p] ch. 4. Num. 21. 24.
[q] ch. 10. 15.
[s] ch. 3. 3, 4. Num. 21. 33, 35. Psalm 44. 3
[t] Ch. 7. 1 & 9. 3, 4, 5 See Ex. 15. 9.
[u] ch. 4. 36.
[t] Cp. ch. 3. 9.
[v] Josh. 2. 11. 1 Chr. 29. 11 2 Chr. 20. 6 Dan. 4. 35
[v] See ver. 35.
[x] ch. 3. 17.
[z] Lev. 22. 31.
[a] ch. 5. 16, 29, 33 & 6. 2, 3, 18 & 11. 9 & 12. 25, 28 & 22. 7. Eph. 6. 3 Cp. Prov. 10. 27.
[2] Heb. keep to do them.
[b] Num. 35. 6, 14. Josh. 20. 2-9.

Cp 1 Sam. 2:12; Jn 17:3
15 1 Sam 17:45-47 Elijah 1 Ki 18:36-37. Nuzi Jehoiachin 2 Ki 19:14, 15 Is 37:11; 38:5:18 Deut 7:19; 8:2-3; 29.

16 By trials, scarcity, their slavery, the plagues etc.

17 The significance of miracles - Passover, baptism in Red Sea etc. Ps 78:12

18 Miraculous happenings.

19 See repetition of these phrases for the future. Ezek 20:33-35.

20 Ha-Elohim, the God. Mk 12:32

21 Isa. 40:16-8:45:5, 18, 22. 1 Sam. 2:2

22 Israel's pre-eminence illustrated by supernatural revelation received.

23 RSV: "he might discipline you..."

24 Deut. 7:7-9; 9:5; 10:15; Ps. 105:6-10 Isa. 41:8-9; Mal. 1:2. Israel the channel of Divine love + grace.

25 Illustrated by the overthrow of Sihon + Og. See Note p143 Top right hand.

25A 2 Chr. 16:9 Ps 32:8; 34:15 Hebrew

26 RSV "lay it to thine heart." Lit "Bring back into thine heart" Farrar. Resort to this time + again.

26A Ps. 114; 136:10-15 Isa. 51:9-11; 63:11-12

22 On conditions. See top p250 The conclusion of this exhortation reverts to the theme of its beginning V.1.

4 APPOINTMENT OF CITIES OF REFUGE

Vv. 41-43.

28 He did it then + then continued his discourse.

CITIES OF REFUGE

Dv 41-43

See also Num. 35:9. Yahweh's provision of Mercy dramatised in the Cities of Refuge.

"In His sight" V37.

Lit. "by His face" His angel manifestation. See Ex. 33:14 Isa. 63:9; Josh. 5:14. Face is plural because it turns, and shows both sides. Exod 34:6-7; Rom. 11:22.

The three cities of refuge foreshadow Christ. He encloses us as his treasure; elevates us; gives us joy.

15 Self willed - impetuous against restraints. See above.

Mystical city. 1 Chr 6:78

16 An enclosed or fortified place - sometimes a fort or treasure so enclosed, thus.

16 Sig. Enclosure

17 Sig. Height - Eminence Jer. 10:6; 13:15; 49

18 Sig. Exile - Removal - rejoice. See Note Josh 20. He protects us, exalts us, delivers us. See Notes Josh 20.

THE LAW RE-STATED. — INTRODUCTION VV 44-49.

Having reminded Israel of the benefits they had received from Yahweh, Moses now recapitulates the law to them, that they might be spiritually built up to enter into their inheritance.

1 INTRODUCTION VV 44-49

1 EDOTH plural EDAH Ordinances attested or witnessed and confirmed by Yahweh. See Note Ps. 119:2. Ps 78:5

20 The place of transgression Gn 3:23; Note of the Opening.

21 The place of victory.

22 A token that all of Canaan could be theirs if obedient to the law. Cp. Josh. 1:6-8.

23 Sig. Elevated, Lofty. A further name for Hermon. Gn 31:9

24 The cultivated ones of Pisgah - the mountain torrents.

CHAPTER 5.

THE SINAITIC COVENANT RESTATED. VV. 1-21.

See also Exod. 20.

2 CIRCUMSTANCES OF THE GIVING OF THE COVENANT

VV. 1-5.

1 SHAMAR - To hedge about, guard, protect. Hence "observed to do" - Young.

2 See 10 Speeches.

3 Spoken before written, while it may be "to ministry of death" 2 Cor. 3:7 it is not a dead letter. It is designed to enlighten true Israelites to the consciousness of sin + righteousness, leading to the Redeemer Rom. 10:6-11; Gal 3:24.

CHAPTER 5.

Israel is taken back to Horeb, and placed amid the solemn surroundings of the giving of the Law. They are reminded of Yahweh as the Deliverer from Egyptian darkness. He did not claim their love without having done that which should secure it for Him. But this love must have reverence or fear in it also; nothing is more offensive than the familiar tone assumed toward God by some who have absorbed the lack of respect that is typical of today 2 Tim 3. A Godly fear is both purgative + preservative 2 Cor. 7:9-11 and in that sense gracious. There remains for us, after grace is come a "fear of the Lord" which is not terror but allows for no undue familiarity, but provides for comfort, that of the Holy Spirit Word Acts 9:31. Cp. 2 Cor. 7:1; Phil. 2:12; Heb. 12:28.

TEN ADDRESSES BY MOSES

1 1:6-4:40 2 5:1-10:5. 3 10:10-12:32 4 13:1-26:19 5 27:1-28:68 6. 29:2-30:20 7 31:2-6. 8. 32:1-43. 9 32:46-47 10. 33:2-29.

REMEMBER!! V.15 Deut. 15:15 16:12; 24:18-22. Ps 9:7,27.

THE LAW AS A SCHOOLMASTER

All have broken the Law in one particular or the offer Rom. 3:23; 7:9-10; 15-18. A Saviour is therefore needed who can deliver from the curse of the Law Gal. 2:13-14; Gal. 3:13. and give the promise of the Spirit by faith Gal. 3:14. Thus we can have the law "written in our hearts" Heb 10:16. So as to perform the things written therein Rom 2:14. and rejoice in that love which is the fulfilling of the law Rom. 13:9-10.

V.6. Where they were they were to remind themselves + others on all occasions + most conspicuously. Cp. Ps 16:8. & Note opp. p. 256

1 Sig. "Dry" or "desert."

2 Heb. KARATH — "to cut."
2A The patriarchs. Cp Ch 4:37
2B Israel as a nation. Exod. 19:9,18,19.

2C Moses the Mediator Vv 25-27. Exod. 19:16; 20:18-21; Gal. 3:19.

5 THE BASIS OF THE COVENANT
THE TEN COMMANDMENTS. Vv 6-21. Exod. 20.

3. The Ecclesia Acts 7:38. Ch. 6:23, 12. Ch. 7:8. See above.
3A 'EBEDIM — Slaveries, Servants.

1st. V.7. Yahweh Supreme — the basis of all true religion. Mk 12:29
2nd :8 Against making of Worshipping idols Vv 9-10. Cp Exod. 20:4; Deut. 4:15-19.

4 See top. p. 191.
5 Cp Exod. 34:7; Jer. 32:18; Gen. 4:14-9. Matt. 23:35-36. Rom. 12:19.
The God who loves them is jealous of their affections. They must choose between that. odem
6 Cp Deut. 6:4-5 Love involves Keeping the commandments. Jhn. 14:1; 15, 21-23; 15:14. 1 Jhn. 5:2-3; 2 Jhn 6. Prov. leges of such Rom. 8:28. 1 Co 2:9.

8th V.11. Against false swearing
7 Prov. 30:9 Exod. 20:7 Ps 139:20
8 NASA' — To lift.: "Thou shalt not lift up the name .. to vanity" To take up on the lips.
9th VV 12-15. Sabbath Day
Exod. 20:8-11 = Remember. SHAMAR — To hedge about, guard. Cp. Ps. 38:18; 56:6 Remember = ZAKAR. To mark in the mind, bring to remembrance, think on. First occasion Ex. 16:22-26
10 Gen 2:2. Exod. 16:29-30. Heb 4:4
V4 Cont. (Jealous God) love which has been so fruitful to them and the wrath that can be so devastating.

Moses Chayim Luzzatto

Covenant in Horeb. DEUTERONOMY 5. The ten commandments.

2 [a] The LORD our God made a covenant with us in Horeb.
3 The LORD [b] made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.
4 The LORD talked with you [d] face to face in the mount out of the midst of the fire,
5 ([e] I stood between the LORD and you at that time, to shew you the word of the LORD: for [f] ye were afraid by reason of the fire, and went not up into the mount;) saying,
6 ¶ [h] I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of [2] bondage.
7 Thou shalt have none other gods before me.
8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:
9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,
10 [l] And shewing mercy unto thousands of them that love me and keep my commandments.
11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.
12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.
13 Six days thou shalt labour, and do all thy work:
14 But [o] the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.
15 [c] And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.
16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; [i] that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.
17 [p] Thou shalt not kill.
18 [q] Neither shalt thou commit adultery.
19 Neither shalt thou steal.
20 Neither shalt thou bear false witness against thy neighbour.
21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.
22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And [m] he wrote them in two tables of stone, and delivered them unto me.
23 And it came to pass, [n] when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;
24 And ye said, Behold, the LORD our God hath shewed us

[a] ch. 4. 23. Ex. 19. 5.
[b] Cp. Heb. 8. 9. Gen. 15:10; 17:9-14. Ex. 24:8. 1/3
[c] ch. 15. 15 & 16, 12 & 24. 18, 22.
[d] ch. 34. 10.
[e] Ex. 20. 21. Cp. Gal. 3. 19.
[f] ch. 4. 34. 37.
[g] Ex. 19. 16 & 20. 18 & 24. 2.
Eph. 6:12
[h] To ver. 21, Ex. 20 2-17, where see references.
[2] Heb. servants. ch. 6. 12.
[i] ch. 4. 40. 6:2f.
Matt. 5:21-22
[l] Luke 18. 20. James 2, 11.
Over these should exercise dominion Gen 1:28.
Deut 19:16-21. Mal. 3:5. Prov. 6:19; 19:5, 9.
Loving kindness
[m] Ex. 24. 12.
Heb 12:18-21.
[n] ch. 4. 11. Cp Criterium of the Lord Lk 11:14-16.
[o] Ex. 16. 29, 30. Heb. 4. 4.

Prohibits all light or irreverent use of the Name Lev 19:12. Cf Deut 6:13.

No work to be done by either servants or animals in the city. Unlawful to light fire. Exod 35:2-3. or carry burdens out of city Jer. 17:21 Exod. 16:29. Penalty of infraction was death by stoning Num 15:32-36. A sign between Yahweh + Israel Exod 31:13.
Eph. 2:11. They were once slaves in Egypt, performing service of idolatrous masters without pay. Now at rest — with lives consecrated unto Yahweh
ASAH SHABAT — to cease, rest. Cp 1 Ch 23:31 — to the sabbath.
6th V.16 Honour par. Exod. 20:12 Matt. 15:4-6 a
11, 17. The family unit is the foundation of society + is only maintained by authority.
Rom. 4:4
7th V.17 Murder
8th V.18 Adultery Rom. 13:9 Eph 4:28
9th V.19. Thieving
9th V.20 False witness
10th a V.21. Covetousness. Luke 12:15; Rom. 7:7-8; 13:9. Col 3:5.

4 MOSES AS THE MEDIATOR OF THE COVENANT 22-27.
MANIFESTATION OF YAHWEH'S GLORY. V.22.
2 The 10 Commandments were given from Horeb Deut 4:10 Exod 20:1 The rest of Law given — though Moses On Sinai.
FEAR OF PEOPLE VV. 23-27.
They desire Moses to act as Mediator
These verses 23-33 are an extended version of Exod 20:18-21. Because of the request of the elders, Moses took upon himself the role of mediator. Yahweh approved the request of the people V.28 because it showed their feelings of unworthiness to enter into direct communication with Him. The terror of the occasion so acted upon them to reveal their sinfulness + unworthiness of approach to God direct.

"THOU SHALT LOVE YAHWEH THY GOD."
Deut. 6:5 Cp Exod 20:6; Deut. 5:10.

"This is the first instance in human history that the love of God was demanded in any religion. The love of God is the distinctive mark of His true worshippers. The worshipper, as he declares the Unity of God, thereby lovingly + unconditionally surrenders his mind + heart to God's holy Will. Such spiritual surrender is called "taking upon oneself the Kingdom of heaven." If the Unity of God is the basis of the Jewish creed, the love of God is to be the basis of the Jewish life. And the noblest spiritual surrender + love of God, the Rabbis held, was so to live + act toward our fellowmen as to make God + His Torah beloved in their eyes.

"The meaning of the love of God is that a man should be longing + yearning after the nearness of God, blessed be He, + striving to reach His holiness, in the same manner as he would pursue any object for which he feels a strong passion. He should feel that bliss + delight in mentioning His name, in uttering His praises + in occupying himself with the words of the Torah which a lover feels towards the wife of his youth, or the father towards his only son. The earlier saints attained to such disinterested love of God; as King David said in Ps 42:1-2: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God"

252

MOSES THE MEDIATOR V.27.
There was such a deep spiritual relationship between Moses & Yahweh that he was able to approach the Divine glory in a way impossible to others. Even so there were limits to this approach Exod 33:20 Cf. 1 Tim 2:5.

EDUCATION OF CHILDREN.
Talk to them Deut. 6:7.
At meetings Deut. 31:11 6yrs old. 13.
Teach sons & grandsons Deut 4:9,10.
Abraham commended Gen. 18:19
Significance religious service Ex 12:26-27. 13:14-15
History of Yahweh's dealings Ps 78:4-6.
Nurture & admonition Eph. 6:4.

B. Cp v.26. Implying the reverential awe by which Yahweh was approached. Cp Moses Ex 3:6 Manoah Jud 13:22 Elijah 1 Ki 19:13 Daniel 10:9 John Rev 1:17 Cp Jacob. Gen 32:30

An exhortation

Rom. 11:22 & Deut 11:2 - Note

2 that thou might fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God is one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when

14. They had heard enough. Any more would have been completely overpowering. Cp the effect of the supernatural on the natural. Dan 10:5-19. Matt 28:2-4; Acts 9:3-9; Rev 1:17. Actually the law was designed as a guide to life Rom 7:10.

15. See note above.

16. Cp Exod 19:8; 24:3,7. Agree to obey 3 times.

5 THE PEOPLE'S FEAR OF YAHWEH COMMENDED 28-29

MOSES ACCEPTED AS MEDIATOR. Vv 26-31.

17 Mee yittain WEHAYAH LEVAVOM ZEH LAHEM - Who will give that there may be such a heart in Him. They refuse it from Me

1. Ch. 6:2, 13, 24. Not only fear but "Keep" Unfortunately Israel limited it to the former. 6:17 - Note. Cp V. 10

6 MOSES BEFORE YAHWEH AS MEDIATOR 30-31.

8 V 16 Deut 4:40; 5:16 6:3, 18; 12:25, 28; 19:13; 22:7; Ps 19:11 Lev 3:10, Jer 22, 14-15 Eph 6:7; Tim 1:25

7 RESPONSIBILITY OF PEOPLE TO OBEY 32-33.

DUTY-BOUND TO OBEY Vv. 32-33.

Cp V 22 Having appointed Moses as Mediator, and he having entered into Covenant with Yahweh they were bound to obey.

9 Heb. sing = way.

10. See note below.

Deut. 6:4.

Our God = ELOHENU Elohim with the first personal possessive plural suffix appended = Elohenu or our Gods

ONE = ECHAD - one in a collective sense. Not an absolute unity but a compound unity - like members of one family, or one cluster of grapes. Word for absolute unity is YACHEED. Echad - United (Str).

OBSERVE OR KEEP Heb. Shâmar - to guard or hedge about as with thorns. The word occurs some 58 times or more in Deuteronomy

a Ch. 3. 24 & 11. 2.
b Ex. 19. 19.
c Ch. 4. 33. See Ex. 33. 20.
d Ch. 4. 1 & 5. 31 & 12. 1.
e Ch. 18. 16.
f Heb. add to hear.
g Ch. 4. 33.
h Heb. pass over.
i Ver. 13, 24. Ch. 10. 12, 13, 20 & 13. 4. Ps. 111. 10 & 128. 1. Eccles. 12. 13.
k See Ex. 20. 19.
l See 1 Pet. 3:10. Ch. 4. 40. Prov. 3. 1, 2.
m Gen. 15. 5 & 22. 17.
n Ch. 18. 17.
o See Ex. 3. 8. below
p Ch. 32. 29. Ps. 81. 13. Is. 48. 18. Mat. 23. 37.
q Is. 42. 8. John 17. 3. 1 Cor. 8. 4, 6. Cited Mark 12. 29.
r Ch. 10. 12 & 11. 1, 13 & 30. 6. Cited Mat. 22. 37. Mark 12. 30. Luke 10. 27.
s Ch. 4. 40.
t 2 Kin. 23. 25. Opp.
u Ch. 11. 18 & 32. 46. Ps. 37. 31 & 119. 11. Is. 51. 7. Ezek. 40. 4.
v Gal. 3. 19. See ch. 4. 9.
w Heb. whet, or, sharpen.
x See Deut 11. Ex. 13. 9, 16. Prov. 3. 3 & 6. 21 & 7. 3.
y Ch. 17. 20 & 28. 14. Josh. 1. 7 & 23. 6. Prov. 4. 27.
z Ch. 10. 12 & 30. 16. Jer. 7. 23. Luke 1. 6.
a Ch. 11. 20. Cp. Is. 57. 8.
b See ch. 4. 40.

V. 26 LIVING GOD: "first occurrence of this title, always in contrast with idols, latent or expressed. Cp Acts 14:15. 1 Thess 1:9 etc" - CB. Heb. Chayim Elohim. See marg notes Josh 2:10. Cf. Ps. 115:2-9. The Jews of Christ's worshipped idols though thinking they worshipped Yahweh. They did not act as if He were a living reality. Cp Num. 14:21.

2 WHAT THE COVENANT DEMANDS CH. 6:1-26:19

INTRODUCTION TO ITS COMMANDMENTS, STATUTES, AND JUDGMENTS Vv 1-3.

CHAPTER 6.

OBSERVE AND DO Vv 1-3

See the similar exhortation of the prophet like Moses. Mat. 7:24-29

1 Heb. "This is the commandment" mitsvâh - Charge. See Introd. to 1 Timothy. In such places as Ch 6: B the word is dâbar.
2 Tsâvâh - the root of mitsvâh = enjoined.
3 Reverence for Yahweh is the beginning of wisdom. Ps 111:10 the source of blessing Ps 128:1, and completes the whole man - thus an indication of maturity Ecc 12:13; 8:12. The fear is shown by "keeping."
4 Shâmah - To hear with understanding & with the implication of acting.
5 A land of fruitfulness and sweetness. - nourishing and strengthening.

4 ATTITUDE TO WARD YAHWEH Vv 4-25

1 YAHWEH TO BE FOREMOST IN ALL THINGS Vv. 4-15

THE GREAT COMMANDMENT Vv. 4-5

4-5 The beginning of the SHEMA (Hear) - The Eyething: morning & evening
6 The great commandment. Mk 12:29 A reflection of Divine love first received. 1 Jn 4:19. Rom 5:8
7 Intellect, feelings and strength. c below
8 Constantly kept in mind - and trusted upon. As there is but One God, there is but One love. He demands total self surrender. Ps 37:31 40:8, 119:11. Is 51:7
9 Deut 32:46. 2 Chron 20:20. Heb idiom. - "Shall rub them in"
Heb shânan - To point or pierce. Send them into them like a sharp sword Eph 6:17. Contrast "teach" V.7. Heb. lâmad - To goad - the rod being the incentive - Str. Young = Repeat.
10 owth - a memorial, monument, something always before them.
11 The instrument of action and labor.
12 The organ of intellect and direction Ex 13:16 Deut 11:18
13 Whatever the world might offer, the home is dedicated to the Truth. Cp 11:20. Called by Jews MEZUZAH. This word properly denotes a door post but by the Jews is given to the square piece of parchment inscribed with Vv 4-9; 11:13-21. It is rolled up in a small cylinder of metal or wood and attached to the right hand post of every door in a Jewish home Cp Ps 121:8 Gates - Cities
"In thy heart" V 6. "AL - on See Young - Interlinear Heb. & O.T. Cp. 2 Cor 3:3.
V 7 Sitteth walketh - however engaged. Heb. sheth - lasting or early.

THOU SHALT BIND THEM V.8

The Jewish phylacteries were strips of parchment on which passages of the Law (Exod 13:2-10, 11-17; ch 6:4-10, 13-22) were written, and these enclosed in a box, were bound on the forehead & left wrist, & worn at prayers by the worshippers Mth 23:5. The inscriptions of the law they literally wrote on their homes. But they failed to apply the teaching personally

TALK: DâBar - To arrange. Hence to do so effectively. Boaz Ruth. 2:4 Cp Ps 37:30, 40:9; 119:13, 46; 145:11; Ps 6:20-22 feed Prov. 10:21. Acknowledge aright Ps 12:2, 7. Prov 3:16. Treasure Mt 12:35. No corrupt Eph 4:29. Col 4:6. 1 Pet 3:15. Cp Psalm 39:1.

THE HITTITES. CH.7:1.
Sig Terror from Cheth (Heth). They were descendants of Heth, a son of Canaan. Gen.10:15; 23:3-18; 27:46; 49:32. They were a powerful, civilized nation that held sway in Syria and Asia Minor from 1800 - 900 B.C. The land of the Hittites was given to Israel and taken by Joshua (Josh. 1:4). Some served as officers in David's army 2 Sam. 11:3, 23:39. They served Solomon 1Kg 9:20-21, but retained their own King in the north of Syria & other parts 1Kg 10:29, 2Kg 7:6, 2Chr. 1:17. Their power was completely broken by the time of Nebuchadnezzar. See before.
SEVEN MIGHTY NATIONS. — Israel warned. Num. 33:55.
• Israel failed. Jud. 1:28, 30, 33. • Israel reminded & warned Jud 2:1-3.
• Israel tried. Jud. 3:1-7.

13 They were on the point of quitting a nomad life for a fixed & settled abode in the land. A double danger faced them. 1. A God-forgetting worldliness in their prosperity. 2. A false tolerance of Gentile idolatry. The former error Moses tries to guard against in the verses before us; the latter in vv. 24-11.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 At such times Yahweh should be called to mind and thanked. Ch.8:10, 12.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 Gp Deut 32:15. Beware = give heed to yourself, be on your guard. Five Hermits. Beware of angels Exod. 23:21. Forget Yahweh & His goodness Deut. 6:12. Forget His laws etc Deut. 8:11. Evil thoughts 15:9. Forgetting vows Jud. 13:4, 8.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 Quoted by Christ in the wilderness Temptation it covers the full range of worship: fear (see Note), serve - obedience to precepts. Swear - intercourse with others. So "fear" looks inward, "serve" looks upwards, and "swear" looks neighbourwards Cf. Matt. 4:10.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

17 This is done to confirm the integrity of a person's intensions or life. All actions are thus performed as before and unto Him. Eg. Eph. 6:5-6.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 But thou shalt remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations, the plagues, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

But the injunction was obeyed, & men considered their word only binding when confirmed with an oath. Hence Christ's prohibition Matt 5:33-37. It is significant that he did not include this phrase in his answer to the Tempter. Below

18 Stating negatively what is stated affirmatively in V. 11. Cp 1 Thes 5:21.

19 He is not to be trifled with. He will not share our loyalty with others. Cp Rom. 11:22.

(2) PROSPERITY PROMISED IF YAHWEH OBEYED Vv16-25

20 Shamar - To hedge about as by thorns. To guard, protect. Cp 1 Thes 2:3.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Yashar - Straight i.e upright Heb. 12:13. Deut. 12:25-28, 13:18

22 Towb = Good in widest sense. That which gives pleasure to Yahweh.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

23 Need the warning Ch 9:4.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

24 A new generation arises that has not so openly experienced the goodness of Yahweh.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a great destruction, until they be destroyed.

25 Deut 4:24. As a devouring fire He consumes them as it would the Canaanites.

24 And he shall take their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Thou shalt not bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

CHAPTER 8.

1 All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and thirsty ground, where there was no water; who brought forth to thee water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER 9.

1 Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and make them to perish quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedness in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER 10.

1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according unto all that the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER 11.

1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandment which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER 12.

1 These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, you and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hand unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat thereof: the unclean and the clean shall eat alike of it.

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAPTER 13.

1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondmen, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which neither thou nor thy fathers have known;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be a heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

CHAPTER 14.

1 Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all nations that are upon the earth.

3 Thou shalt not eat any abominable thing.

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the nighthawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER 15.

1 At the end of every seven years thou shalt make a release.

2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER 16.

1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set up any image; which the LORD thy God hateth.

CHAPTER 17.

1 Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not put a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the

COMMANDS FOR THE CONQUEST OF CANAAN.
(1) Declare total war V.2. (2) Make no covenant with them V.2. (3) Show no mercy (4) Make no marriages 3. (5) Completely destroy their worship V.5

THE PURPOSE OF THE CALL
- To be holy 6a
- To be humble 7
- To be His 6b
- To be heirs 8.

PROMISED BLESSINGS TO THE FAITHFUL
Domestic 13a Material 13b-14. Personal 15a Political 15b.

"A holy people" V.6. Cp. Gal. 6:16. 1 Cor. 6:19-20. 2 Cor. 6:16-18; Eph. 2:11-13; Tit. 2:14; 1 Pet. 1:15-16; 2:9-10.

CH.7. A sterner duty awaits them in the Land - warfare - extermination of Canaanites for their iniquity now full Gen. 15: In true regard - Israel the executioner of divine judgment. They would suffer a like fate if they imitated their ways. Axe: fire must destroy their images (symbols) & Israel must be fully devoted to Him who had set His love on them in spite of their waywardness. Cp 7-8. Ezek. 16:44-47. Warning Josh. 23:

10 The Shepherd of Israel. Ps. 80:1.

11 RV. Quickly.
11A SHAMAD - Cut off 6:15. 32:15-16

DEUTONOMY 7. All communion with the nations forbidden.

son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

2 THEIR INFLUENCE TO BE RUTHLESSLY DESTROYED Vv 5-8

They were to be belligerent in attacking their worship

12 RV. Asherim. See note p. 945 top

13 Cp John 15:16. Rev. 17:14. Acts 5:14.

14 CEGULLAH - To shut up, wealth (as closely shut up) Str. A purchased people. Rabd. "peculiar" treasure of kings. Ecc. 2:8. Jewels Mal. 3:17. Cp. Exod 19:5. Deut. 14:2 26:18. 1 Pet. 2:9. See. Tit. 2:14.

15 The election of Israel was purely of grace. Matt. 11:21 Luke 12:32

16 The first consideration was unmerited love, which should now be reciprocated V.9 Deut. 6:5 See Rom. 5:8, 10 Below

17 The Ecclesia in the wilderness. Acts 7:38 See Rom. 5:21. 6:22. Top p.

3 ISRAEL'S RESPONSIBILITY TO OBEY. 3:9-11.

17A The God. The only true God.

18 In his very presence so that it is openly manifest

18A The Covenant. The mercy (CHESED) Cp Ps. 86:2 MS.

19 By this love is manifested. 2 John 6

19A 'AHAB - See note before on V.8

4 OBEDIENCE WILL BRING BLESSING Vv. 12-16.

Cp Mt. 19:29.

20 MISHPAT - Verdict, sht. Justice, right, privilege. Yahweh as a great King has his rights revealed in his judgements and decisions which should be respected & carried out by His subjects.

21 SHAMAR - To hedge about, protect. Str.

22 CHASHAG - Affection. A love which joins one to what is loved - to set one's love upon. CB.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Nathaz - see on V.2. above

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. Only Abram. Isa 51:2. Amen

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Prophetic Synonic. Deut. 32:4

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; Cp Ps. 105:8. Openly. Belong

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Cp 4:1; 6:25; 32; John 14:15

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the cove-

V.8 Loved. 'AHABAH - To have affection for - sexually or otherwise. It is in the feminine gender. Cp Isa. 54:5 Ezek 16:8. (diff word). 'Ahabah is a "love that delights in its object" CB. Young = delighted.

23 'ACHAR - Loiter, delay. Men may imagine Yahweh has forgotten. Cp Ecc. 8:11

V.8 Yahweh's love. Beloved for the fathers' sake
Rom. 11:28; Deut. 4:37; 10:15.
- His word Deut. 4:4-5; Precious Isa. 43:4.
- His Name 1 Sam. 12:22; Ezek 36:22.
- Favour Isa 43:4.
- Everlasting Jer. 31:3; Zeph. 3:17.

OATH. Luke 1:55, 72, 73 Rom. 15:8 (Promise) Heb. 6:11-17.

Repayeth V.10. Cp Ps. 21:8-9; Prov. 11:31 / 12. 24:18 Rom. 12:19

nant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? See below Josh 23:13 Jud 2:21 Ps 106:34

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the

THINGS TO BE WELL REMEMBERED
(1) Pharaoh's power destroyed in Red Sea.
(2) Firstborn all Egypt slain.
(3) The Plagues (Thais).
(4) Othoth (signs) - such as cloud by day fire by night - indications of His presence.
(5) Wonders - such as opening of Red Sea.
(6) Reverses on Egypt - destruction of the army - mighty hand.
(7) Stretched out arm - mighty acts designed to save Israel.
Cp Heb. 2:14

255

CHAPTER 7

2 ATTITUDE AS A HOLY NATION Vv 1-26

1 FELLOWSHIP WITH THE NATIONS FORBIDDEN Vv 1-4.

1 See Note above.

2 Sojourner. Gone. Gen. 10:18, 15:21. Josh. 3:10. 24:11. Neh. 9:8

3 Talker, Mountaineer. Cp Gen. 10:17, 12. Some were confederate with Abram. John Watson Amorite. Deut. 1:4. They were an extremely powerful people. Amos 2:9. They mainly occupied the hill country.

4 See Note p. 81. A general term given to dwellers on the plain. Probably of Phoenician stock.

5 Sig. Villages dwelling in the hill country and associated with Rephaim or giants. Josh. 11:13.

6 Villages. From nit CHAWAH - Life-giving. i.e. living place. The Gibeonites were Hivites. Josh. 11:3.

7 Treaders down.

8 Thus the need to seek a mightier strength to overcome them. Deut 6:28 Cp 2 Chron 20:7

25 Cp Deut. 5:15. Ex. 11. Rom. 6:16-17

26 Mitsroyim - Oppressors.

27 Deut. 4:34. Jer. 19-22. Deut. 5:6. Ps. 136:10-15. Rom. 1. Eph. 2:11-12.

28 Othoth - Extreme Signal, omen, that denoted His power & Divinity - and also was illustrated the truth - as the tumbling of false gods, the death of the firstborn etc.

29 Mophethim - portent or extraordinary manifestation of power.

30 Sustain the natural existence begotten by the act of grace. Prov. 8:35. to above. Contrast the fate of those who perished in the wilderness.

31 RV: "It shall be righteousness unto us." i.e. vindication, justification, the right to live as in V.24.

32 Mitsvah V.1. RV: "The commandment."

CH.7. A sterner duty awaits them in the Land - warfare - extermination of Canaanites for their iniquity now full Gen. 15: In true regard - Israel the executioner of divine judgment. They would suffer a like fate if they imitated their ways. Axe: fire must destroy their images (symbols) & Israel must be fully devoted to Him who had set His love on them in spite of their waywardness. Cp 7-8. Ezek. 16:44-47. Warning Josh. 23:

'AHAB. See note V.8. Ps. 104:22; Mal. 3:10-11 Matt. 6:33.

21A Ashtoreth - Ewes. The name of the goddess of the Zidonians 1 Ki 11:5 the goddess of fertility. From a root sig. to increase.

22 CHOLIY: Malady, anxiety, calamity - St. Lit. Turn aside - so that it might not touch them. Cp Exod. 15:26. Cf. Deut. 28-59, 61

22A The basis of their health was keeping Yahweh's commands, & thus would avoid all extremes of habits such as are injurious. Cp 1 Tim. 4:8. Egypt was, and is, notorious for disease. Pliny describes it as "the mother of worst diseases." See Note on Yahweh Rophecha. Exod. 15:26.

5 THE FOLLY OF FEARING THE NATIONS Vv. 16-24

23 Cp Mt. 5:29-30.

24 If moved by fear or lack of courage.

24A When the first symptoms of unbelief begin to arise before being expressed in words or actions.

25 Destroyed his power in the Red Sea.

26 Sent it into mourning with the slaying of the firstborn.
Cp Num. 13:32 33:53. Neh. 9:10-11; Jer. 32:20-21.

26A MAGGAH: Trials - such as the plagues. Contests with gods of Egypt. Ex. 12:12

28 OTHOTH - Appearings. Manifestations of Yahweh's presence in Angel of death, cloud & fire.

29 MOPHETHIM - Amazing miracles. Opening of Red Sea etc.

30 YAD CHAZAKAH: Strong to deal blows, irresistible in power. One powerful enough to overwhelm an enemy and effect a friend to safety. Shown in the severance of Israel & Egypt in the plague & deliverance.

31 ZEROA NETUYAH - Indicating a series of mighty acts - Yahweh's constant action.

32 The hornet was the badge of Thutmos 3rd and his successors. It is also claimed that this effect of hornets on nations is well attested by ancient writers. Dake's Annotated Reference Bible. But see Note Josh. 24:12 Garstang states that Thutmos 3rd invaded the land & overthrew Megiddo in consequence of which a policy of devastation was maintained for 60 years causing great fear throughout the land. The attack on Megiddo is dated 1479 B.C.

THE GOOD LAND v.10 All the attributes and products of the land described are used figuratively of the Word and its fruit. Israel is likened to these fruits. See Mat. 3:17. Contrast the description of Egypt. Deut. 11:10-12. Note the murmuring of the people in the wilderness. Num. 20:5. Cp v.4: We, too, have a covering that waxes not old Gal. 3:27 • feet properly shod Eph. 6:15

IRON. "Some have denied that the promise to Israel of iron in the rocks of their own land is justified by the geological facts. But ancient sources of the ore have been discovered at Ikrith on Mt Carmel, and near Burme, north of the Jabbok" (Comb. Bible)
Josephus speaks of the iron mountain running as far as Moabitis. (4. B.J. 8.2)

NOT FOR

Thus the
by works
those wa
righteousn
Divine gra

33 GÂDOL = Great, strong, high, above flesh Deut. 10:17; Neh. 1:5; 4:14; 9:32

34 YÂREY = To fear, reverence, frighten.

35 Yet He is considerate: Mighty + terrible, yet Kind + considerate. Rom. 11:22

An exhortation to obedience.

LORD thy God *is* [a] among you, [c] a mighty God and terrible. 34

22 And the LORD thy God will [2] put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them [3] unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And [g] he shall deliver their kings into thine hand, and thou shalt destroy their name [i] from under heaven: [k] there shall no man be able to stand before thee, until thou have destroyed them. Ish.

25 The graven images of their gods [m] shall ye burn with fire: thou [o] shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [p] snared therein: for it *is* [q] an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* [t] a cursed thing.

Cp Isa 48:21-22

CHAPTER 8. see top p 257

An exhortation to obedience in regard of God's dealing with them. Ps 119:4-6

ALL the commandments which I command thee this day [u] shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. 1 Eph. 2:11-7

2 And thou shalt remember all the way which the LORD thy God led thee [v] these forty years in the wilderness, [3] to humble thee, *and* [4] to prove thee, [w] to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and [x] suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know [y] that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 [z] Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man [a] chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, [b] to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, [c] a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, [d] and vines, and fig trees, and pomegranates; a land [4] of oil olive, and honey;

9 A land wherein thou shalt eat bread without [e] scarceness, thou shalt not lack any *thing* in it; a land [f] whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then [g] thou shalt bless the LORD thy God for the good land which he hath given thee.

11 [h] Beware that thou forget not the LORD thy God, in not keeping his [i] commandments, and his judgments, and his statutes, which I command thee this day: —1:3.

12 [j] Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; → Gen. 13:5 Luke 12:13-21.

14 [b] Then thine heart be lifted up, and thou [d] forget the LORD

Below

[a] Num. 11.20 & 14. 14, 42.	[3] Heb. *pluck off.* ver. 1.
[b] Ex. 16. 12, 14; 15. 35.	[4] Cited Mat. 4. 4. Luke 4. 4.
[c] ch. 10. 17. Neh. 1. 5 & 4. 14 & 9. 32.	[5] ch. 29. 5. Neh. 9. 21.
[d] Ex. 23. 29, 30.	[6] Heb. *before thy face.* ver. 2
[2] Heb. *pluck off.* ver. 1.	[7] Josh. 10. 2 & 12. 1, &c.
[3] Cited Mat. 4. 4. Luke 4. 4.	[8] ch. 11. 2.
[4] ch. 29. 5. Neh. 9. 21.	[9] 2 Sam. 7. 14. Job 5. 17. Ps. 89. 32. Prov. 3. 11. Hos. 10. 10. Heb. 12. 5, 6. Rev. 3. 19.
[5] Heb. *before thy face.* ver. 2	[10] ch. 9. 14 & 25. 19 & 29. 20. Ex. 17. 14.
[6] Josh. 10. 2 & 12. 1, &c.	[11] ch. 11. 25. Josh. 1. 5 & 10. 8.
[7] ch. 11. 2.	[12] ch. 5. 33.
[8] 2 Sam. 7. 14. Job 5. 17. Ps. 89. 32. Prov. 3. 11. Hos. 10. 10. Heb. 12. 5, 6. Rev. 3. 19.	[13] ch. 12. 3. Cp. 6:16-19. Ex. 32. 20.
[9] ch. 9. 14 & 25. 19 & 29. 20. Ex. 17. 14.	[14] ch. 11. 10-12. Contrast Cp. 6:10. Josh. 7. 1, 21.
[10] ch. 11. 25. Josh. 1. 5 & 10. 8.	[15] ver. 16.
[11] ch. 5. 33.	[16] ver. 26. ch. 17. 1.
[12] ch. 12. 3. Cp. 6:16-19. Ex. 32. 20.	[17] Cp. Num. 20. 5.
[13] ch. 11. 10-12. Contrast Cp. 6:10. Josh. 7. 1, 21.	[18] Heb. *of olive tree of oil.*
[14] Cp. Josh. 7. 1, 21.	[19] ch. 33. 25.
[15] ver. 16.	[20] ch. 13. 17. Lev. 27. 28. Josh. 6. 17 & 7. 1. Mic. 4. 13.
[16] ver. 26. ch. 17. 1.	[21] ch. 4. 1 & 5. 32, 33 & 6. 1-3.
[17] Cp. Num. 20. 5.	[22] ch. 6. 11, 12 & 28. 47 & 32. 15. Prov. 30. 9. Hos. 13. 6.
[18] Heb. *of olive tree of oil.*	[23] ch. 1. 3, 33 & 2. 7 Ps 139 & 29. 5. 16 Amos 2. 10.
[19] ch. 33. 25.	[24] ver. 16. Ex. 15. 25.
[20] ch. 13. 17. Lev. 27. 28. Josh. 6. 17 & 7. 1. Mic. 4. 13.	[25] 2 Chr. 32. 31.
[21] ch. 4. 1 & 5. 32, 33 & 6. 1-3.	[26] Cp. Rev. 2:23
[22] ch. 6. 11, 12 & 28. 47 & 32. 15. Prov. 30. 9. Hos. 13. 6.	[27] 1 Cor. 4. 7.
[23] ch. 1. 3, 33 & 2. 7 Ps 139 & 29. 5. 16 Amos 2. 10.	[28] Ex. 16. 2, 3.
[24] ver. 16. Ex. 15. 25.	[29] Ps. 78. 11 & 106. 21.
[25] 2 Chr. 32. 31.	
[26] Cp. Rev. 2:23	
[27] 1 Cor. 4. 7.	
[28] Ex. 16. 2, 3.	
[29] Ps. 78. 11 & 106. 21.	

Ps 78:25-25 105:40 1 Cor

Yahweh provided for their needs but not their wants. He brought them into the greatest extremity to teach them reliance upon Him.

Heb. 13:5-6

4 Cp Josh 14:6, 13:3-6 Lit. "evenings going..."

5 Their garments miraculously preserved from decay.

6 BÂTSEQ - Not the usual verb for swell = to soften or melt - perhaps "to rot in blisters." - Comb. Bible. This would be the result if their sandals did not out. Neh 9:21

7 Not so much for punishment as severe discipline + training Cp Heb 12:6

THE LESSONS MUST NOT BE FORGOTTEN IN THE PROSPERITY OF THE LAND OF PROMISE Vv 7-20.

8 See above.

9 See below.

9A MISKENOTH - pots, misery.

10 BÂRAK - To kneel, by impl. to bless as an act of adoration. Cp 1 Thess 3:13 Cp Prov 3:9

11 Cp the definition of love 2 John 6

11A The tendency of flesh. Cp Deut 32:15. 2 Tim 6:9-10 Cp Ps 106:21; Pr 1:32-33

12 This has a tendency to develop a spirit of self-sufficiency + independence of Yahweh. Consider the parable of the rich fool Luke 12:20. All nations are susceptible to this influence though individuals may rise above it. 13 The King 17:20 Uzziah 2 Chr 26:16. Hezekiah 2 Chr 32:25. Jer 2:31. 1 Cor 4:7-8.

V.S "Son" - Tenderly with sincere + loving care for his good. Cp Prov 3:11; Heb 12:5-11.

V.3. Hunger The lesson was taught that it is not nature that nourishes man, but Yahweh through and by nature: + generally God is not tied to the particular channels through which He is pleased to work i.e. manna for bread.

AD To + Future

12 The fact that He provided them with manna revealed that He desired their salvation. Cp Rom 8:31-39. It also typified the bread from heaven John 6. Below

14 Whilst giving verbal assent to God's goodness, in worldly believing that it is due to personal ability.

15 As was then quite evident as the next generation stood poised to enter the Land Cp 13.

16 It was because the Canaanites defied Moses that they were destroyed. It would suffer similarly in such a case for Yahweh is no respecter of persons (7. Ability (Y8). Cp Ps 127:2; Prov 10:22; Ecc 9:11; 1 Chr 29:12. Cp Deut 9:4.

CHAPTER 9

ATTITUDE TOWARDS GOD'S DIVINE BLESSINGS AND MERCY Ch 9-10:11

1 THEY WOULD NOT ENTER THE LAND THROUGH PERVERSE RIGHTEOUSNESS Vv 1-6

A warning against self-righteousness. See Note Num. 14:22. Cp. Deut. 7:24.

2 Below

"At thy latter end" v.16

Cp Num. 24:14. Deut. 4:30. Blessings to accrue

- Recall their privileged status. Deut 3:11.
- Reckon + obey v.2.
- Restored to Divine favour 3:4.
- Prosperity in the land 5:1.
- True conversion v. 6:8
- Subjugation of all enemies 7:7.
- Exhortation. 2 Cor. 4:17 Heb. 12:10-11; Jas. 1:12; 1 Pet. 1:7.

THOU SHALT REMEMBER. 256

ZÂKAR - To mark (so as to be recognised) + to remember; by imp. to mention. 57.

- A slave in Egypt Deut. 5:15. • Destroy fear by recalling what Yahweh did to Pharaoh Deut 7:18. • The trials of the way + the relief afforded by Yahweh Deut. 8:2-3. • Their sinfulness Deut 9:7. • Yahweh's redemption of their bondage Deut. 13:15. • The day they left Egypt in haste Deut. 16:3. 16:12, 24:18,22. • The punishment of Miriam Deut. 24:9. • The hostility of Amalek Deut. 25:17. • Yahweh's past doings. Deut. 32:7. • The Giver of Good Deut 8:18

See also 4th. 2:11

LEST THOU FORGET

- The manifestations of glory Deut. 4:9. • The covenant based on the reality of Yahweh Deut. 4:23. • Yahweh Who delivered them from Egypt Deut. 6:12. • The Giver of good Deut. 8:10. • The provider of prosperity Deut. 8:14. • The purpose of prosperity Deut. 8:19. • To destroy Amalek Deut. 25:19.

BRASS Either bronze (copper with alloy of tin), or pure copper. It is suggested that bronze was made directly from a copper ore containing tin long before the two metals were artificially mixed (Camb Bible). Nechosheth signifies copper in Job 28:2 where it is a metal smelted directly from the ore. Copper + bronze utensils have been found at Lachish + at Troy — evidently copper hardened with tin to make the alloy bronze. Cent. Bible.

CHAPTER 8

3 ATTITUDE TOWARDS YAHWEH'S WORD Vv 1-20

1 WILDERNESS WANDERINGS ILLUSTRATE ISRAEL'S DEPENDENT ON YAHWEH'S WORD Vv 1-6

Yahweh proves His servants by trial Gen 22:1, manifestations of glory done in their view Exod 16:28; 20:20], afflictions and calamities Jud 2:22; 3:4. Ps 17:3. 81:7, as well as by benefits Exod 16:4. Humbled so as to recognise his own weakness, chastened out of self-conceit by affliction, man learns his dependence on Yahweh and submits to Him. Then the Divine mercy + bounty leads him in love to serve Him. Cp Rom. 11:22.

1 The previous generation did none of these: they died in the wilderness, the population decreased Cp Num 26., the Nation did not enter the Land.

2 The very privations of life + relief afforded by Yahweh were calculated to induce a state of humble dependence, + submissive obedience, + hopeful trust. Cp Rom. 6:1-5

3 Cp 2 Chr. 32:25-26; 33:12, 19, 23. Job 33:16-17; 42:5-6. Luke 16:14; Jam. 4:6, 10. 1 Pet. 5:5-6. Future. 1 Sa. 2:17. Cp Gen. 22:11; Ex. 16:25; 1 Ki 4:; 2 Chr. 8:; Rev. 13:; Mat 24:9.

36. Yahweh is not removing one nation to make room for another - His purpose is to remove in order to purify the holy land from unspeakable evil. Cp Ezek. 36:13-15. Cp Ps 9:5; Prov 10:7; Jer 10:10-12.

36A Deut. 11:25; Josh. 1:5; 10:8; 23:9. Isa 54:17. Rom 8:32. 1 Cor 15:57.

6 THEIR GODS TO BE DESTROYED. Vv 25-26.

36 Cp Isa 2:20. Cf Achan Josh. 7:1, 21.

36A Jud. 8:24-27; 17:5 6:19-20

36B Deut. 13:17; Ezek 14:7-8;

37 RV: "Devoted thing." Persons using or touching these things under the ban, themselves became "devoted" Josh. 6:18; 7:12.

37A Man shall ultimately do this voluntarily. Isa 2:20; Cp. Isa. 30:20-22 Hos. 14:8;

NOT FOR THY RIGHTEOUSNESS. Vv1-6.

Thus the Law discounted justification by works and emphasised Divine Mercy. Those warned against the pride of self-righteousness. Vv 4-5 and revealed the Divine grace behind the Law.

CHAPTER 8 They were to remember Yahweh's paternal Love & Care, manifested through His discipline & provision. Food - Manna. Clothing that did not wear. Gal 3:28. Feet property shod. Eph. 6:15. A land of fruitfulness well watered by the rain of heaven reminding of the fruits of the Spir. if Col 3:22-25. There were trials, but also tenderness and care as Yahweh gave the people guidance through the wilderness. Isa 63:14. And warning lest in God-given prosperity they be lifted up in pride (Deut. 8:14).

Not for my righteousness. VII. This clearly teaches the doctrine of grace through faith, not of self. Eph. 2:8-9. as in Deut 30: 12-14. cited in. Rom. 10: 6-8. Hence the Law emphasised the need of faith and grace to succeed.

The rebellions of Israel.

12 Deut. 1:19. Ps. Ps. 77:20; 136:16. Isa. 63:12-14 Forgot Ver. 2:6. 12A. Ps. 78:15-16; 105: 41. 114:8; Future: Isa. 35:7. 1 Cor. 10:4

thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [b] led thee through that great and terrible wilderness, *wherein were* [c] fiery serpents, and [f] scorpions, and [g] drought, where *there was* no water; who brought thee forth water out of the rock of flint;

AD To + the future

13 The fact that He provided them with manna revealed that He desired their salvation. Cp Rom 8: 31-39. It also typified the bread from heaven Jhn. 6. Below

16 Who fed thee in the wilderness with [k] manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, [l] to do thee good at thy latter end; 13

14 Whilst giving verbal assent to God's goodness, inwardly believing that it is due to personal ability.

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. - Cp Hos. 12:8.

15 As was then quite evident as the next generation stood poised to enter the land Cp 1:3.

18 But thou shalt remember the LORD thy God: [o] for *it is* he that giveth thee power to get wealth, [p] that he may establish his covenant which he sware unto thy fathers, as *it is* this day. 15

19 And it shall be, if thou do at all forget the LORD thy God, and walk [r] after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. 16

16 It was because the Canaanites acted thus that they were destroyed. Israel would suffer similarly in such a case for Yahweh is "no respecter of persons"

17 Ability (Cp). Cp Ps 127: 2; Prov. 10:22; Ecc. 9:11; 1 Chr. 29:12. Cp Deut. 9:4.

20 As the nations which the LORD destroyeth before your face, [q] so shall ye perish; because ye would not be obedient unto the voice of the LORD your God. - 2 Chr. 36:15-17.

10 BARAK - To kneel, by implication to bless as an act of adoration. Cp 1 Thess. 5:18 Cp Prov. 3:9.

11 Cp the definition of love 2 Jhn 6. 11A The tendency of flesh. Cp Deut. 32:15. 1 Tim 6:9-10 Cp Ps 106:21; Pr. 1:32-33.

12 This has a tendency to develop a spirit of self-sufficiency & independence of Yahweh. Consider the parable of the rich fool. Luke 12:20. All nations are susceptible to this influence though individuals may rise above it. 13 The King 17:20. Uzziah 2 Chr. 26:16. Hezekiah 2 Chr. 32:25. Jer. 2:31. 1 Cor 4:7-8.

V.5 "Son" - Tenderly with sincere & loving care for his good. Cp Prov. 3:11; Heb 12:5-11.

V.3. Hunger. The lesson was taught, that it is not natural that nourishes man, but Yahweh through and by nature: - generally God is not tied to particular channels though which He is pleased to work i.e. manna for bread.

CHAPTER 9

ATTITUDE TOWARDS DIVINE BLESSINGS AND MERCY Ch. 9:1 - 11:11

1 THEY WOULD NOT ENTER THE LAND THROUGH PERSONAL RIGHTEOUSNESS Vv 1-6

A warning against self-righteousness. 1 See Note Num. 13:22. Cp. Deut. 7: 24 2 Below. "At thy latter end" V.16. Cp Num. 24:14. Deut. 4:30. Blessings to accrue: • Recall their privileged status. Deut. 3:11. • Return + obey V.2 • Restored to Divine favour 4-4. • Prosperity in the land 5,9 • True conversion V. 6:8 • Subjugation of all enemies V.7. • Exhortation. 2 Cor. 4:17; Heb. 12:10-11; Jas. 1:12; 1 Pet. 1:7.

CHAPTER 9.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou [f] art 1:3 to [v] pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and [b] fenced up to heaven,

2 A people great and tall, [c] the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak! - Cp Deut. 7:24; 11:23.

Their Clothes. Ch. 8:4.

They had clothes in abundance Exod. 12:34-35. at the beginning + this could be supplemented by the flock of sheep etc. Such ordinary supplies must not be shut out of consideration, even though preserved beyond normal lengths by the providence of God as was undoubtedly the case with their food.

This day. The Heb. 'HAYOM' frequently denotes 'this time'. - Gospel Treasury. Cp Josh. 1:11.

CHAPTER 9.

Israel's conquest of Canaan will not be due to any exceptional merits of the people of Israel, but

This time in comparison with last time.

3 Understand therefore [l] this day, that the LORD thy God *is* he which [1] [a] goeth over before thee; *as* a [c] consuming fire [d] he shall [3] destroy them, and he shall bring them down before thy face: [h] so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. 1 Cp Ch. 8:17

4 [j] Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, [2] saying, For my righteousness the LORD hath brought me in to possess this land: but [m] for the wickedness of these nations the LORD [h] doth drive them out from before thee.

5 [n] Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God [h] doth drive them out from before thee, and that he may perform [q] the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [e] from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [e] in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 [e] When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount [e] forty days and forty

257 to the wickedness of these nations, and because of Yahweh's promise to the patriarchs.

The wickedness of Canaanites V.5.

Excavations bear grievsome testimony to the savagery + foul uncleanness of their rites.

1 Cp Exod. 23:23-27.

2 Neh. 1:5-6. Future: Isa. 27:14; 30: 27, 30, 33; 33:14; 2 Thess. 1:8. Heb 12:29.

3 Past Deut. 7:1, 2, 16, 23, 24. Israel 23:29-31. Future Isa. 11:4, 15-16 Rev. Rom 8:31.

3A There would be no delay in this though it would not be done piecemeal but little by little Cp Deut. 7:22.

2 Thus the Law, but not Judaism, discounted righteousness by works i.e. mere ceremonials. Not to boast of numerical portion Deut 7:7-8 material possession 8:17 nor personal righteousness. Cp Ezek. 36:22, 32; Rom. 11: 6, 20. Boasting is excluded for Jew or Gentile 1 Cor. 4:4, 7. Eph. 2:8-9 2 Tim. 1:9, Tit. 3:3-5. See above. The wickedness of the Canaanites left them the land, but Israel obtained it because of promise V.5.

3 TSEDEQAH - Rectitude of conduct.

4 YOSHER - Rectitude of motive or purpose.

4A Gen. 12:7; 13:15; 15:7; 17:8 26:4; 28:13 Exod. 32:13. Lev. 26:42; 1 Chr. 16:17; Mic. 7:20; Luke 1:72-73. Acts 3:25; 13:32-33 26: 6; 28:20; Rom. 11:28; 15: 8. The real reason they gained the land. See note 2.

5 Repeated a third time for emphasis. Cp Zech. 7:11-12. Neh 9:16, 29 = stiffnecked + see margin Arminian = Rom. 5:20-21.

C LET THEM EVER REMEMBER THEIR REBELLIONS Vv 7-29

A rehearsal of Israel's rebellion. See Note bottom p. 255 top p. 252 In order to destroy the opinion that they had of their righteousness, it was necessary to call to mind some other most notorious provocations = rebellions, to humble them.

5 RSV: "Even . . .

6 See Gpp Num 33. Cp Exod 32: 10. Ps. 106:19-22.

7 A covenant done away in Christ 2 Cor. 3:6-15 and replaced by a new covenant Heb. 8:7-13.

DIVINE GRACE TRIUMPHS OVER THE LAW.

Num. 20:1 "THEY CAME..." Moses as Mediator... Gal. 3:19.

The reference to the "whole congregation implies the re-assembling of the tribes for the purpose of resuming the advance to the promised land. The Tabernacle + attendants no doubt stopped at Kadesh, but the mass of the people led a nomadic life as best suited the pasturage of animals, probably trafficking in provisions with adjacent people Deut. 2:26-29 & so supplementing the manna, under the superintending care of Yahweh Deut. 8:4; 29:5; Neh. 9:21; Amos 2:10. Hence they did not live only on manna. The tribes were spiritually in declension. Ezek. 20:15; Amos 5:25; Nos. 9:10.

5 Deut. 10:2. Cp Luke 11:20. Matt. 12:28. 2 Cor. 1:1. Heb. 9:10. The rebellions of Israel.

nights, I neither did eat bread nor drink water:

10 [a] And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire [c] in the day of the assembly. 6

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, [f] Arise, get thee down quickly from hence; for [50] thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are [g] quickly turned aside [51] out of the way which I commanded them; they have made them a molten image.

13 Furthermore [i] the LORD spake unto me, saying, I have seen this people, [56] and, behold, "it *is* a stiffnecked people: [57]

14 [o] Let me alone, that I may destroy them, and [p] blot out their name from under heaven: [q] and I will make of thee a nation mightier and greater than they. Exod. 19:18; Heb. 12:18?

15 [r] So I turned and came down from the mount, and "the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And [v] I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes. 8

18 And I [a] fell down before the LORD, [b] as at the first, [7] forty days and forty nights: I did

[a] Ex. 31. 18. [b] ch. 4. 25.

Deut. 4:10-15; 5:6-21

[c] ch. 4. 10 & 10. 4 & 18. 16. Ex. 19. 17.

[q] ch. 10. 10. Ex. 32. 10, 14, 33. 34 & 33. 17.

[v] Ex. 32. 20. Deut. 32:15 Heb. 3:16-19

[f] Ex. 32. 7, 8. Deut. 4:16 32:5. predicted Deut. 31:29. Exod. 32:20.

[g] ver. 16. ch. 31. 29. Judg. 2. 17.

[k] Num. 11. 1, 3.

[i] Ex. 17. 7.

[l] Num. 11. 4, 34.

[56] Ex. 32. 9.

[m] Num. 13. 3, 26 & 14. 1.

[n] See ver. 6.

[o] Ex. 32. 10. Judg. 11. 37.

[p] ch. 7. 24 Ps. & 29. 20. 9:5

[r] Num. 14. 12.

[s] Ps. 106. 24, 25.

[t] Ex. 32. 15.

[u] ver. 7. ch. 31. 27.

[w] ch. 4. 11 & 5. 23. Ex. 19. 18.

[x] ver. 18.

[y] Ex. 32. 19. Acts 7:(40-41)

[z] Ex. 32. 11-13. 14:19. Num. 14:13-19. Ps. 99:6; 106:23) 1 Ki. 8:51 Deut. 9:29 Deut. 11:2 Nre Cp 7:18

[a] ver. 25. Ex. 34. 28. Ps. 106. 23.

[b] ver. 9.

6 When the people were gathered together at the foot of the Mount to meet with God. Exod. 19:17. Heb QÂHAL - Ecclesia.

6A V.16: Prophecy Deut. 31:29. Example Jud. 2:17 Ps. 78:57 Deterioration Heb. 6:4 Of all flesh. Gal. 1:4a

6B Yahweh repudiates Israel because of the people's treachery. Exod. 32:7-8

6C Golden Calf Exod. 32:9-10. Cp Ps. 50:7; Jer. 7:11; 13:27; Mal. 3:5 = Yahweh's witness against Israel.

6D V.6. Exhortation. Deut. 10:16. Jer. 4:4; 31:27; 2 Kg. 17:14

7 This was actually an invitation for intercession. It signified that Yahweh would destroy the people if there was no mediation. In fact, he immediately interceded for the people and was heard. Cp Exod. 32:11-14. He did so on the ground that Israel were Yahweh's people and heritage - an appeal to His love Exod. 32:11-12. - and that He had promised the land to the patriarchs - an appeal to His faithfulness. Exod. 32:13.

7A Within 6 weeks of Moses leaving them.

8 Not in petulence, but to solemnly dramatise to them that they had broken the covenant of Yahweh.

9 The second occasion in the mount when he pleaded for the people and for Aaron and the tables of the covenant were replaced. Cp Exod. 34:28 This indicated the pardon had been granted. Exod. 32:10-14. Ps 106:23.

V.17 THE BROKEN TABLETS

The Law given to the first Son Adam was broken by sin. A new tablet was carved by Moses representing the prophet like unto him (Deu 18), but inscribed by the finger of God, becoming the Word made flesh, & stored in the Ark. Exo 31:1

YAHWEH'S RELEASE Deut. 15:2.

Called this because
- He extends Himself to relieve the poor. V.v 1-5. - He heareth such Ps. 69:33 & desires His people to do so.
- He desires All people to learn mercy and have compassion on the poor & needy. Vv. 7-11 Cp Heb. 5:2. Matt. 5:(42-48).
- He desires His people to reciprocate and to become the channel to others of the blessings they receive from Him so they were to release slaves Vv. 12-16. Num. 6:22-18.
- The land had rest on 7th year, bountiful harvest being prov: pointing forward to the rest to come Heb. 4:11.

258

9 Ps. 99:6; 106:23; James 5:16-17 But for Grace (Israel) priesthood would have been cut off.

10 This is not recorded in Exodus. Included here, it revealed that Israel could not boast in the righteousness even of its most prominent priest Cp 1 Jn. 4:3; 27. and that Aaron's investiture of the priesthood & the maintenance of that institution was a matter of divine grace Cp Heb. 7:26-28

10A The stream that flowed from the Rock that Moses smote. Exod. 17:6. Cp Ps. 78: 16-20; 105:41.

10B. Cp Num. 14:1-4, 10-41. Isa. 63:10. Ip c. Deut. 1:32-33. Ps. 78:22; 106:24-25; Heb 3:(18-19); 4:2. The people first requested spies be sent Cp Num. 13:1; Deut. 1:22.

11 Moses reverts to the apostasy of Horeb to further impress upon the people that apart from Divine grace they would have been destroyed.

12 They were days of preparation, communion, instruction, intercession. They were necessary because of the apostasy of the people & the knowledge that flesh would treacherously pass continuously. Moses as Mediator Gal. 3:19.

13 Thus he appealed on the grounds of Yahweh's love, mercy & pity. Below.

14 Thus he appealed on the ground of Yahweh's faithfulness in His promises Exod. 32:13.

15. He pleads forgiveness on the ground of the weakness of human nature.

"Redeemed" V.26. GÂAL - Redeemed as a kinsman. Buy back from Egypt. They were "His people" Ruth 2:20 Y. Ps. 74:1(-2); 106:(8) 19. Ps. 77:15; 107:(1-2)

MOSES' PERSUASIVE PETITIONS.
- Destroy not Thy people V.26
- Remember Thy servants. V.27.
- Safeguard Thy Name V.28

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. [d] But the LORD hearkened unto me at that time also. 9

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. [10]

21 And [e] I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. [10A]

22 And at [h] Taberah, and at [i] Massah, and at [k] Kibroth-hattaavah, ye provoked the LORD to wrath. [10B]

23 Likewise [m] when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then [n] ye rebelled against the commandment of the LORD your God, and [r] ye believed him not, nor hearkened to his voice. [10C] Deut. 9:23; Acts 7:51

24 [t] Ye have been rebellious against the LORD from the day that I knew you.

25 [x] Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 [z] I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. [14] - top 252.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness [15]

"What d...
Both ... the same ... required ... majesty ... His ways.

16. The people of the Lord. as in Gen. 41:36.

17. He pleads on the basis of the honor of God's Name

18. The Ecclesia now assumes that position of privilege. Eph. 1:18

CHAPTER 10.

3 RECALL YAHWEH'S MERCY IN RESTORING THE TWO TABLES. Vv 1-5.

1 At the time He made intercession. 2 Yahweh supplied the first stones. Exod. 34:1-2. Now Israel through Moses had to make some form of restitution. 3 In which to keep the stones. It was made later. Exod 25:10

3A The Ark could have been constructed before ascending the Mount the 2nd time by the workers.

3A Cp Ps. 112 Cp Exod. 25:27

3B. QÂHÂL When the Ecclesia was gathered together to hearken to the voice of Yahweh.

4 RECALLS YAHWEH'S MERCY IN CONTINUING THE PRIESTHOOD W. 6-7

4 Bene-Jaakan - Sons of Torturous or Twisting. An Idumean name Num. 33:31. In Numbers the stations are listed in a different order. A probable explanation is that the Israelites after travelling for some distance had to turn back for some cause. Vv 6-7. Introduce death of Aaron & ministry of Eleazar.

"What doth Yahweh require of thee?"

Both Moses Deut.10:12 and Micah ask the same question Mic. 6:8. 5 things are required (1) Fear, reverence or awe of the majesty of Yahweh. (2) Walk or activity in His ways. (3) Love or obedience through filial affection (4) Serve: or dedication to His service (5) Keep - Recognition and respect to His commandments.

"And now" - summary: Pride having been shown to be out of place in those who had so often provoked Yahweh, & who owed all to His forgiveness Moses entreaties. Let them seek His mercy for [illegible]

V.9 Yahweh = Levi's inheritance
All that the people gave to Yahweh in tythes were given by Him to them.

God's mercy in restoring DEUTERONOMY 10. the two tables, &c.

of this people, nor to their wickedness, nor to their sin:

16. The people of the Land. as in Gen. 41:36.

17. He pleads on the basis of the honor of God's Name

18. The Ecclesia now assumes that position of privilege. Eph. 1:18

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Ps. 95:7; 100:3; Is. 63:9

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER 10.

3. RECALL YAHWEH'S MERCY IN RESTORING THE TWO TABLES. Vs 1-5.

1 At the time He made intercession.
2 Yahweh supplied the first stones. Exod. 24:12. Now Israel through their sin as had to make some form of restitution.
3. In which to keep the stones. It was made later. Exod 25:10
3A The Ark could have been constructed before ascending the Mount the 2nd time by the workers.

3A Cp Ps. 119:24 Exod 25:27
3B. QÂHAL When the Ecclesia was gathered together to hearken to the voice of Yahweh.

4 RECALLS YAHWEH'S MERCY IN CONTINUING THE PRIESTHOOD W. 6-7

4 Bene-Jaakan - Seat of Tortuous or Twisting. An Idumean name Num 33:31. In Numbers the stations are listed in a different order. A probable explanation is that the Israelites after travelling for some distance had to turn back for some cause Vs 6-7. Introduce death of Aaron & ministry of Eleazar.

CHAPTER 10.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening to Moses' suit for the people.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and [a] make thee an ark of wood. Ps. 77:20; 78:52-53.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. 1 Kg. 8:9 3A

3 And I made an ark of [r] shittim wood, and [s] hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. 9:10 Deborim

4 And [t] he wrote on the tables, according to the first writing, the ten commandments, [u] which the LORD spake unto you in the mount out of the midst of the fire [v] in the day of the assembly: [w] and the LORD gave them unto me. Heb 12:18-19, 9:15.

5 And I turned myself and [x] came down from the mount, and [y] put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children (Wells) of Israel took their journey from Beeroth [k] of the children of Jaakan to

[a] Num. 33. 30.
[b] Cp. Num. 20. 28 & 33. 38.
[c] Num. 14. 16. Ex. 32:10
[d] Num. 33. 32, 33. Deut 32:16-21 Ps. 115:1-2
[e] Kohathites. Num. 3. 6 & 8. 14 & 16. 9.
[f] Num. 4. 5. 15.
[g] ch. 4. 20. 1 Kin. 8. 51. Neh. 1. 10.
[h] ch. 17. 12 & 18. 5, 7.
[i] Lev. 9. 22.
[k] Num. 18. 20. Above Represents Israel. Deut 4:1 20:1 9:26
[l] Ex 24:16-18
[m] ch. 9. 18, 25
[2] Or, *former days*.
[n] Ex. 34. 1, 2.
[o] ch. 9. 19. Ex. 32:14 33:17
[p] Ex. 25. 10.
[p] Ex. 38. 34 & 33. 1.
[3] Heb. *go in journey*.
[q] Ex. 25. 16, 21.
[r] Ex. 25. 10 & 37. 1.
[s] Ex. 34. 4.
[t] Cp. Mic. 6. 8.
[u] ch. 6. 2.
[v] ch. 5. 33.
[w] ch. 6. 5.
[x] Ex. 34. 28.
[y] Heb. *words*. ch. 4. 13. Ex. 34. 28.
[z] Ex. 20. 1.
[a] ch. 9. 10.
[b] ch. 6. 24.
[c] 1 Kin. 8. 27 Ps. 115. 16 & 148. 4.
[d] Ex. 34. 29.
[e] Gen. 14. 19. Ex. 19. 5. Ps. 24. 1.
[f] Ex. 40. 20.
[g] 1 Kin. 8. 9.
[h] ch. 4. 37. Cp. ch. 7. 7.
[k] Num. 33. 31.
[l] ch. 30. 6. Ex. 6. 12. Jer. 4. 4.

259

- Walk - Present + future benefits 1 Tim. 4:8. Cp Deut. 5:33; Josh. 22:5; Ps 81:13; Ezek. 11:20 Tit. 2:11-12; 1 Pet. 1:15-16.
- Love. Deut. 6:5. Benefit Deut 11:13 30:16; Ps. 145. 20; Matt 12:24-33; Rom. 8:28; What involved. 1 Jhn. 4:1 19-20; 5:2-3; 2 Jhn 6.
- Serve Heb 12:28.
- Keep

A delight in thy fathers" V.15. Cp Deut. 4:37 cf. 7:7. See Ezek 36:22; Rom. 11:28.

V.13 Note 13. - Happiness always being associated with duty.

V.14. All things are Yahweh's & He has numberless objects in which to rejoice but He has a special joy in the Patriarchs & Israel.

WHAT DOTH YAHWEH REQUIRE?

The five requirements of Grace.

- FEAR: Awe at His Majesty and Glory.
- WALK: Application of principles in action
- LOVE: A readiness to sacrifice self interest in performance of His will
- SERVE: Dedication to His service
- KEEP: Observance of His revelation.

Micah likewise asked this question and found answer in • DO justice, • Love mercy, • WALK in humility Mic. 6:8 Jer. 7:22-23.

• Fear. Ps 34:9; 128:1; Jer. 32:39-40 Mal 4:2 Pr 1:7

5 Mosera: [b] there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 [d] From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. 2 Kg 6:7 Interlude Records to Narrative

8 ¶ At that time [e] the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, [h] to stand before the LORD to minister unto him, and [i] to bless in his name, unto this day. 1:3 13:2 Num. 18:20. Cp Ps. 16:5 Ezek. 44:28

9 [k] Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the [2] first time, forty days and forty nights; and [n] the LORD hearkened unto me at that time also, and the LORD would not destroy thee. Complied with Moses intercessory prayer

11 [p] And the LORD said unto me, Arise, [3] take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them. see above or below

12 ¶ And now, Israel, [q] what doth the LORD thy God require of thee, but [w] to fear the LORD thy God, [x] to walk in all his ways, and [y] to love him, and to serve the LORD thy God with all thy heart and with all thy soul, SHÂMAR - To hedge, guard, protect, attend

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [a] for thy good? 1:3

14 Behold, [c] the heaven and the heaven of heavens *is* the LORD's thy God, [e] the earth *also*, with all that therein *is*.

15 [f] Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as *it is* this day. 1:3

16 Circumcise therefore [t] the

5. RECALLS YAHWEH'S MERCY IN SEPARATING LEVI Vs 8-9

9 Num. 6:22-27. Deut 21:5. "At that time" refers not to the death of Aaron V.6 but to the rebellion at Horeb. Note the 3 functions: To bear the Ark (fellowship Christ's sufferings) manifest his virtues to stand before Yahweh; to praise Him. Cp 1 Chr. 15:11-16, 26.

6 RECALLS YAHWEH'S MERCY IN HEARKENING TO MOSES' INTERCESSION Vs 10-11

10 The intercession that had been made at the revelation of the sin Exod. 32:11-14 was continued when Moses again ascended the Mount - Exod. 34:1-4.

11 See the pleading of Moses that Yahweh should be with the people. Exod. 33:10-17. Cp Deut. 5:15 P. 282 - bottom. See below

7 HOW ISRAEL SHOULD REPAY THE DIVINE MERCY AND LOVE 12-11:1.

12 Reverence and love are inseparable elements of true worship. Fear prevents love degenerating into presumptuous familiarity. Love prevents fear becoming mere abject dread and superstitious servility. Fear, walk, love, serve present a progression of worship. There is a fear which has for ingredient which love expels as its antagonist 1 Jhn 4:18. Fear induces a proper walk; love finds expression in service. Cp John. 14:11, 23. See Below left

13 It is to our benefit to obey 1 Tim. 4:8. He will then honor us. 1 Sam. 2:30, Psa. 22:29. Jo. 12:26.

14 The mighty remote omnipotent Creator who controls all creation condescended to choose Israel as His people Cp Ch. 7:6-7 Ps. 102:8-12

15 God commendeth His love Rom. 5:8.

CHÂSHAQ - To cleave, join, love. Expressive of affection, love, choice.

17. Cp Deut. 32:6. Lev 26:41 Jer. 4:4, 14. Rom. 2:28-29 Col. 2:11

"What doth Yahweh require

V. 12. Cp Gen 22:12. Fear. Cp Rom 11:7. Walk, love. A man may fear, and walk, without love. It is the bond of perfectness. Col. 3:14. A God of such majesty & justice as Yahweh (Ex 19:20-22 should command the reverence, devotion & praise of Israel.

YAHWEH YOUR ELOHIM

- Elohei of Elohim — Powers of the mighty ones.
- Adonai of Adonim — Sovereign authority over deputed earthly rule. A. 10:20-22. Heb. 2:5.
- Great El — Creative power beyond human conception
- A Gibbor — Man of War Exod. 15:3. Isa. 9:6.
- YARE — One to be feared, Khui to revere in awe Cp Exod 34:10

- He regards not persons. Cannot be bribed.
- Thus Power, Sovereignty, Strength, Ability (Gibbor) and Awesomeness is blended with Equity, and made perfect in Love V.18
- What if Power was divorced from Equity and Love?
- Christ's life was a commentary of V.18

RAIN: 3 diff. words
- MÂTÂR - To rain
- MALQOWSH' - The
- YOWREH - The A = Sprinkling (Str.)

heart-connect - Prayer
Intellect. What is A ble

DEUTERONOMY 11.

An exhortation ... *to obedience.*

1 Cut off that which prevents Your hearts being duly impressed with a sense of His love See below.

foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: as though He needed anything

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. 2A - See 2 above left

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt. Below 7

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen. the object of praise. By covenant and promise.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

2 All that are promised Yahweh's people Isa. 33:16 1 Tim. 6:8

18 'Elohei of Elohim' — Powers of Mighty Ones — the seven spirits of Deity in multitudinous manifestation.

19 Adonai of Adonim. — Rulers of rulers. The host of heaven in conjunction with the host on earth. Cp Gen. 32:2.

20 Gibbor.

21 YÂRE' (Yâray) — fear, revere, frighten. Ps. 111:9.

22 He champions the cause of fatherless, widows and strangers without respect of persons. Thus in calling Cornelius. He was acting in full accord with His revealed character as Peter discovered. Acts 10:34. 1Pet. 1:17

23 As impartial & Incorruptible Judge.

24 Cp Mt. 6:45-46 Acts 14:17. His universal goodness is an invitation to worship through the channel of Israel. Acts 17:24-29. Rom. 1:19-20. Ps 63:11.

25 Cp Note Ch. 6:13. Josh 15:12 Ps. 22:3. 109:1. Jer. 17:14

27 In spite of the efforts of Pharaoh to destroy them. Deut. 1:10; 28:62; Neh. 9:23 Cp Gen. 22:17.

CHAPTER 11

1 One is the Outcome of the other 2 John 6. True worship is a blend of love and fear. Cp Deut. 10:20 See Note from 1.

A conclusion reached from the previous chapter. The next verse commences a further view of the subject

8 WHY ISRAEL SHOULD OBEY. Vv 2-9. Below

1 The discipline - Roth. Rend. "instruction" Prov. 1:2 Below

2 GODEL from GÂDAL, to twist, hence strength, magnitude. This greatness enabled Yahweh to redeem Deut. 9:26. Cp. 3:24; 5:24 32:3. Cp 1 Chr. 29:11 a cognate word. GEDULLÂH

3 His ability to perform.

4 His ability to extend his labor and activities.

5 MA'ASEH - Action, transaction, activity.

CHAPTER II.

1 An exhortation to obedience. 18 A careful study is required in God's words. 26 A blessing and a curse is set before them.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. Cp 16:17

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did. Deut. 5:3; 7:19.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; Below 7

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and

a ch. 9. 6.
b Ex. 14. 27, 28 & 15. 9, 10.
c Josh. 22. 22. Ps. 136. 2. Dan. 2. 47 & 11. 36.
d Rev. 17. 14 & 19. 16.
e ch. 7. 21.
f 2 Chr. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
g Ex. 22. 22. Ps. 68. 5 & 146. 9.
h Num. 16. 1, 31 & 27. 3. Ps. 106. 17.
i Lev. 19. 33, 34.
k Or, *living substance which followed them.*
l Gen. 7. 4, 23, only.
m ch. 6. 2, 13.
n Heb. was *at their feet.*
o ch. 11. 22 & 13. 4 & 30. 20.
p Ps. 22. 3 & 109. 1. Jer. 17. 14.
q 2 Sam. 7. 23. Ps. 106. 21, 22.
r Josh. 1. 6, 7.
s Gen. 46. 27.
t ch. 4. 40.
u Gen. 50. 24.
v ch. 28. 62. Gen. 15. 5. Neh. 9. 23.
w Ex. 3. 8.
x ch. 6. 5.
y Lev. 8. 35. Ezek. 44. 16.
z Cp. Zech. 14. 18.
a ch. 8. 7.
b ch. 8. 5.
c ch. 3. 24 & 5. 24.
d ch. 4. 34.
e Heb. *seeketh.*
f 1 Kin. 9. 3.
g ch. 6. 22.
h Ps. 78. 42, 43. 105. 27. 135. 9. Jer. 32. 20, 21
i ch. 6. 5.
k 2 John 6.

2 How He dealt with external foes Ex. 14:26-31. 15:4, 9, 10, 14; Ps 106:11; Heb 11:29.

2A Egypt had not yet repented

3 His care of them in daily provision. Shepherded Ps. 23:2. Ps 105:39-41 Fire & Cloud Ps. 78:14; 105:12.

4 How He dealt with internal enemies. Korah not mentioned - perhaps out of consideration of his children Num. 26:11. Korah died with the Levites not with Dathan & Abiram. Theirs was a political revolt: his a religious.

4A RV - "living thing" - children, animals etc.

5 Cp Josh. 1:7-8.

6 Enlightenment brings added responsibility for what required See Deut. 10:12-15.

7 Derived from 'shâmar' Ps. 138:2. Isa. 40:31 Eph. 3:16; 6:10; Phil. 4:13 Col. 1:11. Perfected in weakness 2 Cor. 12:9-10

Egypt required the strength of flesh for fertility. The land depended on faith for its water.

9 THE LAND DEPENDS UPON THE RAIN (OR BLESSING OF HEAVEN) 10-12. Below

a Artificially watered by a foot pump. = SHADUF

7 As should the people spiritually. Deut. 32:2.

8 Cp Mg. Heb. searcheth or enquires after. Cp Ps. 65:9-13. 104:10-13. Ps. 33:18. 34:15. 8 Cp Dan. 8:9 11:24.

9 SHÂMA' - to hearken intelligently with intent to obey.

10 CONDITIONS UPON WHICH THIS WILL BE PROVIDED. Vv 13-17.

V. 9. Prolong: Conditions: Keep Commandments 4:40; Fear 6:2 Honour parents 5:16 Discipline self Ps. 34:12. Wisdom. Prov. 9:11 Cp Prov. 3:2, 16. 10. 27.

V.10 Another motive for fidelity — the entire dependence of the Promised Land upon Yahweh for its fertility. See Barnes.

11 THUS THE NEED TO REVERE AND TEACH GOD'S WORD Vv 18-21.

12 SUCCESS WILL RESULT FROM SO DOING 22-25

15 Intellect, life, labor, walk all referred to. Cp Notes Ch. 6:7-9, where these verses repeated. The repetition is to teach that in the event of Israel being punished by being taken into captivity the ordinances prescribed must be learned not intended figuratively not literally as Jews have done.

16 As long as the heavens remain stretched out over the earth. i.e. for ever. Cp Ps. 89:29 Cp Isa. 65:22. The Psalm cited the only other place this strong expression used.

17 SHÂMAR - To hedge about, guard, attend to. Cp Mt. 19:20. Cp 1 Jn 2:4; 3:22; 5:2,3

18 Like a child taking hold of its father. Cp Mk 9:24.

19 As a father protects his child.

Cp Gen. 2:24 1 Co. 5:5.

20. In the Hebrew "commandment" is in the singular. So love is the fulfilling of the law

Chastisement: V.20. MUWSÂR denotes moral education J.H. Hertz - Soncino. "the sight of God's wonders ought to have exerted upon the Israelites a disciplinary influence, subduing waywardness & pride, and promoting humility & reverence."

V.2. Moses seemed to have addressed himself particularly to the elders who had witnessed Yahweh's wonderful works. Cp V.7. "Know" can be used in the sense of "own", "acknowledge".

V. 20. "Fear": This does not denote a feeling of terror which causes men to repel & shrink from God, but a grateful reverence & respect which leads them to cleave & cling to Him. The Jews coined a special phrase for this feeling: "Loving fear" See note on love bottom p. 252. FEar. bottom p. 259.

V.21. "Praise" Tehillâh - laudation, hymn of praise Deut. 26:19; 1 Chr. 16:35 2 Ch. 20:22 Neh. 12:46. To Him alone is praise due for what He has done Cp. Exod. 15:11; Jer. 17:14.

V. 20. Cleave DÂBAQ - Cling. Fig. Catch by pursuit. Gen. 2:24 as a wife. Deut 11:22; What involved — Josh. 23:6-8. Manner Acts 11:23.

260 See the order: Fear, Serve, cleave, swear by His Name (i.e. govern one's walk) praise.

CIRCUMCISION OF THE HEART V.16.

This is opening it to Yahweh by removing all reservations, coverings, secrets, unbeliefs. It is a command. God promises to help man in this matter Deut. 10:16; Lev. 26:41; providing he will humble himself & permit him to.

It was through the flesh that man first sinned, and it also in the flesh, its functions, that the root of man's rebellion against God chiefly manifests itself still. It was fitting therefore that the symbol which should denote the removal of this estrangement from God should be wrought in the body.

RAIN: 3 diff. words in V.14.
- MÂTÂR - To rain also Vv 11,17.
- MALQOWSH' - The spring rain.
- YOWREH - The Autumn rain = Sprinkling (Str.) = first rain.

heart-service? - Prayer
9 Intellect. What is A blessing and

to serve him with all your heart and with all your soul,

14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER 12.

All that has gone before may be regarded as the religious + historical prelude to that which follows. Moses refers generally to the need to observe the Covenant of Horeb. Now he becomes more specific regarding conduct in the land.

These laws relate to
1 Religious institutions + worship. 12:1-16:17.
2 Government of the people 16:18-18. 3 Criminal Law. 19-21:1-9. 4 Domestic life 21:10-25.
5 Conclusion of the Code: Firstfruits, tithes and accompanying prayer, 26:1-15. An expansion of the 10 Commandments. Ch. 12-14 deal with the worship of God (first 3). Ch. 15-16:17 - Holy festivals analogous to 4th Commandment. 16:18-18 Civil + Religious Government which plays the real part in National life as parents in the home (5th command). The remainder involves the responsibility of man to his fellowman.

---

9 THE LAND DEPENDS UPON THE RAIN (OR BLESSING OF HEAVEN). 10a

10 CONDITIONS UPON WHICH THIS WILL BE PROVIDED. V.11-17.

11 THUS THE NEED TO REVERE AND TEACH GOD'S WORD. V.18-21

12 SUCCESS WILL RESULT FROM SO DOING. 22-28

13 THUS THE NEED TO PROCLAIM THE BLESSINGS AND CURSINGS IN THE LAND. 26-32. THE TWO WAYS SUMMARIZED.

---

9 Intellect, life of labor, walk all referred to. Cp Notes Ch. 6:7-9, where these verses repeated. The repetition is to teach that in the event of their being punished by being taken into captivity the ordinances prescribed must be learned not intended figuratively not literally as Israel have done.

10 As long as the heavens remain stretched out over the earth. i.e. for ever. Cp Ps. 89:29. Cp Isa. 65:22. The Psalm cited the only other place this strong expression used.

11 From middle Oct. to end December. It prepares the soil, forested + keeps it moist after it is sown.

12 March + April when grain is ripening. Rain it falls out + is fully developed. No rain falls in harvest.

13 PATHAH - Open. A mind opened for impressions from without is easily persuaded, or enticed. Cp Heb. 3:13.

14 Cont. V.9.

14A Cattle first feed showing consideration for others. Deut. 25:4 Note Deut. 11:16. - Take heed. Satisfy easily evidences forgetfulness. Deut. 8:11; 32:15.

17 SHÂMAR - To hedge about, guard, attend to. Cp Mt. 19:20. Cp 1 Thess 2:3; 3:22; 5:23

18 Like a child taking hold of its father. Cp Mt. 5:9 + 19. As a father protects his child. Cp Gen. 2:24. Eph. 5:31.

20 In the Hebrew "commandment" is in the singular. So love is the fulfilling of the law.

20A Egypt had not yet reclaimed.

3 His care of them in daily provision. The manna. Ps. 37:20 Fire + cloud Ps. 78:14; 105:12.

4 How He dealt with internal enemies. Korah not mentioned - perhaps out of consideration of his children. Num. 26:11. Korah died with the leaders - not with Dathan + Abiram. Their's was a political revolt: his religious.

4A RV - "Firmly fixing" = children, and instruction etc.

5 Cp Josh. 1:7-8.

6 Enlightenment brings added responsibility. For what required see Deut. 10:12-15.

7 Derived from Yâdaa' Ps. 138:3. Isa. 40:11 Eph. 3:16; 6:10; Phil. 4:13. Col. 1:11. Perfected in weakness 2 Cor. 12:9, 10

Egypt required the strength of flesh for fertility. The land dependent on rain for its water.

9 Prolong: Conditions: Keep Commandments. 4:40; Fear. 6:2 Know parents 5:16 Discipline self Pr. 3:11 12. Wisdom. Prov. 4:11 Cp Prov. 3:12, 16. 10:27.

V.10 Another motive for fidelity - the entire dependence of the Promised Land upon Yahweh for its fertility. See Barnes.

Below

6 Artificially watered by a foot pump. = SHÂQAH

7 As should the people spiritually. Deut. 32:2.

8 Cp Mng. Researches or enquires after. Cp Ps. 69:9-13. Rom. 10:10-13. Fig. Heb. 6:7-8. Cp Dan. 8:9-11, 24.

9 SHÂMA' - To hearken intelligently with intent to obey.

---

20 In the Hebrew "commandment" is in the singular. So love is the fulfilling of the law

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

20A In partial fulfilment of Gen. 13:14-17; 15:18; 17:8. Prom. Deut. 11:21; Num. 34:3. Josh. 1:3-4. 14:9. Cp 1 Kg. 4:21, 24.

20B RV. "the hinder sea" - i.e. the Mediterranean.

21 For shall grip them. Deut. 2:25. Cp Jos. 2:9; 5:1. The word signifies to do so in a hostile manner.

22 Deut. 28:1-14; Lev. 26:3-13; Reward: Ps. 19:11, Isa. 1:19; 3:10; Matt. 5:3-12; 25:31; Luke 11:28; Jhn 13:17; 14:21-23; Rom. 2:7. Jas 1:25; Rev. 22:14.

23 Deut. 28:15; Lev. 26:14-43. Isa. 1:28; Matt. 25:41; Rom. 2:8-9.

21 Separated by a valley about 200 yards wide. Below.

21A Lit. On the road of the west towards the setting of the Sun. Cp NN Interlinear Hebrew English O.T. The Way of the West = from Succoth to Shechem + to the Coast.

22A About 60 m. from where they were then - in Samaria.

22 Where reproach of Egypt rolled away. See before + Cp Josh. 10:6

23 The strength of the Teacher. Where the promise first pronounced in the land. Gen. 8:18. Thus taken back to where Abram first commenced pilgrimage there. RV "Oaks of Zaanannim." Gen. 12:6.

25 Cp Deut. 5:32-33; 12:32 Not ashamed. Ps. 119:6. Cp Matt. 7:21-27; Teaching them to observe - Matt. 28:20; His friends Jhn. 15:14. Taught by Paul. 1 Thess 4:11-2. Love 1 John 5:3; 2 John 6.

GILGAL. V.30. This Gilgal was north of Bethel Cp 2 Kg. 2:1-2; 4:38 and so towards Shechem. It was a royal city conquered by Joshua Josh. 12:23, rend. in RVm Goiim of Gilgal.

"Glory in His holy Name: let the heart of them rejoice that seek Yahweh." – David. 1 Chr. 16:10

V.4. Some Rabbis connect this command with the previous verse & prohibit the destruction of any document bearing the Divine Name – Cp stamping out synagogues.

"WHATSOEVER THY SOUL LUSTETH AFTER." V.15.

'ÂVÂH – To will, choose, desire does not in itself imply that which is evil. It is rendered "covet" desire, be desirous, long after, lust after. It is translated 'lust after': Num. 11:34; Ps. 106:14; Deut. 12:15; 20:20; 14:26. CHAMAD – To delight – lust from 6:5.

NEPHESH is rendered "lust" in Exod. 15:9; Ps. 78:18

TA'AVÂH – an intensive form of 'ÂVÂH is rendered "lust" in Ps. 78:30; Num. 11:4)

SHERIYRUWTH – Twisted i.e. firm, obstinate is rendered lust in Ps. 81:12.

LUST IN NEW

EPITHUMIA – a breathing after, lust." Rend Rev. 18:14; EPITHUMIA

CHAPTER 12. Idolatry must be destroyed. DEUTERONOMY 12.

UNITY : PURITY OF WORSHIP V. 5 see note bottom p. 263

5 ATTITUDE TOWARDS MATTERS OF DIVINE WORSHIP Ch. 12:1 – 13:18

1 PAGAN GODS TO BE DESTROYED TOGETHER WITH THEIR MONUMENTS, ALTARS ETC. Vv. 1-3.

1 The Land is His Ch. 11:12. and therefore should be kept holy Ch. 11:8-9.

1A A repetition of laws with added details as the new circumstances might require.

1B Here they could exercise complete control – as one can in his own Ecclesia. The first act was to destroy false gods.

Ex. Asa 1 Ki 15:13 Hezekiah 2 Ki 18:4 Josiah 2 Ki 23:4 Future 2 Ch. 17:6

2 Cp Exod. 34:14 where Divine Name of Jealousy pronounced. See Note p. 945.

Heb. Asherim.

2A MATSEBAH – Column, Memorial stones. Cp Gen. 28:18, Exod. 24:4.

2B Sculptured idols Nehushtan 2 Ki 18:4

2C. First Shiloh, then Jerusalem Cp Jer. 7:12-14 Cp Jn. 4:21, 24. Today Mt. 18:20; Heb. 10:25; 12:22-24

2 YAHWEH'S ALTAR TO BE REVERED Vv. 4-14

3 See the instructions regarding [redacted] Altars Exod. 20:24 Cp Ex. 17:15; 1 Ki 8:29 Ezek. 43:18; Isa. 18:7. See references in margin.

Cp Isa. 26:18 Bottom p. 263

Cp Note. Lev. 7:14 Num. 15:19

This was the general rule, but in exceptional cases, this could be waived thus: Gideon Jud. 6:18, 26. Manoah Jud. 13:16 David 2 Sam. 24:18 Solomon 1 Ki 3:4-5 Elijah 1 Ki. 18:31.

4 In the grand privilege of Divine Communion and worship – preserving a Divine blessing in all aspects of [redacted] life. SAMACH – To brighten up. Str. Cp Phil. 3:1; 4:4. Cp. Eccles. 5:18-19. Cp V. 18, V. 12.

5 There was no settled site for worship as they moved from place to place and certain adjustments were necessary, so that in many regards people had to suit their convenience.

9 The "rest" – MENUCHAH required both the land & the Temple, for where David speaks of "Thy rest" Ps. 95:11 Moses has "the land" Num. 14:30; Deut. 12:35. The MENUCHAH is the security of marriage. Note how David refers to Yahweh our MAKER Ps. 95:6, the Husband of Israel Isa. 54:5. Such a MENUCHAH demands of the bride that she make herself attractive to her Groom, hence the need to "labor to enter into that rest" Heb. 4:11.

10 There were likewise the words of Solomon but there was a need for the people to enter them. 1 Ki 8:56

1 Monuments of idolatry to be destroyed. 5 The place of God's service to be kept. 15, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite must not be forsaken.

1A [a] THESE *are* the **statutes and judgments**, which ye shall observe to do in the land, which the LORD [1] God of thy fathers giveth thee to possess it, [a] all the days that ye live upon the earth. Deut. 7:6; 26:18 Num. 33:51-52

2 Ye shall **utterly destroy** all the places, wherein the nations which ye shall [2] possess served their gods, [c] upon the high mountains, and upon the hills, and under every green tree:

3 And [1C] ye shall [3] **overthrow** their altars, and **break** [d] their pillars, and **burn** their groves with fire; and [h] ye shall **hew down** the graven images of their gods, and **destroy** the names of them out of that place.

4 [k] **Ye shall not do so unto the LORD your God.** See above Gen. 20:4

5 But [m] **unto the place which the LORD your God shall choose out of all your tribes to put his name there,** even unto his habitation shall ye [4] seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your [o] tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and [q] the firstlings of your herds and of your flocks:

7 And [r] there ye shall eat **before the LORD your God, and** [t] **ye shall rejoice** in all [u] that ye put your hand unto, ye and your households, wherein **the LORD thy God hath blessed thee.**

8 Ye shall not do after [y] all *the things* that we do here this day, [z] every man whatsoever *is* right in his own eyes. See Note bottom p. 157

9 For ye are not as yet come [9] to the rest and to the inheritance, which the LORD your God giveth you. 10 [9] p. 263. Bottom left

10 But when [a] ye go over Jordan, and **dwell in the land** which the LORD your God giveth you [1] to inherit, [11] and when he giveth you rest from all your enemies round about, so that ye dwell in safety; [12]

11 [12A] Then **there shall be** [a] **place which the LORD your God shall choose** to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all [3] your choice vows [13] which ye vow unto the LORD: 14

12 And [t] **ye shall rejoice** before the LORD your God, ye, and your sons, and your daughters, and your menservants, [15] and your maidservants, and the Levite that *is* within your gates; forasmuch as [16] he hath no part nor inheritance with you.

13 [l] **Take heed to thyself** that thou offer not thy burnt offerings in every place that thou seest: 12 Cp Vv. 19, 30

14 [17] But **in the place which the LORD shall choose** in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. 16:26 Cp Acts 10:13

15 Notwithstanding [x] thou mayest kill and eat [18] flesh in all thy gates, whatsoever thy soul lusteth [19] after, according to the **blessing** of the LORD thy God which he hath given thee: [z] the unclean and the clean may eat thereof, [a] as of the roebuck, and as of the hart. 16

16 [17] Only ye shall not eat the blood; [19] ye shall pour it upon the earth as water. 4:22-24

17 ¶ Thou mayest not [20] eat within thy gates the tithe of thy corn, or of thy wine, [3] or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offer-

[a] ch. 11. 31.

Heb. CHOQIM Enactment, from CHAQAQ, to Engrave.

[b] ch. 6. 1.
[c] See ver. 5.

1B Bottom 264

[d] ch. 4. 10. 1 Kin. 8. 40.
[1] Or, *inherit.*
[2] Or, *possess.*
[3] Heb. *the choice of your vows.*
[e] 1 Kin. 14. 23. p. 263 bottom
[f] 2 Kin. 16. 4 & 17. 10. Jer. 3. 6.
[g] ver. 7.
[4] Heb. *breakdown.* ch. 7. 5. Ex. 34. 13. Judg. 2. 2.
[h] Ex. 23. 24.
[k] Cp. ch. 7. 5.
[l] Num. 18. 20.
[m] ver. 31.
[n] Lev. 27. 4.
[o] ver. 11, 14, 18, 21, 26. ch. 14. 23-25 & 15. 20 & 16. 2, 6, 7, 11, 15, 16 & 17. 8 & 18. 6 & 26. 2 & 31. 11. Josh. 9. 27. 1 Kin. 8. 29. 2 Chr. 7. 12. Ps. 78. 68. Cp. Gen. 28:18 Josh. 28. 1.
[p] ver. 5. 6.
[q] ver. 11, 17. ch. 14. 22, 23.
[r] ver. 21.
[s] ch. 14. 23 & 15. 19, 20.
[t] ver. 18. ch. 14. 26.
[u] ver. 22.
[v] ver. 12, 18. ch. 14. 26 & 16. 11, 14, 15 Gazelle & 26. 11 & 27. 7. Lev. 23. 40.
[w] ver. 18. ch. 15. 20 & 23. 20 & 28. 8, 20.
[x] ch. 14. 5 & 15. 22. 1 Kin. 4. 23.
[y] Lev. 3. 17.
[z] Judg. 17. 6 & 21. 25.

11 NUWACH – To rest, settle down the root of MENUCHAH.

12 BETACH – Refuge, security.

12A Cp 2 Sam. 7:1 at which time David desired to build a Temple. See also 1 Kings 3:2.

13 The vows of your choice.

Phil. 4:4 It is a previous thing to be called to rejoice before Yahweh. Cp Neh. 8:10

14 Such an injunction is a feature of this book. Cp V. 7 18. Ch. 14:26; 16:11, 14, 15; 26:11; 27:7.

15 He should not be overlooked in the general rejoicing. V. 19

16 They must not be diverted to seemingly more attractive forms of worship. This was a heathen practice of Jeroboam. 1 Ki 12:28-32.

3 YAHWEH TO BE ACKNOWLEDGED IN THE EATING OF MEAT 12:16

'AVAH – To wish or desire. Above

18 As these were "clean" animals not offered in sacrifice these ceremonially unclean could partake thereof.

q See note top p. 161.

4 YAHWEH TO BE ACKNOWLEDGED IN THE PAYMENT OF TITHES. 17-19

See Note bottom p. 180, 280

20 The tithe was taken to the Sanctuary portion of which was eaten by the offerer and his family and any Levites of his city who may be there. Every 3rd year however the tithe was used in the home town in a special ceremony. Deut. 14:28-29 See Summary of tithing p. 280 Num. 18:18 note

THE PROMISED REST V. 9 262

MENUCHAH – Rest, security, consolation (spec. matrimony) – Str. is in feminine gender and is expressive of a permanent abode, the security a wife finds in her husband's home Cp Ruth 3:1. The generation of Israelites that left Egypt never attained unto that "rest" Ps. 95 & 11. What then are we to make of 1 Chron. 23:25 1 Kg 8:56 In Chronicles the word is NUWACH – Rest, the root of Menuchah. In the Psalm, David appeals to the people to give themselves to Yahweh in such a way that He will take them into His house as His bride Cp Ps. 95:6-8; 116:5-7

David evidently saw a distinction between Yahweh's rest Ps. 95:11 and the rest the people enjoyed towards the close of his reign. And Paul, commenting upon his words described it as still future Heb. 3:7 – 4:11 Cp Ch. 4:8

In Solomon's day, in the provision of the Temple, Yahweh had provided a place of rest. 1 Kg 8:56 (Note how Moses links the rest with the Temple Deut. 12:8-11), but David warned that to really enjoy that rest the people must avoid the sin of the wilderness and "hearken" Ps. 95:7 This they failed to do the Temple was destroyed & the promised resting place offered to Gentiles. Isa 11:10

2 The Hithes probably offered at the Feast Tabernacles. See Note p. 280. Cp Vv. 11, 12, 19; Neh. 8:13.

22 There was no court to enforce payment; it was left to the conscientiousness of the people Cp 1 Cor. 9:13-14.

5 NO EXCUSE WILL JUSTIFY THE AVOIDANCE OF THESE PRINCIPLES Vv. 20-28

Contrast the Wilderness requirements Lev. 17:3. See Note Deut. 18:2-8

22 The soul is considered as the seat of emotion and appetite.

22A The Jews claim that this indicated that Moses taught them orally the method of killing.

22B Cp Vv. 15, 16.

23 Gen. 9:4 Lev. 17:11 Let the flesh be consumed but give the life to Yahweh.

24 See Note Lev. 17:13. Blood splashed upon the Altar was displayed. That used to sustain flesh was hidden away. Cp 1 Cor. 27.

25 Which are binding on you

26 Cp 4:10; 5:16; Ps. 102:2; Isa 3:10; 45:18-19

V.5 HABITATION LESHICHNO, the Divine Presence – as expressed in the term Shechinah.

V.8 RIGHT IN OWN EYES. They had forgotten, or overlooked many important things; Circumcision Jos. 5:2-9; Passover etc. And see Acts 7:42-43.

LUST IN NEW TESTAMENT

EPITHUMEO from Epi - at upon. Thumos - passion, as if breathing hard (Str). rend. "covet, desire, wrath fain, lust." Rend "lust" Mt.5:28. Jam.4:2. 1 Cor.10:6; (lusted) Rev.18:14; Gal.5:17;

EPITHUMĒTĒS - A craver. 1Cor.10:6;

EPITHUMIA - A longing, especially after that which is forbidden Str. Rend: concupiscence, lust (after), desire. Rend. "lust" Rom.7:7; Gal.5:16; Jam.1:14,15; 2 Pet.1:4; 2:10; 1 John 2:16; 1 John 2:17; Mark 4:19; John 8:44; Rom.1:24; 6:12; 13:14; Gal. 5:24; Eph.2:3; 4:22; 1 Tim 6:9; 2 Tim 2:22; 2 Tim 3:6; 4:3. Tit.2:12; 3:3. 1 Pet.1:14; 2:11; 4:2-3; 2 Pet.2:18; 3:3. Jude 16, 18.

21 The tithes probably offered at Feast Tabernacles. See Note p.280. Gn.11,12,19; Nu.23. 21A Gn.Y.2. H.32:11; 68:3; Isa.12:3; A fruit of the spirit. Gal.5:22; Phil.3:14; 4:14.

ings, or heave offering of thine hand:

18 [a] But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all [c] that thou puttest thine hands unto.

22 There was no court to enforce payment; it was left to the conscientiousness of the people. Gn.14:20; 1 Cor.9:13-14.

19 [d] Take heed to thyself that thou forsake not the Levite [2] as long as thou livest upon the earth.

5 NO EXCUSE WILL JUSTIFY THE AVOIDANCE OF THESE PRINCIPLES Vv 20-28

20 ¶ When the LORD thy God shall enlarge thy border, [f] as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. Gn.9:3. See top p.282

Contrast the Wilderness requirements 12:15; 17:3. See Note Deut.18:2-8

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates [h] whatsoever thy soul lusteth after.

22 The soul is considered as the seat of emotion and appetite.

22A The Jews claim that this indicated that Moses taught them orally the method of killing.

22B Gn.Vv.15-17.

22 [h] Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Gen.9:4; Lev.17:11 Let the flesh be consumed but give the life to Yahweh.

23 [m] Only [6] be sure that thou eat not the blood: [n] for the blood *is* the life; and thou mayest not eat the life with the flesh. Lev.1:17; 19:26; 20:28; Rev.5:9

24 See Note. Lev.17:13. Blood splashed upon the Altar was displayed. That used to sustain flesh was hidden away. Gn.9:27.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water. 24 15:23. Cf Ezek.33:25

25 Which are binding on you

25 Thou shalt not eat it; [p] that it may go well with thee, and with thy children after thee, [q] when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy [2] holy things which thou hast, and [r] thy vows, thou shalt take, and go unto the place which the LORD shall choose: 25

27 And [b] thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. 27 28

28 Observe and hear all these words which I command thee, [e] that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God. Ps.19:13

29 ¶ When [o] the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou [3] succeedest them, and dwellest in their land;

30 Take heed to thyself [i] that thou be not snared [4] by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 25A

31 [k] Thou shalt not do so unto the LORD thy God: for every [5] abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. 30

32 What thing soever I command you, observe to do it: [o] thou shalt not add thereto, nor diminish from it. 4:2; Prov.30:6; Mat.28:20; Rev.22:18-19.

Three "4" in Chapt. 1,9,12

See note bottom 264

CHAPTER 13.

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.

IF there arise among you a prophet, [1] or a [r] dreamer of dreams, [s] and giveth thee a sign or a wonder, as in Exod.4:28.

2 And [2] the sign or the wonder

25 In contrast to Vv.20-22.

25A A false god implies what is false: evil morally Cp. 1 Cor.15:15,33. This is demonstrated by Paul's development out of Idolatry in Rom.1

26 Some pierced out by the side of the Altar. Lev.4:7 - In case of the sin offering. The blood of the burnt offering placed on the Altar Lev.1:5-9.

27 This relates to the peace offering. Lev.3:1,2,8,13.

28 Things to be observed: Feast Unleavened bread Ex.12:17 Passover Ex.12:24. Sabbaths Ex.31:16. Atonement Lev.23:26-29. Feast Weeks (Pentecost). Ex.34:22. Tabernacles Lev.23:39-44. All sacrifices in season Num.28:2. Lawful requiring disease Deut.24:8. All Statutes & Commandments Ex.34:11 Lev.19:37. Deut.5:32; 6:4-5. How to serve - with whole heart Ps.119:34.

6 EXERCISE CARE AGAINST ENTANGLEMENT BY ENVIRONMENT Vv.29-32.

29 The foregoing has to do with the maintenance of the sovereignty of Yahweh, the following treats with those who turn aside to other gods.

29 The very investigation of false forms of worship can lead to the ultimate embracing of them. Cp 1 Tim. 4:16. The Israelites were to be distinguished even in their mode of worship.

29A The warning reiterated. Ps. 106:34-38. Ezek.20:23. Rom. 12:2. Eph.4:17

29B Jer.10:2

29 TOW'ĒBÂH - Something disgusting, an abhorrence, the immorality & inhumanity of Canaanite worship rendered it abominable in the eyes of Yahweh.

30 Excavations at Gezer, Taanach & Megiddo have revealed regular cemeteries around heathen altars in which scores of skeletons of infants have been found, showing traces of slaughter & painful consumption by sacrificial fire. See Comment - Sanctuary.

CHAPTER 13.

7 FALSE PROPHETS TO BE PUT DOWN Vv.1-5

1 NABHI - One who speaks from God. Cp Note Jer.1:11. An interpreter to men of what has been Divinely revealed Exod.7:1 with 4:16 for the meaning of the word.

2 Token Gn.1:14

"lust" in Exod.15:9;

nsive form of אָוָה Ps.78:30; Num.11:

ed i.e firm, obstinate 81:12.

ed. Cp Josh. 21:44.

ver 11 NUWACH - To rest, settle down, and the root of MENOD UCHAH.

nd 12 BETACH - Refuge, security

om

ut, 12A Cp. 2 Sam.7:1 which time David desired to build a Temple. See also 1 Kings 5:2.

his 13 The vows of your choice.

ner

m-

er-

our

ng

our

ow

ore

nd

rs,

nd

-e-

es;

art

hat

er-

ou

ich

one

alt

nd

t I

10:13

ay-

all

oul

he

od

ee:

an

he

he

on

eat

of

or

of

ior

ou

er-

Phil.4:4 It is a precaution thing to be objected rejoice before Yahweh. Cp Neh.8:10

14 Such an injunction is a feature of this book Cp V.3 16:11; 14:26; 16:11,14,15; 26:11; 27:7.

15 He should not be overlooked in the general rejoicing. V.14

16 They must not be diverted to seemingly more attractive forms of worship. This was a heathen practice of Jeroboam 1 Kgs.12:28-32.

3 YAHWEH TO BE ACKNOWLEDGED BY THE EATING OF MEAT

17 'AVAH - To wish or desire. Also

18 As these were "clean" animals not offered in sacrifice these ceremonially unclean could not partake thereof

19 See note top p. 162.

YAHWEH TO BE ACKNOWLEDGED

4 IN THE PAYMENT OF TITHES. 17:11

See Note bottom p.180, 280

20 The tithe was taken to the Sanctuary portion of which was eaten by the offerer and his family and any Levites of his city who may be there. Every 3rd year however the tithe was used in the home town in a special ceremony. Deut. 14:28-29. See summary of tithing p.280 Num. 18:18 ff

V.5 HABITATION LESHICHNO, the Divine Presence - as expressed in the term Shechinah.

V.8. RIGHT IN OWN EYES. They had forgotten, or overlooked many important things: Circumcision Gen. 17:9; Passover etc. And see Acts 7:42-43.

LUST IN N.T. (Cont.) 263

OREXIS from OREGOMAI, to stretch oneself, to reach out, hence excitement of the mind, a longing after. The root form is rendered "covet after" 1 Tim.6:10. "desire" 1 Tim.3:1; Heb.11:11 Orexis only rend. "lust". See Rom.1:27

PATHOS, passion 1 Thess.4:5

EPIPOTHĒO - To dote upon, intensely crave Jam.4:5.

HĒDONE - (Sensual) delight. Rend "lust" Jam. 4:1,3.

PRINCIPLES OF WORSHIP

- It was to be a protest against existing Worship Vv.2,3,29-31.
- It was to be according to Divine direction V.1,32.
- It was to be at the unifying place where the Divine Name is honored V.5.
- It was to be varied to reflect all aspects of life V.11
- It was to be based upon family life V.18.
- It was to inspire pleasure V.12.
- It was to be a liberal service Vv.17,14

Ch.12:2, "EVERY green tree": The oak was reckoned sacred to Jupiter; the Laurel to Apollo; the Ivy to Bacchus; the Olive to Minerva; the Myrtle to Venus etc.

FALSE PROPHETS. The warning has application to Christian times. 2 Pet. 2:1. Mt. 24:11. 1 Tim. 4:1. They produced their signs and wonders Mt. 24:24. 2 Thess. 2:9-10. False teachers are classified as false prophets. Mt. 7:15; 2 Pet. 2:1. The readiness of people to believe them arises from want of knowledge Rom. 10:14; the itch for novelty 2 Tim. 4:3; a diseased craving for the marvellous Cp. the credulity of spiritualism 2 Thess. 2:9-13; the desire to believe and to superimpose the inclinations of depraved hearts on the Truth 2 Tim. 3:1-8.

There is to be no fellowship with such. Tit. 3:10. 2 John. 9-11. Mt. 18:17.

The instructions seem harsh, but they were necessary to preserve the faith & the nation. An operation is necessary when cancer appears 2 Tim. 2:16-19.

DEUTERONOMY 13.

! Superstition may cause a person to wrongly conclude that a token has been satisfactorily fulfilled.

1A An anthropomorphism - Scripture using the language of men in regard to God.

1B "To the Law - Testimony" Is. 8:20; Cp. Acts 17:11; Cr. Eph. 4:14; 1 John. 4:1.

1C. One of several ways. Deut. 8:2; Ps. 66:10; 81:7; Mth. 24:24; 1 Cor. 11:19; 1 Thes. 2:19.

1d. 'ACHAR = behind; for He is the Shepherd. Ps. 80:1. Cp. Josiah's covenant 2 Kg. 23:3. Mic. 6:8.

In love & devotedness with the whole heart. Gen. 24:24. 1 Sam. 18:1.

2 Roth. "seduce." By force of argument.

3 BA'AR - To burn, consume by fire. Roth. "consume"

3A By a legal sentence; Yahweh being supreme King. 17:7. Lev. 24:2.

3B PADAH. To ransom. Young "to ransoming. They were still dependent on Him for complete deliverance.

3C. Jer. 50:6; Acts 13:8 - Elymas false teacher. 2 Tim. 4:4-5.

3d Figure, to disfellowship 1 Cor. 5:7-8, 13. Heb. 12:14-15.

6 CLOSEST RELATIONS TO BE RUTHLESSLY OPPOSED IF THEY TURN FROM YAHWEH'S WORD Vv 6-11.

These cases impose a practical test upon a person's love of Yahweh. Cp Vv 3. See Mt. 10:37; 12:48-50.

4 Cp Isaiah. 7:3, and its application in N.T. False brethren & prophets. Gal. 2:4; 2 Pet. 2:1. 1 Th. 2:2-6.

4A Cp Deut. 27:15, 24. 27. Jude 4. 4B Mt. 6:32. Col. 3:5. 1 Th. 5:2.

5. You will reveal his sin for what it is! make it public. This law to be upheld in the millenium. Zech. 13:3.

6 Cp Deut. 7:16; Zech. 13:3. Ezek. 5:11; 9:5, 6 = Yahweh's judgment on the root sin - to the children. Cf. 1 Sam. 15:3.

7 As an enemy of Yahweh the King & the nation. Of course this was to be done legally.

9. As the accuser & witness.

V. 12. Yahweh giveth Heed to Hell"

They as mere tenants must not allow His property to become centres of rebellion against His just authority - the ownership of their dwellings was vested in Him. Lev. 25:23. Under the law only a tenant of will occupancy Deut. 28:58-63. Cf. Gen. 17:15. Cp. E.I. p. 249.

Idolaters are ! see above

come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 1B 4:19:18-19

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [c] proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. [c] Watch: observe.

4 Ye shall [d] walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [e] cleave unto him. 1C

5 And [f] that prophet, or that dreamer of dreams, shall be put to death; 3A because [g] he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to [h] thrust thee out of the way which the LORD thy God commanded thee to walk in. [k] So shalt thou put the evil away from the midst of thee. 3d.

6 ¶ [l] If thy brother, the son of thy mother, or thy son, or thy daughter, or [m] the wife of thy bosom, or thy friend, [n] which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, 4A which thou hast not known, thou, nor thy fathers;

7 *Namely*, [o] of the gods of the people [4B] which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt [6] not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 5

9 But thou shalt surely kill him; [8] thine hand [9] shall be first

K12. City to keep watch over city as man over man.

[a] ch. 17. 5.

[b] ver. 5, 10.

[c] Or, [c] ch. 8. 2.

2 Heb. bondmen. ver. 6. See ch. 6. 12.

[d] ch. 17. 13 & 19. 20.

[e] 2 Kin. 23. 3. 2 Chr. 34. 31.

[f] Josh. 22. 11, &c.

[g] See ch. 18. 20. 21

[3] Or, naughty men. Judg. 19. 22 & 20. 13. 1 Sam. 2. 12 & 25. 17, 25. 2 Sam. 16. 7 & 20. 1. Prov. 6. 12. 2 Cor. 6. 15. Cp. ch. 15. 9.

[h] ch. 18. 20. Jer. 14. 15. Zech. 13. 3.

4 Heb. spoken revolt against the LORD.

[i] ch. 17. 4 & 19. 18.

[k] ch. 17. 7, 12 & 19. 19 & 21. 21 & 22. 21, 22, 24 & 24. 7. 1 Cor. 5. 13.

[l] ch. 17. 2.

[m] Ex. 22. 20. Josh. 6. 17, 21.

[n] ch. 28. 54, 56.

[o] 1 Sam. 18. 1, 3 & 20. 17.

[p] Josh. 6. 24.

[q] ch. 6. 14.

[r] Josh. 8. 28. Jer. 49. 2.

[5] Or, devoted. See ch. 7. 26. Josh. 6. 18.

[6] Prov. 1. 10.

[t] Josh. 7. 26.

[u] See ch. 7. 16.

[x] Gen. 22. 16, 17. See Gen. 50. 24.

[y] ch. 17. 7.

upon him to put him to death, and afterwards the hand of all the people.

10 [a] And thou [2] shalt stone him with stones, that he die; because he hath sought to [b] thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of [2] bondage.

11 And [d] all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. Above context

12 ¶ [f] If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, below left.

13 *Certain* men, [3] the children of Belial, are gone out from among you, and have [b] withdrawn the inhabitants of their city, saying, Let us go and serve other gods, [4] which ye have not known;

14 Then shalt thou enquire, and make search, and ask [i] diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [m] destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt [p] burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [r] an heap for ever; it shall not be built again.

17 And there shall [s] cleave nought of the [5] cursed thing to thine hand: [t] that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, [x] as he hath sworn unto thy fathers;

18 When thou shalt hearken

to be stoned. 1 As concurring in condemning the crime. 2 So as not to be defiled by Canaan. Cp Note Ex. 19:12-13. It is to be noted that husbands & parents are excluded preserving the family status.

[Prov. 19:25. 21:11. 1 Tim. 5:20. 6 The penalty publicly inflicted, & therefore generally known, would have a deterrent effect upon the community, so as to restrain the recurrence of such evil.

9 IDOLATROUS CITIES NOT TO BE SPARED. 12-18.

7 Com. Bible: "If thou shalt hear tell, that in one of thy cities..." 8 Compounded of BELEE - nothing whatever and YA'AL - to ascend. Thus men of the earth. See Note. Jud. 19:22. Below 9 Responsibility of thorough investigation. ≠ Ro. 13:1-2 & 1 Pet. 2:13-14. 10 CHARAM - To devote. A religious act of destruction. Cp 1 Cor. 5:5. This act of destruction in the name of Yahweh may save others. 11 KALIYL: Whole offering as in Deut. 33:10; Ps. 51:19. It was an act of devotion unto Yahweh. See Note. Lev. 27:28. 12 See Josh. 7:13. 13 So Josh. 7:26 after communal action towards Achan. Cp Is. 28:38. 14 His promised conditional upon upholding His honor - i.e. participation therein. The promises will be fulfilled, but participation therein conditional.

Young "before" As a religious act not a mere personal piece of revenge.

BELIAL Some derive from BELI - Not + AL Over - one to prevail as not submit to a superior. Others BELI - Not + OL - a yoke. Or BELI - Not. YAAL - profit. = worthless. Lxx = lawless

CHAPTER 14.

6 ATTITUDE TO WARD YAHWEH AS HIS CHILDREN CANNOT MUTILATE OR DISFIGURE THEMSELVES IN MOURNING Vv 1-2.

1 Their privileged status demanded conduct consistent therewith.

2 Death was defiling and to be avoided in every way. They were therefore to look beyond death. 1 Thess. 4:13. Acts 2:27. Ps. 49:15. Ps. 73:24. Cp Notes. Deut. 31:18-19. Rev. 19:20. Ezek. 44:31. Extreme & unnatural mark of mourning were out of place.

3 CEGULLAH - To shut up, wealth (as closely guarded), purchased.

2 WHAT MAY AND WHAT MAY NOT BE EATEN. 3-21

The unclean beasts represented the nations from which Israel separated. Cp V. 2 Acts 10:14. Jn. 1 Pet. 1:16-17.

4 TOW'EBAR - Disgusting, an abhorrence (spec. idolatry) Str. Made so by decree. See Note. Lev. 11:2, 20-23.

5 SHOWR - Traveller. A beast of burden. The laborer.

6 KESEB - To domesticate. Milk, wool, meat - food and clothing whether living or dead.

7 'EZ - Strong. See Note 6

8 ? R'EM - Strong. A stag or male deer. A clean beast not used for sacrifice. Deut. 12:15, 22. Likened to the Godly man. Ps. 92:10. 1. Surefootedness Ha. 3:19. Likened to Christ Song 2:9, 17; 8:14. in his speed and beauty.

9 TSEBIY - Prominently beautiful. The gazelle.

10 YACHMUR - from a roof - to boil up, perhaps indicating the reddish color of the deer.

264 8 Jn. 3:36; 12:48-50; 2 Tim. 3:15-17; Rev. 22:18-19. Anything contrary to what is plainly stated therein is false regardless of the seeming endorsement by sign or miracle. God allows signs & wonders to prove men Vv 3-4, trials to test one's love for Him V. 3. Even heretics can make manifest the approved 1 Cor. 11:18-19; 2 John 7-11.

Israel was to learn the supremacy of the moral over miracle. To many the supernatural is accepted to as establishing any thing as truth. Not so God. Confirm truth it may; awaken attention to it it will; but that which creates and establishes faith is the Word Rom. 10:17. A strong delusion will cause one to believe a lie 2 Thess. 2:11. False prophets 1 Kg. 13:8; Ezek. 13:1-3, 10-16. Gal. 1:6-9. Matt. 7:15.

THE "PLACE" RESERVED FOR WORSHIP

Constant reference is made to the place to be selected of Yahweh in Deuteronomy. Ch. 12:5, 14, 18, 21, 26; 14:23; 15:20; 16:2, 6, 7, 11, 15, 16; 17:8; 18:6; 23:16; 26:2; 31:11. First to Shechem - Deut. 27:5. Shiloh Josh. 18:1; Jer. 7:12-14. Zion Ps. 132:13; Ps. 78:68; 1 Kings 8:13, 29. Today - Jhn. 4:20-23. Heb. 10:25.

CHAPTER 13.

A series of warnings and penalties against the authors and propagators of false religion. The real test of truth is not a sign, wonder, or prediction coming to pass; it is the Truth itself, the Word of God as plainly written. No adding! Deut. 4:2; 12:32; 29:29. Isa. 8:20; 55:11; John

"A PECULIAR PEOPLE UNTO ME" V.2.

Exod. 19:5. Deut. 26:18 Rend. "peculiar treasure" Ps 135:4. Thus the tribute due to a King Ecc. 2:8. Rend. "Jewels" Mal. 3:17. Designed to grace a Temple. Rend. "proper good" 1 Chron. 29:3. Rend. "special" Deut. 7:6. Cited. Tit. 2:14. What involved. 1 Pet. 2:9. Cp Lev. 20:25-26.

CLEAN BEASTS.

In this chapter, unlike Lev. 11, these are enumerated vv 4-6. They form two categories: Domesticated animals used for sacrifice, and wild animals used only for food — Israel after the flesh and spirit.

Ch. 14. The whole life and walk of the people to be governed by the principle: Ye are the children of Yahweh. Vv 1-21. Cp Lev. 21. Any variations — whether omissions or additions probably due to time & circumstances.

Heb: Sons. As such subject to Yahweh's authority. Mal. 1:6 Eph. 5:1. The Chapter concerns matters relating "To the Adoption" Rom. 9:4. • Life. Luke 20:36 1 Thes. 4:13. No mutilation of body, it belongs to Yahweh 1 Cor. 6:20. • Discrimination of food. Gen. 6:19. • Faith in the provision of the table. Matt. 3:10 • dependence upon Yahweh to provide it. • Israel subjected to special regulations that distinguished it from all other people.

Of meats clean **DEUTERONOMY 14.** *and unclean.*

= CHAPTER 14. =

6 ATTITUDE TOWARDS YAHWEH AS HIS CHILDREN Vv 1-2.

1 MUST NOT DISFIGURE THEMSELVES IN MOURNING Vv 1-2.

2 WHAT MAY AND WHAT MAY NOT BE EATEN. 3-21

9 IDOLATROUS CITIES NOT TO BE SPARED. 12-18.

Above right. CHAPTER 14. — Below Num.

God's children must not disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 22 Tithes of divine service. 28 The tithe of alms and charity.

1 Their privileged status demanded conduct consistent therewith.

2 Death was defiling and to be avoided in every way. They were therefore to look beyond death. 1 Thess. 4:13. Acts 26:7. Ps. 49:15. Ps. 73:24. Cp Notes. Deut. 31:8-9. Lev. 19:28. Ezek. 44:20. Extreme & unnatural signs of mourning were out of place.

3 CEGULLAH - To shut up, wealth (as closely guarded), purchased.

YE *are* [a] the children of the LORD your God: [b] ye shall not cut yourselves, nor [f] make any baldness between your eyes for the dead.

f Shew forth. Hiphil. (Ar.) 2:92

2 [c] For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be [d] a peculiar people unto himself, above all the nations that *are* upon the earth. — below.

3 ¶ [e] Thou shalt not eat any abominable thing. — See below right

4 [g] These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 [m] The hart, and [m] the roebuck, and [m] the fallow deer, and the wild goat, and the [2] pygarg, and [o] the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat. See Note Lev. 11:3

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, [t] nor touch their dead carcase.

9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat: Not mentioned elsewhere ?

4 Their privileged status demanded conduct consistent therewith.

4 TOW'EBAR — Disgusting, an abhorrence (spec. idolatry) Str. Made so by decree. See Note. Lev. 11:2 20:25

5 SHOWR - Traveller. A beast of burden. The laborer.

6 RESEB - To decominate. Milk, wool, meat - food and clothing whether living or dead.

7 EZ - Strong. See Note 6

8 ? AYL - Strong. A stag or male deer. A clean beast not used for sacrifice. Deut. 12:15,22. Likened to the Godly man. Ps 42:1. Sure-footedness 2 Sa. 22:34. Likened to Christ Song 2:9, 17; 8:14 in his speed and beauty.

9 TSEBIY - Prominently beautiful. The gazelle.

10 YACHMUR — from a root - to boil up, perhaps indicating the reddish color of the deer.

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And [b] the glede, and the kite, and [c] the vulture after his kind, Lev. 11:14

14 And every raven after his kind, Lev. 11:15 Lev. 11:16

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, Lev. 11:16 Lev. 11:17 Lev. 11:18

16 The little owl, and the great owl, and the swan, Lev. 11:19

17 And the pelican, and the gier eagle, and the cormorant, Lev. 11:18

18 And the stork, and the heron after her kind, and the lapwing, and the bat. Lev. 11:19

19 And [e] every creeping thing that flieth *is* unclean unto you: [l] they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ [n] Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: [p] for thou *art* an holy people unto the LORD thy God. [q] Thou shalt not seethe a kid in his mother's milk.

22 [r] Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 [s] And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and [t] the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or [x] if the place be too far from thee,

Israel. Jn 11:52 Rom. 9:4 Elect. Jn. 1:12 Rom 8:16 2 Cor. 6:18 Gal 3:26 Heb 2:10. 1 Jn 3:1.

a ch. 32. 25, 28.

Lev. 11:13 Note Ex. 4:22,23 Ps. 82:6-7 Hos. 1:10

b Cp. Lev. 11. 14.

c Is. 34. 15. Matt 7:6 Exod 8:22

d Hos. 1. 10. John 1. 12. Rom. 8. 16 & 9. 8, 26. Gal. 3. 26. 1 John 3. 1.

e 1 Kin. 18.28. Jer. 16. 6 & 41. 5 & 47. 5. Cp. 1 Thess. 4. 13.

f Lev. 19. 28.

g Ex. 19. 6. Cited 1 Pet. 2. 9. Is. 65. 4. Ezek. 4. 14. Acts 10. 13, 14.

h To ver. 20, Lev. 11. 2-23.

i Cp. Lev. 11. 21.

m 1 Kin. 4.23.

Lev. 17. 15.

2 Or, *bison*. Heb. *dishon*.

o Is. 51. 20.

p ver. 2.

q Ex. 23. 19. Note Ps 104:2

r ch. 12. 6, 11, 17. Num. 18.21. 2 Tim 3:5 Tit. 1:16. 2 Pet 2:18-22

s ver. 26. ch. 12. 5, 7, 17, 18.

t ch. 12. 6. See bottom p 264

u Lev. 11. 26.

Lev. 11:9

Ch. 12. 21.

11 CAQQO - Slender. Str. The Nubian Ibex. Not mentioned elsewhere ?

12 DISHON - The leaper. The desert antelope.

13 TE'OW - To mark off, designate - probably from markings on its coat. The desert Oryx (See Animals of Bible Lands). A type of antelope. Cp Isa. 51:20

14 ZEMER - To touch (indic. its lightly touching the ground), to leap. Mountain Sheep. See NSV. Similar to the European Chamois.

15 See Note Lev 11:4-6

16 See Note Lev 11:7 Cp Isa 66:3, 17 2 Pet. 2:22

17 RA'AH - To see. A bird of keen sight. Perhaps a buzzard. It is considered a clerical error for DAYAH rendered "vulture" in this verse mistaking the ר Resh for ד Daleth. The LXX only includes two birds in this verse

18 RV: "And the falcon and the kite..." 'AYAH = Screamer. Read. Kite AV, Falcon RV. The Kite is between vultures & hawks in size. All are masters of flight. Vulture = DAYAH - To dart, from rapid flight from root DA'AH. Cp. Lev. 11:14.

19 Lev. 11:18.

20 RACHAMAH - Greek ancient ring for vulture Cp Lev 11:18.

21 Lev 11:19

22 Cp Note Lev 11:21. Cp Mic 3:11

22A Cf Lev. 17:15. The stranger in the wilderness would have become a proselyte in the full sense of the word styled GER TZEDEK but in the land there may be many who abandoned idolatry but had not fully embraced the Truth. They were called GER TOSHAV - A stranger dwelling temporarily - a resident alien.

5 TITHING FOR DIVINE SERVICE VV 22-27

On tithing see Note. Deut. 12:17-19. Also summaries on bottom. pp 180, 280.

19 This was left to the conscience of the Israelite. He knew the amount he should bring. = A second tithe. Cp Num. 18:26

22 This is a variation of the instructions of Num 18 which provided for the wilderness journey. In the land there would be a superabundance providing ample food for Levites as well as the feasts here indicated and the special arrangements of the third year. Cp Vv 28-29.

This appears to be a second tithe providing for the expenses of appearing before Yahweh at the times specified and to be shared with the Levite and the poor. This accumulated for every third year Vv. 28-29.

Many ancient nations believed in their descent from gods • demi-gods. But the relation was conceived physically. In the Hebrew Scriptures, however whilst Sarah received strength to conceive, the fatherhood of Yahweh & Israel's sonship are halo-ical and ethical based on God's love, deliverance, and providence

CHAPTER 14

- The people of Yahweh faced with death in the home Vv. 1-2.
- The people of Yahweh at the table Vv 3-21.
- The people of Yahweh in times of prosperity Vv 22-29.

V. 4 The beasts permitted to eat: The ten animals enumerated are not listed in Lev 11, perhaps because not found in the wilderness, but would be in the land they were about to enter.

THE YEAR OF RELEASE — This sabbatical year brought rest to the land which was not sown nor reaped and the produce of which became the common property of all Lev. 25:2-7; reminding the Israelite that the blessings he received came not from his labor merely, but from above Josh. 1:13. He was to manifest kindness to the poor as Yahweh had to him in Egypt Deut. 24:19-22. Debts were waived for the time being Deut. 15:1-2. yet lending to the poor must not be refused on that account for Yahweh who heard Israel's cry in Egypt would hearken to the voice of the poor and punish the hard-hearted Ve 7-10. The lending to which the Law took heed was that to those in extreme want, the poor Deut. 15:4. Cp Exod. 22:25; Lev. 25:35-38; Deut. 23:19-20. Hebrew shows relieved = liberally helped Deut. 15:12-18 — though this not necessarily the Sabbatical year.

Of the year of release.

which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and [b] bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [3] desireth: and [d] thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And (f) the Levite that *is* within thy gates; thou shalt not forsake him; for (h) he hath no part nor inheritance with thee.

28 ¶ [i] At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 (k) And the Levite, (because [h] he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that (l) the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER 15

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 Of Hebrew servants' freedom. 19 All firstling males of the cattle to be sanctified unto the Lord.

AT the end of (a) *every* seven years thou shalt make a release. (Sh'mittah)

2 And this *is* the manner of the release: Every (c) creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 (e) Of a foreigner thou mayest exact *it* again: but *that* which is thine with thy brother thine hand shall release;

4 [2] Save when there shall be no poor among you; (a for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:)

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and (c) thou shalt lend unto many nations, but thou shalt not borrow; and (d) thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not [k] harden thine heart, nor shut thine hand from thy poor brother:

8 [l] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a (n) thought in thy (s) wicked heart, saying, The seventh year, the year of release, is at hand; and thine (w) eye be evil against thy poor brother, and thou givest him nought; and [o] he cry unto the LORD against thee, and (p) it be sin unto thee.

10 Thou shalt surely give him, and (r) thine heart shall not be grieved when thou givest unto him: because that (s) for this thing the LORD thy God shall bless thee in all thy works, and in all [t] that thou puttest thine hand unto.

11 For (u) the poor shall never cease out of the land: therefore I command thee, saying,

---

THE SABBATICAL YEAR CALLED. YAHWEH'S RELEASE V. 2. — 266

- It was the year of forbearance for debts contracted, the counterpart of "the acceptable year of the Lord" Luke 4:19. Cp 2 Cor. 6:1,2; Mt. 6:12. Of freedom from servitude Rom. 6:18.
- As a moral exercise, it was a check on human greed. Debts were remitted though not cancelled. The poor had to be helped in recognition of the dependance of all on Yahweh's bounty. Cp 1 John 3:17; Hom 2:5-9; 5:1-4; Mt. 25:31-46.
- It was the year of personal release as well as from debt, for slaves were liberated. It was a reminder that they "were not their own" 1 Cor. 6:19,20; 1 Pet. 1:18-19.
- The land was left fallow - a reminder that all increase came from Yahweh and they were dependant on Him.
- The first born were His to be delivered up to Him in sacrifice - a witness to the status of the nation to Him. Exod. 4:22. Cp Heb. 12:23; Jam. 1:18; Rev. 14:4.

See bottom 258

CAUSES OF SLAVERY were mainly poverty or crime. A man who could not pay the purchase price of a bride might serve for her a term of years (Gen. 29:18). A father might sell his children either through poverty, or from desire to connect his house with that of an influential neighbor (Exod. 21:7). The insolvent debtor might be sold 2 Kg 4:1; Neh. 5:5,8). A man through want might be forced to sell himself Lev. 25:39. A thief might be sold to make good what he has stolen Exod. 22:2. Stealing & selling a man was punishable by death, Exod. 21:16. CONDITION OF SLAVES was good. He enjoyed all the rites and benefits of religion Deut. 5:14-15. 12:18. 16:11. Exod. 23:12. Even though considered as property of his master (Exod. 21:21,32) the law guarded against excessive abuse (Exod. 21:20,26).

19 'aniy – depressed, afflicted, by circumstances
A different word for that used for poor elsewhere in this chapter. Which is 'ebyown.

40 SLAVES TO BE FREED AND HELPED. VV 12-18

20 This is not to be confused with the Sabbatical year, but relates to the 7th year of service. See Exod 21:26.

21 This is additional to the stated Law Exod. Lev 1:3 so that Moses is expressing the spirit of it. Below.

22 See the principle expressed Luke 6:38.

23 This was an acknowledgment that these things came from Yahweh

24 They were ever to bear in mind the mercy & privileges they received from Yahweh and imitate them in their actions towards others. Cp Deut. 5:15; 10:19; 16:12; 24:18, 22. Exod 22:21; 23:9. Lev. 19:34. Cp. Rom. 5:8 Eph. 2:11

24A. For the term of his natural life 1 Sam. 1:28

24B. 'ANAQ – Chain. Lit. lay on neck. i.e. adorn his neck with gifts. Surround him with gifts.

25 You will not begrudge his liberty. Cp 15:10

26 His keep has been only half the cost of a hired servant

27 If you are liberal to him, your Master in heaven Mal. 1:6 will be liberal to you Eph 6:9; Col. 4:1.

FIRSTLING MALES OF CATTLE TO BE SANCTIFIED TO YAHWEH 15:19-23.

28 At one of the feasts – perhaps the Passover, hence its position here Cp Ch. 16:1, 11, 15-7, 17

V. 13 – A most humane & merciful addition to the Law Ex. 21:2-11. As a faithful servant has made nothing for himself whilst enriching his master, so the latter should liberally respond. Cf Laban Gen. 31:42. Cp. Ex. 3:21. Lev 25:42-44, Prov. 3:27-28, Jer. 22:13. Mal 3:5. Col. 4:1. Cp Prov. 30:9

The feast of the passover.

16 Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land. Heb. 'ebyown, in want, destitute

12 ¶ And [c] if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. Yours = send, more definite

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath [f] blessed thee thou shalt give unto him.

15 And [g] thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, [h] if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. 24A And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double [o] hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ [q] All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: [r] thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 [t] Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 [b] And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: [d] the unclean and the clean *person shall eat it* alike, as the roebuck, 29 and as the hart.

23 [e] Only thou shalt 30 not eat the blood thereof; thou shalt pour it upon the ground as water. Cp Ch. 12:23-24

CHAPTER 16.

1 The feast of the passover, 9 of weeks, 13 of tabernacles, 18 Of judges and justice. 21 Groves and images forbidden.

OBSERVE the [k] month of Abib, and keep the passover unto the LORD thy God: for [i] in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover 31 unto the LORD thy God, of the flock and [l] the herd, [m] in the place which the LORD shall choose to place his name there. See above. Ex. 12:43, 48 20:24

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in [n] haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. Cp Ps 111:4

4 [p] And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, [s] remain all night until the morning.

5 Thou mayest not [u] sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

[a] ver. 8. [b] Deut. 17:1 Mal. 1:7-8 [c] See Lev. 22:20. Cp v. 11 [d] Ex. 22:2-6 Jer. 34:14. Cp. Lev. 25:39-47. for debt. see above [e] See ch. 12:15. Slavery summarized. Lev. 25. [f] See Lev. 3:17. Israel did not leave Egypt empty handed Ex. 12:36 [g] ch. 8:18. See ref. below [h] See ch. 5:15. [i] To ver. 8, Ex. 12:2-39. See Lev. 23:4. [j] Ex. 13:4 & 34:18. [k] Ex. 22:5,6. Ps 5/10:6-8. [l] Num. 28:19. [m] See ch. 12:5. V. 16 Gratitude for past mercies is the best way of obtaining future ones. [n] Illustrating the meaning of the word. set apart for divine use. Ex. 12:11. Is. 52:12. [o] Cp Lev. 25:16, 14 & 22:16. [p] Ex. 13:7. Ex. 12:10 [q] See Ex. 13:2. Rom 8:29. Heb. 12:23. [r] Cp. Lev. 25:39. [s] Ex. 34:25. [t] Or, kill. ver. 2, 4, 6, &c. ch. 12:15, 21. [u] See 14:23. ch. 12:5,6.

CH. 16:2. The flock & herd. The lamb was the Paschal sacrifice Ex. 12:3, that being all that was required for the first occasion. Subsequently additional offerings Num. 28:19. There was also the Festival Offering in form of a Peace Offering 2 Chron. 35:7, 13.

29 DEBIY – Prominent, splendor so named for its beauty the Gazelle (R.V.).

30 Lev. 3:17; 7:26; Deut. 12:16, 23; Cf. Ezek. 33:25.

● THREE FEASTS: Passover: Deliverance. Pentecost: First fruits of harvest; the Spirit. Tabernacles: Full ingathering.

CHAPTER 16.

7 ATTITUDE TOWARDS YAHWEH'S APPOINTED TIMES. VV. 1-17

1 PASSOVER TO BE OBSERVED VV 1-8

1 "Green ears of corn" See Note Exod. 13:4. The word is Egyptian (C.B.) & not used of this place. Nisan substituted.

2 Cp Num. 28:19. 2 Chron. 35:7, 9 2 Chron. 35:13 Num. 11:31

2A Flies were delivered at night Exod. 12:31; Departed at day-break

3 Before the Sanctuary and no longer in individual homes. This ultimately became Jerusalem. Ps 132:13-14

4 It was produced in circumstances of trial & pressure and it figuratively represents the sinnings against the flesh. 1 Cor. 5:7-8; 10:2 2 Cor. 7:1; 11:2. 1 Thess. 4:3

5 We recall that in our festival of memorial Eph. 2:11-12, 19. Deut. 15:15.

5A Mt. 26:2, 17; Mk 14:12; Lk. 22:8, 15. 1 Cor. 5:7.

6 Heb. "leaven" as per Roth. R.V.

7 Cp Heb. 10:24-25. The present celebration of the Passover by the Jews is thus entirely unsatisfactory. A variation of the original celebration was ordered

CHRIST OUR PASSOVER. 257

"None can eat his flesh, if they would, but those who are circumcised in heart; for to eat his flesh is to digest, & to make a part of our mental selves the truth concerning the Kingdom of God and Jesus Christ. . . . .

"The bread & wine of the Lord's supper are the remains of the passover, which are to be shared by the circumcised of heart & ears, until Christ comes in power & great glory. I am informed by a Jew that when they eat the passover they eat no lamb, but have a dry bone of one on a dish; & that all who celebrate take hold of the lip of the dish, & unitedly offer a petition. This is remarkable. They have slain the true lamb, which believers of the Gospel feed upon; while only a dry bone remains to them, strikingly illustrative of themselves. Faith in the Lamb of God supplies the absence of the lamb in the

THE THREE PILGRIMAGE FESTIVALS CH. 16.

These Pilgrimage Feasts had a double significance. They each had reference to an historical incident of importance: Deliverance; Giving of the Law; Wandering in Wilderness. But they also marked the three seasons of the agricultural year: Spring, Summer, Autumn, with the beginning, fulness, and completion of harvest – and preparation for renewed harvest!

"It is well to keep in view the agricultural aspect of the Three festivals. It helps us to realize the fact that Israel was once an agricultural people & that its commercial character is not, as is commonly thought, inborn, but is the result of the unkindly conditions in later ages. It is good for us & for the world at large to remember that the history of our race has its idyllic side." — M. Joseph.

Christ Our Passover (cont)

Lord's Supper. The broken bread and poured-out wine memorialize his sacrifice for believers; and the testimony: "This do in remembrance of me till I come" keeps alive the hope of his appearing in the Kingdom of God. When hope becomes a reality, the supper will give place to the Passover; for when Christ is come, the memorial of his coming ceases to be prophetic of the event "(Clarke) Israel 2 Kg 23:21 Cp Ezek. 45:21-22

V18,22 THE FEAST OF TABERNACLES. see title explained Lev 23:42 Called also Feast of Ingathering Ex 23:16; 34:22. The feast was celebrated for 7 days, and on the 8th a special day of celebration. This was treated as a special festival not noted here Lev 23:39-40. This chapter does not aim to give a list of all the special days, but only of the 3 main festivals. Hence Special Days as the Day of Atonement, the New Year & the 8th Day of Tabernacles omitted.

"JUSTICE JUSTICE THOU SHALT FOLLOW" V20 The duplication emphasises the supreme duty of even handed justice to all whether to your profit or loss, whether in word or action, whether to believer or non-believer. — for justice is the vindication of truth & righteousness Amos 5:24. Ps 97:2. "Justice in Scripture is akin to holiness: "the holy God is sanctified by justice" Isa 5:16. for where there is no justice there is no notion of truth. The oppressor is ever set forth as the foe of God and

8 It commences to go down at noon, but its decline is marked after 3 pm. Mt 27:46.

8A The Passover was celebrated on 15 day.

8B Heb SHAVUOS. Called Feast Harvest Exod 23:16. The Day of Firstfruits Num 28:26. "The firstfruits of Gospel Acts 2:1.

9 BASHAL - To boil; hence to bedone (i.e. cook), to ripen. See Str. But doubtless used as a general word for "cook" without specifying what form it should take. Part of the Passover celebrations was the sin offering eaten by the priests after boiling. Num. 28: 16-25. The word is translated "ripe" in. Joel 3:13 Gen 40:10. In. 2 Chron 35:13. the same word is translated both "roast" and "sod" - boiled, the context showing this to be correct.

10 The Passover was eaten in the guest-chambers of local residents, after which they returned home or to the temporary dwellings of pilgrims in Jerusalem.

11 Seven in all counting the 15th day Gn V.7. Gn Lev 23:6. The 15th day was a holy convocation, so there would be a general gathering at the Temple before returning to "their tents." Lev 23:7.

12 ATSERETH: Closing assembly - bringing to conclusion the Passover services. Restraint. Joel 1:14; 2:15

13 This is defined as "servile work" Lev 23:7. They abstained from active labor in commemoration of deliverance from Egypt.

43 FEAST OF WEEKS TO BE KEPT VV 9-12.

It commemorated the giving of the Law. See Notes Lev 23.

14 To commence from the morrow after the sabbath. Lev 23:15 Acts

15 MISSAH - Abundance, liberality. LXX = Kathos - according to, sufficiency Gn V.10 Lev 5:7 Nu.

16 In addition to those prescribed by Law Lev 23:38

17 They were to see in the bounty of Yahweh evidence of Divine blessing in spite of their desolate state.

18 All were to rejoice and could celebrate Pentecost at Jerusalem, but it was obligatory for the males to do so. V.16.

44 FEAST OF TABERNACLES TO BE COMMEMORATED VV 13-15.

19 YEQEB See Ind. KV = winepress.

20 Gn 8:11. Isa 64:5; 66:10-14. Hab 3:18 Rom 5:11 Eph 2:12 1-8 Eph 1:6-8. 30:29. 35:10 1 Thess. 4:16.

21 Exo 9:7. Isa 1:12

The feast of weeks, DEUTERONOMY 16. and of tabernacles.

[f] Deut. 12: 5-6

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [c] roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 [c] Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a [2] solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ [d] Seven weeks shall thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to [i] the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with [i] a tribute of a freewill offering of thine hand, which thou shalt give *unto the* LORD *thy God*, [n] according as the LORD thy God hath blessed thee: Lev 23:36. Neh 8:18. Joel 1:14 mgt.

11 And [o] thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. Est. 2:11.

12 [p] And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. See above

13 ¶ [q] Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy [i] corn and thy wine:

14 And [z] thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. see above

15 [a] Seven days shall thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ [d] Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [h] they shall not appear before the LORD empty: 2 Chr. 19:5-11. 24:1

17 Every man *shall give* [g] as he is able, [k] according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [l] Judges and [m] officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 [p] Thou shalt not wrest judgment; [q] thou shalt not respect persons, [r] neither take a gift: for a gift doth blind the eyes of the wise, and pervert the [5] words of the righteous.

20 [t] That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ [u] Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou [i] shalt make thee.

22 Neither shall thou set thee up *any* [v] image; which the LORD thy God hateth.

CHAPTER 17.

1 Things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies to be determined by the priests and judges. 14 The election, 16 and duty of a king.

[a] Lev. 23. 39. [b] Cp. Ex. 12. 6. [c] 2 Chr. 35. 13. [d] Ex. 23. 14, 17. & 34. 23. [e] Cp. ver. 3. 4. Ex. 12. 16 & 13. 6. [f] Lev. 23. 8. [g] Heb. *restraint.* See Lev. 23. 36. [h] Ex. 23. 16 & 34. 22. Lev. 23. 15. Num. 28. 26. Acts 2. 1. [k] See Ex. 23. 14, 15. [l] ch. 23. 25. [m] Heb. *ver* 17 *according to the gift of his hand.* Cp. 2 Cor. 8. 12. [n] ver. 10. [i] Or, *sufficiency* Cp. ch. 26. 1-11. [o] ch. 1. 16. [p] 2 Chr. 19. 5, 8. [q] ch. 20. 5, 8, 9 & 29. 10 & 31. 28. 1 Chr. 23. 4 & 26. 29. See Num. 11. 16 *&* & Josh. 1. 10. [r] ver. 17. [s] 1 Cor. 16. 2. [t] ver. 14. ch. 12. 7, 12, 18 & 14. 26. [u] ch. 24. 17. Ex. 23. 2, 6. Cp. Lev. 19. 15. [v] ch. 1. 17. [w] Ex. 23. 8. Eccles. 7. 7. [5] Or, *matters.* [x] Heb. *Justice, justice.* [y] ch. 5. 15. [z] Ex. 34. 13. 1 Kin. 14. 15 & 16. 33. 2 Kin. 13. 6 & 17. 16 & 21. 3. [a] 2 Chr. 33. 3. [b] Ex. 23. 16. Lev. 23. 34. [7] Or, *statue,* or, *pillar.* Ex. 23. 24. [8] Heb. *floor, and thy winepress.* ch. 15. 14. [z] ver. 11. Neh. 8. 9-12.

---

19 "Be altogether rejoicing" Or. "Be nothing but rejoice" Keth. Rom 12:12. 1 Thess. 5:16. Phil. 4:4

19A Ex 23:8. Ps 26:8. Prov 3:9-10. Hag 1:9. Mal. 3:10. 2 Cor 9:7.

45 LIBERALITY ENFORCED AT THE FEASTS V.11-17.

19B On the 7th year, all must attend Feast of Tabernacles to hear Law read - even strangers. Deut. 31:10-12.

Provision to be made for orderly civil government. Justice must be free, accessible, & absolutely impartial.

8 ATTITUDE TOWARDS CRIME CH. 16: 18 - 17:20.

46 JUDGES AND OFFICERS TO BE APPOINTED. VV 18-20

20 SHÂFATIM - To pronounce sentence. Gn Ch 1:16 19:9

21 SHOTERIM - Writers, acting as clerks of court. Gn Deut 1:15 16:18

22 DÂBÂR - Word, matter, Cause Str.

A SUPREME POWER

23 R.V. "An Asherah of any kind of tree" — a wooden Asherah See note on Jer 17:2. Exod 34:13-14

The defiance of this command contributed to Israel's scattering. 1 Kg. 14:15.

24 One designed to turn the people from Him.

PASSOVER AND TABERNACLES

- The former was at the beginning of the religious year the latter of the civil year.
- On 10th day 1st month a lamb was taken; on 10th day 7th month - the Day of Atonement.
- On 15th day 1st month, a feast commenced for 7 days; on 15th day 7th month likewise
- Passover = Spring Equinox (Day & Night equal); Tabernacles = Autumn Equinox.
- Passover takes place before the grain harvest. There are everywhere the signs of new life. The first crop - barley - is standing in the green ready to be harvested. Tabernacles occurs in the season when the fruit is gathered. It marks the end of the summer and the beginning of a new agricultural year. Farmers make preparation at this time for the new ploughing season.

- Passover points to impending harvest in Christ 1 Cor. 5:7; Tabernacles to the fulness of ingathering at the Return Rev. 7:9-16. & preparation for renewal of labor. Rev. 14:14-20. (cp the grain & vine with "corn & wine" of Deut. 16:13). Joel 3:14.
- In both Passover & Tabernacles the moon (nation of Ecclesia) is at the full & the two feasts equally divide the year. There was a careful watching for the full moon at Passover, & proclamation through the land. "Intercalation was regularly effected in the Israelite calendar by the insertion of an extra month, and normally before the end of the year." S.T. Segal: The Hebrew Passover, p. 116.

V.19. "Thou" - The Hebrew is in the singular providing a personal exhortation to each judge individually as to what was effected of him. "Wise judgment" - is the Hebrew idiom for "showing impartiality" Gn Amos 3:10. An unjust judgement can be given out of pity for the poor, or to humiliate one held in high esteem before the people Ex Prov 21:13; Ecc. 7:17.

man. The millennium will see its vindication in the earth Ps. 72: 12-14. Isa 22:17. Just as truth is usually preceded in Scripture by loving kindness, to remind that it must be proclaimed in love, so Justice is associated by a synonym of loving kindness, to teach that strict justice must, in its execution be mitigated by pity & humanity Mic. 6:8. The world could not exist on Justice alone. Isa 2:2-4.

THE PRESUMPTUOUS MAN. V 12

The decisions of this court V 8 must be strictly obeyed. To do otherwise in a theocracy would be to defy Yahweh 19:17. and involve capital punishment for the offender.

SECTION B. Duties Godward are now changed to duties Manward as in the 5 Commandment. The duties to Rulers As as the honour paid to the rulers

In the family of God - honour to parents

CHAPTER 17.

THINGS SACRIFICED MUST BE SOUND V.1

Of sacrifices,

1 THOU [a] shalt not sacrifice unto the LORD thy God *any* bullock, or [2] sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ [d] If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, [e] in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and [n] shalt stone them with stones, till they die.

6 [o] At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 [p] The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So [r] thou shalt put the evil away from among you.

8 ¶ [s] If there arise a matter too hard for thee in judgment, [t] between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up [u] into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto [b] the judge that shall be in those days, and enquire; [c] and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that [h] will do presumptuously, and will not hearken unto the priest [k] that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and [l] thou shalt put away the evil from Israel.

13 And all the people [m] shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [p] I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, [q] whom the LORD thy God shall choose: *one* [r] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people [s] to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, [t] Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart

[a] Lev. 22. 20.
[b] ch. 19. 17 & 21. 5.
[2] Or, *goat.* Ex. 12. 3.
[c] Ezek. 44. 24.
[d] To ver. 7, ch. 13. 6-14.
[e] Josh. 7. 11, 15 & 23. 16. Judg. 2. 20. 2 Kin. 18. 12. Hos. 6. 7 & 8. 1.
[f] ch. 4. 19.
[g] Jer. 7. 31 & 19. 5 & 32. 35.
[h] ver. 13. ch. 1. 43 & 18. 20, 22. Cp. Ezra 10. 8.
[i] ch. 13. 14.
[3] Heb. *not to hearken.*
[k] ch. 10. 8 & 18. 5, 7.
[l] ch. 13. 5.
[m] ch. 13. 11.
[n] Cp. Lev. 24. 14, 16. Josh. 7. 25.
[o] Num. 35. 30. John 8. 17.
[p] 1 Sam. 8. 5, 19, 20.
[q] ch. 13. 9. Acts 7. 58.
[r] Cp. 1 Sam. 9. 15 & 10. 24 & 16. 12. 1 Chr. 22. 10.
[s] Jer. 30. 21.
[t] ver. 12. ch. 13. 5.
[u] ch. 19. 17 & 21. 5. 2 Chr. 19. 8, 10. Ps. 122. 5. Jer. 18. 18. Hag. 2. 11. Mal. 2. 7.
[v] 2 Kin. 4. 26 & 10. 26. 28. 2 Chr. 2. 16 & 9. 28.
[w] Is. 31. 1. Ezek. 17. 15.
[x] ch. 12. 5.
[y] ch. 28. 68. Hos. 11. 5. Cp. Ex. 13. 17. Num. 14. 3, 4. Jer. 42. 15-19.
[z] Cp. 1 Kin. 11. 3, 4.

---

1 Cor. 5:7; Return 14:20. Jud 3:4. Eccles) it was a nation through Israelite morally before p. 116.

ng a personal that was effect or "showing pa given out of pity before the people

---

19 "Be altogether rejoicing" "Of. "Be nothing but rejoice" Neh. Rom. 12:12. 1 Thess. 5:16. Phil. 4:4

19A Ex 23:15 & 34:18 Prov 3:9-10 Hag 1:9 Mal. 3:10 2 Cor 9:7

45 LIBERALITY ENFORCED BY THE FEASTS V 16-17

198 On the 7th year, all must attend Feast of Tabernacles to hear Law read -even strangers Deut. 31:10-12.

Provision to be made for orderly civil government. Justice must be free, accessible, & absolutely impartial

8 ATTITUDE TOWARDS CRIME CHIEF 18-17:20

46 JUDGES AND

1 OFFICERS TO BE APPOINTED. VV 18-20

20 SHÂFATIM - to pronounce sentence. Cp Ch 1:16 19:9

SHOTERIM - Writers, acting as Clerks of court. Cp. Deut 20:5,9

2 DÂBÂR - Words matter, Cause Etc. CALLED SUPREME POWER

RV. "An Asherah" any Kind of tree" a wooden Asherah see note on Jer 17:2 Ezek. 34:1-14

defiance of this command contrasted to their scattering 1 Kg. 14:15.

One designed to turn the people from Him.

The duplication emphasises the supreme to your profit or to believer or non-b righteousness Rom holiness: "the holy God is no justice there with or the of God and

---

The supreme judge appointed from time to time Cp 19:17

3 SHAPHAT - To judge, pronounce sentence. See note P. 191. The Judges, later the King 2 Sam. 14:5; 15:2. 1 Kg 3:16 or officers appointed by him 2 Sam. 15:3. Jeremiah on the complaint of the priests was tried by the Sarim, lay officers or princes, appointed by the King. Jer 26:10.

15 "His Name is there. Deut 12:5 and enquiry can be made of Him if necessary.

16 DÂBÂR - Word, i.e. instruction.

17 PEH - Mouth, thus speech. The mouth of the Law. Thus the sentence must be founded on the Law. Jos 1:7; Mal. 2:8-9;

NA Constant repetition Ex 32:17-20; Jos. 1:7; Deut 28 etc; Jos 23:6 2 Sam 14:19; Prov 4:27.

18 ZÂDOWN - Arrogance. from ZUWD - to seethe, be insolent. Thus through pride or arrogance. See above

19 Hear and fear Cp Deut 13: 11 Cp Ch 17:13; Mal 2:7 Cp 19A Heb 10:28-29. Luke 10:16 Prov 2:1-5; 1 Tim 1:20; 5:20

19B the ecclesiastical president of the court.

20 ZUWD. See Note 18. Prov 2:11-15; 1 Tim 1:20; 5:20

---

1 Cor. 5:13 Return 14:20. Jud 3:4. Ecclesia) it was a nation through Israelite morally before p. 116.

DÂBÂR - Words matter, Cause Etc. CALLED SUPREME POWER

RV. "An Asherah" any Kind of tree" a wooden Asherah see note on Jer 17:2 Ezek. 34:1-14

defiance of this command contrasted to their scattering 1 Kg. 14:15.

One designed to turn the people from Him.

IDOLATERS MUST BE SLAIN 4:2-7. Jos 8:2. Ez. 8:16

In Ch 13 Moses enacts what is to be done to those who seduce into idolatry. Here he declares what is to be done to those so seduced.

4 Heb: "the wickedness." i.e. idolatry.

5 The case must be thoroughly investigated and not merely established on hearsay.

6 An open public place for all to see. Cp Mt. 18:17

7 Death by stoning saves pollution by contact. 13:9 Note

8 Cp Deut. 19:15. Mt. 18:16. John 8:17. 18. Cf Mt 26:60-61.

9 This stringent rule would tend to prevent accusations being lightly pressed.

10 They endorse the action.

HARD CONTROVERSIES TO BE DECIDED BY PRIESTS AND JUDGES AND TO BE BINDING VV 8-13.

5

Whilst Moses lived they could turn to him for such decisions Exod. 18:19-26. but his death was imminent.

11 To decide whether manslaughter or murder Exod 21:13 Num 35:12.

12 Disputed rights or claims Cp 2 Chron. 19:10.

13 Strife or bodily assault Exod 21:18.

14 A high court of the Sanctuary for cases too hard for the local courts. Such a Court is mentioned in 2 Chr 19:8. This replaced the appeal directed to Moses hitherto

---

6 THE ELECTION AND DUTY OF A KING

Hos. 13:11

VV. 14-20.

21 This is constantly asserted throughout this book about 35 times. Deut 2:29; 4:1, 20, 40; 5:16; 6:1-6 etc. The Land is His, and He can determine the terms of their occupancy. Lev 25:23. Lit. "Thou mayest ... Thou shalt set over thee as King." Cp 2:12, 6.

22 Their desire subject to Yahweh's will Sec 30:21 Mt 22:37

23 He must be a true Israelite.

24 See below left.

25 Cf. Deut. 28:68.

26 Use fleshly means (provided by Egypt) to attain personal - military ambition. The defence of Yahweh should be all sufficient.

27 Their wickedness would result in them being returned there again Deut 28:68. Cp Isa 11:11 Cf Isa 31:3.

28 Destroying the simplicity of life by complicated domestic arrangements. Solomon flouted this law to his own disgrace 1 Kg 11:3 ff.

- Horses 1 Sam 8:11 = Warring. Hoarded - 2 Sam 8:4. Ps 20:7.
- Egypt Isa 30:1-3; 31:1-3; Jer 42:14; Ezek 17:15
- Delivered therefrom Exod 13:17 14:13. Desire to return Num 14:1-4. Driven there Deut 28: 68; Hos 11:5 Cp Jer 42:15-16.
- Multiply wives Gen 2:24 Mal 2:14; Mat 19:5
- Silver = Gold Cp 1 Kg 3:13

DEUT. 14:23 "THOU MAYEST LEARN TO FEAR YAHWEH ALWAYS." The Biblical term for being filled with the sense of dependence upon God. That was the purpose of commanding that this second tithe be eaten in the Holy City. It would impress with the thought that the year's produce was the bounty of Yahweh. Furthermore as the man + his household would not likely to consume the whole of the tithe, he would be compelled to give part away in charity.

269

THE KING SUBJECT TO THE KING OF KINGS.

As such the instructions are important for those called of Yahweh to Kingship Rev 5:9,10

V. 15. The Romans made Herod + his kinsmen, who were of Edomite descent Kings of Judea. When one of these Herodian Kings Agrippa I, read this V, in the Court of the Temple at the close of a Year of Release, he burst into tears, deeming himself unworthy of Kingship on account of his Alien ancestry, whereupon the people reassured him with the words: Thou art our brother; thou art our brother" —Talmud.

Gold Coat. Ps. 62:10 Prov 30:8-9. Matt. 6:19-20; 13:22; 19:23-24. Luke 12:15. 1 Tim 6:9, 17.

THE PRIESTHOOD AS TYPICAL EP 146, 218

	Christ	Ecclesia
• Chosen and set apart by Yahweh. Deut. 18:5	Heb 5:4-5.	
• Holy indicated by bodily perfection Lev 21:16-24	Heb 7:26	Heb 3:1.
• Garments for glory, beauty: Character Exod. 39		
• Dedicated to Divine work Lev 8		
• Represented the people to Yahweh Exod. 28:12	Heb 9:24.	
• Represented Yahweh to the people Num. 3:18-9.	John 10:9.	1 Cor. 3:12-15
• The right of approach to Yahweh Num. 3:5-10.	Heb 9:12.	Heb 10:19-22
• Offer sacrifices.		1 Pet. 2:5.

The priests were a wave offering - a body of men consecrated for the service of the sanctuary - as the ritual of their consecration proved Lev 8:22-28. So, too, were the Levites Num. 8:10-11 See below

29 David used it for the Divine purpose - the Temple. This warning is necessary to protect the people against exploitation by a despotic monarch. Cp 1 Kg 12:14

30 See it being handed to Joash by Jehoiada 2 Chron. 22:11. How the Book influenced David. Ps. 119:18, 97 Cp 1 Kg 2:3.

31 They were custodians of the copy kept by the side of the Ark. Deut 31:26. This was the copy found by the priests in the days of Josiah 2 Kg 22:8-14

32 His constant companion Cp Deut 32: 46-47; Josh. 1:8; Ps. 1:2; 119:15, 16, 24, 97.

33. YÂRE' - To fear, frighten, revere. This will cause to depart from evil Prov 3:7. It is cleansing Ps 19:9 It is the beginning of wisdom Prov 1:7

34 SHAMAR - To hedge about, protect, guard. Thus carefully preserve their truth - refuse to allow them to be disputed or perverted. Cp 1 John 2:3.

35 That he be not conceited, imagining himself above all laws and slighting his subjects as of little account. Before Both: "sons." It is an hereditary monarchy that is considered. Cp Ps. 27:14 Lxx. 94:13; Prov 10:27

CHAPTER

9 ATTITUDE TOWARDS YAHWEH'S MINISTERS VV. 1-22.

1 LEVI TO HAVE NO INHERITANCE AMONG THE PEOPLE VV. 1-2. 1 Pet 5:2-4

1 Num. 1:47; Deut. 10:9 NTC

2 Num 26:62; 18:20-24 NTC Below.

3 1 Cor 9:13; 10:18.

4 Num. 18:20 NTC. Ps 119:57.

2 TO BE SUPPORTED BY THE PEOPLE VV. 3-5.

5 The main support. They were dependent upon him for mediation.

6 They were bound to hearken to his instruction Cp. Mal 2:4-7. 2 Chron 15:3 Lev. 10:11 Deut 24:8

7 The stomach of ruminants in which digestion is completed - the complete absorption of what eaten.

These portions, considered the choicest, were in addition to those demanded whilst in the wilderness. See Notes Lev. 7:30-31. See note regarding the extension of offerings for use of priests. Lev 7

8 Not previously prescribed Num 18:1-8.

9 Acts 15:14; 1 Pet 2:9. The priest represented the nation Exod. 19:4-6 Deut 10:15 Ch. 17:20. "His brethren": To the Israelite King, his subjects were to be his "brethren" Cp Christ. The king's success was based on righteousness & Justice.

turn not away: neither shall he greatly multiply to himself silver and gold. - Prov. 16:16. Bottom 271

18 (a)And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* (e)before f the priests the Levites:

19 And (g)it shall be with him, and he shall read therein all the days of his life: that k he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: Josh 1:8. Ps 1:2-3. Ps 19:10 (11:1-2.

20 That his heart be not lifted up above his brethren, and that he (m)turn not aside from the commandment, *to* the right hand, or *to* the left: o to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel. Meditation thereon - Deut 6:6-9; 11:18; Josh 1:8; Ps 1:2; 119:97, 99; 1 Tim 3:15 2 Tim 3:15-17

CHAPTER 18.

x The Lord is the priests' and Levites' inheritance. 9 The abominations of the nations to be avoided. 15 Christ the Prophet is to be heard.

THE priests the Levites, *and* all the tribe of Levi, y shall have no part nor inheritance with Israel: they (a)shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them. Gen 15:1; 1 Pet 2:4 9

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and (c)they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 (d)The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, r to stand to minister in

(a) Cp. 2 Kin. 11, 12.
(b) Num. 35. 2.
c ch. 12. 15.
d ch. 12. 5.
e ch. 31. 9, 26. 2 Kin. 22. 8. 2 Chr. 34. 14.
f ver. 9. ch. 18. 1 & 24. 8 & 27. 9. Josh. 3. 3 & 8. 33.
g ch. 17. 12.
h Josh. 1. 8.
i 1 Chr. 23. 6. 2 Chr. 31. 2.
k ch. 4. 10 & 14. 23.
l 2 Chr. 31. 4. Neh. 12. 44 & 13. 10.
2 Heb. *his sales by the fathers.*
m ch. 5. 32.
n 1 Kin. 15. 5.
o ch. 12. 29-31. Lev. 18. 26-30.
p ch. 4. 40.
q Lev. 18. 21.
r ver. 14. Num. 22. 7 & 23. 23. Josh. 13. 22. 1 Sam. 15. 23 & 28. 8. 2 Kin. 17. 17.
s ver. 14. Lev. 19. 26. Is. 2. 6. Mic. 5. 12.
t Lev. 19. 26. Num. 24. 1.
u Ex. 7. 11. Is. 47. 9.
v Ps. 58. 5. Is. 47. 9.
w Lev. 19. 31 & 20. 27.
x Num. 18. 20 & 26. 62.
y Cp. 1 Sam. 28. 7.
a Num. 18. 8, 9.
b ch. 9. 4. Lev. 18. 24.
c Or, – *upright, or, sincere.* Gen. 17. 1.
d Or, *inherit.* ch. 12. 2.
e Cp. Lev. 7. 30-34.
f ver. 18. John 1. 21, 25, 45. Cited Acts 3. 22 & 7. 37.
g Ex. 22. 29. Num. 18. 12.
h ch. 9. 10.
i ch. 17. 12.
k Ex. 20. 19.

10 He represented Yahweh to the people.

3 ALL LEVITES TO HAVE EQUAL PRIVILEGES IN JERUSALEM Vv 6-8

11 Cp Ps. 122:6; 137:5 Isa. 62:7. The feelings that dominated the Levite would find fellowship with those of Yahweh Deut 12:5. Cp Ps. 26:8; 27:4; 63:1-2, 84:5, 6, 10

12 Though the Levites received no land by lot they were apparently permitted to acquire it by purchase Cp 1 Kings 2:26 Jer. 32:7-8. They also were granted houses in their cities which would revert back to them in the Jubilee if not redeemed before. Lev. 25:32-34. patrimony = "of (his) fathers."

4 THE ABOMINATIONS OF NATIONS TO BE AVOIDED PARTICULARLY DIVINATION AND THE LIKE 9-14.

See below.

13 Cp Ch. 17:14 NTC

14 Forms of superstitious usage by which the favour of gods was sought. Cp Lev. 18:21; Num. 23:23; Lev. 19:26, 31 Deut. 12:31 Cp Ps. 27

15 One word = 'ANAN - To cover, cloud over. - to use covert arts, mysterious means. Roth: "hidden arts." RV: augury.

16 One who practises magic, or divines by signs. Gen. 44:5; Num. 24:1. NÂCHASH - to hiss, whisper, the root of NÂCHÂSH - Serpent.

17 KÂSHAPH - Whisper, Incant. RV = Sorcerer. Roth. "who mutters incantations."

18 CHÂBAR CHEBER To bind by spells (Spell-bound). Roth: "who bindeth with spells."

19 'OWB similar to 'Ab - Father. Ventriloquists Cp Ps. 49:4; 1 Sa 28:7-9.

20 YIDDE'ONIY - a knowing one.

21 DÂRÂSH MUWTH To follow the dead - consult the dead.

22 To follow the footsteps of Abraham (Gen 17:1) Further Ezek 21:21

NO INHERITANCE

This meant See VV 1-2 their lives were devoted to Yahweh without the distractions of a mundane things. It meant, too, that their prosperity depended upon the faithfulness of the people. This, then, became their main concern, so that they lived in faith dependent upon the goodness of Yahweh. Believers are called "to do likewise, for Yahweh is also their inheritage Ps. 16:5-6. 1 Pet. 2:9. They will not lack Ps. 34:9-11; 37:3, 9, 11, 25, 34; Mt. 6:25-34; Eph. 1:3. Yahweh's heritage is rich Eph. 1:18, delightful

Ps. 16:6 enduring 2 Cor. 4:17-18 adequate for every circumstance Ps. 73:26.

THE PRIESTHOOD AS TYPICAL (Cont.)

When a man presenting a Peace Offering gave the breast Lev. 7:31 and other portions Deut. 18:3 to the priest, he acknowledged his dependence upon their medium of mediation for the maintenance of his fellowship with Yahweh. The officiating priest stood for Yahweh Num. 5:21-4 the rest of the priests for the idea of mediation between God and man.

THE PROPHET The description of the place of the Prophet in Israel is preceded by a stern & detailed denunciation of dealings with soothsayers & wizards etc.

ISRAEL TO AWA... THE NEW PRO... PHET AND ME... IATOR TO COM... Vv 15-19

24 Cp Note Isa. 1. f... 25 Closely intimate... Num. 12:8 expla... ing the Divine messa... Jn. 14:24; 12:49; 7:16. Moleter Deut. 5:5. Gal. 3:19. 1 Tim 2:5. Mighty in word & deeds Acts 7:22 24:19 Knew intimately Deut. 34:10. Heb. 12. Jn. 3:23.

26 Notice how Chr... declined that Mo... es spoke of him Jn 5:45-46.

27 Jn. 12:48-49.

27A They have not done so yet. But see Mt. 17:5. Lk. 9:35. 10:16. Jn. 6:29. 2 Pe. Isa. 50:10; 51:16. Jn 12:47-50.

6 FALSE PROPHETS TO BE DESTROYED Vv 20-22.

28 ZIYD = To seethe, fig. be insolent. Cp Ch. 17:12.

29 Deut. 13:1-5. Jer. 14:14-15; 23:21 31; 27:15. 1 Kg 13:4 2 Chr 33:3

30 Jeremiah used this test of a prophet against Hananiah Jer. 28:9-17.

31 A prophet Cont. = Priest Ex. Lev 26:29. Cp Heb 7:11-15 Spare openly Num. 12:6 8. Cp Ps. 26:3; 101:4 Zech 6:12-13. Mal 3:1. 32 (v 16) Thus a new Order indicating the end of the Mosaic dispensation.

CHAPTER 19.

10 ATTITUDE TOWARDS MUTUAL ANTAGONISMS Vv 1-21

1 CITIES OF REFUGE TO BE APPOINTED 1-3

Six cities were to be separated as Cities of Refuge Num. 35:11, three on each side Jordan. On arrival on the east, three of the cities had been named Deut 4:41. 41. The work was completed by Joshua Josh 20. Further instructions regarding the maintenance of the roads leading to the cities etc are now given.

Three in Canaan In addition to those already appointed in the east. Deut 4:41

2 Deut 17:14-15

5 ISRAEL TO AWAIT THE NEW PROPHET AND MEDIATOR TO COME Vv 15-19

24 Cp Note Isa.1. for meaning. – Cp John 1:45. Acts 3:22–
25 Closely intimate Num. 12:8. expressing the Divine message John. 14:24; 12:49; 7:16. Malefor Deut. 5:5. Gal 3:19. 1 Tim 2:5. Mighty an word & deeds Acts 7:22 Lk 24:19 Knew intimately Deut 34:10. Heb. 12.
26 Notice how Christ claimed that Moses spoke of him John 5:45-46.
27 John 12:49.
27A They have not done so yet. But see Mt. 17:5. Lu 9:35. 10:16. John 6:29.
27B. Isa. 50:4; 51:16. John 12:47-50.

CITIES OF REFUGE

The flesh (i.e desires thereof) is a murderer John 8:44 and to give way to it, or sow to it, is to court death. Gal 6:8. Thus lawlessness, in which one refuses to be brought under the influence of Divine law is a sin unto death. 1 John 3:4; 5:16. Thus one who hates his brother is a murderer for which there is no City of Refuge. 1 John 3:15.

But there are sins not unto death, for which forgiveness will be granted 1 John 5:16. 1 John 1:9; 2:2. We therefore should seek that City of Refuge Heb. 6:18 along the Living Way Heb. 10:20. That City is Prominent and easy of access Cp Deut 19:3.

6 FALSE PROPHETS TO BE DESTROYED Vv 20-22.

28 ZIYD = To seethe, fig. be insolent. Cp Ch. 17:12.
29 Deut. 13:1-5. Jer. 14:14-15; 23:11, 25, 31; 27:15. 1 Ki 13:18. Ezek 13:17
30 Jeremiah used this test of a prophet against Hananiah Jer. 28:9-17.
31 A prophet. Cont. = Priest. Ex. 40:26-29. Cp Heb 7:11-16. Spare openly Num. 12:6-8. Cp Ps. 2:6; 110:4; Zech 6:12-13. Mal. 3:1
32 (v 15) Thus a new book indicating the end of the Mosaic dispensation.

CHAPTER 19

6th Command: Thou shalt not Kill.

CHAPTER 19.

10 ATTITUDE TOWARDS MUTUAL ANTAGONISMS Vv 1-21

1 The cities of refuge. 14 The landmark is not to be removed. 15 Two witnesses required. 16 The punishment of a false witness.

11 CITIES OF REFUGE TO BE APPOINTED 1-3

WHEN (a) the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou [8] succeedest them, and dwellest in their cities, and in their houses;

2 (b) Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy

Six cities were to be separated as Cities of Refuge Num. 35:11, three on each side Jordan. On arrival on the east, three of the cities had been named. Deut. 4:41. 41. The work was completed by Joshua Josh 20. Further instructions regarding the maintenance of the roads leading to the cities are now given.

3 Every facility for easy access provided. This dramatised "the way of Yahweh" Gen. 18:19, the preaching of the Gospel Gen. 24:27; Isa. 40:3, 14 Acts 16:17; 18:25; 19:9. They typed the work of Christ-our city of Refuge Heb 6:18.

Deut. 19:6. Only a portion of the tribe lived at Jerusalem. Most Levites were scattered throughout the tribes without fixed abodes. Should any come to the Central Sanctuary it is here laid down that he should be permitted to minister & share in the priestly emoluments. This in addition to what he may have received from the sale of any inheritance from his ancestors Lev. 25:33

The cities [23]. 7:37. – See Note 31. The cities [f] Heb. 12:19. DEUTERONOMY 19. 4

hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, [g] They have well *spoken that* which they have spoken.

18 [c] I will raise them up a Prophet from among their brethren, like unto thee, and [d] will put my words in his mouth; and [e] he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will [h] require it of him.

20 But the prophet, which [h] shall presume to speak a word in my name, which I have not commanded him to speak, or [k] that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 [l] When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [o] presumptuously: thou shalt not be afraid of him.

The leaders of Judah are neglectful of responsibility for the 3 days of his mutiny

[6] ch. 5. 28.
[b] ch. 4. 42. Num. 35. 15.
[c] ver. 15.
[2] Heb. *from yesterday the third day*, ver. 6. Gen. 31. 2. Ex. 4. 10.
[d] Jer. 1. 9 & 5. 14. John 17. 8.
[e] John 4. 25 & 8. 28 & 12. 49, 50.
[f] Cited generally Acts 3. 23.
[3] Heb. *from*.
[4] Heb. *wood*.
[5] Heb. *findeth*.
[g] Num. 35. 12, 19, &c.
[h] ch. 17. 12.
[i] ch. 13. 5. Jer. 14. 14, 15. Rev 16:13. Zech. 13. 3.
[k] Jer. 2. 8.
[6] Heb. *smite him in life*.
[7] Heb. *from yesterday the third day*. See ver. 4.
[l] Cp. Jer. 28. 9 with ch. 13. 1-3. Gen 15:16
[m] ch. 12. 20.
[n] Gen. 15. 18-21.
[o] ver. 20.
[p] ver. 2. Josh. 20. 7.
[q] ch. 12. 29. 6:10. 7:1-2
[8] Heb. *inheritest*, or, *possessest*. ch. 12. 2, 29 & 18. 14.
[r] Ex. 21. 13. Num. 35. 10, 14. Josh. 20. 2, 8.
[s] ch. 27. 24. Num. 35. 16-21.
[9] Heb. *in life*. ch. 22. 26.

God giveth thee to inherit, into three parts, that every slayer may flee thither. Num 35:15-24. Deut 4:42

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: (b) Whoso killeth his neighbour [5] ignorantly, whom he hated not [3] in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the [2] head slippeth from the [4] helve, and [g] lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest [p] the avenger [5] of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [6] slay him; whereas he *was* not worthy of death, inasmuch as he hated him not [7] in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 (m) And if the LORD thy God [m] enlarge thy coast, as he hath sworn unto thy fathers, and [n] give thee all the land which he promised to give unto thy fathers; 11:22-25. 6

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [p] then shalt thou add three cities more for thee, beside these three: 7

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But (c) if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [9] mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city

2 FOR WHOM DESIGNED. Vv 4, 10

5. BELIY – Failure. DA'ATH – Knowledge. – accidentally. Roth: "Unwittingly."

6 GÂ'AL – Redeem, Next of Kin. See Notes. Ruth. 4 2 Sam 14:7. Cp Num 35:12. Josh 20:5.

6 Their land would then be extended.

7 So, if necessary, the number of Cities of Refuge could be increased. Cp Ex. 20:7-8

7A Cp Note Deut 21:8 Holed of Yahweh Rev 6:17. Matt 27 45.

3 FOR WHOM NOT DESIGNED. Vv 11 ff.

8 The murderer found no refuge there Cp John 3:14
9 The congregation did the judging Num. 35:24, but the elders acted as magistrates to deliver him up. Cp Joab. 1 Kings 2:5-6, 28-34.

271 "A COPY OF THIS LAW" Ch. 17:18

"Mishneh hatterah hazzoth" – a "duplicate of this law" translated by the Septuagint "this deuteronomy". From this version both the Vulgate and all modern versions have taken the name of this book; and from the original word the Jews call it "Mishneh" – Treasury

Deut 18:10. "Observer of time" – lit Cloud Gazer An observer of clouds or omens Cp Jer. 10:2. 14:22. 5:24

Deut 18:13. "Be whole-hearted" – And not given over partially to demoniac powers, or evil superstitions. Walk with them wholeheartedly: hope in Him. try not into the future. Accept the present & walk accordingly in faith.

THE FIGHT OF FAITH: "The Battle is not yours but God's" 2 Chron. 20:15 Rom 8:31.
- They were not to fear though the odds were against them. Cp 2 Chron. 20:12.
- They were to go to war with a prayer Num 10:9-9
- They were to recall the Divine aid Deut 20:3-4.
- They were to give themselves wholly to the battle Deut 20:5.
- Cowards excluded. Deut 20:8.
- Discrimination in warfare
  - Offer of peace to "those afar off" Deut 20:10
  - Ruthless opposition to those in Land. Deut 20:16.

Cp Deut 23:13

9 BA'AR - lit. burned. i.e. purged. Cp 21:9. 10 Cp V. 6.

Of a false witness. **DEUTERONOMY 20.** Laws to be observed

shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 [b] Thine eye shall not pity him, [c] but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. Gen. 9:6 Lev. 24:19, 21; 2 Sam 21:1, 14.

14 ¶ [d] Thou shalt not remove thy neighbour's [12] landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: [e] at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If [h] a false witness rise up against any man to testify against him [i] that which is wrong; [14]

17 Then both the men, between whom the controversy is, shall stand before the LORD, [k] before the priests and the judges, which shall be in those days; Deut 21:5. Mal. 2:7 Matt. 23:2 17:9, 2 Chr. 19:8

18 And the judges shall make [m] diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 [n] Then shall ye do unto him, as he had thought to have done unto his brother: [o] so [p] shalt thou put the evil away from among you. 17:7; 21:20-21. 22:21, 24 24:7

20 And [q] those which remain [q] shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 [r] And thine eye shall not pity; but [t] life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER 20.

1 The priest's exhortation to encourage the people to battle. 16 What cities must be devoted. 19 What trees may not be destroyed.

WHEN thou goest out to battle against thine enemies, and seest [a] horses, and chariots, and a [1A] people more than thou, be not afraid of them: for the LORD thy God is [b] with thee, which brought thee up out of the land of Egypt. [b] ch. NUM 13

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts [2] faint, fear not, and do not [3] tremble, [4] neither [5] be ye terrified because of them;

4 For the LORD your God is he that goeth with you, [5] to fight for you against your enemies, to save you.

5 ¶ And [i] the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not [k] dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is he that hath planted a vineyard, and hath not yet [6] eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 [o] And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And [i] the officers shall speak further unto the people, and they shall say, What man is there that is fearful [7] and faint-hearted? let him go and return unto his house, lest his brethren's heart [8] faint as well as his heart.

9 And it shall be, when [i] the officers have made an end of

1A. Lit. "a people greater than thou" Joshua Deut 31:6-8 Josh 1:5-9 Gideon Judg 6:12 Hezekiah 2 Chron 32:7-8 Christ Ps 118:6 Future Ps 46:1, 11.

2 The silver trumpets shall first sound as a memorial to be remembered by Yahweh Num 10:8-9 Cp Num 31:6 They fought by Yahweh's direction Jud 20:27-28 1 Sam 14:18; 30:7-8 2 Chr. 13:12.

3 Not the high priest, but one appointed to accompany the army. Num. 31:6; 1 Sam. 4:4; 2 Chr 13:12.

4 CHÂPHAZ - To start (so Roth.). To be easily startled. Frightened away quickly.

5 ÂRATS - Awe, dread. RV affrighted.

6 Examples: 1 Chr. 14:15 (Mulberry trees) 2 Kg 6:15-17 (Dothan) 2 Chr 20:22 (Jehoshaphat) Isa 37:36 (Sennacherib) 1 Sam 17:47 (David) Ps. 144:1-2 Rom 8:37.

6A Heb "profane" by eating. Cp with "dedicated"

THOSE EXCLUDED FROM FIGHTING 5-9

7 SHÔTERIM - Writers. Cp Ch. 16:18 They were the Recorders of the affairs of the nation. Cp Exod 5:6, Num 11:16.

8 CHÂNAK - To narrow. Fig to initiate or discipline - by occupying it. Below.

9 Why should they die in view of the promise of Deut 7:24?

10 Because their mind would be on the house not the battle. The battle of faith requires the consecration of our spiritual resources.

The dedication perhaps some act of worship in giving over the house as a means of service to Yahweh.

10 Immunity from War - 12 months Deut 24:5.

11 Jud. 7:3. Luke 9:62. Rev. 21:8

12 Num. 13:31-14:2 32:9, Gal. 2:13

CHAPTER 20.

II ATTITUDE TOWARDS WARFARE Vv. 1-20.

1 TO FIGHT IN FAITH Vv. 1-4.

Even in War Israel is to display kindness & mercy. The betrothed are to be exempt from service; offers of peace are to be made to the enemy; & fruit trees are to be preserved. The conduct of war is to be guided by reason & mercy. Israelitish Kings were famed for their humanity 1 Kg 20:31 whereas others were noted for inhuman savagery and for the devastation of fields and cultivated tracts 2 Kg 8:12.

2 THOSE EXCLUDED FROM FIGHTING Vv. 5-9

Cp 19:13. This expression is used in regard to • The Canaanites 7:16. • Those who entice from the Word 13:8 • Certain acts of indecency 25:11. • False witness 19:21.

Ch. 20:3 "Let not" Ps. 27:1-3. Yahweh's servant - Isa. 41:10-14. Fear Yahweh - Matt. 10:16, 28, 31. Future - Isa 35: 3-4. Fight the fight of faith 1 Tim. 6:12 Cp Heb. 13:6.

Israel discouraged by the spies Num 13:31-14:3; 32:9. Cp 1 Cor. 15:37.

The Priest. V. 2: The Rabbins claim the Priest was called: "The Anointed of the War" Hence perhaps the expression: "Consecrate War!" Jer. 6:4; Joel 3:9, Num. 31:6. Cp 1 Sam 4:4, 11 - Ark 2 Chr. 13:12 - Yahweh - Phinehas Cp 1 Kg 8:63. 1 Chr. 7:15?

DEDICATING THE HOUSE V. 5: Evidently by some religious ceremony. Cp Title Ps 30. Neh 12:27.

12. Fear is infectious so that the presence of such in the host could be a source of weakness & danger. Cowardice is contagious & so also is courage when given freedom of choice the contagion of courage would probably shame one to unexpected acts of bravery. The law made militarism its slave and not its master.

Soldiers for Commander Weapons. Warfare. Alternative. Those "in the ation. - Sin

1. The Shoterim appointed those qualified to this position.

RULES FOR CONDUCT OF WARFARE 10-18

A distinction made between cities afar off V 15 and those of the land V 16.

Cp Ex. Deut 2:26. So, in preaching to strangers peace first offered. Eph. 2:17; Luke 10:5-6 Acts 10:36 2 Cor. 5:18-21; 10:7 1 Pet. 1:9. 15 Lev 25:45-46. Gibeon Josh. 9:22, 23, 27; 11:19-20. 16:10. Israel with Canaanites Jud. 1: 28, 30-35. Solomon 1 Kg 9:21-22.

16 No truce, but a long protracted warfare. Cp Eph. 6:12; 2 Cor. 10:3-5. Jam. 4:4 Rom. 6:12-14. 17 Moab. Num. 31: 7-9, 17-18 Davids Edom. 1 Kg 11: 15-16. Cp Ps. 21:8-12. 21:8-9. 110:5 Luke 19:27. 2 Thess. 1:7-9. 18 "Preaching peace to them afar off" Eph. 2: 17.

4 Cp Ps 118:11-12.

19 So we are commanded to "mortify the deeds of the flesh" Rom. 8:13; Col. 3: 5. Enmity Rom. 8: 7 Warfare Gal. 5: 17. Below

20 Josh 23:12; Jud. 2:3 Ps. 106: 34-40 There must be ruthless suppression of fleshly desires, and no tolerance in fellowship with those who influence otherwise 1 Cor. 15:33; 2 Cor. 6:14 17 Eph. 5:11, 2 Thess. 3:14; 1 Tim. 6:5, 2 Tim. 2:17-18. Rev. 18:3-5.

4 CARE OF TREES IN TIME OF SIEGE Vv. 19-20.

19 Cont. Only 6 nations listed. Cp. 7:1-3 the Girgashites being omitted. The Jerusalem Talmud claims they migrated to Nth Africa in fear of Joshua.

Soldiers for Christ 2 Tim. 2:3-4 Cp the fight of faith 1 Tim. 6:12.
Commander Isa. 55:4; Rev. 19:11-14.
Weapons. Eph. 6:11-18. 2 Cor. 10:3.
Warfare. Rom. 6:12-14; 2 Cor. 10:3-5. 1 Pet. 2:11
Alternative - Submission or Extermination 2 Cor. 2:15-16.
Those "in the land" (see Deut. 20:17-18) ruthless extermination - sin in the flesh, or those dominated thereby. See below.

DEUTERONOMY 20 AS TYPE

- Yahweh is active in the world preaching peace to the people in the battle of faith. Vv 1-4.
- To those who submit is the offer of Peace Vv 10-11
- To those who resist comes Judgment Vv 12-14.
- The warfare maintained to these close until completely conquered 16-18

speaking unto the people, that they shall make captains of the armies (2) to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, [b] then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, [c] thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [6] take unto thyself; and [f] thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But [g] of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; [h] namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That [i] they teach you not to do after all their abominations, which they have done unto their gods; so should ye [j] sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof [a] by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* [c] man's *life*) [4] to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build [d] bulworks against the city that maketh war with thee, until [5] it be subdued.

CHAPTER 21.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The firstborn is not to be disinherited upon private affection. 18 A stubborn son is to be stoned.

IF *one* be found [1] slain in the land which the [f] LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for [k] them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and [k] by their [7] word shall every controversy and every stroke be *tried*:

6 And all the elders of that city, *that are* next unto the slain *man*, [m] shall wash their hands over the heifer that is beheaded in the valley:

---

(1) The Shoterim appointed those qualified to this position.

RULES FOR (3) CONDUCT OF WARFARE 10-18

Adistinction made between cities afar off V 15 and those of the land V 16.

(2) Ex. Deut. 2:26. So, in preaching to strangers peace first offered. Eph. 2:17; Luke 10:5-6. Acts 10:36 2 Cor. 5:18-21; Isa 57:19.

(3) Lev 25:43-46. Gibeon Josh. 9:22,23,27; 11:19-20.

(4) Israel with Canaanites Jud. 1:28, 30-35. Solomon 1 Kg 9:21-22.

(5) No truce, but a long protracted warfare. Cp Eph. 6:12; 2 Cor. 10:3-5. Jam. 4:4. Rom. 6:12-14.

(6) Moab. Num. 22:7-9, 17-18 David - Edom. 1 Kg 11:15-16. Cp Ps. 21:8-9. 110:1 Luke 19:27. 2 Thess. 1:7-9.

(7) "Preaching peace to them afar off" Eph. 2:17.

4 Cp Ps 118:11-12.

19 So we are commanded to "mortify the deeds of the flesh" Rom. 8:13; Col. 3:5. Enmity Rom. 8:7 Warfare Gal. 5:17. Below

20 Josh 23:13; Jud. 2:3. Ps. 106:34-40 There must be ruthless suppression of fleshly desires, and no toleration in fellowship with those who influence otherwise 1 Cor. 15:33; 2 Cor. 6:17. Eph. 5:11. 2 Thess. 3:14; 1 Tim. 6:5. 2 Tim. 2:17-18. Rev. 18:3-5.

(4) CARE OF TREES IN TIME OF SIEGE Vv 19 20.

19 Cont. Only 6 nations listed. Cp 7:1-3 the Girgashites being omitted. The Jerusalem Talmud claims they migrated to N. Africa in fear of Joshua.

Cp Jos. 10:40. 11:14 ch. Cp Dan. 7:11.

(8) ch. 7. 1, 2. Num. 33:52. Josh. 11:14. Exod. 23:31-33; 34:11-16.

The Canaanites' moral depravities - Lev. 18:26-28.

(9) ch. 10. 8. 2 Chr. 23:13. Mal. 2:7.

20

Before

[a] Cp. ch. 20. 5.

[2] Heb. *Re'sh to be in the head of the people*

[3] Or, *for, O man, the tree of the field is to be employed in the siege.* Cp. Lev. 27. 12.

[b] Cp. 2 Sam. 20. 18, 20.

[c] Cp. ch. 24. 6.

[4] Heb. *to go from before thee.*

[d] Is. 29. 3. Mic. 5. 1.

[5] Heb. *it come down.*

[e] Num. 31. 7.

[6] Heb. *spoil.* Josh. 8. 2.

[f] Josh. 22. 8.

[g] Num. 31:17. Fallen-Vs Cp Deut. 16:18-19

[h] Heb. *Re'th* → Accred. obviously murdered Vs 1-8 Num. 31:

[i] ch. 7. 4 & 12. 30, 31 & 18. 9.

[j] ch. 17. 8, 9 & 19. 17.

[7] Heb. *mouth.*

[k] Ex. 23. 33.

[m] Cp. Ps. 26. 6 & 73. 13. Mat. 27. 24.

V 4 Make Captains etc.

The meaning is that the officers should then subdivide the levies, & appoint leaders of the smaller divisions thus constituted.

V 11. Tributaries: The 'answer of peace' would be the acceptance of the terms of peace. These would involve the endorsement of the Mosaic Covenant in circumcision. So these laws could apply to the Canaanite cities as well. However if the terms of peace were rejected Vv. 12-18 applied. Cp Josh. 11:19

---

2 Lit. "For the man is a tree of the field." A fruit bearing tree typ. the righteous must not be destroyed in providing means of warfare. Probably a spiritual lesson implied. Cp Ps. 1. trees portray the aim for better living Rev. 22:2. Man is treated as trees bringing forth fruit either good or bad in the following Matt. 3:10; 7:15-20; 21:19; Luke 13:7-9; John 15:2-6.

CHAPTER 21.

(12) ATTITUDE TOWARDS HUMAN LIFE AND RIGHTS. Vv 1-23.

(1) TREATMENT OF THE UNSOLVED MURDER Vv 1-9.

Deut. 19:11-13 Note.

"Blood defileth the land" Num. 35:33. Cp Gen. 9:5. Ps. 9:12. Prov. 28:17.

4 With red heifer. Num. 19:2

3 Thus a virgin cow in full vigor of life. Its blood was not shed - hence not a sacrifice; it was not "without blemish" therefore not without sin. It stood for the victim, its death dramatising his violent end.

4 RV: "unto a valley with running water which is neither plowed nor sown." The deserted spot represented the scene of the crime, unnoticed by any. The running stream to bear away the responsibility of the crime as far as the innocent were concerned. Below

5 They represented Yahweh who knew the guilty.

6 RV: "Break." Hence not a sacrifice.

7 Cp Ch. 10:8

8 Publicly testifying their innocence. Ps. 26:6; 73:13; Mal. 2:17

9 Cont. NACHAL AITHAN can be rend. "rapid torrent." The ground must be uncultivated - no evidence of cultivated growth, because it is a sacrifice for murder, & consequently would pollute the Crops. See note 2 above, see use Amos 5:24

The Heifer V 3: The heifer which has never produced fruit, or set to decay work, is to be slain in a valley never produced fruit to atone for the death of a man prematurely debarred from producing fruit through his untimely death, the running water symbolising the removal of defilement from the land - Sin.

---

273 LAW OF HOMICIDE DEUT. 21

It impressed the sacredness of human beings, made in the image = likeness of God. Gen. 1:26-28; 9:6; Jam. 3:9.

The gravity of murder - the cutting off of one created to glorify Yahweh - terminating a life of service & usefulness to God & man & of his preparation for eternal life.

It emphasised the fear & dread of the vengeance of God for such a crime

The results of such crimes should they be ignored or but lightly punished.

The moral pollution of the people if innocent blood was shed & no effort was made to discover & punish the criminal

INQUEST ON THE UNSOLVED MURDER.
- Those called to account disclaim responsibility
- The Jewish leaders were murderers. Acts 7:52
- But sin in flesh was real murderer Jhn 8:44. Rom. 7:20

THROUGH LOVE TO LIBERTY 10-14
Through the warfare of faith Christ has obtained a captive bride who receives her liberty through him, but who he will drive away if he have no delight in her.

DEUTERONOMY 22.

Usage of captives.

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.
8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, [a] and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.
9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.
10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,
11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;
12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;
13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [k] bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.
14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not [l] make merchandise of her, because thou hast [m] humbled her.
15 ¶ If a man have two wives, one beloved, and another [p] hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:
16 Then it shall be, [r] when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn [s] before the son

Of a rebellious son.

of the hated, which is indeed the firstborn:
17 But he shall acknowledge the son of the hated *for the* firstborn, by giving him a double portion of all [t] that he hath: for he *is* the beginning of his strength; [u] the right of the firstborn *is* his.
18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:
19 Then shall his father, and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;
20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; he *is* a glutton, and a drunkard.
21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; [v] and all Israel shall hear, and fear.
22 ¶ And if a man have committed a sin [w] worthy of death, and he be to be put to death, and thou hang him on a tree:
23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [x] he that is hanged *is* [y] accursed of God;) that [z] thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER 22.

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 9 Confusion is to be avoided. 22 Of adultery, 25 of rape, 28 of fornication, 30 of incest.

THOU [a] shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

• Christ murdered Acts 7:52.
• Jerusalem—the city.
• Denied.
• Israel heifer destroyed.
[2] Heb. that is found with him.
[a] Jonah 1. 14.
[b] See Ps. 105: 38. Gen. 49. 3.
[3] Heb. in the midst.
[c] Gen. 25. 31, 33.
[4] ch. 19. 13.
PAṢAH — Sever, ransom — from previous Pharaoh's house of servitude.
Every thing she was compelled to do would make her unfaithful to the flesh!
[d] Prov. 23. 22.
[4] Or, suffer to grow. Heb. make, or, dress.
[5] See ch. 13. 5. 10-11
[e] ch. 13. 11.
[h] Cp. Ps. 45. 10.
[i] ch. 29. 6.
[6] Cp. Josh. 8. 29 & 10. 26, 27. John 19. 31.
[f] Cited Gal. 3. 13.
[6] Heb. the curse of God. Cp. Num. 25. 4.
[m] Num. 35. 34.
[n] ch. 24. 7.
ch. 22. 24, 29. Gen. 34. 2. Judg. 19. 24. 2 Sam. 13. 12, 14, 22, 32.
[p] Gen. 29. 33.
[q] Ex. 23. 4.
[r] 1 Chr. 5. 1, 2. Cp. 2 Chr. 26. 10. 2 Chr. 11. 19, 20, 22.
[s] Ex. 12. 3.

V.22. 'Thou shalt hang him on a tree'
The Hebrews understand this, not of putting to death by hanging, but of hanging after death. Cp. Num. 25:4 Josh. 8:29. 10:26. Hanging between heaven & earth, the condemned seemed abandoned of both. See below left.

SHARAR — To turn (away) i.e. morally, refractory
23 Gen. 25:5,6, 32, Str. 34. 1 Chr. 5:1.
24 See notes on Firstborn. Christ as firstborn Ps. 89:27 receives this. Phil 2:9 Natural firstborn could be deposed Gen 49:3 & 2 Kg 24
TREATMENT OF REBELLIOUS CHILDREN. 18-21
A warning to Israel. Ps. 78:8 Prov 30:11,17.
25 Command of law Exod 20:12. 21:15,17 Lev. 19:3; 20:9. Enforced by people Deut 27:16. Warning Prov 20:20 Ground of Israel's rejection, Ezek 22:7. Advice Prov. 18:6; 20-21.
26 This is their responsibility. Deut 8:5 Heb. 12:5-7, 11. Cp. Prov 13:24, 19:18; 22:15; 23:13-14; 29:17; Cp. Gen 18:19.
27 Thus bringing shame upon them Prov. 19:26
ZÂLAL — To shake to shake out, squander. — a waster.
28 The penalty was inflicted by the community not the father. A parent might chastise with severity, but not so as to endanger his life Prov 19:18
29 Thus even Christ was cursed, the detriment associated with hanging being imputed to him in a similar sense to Num 15:1. Exod. 28:38.
TREATMENT OF CRIMINALS PUBLICLY EXECUTED. Vv 22-29.
30 Thus publicly exhibiting him as a criminal worthy of execution. Cp Num 25:4; Gen. 40:19
In Christ's case his sin's flesh was exhibited as worthy of death John 6:44 Gal. 5:24 He had conquered it in life and had submitted to it being put to death.
31 QELÂLÂH from QÂLAL — To make light, thus to bring into contempt.
The curse of God resting upon the hanged, the offender could not remain on the face of the earth without defiling it. Lev 18:25,28 Num. 35:34.

ACCURSED OF GOD. 274
Cp Gal. 3:13. What was "cursed" or brought into contempt: the man Christ Jesus, the righteous character of the Lord? or flesh with the lusts thereof? Undoubtedly the latter. God cursed this, revealed it as an object of contempt Acts 2:23 and in doing so called upon mankind to recognise the flesh as the cause of sin Mark 7:15. Rom. 7:17, 18. Gal. 5:17.
Christ was strengthened to overcome the flesh. Ps. 80:17. 2 Cor. 5:21.
"Hang him upon a tree" (Deut 21:22).
These words are used by Peter to describe the action of the Jews towards the Lord Acts 5:30. Hence they put him "to an open shame" Heb. 6:6. But God permitted this as an act of atonement Acts 2:23. For "he bare our sins in his own body on the tree" 1 Pet 2:24.
But he was taken down, buried and rose again to life eternal and thus was redeemed from the curse are are all those "in him" who with him "crucify the flesh with the affections and lusts" Gal. 5:24.
The world imagined that the Lord was "stricken, smitten of God, afflicted" Isa 53:4. It was wrong. It was flesh not the Lord, thus treated.

---

9 Cf. Mt 27:25. In their blindness, the people were in a worse state than Judas. Cf. Mt. 27:4.
[c] Num. 35:33.
10 Cf. Manasseh 2 Kg. 21:4 Cp Ps. 44; 21 Jer. 7:6; 22:3, 26; 1 Thess 2:15-16.
11 KÂPHAR — Cover.
12 Should the murderer be found, however, he would be put to death. Deut. 19:13; Num 35:33.
23 V.15 Having chosen Israel Yahweh then turned to the Gentiles. The first born is Israel after the spirit.
Young — "Receive atonement for" as in Lev. 16:6 — pacified.
TREATMENT OF A MARRIED SLAVE Vv 10-14
13 Cp Ch. 17:14
14 Marriage with Canaanites prohibited Deut. 7:3 so this must relate to those of other nations.
15 Purification for induction into Israel, Lev. 14:8. Num. 8:7. Hence a change of religion.
16 'ÂSÂH — To do or make in the widest sense. "dress" see mg.
17 TSIPPOREN from TSÂPHAR — To skip, return in sense of scratching Str. Read "point" Jer. 17:1. Restrict, control her activities?
A month's mourning for bride, a month's reflection for groom! With head shaven the beauty of the flesh not so apparent. Same like Ruth.
19 Cp Ps. 45:10-11 Luke 14:26-27 Eph 5:31
20 A change of clothing to the distinctive Jewish dress. Cp Deut 22:12. Cp 1 Cor 11:6. Eph. 4:22.
21 Heb. 5:4-5
22 GÂMAR — To heap, fig to chastise as though piling on blows. Thus to oppress. Occurr. Ch. 24:7. RV: "as a slave." Cp Ex. 21:7-11. Tyrannise.
TREATMENT OF FIRSTBORN OF A WIFE OR A CONCUBINE 15-17
See above
23 In this context the word signifies a secondary affection as in Gen 29:31, 33. Mal. 1:3. Luke 14:26 Rom. 9:13.
This does not necessarily imply polygamy as one wife may have died and he remarried.
24 Cp Rom. 8:29; Heb 12:16-17.
V.22 Cast from above. The curse was lifted when removed from tree Num. 25:4 The law was fulfilled in that Christ was taken down Jn 19:31 & he buried in a clean place Lev. 4:12. Jhn 19:41. Cp Gal 3:13; 2 Cor. 5:21.

CHAPTER 22
13 ATTITUDE TOWARD CIVIL RESPONSIBILITIES VI-25:25.
1 CONSIDERATION OF OTHERS FOR THEIR PROPERTY 22:1-4
"Doth God take care for oxen" 1 Cor 9:9.
1 Spiritual application. Ezek 34:4, 16 Mat. 10:6; 15:24; 18:12, 13; Luke 15:4-6 Jn 5:19-20. 1 Pet 2:25. No evasion Cp Prov. 24:11-12. Isa 58:7. Luke 10:31-32.
3 Or even your enemy. Exod 23:5. Cp the service of love. Mt 5:44-46. Luke 10:29-37. Rom 12:20. 15:1. Gal 6:1-2.
2 THE SEXES TO BE CLEARLY DISTINGUISHABLE BY APPAREL Vv 5
Top 277
4 For the sexes to imitate one another is to destroy that which Yahweh has established between them. Cp. 1 Cor. 11:4-15. It leads to gross familiarity.
3 CONSIDERATION EVEN FOR WITLESS BIRDS. Vv 6-7
3 Yahweh's Eyes are upon all Luke 12:6.
6 The extirpation of any species of birds whether edible or birds of prey, is often attended with serious consequences, upsetting the balance of nature. Thus the Law takes heed of both moral & practical principles.
4 CONSIDERATION FOR OTHERS IN BUILDING V 8
They are of different sizes & motions & to yoke them together would bring pain, discomfort & interfere with the efficiency of the work 2 Cor. 6:14. Amos 3:3.
5 YAHWEH'S DISTINCTIONS IN NATURE TO BE RESPECTED Vv 9-11
2 Cor 6:14
8 See Note Lev. 19:19. Cp Mat. 6:24; 9:16;
9 One from animal the other from vegetable. Segregation of sexes, truth, and evil species of mankind & best segregation is segregate of Truth.

DEUTERONOMY 22 IN THE MODERN WORLD

This chapter speaks with chastening soberness to the modern world.
- To an age of ruthless indifference to the wellbeing and consideration of others, it inculcates principles thought for the property of others VV 1-4
- To a generation which is exploiting natural resources with terrifying thoroughness,

13 ATTITUDE TOWARD CIVIL RESPONSIBILITIES VV 1-23:25.

1 CONSIDERATION FOR THE PROPERTY OF OTHERS 1-4.

"Doth God take care for oxen" 1 Cor 9:9.

Spiritual application. Ezek 34:4,16 Mat 10:6; 15:24; 18:12,13; Luke 15:4-6. Jn 5:19-20, 1 Pet 2:25. No evasion 2 Go Prov 24:11-12. Isa 58:7. Luke 10:31-32.

3 Or even your enemy. Exod 23:5. Go the service of love. Mt 5:44. Luke 10:29-37. Rom 12:20. 15:1. Gal 6:1-2.

2 THE SEXES TO BE CLEARLY DISTINGUISHABLE BY APPAREL V 5

Top 277

For the sexes to imitate one another is to destroy that which Yahweh has established between them. Go 1 Cor 11:14-15. It leads to gross familiarity

3 CONSIDERATION EVEN FOR BIRDS. VV 6-7

Yahweh's Eyes are upon all Luke 12:6

The extirpation of any species of birds whether edible or birds of prey, is often attended with serious consequences, upsetting the balance of nature. Thus the Law takes heed of both moral & practical principles.

4 CONSIDERATION FOR OTHERS IN BUILDING V 8

They are of different sizes & motions & to yoke them together would bring pain, discomfort & interfere with the efficiency of the work. 2 Cor 6:14. Amos 3:3

5 YAHWEH'S DISTINCTIONS IN NATURE TO BE RESPECTED VV 9-11

2 Cor 6:14

See Note Lev 19:19. Go Mat 6:24; 9:16;

9. One from animal the other from vegetable. Segregation of sexes, truth, and even species of mankind is best. Separation is keynote of Truth.

DEUTERONOMY 22. *Of humanity. Of slander, &c.*

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ [c] Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, [d] thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; [e] that it may be well with thee, [f] and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. parapet. Mt 18:6-7. Acts 20:26-27

9 ¶ Thou shalt not sow thy vineyard [g] with divers seeds: lest the [h] fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ [i] Thou shalt not wear a garment [j] of divers sorts, *as* of woollen and linen together.

12 ¶ [k] Thou shalt make thee [l] fringes upon the four [2] quarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath [m] wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ [n] If a man be found lying with a woman married to an

[a] Num. 15:38.
[b] 1 Kin. 7:17.
[2] Heb. *wings*, Num. 15:38.
[c] Ex. 23:5.
[d] Lev. 22:28. Note. Cp Gen 32:11. Prov 12:10.
[e] ch. 4:40. Prov 22:4
[f] Consideration of parenthood — Exod 20:12
[g] Lev. 19:19.
[h] Heb. *fulness of the seed*.
[i] Gen. 34:7.
[j] ch. 13:5. Mt
[k] Lev. 19:19.
[l] Lev. 22:10. John 8:5. 17
[m] Lev. 13:47, 48.

Take care for the careless, even in moral issues Rom 14:13

Crime against the Patriarchal state.

[n] Lev. 19:29.

and flouting long-established distinctions, it speaks of the Divine order in nature. (Vv 5-12) which can be ignored only at peril. This may not, indeed, be used to justify hidebound prejudice; on the other hand the final consequences of every scientific breakthrough are not always seen in advance, and many a breakthrough leads ultimately to a breakdown.

- To a social order which condones increasingly the exploitation of human beings as pawns in the game of sex, it speaks of the Divine order among men, requiring recognition of the sanctity of marriage (Vv 13-30). People are not simply bodies to be played with.
- In an era of anarchy that is intent upon throwing off all restraint the law speaks of the basis of an orderly world. The basis is not law itself, but respect for it. To defy it is to court both licence and anarchy. Divine law cannot be broken - Yahweh's purpose will prevail - we can only break ourselves against it. - Beacon Amended.

ISRAEL'S DISTINGUISHING FRINGE OF BLUE V 12

GEDILIM from GADAL, To twist. A tassel - St. In Num 15:38 the word is TSIYTSITH - Root lock Ezek. 8:3. The tunics of Hebrews appear to have been divided at the bottom in front, and back, so that the four corners or wings were made, to each of which a tassel was appended. Go Mt 9:20. See below

10 Go Rom. 13:14.

7 CONSIDERATION FOR THE UNLOVED BRIDE VV 13-21

If he marries only for lust, once that is satisfied only distaste remains. Go 2 Sam. 13:15.

The blood-stained bed linens of the wedding night. These were retained thereafter by the bride's father. It is claimed that this custom is still followed by some Arab tribes. The tokens of virginity must be preserved in Christ. 2 Cor. 11:2, 1 Pet. 1:19. It is claimed that in Egypt, Syria & Israel it was customary for parents to claim the spotted bed clothes after a marriage night as evidence of their daughter's virginity (Dorsey).

YSCAR - to chastise with blows. Str. Thus, to flog.

19A. Twice as much as the fine for rape of an unbetrothed virgin Vv 28-29.

19B. NEVALAH. "Not weakness of reason, but a rooted incapacity to discern moral & religious relations, leading to repudiation in practice of the claims they impose" - Driver.

8 DEATH TO THE WHORE VV 20-21

So it was important to obtain and retain these Go 2 Cor. 11:2. Rev 14:4.

Because she had disgraced him. Hence not to city's sake

Israel was guilty of this Jer 3:2. Go Jam 4:4.

BA'AR - Lit. Burn away. Vv 22, 24. Go Gen 38:24 = SARAPH.

17A. In addition, the daughter of a priest was burnt Lev 21:9

8 DEATH TO ADULTERERS. V 22.

The fate of Israel Ezek 23:45-47. Go Heb. 11:36

The Fringe of Blue

The word GEDILIM means something twisted & is used of the festoon or wreathen work worked on the capitals of columns 1 Ki 7:17. Probably the TSIYTSITH Num 15:38 was a fringe around the 4 corners of the garment, with the threads twisted together to form a fringe of rough line braided work. Jewish tradition says that it was made of blue & white threads. See Century Bible & Barnes on Numbers.

PUNISHMENT: Witnesses required. Other methods see opp.
- Stoning Gen. 9:6. Lev. 17:6.
- Adultery. Vv. 21, 22, 24.
- Moloch. Lev. 20:2.
- Blasphemy. Lev. 24:14, 16, 23.
- Sabbath breaker Num. 15:30-36.
- Sacrifice to false god who induced to idolatry. Deut. 13:6-10; 17:2-7.
- Stubborn son Deut. 21:18-21.
- Achan Josh. 7:25.
- Ox that gores. Ex. 21:28, 29, 32.

PETHOR. V. 4.
Identified as Pitru mentioned on Assyrian inscriptions. It is about 18 m. s.e. Carchemish on Euphrates - a journey of 400 m.

AMMONITES AND MOABITES. V. 3
They were cousins, the former from Lot's youngest daughter, the latter from her sister. The names sometimes used interchangeably (Num. 21:29 - Jud. 11:24; Num. 21:26 - Jud. 11:13). Thus the Ammonites hired Balaam with the Midianites Deut. 23:4.

DEUT. 22:5.
It is an ab
to seek to era
ing each oth
- Baldness - I
in both - open
to God - 5 dr
ing but to am
rites in Syrian R
enism, included
change of garm
by the sexes - fed
gross immorality
- Sorcino Pont
touch.
V. 18. ZANAH - hu
fed - so wanton. Sn
Ezek. 16:49
4:4.
Hos. 1:2. 2:3-13; 4:12-14; 5:4; Hos. 9
1:7. ETHNAN - a g
the price of harlotry
idolatry. Str. From
TANAH - to present (
contary influcment)
22m Cwith. a harlot
13. Cp 1 Sam. 4:7
it come into the C
See Notes. Deut. 2
4, 11; 21:10.
14 Reflecting th
a Herbrate of th
Captain Lev. 20:1
2 Chr. 13:12.
16 ASSISTANC
BE EXTEN DE
AN ESCAPED
W. 15-16
15 Israel as a nat
V. 16. Therefore thi
master = foragn
16. Adonim.
17 Due to oppress
treatment. Israel'
history illustrated h
lation. Cp Rom. 6:17
17 PROSTITUTIO
PROHIBITED.
VV 17-18
18 QEDESHAH (not
ZANAH - Whe
elsewhere) From roo
To be separate. A few
ate prostitute in
worship, as practice
by foreigners. On
place read "whor
19. QADESH - Masc
form of the above.
Cp use QADESHIM
1 Kg 14:24; 15:12; 22
46. Cp "their houses"
2 Kg 23:7. Num. 1:26
27
20 The price charg
ed by a male prostit
ate. See She. Cp Lev. 2
18 USURY PRE-
SCRIBED. VV.
19-20
For analysis see
bottom p. 276
19 VOWS TO BE
FULFILLED 21-23
If the Israelite
must keep Covenant
loyalty with his neigh
bor, he must keep it
with his God. One is
a reflection of the
other (for more de-
tailed Laws on Vows
see Lev. 27, Num. 30
- Dog used derogator
ely. 1 Sam. 17:43. 24:14.
Ps 22:16. Mt. 7:6. 15:26.
Phil. 3:2. 2 Pet. 2:22

Of adultery, &c.

husband, then they shall both of them die, both the man that lay with the woman, and the woman: (a)so shalt thou put away evil from Israel.

10 DEATH TO THE UNFAITHFUL COUPLE IN THE CITY. VV. 23-24

23 ¶ If a damsel *that is* a virgin be [c]betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath [c]humbled his neighbour's wife: (d)so thou shalt put away evil from among you.

11 DEATH TO THE RAPIST IN THE FIELD 25-27

25 ¶ But if a man find a betrothed damsel in the field, and the man (2)force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

12 PUNISHMENT OF THE FORNICATOR. VV. 28-29.

28 ¶ (m)If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath (e)humbled her, he may not put her away all his days.

30 ¶ (q)A man shall not take his father's wife, nor discover his father's (r)skirt.

CHAPTER 23.

Who may or may not enter into the congregation. 9 Of uncleanness in the host. 21 Of vows, &c.

Of uncleanness.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 (b)A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 (c)An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 (g)Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they (h)hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned (i)the curse into a blessing unto thee, because the LORD thy God loved thee.

6 (k)Thou shalt not seek their peace nor their [4]prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; (l)for he *is* thy brother: thou shalt not abhor an Egyptian; because (m)thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean (n)by reason of uncleanness that chanceth him by night, (o)then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening [4]cometh on, he shall (p)wash *himself* with water: and when

CHAPTER 23.
- Vv. 1-18 Regulates the Covenant people in association with other nations.
- V. 19 - Ch. 25:19 Regulates the Covenant people in association with each other.
  - To Neighbors Vv. 19-25
  - To Wives Ch. 24:1-5
  - To the Needy Vv. 6-24
  - To the Helpless Ch. 25:1-19

17 He could not properly fulfil Yahweh's requirements. Gen. 17:28
(a) ch. 13:5. Lev. 22:22-24.
(b) Zech. 9:6. Jer. 18:4; 7:13; 8:12.
[c] Cp. Mat. 1:18, 19. "No one born of a forbidden marriage" N.V. opp.
(c) Neh. 13:1, 2. Cp Lam. 1:10. - Indicative that they did enter the fruit of [c] ch. 22:14.
(d) ver. 21, 22. ch. 13:5. Mic.
[e] Cp. ch. 2:29. Neh. 13:27
(g) Num. 22:5, 6. 2 Pet. 2:15.
(h) Or, take strong hold of her. Cp. 2 Sam. 13:14.
(i) Num. 23:11. Neh. 13:2. Mic. 6:5. Cp. Rom. 8:31.
(k) Ezra 9:12.
[3] Heb. good.
(l) Gen. 25:24-26. Obad. 10, 12.
(m) Ex. 22:16, 17.
[n] Cp. ch. 10:19. Ex. 22:21 & 23:9. Lev. 19:34.
It was Pharaoh not the people who oppressed. Gen 47:4 Ch 26 Ex 1:11 Josh 6:18
(q) ver. 24.
(r) Lev. 15:16.
(s) Lev. 18:8 & 20:11. Deut. 27:20
(t) Ruth 3:9. Ezek. 16:8.
[4] Heb. turneth toward.
(u) Lev. 15:5.

CH. 23:3: They shall not enter in as such. They must give up their natural heritage. Or perhaps by "congregation" is meant the exclusive representative of the nation. The words "for ever" 'AL 'OWLAM are rend. by many: "to the age" - i.e. the Millenium. See Young.
QAHAL is sometimes used for representative group of administration called out for such purpose - incapable of bearing office in such Government.

CH. 23:8: In war passions are aroused - the requirements of the law may be overlooked. War conduct is laid down. Cp 7:25,26; 13:15-18. Josh. 7.

13 INCEST STRICTLY FORBIDDEN V. 30.

21. Adonijah put to death for seeking Abishag. 1 Kg 2:13-15

CHAPTER 23.

14 WHO MAY OR MAY NOT ENTER THE CONGREGATION. VV. 1-8.

These regulations underline the principle that Yahweh requires the perfection of His people Deut. 18:13. Mt. 5:48. Israel constituted a Kingdom of priests Exod. 19:6, and bodily blemish disqualified a person from serving as priest Lev. 21:16-20. This had relation to the external typical aspect of the Israelitish constitution.

In fact, Eunuchs were not excluded from religious privileges. The could "take hold of Yahweh's covenant" Keep the Sabbath, choose the things pleasing to Him, and so be part of spiritual Israel, though excluded from that which was external and national. They will be brought into the Temple of the future Isa. 56:4-5. thus to demonstrate that "the flesh profits nothing" John 6:63. The Ethiopian Eunuch was baptised Acts 8:27, 38.

The law was not meant to exclude such Israelites from the common benefits of civil society, or any essential religious advantage of worship, but merely to lay them under a disgraceful distinction.

17 (1) Therefore they must overlook his enmity. Num. 20:18-21.
(2) He provided shelter in time of need. Never forget a kindness performed. Cp Mt. 10:42.
(3) Thus Jehudi (Jew) had a great-grandfather called Cushi (Egyptian). 3rd Generation.

15 IMPURITY TO BE EXCLUDED IN TIME OF WAR. V. 9-14

10 Re. See use Ch. 17:1. To do otherwise would have Yahweh against them. Cp 2 Chr. 13:12; 32:8. Opp. col.
11 Cp Lev. 15:16 and the purpose Lev. 20:17. The necessities of nature (cp Vv. 10-13) had to be excluded from the camp, so that Yahweh might lead an army that was ceremonially clean V. 14. These natural things spoke of the pollutions of the flesh Mk. 7:21-23.
[5] The next day.

5 The Moabite demanded payment. Deut. 2:29. Cp the future. Typical (1 Sam. 25:11 Mt. 25:37 Rev. 19:12.
6 The nation's as such, though individuals such as Ruth were treated as exceptions.
7 Therefore they

the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have [a] a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou [2] wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God (b) walketh in the midst of thy camp, to deliver thee, and (c) to give up thine enemies before thee; therefore shall thy camp be holy: that he see no [3] unclean thing in thee, and turn away from thee.

15 ¶ [d] Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it [4] liketh him best: [e] thou shalt not oppress him.

17 ¶ There shall be no [5] whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ [f] Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 [m] Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: [n] that the LORD thy God may bless thee in all [o] that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [p] When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, [11] according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; [12] but thou shalt not put *any* in thy vessel.

25 When thou comest into the [6] standing corn of thy neighbour, [f] then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's [6] standing corn.

CHAPTER 24.

1 Of divorce. 6, 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 The hire is to be given. 16 Of justice. 19 Of charity.

WHEN a [i] man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found [6] some uncleanness in her: [7] then let him write her a bill of [7] divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [o] Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD:

---

[a] Num. 2. 17.

[2] Heb. sittest down. Ps 15:4

[b] Lev. 26. 12.

[c] ch. 7. 2, 23.

[3] Heb. nakedness of any thing. Cp. ch. 24. 1.

[d] 1 Sam. 30. 15.

[e] ch. 16. 9.

[f] Mat. 12. 1. Mark 2. 23. Luke 6. 1.

[4] Heb. is good for him.

[g] Ex. 22. 21.

[5] Or, sodomites.

[h] Lev. 19. 29.

[i] Mat. 19. 7. Mark 10. 4. Cited Mat. 5. 31.

[k] 1 Kin. 14. 24 & 15. 12 & 22. 46.

[6] Heb. matter of nakedness. Rather as ch. 23. 14.

[7] Heb. cutting off.

[l] Ex. 22. 25. Luke 6. 34, 35.

[m] ch. 15. 3.

[n] ch. 15. 10.

[o] Jer. 3. 1.

[p] ch. 12. 7. Luke 19:14, 1 Cor. 16:2.

[11] Num. 30. 2. Ps. 66. 13, 14 & 76. 11.

American Jewish

When a man taketh a wife and marrieth her, then it cometh to pass, if she find no favour in his eyes because he hath found some unseemly thing in her, that he writeth her a bill of divorcement, & giveth it into her hand, and sendeth her out of his house, & goeth and becometh another man's wife, and the latter husband hateth her, and writeth her a bill of divorcement and sendeth her out of his house; or if the latter husband die who took her to wife; her former husband who sent her away, may not take her again to be his wife, after that she is defiled, for that is an abomination before the Lord.

Supported by Moffatt & Sept.

Divorce.

When prohibited Deut. 22:19, 28-29.

Priests forbidden to marry divorced women Lev. 21:7, 14

Betrothal binding Deut. 22:23-24.

Adultery - death Lev. 20:10. Deut. 22:22.

Trial of suspected wife Num. 5:13-31.

Israel divorced Jer. 3:8 Isa. 50:1.

Divorce Lev. 22:11. Num. 30:9. Deut. 24:1-2.

Ch 24:1 "Uncleanness" ERWAH trans. shame Lev 20:17. Nakedness Gen 9:22-23, 42:9, 12; Ex 20:26, 28:42, Lev 18:6-19; 20:11-21; 1 Kgs 20:30; Isa 47:3; Lam 1:8; Ezek 16:36-37, 22:10, 23:10, 18, 29, Hos 2:9. From root ARAH - To make b: empty, destitute, discover, uncover, make naked. A husband could put away his wife privately without bringing her to trial. Cp Mt 1:19.

DEUTERONOMY IN THE MODERN WORLD

1 Consideration for one's neighbor Ch 23:19-25 (Luke 10:25-37)
2. A proper respect for marriage Ch 24:1-5. (Matt 19:3-9).
3 Care for the needy Ch 24:6-22 (Jas 1:27)
4 Consideration for the helpless Ch 25:1-19. (1 Tim 4:16)

DEATH OF MOSES. "To labour & not to see the end of our labours; to sow & not to reap; to be removed from this earthly scene before our work has been appreciated, & when it is still carried on not by ourselves but by others — Is a law so common in the highest characters of history that none can be said to be altogether exempt from its operation" Stanley

Of pledges, &c. **DEUTERONOMY 24.** Of oppression.

and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

22 NEWLY WEDS EXEMPTED FROM WAR. 4 5

4 i.e. Public duties. Cp Rev 19:7.

5 ¶ [a]When a man hath taken a new wife, he shall not go out to war, [2]neither shall he be charged with any business: *but* he shall be free at home one year, and shall [b]cheer up his wife which he hath taken.

23 MILLSTONE NOT TO BE TAKEN AS PLEDGE V. 6.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's life* to pledge.

Here commences a series of laws concerned with the needy. Vv 6-24 See bottom p 276.

7 ¶ [c]If a man be found stealing any of his brethren of the children of Israel, and [d]maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

5. The Mill (RSV) or Hand-mill (Moffatt). The small hand mills ground sufficient for a day's consumption: "Give us each day! . . ." Cp Num 11:8

24 MANSTEALING PROHIBITED V 7.

6 Rome has been guilty of this Cp 2 Pet 2:3. Rev 18:13. Ys = Tyrannised. See note 21:21

7 Exod 21:16

25 LAW OF LEPROSY TO BE ENFORCED 8-9

8 ¶ [e]Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

8 They should remember both the cause (rebellion against Moses) and the cure (exclusion from the camp).

9 See also. Luke 17:32; 1 Cor. 10:6, 11. Endorsed by Christ Mt 5:19

9 Remember what the LORD thy God did [f]unto Miriam by the way, after that ye were come forth out of Egypt.

26 HOME OF DEBTOR TO BE RESPECTED 10-13

10 Cp Ch 13:18.

10 ¶ When thou dost [4]lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

11 Yahweh sets forth principles of mercy and consideration such as He will bless in return. Cp Onesiphorus and Paul 2 Tim. 1:16-18.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

12 Cp Eph. 4:26.

13 [g]In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and [z]bless thee: [h]and it shall be righteousness unto thee before the LORD thy God.

13 The fruits of applying the golden rule Matth. 7:12. Cp Jam. 1:27; 2:15-23.

14 He will take heed. Isa. 66:2

27 WAGES TO BE PUNCTUALLY PAID 14-15.

14 ¶ Thou shalt not [5]oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 Yahweh will repay. Prov 14:31; 22:16. Cp Luke 14:14. Cf. Mal. 3:5. Gospel workers Luke 10:7.

15 At his day [a]thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [2]setteth his heart upon it: [c]lest he cry against thee unto the LORD, and it be sin unto thee.

V 7. "Put away" — BA'AR - To kindle, burn. Thus to purge by burning.

16 [d]The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

16 Cp Prov. 3:27-28.

17 ¶ [k]Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; [k]nor take a widow's raiment to pledge:

17 Yahweh will plead the cause of the poor Prov 22:22, 23:10-11.

18 But [m]thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

28 SINS OF FATHER NOT TO REST ON FAMILY 16

Perfect justice to be manifested, and individual responsibility stressed. 17 Yg: "along with"

19 ¶ [n]When thou cuttest down thine harvest in thy field, and hast forgot [p]a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may [4]bless thee in all the work of thine hands.

29 JUDGMENT OF NEEDY TO BE JUST 17-18

18 They are to imitate Yahweh's ways in extending help to such. Deut. 10:18 Mt. 5:44-48 A curse against those who do otherwise Deut. 27:19. Reason. Exod 22:21-22 Lev. 19:33-34 See definition true religion Jam. 1:27.

19 The principle enjoined. Mk 7:12. Deut 5:15; 15:15; 16:12

30 GLEANING OF FIELDS TO BE LEFT TO THE POOR 19-22

20 ¶ When thou beatest thine olive tree, [5]thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

20 Lev. 23:22. Typically they represent the Gentile and the bereft in Israel to whom the Gospel was preached. Ruth 2:16 Ps. 41:1 Jam. 2:5.

21 When thou gatherest the grapes of thy vineyard, thou shalt not [o]glean *it* [6]afterward: it shall be for the stranger, for the fatherless, and for the widow.

21 Ps. 41:1-3, 112:9 Prov 11:24-26, Isa. 32:8; 58:7 11. Luke 6:35, 38; 14:13-14 2 Cor. 9:6-8 1 Jhn 3:17-19.

22 And [u]thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

22 They should see in the stranger etc a reflection of their condition when oppressed in Egypt, and should manifest Yahweh's ways towards them Ex 6:6 ff.

CHAPTER 25.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek to be blotted out.

1 ¶ If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the mouth of the ox that treadeth out the corn.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember that which Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all that were feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

(a) Lev. 19. 13. Jer. 22. 13.
(b) ch. 20. 7.
2 Heb. *he lifteth his soul unto it.* As Ps. 25. 1 & 86. 4 & 143. 8.
3 Heb. *not any thing shall pass upon him.*
(c) ch. 15. 9. James 5. 4.
(d) Cp Exc 9:9 Prov. 5. 18.
(e) Cited 2 Kin. 14. 6. 2 Chr. 25. 4. Jer. 31. 29, 30. Ezek. 18. 2, 4. 20.
f Cp. ch. 20. 19.
g Ex. 21. 16.
(h) ch. 10. 18 & 27. 19. Ex. 22. 21, 22 & 23. 6. Prov. 22. 22. Is. 1. 23. Jer. 5. 28.
(i) ch. 21. 14. NT
k Cp. ver. 6, 13.
(l) ch. 13. 5. NT
m ver. 22. ch. 5. 15.
(n) Lev. ch. 13 & 14.
(o) Lev. 19. 9 & 23. 22.
p Lev. 23. 10.
(q) Num. 12. 10.
4 Heb. *lend the loan of any thing to, &c.* ch. 15. 2.
r ch. 14. 29.
5 Heb. *thou shalt not bough it after thee.* Cp. Is. 10. 33. Ezek. 17. 6 & 31. 5, 6, 8, 12, 13.
(s) Lev. 19. 10.
6 Heb. *after thee.*
(t) Ex. 22. 26.
u ver. 18.
z Job 29. 13 & 31. 20. Dan. 4. 27. Cp. ch. 6. 25.
(v) Ps. 112. 9. Dan. 4. 27. Cp. ch. 6. 25.
z Lev. 6. 2.

Ezek 22:7

GLEANING vv. 19-22. Lev 25:40-43. Ps 14:31, 22:26 Amos 2:7

How much better this provision to relieve poverty is than the Gentile dole. This provided the means for every man to maintain his independence in laboring for his living 2 Thess. 3:10 and so keep initiative and self-respect alive. The provision for gleaning provides a counteraction to selfishness, induces a consideration of the poor & needy, and encourages liberality. The Mosaic dispensation was based on love to God and benevolence to man. What blessings man received from God, he was expected to pass on to his fellow man.

278 FORTY. The number of probation & Judgment. From a root RABA' to sprawl, hence four-sided. 40 days rain Gen. 7:12. 40 years of punishment Num 14:33-34. Moses in mount Exod. 24:18 Spies Num 13:26. Flight of Horeb 1 Kg 19:8 40 days temptation Mt. 4:2.

CHAPTER 25.

Ch 25:2. The WICKED Cf. Mat. 10:17 1 Pet 2:20, 24. Typical of future Luke 12:47-48

No excessive punishment. Cp Heb 12:4 11. (Vv. 1-3). Labour should be rewarded (NW)

40 THE NUMBER

(Mat. 4:2). Israel and twice 40 (Jon. 3:4). The C years preaching ing the Gospel

PUNISHMENT LIMITED TO 40 STRIPES. Vv 1-3.

Scrupulous justice to be observed - thus being a divine principle.

A scourging Lev. 19:20 Cp Prov. 10:13; 19:29, 26:3. After receiving his punishment he is described as "thy brother" v 3 See below. The punishment was designed to reclaim but if it became too heavy it might defeat this purpose, and the guilty party become completely disgraced 2 Cor. 2:11. See p. 278

2 Written as encouragement for brethren 1 Cor. 9:9. To indicate they would be rewarded. (Heb 6:10. 2 Cor. 9:8. 1 Cor. 3:8) Cp Pr. 11:18

32 THE WORKING OX NOT TO BE MUZZLED V 4

3. Prov. 12:10a. 1 Tim. 5:17-18.

33 LEVIRATE MARRIAGE TO BE ENCOURAGED Vv 5-10

(From Latin "Levir" - husband's brother).

4 Not necessarily in the same house, but in the same community.

5. Not merely sonless. Daughters received the right of inheritance Num. 27:4-11. Here, however, the word is "BEN" son.

6 As one occupied land by walking on it, the shoe became the symbol of taking possession. The woman A gesture of contempt Num. 12:14 Deut 25:9 that indicated that he was not worthy to stand in his brother's place & she rejected him. To walk barefooted was considered a disgrace Isa. 20:2-4; 2 Sam. 15:30. Gen 13:17 Josh. 1:3 24. Ps. 60:8; 108:9.

V 3. "Thy brother" Cf. v 2. Once a man has expiated his offence, let the past be forgotten & he received back into the Brotherhood of Israel.

40 THE NUMBER OF PROBATION frequently associated with humiliation, affliction, punishment. Moses twice humbled himself 40 days in prayer & fasting (Deut. 9:9, 18) Elijah (1 Kings 19:8) Christ. (Mat. 4:2). Israel afflicted 40 yrs. (Num. 14:33-34) Egypt likewise (Ezek. 29:11-13). 40 days purification followed the birth of a boy and twice 40 for a girl (Lev. 12:4-5) The flood continued 40 days & nights (Gen. 7:12). Jonah preached impending disaster 40 days (Jon. 3:4). The Canaanites had 40 yrs. repent after spies had searched the land 40 days. (Num. 14:34) The old world had three 20 years preaching to repent (Gen. 6:3). Christ taught disciples 40 days after his resurrection (Acts 1:3, 9), and after 40 years preaching the Gospel, the Jewish State was destroyed in A.D. 70.

31 PUNISHMENT LIMITED TO 40 STRIPES. Vv. 1-3.

IF there be a [c] controversy between men, and they come unto judgment, that *the* judges may judge them; then they [c] shall justify the righteous, and condemn the wicked.

2 And it shall be, if the [A] wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and [B] to be beaten before his face, according to his fault, by a certain number.

3 [d] Forty stripes he may give him, *and* not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ [E] Thou shalt not muzzle the ox when he [2] treadeth out *the corn*.

5 ¶ [1] If brethren dwell together, [f] and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [3] husband's brother shall go in unto her, and take her to him to wife, and [h] perform the duty of an husband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth [m] shall succeed in the name of his brother *which is* dead, that [n] his name be not put out of Israel.

7 And if the man like not to take his [6] brother's wife, then let his [6] brother's wife go up to the [q] gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, [u] I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [v] loose [6] his shoe from off his foot, and [w] spit in his face, and shall answer and say, So shall it be done unto that man that will not [b] build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, [e] thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy [@] bag [13] divers [h] weights, a great and a small.

14 Thou shalt not have in thine house [i] divers [h] measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: [k] that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For [l] all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ [C] Remember what Amalek did unto thee [r] by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and [r] smote the hindmost of thee, *even* all *that* were feeble behind thee, when thou *wast* [s] faint and weary; and he feared not God.

19 Therefore it shall be, [@] when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt [17] blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

Judges.
[c] ch. 19. 17.
Difficult cases 17:8-9. 19:17-19 Ezek. 44:24.
[b] Gen. 16. 2 & 30. 3. Ruth 4. 11.
[d] Prov. 17. 15.
To go barefoot was a sign of the most abject condition - 2 Sam 15. 30.
CHAZAQ - Used by violence
[d] 2 Cor. 11. 24. By means of a cat-o'-nine tails - Justice
[e] See ch. 7. 16.
[f] Cited 1 Cor. 9. 9. 1 Tim. 5. 18.
[2] Heb. *thresheth.* Is. 28. 28. Hos. 10. 11.
[g] Prov. 16. 11. Mic. 6. 11.
[3] Heb. *a stone and a stone.*
[h] See Lev. 19. 36. Ezek. 45. 10. Pro 11:1.
[i] Cited generally. Mat. 22. 24. Mark 12. 19. Luke 20. 28.
[4] Heb. *an efrah and an ephah.*
[5] Or, *next kinsman.* Gen. 38. 8. Cp. Ruth 1. 12, 13 & 3. 9. 4:5
[k] See ch. 4. 40.
[l] Prov. 11. 1.
[m] Cp. Gen. 38. 9.
[n] Ruth 4. 10.
[o] Ex. 17. 8.
[p] ch. 24. 9.
[6] Or, *next kinsman's wife.* Ruth 1. 15.
[q] Ruth 4. 1, 2.
[r] Josh. 10. 19.
[s] 2 Sam. 17. 2.
[t] 1 Sam. 15. 2, 3.
[u] Ruth 4. 6.
[v] Ex. 17. 14.
[w] Ruth 4. 7.
[x] Num. 12. 14. Job 30:10 Isa 50:6

34 WOMEN TO PRESERVE DECENCY TOWARDS MEN UNDER ALL CIRCUMSTANCES Vv. 11-12.

35 RECTITUDE AND INTEGRITY IN TRADE TO BE OBSERVED Vv. 13-16.

36 THE MEMORY OF AMALEK TO BE BLOTTED OUT. Vv. 17-19

THE LEVIRATE MARRIAGE V.5

Was designed to preserve the family name & inheritance intact. The first was God-given; the second was God's heritage Ps. 127:3 and the medium of His redemption Gen. 3:15. 22:18 Therefore, in cases of childlessness, the normal rules as to inter-marriage are waived Lev. 18:16. The obligation was onerous Ruth 4:6 & might be repugnant. The duty was out of affection for the memory of the deceased; it was not one that could be enforced by Law. That it continued down to the time of the Lord is apparent by the question asked by the Sadducees Mt. 22:24. Levir = Latin for husband's brother

V.4. The Ox. The animal should not perform hard labour & at the same time have food before its eyes without the possibility of eating therefrom. Under the Law, animals benefited from Sabbath rest Deut. 5:15 & produce of fields in Sabbatical Year Exod. 23:11. Domesticated animals typed Israel. Deut. 5:15. Cp Gen. 1:28; 9:9-10.

THE FIRST FRUITS CONFESSION 26:3-10.

First a declaration of faith vindicated V.2. Then a recognition of Providence in acknowledging the action of Yahweh in taking & bringing in (the Ecclesia). 3-4. Finally, an expression of Thanksgiving 9-10 Love, however, must be shown in action. V.17. 2 Sam 6

YAHWEH THE GIVER OF GOOD. Jam. 1:17.

Yahweh thy Elohim is used 299 times in Deuteronomy. It expresses a personal and exclusive relationship between Yahweh and Israel here emphasised as the Giver of Good. This was emphasised by the ritual below. Every Israelite had to individually avow that the inheritance was from Yahweh and not by personal merit. It also proclaimed the doctrine of GRACE and GRATITUDE, the offering in return thus being one of reason Rom. 12:1. In presenting his basket of firstfruits the worshipper pledged his life and service to Yahweh. Thus in presenting the tithes every three years, he had to publicly declare that he had withheld nothing that was Yahweh's due V 14. + on the basis of that invoke a blessing upon the People and land. V. 15.

CHAPTER 26.

14 ATTITUDE IN PRESENTING TITHES. VV. 1-14.

(1) CONFESSION OF DEPENDENCE TO BE MADE WHEN PRESENTING FIRSTFRUITS VV. 1-11

1. Cp Num. 18:12. Deut. 18:4. Religion must be manifested in a practical manner, not merely in words. See Note Exod. 23:14-15.

TITHING There seems to have been 3 tithes.
1. A tax of a tenth of all edible vegitable products collected by the ministry for its own support. Num. 18:21-24.
2. A second tithe of some products together with the cattle tithe Lev. 27:32. furnished a feast for the owners & guests at Jerusalem. Deut. 14:22-27
3. The poor tithe set aside every 3rd year for charity. Deut. 14:28, 26:12. Josephus = 3 Tithes. See Jos. Tob. 1.7.8. Maimonides claims 3rd & 6th years 2nd tithe shared between poor Levites.

The offering of the firstfruits. DEUTERONOMY 26. CONCLUSION OF THE CODE

CHAPTER 26.

2 The confession of him that offereth firstfruits.
16 The covenant between God and the people.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein; See Intro. Q 13:10 NOTE

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. Heb. 7:26. 10:12. 13:15. 1 Pet. 2:5.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. Cp Heb. 12:22 & Cp p. 279

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. Heb 13:10

5 And thou shalt speak and say before the LORD thy God, (h) A Syrian [1] ready to perish *was* my father, and he went down into Egypt, and sojourned there with a [2] few, and became there a nation, great, mighty, and populous: Exod 1:7,9 Ps 105:23-24.

6 And (n) the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And [o] when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And [q] the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and [r] with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, even (a) a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And (b) thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the [f] tithes of thine increase the third year, *which is* [g] the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, (c) neither have I forgotten *them*: See opp col.

14 [m] I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me. V 7. Ps 115:12-15

15 [p] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, (a) a land that floweth with milk and honey. Heb. 6:13-18.

16 ¶ This day the LORD thy God hath commanded thee to

(c) ver. 25. See Ex. 3.8. Deut 8:7-9 11:11-12. A good land. Not all fruit but those listed in Ch 8:8 or being of the Land.
(h) Gen 11:31. Pr 1:1001 1-2. Phil. 4:16.
(b) See ch. 12. 7.
(c) ch. 16. 10. Ex. 23. 19 & 34. 26. Num. 15. 20 & 18. 13. Prov. 3. 9.
(d) ver. 4. ch. 28. 5, 27.
(e) See ch. 12. 5.
(f) See Lev. 27. 30.
(g) ch. 14. 28, 29. Cp. Amos 4. 4.
Firstfruits Ezek. 44:30. 48:14. Cp. Rom. 8:23, 11:16. 16:5. 1 Cor. 15:20, 23. 16:15. Jam. 1:18. Rev. 14:4. The prayer had to be recited in Hebrew, therefore could not recite it after the priest.
(n) Cp. Hos. 12. 12.
(o) Gen. 43. 1, 2.
(q) Ps. 119. 141, 153, 176.
(r) ch. 10. 22. Gen. 46. 1, 27. Acts 7. 14, 15.
(m) Hos. 9. 4. Lev. 7. 20 & 22. 1, 11.
(p) Ex. 1. 11, 14.
(s) Ex. 2. 23-25 & 3. 9 & 4. 31.
(t) Zech. 2. 13. Is. 63. 15.
(u) Ex. 12. 37, 51. Ps 114:1-4 Jer. 32:20-21
(v) See 3:20-21 ch. 4. 34.
MOPHETHIM "Performing by miracles" Deut. 11:3

4 Cf. Luke 12:15-21. Cp 1 Pet. 4:10-11. Deut 6:10-12.
5 The worshipper again takes up the basket Cp V4 placing it before the altar. He had previously given it to the priest whilst offering the prayer.
6 The ritual followed by a sacred feast. The firstfruits belonged to the priest Deut. 18:4. Num. 18:12. Though previously no ritual of profession had been prescribed. This lack now made good.
7 GE'YR from GUWR - To turn aside from the road, a foreigner Str. A. recalling of their previous state Exod 23:9 an invitation to strangers to partake of Yahweh's bounty. Mal. 3:5 48:48
(2) CONFESSION MADE WHEN PRESENTING TITHES IN THIRD YEAR 12-15
8 This suggests more than one tithe. See note bottom p 281. See Note Deut 14:17.
If he had sinned he had made the proper restitution.
9 Whilst ceremonially unclean Lev 7:20. whilst mourning Lev 21:1, 11. Hos 9:4. ROTH: "Neither have I removed therefrom when unclean" It would then be unlawful to touch what was hallowed. Lev. 22:25.
Contributing to a mourning feast Jer. 16:7. Hos 9:4. Ezek 24:17.
(3) MOSES SOLEMN ADMONITION TO OBSERVE THESE LAWS AND STATUTES 26:16-19
An exhortation to carry out the previous section.

A SECOND TITHE?

The law of Deut. 14:22-29 could relate to a second tithe due to the Divine blessing of prosperity, but which must not replace the tithing of Num. 18. Cp Deut. 14:27. Certainly there is no reference to this practise in subsequent times when prosperity was not in evidence. See 2 Chron. 31:11-12. Neh. 10:37-39. 13:12.

1. Aramaean. Both because his mother was from Aram-naharaim Gen. 24:10. and because he spent many years there serving Laban Gen. 29-31.
If Yahweh had not helped him. Gen. 47:19, 48:16. He was threatened by Esau, Laban, the people of the land, famine etc.
Rebecca was descended from Arom, & Abram came from Ur. He was called a Hebrew when he crossed over. Jacob became an Aramaean when he crossed back. "Ready to perish" = 'ABAD = Wandering: "A wandering Aramean..." Interlinear.
4 The Ecclesia in the wilderness. Acts 7:38 Deut. 6:21-23. Isa. 63:12.
YAD CHÂZÂQAH - A hand strong to smite, irresistible in power. Cp Smitedhoods.
An arm outstretched to ward off & so protect
Lit. Terror = the plagues.
6 OTHOTH - Tokens of nearness.
TITHES. - MA'ASER from ASÂR - Tenth. Israel received a tenth part of an omer in the form of manna. Exod. 16:36 and returned a tenth in the form of tithe. LAW of TITHES. ● Tithes could be turned into money for convenience of carriage by adding a fifth part thereto Lev. 27:30-32. ● Tithes were offered as heave offerings and presented for use to the Levites Num. 18:24. ● The Levites gave a tithe to the priests Num. 18:26. ● The offering of the tithe legitimised the people's eating of food generally - otherwise they were guilty of taking for their own use what belonged to Yahweh Num. 18:32. ● When in the land Deut. 12:1. tithes to be brought to a specified centre and form part of a sacred feast Deut. 12:17-18. ● Tithing to be carried out year by year Deut. 14:22-26. ● Every third year a special ceremony in which strangers, widows etc participate Deut. 14:28-29. 26:12. ● Tithing took place between third and seventh months 2 Chron. 31:5-8. thus synchronising with Feast of Tabernacles when they were probably offered and the feast took place Cp Lev. 23:39. ● The [illegible] see above.

280 Surplus after the ceremonial feast stored in Temple chambers 2 Chron. 31:11-12. Neh. 10:37-39. 12:44. 13:12. ● Distributed as required 2 Chron. 31:14. DISCREPANCY? In the wilderness the tithes were the exclusive preserve of Levites, but were limited to cattle at Num. 18:27-30. Implies, in the confined circumstances of the desert the Levite would require them all. In the land of plenty, however, there would be abundance Deut. 26:1-9. so that a feast could take place, and the stranger and the needy be invited to share. Deut. 26:12. ● Note the special ceremony for each third year Deut. 26:12-15 and for a 2nd tithe Deut. 14:24.
Tithing in N.T. on voluntary basis Gal. 6:6. 1 Cor. 8:12. 9:6-15. Its need 1 Cor. 9:7-18
See Note p. 180 Deut. 12:17. Num. 18:12.
For additional 2nd or 3rd (?) tithe see Deut. 14.

● STATUTES: Laws relating to morals & the rites & ceremonies of religion.
● JUDGMENTS: Matters of civil rights & wrong. 6:17, 8:2
16 SHAMAR - To hedge about, guard afford to. Cp 1 John 2:3.
15 Today you have openly accepted the word of the LORD that he is your God ... (Heb). They had done so by accepting the covenant.
16 God manifestation.
17 CHOQIM (Huggim). from châqaq to engrave, or laws enforced by constance
18 MITSVAH from TSAVÂH - To constitute, enjoin. Commandments relating to specific occasions - offerings etc. See above
19 MUHPÂTTIM Verdicts, case laws.
20 Cp. V. 16. Thus the purpose of their call: God manifestation. Deut 28:9-10
21 Cp Ex. 7:18.
See bottom p 282

CHAPTER 27.

3 THIRD DISCOURSE - WARNING: THE SOLEMN RESPONSIBILITY RESTING UPON THE NATION. CH. 27, 28

(1) THE LAW TO BE PUBLISHED AT SHECHEM 1-4

1 Cp Ch. 26:16 NOTE
2 A permanent witness that the Divine Law was to be the law of the land
3 A stucco made with lime. SIYD - To boil. Lime at boiling when slacked - Str.
4 Though in Hebrew after the style of many Egyptian monuments - painted and not engraven. The Hammurabi code of some 232 pars with a lengthy introduction as conclusion (some 8000 words) is engraven on a piece diorite the laws of Deuteronomy (12:28) were of the whole Torah could have been written on 12 stones.
Josephus on Tithing
Josephus (Ant. 4. There were 3 tithes - for the Levites; at the festal gather every 3rd year for
Thus a double tithe year - the ordinary Num. 18:21-28 (which without mention the festal tithe, provision for the Deut. 14:22-27. On the tithe was to be dev Levites a [illegible] one. Deu

Gerizim abounds with springs, trees, and pleasant verdure — Ebal is barren and rocky.
The tribes by Gerizim: Simeon-Hearing; Levi-Joining; Judah-Praise; Issachar-Reward; Joseph-Increasing; Benjamin-Son of his right hand.
The tribes by Ebal — Reuben-See a Son; Gad-Troop, Company; Asher-Blessed; Zebulun-Dwelling; Dan-Judge; Naphtali-Wrestling.

STATUTES: Laws relating to morals & the rites & ceremonies of religion.
JUDGMENTS: Matters of civil rights & wrong.

do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast [b] avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [c] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be [d] an holy people unto the LORD thy God, as he hath spoken.

[a] ch. 11. 29. Josh. 8. 30.
[b] ver. 18.
[c] Ex. 20. 25. Josh. 8. 31.
[d] ch. 7. 6 & 14. 2. & 26. 18. Ex. 19. 5.

CHAPTER 27.

The people commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day [a] when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 [b] And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, [c] a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, [d] in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: [e] thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of [f] whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; [g] this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 [h] These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And [h] these shall stand upon mount Ebal [i] to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [j] the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 [k] Cursed be the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. [l] And all the people shall answer and say, Amen.

16 [m] Cursed be he that setteth

[a] Josh. 4. 1.
[b] Deut. 31. 24. 2 Cor. 3. 2, 3. Heb. 8. 6, 10.
[c] Heb. *for a cursing.*
[d] Josh. 8. 32.
[e] Ex. 20. 25.
[f] Josh. 8. 31.
[g] ch. 26. 18.
[h] Josh. 8. 33. Judg. 9. 7.
[i] Josh. 8. 34.
[j] Ch. 33. 10. Dan. 9. 11.
[k] Ex. 20. 4 & 34. 17. Is. 44. 9. Hos. 13. 2.
[l] ch. 26. 14. Ex. 3. 8.
[m] Ch. 21. 18-21. Ex. 20. 12. & 21. 17. Lev. 19. 3.

Sig. Bold, Bare. See Note Josh. 8:16.

Fellowship with Yahweh is based upon acceptance of His precepts. Lev 3. 7:11-17; Rom 5:1, 10; Eph 2:16-17. Heb. 13:20-21.

There was need to reaffirm this in the days of Habakkuk. Hab 2:2 Neh. 8:8.

Lit. "be silent" SÂKATH. - silent. i.e observe quietly without contradiction. Cp Hab 2:20. (Though diff. word). This time - having been brought to the land was an endorsement of their portion.

The particle "al" is sometimes used as "by." See Josh 8:33, when tribes stood in front of Mount.

Sig Divisions a. From the root GÂRAZ - To cut off. Cp Josh 8:30 ff. See Note 11:29.
Those on Gerizim = sons of Leah & Rachel; those on Ebal include the sons of the handmaidens.

There are 12 curses answering to the number of the Tribes. The blessings are not recorded here, but were pronounced at the time Josh 8:34-35.

Full endorsement by the individuals of the Ecclesia. Acts 7:38

The priests Josh. 8:33.

Deut 27:12. It is significant that the blessings are not uttered - Human nature being what it is the Lord could only curse. Deut. 31:16-17; Gal 3:10.

The Levites as a tribe took their place with the others V. 12.

14 The opposite of honouring parents Ex 21:17; Lev 20:9, Prov. 30:11, 17. Mtt. 15:4-6.

THE IMPENDING REIGN OF GOD
DEUT. 27.

The acknowledgment of Yahweh's rule Vs 8 as the secret of blessing v 3.
The Grace of His rule - extended to His people vv 9-10.
Individual responsibility - scope of His rule v 26 to secret & hidden things.

SECRET SINS Ps. 44:20-21 Jer 23:24 Ezek 8:12 Heb 4:13.

The sins specifically cursed are those normally hidden from human eyes. This is explicit in vv. 15, 24 and implicit in vv 16, 17, 18, 25, as well as in the wide area of sexual sins (vv 20-23). Such offences might escape human eyes and evade human justice, but they would not evade the sight and justice of Yahweh Cp Heb 4:13. Ps 139.

* If Yahweh is Lord of the heart He will be Lord of everything else.

light by his father or his mother. And all the people shall say, Amen.

17 [b] Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 [c] Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 [d] Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 [e] Cursed be he that lieth with his father's wife; because he uncovereth [k] his father's skirt. And all the people shall say, Amen.

21 [m] Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22 [n] Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 [p] Cursed be he that lieth with his mother in law. And all the people shall say, Amen.

24 [q] Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 [r] Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 [s] Cursed be he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

Rom. 3:19-20. 10:5.

CHAPTER 28.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, [b] if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on [a] high above all nations of the earth:

2 And all these blessings shall come on thee, and [c] overtake thee, [3] if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* [e] in the field.

4 Blessed *shall be* [f] the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, [f] the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy [i] basket and thy [2] store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD [n] shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall [o] command the blessing upon thee in thy [3] storehouses, and in all that thou [r] settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 [t] The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art [u] called by the name of the LORD; and they shall be [x] afraid of thee.

11 And [a] the LORD shall make thee plenteous [4] in goods, in the fruit of thy [5] body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven [c] to give the rain unto

[a] ch. 26. 19.
Prov. 23:10-11
Prov. 22:28
[b] ch. 19. 14.
[c] ver. 15.
Zech. 5. 6.
[d] Lev. 19. 14.
Ep Matt. 15:14
[e] Gen. 39. 5.
[f] ver. 11, 18, 53. ch. 7. 13 & 30. 9. Gen. 49. 25. 1 Tim. 4. 8.
[g] ch. 24. 17.
Deut. 27:19
[h] Lev. 18. 8.
[i] ch. 26. 2.
[2] Or, *dough*, or, *kneading-trough*. ver. 17. Ex. 8. 3 & 12. 34.
[k] ch. 22. 30.
[l] Ps. 121. 8.
[m] Lev. 18. 23.
[n] Lev. 20. 17. 2 Sam. 13. 12. Ps. 18. 37-40. Cp. ver. 25.
[o] Lev. 18. 9 & 20. 17.
[p] Lev. 25. 21.
[q] Lev. 18. 17 & 20. 14.
[3] Or, *barns*. Prov. 3. 10.
[r] ch. 12. 7.
[s] ch. 19. 11. Ex. 21. 12, 14. [r] *below*
[t] ch. 7. 6 & 26. 18, 19 & 29. 13. Ex. 19. 5, 6.
[u] ch. 26. 19. Ex. 23. 7, 8. Ezek. 22. 12.
[x] ch. 28. 15. Ps. 119. 21. Jer. 11. 3. Cited Gal. 3. 10.
[4] Num. 6. 27.
[a] ch. 11. 25.
[c] ch. 30. 9.
[5] Or, *issue*, for good.
[5] Heb. *belly*. ver. 4, 18, 53. ch. 30. 9.
[b] Ex. 15. 26. Lev. 26. 3. Is. 55. 2.
[c] ch. 11. 14. Lev. 26. 4.

CHAPS 27-30 THE PERPETUITY, POWER & PROMISE OF THE LAW: The rewards & penalties which actuate it as such.

- The perpetuity of the Law & its power & promise are plainly signified by the monument upon Ebal 27.
- The blessing & the curse are stated to them in emphatic contrast by One Who will not lie 28.
- A recapitulation of the Covenant, including the predicted restoration of the nation in the age to come 29, 30.

This section witnesses that not isolated passages but the whole word is prophetic.

28:2 ESTABLISHED AS A HOLY PEOPLE V.9

Cp Mg plus Gen. 17:7; Future Isa. 11:26 62:12; Saints incorporated as such Ps 87:5. 1 Pet 2: 9-11.

V.10. Shall be afraid. Cp Exod. 11:7 Deut 4:6-8; 11:25; Jer. 33:9.

CH. 28. The blessings & the curses are taken up prophetically by Moses & their outworking is shown prophetically in the history of Israel. It is a prophecy of what the legal covenant would bear as fruit. The blessings occupy but 14 vv; the curses, 54. Having pronounced the curses, the righteousness, justice & truthfulness of Yahweh's

---

AMEN The people as tribes were to proclaim this denoting their profession of faith in them and their endorsement of them - that they express the terms of Yahweh's wrath in the event of disobedience. It was such an impregnation upon themselves, as strongly advised them to avoid the evil practices listed, as well as to induce his neighbour to likewise avoid them, and reprove & those who offend lest the tribe & nation suffer divine wrath. So they entered into "a curse to observe God's laws" Neh. 10:29.

"Overtake thee" They are personified as actual beings overtaking their objects.

From on high (from God Himself) - Young

Deut 32:30 "Sold them."
MAKAR - to sell a daughter in marriage or slavery; to surrender or give over. God did this for punishment. The word used for selling slaves Gen. 25:33, 37:28, 39. 41:56; 42:4, or merchandise 2 Kg 6:25; 7:1, 16

1 A typical figure for inexperience or moral weakness. Cp Ram 16:18.

2 For Yahweh executeth the judgment of such Deut. 10: 18. They should remember Her stake in Egypt Deut. 24:17-18 Exod. 23:9. Cf. Prov. 17:23; 31: 5 = the cause of doing so. Warning Mal. 3:5.

3 Penalty death Lev. 20:15.

Deut. 28:7-13 In addition to personal blessings 3-6. the divine blessing will overshadow larger enterprises. Cf. the curses of 20-26.

4 Burned with fire Lev. 20:14.

5 Death at hands of avenger of blood Deut. 19:11-12. Ex 21:12. Lev. 24:17. Death is negation of God's purpose
Denial of Yahweh's character Deut. 10:17 Prov. 1:11-29.
Cp Matt. 26:15; 27:3-4. Acts 1:18

14 QUWM - accomplish. Quoted. Jer. 11:3-5

15 No printed Hebrew Bible includes this word upon which Paul makes such play. (COL-311). But "it exists in 6 Mss of Kennicott & De Rossi, in the Samaritan text, in several copies of the Targum, in the LXX, and in the quotation by the Apostle" - A. Clarke.

CHAPTER 28

2 THE BLESSINGS OF THE LAW 1-14

1 CONDITION OF BLESSING VV. 1-2.

1 This was to be the purpose of hearkening - to learn what was required & to do it.
Conditional promises. Exod 15:26; - Good health. Lev 26:3-4 - Good seasons. Deut. 11:13.
Prosperity = Deut. 11:15-16.
Cf Ps. 81:11-16.

"Overtake thee" They are personified as actual beings overtaking their objects.

2 See as centred with the Name Ps. 91:14. Cp Ezek 36:23. Mic 4:5.

3 Godliness brings blessings. Cp. 1 Tim 4:8 Cf. Zech 1:6 See above.

4 Ps. 107:35-37. Ps 128:1-5. 144: 14. Isa 65:21-23 Zech. 2:4; 8:3-5.

2 BLESSINGS IN DOMESTIC SPHERE 3-6

5 Cp Hag. 2:19 Mal 3:10-11 Future Amos 9:13-14

6 Ps. 107:36; 127: 3; 128:3

7 Prov. 10:22. 13:22

8 Cp Mg. The basket = harvests
The Kneading-trough = the area of it. Stored up.

3 BLESSINGS IN TIME OF WAR 7

9 Cp. Deut. 23:9-14 1 Sam 7:3-4, 10-11.

10 Though advance as a single united body - routed in every direction.

4 BLESSINGS IN ACTIVITY 8

His eyes are constantly on it to ensure a blessing. Deut. 11:12.

5 BLESSING IN NATIONAL STATUS 9-10.

Ch. 4:6-8. Cp Ch. 26:16-NIE Dan 9:19

Cp Isa. 43:7. Jer 13:11 Future Isa. 1:26. 62:12. Note: "The Name of Yahweh hath been called upon thee." - Implying Divine ownership.

6 BLESSINGS IN INCREASE 11-13

14 Cp Mg. Not only have increase but enjoy it. Prov. 10:22
Cp Jer 12:13-14. Mal 3:10. Lev 26:4

15

16 Gen. 22:16; Deut 7:8; 13:17; 29:12; Jer 11:5; Heb. 6:13-18.

17 Amiy - peoples. Cp Mal. 3:12.

obligated Him to bless them above all history has witnessed. Equally He is obligated to withdraw the blessings if the conditions are not carried out V. 15ff. The exhortations N.T. Mt. 6:24; Acts 16:23; 8:20-24; 1 Cor 9-11; Col 3:19-21; Jas 5:1-3; 1 Pet 4:3

---

7 BLESSING IN RULING OTHERS

16. Future Mic 4 8. Zech. 8:21-2 14:12-16. Isa 2:2-4

16A Deut. 4:6-9; 28:1. Cp Phil. 1:27

8 EXHORTATION V. 14

17 Cp Deut. 5:29; 11:26; 32:46-47. Ps. 4:2 5

3 THE CURSINGS OF THE LAW vv. 15-68

1

Vv 15-24 AGRICULTURE AL. DOMESTIC & PUBLIC CALAMITIES WHILST RESIDENT IN THE LAND

17A Similar expressions are used for these curses as for the previous blessings.

B Jer 4:11; 26:6 Mic 2:2; Zech. 12:2; 8:1

C Cf. Ruth 1:6; Jer. 16:2-5; Hag 1:9-11 Mal. 3:9-12.

D Gen 2:11, 12, 20; Hos. 9:11-14; Luke 23:29-30. Cf. Ps. 127:3

E Lev 26:19, 20, 26 Hag 1:9-10

F Jud. 5:6-7; 2 Chr 15:5

6 Heb. "the curse".
Cp Prov. 3:33. Mal 2:2 3:9

Below

18 Berk. "Confusion and failure" Ps 80: 4-16. Isa 28:19; Isa 30:17 Jon 3:10 1 Thess 2:16

19 The words of Moses pass almost unobserved into those of Yahweh.

20 Jer. 44:12; 21: 6-7. Lev 26:25.

21 Dispersion predicted.

Vv 20-26 Cf the national blessings of 7-13.

V.29. The blind in darkness: The emphasis on "darkness" in noonday others can see the blind & help or avoid them for their safety but in darkness the dangers of being overrun are accentuated & others cannot see them! Others would be blind to the evil of persecuting the Jew.

Yahweh foreknew the attitude Israel would adopt and provided accordingly
Lev. 18:3-5. Deut 31:16-18, 29.
He came to bless, but as the blessings (vv. 1-14) were heavily outweighed by the cursings (vv. 15-68) as Ebal overshadowed Gerizim.

thy land in his season, and [c] to bless all the work of thine hand: and [c] thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee [d] the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 [e] And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [f] if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and [m] overtake thee:

16 Cursed *shalt* thou *be* [g] in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD [n] shall send upon thee cursing, [o] vexation, and [p] rebuke, in all [q] that thou settest thine hand unto [r] for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make [s] the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with [t] a consumption, and with [u] a fever, and with an inflammation, and with an extreme burning, and with the [v] sword, and with [w] blasting, and with [d] mildew; and they shall pursue thee until thou perish.

23 And [f] thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 [h] The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and [k] shalt be [3] removed into all the kingdoms of the earth.

26 And [l] thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and [n] no man shall fray *them* away.

27 The LORD will smite thee with [p] the botch of Egypt, and with [q] the emerods, and with [r] the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with [s] madness, and blindness, and [t] astonishment of heart:

29 And thou shalt [u] grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 [b] Thou shalt betroth a wife, and another man shall lie with her: [c] thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not [5] gather the grapes thereof.

31 Thine ox *shall* be slain before thine eyes, and thou shalt not eat thereof: thine ass

[c] ch. 14. 29.
[d] Lev. 26. 16.
[e] ch. 15. 6. Cp. ver. 44.
[2] Or, *drought*.
[f] 1 Kin. 8. 37. Amos 4. 9. Hag. 2. 17.
[f] ch. 15. 6. Is. 9. 14, 15.
[f] Lev. 26. 19.
[g] ch. 5. 32.
[h] ver. 7.
[k] ch. 32. 30. Lev. 26. 17, 37. Is. 30. 17.
[3] Lev. 26. 33. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 3.
[k] Jer. 15. 4 & 24. 9 & 29. 18 & 34. 17. Ezek. 23. 46. *Below*
[l] Heb. *for a removing*.
[l] 1 Sam. 17. 44, 46. Ps. 79. 2. Jer. 7. 33 & 16. 4 & 34. 20.
[m] ver. 2.
[n] Lev. 26. 6. Jer. 7. 33.
[o] ver. 3-6.
[p] ver. 35. Lev. 13. 18.
[q] 1 Sam. 5. 6.
[r] Cp. Lev. 21. 20 & 22. 22.
[s] 2 Kin. 9. 20. Zech. 12. 4. Cp. ver. 34.
[t] Jer. 4. 9. Zech. 12. 4.
[u] Job 5. 14. Is. 59. 10. Mal. 2. 3.
[v] ch. 7. 23. 1 Sam. 14. 20. *below*. Zech. 14. 13.
[w] Ps. 80. 16. Is. 30. 17 & 51. 20 & 66. 15.
[d] ch. 12. 7.
[4] Heb. *which thou wouldest do*.
[b] ch. 20. 5-7.
[c] Amos 5. 11. Zeph. 1. 13.
[d] Lev. 26. 25.
[5] Heb. *profane*, or, *use it as common meat*. As ch. 20. 6.

283

As Moses proceeds, the language of terrible denunciation passes into the no less ominous language of terrible prediction.

CHAP. 28 Cont. The Chapter should be considered in conjunction with Exod. 23: 20-23, Lev. 26 and particularly with its sequel Deut. 29, 30. The prophecies concerning the dispersion + degradation of the Jewish race are plain, precise and factual; whilst those speaking of the political revival of the nation are exciting, hopeful and full of promise.

"A removing" — ZA'AVAH - Agitation. The word signifies to be tossed to and fro at the will of others; i.e. driven from one country to another with — out any certain settlement. RV = "tossed to and fro among."

Deut. 32:11 As the eagle stirreth up her young...

The purpose is to disturb her young, to excite them so they are the more willing to leave the nest & learn to fly. So Yahweh permitted troubles in Egypt to make Israel willing to leave. What was troubling was for their benefit.
"Fluttereth over them": Broods over them protectively to keep them warm & preserve them from evil, so Yahweh sought to develop Israel to strength.

DEUT. 32:28 A NATION VOID OF COUNSEL.

Otherwise they would have considered their latter end instead of living only for the present lusts & pleasures that were destroying if their obedience would have ensured victory over innumerable odds whereas now comparatively smaller numbers would defeat them, & they would be taken into captivity cp vv 29-35.

37 Taken into slavery. In a number of countries particularly Spain & Portugal the Government has cruelly decreed that they be taken from their homes & compulsorily educated in the Popish religion. Jer. 15:7-9. Joel 3:8

38 Ef. No God. Yg = "not to God." No power even to pray for them. Cp Gen. 31:29 Neh. 5:5. Prov. 3:27. Mic. 2:1. Cp. Jer. 7:16; 11:14; 14:11.

V. 33 That which springs forth spontaneously as well as that which is cultivated.

34 Assyria took the northern Kingdom into captivity and overran the southern Kingdom cp V. 25

40 Berk. "continually oppressed and trampled on.

41 Berk. "You will be driven mad by the sight of all you observe." Jos. 23:15, 16, 18.

42 An incurable leprosy will affect the joints and extremities spreading over the whole body. Cp Boils Job. 2:6-7. Cp. Ex. 15:26.

3 BABYLONISH CAPTIVITIES VV 36-37.

43 An amazing prediction, anticipating the people's demand for a King 1 Sam. 8:5, 6 and the captivity of Zedekiah 2 Kg 25:7. Jer. 52:8-11. Cp Dan. 1:6; Jer. 16:13.

That a people so privileged could fall so low. Zech 8:13. Below.

4 Byword – the object of biting remarks.

THE RESTORATION UNDER ZERUBBABEL, EZRA, NEHEMIAH Vv 39-46

In these verses they are represented as back in the land again. Cp V. 40, 41, 45.

46 This was the lot of the returned exiles. Hag. 1:6-11. Mal. 3:9-11. Malachi warned the people: "Ye are cursed with a curse. Mal. 3:9.

47 Oil was used for that purpose when obtained in abundance. Ps. 104:15.

48 The vine-weevil is particularly destructive. Naturalists prescribed elaborate precautions against its ravages – Barnes.

49 NASHAL = to pluck off, i.e. divest or drop. Some prefer "shall be spoiled" or plundered. – Lowes.

Vv 38-44. Impoverished Israel due to natural curses & the presence of foreigners in the land.

WORMWOOD: The desert species Artemisia Monosperma. Grayish in colour, with a strong aromatic odour (so attractive), with a taste so bitter, that even sheep, in poor pasture lands of the semi-arid wilderness will spurn it. It is expressive of bitterness Jer. 9:14; Lam. 3:15, 19 Jer. 23:15. A bitter drink was derived from the sap and added to wine. Absinthe being the Greek for its sap. The well-known wine Vermouth is flavoured with wormwood – Plants of the Bible.

37 shall be violently taken away from before thy face, and [2]shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and [c]fail *with longing* for them all the day long: and *there shall be* [d]no might in thine hand. ✓ Lev. 26:16. Jer. 5:17; 8:16

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; [e]and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore [f]botch that cannot be healed, from the sole of thy foot unto the top of thy head. – Cp Job 2:7; Isa. 1:6.

36 The LORD shall [g]bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [h]there shalt thou serve other gods, wood and stone.

37 And thou shalt become [i]an astonishment, [j]a proverb, and [k]a byword, among all nations whither the LORD shall lead thee. Below ✓ Amos 4:9; 7:1-2

38 [l]Thou shalt carry much seed out into the field, and shalt gather *but* little in; for [m]the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but [n]thou shalt not

A PROVERB. – a taunt.

The term "Jew" has been a proverbial mark of detestation, contempt and hatred among all nations whether Christian so called, Mohammedan, or Pagan. Significantly it has only been within recent years, and particularly since the establishment of the State that this condition has changed.

[a] Lam. 1. 5.
[2] Heb. *shall not return to thee.*
[3] Or, *possess.*
[b] Cp. ver. 13. Jhn 19:15
[c] Lam. 2:11; 3:17
[d] Lacking for [e] Ps. 69. 3 & 119. 82, 123.
[d] Cp. ver. 12.
[e] Cp. Gen. 31. 29. Prov. 3. 27.
[f] ver. 15. ✓ Lev 26:28 ✓ Jer. 7:15; 14:1
[g] ver. 29. ✓ Jer. 4:17
[h] ver. 67. Lam. 2:15-17
[i] ver. 37.
[k] Cp. 1 Cor. 10 Is. 8. 18.
[l] 2 Kin. 17. 6 & 24. 12, 14 & 25. 7, 11. 2 Chr. 33. 11 & 36. 6, 20.
[m] Is. 65. 14.
[n] ch. 32. 15.
[o] ver. 64. ch. 4. 28.
[p] 1 Kin. 9. 7, 8. Jer. 24. 9 & 25. 9.
[q] Ps. 44. 14. Ezek. 14. 8.
[r] Jer. 28. 14.
[s] Mic. 6. 15. Hag. 1. 6.
[t] Cp. Jer. 5. 15 & 6. 22, 23. Luke 19. 43.
[u] Jer. 48. 40 & 49. 22. Lam. 4. 19. Ezek. 17. 3. Hos. 8. 1. Hab. 1. 8.
[v] Joel 1. 4 & 2. 25.
[1] Heb. *hear.*
[2] Heb. *strong of face.* Prov. 7. 13. Eccles. 8. 1. Dan. 8. 23.
[w] Cp. 2 Chr. 36. 17. Is. 47. 6.
[x] ver. 4, 33. Is. 62. 8.
[3] Heb. *they shall not be thine.*

enjoy them; for [a]they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust [3]consume. Amos 4:9; [c] 7:1-2.

43 [b]The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 [d]He shall lend to thee, and thou shalt not lend to him: [b]he shall be the head, and thou shalt be the tail. Jg. 7:22-25.

45 Moreover [f]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee [k]for a sign and for a wonder, and upon thy seed for ever. Neh. 9:35-37; Ps 81:12-14

47 Because thou servedst not the LORD thy God with joyfulness, and with [m]gladness of heart, "for the abundance of all *things*, [l] 1 Tim. 6:17-19

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he [r]shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 [t]The LORD shall bring a nation against thee from far, from the end of the earth, "as *swift* as the eagle flieth; a nation whose tongue thou shalt not [2]understand; Jer. 5:15; 48:40; 49:22; Lam. 4:19

50 A nation [2]of fierce countenance, [v]which shall not regard the person of the old, nor shew favour to the young:

51 And he shall [x]eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, [3]or oil, or the increase of thy kine,

284 Ch. 29:4.

Ability to understand the things of God is the gift of God 1 Cor. 2:13-14; yet man is not guiltless if he lacks that ability. The people had it not because they had not felt their need of it, nor asked of it Cp 2 Cor. 3:14-15.

47 The returned exiles experienced this until they turned completely to Yahweh Neh. 1:3

48 In the days of Christ Herod the Idumean ruled Luke 1:5. Under the increasing power of Rome, with a Governor in Jerusalem & the Tower of Antonia overshadowing the Temple It was rebuilt by Herod and named in honor of Mark Antony.

THE REASON FOR THE CALAMITIES 45-48

[r] Cp Deut. 20:1-3.

49 I.e. so long as they remain faithless. Ezek. 18:20 This verse shows that the seed must remain for ever. Cp Isa. 10:22; 6:13; Rom. 9:27; 11:5.

50A Testifying to the divine interposition of history. Dan 4:17.

5 ROMAN INVASION Vv 49-52.

51 They refuse to serve Yahweh, He will sell them to their enemies.

The yoke of Egypt broken Lev 26:13 replaced by that of Rome – Iron. – Matt. 24:28

A flying eagle on the Roman standards preceded the legions

There is no language more foreign to the structure and idiom of Hebrew than Latin

NESHER – To lacerate. Cp Mic. 24:28. Hab. 1:8.

RESULTS OF ISRAEL'S RETURN Ch 30.

- Wholehearted obedience V. 2.
- Restoration of grace V. 3A
- Restoration of Nation. V. 3B.
- Occupations blessing of Land. V. 5
- Circumcised heart & life. V. 6.
- Punishment of their enemies. V. 7.
- Material blessing in the land. V. 9.

ISRAEL RETURNS OF DEUT. 30.

- Return of Israel to God – Conversion. 2, 6, 8. Is 44:7-8; Ezek. 36:16-37; Zech. 12:10-13:1. Rom. 11:25-29.
- Return of Israel to the Land VV 2-5. – Isa. 11:13-16; Ezek. 37:21-22. Mic. 4.
- Return of divine favour. V. 3. Jer 31:31-40; Rom. 11:25-26.

5 Mt. 22:7. Lev. 26:25. Lk 19:44. 21:20-24

57 The most refined. Berk.

58 "The most kindly nature" – Berk. Cp Mt. 24:19-20

59 Brought up in the lap of luxury, accustomed to being borne in a litter – reluctant to come into contact with the bare soil.

60 See mg. RSV. The Hebrew suggests an extreme of horror beyond what the AV indicates.

6 NATION REDUCED, SCATTERED, THREATENED WITH SIEGE AND THAT WOMB HORROR THEM MOST AND INFANT BLANKET FRIENDING DISTINCT PLUNDER POSSESSION OF HIS

V. 68 "No man shall buy you": Josephus records that the Romans grew weary of slaughter + 97,000 of the younger prisoners were spared. Those over 17 were sent to the mines or to the arenas to fight as gladiators, or against wild beasts; those under 17 were sold as slaves. But the market was so glutted that though offered at nominal prices few would buy them. Those who remained were sent into confinement where large numbers perished from hunger. Matt 27:25, Jhn 19:15.

or flocks of thy sheep, until he have destroyed thee.

52 And he shall [a] besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. Mt 24:19.

53 And [c] thou shalt eat the fruit of thine own [2] body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, [f] in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So *that* the man *that is* tender among you, and very delicate, [i] his eye shall be evil toward his brother, and toward [k] the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him [f] in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The [n] tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [i] her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [o] young one that cometh out [r] from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly [f] in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book,

Deut 6:13; Exod 3:14-15; 6:2-3, 20:2-3, Jn 15-7

[a] Cp. 2 Kin. 25. 1, 2, 4.
[b] Ex. 6. 3.
[c] Ps. 17. 7 & 31. 21.

[c] Cp Exod 15:26
[d] ch. 7. 15.
[e] ver. 57. Lev. 26. 29. Cp. 2 Kin. 6. 28, 29. Jer. 19. 9. Lam. 2. 20 & 4. 10.
[2] Heb. *belly.* ver. 4, 11, 18.
[f] ver. 55, 57.
[3] Heb. *cause to ascend.*
[g] ch. 26. 5.
[h] ch. 10. 22. Gen. 15. 5. Neh. 9. 23.
[i] ch. 15. 9.
[k] ch. 13. 6.
[l] Will do so again
[m] ch. 30. 9. Is. 62. 5. Jer. 32. 41. Zeph. 3. 17.
[n] Cp. Prov. 1. 26. Is. 1. 24. Ezek. 5. 13.
[n] ver. 54. Is. 47. 1.
[o] Lev. 26. 33. Jer. 16. 13.
[p] ver. 36. Jer 16:13
[q] Cp. Amos 9. 4.
[r] Heb. *afterbirth.* Gen. 49. 10.
[s] Cp. Lev. 26. 36.
[t] Lev. 26. 16. Luke 19:44
Lev 26:14 ff.
[u] Job 7. 4.

that thou mayest fear this glorious and fearful name, [b] THE LORD THY GOD;

59 Then the LORD [c] will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the [d] diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD [3] bring upon thee, until thou be destroyed.

62 And ye shall be left [g] few in number, whereas ye were [h] as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD [t] rejoiced over you to do you good, and to multiply you; so the LORD [m] will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD [o] shall scatter thee among all people, from the one end of the earth even unto the other; and [p] there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [q] among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [r] but the LORD shall give thee there a trembling heart, and [s] failing of eyes, and [t] sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 [u] In the morning thou shalt

Nch. 9:5. Ps 72:19 Mt 10:28

61 Thus "to fear" or reverence is to obey. Cp Prov. 30:9. See v. 10. Isa. 43:7. Exod. 6:3. Acts 15:14. Jhn. 17. Matt 3 "

62 RSV. "Extraordinary. Obedience brought exemption from the plagues of Egypt. Exod. 8:22-23. [a] 9:4. 6-7, 26. 10:23; 11:7. – but disobedience would add to the severity of them. Cp Lev 24:11 Cp Lam. 1:9, 12; 4:12; Dan. 9:12; Mark 13:19.

"Be strong & of Good Courage" Josh 1:6,7,9,18 [a] Rabbis understood this apply realm of spirit: There are 4 directions in which a man needs constantly to strengthen himself: Torah (group religious fundamentals), Good Deeds (beneficence is the result of habitual action) Prayer (daily worship not only expresses but kindles the flame of devotion) & in Derech Eretz (harmonious relationship with his fellowmen).

63 Providedly they had multiplied under oppression Exod 1:12. Over 1,000,000 died in the siege + millions more were sold into slavery, scattered throughout the world Deut 4 27; Lev 26:22. Mark 13:20. Rev 9:21-29.

64 Obedience brought them the land Gen 12:1. disobedience will drive them from it. Cp Jer 32:28,40 Warning – Jer. 42:10 Reverted – Jer. 24:4-5.

65 He found pleasure in rewarding virtue, & He will punish wickedness – but with object of reform. 30:14. Cp Ezek. 18:23. 2 Pet. 3:9

7 DISPERSION UNDER GENTILES Vv. 64-68.

Moses under no false illusions as to the future of the people. Deut 4:27-28; Lev 26:33 Luke 21:24.

66 No abiding place – driven from country to country. Hadrian banned them & they were scattered to every quarter of the globe. In no country are they treated as citizens, but aliens, and are generally harassed, oppressed & persecuted. Ezek 6 17. Amos 9:4.

67 Like an object hanging by a thread, dangling before them, ready to fall or be cast down in a moment.

68 A perpetual prey to anxiety.

the gradual extinction of all hope, the eyes being turned from the prospect ahead & so refusing their office because they see only horror.

55. Mt 22:7. Lev. 26:25. Lk 19:44. 21:20-24

56 The most refined. Berk.

57 The most kindly nature – Berk. Cp Mt. 24:19 9-10

58 "The most" Kindly nature" – Berk.

59 Brought up in the lap of luxury, accustomed to being borne in a litter – hesitant to come into contact with the bare soil.

60 See mg. RSV. The Hebrew suggests an extreme of horror beyond what the AV indicates.

6 NATION REDUCED, SCATTERED, THREATENED WITH EXTINCTION

The Roman armies at length besieged, sacked, and utterly desolated Jerusalem: and during this seige, the famine was so extreme, that even rich and delicate persons, both men and women, ate their own children, and concealed the horrible repast, lest others should tear it from them! 'Women snatched the food out of the very mouths of their husbands, and sons of their fathers, and (what is most miserable) mothers of their infants.' 'In every house, if there appeared any semblance of food, a battle ensued, and the dearest friends and relations fought with one another; snatching away the miserable provisions of life.' 'A woman distinguished by birth and wealth, after she had been plundered by the tyrants (or soldiers) of all her possessions, boiling her own sucking child, ate half of him, and concealing the other half, reserved it for another time!'

5 DEUTERONOMY 28: A SUMMARY

Yahweh's primary intent is to bless – hence the precedence of blessings over cursings. This is in accordance with Yahweh's character. Hos 11:8-9. Lam. 3:32-34. Ps 103:6-18. Jer 29:11-13.

The way to blessing is obedience
The penalty of disobedience is judgment.

This national principle emphasized in Deuteronomy is also a personal principle. Those who will not receive Christ as Savior will face him as Judge. Jhn 3:18, 36. 2 Cor. 2:15-16.

SEALING THE COVENANT: The principles of the Covenant, including the benefits of obeying and the penalties of breaking it, have been set forth. There only remains the formal endorsement of it by the Nation. It is that act & the accompaniments to it that are the subject of Chps. 29-30. The leading elements of it are thus repeated in brief. Deut. 29:1-9 answers to the historical prologue in Ch. 1:6-4:49. 29:16-29 answers to the sanctions of 28:1-68. 30:8,10-14 alludes to the stipulations of the covenant embodied in 5:1-26:19. Finally 30:15-20 contains the summons to the oath of confirmation & the invocation of witnesses. The covenant contains strong exhortatory appeal.

Ch. 29 Summary (see above) An exhortation to obedience.

The recapitulation of the covenants: fruitful of blessings, powerful in warning; the former conditional upon a hearing ear. The goodness of Yahweh is set before them as evidence of His faithfulness an incentive of obedience. But otherwise His threatenings would be as faithful as His promises.

69 Figuratively into exile & captivity. Cp Rev 11:8. As the Exodus was the birth of the Kingdom of God the return would be its death.

70 Not as free men but cooped up in slave ships.

71 There would be so many Jewish slaves that they would no longer command a price. This happened in Rome.

CHAPTER 29

4 FOURTH DISCOURSE: COVENANT: TERMS THAT WOULD ENSURE ISRAEL'S CONTINUED OCCUPANCY OF THE LAND. CH. 29,30

1 WITH WHOM THE COVENANT MADE Vv. 1-17

1 INTRODUCTION V 1

A renewal of the Covenant. Not a new (or different) one. It was originally confirmed with sacrifice Exod. 24 and that is not here repeated.

2 THE PEOPLE EXHORTED TO KEEP THE COVENANT ON THE GROUNDS OF PERSONAL EXPERIENCE Vv 2-9.

Trials - RSV. 8:2-6. 9-11. Neh. 9:

The hearing ear, etc, are the workmanship of Yahweh. Prov. 20:12 and the effects of His grace. Cp Jer. 31:33 but are dependent upon the cooperation of mankind. Cp Heb 3:7-12. Ps 81:11-16. Cp Deut. 2:30. Isa 63: 17.

4 Cp Exhortation. Deut 8:3

V 16. Ye know: Their experiences in Egypt should show the need to include future generations in the terms of the Covenant's obligation.

say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and [b] for the sight of thine eyes which thou shalt see.

68 And the LORD [c] shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, [d] Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you. [71] - See top 285.

CHAPTER 29.

(See above. See above left.)

1 Moses exhorteth them to obedience. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside [k] the covenant which he made with them in Horeb. Amplification 4:10, 13, 23

2 ¶ And Moses called unto all Israel, and said unto them, [m] Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 [p] The great temptations which thine eyes have seen, the signs, and those great miracles: (P. 284)

4 Yet [q] the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. Mt. 6:31-32

5 [r] And I have led you forty years in the wilderness: [s] your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Neh. 9:15; Ps 78:24-25

6 [t] Ye have not eaten bread, neither have ye drunk wine [1] or strong drink: that ye might know that I *am* the LORD your God. Num 20:8; 1 Cor. 9:25; 10:4. Eph 5:18

7 And when ye came unto this place, [u] Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and [a] gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Heb 13:20-21

9 [a] Keep therefore the words of this covenant, and do them, that ye may [f] prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your [v] officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from [h] the hewer of thy wood unto the drawer of thy water: Gen. 15:10; Jer. 34:18-19

12 That thou shouldest [2] enter into covenant with the LORD thy God, and into his [a] oath, which the LORD thy God maketh with thee this day:

13 That he may [i] establish thee to day for a people unto himself, and *that* he may be unto thee a God, [a] as he hath said unto thee, and [a] as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Gen. 17:7. Ex. 3:15; 6:7; Heb. 11:16

14 Neither with you only [a] do I make this covenant and this [t] oath;

15 But with *him* that standeth here with us this day before the LORD our God, [x] and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [z] idols, wood and stone, silver and gold, which *were* among them:) Deut. 11:16-17; 13:1-15; 17:2-7. Heb 3:12 "make sure that there is no" NIV

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth

Ch. 3. 12, 13. Num. 32. 33. b ver. 34. NTE (c) Hos. 8. 13 & 9. 3. NTE. Cp. Jer. 43. 7. (d) Ch. 4. 6. e See ch. 17. 16. f Josh. 1. 7. 1 Sam. 18. 5, 14, 15, 30. 1 Kin. 2. 3. Jer. 10. 21. g See ch. 26. 18 & Josh. 1. 10. Ex. 12:38, 48. Lev. 24. h Josh. 9. 21, 23, 27. As in Gen. 14:17 (i) Heb. pass. Above Deut 7:13 (j) Neh. 10. 29. k ch. 5. 2, 3. Cutteth. l ch. 28. 9. Deut. 4:32-35 (m) Ex. 19. 4. (n) Ex. 6. 7. (o) Gen. 17. 7. Cp. Gen. 50. 24. p See ch. 4. 34. q Cp. Jer. 31. 31-33. Heb. 8. 8-10. Rom. 11:7-10? (r) Cp. Is. 6. 9, 10 & 63. 17. John 8. 43. Acts 28. 26, 27. Mt 13:11-12 s Acts 2. 39. t ch. 1. 3. (u) See ch. 8. 4. NTE (v) ch. 8. 3. See Ex. 16. 4. (w) Heb. Queen gods. Lev. 26. 30. 1 Kin. 21. 26. Ezek. 22. 3 & 30. 13, &c. (x) Ch. 2. 32 & 3. 1. Num. 21. 21-24, 33-35. Ps 135:10

1 Ch. 26:16 NIVE

SÂKAL - To be circumspect & hence intelligent. To carefully consider & hence to act wisely & prudently to ensure success. Josh 1:7-8

3 ALL ISRAEL OF EVERY AGE INVOLVED 10-13.

7 They were to engage upon the Covenant with that in view.

8 Lit. "your tribes." They stood in orderly rank. Ch 1:3. This constituted the first group.

10 Going. The verb expressed a thorough going into, and not merely a formal acceptance.

11 The Covenant was confirmed by an oath showing it would be carried out. Heb. 6:17. Gen 22:16

4 IT EXTENDS EVEN TO THE UNBORN 14-15

12 The unborn.

PUNISHMENT 2 RESULTING FROM BREAKING THE COVENANT Vv. 16-29

13 Yahweh's merciful protection should induce in them a love of Him which would be manifested in obedience.

14 GILLULIM - logs - as rounded - a note of contempt. Ez. 11:5-8. They could control their privileged status in worshipping a living powerful God instead of such inanimate objects.

1 SEVERE PUNISHMENT UPON INDIVIDUAL BACKSLIDERS. Vv 16-21.

15 Israel: Present & future is a Unity 15-28 See 250 →

RESTORATION C

so the Jew is to o Jerusalem would clares that blindn fore seen when Isr

Mercie away our Go gods o there s root th wormw curse, t his hea peace, imagin add dr 20 Th him, bu LORD a smoke all the in this and the his nam 21 And him un tribes o the curs are wr law: Ex 22 So come c shall ris stranger a far l they se land, an the LOR 23 An thereof and bu sown, grass g the ove Gomorra boim, w threw i wrath: 24 Ev say, Wh done thu meaneth great an 25 The cause th covenan their fa with th

Narcotic. Col 3:20. Rev 9:21. 15 Rash. Ges.=Poppy. Jer 9:15 Rend. Hemlock. Am 6:12 Nte. Hemlock. See note Eleck. 17 The destructive, poisonous fruit borne by idolatry. 18 LA'ANAH - To curse Str. bitter. Rend. Hemlock Amos 6:12 Cp 26:4 11 Congratulate himself by imagining that the "curse" or "sworn covenant" CRSV guaranteed unconditional security, and so lead him to please himself. Cp Ps 18:18 RSV: "This would lead to the sweeping away of moist & dry alike" - a proverb indicating general ruin. Cp also marg. Right col.

A CURSE UPON 12 THE LAND IF ISRAEL BREAKS THE COVENANT. 22-28

THE LAND DURING DISPERSION Vv 22-28.

The root of wicked ness V 18 becomes the source of infection to the whole nation and the tone changes from warning to prediction.

19 The whole land will become and Sodom. Gen 19:23 The people are described or likened to those of Sodom Isa 1:9 Jer. 23:14 Ezek. 16:49 Cp Ho 11:8; Rv. 11:7-8; Am. 4:11; Jer. 49:18 Lk. 17:5-6.

20 A repetition of that manifested against Pharaoh. Cp Exod. 11:8.

21 Their folly shall be obvious to all. Isa 42:16 Lam 1:9

22 V20 Ire = RABATS = to crouch. - Denoting the crouching of a wild beast ready to spring & devour. Retribution shall pounce upon the evil-doer without warning.

23 The tribe or family that does evil will be separated from the others for punishment. Cp Jos. 7; Ezek. 14:4; Mal. 3:18 Matt. 24:51; 25:32, 41, 46 2 Chr. 36:14-16. Ko. 4:5; Jer. 22:9

The Covenant is one which must be held to and not only the fathers but those present that day, but well.

JOSHUA - THE SOLDIER (Cont. from p. 245) 286

Joshua was a man of independent mind & outstanding courage. This led him to defy the other spies and, with Caleb, give a report of faith Num. 14:4. This was not an easy position to take, for the whole nation turned against them.

He was prepared for his task by the lessons of Experience, Example and Exhortation. Experience is necessary. A person may be educated in the various techniques of a sport (i.e. swimming or boxing), he may have read & studied every book on the subject, but if he has not practised it he will be a most imperfect performer. Joshua learned by experience to have faith in Yahweh by being placed in the most difficult situations - Amalek Exod. 17:8-16. Sinai Exod. 24:13-18; 32:15-18. The Spies Num. 14: 12, 24. Jericho etc. Joshua learned to lean upon the guidance and help of the "captain of Yahweh's host" Josh. 5:13-15.

He had the example of Moses, for he had the unique opportunity of serving at his minister Exod. 24:13; Josh. 1:1. He saw Moses in triumph Exod. 14:15 and in tribulation Num. 14:12-23. He saw his dependence on Yahweh, his recourse to prayer, his reliance on faith. He saw him in meekness Num. 12:3, and in anger. It was Joshua who heard the noise of the people in their pagan worship Exod. 32:17, & witnessed Moses smashing the tables of stone. He saw him patiently bearing with them in their

- See Opposite.

RESTORATION OF ISRAEL. See Note top. p. 288. • The Lord Jesus has come laden with blessings for Jew and Gentile Rom. 11:26. • As the Gentile obtained mercy through Jewish preaching, so the Jew is to obtain mercy through the instrumentality of the Gentile Rom. 11:30-31. • The Lord declared that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles be fulfilled Luke 21:24. • Paul declares that blindness in part is happened to Israel till the fulness of the Gentiles be come in Rom. 11:25. • A time is foreseen when Israel shall "turn to the Lord" 2 Cor. 3:15-16. Luke 21:24. They will accept Jesus as Messiah. Zech. 12.

away this day from the LORD our God, to go *and* serve the gods of these nations; [a] lest there should be among you a root that beareth [2] gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the [6] imagination of mine heart, [c] to add [6] drunkenness to thirst:

20 The LORD will not spare him, but then [c] the anger of the LORD and [d] his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD [e] shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [f] are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, [k] shall say, when they see the plagues of that land, and the sicknesses [g] which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and [m] salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [o] like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations [r] shall say, [6] Wherefore hath the LORD done thus unto this land? what *meaneth* [t] the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: Jer. 19:13-13; 44:2-6

26 For they went and served other gods, and worshipped them, gods whom they knew not, and [3] *whom* he had not [4] given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD [@] rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day. Ps. 78:2-7. Mt. 11:27-30. Rom. 16:25-26

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that we may do all the words of this law. Cp Rom. 16:25

CHAPTER 30.

1 Great mercies promised to the repentant. 15 Death and life are set before them.

AND [@] it shall come to pass, when [1] all these things are come upon thee, the blessing and the curse, which I have set before thee, and [@] thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt [m] return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God [p] will turn thy captivity, and have compassion upon thee, and will return and [q] gather thee from all the nations, whither the LORD thy God hath scattered thee. 30:8; 27:11; 16:13-15. Jer. 30:17; Mic. 4:6.

4 [@] If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which

Narcotic. Col. 3:20. Rev. 9:21; 16:23.

15. Reth. Ges. = Poppy. Jer. 9:15; Hos. 10:4. Am. 6:12. Acts 8:23; Heb. 12:15. Rend. Hemlock. Hos. 10:4 Nte. Amos. 6:12. See note Ezek. 28. The destructive poisonous fruit borne by Idolatry.

16. LA'ANAH - To curse. Str. bitter. Rend. Hemlock. Amos. 6:12. Acts 8:23. See right col.

17. Congratulate himself by imagining that the "curse" or "sworn covenant" (RSV) guaranteed unconditional security, and so lead him to please himself. Cp Ps. 18:18

18. RSV: "This would lead to the sweeping away of moist & dry alike" - a proverb indicating general ruin. Cp also marg. Right col.

A CURSE UPON THE LAND IF ISRAEL BREAKS THE COVENANT. 22-28

THE LAND DURING DISPERSION. Vv. 22-28.

The root of wickedness V18 becomes the source of infection to the whole nation and the tone changes from warning to prediction.

19. The whole land will become as Sodom. Gen. 19:23. The people are described or likened to those of Sodom. Isa. 3:9. Jer. 23:14. Ezek. 16:49. Cp. Isa. 34:9; Ps. 107:33. Jer. 17:5-6.

20. A repetition of that manifested against Pharaoh. Cp Exod. 11:8.

21. Their folly shall be obvious to all. Isa. 47:6. Ezek. 1908.

22. V20 Lit = RABATS = to crouch. - Denoting the crouching of a wild beast ready to spring & devour. Retribution shall pounce upon the evil-doer without warning.

23. The tribe or family that does evil will be separated from the others for punishment. Cp Jos. 7; Ezek. 13:9; Mal. 3:18. Matt. 24:51; 25:32, 41, 46. 2 Chr. 36:14-16. Ke. 24:5; Jer. 23:19

• The prophets also speak of their restoration and conversion. See Ezek. 36:21-32. and summary at Mal. 4. The Spirit Word will be active among the Jews Ezek. 36: 25-27; 37:1-14; Zech. 13:10. • The ground of all this will be the good pleasure of Yahweh in regard to the covenant Ezek. 36:32. Isa. 65:25. • There will be a literal "life from the dead" for Israel after the spirit Rom. 11:15 and a political resurrection for Israel after the flesh Ezek. 37.

The Covenant is one which must be held to bind not only the living then present but their distant posterity as well.

V. 19. Bless himself. Protection against Num. 15:30, 39. Cp Deut. 19:12. Ps. 10:6. 94:4-11; Trust in Temple - Jer. 7:3-11. 44:16-17; Ezek. 13:16.

22. "drunkenness &c." A metaphor denoting the natural progress & increase of evil in an entrenched man.

V 20. "Not spare" Ps. 78:38. Lk. Jer. 13:14; 21:7. Ezek. 5:11; 7:4, 9. Rom. 11:21; 2 Pet. 2:3-9

22. Dan. 9:11-14.

23. Luke 21:23-24.

24. Very words cursed. Ezek. 9:7. Dan. 9:7.

Secret things. Ps. 25:14. Pr. 3:32. Jer. 23:18. Dan. 2:18, 19, 22. 27-30. 4:9. Amos 3:7. Mal. 3:5. Mk. 13:32. Acts 1:7. Rom. 11:33-34.

3 AN EXHORTATION TO KEEP THE LAW V. 29

1. Of the future. The things of the present - these known to us. Israel's business is to live by what she knows now - the Law, covenant & will of Yahweh.

CHAPTER 30

RESTORATION Vv. 1-6.

3 DIVINE MERCY IN SPITE OF FAILURE 1-21

1 GREAT MERCIES PROMISED THE REPENTANT Vv. 1-10.

1. Moses words are unmistakably predictive. They would experience both blessing & cursing.

2. Meditate their state, recognise the cause of the curse, and, as in Egypt cry unto Yahweh. Cp Rom. 11:11.

Deut. 4:30. Relieve the extremity of their suffering, as the verb can signify in Kal. The LXX has: "Will heal thy sins." A consoling prediction that Israel's hope will lead to timely Repentance.

3. Israel called "outcasts" Isa. 56:8. Jer. 30:17; Mic. 4:6.

Cp Matt. 24:31. Amos. 9:11. Zech. 14:11; 9:9, 17; 10: 1-12. See 30 Nom. p. 284. Nos. 3:5; 6:1-2; 14:1-9. Joel 2:12-13; Zech. 12:10; Rom. 11:25-26. Zech. 8:1-8. Jer. 29:14; 31:10; 32:37. Ezek. 34:12-13; 36:24; 37:21-22

The covenant not personal so all involved

Isa. 56:1-2, 4-7. Lk. 11:28

5. Cp Ch. 26:16 NIVE

6. SAKAL - To be circumspect & hence intelligent. To carefully consider & choose to act wisely & prudently to ensure success. Josh. 1:7-8

3 ALL ISRAEL OF EVERY AGE INVOLVED 10-13.

7. They were to engage upon the covenant with that in view.

8. Lit. "your tribe." They stood in order by rank. Ch. 1:3.

9. This constituted the first group.

10. Going. The verb expressed a thorough going into, and not merely a formal acceptance.

11. The Covenant was confirmed by an oath, showing it would be carried out. Heb. 6:17. Gen. 21:31

4 IT EXTENDS EVEN TO THE UNBORN Vv. 11-14

12. The unborn.

2 RESULTING FROM BREAKING THE COVENANT Vv. 16-29

15. Yahweh's merciful protection should induce in them a love of Him which would be manifested in obedience.

19. GILLULIM - logs - as round. - a note of contempt. Ps. 115:4-8. They could contemplate their privileged status & worshipping a almighty & powerful God instead of such inanimate objects.

SEVERE PUNISHMENT UPON INDIVIDUAL BACKSLIDERS. Vv. 16-21.

Israel: Proem of Unity 13-28 →

287 Joshua (Cont. from 286)

murmurings and complainings, bearing their burdens in the wilderness, interceding for them. Joshua also learned the lesson of obedience from Moses, for he was prohibited from entering the Promised land

Joshua was the recipient of special exhortation, outstanding revelations from Yahweh. Josh. 1:5-9. as well as special instruction from Moses Deut. 31:23. 34:9. Of tribe Ephraim Num. 13:8.

Vv. 10-29. Moses reviews the various orders of people, all assembled to enter into covenant with Yahweh. He considers others who hereafter shall take place in such solemn acts. He warns every one against harbouring evil in their hearts, & presuming to escape in the general righteousness. He proclaims how the sinful individual shall be separated for doom, the land of a sinful tribe overthrown in a curse. But he adds words of mercy, and earnestly entreats appeals to choose life & not death.

ISRAEL MULTIPLIED. V.5. Keil observes: "If there is to be an increase in the number of Jews when gathered out of their dispersion into all the world, above the number of their fathers, and therefore above the number of the Israelites in the time of Solomon & the first Monarchs of the two kingdoms, Palestine will never furnish room enough for a nation multiplied like this." Since the days of Keil the nation has increased numerically as indicated requiring more land for the returning exiles and causing a fulfilment of Isa 49:20. Israel's borders will be greatly extended beyond the confines of Palestine. Gen. 15: 18-21. Obad 17-21.

5 See above.

New heart. Ezek. 11:19-20; 36:26-27 Rom. 11:26)

thy fathers possessed, and thou shalt possess it; and he will [a] do thee good, and multiply thee above thy fathers.

6 And [b] the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is it* far off.

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is it* beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, [f] I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but [g] shalt be drawn away, and worship other gods, and serve them;

18 [h] I denounce unto you this day, that ye shall surely perish, *and that* [i] ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, *that* [j] I have set before you life and death, [k] blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy [m] life, *and* the length of thy days: that thou mayest dwell in the land [n] which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. *see bottom p. 284*

[a] ch. 28. 63.
[b] ver. 6. See ch. 6. 5. 10:12.
[c] See Phil. 2:13 ch. 10. 16. John 14:21.
Cp Morning John 3:19-21
[d] ch. 29. 18.
[e] ch. 4. 19. Heb. = decore, not denounce.
[f] Cp. ch. 26. 3.
[g] ch. 28. 32. [h] See ch. 4. 26 & 32. 28. Lev. 26: 4-6, 9-11; Ps. 72:16 Isa. 65:21-23; Am. 9:11-15
[i] See ch. 28. 63.
[j] ver. 15, ch. 32. 47.
[k] ver. 2.
Josh. 23:8. Acts 11:23.
[l] See ch. 10. 20.
[m] Ps. 27. 1 & 66. 9. John 11. 25.
[n] See Gen. 50. 24.
[o] Cp. Is. 45. 19 & 48. 16.
[p] Cited generally Rom. 10. 6-8. Cp Ps. (NET) 19:20; 132. 45:19; Rom 16:25-26. Prov. 30:4. The day born. 1:3 spoke 4:40 died 34:5
[q] ch. 34. 7. See Ex. 7. 7.
[r] See Num. 27. 17. ch. 3. 22. Num. 20. 12 & 27. 13.
[s] ver. 19.

15 Ch. 26:16 His love, walk, keep, by doing which they would live, be multiplied & blessed. Ps. 22: 27-28; 1 Cor. 7:19. 1 Jn. 5:2-3.
16 Cp Ch. 32:1.
17 Cp Ch. 32:46-47.
18 Josh. 23:8. Acts 11:23. Rom 12:9.
19 Ps 27:1. 30:5; 36:9; 66:9. Cp John 11:25-26; 14:6; 17:3.
20 Ps 119:30, 111, 173 Isa. 55:4-5; Lam 3:16; 42. Ch. A. 1:29; 8:36 Cp old generation Deut. 4:40; 5:16; 11:9 12:10.

CHAPTER 31.

1 Moses encourageth the people, and Joshua. 9 He delivereth the law unto the priests, to read to the people. 14 God giveth a charge to Joshua. 24 The book of the law delivered to the Levites. 28 Moses' protestation to the elders. • The father of her GAL 4:24

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* [o] an hundred and twenty years old this day; [p] I can no more [q] go out and come in: also the LORD hath said unto me, [r] Thou shalt not go over this Jordan. • discharge his duties.

1 Though still retaining full vigor Ch. 34:7. Moses recognised that age was against him keeping leadership. • Cp NUM 27:17
2 A second reason — he was not permitted to do so. Moses = some age as preceding Noah. 40 in Egypt. Acts 7:20,23 40 Midian. Acts 7:29-30 Cf. A. 40 BC; Deut 31 7

THE RIGHTEOUSNESS OF FAITH

Paul quotes Deut. 30: 11-14 as an example of the righteousness which is of faith. He interprets these words and applies them to Christ as the Word made flesh.

He also quotes Lev. 18:5 as expressing the righteousness which is of the law, but in doing so he was not interpreting Leviticus as such, but as Jewish legalists used it. Their approach to the Law was wrong. In fact, Leviticus with its emphasis on sacrifice and priesthood demonstrated that flesh of itself was inadequate and the provisions provided were typical of the true sacrifice and priest that would come. The Jewish legalists did not see it like that and incorrectly quoted Leviticus. Paul answered with Deut. 30:11-14 which teaches that it is the Word in heart and mouth that motivates action v.14 to perform the Law.

"The Law could thus give life, but not in itself or by itself. It was the divinely arranged medium for the manifestation of faith, but it was not designed to give life in the way that the Jews understood the purpose of it being given to them. This is seen by the further teaching of Moses, through whom they received the law. (J. Carter. Romans p. 90).

5 See above.

New heart. Ezek. 11:19-20; 36:26-27 Rom. 11:26)

6 Deut. 10:16. Lev. 26:41; Jer. 4:4, 14; Rom. 2:28-29. Col. 2:11. A reference to the New Covenant. Jer. 31:31-34 Ezek. 36:26-28. Present uncircumcised Jer. 4:26.

7A Num. 24:14; Isa. 10:12 14:1-27 Jer. 50:33-34; 51:24 26, 34-37; Ob. 10; Zech. 12:3.

7 Yahweh will enable them to do this by circumcising their heart, and this He will do by discipline Jer. 30:5-14. See v.16 which should read "for" not "if" See Young. Cp Prov. 16:1; Isa. 1:25-26; 32:34-40; Ezek. 11:19-20; 36:27; 37:24; Rom. 11:26-27. Certainty of fulfilment Jer. 31:35-40; 33:20-26.

8 Cp Jer. 32:41-44 Cp Mic. 4:6-8. Lit. Turneth back to rejoice" - 78 Cp. Deut 28; 63. Isa. 62:5; 65:19; Zeph 3:17

8A Mal. 4:4. It will be amended to provide for the circumstances of the millennium including universal worship of Jew and Gentile. Appeal Lam. 3:40-41; Ezek 18:21; 33:11, 14, 19.

2 THE TERMS OF THE COVENANT ARE EASILY ASCERTAINABLE WITH 4

9 Roth: "too wonderful" It is easily understandable.

10 Inaccessible. The heart might refuse it, the mouth might disown it; yet in fact God had made it all as simple as possible, man himself was to blame if evil came.

11 Paul quotes: "Who shall descend into the deep" Cp Job 38:30; 41:31-

12 Works of faith, only by which the Law could be fulfilled.

13 Justification by faith requires the works of faith Rom 2:13, Jam 2:24 The terms of the New Covenant are thus expressed. Jer. 31:33. Cp Rom. 10:8-10

3 AN EXHORTATION TO SEEK LIFE AND GOODNESS Vv 15-20.

14 Cp Ch 11:26-27. Matt 11:16. 2 Cor. 2:16. Deut 32:47 John 3:16)

15 Ch. 26:16 His love, walk, keep, by doing which they would live, be multiplied & blessed. Ps. 22: 27-28; 1 Cor. 7:19. 1 Jn. 5:2-3.

16 Cp Ch. 32:1.

17 Cp Ch. 32:46-47.

17A SHÂMA' - To hear intelligently with imp. to obey. Thus, Love, Hear, Grow Cp Gen. 2:24.

18 Josh. 23:8. Acts 11:23. Rom 12:9.

19 Ps 27:1. 30:5; 36:9; 66:9. Cp John 11:25-26; 14:6; 17:3.

20 Ps 119:30, 111, 173 Isa. 55:4-5; Lam 3:16; 42. Ch. A. 1:29; 8:36 Cp old generation Deut. 4:40; 5:16; 11:9 12:10.

CHAPTER 31.

FIFTH DISCOURSE: FAREWELL: MOSES' FINAL WORDS OF ADVICE 1-23.

1 MOSES LAST COUNSEL 1-23.

1 THE PEOPLE EXHORTED TO FAITH AND COURAGE Vv 1-6.

1 Though still retaining full vigor Ch. 34:7. Moses recognised that age was against him keeping leadership. • Cp NUM 27:17
2 A second reason — he was not permitted to do so. Moses = some age as preceding Noah. 40 in Egypt. Acts 7:20,23 40 Midian. Acts 7:29-30 Cf. A. 40 BC; Deut 31 7

YAHWEH THE
A Judge
by implication
of law. Cp Gen
of widows - th
By caring for

3. He as ever, will L
lead them, as
the great Shep-
herd of Israel.
Ps. 80:1. 78:52-54.
77:20.
4 He was the
Divine appoin-
tee.
5. They need not
be afraid but
can expect re-
markable vict-
ories to continue
Ex. 23:28-31; Num.
21:23-35; Deut 2:33;
3:3-11, 21; 7:2, 16.
5A Terms: Ex. 23:32
33; 24:12-16; Num. 33:
52-56; Deut. 7:23-25;
20:16-17.
6 Jos. 1:6, 7, 9.
10:25. 1 Chr.
22:13; 28:10, 20;
2 Chr. 32:7. Ps. 27:
14 Isa. 43:1-5.
Hag 2:4. Zech. 8:
13. 1 Cor. 16:13. Eph.
6:10. 2 Tim 2:1.
Thus a rallying call
throughout the
ages.
7. Repeated to
Joshua Josh. 1:5.
Cited by Paul.
Heb. 13:5.

JOSHUA EX-
2 HORTED TO FAITH
AND COURAGE
Deut 31 Vv 7-8 Num.
38 27:23
8 The assurance
of victory.
9 Cp V. 3 Deut. 9:3.
Ps. 78:52-54.
10 Josh. 1:5. Rom.
2:21. Heb. 13:6.
3 THE LAW DE-
LIVERED TO THE
PRIESTS FOR
INSTRUCTION OF
THE PEOPLE 9-13

11 Unto the relig-
ious and civil
authorities.
12 Whereas males
alone were
under orders to
attend the feast
Deut 16:16. on the
7th year all Isra-
el was to gath-
er - even the
stranger Vv 11-
12. All who en-
joy the benefits
of the covenant
must be made
aware of its ob-
ligations. fr. bottom
13 This took place at
the beginning of the
next year. There would
have been no sowing
or reaping but the
Israelites would have
been scattered by the
curse of God as reward
for their disobedience to the
Law. Lev. 26:31-33

YAHWEH THE JUDGE – DAYÂN See also Shâphat.

● A Judge or Advocate, from DIYN (deen), to rule; by implication to judge (as an umpire), to strive (as at law. Gen. 6:3). DAYÂN – only Ps. 68:5. He is a Judge of widows – those who have no help of their own. By caring for such we gain the favor of the Dayân. See Notes Ps. 68:5.

● For characteristic in judging Deut. 32:36. Ps. 135:14.

● DIYN + SHÂPHAT occur in conjunction in Ps. 7:8. RV: "Yahweh minister(h), judgment (DIYN) to the peoples ... judge me (Shâphat) – a judgment favorable to the petitioner – do me justice.

● Judge the world in righteousness Ps. 9:8; Acts 17:31. Ps. 96:10; 110:6.

● Judge His people Ps. 50:4. 54:1. Heb. 10:30. See below.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

DEUT. 31:25 K

The non-priestly Levites could not so much as enter the Sanctuary or touch the Ark. Num. 4:15. Though in the journeys in the wilderness the Ark was borne by the non-priestly Kohathites, yet on occasions of a more solemn + public character it was carried by the priests themselves. Josh. 3:3; 4:9-10; 6:6; R; 8:33; 1 Kg 8.

are given Acts 20:24-32; 2 Tim 3:11-5 and a prophetic song of witness taught them.

READING THE LAW. 1st example during the conquest of Canaan. Josh 8:35. Jehoshaphat over 600 yrs later. 2 Chr. 17:6-9. Josiah 210 yrs later.

Ps. 44:2. 146:5.

a ch. 9. 3.
b ch. 3. 28. Num. 27. 23.
c ch. 3. 21.
d Num. 21. 23, 24, 33, 35.
e ch. 11. 2.
f Ps. 78. 5, 6.
g ch. 7. 2.
h ver. 2, 16.
i ver. 7, 23. ch. 3. 28. Josh. 1. 6, 7, 9 & 10. 25. 1 Chr. 22. 13 & 28. 20.
k ch. 1. 29 & 7. 18, 21 & 20. 3.
l ver. 23. Num. 27. 19.
m ch. 20. 4.
n ver. 8. Josh. 1. 5.
o Ex. 33. 9.
p ver. 6, 23.
q Heb. *lie down.* 2 Sam. 7. 12.
r ch. 9. 3. Ex. 13. 21.
s Ex. 32. 6.
t Ex. 34. 15.
u ch. 1. 21 & 7. 18. Josh. 1. 9 & 8. 1 & 10. 25.
v Judg. 2. 12 & 10. 6, 13.
w ver. 20. Lev. 26. 15. Judg. 2. 1.
x Cp. ch. 27. 18.
y ver. 25. Num. 4. 15. Josh. 3. 3 & 8. 33.
z 2 Chr. 15. 2 & 24. 20.
a ch. 32. 20. Ps. 30. 7 & 104. 29. Is. 8. 17 & 64. 7. Ezek. 39. 23. Cp. Is. 59. 2.
b Heb. *And them.* ver. 21. ch. 4. 30. Gen. 44. 34. Josh. 2. 23. Judg. 6. 13.
c ch. 15. 1, 2, 9.
d Lev. 23. 34.
e Num. 14. 42.
f ch. 16. 16.
g ver. 17.
h Josh. 8. 34, 35.
i 2 Kin. 23. 2. Neh. 8. 1-3.
k ch. 4. 10.

1 men, women, children, stranger
2 that they may hear, learn, fear, observe
3 their children, which have not known, may hear, learn, fear
4 Joshua, go over before thee
5 do unto them as he did to Sihon and Og
6 Be strong, courage, fear not, be afraid, he will not fail thee, nor forsake thee
7 Moses called unto Joshua, Be strong, courage
8 he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee, fear not, neither be dismayed
9 Moses wrote this law, delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel
10 Moses commanded them
11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing
12 Gather the people together, men, women, children, thy stranger that is within thy gates, that they may hear, learn, fear the LORD your God, observe to do all the words of this law
13 their children, which have not known, may hear, learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it
14 the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, present yourselves in the tabernacle of the congregation, that I may give him a charge. Moses and Joshua went, presented themselves in the tabernacle of the congregation
15 the LORD appeared in the tabernacle in a pillar of a cloud: the pillar of the cloud stood over the door of the tabernacle
16 the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; this people will rise up, go a whoring after the gods of the strangers of the land, whither they go to be among them, will forsake me, break my covenant which I have made with them
17 my anger shall be kindled against them in that day, I will forsake them, I will hide my face from them, they shall be devoured, many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?
18 I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

1 TAPH – The child, relating to small children. (default in Heb.). RV: "The little ones". The word singular in Heb. but used collectively.
2 For the transforming power of the Law see Ps. 19:7-11; Jn 5:39. 2 Tim. 3:15-17; Ps. 34:11-14.
3 Deut. 6:7; Ps. 78:4-8. Prov. 22:6; Eph. 6:4. 2 Tim. 3:15 Samuel when weaned – 3 or 5 yrs. 1 Sam. 1:22. Levites were weaned at 3 years old for granted at thirty at that age. 2 Chr. 31:16.

4 YAHWEH'S WARNING TO MOSES: THE PEOPLE WILL FAIL Vv 14-21

5 Maxwade Lev. 1:1. Tent of Meeting Exod. 25:22; 29:42; Jos 36
14 TSÂVÂH – Constitute. Sr. Joshua had already been commissioned Cp Vv 6-7; Num. 27:18-23. but now was to be officially confirmed by Yahweh in the sight of the people. Ex 33:9-10; 40:38. Ps. 99.
7.
15 SHÂKAB – Lie down in rest. Indicates death with the certainty of resurrection
16 Thus revealing that Joshua's task will be as difficult as that of Moses, providing a fitting introduction to Moses' Song of witness against the nation Deut. 32.
17 Ex. 34:15; Jg 2:17-20. Ps. 73:27; 106:39; Isa. 57:3, 8; Jer. 3:1-2; Ezek. 16:15, 25-36; 23:5-8; Hos 2:2-5; Jam 4:4; Rev 17:2-5; 19:2.
18 Num. 6:23-27; Ps. 80:1.
19 Nch. 9:32-35
A Promise 2 Chr. 25:2 Performance 2 Chr. 24:20; 36:14-16.
20 The Song will witness that they knowingly broke their word.

Deut 32:4 Judgment: Mishpat: Verdict, decree, law, just. His ways are set down in the decrees proclaimed.
DEUT. 32:8. Set the bounds. Cp. Acts 17:26. In determining the inheritance of nations he set boundaries around that of Israel, that they should not integrate. It was intended as a separate land in which God as a separate people could dwell Ex. 25:22; Deut 12:14. 1 Kg 8:12-13. Cp Isa 2:1-4; Jer. 3:17 Ezek 43:7. 48. Joel 3:16-18 Zech 14:9.
2 Chr. 34:22-33. Nehemiah 8 Ps. Jer. 11:16.

3 He, as ever, will lead them, as the great Shepherd of Israel. Ps. 80:1. 78:52-54. 77:20.
4 He was the Divine appointee.
5 They need not be afraid but can expect remarkable victories to continue. Ex 23:28-31; Num 21:23-35; Deut 2:33; 3:3-16, 21; 7:2, 16.
5A Terms: Ex. 23:32; 33; 24:12-16; Num 33:51-56; Deut 7:13-25; 20:16-17.
6 Jos. 1:6, 7, 9. 10:25. 1 Chr. 22:13; 28:19, 20. 2 Chr. 32:7. Ps. 27:14. Isa. 43:1-3. Hag 2:4. Zech 8:13. 1 Cor. 16:13. Eph 6:10. 2 Tim 2:1. Thus a rallying call throughout the ages.
7 Repeated to Joshua Josh. 1:5. Cited by Paul Heb. 13:5.

2 JOSHUA EXHORTED TO FAITH AND COURAGE Vv 7-8

Deut 1:38. Vv 7-8 Num. 27:23
8 The assurance of victory.
9 Cp V. 3. Deut. 9:3. Ps. 78:52-54.
10 Josh. 1:5. Rom 8:31. Heb. 13:6.

3 THE LAW DELIVERED TO THE PRIESTS FOR INSTRUCTION OF THE PEOPLE 9-13

11 Unto the religious and civil authorities.
12 Whereas males alone were under orders to attend the feast Deut 16:16. on the 7th year all Israel was to gather – even the stranger Vv 11-12. All who enjoy the benefits of the covenant must be made aware of its obligations. In autumn
13 This took place at the beginning of the next year. There would have been no sowing or reaping but the Israelites would have been cautioned by the curse of God as reward for their obedience to the Law. Lv 26:3-13; Dt 28:1-14

CHAPTER 21 = FIFTH DIVINE SERMON: COUNSEL: MOSES' FINAL WORDS OF ADVICE 1-23.

1 MOSES' LAST COUNSEL 1-23.

1 THE PEOPLE EXHORTED TO FAITH AND COURAGE Vv 1-6.

1 Though still retaining full vigour Ch. 34:7. Moses recognised that his age was against him keeping kingship. Cp Num 27:17
2 A second reason – he was not permitted to do so. Moses = some age as preceding Nadab + Abihu in Egypt. Acts 7:20-23 + Midian. Acts 7:29 Cp. Ps. 90:10; Dan 7:25

● As administrator Ps. 72:2; Zech 3:7. 289
● Judge the ends of the earth. 1 Sam. 2:10.
A Judge He administers perfect justice to the benefit of all: a justice that is blended with mercy + understanding Cp John. 5:22-27, 36; Rom. 3:26.

14 Num 31:2; Deut 31:22-24, 28; Mk 10:14-5; 12:19; Lk 20:28; John 1:17, 45; 5:46.

CHAPTER 31: Despite the failure of Moses Vv 2 assurance of success is given Vv 3-6. Joshua is appointed Vv 7-8. However success in its fulness depends on them keeping the Law Vv 9-13. As in the case of Gentile Ecclesias however, warning of apostasy + perilous times

YAHWEH THE ROCK. Summarised by Isaiah as: "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat . . . Trust ye in Yahweh for ever; for in Yah Yahweh is the Rock of Ages" Isa 25:4; 26:4.
Tzur frequently enter into composition - prose theme in time Moses

Cp Ps. 61:2

Tzur is sometimes rend. "sharp," "edge" suggesting the sharp razor-back ridges of hard granite rock. The word is applied to Christ as a hiding place Isa. 2:10. Rock of offence Isa. 8:14, a slaughter rock Isa. 10:26. Rend. Mighty Ones Ps. 29:1 v.f

GOD (EL) OF EMUNÂH (Faithfulness) Emunâh = firm. Num. 11:5, 6, 10. 21:12; 3-35 etc.

18 An attestation from their own mouths of God's benefits, their own duties, & their desserts when they should fall away.

Cp Mal. 3:5

The book of the law.

Rebellion: LXX "contentious disposition" Roth. perverseness

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be [b] a witness for me against the children of Israel. 18

20 For when I shall have brought them into the land which I sware unto their fathers, [c] that floweth with milk and honey; and they shall have eaten and filled themselves, and [d] waxen fat; 14 then will they turn unto other gods, and serve them, and [e] provoke me, and [f] break my covenant. - Isa. 24:5.

21 And it shall come to pass, [g] when many evils and troubles are befallen them, that this song shall testify [2] against them as a witness; for it shall not be forgotten out of the mouths of their seed: for [h] I know their [i] imagination which they [3] go about, even now, before I have brought them into the land which I sware. / Vv 4, 14.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 [k] And he gave Joshua the son of Nun a charge, and said, [l] Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and [m] I will be with thee. Acts 7:45.

24 ¶ And it came to pass, when Moses had made an end of [n] writing the words of this law in a book, until they were finished, The priests V. 9. Sebastian 289.

25 That Moses commanded the Levites, [o] which bare the ark of the covenant of the LORD, saying, 2 Kg 22:8-11; 2 Chr. 34:14-15.

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there [4] for a witness against thee. 2 Kg 22:8, 11-14; Rom. 3:19-20. top of page

27 For I know thy rebellion, and thy [k] stiff neck: behold, while I am yet alive with you this day, [a] ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your [c] officers, that I may speak these words in their ears, [d] and call heaven and earth to record against them.

29 For I know that after my death ye will utterly [j] corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you [k] in the latter days; because ye will do evil in the sight of the LORD, [m] to provoke him to anger through the work of your hands. / Heb. 1:2, 5. Acts 20:27.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended. Mal. 3:5.

The lawsuit pressed against Israel. Isa. 1:2 Hos. 4:1; 12:2 Mic. 6:2

[a] ch. 9. 7, 24.
[b] ver. 21, 26.
[c] ch. 16. 18.
[d] ch. 30. 19. Cp. ch. 32. 1.
[e] Ex. 3. 8.
[f] ch. 32. 5. Judg. 2. 19. Hos. 9. 9.
[g] ch. 32. 15.
[h] ver. 18.
[i] ch. 32. 19. Num. 14. 11 & 16. 30.
[k] ch. 4. 30. Gen. 49. 1.
[l] Judg. 2. 1. Lev. 26. 15.
[m] ch. 4. 25 & 32. 16. Judg. 2. 12. 1 Sam. 1. 6.
[n] ver. 17.
[2] Heb. before.
[o] Cp. Jn 2:24-25 Hos. 5. 3 & 13. 5, 6.
[p] Gen. 6. 5.
[3] Heb. do.
[q] Ps. 50. 4. Cp. Josh. 24. 27.
[r] ver. 14.
[s] See ver. 6.
[t] Is. 55. 10. 1 Cor. 3. 6.
[u] ch. 33. 28.
[x] ver. 8.
[y] Ps. 72. 6. Mic. 5. 7.
[z] ver. 9.
[a] ch. 3. 24 & 5. 24.
[b] 2 Sam. 22. 3 & 23. 3. Ps. 18. 2, 31 & 92. 15. Hab. 1. 12.
[c] Dan. 4. 37. Rev. 15. 3.
[d] Ps. 31. 5. Jer. 10. 10.
[e] Job 34. 10.
[f] Heb. He hath corrupted - to himself.
[g] Cp. 2 Kin. 22. 8.
[h] Or, that they are not his children, that is their blot.
[i] 2 Sam. 22. 27. Ps. 18. 26. Mat. 17. 17. Luke 9. 41. Phil. 2. 15.
[k] ver. 29, 21.
[l] Ps. 116. 12.
[m] Ex. 32. 9. Is. 63. 10 & 65. 2, 3. Ps. 74. 2.

CHAPTER 32.

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

See top left p. 293

GIVE ear, [q] O ye heavens, and I will speak; and hear, O earth, the words of my mouth. 2 Tim 4:1 Deut 11:11, 14

2 [r] My doctrine [s] shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and [t] as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye [u] greatness unto our God.

4 He is [b] the Rock, his work is perfect: for [c] all his ways are judgment: [d] a God of truth and [e] without iniquity, just and right is he. (Faithfulness - RV) See above

5 [f] They have corrupted themselves, [g] their spot is not the spot of his children: they are a [v] perverse and [w] crooked generation. (Perverseness) (Crooked)

6 Do ye thus [i] requite the LORD, O foolish people and unwise? is not he [x] thy father that hath [m] bought thee? hath

Repay,

1 Sam. 2:2. 1 Pet. 2:9

[q] Is. 1. 2.
[r] Cp 2 Tim 3:14-16; 2 Pet 3:1-4 Acts 20:29-31.
[s] Cp Deut. 32:1-30: 1 Kg 8:56 Is. 1:2.
[t] Cp Is. 55:10-11.
[u] Ps. 145. 5, 6.
[v] Ps. 78. 8. Phil. 2. 15.
[w] Ps. 125. 5. Prov. 2. 15.
[x] Mal. 2. 10.
[y] Ex. 15. 16. Ps. 74. 2.

David, oppressed and persecuted, found comfort & shelter in it 2 Sam. 22:3 NTE Cp vv. 32, 47 (A:18)

Isaiah described Yahweh as the Rock of Ages. Isa. 26:4

• The only Rock or Shelter. Ps. 18:31 • Rock of Salvation Ps. 89:26; 95:1; 62:2, 6. • A safe refuge in trouble Ps. 27:5; 28:1; 94:22. • An immovable foundation Ps. 31:2 • Impervious to attack Ps. 61:2 • Rock of strength & refuge Ps. 62:7; Isa. 17:10. • A source of consolation & strength Ps. 81:16; 40:1; • Faithfulness Ps. 92:15. • Rend mighty Isa. 30:29 Strength (of heart) Ps. 19:14; 73:26; Strong Ps. 71:3. God Hab. 1:12.

YAHWEH THE ROCK.
- A Shelter Ps. 61:3.
- A Defence Ps. 18:2; 62:6.
- A Dwelling-place Ps. 90:1
- A shadow from heat. Isa. 32:2.
- A moveless standing ground Ps. 40:2.
- A Foundation Mt. 7:24 Cp Mt. 16:18. 1 Cor. 3:11
- The Cleft Rock. A place of Safety. Exod. 33:22 Song 2:14.
- The Smitten Rock - a source of spiritual refreshment. Exod. 17:6. Cp. 1 Cor. 10:4; 1 Jn 5:6. See Rom. 8:34-39.

Neh. 9:25-26, 35. Hos. 13:6

DEUT. 32. The wilderness wanderings commence & end in song Ex 15.

5 MOSES' CHARGE TO JOSHUA. Vv 22-23.

19. Yahweh through Moses. Cp Josh. 1:5-9.
20. Cp v. 14 Note.

6 SIXTH DISCOURSE: INSTRUCTION: THE WRITTEN LAW PRESERVED AS A WITNESS. V. 24-29.

1 THE RECORDED WITNESS Vv 24-29.

1 THE LAW COMPLETED AND LAID UP AS A WITNESS 24-27

21. RSV: "By the side of."
22. Cp Deut 28:58; 29:20; 30:10. The King had to write a copy for himself Deut 17:18. Found in days of Josiah 2 Kgs 22:8. For its influence on Jeremiah see p. 933.

The Song & the Book constituted a joint witness against the people. Is 48:4; Acts 7:51

THE ROCK. Deut. 32:4.

TZUR - translated "strength" Ps. 19:14c. The Rock in the desert; stability in the midst of instability; a sure foundation in the midst of trouble & doubt, symbolising the enduring faithfulness and unchangeableness of Yahweh Mal. 3:6. He is a Rock for He is immutable, & immoveable a contrast to the shifting sands of the desert. He is a shelter and a shade from the blazing sun Ps. 84:11; Rev. 7:16. 290 an everlasting foundation upon which to build. Mt. 7:24-25. Cp Gen. 49:24; 1 Sam. 2:2 Moses & the Rock. 2. Ps 18:2. Mt. 21:44.

It provided water when smitten by the serpent rod. Exod. 17:6. It was in a cleft in a Rock that Moses was placed to see the glory of Yahweh Exod. 33:21-22. (The second rock which gave water Num. 20:11 = Sela). This Rock pointed to Christ 1 Cor. 10:4. Cp Deut. 8:15. 32:4, 13, 15, 18, 30, 31, 37.

Hannah experienced the stability, shelter and endurance of that Rock. 1 Sam. 2:2.

David, oppressed and persecuted, found comfort & shelter in it 2 Sam. 22:3 NTE Cp vv. 32, 47 (A:18)

Isaiah described Yahweh as the Rock of Ages. Isa. 26:4

• The only Rock or Shelter. Ps. 18:31 • Rock of Salvation Ps. 89:26; 95:1; 62:2, 6. • A safe refuge in trouble Ps. 27:5; 28:1; 94:22. • An immovable foundation Ps. 31:2 • Impervious to attack Ps. 61:2 • Rock of strength & refuge Ps. 62:7; Isa. 17:10. • A source of consolation & strength Ps. 81:16; 40:1; • Faithfulness Ps. 92:15. • Rend mighty Isa. 30:29 Strength (of heart) Ps. 19:14; 73:26; Strong Ps. 71:3. God Hab. 1:12.

---

7 SEVENTH DISCOURSE: SONG. A PSALM OF WITNESS AGAINST ISRAEL V 30 - CH 32:52.

1 A RECAPITULATION OF DIVINE GOODNESS & HUMAN FOLLY V. 30 - CH 32:43.

1 INTRODUCTION V. 30.

CHAPTER 32.

2 YAHWEH'S RIGHTEOUSNESS; ISRAEL'S FOLLY 1-6.

1. Not merely nature as evidences of Yahweh's power, but the political powers of Israel. Isa. 12.
2. LEQACH from LÂQACH, to take. That which takes one, that which one receives, not displaces. LXX = imperative: "let my doctrine
3. Fructify the soil, bring forth fruit
4. Gentle showers that encourage early growth.
5. Heavier showers to water the established growth 1 Pet 2:2. Heb. 5:12-14.
6. QÂRÂ - To proclaim, to accost a person Str.
7. An appeal to others to join in so doing.
8. See below & above.

Repay, Deut 32:6 Is 63:16 Jer 3:4, 19 Mal 1:6 Ps 103:13

Ness-fig. sense had vindicated the border of & build up, sup faithful, to stability, fai character of

9. His faithfulness has remained in spite of the lack of faith in His children. Indeed He has borne their corrupt doings Cp Isa. 63:7-17. For corruption see Cp Deut 9:12; 31:29.
10. Their moral corruption is not what His children should manifest - yet. Mal. 3:6 Cp Note 1 Cp 1 Jn 1:1 Mt 7:18

2 YAHWEH SELECTED ISRAEL 7-14

Gen. 10:1. He had Israel in mind before Abram born. Cp Eph 1:4.
13. Elyon - the Dispenser. See Note Gen. 14.
14. Cp Exod. 15:16 19:5. 1 Sam. 4:6; 7:8; 17:26 Ps. 78:71. Eph 1:18 Ps 23:4 Top
15. Roth.: "met"
16. The anxious care of Yahweh as He disciplined His people. Fig. represented as a man without food & water, shelter, exposed to the bitter elements.
17. ISHOWN - "little man" - A person's image is reflected in miniature in a pupil of the eye. Even the most barren places would yield an abundance of flowers from whence would come honey, and olive trees for oil
19. Cp Note 16 By testing them He teaches the lesson of endurance and faith, never trying them beyond what they can bear. Cp. Deut. 8:2-6. 1 Cor. 10:13; Rom. 5:3-6.
20. A token seen in the conquest of Gilead.

4 ISRAEL'S INGRATITUDE & DISOBEDIENCE

21. The upright one. Deut 33:5, 26 Isa 44:2.
22. "Sheôl" - Destroyers (Young) occurs Ps 16:10
23. Became unmanageable through good living.
24. Roth.: "and treated as foolish." Heb. NÂBEL. They treated Him with contempt.
25. Cp Exod. 34:14 = Name. (Num. 5:14 = Law. Deut. 31:16, Isa 54:16 = Example).
27. Feared. If He did not punish them in a remarkable supernatural way, the enemy would brag or boast.

ness fig. security, fidelity trustworthiness. He had vindicated this title by bringing Israel to the border of the land. From the root AMAN - to build up, support, to foster (as a parent), firm or faithful, to establish. 'EMETH (cognate word) = stability, faithfulness, trustworthyness. This is the character of the Father and should be reflected in His children. Heb. 11:6. ● The faithful (Aman) God which keepeth covenant & mercy. Deut. 7:9. Yahweh's that is faithful (Aman). ● Yahweh Elohim of truth ('EMETH) Ps. 31:5. Jerusalem will be named such because there His faithfulness will be manifested. Zech. 8:3. Cp Isa. 65:16. V.4.

A GOD OF MISHPAT - (Judgment). from Sh Sphat - Judge (See p.311) - Order, consistency, law, verdict. Having laid down lines of action in righteousness & wisdom, He remains consistent with them and his Word - left in His dealings with man. He is a God of faithfulness in whom there is no deviation or iniquity. Cp Ps. 9:16.

9 His faithfulness has remained in spite of the lack of faith in His children. Indeed He has borne their corrupt doings. Cp Isa. 63:7-17. For corruption see Cp Deut. 9:12; 31:29.

10 Their moral corruption is not what His children should manifest - Yet. Matt. 7:6. Cp Jude 23, 24. 1 John 1:14; 1:8.

12 Gen. 10:1. He had Israel in mind before Abram born. Cp Eph. 1:4.

13 Elyon - The Dispenser. See Note Gen. 14.

14 Cp Exod. 15:16. 1925. 1 Sam. 16:6; 78:71. Eph. 1:18. ● p.284 Top.

15. Roth.: "met"

16 The anxious care of Yahweh as He disciplined His people. Fig. represented as a man without food & wolf, shelter, exposed to the bitter elements.

17 ISHOWN - Little man" - A person's image is reflected in miniature in a pupil of the eye.

18 Even the most barren places would yield an abundance of flowers from whence would come honey, and olive trees for oil.

19 Cp Note 16 By testing them He teaches the lesson of endurance and faith, never trying them beyond what they can bear. Cp. Deut. 8:2-6. 1 Cor. 10:13; Rom. 5:3-6.

20 A token seen in the conquest of Canaan.

ISRAEL'S INGRATITUDE & DISOBEDIENCE

21 The upright one. Deut. 1:5, 26. Isa. 44:2.

22 "Sheol" - Destroyers (Young) occurs Ps. 116:3.

23 Became unmanageable through good living.

24 Roth: "and treated as foolish." Heb. NÂBEL. They treated Him with contempt.

25 Cp Exod. 34:14 = Name. 1 Num. 5:14 = Law. Deut. 7:1-4. Isa. 54:16 = Example. V27. Feared. If He did not punish them in a remarkable supernatural way, the enemy would brag or boast.

DEUTERONOMY 32.

The song of Moses.

9 For the LORD's portion *is* his people; Jacob *is* the [3]lot of his inheritance.

10 He found him in a desert land, and in the [4]waste howling wilderness; he [5]led him about, he instructed him, he kept him as [6]the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [7]honey out of the rock, and [8]oil out of [9]the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure [10]blood of the grape.

15 But Jeshurun waxed fat, and [11]kicked: [12]thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he [13]forsook God *which* made him, and lightly esteemed the [14]Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 [15]They sacrificed unto devils,

[3] Is. 27. 11.
[2] Or, which were not God.
[3] Heb. generation and generation.
[4] Ex. 13. 26. Ps. 44. 2.
[5] Is. 17. 10. Jer. 2. 32.
[6] Acts 17. 26.
[7] Judg. 2. 14.
[8] Gen. 11. 8.
[9] Or, despised.
[10] Cp. Is. 1. 2.
[11] ch. 31. 17.
[12] Heb. cord.
[13] Prov. 2. 12.
[14] Jer. 2. 6.
[15] Job 12. 24.
[16] ver. 16.
[17] Num. 21. 20.
[18] Or, compassed him about.
[19] Ps. 17. 8. Prov. 7. 2.
[20] 1 Kin. 16. 13. Ps. 31. 6. Jer. 8. 19. Acts 14. 15.
[21] Ex. 19. 4.
[22] Cp. Hos. 1. 9, 10. Cited Rom. 10. 19.
[23] Gen. 1. 2.
[24] Jer. 15. 14.
[25] Or, hath burned.
[26] Or, hath consumed.
[27] Lam. 4. 11.
[28] Is. 58. 14.
[29] Ps. 7. 12, 13.
[30] Job 20. 17. Ps. 81. 16.
[31] Job 29. 6. ch. 8. 15.
[32] Heb. burning coals.
[33] Ps. 81. 16.
[34] Lev. 26. 22.
[35] Mic. 7. 17.
[36] Gen. 49. 11.
[37] Lam. 1. 20.
[38] Is. 44. 2.
[39] Heb. from the chambers.
[40] Heb. bereave.
[41] 1 Sam. 2. 29.
[42] Neh. 9. 25. Jer. 5. 7, 28.
[43] Jer. 15. 6.
[44] ver. 6.
[45] Ezek. 20.
[46] Ps. 89. 26. 2 Sam. 22. 47.
[47] Ps. 78. 58. Num. 25. 11.
[48] Jer. 19. 4.
[49] Ps. 106. 37. Cited 1 Cor. 10. 20.

18 Of the Rock *that* begat thee thou art unmindful, and hast [16]forgotten God that formed thee.

19 And when the LORD saw *it*, he [17]abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, [18]I will hide my face from them, I will see what their end *shall be*: for they *are* a [19]very froward generation, children in whom *is* no faith.

21 [20]They have moved me to jealousy with *that which is* not God; they have provoked me to anger [21]with their vanities: and [22]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and [23]shall burn unto the lowest hell, and [24]shall consume the earth with her increase, and set on fire [25]the foundations of the mountains.

23 I will heap mischiefs upon them; [26]I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with [27]burning heat, and with bitter destruction: I will also send [28]the teeth of beasts upon them, with the poison [29]of serpents of the dust.

25 [30]The sword without, and terror [31]within, shall [32]destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 [33]I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

[16] Heb. "To a No-God" see Roth.
[17] QÂROB - Near. Those gods that came near to them they worshipped whilst treated with contempt. Yahweh cared for them.
[18] Cp Isa. 51:1, 17:10; John 3:13
[19] Isa. 60:21. Phil. 2:13.
[20] NÂ'ATS - Despise, scorn. V. 18. Isa. 43:16, 45:11; Hos. 1:10; Rom. 9:4. The women manifested their full share of sin. Isa. 3:16. Jer. 7:18, 44:15.

5 YAHWEH'S REBUKE AND PUNISHMENT V19-27

[21] Cp Isa. 64:7. Cp Ps. 80:1.
[22] He would withdraw His protective care, leave them to their own resources, and see how they would fare.
[23] Perverse. Cp Isa. 30:9-10. Jer. 5:31.
[24] HABEL M - Emptiness, transitory. Cf. Jer. 10:6. Cp Acts 14:15; 1 Cor. 8:4 Lying V. 2 Ps. 31:6. Jon. 2:8
[25] Roth: "With a No-God" Cp. V. 17
[26] Roth: "With a No-People" They would forsake Him for a No-God & He would forsake them for a No-People. Cp Ps. 18:25-26. Those not recognised by Him as such. Cp Isa. 40:15
[27] NÂBAL - Characteristic - They know not God. Ps. 14:1; 53:1. Cp Lev. 22:6
[28] Cited. Jer. 15:14; 17:4; Lam. 2:11
[29] The fires of Gehenna - condemnation shall consume the nation. Cp Isa. 30:33. Matt. 25:41.
[30] The whole nation. Isa. 24:1, 6
[31] The very government - the throne of David. Cited Lam. 4:11; Ezek. 5:16. Judgment, punishment Isa. 64:7, 9, 10, 11
[32] Cp Lam. 3:13. Ezek. 5:16. Rev. 6:8
[33] Cp Jer. 14:18 Lam. 4:4-9; 5:10

"sucked out by hunger" G. Gesen. "Exhausted by hunger" Davies Heb. Lex.

[34] Cp Mg. The burning fever of pestilence. Jeremiah constantly warned of the sword, famine & pestilence Jer. 14:12, 16:4; 27:8; 29:17; 24:10; 34:22; 42:17, 22; 44:13. Cp. Ezek. 6:11. Matt. 24:7. Luke 21:11
[35] Cp Mg. Cf. Ezek 36:12.
[36] Roth: "I would puff them away." Luke 23:24.
[37] Taunt = Roth. Ry - Provocation.
[38] "Misconstrue" - O.T.Cas. Yahweh carefully bears in mind the impact that His actions have on men, and carefully provides against them being misunderstood. Deut. 9:28; Exod. 32:12; Num. 14:16; Isa. 10:15; Ezek. 20:13-44. This care is exercised that no potential saint, carefully considering the evidence, will be led astray. It is thus that Yahweh "fears."
[39] V. 23. Arrows of God. - His punishments, judgments. Ps. 7:13. Job 6:4; 16:13; 34:6; 45:5; 76:7 Deut. 32:42; Ezek. 5:16; Rev. 6:1-8 Ezek. 5:16 Some are named. V. 24

A God of Mishpât (cont.). Having declared His will, He will remain consistent to it. Those who worship Him must bow to His verdict. Jam. 1:17. Cp Deut. 1:17. ● Yahweh as future Judge Ps. 9:7-8; 82:8 ● Yahweh the Judge (Shaphat). Gen. 18:25; Judg. 11:27; Ps. 50:6; 68:5; 75:7. Isa. 33:22. Ps. 97:2. Isa. 5:16. ● Attitude toward judgment. Ps. 33:5; 37:28; Isa. 33:5; 61:8; Ps. 25:9; 76:9. ● God of Judgment Ps. 30:18; Isa. 33:22; Cp. Mal. 2:17 with 3:5; Ps. 50:6; 68:5; 78:7. Gen. 18:25; Jud. 11:27. ● Appeals to Him as Judge. Gen. 16:5; 31:53; 1 Sam. 24:15, 18; Ps. 26:1; 35:24; 43:1 ● Manifested in Israel. Deut. 17:9, 12; Jud. 2:18; 2 Chr. 19:6 ● By Christ. John 5:22; Isa. 42:1, 3, 4; Isa 9:6; Ps. 98:9; 110:6; 135:14. Cp title Son of Man with shaphat in Ezekiel. It occurs there more than any other book - at least 21 times. See Ezek. 43:7-11; 44:6-8; 37:21-28; 34:22. ● By Saints. Ps. 148:9.

YAHWEH THY FATHER [redacted]. :Æ B. V. 6.

[redacted] Cp Isa. 58:1-5. Jer. 3:12-19; 31:32; Ezek. 16:32. Hos. 2:2, 7. ● Reverence earthly parents Ps. 22:10 68:5 ● Recognised as Father. Is. 64:16 Isa 63:16; 64:8; Jer. 3:19; 31:9 Re Rechabites Jer. 35:14-19. Mal. 1:6; Cf. Jer. 2:27; Mal. 2:10.

See Over Top. See Note Isa 64.

YAHWEH AS FATHER (Cont from p291)

Sons of God Exod 4:22-23, Deut 14:1; Job 1:6. Requirements of the Law ● Love Exod 20:12; Deut 5:16 ● Obedience Deut 21:18-19 ● Respect Deut 27:16. Cp Prov 1:8 ● Co-Levitical Covenant Deut 33:9 ● Contrast Indulgence David toward Absalom. 1 Kg 1:6. ● Christ as Father Isa 9:6. Sons and daughters Deut 32:19.

VERSE 39. "The inquisitive will not begrudge the trouble of examining the context which leads up to this animated & impressive passage. It will be seen that, with keenest irony, idolatrous Israel has just been advised to apply in her extremity to the false gods of which she boasted. "See Now" if haply ye have at length discovered that I, I am He, and there are no gods with me. I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel: Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. And the LORD spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount

6 ISRAEL'S CHARACTER Vv 28-33

lest they should [a] say, [2] Our hand is high, and the LORD hath not done all this. (for v28-9 p 284)

28 For they are a nation void of counsel, neither is there any understanding in them.

29 O that they were wise, that they understood this, that they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock [h] had sold them, and the LORD had shut them up?

31 For [k] their rock is not as our Rock, [m] even our enemies themselves being judges.

32 For their vine [n] is of the vine of [p] Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: (Ch. 29:18 note.

33 Their wine is [s] the poison of dragons, and the cruel [t] venom of asps. (deadly.

34 Is not this laid up in store with me, and [u] sealed up among my treasures?

35 [x] To me belongeth vengeance, and recompence; their foot shall slide in due time: for [z] the day of their calamity is at hand, and the things that shall come upon them make haste.

36 [a] For the LORD shall judge his people, [b] and repent himself for his servants, when he seeth that their power is gone, and [d] there is none shut up, or left.

37 And he shall say, [e] Where are their gods, their rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

39 See now that [g] I, even I, am he, and there is no god with me: [h] I kill, and I make alive; [i] I wound, and I heal: neither is there any that can deliver out of my hand.

40 For [k] I lift up my hand to

[a] Num. 14. 16.
[2] Or, Our high hand, and not the LORD, hath done all this.
[b] Ps. 7. 12. Ezek. 21. 9.
[c] Is. 1. 3. Jer. 4. 22.
[d] Ch. 5. 29. Ps. 81. 13.
[e] Is. 47. 7. Lam. 1. 9.
[f] Jer. 46. 10.
[g] Lev. 26. 8.
[h] Judg. 2. 14. 1 Sam. 12. 9.
[i] Judg. 5. 2.
[k] 1 Sam. 2. 2.
[3] Or, Praise his people, ye nations: or, Sing ye.
[l] Cited Rom. 15. 10.
[m] Cp. 1 Sam. 4. 8.
[n] Rev. 19. 2.
[4] Or, is worse than the vine of Sodom, &c.
[o] ver. 35, 41.
[p] Is. 1. 10. Ezek. 16. 46.
[q] Cp. Ps. 85. 1.
[r] Ch. 29. 18.
[s] Ps. 58. 4.
[t] Job 20. 14, 16. Ps. 58. 4.
[5] Or, Yahuah. Cp. Num. 13. 8, 16.
[u] Job 14. 17. Hos. 13. 12.
[x] Job 14. 17. Hos. 13. 12.
[z] Ps. 94. 1. Is. 1. 24. Cited Heb. 10. Rom. 12. 19.
[a] ch. 11. 18. ch. 6. 6.
[b] 2 Pet. 2. 3.
[c] Cp. ver. 20, 37. Ps. 135. 14. Cited Heb. 10. 30.
[d] Judg. 2. 18.
[e] Heb. hand. ch. 30. 19. Prov. 3. 22.
[f] 2 Kin. 14. 26.
[g] Judg. 10. 14. 1 Kin. 18. 27.
[h] Num. 27. 12.
[7] Heb. a hiding for you.
[i] Ps. 102. 27. Is. 41. 4.
[k] 2 Sam. 2. 6.
[l] Job. 5. 18.
[m] Num. 14. 30.

69 "The heavens" — J.T. Ever. 3:1419. Cp 41 "I am the Living One of the Olahm" (or Millennium) — J.T.

71 BÂRAQ - lightning. Cp Hab 3:11.

72 He will use Israel as His humbler agency in His Zech. 9:13-15. 10:4-5.

73 Rom. RV: "From the head of the leaders of the enemy." Roth: "With the flesh of the chief leader of the foe"

74 Cited by Paul to prove conversion of Gentiles.

2 SEQUEL TO THE SONG vv 1-52

1 SUNG AS A DUET BY MOSES & JOSHUA v 44

75 Acts 11:23 Note Deut 6:6; 11:18

2 MOSES' SOLEMN EXHORTATION AT AN EPHAPH vv 45-47.

76 Cp Deut 30:20. Prov 3:1-2, 18, 22. Cp Hos 4:6; 6:6.

3 MOSES INSTRUCTED TO PREPARE FOR HIS DEATH vv 48-52.

See also Num. 27:12-14.

77 See Note Num 29:12. RSV = "This mountain of the Abarim, Mt. Nebo"

78 Sig Elevation & Hunger. The head or summit of Pisgah providing a panoramic view of the land Promise.

THE SONG = CH 32 TOPICAL
- Introduction 1-3
- Yahweh's faithfulness 4-14
- Israel's faithlessness 15-18
- Their deserved punishment 19-25
- The reason of this 26-34
- Their ultimate reformation 35-42
- Conclusion 43. Cp With Moses' Psalm. Ps. 90.

79 Sig. Strife at the Sanctuary.

80 See Note Num. 12:21 Str. To priest, 3 cmg. But see Num. 11:21. Cp Heb. 11:13

EIGHTH DISCOURSE

B BLESSING: PUTTING GLORY OF THE TRIBES. CH 33.

See below.

CHAPTER 33.

From Sinai Cp. Ps. 50:1-3. 2 Cor. 3:10. with Hab 3. Ps. 68:17-18. Jude 14 Song 3:6-10.

In Type of Christ Dt 18:15.

The analogy is of the Sun of Righteousness Mal 4:2 shining in the political heavens in the millennial day. 2 Pet 3:13

1 "Zarah" — "To break forth as light."

2 "Yapha" — "To shine forth in glory as the sun."

3 "Nthah" — "To appear speedily, suddenly & unexpectedly." Often used to denote a large unspecified number 1 Cor. 6:15, 16:19. Ezek 6. Song 5:10. 1 Sam 29:5

5 "Oath" — An imperial mandate.

6 This is promised Jeshurun — the Upright One — or purified Israel, gathered out of all nations cf v 26.

6A Not the generation that left Sinai cf Num 14:11-12.

6B RSV: "his" phrase means they were under his protection.

6C All that Moses commanded is seen in its perfection in Christ whom he typified.

7 That is Yahweh as per RSV, Clarke, R.V margin = "There was a King"

8 Not in original. Let the man of the flesh diminish in preference to the mang Spirit of God. Cp Gen 49:3 Sept. favours. A.V.

9 The Lord. See note Gen. 49:8-9 for explanation.

V. 39. cont. covered how utterly vain is their help — "that I, I" emphatically repeated, as if to invite a penitent nation to fill in the blanks from the stores of revving memories. "I" — your own, your real, your living God; "I" — your long forgotten, but yet faithful, loving God, still waiting; even now after all this, to be gracious. "See NOW, that I, I am he;" or, "am the one, and the only one, that can help you." "And there are no gods with me." — strong negative of substantive verb, hence accent on "no." "I kill" — separate nominative pronoun — hence emphasis on pronoun. "And make alive" — nominative pronoun not repeated, hence none needed in English: the contrast between "Kill" and "make alive" at this point suffices. "I wound" — again no separate nominative, & no emphasis on "I" this time permissible. But then finally, when bringing in the climax "I heal" there is a triumphant stress to be laid on the "I". The Translator protests that, while he does real homage to the elocutionary instinct which is common to all men, & is well trained in most educated men, he considers it very unlikely that such instinct could ever unaided, have divined the existence of such authoritatively indicated variations as these; of which, indeed, familiarity with the original idiom can alone give trustworthy information. Both [illegible]

THE SONG: CH 32
- Introduction 1-3
- Yahweh's faithfulness 4-14
- Israel's faithlessness 15-18
- Their deserved punishment 19-25
- The reason of His 26-35
- Their ultimate Reformation 35-42
- Conclusion 43. Go With Moses Psalm. Ps. 90.

TOPOGRAPHY of SINAI Deut. 1:19. 8:15. Jer 2:6. A mountainous region (Sinai = 7,500 ft) mainly of red granite, that no government seeks to annex, or emigrants undertake to people. The Mount rises suddenly like a huge altar of red granite before which is a plain. It is so formed as to cause the voice to reverberate. Deity in sacrificial manifestation Exod. 20:25. Gen 33:20. The Judgment Seat is a gathering to Christ Mat. 24:31. 2 Thess. 2:1. 2 Tim 4:2 Ps. 50. Mt. Sinai Hab. 3:1 Ps. 68.

DEUT. 33. • An Introduction Vs 1-5 • The benedictions 6-25. • The conclusion Vs 26-29.
This chapter in contrast to the last is one of happy augury: completely absent of warning & reproof

Levi Conf. with Jacob's blessing dramatic - vindicated their

DEUTERONOMY 33. The blessings of the twelve tribes.

The salvation of the people

whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Cp Ch 34:1-4 ? 81

52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel. "Them" V2. The Deliverer Rom 11:26 Above Right

79 Sig. Strife at the Sanctuary. 80 See Note Num 13:21. Str. To priest, 2 crag. But see Num 13:21. 81 Cp Heb. 11:13.

EIGHTH DISCOURSE 8 BLESSING: FUTURE GLORY OF THE TRIBES. CH 33. See below.

CHAPTER 33.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

AND this *is* [o] the blessing, wherewith Moses [p] the man of God blessed the children of Israel before his death.

2 And he said, [q] The LORD came from Sinai, and rose up from Seir unto them; he shined forth [r] from mount Paran, and [s] he came with ten thousands of saints: [t] from his right hand *went* [u] a fiery law for them. [Sam. esh ur - a fire shining out of Hebrew]

3 Yea, [v] he loved the people; all his saints *are* in thy hand: and they [w] sat down at thy feet; *every one* shall [x] receive of thy words.

4 [a] Moses commanded us a law, [b] *even* the inheritance of the congregation of Jacob.

5 And he was [c] king in [d] Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together. Continuance of people

6 ¶ [f] Let Reuben live, and not die; and let not his men be [h] few. Deliverance of the people

7 ¶ And this *is* [i] *the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

V.6. The latter part of this verse is attributed to Simeon by the Alexandrian MSS of Septuagint - rated the oldest and most valuable extant.

8 ¶ And of Levi he said, [a] Let thy Thummim and thy Urim *be* with [k] thy holy one, [l] whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah; Mar 12:37

9 Who said unto his father and to his mother, I have not [g] seen him; [m] neither did he acknowledge his brethren, nor knew his own children: [n] for they have observed thy word, and kept thy covenant.

10 [o] They shall teach [p] Jacob thy judgments, and Israel thy law: [q] they shall put incense [5] before thee, [r] and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and [s] accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the* LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [t] Blessed of the LORD *be* his land, for the precious things of heaven, for [6] the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things [7] put forth by the [8] moon,

15 And for the chief things of the ancient mountains, and for the precious things [e] of the lasting hills,

16 And for the precious things of the earth and [9] fulness thereof, and *for* the good will of [u] him that dwelt in [v] the bush: let [w] *the blessing* come [x] upon the head of Joseph, and upon the top of the head of him *that* was separated from his brethren.

17 His glory *is like* the [y] firstling of his bullock, and his horns *are* like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass; and as thy days, *so* *shall* thy strength *be*.

26 ¶ There is none like unto God, O Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky.

27 The eternal God *is* thy refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

CHAPTER 34.

1 Moses views the land from Pisgah. 5 He dies. 7 His age. 8 The mourning for him. 9 Joshua succeeds him. 10 The excellency of Moses.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD showed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

293 SUMMARY OF CHAPTER 33.

8 EIGHTH DISCOURSE: BLESSING - FUTURE GLORY OF THE TRIBES. Vv 1-29.
1 Introduction Vv 1-5. 1 The Sun of Righteousness to Arise Vv 1-2. The King in Jeshurun Vv 4-5.
2 The Blessings Vv 6-25. 1 Reuben shall live V 6. 2 Judah shall conquer V 7. 3 Levi shall teach Vv 8-11. 4 Benjamin shall dwell in safety V V. 5 Joseph shall triumph Vv 13-17. 6 Ashur a Zebulun shall minister righteousness. Vv 18-19. 7 Gad shall administer Justice Vv 20-21. 8 Dan shall show strength V 22.
9 Naphtali shall be satisfied. V 23.
10 Asher shall be blessed. Vv 24-25.
3 THE SOURCE & SUMMARY OF THE BLESSINGS. Vv 26-29.
1 The God of Jeshurun Vv 26-27.
2 The Israel of the Future Vv 28-29.

SIMEON Scattered in Israel Gen 49:7. Dramatic decrease in number. Num 26 14. Scattered among tribes in punishment (Levi can. to Levi for blessing) no mention.

CHAPTER 33.

From Sinai Cp. Ps. 50:1-3. 2 Cor. 3:10. with Hab 3. Ps. 68: 17-18. Jude 14 Song 3:6-10.

In Type of Christ-Or 18:15. BAR

The analogy is of the Sun of Righteousness Mal 4:2 shining in the political heavens in the millennial day. 2 Pet 3:13

1 "Zarah" — "To break forth as light."
2 "Yapha" — "To shine forth in glory as the sun."
3 "Nthah" — "To appear speedily, suddenly & unexpectedly."
4 Often used to denote a large unspecified number 1 Cor. 6:15. Heb 9. Ps 3:6. Songs 5:10. 1 Sam. 29:6
5 "Oath" — An imperial mandate.
6 This is promised Jeshurun - the Upright One - or purified Israel, gathered out of all nations of V. 26.
6A Not the generation that left Sinai cf Num. 14:11-12.
6B RSV: "his." "phrase means they were under his protection
6C All that Moses commanded is seen in its perfection in Christ whom he typified.
7 That is Yahweh as per RSV, Clarke, R.V margin = "There was a King"
8 Not in original. Let the man of the flesh diminish in preference to the man of Spirit. cf Gen 49:3. Sept. favours. A.V.
9 The Lord. See note Gen. 49:8-9 for explanation.

DEUT. 33. • An Introduction Vv 1-5 • The benedictions 6-25. • The conclusion Vv 26-29.
This chapter in contrast to the last is one of happy augury: completely absent of warning & reproof

10 J. Thomas: "Thy Thummim and thy Urim be of the Man thy holy one..." Jhn 8:12 Col 1:19
11 Ex 17:1-7. The controversy was: "Is Yahweh among us or not." The water from the Rock proved that He was. For significance see. 1 Cor. 10:4 1 Tim. 6:16. The Lord as High Priest here set forth as Levi's Holy or Separate One from whom all light and fullness comes.
12 The High Priest was separated from all Israel and dedicated to Yahweh's service, and for that purpose ignored the normal requirements such as mourning for father, mother etc. Lev 21:11-12. Lev 10:2-7. In like manner the Lord saw "his friends" as his relations Mat 12:46-50 and would have repudiated normal relations for these if necessary.
13 Levi voluntarily stood on Yahweh's side in the camp of Israel. Ex 32:26-29. Num 25:
14 See case Nadab and Abihu Lev 10:2-7.
15 Yet to be realised cf Mal 2:3-5 with Mal 3:1-4.
16 Mal 2:7.
17 Mal 1:11
18 Mortal and immortal Levites will co-operate in this duty. Jer 33:15-18. Ezek 44: 15-16.
19 No inheritance in Israel, but cities of refuge. Received a tithe, a tithe of which given back to Priests
20 The Holy One. The Levites of future will do that Rev 5: 9,10.
21 Antitypical Solomon 2 Sam. 12:25 Matt 3:17
22 Part of Jerusalem where Temple of future age will be was in Benjamin. The tribe will be stationed near the Prince in Ages to come. Ezek 45:22.
23 Cover and support is the figure of the verse.
24 Lit. the two mountain Peaks of Zion and Moriah, but figurates to support, the Burden Bearer. Gen. 12:6.
25 The subterranean springs that gush up from beneath keeping the land well watered even in drought. See on 49:25 Sept. = Fountain of deeps
26 Joseph is type Christ. The blessing upon him calls forth the most precious fruits. Sun and moon represent Government and Ecclesiastical systems of future as in Isa. 30:26. For the fruits see Rev. 22:2.
27 Rulers. Rev 5:9-10 Isa 32:1
28 Cp Hab 3:6 Ps 68:33-35 Isa 22:6.
29 Those taken out of nations Acts 15:14
30 Full manifestation of Divine purpose in earth. Num 14:21
31 The favour of the Great Deliverer of Israel, even Yahweh.
32 The Nazarite vow. Num 6
5. External manifestation
33 A consecrated Prince.

C/V 28. WHATEVER GLORY ISRAEL HAD IN THE PAST — THE FULNESS OF THE VISION AWAITS THE FUTURE

REUBEN — SEE A SON
SIMEON — HEARING
JUDAH — PRAISE
LEVI — JOINING
BENJAMIN — SON OF HIS RIGHT HAND
JOSEPH — ADDING
EPHRAIM — DOUBLE FRUIT
MANASSEH — FORGETTING
ZEBULUN — DWELLING
ISSACHAR — REWARD
GAD — TROOP
DAN — JUDGE
NAPHTALI — WRESTLING
ASHER — BLESSING

V.29. Saved by 12:2. 45:17. Jer 31:28-40. Shield: Magen. Ps. 3:3 Nib. Sword. - Gideon. Jud. 7:20; Ps. 7:12; 45:3; Isa. 27:1; 34:5-6. Gen. 12:3. Gen. 49:8 Ezek. 38

34 This was devoted to Yahweh and not permitted to do any common work. Deut 15:19-20. The two horns of the bullock could apply to two tribes of Joseph, and, in antitype, the Jew and Gentile division of Sons of God. Rev 14:4.
35 Symbol of strength, glory, sovereignty. Num 23:22; 24:8; Dan 7:24; Luke 1:69
36 'Reem' - Rhinoceros, some varieties of which are two-horned, and are noted for strength and ferocity. Job 39:9-11. RV. Wild ox. See below
37 He prevailed over the first-born as spiritual Israel will prevail over the natural seed.
38 Sig. "Double fruit." He was the younger son who prevailed over the first born and here points to the double-fruit (Jew and Gentile) that shall prevail over the natural seed.
39 "Forgetting" - Yahweh will forget the sins of His people. Mic. 7:19 These two horns - Spiritual and natural Israel - will "push" the Gentiles Zech 9:12-14
40 Zech 14:16 Isa 33:17
41 They shall apparently receive wealth that Gentiles shall bring in their pilgrimage to the Land. The cantonments of Zebulun and Issachar shall abut, and will be adjacent to Gulf of Aqaba. Ezek 48:26 so that those visiting the Land Zech 14:16 will probably disembark at Zebulun.
42 The Sept. adds: "They shall utterly destroy the nations."
43 Palestine will become the political, Religious, and Economic centre of the Age. The Sept. renders this: "The marts of them that dwell by the sea-coast" i.e. of countries carrying on international trade, for which see Isa. 23:18.
44 Jer. 31:11.
45 Deliverance out of distress is termed enlarging Ps. 4:1.
46 The Lion of Judah. Rev. 5:5.
47 Strength and Ruler of nations destroyed by the Enlarger of God.
48 The Holy Oblation Ezek. 48:9 If God's portion meant it will be the first tribe north of Egypt. Ezek.
49 RV. RSV = "To"
50 Heb. "Qedem" rendered "East" 21 times. = "What is before in time or place" (Young)
51 Zech 13:6.
52 Bashan was said to be much frequented by lions. Cp with Gen. 49:17 for the perfect warrior: strategy or cunning combined with strength. Cp Jud. 18. 7 Note
53 Ancient Naphtali situated in Galilee witnessed the main labour of Christ Isa 9:1 Mat 4:13-16.
54 Heb "Yam" = Sea. Naphtali's border will extend to the Sea in Kingdom Ezek 48:34 South of Dan. The gate of Naphtali will be West in the city Ezek 48:34
55 Happy in his children and friends. Ashah = beloved.

a Num. 23. 22.
2 Heb. an unicorn.
b 1 Kin. 22. 11. Dan. 8. 4.
c Jer. 23. 6.
d Cp. Gen. 48. 19.
e Num. 23. 9.
f ch. 8. 7.
g Gen. 27. 28.
h ch. 32. 2.
i Cp. above Gen. 49. 13.
k Ps. 144. 15.
l 2 Sam. 7. 23.
m Ps. 33. 20.
n Is. 2. 3.
o Ps. 4. 5.
3 Or, shall be subdued. See 2 Sam. 22. 45. But cp. Lev. 19. 11.
p ch. 32. 13.
q Gen. 49. 9. Num. 23. 24.
r Num. 32. 1-5, 16-19.
s Num. 27. 12.
t Gen. 49. 10. Num. 21. 18. Judg. 5. 14.
4 Or, the hill. Num. 21. 20.
5 Heb. sieled. Jer. 22. 14. Hag. 1. 4. Cp. 1 Kin. 6. 9.
u Josh. 4. 12.
v ch. 3. 27.
w See Judg. 18. 29.
x ch. 11. 24.
a Gen. 49. 9.
b Cp. Judg. 18. 27.
c 2 Sam. 18. 23.
d Cp. Gen. 49. 21.
e Judg. 1. 16.
f Gen. 14. 2.
g Eccles. 1. 6. Ezek. 20. 46. Cp. Josh. 19. 34.
h Gen. 12. 7.
i Gen. 49. 20.
k ch. 3. 27.
l Cp. Job 29. 6.
6 Or, Under thy shoes shall be iron.
m Ex. 15. 11.
n ch. 32. 15.
o Ps. 104. 3. Hab. 3. 8.
p Cp. Jude 9.
q Ps. 71. 3.

ling of his bullock, and his horns are like a the horns of unicorns: 2 with them b he shall push the people together to the ends of the earth: and c they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, d Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall e call the people unto the mountain; there f they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth g as a lion, and teareth the arm with the crown of the head.

21 And h he provided the first part for himself, because there, in a portion of i the lawgiver, was he 5 seated; and k he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a a lion's whelp: b he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, d satisfied with favour, and full with the blessing of the LORD: e possess thou the west and f the south.

24 ¶ And of Asher he said, g Let Asher be blessed with children; let him be acceptable to his brethren, and let him h dip his foot in oil.

25 i Thy shoes 6 shall be iron and brass; and as thy days, so shall thy strength be.

26 ¶ There is k none like unto the God of l Jeshurun, m who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal n God is thy refuge, and underneath o are the everlasting arms: p and he shall thrust out the enemy from before thee; and shall say, Destroy them.

28 Israel then q shall dwell in safety r alone: s the fountain of Jacob shall be upon a land of corn and wine; 3 also his heavens t shall drop down dew.

29 u Happy art thou, O Israel: v who is like unto thee, O people saved by the LORD, w the shield of thy help, and who is the sword of thy excellency! and thine enemies 3 shall be found liars unto thee; x and thou shalt tread upon y their high places.

CHAPTER 34.

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab a unto the mountain of Nebo, to the top of b Pisgah, that is over against Jericho. And the LORD c shewed him d all the land of Gilead, e unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, f unto the utmost sea,

3 And the south, and g the plain of the valley of Jericho, h the city of palm trees, unto i Zoar.

4 And the LORD said unto him, k This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: l I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: m but n no man knoweth of his sepulchre unto this day.

a Num. 21. 20.
b Deut. 3. 27.
c Gen. 13. 14.
d Josh. 13. 11.
e Judg. 20. 1.
f Gen. 10. 19.
g Josh. 13. 27.
h Josh. 15. 61.
i Gen. 13. 10.
k Num. 20. 12. Deut. 32. 52.
l Deut. 3. 27.
m Jude 9.
n Deut. 32. 50.

Dr. Thomas Translation 294

"There is none like the El of Jeshurun (Strength of Israel) riding the heavens in thy help, and with His majesty the clouds. The Elohim of the East a refuge, and underneath the Powers of Olahm. He shall thrust out the enemy from before thee and shall say, Destroy! Then Israel shall dwell in safety alone. The fountain of Jacob shall be alone upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou O Israel. Who is like unto thee, O people saved by Yahweh, the shield of thy help, and who is the sword of thine exaltation. Also thine enemies shall be proved liars to thee, and thou shalt tread upon their high places."

56 Abundance of oil = a sign of fertility Job 29:6 Oil was obtained by treading under foot the berries Mic 6:15
57 See Note Mic 4:13.
58 Enduring power and security.
59 Heaven as government Isa 34:4 f. Isa 13:10. UNICORN - RE'EM, from a root To be high, so of Yahweh's towering strength & height - the uplifted horns of the now extinct aurochs. Cent. Bible.

Num. 24:2 Ezek. 40:2 Rev. 21:10
Heb. 3:1 19.

V.29. Saved by 12:2. 45:17. Jer. 31:28-40. Shield: Magen. Ps. 3:3 Nib. Sword. - Gideon. Jud. 7:20; Ps. 7:12; 45:3; Isa. 27:1; 34:5-6. Gen. 12:3. Gen. 49:8 Ezek. 38

60 The Powers of the future - Christ and Saints. Gen. 49:24.
61 Ayin - Eye.
62 Ex. 33:16. Num. 23:9; Ezek. 34:28. Deut. 11:11; 32:2 Fulfil. Gen 27:28
63
64 Refreshing doctrine Deut. 32:2. Ps. 72:6.
65 Num 23:20-24 24:8. 2 Sam. 7:23 1 Kg 10:17-18 Ps 21:12 Heb. 1:5. Ps 2:11.
66 Their boasts against Israel will be proved to be folly. Ps 18:44. Ezek 36:3 Is 81:15

CHAPTER 34

9 EPITAPH
DEATH: YAHWEH BURIES HIS WORKMAN 1-12

1 THE END OF AN EPOCH 1-12.

1 MOSES SURVEYS THE LAND OF PROMISE 1-4

1 Sig. Serrated ridge. Str. = A cleft from a root to cut up, fig. to contemplate. Roth: "the head of Pisgah" - the headland of the Pisgah. - A dominant spur from which a panoramic view is seen.
2 Not Dan Laish which was not in Gilead, but another Dan not identified. Gen 14:14.
3 This implies a legal claim to it Gen 15:14-18. Cp Heb 11:13.

2 BURIED IN A SECRET PLACE Vs 5-6.

4 EBED - Bondman Josh 1:1. Mal 4:4 Jhn. 8:35-36. 2 Tim 2:25. Heb 3:1-6. 2 Pet 1:1 Rev 15:3.
5 The House of the Gap. (valley?) A place of idolatry belonging to Reuben. Josh. 13:20. Deut. 3:29; 4:46.

MOSES DIED - The youngest of all his kindred. Levi 137, Kohath 133, Amram his father 137. Aaron 123; Miriam 126 or more. He died on his birthday 1st day

3 HIS AGE AND CONDITION 7

6 3x40 = Complete probation. As run-ner Acts 7:23. Shepherd Acts 7:30 Leader 7 Still full of vigor. Juice = blood.

4 30 DAYS OF MOURNING 8

8 As with Aaron. Num 20:29. 3x 10 "the perfection of Divine order at marking the right moment" "Bull." Number in Scripture." He had revealed the

JOSHUA - A book of graphic movement, of campaign, conquest, and subjugation. It is set out in three divisions
1. Entering the Land. Chs 1-5.
2. Overcoming the Land Chs 6-12.
3. Occupying the Land. Chs 13-24

DIVINE COMMISSION TO JOSHUA Vs 1-9

The mourning Deut 34:8. shock and sense of loss occasioned by the death of Moses is broken by the instructions now issued to his successor. Yahweh buries His workmen but His work must go on.

1 These words connect this book with the Pentateuch. See also. Jud. 1:1.
2 'EBED - Slave. An official title for Moses, Expressing the channel through which Yahweh worked, thus expressive of great intimacy Cp vv. 1, 7, 13, 15 etc. Heb 3:5.
3 See Index.
4 'ANOKI NOTEN - about to give. Indicating immediate help.
5 The Divine finality. In Yahweh's mind accomplished.

JOSHUA THE SON

He less emerges courage, to take men of history. name was chang contracted to leader of Ephraim Rephidim again personal attendan 24:13. 32:11-13), had Ex 33:11. was amo pleading with 13:2. 14:6-9). A

MOSES DIED - The youngest of all his kindred. Levi 137, Kohath 133, Amram his father 137. Aaron 123; Miriam 126 or more. He died on his birthday 1st day 11th month. Ch 1:3, 10. 3:2 Based on Religious fear this would be approx. Feb. They kept Passover the following month. See Death of Moses - Top P. 278

"This book of the Law" - For the first time in history the Bible was in the hands of man. Note the explicit instructions of Yahweh to Joshua Ch 1:8 and how he passed them on to Israel, Ch. 23:6. Cp 2 Tim. 2:2. See summary of the Pentateuch in "The Treasury".

3 HIS AGE AND CONDITION 7

6 3x40 - Complete probation. At ruler Acts 7:23. Shepherd Acts 7:30 Leader.

7 Still full of vigor. Juice = blood.

4 30 DAYS OF MOURNING 8

8 As with Aaron. Num 20:29. 3x10 "The perfection of Divine order at marking the right moment" Bull. "Number in Scripture." He had revealed the Divine order to Israel, and they appropriately mourned for their symbolic period.

5 THE SUCCESSION OF JOSHUA V. 9. Num. 27:18-23

9 He shared this with Moses. Num 11:17 Cp Ex 31:3 1 Kgs 3:12

6 MOSES' RECORD. Vv 10-12.

10 Therefore, in view of the promise, Israel had to await his coming Cp Deut. 18:15, 18. Cp John 7:21. Acts 3:22-23. Heb 3:5-6

11 Through His angelic manifestation. Num. 12:8. Jud. 6:22.

12 I.e. With respect to all the signs etc. Deut 4:34; 7:19; Cp Ex. 33:11; Num. 12:8; Isa. 63:11-12; Heb. 3:5-6.

* Josh. 1:8 Observe to do Deut. 5:29, 32, 33. 6:1-7. Mat. 7:21, 24 Teaching to observe Mt 28:20. Chronology. P. 244 1 Kings 6:1.

JOSHUA - A book of graphic movement, of campaign, conquest and subjugation. It is set out in Three divisions -
1. Entering the Land. Chs 1-5.
2. Overcoming the Land Chs 6-12.
3. Occupying the Land. Chs 13-24

DIVINE COMMISSION TO JOSHUA Vv 1-9

The mourning Deut. 34:8, shock and sense of loss occasioned by the death of Moses is broken by the instructions now issued to his successor. Yahweh buries His workmen but His work must go on.

1 These words connect this book with the Pentateuch. See also. Jud. 1:1.

2 'EBED - Slave. An official title for Moses, Expressing the channel through which Yahweh worked, thus expressive of great intimacy. Cp vv. 2, 7, 13, 15 etc. Heb 3:5.

3 See Index.

4 'ANOKI NOTEN - about to give immediate help.

5 The Divine finality. In Yahweh's mind accomplished

FOR THE TYPE SEE } Hebrews 3 & 4. FOR THE EXHORTATION Cp } Josh. 1:5 Heb. 13:5. See Note Top. p. 216. for Genealogy see 1 Chr. 7:25-27. & vv 22-24.

For Analysis See Index.

THE BOOK OF JOSHUA.

YAH SHALL SAVE

For family see Note Num. 26:35.

Contrast with Christ Heb 3:5-6. 7:25

CHAPTER 1.

1 Joshua appointed to succeed Moses. 5, 9 God promiseth to assist Joshua. 10 Joshua prepareth the people to pass over Jordan.

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Could be seen. Cp Deut. 3:18-29.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. LAKEM NETATIV

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. See Top. p. 254 Top. Lebanon Euphrates

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Deut. 31:8, 23. 1 Cor. 10:13

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Vv. 9, 18. Cp Num. p. 285.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. See above. Have good success.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Left column.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying, Exod. 16:35 Josh 5:12 NIC manna to cease

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess

2. Joshua thus a type of Christ who can bring us into our inheritance Heb. 4:8-9.

3 Note the recipe for success given in the following verses - Joshua 1 Corinthians 15:58.

FAITH.
COURAGE
STRICT ADHERANCE TO YAHWEH'S REQUIREMENTS.
STUDY OF THE WORD.

4. Do not add or diminish my instructions. Deut. 4:2 12:32. Prov. 30:6. Rev. 22:18-19. Moses, Joshua, Solomon all anticipated that also suffered by the antetype in his last message.

5 We sometimes overlook this and teach precepts by the commands of men. Isa. 29:13. adding or subtracting from Yahweh's words. Sept: "Be strong therefore and play the man to the uttermost. Cp. Paul's similar exhortation 1 Cor 16:13.

"AFTER 3 DAYS, WE MOVE!"

The spies had already been sent out Ch. 2:1 marg. 2:16. 3:1.

6 Josh. 3:2. NIC Translated to the

7 SHOTERIM - To write. Hence Scribes. Cp Deut. 16:18; 20:5, 9; 31:28.

8 Let us place our confidence in Our Commander Isa. 55:4

JOSHUA THE SOLDIER - Though dwarfed by the greatness of Moses. Deut. 34:10. he nevertheless emerges as an outstanding leader of faith and courage, to take his place as one of the really great men of history. Known first as Hoshea (Salvation), his name was changed to Yehoshua (Yah's Salvation), thence contracted to Joshua, or Jesus. Num. 13:16. He was a leader of Ephraim (Num. 13:8). led the people to war at Rephidim against Amalek (Ex. 17:8-16). became Moses' personal attendant and ascended Sinai with him (Ex. 24:13. 32:17-18), had charge of the first tent of Meeting Ex 33:11. was among spies to search out the land, pleading with the people to obey Yahweh (Num. 13:8. 14:6-9). At the end of the 40yrs sojourn in the wilderness, by Divine direction, Moses placed Joshua before the high priest and the congregation in Shittim and publicly proclaimed him as successor (Num. 27:18-23 Deut. 1:38) and just before his death he took him to the Tabernacle to receive his charge from Yahweh (Deut. 31:14-23).

In his campaign he blundered in making a treaty with the Gibeonites (Josh. 9:3). and in omitting to garrison Jebus after apparently taking it (cp. Josh. 10:23. Jud. 1:8. Josh. 15:63). by which Judah was cut off from northern tribes. ~~He also failed to complete the extermination of the Canaanites~~.

He saved the people from their enemies as the Lord does his from their sins Mat. 1:21. His campaigns against the "seven nations" of Canaan (Deut. 7:1) typed the coming conquests of Christ P. 109. but where Joshua failed he will succeed.

Continued p. 286.

295

CHRONOLOGY.
In 1931 Garstang claimed to have established the date of Jericho's capture as 1407. This, however, has since been disputed, though it conforms to Bible chronology.

TWO EXTREMELY DIFFICULT OBSTACLES FACED ISRAEL IN THE CONQUEST OF CANAAN – the first was the swiftly flowing, deep waters of the Jordan, then in flood. Josh. 3:15. and the second was the mighty fort of Jericho barring the way into the interior. Garstang reports that the defences of these cities were outstanding with towering massive walls, sometimes over 20 ft thick, and with towers 60 or more feet high. See Note - "Giant Cities of Bashan" Deut 3.

1 CHERESH - Craft, silence. They were men young in years 6:23 but with ability to act skilfully on their own account, & keep their mouths closed.

1. Joshua doubtless remembered the last disastrous result of sending spies, and now did so without the cognisance of Israel. But these spies returned with a different report cp. V. 24. See top left

2 Sig "Place of fragrance." Also known as "City of Palms" Jud 3:13. Jos 1:16. It lay 825 ft. below sea level in a very fertile part, watered by a copious spring of water, and commanding the passes to the uplands of Palestine. The fort itself was only a few acres in extent but was doubtless the citadel around which many people dwelt. See map left

3 No doubt they were guided in the steps they took. They possibly thought they could lie low in the house of such as Rahab. Cp V 4.

4 Sig. "Broad." "Proud" "Large" etc. Doubtless in regard to the love of life which she later directed to the Truth. Below

5. With the presence of Israelites on opposite bank, and the report that preceded them V. 11 the city would be on the alert for any signs of espionage.

6 Archaeology has confirmed presence of King

AN UNEXPECTED FRIEND Vv 4-7.

7. Flax must be exposed to Sun and Air for considerable time before it can be manufactured. Rahab has placed hers upon the flat roof of her house

FAITH AMONG INFIDELS. Vv. 8-11.

8. Rahab's narrative shows she had thoughtfully considered the remarkable events that had set many talking, and realised the power with Israel was Supernatural.

9. This is how faith comes. Rom 10:17 Heb. 11:31

the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which [c] Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [3] armed, all the mighty men of valour, and help them;

15 [c] Until the LORD have given your brethren rest, as *he hath* given you, and they also have possessed the land which the LORD your God giveth them: [2] then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God [f] be with thee, as he was with Moses.

18 Whosoever *he be* that doth [g] rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only [7b] be strong and of a good courage.

See Note: RAHAB's Salvation - below.

CHAPTER 2.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

AND Joshua the son of Nun [c] sent [m] out of Shittim two

1 Abel-Shittim, Meadow of Acacias Num. 33:49. Identified as Tell el-Hammam on the plains of Moab opp. Jericho. The acacias still fringe the upper terraces of the Jordan with green. Israel was here lured into the licentious rites of Baal worship Num. 25:1. Mic. 6:5. resulting in 24000 dying by plague. Here the Wadi es-Suweib breaks from the hills. The road proceeds over the Allenby Bridge.

RAHAB'S SALVATION shows that even doomed Canaanites according to a principle later expressed by Jeremiah could escape by such repentance & turning to God as Rahab exhibited Jer. 18:7-8. God is always ready to provide except Rone. JOSH. 11:19

Jews = disguised as potters or sellers of earthenware. Presents of strange men so unnoticed

[a] Heb. 11. 31. James 2. 25.
[b] Mat. 1. 5.
[2] Heb. lay. ver. 8. Merely to rest.
[3] Num. 32. 20-28.

V 4 Heb. "hid him" "sing. Thus hid each one in a separate place. She may have kept an inn.

[d] Cp. 2 Sam. 17. 19, 20.
[e] Heb. marshalled by him. ch. 4. 12. Ex. 13. 18. Jud. 7:11 – only occurrences.
[f] ch. 3. 7. &c.
Flax is woven into linen - fine priestly garment. Felt. Purpose 7 Ex. 9:16. Jethro Ex. 18:11 Israel Ex. 15:6.

Deut. 2:25 11:25.

[f] ver. 5. 1 Sam. 20. 13. 1 Kin. 1. 37.
[g] Deut. 1. 26.
[h] Ex. 15. 16 & 23. 27.
[i] ver. 6, 7, 9.
[k] Heb. melt. ver. 24. Ex. 15. 15.
[l] ch. 4. 23. Cp. Ex. 14. 21.
[m] Num. 21. 24, 33-35.
[n] Or, had sent. Cp. ch. 1. 11 & 3. 2.
[o] Num. 25. 1.

Instead of 12. Recalling the Faithful

THE TRIBES OF THE EAST REMINDED OF THEIR OBLIGATIONS. Vv. 12-18.

JERICHO - Fragrance. Such it was to the men in it. But it is located near the Sea of Death. See Index.

Josh. 2:6 Flax Cont. Grower 3 ft tall about thick as cane. Spotted flowers, beautiful blue with violet marking at base. Was pulled up by roots & left to dry.

6. Heb. "Chamushim" = march in fives. See Margin. Thus Israel entered the land. - a powerful force orderly marching 5 in a rank to the terror of their enemies. One grace will triumph over the enemy. Cp James 2:13 2 Cor. 12:9. From CHAMESH - five. Moses marched in five divisions; the four divisions of the tribes & the Levites with the Tabernacle in the centre Num 2. Evidently also marched in ranks of five. The whole army could have 5-fold division: Vanguard; Rearguard; Centre; & wings.
7. Cp Exod. 14:8. The willing agreement of the people is a contrast to the murmurings in the wilderness. Obedience is easy when all goes well and success seems assured. Cp Num 32:25.

Josh. 2:4. Hid them: Apparently before messengers come. Most likely they met her outside & ascertained where she dwelt. Cp Gen. 38:14.

Need for strict military discipline.

7. Martial law - There was to be no rebellion as under Moses. Note this instruction came from the people. Thus Achan deserved the punishment he received Cp Lk 19:27; Heb. 10:28-29. 12:25.

CHAPTER 2.

Cp Note Ch III

MEANWHILE as the preparations recorded in the previous chapter were being implemented, the events of this chapter were either fulfilled or in the course of fulfilment.

A SECRET EXCURSION INTO THE LAND OF THE ENEMY. Vv 1-3.

References: Rahab's faith Heb 11:31. Jordan driven back Ps. 114:3-5. Rahab justified by works. James 2:25. Yahweh's marvellous works. Mic. 6:5.

RAHAB - Enlargement - Illustration. Ps. 18:19; 118:5,6 Mt 21:32 &c.

296

10. Rahab thus accepted the hope of Israel. Her use of the Divine titles under the circumstances would not be unusual. Vv. 11-12. for it would not only be the topic of conversation among the threatened Canaanites, but she would also hear of it from the spies. Her faith was developed out of a careful assessment of facts ascertained by investigation. She pleads not only for herself but for her household. She seems to represent the Gentile Ecclesia.

THE BO
1 E
1 F
1
1 The report that s[pread] ... tested her faith, bra... might report to other... Luke 21:15-16 Cp V 18.
2 An excellent basis for establishing true worship. Deut 4:39. Ps 83:18.
3 An oath is irrevocably binding Cp. Jos 9:15,18-20.
4 CHESED - Spoke favour. Ps 86:2 Cp.

RAHAB PLEADS FOR HER LIFE Vv. 12-14.

10 Lit. "A token of truth." A pledge of sincerity that she would be saved.
10A NEPHESH - Soul

11 When the Kingdom of God is established when it was when Israel obtained the Land. 1 Chron. 28:5. Rahab would be saved. Cp. Mat. 21:31-32.

ESCAPE TO THE MOUNTAINS Vv 15-22

12 Dr Garstang's excavations revealed Jericho had double wall 15 ft apart. The first was 6 ft wide the inner wall was 12 ft thick. Houses were built on the top linking the two walls.
12A Like the Blood of the Passover: Cp Num. 19:6.

THE SIGN IN THE WINDOW. Vv. 18-21

There is a great similarity between what Rahab was told to do in Jericho and Israel did in Passover in Egypt. Exod. 12:21-23. Instead of the blood on the Lintels there was scarlet thread in window. Neither were to leave the house until the appointed time on pain of death.
18. Note the mercy of Yahweh. This was the case with Abram, Lot, Israel etc. Close relations invited to partake of His goodness.
Note that nothing is said of husband. She later married Salmon, an ancestor of Jesus. Mat. 1:4

THE BOOK OF JOSHUA: THE VICTORY OF FAITH
1 John 5:4.

1 ENTERING THE LAND. CH. 1-5.

1 PREPARING THE PEOPLE CH. 1:1-18

1 Joshua's Divine Commission. 1-9

2 He Commands The Army To Make Ready . . . . . 10-11.

3 He Reminds The Eastern Tribes of Their Obligation . . . . . 12-15.

4 The People's Ready Response . . 16-18. (First Principles of Faith).

2 SURVEYING THE PROBLEMS. 2:1-24. (The Confidence of Faith)

1 A Secret excursion Into Enemy Territory . . . 1

2 The Spies Discovered . 2-3

3 An Unexpected Friend . 4-7.

4 Rahab's Faith . . . 8-16

5 The Sign of the Work 17-21

6 The Spies Encouraging Report . . . 22-24.

3 CROSSING THE JORDAN! - The Action of Faith. 3:1-17.

1 Instructions for Crossing . . 1-5

2 The Ark Leads the Way . . 6-8

3 An Assurance of Victory . 9-13

4 The People Pass Over. 14-17. Cont. p. 299.

13 Like the Passover - Ex. 12:13, 23. City Refuge Num 35: 26-28. Restrictions on Joab etc. 1 Kg 2:28-42. Cp John 14:2; 15:4-7.

13A She was intelligent & trustful. Gave up sin. Sought the salvation of her house. Proclaimed the message of salvation by scarlet thread.

ENCOURAGING REPORT OF THE SPIES. Vv. 22-24.

14 See note Chronology of the Crossing below. Three is the number of completeness or of resurrection. The scarlet speaks of Christ's death. Ps 22:6 the 3 days of his resurrection Rom 4:25.

CH. 3:1 Before them was the Jordan - a deep, swift muddy stream with a soft bed between jungle growth, bordered by broken marly land, which is quite barren.

14 Here was faith! How different to the discouraging report of the spies sent out by Moses Num. 13. It fulfilled Exod. 15:14, 23:27.

7 The report that Rahab had trusted her faith brought terror to others. Josh 2:15-16 & v 28.

8 An excellent basis for establishing true worship. Deut 4:39. Ps 83:18.

9 An oath is irrevocably binding Cp. Josh 9:15, 18-20.

9A CHESED - special favour. Ps 86:2 mg

RAHAB PLEADS FOR HER LIFE Vv. 12-14.

10 Lit. "A token of truth." A pledge of sincerity that she would be saved.

10A NEPHESH - soul.

11 When the Kingdom of God is established when it was when Israel obtained the Land 1 Chron. 28:5. Rahab would be saved. Cp. Mat. 21:31-32.

ESCAPE TO THE MOUNTAINS Vv. 15-22.

12 Dr Garstang's excavations revealed Jericho had double wall 15 ft apart. The first was 6 ft wide the inner wall was 12 ft thick. Houses were built on the top linking the two walls.

12A Like the blood of the Passover. 9 Num 19:6.

THE SIGN IN THE WINDOW Vv. 18-21.

There is a great similarity between what Rahab was told to do in Jericho and Israel did in Passover in Egypt. Exod. 12:21-23. Instead of the blood on the Lintels there was scarlet thread in window. Neither were to leave the house until the appointed time on pain of death.

13. Note the mercy of Yahweh. This was the case with Abram, Lot, Israel etc. Close relations invited to partake of His goodness.

Note that nothing is said of husband. She later married Salmon, an ancestor of Jesus. Mat. 1:4

1 CHERESH - Craft, silence. They were men young in years 6:23, but with ability to act skilfully on their own account & keep their mouths closed.

Joshua doubtless remembered the disastrous result of sending spies, and would do so without cognisance of God. But these spies returned with a different report v. 24. See top left

10 "Place of fragrance." Also known as "City of Palms" Judg. 1:16. It lay 1 ft below sea level in a very fertile valley, watered by a copious spring of water, and commanding the pass to the uplands of Palestine. The fort itself was only a few acres in extent but is doubtless the citadel around which many people built. See top left

Undoubtedly they were guided in their choice by what they took. They probably thought they would lie low in the use of such as Cp v 4.

"Broad" "Broad" etc. Doubt in regard to life of life which later directed the Truth. Below

DISCOVERY Vv. 2-3

With the presence of Israelites opposite bank the report that ceeded them v. city would be the alert for signs of espion-

archaeology has firmed previous King.

UNEXPECTED END Vv. 4-7.

Jax must be expo Sun and Air in derable time be it can be mo tured. Rahab ha ed hers upon th roof of her hou

AMONG NATIONS Vv. 8-11.

Rahab's narrativ ws she had that fully considere remarkable nts that had re ny talking and ded the Pente h Israel wit et natural.

his is how fa es. Rom. 10:9 11:31.

11 For the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, [h] swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and [i] give me a true token: 10

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life [j] for your's, if ye utter not this our business. And it shall be, when [k] the LORD hath given us the land, that [l] we will deal kindly and truly with thee. CHESED - Rend. Company. 1 Sam. 10:15, 10

15 Then she [m] let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. Yg = "in"

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* [p] blameless of this thine oath which thou hast made us swear.

18 [r] Behold, *when* we come into the land, thou shalt bind this line of [q] scarlet thread in the window which thou didst let us down by: [s] and thou shalt [t] bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, [d] his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter [o] this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. 11A

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. Jn 32:6-7.

23 ¶ So the two men returned, and descended from the mountain, and [l] passed over, and came to Joshua the son of Nun, and told him all *things* that [u] befell them: Confirmation of the promise 1:8

24 And they said unto Joshua, Truly [v] the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do [w] faint because of us.

[a] Deut. 7. 2. 13

[b] Ex. 15. 14, 15. Cf Dan 2:18

[c] ch. 5. 1 & 7. 5.

[d] 2 Sam. 17. 10. Ps. 22. 14. Is. 13. 7. Ezek. 21. 7.

[e] Heb. rose up.

[f] Mat. 27. 25.

[g] ch. 5. 1.

[h] Deut. 4. 39.

[i] ver. 14.

[j] Cp. 1 Sam. 20. 14-17.

[k] ver. 18.

No reference to a husband. She later married Salmon 1 Chr 2:11 Ruth 4:21

[l] Heb. instead of you to die.

[m] Judg. 1. 24.

[n] ver. 7.

[o] David [m] 2 Sam. 19. 12. [n] Paul Acts 9. 25. 2 Cor. 11. 33.

[p] Deut. 31. 17. 1:8. 14

[q] ch. 6. 2 & 8. 2 & 21. 44. Ex. 23. 31.

[r] Heb. melt. ver. 9. 5:1 Cp Ex. 15:15.

Inconspicuous except for those looking for it. It would wave in the breeze & so attract.

[s] ver. 19, 20. Ex. 20. 7.

[t] ch. 2. 2. about 7m.

[u] ver. 12.

[v] ch. 1. 11.

[w] Gen. 38. 28, 30. See below. [x] ch. 1. 10 1:12

[x] Cp. ch. 6. 23.

[y] Heb. gather.

[z] ver. 8. Num. 10. 33. Deut. 17. 18 & 31. 9, 25. 1 Cor. 11:1.

Below left

Below right

CHRONOLOGY OF THE CROSSING 297

Ch. 1:11 speaks of the possibility of crossing the Jordan within three days, but 2:22 records that the spies spent at least three days in the mountains, having made a covenant with Rahab. Finally, in 3:2 the statement is made that after three days the officers went through the host.

Suggested chronological order. ① the spies are sent out Ch. 2, Cp his v. 1 ② Imbal preparation follows, Ch. 1:10 & 16 ③ Preparations for the march.

Alternate suggestion 1:10; 3:2; = synonymous events + Ch 2. parenthetical - the spies having been sent out first

LEV. THE SCARLET CORD Ex 25:4. No 4

This became typical of the Atonement. It first saved the spies v. 15 and then Rahab and her household v. 18. The house represents the Ecclesia. It must be displayed prominently at the window, whilst the inhabitants shelter safely inside. SHANY - Crimson. the insect or the color. Heb for "line" = TIQVAH. from a root = to bind together, + so, figuratively = expectancy. In other places TIQVAH used "hope" Ps. 71:5. Prov 19:18, 26:12, Ezek 37:11 etc. Scarlet Cp Lev 14:4.

CHAPTER 3.

1 Joshua cometh to Jordan. 7 The Lord encourageth him. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed [q] from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass [r] after three days, that [s] the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and [t] the priests the Levites bearing it, then ye shall remove from your place, and go after it.

CHAPTER 3.

The narrative is now continued from Ch. 1. Note Ch. 1:11. The spies had been sent out, they had returned, the host had descended from the Plain of Acacias to the bank of the Jordan, the encouraging message of Ch. 1 had been heard, and now initial preparations were made.

Shittim to Jordan about 8 miles.

INSTRUCTIONS FOR THE CROSSING Vv. 1-4.

1 Previously the Ark was in the midst of Israel. Num. 10. 21. but now it takes the lead. For significance see Type. Cp Mt. 8:19; Rev 14:4.

2 This seems to have been habitual with Joshua. Cp. 6:12, 15. 7:16. 8:10. A 30 ft.

3 It was while they lodged here & after the spies returned that the instruction of Ch. 1:11 were given.

4 Levites who were priests. Cp Josh. 8:33; Deut. 31:9.

PROBABLE ORDER OF EVENTS

30 days mourning for Moses Deut 34:8. ● 3rd Abib spies sent out Josh. 2:1. ● 6th - the spies return. 2:23. ● 7th the camp removed from Shittim to the banks of the Jordan 3:1. and the command 1:11 is issued. ● 10th Nisan 11 crossed 4:19.

THE AMAZING TYPE The Ark (the Lord Jesus. Heb. 9:11) previously concealed in midst of Israel (Num. 10:21). now openly manifest before all. Borne by the Priests, as Israel Spiritual proclaims Christ to world, it passed over about 2,000 cubits before Israel, as Christ did 2,000 years before those he came to save. It thus "showed the way ye must go" (v. 4). By the proclamation of Christ the descending water of the river is arrested and caused to flow back into the living lake. Previously it descended from Adam to the Dead Sea. v. 16. See bottom right p. 299. Ps 114:3.

At 18in = 3000ft. 5280 = mile
about ⅔ mile chain.

The people

4 [a] Yet there shall be a space between you and it, about two thousand cubits[2] by measure: come not near unto it, that ye may know the way by which ye must[3] go: for ye have not passed *this* way heretofore.

5 And Joshua said unto the people, [c] Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, [d] Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. Matt. 3:17 Lk. 3:22

7 ¶ And the LORD said unto Joshua, This day will I begin to [e] magnify thee in the sight of all Israel, that they may know that, [k] as I was with Moses, *so* I will be with thee.

8 And thou shalt command [m] the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, [p] ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. Gn. 9:16 Is. 7:14

10 And Joshua said, Hereby ye shall know that [r] the living God *is* among you, and *that* he will without fail [s] drive out from before you [t] the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [u] the Lord of all the earth passeth over before you into Jordan.

12 Now therefore [v] take you twelve men out of the tribes of Israel, [w] out of every tribe a man.

13 And it shall come to pass, [b] as soon as the soles of the feet of the priests that bear the ark of the LORD, [u] the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [b] shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the [d] ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [f] the feet of the priests that bare the ark were dipped in the brim of the water, (for [g] Jordan overfloweth all his banks [h] all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside [x] Zaretan: and those that came down [m] toward the sea of the plain, *even* [o] the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, [q] and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

[a] Cp. Ex. 19. 12. A characteristic. Ps. 86:
[1] Cp. Ps. 114:1-7.
[2] Ex. 15. 8. Ps. 114. 3.
[3] Heb. since yesterday, and the third day. ch. 4. 28. Gen. 31. 2. Ex. 4. 10. Deut. 19. 4, 6.
[c] ch. 7. 13. Ex. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 18. 1 Sam. 16. 5. Joel 2. 16.
[d] Acts 7. 45.
[e] Num. 4. 15+
[f] ver. 13.
[g] 1 Chr. 12. 15. Jer. 12. 5 & 49. 19 & 50. 44.
[h] Cp. ch. 4. 18 & 5. 10, 12.
[k] ch. 4. 14. 1 Chr. 29. 25. 2 Chr. 1. 1.
[l] ch. 1. 5.
[m] 1 Kin. 4. 12 & 7. 46. Cp. Judg. 7. 22. 1 Kin. 11. 26.
[n] Deut. 3. 17.
[o] ver. 3.
[p] Gen. 14. 3.
[q] ver. 17.
[r] Cp. Ex. 14. 29.
[s] Deut. 5. 26. 1 Sam. 17. 26. 2 Kin. 19. 4. Hos. 1. 10. Mat. 16. 16. 1 Thess. 1. 9.
[t] Judg. 11. 24.
[u] Ex. 13. 5.
[v] ver. 13. Mic. 4. 13. Zech. 4. 14 & 6. 5. Cp. Deut. 9. 3.
[w] ch. 3. 17.
[x] ch. 4. 2, 4.
[b] ch. 3. 12.
[y] Num. 13. 2.
[z] ver. 15, 16.
[c] ch. 3. 13, 15.

1 Twelve men appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones pitched in Gilgal.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet

THE JORDAN FLOW IN REVERSE vv. 14-17

1 Sig. The Descender. It empties its water into a living lake and the Dead Sea. The latter much larger than the former. But now the waters caused to flow in reverse to the living sea until v. 17.

Sept. = "Far, far away." Lit. "in Adam." About ½ miles distant.

11 Sig. to pierce or puncture (str.) or "cooling" Ye

See bottom. p. 299 River to flow in reverse in the future.

6 Gowy = Nation as in Gen. 12:2 Off. 12 In the type Yahweh makes provision for the salvation of all His people. Ps 66:6

For Analysis see bottom. p. 299

CHAPTER 4.

THE WITNESS OF FAITH. THE MIRACLE OF THE CROSSING MEMORIALIZED. THE WITNESS OUT OF JORDAN vv. 1-8

There was to be set up a visible and invisible witness to the crossing of Jordan, ~~as there was to~~ The "twelve stones submerged in the descending water from Adam to the Dead Sea will be ultimately set up "on the other side." The Stones rep. Eph 2:14

THE WITNESS IN JORDAN. V. 9.

3. Sept has "other twelve." Cf v. 20.

THE WITNESS OF THE CROSSING vv. 10-13.

4 Evidently they could be seen — perhaps with the fall of the river. This record memorial illustrated the first: action — washing with water. The cairn of stones was evidently built at one of the fords across the river.

5 Better — "And." This verse does not give the reason for the last. It would be a heavy three days to bear the Ark all day long. So with the preaching of the Gospel.

1. Earth's future monarch. Yahweh "Adon. V. 11 p. 205 opp. See below

6 The duty of these men described Ch. 4:2-4.

THE AMAZING MIRACLE The passage of this this deep and rapid river (about 60ft across) at the most unfavorable season was more manifestly miraculous than that of the Red Sea; because here was no natural agency whatever employed, no mighty wind to drive the water back; no reflux of the tide upon which doubters might fix to depreciate the miracle. It seems, therefore, to have providentially been designed to silence cavils respecting the former; and it was done in the noon-day, in the face of the sun, and in the presence of the neighboring inhabitants, striking terror in their hearts so that they did not contest the passage.

"THE LORD OF ALL THE EARTH": Yahweh would have flesh understand like He rules in the Kingdom of men Dan 4: 17. For use of the title see opposite p. 205.

THE TIME OF HARVEST V. 15: This commences with the barley (the wheat is about 2 weeks later) in Pentecost). The barley and flax ripen together Exod. 9:31, 32. Hence Rahab was drying the green flax at the same time as barley was about to be harvested. This ripened first in the semi-tropical Jordan valley.

JESUS WAS BAPTISED Jhn 1:28 at Bethabara (Sig. The House of the Crossing) probably this very spot. SEE John Baptist's comment regarding "these stones" Mat. 3:9. The crossing of Jordan, unlike that of Red Sea was not a Baptism. The water was "living water" — a symbol of the Spirit (Jhn. 4:10,14. 7:37-39). foreshadowing the Spirit birth of the redeemed. Jhn 3:3,7. 1 Cor. 15:44-49
On this day Israel passed over Jordan followed by Circumcision and Passover. — Spirit outpouring, the cutting off of flesh, the celebration of deliverance - then manifested as Man of War.

Ch 3:17 ‖ Testifying to the sound witness of those whom the priests represent.

stood firm, (a) twelve stones, and ye shall carry them over with you, and leave them in (b) the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

THE MEANING OF THE STONES. Vv6-8

6 That this may be a sign among you, *that* (c) when your children ask *their fathers* [3] in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That (d) the waters of Jordan were cut off before the ark of the covenant [2] of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for (e) a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

THE WITNESS IN JORDAN. V. 9.

9 And Joshua set up twelve stones in the midst of Jordan, [l] in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. [l]

THE WITNESS OF THE CROSSING. Vv 10-13.

10 ¶ For [5] the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and

(a) Deut. 27. 2. & the stone of Shechem b ver. 8, 19. Ps. 111:4. Mt. 3:9

prepared — that had prepared. Barbarossa

c ch. 1. 14. Ex. 13. 18.
d Num. 32. 27, 28. Eph. 6:11
(e) Or, ready armed. ch. 6. 7, 9, 13. Num. 31. 5 & 32. 27.

(c) ver. 21. Ex. 12. 26. Cp. 78:1-8 Ps. 44. 1.
f ch. 3. 7.
3 Heb. to morrow. ver. 21. ch. 22. 24. Deut. 6. 20.
g ch. 3. 13, 16.
(d) Ex. 25. 10, 22. Rev 11: 19.
(e) Ex. 12. 14. Num. 16.40. See p. 100.

4 Heb. plucked up. ch. 8. 6, 16.
5 Heb. went.
h ch. 3. 15.

l ver. 3.
m ch. 5. 9. Cp. ver. 3.
(n) ver. 9. V3

Ps. 105:2-5 1Ch. 16:4-7.
(o) ver. 6. Num 27:23
6 Heb. to morrow. ver. 6.

6 They rushed across dominated by awe & fear. Awe at the miracle, fear that the water might sweep down upon them

7 In fives. See note. Ch 1:14.

V 19. Gilgal. East of Jericho

V. 19. Agag slain 1 Sam 15:12-13. Elders met David after the rebellion of Absalom 2 Sam 19:15,40. An important shrine here; its Worship condemned in Hos. 4:15; 9:15; 12:11; Amos 4:4; 5:5. Mod. Khirbet el-Mefjer.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence or the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over (c) armed before the children of Israel, (d) as Moses spake unto them:

13 About forty thousand (e) prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD (f) magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear (h) the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were [4] lifted up unto the dry land, that the waters of Jordan returned unto their place, and [5] flowed over all his banks, [k] as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, [l] and encamped [m] in Gilgal, in the east border of Jericho.

20 And (n) those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, (o) When your children shall ask their fathers [6] in time to come, saying, What *mean* these stones?

4 Some remained behind in Transjordan to care for the families remaining there. See note. Num 32: 16. Cp p. 225.

JOSHUA MAGNIFIED V. 14.

5 The fulfilment of the events thus typified will magnify the Lord Jesus before all. Rev. 1:7. See Josh 3:7.

THE WATERS FLOW AGAIN Vv. 15-18

Previously the river was an obstacle to the possession of Canaan; now it becomes a barrier to any who would return. The truth demands irrevocable decisions

6 Thus showing that the common explanation of the miracle — the damming up of the river by an earthquake — is not satisfactory to explain it. It would require a second earthquake to dislodge the barrier. See Question Bible

THE DATE OF THE CROSSING. V. 19.

7 They had left Egypt on the 15th day of 1st month 40 yrs earlier Ex. 13:4 after celebrating the Passover. On the day of the crossing the Passover Lamb would be selected for the Feast that followed four days later Exod. 12:3.

Cp Josh. 5:9. See above

TEACH YOUR CHILDREN Vv. 20-24

THE AMAZING TYPE. cont.

The Exodus: The hosts of Yahweh went out from Egypt Ex 12:41. (Ecclesia). Here: The reproach pass. Josh 5:9. — as of the judgment. The salt sea separated + preserved, the fresh water river vivified the spirit bestowed after resurrection to newness of life

THE CROSSING The Ark stood above. 299
The army passed below. The host rushed across. Josh 4:10. The priests remained motionless, their feet sunk in the deep mud of the channel Josh. 4:18 marg. In front, contrary to the usual order, went the tribes of the east, as though as to demonstrate their willingness to fulfil their vows Josh 4:12

ADAM. or Adamah has been identified with the Tell-ed-Damiyeh [redacted] about 20 m from the customary ford. Zaretan 11 about 12m North near the confluence of the Jabbok + Jordan. Perhaps signifies river blocked at Adamah, + backed up the 17 miles to Zaretan. The Berkeley Version renders: "a great distance as far as Adam." The Jordan flows swiftly about 5 mph

ANALYSIS (Cont from p 297)

4 ERECTING MEMORIALS — The Witness of Faith Ch. 4:1-24.

1 The Witness Out Of Jordan 1-5
2 The Meaning Of The Stones . . . 6-9.
3 The Witness of the Crossing . . 10-13
4 Joshua Magnified 14
5 The Waters Flow Again . . . 15-18
6 The Witness of the Stones . . . 19-24

2. See note for the typical meaning Josh 3:14. Cp. Vv 21-23. These things to be taught to their children Ps. 111:4.

2A One heap buried by the water the other apparent on land. Rom. 6:11 Eph 4:22 Col. 3:9 2 Cor. 5:17. = a renewed Israel on the other side.

3. Lit. "Appointed." KUWN. To set up. fig to appoint. Typically the Apostles. Mk. 3: 14-19.
‖ Phylacteries Ex 13:9. ‖ Ribbons 31:13. Brazen censer Num. 16:38 The Lord in nature 19. 55:13

The people 3:17. Gowy - freq. used of Gentiles, but from a root "to mass" Rend "nation" R.V. See note 5:6

3. Sept has "other twelve." Cf V 20.

THE WITNESS OF THE CROSSING. Vv 10-13.

4 Evidently they could be seen — perhaps with the fall of the river. This record memorial illustrated the first action - washing with water. The cairn of stones was evidently built at one of the fords across the river.

5 Better - "And." This verse does not give the reason for the last. It would be a heavy + hard task to bear the Ark all day long. So with the preaching of the Gospel.

HOW ISRAEL FOUGHT Israel was not a martial people. Their prowess stemmed from faith and not military might. Their confidence was in Yahweh and not in weapons of war, of which they were largely deficient. They had no seige engines, battering rams and the like to reduce the mighty walls of the enemys' cities, and before they went into battle, a strange and unmilitary procedure was followed described in Deut. 20:1–10.

Whole חָיָה CHAYAH - To live revive. Fig. put to death. revive. fig. puff
Deut. 6:7, 20:1 Exod. 12:26.

The Canaanites afraid. JOSHUA 5. Circumcision renewed.

11 The spirit of enquiry is common to children. We should direct it into the ways of Yahweh. Let them see that we are earnest in our worship. Explain what is meant by the rite of baptism etc. Encourage their questions and patiently bear with them – as Yahweh does to His children.

Co with drying up of Euphrates that Israel might return.

7. Yahweh's ultimate purpose. Ps. 83:18. Zech. 14:9. Hab. 2:14. Num. 14:21.

10 Kole yomem "All your days" – margin. Ex. 9:16; Deut. 28:10; 1 Sam 17:46. 2 Kg 19:19. Ps 106:8

CHAPTER 5.

WAR IN THE LAND. V.1.

V. 1. Amon. Gn 6:4. Gen 18:2 24:40. Ex 23:23. Jud. 13:8-9.

1 Speaking nationally of the Israelites as a whole.

V. 7. The Israelites who had been circumcised perished in the wilderness, while their uncircumcised children were miraculously preserved & brought over Jordan, being given the title of Gowy. Vv 5, 8. Cp. Rom. 2:25. 1 Cor. 7:19.

V. 9. The reproach of Egypt is slavery to sin. Those circumcised Egypt not freed from it. Gal. 5:3 by the true circumcision liberated from domination of Sin Rom. 6:18-22 Col. 2:11. Jhn 8:32-36. See p. 320.

NATIONAL CIRCUMCISION

Vv. 2-4. מוּל MUWL - Cut short, curtail

1. Heb "mool" sig. "to destroy." It typified the destruction, cutting off, or repudiation of flesh. Deut. 30:6. Jer. 4:4. Rom 2.25-29. Col. 2:11. This is a process that commences with baptism and ends in the bestowal of Divine nature. Thus the expression "circumcise again." Apparently those who came out of Egypt were circumcised (v. 4) but the rite was discontinued by the generation condemned to die in the wilderness. This double national circumcision thus fulfilled the type. See notes. Gen. 17 MT 16:11

2 Heb "chorboth Ysurim." – Knives of stone, rock or flint. These were not used because Israel was in "the stone age" as alleged, but for ceremonial purposes. Metallurgy was well known to Israel, but iron was considered defiling Exod. 20:25 Deut. 27:5 – the rust of iron being tantamount to the decay of flesh. Cp. Josh 8:31

3 שׁוּב - To turn. Str. Not necessarily the second time. It can signify a return into a former state, as well as "again."

4 Evidently there had been a general circumcision of those not circumcised before leaving Egypt. Cp. v. 5. Exod. 4:24-26.

22 Then ye shall let your children know,[1] saying, [a] Israel came over this Jordan on dry land. Ex. 14:11; Neh. 9:11. Isa 43:16; 63:12-14

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [c] which he dried up from before us, until we were gone over: [2]

24 That all the people of the earth might know the hand of the LORD, that it is [3] mighty: that ye might [b] fear the LORD your God [2] for ever. [10] Ps 76:6-8; 89:6-7; Jer. 10:7; Prov. 1:7 Jer 32:39

Analysis before.

CHAPTER 5.

1 The Canaanites afraid. 2 Joshua reneweth circumcision. 10 The passover kept at Gilgal. 12 Manna ceaseth. 13 An Angel appeareth to Joshua. Josh 12:19-24. P 320

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, [l] which *were* by the sea, [m] heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart [n] melted, [o] neither was there spirit in them any more, because of the children of Israel. – Fulfilling Ex. 23:27 Spies watching

2 ¶ At that time the LORD said unto Joshua, Make thee [d] sharp knives, [2] and [1] circumcise again the children of Israel the second time. [4] Only circum. could enter Gen 17:12-10

3 And Joshua made him [2] sharp knives, and circumcised the children of Israel at [e] the hill of the foreskins. — See p 320

4 And this *is* the cause why Joshua did circumcise: [u] All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, [4] them they had not circumcised. [5]

6 For the children of Israel walked [b] forty years in the wilderness, till all the [5] people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD [a] sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, [p] a land that floweth with milk and honey. [7]

7 And [1] their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. See left margin. P 321

8 And it came to pass, [3] when they had done circumcising all the people, that they abode in their places in the camp, [k] till they were whole. [6] See left hand

9 And the LORD said unto Joshua, This day have I rolled away [6] the reproach of Egypt from off you. Wherefore the name of the place is called [7] Gilgal unto this day. Josh 4:20

10 ¶ And the children of Israel encamped in Gilgal, and [8] kept the passover [r] on the fourteenth day of the month at even in the plains of Jericho. Mk 14:12-21. Cp Rev 7:16-17

11 And [9] they did eat of the [6] old corn of the land on the morrow after the passover, unleavened cakes, and [s] parched *corn* in the selfsame day.

12 ¶ And [t] the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua [8] was by Jericho, that he [f] lifted up his eyes and looked, and, behold, there stood [a] man over against him [v] with his sword drawn in his hand: [8]

Future — Ps 66:5 Jn 12:18-16 44:1

[a] ch. 3. 17. 27:5 11:10. Rev. 16:12.
[b] Num. 14. 33. 38 Deut. 1. 3 & 2. 7. 34 Ps. 95. 10.
Passover.
[c] ch. 2. 10. Cp. Ex. 14. 21.
[d] Num. 14. 33. Ps. 95. 11. Heb. 3. 11.
[e] 1 Kin. 8. 42, 43. 2 Kin. 19. 19. Ps. 83. 18 & 106. 8.
[1] Deut. 3. 24.
[2] Ex. 3. 8.
[3] Ex. 14. 31. Deut. 6. 2.
[2] Heb. all days. Cp. Deut. 12. 19.
[4] Num. 14. 31. Deut. 1. 39.
[3] Heb. when the people had made an end to be circumcised. Josh 5:8
[k] Cp. Gen. 34. 25.
[l] Num. 13. 29.
[m] Ex. 15. 14.
[n] Gen. 34. 14.
[o] ch. 2. 11.
[p] ch. 2. 11.
1 Kin. 10. 5.
[4] i.e. Still sore. Rolling. Josh 5:9
[q] ch. 4. 19.
[r] Ex. 12. 6. Cp. ver. 8. ch. 4. 19.
[5] Or, knives of flints. Cp. Ex. 4. 25.
[s] Lev. 2. 14.
[6] Or, Gibeah-haaraloth.
[t] Ex. 16. 35. P 321
[u] Num. 14. 29 & 26. 64, 65. Deut. 2. 16.
[6] Gen. 18. 2 & 32. 24. Zech. 2. 8-11. Acts 1. 10. Cp. Ex. 23. 20, 23. 300 Num. 22. 23.

5 ORGANISING TRUE WORSHIP Chs 5

The Worship of Faith. Jhn 4:38 Heb 11:2 6:5 13:13-14

1	Fear In the Land	1
2	Circumcision Re-Instituted	2-9
3	The Passover Restored	10-11
4	The Food Changed	12
5	Divine Presence Manifested	13-15

No frontal attack illustrating 1 Cor. 1:18-31.

4. He had evidently left the camp of Israel to study the defences of Jericho.

6. This threatened vengeance. See the case of Balaam Num. 22:23 David 1 Chron 21:16 the future Rev. 14:6. Cp Gen 3:24.

9 גָּלַל = to do, or make. Rend. "prepare" Num. 15:5, 6, 12. Josh. 22:26. The 14th was the Day of Preparation Jhn 19:14, it was "Kept" on the 15th.

10 The produce of the land passed over into the hands of Israelites. Whether old or new is not stated. Cp. Num 6. It was most likely the new barley harvest. Cp Ch. 3:15

11 He was startled by the sudden appearance of this "man," and imagined him to be an enemy.

MANNA CEASES

6. Heb "Abur" from "Abar" – "to pass over." The corn passed over from one to the other – from the control of the Canaanites to Israel.

THE CAPTAIN OF YAHWEH'S HOST Vv 13-15

There was now revealed to Joshua the source of true comfort – the protection afforded Israel while they were defenceless. V. 8. the one promised Moses Exod. 23:20, 21. and styled Michael – Who like El. Dan. 10:21

Chapter 6.

1 Fear Sweeps Jericho ... 1-2
2 Strategy of the campaign ...
3 Days of Impending doom for Jericho
4 The Day of Yahweh's Vindication
5 Rehob Saved
6 Jericho Cursed

9. Here was the cradle of true religion. As Moses had the theophany to prepare him Ex 32 so now Joshua 10

2 Chron. 13:12. 2 Kg 6:17. Mat. 26:53. Dan. 10:13. Gen. 32:2. Deut. 20:4. Exod. 23:21. 2 Chron. 7:8. 2 Sam. 5:22-25. 1 Chron. 14:14.

Contrast Ps. 44:9-16. If This does not refer to the angel was G for. 1 John. 4:12 6:16. Heb "Shachah" "prostrate in homage royalty or God" (Str Rendered to mortals Dan. 2:46. Rev. 3:9. Rendered "Bow," "obeisance" "fall down" humbly beseech." Rendered to mortals Gen 49:8 Exod. 18:7 33:2, 9. Exod. 18:7 Sam. 1:2. 14:22 1 Kg 1:16 etc.

Gr. "Pros-kuo-neho" – "Prostrate oneself in homage." St.

12 Similar words were spoken to Moses Ex 3:5. probably by the same angel. Gibbon

CHAPTER 6.

THE DESTRUCTION OF JERICHO

A type of the overthrow of Babylon the Great.

Seven trumpets proclaimed woe with seven thunders uttering their voices during the period of the seventh trumpet. Rev. 10:3.

Over Joshua's army there hovered Yahweh Sabaoth.

JERICHO'S FEAR Vv. 1-2.

1. The escape of the spies, the passage of the Jordan by Israel made it obvious that attack was impending. The city measured from 8 to 12 acres. (Jericho's Judgment 21). The people who normally lived outside the walls now removed within the fort itself.

Gathered into the city at this time were representatives of all the nations of Canaan. Josh 24:11. possibly gathered together to jointly consider the threat.

Thus the fall of Je

Jericho was the Key to the country, but it stood in proud defiance of its assailants. And what was the command? That the people should lay siege to it and take it by war? No: but that the priests should compass it seven days and on the seventh day, seven times, when as they blew the trumpets, the walls would fall down flat. This was a test of Joshua's faith, but it was equal to the occasion. Faith conquered Jericho Heb 11:30. Jericho warned by the marching Cp Ezek. 33:11. Rev. 10:

Chapter 6.
1 Fear Swept Jericho ... 1-2
2 Strategy of the campaign .. 3-5
3 Days of impending doom for Jericho 6-14
4 The Day of Yahweh's Vindication 15-21
5 Rahab Saved 22-25
6 Jericho's Curse 26-27.

2 CONQUERING THE INHABITANTS CHPS. 6-12
1 THE CENTRAL CAMPAIGN 6-9.
1 Faith Conquers The Walls Of Jericho 6:1-27
See left Margin.

Jericho is shut up. Ex 23:20-22. Isa 55:14.

JOSHUA 6.

9 Here was the courage of true leadership. As Moses had spoken for the ophany to prepare for Ex 32 so new Testament 10 2 Chron. 13:12. 2 Kings 6:17. Matt. 26:53. Dan. 4:35. Gen. 32:2. Deut. 20:11-4. Exod. 23:21. 2 Chron. 32:7-8. 2 Sam. 5:22-25. Josh. 10:14.

Contrast Ps. 44:9-10.

11 This does not mean the angel was God. for. / John. 4:12. / Tim. 6:16. Heb "shachah" = "prostrate in homage to royalty or God" (Strong). Rendered to mortals. Dan. 2:46. Rev. 3:9. Rendered "bow," "obeisance" "fall down," humbly beseech," etc. Rendered to mortals. Gen 49:8. Exod. 18:7. Gen. 37:7, 9. Exod. 18:7. 2 Sam. 1:2. 14:4. 1 Kings 1:16 etc.

Gr. "Pros-koo-neho" - "Prostrate oneself in homage." Str.

12 Similar words were spoken to Moses Ex. 3:5. probably by the same angel. Gibbor Ish

CHAPTER 6.

THE DESTRUCTION OF JERICHO

A type of the overthrow of Babylon the Great.

Seven trumpets proclaimed woes, with seven thunders "uttering their voice" during the period of the seventh trumpet. Rev. 10:3.

Over Joshua's army there hovered Yahweh Sabaoth.

JERICHO'S FATE. Vv. 1-2.

1 The escape of the spies, the passage of the Jordan by Israel, made it obvious that attack was impending. The city measured from 8 to 12 acres. (Jericho's Judgment p. 21). The people who normally lived outside the walls now removed within the fort itself.

Gathered into the city at this time were representatives of all the nations of Canaan. Josh 24:11. possibly gathered together to jointly consider this threat.

Thus the fall of Jericho was a token of the fall of Canaan as a whole.

2 Garstang's excavations have confirmed that it was a royal city. 2 Sam. 7:24

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. Num 14:9; 1 Chr. 11:25. 2 Chr. 20:3-5

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. Shophar. Yobheel - Jubilee p. 302 below

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. Rev. 19:11-16. Isa. 25:10. 2 Chr. 25:8. Heb. 11:30. Rev. 16:14.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let

ANALYSIS - Top right

CHAPTERS 6 - 9 The Central Campaign victory out side the Land

CHAPTER 6.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 20 The walls fall down. 22 Rahab is saved. 26 The builder of Jericho is cursed. below

"but I, captain ... have now come." - War is imminent. The Captain is there to help

(2) Or, bringer. Dan. 10. 13, 20, 21 & 12, 1.
a Gen. 17. 3.

CHALAH - To pull off, dis-encumbered 2 Tim. 2:4 Cp Vv. 9, 13

b Ex. 3. 5. Acts 7. 33. Taking Jericho included Rahab

3 Heb. gathering host. ver. 13. Num. 10. 25. Is. 52. 12 & ch. 8.
4 Heb. and shut up, and was shut up. 2:7.
5 Heb. make your voice to be heard.
c ch. 2. 24. Deut. 7. 24.
d ch. 1. 14.

For the order of march see below.

e Heb. Yobheel Cp. Judg. 7. 16, 22.
f Cp. Num. 4. 15.
g ver. 6, 8, 13. Cp. ver. 5.
h Num. 10. 8.
i Ex. 19. 13. Judg. 20. 37. Cp Rev. 11: 15.

Shophar

Yobheel - Jubilee p. 302 below

This drew attention to the Ark: the source of triumph.

Shophar

(6) Heb. under it. ver. 20.

There was to be a time to shout & a time to rest

see top 302.

Shophar

Shophar

Shophar

THE REREWARD. V.9.
The mute rereward comprised the rest of the people, who had murmured the many testings of the wilderness, & were the recipients of grace they followed the Ark as a cloud of witnesses.

JERICHO — AS THE FIRSTFRUITS OF ISRAEL'S LABOUR WAS WHOLLY DEDICATED TO YAHWEH.

The case of Rahab showed that the Canaanites could have obtained salvation if they sought it in the correct manner. Otherwise, a city so dedicated was given over to destruction.

THEY COMPASSED THE CITY V.15
This was a circumcision - a cutting off of flesh, prior to entering the covenant land. Israel had a foretaste of the pain of this ch. 5:8.

9. For the antitype see. Rev 10:3. the consummation of the sounding of the apocalyptic trumpets. If it took an hour to encircle the walls most of the day would be thus occupied.

times: only on that day they compassed the city seven times.
16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. Like Babylon the Great Isa 26:5
17 ¶ And the city shall be (2)accursed, even it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [c] she hid the messengers that we sent.
18 And ye, [c] in any wise keep *yourselves* from the [3]accursed thing, lest ye make *yourselves* accursed, when ye take of the [3]accursed thing, and make the camp of Israel [3]a curse, and trouble it. -1 Sam. 14:28-42. Ecc 9:18
19 But all the silver, and gold, and vessels of brass and iron, *are* (3)consecrated unto the LORD: they shall come into the treasury of the LORD.
20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [f] the wall fell down [4] flat, so that the people went up into the city, every man straight before him, and they took the city.
21 And they [f] utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.
22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. -Ecc 5:4.
23 And the young men that were spies went in, and brought out Rahab, [5] and her father, and her mother, and her brethren, and all that she had; and they brought out all her [8]kindred, and left them without the camp of Israel.
24 And they burnt the city with fire, and all that was therein: [a] only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.
25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and [d] she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.
26 ¶ And Joshua [d] adjured *them* at that time, saying, [e] Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.
27 [g] So the LORD was with Joshua; and [h] his fame was *noised* throughout all the country.

Accursed
RSV renders: "devoted to destruction." But see below
[a] ver. 19.

(2) Or, CHEREM. devoted. Deut. 7. 26. Ex 22:20
(b) Cp. Gen. 43:24 Mat. 1. 5.
[c] ch. 2. 4.
CHEREM. To seclude, devote, doom. Ref.
4 Num. 5. 21. banned to normal use.
[3] 1 Kin. 16. 34.
CHARAM from CHEREM above. Cp Herem:
[f] ch. 7. 25. Gen. 34. 30. 1 Kin. 18. 17, 18. 1 Chr. 2. 7.
(3) Heb. holiness. Jer 2:3
[g] ch. 1. 5. 2:3
[h] ch. 9. 9. Zech
shophar 14: 20-21. Mal. 3:17 Num 31:54
shophar. Top 304.
[4] ver. 5. Heb. 11. 30.
[4] Heb. under it. ver. 5.
[5] 1 Chr. 2. 7. Achar. Cp. ver. 25. ch. 6. 18.
[k] ch. 22. 20.
[l] Deut. 7. 2.
[6] Or, Zimri. 1 Chr. 2. 6.
See Anger in Index
[m] ch. 18. 12. 1 Sam. 13. 5 & 14. 23. Hos. 4. 15 & 5. 8 & 10. 5.
[n] Gen. 28. 19.
[o] ch. 2. 14. Heb. 11. 31.
[p] ch. 2. 13.
[7] Heb. about 2,000 men, or about 3,000 men.
[8] Heb. families.

LEV. 27:26-29

Achan: A Prince of Prominence 302
Cp reference 1 Chr. 2:7 Josh 22:20

2. DISOBEDIENCE BRINGS DEFEAT AT AI
Ch. 7:1-26.

1	Secret Sin	1
2	Misplaced Confidence	2-3
3	Defeat	4-5
4	Despair	6-9.
5	The Cause	10-12
6	The Cure	13-15
7	Confession	16-21
8	Expiation.	22-26.

Ch. 7:1. "Took" - LXX - ENAGHISANTO = Took for themselves. Same word as in Acts 5:1-3. of Ananias & Sapphire.

COMPLETE DESTRUCTION 4:7-19.
10 See Note Lev 27. for Signification of "Devoted." And Deut. 13:16-18 for the fate of a city shown to be teaching false gods. 5:15 7:18
11. Carstang found, under the ashes and fallen walls, in the ruins of store rooms, an abundance of foodstuff turned to charcoal by intense heat, untouched and uneaten; evidence that the conquerors had refrained from touching these things as commanded. [e] 2 Sam. 8:11; 1 Kg. 7:51 [f] Cp. Num. 31:23. [g] Gen 12:3. Mt 10:41-42. 25:40. Heb. 6:10; 11:31; Jam. 2:25. Faith + works.

JERICHO'S JUDGMENT. 20-24
12. They, like those in Jericho, were onlookers to the drama being enacted.
13. Carstang uses these words to describe what he discovered. The wall was a double wall (See note Josh 2:15.) linked together by houses on top. Possibly shaken by earthquake, excavations show that the outer wall fell outwards dragging the inner wall with it. Not all the wall was destroyed, thus Rahab's house was SPARED. 2 Cor. 10:4-5. Heb 11:30.
18. Like the Cherubim Ezek 1:12.
16. What thoughts must Rahab have had as each day she witnessed the preparations to take the city. For her own preparations see Josh 2:18
17. To do otherwise would have been to leave that which would have ultimately contaminated the Israelites. Num. 33:55. Cp. Jud 1:33-34. The agony of circumcision was felt through the land. The city could have sought terms of peace as the example of Rahab showed. Josh. 11:19-20 Deut. 20:10. See note Re Canaanites. p. 307. See top right p. 103.
18 She became a type of the Ecclesia. Cp. Mtt. 21: 31; Jam. 4:4; See Heb 11: 31; Mt. 1:5. Jam. 2:25.

CONFIDENT EXPEDITION Vv2-3

7. Ai was at the beginning of the wild maze of hills that lead to the uplands of Palestine. It commanded the valleys that gave access to the land. Ch 8:11. Lot looked towards Ai when he made his disastrous choice. Gen 13:3.
8. Sig. House of vanity. Ai = Aiun Index. Cp Gen 3:9. Same as Bethel.
4. There was confidence in the flesh. Men = 6th hundred twice: 2000 men or 3000 men = 2 units.
9. It commanded a height, up which Israel had to toil V3, and down which they were easily chased V.5 in the disastrous defeat.

THE TRIUMPH OF FAITH. V.25.
17. Thus living up to his name. Faith saved Rahab. Heb 11:31. Cp Acts 2:21
18 Ultimately marrying an Israelite, Matt 1:5. and becoming an example of faith. Jam 2:25.
19. Cp Josh 5:9 An indication that Joshua wrote the book.
AN AMAZING PROPHECY. V.26.
20. "Arar" - to execrate. A different word to V17. The prophecy was fulfilled. 1 Kings 16:34
FEAR SPREADS THROUGH THE LAND. V.27.
21 Ch 3:7. 4:14.

CHAPTER 7.

DEFEAT AT AI
Achan's folly brings Disaster To Israel.

36 Killed as the army flees before the enemy.

SECRET SIN V.1
1. The sin was committed secretly in ignorance of the nation as a whole, and yet the whole congregation suffered shame and disgrace. Being one Body, Yahweh attributes the crime of the individual to the whole until the trespass is discovered and avenged by a public act of reprobation and punishment.
So one act of folly by a member can disgrace the Truth
2. Devoted to Yahweh. As His exclusive property should not be touched by flesh. Lev. 27:26-29.
3 Sig. Trouble. See left
4 Sig. Vinedresser
5 Sig. Gift of
6 Sig. Springing up of light.
5-7 MA'AL from a root to cover, hide, hence treachery. LXX - NOSPHIZOMAI - embezzle as used. Acts 5:3.

8 This estimate was inaccurate. The total population was only 12,000 Ch 8:25 which would provide an effective army of approx. 2-3000 soldiers.
9 Good success lifts up flesh in too much confidence.

DEFEAT. VV4-5.
4 Sin leads to defeat. Cp Lev 26:36-38 Deut 28:25 Josh 23:15
5 RV. "Quarries." Cp 10 Sig. "Breaches" or "Broken places" and probably refers to the broken ranks of Israeli army.
11 It was not the loss of 36 men that caused this despair, but the knowledge that it gave that Yahweh was no longer with them. Faithful Gen 4

DESPAIR Vv6-9
12 This was a sign of deep lamentation and grief. It possibly symbolised that a person's feelings were uncovered or revealed, and that he was without defence.
13 They would be prostrate on the ground and would pour dust on their heads, symbolising that their glory was brought down to the earth.
14 Not in the Hebrew
15 The promise of Yahweh was the opposite of this Ex 23:22
16 Joshua realised that the Name of Yahweh was bound up in the future of Israel Ex 32:11-13. There was nothing offensive in his prayer - he wanted to know the cause of defeat. See bottom p.

THE CAUSE Vv10-12
11. This is no time for complaint - there is work to be done.
Pretended to have kept the Covenant 2 Kg 5:25-26 Jn 21 6:6. Acts 5:1-2 1 Tim 6:10
12 Having acquired for their own use that which Yahweh had devoted to Himself, Israel now became a devoted thing.
20. Israel was identified with the sin, until the nation had expiated it. Achan's action defied the omniscience of Yahweh & this would have spread if it were permitted to go unnoticed.
V.9. "Thy Great Name" Ps 106:6-8; Ezek 20 12:62:12; Ezek 36:22 Josh 2:11 Jn 12:27 There would be none to exalt it.

AI BESIDE BETH-AVEN (Ruin beside the House of Vanity V2)

HOW SIN CAN DESTROY THE WORK OF FAITH

It is commonly identified with el-Tell some 1½ m. from Bethel. Archaeological excavations indicate that it was in ruins at this time. Perhaps a new town had been built at the site of the ruins. Beth-Aven east of Bethel (Beitin), between it and Michmash. 1 Sam. 13:5 One sin affected the nation as one sin the race Rom. 5:12-19

Joshua's complaint. JOSHUA 7. Achan's confession.

all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Jo-

THE PLAN of ATTACK
The Central Campaign Chps 6–9
The Southern Campaign Ch. 10
The Northern Campaign Ch. 11.

CONTEST TO BREAK THE CROSS SIDE V1

This expresses the weakness of flesh. How few can bear temporary calamity calmly and patiently. Courage and faith that ever the victory, even in the boldest of Yahweh's soldiers

ACHAN'S SIN and its fatal charge V11

The seriousness of Achan's sin is described Vs 11, 15 in the same terms as that of Israel Jos 23:13. Israel had been warned that their sin would find them out Num 32:23 Here in the case of Achan the people had a demonstration of that fact. To have ignored it would have been to have placed the whole Campaign in jeopardy. Achan should have pleased the mercy of God in the beginning of the investigation, or at this failure to take it. He did not.

ACHAN'S SIN Gn Jos 7:1: The N + R being interchanged perhaps to accommodate the name to the noun ACHAR – trouble.

Achan saw, coveted + took. David did likewise, and involved others in the effect of his sin 2 Sam. 11:2-4. Both events illustrate that "none of us liveth to himself + no man dieth to himself" Rom. 14:7. Cp 1 Cor. 12:26. Sooner or later a man must face up to his doings + give a full accounting Cp 1 Tim. 5:24.

THE SIGNIFICANT TYPE Joshua 8.

- Israel taught not to minimise the effect of sin and ordered to use overwhelming numbers in the conquest of despised Ai.
- Joshua experienced a temporary set back followed by total victory as did Christ in his conquest of sin Cp Heb. 2:14.
- The King of Ai – personifying the devil, hung on a tree + then buried out of sight as a memorial. Josh. 8:29. Gal. 3:13.

24. Confessions of sin Gen. 42:21; Ex. 10:16; Num. 22:34; 1 Sam. 15:24, 30; Job. 7:20 A.
38 : 18. Mat. 27:4.
25. Gen. 3:6, 6:2. Num. 13:28, 32. Lk. A. 1:19, 37. Pr. 28:22. 1 Jn 2:15.
26 A costly mantle of Shinar. Cp. Zech. 5:11. Gen. 11:2. Adderoth Shinar.
27. Notice the progression towards sin. Cp with Jas. 1:15. Eye, heart and hand were all in the transaction. Cp 2 Kings 5:11
28 Ex 20:17; Deut. 7:25. Eph. 5:3. Col. 3:5.

EXPIATION Vv 22-26.

28 Here was evidence of the crime – and the defeat of Israel.
29. They were His and Achan had robbed Yahweh. The devoted things were solemnly laid out one by one.
30 Great-grandson Cp. V. 1, 18.
31 Cp V. 15 note. Exod 20:25. Num. 16:27-31. Cf. Exod. 18:16-17.
32 See note V. 18 Josh. 18:7. Cp Isa. 65:10; Hos. 2:15.
33 A. Gal. 5:12; 2 Thess. 1:6. Heb. 12:15.
33 B Lev 20:2; 24:14; Deut 13:9-10. Lev 20:14; 21:9. – But see below.
33 C. They must have been party to the deception Cp. Deut. 17:5, 24:16 Cf Num. 26:11.
Sinful flesh hidden from sight. This evidently does not include his family. Cp Josh. 8:29. 10:27. 2 Sam. 18:17. 1 Cor. 5:13

JOSHUA 8. *God encourageth Joshua.*

24. Confessions of sin Gen. 42:21; Ex. 10:16; Num. 22:34; 1 Sam. 15:24, 30; Job. 7:20 A. *Achan put to death.* 2 Kl Cp Num. 22:23

38 : 18. Mat. 27:4.
25. Gen. 3:6, 6:2. Num. 13:28, 32. Lk. A. 1:19, 37. Pr. 28:22. 1 Jn 2:15.

shua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly [c] Babylonish garment, and two hundred shekels of silver, and a [2] wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [3] laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, [f] Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had [g] stoned them with stones.

26 And they [h] raised over him a great heap of stones unto this day. So [m] the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, [n] The valley of [5] Achor, unto this day.

@See Deut. 31. 8. Cp Josh. 1:9, 10:8; 11:6, 8:2, 7:11-2
b See ch. 2. 24.
c Gen. 10. 10 & 11. 2 & 14. 2.
2 Heb. *tongue.* ver. 24.
d ch. 6. 21.
e ver. 27. Deut. 20. 14.
In contrast to Jericho, the first-fruits were Yahweh's Cp Josh. 6:17
3 Heb. *poured.* Cp. 2 Sam. 15. 24.
f Judg. 20. 28.
g Judg. 20. 32.
h ver. 26. ch. 15. 7.
i See ch. 6. 18.
4 Heb. *pulled.* ver. 16. Judg. 20. 31, 32.
See ch. 4. 18.
k Deut. 27. 5.
l ch. 8. 29 & 10. 27. 2 Sam. 18. 17.
m Deut. 13. 17.
n ver. 24. ch. 15. 7. Is. 65. 10. Hos. 2. 15.
5 i.e. *Trouble.*
o ch. 1. 9. 2 Sam. 13. 28.
p Cp. ch. 7. 2 with Gen. 12. 8 & 13. 3.

CHAPTER 8.

AI TAKEN

The purging of Achan's sin leads to the Victory of Ai.

The city completely destroyed through Divine Strategy.

With false confidence in their ability, induced by the earlier victory, the soldiers of Ai were induced to leave the shelter of their walls with disastrous results.

The whole victory was a triumph of faith, and Yahweh is shown to be Conqueror of both Israel and the Canaanites.

CHAPTER 8.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken. 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on stones, 33 propoundeth blessings and cursings.

ACHAN'S PUNISHMENT 3 94

He was stoned, but the narrative is vague as to the fate of his family. Perhaps as party to the deception they were brought out to witness the execution V. 24. The "them" of V. 25 could apply to his possessions demonstrating the extent of his loss. Otherwise why were they not buried with him. Burning the bodies of the dead is condemned Cp Jer. 19:5.

Josh. 7:7-9. Joshua's prayer was one of bewilderment + despondency, of complaint + disbelief that stemmed from his failure to understand the circumstances. It expressed human weakness due to restrain + disappointment. See also Moses' reaction Cp Num. 11:11-15, 21-22. See opp. bottom

Josh. 7:10. Prayer is useless when the cause of failure remains unchecked. Sin had to be removed. Cf. Prov. 15:8, 29 with 28:9. Cp Jer. 7:16; 11:14. 14:11. If sin is cleansed out of the life, a prayer is offered in the Name of the Lord it will be answered according to God's will. Mt. 17:20; 21:22. Mk 9:23. 11:22-24. Jn 14:13-14. 15:7. 16:23-24. 1 Jn 3:21-22. 5:13-14.

ANALYSIS (Chapter 8).

CONFIDENCE RESTORED AT AI 3

1	A Second Attack Planned	1-2
2	The Strategy Explained	3-8
3	The Forces Deployed	9-13
4	The Battle Joined	14-18
5	The Victory Won	19-24
6	Destruction of Ai	25-29
7	Thanksgiving at Shechem	30-35

2ND ATTEMPT ON AI TO BE MADE 1-2.

AND the LORD said unto Joshua, @Fear not, / neither be thou dismayed: take all the people of war 2 with thee, and arise, go up to Ai: see, [b] I have given into thy hand the king of Ai, and his people, and his city, and his land: 6:2. Pr. 44:3.

2 And thou shalt do to Ai and her king as thou didst unto [d] Jericho and her king: only [e] the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it. * Joshua did not presume on his divine guidance but thought.

3 ¶ So Joshua arose, and all the people of war, 3 to go up against Ai: and Joshua chose out [7A] thirty thousand mighty men of valour, and sent them away by night. – 1 Thess. 5:2. 2 Pet. 3:10

4 And he commanded them, saying, Behold, / ye [4] shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that [g] we will flee [6] before them,

6 (For they will come out after us) till we have [6] drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. [o] See, I have commanded you.

1. This message would be transmitted to the people in a national ceremony. See Deut. 20:1-4 & 7. Note at Josh. 5.
2. It does not appear that all were used, but that all were present to view the victory. Of the full quota of fighting men, only 30,000 were actually used. This was ample against Ai. Cp. V. 25.

THE STRATEGY EXPLAINED Vv 3-8

3 The bulk of these remained out of sight to be called upon as re-inforcements if necessary. If the King of Ai had seen half a million soldiers approaching he would not have left the shelter of his walls.
4 That is, a representative part of this 30,000. In fact, 5,000 people V. 12.
5 25,000 soldiers, the rest lying concealed in the valleys some distance from the city.
6 The feint drawing the men of Ai from the city, they would be caught in the pincers of Joshua's army.
7A An increase the forces needed to conquer.

9 ¶ Joshua therefore sent them forth: 7 and they went to lie in ambush, and abode between Beth-el and Ai, [p] on the west

THE FORCES DEPLOYED. Vv 9-13

7. Under cover of night, these 5,000 men were hidden in the valley which separated Bethel and Ai, about 3m. distant from each other. Joshua went with them V. 13 to see that they were properly placed and arranged for the signal by which they would know they were to act. He then returned to the main body of troops V. 9 which led early next morning

Fr
out to report
taking it. Thi
campaign sh
people, and
the main bod
direct the ca

Heb. "vayiphkoc
eth haam." – He visite
the people. i.e. he
inspected their rank
to see that everythi
was in readiness

They were thus
easily seen both b
the men of Ai, an
the ambuscade be
hind the city.
Better: had ta
– They had already
been sent. # 9.
Joshua went
to the valley wh
he would be seen a
daybreak. He prob
ably had with him
some of the 25,000
though most likely
the King of Ai would
not see the large
number with him
among the hills to
the north, nor the
ambush to the we

THE BATTLE JOINED Vv 14-18.

12 Confident in the
ability to repeat the
earlier victory, forti
fied by the presen
of reinforcements
from the neighborin
city of Bethel V. 17
the King sallied for
to do battle, and to
the moment all we
well.
11 They had their str
egy well worked ou
also. V. 16 which seem
to augur success.
11A In the direction of
Arabah.
11B Vulgate: "Raised a
– an exultant shout of
anticipated victory. T
status of Ai elevated
through victory over
forces that destroyed th
mighty Jericho fortres

12. In the confusion J
ua apparently ascen
ed the heights oppos
7I V. 11. where he co
be seen by the
ambuscade. Wi
spear outstretche
towards Ai, he
came as the stand
bearer, or Ensign
Israel. Cp Moses a
Rephidim Ex 17:8
See note. Josh. 5:
Joshua remained
this attitude unt
Victory complete
26. Thus there was
temporary set bac
experienced by Jos

FAITH RESTORED The confidence of Israel had been shattered by the defeat at Ai. The spies sent out to report on the city recommended that only 2 or 3 thousand soldiers required for the purpose Josh. 7:3 of taking it. This was confidence in the flesh. Israel was not a martial people, and the record of the campaign shows their complete dependence on Yahweh. Now Joshua is commanded to take "all the people, and selecting 30,000 from thence, he set 5,000 as an ambuskade between Bethel and Ai, whilst the main body remained in the valley in front of city as a decoy. Joshua remained on the height above to direct the campaign. The Battle was joined and the city taken. For type See Note 12 below.

2ND ATTEMPT ON AI TO BE MADE IN 1-2.

1. This message would be transmitted to the people in a national ceremony See. Deut. 20:1 etc. Note at Josh. 1.

12. It does not appear that all were used, but that all were present to view the victory. Of the full quota of fighting men, only 30,000 were actually used. This was ample against Ai Cp. v. 25.

THE STRATEGY EXPLAINED Vv3-8

3 The bulk of these remained out of sight to be called upon as re-inforcements if necessary. If the King of Ai had seen half a million soldiers approaching he would not have left the shelter of his walls.

4. That is, a representative part of this 30,000. In fact, 5,000 people v. 12. 5,000 soldiers, the rest lying concealed in the valley some distance from the city.

5 The feint drawing the men of Ai from the city, they would be caught in the pincers of Joshua's army.

7A An increase the forces needed to conquer.

THE FORCES DEPLOYED. Vv9-13

9 Under cover of night, these 5,000 men were hidden in the valley which separated Bethel and Ai, about 3m. distant from each other. Joshua went with them v. 13. to see that they were properly placed and arranged for the signal by which they would know they were to act. He then returned to the main body of troops v. 9. which he had early next morn-

side of Ai: but Joshua lodged that night among the people. 3:1. 7:16. Ps. 119:60.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side [6] of the city.

13 And when they had set the people, even all the host that was on the north of the city, and [4] their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he [c] wist not that there were liers in ambush against him behind the city.

15 And Joshua and all Israel [d] made as if they were beaten before them, and fled by the way of the wilderness. - 18:12

16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and [d] were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the [12] ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no [2] power to flee this way or that way: and the people that fled to [a] the wilderness [13] turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that [14] they [b] let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. Cp Deut. 20:17. Cp. 10:28 Josh 11:14

25 And so it was, *that* all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

VICTORY FOR ISRAEL. Vv. 19-24.

12. The Stratagem. Vv. 3-4 9 vv. 6-8

13 The word wilderness signifies open country or pasture land. (ST.) As they saw the smoke of the city ascending, they realised they were caught in a strategy that had drawn them from the shelter of their walls, and turning back to regain this position were helplessly caught between the pincers of Joshua's army.

14. Josh. 6:21; 10:28; 11:11. 12. Deut. 7:12. Sudden destruction. 1 Thes. 5:3.

THE CEREMONY AT SHECHEM

This was appropriate for the occupation of the Land vindicated the promise made at Shechem Gen. 12:6-7. Continued possession depended on their obedience.

18. There who remained - prob. the old, infirm & small children.

DESTRUCTION FOR AI Vv 25-29

Nothing is said about the destruction of Bethel. Though Ai became a heap, Bethel remained to be occupied by Israel. Its Canaanitish inhabitants were slain by Ephraim's soldiers Jud. 1:22. for it stood on the border between Ephraim and Benjamin Josh. 16:2. Josh. 18:13. The destiny of these two cities is thus according to the type. Gen. 13:3.

Josh. 6:4. Trumpets of rams horns. The words shopheroth hyyovelim = Jubilee Trumpets. The entrance into the land was a Jubilee to the Israelites, a time of liberty, and returning home. Lev. 25:9-10 Cp Isa. 27:13; Zech. 9:10

Rams horns completely wrong

John 7:38 : The river was that Israel had broken the covenant Lev. 26:14-17.

10. Confident in their ability to repeat the earlier victory, fortified by the presence of reinforcements from the neighboring city of Bethel v. 17 the King sallied forth to do battle, and for the moment all went well.

11 They had their strategy well worked out also. v. 16 which seemed to augur success.

11A In the direction of the Arabah.

11B Vulgate: "Raised a cry" - an exultant shout of anticipated victory. The status of Ai elevated through victory over forces that destroyed the mighty Jericho fortress.

12. In the confusion Joshua apparently ascended the heights opposite Ai v. 11. where he could be seen by the ambuscade. With spear outstretched towards Ai, he became as the standard bearer, or Ensign of Israel. Cp Moses at Rephidim Ex 17:8-16. See note Josh. 5:13. Joshua remained in this attitude until Victory complete V. 26. Thus there was a temporary set back experienced by Joshua due to sin which was followed by total victory. For the antitype see Heb. 2:14. Cp Josh. 8:29. Cp Exod. 8:1 17:11. Cp Ps 7:26 As in the case with Moses & Amalek, the stretched out spear showed the victory was Yahweh's.

power or direction YAD

(2) Heb. *hand*. Cp. Judg. 18. 10.

[a] ver. 15, 24.

(6) Or, *of Ai*. Reading עַל for עֵץ

[4] Heb. *their lying in wait*. Cp. Gen. 49. 19.

Enash.

[b] ch. 10. 28. Cp. Deut. 7. 2.

[c] Judg. 20. 34.

[d] Judg. 20. 36, &c.

"At the place appointed or looking the Arabah"

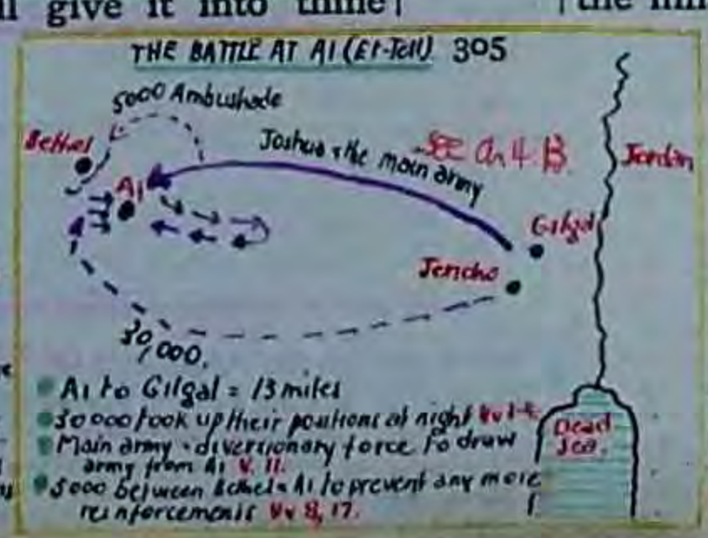
Interlinear Hebrew Eng.

[e] ver. 6.

Bethel not in LXX. Note reference to city not cities.

KIDON - A short javelin - First occ. 12.

THE BATTLE AT AI (ET-TELL) 305



The numbers used to defeat the comparatively small population of Ai taught the people never to minimise the damaging effect of sin - no matter how slight it may appear.

Josh. 3:1 "Early in the morning" This expression is found about 35 times in Scripture. See note top N.T. p. 50. From certain passages it implies the camp down 6th. 2 Kl. 3:22. Mk. 11:20.

THE ALTAR AT SHECHEM. After the victory of Ai, the whole nation travelled north about 20 miles to Shechem, where Abram had been promised that his seed would possess the land. Gen. 12:7. Here they heard repeated the blessings and cursings of the Law as a memorial and a warning of what was required of them. Another Gilgal was established at this place, for their presence there showed that the reproach of Egypt had indeed been rolled away. Deut. 11:30. Josh. 5:9.

This bold venture into the heart of enemy territory typifies preaching of Gospel to Jew & Gentile Acts

This bold venture into enemy territory shewed that faith had driven out fear

Joshua builds an altar. **JOSHUA 9.** *The Gibeonites' craft.*

1 The Canaanites stood for everything opposed to the way of Yahweh. Deut. 9:5-6. and were held up as an execration to Israel. Deut. 7:1-6. The King was a symbol of that way, and his total exhibition after death before Israel was a public condemnation and repudiation of the principle for which he stood. See Deut. 21:23. Num. 25:4. Top p. 300

15 Thus hiding the dead King - the symbol of the flesh in complete opposition to Yahweh - from view. This treatment showed Israel what could be expected by following the way of the Canaanites.

THE ALTAR AT SHECHEM. Vv. 30-35.

Cf Deut. 27:4-5 Ebal the Mount of curses. Moses predicted that Israel would be brought under the influence of curses, from which they could only be redeemed by the antitypical altar Gal 3:14

Ebal (Sig. bald, bare St) overshadowed Gerizim (from root meaning "cut off" St) and was a barren, rocky mount, whilst Gerizim abounds with verdure, trees, and springs which flow into the valley of Shechem. Cp Right. p. 305

7 Deut. 11:29. 27:4-26.

(b) Heb. "mishneh torah." - repetition of the Law. (c) Summary of the blessings and cursings. Deut. 28:3, 16. (d) Lev. 1. for details. Washed inside and out, so clean of all inward and outward defilement. All was burnt (with exception of skin which given to priests - Lev. 7:8) speaking of complete self consecration to Yahweh. Deut. 6:5.

(e) See below

(f) By Shechem where Abram built the Altar Gen 12:7 and Christ later spoke with the Samaritan woman John 4:14

Ebal - a barren, rocky mountain in contrast to Gerizim towered 200 ft over the Mount of Blessing indicating that curses would overshadow blessings.

20 for details see Lev. 3. It would have been a peace offering for thanksgiving an offering in gratitude for Divine favour received Lev. 7:12. The breast and right thigh Lev. 7:30-32. given to priests, thus acknowledging their dependence upon them for their ministry of mediation in the maintenance of fellowship with God. Leavened bread also offered. Lev. 7:13. the offerer thus recognising his own imperfection and need of the shed blood of the animal.

All that was not given to the priests was eaten as a sacrificial meal Lev. 7:15 speaking of fellowship with Yahweh Deut. 12:7

21 By Gerizim Deut. 27:12 P. 309

Simeon - Hearing
Levi - Joining
Judah - Praising
Issachar - Reward
Joseph - Increase
Benjamin Son of My right Hand.

BY EBAL

Reuben - See a Son
Gad - Troop
Asher - Blessed
Zebulun - Dwelling
Dan - Judging
Naphtali - Wrestling

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he (b) commanded Joshua.

28 And Joshua burnt Ai, and made it (c) an heap for ever, even a desolation unto this day. (a memorial) Col 3:13.

29 (f) And the king of Ai he hanged on a tree until eventide: (g) and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and (i) raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel (m) in mount Ebal, (f) Heb 3:5.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the (n) book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and (o) they offered thereon burnt offerings (p) unto the LORD, and sacrificed peace offerings. 20 (Painted not engraven. See note Deut 27:2)

32 ¶ And (r) he (s) wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. (Including the stranger Rahab)

33 And all Israel, (and their elders, and (t) officers, and their judges, stood on this side the ark and on that side before the priests the Levites, (u) which bare the ark of the covenant of the LORD, as well (v) the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; (a) as Moses the servant of the LORD (z) had commanded before, that they should bless the people of Israel.

34 And afterward (d) he read all the words of the law, (e) the blessings and (a) cursings, according to all that is written in the book of the law. (f) Cp Acts 20:27 3:9 12.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, (b) with the women, and the little ones, and (e) the strangers that (j) were conversant among them.

(a) Deut. 28. 15-68 & 29. 20, 22.
(b) ver. 2. Cp. Num. 31. 22-26.
(c) Deut. 13. 16.
(d) Deut. 31. 12.
(e) ver. 33.
(f) Heb. I Sam walked. 12:1 15
(f) ch. 10. 26.
(g) ch. 10. 27. Deut. 21. 23. Flesh crucified.
(h) Deut. 1. 7. 2 Sam 18:17
(i) ch. 7. 26.
(k) Num. 34. 6.
(l) ch. 22. 8. Ex. 13. 5. p 254. p. 18
(m) Deut. 27. 4. 5. p 49 Twice Deut. 11:29-30; 27
(n) Ex. 20. 25. Deut. 27. 5. 6. Deut. 11. 29. 30. Joel 3:9
(o) Heb. mouth.
(p) Ex. 20. 24.
(r) ch. 10. 2, 10, 12 & 18. 25.
(s) 2 Sam. 21. 1, 2. 307 1 Kin. 3. 4, 5 & 9. 2. Is. 28. 21.
(t) ch. 6. 27.
(u) Deut. 27. 2, 8.
(v) ver. 12. Gen. 30. 32, 33, 35.
(z) ch. 1. 10.
(a) Deut. 31. 9.
(z) ver. 12. Gen. 30. 32, 33: 35.
(b) Deut. 31. 12.
(c) ch. 5. 10.
(d) Deut. 11. 29 & 27. 12.
(e) ch. 11. 19. Cp. 2 Sam. 21. 2.
(c) Cp. Deut. 7. 2.
(d) Deut. 31. 11. 10-12.
(e) Deut. 28. 2-14 & 30. 19.

9:1 Preparations for war throughout the land. 10:2 5, 12 28:39. 11:1-5, 10-11. 12:7-24. Cp Jos. 1. 2. 3:9 12.

2 It was very important that all should hear and take heed to the things said and done.

24 Cp Mo. Who were going in the midst of them - who had attached themselves to Israel.

See Note bottom p. 49

Above right.

CHAPTER 9. Ps 11:21

1 The kings combine against Israel. 3 The Gibeonites' craft. 22 Their punishment.

AND it came to pass, when all the kings which *were* on this side Jordan, (h) in the hills, and in the valleys, and in all the coasts of (k) the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*; - Cp Deut. 7:1. P. 528 Index

2 That they gathered themselves together, to fight with Joshua and with Israel, with one (3) accord. Cp below. Top p. 307

3 ¶ And when the inhabitants of (p) Gibeon (4) heard what Joshua had done unto Jericho and to Ai, (RSV: they acted with cunning)

4 They did (4) work wilily, and went and made as if they had been ambassadors, (2) and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; (b) wine - 1 Kgs RV. P 307.

5 And old shoes and (3) clouted upon their feet, and old garments upon them; and all the bread of their provision (4) was dry *and* (x) mouldy. 5

6 And they went to Joshua (3A) unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the (b) Hivites, Peradventure ye dwell among us; and (c) how shall we make a league with you? Exod. 23:32; 34:12. Deut. 7:2

8 And they said unto Joshua,

THE WILES OF THE ADVERSARY. 4 Eph. 6 10-11. shepherds. demonstrating how that even a man of faith can fall when he becomes careless Cp V. 14.

A CONFEDERACY AGAINST ISRAEL VV1-2

1. In view of the defeat of single cities a general combination Cp Ch. 10:1 Cp Ps. 2:1-2

TRICKERY OF THE GIBEONITES Vv3-6

(p) Sig "High place." Leaders of the confederacy Cp V. 17 below.

2. The word TZIR properly denotes "a hinge" because an ambassador is one upon whom the business turns as upon a hinge. LXX: They prepared themselves provisions" reading

3 Anglo-Saxon for "patched"

4 TSAYID = Hunting wild Gen 25:28

5 NIQQUDHM - Crumbs spotted or brown Crumbly, as Vulgate

3A A Gilgal by Shechem Cp Ch. 5:10. Ai Deut 11:30 The whole camp had moved there

3B Berith - Covenant. KIR'THOO LANOO BERITH - Cut or divide with us a Berith

ISRAEL QUESTIONS THE GIBEONITES INSTEAD OF YAHWEH Vv7-15

4 Sig. Villager. Perhaps implying the weakness of the defence of their cities See top. 309

5 "Cut, or divide, a covenant. Berith Cp V. 6.

6 Joshua evidently contested his right to this significantly strategic spot. Cp 12:23. Hence Joseph buried here Josh. 24:32.

GIBEON - Modern el-Jib.

Situated at the head of the Pass of Beth horon, immediately opposite the Pass of Ai, about 5 m. west of Bethel, and 7 miles N.N.W of Jerusalem. It was therefore the next prey upon which the Israelites would pounce. It was the head of a band of kindred cities V. 17

P 309

Analysis

4 THE WILES OF THE ADVERSARY. CH. 9:1-27

The Need for Constant Vigilance Through The Word

1 A Southern Confederacy Formed . . . 1
2 The Wiles of the Gibeonites 3
3 Joshua hearkens to Gibeonites - does not seek Yahweh's Counsel 14
4 The Deception Discovered . . . 16
5 The Covenant Honored . . . 19
6 Gibeonites Reduced to slavery 22-27

306

THE GIBEONITES

Shechem
20 m.
Bethel
Ai
Gibeon
Jerusalem

5 An expression of coarse beggary, not to be taken literally. Gen. 32:4 18; 2 Kg 10:5; 16:7.

6 This suave appeal was just that calculated to disarm Joshua. They were humble and submissive - they spake reverently of Yahweh and His mighty deeds - they were obviously from a distant place. The deception succeeded.

The Gibeonites must have recognised the integrity of Israel to have trusted them. They must have diligently considered the binding nature of a covenant under Mosaic Law. Cf V. 24. They had evidently made careful investigation as to what was required. They mention only the Exodus V. 9 & the victories east of Jordan & are careful to avoid mention of Jericho & Ai as this would have betrayed their close proximity to the land.

Deut. 23:4.

7 This was an act of friendship James 4:4.

8 They could have done this through Urim and Thummim Ex. 28:30. Num. 27:21. Exhort - Prov. 30:6. James 1:5. Cp 2 Sam 21:2.

THE DECEPTION DISCOVERED. Vv. 16-18.

9A Intent on war V. 18.

9 Sig. High place 10:2.

9A They had travelled from Shechem Ch. 8:31 not Ai - about 20 m.

V. 14 "THEY DID" - The Hebrew adds GAM = "also" It seems to connect the shrewdness of the Gibeonites with that employed by the Israelites before Ai. They resolved to meet cunning with cunning.

WINESKINS: They were roughly repaired by tying up the edges of rents, instead on inserting a patch.

THE GIBEONITES - Called Hivites Josh. 11:19 and Amorites 2 Sam. 21:2. they were condemned Deut. 7:1-2. 20:16 and Covenants with them were prohibited Ex. 23:32. 34:12-14. Num. 33:51-56. Nevertheless, the covenant having been made, must be respected, and when Saul violated it, 7 of his sons were executed as a reprisal 2 Sam. 21:1-9. The city was in the territory of Benjamin Josh. 18:25 and was given to the Aaronites Josh. 21:17. Saul's ancestors dwelt there 1 Chron. 8:29 9:35 and there Solomon sacrificed and received the promise of wisdom 1 King 3:4-15. A Gibeonite became prominent in David's forces 1 Chron. 12:4. Gibeonites returned from the Exile and helped repair the wall of Jerusalem Neh. 3:7. 7:25. Here they avenge the treachery of Joash's sons Cp. p. 449.

app. 20m. Shechem, Bethel, Ai, Gibeon, Jerusalem.

The Gibeonites

5 An expression of coarse levity, not to be taken literally. Gen. 32:4 18; 2 Kg 10:5; 16:7.

5 a We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

6 This suave appeal was just that calculated to disarm Joshua. They were humble and submissive - they spake reverently of Yahweh and His mighty deeds, - they were obviously from a distant place. The deception succeeded.

9 And they said unto him, b From a very far country thy servants are come because of the name of the LORD thy God: 6 for we have [a] heard the fame of him, and all that he did in Egypt, Cp Josh. 2:9-11

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at c Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals [2] with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: WVS Wine-skins

The Gibeonites must have recognised the integrity of Israel to have trusted them. They must have diligently considered the binding nature of a covenant under Mosaic Law. Cf V24 They had evidently made careful investigation as to what was required. They mention only the Exodus V.9 & the victories east of Jordan & are careful to avoid mention of Jericho & Ai as this would have betrayed their close proximity to the land.

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And [1] the men took of their victuals, and d asked not counsel at the mouth of the LORD.

Deut. 23:4.

1. This was an act of friendship James 4:4.

15 And Joshua e made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. 8A

8. They could have done this through Urim and Thummim Ex. 28:30. Num. 27:21. Exhort - Prov. 3:6. James 1:5.

8A 2 Sam. 21:2.

THE DECEPTION DISCOVERED. VV. 16-18.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. 9A Now their cities *were* [f] Gibeon, and Chephirah, and Beeroth, and g Kiriath-jearim.

8A. Intent on war V.18.

9. Sig. High place 10:2.

9A. They had travelled from Shechem Ch. 8:33. not Ai - about 20 m.

VV. "THEY DID" - The Hebrew adds GAM = "also" It seems to connect the stratagem of the Gibeonites with that employed by the Israelites before Ai. They resolved to meet cunning with cunning.

WINESKINS: They were roughly repaired by tying up the edges of rents, instead of inserting a patch.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. Ecc. 5:4

20 This we will do to them; we will even let them live, lest f wrath be upon us, because of the oath which we sware unto them. Cp Curse on Ham. Gen. 9:25

21 And the princes said unto them, Let them live; but let them be [h] hewers of wood and drawers of water unto all the congregation; as the princes had [i] promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, [k] We are very far from you; when [l] ye dwell among us?

23 Now therefore ye are [m] cursed, and there shall [3] none of you be freed from being [m] bondmen, and [n] hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God h commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore [r] we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are [4] in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the

10 Sig. The Village of Kirjath-jearim - Between Gibeon & Bethel.

11 Sig. Wells - 12 Sig. City of forests. - So the picture presented of a pretty part of hills and valleys and springs of water among which were set the four towns Josh 15:9, 60 Ps. 15:4 Ecc. 5:2-6. 2 Sam 21:7.

THE COVENANT HONORED. VV 19-21.

19. To "cut a covenant" is a very solemn undertaking demanding strict compliance to its demands As Yahweh keeps His covenant so must His children under even adverse conditions Ps. 24:4-5. Ps. 15:4 Israel had entered into an unconditional covenant with Gibeon and must obey. See Gen. 15 for solemnity of Covenant.

THE GIBEONITES REDUCED TO SLAVERY VV 22-27.

15. The case of Rahab showed they could have received honored treatment by a proper approach - but now they are reduced to servitude Yet - Psalm 84:10.

16. The people were for repudiating the oath of the princes v.18 but the princes promised or told the people that the Gibeonites would be reduced in status if they permitted them to live.

17. This was the office of the Nethinim - given, devoted. 1 Chr. 9:2. Ezra. 2:43-54, 58; 7:7; 8:20 See Note p 637. Cp Josh. 9:27

18 Careful investigation of the facts had been followed by ascertaining what Yahweh had pronounced in His Law. Josh. 2:9-10 of Exod. 23:31-33. Num. 33:51-56. Deut. 7:1-2, 23-24. 20:15-18

Josh. 7:7. Joshua's complaint. This is like an echo of the old generation Ex 17:3 - but at least Joshua gave himself to prayer. Under such circumstances there is need for careful agreement of conditions. Cp Mark 8:17-18. Rom. 8:28 - "All things" work together for good."

THE AMORITES: They had already been defeated on other side of River Num. 21:31. Joshua confused - does not know course of defeat. - Expresses what could happen.

807

They ignored the warning of Sodom, the judgement on Egypt, Sihon, Og, Jericho

WHY THE CANAANITES WERE CONDEMNED. - The whole land was given over to iniquity and wickedness that has shocked those archaeologists who have unearthed its evidence. Prostitutes and Sodomites were associated with the religious worship. Infant sacrifice was common - the whole land was a veritable Sodom and Gomorrah on a large scale, and was condemned to destruction - aged and young alike - as a nest of serpents would have been Cp Lev. 18:25. Deut. 18:12. 9:5.

It is better that the wicked be destroyed than they should tempt those who are as yet innocent to join their company. Even as it was the remnant of the Canaanites that remained caused the people of Yahweh to turn from His service. If the occupation of the land had been conducted on more peaceful lines, the whole of Israel would soon have lost its distinctive character, and the precious heritage that has come through them to us would have been lost. Thus in their bitter war of annihilation with the Canaanites, they fought for us. Thus the sword of Israel wrought a work of mercy for all mankind. Rev. 5:9-10. See Note Josh 8:14.

THE BATTLE of BETH-HORON — ONE OF THE WORLD'S DECISIVE BATTLES.

Joshua's success against the confederacy which attacked Gibeon laid open the whole land to Israel — ensuring the success of the campaign. On the basis of that success Jews claim the right to return to the land today.
"Yahweh brought the counsel of the heathen to nought" — Ps. 33:10.

Five kings war against Gibeon.

hand of the children of Israel, that they slew them not.

27 And Joshua (2)made them that day [b]hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, [c]in the place which he should choose.

See Analysis bottom p.109

CHAPTER 10.

1 Five kings war against Gibeon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 26 The five kings hanged. 28 Seven more kings conquered. 43 Joshua's return.

NOW it came to pass, when [1]Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; [d]as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they [e](1)feared greatly, because Gibeon *was* a great city, as one of the [2]royal cities, and because it *was* greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto [f]Hoham king of [g]Hebron, and unto [h]Piram king of [i]Jarmuth, and unto [k]Japhia king of [l]Lachish, and unto [m]Debir king of [n]Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of [o]Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

[a] ch. 5. 20 & 9. 6.
(2) Heb. gave, or, delivered to be.
[b] 1 Chr. 9. 2. Ezra 2. 43. Neh. 7. 60.
[b] ver. 21, 23.
[c] Deut. 12. 5.
[d] ch. 8. 1, 3.
[e] ch. 11. 6. Judg. 4. 14.
[f] ch. 6. 15-21.
[g] Judg. 4. 15. 1 Sam. 7. 10. 2 Sam. 22. 15. Ps. 18. 14.
[h] ch. 8. 3, 22, 26, 28.
[i] ch. 9. 15.
[k] ch. 16. 3, 5 & 28. 13, 14. 1 Sam. 13. 18. 1 Kin. 9. 17. 1 Chr. 6. 68. 2 Chr. 8. 5.
[l] Deut. 11. 25.
[m] ch. 15. 35. 1 Sam. 17. 1. 2 Chr. 11. 9. Jer. 34. 7.
[n] ch. 12. 16 & 15. 41.
(1) Heb. cities of the kingdom.
[o] Ps. 18. 12. Is. 30. 30. Rev. 16. 21.
[p] ch. 11. 21 & 14. 13-15 & 15. 13 & 21. 13. Gen. 23. 2. Judg. 1. 10. 1 Sam. 30. 31. 2 Sam. 2. 1, 11. 1 Kin. 2. 11. 2 Chr. 11. 10.
[q] ch. 12. 11 & 15. 35. ch. 12. 11 & 15. 39.
[r] 2 Kin. 14. 19 & 19. 8. 2 Chr. 11. 9 & 25. 27. Is. 37. 8. Jer. 34. 7. Mic. 1. 13. Hab. 3. 11. Cp. Is. 28. 21.
[s] Heb. be silent.
[t] ch. 19. 42. Judg. 1. 35. 1 Sam. 14. 31. Comp. Neh. 1 Chr. 6. 69. 2 Chr. 11. 10.
[u] Cp. Gen. 23. 3, 10, &c.
(3) Or, the upright
[v] 2 Sam. 1. 18.
[w] ch. 17. 15. Jer. 17. 16.

JOSHUA'S PETITION OR DECREE

The terms employed to record the miracle agree with the accustomed manner of describing the motions of the sun and earth. Many vain enquiries have been made concerning the way this miracle was wrought, and many difficulties and objections have been urged against it. But the FACT is authenticated by the Divine record; and the MANNER in which it was accomplished lies entirely out of our province, because beyond our comprehension. He who created nature can certainly use its forces. Cp. V. 12 "Before Israel." The scene is dramatic. The storm rolling away over the mountains towards the sea, the enemy in full retreat, panic-stricken & in wild confusion, the sun bursting forth behind the storm-clouds, & Joshua standing before the people attesting his command-ing decree. Cp Hab 3.

sent unto Joshua [a]to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and [p]all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, [q]Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD [r]discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way *that goeth* up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and were* in the going down to Beth-horon, [s]that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, (4)Sun, [t]stand thou still upon Gibeon; and thou, Moon, in the valley of [u]Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of [3]Jasher? So the sun stood still in the midst of heaven, and [x]hasted not to go down about a whole day.

[a] Josh. 14. 6.
[p] ch. 8. 1.
[q] Num. 21. 34. Deut. 3. 2. Neh. 4. 14.
[r] Ex. 14. 24. Judg. 4. 15. 1 Sam. 7. 10. Ps. 18. 14. Is. 28. 21.
[s] Ex. 15. 7. Ps. 78. 48. Is. 30. 30. Ezek. 38. 22. Hag. 2. 22.
(4) Heb. Above.
[t] Hab. 3. 11.
[u] Judg. 12. 12. 1 Kin. 4. 9. 2 Chr. 11. 10. 28. 18.
(3) Or, the upright
[x] Hab. 3. 11.

GIBEON ATTACKED BY A CANAANITISH CONFEDERACY

THE CONFEDERACY FORMED. Vv. 1-4. See Ch 9:1-2.

1. Sig. "Lord of Righteousness" Compare with Melchizedec Gen. 14:18 Title remains, but character prevails. Vs. "Foundation of Peace."
2. Sig. "Vision of Peace." It is significant that the first occurrence of the name is associated with war. It shows that it relates only to the Vision of Peace.
3. The capitulation of Gibeon opened the way to Jerusalem only about 7 miles distant. To hold the enemy at bay, Gibeon had to be taken, and the Pass held.
4. It was head of the independent group of four cities & was a place of importance — not an insignificant place such as Ai. Its capitulation threatened the independence of the whole country.
5. Sig. "Union." About 12 m. South Jerusalem, and same distance north Beersheba. Called by Arabs El Khalil — the well beloved — in remembrance of Abraham.
6. Sig. "Swift." — A wild ass.
7. Sig. "Height." Sth Jerusalem
8. Sig. "Gleaming." Vs = Beautiful
9. Sig. "Tenacious" — "Difficult to capture" Davis. About 16 m. S.W. of Jerusalem.
10. Sig. "Oracle."
11. Sig. Circle — Young Calf-like-ung.

GIBEON ATTACKED. V.5.

11A A selection of the best troops seem to be implied here — perhaps a special contingent of forces.
11B This hailstorm must have preceded the advancing Israelites. It delayed the rapid advance of the Israelites whilst devastating & destroying the enemy. It was like advancing tanks behind which the infantry move.

APPEAL TO JOSHUA FOR ASSISTANCE Vv 6-7.

11C The preposition LE (lit. "to") is also frequently rend. "of" as in "a Psalm of David." It has the sense of "on account of" Gen. 4:23; Josh. 9:9 (rend. "because of"). Using the same meaning here, it signifies that Joshua spoke of or by Yahweh to the people — by divine inspiration. Or using "because of" he was induced to make his request because of the miraculous intervention of the hail-storm.

SUN. Shemesh. From a root 8120 = MINISTRANT, SERVANT — Vs. 5:1? Activity, Brilliance. MOON - Ges. Yg = The yellow one.

12. There seems to have been two places of the name — the one by Jericho, the other by Shechem. Deut 11:30 The latter was better suited for his campaign as Joshua had shifted his camp there Ch 8:30-35. It seems to have been the one referred to. Note Ch 9:6
13. Panic in Gibeon as they see the converging forces and realised the fate in store for traitors

JOSHUA ATTACKS SUDDENLY AT DAWN. Vv 9-11

14. See Deut 20:1-4 for the ceremony that would precede the attack. The ranks would be drawn up — the High Priest would approach with Urim & Thummim — instructions would be received from Yahweh etc. Ex 1:5 9. Mg 8:1 Mg
15. By a forced march, covering the 20 miles and unexpectedly attacking the enemy in the rear, with the sun in their eyes.
16. About 5 miles the pass
17. A long rocky ascent sinking and rising more than once before the summit is reached. At the summit a wide view opens over the valley of Ajalon which runs in from the Plain of Sharon.
18. Sig. "House of Holiness." There were two towns of same name Josh 16:3,5 13 m. apart but 600 ft difference in altitude. This steep descent is rough rocky road, with loose stones, sheets of smooth rock, and steps. Down this slippery descent the fugitives rushed.
19. Sig. A field newly dug and set out with vines." About 15 m. distant from Beth-horon, and S.W. of Jerusalem indicating the fugitives chased out of their way. 1 Sam 17:1
20. Sig. "A Place of Shepherds." Sit. unknown.
21. The slippery steep descent made all the more difficult by a terrible storm which Yahweh now unleashed against the enemy.
22. His words demonstrated that Yahweh was greater than the sun & moon worshipped by the many Canaanites. This was not the only miracle performed with the sun. 2 Kings 20:11.
23. Sig. "Place of hart" or gazelles.
24. Evidently it was approaching evening time.

JOSHUA'S PETITION OR DECREE

25. Sig Book of the Upright See Note Num 21:14 "Whole = TAMIM = perfect - with fullest limit - the longest of the year.
26. The sun and moon were jointly seen in the heavens for space of day whilst Joshua triumphed over his enemies. What was then performed literally will in the future age be accomplished politically. Isa. 60:20. See Note Hab. 3:11. During the whole of the millennial day, Christ will pursue his enemies 1 Cor. 15:25 for the antitype Cp Isa. 30:25-26; Hab. 3.
27. DAMAM = "be dumb" — with amazement in Exod. 15:16; Lam. 2:10. It does not signify that the course of the sun was arrested, but that it did not set - its light continued to shine.
28. AMAD - stand still. Its light continued to shine upon Gibeon

GIBEON (Cont from P. 306). From its position, not less than from the number & valour of its people it was one of the most important cities of Southern Canaan. Gibeon fell within the lot of Benjamin 18:25; was allotted to the priests 21:17. Later famous for various events. 2 Sam 2:12-17. 4:3. 1 Kgs 2:28-29 Cp 1 Chron 16:39. Tabernacle & brazen altar there in days of Solomon. 1 Chron 21:29. Cp 1 Kgs 3.

29 CHARAT - To pour sharply. Vs - moved sharply.

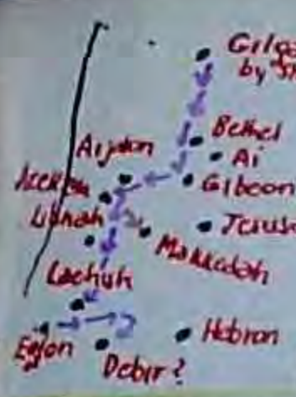
EXECUTION OF THE KINGS Vv 22-27.

29. Cp. V. 3.

It is ALL A TYPE OF A GREATER BATTLE OF THE FUTURE
SEE ISA 28:21. Zech. 14:3 Psalm. 44[1-3] SEE NOTE Josh. 11.

SUMMARY 10:13. FIRST A CONFEDERACY OF NATIONS DESTROYED
see opp. p. 205.
then the attack is launched into the territory of the NORTH. Cp Hab. 3:11. Isa. 30:27.

Time Period.
Though Makkedah fell to Joshua "that day" V.28 some weeks would have been occupied in the conquests listed in this chapter.



The five combined *kings are slain.*

14 And there was [d] no day like that before it or after it, that the LORD hearkened unto the voice of a man: for [b] the LORD fought for Israel.

15 ¶ And Joshua [c] returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at [e] Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: [f] Ps. 18:37-41.

19 And stay ye not, *but* pursue after your enemies, and [2] smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, [k] till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: [m] none [29] moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, [t] and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, [d] Fear not, nor be dismayed, [o] be strong and of good courage: for [s] thus shall the LORD do to all your enemies against whom ye fight. -Rom. 8:37

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they [n] were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and [i] laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; [q] he let none remain: and he did to the king of Makkedah [m] as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto [o] Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, [45] and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel,

* Cp. [a] 2 Kin. 20, 11. Is. 38. 8.
[b] Ch. 23:10
[c] See Deut. 31. 8.
[d] Deut. 31. 7.
[e] Deut. 3. 21 & 7. 19.
[g] ver. 10.
2 Cor. 1:10 2 Tim. 4:17 Eph. 6:10
[h] See ch. 8. 29.
[2] Heb. *cut off the tail.* Deut. 25. 18.
[i] Cp. ch. 7. 26.
[k] ch. 8. 24.
[l] ver. 30, 33, 37, 39, 40. ch. 8. 22 & 11. 8. Num. 21. 35. 2 Kin. 10. 11. Cp. ver. 20.
[m] ver. 1, 30. ch. 6. 21.
[n] Ex. 11. 7.
[o] ch. 12. 15 & 15. 42 & 21. 13. 2 Kin. 8. 22 & 19. 8 & 23. 31 & 24. 18. 2 Chr. 21. 10. Is. 37. 8. Jer. 52. 1.
[t] to every man (ish) of Israel

Assigned to Judah Josh 15:41

[7] 6:21; Deut. 7:2, 16. 20:16. [j] ch. 8. 24. [l] ver. 30, 33, 37, 39, 40. ch. 8. 22 & 11. 8. Num. 21. 35

Until Hezekiah's

Seal of Serpent destroyed. A symbolic act of victory and triumph Ps 18:40. Ps 110:1 1 Cor. 15:25 Typically fulfilling Gen 3:15. Rom 16:20 Cp V.8. Ch. 8:1 mg. Josh. 1:7.

24 Apparently an awe came over the leaders of Israel as they saw their enemies before them and recalled the stupendous events of that most remarkable of days - a natural reaction from the exciting and unusual events. See note Josh. 8:29.

25 See Num. 25:4. Deut. 21:22-23. 2 Sam. 21:6, 9. Esther 7:9-10. Mt. 27:5. Gal. 3:13. Josh. 8:29.

26 Deut. 21:23. Josh. 8:29.

MAKKEDAH AND LIBNAH FALL TO JOSHUA Vv28-30

28 Makkedah was probably as far as the army went that night in conquering the cities. The forced march during the previous evening, the unnaturally long day, the vigorous pursuit of the enemy doubtless tired the Israelites. Cp V.10.

29 Sig. Whiteness. Sit. between Makkedah and Lachish. Without waiting for Canaanites of southern Palestine to recover, Joshua takes the initiative and presses home his success by attacking cities which were not in the confederacy thus reducing the whole country.

30 Utterly destroyed his power.

SIEGE OF LACHISH Vv31-32

31 An extremely strong fortress about 16 miles Sth W of Jerusalem. Archaeological research has established that it was overthrown about Joshua's time. Cp V. 3.

32 The massive walls and strong fortifications of this city would demand a seige. See note Josh 2.

37 No time is indicated. The campaign doubtless involved several weeks. See Note above.

V.15. omitted in LXX

27. He did not return until the campaign complete V.43. This verse is part of the quotation from the Book of Jasher.

DESTRUCTION OF THE ARMY. Vv.16-21.

28. Sealing the cave Joshua most likely set a guard over it, and made it his temporary headquarters. V21. The Hebrew gives the definite article here - The Cave as though it is one of outstanding importance. It may have been fortified in some measure, so that the capture of the Kings would have delayed the Army.

29 CHÂRAT - To point sharply. Yg - moved. sharply.

EXECUTION OF THE KINGS Vv22-27

29. Cp. V.3.

GIBEON Count from P. 306), from its position, rate no less than from the number & valour of the people 1012 it was one of the most important cities of Southern Canaan. Gibeon fell within the lot of Benjamin 18:25; was assigned to the priests 21:17. Later famous for various events, 2 Sam 2:12-17, 20-23. 1 Kg 3:4-15. 2 Chr 1:3-6. 1 Chr 16:39. Tabernacle & brazen altar there Indays Solomon. 1 Chr 21:29. Cp 1 Kg 3.

Most cities fell in one day. Cp ch. 10:32.

2 THE SOUTHERN CAMPAIGN. CH. 10:1-43.

The need for skill and action in the fight of faith.

1 THE BATTLE OF BETH-HORON. Vv1-27.

1 The Canaanitish Confederacy 1-4
2 The Gibeonites Appeal for help 5-7
3 Joshua's sudden dawn attack 8-11
4 The Miracle of the Prolonged Day 12-14
5 The Victory of Beth-Horon . . 15-21
6 The Execution of the Kings . . 22-27

309

2 OTHER VICTORIES Vv28-43.

1 Makkedah & Libnah 28-30
2 Lachish 31-32
3 Gezer 33
4 Eglon & Hebron . . . 34-37
5 Debir 38-39
6 Summary 40-43

The main purpose of the southern campaign was to destroy the military potential of the important city-states and overthrow any hope of a successful coalition. There does not seem to be any attempt to occupy or to completely control the area, or even to establish garrisons in the conquered territory. In fact several of the sites had to be retaken at a later period. Ch 15:13-17.

Joshua made it possible for Israel to conquer, but individual initiative was necessary. Josh. 18:3. Cp Heb. 2:14. Cp Matt. 11:12.

WHERE THE CAMPAIGN FAILED Jerusalem was not taken and remained a thorn in the side of Israel until the conquest of David. The Israelites apparently did not occupy the cities they conquered V.43. with the result that refugees re-occupied them (See Gezer Josh 16:10). Hebron. Josh 14:10-12 Debir Josh 15:15-17 Jud 1:11-12). The apathy of Israel later permitted these enemies to remain Josh 17:11-13. Josh 23:13 - Jud. 1:27.. They were as Sin in the Flesh in the Body Politic of Spiritual Israel. It is not sufficient to destroy evil, it must be replaced with good. Eph 4:22-24.

Divers kings are smitten by Joshua.

which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of [e]Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

38 ¶ And Joshua returned, and all Israel with him, to [s]Debir, and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and [a]of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [b]commanded.

41 And Joshua smote them from [c]Kadesh-barnea even unto [d]Gaza, and all the country of [f]Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 [h]And Joshua returned, and all Israel with him, unto the camp to Gilgal.

[a] Ch. 11. 11. Deut. 20. 16, 17. Cherem.
[b] Deut. 20. 16, 17.
[c] Deut. 9. 23. See Num. 13. 26.
[d] See ch. 15. 47.
[e] ch. 12. 12 & 16. 3, 10 & 21. 21. Judg. 1. 29. 1 Kin. 9. 15, 17. 1 Chr. 6. 67 & 7. 28 & 20. 4.
[f] ch. 11. 16 & 15. 51.
[g] ver. 24.
[h] ver. 15.
[i] Cp. Judg. 4. 2, &c.
[k] ch. 12. 19 & 15. 23 & 19. 36 Judg. 4. 2, &c. & 19. 35.
[l] ch. 10. 3.
[m] ch. 12. 19.
[n] ch. 12. 20 & 19. 15.
[o] ch. 12. 20 & 19. 25.
[p] ch. 12. 3 & 13. 27 & 19. 35. See Num. 34. 11.
[q] ch. 12. 23 & 17. 11. 1 Kin. 4. 11. Judg. 1. 27.
[r] See ch. 15. 63.
[s] ch. 11. 21 & 12. 13 & 15. 15, 16, 49 & 21. 15. Judg. 1. 11.
[t] Judg. 3. 3. a Sam. 24. 7.
[u] See Deut. 3. 9.
[x] ver. 8. Gen. 31. 49. Judg. 10. 17 & 11. 11, 29, 34.
[y] Not as ch. 15. 38, or ch. 18. 26.
[z] Gen. 22. 17 & 32. 12. Judg. 7. 12. 1 Sam. 13. 5.
(2) Heb. *assembled by appointment.*
[a] ch. 10. 8.
[a] See ch. 12. 3.

CHAPTER II.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakims cut off.

AND it came to pass, when [i]Jabin king of [k]Hazor had heard *those things*, that he [l]sent to Jobab king of [m]Madon, and to the king of [n]Shimron, and to the king of [o]Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of [p]Chinneroth, and in the valley, and in the borders of Dor on the west,

3 *And to* the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and [r]the Jebusite in the mountains, and to [t]the Hivite under [u]Hermon in the land of [z]Mizpeh.

4 And they went out, they and all their hosts with them, much people, [y]even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were (2)met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, [a]Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou

[i] Josh. 12. 19.
[k] ch. 11. 1, 10 & 12. 19 & 15. 23. Judg. 4. 2, &c.
[l] Num. 21. 1. Judg. 11. 20.
[m] ch. 12. 19.
[n] ch. 11. 1 & 12. 20.
[o] ch. 12. 20.
[p] ch. 12. 3 & 13. 27 & 19. 35. See Num. 34. 11.
[r] See ch. 15. 63.
[t] ch. 11. 21 & 12. 13 & 15. 15, 16, 49 & 21. 15. Judg. 1. 11.
[u] Judg. 3. 3. a Sam. 24. 7.
[y] See Deut. 3. 9.
[z] ver. 8. Gen. 31. 49. Judg. 10. 17 & 11. 11, 29, 34.
(2) Heb. *assembled by appointment.*
[a] ch. 10. 8.

Analysis. See bottom p. 211.

Imply all other cities fell the day they attacked. This one was of greater strength.

None of his army. For some reason Joshua did not [redacted] the city. Cp. Ch. 16:10.

HORAM DEFEATED. V.33.

37 Sig. Elevation

38 Sig. "A Place cut off." ~~The~~ The unwise intervention of Horam only showed how true the name of his city was. Cp 16:3.

EGLON FALLS. Vv 34-35

37. V.3. About 2m. east of Lachish (C.B.).

HEBRON TAKEN. Vv 36-37.

36. About 15m. east Lachish and 20m South Jerusalem See V.3. In the hill country Thus Joshua "went up" to Hebron.

36. Apparently the Hebronites had hastily re-elected a king on the death of the former one. V.23 Hebron continued to be re-occupied by Canaanites in spite of this initial victory. Cp 11:21; 14:12; 15:13-17

DEBIR CONQUERED. Vv 38-39

38. South of Hebron. Sig. "Oracle." Later called — "Kirjath Sepher" = Book Town (Josh 15:15. Jud. 1:11), Kirjath-sannah" = Precept Town. Josh. 15:49. Later assigned to the priests Josh. 21:13, 15. Archaeology has established that city was sacked - that underneath being Canaanitish in character - that above being Hebrew.

38. "Turned." Debir was not on the way back.

SUMMARY OF CAMPAIGN

Vv. 40-43

Chapt. 11 Cont. the upper waters.

20. Sig "High places." Most usually identified with the upper reaches of the Jordan, i.e - the Huleh. This lake is about 5m. in extent and the flat country bordering it would give the greatest advantage to Jabin's cavalry and chariots &c.

YAHWEH ENCOURAGES JOSHUA. V. 6.

21. Israel had not fought a pitched battle with the foe, nor contended against chariots or cavalry. But the Divine assurance was sufficient for faith and doubtless came in answer to the national prayer that would be offered on such an occasion. See Deut 20:1-4 for the pre-battle ceremony of Israel.

16. See Note Josh. 9:7. p 49.
17. See Note Deut. 7:9
18. Sig. "Watchtower" - Probably a Valley at foot of Hermon V.8.
19. This general summons brought a stream of recruits from all parts of the land to Hazor in the North. It was the greatest accumulation of power as yet faced by Joshua, and for the first time he had to contend with chariots. Josephus declares that the allied force comprised 300,000 foot 10,000 horse and 20,000 chariots. These chariots were supposed to be armed with iron scythes fastened to the wheels. This formidable host was thus amply equipped to meet Israel.

43. I.e. he did not take prisoners. Not all were destroyed for many fugitives remained who later re-occupied the cities.

44. Sig. "Strong."

45. Not in Egypt but in Judah Ch 11: 16. 15:51. Probably so named because it resembled the land in Egypt. Sig Apparently

46. In one Campaign

47. Cp. 13. 44:13. For the future. Zech. 14:3

48. No casualties

CHAPTER 11.

JABIN "THE WISE" MASSES HIS FORCES. Vv. 1-5

Joshua faces the Most Powerful Army of all. Chariots as well as Infantry used in the Battle of the North. Note the stages: Jericho - unresisting; Ai - a sortie; Gibeon - Conspiracy; Jabin aggressive.

2. Sig. "Wise." It may have been a title assumed by the King of Hazor, because it is found again in Jud 4:2. He was overlord of the other Canaanitish chieftains Jud 11:10.

3. Sig. "An enclosure." About 2m S.W. Huleh.

4. Sig. "Trumpet call."

5. Sig. "Contention." About 5m. W. of Tiberius, about 15m from Hazor.

6. Sig "A Guard." Site unknown. Sorcery.

7. Sig. bewitched. About 25m W of Hazor and about 7m from the coast.

8. A general summons to all parts to muster their forces and eject the Hebrews.

9. Sig. "Lute" "Harp" because of its shape.

10. Sig. "Habitation."

11. Heb. "The Coast." It was about 20m S the of Haifa.

12. See Note Num 21:21 (Gen. 14:7). p 234

13. Sig. "Terror" (Jr.) The power of Hittites extended north to Asia Minor where they founded mighty and long lived Empire.

14. See Note Gen 11:7

15. Sig. "Jebus" "Treading floor." Jerusalem their main city Josh 15:63. Jud. 19:10. 1 Chron. 11:4

THE COUNTRY SUBDUED Vv. 15-20.

---

4 See Note below.

JOSHUA'S SURPRISE ATTACK. Vv. 1-9

23 If Joshua had been at Gilgal near Shechem, it would have involved a forced march of about 60 miles. Suddenly unexpectedly when Jabin imagined him miles away, Joshua attacked before the cavalry and chariots had a chance to get into action.

Like a bolt from the blue.

25 Distance of about 30 miles. ← ?

26 This would be about 30 miles Sth of Sidon for it was about 10m Nth of Acre — indicating how scattered were these flying remnants of Jabin's army.

THE CITIES DESTROYED. Vv. 10-14.

27 Cp. V. 1.

28 See note bottom p. 307. Cp Vv. 13, 21 Joshua evidently had heard that the Anakim had re-occupied the cities he had captured in the South, & was determined to prevent that happening now.

29. Num. 33:52. Deut. 7:2. Deut. 20:16 Josh. 8:8, 26; 9:24; 10:40; 11:15.

30 Vul. renders "standing on hills." These were saved and reserved for occupation by Joshua because they could more easily be defended whilst army engaged in subjugating country.

30a Heb. "The Adam" = man as a race. Metals were put through the fire. Num. 31:22.

THE COUNTRY SUBDUED Vv. 15-20.

THE BATTLE of MEROM — The final effort of a defeated cause. Alarmed and roused by the disasters of the south, and the rapid progress of Joshua throughout Canaan, Jabin, the chief of all the Canaanitish Kings Josh. 11:10. now masses all his forces — chariots as well as infantry to repel the invader — but all in vain. For map. See opp. p. 205.

HALAK v.17. Seems to mark the southern extremity of Joshua's conquest perhaps related to the bald hills of the Ascent of Akrabbim. Num 34:4 Josh. 15:2-3
BAAL-GAD: the god of Good Luck. Isa. 65:11 NTE.

shalt [a]hough[22] their horses, and burn [c]their chariots with fire. Compare Deut. 17:16. Ps. 20:7; Isa 31:1.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom [e]suddenly;[23] and they fell upon them.[24] Josh. 11:22, 12:1, 21:44.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto (3) great Zidon,[25] and unto (4) Misrephoth-maim,[26] and unto the valley of (5) Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them [n]as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.[27]

11 And they smote all the souls that *were* therein[28] with the edge of the sword, utterly destroying *them*: there was not (6) any left to breathe: and he burnt Hazor with fire.[29] Josh. 10:28, 10, 32, 35, 37, 39, 40.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [r]as Moses the servant of the LORD commanded.[29]

13 But *as for* the cities that stood still (7) in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn. Num 31:9; Deut. 6:10-11, 20:14

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but[30a] every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. v.11

15 ¶ (d) As the LORD commanded Moses his servant, so (e) did Moses command Joshua, and (b) so did Joshua; (3) he left nothing undone of all that the LORD commanded Moses.[30]

16 So Joshua took all that land, [d]the hills, and all the south country, (f) and all the land of Goshen, and the valley, and the plain, and [g]the mountain of Israel, and the valley of the same; Arabah. See opp 312

17 [h]*Even* from [i]the mount Halak, that goeth up to [i]Seir, even unto (1) Baal-gad in the valley of Lebanon under [m]mount Hermon: and all their kings he took, and smote them, and slew them. also called Baal-Hermon Judg 3:3; 1 Chr. 5:23 See top.

18 Joshua made war [o]a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save [p]the Hivites the inhabitants of Gibeon: all *other* they took in battle. v.3.

20 For (g) it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, [r]as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off (8) the Anakims from the mountains, from (i) Hebron, from (k) Debir, from (l) Anab, and from all the mountains of [j]Judah, and from all the mountains of Israel: Joshua destroyed [s]them utterly with their cities. Jg. Gropes

22 There was none of the Anakims left in the land of the children of Israel: only in (m) Gaza, in [v]Gath, and in [z]Ashdod, there remained. Divide the Book

23 So Joshua took the whole land, (n) according to all that the LORD said unto Moses; and [b]Joshua gave it for an inheritance unto Israel according to their [c]divisions by their tribes. [e]And the land rested from war.[39]

[a] ver. 9. 2 Sam. 8. 4. 1 Chr. 18. 4. Cp. Gen. 49. 6.
[b] ch. 1. 7.
[c] ch. 17. 16, 18. Deut. 20. 1. Judg. 1. 19 & 4. 3.
[d] Heb. *he removed nothing.*
[e] ch. 12. 8.
[f] ch. 10. 9.
[g] ch. 10. 41 & 15. 51.
[h] ver. 21.
[i] Or, *Zidon-rabbah.*
[j] ch. 12. 7.
[k] Or, *the smooth mountain.*
[l] Or, *Salt pits.* Heb. *Burnings of Hot waters.* Jgrmp.
[m] ch. 13. 6. Is. 33. 12.
[n] Gen. 14. 6. Deut. 2. 1, 4.
[o] ver. 3.
[p] ch. 12. 7 & 13. 5.
[q] Deut. 3. 9.
[r] ver. 6.
[s] ver. 23. Cp. ch. 14. 7, 10.
[t] ch. 9. 3, 7.
[u] Cp. Deut. 2. 30. Judg. 14. 4. 1 Sam. 2. 25. 1 Kin. 12. 15. 2 Chr. 10. 15 & 22. 7 & 25. 20 Rom. 9. 18.
[v] Heb. *not any breath.*
[w] Deut. 20. 16.
[x] Num. 13. 22.
[y] ch. 19. 3.
[z] ch. 10. 38.
[a] Deut. 20. 16.
[b] Heb. *in their hand.*
[c] ch. 15. 47.
[d] 1 Sam. 17. 4.
[e] 1 Sam. 5. 1.
[f] Num. 34. 2, &c. v.15 NTE
[g] ch. 14. 1-19, 51. Num. 26. 53.
[h] ch. 12. 7 & 18. 10.
[i] Ex. 34. 11, 12. v.12
[j] ch. 14. 15 & 21. 44 & 22. 4. Judg. 3. 11.
[k] Deut. 7. 2. 31:7

311

Hough their Horses See Note. Mat. 21:5. The war horse is referred to in Scripture and is an animal of strength that delights in war. Job 39:19-25. They are identified with Egypt Gen 47:17, Ex. 9:3. and were a symbol of fleshly power and might, in contrast with the ass or mule used by Israel. Mat. 21:5. but despised by other nations (Is. 31. 6:8) They were associated with heathen worship (2 Kings 23:11). and were prohibited by Law to Israel. Deut. 17:16. David followed these instructions to Joshua. 2 Sam. 8:4. 1 Chron. 18:4. and the anti-typical Joshua will do the same in a figurative sense Zech. 10:5. Hough or hamstring a "Akar" in Hebrew Sig to wound, cut or lop off. It could relate to a mutilation or destruction. Prob the latter Cp. Gen 49:6.

3 THE NORTHERN CAMPAIGN Ch 11.
1 THE NORTHERN CONFEDERACY DESTROYED Vv. 1-23.
4 Jabin Masses His Forces .. 1-5.
2 Joshua's Surprise Attack .. 6-9.
3 Northern Cities Conquered .. 10-14.
4 The Country Subdued .. 15-20.
5 The Anakim Destroyed .. 21-23.

39 This distinction is observed because Judah entered into its inheritance whilst the other tribes still remained in Gilgal (Ch. 14:6) 15:1.

ANAKIMS DESTROYED. Vv. 21-23. Deut. 1:28
See Note Num 13:22. It was the presence of these Anakims which discouraged the spies sent by Moses, Thus they are here given special mention.
21. Goliath was of their number. 1 Sam. 17:4 Ezbon See Num 13:28 with Deut 1:28 Sheshai 2:28; 9:2 Cp Jud 3:23 Ahiman 15:14. Talmai 14:6-15 Jud. 1:12-15.
38 The Sabbatical year. See Josh. 14:15.

[1] Lit. he did not take prisoners. Not all were destroyed for many fugitives remained who later re-occupied the cities.
[2] Sig. "Strong."
[3] Not in Egypt but in Judah Ch 11:21. 15:51. Probably so named because it resembled the land in Egypt. Eg Aprovat 4:3 &
[4] In one Campaign
[5] Cp. Is. 44:1-3 for the future Zech. 14:2
[6] No casualties

= CHAPTER 11. =

JABIN "THE WISE" MASSES HIS FORCES Vv. 1-5

Joshua faces the most Powerful Army of all.

[7] Chariots as well as infantry used in the battle of the North.
[8] Note the stages Jericho - unresisting; Ai - a sortie; Gibeon conspiracy; Jabin aggressive.
[9] Sig. "Wise." It may have been a title assumed by the King of Hazor, because it is found again in Ch 19:36. He was overlord of the other Canaanitish chieftains Ch 11:10.
[10] Sig. "An enclosure." About 2m S.W. Huleh.
[11] Sig. "Trumpet call."
[12] Sig. "Contention." About 5m. W. of Tiberias about 15m from Hazor.
[13] Sig. "A Guard." Site unknown. Sorcery. Sig. bewitched. About 25m W of Hazor & about 7m from coast.
[14] A general summons to all parts to muster their forces and eject the Hebrews.
[15] Sig. "Lute" "Harp" because of its shape.
[16] Sig. "Habitation" "The Coast." It is about 20m S of Sidon
[17] See Note Num 13:21 Josh 13:4 Jud 3:3. Sig. "Terror" (Sr.) The Sea of Hittites extended north to Asia Minor where they founded mighty & long lived Empire. See Note Gen 10:15
[18] Sig. "Jebus" "Treading down." Jerusalem their chief city - Josh 15:63 Jud. 19:10. 1 Chron 11:4

THE COUNTRY SUBDUED Vv. 15-20.

[19] Cp. V. 1.
[20] See note bottom p. 307. Cp Vv. 13, 21 Joshua evidently had heard that the Anakim had re-occupied the cities he had captured in the south & was determined to prevent that happening now.
[21] Num. 33:52. Deut. 7:2. Deut. 20:16 Josh. 8:29 10:40; 11:15.
[22] Vul. renders "standing on hills." These were saved and reserved for occupation by Joshua because they could more easily be defended whilst army engaged in subjugating country.
[23] Heb. "The Adam" = man as a race. Metals were put through the fire. Num 31:21.

[24] V. 21. shows a distinction between Israel and Judah, and some have used that as evidence to support that the book was written after the division of nation. But Judah entered its inheritance first Josh 15. whilst tribes remained at Gilgal, then Ephraim and Manasseh occupied their inheritance Josh 16-17 whilst the tribes sojourned at Shiloh. Josh 18:1. Thus there was an incipient division, Yahweh granting the inheritance first to Judah.
[25] Sig. Bald Hill. In the South but unknown. See above.
[26] Sig. "Lord of Fortune." There was a Temple there and the god of Fortune was worshipped. Bonus?
[27] About 7 years. Lit. "many days." Caleb was 85 when he spied land. 38 in wilderness = 7. 45+40=10.
[28] Apparently they could have made peace on conditions Deut. 20:10-18. but these conditions were too stringent or else they thought they could successfully resist.
[29] Not by forcing them to do what they did not want to do, but by permitting circumstances to lead them on. For eg. the numbers that rallied to Jabin's call would make him obstinate. Cp similar case of Pharaoh. Exod. 9:34-35. 10:1 & 14:4 Rom. 9:18, 22, 23.
[30] The Canaanites were gradually subdued, thus giving Israel time to become used to the new manner of life - thus agriculture was maintained, wild beasts kept under restraint and the land prepared by the heathen for occupation by Israel. Exod 23:29-30

ENTERING THE LAND (Cont. from opposite)

The command was to complete the work initiated by Joshua Josh. 11:1, and this is described as being very great. In like manner the Lord described the work before the Apostles as being "greater work" than that accomplished by himself. 1 John 14:12. He made victory on our part possible Heb. 2:14 but initiative & drive are required by us. Eph. 11:12.

For the sites of places enumerated below see Map 3 underlined
Kings given in order of conquest

4 SUMMARY OF CONQUESTS. Vv. 1-23.

Thirty one kings are smitten by Joshua.

CHAPTER 12.

1 CONQUEST OF MOSES EAST OF JORDAN. Vv. 1-6. Josh. 11:8,22,24.

1 Wadi Mujib a precipitous canyon, in places 1700 ft deep & two miles wide.

f The southern border of the territory occupied by Israel east of Jordan. Sig. "The Swift Stream."

2 Previously occupied by Moabites. Num. 21:26

1A Sig. p. 348. Gen 32:22.

1B The Arabah east of Jordan.

2 Sig. Harp because of its shape. Same as Sea of Galilee.

2A Pisgah was the northernmost point of the Abarim range, of which Nebo was the chief peak.

2B Rephaim - stretched out - Ewald. Also applied to the dead Gen 6:4

2C See Note Num 21:33,35

Sig. Feeble (Dic.).

2 THE KINGS CONQUERED BY JOSHUA. Vv. 1-24.

So many Kings in such a small territory show how small were their Kingdoms. They were divided into 7 nations Deut. 7:1. all of which were better equipped for warfare than was Israel.

3. Josh. 11:17.

In Hebrew = defeated as well as killed. So, most likely, they were not all killed - but all were defeated. See the record in Chps 6-10.

CHAPTER 12.

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan which Joshua smote.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: (Arabah Index)

2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon; 1B Ch. 13:16

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah: 2A

4 And the coast of Og king of Bashan, 2C *which was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, Num. 21:33. Gen 14:5

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. Deut. 3:14

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh. 13:8-32

7 And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions; Josh 11:17. 11:23

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

Analysis bottom. p. 313

CHAPTER 13.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The inheritance of Levi. 22 Balaam slain.

1 The Central Campaign V. 7,16

2 The Southern Campaign Vv 10-15

6 Elevation, lifted up. Piram was king 10:3.

3 The Northern Campaign Vv 19-24

Cp 11:1-14 About 8 m. SSW of Nebo.

Guard of Ammonite

One-time capital of Israel.

LAND UNCONQUERED. JOSH. 13.

Philistines = men of the Philistine who wandered into the realm of the Canaanites Josh 13.

CHAPTERS 13-19. DIVIDING THE LAND.

The conquering of the Kings destroyed organised opposition in the land. The army of Israel could now be disbanded and though pockets of resistance remained, they were small enough for individual tribes to handle. Thus each man was required to "go in and obtain" his inheritance. - In a spiritual sense. "work out his own salvation." Joshua, like

THE LOT seems to have determined the position, not the extent of the possessions, room being left for the revision of boundary lines according as the result of the ordinary tribes

JUD. 3:7 : Groves. Dt 17:2. The Asherah (Asherahs). "Probably local manifestations of the fertility goddess Asherah, now known from the Ras Shamra myths as the consort of the senior god El & the mother of the divine family. She was often represented as the tree of life, which is often represented in Canaanitish art as being flanked by capridi (goats?), who reach up to the fruit. ... The tree of life is stylized in Canaanite art, & in the fertility-cult in Canaan was represented either by a natural tree which was planted, or even by a stylised tree or wooden pole, the Asherah." (Century Bible). See Dt 16:21, 2 Kgs. 23:6, 7.

JUD. 3:20. "SUMMER PARLOUR." - See mg. A cool roof chamber on the flat roof, a lodging place for guests 1 Kg. 17:19; 2 Kg. 4:10 or for entertainment. These are usually simple shelters, but this one was more elaborate, having folding doors that bolted V 23, and apparently a separate chamber that served as a lavatory V 24 through which Ehud may have escaped V. 23.

Jud 3:22. "THE DIRT CAME OUT" The phrase is omitted in LXX. The Massoretic Text has "wayyese hap-parsedonah" the last word of which is unattested in the O.T. Some have suggested that it is a corruption of a gloss on the next phrase noting the way of Ehud's exit. Thus, as suggested by Kittel it might indicate an original gloss sa'ar hap-pinnah - "the door in the corner."

JUD 3:22. "WENT OUT INTO THE PORCH" Heb. ham-misderonah. The root of the word "sar" suggests "order, row, or gradation", though it is not certain, therefore gives rise to "porch" or "vestibule" (RSV) or "outside stairway" - Century Bible. Ehud could have closed the door and escaped down the outside stairway.

JUD. 3:15 "LEFT HANDED" - See mg. Either through disease or disuse, he made little or no use of his right hand, & so was the less fit for war, because he would most likely wield a dagger awkwardly; yet God chose this left-handed man to be the minister of his retributive justice. It was God's right hand that gained Israel the victory Ps 44:3; Isa. 63:12, not the right hands of the instruments He employed. See Next Col. 7 weak things.

JUDGES: BY TRIBES.

1 Othniel 1:10-20; 3:9. (Judah). 2. Ehud-Benjamin 3:15. 3. Shamgar-Benjamin 3:31; 5:6-8 4. Deborah-Ephraim 4:5; 5:14. 5 Barak-Naphtali 4:6. 6 Gideon-Manasseh 6:15. 7 Tola-Issachar 10:1-2. 8 Jair-Manasseh. 10:3-5. 9 Jephthah-Manasseh 11:1-3, 29. 10. Ibsan-Zebulon or Judah 12:8-10 11. Elon-Zebulon 12:11-12. 12 Abdon-Ephraim 12:13-15 13 Samson-Dan 13:2. 14 Eli-Levi 1 Sam. 4:18. 15. Samuel-Levi 1 Sam. 7:15.

JUD. 3:24 DOORS LOCKED.

Early oriental locks consisted of a wooden slide drawn into place by a string and held there by teeth or catches. Sometimes the lock was a heavy slide put into the doorpost and held in place with small bolts of iron. The lock was placed inside the door; a hole was made in the door through which a hand could be passed & a key inserted.

Keys V. 25 were usually of wood, though some were of iron or brass. The ordinary wooden key was from 6 inches to 2 feet in length. At the end were wire pins designed to loose the fastenings of the lock or slide. Keys were borne on the shoulder. Isa 22:22.

SEVEN WEAK THINGS. Note 7 weak things in this book illustrating 1 Cor. 1:27; 2 Cor. 12:9. Left hand 3:21.; ox goad 3:31; a woman 4:4; a nail 4:21; piece of millstone 9:53; pitcher 7:20; jawbone of an ass 15:16.

JOSH. 11:17; JUD 3:3. JOSHUA'S CONQUESTS. Joshua appears to have subdued the Hivites as far north as Baal-God, in the Valley of Lebanon under Mt. Hermon Josh 11:17; 12:7, but no further Josh. 13:5. There was an unsubdued Hivite population to the north of Baal Hermon (prob. Baal-God under Hermon as it is not synonymous with Hermon - see 1 Chr. 5:23) in the entering in of Hamath; i.e. the fertile valley of Coele-Syria. Hamath is always spoken of as the extreme northern boundary of the land of Canaan. It was the gate of approach to Canaan from Babylon, & all the north. Zech. 9:2 Jer. 39:5 It formed part of the territory of Solomon 2 Chr. 8:4. and of the future inheritance of Israel as seen in vision by Ezek. Ez. 47:16

JUD. 3:12. YAHWEH STRENGTHENED EGLON: This was a special work of God because Israel had "done evil". He was successful in the political field for he dominated Ammon & Amalek V. 13. The Amalekites were inveterate & bitter enemies of Israel Exod. 17:8 A mountain in Ephraim was named after them - perhaps as a memorial of their joint invasion marking a scene of victory Jud. 12:15.

JUD. 3:13. CITY PALM TREES.

Jericho 1:16 having been utterly destroyed by Joshua & not rebuilt till the time of Ahab Jos. 6:24-26 1K. 16:34 could only have existed at this time as an unwalled village.

LAWLESSNESS: SOLD INTO THE HANDS OF CUSHAN-RISHATHAIM.

The sin of lawlessness manifested 1 Jhn 3:4. Law reveals sin for what it is Rom. 3:20; 7:7-8. Lawlessness does not recognise sin for what it is. It is the unsubject spirit of self-will that governs man away from God but provides no satisfaction when gratified. "Their god is their belly" declares the Apostle of such Phil. 3:19. Israel forgot Yahweh and was "sold" into the hands of the Blackness of Double Evil as his name signifies. Note Christ's warning John 8:34 Cp Rom. 6:16.

JUD. 3:19. QUARRIES. Pesilim - "Boundary stones" - perhaps carved images defining the border of Ehud's Kingdom, the extent of protection afforded by his gods.

JUDGES 4:1. "EHUD WAS DEAD"

According to 2:18-19. Israel served Yahweh all the days of each judge. If this applied to Ehud he must have been over 100 yrs when he died for the land had rest 80 yrs 3:30 & he was a mature man when he delivered Israel. 3:15-30

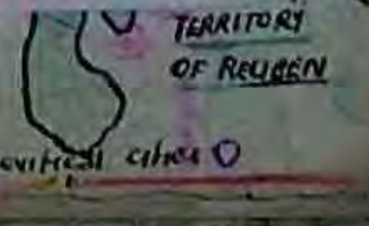
JUD. 4:6 "TAKE 10,000 MEN" - contrast this 10,000 commanded to go to war with the 10,000 not permitted to do so. Circumstances & the state of those referred to govern the command. Cp. Gk. 7:3-6.

JUD. 4:2. "HAROSHETH" - Sig. Carving, cutting, artificers' work - Hence to shape or dominate. Opposed by Barak of Kedesh-Naphtali - The Sanctuary of the Wrestler.

THE SONG OF DEBORAH

This consists of 8 stanzas. The first opens with devout thanksgiving Vv 2-3. The second describes the awe-inspiring scenes at Sinai where covenant was entered into with Yahweh Vv 4-5. The Third states the apostasy & consequent & inevitable punishment of Israel 6-8. the fourth contrasts their present happy state 9-15. The Fifth censures the recreant tribes who failed to help 16-18. The Sixth records the wonderful victory 19-23. The Seventh proclaims a panegyric on Jael 24-27. The Eighth describes the scene of disappointment and defeat in Harosheth & pronounces a curse on Israel's enemies. 28-31.

3	Land Conquered & Unconquered in part	7-14
4	The Inheritance of Reuben	15-23
5	The Inheritance of Gad	24-28
6	The Inheritance of Half Manasseh	29-32.



or Naonis. Sig "standquarters." See mg. 1 Kg. 5:18. Ps 83:7. 10 Destitute. 11 Waters of quiet. 12 Waster - Or suffering of knowledge - Grant. Numerical Bible

FOR the sites of places enumerated below see Map 3 underlined ——
Kings given in order of conquest.

ENTERING THE LAND (Cont. from opposite)

The command was to complete the work initiated by Joshua Josh. 11:1, and this is described as being very great. In like manner the Lord Against [illegible] "greater work" than that accomplished by himself. 1 Thess. 4:1-12. He made victory on our part possible Heb. 2:14 but initiative + drive are required by us. Matth. [illegible]

4 [illegible]

5 APPORTIONING THE INHERITANCE
CH. 13-22.

DESCRIPTION OF UNCONQUERED LANDS. 13:2.

1 All the border of the Philistines - from Sihor before Egypt, to Ekron, the north of Philistia V.2-3.
2 All of Geshuri. V.2. - an Aramaean Kingdom, located near the east of Bashan + north toward Syria Josh. 12:5; Deut. 3:14; 2 Sam. 15:8; 1 Chr. 2:23 There was also a branch of the tribe in the south of Judah 1 Sam 27:8. Perhaps both sections are referred to here as unconquered. David married the daughter of Talmai, who ruled over the Geshuri 2 Sam. 3:3. Her name was Maacah + her son was Absalom 2 Sam. 3:3. It was the possession of Manasseh, although its original inhabitants were not expelled Josh. 13:13. Thither Absalom fled after killing Amnon 2 Sam. 13:37-38.
3 The Avites. A branch of the Giants who occupied S.W. corner of the seacoast. They were driven out by the invading Philistines possibly driving the remnant of them northward. Deut. 2:23.
4 The land of the Canaanites in the south extending north to Mearah near Sidon in Phoenicia + east to Aphek in Syria.
5 The land of the Giblites V.5. or Gebalites. The inhabitants of Gebal or Byblos, a maritime town of Phoenicia. V.5. Ps. 83:7; Ezek 27:9.
6 All Lebanon east from Baal-gad under Hermon to Hamath in Upper Syria. V.5.
7 The country west of Lebanon to Misrephoth-Maim. Generally identified with Khirbet el-Musheirifeh 11 miles NW Acre at the base of Ras En-nechurah. V.6.
8 The area around Sidon. V.6.

V3. Lords of Philistines. - SERENIM (Seh'reniy) Lit. axles - bear the weight and affairs of state turn upon them. The title applied only to Philistines. Read "plain" (axles) in 1 Kg. 7:30.

V.4 Mearah that is beside" : Interlinear = that belongeth. See also Young. He gives Mearath as "forest, meadow".

V.8-33. The writer appends to the command of God V.1-7 a statement that the other 2½ tribes had already had their inheritance marked out for them by Moses. The boundaries of this territory as a whole are first set forth V.8-14, and afterwards the portions assigned within it to the 2½ tribes are severally described V.15-33.

V.21. Dukes. This is a different word to that rend. "dukes" elsewhere a probably relates to vassals appointed or dedicated to their position with a tribe from

2 THE BY

V26. Debir. To be distinguished from the fortress city overthrown by Joshua Josh. 10:3, 5, 16, 26. This was in Gad not far from Mahanaim. Possibly the same as Lo-debar 2 Sam. 9:4; 17:27. one of the towns from which provisions were brought to David at Mahanaim.

• JOSH. 15:25: In this verse two towns only are named: Hazor + Kerioth-Hezron which is Hazor (the old Hazor). "Kerioth", prefixed to a name, bespeaks military occupation, as Hazor points to pastoral pursuits. The place would therefore seem to be an ancient pastoral settlement which had been fortified by the Anakim, and called accordingly Kerioth; to which name the men of Judah, after they had captured it, added that of Hezron, in honour of one of their ancestors. Gen. 46:12; Ruth. 4:18.

• JOSH. 15:32. "Twenty nine" The AV gives 34 names. The confusion is due either to a copyist confusing letters similar in form which were used as numerals; or to the separation of names that originally were one eg 4:25.

THE SHEPHELAH Josh 15:32.

is bounded on the south by the Negeb, on the west by the Mediterranean, on the north by the plain of Sharon, on the east by the mountains. V.48. It is a well-defined district, of an undulating character, and highly fertile and thickly populated. The towns in this area, like those in the Negeb are classed in four groups: 1. 33-36 2. 37-41 3. 42-44 4. 45-47. 1. First group: 14 towns belonging to the NW eastern portion of the Shephelah 2. Middle portion 3. South. 4. Philistine seacoast

TIMNATH-HERES changed to Timnath-Serah. The place in the sun becomes a Place of Quaking as Israel Was shaken out of the Land Heb. 12:26-27. - Work side "of Coash" - Quaking.

JUDGES 2:7 If Joshua was about 80 at the entrance into Canaan 30 yrs would bring him to the end of his life V.8. The "elders" = all from 20 yrs able to take part in wars 3:1-2 perhaps a period of 50 yrs, or 20 yrs after the death Joshua.

JUDGES 2:14

Spoilers - Shacim (shawsim) - Plunderers.
• General condition: Canaanites left to afflict Jud. 2:20-23
1 Chushan-rishathaim - 8 years Jud. 3:8. (of Mesopotamia) Rest
• Othniel delivers Jud. 3:9.
2 Eglon of Moab Jud. 3:12-14 with Ammon + Amalek
• Ehud, a Benjamite Jud. 3:15
3 The Philistines Jud. 3:31 • Shamgar Jud. 3:31.
4 Jabin the Canaanite + Sisera Jud. 4:1-2. • Deborah and Barak Jud. 4:4-5:31.
5 Midianites Jud. 6:1-6 • Gideon Jud. 6:7-8:32.
6 Internecine - Abimelech Jud. 9:1-56 • Curse of Jotham Jud. 9:57.
7 Unspecified • Tola of Issachar Jud. 10:1-2. • Jair of Gilead Jud. 10:3-5.
8 Philistines + Ammonites Jud. 10:6-9. • Jephthah Jud. 11:1-12:7 • Ibzan of Bethlehem Jud. 11:8-10 • Elon of Zebulon Jud. 11:11-12. • Abdon the Pirathonite Jud. 11:13-15.
9 Philistines Jud. 13:1 • Samson Jud. 13:2-16:31.
• Apostasy: Micah's worship Jud. 17. Dan's northern migration + false worship Jud. 18. Rape + murder of Levite's concubine Jud. 19.
10 Civil war. Dan almost annihilated Jud. 20, 21. • Samuel 1 Sam. 3:20-21.
13 Judges - the same number as tribes + Apostles.

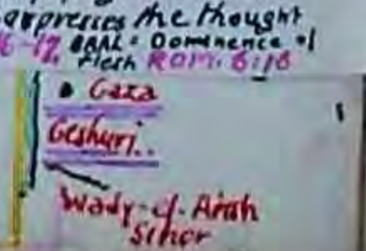
JUDGES 2:14, 20; 3:7

These verses are connected with each other. The intermediate verses form a general explanatory summary of the real enemy in the midst of the nation (see Analysis) in comparison with enemies without.

As in the early Ecclesias and foreshadowing them, "the mystery of iniquity already worked" 2 Thess. 2:7.

Man is so constituted that he must worship something Gen. 1:26; Ecc. 3:11. He has a religious instinct that demands satisfaction. Paganism is a perversion; atheism is a disease of cultivation; Communism is the worship of Self. Hence the well-known saying: If there were no God, it would be necessary to invent one. Paganism is the Inventing of the sort of God flesh desires Rom. 1:21-23. They could not go higher than Yahweh but they did go lower, and in the creatures below man found in the animals etc there which represented the lower instincts, cravings, appetites of men with no check of conscience, or morality. In the beast there is an unmoral nature which appeared to sanction that which is immoral. In the animals they worshipped that which is clothed with the most depraved + immoral rites + become brutish Ps. 49:20; 92:6; 94:8; Prov. 12:1 Jer. 10:8, 14, 21 Ezek. 21:31

BAAL (See 327) Sig. "husband" "Lord" with the primary meaning of dominance, ownership. It is used of Yahweh (Isa. 54:5; Jer. 32:32). But He finally rejects the word in favour of Ishi (my man). - a closer identification of relationship implying an extension of man. Ishah meaning Out-man. As such it expresses the thought of complete God-manifestation Hos. 2:16-17. BAAL = Dominance of flesh Rom. 6:18



Philistines = men of the Nile who wandered into the realm of the Spirit Gen. 4.

CHAPTER 13.

LAND UNCONQUERED. Vv. 1-7. SOUTH.

I He died at the age of 110, Josh. 24:29. and as the remaining land would occupy a few years, he was over 100 at this time.
2 Sig "Strangers" or sojourners." The land was given to Judah, but the Philistines were never expelled and remained a thorn in the side of Israel ever after. In Gen. 10:14 they are tabulated with Egypt and are said to "go forth of the Casluhim". They are also said to have originated from Caphtor Jer. 47:4 Amos 9:7. and are said by many to come from Crete. There was a Caphtor in Egypt, however, and they could have come from Crete to Palestine via Egypt. According to Kitto, the word Philistine in Egypt is "shepherd", and Palestine = Shepherd's land. He identifies the Philistines with the Shepherd Kings of Egypt.
3 Sig. "Bridge." They were situated south of Philistia and north of Aermon. Neither were conquered. Old names: Israel behind

LAND UNCONQUERED

NORTH Vv 4-6.

4 Sig Strength. North of Zidon but not identified. There were other Aphek. see map 8 Josh. 11:8.

BORDERS OF THE EASTERN TRIBES Vv 7-14.

6 Sig The Black River. Identified with Wady-el-Arish. River of Egypt.
7 These original inhabitants of the land were subsequently driven out by the Philistines. Deut. 2:12 9 1 Sam. 27:8.
8 There were other places called Aphek in the south (see map 9) and east of Sea of Galilee. 1 Kg. 20:26, 30. This Aphek was north in the coastal area, assigned to Asher Josh. 19:30-31. the border of the Amorites = border of Bashan by Mt. Hermon.
9 The inhabitants of Gebal or Byblus. This was the seat of the worship of Tammuz or Adonis. Sig "Stone-squarers." See mg. 1 Kg. 5:18. Ps. 83:7
10 Destitute. 11 Woken of quiet. 12 Waster - Or sufficiency of knowledge - Grant. Numerical Bible

Philistines = men of the flesh who wandered into the realm of the spirit Jude 4.

CHAPTERS 13-19. DIVIDING THE LAND. The conquering of the Kings destroyed organised opposition in the land. The army of Israel could now be disbanded and though pockets of resistance remained, they were small enough for individual tribes to handle. Thus each man was required to "go in and obtain" his inheritance — in a spiritual sense "work out his own salvation." Joshua, like the Lord had done his work in leading the way, and making possible each individual inheritance. SEE JOSH. 1:8,10.

THE LOT seems to have determined the position, & not the extent of the possessions, room being left for the revision of boundary lines according as the tribes might as the result of their faithfulness or unfaithfulness increase or diminish. While the West was subject to LOT, the 2½ tribes East were not. See 14:2-5.

CHAPTER 13.

LAND UNCONQUERED. VV. 1-7. SOUTH.

1 He died at the age of 110, Josh 24:29. and as the remaining dist. ks would occupy a few years, he was over 100 at this time

2 Sig "Strangers" or sojourners. The land was given to Judah, but the Philistines were never expelled and remained a thorn in the side of Israel ever after. In Gen. 10:14 they are tabulated with Egypt and are said to "go forth of the Casluhim. They are also said to have originated from Caphtor Jer. 47:4 Amos 9:7. and are said by many to come from Crete. There was a Caphtor in Egypt, however, and they could have come from Crete to Palestine via Egypt. According to Kitto, the word Philistine in Egypt is "shepherd," and Palestine = Shepherd's land. He identifies the Philistines with the Shepherd Kings of Egypt.

3 Sig. "Bridge." They were situated south of Philistia and north of Hermon. Neither were conquered.

Old Hermes: Hermon behind

LAND UNCONQUERED. NORTH. VV. 4-6.

4 Sig Strength. North of Zidon but not identified. There were other Aphek's. See map opp. Josh. 11:8.

BORDERS OF THE EASTERN TRIBES. VV. 7-14.

6 Sig The Black River. Identified with Wady-el-Arish. River of Egypt pt.

7 These original inhabitants of the land were subsequently driven out by the Philistines. Deut. 2:23 Cp 1 Sam. 27:8.

8 There were other places called Aphek in the south (see map opp) and east of Sea of Galilee. 1 Kg. 20:26,30. This Aphek was north, in the coast of area assigned to Asher Josh. 19:30-31. The border of the Amorites = border of Bashan by Mt. Hermon.

9 The inhabitants of Gebal or Byblus. This was the seat of the worship of Tammuz or Adonis. Sig "Stone-squarers," See mg. 1 Kg. 5:18. A. 83:7.

10 Destitute. 11 Waters of quiet. 12 Wasted - Or sufficiency of knowledge - Grant. Numerical Bible

JOSHUA 13. *The inheritance of the two tribes and half.*

NOW Joshua [a] was old *and* stricken in years; [f] and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land [2] to be possessed. Ex 23:29-31 Deut 11:23-24

2 [c] This *is* the land that yet remaineth: all [f] the borders of the Philistines, [2] and all [g] Geshuri, [3] Above 6 Sig. Uprooting See Index

3 From [i] Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: [j] five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the [m] Ekronites; also [n] the Avites: 7 See The Strong Right

4 From the south, all the land of the Canaanites, and [o] Mearah that *is* beside the Sidonians, [q] unto Aphek, to the borders of the Amorites: Right.

5 And the land of [t] the Giblites, and all Lebanon, toward the sunrising, [u] from Baal-gad under mount Hermon unto [x] the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto [z] Misrephoth-maim, *and* all the Sidonians, [a] them will I drive out from before the children of Israel: only [b] divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. 14:1-2 Num. 26:53-56

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, [h] which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 [i] From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all [k] the plain of [l] Medeba unto [m] Dibon; 9V. 16

10 And [n] all the cities of Sihon king of the Amorites, which reigned in Heshbon, [14] unto the border of the children of Ammon; Index.

11 And [b] Gilead, and the border of [c] the Geshurites and Maachathites, and all [d] mount Hermon, and all Bashan unto [b] Salcah;

12 All the kingdom of Og in Bashan, which reigned in [q] Ashtaroth and in Edrei, who remained of [k] the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not [m] the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. 3

14 [p] Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, [s] as he said unto them. V33

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families. Laid bare, destitute Num 21:13 NTE

16 And their coast was [v] from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all [v] the plain by [v] Medeba;

17 Heshbon, and all her cities that *are* in [v] the plain; [v] Dibon, and [v] Bamoth-baal, and Beth-baal-meon, House of the God of the dwelling.

18 And [c] Jahaza, and [d] Kedemoth, and [d] Mephaath,

19 And [e] Kirjathaim, and [f] Sibmah, and Zareth-shahar in the mount of the valley,

20 And [g] Beth-peor, and [g] Ashdoth-pisgah, and [i] Beth-jeshimoth, - Num. 31:49 NTE

21 And [k] all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [m] whom Moses smote [n] with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* [r] dukes of Sihon, dwelling in the country.

[a] ch. 23. 1. Cp. ch. 14. 10.
[b] ch. 12. 5.
[c] Deut. 3. 14.
[2] Heb. to possess it.
[d] Deut. 3. 9.
[e] Judg. 3. 1-4. Gen 10:18
[f] ch. 22. 10. Joel 3. 4.
[g] 1 Sam. 27. 8, not as ch. 12. 5.
[h] ch. 12. 4.
[i] 1 Chr. 13. 5. Jer. 2. 18.
[k] ch. 12. 4.
[l] Judg. 3. 3. 1 Sam. 5. 8.
[m] ver. 11.
[n] ch. 15. 11.
[o] Deut. 2. 23.
[p] Num. 18. 20. a town Or, near Zidon the cave.
[q] Cp. ch. 12. 18.
[r] Judg. 1. 34.
[s] ver. 33.
[t] 1 Kin. 5. 18. Ps. 83. 7. Ezek. 27. 9.
[u] ch. 11. 17.
[x] Num. 34. 8.
[y] See ver. 9.
[z] ch. 11. 8.
[a] Cp. ch. 23. 13. Judg. 2. 21.
[b] Num. 34. 2. Judg. 18. 1. Ps. 16. 6.
[c] Or, the high places of Baal, and house of Baal-meon. Cp 13:17 15:4
Cp. Num. 21. 19. Ezek. 25. 9.
[d] Num. 21. 23. 1 Chr. 6. 78.
[e] 1 Chr. 6. 79.
[f] Num. 32. 37. Ezek. 25. 9.
[g] Num. 32. 38. Is. 16. 8, 9. Jer. 48. 32.
[h] Num. 21. 24. Deut. 4. 46.
[i] Or, springs of Pisgah, or, the hill.
[k] Num. 32. 33. Deut. 3. 12.
[l] ch. 12. 3.
[m] Deut. 3. 10.
[n] Deut. 2. 36.
[o] Num. 21. 24.
[p] Num. 31. 8.
[q] Deut. 3. 10.
[r] Num. 21. 30.
[s] Num. 21. 24.
[t] Ps. 83. 11. Ezek. 32. 30. Mic. 5. 5.

THE INHERITANCE OF REUBEN. VV. 15-23.

See Map 3 marked

5 Ar (City) of Moab in the valley of the Arnon. Cp Deut. 2:36. Isa. 15:1.

5A Cp Num. 21:30.

5B Sig. "Destruction." Moabite stone found here See opp. p. 868.

5C The Baal worshipped was Chemosh.

6 Sig. "Open space trodden underfoot." Sihon there defeated. Num. 21:23. Unidentified. Bad & Nelson's Atlas

7 Sig. "Ancient places, or, Beginnings." Unidentified See. Deut. 2:26. Josh. 21:37

8 Sig "Beauty," shining forth.

9 Sig. "Double city."

Sig "Coolness" Close to Heshbon, on border of Reuben & Gad. Cp Isa. 16:8

Splendor of the Dawn. On the east of Dead Sea.

MISHOR - Level country.

13 Not in original. It is nowhere declared that Moses smote these princes, only that they were smitten. Cp Num. 31:8

14 Note. NAJAK - Poss. dat. Amended

3 APPORTIONING THE INHERITANCE Ch. 13:1 — 22:34.

1 DIVISION OF THE LAND (Faith's Promise). Ch. 13:1 — 19:51.

1 The Eastern Tribes. Ch. 13:1-33.

1	Land Unconquered in South	1-5
2	Land Unconquered in North	4-6
3	Land Conquered & Unconquered in Lot	7-14
4	The Inheritance of Reuben	15-23
5	The Inheritance of Gad	24-28
6	The Inheritance of Half Manasseh	29-32.

SEE NUM. 32. FOR THE PETITION OF THESE EASTERN TRIBES TO MOSES.

THE GADITES. They were more sheltered from the seductive influences of Gentiles than were Reuben & Manasseh, & this seems to have had some reflection upon their character. They became more dependable in War (1 Chron 5:18, 12:8). Jephthah came from this tribe.

"By lot." V2. The lot supplemented the directions of Moses providing divine confirmation of his words. It endorsed Yahweh's inheritance to be as such.

CHAPTER 15. Inheritance by prophecy.

Balaam is slain.

22 ¶ ②Balaam also the son of Beor, the ②soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was ⓔJazer, and all the cities of Gilead, and ⓕhalf the land of the children of Ammon, unto ⓖAroer that *is* before ʰRabbah;

26 And from Heshbon unto Ramath-ⁱmizpeh, and Betonim; and from ʲMahanaim unto the border of ᵏDebir;

27 And in the valley, ˡBeth-aram, and ᵐBeth-nimrah, and ⓗSuccoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of ⁿChinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and ⓘall the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and ⓙAshtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir ᵖthe son of Manasseh, *even* to the one half of the children of ᵇMachir by their families.

THE INHERITANCE OF GAD. Vv24-28. See Maps.

16 Gen. 31:47 Heap of Witness.
16 Sig. Naked. A different city to Vv. 9, 16.
17 Rabbath-modern Ammon. See Note bottom 248
18 Cp 1 Sa. 15:4.
19 Sig. Heights of Watchtower. 2 Sam. 2:29, Gen. 31:49
20 Cavities (Pistachio) nuts.
21 Two Camps. Gen. 32:1-2.
22 See opp. p. 113. Oracle.
23 EMEK
24 A city near Mt Peor, not far from entrance of Jordan into Dead Sea. House of the Exalted.
25 Cp Num. 32:36 House of the Leopardess.
26 Sig. "the north" Perhaps - "and the north, the rest of the Kingdom..." i.e. the part not assigned to Reuben.

INHERITANCE TO HALF OF MANASSEH Vv29-32.

See Map 3 ○ On the conquest of Bashan see particularly Num. 32:33 etc.

Good pasture. Others defeated. Num. 21:33-35.

See Note Num. 32:39.
Machir represents the tribe of Manasseh which was divided into two parts east & west of Jordan Cp Ch. 17:5-6.

32 These *are the countries* which Moses did distribute for inheritance ᵇin the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 ᶜBut unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel was their inheritance, ᵈas he said unto them.

Analysis see below

CHAPTER 14.

1 The nine tribes and a half to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, ⓐwhich Eleazar the priest, and Joshua the son of Nun, and ⓑthe heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. Cp Num. 26:55

2 ⁱBy lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe. Num. 32:29-42 Deut 3:12-17

3 ᵍFor Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For ᶠthe children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in,* with their suburbs for their ᵍcattle and for their substance.

5 ʰAs the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came ⁱunto Joshua in ⓒGilgal: and Caleb the son of Jephunneh the ⓓKenezite said unto him, Thou knowest ⓔthe thing that the LORD said unto Moses ⓕthe man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD ᵏsent me from Kadesh-barnea

ⓐ Num. 34. 8.	
② Or, *diviner.* Deut. 18. 10.	
ᵇ Num. 22. 1.	
ᶜ ver. 14. ch. 18. 7.	
ᵈ Num. 18. 20.	
Num 32:34-36 ?	
Sig. Helpful	
ⓔ Num. 21. 32 & 32. 35.	
ⓕ Cp. Num. 21. 26, 28, 29 with Deut. 2. 19 & Judg. 11. 13-27.	
ⓖ Num. 34. 17, 18.	
ʰ Deut. 3. 11.	
ⁱ ch. 11. 3.	
ʲ 2 Sam. 17. 24.	
ᵏ 2 Sam. 9. 4, 5.	
ˡ Num. 26. 55 & 33. 54 & 34. 13. Judg. 20. 9.	
ᵐ Num. 32. 36.	
ⁿ Num. 32. 3, 36.	
ⓞ Gen. 33. 17. 1 Kin. 7. 46. 2 Chr. 4. 17.	
ⓟ ch. 13. 7, 8, 32, 33.	
ᵍ ch. 11. 2 & 12. 3. Num. 34. 11.	
ʳ Gen. 48. 5. 1 Chr. 5. 1, 2.	
ˢ Gen. 34. 23 & 36. 6.	
ᵗ ch. 21. 2. Num. 35. 2.	
ⓤ Num. 32. 41. Deut. 3. 14. 1 Chr. 2. 23.	
ⓥ ver. 14. ch. 15. 17. Num. 32. 12.	
ʷ ch. 12. 4.	
ˣ Num. 14. 30. Deut. 1. 36, 38.	
ⓦ Deut. 32. 1.	
ᵇ ch. 17. 1.	
ᶜ Num. 13. 6, 26 & 14. 6.	

LEVI - NO INHERITANCE V.14.

10 Cp. Num 18 Note. Deut 10:9; 18:1-2. Rep. Spiritual firstborn. Num 3:5-12. Their inheritance-wealth the future.

CHAPTER 14 = INHERITANCE OF OTHER TRIBES BY LOT Vv.1-5.

1. The lot was doubtless conducted in conjunction with the Urim and Thummim and perhaps drawn from bag behind the Breastplate of Judgment Exod. 28:30.
2 Selected by Moses.
3 See Note. Num. 26:55.
4 See Note Num. 18 times mentioned in Chapters emphasising the importance of the lesson. 13:14, 33. 14:3, 4.
5 Joseph was given the birthright 1 Chron. 5:1-2. Therefore he received a double portion Deut. 21:15-17.

CALEB OBTAINS His INHERITANCE Vv6-15

After 38 yrs of wandering in wilderness. Deut. 2:14. and six yrs warfare in the land, the aged Caleb infers his inheritance exacting revenge on those people who had frightened his fellow-spies before. This was a great token to this generation that Yahweh does vindicate His word.

6 Caleb was their representative. Judah thus entered their inheritance first. (Cp. Josh. 15:1. 16:1 18:2). Judah was first in the approach of the brethern to Joseph Gen. 44:18 & and over this tribe David first reigned in Hebron 2 Sam. 2:1-4. Antitype Tents Judah saved first by Messiah Zech. 12:7.
† Cp 9:6.

314 2 THE WESTERN TRIBES.

1 GENERAL SUMMARY Ch 14:1-5.
1 Inheritance of Tribes by Lot... 1-5.
2 JUDAH'S INHERITANCE 14:6-15:63.
1 Caleb Obtains His Inheritance.. 6-15.
2 Judah's Border..... 15:1-12
3 Caleb's Portion..... 13-19
4 Southern Border Judah... 20-32
5 Northern Division Judah... 33-47
6 Eastern Division Judah... 48-62
7 Failure of Judah..... 63

A PROMISE TO CALEB VINDICATED

Cp W. 6-14. This is the first mention of Caleb since the death of Moses. He seems to have had the gift of knowing when to keep silent & when to speak. When he spoke he was always on Yahweh's side. Num. 13:30; 14:6-9.

He had been promised "the land he had trodden upon" Deut. 1:36. so he registered his claim. Cp Num 14:9. He had been preserved alive (v.10) to vindicate the Divine promise before all Israel. His character W 8, 9, 14. He was a complete man. Cp Ecc. 12:13. Cp ff p. 204.

See Analysis - bottom p. 314.

CHAPTER 15.

1 The borders of the lot of Judah. 13 Caleb's portion. 16 Othniel obtaineth Achsah. 21 The cities of Judah. 63 The Jebusites not conquered.

THIS then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hoglah, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:

8 And the border went up by the valley of the son of Hinnom unto the south side of the

Honesty and heartily. Num 13:26-33; 14:6-10 but also openly as in his heart. Yahweh needs open manifestation of virtue if hidden in the heart. Faith needs courage to conquer

6. He conveyed to the people the oath of Yahweh.

7. Deut. 1:36. Though no specific reference to Hebron was made to Caleb as far as we know, it must at least have been implied. TA. In the Philharmonic.

8. As Israel had been 38 yrs in wilderness, they had been at least 38 yrs in the Land Cp vii: Deut 2:14.

9. Like Moses. Deut 3:26. Cf. Ps 90:10. 103:15

9A Note Caleb's exhortation in Num. 14:8-9 Cp Rom. 8:31. Phil. 4:13; Heb. 11:32.

9B The Land became his birthday present. It vindicated Yah's claim that Israel could have taken it

So Achan open granting territory did not supersede the principle of the Lot, for in the latter Yahweh was as much the Disposer there of as in the former.

10 The King of Hebron had been defeated in the battle of Beth-horon Josh. 10 and the Anakim driven from the precincts of the city Josh. 11:21-22. but apparently during the years of war that followed Josh 11:18 they had returned to re-establish themselves there under three chiefs Josh. 15:14. The neighboring city of Debir was conquered by Othniel Caleb's brother who, in consequence, also became his son-in-law Josh. 15:16-17

11 Wished him well in his contest with the Anakims

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said. It was fitting that he should do so.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Cp 15:13, 21:11-12, Ju 1:20

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel. 1 Cor. 15:58

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war. 7th year

The Dog following the Shepherd of Israel

a Deut. 1. 28.
b Num. 14. 24. Deut. 1. 36.
c Num. 34. 3.
d Num. 33. 36.
e ch. 1. 3. Num. 14. 23, 24. Deut. 1. 36.
f Cp. Num. 13. 22.
g ch. 12. 3.
h Heb. tongue. ver. 5. ch. 18. 19. Is. 11. 15.
i Num. 14. 30.
j Or, the going up to Acrabbim. Num. 34. 4. Judg. 1. 36.
k Heb. walked.
l Cp. ver. 7. Num 34:4
m Cp. Deut. 34. 7.
n ver. 47. Num. 34. 5.
o Deut. 31. 2. Granted this nothing is impossible. Mk. 10:27; 14:36. Jn 15:7, 16. Heb 4:15
p Num. 13:22, 28, 33.
q ch. 18. 19, 21.
r ch. 18, 18, 22.
s ch. 18. 17. Cp. ver. 37.
t ch. 22. 6.
u ch. 10. 36, 37 & 15. 14. Judg. 1. 20. 1 Chr. 6. 56.
v Not as ver. 15.
w ch. 7. 26.
x ver. 8, 9.
y ch. 21. 11.
z ch. 18. 16. 2 Sam. 17. 17. 1 Kin. 1. 9.
a ch. 18. 16. 2 Kin. 23. 10. 2 Chr. 28. 3. Jer. 7. 31, 32 & 19. 2, 6.
b ch. 11. 23.

12. One of the most ancient towns in the world that are still inhabited. Situated about 19 m S.S.W Jerusalem in a valley and adjacent slope 3040 ft above sea level. in the hill country of Judah. Called by Arabs El Khalil - The Friend or Well-beloved in memory of Abraham whose grave is there Gen. 25:9. It was the first royal city of David 2 Sam. 2:1-4 became a Levitical city Josh 21:11 and a city of Refuge Josh 20:7. Abraham built an altar there. See note Gen. 13:18. 13 City of the Four. See note Gen. 13:18.

14. Cp Num 13:21 NTC. This was the 7th year and a sabbatical year. Lev. 25:4.

CHAPTER. 15.

JUDAH'S BORDERS. W. 1-12.

The length was about 50 m from North to South in the most thickly populated parts, but about 95 m from Jerusalem to Kadesh. Its breadth from Jordan to the plain of Philistines - about 45 m. It was divided into hill country. v. 48. lowland or Shephelah v. 33. and the plain near the Mediterranean. A great part of this is rocky and barren, but is admirably adapted for the cultivation of the vine and for pasture. Gen. 49:11.

1 Sig. Scorpions. An ascent leading west from south of Dead Sea.

2 Sig "Shut in." Close to Kadesh

3 Sig. The Sanctuary of the Wandering Son. See Num 14. Note.

"Nahal" - "Brook of Egypt." R.V. The wady El Arish. Not Nahar as in Gen. 15:18. which relates to the Nile.

4 Sig. Thumb." The site, purpose and significance of this memorial has been lost

5 Lit. To circle or make a turn

6 House of Partridge. On border of Benjamin & Judah Ch. 18:19, 21. about 12m S.E Jericho - West. Acc. Border Benjamin & Judah. Ch. 18:18, 22.

7 Near Valley Achor. Oracle. Sig. the Red (placed). Identified by some (see Stanley) with a huge mass of purplish rock on the ascent to Jerusalem. below.

8 Gehenna - on the West, Sin... of later notorious reputation 2 Kings 23:10. Below. The NAHAL or Summer torrent.

Fountain of the Spy. Identified by some near Bethany. The Fountain of the Spy. Vs See Note 2 Sam. 17:17.

ADUMMIM v. 7: Claimed by some to be called "Red" because it is a notorious place for waylaying anyone & is noted for blood shed there by robbers. the scene of the parable of the good Samaritan.

HINNOM Behold then. Dict. Groan-ing. Noise. Barren

CALEB. (Wholehearted). Judah's representative to spy out the land Num. 13:6. He opposed the other spies Num. 13:30. was promised an inheritance in the land. Num. 14:24, 30 a promise repeated by Moses before his death. Deut. 1:36. Caleb was preserved alive for that purpose Num. 14:38. 26:65. 32:12. and became Judah's representative to divide the land Num. 34:19. Obtains Hebron and its environs 1 Chr. 6:56. Josh 21:12. Jud. 1:20. organises the attack on the adjacent stronghold of Kirjath-Sepher Jud. 1:12-15. The land called Caleb 1 Sam. 30:14. Genealogy Cp 1 Chron. 2:18, 19, 42, 46-50. with 4:15. Thus three Caleb's. Caleb the spy was a Gentile. Cp Note Num. 13. Cf. Caleb son of Hur 1 Chr. 2:50, Caleb son of Hezron 1 Chr. 2:18. See pp. 204.

315 HEBRON (UNION). There was found the one field in the whole land that Israel might fairly call its own — the field containing the Cave of Machpelah. Adjacent to Hebron there came the notable bunch of grapes. brought back by the spies (See Notes Num. 13:22-24.) The winding valley, whose terraced sides were covered with rich verdure and vines was a great contrast to the naked hills of Judea and showed within the tribe of Judah the choice prize of the fight of faith. Hebron signifies "union" or "fellowship." It is significant that this should be extended to Caleb the Gentile.

THE VALLEY-SHEPHELAH.
The fertile, rich plain of Judah. It is a hilly region, but in comparison with the mountains it is called the Shephelah or Lowlands. See opp 313

Many of these towns became famous in the history of Israel, the events of which immortalised them - some faded into insignificance so that their position is not even known

Some are border towns + so are listed with Dan + Benjamin as well as Judah. Dotted 1- The Negeb. 21-32. 2. The shephelah 33-36. 3. The Shephelah 37-41. 4. The shepheloh 42-44 5. The Philistine Plain 45-47. 6. The hill country 48-51. 7. The hill country 52-54. See bottom. p.317

10 Thus Jerusalem by to the north of the border in Benjamin. Cp Neh. 11:30.
11 Emek (depth) of the Rephraim. It runs in a southwesterly direction, extending as far south as Bethlehem. Gen. 14:5 See opp. 317
12 Sig. "An opening." Identified with Ain Lifta - a spring above the village of that name - to the north-west of Jerusalem. - Unger
13 Sig. "Fawn like." - "Probably hill tops in the forested region between Jerusalem + Beth-shemesh which were still virtually void of settlements" (Cities is lacking in LXX) - Yohanan Aharoni - The land of the Bible.
14 City of Forests. - A city of Judah 18:14.
15 Rough, hairy. To the west of Kirjath Jearim, between it + Beth-shemesh. A ridge of rock to the south-west of Kiriat el Enab - a lofty ridge composed of rugged peaks, with a wild + desolate appearance, upon which Saris + Mishrafe situated" - Unger.
16 Forests. f Foolish Confidence
17 Fertile. Modern KESLA, about 10 m. W. Jerusalem.
An allotted portion. About 2m west Beth-Shemesh. The border thus follows the Valley of Sorek to the sea.
Sig. Extermination. In the Valley of Sorek.
Sig. Drunkenness. Perhaps Beit Shit. - halfway between Ekron + Ashdod.
God builds. Mod. Jebu'ah. See below
CALEB'S PORTION Vv 13-19.
Josh. 14:6.
He was a Kenite. See note. p. 204.
Long-necked. Revenge. See Num 14:22, 28. Cp Josh. 14:12.
Sig. For whom a way is prepared - Ges. The inheritance.
Sig. "Whitish" "My fine Linen."
Sig. "Brother of a Gift."
Sig. "Pertaining to furrows."
Sig. The Long Neck - i.e. Giant. Cp. Note. Num. 13:22.
See Note. Josh. 10:38.
OTHNIEL TAKES DEBIR 16-19
See also Jud. 1:12-15.
Sig. "Keg band" or "anklet" probably relating to her beauty (ornament) by which the conqueror of Debir would be held to the house of Caleb.

40 Fountain of Gardens - unknown.
45 Fruit (Apple).
46 Double fountain.
47 Elevation, height. Identified with mod. Yarmuth.
48 Enclosure. Cp Note 1 Sam. 22:1.
49 Entwined, shut in

Caleb's portion, &c. JOSHUA 15. The cities of Judah.

(a) Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before (c) the valley of Hinnom westward, which is at the end of (c) the valley of the giants northward: about 2½ m. NW of

9 And the border was drawn from the top of the hill unto (e) the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to (f) Baalah, which is (g) Kirjath-jearim: Sig. Mistress

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to (k) Beth-shemesh, and passed on to (l) Timnah: House of Sun

11 And the border went out unto the side of (o) Ekron northward: and the border was drawn to Shicron, and passed along to mount (q) Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. (Unidentified)

12 And the west border was (s) to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

13 ¶ "And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even (2) the city of Arba the father of Anak, which city is Hebron.

14 And Caleb drove thence the three sons of Anak, (a) Sheshai, and Ahiman, and Talmai, the children of Anak. (b) big - Unger

15 And he went up thence to the inhabitants of (p) Debir: and the name of Debir before was Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

DEBIR (Oracle - also called Kirjath-sepher "Book-Town" and Kirjath-sannah - "Precept Town Josh. 10:38.) Underneath the hill on which Debir stood, is a deep valley, rich in verdure, from a copious rivulet which, rising at the crest of the glen, falls, with a continuity unusual in Judean hills, down to its lowest depths. On the possession of these upper and lower "bubblings" so contiguous to her husband's prize, Achsah had set her heart. The shyness of the bride to ask, the eagerness of the bride to have, are both put toward us" — Stanley.

JABNEEL - V.11 about 2m from the sea and South of Joppa. Unger

316

(a) See ver. 63. (b) Num. 32. 12. (c) ch. 17. 15. (d) Cp. Regard. Gen. 24. 64. 1 Sam. 25. 23. (e) ch. 18. 15. (f) Gen. 33. 11. (g) Cp. Gen. 21. 25. (h) 2 Sam. 6. 2. 1 Chr. 13. 5. (i) ch. 9. 17. (k) 1 Sam. 6. 9. 2 Kin. 14. 11. 2 Chr. 25. 21. (l) Gen. 38. 12. 2 Chr. 28. 18. (m) 1 Chr. 11. 22. 2 Sam. 23. 20. (n) Gen. 35. 21. (o) Judg. 1. 18. 1 Sam. 5. 10. 2 Kin. 1. 2. Amos 1. 8. Zeph. 2. 4. Zech. 9. 5. (p) Not as ch. 12. 22, 9ver. 9. (q) 1 Sam. 23. 14. 2 Chr. 11. 8. Ps. 54, title. (r) Num. 34. 6. Deut. 11. 24. Ezek. 47. 20. (s) 1 Chr. 4. 28. Cp. ch. 19. 2-7. (t) ch. 14. 13-15. (u) Neh. 11. 26. (v) Gen. 21. 31. 1 Sam. 8. 2. 2 Sam. 3. 10. (w) Cp. opp 313 ch. 19. 2-7. (x) 1 Chr. 4. 29. (2) Or. Kirjath-arba. (y) Num. 21. 3. 1 Sam. 30. 30. (z) 1 Sam. 27. 6. 1 Chr. 12. 1. Neh. 11. 28. (a) Num. 13. 22. Judg. 1. 10. (b) ch. 21. 12. (c) ch. 19. 7. Judg. 20. 45. Neh. 11. 29. (d) ch. 10. 38. (e) ch. 19. 41. Judg. 13. 2. 1 Chr. 2. 53. 2 Chr. 11. 10. Cp. Num. 13. 23. (f) To ver. 19. Judg. 1. 12-15. Cp. 1 Sam. 17. 25. (g) ch. 12. 17. (h) ch. 10. 3. (i) 1 Sam. 22. 1. (j) 1 Sam. 27. 1. (k) 1 Chr. 11. 7. (l) ch. 10. 10.

17 And Othniel the (b) son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and (d) she lighted off her ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a (f) blessing; for thou hast given me a south land; (g) give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were (m) Kabzeel, and (n) Eder, and Jagur,

22 And (o) Kinah, and Dimonah, and (p) Adadah,

23 And (q) Kedesh, and Hazor, and Ithnan,

24 (r) Ziph, and Telem, and Bealoth

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Amam, and Shema, and (t) Moladah,

27 And Hazar-gaddah, and Heshmon, and (u) Beth-palet,

28 And (v) Hazar-shual, and (w) Beer-sheba, and Bizjothjah,

29 (x) Baalah, and Iim, and (a) Azem,

30 And (z) Eltolad, and Chesil, and (b) Hormah,

31 And (c) Ziklag, and Madmannah, and Sansannah,

32 And (e) Lebaoth, and Shilhim, and (f) Ain, and (g) Rimmon: all the cities are twenty and nine, with their villages:

33 And in the valley, (h) Eshtaol, and (h) Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, (k) Tappuah, and Enam,

35 (l) Jarmuth, and (m) Adullam, (n) Socoh, and (o) Azekah,

See Note below "Lion of Ki" Sig. "Lion of El" He later became renowned for delivering Israel from the tyranny of Cushan-Rishathaim, King of Mesopotamia Jud. 3:8-11. Cp Jud. 1:13.
As Othniel was conducting Achsah to her home, she who was now under his jurisdiction asked his permission to request of her father additional privileges
Debir about 12 m. South Hebron, into drier region - the Negev.
See note "Debir."
below. When the one spring failed, the other might remain
Negeb noted for lions, &c.

SOUTHERN DIVISION OF JUDAH Vv. 21-32

17 NEGEB. God has gathered. Flock - Ung.
18 Lodging - Str.
19 She pineth.
20 Set feast, festival, Enclosure - near Kadesh Barnea.
21 Flowing - Identified with EZ-Zeifeh. Enclosure.
Now. Some connect with previous place — New Hazor, identify with el-Huderia toward Dead Sea. Ung.
Origin, birth. Later assigned to Simeon. Ch. 19:2. App 20 m. S.W. Hebron
Village of Fortune. Ung.
Opulent.
House of Lioness. Village of Jackals.
Lowland of Yahweh.
God is Generator.
A measure of oppression. a.
The Syriac renders this "thirty six" which is in accordance with the number of towns listed. Opp 313.

WESTERN DISTRICT OF JUDEA. Vv 33-41

36 Heb. "Shephelah" - the Lowlands spreading along the coast. See above left
Goneness. Cp 19:6
Mariles Cp 19:6.
Eye or Spring 19:7
Pomegranate 19:7
Entreaty. In northern part of hilly country, on border. Bus 19:41. Bethplace Samson nearby.
Strata, Scourge, horn
Cf. Same as Zorah. Also town Dan 19:41. Bethplace + burial place Samson. Overflooded Valley Sorek.
43 Rejected. Mod Zanuh. 10m. W. of Jerusalem

EASTERN DISTRICT OF JUDEA. Vv 48-60

48 Hill country of Judea
49 A flint, a thorn
Socoh. 13 m. S.W. Jerusalem. Ung.
1 Sam. 30:27-NT
Mod. Shuweikeh 10 m. S.W. Hebron. Ung.
Murmuring. Absent from Hebron. Ung.
Fountains 10m. S. Hebron. Ung.
Approaching a.
Silence. 10 m. S. Hebron.
Sig. Support. Ung.
Sig. Asleep.
Sig. Low. Str.
Not the Mount. a village about 10 m. Hebron the residence of Nabal. 1 Sam 25
Sig. Fruitful Field
Smallness. Mod. Sm. N.N.E. Hebron.
Flowing. A town in the Wilderness of Ziph where David fled from Saul 1 Sam. 23:14-
was built or restored by Mesha, son of Ch. 2:42. To
Zif 4 m. S.E. Hebron.
Inclined. S. of Hebron. Ung.
Rejected

WHY THIS INCIDENT WAS RECORDED

Type The Lion of Judah, Deliverer of Israel obtains by conquest a Bride who name signifies ornament. Their prize is termed the Oracle or Book-Town. They obtain fertile fields of living Water to refresh their inheritance, which is in a dry part.

Example It showed Israel that while the Lot determined the inheritance of the Tribe each must "work out his salvation" by personally working for it. Thus Othniel obtained more than he was promised for his act of faith, on the other hand, others hesitated and lost. Both faith + works necessary.

Othniel — Vv. 16-19

JOSHUA AS A TYPE Heb. 4:8; Acts 7:45.

1. He began his life by sharing the sufferings of his people in Egypt Phil. 2:5-7.
2. There is no evil recorded against him. He was free of the desire of self-aggrandisement or lust of gain. There was no taint of selfishness to mar his character. He manifested cheerful confidence in the face of difficulties, and by his prompt action won victories for his people.
3. He took over where Moses left off Cp. Ch.1:1-5. and accomplished the work set him to do Ch.21:43-45. He provided a rest for the people which Moses failed to do Ch.22:4.
4. He made it possible for the Israelites to obtain their inheritance, but the initiative to do so lay with them. Josh. 18:3. Cp Mt.11:11-14.

36 And @Sharaim, and Adithaim, and [c]Gederah, (2)and Gederothaim; fourteen cities with their villages: (New)

37 Zenan, and Hadashah, and Migdal-[e]gad, (Tower of Fortune)

38 And Dilean, and Mizpeh, (Watchtower) and Joktheel,

39 (f)Lachish, and [g]Bozkath, and (f)Eglon, (Elevated, Stoney Ground)

40 And Cabbon, and Lahmam, (Food-like) and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and (i)Makkedah; sixteen cities with their villages: (Abundance - mod. Khirbet - el. "After us")

42 (l)Libnah, and (m)Ether, and (m)Ashan, (He will open) (Oil)

43 And Jiphtah, and Ashnah, and Nezib, (Station) (Deceitful)

44 And @Keilah, and [p]Achzib, and (q)Mareshah; nine cities with their villages: - See below

45 (r)Ekron, with her [s]towns and her villages:

46 From Ekron even unto the sea, all that *lay* [3]near (t)Ashdod, with their villages:

47 Ashdod with her [s]towns and her villages, [u]Gaza with her [s]towns and her villages, unto [v]the river of Egypt, and [w]the great sea, and the border *thereof:*

48 ¶ And in the mountains, Shamir, and [a]Jattir, and [b]Socoh,

49 And Dannah, and (d)Kirjath-sannah, which *is* Debir,

50 And Anab, and [f]Eshtemoh, and Anim,

51 And [g]Goshen, and (h)Holon, and (i)Giloh; eleven cities with their villages: (Sandy)

52 Arab, and Dumah, and Eshean, (Ambush. Mod. er-Rabiyeh east of Dumah)

53 And [5]Janum, and Beth-(n)tappuah, and Aphekah, (Fortress)

54 And Humtah, and (o)Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages: (Abode, Dwelling) * see below

55 (p)Maon, [r]Carmel, and Ziph, and [u]Juttah,

56 And [x]Jezreel, and Jokdeam, and Zanoah, (God sows) (Burning of the people)

57 Cain, Gibeah, and [b]Timnah; ten cities with their villages: (House of Rock. Hill. Mod. N. Hebron)

58 Halhul, Beth-zur, and [d]Gedor, (A wall) (Desolation) (House of (God) del) Anoth)

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages: (God is strength)

60 (h)Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and (k)En-gedi; six cities with their villages. See before

63 ¶ "As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day. Analysis - see below

CHAPTER 16.

1 The general borders of the sons of Joseph.
5 The border of the inheritance of Ephraim.
10 The Canaanites not conquered.

AND the lot of the children of Joseph (1)fell from Jordan by Jericho, unto the water of Jericho on the east, to [x]the wilderness that goeth up from Jericho throughout mount Beth-el, The taking of Bethel Jud. 1:22-26 ¶ LXX unites them as one

2 And goeth out from Beth-el to [c]Luz, and passeth along unto the borders of (c)Archi to (Ataroth, (Crowns) (Length)

3 And goeth down westward to the coast of Japhleti, unto the coast of [i]Beth-horon the nether, and to (t)Gezer: and the goings out thereof are at the sea.

4 [m]So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was [y]Ataroth-addar, unto [z]Beth-horon the upper;

6 And the border went out toward the sea to [v]Michmethah

Gen. 16:33

CHAPTER 16.

THE INHERITANCE OF JOSEPH.

1 To him pertained the birthright instead of to Reuben. 1 Chron. 5:1.
2 The Double portion which was the right of the first born. Deut. 21:15-17.

EPHRAIM'S BORDER Vv. 5-10.

The Eastern border was Jordan, the South — Benjamin and Dan, and the west the Mediterranean.

This was Joshua's own tribe.

3 The Spring of Jericho.
4 Almond Tree Cp Gen. 28:19.
"Luz is distinguished from Bethel because the reference is not to the town of Bethel, but to the southern range of mountains belonging to Bethel, from which the boundary ran out to the town of Luz, so that the town, which stood upon the border, was allotted to Benjamin" 18:13. - Unger.

EASTERN DISTRICTS OF JUDEA Vv. 48-62

Hill country of Judea

66 A flint, a Horn. Mod. Somerah 13m. S.W. Hebron. Ung.
67. 1 Sam. 30:27 - NTE.
68. Mod. Shuweikeh 10 m. S.W. Hebron. Ung.
69. Murmuring. About 8m from Hebron. Ung.
70 Fountains 10m. S.W. Hebron. Ung.
71 Approaching a Silence. 10m. S.W. Hebron.
72. Sig. Support. Ung.
73. Sig. Asleep.
74. Sig. Low. Str.

20. Not the Mount, but a village about 10 m east Hebron the residence of Nabal. 1 Sam 25:2. Sig. Fruitful Field.
76. Smallness. Mod. Sa'ir 5m. N.N.E. Hebron.
77 Flowing. A town in the Wilderness of Ziph where David fled from Saul 1 Sam. 23:14. It was built or restored by Mesha, son of Caleb. 1 Chr. 2:42. Tell Zif 4m. S.E. Hebron.
78 Inclined. 5 m. S of Hebron. Ung.
79. Rejected.

50 Double pregnant. Unknown.
51. Sheepcote. Identified with Jedirah 4 m. N.W. of Eshtaol.
52 Double wall. Resort or Place of flocks.
53 Of uncertain derivation.
54 Terebinth of God Sig. To heap up. Holy.
57 Wall of a man.
58 Fortresses.
59 Mod. Khirbet Beit Jun.
60 Sweetness, Pleasantness.
61 A fortified city. 1 Chr. 6:59. Given to Simeon Josh. 19:7. Sig. Smoke. 5m. N.W. Beersheba.
62 BATHOTH - daughters - outgrowths or suburbs.
63 CHATSER - Enclosed. Not a yard as enclosed with a fence. A farm hamlet.
64. Strong. Josh. 10:41

VILLAGES. CHATSER: Inclosed. = farm buildings, hamlets, suburbs.

3 JOSEPH'S INHERITANCE 16:1-17:18 317

1 General Borders . . . . 16:1-4.
2 Ephraim's Border 5-9
3 Ephraim's Failure . . . . 10.
4 Manasseh's Lot 17:1-11
5 Manasseh's Failure 12-13
6 Additional Territory Granted. 14-18.

One lot only for Ephraim & Manasseh for their territory was joined as brothers. The area comprised the central & choicest parts of the border befitting the firstborn.

5 Sig. He will deliver. A Japhletite or descendant of Japhlet.
6 House of the hollow
7 A place cut off. On the Shephelah, 18 m. N.W. Jerusalem, 17 m. S.E. Jaffa. The site was strategic, guarding one of the few roads of access from Jaffa to Jerusalem. Mod. Khirbet Yerdeh
8 Crowns of Addar (the very great)
9 Hide, Concealment. Mod. Khirbet Jideijil.

Gain, Spear. Mod. Khirbet Yagin. 3m. S.E. Hebron.
An allotted Portion Cp Gen. 38:12-18.
Comforted. 4m N. Hebron.
Before this verse LXX has a verse listing a further "11 cities with their villages" including Tekoah & Bethlehem. It could be genuine.
Great (city)
On N. Dead Sea, and border Benjamin Josh. 18:22.
Context. Unknown.
Thicket, Enclosure.
Heb. "Midbar" = Open country - not necessarily desert.
Soft Soil. - Bes, Not mentioned elsewhere, but associated with Valley of Salt - near Dead Sea 2 Sam 8:13.
Apparently the Jebusites retained their hold on the citadel whilst Judah and Benjamin occupied different portions of the city. Each tribe in turn tried to eject the Jebusites (Jud. 1:8,21) but they remained a thorn in the side of Israel until the time of David. 2 Sam. 5:7.
Jerusalem Josh. 18:28. Jerusalem is attributed to Benjamin The border V.8. was drawn along the Valley of Gehenn dividing Mt Sion on which stood the fortress from the lower city and giving portion to Judah and portion to Benjamin. See Note Deut. 33:12.
This shows that the Book was not recorded at a very late period as some Higher Critics allege.

THE CITIES ENUMERATED

Did not comprise all the cities within the borders of a tribe, for some of the Levitical cities are not listed in the tribal inheritance. They were evidently listed to define borders, or perhaps comprising outstanding centres.

OTHNIEL SON OF KENAZ: Lion of El, son of the Hunter. He was bold in war but shy in peace. He attacked and occupied the difficult & important fortress of Debir Josh. 15:16-17 but was hesitant to claim off Caleb the additional territory his wife desired and ultimately obtained. As Judge Jud. 3:9-11, he was possessed of the Spirit, he acted as magistrate in decisions to be made, he effectively acted as leader in battle, he exercised a general administration over the people.

JOSHUA 17. *The coast of Manasseh.*

Manasseh's borders. Only on south really defined where Eph's claims has already been traced V10 On the north merely that it touched Asher & Issachar on East & Manasseh had all left for expansion had they been faithful borders would be extended when ever faithful. Their stated border towns from happiness to Gran - by on Right = The Well of a New Life!

7. Apparently divided between the 5 male and 5 female groups which then made up tribe of Manasseh. There were 6 families, but that of Zelophehad, having no male issue, it was divided among his five daughters.

8 Heb. "Chabley" cords, or cables. The territory was measured, lined, or marked off in ten sections

9 The tribe of Asher was on NW West border.

10 South east on border Ephraim Ch. 16:6

11 The South border.

12 Fountain of Tappuah. - New Life

Cp Ch. 16:8.

13A All portions were based on the size of the family, so that the daughters may have had less.

13 The Wadi Qana near Shechem.

13B Manasseh was given cities in Asher & Issachar - perhaps to compensate for these Cp V11 Ephraim's cities perhaps were not sufficient.

18. Fountain of Harr. from T

19 Ges. Sandy 5 m. S.E. Megid

30. Place of Tre

-ting. Heights. H dominating

FAILURE OF M

ASER. Vv. 12-1

32 Because they ed faith Hab Mal. 4:22,29. Ac

16. See Note Jo 16:10

23 They outnumbe the others. Eph was ever sensitive that point. Cp Gen Jud. 8:1-3. Jephthe Jud. 12:6

THE REQUEST

THE TRIBES OF - EPH. Vv. 14-18.

10 See. Ch. 16:1. T request seems to followed the lo Ephraim Cp. V17 V1. This was Jo a's tribe and po they expected p erential treatm which they did receive. The c bined tribes of E raim and Manas were more pop lous than any o The territory f allotted them very confined e lally as the Cana ites occupied so of it in strength they lacked the f to drive them ou Joshua takes their own word calling on them demonstrate th greatness by ac of faith.

11. Clear and occu territory for your 13 Gen. 13:7. Note.

14 Gilboa.

15 The glorious w of Esdraelon adm ably suited for c iots, but Joshua own tribe could have dealt with If the had faith 11:6.

16 Mount Ephraim the hill country Ephraim.

17. You will do it you exhibit faith Courage. There was apparently tendency in th tribes to presum upon their privile

THE CITIES ENUMERATED

Did not comprise all the cities within the borders of a tribe, for some of the Levitical cities are not listed in the tribal inheritance. They were evidently listed to define borders, or perhaps comprising outstanding centres.

10 Approach to Shiloh: East of Nablus. Mod. Khurbet Ta'na - where heap of ruins & large cisterns are found. Ung.

11 Quiet. Mod. Yanun. About 10 m. S.E. Nablus.

12 Crowns. East of Shiloh, west of R. Jordan

13 A Girl. In Jordan Valley.

14 Fragrance (Lo fruit) Cp 15:33

15 Place of Reeds. R. Aujeh-Ung. Still called Wadi Qana, which drains the area to the R. Aujeh (R. Yarkon) 9 m. NE. Joffa. 11:1 Hos

16 An example was Toppuah Cp 17:8 RV: "The cities which were separated.." Ephraim the firstborn spread over to adjacent areas.

17 Thus disobeying Yahweh's command Ex. 23:31. Deut. 7:2. It remained for Pharaoh to do so. 1 Kings 9:16 Cp Josh 10:33. It seems that although Joshua ejected the Canaanites, they returned to their former cities whilst he completed the campaign elsewhere. This required that each Tribe make its own effort to obtain its individual holding, although the land as a whole had been won for Israel. In like manner Christ has opened the way to life eternal, but we each must conquer our individual inheritance. See Note "Dividing the Land." Ch. 13. (The keep of witness)

CHAPTER 17.

MANASSEH'S LOT. Vv. 1-11.

1 In addition to that of his brother Ephraim. This statement may be in consequence of Vv 14-18 Note V 17.

Manasseh had Ephraim to the south Trans-Jordanian Manasseh to the East Asher to N.W and Zebulun and Issachar to the north. The Sea was western border.

1 See Note Num. 26:55.

He had thus an inheritance on both sides Jordan Cp Deut. 21:15-17 or Solomon Sig. "Sole". Only son of Manasseh and thus represents his descendants. As the posterity of this tribe increased, new families were set apart from the main line, and thus the family of Machir became one among the families of Manasseh Num. 26:29. This family became known for its warlike ability by which it subdued Gilead and possessed it Num. 32:39-40. It was thus a fit tribe to guard the frontier

The lot of Manasseh.

on the north side; and the border went about eastward unto Taanath-(a)shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to [c] Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from [d] Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And [h] the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 [k] And they drave not out the Canaanites that dwelt in Gezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute. Cp Jud. 1:28 They continued until days of Solomon 1 Kgs 9:15-17 Analysis bottom. p. 317

CHAPTER 17.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh; for he was the [l] firstborn of Joseph; to wit, for (b)Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had (c)Gilead and Bashan. Below right

2 There was also a lot for [t] the rest of the children of Manasseh by their families; for the children of (a)[u] Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of [t] Hepher, and for the children of [t] Shemida: these were the male children of Manasseh the son of Joseph by their families. Farm of Knowledge

3 ¶ But (d)Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the

6. See note 4. Cp Josh. 26:29-32.

INHERITANCE OF DAUGHTERS OF ZELOPHEHAD. Vv 3-6.

See their petition to Moses. Num 27. The inheritance given them was apportioned on condition of them marrying within the limits of their tribe - a condition which was fulfilled. Thus the name of Zelophehad & the portion of land belonging to him, was not blotted out from the memory of his descendants. These women showed faith & gained an inheritance with their brethren. Gal. 2:8

Father of Help. * Portion † Vow of God ‡ Apt.

See Num. 26:33 374

(a) ch. 18. 1.

[b] ch. 14. 1.
[c] 1 Chr. 7. 28.
(d) Num. 27. 6, 7.
[e] ch. 12. 17 & 17. 8.
[f] ch. 17. 9.
[g] ver. 2, 3.
[h] Cp. ch. 17. 9.
[i] ch. 13. 29-31.
[k] Judg. 1. 29. Cp. 1 Kin. 9. 16. So ch. 15. 63 & 17. 12, 13.
[l] Gen. 49. 15.
[m] ch. 16. 6.
[n] ch. 20. 7 & 21. 21 & 24. 1, 25, 32. Gen. 12. 6 & 33. 18 & 35. 4 & 37. 12-14. Judg. 8. 31 & 9. 1, &c. 1 Kin. 12. 1, 25. 1 Chr. 6. 67. 2 Chr. 10. 1. Ps. 60. 6. Jer. 41. 5. Acts 7. 16.
[o] ch. 15. 34.
[p] Gen. 41. 52 & 46. 20 & 48. 18.
(q) ch. 13. 31. Gen. 50. 23. Num. 26. 29 & 32. 39, 40. 1 Chr. 7. 14.
[r] Or, brook of reeds. ch. 16. 8.
(s) Deut. 3. 13.
[t] ch. 16. 9.
[u] Num. 26. 29-32.
(a) Num. 26. 30, Jeezer.
[v] Judg. 6. 11, 24 & 8. 2, 32. Cp. 1 Chr. 7. 18.
[w] 1 Chr. 7. 29.
(b) Num. 26. 33 & 27. 1 & 36. 2, 11. 1 Chr. 7. 15.
(c) ver. 16. Judg. 1. 27. 1 Sam. 31. 10, 12. 2 Sam. 21. 12. 1 Kin. 4. 12.
(d) Judg. 1. 27. 2 Kin. 9. 27. Cp. ch. 21. 25.
[b] ch. 11. 2.

names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before [b] Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, (d)The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell [7] ten [8] portions to Manasseh, [i] beside the land of Gilead and Bashan, which were on the other side Jordan; 11A

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead. A town on east

7 ¶ And the coast of Manasseh was from Asher to [m] Michmethah, that lieth before [n] Shechem; and the border went along on the right hand unto the inhabitants of En-[o] tappuah.

8 Now Manasseh had the land of Tappuah: but [o] Tappuah on the border of Manasseh belonged to the children of Ephraim;

9 And the coast descended unto the (2)river Kanah, southward of the river: [p] these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. At Mt Carmel.

11 [z] And Manasseh had in Issachar and in Asher (a)Bethshean and her towns, and [w] Ibleam and her towns, and the inhabitants of [b] Dor and her towns, and the inhabitants of

318 OTHNIEL Cont. He is described as the "brother" of Caleb Josh. 15:17 his "younger brother" (Jud. 1:13; 3:9, 11). But he was the son of Kenaz, whilst Caleb was the son of Jephunneh. Josh. 15:13; 1 Chr. 4:15. The term "Brother" - "ACH is "used in the widest sense of literal relationship & metaphorical affinity or resemblance." (Str.) It is applied to those who are children of one father by different mothers Gen. 42:15; 43:3 or to brothers by the same mother, but different fathers Jud. 8:19. A Kinsman Gen. 14:16 a man of the same tribe 2 Sam. 19:12-13. Num. 8:26. one of same nation Acts 2:29. Othniel could have been half-brother to Caleb by different mothers, or merely a relation of the tribe of Kenizzites.

19 House of Security N.T. Scythopolis. It strategically commanded the eastern Valley of Esdraelon.

15 Devouring People or The People Feileth. Near Megiddo.

16 Cp 15:45; PSA 48:11

17 Dwelling. On the coast. Identified with Tantura 8m. N. of Caesarea - Ung.

V1. In Manasseh, the heirs are numbered first - this is the case with no other tribe. Doubtless this is explained by the statement that he is the firstborn - shows the importance which places on the position Num 1:16 27

The failure to drive out the Canaanites at first would not have mattered, so long as constant pressure was put on them. God said it would be a gradual process. Ex 23:29-30. Deut 7:22-24. But see V 13

VV. 14-18. A POWERFUL EXHORTATION AGAINST SLOTHFULNESS.

Upon the incident of these verses appears to be based the admonition of Paul to the Hebrews — Heb. 4: 6, 11.

Joshua had made it possible to conquer; Jahweh had promised strength, but it remained with Israel to use the means available. Ephraim rested upon the blessing, but did not use the means available to gain it.

18. Fountain of Dor. Lit. from Tabor.
19 Ges. Sandy Soil. S.m. S.E. Megiddo.
20. Place of Troops. Line.
21 RV. Heights. Thus dominating

FAILURE OF MANASSEH. VV. 12-13.

22 Because they lacked faith Hab 2:4. Mat. 9:22, 29. Acts 3:16. See Note Josh. 11:19.
23 They outnumbered the others. Ephraim was ever sensitive on this point. Cp Gideon Jud. 8:1-3. Jephthah Jud. 12:1-6.

THE REQUEST OF THE TRIBES OF JOSEPH. VV. 14-18.

10 See. Ch. 16:1. This request seems to have followed the lot of Ephraim Cp. V 17 with V. 1. This was Joshua's tribe and perhaps they expected preferential treatment which they did not receive. The combined tribes of Ephraim and Manasseh were more populous than any other. The territory first allotted them was very confined especially as the Canaanites occupied so much of it in strength and they lacked the faith to drive them out.
11 Joshua takes up their own words, calling on them to demonstrate their greatness by acts of faith.
12 Clear and occupy territory for yourself. 1 Gen. 13:7. Note.
14 Gilboa.
15 The glorious valley of Esdraelon admirably suited for chariots, but Joshua's own tribe could have dealt with these if the had faith. Josh. 11:6.
16 Mount Ephraim, or the hill country of Ephraim.
17. You will do it IF you exhibit faith and courage. There was apparently a tendency in these tribes to presume upon their privileged position as firstborn and their relationship to Joshua. For this they were reproved. Joshua reminds them that they had the strength and opportunity to succeed. The only barrier was their slothfulness. This is natural to us all, and the advice of the Lord is similar to that of his prototype. Jhn 9:4. Luke 13:24. Heb. 11:6, 11. Mk. 11:12.
18 They claimed it on the basis of blessings received as in Gen. 48:20; 49:22-26.
19 This reply, evincing lack of faith, justifies Joshua's sarcasm.
Cp V. 11. The chariots would be formidable along Valley Jezreel.

The children of Joseph. JOSHUA 18. The tabernacle set up.

5 Tribes received inheritance; 7 remain. 8 Joshua's division. EZEK. 48.

CHAPTER 18.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land described, and divided into seven parts. 10 Joshua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

(EDAH - fem. Witness)

AND the whole congregation of the children of Israel assembled together [d] at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. (mo'ed - RV. Tent of Meeting)

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [h] How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you? - Rom 12:12, Ph. 3:13-14. 2 Pet. 1:10-11.

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: [i] Judah shall abide in their coast on the south, and [j] the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, [k] that I may cast lots for you here before the LORD our God.

7 [l] But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: [m] and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go

[a] 1 Sam. 28:7. Ps. 83:10.
[b] Judg. 5:19. Headquarters of Barak → Rest but Cp. Heb. 4:8
[c] Judg. 1:27, 28. Race bring-er-Dict.
[d] ver. 8-10. ch. 16:6 & 19:51 & 21:2 & 22:9, 12. Judg. 18:31 & 21:12, 19, 21. 1 Sam. 1:3, 9, 24 & 2:14 & 3:21 & 4:3, 4, 12 & 14:3. 1 Kin. 2:27 & 14:2, 4. Ps. 78:60. Jer. 7:12, 14 & 26:6, 9 & 41:5.
[e] ch. 16:10.
[f] ch. 16:4.
[g] Cp. Num. 13:8.
[h] Judg. 18:9.
[i] Gen. 48:5. Numerous
[j] Gen. 48:19. Num. 26:34, 37. RAB
[k] 2 Sam. 18:6, 17.
[l] ver. 18. Cp. Ezek. 23:47.
[m] Or, Ephraims. ch. 12:4 & 13:12 & 15:8 & 18:16. Gen. 14:5. 2 Sam. 5:18.
[n] ch. 24:33.
[o] ch. 15:1.
[p] ch. 16:1, 4.
[q] ch. 11:6.
[r] ch. 19:18. Judg. 6:33. 1 Kin. 4:12 & 18:45, 46 & 21:1, 23, &c. 2 Kin. 8:29 & 9:10, 15, &c. & 10:6, 7. 2 Chr. 22:6. Hos. 1:5. Cp. ch. 15:56.
[s] ver. 10. ch. 14:2.
[t] ch. 13:33. Num. 18:20.
[u] ch. 13:8.
[x] ch. 11:6. Deut. 20:1.

4 INHERITANCE OF SEVEN REMAINING TRIBES. CH. 18:1-19:51

1	Convention At Shiloh	1
2	Tribes Urged To Obtain Inheritance	2-7
3	The Land Surveyed	8-9
4	The Lots Cast	10
5	The Inheritance For Benjamin	11-28
6	The Inheritance For Simeon	19:1-9
7	The Inheritance For Zebulun	10-16
8	The Inheritance For Issachar	17-23
9	The Inheritance For Asher	24-31
10	The Inheritance For Naphtali	32-39
11	The Inheritance For Dan	40-48
12	The Inheritance For Joshua	49-50
	Summary	51

V 14 This boast does not seem warranted by facts. At the census Num 26. the 2 tribes combined were not much greater than Judah. They seem to exhibit the arrogance & jealous spirit manifested on later occasions. Jud. 8:1; 12:1) 2 Sam. 19:41) 2 Chr. 28:7. they are reproved by Joshua who was of the tribe of Ephraim.

CHAPTER 18.

PREPARATIONS FOR THE REST OF THE TRIBES.

HEAD QUARTERS ESTABLISHED AT SHILOH Vv. 1-2.

1. Apparently the camp had assembled previously at Gilgal. Josh. 14:6. Shiloh is conveniently established in approx. the centre of the land, about 15 m N of Jerusalem. It is situated in a valley plentifully watered by springs. The word menu "peace" "tranquil" [redacted] "Gen. 49:10. The Tabernacle remained here Jud. 21:12. 1 Sam. 1:3, 3:3. until the Philistines took the Ark. 1 Sam. 4:11. Top 320
2 Thus may also the tribes gradually be restored at Messiah's coming. See note Josh. 14:6.

EXHORTATION TO GO IN AND POSSESS. VV 3-7.

3 Having rested so long upon the help of Yahweh and the leadership of Joshua, they had lost the initiative to act for themselves. From this state Joshua tried to arouse them. Cp Mt. 11:12.
4 This was a general survey of territory not occupied. In the final analysis it was found that whilst Ephraim complained of lack of territory, Judah had too much and Simeon and Dan were incorporated into the territory of this tribe. Ps. 136:4 Ad Loc.
5 "In your survey do not take into consideration Judah or Ephraim which are south and north of Shiloh, but carefully describe the remaining territory."
6 See note. Num. 26:55; Ps 105:11; Ps. 16:11; 18:18 Acts 13:19
7 THE LAND SURVEYED. VV. 8-9.

The results were recorded in a book V. 9. which would include charts and divisions and geographical data of immense importance. It is obvious by the way that the countries of the ancient world and journeyings of Israel are recorded that the principles of geography and mathematics were well known to the Hebrews.

BENJAMIN WAS SO PLACED — Next to Ephraim and Manasseh that the unity established during the wandering in the wilderness when these tribes marched together was preserved in the land. See the note "The Tribes Enumerated." Num. 35.

Shiloh was in Ephraim, Joshua's own tribe. But contrast 1 Sam. 4:3. Ps. 78:60. Jer. 7: 12, 14; 26:6, 9.

The lot of Benjamin. Gen. 13:17.

and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.—V. 1.

9 And the men went and passed through the land, and described it by cities into seven parts[8] in a book, and came *again* to Joshua to the host at Shiloh.[4] Ys. on.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to [5] their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.—15:1-8; 16:1-10

12 [h] And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were [h] at the wilderness of [i] Beth-aven.[6]

13 And the border went over from thence toward Luz, to the side of Luz, [k] which *is* Beth-el, southward; and the border descended to [l] Ataroth-adar, near the hill that *lieth* on the south side [o] of the nether Beth-horon.

14 And the border was drawn *thence*, and [p] compassed the corner of the sea southward, from the hill that *lieth* before [o] Beth-horon southward; and the goings out thereof were at [q] Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to [d] the well of waters of Nephtoah;

The cities of Benjamin.

16 And the border came down to the end of the mountain that *lieth* before the [6] valley of the son of Hinnom, *and* which *is* in [a] the valley of the giants on the north, and descended to the [b] valley of Hinnom, to the side of Jebusi[7] on the south, and descended to [c] En-rogel,

17 And was drawn from the north, and went forth to [e] En-shemesh, and went forth toward [d] Geliloth, which *is* over against the going up of Adummim, and descended to [e] the stone of Bohan the son of Reuben,[9A] dr in

18 And passed along toward the side over against [2] Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of [g] Beth-hoglah northward: and the outgoings of the border were at the north [3] bay of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were [m] Jericho, and [n] Beth-hoglah, and the valley of Keziz,

22 And [o] Beth-arabah, and [q] Zemaraim, and [r] Beth-el,

23 And Avim, and Parah, and [s] Ophrah, Fawn, Hind bottom left

24 And Chephar-haammonai, and Ophni, and [t] Gaba; twelve cities with their villages:

25 [u] Gibeon, and [v] Ramah, and [w] Beeroth, Wells The Height

26 And [x] Mizpeh, and [y] Chephirah, and Mozah, Drained

27 And Rekem, and Irpeel, and Taralah, Healing God heals

28 And [b] Zelah, Eleph, and [c] Jebusi, which *is* Jerusalem, [e] Gibeath, *and* [f] Kirjath; fourteen cities with their villages.

320

[a] ch. 17. 15.
[b] ch. 15. 8.
[a] Kin. 23. 10. 2 Chr. 28. 3 & 33. 6. Jer. 7. 31, 32 & 19. 2, 6 & 32. 35.
[c] ch. 15. 7.
[d] Cp. ch. 15. 7.
[e] ch. 15. 6.
[f] ch. 11. 23. & 12. 7.
[2] Or, *the plain.* 2 Sam. 15. 28.
[d] ch. 15. 6.
[h] ch. 16. 1.
[3] Heb. *Jamine.* ch. 15. 2.
[i] ch. 7. 2.
[k] ch. 16. 2.
[l] ch. 16. 5.
[m] ver. 12. ch. 2. 1, &c.
[n] ch. 15. 6.
[o] ch. 10. 10.
[p] ch. 15. 6. 2 Chr. 13. 4.
[q] ch. 16. 2.
[r] 1 Sam. 23. 17. Cp. Mic. 1. 10.
[s] ch. 21. 17. 1 Sam. 13. 3. Ezra 2. 26. Neh. 7. 30. Is. 10. 29.
[t] ch. 9. 3.
[u] Judg. 4. 5. 1 Sam. 22. 6. 1 Kin. 15. 17. 2 Chr. 16. 1. Ezra 2. 26. Neh. 7. 30. Is. 10. 29. Hos. 5. 8. Not as ch. 19. 8, 29 or 1 Sam. 1. 19.
[v] ch. 9. 17.
[x] ch. 9. 17. Ezra 2. 25.
[a] Judg. 20. 1, 3. 1 Sam. 7. 5. Not as Gen. 31. 48 or ch. 15. 38.
[b] 2 Sam. 21. 14.
[c] ver. 16. ch. 15. 8, 63.
[d] ch. 15. 9.
[e] Judg. 19. 12-16. 1 Sam. 10. 26 & 11. 4 & 14. 16. 2 Sam. 21. 6. 1 Chr. 11. 31 & 12. 3. Is. 10. 29. Hos. 5. 8 & 9. 9.
[f] Cp. Ezra 2. 25.

6. Ibid. "To mar self-drowsy. Behold them. "A deep, narrow ravine with steep rocky sides to the south & west of Jer. separating Mt Zion to nth. hill of Evil Counsel & Valley of Rephaim to nth. 1 Ki. 11:7; Jer. 7:31

8 The ancient name of Jeruslalem. Sig. "A place trodden under foot" like a threshing floor. 15:63. Jud. 1:8, 21; 19:10. BR. Fountain of the Sun.

9 The Gilgal of 15:7 Geliloth = Circles. 9A - It evidently commemorated some act of heroism on the part of this Reubenite. Cp. 15:6. 1 Sam. 7:12. Or the circles or rounding may refer to the hills of the area.

10 Red or Bloody. Supposed to be the scene of the Good Samaritan's rescue. Unger. Modern Tal'at-ed-Damm - Ascent of blood

10 Place of Fragrance - Ung.

11 Abrupt, Cut off. The Wady el Kaziz on road from Jerusalem to Jericho.

12 Double fleece — perhaps on road between Jerusalem & Jericho.

13 From root signifying: Overthrower. Unidentified.

14 Young cow or heifer. Identified with Forah 5½ m. NW E. Jericho

15 Village of Ammonites.

16 Mouldy. Ges.

17 Better = Geba, Hill

18 Hill city

19 A most important city where the tribes gathered together on special occasions. Jud. 20:1-3. 1 Sam. 7:5-16. 10:17. Sig. "Watch tower." Not 15:38. Neh. Samuel.

20 Village.

21 Variegation - Unknown.

22 Slope, Slide. The family burying place of Kish.

23 Ox.

24 Gibeah - The Hill of Saul. Saul's birthplace. Benjamites nearly exterminated here. Jud. 19:12

24 Kirjath. = City. Site disputed. Some identify with Kirjath Jearim.

25 Q. 15:60. Part belonged to Benjamin but to Judah. Married between Judah & Benjamin.

1 THE LOT FOR SIMEON. Vv 1-9

They received their inheritance in Judah in the extreme south. They thus made common cause with Judah against the Canaanites Jud. 1:1, 3, 17. See Note Num. 26

2 Cp. Gen. 49:7

3 Some of these towns shared with Judah - See marginal references

4 Decay. Cp. Josh. 15:

5 Also called Bethul 1 Chron. 4:30 • Bethuel Josh. 19:4. House of God.

6 House of Chariot. Some descendants of Shimei dwelt there 1 Chr. 4:31.

7 Village of Horsemen

8 Abode of Pleasure. Also called Shilhim 15:32 • Shaaraim 1 Sam. 17:52. Ye. Beginning of Grace.

9 Mistress of the Well

10 Ramoth Negeb. Heights of the South. 11 Shuttled in 1 Chron. 4:28 prob. through copyist error, as it is included Josh. 19:26. or perhaps merely with Beersheba.

12 Even the Cities were villages. Ys.

THE LOT FOR ZEBULUN. Vv 10-16

The youngest of Leah's sons, but mentioned before his elder brother Issachar. This was perhaps to preserve the meaning of the names in their sequence as in Jacob's 12.

The territory was bounded by Asher in West, Manasseh in South, Naphtali in North and N.W and Issachar in E.

It measured about 15 m. N + S. by about 8m. The country was mountainous but fertile and included the N.W corner of Plain Esdraelon

CHAPTER 19.

---

7 These constituted pockets of resistance & places to dwell in by Israel about to change from a nomad to a settled existence. Cp. Deut. 6:10, 11.

8 Cov. Number. Cp. above.

LOTS CAST. V. 10.

One can imagine the excitement caused by this ceremony as Yahweh's decision was revealed. See note. Num. 26:55.

THE LOT FOR BENJAMIN. Vv. 11-28.

The territory lay between Judah and Ephraim though it did not reach to the sea. East to West the territory was about 25 m and 12m North to South. It was hilly country but very fertile and was studded with towns, the chief being Jerusalem, Bethel, Jericho, Gibeon, Gibeah and Mizpeh.

6 House of iniquity - East of Bethel. Josh. 7:2.

Str. Almond. Dictionary: for verse Gen. 28:19 Still called Luz Jud. 1:22-26.

Crowns of Glory.

bottom most: Str. - Lower 10:11. 16:3. 21:22.

12 The inheritance did not reach the sea, but these words can be rendered "made a circuit on the side next the sea southward." Sea = West. At the lower Beth-horon the northern boundary line of Benjamin curved round & ran southward - Beth-horon being its most westerly point.

13 Opening = A spring. See note. 15:9.

OPHRAH. V. 23. Cp. 1 Sam. 13:17 Note

To be distinguished here & in 1 Sam. 13:17 from the Ophrah of Jud. 6:11, is probably the Ephraim of 2 Chr. 13:19 and the Ephraim of John 11:54. It is on the road from Jerusalem to Bethel

THE PEOPLE CIRCUMCISED. Ch. 5:8.

Humanly speaking this was a most unmilitary act incapacitating them for normal warfare for some time. "With apparently not the least fear that the Canaanites should muster their forces, and fall suddenly upon them — with a deep feeling obviously that his first concern was to be right before God, & to recall his soldiers & people right in heart & true to every precept of their God, he suspended all military movement; gave his enemies time to recover from their panic; halted his army not only for some days of circumcision, but for the feast of the passover, seven days, — all as if religion was infinitely more than military strategy — as it truly was."

THE CANAANITES. C11-5:1.

The Amorites were the chief of the nations occupying the hill country of Judea whilst the Canaanites by the sea dwelt in the low lands. The description, therefore, is equivalent to saying: "All the kings of the highlands & all the kings of the low lands."

THE HILL OF THE FORESKINS. Josh. 5:3.

The hill where the foreskins, the emblem of all worldly and carnal affections were buried. Col. 2:11-13; 3:1-6.

THE REPROACH OF EGYPT. 5:9. - Taunts at the promised inheritance & at the inability of Israel to attain unto it. Ex. 32:12; Num. 14:13-16; Deut. 9:28; 32:27.

CITIES. ᵉ ᶠARIM. - A fortified or walled city
ᵍA city guarded by waking or watch.
The total number of cities several times differ from the names given, but it does not require them to agree. The names of prominent cities are given - then the number of walled or fortified cities in a given area.

VILLAGES: Haser: "In contrast to cities, villages were unwalled.
Josh 19:47. The Hebrew = "The border of the children of Dan was extended." - They enlarged their border because they did not have enough.

The lots of Simeon, *Zebulun, Issachar, &c.*

This *is* the inheritance of the children of Benjamin according to their families. Num 26:54; 33:54.
Analysis see bottom p. 319.

CHAPTER 19.

THE LOT FOR SIMEON. Vv 1-9.

They received their inheritance in Judah in the extreme south. They thus made common cause with Judah against the Canaanites Judg. 1:3, 17.

1 See Note Num 26:55.
2. Cp Gen. 49:7.
3 Some of these towns shared with Judah - See marg. references
4 Lacony. Cp Josh. 15:29
5 Also called Bethul 1 Chron. 4:30 ᵒ Beth-el Josh. 12:16. House of God.
6 House of Chariots Some descendants of Shimei dwelt here 1 Chr. 4:31.
7 Village of Horses
8 Abode of Pleasure Also called Shilhim Josh. 15:32. ᵖ Shaaraim 1 Chr. 4:31. Yg. Beginning of Grace.
9 Mistress of the Well
10 Ramoth Negeb - Heights of the South
11 Omitted in 1 Chr. 4:28 prob. through copyist error, as it is included Josh. 19:26 or perhaps merged with Beersheba.
12 Even 144 Cities with their villages. Yg.

THE LOT FOR ZEBULUM. Vv 10-16.

The youngest of Leah's sons, but mentioned before his elder brother Issachar. This was perhaps to preserve the meaning of the names in their sequence as in Josh. 21.

The territory was bounded by Asher in West, Manasseh in South, Naphtali in North and N.W. and Issachar in E.
It measured about 15 m. N & S. by about 8 m. The country was mountainous but fertile and included the N.W. corner of Plain Esdraelon.

CHAPTER 19.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua. So no boundary lines drawn!

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And ᶠthey had in their inheritance ᵍBeer-sheba, ʰor Sheba, and Moladah,
3 And ⁱHazar-shual, and Balah, and ᵏAzem,
4 And ˡEltolad, and Bethul, and ᵒHormah,
5 And ᵖZiklag, and Beth-marcaboth, and Hazar-susah,
6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:
7 ᵠAin, ʳRemmon, and ˢEther, and ᵗAshan; four cities and their villages:
8 And all the villages that were round about these cities to ᵘBaalath-beer, ˣRamath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.
9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.
10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:
11 And their border went up ʸtoward the sea, and Maralah, and reached to ᶻDabbasheth,

ᵃ ch. 12, 22 & 21, 34. 1 Kin. 4, 12. 1 Chr. 6, 68.
ᵇ ver. 22, 33. Judg. 4, 6, 12, 14 & 8, 18. 1 Sam. 10, 3. 1 Chr. 6, 77. Ps. 89, 12. Jer. 46, 18. Hos. 5, 1.
ᶜ ch. 21, 28. 1 Chr. 6, 72.
ᵈ 2 Kin. 14, 25. Jonah 1
ᵉ Or, *which is drawn.* Cp. 1 Chr. 6, 77.
ᶠ ver. 9.
ᵍ To ver. 8, 1 Chr. 4, 28-33.
ʰ ch. 15, 28.
ⁱ ch. 15, 36, 26 Cp. 1 Chr. 4, 28 with Gen. 26, 33.
ᵏ ch. 21, 35. Judg. 1, 30.
ˡ ch. 15, 28, 29, 30.
ᵐ ch. 11, 1 & 12, 20.
ⁿ Judg. 12, 8.
ᵒ Cp. ver. 30, 38.
ᵖ Num. 21, 3.
ᵠ ch. 15, 32.
ʳ ch. 15, 32.
ˢ ch. 15, 42.
ᵗ ch. 17, 16.
ᵘ 1 Sam. 30, 4. 1 Kin. 1, 3 & 2, 17, 21, 22. 2 Kin. 4, 8, 12, 25, 36.
ˣ ch. 15, 24 Or, 29.
ʸ 1 Sam. 30, 27.
ᶻ ch. 21, 28, 29.
ᵃ See ver. 12.
ᵇ Cp. ver. 38.
ᶜ ver. 1.

V6 See note V30.

ᵈ Gen. 49, 13. Cp. ver. 13, 14.

and reached to the river that *is* before ᵃ Jokneam;
12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-ᵇtabor, and then goeth out to ᶜDaberath, and goeth up to Japhia,
13 And from thence passeth on along on the east to ᵈGittah-hepher, to Ittah-kazin, and goeth out to Remmon-ᵉmethoar to Neah;
14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:
15 And Kattath, and ᶠNahallal, and ᶠShimron, and Idalah, and ᵐBeth-lehem: ⁿtwelve cities with their villages.
16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.
17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.
18 And their border was toward ᵒJezreel, and Chesulloth, and ᵖShunem,
19 And Haphraim, and Shihon, and Anaharath,
20 And Rabbith, and ᵠKishion, and Abez,
21 And Remeth, and ʳEngannim, and En-haddah, and Beth-pazzez;
22 And the coast reacheth to ˢTabor, and Shahazimah, and ᵗBeth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.
23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.
24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

14 The Kishon that empties itself into the Mediterranean by Carmel
People will be lamented. Identified with Carmel Josh. 12:22. Mod. Tell Kaimon, 12 m. S.W. of Nazareth.
Flanks of Tabor. Identified perhaps with Chesulloth V.18.
17 Pasture. Pasture. On border of Issachar 1 Chr. 6:72.
18 Gleaming. Mod. Yafa 1½ m. S.W. Nazareth.
19 Gath-hepher - Winepress of digging. Jonah's birthplace 2 Kg. 14:25. 3 m. from Nazareth
Time of a Judge - Not identified.
"It went out at Rimmon" which stretcheth unto Neah - R.V. Rimmon = Pomegranate. Favored. Not mentioned elsewhere. God will open. Not positively identified. RV = Iphtah-el. Zephat?
Not the birthplace of the Lord House of Bread. 7 m. N.E. Nazareth. Mod. Beit Lahm. Ung.
Pasture. Unidentified. Guardianship.
That which God hath Shown. Only 5 are named, but some of the boundary points mentioned were also cities.

THE LOT FOR ISSACHAR V.17-23

Extent of territory about 14 m. E and W. and 8 m N & S. Bounded in S. by Manasseh, in N. by Naphtali, in W. by Zebulun and in E. by Jordan.
The land comprised the greater part of the extremely fertile Valley of Esdraelon.
God sows. Ahab's residence. Or. Chisloth Tabor V.12.
Two Resting Places.
Overturning, a Ruin, Wadi Gorge. Identified by some with "ENNA "URAH - the Multitude. Some identify close to Gilboa. A Levitical city given to family Gershon. Height Called Ramoth 1 Chr. 7:73.
Fountain of Gardens. Levitical city Josh. 19:21. 15 m S. of Tabor. Or. The scene of Ahaziah's escape from Jehu 2 Kings 9:27. Mod. Jenin
House of Dispersion. Broken (Region).

THE LOT FOR ASHER. V.24-31

Bounded by Zebulun and Naphtali on E. and Mediterranean on W. A stretch of country 60 m N. & S. and about 10 m. E-W. Comprised both plains and mountains, but as they failed to eject the dwellers on the plain Jud. 1:31-32, they were limited to the hill country.
38 Towards the heights. Between Tabor and the Jordan. Identified by some with Tell el Mekarkash in the Tabor-Jordan region. Proud Places? Dic
39 House of the Sun god.

ᶠ Sig. Survivor. Mod. Tell Shadud. S.W of Nazareth. ᵍ N. of Plain Esdraelon.
12 YÂM - To roar, the sea, or the West. RV: "went up westward even to Maralah."
13 Sig. Trembling, earthquake. 4 m. from Nazareth on southern border of Zebulun.
14 Sig. Hump, like a beehive - Yg. Not mentioned elsewhere.

RE-INSTITUTION OF CIRCUMCISION AND PASSOVER. JOSH. 5:4-7.

The sentence of Num. 14:28-35. abrogated the covenant as far as the nation was concerned - at least for a time. The discontinuance of the Passover - Circumcision was a token of that. The purpose of Jahweh to restore it was made known, however Num. 14:31. They are now called to renew the Covenant - after first been given wonderful proof of His readiness to establish them in the Land in the conquest of Sihon & Og, and in the miracle of Jordan. Circumcision & Passover both restored the Covenant and confirmed it - pointing forward to cutting off of flesh & restoration of fellowship in Age to come

HOLY LAND. It is a unique land the tribes inherited – "set apart" or secluded from the rest of the world by Rivers, Desert, Mountain and Sea, so that Israel might "dwell alone" among the nations. It is small and compact and yet its central situation gives it a commanding strategic value. Yet the vast diversity and variety of its features gave it a universal character, for it combined within its borders – sea, mountain, plains, desert, fertile valleys, tropical vegetation, springs, earthquake, perhaps volcanoes, heat in summer snow in winter, sharp divisions between one state and another. A variety of Gifts and a diversity of character.

The lot of Naphtali.

25 And their border was Helkath, and Hali, and Beten, and Achshaph, (Jewel) (Hollow, Belly)
26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath; (See below)
27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, (Glowing, Worm) (Open Space of Street)
28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; (Place of Reed)
29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: (broad)
30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. (See bottom 317)
31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.
33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan. (God builds) (Obstruction)
34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising. (Warm Springs)
35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
36 And Adamah, and Ramah, and Hazor, (Village) (Earth) (Height)

Joshua's inheritance.

37 And Kedesh, and Edrei, and En-hazor, (Sanctuary) (Mighty) (Fountain of the Village)
38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. See bottom 317.
39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Ajalon, and Jethlah,
43 And Elon, and Thimnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalath, (Mistress)
45 And Jehud, and Bene-berak, and Gath-rimmon,
46 And Me-jarkon, and Rakkon, with the border before Japho. (Waters of yellowness) (Rock from a near-by Spring)
47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. See Map. Jud. 18
48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: Num. 24:9 ←
50 According to the word of the LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

Cross-references:
Levitical l. Josh. 21. 31. & ch. 12. 22 (not 15. 23) & 20. 7 & 21. 32. Judg. 4. 6. 1 Chr. 6. 76.
a ch. 11. 1 & 12. 20.
b Judg. 1. 33. Cp. ver. 22.
c ch. 21. 30. 1 Chr. 6. 74.
d Cp. ver. 15, 30.
e 1 Kin. 18. 20. 2 Kin. 2. 25 & 4. 25. Cant. 7. 5. Is. 33. 9 & 35. 2. Jer. 46. 18 & 50. 19. Amos 1. 2. Mic. 7. 14. Nah. 1. 4.
f ver. 14.
g Cp. 1 Kin. 9. 13.
h ch. 21. 31. Num. 13. 21. Judg. 1. 31.
i Josh. 15. 33.
k ch. 11. 8. Judg. 1. 31. Is. 23. 2, 4. Zech. 9. 2, &c. (shore)
l Judg. 1. 35.
m ch. 20. 12. Judg. 1. 35.
n Heb. Tzor. 2 Sam. 5. 11, &c. Top 121.
o ch. 15. 11.
p ch. 21. 23. 1 Kin. 15. 27.
q Judg. 1. 31. Cp. 238
r ch. 15. 44.
s 2 Kin. 9. 18. 2 Chr. 8. 6.
t Judg. 1. 31. Cp. same list ch. 12. 18.
u Cp. (Aijalon) ver. 15, 30.
v ch. 21. 24. 1 Chr. 6. 69.
w Or, over against.
x Or, Joppa. 2 Chr. 2. 16. Jonah 1. 3. Acts 9. 36.
y Cp. Num. 26. 43. Judg. 1. 34.
z Cp. by Jaazer Judg. 4. 11. Cp. Judg. 18. 7, 27, 29.
a Deut. 33. 23.
b Cp. ver. 12, 22.
c ch. 11. 2.
d ch. 24. 30. Judg. 2. 9.
e ch. 11. 1.

THE LOT FOR NAPHTALI. Vv. 32-39

Issachar on the south, Zebulun and Asher on the West, the upper reaches of Jordan on East as well as Sea of Galilee
About 50m N-S. and varying from 10 to 15m E. W.
A mountainous and fertile country.
7. Sig. Exchange. Evidently to the north.
It did not connect with Judah and the Sept omits this word. Houbigant suggests that "ubi hudah" – "and to Judah" should read "u'bi'ordn" – "by the banks of Jordan." Perhaps a reference to Naveth Zair which was on eastern side Jordan opposite inheritance Naphtali. Zair way descendant Judah by the father's side through Hezron. 1 Chr. 2:21-23. To most Israelites that settlement would no doubt be regarded as an offshoot of Judah.
19 RV: "From the oak (allon) in Zaanannim." = Removals to.
20 Pertaining to earth. Mod. Khirbet. Damiyeh.
21 A hollow, narrow passage. Ndrn join it with Adoori-Khmi-nekeb
22 Top of Tabor. Near the mount.
23 PAGA' – To impinge. Str. So Hiphil Gen 23:24.
24 Brier, share, 27 Harp-shaped

V 27. CABUL · Yg = A border. Not mentioned elsewhere. Dic. As if nothing, fettered.

CARMEL 322

Fruitful Field or from Kerem-El – Field or Vineyard of God. As a common noun rendered "fruitful field" Isa. 10:18; 29:17; 32:15-16. "Plentiful field" Isa. 16:10; Jer. 48:33. In 2 Kg 19:23; 2 Chr. 26:10 incorrectly rendered as proper nam (RV: fruitful field).

A prominent headland on the south of the Bay of Acre, bearing about south, southeast for more than 12 miles, terminating suddenly by an eastern bluff. Its average height is 1500 ft. It is still prolific in the growth of trees.

GREAT ZIDON.

Tsidon-rabba, Great Zidon, or Zidon the metropolis. About 25m N. Tyre. Situated on a small promontory in the narrow plain between Lebanon & the sea. Assigned to Asher but never conquered Jud. 1:31. It had a commodious harbor. It claimed to be the mother city of which Tyre was a colony, though it was outstripped by its daughter Isa. 23:12. Zidon was threatened by Joel 3:4 = Jeremiah 27:3. See Ezekiel's prophecy against Zidon Ezek. 28:20-23. Sig. Fishery – idea of ensnaring or catching fish.

Smoothness, or Slippery Place, Portion or Field.
2. Fascination. Ident. with Tell Kisan. Or Place of Magic
Oak of the King.
People of Duration.
Request. Levitical – assigned to Gershom 21:30. Called Mishal, Mashal 1 Chr. 6:74
Muddy stream of Whiteness mod. Nahr Zarqa. F below.
Sig. Dirty or Paltry Land. Not the place named by Solomon. 1 Kings 9:11-13.
Moved of God
RV. Ebron. Not the same word being spelt with Ayin instead of CHETH
or Abdon – Servile.
Height – Evidently on coast near Tyre. Cp V. 36
See Note Ezek. 26.
Hopeful. Refuge. Not mentioned.
Achzib is on the coast. RVmg. "from Hebel to Achzib" Identified with Helbah Jud. 1:31 by Nelson Attas of Bible. Helbah 18 m. N. Tyre. Hebel = region or possession. Achzib = Falsehood, Deceit. 10m. N. Accho.
Association. Nelson Attas identifies with Accho Jud. 1:31.
Fortress. Mod. Tell Kurdaneh 6 M. S.E. Accho. Not conquered Jud. 1:31.

There are more names given, but some are not in the category of "cities."

V. 47 This seems to set the Dan-pattern for Jud. 18.

THE LOT FOR DAN. Vv. 40-48.

A stretch of country about 8m. N-S. and 25 m. E. W. squeezed in between Ephraim and Judah, with Benjamin on E and Sea on W. They were confined to mountainous parts by Canaanites and finding this too confined obtained further territory in extreme north by conquest in fertile country near Lebanon.
38 An allotted person. Timnah.
39 Meeting place. Mound, Height. Cp Jud 1:34
Sig. "Lion". In extreme north. For an account of this see Jud. 18.
Prattle. Mod. Yazur, 5m. S.E. Joppa.
Sons of Lightning. 4m. E. Joppa
Winepress of the Pomegranate. A Levitical City on Philistine Plain

INHERITANCE FOR JOSHUA. Vv. 49-51

Though leader, he did not take anything for himself & only received a share after others supplied. 10-Name Sig. Extra Portion." About 12m SW from Shiloh. So to be a barren spot in a barren country. Perhaps Joshua was trying to show that he looked for a greater reward and considered the present inheritance only temporary.
Rebuilt. The city was on the north of the hill Gaash Josh. 24:30 signifying "quaking." Possibly referred to earthquake which may have destroyed the previous city.

2 CITIES OF REFUGE (Faith) elected 20: 1-9
1 The Purpose of the Gift
2 The Gift selected Cp P. 313

= CHAPTER

JOSHUA Commanded To APPOINT REFUGE Vv. 1-5
The Purpose of the Cities
Heb. "Th
Lit. In e inheriting
Num. 35:16-19:5
2 Sam. 14:7 Incorrect
Some wa for Redeem Num. 35. He Cp. Ruth 4 of Kin." If divine com punish viola death. Gen 9:6 Lev 24:17-18. A person ca taking life ed that whe possessor o with a by wh could seize sentenced real murd mob.
EDAH-

THE CITIES Vv. 7-9

They were conveniently s proper distan each other. they were on heights easily seen, roads Repair gave to them. Do typed the L 17-18.
The hill c

CITIES OF REFUGE See Also: Num. 35. Being cities of the priests, they bore the sin of the manslayer. What the High Priest was to the priests, the Levites were to the nation. On the Day of Atonement all the sins of the nation came into his hand. On his death he was freed from the Law. (Rom. 6:7. 7:1-4). And those whom he represented were freed also. Josh. 20:6. They were Levitical Cities emphasising that the sacrificial system alone afforded refuge.

2 CITIES OF REFUGE (Faith Protected Ch. 20:1-4.
1 The Purpose of the Cities ... 1-6
2 The Cities selected. 7-9. Cp p-317.

3 PORTION OF LEVITES - Faith Preserved
1 Levitical Cities To Be By Lot ..... 1-3.
2 13 Aaronic Cities - Judah, Simeon, Benjamin ... 4
3 10 Kohath - Ephraim, Dan, ½ Manasseh ... 5
4 13 Gershon. Issachar, Asher, Naphtali, Man.. 6
5 12 Merari - Reuben, Gad, Zebulun .. 7-8
6 Cities For Aaronites .. 9-19
7 Cities For Kohathites .. 20-26
8 Cities For Gershonites .. 27-33
9 Cities For Merarites .. 34-40
10 Summary .. 41-42
11 Joshua's Work Completed .. 43-45

The cities of refuge. JOSHUA 20, 21. *The Levitical cities.*

51 [a] These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot [e] in Shiloh before the LORD, at the door of the tabernacle of the congregation. [11] So they made an end of dividing the country.

Analysis: see above

CHAPTER 20.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, [m] Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:
3 That the slayer that [o] killeth *any* person unawares *and* [p] unwittingly may flee thither: and they shall be your refuge from the avenger of blood.
4 And when he that doth flee unto one of those cities [q] shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.
5 And if the avenger of blood pursue after him, then they shall not [r] deliver the slayer up into his hand; because he smote his neighbour [s] unwittingly, and hated him not beforetime.
6 And he shall dwell in that city, [t] until he stand before the congregation for judgment, *and* until the death of [u] the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
7 ¶ And they [2] appointed [v] Kedesh in Galilee in mount Naphtali, and [w] Shechem in [x] mount Ephraim, and [y] Kirjath-arba, which *is* Hebron, in the mountain of Judah.
8 And on the other side Jordan by Jericho eastward, they assigned [z] Bezer in the wilderness upon [a] the plain out of the tribe of Reuben, and [b] Ramoth in Gilead out of the tribe of Gad, and [c] Golan in Bashan out of the tribe of Manasseh.
9 These were the cities appointed for all the children of Israel, and for [d] the stranger that sojourneth among them, that whosoever [e] killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [f] until he stood before the congregation.

Analysis: see above

CHAPTER 21.

1 Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto Israel, according to his promise.

THEN came near the heads of the fathers of the Levites unto [g] Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;
2 And they spake unto them at [3] Shiloh in the land of Canaan, saying, [h] The LORD commanded by the hand of Moses to give us cities to dwell in, with the [4] suburbs thereof for our cattle.
3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.
4 And the lot came out for the families of the Kohathites: and [i] the children of Aaron the priest, *which were* of the Levites, *had* by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

[a] ch. 14. 1. Num. 34. 17.
[b] ch. 17. 7.
[c] ch. 24. 33.
[d] ch. 21. 11. Luke 1. 39.
[e] ch. 18. 1.
[f] ch. 21. 43. Deut. 4. 43. 1 Chr. 6. 71.
[g] Deut. 3. 18.
[h] ch. 21. 38. 1 Kin. 22. 3.
[i] ch. 21. 27. Deut. 4. 43. 1 Chr. 6. 71.
[m] Deut. 19. 2. Num. 35. 11.
[n] Ex. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2-6.
[o] ver. 6.
[p] ver. 9. Num. 35. 11.
[q] ver. 5.
[r] ch. 14. 1 & 17. 4 & 19. 51.
[s] Num. 35. 20.
[t] Deut. 32. 30.
[u] ver. 3. Deut. 4. 42 & 19. 4. Of the breastplate. Num. 26. 55.
[v] ver. 9. Num. 35. 12, 24.
[w] Num. 35. 25.
[x] ver. 9-19. Ex. 6. 18, 20. Num. 3. 19.
[y] Heb. sanctified.
[z] ch. 19. 37.

Renewing the Command of Ex. 23:17 Ver. 3. Num. 35:6, 11, 14.

El hath helped

Heb 6:18.

Num. 35:2. Num. 35:12, 25.

Of the breastplate. Num. 26:55

Seeking admission

Cp. Ruth 4. 1, 2.

Double fruit / Shoulder

Circuit. Wrestling

Suburbs 21:2.

Migrash from from GARASH to drive out, to separate, to expel. A suburb is the open country separated from the city where flocks are driven out to graze

CHAPTER 21.

CITIES FOR THE LEVITES

The population of these Cities was not limited to Levites (Saul dwelt at Gibea David at Hebron etc), but they had the privilege of dwelling therein, having houses and lands appointed to them. The house could be sold - reverting back in Year of Release Lv 25:32-34 but not the lands. On the other hand the Levites could dwell in cities other than Levitical ones. Deut. 18:6. 1 Sam. 21:1.

The Jews say they were all Cities of Refuge where any body could repair when wanted & care tried. But the special privileged attached to the appointed Cities of Refuge did not appertain to these.

APPOINTED BY LOT Vv1-3.

1. For appointment by Lot see Num. 26:55.

13 AARONITE CITIES V.4.

2. The priests thus associated with Judah. Aaron was a descendant of Kohath. Exod 6:18,20.

Our City of Refuge.
- Consecrates us.
- Sustains us.
- Unites us in fellowship.
- Protects us.
- Exalts us.
- Delivers us causing us to rejoice.

Heb. 6:18-19

The cities were "fortified" V.7. Cp. Jhn. 17:14

11 See Note. Num. 26: 55.

= CHAPTER 20. =

JOSHUA COMMANDED TO APPOINT CITIES OF REFUGE Vv1-6.

The Purpose of the Cities. 1-6.

1 Heb. "The cities"
2 Lit. In error, unintending it. Cp Num. 35:16-18; Deut. 19:5
2A Inadvertently as in Lev 4:13, 2 Chr.

3 Some word used for Redeemer See Num. 35. Heb. Goel. Cp. Ruth 4 LXX. "next of Kin." It was a divine command to punish violence with death. Gen 9:6. Exod 21:12-14. Lev. 24:17-21. A person unlawfully taking life destroyed that which the possessor owed Jehovah & by which he could serve him. It acknowledged the real mortality of man.

4 EDAH - Witness.

THE CITIES SELECTED Vv. 7-9.

4. They were conveniently situated at proper distances from each other. It is said they were situated on heights so as to be easily seen, whilst good roads kept in well repair gave easy access to them. Deut. 19:2. They typed the Lord Heb. 6:17-18.

2. The hill country.

THE LOT FOR DAN Vv. 40-48.

A stretch of country about 8 m. N&S and 25 m. E. & W. squeezed in between Ephraim and Judah, with Benjamin on E and Sea on W. They were confined to mountainous parts by Canaanites and finding this too confined obtained further territory in extreme north by conquest in fertile country near Lebanon.

38 An allotted portion. Timnah.
39 Meeting place.
40 Mound, Height. Cp Jud 1:34.
41 Sig. Zŏn. In extreme north. For an account of this see Jud. 18.
41 Praise. Mod. Yazur, Sm. S.E. Joppa.
42 Sons of Lightning. Lxx. E. Joppa
43 Winepress of the Pomegranate. A Levitical City on Philistine Plain

INHERITANCE FOR JOSHUA. Vv. 49-51

49A Though leader, he did not take anything for himself & only received a share after others supplied. 10 Name Sig. Extra Portion." About 12 m. NW from Shiloh. Said to be a barren spot in a barren country. Perhaps Joshua was trying to show that he looked for a greater reward and considered the present inheritance only temporary.

1. Rebuilt. The city was on the north of the hill Gaash Josh. 24:30 signifying "quaking." Possibly referred to earthquake which may have destroyed the previous city.

THE PARABLE. Heb. 6:18. 323

KEDESH — to set apart, to consecrate (Root) - hence to make holy.

SHECHEM — from "shathem", to be ready forward, diligent. hence "shoulder" because of its readiness to bear burdens - to "prop up," "sustain."

HEBRON — from "chabar" to unite. hence fellowship, friendly association union.

BEZER — A fortified place.

RAMOTH — from "raam" to be raised, made high, exalted. Hence "High places" "Eminences."

GOLAN — from "galah" - to remove, transmigrate or pass away. Some derive it from "gal" - to rejoice Hence "Rejoicing or Exultation"

CITIES FOR LEVITES For the appointment see Num. 35:2. For the duties and privileges of Levites see Num. 18. particularly the note on V.23. The distribution of these cities throughout Israel not only ensued that there was readily available places where decisions of Law could be given, but that there was brought before the notice of all the object lesson of a class relying solely upon Yahweh for sustenance and devoting itself entirely to [SEE BELOW]

VARIATION WITH CHRONICLES Either at this time the cities had different names, or the names were afterwards changed.

10 KOHATHITE CITIES V.5.

3 Assembly Gen. 46:11.
3A The Kohathites had diminished by the destruction of Korah's company (Num. 16. A comparison of Num 26:57 & 3:27 2 families disappeared. Still 10 cities enough.

13 GERSHONITE CITIES V.6.

4 Expulsion. He seems to have been the firstborn but was superceded by Kohath Gen. 46:11.

12 MERARITE CITIES V.7.

5 Bitter, Unhappy. Gen 46:11

5 And [a] the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. [3A]

6 And [e] the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 [f] The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 [g] And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 SELECTED FOR AARONITES Vv 9-19.

9 From Judah & Benjamin the priests were thus appropriately given residences adjacent to the place where centuries later the Temple was built. This illustrates divine selection combined with purpose.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* [5] mentioned by name,

10 [h] Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot.

Most of these cities were of Judah, so that this tribe gave more cities than any other for the reason given in Num. 35:8.

11 [i] And they gave them [6] the city of Arba the father of [7] Anak, which *city is* Hebron, [z] in the hill *country* of Judah, with the suburbs thereof round about it. Lv.2.

6 Long-necked

7 SADEH – Field sing. The adjacent land beyond suburb. Num 35:5 See Josh. 15:13 Caleb occupied the city with the Levites who also used the pasture land (the suburb) surrounding it.

12 But [z] the fields of the city, and the [9] villages thereof, gave they to Caleb the son of Jephunneh for his possession.

9 CHATSER – Inclosure. An inclosure, such as farm buildings etc. – Small clusters of buildings.

13 ¶ Thus they gave to the children of Aaron the priest [b] Hebron with her suburbs, *to be* a city of refuge for the slayer; and [d] Libnah with her suburbs,

10 See Note below the 4 families

14 And [e] Jattir with her suburbs, and [f] Eshtemoa with her suburbs,

11 Sig. Whiteness & Josh. 15:42. Tell es Safi – Unger

15 And [g] Holon with her

12 Excellence: He will seek. [c] Attir? – Unger.

13 I will make myself heard. Semua – south of Hebron – Ung.

14 Anguished. (Ung. Sendy) Unidentified.

15 An oracle. 12 M. S. W. Hebron Tel Beit Mirsim – Ung.

16 He will be turned aside (Ung. Inclined). Mod. Jutta 5 m. S. of Hebron.

16 cont. 13 Cities may seem too many for the single family of Aaron. But his 2 sons had together 24 sons 1 Chr. 24:4 & as Aaron lived 123 yrs Num. 33:39 his grandsons & great grandsons must have been numerous enough to lay claim to all cited. They did not exclusively occupy the cities (V.12.

15 Left.

16 And [j] Ain with her suburbs, and [k] Juttah with her suburbs, *and* [l] Beth-shemesh with her suburbs; nine cities out of those two tribes.

16 left col. V.2

17 And out of the tribe of Benjamin, [m] Gibeon with her suburbs, [n] Geba with her suburbs,

V.2

18 [o] Anathoth with her suburbs, and [p] Almon with her suburbs; four cities.

V.2

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

V.2

20 ¶ [q] And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

CITIES SELECTED FOR KOHATHITES Vv. 20-26

Ephraim 4. Dan = 4. Manasseh = 2. 16 V.5.

21 For they gave them [m] Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and [n] Gezer with her suburbs,

17 Double heap.

22 And Kibzaim [o] with her suburbs, and [p] Beth-horon with her suburbs; four cities.

Apparently called Jokmeam (The people will be roused) 1 Chr. 6:68

23 And out of the tribe of Dan, [q] Elteke with her suburbs, [r] Gibbethon with her suburbs,

Josh. 19:44

24 [s] Aijalon with her suburbs, [t] Gath-rimmon with her suburbs; four cities.

17:11

25 And out of the half tribe of Manasseh, [u] Tanach with her suburbs, and [v] Gath-rimmon with her suburbs; two cities.

V.2

26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ [w] And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh they gave [x] Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and

Ch 20.

CITIES SELECTED FOR GERSHONITES Vv. 27-33

Manasseh = 2. Issachar = 4 Asher = 4 Naphtali = 3.

18 A copyist's error, caused by eye wandering to the earlier line V.24, the true reading is preserved in 1 Chr. 6:70 where Ibleam is given. Cp. 17:11

19 Winepress of the pomegranate.

20 In 1 Chr. 6:70 called Bileam (Balaam – Waster of the people) Mod. Bel'ameh 12 mls N.N.E. Samaria.

21 Expulsion.

17 Double heap.

18 Apparently called Jokmeam (The people will be roused) 1 Chr. 6:68

19 Jokneam (The people will be numbered) 1 King. 4:12 Ung. Unidentified

17A Consumer's House

18 A copyist's error, caused by eye wandering to the earlier line V.24, the true reading is preserved in 1 Chr. 6:70 where Ibleam is given. Cp. 17:11

18A Let God spue the out. (Dtc). 6 m. SE of Ekron. A withnote

18B The Lofty.

18C A large Stag 14 mls from Jerusalem Nth of Jaffa Road.

CITIES SELECTED FOR GERSHONITES Vv. 27-33

Manasseh = 2. Issachar = 4 Asher = 4 Naphtali = 3.

19 Winepress of the pomegranate.

20 In 1 Chr. 6:70 called Bileam (Balaam – Waster of the people) Mod. Bel'ameh 12 mls N.N.E. Samaria.

21 Expulsion.

[a] ver. 20, &c.
[b] ch. 20. 38 & 15. 54.
[c] 1 Chr. 6. 59, Ashan, ch. 15. 42: also ch. 15. 32.
[d] ch. 15. 55.
[e] ch. 15. 10.
[f] ver. 27, &c. Ex. 6. 17. Num. 3. 18.
[g] ver. 9.
[h] ch. 9. 3.
[i] ch. 18. 24, Gaba, where see references.
[j] 2 Sam. 23. 27, 1 Kin. 2. 26. Is. 10. 30. Jer. 1. 1.
[k] 1 Chr. 6. 60, Alemeth.
[l] ver. 34, &c. Ex. 6. 19. Num. 3. 20.
[m] ver. 5. To ver. 26. 1 Chr. 6. 66-70.
[n] ver. 2, 3.
[o] ch. 20. 7.
[p] Heb. 16:1/4 fullest. ↑ Mt.
[q] ch. 10. 33.
[r] ver. 4.
[s] ch. 10. 10.
[t] ch. 19. 44.
[u] To ver. 19, 1 Chr. 6. 54-60.
[v] Or, Kirjath-arbah. ch. 14. 15 & 15. 13, 54. Gen. 23. 2 & 35. 27. Judg. 1. 10. Neh. 11. 25.
[w] ch. 10. 12.
[x] Num. 13. 22.
[y] ch. 19. 45.
[z] ch. 20. 7.
[a] Judg. 5. 19.
[b] ch. 14. 14. 1 Chr. 6. 56.
[c] But cp. 1 Chr. 6. 70.
[d] ver. 11. ch. 20. 7.
[e] ver. 6. To ver. 33. 1 Chr. 6. 71-76.
[f] ch. 10. 20.
[g] ch. 15. 48. NT
[h] ch. 15. 50. NT
[i] ch. 20. 8.
[j] 1 Chr. 6. 58, Hilen, ch. 15. 51.

Here separated.

Ch 20

1 Sam 30:28 NT

Ch 20.

His labour. They were set before Israel as the ideal Israelite. The very nature of their duties precluded the possibility of them becoming rich in material things, and they were taught not to trust these but to seek the true riches of Yahweh. As they were an object lesson to the nation of Israel so the saints – separated ones – should be to the world

THE FOUR FAMILIES OF LEVI The inclusion of the Aaronites as a separate family divided Levi into four groups answering to the four horns of the Altar around which they ministered or the four camps of Israel to which they ministered.

THE LAND GIVEN TO ISRAEL. Vv 43-45 : this was the Land promised to Moses Josh 11:23. not that promised Abraham Gen. 15:18-20. (note the Jebusites included, but see Josh. 15:63). Cp Num. 34:5-8 with 1 Kgs 8:65. The Land was "given" by Lot, but they still had to go in and possess it — and this they failed to do Josh. 23:4-6. Cp Vv 12-13. Cp Josh. 16:10. 17:12. Jud. 1:27-28.

20 A contracted form of Beth-Ashtaroth — Temple of Ashtaroth. Og's city Josh. 12:4. 1 Chr. 6:71.

21 This is given as a town of Zebulun. Ch. 19:20. but evidently related to the border or division actually belonged to Issachar. Should be spelt Dabareth.

22 Elevation from RUWM (high-str.) a common root with Remeth 19:21. Ramoth 1 Chr. 6:73 with which it is identified - See mg.

23 See Hebron. Note Josh. 19:28

24 Hot Springs of Dor (Dwelling). Probably the same as Hammath 19:35.

25 Town, City. Identified by Nelson Atlas with Rakkath 19:35.

20 And out of the tribe of the children of Merari *the rest of the Levites*, out of the tribe of Zebulun, (r) Jokneam with her suburbs, and Kartah with her suburbs, — V.2.

35 Dimnah with her suburbs, (s) Nahalal with her suburbs; four cities. Minishon unident.

36 And out of the tribe of Reuben, (t) Bezer with her suburbs, and (u) Jahazah with her suburbs, — V.2.

37 (v) Kedemoth with her suburbs, and (w) Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, = Ramoth in Gilead with her suburbs, *to be a city of refuge for the slayer*; and b Mahanaim with her suburbs,

39 (c) Heshbon with her suburbs, (d) Jazer with her suburbs; four cities in all. — V.2.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

CITIES SELECTED FOR MERARITES Vv 34-40

Zebulun + 4. Reuben 4. Gad = 4.

26 Bitter, Unhappy Gen. 46:11

27 Dunghill. In 1 Chr. 6:77 Rimmon is substituted for it. Cp Josh. 19:13 Nte.

28 LXX adds: "a city of refuge for the slayer."

29 Ramoth-Gilead. Heights of Gilead. (Heap of witness) Identified by Nelson Identified with Tell Glueck with Ramith in N. Transjordan. - Ling. S.E. Index. Mahanaim.

30 Cp Gen. 32:2. Josh. 13:26. Two camps.

31 Perhaps Tell Jawa 6 m. 8th Amman shining forth.

32 Reasoning, reckoning. 20m. East Jordan, 5th of Amman.

33 Helpful.

41 (b) All the cities of the Levites within the possession of the children of Israel were forty and eight cities 2 with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the LORD gave unto Israel (g) all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. — See Note above.

44 And the LORD 1 gave them rest round about, according to all that he sware unto their fathers: and "there stood not a man of all their enemies before them; (h) the LORD delivered all their enemies into their hand. — See below

45 (i) There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

THE UNITY OF FAITH. See below

CHAPTER 22.

1 The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction. Cp Num. 32:18-33. Deut. 2:9-18

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept (k) all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: 1:16-17.

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now (l) the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, (m) which Moses the servant of the LORD gave you on the other side Jordan. 1:6, 15, 33; 14:1-5. Num. 32:31-42. Deut. 3:1-17.

5 But (n) take diligent heed to

2 At the last census. 5 on the tribe numbered on by 23,000 Num. 26:62 so 8 seem too many. But the population was not exclusively Levitical.

3 When they engaged their enemies in war they were victorious. They failed to carry out instructions Cp Jud. 1:29 with Josh. 16:10.

SUMMARY 48 cities include two Cities Refuge Vv. 41-42

4 Lit. "open space" See Note V. 2.

THE WORK FULFILLED Vv 43-45

5 Heb. NUWACH, not MENUCHAH as in Deut. 12:9. See Note.

1 Yahweh had reduced their enemies to impotence and thus paved the way for their individual victory. All they now needed was the faith to grasp and hold that which He had made available. Because they lacked this they "entered not into their rest" Cp Heb. 4:8.

In like manner, Yahweh has conquered the enemy before us through the sacrifice of His son - failing in nothing that He has promised, but we must use faith, courage and initiative in order to obtain for ourselves the inheritance. The recipe for success see Josh. 1:7-8.

6 He gave them the power to conquer.

CHAPTER 22.

CRISIS IN ISRAEL!!

Internecine strife threatens when it is learned that the Trans Jordan tribes have erected a strange altar on the border of their territory. It is avoided by an explanation of motive - Demonstrating the principle commanded by Christ - "If thy brother offend thee..." Mat. 18:15.

COMMENDATION Vv 1-4.

1 In contrast to what the previous generation received Cp Heb. 4:6. Ps. 95:10-11.

2 This must have extended over several years. 6-7 years had elapsed before Caleb received his inheritance Ch. 14:10 - perhaps another 7 years in surveying, allotting the land.

EXHORTATION Vv. 5-6.

5 We commend them to the exhortation of the Law. Deut. 6:5-7; 10:12; 11:1 Bl. 22. Diligently = ME'OD vehemently. From 'UWD - to rake together, a poker (for turning or gathering embers), thus to stoke up fire. Mt. 11:12. See the promise Exod. 15:26; Deut. 6:1,2,6,9; Teach. Deut. 6:4,12. Success in conquest Deut. 11:22-25. David to Solomon 1 Chr. 28:6-9. 4:9,13. 1 Kgs. 4:23. Ps. 55:2. 119:9. 1 Tim. 4:13. 1 Cor. 15:58. Heb. 6:10-12. 2 Pet. 1:5-10.

---

4 THE ALTAR OF WITNESS Ch. 22, 325

Faith As A Unifier.

1	Commendation to the 2½ Tribes	1-4
2	Exhortation	5-6
3	Approbation	7-8
4	Restoration	9
5	Commemoration	10
6	Indignation	11-12
7	Deputation	13-14
8	Expostulation	15-20
9	Explanation	21-29
10	Reconciliation	30-34.

CHAPTER 22.

There must have been a grand ceremony in Shiloh. Vg. in which the Trans-Jordanian tribes were publicly thanked for their assistance, commended into the care of Yahweh and farewelled to their possessions in the East.

V. 45. The whole land was allotted to Israel but not fully possessed at the time. Nor will it be until the Millennium Isa. 9:6-7. Zech. 6:13. Zech. 14. Lk. 1:32-33. Yahweh promised to give it little by little + even that was subject to the obedience, faith + courage to possess it. Exod. 23:27-33. Num. 33:52-56. Deut. 7:20-24. Lev. 26. Deut. 28:1-68

V. 42 After this verse the LXX introduces a passage (in part a repetition of 19:49-50) recording a grant of a special inheritance to Joshua, + also that he buried at Timnath-Heres the flint knives with which the men had been circumcised Josh. 5:2 - this being a Jewish legend of early date.

Ch. 20

Cp Ps. 95:11

Ch. 20

...N (OF WITNESS. In this very human account there is seen all the elements of Ecclesial trouble (for Israel constituted the Ecclesia Acts 7:38.). The Trans-Jordan tribes were wrong in erecting the Altar without advising Joshua of their intentions. The tribes of the West were wrong in hastily prejudging their brethren. But admirable restrain was shown by all — by the West in giving opportunity for explanation before taking action — by the East in humbly presenting their motives and

E.D. v.29.

Love Ex. 20:6. Deut. 6:5; 10:12-13; 11:1,13. Mt. 22:37. Jn. chap. 14; 15:9-23. 2 Jn. 6.

2. Precepts and ceremonies Joshua's exhortation called upon them to —
- Believe
- Love
- Observe
- Obey [23:8; Deut. 4:4. Acts 11:23.
- Cleave unto
- Give affections & life

3. Believe Him as a Teacher
4. Love Him as a Father
5. Follow Him as an Example
6. Obey Him as a Master
7. As to a ~~farm~~ the Head of a Family.
8. With all affection and life Gen. 20:6. 1 Sa. 15:5

REWARD. Vv 7-8 Approbation.

9. Wished them Godspeed in their possessions.

NEKES - To accumulate, treasure.

Their share of Canaan - fish spoil

Those who had remained at home had performed a valuable service & must should share the reward.

RETURN. V. 9. Restoration

Num. 32:1,26,29. Josh. 11:23; 13:8,15,21

1. Heap of witness Judges
RV. Region. GELILYLOUTH
= Circuit or Region. Str.

COMMEMORATION Vv 10-34

9. Stones and earth heaped up such as Jacob and Laban did to seal their covenant Gen. 31:47-52
RV: "to look upon." See Mg.

INDIGNATION Vv 11-14.

Believing this to be a schismatic Altar in opposition to Yahweh's explicit command Lev. 17:8-9. they determined to force obedience, but with commendable restraint they first requested an explanation.

11. The importance of sacrificing in the appointed place stressed Lev. 17:8-9. Deut. 12:5-7; 13:12-14. Ch. Jn. 4:21-24.

JOSHUA 22.

The two tribes and half *sent home with a blessing.*

do the commandment and the law, which Moses the servant of the LORD charged you, [a] to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to [c] cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua [d] blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much [i] riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: [k] divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of [l] Shiloh, which *is* in the land of Canaan, to go unto [m] the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel [q] heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar

24:14-15. Mt. 4:10. "ABAD - as a servant. Deut. 6. 5 & 10. 12.

[a] Judg. 20. 1.
[c] ch. 23. 8. Deut. 10. 20.
EDAH - Witness
[d] ver. 7. ch. 14. 13. Ex. 39. 43.
[e] Deut. 13. 12-15. Judg. 20. 12.
Num. 21:33 NTE "Soft soil"
[f] ch. 17. 5.
[g] Num. 26. 7. → Josh. 17: 1-12.
[2] Heb. house of the father.
[h] Num. 1. 4.
[i] 2 Chr. 1. 11, 12.
[k] Num. 31. 27; 1 Sam. 30. 24.
[l] ch. 18. 1.
[m] Num. 32. 1, 26, 29.
[n] Num. 14. 9. Cp. ver. 19. Lev. 17. 8, 9. Deut. 12. 13, 14.
[o] Num. 23. 28.
The altar was designed to be seen - not for worship - & thus was of a size & position to be seen a long way off Cp v. 21.
[p] ver. 20. Num. 16. 22.
[q] Deut. 13. 12-15. Judg. 20. 12.

v.16.

over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, [b] the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel [e] sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, [f] Phinehas the son of Eleazar the priest, Ps. 106:30-31

14 And with him ten princes, of each [2] chief house a prince throughout all the tribes of Israel; and [h] each one *was* an head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, v. 12, Mt. 18:17

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might [n] rebel this day against the LORD?

17 *Is* the iniquity of [o] Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye [p] rebel to day against the LORD, that to morrow [p] he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, then pass ye over unto the land of the possession of

15 RV: "on the side that pertaineth to the children of Israel" Thus on the western bank of Jordan v.10

16. There to determine the methods to be adopted. Their intentions were wise but wiser counsels prevailed - an explanation was first demanded

DEPUTATION Vv.13-14

17. Their representative was well chosen. He represented the high priest whose duty it was to guard against infringements of the Law, & he had himself proved his own fiery zeal for the purity of the faith in a time of emergency Num. 25:7.

18. Alephim Cp top. p. 791.

EXPOSTULATION
Vv. 15-20.

In their approach to the Transjordan Tribes, Israel prejudged their brethren. And now the 2½ Tribes revealed commendable restraint in not taking umbrage, but in calmly rebutting the accusation.

19. A very apt illustration for they were in that very territory. See Num. 25.

That is, if you are following in that way. Phinehas named Cp Num. 16:22 Josh. 7:11.

That there were some who still hankered after Baal worship - perhaps in secret - in spite of the terrible punishment. Cp 24: 14-23

If you think that by living the other side of Jordan you are cut off from contact with Yahweh's altar, we will give you room among our own inheritance for you to dwell among us.

Such a statement permitted the opportunity for the reply and explanation that followed.

By "unclean" is doubtless meant unholy.

THE LOT DETERMINED

- The division of the land Num. 26:55
- Selection of Levitical cities. Josh. 21:4
- Of spoil or captives taken in war Josh. 8:2.
- Detecting guilty parties Josh. 7:14. 1 Sam. 14:42; Jon. 1:7.
- Determining who should undertake a dangerous enterprise Jud. 20:10.
- Making appointment to important positions Lev. 16:8; Acts 1:26.
- Sharing the duties or privileges of an office amongst those concerned 1 Chr. 24:31. Luke 1:9.

YAHWEH EL ELOHIM. V. 22.

This is Yahweh's Name as Judge. It is stated that "He knoweth." The verb YADA' signifies to ascertain by seeing or investigation. The Elohim are the angels who supervise the saints as "ministering spirits" Heb. 1:14. The same Name is used in a context of Judgment in Ps. 50:1. The scope and purpose of judgment are expressed Vv. 2-6. A similar title in a context of judgment is mentioned in Deut. 10:17. The Elohim comprise the angels under the supervision of Michael Exod. 23:20; Josh. 5:14-15. Dan. 12:1.

reasons when angry passion may well have got the better of them. Thus good sense and brotherly kindness prevailing, tragedy was averted.

There was not need for the Altar, for externals cannot bring unity in the Truth. That is something that needs no forcing and cannot be destroyed when the elements exist for its creation. Unity cannot be created when a Knowledge is lacking (v.24), and when it is present the altar is rendered superfluous. It is like forcing Ecclesial unity by Regulation and Business motion and decree!!

the LORD, [a] wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 [b] Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD [c] God of gods, the LORD God of gods, he [f] knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, [3] In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* [l] a witness between us, and you, and our generations after us, that we might [m] do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say *again*, Behold the [c] pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should [d] rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when [g] Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, [h] it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [i] among us, because ye have not committed this trespass against the LORD: [j] now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, [k] out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the

[a] ch. 18. 1.
V.22. El = Strength. See Exod 18[4] 11. Deut 10:1 17. Ps. 95:3
[b] ch. 7. 1, 5.
[c] Deut. 4. 16. 36 dying Josh. 7:15 Prov. 15:1. 16:1. Cp. 18:13. 1 Pet. 3:15
[d] ver. 16, 18, 19, 22.
Et Elohim Yahweh
[e] Deut. 10. 17. Ps. 37:6.
[f] Job 10. 7 & 23. 10. Ps. 44. 20, 21. Jer. 12. 3. 2 Cor. 11. 11, 31.
[g] ver. 13, 14. Cp 1 Ks 8:39. Ps. 44:21 Jer. 17:10 Jhn. 2:24, 25.
[h] Deut. 18. 19. 1 Sam. 20. 16. Ps 10:11-14
[3] Heb. *It was good in their eyes.*
ver. 33. Gen. 34. 18 & 41. 37 & 45. 16. Deut. 1. 23. 2 Sam. 3. 36. 1 Kin. 3. 10.
[3] Heb. *To morrow.*
ver. 27, 28. ch. 4. 6, 21. Gen. 30. 33. Ex. 13. 14. Deut. 6. 20.
[i] Lev. 26. 11, 12.
[j] Heb. *then.*
[k] Cp. ver. 10, 11, 15.
[l] ver. 28, 34. ch. 24. 27.
[m] Deut. 12. 5, 6, 11, 12, 17, 18, 26, 27.

Where the Knowledge of Yahweh is supreme the need of external objects to create unity is unnecessary. V.24. Cp Isa 26:3-4

"They served Baalim" Jud. 2:11. : "Baal means 'lord, possessor, owner or husband.' Baalim was a nature religion. Its keynote was fertility. This diabolic cult probably originated from the false idea that a supernatural being is responsible for the productivity of each tract of land, & of the domestic animals. Baal was a well known Semitic deity in Egypt. He was the guardian god of the Phoenicians. He was worshipped in Moab Num 22:41. Among the Philistines he was known as Baal-zebub "the lord of flies" (2 Kg. 1:2). In Chaldea he was regarded as the ruler of the heavens. With this abominable worship were associated various lascivious rites (See Note bottom p. 107); Kissing Baal's image Hos. 13:2, human sacrifice Jer. 19:5, and various forms of sexual indulgence. The main deity was probably the sun. See bottom opp. 313.

Josh. 24:12. Man has freedom of action & is free to choose his eternal destiny. Deut. 30:19; 1 Sam. 15:19, 22-23. Prov. 1:29, Isa. 1:15-16. Acts 5:4 Heb. 1:9.

22. The Altar, though large, was a facsimile of the Altar before the Tabernacle. The fact that they had erected it not on their territory but upon that of their brethren v.11 indicated that it was not intended to use it as a basis of schismatic worship. It was designed as a witness and reminder of the worship at Shiloh.

23 CHALILYLAH – Profaned or accursed be it. from a root CHALAL – To bore, by implication to wound, disolve, prophane, break (one's words).

RECONCILIATION Vv30-34

30 The genuineness of their zeal for God is demonstrated by their readiness to accept the explanation of their brethren. Had they been actuated by jealousy or party spirit they would not admitted no defence, or would have discovered some new grounds for complaint. Instead they were pleased at a reasonable explanation. Cp Pr. 18:13; Jas. 1:19.

31 They being motivated by the spirit to serve Him, not by a rebellious spirit. Cp Lev. 26:11-12.

32 Your explanation is consistent with the requirements of the Truth. Otherwise your action would have brought punishment - but it has delivered Israel from the threat of such.

Josh. 24:12. "whether the gods" – Joshua was not giving them a choice of worship but attempting to extract a confession of faith such as follows. • Yahweh is the God that brought them out of Egyptian bondage V.17. • He preserved the nation to this time, manifesting great signs (such as manna) V.17 • He drove out the people whose land is now occupied V.18 • Therefore we will serve Him. V.18

JOSHUA'S FINAL WORK. Chapts. 23-24.

It is not conceivable that Joshua would pass from the scene without recording for posterity the important advice contained in these chapters, and that he did so is expressly stated Josh 24:26. He was doubtless the amanuensis under Yahweh of the whole book with additional explanatory notes added perhaps by Phineas.

Joshua's exhortation

JOSHUA 23.

before his death.

children of Israel [a] blessed God, and did not intend [10] to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar [3] *Ed*: [21] for it *shall be* a witness between [e] us that the LORD *is* God. = Yahweh Ha-elohim

For Analysis - See bottom P. 119.

CHAPTER 23.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.

Eliminate - as represented by.

AND it came to pass a long time after [1] that the LORD [f] had given rest unto Israel from all their enemies round about, that Joshua [1] waxed old *and* [5] stricken in age. - Gn 24:29

2 And Joshua [m] called for all Israel, [2] *and* for their elders, and for their heads, and for their judges, and for their [o] officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [q] LORD your God *is* he that hath fought for you. Josh. 10:14, 42; Deut. 20:4; Zech. 14:3; Ps 44:3

4 Behold, [t] I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto [u] the great sea [7] westward. → 13:2,6,7.

5 And the LORD your God, [v] he shall expel them [6] from before you, and drive them from out of your sight; and ye shall possess their land, [8] as the LORD your God hath promised unto you. - Ex 23:30-31, 33:2; Josh 11:23; 1 Cor 10:13; Heb 6:10-19; Heb 12:4

6 [8] Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [8] that ye turn not aside therefrom *to the* right hand or *to the* left;

7 That ye [w] come not among

ISRAEL REMINDED OF BENEFITS RECEIVED Vv 3-4.

7. Note the modesty of the aged commander. He could have reminded Israel of all he had done - and they, as they looked upon him who had led them to victory could well have entered into an orgy of fleshly praise. But all is directed to Yahweh. See Mark 10:18. Rom. 7:25. Cp. A. 4:4; 12. Mal. 1:5.

BENEFITS THEY CAN RECEIVE V.5.

8 That is - if they faithfully do His will Vv 12-13 Cf. Josh. 17:12.

9 Same word (Yârash) in Hebrew. It means

these nations, these that remain among you; neither [11] make mention of the name of their gods, nor [o] cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But [d] cleave unto the LORD your God, as ye have done unto this day. 2 Ki 18:6

9 For the LORD hath driven out from before you great nations and strong: but as for you, [p] no man hath been able to stand before you unto this day. Josh 1:5; 14:9

10 [h] One man of you shall chase a thousand: [4] for the LORD your God, he *it is* that fighteth for you, [k] as he hath promised you. Luke 21:14-16.

11 [m] Take good heed therefore unto your [6] selves, that ye love the LORD your God. At the value your lives

12 Else if ye do in any wise [k] go back, and cleave unto the remnant of these nations, even these that remain among you, and shall [8] make marriages with them, and go in unto them, and they to you: Deut. 7:2-3; 2 Cor. 6:14

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; [6] but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day [x] I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that [c] not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; [c] so shall the LORD bring upon

328 both to expel from an inheritance and to succeed those thus expelled. "I will dis-inherit and cause you to inherit."

THE RECIPE FOR SUCCESS. Vv 6-10.

[8] Acknowledge the authority of the Book.
[8] Exercise courage in applying it Vv 7-9.
[8] Consecrate yourself unto Yahweh
[8] Continue in His fellowship Cp 22:5. Deut. 10:20. Cp Gen. 24:48. 1 Co 6:1; Gn 5:31-32. Command - Josh. 22:5 Cp Deut. 4:14. 10:22; 11:22; 13:4. Acts 11:23.

11 No civil, social or ecclesiastical contact for the former leads to the latter (cf 1 Ki 11:1-4; 2 Cor 6:14-17.

12A ZÂKAR. To mark (so as to be recognized), take remembered. Hence to bring to remembrance, in such a way as to imply the reality of them as gods.

12B The Masoretic text as AV; the Vulgate omg. This verse appeals to their experience on the basis of which they could be assured of V.10.

14A Examples. Shamgar - 600 Philistines Jud 3:31. Samson 1000 15:15; Adino - 800 2 Sam 23:8. Cp. Lev 26:8; Deut 32:30.

14B The benefits they had received would continue if they observed the conditions Lev 26:3-8. But Moses warned where they lacked. Deut 32:28-30. Cp Rom 9:31.

15 An exhortation to individual responsibility in view of the "snares" that abounded. Notice the almost identical words used by the great antitype of Josh Vs. Luke 21:34-36. Cp Deut 4:9, 15; Josh 22:5

CONDUCT THAT WOULD BE FATAL Vv 6-11

6 Fellowship with the nations to be strictly avoided. They were soldiers of Yahweh and such action would be spiritual retreat. 2 Tim 2:3-4. In this way of relationship is suggested by the word Gen 24:41 (Num 25:1-2.

YOU WILL BE LEFT TO YOUR OWN RESOURCES. Vv 14-16.

17 There was both hope and warning in all they had seen for Yahweh is both a Sun or a shield. Ps. 84:11 Paul warned as did Joshua. Rom. 11:22 YADA - Know experimentally. Moses warned in similar terms. Deut. 31:16-18, 29. But the picture is not completely hopeless, for though the nation might be punished, individuals could be saved. e.g. see Jer. 24:5-8 Cp. Moses' warning prophecy Lev. 26:14-39. Deut. 28:15-68; 29:19-28

19 Lev 26:31-35. Deut. 4:26; 28:63-68; Luke 21:24.

20. Footnote: "Behold His day, Joshua lived 8 years longer - CB.

Through a formal act of worship. See ref.

20. Did not proceed with their intentions. 'ÂMAR - speak. After the explanation no one was found to support the proposal previously decided upon.

21 Roth: "Named the altar (a Witness):
A witness it is between us,
That Yahweh is God.

The Christ-Altar witnesses to that truth Mat 11:23; Jhn 5:2; Mat 5:16; Mal 4:2; Christ the Memorial Altar. 1 Cor 11:25.

CHAPTER 23.

JOSHUA'S CLOSING EXHORTATION.

The enemies subdued, the land divided, Joshua's hours are almost over. One thing remains - to try and impress Israel with the need to serve Yahweh in integrity and truth if they are to be successful. In other words to pass on to them the divine advice given to him in Josh. 1:7-8.

ISRAEL CALLED BEFORE JOSHUA Vv 1-2.

An impressive ceremony in which Israel with its leaders of various ranks were brought before Joshua, final words of advice and instruction were preparatory to the presentation and acceptance of the Covenant recorded in the next chapter. Where his gathering was held we do not know, probably at Joshua's home town. Josh. 19:50.

Six yrs were occupied in driving out the enemy - the seventh was a year of rest, and perhaps a further similar time used in dividing the land. Josh. 11:18. Ch. 13:1. 14:10. It was now 110. Ch. 24:29.

For the organisation of Israel see the notes on Num. 11:16. Deut. 1:13-15.

The Angel, their appointed Savior and leader was about to leave them he wishes to commission the Ecclesia (Acts 7:38) and its leaders concerning their responsibilities in his absence. The antitype is Christ's final message to Ecclesia in which he addresses both the people and elders.

3. Princes of tribes.
4 Heads of families
5 Those who administered Law.
Those who executed the decisions of Law.

TO SHE
Abraham
the land
it with
of the To
signific
19 Joshua warn
that as they
experienced goo
would not fail
suffer evil if
did not carry o
the will of Yahw
The good did
fail to come
under those c
strangers would
evil fail to fall
Rom. 11:22.
20 'ÂBAR - To
over, thus pass
over the limits
scribed by the c
NAW.
21 A citation fr
Deut. 11:17. Jo
seems to have
doubts that the
transgress the co
= CHAPTER 2
JOSHUA RENE
THE COVENAN
SHECHEM.
Under the sh
of the Mts of
and Cursing, in
City of Refuge
2. whose name
gests Yahweh
bear the sins
people, and wil
Nbtam first he
the promise tha
seed would pos
the land Gen.
under the very
where he had p
Josh. 24:26, and
place where Je
had already le
Tribes to convene
themselves to Ya
service Josh 8:30
last impressive
emony in Josh
long career is
undertaken.
GATHERING A
SHECHEM. V-
1. See note Ch. 23
2. The Ark was
less brought fr
Shiloh for this
pose. Cp Ch. 18:
ISRAEL'S HISTOR
VIEWED Vv 2-1
3. This speech is
spired.
4 Through their
ents of FINCS. V. 1.
5 RV: "beyond t
River." RSV "beyo
Euphrates."
6 See Note on Ch
p. 17. Cp Vv. 14, 15
7 their history is a
tinuous revelation
Divine grace.

TO SHECHEM. CH.24:1. : It was the scene of Abraham's first receiving of the promise in the land Gen.12:6-7; of the formal renewing of it with Jacob Gen.35:2-4, and of the Gathering of the Tribes in the land again Josh.8:30-35. It signifies "Burden-bearer." LXX = Shiloh

"THEY WORSHIPPED OTHER GODS" V.2.

Josephus claims that Abram published the doctrine of one God, was punished by being ostracised accordingly. He states that Abram came to this conviction by observing the irregular motions of the sun, moon & stars, and observing that this is to the benefit of humanity, concluded that they obeyed the dictates of their Creator Who alone should be worshipped.

CHAPT. 24. Jewish tradition says that Vv. 29-32 added by Eleazar, and v.33 by Phinehas.

19 Joshua warned that as they had experienced good they would not fail to suffer evil if they did not carry out the will of Yahweh. The good did not fail to come - rather, (under those circumstances) would the evil fail to follow. Rom. 11:22.

20 ʿĀBAR - To cross over, thus passing over the limits prescribed by the covenant.

21 A citation from Deut. 11:17. Joshua seems to have had no doubts that they would transgress the covenant.

19 you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.
16 When ye have (c) transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you. Cp V.13

FOR ANAKIM - See below. See Right Col.

= CHAPTER 24.

JOSHUA RENEWS THE COVENANT AT SHECHEM.

Under the shadow of the Mts of Blessing and Cursing, in the City of Refuge Josh 20:7, whose name suggests Yahweh will bear the sins of His people, and where Abram first heard the promise that his seed would possess the Land Gen. 12:7, under the very oak where he had paused, Josh. 24:26, and at the place where Joshua had already led the Tribes to consecrate themselves to Yahweh's service Josh 8:30, the last impressive ceremony in Joshua's long career is now undertaken.

GATHERING AT SHECHEM. V.1.

1. See note Ch. 23:1.
2. The Ark was doubtless brought from Shiloh for this purpose. Cp. Ch. 18:1.

ISRAEL'S HISTORY REVIEWED. Vv 2-13.

3. This speech is inspired.
4. Through their representatives. V.1.
5. RV: "beyond the River." RSV "beyond the Euphrates."
6. See Note on Ur. Top p. 17. Cp Vv. 14, 15.
7. Their history is a continuous revelation of Divine grace.

(a) Ex. 14. 2.
(b) Ex. 14. 9. Isa. 63:12-13. Ps. 106:9-12. Isa. 24:15.
(c) Deut. 17. 2.
(d) Ex. 14. 10.
(e) Ex. 14. 20.
(f) Ex. 14. 27, 28.
(g) Deut. 4. 34 & 29. 2.
(h) Ch. 5. 6. Cp. Deut. 2. 14. ch. 23. 1. Num. 21-35. Deut. 2. 32 & 3. 1.
(i) Cp. Jdg. 6:5
Judg. 11. 25.
(k) ver. 25, 32. ch. 17. 7.
(l) ch. 23. 2.
(m) Num. 22. 5. Deut. 23. 4.
(n) ch. 1. 10.
(o) Deut. 23. 5.
(p) 1 Sam. 10. 19.
(q) Num. 23. 11, 20 & 24. 1, 10.
(r) ch. 3. 14, 17 & 4. 10.
(s) Prov. 14, 15. Gen. 11. 26, 31. Note. Cp. Gen. 31. 30.
(t) Judg. 9. 3, 3, &c. & 20. 5. 2 Sam. 21. 12.
(u) ch. 6. 1 & 10. 1, 3 & 11. 1-3. Ex. 13. 5.
(v) Gen. 12. 1, 6. Note. Acts 7. 2, 3.
(w) Ex. 23. 28. Deut. 7. 20.
(x) Gen. 21. 2, 3.
(y) Gen. 25. 24-26.
(z) Ps. 44. 3, 6.
(a) Gen. 36. 8. Deut. 2. 5. Mic.
(b) Gen. 46. 1, 6. Acts 7. 15.
(c) Ex. 3. 10 & 4. 14.
(d) Deut. 6. 10, 11. Cp. ch. 11. 13.
(e) Ex. ch. 7-ch. 12.
(f) Ex. 12. 37, 51. Mic. 6:4
(g) Deut. 10. 12. 1 Sam. 12. 24.

For the Angelic visitation & Chronological sequence see bottom 334

CHAPTER 24.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 14 The covenant renewed. 26 The stone of witness. 29 Joshua's age and death. 32 Joseph's bones are buried.

AND Joshua gathered all the tribes of Israel to (l) Shechem, and (m) called for the elders of Israel, and for their heads, and for their judges, and for their (n) officers; and they (o) presented themselves before God. 1 - ha-Elohim

2 And Joshua said unto all the people, (p) Thus saith the LORD God of Israel, (q) Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. 6 See above 7

3 And (r) I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and (s) gave him Isaac.

4 And I gave unto Isaac (t) Jacob and Esau: and I gave unto (u) Esau mount Seir, to possess it; (v) but Jacob and his children went down into Egypt. Ps 105:26

5 (w) I sent Moses also and Aaron, and (x) I plagued Egypt, according to that which I did among them: and afterward I brought you out. Ps. 78:43-51. 105:27-36. 135:8-9

6 And I (y) brought your fathers out of Egypt: and (z) ye came unto the sea; (a) and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they (b) cried unto the LORD, (c) he put darkness between you and the Egyptians, (d) and brought the sea upon them, and covered them; and (e) your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness (f) a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; (g) and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then (h) Balak the son of Zippor, king of Moab, arose and warred against Israel, and (i) sent and called Balaam the son of Beor to curse you:

10 (j) But I would not hearken unto Balaam; (k) therefore he blessed you still: so I delivered you out of his hand. Ps. 114:3.

11 And (l) ye went over Jordan, and came unto Jericho: and (m) the men (n) of Jericho (o) fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. Neh. 9:24-25 Ps 78:55 Acts 13:19.

12 And I (p) sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but (q) not with thy sword, nor with thy bow. Prov 13:22.

13 And I have given you a land for which ye did not labour, and (r) cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ (s) Now therefore fear the

7 ʾOPHELAH - Thick, intense gloomy darkness. Occ. only here.

8 Cp Num. 21:21-35; Deut. 2:32-36; 3:1-11. Josh. 12:1-6. The Kingdoms of Og & Sihon.

4. A defensive war in which Balaam was his main artillery!

9 ʿĀBAH - to be unwilling. Not the normal word for "would" - which is a prefixed letter. It was Yahweh's "predetermined purpose" that Israel should not be accursed.

11 BAʿALI - Lords or rulers.

5. Their resistance consisted in shutting their gates and preparing to defend themselves.

6. This has been interpreted both figuratively and literally. It has been suggested that Hornet was symbol of Egypt was the hornet and that Canaan had been weakened by invasion of Egypt just prior to that of Joshua. But against that, the statement of Ex. 23:28. Deut. 20 is prophetic of something then yet to occur. The Heb. "TSIR'AH" comes from root TSIR - to scourge, and is rendered "leper." There was a town Zoreah which was another form of TSIRIAH and probably the site where this scourge was revealed in a very vivid manner. TSIR'AH could thus be fear, plague, pestilence — anything that might sting or scourge the enemy and so lower his power of resistance. Josh. 2:11. 9:3. 10:2

EXHORTATION — IT PAYS TO SERVE YAHWEH. Vv 14-15.

7. In view of the manifest evidence of Yahweh's power and goodness towards Israel
8. Deeply reverence Him as a loving heavenly Father.
9 YAGAʿ - To gasp, hence to be exhausted. Thus exhaustion to labour.
Fear is beginning of wisdom. Ps. 111:10. Rev. 1:17.
Fear leads to forgiveness. 1 John 1:9. Walk in Acts 9:31.

4 EXHORTATION FOR THE FUTURE 329
CH. 23:1-24:33.

1 JOSHUA'S FAREWELL EXHORTATION CH 23.
1 The Nation's Representatives Convened . 1-2
2 They are Reminded of Benefits Received . 3-5
3 How To Continue Receiving Benefits . . 6-11
4 Warning against Disobedience . . . 12-13
5 Their Responsibilities in View Joshua's Impending Death . . . . . 14-16.

2 JOSHUA'S FAREWELL ACT CH 24:1-28
1 The Tribes Gathered at Shechem . . 1
2 A Recapitulation of Benefits Received - From Terah to the Land . . . 2-13.
3 Appeal: Who Will You Serve? . . . 14-15
4 The People Respond: Yahweh! . . . 16-18
5 What Is Involved 19-20
6 The People Re-affirm Acceptance . . 21
7 Again Reminded of Responsibilities . 22-23
8 The People Covenant to Serve . . . 24-25
9 The Witness of the Book & Stone . . 26-28

3 EPILOGUE Vv 29-33.
1 Death, Burial & Assessment of Joshua 29-31
2 Burial of Joseph 32
3 Death of Eleazar 33

"We will serve Yahweh" Cp Gen. 18:19, Ps. 101:2, 119:106, 111, 112, Acts 11:23.

The gods of the Amorites V.15

This is the language of extreme irony. The gods had not been able to save their worshippers. Yahweh had given them the victory and it would be Yahweh Whom Joshua would continue to serve. Ez. 20:18, Amos 5:25-26

24. The death of Joshua.

And they said, We are witnesses. Deut 26:17, Mic 6.

23 Now therefore © put away, [d] said he, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. 15B

25 So Joshua [h] made a covenant with the people that day, and set them [k] a statute and an ordinance in Shechem.

26 ¶ And Joshua [m] wrote these words in the book of the law of God, and took [n] a great stone, and set it up there [o] under an oak, that *was* by the sanctuary of the LORD. (See Note bottom p.334)

27 And Joshua said unto all the people, Behold, this stone shall be [p] a witness unto us; for [r] it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye [s] deny your God. KÂCHASH - to be untrue)

28 So Joshua let the people depart, every man unto his inheritance. My 10:33, 2 Tim 2:12-13, Tit 1:16, Rev 3:8, Prov 30:9

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. - Gen 50:26 one of Joseph

30 And they buried him in the border of his inheritance in [t] Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of [b] Gaash. A quaking Cp Note Jud 2:9

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that [u] overlived Joshua, and [v] which had known all the works of the LORD, that he had done for Israel. Experimentally - Deut. 11:2; 31:13.

32 ¶ And the bones of Joseph, [w] which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground [x] which Jacob bought of

330 Stone coffin of Joseph had been carried from place to place a memorial to the people of a faithful servant of Yahweh, as the death of Jesus is to Spiritual Israel. Now its wanderings are at an end. - laid to rest by his faithful descendant. See note Gen. 50:25.

26 See note Gen. 48:22

Vs. 14-15. The gods of the Chaldeans: fire, light, the sun. etc. Those of the Egyptians: Apis, Anubis, serpents, crocodiles, the Nile etc. Those of the Amorites etc: Baal-peor, Ashtoreth, Moloch etc. They gratified the lusts of the flesh & that drew them away.

15 Cp Jacob Gen. 35:2 Strangers' gods

15A This requires a conscious effort. Ps 45:10; Prov 22:17

15B Similar words had been uttered before Cp Deut. 5:28-29.

THE PEOPLE'S COVENANT TO SERVE 24-28.

16 Heb. "Cut a Covenant." For the solemn responsibility of this see Gen 17:9-10. Abram had built an altar here Gen 12:7 and near bye was the altar built by Joshua on which was inscribed the blessings & cursings of the Law. Josh. 8:30-32. S MISHPAT Heb: Sentence. This is given in V. 20.

THE WITNESS OF THE BOOK AND STONE 16-28

18 The words of Man are added to by Joshua the type of Jesus. So Yahweh's revelation in the Book is increased. Cp. Josh. 1:8

19 The stone of Israel Cp Jacob at Bethel Gen 28:18. Also GEN. 49:24 Referred to Jud 9:6.

20 An historic Oak. For typical meaning see Gen. 12:7. For references see Gen. 35:4 1 Sam. 15:9. Note

DEATH OF JOSHUA Vs 29-31. See also Jud 2:8

21 Like his great antitype he never married (as far as we know). He was the greatest man in Israel, yet he received nothing from them. Though they received houses v.13 he had to build Josh 19:50. He maintained loyal, consistent, painstaking labour, with service to Yahweh and the people as his sole objective. That is true patriotism. Jud. 2:8

22 See note re poverty of this inheritance Josh 19:50.

25 This has been variously estimated from 15 to 40 yrs - Illust. power by example.

BURIAL OF JOSEPH. V.32

29 During the long years of wandering and many vicissitudes through which Israel had passed, the heavy

---

Jud 2:12 N
Covenant. Ex
23:32-33.
89:34, C
Cor. 6:14
As 2 articles
covenant here

For these
See note
hand col.

ded are those
broke. The 3rd
marriage not
ed Deut 7:3
tions, evidently
ference between
INTRODUCTORY
HISTORY
ILLUSTRATIVE

CHAPTER
EIGHT INCOM
CAMPAIGN
JUDAH

1 Connecting
of Joshua. Cp
tion between
Deuteronomy
2 Joshua had
successor. In
was like the
whom he typ

3 The territory
was within the
ment of Judah
19:1 Born of th
mother shamm
land, it was a
that they sho
lived in battle
3A Deut 7:2

4 Cp Gen 13:7
5 Sig. Lightni
Khirbet Bezq
Gezer.

6 Lord of Beze
7 For meaning
8 For meaning
13:7 NB:
contrast Aaron
proof such. Exod
6 This would
his usefulness
He would not
to draw the b
effectively pur
enemy. But m
was a Canaan
custom, not
ishment requ
Yahweh. Josh
shows the ear
ence of Canaa
practise.
7 This accrue
to the conque
Yahweh's way
ked the flesh.

8 He acknowle
the law of re
in his case, a
ognised it as
Let us beware
a law in th
out. The inte
wars among
advised reca
their festiva
the ...

THE COVENANT OF JOSHUA

1. The authority of the one making it — he was type of Christ
2. Its liberty — there was no force used.
3. Its basis — knowledge
4. Its requirements — Sincerity and Truth.
5. Its Solemnity — Confirmed by sacrifice before Yahweh.
6. The Extent of its Demands — Complete dedication
7. The Certainty of the Consequences — for good or ill.

TAMIYM - Entire

The word signifies "completely." with entirety.

But even in sincerity is not sufficient - it must be faithfully in accordance with His word.

11. There was a secret worship of false gods. Wherever Israel had gone some of the evil influence of the place had remained with them — whether Babylon, Egypt Canaan. The secret worship of these gods was still in their midst. Cp Ezek 8:12.

12. A divided loyalty is the worse state of Apostasy. Cp Amos 5:26 Acts 7:41-43. Ps 95:10. Why did Joshua REASON with the people. Why not FORCE them to do his bidding! Because a FORCED worship is of no benefit to Yahweh or man. If it is not induced by filial affection and complete loyalty, Yahweh will repudiate it. Josiah forced the nation to serve Yahweh aright, but though he seemed to succeed, Yahweh rejected the nation Lev 1:7-8

They were horrified at the suggestion that the presence of other gods implied the forsaking of Yahweh. They apparently thought they could give service to both. Idolatry is not limited to pagan worship - 1 Sam. 15:23. Col. 3:5.

ISRAEL ACCEPTS THE EXHORTATION Vv. 16-18.

THE POINT OF THE EXHORTATION Vv. 19-20.

YE: unless you sever all connection with other forms of worship & dedicate yourselves to Him.

CHATTAM.

A full stop should be comma. Demanding separateness. (Will not tolerate a divided loyalty Cp Ex. 34:14.

Ruth: "We, too, will serve" thus they break off in their discourse to respond to V. 15

THE PEOPLE AGAIN ACCEPT. 21

Exod. 19:8. 24:3, 7; Deut. 27:27, 28.

THE RESPONSIBILITY OF ACCEPTANCE, Vv. 22-23.

See the use that Isaiah makes of this Isa. 43:9-12, Isa. 44:8-9 Cp Mic. 6:1-2

CONCLUDING REMARKS. There are monuments still in existence, which prove that the Carthaginians were a colony of Tyrians who escaped from Joshua; as also that the inhabitants of Lepkis, in Africa came originally from the Sidonians, who abandoned their country on account of the calamities with which it was overwhelmed. Procopius relates that the Phoenicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules; and adds, "In Numidia there now stands the city Tigisis (Tangiers), they have erected two columns, on which, in Phoenician characters, is the following inscription: 'We are the Phoenicians who fled before the face of Joshua the son of Nave.'" — The Treasury of Scriptural Knowledge.

SAVIOURS Jud. 3:9.

Othniel (Cushan-rishathaim Mesopotamia).	Jud. 3:9.	Tola (Issachar	Jud. 10:1
Ehud (Benjamin – Moab).	Jud. 3:15.	Jair	Jud. 10:3
Shamgar Philistines)	Jud. 3:31.	Jephthah	Jud. 11
Deborah	Jud. 4 – Jud. 5.	Ibzan	Jud. 12:8
Gideon (Manasseh – Midian)	Jud. 6	Elon (Zebulun	Jud. 12:11
		Abdon	Jud. 12:13
		Samson (Dan-Philistines)	Jud. 13

Jud 2:2. No covenant. Ex. 23:32-33; 34:12-16. Num. 33:52-53. Cp. Ps. 89:24. Cp. 2 Cor. 6:14-17. The 2 articles of the covenant here spoken of.

JERUSALEM v.8. The main part of the city including the citadel lay in Benjamin's territory. Perhaps Judah took only the lower portion.

For these verses see note top right hand col. p229.

DEATH OF ELEAZAR

36. But the priests had no inheritance being granted the use of cities in the tribal cantonments. This is perhaps what is meant here. Strong says word "nathan" (Give) is used with great latitude of meaning - including the idea of being lent.

7 Cp Josh. 12:10. 15:63. It had been thus partially occupied.

VICTORIES OF CALEB - OTHNIEL

PARENTHESIS vv.8-16.

8 King slain by Joshua, Josh. 12:10, the city may have been taken but the citadel remained. Josh. 15:63. Not taken until David 2 Sam. 5:6-9. This presents in miniature the history of Jerusalem, until the Head "Vision of Peace" becomes Salem, Ps. 76:2. Jud. 19:10-11 meanwhile = Jebus 2 1 Chr. 11:4-5. Jud. 19:10. 15:20.

10 After having fought against Jerusalem.

11 A recapitulation. See notes Josh. 10:36. 11:21. 15:15.

12 Under the leadership of Caleb Josh. 15:13-19. Num. 13:22. Josh. 14:13-15. See notes Josh. 15:13-19. Sons of Anak v.20.

See notes Josh. 10:36. Sons of Hebron. Josh. 15:14.

v.21 Benjamin's house fail ed Josh. 15:22. Benjamin failed but the house of Joseph - Ephraim - Manasseh co-operated to take Bethel (belonging to Benjamin) on their border - thus demonstrating the value of co-operation.

15 Lit. "the field". The area referred to in Josh. 15:18, which had become well known, was especially valuable because of its springs. No dismounting was a mark of respect. See Josh. 15:18.

Negeb - To be parched - thence dry land.

From a root sig. to set fast as a spear in its fixity. See notes. Ex. 18:1-27. Num. 10:29.

One Kenite took up his abode near Kedesh in Naphtali Jud. 4:11. Still identified in times of Saul and David 1 Sam. 15:6. 27:10. 30:29. They had their registry with Jehoiah 1 Chron. 2:55. and were commended by Jeremiah Jer. 35. Thus these Gentiles in Israel were an example of faith.

Their land was promised to Abraham. Gen. 15:19

Cited by Samuel 1 Sam. 12:9. Jacob 2 Sam. 11:21 and Ps. 68:16. 78:12. Acts 13:19. Heb. 11:32-40.

THE BOOK OF JUDGES.

CHAPTER 1.

EIGHT INCOMPLETE CAMPAIGNS.

JUDAH.

(Connecting with Book of Joshua. Cp connection between Joshua & Deuteronomy. Josh. 1:1.

2 Joshua had left no successor. In this he was like the Lord whom he typed.

3 The territory of Simeon was within the containment of Judah. Josh. 19:1. Born of the same mother, sharing the same land, it was appropriate that they should be united in battle. 3A Deut. 7:2; 9:3.

4 Cp Gen. 13:7 NTE

5 Sig. Lightning. Perhaps Khirbet Bezqa near Gezer.

6 Lord of Bezek.

7 For meaning see Num. 11 NTE

8 For meaning see Gen. 13:7 NTE

contrast Aaron's dedication of such. Exod. 29:20 ¶

6 This would impede his usefulness in war. He would not be able to draw the bow, nor effectively pursue the enemy. But mutilation was a Canaanitish custom, not the punishment required by Yahweh. Josh. 8:29. shows the early influence of Canaanitish practise.

7 This accrued honor to the conqueror, but Yahweh's way condemned the flesh.

8 He acknowledged the Law of retribution in his case, and recognised it as just. Let us beware such a law in its working out. The intestine wars among the Canaanites weakened their resistance of the Israelites

The acts of JUDGES I. Judah and Simeon.

Kesitah Gen. 33:19 NTE

the sons of Hamor the father of Shechem for an hundred (2) pieces of silver: and it became the inheritance of the children of Joseph. Seven weak things of the book. See opp. 312. Samuel's Analysis See opp. p. 339. Chronology p. 244. 1 Kg. 6.

(2) Or, lambs.

[a] Judg. 20. 28.
[b] Judg. 2. 9. 1 Sam. 1. 1. 2 Kin. 5. 22. Jer. 4. 15.

INTRODUCTION Ch 1 - Ch 3:6.
HISTORY Ch 3:7 - Ch 16:31.
ILLUSTRATIVE APPENDIX Ch 17-21

Num. 25:11 [4] Jud. 20:1 NTE

(4) For one Judge not listed. 1 Sam. 31:11

him to Jerusalem, and there he died. (5) If his wounds, he should have been put to death.

8 Now [a] the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. (6) Before

9 ¶ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the (7) valley. Gen. 2:12 Josh. 10:36; 11:21; 15:13-20

10 And Judah went against the Canaanites that dwelt in Hebron: (8) (now the name of [d] Hebron before was Kirjath-arba:) and they slew [e] Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of [f] Debir: and the name of Debir before was Kirjath-sepher:

12 [g] And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

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

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

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

16 ¶ And the children of the [m] Kenite, Moses' father in law,

CHAPTER 1.

1 The acts of Judah and Simeon. 4 Adonibezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel obtaineth Achsah. 21 The acts of Benjamin, 22 the house of Joseph, 29 and of other tribes.

NOW after the death of Joshua it came to pass, that the children of Israel [b] asked the LORD, saying, [c] Who shall go up for us against the Canaanites first, to fight against them? Gen. 44:18-20 Ps. 76:68-70

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. Josh. 15:1-12, 20-62

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and (9) I likewise will go with thee into thy lot. So Simeon went with him. Described Josh. 19:1-9.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [1] Bezek ten thousand men. Ish.

5 And they found Adoni-bezek in Bezek: (10) and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. (11)

7 And Adoni-bezek said, Threescore and ten kings, having [2] their thumbs and their great toes cut off, [3] gathered *their meat* under my table: (12) as I have done, so God hath requited me. And they brought

[b] Josh. 15:63. Excluding the citadel 2 Sam. 5:6-9.
[c] Josh. 20:28-29. 31 Through Phinehas For method Num. 27:21.
[d] ch. 20. 18.

Shephelah. (9) Or, low country. Deut. 1. 7. Josh. 9. 1 & 10. 40 & 11. 2, 16 & 12. 8 & 15. 33.

[e] Josh. 10. 36 & 11. 21 & 14. 13, 15 & 15. 13, 14 & 21. 11.
[f] Num. 13. 22. [f] Josh. 10. 38.
(9) ver. 17.
(10) To ver. 15. Josh. 15. 16-19.

Strength of God - Str. Speaking of God - Dict.

[g] 1 Sam. 17. 25.
[k] ch. 3. 9.

[2] Heb. *the thumbs of their hands and of their feet.* ver. 6.
[3] Or, *gleaned.* Ruth 2. 2, 7, &c. Cp. Luke 16. 21.
(11) Lev. 24. 19. 1 Sam. 15. 33. James 2. 13. Cp. ver. 21.
[m] ch. 4. 11, 17 & 5. 24. 1 Sam. 15. 6. 1 Chr. 2. 55.

JUDGES. "Shophetim" - from "Shaphat" "to judge," "discern," "regulate," "direct." Here used as the head of the State. Neither hereditary governors, nor chosen by the people. They were viceregents of Yahweh - His deputies. Cp Deut. 17:9

SUMMARY See Jer. 2:6-8. A remarkable history of long-suffering. None need despair for Yahweh is merciful — none should presume for He is just.

Not a continuous narrative based on chronological order, but a series of incident to illustrate spiritual truths.

AUTHOR — Probably Samuel. Written after the establishment of Kings (Ch 17) 6: 18:1: 19:1. but before the accession of David (Ch 1:21)

IT IS A STORY OF FAILURE THROUGH COMPROMISE — There was no visible leadership and the people lacked the faith to hearken to Yahweh.

THE CAUSE OF FAILURE. — Compromise with explicit instructions of Yahweh (V. 28) and imitation of Canaanitish practises to the glorification of the flesh V. 6. This chapter lists centres of Canaanitish influence — many of which were sites of resounding victories by Joshua. He, like the Lord Jesus. (Heb 2:14), made individual victory possible, but so often the individual failed.

Note the decline. Judah & Benjamin attempt to destroy Canaanites though not successful. Nevertheless commended for the attempt Vv 19,22. Other tribes allow them to remain, & when strong put them under tribute. Vv 27-30. Asher, Naphtali dwell among "them" Vv 31-33. Dan ejected by Amorites Vv. 34-36.

V.29 Yet Ephraim did better than Manasseh for the Canaanites remained in their territory only in Gezer.

The acts of several tribes. JUDGES I. Canaanites not driven out.

See Note top p. 254

went up out [a] of the city of palm trees,[11] with the children of Judah into the wilderness of Judah, which *lieth* in the south of (C)Arad; [d] and they went and dwelt among the people.[14]

17 [e] And Judah went with Simeon his brother, and they slew the Canaanites that inhabited (D)Zephath, and utterly destroyed it. [14] And the name of the city was called (N)Hormah.[15]

18 Also Judah took (O)Gaza with the coast thereof, and (P)Askelon with the coast thereof, and (Q)Ekron with the coast thereof.

19 And [m] the LORD was with Judah; [n] and he drave out *the inhabitants* [16] of the mountain; but could not drive out the inhabitants of the valley, because they had [p] chariots of iron.

20 (R)And they gave Hebron unto Caleb, [q] as Moses said: and he expelled thence the three sons of Anak.[21]

21 [s] And the children of Benjamin did not drive out the Jebusites [24] that inhabited Jerusalem; but [t] the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.[28]

22 ¶ And the house of Joseph, they also went up against Beth-el: [22] and the LORD was with them.

23 And the house of Joseph [v] sent to descry Beth-el. (Now the name of the city before *was* (U)Luz.) [23]

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and (b) we will shew thee mercy.

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

26 And the man went into [b] the land of the Hittites, and built a city, and called the name thereof Luz: [23] which is the name thereof unto this day.

27 ¶ (c) Neither did Manasseh drive out *the inhabitants of* [24] Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor [25] and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: [26] but the Canaanites would dwell in that land.

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

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; [27] but the Canaanites dwelt in Gezer among them. (see below)

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

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of (G)Achzib, nor of Helbah, nor of (H)Aphik, nor of (I)Rehob:

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

33 ¶ Neither did Naphtali drive out the inhabitants of (K)Beth-shemesh, nor the inhabitants of (L)Beth-anath; but he [x] dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath (c) became tributaries unto them.

34 And (M)the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: [36]

35 But the Amorites would

[a] Deut. 34. 3.
[b] Josh. 1. 4. 1 Kin. 10. 29. 2 Kin. 7. 6. 2 Chr. 1. 17.
(C) Num. 21. 1 & 33. 40. Josh. 12. 14.
[d] Cp. Num. 10. 29-32.
(D) ver. 27, 28, Josh. 17. 11-13.
[e] ver. 3.
[f] 2 Chr. 14. 10.
(N) Josh. 19. 4. Cp. Num. 14. 45 & 21. 3.
(O) Josh. 15. 47. Cp. Ch. 3. 3. Josh. 11. 22.
(P) Josh. 13. 3. 1 Sam. 6. 17. 2 Sam. 1. 20. Jer. 25. 20 & 47. 5. 7. Amos 1. 8. Zeph. 2. 4, 7. Zech. 9. 5.
(Q) Josh. 15. 11.
[m] ver. 2, 22.
(3) Or, *he possessed the mountain.* Cp. ver. 27.
[n] Josh. 10. 33 & 16. 10.
[o] ver. 30, 32. Ps. 106. 34, 35.
[p] Josh. 11. 6.
(R) ver. 10. Num. 14. 24. Deut. 1. 36.
[q] Josh. 10. 15 & 21. 35.
[s] Josh. 18. 28. Cp. ver. 8.
(T) Josh. 19. 28-30. Cp. Josh. 12. 18.
[u] Cp. 2 Sam. 5. 6.
[x] ver. 29.
[v] ch. 18. 2. Num. 13. 2, 21, 32 & 14. 6, 34. Josh. 2. 1 & 7. 2.
(U) Josh. 19. 38.
(a) Gen. 28. 19 & 35. 1, 6 & 48. 3. Josh. 7. 2 & 18. 13, 22.
(b) Josh. 2. 12, 14 & 8. 35.
(c) ver. 28, 30, 35. Ante
(d) ch. 18. 1. Josh. 19. 47.

V. 11 By Jericho Deut. 34:3. The Kenites occupied Jericho, but threw in their lot with Judah in the conquest of the Negeb. See Moses' invitation Num. 10:29-32.

V. 3. There Judah took initiative - here it was Simeon. Israel

Sig. "Watch tower."

Sig. "Destruction." See notes. Num. 14:45 p. 333.

CHARAM (HARAM) - devote - The root of word HORMAH

Sept. = "Did not possess." If they took them they lost them soon after. In that way they may have inflicted defeat on these towns but suffered the inhabitants to remain there. Deut. 7:1-6. 16:1

This should end the sentence of. V. 18.

Eliminate. See margin.

Through lack of faith. Thus the campaign incomplete — the enemies remain. Josh. 11:6.

See Notes, Josh. 14:12. A contrast to Judah who failed to follow Caleb's faithful example. & 2 enemies: 1 Sam. 2:16

BENJAMIN. V. 21

Cp. Josh. 15:63. Jerusalem was partly in Judah and in Benjamin. The northern in Benjamin and the southern in Judah. Judg. 5:16-18. 19:10

Co-operation Josh. 16:1-4, 10

EPHRAIM. Vv. 22-26

Listed in campaign of Joshua. Josh. 12:16. It was border of Ephraim and Benjamin. It became an important centre of worship Josh. 18:1, 18, 26-28. Jud. 20:18. Later Jeroboam used one of his calves. Here. 1 Kings 12:29-33. and it became a centre of idolatry! 1 Kings 13. 2 Kings 10:29. denounced by prophets Jer. 48:13 Hos. 10:15 Amos 3:14 4:4 10:5. and called Beth-Aven House of Vanity Hos. 4:15. 5:8. 10:5 Amos suffered there 7:10-13 Josiah broke down its altars 2 Kings 23:4 7:20. Some of its inhabitants returned from Babylon. Ezra 2:28 Neh. 7:32 and it reverted to Benjamites Neh. 11:31. finally captured by Vespasian. 5 miles in hilly territory about 10 miles north Jerusalem. Its importance warrants its detailed record of its capture, but apparently the Ephraimites did little more to oust their enemies.

23 It was originally called Luz, but had been named Bethel by Jacob, but name Luz re-imposed by the Canaanites.

V. 29 Yet Ephraim did better than Manasseh for the Canaanites remained in their territory only in Gezer.

23 "Almond tree". See V. 23 He had opportunity to join Israel as did the Kenites & Rahab - he foolishly put it from him.

MANASSEH V. 27-28

24 Noted for iron chariots. Josh. 17:16.

25 Though Joshua had defeated its King Josh 12:21

26 King defeated. Josh 12:23

27 Cp Josh. 17:11-13.

28 King defeated. Josh 12:21.

Num 33:55. Josh. 23:13

29 A further instance. Cp. V. 6. Here is a compromise with express instructions of Yahweh. Deut. 7:2 Probably following example of Gibeonite solution Josh 9:21, 27.

EPHRAIM IN GEZER.

30 Yet a great victory was won by Joshua there. See notes Josh 10:33. "Where the campaign failed" Josh 16:10. See above.

ZEBULUN. V. 30

ASHER VV 31-32.

31 The victories of Joshua extended this far, for Aphek (Strength) was north of Kidron Josh. 12:18 See Note bottom p. 322.

32 To "them" in - from its situation on the Bay. See Index.

33 Sig. Fatness, i.e. Fertile. Unidentified.

See Note in text Josh 19:34.

NAPHTALI. V. 33

33 The previous order is reversed Cf. Vv 27, 29, 30 implying that the Canaanites were here more numerous than the Asherites or Naphtalites. - yet they kept them in subjection & therefore could have destroyed them.

DAN. Vv. 34-36

36 Probably because of their iron chariots

37 Seg Mountaineers. Dwelt therein Num 13:29. Dan in difficulties both in valley & in the mountain. Cp Ch. 18:1.

THE CONSTANT EMPHASIS.

- SINNING
- SUFFERING
- SUPPLICATION
- SALVATION

Kitron V. 30. Sig. Figurative, Knotty. Probably the same as Kattath. Josh. 19:15. Prob. location - Tell el-Far about 9½ m. S.E. Haifa.

1 FAILURE THROUGH COMPROMISE CH. 1:1 - 3:6.

1 EIGHT INCOMPLETE CAMPAIGNS. CH. 1:1 - 36.

1 Judah's Failure Ch. 1:1-20
- (a) Adoni-Bezek Mutilated but Saved . . . 1-7
- (b) Victories of Caleb & Othniel . . . 8-16.
- (c) Failure Against Canaanitish Chariots . . . 17-20.

2 Benjamin's Failure . . . 21

3 Failure of Tribes Joseph . . . 22-29.
- (a) Initial Success . . . 22-26.
- (b) Failure of Manasseh . . . 27-28
- (c) Failure of Ephraim . . . 29.

6 Failure of Zebulun . . . 30

6 Asher Ceases To Wage War - 31-32

7 Naphtali Places Canaanites Under Tribute . . . 33

8 Dan's Failure Against the Amorites . . . 34-36

2 ISRAEL COMES TO TERMS WITH THE CANAANITES. 2:1-23

1 Rebuked At Weepers For Entering into League . . . 1-5

2 Joshua's Example Forgotten 6-10

3 Canaanitish Gods Worshipped 11-13

4 Goodness & Severity of God . 14-22.

THE BOOK OF JUDGES shows that in Scripture we are dealing with men of like passions with ourselves. Its display of human passion, acts of violence and imperfections come as a shock. It demonstrates that though the Truth is Divine, the professors of it are all too human. The Sacred Historian has faithfully recorded the imperfections, barbarities and irregularities of his people — it is our wisdom to no less faithfully study them. 2 Tim 3:16.

Other references — 1 Sam. 12:9-11. Ps. 78:56-66. Ps. 83:9-12. Hos. 11:1-2. Jer. 2: 28. Heb. 11:32-34. Acts 13:20. Ps. 106:34-46. Neh. 9:27-28. Ps. 22:4-5.

JUDGES 2.

Israel rebuked at Bochim.

Mount of the Sun 31 Border Dan

1 And an (a) angel of the LORD came up from Gilgal (c) to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never (d) break my covenant with you.

2 And (e) ye shall make no league with the inhabitants of this land; (k) ye shall throw down their altars: (m) but ye have not obeyed my voice: why have ye done this? See below.

3 Wherefore I also said, I will not drive them out from before you; but they shall be (n) as thorns in your sides, and (r) their gods shall be a (s) snare unto you.

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

5 And they called the name of that place (t) Bochim: and they sacrificed there unto the LORD.

6 ¶ And when (u) Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. - See bottom p. 334.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that (x) outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. - Cp Deut. 11:2, 7; 31:13. Opp p. 313.

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

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

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

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they (f) forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed (g) other gods, of the gods of the people that were round about them, and (h) bowed themselves unto them, and (i) provoked the LORD to anger.

13 And they forsook the LORD, and (o) served Baal and Ashtaroth.

14 ¶ And (p) the anger of the LORD was hot against Israel, and he (q) delivered them into the hands of spoilers that spoiled them, and (r) he sold them into the hands of their enemies round about, so that they (s) could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and (t) as the LORD had sworn unto them: and they were greatly distressed. See below

16 ¶ Nevertheless (u) the LORD raised up judges, which (v) delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they (w) went a whoring after other gods, and bowed themselves unto them: (x) they

(a) Cp. Josh. 19. 51 with ch. 2. 9.
(b) Josh. 19.42.
(c) Heb. was heavy.
(d) Josh. 29.50, Timnath-serah.
(e) Josh. 24. 30, 33.
(f) Or, Maaleh-akrabbim. Num. 34. 4. Josh. 15. 3.
(g) Ex. 5. 2. 1 Sam. 2.12. 1 Chr. 28. 9. Jer. 9. 3, 24. Gal. 4. 8. 1 Thess. 4. 5. 2 Thess. 1. 8. Tit. 1. 16.
(h) Or, messenger.
(i) ver. 5.
(k) Deut. 31. 16.
(l) Deut. 31. 16.
(m) Deut. 7. 2.
(n) Deut. 6. 14.
(o) Deut. 12. 3.
(p) ver. 17, 19. Ex. 20. 3.
(q) ver. 20, ch. 3. 2, 32.
(r) Deut. 31. 29.
(s) ver. 3. 1 Sam. 7. 4. Ps. 106. 36.
(t) Supplied from Num. 33.55. Josh. 23. 13.
(u) ver. 20, ch. 3. 8. Ps. 106. 40.
(v) ch. 3. 6.
(x) Ex. 23. 33.
(y) 2 Kin. 17. 20.
(z) Deut. 32. 30.
(a) Lev. 26. 37. Josh. 7. 12, 13.
(b) i.e., Weepers.
(c) To ver. 9. Josh. 24. 28-31.
(d) Lev. 26. Deut. 28.
(e) ch. 3. 9, 15. 1 Sam. 12. 11. Acts 13. 20.
(f) Heb. raved. ver. 18. ch. 3. 31. Cp. ch. 3. 9.
(g) Heb. prolonged days after Joshua. Cp. Josh. 24. 31.
(h) Ex. 34. 15.
(i) Deut. 9. 12.

CHAPTER 2

THE WARNING AT WEEPERS. VV 1-5

ISRAEL REMINDED THAT THEY HAVE NOT CARRIED OUT THE TERMS OF THE COVENANT.

1 Gilgal, not from heaven "Malak" (angel) frequently used for mortals and rendered "messenger" Hag. 1:13 Mal. 2:7 Is. 42:19 2 Kings 6:15 Judg. 6:35. Judg. 7:24 ch. 2 Gilgal (Josh. 5:9) was where the reproach of Egypt was rolled away and the new generation celebrated the Covenant by circumcision and Passover. From there to Weeping speaks of decline. Shechem - Gen. 12:6 3 See Gen. 17:7-8 But Yahweh knew that Israel would break it Deut. 31:16. Isa. 48:4-5. 4 They had received real and tangible benefits from Yahweh. How foolish they were to forsake these for the unprofitable worship of pagan gods! Cp. Hosea 2:5-8. They needed the spiritual vision of Paul who looked ahead 2 Cor. 4:18. Jer. 2:19. 5 Notice how this mortal speaks in the name of Yahweh. He was His representative. Deut. 18:19. This form of language has caused some to teach that this angel was the Lord Jesus.

6 They had been warned of this Num. 33:55. Josh. 23:13

DECLINE OF NEW GENERATION Vv 6-10.

7 A clear intimation that they were close to Shiloh where the Tabernacle was. Perhaps it was the very place.

8 Illustrating the power of a good example. See Deut. 31:29. 2 Chr. 24:2, 17 Heb. Matt. 20:29; Phil. 2:12.

9 No indication is given of the date of his birth so that this is of no chronological significance.

"Portion of the sun" - also styled Timnath-serah. Josh. 19:50. NNE. Prob. mod. Tibnah, 12 m. N.E. Lydda.

7A Sig. A quaking.

In Timnath-Serah, the letters are identical, but the order is inverted. See opp 313

8 Same expression used as that which describes intimacy of marital relations. Contrast V. 13 Cp Gen. 4:1. 1 Sam. 1:3. Know of the works but not significance - nor that they could experience same power

APOSTASY IN ISRAEL. Vv 11-19

2 The Lords of the Canaanites, such as Baal-Zebub of Ekron, Baal-Berith of Shechem Judg. 8:33. Baal-Shamayim - Lord of heaven - the chief Baal = the Sun worshipped by Phoenicians and Chaldeans. The stigma of this desertion of Yahweh was ever remembered. Hos. 11:1-2. 2 Kings 17:7. Cp Deut. 4:19. 2 Kings 17:16. Equivalent to the Sun and Moon. Ashtaroth = Crescent Moon. See note Gen. 14:5. Worship attended with most obscene rites Num. 25:1-3. Note here 335.

"BEHOLD THE SEVERITY OF YAHWEH Rom. 11:22

Ps. 78:56-66. 1 Sam. 12:9. Jer. 2:7-8. Ps. 106:34-42.

1 He removed the fiery wall of His protection Job 1:10. Zech. 2:5 & permitted marauding parties of surrounding nations to plunder Israel. He became their Adversary 1 Sam. 28:16 & they suffered defeat. Israel was not a martial people, and when Yahweh's protection was withdrawn they failed miserably.

Deut. Let all who forget God take heed. "He that hath ears to hear..." Matt. 11:15.

"BEHOLD THE GOODNESS OF YAHWEH" Rom. 11:22

Hot = CHARAH - To glow. 3 Yahweh had reminded them of this when they had entered the land. Josh. 23:13 YASHA - to be open, wide free. Hence to save. Thus called MOSHIM, Saviours Cp p. 321 Deliverance by Revival Cp Warning Exod. 34:11. Cp. Num. 14:44 Rev. 2:20

The Canaanites again occupied the place but as it was decreed as "devoted" it was again given over to destruction.

Some have identified Zephath - renamed Hormah - with the Tell es-Seba 3 about 3 m. east Beersheba. See Under.

BAMAH - Use of term:

ISRAEL'S DISGRACE - Ps. 106:34.

They did not destroy the nations,
concerning whom Yahweh commanded them
But were mingled among the heathen,
and learned their works.
And they served their idols,
which were a snare unto them.
Yea they sacrificed their sons and daughters
unto devils,
and shed innocent blood

It appears as though no national league or covenant was to be entered into, though individuals as such could come to terms with Israel. Heb. 11:31

YAHWEH'S ATTITUDE - Hos. 5:15.

"I will go and return to my place, till they acknowledge their offence and seek my face; in their affliction they will seek me early.

HORMAH - is a play upon the word CHARAM - Devoted or Banned. The Israelites defeated the King of Arad & devastated his cities placing his possessions under a ban, hence giving the site the name Hormah. After they left

OF ISRAEL" IS NOT NECESSARILY MEANT ALL THE TRIBES - BUT PART ONLY. CHART 3:31

HISTORY IS A MONOTONOUS REPETITION OF VICTORY AND DEFEAT - spiritually as well as otherwise. The heroes of today are cowards tomorrow fleeing in the face of difficulties and opposition. Bible history is our history. Our life is like that of Israel — peaks and shadows, moments of triumph and defeat, singing or crying — and this both spiritually and otherwise!

EHUDS DAGGER v16
Said to be the size of a sacrificial knife, used to slay upon the Sacrifice ✝ BEA 149-2

V5 Not Canaanite among the Israelites — the former = the upper hand.

17 Same expression used for sin of golden calf. Deut. 9:12. Cp. Gen. 3:24 NTE

18 NACHAM in Niphal - to be pleased, changed in purpose Q. Cp Gen. 6:6.

19 The loving care of a father for his sons. Ps. 103:13. Exod. 4:22 Groaning was heard in Egypt Exod. 2:24. Cp EZEK 30:24.

Deliverance was only by teaching all - but was shortlived.

20 Here was Israel's sin: the following of flesh. Jer. 2:4-31 Jer. 3:1-12. 4:1; 8:33 2 Chr. 24:17-18.

21 The sad refrain of Israel's history. Jer. 16:12. Mk. 23:32. Acts 7:51.

22a 1 Sam. 15:23. Warning Ps. 78:8; Indictment Jer. 23:11; Reformation Jer. 3:17.

DIVINE ANGLER. Vv 20-25

1 Cp Deut. 17:2. Lev. 26:15 Cf "the quarrel of My covenant" Lev. 26:25. Cp Isa. 24:5 Jer. 23:16 Renewed Jer. 24:7; 31:31-34 New Jer. 31:32

2 For the type see the note — "Where the campaign failed" Jdg. 1 Cp v3 Failure then to war Jdg. 3:2.

23 It gave opportunity for any individual to demonstrate his loyalty to Yahweh. Cp Deut. 8:2; 13:3; Gen. 22:1; Ps. 66:10 Pr. 17:3.

4 see notes. Josh. 21:44

Deut. 16:10 Delivered = NATHAN - To give.

Abram called out of here Israel sold back!!

CHAPTER 3. 3

THE ENEMY IN THE MIDST. Vv. 1-6

PEACE TAKEN FROM ISRAEL Vv. 1-4.

1 NASAH - To test or try. In Ch. 2:22 it is used in the sense of testing their loyalty in the face of temptation, their testing their moral probation. Here it is used to test their faith and courage in the face of war. Cp Deut. 8:2, 16; Prov. 17:3 Jer. 6:27; 17:9-10. Dan. 12:10. Jn. 2:17. "went a whoring"

Literally or well as figuratively. Unspeakable immoral practices were carried out in connection with idolatrous worship. Lev. 18:15-16 Lev. 19:29. Cp Whoredom with idols Exod. 20:5 Jer. 3:2, 9; Cp 1 Chr. 5:25.

CUSHAN: Their black-ness Cush originated from Mesopotamia.

The nations left to prove Israel.

turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then [b] the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for [d] it repented the LORD because of their [e] groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, [f] when the judge was dead, *that* they returned, and [2] corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; [g] they ceased not from their own doings, nor from their stubborn way.

20 ¶ And [h] the anger of the LORD was hot against Israel; and he said, Because that this people hath [i] transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 [j] I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That [k] through them I may [3] prove Israel, whether they will keep the way of the LORD to walk therein, as their [l] fathers did keep *it*, or not.

23 Therefore the LORD [4] left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

ZAAQ - To shriek from distress or danger, Poetry. Cat scamper-early.

CHAPTER 3.

1 The nations left to prove Israel. 6 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim. 12 Ehud from Eglon. 31 Shamgar from the Philistines.

NOW these *are* [5] the nations which the LORD left, to prove Israel by them, *even* as many of *Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at least such as before knew nothing thereof;

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

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

5 ¶ [h] And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And [k] they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 [m] And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, [o] and served Baalim and [p] the groves.

8 ¶ Therefore [q] the anger of the LORD was hot against Israel, and he [r] sold them into the hand of Chushan-rishathaim [7] king of [s] Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel [t] cried unto the LORD, the LORD "raised up a [6] deliverer to the children of Israel, who delivered them, *even* [u] Othniel, the son of Kenaz, Caleb's younger brother.

10 And [v] the Spirit of the LORD [7] came upon him, and he judged Israel, and went out to war: and the LORD [7] delivered Chushan-rishathaim king of [8] Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And [x] the land had rest

See Index
a Josh. 13. 3.
b Josh. 1. 5.
c Josh. 13. 4.
d Gen. 6. 6. Deut. 32. 36. 2 Chr. 7. 14. Ps. 106. 45. Jer. 18. 8. Jonah 3. 10. Cp. ch. 10. 16.
e Ex. 2. 24.
f ch. 2. 21, 22. Josh. 13. 2-6.
g ch. 3. 12.
2 Or, were corrupt. Cp. Deut. 31. 29.
h Ex. 32. 10. Ps. 106. 40.
i Heb. they let nothing fall of their.
j ver. 14.
k Ex. 34. 16. l Deut. 17. 2.
m ch. 2. 11.
n ver. 3. Josh. 23. 13. Cp. Josh. 13. 6.
o ch. 2. 13.
p Ex. 34. 13. Deut. 16. 21.
q Nah. 2. 13.
r ch. 3. 1, 4.
s Ex. 15. 25.
3 Heb. Aram-naharaim.
4 Or, suffered. ch. 3. 1.
t ver. 15. 1 Sam. 12. 10. Neh. 9. 27. Ps. 22. 5. & 78. 34.
u ch. 2. 16.
5 Heb. saviour. ver. 15. 1 Sam. 11. 3. Cp. ch. 2. 16. ch. 1. 13.
v ch. 6. 34. Gen. 41. 38. Num. 27. 18. 1 Sam. 10. 6 & 16. 13. 2 Chr. 15. 1 & 20. 14.
7 Heb. was. Num. 24. 2. 1 Sam. 4. 1 & 10. 11.
8 Heb. Aram.
x ver. 30. ch. 5. 31 & 8. 28. Josh. 11. 23.

V7 ASHTAROTH - Consort of Baal. Sidonian goddess of fertility. Ishtar of Babylon. Astarte, Greek.

1 See "Biblical Theology" p.

CAPTIVITY

EHUD of BENJ. DELIVERS FROM EGLON INVAD. ISRAEL Vv. 12-30

9 His name means "little calf" - probably Israel's recollection that brought him fame, not personality. His power evaporated in the face of determination and faithful leadership. Probably named because of his head. V. 11. 80 years

9 He crossed Jordan and set up headquarters at Jericho.

DELIVERER ISRAEL.

10 According to Josephus, he was a man who had acquired fame for prowess and power. Jdg. 20:16 It was possible that a count of this tribute was entrusted to the tribute bearers. This seems to have been a characteristic of the tribe of Benjamin and gave Ehud the means and name means a prominent member of the tribe. Cp 1 Chron. 12:2 Tribute. Weakness of the Moabite king superintended the elevation of Ehud the means of implementing for Israel's freedom was made possible.

THE PLOT

13 Heb. "gomed" - to trudge about 9 miles.

14 This was carried out in state, with attendants, as to Josephus. It was probably accompanied with great ceremony and ostentation of politeness and respectability and reverence. He went a distance and then he went as far as the place of parting and returned. "a message of gods." This is to put everyone on their guard.

V8 Not Canaanite among the Israelites — the former = the upper hand. Cp Ps. 104:1. Eph. 6:12-18.

1 Israel had proved disobedient and were to experience what Under dire need they were to learn the value of military discipline. We to turn to God, men need not learn war any more. Isa. 2:2-4

2 The Elevation of Hermon. See opp. 312.

3 Note Deut. 2:23. Jud. 13. Bottom 322.

4 Fishery. Cp Ezek. 28. 20-23. Lawlessness See opp. 312.

5 See Index. 2 UNLAWFUL MARRIAGE AND APOSTASY. Vv 5-7 CONTAMINATION

5 Num. 21:21 NTE

6 Village dwellers See Note in Index under D Cp Gen. 6:1-2. Exod. 34:14-16; Deut. 7:3-4. 1 Kg. 11:1-5. Ezra 9:11-12. Neh. 13:25-27. 2 Cor. 6:14-18.

3 "Asherah" - the wooden symbol of a goddess. See Note. Jer. 17:2. Opp. 312.

1ST CAPTIVITY. OTHNIEL DELIVERS ISRAEL Vv 8-12

Overthrows the tyranny of Chushan-rishathaim.

4 Cushan the Wicked or Impious, or double evil

5 See Marg. = Syria "Between the two Rivers" (i.e. Tigris and Euphrates) See Heb.

6 Sig. "Lion of El." See Josh. 15:16-17. Judg. 1:12-13. for his capture of Debir 1 Chr. 4:13. for genealogical data.

7 He placed Israel under great tyranny - thus having despised Yahweh's love they experienced His anger. Now, with the revival under Othniel, the oppressor is himself delivered into the hands of the oppressed.

2 SEVEN APOSTASIES. CH. 3:7-16:31

1 OTHNIEL (JUDAH) DELIVERS FROM CUSHAN-RISHATHAIM (MESOPOTAMIA) 8 YEARS CAPTIVITY 8-11

2 EHUD (BENJAMIN) DELIVERS FROM EGLON OF MOAB: SHAMGAR FROM PHILISTINES 12-31

CHRONOLOGICAL SEQUENCE OF JUDGES 2:1-5.

Though our notes suggest this angel could have been a mortal, it could also have applied to that angel whom Joshua last saw at Gilgal - namely Michael. Josh. 5:13-15. The message is very similar to Joshua's speech Josh. 24, and evidently the visitation took place just prior to the giving of the speech. Thus Jud. 2:6 is identical with Josh. 24:28. The discourse of Joshua 24:1-15 is but an expansion of the brief discourse of the angel. Jud. 2:1-3. The expostulation regarding false gods is in accordance with the 334 complaint of the angel of Jud. 2:2. The declaration of the people Josh. 24:18, 21, 24 is in accord with their emotion of Jud. 2:4. It would appear that both incidents took place adjacent to the Tabernacle Josh. 24:11, 26 Jud. 2:5. Finally Joshua makes mention of the Stone of Witness as having heard "all the words of Yahweh that He spake unto us." Josh. 24:27. The inference is that Joshua's address was delivered immediately after that of the angel. Having heard the angel at Bochim, (Shiloh?) the people convened at the request of Joshua at Shechem — there to see the blessings & curses Josh. 8:30-35 and to renew their vows.

ASHTAROTH. Jud. 2:13. From a root 'ĀSHAR, to increase. The feminine plural of Ashtoreth. Another name for Astarte probably identified with the moon (See Gen. 14:5 - the horns of Ashteroth). Astarte is the ancient semitic goddess of love, fertility & maternity. She was worshipped east of the Jordan in days of Abraham Gen. 14:5, by the Sidonians & Phoenicians (1 Kg. 11:33), the south Arabs & the Philistines (1 Sam. 31:10). In Babylonia & Assyria, Astarte (there known as Ishtar) was also a war goddess. Her worship included prostitution as a religious rite. Even Solomon was led astray by Ashtaroth 1 Kg. 11:5. In the days of Jeremiah she was called "the queen of heaven" Jer. 7:18. She was known to the Greeks as Aphrodite, & to the Romans as Venus. Note how Baal-Ashtaroth are associated together Jud. 10:6. 1 Sam. 7:3, 4. 12:10. See Note bottom 3p 7.

Ehud killeth Eglon.

forty years. And Othniel the son of Kenaz died.

12 ¶ "And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of [d] Ammon and [e] Amalek, and went and smote Israel, and possessed [f] the city of palm trees.

14 So the children of Israel [g] served Eglon the king of Moab eighteen years.

15 But when the children of Israel [h] cried unto the LORD, the LORD raised them up a deliverer, Ehud, the son of Gera, [i] a Benjamite, [k] a man lefthanded: and by the children of Israel sent [l] a present unto Eglon the king of Moab.

16 But Ehud made him [m] a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people [p] that bare the present.

19 But he himself turned again [q] from the [r] quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in [t] a summer parlour, which he had for himself alone. And Ehud said, I have [u] a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger

The Moabites slain.

from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and [2] the dirt came out.

23 Then Ehud went forth through the porch, and [c] shut the doors of the parlour upon him, and [f] locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he [3] covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they [1] tarried, and passed beyond the [m] quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that [n] he blew a trumpet in the [o] mountain of Ephraim, and the children of Israel went down with him, and he before them.

28 And he said unto them, Follow after me: for [p] the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took [s] the fords of Jordan toward Moab, and suffered not a man to pass over.

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

30 So Moab was subdued that day under the hand of Israel. And [1] the land had rest fourscore years.

31 ¶ And after him was

---

a See "Biblical Numerology" p. 54.
b Ch. 2. 19.
c 1 Sam. 22. 5.
d Or, it came out at the fundament.
e Ch. 9. 51.
f Gen. 7. 16. 1 Sam. 22. 1.
g Ch. 5. 14 & 6. 3, 33.
h 2 Sam. 13. 17, 18.
i Deut. 34. 3.
k Deut. 28. 48.
l Or, doeth his easement. 1 Sam. 24. 3.
m Ver. 9.
n Or, the son of Jemini. 1 Sam. 9. 1. Ep. 2 Sam. 16. 1 & 19. 16. 1 Kin. 2. 8.
o Heb. shut of his right hand. Ch. 20. 16. Ep. 1 Chr. 12. 2.
p 1 Sam. 10. 27.
q Gen. 19. 16 & 43. 10. Ps. 119. 60. Hab. 2. 3.
r Ver. 19.
s Ch. 6. 34. 1 Sam. 13. 3. Ep. Num. 10. 9.
t Ch. 5. 14. Josh. 24. 33.
u 2 Sam. 8. 2.
v Ch. 4. 7, 14 & 6. 1 & 7. 9, 15. 1 Sam. 17. 47.
w Ver. 13.
x Or, graven images. Ver. 26.
y Ch. 7. 24 & 12. 5. Josh. 2. 7 & 22. 11. 2 Sam. 19. 28. Ep. Ver. 13.
z Heb. a parlour of cooling. Ver. 23, 25. 2 Sam. 18. 33. 2 Kin. 1. 2 & 4. 10, 11 & 23. 12. Jer. 22. 13, 14. Ep. Ver. 24. Amos 3. 15.
a Heb. fat.
b Ver. 11.

---

1 See "Biblical Numerology" p. 54.
2 Or, soon forget Ps. 106. 13.
3 Or, doeth his easement.

EHUD killeth EGLON - successor of BALAK
2nd CAPTIVITY
EHUD of BENJAMIN DELIVERS FROM MOAB Vv. 12-30.
EGLON INVADES ISRAEL Vv. 12-14
a His name means "little calf" - it was probably Israel's weakness that brought him fame, not personal valour. His power soon evaporated in the face of determined and faithful action. Probably named Ehud because of his love of food. V. 17. Ps. 119:103
b He crossed the Jordan and set up his headquarters at site of Jericho. Opp 312.
c DELIVERER FOR ISRAEL. V. 15.
d According to Josephus, he was a youth who had acquired a fame for prophetic power. Jos. Ant. 5:4:2. It was possibly on account of this that he was entrusted with the tribute to Ehud.
e This seems to have been a characteristic of the tribe Jud. 20:16 and gave Ehud (whose name means "union") a prominence in the tribe. 1 Chron. 12:2
f Tribute. With Yahweh superintending the elevation of Ehud the means for implementing the plot for Israel's release was made possible.
THE PLOT Vv. 16-19.
g Heb. "gomed." A short dirk about 9 inches long.
h This was conducted in state, with two attendants, according to Josephus Cp. V. 18. It was probably delivered with great ceremony and every mark of politeness and humility and respect.
i He went a certain distance and returned. He went as far as a place of pagan worship and returned claiming "a message of the gods." This open show put everyone off their guard.
j Heb. "Pesilim" from "pasal" - to cut, hew or engrave. Could relate to the images or the enclosure where they were worshipped. Rend. "graven" (images) Deut. 7:25 & elsewhere.
k Ver. 13.
l Ver. 11.
m Heb. "Sheirah" - the wooded symbol of a goddess. See Note. 17:2. Opp. 312.
n Ch. 6. 34. 1 Sam. 13. 3. Ep. Num. 10. 9.
o Ch. 5. 14. Josh. 24. 33.
p 2 Sam. 8. 2.
q Ch. 4. 7, 14 & 6. 1 & 7. 9, 15. 1 Sam. 17. 47.
r Ver. 13.
s Or, graven images. Ver. 26.
t Ch. 7. 24 & 12. 5. Josh. 2. 7 & 22. 11. 2 Sam. 19. 28. Ep. Ver. 13.
u Heb. a parlour of cooling. Ver. 23, 25. 2 Sam. 18. 33. 2 Kin. 1. 2 & 4. 10, 11 & 23. 12. Jer. 22. 13, 14. Ep. Ver. 24. Amos 3. 15.
v Heb. fat.
w Ver. 11.

LAHAB - Flame from root To gleam, flash. Feeling the need of killing Eglon at one blow, he drove the dagger into his body with such force that the handle went in with the blade, & he was unable to draw it out.
PARSHEDONU To straddle Str. From root, to separate. Perhaps an ante-chamber. RelV. "he came out into the ante-chamber." Also R Vmg.
ESCAPE Vv. 23-26.
Without panic Ehud quietly retires in such a fashion as to imply to any who may have been around that all was well. Ehud was well-known to those of Eglon's court.
Is asleep. They imagine that he was taking his siesta in the heat of the day.
SAD BOS - From a suggested root "to scatter." They could not think in their minds what had happened; they were "at a loss" (RSV) Str = to make ashamed, to delay.
Heb = She goat, or a hairy animal. When applied to a locality it signifies a place shaggy with trees. Here Ehud could hide - the wooded district of Ep
ATTACK. Vv. 27-29.
All had apparently been prepared beforehand. With the agreed signal given, Israel rushed to the attack. He thus proved himself to be a man of faith & action, ready to seize initiative when opportunity presented itself, & with the readiness to use even adverse natural things (his lefthandedness) to his personal advantage. Faith & action won him the victory.
DEFEAT Vv. 29-30.
Panic and fear enervated these men of valour. Faith defeated them - How lesson Israel should have learned.
Twice the period of any other indicating the effectiveness of the victory.
3rd DELIVERANCE
SHAMGAR DELIVERS THE WEST V. 31. See also CHAPT 5:6-8.

LEFT-HANDED MEN
Ehud - Benjamite Judges 3:15
Ehud's dagger Judges 3:16
Ehud's sword Judges 3:21
Gideon's men Judges 7:8
Gideon's men Judges 7:19
Gideon's men Judges 7:20
Gideon's men Judges 7:20
Abimelech Judges 9:54
Jephthah Judges 12:6
Ehud's men Judges 20:16
Ehud's men Judges 20:16
Ehud's men Judges 20:16

[2] Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: [b] and he also delivered [a] Israel.

CHAPTER 4

1 Deborah and Barak deliver them from Jabin and Sisera. 18 Jael killeth Sisera.

AND [d] the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [e] sold them into the hand of [h] Jabin king of Canaan, that reigned in [h] Hazor; the captain of whose host *was* [i] Sisera, which dwelt in [k] Harosheth of the Gentiles.

3 And the children of Israel [m] cried unto the LORD: for he had nine hundred [n] chariots of iron; [o] and twenty years [p] he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between [r] Ramah and Beth-el in [s] mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of [t] Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount [o] Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the [r] river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and [q] I will deliver him into thine hand.

8 And Barak said unto her, [b] If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall [a] sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called [c] Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [c] at his feet: and Deborah went up with him.

11 Now Heber [f] the Kenite, *which was* of the children of [g] Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto [l] the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount [c] Tabor.

13 And Sisera [s] gathered together all his [q] chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river [r] of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which [t] the LORD hath delivered Sisera into thine hand: [u] is not the LORD gone out before thee? So Barak went down from mount [o] Tabor, and ten thousand men after him.

15 And the LORD [v] discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not [e] a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

---

2 ch. 5. 6, 8. 1 Sam. 13. 19, 22. It seems to concern only the country next to the Philistines.
a Deut. 32. 30.
b ch. 2. 16. Cp. Lev. 26. 8. 1 Sam. 17. 47, 50.
3 So part is called Israel. ch. 4. 1, 23, &c. & 10. 7, 17 & 11. 4, &c. 1 Sam. 4. 1.
c ch. 5. 18.
d ch. 2. 19.
e Ex. 11. 8.
f ch. 1. 16.
g Deut. 32. 30.
h Josh. 11. 1-10 (10. NE & 19. 36) Tabor
i Num. 10. 29.
k 1 Sam. 12. 9. Ps. 83. 9. It seems to concern only North-Israel.
l ver. 13, 16.
m ch. 3. 9, 15.
n ch. 9. 6. Cp. Josh. 19. 33.
o ch. 3. 9.
p ver. 13. Josh. 11. 6.
q Josh. 19. 12.
r Cp. ch. 5. 8. Ps. 106. 42.
s Heb. gathered by cry, or, proclamation. 2 Sam. 20. 4, 5. Cp. ch. 6. 34 & 1 Sam. 10. 17.
t ver. 13. Josh. 11. 6.
u Josh. 18. 25.
v Josh. 24. 33.
w ch. 3. 28.
x Deut. 9. 3. 2 Sam. 5. 24. Ps. 68. 7. Is. 52. 12. Hab. 3. 13. Josh. 10. 37.
y ver. 23. Josh. 10. 10. Ps. 83. 10.
z ver. 13. ch. 5. 21. 1 Kin. 18. 40. Ps. 83. 9.
a ch. 3. 28.
b Heb. fell unto one.
c Cp. ch. 7. 10. Ex. 4. 14.

This seems a private war he conducted. He possibly went deliberately into the highways with his weapon seeking the Philistines who would oppress his people.

Sig. "Wise." Possibly a descendant of former Jabin Josh. 11:1-10. If so he probably rejoiced in revenging the disgrace of his predecessor.

Sig. "Battle Array." A man of outstanding prowess who succeeds Jabin in the narrative. Ps. 83:9 Gen. 14:7

This city was north of Carmel. Sig. Carving, Cutting. i.e. of the Nations. Jabin probably overlord to other Kings like his predecessor Josh. 11:10

For the terms of their treaty see. 1 Sam. 12:9-10.

Chariots with iron scythes. The earlier Jabin was noted for these. Josh. 11:6 & 9 Judg. 1:19

For conditions see Ch. 5:6 - Highways desolated because of fear of Israelites living in dread of life - Villages deserted. 7 - Apostasy among the people - The nation defenceless.

CHAMPION FOR ISRAEL

Vv. 4-5. Note opp. 338

Deborah set herself the task of spiritual and national revival of the people. Ch. 5:7

Sig. "Bee." Josephus likens her to Queen Bee. Around her the Jewish hive revolved.

Sig. "Torches" - Nothing known of him. (Lamps) Lightning. Could have been that of Re-Koh's nurse. - Deborah's namesake Gen. 35:8. 1 Kgs. 13:11

Sig. "Heights." Was south of Bethel. Thus Deborah was from the centre of Canaanite power. Her remoteness would assist the spirit of revolt she stimulated among the people.

Two things were needed - to wean them from their

---

18 The main forces must come from these tribes adjacent to Jabin's headquarters and therefore more particularly affected.

19 The Sept. adds: "Because I know not the day in which the Lord will send His angel to give success." Barak needed guidance. This was quite understandable in view of the tremendous task assigned him. He did not lack faith Heb. 11:32 Cp. V. 14

THE CALL TO ARMS. Vv. 10-13.

From Kedesh in Naphtali, Barak and Deborah sent out a joint summons to all Israel. Barak's tribe, Naphtali, to-gether with Zebulun answered the call. They were directly menaced by Sisera.

Chiefs of Israel likewise come, some of Ephraim, and Manasseh. The battle cry of Benjamin was heard. Nothing was heard of Judah, Dan and Asher remained in their ships. The Transjordanic Tribes met by one of the rushing streams of their native hills to decide their course of action. Great was the debate! Great the wavering! Reuben remained among the sheepfolds - the Gileadites in their dwellings, safe beyond the Jordan. Thus the greatest weight fell on Naphtali and Zebulun, largely unarmed in the face of Sisera's might and prowess.

[a] A city of refuge situated on a hill overlooking an upward plain.

Sig. "Community." For note on Kenites see Judg. 1:16 Fellowship.

Sig. "Oak of the Unloading of Tents" (Stanley) indicating the nomadic character of the people.

Thus accounting for the tent of Jael.

SISERA PREPARES HIS FORCES. Vv. 12-13.

Being allied to Jabin v. 17, the Kenite reported the concentration of Israelitish forces from Kedesh to Tabor - so the warrior was drawn to his doom v. 6.

Sig. "Tortuous." Flows west past Tabor to Mediterranean along Valley Esdraelon. Deborah and Barak, from the summit of Tabor would see forces of Sisera approaching.

CANAANITES DEFEATED Vv. 14-16.

State of apostasy. Cp. Judg. 5:8 To create in them sufficient faith and courage to meet a powerful enemy without adequate weapons. Judg. 5:8. Gradually she gained support and leadership for the people. Judg. 5:9.

COMMANDER-IN-CHIEF APPOINTED Vv. 6-9

Barak is commanded to organise a revolt from Kedesh in the North. He refuses to do so unless Deborah also comes to help.

Sig. Lightning - A fit symbol to strike

Sig. "Father of Grace" of Huleh

In the far north close to the very headquarters of the foe. Today some none NW

336 had encamped by the numerous rivulets which descend from the hills by Megiddo into the Kishon Judg. 5:19.

According to Josephus a tremendous storm of sleet and hail gathered from east and burst over the plain driving into the face of the advancing Canaanites. The four rivulets of Megiddo swelled into powerful streams, the torrent of the Kishon rose into a flood, the plain became a morass. The chariots and horses floundered in the quagmire — Confusion and panic seized the forces of Sisera Judg. 5:20-22. Many were trampled under the hooves of terrified horses Judg. 5:22 Others died by hands of Israelites.

See comment from Sept. in Note

Yahweh Sabaoth Judg. 5:20.

He marched to Taanach Judg. 5:19 about 13m. from Tabor and 5 from Megiddo. His approach would be plainly seen by Sisera who would be less prepared his other lots in readiness.

Meanwhile Sisera

THE SONG OF DEBORAH

Cp with Deut. 33:2; Ps. 68:7.

INTRODUCTION

1. Thus sang Deborah and Barak, son of Abinoam
In the day of victory, thus they sang.
2. That Israel hath wrought her mighty vengeance,
That the willing people rushed to battle
PRAISE YAHWEH!

THE VICTORY COMPARABLE WITH THE EXODUS.

3. Hear O Kings! Give ear, ye princes!
I, even I, will sing unto Yahweh;
Will sound the harp to Yahweh Elohim of Israel.
4. Yahweh! When Thou wentest out of Seir,
When Thou didst march out of the field of Edom!
The earth quaked, and the heavens poured,
Yea, the clouds poured down with water.
5. The mountains melted before Yahweh,
That Sinai from before Yahweh Elohim of Israel.

ANGUISH IN ISRAEL.

RSV: "The caravans ceased" reading 'ORHOT for Masoretic text 'ORAHOT.

6. In the days of Shamgar, son of Anath,
In the days of Jael, the highways were deserted,
Through the winding by-path stole the traveller,
7. Upon the plains deserted by the hamlets.
They ceased in Israel, until that I Deborah arose,
Till I arose, a mother in Israel.
8. They chose new gods;
War was in their gates!
Was buckler seen, or lance
'Mong forty thousand sons of Israel?

REVIVAL IN ISRAEL

9. My heart is toward the chiefs of Israel,
Who offered themselves willingly among the people
Praise ye Yahweh with me!
10. Ye that ride on snow-white asses
Ye that sit to judge on rich carpets,
Ye that plod on foot the open way,
Come, meditate the song!

plural of mad - Str. R.V. Rich Carpets. Vg. "long robes" - Rod garments Ps. 104:18

Too poor to ride.

The Hebrew includes the word SIYACH - Consider! or Meditate! RSV following LXX: "To the sound of musicians..."

11. Far from the noise of archers
In the places of drawing water,
There they rehearse the righteous acts of Yahweh
The righteous acts of His rule in Israel.
And enter their deserted gates the people of Yahweh.
12. Awake, awake, Deborah!
Awake, awake, utter a song;
Arise Barak! and lead captivity captive,
Thou son of Abinoam.

THE ASSEMBLING OF THE FAITHFUL

The tribes innumerated serve to indicate the territory menaced by Sisera.

13. With him a valiant few went down against the mighty
Yahweh appointed me among the heroes.
14. Out of Ephraim came those whose root is in Amalek. - See above.
After thee the bands of Benjamin.
From Machir came rulers of the people.
From Zebulun they that handle the staff of the scribe.
15. And Issachar's brave princes came with Deborah
Issachar, the strength of Barak.
Into the valley they hastened at his feet.

V.22. The flight was so rapid & over such rough ground that the unshod hoofs of the horses were broken & splintered so that they became lame & could not carry off their riders. "Broken" is from the same Hebrew word rendered "smote" or hammered in V.26.

THE TRIUMPH.

SO PERISH ALL THY ENEMIES, O YAHWEH!
BUT LET THEM THAT LOVE HIM SHINE FORTH AS THE SUN
THE SUN IN ALL ITS GLORY!!

"I will draw to the Kishon" V.7 suggests a diversionary force to Sisera's south adjacent to Taanach

OTHER REFERENCES.

HEBER SEVERED FROM [illegible]

See top. P.340

V.14. RSV: From Ephraim they set out thither in to the valley." Reading minni 'EPRAYIM JARU sam BA'EMAQ 'EPRAYIM JARU sam BA'EMAQ for minni 'eprayim sorsam ba'amalek - Cent. Bible. ba'amalek - i.e. the valley Esdraelon.

THE FAITHLESS IN ISRAEL

By the watercourses of Reuben
There were great resolves of heart!
16. Why sittest thou among the sheepfolds,
To hear the bleating of the flocks?
At the watercourses of Reuben there was deep debating.
17. Gilead lingered on the banks of Jordan
And Dan, why did he remain in ships?
And Asher dwelled in his seashore havens,
And sat upon his rocks precipitous.

V.17. Abode = tabernacled - at ease/ indifferent to the national crisis. Remain - sojourn, in fear. Seashore - haven of the seas, where he was in safety - Young.

THE BATTLE

18. But Zebulun was a people that jeopardized their lives unto death
And Naphthali on the high places of the field.
19. The kings came and fought;
Then fought the kings of Canaan —
In Taanach, by the waters of Megiddo,
For spoil that they won not.

V.19. The Kings. Jabin evidently with Sisera. Ps. 83:9.

DEFEAT AND VICTORY.

20. They fought from heaven
The stars in their courses fought against Sisera,
21. The torrent of Kishon swept them away.
That ancient torrent, the torrent Kishon.
Trample down, O my soul, their strength!
22. Then stamped the clattering hoofs of prancing...
By reason of the prancing, the prancings of their strong ones.

THE FLIGHT

23. Curse ye Meroz, saith the messenger of Yahweh,
Curse ye bitterly the inhabitants thereof.
Because they came not to the help of Yahweh,
To the help of Yahweh, with the heroes.

DEATH OF SISERA

24. Blessed above women be Jael
The wife of Heber the Kenite,
O'er all the women blest, that dwell in tents.
25. Water he asked - she gave him milk
The curded milk in her costliest dish.
26. Her hand she stretched out to the tent-pin
Her right hand grasped the workman's hammer
And hammered Sisera, and smote his head,
And beat and struck through his temples,
27. At her feet he bowed; he fell; he lay,
Where he bowed, there he fell down slaughtered.

IN SISERA'S HOME-TOWN.

28. Through the window, she looked forth, she cried
The mother of Sisera through the lattice,
"Why is his chariot so long in coming?
Why tarry the wheels of his chariots?"
29. The wise ones of her princesses answer her —
Yea she herself gave answer to herself —
30. They have seized, and are dividing the spoil,
One damsel, two damsels to each chief!
To Sisera the spoil of divers colours.
The spoil of divers colours of embroidery
Meet for the necks of them that take the prey.

Jud. 4:7 "I will draw

Deborah spoke prophetically as representing Yahweh. Apparently Sisera brought his chariots down the valley of Esdraelon app. Tabor = Here for a time they encamped from the

each other, Barak protected by the steep slopes of Tabor. Then at the time appointed of Yahweh, with storm clouds in the sky, they [illegible] V.14.

...would appear... ✠ The main forces must...

JUDGES: THE BOOK OF DECLENSION See opp. 1 Kings 6

See top 366.

It is not mere history based upon chronological sequence, but a record of events of spiritual significance showing how Israel failed through Compromise, underling the exhortation of 1 Cor. 10:12. It is epitomized in Psalm 81:10-16. 106:34

As we read the book we may well be amazed that such low living can be associated with such a high calling. Human nature supplies the answer. "It is possible to be moral without being spiritual; it is even possible to be spiritual without being moral." We can know about God and His ways and purpose; converse upon His truths, and yet fail to apply the principles expressed therein.

1 FAILURE THROUGH COMPROMISE CH 1:1-3:6

1 EIGHT INCOMPLETE CAMPAIGNS. CH. 1:1-36

1. JUDAH'S FAILURE
   - Adoni-Bezek mutilated but saved ..... Vv.1-7.
   - Victories of Caleb and Othniel ..... Vv.8-16.
   - Failure Against Canaanites through Chariots (Judah & Simeon) Vv.17-20
2. BENJAMIN'S FAILURE ..... V.21.
3. FAILURE OF TRIBES OF JOSEPH (2 CAMPAIGNS) Vv.22-29
   - Initial success Vv.22-26
4. Failure of Manasseh - Canaanites Under Tribute Vv.27-28
   - Failure of Ephraim ..... V.29.
5. FAILURE OF ZEBULUN - Canaanites Under Tribute V.30
6. ASHER CEASES TO WAGE WAR ..... Vv.31-32.
7. NAPHTALI PLACES CANAANITES UNDER TRIBUTE ..... V.33.
8. DAN'S FAILURE AGAINST AMORITES Vv.34-36

2 ISRAEL COMES TO TERMS WITH CANAANITES. Ch.2:1-23.

1. REBUKED AT WEEPERS FOR ENTERING INTO LEAGUE ..... Vv.1-5.
2. JOSHUA'S EXAMPLE FORGOTTEN Vv.6-10
3. CANAANITISH GODS WORSHIPPED ..... Vv.11-13.
4. GOODNESS AND SEVERITY OF GOD ..... Vv.14-23.

3 THE ENEMY IN THE MIDST Ch.3:1-6

1. Peace Taken From Israel ..... Vv.1-4.
2. Unlawful Marriage and Apostasy Vv.5-6

2 SEVEN APOSTASIES CH.3:7-16:31 Cp Ch.2:11

1 OTHNIEL (Judah) DELIVERS FROM CUSHAN-RISHATHAIM (Mesopotamia) - 8 years Captivity ..... 3:8-11.

2 EHUD (Benjamin) DELIVERS FROM MOAB; SHAMGAR FROM PHILISTINES - 18 years Captivity ..... 3:12-30.

- The Captivity 12-14 • The Deliverer V.15 • The Plan Vv.16-22
- Escape of Ehud 23-26. • Attack on Moab 27-28 • Defeat of Moab 29-30 • Shamgar destroys Philistines V.31.

3 DEBORAH AND BARAK DELIVER FROM JABIN AND SISERA (Canaanites) - 20 years Captivity Chs 4-5.

1 DEFEAT CHANGED INTO VICTORY. Ch 4.

- The Conqueror 1-3 • Deborah the Champion for Israel 4-5 • Barak the Commander 6-9 • The Call to Arms 10-11 • Sisera Prepares his forces 12-13 • Defeat, Flight • Death of Sisera 14-22 • Jabin's Power Overthrown 23-24.

2 SIGHING TURNED INTO SINGING Ch.5.

- Prelude 1-3 • Encouragement at Recalling Israel's Exodus Deliverance 4-5 • Disgrace of Israel's Decline 6-8 • Revival 9-12.
- Barak Recruits His Forces 13-15 • The Miscreants 15-17 • Defeat and Death of Sisera 18-27 • Dismay and Triumph 28-31

4 GIDEON (MANASSEH) DELIVERS FROM MIDIAN (7 YEARS) Ch.6;8.

1 DOMINATION OF THE MIDIANITES Ch.6.

- Israel Impoverished Cries Unto Yahweh 1-6. • Reproved by a Prophet 7-10 • Gideon Appointed By An Angel To Save Israel 11-16
- The Appointment Confirmed by Signs 17-21 • Yahweh Shalom 22-27. • Gideon Earns the Name Jerubbaal 25-32. • He Recruits his forces 33-35. • He Seeks Signs of Victory. 36-40

2 GIDEON'S VICTORY. Ch. 7.

- His Army Reduced 1-8 • Fear In Midianitish Camp 9-15 • Gideon's strategy 16-18 • The Midnight Attack 19-21 • Mutual slaughter of the Midianites 22-23. • Ephraim Waylays Midianites 24-25.

3 GIDEON'S TRIUMPH Ch 8

- The Jealousy of Ephraim 1-3. • The Cowardice of Succoth 4-7.
- The Folly of Penuel 8-9 • Final Defeat of Midianites 10-12.
- Succoth Punished 11-16 • Penuel Punished 17 • Midianitish Kings Executed 18-21 • Gideon Refuses Royal Honors 22-23.
- Gideon's Error 24-27 • Death of Gideon • Ingratitude of Israel 28-35 • His Triumph 29-31

5 CIVIL WAR UNDER ABIMELECH: TOLA AND JAIR JUDGE ISRAEL 9:1-10:5

- Abimelech raises the Standard of Revolt in Shechem 1-3.
- Gideon's Sons Murdered, Abimelech Made King 4-6. Jotham's Parable And Prediction 7-21. • Civil War between Good & Abimelech 22-29. • Treachery of Zebul 30-33. • Defeat of Gaal 34-45. • Shechem Overthrown - Jotham's parable fulfilled. 46-49. • Ignoble death of Abimelech 50-55. • Summary - Divine Judgment 56-57. • Tola (Issachar) Judges 23 Years 10:1-2.
- Jair (Gileadite) Judges 22 Years 10:3-5

6 JEPTHAH, IBZAN, ELON, ABDON DELIVER FROM THE AMMONITES (18) YEARS. CH.10:6-12:25.

- Invasion of foreigners. 10:6-9. • Supplication to Yahweh 10-15.

1 DOMINATED BY FOREIGNERS. CH.10:6-18

- Invasion 6-9. Supplication 10-15 • Preparation 16-18

2 DELIVERANCE BY JEPTHAH. CH.11.

- Jephthah the Fugitive 1-3. • Called To Lead Israel Against Ammon 4-11 • Diplomacy Tried But Fails 12-28 • Victory And the Vow 29-40.

3 JEPTHAH AND EPHRAIMITES: JUDGESHIP OF IBZAN, ELON, ABDON. CH.12:1-15

- The Quarrelling Ephraimites. 1-4. • The Test of Shibboleth • Defeat of Ephraim, Death Jephthah (6 yrs) 5-7 • Ibzan of Bethlehem 8-10 • Elon of Zebulon 11-12. • Abdon the Ephramite 13-15.

7 SAMSON'S CONTEST WITH THE PHILISTINES. CH.13:1-16:31

1 BIRTH OF SAMSON. CH.13.

- Apostasy V.1. • Manoah's wife is promised a son 2-5. • Manoah seeks confirmation of God 6-8 • The Messenger Again Appears And Demonstrates He He is An Angel 9-18. • The Sign 19-23. • Birth and early Work of Samson 24-25.

2 SAMSON AS JUDGE CH 14.

- He Desires to Marry The Philistine Woman of Timnath 1-4.
- The Honey In The Lion 5-9 • The Marriage & The Riddle 10-20
- The Answer & The Cheat 15-18. • Samson Pays His Debt At the Expense of Philistines 19-20.

3 SAMSON AS THE AVENGER CH.15

- He is Denied His Wife 1-2. • The Foxes In the Field 3-6 • He Avenges the Murder of His Wife 6-8 • Samson Submits To Being Delivered Bound To Philistines 9-13 • The Slaughter With the Jawbone of Ass 14-17 • Humbled by God 18-20.

4 SAMSON AND DELILAH CH.16.

- He Destroys The Gaza Gates. 1-3 • Delilah Urged To Entice Him To Betray His Secret 4-5. • The First Attempt 6-9 • The Second Attempt 9-12. • The Third Attempt 13-14 • The Fourth Attempt - Patience Succeeds 15-20. • Samson's Disgrace 21-25. • Samson's Revenge 26-30. • Samson's Burial 31.

3 ILLUSTRATIVE EPILOGUE CH.17:1-21:25.

1 APOSTASY IN THE ECCLESIA OR RELIGIOUS LIFE OF THE NATION CH.17:1-18:31.

1 MICAH'S HOUSE OF WORSHIP OF SELF WILL CH.17.

- Micah the Robber 1-3 • Micah Builder of a Church 5-6 • Micah maker of Priests 7-13.

2 THE WORSHIP OF SELF-WILL ESTABLISHED BY THE SWORD 18

- Marauding Danites Lodge by Micah 1-2 • They Seek Counsel of his Priest 3-6 • They Survey the Land for Conquest 7-10 • The expedition 11-13. • They Abduct Micah's Priest & Rob him of his gods 14-21. • Micah's Futile Pursuit 22-26. • Laish Taken 27-29 • False worship set up 30-31.

2 IMMORALITY IN THE HOME OR BREAK-DOWN OF FAMILY INSTITUTION CH.19.

1 THE LEVITE AND HIS CONCUBINE CH.19:1-30.

- Separation 1-4 Reconciliation 5-8 • Departure Delayed 9-13 • Hospitality at Gibeah. 16-21 • Vile Character of Benjamites of Gibeah 22-26.
- The Tragedy 25-28 • The Terrible Message To the Tribes 29-30

3 ANARCHY IN THE STATE OR LACK OF SOUND LEADERSHIP IN THE NATION CHS 20,21

1 CIVIL WAR: BENJAMIN PUNISHED CH.20:1-48

- Consultation 1-7 • Indignation 8-11 • Repudiation 12-17 • Humiliation 18-25 • Dedication 26-28 • Vindication 29-35 • Recapitulation 36-48

2 MOURNING FOR THE LOST TRIBE OF BENJAMIN CH.21:1-25

- Counting the Cost 1-3 • Avoiding payment 4-7 • Seeking a Scapegoat 8-9 • More Bloodshed 10-12 • Peace at Last 13-15
- Seeking Wives for Benjamin 16-24 • Pinpointing the Cause V.25

"In those days there was no King in Israel; every man did that which was right in his own eyes" 21:25.

The pursuit took them past the town of Meroz (Refuge), but the inhabitants refused to give help. Jud. 5:23 This allowed the Canaanites great opportunity of escape and brought upon Meroz the curse of the Messenger sent to solicit their aid.

The amazing victory was complete and absolute. Faith thus conquered. Heb. 11:32

The scattered remnants of Sisera's forces fled north east to Endor, where there was terrific slaughter Ps. 83:10. the Israelites perhaps using the discarded weapons of the Canaanites and then the remaining forces vainly tried to escape to Harosheth. So complete was the victory that news of it was delayed for some time in Harosheth. See Jud 5:28.

None would dare enter it without her permission.

OTHER REFERENCES.
Faith Heb. 11:32. 1 Sam. 12:11
Apostasy 1 Sam. 12:9.
V.5 "Melted" - or quoted reading NAZOLU for Masoretic text NAZELU

HEBER SEVERED FROM THE KENITES CH. 4:11
The Kenites had settled in the wilderness of Judah, south of Arad Ch. 1:16, but Heber had separated himself from them to move north, though still maintaining a nomadic existence. Cp Sep. 13; Jud. 4:17.

A proclamation to all nations Rev. 14:6. Ps. 2:10.
ZAMAR - To pluck. Read "melody" Amos 5:23
THE GLORY OF THE EXODUS. vv. 4-5.
The flesh in political manifestation subdues. The Divine theophany at the Exodus typical of future manifestations of Divine glory.
6A Ex. 19:16; 20:18; Deut. 4:11-12; 5:22-25; Heb. 12:18
6B "Captivity captive" v.12 Cp. Eph. 4:8; Ps. 2:3; 11; 49:14-15; Rev. 19:10
THE DISGRACE OF ISRAEL'S DECLINE vv. 6-8.
Fear & violence stalked the land as in the days of Lot Cp Gen. 19:28; Zech. 8:10; Luke 17:28-32. Before Barak arose, traffic ceased throughout the land; caravans stopped, and travellers slunk into by-ways.
Roth. "There was a failure of rulers in Israel, a failure."
Heb. PERAZOWN - magistracy leadership St. Cp 1 Sam. 12:19.
They were so conscious of objectors! "Forty" is the number of probation. Cp Gen. 7:4; Ex. 16:35.
REVIVAL IN ISRAEL vv. 9-11
Barak's associates in rousing the people Dan. 12:1; Rev. 11:15; 16:14
Princes (Heb. 2:10) with Judges and commoners called upon to extol the notable victory of Yahweh.
SIYACH - Meditate, speak also to oneself. Ps. 1:2.
R.V. "Far." The effects of the victory was felt far from the seat of war - as in the future Mic. 4:13.
Cp John 4:11-13. "Toward the villages" Gk.
R.V. "Of his rule." mg. R.V. "Then went down." Obviously the gates were deserted, for there was no judgment in Israel v.7. Authority, rule & judgment restored Cp Isa. 2:2-4. Cp 26:5
Arouse thyself as in Ps. 57:8; 108:2. Also from death as in 1 Cor. 15:34; Eph. 5:14. Cp. Isa. 51:9, 17. It is typically significant that Deborah awakes
BARAK RECRUITS HIS FORCES. vv. 13-15
R.V. Discriminating Judgment
Then came down a remnant of the nobles and the people; Yahweh came down for me among the mighty.
"Dominion" RADAH - To tread down, subjugate. Read in RV "came down." The remnant Rev. 5:9-10.
"Mighty" - Gibborim. In Hebrew "over" elliptical.

Shamgar (cont.) Away.
He lived in the latter days of Ehud & the early days of Deborah & Barak Judg. 5:6. His exploits were mainly in the west against the Philistines. Ehud in east. Deborah & Barak - north.

The song of

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [2]mantle. Top right p. 341

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle [c]of milk, and gave him drink, and covered him. See 7 weak things opp 312

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took [d]a nail of the tent, and [e]took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. Top p. 319.

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

23 So [f]God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [g]prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan. (Israel increased in strength)

FLIGHT of SISERA 17-20
Sisera had little hope of mercy from a people he had oppressed so terribly v.2. Hostile faces would be turned on him from all sides. One resting place between the site of battle and Jabin's country gave hope of shelter - the nomadic tents of Heber whose friendship had resulted in disclosing to Sisera the Jerusalem revolt Jud. 4:11. Over 40 m. separated him from the encampment. 21 In approaching the tent of Jael instead of Heber Sisera violated Arabian hospitality and this was punishable with death. He doubtless did so for greater security. 22 Tired and thirsty; the buttermilk more readily induced sleep. An Arab is bound to protect his guest especially when the latter has partaken of his food. Sisera, therefore, relaxed in the assurance of help and protection.

THE MURDER. vv. 21-22.

CHAPTER 5.

The song of Deborah and Barak.

THEN [h]sang Deborah and Barak the son of Abinoam on that day, saying, 4:13.

2 [Praise ye the LORD] for the [i]avenging of Israel, = when the people willingly offered themselves. Ps. 110:3. (Free will offerings)

3 Hear, O ye kings; give ear, O ye [j]princes; I, even I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel. Heb. 12:18-21. Exod. 19:16-20 Ps 68:7-8. Hab. 3:3-6

4 LORD, [k]when thou wentest out of Seir, [l]when thou marchedst out of the field of Edom, [m]the earth trembled, and the heavens dropped, the clouds also dropped water. Ps. 77:17.

5 [n]The mountains [o]melted from before the LORD, even that Sinai from before the LORD God of Israel. See above Ps. 114:7-8

6 In the days of [p]Shamgar the son of Anath, in the days of [q]Jael, the highways were unoccupied, and the [r]travellers walked through [s]byways.

7 *The inhabitants of* the [t]villages ceased, they ceased [u]in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They [v]chose new gods; then *was* war in the gates: [w]was there a shield or spear seen among forty thousand in Israel? From CHAGAR, engraven, scribe

9 My heart *is* toward the governors of Israel, that [x]offered themselves willingly among the people. Bless ye the LORD.

10 [y]Speak, ye [z]that ride on white asses, [a]ye that sit in judgment, and [b]walk by the way. men of discernment practical men of activity

11 *They that are* delivered from the noise of archers in [c]the places of drawing water, there shall they rehearse the [d]righteous acts of the LORD, *even* the [e]righteous acts *toward the inhabitants* of his [f]villages in Israel: then shall the people of the LORD go down to the gates. Ps. 144:7; Mic 6:5

12 [g]Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and [h]lead thy captivity captive, thou son of Abinoam. Isa. 60:1-2 whilst Barak "arises" Heb.

13 Then he made him that remaineth [i]have dominion over the nobles among the people: the LORD made me have dominion over the mighty. Ps. 76:7

337 SHAMGAR SON OF ANATH CH. 3:31

Shamgar Sig. "Here a stranger" a. Anath = answer. This stranger provided a temporary answer to the groaning of Israel during the oppression of Jabin Cp Jud. 5:6. Hence chronologically it is included within that period. Shamgar was ready when the need arose. He used what he had in the service of Yahweh. Thus Yahweh can use the most unlikely men - means to effect His will. Probably the Philistines took the opportunity of Israel's weakness during Jabin's oppression to assert themselves & were temporarily subdued by defeat at the hands of Shamgar. Dictionary Names: The Desolate. Dragged

CHAPTER 5.

WEEPING TURNED INTO SINGING

Cp Jud. 4:3. The terrible oppression of Sisera had made it unsafe for a woman to walk the highways. (Vv 6 7) and it was appropriate that woman should be so prominent in his defeat. (2) Epitomises subject matter of whole ode.

1. A joint song probably sung in parts. Barak = 12 Deborah responds vv 3 fem. like Sabaath

PRELUDE V. 2-3

BÂRAK - Bless. To Kneel in adoration.
PÂRA' PAR'OTH = RV. "For that the leaders lead" "For that the people

Special emphasis.

Deborah

Sig. Gazelle or wild goat. Root = To climb, ascend.
Crept step by step Cp Jud. 5:26. Heb. "Hammers, crushes, beats and pierces through" (Stanley). See below
Cp Ch. 5:27. Deborah describes the one startling bound, the contortion of agony with which the expiring man rolls over from the low divan, and lies weltering in blood as she, in anger and fury strides over the lifeless corpse completing the fastening of it to the ground.

JABIN'S POWER DESTROYED 23-24.

TÂQA' - To clatter, clap, clang - implying the sharp sound of blows.
Para = To loosen the hair = Vows of Consecration Num. 6:5 "When the growing hair

14 Out of [a] Ephraim was there a root of them against [c] Amalek; after thee, Benjamin, among thy people; out of [d] Machir came down [f] governors, and out of Zebulun they that [g] handle the pen of the writer.
15 And the princes of Issachar were with Deborah; even Issachar, and also [h] Barak: he was sent on [i] foot into the valley. [k] For the divisions of Reuben there were great [l] thoughts of heart.
16 Why abodest thou among the [m] sheepfolds, to hear the [n] bleatings of [k] the flocks? [o] For the divisions of Reuben there were great searchings of heart.
17 [p] Gilead abode beyond Jordan: and why did [r] Dan remain in ships? [q] Asher continued on the sea [s] shore, and abode in his [t] breaches.
18 [r] Zebulun and Naphtali were a people that [u] jeoparded their lives unto the death in the high places of the field.
19 The kings came and fought, then fought the kings of Canaan in [v] Taanach by the waters of [w] Megiddo; [x] they took no gain of money.
20 They fought from heaven; the stars in their [y] courses fought against Sisera.
21 The "river of Kishon swept them away, that ancient river, the river [z] Kishon. O my soul, thou hast trodden down strength.
22 Then were the horsehoofs broken [a] by the means of the pransings, the pransings of their [b] mighty ones.
23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; [c] because they came not [d] to the help of the LORD, to the help of the LORD against the mighty.
24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 [e] He asked water, and she gave *him* milk; she brought forth butter in a lordly dish.
26 [f] She put her hand to the nail, and her right hand to the workmen's hammer; and [g] with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.
27 [h] At her feet he bowed, he fell, he lay down: [i] at her feet he bowed, he fell: where he bowed, there he fell down [j] dead.
28 The mother of Sisera [l] looked out at a window, and cried [m] through the lattice, Why is his chariot so "long in coming? why tarry the wheels of his chariots?
29 Her wise ladies answered her, yea, she returned [n] answer to herself,
30 Have they not sped? have they *not* [o] divided the prey; [p] to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that* take the spoil?
31 [q] So let all thine enemies perish, O LORD: but *let* them that love him *be* [r] as the sun [s] when he goeth forth in his might. And [t] the land had rest forty years.

Analysis - See Opp. p 339.

CHAPTER 6.

1 The Israelites, for their sin, oppressed by Midian. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar. 36 Gideon's signs.

AND [u] the children of Israel [v] did evil in the sight of the LORD: and the LORD delivered them into the hand [h] of Midian seven years.
2 And the hand of Midian [w] prevailed against Israel: *and* because of the [h] Midianites the children of Israel made them the dens which *are* in the

---

- Kishon - Bending, winding. Also spelt "Kison" Ps. 83:9 & known as the "waters of Megiddo" Jud. 5:19 - a torrent of seasonal stream rising in the hills about Tabor + Gilboa + running in a north-westerly direction along the Plain of Esdraelon, emptied into the Mediterranean at the foot of Mt Carmel. The two channels of the stream unite a few miles north of Megiddo. The channel of the stream is here deep and miry. The ground for some distance on both sides is low + marshy, + the fords during winter are often, after heavy rain, impassable, though in summer the whole plain + river bed are dry + hard. Most of the year, the stream is confined to a few miles near the sea. It is given the name today of NAHR EL MUKATTA - The River of Slaughter 1 Kg 18:40. The River before Jokneam. Josh. 19:11. It forms the boundary between Zebulun + Issachar

i.e. - A descendant (Joshua) of Ephraim. defeated Amalek Exod. 17:10 A rallying cry

R.V. - "come down"
R.V. - "They whose root is in Amalek" Ch. 12:15 Tribe off
Manasseh. But here most likely the portion that settled west of the Jordan.
R.V. - "They that handle the marshal's staff." Marg. "The staff of scribe." The verse indicates that all classes flocked to Deborah out of the tribes represented.
R.V. - "Into the valley they rushed forth at his feet." The valley: Esdraelon. Some have translated "with his footmen" contrasting the infantry of Barak with the cavalry of Sisera. Lucky
THE MISGIVINGS vv. 15-17
R.V. - "By the watercourses." The song pictures the gathering of delegates at some valley in Reuben's territory.
"Resolves." How they to help it... The resolves of Reuben were weakened by debate. Cp Prov. 22:13.
This was the result of the debate. The Jordan was a natural barrier. Why incite the wrath of Sisera by intervening in a hopeless cause. A selfish disregard of the needs of moment.
THE BATTLE vv. 18-22
The Kishon Exod. 23:21
Moffatt - "Even the very stars were fighting - fighting against Sisera." Relates some intervention of the elements not mentioned in the narrative. The storm that caused the Kishon to rise in flood, and the enemy to panic. See Josephus.
Heb. "They desolated their lives to death." See margin. They were determined to conquer or die.
Israel's forces fought for glory and liberty, not for money. Contrast v. 30.
See Note Ch. 4:15.
R.V. - Stamp. The tremendous storm caused panic among men and beasts
R.V. - "Then did the horse-like hoofs stamp..." Opp
THE FLIGHT OF THE DEFEATED vv. 23
See note Jud. 4:16.
Refuge. Gen. from root Hollow
THE DESTROYER vv. 23-27
To drown in, to betake oneself. The curse expresses the divine duplicature with those who recognise the obligations in such conditions, but do nothing about them. In days when the enemy is powerful it is sin to fail to come to the aid of Jehovah's people.
Whatever Heth might think of other actions A contrast to Jael

---

Text peg.
a ch. 3. 27.
b ch. 4. 19.
c ch. 3. 13.
d Num. 32. 39, 40.
e ch. 4. 21.
f Deut. 33. 21.
g Heb. draw with the pen, &c.
h Heb. she hammered.
i ch. 4. 14.
k Heb. his feet.
l Heb. Between.
m Or, In the divisions, &c.
n Heb. impressions.
o Heb. PADUD destroyed.
p Gen. 49. 14. Ps. 68. 13.
q Jer. 18. 16.
r Num. 32. 1.
s Or, In.
t 2 Sam. 6. 16.
u Prov. 7. 6.
v Ex. 32. 1.
w Josh. 13. 24-28. Index
x Josh. 19. 46.
y Josh. 19. 29, marginal reading.
z Or, fort.
a Gen. 49. 13.
b Heb. her words.
c Or, creeks.
d ch. 4. 10.
e Heb. exposed to reproach.
f Ex. 15. 9.
g Heb. to the head of a man.
h Josh. 12. 21 & 21. 25. 17:11
i Kin. 4. 12.
k Josh. 12. 21.
l Kin. 4. 12.
m 2 Kin. 9. 27.
n 2 Chr. 35. 22. Cp. Rev. 16. 16.
o ch. 4. 15, 16.
p Cp. Ps. 83. 9, 10.
q Heb. paths.
r 2 Sam. 23. 4.
s ch. 4. 7.
t Ps. 19. 4, 5.
u ch. 3. 11.
v Or, transgressions, or iniquities.
w Gen. 49. 24.
x ch. 2. 19.
y Neh. 3. 5.
z 1 Sam. 18. 17.
Gen. 25. 2. Ex. 2. 15, 16. Num. 22. 4, 7.
a 1 Kin. 11. 18.
b Heb. from Strong.
c ch. 4. 17.

Deborah and Barak. CHEMAH - Curdled by agitating in a vessel
The poem expresses the caution used.
25 Butter milk - She gave more than she was asked to give.
Opp.
26 Sacrificial dish. All designed to put Sisera off his guard.
27 She probably stunned him first.
R.V. - "Through."
R.V. - "Yea, she pierced and struck through his temples."
28 She stood over him, the better to smite him. As he was struck, he gave a convulsive bound, then lay still.
THE MOTHER. v. 28
Gr. A womb, two wombs - a Hebraism to connote the state of captive girls. i.e. the enemy + conquered him?
R.V. "found."
R.V. mg. "dyed garments."
Seemg. To each chief engaged in battle.
30 Them that receive the spoil. The Queen herself. R.V. - "on both sides on the neck" - i.e. laden on the camels.
THE TRIUMPH. v. 31
als etc taken as spoil
Ps 83:9-10 cp A. 68:18. 58:10
Ps 19:4-5. Matt 13:43. 1-2. 2 Sam. 23:4. Isa. 60:1-2. Matt. 13:43.

CHAPTER 6.

GIDEON OF MANASSEH DELIVERS FROM MIDIANITES
Chs 6, 7, 8
Other References - 1 Sam. 12:11. 2 Sam. 11:21. Ps. 83:9. Isa. 9:4. 10:26. Heb. 11:32.

ISRAEL IMPOVERISHED vv. 2-6.
- in dens v. 2
- food scarce v. 4
- oppressed v. 5

The proud and princely Israel burrowing in the torrent-gullies instead of occupying cities. So it is with some men who should occupy positions of prominence and power but who grind out their existence in obscurity because they deny the power that could give them greatness.

TABOR. Lev. 26:17. 338

Sig. Broken. A conical, symmetrical mound of limestone, on the NE of Plain of Esdraelon, about 6m E. Nazareth. It rises sharply from the Plain itself some 400 ft above sea level to a height of 1350 ft. The ascent is usually from the West near the village of Deburieh, probably the Daberath of Josh. 19:12. Tabor is named as a boundary between Issachar and Zebulun Josh. 19:22.

HAROSHETH HA GOYIM

Mechanics of the Gentiles - the site where iron chariots made, 16 m N.N.W. Megiddo where Plain Esdraelon converges to a narrow pass dominated by Harosheth.

MINNIKOTH (Lotsmen, Woods, Forests) Apparently a battle had been fought at Tabor in which Gideon's brothers had been killed. Jud. 8:18. Now fire and sword spread terror on every hand - pillage, massacre and murder drove Israel to take refuge in the numerous caves of the hills, and in strong holds on hill tops.

MEROZ: This city seems then to have been of considerable importance, since something great was expected of it, but probably after this angelic curse it withered away like the fig tree, so that no mention is made of it after this. Young gives meaning of per. A secret place.

Jud. 4:21 Temple
Lit. RAPPATO, soft part - may signify the brain. The word "beat" struck may signify "to discharge" - so describing his brains as running out on the ground. Cant. 8.
Coverts. MEISADOTH mountainous, or covert. Or. stronghold. Barnaby Or. A mixed multitude. 3 M
Gen. 29:1. denotes country as far north as Haran
Lev. 26:16. A reminder of the Covenant.
Far in the south, showing widespread nature of invasion. Sig. Strong.
These animals represented give way to the camels.
Indicating the nomadic nature of the invasion. They swarmed all over the land, and when they had eaten out one part they passed on to the next.
Gr. Rom. 12:9-10. The answer was: "Ye have not obeyed..." v. 10. H. 7:18-24. 10:5-11.
ISRAEL REPROVED vv. 7-10.
"... ye have not obeyed..." v. 10
He reminded them of the mighty acts of Jahweh in the past, which revealed He had the power to destroy the invading Midianites, if Israel would but obey. Ps 136:10-16
But they cried unto Yahweh and worshipped Baal. v. 25.
They fought in the name of their gods.
Gen. 5:29-14. Inc. Midianites Num 31:1-9 - Amalekites Ex 17:14-16
AN ANGELIC VISITATION vv. 11-18
Sig. "Hind." Str. west of Jordan about 6m. south west of Shechem
Sig. Yahweh Supports
An outstanding family in Manasseh that had been severely reduced by the national disaster. His brothers, all of whom were of regal appearance had been murdered Jud. 8:18. So that the family is now described as "the meanest in Manasseh" v. 15.
See Josh. 17:2 for the inheritance.
Sig. "A cutter down." Joash - Yah hath hastened (to help).
Usually done in the open. The wine press would permit to be hidden.

The defeat of Sisera subdued the last of the original inhabitants. Now gorgeously robed Arabs of lordly and pagan appearance (Jud. 8:24-26) swarmed over the border ruthlessly dominating the people, holding them in a thralldom of fear and terror. They were ruled by two kings: Zebah and Zalmunna in conjunction with two inferior princes – Oreb and Zeeb. (Loges Vol 20 p 220)

Zebah - Slaughter. Zalmunna - No defence. Oreb - Raven. Zeeb - wolf.

THROATY - hoarse, maliciously - TS

(Index) Below

mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

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

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

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

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

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

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

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites.

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

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

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

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

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

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

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

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

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and

---

Gideon
Was married with a son Jud 8:20
Noted for leadership Jud 6:12, 7:24
Apparently opposed to Baal worship Jud 6:27
Considerable house - 10 slaves Jud. 6:27
Possessed armor-bearer. Jud. 9:54
Father's house idolatrous Jud. 6:27.

THE MIDIANITES - Eg Contentious, Brawling

Had joined with Moab in hiring Balaam Num. 22:4 and had later seduced the people to idolatry and licentiousness Num. 25:1-6. Israel had then been commanded to slay them Num. 25:17 and accordingly had waged war destroying their kings and people Num. 31. The present invasion could well be looked upon as a form of revenge thus explaining the bitterness with which it was conducted Jud. 6:2

See Jud. 8:24

Gideon - A cutter down • Joash - Yah exists (Lex). Yah-lifted (Ge help or strength (Gn) • Abi-ezer - Father of help

"the angel" - both The Angel of Yahweh's presence Isa 63:9 Michael Josh 5:14-15, Dan 10:13, 21, 12:1

Elah - Strength Cp Gen 33:4 Cf. Jud. 4:5. A terebinth

Sel 6221 Temple

Lit. RAPPATO, will heal - may signify the brain. The verb "beat" "smash" may signify "to discharge" - so describing his brains running out on the ground. Cant. 8.

Covert. MEISADOTH mountains, and caves, and fortress or Court. Or. Barricades

Mixed multitude

In Gen 29:1 denotes country as far north as Haran

Lev 26:16 A reminder of the Covenant.

Far in the south, showing widespread nature of invasion. Sig. strong.

These animals reg. of Israel gave way to the Midianite camels.

Indicating the nomadic nature of the invasion. They swarmed all over the land, and when they had eaten out one part they passed on to the next.

Ex Num 12:9-10 The answer was: "Ye have not obeyed..." v. 10. Jer 18:18-24 Jer 44

ISRAEL REPROVED vv. 7-10

"... ye have not obey..." v. 10

He reminded them of the mighty acts of Jahweh in the past which revealed that he had the power to destroy the invading Midianites, if Israel would but obey Ps 106:10-15

But they cried unto Yahweh and worshipped Baal v 25.

They fought in the name of their gods.

Cattle Ex 9:1-10.

The Midianites Num 31:1-7 - Amalekites 17:8-16

AN ANGRY VISITATION vv 11-13

Sig. "Wind." S.W. west of Jordan about 6m South west of Shechem

An outstanding family in Manasseh that had been severely reduced by the national disaster (10 brothers, all of whom were of regal appearance had been murdered Jud 9:18) so that the family is now described as "the meanest in Manasseh" v 15

See Josh 17:2 for the inheritance.

Sig. "A cutter down" Joash - Yah hath hastened (to help) 4:29

Usually done in the open. The wine press would permit to be hidden

His strange visitor in his house v 18 probably because it was partly apostate v. 28. Though he called the provision he supplied his "offering" v. 18 he did not convey them there as such for he feared to test his credentials v. 17

Apparently Gideon had already manifested opposition to his father's idolatry exhibiting mental and moral courage.

In addressing the angel in the plural Gideon apparently gave expression to the principle that he was representative of many.

Gideon should have known. The wine press at his father's was the centre of Baal worship (v 25) and was probably the cause of the family's decline v 27 Deut 16:21

Under the steady gaze of the angel Gideon knew that no answer was necessary Yahweh had not forsaken Israel: Israel had forsaken Yahweh. Nor had the angel said Yahweh was "with us" but "with thee."

GIDEON APPOINTED TO SAVE ISRAEL vv. 14-16

Gideon's might was (as well as implied in his answer) I have neither wealth nor following.

See Mark 6 The division in Manasseh in which Gideon's family was, was impoverished.

As though they were but one man. Contrast v 5

A SIGN REQUESTED v 17

Supply the ellipse "art Yahweh who..." Or "Thou hast authority who..."

Meal offering - To apportion, donation, tribute, especially a sacrificial offering usually bloodless, a voluntary. See also Gen 4:3. The word can indicate both a present when by two parties and association as a sacrifice.

THE SIGN GIVEN vv 19-24

"It bushel" - Berkeley. This large amount would imply that the purpose was for the tribe and merely for feasting. Ephah is a full measure of 10 modern Bibles. It is of Egyptian derivation, meaning from whence called

The Angel used that designed for refreshment as a sacrificial offering. It was probably partly meat for his own use See top right.

BARAK AND DEBORAH AS TYPES.

The words of Deborah relating to Barak Jud. 5:12 are applied by Paul to Christ Eph. 4:8. In this Barak ("Lightning") son of Abinoam-father of Grace, typifies Christ, and Deborah (Bee) wife of Lapidoth (Lightnings) rep. the Bride, who stings him into action. The destruction of Sisera follows a scene of judgment in which some of the tribes reveal themselves worthy, and some do not Jud. 5:14-18. Sisera is finally destroyed by Jael, a relative of Moses who in the allegory represents Israel after the flesh. Jer. 51:20-24; Zech. 9:13-16; 14:14.

[a] pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [b] there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon [c] perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [d] for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, [e] Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it [f] Jehovah-shalom: unto this day it *is* yet in [g] Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and [h] cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this [i] rock, [j] in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that* was built.

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

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

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

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

33 ¶ Then all [l] the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in [m] the valley of Jezreel.

34 But [n] the Spirit of the LORD came upon Gideon, and he [o] blew a trumpet; and Abi-ezer was gathered after him.

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

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

37 [p] Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou

[a] Cp. 1 Kin. 18.33, 34. Wine was poured upon the Altar as a libation Exod. 30:9 [b] Lev. 9. 24. Divine acceptance.

[c] ch. 13. 21. [d] ch. 13. 22. Gen. 32. 30. Ex. 33. 20. Cp. Deut. 34. 10. [e] Dan. 10. 19. [f] i.e. *The* LORD send *peace*. Cp. Gen. 16. 14 & 22. 14. Ex. 17. 15. Ezek. 48. 35. [g] ver. 11. Ps. [h] ch. 8. 27, 33. [i] i.e. *Let Baal plead.* 1 Sam. 12. 11. (2 Sam. 11. 21, *Jerubbesheth*); i.e. *Let the shameful thing plead.* Jer. 11. 13. Hos. 9. 10. [j] Or, *and.* [k] ver. 3. [l] Ex. 34. 13. Cp. ch. 3. 7. [m] Josh. 17. 16. [n] ch. 3. 10. [o] Heb. *shophar.* [p] Heb. *strong place.* Dan. 11. 7, 10, 31. [q] Or, *in an orderly manner.* Ex. 39. 37. Lev. 24. 6. [r] Heb. LABASH. *clothed.* 2 Chr. 12. 18. 2 Chr. 24. 20. [s] ch. 3. 27. [t] Heb. Abi-ezer *was called after him.* ch. 18. 22, 23. 1 Sam. 14. 20. Cp. ch. 4. 13 & 7. 23, 24. [u] Cp. Ex. 4. 1-7.

YAHWEH SHALOM. Vv 22-24

The angel having departed, this message was conveyed by other means.

This verse is probably in anticipation of that which follows. There was probably on one Altar built. V. 26

Used, like Gideon, to haul down the altar of Baal and the things associated with its worship. The bullock not fattened for sacrifice for Baal, but a working bullock - Israel itself. As belonging to his father it is distinguished from the other bullock.

This evidently belonged to the people for it is distinguished from Joash's flock. cp. V. 28

Answering to the years of oppression, V. 1.

Hewn stones. Exod 20:25

Asherah. See note Jer. 17.

THE LABOUR OF THE NIGHT

V. 27 He adds virtue to faith.

MA'OWZ - Fortified place. V. "this strong hold." Same word used for stronghold of Zion "2 Sam. 5:7. The high places of Ophrah. - Babylon the Great

MA'ARÂKÂH - An arrangement. RV. "in an orderly manner." According to the arrangement Ex. 40:23

WHAT THE DAY REVEALED

V. 28

They submerged their will in that of their master Baal: under his direction attacked the citadel of Error. ENOSHIM.

THE ALTAR - YAHWEH SHALOM. V. 24

Gideon - "A cutter off" or "hewer down" i.e. A Great Warrior (Isa 9:6) whose name was changed to Jerubbabel - "Let Baal contend" or "Contender with Baal" and later to Jerubbesheth - "He shall contend against confusion + shame" (2 Sam. 11:21) He contended with Midian (contention) at Jezreel (El sows) V. 33 - a type of Christ's triumph (Hos. 2:22 Isa. 9:4 : 10:26). The Altar prefigured Christ's victories and was built upon the Rock [redacted] for the victory was Yahweh's. Ch. 7:26.

As Gideon labored all night to destroy the altar of Baal and bring respect to the Yahweh-Altar and so earned the title of Contender against Confusion and Shame so also does the Lord Jesus. As the dawning of a new day found the people enquiring the meaning and purpose of the Yahweh Altar and laid the foundation for the destruction of Israel's enemies so will be at Christ's return. As there are two stages in Christ's ministry, so there were in Gideons - first the sacrificial, then that of National deliverance.

The erection of the Yahweh Altar amidst the ruins of the Baal Altar with the smoking ashes of the pole and burned bullock prefigured the coming triumph of the Truth over all forms of error Jer. 16:19.

V. 27. He did it by night. Though it is right - Christ co-operates with his servants Jn 9:4; 14:12; Mat 28:18-20.

V. 27. Men of the city - suggests remnant of the Canaanites - hence Jezebel's daughter (Ath.) + her house + Gentiles.

CONSTERNATION

29 Evidently Gideon frowned upon the idolatry of his father's house and was known for his opposition, thus the people quickly jumped to the conclusion of who was responsible.

Joash = Yah is strength. thus - "The Great Warrior filled with Yah's strength"

JOASH'S DEFENCE

He had inwardly no great respect for Baal - and this truth was to be the deciding factor.

30 Joash's defence is clever. Any pleading for Baal interferes with his sovereignty and reflects of his power, and is, therefore, himself worthy of death.

WAR. Vv 33-35

31 A type of Armageddon Mat 1:11. Ps 83:9-12. 9:3-5. 10:24-27. Jezreel = "El sows" For the harvest Ch. 7:12

32 Hearing these things and seeing in Gideon a possible leader, they decided to crush any insurrection at the outset

See 6:11

33 A hardy gathering of northern tribes to Gideon

34 He was seized with preternatural courage and wisdom

35 The people were slow in responding requiring specific messengers to be sent Considering the difficulties who can blame them But Gideon knew no fear.

TWO STAGES IN THE TYPE OF GIDEON.

First was a contending for the faith; second was a battle against the enemy. The first was against his household & the men of the city; the second against the invaders. Joash stands as a type of Yahweh. Though the Baal-altar is described as his (V.25) it is obvious that he did not treat the worship with respect (V.31) and that he only permitted what he did not approve. The contention ended in a day of Judgment for all associated with the action of Gideon (V.11).

The battle is preceded by a call and a judgment. 32,000 were reduced to 300 - with them the victory was won, and, ultimately, Israel brought under the control of Gideon.

Jud. 4:18 Margin: The etymology of this word, only used here, is uncertain. LXX translates by "covering" or "screen" using a word which generally translates "tent-curtain." The reference could be to the screened quarter of the women, which would give scope for a sense of false security and, from Jael's point of view, for the entertaining guest.

Gideon's signs.

THE SIGN OF THE FLEECE (V.36-40)

An indication of his own character. Cool in the heat of all around - dry when all around were damped with fear.

So preparations were made for what appeared a most uneven contest - the unnumbered hordes of Midianites, well armed, haughty in their power against the fear stricken, fugitives of Israel. Cp. V.2. No wonder signs were needed, not for Gideon so much as those he must lead.

= CHAPTER 7.

GIDEON'S NOTABLE TRIUMPH

32,000 Israelites gathered to Gideon. The Midianites numbered 135,000 (Ch. 8:10)

GIDEON'S ARMY REDUCED

1 The "well of fear" revealing the spirit that dominated Gideon's army. V.3. Israel's army was outnumbered almost 5 to 1. They were untried, poorly armed and suffered under the sense of defeat.

2 Even though they were heavily outnumbered

2A. Teacher: Index

3 Cowards or faithless removed. See the instructions of the Law Deut. 20:8.

4 Mt Gilead is East of the Jordan - Israel was then West. It could have been that there was another Mount of similar name in the west, adjacent to Mt Gilboa. Or, perhaps the term was used to describe Manasseh both east & west. Dr Hales renders: "whosoever from Mt Gilead is fearful & afraid, let him return (home) and depart early." - 8

5 TSAPHAR - To skip like a sparrow.

6 Figurative of the Hind

THE FLEECE ON THE GROUND

Wet with dew - Shows Heaven's favour on Israel for the moment. Dew - Divine blessing thereon. Dew on ground. "Prosperity of enemies - a work of God.

Gideon's army reduced.

This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [c] By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him [g] in the valley. Anti-type - Rulers darkness Eph. 6:12

9 ¶ And it came to pass the same [h] night, that the LORD said unto him, Arise, get thee down unto the host; for [k] I have delivered it into thine hand. (ATTACK!)

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt [m] hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [n] armed men that were in the host.

12 And the Midianites and the Amalekites and [o] all the children of the east lay along [p] in

1 Gideon's army reduced. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His stratagem of trumpets and lamps in pitchers. 24 Oreb and Zeeb taken.

THEN [d] Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside [e] the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of [f] Moreh, [g] in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel [h] vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [i] Whosoever *is* fearful and [c] afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet too many; bring them [k] down unto the water, and I [l] will try them for thee there: and it shall be, *that* of whom I say unto thee,

Jud 2:8 THE SERVANT (OBED) OF YAHWEH.

This is an honorable title specially given to Moses. Deut 34:5; Exod. 14:31; Num. 12:7 Josh. 1:1 (Cp Heb 3:5). In later books, the title "the servant of God" is used (1 Ch. 6:49; Neh. 10:29; Dan 9:11; Rev. 15:3).

- It is applied to Joshua only here and in Josh. 24:29. - It is spoken of David Ps. 18 title and generally of the prophets, like the analogous phrase "man of God" - it is transferred by Paul to the ministers of Christ - Tim. 2:24; James 1:1.

V.2 Too many. Cont. 1 Cor. 1:27-29, 2 Cor 2:14-5 2 Cor. 10:4-5, 12:9.

Perhaps he requested the sign to strengthen & confirm his followers.

It could have been explained naturally, that the dew on the

[a] ch. 5. 25.
Gp Gen. 18:32
[b] Gen. 18. 32 Ground had dried out.
2 Signs. Gp Heb. 6:17-18.
Dew is from Yahweh. Mic. 5:7
Symbol of Saints Isa. 26:19; Ps 110:3.
In view of vast numbers of enemies could Yahweh distinguish between such & the 3 most
[c] Cp. fleece 1 Sam. 14.6. 2 Chr. 14.11.
Sig. Contention, Bowl Trng. p 339.
[d] ch. 6. 32.
[e] Cp. ch. 6. 33 with 1 Sam. 29.1 and with ver. 3.
[f] Gen. 12. 6. Deut. 11. 30.
[g] ver. 1. 1 Sam. 14:16 2 Chr. 14:11 Zech. 4:6
[h] Gen. 45.2,3.
[i] Ex. 8. 9. Deut. 8. 17. 1 Cor. 1. 29.
[k] ver. 2, 7, 14, 15. ch. 3. 28.
[l] Deut. 20. 8. Index
[m] ver. 13-15. Cp. Gen. 24. 14. 1 Sam. 14. 9, 10.
[n] by separating the dross from the pure
[o] Or, ranks by fifty. Ex. 13. 18.
[p] Ps. 17. 3 & 26. 2 & 66. 10. Is. 1. 25.
[q] ch. 6. 3, 5, 33.

Jud. 2:11 "Did evil in the sight of Yahweh"

This statement begins the narrative of what really did happen after the death of Joshua, but of which Ch 1 conveys no hint. The people served Yahweh during his lifetime, Jos. 24:7 but afterwards "did evil". Then, from V.14 to the end of the chapter, follows a summary of the whole contents of the book. The phrase "did evil in the sight of Yahweh" is the regular formula throughout Scripture for falling into idolatry. It occurs 9 times in Judges as descriptive of the 7 apostasies of Israel 2:11; 3:7; 4:1; 6:1; 10:6; 13:1. See Summary on p. 349 & Note on 2:14. Cont. p. 313.

PPS LÂQAQ is similar to the sound a dog makes when he drinks. Those who thus drank were the calmer, so the rash are removed from the army. They exercised greater vigilance in view of the coming battle - keeping their eyes on the plain before them, whilst relieving their thirst. The others fulfilled their fleshly need in careless forgetfulness of the coming conflict. Cp. 1 Pet. 4:8.

What would the 300 think of Gideon's action sending 31,700 home! Cp 1 Sam. 14:6, 2 Chr. 14:11. See below Isa. 41:14-16.

Berkeley: "He took victuals, & trumpets from the people... He took from them returning the provisions needed for the occasion.

Shepherd's Note 155a Lex. 211 2 & 4 n.

What courage and faith these 300 men must have had to oppose 135,000 well armed and victorious foes. Gideon was on the lower slopes of Gilboa, so that the vast numbers of the enemy could be easily seen.

FEAR IN THE CAMP OF MIDIAN vv. 9-14

Gideon encouraged by a further sign of Victory

With his forces reduced to a mere token number Gideon is taught the truth of the words of Ps. 33:16-23.

Possibly Gideon had hesitated when he received this invitation - or Branch Sig. "Bough." Doubtless Gideon's armor-bearer of whom he learned. RV. Hurah.

Jud. 4:6-7. "Draw" - Heb. This is a word of broad connotation. Ex. 12:21 & 15:20. The verb in V.6 is without an object. It seems to mean to draw out. Barak was content it could be rally to Taber in the staggered partisans to create suspicion. In V.7, the verb is transitive with Sisera as object. - "In which case we should probably understand that Deborah had her own plan for luring Sisera towards unfavourable land by the Kishon" - Cent. Bible.

THE 300. These appear to have been from Gideon's own district of Abi-ezer (6:11) for the victory is styled by him: The Ministry of Abi-ezer

"TURNED" v 13. HAPHAK - Is rather descriptive of a sword brandished. It is the word tend. "turned" Gen. 3:24.

FOR ANTITYPE SEE 2 Cor. 4:6-12

Gideon is encouraged.

8 The first sight to Gideon therefore would be one of overwhelming power and invincible might. Ps 124. 17:12-14. Dan 2:31, 35.

DREAM IN THE NIGHT. vv 13-15.

Creeping cautiously to the outskirts of the Midianitish camp, Gideon heard a conversation which greatly encouraged him to make the attack that night as instructed. v 9

9 The bread of poverty - an apt symbol of Israel's impoverished state. 1 Cor. 1:27.

10 This answer illustrated the state of fear that was sweeping the camp.

11 HA-OHEL "The tent" as in Roth. The chief tent, the tent of the commander.

12 This presentiment is similar to the terror incited in the minds of the Canaanites at the approach of Israel Exod. 23:27; Deut. 2:25; 11:25; Josh. 2:9-11. There would have been concern among the Midianites when they saw first 22,000, & 9700 sent away. They would be suspicious of Gideon's strategy.

GIDEON'S STRATEGY. vv 16-18

13 Thus, thinned out they would be able to surround the camp of Midian better. v 21

14 Shopharoth.

15 LAPEEDIM - fierce flames. a 2 Cor. 4:6

16 Earthenware vessels for carrying water - hence the light of truth in earthen pitchers. 2 Cor. 4:7

17 He assumes the position of Commander in Ch. 5:4. Ps. 16:24. 1 Cor. 11:1. Heb. 13:7. 1 Pet. 5:3. Rev. 11:15.

18 The light hidden until revealed by the breaking of pitchers.

19 CHERAV YAHWEH OOLEGID-ON. Cherav, sword, is supplied from v 20. Found here in Chaldee, Syriac, Arabic & some Heb. MSS. 2 A great noise when the lights of women revealed.

THE MIDNIGHT ATTACK. vv 19-21

20 There were three watches. - Sunset to midnight; midnight to cockcrow; cockcrow to sunrise Lam. 2:19. Exod. 14:24. 1 Sam. 11:11; Matt. 14:25; Mk. 6:48; Lk. 12:38. Some say 4 hours each, 6-10, 10-2, 2-6. The beginning would be about 9 p.m. The Romans had 4 watches of 3 hours Mk. 13:35; Lk. 12:38.

JUD. 6:35 Those who follow Gideon: Abi-ezer - father of help. Manasseh - forgetting; Asher - Happy; Zebulun - Dwelling with; Naphtali - wrestling.

8 And the valley was like grasshoppers for multitude; and their camels were without number, [b] as the sand by the sea side for multitude.

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

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

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

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

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. Type = Armor Light. Rom. 13:12.

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

19 ¶ So Gideon, and [r] the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets,

[a] ch. 6. 3, 5. 33.
[b] Josh. 11. 4. A Hebraism, & hyperbole
v. 22. Tabbath - perhaps "renowned" - See Rob. Abel-Tabbath - Top - Ums
[c] Ex. 14. 13, 14. 2 Chr. 20. 17.
[d] Ex. 16. 29.
[e] 2 Kin. 7. 7.
[f] Josh. 6. 4, 16, 20.
[g] Cp. Ps. 83. 9. Is. 9. 4.
[h] 1 Sam. 14. 20. Ezek. 38. 2 Chr. 20. 23.
[i] Or, Towards. Heb.
[k] Heb. lip.
[l] 1 Kin. 4. 12 & 19. 16. Cp. Top left ch. 11. 33.
[m] Heb. the breaking thereof.
[n] ver. 24. ch. 10. 17 & 12. 1. 1 Sam. 13. 4. 2 Kin. 3. 21. Cp. ch. 6. 34. ch. 6. 35. Josh. 24. 33.
[o] Heb. shophar Trumpets in the hand of all of them.
[p] Or, the grounds, or trenches. ver. 20. ch. 15. 4. Gen. 15. 17. Job 12. 5.
[q] ch. 3. 28.
[r] ch. 8. 3. Ps. 83. 11.
[s] Is. 10. 26. Fulfilled by Immanuel.
[t] Expressed ver. 20.
[u] ver. 16. Ps 83:11-12.
V. 25. Gideon not yet passed over Jud. 8:4

Human nature humbled

21 and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.

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

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

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

24 ¶ And Gideon sent messengers throughout all [m] mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim [k] gathered themselves together, and [l] took the waters unto Beth-barah and Jordan.

25 And they took [o] two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

[v] Heb. shophar
[w] Heb. shophar
[x] Heb. shophar
[y] Heb. shophar
[z] Or, towards. Heb. Beth-hashittah
[a] Heb. lip. To pierce or puncture N. Zererah
[b] Heb. shophar
[m] Josh. 24. 33.
[k] ver. 24. ch. 10. 17 & 12. 1. 1 Sam. 13. 4. 2 Kin. 3. 21. Cp. ch. 6. 34. ch. 6. 35. Josh. 24. 33.
[l] Heb. shophar Trumpets in the hand of all of them.
[o] Or, the grounds, or trenches. ver. 20. ch. 15. 4. Gen. 15. 17. Job 12. 5.

Ruth. "at the ford of the Jordan." Heb. MAJAIVER LYYARDAN.

Strong Vv 23 = 724.

Summary = V 24. Note

CHAPTER 8.

1 Gideon pacifieth the Ephraimites. 10 Zebah and Zalmunna taken. 13 Succoth and Penuel destroyed. 18 Gideon revengeth his brethren's death. 22 He refuseth government. 28 Midian subdued. 32 Gideon's death. 33 The Israelites' idolatry.

Valley Esdraelon. NAPHTALI. Tabor. Israelites defeated 6:2 8:18. Ophrah. Afulch. Hill Moreh. Midianites 7:1. Ender Midian destroyed. Ps 83:9-10. Beth-shittah. Midianite flight. Midianite advance. (Century Bible The Land of the Bible - Y. Haroni) Megiddo. Israelites 7:11. Jezreel. Harod. Gilboa. MANASSEH. Midianites 6:4f. advance as far south as Gaza. Tobbath 7:22. Abel-meholah. Gilgal. Jordan. ASHER.

Abel-meholah 7:22. Beth-shittah 7:22. Tabbath. Succoth. Penuel. Nobah. Zererath. Ephraim cut off retreat 7:24. GAD. Jogbehah. see opp. p. 371. Gideon + his 300 gain victory. Remnant mopped up by men of Naphtali, Asher, Manasseh. 7:23. "Faint but pursuing" 8:4.

"All Manasseh" = both sections of the Tribe. v 23

← See Map: World History Jewish People - Judges.

28 30 Sig. Raven
31 Sig. Wolf.
32 The streams that run from the mountain districts into the Jordan valley. These would hinder the fleeing Midianites.

TABBATH 7:22 - You were good - Dictionary of Proper Names. Mod. RAS ABU TABBAT - Dictionary of Bible Place Names.

CHAPTER 8

THE JEALOUSY OF EPHRAIM

1 Ephraim acts the part of bully and bird. The slaughter Oreb Ps. 83:11. Isa. 10:26 had doubtless impressed them with a sense of importance. Their jealousy was roused because Gideon had overlooked them in the first call to arms. Jud. 6:34-35

2 The few grapes of Ephraim leaves an greater importance than all the clusters gathered by Abi-ezer.

3 Ephraim was so much greater than Gideon that it would have seemed presumptuous for him to have called them to arms under his command. It was a soft answer Prov. 15:1. Yet there irony and sarcasm in it - but Ephraim, filled with its own importance, saw in Gideon's words as their due and failed to see the barb in them.

THE LABOUR OF GIDEON Vv 4-9

4 These words of caption the labour of faith in the midst of an unorganised opposition. 2 Cor. 4:8,9 1 Cor. 15:58

5 Support the hand of labor for the good of Israel. 3 Jn 6-8

THE COWARDICE OF SUCCOTH Vv 5-9

6 See margin. It was as harvest was ended, and the grain removed. The action of Israel meaning to them.

THE FOLLY OF PENUEL Vv 8-9

7 They probably had confidence in their society the tower and preferred to antagonise the Midianites. They were satisfied to play

VAIN STAND AGAINST MIDIANITES

8 Sig. Sacrificial slaughter.

9 Sig. Defence to be denied. - Shade to be held or Refuge not

between Gilboa
The Midianite
astoral trumpets
terrible shout
roubled by dreams
their swords on
army.

eated. 21 Or Note v. 16 with
this. V. 15. If the
that earthen pitchers my
ellent human nature as in
anies 2 Cor. 4:7, the treas-
ure therof = immortal,
orake. 22 See note above.
the 23 Eph 6:13-14
and
right Sig Gooling Yg Gib
and ed Zereton Josh 3:16
the Near Succoth 8:5
bove and Adam Josh 3:16
plan 24 The Israelites
the surrounded the
ran, camp. The Midian-
ites in panic flee
no way to escape
lred 25 These expres-
the ions suggest con-
ord fusion, disorder
ven dismay and panic.
and MUTUAL SLAUGHT-
cah ER IN MIDIAN
he In the mutual
nto slaughter that
h) followed
ael took place, and
er the attack in force
of that Israel now
h, made 129,000 of
n-Midian were des-
troyed. Jud 8:10
s- 26 House of the
at Acacias". In Jordan
n valley.
d 27 Sig. "Meadow of
s Dancing." Birthplace
. of Elisha (1 Kings 4:
12) In Jordan valley
TELL EL-MAQLUBA
EPHRAIM CUTS OFF
FLEEING MIDIANITES
Vv. 24-25 P351 for hyp.
28 "Sig." House of the
Ford." Probably same
as Bethabara on
right side Jordan
where John later
baptised. John 1:28.
These messengers
probably had been
sent before Gideon
attack, and now
waited the fleeing
anic-stricken army
For use of ex-
ression see Jud 1

Sig. Raven
Sig. Wolf.
The streams that..
n from the mountain
streets into the Jordan
alley. These would hin-
the fleeing Midian-
es.

"All Manasseh"
= both sections
of the Tribe. V. 22

ap: World
istory Jewish People
Judges.

TABBATH 7:22
– You will find
good – Dictionary
ary of Proper
Names. Mod.
RAS ABU TAB-
AS – Dictionary
of Bible Place
Names.

* THE OFFENDED DIGNITY OF EPHRAIM
* THE CONTEMPT OF SUCCOTH
* THE SELF-SATISFACTION OF PENIEL
show in poor light against
* THE FAITH & COURAGE of GIDEON – "faint but pursuing" the enemy. V4

GIDEON'S 300 WARRIORS OF FAITH

These all seem to have been of his home-town of Abi-ezer (or rather, the family of Abi-ezer – my father helps) Ch. 6:12 & Ch. 6:11, 24

GIDEON AND EPHRAIM

Humble & unassuming & recognising that victory & unity in Israel were more important than self-justification or personal glory, he met their taunt with a soft answer that turned away wrath. Prov. 15:1.

JUDGES 8.

Zebah and Zalmunna taken.

CHAPTER 8

THE JEALOUSY OF EPHRAIM Vv 1-3

1 Ephraim acts the part of bully and coward. The slaughter of Oreb Ps. 83:11. Isa. 10:26 had doubtless impressed them with a feeling of importance. Their jealousy was aroused because Gideon had overlooked them in the first call to arms. Jud. 6:34-35

2 The few grapes that Ephraim leaves are of greater importance than all the clusters gathered by Abi-ezer.

3 Ephraim was so much greater than Gideon that it would have seemed presumptuous for him to have called them to fight under his command. It was a soft answer Prov. 15:1. Yet there irony and sarcasm in it – but Ephraim, filled with its own importance, saw these words as their due, and failed to see the barb in them.

THE LABOUR OF GIDEON Vv 4-9

4 These words well caption the labour of faith in the midst of an unorganised nation. 2 Cor 4:8, 9 & Gal 6:9

5 Support the hand that labors for the good of Israel. 3 John 6-8

THE COWARDICE OF SUCCOTH Vv. 5-9

6 See margin. "Thresh" as harvest was threshed, and the grain removed. The adversity of Israel meant nothing to them.

THE FOLLY OF PENUEL Vv 8-9

7 They probably put confidence in the safety the tower afforded and preferred not to antagonise the Midianites. They were satisfied to play safe.

VAIN STAND BY MIDIANITES V. 11.

8 Sig. Sacrificial slaughter.

9 Sig. Defence has been denied. – Shade was with-held. or Refuge refused.

AND [a] the men of Ephraim said unto him, [2] Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him [1] sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not [c] the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? Rightly emphasis. Ps. 44:13. 118:11

3 [d] God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [e] anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and [k] the three hundred men that *were* with him, faint, yet pursuing *them*. Heb 12:1-4 2 Pet 1:10-11 Rev. 2:10, 3:11

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

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

7 And Gideon said, Therefore when the LORD hath [o] delivered Zebah and Zalmunna into mine hand, [p] then I will [6] tear your flesh with the thorns of the wilderness and with briers.

8 ¶ And he went up thence to [r] Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. (safe = sound. Shalom = wholeness; peace is a secondary meaning)

9 And he spake also unto the men of Penuel, saying, [t] When I come again in peace, [u] I will break down this tower.

10 ¶ Now Zebah and Zalmunna [9] were in Karkor, [10] and their hosts with them, about fifteen thousand *men*, all that were left of [b] all the hosts of [c] the children of the east: for there fell [3] an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of [h] Nobah and Jogbehah, and smote the host: for the host was [i] secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [h] took the two kings of Midian, Zebah and Zalmunna, and [6] discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he [7] described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men. Wrote down for him. (N)

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, "*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 "And he took the elders of the city, and thorns of the wilderness and briers, and with them he [8] taught the men of Succoth.

17 [9] And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [s] Tabor? And they answered, As thou *art*, so *were* they; each one [2] resembled the children of a king. (commanding personalities)

19 And he said, They were my brethren, *even* the sons of my mother: *as* [5A] the LORD

[a] Cp. ch. 12. 1. [2] Sam. 19. 41. Is. 9. 21.
[2] Heb. *What thing is this thou hast done unto us?*
[b] ch. 7. 12.
[c] ch. 6. 3.
[3] Or, *an hundred and twenty thousand, every one drawing a sword.* ch. 20. 2, 15, 17, 25, 35, 46.
[2] Sam. 24. 9. [2] Kin. 3. 26. 1 Chr. 21. 5.
[4] Heb. *strongly.*
[d] Num. 32. 33, 42.
[e] Is. 24. 13. Jer. 49. 9. Obad. 5. Mic. 7. 1.
[f] ch. 18. 27.
[g] ch. 7. 24, 25 & 3. 28.
[h] Ps. 83. 11.
[6] Heb. *terrified.* [2] Sam. 17. 2.
[6] Heb. *spirit.*
[i] Prov. 15. 1.
[k] ch. 7. 6.
[l] Gen. 33. 17. Josh. 13. 27.
[m] Ex. 11. 8.
[n] ver. 6, 7.
[o] Cp. 1 Sam. 25. 11. 1 Kin. 20. 11.
– see below.
[p] ver. 16.
[6] Heb. *thresh.*
[q] Heb. *made to know.*
[r] ver. 9. Cp. 1 Kin. 12. 25.
[r] Gen. 32. 31.
[s] Josh. 19. 12. Cp. ch. 6. 2, &c.
[t] 1 Kin. 22. 27, 28.
[2] Heb. *according to the form, &c.*
[u] ver. 17.
[x] Ruth 3. 13.

1 They probably put confidence in the safety the tower afforded and preferred not to antagonise the Midianites. They were satisfied to play safe.

VAIN STAND BY MIDIANITES V. 11.

8 Sig. Sacrificial slaughter.

9 Sig. Defence has been denied. – Shade was with-held. or Refuge refused.

10 The remnant of the host fell themselves secure, but were again suddenly attacked evidently by night V. 13.

10 i.e by the caravan route.

11 This would have taken him to Eastern borders of Gad about 50 m. from the Well of Trembling and into enemy territory. Perhaps this was the reason why the Midianites felt themselves secure.

12 Sig. "Bark" of a dog. Sit unknown. Perhaps named thus because Gideon on heels of powerful enemy like a dog. – Mod. Jubeihah 8m. NW. RABBATH

13 Sig. "Height" – on eastern borders of Gad. Num 32:3 & 8

14 Apparently little expected Gideon.

SUCCOTH PUNISHED Vv. 14-16

15 This would have been impossible considering the distance covered. Heb. Mi Maaleh Haharesh. – "From the ascent of Heres." – R.V. The alternative would be a surprise night attack

16 They had jeopardised the whole cause of Israel by their cowardice and preferred to witness the destruction of Gideon and his faithful few than put themselves in danger.

17 Some read WYYADOSH "tore" instead of WYYODA "taught." Sept. = "tore," & put into effect his threat to "thresh" the men of Succoth by beating.

PENUEL PUNISHED V. 17

18 If this punishment exceeded that of V. 16 doubtless the cause was greater.

EXECUTION OF KINGS V. 21

19 Possibly Israel had earlier made some stand at Tabor that ended disastrously for the nation, and particularly for Gideon's family. For Tabor see note Bottom p. 338.

20 [9] EY PHOH – Everywhere else rend. "where." – Reminding them of the fate of his brethren. Where are they? – a warning of the

21 They plead self defence as the necessity of putting them to death – otherwise they would have risen against them and Gideon. They hoped to save themselves by a flattering answer.

343 SUCCOTH AND PENUEL

Booths for shelter, and the Faces of God. The very names of these places, their historic background Gen. 33:17, 32:31 should have caused them to extend a helping hand to Gideon, but they responded in a most faithless, selfish, cowardly and unpatriotic way.

The punishment Gideon threatened them with and which he administered was such as was appropriate for cowards and must surely have humiliated them.

וַיָּלֶן He taught = וַיָּלַן = he tore (as LXX). Yadash for Yodah – a mistake easily made. The Century Bible by a cognate Arabic word wadaa = "made them meek."

A TYPE OF CHRIST'S VICTORY. See Isa. 10:26. Hab. 3:14. Hos. 1:11.

Gideon
- Selects his few from the thousands of Israel.
- He is despised by Israel in Ephraim, Succoth etc.
- He destroys the confederated force gathered against Israel, which in panic turn their weapons on each other.
- He disciplines Israel.
- They chase him as King. He organises priestly dothe

CHRIST WILL DO LIKEWISE

SNARE v.27.

In what way? Probably not in idolatry, but in an attempt to make Ophrah the centre of worship instead of Shiloh.

Gideon maketh an ephod. **JUDGES 9.** *The Midianites subdued.*

PEACE IN ISRAEL v.28.

liveth, if ye had saved them alive, I would not slay you.[18]

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and [c]slew Zebah and Zalmunna, and took away the [3]ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: [h]the LORD shall rule over you.

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the [i]earrings of his prey. (For they had golden earrings, [j]because they were Ishmaelites.)

25 And they answered, We will willingly give *them*. [4]And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; [k]beside [3]ornaments, and [5]collars, and [l]purple raiment that *was* on the kings of Midian, and beside the [m]chains that *were* about their camels' necks.

27 And Gideon made an [n]ephod thereof, and put it in his city, even [o]in Ophrah: and all Israel [p]went thither a whoring after it: which thing became [q]a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they [r]lifted up their heads no more. [s]And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had [t]three-score and ten sons [6]of his body begotten: for he had many wives.

31 And his concubine that *was* in [u]Shechem, she also bare him a son, whose name he [7]called Abimelech.

32 ¶ And Gideon the son of Joash died [v]in a good old age, and was buried in the sepulchre of Joash his father, [w]in Ophrah of the Abi-ezrites.

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

34 And the children of Israel [a]remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 [b]Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAPTER 9.

1 Abimelech is made king by the Shechemites.
7 Jotham by a parable rebuketh them.
22 Gaal's conspiracy. 50 Abimelech slain.
56 Jotham's curse fulfilled.

AND Abimelech the son of Jerubbaal [1]went to Shechem unto [2]his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all [3]the men of Shechem, [4]Whether *is* better for you, either that all the sons of Jerubbaal, which are [a]three-

---

18 A: God if was his duty to avenge the blood of his brethren. Deut. 19:12-13, Num. 35:12, 19, 21
19 Sig. "Excellence." "Superabundance."
20 SAHARON - A round pendant for the neck - shaped like the moon. See 8:18. on the chains of adorned camels necks ornaments shaped like moon - to honor the moon-faced goddess Astarte.
20 See introductory note p. 339 Crescent shaped (Ung) p. 1543
SUMMARY - Many are led into false ways by one false step of a good man. v.27 False worship seen in Ophrah for false gods & "whoring" vv 27, 33.

GIDEON INVITED TO REIGN AS KING vv. 22-23

The full greatness of Gideon shown in this incident. He rejected the offer of hereditary Kingship on the basis that Israel was a Theocracy.
The full measure of Gideon's faith and victory is shown in this request. But Gideon knew the victory was Yahweh's not his. Contrast his refusal of the Kingship with Abimelech's grasping of this position
Jud 9:2 & 1 Sam 8:1
Ishmaelites and Midianites were both descended from Abraham by different mothers. (Gen. 25:2, 4, 12-18) & the Ishmaelites were the most powerful of Abraham's descendants (apart from Israel) the other tribes were grouped by them, and known by their name.

GIDEON'S ERROR. vv. 24-27

Though he resisted the offer of a throne, Gideon fell into the error of meddling with the priestly office. Perhaps he thought this warranted in view of the Altar he had been commanded to build and over which he had officiated. It is not certain whether he used the Ephod himself, or called the High Priest from Shiloh to do so. He may have made it as a memorial in the same way as the altar of Ed (Josh. 22:26-29) Whatever the motive the rich garment became a snare to Gideon and his house. 28.
AT this moment of victory and relief from oppression they would have given Gideon anything but see Jud. 8:35.

PEACE IN ISRAEL v.28.

28 Indicating the completeness of God's victory Cp 10:2 - The crushing of the head Cp GEN 3:15 Ex 17:16
FAMILY OF GIDEON vv 29-31.
29 From natural standpoint his home would appear secure in Israel, but see Jud. 9:1-
30 Sig. "A King is my Father." There seems in this name an attempt on the part of the concubine to force the claims of her son.
AFTER GIDEON'S DEATH vv 32-35
33 Sig. The Lord of the Covenant. See bottom p. 346
IDOLATRY FORGETFULNESS OF YAHWEH'S GOODNESS ABSENCE OF GRATITUDE
So ended a noble and heroic episode in Israel's history. The site of Covenant to Abram.
32 MAT 9:2

344

reign - and Abimelech's rumour only troubled the public mind and implanted therein a false idea to the advantage of he who aspired to Kingship.
4 Throughout this chapter Gideon is called Jerubaal - contender with Baal. This is in contrast to Abimelech who worshipped Baal & had as his idol his own personal ambition. Vv 4, 46.
Gideon had been instructed to act as a priest, & perhaps felt he could continue in such - a plausible but false inference.
Jud 8:31 "Commander," but in addition, through gratitude he acquired the people's spoil as well. He had taken the Kings' ornaments Cp. v. 21.

— CHAPTER 9 —

ABIMELECH THE AMBITIOUS BRAMBLE KING
CONSPIRACY IN SHECHEM vv 1-3.
Israel oppressed by interneine strife
Disgraceful end to the House of Gideon

1 On the death of Gideon, the least of his sons Cp Ch. 8:31. hastened to the home town of his mother to arouse support for his conspiracy to grasp the rule
2 The secret counsel of the ungodly. That for which the unworthy Abimelech craved, the faithful Gideon had already rejected Cp v. 2-23 - See 8:1013, Prov. 1:11-14. This conspiracy was to bring trouble to all concerned.
3 Abimelech poses as a public benefactor on the basis of deceit, hiding his true motives. Of the 70 had expressed no desire to

ABIMELECH —

The Olive, listening to the idle do so Abim addition to Gideon, the

Will you have 70 or one.

Ephraimite pride Jo the spirit in Time De Rehoboam 2 Sam 12 1 Ki 12:16

their advantage la with following Abim Shechem wou the capital and the Kings relatives el killed.

BAAL & SHECHEM. See below. Right

MURDER IN ISRAEL vv 4-5

A piece of silver fo cashed the lives he was about to take Ex 30:12-13.

That he identified himself with idol worship & attempting to usurp the rule of YHWH.

The Lord of the Cov ant, perhaps relating to this very conspira Cp 8:33 Cp bottom

Heb. "anashim reyk" - worth "Anashim" - worthless and dissolute men. "Bu sons" of those times.

10 cf V.20. "Millo" "Fortress" It was a house, probably a garrison at Shechem and distinct from the bastion at Jerusalem. Beth-Millo

11 Probably flung from the rock and dashed to pieces. Later on rock was to kill Abimelech v. 53

12 His name sig. "Upright." He appears for this brief moment in the history and is heard of no more. Gideon's house came to an end.

ABIMELECH MADE K v. 6.

13 Nothing was [illegible] the Bramble King. was the place where tribes recited blessings curses of Law when first entered land 8:30 and where later entered into covenant agreement to serve Yahweh Josh Abimelech seems to deliberately pursued course designed to every principle of cy.

JOTHAM'S PARABLE THE BRAMBLE KING

14 Jotham, in hiding had his spies out to report on development
15 Ebal and Gerizim overshadow Shechem and the contour of land is such that sa carries to ears from

ABIMELECH — LEADER OF LARRIKINS. — Judges 9:4.

The Olive, the Fig, and the Vine are too busy ministering to the good of man to rule — and it is left to the idle bramble — only good to kindle fire — to do so. Abimelech was apparently given this title in addition to his first name which is not recorded.

The verb "called" Ch. 8:31. is the Hebrew SUWM "he set him the name. In contrast to QÂRÂ? — the normal verb when a person is named at birth. SUWM is only used for additional names given ex. 2 Kings 17:34 Neh. 9:7. Dan. 1:7 etc. The reference to the concubine Jud. 8:31 suggests that Abimelech's lowly birth may have resulted in an inferiority complex that caused him to assert himself using his mother to that end.

● Gideon, the original charismatic ruler, did not make proper succession arrangements — hence trouble. ● Archaeology — see World History Judges. P. 150.

TYPE: Abimelech is half Canaanite half Israelite - a type of the Jewish-Christian-Pagan abomination of Rome established upon the murder of the true sons of Gideon & their father's house" 9:5; 2 Kg. 18:21. Contrast Rev. 18:21. cf. vs 21.

JUDGES 9.

Jotham's parable

1 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, 2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh. 3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother. 4 And they gave him three-score and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. 5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. 6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. 8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us. 9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? 10 And the trees said to the fig tree, Come thou, *and* reign over us. 11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? 12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? 14 Then said all the trees unto the bramble, Come thou, *and* reign over us. 15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; 17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: 18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;) 19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you: 20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and

a Gen. 29. 14.
b Josh. 24. 11.
c Ps. 104. 15.
2 Heb. *after.* 2 Sam. 15. 13.
d ver. 18. Gen. 29. 15.
3 Or, *thistle.* Ps. 58. 9.
e ver. 46. ch. 8. 33.
f ch. 11. 3. 2 Chr. 13. 7. Prov. 12. 11. Acts 17. 5.
g Zeph. 3. 4. Cp.
6 Gen. 49. 4.
h Num. 14. 9. Dan. 4. 12. Hos. 14. 7.
i ver. 20. Num. 21. 28. Ezek. 19. 14.
j ch. 6. 24. 11
k 1 Kin. 4. 33. 2 Kin. 14. 9 & 19. 23. Ps. 104. 16. Is. 2. 13. & 14. 8 & 37. 24. Ezek. 27. 5 & 31. 3. Zech. 11. 2.
l Cp. 2 Kin. 11. 1, 2.
m Josh. 24. 14.
n Josh. 24. 11.
o Prov. 12. 14. Is. 3. 11. Cp. ch. 8. 35.
p ver. 20. 2 Sam. 5. 9.
4 Heb. *cast his life.*
5 Or, *by the oak of the pillar.* ver. 37. ch. 4. 11. Gen. 13. 18.
q Is. 29. 3.
r Deut. 11. 29. Cp. John 4. 20.
s ver. 5, 6.
t Josh. 24. 11.
u ch. 8. 31.
v ver. 3.
w Cp. 2 Kin. 14. 9.
x Josh. 24. 14.
y ch. 8. 22, 23.
z Cp. Is. 8. 6.
a ver. 15, 56, 57.
6 Or, *go up and down for other trees.* ver. 11, 13.
b ver. 6.
c Num. 21. 16.

men of Shechem would be able to hear Jotham whilst he would be far enough away to elude capture. There is a conspicuous cliff that rises abruptly above where ancient Shechem was situated (Stanley). Gerizim sig. "Division" thus: to cut off. DEU 27:12

16 And so reward according to desserts.
17 This was the request made to and refused by the faithful Gideon Ch. 8:22, & Ex. 27:20-21
18 Used in Tabernacle as well as for common use. It was rated the most valuable of all trees as the bramble was the most useless.
19 It is the sweetest or most luscious of all fruits. The Israelite should practise such fruit in life.

345

MEN OF SHECHEM.

Three diff. Hebrew words for man are used in this chapter: Baal: Shechem; vs. 2,3,6,7,18,20,23,24,25,26,39,46,47. Enosh. 28,36,49,51,57. Ish 4,9,55. 9,11,49,55.

Baal = lord, master, possessor, owner, lord, "owner" Exod. 21:28, 29, 34, 22:11, 12 etc. It is used of one who is in the position of being able to exercise authority. Abimelech's relations sought out the lords of Shechem - not every individual. They were those in authority. Masters of Shechem.

GIDEON'S EPHOD

Perhaps the priests, who, neglectful in restoring the true worship of Gideon took it upon himself to do so. Archaeology has found

ABIMELECH MADE KING V.6

19 Nothing was succeed to the Bramble King. This was the place where tribes recited blessing curses of Law when first entered land Josh 8:30 and where they later entered into solemn agreement to serve Yahweh Josh 24:25 Abimelech seems to have deliberately pursued a course designed to flout every principle of decency.

JOTHAM'S PARABLE OF THE BRAMBLE KING vs 7-15.

14 Jotham, in hiding sent his spies out to report on developments.
15 Ebal and Gerizim overshadow Shechem and the contour of the land is such that sound carries to ears from a...

JOTHAM PREDICTS MUTUAL SLAUGHTER BETWEEN ABIMELECH AND HIS SUPPORTERS. VV 16-20

25 As Gideon would have ye do.
25A Perhaps as a human sacrifice to Baal-Berith Cp. note V. 5.
26 Note the contempt in "the sons" are contrasted with "the son of his maidservant."
27 Actually only 69 had been destroyed, for Jotham had escaped, but the intention is taken for the deed.

CHAPTER 9 SUMMARY

Evil pervades sinners and sometimes overtakes them when they are apparently triumphant. Key word. Vengeance. V. 24, 57
His father refused power when it was offered him; he ruthlessly and murderously grasped at it. The use of the word Baal's for men (see below) suggests Canaanitish influence & intermixture of and with Canaanites.
17. TYPE - Tying the tree-remnant that fled into the wilderness. REV 12:14. Cont V. 32.

JOTHAM'S ESCAPE V. 21.

28 Having given his parable and prophecy from the top of Mt Gerizim V. 7. where he could be heard but not take Jotham quickly withdrew before the men of Shechem could get to him and flee across the Jordan to the place of the Well Num 21:16
The word Baal (men) used 16 times in this chapter. Beale Berith (Cp 8:33) used for allies in Gen 14:13. The word in such use is unusual in Hebrew but is often found in the Phoenician dialect. Canaanites are known as in estimation among them 9:28 - indicating the "men" were mainly Canaanites.
ruins of a temple in Ophrah in times Gideon. See World His Judges p. 229

The Shechemites revolt to Gaal.

dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then [a]God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [b]dealt treacherously with Abimelech:

24 [c]That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [3]aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

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

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [3]merry, and went into [d]the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, [f]Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of [g]Hamor the father of Shechem: for why should we serve him?

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

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was [8]kindled.

31 And he sent messengers unto Abimelech [2]privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

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

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [4]as thou shalt find occasion.

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

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

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

37 And Gaal spake again and said, See there come people down by the [6]middle of the land, and another company come along by the plain of [7]Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown

[2] Heb. craftily, or, *to Tormah*. Cp. ver. 41. Some identify with the place Arumah V. 41

[a] 1 Sam. 16. 14 & 18. 10 & 19. 9.

[b] Is. 33. 1.

[c] ver. 56. 1 Kin. 2. 32. Esth. 9. 25. Ps. 7. 16.

[3] Heb. *strengthened his hands to kill*.

[4] Heb. *as thine hand shall find*. 1 Sam. 10. 7 & 25. 8. Eccles. 9. 10. Cp. Lev. 25. 26.

Whose servant he was we are not told. Perhaps sent by Abimelech to recall the Shechemites to their allegiance - but who tried to turn the occasion to his own advantage.

[d] ver. 7. 25.

[6] Or, *navel*. Judges 19. 24. Cp. Is. 26. 9, 10. Jer. 25. 30.

[7] Or, *the regarders of times*. Deut. 18. 14.

[8] Gen. 34. 2, 6.

[h] ver. 28, 29. 2 Sam. 15. 4.

Abimelech is identified with Shechem his mother being a Canaanite V. 18

manifests cunning, the "habitation" of evil. Rev. 18

[8] Or, *hot*. 2 ch. 10. 7, &c.

THE BRAMBLE KING IS USED BY YAHWEH TO PUNISH ISRAEL WITH ITS APOSTATE WORSHIP AND ASSOCIATION AROUND THE GOD BERITH – AND THEN IN TURN ABIMELECH IS PUNISHED AND DESTROYED AS BRAMBLES SHOULD BE.

Jud. 6:14. The change from "the angel of Yahweh to "Yahweh" it signifi cant "I im-" plies that this was the "angel of His presence" This gave added strength to Gideon. Eph. 6:10

2 Cor. 12:9; "Have I not sent thee". As one "sent" Gideon types the Apostle of Yahweh. Heb. 3:1. Like Moses Ex. 3:10. Isaiah 6:8 Ezekiel

and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, [c] rushed forward, and stood in the entering of the gate of the city: and the two *other* companies [c] ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and [h] beat down the city, and sowed it with [i] salt.

46 ¶ And when all the men of the [j] tower of Shechem heard *that*, they entered into an [k] hold of the house [l] of the god Berith.

47 And it was told Abimelech, that all the men of the [j] tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [m] Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen [n] me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the [a] hold, and set the hold on fire upon them; so that all the men of the [a] tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and [b] shut *it* to them, and gat them up to the top of the tower.

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

53 And a certain woman [d] cast a [e] piece of a [f] millstone upon Abimelech's head, and all to brake his skull.

54 Then [g] he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

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

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

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

[a] ver. 49. 1 Sam. 13. 6.

[b] ch. 3. 23.

[c] ver. 33. ch. 20. 37.

[d] 2 Sam. 11. 21.

[e] Cp. Job 41. 24.

[f] Deut. 24. 6.

[g] 1 Sam. 31. 4.

[h] Cp. 1 Kin. 12. 25.

[i] Deut. 29. 23.

[j] Cp. ver. 6.

[k] ver. 49. 1 Sam. 13. 6.

[l] ver. 4. ch. 8. 33.

[m] ver. 24. Job 31. 3. Ps. 94. 23. Prov. 5. 22.

[n] Ps. 68. 14.

[o] ver. 52.

[p] Further apostasy: servitude to Philistines & Amorites

1 Heb. *I have done.*

2 Or, deliver. Heb. save, ver. 12, 13. ch. 2. 16.

CHAPTER 10.

1 Tola judgeth Israel in Shamir. 3 Jair's thirty sons. 6 The Philistines and Ammonites oppress Israel.

AND after Abimelech there arose to [q] defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar;

See above right column

CHAPTER 10.

TOLA THE JUDGE V.1

Abimelech was not a Judge and these words may describe the cause of Tola's work – the anarchy that Abimelech brought to Israel, from which Tola delivered them.

Sig. "Worm" from a root "to devour" – thus "A Devourer" i.e of Israel's enemies

Sig. "Abbot" from a root "to blow" or scatter into corners (Str.).

Contraction of Dodavah. Sig. Beloved

Thus the Beloved of Yahweh who scattered into corners and devoured the enemies of Israel.

Ish. Tola = Puah both names of heads of houses of Issachar 1 Chr. 7:1.

[q] Or, save. Heb. save, ver. 12, 13. ch. 2. 16.

THE BRAMBLE KING IS USED BY YAHWEH TO PUNISH ISRAEL WITH ITS APOSTATE WORSHIP AND ASSOCIATION AROUND THE GOD BERITH – AND THEN IN TURN ABIMELECH IS PUNISHED AND DESTROYED AS BRAMBLES SHOULD BE.

Jud. 6:14. The change from "the angel of Yahweh to "Yahweh" it signifi cant "I im-" plies that this was the "angel of His presence" This gave added strength to Gideon. Eph. 6:10

2 Cor. 12:9; "Have I not sent thee". As one "sent" Gideon types the Apostle of Yahweh. Heb. 3:1. Like Moses Ex. 3:10. Isaiah 6:8 Ezekiel

2:3. Christ Zech. 2:8; Mal. 3:1 Apostles John 20:21. They all went in the Name and Power of Yahweh. See Isa. 44:26. Gideon recognised this cp V.15.

V.17. The theophany is so incredible that Gideon required sign that the message was indeed from Yahweh – a gift a more delusion

Stronghold.

Fulfilling the prophecy of Jotham's curse V.20

CH.10 SUMMARY: The pleasures of sense, the gods of this world cannot provide satisfaction V1-4 Key verse V.8 True happiness & satisfaction comes from submitting to Yahweh's discipline. Note sequence V.1 to 5 & 6 to 16.

IGNOBLE DEATH of ABIMELECH

Killed by a Woman in an Attack on Thebez.

ISRAEL RELIEVED OF A TYRANT

Vv. 50-55

Sig "Brightness" or "splendor." About 10m. N.E Shechem. Evidently the revolt had spread among all the towns of the Confederacy, or else Abimelech, with his inferiority complex imagined it here In any case Jotham's prophecy was being vindicated V.20.

Possibly these towers were connected with the worship of Berith cp 46

A place of extreme danger. But the hatred of Abimelech & his thirst for revenge was such that he despised the danger.

Obsolete English for "entirely" or "completely"

TYPE: Cp. Rev. 16:21. It will be the Bride of Christ who will crush the anti-typical serpent's head – with the force of the Stone of Israel. Rev. 19:21.

DIVINE RETRIBUTION PROMOTED

Idly wishing or swearing

They would have to give up their God-given usefulness & fruit to idly wave in the breeze. The thorn, however, had to sacrifice nothing & willingly assumed a responsibility he was unable to fulfil. See bottom left column. THE LESSON

FINAL STAND OF THE MEN OF SHECHEM. Vv. 46-49.

This was evidently a fortified treasury associated with the Temple of Berith cp 4

"Covenant." This covenant seems to have incorporated the towns of Shechem, Arumah, Thebez etc. - the beginning of Abimelech's Kingdom. - but now it was beginning to collapse about him.

Sig. "Dark" but see Ps. 68:14. A wooded mountain close to Shechem, it is suggested that it was probably a branch of Gerizim.

47A Doing everything possible in his hatred to completely destroy the city.

THE LESSON.

The tendency of flesh is to make another King than Yahweh and to neglect the use and blessing and joy represented by the olive, fig and vine to "wave" over others. Royalty came naturally to the thorn bush that had to give up bearing – and whose fruit was thorns and evil. So the earth was disquieted. Prov. 30: 21-23.

YAHWEH HASHÂPHAT Cp Ecc 3:17 Luke 18:15. 347

- As Judge He will vindicate the right & condemn the wrong. He cannot "lock upon sin with allowance Hab 1:13 for He is essentially just Rom. 3:25
- Abraham interceded for Sodom on the ground of Yahweh as Judge Gen. 18: 25.
- SHÂPHAT = To judge by pronouncing sentence; to vindicate or punish; by extension to govern. The judges were Shophetim (see p. 231) ruling for Yahweh.
- Declaration of the title Judges 11:27. Ps. 94:2. Heb 12:23. Isa. 33:22.
- Manifested through Elohim past and future Ps 50:6; 75:7; 82:8.
- Revelation of judgment.
  - Invoked by David 1 Sam. 24:12.
  - Plea for Judgement by Solomon 1 Kg 8:32.
  - Plea to judge the enemy by Jehoshaphat. (Yahweh Judged) 2 Chr 20:12.
  - A just judge Ezek. 34:20 Rom. 14:10 2 Cor. 5:10
  - Future 1 Chron. 16:33; Ps. 9:8; 67:4.
  - Appeal for vindication Ps. 26:1; 35:24; 43:1)
  - Solomon's request for Wisdom to judge 2 Chr. 1:11.
  - Yahweh in the judgement 2 Chr. 19:6.
  - King as Judge "in Perch Mishpat 1 Kg. 7:7
- Christ as Ruler-Judge Ps. 72:2; 75:2. 76:8; 98:9; Isa 11:3-4; Jer. 23:5; Dan. 7:9; Mic. 4:3; 5:1-3; Zech. 6:13. 2 Tim 4:8. Saints Obad. 21; 1 Cor. 6:2. Rev 5:9 &c.

and he dwelt in Shamir in mount Ephraim.

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

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called (2)Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

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

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and (7)oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAPTER 11.

1 Jephthah's covenant with the Gileadites. 12 His embassy to the Ammonites. 29 His vow. 32 His conquest of the Ammonites.

NOW (8)Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.

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

3 Then Jephthah fled from

---

a ch. 3. 13.
b Josh. 24. 33.
c ch. 3. 31.
d ch. 3. 13.
e 2 Chr. 26. 7. Cp. 1 Chr. 4. 41.
f Ps. 106. 42, 43.
g Deut. 32. 15. Jer. 2. 13.
h ch. 5. 10.
i Deut. 3. 14.
k Deut. 32. 37.
(2) Or, *the villages of Jair.* Num. 32. 41.
l ch. 2. 11.
m Heb. *is good in thine eyes.* 1 Sam. 1. 23.
n ch. 2. 13.
o 1 Kin. 11. 5.
p Heb. *gods of strangers.* Gen. 35. 2, 4. Josh. 24. 20. 1 Sam. 7. 3.
q ch. 2. 18.
r Heb. *was shortened.*
s Is. 63. 9.
t ch. 16. 23.
u ver. 10, 13. Deut. 31. 16.
v Heb. *cried together,* ch. 7. 23.
w Deut. 32. 30.
x 1 Sam. 11. 1.
y ch. 11. 11. Josh. 11. 3.
z ver. 5.
a Ex. 15. 6.
(7) Heb. *crushed.* ch. 9. 53.
b ch. 11. 5.
(8) Heb. 11. 32, called *Jephthae.*
a ch. 2. 15.
b ch. 6. 12. 2 Kin. 5. 1.
c ch. 3. 9.
(9) Heb. *a woman a harlot.* Cp. ch. 4. 4.
d Ex. 34. 30.
e Num. 21. 21-24. 33-35.
f Heb. *from the face.*

JAIR'S CITIES. V.4. The words "cities" and "ass colts" are the same consonants in Hebrew being a play on words 'ÂYIM. Their common root is 'UWR (עור), signifying to "open" the eyes, to "awake" or rise up. The 30 sons acted as 30 princes over 30 cities. Their status was displayed by their association therewith.

Quietness of Extreme Quietness

Quietness has no history. War, bloodshed, victory, defeat are recorded in detail. But peace, quietness, industry, patience, have no historian, yet the things of the Truth are often pursued under such circumstances.

a Sig. "Thorn." Site unknown. Shechem was in Ephraim, and it could have been that Tola removed from Issachar to Shamir to better re-organise and supervise the affairs of Israel after the anarchy of Abimelech See V.1.

JAIR OF GILEAD Vv1-5.

7 Seg. "He enlightens." A previous Gileadite of the same name, and probably family had conquered the towns called "Havoth-jair" Num. 32:41. Jair's influence seems to have been mainly east of Jordan.

8 As indicative of their standing See Mat. 21:5

d They were put in charge of the towns that Jair possibly inherited from his ancestor.

10 Sig. "Elevation. Rising up."

ISRAEL'S IDOLATRY V.6

11 Plur. Ashtoreths. See note 2:13. See Note Deut. 16:21 The goddess of Zidon 1 Kings 11:5. Chemosh. Sig. "Subduer." Num. 21:29. Jer. 48:46. Worshipped by the same rites as Molech with whom he is identified in Jud. 11:24

Molech or Milcom Sig. "reigning one." A hideous worship Jer. 19:4-6 especially condemned by the Law. Lev. 18:21. 20:1-5.

Dagon. Ch. 16:23. Sig. "Fish." Figure of man that tapered away to a fish.

Thus there is presented the picture of widespread apostasy conducted with the utmost licentious and brutal rites.

THE LAND INVADED Vv7-9

Thus sin gave way to suffering. Israel was sold into the hands of those whose gods they worshipped.

Lit. "They brake and crushed." All resistance was swept aside as the victorious Ammonites imposed their will on a people that had neglected and deserted its true Defence

YAHWEH SUPPLICATED Vv10-14.

Under the terrible oppression they suffered the people learned to appreciate the goodness of Yahweh Whom they had neglected. Once more they turn to Him.

This is inevitable. One cannot for long cast God without serving some god, even if it is only self. V.6.

"The Hebrew words for "to divine" "to practise magic" "idolatrous priests" and like words are of Syriac origin. The Syrians must have proved very attractive to King Ahaz 2 Kings 16:10-12.

"DID EVIL AGAIN" V. 6.

This statement links with Jud. 6:1, indicating that the apostasy which followed could have been contemporaneous with that of Jair. See the use of this phrase throughout Jud. 2:11; 3:7; 4:1; 6:1; 10:6; 13:1 relating to 6 servitudes. It is not recorded that Jair defended the people from an invader - merely that he judged them. He could have defended Gilead from the encroachments of the Ammonites in the south - which the narration now proceeds to describe. See Note pp. 1 Kg 6:1.

TOB was in Syria (c. 2 Sam. 10:6 & 8 from whence also came Jephthah. 1 Ch. 7:14-17. He, the

Josh

18 Sept: Midian. = A mixture of Moabites and Ammonites the two words combined Or perhaps of Moab Josh. 13:21 who helped the Moabites.

19 See Deut. 2:31 for cause of this. Jer. 2:13 for the sins committed.

20 Until they repented Yahweh had been protecting them though they did not deserve it. Now their wickedness had gone beyond all bounds.

21 Ironical statement. See also Deut. 32:37, 38 Jer. 2:28

FULL REPENTANCE - BUT NO LEADER

The message of Yahweh probably delivered through the high priest, brought home to the people a sense of guilt. Leaving them fully they sought His way.

22 He was distressed at the sufferings of his children as any father would be. See Isa. 63:9. Jer. 29:11.

23 Gathered together by proclamation. They could perceive a new spirit moving within Israel and feared for its outcome - thus Yahweh had already begun to move. Cp. Ch. 11:4.

24 Sig. Watchtower. This likewise was in Gilead. It was known as Ramoth-Mizpeh Josh. 13:26. also known Gilead Deut. 4:43. It was a city of refuge Josh. 20:8. and thus appropriate for such a gathering. Jephthah dwelt there Judges

= CHAPTER 11 =

JEPHTHAH - THE DESPISED, SAVES ISRAEL

After suffering from a disgrace he did not deserve - Jephthah is recalled from banishment to lead his people against the invaders.

Other references. 1 Sam. 12:11. Heb. 11:32. The first shows Yahweh's faithfulness in providing Judges: the second records Jephthah's

BANISHMENT Vv1-3

These verses are retrospective Cp. Ch. 10:17 with Ch. 11:1-4.

---

348 f Sig. "He will open" (i.e. "Set free" or "Delivers.")

2 Gibbor. In some way he had already manifested his prowess in war.

3 Sig. "Heap of Testimony." "A witness"

4 She was also a foreigner. V. 2.

5 They did not want to divide the inheritance with him, and used the law as an excuse for their greed Deut. 23:3. These words do not apply to Jephthah who was a son of an Israelite.

CB: foreign

6 "Ishsah achereth" - a woman of another race. It was for that cause they drove him out, not because of his illegitimacy.

7 They evidently feared him, and combining against him, threatened his life.

JEPHTHAH'S CHARACTER. It is not only testified that he was a man of faith Heb 11:32. but this is manifested by his reply to Ammon that revealed a thorough grip of Yahweh's dealing with the nation. [illegible] his daughter in the fear of Yahweh, and his dignified handling of Ephraim reveals a man of faith, courage understanding and tact.

Driven from home, he betook himself to a wild marauding life on the border of the tribe. In this way he acquired the tactics of warfare and the art of leading and governing men.

108 year in Syria 2 Sam. 10:6, 8 from whence also came an ancestress of Ephthah, 1 Chr. 2:48-17. He thus [illegible]

Sept: Midian. Ca[illegible] mixture of Moab and Ammonite two words com[illegible] ed Or perhaps Moan Josh. 15:62 helped the Moab[illegible]

See Deut. 32:35. cause of this[illegible] 2:13 for the 2 committed. until they repent neh had been fecting them gh they did not ve it. Now the[illegible] eaness had Gen nd all bounds. onical statement lso. Deut. 32:37-38

2B REPENTANCE

NO LEADER 15-18

message of Yah probably deliver rough the high brought home people a sense it. Leaving thes they sought Ha

was distressed sufferings of ildren as any would be See 9. Jer. 29:11.

hered together clamation. could perceive spirit moving Israel and for its outcom Jahweh had dy began to 9 Ch. 11:4. Watchtower. ewise was in It was known oth. Mizpeh 26 also Ramoth ut. 4:43. It ity of Refuge and thus ate for such ring. Jephthah here Judith 19.

PTER II.

AH-THE DE TAVES ISRAEL

ffering from ce he did not Jephthah from banish lead his peop the invader

erences. 1 Sam 11:32. The ws Yahweh ess in provid es. The seco ephthah's fo MENT Vs 4-6

erses are tive Cp. Ch. Ch. 10:24.

Leshem (Laish) - Dan.

TOWNS UNIDENTIFIED

Benjamin: Zemaraim, Avim, Ophrah, Chephar-Haammonai, Mozah, Variegation, Taralah, Zelah, Eleph,

Simeon: Sheba, Bethul, Beth-marcaboth, Hazar-susah, Beth-lebaoth, Ain, Baalath-Beer, Ramoth-Negeb.

Zebulun: - Ittah-Kazin, Hannathon, Kattath, Nahallal,

Issachar: Haphraim, Shihon, Anaharath, Rabbith, Abez, En-haddah, Beth-pazzez. Kishion.

Asher: Hali, Alammelech, Amad, Misheal, Beth-dagon, Hammon, Ramah, Horah,

Naphtali: Heleph, Zaanannim, Nekeb, Aznoth-Tabor, Ziddim, Adamah, Ramah, En-hazor, Iron, (Yiron) - See Map). Migdael, Horem,

Dan: Jethlah, Elon, Baalath, Gath-rimmon Me-Jarkon, [illegible] Rakkon. (Some identify Gath-rimmon north-east of Joppa close to border of Manasseh - see Enc Judaica).

Cp Josh. 19:47: Both: "And when the boundary of the sons of Dan went out beyond these then went up the sons of Dan & fought against Leshem..." etc The circumstances are given in Judges. They were not able to effect a settlement in the Northern Shephelah, being confined to the hills by the Amorites Jd. 1:34. They therefore sought additional territory, & found it in the far north Jud. 18.

Reuben: Bezer

Levitical Towns Not Enumerated in Tribal Inheritance

Benjamin: Anathoth, Almon

Ephraim: Kibzaim,

Zebulun: Kartah.

Reuben:

Gad: Ramoth-Gilead.

CHRONOLOGY OF JOSUA. See p. 2444

Israel on the borders of the land 40 years after, the time of the beginning of the year changed. Exod. 12:2.

Passover kept in the land 40 years after it had been kept in Egypt. Josh. 5:10.

Year. 2553.

Caleb born	2475.	
40 at time spying.. Josh. 14:7.	40	
	2515.	
38 Yrs in Wilderness. Deut. 2:14.	38.	
	2553	
Caleb 85 at conclusion of war of conquest which must have been 7 yrs Josh. 14:10.	7	
	2560.	

"SPRINGS OF WATER" Josh 15:18

Hebrew only here and Jud. 1:15. Gulloth-Blaim is taken by some to be a proper name, with higher and lower levels. It was evidently a mountain slope.

Josh. 15:24. Telem may be the Telem of 1 Sam. 15:4. Where Saul mustered his army against the Amalekites

VALLEY OF EPHRAIM 15:8. 2 Sam. 5:18, 23. 23:13.

South westward of Jerusalem, terminating by a slight rocky ridge forming the brow of the Valley of Hinnom. The valley is fertile Is. 17:5 & broad, & on more than one occasion the camping ground of hostile armies.

Sharuhen

Ashan

Ziklag

Remmon

Hazar-shual.

Beersheba

Moladah

Azem.

Hormah

Eltolad

SIMEON

Jud. 3:13. Now the Israelites [illegible] seeking the god of their oppressors. Jud. 10:6 - so Yahweh gave them into the hand of Ammon.

Jud. 18:31. evidently the high priest came to Mizpeh with the Ephod Cp 1 Sam 23:6, 9.

well have imagined that they had taken up a position to resist if they fled in that direction.

5 Israel had occupied the [illegible] Jud. 11:26. ites, holding [illegible] in check whilst the Ammonites did the eastern areas.

6. It had never been reclaimed by Ammon all that time - thus the present pretensions unjustifiable. V. 27.

...e of Extreme Quietness

Quietness has no history. War, bloodshed, victory, defeat are recorded in detail. But peace, quietness, industry, patience, have no historian. Yet the things of the Truth are often pursued under such circumstances.

JAIR'S CITIES. V.4. The words "cities" and "ass colts" are the same consonants in Hebrew being a play on words 'AYIM. Their common root is 'UWR (עור), signifying to "open" the eyes, to "awake" or rise up. The 30 sons acted as 30 princes over 30 cities. Their status was [illegible]

THE TWELVE DISTRICTS OF JUDAH JOSH. 15.

This is as much Scripture as other portions of the Word should be treated as such.

DISTRICT 1: THE NEGEB. Vv. 21-32.

The best-known of the places are Kadesh, Beersheba, Hormah, Ziklag. Portion of this territory was also allocated to Simeon Ch. 19:2-6.

DISTRICT 2: THE SHEPHELAH Vv. 33-36.

Particularly east & west of the north-South depression from Zorah & nearby Eshtaol Jud. 13:25. just north of valley of Sorek to Azekah which dominates the Valley of Elah just west of the great depression, and the heights north (Jarmuth) & south of the Wadi es-Sant (Socoh, Adullam). The best known places are Zorah (Samson's birthplace on border Dan) Jarmuth, Adullam, Socoh, Azekah. The total is given as 14 cities Josh. 15:36. but 15 are listed. LXX omits Adithaim perhaps consciously harmonising the record. Perhaps the Hebrew took no heed of Zorah as relating to Dan.

DISTRICT 3: ALSO PART SHEPHELAH Vv. 37-41.

Particularly in the south-west and probably centred around the fortress of Lachish

DISTRICT 4: CENTRAL SHEPHELAH Vv. 42-44.

This was between the Wadi es-Sant and Wadi el-Afrans. Notable places in O.T. are Libnah, Keilah, Mareshah, home of Micah the prophet Mic. 1:1.

DISTRICT 5: THE PHILISTINE PLAIN Vv. 45-47.

It is obvious that Philistine power had not developed to the extent that we find it in the time of the Judges.

DISTRICT 6: THE HILL COUNTRY Vv. 48-51.

The beginning of the hill country south of Hebron & north of Beersheba. This is described as "the land of Goshen" Ch. 11:16. Goshen probably being the capital of the district.

DISTRICT 7: THE HILL COUNTRY. Vv. 52-54.

A little north of the previous district, including the city of Hebron.

DISTRICT 8: THE HILL COUNTRY Vv. 55-57.

East of the watershed and south-east of Hebron. The region where David maintained himself as an outlaw from Saul. Maon, Carmel, Ziph, and Jezreel are among its settlements.

DISTRICT 9: THE HILL COUNTRY Vv. 58-59

The hill country north of Hebron, with Beth-zur as its capital.

DISTRICT 10: THE HILL COUNTRY Vv.

The LXX adds an additional verse describing the hill country around Bethlehem – "The Ko and Ephratha that is Bethlehem, & Phagor & Aitan & Koulon & Tatam & Sobes & Karem & Galem & Thether & Manocho - eleven cities & their villages.

DISTRICT 11: THE HILL COUNTRY V. 60.

The area around Jerusalem. Only two cities are mentioned: Kirjath Jearim & the unknown Rabbah.

DISTRICT 12: THE WILDERNESS OF JUDAH Vv. 61-62.

The steppe south-east of Jerusalem to the Dead Sea & the lower Jordan Valley reaching south to En-gedi.

Places Uncertain

Borders. Vv. 1-12. Hezron, Addar, Karka, Debir, Mt Baalah,

District 1: Eder, Jagur, Kinah, Dimonah, Hazor, Ithnan, Bealoth, Kerioth, Hezron, Hazor, Amam, Hazor-Goddah, Heshmon, Beth-palet, Biz-jothjah, Baalah, Iyim, Ezem, Eltolad, Shilhim, Ain,

District 2: Ashnah, En-gannim, Enam, Goderothaim, Dis. 3. Hadashah, Migdal-gad, Dilean, Mizpeh, Joktheel, Bozkath, Eglon, Cabbon, Lahmam, Kithlish, Gederoth, Beth-Dagon,

District 4

District 5

District 6. Holon.

District 7. Eshan. Humtah.

District 8 Gibeah.

District 9.

District 10 – Only Bethlehem noted on map. Kerioth = Jokam unknown

District 11 Kirjath Baal, Rabbah.

District 12 Middin, Secacah, Nibshan, City of Salt.

6 "Ishsah acherjeth" - a woman of another race. It was for that cause they drove him out, not because of his illegitimacy.

7 They evidently feared him, and combining against him, threatened his life.

could have defended Gilead from the encroachments of the Ammonites in the South – which the narration now proceeds to describe. See Note pp. 1 Kg 6:11.

BANISHMENT Vv. 4-9.

These verses are retrospective Cp. Ch. 18:17 with Ch. 11:24.

108 years in Syr... (2 Sam. 10:6 & 8 from whence also came an ancestress of Ephthah, 1 Chr. 7:14-17. He thus fled to the land of his maternal ancestors - from whence perhaps his mother came.

"Fruitful" If dis... east of Syria, North E... west. There David ... ambassadors, w... had been insulted 2Sa... See above.

Ishshim reyhim = ... men. Persons dest... good sense, or of ... real resources. Prob... latter. If baby-g... the first step ... sooner ...

TANCE ... supplicate ... and had prep... sist Ammon ... ing in the nation ... of the enemy to ... the means of repres... Who was to lead ... There was only one ... sanctified army - the ... guard of Jephthah ... and men of faith ... conspicuous by the ... absence. In their ... easily they remembe... him whom they des...

THE RECALL Vv. 10-11.

12 Evidently Jephth... brothers were amo... the elders, or the ... endorsed and suppor... the action of the for...

12A The narrated e... exigency required ... friend here & the ... of men turned in glo... freely to Jephthah ... reputation as a milit... leader was already ... established.

13 Notice how action ... elders, endorsed by ... people, and ratified ... Yahweh.

14 Civil and military ... ership. Both had be... offered him Vv. 6...

15 An official ceren... in which his news ... was endorsed bef... Yahweh and the pe...

16 This way headqu... of people in Gilead ... note. Ch. 10:17.

DIPLOMACY Vv. 12-28.

17 Notice the offi... and authoritative ... of address.

MIZPEH: 2 Places ... Jacob's ... of Witness" Gen. 31:4... Ramoth-Mizpah ... Josh. 13:26. It was ... home town of Jeph... Jud. 11:34 (other M... west of Jordan). As ... Tabernacle was in ... Jud. 18:31. evidently ... high priest came to ... path with the Eph... Cp 1 Sam 23:6, 9...

...of Extreme Quietness

Quietness has no history. War, bloodshed, victory, defeat are recorded in detail. But peace, quietness, industry, patience, have no historian. Yet the things of the Truth are often pursued under such circumstances.

AD COMPRISED AN AREA E JORDAN. Cp Deut 3:12-16.

DEBORAH & SISERA DELIVER ISRAEL

JEPHTHAH: THE AMMONITES AND EPHRAIM

- 10,000 recruits from Naphtali & Zebulun. 4:10.
- Concentrate their forces on the easily defended slopes of Tabor overlooking the Valley Esdraelon. 4:6
- Sisera's 900 chariots move to the base of Tabor eventually besieging Barak. "Drawn there" by concentration forces 4:6
- Contingents from Ephraim, Benjamin and Issachar converge on Taanach & Megiddo adjacent to the Kishon Jud. 5:14-15.
- This concentration of hostile forces at his rear "draws" Sisera towards the Kishon in the marshy area close to Megiddo and Taanach Jud. 4:7. 5:19.
- As storm clouds gather (5:20) Deborah gives the order to attack Jud. 4:14. The storm renders the chariots ineffective, & Sisera's forces flee on foot to escape back to Harosheth.
- Sisera panicked and ignominiously fled towards Zaanaim. Partook to report to Jabin in Hazor

NOTES.

- The number of Sisera's chariots is not unduly excessive. Pharaoh Thutmose III captured 924 chariots as used by his Canaanitish opponents in what is called The Battle of Megiddo.
- In this same spot in April 1918 torrents of water contributed to the defeat of the Turks, and numbers of their fleeing troops were swept away & drowned. In Nov. 1 English troops found that 15 minutes of rain on the clay soil rendered cavalry manoeuvre absolutely impossible - "Conquest - Crisis."

JAIR'S CITIES. V.4. The words "cities" and "settlements" are the same consonants in Hebrew but a play on words ḤAYIM. Their common root is ḤWH (חוה) signifying to "open" the eyes, to "awake" or rise up. The 30 sons acted as 30 princes over 30 cities. Their status was [illegible] displayed by their [illegible]

JEPHTHAH'S CAMPAIGN

CH. 11:11. As a man of faith Heb. 11:32. immediately upon his elevation, he spread the whole matter before Yahweh in prayer, both his choice to the office and his execution of the office. He leaned not to his understandings or courage, but depended on God & His favour. In all his ways he acknowledged Yahweh & sought His direction. He opened his campaign with prayer.

V.12. He acted according to the law Deut. 20:10-11, 21:26. Cp Prov. 25:8-9.

V.14. He acted moderately & refused to be incensed by the King of Ammon's refusal to concede facts.

V.16. Jephthah had well studied the records of Moses. His arguments are clear & cogent & his demands reasonable. He only demanded that the Ammonites cease to harass a people who had neither injured them, nor intended to do so. In V.24. he acknowledges the Divine over-ruling of national powers & possessions Dan. 4:17; Acts 17:26. The Israelites did not take the lands of the Moabites or Ammonites but that of the Amorites - and they were God-directed in doing so.

STRATEGY. Ammon was in a strategic & geopolitical position of the first order due to its command of a section of the "Kings' Highway", the international artery linking Syria with southern Transjordan, whence it continued to the Gulf of Aqaba & the Arabian peninsula, while another branch ran across the Jordan into western Palestine. This domination of an intersection of roads lent Ammon considerable political power & unusual economic prosperity, particularly in periods when it could bring under control the caravan trade of the desert tribes.

On the other hand because of its precarious geographical position, a lack of "strategic depth," & because of the frequent pressure of marauding desert tribes to the east as well as more settled nations to the west and south, the Ammonites were compelled to fortify their borders far more thoroughly than their neighbours who were able to rely partly on natural defence lines. The great organisational & technical ability of the Ammonites is clearly evidenced in the chain of border fortresses surrounding Rabbath-Ammon on the west & south Num. 21:24 which were discovered during the archaeological surveys of the 30s & again, the 50s - 60s of the present century by Glueck and others. The store network of some built on a square or rectangular plan, but mainly

of them of a distinct circular type (known as Rujm el-Malfuf) offered an efficient means of communication, vital in foiling attempts of penetration into the heart of the country.

JUDGES 12

V.1. Went northward: Heb. Ṣāphôn. RSV & LXX - Zaphon the town. Zaphon was north of Succoth, east of Jordan, near the mouth of the Jabbok. See Josh. 13:27. See Cent. Bible

ARROGANCE OF EPHRAIM. • Claimed to be a great tribe deserving of more extensive territory Josh. 17:14-18. • Contended with Gideon Jud. 8:1-3. • Contended with Jephthah Jud. 12:1-6. • Assumed the leadership of northern Kingdom. Isa. 7:2, 5; 11:13; 28:1. Jer. 31:9, 18, 20.

V.5. 42,000 slain. Only 32,500 men of war at last numbering Num. 26:37. - but that was 350 years previously (Cp. Jacob developed from 70 to 600,000 in 215 yrs. (Gen. 46:27; Ex. 12:37)). Probably the numerical growth of Ephraim was the cause of its arrogance.

To provide more [illegible] priests" and like words are of Syriac origin. The Syriac played very attractive to King Ahaz 2 Kings 16:10-12.

encroachments of the Ammonites in the south - which the narration now proceeds to describe. See Note app. 1 Kg 6:1.

face. It was for that cause they drove him out, not because of his illegitimacy.

7. They evidently feared him, and continuing against him, threatened his life.

ESTIMATE: These verses are retrospective Cp. Ch 10:17 with Ch. 11:4.

...t of Extreme Quietness

Quietne... are record... rence, har... often purs...

JAIR'S CITIES. V.4. The words "cities" and "aircoth" are the same consonants in Hebrew but...

...108 year in Syr... 2 Sam. 10:6, ...reference

THE TWELVE DISTRICTS OF JUDAH JOSH. 15.

This is as much Scripture as oth...

THE FAILURE: COMPROMISE Judges 1.

...as such.

Unconquered ⊙ Jud. 1.
- Ahlab in Asher unidentified 1:31
- Achzib in Asher unidentified 1:31.
- Beth-Shemesh in Naphtali unidentified 1:33.

SOLOMON'S OFFICERS

The Twelve Princes of Solomon. 1 Kings 4:7-19.

1. Ben-Hur - Mt Ephraim
2. Ben-Dekar - Makaz (in Dan west Beth-Shemesh Shaalbim (in Dan Jud 1:35) Beth-Shemesh Elon-beth-hanan. (some read Aijalon as for as Beth-hanan, a neighboring city.
3. Ben-Hesed - Sochoh, Aruboth - Hepher - Unknown - but evidently adjacent in Judah.
4. Ben-Abinadab - Dor in Asher or Manasseh.
5. Baana - Megiddo Bonoch, Beth-shean, Zartanah, Abel-meholah, Jokneam & Manasseh Zebulun Ashkelon
6. Ben-geber - Ramoth Gilead, Jair, Argob. - Eastern Manasseh.
7. Ahinadab - Mahanaim. East. Manasseh.
8. Ahimaaz. - Naphtali.
9. Baanah - Asher in Aloth (uncertain).
10. Jehoshaphat - in Issachar
11. Shimei - in Benjamin.
12. Geber - in Gilead: Bashan country of Sihon: Og. = Gad: Reuben.

Border of Amorites from Akrabbim & the Rock (Petra?) upwards. 1:36.

GIDEON'S VICTORY. JUD. 7.

Gideon's hope of victory under God, lay in surprising his enemy while dismounted & off guard (i.e. at night). To do so he needed a picked force small enough to minimise the danger of noise & premature discovery; and also prepared to obey the instructions of Yahweh to the letter. Having seen 31700 depart with the Midianites could well have imagined that they had taken up a position to result if they fled in that direction.

The Hebrew words for "to divine" "to practise magic" "idolatrous priest" and like words are of Syriac origin. The Syriac Pilisal period was attractive to King Ahaz 2 King 16:10-12.

could have defended Gilead from the encroachments of the Ammonites in the south - which the narration now proceeds to describe. See Note opp. 1 Kg 6:1.

an Israelite CB: foreign

6 "Ishsah zanah" - a woman of another race. It was for that cause they drove him out, not because of his illegitimacy.

7 They evidently feared him, and combining against him, threatened his life.

records Jephthah's

BANISHMENT With...

These verses are retrospective Cp. Ch. 10:17 with Ch. 11:4.

JEPHTHAH'S CHARACTER. It is not only testified that he was a man of faith Heb. 11:32. but this is manifested by his reply to Ammon that revealed a thorough grip of Yahweh's dealing with the nation. He evidently brought up his daughter in the fear of Yahweh, and his dignified handling of Ephraim reveals a man of faith, courage understanding and tact.

Driven from home, he betook himself to a wild marauding life on the borders of the tribe. In this way he acquired the tactics of warfare and the art of leading and governing men. W.

his brethren, and dwelt in the land of [a]Tob: and there were gathered [b]vain men to Jephthah, and went out with him.

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

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

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

7 And Jephthah said unto the elders of Gilead, [e]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be [f]our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, [g]if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him [h]head and captain over them: and Jephthah uttered all his words [i]before the LORD in [j]Mizpeh.

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

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [c]Because Israel took away my land, when they came up out of Egypt, from [d]Arnon even unto [e]Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [o]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness [p]unto the Red sea, and [q]came to Kadesh;

17 Then [r]Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: [s]but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel [t]abode in Kadesh.

18 Then they went along through the wilderness, and [u]compassed the land of Edom, and the land of Moab, and [v]came by the east side of the land of Moab, [w]and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [x]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, [y]Let us pass, we pray thee, through thy land into my place.

20 [z]But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in [a]Jahaz, and fought against Israel.

21 And the LORD God of Is-

[a] ver. 5. 2 Sam. 10. 6, 8.
[b] ch. 9. 4. Cp. 1 Sam. 22. 2.
[c] Cp. Num. 21. 26. Deut. 2. 19 with Deut. 3. 11. Josh. 13. 25.
[d] Heb. *after days.*
[d] Num. 21. 13.
[e] Gen. 32. 22.
[d] ch. 10. 18.
[o] Deut. 2. 9, 19.
[h] Gen. 26. 27.
[i] Num. 14. 25. Deut. 1. 40.
[p] Num. 13. 26.
[q] Num. 20. 14.
[m] Num. 20. 18-21.
[t] Num. 20. 1. Deut. 1. 46.
[u] Num. 21. 4. Deut. 2. 1-8.
[v] Num. 21. 11.
[w] Num. 21. 13 & 22. 36.
[c] Gen. 31. 53.
[x] Heb. *he the leader between us.*
[y] Jer. 42. 5.
[z] Num. 21. 21. Deut. 2. 26.
[r] ver. 6, 8.
[y] Num. 21. 22. Deut. 2. 27.
[a] ch. 20. 1. 1 Sam. 10. 17, 19, 25 & 11. 15 & 12. 7.
[o] ch. 10. 17. Josh. 11. 3.
[t] Num. 21. 23. Deut. 2. 32.
[a] Josh. 13. 18.

TOB year in Syria 2 Sam. 10:6, 8 from whence also came an ancestress of Jephthah 1 Chr. 7:14-17. He thus fled to the land of his maternal ancestors - from whence perhaps his mother came.

"fruitful" A district of Syria, North East of Gilead. There David sent ambassadors who had been insulted 2 Sam. 10:2-4. See above.

"Anashim reyhum": "Empty men" Persons destitute of good sense, or of material resources. Probably the latter. A body-guard the first step to build up power. See example David 1 Sam. 22:2. Absalom 2 Sam. 15:1 Rezon 1 Kings 11:24. Adonijah 1 Kings 1:5. Jeroboam 1 Kings 11:27. Chron. 13:7.

OPPRESSION Vv 4-5

10. After 18 yrs of suffering Chron. 8 Israel had supplicated Yahweh and had prepared to resist Ammon. These stirrings in the nation caused the enemy to institute means of repression

11 Who was to lead them? There was only one organised army - the body guard of Jephthah - and men of faith were conspicuous by their absence. In their necessity they remembered him whom they despised

THE RECALL

12 Evidently Jephthah's brothers were among the elders, or the latter endorsed and supported the action of the former.

12A The national emergency required an interpreter. A band of men turned instinctively to Jephthah, whose reputation as a military leader was already established.

13 Notice how action of elders, endorsed by the people, and ratified by Yahweh

14 Civil and military leadership. Both had been offered him Cp 11:5-8.

15 An official ceremony in which his new status was endorsed before Yahweh and the people.

16 This was heartbroken of people in Gilead. See note Ch 10:17.

DIPLOMACY. Vv 12-28.

17 Notice the official and authoritative form of address.

MIZPEH: 2 Places. By Jacob's "Heap of Witness" Gen. 31:49 Or Ramoth-Mizpah of God Josh. 13:26. It was the home town of Jephthah Jud. 11:34. (other Mizpeh east of Jordan). As the Tabernacle was in Shiloh Jud. 18:31. evidently the high priest came to Mizpeh with the Ephod Cp 1 Sam 23:6, 9.

AMMON. - Descendants of younger son of Lot. Gen. 19:38. Originally occupied a tract of country east of Amorites, and separated from Moab by River Arnon previously in possession of a gigantic race called Zamzummims Deut. 2:20. Israel commanded not to attack them Deut. 2:19 but this act of friendship not returned. Deut. 23:4. They are still found in hostile attitude in connection with the invasion of Eglon the Moabite Jud. 3:13. Now the Israelites are found seeking the god of their oppressors Jud. 10:6 - so Yahweh gave them into the hand of Ammon.

3 Notice the plausible but not factual reply Israel was commanded "not to meddle" with Ammon Deut. 2:19 but the Ammonites abused this preferential treatment Deut. 23:3. Israel had found some of the land of Ammon and Moab occupied by Amorites, who rejecting the friendly approach by Moses, waged war on Israel, and were defeated. The Ammonites had thus no claim against Israel. See Notes Deut. 3:11.

MOAB'S HOSTILITY Vv 16-19

16 Apparently Moab and Ammon allied at this time. The land referred to is mainly the territory of Moab. Num. 21:

He sought peace Jg. 12:17; Judg. 12:18; Heb. 12:14; 1 Pet. 3:11.

The peaceful approach of Israel being thus rejected Moab was responsible for the results of any hostility

Vv 12-28. All the localities mentioned in the correspondence were in Moab not in Ammon, the god Chemosh v 24. was the Moabite god. Perhaps Ammon had occupied Moab giving further point to Jephthah's argument. If Ammon occupied Moab's territory it had no point of quarrel with Israel for doing likewise.

AMORITES INCITED ISRAEL TO BATTLE Vv. 19-20.

Amorites assumed control of Moab lost its right to the land.

21 Thus war was forced on Israel. Jephthah's recital of the historical facts shows that Ammon never directly attacked.

YAHWEH GAVE ISRAEL THE LAND Vv. 21-22.

18 "THAT YEAR" - Perhaps the closing year of the oppression when the Ammonites crossed Jordan. The first act would bring the Israelites to repentance 10:11-16.

10:6-7. THE PHILISTINES.

Previously restricted to the south of Judah 3:31., they gradually increased their power until they reached their height in the days of Saul. In the present instance they were probably in alliance with Ammonites, holding western tribes in check whilst the Ammonites did the eastern across.

349 JEPHTHAH'S CASE

1. Ammonites had lost to Amorites V 20.
2. Israel conquered from Amorites who had waged unprovoked war on Israel V 20.
3. Moab had rejected friendly advances of Israel V 17.
4. Yahweh gave the land as a Divine grant to His people V 21. As Ammon and Moab accepted the authority of Chemosh so Israel did that of Yahweh V 24.
5. Israel had occupied the land 300 yrs. V 26.
6. It had never been reclaimed by Ammon all that time - Thus the present pretensions unjustifiable V 26.

Sihon is smitten. *Jephthah's vow.*

rael delivered Sihon and all his people into the hand of Israel, and they [b] smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, [c] from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [f] Chemosh thy god giveth thee to possess? So whomsoever [g] the LORD our God shall drive out from before us, them will we possess.

25 And now *art* thou any thing better than [k] Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in [m] Heshbon and her towns, and in [h] Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, [p] three hundred years why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [r] the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [t] the Spirit of the LORD came upon [6] Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

[c] Gen. 28. 20. Num. 30. 3. &c. 1 Sam. 1. 11.
[b] Num. 21. 24, 25. Deut. 2. 33, 34. Whoever (Or, Whatever) [2] Heb. that which cometh forth, which shall come forth.
[c] ver. 13, 26. Deut. 2. 36.
[d] Cp. Lev. 27. 2, 3, &c.
[3] Or, or I will offer it, &c.
[e] Ps. 66. 13.
[f] Num. 21. 29.
[g] Ex. 15. 9. Deut. 9. 5 & 18. 12. Josh. 3. 10.
[h] Deut. 2. 36.
[i] Ezek. 27. 17.
[4] Or, Abel. ch. 7. 22. 2 Sam. 20. 14, 18. 1 Kin. 4. 12 & 15. 20 & 19. 16. 2 Kin. 15. 29. Cp. 2 Chr. 16. 4.
[k] Num. 22. 2. Cp. Deut. 23. 3, 4. Josh. 24. 9.
[l] Judg. 11. Num. 21. 25 & 32. 37.
[m] 1 Sam. 18. 6.
[n] Ex. 15. 20. Jer. 31. 4.
[5] Or, *he had not of his own* either *son or daughter.* Heb. *of himself.*
[p] Cp. Acts 13. 20 with 1 Kin. 6. 1.
[q] Gen. 44. 13.
[r] Gen. 16. 5 & 18. 25.
[s] ch. 21. 18. Num. 30. 2.
[t] ch. 3. 10.
[6] Jephthah seems to have been Judge only of North-east *Israel.*

30 And Jephthah [a] vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that [2] whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [d] shall surely be the LORD's, [3] [e] and I will offer *it* up for a burnt offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from [h] Aroer, even till thou come to [i] Minnith, *even* twenty cities, and unto [4] the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to [l] Mizpeh unto his house, and, behold, his daughter came out [n] to meet him with [o] timbrels and with dances: and she *was his* only child; [5] beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he [q] rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and [r] I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: "let me alone two

[a] Endorsed by R.V. margin. But even accepting it still implied death for the one offered. Lev. 27.
[2] Heb. that which cometh forth, which shall come forth.
[3] Or, and I will offer it up for a burnt offering, or, &c.
[o] Ex. 15. 20. Jer. 31. 4.
[p] Cp. Acts 13. 20 with 1 Kin. 6. 1.
[q] Gen. 44. 13.
[r] Gen. 16. 5 & 18. 25.
[s] ch. 21. 18. Num. 30. 2.
[t] ch. 3. 10.
[6] Jephthah seems to have been Judge only of North-east *Israel.*
[u] Ex. 4. 26.

months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows."

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gilead-ite four days in a year.

It is specifically stated that he did "according to his vow" V.39. Yet to excuse the mistaken act of the great judge, it is claimed that he dedicated his daughter to perpetual virginity! Was this "according to his vow"? There was no provision in the law for such an act. Jephthah's action is plain. He dedicated to Yahweh that which came out of his house, and if suitable he would offer it as a burnt offering. In either case it meant death. Lev. 27:28. It did also in the case of Jonathan when Saul made a similar foolish vow (see Note V.30) and he was only saved by the action of the people. Jephthah's grief makes only too evident that death faced his daughter. Josephus well characterises the vow as "neither sanctioned by the mosaic law, nor acceptable to God."

V.33 "The plain of the Vineyards" — Abel-Keramim Cp. Judg. 11:22. An Abel situated among vineyards 7 miles from Rabbah. The carnage continued all the way to this area. Located at the village of NA'UR — 13 Kms south west of Amman.

V.25 WAR WITH MOAB

Moab never fought to recover lost land though it did for person aggrandisement Judg. 3:12-14.

YAHWEH DISPOSSESSED AMORITES VV. 23-24

22 Yahweh is a greater authority than the Ammonites
23 The god of Moab, but worshipped also by Ammon. See Note Num. 21:29. They claimed him as their guide and strength, and must be content with the possessions he was supposed to grant. They held on to lands they conquered. They did not originally possess the land upon which they dwelt. Deut. 2:19-20] — so also would Israel.
24 He hired Balaam Deut 23:4. Mic. 6:5.

ISRAEL HAS HELD THE LAND 300 YEARS VV. 25-26.

25 The 300 yrs are made up as follows: Jair = 22. Jephthah = 6. Ibzan = 7. Elon = 10. Abdon = 8. Gideon = 40. Midian = 7. Barak = 40. Tabin = 20. Ehud = 80. Moab = 18. Othniel = 40. Cushan = 8. Total = 280 + under Joshua.

JEPHTHAH PLACES HIS CASE V YAHWEH'S HANDS. V. 27.

26 For use of title, see Judg 17:31. See Note p347 Josh 2:18

PREPARATIONS FOR WAR.

29 Diplomacy having failed Jephthah set out to mobilise his forces. Stirred to enthusiasm by the Spirit of Yahweh, he swept through the land from one end to the other, to kindle the torch of war and rouse the population
29 A rallying point for the eastern tribes Cp. V. 11.
Jephthah seems first to have roused the warriors of Mt Gilead, then crossed the Jabbok into Manasseh, then returned at the head of his recruits to his headquarters at Mizpeh & then with his whole army marched against the Ammonites who occupied the southern parts of Gilead.
29. Cp. 6:34. NTE 13:25. Cp. Acts 16:6-7.

JEPHTHAH'S VOW.

Let it be clearly recognised, that many men more cruelly sacrifice their daughters than did Jephthah when they give them up to the Altar of pride, position or worldliness, encouraging a fleshly vanity for the things of the world that can lose for them the Kingdom. The Spirit directing Jephthah in what was required for victory V.29, did not prevent him erring in his unwise vow, nor Gideon doing so in regard to the Ephod Judg. 8:27. Cp 1 Cor. 14:23. Cor. 8:2; 11-14. He could have been motivated by Abraham's example in not withholding his son.

THE VOW. VV. 30-31

The vow was a rash one, made in the enthusiasm and excitement of the moment, under pressure of circumstances similar to that of Saul 1 Sam. 14:24. Cp VV. 27-29. 44-45.

28 But even accepting margin, it still implied death for the one offered Lev. 27.

VICTORY VV. 32-33.

Unconscious of the tragedy impending Jephthah wins a great victory, being stimulated by the Spirit of Yahweh.
29 Along eastern border. [c] Aroer (Ahlily) not V.26. but a town built in God Num 32:34. Minnith = mod. Menneh - 4 m. east Heshbon

TRAGEDY. VV. 34-36

From the joy and thrill of victory, and the happy picture of Jephthah's daughter leading the dance of victory, the narrative is plunged into the depths of grief and tragedy.
30 What did Jephthah imagine would come out of his door to meet him V.31. He possibly did not give it any thought at the time. Only now does the folly of the vow break home upon him. Faith demands its execution Lev 5:4.
31 The triumph of faith and victory is crushed in the sacrifice. Jephthah feels he must make the acclamation of the people, the joyful celebrations headed by his own daughter were hushed as the grief-stricken parent recognises the implication of his own rash vow. So there was mourning in Israel in the moment of deliverance.
32 Lit. "Thou hast crushed me! Thou hast crushed me!" Were these the expressions of a man about to give his daughter to the Tabernacle service as implied by some!

In that he was right. But he was wrong in his conception of the character of God that led him to making such a vow.

CHAPTER 12

EPHRAIM PLUNGES ISRAEL INTO WAR. As was the case with Gideon

GIL summary of EPHRAIM'S PRIDE

Proud men cannot bear to see others praised. Envy brings jealous contention into the ranks of those who should be united to fight Yahweh's battles.

Jud. 8:1. Ephraim took offence because they had not been called to take a foremost part in the battle and victory. They looked upon themselves as the principal tribe for the position of firstborn came to them through Joseph. 1 Chron. 5:1. and Joshua was of Ephraim Num. 13:8. Ephraim goaded Gileadites to fury by intolerable taunts.

The Ephraimites slain. The death of Jephthah.

SHIBBOLETH = A stream or flowing, or an ear of corn as growing out

13 Deeper and deep- 2 months, that I may [2] go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a [3] custom in Israel,

40 *That* the daughters of Israel went [5] yearly [6] to lament the daughter of Jephthah the Gileadite four days in a year.

CHAPTER 12.

1 The Ephraimites, quarrelling with Jephthah, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, 11 Elon, 13 and Abdon judge Israel.

AND [d] the men of Ephraim [1] gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I [e] put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye

[2] Heb. *go and go down.*
[4] Cp. 1 Sam. 25. 10.
[5] ch. 3. 28.
TANAH - To recount. Only other place Jud 5:11
[d] See Note 2 Sam. 18:6
[e] Ver. 37. [1] Which signifieth *a stream, or, flood,* Ps. 69. 2, 15. Is. 27. 12. Or as Job 24. 24. Cp. Gen. 41. 5 &c. Ruth 2. 2. Is. 17. 5.
[3] Or, *ordinance.* Lev. 18. 30. Jer. 10. 3 & 32. 11.
[5] Heb. *from year to year.* ch. 17. 10 & 21. 19. Gen. 24. 55. 1 Sam. 1. 3.
[6] Or, *to talk with.* ch. 5. 11.
[d] ch. 8. 1.
[1] Heb. *were called.* ch. 7. 23.
[2] He seems to have been only a civil Judge to do justice in North-east *Israel.*
[3] A civil Judge in North-east *Israel.*
[e] 1 Sam. 19. 5 & 28. 21. Job 13. 14. Ps. 119. 109. Cp. ch. 9. 17.
[2] A civil Judge also in North-east *Israel.*
[f] 2 Sam. 23. 30.
[g] Heb. *sons' sons.* 1 Tim. 5. 4. Cp. also Job 18. 19. Is. 14. 22 with Gen. 21. 23.
[7] ch. 5. 10.
[h] ch. 10. 4.
[i] Cp. ch. 3. 13, 27.

Gileadites [a] are fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the [b] passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now [3] Shibboleth: and he said Sibboleth: [5] for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him [1] Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him [9] Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

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

13 ¶ And after him [1] Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [2] nephews, that [3] rode on threescore and ten [h] ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, [i] in the mount of the Amalekites.

V.3 I put my life in my hands the phrase expresses the utmost possible risk, knowingly incurred

V.4 The words in parenthesis (cp V.6) are in explanation. Supply ellipsis: Gilead lies between Ephraim + Manasseh; and Gilead took the fords... the fords were in God's hand which

7 Perhaps they were referring to the way Gilead called Jephthah from obscurity at Tob. This taunt stung Jephthah so that he is constrained to take the sword in hand.

8 Gilead lies between Ephraim and Manasseh

SHACHAT - slaughter in cold blood - as a sacrifice. SHIBBOLETH V.6.

Usually applied in sense it cannot pronounce Shibboleth of sect considered heretical But that not sense here. But that not sense here used. The Ephraimites had mocked Jephthah and now were lying to conceal their true identity It was but a small thing - the pronunciation of a letter - that revealed them for what they were. So it is in life. It is the little things that reveal our true character. These are the Shibboleths that will ultimately bring our acceptance or rejection at the Judgement seat.

8 Sig. fruit of corn.

CB suggest Zeuo = alive as larger number would almost annihilate the tribe. But see m.

IBZAN — A PERIOD OF PEACE vv 8-10. See note Top p. 348

10 Sig. "Active". Tm Wife of Nazareth

11 Probably the city in Zebulon's territory Josh. 19:15.

12 Gave in marriage outside of his tribe.

ELON. vv 11-12.

13 Sig. "Oak" or "terebinth" = symbol for strength.

14 Sig. "place of herb" - Identity of the Aijalon is unknown.

ABDON. vv 13-15.

15 Sig. A Servant.

16 Sig. He hath praised.

17 Sig. Prominence. A city of Ephraim about 6 miles west of Shechem. Jos. 24:30

18 A symbol of rank in Israel. See Note Judg 10:4

These judges ruled during an uneventful and prosperous time when the country apparently flourished. They were from the North East of Israel, and it seems that during this time Judah and Dan became separated from the Northern tribes, suffering the oppression of the Philistines from which Samson partially delivered them.

351 EPHRAIM AS TYPE Jud 8:25 8:1

Ephraim wins a decisive battle, yet Judg 7:25, but no fortress for pride demands the first place Jud. 8:1 and becomes abusive in its demands. The tribe is only appeased by Gideon's genuine humility. Many a sainted warrior in public life become a dangerous man depending more on in peace. Christ's followers have been given the status of priesthood + this has proved a snare to the house of the anti-types Gideon leading the way to the false priesthood - priests of Rome.

EPHRAIM'S OVERBEARING PRIDE Jud

12:1 : The tribe again reveals a divisive attitude - as it did towards Gideon Jud. 8:1. See also its attitude towards Joshua Josh. 17:14-18. This finally caused complete separation in the time of Jeroboam.

cuse the mistake... tual virginity'... action, to plain... it as a burnt offe... auf made a simil... ah's grief makes c... c mosaic law, nor ancient

's vow. THE VOW. N.

owed a The vow was... nd said, one, made in h... fail de- enthusiasm and... Ammon citement of the... moment, under... pressure of... stances, similar... that of Saul

e, that... orth of... to meet... peace.

mmon, 28 Endorsed by... ORD's, But even accepting... margin, it still... o for a plied death for... one offered [illegible]

ed over 28. mon to VICTORY Vv 32-33 nd the Unconscious ... nto his tragedy imperceptible... Jephthah won a... great victory, he... stimulated by the... Spirit of Yahweh...

n from 29 Along eastern... me to border... cities, ...hy) not V.26, but... of the town built in Gilead... 32:34. Minnith - near... great Heshbon - 4 m. east... ildren TRAGEDY. Vv 34-40 before From the joy and... pp. thrill of victory, to... me to the happy picture... , and, Jephthah's daughter... came leading the dance... tim- of Victory, the... d she narrative is plunged... beside into the depths of... n nor grief and tragedy... rment 22 when 30 What did Jeph... nt his thah imagine... come out of his... my to meet him V31 ... ought possibly did not... t one if any thought of... for I time. Only now... unto the folly of the vow... ot go break home upon... him. Faith demands... its execution. Ex...

n, My 31 The triumph of... d thy faith and victory... lo to is crushed in the... which sacrifice. Jephthah... thy feels he must make... LORD The acclamation of... thee the people, the... f the full celebrations... her headed by his only... done daughter were hur... two ed as the grief-... stricken parent re... cognises the implica... tion of his own rash... vow. So there was... mourning in Israel... the moment of de... liverance.

32 Lit. "Thou hast crushed me! Thou hast crushed me!" Were these the expressions of a man about to give his daughter to the Tabernacle service implied by some?

CHAPTER 12.

CIVIL WAR IN ISRAEL

Instead of applauding the faith and victory of Jephthah, and acknowledging that Yahweh worked through him, Ephraim plunges Israel into civil war to further trouble by their overbearing attitude.

EPHRAIM CHALLENGES JEPHTHAH. Vv. 1-3.

1 Some agitator in Ephrain stimulated opposition against Jephthah (See marg. rdg) - as though he had not suffered Above enough! see Right.

2 Note the domineering, bullying attitude.

3 With calm dignity, Jephthah rebuts the words of Ephraim. They did not answer the call. The cries not recorded.

4 He acknowledges the ability of Ephraim to help.

5 Jephthah represents this as second best to the help Ephraim could have given. His life was in his hand for success depended upon his skill with the sword he had now taken in hand Above right

EPHRAIM'S INSOLENCE INCITES WAR. V6

6 The men of Ephraim go too far. With insolent disregard of Jephthah's service and worth, they mock him and his men, saying in effect: "You are but fugitives of the tribes, ill-born, ill-bred, Ephraim won't have you! Manasseh won't have you! You are playing between the two, being fugitives of both. I pray with you!"

SEE ENVY V.1. Arrow of faith V.3. See above Above left

Dominant Verses 3, 24.

CHAPTER 13.

1 Israel in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

AND the children of Israel [2a] did evil again [1] in the sight of the LORD; [3] and the LORD delivered them [b] into the hand of the Philistines forty years. [2]

2 ¶ And there was a certain man of [c] Zorah, [3] of the family of the Danites, whose name was Manoah; [3] and his wife [6] was barren, and bare not. [7]

3 And the [c] angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. [Solomon left. Heb 11:32]

4 Now therefore beware, [8] I pray thee, and [f] drink not wine nor strong drink, and eat not any unclean *thing*: [emphasising his consecrated life]

5 For, lo, thou shalt conceive, and bear a son; and no [g] razor shall come on his head: for the child shall be [h] a Nazarite unto God from the womb: and he shall [i] begin to deliver Israel out of the hand of the Philistines. [The designation of a prophet cp 1 Sam 6:18, 2 Tim 3:17]

6 ¶ Then the woman came and told her husband, saying, [1] A man of God came unto me, and his [m] countenance was like [12] the countenance of an angel of God, very terrible: [13] but I asked him not whence he was, neither told he me his name:

7 [p] But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which

[Philistines Cont. Smelting. This is inferred from excavations and from 1 Sam. 13:19-22. With their superior iron weapons they were able to dominate the Israelites [Westminster Historical Atlas]

Before the introduction of iron [1200 B.C.] copper [then bronze [tin added to copper] had been used for the manufacture of implements and weapons.

Once the Philistine power was broken by Saul and David, the secret of the iron smelting process became known, and metal became into common use in Israel. See app.

[1] Note margin. Added to that evil normally committed by man.

[2] Of this period, Samson judged 20 years Jud 16:31 for signification of number 40 see Deut 25:

[3] An Angelic Visitation Vv 2-5

[3] See "Hornet" from a root "to scourge." It became the home town of the scourge of the Philistines. Zorah stood on a vine-clad rising overlooking the broad plains of Philistia, [4] with their fields of waving corn, their plains between Judah and Ephraim, and lacking the protection of the hill country felt the full weight of the Philistine oppression.

[5] Sig. "Rest" or Place of Rest.

[6] Her name is nowhere given in Scripture, yet she stands as an example of good logic in reasoning and of high spiritual calibre. According to Josephus, they [7] fervently desired children, and supplicated Yahweh for such. As Samson was to be a Nazarite from the womb, she was required to also live the life of a Nazarite.

[8] His long hair was the symbol of his mission. He apparently took no vow and thus was not a Nazarite in the full sense of term. See Num. 6:9-18. Samson's life did not conform fully to that of the Nazarite.

[9] i.e. Separated unto God. Samuel Num 6:18 and John Baptist were similar Luke 1:15.

[10] He did not finish the work.

ASTONISHMENT OF MANOAH'S WIFE Vv 6-7.

[12] She did not realise he was an angel and in her amazement forgot to ask him his name and place of abode that he might be contacted.

[13] Awe-inspiring. Mt 28:3. Rv 1:16.

V. 2. Barren. The child in such a case was a special gift of God, & marked out for a special career. Cp Isa 54:1.

THE PROMISE OF A DELIVERER. Vv 1-23.

The deliverance effected by Jephthah relieved the pressure of the Ammonites upon the North-Eastern section of Israel, but still left the Philistines dominating in the south. Judges 10:7. Now a deliverer is promised for the south-west.

THE PHILISTINES See Note Deut 2:23. Referred to in the days of Shamgar Jud 3:31. but only now is their full power felt. Jud 10:7 and it continued until the days of Hezekiah 2 Kings 18:8. They are said to have originated from Caphtor or Crete Amos 9:7 and Egypt. Gen 10:14. Archaeology (See Westminster Historical Atlas of the Bible) implies that the Philistines invaded Egypt but were driven from there to Palestine [derived from "Philistine."] See Map 35B

They worshipped Dagon, the fish god—the head and hands of a man, and the trunk of a fish Jud 16:23 and Baal-zebub, the Lord of the flies." Their political organisation comprised a Pentapolis of EKRON, Gaza, Ascalon, Ashdod, and Gath, each of which had its Lord. Jud 16:5

It is said that they held a "corner" in the iron market, and carefully guarded the secret of its [See Below]

SAMSON. Other reference Heb 11:32.

CHAPTER 13

Read by Jews in addition to Num 6 with the regulations governing the life of Nazarite.

[2] Heb. added to commit, &c. Ch. 4. 1 & 10. 6.

[a] ch. 2. 11 & 3. 7 & 4. 1 & 6. 1 & 10. 6.

[3] This seems a partial captivity. But cp. ch. 15. 20.

[b] ch. 3. 31 & 10. 7. 1 Sam. 12. 9.

[c] Josh. 15. 33.

[4] 1 Sam. 1. 2. Luke 1. 7.

[c] ch. 6. 12. Luke 1. 11, 13.

[f] ver. 7, 14. Num. 6. 2, 3. Cited Luke 1. 15.

[4] Heb. What shall be the manner of the, &c.

[5] Or, what shall he do? Heb. what shall be his work?

[g] ch. 16. 17. Num. 6. 5. 1 Sam. 1. 11.

[h] Num. 6. 2.

[i] Cp. 2 Sam. 7. 13. 2 Sam. 8. 1. 1 Chr. 18. 1.

[m] ver. 6.

[12] Deut. 33. 1. 1 Sam. 2. 27 & 9. 6, 7. 1 Kin. 13. 1 & 17. 24. 2 Kin. 23. 17.

[13] Mat. 28. 3. Acts 6. 15.

[n] ch. 3. 28. Gen. 15. 5.

[o] ver. 17, 18.

[6] Heb. before thee.

[p] ver. 3-5.

[9] ver. 6. because he attempts to gain himself with the people from whom he was set to deliver.

[1] Jud 13:6 1 Sam 2:27 9:6 1 Kgs 13:1 17:24 2 Kgs 23:17 Mt 28:3 Acts 6:15

[2] Gen 15:5 Jud 13:16 22:17 Heb 11:12

[3] Jud 13:6 1 Sam 9:6 Heb 12:21

[4] Jud 13:16 Gen 18:3-5 Heb 13:2

[5] Jud 13:17 Gen 32:29

[6] Jud 13:15 Gen 18:5 19:3

[7] Jud 13:16 Gen 22:12 Ex 3:12 1 Sam 2:30 Jn 5:23 8:49 Rom 1:25

[8] Jud 13:23 Gen 22:16 Ex 32:13 Heb 6:13

[9] Jud 13:22 Gen 16:13 32:30 Ex 24:10 33:20 Deut 5:24 Isa 6:5

[10] Jud 13:23 Gen 18:23-33 19:19 Ex 32:11-14 Num 14:13-19 Deut 9:18-20 25-29 Amos 7:2 5 Jas 5:16

[11] Jud 13:24 Gen 21:2 Lk 1:57 2:6

[12] Jud 13:25 Gen 21:20 Josh 6:27 1 Sam 3:19 2 Sam 5:10 Lk 1:66 2:40 52

[13] Jud 13:25 Gen 41:38 Num 11:25 27:18 Deut 34:9 1 Sam 10:6 16:13 Isa 11:2 42:1 61:1 Lk 4:18 Jn 3:34

[14] Jud 13:25 Gen 28:12 Jn 1:51

[15] Jud 13:25 Gen 24:63 Ps 104:23 Mt 6:25 Lk 12:22

[16] Jud 13:25 Gen 24:67 Ps 45:8 Song 2:6 3:4 8:2

[17] Jud 13:25 Gen 24:67 Ps 45:8 Song 2:6 3:4 8:2

[18] Jud 13:25 Gen 24:67 Ps 45:8 Song 2:6 3:4 8:2

THE PHILISTINES See Note Deut. 2:23. Referred to in the days of Shamgar Jud. 3:31. but only now is their full power fell. Jud. 10:7 and it continued until the days of Hezekiah 2 Kings 18:8. They are said to have originated from Caphtor or Crete Amos. 9:7 and Egypt. Gen. 10:14 Archaeology (See Westminster Historical Atlas of the Bible) implies that the Philistines invaded Egypt but were driven from there to Palestine [derived from "Philistine."] See App. 35B. They worshipped Dagon the fish god — the head and hands of a man, and the trunk of a fish Jud. 16:23 and Baal-zebub, the "Lord of the flies." Their political organisation comprised a Pentapolis of EKRON, Gaza, Ascalon, Ashdod, and Gath, each of which had its lord. Jud. 16:5 It is said that they held a "corner" in the iron market and carefully guarded the secret of its [See Below]

SAMSON. Other reference Heb. 11:32.

An angel appeareth to Manoah's wife.

Dominant verses 3, 24.

CHAPTER 13

THE PROMISE OF A DELIVERER. Vv. 1-23.

The deliverance effected by Jephthah relieved the pressure of the Ammonites upon the North-Eastern section of Israel, but still left the Philistines dominating in the south. Jud. 10:7 Now a Deliverer is promised for the south-west.

CHAPTER 13.

1 Israel in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

AND the children of Israel [2a] did evil again [1] in the sight of the LORD; [2] and the LORD delivered them [b] into the hand of the Philistines forty years. [2]

2 ¶ And there was a certain man of [c] Zorah, [3] of the family of the Danites, whose name *was* Manoah; [3] and his wife [d] *was* barren, and bare not. [7]

3 And the [e] angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. Solemn fact. No. 9 [8]

4 Now therefore beware [8] I pray thee, and [f] drink not wine nor strong drink, and eat not any unclean *thing*: Emphasising his consecrated life.

5 For, lo, thou shalt conceive, and bear a son; and no [g] razor shall come on his head: for the child shall be [h] a Nazarite unto God from the womb: and he shall [i] begin [11] to deliver Israel out of the hand of the Philistines. The designation of a prophet. cp 1 Sam. 6:11, 2 Sam. 3:17

6 ¶ Then the woman came and told her husband, saying, [1] A man of God came unto me, and his [m] countenance *was* like [12] the countenance of an angel of God, very terrible: [13] but I asked him not whence he was, neither told he me his name:

7 [p] But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which

Read by Jews in addition to Num. 6 with the regulations governing the life of Nazarite.

[2a] Heb. added to commit, &c. ch. 4. 1 & 10. 6.

[a] ch. 2. 11 & 3. 7 & 4. 1 & 6. 1 & 10. 6.

[1] This seems a partial captivity. But cp. ch. 15. 20.

[b] ch. 3. 31 & 10. 7. 1 Sam. 12. 9.

[c] Josh. 15. 33.

[d] 1 Sam. 1. 2. Luke 1. 7.

[e] ch. 6. 12. Luke 2. 11, 13.

[f] ver. 7, 14. Num. 6. 2, 3. Cited Luke 1. 15.

[g] Heb. *What shall be the manner of the, &c.*

[h] Or, what *shall he do?* Heb. what shall be his work?

[i] ch. 16. 17. Num. 6. 5. 1 Sam. 1. 11.

[k] Num. 6. 2.

[l] Cp. 1 Sam. 7. 13. 2 Sam. 8. 1. 1 Chr. 18. 1.

[m] ver. 4.

[n] Deut. 33. 1. 2 Sam. 2. 27 & 9. 6, 7. 1 Kin. 13. 1 & 17. 24. 2 Kin. 23. 17.

[o] Mat. 28. 3. Acts 6. 15.

[p] ch. 6. 18. Gen. 18. 5.

[q] ver. 17, 18.

[6] Heb. *before thee.*

[r] ver. 3-5.

[s] ver. 6. because he attempts to join himself with the people from whom he was set to deliver.

JUDGES 13. to Manoah's wife.

thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. / ha-Elohim

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

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day. [12]

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come [13] to pass. How shall we order the child, and [5] how shall we do unto him? [14]

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, [k] neither let her drink wine [1] or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [n] let us detain thee, until we shall have made ready a kid [6] for thee. [15]

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: [16] and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, [q] What *is* thy name, that when thy sayings come to pass we may do thee honour?

MANOAH'S INTREATY Vv. 8-

Manoah desires confirmation of the remarkable and welcome news. He did not realise that the visitor was an angel.

SECOND VISITATION Vv. 9-14.

12 BIYYOM - His day. Prob. appeared in morning & evening.

13 His upbringing work already outlined V.5, but now repeated for confirmation Vv. 13-14.

14 They realised that Yahweh must have some special duties for him to do.

15 Not knowing he was an angel V.16, like Abraham he desired to entertain him. Gen. 18:3-5 Heb. 13:2.

THE VISITOR PROVES TO BE AN ANGEL 15:21

With Eastern hospitality Manoah prepares a meal for his strange visitor which is received in such a way as to show that he is an angel.

16 The angel disclaims any responsibility for his message directing Manoah to give thanks to Yahweh.

PHILISTINES CONT.

Smelting. This is inferred from excavations and from 1 Sam. 13:19-22. With their superior iron weapons they were able to dominate the Israelites [Westminster Historical Atlas]

Before the introduction of iron [1200 B.C.] copper then bronze [tin added to copper] had been used for the manufacture of implements and weapons.

Once the Philistine power was broken by Saul and David, the secrets of the iron smelting process became known, and metal became into common use in Israel. See App. 35B.

SAMSON: He was a man strong physically but weak morally, who suffered shipwreck through following "the desire of the eyes"; & permitting himself to be ensnared by a heathen woman. His life came to nothing. Blinded by his enemies, he buried them & himself in the ruins of the idolatrous temple in which the Philistines had gathered to feast over his miseries. "The story of Samson & his ruin struggles fitly closes the period of the Judges, while presaging the more ominous times when the Jebusite will seek & find, in union under a central monarchy, their freedom & their future." -Gardiner. (From songna)

Something more than mere faith necessary. Heb. 11:32. The story of Samson is full of sadness. It reveals a nation utterly deteriorated & disintegrated, & a man who through self-indulgence wrecked & excruciatingly loses his God-given power to deliver his people. The time was also, to come, when Scripture would record of him "he knew not that Yahweh was departed from him" Jud. 16:20. [to all of it of Israel. Rom. 11:25

THE FIRSTBORN: Ex. 13:2, 12, 13, 15, 22:29, 34:19, Num. 3:12, 13, 8:16, 17, 18:15, Deut. 15:19, Luke 2:23. Ex. 13:2 "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." Ex. 13:12 "That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S." Ex. 13:13 "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem." Ex. 13:15 "And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem." Ex. 22:29 "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me." Ex. 34:19 "All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male." Num. 3:12 "And I, behold, I have taken the Levites from among the children of Israel instead of every firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;" Num. 3:13 "Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD." Num. 8:16 "For they are wholly given unto me from among the children of Israel; instead of such as open every matrix, even the firstborn of all the children of Israel, have I taken them unto me." Num. 8:17 "For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself." Num. 8:18 "And I have taken the Levites for all the firstborn of the children of Israel." Num. 18:15 "Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem." Deut. 15:19 "All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep." Luke 2:23 "(As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the LORD;)"

SAMSON. • It was his amusement to plunge headlong into peril, from which he extricated himself by his remarkable strength.
• The terror of his name retarded the progress of the Philistines and their conquests, and inspired courage into the disheartened Israelites
• His life began in marvel and ended in the deepest tragedy. See pp. 352, 354
• Above all else he was a man of faith. — Heb. 11:32.

18 And the angel of the LORD said unto him, [a] Why askest thou thus after my name, seeing it *is* (2) secret?

19 So Manoah [c] took a kid with [d] a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, [f] when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and [i] fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. [l] Then Manoah knew that he *was* an angel of the LORD.

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

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received [n] a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us such *things* as these.

24 ¶ And the woman bare a son, and called his name Samson: and [r] the child grew, and the LORD blessed him.

25 [s] And the Spirit of the LORD began to [t] move him at times in the camp of Dan between Zorah and Eshtaol.

CHAPTER 14.

1 Samson desireth a wife of the Philistines. 5 He killeth a lion, 8 and findeth honey in the carcase. 10 Samson's marriage feast. 12 His riddle is made known. 19 He spoileth thirty Philistines.

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

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

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

4 But his father and his mother knew not that it was [h] of the LORD, that he sought an occasion against the Philistines: for at that time [k] the Philistines had dominion over Israel.

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

6 And [o] the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

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

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

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

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

11 And it came to pass, when they saw him, that they brought

[a] Gen. 32. 29.
(2) Or, wonderful. Cp. PELIYY Is. 9. 6. Also ver. 19. Ex. 15. 11. Ps. 77. 11, 14 & 88. 10, 12 & 119. 129. Is. 25. 1, &c.
[b] Gen. 21. 21 & 24. 4 & 34. 4.
[c] ch. 6. 19, 20.
[d] ch. 6. 18.
[e] Gen. 24. 3, 4.
[f] ch. 6. 21.
[g] ch. 15. 18. Gen. 34. 14. Ex. 34. 16. 1 Sam. 14. 6 & 17. 26, 36 & 31. 4. 2 Sam. 1. 20.
(3) Heb. *she is right in mine eyes.* ver. 7. Num. 23. 27. 1 Sam. 18. 20, 26. 2 Sam. 17. 4 & 19. 6. 1 Kin. 9. 12. 2 Chr. 30. 4.
[h] Josh. 11. 20.
[i] Lev. 9. 24. Cp. 1 Chr. 21. 16. Ezek. 1. 28. Mat. 17. 6.
[k] ch. 13. 1.
[l] ch. 6. 22.
[m] ch. 6. 22. Gen. 32. 30. Ex. 33. 20. Deut. 5. 26.
[n] Ezek. 19. 2, 3.
(4) Heb. *consuming him.* ch. 15. 14.
[o] ver. 19. ch. 3. 10 & 15. 14. 1 Sam. 10. 6, 10 & 11. 6.
[p] ver. 16, 19.
[q] Heb. 11. 32.
[r] 1 Sam. 2. 21 & 3. 19. Luke 1. 80. Cp. Luke 2. 52.
[s] ch. 3. 10.
[t] Gen. 41. 8.
(5) Heb. *Mahaneh-dan* ch. 18. 12.
[u] Josh. 15. 33.
[z] Gen. 38. 12. Josh. 19. 43.

CHAPTER 14.

THE WOMAN OF TIMNATH.

Timnath (Sig. "An assigned portion") was on the border of Judah and Dan, then in occupation of Philistines. Originally given to Judah Josh. 15:57, but afterwards given to Dan. Josh. 19:43.

SAMSON DESIRES MARRIAGE WITH PHILISTINE WOMAN 1-7.

Led by the beauty of a woman to transgress the Law, Samson's offence is used by Yahweh to punish the Philistines.

1 Such a marriage was contrary to the Law Ex. 34:16. Deut. 7:3.

2 They were outside the covenant and thus consigned to death. See note Gen. 17:14.

3 Thus the appeal of the flesh blinded Samson to the requirements of Law.

4 He permitted it — but this did not justify Samson. Cp. Jdg. 16:6-7.

5 Heb. "A lion of lions."

6 He apparently went down on his own — not with his parents

7 He did not destroy it in his own strength, nor did it come at his own command.

8 There is here an absence of vanity Ch. 15:16.

As bees avoid all kinds of decomposition, all decayed material must have been cleared away by birds or other means, leaving a skeleton.

9 Regarding marriage see Note 3 Ch. 3.

10 It was not in a public place

THE HONEY IN THE LION 8-9

11 This would be a considerable time — perhaps a year

12 In the skeleton.

Old Nation of Judah — then polluted dead — would come forth sweetness —

TIMNATH - Apportion or increase

Philistine - given to Dagon, increasing the hold of Dagon.

THE MARRIAGE Vv. 10-11

To arrange payment of dowry

13 A NIGHTER - Drinking party — a Philistine custom, incongruous for a Nazarite

14 Saw what sort of a man he was. LXX = Because they feared him.

THE GOOD LOGIC OF MANOAH'S WIFE 22-25.

18 The fears of Manoah were generated by a feeling of unworthiness, but his wife showed that such fears are groundless. If Yahweh has made provision to receive us in worship, He must be willing to overlook our shortcomings and is not unmindful of our welfare. We do well to remember, the logic of Manoah's wife in times of doubt and fear.

BIRTH OF SAMSON 24-25

19 Sig. "Little Sun." He was strong, bright and beaming as the sun. His seven weaving locks Jud. 16:13, twisted together, yet distinct, which hung over his shoulders were like the beams of the sun. See below He is shown to be humour as well as strength. Is. 11:5. The coarse, stupid and brutal Philistines became the butt of his wit and humour.

20 As he grew it became obvious that he was no ordinary child, and that Yahweh had a special work for him. He was filled at the appointed time with the Spirit.

21 He felt the degrading bondage of his countrymen and a strong desire to effect something for their deliverance.

22 Probably the site of the first encampment of Dan. Josh. 19:41. It was the ancestral burying place of Manoah Jud. 16:31. Samson's work was probably to stimulate the people of Dan to trust in Yahweh and throw off the yoke of Philistia. These incidents are not recorded. Samson's life was far greater than the few incidents recorded indicate Heb. 11:32.

23 Sig. "Petition." On border of Judah.

Lit. - "To strike him" — like a gong, until the sound reverberated throughout Israel. - like the balls on Aaron's garments. "People's Bible" — "To agitate" or thrash him."

They are like Babylon the Great: religion, but belligerent + warlike, particularly towards those separated unto God. They were hinderers in the path of Abraham + Isaac, invariably opposed to Israel, + ultimately laying claim to the Land of Promise which is given the title of Palestine in consequence. The Nazarite, separated one, is set in opposition: strong but weak. The work of Samson the Nazarite is completed by Samuel the Nazarite. 1 Sam. 7:9 and David the King.

SAMSON: "Shimshon does not mean "sunlike", "there of the sun", from 'shemesh' (the sun), but, as Josephus explains it (Ant. 5 & 8), "the strong or daring one from the intensive form shim shem of," shamen, in its original sense of "to be strong" or "daring" - Kell - from Monumental Bible.

SAMSON'S UNFORTUNATE MARRIAGE 2 Cor. 6:14

He who in the choice of a wife is guided only by his eye + governed by his fancy must afterwards thank himself if he finds a Philistine in his arms. V. 3. Yahweh overrules his mistakes to raise occasion against His enemies. Vv. 4, 6, 19.

ASHKELON V19. According to Barnes Rameses III took Ashkelon & ruled in it for 25 years. His inscriptions reveal that the city was occupied by Hebrews at the time, not Canaanites.

SAMSON'S ACCOUNT is divided into three sections: 1. The notice of his judgeship of 20 years providing evidence of his heroic acts which win for him the place of acknowledged authority which he retains for the time 2. His fall & ruin through being false to his Nazariteship 3. His descent and restoration.

CH. 15: STRENGTH MADE PERFECT IN WEAKNESS
Key verse V7. ILLUSTRATIVE VERSES. V1:19 15

15 These were styled "Friends of the Bridegroom," the chief of whom was styled "the friend" See Jn 3:29. Josephus comments: "In pretence to be his companions but in reality to be a guard upon him that he might not attempt any disturbance." Samson seems to have treated them with ridicule and contempt.

thirty companions to be with him.

12 ¶ And Samson said unto them, I will now [a]put forth a riddle unto you: if ye can certainly declare it me within [d]the seven days of the feast, and find *it* out, then I will give you thirty [3]sheets and thirty [e]change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty [3]sheets and thirty [e]change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [h]Entice thy husband, that he may declare unto us the riddle, [k]lest we burn thee and thy father's house with fire: have ye called us [4]to take that we have? *is it* not *so?*

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

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

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them,

[a] 1 Kin. 10. 1. Ps. 78. 2. Prov. 1. 6. Ezek. 17. 2. Luke 14. 7.
[b] ver. 6. ch. 3. 10.
[c] ch. 1. 18.
[d] Gen. 29. 27.
[2] Or, *apparel.* 2 Sam. 2. 21.
[3] Or, *shirts.* Prov. 31. 24. Is. 3. 23.
[e] Gen. 45. 22. 2 Kin. 5. 5. 22, 23.
[f] ch. 15. 2, 6. Cant. 5. 1. John 3. 29.
[G] Or, *the rest of the seven days, &c.*
[g] Or, *torches.* ch. 7. 16.
[m] ch. 16. 16.
[h] ch. 16. 5.
[i] ch. 6. 19. Gen. 38. 27.
[k] ch. 15. 6.
[4] Heb. *to possess us, or, to impoverish us?* Cp. Deut. 28. 42.
[l] ch. 16. 15.
[5] Heb. *let her be thine.* Unlawful Lev. 18:16
[H] Or, *How shall I be blameless from the Philistines, though &c.*
[I] Or, *go in pack - foxes goslenc.*
[n] Ex. 22. 5.

NÂKÂH - Smite as in RV - not necessarily to kill.

If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And [b]the Spirit of the LORD came upon him, and he went down to [c]Ashkelon, and slew thirty men of them, and took their [2]spoil, and gave [e]change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife [f]was given to his companion, whom he had used as his friend.

CHAPTER 15.

1 Samson is denied his wife. 3 He burneth the Philistines' corn. 9 He is bound by the men of Judah, and delivered to the Philistines. 14 He smiteth them with a jawbone.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with [f]a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? [5]take her, I pray thee, instead of her.

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

4 And Samson went and caught three hundred foxes, and took [2]firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

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

6 ¶ Then the Philistines said, Who hath done this? And

Ex. 22:5 Lev. 19:27 Deut. 23:25

SAMSON STIRRED TO FURTHER VIOLENCE 1-3

CHAPTER 15.

20 The seventh day may relate to the day of the week. Cp Note V. 15, or of the feast V. 12. The 7th day could be the 4th day from wheaten riddle given V 14.

SAMSON - THE TYPE.

- His last act was a mighty act of faith in which he destroyed many enemies, and sacrificed the flesh. — So it will be with Israel ultimately.
- He will rise to a glorious resurrection. — So will Israel. Hos. 6:2-3.

- In Samson — Israel had a mirror reflecting the characteristics of the nation.
- He was a Nazarite from birth — so also was Israel.
- He had a God-given strength — so also had Israel.
- He was impervious to the attack of his enemies — so also was Israel.
- The Philistines could not understand wherein the great strength of Samson lay — nor do the Gentiles understand the strength of Israel.
- He was constantly being led astray — so also was Israel.
- He became guilty of fornication — so also did Israel.
- His folly caused him to betray his vow — so also did the folly of Israel.
- His sin led to blindness — so also did the sin of Israel.
- Even in adversity his enemies were punished — so also are the enemies of Israel.
- Apart from obvious weaknesses, he has a record of faith and the assurance of a great future — so also has Israel.

continued

they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and [a] burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in [c] the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and [d] spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [e] went to [c] the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [h] rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two [i] new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and [m] the Spirit of the LORD came mightily upon him, and [i] the cords that were upon his arms became as flax that was burnt with fire, and his bands [2] loosed from off his hands.

15 And he found a [3] new jawbone of an ass, and put forth his hand, and took it, and [b] slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [5] Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave [f] an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, [g] his spirit came again, and he revived: wherefore he called the name thereof [7] En-hakkore, which *is* in Lehi unto this day.

20 [9] And he judged Israel [i] in the days of the Philistines twenty years.

2 Heb. *were melted.* Deut. 20. 8.
3 Heb. *moist.* Is. 1. 6.
a ch. 14. 15.
b Lev. 26. 8. Josh. 23. 10. Cp. ch. 3. 31.
4 Heb. *a heap, two heaps.*
5 i.e. *the lifting up of the jawbone, or, casting away of the jawbone.*
c ver. 11. Is. 2. 21 & 57. 5.
d 2 Sam. 5. 18, 22.
e ver. 14, 17, 19.
f Cp. Prov. 27. 22. Zeph. 1. 11.
6 Heb. *went down.* Cp. ver. 12, 13.
7 Or, *Lehi.* As ver. 9, 14, 17.
g Gen. 45. 27.
h ch. 14. 4.
8 i.e. *the well of him that called, or, cried.*
9 He seems to have judged South-west Israel during twenty years of their servitude of the Philistines.
i ch. 13. 1.
k ver. 21. Josh. 15. 47.
2 Heb. *a woman a harlot.* ch. 4. 4 & 19. 1.
l ch. 16. 11, 12.
m Ps. 118. 10, 11, 12. Cp. 1 Sam. 23. 26. Acts 9. 24.
3 Heb. *silent.*
n ch. 14. 6, 19. ch. 3. 10.

CHAPTER 16.

1 Samson carrieth away the gates of Gaza. 4 Delilah enticeth him, 15 and overcometh him. 21 The Philistines put out his eyes. 23 Their feast to Dagon. 26 Samson's death.

THEN went Samson to [1] Gaza, and saw there [2] an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [m] compassed *him* in, and laid wait for him all night in the gate of the city, and were [3] quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts,

and went away with them, [2] bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman [3] in the valley of [a] Sorek, whose name *was* Delilah.

5 And [b] the lords of the Philistines came up unto her, and said unto her, [c] Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [d] afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven [e] green withs that were never dried, then shall I be weak, and be as [f] another man.

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

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

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

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

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

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

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

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

16 And it came to pass, when she [f] pressed him daily with her words, and urged him, so that his soul was [g] vexed unto death;

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

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

19 And she made him sleep upon her knees; and she called for a man, and she caused him

[2] Heb. with the bar.

A Drawer of Water. English-Heb. Concordance Above Ken.

[3] Or, by the brook. Num. 13:23.

[a] Gen. 49:11.

[b] Josh. 13:3.

[c] ch. 14:15. Coming closer to his secret

[d] ch. 4:21.

[e] Or, humble. ver. 6, 10.

Pr. 6:26; 7:21; 22:14; Wisdom would have preserved him. Pr. 2:10,11,16-18.

[f] ch. 14:16.

[g] YETHERIM - an overhanging such as vines, ropes. Strength was made of

[h] Or, such. new cords. Job 39:11. Ps. 11:2. Heb. moist. Gen. 39:37. Ezek. 17:24 & 20:47.

[i] Heb. one. ver. 11.

[k] ch. 14:17.

[l] Heb. shortened. ch. 10:16.

[a] ch. 13:5. Pr. 12:23 Jud. 13:5 Num. 6:5

[b] Heb. smelleth.

Pr. 7:21-23. Ecc. 7:26

[c] ch. 15:13, 14.

[d] ver. 5.

[e] Heb. wherewith work hath not been done.

[f] ver. 7, 17.

NI SOREK No strong city to break out from here - but a weak woman's arms - that Samson finds more difficult than bars and a door. Cp James, 4.

4. Young girls Delilah as meaning "fem, poor, weak".

5. The road leading to Hebron. Hebron is about 20m. distant from Gaza. Thus the Philistines again thwarted, and made to feel once more their complete helplessness to handle their powerful adversary.

DELILAH URGED TO LURE SAMSON. Vv. 4-5.

6. Sig. "Choice Vine." About 13 m. SW. West Jerusalem and only about 3 miles from birthplace of Samson. 5. becomes entangled.

7. From root "dalal." - to slacken such as rope. To let down - such as bucket. Ewald: "Traitress." Davis: "Delicate," "Wasted with longing or desire."

It was evidently not in his stature. Samson's strength was out of proportion to his size.

The Philistines apparently imagined that his remarkable strength was the result of a charm. This suggestion from Samson kept alive by suggesting green withs, new ropes, binding of his seven locks.

THE FIRST ATTEMPT. Vv. 6-9.

The green withs prove ineffectual. See top.

Pliant tough wood, twisted in the form of rope. Samson allowed his human full play in permitting Delilah to bind him, but as soon as the presence of Philistines became known the humour disappeared - the strong tough fibre rope was broken and the man stood forth in all his fearsome power.

Coarse flax or hemp for spinning or twining - highly inflammable

THE SECOND ATTEMPT. Vv. 9-12

New powerful ropes shall be like thread.

Again a suggestion of magic in the unused ropes playing on the superstitious beliefs of Delilah. See note above on. V. 7.

DELILAH. - To be languid or coquettish. but also may be cognate with an AKKadian verb for "devotee" - perhaps a devotee of the fertility - goddess Ishtar

V. 5 The price of betrayal. Cp Hos. 12:2. The number of defective administration - 8.

V. 7. LXX + RSV: "Seven fresh bowstrings". To encourage her belief in the magical source of Samson's strength.

MICAH. 17:1 MIYKAHUW - a contraction of MICAYEHU - who like Yahweh. Vv 1, 4, 9, 10 becomes clipped to Micah (MIYKAH) in which the Divine Name is removed. Vv 5, 8, 12, 13 and throughout. Ch. 18. It has been suggested to signify: Who is dull of sight. (Numerical).

MT EPHRAIM - Ephraim already known for pride contention. 8:1; 12:1.

THE THIRD ATTEMPT. Vv. 13-14

The binding of Samson's locks proves ineffectual.

13. His thread might be weaved in the loom.

14. Seven = perfection perhaps indicative of perfection of his status as Nazarene. See note Jud. 13:24

15. The web was the part of the loom which spread the thread out. The Sept. adds: "and shalt fasten them with the pin in the wall, I shall become weak, like other men and so it was that when he slept, Dalilah took the 7 locks of his head, & wove them with the web, & fastened it with the pin to the wall..."

Gilsburg suggests that some scribe, in copying the first words back to these last words, and so omitted the section preserved by the Sept.

THE FOURTH ATTEMPT. The Traitress Succeeds. Vv. 17-20.

16. These words illustrate the nature of Samson's wooing. Calmet has observed: "The weakness of Samson's heart in the whole of this history, is yet more astonishing than the strength of his body." (2 PET 2:7)

17. became impatient

18. See note Ch 13:5

19. And so the fatal secret is out, and Samson has betrayed himself unto his enemies. Thus did his folly with Delilah recoil upon himself. She had doubtless protested her love and loyalty for him - soon to be shewn as utterly false.

Holy Spirit which was upon him Ch. 13:25; 14:6; 14:19; 15:14. and his faith Heb. 11:32-40. The spirit word provides strength for believers, places them in a unique position. Rom. 8:4-11 & faith will gain for them the victory. 1 Jn. 5:4.

SAMSON IN THE TEMPLE 16:25.

Sport - SACHAQ - To laugh, by imp. to play. 2nd word V. 25. TSACHAQ - To laugh outright - more boisterous than first. Third word V. 27 = SACHAQ. They evidently made him dance & make music - as they mocked Christ & the Christians under Nero's persecution & that of others. Dancing & music formed part of pagon worship.

And now, with the realisation that she had him in her power, with the blood-money already in her hands, this false and perfidious woman pretends the love she does not feel, and with caresses and words of love soothes him to sleep, to ultimately arouse him with words that spelled his doom. Many believers have lost their strength when they slept!! 1 Cor. 11:30. 1 Thess. 5:6.

Samson's strength did not lie in his hair or his murder but in the relationship & contact he had with Yahweh, through

Samson's blindness. *Samson's death.*

to shave off the seven locks of his head; and she began to [a]afflict him, and his strength went from him.

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

21 ¶ But the Philistines took him, and [3]put out his eyes, and brought him down to Gaza, and [f]bound him with fetters of brass; and [g]he did grind in the prison house.

22 Howbeit the hair of his head began to grow again [5]after he was shaven.

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

24 And when the people saw him, they [k]praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [6]which slew many of us.

25 And it came to pass, when their hearts were [m]merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made [7]them sport: and they set him between the pillars.

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

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

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

29 And Samson [4]took hold of the two middle pillars upon which the house stood, and [2]on which it was borne up, of the one with his right hand, and of the other with his left.

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

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him [t]between Zorah and Eshtaol in the buryingplace of Manoah his father. And [t]he judged Israel twenty years.

CHAPTER 17.

1 Of the money that Micah first stole, then restored, his mother maketh images. 7 He hireth a Levite to be his priest.

AND there was a man [1]of [u]mount Ephraim, whose name *was* [o]Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [p]Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make [q]a graven image and [r]a molten

---

a ver. 5, 6.
b Ch. 14:18-23
c Cp. Jer. 15. 25. Num. 14:9, 42-43. Josh. 7:12. 1 Sam. 16:14.
d Job 38. 13. Ps. 109. 23.
e Ruth 3. 8.
f 1 Sam. 28. 15, 16.
2 Or, *he leaned on them.* 2 Kin. 18. 21. Is. 36. 6.
3 Heb. *bored out.* Num. 16. 14.
g 2 Kin. 25. 7. 2 Chr. 33. 11.
4 Heb. *my soul.*
h Cp. Ex. 11. 5. Mat. 24. 41.
5 Or, *as when he was shaven.*
i 1 Sam. 5. 2-5. 7. 1 Chr. 10. 10.
k Cp. Heb. tribe Dan. i ch. 13. 25. Josh. 15. 33.
l Dan. 5. 4.
m Cp. ch. 13. 5.
6 Heb. *and who multiplied our slain.*
n ch. 19. 6. o 1 Sam. 13. 28.
n ver. 8. Josh. 24. 33.
o ver. 4. (not ver. 5, &c.), as 1 Kin. 22. 8, &c.
7 Heb. *before them.*
p 1 Sam. 15. 13.

---

1 Heb. 'Ish.' Evidently a man of some importance. Close to his house there was a lodging place for travellers. Jud 19:2. He had sufficient substance to set up a private chapel and employ a permanent priest.
2 Sig. "Who like Yahweh"
3 Sig. "Adjure," "imprecate." She had either poured out imprecations on whoever had taken it, or had directly adjured her son calling on him to confess if he had done so. Cp Prov. 29:24.

Chapter 17

These events evidently occurred before the days of Samson. Cp. Jud. 18:12 with Jud. 13:25.

Dr. Stanley describes these chapters "both by their style and the real actual order of the events they relate, its (the Book of Judges) natural preface." This arrangement is adopted by Josephus. Ant. 5, 2.

They occurred early in time of Judges before city Dan set up. Ch. 18:29 which was in days Phineas Cp Ch. 20:1, 28.

CHAPTER 17.

MICAH'S WORSHIP BY SELF WILL. The undue love of money causes mischief, destroys the duty + comfort of every relation + frequently leads to the setting up of false religion. Illustrative Verses: Vv 6, 13.

Promise Ps. 50:15; 91:15 Heb. 11:32-34

34. The revival of faith.

35. Lit. "Avenged for one of my two eyes." There is grim humor in this. The death of the Philistines was not ample compensation for both eyes. He would have done better for Yahweh and himself if he had retained possession of his full sight. Cp 4th. title

36 Cp the request of the childless Hannah 1 Sam. 1: Luke 11 - repentant thief Luke 23:42. This simple appeal is the heartfelt prayer of one in desperate need.

Excavations in Gaza have laid bare 2 smooth stone bases close together in the centre on which these 2 pillars stood. On these rested the main beams by which the whole house was sustained. Samson had thus to pull these pillars out of the perpendicular, to effect his object. C.B.

His BURIAL V.31

36 His relations. His mother + father were probably dead.

37 Where his ministry commenced. Ch. 13:25.

See notes Ch. 13:4, 5.

THE STORY OF TWO LEVITES Chaps 17-21

The first is a story to be read aloud, to form the basis of public exhortation. The second to be read privately, and pondered over, both because of its terrible record, and the just and tremendous retribution dealt out to men who inflicted on Israel a scandal so bad, it was never to be forgotten.

The incidents of these chapters reduced Benjamin from a large tribe (Num. 26) to the smallest.

CHAPTER 17

MICAH THE EPHRAIMITE SETS UP A NEW HOUSE OF WORSHIP

MICAH THE ROBBER. Vv 1-3.

DAGON - Dag, little fish - term of endearment. Cp 1 Sam. 5:4. Ancient Babylonians believed that a being part man + part fish emerged from the Erythraean Sea + appeared at Babylonia in the early days of its history, teaching the people the various arts necessary to their well being. The god was supposed to represent the reproductive powers of nature, + the fish was an appropriate creature for such an idea, due to the enormous powers of reproduction. See Gen. 1:20. A single fish of some species can lay 30,000,000 annually. Representations of this have been found at Nineveh.

17 Typical of the lawlessness of the times. Did what was right in her own eyes - a form of self worship Col. 2:23.

MICAH'S WORSHIP was in its object and intention the worship of Yahweh. The images etc. were external emblems, like the calf of Aaron and calves of Jeroboam to aid in Divine worship. The religion of the not very honest Micah consisted in a blind and superstitious veneration for outward and visible symbols, and on ceremony and ritual. Hence his anxiety to have a priest, that the priest should be properly consecrated and clothed, and especially that he might be a legitimate Levite. His expectations were founded on this – not on character in himself or his Priest.

MICAH'S SON. His appointment as priest was but a makeshift. The thing was unnatural. He was too close to the family to demand the respect required. The wandering Levite was the answer.

V7. "He sojourned there"

Heb = GER-SHOM. Some render "son of Gershom" as in 18:30. He was grandson of Moses.

4. RV = "And."

V9. "Where I may find a place." – This shows the confusion & unsettled state of Israel, the cause of the apostasy. Levites were supposed to minister to all 12 Tribes. & not wander from place to place, like this. See note on their inheritance. Num. 19:23.

MICAH: THE BUILDER OF A CHURCH. V4.5-6.

From robbery to the building of a Church to his personal honor is a character ill-not confined to Micah's day.

5 This was like a private chapel within the house of Micah. Cf. 18:2, 16-17.

& Condemned by Samuel. 1 Sam. 15:23. R.V. They were images, but not of a particular Deity. That they were external objects designed to remind the possessor of the fact of Divine power – Jeroboam was condemned for doing similarly 1 Kings 12:33. See Margin. He filled his hand with a sacrifice. This was completely wrong.

The incidents submitted for our consideration illustrate the complete lawlessness of the times both politically and religiously. Cf Ch. 18:1; 19:1; 21:25 with Deut 12:8; Prov. 21:2.

MICAH: MAKER OF PRIESTS V4: 7-13.

Each step Micah takes is worse than the previous one.

7 He was evidently appointed to the tribe of Judah, but dissatisfied with his status there, he wanders forth looking for means to fulfil his ambition. V.9.

This wandering Levite seeking means to fulfil his ambition, who has deserted his true avocation to serve Micah and is ready to desert Micah to serve others, is an example of the "astonishing and horrible" state of the land. See Jer 5:30-31. See top margin

Here was security and sufficient substance for a beginning. So Micah's son was deposed. V.5 and the stranger installed.

For the time being.

Lit: "Filled his hand." See margin V.5. Consecrated him by a sacrifice. It was the duty of the Levite to instruct Micah, but to have done so would have forfeited the money, clothing and food.

14 Not Yahweh's priest.

15 An indication that his conscience was troubled, and a measure of his superstition. The presence of a priest is often thought "to do good" – but good only comes from individual effort. The answer to Micah's hope is given in the next chapter, where the priest from whom he expected good willingly deserts him. He was probably influenced by the Levite relationship to Moses. Cp John 6:63

Wickedness is justified on the grounds of great success IV 4, 25, 27, 30. Rev V. 1, 9, 10.

Other references: Josh. 19:47.

Micah's idolatry.

JUDGES 18

The spies of Dan.

THE DANITE INVASION: CIVIL AND RELIGIOUS CONFUSION.

CHAPTER 18.

1 The Danites seek out an inheritance. They win Laish, 30 and set up idolatry.

IN [a] those days there was no king in Israel: and in those days [b] the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. Cp Josh. 19:47. Samson's town

2 And the children of Dan sent of their family five men from their coasts, [3] men of valour, from [i] Zorah, and from Eshtaol, [l] to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came [m] to mount Ephraim, to the house of Micah, they lodged there.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here? Pr 28:21. Is 56:11. Ez 13:19 Jn 10:12

4 And he said unto them, Thus and thus dealeth Micah with me, and hath [q] hired me, and I am his priest.

5 And they said unto him, [r] Ask counsel, we pray thee, [s] of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [u] Go in peace: before the LORD is your way wherein ye go.

7 ¶ Then the five men departed, and came to [w] Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, [b] quiet and secure; and there was no [7] magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.

Typing the house in ship - Jud. 3:9, 17, 26

[a] ch. 17. 6.
[b] Is. 40. 19. & 46. 6.
[c] ch. 1. 34. Josh. 19. 47.
[d] Cp. Ex. 20. 4.
[e] Cp. Lev. 19. 4.
[f] ver. 4 (not ver. 5, &c.), as 1 Kin. 22. 8, &c.
[g] ch. 8. 27 & 18. 14, 17.
[h] Gen. 31. 19.
[2] Heb. *filled the hand.* Ex. 29. 9. 1 Kin. 13. 33.
[3] Heb. *sons.* Deut. 3. 18. Cp. 1 Sam. 18. 17.
[i] ch. 13. 25. Josh. 15. 33.
[k] ch. 18. 1 & 19. 1.
[l] Cp. ch. 1. 23. Num. 13. 17. Josh. 2. 1.
[m] ch. 21. 25. Deut. 12. 8.
[n] ch. 17. 1, 8.
[o] ch. 19. 1. Gen. 35. 19. Cp. ch. 12. 8, 10. Ruth 1. 1, 2.
[p] Josh. 24. 33.
[4] Heb. *in making his way.*
[q] ch. 17. 10.
[5] Num. 27. 21. Hos. 4. 12.
[r] Cp. ver. 14 & ch. 17. 5.
[s] ch. 18. 19.
[u] ch. 18. 19. Gen. 45. 8. 2 Kin. 5. 19.
[w] ch. 11. 40.
[6] Or, *a double suit, &c.* Heb. *an order of garments.*
[7] 1 Sam. 1. 17. Cp. 1 Kin. 22. 6.
[x] Ex. 2. 22.
[8] Josh. 19. 47, called, *Leshem.*
[y] ver. 5.
[z] ch. 8. 11.
[a] ch. 18. 30.
[9] Heb. *possessor, or, heir of restraint.* Cp. 1 Sam. 9. 17.

Thought by some to be times of Othniel

Originally located in the south, in a small strip of territory between Judah & Ephraim difficult to defend from marauding Philistines & other enemies. Thus hemmed in with territory too small for the tribe Josh. 19: 40-48. the sought further land. This took them into the far north where the Jordan has its source

Yahweh should have been King Jud. 8:23. but instead anarchy reigned.

Apparently Micah's house had facilities for that purpose.

THEY ASK COUNSEL OF MICAH'S PRIEST.

Close by the house of Micah was the chapel or building erected for worship. The Danites evidently heard the Levite intent upon his duties.

Probably through his accent Cp. Jud 12:6

They detected he was not an Ephraimite

He doest.

Their curiosity aroused as they saw the chapel, teraphim and ephod, they asked the priest to enquire of Yahweh regarding the success of their venture.

This was not the genuine voice of Yahweh. Cp 1 Kings 22:6

THEY SPY OUT THE LAND FOR CONQUEST V7-10

See also Josh 19:47.

10 Sig "Zion" [Cp Deut 33:22] from a root sig "to crush" relating to his destructive blows. Laish was 25

358 m. east of Tyre and about the same distant south east of Zidon.

11. Heb. "be'tach" – Securely. R.V: "in security."

12. They probably constituted a colony of Zidonians.

13. They were free and independent

14. Some copies Sept. : "They had no transactions with Syria" reading ארם instead of דרומ Litrain instead of Adam]. Laish was close to borders of Syria Cp V. 28.

= CHAPTER 18 =

MARAUDING DANITES ROB MICAH OF HIS PRIEST AND GODS.

LAISH GIVEN TO THE SWORD & RENAMED DAN

Complete Anarchy in Israel!!

DANITES SEEKING AN INHERITANCE LOCKE BY MICAH. V1-2

MICAH'S WORSHIP He was prepared to spend hundreds of shekels in making the images of his worship, but only ten shekels a year to the priest consecrated to assist him.

MICAH'S HOUSE: The Danites lodged at his house 18:2 adjacent to which was his Beth-Elohim 17:5 and probably other buildings 18:4. They probably formed a court which was entered by a single gate. The whole settlement was probably called Beth-Micah.

8 And they came unto their brethren to [b] Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, [c] Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye [d] still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people [e] secure, and to a large land: for God hath given it into your hands; [f] a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of [b] Zorah and out of Eshtaol, six hundred men [g] appointed with weapons of war.

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

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

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

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

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

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

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

19 And they said unto him, Hold thy peace, [t] lay thine hand upon thy mouth, and go with us, [h] and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's [u] heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and [v] the carriage before them.

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

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

24 And he said, [x] Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest [y] angry fellows run upon thee,

[a] ch. 17. 4, 5.
[b] ver. 2.
[c] Cp. Num. 13. 30. Josh. 2. 23, 24.
[d] 2 Kin. 22. 3. Cp. Josh. 18. 3.
[e] ver. 7, 27.
[f] Deut. 8. 9.
[g] Job 21. 5 & 29. 9 & 40. 4. Prov. 30. 32. Mic. 7. 16.
[h] ch. 17. 10. About 110 m. north.
[i] Heb. *Camp of Dan.* ver. 12.
[k] ch. 19. 6.
[l] Josh. 9. 17. Note.
[m] ch. 13. 25.
[n] 1 Sam. 17. 22. Is. 10. 28. Acts 21. 15.
[p] ver. 2.
[q] Ex. 23. 2. Deut. 26. 5 & 27. 14. 1 Sam. 9. 27 & 14. 28. Job 3. 2. Cant. 2. 10. Is. 14. 10. Zech. 3. 4. Acts 10. 46.
[r] ch. 17. 4, 5.
[s] Heb. *that thou art gathered together?* ver. 22. ch. 6. 34.
[t] Gen. 31. 30.
[u] Heb. *asked him of peace.* Gen. 43. 27. 1 Sam. 10. 4 & 17. 22. 2 Sam. 11. 7.
[v] ver. 11.
[w] ver. 2, 14.
[x] Heb. *bitter of soul.* 1 Sam. 1. 10 & 22. 2. 2 Sam. 17. 8.

TYPICAL FORESHADOWING

The Danites leave their God-given inheritance for a life of ease and fleshly indulgence V.v1, 27. They meet up with the hireling priest. The greater personal advantage to himself outweighs all obligations to his employer and makes him "glad" V. 20. For the Danites there is no need to respect the man who by reason of his office has, or is supposed to have, the ear of God. Somerality is divorced from religion. Prophetical foreshadowing.
- SAMSON: Israel after the flesh.
- MICAH Ch. 17. Out of confusion, a new sanctuary set up in apostasy with a hireling priest Zech. 11:15-16.
- A new place of worship set up in

THE BENJAMITE WAR. They Called it Dan. We have men stealing gods and asking counsel of heaven, abducting a priest who willingly deserts his benefactor for gain and yet calling on him to minister to their spiritual requirements, and putting their ancestor's name on a transaction that is evil and a monument to their own wickedness.

- The reason for the war 1911-20; 1:14.
- a. The crime at Gibeah 19:12-28
- b. The responses 20:1-14
- The results of the War 20:15-25.

28 Heb. Nephesh - souls.

The Danites win Laish. JUDGES 19. *A Levite cometh*

and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

THE DANITES TAKE LAISH Vv. 27-29.

They suddenly attack the unsuspecting inhabitants of Laish who are easily overthrown by the well-armed and desperate bandits.

24 The valley of the upper Jordan.

25 Sig. Home of Street or open space. Visited by Spies of Moses' day. See note Josh. 19:28. Inhabited by Syrians 1 Chron. 18:6

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* [a] at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* [c] far from Zidon, and they had no business with any man; and it was in the valley that *lieth* by [d] Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city [e] Dan, after the name of Dan their father, [f] who was born unto Israel: howbeit the name of the city *was* Laish at the first.

27 Dan was thus north and south of the land, in a position to attack any enemy who might invade. Cp. Gen. 14:14; Deut. 34:1-3; Judg. 18:22

Sig. "Lion" Gen. 49:9. Dan altered to Lion Deut. 33:22

THE FALSE WORSHIP OF DAN

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day [g] of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that [h] the house of God was in Shiloh.

Above left. CHAPTER 19. Top

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibeah. 22 The Gibeathites abuse his concubine to death. 29 He divideth her into twelve pieces. Reference. Hos. 9:9 Illustrations. Key verse - 4:30

AND it came to pass in those days, [m] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of "mount Ephraim, who took to him [n] a concubine out of [o] Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her

2 Or, *a year and four months.* Heb. *days, four months.* ch. 11. 40.

3 Heb. *to her heart.* Ruth 2. 13.

a See ver. 7.
b Deut. 33. 22. Josh. 19. 47.

c ver. 7.

d Josh. 19. 28. 2 Sam. 10. 6.

e Gen. 14. 14. Deut. 34. 1. 1 Kin. 12. 29.
f Heb. *Strengthen.* ver. 8. Gen. 28. 5. 1 Kin. 13. 7.
f Gen. 30. 6.
g ver. 7.
h ver. 9, 22. ch. 16. 25 & 18. 20. 2 Sam. 13. 28. Ruth 3. 7. Eccl. 7. 3.
i ch. 13. 1. 1 Sam. 4. 2, 3, 10, 11. Ps. 78. 60-64.
j Cp. ver. 31.
k ch. 19. 18 & 20. 18, 26, 31 & 21. 2, 19.
l Gen. 19. 16 & 43. 10.
m Heb. *till the day declined.*
n ch. 17. 6.
o Josh. 24. 33.
p Heb. *to speak.*
q Heb. *a woman a concubine, or, a wife a concubine.* ch. 16. 1.
r ch. 17. 7.
s Heb. *It is the reaching time of the day.*

1 Sam. 5:5; 1:9 Jer 7:12

Hebrew text: וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים

Hebrew text: וַיְהִי אִישׁ לֵוִי גָּר בְּיַרְכְּתֵי הַר אֶפְרָיִם

Hebrew text: וַתִּזְנֶה עָלָיו פִּילַגְשׁוֹ

Hebrew text: מִבֵּית לֶחֶם יְהוּדָה

3 Sept. = "departed." Some copies - "She was angry with him." Josephus = "disagreed," in consequence of which she returned to her father's house. She was angry, they had contentions, her affections were alienated, she left him. This is more natural explanation in view of the context. Her husband sought her out - which he would hardly have done if the A.V. were right if she had returned to her father's house & not cohabited elsewhere.

CHAPTER 19.

THE SECOND LEVITE AND THE TERRIBLE SCANDAL OF GIBEAH Chps 19-21.

THE TERRIBLE TRAGEDY THAT ALMOST DESTROYED BENJAMIN

How the heartless inhumanity of God's people turned the Land of Promise into a land of sorrow and shame.

The Levite and his Concubine Vv. 1-4.

The exact time is not given but an indication is provided in that Phinehas was still living.

See Note Ch. 20:6.

Heb. "Pilegesh" - Concubine compounded of "palag" - to divide or share, and

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

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

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, [t] Comfort thine heart with a morsel of bread, and afterward go your way.

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

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

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

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

3 Hoping for reconciliation between the parties which is subsequently effected.

HAPPY RECONCILIATION. Vv. 3-8.

Peace between the parties having been established, the father-in-law in his great joy is loathe to let his son-in-law depart.

SA'AD - Support strengthen, refresh.

7 Going. To avoid the heat of the day making travelling uncomfortable.

THE FATAL DELAY. Vv. 9-15

Delayed in leaving through the good intentions of the father-in-law, they left Bethlehem too late to make satisfactory arrangements for the night.

30a MOUNT EPHRAIM. A general name for the mountainous country of Ephraim as the table land of Judah was called the mountain of Judah. It is also called the "mountains of Israel Josh. 11:21 and "mountains of Samaria" Jer. 31:5; Amos 3:9. Gibeah of Saul was located on this long mountain range that extended west, east and south into Benjamin.

The scandalous and tragic events of Gibeah became proverbial Hos 9:9; 10:9.
THE CIRCUMSTANCES LEADING TO THE KINGDOM 17:6; 18:1; 19:1.
Levites wandering around at will and in apostasy. Sodomy and violence rife. Jerusalem in the hands of strangers. A disastrous war that almost annihilates a tribe. Priesthood under Eli lacking the power to help = the Bridge to the demand for a King . . .

to lodge at Gibeah. — The Levite's concubine. This inhospitality was the foreshadowing of evils to come

way, that thou mayest go (2)home.
10 But the man would not tarry that night, but he rose up and departed, and came (3)over against (b)Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.
11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.
12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to (2)Gibeah.
13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in (1)Ramah.
14 And they passed on and went their way; and the sun went down upon them *when* they *were* by Gibeah, which *belongeth* to Benjamin.
15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a (m)street of the city: for *there* (n)was no man that took them into his house to lodging.
16 ¶ And, behold, there came an old man from his work out of the field at even, which was also of (o)mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* (p)Benjamites.
17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?
18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to (q)the house of the LORD; and there *is* no man that (3)receiveth me to house.
19 Yet (r)there is both straw and provender for our asses; and there is bread and (4)wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* (s)no want of any thing.
20 And the old man said, (t)Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; (u)only (v)lodge not in the street.
21 So he brought him into his house, and gave provender unto the asses: and (w)they washed their feet, and did eat and drink.
22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain (x)sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, (y)Bring forth the man that came into thine house, that we may know him.
23 And the man, the master of the house, went out unto them, and said unto them, (z)Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, (a)do not this folly.
24 (b)Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and (5)humble ye them, and do with them (6)what seemeth good unto you: but unto this man do not (7)so vile a thing.
25 But the men would not hearken to him: (c)so the man took his concubine, and brought her forth unto them; and they knew her, and (d)abused her all the night until the morning: and

(2) Heb. *to thy tent.* 1 Sam. 13. 2.
(3) Heb. *Taketh, gathereth.* Ver. 15.
(4) Heb. *to over against Jebus.*
(a) Josh. 15. 63.
(b) Gen. 24. 25, 32.
(c) ch. 18. 10.
(d) Gen. 43. 23.
(e) Gen. 19. 2.
(f) Josh. 18. 28.
(g) Gen. 43. 24.
(h) Josh. 18. 25.
(i) ch. 20. 5. Deut. 13. 13.
(j) Gen. 19. 5. Hos. 9. 9 & 10. 9.
(k) Gen. 19. 7.
(l) ver. 18. Cp. Mat. 25. 35, 43. Heb. 13. 2.
(m) ch. 20. 6. Gen. 34. 7. Deut. 22. 21. Josh. 7. 15. 2 Sam. 13. 12. Vir. in
(n) Cp. Ps. Gen. 19. 8.
(o) ver. 1.
(p) ch. 20. 5. Deut. 22. 14.
(q) ver. 14. ch. 20. 4.
(r) Gen. 16. 6.
(s) Heb. *the matter of this folly.*
(t) 1 Sam. 31. 4.

Ephraim. 1 Sam. 1:1 Ramah. 1 Sam. 1:19 Gibeah. 1 Sam. 10:26 Jebus. Josh. 15:8 Bethlehem. Ruth 1:1 Gibeah. 1 Sam. 10:26

Hoping for reconciliation between the parties, which subsequently effected.

Saul 6 miles North of Bethlehem. Re Jebus see note Ch. 1:8 or bottom p. 558

HAPPY RECONCILIATION. VV 5-8

Peace between parties having been established, the father-in-law in his great joy is loathe to see the expense of his son-in-law depart. V 25. It was probably this same attitude that caused the estrangement with his wife in the first instance. Love in the picture - or any other sense was lacking.

SÂ'ND - Support, strengthen, refresh.

The legal scruples of the Levite show in sharp contrast his criminal action in saving his life at the expense of his wife.

Meanwhile the fateful decision is made, and the impending tragedy brought a step nearer.

So unsuspecting they quietly trudge on to disaster and bloodshed.

Only 4 miles further on - but how fateful - what scandal, shame and violence they brought! Gibeah signifies "Hill". It was on the high road to the north and was the place of Saul's residence 1 Sam. 10:26. This was, to the Levite, a place of friends!!!

Sig. "A height." Close to Gibeah.

Coming. To avoid the heat of the day making travelling uncomfortable.

THE FATAL DELAY Vv 9-15.

Delayed in leaving through the good intentions of the father-in-law, they left too late to make satisfactory arrangements for the night.

Open place. In Gibeah there was apparently no place for lodging. So the little company awaited the hospitality one would expect from one's own.

HOSPITALITY RECEIVED Vv 16-21.

16. As a stranger, he would have sympathy for the stranger, as an Ephraimite, he would have a fellow

Showing how completely the Jebusites dominated

Josh. 18:28

Levite to guard and protect his wife. See note on "men of Gibeah" Judg. 19:22

His failure to do so resulted in wholesale carnage, destruction and unrestrained violence until a whole tribe was almost destroyed.

The man + his wife.

14. Here is true hospitality. He is prepared to put himself out for the benefit of the passing stranger and to bear the cost of doing so. The only person prepared to show hospitality in that evil place was this stranger v 16.

THE VILE CHARACTER OF THE BENJAMITES OF GIBEAH 22-25

"Sons of worthlessness." Translated "the wicked one" in Nah. 1:15. It also signifies extreme wickedness and destruction, the latter indicating the destiny of the former (vine). In 2 Cor 6:15 Belial personifies impure religion. Originally the word possibly signified "Lord of the forest" possibly being identified with the impure rites of paganism. See margin. R.V. m.

These Benjamites of Gibeah were profligate rascals of the deepest dye, vile brutes being a disgrace to humanity, unfit to live, so that the protection Benjamin gave them was inexcusable. See note Jud. 20:5

He was a stranger in Gibeah (V 16) as also was Lot.

The term of hospitality in the East demanded that the host not only provided shelter, but the utmost protection also.

THE TRAGEDY Vv 25-28

This was a similar offer as that made by Lot Gen. 19:7 but in neither case was the suggestion acted upon for there is no record of the daughter of this man being given over to the mob. Could it be that the suggestion was made to shame the men and not to be acted upon seriously.

Their threats of violence became more pronounced.

20 Heb. "Yachazek" signifies to "take or seize by violence" (Clarke). She was thus unwilling to go and was forced to do so by her ungracious and cowardly husband. Moffatt translates: "the man seized his concubine and thrust her out."

It was the duty of the

TAKE ADVICE 20:7

TOO CHOSEN MEN LEFT HANDED V. 16.

ISRAEL'S CONFIDENCE: They did not seek the protection or guidance of God confident in the justice of their cause. When they asked counsel it was 21 to who should lead them. V.18. Having so much right on their side they had no doubt of the justice of their course nor the endorsement of God. Having such superiority of numbers they had no doubt of their success. But God humbled them; taught them the lesson of Exc. 9:11 Cp Note 2.

The Law demanded that every homosexual be put to death, Lev. 18:22-29. and God had set the example by destroying Sodom - hence the Levite had lawful grounds for requesting vengeance.

ITTA YAD YEMEENO - "Obstructed in his right hand." The right hand is usually used for heavier weapons. These men developed their skills by continuous practice. The sling was a very ancient weapon - used skilfully capable of deadly effect against an enemy.

21 Their immorality could not beat the light of day.

22 The poor woman, humiliated and brutally ill treated all night was finally rejected by the evil, lustful brutes, to stagger back to the dwelling of her host. She had strength to reach the door, but not for admittance, collapsing on the very threshold.

22A To his own dwelling, glad to escape with his life, prepared to leave her behind - Yg.

20:1 "The congregation was gathered" - Congregation is Edah - fem. but so is the whole statement. Lit. "And the assembled the assembly as one man.." Intolinear Heb-Eng. O.T. "Gathered" is QAHAL

PREPARING THE REVENGE: 19:29-30

23 One must have been sent to Benjamin. With each piece there was doubtless sent an account of the scandal and tragedy - a record showing how Gibeah had abused alike the principles of decency, of law and of hospitality.

What a terrible parcel to receive and open. This dramatic accusation against Gibeah was calculated to rouse the passions of men. Such a sin demanded the execution of justice as required by the law Deut. 22:22.

It became proverbial for the greatest sin Hos. 9:9. 10:9

Amongst the tribes the elders took counsel as to how the scandal should be dealt with. The indignation grew to a nationwide demand that such an evil should be ruthlessly and immediately dealt with. A national conference was thus called.

CHAPTER 20.

NATION-WIDE CONFERENCE. vv. 1-7. CONSULTATION.

In this excitement, undoubtedly bloodshed about a woman and the injury done to her. But no concern about what was due to Yahweh. Ex Ch. 19:1.

This gives some indication of the time Dan was set up. So it was after the period referred to in Jud 19:29, and Phinehas was still alive Jud 20:28 He was the grandson of Aaron. Num 25:11. Heb Somwell

Sig. "Watchtower." There were several places of this name in the south-east + west of Jordan. One appears to have been on confines of Benjamin & Judah Josh 18:26 miles north-north Jerusalem. Samuel used this place for national gatherings. The Book Maccabees states: "In Mizpeh there was a place of prayer aforetime for Israel." 1 Macc. 3:46

4 Heb "pinnoth" - "corners" Cp ref to Christ the chief cornerstone. 1 Pet 2:6

5 Heb. "qahal" (Kaw-hawl) from root to convoke - call together. Sept = Ecclesia. The tribes were represented in this Ecclesia of 400,000 warriors, called out of the general community

THE ASSEMBLY It does not appear as though the tribes were summoned by the authority of one common head, but they came together by the consent + agreement of one common heart, fired by a zeal of indignation. They gathered at Mizpeh adjacent to Shiloh. Cp the unity of purpose expressed Vv 8-10. See left col.

MISPEH 6 places: In Gilead 11:29, 34 Gen. 31:49. On slopes Hermon in the north Josh 11:2,8. In Judah Jer. 40:12. Near Keilah 2 Chr. 20:24. In Moab 1 Sam 22:3. In Benjamin near Shiloh Jud. 20:1-3, 21:1-8 Josh. 15:38; 18:26; 1 Sam. 7:5-16; 10:17.

362 Perhaps the men of Gibeah constituted too powerful an element in the forces of Benjamin for them to repudiate Cp Vv. 15-15.

15 According the place of honour to whomsoever God may give it.

REPUDIATION: 12-17

The tribe of Benjamin - missing in the general gathering are invited to join in repudiating the sin. In rejecting the summons they condoned the sin.

when the day began to spring, they let her go.

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

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

28 And he said unto her, Up, and let us be going. But [f] none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [h] divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds. See above And below: The Assembly.

SUMMARY - See bottom.

Top p363

CHAPTER 20.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 18 The Israelites lose forty thousand. 26 They destroy all the Benjamites, except six hundred. See below: The Assembly"

THEN [n] all the children of Israel went out, and the congregation was gathered together as one man, from [o] Dan even to Beer-sheba, with the land of Gilead, unto the LORD in [p] Mizpeh.

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

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

4 And [x] the Levite, the husband of the woman that was slain, answered and said, [b] I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 [c] And [d] the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they [z] forced, that she is dead.

6 And [g] I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and [i] folly in Israel.

7 Behold, ye *are* all children of Israel; [k] give here your advice and counsel.

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

9 But now this *shall be* the thing which we will do to Gibeah; we will go up by [m] lot against it;

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

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

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

[a] ch. 19. 26.
[b] ch. 19. 15.
[c] ch. 19. 22, 25, 26.
[d] Josh. 24. 11.
[f] Is. 6. 4.
[g] ch. 20. 5.
[h] Heb. *humbled*. ch. 19. 24.
[i] ch. 19. 29.
[k] ch. 20. 7. Is. 8. 10. Prov. 13. 10.
[m] Josh. 14. 2. 1 Sam. 10. 20, 21 & 14. 41, 42. Neh. 11. 1. Prov. 16. 33. Jonah 1. 7. Acts 1. 26.
[n] ch. 21. 5. Josh. 22. 12. 1 Sam. 10. 17 & 11. 7, 15. Cp. Deut. 13. 12, &c.
[o] ch. 18. 29. 2 Sam. 3. 10.
[p] Josh. 18. 26.
[q] 1 Sam. 14. 38. Is. 19. 13.
[s] Heb. *fellows*. Cp. Deut. 33. 14. Josh. 22. 13, 15. [w] 18-18. [x] ver. 15, 17, 25, 35, 46. ch. 8. 10.

[t] ch. 20. 6. Lev. 2. 6. Cp. 1 Sam. 11. 7.
[u] ch. 19. 23.
[x] ch. 19. 30.

Note Saul's action to arouse Israel. 1 Sam 11:7.

362 Perhaps the men of Gibeah constituted too powerful an element in the forces of Benjamin for them to repudiate Cp Vv. 15-15.

15 According the place of honour to whomsoever God may give it.

Zeal of indignation. They gathered at Mizpeh adjacent to Shiloh. Cp the unity of purpose expressed Vv 8-10. See left col.

MISPEH 6 places: In Gilead 11:29, 34 Gen. 31:49. On slopes Hermon in the north Josh 11:2,8. In Judah Jer. 40:12. Near Keilah 2 Chr. 20:24. In Moab 1 Sam 22:3. In Benjamin near Shiloh Jud. 20:1-3, 21:1-8 Josh. 15:38; 18:26; 1 Sam. 7:5-16; 10:17.

[z] Heb. *humbled*.

21 Ys sent her away - from the place they had taken her - Ps. 45:5) back to her husband.

[y] Heb. *the man the Levite*. Ex. 2. 14, &c.

24 To his own dwelling, glad to escape with his life, prepared to leave her behind - Yg.

25 Their immorality could not beat the light of day.

26 The poor woman, humiliated and brutally ill treated all night was finally rejected by the evil, lustful brutes, to stagger back to the dwelling of her host. She had strength to reach the door, but not for admittance, collapsing on the very threshold.

27 To his own dwelling, glad to escape with his life, prepared to leave her behind - Yg.

28 "The congregation was gathered" - Congregation is Edah - fem. but so is the whole statement. Lit. "And the assembled the assembly as one man.." Intolinear Heb-Eng. O.T. "Gathered" is QAHAL

PREPARING THE REVENGE: 19:29-30

29 One must have been sent to Benjamin. With each piece there was doubtless sent an account of the scandal and tragedy - a record showing how Gibeah had abused alike the principles of decency, of law and of hospitality.

What a terrible parcel to receive and open. This dramatic accusation against Gibeah was calculated to rouse the passions of men. Such a sin demanded the execution of justice as required by the law Deut. 22:22.

It became proverbial for the greatest sin Hos. 9:9. 10:9

Amongst the tribes the elders took counsel as to how the scandal should be dealt with. The indignation grew to a nationwide demand that such an evil should be ruthlessly and immediately dealt with. A national conference was thus called.

CHAPTER 20.

NATION-WIDE CONFERENCE. vv. 1-7. CONSULTATION.

In this excitement, undoubtedly bloodshed about a woman and the injury done to her. But no concern about what was due to Yahweh. Ex Ch. 19:1.

This gives some indication of the time Dan was set up. So it was after the period referred to in Jud 19:29, and Phinehas was still alive Jud 20:28 He was the grandson of Aaron. Num 25:11. Heb Somwell

Sig. "Watchtower." There were several places of this name in the south-east + west of Jordan. One appears to have been on confines of Benjamin & Judah Josh 18:26 miles north-north Jerusalem. Samuel

1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh. Ish He-Elohim.

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

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

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

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

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

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

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

9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;

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

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

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

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

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

16 Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss.

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

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first for us to battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

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

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in battle array against them at Gibeah.

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

22 And the people the men of Israel encouraged themselves, and set their battle again in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

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

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

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

27 And the children of Israel inquired of the LORD, (for the ark of the covenant of God was there in those days,

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

29 And Israel set liers in wait round about Gibeah.

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

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

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

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel broke forth out of their place, even out of the meadows of Gibeah.

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

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and one hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

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

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

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

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

41 And when the men of Israel returned, the men of Benjamin were amazed: for they saw that evil was come upon them.

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

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising.

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

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

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

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

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

[w] ch. 20. 13.

ISRAEL'S CONFIDENCE: They did not seek the protection or guidance of God confident in the justice of their cause. When they asked counsel it was 21 to who should lead them. V.18. Having so much right on their side they had no doubt of the justice of their course nor the endorsement of God. Having such superiority of numbers they had no doubt of their success. But God humbled them; taught them the lesson of Exc. 9:11 Cp Note 2.

13 They realised that the task was not an easy one. The men of Gibeah were outstanding warriors Ex. 15-16. and it is far easier to defend than to take a city. They thus prepared for a long seige.

14 Fellowship in a common task.

REPUDIATION: 12-17

The tribe of Benjamin - missing in the general gathering are invited to join in repudiating the sin. In rejecting the summons they condoned the sin.

16 They absented themselves from the general assembly prepared to resist the tribes.

17 The Levite was publicly brought before the assembly to publicly proclaim his wrong. So the indignation grew. Stirred by emotion, the anger of the people grew.

18 Heb "Baal" - Lord. They were not obscure unknown men but prominent in the city.

19 He omitted his dastardly act. Ch. 19:25.

20 One can appreciate the feeling of shame that must have swept through the assembly as it heard first hand the terrible account. They were moved by the dramatic circumstances. Yet sins equally bad were committed every day against Yahweh and condoned by the people Ch. 19:2

21 There would be a murmur of protest that would find expression in the proposition voiced by someone possibly among the chiefs. This was followed by lot by which were selected men to provision the army.

22 Note the emphasis on "we" There was little trust in Yahweh in all this.

23 They realised that the task was not an easy one. The men of Gibeah were outstanding warriors Ex. 15-16. and it is far easier to defend than to take a city. They thus prepared for a long seige.

24 Fellowship in a common task.

REPUDIATION: 12-17

The tribe of Benjamin - missing in the general gathering are invited to join in repudiating the sin. In rejecting the summons they condoned the sin.

THE OATH AT MIZPEH. Jud. 20:1.
1. Demanded the death of the guilty ones of Gibeah. Ch 20:9.
2. Demanded the death of those who condoned them. V. 8
3. Demanded the death of those who did not assist Israel. Jud 21:5.
4. Ostracised the tribe of Benjamin by refusing inter-tribal marriage. Jud 21:1

PHINEHAS V.28
As he died some time after Joshua, these events must have happed about the time of Othniel 3:9. They are narrated here because they form a link with Samuel's demand for a King. 17:6; 18:1; 19:1.

The Israelites are twice defeated.

13 Now therefore deliver us the men, [a] the children of Belial, which *are* in Gibeah, that we may put them to death, and [b] put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

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

16 Among all this people *there* were seven hundred chosen men [f] lefthanded; every one could sling stones at an hair breadth, and not miss.

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

18 ¶ And the children of Israel arose, and [i] went up to the house of God, and [k] asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, [o] Judah *shall go up* first.

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

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

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

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel [c] went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

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

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

26 ¶ Then all the children of Israel, and all the people, [g] went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for [l] the ark of the covenant of God was there in those days,

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

29 And Israel [p] set liers in wait round about Gibeah.

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

31 And the children of Benja-

[a] Deut. 13. 13.
[b] Deut. 13. 5.
[c] ver. 18, 26, 27.
[f] "Drew nigh. The reckoning of the matter now brought home to them
[g] Pop. greatly diminished if all nums. Cp. cred. Num. 1. 37 & 26. 41.
[e] ver. 15, 17, 25, 35, 46. ch. 8. 10. See Heb. YARAH - to aim - as with an arrow - or teach Ps 86:11
[f] ch. 3. 15. 1 Chr. 12. 2.
[g] ver. 18. Evidently a note of humility 2 Sam. 7:18
[h] ver. 2. Cp. Num. 1. 46 & 26. 51. 1 Sam. 11. 8.
[i] ver. 26, 31. ch. 18. 31.
[k] Num. 27. 21.
[l] Cp. Josh. 18. 1. 1 Sam. 4. 3, 4.
[m] Num. 25. 7 & 31. 6. Josh. 24. 33.
[n] Deut. 20. 8 & 18. 7.
[o] ch. 1. 2. They repeat Joshua's strategy in taking Ai.
[p] Cp. Josh. 8. 4. Though promised success, they recognised the need of precautions & skill and prudence. Cp. Neh. 4:9.

Now Destroyed 2:1 the result of this battle. Israel. 26,000 V. 15. 22,000 V. 21. 18,000 V. 25. 30 V. 31. 30 V. 36 = 160,103 Benjamin 25,100 plus non-combatants!!

This was in accordance with the spirit of Law Cp Deut. 13:

See Note. Jud. 19:22

They not only refused to assist the rest of the tribes, but prepared to defend the inhabitants of Gibeah.

Some copies of Sept. add others 23 (Cant.) Vulgate has 25,000 The latter seems the correct number. If only 600 were slain V. 35. and some of Benjamin would have been slain in previous days' fight making the Hebrew text correct.

"Qatal" = "sin" Sig. includes "to miss the mark" (Cp Phil 3:14) "Torah" (Heb. "Torah") comes from root Sig. "to shoot" Sig. Gr. "Hamartia" likewise signifies "to miss the mark." It is said that slingers could hit the mark at 600ft distant and were skilled to throw with terrific velocity so that stones would emit sparks with the friction caused.

HUMILIATION 18-25

They went up confident in the success of their cause. They not only had might but right on their side. They were thus self-righteous and rested on the arm of flesh. They should have realised their own deficiencies, which had contributed to the evils of Gibeah. Ch. 19:1. Yahweh now taught them the lesson of humility.

21. Heb. = "Bethel." But doubtless at Shiloh which was not far from Mizpeh Ch. 18: 31; 21:12.

22. They went up not to enquire concerning the expediency or success of the attack, but who should lead them to victory. They would ask.

They did not seek the protection or guidance of their cause, who is to who should lead right on their side they of their cause not the such superiority of their success. But let the lesson of Ecc. 9:11

wrong. 6 They absolve themselves from general attempt prepared to re- the tribes

of Ben- children to Miz- children was this

7 The Levite publicly brought fore the assembly to publicly pro his wrong. So h indignation gre

he hus- at was aid, belong- ny con-

8 Heb "Baal" they were not ignorant the people gen- of the tribes

Gibeah set the me by have the

9 He omitted cubine she is

cubine, d sent ountry el: for dness

10 One can appr take the feeling of shame that must sweep through the Assembly at it first hand the ter- ible account. They were moved by the

ildren ur ad- arose will tent, s turn e the lo to lot

dramatic circumstance. Yet sinful ugly bad were committed every day against Yahweh and condoned by the people Ch. 19:

INDIGNATION

men ut all d an nd a sand, eople, they min, that ael. srael city,

11 There would be a murmur of approbation that would find expression in the proposition voiced by someone possibly among the chiefs. This was followed by lot by which were selected men to provision the army.

12 Note the emphasis is on "we." There was little trust in Yahweh in all this.

13 They realised that the task was not an easy one. The men of Gibeah were out standing warriors and it is far easier to defend than to take a city. They thus prepared for a long siege.

srael tribe What done

14 Fellowship in common task.

Miz- y of en. the

REPUDIATION 12-17

The tribe of Benjamin - missing in the general gathering are invited to join in repudiating the sin. In reflecting the summons they condoned the sin.

PURIFICATION

15 They mustered 26,000 men of war, and 700 left-handed slingers, a total of 26,700 men.

16 They had 7 times as many men as Benjamin, and 7 times as many left-handed slingers.

17 They had 10 times as many men as Benjamin.

18 They went up to Bethel, the house of God, and asked counsel of God. They were not ignorant of the cause, but prompted to assist the tribes.

19 They went up to Bethel, the house of God, and asked counsel of God. They were not ignorant of the cause, but prompted to assist the tribes.

20 They went out to battle against Benjamin, and put themselves in array against them at Gibeah.

21 They went out to battle against Benjamin, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 They encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 They went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.

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

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

26 They went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 They enquired of the LORD, (for the ark of the covenant of God was there in those days,

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

29 They set liers in wait round about Gibeah.

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

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

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

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel broke forth out of their place, even out of the meadows of Geba.

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

35 And the LORD smote Benjamin before Israel: and the children of Benjamin destroyed that day of Israel twenty and five thousand and one hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

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

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

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

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

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

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

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising.

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

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

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

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

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

363 house of Eli of the lineage of Ithamar officiated as High Priest the descendants of Phineas continued until the destruction of the Temple in A.D. 70

Israel had learned its lesson. Humbled by disaster it had turned completely to Yahweh, offering sacrifices, acknowledging their own shortcomings, and their desire for fellowship with Him.

VINDICATION Vv 29-36.

Israel's dedication is now followed by victory

34 For a more detailed account of this action see from Verses 37 onwards. Though Yahweh promised success they had to use proper precautions

25 Having so much right on their side, they had no doubt as to the justice of their cause, or the propriety of their conduct. They still did not realise that the action of the Gibeahites was the pattern of disobedience throughout the land. Thus they had to be humbled. Yahweh destroyed them to punish, but in His way. They had to become His humble instruments.

26 With 40,000 men slain Israel was humbled, but Benjamin confirmed in its wickedness. Their cause was right, but they had not properly sought the help of God.

DEDICATION Vv 26-28.

27 I.e. To Bethel (Heb) Naturally, to Shiloh. See note. V 18, 31

28 A general state of mourning was proclaimed until it dawned on the people that they could not expect victory whilst in state of self righteousness. Thus the assembled themselves offering sacrifices, humbling themselves to do the work of Yahweh.

29 First use of word in Scripture, though Moses abstained from food for 40 days on the Mount. No specific legislation in the Law regarding fasting. Heb "Tsoom" = "to cover" i.e. the mouth.

See Note Josh 8:31. Complete self consecration to Yahweh.

Probably a vow offering. Lev. 22:21. See note. Josh 8

Peace offerings spoke of fellowship with Yahweh, and were of three types: Thanksgiving, Vow and Voluntary

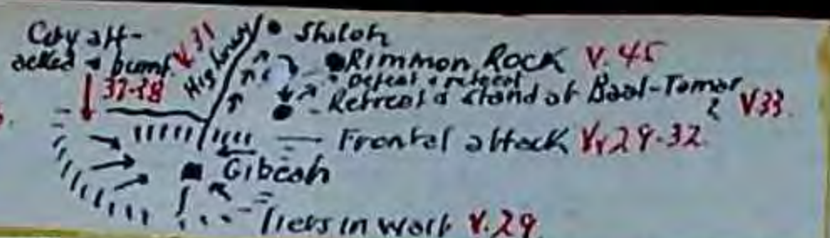
Sig. Mouth of Serpent - probably because of wisdom which was with him 1 Chron. 9:20 because of his zeal in executing judgement (Num. 25:11-13) the promise of an everlasting priesthood was made to him (Ps. 106: 30). He acted as priest and warrior with the army in its expedition against Midianites

Num 31

6. He was sent with the ten princes to remonstrate with the tribes of the east for their supposed schismatic worship Josh 22:13. He received a possession of land in Mt. Ephraim Josh. 24: 33. Apart from a short time when the

SUMMARY OF BATTLE

40,000 Israelites Vv. 2, 10
26,700 Benjamites Vv. 15, 16
1st defeat 22,000 V. 21
2nd defeat 18,000 V. 25.



RIGHT IN THEIR OWN EYES. 21:25.

Infirm = wavering where good is to be accomplished; quick = decisive where options = forbearance would become them; tolerant of what is only against God; Here = unsparing in judgment, save only of themselves; scrupulously keeping an inane oath, yet managing to evade it by an hypocritical action that deceives no one. Such condemn today.

JUDGES 20.

The Benjamites finally smitten and destroyed.

1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

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

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

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

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

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

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

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

9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;

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

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

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

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

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

16 Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss.

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

18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first for the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

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

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in battle array against them at Gibeah.

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

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

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

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

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

27 And the children of Israel inquired of the LORD, (for the ark of the covenant of God was there in those days,

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

29 And Israel set liers in wait round about Gibeah.

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

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

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

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

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

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

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

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

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

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

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

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

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

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising.

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

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

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

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

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came

364 Ceased to exist. The territory of the tribe became a smoking ruin. As men seized with a lust for blood destroyed all before them. Then tempers cooled and the full enormity of their action was realised. Israel gave itself over to weeping and to lamentation. Ch. 21:2

Arrogant in their continued success, Benjamin attacked in the confidence of victory. They were ignorant of the new strategy designed to draw them from the shelter of their city. V. 37.

36 So their confidence increased, and with it they became careless.

V. 37. The heights of Bethel about 4 miles north Gibeah

V. 31. MEADOWS of GIBEAH

RV. Maarah-Geba. - A rude place MEARAH = CAVES Same consonants. Josh. 18:24 Sam 13:16.

36 Israel was drunk with success. The liers in wait behind Gibeah, a further company of Baal-Tamar, and those who made the frontal assault on the city to draw the Benjamites with their feared slingers away therefrom. Confident of an easy victory the Benjamites were drawn from Gibeah, but their rejoicing in the prospect of a third victory gave place to consternation as they suddenly saw the smoke ascend of their fenced city V. 38. Immediately the third company of Baal-Tamar entered the conflict, the retreating Israelites turned on their pursuers. The Benjamites found themselves surrounded. They fled to the east but were strongly pursued by Israel who having fasted fiercely savagely revenged themselves on their brother tribe, slaughtering all with no discrimination of age or sex, until but 600 escaped. Thus a horrible three days of evil and bloodshed came to its dark and terrible close.

Sig. Lord of the Palm — Palm-tree to Gibeah

The liers in wait.

As the liers in wait entered Gibeah the resistance of the fleeing Israelites awaiting the ambush stiffened.

The Benjamites were caught off guard, and in the moment of supposed victory were suddenly encompassed with their terrible defeat.

Though the numbers of the Benjamites were tremendously superior to Benjamin, though the strategem was carefully thought out and bravely executed at loss of life, the inspired historian ascribes the victory to Yahweh and the defeat smitten Benjamin with a miracle.

The trumpet sound was the note of doom for the evil city

The burning of the city the flame of it

RECAPITULATION Vv. 38-48.

Here follows a detailed account of the campaign.

45 MAS'ÊTH - Elevation or rising of flame - Str. RV: "great cloud of smoke."

ROCK OF RIMMON (Pomegranate) V. 45.

A cliff or mountain pass where the 600 maintained themselves for 4 months until relieved by the rest of the tribes. Cp Vv. 45, 47; 21:13. Rimmon has been preserved in the village of Rammun about 15 m. N. of Jerusalem. It stands upon and around the summit of a conical limestone mountain and is visible from all directions — Unger.

account is given of those who fell in the 1st 2 days. (Cp "that day" Vv. 35, 46 or who may have escaped. Nor likewise of those slain in the city.

Parable and Prediction 1-21 = Christ was overthrown.

WHEN TEMPTATION COMES

had stirred
gave Benjamin
ies were ov
mercy, and
land, puttin

The desola
to hand: a
all the cities

See Isa

CH

1 The people be
jamin. 16 The
wives for those
surprised.

NOW the
sworn
There shal
his daught
wife. See Ps
2 And the
house of G
till even b
up their vo
3 And sa
Israel, w
pass in Isr
be to day
Israel? 4
4 And it
morrow, t
early, and
and offere
peace offer
5 And t
said, Who
the tribes
not up w
unto the L
made a g
him that
LORD to
shall sure
6 And t
repented
their brot
is one tri
this day.
7 How s
for them
we have
that we
our daugh
8 ¶ And
is there
that cam
the LORD
came no
Jabesh-g
9 For t
bered, an
none of
Jabesh-g

the pe
came
had b
set abo
this le
accoun
Ch. 21:

CHA

less
that
own
Vv 8-

had stirred the nation to its depths. A lust for blood seized men as they gave Benjamin over to slaughter. The land became a smoking ruin. Cities were overthrown, their inhabitants ruthlessly slain without sense or mercy, and men mad with the desire for violence marched through the land, putting all to an indiscriminate slaughter, until the tribe was on

to hand: also they set on fire all the cities that [2] they came to.

CHAPTER 21.

1 The people bewail the desolation of Benjamin. 16 The elders consult how to find wives for those that remain. 23 The virgins surprised.

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

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

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

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

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

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

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from (m) Jabesh-gilead to the assembly.

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

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

11 And this *is* the thing that ye shall do, (c) Ye shall utterly destroy every male, and every woman that [3] hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred [4] young virgins, that had known no man by lying with any male: and they brought them unto the camp to (e) Shiloh, which *is* in the land of Canaan.

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

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

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

16 ¶ Then the elders of the congregation said, (j) How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

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

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

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh [7] yearly *in a place* which *is* on the north side of (o) Bethel, [9] on the east side of the

[2] Heb. *were found.* Gen. 19. 15. 1 Sam. 9. 8 & 13. 15, 16 & 21. 3. 1 Chr. 29. 17. 2 Chr. 34. 32. Ezra 8. 25.
[a] ver. 5. Cp. 1 Sam. 11. 7.
[b] ver. 18. ch. 20. 1.
[c] Deut. 7. 2. Cp. Num. 31. 17.
[3] Heb. *knoweth the lying with man.* ver. 12.
[d] ch. 20. 31.
[4] Heb. *young women virgins.*
[e] Josh. 18. 1. Cp. ver. 2.
[5] Heb. *and spake and called.*
[f] ch. 20. 47.
[g] ch. 20. 26. 2 Sam. 24. 25.
[h] Or, *proclaim peace.* Cp. Deut. 20. 10.
[i] Num. 11. 22.
[j] ver. 6.
[k] Cp. ch. 5. 23.
[l] Or, *Shiloh* ver. 12 [*an addition to the one already there, probably because of the number of sacrifices, as in 1 Kg 8. 64*]
[m] ver. 1. Cp. ch. 11. 35.
[n] 1 Sam. 11. 1, &c. & 31. 11-13. 2 Sam. 2. 4, 5 & 21. 12. 1 Chr. 10. 11.
[7] Heb. *from year to year.* ch. 11. 40. 1 Sam. 1. 3.
[o] ch. 20. 31.
[9] Or, *towards the sunrising.* ch. 20. 43.
[p] Or, *on.*

SUMMARY: Depleted tribe v.6. No mourning for sin v.3. no humbling because of nations rebellion. Thus a trail of ruin spread from the end of the land territory to the land, and all Israel mourned the disaster that must have affected every family

CHAPTER 21

COUNTING THE COST. vv.1-3. Now that a realisation of the full measure of evil came to people.

1 Bethel. Jud. 20:18, 26
2 Hebrew, but actually Shiloh. 2. This question shows the measure of their sin. It evinces complete blindness of their own deficiencies. The answer is given in v.25 Prov 19:3

AVOIDING PAYMENT. vv.4-7. Their oath had bound them to the extent that there was no hope for Benjamin. The people should have confessed to the rashness of their vow and besought Yahweh for forgiveness, offering suitable restitution. Instead they seek to legally fulfil it whilst in spirit defeating it. Thus Israel is plunged into further bloodshed and misery.

1 A day of service and dedication to Yahweh convened. The people gathered together for that purpose.
2 Signifying self consecration and fellowship with Yahweh See note Ch. 20:26
5 To avoid the terrible consequences of their own folly, Israel now look for a scapegoat.
6 As they reviewed the awful results of their unbridled anger, sorrow filled their hearts

SEEKING A SCAPEGOAT. vv. 8-9. Gilead - Heap of Witness.

7 Sig "Dry." "Rugged." The indifference of these people to the national sin deserved rebuke & punishment (See Note Josh 7:1) but not in the way now administered, which was really only designed to relieve Israel's folly.

9 Ecclesia. See Note Ch. 20:2.

MORE BLOODSHED. 10-12. So the senseless, indiscriminate slaughter continued. The original cause by now forgotten, Israel sought a means of self-justification. The senseless oath did not permit them to give their daughter to Benjamin but permitted them to slaughter so others could be given them.

10 Devote to destruction Lev. 27:28
10 Did not this preserving alive of any of Jabesh-Gilead defeat the true intent of the oath.

PEACE AT LAST. vv.8-15.

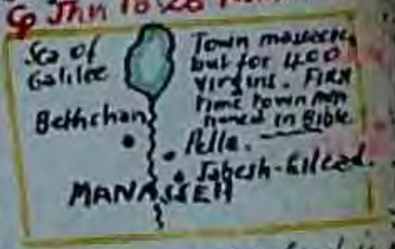
v.1 Sworn. - A zeal but no according to knowledge Rom. 10:2. Foolish oaths. Jud. 11:30, 31; 1 Sam. 14:24, 28-29. Mark 6:23; Acts 23:12. Cp Ecc 5:2.

v.3 Israel: The repetition of the name Israel in connection with the Covenant name is a forcible pleading of restitution on the basis of the Covenant & the memorial Name.

MORE WIVES FOR BENJAMIN vv.16-23.

Israel again resorts to legal means to defeat its own oath. They cannot give their daughters but they can condone Benjamin stealing them!

9 John 18:28 Rom. 7:11



12 What sort of a feast is here described? Transfer to none of the three main feasts Lev. 23 and seems to have been completely associated with pleasure making.

CHAPTER 20 SUMMARY: The need for humility & proper motivation. We cannot expect God's help in our enterprises, unless we seek it by humbling ourselves before Him. Men are often confident that they will be blessed because their cause is good; their confidence in their own right blinds them to their personal needs. Note the emphasis on "one" vv 8-10 & compare with key verses 11, 18, 26.

BOOK OF JUDGES forms an important link in history of Israelites. It furnishes a lively description of a fluctuating and unsettled nation; a striking picture of the disorders and dangers of a republic without magistracy, and a theocraty where Yahweh was forgotten, and "everyone did that which was right in his own eyes" Jud. 17:6. It exhibits the contest of true religion with superstition, and shows the benefits of the former and the evils of the latter. Unbridled savagery, national misery, a legal approach to Yahweh which denied the spirit of His teaching and relied on self justification were some of the evils which resulted in consequence.

THE BOOK OF RUTH.

See Logos Vol. 20. p. 5. Sig: "Tender" "Friendly" Lonely COST. 2:23.

Read during FEAST of PENTECOST

CHAPTER I.

TRAGEDY IN ELIMELECH'S FAMILY Vs. 1-5

Famine and Death reduce the family to low ebb.

Denotes a time of trouble ending in blessing. See note. Fam. Amos 8:11-14

Indicative of when the book written. After the advent of David. Ruth. 4:22 Some have suggested Samuel as author.

Indicating that there were those who lived quietly and righteously before Yahweh, at times of anarchy and evil. Cp Ch. 2:4

To discriminate from Bethlehem in Zebulun. Cp Josh. 19:15 Ch. 12:8. note. About 7m. SW of Jerusalem. Sig. "The House of Bread." A very fertile part, called "The most attractive & significant of all the world's birthplaces." Even under present circumstances, a fertile place of olives, pomegranates, figs and vines. Called Ephrath - "Place of Fruit." A lovely green ridge overshadowing a small plain in which Boaz was seen and Ruth gleaned in the fields of Boaz. The traditional field is still shown and close by is the "Shepherd's Field" where tradition suggests the angel announced the birth of Messiah. This is about 1 mile east of Bethlehem.

5th East of Dead Sea. A very fertile productive and fruitful land when cultivated. About 40 miles long and 20 broadth. Sig. = one derived from a father.

Fearful and Memorable - It occurs not so often

CHAPTER I.

1 Elimelech driven by famine into Moab, dieth there. 5 Mahlon and Chilion die also. 6 Naomi returning homeward, 14 Ruth accompanieth her. 19 They come to Bethlehem. NOTE emphasis on "Return!"

NOW it came to pass in the days when [2] the judges ruled, that there was a famine in the land. And a certain man of [b] Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. This was the intent, but 3 died to dwell there!

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, [c] Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other

6 Sig. "My El is King."
7 Sig. "Pleasantness," or "Favour."
8 Sig. "Sickness."
9 Sig. "Wasting."
10 Ancient name of Bethlehem. See Note.
11 Sig. "Kind" or "Kind." The back of the neck Israel has "turned the back" 2 Chr. 29:6 Jer. 2:27 19:15. "hardened the neck" 2 Kg 17:14 "made the neck stiff" Jer 17:23. Deut. 31:27; Isa 48:4

THE BOOK OF THE "TURNING BACK" 1:6,8,15 etc

CHAPTER 1. LOVE'S RESOLVE

RUTH'S NOBLE CHOICE - SHE CLEAVES TO NAOMI IN HER SORROW

Wives sought for them that escaped.

a highway that goeth up from b Beth-el to c Shechem, and on the south of Lebonah.

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

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

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [2] Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.

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

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

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

[a] ch. 20. 31.
[b] ch. 20. 31.
[c] Josh. 17. 7. The young women did not seem to mind. They would have gained a very large inheritance each - the whole of Benjamin.
[d] ch. 11. 34. Ex. 15. 20. 1 Sam. 18. 6 & 21. 11 & 29. 5. Jer. 31. 13.
[e] Cp. ch. 20. 48.
[2] Or, Gratify us in them.
[f] ch. 17. 6.

Moab: the land of sin and death - Gp Ch 1:21-22

Num 25:1; Deut 23:3-4

Ruth: A descendant of Lot justifying Gen 19:16

Moab = the land of Lot's descendants Thus 8:11-44 - Born in fornication

Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [c] visited his people in [d] giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD [f] deal kindly with you, as ye have dealt with [g] the dead, and with me.

9 The LORD grant you that ye may find [h] rest, each of you in the house of her husband. Then she kissed them; and

[a] Judg. 2. 16.
[b] Heb. Ephrathites.
[c] Judg. 17. 8 &c.
[d] Ex. 3. 16. Prov. 22. 9.
[e] Gen. 35. 19.
[f] Josh. 2. 12, 14. Judg. 1. 24. ver. 5. ch. 2. 20. & ch. 3. 2.
[g] Heb. were.
[h] Josh. 2. 12. They did it defiantly.

366 leaf or licence. Cp Ch. 3:1.

RUTH AND ESTHER

Ruth is a young Gentile woman who is brought to live among Hebrews and marries a Hebrew husband in the line of royal David. Esther is a young Hebrew woman who is brought to live among Gentiles and marries a Gentile husband on the throne of a great Empire.

12 These detailed instructions imply that the feast was of local celebration only. Lebonah - Incense. Some have identified it with a delicious vale about 24 m. distant from Jerusalem. (Treasury of Scriptural Knowledge). 4 m. W. Shiloh - Barker.

QA. Kidnapping carried a death penalty Ex 21:16. Deut 24:7. Rape of an unbetrothed virgin bound the man to irrevocable marriage. Deut 22:28-29. Rape of a betrothed virgin in a field carried the death penalty. Deut. 22:25-27 But the Vow was kept!!!

We made no provision for wives for Benjamin, but warred with them with the object of complete annihilation

Ruth gleane

they lifted u
wept.

10 And the
Surely we
thee unto th

11 And N
again, my da
ye go with
any more s
that they
bands?

12 Turn aga
go your way
to have an hu
say, I have
have an husb
and should a

13 Would
till they we
ye stay for
husbands?
for it grie
your sakes
the LORD is
me.

14 And th
voice, and
Orpah kiss
law; but R

15 And sh
sister in law
her people,
return thou
law.

16 And Ru
not to leave
from follow
whither tho
and where
lodge: the
my people,
God:

17 Where
and there w
LORD do s
also, if ou
thee and m

18 "When
was stedfa
with her, th
unto her.

19 ¶ So t
they came
It came to p
come to Be

"STEADFA

Coming
problem
them a
involve
self in

Ch. 2:2.
1 Cor. 11:1; 1
V.3 "The fi
belonged fo
idiom in the
Heb. NASA

THE BOOK OF

that despite t
there were
Yahweh in

LAWS TO
SISTER-IN-LAW.

Law made pro-
vide a levirate
in which the
of kin should
raised on her
his brother who
to Deut 25:
Naomi
proclaimed the
for her own be-
cause she was
the children,
without hope.
Ruth felt
the Moabitish
of her sons
found it diffi-
for any to
lived in their
though Moabite
specifically
ites by law, a
man was not
in the con-
tion Deut 23:3.
as Vow 15-18.

Indicates that
husband Orpah
not converted,
indicates the fac-
Elimelech, Mah-
and Chilion
writes Naomi
and the respons-
in Ruth would
by thus linking
fortunes with her
law. There
was forsaking
country, people
him and hope
this Ruth accepted.
This is a condition
made in connection
an oath (Cp 1 Sam
14:24-28:9 etc).
also binding in a
other way to a cov-
as confirmed by a
Notice See Note Gen.

THE RETURN. Vs 19-22.

Back, SHUWB is a
word in the chapter
which it occurs no
less than 12 times. 6,7,8
8,8. = Return. 11,12 =
turn. 21 = brought
again = Returned

Ruth renders: "If
God deal part thee &
more also" "If even death
part thee & me." In view
of hope of Christ, Acts
26:6-8 death
is a temporary severance 1 Thess 4:13.

Sig. "Comely."
Literally from RA'AH
To see, to perceive, to ponder, to consider, to pasture, to nourish. Hence female friend, lover, shepherdess.

NAOMI DECIDES TO RETURN. Vs. 6-7.

Lonely and destitute in the land of Dispersion Naomi turns to the Land of the Covenant.

Notice the language by which the breaking of the drought is described. Men would call it the "laws of Nature." The Truth sees it in a different light and learns to appreciate the good gifts of Him Who is the Giver of all. Cp how Yahweh is held responsible in bringing famine 2 Kings 8:1. Lev 26:19-21, 24.

The word "famine" in Hebrew signifies "hunger." For the most terrible famine of all See Amos 8:11-14

SHE BIDS HER DAUGHTERS IN LAW TO REMAIN Vs 8-9

This testifies to the characters of both girls.

Heb. "Menuchah." = a safe shelter, i.e. security. Something Naomi could not offer. It is the word by which Hebrews speak of a husband's house" (Joseph Parker - People's Bible). There was found shelter from servitude, neg-

THE BOOK OF RUTH. Originally formed a supplement to Judges. It shows that despite the disorders, bloodshed and apostacy evident in these times there were individuals who humbly and frequently in obscurity served Yahweh in spirit and in truth. Such have ever existed in all ages.

Ruth gleaneth in the fields of Boaz.

16 they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAPTER 2.

1 Ruth gleaneth in the fields of Boaz. 4 He taketh knowledge of her, 8 and sheweth her favour.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who was of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

367 Yahweh bless thee with the increase of the field, and grace to use his bounty to the glory of the Giver.

There is nothing servile or humiliating in this scene, nothing merely sentimental. It is the pledge of happy fellowship, of sacred and prosperous co-operation. It is an index to the character of Boaz and the conduct of his labour - and this is further exemplified in his attitude and kindness towards Ruth.

8 He had heard of Ruth, but did not know her personally. V. 11

9 Angelic ministration: Exod. 23:20; Josh. 5:14-15. Dan. 10:21 Matt. 18:10

They wept in unison, with one voice. It witnesses to the character of Naomi that they were prepared to do this.

RUTH CLEAVES TO HER MOTHER-IN-LAW. 1:10-14

The law made provision for a Levirate marriage, in which the nearest of kin should provide seed on behalf of his brother who died childless. Deut 25:5-10. Luke 20:28. Naomi could have claimed the right on her own behalf but she was beyond age of children, thus without hope. She doubtless felt that the Moabitish wives of her sons would find it difficult to find any to raise seed in their house. Though Moabite was not specifically forbidden by law, a Moabite man was not allowed in the congregation Deut 23:3.

RUTH'S VOW 1:15-18.

This indicates that Ruth and Orpah were not converted, and indicates the laxity of Elimelech, Mahlon and Chilion.

Doubtless Naomi explained the responsibilities Ruth would entail by thus linking her fortunes with her mother-in-law. There must be a forsaking of country, people, religion and hope. All this Ruth accepted.

This is a common formula in connection with an oath (Cp. 1 Sam. 3:17; 14:44; 20:13 etc). It was binding in a similar way to a covenant confirmed by a sacrifice. See Note Gen. 15:10.

THE RETURN. Vv. 19-22.

The Heb. SHUWB is a key word in the chapter in which it occurs no less than 12 times. 6, 7, 8, 10, 15, 16 = Return. 11, 12, Turn. 15 = back. 21 = brought. 22 = Returned.

V. 17 Ruth renders: "If death itself part thee and me." RSV: "If even death part thee & me." In view of the hope of Israel Acts 23:14-15; 26:6-8 death is not a forever severance. 1 Thess. 4:13-18.

"STEADFASTLY MINDED TO GO"

Cp. mng. Ruth considered all the problems, but in full view of them all and what would be involved, she strengthened herself in her resolve. Cp. Lk. 9:51 Ch. 2:2. "After him" Cp. Heb. 2:2; Phil. 3:12; 1 Cor. 11:1; 1 Thess. 1:6. "Grace" Jhn 1:14.

V. 3 "the field" - All the Land of the Covenant belonged to Yahweh Lev. 25:23. Each individual inheritance was part of "the field" Heb. HASADEH - The field. Cont. with V. 6

They = feminine = the women. The men absent in the field: Contrast

1 i.e. Pleasant. Cp. 2 Sam. 1:26. Cant. 7:6.

2 i.e. Bitter. Ex. 15:23.

3 Job 27:2.

4 Job 1:21.

5 Gen. 38:11. Deut. 25:5.

6 Or, if I were with a husband.

7 Heb. hope.

8 2 Sam. 21:9. Cp. ch. 2:23.

9 Heb. I have much bitterness.

10 Cp. Judg. 2:15. Job 19:21. Ps. 32:4 & 38:2 & 39:9, 10.

11 ch. 3:2. Prov. 7:4.

12 Called, Mat. 1:5, Boaz.

13 ch. 4:21.

14 Deut. 24:19.

15 Cp. Gen. 32:26. Josh. 24:15. 2 Kin. 2:2-6.

16 Or, Be not against me. ch. 2:22. Judg. 15:12 & 18:25.

17 Heb. hap happened.

18 ch. 2:11, 12.

19 1 Sam. 3:17 & 14:44 & 20:13 & 25:22. 2 Sam. 19:13. 1 Kin. 19:2 & 20:10. 2 Kin. 6:31.

20 Cp. Ps. 129:7, 8.

21 Cp. Acts 21:14.

22 Heb. strengthened herself. 1 Kin. 12:18. 2 Chr. 10:18 & 13:7.

23 ch. 1:10, 22.

24 Cp. Mat. 21:10.

SADEY = fields. Similar to HA-SADAH = the field.

Ch. 2.

Naomi had a kinsman - one to be observed.

A relation as well as acquaintance.

Heb. "a"

Heb. SADEY-Fields.

21 This suggests that Elimelech was well-known and respected.

22 Lit. "The Naomi." She doubtless showed the signs of her suffering. They questioned. "Is the Naomi we knew?" "They" is feminine suggesting that the women of the city asked the question.

23 Comes from a root "Shadad" that can be used in the dual form of nourisher. ["Shad" = breast] Destroyers ["Shedim" - Young Cp Note Deut. 32:17] As a NOURISHER. Gen 28:3 Gen 43:14. 49:25. Job 22:25.

DESTROYER. Job 5:17-21:20 Isa. 13:6. Joel 1:15.

Shadad rendered "Destroy" Prov. 11:3.

24 They deserted the Covenant Land, they married strange (i.e. unconverted) wives - and thus found Moab to be a land of Death. Naomi's reduced state was a Divine witness against Elimelech's action.

25 In the Spring. Approx. March. The Passover was held immediately before the barley harvest, so Naomi returned at the time of Passover.

CHAPTER 2.

LOVE'S RESPONSE

RUTH'S FAITHFUL SERVICE

SHE RESPONDS TO NAOMI'S PRESSING NEED.

RUTH is GUIDED TO THE FIELD OF BOAZ 1-3

Lit. "Mighty" - Gibbor Ch. 1:2.

Sig. "Strength." A contrast to the name of Ruth's first husband. Ch. 4:10, 12. Cp. Lev. 19:9-10. 23:22. Deut. 24:19. As a stranger she had a special claim on the gleaning Lev. 19:9-10. The Gentiles today glean in the spiritual fields of Israel

5 Anglo-Saxon - happy, good luck. This is how it appears to men, but she was providentially guided. Heb - "her chance chanced." MIQREH. See Ch. 6:9

SHE MEETS BOAZ. 4-13

6 "Yahweh immachem" the greeting signifies "May Yahweh be with you to preserve you from accidents, and strengthen you to accomplish your work." "Barcheccha Yahweh." The answer signifies "May

OUR TYPE - The Famine Amos 8:7-14
Elimelech - My King is Gil - Israel as a Theocracy, destroyed when the House of Bread is forsaken for the Land of Sin Deut 23:3 / the Abrahamic covenant Gal 4:26
Naomi - Israel, the people of favour
Mahlon - Chilion - Divided Israel.
Boaz - the Strong One, the Redeemer - the Lord Jesus.
THE UNNAMED KINSMAN who would not redeem because his inheritance would be marred - THE LAW.
RUTH - The Gentile Ecclesia
Obed - the servant and nourisher of Naomi in her old age - the seed of Abraham both Jew and Gentile See Isa 49:20-21.

Boaz sheweth great kindness to Ruth.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched

a ver. 18.
YATHAR "left" = reserved V. 18
She does not presume on his kindness, but continues in labor.
2 Heb. shame her not.
Judg. 18. 7. Heb. 2:
The power of example 1 Tim 4:12; 5:22 2 Tim 2:2
b Ex. 16. 36.
Overshadowing Care Heb 8:5 Ezek 36:5
c 1 Sam. 25. 23, 41.
d ver. 14.
e ver. 10.
f ch. 1. 14, 16, 17.
g ch. 3. 10. Gen. 14. 19. Judg. 17. 2. 1 Sam. 15. 13 & 23. 21 & 26. 25. 2 Sam. 2. 5. Ps. 115. 15. Cp. Job 29. 13.
h Cp. 1 Sam. 24. 19.
i ch. 1. 8.
k Ps. 17. 8 & 36. 7 & 57. 1 & 61. 4 & 63. 7 & 91. 4.
Or, one that hath right to redeem, ch. 3. 9, 12 & 4. 6, 14. Cp. Lev. 25. 25.
l Or, I find favour.
Cp. 1 Sam. 1. 18.
m ver. 2, 10. Gen. 33. 15.
Cp. ver. 8.
n Heb. to the heart. Gen. 34. 3. Judg. 19. 3.
o 1 Sam. 25. 41.
Or, fall upon thee. ch. 1. 16.
p Num. 6. 3. Ps. 69. 21.

Cp Acts 12:11. Gal 1:4

22 corn, and she did eat, and a was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and b reproach her not:

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

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

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

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did e take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

20 And Naomi said unto her daughter in law, f Blessed be he of the LORD, who hath not left off his kindness g to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, h one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, i Thou shalt keep fast by k my young men, until they have ended all my harvest.

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

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and

21 She left food which she took home. V. 18
1 Cor 9:13 Mt
22 Roasted grain - a delicacy. Cp Prov 3:9-10 Mt 3:10 Luke 6:38. 1 Tim 4:8
22A In her manner - a foreigner, she might do this.
22 i.e. "on." Some gems of truth deliberately left hidden in the Word to excite our us by the discovery of them. Cp Luke 11:9-13 Prov 3:13-18; 4:7-8; 16:24-27 Rom 11:33-36
Approx 2 Gallons.
Cp Ex 16:36 Enough for both for 5 days according to the Law - Grace
NAOMI'S PLEASURE Vv 19-23.
She perceives the hand of Yahweh in Ruth's success.
Cp V. 14. She had retained some of the prepared food given her dinner time. Naomi instantly perceived she had been given preferential treatment above normal gleaners, and with quickened interest asked the next question.
23 The name of the dead was to be carried on, and his dependants cared for.
Heb "Goel" Note the development V.1 = YADA, a common home V.3. MISHPACHAH = family, Kindred V.20 = QAROWB = Near (of kin).
Ch. 1:21. "We can draw nigh to Elimelech" Heb. Nahazarim. "Servants" Both male & female were engaged. The men servants Cp. protective care of angels Heb 1:14; Ps 34:7; Mat 18:10. Keeping Acts 5:6. 1 Cor.
NA'ARAOTH - feminine form of Nave 26. Female servants.
PAGA' - Impinge by accident, violence, or importunity. Bear things in life can drive one into the world.

368

All these things worked together in the purpose of Yahweh, to bring about a matrimonial connection ultimately bound up the birth of Christ and the salvation of the world.

Boaz was a farmer, a valiant man and wealthy, beloved by his servants, prosperous in his day, and yet not above doing the common labor in the field. He was permitted by the grace of Yahweh to forecast the future, becoming like the Lord the God or Redeemer of his family.

Naomi though overshadowed by the virtues of Ruth is nevertheless revealed as an outstanding woman of faith, courage and kindness. She never lost the first even in dire distress, but sought Yahweh's way. Her solicitude for her daughters in law, her trust in Yahweh when adversity came upon her, her reliance upon the Law to which she drove Ruth were finally rewarded with great joy

9 Seph = "and rested not even a little in the field." A.V. = "Resting in tent." Probably set up in the field for that purpose. RSV: "Without resting even for a moment." 1 Cor 12:28
10 Hinting at the seniority of Boaz. Cp Ruth 3:10. Heb BAT
11 Anglo-Saxon: "Steadfast" i.e. "cleave to."
12 They were probably engaged in making bands and laying on them enough to make a sheaf when the binders would tie and form into shocks. Ruth picked up any heads or ears that the maidens left. Instructions for the entire case! Ruth - Keep in field Boaz fellowshipping his maidens Eph 5:31
13 Ruth's astonishment - she was not used to such kindness as such she had a special claim on gleaning Lev. 19:10.
The kindness and graciousness of Boaz is revealed in his words to Ruth.
No fences - so easy to stray Cp Deut 19:14; 27:17. Prov. 22:28; 23:10. Cf. Job 24:2.
V.10 Overcome by the condescending kindness of Boaz her emotion stemmed from the realization of her need Genesis 7:37-38, 47. Ps 45:10 1 Pet 2:11
Note the words: "WORK" "REWARD" "TRUST."
Denoting the tender care of Yahweh. Under such Wings the children of Yahweh can flee for refuge as chickens under the hen. Cp. Matt 23:37.
The Law prohibited the entrance of a Moabite into the congregation, but in the Hebrew the gender is the masculine Deut 23:3. The Jewish Targum acknowledges this, stating in regard to Ruth: "What the Lord hath decreed, he hath not decreed concerning Women" [illegible]
See margin. Boaz's words touched her heart.
Was not engaged in his service.
Heb. Chomets - sour wine, very refreshing in the heat of summer. Bread and wine Gen. 14:18
SHIPHCHATH - in the plural - servants of the household
Read (ae) unto thine handmaidens. The courteous Boaz had addressed her, not as a foreigner, but as a servant of his household. Cp Rom. 6:22
Ruth, footnote, quotes Ginsburg: "Oh that I might be as one of thine handmaids!" Cp Rom 11:11-22
Parable and Prediction - [illegible]

THE CHARACTERS.

Ruth quietly and faithfully accepted the path of duty wherever it lead. It brought her into poverty and difficulty, but through it all Yahweh was with her protecting and guiding her to the great joy that lay hidden in the future.

She was modest, industrious, and doubtless beautiful. She had the qualities to attract Boaz and engage his affection, whilst her tender solicitude to Naomi, her cheerful shouldering of the cares of the household her voluntary acceptance of poverty could not fail to arouse his esteem.

When the jealous exclusiveness of the Jews is considered, this ungrudging portrayal of the Moabitess with as the focus of admiration and the grandmother of Israel's most illustrious King demonstrates: (1) - Its Divine inspiration and truth. (2) - The typical significance of the narrative.

The record of Ruth must have been cheering for those who lived at those times, and who were oppressed with the evils of their day. As they pondered its meaning they would be buoyed up with the realisation that they were not without a Redeemer See Job 19:14,25. to help in view of the spiritual famine, the violence and frustrations of the age.

Naomi in her old age - the seed of Abraham in Jew and Gentile See Lk 4:20-21.

to Ruth. 21 She left [illegible] she took home

and a was 1 Cor. 9:8 NT

22 Roasted grain a delicacy risen up Prov. 3:9,10 Mal 3:8 nded his Luke 6:38. 1 Tim 4:3 Let her 22A In her mourning sheaves, - a foreigner she might do this

22A

some of 22 i.e. "on" Some for her, seems of truth deliberately left hidden he may the Word to equivocate ke her as by the division Prov. 3:13-18; Matt 7:8; 6:25,28 Rom 8:32 ery of the Heb. Gk Luke 23:56

he field 23 Approx. to Gk ut that Gp Ex 16:36 enough it was for both for 2 days according to the Law ley. Grace

up, and NAOMI'S PLEASURE nd her VV 18-23.

hat she She perceives the brought Hand of Yahweh d that Ruth's success he was

24 Gp V. 14. She retained some of the n law pared food given her st thou dinner time. Naomi where instantly perceived sed be had been given prior edge of ential treatment d her normal gleaners, and m she with quickened asked the next question The

25 The name of the dead was to be om I on, and his deserved to her cared for ed be Heb "God" No h not the development VII: the VADA, a equivalent o And V.3. MISHPACHTH = fam man ily, Kindred V.20 = Gk ne of ROWB = Near (of kin) Ct. 1:21. "Henna drive nigh to Christ Luke 7:8 Heb. Mana Perm itess Servants. Both male also, female Hired Servants ed. The men servants my rep. protective care of have angels Heb 1:14; Psa 34:7; Matt 18:10. Rev. Ruth ing clare Ecc 5:6. Heb 11:10. ood,

out NA'ARÔTH - fem. they form of Nave 24. Servants. ther 28 PAGA' - Impinge by accident, Violence or in the portunity. These things in unto life can drive one into and world

r in the purpose of onial connection in: rist and the salvation

an and wealthy, believe y, and yet not above He was permitted by the re, becoming like the

e virtues of Ruth is no woman of faith, courage even in dire distress, be her daughters in law, he upon her, her reliance ally rewarded with a

RUTH 3. *Ruth lieth at Boaz' feet.*

By Naomi's instruction,

7 This would bring to the time of Pentecost (days after Passover) at which feast the book is read.

CHAPTER 3.

LOVE'S REQUEST. Ruth the virtuous suppliant - appeals to the chivalrous Kinsman.

NAOMI'S INSTRUCTIONS

VV 1-5 MANOEUVRE

1 See note Ch. 1:9. Heb. "menuchah". Sig. "a safe shelter." It is the word by which Hebrews used to speak of a husband's house. It was a woman's menuchah, or safe resort. Cp Ch. 2:9. Contrast Deut 24:25.

2 Naomi has in mind the Levirate marriage of the Law Deut. 25:5-10. Matt. 22:23-28. Levirate from Latin Levir = Brother in law. 3 The evening breeze would be convenient for this purpose, facilitating the carrying away of chaff. Ruth had to make herself ready Rev. 19:7 for the purpose Naomi had in mind. 5 It is said that women of the East when going to the bed of their lawful husband, through modesty, and in token of subjection, go to the bed's foot, and gently raising the cloth-es, creep under them up to their proper place. [Clarke quoting Calmet]

There was nothing indelicate in Naomi's suggestion, or Ruth's action. It was in the nature of an appeal based on the Law.

RUTH ACTS. VV 6-7

6 This does not necessarily imply excess. Cp. Jud. 19:6,9.

RUTH'S APPEAL 8-9.

7 He started up and bent forward.

8 Heb. "wing". Signifies protection. This was the symbolic act by which Boaz would show he was prepared to give shelter, or protection, or menuchah V.1. to Ruth. Ruth in making the request was simply making a legal claim in the approved manner of the time. It was the appeal of the widow for the protection the Law provided. The casting of an outward garment over the bride's head was the customary ceremony of old time Eastern marriages in token of the husbandry protection thenceforward given to the bride. This was apparently also done ceremoniously on espousal. Cp. Ezek. 16:8, Isa. 61:11 See note Luke 12 - Top of page. Singular form of same word rend. "wings". Cp 2:12.

9 ÂMÂH - servant. Ct. 2:13. Forms = both servants & members of household Rom. 1:1 Jhn 15:14-15 Rom. 6:18 Sometimes denotes a maidservant as secondary wife Gen. 20:17; Jud. 9:18 & Exod 21:7-9

CHAPTER 3.

1 By Naomi's instruction, 6 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman. 14 He sendeth her away with six measures of barley.

THEN Naomi her mother in law said unto her, My daughter, shall I not seek [c] rest for thee, that it may be well with thee? Gp Gen 33:19 Jhn 9:4

2 And now *is* not Boaz of our [c] kindred, [f] with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. * removing chaff

3 Wash thyself therefore, and [i] anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking. Gal. 3:27 Rev. 3:4

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [l] uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and [n] his heart was merry, he went to lie down at the end of the heap of corn: and [o] she came softly, and uncovered his feet, and laid her down. Ex. 12:29 Mat. 25:6

8 ¶ And it came to pass at midnight, that the man was afraid, and [s] turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: [q] spread therefore thy skirt over thine hand-

(b) Or, one that hath right to redeem. ch. 2. 20.
[a] ch. 2. 20.
[h] ch. 1. 8.
Barley is the grain of humility.
[c] ch. 1. 9.
[i] Heb. unct. Ep. Prov. 31. 23. [l] Prov. 12. 4 & 31. 10.
[e] ch. 2. 1.
[f] ch. 2. 8.
[g] ver. 9.
[k] ch. 4. 1.
Amos 9:9 Eph. 5:26-27 1 Sam. 14. 2.
[s] ch. 4. 5. Deut. 25. 5.
Washing forgiveness Anointing - Word Clothing - Righteous acts.
[n] Judg. 8. 19. 1 Sam. 14. 39 & 19. 6 & 20. 3. 21 & 25. 26, 31 & 26. 10, 16 & 28. 10 & 29. 6. 2 Sam. 12. 5. 2 Kin. 2. 2, 6. Jer. 4. 2 & 5. 2. NE
[o] ver. 8.
(l) Or, lift up the clothes that are on his feet. ver. 7, 8, 14. Dan. 10. 6.
(m) Or, sheet, or, apron. Is. 3. 22.
[p] Judg. 19. 6. Cp Mt 6:12. 2012.
[q] Judg. 4. 22.
Judgment over V.2 adversaries dismissed. Mt. 13: 39 Communion follows.
(s) Or, took hold on. Judg. 16. 29. Job 6. 18.
[r] Is. 30. 3. Cp. Ps. 37. 3. 5. Ezek. 16. 8. Cp. Deut. 22. 30.

10 And he said, [a] Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than [b] at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the [t] city of my people doth know that thou *art* [u] a virtuous woman.

12 And now it is true that I *am thy* [v] near kinsman: howbeit [h] there is a [i] kinsman nearer than I. (Goel)

13 Tarry this night, and it shall be in the morning, *that* if he will [k] perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [as] the LORD liveth: lie down until the morning. Mal 4

14 ¶ And she [m] lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the [w] vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, [x] Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. Isa. 30:18; 62:1; 1 Thes. 1:10

(t) Or, gate. Prov. 31. 23.
[u] Prov. 12. 4 & 31. 10.
[v] ver. 9.
[h] ch. 4. 1.
[i] ch. 4. 5. Deut. 25. 5.
[k] Gal. 5:3
[m] Or, lift up the clothes that are on his feet. ver. 7, 8, 14. Dan. 10. 6.
[w] Or, sheet, or, apron. Is. 3. 22.
[x] Ps. 37. 3. 5. Isa. 30. 15. Lam. 3. 26.

BOAZ'S GRACIOUS RESPONSE.

VV 10-13.

10 Ruth's desire was to build up the house of her deceased husband. To that end she gave up hope of obtaining a young rich husband of her own account and sought Boaz. The world with its attractions must be set aside if we would serve Christ. 10A Those who count: His judges, rulers.

11 This is possibly the reason why Boaz did not offer to perform the part of Goel, thus forcing Ruth to make the first move. Boaz seems to have been moved by love for Ruth but felt his nobility V. 10. Ch. 2:8. and the fact of the nearer Kinsman prevented that love being returned.

12 The consideration of Boaz is here exhibited to the fullest extent. He does not touch Ruth as she lies at his feet, in case the nearer relative might agree to marry her. He risks being compromised by her presence and only lets her return when it is light enough for safe travelling. Hurried away feet all night Jhn 9:4

HIS CONTINUED KINDNESS

VV. 14-15

14 Heb. mitpachath. It has been variously translated The Sept = "Apron" the Vulgate "cloak." Evidently an outer cloak or robe. Cp Rev. 3:4, 5, 18

NAOMI'S FINAL ADVICE

VV. 16-18.

14 Are you married or not.

15 Until the work for the night was completed & his adversaries had left. Cp. Mk. 13:40-43

16 MARGELÂH = Not normal word for feet = footsteps or places about the feet. Hence indicative of subjection. We go to worship at His footstool Ps. 99:5; 132:7. - though a diff. word, presents the idea.

17 GA'AL = Verb = Redeem. Does not of itself signify "Kinsman"

18 The living witness of man's fidelity or otherwise Cp Num. 14:21.

19 Position of humble submissiveness at his footstool awaiting the marriage in the morning. Mal 4:1-2. 2 Sam 23:4.

20 "One could discern with ease" A party in the morning whilst still dark.

21 Heb. "He" - There was a need for secrecy for consequences Cp Jn 19:38. They came to the market at night. The act of impudence Luke 11:8

THE REST OF MENUCHAH

Cp John 4:34 17:4 19:30 Dabar. Cp Ps. 119:9. Place of rest, Protection of honor, Security that cannot be violated.

The husbands house was the bride's menuchah. The Promised Land was Israel's menuchah. The Hope of Israel was the Hope of a virgin Cp Isa 62:4.

Consolation Spec. matrimony - Str.

Signifies ~ Peace Favour Rest Protection of Yahweh. Cp Ruth 1:28

See use of word in following places Gen. 49:15 Deut 12:9. 1 Kings 8:56.

CHAPTER 4.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 11 Boaz marrieth Ruth. 13 She beareth Obed.

THEN went Boaz up to [a] the gate, and sat him down there: and, behold, [b] the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of [c] the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [d] I thought to advertise thee, saying, [e] Buy *it* [f] before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, then tell me, that I may know: for *there is* none to redeem *it* beside thee: and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, [g] the wife of the dead, [h] to raise up the name of the dead upon his inheritance.

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

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

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* [l] Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, [m] the wife of Mahlon, have I purchased to be my wife, [n] to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, We *are* witnesses. The LORD make the woman that is come into thine house like unto Rachel and like Leah, which two did [o] build the house of Israel: and [p] do thou worthily in [q] Ephratah, and be famous in Beth-lehem:

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

13 ¶ So Boaz [r] took Ruth, and she was his wife: and when he went in unto her, [s] the LORD gave her conception, and she bare a son.

14 And [t] the women said unto Naomi, Blessed *be* the LORD, which hath not [u] left thee this day without a [v] kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and [w] a nourisher of [x] thine old age: for thy daughter in law, which loveth thee, which is [y] better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

---

a Prov 31:23
b Cp. Josh. 20. 4.
c ch. 3. 12.
d ch. 1. 2, 4.
e ver. 5. Deut. 25. 6.
f Cp. 1 Kin. 21. 8. Close by where Rachel buried.
g Heb. I said, I will reveal in thine ear. 1 Sam. 20. 2.
h Lev. 25. 25.
i Gen. 23. 18.
j Deut. 25. 9.
k Or, set thee riches, or, foresee Cp. before ch. 2. 1 & 1 Sam. 9. 1. before
l Gen. 35. 19.
m Heb. before proclaim thy name Cp. ver. 14.
n Gen. 38. 29. 1 Chr. 2. 4. Mat. 1. 3.
o 1 Sam. 2. 20.
p ch. 3. 11.
q Gen. 33. 5.
r ver. 10. Deut. 25. 5.
s Luke 1. 58.
t ch. 3. 12, 13.
u Heb. caused to cease unto thee.
v Or, redeemer. ch. 2. 20.
w Deut. 25. 7, 9.
x Heb. to nourish. Gen. 47. 12.
y Heb. thy gray hairs.
z Cp. Lev. 27. 10, 13.
a 1 Sam. 1. 8.

BOAZ ACTS THE PART OF GOEL 9-12

9 Christ likewise had his witnesses testifying to the resurrection of. Acts 1:8; 2:32; 3:15; 5:32; 10:39-41; 13:29-31
10 Pr 24:2. Acts 20:28 1 Cor 6:20; 7:23. Eph 1:14; 1 Pet. 1:18
11 From the people of his city.
r Cp Gen. 22:17
12 Sig. "Awe" - i.e. a good traveller. St.
13 Sig. "Weary" - St. Cp Gen. 30:16-17. 2 sisters in proper order in Jacob's affection.
14 Heb. "Ben," a son comes from root "bon" = to build, and hence "eben" a stone because as a house is built of stone, so a family of children.
15 See Note. Ch. 1:12.
See Note. Ch. 1:1.
Sig. "To break out" Sig. "To be erect" as a palm tree." Levirate marriage
From the house of Pharez came Boaz
So the blessing was particularly apt

THE FINAL JOY 13-17

The story which begins with famine, calamity and death ends with fulness, new life, and rejoicing.
Heb. "Shad" = to return back
Heb. "Kuwl" - "to keep in," i.e. maintain.
Thus Ruth personified the Scriptural ideal. Her fine qualities find expression in such words as "ruth" i.e. - one lacking the qualities for which she stood.
The aged gain refreshment and energy from the young, though the vigor absorbed by the former is lost by the latter. It was on this principle that the physicians of David recommended a healthy young girl to sleep with David in his old age.
Offspring. O.T. Christ raised up offspring to the inheritance of the dead - the Kingdom of God = of Israel. Gal. 4:4. Eph 2:11-13. Acts 26:20. Rev. 7.
PHAREZ: A breach was made for the light of the world to shine through.

BOAZ ACTING AS GOEL MADE IT POSSIBLE FOR RUTH THE ALIEN TO HAVE FELLOWSHIP WITH ISRAEL AND WITH YAHWEH.

THE GOEL MUST HAVE THE RIGHT, THE POWER AND THE WILL TO REDEEM.

TO THE GOEL ALL THE DISTRESSED FAMILIES OF ISRAEL HAD A RIGHT TO LOOK.

WE NEED THE ASSURANCE OF SUCH A GOEL - AT TIMES ALL THINGS SEEM TO BE AGAINST US AND NO VOICE IS LIFTED UP IN OUR DEFENCE OR FOR OUR COMFORT - ALL SEEM TO FORSAKE US AND FLEE. THEN WE NEED THE COMFORT OF THE GOEL.

V.11 Worthily - CHAYIL - Cognate with virtuous. 370
V.14 Famous = Kahn. No word for it in Hebrew. Qara = call or proclaim. I. Rapoport on "them" (saints are "called") the offspring of the antitypical Boaz Heb 2:11; Acts 15:14.

AVENGER OF BLOOD — He was to avenge violence against his brother. Num. 35: 9-34, Josh 20:5-10
PRESERVER OF FAMILY — This book identifies the law of the levirate marriage with the duties of the Goel See Ch. 3:1-2; Deut 25:5-10. Goel signifies "next of kin." When applied to Yahweh it revealed He was to be manifest in our nature - Job 19:25. Is. 59:20. Ps 19:14. 78:35. Is. 41:14 etc. Redemption was promised from beginning Gen. 3:15. The price of redemption was witnessed in its payment. Israel = Yahweh's witnesses Is 43:8. Boaz in acting as Goel thus acted on Yahweh's behalf. Heb

Of Elkanah and his two wives.

17 [a] And the women her neighbours gave it a name, saying, There is a son [b] born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab [c] begat Nahshon, and Nahshon [2] begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

[a] Luke 1. 59.
[b] Gen. 50. 23. Ex. 6. 23. Num. 1. 7.
[2] Or, *Salmah.* Cp. 1 Chr. 2. 11. (not so ver. 21.)

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS,

CHAPTER I.

1 Of Elkanah and his two wives. 9 Hannah's prayer. 20 Samuel is born, 24 and presented to the LORD.

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

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but [d] Hannah had no children.

3 And this man went up out of his city [e] yearly [f] to worship and to sacrifice unto the LORD of hosts in [g] Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, [h] he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave [6] a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also [8] provoked her sore, [9] for to make her fret, because the LORD had shut up her womb.

[a] Josh. 24. 33.
[b] 1 Chr. 6. 22, 26, 27, 34, 35.
[c] Gen. 35. 19.
[d] Ruth 4. 15.
[e] Cp. Judg. 13. 2. Luke 1. 7.
[f] Ch. 3. 3.
[3] Heb. *bitter of soul.* Cp. Judg. 18. 25. 2 Sam. 17. 8.
[g] Job 7. 11 & 10. 1.
[4] Heb. *from year to year.* Judg. 11. 40. Cp. Gen. 24. 55.
[h] Ex. 23. 14. Cp. Luke 2. 41.
[i] Deut. 12. 5.
[k] Judg. 11. 30.
[l] Josh. 18. 1.
[m] Gen. 29. 32.
[n] Gen. 8. 1.
[o] Deut. 12. 17, 18.
[6] Heb. *portion of men.*
[p] Judg. 13. 5.
[6] Or, *a double portion.*
[7] Heb. *multiplied to pray.*
[8] Heb. *angered her.* Deut. 31. 29 & 32. 21
[9] Cp. Job 24. 21.

7 And as he did so year by year, [2] when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I [d] better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* [3] [9] in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she [k] vowed a vow, and said, O LORD of hosts, if thou wilt indeed [m] look on the affliction of thine handmaid, and [n] remember me, and not forget thine handmaid, but wilt give unto thine handmaid [6] a man child, then I will give him unto the LORD all the days of his life, and [p] there shall no razor come upon his head.

12 And it came to pass, as she [7] continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard:

[2] Or, *from the time that she, &c.* Heb. *from her going up.*
[4] Heb. *from year to year.*
[5] Heb. *seed of men.*
[6] Or, *a double portion.*
[7] Heb. *multiplied to pray.*
[8] Heb. *angered her.*
[9] Cp. Josh. 24. 33.
[a] 1 Chr. 6. 22, 26, 27, 34, 35.
[b] Gen. 35. 19.
[c] Ruth 4. 15.
[d] Cp. Judg. 13. 2. Luke 1. 7.
[e] Ch. 3. 3.
[f] Heb. *bitter of soul.* Cp. Judg. 18. 25. 2 Sam. 17. 8.
[g] Job 7. 11 & 10. 1.
[h] Heb. *from year to year.* Judg. 11. 40. Cp. Gen. 24. 55.
[i] Ex. 23. 14. Cp. Luke 2. 41.
[k] Deut. 12. 5.
[l] Judg. 11. 30.
[m] Josh. 18. 1.
[n] Gen. 29. 32.
[o] Gen. 8. 1.
[p] Deut. 12. 17, 18.
[6] Heb. *seed of men.*
[p] Judg. 13. 5.
[6] Or, *a double portion.*
[7] Heb. *multiplied to pray.*
[8] Heb. *angered her.*
[9] Cp. Job 24. 21.

INTRODUCTION TO BOOK OF SAMUEL

In the Hebrew Bible, the two books of Samuel (like those of Kings and Chronicles) appeared as one book. They were first divided and treated as two books by the Septuagint translators (3 cent. B.C.) who named them the first and second books of the Kingdoms. This was probably done because Greek takes approximately a third longer than Hebrew, and the scrolls were probably the same size in length. Thus one was filled before the long book was completed.

AUTHORSHIP - Jews believed that Samuel wrote first 24 chapters and Gad and Nathan added balance. This based on 1 Chron. 29:9. Others believe written by later hand from memoirs left by persons concerned. Thus - "Kings of Judah" Ch. 27:6 implies division of nation. Eponyms on Samuel not likely to have come from his hand Cp Ch. 2:26. The death of Samuel referred to Ch. 7:15. Samuel wrote a book (1 Sam. 10:25. 1 Chron. 29:9), and this could have become the basis of what another hand completed under the guidance of the Spirit. ATO

Samuel is born.

therefore Eli thought she had
been drunken. — Acts 2:13.

14 And Eli said unto her, How
long wilt thou be drunken? put
away thy wine from thee.

15 And Hannah answered and
said, No, my lord, I *am* a
woman [2] of a sorrowful spirit:
I have drunk neither wine nor
strong drink, but have [c] poured
out my soul before the LORD.

16 Count not thine handmaid
for a daughter of [d] Belial: for
out of the abundance of my
[3] complaint and grief have I
spoken hitherto.

17 Then Eli answered and said,
[e] Go in peace: and [g] the God of
Israel grant *thee* thy petition
that thou hast asked of him.

18 And she said, [i] Let thine
handmaid find grace in thy sight.
So the woman [4] went her way,
and did eat, and her counte-
nance was no more *sad*.

19 ¶ And they rose up in the
morning early, and worshipped
before the LORD, and returned,
and came to their house to [m] Ra-
mah: and Elkanah knew Han-
nah his wife; and [o] the LORD
remembered her.

20 Wherefore it came to pass,
[p] when the time was come about
after Hannah had conceived,
that she bare a son, and called
his name [7] Samuel, [r] *saying*, Be-
cause I have asked him of the
LORD.

21 And the man Elkanah, and
all his house, [s] went up to offer
unto the LORD the yearly sa-
crifice, and his vow.

22 But Hannah went not up;
for she said unto her husband,
I will not go up until the child
be weaned, and *then* I will bring
him, that he may appear before
the LORD, and there abide [b] for
ever.

23 And [t] Elkanah her husband
said unto her, Do what seemeth
thee good; tarry until thou have
weaned him; [u] only the LORD
establish his word. So the wo-

[a] Ye: sharply pointed.
[a] Deut. 12. 5.
[2] Heb. *hard of spirit.*
[b] Josh. 18. 1.
[c] Job 30. 16. Ps. 42. 4. Lam. 2. 19.
[d] Deut. 13. 13.
[e] Gen. 42. 25. 2 Kin. 2. 2.
[3] Or, *meditation.* Cp. Job 9. 27.
[f] 2 Sam. 15. 9. 2 Kin. 5. 19. Mark 5. 34. Luke 7. 50.
[g] Ps. 20. 4, 5.
[h] ver. 17.
[i] Gen. 33. 15.
[k] ver. 11, 22.
[4] Or, *returned him, whom I have obtained by petition, to the LORD.*
[l] Cp. Eccles. 9. 7.
[b] Or, *he whom I have obtained by petition shall be returned.* Ex. 3. 22.
[m] Gen. 24. 26.
[n] ch. 2. 11. Mat. 27. 57.
[o] ver. 11.
[p] To ver. 10, Luke 1. 46-53.
[q] Ps. 5. 11.
[6] Heb. *in revolution of days.* Cp. Ex. 34. 22.
[r] Ps. 75. 10.
[7] i.e. *Asked of God.*
[s] Ex. 23. 14.
[t] Ps. 9. 14.
[u] Ex. 15. 11.
[v] Deut. 4. 35.
[w] Deut. 32. 31.
[x] ver. 3.
[y] Mal. 3. 13. Jude 15.
[z] Heb. *hard.* Ps. 31. 18.
[a] Ps. 37. 25.
[b] Ex. 21. 6.
[c] 2 Sam. 7. 29.
[d] Cp. Num. 30. 7.
[e] Luke 1. 53.
[f] 2 Sam. 7. 25.
[g] Ps. 68. 6. Is. 54. 1.

24 ¶ And when she had wean-
ed him, she [a] took him up with
her, with three bullocks, and
one ephah of flour, and a bottle
of wine, and brought him unto
the house of the LORD in [b] Shi-
loh: and the child *was* young.

25 And they slew a bullock,
and brought the child to Eli.

26 And she said, Oh my lord,
[c] *as* thy soul liveth, my lord,
I *am* the woman that stood
by thee here, praying unto the
LORD.

27 For this child I prayed;
and the LORD [h] hath given me
my petition which I asked of
him:

28 [k] Therefore also I have [5] lent
him to the LORD; as long as he
liveth [b] he shall be lent to the
LORD. And he [m] worshipped
there the LORD.

CHAPTER 2

1 Hannah's song in thankfulness. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproveth his sons. 27 A prophecy against Eli's house.

AND Hannah prayed, and said,
[p] My heart rejoiceth in the
LORD, [q] mine horn is exalted in
the LORD: my mouth is enlarged
over mine enemies; because I
[r] rejoice in thy salvation.

2 [1] *There is* none holy as the
LORD: for *there is* [s] none beside
thee: neither *is there* any [2] rock
like our God.

3 Talk no more so exceeding
proudly; [t] let *not* [u] arrogancy
come out of your mouth: for
the LORD *is* a God of know-
ledge, and by him actions are
weighed.

4 [a] The bows of the mighty
men *are* broken, and they
that stumbled are girded with
strength.

5 [d] *They that were* full have
hired out themselves for bread;
and *they that were* hungry
ceased: so that [f] the barren

[h] Ps. 20. 4, 5.
[i] Gen. 33. 15.
[k] ver. 11, 22.
[5] Or, *returned him, whom I have obtained by petition, to the LORD.*
[l] Cp. Phil. 4. 7. Eccles. 9. 7.
[b] Or, *he whom I have obtained by petition shall be returned.* Ex. 3. 22.
[m] Gen. 24. 26.
[n] ch. 2. 11. Mat. 27. 57.
[o] ver. 11.
[p] To ver. 10, Luke 1. 46-53.
[q] Ps. 5. 11.
[6] Heb. *in revolution of days.* Cp. Ex. 34. 22.
[r] Ps. 75. 10.
[7] i.e. *Asked of God.*
[s] Ex. 23. 14.
[t] Ps. 9. 14.
[u] Ex. 15. 11.
[v] Deut. 4. 35.
[w] Deut. 32. 31.
[x] ver. 3.
[y] Mal. 3. 13. Jude 15.
[z] Heb. *hard.* Ps. 31. 18.
[a] Ps. 37. 25.
[b] Ex. 21. 6.
[c] 2 Sam. 7. 29.
[d] Cp. Num. 30. 7.
[e] Luke 1. 53.
[f] 2 Sam. 7. 25.
[g] Ps. 68. 6. Is. 54. 1.

See the link between both. Ps. 113. Cp vv. 7-8 with 1 Sam. 2:8. - Luke 1:52-53.

THE SONGS OF HANNAH AND MARY COMPARED (Luke 2:46-55)

REJOICING IN YAHWEH'S SALVATION V.1

Heart · Horn · Mouth · Salvation.

My heart exults in Yahweh
My strength (RSV) is exalted in Yahweh
My mouth is opened wide against my enemies;
Because I rejoice in Thy salvation.

YAHWEH'S MAJESTY. V.2

He alone absolutely exists - all other existence is secondary, derived. Outside of Him, therefore, no true continued existence. Eccl. 12:13

There is none holy as Yahweh;
For there is none beside Thee;
Neither is there any Tzur like our Elohim

HE REBUKES THE PROUD BUT SAVES THE MEEK Vv.3-5.

Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth;
For Yahweh is a El of Knowledge,
And by Him actions are weighed.
The bows of the mighty are broken,
But the feeble gird on strength.
They that were full have hired out themselves for bread; (Or reduced)
RSV. But those who were hungry have ceased to hunger
So that the barren hath born seven;
And she that hath many children is waxed feeble.

HE WILL ELEVATE HIS SAINTS Vv.6-8.

Yahweh killeth, and maketh alive;
He bringeth down to the grave, and bringeth up,
Yahweh maketh poor, and maketh rich;
He bringeth low, and lifteth up,
He raiseth up the oppressed (CB) out of the dust,
And lifteth up the beggar from the dunghill,
To set them among princes,
And to make them inherit the throne of glory;
For the pillars of the earth are Yahweh's,
And He hath set the world upon them.

COMING NATIONAL JUDGMENTS Vv.9-10.

He will guard (RSV) the feet of His saint (chasid)
RSV. But the wicked shall be cut off in darkness.
FOR by strength shall no man prevail,
The adversaries of Yahweh shall be broken in pieces.
Out of heaven shall He thunder upon them.
Yahweh shall judge the ends of the earth.
And He shall give strength unto His King,
And exalt the horn of His Anointed.

In this song Hannah reveals herself to be a prophetess indeed, seeing beyond the rivalry of her adversary and the work of her son to a greater rivalry between the two women of the Apocalypse, and the triumph of the King Messiah.

Samuel, though only a Levite, performed the functions of the priest as did Moses before him, and Solomon after. He typified the Lord who will be revealed as both Judge and King Acts 17:31. Heb. 7:11-22.

For the first time in Scripture the title Messiah is used in connection with the promised Saviour.

Hannah's song, like that of Sarah Gen. 21:6 and Zechariah Luke 1:68-79. anticipated the glorious words of rejoicing of Mary the Mother of Jesus.

Hannah's song comprised the Promise - Mary's the partial fulfilment.

Mary's Hymn of Praise.

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour
For He hath regarded the low estate of His handmaiden;
For, behold, from henceforth all generations shall call me blessed.
For He that is mighty hath done to me great things;
And holy is His name.
And His mercy is on them that fear Him
From generation to generation
He hath showed strength with His arm;
He hath scattered the proud in the imagination of their hearts,
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich He hath sent empty away.
He hath holpen His servant Israel,
In remembrance of His mercy;
As He spake to our fathers,
To Abraham, and to his seed for ever.

1. Heb "aw-lats" - "To jump for joy" indicating the intense happiness of Hannah as with prophetic vision she looks beyond her own triumph and that of Samuel and sees in these circumstances a type of Messiah's triumph. Samuel as Judge and Priest (though not of line of Aaron) typified the Lord Jesus.
2. St. A.V = "enlarged."
3. Heb "Qadesh" from root "to be clean." He is just and the Justifier" of those who believe. Rom. 3:26.
4. He is the incomparable One.
5. Heb "Awthawk" - from a root signifying "to remove," or "grow old." The idea seems to be to view the things of Yahweh with contempt, to become indifferent to them through very familiarity.
6. From root "yawdah" - "to know through seeing." Thus to know firsthand. Though invisible to human sight, Yahweh is the All-Seeing One. The word also signifies that Yahweh takes heed with the object of rewarding or punishing as may be appropriate. The word is rendered "Kinsman" in Ruth 2:1. i.e. One who knew Naomi intimately by personal observation.
7. Heb. Gibbor - Heroes - They appear such to those who rejoice in them. Ps. 37:15.
8. A.V. = "Stumbled." i.e those who are weak and need support and direction. All are really in this state but some do not realise it, they trust on the arm of flesh.
9. Mat. 5:6.
10. A complete progeny. Ps. 68:6. Isa. 54:1, 53:10
11. Here the Mother of Harlots Rev. 17. is contrasted with bride of Christ Rev. 19.
12. Rev. 3:21.
13. Sheol - the Hidden place. Thus Hannah sung of Resurrection
14. The foundations of both the material and political worlds are established by Yahweh.
15. CB = The Lawless.
16. Heb. = Ish.
17. Armageddon

SAMUEL: FROM ANARCHY TO MONARCHY.

See pp 571-572.

1 SAMUEL: THE LAST OF THE JUDGES CH 1-7.

1 HIS BIRTH AND YOUTH CHS 1,2.

- Elkanah's Household . . . . . 1-2.
- Hannah's Sorrow 3
- Hannah's Request & Vow 4-8
- Hannah's Request Granted 9-18
- Hannah Pays Her Vow 19-28
- Hannah's Song 2:1-10
- Samuel's Evil Environment 11-17
- Samuel At The Tabernacle . . . . 18-19.
- Hannah's Reward . . . . . 20-21.
- Blasphemy of Eli's Sons . . . . . 22-25.
- Samuel's Repute 26
- Eli Reproved . . . . . 27-36.

2 HIS CALL AND OFFICE CH 3.

- Samuel's Call To Service . . . . . 1-10.
- The Terrible Message He Must Deliver . . 11-14
- The Youthful Messenger . . . . . 15-18.
- Established As Prophet . . . . . 19-21.

3 HIS TIMES AND ACTS CHS 4-7.

- War With Philistines • Defeat . . . 4:1-2
- The Ark Taken To The Battle 3
- Fear In Philistine Camp 4-9
- Defeat of Israel • Ark Taken 10-11
- Death of Eli 12-15
- The Glory Departed 19-22
- The Ark Taken To Ashdod 5:1-2
- Dagon Broken - Philistines Plagued . . 3-8
- The Ark At Gad - Destruction 7-9
- The Ark At Ekron - Destruction . . . 10-12
- Consultation in Philistia 6:1-8
- The Ark Returned To Beth-shemesh . . 9-13
- Impiety at Beth-shemesh 13-18
- Plague at Beth-shemesh - Ark Sent to Kirjath-Jearim 19-21
- The People Lament their fallen state . 7:1-2.
- Samuel Unites The People in Truth . . 3-6
- War With Philistia 7-8
- The Victory of Eben-Ezer 9-14
- Samuel's Organized Ministry . . . . 15-17.

4 Chapter 7:15-17. Comprises a Summary.

2 SAUL: THE PEOPLE'S CHOICE CHS 8-15

1 HIS APPOINTMENT AS KING CHS. 8-10.

1 ISRAEL DEMANDS A KING CH 8

- Samuel's Sons Unworthy To Rule . . . 1-5
- Samuel's Displeasure at Israel's Request 6-9
- The People Warned Regarding Monarchy 10-18
- Samuel's Warning Rejected . . . . . 19-22.

2 SAMUEL MEETS THE FUTURE KING CH 9.

- Saul Seeking Animals is led To Samuel 1-10
- Samuel Instructed Of Yahweh 15-17
- Samuel Meets Saul • Instructs Him . . 18-27

3 SAUL ANOINTED KING CH 10

- Samuel Anoints Saul 1
- Appointment Confirmed by 3 Signs . . 2-13
- Abner Appointed Commander 14-16
- Saul's Appointment Confirmed by Lot At Mizpeh 17-22
- Saul Presented To The People . . . 23-27.

2 HIS PROMISING BEGINNING CH 11-12.

1 VICTORY OVER THE AMMONITES CH 11.

- Nahash Invades The East 1-2
- Seven Days Respite Granted Besieged Jabesh-Gilead 3
- Saul Routs The Invaders 4-11
- The People Acclaim Saul 12-15

2 SAMUEL'S RETIREMENT. CH 12.

- Samuel's Integrity Endorsed by the People 1-5
- He Recapitulates the Goodness of Yahweh 6-11
- He Calls For Their Allegiance to Saul 13-15
- The Sign Showing One Greater than Nature 16-19
- Samuel's Future Duties • Final Exhortation 20-25

3 SAUL'S LATER FOLLY AND SIN CH 13-15.

1 SAUL'S DISOBEDIENCE CH 13.

- Jonathan Smites Philistines At Geba 1-4
- The Philistines Attack 5
- Saul's Forth Foils At the Forces Desert. 6-7
- Saul Sacrifices In the Absence Samuel 8-10
- Saul's Rejection As King . . . . . 11-14.
- Saul Gathers His Forces At Gibeah 15-16.
- Philistines Triumphant Israel Humiliated 17-23

2 SAUL'S UNDISCIPLINED ZEAL CH 14.

- Jonathan Plans An Attack At Michmash 1-5
- They Receive A Sign To Attack 6-12
- The Surprise Attack Succeeds 13-15
- Saul Attacks With Main Army 16-23
- Saul's Foolish Restriction on Army. 24-26
- Jonathan Unknowingly Breaks The Vow 27-30.
- Victory 31
- Saul's Vow Causes People Break the Law 32
- Saul's Altar 33-35
- Yahweh Refuses Counsel 36-37
- Jonathan Revealed As Breaking the Vow 38-42.
- Condemned By Saul Saved by the People 43-46
- Saul's Authority And Government 47-52

3 SAUL'S FINAL SIN CH. 15.

- Ordered To Destroy Amalek 1-5
- Mission Completed But Agag Saved . . 6-9
- Samuel Rebukes Saul 10-23
- Saul Rejected From Kingship 24-29
- Pleads To Be Honored Before People 30-31
- Agag Slain 32-33

Ch. 15:23,28,35 - Rejection.

3 DAVID: THE MAN AFTER YAHWEH'S OWN HEART CHS 16-31.

1 ANOINTED BY SAMUEL CH. 16:1-13.

- Samuel Secretly Sent To Bethlehem To Anoint a New King . . . . 1-5.
- The Least of Jesse's Sons Selected . . 6-13.
- Saul Suffers From Fits Of Insanity 14-19

2 SERVICE BEFORE SAUL CH. 16:14-20:42

- David Becomes Saul's Musician • Armor-bearer 18-23

1 The Shepherd Destroys The Giant Ch. 17.

- The Champion of the Philistines . . . 1-11
- David Visits The Army 12-19
- He Hearkens To Goliath's Boast . . . 20-27.
- Rebuked By Eliab 28-29
- David Offers To Fight Goliath 30-37
- David Refuses Saul's Armor 38-39
- Goliath Reviles David In The Name of His Gods . . . . . 40-44.
- David Replies In The Name of Yahweh 45-47
- The Conflict . . . . . 48-51.
- Victory For Israel 52-54
- David Before Saul 55-58

2 Saul's Jealousy Against David. CH 18.

- Jonathan's Love For David 1-4
- Saul's Jealousy of David . . . . . 5-9.
- Saul Attempts To Murder David . . . 10-11
- Saul Puts Him In the Forefront of Battle 12-19
- Offers Him Michal If He Slays Philistines 20-30

3 JONATHAN FRUSTRATES SAUL'S MURDEROUS INTENTIONS CH. 19.

- Jonathan Calms Saul's Fears of David 1-7
- David's Continued Success Arouses Saul's Jealousy 8-11
- Michal Protects David 12-17
- David And Saul With Samuel 18-24

4 Jonathan's Love For David Ch. 20

- David Seeks Jonathan's Aid 1-10
- Their Mutual Covenant 11-17
- Saul's Murderous Intentions Revealed 18-34
- The True Friends Grief At Separation 35-42

5 A FUGITIVE BEFORE THE KING CH. 21-30.

1 David Flees To Ahimelech • Achish Ch. 21.

- David Pleads the Help of Ahimelech . . 1-7
- He Acquires Goliath's Sword 8-9
- He Seeks Refuge at Gath . . . . . 10-15.

2 DAVID At Adullam. Ch. 22.

- David Gathers Supporters At Adullam 1-2.
- He Secures Refuge For His Parents In Moab 3-4
- Saul's Pursuit of David 5-8
- Doeg Incites Saul To Murder the Priests 9-19.
- Abiathar Seeks Refuge With David . . 20-23.

3 David's Wanderings And Adventures Ch. 23.

- David Rescues Besieged Keilah 1-6
- Treachery Of The Men of Keilah . . . 7-12.
- David: A Fugitive In Ziph 13-15
- Jonathan's Message of Encouragement 16-18
- David's Flight To Maon Following Treachery of Ziphites 19-26
- Israel Invaded: Saul Forced To Defend 27-29.

4 David's Mercy To Saul At Engedi Ch. 24

- An Army Sent To Take David 1-2
- David Saves Saul In the Cave . . . 3-7.
- David Pleads With Saul 8-15
- Saul • David Enter Into Covenant . . 16-22.

5 Samuel's Death: David • Abigail Ch. 25.

- Samuel's Death . . . . . 1.
- David and Nabal . . . . . 2-13.
- David and Abigail 14-35
- Nabal's Death 36-38
- David Marries Abigail • Ahinoam 39-44.

6 David's Last Meeting With Saul. Ch. 26

- The Ziphites Betray David to Saul . . 1-4
- Saul In David's Power . . . . . 5-12.
- David Reproves Abner And Saul 13-16
- Reconciliation Between David and Saul 21-25

7 David Among The Philistines Ch. 27.

- He seeks Refuge at Gath . . . 1-4
- He is Given Ziklag . . . . . 5-7.
- He Wages Secret War On Philistines 8-12.

8 Saul's Desperate Plight Ch. 28.

- War With the Philistines . . . . 1-2.
- Saul's Dilemma . . . . . 3-6.
- He Consults The Witch of Endor. 7-14
- Saul's Fate Foretold 15-20
- The Woman Ministers to the Distressed King . . . . . 21-25.

9 David's Predicament Ch. 29,30.

- The Philistines Muster at Aphek. 1-2
- David's Services Rejected . . . 3-5
- Achish Dismisses David 6-7
- David returns To Ziklag . . . 8-11
- Ziklag Destroyed by Amalekites 30:1-2
- David's Distress. He seeks Yahweh's help 3-8
- The Raiders Destroyed - Spoil Recovered 9-20
- David Honorably Shares The Spoil 21-25
- He Sends A Present To Judah's Elders. 26-31

10 Death Of Saul And Jonathan Ch. 31

- Israel's Retreat • Saul's Death on Mt. Gilboa 1-6
- Mutilation of Saul By Philistines 7-10
- His Body Rescued By Men Jabesh 11-13.

THIS BOOK CONTAINS

- The first reference in the Bible to Yahweh Tz'vaoth Ch. 1:3.
- The first time the Title Messiah used Ch. 2:10
- An explanation for the original title given to prophets - Seers Ch. 9:9
- First reference to the School of the prophets founded by Samuel Ch. 10:5; 19-20.
- Remarkable teaching on the influence of the Holy Spirit: • the Channel of regeneration • new heart 10:6,9 • the author of righteous anger 11:6 • Inspirer of courage and prudence of speech 16:13,18 • Protector of oppression and evil 16:14 • The power of the spirit word supplemented by prayer can effectively help us.
- Constant reference to prayer thus illustrating the title: "Asked of God" - Ch. 1:12, 26, 27, 28; 2:1, 16, 20, 27; 7:5, 8, 9; 8:6, 10, 21; 12:19, 23; 13:12; 15:11, 16, 21; 16:23; 28:6, 15.
- Samuel given by prayer 2:1 • Victory given by prayer 7:5, 10. • King provided through prayer 8:5-6. • Secrets granted 7:13 Neglect of prayer = a sin 12:19, 23 • Prayer, a privilege denied such as Saul 28:6.

CH. 2:25. "Who shall intreat for him"

The coming Messiah, V.10 is the only one who can mediate man's course with Yahweh - but in his coming and ministry these wicked priests had no faith. See his mediatorial labour. Matt. 26:28; John 3:16 2 Cor. 5:21; 1 Tim. 1:12-16; 2:2-5; 1 John. 2:1-2.

SAMUEL'S EVIL ENVIRONMENT. — The godly reverential household of Elkanah was a great contrast to the shocking state of wickedness that now opened to Samuel's infant eyes at the very Tabernacle itself. The aged priest was powerless to do more than mildly rebuke his sons whose blatant sins brought the worship of Yahweh into disrepute. The narrative seems to provide a contrast between the pure innocent child growing up amid the rank evils of his time and yet untouched by it all. Contrast V.21. with 22-26. 26 with 24-29. Ch. 3:1. The word "child" - NA'AR denotes a boy, lad, youth up to and including adolescence. Ch.1:22, 24. 2:11. The actions of Hophni & Phinehas constituted ● A public scandal V.23 ● A cause of stumbling V.24 ● A sin against Yahweh V.25. They showed Profanity, Greed and Lechery.

hath born seven; and [a] she that hath many children is waxed feeble.

6 [b] The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD [c] maketh poor, and maketh rich: [d] he bringeth low, and lifteth up.

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

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

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

11 And Elkanah went to [u] Ramah to his house. [x] And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; [b] they knew not the LORD.

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

14 And he struck *it* into the pan, or kettle, or caldron, or pot; [c] all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

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

16 And *if* any man said unto him, Let them not fail to burn the fat [Q] presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great [f] before the LORD: for men [7] abhorred the offering of the LORD.

18 ¶ But [i] Samuel ministered before the LORD, *being* a child, [l] girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him [m] from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli [o] blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the [s] loan which is lent to the LORD. And they went unto their own home.

21 And the LORD [z] visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel [y] grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons [2] did unto all Israel; and how they lay with the women that [4] assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for [5] I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people [6] to transgress.

25 If one man sin against another, [d] the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, [D] because the LORD would slay them.

26 And the child [2] Samuel [g] grew on, and was [h] in favour

[a] Jer. 15. 9. [c] Now — without delay
[2] Heb. *as on the day.*
[b] Deut. 32. 39. YARASH - To occupy by driving out. To expel.
[c] Ex. 29. 9. Job 1. 21.
[d] Ps. 75. 7. Job 5. 11.
[e] Ps. 113. 7, 8. Luke 1. 52.
[f] Gen. 6. 11.
[g] Cp. Mal. 2. 8.
[h] Job 36. 7.
[i] ver. 11.
[k] Cp. Job 38. 4, 5, 6. Ps. 24. 2.
[l] Ex. 28. 4. 2 Sam. 6. 14. 1 Chr. 15. 27. Cp. Lev. 6. 10.
[m] Ps. 121. 3 & 91. 11. Prov. 3. 26.
[n] ch. 1. 3.
[o] Gen. 14. 19. Num. 6. 23.
[p] Ps. 2. 9.
[q] 2 Sam. 22. 14. Ps. 18. 13.
[3] Or, *petition which he asked, &c.*
[r] Ps. 96. 10, 13.
[s] Gen. 31. 1.
[t] ver. 1.
[u] ch. 1. 19.
[x] ver. 18.
[y] ver. 26. Judg. 13. 24.
[z] ver. 13-16.
[a] Deut. 13. 13.
[b] Judg. 2. 10.
[4] Heb. *assembled by troops.*
[5] Or, *I hear evil words of you.*
[6] Or, *to cry out.*
[c] Cp. Lev. 7. 30, 34. Deut. 18. 3.
[d] Ex. 21. 6. See Ex. 22. 28.
[e] Cp. Lev. 3. 3, 4, 5, 16. Josh. 11. 20. Cp. Prov. 15. 10.
[f] ver. 21. Cp. Gen. 26. 13.
[g] Prov. 3. 4. Luke 2. 52.

INTRODUCTION (Cont.)

the first of the three double books that record the rise and fall of the Israelitish monarchy.

Though it briefly touches upon the state of anarchy that existed in the times of the Judges, the firm sure hands of Samuel bring a measure of order to the affairs of the nation, leading to the setting up of the Kingdom.

THE TYPE — EGYPT = The Call. RED SEA = Baptism. SINAI = Education. WILDERNESS WANDERING = Failure of a generation that rested on its own strength. JOSHUA = How Messiah made it possible for the people to conquer. JUDGES = Disorder and lost opportunities after appearance of Messiah. RUTH = Individual walk to kingdom. SAMUEL = Desire for King realised.

CH. 1:24 Dead Sea Scrolls, LXX & Syriac - followed by Roth. NIV = 3 year old bullock.

19 He judged Israel 40 yrs. 4:18. Samuel was probably brought before him some years prior so as to be trained for Priesthood.

HOPHNI, PHINEHAS AND SAMUEL. were all brought up in the same environment. Sacred associations religious services, were as deadening and hardening to the former, as they were elevating and purifying to the latter. The atmosphere was thus charged with influences moving for good and evil for the future. "Speak Yahweh for thy servant heareth" Ch.3:9. become the keynote of Samuel's life. and "To obey is better than sacrifice and to hearken than the fat of Rams" Ch.15:22 - the National policy he followed. Stern, unyielding, he would sacrifice himself or anyone else for his policy.

YAHWEH REPROVES THE HIGH PRIEST V. 27-36
TERRIBLE PUNISHMENT AGAINST THE HOUSE OF ELI THREATENED
Full Measure of Iniquity Reveal-ed

With dramatic suddenness a prophet of doom appears before the aged priest to proclaim a message of retribution and punishment

both with the LORD, and also with men. Luke 2:52

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

28 And did I [f]choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to [h]wear an ephod before me? and [i]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [l]kick ye at my sacrifice and at mine offering, which I have commanded *in my* [m]habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [o]I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, [q]Be it far from me; for them that honour me [r]I will honour, and [s]they that despise me shall be lightly esteemed. - Privilege brings responsibility which they had ignored.

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

32 And thou shalt see [v]an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be [x]an old man in thine house for ever.

33 And the man [z]of thine, whom I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [a]in the flower of their age. as ENOSHIM.

34 And this *shall be* [b]a sign unto thee, that shall come upon thy two sons, on Hophni

[d] ch. 4. 11. A prophet
[f] 2 Kin. 23. 2. Judg. 23. 6.
[h] 2 Kin. 2. 35.
[i] Ex. 4. 14, 27.
[l] 1 Kin. 11. 38. 2 Sam. 7. 11.
[m] Ex. 28. 1-4. Num. 18. 1, 7.
[o] 2 Sam. 22. 51. Ps. 18. 50.
[q] ch. 14. 3.
[r] Lev. 2. 3, 10. Num. 5. 9, 10.
[s] Ex. 20. 23. Judg. 8. 5. Prov. 6. 26.
[u] Heb. Zein. Or, somewhat about the priesthood.
[v] Deut. 32. 15.
[x] Deut. 26. 15. 1 Chr. 4. 41. Cp. Deut. 12. 5, 6.
[z] ch. 2. 11.
[a] Ex. 27. 21.
[b] Cp. Ps. 74. 9. Amos 8. 11.

25 Cp Ch 13. Cp Ps. 78:60-64.
IL RIGHTEOUS PRIESTHOOD PROMISED Vv. 35-36. See below.
26 Zadok was anointed high priest in the place of Abiathar, the last descendant of Eli 1 Kings 2:26-27. Abiathar had joined with Adonijah who had got himself proclaimed King 1 King 1:7. 27 Zadok typed the priests of the Age to Come Ezek. 44:15. Heb. 7:1. Rom 5:9-10. 28 Christ Ps 99:6 Typifying those priests who went astray" Ezek 42:10-11.
30 They shall be forced to prostrate themselves before the house of Zadok - Christ and Saints 31 The means of livelihood. Below 14k

CHAPTER 3.

SAMUEL LEARNS THERE IS ANOTHER VOICE BESIDES THAT OF ELI

To date his education had come from Eli; now he receives a new revelation. There is presented the picture of the child Samuel, sleeping the sleep of innocence unaffected by the dark and terrible deeds about him and the awful message of doom uttered against house Eli, roused by the mysterious Voice, listening in awe to its dread message. The quiet, spiritual character of the child contrasted with the violent profligacy of the times. thus the child became father to the man.

THE CALL OF SAMUEL V.1-14

1 Doing minor duties, such as opening doors etc V.15.
2 See Ex 7:9 ap with 4:4
3 Most likely the priests had dwellings built near Tabernacle. In one of these, near to Eli, perhaps under the same roof, Samuel lay.
4 Lit. "extinguish." Probably relates to the dressing of the lamp each morning by the priest; preparatory to re-lighting it. Exod. 27:20-21 30:7-8 Lev. 24:2-4 The phrase would thus mean before morning.
5 Samuel is as carefully

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 19 Samuel groweth in credit.

AND [p]the child Samuel ministered unto the LORD before Eli. And [p]the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, [t]and his eyes began to wax dim, *that* he could not see;

3 And ere [z]the lamp of God went out [z]in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 [b]Now Samuel did not yet know the LORD, neither was

[p] Or, prophetic vision. Chazon. To MAREH - Natural vision.
[t] Gen. 27. 1. Deut. 34. 7. So Gen. 48. 10.
[z] 1 Kin. 2. 27. Ex. 27. 20, 21. Lev. 24. 2, 3. 2 Chr. 13. 11.
[b] Heb. 2. 9. Or, the affliction of Tabernacles, for all the wealth which God would have given Israel.

374 weaned from Eli as he was from his mother, and consecrated to the work of Yahweh.

6 Cp Job 33:14-15.
7 In the intimate sense of personal revelation. See Note Ch 2:12. YADA = to know personally, intimately. Gen 4:1.

LIKE MOSES, though a Levite, he mediated like a priest. [Jer. 7:9, 17; 13:8; 16:2. The ark was at Kirjath Jearim with a Levite ministering to it [1 Sam. 7:1], though Ahitub, Ahiah's father was probably high priest; it is Samuel who is prominent. With him a new order of things began. Prophecy became established institution; he the first of the prophets. So the prophecy was fulfilled in Samuel, Zadok & Christ in the order of Melchizedec Priesthood. Cp Acts 3:24.

HOPHNI ETC. (cont.) Their office was holy, but their character corrupt. The touched sacred things with unworthy hands. The full extent of their wickedness was perhaps covered over by claims of expediency. But Yahweh tore away the mask, and revealed the full measure of their iniquity. These men were officially the highest men of their day. They bore a holy name, they engaged in sacred duties, they pronounced holy words, they wore emblematic robes. But this was all a cover for a hidden wickedness. Thus was revealed the deadly result of corruptness in influential quarters — and "the people love to have it so" Jer. 5:31. The iniquity of the priests excused and justified their own sins, and they snatched at anything to justify their own laxity, indifference and contempt of religious duty and service they "compared themselves with themselves" 2 Cor. 10:12. What they should have done — Mal. 2:3.

first revealed to Samuel. **I. SAMUEL 4.** *The Israelites overcome.*

Before he realised that it was Yahweh speaking. (Note marg.)

THE VOICE
Samuel made ready to receive message of Yahweh. See Ephod 2:18. Yahweh with infinite patience: mercy permits in His call. Why repeat the doom of Eli's house? To give opportunity to repent. Why warn at all if this was not the purpose?

the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, [h] at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli [i] all *things* which I have spoken concerning his house: [6] when I begin, I will also make an end.

13 [7] [i] For I have told him that I will [j] judge his house for ever for the iniquity which he knoweth; because [m] his sons made themselves [9] vile, and he [10] restrained them not.

14 And therefore I have sworn unto the house of Eli, that [p] the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that ~~the LORD~~ hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and [5] more also, if thou

[2] Or, *word.*

[3] Heb. *all the things*, or, *words.*
[a] Cp. Job 1. 21 & 2. 10. Ps. 39. 9. Is. 39. 8.
[b] Judg. 13. 24.
[c] Gen. 39. 2. Josh. 6. 27.
[d] ch. 9. 6. Cp. Esth. 6. 10.
[e] 2 Sam. 3. 10.
[4] Or, *established faithful.* 1 ch. 2. 35.
[f] Josh. 18. 1.
[g] ver. 1, 4.
[h] 2 Kin. 21. 12. Jer. 19. 3.
[i] ch. 2. 27-36.
[6] Or, *came to pass.* Heb. *was.* Judg. 3. 10. 1 Kin. 6. 12.
[7] Heb. *beginning and ending.*
[k] ch. 5. 1 & 7. 12.
[7] Or, *And I will tell him, &c.*
[l] Ezek. 7. 3, 8 & 18. 30 & 33. 20.
[m] Josh. 12. 18.
[n] ch. 2. 12, 17, 22.
[9] Or, *accursed.* Ex. 21. 17.
[10] Heb. *frowned not upon them.*
[o] ch. 2. 23-25.
[2] Heb. *the battle was spread.*
[p] Is. 22. 14.
[3] Heb. *the array.* ver. 12, 16.
[q] Cp. Num. 14. 44.
[4] Heb. *take unto us.*
[r] Josh. 18. 1.
[s] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[5] Heb. *so add.* Ruth 1. 17.

hide *any* [2] thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, [a] It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel [b] grew, and [c] the LORD was with him, and [d] did let none of his words fall to the ground.

20 And all Israel [1] from Dan even to Beer-sheba knew that Samuel *was* [1] established *to be* a prophet of the LORD.

21 And the LORD appeared again in [s] Shiloh: for the LORD revealed himself to Samuel in Shiloh [t] by the word of the LORD.

CHAPTER 4.

1 Israel overcome by the Philistines. 11 The ark is taken, and Hophni and Phinehas slain. 18 Eli, hearing the news, falleth backwards, and breaketh his neck. 19 Ichabod is born.

AND the word of Samuel [3] came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [k] Eben-ezer: and the Philistines pitched in [m] Aphek.

2 And the Philistines put themselves in array against Israel: and when [2] they joined battle, Israel was smitten before the Philistines: and they slew of [3] the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? [q] Let us [4] fetch the ark of the covenant of the LORD out of [r] Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to [r] Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, [s] which dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

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

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

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

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 ¶ There ran a man of Jemini-

[1] Or, *established to be* Samuel *was* known.

[t] Josh. 18. 1.
[u] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[v] Josh. 18. 1.
[w] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[x] Heb. *take unto us.*
[y] Josh. 18. 1.
[z] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[a] Heb. *take unto us.*
[b] Josh. 18. 1.
[c] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[d] Heb. *take unto us.*
[e] Josh. 18. 1.
[f] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[g] Heb. *take unto us.*
[h] Josh. 18. 1.
[i] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[j] Heb. *take unto us.*
[k] Josh. 18. 1.
[l] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[m] Heb. *take unto us.*
[n] Josh. 18. 1.
[o] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[p] Heb. *take unto us.*
[q] Josh. 18. 1.
[r] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[s] Heb. *take unto us.*
[t] Josh. 18. 1.
[u] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[v] Heb. *take unto us.*
[w] Josh. 18. 1.
[x] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[y] Heb. *take unto us.*
[z] Josh. 18. 1.
[a] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[b] Heb. *take unto us.*
[c] Josh. 18. 1.
[d] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[e] Heb. *take unto us.*
[f] Josh. 18. 1.
[g] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[h] Heb. *take unto us.*
[i] Josh. 18. 1.
[j] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[k] Heb. *take unto us.*
[l] Josh. 18. 1.
[m] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[n] Heb. *take unto us.*
[o] Josh. 18. 1.
[p] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[q] Heb. *take unto us.*
[r] Josh. 18. 1.
[s] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[t] Heb. *take unto us.*
[u] Josh. 18. 1.
[v] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[w] Heb. *take unto us.*
[x] Josh. 18. 1.
[y] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[z] Heb. *take unto us.*
[a] Josh. 18. 1.
[b] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[c] Heb. *take unto us.*
[d] Josh. 18. 1.
[e] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[f] Heb. *take unto us.*
[g] Josh. 18. 1.
[h] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[i] Heb. *take unto us.*
[j] Josh. 18. 1.
[k] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[l] Heb. *take unto us.*
[m] Josh. 18. 1.
[n] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[o] Heb. *take unto us.*
[p] Josh. 18. 1.
[q] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[r] Heb. *take unto us.*
[s] Josh. 18. 1.
[t] Ex. 25. 22. Ps. 99. 1. Cp. Num. 7. 89.
[u] Heb. *take unto us.*

SAMUEL. "Asked of El" - Shemuel "Name of El." He exerted an influence on Israel that was felt for ages Jer. 15:1. Nor is he charged with a single fault in the fulfilment of his public duties, but stands out on the sacred page as one of the most upright, conscientious and noble men with whom the nation was ever favoured.
He ended the period of Judges, and headed the epoch of the prophets, acting as a bridge to the monarchy, laying down principles of education for "all Israel."
He came at a crucial period, at a time when it seemed that Israel must be crushed, when "the glory had departed. He arrested the nation's decay, built it up into an orderly state. He undertook the task of giving Israel a mental culture

I. SAMUEL 4.

The ark is taken.

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

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

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. Verb in singular.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [4]heretofore. Verb + adjective in plural.

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

9 Be strong, and [5]quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: [5]quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and [f]they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. Neither cavalry or chariots (Josh 11:6)

11 And [g]the ark of God was taken; and [h]the two sons of Eli, Hophni and Phinehas, were slain.

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

13 And when he came, lo, Eli sat [m]upon a seat by the wayside watching: for his heart trembled for the ark of God.

The death of Eli.

And when the man came into the city, and told *it*, all the city cried out.

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

15 Now Eli was ninety and eight years old; and his eyes [2]were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What [3]is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. Misery is heaped upon misery

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

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* [7]to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains [8]came upon her.

20 And about the time of her death the women that stood by her said unto her, [9]Fear not; for thou hast born a son. But she answered not, [9]neither did she regard *it*.

21 And she named the child [m]I-chabod, saying, The [n]glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is

The men entered the form A babel of voices all anxiously asking news at once created a confused tumult

[a] Josh. 6. 5, 20.
[b] 1 Kin. 1. 45. Cp. Ruth 1. 19.
[2] Heb. *stood.* 1 Kin. 14. 4.
[3] Heb. *is the thing.* 2 Sam. 1. 4.
[4] Heb. *yesterday, or the third day.* ch. 10. 11 & 14. 21 & 19. 7 & 21. 5. Cp. Josh. 3. 4.
[5] 2 Sam. 10. 12. Josh. Cited 1:6. 1 Cor. 16. 13.
[5] Heb. *be men.* Cp. 1 Kin. 2. 2.
He seems to have been a Judge to do justice only, and that in South-west *Israel.*
Judg. 13. 1.
[7] Or, *to cry out.*
ver. 2. Ps. 78. 60-64. Cp. Lev. 26. 17. Deut. 28. 25.
[f] 2 Sam. 18. 17 & 19. 8. 2 Kin. 14. 12. 2 Chr. 25. 22.
[8] Heb. *were turned.*
[9] Cp. ch. 2. 32.
ch. 2. 34.
[g] Gen. 35. 17.
[9] Heb. *died.*
[2] Heb. *set not her heart.* Cp. ch. 9. 20.
[h] Josh. 18. 1.
[l] 2 Sam. 1. 2.
[m] "There is (the glory) or, There is the glory."
[n] ch. 14. 3.
[n] Ps. 26. 8.
[k] Josh. 7. 6.
[p] ch. 1. 9.

"THE GLORY IS DEPARTED"

Israel was brought to the lowest extremity. High priest dead – his two eldest sons dead – the army overwhelmingly defeated – the enemy triumphant – the Ark in captivity. Without an army, deserted of its God, Israel reached the lowest state of despondency and weakness. But out of this bottomless pit of misery there came a great deliverance at the hands of Samuel. Shiloh never recovered the disgrace cp Ps. 78: 60-64. Jer. 7:12; 26:9.

SAMUEL (Cont.) and stable government, planting it firmly on the path that led to the Kingdom of God.
He was a Nazarite 1Sam 1:11, and like Moses, he officiated as a priest though only a Levite. In Ps 99:6 he is connected with Moses and Aaron. Austere and aloof, dedicated exclusively to his mission, his presence was received with mingled joy and fear. 1Sam 16:4-5
He was intensely loyal – to Yahweh, the Nation, the High Priest, the King. He hesitated to tell Eli the dread message, he wept and prayed for Saul, though the King was ignorant of his intercession, yet he was fiercely jealous of the honour of Yahweh's.
SEE BELOW.

departed from Israel: for the ark of God is taken.

Key word: Hand of Yahweh. vv 6, 9, 11.

CHAPTER 5.

1 The Philistines set the ark in the house of Dagon. 3 Dagon falleth down. 6, 9, 12 The Philistines are smitten with emerods.

AND the Philistines took the ark of God, and brought it from (a) Eben-ezer unto (c) Ashdod. (d) Spoiler – hence spoil taken there.

2 When the Philistines took the ark of God, they brought it into the house of (e) Dagon, and set it by Dagon. Prostrate as though worshipping

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was (h) fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. Emblems of reason + activity

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and (k) the head of Dagon and both the palms of his hands were cut off upon the threshold; only (l) the stump of Dagon was left to him. Before left

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the (m) threshold of Dagon in Ashdod unto this day.

6 But (n) the hand of the LORD was heavy upon them of Ashdod, and he (o) destroyed them, and smote them with (p) emerods, even Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the (r) lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto (a) Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was so, that, after they had carried it about, (b) the hand of the LORD was against the city (c) with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to (f) Ekron. And it came to pass, as the ark of God came to (f) Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the (i) lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; (j) the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

CHAPTER 6.

1 The Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the (q) diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not (s) empty; but in any wise return him (t) a trespass offering: then ye shall be healed, and it shall (u) be known

---

a ch. 17. 4. Cp. Ps. 78: 64

b ch. 7. 13 & 12. 15. Deut. 2. 15.

c ver. 11. See Note bottom p 376 "The Philistine Attack."

d ch. 4. 1 & 7. 12.

e ch. 6. 17. Josh. 11. 22 & 13. 3 & 15. 46, 47. 2 Chr. 26. 6. Neh. 13. 23, 24. Is. 20. 1. Jer. 25. 20. Amos 1. 8 & 3. 9. Zeph. 2. 4. Zech. 9. 6. Acts 8. 40.

f Josh. 15. 11.

g Judg. 16. 23.

h Cp. Is. 46. 1, 2, 7.

i Heb. Penetrate, to slay me and my.

j Josh. 13. 3. Heb. even I myself.

k Cp. Jer. 50. 2. Ezek. 6. 4, 6. Mic. 1. 7.

l ver. 6.

m Or, the fishy part. Type – Bottom

n Cp. Zeph. 1. 9. Type

o ver. 7, 11. Ex. 9. 3. Ps. 32. 4.

p ch. 6. 5.

q Deut. 28. 27. Ps. 78. 66. See bottom p. 378. Bubonic plague?

r Deut. 18. 10. Cp. Gen. 41. 8. Ex. 7. 11. Dan. 2. 2 & 5. 7. Bottom 378

s Josh. 13. 3. Perhaps enquiry of Israelites.

t Ex. 23. 15.

u ver. 5. 15, 16.

v ver. 9.

---

oages. Jer 15:1. Ne- n the sacred poe- red.
dge to the mourn-
en "the glory had a mental cultur- i, 19. The appearance distevelled mezze- o would cause the y to anxiously gath- gether to hear the e sults of the bat- 19A "In" should be , there. NIV "the ones s hurried over to fl- e 20. Thus he could see the state of young man and s not prepared by appearance for w followed. He was His eyes were 'set' The word expresses motionless state of eye when observed Cataroch. Ch 3:12-4 1 Ks 17:4.
21. It is bad when turns its back to the enemy.
22. It is worse when the triumph of the enemy is so decisive Surely this is the ng the cup of bitter ness to its dregs. Here is incident ble disaster - some thing that has never appened before. Is ael now has come o ruin.
Sept. = 20 years. It g gested that he was lest in days of Sam d the 40 yrs indust e 20 of Samson. Jud 13?.
THE GLORY IS DEPA D. Vv. 19-22.
e general dismay and se of disaster in be strated by the cries surrounding the th of Ichabod. The national disaster grace was such the private joy could no e it. Cp Ps. 78:64 oh also devastated hilistines. Opp 379.
Lit. "Where the glory other reference Ch 4 mother could see no re for her son in of the national ca For the line of ent of the high st see. Ch. 14:3
HE PHILISTINES ATTAC from Ps 78:60-64; Jos 2; 26:9. It appears tha e Philistines marched loh - put it to the sack e priests were slain? dence for turning the ar into a religious me - so arousing the rst feelings of pa ticism. Samuel's min this is unknown. at he may have re- oved the sacred ob fts from the ark to be protect them? ovide a basis for the storation + revival f true worship.

They probably thought it had been abandoned. Sadly disturbed over night. According to Strong from a root sig. "fish." See Margin
Sept = ...and he brought evil upon them, and it burst out upon them in to the ships and mice sprang up in the midst of their country, and there was a great and indiscriminate mortality in the city.
Old English spelling of haemorrhoids or piles. Cp. Deut 28:27.
FEAR IN PHILISTIA 7-8.
The distress and mortality experienced in Philistia aroused the desire to get rid of the awful and malignant influence of the Ark. It thus commences on its journey throughout Philistia bringing fear wherever it went.
They thus acknowledged the supremacy of Yahweh
A national conference. Ashdod put its case. But the other Lords doubtless thinking the affliction of Ashdod came by natural means decide to send the Ark to Gath.
Not broken but deliberately cut off + contemptuously placed on threshold.

SAMUEL (Cont.)
Name, harshly reproving Saul before the people, ruthlessly slaying Agag to the embarrassment of the King.
It was an epoch of perplexity, of transition and change. He mediated between the old and new. He began by denouncing the monarchy as fraught with evil, and ended by becoming the protector and counsellor of him who was to be its chief glory and support, though there was reason in this. See Note Ch. 8:6.
Above all, he organised the prophetic order so that at his death there were those to carry on the work instituted.

377 REFERENCES OUTSIDE THE BOOK.
Descendant of Kohathites of family of Korah. 1Chron 6:28, 33 see Num 16.
Helped David to organise the set worship of Tabernacle and Temple 1 Chron 9:22.
Dedicated singers for the Temple 1 Chron 26:28.
Re-organised celebration of feasts 2 Chron 35:18.
Recorded a history of the times 1 Chron 29:29
Re-organised celebration of feasts 2 Chron 35:18.
Commanded Israel to anoint David as King 1 Chron 12:3
Classed as the first of prophets. He thus must have organised the order of the prophets whose presence now mentioned in

Sig. "Winepress." About 15 miles SW East of Ashdod
From a verb SAPHAR sig. to scrape or conceal + also destroy. Heb + the humours burned the mucous deep in the flesh + became incurable.
"Destruction" – Heb "mehumah" – Confusion, or uproar. Jr 8:4 – "great discomfiture." Doubtless the plague and destruction of Ashdod had been reported at Gath, the people would wait with trepidation the advent of the Ark. Then as the sickness, the plague came up on them with fatal results the city became agitated, and the demand arose to get rid of the terrible and sacred object.
Sig. "Eradication." About 15 m. north Gath.
There was no longer any doubt as to the cause of the plague. The report of the trouble at Ashdod and Gath had preceded the journey of the Ark to Ekron and was met by a deputation of the people demanding that it should be sent elsewhere. It was the complete defeat of the pagan.
No one wanted to touch the Ark now. The carriers from Gath left it at Ekron, and again plague broke out causing a fear of death among the people. See Note V. 9.

CHAPTER 6.

SEVEN MONTHS OF MISERY
CONSULTATION OF PHILISTINES TO GET RID OF ARK
Vv 1-8

It appears as though it was sent to the five main cities in turn, during this period. As a result the people suffered from the painful and distressing emerods. V. 17
Meanwhile the plague of mice affected the whole country – even the towns and villages which had not seen the Ark. The folly of the lords of the Philistines involved the whole country in trouble V. 18.

The history of Israel 1Sam 10:5 Acts 3:24. 13:20.
Acknowledged as "the prophet" Acts 3:20.
Performed his work "in faith" Heb 11:32.
Commended by Yahweh Jer 15:1. and linked with Moses.
Destined to act as priest in the Temple of the future Age Ps 99:6.

YAHWEH SABAOTH 1 Sam. 1:3. : Strength in weakness. Stability in a time of failure. Isa. 51:12-16; Ps. 46:6-11. The belligerent name of Deity - first occurs in Samuel where is recorded the request of the people for a King who can go before them and fight their battles. 1 Sam. 8:20. Described as "dwelling between the Cherubim 1 Sam. 4:4 who, however, refused to fight for Israel but made the Philistines, 1 Sam. 5:9. It was in his name that David fought 1 Sam. 17:45, Israel was protected Isa. 118:9. Rom. 9:29. saints are protected James 5:4 and the future is assured. Isa. 6:1-3; 9:7; 11:45. Hag. 2:4-9,23; Mal. 3:16-17. His armies 2 Kg 6:11-18. 18:17; 19:21-33 Cp Ps. 89:8-9. Gen. 32:1-2; Ps 34:7. Israel = the armies of Below

I. SAMUEL 6.

The Philistines send back the ark.

Seven months of affliction had passed by for the Philistines. Doubtless many "cures" had been attempted. Now the Diviners suggest that the people humble themselves under the God of Israel by a Trespass offering. If this effected a cure they would then know why His judgements had not been taken away previously.

1 and the land of the Philistines was 2 Here was acknowledgment of Yahweh's supremacy. 3 An interesting comment showing how Yahweh's judgements on Egypt were observed by others. See Josh. 2:10. Jer. 32:20.

4 They did not let the people go. The Philistines were only too willing to get rid the Ark.

5 This is suggested in ignorance of Yahweh's requirements. (Num. 4:15, 7:9; 10:21) which it was not expected that they should know. But contrast David's "new cart" and the disastrous end that brought. 2 Sam. 6:3

6 A first principle in Divine worship is that of sanctification in which a thing is separated from common use and given exclusively to Deity. That was the motive that led him to the selection of new cart and unyoked kine. THE TEST. V.9.

7 Sig. "House of the Sun." About 15 m. NW. East Gath and 18 m. SW. East Ekron, on the border of land of the Philistines and on the main road from Ashkelon and Ashdod to Jerusalem. The city was given to the priests, who mainly inhabited it Josh. 21:13, 16.

8 In this verse the Ark is referred to as if it were a deity.

YAHWEH'S AUTHORITY AND POWER VINDICATED vv. 12.

Against nature, and accordingly lowing as they met the two kine made straight for Bethshemesh demonstrating the hand of God driving them. The continued lowing showed the great stress that was laid upon their nature in being compelled to so act.

9 They were possibly taken to a cross-road in order that a proper test might be made. cp v. 9.

10 Calling for their calves, but driven against their will towards Beth-shemesh by invisible agents - the angels.

A matter too important to leave to servants.

RECEPTION AT BETH-SHEMESH. Vv 13-16

12 Approx. May, June. Of Sorek. Wheat harvest began at Pentecost.

The Altar of Mourning (Abel) v18. Beth-shemesh = "House of the Sun." After the Ark had sojourned in the land of the enemy, it finally rested in the field of Joshua. Here a sacrifice was offered unto Yahweh, but the Altar became the Altar of Mourning to Israel because of their ignorance, the Beth-shemites suffering as a result. The Ark was finally sent to Kirjath-Jearim - The City of Forests. Jos. 18:28

15 This was appropriate as both had been sanctified unto Yahweh.

16 This was in accordance with the requirements of the law Num. 28:9, 10:21

17 See Note Josh. 13:31

The 5 golden rats represented all the towns.

18 In Genesis given as "mourning." R.V. marg. "meadow." R.V. texts following Sept. & reading "Eben" instead of Abel. - as per Hebrew.

WATER POURED OUT 7:6

Joy - as winning from depths below of the source of life

1 Health 2 Acknowledgement of weakness 2 Sam. 14 14 Penitence Ps. 22:1ff

DISASTER AT BETH-SHEMESH. Vv 19-20

5:8 Lords. : SERANIM from seren, a hinge - the council of 5 upon whose decision the policy of the Philistines open or closed. The cardinals of Rome take their name from the Latin cardo, which has the same meaning.

1 SAM 5:12, 10 Though Akronites is in plural, yet in all that follows sing. used (note sing) - the prince of Ekron as representing the people protests to his fellow-rulers for the wrong they have done the city.

1 Ex. 7. 13 & 8. 15, 32 & 9. 7, 34 & 10. 1.
k Cp. Josh. 21. 26.
3 Or, reproachfully. Ex. 10. 2.
l Ex. 22. 31.
4 Heb. them.
m Num. 7. 3, 6.
2 Sam. 6. 3.
n Num. 19. 2.
o ver. 4.
p Josh. 15. 11.
q ver. 4, 5. Heb. = any out ide of man-ufacture They treat it with great reverence
r ch. 5. 1.
s Josh. 15. 47.
t Judg. 1. 18.
u ch. 17. 4.
x Josh. 15. 10.
5 Or, it.
y ver. 3.
z Deut. 3. 5.
6 Or, great stone. ver. 14, 15.
a Cp. ver. 19 with Gen. 50. 11, or Judg. 11. 33.
b Cp. Ex. 19. 21, Num. 4. 5, 15, 20.
2 Sam. 6. 7.

Below

I. SAMUEL 6.

Akborim - Rats? so read. NIV Apparently any rodent

a Josh. 15. 10.
b Num. 20. 19.
c Lev. 11. 29.
d ver. 17, 18. Josh. 13. 3.
See bottom right
2 Heb. them. V.6. Will the Philistines restore the Ark on the warning of one
e ch. 5. 6.
f Josh. 7. 19. plague or remain stubborn
Cp. ch. 5. 6, 9, 11.
h ch. 5. 3, 4, 7.

and the images of their emerods. Difficult word. TEHORIM - Burnings. See below

12 And the kine took the straight way to the way of a Beth-shemesh, and went along the b highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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

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

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

16 And when o the five lords of the Philistines had seen it, they returned to p Ekron the same day. TEHORIM. See V.11 below

17 And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for r Ashdod one, for s Gaza one, for t Askelon one, for u Gath one, for x Ekron one;

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of z country villages, even unto the 6 great stone of a Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And b he smote the men

EMERODS : MICE : Ophalim (Emerods) sig. tumours, swellings, its basic meaning being a hill 2 Chr. 27:3. But it was never read as such in the synagogues, the reader substituting the word TEHORIM (burning) as in 5:6, 17, the vowels of which are attached to the consonants of OPHALIM in our Hebrew Bibles. The word was not thought fit for public reading in the synagogues. Some have identified the emerods or swellings with the bubonic plague (characterised by swellings, particularly in the lymph glands of groin & armpits) & so identified with mice or rats. If so this would be the first time in history that the plagues has been associated with rodents. See Animals of Bible Lands.

Left: It is not m... but a record o... Israel failed H... Her test). It is

As we read ... living can be ... supplies the an... it is even possi... know about G... truths, and ye...

1 FAIL...
1 EIGHT...
1 JUDA... A... V... F...
2 BENJ...
3 FAILU... In... Fe... Fa...
4 ...
5 FAILU...
6 ACHE...
7 NAP...
8 DAN...
2 ISRAE...
1 REBU...
2 JOSHU...
3 CANA...
4 GOOD...
3 THE E...
1 Peac...
2 ...
2 SEVEN...
1 OTHNIEL (Othniel 3:10-11) which it was not
2 EHUD (Ehud 3:15-30) expected that they should
• The Ca... Escape... of Mo...
3 DEBORAH... SISERA...
1 DEFE... • The C... the Co... his fi... Powe...
2 SIGH... • Prelu... Deliv... • Barak... and ...
4 GIDEO...
1 DO...
• Israe... phet...
• The... 21-2... his ...
2 GI...
• His... stra... the...
3 GI...
• Th...
• Th...
• Su... Ki...
• Gr... Ir...
5 CIVIL...
• Abi...
• Gideon...

Right: ...ich began before Sam... ...ed his worship heaven... ...ened out upon the en... ...intercast sky above ca... ...ear-splitting crash of ... ...ook the ground. The ... ...n all its fury against ... ...and doubtless lightning d... ...n them.

The Isra...
...ously got the ... them. They ... ...e known the ... prohibition ... ...ities gazing ... Ex. 19:21. ... 1 Ch. 20. In ... and reverence ... have avert... ...place ... ...along out of all ... ...n size of Beth... ...ed to various ... some codices emit ... Syr. and Arabic ... instead so. The ... seventy men ... and one thou... to (C.B.) Joseph ... men of the ... Beth-shemesh, ... the ark, who... ...e not worthy to ... among priests) ... ...ook with light... ...he emits ...

...mmon reading ...stranded, if we ...ome the omission ...e letter, the ... a comparison ... "as," "as," or "as" ...ons would cause ...ing to compare ...men as "equal to" ...d they would be ...lders or govern... ...e people (Clarke) ...e blamed Him as ...e please not rec... ...of their own fault. ...to KIRIATH JEAR...

...City of Forests" ...4 miles distant, ...of the Gibeonites ...10.

CHAPTER 7
...URAL REVIVAL ...UAREL Vv 1-2. ...BLE INFLUENCE ...TO BE FELT ...probably consulted ...and acted on his ...cisions ...in Gibeah." 2 Sam. 6:3-4. ..."Father of Liberality" ...ained in this place ...he time of David ...13. 1 Chron. 13:7. ...ably set him apart ...after the Ark ...resent a repetition ...disaster of Beth... ..."El hath helped" ...ording to C.B. 89 yrs ...between its ...ity by Philistines ...removal to ...2 Sam. 6:17. on

1 The ark is ... dah. 3 Th... The Philis... judgeth Isr...

AND t... jear... up the ... brought ... Abinad... sanctified... keep the...
2 And ... the ark ... that the ... was twe... house of... the LOR...
3 ¶ An... all the ... If ye do... with all ... away t... Ashtar... and ... pre... the LOR... and he ... the han...
4 Then ... did put ... taroth, ... only. Nfe...
5 And ... Israel to... pray for...
6 And ... the seed...
7 A new ... Twenty y... people ... in Israel. ... longer th...
Heb. "No... also (Sr.) ... R.V. maro... er." Here... ing a se... drawing ... HE...
9 A name... uel ad...

The attack began before Samuel completed his worship heaven's artillery opened out upon the enemy from the overcast sky above came an awful ear-splitting crash of thunder that shook the ground. The storm broke forth in all its fury against the Philistines, and doubtless lightning destroyed many of them.

Their curiosity got the better of them. They should have known the law and its prohibition (even Levites gazing into the Ark Ex. 19:21. Num 4:15, 18, 20. In humility and reverence they should have averted their gaze.

This being out of all proportion to size of Beth-shemesh has led to various readings. Some codices omit altogether. The Syr. and Arabic versions = 5 instead 50. The Vat. reads "seventy men, even fifties and one thousand" = 1,170 (C.B.). Josephus = "Seventy men of the village of Beth-Shemesh, approaching the ark, which they were not worthy to touch (not being priests) were struck with lightning." Thus he omits the 50,000.

The common reading may be defended, if we may suppose the omission of a single letter, the particle of comparison (Ke, "like," "as," or "equal to." This would cause the reading to compare the 70 men as "equal to" 50,000. i.e. they would be leaders, elders or governors of the people (Clarke).

They blamed Him as Lord to please not recognising their own fault.

APPEAL TO KIRJATH JEARIM. v.21

Sig. "City of Forests" About 6 miles distant. A city of the Gibeonites Josh 9:17.

CHAPTER 7.

SPIRITUAL REVIVAL IN ISRAEL. Vv.1-2. SAMUEL'S INFLUENCE BEGINS TO BE FELT

They probably consulted Samuel and acted on his instructions.

Heb. - "in Gibeah." 2 Sam. 6:3-4.

Sig. - "Father of Liberality" It remained in this place until the time of David 2 Sam. 6:3. 1 Chron. 13:7.

Probably set him apart to look after the Ark and prevent a repetition of the disaster of Beth-Shemesh.

Sig. "El hath helped."

According to C.B. 89 yrs elapsed between its captivity by Philistines and its removal to Zion. 2 Sam. 6:17. on the second attempt by David.

A new sentence should commence here.

Twenty years have passed away and the people lament, because of state of things in Israel. The Ark was in Kirjath-jearim longer than 20 years. 383 bottom)

Heb. "Nawhaw" - to groan, bewail. But also (Sr.) to assemble as if on proclamation. R.V. marg. follows this: "were drawn together." Here was the work of Samuel, bringing a sense of shame to the people, and drawing them together after Yahweh.

H2 UNITES THE PEOPLE IN TRUTH 3-6.

A national convention at which Samuel addressed the people. His preparation complete, he now stands forth as their leader. Over the years he has slowly but surely assumed that position and his stern, unyielding principles, his appearance in long, flowing mantle, untrimmed hair and beard, his reputation for integrity and austerity is known to all.

His address at this time seems to have been to the tribal leaders, for he calls for a gathering to Mizpeh of all people V.6.

Not merely in externals.

Actions as well as intentions required.

Ruthlessly examine yourselves that Yahweh may reign supreme.

False idols - Consort. Vicious depraved fertility goddess of sex.

Plural of Ashtaroth (Sg. Ashtoreth) female idols.

Watchtower. See Note Gen 28:11.

27 Now Israel attacked. The Philistines already fearful panicked. No longer fearing their weapons, Israel pressed home the advantage and victory was won.

28 Sig. "House of the [illegible]" See Note The use of the word "under" suggests that it was on a rising. Here Israel had been defeated 20 yrs earlier. Ch. 4:1 Cp. V.12 below.

29 Sig. "Tooth" - A jagged rock. For "hitherto" Cp. Acts 26:22 2 Cor. 1:10

THE VICTORY OF FAITH. 13-14

30 I.e. as permanent conquerors. Cp. Ch. 13:5. Thus work Samson completed Jud. 13:5. Yahweh had brought Israel down to the point of national extinction; the glory had departed Ch. 4:21. but now, through faith Heb. 11:32 and His miraculous interference, He lifts them up and humbles their proud oppressors to the dust.

V.5. Mediator. Like Abraham, Moses Ex. 17:11 Elijah 1 Kg 18:36, Ezra 9:5 Christ.

Water poured out is a sign of penitence, sorrow and weakness Ps 22:14 Lam 2:19 Ps 42:3. 1 Sam. 1:15 Symbolic of tears that pour out of the eyes on such occasions.

See Note and first occurrence of word. Jud 20:26.

At this time of national repentance, he not only brought the people closer to Yahweh, but redressed wrong one to the other, and laid the foundation for better political administration. The assembly was thus held for religio-political-military purposes (natural as well as supernatural premises).

FEAR IN ISRAEL. VV.7-8

The influence of Samuel would not have gone unnoticed by the enemies of Israel. They would have realised matters were coming to a head, and decided to intervene before they developed too far.

They had cause to fear. See note of Philistine Josh. 13:3

The Philistines held a corner in iron 1 Sam. 13:19-22 and possessed the weapons to hold Israel in abject suppression.

They knew that Yahweh was with him 1 Sam. 3:21 They had every confidence in his ability to wisely guide and assist them.

YAHWEH VINDICATES HIS POWER. VV. 9-12.

A Levite could offer at direction of a priest 1 Chron 24:31 but here it seems that Samuel went beyond this - doubtless by virtue of his Divine appointment. He thus acted as priest, typifying the Lord in so doing.

If had to be at least 8 days old. Lev 22:27 Bottom p.390 See Note Josh 5:2. The offering of Samuel would be conducted in the face of the threatening Philistines. The courageous, calmly conducting Judge, calmly conducting this worship in spite of the threat of attack would doubtless steady the panicking Israelites.

The Heb. comes from a root "to shriek" as in anguish or danger. The word also signifies to gather together. His wild shriek would thus gather together in one voice the agitation of all Israel, supplicating the help of Yahweh in their fears. A dramatic scene thus opens to the mind: the fear-ridden ranks of Israel, the army of the Philistines preparing to attack, and the prophet with flowing hair and beard, presiding over the tragic wheel of fate. Vivid

19 Bottom p. 380. Top 381.

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

20 And the men of Beth-shemesh said, [e] Who is able to stand before this [f] holy LORD God? and to whom shall he go up from us? Prev. Kirjath Baal Josh 15:60 one time Levitical city.

21 ¶ And they sent messengers to the inhabitants of [g] Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you. Map. Bottom 381

CHAPTER 7. Top. 382.

1 The ark is brought into the house of Amnadab. 3 The Israelites solemnly repent. 13 The Philistines are subdued. 15 Samuel judgeth Israel.

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

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

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do [k] return unto the LORD with all your hearts, *then* [l] put away the strange gods and [m] Ashtaroth from among you, and [n] prepare your hearts unto the LORD, and [o] serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [p] Baalim and Ashtaroth, and served the LORD only. Heb Jud. 2:13 Top right

5 And Samuel said, Gather all Israel to [q] Mizpeh, and [r] I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and [s] fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh. See right col. p.378.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

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

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

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and [u] discomfited them; and they were smitten before Israel. The Voice of Yahweh Ps. 29:3. P.383

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

12 Then Samuel took [v] a stone, and set *it* between Mizpeh and Shen, and called the name of it [w] Eben-ezer, saying, [x] Hitherto hath the LORD helped us.

13 ¶ [y] So the Philistines were subdued, and [z] they came no more into the coast of Israel: and [a] the hand of the LORD was against the Philistines all the days of Samuel. Cp. period Saul Cp. 9:16

14 And the cities which the Philistines had taken from Israel were restored to Israel, from [b] Ekron even unto [c] Gath; and the coasts thereof did Israel

[a] Cp. 1 Sam. 14:24.
[b] Judg. 20.26. Neh. 9. 1. Dan. 9. 3, 4, 5. Joel 2. 12.
[c] Judg. 20.10. 1 Kin. 8. 47.
[d] Cp. Ps. 51 ver. 19 with Gen. 50. 11 or Judg. 11. 33.
[e] Cp. 2 Sam. 6. 9.
[f] Josh. 24. 19.
[g] Josh. 9. 17.
[h] Heb. *Be not silent from us from crying.*
[i] Ex. 14. 14. Cp. 2 Kin. 19. 4. Is. 37. 4.
[k] Cp. Acts 11:15 Ps. 99. 6. Jer. 15. 1.
[l] Ch. 6. 21.
[m] Or, *answered.* ch. 8. 18. Ps. 99. 6. Mic. 3. 4.
[n] 2 Sam. 6. 3.
[o] Ch. 2. 10. Ps. 18. 33. 2 Sam. 22. 14. Heb. Voice
[p] Josh. 10.10. Cp. Judg. 5. 20. Is. 55. 7. Hos. 6. 1. Cp. Promise Deut. 30. 2-10.
[q] 1 Kin. 8. 48. Joel 2. 12.
[r] Gen. 28. 18. Josh. 4. 9 & 24. 26.
[s] Judg. 20.26.
[t] Judg. 2.13.
[u] i.e. *The stone of help.* Top ch. 4. 1. 382
[v] Num. 14.19.
[w] 2 Chr. 19. 3. Ezra 7. 10. Job 11. 13. Ps. 78. 8.
[x] Deut. 6. 13. Cited Mat. 4. 10. Luke 4. 8.
[y] Cp. Judg. 13. 1.
[z] Cp. ch. 13. 5.
[a] ch. 5. 9.
[b] Josh. 18. 26.
[c] Gen. 20. 7.
[d] Josh. 15. 11.
[e] ch. 17. 4.

deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

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

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

CHAPTER 8.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief is comforted by God. 10 He telleth the manner of a king.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

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

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

8. desire a king. The Judges had acted no tribute of Israel, nor put them to any charge. But they now desired a King like other nations with a standing army and visible power to repel invasion. They lacked the faith to put confidence in Yahweh.

11 Without asking permission or consent.

19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

See top p. 378

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

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

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

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

---

19. "mountaineers" - i.e. hardy race put generally for Canaanites. Having witnessed the signal defeat of such a powerful nation as the Philistines, the other nations did not attempt to molest Israel. See note. Deut. 1:6, 19.

See bottom of P. 389

32. Not only in a politico-military sense, but he laboured to systemise the education of the people, and the worship of the nation in antiposition of Temple worship. Easy access for Ephraim & northern tribes.

33. Benjamin and those beyond Jordan thus served. Close to Judah, Simeon and Gad.

34. Bringing order, stability, prosperity to the country.

1. Ramathaim-Zophim, the home town of Samuel. This name was used to distinguish it from other Ramahs. Ramathaim-Zophim = "Heights (or twin heights) of the watch" thus giving significance to the Ahab.

Samuel thus restored to the place from where he came 1 Sam. 1:11.

He thus acted as Judge and priest-doubtless having received a direct commission from Yahweh to that end. Spiritually, he was thus elevated to the position of firstborn to the nation. See note on Firstborn.

CHAPTER 8

ISRAEL DEMANDS A KING

Samuel's sons prove unworthy to Rule 1-5

Deu. 13:10-11, Acts 13:20-21 The elders sought a King without consulting the will of Yahweh, but Samuel prayed.

The elders of Israel fearing that the nation might revert to anarchy on the death of Samuel, desire a kingship that a hereditary leadership might be preserved. It is difficult to determine how old. Thought to be about 60. He continued to Judge the Land for many years, anointing David as King. The elders probably approached him at this time in order that he might assist and guide the new King.

Samuel saw the need for continuity in leadership lest anarchy prevail and made his sons deputy-Judges in the remote town of Beersheba. The wickedness of his sons caused the experiment to be a failure, for their punishment 12:22. Sig. "Yah is El." 1 Chron. 6:

Called also Vashni 1 Sam. 8:2, but this changed by Yahweh.

Sig. "Yah is a Father" Nam 1 Chron. 6:28.

The deputation approached Samuel in his home town Ch. 7:17.

SAMUEL'S DISPLEASURE 6-9.

He saw in it a personal repudiation of his own leadership V.7. and was

---

1 Sam. 2:22. Even the doorpost and door are mentioned 1 Sam. 1:9, 3:15. Hence some permanent buildings for sacerdotal use had been erected around the Tabernacle enclosure though that still was housed in "curtains" 2 Sam. 7:2, 6. Shiloh was destroyed in the days of Eli Ps. 78:60-65, whilst the Ark remained with the Philistines, the Tabernacle was transferred to Nob 1 Sam. 21:2 thence to Gibeon 1 Kgs 3:4. With the building of the Temple the Tabernacle was dismantled, presumably & stored in the Temple Chambers. 1 Kgs 8:4, 2 Chr. 5:5.

8. Dt. 14:11-12; 16:7; 17:2; 32:21. Num. 14:2-4. 16:2, 3, 41-7

a At the House of God. Reproach. Rolled away. By use of Urim & Thummim. Ancient Greeks likewise.
b Gen. 15, 16. Not in Heb.
c ver. 6. ch. 12. 11 & 25. 1.
d Or, obey. ver. 7, 22.
e Or, not withstanding when thou hast solemnly protested against them, then thou shalt shew, &c.
f Heb. and he circuited.
g Josh. 16. 2.
h Josh. 5. 9.
i Josh. 18. 26.
j ver. 11-18.
k ch. 1. 19.
l ver. 9. ch. 14. 35. Judg. 21. 4.
m Cp. Deut. 17. 16.
n ch. 14. 52.
o Deut. 16. 18.
p Cp. Judg. 10. 4 with Judg. 5. 10.
q Gen. 45. 6.
r Vashni. 1 Chr. 6. 28. Cp. 1 Chr. 6. 33.
s Josh. 15. 28.
t Ex. 18. 21.
u Cp. Ex. 30. 25.
v Ex. 23. 8. Ps. 15. 5.
w 1 Kin. 21. 7. Ezek. 46. 18.
x ch. 1. 19. For Couic 12:12.
y ver. 19, 20. Deut. 17. 14. Hos. 13. 10. Acts 13. 21.
z Heb. Eunuchs. Gen. 37. 36.
a Heb. was evil in the eyes of Samuel. ch. 18. 8. Gen. 38. 10 & 48. 17. 2 Sam. 11. 25, 27. 1 Chr. 21. 7. Is. 59. 15. Jonah 4. 1.
b Cp. Ex. 16. 8.
c Judg. 8. 23.
d Mic. 3. 4. Prov. 1. 28.

380

2:32. "Enemy" Heb. TSAR = Tightness compression. Berk. "In my house you will witness shortage among all the blessings I will give to Israel." RSV. "then in distress you will look with envious eye on all the prosperity which shall be bestowed upon Israel."

THE PUNISHMENT OF BETHSHEMESH 6:19

Being a city of priests, they should have known that death is the penalty of unlawful gazing at hallowed things such as the Ark Num. 4:20 they should have reverently covered it with a veil Num. 4:5. To omit to do so was neglectful, to pry into it was sacrilege. They were guilty of the same sin as Hiz sons.

7 Heb. "Ashdod" - i.e. hardy race put generally for Canaanites. Having witnessed the signal defeat of such a powerful nation as the Philistines, the other nations did not attempt to molest Israel. See note. Deut. 1:6, 19.

See bottom of P. 389

MINISTRY OF SAMUEL 15-17.

32. Not only in a politico-military sense, but he laboured to systemise the education of the people, and the worship of the nation in antiposition of Temple worship. Easy access for Ephraim & northern tribes.

33. Benjamin and those beyond Jordan thus served. Close to Judah, Simeon and Gad.

34. Bringing order, stability, prosperity to the country.

1. Ramathaim-Zophim, the home town of Samuel. This name was used to distinguish it from other Ramahs. Ramathaim-Zophim = "Heights (or twin heights) of the watch" thus giving significance to the Ahab.

Samuel thus restored to the place from where he came 1 Sam. 1:11.

He thus acted as Judge and priest-doubtless having received a direct commission from Yahweh to that end. Spiritually, he was thus elevated to the position of firstborn to the nation. See note on Firstborn.

CHAPTER 8

ISRAEL DEMANDS A KING

Samuel's sons prove unworthy to Rule 1-5

Deu. 13:10-11, Acts 13:20-21 The elders sought a King without consulting the will of Yahweh, but Samuel prayed.

The elders of Israel fearing that the nation might revert to anarchy on the death of Samuel, desire a kingship that a hereditary leadership might be preserved. It is difficult to determine how old. Thought to be about 60. He continued to Judge the Land for many years, anointing David as King. The elders probably approached him at this time in order that he might assist and guide the new King.

Samuel saw the need for continuity in leadership lest anarchy prevail and made his sons deputy-Judges in the remote town of Beersheba. The wickedness of his sons caused the experiment to be a failure, for their punishment 12:22. Sig. "Yah is El." 1 Chron. 6:

Called also Vashni 1 Sam. 8:2, but this changed by Yahweh.

Sig. "Yah is a Father" Nam 1 Chron. 6:28.

The deputation approached Samuel in his home town Ch. 7:17.

SAMUEL'S DISPLEASURE 6-9.

He saw in it a personal repudiation of his own leadership V.7. and was

---

2:32. "Enemy" Heb. TSAR = Tightness compression. Berk. "In my house you will witness shortage among all the blessings I will give to Israel." RSV. "then in distress you will look with envious eye on all the prosperity which shall be bestowed upon Israel."

THE PUNISHMENT OF BETHSHEMESH 6:19

Being a city of priests, they should have known that death is the penalty of unlawful gazing at hallowed things such as the Ark Num. 4:20 they should have reverently covered it with a veil Num. 4:5. To omit to do so was neglectful, to pry into it was sacrilege. They were guilty of the same sin as Hiz sons.

8. desire a king. The Judges had acted no tribute of Israel, nor put them to any charge. But they now desired a King like other nations with a standing army and visible power to repel invasion. They lacked the faith to put confidence in Yahweh.

11 Without asking permission or consent.

WARNING 2 Sam. 19:19-22

Ex. 6:19. Heb. = 70 normal, thus implying that the numbers were not removed at once. Judges relate to Israel. RUTH can relate to Leader - at the first. Those 70 were slain Ca

Saul is

refused Samuel; but we us;

20 That all the king may before us

21 And words o rehearse the LORD

22 And Samuel, voice, an And Sam of Israel, his city.

See top p. 378

1 Saul despa 18 cometh eth Saul a Saul on his

NOW Ben Kish, th of Zeror the son jamite, power.

2 And name wa man, an was not Israel a he: fro upward any of th

3 And Saul's fa Kish said now one thee, an asses.

4 And mount through but they they pas of Shal were n through jamites, not.

wild uncc animals

---

1 Sam 7:9 Whole burnt offering. 'OLAH - burnt Offering = that which ascends = feminine. CHALIL - Whole = Masculine. Burnt offering symbolised devotion & consecration. Whole - intensification - all given to Yahweh without reserve. Samuel acted as Priest as well as Ruler and Prophet.

1 Sam. 8:5. A king like the nations: They undervalued their religious privileges. They could have a representative of Yahweh as King.

Saul is sent to seek

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be [b] like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

[b] ver. 5.
[c] Cp. Mat. 6. 27, 31, 34 & 10. 19. Luke 12. 11, 22, 25, 26.
[d] Judg. 13. 6.
[e] ch. 3. 19.

his father's asses.

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

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

7 Then said Saul to his servant, But, behold, *if* we go, [f] what shall we bring the man? for the bread [2] is spent in our vessels, and *there is* not a present to bring to [d] the man of God: what [3] have we?

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

9 (Beforetime in Israel, when a man [i] went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called [g] a Seer.)

10 Then said Saul to his servant, [h] Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found [k] young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a [l] sacrifice of the people to day in [m] the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to [n] the high place to eat: for the people will not eat until he

[f] Heb. there is found in my hand.
[g] ch. 14. 51. Cp. 1 Chr. 8. 33 & 9. 39.
[h] Or, *the son of a man of Jemini.*
[i] Gen. 25. 22.
[k] ch. 8. 16.
[l] 2 Sam. 15. 27. 1 Chr. 16. 39. 2 Chr. 16. 7, 10. Is. 30. 10.
[m] Heb. *Thy word is good.*
[n] ch. 10. 23.
[1] Heb. *in the ascent of the city.*
[2] 1 Kin. 14. 3. 2 Kin. 4. 42 & 8. 8.
[3] Heb. *is gone out of, &c.*
[4] Heb. *is with us.*

CHAPTER 9.

1 Saul despairing to find his father's asses, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel bringeth Saul on his way.

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

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

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

4 And he passed through mount Ephraim, and passed through the land of [o] Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there* they were not: and he passed through the land of the Benjamites, but they found *them* not.

[a] Heb. there is found in my hand.
[b] ch. 14. 51. Cp. 1 Chr. 8. 33 & 9. 39.
[b] Or, *the son of a man of Jemini.*
[c] Gen. 25. 22.
[c] Or, *substance.*
[k] ch. 8. 16.
[m] 2 Sam. 15. 27. 1 Chr. 16. 7, 10. Is. 30. 10.
[2] Heb. *Thy word is good.*
[m] ch. 10. 23.
[3] Heb. *in the ascent of the city.*
[n] Gen. 24. 11.
[o] Josh. 24. 33.
[p] 2 Kin. 4. 42.
[q] Or, *Saalim.*
ver. 13. ch. 20. 6. Cp. ch. 7. 9, 17 & 13. 12 & 16. 2 & 20. 29.
[r] ch. 10. 5. 1 Kin. 3. 4.

It is not me
but a record of
Israel failed thr
1 Cor. 10:12. it is e
As we read t
living can be as
supplies the ans
if it even possib
Know about God
truths, and yet

1 FAILU

1 EIGHT

1 JUDAH
A Ado
B Vic
C Fai

2 BENJA

3 FAILURE

4 Intr
A Fai
B Fai
C Fai

5 FAILUR

6 ASHER

7 NAPH

8 DAN'S

2 ISRAEL

1 REBUK

2 JOSHUA

3 CANAA

4 GOODN

3 THE EN

1 Peace
2 Minor L

2 SEVEN

1 OTHNIEL
Cities of Pal

2 EHUD (B
FROM E
• The Capt
• Escape
of Moa

3 DEBORA
SISERA (

1 DEFEA
• The Con
the Con
his for
Power

2 SIGHI
• Introduc
Deliver
• Barak
and De

4 GIDEON

1 DO
• Israel
phet 2
• The A
21-27

2 GID
• His
strat
the

3 GID
• The
• The
• Succ
Kin
• God
Isra

5 CIVIL
• Abim
• Gideon
Parable

Ch.7. EBENEZER: STONE of Help. God our help: the theme of Vv.3-12. Cp. V.12.
- Conditions for receiving help. 3-4
- Confession of need of help. 5-6.
- Gifts illustrating need. 7
- Calling in prayer for help. 8-9
- Conquest through receiving help. 10-12.

Micah. Continued from below

1 Chron. 8:35 Pithon, Melech, Tahrea, Ahaz

Jehoadah (Jarah 1 Chr. 9:42)

Alemeth, Azmaveth, Zimri

(2)

- The reformation illustrates some of the fruit of Samuel's labor.

GENEALOGY OF THE

Ch.8 v8. NOT 17 THE KING YE CHOOSE

This relates not only to civil but to the kings of Northern Tribes who were spiritually inferior to those of House of David. With all its failures David's dynasty was far superior to any other to exercise rule over man in Europe or elsewhere.

19 An indication of the eminent position assumed by Samuel, far above that taken by normal Levite.

20 Thus Providence worked to bring Saul to the city of the right time. The last actors had performed their work. Little did Saul realise that the feast had been designed to honor him Vv.22-24.

YAHWEH'S MESSAGE TO SAMUEL Vv.15-16.

21 See margin. The figure is that of a friend bringing back the flocks of another to whisper in the ear that rejected, the secret reserved for him alone. See Notes on 1 Sam. 9:2. NIV

22 Heb. "Nagid" — Captain or leader. Yahweh was still the real King Cp. Jud. 8:23. Sig. One in the fore-ground" — Vg.

Samuel's advancing age also necessitated moves by Ph. from time to time.

23 This implies the beautiful unity that existed between the prophet and Yahweh. Ch. 3:17 "answered" K. Struck by the appearance of Saul Samuel wondered in his heart if it were the man!

THE MEETING AT THE GATE

Vv.18-19. Indicative of his lack of spiritual perceptions? Samuel was unknown to Saul who shows out in the record as a shy retiring character. Ch. 10:22. whose father would worry over his absence V.5. who seemed happier following the herd than leading the people Ch. 11:5.

The feast was for only specially selected persons. V.13. and doubtless associated with the momentous declaration about to be made. "In plural to include servant.

SAUL ADVISED OR KINGSHIP Vv.20-21.

Thus Samuel revealed that he spake by Divine authority.

Saul would realise that this meant Kingship, for he would not be ignorant of the National agitation.

SAUL HONORED. Vv.22-24.

He is set before the select company thus bidden by Samuel and which may have comprised some of the elders of the nation and honored the king in their sight.

SAMUEL'S CIRCUIT Ch.12

Ramath (Arimathaea?) · Bethel · Mizpah · Gilgal · Jerusalem

Bethel: Ephraim + Northern tribes.
Gilgal: Benjamin + Southern tribes
Mizpeh: Judah, Samuel comes etc

Ch.7. ALL ISRAEL GATHER TO MIZPEH — ATTACKED BY PHILISTINES

DELIVERANCE FROM THE PHILISTINES. 1 Sam. 7

Aphek 7:12. · Ebenezer. · Zoph · Elkon · Ashdod · Mizpah · Gilgal · Jerusalem · Ashkelon · Gaza

Ch.7. All Israel gather to Mizpeh — attacked by Philistines

Ch.8 v8. NOT 17 THE KING YE CHOOSE

This relates not only to civil but to the kings of Northern Tribes who were spiritually inferior to those of House of David. With all its failures David's dynasty was far superior to any other to exercise rule over man in Europe or elsewhere.

I. SAMUEL 10. *Samuel anointeth Saul.*

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ [c] Now the LORD had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and [d] thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have [e] looked upon my people, because their cry is come unto me. caused Hist. Ch. 7:13.

17 And when Samuel saw Saul, the LORD [f] said unto him, [h] Behold the man whom I spake to thee of! this same shall [3] reign over my people. Implying a stricter, stern rule

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart. In plural - includes servant.

20 And as for [i] thine asses that were lost [7] three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is* it not on thee, and on all thy father's house? It with the promise Gen 46:10

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

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

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

24 And the cook took up [b] the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [4] left! set *it* before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. Read "he" The Cook to Saul had charge of everything prepared.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon [5] the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still [6] a while, that I may shew thee the word of God. Whom Yahweh calls He qualifies 9:24

[a] 2 Kin. 23. 11. Either: As He was going with — See K. Gi 11:8
[2] Heb. to day. ver. 27.
Lit. Slaughterman as in Gen. 37:36 Ps. 25:14 Amos 3:7.
[b] Ex. 29. 22, 27. Lev. 7. 32, 33. Ezek. 24. 4. Cp. Gen. 43. 34.
[c] ch. 15. 1. Acts 13. 21.
[4] Heb. revealed the ear of Samuel.
[5] Or, bottom Right reserved, 363
[d] ch. 10. 1.
[e] Ex. 2. 25 & 3. 7, 9.
[f] 2 Sam. 11. 2.
[g] Judg. 18. 14. Mat. 11. 25.
[h] Cp. ch. 16. 12.
[3] Heb. restrain in.
ROAH. The seer was always a prophet but the prophet was not always a seer.
In singular to Saul.
[6] Heb. to day. ver. 13.
[i] ver. 3.
[7] Heb. to day three days.
[k] ch. 9. 16 & 16. 13. 2 Sam. 2. 4 & 5. 3. 1 Kin. 1. 39 & 19. 16. 2 Kin. 9. 1, 3, 6 & 11. 12.
[l] Judg. 20. 46-48 & 21. 6. Ps. 68. 27.
[m] Gen. 41. 40.
[n] ch. 15. 17. Judg. 6. 15.
[o] Deut. 32. 9. Ps. 78. 71.
[8] Heb. according to this word!
[p] Gen. 25. 19. 20. MAGID.

CHAPTER 10

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen by lot at Mizpeh. Right col. p. 383 Index A 7

THE ANOINTING OF SAUL CONFIRMED BY THREE SIGNS Vv.1-8

THEN [k] Samuel took a vial of oil, and poured *it* upon his head, [q] and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over [9] his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by [r] Rachel's sepulchre

[q] Ps. 2. 12.
[9] Heb. his heritage.
[r] Gen. 35. 19, 20. MAGID.

1 & 2 Ch. 9:16. For instructions re anointing Sa.
Exod. 30:22-33.
Israel is thus Yahweh's inheritance, as also are the saints Eph. 1:18 Ex. 19:5-6 2 Sam. 7:24 1 Pet. 2:9 Deut. 32:9 Ps. 78:71 Isa. 19:25
1st Sign — The Asses are found V.2.
His lower cares here to cease.

for the 3 signs see top p 387

The genealogy not complete. Matt. 1 Sam. 10:21 a Jehiel. 1 Chr. 9:35, 8:29 perhaps others being omitted. Jehiel = husband of Maachah, descendant of Caleb.

382

GENEALOGY OF THE HOUSE OF SAUL

Aphiah 1 Sam. 9:1. Bechorath Zeror or Jehiel 1 Chron 8:29, 9:35 wife = Maachah 1 Chr. 7:15

Abdon, Zur, Kish, Baal, Ner m. Nadab, Gedor, Ahio, Zecharish, Mikloth, Zacher 1 Ch. 8:31, Shimeah

(1) An ancestor of Saul must have been among the 600 who escaped to the rock Rimmon

Abiel 1 Chron 9:1; 14:51 — Kish, Abner 1 Sam. 14:50

SAUL — Wives — Ahinoam, Rizpah. 2 Sam. 21:8

Jonathan, Ishui, Melchi-shua, Abinadab, Esh-baal Ishbosheth, Merab (daughter), married David, Michal, Phaltiel, Zion, Armoni, Mephibosheth.

Merib-baal — 1 Chr. 8:34; 9:40 or Mephi-bosheth — 2 Sam. 4:4

Micah 1 Chron 8:34 See above.

Though! The time is not ripe for Judah's King (See top. 388) the King in Israel must be permitted of Yahweh for he is His representative. God will do every thing possible to make untrue His prophecy, so Saul, in quiet is prepared for leadership. Cp "Captain" and "Reign" 1 Sam. 9:16.

Zimri ZELZAH. V.2: Identified by some with Beit Jala to the west of Bethlehem on border Judah.
Meza
Bilhah
Rephaiah (Rephaiah 1 Chron 9:43.)
Eleasah.

1 Chron 9:44. Azel — Ashrikam Bocheru Ishmael Sheariah Obadiah Hanan — Eshek. 1 Chr 5:39. — Ulam Jehush Eliphelet. = 150 descendants. 1 Chron 8:40

shade from heat - Yg "Clear shade.

Sig. It is indicative of the sheltered life of

Saul. 27 Read Thus

made ezra 8:29 etc

place large hall

idden, ship in which

y per- sacrificial feast

to the 28 The whole

which been designed to

d un- or the appointment

Saul. The thy former

the taking his place

was the select company

Saul. suddenly faced

that elevation over

thee, owr the like of

time he never dreamed

since 29 Usually reserved

eople. priests in certain

muel ings Ex. 7:24 etc

were Thus symbolising

place people learned to

uned here representing

f the government 11:9

30 See Margin. Jews

for him as the

ship was also

and SAMUEL INSTRUCTS

oring Vv 25-27.

alled The night is spent

ouse, Samuel's home, when

send upon the housetop

rose, prophet communes

hem, with the King, does

doing advising him of pro-

city, cure to be adopted

the of most efficient way

(and conducting his duties

thou 31 The elevated place

hew where the Altar was

Ch. 7:17. 32 Called to Saul on the

top of the house.

CHAPTER 10

rmeth THE ANOINTING OF

Saul's SAUL CONFIRMED BY

14 He THREE SIGNS Vv 1-16

from

Miz-

l of 1. Cp Ch. 9:16. for similar

his functions re anointing

and Exod. 30:22-33.

ORD 2 Israel is thus Yah-

cap- weh's inheritance

also are the saints

Eph. 1:18. Ex. 19:5-6

9:16-17; 13:14-15

rom 1st Sign - The Asses

find are found V. 2.

hre His lower cares

to cease.

Saul's heart is changed. I. SAMUEL 10. Saul prophesieth.

Nor asses but men must be sought.

in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left [2] the care of the asses, and [c] sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the [d] plain of Tabor, and there shall meet thee three men going up to God to [f] Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will [5] salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

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

6 And [o] the Spirit of the LORD will come upon thee, and [p] thou shalt prophesy with them, and shalt be turned into another man.

7 [q] And let it be, when these [r] signs are come unto thee, [s] that thou do as occasion serve thee; for [t] God *is* with thee.

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

9 ¶ And it was *so*, that when he had turned his [y] back to go from Samuel, God [z] gave him another heart: and all those signs came to pass that day.

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

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said [3] one to another, What *is* this *that* is come unto the son of Kish? [d] *Is* Saul also among the prophets?

12 And one [e] of the same place answered and said, But [f] who *is* their father? Therefore it became a proverb, [g] *Is* Saul also among the prophets?

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

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

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

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

17 ¶ And Samuel called the people together [r] unto the LORD to [s] Mizpeh;

18 And said unto the children of Israel, [t] Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 [u] And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him,

Saul apprised to provide shade See above

a ver. 5.
b ch. 19. 20.
2 Heb. *the business.*
c ch. 9. 5.
d ver. 6.
e Gen. 23. 18.
3 Heb. *a man to his neighbour.*
f Judg. 20. 31.
g ch. 19. 24. Cp. Mat. 13. 54, 55. Mk. 12:37
h Heb. *from thence.*
i Is. 54. 13.
k Heb. *ask thee of peace.*
l ver. 10.
k ch. 13. 3, 4. 2 Sam. 8. 6, 14. 1 Chr. 11. 16 & 18. 13. 2 Chr. 17. 2.
l ch. 14. 50.
m ch. 9. 12.
n Gen. 31. 27. Cp. 2 Kin. 3. 15. Ex. 15. 20.
o ver. 10. ch. 11. 6 & 16. 13. Judg. 3. 10. & 14. 6, 19. Cp. Num. 11. 25.
p ver. 10. ch. 19. 23, 24.
q ch. 9. 20.
r Heb. *And it shall come to pass, that when these signs, &c.*
s Cp. Right below Ex. 4. 8. Judg. 6. 17. Luke 2. 12.
t Heb. *do for thee as thine hand shall find.*
u ch. 11. 15.
x Josh. 18. 26.
y Josh. 1. 5.
z Judg. 6. 8, 9. ch. 11. 14, 15 & 13. 1. Josh. 5. 9.
a ch. 13. 8.
b ch. 8. 7, 19 & 12. 12.
3 Heb. *shoulder.* Gen. 49. 15.
d Heb. *turned.*

Gibeah - clove Self's hometown.

9 Though the leadership of Samuel had stopped the periodical invasions of the land by the Philistines Ch. 7. yet they continued to garrison the land. Ch. 13:19-22.

10 = Hol. Stringed instrument as a lute Index

11. = Drum - Index - Musical

14. i.e. worshipped for prophesying included prayer Gen 20:7. turning to worship Exod 34:8 and thus included general supplication, including the singing of hymns 1 Chron 25:3.

13. The muscular powerfully built Saul Known more for fleshly prowess than spiritual qualities Vv 9-13

14 Be guided by circumstances which Yahweh shall direct. See Marg.

PREPARATION FOR REVEALING THE PHILISTINES V.2.

1 Sam. This would be made obvious. Cp Gen 21:20; Deut 20:1. Jud 6:12. Mk 1:27 Rech. 8:23. See top p. 386

THE SIGNS FULFILLED Vv. 9-13.

15 The remarkable communication of Samuel, the sudden elevation of Saul from complete obscurity to the greatest eminence, the assurance that Yahweh was with him, gave him an exal-

Right 385

1 Sig. "Broken" (Region) of the mountain which is in the far north, but region of broken territory in Benjamin.

Thus conferring a dignity on Saul to which he was not accustomed.

2nd Sign: The Effluence of the Spirit. Yg. The Source of his power

Sig. "Clear shade."

2nd Sign: He is Treated with Respect. V3. Indicative of his new dignity.

"Oak" or Terebinth. Growing alone it becomes a prominent landmark.

Sig. "Broken" (Region) of the mountain which is in the far north, but region of broken territory in Benjamin.

Thus conferring a dignity on Saul to which he was not accustomed.

3rd Sign: The Effluence of the Spirit. Yg. The Source of his power

Gibeah - clove Self's hometown.

9 Though the leadership of Samuel had stopped the periodical invasions of the land by the Philistines Ch. 7. yet they continued to garrison the land. Ch. 13:19-22.

10 = Hol. Stringed instrument as a lute Index

11. = Drum - Index - Musical

14. i.e. worshipped for prophesying included prayer Gen 20:7. turning to worship Exod 34:8 and thus included general supplication, including the singing of hymns 1 Chron 25:3.

13. The muscular powerfully built Saul Known more for fleshly prowess than spiritual qualities Vv 9-13

14 Be guided by circumstances which Yahweh shall direct. See Marg.

PREPARATION FOR REVEALING THE PHILISTINES V.2.

1 Sam. This would be made obvious. Cp Gen 21:20; Deut 20:1. Jud 6:12. Mk 1:27 Rech. 8:23. See top p. 386

THE SIGNS FULFILLED Vv. 9-13.

15 The remarkable communication of Samuel, the sudden elevation of Saul from complete obscurity to the greatest eminence, the assurance that Yahweh was with him, gave him an exal-

tation of mind and feeling that caused him to resolve to seek the way of Yahweh. God "gave" him this heart in the same way as He hardened Pharaoh's heart - by guiding the circumstances that would lead to that end. See Exod 9:14-35 Hom. 6:6

ISRAEL LAMENTED. 1 SAM. 7:2.

The word embraces two ideas: sorrow for sin & gathering together around Yahweh. This was the result of Samuel's labour. How he did this we are not told. With the recovery of the Ark there was no restoration of national worship nor

383 of political independence. But quietly & calmly Samuel was laboring to put all things right - moving from place to place, instilling a sense of responsibility until the urge for reform & independence was so powerful that the people gathered together in sorrow for the past & determination to repair their mistakes. This gathering incited the war that followed. 1 Sam. 7:7. Samuel called upon them to rearm spiritually in preparation for an attempt to execute political independence V.3.

1 SAM. 7:11 WENT OUT OF MIZPEH: Neby Samuel

is a steep mountain about 5m NW of Jerusalem. Full of enthusiasm, the Israelites forced the poverty of their weapons & swarming impetuously down the steep slope they broke the line of the advancing

10:27. "Gave presents" The minchah was the token of homage and acknowledgment from the subject to the sovereign or the tributary nation to its overlord. See mg. refs.

1 Chron 8:39.

Eshek. 1 Chr 5:39.

Elephelet. = 150 descendants. 1 Chron 8:40

Saul prophesieth.

16 Heb. Gibeah - his hometown.

17 See notes of Prophetic Order Cp 1 Sam 5

10:1. Anointing: The assurance of power he shall have, the character of it, & the dependence upon the Spirit it implies. THE KISS: The token of subjection.

18 Saul among the prophets was a most unusual sight, but he had become a changed man Cp V. 9.

19 See note V. 5.

2 Sig. "Born." Laying a snare Cp. 9:1.

V.1. A sign that henceforth the people will acknowledge his status & share with him their offerings. He "received of their hands" the present as his due.

1 This was said deprecatory of Saul - he was of a family of no particular repute. The Sept adds after "father" - "Is it not Kish?" See same reaction to the Lord. Mat. 8 54-55.

2 This was probably his home Gibeah was on a cone-shaped conspicuous hill among the uplands of Benjamin.

SAUL AND ABNER Vv. 14-16.

3 Heb = "Dode" Signifies a beloved friend. This was doubtless Abner Ch 14:50. (See Jonathan) Thus between Saul and his captain there was a bond of personal affection to be more completely the bonds of blood.

Thus Saul's modesty or shyness, refused to allow him to reveal his impending elevation even to his beloved friend and uncle.

NATIONAL GATHERING AT MIZ PEH Vv. 17-19.

SAMUEL AGAIN WARNS THE PEOPLE Cp Ch. 8:10-18.

25 Sig. "Watch tower" See note. Jud. 20:1. Neby Samuel Opp. 393.

25 Heb = "spurn" These words must have sounded harsh in the ears of Israel. They failed to see that the need of a king arose from their own neglect of Yahweh's principle. They had deposed Him in their hearts and rested on fleshly leadership.

Philistines. While seizing the latter through the unusual phenomenon of thunder, they attempted no further resistance but fled in dismay before the Israelites.

9:2d. "I said": In the Heb the word translated "since I said" simply means "saying." The context thus explains and so Saul the interpretations he received. This would be the imperative wonder of the occasion.

10:6 ANOTHER MAN: New motives, new emotions shall take possession of him. New inciters power stirring him to action. Cp. Ch. 11.

THEY HAVE REJECTED ME!" It was not a mere theoretical, but a practical casting off of Yahweh. Such a rejection is one of the great dangers of the life in Christ. It is an experience full of heart-breaking sadness. Men retain God in their written creeds but depose Him from the throne of their lives. Men who would be startled to be called atheists, yet live athiestically. They believe in God but hold Him at arm's length. They possess a form of Godliness, but deny its power and transforming force. They have a creed but no life in it, a worship, but it is one of the eyes whilst the heart remains cold and dumb — they listen but do not heed.

SAUL CHOSEN BY LOT. Ver. 20-22.

27 See note. Ch. 8:6. and faithful Gideon's reply to such a request. Jud. 8:22-23.

28 In this impressive ceremony Israel was first drawn up in 12 massed divisions, among which Benjamin was by far the smallest. Then as the lot fell on Benjamin, that tribe would be drawn up divided into its large family groups. Then the House of Matri was brought before the rest - until Saul was selected. See similar selection in case Achan. Josh. 7:14. For use of Lot see Num. 26:55-56. ELEPH = Family. Jud. 6:15 note. 1 Sam. 23:23.

29 Sig. "Rainy." So obscure in Israel was this family division of the tribe that nothing else is known of Matri. Cp. Ch. 9:21.

Saul is chosen king.

Nay, but set a king over us. Now therefore [b] present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had [c] caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

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

22 Therefore they [d] enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

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

24 And Samuel said to all the people, See ye him [f] whom the LORD hath chosen, that *there* is none like him among all the people? And all the people shouted, and said, [g] God save the king.

25 Then Samuel told the people [h] the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to [i] Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the [k] children of Belial said, How shall this man save us? And they despised him, and brought him no [l] presents. But [m] he held his peace.

Early promise - Kingdom received Rule. See opp. 383

CHAPTER 11.

Key W. 6, 13, 14

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby confirmed king.

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

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

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

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

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

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

7 And he took a yoke of oxen, and [o] hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [q] Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out [x] with one consent.

8 And when he numbered them in [y] Bezek, [z] the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have [b] help. And the messengers came and shewed *it* to the

---

[a] Judg. 21. 8.
[b] Josh. 24. 1.
[c] Gen. 26. 28. Ex. 23. 22. Deut. 7. 2. 1 Kin. 20. 34. Job 41. 4. Ezek. 17. 13.
[d] Josh. 7. 14, 16, 17. Judg. 20. 9.
[e] As in 1 Kin. 8. 9.
[f] Num. 16. 14.
[g] Gen. 34. 14.
[h] Heb. *Forbear us.*
Lit. "Has the man as yet come hither?"
[i] ch. 23. 2, 4. The eye of faith. The Lord covered with shame. Ch. 10. 26. Josh. 18. 28.
[k] Judg. 2. 4 & 21. 2.
[l] Ch. 16. 7. Ch. 9. 8.
[m] 2 Sam. 21. 6.
[n] Ch. 10. 6. Judg. 3. 10.
[o] Heb. *Let the king live.*
[p] Judg. 19. 29. 1 Kin. 18. 23, 33. opp 392
[q] Cp. Deut. 17. 14-20.
[r] Cp. Judg. 21. 5, 8, 10.
[s] Ch. 11. 4-Josh. 18. 28.
[t] Heb. *as one man.*
[u] Cp. ch. 17. 12.
[v] Deut. 13. 13.
[w] Judg. 2. 5.
[x] Cp. Judg. 20. 15-17. 2 Sam. 24. 9.
[y] Gen. 43. 11. Judg. 3. 15. 2 Sam. 8. 2, 6. 1 Kin. 4. 21. 2 Chr. 17. 5. Ps. 72. 10. Mat. 2. 11.
[z] Or, *he was as though he had been deaf.*
[a] Gen. 19. 38. Deut. 2. 19. Judg. 3. 13. 2 Sam. 10. 1, &c. 1 Kin. 11. 1.
[b] Or, *deliverance.*

I. KARATH - cut

Nahash's proposal.

CHAPTER 11

SAUL PROVES HIS QUALIFICATIONS

AMMONITE ATTACK ON JABESH-GILEAD ROUTED

NAHASH INVADES THE EAST. VV 1-3.

1 Sig "Serpent." Later befriended by Saul. 1 Sam. 20:42. Was at variance with Saul. 2 Sam. 10:2.

2 Descendants of Lot. See note Deut. 2:19. Invaded Israel in days of Ehud Jud. 3:13 and Jephthah Jud. 10:6, 9, 18. See opp. 392.

3 Sig. "Dry." "Rough." They seemed to have been friendly towards the Israelites, for they refrained from participating in the general rising against them. Jud. 21:8-15. As a result of which, the town was put to the sword. There must have existed a sympathy Benjamin? the town particularly as intermarriage was so complete. Jud. 21:12. The town was situated in the high-lands on the edge of the Jordan Valley. For it to fall to Ammon would be a threat to the central tribes of Israel.

According to Josephus these events occurred about 1 month after the appointment of Saul.

Jabesh was besieged and waited in vain for relief. Their case seemed hopeless, and the criticism of Saul which was sweeping the land seemed to have been justified. They realised they were in no condition to risk a war and sought the terms of peace.

Thus in capacitating them for war. He who opposes his shield to the enemy with his left hand, hides his left eye, and requires his right eye for sight.

It was an insult to all Israel showing they had left their brethren to the fate of the enemy. Nahash doubtless thought he had all Israel in fear, and sensing an easy victory consented to the terms of the respite that followed. Cp. 17:26.

8 They, too, had lost confidence in the ability of Saul. See opp. 392.

SEVEN DAYS RESPITE 4-9.

9 See introductory note.

SAMUEL'S SPEECH OF RESIGNATION - There is nothing decrepit or wanting in this speech - nothing to suggest the impairment of his faculties. He finished his course in full vigour of all his power. How different to those who know not when to retire and who, in consequence, outlive their usefulness — whose retirement is impatiently awaited by a people who have forgotten their past services and bear in mind only their present failing powers and shortcomings. His farewell like the people as did Moses Deut 31 - Joshua Josh 24

CHAPTER 12.

SAMUEL RESIGNS IN FAVOUR OF SAUL

HE CLEARLY REVEALS TO THE PEOPLE THEIR RESPONSIBILITY

There is something grand in the picture of the aged, grey-headed Judge publicly laying down his leadership, calling upon the people to testify to his personal integrity and leading them, for the last time, to the worship of Yahweh.

HE CALLS UPON THE PEOPLE TO TESTIFY TO HIS INTEGRITY Vv.1-5

1 This speech evidently formed part of the celebrations of this time. The old grey-headed Judge was able to challenge the world to bring a just accusation against his ministry.

2 cp Ch 8:5-6 for the request that brought forth this answer. Note that it is couched in similar terms.

3 As a shepherd would his flock. cp Num. 27:17.

4 Generally agreed these words intimate that Samuel had deprived them of public employ and reduced them to level of common people. The people could deal with them as they thought fit.

5 He had been subjected to the glare of public gaze from childhood. 3:19-20

6 His appeal is to the people. He does not claim to be without fault in Yahweh's sight.

7 cp Exod 23:8. Lev 6:4 Lk 19:8. The Law demanded this Ex 22:4

THE PEOPLE'S RESPONSE: V.4-5

8 So as to be judged. Read "present" 10:19.

YAHWEH'S GUIDING PROVIDENCE RECALLED BY SAMUEL. Vv.6-22

9 Not natural ability but Divine guidance. Neh. 9:14. Ps 77:20. Is 12. Isa 63:7-14. Hos 12:13.

By a consideration of the way of Providence learn what was required, in their attitude towards Yahweh.

11 So the peaks and shadows of Israel's history were governed by the spiritual attitude of the people and nation.

12 These words epitomize the history of the Judges which can be summarised under four headings: SINNING - SUFFERING - SUPPLICATION - SALVATION.

Made in the sense of appointed. 1 Ki 12:31. Samuel impresses the people with the fact that their national greatness is due exclusively to Yahweh. The Exodus was the great turning point in their history.

10 To Gilgal. This seems almost like a further sign. Saul has to observe faith and patience. His attention given to the anti-typical 7th day. He obeyed this sign 11:14 - but failed to do so on a subsequent occasion 13:8.

10 11. Is Saul among the prophets? This question implies that Saul of prophets well known & that such character was such as to make this reaction surprising. cp 4:12.

men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow [a] we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that [c] Saul put the people [s] in three companies; and they came into the midst of the host in [h] the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. BOOZ. From 3:6.

12 ¶ And the people said unto Samuel, [i] Who *is* he that said, Shall Saul reign over us? [k] bring the men, that we may put them to death.

13 And Saul said, [m] There shall not a man be put to death this day: for to day [o] the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to [p] Gilgal, and renew the kingdom there. Cp 10:24, 27. Ch 11:12

15 And all the people went to Gilgal; and there they made Saul king [r] before the LORD in Gilgal; and [s] there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

Reason reveals that obedience brings happiness: disobedience = ruin

CHAPTER 12.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto [b] your voice in all that ye said unto me, and [d] have made a king over you.

2 And now, behold, the king [f] walketh before you: [g] and I am old and grayhead; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me [b] before the LORD, and before [b] his anointed: [c] whose ox have I taken? or whose ass have I taken? or whom have I [d] defrauded? whom have I [d] oppressed? or of whose hand have I received *any* [e] bribe [e] to [e] blind mine eyes therewith? and I will restore it you.

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

5 And he said unto them, The LORD *is* witness against you, and [b] his anointed *is* witness this day, that ye have not found ought [t] in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, [u] *It is* the LORD that [v] advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may [w] reason with you before the LORD of all the [x] righteous acts of the LORD, which he did [y] to you and [y] to your fathers.

8 [z] When Jacob was come into Egypt, and your fathers [a] cried unto the LORD, then the LORD [b] sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they [c] forgat the LORD their God, [d] he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of [e] the Philistines, and into the hand of the king [f] of Moab, and they fought against them.

10 And they [g] cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, [h] and have served Baalim and Ashtaroth: but now [i] deliver us out of the

By an overnight forced march. Acts 20:33. 2 Cor 11:9. 1 Thes 2:9

a ver. 3.
b ver. 5. ch. 24. 6 & 26. 9, 11, 16. 2 Sam. 1. 14, 16. Cp. ch. 10. 1.
c Num. 16. 15. 1 Thess. 2. 5.
d Deut. 28. 33.
e Cp. ch. 31. 11.
f Judg. 7. 16.
g Heb. I am co. ring transom. y.
h Or, that I should hide mine eyes at him.
i Deut. 16. 19.
k Ex. 14. 24.
l ch. 10. 27.
m Cp. Luke 19. 27.
n Ex. 21. 16 & 22. 4.
o 2 Sam. 19. 22.
p Mic. 6. 4.
q ch. 19. 5. Ex. 14. 13.
r Or, made.
s ch. 10. 8.
t Cp. Is. 1. 18 & 5. 3, 4. Mic. 6. 2, 3.
u Heb. righteousnesses, or, benefits.
v Judg. 5. 11.
w Heb. with.
x ch. 10. 17. Judg. 11. 11.
y ch. 10. 8.
z Gen. 46. 5, 6.
a Ex. 2. 23.
b ch. 10. 18. Ex. 3. 10 & 4. 14-16.
c Judg. 3. 7.
d Deut. 32. 30. Judg. 4. 2.
e Judg. 3. 31 & 10. 7 & 13. 1.
f ch. 8. 5, 19, 20. 7, 9, 22.
g Judg. 3. 12.
h ch. 10. 24. & 11. 14, 15.
i Judg. 3. 9 & 10. 10.
k Cp. ch. 8. 20. Num. 27. 17.
l ch. 8. 1-5.
m Judg. 2. 13.
n Judg. 10. 15.

Emphatic

Green in reverse order.

The signal victory silenced the cavils of those who previously criticised. They themselves were now subject to nation-wide indignation. When the soldiers, flushed with victory, proud of their leader, hot from the war and the shedding of blood wanted to shed more in his cause.

14 The apex of Saul's character. At this point he shines in his greatest light. From henceforth there is steady decline.

15 It signified the rolling away of reproach.

16 This was the final inauguration. It was confirmed by sacrifices, and doubtless, as suggested by Josephus by N the public anointing of Saul. Matthew Ch 12:12.

17 See note 20. Josh. 8:31

18 A period of protracted celebration in which Yahweh was thanked for mercies received, and due honor afforded Saul. They rejoiced in their impressively built leader and in the assurance his presence gave, forgetting the warning of Samuel. Ch. 10:19

JABESH NEVER FORGOT THE SERVICE OF SAUL. Its citizens rescued his body from insult at Bethshan and gave it burial with themselves 1 Sam 31:11-13. It was the last stronghold of Saul's power, and Abner felt that he might find there sympathy for the cause of Saul's dynasty 2 Sam 2

AMMONITE AGGRESSION ON JABESH-GILEAD ROUTED

NAHASH INVADES EAST. Vv.1-3.

1 Sig "Serpent." Later came friendly with David, possibly because was of various wives Saul. 2 Sam 10:2. Descendants of See note Deut 23:3 joined in hiring Balaam to curse Israel Num 22:5 Judges

2 rael in days of their Jud 3:13 and Jeph Jud 10:6, 9, 18. Jud 11:4-8

3 Sig. "Dry." "Rapids" seemed to have been friendly towards Israel ed from participating the general mustering them Jud 21:8-9 result of which Jabesh was put to the sword There must have been a sympathy between the town particularly Intermarriage was complete. Jud. 21:12

The Town was situated in the high-lands on the edge of the Jordan Valley. For it to Ammon would be a threat to the centre tribes of Israel.

According to Josephus these events occurred about 1 month after the appointment of Saul.

4 Jabesh was besieged and waited in vain for relief. Their case seemed hopeless and the criticism of Saul who was sweeping the land Ch 10:27 Ch 11:12 were justified How - Events they realised that were in no condition to risk a war and the terms of peace.

5 Thus in capacity them for war He who opposes his shield his enemy with his left hand, hides his left eye, and requires right eye for sight.

7 It was an insult to Israel showing that left their brethren to the fate of the enemy Nahash doubtless thought he had all Israel in and sensing an easy victory consented to terms of the treaty that followed. Cp Num

8 They, too, had lost confidence in the ability of Saul. So will

SEVEN DAY RESPITE

9 See introductory note

A loud wail of lamentation, usual to distressed cities was heard in Gibeah.

At this time of national emergency the shy, retiring Saul was found following the herd rather than attending to affairs of State. Whilst this shows the humility of the monarch it also served to emphasize the apparent validity of the criticism of the men of Belial Ch 10:27. Jud. 3:10. 6:34. 11:29. 1 Sam. 11:6 etc. He felt himself strongly excited to attempt the relief of his brethren.

He was consumed with a burning anger.

SAUL ROUSES THE NATION. Vv. 7-9.

7 No longer "turning a deaf ear" Ch 10:27

The glory parcels were sent throughout the land as a grim warning as to what would happen "if..."

Saul ever felt the need of Samuel to support and guide. Cp Ch 15:22.

A sense of awe and fear came upon the people causing them to rise with one consent. From all parts a great company of people were gathered together, united as one man.

Sig. 1 CHRONICLES

11 Hosts of Ephraim. The appointment of this place as the point of meeting - outside of Benjamin showed Saul was above mere tribal prestige, and would allay any jealousy. It was a fortress guarding the passes of Mt Ephraim leading from Jordan Valley and was convenient to the relief of Jabesh. Chest Note V.1.

12 Thus the emergency and the decisive action of Saul found him at the head of all Israel.

This would involve an overnight march of about 20 miles

THE RELIEF OF JABESH.

20 This reply would add to the confidence and arrogance of the aggressive Nahash. The men of Jabesh fulfilled their word but in a different manner to what the Ammonites expected!

21 Thus surrounding the Ammonites.

22 At sunrise, the unsuspecting Ammonites were shattered by the surprise attack of the tremendous forces marshalled by Saul.

23 The battle raged until midday, when but

385 the scattered remnants of Nahash's forces escaped.

JUDGES

It is not mer
but a record of c
Israel failed thro
1 Cor. 10:11. it is ep

As we read th
living can be ass
supplies the answ
it is even possible
know about God
truths, and yet

1 FAILU

1 EIGHT

1 JUDAH'S
A Ador
B Vict
C Fail

2 BENJAM

3 FAILURE

4 In
A Fail
B Fail

5 FAILURE

6 ACHAN'S

7 NAPTHA

8 DAN'S

2 ISRAEL

1 REBURG
2 JOSHUA
3 CANAAN
4 GOODNE

3 THE ENE

1 Peace
2 More U

2 SEVEN

1 OTHNIEL (Mesopota
2 EHUD (Be
FROM
• The Captiv
• Escape o
of Moab

3 DEBORAH
SISERA (C

1 DEFEAT
• The Cong
the Comm
his forc
Power o

2 SIGHIN
• Prelude
Deliveran
• Barak R
and Deb

4 GIDEON

1 DOM
• Israel
phet 7-1
• The Ap
21:17.
his fam

2 GIDE
• His A
strate
the mi

3 GIDE
• The
• The
• Succe
King
• God

5 CIVIL W
• Abime
• Gideon
Parable

SAMUEL'S EXHORTATION – It is significant to note the constant repetition.

V. 14 FEAR! SERVE! OBEY! REBEL NOT!

V. 21-22. TURN NOT ASIDE! YAHWEH WILL NOT FORSAKE

V. 20. FEAR NOT! TURN NOT ASIDE! BUT SERVE!

V. 24 FEAR! SERVE! CONSIDER!

1 SAM. 10:7. "GOD IS WITH THEE"
God was with Saul as long as he remained obedient. Cf. 13:13-14; 15:16-30. then He forsook him & withdrew the Holy Spirit 16:14; 18:12. Rom. 4:8.
The sin of Prayerlessness. See opp. 392.

I. SAMUEL 13.

The people comforted in God's mercy. SAMUEL DEFINES HIS FUTURE DUTIES AND FINAL WARNING

12 The developing power of threatening attitude of Nahash contributed to them asking for a King.
13 Sept. = "Barak." Also Syriac
14 Some versions - Syriac and Arabic - have Samson. It has been suggested that this seems more natural as Samuel would not thus speak of himself. But why should he not do so? He had performed valuable service in Israel, the credit for which he now gives to Yahweh.
15 This attack evidently caused the people to approach Samuel with the request that he hasten the confirmation of Saul's appointment. See First Before Your King!" Vs. 13-15

Tall, handsome and humble — fresh from the laurels of victory, Saul appeared to the people all they desired.
They had called for a King. Yahweh had granted their request – it was now their joint duty – that of King & people to follow the ways of Yahweh. Lit. esp. both people. Heb yarey" – to fear, or revere because of His great and exalted majesty. With Him are the issues of life and death, and His character is such that He cannot be trifled with. Ex. 34:6 – it was against your fathers.
Note the order of the words:
FEAR
SERVE
OBEY
REBEL NOT
Ps. 99:6 Jer. 15:1 Rom. 5:16-18

As the hand of a father against a disobedient child. See. Ruth. 1:13.
As the Shepherd of Israel. Ps. 80:1.

THE SIGN SHOWING THERE IS
ONE GREATER THAN NATURE
See opp. 392.
Vs. 16-19.

Heb. "dabar" = Word. The sign indicated the power of prayer. James 5:17-18. Yahweh spoke to Israel through this incident, and by it showed the people they were able to call upon One Who could save. It demonstrated that Yahweh could advance or retard the fortunes of Israel beyond the natural striving of man, for He is above and beyond the normal forces of men or nature.
June-July. Rainless months.
See note. Ch. 2:6.
Suddenly a heavy bank of clouds could be seen driving towards the people, blotting out the blue Palestinian sky, darkening the bright, burning sun. As the people trembled at the unusual sight, the thunder rolled and roared above, terrible lightnings flashed and the rain sheeted down.

To the people, the dark awful omen spoke of Yahweh's anger and fury, and with a consciousness of their shortcomings they pleaded with Samuel to intercede for them.
25. They recognised their failings, which reached its climax in asking for a King instead of awaiting Yahweh's own time. He had promised a King. Even Hannah had recognised that in her song. Ch. 2:10.

Portion of the land could be dominated by them. Hence the Philistine garrison. This was the route taken by Joshua. Josh. 8.

11 And the LORD sent (a) Jerubbaal, and Bedan, and (b) Jephthah, and (c) Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.
12 And when ye saw that (d) Nahash the king of the children of Ammon came against you, (e) ye said unto me, Nay; but a king shall reign over us: when (f) the LORD your God *was* your king.
13 Now therefore (g) behold the king (h) whom ye have chosen, *and* whom ye have desired! and, behold, (i) the LORD hath set a king over you.
14 If ye will (k) fear the LORD, and serve him, and obey his voice, and not rebel against the (l) commandment of the LORD, then shall both ye and also the king that reigneth over you (m) continue following the LORD your God: – Or severe, Hifil unfinished!!
15 But if ye will (n) not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall (o) the hand of the LORD be against you, (p) as it was against your fathers.
16 ¶ Now therefore (q) stand and see this great thing, which the LORD will do before your eyes.
17 Is *it* not (r) wheat harvest to day? (s) I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that (t) your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.
18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and (u) all the people greatly feared the LORD and Samuel.
19 And all the people said unto Samuel, (v) Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

386

(a) Judg. 6. 14, 32.
(b) Judg. 11. 1.
(c) ch. 7. 10-13.
(d) Deut. 11. 16.
(e) Deut. 31:17 1 Kgs 6:13
(f) ch. 10. 27.
(g) Jer. 16. 19. Hab. 2. 18. 1 Cor. 8. 4.
(h) ch. 8. 5, 19.
(i) 2 Kin. 8. 13. Ps. 94. 14.
(k) Josh. 7. 9. Ps. 106. 8. Jer. 14. 21. Ezek. 20. 9.
(l) Judg. 8. 23.
(m) Deut. 7. 7, 8.
(n) ch. 10. 24.
(o) ch. 8. 5.
(p) Hos. 13. 11.
(q) Heb. *from continue* Ver. 13.
(r) 2 Kin. 8. 36. 2 Chr. 6. 27. Ps. 27. 11. Prov. 4. 11.
(s) Deut. 6. 2. Josh. 24. 14.
(t) Jer. 6. 16.
(u) ver. 14.
(v) Heb. Jer. 37:21 Jehoiakim 21:2, 2-3
(w) Is. 5. 12.
(x) Or, *what a great thing*, &c.
(y) Num. 16. 26.
(z) Heb. *be after.*
(a) Lev. 26. 14. Josh. 24. 20.
(b) Deut. 28. 36.
(c) ch. 5. 9.
(d) ver. 9.
(e) Ex. 14. 13.
(f) Heb. *the son of one year in his reigning.*
(g) Prov. 26. 1.
(h) James 5. 16.
(i) ch. 8. 7.
(k) Ezra 2. 27. Neh. 11. 31. Is. 10. 28.
(l) Josh. 18. 28.
(m) Ex. 14. 31. Cp. Ezra 10. 9.
(n) ch. 10. 5.
(o) Or, *the hill.*
(p) Ex. 9. 28.
(q) Judg. 3. 27.

1 Pet. 3:12-13

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

Ex. 19:5. Deut. 7:7-8 Josh. 24:20. Deut. 28:36. 1 Sam. 12:14-15

(a) Jer. 16. 19. 1 Sam. 12. 21.
(b) Is. 44. 9, 10.
(c) Ps. 94. 14. Jer. 14. 21. Ezek. 20. 9.
(d) Josh. 7. 9. Ps. 106. 8.
(e) Deut. 7. 7, 8.
(f) ch. 8. 7.
(g) Ezra 2. 27. Neh. 11. 31. Is. 10. 28.
(h) Ps. 34. 11.
(i) Deut. 6. 2. Josh. 24. 14.
(k) Josh. 22. 5. 1 Sam. 7. 3.
(l) Deut. 32. 29. Ps. 107. 43. Jer. 9. 12. Hos. 14. 9.
(m) Josh. 24. 20. Deut. 28. 36. 1 Sam. 12. 14-15.
(n) Jer. 4. 4.
(o) Josh. 24. 20. Deut. 28. 36. 1 Sam. 12. 14-15.

SAUL'S FIRST FAILURE: IMPATIENCE: SELF JUSTIFICATION

CHAPTER 13.

1 Saul's selected band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The Israelites' distress. 8 Saul sacrificeth. 11 Samuel reproveth him. 19 The policy of the Philistines.

SAUL (a) reigned one year; and when he had reigned two years over Israel,
2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in (b) Michmash and in mount Beth-el, and a thousand were with Jonathan in (c) Gibeah of Benjamin: and the rest of the people he sent every man to his tent.
3 And Jonathan smote the (d) garrison of the Philistines that *was* in (e) Geba, and the Philistines heard *of it*. And Saul (f) blew the trumpet throughout all the land, saying, Let the Hebrews hear.
4 And all Israel heard say

(a) Acts 13. 21.
(b) Is. 10. 28.
(c) Josh. 18. 28.
(d) Or, *officer*. 1 Sam. 10. 5.
(e) Josh. 18. 24.
(f) Judg. 3. 27. 6. 34. 7. 24. 1 Sam. 2. 1. 2 Sam. 2. 28. 18. 16. 20. 1, 22. Neh. 4. 18, 20. Jer. 4. 5. 6. 1. 51. 27. Ezek. 33. 3. Hos. 5. 8. 8. 1. Joel 2. 1, 15. Amos 3. 6.

1 This statement should end previous chapter. The first year saw him established in the monarchy, and the retirement of Samuel.
This should commence the chapter. The 2nd year saw the things herein recorded.
He recruited the men of Israel, and selected these as his personal body-guard (Jos.). Thus

CHAPTER 13
SAUL'S FAILURE
SAMUEL WARNS HE IS TO BE REPLACED BY DAVID
JONATHAN'S ATTACK.
THE PHILISTINES 1-4

Treasure.
Sig. "Something hidden away." It was a fortress dominating the Pass of Michmash which gave access east to west. It was 7½ m. North by east of Jerusalem 2 m. N.E. Geba and 3 5th east of Bethel. It is a craggy pass flanked by two conical shaped hills with rocky sides called Bozez and Seneh. Ch. 14:4. The pass controlled the route from the Jordan valley to the coastal plains. So long as it was held by the Philistines, the southern

Gen. 10:26

(a) 31) found
the 1st return
the ruins of
God had
rise about
Jerusalem thus
were natives
of the sur-

SIGN
his wa
ing f
origin
here
heritu
peopl
Samue
Jonathan
that Sa
rison
that Is
abomin
listines.
called
Gilgal.
5 ¶ A
ered t
fight w
sand ch
horsem
sand w
in mul
up, and
eastwa
6 Whe
that th
the pe
then th
selves i
and in
places,
7 And
went o
of Gad
Saul, h
all the
trembli
8 ¶
days, a
that S
but Sam
and th
from hi
9 And
a burn
peace o
the bur
10 An
as soon
of offer
behold,
Saul w
that he
11 ¶
hast t
said, B
people
and the
in the c
the Ph
selves
12 The
tines w
19 See
20 He
patienc
calmne
Theocr
21 He
thus
Should
others
as
22 Th
of fear
had to
Prophet

SIGNS FOR SAUL CH. 10. V. 2. Saul is sent out of his way to seek for the men (like the nation) seeking for him. The first sign takes him back to the origin of his tribe. Rachel died giving him life; her grave stood at the extremity of his tribal inheritance. He must give up his life to serve his people. The 2nd sign V. 3. speaks of fellowship Ecc. 4:12. based upon sacrifice & communion. Tabor signifies Broken or Rough. This is by the 'ELOWN - Oak or Strength moving up to Bethel. The 3rd sign V. 5 reveals the problem & solution: the Philistines on the hill of God but the strength & ability to conquer provided by the Spirit of God. - together with the need to wait for God. V. 8.

Samuel reproveth Saul. I. SAMUEL 13. The Philistines' policy.

Jonathan, under command of Saul

that Saul had smitten a [a] garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people [c] were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people [f] as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people [k] were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in [m] high places, and in pits.

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

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

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

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

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

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not [2] made supplication unto the LORD: I [b] forced myself therefore, and offered a burnt offering.

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

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

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

16 And Saul, and [p] Jonathan his son, and the people *that were* [4] present with them, abode in [3] Gibeah of Benjamin: but the Philistines encamped in Michmash.

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

18 And another company turned the way *to* [t] Beth-horon: and another company turned to the way of the border that looketh to the valley of [u] Zeboim toward the wilderness.

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

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his [y] coulter, and his axe, and his mattock.

[a] ch. 10. 5.
[2] Heb. *intreated the face.* Ex. 32. 11. 1 Kin. 13. 6.
[3] Heb. *Mid stink.* ch. 27. 12. Gen. 34. 30. Ex. 5. 21. 2 Sam. 10. 6 & 16. 21.
[b] Gen. 45. 1.
[c] Judg. 7. 23. Cp. ch. 7. 13.
[d] 2 Sam. 24. 10. 1 Chr. 21. 8. 2 Chr. 16. 9.
[e] ch. 15. 11.
[f] Josh. 11. 4.
[g] ch. 15. 28.
[h] Cited Acts 13. 22.
[i] ch. 14. 23. Josh. 7. 2.
[k] ch. 14. 24.
[l] Judg. 6. 2.
[m] Judg. 9. 46, 49. 2
[n] Josh. 18. 28.
[4] Heb. *found.* Ezra 8. 25. Cp. Judg. 20. 48.
[o] ch. 14. 2.
[5] Heb. *trembled after him.*
[p] ver. 2. ch. 14. 8.
[3] Heb. *Gebah.* ver. 3. ch. 14. 5. Josh. 18. 24.
[r] ch. 14. 15. Josh. 18. 23.
[s] Josh. 10. 10.
[t] Neh. 11. 34.
[6] Heb. *bless him.* ch. 15. 13 & 25. 14. Ruth 2. 20. 2 Kin. 4. 29 & 10. 15.
[x] Cp. 2 Kin. 24. 14. Jer. 24. 1 & 29. 2.
[y] Is. 2. 4. Joel 3. 10. Mic. 4. 3.

Here follows 1923
Opp. p. 192

14 See Note. Josh. 9:11.
20 He thus acted unconstitutionally. His impatience revealed he did not have the calmness and faith necessary to lead a Theocracy.
21 He came on the seventh day, and thus within the time prescribed. Saul should have waited a little longer, strengthening himself with such assurance as 2 Chron. 32:7.

SAUL REJECTED. Vs 11-14.

22 The smoking sacrifices, the small group of fear-stricken men, the worried King, now had to face the anger of the stern resolute Prophet.

23 This was doubtless true Saul acted sincerely but completely out of character. NIV: "I felt compelled to offer." His religion at best was flesh motived. The situation was perilous. Saul descended to Gilgal expecting to gather the forces of the whole nation about him. Instead the people fled leaving him only 600 V. 15. The Philistines occupied Michmash & might at any moment pour down into the valley to Gilgal. Delay might prove fatal. Hence Saul "forced himself" to make the offering.

Ch. 16:1, 12. 2 Sam. 7:15-16. Ps. 78:70. Ps. 89:20-21. Neh. 13:22.

24 His own pleasure One who though fallible would give
25 strict adherance to the Law and worship. 2. Acknowledge the regal supremacy of Yahweh. 3. Faith to accept His Word and be guided by Divine revelation. 4. In his public official conduct seek the Divine will.

Thus the day witnessed both a military and a moral defeat.

SAUL IN GIBEAH Vv. 15-16.

The Sept. adds: "and the rest of the people went up after Saul to meet the army when they arrived from Gilgal." The eye of the scribe going back to this last Gilgal instead of the previous one.

Heb. "The hill." The triumph of the Philistines made Saul a refugee in his own Kingdom.

See Ch. 14:2.

The number of men (created on the 6th day, and of conjure for it lacks that which would make it the perfect number.

4 V. 2. An important fort above the precipitous pass of Michmash guarding the direct route from the Jordan valley to the coastal plain Palestine.

THE PHILISTINES RAVAGE THE LAND. Vv. 17-18.

Bands of Philistines ranged the countryside giving themselves over to pillage and destruction, bringing the people under a thraldom of fear. Heb. The Destroyer.

Sig. "Mind." A town of Benjamin Jos. 18:25. north of Michmash situated on a conical hill giving a splendid view of the surrounding country. About 4 m. NW. East of Bethel.

Sig. "Fox" or "Jackal." Probably denotes wild uninhabited part where these animals abounded.

Sig. "House of Hollowness," To the west. A rough mountainous part on the borders of Ephraim and Benjamin Josh. 16:10 controlling the main pass.

(Hyenas). East in Benjamin. Thus the tribe of Benjamin particularly affected to the embarrassment of Saul. His elevation to dignity had proved no blessing to his tribe.

ISRAEL'S HUMILIATION Vv. 19-22.

The Philistines carefully guarded the secret of iron

387 Smelting. See note Jud. 12. This explains why Ehud had to make his own dagger Jud. 3:16. Shamgar had only an ox goad Jud. 3:31. Samson "had nothing in his hand" Jud. 14:6. and "there was not a spear or shield among 40,000 in Israel" Jud. 5:8. The victories won came from a greater armament Exod. 23:20-23.

21 Hoe (Darby).

22 An instrument for grubbing up the roots of trees, shaped like a pick-axe with broad instead of pointed ends.

23 CHAVACHIM - only place used. Perhaps clefts or piercing the earth - 1 SO related to "Cave" & rock.

Jonathan smiteth

21 Yet they had [2]a file for the mattocks, and for the coulters, and for the forks, and for the axes, and [3]to sharpen the goads.

22 So it came to pass in the day of battle, that [4]there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the [4]garrison of the Philistines went out to [5]the passage of Michmash.

CHAPTER 14.

1 Jonathan miraculously smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 24 Saul's unadvised adjuration.

NOW [6]it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of [1]Gibeah under a [5]pomegranate tree which *is* in [1]Migron: and the people that were with him were about six hundred men;

3 And [7]Ahiah, the son of Ahitub, [8]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in [9]Shiloh, [10]wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between [11]the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The [12]forefront of the one *was* [13]situate northward over against Michmash, and the other southward over against [1]Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these [14]uncircumcised: it may be that the LORD will work for us: for [15]*there is* no restraint to the LORD to save by many or by few.

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

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

9 If they say thus unto us, [16]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for [17]the LORD hath delivered them into our hand: and [18]this *shall be* a sign unto us.

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

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer slew, *was* within as it were an half acre of land, which a yoke of oxen might plow.

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

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

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

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

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

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

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

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

24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

25 And all they of the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth any food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely this day of the spoil of their enemies which they found? for *had there been* now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there.

35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye hither all the chief of the people: and know and see wherein this sin hath been this day.

39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were* these; the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

JONATHAN'S VICTORY OF FAITH CONFIRMED THE PROMISE OF DEUT. 32:30 AND GAVE NEW HEART TO THE ISRAELITES. IT WAS BASED ON SUCH CONFIDENCE AS IS EXPRESSED IN 2 CHRON. 32:7-8. Saul's oath V. 24 would bind God to curse what He had already blessed.

SAUL'S SECOND FAILURE — RASH WILFULNESS.

SAUL'S FOOLISH OATH V. 24 • Caused the innocent to suffer 24-30; 37-46 • Weakened the people 31-34. • Lessened his victory 30 • Silenced God V. 37. • Antagonised the people 45. • Enabled Philistines escape contributing to his own death at their hands.

bearer made, was about twenty men, within as it were [2]an half acre of land, *which* a yoke of *oxen might plow.*

15 And there was trembling in the host, in the field, and among all the people: the garrison, and [c]the spoilers, they also trembled, and the earth quaked: so it was [3]a very great trembling.

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

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

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God *was* at that time with [j]the children of Israel.

19 ¶ And it came to pass, while [m]Saul talked unto the priest, that the [4]noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him [5]assembled themselves, and they came to the battle: and, behold, [6]every man's sword was against his fellow, *and there was* a very great [p]discomfiture.

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

22 Likewise all the men of Israel which [r]had hid themselves [7]in [s]mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 [t]So the LORD saved Israel that day: and the battle passed over [u]unto Beth-aven.

24 ¶ And the men of Israel [8]were distressed that day: for Saul had [v]adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And [9]all *they of* the land came to a wood; and there was [k]honey upon the ground.

26 And when the people were come into the wood, behold, [k]the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an [l]honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then [10]answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [11]faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from [r]Michmash to [s]Aijalon: and the people were very faint.

32 And the people [x]flew upon the spoil, and took sheep, and

2 Or, *half a furrow of an acre of land.* Cp. Ps. 129. 3. Is. 5. 10.
3 Ex. 14. 30.
4 ch. 13. 5. Josh. 7. 2.
5 ch. 13. 17.
6 ch. 13. 6.
7 Josh. 6. 26.
8 Heb. *a trembling of God.* Gen. 23. 6.
9 Josh. 18. 28.
10 Josh. 2. 9.
11 Gen. 41. 57. Deut. 9. 28. 1 Kin. 10. 24. Mat. 3. 5.
12 Is. 16. 8. Cp. ver. 19, 20.
13 Ex. 3. 8.
14 Cp. Cant. 5. 1.
15 Cp. Num. 27. 21.
16 Or, *tumult.*
17 Judg. 18. 14.
18 Or, *weary.* ver. 31. Judg. 4. 21.
19 Heb. *were cried together.* Judg. 6. 34.
20 Judg. 7. 22. 2 Chr. 20. 23.
21 Deut. 28. 20.
22 Cp. ch. 13. 7.
23 ch. 13. 2.
24 Josh. 10. 12.
25 ver. 22. ch. 13. 6.
26 Josh. 24. 33.
27 ch. 15. 19.

YA'ARAN DEBASH Lit Forest of honey - YS. or honey of the forest.

Read multitude V. 16. summoned by trumpet

i.e. shouted

The same word as applied to Ashdan. Jos. 7:25

Ecc. 9:16

V2. As Saul retires at Migron (overthrow) Jonathon takes the initiative - does something for God - without presuming on God - "it may be that Yahweh will work..." V. 6.

Heb. "made the people swear" the oath = made them shouty agreement

24 Heb. The battle passed Beth-aven - N.I.V. / Interlor

24 This was wild honey which bursting from the comb, ran down the hollow trees, rocks etc. - Treasury Script. Knowl.

SAUL'S FOOLISH RESTRICTION

Vv. 24-26. See above

Saul quickly seized the opportunity afforded him through the faith of his son, and setting his rapidly increasing army in battle array, gave the order to advance against the enemy together with a command of abstinence which exhibited a zeal but not according to knowledge. Contrast this action with the wiser counsel of the other Saul in the storm-tossed ship. Acts 27:34

25 His concern was for his personal triumph and he pursued this even at the expense of the needs of the people.

JONATHAN BREAKS HIS FATHER'S PROHIBITION Vv. 27-30

29 Heb. Ya'arah never honeycomb, except Dan. 5:21 Rendered "forest" 18 times, "wood" 19 times - Dense growing wood or thicket. From such a place Jonathan obtained the honey. The wild honey bursting from the comb would run down the hollow trees and into rocks etc.

30 Extreme fatigue will induce faintness and dim the sight. No better food could be obtained than honey to enliven the eyes. Prov. 24:13; 25:16

31 Jonathan's action disturbed the people. He doubtless saw them looking uneasily at him. He possibly invited them to partake, thus calling for the explanation that followed - In consequence of which the Philistines were outstripping them. V. 30.

COMPLETE DEFEAT OF PHILISTINES. 31-32.

31 A distance of about 12 miles along the difficult pass through the wild precipitous slopes of Beth-horon. Here Joshua had his notable victory. See description. Josh. 10:12.

32 Evening had at last fallen. Cp. V. 24. Completely exhausted and famished with hunger, the people lost all restraint, and madly rushed on the spoil, possibly afraid that there might not be enough to go around, or that Saul might command them to continue the attack, seeing that many Philistines were escaping. Cp. 30:31 with 36

1 SAM. 10:24. "CHOSEN"

Heb. BÂCHAR. The root idea = To take a keen look at." "Theological Word Book of O.T. thus accounts for the connotation of "testing or examining" Isa. 48:10. Choice as in Pr. 16:16. Yahweh selected according to the people's desire with objection later conferring.

1 SAM. 10:12. "WHO IS THEIR FATHER?" The leader of the School of the Prophets was called "father" 2 Ki. 2:12; 6:21; 13:14. Amos 7:14 The question is asked deprecatingly because of the presence of Saul. His presence added nothing to the reputation of the group before he obtained a new heart & became a new man. Vv. 5, 9.

THE IRON AGE [Contr] times who had learned about it in the North. 389

They held a "corner" on the iron market however and closely guarded the trade secrets of its production. This we infer from the excavations, and from the interesting passage in 1 Sam. 13:19-22.

Once the Philistine power was broken by the first Kings, Saul and David, the secret of the iron-smelting process became public property, and the metal came into use in Israel. This promptly resulted in an economic revolution and higher standard of living for the common man. The war with the

...ppulsed the Philistines 1 Sam. 7:13. ...ing had again commenced to threaten 1 Sam. 10:5 causing the people to demand some visible leadership in view of Samuel's age.

...t Michmash, there ...such an half-acre ...flat land over-...ing the Pass such ...is here described ...The Bible as His-...p. 180, and experience in the taking ...Michmash in World ...

THE SIGN FOR ATTACK Vv. 6-11.

12 This was the basis of Jonathan's ...the enemy was ... in covenant relation with Yahweh as he was. Gen. 17:1 could therefore ... on Yahweh's help.

13 Take whatever measures you desire. I will be ever with you when you ... Promise Deut. 20. Gideon Jud. 7 ... Asa 2 Chr. 14:11 ... Hezekiah 2 Chr. 32:7-8 ... 118:4-8. Zech. 4:6 ... Matt. 19:26 Rom. 8 ... Ch. 14:41. "Now"

Read "And" as He... Verse 15 depends upon the preceding one. Jonathon saw the garrison come out again & again in the distance of the Israelite ... & at length "upon a day" determined to attack it.

Supply the ellipsis - "on a day."

YAHWEH ALSO ATTACKS Vv. 15-16.

15 His news of Jonathan's attack came to the ears of Philistines they were further troubled by a sudden earthquake. A sense of impending disaster gripped them. A panic some attempted to flee; others tried to prevent them the result - mutual slaughter. Vv. 16, 20.

SAUL PREPARES TO ATTACK. Vv. 16-23.

16 Saul, from his vantage point could see them dispersing in all directions in superstitious fear and dread. Thus: 1. The earth trembled. 2. The Philistines did so from fear. 3. The Israelites did so in joy.

23 Saul's impatience got the better of him. Hearing the increasing noise of the approaching Philistines he did not wait to ask counsel of Yahweh but brushing the restraining hand of the priest aside, he impetuously went to war. V. 24. Is. 10:6-18.

Withdraw = Stop!!

24 But see. 1 Chron. 9:3. 1 Sam. 7:2. It is most unlikely Samuel would permit Saul to convey the ark to battle after the last disastrous experience. The Sept. = "Bring hither the ephod, for he bare the ephod at that time before Israel."

25 They saw the panic and heard the tumult in the camp of the Philistines where the soldiers were insane with superstitious dread.

26 The slaves rose in mutiny.

27 Cp. Ch. 13:6. Those who had hidden rose up from their hiding places in revolt against their oppressors.

Courage, faith, prudence & victory. This is Exhortation. Victory Yahweh can not only save us, but save by as many or few as He sets forth, venture to ... 17:47. Key verses 6 ... 45. To fail to feed upon the honey (the Word) is to ... time gained, but strength lost, weakening one for battle.

...red to being self-deceived ...t Israel should have ... Deut. 17:14-20. He must ...en. 49:10. But because of ... the restrictions of the ... prohibited from office for ...rd one to satisfy these ... WHILE: though Samuel held ... garrison.

...r against

...id to the ... his arm- ... go over ... these ... that the ... us: for ... to the ...ry or by

...rer said ... in thine ...ld, I am ... to thy ... Behold, ... these ...ver our-

...nto us, ...o you; ... in our ...p unto ... Come ...will go ...th de- ... hand: ...n unto

...scover- ...rrison ...e Phi- ...e He- ...f the ...them- ...rrison ... his Come ... you said Come hath ...nd of ... up ... his ...after ...ona- ...arer ...ter, ...our- ...ers ...nd ...ple ...re ...be ...ar-

THEY RECEIVE THE SIGN TO ATTACK V. 11

14 An indication of the abject condition of Israel, and the contempt in which they were held by their haughty conquerors.

15 This was said in mockery and with no intention that it should be acted upon. But it was the sign Jonathan wanted.

16 Here was faith.

17 Using the two crags as cover, Jonathan and his armour-bearer clamoured up the face of the cliff and entered the stronghold which ... would be on the watch.

18 Surprised by the sudden appearance of Jonathan, they fled before his onslaught and the armour-bearer despatched them.

1 SAM. 14 Summary

Courage, faith, prudence & victory. This is Exhortation. Victory Yahweh can not only save us, but save by as many or few as He sets forth, venture to ... 17:47. Key verses 6 ... 45. To fail to feed upon the honey (the Word) is to ... time gained, but strength lost, weakening one for battle.

Jonathan, taken by lot, is saved by the people.

oxen, and calves, and slew *them* on the ground: and the people did eat *them* [a] with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [2] transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his [f] sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [3] with him that night, and slew *them* there.

35 And Saul [4] built an altar unto the LORD: [6] the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the [m] priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [n] he answered him not that day.

38 And Saul said, [7] Draw ye near hither, all the [7] chief of the people: and know and see wherein this sin hath been this day.

39 For, [r] as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [2] Give a perfect [b] lot. And [c] Saul and Jonathan were taken: but the people [3] escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, [d] Tell me what thou hast done. And Jonathan told him, and said, [e] I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, [g] God do so and more also: [h] for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [k] as the LORD liveth, [l] there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [9] Ammon, and against Edom, and against the kings of [9] Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he [8] gathered an host, and smote [t] the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now [i] the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the firstborn [*] Merab,

[a] Lev. 3. 17. See below 15:32
[2] Or, *Shew the innocent.*
[b] Judg. 20. 9.
[c] Cp. ch. 10. 20, 21. Josh. 7. 16, &c.
[3] Heb. *went forth.*
[4] Or, *dealt treacherously.* Job 6. 15.
[d] Cp. Josh. 7. 19.
[e] ver. 27.
[f] Ex. 12. 3.
[g] Ruth 1. 17.
[h] ver. 39.
[5] Heb. *In his hand.*
[6] ver. 33. ch. 7. 17.
[6] Heb. *that altar he began to build unto the LORD.*
[k] Ruth 3. 13.
[l] 2 Sam. 14. 11. 1 Kin. 1. 52. Mat. 10. 30. Luke 12. 7 & 21. 18. Acts 27. 34.
[m] ver. 3, 18, 19.
[n] ch. 28. 6.
[7] ch. 11. 11.
[r] Cp. ch. 20. 19. Josh. 7. 14.
[8] 2 Sam. 8. 3.
[7] Heb. *Corners.* Judg. 20. 2.
[9] Or, *wrought mightily.*
[t] Ruth 3. 13.
[s] ch. 15. 3-7.
[i] Cp. ch. 31. 2. 2 Sam. 2. 8-10. 1 Chr. 8. 33 & 9. 39.
[u] ch. 18. 17-19.

SAUL of GIBEAH
Benjamite
Zeal not according to Knowledge
A man of strong passions of wild ungovernable zeal.
A leader but a failure

SAUL OF TARSUS.
Benjamite
Zeal not according Knowledge
A man of strong passions
A leader and a success, because Phil. 3:8

V. 41 Cont from below. Kitto (Cyc. Biblica) amends the LXX to read: "And Saul said, 'O Yahweh God of Israel, why dost thou not answer thy servant today? If this fault be in me or in Jonathan my son, give Urim, and if it be in Thy people Israel, give Thummim.' Thereupon Saul & Jonathan were taken & the people went free. Then Saul said 'Cast between me & Jonathan my son; he whom Yahweh takes shall die': ... So they cast between him & Jonathan, his son, and Jonathan was taken..." The LXX read Urim as Orim derived from Torah, Law. See Deut. 33:10.

V. 17. Under direction Samuel, Saul reserved of the spoil of his victorious, gold ch. for Temple. 1 Chr. 26:28.

35 Thus Saul's foolish abduration was the cause of the people violating Yahweh's law Lev. 3:17. 17:10-12. Gen. 9:4

SAUL'S ALTAR. Vs 33-35.

The stone became a great slaughter block, and then, in turn, an altar. The food of the people became the offering for the law demanded that a certain portion of beast slain should be "murdered" ed Lev 17:3-6. The priest with Saul would supervise the proper disposal of the meat-the offering to Yahweh, the portion for priests, the remainder for the people. It was a rude and shocking commitment conceived in the heat of battle and through the urgency of the people's need. It was another result of Saul's impetuosity, haste and thoughtless folly.

Such a call would assure them that they would not be called upon to continue the chase until they had satisfied their hunger.

YAHWEH REFUSES COUNSEL TO SAUL Vs 36-37.

37 The man of action and opportunity thus speaks - the will of Yahweh is not mentioned by him.

He recognised that a greater Power than Saul was fighting for Israel. Exod 23:20 & Ps. 73:28 When often hundred Saul, he with faithful courage called them to God. If he were Ahimelech he dressed Saul 1 Sam 22:12-19

WHO HAS SINNED? Vs 38-42.

The vow though a most unwise and thoughtless one having been made must be carried out Ecc. 5:2-4. But for the moment Saul did not realise that it was the violation of the vow. He seemed to have thought it was some sin that stood between Yahweh and the people Cp V. 41. Saul's words were answered by a deep hush. Israel disclaimed responsibility thus the house of Saul was separated. All the people sensed a tragedy. Was the young faithful Jonathan who had wrought such a notable victory to be slain through the folly of his father?

40 Imitating Samuel 7:17. Instead he should have sought his co-operation & help.

41 Conscious that his foolish oath had prevented a decisive victory, he proposed to repair the damage by a night attack.

V. 41 Cont from below. Kitto (Cyc. Biblica) amends the LXX to read: "And Saul said, 'O Yahweh God of Israel, why dost thou not answer thy servant today? If this fault be in me or in Jonathan my son, give Urim, and if it be in Thy people Israel, give Thummim.' Thereupon Saul & Jonathan were taken & the people went free. Then Saul said 'Cast between me & Jonathan my son; he whom Yahweh takes shall die': ... So they cast between him & Jonathan, his son, and Jonathan was taken..." The LXX read Urim as Orim derived from Torah, Law. See Deut. 33:10.

V. 17. Under direction Samuel, Saul reserved of the spoil of his victorious, gold ch. for Temple. 1 Chr. 26:28.

40 See note below Gen 26:5. Num 16:5. Prov. 16:33

41 Lit. "for best" They had previously shown their disapproval by silence. They are now appealed that the offense might be made right & victory should be restored & protected.

THOU MUST DIE JONATHAN V. 43-44.

Swept along by the notable victory of the day and the swift moving events, Saul did not consider that the fault was his. Jonathan made no oath. He had not heard the King's instructions. Yahweh did not condemn Jonathan, but merely revealed that a solemn vow had been broken & restitution must be made.

RESCUED. V. 45-46

45 Heb. "padah." - Redeemed. Evidently by sacrifices. But the broken vow meant the end of the war. The Philistines escaped through the folly of Saul.

SAUL'S WARFARE PROWESS Vs 47-52.

Relieved of the pressure of Philistines Saul extended his conquests on every side, even to far distant Zobah.

North of Lebanon

Sept. - had victories. And with these his pomp and his establishment grew.

The history of this is given in the next chapter

SAUL'S ESTABLISHMENT

See genealogy Chr 8

Yah hath given

Equal

The King (Yah) is Increase.

Previously King in name only, he is now King in deed & in fact with the people fearing him.

SAUL STRENGTHENED HIMSELF V. 47.

His political success seemed the answer to Samuel's rebuke Ch. 13:14. He established his power by means of the sword, setting up a personal bodyguard 1 Sam. 22:6-23. the members of which were mainly selected from his own tribe Ch. 22:7 and were noted for warlike prowess 1 Sam 14:52 stature and beauty V. 52. Abner was chief V. 51. David became 2nd 1 Sam. 22:14 with other officers 1 Sam. 21:7 There chiefs attended Saul's table Ch. 20:25 He assumed kingly ornaments 2 Sam. 1:10 - became attached to the plaudits of the people 1 Sam. 18:6

JUDGES:

It is not mere but a record of ev Israel failed throu For fail. It is epi As we read the ving can be asse upplies the answe is even possible now about God a ruths, and yet fa

1 FAILUR
1 EIGHT I
1 JUDAH'S
Adoni
Victo
Failu
2 BENJAMI
3 FAILURE O
Ini Hi
4 Failu
Failu
Failu
5 FAILURE
6 ASHER C
7 NAPHTHA
8 DAN'S
2 ISRAEL C
1 REBUKE O
2 JOSHUA'S
3 CANAANI
4 GOODNES
3 THE ENE
1 Peace
2 Mesop Und
SEVEN
OTHNIEL (
(Mesopota
EHUD (Ben
FROM PH
The Captiv
Escape of
of Moab
DEBORAH
SISERA (C
1 DEFEAT C
The Conqu
the Canna
his force
Power Ov
2 SIGHING
Prelude
Deliverance
Barak
and Deb
GIDEON (
1 DOMIN
Israel Im
phet 7:10
The App
21:27
GIDEO
His Ar
strategy
the mid
GIDEO
The Jo
The Fa
succeed
Kings
Gideon
Israel
CIVIL WA
Abimele
Gideon's
Parable and

---

11 BETTER THAN SACRIFI
with requires literal obe
Language never exceeds
science is revealed most clea
WICKED: A wicked worldlie
Bethshemesh Num. 14:43-45.
(cp 4) →).

SAUL

Saul destroyeth
Jonathan A further son - Eshba
and the name o
a Michal:

50 And the n
wife was Ahino
ter of Ahimaaz
of the captain o
10 Abner, the son
uncle.

51 And [g] Kish
of Saul; and Ne
Abner was the s

52 And there
against the Phi
days of Saul:
saw any strong
valiant man, [k] he
him.

CHAPT

1 Samuel sendeth Sa
6 He spareth Agag
spoil. 10 God rejects
24 Saul's humiliation.

SAMUEL also
[m] The LOR
anoint thee to
people, over Isr
fore hearken
voice of the
LORD. The first

2 Thus saith
hosts, I remem
Amalek did to
[r] laid wait for h
when he came u

3 Now go and
and [q] utterly d
they have, and
but slay [t] both m
infant and su
sheep, camel an

4 And Saul
people together
them in [q] Telai
thousand footm
sand men of Ju

5 And Saul c
Amalek, and
valley.

6 ¶ And Sau
Kenites, Go,
down from am
ites, lest I de
them: for [q] ye
to all the ch
when they ca

AMALEK D

See Note. Jud
CH. 14: 47

The Summ
With the de
consolidat
tion. His v
with the Am
Amalekite
in battle m
God.

CHAPTER 15

Professed

"TO OBEY IS BETTER THAN SACRIFICE" Vv 22-23.

1. Yahweh requires literal obedience
2. His language never exceeds His meaning
3. Conscience is revealed most clearly in minute obedience

Lessons of this Chapter

1. It is possible to give a religious reason for an act of disobedience V 21
2. One can be seduced into disobedience by popular clamour. V 24
3. Continued disobedience is certain to bring the withdrawal of the best influences of life. V 35

AMALEKITES: A wicked, warlike people. For their sins see Lev. successful Hormah (See Right →). 18:3 Defeated at Rephidim Ex. 17:8-13; Deut. 25:17-18 Num. 14:43-45

SAUL'S THIRD FAILURE - DISOBEDIENCE & DECEIT

Allied with Moab. Jud. 3:13. With Midianites Jud. 6:3-5, 33. 7:12; 8:10, 12.

I. SAMUEL 15.

Saul destroyeth Amalek. *He spareth Agag, &c.*

All he caught or took - but many escaped. 27:8.

and the name of the younger [a] Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* [b] Abner, the son of Ner, [c] Saul's uncle.

51 And [d] Kish *was* the father of Saul; and Ner the father of Abner *was* the son of [e] Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [f] he took him unto him.

Key. 3, 11, 22, 23.

CHAPTER 15.

1 Samuel sendeth Saul to destroy Amalek. 8 He spareth Agag and the best of the spoil. 10 God rejects him for disobedience. 24 Saul's humiliation.

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

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

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

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

5 And Saul came to a city of Amalek, and [t] laid wait in the valley.

6 ¶ And Saul said unto [a] the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [b] ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And [c] Saul smote the Amalekites from [c] Havilah *until* thou comest to [d] Shur, that *is* over against Egypt.

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

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

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 [l] It repenteth me that I have set up Saul *to be* king: for he is [m] turned back from following me, [o] and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [q] Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, [m] Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: [s] for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to

[a] ch. 18. 20, 27 & 19. 12, &c. & 25. 44.	[m] ch. 9. 16.
[b] Sam. 3. 14, &c.	[n] Josh. 22. 16. 1 Kin. 9. 6.
& 6. 20-23 & 21. 8.	[o] ver. 3, 9. ch. 13. 13.
[c] ch. 14. 48.	16:1; 78:119: 136; Jer. 9:1, 18; 13:17; Lk 19:41-44; Rom 9
[d] Gen. 2. 11.	[p] Ex. 17. 8, 14, 16. Num. 14. 45 & 24. 20. Deut. 25. 17-19.
[e] ch. 27. 8. Gen. 16. 7.	Cp. ch. 27. 8 & 28. 18 & 30. 1.
[2] Heb. *Abiner.*	[q] Sam. 8. 12. [r] Chr. 4. 43. Ps. 83. 7. Judg. 3. 13.
[e] Sam. 2. 8.	[r] Josh. 15. 55.
[f] ch. 10. 14.	[s] Kin. 20. 12.
[g] ch. 9. 1.	[t] Lev. 27. 28, 29. Josh. 6. 17, 21.
[h] Cp. ch. 27. 8 & 30. 1.	[u] ch. 22. 19.
[i] ver. 3, 15. Cp. ch. 28. 18.	[v] ch. 23. 10. Ruth 2. 20.
[3] Or, *of the second sort.*	[w] ch. 23. 8.
[k] Cp. ch. 8. 11.	[x] Josh. 15. 24.
[l] ver. 35. Gen. 6. 6. Judg. 2. 18.	[y] Or, *fought.*
[m] Sam. 24. 16. Cp. ver. 29.	[z] ver. 9, 21.
	[a] ch. 27. 10. Judg. 1. 16.
	[b] Cp. Ex. 18. 10, 19. Num. 10. 29, 32.

Ishbosheth, 2 Sam. 2:8 Known also as Ishbosheth

Saul's wife was Ahinoam, daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

Saul's father was Kish: and Ner the father of Abner was the son of Abiel.

Abner was Saul's cousin. 1 Chr. 8:33; 9:39

Kish. Ishbosheth (man of shame) not mentioned here

Brother of grace
Brother of irascibility
Father of light
A lamp.
Father of strength
El is a father.

Lead "were sons of Ariel" NIV. Ner was Saul's grandfather 1 Chr. 8:33.

Fulfilling the prediction of Samuel.

Saul's prowess was based on the flesh. There was gradually gathered to Saul a company of resolute skilled warriors 1 Chron

CHAPTER 15

SAUL'S UTTER FAILURE

THE GLORY OF HIS VICTORY OVER AMALEKITES OVERSHADOWED BY SAMUEL'S PUBLIC CONDEMNATION OF HIS LEADERSHIP AND EXAMPLE

GO AND SMITE AMALEK!

Vol-5

Indicating the King was subservient to the Prophet, and the latter had the right to command the former.

Ex. Exod. 17:8 14, 16. Deut. 25:17-19. 400 yrs had passed, and now Divine retribution was about to fall.

Heb. "Devote to destruction."

Amalek represented the Serpent power; the young were as harmless serpents, but Yahweh knew their potentiality for evil. If it had been other wise He would have saved them as He did the children of Korah. See. See note Num. 16

Sig. "Little Lambs" Thought to be south of Judah.

Amalek was a descendant of Esau Gen. 36:12 and occupied land adjacent to Kadesh which seems to be the city referred to here. Num. 13:29. 14:25

Sig. Lambs - spotted ones - Dark. See pp. 393

Nachal = torrent-bed - River Paran?

AMALEK DESTROYED Vv 6-8

See Note. Jud. 1:18

CH. 14: 47-52. SUMMARY.

The Summary is placed here because with the defeat of the Philistines Saul consolidated his control of the nation. His victories include the war with the Ammonites Ch. 11:11. and the Amalekites, Ch. 15:3-7. Saul's Victory in battle made him impatient with God.

CHAPTER 15 ● PROJECT Accomplished 1-7. ● Partial Obedience 8-11 ● Professed faithfulness 12-13. ● Public failure 14-19. ● Poor excuse 20-21. ● Prophetic rebuke 22-23. ● Pretended repentance 24-27. ● Predicted rejection 28-29 ● People feared 30-31. ● Punishment administered 32-33. ● Parting of ways 34-35

The full measure of Amalek's wickedness is not revealed, but it must have justified the measures here ordered for its extermination. Gen. 18:25. Cp Num. 15:18

23 Cp Prov. 27:2; 28:13; Luke 7:19; 18:11.

24 Partly true W. 9, 21. Perhaps their singing motivated Saul. Cp Gen. 3:12-13. Aaron Exod. 32:22-23. Cp Job 31:33, Hos. 4. 28:13.

25 They showed no pity on the feeble rear of Israel. Ex. 17:8. Deut. 25:17-19.

26 By the hand of Jehu = Hosah - now their children

391

Sig. "Sandy." Original location. Gen. 2:11. It apparently became used as a general term and applied specifically to Arabia or the land north of Egypt Gen. 25:18

Sig. "Wall" or "Fortification" Said to relate to a line of fortresses that bordered on Egypt. Cp Exod. 15:22. Gen. 16:7.

Seems to have been a general title applied to Kings of Amalek. Sept. = Gogue. See Note Exod. 17:8. Num. 24:7. Nr

AGAG SAVED V. 9.

The decision was evidently the result of a general conference.

Evidently to make a more splendid show at the sacrificial thanksgiving ceremony.

It was a glorying in the flesh Cp V 21. Agag was a victim more fitted for the judgment of God, than the helpless sheep and oxen, whose fat carcases and senseless bleating and lowing filled the prophet with anger and disdain.

I.e. worthless. In Hoph: common. worthless

SAUL TO BE DEPOSED. Vv 10-11.

Sig. to turn, or change in one's purpose Cp Jonah 3:9. Yahweh repents when for moral reasons, He sets aside arrangements which He has appointed. The change is not in Yahweh but in man.

See note on Samuel's loyalty. Top of p. 377. Cp V 35.

See Note Ch. 7:9; 12:23.

SAMUEL REBUKES SAUL Vv 12-19

Sig. "Fruitful field." Not the Mount but a village about 16 M. East Hebron, the residence Nabal. 1 Sam. 25:2 Sept. says he rode there in a chariot.

Heb "Yad" = hand. (See Sept.) Saul probably set up a monument in the shape of a hand set on a pillar as an emblem of victory and power

The appearance of the stern indomitable prophet with long mantle and flowing hair was as a discordant note in the happy enthusiasm at Gilgal.

Before the blazing eyes of the angry prophet Saul conveniently passes over his own guilt.

This was said to justify disobedience. It was not the real reason which was personal aggrandisement. It was doing "evil that good might come" - a principle condemned by Paul Rom. 3:8 Note V. 17.

me this night. And he said unto him, Say on.

17 And Samuel said, @When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until [2] they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst [c] fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, [f] I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 [h] But the people took of the spoil, sheep and oxen, the chief of [k] the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, @Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, @to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of [l] witchcraft, and stubbornness *is as* iniquity and [o] idolatry. Because thou hast rejected the word of the LORD, [r] he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, [s] I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I [t] feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again

@ ch. 9. 21. & 2 Sam. 7:8
@ ver. 23. ch. 16. 1. Hos. 4:6
c Cp. 1 Kin. 11. 30, 31.
Gen. 13:13 note. 15:16
2 Heb. they consume them.
@ ch. 28. 17, 18.
c ch. 14. 32. 26:8
Dan. 2:20-23. 4:17, 32.
l Or, Eternity, or, Victory.
f ver. 13.
r Num. 23. 19. Jhn 5:44 12:43
h ver. 15.
k ver. 25.
k Lev. 27. 28, 29. Josh. 6. 17, 21. Deut. 6:16 Matt. 5:21-24 Mic. 6:6-8
@ Cp. Ps. 40. 6-8 & 50. 8, 9. Prov. 21. 3. 1 S. 3. 11-17. Jer. 7. 22, 23. Heb. 10. 6-9
m Eccles. 5. 1. Hos. 6. 6. Mic. 6. 6-8. Mat. 9. 13 & 12. 7. Mark 12. 33.
n Cp. Judg. 1. 7.
o Heb. divination. Deut. 18. 10.
r Gen. 31. 19.
s Judg. 8. 21.
t ver. 12, 21.
u ch. 13. 14.
@ ch. 1. 19.
l Josh. 18. 28.
m ch. 26. 21.
n Cp. ch. 12. 24. Prov. 29. 25.
s ch. 16. 1.
o ver. 11.

THE STRENGTH OF ISRAEL V29 – from a root word (Naw-tsakh) meaning "to Glitter" from afar. i.e. To be eminent, permanent, to excell. The word itself (Nay-tsakh) signifies a "goal," i.e the bright object at a distance travelled towards, hence truthfulness, Confidence, Splendour, Eternity, Strength, Victory. Vulgate renders Triumph. Cp 1 Chron 29:11 It is the Goal to which true Israelites [illegible] the context implies that it is here used in the sense of steadfastness, constancy, unchangeableness. Yahweh is the Immutable or Unchangeable One of Israel. He is not like man! inconstant, unreliable, changeable? NETSATH He does not vacillate in his Majesty, feelings or purposes. His Strength or Unchangeableness is (see 1 Sam 15:6).

THE SIGN OF THE TORN MANTLE 27-29

26 D'up the parable of the good Samaritan, the "neighbor" to the needy Luke 10:29,36.

28 And Samuel said unto him, @The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the [3] Strength of Israel [p] will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and [t] turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [u] As thy sword hath made women childless, so shall thy mother be childless among women. And [v] Samuel hewed Agag in pieces before the LORD in [w] Gilgal.

34 ¶ Then Samuel went to [3] Ramah; and Saul went up to his house to [x] Gibeah of Saul.

35 And [32] Samuel came no more to see Saul until the day of his death: nevertheless Samuel [s] mourned for Saul: and the LORD [a] repented that he had made Saul king over Israel.

p Num. 23. 19.
3 Or, Eternity, or, Victory.
t ver. 25.
u Gen. 34. 30. Judg. 21. 16.
v Judg. 5. 26, 27.
w ch. 10. 8. & 11. 14, 15.
x ch. 10. 26.
32 Lit. Agag was delicately unto him.
s ch. 16. 1.
a ver. 11.

THE SIGN OF THE TORN MANTLE 27-29

27 Saul, with his monument of Victory in Carmel v.12, with his preserving of Agag to grace the Victory celebrations had overlooked from Whose the victory had come. Samuel graphically reminds him that victory is of Yahweh. Deut 33:27 ff. 2 Sam 22:35. Ps 20:7.

HONOUR ME BEFORE THE PEOPLE V30-31

28 This could only be done by vindicating Yahweh's word that Saul had brought into contempt before the people. Thus the vigor which Samuel dealt with Agag.

AGAG'S DEATH 12-33

29 Sept. "Trembling." Moffatt "with tottering steps." C.B. "in fetters." J.V. RSV "Shrinks." Delicately implies to choose one's way. Cheerfully. The fettered Agag brought before the angry prophet would see the sentence of death in his face.

30 Lit. "Death is bitter" (Moffatt. A. Clarke) This was a plea for life.

31 The night of the stern, resolute prophet hewing the mighty Gogue in pieces must have impressed the Israelites with a realisation of the spiritual vigor Saul lacked. The Victory celebrations were completely spoiled. The narrative speaks as though Saul, Samuel, having destroyed Agag, abruptly turned his back on Saul and left

392

the gathering at Gilgal. A more dramatic exit could not have been made.

SAMUEL LEAVES SAUL 34-35.

32 Thus Saul by his folly cut himself off from the friends who could help him best.

33 Ps. 119:136, 158; Rom 9:2-3; Phil. 3:18.

34 Saul having confessed his sin is permitted to worship. There is still opportunity for repentence unto eternal life. Moreover to do otherwise could have undermined the present government and led to disorder, intrigue & anarchy.

Constantly arrested in Scripture. It is implied in the Name Yahweh Ithal. 3:6.; It is expressed in the title of Rock as used by Moses Deut. 32:4, 18, 31; It was stated by Balaam Num. 23:19; and proclaimed by Hannah in her song of praise 1 Sam. 2:2. Adon See Note Chief Musician App. p. 11.

23 This implies that Saul had become conceited. Pomp, pride, personal aggrandizement led to his Fall.

23A CHATTATH: This is a title given to the Amalekites. They typified the flesh in perfect manifestation, to be destroyed by one acting as King-Priest.

23B Saul had [illegible] [illegible] of the Lord's commandment. v.18. Amalek. 24 indulges in self-justification.

23C There is an implied censure of Samuel in this phrase - Saul says that Samuel blames him for what was done in honor of Samuel's God. His zeal exceeds that of Samuel.

24 Saul refuses to acknowledge his blame. If he had humbly accepted Samuel's rebuke and sought Yahweh's mercy, a means of redemption may have been found.

TO OBEY IS BETTER THAN SACRIFICE Vv. 22-23.

25 See note in "The Prophetic Office" on message of prophets App. p. 9. Cp Ex. 19:5

26 Teraphim" - Household gods condemned by Samuel. Saul's house was apparently guilty of these Cp. Gen 19:13.

27 Punishable with death. Ex. 22:18; Lev 20:6, 27; Deut 18:10-11 Cp 1 Sam. 28:9.

SAUL IS REJECTED. Vv 24-26.

28 This was the real cause. But was Saul really repentent? Despite the acknowledgement of his sin there was not a forsaking of it. See 2 Sam. 12:10. Therefore his rejection is confirmed. Cp Exod 32:2 Prov 29:25 Isa. 51:12-13 Cp Gal. 1:10.

V.11 He cried all night: He did this on his own only for Saul and the kingdom. He was deeply moved by the circumstances. His feelings are reflected in the vigor of his judgement on Amalek.

For these would seem to be the same two qualities involved.... Hence NETSACH denotes both brilliance (yielding the connotations "preeminence, glory, victory, leadership) and "endurance" supplying "long lasting, remedy" Cp Lam. 3:18.

THE STRENGTH OF ISRAEL (Cont.)

Though He is said to repent - V.11 - but this is to effect minor changes in relation to His unchangeable purpose brought about by changeable and fickle man. The Strength of Israel always shines with undimmished splendour; the Goal is always prominently displayed for man to see and reach unto. There is no Vacillence in Him. James. 1:17; 1 Thn. 1:5; Heb 6:18 His word is sure Ps 33:4-11; Prov 14:22; Isa. 46:10 His unchangeableness is exhibited in Christ 2 Cor. 1:20 and will find reflection in those who are Christ's Heb. 13:7-9. It is suggestive to observe how the sun, source of earth's energy, embraces and conveys the dual notions, light + durability.

1 SAMUEL 11: EARLY PROMISE OF SAUL'S REIGN

THE SERPENT POWER REPULSED.

Nahash, 1 Ch. 19:1 The Serpent attacks not the strongest part of Israel vs. 7 the Serpent attacks not the strongest part warrior 14 but the weakest. Jabesh-Gilead contributed no rebuke 552 to the Benjamite war, & was visited with time: R's destruction by the armies of the tribes at that s w—. Jabesh (dry) Gilead (heap of witness) suggests dilatoriness that is dried up, not productive, in deliverance. The city is prepared to surrender, but the demand is the removal of the eye of Faithfulness.

The Spirit of God comes on Saul and with the help of Samuel he leads the people to victory. They gather at Bezek (Lightning-Str) and with the help of the Spirit gain a victory.

Samuel gathers the people to Gilgal (where the reproach of Egypt was rolled away) and the Kingdom is confirmed on the basis of victory over Nahash. All Israel rejoice, but it would seem that Samuel did so with reservations as his words of ch. 12 imply.

1 SAM. 11:3 Sent messengers: They evidently were in ignorance of Saul's appointment or had no confidence in his ability. As they had isolated themselves at the time of the Benjamite crisis Jud 21: 5-9. perhaps they did at the appointment of Saul.

Ammonites.: Claimed that Israel had taken territory rightly belonged to them. Jud. 11:13.- but their defeat by Jephthah had so broken their power that a century had elapsed before they renewed their claim.

1 SAM. 11:6 "The Spirit of God came upon Saul": It came upon him when he heard the tidings. This worked upon the new-found knowledge of God revealed to him & the enthusiasm and stimulation this gave him. Already this had caused him to prophesy 1 Sam. 10:6 and gave a new turn to his heart 1 Sam. 10:9. Now the knowledge of God stimulated his anger and motivated him to action. There was no miraculous influence necessary - only the stimulation of the mind by a knowledge of God & His will. In this way all mighty and noble acts of heroism by men of faith are traceable to God. See Jud. 3:10; 6:34; 11:29; 13:25; 14:6; 15:14. When Saul was no longer mentally motivated by Divine principles the Spirit left him. 1 Sam. 16:14-16, 23

A person's faith is stimulated by the Word of God Rom. 10: 17 & is moved thereby to heroic acts Heb 11.

1 SAM. 11:8 Israel & Judah.: This distinction, so early apparent finally resulted in the disruption of the nation. Why the distinction at this point? Perhaps Judah did not enthusiastically receive Saul as King believing that the royal dignity should have been reserved for one of the tribe Gen. 49:8-10. For did not it legally the tribes in the wilderness wanderings?

Number of warriors. This was about half the number of fighting men that came out of Egypt with a less proportion of Judah Cp. Num. 1:27, 46 with Ex. 12:37.

1 SAM. 12:17. THUNDER & RAIN IN WHEAT HARVEST: Instead of blessings from God they will experience wrath if their misconduct in requesting a king manifests itself in rebellion against Him! The One to Whom they owed so much can punish as well as bless.

1 SAMUEL 12. SUMMARY

Samuel's exhortation to the people at Gilgal is not a farewell speech for he continued to exercise authority 15:35, but an appeal to the people to act upon their responsibilities towards Yahweh at that time of new national development. The chapter is divisible into 3 parts.: A testimony to Samuel's integrity as Judge 1-5. Reproof of the people for disobedience and ingratitude 6-11. Yahweh's witness to Samuel's uprightness & teaching 18-25.

Vs. 20-25 sets forth the Sin of Prayerlessness. Men should always pray Luke 18:1. & In spite of rebelliousness v. 20a. & In anticipation of wholehearted service 20b-21. & In view of Yahweh's faithfulness. 22-24. & In hope of overting evil v. 25.

1 SAMUEL 13: FAILURE IN THE TEST OF FAITH

See Numerical p. 326

The test of faith comes. & In the call for battle 1-4. & When the danger mounts 5-6. & When support fails and fear floods the heart vv. 7-8. Lack of faith results in & Impatience and disobedience vv. 9-10. & Excuses vv. 11-12. & Loss of God's blessing vv. 13-14 & Submission to human strength vv. 15-23. Saul fails through impatience. He intrudes into the priest's office and is rejected. A Key thought is Disobedience v. 13. and a Key verse pronounces Rejection v. 14. Saul's external motions of Religion v. 9 were a mere cover for his lack of faith. Natural courage without faith = self confidence.

1 SAM. 13:1 30,000: According to Keil & Delitzsch, it 1000 be read instead of 30, 000 "... the origin of the number 30 must be attributed to the fact, that through the overlight of a copyist the lamed of the word YISRAEL was written twice, & consequently the second lamed was taken for the numeral thirty." The number of chariots (30,000) is disproportionally too large to that of the cavalry — particularly for such hilly terrain. 30,000 chariots could be "thirty chief chariots" v.g. (Pharaoh sent 600 Ex. 14:7. Jabin 900 Jud. 4:3. Zerah 300 2 Chr. 14:9.) or it could relate to charioteers as in 2 Sam. 10:18; 1 Kg 20:21 1 Ch. 19:18.

1 SAM. 13:1. SAUL REIGNED ONE YEAR.: The meaning is "Saul had now, at this point in the narrative, reigned one year, viz. from his first anointing by Samuel at Ramah to his second anointing by him at Gilgal after the defeat of Nahash" M. Anstey.

The historian proceeds to explain that he reigned over Israel 2 years publicly recognised and accepted by all for previously there had been some who disputed the appointment & despised him 1 Sam. 10:17-27.

The implication is that at the end of 2 years Yahweh cast him off, & anointed David in his place. The remaining 37 years of his reign (cp Acts 13:21 & Josephus) are not recognised as legitimate ruling, but treated as a tyranny & persecution. See M. Anstey. Phil. 3:4-9.

Though Saul described as a young man he must have been about 30 yrs old for Jonathan was old enough to have an important command 13:2. RV: 30, but it is incorrect according to the Hebrew.

"MICHMASH" - About 7m NE Jerusalem. Conder: "A narrow gorge with vertical precipice some 800 ft high, hidden until it opens up before one. On the north a narrow spur of hills hides it & on the south a flat plateau extends to the top of the crags. On the south side of this chasm stands Geba of Benjamin, on a rocky knoll with caverns beneath and arable land to the east; and on the opposite side considerably lower than Geba is Michmash, on a sort of saddle, backed by an open & fertile corn field.

1 SAM. 13:16 GIBEAH: should be Geba (mg). This was on the opp. side to Michmash (see note above). Bravely Saul with Jonathan led his small company of warriors to Geba opp. Michmash for a last desperate stand. His little company was contemptuously ignored by the large body of Philistine troops. The Philistines held Saul at bay, whilst small companies of light-armed troops were sent to different parts to plunder the land. V. 17. The Philistines should have directed the full weight of their forces to destroy the few troops commanded by Saul.

1 SAM. 13:11. "BECAUSE I SAW" - Saul excused himself on the grounds of self-sufficiency, failure of others, justification of self and seeming necessity. These are very common excuses to bend the requirements of Yahweh.

1 SAM. 13:3 Chronological adjustment. In 1 Sam. 9:2 Saul is described (BACHUR) as a youth. Here he has a son capable of commanding soldiers. Some 15 or 20 years have been passed over in silence. The attack on the Philistines was evidently ordered by God and was to be initiated by the appointed ceremony v. 8.

1 SAM. 14:3. AHIAH The age for entering the priesthood is not mentioned, but it was probably from 25 Num. 8:24 or 30 yrs of age Num. 4:3. which would imply a period of at least 50 yrs from the taking of the Ark by the Philistines.

—from a root word (naw-tsakh) meaning "to Glitter" ||

1 SAM. 16:5. JESSE'S FAMILY.

He had at this time 8 sons and two daughters: Zeruiah (mother of Abishai, Joab • Asahel. (1 Chr. 2: 16) • Abigail, mother of Amasa (1 Ch. 2:17).

MIZPAH. 1 Sam. 10:17. sig. "watchtower" The central emi-nence (Nebi Samuel) in the surrounding moun-tains • 3000 ft above sea level. lands rising 500 ft above surro-bout 5 miles Ger-m Nth Jerusalem. The view inclu-des the ZIM • the promontory of Carmel to the north, Joppa to the west, Beroth Hire sth east. d been Kirj-

Shiloh had been devastated by Philistines Ps. 78:60-64. The Ark ha-taken to the house of Abinadab in-oth Jearim • apparently the Tabe-acle brought to Mizpah.

1 SAM. 16:2. Was this duplicity? Is it necessary or right to tell in all cases th whole truth? Would not that in many ca lead to unnecessary quarrels • ill-f Is it not better to be discreet? There to be no treason, no inciting to evil i in the anointing - only obedience to a. or Sovereign than Saul. It was a ple to David - an introduction to a new phase in his life for which he had to prepare. He did so with discretion, no a stray time rebelling against Saul, but leaving it to Yahweh to reveal the mean-

22 Heb: "seen" ϕ PSA 89:20

1 SAM. 16:7 Man looks with the eyes but Yahweh looks with the heart.

24 Did David return to Ramah with Samuel, to be in the school of the Prophets?

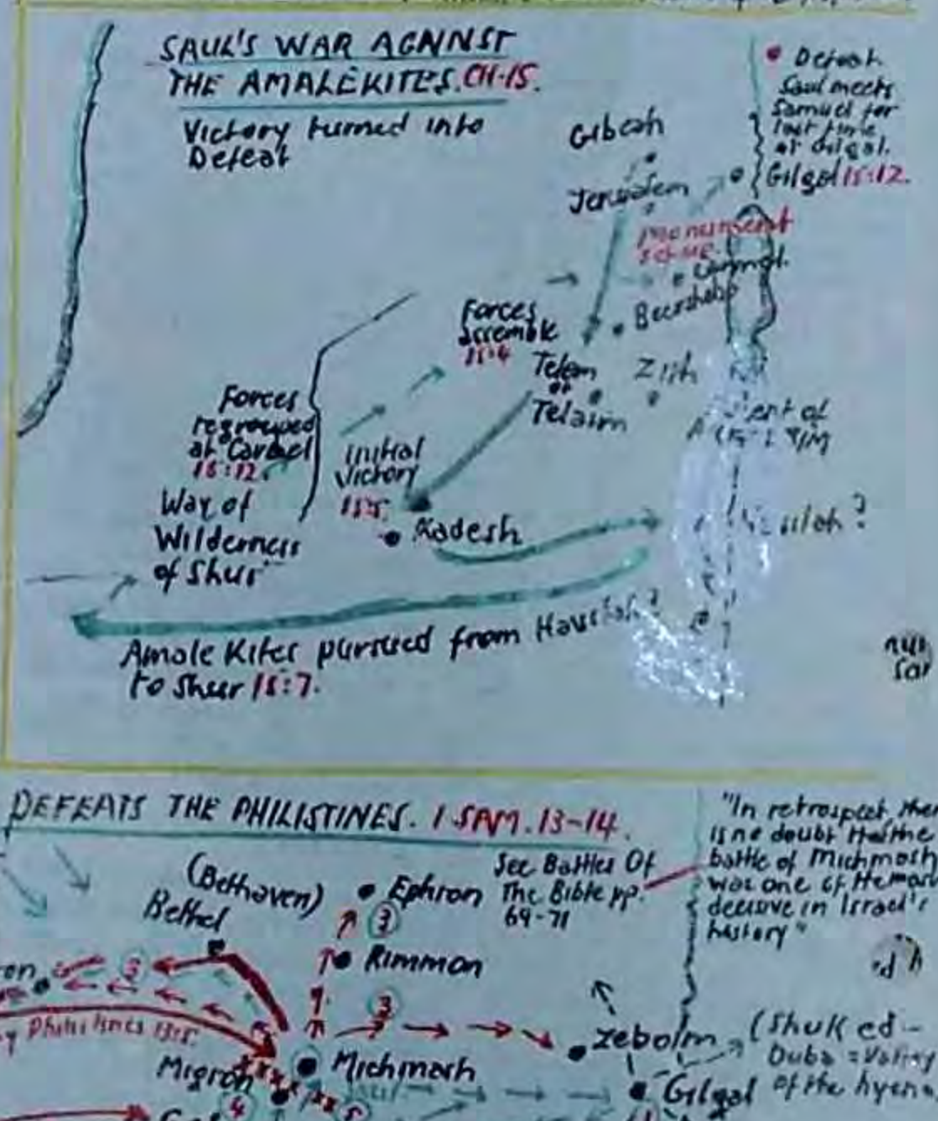
Relief of Jabesh-Gilead. 1 Sam 11:1-11

Work of Soul to Strengthen.

His Borders →

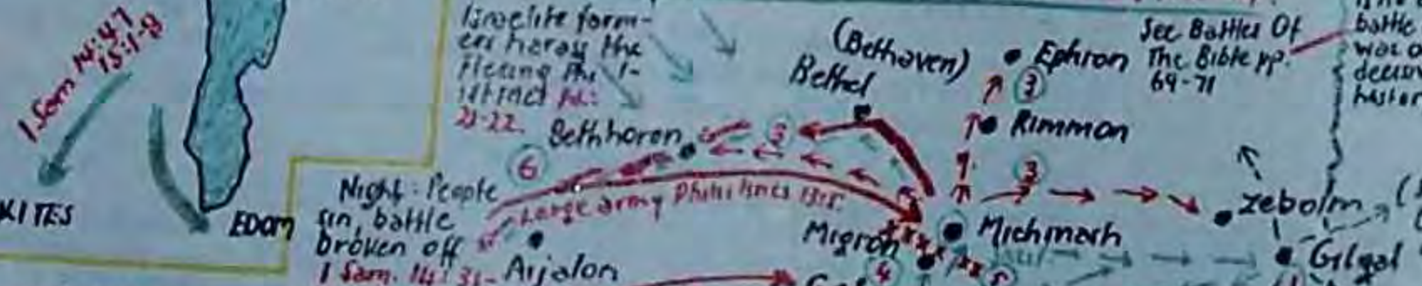
SAUL'S WAR AGNST THE AMALEKITES. CH 15.

Victory turned into Defeat



SAUL DEFEATS THE PHILISTINES. 1 SAM. 13-14.

Israelite farmers heresy the fleeing Philistines 14:21-22.



1. Samuel's appointed place for sacrifice 13:14, 8
2. Dispersion of Saul's forces in face Philistine threat • waiting for Samuel 13:6-7.
3. Philistine marauders treat Saul with contempt 13:17-18
4. Saul • Jonathan return to Geba • extend themselves to Migron 14:2.
5. Both Philistines • Israelites man the "Passage of Michmash" 14:4 - the saddle that connects Michmash • Geba
6. Rout of Philistines 14:20-23

"In retrospect there is no doubt that the battle of Michmash was one of the most decisive in Israel's history"

See Battles Of The Bible pp. 69-71

Saul's standing army. 13:2.

- 2000 in Michmash under Saul
- 1000 in Gibeah under Jonathan.
- Philistines had recovered from previous defeat • had asserted themselves occupying Geba 13:3 • demanding the Israelites 13:19-23. • Jonathan attacks Geba • Samuel calls for War of Liberation 11:3, 8.

Saul, the Kingdom, the war, deeply moved by the circumstances. His feelings are reflected in the vigor of his judgment on Amalek.

For there would seem to be the same two qualities involved.... Hence NETSACH denotes both brilliance (yielding the connotations "preeminence, glory, victory, leadership) and "endurance" supplying "long lasting, perfect" 2 Co Lam 3:18

changeable and fickle man. The strength of Israel always shines with undiminished splendour; the Goal is always prominently displayed for man to see and reach unto. There is no variableness in Him. James. 1:17; 1 Jhn. 1:5; Heb 6:18 • His word is sure Ps 33:4-11; Prov 14:22; Isa. 46:10 • His unchangeableness is exhibited in Christ 2 Cor. 1:20 and will find reflection in those who are Christ's Heb. 13:7-9. "It is suggestive to observe how the sun, source of earth's energy, embraces and conveys the dual notions, light • durability.

off [illegible] him best.

33 Ps. 119:136, 158; Rom 9:2-3; Phil. 3:18.

34 Saul having confessed his sin is permitted to worship. There is still opportunity for repentance unto eternal life. Moreover to do otherwise could have undermined the present government and led to disorder, intrigue • anarchy.

situation - spiritual vigor Saul lacked. The Victory celebrations were completely spoiled. The narrative speaks as though Saul, Samuel, having destroyed Agag, abruptly turned his back on Saul and left

Appearance.- Not tall. 1 Sam 16:7 Golden-haired bright eyed, graceful appearance V.12 strong Is. 18:18-22 staff in hand 1 Sam. 17:40 Lifted in music 1 Sam. 16:18, possessor of Holy Spirit V.16 courageous yet disciplined in action, discreet in speech 1 Sam. 16:18. He is "a man after God's own heart" Ch. 13:14 not because he is without fault, but because he born to God in faith. He is not perfect, but he is no rebel. He submits in truth of heart to the chastening hand upon him. He "hears the rod & who has appointed it." Mic. 6:9. He "despises not" Heb. 12:5-13. see Numeral p. 342.

I. SAMUEL 16. *He anointeth David.*

Key Verses - Chosen V.1 Anointed V.13

CHAPTER 16.

1 Samuel sent by God to Beth-lehem. 11 He anointeth David. 15 Saul sendeth to David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for [f] I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, [h] I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and [k] I will shew thee what thou shalt do: and [l] thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town [p] trembled at his coming, and said, [r] Comest thou peaceably?

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

6 ¶ And it came to pass, when they were come, that he looked on [3] Eliab, and [v] said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on [4] his countenance, or on the height of his stature; because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the [5] outward appearance, but the LORD looketh on the [6] heart.

8 Then Jesse called [7] Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [8] Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made [9] seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, [b] There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [t] Send and fetch him: for we will not sit [10] down till he come hither.

12 And he sent, and brought him in. Now he was [11] ruddy, *and* withal [12] of a beautiful countenance, [13] and goodly to look to. And [14] the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took [15] the horn of oil, and [x] anointed him in the midst of his brethren: and [y] the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to [16] Ramah.

14 ¶ But [z] the Spirit of the LORD departed from Saul, and [a] an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* [c] before thee, to seek out a man, *who is* a cunning [17] player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall [d] play with his hand, and thou shalt be well.

17 And Saul said unto his servants, [e] Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the

16:18, possessor of Holy Spirit V.16. courageous yet disciplined in action, discreet in speech 1 Sam. 16:18. He is "a man after God's own heart" Ch. 13:14 not because he is without fault, but because he born to God in faith. He is not perfect, but he is no rebel. He submits in truth of heart to the chastening hand upon him. He "hears the rod & who has appointed it." Mic. 6:9. He "despises not" Heb. 12:5-13. see Numeral p. 342.

13 Sig. Desolation, but also called Shimeah - "fame." Possibly, like Ichabod a memorial name which was changed when Israel's fortunes rose.

CH. 16:1 SAMUEL'S MOURNING.

With David before us there is no place for mourning for Saul. David as type of Christ was made perfect by suffering whereby Christ was shown to be perfect by trial. Heb. 5:8; 4:15. Both pursued after God. Ps. 42:1.

13A. The names express the Divine purpose.: God as Father (Creator). He is Noble, Liberal, but Desolation is our lot until the Beloved appears.

B NA'ARIM - Coll. for people between V.18

DAVID ANOINTED VV. 12-13.

12 Heb. "Admony" = Red of hair or complection, Clarke "red-haired," - he had gold en locks. Song 5:10; 2 Sam. 14:7.

14 See Margin - Bright eyed.

15 A pleasant, graceful appea ance. For further descriptio see V.18.

16 It is probable that David associated with Company of Prophets under Samuel, for later he fled to the pro phet 1 Sam. 19:18-20. Samue instructed him in his du ies. 1 Chron. 9:22. and it was probably there that David became noted for his gift of music V.18. Below

FITS OF INSANITY TROUBLE. SAUL VV 14-18.

The narrative temporarily ignores chronological order to consider the result of th deposing of Saul in favour o David.

17 A spirit of insanity induced by circumstances afflicted an terrified Saul. It is said to have come "from Yahweh" becau he was responsible for the el evation of David which caus ed a moody spirit of jealousy in Saul. This flamed into fit of acute insanity. See the similar expression used for Pharoah, and notes thereon Cf Rom. 9:17 with Exod. 9:16 35 1 Sam. 6:6. Cp 18:10; 19:9-10

18 Lit. skilful. The soothing strains of music might quieten the savage, restless spirit of the King. See below

19 Heb. "Adon."

20 Lit. "Young men" as in Ch 14:1. Not as in V.15 Jewish tradition has it was Doeg 1 Sam 22:18. NA'ARIM - Young men.

21 Probably among the Company of Prophets

Note 16 Cont. He donated wealth for Temple 1 Chron. 26:28 and recorded words for David in a book 1 Chr. 29:29.

It is deeply interesting to have the youthful David

JESSE (Sig. to "exist," EXMNT). Cp. Ruth 4: 393

22 1 Chron. 2 12-13. Matt. 1:5-6 Luke 3:32 Wife's name unknown. 8 sons. 1 Sam 16:10 17:12. From 1 Chron. 2:15 it appears one son must have died without posterity. David's two sisters 1 Chron. 2:16. appear to have been half-sisters by Nahash 2 Sam. 17:25 which, perhaps, accounts for the kindness of Nahash to David 2 Sam. 10:1.

Jesse joined David in his wanderings and David placed him under the care of the King of Moab. 1 Sam. 22:1-4.

David was called the "son of Jesse" by Saul as a mark of contempt for his humble origin 1 Sam. 20:31, 22:7, 25:10. This contemptuous form of address was imitated by those who refused the rule of David 2 Sam. 20:1. 1 Kings 12:16. 2 Chron. 10:16.

The same term is used in the prophets to emphasise the humble beginnings of the house of David. 2 Sa. 11:1, 30. Rom. 15:9. The humble descent of Messiah from the obscure house of Jesse is contrasted with the glory of his coming Kingdom. Isa. 11:1 Cp Mic. 5:2.

JESSE THE BETHLEHEMITE - Yah Exists in the House of Bread.

DAVID'S DRAMATIC INTRODUCTION TO THE NATION

From henceforth David's relationships with Saul are coloured and conditioned by the incident recorded in this Chapter. See top p.395. V.11 Saul, as the tallest man in Israel, the challenge was issued directly at him.

Saul sendeth for David.

I. SAMUEL 17.

Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Theme: 2 Chron 20:15. Strong verses. 37, 46-47, 50

CHAPTER 17.

1 The Israelites and Philistines being ready to battle, 4 Goliath challengeth a combat. 12 David accepteth the challenge, and slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David was the young-

---

19 The speaker was aboard David's age. Cp V.11. a evidently spare of him as potentially such, displaying the discipline of a good soldier - together with endurance.

20 These qualities subsequently aroused Saul's jealousy. Cp 18:12-14.

21 This estimate of David's character is interesting. He was
1. An excellent musician
2. Used to discipline (man of war)
3. Courageous in action Cp Ch 17:14
4. Discreet in speech
5. Pleasant in appearance
6. A Shepherd - used to leading and caring for the flock
7. Blessed of Yahweh with the Holy Spirit.

GENERAL ACCOUNT OF DAVID'S MINISTRATIONS To Saul 16:20-23.

22 Such a present was a mark of respect Cp Ch 10:27.

23 He demonstrated briefly his qualifications to Saul after which he returned home Ch 18:1-5. The Philistine war again brought him to notice of Saul who now impressed with his general demeanor requests his constant presence at his court Ch 18:2

24 The sympathy and affection of the bright eyed, virile boy was excited by the sad appearance of the gloomy King, whom David was destined to supplant. This affection surmounted Saul's murderous attacks on David and lasted until the end. 2 Sam 1:23.

25 Thus he became his constant companion in peace and war. Heb. 'instrument bearer'. Cp V.14

26 Saul was lifted out of his gloomy melancholy by the soothing and exhilirating music played by the "sweet Psalmist of Israel" and designed to stimulate and comfort. 1 Chron 25:1-3.

CHAPTER 17

THE SHEPHERD BOY DEFEATS THE GIANT

The future King of Israel is suddenly projected to the forefront of the nation by a remarkable victory of faith that lays the foundation for the complete defeat of the Philistines.

1 Other ref. to Goliath 1 Sam. 21:9. 22:10. 2 Sam. 21:19. 1 Chr. 20:5.

Note: The inscription of Ps 8 - 'muth-labben' = 'the death of the man' identifies the Psalm with this incident, and could well portray the thanksgiving of David. Ps. 144 in Sept. has 'inscription - 'A Psalm of David concerning Goliath' & possibly represents the prayer of David as he faced the Giant.

ISRAEL INVADED VV 1-3.

1 The constant enemies of Saul 14:47-52. For their origin see note Jud 13.

2 They advanced along the valley of Elah V.2 a long winding valley that extends from the Philistine plains just north of Ashdod to the heart of Judea. About 16m. S.W. Jerusalem there is junction formed by two other narrow valleys. At this junction there is a level plain, a ½ mile broad cut by two brooks which combine to form the stream which flows down Vale Elah. To south of it, on the low hills overlooking the valley, has been identified Shochoh in front of which the Philistines encamped facing the Israelites. Shochoh is a strong position, isolated from the rest of the hills overshadowing Vale Elah, and giving position to keep open the line of retreat if necessary.

One of the places mentioned in Josh. 11:22 as retaining a remnant of the sons of Anak.

Goliath defieth Israel.

Sin in flesh in Exile or cursed.

GOLIATH'S DEFIANT BOAST Vv 4-11.

9 Heb. 'Ish-habbenayim' Lit. "The man between the two" - the duel. Cp. Ps. 8. ¶ Ref. (Champion from camp, Cowardly fight)

10 Strong = "EXILE" perhaps one of Anakims. Signifies "heap" or "soothsayer" Cp Deut 18:14. 1 Sam 6:2. Isa 44:25 Mic 3:7. 1 Sam 5:12.

11 Gath = Winepress. This event typifies Isa. 63:3. Rev. 19:15

12 6 is number of man signifying imperfection lacking that which makes the perfect number. Cubit from cubitus (Elbow) to top middle finger = approx. 18 inch. Span top middle finger to thumb when extended = 9 inch. Thus 6 ft 9 inch.

14 Heb. "Shiryon Kasqassim." - Coat of mail formed of brass overlapping each other like "scales of fish." May be in reference to Dagon.

15 Shekel = 219 grains Roman ounce = 438 gr. 15 lb 11 oz.

16 Heb. "Mitschah" = shin pieces. Plates of brass covering forepart of leg and buckled with straps behind.

17 "Keden" Lit. "Something to strike with." A javelin or dart. Rendered spear Josh. 8:18. Cp 1 Sam 13:19 Zinnah. A large shield covering the whole body usually carried to the forefront of battle like a movable fort behind which the warriors shot free to fight with lance or bow. The shield was supported on the ground by the one bearing it.

18 1 lb. 12 oz. Cp 25 lbs Book = 25 lbs

19 Elah. Terebinth or oaks = Strength. Cp Gen 4:22.

20 "Ebed" = slaves

DAVID VISITS THE ARMY Vv 12-19

21 Sig. "Fruitful land."

22 Cp Ch 16:19-21 with 1 Chron 2:13-15. one son had evidently died.

23 Ch. 16:6

24 Ch. 16:8

25 Ch. 16:9.

7 Heb. "Emek" = Deepening.

8 Sig. Vale of Terebinths or oaks = Strength. From CHATHATH - To prostrate, break down, enfeeble. No need of this. See Deut. 31:8. Jos 1:9 Prov 28:1. Ps. 27:1. 112 56:12-13, 27:11

but one of the 2 other streams as well, and also climb the slopes for some distance. Both positions were thus extremely strong.

GOLIATH'S DEF...
BOAST Vs 4-11

9 Heb. "Ish habbe..." Lit. "The man of the two" - the champion from camp... fight]

placed mention- as returning a ony of Anak.

fieth Israel. Exile or cursed.

amed @ Go- hose height a span. B

helmet of ad, and he a coat of ght of the nd shekels

16

es of brass

target of oulders.

his spear beam; and eighed six iron: and went be- flesh flame cried unto and said ye come in array? e, and ye hoose you let him

plan of ight with will we if I pre- kill him, servants,

e said, I srael this that we

ll Israel the Phi- smayed,

the son f Beth- me was ht sons: ng men days of sons of ed Saul names went to he first- Abina- mah young- border rland

10 Strong. - Zeal... hops one of flocks Signifies "the... "Soothsayer of... 33:29. Isa. 44:25. 5:12.

11 Gath. Winepress This event typifies Isa. 63:3. Rev. 19:15

12 6 is number of man signifying imperfection lacking that which makes perfect number. Cubits (elbow to top middle finger) = approx. 18 inches.

13 Top middle finger to thumb when extended = 9 inches. 9ft 9 inch.

14 Heb. "Shiryon Kassim." - Coat of mail formed of brass overlapping each other like "scales of fish." May be in reference to Dagon.

15 Shekel = 219 grains Roman ounce = 437 grains = 1/16 lb troy.

16 Heb. "Mitschah" = shin pieces. Plate of brass covering front of leg and buckled with straps behind.

17 "Kedon" Lit. "Something to strike with." A javelin or dart. Rendered spear Josh. 8:18 18 lb. 12 oz. Lance. 19 Zinnah. A large shield covering the whole body usually carried to the front of battle line a movable fort behind which the warriors were free to fight with bow or bolt. The shield was supported on the ground by the one bearing it.

20 "Rebed" = slave. DAVID VISITS THE ARMY Vs 12-19.

21 Sig. "Fruitful land" See Note Ruth 1:2

22 Cp Ch 16:4-11 with 1 Chron 2:13-15. One son had evidently died.

23 Ch. 16:6
24 Ch. 16:8
25 Ch. 16:9

7 Heb. "Emek" = Deep... ing.

8 Sig. Vale of Terebinth or oaks = Strength. Ha... less and cowards.

8 PACHATHATH - To prostrate, break down, enfeeble. No need of bail. See Deut. 31:8. Jos. 1:9 Ps. 28:1. Ps. 27:1. Isa. 51:12-13, 57:11

but one of the 2 streams as well, and also climb the slopes for some distance. Both positions were thus extremely strong.

THE TYPE: • He is sent by his father to nourish his brethren V.17

Azekah - Commanded a pass to the heart of Jerusalem, Bethlehem and the hill country of Judah. Cp Josh. 10:11; 1 Sam. 17:11

GATH.

Yohanan Aharoni prefers this site Tell es-Safi "Its position at the point where the Wadi es-Sant (the Valley of Elah) enters the western Shephelah corresponds nicely with the account of David's victory over Goliath the Gittite." - The Land of the Bible p. 280.

DAVID AND GOLIATH

Ascalon.

Ashdod

Gaza

Wadi es-Sant: Valley of Elah

Tell es-Safi Goth?

Johanan Aharoni "The Land of the Bible"

Shaaraim? unknown

Azekah

Libnah

Lachish

Tell el Hesi

Wadi Qubeibeh

Wadi

Valley Ajalon

Beth-horon the Lower

Ajalon

Emmaus

Valley Sorek

Eshtaol

To Jerusalem

Timnath

Bethshemesh

Sochoh about 3 m. from Bethshemesh. 15 m. S.W. Jerusalem. A little less from Bethlehem.

Makkedah

Tappuah

Sochoh.

Jerusalem

Bethlehem

Ekron?

Fleeing Philistines 1 Sam. 17:52

Philistines flee to Shaaraim, Ekron & Goth.

1 Sam. 17:52.

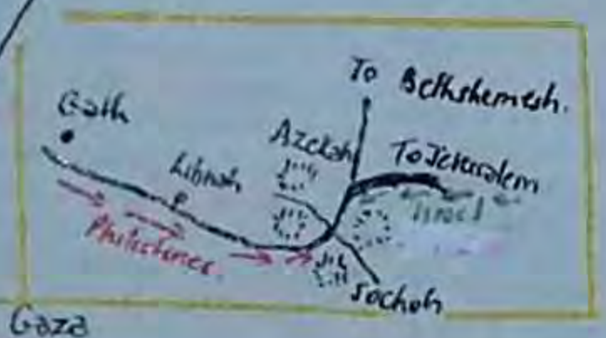
The way to Ephrath Bethlehem

• Azekah about 3 m. N.W. Sochoh.
• Valley Elah extends from Mediterranean to a few miles South Jerusalem. Thus to the heart of hill country of Judah & Bethlehem.

Josh. 15:33-36

Jos. 16:3 17:9

10 miles.



• He fights in the Name of Yahweh and for His glory & Co the death of Goliath with Ps 68:21

THE TYPE. Heb. 2:14.

• The Philistines - Sin's flesh.
• The site of attack - • Shochoh - related to the Tabernacle. • Azekah - the Fence of truth by which Israel guarded. • Ephes-dammim - the Boundary of Blood - sacrifice by which the contest was to be decided. • Valley of Elah - Strength.
• Goliath. - Banishment, exile. Epitomises the flesh. Vv. 4-6 See Beasts opp. p. 7. Young goes Goliath as "soothsayer" See opp. p. 7. Identified with the Canaanite. "Iron" see Deut. 27:5. Cp Gen. 4:22.
• The Issue. Servitude to one or the other. Rom. 6:16. Cp 1 Sam. 12:9
• Inability of flesh to conquer the flesh. Vv. 10-11. Cp. Rom. 4:20, 21. 7:23-24.
• Forty days challenge V. 16
• David the youngest V. 14. Ps. 89:27.
• Intrepid shepherding. V. 36 Jhn 10:11-14.
• Sent on a mission seeking the good of his brethren 17-18. Cp Gen. 37:13; Luke 20:13.
• Eliab's rebuke V. 28. Matt. 27:18
• David's confidence V. 37. Cp. Mk. 11:16: 21. Jhn 11:25-26. 16:20-22.
• Saul's armour refused V. 39. Matt. 4:3, 6, 8; Jhn. 6:15; Mk. 26:51-52.

1 Cor. 1:26-31 2:1

• David's weapons: Shepherd's tools with 5 stones shaped & smoothed by living water. V. 40. Grace.
• The Philistine's threat Vv. 42-44.
• David's witness of faith and bold defiance Vv. 45-47.
• Stone in forehead V. 49. Gen 3:15. Heb. 2:14.
• Defeat of Philistines. Their retreat to Ekron (uprooting), Shaaraim (two gates) - opportunity to submit or else 2 Cor. 2:16; Isa. 60:12. and to Gath (winepress) Isa. 63:1-4.
• Head of Goliath to Jerusalem Mk. 15:22; 2 Sam. 23:6-7. Zech. 12:1-2.
• Recognition of identity Vv. 56, 58 Zech. 12:10.
• Son of Jesse - My existence but derivation uncertain. Has been given as Yah's existence. V. 58. Cp Isa. 11:1, 10.
• Marriage V. 25. David's victory won for him a bride 2 Cor. 11:2; Rev. 19:7-8.
• Link the type with Gen. 1:26; Ps. 8; Heb. 2:6-10. See opp. p. 7.
• Goliath's personal armour:
1 Helmet of brass V. 5
2 Coat of mail (200 lbs)
3 Greaves of brass V. 6.
4 Javelin of brass
5 Spear of iron 25 lbs. V. 7.
6 Sword V. 51.
A large portable shield was carried by his armour-bearer.

7 David's armour.
1. His shepherd's staff V. 40
2. 5 smooth stones
3. His shepherd's bag
4. His sling
5. His faith Vv. 36-37.

The staff or club usually made of oak 2 to 3 ft long with a knob on one end about the size of an orange, & a loop attached to the other end which enabled it to be put over his arm or attached to his girdle for ease of carrying. The bag or scrip was for carrying provisions.

• David's 7 fold reply 45-47.
1. I come in name of Yahweh Sabaoth the Elohim of Israel
2. Yahweh will deliver you into my hand,
3. I will smite you & take off your bloodful head
4. The bodies of your army will be given to the birds & beasts.
5. All the earth shall know there is a God in Israel.
6. The Ecclesia shall know that Yahweh does not save with sword & spear.
7. The battle is Yahweh's. He will give you into our hands.

One of the first prophecies of David. A most likely earlier one, at the Cleft of Separation... parable of Christ.

one indicative of his spiritual unworthy wor. Ps. 23.

MICHAL AS A TYPE - bottom 348.

She types those who are attracted to the Truth by externals, but who despise in their hearts and undue enthusiasm for it. 2 Sam. 6:16. Christ must be formed in the heart Gal. 4:19. apart from which there shall be no fruit to the glory of his Name 2 Sam. 6:23.

• 5 Stones. - Future conquests 4 horns Zech. 1:18-21. 4th Beast, 4 metals. Cp 4 relations of Goliath 2 Sam. 21:22. 5 stones - battle not completed with death Goliath
• Beasts, birds. V. 46 Cp Gen. 1:28; Ps. 8:6-7; Ezek. 39:17.

Ps. 68:21 I am unmerciful

Jerusalem

nant.

ered

empt care

there ch of titude .3714 eference ce of 18:19 See.

nan, he he

if a thou ce? said ook" NIV

RITUAL

2-37.

ful of

dy poor- row- eight.

ht of the

Chr. 11:13, so Is- down unction e Hills ctern n, not the that not am,

Hebrews 2:14-15

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

Heb. 2:14

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

19 The speaker was about David's age (cp V.11) & evidently spoke of him as potentially such, displaying the discipline of a good soldier - together with endurance.

20 ff

DAVID'S DRAMATIC INTRODUCTION TO THE NATION

From henceforth David's relationships with Saul are coloured and condition[illegible]

Attempts by Saul of David's Life

1 Attempt by javelin 18:11.
2 Second attempt by javelin 18:11
3 Scheming to have him killed by war 18:17-19.
4 By dowery for Michal 18:20-30
5 Inciting Jonathan & his own servants to kill him 19:1-7.
6 3rd attempt by Javelin 19:8-10
7 By messengers to his house 19:11-14.
8 2nd attempt by assassins to his house 19:15-16.
9 Messengers to Ramah 19:19-20.
10 2nd expedition to Ramah. 19:21
11 3rd expedition to Ramah 19:21
12 By personally going to Ramah 19:22-24.
13 Planning to kill him the first day of the feast 20:24-26.
14 Planning to kill him the 2nd day of the feast 20:27-30.
15 Commanding that he be brought home to die 20:31-42.
16 Attacking Keilah to destroy David 23:8
17 Seeking him in the wilderness of Ziph 23:14-18
18 Conspiring with the Ziphites 23:19-24.
19 Pursuing him with his army 23:25-29.
20 Attacking him with 3000 men - by spared by David 24:1-22.
21 Pursuing David the 2nd time - but again falling into his hands to be saved 26:1-25. Cp. Ps. 34:19.

Saul became obsessed with the desire to murder David. 12 Chapters out of the 22 that record the life of Saul in 1 Samuel are devoted to recording attempts of the king to slay his successor. They provide a sad and sorry record of jealousy, hatred, attempted murder, insults, lying & other sins, as King Sin exercised the dominion over King Soul Gal. 5:19-21.
See Saul's appeal to fleshly interests. 1 Sam. 22:7.

Backsliding of Saul.

1 Intruded into the priests' office through impatience & self will 13:1-14.
2 Broke God's commandments by sparing Agag & the stock of the Amalekites. 15:1-35
3 Manifested anger & envy when the women ascribed greater glory to David 18:8-9
4+5 Twice attempted to slay David with javelins 18:11
6 Unfairly demoted David 18:13
7 Did not honour his promise to give David Merab to wife 18:17-19.
8 Plotted to have him slain by the Philistines 18:17.
9 Plotted again to have him killed by the Philistines 18:20-30.
10 Gave command to execute David without cause 19:1
11 Attempted to murder David with a javelin 19:9-10
12 Employed assassins to kill him. 19:11-14.
13 Sent soldiers to take him in charge so as to slay him 19:15-17
14 Sent to Ramah to apprehend David 19:18-24.
15 Planned to kill him at the Feast in the Palace 20:24-32.
16 Angrily cast a javelin at his son who defended David 20:33-34
17 Openly accused Jonathan of disloyalty & conspiracy 22:7.
18 Accused his followers of disloyalty 22:8
19 Permitted the murder of 85 priests 22:16-18
20 Permitted the indiscriminate slaughter of people Nob 22:19
21 Employs an army against Keilah to capture David 23:8-13.
22 Driven by mad jealousy sought daily to take David 23:14.
23 Plotted with the Ziphites to destroy David 23:15-24.
24 Again employed his army to take & kill David 23:25-29.
25 Led an army of 3000 men to En Gedi to take David 24:1-22.
26 Led his army to the Desert of Ziph to destroy David & his following 26:1-25.
27 Inquired of a witch, swearing to spare her life though God's Law commanded otherwise 28:1-25.
30 Committed suicide 31:4-5.

ABIGAIL: WOMAN OF BEAUTY & BRAINS.

Her name means Father or Giver of Joy - but of her parentage or genealogy we know nothing.

She was a woman of beauty and wisdom 1 Sam. 25:3 and added to these attributes was her faith and understanding of God's ways & purpose 24-31

In these qualities she was matched by David 1 Sam. 16:12, 18.

She was married to Nabal whose name matched his character 1 Sam. 25:25 & whose characteristics illustrate Prov. 30:22. A wealthy man, he was churlish & evil, a disgrace to the house of Caleb Vv 2-3. He was a drunken sot, boorish, rude & brutal, selfish & avaricious, entirely lacking the sensitivity & spiritual qualities of his wife.

She combined humility & tact with her beauty & brains maintaining the peace in the home, so that the young man did not hesitate to approach her in the time of crisis V.14. Probably such approaches had often been made before.

Her tact & wisdom are shown in that she did not attempt to check David's turbulent feelings by argument but won him by her sweet humility, her unexpected gift and the wisdom of her verbal appeal. David was entirely won over and was compelled to say "Blessed be thy advice" V. 33.

Qualities of Abigail: ● Good understanding V.3. -wise & tactful ● Beautiful but not conceited V.3. ● Humble & Godly - unspoiled by wealth or status 2, 6, 23-35. ● She was grateful and prepared to ever-greet it Vv. 14-19. ● She was approachable and reasonable Vv 14-17. ● Quick to act & energetic to save in time of danger V.18. ● Did not nag her husband for his mean & churlish ways, but patiently lived with him, tolerating the abuse she no doubt received from him V 3, 19, 36. ● Understanding the needs of others was of a generous nature V.18. ● Was discreet Vv 19, 36. ● Remained calm in face of crisis 17-19. ● Was courageous V 20 ● Loyal - accepting the responsibility of her husband's action Vv 25, 28. ● Courteous and diplomatic Vv 30-31 ● Clear-sighted in the failings of her husband & yet tried to save & protect him V.25. ● Had the faith to recognise the purpose of God with David Vv. 28-31

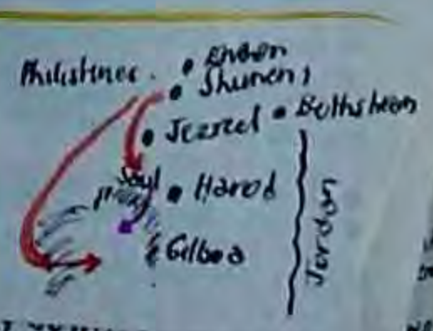
HARMONISING DAVID'S LIFE

It has been assessed (See Dorke's Bible) that there are 115 harmonies between the books of Kings Samuel and Chronicles. In Chronicles the circumstances are reviewed from the Divine standpoint without regard to chronology which is sometimes ignored to emphasise the moral & spiritual viewpoint cp 1 Sam. 17:52; 1 Sam. 27:12

SAUL'S LAST STAND 28-31

● The Philistines mass at Aphek (1 Mac)
● David returns to Ziklag

Western slopes of Gilboa easily negotiable by Philistine chariots.



ISRAEL INVADED Vv 1-3.

1 The constant enemies of Saul 14, 47-52. For their origin see note Jud. 13.
2 They advanced along the valley of Elah V.2. a long [illegible] looking the valley, has been identified as South of it on the low hills overShochoh in front of which the Philistines encamped facing the Israelites. Shocoh is a strong position, isolated from the rest of the hills overshadowing Vale Elah, and in a position to keep open the line of retreat if necessary.

the converging valley that formed the junction of Philistines dominated road leading to Western plains. Saul could have chosen a position, not immediately opposite, but a little way up the slopes of incoming valley, and so placed that the Philistines, in attacking must cross not only the level land and the mainstream,

enfeeble. No need of this. See Deut 31:8, Jos 1:9 Acts 28:11, Ps 27:1, Isa 51:12-13, 41:11 but one of the 2 other streams as well, and also climb the slopes for some distance. Both positions were thus extremely strong.

THE TYPE:
- He is sent by his father to nourish his brethren. v.17
- He is not recognised as the son of his father. v.33
- He rescues Israel in extremity
- He strengthens Israel to overcome its enemies.
- He fights in the Name of Yahweh and for His glory v.45-47 Cp the death of Goliath with Ps 68:21
- The Psalms commemorating this event are prophetic of Christ's glory Ps 144:1 Ps 8
- This incident introduced David to the nation and paved the way to his reign. Ch 18:7

I. SAMUEL 17.

Goliath's challenge *accepted by David.*

est: and the three eldest followed Saul. Cp Ps 63:8

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion,

a Cp. Josh. 15. 16.
b ch. 16. 19. 18:2
Dan 9:16. Walk above reproach, Neh 5:9. Cp Ps. Lam 1:7 Mic 1:8. 7:8-9. Jer 44. 7:8-9
c ch. 11. 2.
d Judg. 14. 3.
e Josh. 3. 10. Nu Bottom p. 23 Deut 5:26
f ch. 10. 27.
2 Heb. *cheeses of milk.*
3 Heb. *captain of a thousand.* Judg. 6. 15.
g Gen. 37. 14. Cp. ver. 22.
h ver. 25.
i Or, *place of the carriage.* ch. 26. 5, 7.
k Or, *battle array*, or, *place of fight.*
l ver. 17, or ver. 32.
m Heb. *the vessels from upon him.* Judg. 18. 21.
n ver. 26, 27.
o Heb. *went.* ver. 27.
p Heb. *asked his brethren of peace.* Judg. 18. 15.
q ver. 4.
r Heb. *took him.*
s Deut. 20. 3.
t ver. 8.
u Cp. ch. 26. 18.
v Heb. *from his face.* The fear of the warriors provided David's opportunity. Lev. 26:36

39 Heb Chophshiy - Exempt from bondage, tax or care (Strong). Cp 1 Sam 8:11-17.

40 Outside the covenant: Gen 17:14

NOTE 1 Sam 14:21

ELIAB REBUKES DAVID vv 28-29

41 See Note Ch 16:11. there may have been a touch of jealousy in Eliab's attitude to his brother. Cp Gen. 37:11
42 Was he making reference to Samuel's preference of choice Cp 16:11 Prov. 18:19; 22:24. Ecc 4:4. for type see Mt. 27:18; Mk 15:10.
43 As a tall, well built man, he could have taken up the challenge 16:6-7.
43 RSV: Was it not but a word "Now what have I done? said David. "Can't I even speak" NIV

DAVID OFFERS TO BATTLE WITH GOLIATH. vv 30-37

In his extremity Saul accepts the offer of David.

44 Faith ventures fleshly power. Saul would have towered over David in height. 1 Sam. 10:23.
45 Cp A. 3:6; 27:1-2.
46 Repeating the double of the spies from 16:31.

DAVID AT KEILAH 1 Sam 23. 395

With bitter determination and ruthlessness Saul pursues David, who in his extremity seeks the help of Yahweh - as shown in the Psalms composed at the time and is strengthened by his friend Jonathan. Six places are described:
Keilah - Enclosure, Citadel, Refuge; Ziph - Refining; Hachilah - Dark, gloomy, the wasting of faintness (Dic. Proper Names); Jeshimon - Solitary; Maon - Habitation; Sela-hammah lekoth - The Cliff of Divisions or Separations.
The names provide a parable. Driven from his refuge by the treachery of his tribal associates, he is refined by adversity through this dark & gloomy period. Though driven into solitude, he discovers a habitation, and is saved from Saul by the intervention of God at the Cliff of separations. It is the parable of Christ.

KEYNOTE: DAVID'S SUCCESS: RELIANCE ON YAHWEH 1 Kings 11:6. EXERCISE OF WISDOM IN ALL HIS WAYS. 1 Sam. 23:22. "David's reliance on God did not release him from the use of what means and measures were at his disposal for the bringing about of what he might desire... Furthermore, David's contribution to the achievement of results by the exercise of personal vigilance and wisdom did not in the least interfere with his indebtedness to God for those results: whence there arises an obvious teaching of wisdom. First if a man is indolent & supine because he trusts God, he is not making an enlightened use of his trust. 2: When a man by utmost skill and energy secures results, the door is shut against personal pride and boast. —RR.

I. SAMUEL 17.

and a bear, and took a [2]lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this [a]uncircumcised Philistine shall be as one of them, [a]seeing he hath defied the armies of the living God.

37 David said moreover, [c]The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and [f]the LORD be with thee.

38 ¶ And Saul [4]armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the [5]brook, and put them in a shepherd's [6]bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and [m]the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and [n]ruddy, and of a fair countenance.

43 And the Philistine said unto David, [p]*Am* I a dog, that thou comest to me with staves?

2 Or, kid. Ex. 12. 3. ZÂQÂN — from a root to be old. The animals were full grown — but they do not have beards. Chaldee = lower jaw. LXX = throat.

a ver. 26.

b ver. 6. A. 18:2. 2 Sa. 22:33-35. Ps. 20:5-7. Prov. 18:10. Heb. 11:33, 34.

c 1 Cor. 1. 10. Cp. 2 Tim. 4. 17, 18. A. 7:18.

d ver. 10.

e Heb. shut thee up. ch. 23. 11, 12, 20 & 24. 18 & 26. 8. 2 Sam. 18. 28.

e Deut. 28. 26.

f ch. 20. 13.

g ver. 44.

4 Heb. clothed David with his clothes.

h Josh. 4. 24. 1 Kin. 18. 36.

i Ps. 44. 6, 7. Hos. 1. 7. Zech. 4. 6.

k ch. 18. 17 & 25. 28. 2 Chr. 20. 15-17

l Judg. 3. 28.

m For his skill see Jud 20:16

5 Or, valley. Num. 13. 24.

6 Heb. vessel. ver. 49. The plural is used as a contemptuous generalisation. David only has one.

n ver. 7. Est. 7:8-10. Heb. 2:14

ADMONY Cognate word 2 Sam 3:10 Neh. 16. 12. Neh. 23. 9. Cp. 2 Sam. 23. 21.

p 2 Sam. 3. 8.

s ch. 31. 9.

And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a [b]shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [d]defied.

46 This day will the LORD [3]deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give [e]the carcases of the host of the Philistines this day [g]unto the fowls of the air, and to the wild beasts of the earth; [h]that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD [i]saveth not with sword and spear: for [k]the battle *is* the LORD's, and [l]he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took [q]his sword, and drew it out of the sheath thereof, and slew him, and [q]cut off his head

3 Or, shut thee up. ch. 23. 11, 12, 20 & 24. 18 & 26. 8. 2 Sam. 18. 28.

e Deut. 28. 26.

f ch. 20. 13.

g ver. 44.

h Josh. 4. 24. 1 Kin. 18. 36.

i Ps. 44. 6, 7. Hos. 1. 7. Zech. 4. 6.

k ch. 18. 17 & 25. 28. 2 Chr. 20. 15-17

l Judg. 3. 28.

q 2 Sam. 23. 21.

r 2 Sam. 3. 8.

s ch. 31. 9.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the slain of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, *thou* young man? And David answered, I *am* the son of thy servant Jesse the Bethlehemite.

DAVID REJECTS SAUL'S ARMOUR. Vv. 38-39.

David's confidence was not in fleshly armour but in the One Who had delivered him from the Lion & the Bear.

LSX = "He tried in vain to go for he was not used to them."

RSV = "I am not used to them."

GOLIATH REVILES DAVID. Vv. 40-44.

47 - Club. Shepherds instruments: Crook for help of sheep, Club for defence, Jars for himself. See above.

48 The number of grace. [B] Thus there are five forms of ministry by which grace is offered to mankind. Eph. 4:11 ... RSV p. 319

49 Though David's confidence was in Yahweh, he did not neglect to seek the best means to implement his purpose. The smoothness of the stones were for greater velocity.

50 Large bag. Often made of the skin of a kid stripped off whole from the carcase and tanned, and slung from the shoulder by straps.

51 What a contrast! The huge, cumbering figure of the giant heavily encased in mail, and wielding sword, spear and javelin, opposed by the lightly clad, agile shepherd boy. No greater insult could have been given the Philistine. It aroused his ire and contempt which broke forth into the most bitter reviling

DAVID'S FAITHFUL REPLY Vv. 45-47

There is nothing arrogant or boastful in David's answer of the challenge, but a calm statement of his faith. He knew that the contest was beyond him under normal circumstances, but he also knew it was not right that an uncircumcised Philistine should be able to successfully challenge an army that had access to such power as had Israel. He went forth in confidence of such a prayer as is described as "Psalm concerning Goliath." See it for — From whence he derives his skill V. 1. His weapons of war 2. Plans to win show 3-4. His prayer for deliverance 5-7. His praise of Yahweh 44-9. His confidence that Yahweh would deliver him from Goliath's sword V. 10. His indignation at Goliath's blasphemy. V. 11. Why he desired victory - that Israel might worship unhindered Vv. 12-15. That the knowledge of the glory of Yahweh might flood the earth See before last

56 "Know thou" (Yada). from a root "to call or summon." Used in Sept. for equivalent of Ecclesia Cp 1 Kg 19:36-37

57 This is a principle that the Ecclesia must learn in all the controversial issues of life in whatever direction they may be found and under whatever circumstances. Mat. 17:20

THE CONTEST 48-51

In full view of the two armies, the remarkable and dramatic contest now commenced. It was

---

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the slain of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, *thou* young man? And David answered, I *am* the son of thy servant Jesse the Bethlehemite.

---

43 Note the order. The beast feared more than the lion. 2 Cor. 17:8; Amos 5:19. The lion is more predictable - but the Un. Phil. more formidable. His training prepared David for this moment.

44 The characteristic of the good shepherd - to protect his flock in the face of danger even of hazard of his own life. Saul, as King, should have acted on the part of shepherd. Ch. 12:2. David more Kingly qualities in this respect. See notes on chronology 10:11:14; 16:13; 18:4; 19:18; 2 Sam. 4:11; 7:8; 1 Ki 8:16; 11:34; 2 Chr. 6:5; 12:13; 33:7-8; Jer. 3:15-18; 23:1-4; Ezek. 34:1-31; Antitype Is 40:11; 2 Sam. 4:11; 7:8

44A Cp 2. Ps. 144:1, 10-11; 18: 32-40.

V. 46 David's weapons. Cp with Shamgar's ox goad Jud 3:31 God-con't 300 - Gideon's trumpets & pitchers 7:16-20; Samson's jaw-bone 15:15-16 and see 1 Cor. 1: 27-29

DAVID REJECTS SAUL'S ARMOUR. Vv. 38-39.

David's confidence was not in fleshly armour but in the One Who had delivered him from the Lion & the Bear.

LSX = "He tried in vain to go for he was not used to them."

RSV = "I am not used to them."

GOLIATH REVILES DAVID. Vv. 40-44.

47 - Club. Shepherds instruments: Crook for help of sheep, Club for defence, Jars for himself. See above.

48 The number of grace. [B] Thus there are five forms of ministry by which grace is offered to mankind. Eph. 4:11 ... RSV p. 319

49 Though David's confidence was in Yahweh, he did not neglect to seek the best means to implement his purpose. The smoothness of the stones were for greater velocity.

50 Large bag. Often made of the skin of a kid stripped off whole from the carcase and tanned, and slung from the shoulder by straps.

51 What a contrast! The huge, cumbering figure of the giant heavily encased in mail, and wielding sword, spear and javelin, opposed by the lightly clad, agile shepherd boy. No greater insult could have been given the Philistine. It aroused his ire and contempt which broke forth into the most bitter reviling

DAVID'S FAITHFUL REPLY Vv. 45-47

There is nothing arrogant or boastful in David's answer of the challenge, but a calm statement of his faith. He knew that the contest was beyond him under normal circumstances, but he also knew it was not right that an uncircumcised Philistine should be able to successfully challenge an army that had access to such power as had Israel. He went forth in confidence of such a prayer as is described as "Psalm concerning Goliath." See it for — From whence he derives his skill V. 1. His weapons of war 2. Plans to win show 3-4. His prayer for deliverance 5-7. His praise of Yahweh 44-9. His confidence that Yahweh would deliver him from Goliath's sword V. 10. His indignation at Goliath's blasphemy. V. 11. Why he desired victory - that Israel might worship unhindered Vv. 12-15. That the knowledge of the glory of Yahweh might flood the earth See before last

56 "Know thou" (Yada). from a root "to call or summon." Used in Sept. for equivalent of Ecclesia Cp 1 Kg 19:36-37

57 This is a principle that the Ecclesia must learn in all the controversial issues of life in whatever direction they may be found and under whatever circumstances. Mat. 17:20

THE CONTEST 48-51

In full view of the two armies, the remarkable and dramatic contest now commenced. It was a moment-tense with excitement as the heavily equipped Philistine moved slowly forward and the lightly clad Israelite "hasted" to meet him

58 For the power of the sling stone Cp. Jud 20:16.

59 The Sept. adds: "the stone penetrated through the helmet into his forehead.

60 Apparently he was seated as was evidently the custom when soldiers inactive. Perhaps he remained seated in contempt V. 52. When David acted on his invitation V. 44a he slowly & cumbersomely arose & moved towards him burdened with his armor whilst the lightly clothed David ran forward to him. Weighed down by the heavy brass armours & weapons.

---

piloted as they sa... which awoke the... designed for him... opportunity brought... Yahweh thro...

God promised Jona... there... listin... dead... 52 ... of I... and ... until ... and ... And ... tines ... Sha... and ... 53 ... retur... Phil... their ... 54 ... of t... it to ... his ... 55 ... Davi... Phil... the ... who... Abn... O ki... 56 ... thou... is. ... 57 ... from... listi... bro... the ... his ... 58 ... Wh... you... swe... serv... ite.

...at of Goliath ...sychological ...for Israel who ...to action by the ...mediately a- ...great home the ...ge. ...in the nation ...eady apparent, ...to widen into ...the cleavage in ...of Rehoboam. ...ederation ...Face of Two Cakes. ...lowlands of ...approaching ...of Philistia ...Wreaters Goth ...be about 8m ...the battle Ek- ...Israel from ...

...for forgotten the ...relationships ...the young shepherd ...loved to play to him ...was probably not ...fully interested in him ...the time but now ...was to know more ...of him to retain him ...patiently in his service ...David's triumph was ...memorated in one ...the most beautiful ...the Psalms Ps. ... speak ...of the coming triumph ...of Yahweh in all the

DAVID'S INTRODUCTION TO THE NATION — "Whom David's brother's despised in envy, whom the Philistines had but a moment before scorned, whom all Israel pitied as they saw him sally forth to the unequal conflict — they now praised in ecstatic songs which awoke the jealousy of Saul..... In this way, God in His providence led David towards the position designed for him. But suppose David had been chicken-hearted and backward to avail himself of the opportunity brought within his reach of doing valiantly for God, how differently the upshot would have been! — Wms Hoy

o They had promised to submit V.9. but the promise had not been genuine. The death of Goliath was a psychological defeat for all the Philistines. They were taken aback by such an end to their champion. Cp Heb. 11:34.

VICTORY FOR ISRAEL 52-54

The defeat of Goliath was a psychological victory for Israel who stirred to action by the sight immediately arose to press home the advantage.

A rift in the nation was already apparent, destined to widen into complete cleavage in the reign of Rehoboam. Sig. Fraternation Cp 1 Kings 12:16

Sig. Place of Two Gates on the lowlands of Judah approaching the land of Philistine

Sig. Winepress. Gath would be about 8 miles from site battle. Ekron about 15 miles from Gath.

p In their sudden flight the Philistines left a rich booty which now fell to the Israelites.

q This victory stamped David as more than a musician — even an outstanding warrior. He was not permitted to return home Ch. 18:2. but became Saul's armour-bearer Ch. 18:5, 11.

WHOSE SON IS THE STRIPLING? VV55-58.

r Sig. "Father of Light" Saul's uncle. See genealogy. 1 Sam. 10.

s In the midst of all his worries, and the Philistine war, Saul had forgotten the family relationships of the young shepherd employed to play to him. He was probably not greatly interested in him at the time but now desires to know more about him to retain him permanently in his service

t David's triumph was commemorated in one of the most beautiful of the Psalms Ps. 9 speaking of the coming triumph of Yahweh in all the earth.

Sig. Yah hath given "He extended to David a selfless love that gave without demanding a return. He suggested the interests of David as a father would those of his son even at the expense of his own interests Cp Phm 3:10

3 They were mutually attracted one to the other — each seeking the other's good. Jonathan was about 40 years of age, and was about 20 years older than David. [He was 40 at his death 2 Sam 2:10, he being approx. 60.]

THE FORGING OF FRIENDSHIP 1-4.

4 Cp. 2 Sam 1:26
5 Cp. 1 Sam 16:21.
6 a Solemnised. In passing over his robe, garments, and sword, he passed to David his badge of office — thus renouncing in David's favor, his position of heir-apparent to the throne. David had doubtless advised him of his danger at the hand of Saul, Abner and Jonathan Ch. 20:25

7 This is a general review of service extending for some period. He was first made armor-bearer 1 Sam 16:21 Cp 14 rose to captain over 1000 VV13 ultimately ascended to command of the forces with only Saul, Abner and Jonathan superior to him Ch. 20:25

8 Manifested skilful prudence 22:14
9 Cp Ch 22:14.

VICTORY CELEBRATIONS RAISES SAUL VV. 6-8

10 Heb. "Toph" = Drums of various size
11 Heb. Thalishim = "Instruments with 3 strings" It was made with brass, and had 3 brass rods across which being loose in their holes jingled when shaken.
12 This was the custom on such occasions Cp Ex 15:20
13 This Victory Song recalled on subsequent occasions. Ch 21:11 19:5
14 That was how the Philistines likewise viewed David's success 1 Sam 21:11 Saul knew that Samuel had anointed somebody to replace him, but he did not dream that the young shepherd musician was he.

SAUL'S MOODY DEPRESSION AND INSANITY VV. 9-12.

The palace now became a place of tension and drama as the gloomy King gave way to moods of savage jealousy induced by the presence of David — keen-faced, bright-eyed and virile in all his ways

CHAPTER 18.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 17 offereth him his daughters for a snare. 28 Saul's hatred, and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul, that a the soul of Jonathan was knit with b the soul of David, c and Jonathan loved him as his own soul.

2 And Saul took him that day, d and would let him go no more home to his father's house. Initiated by Jonathan Ephraic 20:18.

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

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

5 ¶ And David went out whithersoever Saul sent him, and e behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. Saul could not bear the continuous praise.

6 And it came to pass as they came, when David was returned from the slaughter of the f Philistine, that g the women came out of all cities of Israel, singing and dancing, to meet king Saul, with h tabrets, with joy, and with i instruments of musick.

7 And the women j answered one another as they played, and said, k Saul hath slain his thousands, and David his ten thousands. Sig to be hot, blaze up

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

9 And Saul eyed David from that day and forward.

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

11 And Saul q cast the javelin; for he said, I will smite David even to the wall with it. And

a ch. 17. 15.
b Josh. 15. 11. Ammon of great honor. Est. 6:6
c See ver. 4.
d Josh. 15. 36. e See ver. 4. Matt. 27:31.
f Or, prospered. ver. 14, 15, 30. g 2 Kin. 18. 7. Deut. 29. 9. h 2 Sam. 5. 6-9. A constant reminder to him of 1 Sam 16:19.
i 2 Sam. 2. 8. j Or, Philistines. k Ex. 15. 20, Judg. 11. 34 & 21. 21. Ps 68:25
l Cp. ch. 16. 21, 22. m ch. 1. 26. n Heb. three-stringed instruments. o ch. 20. 22. p ch. 21. 11. Ex. 15. 21. Num. 21. 17. q ch. 21. 11 & 29. 5. r ver. 54. s Heb. was evil in his eyes. See ch. 8. 6. NA'AR — emphasizing his youth.
t ch. 15. 28. Saul on the lookout for his neighbor
u ch. 16. 14. Judg. 9. 23. v ch. 19. 24. Cp. 1 Kin. 18. 29. Acts 16. 16. w ch. 16. 16. x Gen. 44. 30. y ch. 19. 9. z ver. 3. ch. 19. 2 & 20. 17. 2 Sam. 1. 26. Cp. Deut. 13. 6. a ch. 19. 10. ch. 20. 33.

397 Prov. 27:4

7 Saul had forgotten David's parentage, but in view of his promise V.2 this now assumed great importance
7 See note bottom p. 393.

15 He grew suspicious of David, carefully scrutinising all his actions
16 See on Ch. 16:14. Jer. 29:26-27
17 Heb "Vayyithnabbe" is the 3rd person singular of the future hithpael — the sign of which is not only to do an action on or for one's self but also to feign or pretend to do it. Saul was conducting the household worship, or pretending to do so in order to conceal his murderous intentions. David was performing the musical part of the worship.
18 David was now a familiar figure in this capacity.
19 R.V. = Spear. A spear in the hand was the emblem of royalty.

DAVID'S JUDICIOUS BEHAVIOUR AROUSES SAUL'S BITTER JEALOUSY AND MOODY INSANITY

David's service under Saul became a school for him. He learned of war and government, he saw the bright and dark side of court life, he perceived the folly and hopelessness of a ruler in a theocracy who had turned from Yahweh.

19 Demoted from general. V.5. To captain - accepted without complaint

20 Suddenly Saul threw away all pretense. Lifting up the spear he aimed it at David who dodged the blow. The mad rage of Saul caused him to attack the second time, but again David eluded him, and avoided the King until the madness subsided.

SAUL PRETENDS TO HONOUR DAVID Vv. 13-19

21 Saul did not realise this. He only saw the continued success of David and felt his own failure.

22 As armour-bearer.

25 Saul's object seems to have been motivated by 2 reasons: (1) - In battle David might find his death. (2) - By suddenly elevating one so young and inexperienced for public life, David might be induced by pride or ignorance to commit some sin worthy of punishment, or excite the contempt or anger of the people. The experiment miserably failed. 24 He was both modest, prudent and successful and came more and more before the public's eyes.

David's conduct gained him increasing popularity - whilst the moody, jealous, insane King found more and more turning from him.

26 Not only his own tribe

27 Indicating the failure of Saul's experiment.

28 As a true shepherd of the people.

29 Sig. "Increase" She had been promised the slayer of Goliath Ch. 17:25.

30 The wars of Israel were not for lust of conquest, or personal aggrandisement, but for Yahweh's honour.

31 He hesitated to so flagrantly flout the Law by an action that would at the same time bring the wrath of the people upon him.

32 An indication of his modest prudence. He was actually anointed King. Pr. 15:33 18:12

33 Sig. "Flock of Ki."

34 Sig. "Dancing" or Rejoicing. But there was no "increase" to Merab, or "rejoicing" by Adriel over the breaking of faith on the part of Saul, for their sons were slain by the Gibeonites in revenge on Saul's treatment of

I. SAMUEL 18.

David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because [b] the LORD was with him, and was [c] departed from Saul.

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

14 And David [e] behaved himself wisely in all his ways; and [f] the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. NUK - Sore afraid. Stronger than V.12

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

17 ¶ And Saul said to David, Behold my elder daughter Merab, [m] her will I give thee to wife: only be thou [i] valiant for me, and fight [n] the LORD's battles. For Saul said, [o] Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, [p] Who *am* I? and what *is* my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto [q] Adriel the [r] Meholathite to wife.

20 And [s] Michal Saul's daughter loved David: and they told Saul, and the thing [t] pleased him.

21 And Saul said, I will give him her, that she may be [u] a snare to him, and that [v] the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt [f] this day be my son in law in the one of the twain.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, [w] Seemeth it to you a light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [x] On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [h] dowry, but an hundred foreskins of the Philistines, [y] to be avenged of the king's enemies. But [z] Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it [p] pleased David well to be the king's son in law: and [q] the days were not [s] expired.

27 Wherefore David arose and went, he and [r] his men, and slew of the Philistines two hundred men; and [t] David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that [v] the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more [t] afraid of David; and Saul became David's enemy [a] continually.

30 Then the princes of the Philistines [d] went forth: and it came to pass, after they went forth, *that* David [e] behaved himself more wisely than all the servants of Saul; so that his name was much [7] set by.

= An example to others!

or the second time. Saul had broken the first contract by giving Merab to Adriel. V.19.

A new feeling. To his jealousy is added a sense of powerless rest.

ver. 15.
ver. 29.
[b] ch. 16. 18.
[c] ch. 16. 14 & 28. 15.
He feels that David is protected by God.
[d] Num. 16. 9.
[e] ver. 16.
Num. 27. 17. Cp.
[f] 2 Sam. 5. 2.
[g] Or, prospered.
ver. 5.
[f] ver. 12.
[2] Heb. According to these words.
[g] ver. 5.
[h] Gen. 34. 12.
[i] ch. 14. 24.
[k] ver. 17.
[l] ch. 14. 49.
[m] ch. 17. 25.
[i] Heb. a son of valour. ch. 14. 52. Cp. Judg. 18. 2.
[n] ch. 17. 47 & 25. 28.
[o] ver. 21, 25.
[p] ver. 20.
[q] Cp. ver. 27.
[s] Heb. fulfilled. 2 Chr. 17. 11.
[r] ver. 13.
[s] ver. 23.
[t] 2 Sam. 3. 14.
[u] 2 Sam. 21. 8.
[v] Judg. 7. 22.
[y] ver. 12.
[z] ver. 28.
[6] Heb. was right in his eyes. ver. 26. Judg. 14. 3.
[a] 2 Kin. 13. 3.
[1] Ex. 10. 7.
[t] ver. 27.
[d] ch. 19. 8.
[2] Sam. 21. 2.
[e] ver. 5.
[f] Cp. ver. 26.
[7] Heb. of precious. ch. 26. 21.
[2] Kin. 1. 13.
Ps. 72. 14 & 116. 15.
Is. 43. 4.

398

MICHAL

Her name comes from a Hebrew root signifying "Container" & therefore is said to denote a Brook because it contains water (2 Sam. 17: 20). She loved David, being enamoured of the young hero & made no effort to conceal her passion for fondness for him (1 Sam 18:20). Unfortunately she did not have the same love for David's God. Her early love for David caused her to protect him against the jealous hatred of her father, & thus she died fearlessly Ch. 19:12. However, her love perhaps waned, for she did not follow David into exile, but was given in marriage to Phalti 25:44. With Saul's death, David was elected to King over Judah. Michal and Phalti

36 The intrigue - but David walked carefully & spake judiciously V.23. Cp Pro. 21:12

37 He could not afford the necessary dowry.

37A Which had its roots in the Gentile Rahab's Ruth!

38 A proof not only of the killing, but also of the uncircumcised Gen. 17:11-14

39 Evidently a time limit set increasing David's danger.

40 Sept = 100 Cp 2 Sam. 3:14. But why not 200. Enough to be willingly given.

41 Cp V.20. She helped David against her father. Ch 19:12 was forcibly married to another when David became fugitive. When David came to power 2 Sam 3:15 but mocking at the King's religious exercises, she fell into disgrace, and died childless 2 Sam. 6: 16-23.

42 His insane jealousy became more and more intense. Cp. v. 12, 15.

43 Reconciliation was now impossible.

44 The slaughter occasioned by David was the signal for war. In it David conducted himself even more skilfully and wisely than the most experienced. Every act of Saul designed for David's undoing became the occasion of his advancement for "Yahweh was with him." Thus Saul was plunged into the depths of misery and gloomy insanity.

SAUL DEMANDS THE MURDER OF DAVID - LINK WITH PSALM 59.

This Chapter records the trials of David, and, in type, as shown by Psalm 59 those of Messiah also.

• THE FINE STICKS 17:40
• The number of grace • The 5 cities of the Philistines 1 CHR 6:18 • 5 Philistine lords JUDG 3:3. • 5 World empires that challenge the kingdom of Messiah, DAN 2 • 5 elements of divine power: goodness, fortress, tower, deliverer, Shield. PSA 144:2. • 5 books of Moses - but one only needed: GEN 3:15!

RA' - Ys = Spirit of sadness. The word can signify this. Evil. a spirit of depression.

MOODY INSANITY

r and government
ad hopelessness of

f David. 36 The intrigue
Commune David walked
and say, fully and spar
delight ously V.23. Ch
servants
efore be

's spake 37 He could not
s of Da- the necessary de
Seemeth Ish.
to be a
ng that 37A Which had no
lightly Ruth!

f Saul
n this

s shall 38 A proof not
king of the Killing, bu
y, but of the uncircum
f the GEN. 17:11-14
enged
But
David
hilis-

rants 39 Evidently a time
s, it of set increasing
the danger.
the
ENOCH

and 40 Sept = 100 Ch
lew 3:14. But why not in
dred 41 Ch V.20 She h
heir David against her
hem Ch 19:12 was forcib
herried to another w
aw. David became just
his Ch 25:44. Was rat
when David came
ew power 2 Sam 3:15
Da- mocking at the
l's religious exercise
fell into disgrace,
re died childless 2 Sam
ul 14-23.
n- 42 His insane jealo
became more and
e intense. Ch v. 12, 15.
d 43 Reconciliation w
y now impossible.
44 The slaughter
-ioned by David wa
signal for war. In
David conducted hi
even more skilfully
wisely than the mo
experienced. Every
of Saul designed fo
David's undoing be
the occasion of h
advancement fo
Yahweh was with
Thus Saul was plung
into the depths of
ery and gloomy
sanity.

exile, but was given
marriage to Phalti 25:
With Saul's death, Da
clevated to King
dah. Michel and Phalt

CHAPTER 19.

SAUL'S MURDEROUS INTENTIONS FRUSTRATED BY JONATHAN VV 1-3

Key Verses 1, 10, 12, 15

Saul's envy now burst out without disguise. Every officer about David's person had positive order to destroy him. Ch 20:14, 15; Acc. 9:3; Jer. 9:3. He probably did so in a subtle manner, and in looking that the family and royal appointments of the Kingdom will suffer from the election of David.

A Saul's plans were taking shape & there were three about him, like Dogs - only too ready to fulfil them - whatever they might be.

Jonathan would lead his father into the field where David was hiding that David might hear the nature of the conversation

JONATHAN EFFECTS RECONCILIATION 4-7

2 Jonathan's intercession was not undertaken without personal risk. Saul was not a man to be reasoned with, and might well have turned on Jonathan as he had on David. Ch 18:11

B Saul's heart is touched as he remembers the past. Prov. 17:24.

4 Ch 1 Thes. 2:9, 11; 3:15; 4:20

5 Ps. 35:12; 109:4
5 Esp. Prov. 17:13.
6 Typing Christ. Ps. 69:4; Jhn. 15:25.
7 The impetuous Saul over too free with his oaths - being motivated by the flesh. 14:39, 29:10 Ch Ps. 15:4. Prov. 16:24-25.

DAVID'S SUCCESS AGAIN INCITES SAUL'S JEALOUSY. VV 8-11

8 As Commander Ch 18:5, 11 having been restored to his former position V.7.

I. SAMUEL 19.

Saul seeketh to kill David.

SAUL'S MURDEROUS HATE PURSUES DAVID. VV 1, 10, 12, 15.

1 Jonathan discloseth his father's purpose to kill David. 4 He persuadeth his father to reconciliation. 8 By reason of David's good success, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father. 18 David fleeth to Samuel in Naioth. 23 Saul prophesieth.

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

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

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee. - spoken also great loyalty with zeal in death ch 31

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king [f] sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good: 5 This would be felt as the most cutting loss to his pride Judg 15:28!

5 For he did [g] put his life in his hand, and [h] slew the Philistine, and [i] the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against [k] innocent blood, to slay David without a cause?

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

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as [n] in times past. Reconciliation effected.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [2] him.

9 And [a] the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David [b] played with *his* hand. MURDER OR MUSIC??

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Pr. 21:30 Isa 54:17

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

12 ¶ So Michal [e] let David down through a window: and he went, and fled, and escaped.

13 And Michal took an [3] image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

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

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; [m] why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to [o] Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. 14, 17 - or Nevaioth, no place so named.

[a] Judg. 9. 23.
[b] ch. 16. 16.
[c] ch. 18. 1.
[d] Ps. 59. Title. 1 Pr. 17:17. 59. 3, 4, 6, 15. 16. 2 Ps 124:7
[e] Josh. 2. 15. Acts 9:24-25. 2 Cor. 11:32-33.
[f] Heb. teraphim. ver. 16. Gen. 31. 19.
[g] ver. 5. Gen. 42. 22.
[h] ch. 17. 49, 50.
[i] ch. 11. 13. 1 Chr. 11. 14.
[k] Deut. 19:10
[l] Mat. 27. 4. 24. 1 Sam. 20:32; Jer. 26:15. The most solemn oath that can be uttered. [1] Ruth 3. 13.
[m] 2 Sam. 2. 22.
[n] ch. 16. 21 & 18. 2, 13.
[o] Heb. yesterday, third day. Gen. 31. 2.
[p] ch. 1. 19.

[1] Heb. his face.
[2] Heb. he being leader in the engagement.
[3] Thus joining him mind with that of Yahweh Ps 18:19

A First the statement then follows the method in V.11 12.
B Josh. 2. 15.

10. The assassins were probably guarding the front of the house, noisily intent upon watching that David not escape that way
11 Teraphim, or household gods were condemned by Samuel Ch 15:23, but that referred to here probably belonged to Michal who does not reveal herself to be particularly faithful to Yahweh. 2 Sam 6:23
12 RV "Clothes." With bolster and coverings, the bed had the bulky appearance of one sleeping therein, whilst covering it so that it could not be recognized
13 "Bed and all."

DAVID ESCAPES FROM HIS ENEMIES VV. 12-17

5 See note Ch 16:14. David's success, doubtless applauded by the people caused the insane jealousy of Saul to flood back again. The very sight of the bright faced young hero drowned all his antipathy!
6 R.V = Spear.
7 The agile young shepherd could not trust Saul, and found the need to be constantly on the watch against him
8 Psalm 59 describes the noise - like the howling of dogs as they surrounded the house V.6. their boasts as they threaten what they will do if they catch David V.7. All disguise is laid aside, and they set out to do one thing - murder David. Now do they care who hears their threats and boasts V.7
9 The undisguised threat of violence, the noise of those who kept watch, disturbed and alarmed Michal.

DAVID WITH SAMUEL VV 18-24

14 Sig. "Habitations" and designated that part in Ramah where the prophets dwelt or had their habitations
15 David had need of comfort, assurance and advice. Samuel was well qualified to strengthen his faith.
16 Rather - "The net-work of goat's hair at its pillow" (or head). "The Kevir (where the Chaldee or Syriac "kavr'tetho" a honeycomb from its net like form) seems to have been a kind of mosquito net such were used in those times. This net-like covering was spread over the head of the Teraphim so that the messengers could not properly see what was underneath and therefore returned to Saul with the statement that David was sick.
17 David probably educated in regard to Temple etc at this time 1 Chron. 9:22

MICHAL - CONTINUED — See p 398/399

were living east of the Jordan. Abner defected from Ish bosheth & offered his services to David. They were accepted on condition that Michal was restored to him. Despite Phalti's sorrowful protest, this was done 2 Sam 3:13-14. She apparently did this willingly leaving the lamenting & weeping to her husband. She exhibited no understanding of David's fervent love for God, and despised him for the loss of kingly dignity she claimed he showed when he conducted the Ark back to Zion. 2 Sam. 6:16-23 1 Chr. 15:29. She worshipped him when he was poor & unknown, protected him as a young husband from the wrath of her heart, but as a King she despised him "in her heart" as well as the God he served, therefore he cut her from his heart. Michal loved married protected forsook was returned despised. last heard of. So will all those espoused to Christ who follow suit.

"STANDING AS APPOINTED" V. 20
He stood as their chief. He was not "appointed" by popular vote - but was the founder & chief of the company of prophets.

DAVID AND THE SHEWBREAD. CH. 21.
As Christ demonstrate that he was "Lord of the sabbath" Matt. 12:8, David in exile became "Lord of the shewbread" to be dispensed to his followers. At the time, as now, the Ark & Tabernacle were separated the ordinances of the Law were relaxed because of this, and as the shewbread was to be changed that day, it was considered in a manner common and not as holy. When Tabernacle, Ark were united. The loaves were in a manner common, and in a manner holy - like the bread in the absence

SAUL AMONG THE PROPHETS. VV 19-24

Jonathan and David

19 And it was told Saul, saying, Behold, David *is* at Naioth in [a] Ramah. (Prov. 29:12) vv 11, 14

20 And Saul sent messengers to take David: [b] and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed [1] over them, the Spirit of God was upon the messengers of Saul, and they also [c] prophesied. Above left

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Pro. 27:22.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in [a] Ramah. 19

23 And he went thither to Naioth in [a] Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in [a] Ramah.

24 And he stripped [2] off his clothes also, and [m] prophesied before Samuel in like manner, and [e] lay down [n] naked all that day and all that night. Wherefore they say, [p] Is Saul also among the prophets? A person can have the spirit & prophesy - yet be a bad influence.

True friendship Vv 17, 42

CHAPTER 20.

1 David consulteth with Jonathan for his safety. 11 They renew their covenant. 18 Jonathan's token to David. 24 Saul seeketh to kill Jonathan. 35 Jonathan lovingly taketh leave of David.

AND David fled from Naioth in [1] Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life? - Nephesh

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will [2] shew it me: and why should my father hide this thing from me? it *is* not so.

3 And David sware moreover, and said, Thy father certainly knoweth that [c] I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* [d] the LORD liveth, and *as* [f] thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, [3] Whatsoever thy soul [1] desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the [g] new moon, and I should not fail to sit with the king at meat: but let me go, that [h] I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run [k] to Beth-lehem his city: for *there is* a [l] yearly [5] sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then be* sure that [p] evil is determined by him.

8 Therefore thou shalt [q] deal kindly with thy servant; for [r] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [s] if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? - Vv 39, 42; Ch. 19:2.

10 Then said David to Jonathan, Who shall tell me? or *what* if thy father answer thee roughly? - Cp Vv 30-34 below

11 ¶ And Jonathan said unto David, Come, and let us go out

[2] Heb. uncover mine ear. ver. 12, 13. ch. 9. 15 & 22. 8, 17.
[a] ch. 1. 19. Ch 19:18
[b] ch. 10. 5, 6, 10.
[c] ver. 29. ch. 16. 22. Gen. 33. 15. Ruth 2. 2, 10.
[d] ch. 25. 26. 2 Kin. 2. 2, 4. 6 & 4. 30. Ruth 3. 13.
[e] Cp. Num. 11. 25.
[f] ch. 1. 26.
[3] Or, Say what is thy mind, and I will do it, etc.
[1] Heb. speaketh, or, thinketh.
[g] Num. 28. 11.
[h] ch. 19. 2, 3.
Illustrating Pr. 16:19; 21:4
[i] ch. 10. 6, 10.
[k] ch. 16. 4.
[l] Cp. Judg. 11. 40.
[5] Or, feast. ch. 9. 12. Cp 1:21
[m] ch. 18. 10.
[6] Heb. fell. Num. 24. 4.
[n] Is. 20. 2. Mic. 1. 8. John 21. 7. Cp. 2 Sam. 6. 14, 20.
[o] ver. 9, 33. ch. 25. 17. Esth. 7. 7.
[p] ch. 10. 11, 12.
[q] ver. 14. Judg. 1. 24.
[r] ver. 16, 42. ch. 18. 3 & 23. 18. 2 Sam. 21. 7.
[s] 2 Sam. 14. 32.
[t] ch. 1. 19.
Ps. 7:3-5.
CHARITY [4] for be it a profanation a profaned thing. Cp 2:9
[4] Or "an covenant" Cp Ruth 4:4.

400 His words imply that Jonathan had initiated the covenant.

"DAVID FLED" ! The breach with Saul is realized as no temporary one. Jonathan's loyalty to his father (the flesh) results in the separation of those who are brethren. So it always has been.

Whilst Saul remained under the prophetic influence there was a measure of reconciliation which David did not altogether trust. It was expected that David should take his place at the King's table Vv. 5, 6; 25, 26.

V. 10. NIV (and see interlinear): "David asked, Who will tell me if your father answers you harshly?"

---

14 See similar reaction to Christ. Matt 7:45-46
15 See notes on prophetic order.
16 He was their chief and instructor. for other examples see 2 Kings 2:3-5.
12 The messengers saw the informal company of prophets engaged upon their service and presided over by Samuel. Stirred by the sight and sound, and filled with the Spirit, they forgot the purpose of their visit and entered into the service with the others also.
17 This would naturally be a place where the townspeople would gather
18 Sig. "Hill" or "Watch tower" - A place close to Ramah.
19 See V. 18 The habitations [the "pastures" or the habitations of the prophets] in Ramah.
20 He gradually felt the power of the Spirit exalting him, so that he praised Yahweh. When at last he came to the company he was overwhelmed by the urge to participate
21 That is of his outer garments which were his robes of office. He was in the presence of a great King, and was thus constrained to humble himself. He stripped as did Jonathan in Ch. 18:4. It became proverbial in Israel, of one not normally found in that state.

CHAPTER 20.

DAVID PLEADS JONATHAN'S AID 1-3

The presence of Saul at Ramah showed that the King would not respect the presence of Samuel, and therefore David was not safe with the prophet. As a member of Saul's household his duty was to be present at the feast of the new moon about to take place.
Knowing that Saul was determined on his death, David hastened back before the King to enlist the help of Jonathan. Though Yahweh had promised him the Kingdom it was still necessary to exercise wisdom to attain it - faith, courage and patience would not lack its reward. Meanwhile, the difficulties

1 Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life? - Nephesh

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that David experienced moulded his life, preparing him to assume the exalted position of Shepherd and Ruler of Israel.

Jonathan could not believe that his father would act so basely towards David - particularly in view of the oath that Saul had sworn. Ch. 19:6

There was a close bond of affection between Jonathan and his father and often the former was torn between conflicting loyalties. This incident brings out his deep love for both his father and his friend, and his bitter disappointment at his father's ungovernable fury. Saul was frank in his statements when speaking with Jonathan. Cp 14:1.

---

of the true Mercy Seat ordinance to be re- when the Temple wa will be revived at H
The shewbread, supplied by Israel, brought into the pres

Jonatha

into the out both
12 And David, when I father a time, or hold, if David, a unto the
13 The more to please m evil, then and send mayest g LORD be been with
14 And while ye kindness not:
15 But a off thy ki for ever LORD ha of David face of th
16 So Jo nant with saying, require i vid's ene
17 And J to swear loved him as he lov
18 Then David, new moo missed, b be empty
19 And three day down the pla hide thys was in ho by the sto
20 And arrows o though I
21 And, a lad, sa arrows. I longer a and ret with D met ex ly sough to stret 1 Sam. 23 ed fugit "THE KI CHESED by Him th by Him 34:6-7.
V. 16 NI account. Con

Jonathan and David I. SAMUEL 20. renew their covenant.

To emphasise his own full conviction of the intensity of Saul's hatred.

3 The love that existed between David and Jonathon was a cause of Saul's insane jealousy - though Jonathan in his affection and loyalty for his father could not understand it. Jonathon's "grace" was his acceptance of David's friendship

JONATHAN PROMISES TO HELP. Vv 4-10

4 See Note. Num 28:11
As a member of Saul's household David was accustomed to celebrate the feast of the New Moon with him
5 Grant me permission Cp. Prov 22:3
6 Apparently this was a special occasion when the feast was prolonged for 3 days. David could excuse himself for the score that a similar annual feast was held by his family
V. 6.
7 David's intention is to demonstrate to Jonathon the extent of his father's anger. He knows that such an answer as he suggested would call down the wrath of Saul on Jonathon.
8 Thus David claims protection by reminding Jonathan of the Covenant made Cp Ch. 18:3 See Centre below
9 David here suggests that if Jonathan should think he is plotting against the state or Saul to kill him, himself.
10 Jonathan rejects the thought that David might be plotting against Saul and agrees to tell David if he discovers any plan of his father to slay his friend. See Note V. 2.

THE COMPACT BETWEEN THE TWO FRIENDS. Vv 11-17

11 They desired the greatest privacy, which the field gave them - and there the two friends solemnly and sorrowfully planned the moves that were destined to result in there separation one from the other. See also V. 16.

Direction, Separation
The two friends analysed the difficulty Jon must have in imparting the information to David. It might be watched to see if him communicated with D. hence this subterfuge to disarm suspicion. J. followed out his plan but finding David had been already warned that he was no

Jonathan could
see the Div- purpose in Day-
Note Gen 38:9-10
possibly for purpose that went into the
Vv 11 & 18:3-4
"And again
swore unto
- by change of
Heb. - AV.
FROM OUTLINED
Vv. 21
ed away. He
ly went to Beth-
Vs
hiding place in
Cp Ch. 19:2
day when Jona-
ranged for David
hear his conver-
with Saul. Ch.

into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have [c]sounded my father about to morrow any time, or the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [d]shew it thee;

13 [b]The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will 'shew it thee, and send thee away, that thou mayest go in peace: and [d]the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* [e]thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan [f]made *a covenant* with the house of David, *saying*, [g]Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, [h]because he loved him: [i]for he loved him as he loved his own soul.

18 Then Jonathan said to David, [k]To morrow *is* the new moon: and thou shalt be missed, because thy seat will be [7]empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down [m]quickly, and come to the place where thou didst hide thyself [n]when the business was *in hand*, and shalt remain by the stone [o]Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a [p]mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [q]no hurt; [r]as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [s]the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, [t]he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, [u]David earnestly asked *leave* of me *to go* to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, [v]Thou son of the perverse rebellious *woman*,

---

[1] The Sept. adds: "doth know." The Syriac: "The witness of Jonathan and David is before the Lord." Some mss according to Dr. Kennicott supply the word Yahweh - Jehovah Elohim liveth

[2] His mind would be at rest as far as Jonathan was concerned

[3] Jonathan knew that David was destined for the Kingdom cp vv 14-15. David had doubtless disclosed the fact of his anointing to him

[4] He left one son called Mephibosheth and Merib-baal who was also named 2 Sam 4:4 David showed him Kindness 2 Sam 9:1, 3, 7. And the line of his descendants is traceable for several generations in increasing numbers, as if all danger of its extinction had passed away 1 Chron 8:33-40 9:39-

[5] Jonathan could plainly see the Divine purpose in David.

[6] Cp Note Gen 11:9-10

[7] It was possibly for that purpose that they went into the field. Cp vv 11 cp 18:3-4

[8] Sept: "And again Jonathan sware unto David.." by change of vowels. Heb = Kt.

THE PLAN OUTLINED

[9] stayed away. He probably went to Bethlehem. v 6.

[10] A hiding place in the field. Cp Ch 19:2.

[11] The day when Jonathan arranged for David to overhear his conversation with Saul. Ch 19:2-3

[12] Sig. Direction, Separation

[13] The two friends anticipated the difficulty J. might have in imparting the information to D. I might be watched to prevent him communicating with D. hence this subterfuge to disarm suspicion. J. followed out this plan, but finding suspicion had been allayed, and that he was no longer observed, he sent the boy back and remained for a final interview with D. This was the last time they met except briefly when J. secretly sought out D in the wood of Ziph to strengthen and encourage him 1 Sam 23:16-18. David was then a hunted fugitive

"THE KINDNESS OF YAHWEH" v 14 = CHESED Cp Ps 86:2 NIV - The favour inspired by Him through the relationship established by Him + imitating the Divine goodness Exod 34:6-7.

v 16 NIV: "May Yahweh call David's enemies to account." Confident that David will keep his part of the covenant he prays for his success against her enemies.

NIV: "I will surely sound out my father by this time the day after tomorrow."

[c] Heb. *uncover mine ear.* ver. 2.

[d] Ruth 1. 17.

[e] ver. 14. 15. Cp. ver. 42

[f] ch. 17. 37. Josh. 1. 5, 17. 1 Kin. 1. 37. 1 Chr. 22. 11, 16.

[g] 2 Sam. 9. 1, 3, 7 & 21. 7.

[h] Lev. 7. 21 & 11. 24-28 & 15. 4, 5. &c. KERITH

[i] Heb. *cut.* ch. 11. 2 & 22. 8. 2 Chr. 7. 18.

[k] Josh. 22. 23. Cp. ch. 25. 22.

[l] Expressed ver. 34.

[m] Or, *by his love towards him.*

[n] ch. 18. 1.

[o] ver. 5. Note

[p] ver. 6.

[q] Heb. *missed.* ver. 6, 25, 27. ch. 25. 7, 15, 21. Is. 34. 16.

[r] Or, *and he diligently.* Heb. *he greatly.*

[s] ch. 19. 2.

[t] Heb. *in the day of the business.*

[u] Or, *that sheweth the way.*

[v] Job 16. 12. Lam. 3. 12.

[w] Or, *Thou perverse rebel.* Heb. *Son of perverse rebellion.* Cp. Prov. 12. 8.

---

of the true Mercy Seat. they were part of the Mosaic ordinance to be revived in their completeness when the Temple was built, as the Mosaic principles will be revived at the coming of the Lord. Mal. 4:4.

The Shewbread, or Bread of His Presence was supplied by Israel, + therefore representative of them brought into the presence + communion with Yahweh - and now dispensed by David to his followers who followed him in his poverty + rejection. The bread was given by "the King's brother" uniting the King + Priest. The enemy (Doeg). Fear + the fear of man brought a snare to David Prov. 29:29. The sword of Goliath typified what was required, for it had slain the giant. Heb. 2:14. Accepting the shewbread, David acted as priest. Sword in hand he headed for the city of the Giant - to have his weakness brought home to him.

24 Jonathan realised the destiny of David was in the hands of Yahweh, and in the inscrutable ways of Providence, David may be required to depart for a season. He thus saw his father only as an instrument in Yahweh's purpose.

SAUL'S MURDEROUS INTENTIONS REVEALED. Vv 24-34

Goaded beyond endurance by what he feels is a general conspiracy against him, Saul aims a murderous blow at his son Jonathan.

25 A feeling of tension must have pervaded the feast. The gloomy King determined upon murder and meditating its means - the tensed and watchful Jonathan torn between loyalties to his father and his friend and fearful of the outcome, Abner the soldier who would not be unmindful nor unmoved by the current and passions that dominated the court. Each was suspicious and watchful of the other.

26 This is indicative of the high position to which he had risen in the court of Saul.

27 If David was ceremonially unclean, Saul could think he would be present morrow Lev 7:21. 11:21-28

28 An expression of contempt See note p. 393

28A So his back was protected + none could do to him what he was prepared to do to others.

28B Saul knew David was trustworthy + some legitimate reason was the cause of his absence.

29 It blazed forth in rebuke and hate against even his son. The mad King felt himself surrounded by enemies, felt he could not trust anybody, + of him it seemed that even his son was against him. As he spoke he worked himself up into a temper until he was consumed by an ungovernable rage - and once more the spear sped on its murderous mission - this time against Jonathan.

30 See margin - "full of rebellion." See also note on Last Days of life. opp p. 395.

"JONATHAN AROSE" v 25: Jonathan realising the state of tension arose from his place to avoid questioning.

Jonathan strengthened his hand in God. Cp. 23:16. Cp Deut 3:28; Neh 2:18; Prov 27:9, 17; Ecc 4:9-12; Isa 35:3-4; Luke 22:32, 43; Eph 6:10; 2 Tim 2:1; Heb 12:12-13.

Ramah (Arimathaea?) — David seeks Jonathan. Flees into exile. Obtains Goliath's sword of Nob. — Gibeah. Nob. Jerusalem. app. 6m.

Whilst the Ark at Kirjath Jearim the Tabernacle taken from Shiloh probably as result Philistine attack (see bottom right p.376) set up at Nob. 1 Sam. 21:1 but afterwards removed to Gibeon whilst the Ark was taken to Jerusalem. 2 Chr. 1: 3-4. Tabernacle taken later to Temple 5:5.

DAVID AT NOB. See also Mat 12:3-4 Mark 2:26 Luke 6:3-5. He arrives hungry Mat 12:3-4 and fearful of the future, having parted the few companions with him elsewhere (1 Sam 21:2) He enters the precincts of the Tabernacle (Mat 12:4-5) disturbing Ahimelech by so doing. The priest feeling something is wrong by the unexpected appearance of David, and perturbed at the possible results, approaches him trembling. vs. He recognises David but wonders why he is on his own.

31 Saul viewed with jealousy and anger the growing affection between J. and David.
32 RV: "Shame." To Saul it was a shame for Jonathan to lose the Kingdom — How far he had travelled from the modest young man of 1 Sam 9:21.
33 By birth Jonathan should have the Kingdom — for it or to go to another would be dishonour his father — Saul's son. 14:50
34 The displeasure of David's appointment by lots was gradually becoming known throughout the nation Cp 2 Sam. 5:2.
35 Cp margin with margin of v. 30
36 What use reasoning with insanity. Saul had no effective answer. David had only rendered him good. 15
37 There was no reasonable answer Saul could give Jonathan — so that unreasonable anger could only be expressed in one way — personal violence.
37 Jonathan's utter disappointment at his failure to effect reconciliation between Saul and David, his irritation at the unreasonable attitude of his father, the knowledge that Saul was fighting not merely David but also Yahweh and His purpose — caused him to flee from his place filled with dismay and anger.
38 How could he continue his religious exercises under such a cloud of hatred and murder.

JONATHAN WARNS DAVID 15-40

See note v. 20.
Indicating the urgency of the matter. J. knew Saul would now seek out David to destroy him — therefore David must immediately flee.

40 Bow, arrows, quiver etc. Word "artillery" extended from "art" — the art of war. Kelim — weapons.

THE GRIEF OF SEPARATION v. 41-42.

By the stone Ezel (Departure) the two friends bid an affectionate farewell — never again to meet except briefly and secretly in the Wood of Ziph, where Jonathan sought out David to encourage and strengthen him. Ch 23:16.

"Out of a place toward the south" v. 41. "Toward" is "Ezel" side, which Vg links with v. 19. LXX has ARGAB in both places meaning "A heap of stones" suggesting a covered rock or a ruin of an ancient building affording a hiding place. The NIV has: "David got up from the south side of the stone" following LXX for the Hebrew does not have "the stone".

CH. 21:1. TABERNACLE AT NOB.

The Ark not with the Tabernacle. David said: "We enquired not at it in the days of Saul" 1 Chr. 13:3. See Note 2 Sam. 8:17. Whilst the Ark & Tabernacle were reparated the high priest officiated at the Ark & the second priest at the Tabernacle. See Note 1 Sam. 8:17. Nob = Scopus. See Unger
v. 6. Kept themselves from women. - Priests evidently did so when they ate the bread.

Below Left — Expressing & manifesting mutual love & sympathy

a ver. 23. ch. 1. 17.
b Or, the LORD be witness of that which, &c. Cp. ver. 23.
c Heb. is the son of death. ch. 26. 16. 2 Sam. 12. 5.
d ch. 19. 5.
e ch. 23. 16.
f ch. 18. 11 & 19. 10.
g ver. 7.
h ch. 22. 9, 11, 19. Neh. 11. 32. Is. 10. 32.
i Ex. 11. 8.
j Ch. 14. 3. called Ahiah. Called also Ahitub, Mark 2. 26.
k ch. 16. 4.
l Heb. to pass over him.
m Heb. found. Judg. 20. 48.
n ver. 22.
o Ex. 25. 30. Lev. 24. 5-9 Mat. 12. 3, 4. Mark 2. 25, 26. Luke 6. 3, 4.
p Ex. 19. 15. Lev. 15. 18.
q Heb. instruments. ch. 21. 8.
r Heb. that was his. ch. 24. 4.
s Cp. Lev. 8. 26.
t Or, especially when this day there is other sanctified in the vessel. Cp. Lev. 24. 8. 1 Chr. 9. 32 with Mat. 12. 1. Mark 2. 23. Luke 6. 1 & ver. 7.

41 David's grief was greater, he was about to lose position, friends, wife, country, and was to be hunted as a common criminal with a price over his head.
41A Token of respect & gratitude to his master's son Mk 14:41
42 In the assurance that both Jonathan and David will fulfil their compact one to the other. Vg = "go to peace."
Ahiah was High Priest ministered with the Ark 14:3, 18 Ahimelech 22:9. ministered at the Tabernacle 1 Kg. 4:4 2 Sam 8:17

CHAPTER 21.

DAVID PLEADS AHIMELECH'S HELP. vv. 1-9

See above left
David commences his life as a hunted fugitive.

David is now left to his own resources, & with no set plan, he wanders first to Nob, then to Gath. Why go to Nob? Perhaps he seek the help of the priest. If so, it was a failure. The prophet had failed to provide a refuge Ch 20:4. the priest knows does like wise and David is forced to seek help from One only - Yahweh.

Sig. A town of priests Ch 22 19 in Benjamin Neh 11:32. on north and within sight of Jerusalem 18:10 32. It was thus only a few miles from Gibeah - perhaps 6.
Sig. Brother of a King
See note Ch 14:3.
R.V. "Came to meet David trembling."
The better jealousy and murderous intentions of Saul brought a feeling of tension throughout the whole nation so that men feared they might become incite the wrath of the King.
Heb. "fell" Prob a term [illegible] There were often with him vv. 4-5. Mk 2:26 "when he was in need" describing [illegible] The absence of these was suspicious.
R.S.V. "I have made an appointment with the young men for

1 David at Nob obtaineth of Ahimelech hallowed bread. 8 He taketh Goliath's sword. 10 He feigneth himself mad.

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?
2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.
3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present.
4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.
5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were

Key word Fear 1, 10, 12

Cp Matt. 12:3-8.

such and such a place." David thus states that he has to meet certain companions for whom he requires provisions, relying Ps 119:29. Gal. 5:4. Cp. R.S.V. = "of a truth women have been kept from us as always when I go on an expedition; the vessels of the young men are holy, even when it is a common journey; how much more today will their vessels be holy."
Christ's reference to this incident implies that David's visit was on the Sabbath when the bread would be changed Lev. 24:8. Cp. Mat. 12:1 Mark 2:23 Luke 6:1, 7. Hence, in a way, the old bread was common.

IN FEAR The presence of would ruthlessly
hometown of Goli
brought him within
confidence was
surrounded by enem

David fleeth

sanctified
vessel.
6 So the p
lowed bread
bread there
that was
the LORD,
the day w
away. 10
7 Now a
servants o
that day,
LORD; and
Doeg, an
of the here
to Saul.
8 ¶ And
melech, A
under thi
sword? fo
brought
weapons
king's busi
9 And th
sword of
whom th
valley of
here wrap
the ephod
that, take
other sa
David sai
that; giv
10 ¶ A
fled that
and went
of Gath
11 And t
said unto
the king
not sing
In danc
slain his
his ten
12 And
words i
sore afra
of Gath.
13 An
behavio
feigned
hands
doors o
spittle
beard.

hatred
his m
er ho
Whom
he po
ate th
firme
Hist
Lord
DAVI
gath
he
I Sam

sanctified this day in the vessel.

6 So the priest gave him hallowed *bread:* for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is* here wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

CHAPTER 22.

1 Companies resort unto David at Adullam. 3 He commendeth his parents unto the king of Moab. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;)

Mt. 12:3-4; Mar. 2:25-27; Luke 6:3-4

1 Or, *playeth the mad man.* 2 as a madman.

a Lev. 24. 9.

Psalm 34

Achish called Abimelech - Title of King

b Cp. ver. 5.
c ch. 22. 9.
d Ps. 57, title, & 142, title.
e Gen. 38. 1. Josh. 12. 15 & 15. 35. 2 Sam. 23. 13. 1 Chr. 11. 15. 2 Chr. 11. 7. Mic. 1. 15.
f Cp. Judg. 9. 4 & 11. 3.
g ch. 17. 51.
3 Heb. *had a creditor.* 2 Kin. 4. 1. Is. 50. 1.
h ch. 17. 2.
4 Heb. *bitter of soul.* Judg. 18. 25. Prov. 31. 6.
Cp. ch. 30. 6.
i Cp. ch. 31. 10.
k ch. 23. 13 & 25. 13.
l Cp. Ruth 1. 4 & 4. 21, 22.
5 Or, *Abimelech.* ch. 27. 2. Ps. 34, title.
Cp. Gen. 20. 2 & 26. 1.
m ch. 17. 4.
n Ps. 56, title.
o ch. 18. 7. Judg. 21. 21.
p 2 Sam. 24. 11, 18, 19. 1 Chr. 21. 9, 11, 13, 18, 19 & 29. 29. 2 Chr. 29. 25. Below
q Luke 2. 19.
r Ps. 34, title.
s Josh. 18. 28.
6 Or, *made mark?*
t OR, ESHEL *grove in a high place.* Gen. 21. 33.
u Josh. 18. 25.

DAVID IN FEAR. The presence of Doeg at Nob forced David to change his plans. He realised that Saul, knowing his whereabouts would ruthlessly pursue him. In his extremity he chose the desperate expedient of seeking refuge at Gath, the hometown of Goliath and his enemies. That would be the last place Saul would expect to find him. But it also brought him within the grasp of other enemies, though from there he hoped to pass unnoticed. See Ps 56. His confidence was in Yahweh, to Whom he looked for salvation. The Psalms express his feelings. He feels himself surrounded by enemies Ps 56: 1-2. he knows that at court there are those who play upon Saul's jealous

v10.

David's play-acting reaped the desired results. The sight of him publicly making a spectacle of himself, beating upon the huge iron doors of the city, frothing at the mouth, aroused only repugnance in Achish, and he ordered that David be expelled therefrom.

CHAPTER 22.

DAVID GATHERS SUPPORTERS AT ADULLAM. Vv. 1-2

A new phase opens for David. He gathers about him those who are likeminded preparatory to reigning. These historical details became the pattern of the Lord's work of calling a people for the Name. David thus typed the Lord

1. Rejected by the Nation
2. Gathering together his co-labourers.

1 Cp. Ps 142. for David's feeling. Troubled, brought low, dispirited, and conscious that all were against him, that he was opposed by powerful forces against which he could not cope, David put his trust in Yahweh, pleading with Him for help. Heb 11: 38

2 "In the vast columnar hall and arched chambers of this subterranean palace, all who had any grudge against the existing system gathered around the hero of the coming age, the unconscious material out of which a new world was to be formed." (Stanley).

MERSUDAH - Stronghold

3 Sig. Enclosure. By Socoh Josh 15: 35 The town lies on a rising about 2 miles from where David defeated Goliath.

Their lives were in danger now that Saul had openly declared himself against David, David sent and invited them to share with him (Psa). Like the Lord, he turned not to his own.

The afflicted, oppressed and those distributed will flock to the standard of conditions under Saul gathered to him, as similar ones gathered to the Lord. MT. 11: 28

They may have gathered to David with the object of looking the countryside - if so they were disappointed. They were subjected to discipline, and David became the "Captain of their Salvation" - a type of the Lord. Cp Mat 9: 12-13 Heb 2: 10

7 David's supporters gradually increased. c 600

Ch 23: 13. 25: 13.

See Over

DAVID'S PARENTS FIND REFUGE IN MOAB Vv3-4.

Sig. Watchtower Below

V. 4. Discontented. Marah = Nepheth. Gp Ruth 1:20 - Made bitter by adversity. Christ did likewise. Ps. 22:12-18. Mt. Mk. 9: 12-13. Heb. 2:10.

DOEG. V. 9. Gp Ps. 52.

AHIMELECH = AHIAH. V. 9

were both sons of Ahitub the son of Phinehas the son of Eli. 1 Sam. 14:3. Ahiah was high priest & ministered at the Ark 1 Sam. 14:18, whilst Ahimelech ministered at the Tabernacle 1 Sam. 22:9. Gp 2 Sam. 8:17; 1 King 4:4. See "Tabernacle at Nob" bottom p. 402. In 1 Sam. 14:18 Saul ordered Ahiah to bring the Ark to battle. But there is no evidence that this was done but rather implied that the priest remonstrated. V. 19. This may have led to an estrangement between the King & the

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [3]sheweth me that [c]my son hath made a league with the son of Jesse, and *there is* [d]none of you that is sorry for me, or [3]sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered [e]Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to [f]Nob, to Ahimelech the son of [g]Ahitub. Prov. 30:21-22 above

10 And he [a]enquired of the LORD for him, and [h]gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in [f]Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [5]Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast [a]enquired of God for him, that he should rise against me, [c]to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to [a]enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, [2]less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. – Cf. Deut. 24:16 & Mt. 2:16

17 ¶ And the king said unto [4]the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and [i]slew on that day fourscore and five persons that [k]did wear a linen ephod.

19 And [l]Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named [m]Abiathar, [n]escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death of* all the persons of thy father's house.

23 [p] Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

Cf. 1 Chr. 13:3

[a] Num. 27:21. See opp. 395

[b] ch. 8. 14. Self interest - not Divine will

[2] Heb. little or great. ch. 25. 36. Num. 22. 18. Ch 23:16-18

[3] Heb. uncovereth mine ear. ver. 17. ch. 20. 2.

[c] ch. 18. 3. 13. Cp. 17, 43 ch. 20. 30.

[d] Cp. ch. 23. 21.

[4] Or, guard. Heb. 8:11 runners. 2 Kin. 10. 25 & 11. 4, 6. 2 Chr. 12. 10, ch. 23. 7. Note Ps. 52, title & ver. 1-3.

[e] ch. 21. 1. Note

[f] ch. 14. 3.

[g] ch. 21. 6, 9.

[h] Cp. ch. 2. 31.

[i] ch. 2. 28.

[k] Same terms as with Agag.

[l] ch. 15. 3. Cp. 2 Sam. 21. 1. A warning to any other city that offended Israel or harboured David.

[5] Heb. Behold me. ch. 3. 4-6, &c.

[m] ch. 23. 6, 9.

[n] Cp. ch. 2. 33. Ps. 29:12. Cp Ch. 23:6 Abiathar was with David Ch 23:1-2.

[o] ver. 8.

Bottom 405 Left

[p] 2 Kin. 2. 26. 17:25; 18:27 18:18; 21:2

DOEG INCITES SAUL TO MURDER. Vv 9-10.

Doeg here types Antichrist for David's hatred of him See Ps. 52. For Doeg's character See Ps. 52.

Appropriate that Antichrist type should be an Edomite. See Notes Obadiah 20 this was incorrect, but in keeping with Doeg's character Cp. V. 15

Doeg distorts what happened speaking as though Ahimelech was willing to help David against Saul knowing the disagreement between the two.

SAUL'S MOODY JEALOUSY

Saul seems to have discovered that David is Yahweh's choice Cp V. 8. and is found in a state of constant readiness to pursue him. His mind is restless and filled with gloomy suspicions against all and sundry including his own son.

Had been discovered but on the recommendation of Gad had shifted his hiding place. Bottom 405 Left

Ready to take up the chase as soon as David's presence was discovered.

A note of contempt. See note p. 393

Saul's suspicious jealous mind imagined that all were conspiring against him

Takes pity on me. Their tactfully suggested to Saul that they were in league with David - as he knew him to be.

SAUL ACCUSES AHIMELECH OF TREASON Vv 11-16.

THE HOLD V. 4

Metsudoth or Stronghold. No indication is given of its whereabouts. David conducted his parents to Moab (from whence came Ruth) & returned to the hold. This may have been in Moab V. 5.

V. 19. Smote with sword. : Perhaps the worst act of Saul. His gloomy, jealous malice was implacable, his wrath cruel. He who spared Agag & the sheep would not spare the priests & their families of Nob. Ch. 15:3.

Jhn. 10:28-30; 14:11-3; 17:12; 18:9.

MIZPEH - Barnes connects it with Zophim (watchment a word of the same root as Mizpeh) on the top of Pisgah Num. 23:14.

As is evident in Ps. 52 (Cp Rom. 11:1ff) Thirst in Ps. 22 he does not mention the death of Doeg, but freely predicts it.

Any conspiracy He knew David's Saul's son-in-law a trusted officer - he knew nothing of the disagreement between Saul and David.

He intimated that it was no new thing to enquire for David Cp Luke 4:16.

The jealous insanity of Saul, prevented his reasoning calmly or logically Cp Pr. 28:13

SHOCKING MURDER OF PRIESTS OF NOB

Tragedy strikes at the house of Eli in connection with the warning of 1 Sam. 2: 31-33.

They hesitated to be involved in such a crime against those who were sanctified to Yahweh's service. They could see how completely unreasonable and unjust was Saul's demand.

As a type of the Apostasy Ps 52. he had a compunction against murdering the priests of Yahweh Cp Rev.

1 Sept. Jos. Josephus 385. The 300 could have been the population of Nob.

So that where one man gathered for war.

ABIATHAR FLEES TO DAVID Vv 20-23.

Sig. Father of Abundance He took with him the priestly garments Ch 23: 6 ff. Solitude with God. David now had Prophet, Priest and army.

Abiathar later shared the priesthood with Zadok Cp 1 Chron 15:11-12. 2 Sam. 8:17 He remained faithful during Absolam's revolt and rendered great service (2 Sam. 15:24-36; 17:15; 19:11) but sided with Adonijah and Joab against the appointment of Solomon by David! 1 King 1:7 and after the death of David again favored Adonijah 1 King 2:12-22. for this he was deposed in favor of Zadok, and the priesthood in the line of Eli came to an end.

These times are thus described as "the days of Abiathar" ever before his full appointment. Mark 2:26.

David was powerless to avenge the death of the priests and called upon Yahweh to do so

return to the Lord Ch 22: David in Keilah. Chron. 11:1-5 appears

CHA

David rescueth the coming of S Keilites, he esc sueth him. 29

THEN the ing, Be fight against rob the thre

2 Therefor of the LORD and smite And the LO Go, and sm and save K

3 And Dav him, Behold in Judah: then if we against th Philistines?

4 Then Da LORD yet LORD answ Arise, go do I will deli into thine h

5 So Davi to Keilah, a Philistines, their cattle with a gre David save Keilah. Ua

6 And it c Abiathar th fled to Da he came do in his hand

7 ¶ And it David was And Saul livered him for he is sh into a tow and bars.

8 And Sa people toge down to David and

9 ¶ And Saul secret chief again said to A Bring hithe mity against make comm mentioned incident, ent post in

DAVID IN

a descendan returned, b return to J ably rebuild

SLAUGHTER

of ingenic Ahi troyed the s could return a haunted

DAVID HUNTED BY SAUL vv 9, 16, 23.
His growing importance in eyes of others indicated by his appeal.

CHAPTER 23.

David rescueth Keilah. 7 God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth to Ziph. 25 Saul pursueth him. 29 He dwelleth at En-gedi.

THEN they told David, saying, Behold, the Philistines fight against [c] Keilah, and they rob the threshingfloors.

2 Therefore David [d] enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for [e] I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [f] fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul [m] called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and [p] he said to Abiathar the priest, Bring hither the ephod.

Abiathar already with David. v 6.

[a] Cp. ch. 22. 29.

[b] Josh. 24. 11. BA'ALIM - masters or lords.
[c] Josh. 15. 44. Neh. 3. 17, 18.
[d] ver. 4. Num. 27. 21. Cp. ver. 6, 9.
[e] Heb. GIVE up. ver. 11, 20. ch. 27. 46 & 30. 15. Deut. 32. 30. Josh. 20. 5. Cp. ver. 7.
[f] ch. 22. 2 & 25. 13 & 27. 2.
[g] 2 Sam. 15. 20.
Enclosure, Citadel, Stronghold or Place of Refuge.
[h] ver. 14. Judg. 7. 7 & 20. 28.
[k] Josh. 15. 24.
[l] No word for "to" in Heb. Some have rend. Keilah-wards. (Rul.). He arrived when David & his men were in the district in time to enquire. vv 2, 4.
[m] ch. 22. 20.
[n] ch. 20. 42, 42. & Prov. 25
NÂKAR - To really know him, so discern him
[o] In the forest of Horesh it was difficult to ascertain D.'s whereabouts.
[p] ch. 20. 30, 31 & 24. 20.
[q] ch. 15. 4.
[r] ch. 30. 8.
[s] 2 Sam. 5. 3. above
[t] ch. 30. 7. See ver. 2.
[u] Cp. ch. 26. 2. Ps. 11. 1 & Ps. 54. title.
[v] Josh. 18. 28.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, [a] to destroy the city for my sake.

11 Will [b] the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will [b] the men of Keilah [2] deliver me and my men into the hand of Saul? And the LORD said, They will [2] deliver *thee* up.

13 ¶ Then David and his men, *which were* about [g] six hundred, arose and departed out of Keilah, and [f] went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of [h] Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of [h] Ziph in a wood.

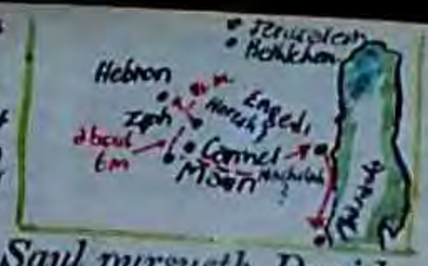
16 ¶ And [k] Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two [n] made a covenant [o] before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then [q] came up the [h] Ziphites to Saul [t] to [r] Gibeah, saying, Doth not David hide

[2] Heb. stand up.
[3] Heb. in me.
[4] Heb. with me.
[5] Heb. in my hand.
[6] Heb. with thee.
[7] Heb. in thy hand.
[8] Heb. with thy soul.
[9] Heb. in thine hand.
[10] Heb. with my soul.
[11] Heb. in the hand of Saul.
[12] Heb. with David.
[13] Heb. in the eyes of Saul.
[14] Heb. in the hand of David.
[15] Heb. in the hand of his neighbour.
[16] Heb. in the hand of Jonathan his son.
[17] Heb. in the hand of Abner.
[18] Heb. in the hand of Ish-bosheth.
[19] Heb. in the hand of Joab.
[20] Heb. in the hand of Abishai his brother.
[21] Heb. in the hand of Ittai.
[22] Heb. in the hand of Amasa.
[23] Heb. in the hand of Joab.
[24] Heb. in the hand of Sheba.
[25] Heb. in the hand of Adonijah.
[26] Heb. in the hand of Solomon.
[27] Heb. in the hand of Jeroboam.
[28] Heb. in the hand of Rehoboam.
[29] Heb. in the hand of Abijah.
[30] Heb. in the hand of Asa.
[31] Heb. in the hand of Jehoshaphat.
[32] Heb. in the hand of Jehoram.
[33] Heb. in the hand of Ahaziah.
[34] Heb. in the hand of Jehu.
[35] Heb. in the hand of Jehoahaz.
[36] Heb. in the hand of Jehoash.
[37] Heb. in the hand of Amaziah.
[38] Heb. in the hand of Uzziah.
[39] Heb. in the hand of Jotham.
[40] Heb. in the hand of Ahaz.
[41] Heb. in the hand of Hezekiah.
[42] Heb. in the hand of Manasseh.
[43] Heb. in the hand of Amon.
[44] Heb. in the hand of Josiah.
[45] Heb. in the hand of Jehoiakim.
[46] Heb. in the hand of Jehoiachin.
[47] Heb. in the hand of Zedekiah.
[48] Heb. in the hand of Nebuchadnezzar.
[49] Heb. in the hand of Gedaliah.
[50] Heb. in the hand of Ishmael.
[51] Heb. in the hand of Johanan.
[52] Heb. in the hand of Jaazaniah.
[53] Heb. in the hand of Baalis.
[54] Heb. in the hand of Evil-merodach.
[55] Heb. in the hand of Belshazzar.
[56] Heb. in the hand of Darius.
[57] Heb. in the hand of Cyrus.
[58] Heb. in the hand of Artaxerxes.
[59] Heb. in the hand of Haman.
[60] Heb. in the hand of Ahasuerus.
[61] Heb. in the hand of Nehemiah.
[62] Heb. in the hand of Sanballat.
[63] Heb. in the hand of Tobiah.
[64] Heb. in the hand of Geshem.
[65] Heb. in the hand of Shemaiah.
[66] Heb. in the hand of Hananiah.
[67] Heb. in the hand of Mordecai.
[68] Heb. in the hand of Esther.
[69] Heb. in the hand of Job.
[70] Heb. in the hand of Ezekiel.
[71] Heb. in the hand of Daniel.
[72] Heb. in the hand of Hosea.
[73] Heb. in the hand of Joel.
[74] Heb. in the hand of Amos.
[75] Heb. in the hand of Obadiah.
[76] Heb. in the hand of Jonah.
[77] Heb. in the hand of Micah.
[78] Heb. in the hand of Nahum.
[79] Heb. in the hand of Habakkuk.
[80] Heb. in the hand of Zephaniah.
[81] Heb. in the hand of Haggai.
[82] Heb. in the hand of Zechariah.
[83] Heb. in the hand of Malachi.
[84] Heb. in the hand of Matthew.
[85] Heb. in the hand of Mark.
[86] Heb. in the hand of Luke.
[87] Heb. in the hand of John.
[88] Heb. in the hand of Peter.
[89] Heb. in the hand of James.
[90] Heb. in the hand of Paul.
[91] Heb. in the hand of Barnabas.
[92] Heb. in the hand of Silas.
[93] Heb. in the hand of Timothy.
[94] Heb. in the hand of Titus.
[95] Heb. in the hand of Philemon.
[96] Heb. in the hand of Onesimus.
[97] Heb. in the hand of Epaphras.
[98] Heb. in the hand of Epaphroditus.
[99] Heb. in the hand of Clement.
[100] Heb. in the hand of Ignatius.
[101] Heb. in the hand of Polycarp.
[102] Heb. in the hand of Irenaeus.
[103] Heb. in the hand of Tertullian.
[104] Heb. in the hand of Origen.
[105] Heb. in the hand of Cyprian.
[106] Heb. in the hand of Athanasius.
[107] Heb. in the hand of Basil.
[108] Heb. in the hand of Gregory.
[109] Heb. in the hand of Chrysostom.
[110] Heb. in the hand of Jerome.
[111] Heb. in the hand of Augustine.
[112] Heb. in the hand of Ambrose.
[113] Heb. in the hand of Leo.
[114] Heb. in the hand of Gregory.
[115] Heb. in the hand of Boniface.
[116] Heb. in the hand of Pelagius.
[117] Heb. in the hand of Gregory.
[118] Heb. in the hand of Augustine.
[119] Heb. in the hand of Ambrose.
[120] Heb. in the hand of Leo.
[121] Heb. in the hand of Gregory.
[122] Heb. in the hand of Boniface.
[123] Heb. in the hand of Pelagius.
[124] Heb. in the hand of Gregory.
[125] Heb. in the hand of Augustine.
[126] Heb. in the hand of Ambrose.
[127] Heb. in the hand of Leo.
[128] Heb. in the hand of Gregory.
[129] Heb. in the hand of Boniface.
[130] Heb. in the hand of Pelagius.
[131] Heb. in the hand of Gregory.
[132] Heb. in the hand of Augustine.
[133] Heb. in the hand of Ambrose.
[134] Heb. in the hand of Leo.
[135] Heb. in the hand of Gregory.
[136] Heb. in the hand of Boniface.
[137] Heb. in the hand of Pelagius.
[138] Heb. in the hand of Gregory.
[139] Heb. in the hand of Augustine.
[140] Heb. in the hand of Ambrose.
[141] Heb. in the hand of Leo.
[142] Heb. in the hand of Gregory.
[143] Heb. in the hand of Boniface.
[144] Heb. in the hand of Pelagius.
[145] Heb. in the hand of Gregory.
[146] Heb. in the hand of Augustine.
[147] Heb. in the hand of Ambrose.
[148] Heb. in the hand of Leo.
[149] Heb. in the hand of Gregory.
[150] Heb. in the hand of Boniface.
[151] Heb. in the hand of Pelagius.
[152] Heb. in the hand of Gregory.
[153] Heb. in the hand of Augustine.
[154] Heb. in the hand of Ambrose.
[155] Heb. in the hand of Leo.
[156] Heb. in the hand of Gregory.
[157] Heb. in the hand of Boniface.
[158] Heb. in the hand of Pelagius.
[159] Heb. in the hand of Gregory.
[160] Heb. in the hand of Augustine.
[161] Heb. in the hand of Ambrose.
[162] Heb. in the hand of Leo.
[163] Heb. in the hand of Gregory.
[164] Heb. in the hand of Boniface.
[165] Heb. in the hand of Pelagius.
[166] Heb. in the hand of Gregory.
[167] Heb. in the hand of Augustine.
[168] Heb. in the hand of Ambrose.
[169] Heb. in the hand of Leo.
[170] Heb. in the hand of Gregory.
[171] Heb. in the hand of Boniface.
[172] Heb. in the hand of Pelagius.
[173] Heb. in the hand of Gregory.
[174] Heb. in the hand of Augustine.
[175] Heb. in the hand of Ambrose.
[176] Heb. in the hand of Leo.
[177] Heb. in the hand of Gregory.
[178] Heb. in the hand of Boniface.
[179] Heb. in the hand of Pelagius.
[180] Heb. in the hand of Gregory.
[181] Heb. in the hand of Augustine.
[182] Heb. in the hand of Ambrose.
[183] Heb. in the hand of Leo.
[184] Heb. in the hand of Gregory.
[185] Heb. in the hand of Boniface.
[186] Heb. in the hand of Pelagius.
[187] Heb. in the hand of Gregory.
[188] Heb. in the hand of Augustine.
[189] Heb. in the hand of Ambrose.
[190] Heb. in the hand of Leo.
[191] Heb. in the hand of Gregory.
[192] Heb. in the hand of Boniface.
[193] Heb. in the hand of Pelagius.
[194] Heb. in the hand of Gregory.
[195] Heb. in the hand of Augustine.
[196] Heb. in the hand of Ambrose.
[197] Heb. in the hand of Leo.
[198] Heb. in the hand of Gregory.
[199] Heb. in the hand of Boniface.
[200] Heb. in the hand of Pelagius.
[201] Heb. in the hand of Gregory.
[202] Heb. in the hand of Augustine.
[203] Heb. in the hand of Ambrose.
[204] Heb. in the hand of Leo.
[205] Heb. in the hand of Gregory.
[206] Heb. in the hand of Boniface.
[207] Heb. in the hand of Pelagius.
[208] Heb. in the hand of Gregory.
[209] Heb. in the hand of Augustine.
[210] Heb. in the hand of Ambrose.
[211] Heb. in the hand of Leo.
[212] Heb. in the hand of Gregory.
[213] Heb. in the hand of Boniface.
[214] Heb. in the hand of Pelagius.
[215] Heb. in the hand of Gregory.
[216] Heb. in the hand of Augustine.
[217] Heb. in the hand of Ambrose.
[218] Heb. in the hand of Leo.
[219] Heb. in the hand of Gregory.
[220] Heb. in the hand of Boniface.
[221] Heb. in the hand of Pelagius.
[222] Heb. in the hand of Gregory.
[223] Heb. in the hand of Augustine.
[224] Heb. in the hand of Ambrose.
[225] Heb. in the hand of Leo.
[226] Heb. in the hand of Gregory.
[227] Heb. in the hand of Boniface.
[228] Heb. in the hand of Pelagius.
[229] Heb. in the hand of Gregory.
[230] Heb. in the hand of Augustine.
[231] Heb. in the hand of Ambrose.
[232] Heb. in the hand of Leo.
[233] Heb. in the hand of Gregory.
[234] Heb. in the hand of Boniface.
[235] Heb. in the hand of Pelagius.
[236] Heb. in the hand of Gregory.
[237] Heb. in the hand of Augustine.
[238] Heb. in the hand of Ambrose.
[239] Heb. in the hand of Leo.
[240] Heb. in the hand of Gregory.
[241] Heb. in the hand of Boniface.
[242] Heb. in the hand of Pelagius.
[243] Heb. in the hand of Gregory.
[244] Heb. in the hand of Augustine.
[245] Heb. in the hand of Ambrose.
[246] Heb. in the hand of Leo.
[247] Heb. in the hand of Gregory.
[248] Heb. in the hand of Boniface.
[249] Heb. in the hand of Pelagius.
[250] Heb. in the hand of Gregory.
[251] Heb. in the hand of Augustine.
[252] Heb. in the hand of Ambrose.
[253] Heb. in the hand of Leo.
[254] Heb. in the hand of Gregory.
[255] Heb. in the hand of Boniface.
[256] Heb. in the hand of Pelagius.
[257] Heb. in the hand of Gregory.
[258] Heb. in the hand of Augustine.
[259] Heb. in the hand of Ambrose.
[260] Heb. in the hand of Leo.
[261] Heb. in the hand of Gregory.
[262] Heb. in the hand of Boniface.
[263] Heb. in the hand of Pelagius.
[264] Heb. in the hand of Gregory.
[265] Heb. in the hand of Augustine.
[266] Heb. in the hand of Ambrose.
[267] Heb. in the hand of Leo.
[268] Heb. in the hand of Gregory.
[269] Heb. in the hand of Boniface.
[270] Heb. in the hand of Pelagius.
[271] Heb. in the hand of Gregory.
[272] Heb. in the hand of Augustine.
[273] Heb. in the hand of Ambrose.
[274] Heb. in the hand of Leo.
[275] Heb. in the hand of Gregory.
[276] Heb. in the hand of Boniface.
[277] Heb. in the hand of Pelagius.
[278] Heb. in the hand of Gregory.
[279] Heb. in the hand of Augustine.
[280] Heb. in the hand of Ambrose.
[281] Heb. in the hand of Leo.
[282] Heb. in the hand of Gregory.
[283] Heb. in the hand of Boniface.
[284] Heb. in the hand of Pelagius.
[285] Heb. in the hand of Gregory.
[286] Heb. in the hand of Augustine.
[287] Heb. in the hand of Ambrose.
[288] Heb. in the hand of Leo.
[289] Heb. in the hand of Gregory.
[290] Heb. in the hand of Boniface.
[291] Heb. in the hand of Pelagius.
[292] Heb. in the hand of Gregory.
[293] Heb. in the hand of Augustine.
[294] Heb. in the hand of Ambrose.
[295] Heb. in the hand of Leo.
[296] Heb. in the hand of Gregory.
[297] Heb. in the hand of Boniface.
[298] Heb. in the hand of Pelagius.
[299] Heb. in the hand of Gregory.
[300] Heb. in the hand of Augustine.
[301] Heb. in the hand of Ambrose.
[302] Heb. in the hand of Leo.
[303] Heb. in the hand of Gregory.
[304] Heb. in the hand of Boniface.
[305] Heb. in the hand of Pelagius.
[306] Heb. in the hand of Gregory.
[307] Heb. in the hand of Augustine.
[308] Heb. in the hand of Ambrose.
[309] Heb. in the hand of Leo.
[310] Heb. in the hand of Gregory.
[311] Heb. in the hand of Boniface.
[312] Heb. in the hand of Pelagius.
[313] Heb. in the hand of Gregory.
[314] Heb. in the hand of Augustine.
[315] Heb. in the hand of Ambrose.
[316] Heb. in the hand of Leo.
[317] Heb. in the hand of Gregory.
[318] Heb. in the hand of Boniface.
[319] Heb. in the hand of Pelagius.
[320] Heb. in the hand of Gregory.
[321] Heb. in the hand of Augustine.
[322] Heb. in the hand of Ambrose.
[323] Heb. in the hand of Leo.
[324] Heb. in the hand of Gregory.
[325] Heb. in the hand of Boniface.
[326] Heb. in the hand of Pelagius.
[327] Heb. in the hand of Gregory.
[328] Heb. in the hand of Augustine.
[329] Heb. in the hand of Ambrose.
[330] Heb. in the hand of Leo.
[331] Heb. in the hand of Gregory.
[332] Heb. in the hand of Boniface.
[333] Heb. in the hand of Pelagius.
[334] Heb. in the hand of Gregory.
[335] Heb. in the hand of Augustine.
[336] Heb. in the hand of Ambrose.
[337] Heb. in the hand of Leo.
[338] Heb. in the hand of Gregory.
[339] Heb. in the hand of Boniface.
[340] Heb. in the hand of Pelagius.
[341] Heb. in the hand of Gregory.
[342] Heb. in the hand of Augustine.
[343] Heb. in the hand of Ambrose.
[344] Heb. in the hand of Leo.
[345] Heb. in the hand of Gregory.
[346] Heb. in the hand of Boniface.
[347] Heb. in the hand of Pelagius.
[348] Heb. in the hand of Gregory.
[349] Heb. in the hand of Augustine.
[350] Heb. in the hand of Ambrose.
[351] Heb. in the hand of Leo.
[352] Heb. in the hand of Gregory.
[353] Heb. in the hand of Boniface.
[354] Heb. in the hand of Pelagius.
[355] Heb. in the hand of Gregory.
[356] Heb. in the hand of Augustine.
[357] Heb. in the hand of Ambrose.
[358] Heb. in the hand of Leo.
[359] Heb. in the hand of Gregory.
[360] Heb. in the hand of Boniface.
[361] Heb. in the hand of Pelagius.
[362] Heb. in the hand of Gregory.
[363] Heb. in the hand of Augustine.
[364] Heb. in the hand of Ambrose.
[365] Heb. in the hand of Leo.
[366] Heb. in the hand of Gregory.
[367] Heb. in the hand of Boniface.
[368] Heb. in the hand of Pelagius.
[369] Heb. in the hand of Gregory.
[370] Heb. in the hand of Augustine.
[371] Heb. in the hand of Ambrose.
[372] Heb. in the hand of Leo.
[373] Heb. in the hand of Gregory.
[374] Heb. in the hand of Boniface.
[375] Heb. in the hand of Pelagius.
[376] Heb. in the hand of Gregory.
[377] Heb. in the hand of Augustine.
[378] Heb. in the hand of Ambrose.
[379] Heb. in the hand of Leo.
[380] Heb. in the hand of Gregory.
[381] Heb. in the hand of Boniface.
[382] Heb. in the hand of Pelagius.
[383] Heb. in the hand of Gregory.
[384] Heb. in the hand of Augustine.
[385] Heb. in the hand of Ambrose.
[386] Heb. in the hand of Leo.
[387] Heb. in the hand of Gregory.
[388] Heb. in the hand of Boniface.
[389] Heb. in the hand of Pelagius.
[390] Heb. in the hand of Gregory.
[391] Heb. in the hand of Augustine.
[392] Heb. in the hand of Ambrose.
[393] Heb. in the hand of Leo.
[394] Heb. in the hand of Gregory.
[395] Heb. in the hand of Boniface.
[396] Heb. in the hand of Pelagius.
[397] Heb. in the hand of Gregory.
[398] Heb. in the hand of Augustine.
[399] Heb. in the hand of Ambrose.
[400] Heb. in the hand of Leo.
[401] Heb. in the hand of Gregory.
[402] Heb. in the hand of Boniface.
[403] Heb. in the hand of Pelagius.
[404] Heb. in the hand of Gregory.
[405] Heb. in the hand of Augustine.
[406] Heb. in the hand of Ambrose.
[407] Heb. in the hand of Leo.
[408] Heb. in the hand of Gregory.
[409] Heb. in the hand of Boniface.
[410] Heb. in the hand of Pelagius.
[411] Heb. in the hand of Gregory.
[412] Heb. in the hand of Augustine.
[413] Heb. in the hand of Ambrose.
[414] Heb. in the hand of Leo.
[415] Heb. in the hand of Gregory.
[416] Heb. in the hand of Boniface.
[417] Heb. in the hand of Pelagius.
[418] Heb. in the hand of Gregory.
[419] Heb. in the hand of Augustine.
[420] Heb. in the hand of Ambrose.
[421] Heb. in the hand of Leo.
[422] Heb. in the hand of Gregory.
[423] Heb. in the hand of Boniface.
[424] Heb. in the hand of Pelagius.
[425] Heb. in the hand of Gregory.
[426] Heb. in the hand of Augustine.
[427] Heb. in the hand of Ambrose.
[428] Heb. in the hand of Leo.
[429] Heb. in the hand of Gregory.
[430] Heb. in the hand of Boniface.
[431] Heb. in the hand of Pelagius.
[432] Heb. in the hand of Gregory.
[433] Heb. in the hand of Augustine.
[434] Heb. in the hand of Ambrose.
[435] Heb. in the hand of Leo.
[436] Heb. in the hand of Gregory.
[437] Heb. in the hand of Boniface.
[438] Heb. in the hand of Pelagius.
[439] Heb. in the hand of Gregory.
[440] Heb. in the hand of Augustine.
[441] Heb. in the hand of Ambrose.
[442] Heb. in the hand of Leo.
[443] Heb. in the hand of Gregory.
[444] Heb. in the hand of Boniface.
[445] Heb. in the hand of Pelagius.
[446] Heb. in the hand of Gregory.
[447] Heb. in the hand of Augustine.
[448] Heb. in the hand of Ambrose.
[449] Heb. in the hand of Leo.
[450] Heb. in the hand of Gregory.
[451] Heb. in the hand of Boniface.
[452] Heb. in the hand of Pelagius.
[453] Heb. in the hand of Gregory.
[454] Heb. in the hand of Augustine.
[455] Heb. in the hand of Ambrose.
[456] Heb. in the hand of Leo.
[457] Heb. in the hand of Gregory.
[458] Heb. in the hand of Boniface.
[459] Heb. in the hand of Pelagius.
[460] Heb. in the hand of Gregory.
[461] Heb. in the hand of Augustine.
[462] Heb. in the hand of Ambrose.
[463] Heb. in the hand of Leo.
[464] Heb. in the hand of Gregory.
[465] Heb. in the hand of Boniface.
[466] Heb. in the hand of Pelagius.
[467] Heb. in the hand of Gregory.
[468] Heb. in the hand of Augustine.
[469] Heb. in the hand of Ambrose.
[470] Heb. in the hand of Leo.
[471] Heb. in the hand of Gregory.
[472] Heb. in the hand of Boniface.
[473] Heb. in the hand of Pelagius.
[474] Heb. in the hand of Gregory.
[475] Heb. in the hand of Augustine.
[476] Heb. in the hand of Ambrose.
[477] Heb. in the hand of Leo.
[478] Heb. in the hand of Gregory.
[479] Heb. in the hand of Boniface.
[480] Heb. in the hand of Pelagius.
[481] Heb. in the hand of Gregory.
[482] Heb. in the hand of Augustine.
[483] Heb. in the hand of Ambrose.
[484] Heb. in the hand of Leo.
[485] Heb. in the hand of Gregory.
[486] Heb. in the hand of Boniface.
[487] Heb. in the hand of Pelagius.
[488] Heb. in the hand of Gregory.
[489] Heb. in the hand of Augustine.
[490] Heb. in the hand of Ambrose.
[491] Heb. in the hand of Leo.
[492] Heb. in the hand of Gregory.
[493] Heb. in the hand of Boniface.
[494] Heb. in the hand of Pelagius.
[495] Heb. in the hand of Gregory.
[496] Heb. in the hand of Augustine.
[497] Heb. in the hand of Ambrose.
[498] Heb. in the hand of Leo.
[499] Heb. in the hand of Gregory.
[500] Heb. in the hand of Boniface.
[501] Heb. in the hand of Pelagius.
[502] Heb. in the hand of Gregory.
[503] Heb. in the hand of Augustine.
[504] Heb. in the hand of Ambrose.
[505] Heb. in the hand of Leo.
[506] Heb. in the hand of Gregory.
[507] Heb. in the hand of Boniface.
[508] Heb. in the hand of Pelagius.
[509] Heb. in the hand of Gregory.
[510] Heb. in the hand of Augustine.
[511] Heb. in the hand of Ambrose.
[512] Heb. in the hand of Leo.
[513] Heb. in the hand of Gregory.
[514] Heb. in the hand of Boniface.
[515] Heb. in the hand of Pelagius.
[516] Heb. in the hand of Gregory.
[517] Heb. in the hand of Augustine.
[518] Heb. in the hand of Ambrose.
[519] Heb. in the hand of Leo.
[520] Heb. in the hand of Gregory.
[521] Heb. in the hand of Boniface.
[522] Heb. in the hand of Pelagius.
[523] Heb. in the hand of Gregory.
[524] Heb. in the hand of Augustine.
[525] Heb. in the hand of Ambrose.
[526] Heb. in the hand of Leo.
[527] Heb. in the hand of Gregory.
[528] Heb. in the hand of Boniface.
[529] Heb. in the hand of Pelagius.
[530] Heb. in the hand of Gregory.
[531] Heb. in the hand of Augustine.
[532] Heb. in the hand of Ambrose.
[533] Heb. in the hand of Leo.
[534] Heb. in the hand of Gregory.
[535] Heb. in the hand of Boniface.
[536] Heb. in the hand of Pelagius.
[537] Heb. in the hand of Gregory.
[538] Heb. in the hand of Augustine.
[539] Heb. in the hand of Ambrose.
[540] Heb. in the hand of Leo.
[541] Heb. in the hand of Gregory.
[542] Heb. in the hand of Boniface.
[543] Heb. in the hand of Pelagius.
[544] Heb. in the hand of Gregory.
[545] Heb. in the hand of Augustine.
[546] Heb. in the hand of Ambrose.
[547] Heb. in the hand of Leo.
[548] Heb. in the hand of Gregory.
[549] Heb. in the hand of Boniface.
[550] Heb. in the hand of Pelagius.
[551] Heb. in the hand of Gregory.
[552] Heb. in the hand of Augustine.
[553] Heb. in the hand of Ambrose.
[554] Heb. in the hand of Leo.
[555] Heb. in the hand of Gregory.
[556] Heb. in the hand of Boniface.
[557] Heb. in the hand of Pelagius.
[558] Heb. in the hand of Gregory.
[559] Heb. in the hand of Augustine.
[560] Heb. in the hand of Ambrose.
[561] Heb. in the hand of Leo.
[562] Heb. in the hand of Gregory.
[563] Heb. in the hand of Boniface.
[564] Heb. in the hand of Pelagius.
[565] Heb. in the hand of Gregory.
[566] Heb. in the hand of Augustine.
[567] Heb. in the hand of Ambrose.
[568] Heb. in the hand of Leo.
[569] Heb. in the hand of Gregory.
[570] Heb. in the hand of Boniface.
[571] Heb. in the hand of Pelagius.
[572] Heb. in the hand of Gregory.
[573] Heb. in the hand of Augustine.
[574] Heb. in the hand of Ambrose.
[575] Heb. in the hand of Leo.
[576] Heb. in the hand of Gregory.
[577] Heb. in the hand of Boniface.
[578] Heb. in the hand of Pelagius.
[579] Heb. in the hand of Gregory.
[580] Heb. in the hand of Augustine.
[581] Heb. in the hand of Ambrose.
[582] Heb. in the hand of Leo.
[583] Heb. in the hand of Gregory.
[584] Heb. in the hand of Boniface.
[585] Heb. in the hand of Pelagius.
[586] Heb. in the hand of Gregory.
[587] Heb. in the hand of Augustine.
[588] Heb. in the hand of Ambrose.
[589] Heb. in the hand of Leo.
[590] Heb. in the hand of Gregory.
[591] Heb. in the hand of Boniface.
[592] Heb. in the hand of Pelagius.
[593] Heb. in the hand of Gregory.
[594] Heb. in the hand of Augustine.
[595] Heb. in the hand of Ambrose.
[596] Heb. in the hand of Leo.
[597] Heb. in the hand of Gregory.
[598] Heb. in the hand of Boniface.
[599] Heb. in the hand of Pelagius.
[600] Heb. in the hand of Gregory.
[601] Heb. in the hand of Augustine.
[602] Heb. in the hand of Ambrose.
[603] Heb. in the hand of Leo.
[604] Heb. in the hand of Gregory.
[605] Heb. in the hand of Boniface.
[606] Heb. in the hand of Pelagius.
[607] Heb. in the hand of Gregory.
[608] Heb. in the hand of Augustine.
[609] Heb. in the hand of Ambrose.
[610] Heb. in the hand of Leo.
[611] Heb. in the hand of Gregory.
[612] Heb. in the hand of Boniface.
[613] Heb. in the hand of Pelagius.
[614] Heb. in the hand of Gregory.
[615] Heb. in the hand of Augustine.
[616] Heb. in the hand of Ambrose.
[617] Heb. in the hand of Leo.
[618] Heb. in the hand of Gregory.
[619] Heb. in the hand of Boniface.
[620] Heb. in the hand of Pelagius.
[621] Heb. in the hand of Gregory.
[622] Heb. in the hand of Augustine.
[623] Heb. in the hand of Ambrose.
[624] Heb. in the hand of Leo.
[625] Heb. in the hand of Gregory.
[626] Heb. in the hand of Boniface.
[627] Heb. in the hand of Pelagius.
[628] Heb. in the hand of Gregory.
[629] Heb. in the hand of Augustine.
[630] Heb. in the hand of Ambrose.
[631] Heb. in the hand of Leo.
[632] Heb. in the hand of Gregory.
[633] Heb. in the hand of Boniface.
[634] Heb. in the hand of Pelagius.
[635] Heb. in the hand of Gregory.
[636] Heb. in the hand of Augustine.
[637] Heb. in the hand of Ambrose.
[638] Heb. in the hand of Leo.
[639] Heb. in the hand of Gregory.
[640] Heb. in the hand of Boniface.
[641] Heb. in the hand of Pelagius.
[642] Heb. in the hand of Gregory.
[643] Heb. in the hand of Augustine.
[644] Heb. in the hand of Ambrose.
[645] Heb. in the hand of Leo.
[646] Heb. in the hand of Gregory.
[647] Heb. in the hand of Boniface.
[648] Heb. in the hand of Pelagius.
[649] Heb. in the hand of Gregory.
[650] Heb. in the hand of Augustine.
[651] Heb. in the hand of Ambrose.
[652] Heb. in the hand of Leo.
[653] Heb. in the hand of Gregory.
[654] Heb. in the hand of Boniface.
[655] Heb. in the hand of Pelagius.
[656] Heb. in the hand of Gregory.
[657] Heb. in the hand of Augustine.
[658] Heb. in the hand of Ambrose.
[659] Heb. in the hand of Leo.
[660] Heb. in the hand of Gregory.
[661] Heb. in the hand of Boniface.
[662] Heb. in the hand of Pelagius.
[663] Heb. in the hand of Gregory.
[664] Heb. in the hand of Augustine.
[665] Heb. in the hand of Ambrose.
[666] Heb. in the hand of Leo.
[667] Heb. in the hand of Gregory.
[668] Heb. in the hand of Boniface.
[669] Heb. in the hand of Pelagius.
[670] Heb. in the hand of Gregory.
[671] Heb. in the hand of Augustine.
[672] Heb. in the hand of Ambrose.
[673] Heb. in the hand of Leo.
[674] Heb. in the hand of Gregory.
[675] Heb. in the hand of Boniface.
[676] Heb. in the hand of Pelagius.
[677] Heb. in the hand of Gregory.
[678] Heb. in the hand of Augustine.
[679] Heb. in the hand of Ambrose.
[680] Heb. in the hand of Leo.
[681] Heb. in the hand of Gregory.
[682] Heb. in the hand of Boniface.
[683] Heb. in the hand of Pelagius.
[684] Heb. in the hand of Gregory.
[685] Heb. in the hand of Augustine.
[686] Heb. in the hand of Ambrose.
[687] Heb. in the hand of Leo.
[688] Heb. in the hand of Gregory.
[689] Heb. in the hand of Boniface.
[690] Heb. in the hand of Pelagius.
[691] Heb. in the hand of Gregory.
[692] Heb. in the hand of Augustine.
[693] Heb. in the hand of Ambrose.
[694] Heb. in the hand of Leo.
[695] Heb. in the hand of Gregory.
[696] Heb. in the hand of Boniface.
[697] Heb. in the hand of Pelagius.
[698] Heb. in the hand of Gregory.
[699] Heb. in the hand of Augustine.
[700] Heb. in the hand of Ambrose.
[701] Heb. in the hand of Leo.
[702] Heb. in the hand of Gregory.
[703] Heb. in the hand of Boniface.
[704] Heb. in the hand of Pelagius.
[705] Heb. in the hand of Gregory.
[706] Heb. in the hand of Augustine.
[707] Heb. in the hand of Ambrose.
[708] Heb. in the hand of Leo.
[709] Heb. in the hand of Gregory.
[710] Heb. in the hand of Boniface.
[711] Heb. in the hand of Pelagius.
[712] Heb. in the hand of Gregory.
[713] Heb. in the hand of Augustine.
[714] Heb. in the hand of Ambrose.
[715] Heb. in the hand of Leo.
[716] Heb. in the hand of Gregory.
[717] Heb. in the hand of Boniface.
[718] Heb. in the hand of Pelagius.
[719] Heb. in the hand of Gregory.
[720] Heb. in the hand of Augustine.
[721] Heb. in the hand of Ambrose.
[722] Heb. in the hand of Leo.
[723] Heb. in the hand of Gregory.
[724] Heb. in the hand of Boniface.
[725] Heb. in the hand of Pelagius.
[726] Heb. in the hand of Gregory.
[727] Heb. in the hand of Augustine.
[728] Heb. in the hand of Ambrose.
[729] Heb. in the hand of Leo.
[730] Heb. in the hand of Gregory.
[731] Heb. in the hand of Boniface.
[732] Heb. in the hand of Pelagius.
[733] Heb. in the hand of Gregory.
[734] Heb. in the hand of Augustine.
[735] Heb. in the hand of Ambrose.
[736] Heb. in the hand of Leo.
[737] Heb. in the hand of Gregory.
[738] Heb. in the hand of Boniface.
[739] Heb. in the hand of Pelagius.
[740] Heb. in the hand of Gregory.
[741] Heb. in the hand of Augustine.
[742] Heb. in the hand of Ambrose.
[743] Heb. in the hand of Leo.
[744] Heb. in the hand of Gregory.
[745] Heb. in the hand of Boniface.
[746] Heb. in the hand of Pelagius.
[747] Heb. in the hand of Gregory.
[748] Heb. in the hand of Augustine.
[749] Heb. in the hand of Ambrose.
[750] Heb. in the hand of Leo.
[751] Heb. in the hand of Gregory.
[752] Heb. in the hand of Boniface.
[753] Heb. in the hand of Pelagius.
[754] Heb. in the hand of Gregory.
[755] Heb. in the hand of Augustine.
[756] Heb. in the hand of Ambrose.
[757] Heb. in the hand of Leo.
[758] Heb. in the hand of Gregory.
[759] Heb. in the hand of Boniface.
[760] Heb. in the hand of Pelagius.
[761] Heb. in the hand of Gregory.
[762] Heb. in the hand of Augustine.
[763] Heb. in the hand of Ambrose.
[764] Heb. in the hand of Leo.
[765] Heb. in the hand of Gregory.
[766] Heb. in the hand of Boniface.
[767] Heb. in the hand of Pelagius.
[768] Heb. in the hand of Gregory.
[769] Heb. in the hand of Augustine.
[770] Heb. in the hand of Ambrose.
[771] Heb. in the hand of Leo.
[772] Heb. in the hand of Gregory.
[773] Heb. in the hand of Boniface.
[774] Heb. in the hand of Pelagius.
[775] Heb. in the hand of Gregory.
[776] Heb. in the hand of Augustine.
[777] Heb. in the hand of Ambrose.
[778] Heb. in the hand of Leo.
[779] Heb. in the hand of Gregory.
[780]



Saul pursueth David.

THE HILL OF HACHILAH V.19. A ridge that ran eastward of Maon called El Koloh (Unger), running out of the Ziph plateau toward the Dead Sea south of Jeshimon, the Solitude. The word signifies desert & is used generally for deserts in various places. Here it refers to "the dreary desert which extends between the Dead Sea & the Hebron mountains. It is called Jeshimon or Solitude in the O.T. & the wilderness of Judea in the New. It is a plateau of white

I. SAMUEL 24.

David at En-gedi. 27 Sig the Spring of the wild goat." About 1½ due east of Ziph, divided by the harsh, barren waterless wilderness, with hardly a bush "when, suddenly, over the edge of a precipice, 1400 ft below him, he sees a river of verdure burst from the rock, and scatter itself, reeds, bush, trees and grass, down other 300 ft to a broad mile of gardens by the beach of the blue sea. [see below]

CHAPTER 24.

1 David in a cave at En-gedi, having cut off Saul's skirt, spareth his life. 8 He sheweth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up

CHAPTER 24

SAUL RENEWS HIS PURSUIT OF DAVID

3,000 CHOSEN MEN

SAUL ON A MILITARY EXPEDITION

DAVID'S PERILOUS POSITION

out of the cave, and went on his way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face stooped earthward, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day in mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the anointed of the LORD.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

RECONCILIATION

Illustrateth a

19 The

once

eousness

ed by

known

der

any

unmer

faith

hero

out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and [c] *some* bade *me* kill thee: but [d] *mine* eye spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 [h] The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? [m] after a dead dog, after [n] a flea.

15 [o] The LORD therefore be judge, and judge between me and thee, and [p] see, and [q] plead my cause, and [r] deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [s] Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 [a] And he said to David, Thou *art* [b] more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had [t] delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [e] I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 [f] Swear now therefore unto me by the LORD, [g] that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto [u] the hold.

[a] ch. 26. 21.
[b] Gen. 38. 26.
[c] ver. 4.
[d] Expressed Gen. 45. 20. Deut. 7. 16 & 13. 9 & 19. 13, 21, &c.
[e] ch. 23. 17.
[f] Gen. 21. 23.
[g] 2 Sam. 21. 7.
[h] An address of respect. 2 Ki. 5. 13; 15. 9. 6. Prov. 15. 1
[m] ver. 15. Gen. 26. 5. Judg. 11. 27. Job 5. 8.
[n] ch. 23. 29.
[o] ch. 28. 3.
[p] Gen. 50. 20. Num. 20, 29. Deut. 34. 8.
[q] 1 Kin. 2. 34.
[r] 2 Sam. 3. 8 & 9. 8.
[s] ch. 1. 19.
[t] ch. 26. 20.
[u] Num. 10. 12.
[v] ver. 12.
[w] 2 Chr. 24. 22.
[x] ch. 25. 39. Ps. 35. 1 & 43. 1 & 119. 154. Prov. 22. 23. Jer. 50. 34 & 51. 36. Lam. 3. 58. Mic. 7. 9.
[y] ch. 23. 24. Josh. 15. 55.
[z] Or, *business*. Gen. 47. 3.
[a] Heb. *judge*.
[b] Josh. 15. 55.
[c] ch. 26. 17.

CHAPTER 25.

1 Samuel dieth. 2 David sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 23 Abigail by her wisdom pacifieth David. 36 Nabal hearing thereof dieth. 44 Michal given to Phalti.

AND [k] Samuel died; and all the Israelites were gathered together, and [l] lamented him, and buried him [m] in his house at [o] Ramah. And David arose, and went down to [p] the wilderness of Paran.

2 And *there was* a man in [n] Maon, whose [z] possessions *were* in [z] Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal; and the name of

[k] Gen. 50. 10. Num. 20, 29. Deut. 34. 8.
[l] 1 Kin. 2. 34.
[m] 2 Sam. 3. 8 & 9. 8.
[o] ch. 1. 19.
[p] ch. 26. 20.
[q] Num. 10. 12.
[r] ver. 12.
[s] 2 Chr. 24. 22.
[t] ch. 25. 39. Ps. 35. 1 & 43. 1 & 119. 154. Prov. 22. 23. Jer. 50. 34 & 51. 36. Lam. 3. 58. Mic. 7. 9.
[u] ch. 23. 24. Josh. 15. 55.
[z] Or, *business*. Gen. 47. 3.
[a] Heb. *judge*.
[b] Josh. 15. 55.
[c] ch. 26. 17.

SAMUEL DIED. V1. According to Josephus he lived 18 years contemporary with Saul's reign. Samuel's life marked the beginning of the 2nd stage of Israelitish history. Moses gave the law; Samuel provided the education of the law in the School of the Prophets - so that the prophetic office is dated from him. Acts 3:24. He saw the king appointed, the firm establishment of royal power, & the anointing of the true King.

• Hebron
• Ziph
• Carmel
• Maon

Wilderness of Paran

11. Sig. Joy or exultation of *David sendeth to Nabal.* Prov 31:26,30,31
my father." Intelligent and beautiful. She was the exact opposite of her boorish husband. "One who is the cause (faith) of joy"

his wife Abigail: 11 and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

That one could differ so much from Caleb illustrates how much profits nothing. John 6:63

Better as in NIV "Say to him "Long life to you.." Heb. Inter- "To life.."

4 Caleb = Dog. Sept. Syr. and Arabic readers. "he was a churlish or doggish man.

12A The Heb. = person = not merely countenance as in 16:18. Bright in personality = beautiful.

4 ¶ And David heard in the wilderness that Nabal did [a] shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and [2] greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, [c] Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we [3] hurt them not, neither was there ought [g] missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men [h] find favour in thine eyes: for we come in [k] a good day: *give*, I pray thee, [m] whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [4] ceased.

10 ¶ And Nabal answered David's servants, and said, [o] Who *is* David? and who *is* the son of Jesse? there be many servants now a days [q] that break away every man from his master.

11 [r] Shall I then take my bread, and my water, and my [s] flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they be?

12 So David's young men turned their way, and went

DAVID'S MESSAGE TO NABAL. Vv 8-12.

28 In anticipation of a very liberal gift. ⇔ V38

13 David's name was of importance for all Israel knew he was set for king.

14 The law demanded that those in prosperity help those in adversity Lev 19: 9 Deut 14:29

15 They had sheltered with David. Vv 15-16 and he had protected them. He thus had a claim on them.

15A They were treated courteously & without embarrassment.

16 A day of feasting for Nabal on his prosperity. David desires to rejoice with him and therefore modestly requests that he give a portion to his servants that they all may rejoice together.

17 David does not presume on his status, but pays respect to Nabal as an older man.

18 They quickly awaited for Nabal to make up his mind.

NABAL SCORNS DAVID'S GREETING. Vv 10-13.

David reacts violently.

In his churlish behaviour Nabal acted the part of the fleshly prosperous man of Ps 73:1-8. The record indicates he snapped at the men like a dog. ⇔ margin V14.

21 This was said contemptuously. All Israel knew David. Nabal's churlish behaviour was entirely contrary to the generous, sunny nature of David, especially in his attitude toward Saul. Ch 20:17

21 Nabal's insults overlooked the fact that David was Yahweh's servant. What a fool he was to so act toward a man of David's reputation in general particularly when he was at the head of 600 men.

Sept. = Wine

THE FOLLY OF ANGER.

LESSONS REVERSED BY THIS INCIDENT.

ECCLES. 7:9
PROVERBS 29:22
25:21
27:4.
EPHESIANS 4:26
PROV. 15:1. LUKE 12:16

That one could differ so much from Caleb illustrates how much profits nothing. John 6:63

Better as in NIV "Say to him "Long life to you.." Heb. Inter- "To life.."

[a] 2 Sam. 13. 23.
[b] ch. 22. 2 & 23. 13 & 27. 2 & 30. 9.
[c] ch. 30. 24.
[2] Heb. ask him in my name of peace.
Judg. 18. 15.
[d] ch. 13. 10.
[e] 1 Chr. 12. 18. Ps. 122. 7. Cp. Mat. 10. 12, 13. Luke 10. 5.
[3] Heb. *fear upon them.*
ch. 14. 32 & 15. 19.
[4] Heb. *shamed.* ver. 7.
[5] Heb. *shamed.* ver. 15. ch. 20. 34.
[f] Ex. 14. 22. Job 1. 10.
[g] ver. 15, 21. ch. 20. 18.
[h] ch. 20. 3.
[i] ch. 20. 7.
[k] Esth. 8. 17 & 9. 19, 22. Cp. ver. 36.
[l] ver. 25. Deut. 13. 13.
[m] Judg. 9. 33.
[n] Gen. 32. 13. Berkeley = 2 Bushels.
[o] Heb. *Who is a breaker?*
[p] Or, *slumps.* ch. 30. 22.
2 Sam. 16. 1.
1 Chr. 12. 40.
[q] Judg. 9. 28.
[r] Gen. 32. 16.
[s] Cp. Judg. 12. 4.
[t] Cp. Judg. 8. 6.
[u] Heb. *slaughter.* Gen. 43. 16.

Luke 12: 16

Berkeley = mountain pass.

408

again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about [b] four hundred men; and [b] two hundred [c] abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to [d] salute our master; and he [2] railed on them.

15 But the men *were* very good unto us, and we were not [e] hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were [f] a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for [i] evil is determined against our master, and against all his household: for he *is such* [l] a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and [n] took two hundred loaves, and two bottles of wine, [t] and five sheep ready dressed, and five measures of parched corn, and an hundred [v] clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, [p] Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness of all that pertained unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against a wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let even be given unto the young men that follow my lord.

28 Forgive, I pray thee, the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34 For in this instance, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against a wall.

35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told these things unto him, that his heart died within him, and he became as a stone.

38 And it came to pass about ten days after, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

[b] two hundred [c] abode by the stuff.

[2] Heb. asked of his welfare.
[d] Judg. 18. 15.
[e] ch. 13. 10.
[f] 1 Chr. 12. 28. Ps. 122. 7. Cp. Mat. 10. 12, 13. Luke 10. 5.
[i] Heb. *fear upon them.*
ch. 14. 32 & 15. 19.
[l] Heb. *shamed.* ver. 7.
[m] Heb. *shamed.* ver. 15. ch. 20. 34.
[n] Ex. 14. 22. Job 1. 10.
[o] ver. 15, 21. ch. 20. 18.
[p] ch. 20. 3.
[q] ch. 20. 7.
[r] Esth. 8. 17 & 9. 19, 22. Cp. ver. 36.
[t] ver. 25. Deut. 13. 13.
[v] Judg. 9. 33.
[w] Gen. 32. 13. Berkeley = 2 Bushels.
[x] Heb. *breaker.* Or, *slumps.* ch. 30. 22.
2 Sam. 16. 1.
1 Chr. 12. 40.
[y] Judg. 9. 28.
[z] Gen. 32. 16.
[a] Cp. Judg. 12. 4.
[b] Cp. Judg. 8. 6.
[c] Heb. *slaughter.* Gen. 43. 16.

Luke 12: 16

Berkeley = mountain pass.

408

NABAL'S MEN APPEAL TO ABIGAIL. Vv14-17

Nabal's foolish action caused fear in his household, especially among those who had been in touch with David and knew the force at his disposal. One of them appealed to the lovely and intelligent Abigail.

22 Not "They with me." A definite service had been rendered by David.

ABIGAIL PREPARES TO INTERVENE. Vv18-19

Indicative of Abigail's good sense. Then was need for speed, and thought at the same time. She did not lose her head, but acted rapidly and judiciously. Pr 18:16; 21:14 The present she prepared was not much among 600 men yet it satisfied David, showing he only required a token gift in appreciation and thanks of services rendered.

26 Skins of wine. Usually a sheep skin made water tight.

27 Like the figs dried and pressed together

DAVID MEETS ABIGAIL Vv. 20-23.

28 David, seething with anger, is met by the little cavalcade. The asses, with servants in attendance probably well known to David's men, and laden with the presents followed by the lovely Abigail

19 Ethnic Hebrew against heathenism in action. Prov 16:9; 16:32; 19:2, 11; 25:8 Jam. 1:19-20

20 Cp Mng. He storming at them in a rage.

Bad example. Cf. from 12:19-21

21 = Baggage.

21A BARAK - To bless or kneel, thus to honor (Gen 12:3 "thy seed..")

Note Jud. 19:22 It is forced to acknowledge the craftiness of her husband pleads with him not to let Nabal's folly draw him into actions just as he had done to David's appeal to such as David; - my intervention as act of Providence keep you committing irreparable

Meaning in blood - as we might say, R.V. = "guiltiness." Save it to Yahweh to see. The Marg. A more emphatic speech it is to be hard to imagine what sin there can be in a pastime. = Sinful authority

had done so in finding Nabal's guilt and in approaching uninvited.

You have not committed such an evil act

See bottom RIGHT

but Abigail acknowledges that Yahweh is David and his house 3. V28. Thus she pleads him to be generous

V

toward her. Abigail's request constitute a confession of faith in the house of David.

ness, so that nothing was missed of all that *pertained* unto him: and he hath [a] requited me evil for good.

22 [c] So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that [d] pisseth against the wall.

23 And when Abigail saw David, she hasted, and [e] lighted off the ass, and [f] fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, [g] Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, speak in thine [4] audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, [h] regard this [5] man of Belial, *even* Nabal: for as his name *is*, so *is* he; [6] Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [i] as the LORD liveth, and as thy soul liveth, seeing the LORD hath [k] withholden thee from coming to *shed* blood, and from [l] avenging thyself with thine own hand, now [m] let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this [n] blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that [o] follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord [p] a sure house; because my lord [q] fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he [r] sling out, [2] *as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be [s] no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, [t] Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast [u] kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, [w] as the LORD God of Israel liveth, which hath [x] kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there [y] had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, [z] Go up in peace to thine house; see, I have hearkened to thy voice, and have [a] accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, [b] he held a feast in his house, like the feast of a king; and [c] Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

---

[a] Prov. 17. 13.
[b] Jer. 10. 18.
[2] Heb. *in the midst of the bought of a sling.*
[c] Ruth 1. 17.
[d] ver. 34. 1 Kin. 14. 10. & 16. 11. & 21. 21. 2 Kin. 9. 8.
[e] Cp. Gen. 24. 64. Josh. 15. 18. Judg. 1. 14.
[f] ver. 41. Ruth 2. 10.
[g] Heb. *no staggering, or, stumbling.*
[3] 2 Sam. 14. 9.
[4] Heb. *ears.*
[h] ver. 39. Gen. 24. 27.
[5] Heb. *lay it to his heart.*
[i] Deut. 13. 13.
[6] i. e. *Fool.*
[k] ver. 26, 34, 39.
[l] ch. 20. 3.
[m] Ruth 3. 13.
[n] ver. 34. Cp. Gen. 20. 6.
[o] ver. 26.
[7] Heb. *saving thyself.* ver. 31, 33. Cp. Is. 59. 16 & 63. 5.
[p] 2 Sam. 18. 32.
[q] ver. 22.
[8] Or, *Before present.* ch. 30. 26. Gen. 33. 11. 2 Kin. 18. 31.
[9] Heb. *walk at the feet of, &c.* ver. 42. Ex. 11. 8.
[r] ch. 1. 17.
[s] Gen. 32. 20.
[t] ch. 2. 35. 2 Sam. 7. 11, 27. 1 Kin. 9. 5 & 11. 38. 1 Chr. 17. 10, 25.
[10] ch. 18. 17.
[u] 2 Sam. 13. 23, 28. 1 Kin. 8. 66 & 21. 7.
[v] ch. 20. 3.

409

ABNER - Father of light. His character belied his name for though he had great opportunities afforded him, he died as a fool 2 Sam 3:33. having ignored the Divine decree in favour of David. Abner was the son of Ner and uncle of Saul. (see bottom 382). He became Captain of his army & because of his relationship to Saul, his position & his force of character he exercised great influence during & after the reign of Saul 1 Sam 14:50-51; 17:55,57; 2 Sam 3:6. He was a capable warrior & dominated the weak Ishbosheth 2 Sam. 3:8,16. His loyalties were not great & when reproved by Ishbosheth over the matter of Saul's concubines, he bitterly resented it & changed sides after bargaining with David 2 Sam. 3:7-11. As an unprincipled man he reaped what he sowed. He faced in Job one as ruthless & determined as he. Job, fearbelow

David marrieth Abigail. I. SAMUEL 26. Saul pursueth David.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass about ten days after, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

Key Verses. 9-11, 24. Cp Rom. 12:17-21.

CHAPTER 26.

1 Saul cometh to Hachilah against David. 5 David stayeth Abishai from killing Saul, but taketh his spear and cruse. 21 Saul acknowledgeth his sin.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which *is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the

---

ch 23:19,24

a ch. 23. 14.

Luke 12: 20

b Ps. 54, title. ch. 23. 19.

c ver. 32.
d ch. 24. 15.
e ver. 26, 34.
f 1 Kin. 2. 44. Ps. 7. 16. Ezek. 17. 19.
g ch. 23. 23.
h 2 Sam. 2. 8.
(2) Or, midst of his carriages. ver. 7.
ch. 17. 20.
i 2 Sam. 11. 6.
k 2 Sam. 2. 18, &c. & 10. 10, 14 & 16. 9 & 18. 12 & 21. 17 & 23. 18. 1 Chr. 11. 20 & 18. 12.
l 2 Sam. 3. 39 & 19. 22. 1 Chr. 2. 16.
m Ruth. 2. 13.
n Judg. 7. 9-11.
(3) Heb. at her feet. ver. 27.
o ver. 11, 16. ch. 19. 13, 16.
p 1 Kin. 19. 6.
(4) Josh. 15. 55.
q ch. 27. 3 & 30. 5. 2 Sam. 2. 2 & 3. 2, 3. 1 Chr. 3. 1.
(5) Heb. Breach.
r ch. 24. 4.
(6) Heb. Cr. Ps 38: shut up. 8
s ch. 17. 46.
t ch. 19. 17. 2 Sam. 3. 14.
(7) Phaltiel, 2 Sam. 3. 15.
u Cp. Is. 10. 30.
(8) ver. 11, 16.
(9) Ps 105:15 ch. 22. 3 & 24. 6, 10.
v Ps. 54, title. ch. 23. 19.
w Ruth 3. 13.
x ch. 25. 38.

---

3 See note. Ch. 23:19.
4 The wilderness, Sig Solitary. Ps 38:12. Rev 6:15
4A 49.
5 See note. Ch. 23:14.
6 This seems to have been a standing army. Ch. 24:2.

Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which *is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the

---

51 He suffered a stroke and became paralysed. Her action evidently was received with great indignation, & he probably flew out at her in violent anger. The result was an attack of apoplexy.
52 He lingered for today's and then died. Cp v 5
53 The circumstances of Divinely controlled accident affected Nabal. See Note Ch. 16:14 Cp Acts 12:23
DAVID MARRIES ABIGAIL
Vv 39-42
54 Thro-ot. Nabal.
55 The good looks as well as the beauty of Abigail had made a deep and lasting impression on David. After Nabal was dead she was free to legally make concerning. & David's wife Michal had been given to another
55A She was prepared to humble herself to do the most menial tasks for David's sake Prov 18:22; 19:14, 31:20 Christ did this for his Father's sake Thes 13:3-5; 13:14.
The poetic way signifying the cause (v44). (But).
So Sehe later bore him a son called Chileab 2 Sam. 3:3 or Daniel 1 Chron. 3:1.
56A This intended to mark the final rupture of his own relations with David.
57 Sig. "Brother of grace" She bore him his first-born Amnon 2 Sam. 3:2. so she was probably already married to David. Indicative of increased status.
58 Sig. Deliverance by God.
59 Sig. Lion
60 Sig. Heaps. A village by Gibeah of Saul. Isa. 10:29-30.

CHAPTER 26.
DAVID'S LAST MEETING WITH SAUL
Betrayed by men of his own tribe, David returns Saul good for evil. Reconciliation is effected, but David refuses an offer by Saul to return to his former position of favour.
See also. Ps 54. Cp. Ch 22:9

THE ZIPHITES INCITE SAUL AGAINST DAVID vv 1-4
1 See notes Ch 23:14, 19.
2 See note. Ch. 10:26.

David leaves it to the living Yahweh to vindicate him v. 23. Ps. 94:1, 2, 23; Luke 18:7. Rom. 12:19

ABNER (Continued) ing the loss of his own position murdered Abner at Hebron. David gave him a public funeral & on his impending death charged Solomon to avenge Abner's murder 2 Sam. 3:26-27; 1 Kings 2:5-6.

---

3 See note. Ch. 23:19.
4 The wilderness, Sig Solitary. Ps 38:12. Rev 6:15
4A 49.
5 See note. Ch. 23:14.
6 This seems to have been a standing army. Ch. 24:2.
7 David had his forces well organised, and firmly controlled.
SAUL IN DAVID'S POWER
Vv 5-12.
8 Knowing the country & had the advantage of Saul, and could visit him without being discovered.
9 Saul's uncle. See genealogy 1 Sam. 14 & note. 1 Sam. 17:55.
10 Lit. "Bammoegal" = Ring of carriages set in a circle from Hagal" = round.
11 Sig. "Brother of a King" - There were evidently some Gentile proselytes among David's followers. 2 Sam. 11:6.
12 Sig. "Possessor of all that is desirable." Nephew of David - son of Zeruiah David's sister 1 Chron 2:16. Later see 2 Sam. 2:18. Later served under Joab in David's army. 2 Sam. 2:18, 10:10
Continued loyal to David during the revolts of Absalom and Sheba 2 Sam. 16, 2 Sam. 20. Desired to slay Shimei, even when he had asked forgiveness 2 Sam. 16:9, 19:21. He was one of David's mighty men noted for outstanding victories, in the face of overwhelming odds 2 Sam. 23:18. 1 Chron 11:20. 18:12. He rescued David in the fight with Ishbibenob. 2 Sam. 21:16-17., of the
13 Sig. Cleft. Divided. David's sister. 1 Chron. 2:16. but probably, like her sister Abigail not a daughter of Jesse, but a daughter of David's mother by an earlier marriage with Nahash 2 Sam. 17:25 = Cleft of Yah
14 Yahweh is Father.
15 Saul rests in the valley below. David from above marks the place where his unconscious persecutor lays and decides to creep cautiously into the camp.
16 This is said to be the

Sign of the chief's tent among Arabs even to this day. See C.B. "The Land & the Book."
17 Together with the cruse of water which invariably accompanies the traveller in the hot dry wilderness of Palestine and is normally kept by the head overnight to be handy for when it is required. V 11.
18 Note Abishai's character. 2 Sam. 16:9, 19:21. Christ received the same suggestion Luke 9:52
19 Cp Ps 105:15
20 David is prepared to leave Saul to Yahweh's judgement, to natural mortality, or the accident of battle.

LORD shall smite him; or [a] his day shall come to die; or he shall descend [b] into battle, and perish.

11 The [d] LORD forbid that I should stretch forth mine hand against [e] the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [k] a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou that criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. [p] *As* the LORD liveth, ye *are* [4] worthy to die, because ye have not kept your master, [e] the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [r] *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, [t] Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have [c] stirred thee up against me, let him [2] accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for [f] they have driven me out this day from [3] abiding in [g] the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek [h] a flea, as when one doth hunt a [i] partridge in the mountains.

21 ¶ Then said Saul, [l] I have sinned: return, my son David: for I will no more do thee harm, because my soul [m] was precious in thine eyes this day: behold, [n] I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch *it*.

23 [o] The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

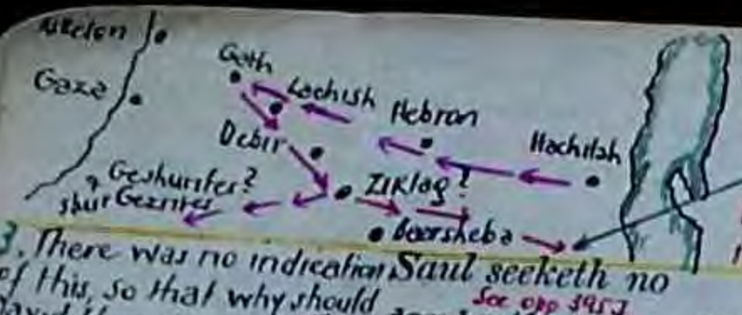
25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

[a] Gen. 47. 29. Job 7. 1 & 14. 5.
[b] ch. 31. 6.
[d] 2 Sam. 24. 1.
[2] Heb. *smell.* Gen. 8. 21. Lev. 26. 31.
[d] ch. 24. 6.
[e] ver. 11, 16, 23. ch. 12. 3 & 24. 6, 10.
[f] Cp. Ps. 120. 5.
[3] Heb. *cleaving.* ch. 2. 36.
[g] 2 Sam. 14. 16 & 20. 19 & 21. 3.
[h] ch. 24. 14.
[i] Jer. 17. 11.
[k] Gen. 2. 21 & 15. 12.
[l] ch. 15. 24 & 24. 17.
[m] ch. 28. 30.
[n] Gen. 31. 28.
[o] Ps. 7. 8.
[p] Ruth 3. 13.
[4] Heb. *the sons of death.* ch. 20. 31. Cp. 1 Kin. 2. 26.
[r] ch. 24. 16.
[t] ch. 24. 9-11.
[5] Heb. *he consumed.* ch. 26. 10.

CHAPTER 27.

1 Saul hearing David to be in Gath seeketh no more for him. 5 David beggeth Ziklag of Achish.

AND David said in his heart, I shall now [5] perish one



All the events of 1 Sam 27:1 – 2 Sam 1:27 took 16 months 1 Chr. 27:7.

ACHISH. Ben Maoch – I will blacken (or terrify) – Dictionary or Serpent charmer (Davie). Maoch – Bruising (Vgl or Maachah – Oppression 1 Kg 2:39. David twice sought refuge with him Cp Ch. 21:10-15, 27:5-12. He appears to have been a very gullible man 21:14-15, 27:12. 29:2-3. friendly to David 27:5 He outlived David & must have died very old 1 Kg 2:39. As David took Gath when he conquered the Philistines 1 Chr. 18:1. he evidently reversed his previous kindness by permitting him to remain as tributary King.

3. There was no indication of this, so that why should David thus reason? There were those among his own followers who did not hesitate to criticise his leadership Ch. 30:6. – his numbers had greatly increased Cp V.2. with Ch. 23:13, and this could have been due to persecution by Saul against his sympathisers, for it is obvious that he was seeking an occasion against David V. 4. Perhaps David was harried & his faith weakened by the agitation of his own followers who felt their insecurity and that of their families, and weakened David's hands in consequence.

This was the flesh reasoning – it was good logic, and excellent strategy, but it weakened David's spiritual outlook.

Evidently Saul's madness had again broken out after their recent reconciliation Ch. 26:21.

His numbers had increased Cp Ch. 23:13. 2 Sam. 15:18. including a body of archers and slingers from Saul's own tribe who joined David in Ziklag 1 Chr. 12:1-7 See note. Ch. 21:10.

This would constitute a considerable body of people whose presence at Gath would become an embarrassment requiring alternative accommodation Cp Ch. 28: 42-43.

ACHISH PROVIDES DAVID WITH REFUGE IN ZIKLAG. VV. 5-7.

Achish doubtless looked upon David as one he could use against the Israelites He probably looked upon him as a little weak mind ed Ch. 21:14 and easily pliable to his will.

10 Uncertain derivation. First given to Judah, then Simeon Josh. 15:31. 19:5. then passed into hands of Philistines. It was an outpost that protected Gath.

11. Indicating the Book written up by a later hand, probably from memoranda left by others – the Spirit guiding the selection. See notes on Preface. p. xii.

DAVID WEAKENS ISRAEL'S ENEMIES VV. 8-9.

Ziklag David did it series of exc... but the ren...

I. SAMUEL 28.

Saul seeketh no more for David. DAVID DECEIVES ACHISH.

1 Now it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was

2 Or, *Did you not make a road, &c.* ch. 23. 27.
Prov. 29. 25
ch. 30. 29.
1 Chr. 2. 9. 25.
Judg. 1. 16.
ver. 9.
Before 1491
ch. 23. 13. 2 Sam. 15. 18.
ch. 21. 10-15. Cp. 1 Kin. 2. 39.
ch. 17. 4.
ch. 25. 43. Josh. 15. 55, 56.
Heb. *to stink.* Gen. 34. 30.
Realising D. at variance with S. A. could see in him a valuable ally.
ch. 20. 3.
ch. 29. 2.
Enveloped in Grief – Dict. of Scripture & the Names.
Josh. 10. 2. Cp. 2 Kin. 11. 2.
Ch. 29: 1-11
Josh. 15. 31.
Heb. *the number of days.*
Heb. *a year of those days.* Gen. 24. 55. Cp. ch. 29. 3.
1 Chr. 12. 1, &c.
ch. 25. 1.
Josh. 13. 2.
Or, *Gerzites.* Josh. 10. 33.
ch. 1. 19.
ch. 15. 2.
ver. 7, 9. Lev. 19. 31. Cp. Ex. 22. 18. Deut. 18. 11.
Gen. 36. 7.
Josh. 19. 18.
ch. 30. 17. Gen. 12. 16 & 24. 10, &c. & 37. 25. 1 Chr. 12. 40.
ch. 31. 1.

412 matters outside scope of mortals. A pythonic Spirit. See note. Acts 16:16. Spake from the belly as a ventriloquist. Septs Ventriloquist. Vulg. = Python.
7 Heb. "Yiddeʿony" = Knowing one. Pretended to have an insight into matters beyond human understanding
8 In accordance with Lev. 19:31. Exod. 22:18 but now he was about to act at variance with these principles.
9. Apparently at Aphek Ch. 29:1. Here they summoned all their strength for a last struggle. Aphek is south of plain Sharon and north of the land of Philistines. The Plains favored the chariots and horsemen of the

See Next Page

10 And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

CHAPTER 28.

1 Achish putteth confidence in David. 7 Saul, being forsaken of God, seeketh to a witch. 9 The witch raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 He is refreshed with meat.

AND it came to pass in those days, that the Philistines

Vv. 10-12.
15. I.e. "a raid" Achish evidently incited David to attack Israel, but was double crossed by David.
Thus Achish's plot hurt himself.
NIV: "such was his practice ..."
16 Sig. El hath compassed. Descendant of Judah through Perez and Hezron 1 Chr. 2:9 cp 4-5. whose descendants had grown into numerous progeny. 1 Ch. 2:25-41.
17. In territory of Judah See Note Jud. 1:16.
18 Yahweh had commanded the extirpation of these people Cp Ch. 15:3 for the reason stated on p. 309.
19 He rubbed his hands with glee at the way he had capitalised on Israel's misfortune, but actually he had given refuge to the greatest enemy of his nation.

CHAPTER 28

SAUL'S DESPERATE FLIGHT.

HAVING BY HIS OWN CONFESSION "PROVED THE FOOL." Ch 26:21 SAUL NOW REAPS THE RESULT OF FOLLY

SEARCHING HARSHLY CLOSED ALL DOORS TO HIM. HE TURNS TO THE WITCH OF ENDOR.

WAR DECLARED! Vv 1-2

1. Perhaps Achish's friendly reception of David was in view of this projected venture. With Samuel dead, the nation divided, and Israel's most feared captain an ally, never did the Philistines' cause seem more propitious of success.
2 This indicates Achish's confidence in David. Deceived by his conduct Ch 27:10 the King of Gath felt he had a reliable and powerful ally in David.
An evasive answer. It could mean for or against the Philistines. Achish understood in the former sense. Ps 18:47
4 Captain of my Bodyguard

SAUL'S DILEMMA 3-6.

5 Cp Ch 28:11 There was no longer a public accredited prophet to consult – and the High Priest was with David Ch 23:6 the extremities belly
6 Heb. "Obōth "Skin" or "bladder." or "murmuring voice." Acted as a molten medium. Pret. np. be possessed divination ... to be the

THE CLOSING TRAGIC ACTS IN A LIFE OF FAILURE

It was a fearful journey that dark night, for the Philistines were encamped in Shunem directly between Gilboa and Endor. Such a visit under such conditions was perilous in the extreme, and nothing could have induced Saul to venture thither but the agony of despair. But if he left in agony, how great was his despair and misery as he returned to take up his post with his worst fears confirmed.

Saul seeketh to a witch at En-dor.

afraid, and his heart greatly trembled. 12 A. David 22:5

6 And when Saul enquired of the LORD, [b] the LORD answered him not, neither by [c] dreams, nor by [d] Urim, nor by prophets. DARASH - search out, seek for information. Especially worship. Used for false w.

7 ¶ Then said Saul unto his servants, Seek me a woman [e] that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman [e] that hath a familiar spirit at [h] En-dor.

8 And Saul [i] disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, [k] divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath [m] cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, [o] *As* the LORD liveth, there shall no [p] punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: [r] and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [r] gods ascending out of the earth.

14 And he said unto her, [s] What form *is* he of? And she

SHA'AL - To enquire, request.
[a] ch. 15. 27. Ct with. v. 7 & 1 KA 15:6
[b] ver. 15. ch. 14. 37.
[c] Num. 12. 6.
[d] Ex. 28. 30. Note. See also Note 5. Prov. 3:11-13
Nah. 3. 4. Cp. 1 Chr. 10. 13.
[e] ver. 16. ch. 16. 14 & 18. 12.
[f] ver. 6.
[g] Heb. *by the hand of prophets.* ver. 17.
[h] Josh. 17. 11.
[i] 1 Kin. 20. 38 & 22. 30. 2 Chr. 18. 29 & 35. 22.
[k] Deut. 18. 10. 1 Chr. 10. 13-14.
[m] Or, *put to death himself.* [l] ch. 15. 28.
[n] Heb. *mine hand.* ver. 15.
[o] ver. 3.
[p] ch. 15. 9. 1 Chr. 10. 13. Cp. 1 Kin. 20. 42. Jer. 48. 10.
[q] Gen. 4. 13. 2 Kin. 7. 9.
[r] Heb. Elohim
[s] ch. 31. 2. The noun & verb are in the plural so the must have seen more than one.
[t] Heb. *made haste and fell with the fulness of his stature.* Cp. ch. 9. 2 & 10. 23.
[r] Ps. 82. 6.
[s] Heb. *What is his form?*
[u] Judg. 13. 3.

said, An old man cometh up; and he *is* covered with [t] a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and [u] God is departed from me, and [v] answereth me no more, neither [z] by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done [a] to him, [b] as he spake by [c] me: for [c] the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 [d] Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and [e] thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [f] fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and [g] I

[v] ver. 6.
[z] Heb. *by the hand of prophets.* ver. 17.
[a] Heb. *mine hand.* ver. 15.
[b] ver. 3.
[c] ch. 15. 9. 1 Chr. 10. 13. Cp. 1 Kin. 20. 42. Jer. 48. 10.
[d] Ex. 28. 30. Note. See also Note 5. Prov. 3:11-13
[e] Heb. *by the hand of prophets.* ver. 17.
[f] Heb. *made haste and fell with the fulness of his stature.* Cp. ch. 9. 2 & 10. 23.
[g] Heb. *Behold, thine handmaid hath obeyed my voice.*

13 FAMILIAR SPIRIT

'OWB similar to Ab - father (Str). One who claimed to have power to call up the dead. Read "bottles" in Job 32:19 and there related to the belly. Like ventriloquists they spoke from the belly, thus imitating the supposed dead whom they claimed to have called up. They had the ability by speaking from the stomach, to throw the voice with various modifications into different places, so that it would seem to come from a grave, or from an image of a dead person, that was made to appear at the proper time. Cp V. 8. The LXX renders Isa. 8:19: "And if they say unto you, seek the ventriloquists, and those speaking from the earth, and speaking vain things, who speak from the belly."

The Vulgate rendered familiar spirits as Pythons, for which see Acts. 16:16

SAUL'S FINAL ACT OF WORSHIP — AT ENDOR. Saul was governed by a false idea of religion. He was like Cain, or Saul of Tar-sus before his conversion — his sense of what was required took precedence over Yahweh's will. In him, religion broke out in wild ungovernable acts of zeal, and then left him more a prey than ever to his own savage disposition. Thus he first destroys all those with familiar spirits, then seeks their help. His impatience to sacri-fice when threatened by the Philistines (1Sam. 13:8) showed that he understood imperfectly the distinction between moral and ceremonial duty. His action in saving Agag and the best of the animals (1Sam. 15:21) doubtless to grace the national ceremony of sacrificial thanksgiving brought about his downfall and demonstrated he was unfit to rule a theocracy SEE BELOW

CHERETHITES AND PELETH-ITES. 1 Sam. 30:14. David did have a bodyguard of Gentiles 2 Sam. 15:18; this title could apply to them as such. Gesenius, however, derives from. KARAM - to cut; so he gives them the title of Executioners (See the Guard fulfilling this role 2 Kg 10:25; 11:4,8) and Pelethites from peleth, swift-ness relating to the speed the King's will carried out. See margin 1 Kg 14:27 mg.

I. SAMUEL 29.

The Philistines are *jealous of David.*

have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon [d] the bed.

32. In a climate where meat will not keep for long, it was common to have such an animal on hand for such a purpose. It was more quickly baked than leavened bread. But it was only the sacrifice of flesh & the unleavened bread of sincerity & truth that could have saved him.

24 And the woman had [e] a fat calf in the house; and she hasted, and killed it, and took [g] flour, and kneaded *it*, and did bake unleavened bread thereof: 25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER 29.

DAVID'S SERVICES REJECTED. THE PHILISTINES QUESTION HIS GENUINENESS. Key Verse: v. 6

1 David marching with the Philistines, 3 is disallowed by their princes. 6 Achish dis-misseth him, with commendations of his fidelity. See bottom 418 for harmony.

NOW [m] the Philistines gathered together all their armies to [n] Aphek: and the Israelites pitched by [o] a fountain which *is* in [p] Jezreel.

2 And [k] the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward [q] with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me [r] these days, or these years, and [s] I have found no fault in him since he [v] fell *unto me* unto this day?

4 And the princes of the Philis-

[a] ver. 11. ch. 27. 6 & 30. 1.

[b] ch. 14. 21.

[c] ch. 18. 7 & 21. 11. Judg. 21. 21.

[d] Esth. 1. 6.

[e] Jer. 46. 21.

[f] Ruth 3. 13.

[g] Gen. 18. 6. 1 Chr. 12. 40.

[h] 2 Kin. 19. 27. Is. 37. 28. 2 Sam. 3. 25. Ezek. 43. 11.

[i] ver. 3.

[2] Heb. *thou art not good in the eyes of the lords.* Gen. 16. 6.

[k] Josh. 13. 3.

[l] ch. 1. 27.

[3] Heb. *do not evil in the eyes of the lords.* Cp. Num. 22. 34.

[m] ch. 28. 1.

[n] Josh. 12. 18.

[o] Judg. 7. 1. Cp. Judg. 6. 33.

[p] ver. 11. Josh. 17. 16, rather than Josh. 15. 56. Cp. ch. 30. 1.

[4] Heb. *before thee.*

[q] ch. 28. 1, 2.

[r] 2 Sam. 14. 17, 20 & 19. 27.

[s] ver. 4.

[t] Cp. 1 Chr. 12. 19-22 & ver. 4.

[u] Cp. ch. 27. 7.

[v] Dan. 6. 5. Cp. ver. 6. ch. 25. 28.

[w] Gen. 25. 18.

Jealous of David. 3 This was good sense. It was well for David that they were such good politicians. Providence overshad-owed David's course. Cp. 1 Chron 12:19 Fellow-men. Heb. Ish.

4 Heb. "Satan."

tines were wroth with him; and the princes of the Philis-tines said unto him, Make this fellow return, that he may go again to his place which [a] thou hast appointed him, and let him not go down with us to battle, lest [b] in the battle he be an adversary to us: for where-with should he reconcile him-self unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [c] Saul slew his thousands, and David his ten thousands?

ACHISH DISMISSES DAVID. 1Q Vv6-7.

6 ¶ Then Achish called David, and said unto him, Surely, [f] *as* Achish shows in a Kindly light in all Dav-id's transactions with him. See note Ch 21: 10.

the LORD liveth, thou hast been upright, and [h] thy going out and thy coming in with me in the host *is* good in my sight: for [i] I have not found evil in thee since the day of thy coming unto me unto this day: never-theless [2] [k] the lords favour thee not.

5 The use of the Divine Name by Achish does not necessarily imply he was a wor-shipper. Balaam used similar language. Num 22:8.

7 Wherefore now return, and go in peace, that thou [3] dis-please not [k] the lords of the Philistines.

DAVID RETURNS TO ZIKLAG. Vv8-11.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been [4] with thee unto this day, that I may not go fight against the enemies of my lord the king?

6 Perhaps David quest-ions Achish thus to see if his dismissal was genuine, or the result of his secret expedition having become known

9 And Achish answered and said to David, I know that thou *art* good in my sight, [5] as an angel of God: notwithstanding [l] the princes of the Philistines have said, He shall not go up with us to the battle.

Ch. 27:9-10.

5 Heb. Elohim

10 Wherefore now rise up early in the morning [6] with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

7 A considerable number of Israelites had attached them-selves to David since setting up his head-quarters at Ziklag -even those of Saul's own tribe 1 Chr. 12: 1-2.

11 So David and his men rose

THE PHILISTINES MUSTER AT APHEK. Vv1-2.

Sig. "Strength or Fortress." See note Ch 4:1. Here the Philistines previously won a notable victory Ch 4:1. Situat-ed in Plain Sharon, they mustered their forces here preparatory to moving north as far as Shunem, as is suggested in Ch 28:4. See note there.

The Gibeonites (2 Sam. 21:2) he destroy-ed perhaps because they were descend-ed from the original inhabitants, heed-less of the covenant Joshua had made with them. He cut off the witches, not recognising his own sin as witchcraft (1Sam 15:23). The priesthood of Nob was sacri-ficed one moment, the help of the priests sought the next (1 Sam. 22:18). This his action at Endor was consistent with his most inconsistent character.

The Incline of Decline: Disobedience 15:22-23 ○ Despair 28:15 ○ Death 28:19.

SUPPORT FOR DAVID – It was obvious to all that Saul's cause was lost. Support for David was constantly arriving at Ziklag, even from Saul's own tribe 1 Chr. 12:1-2. Each day found David's army strengthened 1 Chr. 12:22. DAVID LEARNS THE NEED OF GRACE: Whilst absent destroying Achish David is brought to the lowest extremity, but his adversity he seeks the grace of Yahweh v.6. and faith proves its power. v.8. At Besor he receives good tidings

Ch. 30. Summary: If we associate with the enemy we can expect to be met with evil tidings. In the mercy of God we can even then strengthen our selves in Him and go on in renewed strength. 1 John 2:1.

On his way back to Ziklag David's support is augmented by Israelites from other tribes 1 Chron. 12:19-22

I. SAMUEL 30.

The Amalekites spoil Ziklag.

up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to b Jezreel.

Key words: vv 6, 8, 18. DAVID AVENGES THE DESTRUCTION OF ZIKLAG

CHAPTER 30

DAVID THREATENED BY HIS FOLLOWERS.

The Darkest Hour Before the Blaze of Glory that ends in His Ascension to Power.

The questions in the minds of many must have been: "Is Yahweh really with David?" "Is he in fact the Anointed?" But this black moment tested David and found him not wanting v.6 Gone now are fleshly fears Ch. 27:1. He seeks and follows the Way of Yahweh, and out of weakness was made strong.

AMALEKITES DESTROY ZIKLAG vv 1-2.

1. See Note Ch. 27:8.
2. Doubtless out to avenge the attack of David whom they probably associated with the Philistines v.14, 16 1 Sam. 27:8. They probably took the opportunity of war between Israel and Philistia to ravage both territories
3 Heb. = The Negeb – the hill country South of Judah.

THE DISTRESS OF DAVID AND HIS FOLLOWERS vv 3-6

4. Their tears failed them
5 David in distress learns to seek God. Ps. 27:13; 42:2-7; 116:3,4,8,10

DAVID TURNS TO YAHWEH vv 6-8.

6. This was undoubtedly David's darkest hour but unknown to him relief was at hand – the King whom was soon to be his. Believing them to be destroyed or beyond help. How this incident teaches the folly of giving way to despair, and the wisdom of such counsels. Luke 18:1.
7 Heb. "Chazeq". "To fasten upon." R.V.: "Strengthened." David's extremity forced him to turn to Yahweh. Thus the disaster had a salutary effect upon him, producing a healthier state of mind. Cp Ps. 42: 5 f. 5:3; 4, 11.
Cp Ch. 22:20, NTE
8. See Note Exod. 28:6 and

– Cp 1 Cor. 10:13.

a ch. 25. 13. Cp. 2 Chr. 22. 21.
b ver. 1. 2 Sam. 4. 4.
c Num. 13. 23. Ps. 30:5.

d ch. 29. 4, 11. Cp. Josh. 15. 31.
e ch. 15. 2 & 27. 8. 10
David's confidence Ps 34: 19
f ch. 25. 18. 2 Kin. 20. 7. 1 Chr. 12. 40. Is. 38. 21.
g ch. 14. 27. Gen. 45. 27. Judg. 15. 19.

See Left Top p 414

h ch. 25. 43. Josh. 15. 55, 56.
i 2 Sam. 8. 12 & 15. 18 & 20. 7, 23. 1 Kin. 1. 38, 44. 1 Chr. 18. 17. Ezek. 25. 16. Zeph. 2. 5. Cp. ver. 16.
j Josh. 14. 13.
k Ex. 17. 4.
l Heb. bitter. Judg. 18. 25. 2 Kin. 4. 27.
m Ps. 42. 5 & 56. 3, 4, 11.
n ch. 23. 6, 9. Ephod Prayer v 6 Hearkening vv 7, 8 Ac tion 9-10
o ch. 23. 2, 4.

p 1 Chr. 12. 21.

Ch. 28:6

SURELY overtake *them*, and without fail recover *all*.

9 So David went, he and a the six hundred men that were with him, and came to the c brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the c brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of f a cake of figs, and two clusters of raisins: and when he had eaten, g his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. Executioners, or Cutters off

14 We made an invasion upon the south of the Cherethites, and upon *the coast* which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

THE PURSUIT vv 9-10

11. Among these were some of Judah's tribe mentioned who joined forces with him as he returned to Ziklag, and helped him against the raiders 1 Chron 12:19-21.
12 Sig. Good tidings Die. Syr. Identified with Nahr Ghuzzeh which rises near Beer-sheba empties into the Mediterranean south of Gaza. 10 to 20 m. – Darke
13 200 were overcome with fatigue through the forced ride coming upon 3 days march from Aphek to Ziklag v. 1, 21.

NEWS OF THE RAIDERS vv 11-15

14. He revived Gokce. 12:7 Believers of the immortality of the soul must imagine the soul was half way to heaven in such cases

15. An indication of the ruthlessness of the Amalekites. Though they had booty enough + means to carry him, they left this poor sick slave to die.
16. Calmet maintains that the Kerethi, which without the points, might be read Creti, were not only at this time Philistines but Aborigines of Crete, and thus called Cherethites or Cretans Cp Zeph. 2:5. Ezek. 25:16. Some were incorporated into David's bodyguard. 2 Sam. 11:18 See Note on Philistines Jud. 13.
17 Adjacent to Hebron. A district in which was Hebron + other villages belonging to Caleb.

THE RAIDERS DISCOVERED v 16

18. They felt themselves safe and immune from attack. Knowing Israel and Philistia were engaged in war. What must have been the fear of the captors at their fate as they viewed this revelry. They must have felt cut off from all help – yet salvation was at hand. Another incident commending the wisdom of Christ's exhortation Luke 18:1 See note v 6
19 The Philistines would return from the victory overflushed with success – only to find their cities devastated.

HARMONISING Chapters 27-31.

● Achish believes David has broken with his people 1 Sam. 27:12 ● On the contrary his forces at Ziklag augmented by further desertions from Israel 1 Chron. 12:1-18 ● Philistines with David assemble at Aphek 1 Sam. 28:1-2. ● Israelites move up to Jezreel 1 Sam. 29:1 ● Philistine troops reviewed 1 Sam. 29:2 ● David dismissed from the Philistine army makes for Ziklag 1 Sam 29: 3-11A. ● The Philistines make for Jezreel 1 Sam. 29:11B ● Further support for David on his return to Ziklag 1 Chron 12:19-22 ● David defeats the Amalekites who had ravaged Ziklag 1 Sam. 30:1-31.

SUMMARY, CH. 31: Those called to the Truth are in a deplorable condition who despairing of the mercy of God would seek to evade the conflict within them by death. This terminates any hope of redemption so that all that remains is judgment. Heb. 9:27; 2 Cor. 5:10-11.
The only gleam of light in this chapter is the act of courage & gratitude by the men of Jabesh-Gilead. Like Joseph & Nicodemus at the death of Christ, they identify themselves with what seemed a lost cause. Are we equally grateful in confessing Christ who delivers us from eternal death?

DAVID'S PRESENT TO THE ELDERS OF HIS TRIBE Vv. 26-31.

DAVID RECOVERS THE SPOIL. Vv. 17-20.

I. SAMUEL 31.

David recovereth and divideth the spoil.

17 And David smote them from the twilight even unto the evening of [2] the next day: and there escaped not a man of them, save four hundred young men, which rode upon [b] camels, and fled.

18 And David [c] recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, which they drave before those *other* cattle, and said, [k] This *is* David's spoil.

21 ¶ And David came to the [m] two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the [n] brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he [5] saluted them.

22 Then answered all the wicked men and [r] *men* of Belial, of [6] those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but [v] as his part *is* that goeth down to the battle, so *shall* his part be: they shall part alike.

25 And it was so from that day [3] forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a [x] present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in [y] south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in [z] Aroer, and to *them* which *were* in [a] Siphmoth, and to *them* which *were* in [b] Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of [c] the Jerahmeelites, and to *them* which *were* in the cities of [d] the Kenites,

30 And to *them* which *were* in [e] Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [g] Hebron, and to all the places where David himself and his men were wont to haunt.

CHAPTER 31.

1 Saul having lost his army, and his sons being slain, he and his armourbearer kill themselves. 8 The Philistines triumph over the dead bodies. 11 They of Jabesh-gilead recover the bodies, and bury them at Jabesh.

NOW [1] the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down [7] slain in mount [f] Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [h] Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And [2] the battle went sore against Saul, and the [8] archers [9] hit him; and he was sore wounded of the archers.

---

a ch. 25. 13.
2 Heb. *their morrow.*
3 Heb. *and forward.* ch. 16. 13.
b ch. 27. 9.
c ver. 8.
d Gen. 28. 19. Josh. 18. 22, &c.
e Josh. 19. 8.
f Josh. 15. 48.
g Deut. 2. 36.
h Num. 34. 10.
i Josh. 15. 50.
k 2 Sam. 8. 12.
l ch. 27. 10.
m ver. 10.
n Judg. 1. 16. Note.
o Num. 13. 23.
p Josh. 12. 14 & 15. 30 & 19. 4. Judg. 1. 17. 1 Chr. 4. 30.
5 Or, *asked them how they did.*
q Josh. 10. 3.
r Deut. 13. 13.
6 Heb. *men.*
s To ver. 13. 2 Chr. 29. 1-12.
t Or, *wounded.* ver. 3.
u 2 Sam. 1. 19, 22, 25 & 23. 8, 18.
v ch. 28. 4.
w 2 Sam. 1. 6, 21 & 21. 12.
x ch. 14. 49. Cp. ch. 28. 19.
y Cp. 2 Sam. 2. 6, &c.
z Cp. Num. 31. 27. Josh. 22. 8. Ps. 68. 12.
7 Heb. *shooters, men with bows.*
8 Heb. *found him.*

Vv. 1-13: Account of Saul's death.

1. Heb. "Re." - Signifying people who break the established order of things and afflict themselves and others by so doing. See note. Gen. 13:13
2. Sig "Worthlessness" Cp note. Jud. 19:22.
3. They claimed the victory was through their own efforts.
4. David put the matter in its correct perspective. Cp Mosh. 7:12. Ps. 44:2-7.
5. This was a Divine principle. Num. 31:27. Josh. 22:8. Ps. 68:12. Cp Isa. 33:23
6. V. 26 A present (blessing) to his friends Tyring the Lord who shared the blessings or spoil he received. Heb. 2:14. with his friends. Cp Ps. 35:27; 68:35. Prov. 18:16, 24.
7. V. 20 NIV: "He took all the flocks & herds, & his men drove them ahead of the other livestock, saying, This is David's spoil". The other cattle belonged to David's men - who were by general consent - the additional spoil to the leader.

DAVID HONORABLY ADJUDICATES BETWEEN HIS FORCES.

Below 1 Sam. 30:24 V. 25

Heb. Mishpat. ch. 25. 27. Cp Ps. 9:4, 7, 16

Below

Cp. 2 Sam. 1:18

Note.

Cp. 2 Sam. 1:6

Above

Cp. 2 Sam. 1:9

416

---

a For the position of the armies see note. Ch. 28:4. Behind Israel was the valley slope of Gilboa. They were opposed by a very strong (Ch. 28:5) force of chariots and horsemen as well as archers. 2 Sam. 1:6.
b They crossed the stream at the foot of Gilboa by the weight of Philistine attack and ascended the slopes of Gilboa.
c Sig "Bubbling fountain."
d They relentlessly pressed home their attack, under a cloud of arrows the chariots and cavalry crossed the Spring of Harod and advanced

---

DEATH OF SAUL & HIS SONS. Vv. 4-7.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and they that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

ISRAEL RETREATS UP MT. GILBOA. Vv. 1-2.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

---

e Josh. 12. 14. Judg. 1. 17.
f Josh. 12. 22.
g Josh. 15. 48.
h Josh. 15. 32.
i Josh. 15. 42.
k Josh. 15. 43.
l Josh. 15. 44.
m Josh. 15. 55.
n Josh. 15. 57.
o Josh. 15. 60.
p Josh. 15. 62.
q Josh. 15. 63. Judg. 1. 21. 2 Sam. 5. 6. 1 Chr. 11. 4.
r 1 Chr. 10. 8.
s 1 Chr. 10. 9.
t 1 Chr. 10. 10.
u 1 Chr. 10. 11.
v 1 Chr. 10. 12.

Ref. Beth-el. Josh. 8:9, 12, 17

Above

Josh. 15:48

Josh. 15:55

Josh. 15:57

Josh. 15:60

Josh. 15:62

Josh. 15:63

Above

Above

Above

---

1. Sig. Rockiness. Several forms of same name.
2. Sig. "Gate."
3. Sig. Obedience. In hill country Josh. 15:50 given to priests Josh. 21:14.
4. Sig. "Trade."
5. Sig. "Smoke." Given to Judah and then Simeon allocated to Levites. Josh. 21:16. Cor-Ashon = Smoking furnace. "A lodging place"
6. Sig. Woven. Josh. 10:3 Note. This was to be a place of great significance where David would be united to his tribe. 2 Sam. 2:1. and they were to receive from him rule & a blessing from Yahweh.

CHAPTER 31.

DEFEAT OF ISRAEL ON MT. GILBOA.

DEATH OF SAUL & HIS SONS.

ISRAEL RETREATS UP MT. GILBOA. Vv. 1-2.

References.
Amalekites, Account - 2 Sam. 1:6-10.
Account giving Divine Judgment 1 Chr. 10:12-13.
Other References 2 Sam. 2:5 3:12.

2 SAMUEL: SIN TURNS TRIUMPH TO TRIBULATION

1 DAVID'S TRIUMPH Chs. 1-10

1 KING OVER JUDAH AT HEBRON Chs. 1-4

Ch. 1 David Mourns The Death of Saul & Jonathan

- The Disaster of Gilboa Reported to David . . 1-4.
- The Amalekite Claims To Have Slain Saul . . 5-10.
- David's Grief and Revenge . . . . . 11-16.
- The Lamentation of the Bow . . . . . 17-27.

Ch. 2. David King of Judah: Ish-bosheth of 11 Tribes

- David Anointed King over Judah . . . . . 1-4.
- David Extends Friendship To Men of Jabesh . 5-7
- Abner Anoints Ish-bosheth King 8-11
- The Battle of the Champions: Abner's Defeat Etc. 12-17
- Abner's Flight - Asahel Slain 18-24
- Abner Seeks Truce with Joab 25-31
- Burial of Asahel . . . . . 32.

Ch. 3: Abner Deserts To David: Murdered by Joab

- Civil War 1
- David's Family in Hebron 2-5
- Ish-bosheth's Accusation Against Abner . . 6-11
- Abner Intrigues with David 12
- Abner Intrigues in Support of David . . . 17-21
- Joab Accuses Abner of Treachery 22-25
- Abner Murdered 26-27
- David Laments the Death of Abner 28-39

Ch. 4: Murder of Ish-bosheth

- Murder of Ish-bosheth 1-8
- David Punishes The Murderers 9-12

2 KING IN JERUSALEM OVER ISRAEL Chs. 5-12

Ch. 5: David King over Israel.

- Deputation to David . . . . . 1-3.
- Epitome of His Reign 4-5
- Conquest of Jerusalem . . . . . 6-10.
- Hiram Helps David 11-16
- Philistine Invasion Defeated at Baal-perazim 17-21
- Philistine Invasion Defeated at Rephaim . 22-25

Ch. 6: The Ark Brought to Jerusalem

- The Ark Removed from Kirjath-Jearim . . . 1-5
- Uzzah Smitten at Perez-uzzah 6-8
- Obed-Edom Blessed through Presence of Ark . 9-11
- Second Successful Attempt: David's Joy . . 12-15
- The Ark Installed in the City 16-19
- Michal Despises David 20-23

Ch. 7: The Davidic Covenant.

- David is Refused Permission to Build the Temple 1-7
- The Promise Made To Him 8-17
- David's Prayer of Thanksgiving . . . . . 18-29.

Ch. 8: Full Establishment of David's Kingdom

- David's Conquests 1-14
- David's Government 15-18

Ch. 9: David's Kindness To Mephibosheth

- David fulfils His Covenant with Jonathan . . 1-8
- Ziba made Servant To Mephibosheth 9-13

Ch. 10: The Ammonite-Syrian War

- David's Kindness to the King of Ammon Repulsed 1-4
- Ammonites Defeated in Battle 5-14
- Syrians Defeated in Battle . . . . . 15-19.

2 DAVID'S TROUBLES Chs. 11-24

1 DAVID'S SIN Chs. 11-12

Ch. 11: David's Great Sin

- Ammon Invaded - David At Home . . . . . 1.
- David And Bathsheba 2-5
- David's Deception with Uriah 6-17
- David Orders Uriah's Death 18-25
- David's Hypocrisy At Uriah's Death 26-27
- David Marries Bathsheba 27

Ch. 12: David's Rebuke + Repentance - Birth of Solomon - Victory over Ammon.

- David Severely Rebuked . . . . . 1-9.
- Retribution 10-14
- Death of Bathsheba's Child 15-23
- Birth of Solomon 24-25
- Completion of Ammonite Campaign 26-31

2 DAVID'S FAMILY TROUBLES Chs. 13-18

Ch. 13: Absalom Avenges Amnon's Crime

- Amnon's Infatuation, Crime + Hatred of Tamar . 1-17.
- Tamar's Grief, David's Anger, Absalom's Cunning 18-22
- Absalom Arranges the Murder of Amnon . . . 23-29.
- David's Sorrow . . . . . 30-36.
- Absalom Exiled . . . . . 37-39.

Ch. 14: Absalom Recalled & Forgiven

- Joab Schemes To Recall Absalom . . . . . 1-3.
- The Woman of Tekoah's Plea to David . . . 4-11
- Absalom Recalled But Not Forgiven . . . . 12-24.
- Absalom's Appealing Personality 25-27
- Absalom Seeks Power . . . . . 28-33.

Ch. 15: Absalom Usurps His Father's Power.

- Absalom Captures the Heart of the People . 1-6
- Absalom Raises the Standard of Revolt in Hebron . . . . . 7-12.
- David's Flight 13-18
- Ittai's Loyalty . . . . . 19-23.
- Loyalty of Priests. Ordered to Return Back . 24-29.
- David's Prayer on Mt Olivet . . . . . 30-31.
- Hushai's Loyalty: Ordered to Return . . . 32-37.

Ch. 16: Ziba's Treachery: Shimei's Hatred: Ahithophel's Cunning.

- Ziba's Treachery against Mephibosheth . . . 1-4
- The Cursing of Shimei 5-8
- David's Noble Example . . . . . 9-14.
- Hushai and Ahithophel in Jerusalem . . . 15-23.

Ch. 17: Conflicting Counsel of Hushai and Ahithophel.

- Ahithophel's Wise Advice 1-4
- Hushai Defeats the Counsel of Ahithophel . 5-10
- David Warned of Absalom's Intentions . . . 15-20
- David Retreats Over Jordan 21-22
- Ahithophel Commits Suicide . . . . . 23.
- Civil War in Israel 24-26
- Barzillai Extends Help To David . . . . . 27-29.

Ch. 18: Death of Absalom In Battle

- David's Order To Save Absalom 1-5
- Victory for David's Forces 6-8
- Absalom's Ignominious Death 9-17
- Absalom's Memorial 18
- Tidings of Victory 19-30
- David Mourns The Death of Absalom 31

3 DAVID'S NATIONAL TROUBLES Chs. 19-24

Ch. 19: David's Return To Jerusalem.

- Joab Reproves David for Mourning 1-8
- The Nation Welcomes The Return of the King . 9-10
- Joab Replaced By Amasa 11-15
- Shimei's Humiliation 16-23
- Mephibosheth Vindicated 24-30
- Barzillai Honored 31-40
- Jealousy of Ten Tribes Against Judah . . . 41-43

Ch. 20: Joab Murders Amasa: Suppression of Sheba's Revolt.

- Sheba raises the Standard of Revolt . . . . 1-2.
- Amasa Ordered To Crush It: Delays 3-4
- Abishai Sent To Crush It: Amasa Murdered . 5-13
- Sheba Murdered In Besieged Abel 14-22
- David's Organised Government 23-25

Ch. 21: Saul's Sons Slain: War With Philistines

- 3 Years Famine Because of Saul Murder Gibeonites . . 1
- Saul's Sons Slain In Vengeance 2-9
- Rizpah's Broken-hearted Vigil 10-11
- Saul's Remains Honored By David 12-14
- War With Philistia 15-22

Ch. 22: David's Song of Deliverance.

- David's Source of Strength 1-4
- Divine Help In Time of Need 5-7
- The Efficacy of Prayer 8-16
- David's Deliverer 17-20
- David's Integrity 21-28
- The Character of Yahweh 26-28
- Yahweh Makes Skill in War 29-36
- Yahweh Gives The Victory 37-43
- David's Glory Due To Yahweh 44-46
- Thanksgiving for Victory 47-51

Ch. 23: Last Words of David: Deeds of His Heroes.

- David's Salvation And Desire . . . . . 1-7.
- Catalogue of His Mighty Men . . . . . 8-39.

Ch. 24: Punishment of the People.

- David Unwisely Numbers the People . . . . 1-9.
- David Rebuked: His Choice of Punishment . 10-14
- The Effect of the Plague 15-17
- Purchase of the Threshing Floor 18-25

THE END OF SAUL 1 Sam 31:1-10

The body in its mutilated ghastly dishonour fastened to the Wall of Bethshan — House of Quiet - quiet at last after all its agitation + noise. The armour in the Temple of a female goddess. And the crown to Zikkag — enveloped in grief (See Dictionary of Bible Names). But David promises a brighter future. Saul's final end was creation a contrast to Gen. 50:25.

2 SAMUEL 1

Summary: He that is deeply concerned for Yahweh's honour cannot rejoice but only lament the afflictions that come upon those whose folly has resulted in them falling from grace.

Key Verses - mourned vv. 12, 17. 26, 27.

2 SAMUEL 5

David's sons at Jerusalem. (11).

- Sons of Bathsheba - Daughter of the Oath who becomes Bath-shua 1 Chron. 3:5. Daughter of Salvation • Shammua • Heard (David's pleading, - Christ's intercession for the sins of his own). • Shobab - Restored or Rescued • Nathan • He has given • Solomon - Peace. The Restoration of David 2 Sam. 12:24.

*4 = Perfect Government or Control.

*7. Their combined names proclaim the Covenant: He (God) chooses (Ibhar), for My God is Salvation (Elishua), a Sprout (Nepheg) of David an Lustrous or Shining one (Japhia). For God Hears (Elishama), God Knows (Eliada), and God will deliver (Eliphelet).

The Book of David's Reign covering a period of 40 yrs. David was 30 when he commenced to reign Ch. 4:5.

Generally believed that Samuel wrote first 24 Chapters 1st Sam. and the balance was the work of Nathan and Gad. 1 Chron 29:29-30.

See note on "The Book of David" p. 370.
Note the book dated Ch. 4:3.

1. DAVID'S TRIUMPH Chps 1-10
   Chps 1-4 King over Judah at Hebron
   Chps 5-10 CIVIL WAR - KING OVER ISRAEL AT JERUSALEM
2. DAVID'S TROUBLES Chps 11-24
   Chps 11-12. David's Sin
   Chps 13-18. David's Family Troubles
   Amnon's sin to Absalom's revolt
   Chps 19-24. David's National Troubles
   Sheba revolt to Pestilence

ANALYSIS See p. 454

1 KINGS: THE BOOK OF THE DIVISION

Disruption Caused Through Disobedience 1 Kgs 11:1-13

1 UNITY: THE GLORIOUS 40 YEARS REIGN OF SOLOMON Chs 1-11

1 SOLOMON'S ACCESSION AND EARLY ACTS Chs 1-4

Ch1: Attempted Usurpation of Adonijah: Solomon Anointed King.
- David's Physical Decline . . . . . 1-4.
- Adonijah's Revolt . . . . . 5-10.
- Counter measures By Bathsheba + Nathan . . . . . 11-27.
- David Anoints Solomon 28-40
- Adonijah Deserted of Supporters 41-49
- Adonijah Spared by Solomon 50-53

Ch2: David's Death: Solomon Punishes Offenders.
- David's Dying Charge To Solomon 1-11
- Adonijah's Indiscretion - Executed 12-25
- Abiathar Deposed 26-27
- Joab Slain 28-34
- Benaiah and Zadok Promoted 35
- Shimei Disobedient is Executed 36-46

Ch3: Wisdom of Solomon.
- Alliance with Pharaoh 1
- Worship at Gibeon 2-4
- Solomon's Vision + Request for Wisdom 5-10
- Request Granted 11-15
- Solomon's Wisdom Demonstrated 16-28

Ch4: Organisation of His Kingdom.
- Chief Princes of the Realm 1-6
- Twelve Officers Over the Kingdom 7-19
- Extent And Prosperity of His Empire 20-28
- Solomon's Wisdom And Knowledge 29-34

2 BUILDING THE TEMPLE AND PALACE Chs 5-8

Ch5: Preparations For Building The Temple
- Solomon Seeks Hiram's Help . . . . . 1-6.
- Hiram Accepts The Contract . . . . . 7-12.
- Solomon Levies Workmen 13-18

Ch6: Dimensions And Materials For Temple
- Date of Commencement 1
- The Exterior Of The House 2-8
- Completion of The Work . . . . . 9-10.
- Divine Encouragement 11-14
- The Interior 15-22
- The Two Cherubim 23-28
- Entrance To The Most Holy . . . . . 31-35.
- The Inner Court 36
- Time Occupied In The Building 37-38

Ch7: Work On Solomon's Palace + Temple
- Time Occupied Building The Palace . . . 1
- Building the House of Forest of Lebanon 2-5.
- The House of Pillars . . . . . 6.
- The Hall of Judgment 7
- The Palaces of King and Queen . . . . 8-12.
- The Work of Hiram: The Brass Worker 13-51
  - Two Pillars of Brass . . . . . 13-22.
  - The Molten Sea or Laver 23-26
  - Brazen Pedestals For Lavers 27-37
  - The Ten Lavers 38-39
  - Summary of Hiram's Work 40-51

Ch8: The Temple Dedicated.
- The Ark Brought Into the Sanctuary 1-9
- Shekinah Glory Fills The House 10-11
- Solomon Blesses The Congregation 12-21
- Solomon's Dedicatory Prayer 22-53
  - Yahweh Acknowledged as Keeper of Covenant 23-26
  - His Majesty And Condescension . . . 27-30
  - Help In Seven Cases of Need . . . 31-53
    1. The Oath of Ordeal 31-32
    2. National Defeat 33-34
    3. Time of Drought 35-36
    4. Various Afflictions 37-40
    5. The Strangers Prayer 41-43
    6. The Army At War Abroad . . . 44-45
    7. Israel In Captivity 46-50
  - Israel's Privileged Position . . . 51-53
- Solomon Again Blesses the People . 54-61
- Divine Acceptance 62-63 + Re Days Festivity 64-66

2 DIVISION: THE FIRST 80 YEARS OF THE DISRUPTED KINGDOM 12-22

1 ACCESSION OF REHOBOAM: NATIONAL DIVISION Ch 12:1-33.

Ch12: Accession + Folly of Rehoboam - Division
- Jeroboam Petitions Rehoboam At Shechem 1-5
- Divided Counsel Among Rehoboam's Advisers 6-11
- The People Repulsed 12-15
- Revolt 16-17
- Adoram Stoned 18-20
- Rehoboam Refused Permission To Invade Israel 21-24
- Jeroboam's Reign + Apostate Worship 25-33.

2 JUDAH'S KINGS: REHOBOAM TO JEHOSHAPHAT; ISRAEL'S KINGS: JEROBOAM - AHAB 13-22

Ch13: The Rebuke of The Nameless Prophet.
- Jeroboam's Hand Withered 1-5
- Restored by Intercession of Prophet. But King's Hospitality Refused . . . 6-10.
- He Rejects The Hospitality of Prophet of Bethel . . . 11-17
- The Prophet Deceived + Rebuked . . 18-22
- The Prophet Punished 23-32
- Jeroboam's Apostate Priests . . . 33-34

Ch14: Jeroboam's Disaster; Rehoboam's Death.
- Jeroboam Seeks Ahijah's Help in the sickness of his son . . . . . 1-4.
- Ahijah's Message of Doom 5-16
- Death of Abijah 17-18
- Death of Jeroboam 19-20
- Rehoboam's Evil Reign 21-24
- Invasion of Shishak 25-28
- Death of Rehoboam 29-31

Ch15: Abijam + Asa (Judah); Nadab, Baasha (Israel).
- Abijam's Short Reign 1-8
- Long Reign of Asa 9-15
- Hostility Between Asa + Baasha 16-22
- Death of Asa 23-24
- Nadab's Evil Reign 25-26
- Nadab Assassinated Baasha Reigns . . . 27-30
- Summary of Nadab's + Baasha's Reigns . . . 31-34

Ch16: Evil Reigns Baasha, Elah, Zimri, Omri, Ahab (Israel)
- Jehu's Prophecy Against Baasha + his death . . 1-7
- Elah the Drunkard Murdered By Zimri . . . 8-10
- Murderous Reign of Zimri 11-14
- Revolt of Army Under Omri - Zimri Surrender . . 15-20
- Civil War: Omri Defeats Tibni 21-22
- Omri's Reign: Prince of Evil Men . . . 23-28
- Ahab's Vile Reign 29-34

3 MINISTRY OF ELIJAH TO ISRAEL Ch 17-

Ch17: Elijah Cared For In Drought
- Elijah Predicting Drought Is Sustained Cherith 1-7
- Water Failing He Hides At Zarephath 8-16
- Widow's Son Raised 17-24

Ch18: Elijah's Contest With Priests of Baal.
- Elijah Commanded To Reveal Himself . . . 1-2.
- Obadiah's Courageous Faith 3-4
- Obadiah Sent By Elijah To Call Ahab . . . 5-16
- The Great Challenge Is Made - Accepted . . 17-19
- Elijah's Triumph on Carmel . . . . . 20-40.
- The Drought Breaks . . . . . 41-46.

Ch19: God's Care Of His Overwrought Prophet: Elisha Called.
- Jezebel Threatens Elijah, Flees Beersheba 1-3
- Strengthened by Food He Travels To Horeb . . 4-8.
- Elijah At Horeb 9-18
- Elisha Called 19-21

Ch20: Ahab's Syrian Victories: His Sin in Sparing Benhadad.
- Ahab's Defiance of Benhadad's Invasion + Threat . . 1-12
- The Nameless Prophet's Caused Benhadad's Defeat . . 13-21
- The Prophet Warns Ahab Of a 2nd Attack . . 22-25
- With Divine Help Benhadad Again Defeated . . 26-30
- Ahab Foolishly Honors Benhadad . . . 31-34
- Ahab Parabolically Warned His Life Forfeited . . 35-43.

Ch21: Ahab + Naboth: Elijah's Pronouncement of Doom.
- Ahab Craves The Vineyard of Naboth . . . 1-4
- Jezebel Arranges The Murder of Naboth . . . 5-14
- Ahab Takes Possession of the Vineyard . . 15-16
- Elijah Proclaims The Punishment of Yahweh 17-24
- Ahab's Wicked Character 25-26
- Ahab's Final Humility + Yahweh's Mercy . . 27-29

4 DEATH OF AHAB AND JEHOSHAPHAT ELEVATION OF AHAZIAH (ISRAEL) + JEHORAM

Ch22: Alliance of Ahab + Jehoshaphat: Defeat + Death.
- Jehoshaphat Joins Alliance With Ahab Against Syria 1-4.
- False Prophets Predict Victory 5-6
- Jehoshaphat Demands A Prophet of Yahweh 7
- Micaiah's Sarcasm + Prediction of Doom . . 8-28
- Ahab's Disguise: Jehoshaphat's Escape . . 29-33.
- Ahab's Death: Ahaziah's Elevation . . . 34-40
- Summary of Jehoshaphat's Reign (Jehoram) 41-50.
- Ahaziah's Evil Reign . . . . . 51-53.

Summary Of Kings.

Judah		Israel	
Rehoboam	17	Jeroboam	22
Abijam	3		
Asa	41	Nadab	2
		Baasha	24
		Elah	2
		Zimri (one week)	
		Omri	12
	61		62
Jehoshaphat	25	Ahab	22
Jehoram (Though mentioned in Ch. 22 so he did not reign until after Ahaziah's reign)	—	Ahaziah	2
	86		86

---

his friends (Lying the Lord has shared the blessing or spoil he received Heb. 2:14) with his friends. Gn R. 35:2; 66:15. Prov. 18:16, 24.

V. 20 NIV: "He took all the cattle + herds, + his men drove them ahead of the other livestock, saying, This is David's spoil". The other cattle belonged to David's men - who now by general acclamation, save the additional spoil to the leader

made on Mt Gilboa, during which the weakened Israel who had lost confidence in their King (1 Chr. 12:19) had no heart for the battle. In the impending defeat, with his sons slain, Saul found his Kingdom collapsing around him.

Sig "Yah hath given."

Sig. "Father of liberality." He seems to have replaced Ishui (1 Sam. 14:49).

Sig "The King is Salvation."

SAUL'S DEATH. Vv 3-6.

Wounded, defeated and ~~with~~ in agony of depression Saul finds refuge in suicide.

osed by a very strong (Ch 20:5) of chariots and horsemen as well as archers 2 Sam. 1:6.

2. They crossed the stream at the foot of Gilboa by the weight of Philistine attack and ascended the slopes of Gilboa.

3. Sig "Bubbling fountain."

4. They relentlessly pressed home their attack, under a cloud of arrows the chariots and cavalry crossed the Spring of Harod and advanced

EK ON

Mt GILBOA.

DEATH OF SAUL + HIS SON

ISRAEL RETREATS UP Mt GILBOA Vv 1-2.

References.
- Amalekite's Account - 2 Sam. 1:6-10.
- Account giving Divine Judgment 1 Chr. 10:12-14
- Other References 2 Sam 2:9 2 Sam 21:12.

SUICIDES IN SCRIPTURE Saul (below) Ahithophel 2 Sam 17:23. Zimri. 1 Kg. 16:18 Judas. Mat. 27:4-5; Acts 1:18.

THE FINAL ACT IN A LIFE OF TRAGIC DRAMA.

The account of 1 Sam. 31:1-13 is repeated in 1 Chron. 10: 1-12. plus a Divine obituary summarising his failure & real cause of death: "Yahweh slew him" 1 Chron. 10: 13-14. Here should follow the accident to Mephibosheth 2 Sam. 4:4. See opp. 416.

40 yrs (Acts 13:21) of misrule come to an end.

If Saul's armor-bearer was Doeg then they both fell by the same sword as slew the priests of Nob.

V.10. "His body" - His head was placed in Temple Dagon. 1 Chr. 10:10.

VII. House of Ashtaroth - more usu a Temple excavated by C.S. Fisher, A. Rowe & G.M. Fitzgerald between 1921-1933.

Heb. "the" sword-bearer.

the armor = Doeg.?

8 He was convinced of the inevitability & death by the prophecy of the Witch which he now makes certain with his own hand.

9 Jewish tradition identifies him with Doeg, and finds a case of justness in with being destroyed by the sword that slew the priests of Nob.

10 He could not bear being taken alive and suffering the ignominy & insult.

11 Note the additional item of the Amalekite. 2 Sam. 1:10.

12 For the Divine authority see 1 Chron. 10:13-14. Ecc. 9:4-12.

13 Probably a contingent of the army he was personally commanding and who, perhaps, made a last stand.

GENERAL CONFUSION IN ISRAEL V.7

Jezreel Ch 29:11 (2 Ki. 16:1 T = "IN").

II. SAMUEL I. *Saul and his sons slain.*

The battle at Gilboa.

1 Chr. 10:4 Who replaced David 16:21

4 [a] Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest [b] these uncircumcised come and thrust me through, and [c] abuse me. But his armourbearer would not; [d] for he was sore afraid. Therefore Saul took a sword, and [e] fell upon it. [f] Yahweh's anointed 2 Sam 1:14 1:16

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. - 1 Chr. 10:5. Cp V.1.

6 So Saul died, and his three sons, and his armourbearer, and all [m] his men, that same day together. All with him. Abners others remained.

7 ¶ And when the men of Israel that were on the other side of [o] the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. - Cp V. 10.

8 And it came to pass on the

Philistines appear to have extended their conquests only to Beth-shan & Israelite on east returned Cp V.11. at Zelah.

[a] Judg. 9. 54.
[b] Judg. 14. 3.
[c] Ch. 17. 51. Cp
[2] Or, Goliath
mock me.
[d] 2 Sam. 1. 14.
[e] 2 Sam. 1. 20. Cp. Judg. 16. 23, 24.
[f] Cp. 2 Sam. 1. 10.
[g] Cp. ch. 21. 9.
[h] Judg. 2. 13.
[i] 2 Sam. 21. 12 - 13.
[k] Josh. 17. 11. [l] ch. 11. 1-11. Judg. 21. 8.
[m] Or, concerning him. opp. [n] 1 Chr. 10. 6.
[n] Cp. 2 Sam. 2. 4-7.
[o] Cp. ch. 29. 1, 11 with Josh. 17. 16. Judg. 6. 33.
[p] 2 Chr. 16. 14. Nah. Jer. 34. 5.
[q] 2 Sam. 21. 12, 14.
[r] ch. 22. 6.
[s] 2 Sam. 12. 16.
[t] Gen. 50. 10.

later returned to Benjamin & buried in the family sepulchre at Zelah.

16 morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And [c] they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [c] publish *it in* the house of their idols, and among the people. Cf. 21:9 Above.

10 And they put [g] his armour in the house of [h] Ashtaroth: and [i] they fastened his body to the wall of [k] Beth-shan. Top 335.

11 ¶ And when the inhabitants of [l] Jabesh-gilead heard [m] of that which the Philistines had done to Saul; 2 Sam. 2:4 Head in house Dagon 1 Chr. 10:10

12 [n] All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [o] burnt them there. The oak 1 Sa. 31:13

13 And they took their bones, and [p] buried *them* under [r] a tree at Jabesh, and [s] fasted [t] seven days. - David transferred them to the family sepulchre. Cp 2 Sam. 21: 12-14.

V. The western slope of Gilboa rise gradually, but the northern and eastern side fall in rough, steep and precipitous ravines. Down these steep slopes rushed the fleeing and panic-stricken Israelites crossing the valleys of Jezreel and Jordan, carrying with them the dreaded news that Israel's army had failed and the country was open to the ravages of a hated and brutal enemy. They spread panic everywhere, causing the inhabitants of the towns to flee, adding to the general confusion. Little did Israel realise in this moment of darkness, that the nation was on the eve of its greatest glory. See Note Ch 30: 6, 16.

THE PHILISTINES' TRIUMPH 8-10

16 The Amalekite had preceded them. 2 Sam. 1:10. 1 Chr. 10:10

17 To them it would triumph for Dagon. See Note. 1 Sam. 5:2.

18 Israel did likewise with the sword Goliath Ch 21:9 & Ineptune

19 See Upright. Idol of woman standing Upright. The Greek Astarte - the goddess of Fertility. Here, In plural Always for security.

20 House of Quiet. Sit in throat of Valley Jezreel where valley drops down sea ft to level Jordan. Town now occupied by Philistines V.7.

COURAGE OF MEN OF JABESH 11-13

See also 2 Sam. 2:4-7. 21:12. 1 Chron 10:11-12.

21 See Notes Ch. 11. They never lost their gratitude for what Saul did for them on that occasion.

22 They crossed the Jordan and secretly crept up to the city now lately occupied by Philistines where the bones of Saul and his sons hung at the entrance of the chief street 2 Sam. 21:12. - an insult to the Israelites.

23 This doubtless because of the state of decomposition into which the bodies had fallen.

24 State of mourning Gen. 50:11 a lamenting the disaster to Saul & to Israel generally.

AN AMALEKITE CLAIMS TO HAVE SLAIN SAUL Vv 4-10.

An Amalekite, fleeing from the site of battle tries to ingratiate himself into David's favour by claiming falsely to have slain Saul.

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

See why divided. Introduction p. 371.

Accident to Mephibosheth. 2 Sam. 4:4. See Epilogue on cause Saul's death. 1 Chr. 10:13-14.

Originally 1st & 2nd Samuel were one book. See Introductory Note. 1 Samuel. 1.

Summary opp. 416.

CHAPTER I.

1 The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain. 17 David's lament for Saul and Jonathan.

NOW it came to pass after the death of Saul, when David was returned from [a] the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, [c] a man came out of the camp from Saul [d] with his clothes rent, and [e] earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, [a] From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [2] How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened

[a] ver. 13. Gen. 16. 8.
[2] Heb. What was, &c. 1 Sam. 4. 16.
[b] 1 Sam. 30. 17, 26.
[c] ch. 4. 10.
[d] ver. 11. Gen. 44. 13. 1 Sam. 4. 12.
[e] Josh. 7. 6.

417

SUMMARY

SIN TURNS TRIUMPH TO TRIBULATION

1. DAVID'S TRIUMPH Chps 1-10.
   Chps 1-4. King over Judah at Hebron
   Chps 5-10 CIVIL WAR - King over Israel at Jerusalem
2. DAVID'S TROUBLES. Chps 11-24.
   Chps 13-18. David's Family Troubles
   Amnon's sin to Absalom's revolt
   Chps 19-24. David's National Troubles
   Sheba revolt to Pestilence

11-12. David's Sin

ANALYSIS See p. 454

THE 2ND SAMUEL.

INTRODUCTION.

The Book of David's Reign covering a period of 40 yrs. David was 30 when he commenced to reign Ch. 1:5.

Generally believed that Samuel wrote first 24 Chapters 1st Sam. and the balance was the work of Nathan and Gad. 1 Chron 29:29-30.

See note on "The Book of David" p. 370.

Note the book dated Ch. 4:3.

Mt Gilboa

Death of Saul & Jonathan

Israel Retreat

Mt. Gilboa

References.

- Amalekite's Account 2 Sam. 1:6-10.
- Account giving Judgment
- Other References

THE LAMENTATION OF THE BOW OR HOW ARE THE MIGHTY FALLEN!

David's lament over the death of Saul who had been such a bitter enemy. (See opp. 395) shows that the imprecatory psalms were not motivated by personal vindictiveness. Cp Ps. 139:21-22.

V. 14. David implies that he should have helped Saul escape. By the Amalekite's own acknowledgment Saul's life was "yet whole" within him V. 9. David had no particular love or trust of Amalekites at that moment 1 Sam. 30:1.

3. Sadly wounded 1 Sam. 31:3. and overwhelmed with a sense of impending doom 1 Sam. 22:19

3A Another ensign of royalty crown-head a bracelet -arm or strength.

II. SAMUEL

David's lament for

by chance upon mount Gilboa, behold, [a] Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [c] anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took [h] the crown that *was* upon his head, and [k] the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and [m] rent them; and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not [q] afraid to stretch forth thine hand to destroy [r] the LORD's anointed?

15 And [t] David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [v] Thy blood *be* upon thy head; for [x] thy mouth hath testified against thee, saying, I have slain [r] the LORD's anointed.

17 ¶ And David [a] lamented

4 He was probably one of those who came "to strip the slain" on the morrow 1 Sam. 31:8

4 An Amalekite took the crown from off the head of Saul which he had forfeited by his disobedience in the case of Amalek 1 Sam. 15:26; Cp Ex. 17:8-16 Num. 24:20

5 R.V. margin - "giddiness." Heb. = "a dreadful darkness" The Amalekite implied that Saul was badly wounded and that the giddiness of impending death was on him. Surely some record of this would have occurred in the historic account 1 Sam. 31 if it had actually happened and this conversation had taken place.

6 Heb. "Nezer" - Same root as "Nazarite." Sig. "Set apart." Used also of hair. In this case probably a simple fillet or diadem as an ensign of royalty.

DAVID'S GRIEF & REVENGE. VV. 11-16.

7 The Amalekite gloried in his action feeling that it was deserving of praise. But to David he had slain Yahweh's Anointed and earned the extreme penalty of the law. Ex. 22:28; Lev. 24:15. 2 Sam. 4:10 Contrast attitude of David under similar conditions 1 Sam. 24:6. 26:9.

8 Gen. 9:5-6; Deut. 19:10; 1 Sam. 26:9.

8 Prov. 6:2; Matt. 12:36; Luke 19:22; Rom. 3:19

9 David was moved by the national tragedy - which overwhelmed the sense of relief at the death of a personal enemy.

THE LAMENTATION OF THE BOW. VV. 17-27.

A most tender and striking tribute. It covers over all the evil that Saul had done to David when afflicted by the spirit of madness and despondency, and reverts back to the earlier happier days when all Israel applauded the handsome and courageous king, who had so endeared himself in the affections of the nation that even Samuel wept bitterly when he was rejected by Yahweh 1 Sam. 15:11.

The Lamentation is unequally divided by grief into longer and shorter breaks, as David's recollections hurry from one point to another.

His reverence for Saul as Yahweh's anointed, his tender affection for the selfless Jonathan, and his admiration for their bravery and skill finds full expression.

"It is almost impossible to read the noble original without finding every word swollen with a sigh, or broken with a sob. A heart pregnant with distress and striving to utter expressions descriptive of its feelings, which are repeatedly interrupted by an excess of grief, is most clearly painted throughout the whole." (A.C.)

The deep mourning of all Israel, the sense of loss at the defeat of Gilboa, and the death of the King is thus expressed by the banished David.

V. 21. Read the latter part: "there the shield of the mighty was defiled, the shield of Saul was not anointed with oil (but with blood)." Shields were usually anointed with oil in preparation for war Isa. 21:5.

THE FRIENDSHIP OF JONATHAN & DAVID cont. see below

20:16-17; 20:41-42; 23:18. It was completely disinterested. Jonathan realised that the Throne was to be David's & was prepared to be second where David was first 1 Sam. 23:17. - It did not destroy his loyal love for his father. J. had a difficult part to play but he played it well. He was, loyal to his father whilst maintaining to warm a friendship with him which life Saul sought. He was more than a brother - Pr. 18:24

I. *Saul and Jonathan.*

with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use* of the bow: behold, *it is* written in the book [e] of Jasher.)

19 The beauty [f] of Israel is slain upon thy high places: [b] how are the mighty fallen!

20 [c] Tell *it* not in Gath, publish *it* not in the streets of [d] Askelon; lest the daughters of the Philistines [e] rejoice, lest the daughters of [f] the uncircumcised triumph.

21 Ye [g] mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not been [i] anointed with oil.

22 From the blood of the slain, from the fat of the mighty, [l] the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and [o] pleasant in their lives, and in their death they were not divided: they were [n] swifter than eagles, they were [o] stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on [p] ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother [u] Jonathan: very pleasant hast thou been unto me: [w] thy love to [u] me was wonderful, passing the love of women.

27 [x] How are the mighty fallen, and the weapons of war perished!

Traits of Faith & Patience. Key Vv. 1, 4, 8, 9.

CHAPTER 2.

1 David, by God's direction, goeth up to Hebron, where he is made king of Judah.
8 Abner maketh Ish-bosheth king of Israel.
18 Asahel is slain.

6 The use of the bow omitted. The lamentation was entitled "Kasheth" or "The Bow" in remembrance of Jonathan's skill V. 22. It was what the house of Saul and tribe of Benjamin were noted for. 1 Chr. 8:40. 12:2. 2 Chr. 14:8. 17:17.

THE BATTLE OF GILBOA. VV. 19-27

7 Heb. Gazelle - Symbol of beauty and grace. David sees in the death of Israel such calamity as to justify even nature going into mourning.

9 A.V. marg.: "as of one not anointed with oil." Osborn

LAMENTATION FOR SAUL & JONATHAN

TWO CHIEFS AS HE WHO THEY OF OLD V. 22-23

10 The blessings of first fruits given unto Yahweh. Joel 1:9; 2:14. Jeremiah

AN - House, offering

A MOURNING CHANT FOR SAUL ON THOSE HE ENNOBLED. VV. 24-27. Part 25.

DAVID'S PERSONAL LAMENTATION FOR JONATHAN HIS BROTHER V. 25-27

11 A purer, more unselfish love would be hard to imagine. It originated in admiration 1 Sam. 16:1, 3. It was cemented by adversity through pledged words of faith 1 Sam. 18:3-4; 20:16-17 Above.

CHAPTER 2.

All now seemed ready for David to assume the authority and position promised him, and for which he had been anointed. But it was characteristic of the man that he seek Yahweh's guidance first; thus acting on the principle inculcated in Ps. 37:5.

AND it came to pass after this, that David [a] enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b] Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And [c] his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 [d] And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of [h] Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of [h] Jabesh-gilead, and said unto them, [i] Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [j] the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and [k] be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But [l] Abner the son of Ner, captain of [g] Saul's host, took [l] Ish-bosheth the son of Saul, and brought him over to [p] Mahanaim;

9 And made him king over Gilead, and over the [q] Ashurites, and over [r] Jezreel, and over [q] Ephraim, and over [q] Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the [2] time that David was king in [b] Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [t] Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met [3] together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And [u] Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [t] Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [1] three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [m] as light [4] of foot as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [2] from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [3] armour.

---

a Num. 27. 21.
2 Heb. *number of days.*
b Josh. 10. 3.
c 1 Sam. 25. 43. [More]
d Josh. 9. 3.
e 1 Sam. 27. 2, 3. & 30. 1.
3 Heb. *them together.*
f Jer. 41. 12.
g ver. 11. ch. 5. 5.
h Judg. 21. 8. 1 Sam. 31. 13.
i Ruth 2. 20.
k 2 Tim. 1. 16, 18.
l i.e. *the field of strong men.*
5 Heb. *Be ye the sons of valour.*
1 Sam. 26. 6.
m Amos 2. 15.
6 Heb. *of his feet.*
7 Heb. *as one of the roes that is in the field.*
n ch. 22. 31.
1 Chr. 12. 8. Ps. 18. 33. Cant. 2. 17 & 8. 14.
o ch. 3. 6, &c. 1 Sam. 14. 50 [Note] & 17. 55 & 20. 25 & 26. 5, 7, 14, 15. 1 Kin. 2. 5, &c. 1 Chr. 26. 28.
8 Heb. *the host which was Saul's.* 1 Sam. 24. 4.
p Or, Hob 3:19 Eshbaal. 1 Chr. 8. 33 & 9. 39. Cp. ch. 4. 4 & 11. 21.
2 Heb. *from after Abner.* ver. 21, 22, 26, 27, 30. ch. 20. 2, &c.
r ch. 17. 24.
s 1 Chr. 12. 29, 30, 36, 37.
t Josh. 17. 16.
3 Or, *spoil.* Judg. 14. 19.

---

been reserved for a position of honour in David's Kingdom being offered the position of one of the 12 Princes to rule, but did not live to attain it (1 Chron. 27:7. p 416)

GIBEON. The Bethhoron roads were covered by Gibeon, the frontier post between Judah and Benjamin.

Though Ishbaheth reigned over "all Israel," his main army comprised Benjamites. v.25. Cp Prov. 10:25; 17:11; 20:18; 25:8; 26:18-19.

V.14. "Let them play": Abner probably was somewhat reluctant to commence civil war & to put an end to the mutual unwillingness Abner muted to do so the conflict that follow-ed calculated to cause both sides to avenge the blood shed.

THE BOOK OF DAVID — See other notes 2 Sam 1

He was the real founder of the monarchy, the great hero of the nation, the legislator and poet of his country, the reorganiser of its religious worship, and, above all, the one to whom the third great covenant of promise was made. No wonder the description of his life and government occupies so large a place in the Divine record. The Books of Samuel thus consist of three interlaced biographies – Samuel, Saul and David

Abner slayeth Asahel. II. SAMUEL 3. *David waxeth stronger.*

18 Abner evidently recognised in this defeat in the battle of his own choosing the certainty of the ultimate downfall of the house of Saul & eventual need of coming to terms with the determined & ruthless Joab.

But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: [a] wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless [d] thou hadst spoken, surely then [e] in the morning the people had [f] gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to [g] Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore [h] men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem. And [c] Joab and his men went all night, and they came to Hebron at break of day.

[a] 1 Sam. 19. 17.

CHOMESH-foh, stout. The abdomen. NIV = stomach AV = belly.

[b] ch. 3. 27 & 4. 6 & 20. 10.

[c] ver. 18, &c. ch. 3. 22 & 8. 16 & 11. 1 & 12. 26 & 14. 1 & 18. 2, 10 & 19. 1 & 20. 7, 23 & 24. 2, 3. 1 Sam. 26. 6. 1 Kin. 1. 7 & 2. 5, 28 & 11. 15. 1 Chr. 2. 16 & 26. 28 & 27. 24, 34.

AV "But Joab & Abishai pursued..." The sight of their dead brother made them more determined.

[d] To ver. 5. 1 Chr. 3. 1-4.

[e] 1 Sam. 25. 43.

[f] Or, Daniel, 1 Chr. 3. 1. See opp. 418

[g] ch. 14. 23, 32 & 15. 8. Deut. 3. 14. 1 Chr. 2. 23.

[h] ver. 14. Cp. Prov. 17. 14.

[i] 1 Kin. 2. 5, &c.

3 Heb. *from the morning.*

4 Or, *gone away.*

Each army had about 26 miles to walk. V. 32

[j] ch. 21. 8, 10.

[k] ch. 17. 24.

27 The Benjamites were noted for their warlikeness but God was with David. Moreover the tactics of Joab were probably better than those of Abner.

27A Only 7 slain in the general conflict v. 16.

27B Nowhere named.

BURIAL OF ASAHEL

28 About 12 miles from Gibeon. Prob. buried Asahel the day following the battle & that night travelled to Hebron, about 15 miles.

CHAPTER 3

CIVIL WAR. V1

1 Not actual fighting but a hostile and military temper – little, but telling, mischievous frequent engagements, in which there is hope & unity of removing only wear one out. David did not assert himself – waited for God.

SONS BORN TO DAVID IN HEBRON. V2-5.

David was established as King in Hebron & the multiplication of wives, and birth of sons indicated his settled and accepted status. See also 1 Chron. 3. 1-9.

2 "Faithful" He behaved scandalously to his half-sister Tamar, and in consequence was murdered by her full brother Absalom 2 Sam. 13.

3 "A Father Imprisoned" Known also as Daniel 1 Chron. 3. 1. Supposed to have died early.

4 or Abishalom 1 Kings 15. 2. "Father of Peace" Later led a revolt against his father. Slain by Joab.

5 Sig. Cooperation.

6 Sig. "Pertaining to fortress" Bridge. A district between Hermon & Bashan Deut. 3. 10. Josh. 12. 5. 13. 11. 2 Sam. 15. 8. (not to be confused with 1 Sam. 27. 8.) Absalem later sought refuge with his mother's people in Geshur.

7 Sig. Yah is lord. Like Absalom, a handsome boy, spoiled by his father. On death of his elder brothers, he became eldest of David's family. Attempted to seize the throne from Solomon 1 Kings 1. 13. 1 Chr. 28. 1. 29. 5. He was put to death by order of

---

ASAHEL – See Note 2 Sam. 2:18. Asahel seems to have been favorite of the three nephews, the sons of Zeruiah, who made their way to the cave of Adullam. He was set for high honor 1 Chron. 27:7 but did not live to attain it. He was among the top of David's 30 heroes 2 Sam. 23:24 1 Chr. 11:26 etc. He was famous for his fleetness of foot 2 Sam. 2:18. He was courageous, determined = persistent, as was shown by his pursuit of Abner 2 Sam. 2:19-23. He died for his persistence, being slain by Abner in self-defence. He was the youngest in the family 2 Sam. 2:22. His death was treacherously avenged by Joab 2 Sam. 3:27, to the great dismay of David.

COLLAPSE OF ISHBOSETH'S REIGN 3:6-4:12

ABNER CALLS FOR TRUCE

Probably Ammah. Here Abner rallied his forces and strongly entrenched himself. The rest of the tribes, if represented in Abner's forces probably returned home.

Civil war creates bitter blood feuds that could continue long after the Kingdom is established. Prov. 17:14.

31. Joab answered that if Abner had not provoked the battle, Joab would have returned. Joab was probably under orders from David to avoid bloodshed if possible. The whole blame is thrown on Abner – and rightly so. He was a fool. 3:33. He had resorted to a most cruel scene of butchery in order to inflame the passions of the warriors & had reaped as he had sown.

Sig. "Division", or "Gorge". A deep valley north of the Jabbok near Mahanaim. "All Bithron" implies that it was long. Sig "the craggy spot."

ISHBOSHETH ALIENATES ABNER. 6-11

13. He made himself indispensable to the cause of the house of Saul. He saw that Ishbosheth lacked the necessary qualities of true leadership and so long as he remained King the cause was lost, he therefore took steps to supercede him by

420 Solomon for continued insurrection. 1 Kings 1: 51-53. 2: 13-15.

9 Sig. Festal.

10 Sig. Yah hath judged.

11 Sig. Abundance of people.

12 Sig. A calf.

BATTLE BAAL-PER...

Two battles. In th... impotent; in ... The battle is Ya... In the first ... through victorie... advanced throug...

Rizpah and ... the King ... Ishbosheth ... of it accus... causing ... wools

Allet-Stone, Hor... once with house... was tragic Cp. ... 3-11 Vulture ... A Bird of Prey.

actual accusa... most likely ... him a dog's ... belonging to ... -ie Am I ... enemy? Am I tol... treated with in-... whom am the ... sign of your fath... Kingdom, and s... only one capable ... successfully oppos... David?

These words show ... want of this ... folly. He knew ... which had giv... the Kingdom to ... yet out of loy... to the flesh, he ... to defeat His ... Or was it ... Abner all along ... the Kingdom ... himself?

This was presump... Abner's power ... wanting. In Yah... own time the ... would be ... to David. Who ... this man to im... sure that he could ... blish or resist ... will of Yahweh ... thus illustrates ... object weakness ... Ishbosheth. He was ... tool in the hand ... Abner. His father ... could not have to... such insub... dination.

ABNER'S TREACHERY

Abner seems to ... side-crossed Ish-B... for while in true ... with David, he ... ed for Ishbosheth ... force Michal to ... to her former ... and. His negotiati... David were p... conducted s... but to Ishbosheth ... ably represente... would be best t... on to the dem...

I KINGS: THE BOOK OF DAVID

See other notes 2 Sam 1

He was the real founder of the monarchy, the great hero of the nation, the legislator and poet of his country, the reorganiser of its religious worship, and, above all, the one to whom the third great covenant of promise was made. No wonder the description of his life and government occupies so large a place in the Divine record. The Books of Samuel thus consist of three interlaced biographies – [illegible]

ABNER: THE FOOL

2 Sam. 3:33.

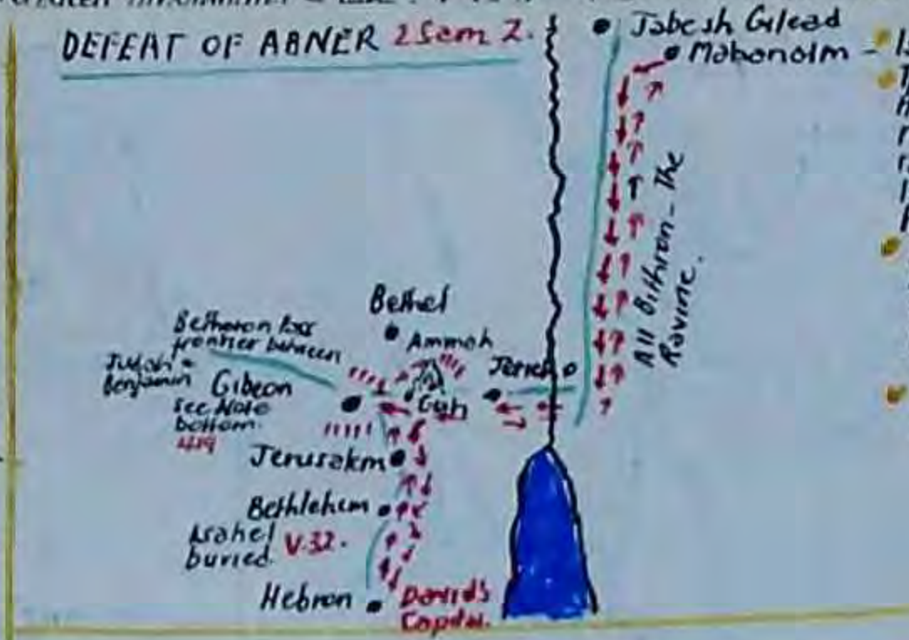
See note on David's dirge at this place. Abner preferred fleshly loyalty rather than God's way, and was destroyed in consequence.

- He was Saul's uncle 1 Sam. 14:50 p. 382 and because of his relationship to the King, his ruthless ability, and his skill in war, he exercised considerable influence during Saul's reign and afterwards 1 Sam. 14:50, 51; 17:55, 57.
- His name signifies Father of Light, and his father's name Ner means Lamp or Brightness, but despite his prominence and power his light was darkened by the equally ruthless Joab.

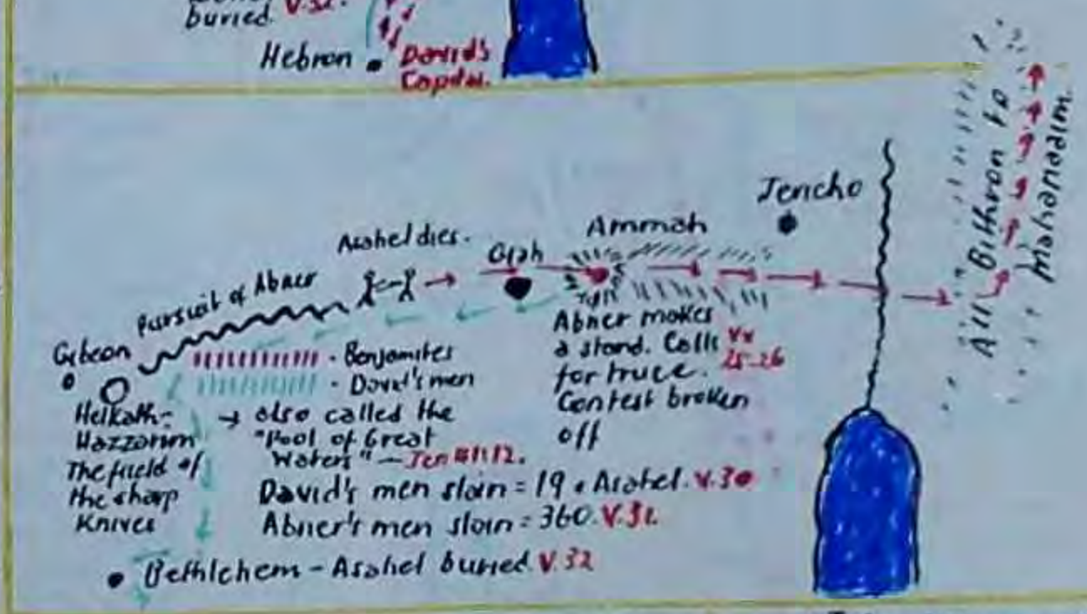
For in his opposition to David he ignored the Divine promise + in his ambition divided the nation and held it in a state of war.

- Abner was not merely ruthless but ungoverned by ideals of morality or considerations of feelings 2 Sam. 3:8, 16. the objects of personal ambition motived him.
- As Commander-in-Chief of the national army, on the death of Saul he should have laid his command at the feet of David. Instead he set up Ish-bosheth, Saul's son, as King 2 Sam. 2:8.
- He incited the personal enmity of the equally ruthless and ambitious Joab. He fought long + bravely against him + after a severe defeat, killed Asahel in self defence 2 Sam. 2.
- As a proud man, he bitterly resented the remonstrance of Ish-bosheth over the matter of Saul's concubines + governed only by fleshly pride + loyalty negotiated with David to support him as King 2 Sam 3:7-12.
- As an unprincipled man he reaped what he had sowed. Joab fearing the loss of his own position + throne for revenge murdered Abner at Hebron calling forth the Dirge of David.
- David gave him a public funeral 2 Sam. 3:32 + later charged Solomon to avenge his murder 1 Kg 2:5-6.

DEFEAT OF ABNER 2 Sam. 2.



- The prepositions of V 9 imply that he exercised stronger rule in the north than in Ephraim, Benjamin etc. He evidently moved south to strengthen his position there.
- Abner had evidently strengthened his position in the north perhaps driving the Philistines from Beth shean V. 9, See note overleaf "Ish-bosheth's reign".
- David remained in Hebron consolidating his strength in Judah.



2 Sam. 1:19. The Beauty of Israel. TSEBIY- The Gazelle. Also sig. prominent, splendour. From a root TSÂBAH - to amass, array an army. The compname of Jonathan indicative of the way he could inspire others. The name is also given Asahel, read "roe" Ch. 2:18

2 Sam. 2:10. Ish-bosheth's age. An interval of 5 years evidently occured before Abner secured the support of the tribes to the elevation of Ish-bosheth. This may have been occupied by Abner in re-establishing control in the area taken by the Philistines in their overthrow of Saul. He was evidently 35 years old at death of his father. The expedition to Gibeon may have been to set up his capital at Gibeah of Saul.

TYPICAL FORESHADOWING Ch. 2.

David anointed first by Samuel 1 Sam. 16:13. Then banished. Now returns to Hebron (to unite) and is there first anointed by Judah Zech. 12:7. This is at the "set time" appointed of Yahweh 2:1. He reigns "in the midst of his enemies" Ps. 110:2. David's rule consistently widens and strengthens. Ch. 3:1. Saul's house represents the strength of the flesh.

DAVID'S SIX SONS IN HEBRON. 2 Sam 3: 2-5.

1. Amnon of Ahinoam : Faithful : Brother (or King) of pleasantness
2. Chileab of Abigail the wife of Nabal the Carmelite: Sustained of a Father, the Father of Joy separated from the fool from the Vine of God.
3. Absalom the son of Maacah the daughter of Talmai King of Geshur: Father of Peace out of Pressure (or Bruising) through My furrows (our own doings) of Pride.
4. Adonijah of Haggith - My Lord is Yah of the Festivals.
5. Shephatiah of Abital - Yah judges as the Father of Dew
6. Ithream of Eglah - Abundance of people through the heifer. She is said to be "David's wife"

- Through faith the broker of pleasantness is sustained through the Father of joy and separated from fools of the vine of God. The Father will give peace out of pressure brought on by the flesh, confirming His covenant name in the festivals, anticipating vindication at the Judgement of the Father of Dew manifested in a multiplicity of people saved by sacrifice + constituting the multitudinous bride of the Beloved.
- David's wives indicated his increasing prosperity and status. Though his polygamy resulted in great tragedies in home life. That a King should permit his daughter to marry David is indicative of his increasing importance among the surrounding nations.

- COLLAPSE OF ISH-BOSHETH'S REIGN 3:6-4:12

that Ish-bosheth lacked the necessary qualities of true leadership and so long as he remained King the cause was lost, he therefore took steps to supercede him by

ers, he becam[e] est of David's [illegible] attempted to [illegible] the throne from [illegible] omon 1 Kings 1:13 [illegible] 2:14, 25. He was [illegible] to death by order o[f]

BATTLE BAAL-PERA[ZIM]

Two battles. In the f[irst] is impotent; in th[e] the battle is Yahw[eh] with. In the first th[e] through violence of [illegible] effected through war[fare]

Rizpah and Abne[r] ...ng's King- ...self Cp 1 Kings shethbosheth ...ut Ish-bosheth ...fore ...my f[ather] ...of it accus- 8 Th[en] ...ser causing 9 for t[he] ...wool ...Hat-Stone. He and s[on] ...ence with house which ...d was tragic Cp. kindn[ess] ...3:3-11 ✓ Vulture A Bird of Prey. house ...actual accusa- 16 bretl[hren] ...was most likely and ...m 17 into ...Am I a dog's thou[ght] ...belonging to a fau[lt] ...- i.e. Am I more ...enemy! Am I to hath[e] ...reated with in- do t[hus] ...ty who am I the 10 ...ge of your fath- from ...Kingdom, and set ...ady one capable Israel ...cessfully oppos- Dan ...David? 18 11 Abn[er]

These words show he ...sent of this ...folly. He knew ...Yahweh had giv- ...the Kingdom to ...and yet out of joy- ...to the flesh, he will ...way to defeat His sh[ame] ...ause. Or was it ab[ove] ...Abner all along is ...ught the Kingdom ...himself? 19 on ...This was presump- ...Abner's power ...waning. In Yah's ...own time the ...would be ...to David. Who ...this man to im- ...that he could ...ish or resist ...will of Yahweh. ...thus illustrating ...abject weakness ...Ish-bosheth. He was ...a tool in the hands ...Abner. His father ...uld not have tol- ...ated such insub- ...ordination.

ABNER'S TREACHERY 12

Abner seems to have ...ble-crossed Ish-bosh[eth] ...for while in intrig[ue] ...with David, hear[t] ...ged for Ish-bosheth ...force Michal to re[turn] ...her former hu[sband] ...negotiation[s] ...ere prob[ably] ...secre[t] ...th[e]

THE BOOK OF DAVID

See other notes 2 Sam. 1

He was the real founder of the monarchy, the great hero of the nation, the legislator and poet of his country, the reorganiser of its religious worship, and, above all, the one to whom the third great covenant of promise was made. No wonder the description of his life and government so large a place in the living [illegible]

● From Ziklag David sends presents to friends of the elders of Judah. 1 Sam. 31: 26-31. - Underlined: ——

INCREASING SUPPORT FOR DAVID

Brave & skilful warriors moved to swell the numbers of David's supporters at last recognising that there was no national future with the house of Saul 1 Chr. 12:1. Every day the number of such were augmented until he had a large army 1 Chr. 12:22. Men of Benjamin Vv. 2-7. Gad Vv. 8-15 Judah V16 were among their number. These added to the captains of Manasseh who had joined him at Ziklag 1 Chr. 12:19-21. ● But there was no national acknowledgment of his stature. This led him to enquire of Yahweh 2 Sam 2:1.

DAVID ANOINTED AT HEBRON CH 2:4.

The Philistines must have known of this but did nothing to crush his rising power. Why? Because they imagined that they were allied to him through Achish, saw his uprise and the growing antagonism between David & the house of Saul as furthering their cause & adding to their dominance.

ISHBOSHETH'S REIGN V. 9.

A different preposition is used for the first three names from that employed afterwards, as though Ishbosheth's reign was a reality over Gilead & Jezreel, but only a shadowy claim over Ephraim etc.

To exercise control over Asher & Jezreel, Abner must have either expelled the Philistines from Bethshan, or gained definite advantage over them. The Trans jordan tribes could muster 120,000 men of war 1 Chr. 12:37 so that Abner had sufficient forces at command to successfully resist or expell the Philistines in Jezreel.

DEFEAT OF SAUL: The initiative to battle evidently came from the Philistines who massed at Aphek 28:1. Saul evidently took what army he had to Gilboa to seek the witch V.7. At the spring of Harod he had no where to retreat 29:1. The witch confirmed the public declaration of Samuel 15:28, a general sense of defeatism pervaded Israel causing many to desert to David at this time 1 Chr. 12:19-21. so that Saul's fall was inevitable. The Philistines on sensing this had massed their full army for a final conflict.

The battle of Gilboa

The death of Jonathan, Abinadab & Melchishua apparently left only Ishbosheth of Saul's house 2 Sam. 2:8 & P. 382.

...ly avenged by Joab 2 Sam. 3:27. to the great David.

● COLLAPSE OF ISHBOSETH'S REIGN 3:6-4:12

cause of the house of Saul. He saw that Ishbosheth lacked the necessary qualities of true leadership and so long as he remained King the cause was lost, he therefore took steps to supercede him by

death of his elder brothers, he became eldest of David's family. He attempted to seize the throne from Solomon 1 Kings 1:13. 1 Chr. 23:1. 28:5. He was put to death by order of

BATTLE BAAL-PERAZIM CH5:17-25.

Two battles. In the first the Philistine idols are shown to be impotent; in the second the Philistines are cut off. The battle is Yahweh's; He is Lord of the Bursting forth. In the first the Philistines are swept away as through violence of waters - Baptism; in the second destroyed through war. - Armageddon. Between both there is anxiety & weeping. This is suggested by the presence of the BĀKĀ' trees. The word signifies "weeping". Ps. 84:5-8. In the plural BEKAIM - weepings. Life can be a Vale of Tears until the marching forth of the Elohim is heard. The identification of the Tree is unknown. The battles resulted in. 1. Revenge on the captivity of the Ark, taken by the Philistines - for their idols prove impotent in captivity. 2. Decisive "cutting off" of P. COAZED by conquest.

ABNER INTRIGUES WITH ELDERS OF ISRAEL vv17-18

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [2] in times past *to be* king over you:

18 Now then do *it:* [c] for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the [d] ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, [h] that they may make a league with thee, and that [i] thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to

ABNER'S TREACHERY 12

28 Abner seems to have double-crossed Ish bosheth, for while intriguing with David, he arranged for Ish bosheth to force Michal to return to her former husband. His negotiations with David were probably conducted secretly whilst to Ish bosheth, he probably represented that it would be best to conform to the demand of David who was daily growing in power. Ish bosheth seems to have been unaware of Abner's intention of serving David. Cp. Ch. 4:1.

DAVID DEMANDS THE RETURN OF MICHAL vv13-16

22. See Note 1 Sam. 18:20.
23. A formal demand was made, probably at the suggestion of Abner.
24. However distressing it was to take Michal from a husband who loved her tenderly, prudence and policy demanded that David strengthen his position. He could not leave a princess in the possession of a man who might, in her right, make pretensions to the throne. She was David's lawful wife and not that of Phaltiel, and to have her restored to him at this time would demonstrate to the followers of Saul the strength of his claim to the power and the weakness of the opposition. It would also show that he bore no malice against the House of Saul. The restoration again made David sovereign to Saul, showing how strong were his claims to the throne.
25. Sig. Deliverance. by El. 1 Sam 25:44.
26. Sig. A Mon.
27. Sig. Young man - A town near Mt Olives.

INTRIGUE WITH BENJAMIN vv19-21

A special approach was necessary in this the tribe of Saul. But who better to accomplish this than the wily Abner who was also of Benjamin

They were doubtless tired of the bloodshed and civil war, and the leadership of Ish bosheth, the weak, irresolute son of Saul.

INTRIGUE WITH DAVID vv20-21

Delegates of the tribes.

"Man proposes, but God disposes." It was not in the power of Abner to give or withhold the Kingdom from David. Yahweh was the Disposer. Abner was not permitted to do what he here proposes.

In good faith.

JOAB ACCUSES ABNER OF TREACHERY vv22-25.

David's Kingdom was established in the South, and it required not only that he wage war with house of Saul, but with those enemies without who were pressing on the borders, and invading the land.

Sig. Yah is Father. Anoph of David Ch. 2:18.

Joab sought revenge upon Abner because he had occasioned the death of his brother Asahel Ch. 2:23. In addition, Joab was jealous lest he be superceded by the powerful Abner. David's methods had been very faithful & highly useful to him in his distresses; & from gratitude & natural affection he had

As painful as it was for Phaltiel he had done wrong in marrying another man's wife, & David no doubt had felt equal anguish when Michal had been forcibly taken from him.

inadvertently allowed them to assume almost as much ascendancy over him as Abner had over the weak Ish bosheth. This emboldened them, especially Joab, to a high degree of presumption.

DAVID'S REBUKE V.31. David would gladly have had Abner as a counterpoise to Joab's too-great power. But he was indispensable. David's men were largely outlaws I Sam. 22:2, & Joab, brave, skilful and unscrupulous was a man after their own heart. They had just returned with great booty from a foray under his

deceive thee, and to know [a] thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [e] took him aside in the gate to speak with him [2] quietly, and smote him there [f] under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the [3] blood of Abner the son of Ner:

29 [g] Let it rest on the head of Joab, and on all his father's house; and let there not [4] fail from the house of Joab one [h] that hath an issue, or [i] that is a leper, or that leaneth on [k] a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [l] Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [m] Rend your clothes, and [n] gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [o] bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king [p] lamented over Abner, and said, Died Abner as a [5] fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before [6] wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came [b] to cause David to eat meat while it was yet day, David sware, saying, [c] So do God to me, and more also, if I taste bread, or ought else, [d] till the sun be down.

36 And all the people took notice of *it*, and it [2] pleased them: as whatsoever the king did [2] pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [7] weak, though anointed king; and these men [h] the sons of Zeruiah [i] be too hard for me: [k] the LORD shall reward the doer of evil according to his wickedness.

[a] Ezek. 43. 11. 1 Sam. 29. 6.

[b] ch. 12. 17. Yg. The turning Aside

[c] ver. 9. Probably when Eunuch baptised Acts 8: 36

[d] ch. 1. 12.

[2] Heb. was good in their eyes. Josh. 22. 30. Cp. ch. 19. 18, 27, 37, 38.

[e] ch. 20. 9, 10. 1 Kin. 2. 5.

[3] Or, peaceably.

[f] ch. 2. 23. The murder evidently roused resentment

[4] Heb. through bloods. out the land

[5] Heb. tender. Gen. 29. 17.

[g] 1 Kin. 2. 32, 33.

[h] 1 Sam. 26. 6. A cripple

[i] Cp. ch. 19. 7.

[k] Ps. 28. 4 & 62. 12. 2 Tim. 4. 14.

[6] Heb. be cut off. Ps 37: 38

[l] Lev. 15. 2.

[m] Lev. 21. 2. 2 Kin. 5. 1.

[n] Prov. 31. 19. Cp. Ex. 21. 19.

[o] ch. 2. 23. 1 Chr. 27. 7.

[p] Ezra 4. 4. Is. 13. 7. Jer. 6. 24.

[q] ch. 1. 2.

[r] 1 Kin. 20. 31.

[7] Heb. *soft.*

[s] Heb. *bird.*

[t] ch. 23. 37. Josh. 18. 25.

[u] Cp. 1 Sam. 31. 7.

[v] ch. 6. 20, 22. Neh. 11. 33.

[w] ch. 2. 27.

[x] ch. 9. 3.

[y] ch. 13. 12, 13.

[8] Heb. *children of iniquity.* ch. 7. 10. Ps. 89. 22.

[z] 1 Sam. 29. 1, 11.

422

DAVID COMMANDS MURDER OF ISHBOSHETH. V.5. Probably at the time of Saul's massacre of the Gibeonites 2 Sam. 21:2

10 Sig. Two wine presses Situated towards eastern border Benjamin

11 There was general exodus of Saul's supporters east over the Jordan where he had some sympathisers, at the time of his

---

The Gateway. Cp Ch. 18:29, 33 - In the darkness of which Joab could draw his sword unknown to Abner.

ABNER MURDERED. Vv 26-27.

JOAB TREACHEROUSLY AVENGES THE BLOOD OF HIS BROTHER

39 Sig. Effervescence. Doubtless a bubbling spring. About 2½ miles from Hebron

40. This was unprovoked, cold-blooded murder. Joab & possibly feared that Abner might supercede him as Captain. Later he murdered Amasa for the same reason 20:10. His power and influence had fallen to the extent that David found it difficult to bring him to justice.

Abishai was confederate with Joab in this murder. V.10.

DAVID CONDEMNS MURDER OF ABNER. Vv 28-31.

That is Judah. This was said for the benefit of Benjamin and northern tribes. The murder of Abner seems to have delayed the union in the nation for it was 5 yrs after death of Ishbosheth before David accepted by whole nation 5:1-3.

Joab's action threatened to destroy the work of reconciliation and to stir into flame the embers of revolt and war that were smouldering. David therefore publicly demonstrated that neither he nor his followers condoned the murder of Abner.

The Hebrew can be rendered as future — "It will rest" etc. this prophecy fulfilled. I Kings 2:32-33

Can be rendered: "There shall not..." Joab had acted in such merciless fury as to put himself beyond the help of Yahweh and leave himself open to all manner of trouble. All kinds of disasters would be felt by the house of Joab

LAMENTATION FOR ABNER. Vv 32-34

For the signification of this see Josh 2:18.

Joab commanded to act the part of principal mourner!!

Veils were made of hair — thus - haircloth

This was a diplomatic move on the part of David to conciliate Israel. Hebron was the royal city at the time and burial there was an honour. Cp 2 Chr. 24:16 later Ishbosheth was likewise buried there. Ch. 4:12.

David meant that he died innocently expecting blood from the one who slew him. His hands were not bound nor his feet

---

DAVID'S REBUKE V.31. David would gladly have had Abner as a counterpoise to Joab's too-great power. But he was indispensable. David's men were largely outlaws I Sam. 22:2, & Joab, brave, skilful and unscrupulous was a man after their own heart. They had just returned with great booty from a foray under his command V.22 & it was a brave & manly thing in David to rebuke him so openly & dismiss him from his command. Cp Ch. 5:8. Had he attempted more, & Joab had stood upon the defence, there were plenty "men of belial" I Sam 30:22 to side with him & David might have met the fate threatened Imm at Ziklag. I Sam. 30:6. As it was he proved himself to be king, & Joab, in spite of everything remained a loyal & skilful officer, one even trusted with perilous & disgraceful secrets Ch. 11:14. See p. 58 a.

50 It was customary to conclude a funeral with a meal. Jer. 16:7 Ezek 24:17.

51 His action in connection with the murder of Abner. They saw that David was sincere in his actions.

52 Like Christ whom he typed, he had no desire to triumph over his enemies in that way.

53 The word signifies a powerful man - not a great man in the moral sense. Cp its use. Ch 3:10, 9:9

54 David was depressed by the murder of Abner. It weakened his hold on the kingdom, ruining the opportunity of reconciliation, and delaying the fulness of the King de jure being established. David desired to do what was right in the sight of Yahweh but was hindered by Joab.

55 The word means difficult. They were difficult to control, and yet held positions which made it difficult for David to discipline them.

56 Heb. "Na'ar" See note Gen. 18:12.

CHAPTER 4.

MURDER OF ISHBOSHETH.

1 He probably did not realise that Abner was intriguing to betray him

2 They could see that Ishbosheth did not have the qualities that make for true leadership.

3 Marauding troops that attacked Judah from time to time.

Sig Affliction

Sig. A horse-man.

Sig. Pomegranate

A Gibeonite town Josh. 9:17 about 6 m. Nth Jerusalem. These men were the Canaanites.

Sig "Wells." On the border of Benjamin Josh. 18 28 about 6 m. nth Jer.

4 Probably at the time of Saul's massacre of the Gibeonites 2 Sam. 21:2

---

statement of this verse is here included to show that apart from Ishbosheth, there was no one of the house of Saul capable of taking over the leadership of the nation. The infant son of Jonathan, lame on both feet was unable to succeed his father, or avenge the death of Ishbosheth, so the way was open for the ascension of David

12 Saul not only slaughtered them but seized their territory. Naharai, a Beerothite was armour-bearer to Joab (I Chr. 11:39) implying that some found refuge with David. Beeroth was one of the 4 towns reserved for the Gibeonites Josh 9:17.

DAVID'S REBUKE V.31. David would gladly have had Abner as a counterpoise to Joab's too-great power. But he was indispensable. David's men were Israel's militia (1 Sam 22:2 ... David's men

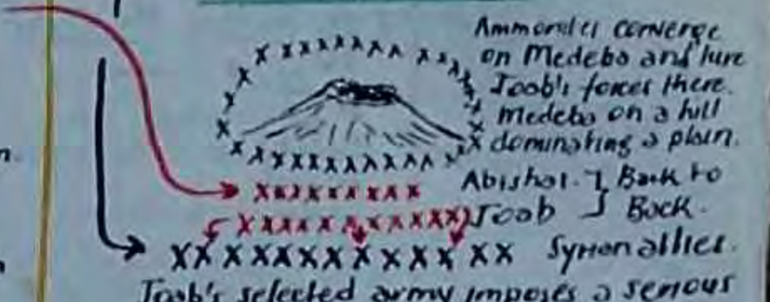
command V.22 & it was a brave & manly thing in David to rebuke him so openly & dismiss him from his command. Cp Ch.5:8. And he attempted more, & Joab had done upon the defeat ...

BATTLES OF REPHAIM

1st Attempt: • Philistines move up Valley Rephaim to attack Jerusalem • David concentrates his forces at Adullam to attack along the valley, bottle up their retreat and draw from Jerusalem. ■ The three captains obtain water from Bethlehem 2 Sam 23:13-17. • David moves to his chosen site of battle - Baal Perazim & defeats the Philistines 2 Sam. 5:17-21.

2nd Attempt • Philistines again attack along the same route, perhaps bringing reinforcements 2 Sam. 5:22. David retreats or "turns away from them" 1 Chr. 14:14 drawing them to the Bechaim Wood where his forces awaited the sign to attack and defeat the invaders 2 Sam. 5:22-25.

BATTLE OF MEDEBA



Joab's selected army imposes a serious defeat upon the Syrian allies after which the Ammonites are forced to retire.

DAVID'S DIVERSIFIED ARMY

The Benjamite division was particularly skilful in "handling the bow" and in slinging stones with either hand 1 Chron. 12:2.

The Gadites were noted for speed and in their use of shield - buckler 1 Chr. 12:8

The men of Judah bore shield and spear 1 Chr 12:24.

The men of Naphtali bore shield and spear 1 Chr. 12:34.

The Zebulunites with various instruments of war were noted for their discipline and determination 1 Chr. 12:33.

Those of Issachar were outstanding in scouting and specialised in guerrilla independent action 1 Chr. 12:32.

David could call upon tribal contingents to furnish bowmen • slingers light and heavy lancers, the former good at fighting in individual combat in difficult terrain, the latter (the Judah contingent) forming the closely arrayed heavy phalanx. These were assisted by spearmen, who would hurl their spears before charging the foe with drawn swords. Other contingents less specialised were trained to fight in rank and file.

In addition to these specialised forces twelve monthly, non tribal and non-territorial divisions were created. This provided a force of 24,000, on one month active reserve duty each year 1 Chr 27:1.

... 14. He had done what David had consistently condemned - lifted up his hand against Yahweh's Anointed Cp Jer. 17:11

So This lamentation, publicly uttered must have galled Joab exceedingly. Heb. = Sons of 'arlah" - See Margin.

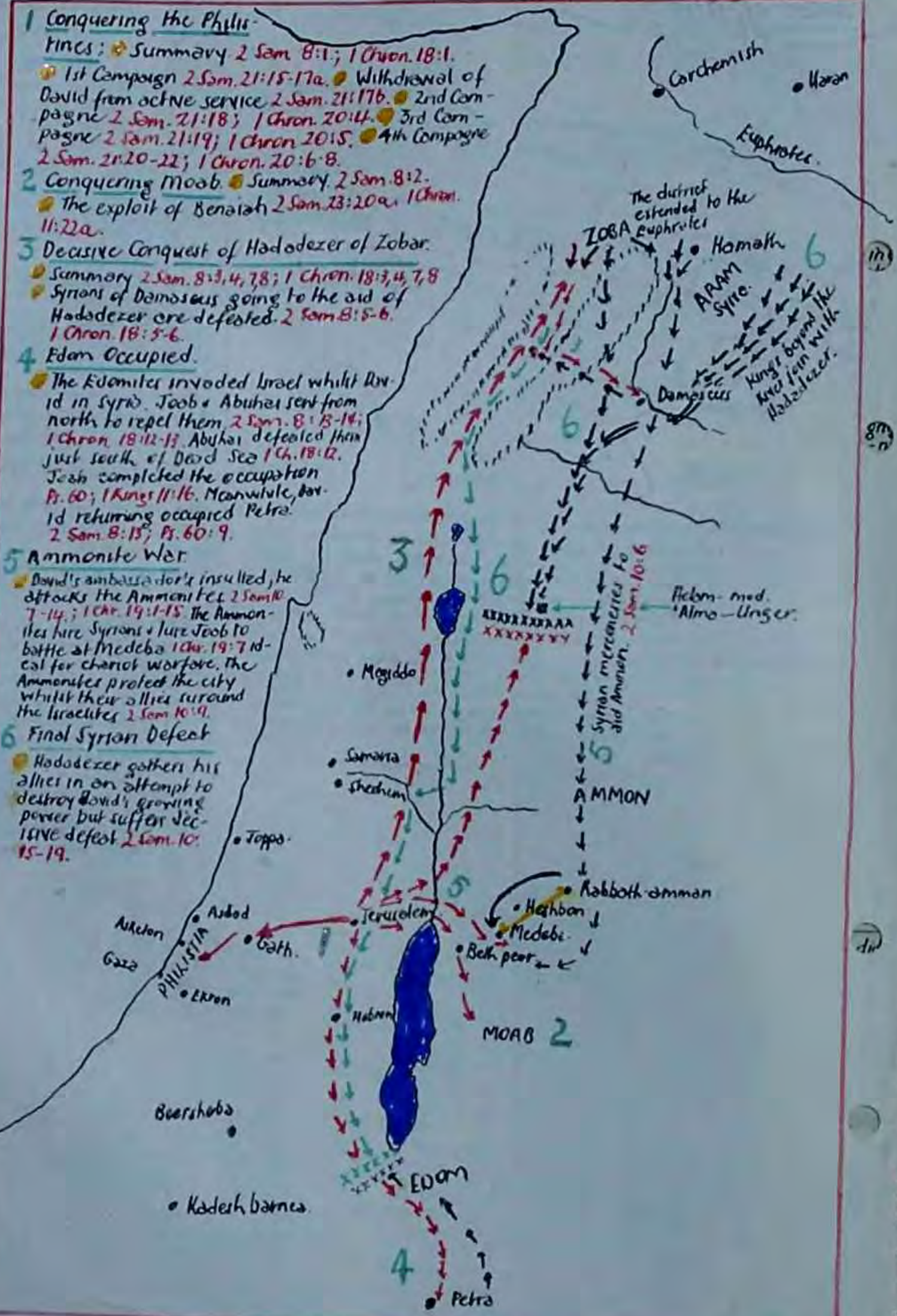
12. Saul not only slaughtered them but seized their territory. Naharai a Beerothite was armour-bearer to Joab (1 Chr. 11:39) implying that some found refuge with David. Beeroth was one of the 4 towns reserved for the Gibeonites Josh 9:17.

... 10 Sig. Two wine presses situated towards eastern border Benjamin

11. There was general exodus of Saul's supporters east over the Jordan where he had some sympathisers, at the time of his defeat 2 Sam 21:2. The

DAVID'S REBUKE V.31. David would gladly have had Abner as a counterpoise to Joab's too-great power. But he was indispensable. David's men were largely outlaws 1 Sam. 22:2, & Joab, brave, skilful and unscrupulous was a man after their own heart. They had

command V.22 & it was a brave & manly thing in David to rebuke him so openly & dismiss him from his command. Cp Ch. 5:8. Had he attempted more, & Joab had stood upon the defence, there were plenty "men of belial" 1 Sam 10:22 to side with him & David might have met the fate threatened



there. Ch. 17:17.

David meant that he died innocently expecting good from the one who slew him. His hands were bound nor his feet

ly condemned - lifted up his hand against Yahweh's Anointed. Cp Jer. 12:11

for this lamentation, publicly uttered must have galled Joab exceedingly. Heb. = Sons of 'avish" - See Margin.

ed their territory. Nahorai a Beerothite was armour-bearer to Joab (1 Chr. 11:39) implying that some found refuge with David. Beeroth was one of the 4 towns reserved for the Gibeonites Josh 9:17.

border Benjamin 11. There was general exodus of Saul's supporters east over the Jordan where he had some sympathisers, at the time of his

ISRAEL TURNS TO

Some interesting details of the manner in which Gedaliah came to the throne. The consummation of violence were directed against. & Ishbosheth was

Dar

fled she fell, nam

5 the Baa the hou on 6 the tho whe cun cha esc 7 the in sm bet hea thr 8 of he Be the Gi th lor an g ch th th re ac in g h h

Men who supported David at that time 1 Chr. 12:25; 2 Sam. 23:8-23

ALL ISRAEL TURNS TO DAVID. CH.5:1.

Some interesting details are added by 1 Chron.12:23-40 of the manner in which the various tribes on both sides of the Jordan came to Hebron + the joyful festivities on that occasion. The consummation to which events in Yahweh's providence were directed had now come. Saul, Jonathan, Abner, + Ish-bosheth were dead. Many had already turned to David; the Philistines + possibly other enemies were restless + threatening; and to acknowledge David as King was to the advantage of all. He had been designated by Yahweh as their King, Captain + Shepherd + now the time had come when all Israel should accept him as such.

THE TYPE: The Shepherd V.2. as Christ V.3. at 30 Luke 3:23 confirms a Covenant providing for fellowship (Hebron) V.3. Through

David anointed king over all Israel. II. SAMUEL 5.

fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was (a) Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as* though they would have fetched wheat; and they smote him (c) under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away (d) through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, (e) which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, "*As* the LORD liveth, (f) who hath redeemed my soul out of all adversity,

10 (g) When one told me, saying, Behold, Saul is dead, (h) thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, (i) who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now "require his blood of your hand, and take you away from the earth?

12 And David commanded his (a) young men, and they slew them, and cut off their hands and their feet, and (b) hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the (b) sepulchre of Abner in Hebron.

CHAPTER 5.

1 The tribes anoint David over Israel. 6 He taketh Zion from the Jebusites, and dwelleth in it. 13 Eleven sons are born to him in Jerusalem. 17, 22 He twice defeateth the Philistines.

(c) THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, (d) we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, (e) thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, (f) Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to (g) Hebron; and king David made a league with them in Hebron (h) before the LORD: and they (i) anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, (j) *and* he reigned forty years.

5 In Hebron he reigned over Judah (k) seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went (l) to Jerusalem unto (m) the Jebusites, the inhabitants of the land: which spake unto David, saying, (n) Except thou take away the blind and the lame, thou shalt not come in hither: (o) thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: (p) the same *is* the city of David.

8 And David said on that day,

(a) Mark 14. 51.
(b) ch. 9. 6. Or, *Merib-baal*, 1 Chr. 8. 34 & 9. 40. Cp. ch. 2. 8 & 11. 21.
(c) ch. 3. 32.
After V.3 see 1 Chr. 12:23-40
(d) ch. 2. 23.
(e) To ver. 10, 1 Chr. 11. 1-9. 1 Chr. 12. 23-40.
(f) Gen. 29. 14.
(g) 1 Sam. 18. 13.
(h) ch. 2. 29.
(i) 1 Sam. 16. 1, 12. Ps. 78. 71, 72. Cp. ch. 7. 7.
(j) 1 Sam. 10. 2, 10, 11 & 23. 15 & 25. 23.
(k) ch. 2. 3.
(l) ch. 3. 12, 13, 21. 1 Sam. 18. 3 & 23. 18. 2 Kin. 11. 17.
(m) Judg. 11. 11. 1 Sam. 23. 18.
(n) Ruth 3. 13.
(o) 1 Chr. 26. 31 & 29. 27.
(p) Gen. 48. 16. 1 Kin. 1. 29. Ps. 31. 7.
(q) ch. 2. 11. 1 Chr. 3. 4. Cp. 1 Kin. 2. 11. 1 Chr. 29. 27.
(r) ch. 1. 2, 4, 15.
(s) Heb. *he was in his own eyes as a bringer, &c.*
(t) Judg. 1. 21.
(u) Cp. Below Josh. 15. 63.
(v) Or, *which was the reward I gave him for his tidings.*
(w) Or, *saying, David shall not, &c.*
(x) Gen. 9. 5, 6. 1 Chr. 21.
(y) Ver. 9.
(z) 1 Kin. 2. 10 & 3. 1.

423

CONQUEST OF JERUSALEM. V.6-10.

Other references. 1 Chron. 11:4-9.

The Jebusites were in possession of the upper city, though it seems the Israelites had access to the lower city. Cp. Note 2nd para. 1 Sam. 17:54.

16 They were so confident of holding the citadel against David that they claimed that if it were manned only by the blind and the lame they would be sufficient to hold David at bay.

18 Or: Kennicott's amended translation = "Thou shalt not come in hither; for the blind and the lame shall drive thee away, by saying, Thou shalt not come in hither.

DEPUTATION TO DAVID. V.1-5.

1 All Israel turn to one man, as all mankind shall ultimately seek the son of David. Ps. 72:17. See above.

See note top p. 419.

2 The basis of their approach was threefold. 1 He was their kinsman and therefore qualified to redeem. 2 He was experienced and had proved his capability. 3 He was Divinely appointed, and therefore the right one to

Cp. Gen. 2:23. Common interests and sympathies.

5 Guided and protected.

6 Divinely appointed. Below vers. 12.

7 Heb. "Shepherd".

8 They represented the various tribes, the armed might of which is given in 1 Chron. 12:23-40. The tribes also brought provisions for a feast. Kgs. 4:22 and for 3 days the deputies and those gathered together feasted with David and his men to celebrate his appointment over Israel.

9 There must have been some delay between the death of Ishbosheth and when the nation was prepared to accept David. Cp. Ch. 2:10 with V.5.

10 Solemnised a covenant. Cp. 1 Chron. 12:40.

11 A simple yet expressive ceremony, reminding the people of the Divine appointment of the King, and symbolising to the King from whence must come his strength and help. Cp. Exod. 30:22-33.

KING OVER ALL ISRAEL. V.11-16.

Other references.

12 So also Jesus, Luke 3:21.

13 Period of probation. Cp. Deut. 25. 1 Ch. 26:31; 29:27.

40½ years, but when reduced to calendar Years = 1110 years.

14 For reason of this see note Josh. 8:29. Deut. 21:22-23.

15 I.e. over by the pool. Every one must go for water, so that it would be the most public portion. Thus honoring it. See note Ch. 3:32.

CHAPTER 6

Other references. 1 Chron. 13:1-14. A 3 day celebration of joy. 1 Chr. 12:39-40.

DEPUTATION TO DAVID. 1-2

1 All Israel turn to one man, as all mankind shall ultimately seek the son of David. Ps. 72:17. See above.

See note top p. 419.

2 The basis of their approach was threefold. 1 He was their kinsman and therefore qualified to redeem. 2 He was experienced and had proved his capability. 3 He was Divinely appointed, and therefore the right one to

Cp. Gen. 2:23. Common interests and sympathies.

5 Guided and protected.

6 Divinely appointed. Below vers. 12.

7 Heb. "Shepherd".

8 They represented the various tribes, the armed might of which is given in 1 Chron. 12:23-40. The tribes also brought provisions for a feast. Kgs. 4:22 and for 3 days the deputies and those gathered together feasted with David and his men to celebrate his appointment over Israel.

9 There must have been some delay between the death of Ishbosheth and when the nation was prepared to accept David. Cp. Ch. 2:10 with V.5.

10 Solemnised a covenant. Cp. 1 Chron. 12:40.

11 A simple yet expressive ceremony, reminding the people of the Divine appointment of the King, and symbolising to the King from whence must come his strength and help. Cp. Exod. 30:22-33.

KING OVER ALL ISRAEL. V.11-16.

Other references.

12 So also Jesus, Luke 3:21.

13 Period of probation. Cp. Deut. 25. 1 Ch. 26:31; 29:27.

40½ years, but when reduced to calendar Years = 1110 years.

"Destroying shame" Jer. Ish-bosheth called "Merib-baal" 1 Chron. 8:33 9:39. for Baal synonymous with shame to mind of Heb. Israelite.

DESERTION OF GIBEONITES. V.1-3

They had suffered from Saul. 1 Sam. 21:1 and now practised vengeance from the house of Saul.

These captains were naturally familiar with the custom of the country to work very early and late and to rest during the heat of the day at noon.

It was the custom to allow soldiers a certain quantity of corn, with other articles of provision and some pay, and as it was the custom to grind the corn, as need be at the break of day, these two captains went very early the day before to the palace where it was stored to fetch wheat in order to distribute it to the soldiers beneath them. — Treasury of Scriptural Knowledge.

The Sept. and Jos. (Ant. 7:2:4) add that the attendant of the door whose job was to sift the wheat had, in the heat of the day, fallen asleep. Thus the circumstances were ripe for the act of revenge and murder.

The act of Revenge and Treachery was committed, and with the grueseome evidence of the crime the two conspirators sped through the darkness of night to the refuge of David's city where they expected to receive the reward that usually accompanies good tidings.

DAVID PUNISHES THE MURDERERS. V.9-12.

16 This was the attitude of David in the face of all the trials and difficulties, the violence and dark deeds of treachery and murder that had surrounded him. Yahweh had saved him out of it all and he had no use for the treachery and murder of these two captains to assist him to the Kingdom.

17 The use of this word here implies one innocent of the wrong for which he suffers.

Ch. 5:3 Men who supported David at that time 1 Chr. 10-25; 2 Sam. 23:8-29

V.2. "Led est out" Num. 27:17; 1 Sam. 18:13, 16; 25. 28. Rev. 19:11-14.

"Feed" Ps. 78:70-72. Isa. 40:11; Ezek. 34:23; 37:24-25; Mic. 5:4; John 10:3, 4, 11.

"A Captain" Isa. 55:4; Heb. 2:10. Rev. 17:14.

V.6. Jebus. Josh. 15:63; 18:28; Jud. 1:8; 1:21; 19:10-12.

V.4. 30 years. 10 x 3 - The number of responsibility multiplied by that of Divine manifestation.

V.7. Zion. The first occurrence. Ges: = Sunny. Str = conspicuousness.

rendered. A GENERAL SUMMARY OF HIS REIGN.

DAVID'S POSITION ESTABLISHED. vv 12-16

See also 1 Chron. 3:4, 14:3-7.

27 i.e. Yahweh's. 1 Chron. 29:11. This was the Kingdom of Yahweh on earth, typifying that which Christ shall establish. c Num. 24:7.

28 This was not done immediately, the statement anticipates history for some

David twice defeateth the Philistines.

16 Whosoever getteth up to @the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, c *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from d Millo and inward. f Ps 2:8, 9:7

10 And David (e) went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And g And h Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and (i) masons: and they built David an house. - 1 Ki 7:2. 7:16

12 And David perceived that the LORD had established him king over Israel, and that k he had exalted his kingdom for his people Israel's sake. — 7:23-26.

13 ¶ And (m) David took *him* (n) more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; (o) Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and (p) Elishua, and Nepheg, and Japhia,

16 And Elishama, and q Eliada, and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines r came up to seek David; and David heard *of it*, s and went down to the hold.

18 The Philistines also came and t spread themselves in u the valley of Rephaim.

19 And David (w) enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to b Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place (x) Baal-perazim.

21 And there they left their images, and David and his men (y) burned them.

22 ¶ And the Philistines came up yet again, and z spread themselves in the valley of Rephaim.

23 And when (a) David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou (b) hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then c shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from (d) Geba until thou come to (e) Gazer.

@ Ps. 42:7. Rend. water-spout.
b Is. 28:21. See addition at comment. 1 Chr. 11:8.
c 1 Chr. 11:6.
20 Or, *Because they had said, even the blind and the lame, He shall not come into the house.*
d i.e. *the plain of breaches.*
d 1 Kin. 9:15.
e Heb. *went, going and growing.*
Or, *took away them.*
e 1 Chr. 14:12.
f Judg. 15:9.
g To ver. 25. 1 Chr. 14:1-16.
h 1 Kin. 5:1.
i ver. 19.
k Heb. *heaven of the stone of the wall.*
l Num. 24:7.
m 2 Kin. 7:6.
m To ver. 16, 1 Chr. 3:5-9.
n Cp. Deut. 17:17.
o Judg. 4:14.
Or, *Shimea.*
s 1 Chr. 14:16, *Gibeon.*
p Josh. 10:33.
Or, *Elishama.*
2 Or, *Beeliada.*
q 1 Sam. 22:1, 5.
r To ver. 11, 1 Chr. 13:6-14.
s Judg. 15:8.
t Josh. 15:8.
Or, *Mount Baalah, i.e. Kirjath-jearim,* Josh. 15:9.
u 1 Chr. 1:4.
v Num. 27:21. Note.
Or, *at Heb. which the Name, even the name of the LORD of hosts, was called upon.*
w Ex. 33:22.
x Heb. *made to ride.*

Tyre's strength lay in merchandising rather than in military prowess. 1 Kings 5:23. Isa. 23:8.

26 To congratulate David, & offer assistance, which was accepted in the service then

16 Or Kennicott's amended translation — Whosoever smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, who hate the life of David (because the lame and the blind said, he shall not come into the house), he shall be chief and captain.

The Jebusites likened the lame etc as capable of defeating David, and he in turn, likened them to the lame and blind, and thus implied to his followers they had nothing to fear if they could but gain access to the upper city.

e.g. "By the sinnor" = subterranean shaft running up and down 40 to 50 ft deep, from whence the Jebusites drew water. Rend. Waterspout Ps 42:7

Supplied from. 1 Chr. 11:6

The existence of the "gutter" that gave access to the city may have been disclosed to David by Araunah the Jebusite who Josephus says was a friend of David and who was spared at this time and allowed to retain his possessions adjacent to the city 2 Sam. 24:16

The Citadel, Stronghold. i.e the wall. This was continued by Solomon 1 Kings 3:15, 24 afterward by Hezekiah 2 Chron. 32:5 and extended by Manasseh 2 Chron. 33:14

Lit. "The filling up" i.e of the valley between Millo and Jebus. Below. (see top of page 446) Here was the secret of his developing greatness. See note 2 Sam. 1:1. Ps 46:7, 11. Rom 8:31.

JOAB MADE CHIEF-SER 1 Chron 11:6.

The record in Chronicles tells how Joab led the way into Jebus and was appointed chief & then supervised the rebuilding of the city, probably from the standpoint of defence.

HIRAM HELPS DAVID vv 11-12.

See also 1 Chron 14:1-2. Other references to Hiram, see. 1 Kings 5:1-12. 9:10-27. 10:11, 22. 2 Chr. 2:3-16. 8:2, 18. 9:10, 21.

Sig Consecration. He later helped Solomon 1 Kings 5:2 and appears to have had a love for Yahweh's people. 1 Kings 9:13. Ezek. 27:17. Yg = Friendly.

Here he types Britain which will help rebuild Israel under Messiah Isa 60:9. Hag 2:8.

Sig Rock. Was of great antiquity — a fortress of "goodly Hebrew strength" Gen 49:24. Deut 32:37.

rendered. A GENERAL SUMMARY OF HIS REIGN.

DAVID'S POSITION ESTABLISHED. vv 12-16

years. Gn. 3:2. Deut 17:17. 1 Chr. 3:9. 14:3-7

29 Sig. Something heard, fame. A son of Bath-Shebo 1 Chron 3:5. 30 Sig. Restored, Rescued - Son of Bath-Sheba. 1 Chr. 3:5. 31 Sig. "He has given." His family mentioned Zech 12:12. Through him David and Jesus Christ are connected by natural lineage (Luke 3:21). 32 Sig. "Peaceable." The youngest son of Bathsheba elevated to firstborn. 1 Chron 3:5. See Below

40 See Note. Judg 1:1

41 This was a concerted attack by all the Philistines. They recognised the danger of a united and powerful Israel.

42 From Zion

43 Probably Adullam which See. 1 Sam 22:1) was on the occasion apparently, that the heroic incident of 23:13-17, 1 Chron 11:15-19 took place. The Philistines must have swept through the land in force, and occupied Bethlehem.

44 "Giants" Cp Josh 15:8. 18:16. See Note Gen 14:5. A fertile valley (Isa 17:5) S.W. of Jerusalem and Valley Hinnom Josh 15:8 A broad valley, 3 miles long extending half way to Bethlehem. It is steep, rising to East and stony.

45 He was the General. 1 Mo Cp Josh 5:14.

46 Leaving Adullam, he ascended the heights overlooking the Valley of the Giants.

47 The Lord of the Breaches "or the Chief of Breaches" It was a mount for ever perpetuated because of the remarkable victory now consummated Cp Isa 28:21.

48 By the command of David they were taken and burnt. 1 Chr. 14:12.

2ND INVASION W 22-25 See also 1 Chron 14:13-17.

Despite the resounding defeat, the Philistines recognised that their condition would become desperate if they did not restrain David's growing power. Thus a further attack was imperative.

49 Yahweh uses natural means to accomplish His purpose. 1 Chr 14:14 adds that "David should turn not from them." He apparently withdrew, leading the Philistines to a place in the valley where there was a cluster of trees. Here David sheltered, until the sound of rustling in the tops of trees indicated the presence of Yahweh Sabaoth — then the charge and the rout! [illegible] place. He must have led them north, for the rout took place between Geba (about 6 m. Nth Jerusalem (Cp with 15) and Gezer about 20 m West down the difficult Pass Bethhoron. See notes Josh. 10:10.

50 Cp 1 Chr. 14:16. "Gibeon, & the places were close together. Geba: a hill"

51 Sig: A place cut off. That the Philistines were cut off.

CHAPTER 6.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 9 God blesseth Obed-edom for the ark. 12 David bringeth the ark into Zion. 16 Michal despiseth him. 20 She is childless to her death.

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts (x) that dwelleth *between* the cherubims.

3 And they (3) set the ark of

424 through Solomon, Joseph the husband of Mary is connected with David Mat. 1:6

33 Sig "(God) doth choose" referred to 1 Chr. 3:6. 14:5

34 Sig. "El is Salvation" referred to. 1 Chr. 3:6. 14:5.

35 Sig. "Sprout" "offspring." 1 Chr. 3:7. 14:6. "Shining." "Gleaming." 37 El hath heard. 1 Chr. 3:6. 38 El hath known. 1 Chr. 3:8. 39 "El is deliverance." 1 Chron 3:8. 14:7 He had a brother of the same name 1 Chr. 3:6, 14:5 who probably died 1 Chr 14:4-7 adds 2 more.

Cp 1 Chr 14:8 ff THE PHILISTINES ATTACK W 17-21 Cp 2 Sam 5:18-21

So long as discord reigned between the houses of Saul and David, the Philistines looked on content to see their mutual enemies consuming each other. The elected youth — Strong consolidation of David's power constituted a threat to their national existence. An attack whilst he still remained comparatively weak was decided upon.

A rock cut passage sloping a shaft 40 ft [illegible] passage. How could [illegible] first pushing through [illegible] one passage which [illegible]

KEY: CENTRE OF WORSHIP

Dav[illegible]

God [illegible] brou[illegible] Abina[illegible] and U[illegible] of A[illegible] cart.

4 A[illegible] the [illegible] was [illegible] the a[illegible] befor[illegible]

5 A[illegible] of I[illegible] LORD [illegible] men[illegible] on h[illegible] h on [illegible] and [illegible] 6 ¶ Nac[illegible] zah [illegible] the [illegible] of it [illegible]

7 A[illegible] was [illegible] and [illegible] his [illegible] by t[illegible]

8 [illegible] beca[illegible] a b[illegible] edc[illegible] un[illegible] Go[illegible] bro[illegible]

9 [illegible] the [illegible] Ho[illegible] LOR[illegible] 10 [illegible] the [illegible] into [illegible] Dav[illegible] the [illegible] Git[illegible]

11 [illegible] com[illegible] edo[illegible] and[illegible] edo[illegible]

12 [illegible] Da[illegible] ble[illegible] ede[illegible] un[illegible] Go[illegible] bro[illegible]

Zion

The Millo - Filling Evidently a rampart consisting of 2 Walls with a space between them filled in, north of City of David.. Today a terracing to the north of City David is identified with upper Gihon 1 K. 9:15, 24; 11:27; 2 Sam 5:9; 1 Ch 11:8; 2 Chr. 32:5.

Gutter Tsinnor - To be hollow. Sr. A Culvert. Waterspout. Rend. Ps. 42:7.

Kidron Valley

He evidently first went there to ascertain what was required.

David fetcheth the ark.

God upon a new cart, and brought it out of the house of Abinadab that *was* in [2]Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of [d]the house of Abinadab which *was* at Gibeah, [3]accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, *even* on harps, and on psalteries, and [h]on timbrels, and on cornets, and [i]on cymbals.

6 ¶ And when they came to [4]Nachon's threshingfloor, Uzzah [l]put forth [m]*his hand* to the ark of God, and took hold of it; for the oxen [5]shook *it*.

7 And the anger of the LORD was kindled against Uzzah; and [p]God smote him there for *his* [6]error; and there he died by the ark of God.

8 And David was displeased, because the LORD had [q]made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom [u]the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and [v]the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed [w]the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [x]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when [y]they that bare the ark of the LORD had gone six paces, *he* sacrificed [z]oxen and fatlings.

14 And David [a]danced before the LORD with all *his* might; and David *was* girded [b]with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter [c]looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And [d]they brought in the ark of the LORD, and set it in [e]his place, in the midst of the [f]tabernacle that David had [7]pitched for it: and David [r]offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, [g]he blessed the people in the name of the LORD of hosts,

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon of wine. So all the people departed every one to his house.

20 ¶ [x]Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who [8]uncovered himself to day in the eyes of the handmaids of his servants, as one of the [9]vain fellows [10]shamelessly uncovereth himself!

21 And David said unto Michal,

---

[a] 1 Sam. 6. 7. Cp. Num. 4. 15. 7. 9.
[2] Or, *the hill.* 1 Sam. 7. 1.
[b] Num. 3. 25. Josh. 3. 3. 1 Chr. 15. 2.
[c] 1 Kin. 8. 5. Cp. 1 Chr. 15. 26.
[d] 1 Sam. 7. 1, 2.
[3] Heb. *with.*
[e] Cp. Ex. 15. 20. Ps. 30. 11.
[f] 1 Sam. 2. 18.
[g] 1 Kin. 10. 12.
[h] Ex. 15. 20.
[i] Ps. 150. 5.
[k] Judg. 5. 28. 2 Kin. 9. 30.
[4] 1 Chr. 13. 9, he is called, *Chidon.*
[l] Cp. Num. 4. 15 & 7. 9. 1 Chr. 15. 2, 13, 15.
[m] Supplied from 1 Chr. 13. 9. See ch. 5. 8.
[5] Or, *stumbled.* Cp. 2 Kin. 9. 33.
[n] To ver. 19, 1 Chr. 16. 1-3.
[o] 1 Chr. 15. 1.
[p] Cp. 1 Sam. 6. 19.
[q] 1 Chr. 16. 1.
[6] Or, *rashness.*
[7] Heb. *stretched.* Gen. 12. 8 & 26. 25.
[r] 1 Kin. 8. 5.
[8] Heb. *broken.*
[9] I.e. *the breach of Uzzah.*
[s] 1 Kin. 8. 14, 55.
[t] Cp. 1 Kin. 17. 18.
[u] Josh. 21. 24.
[x] 1 Chr. 16. 43.
[y] Gen. 30. 27. 1 Chr. 26. 5.
[z] 1 Sam. 19. 24.
[a] Judg. 9. 4.
[10] Or, *openly.*
[b] To ver. 26, 1 Chr. 15. 25-29.
[c] 1 Kin. 8. 1.

Joab attempted it: perhaps the wily 425 Joab received help from within the city, from some confederate among the Jebusites. We are not told he did, but there are indications to support the suggestion. Josephus says Araunah was not slain by David in the siege because of the goodwill he bore the Hebrews, and a partiality benignity and affection which he had for the King himself. He is later found 2 Sam. 24:23. In close proximity to the city and in circumstances of great prosperity. Was that his reward for his assistance to the Israelites on this occasion?

NOTE — See 1 Chronicles 13. for notes on 2 Samuel 6:2–5.

Ch. 6:2 The Name. The Hebrew is in accordance with the margin emphasising the Holiness of the Ark, the Throne of Yahweh in Israel. Heb. = [d] The Name the Name.

v3 The New Cart. A Philistine method of conveyance. The Ark should have been veiled & borne upon shoulders. The King's Priest overlooked this. Even though David wrote a book of the law. [1] How valuable are the daily readings.

1 Sam 6:7 ☞

It was before the LORD, [a] which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore [b] will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and [3] of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

CHAPTER 7.

1 Nathan first approving the purpose of David to build God an house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, [f] when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in [n] an house of cedar, but the ark of God dwelleth within [p] curtains.

3 And Nathan said to the king, Go, do all that *is* [r] in thine heart; for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell [s] my servant David, Thus saith the LORD, [v] Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house [b] since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in [c] a tent and in a tabernacle.

7 In all *the places* wherein I have [e] walked with all the children of Israel spake I a word with [6] any of the tribes of Israel, whom I commanded [5] to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [c] I took thee from [d] the sheepcote, [g] from following the sheep, to be ruler over my people, over Israel:

9 And [c] I was with thee whithersoever thou wentest, and have cut off all thine enemies [6] out of thy sight, and have made thee [f] a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will [g] plant them, that they may dwell in a place of their own, and [h] move no more; neither the children of wickedness afflict them any more, as beforetime,

11 And as [k] since the time that I commanded judges *to be* over my people Israel, and have [m] caused thee to rest from all thine enemies. Also the LORD telleth thee [o] that he will make thee an house.

12 ¶ And [q] when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [u] He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 [x] I will be his father, and he shall be my son. If he [a] commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, [d] as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established

[a] 1 Sam. 13. 14.
[b] ver. 5. NTE
[c] 1 Sam. 16.
[d] Ps. 78:70.
[d] Is. 65. 10. Ezek. 25. 5.
[2] Heb. *from after.*
[3] Or, *of the hand-maids of my servants.* 2 Sam. 22:30, Ch. 5. 10 14. & 8. 6, 14. 18. 1 Sam. 18. 14.
[6] Heb. *from thy face.*
[f] Gen. 12. 2.
[7] Ps. 44. 2. Jer. 24. 6. Amos 9. 15.
[h] 2 Kin. 21. 8.
[i] To ver. 29. 1 Chr. 17. 1-27.
[k] Judg. 2. 14. 1 Sam. 12. 9. Ps. 106. 41.
[l] ch. 12. 1.
[m] ver. 1.
[n] ch. 5. 11.
[o] Ex. 1. 21. 1 Sam. 2. 35. 1 Kin. 11. 38.
[p] Ex. 26. 1, &c. Cp. Acts 7. 46.
[q] 1 Kin. 2. 1.
[r] 1 Kin. 8. 17, 18. 1 Chr. 22. 7.
[s] Deut. 31. 16. 1 Kin. 1. 21. Acts 13. 36.
[t] Cp. 1 Kin. 8. 20. Ps. 132. 11.
[u] 1 Kin. 5. 5. 1 Chr. 22. 10.
[5] Heb. *to my servant, to David.* 1 Chr. 17. 7.
[x] Ps. 89. 4.
[y] 1 Kin. 5. 3. 1 Chr. 22. 8.
[6] Ps. 89. 26. Cited Heb. 1. 5.
[a] 1 Kin. 8. 47. 2 Chr. 6. 37. Ps. 106. 6. Jer. 9. 5.
[b] 1 Kin. 8. 16.
[c] Ex. 40. 18.
[d] 1 Sam. 15. 23, 28. Cp. 1 Kin. 11. 13, 34.
[e] Lev. 26. 11. Deut. 23. 14.
[6] In 1 Chr. 17. 6, *any of the judges.*
[f] ch. 5. 2.

David: A man after mine own heart. Acts 13:22

References to Davidic Covenant—
Jer. 23:5-6 Acts 3:19-25
Jer. 33:15-17 Acts 15:15
Isa. 9:7. Rev. 3:7
Luke 1:32-33. Isa. 55:3.
Mark 11:10. Acts 13:34
Acts 2:30, 34

Involves Resurrection—
Ps. 16:10. Ps. 71:20.

Christ to Rule
2 Sam. 23:5. Ps. 72. Ps. 89:34-38

To support AV reading many scribes had assigned leadership: Ephraim (Joshua) Benjamin (Saul) etc

See Additional explanation and Promise given at this time relating to Solomon. 1 Chron. 22:7-11.

CH. 6:18. David was discredited by this tragedy. Such punishment for a mere thoughtless act seemed extreme. But perhaps the house of Abinadab had been indifferent to that due to the Ark all the time it was there. No reference is made to it being blessed as was that of Obededom.

27 He was prepared to humble himself completely in the cause of Yahweh. Isa. 50:6; 53:7. Mat. 5:11-12; Acts 5:41-42. Heb. 12:2.

28 True Israelitish women would understand and applaud the motives of David.

29 Thus the house of Saul was completely cut off from the throne, David no longer having Michal to wife. Cp. Ps. 127:3

CHAPTER 7

THE GREAT DAVIDIC COVENANT. See Also. 1 Chron. 17.

The unconditional promise of Yahweh to give David the throne as in like manner He had already given Abraham the land.

Gen. 3:15. Those "in Adam" offered life
Gen. 12. " "In Abraham" = Inheritance
2 Sam. 7. " "David = Authority.

1 Contrast. v. 5 - "servant."
2 In pomp and glory - Contrast v. 18 "Before Yahweh."
3 From internal enemies. He can now be trusted to extend his conquests externally. Cp. Ch. 8.
4 Cp. "He has Given." First occurrence of his name. He later deplored David for his sin in regard to Uriah. 2 Sam. 12:1-15. He was sent to name Solomon Jedidiah. 2 Sam. 12:25, helped arrange musical services for the Sanctuary. 2 Chron. 29:25, assisted Solomon against the insurrection of Adonijah. 1 Kings 1:10. Wrote a history describing the reign of David and portions of that of Solomon. 1 Chr. 29:29. 2 Chron. 9:29.
5 To the Hebrews the seat of intelligence and purpose. Nathan's advice is seldom safe counsel and in this case proved to be wrong. Cp. Josh. 9:14.

YAHWEH REFUSES DAVID'S REQUEST. vv. 4-7.

Nathan gave his opinion - which proved to be wrong, showing that inspiration was not constant with the prophets, and that they had to constantly rest on the guidance of Yahweh. David had shed much blood. 1 Chr. 22:8. and, whereas his motive was right, and Yahweh acknowledged it in making this covenant - to permit him to build the temple would have destroyed the type. See the similarity with the Abrahamic covenant. Gen. 15:12-17.
7 Contrast. v. 1
8 This question put in the negative form in 1 Chr. 17:6. Cp. 22:8-9. "Bekes" and "Mishkan" - the two parts of Yahweh's habitation notes. Exod. 26:1. Acts 7:44. 9:22. 2:25. The difference being in the letters
9 See margin of v. 8. The difference between the Hebrew word for all tribes and judges is very slight. שבטי Shibtey = tribes שפטי Shophetey = Judges. The apex under the letter "pe" is the only difference. This sentence thus could read "judges" the difference being due to a slight error in transcription. Yahweh had expressed His intention of establishing His worship in a set centre Deut. 12:5. and had revealed His intention of supplanting the Tabernacle by the Temple to at least Samuel without giving explicit instructions that any individual should build it. Cp. 1 Chr. 22:2. 28:2. Both = Pe.
10 Lit. I have had no settled place but have continually been found in a temporary dwelling from place to place.

Key Verses vv. 16, 24 14, 22-24, 25

Shed much blood. Cp. 1 Chr. 28:3, Ezek. 37:25-27

Michal: Ps. 59 title. 1 Sam. 19:11-17. 25:44. 2 Sam. 3:13-16. 6:16-23.

Ps. 89:3-4, 19-37. Ps. 132:11-12. Isa. 9:7. 11:1-5, 10. Luke 1:32-33. Acts 2:30. Rom. 1:3. 15:12. Rev. 22:16.

Shepherd 5:2. 23. Ps. 78:71-72. Isa. 40:11. Ezek. 34:2, 15, 23-24. Various tribes had assumed leadership in hard times.

DAVID'S ELEVATION BY DIVINE GRACE vv. 1-9

The Shepherd King of Israel.
12 David's elevation was due to intervention of Yahweh Sabaoth. First use of title. 1 Sam. 1:3 note.
13 R.V. marg. - Pasture. Ch. 23.
14 See Marg. I.e. from Canaanites. NAGID
15 Heb. = Commander or leader - So R.V. marg. He led Israel as he did the sheep. See Notes John 10.
16 I.e. those in the land. There still remained extensive enemies to conquer.
17 Future tense. "Will make" (R.V. C.B. etc.) This is later promise to Abraham. Gen. 15. At the present David is not known for his sin than his covenant.

ISRAEL'S GLORIOUS FUTURE vv. 10-17

18 David knew from history of how that Israel would be driven from the land. Deut. 28:64. and the land dwelt ed. Deut. 29:22. See his comments 1 Chron. 16:35.
19 Neh. 5:10-11. Amos 9:11. Isa. 60:18; Ezek. 28:24
20 Zech. 14:11. Rev. 21:11
21 R.V. + RSV. "I will cause." Ps. 44:9
A GUARANTEED POSTERITY
22 A Line of succession, a household. A multitude in seed as Abraham. Cp. Isa. 51:2
THE KINGDOM PROMISED vv. 12-16
Solomon was established as King before the death of David, showing that he only fulfilled the promise in type. 1 Kings 1:46
23 A Hebraism expressing death and burial. Cp. 1 Sam. 28:13. Acts 13:36.
24 David recognised this related to the Christ. Acts 2:30
TO BUILD A TEMPLE vv. 1-3
Spiritual. 2 Cor. 6:16. Eph. 2:20-21. 1 Pet. 2:5.

Lit. and. Mark 11:17. Zech. 6:13. Isa. 56:7. 60:7. Hag. 2.
22 Ad-elahm. The hellenized rod and beyond. Luke 1:33. 1 Cor. 15:24
23 Both Son of God and Son of David. Matt. 1:1. Luke 1:32-33
24 Christ did not commit iniquity and thus did not come permanently under the rod of men.

Out following translations give clearer meaning:
Adam Clarke: "Even in his suffering for iniquity I shall chasten him with the rod of (due to) men, and with the stripes of (due to) the children of Adam."
John Thomas (Eureka): "Even in his being caused to bow down I will chasten with a scepter of men, and with stripes

---

426 from the sons of Adam." Cp. 1 Chr. 11:11-14.
10 Enosh - Sinful
11 Adam. - Nature
12 The promise is unconditional.

EVERLASTING KINGDOM IN DAVID'S SIGHT v. 16.

"Commit iniquity" = ʿâvâh - Active Voice crook to do amiss, to bow down, commit iniquity. But in Niphil or passive as above = something done to one, thus cause to bow down, to suffer iniquity. etc

V. 9. My servant: ʿEBED - A title of high rank given to few in the O.T. Yahweh's Prime Minister. It is the special title of Moses Num. 12:7. of Messiah. See Isa. 42:1.

ALLEGED POSITION OF THE HOUSE OF DAVID'S HOUSE

Ancient. Exod. 9:16. Ps. 7:9; Isa. 63:12, 14. Jer. 10:9; 26:22.
Past Deut. 10:22; Ps. 44:22; Future Ps. 45:15; 87:4-6.
Future Isa. 11:2; Jer. 23:5; 33:15; Ezek. 37:24. Hos. 1:10; Zech. 13:9; 14:5-16. Mic. 5:2-5. John 7:42. Rev. 2:28

David's prayer and thanksgiving.

for ever before thee: [a] thy throne shall be established for ever.

17 According to all these words, and according to all this [b] vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, [c] Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. [d] And *is* this the [e] manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, [f] knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore [g] thou art great, O LORD God: for [h] *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And [i] what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you "great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast [j] confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, "establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [2] revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and [d] thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [o] let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it*: and with thy blessing let the house of thy servant be blessed [p] for ever.

Key Verses 14, 15.

CHAPTER 8.

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadadezer, and the Syrians. 11 The presents and spoil dedicated to God. 16 David's officers.

AND [k] after this it came to pass, that David smote the Philistines, and subdued them: and David took [3] Metheg-ammah out of the hand of the Philistines.

2 And [m] he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites [q] became David's servants, *and* [r] brought gifts.

3 ¶ David smote also [4] Hadadezer, the son of Rehob, king of [5] Zobah, as he went [t] to recover his border at the river Euphrates.

4 And David took [7] from him a thousand [8] chariots, and seven

---

[a] ver. 13.
Cp. Luke 1. 33.

[b] Is. 22. 1, 5. Cp. ver. 4.

[c] Cp. Gen. 32. 10.

[2] Heb. opened the ear.
1 Sam. 20. 2.

[d] John 17. 17.

[e] Is. 55. 8.

[3] Heb. law, Cp. 1 Chr. 17. 17.

[4] Heb. be thou pleased and bless.

[f] Ps. 139. 1-4.

[g] ver. 13, 16. ch. 22. 51. 1 Sam. 1. 22.

[h] 1 Chr. 16. 25. 2 Chr. 2. 5. Ps. 48. 1 & 86. 10 & 96. 4 & 135. 5. Jer. 10. 6.

[i] Ex. 15. 11. Is. 45. 5.

[j] To ver. 18, 1 Chr. 18. 1-17.

[k] Deut. 4. 7 & 33. 29. Ps. 147. 20.

[l] Or, *the bridle of Ammah.* Cp. 1 Chr. 18. 1.

[m] Num. 24. 17.

2 Kin. 1. 1 & 3. 5, 24-27.

[n] Deut. 20. 21.

[o] Deut. 9. 26. Neh. 1. 10.

[p] ver. 13, 16, 26. Gen. 17. 7. Deut. 28. 18.

[q] ver. 6, 14.

[r] Judg. 3. 18. 1 Sam. 10. 27.

2 Kin. 17. 3.

[s] ver. 5, &c. ch. 10. 16, 19. Or, *Hadarezer.* 1 Chr. 18. 3.

[t] ch. 23. 36. 1 Sam. 14. 47.

1 Kin. 11. 23.

2 Chr. 8. 3. Ps. 60, title.

[u] Cp. Gen. 15. 18.

[v] Or, *of his.*

[w] 1 Sam. 1. 23. 1 Kin. 2. 4.

[x] As 1 Chr. 18. 4. See ch. 5. 8.

---

and thanksgiving.

47 R. 72: 18-20; 115:1 Matt. 6:9.

48 It will be magnified in that men will realized that Yahweh is the Power who has preserved Israel in spite of centuries of persecution, and has established the glory of David's throne though it was in the dust. Jer 31:35-37, 33:19-26, Amos 9:11 Acts 15:16.

49 Been emboldened, found the strength. Ps. 10:17.

50 Cp Rom. 11:22.

52 Truth.

5 Ps. 115:12-15.

Seven Nations Conquered. Philistia 1. Moab 2. Zobah 3. Syria 5. Ammon, Amalek 12 Edom 14 ‡

CHAPTER 8

EXTENSION OF THE KINGDOM.
7 FURTHER VICTORIES SUMMED.
DAVID'S SURROUNDING ENEMIES.

With Jerusalem delivered from the Jebusites + the Ark in glory brought to the city, these battles can typify the 7 thunders of Rev 10:3-4

(1) PHILISTIA INVADED. v 1.

See Margin RV: "The bridle of the mother city." The idiom of the Hebrew – "David subjected the metropolis of the entire Philistines to himself (R.V.m.).

David divided into two companies those who were to be spared the drawing-line and those who were to be put down to the ground.

2 Though Gath, the chief of the five cities of Philistia was taken, it was the key of the whole country, & was in the hands of David, the Philistines continued to resist so 2 Sam. 21:15-22. 1 Chron. 20:4-8

For note on Philistines see Gen 10

(2) MOAB SMITTEN. v2. Cp 1 Chron 18:2.

David was previously friendly with the Moabites and had sought shelter for his parents there 1 Sam 22:3-4. Something must have occurred to destroy these friendly relationships. Cp David's attitude towards friendly Ammon 2 Sam 10:2. Jewish tradition suggests that the King of Moab slew the parents of David.

3 He carefully planned the invasion See a similar expression Hab. 3:6.

4 It does not define what was cast to the ground – but it must have been the strong holds of Moab – leaving the country without adequate defence.

5 He determined to impose an overwhelming defeat on the Moabite Army. Josephus declares that 2 parts of the army was destroyed.

THE DAVIDIC COVENANT upon which the glorious Kingdom of Christ "of the seed of David according to the flesh" Rom 1:3 is founded

Scenes — 1 A GREAT NAME V.9.
2. A DAVIDIC HOUSE – or posterity V.11
3. A DAVIDIC THRONE – or royal authority V.13
4. A DAVIDIC KINGDOM – or sphere of rule V.16
5. A DAVIDIC KING – or Head of State. V.12.
6. ISRAEL REDEEMED, RESTORED Vv. 10, 24
7. ALL TO BE "FOR EVER."

David saw the promise of Christ in this covenant. Cp V.19 Acts 2:30. His Psalms are steeped with its theme.

Since the days of Zedekiah (Ezek. 21:27), only one King of the Davidic family has been crowned in Jerusalem, and He was crowned with thorns. But the covenant is immutable, by the oath of Jahweh (Ps 132:11) Ps 89:30-37 and Yahweh will yet give to the thorn-crowned one, "the throne of his father David." Ps. 110:1-2 Luke 1:31-33. Acts 2:29-33. 15:16-17.

Olahm – the hidden past. Cp Dan 2:44

In David's sight. See use of phrase in V.15. Cp 132:9-17. Ps 45:6; 72:5-17. Isa 9:7. Luke 1:32-33.

Chizzayoun – A revelation from Chazah, to gaze at, mentally to perceive, to contemplate (with pleasure).

THE HUMBLED KING'S APPRECIATION Vv 18-29.

Unmerited grace or favour is the most humbling of all experiences. The King, in his glory, proposed to build a Temple for Yahweh, but was refused on the basis that Yahweh had already provided for the need from David's own line. His glory was but a means to an end – the end being the glorification of Yahweh's Name. See Note V.1.

In the presence of Yahweh he recognised his utter dependence on Him for everything. His glory seen when he sat before himself now appeared tarnished, as nothing.

This title is appropriate for the subject is future rulership in the earth.

Small in comparison to the honor paid if Cp 8

It is not a difficult thing for Yahweh to elevate an obscure house such as David's to the pinnacle of glory. See note on the house of Saul p 393

Note "is" In Hebrew not "was". Cp and J. Thomas render "This is the Law (Oracle) of the Adam" (Heb Haadam). David recognised the sonship promised as a fulfilment of Edenic covenant – The first Adam in relation to the last Adam.

Words fail me. Chronicles adds: "For the honour which is done to thy servant." 1 Chron 17:18.

Approved, accepts. Cp Ps 19:14. Jer. 1:5.

Not because David was worthy of them, though it was for his sake – As per Lit here and 1 Chron 17:19.

YAHWEH THE REDEEMER. Vv 23-24

Heb "padah" not "gaal" To Ransom. To redeem by the exercise of power Ps 111:9 Cp Deut 4:34-8. 26:8. 34:10 Jer. 11:21. Isa 41:17. Acts 13:17 Jer. 31:11.

PRIVILEGED POSITION OF ISRAEL & DAVID'S HOUSE Vv 24-26

48 A name. Exod. 9:16; Jer. 7:9; Isa 63:12, 14. Ezek. 20:9; 36:22.

49 Past Deut. 10:21; Ps. 106:22; Future Ps. 65:5; 66:3; 145:6.

50 Future Isa. 12:2; Jer. 31:33; 32:38; Ezek. 36:28. Hos. 2:20; Zech. 13:9; Rom. 9:25-26. 4. Ezra 14:2; 1 Pet. 2:10

Between them there is not only love but unity. By natural right all that the father has belongs to the son. He has made him firstborn Ps. 89:27 + he must have the nations for his inheritance, & the uttermost part of the earth for his possession Ps. 2:8. The royal dignity is thus Ps. 72. Isa. 42. 9467 on the risen & Ascended Throne of David Amos 9:11.

9 Or Aram-Zobah Ps 60 title "The Citadel of the Station" Aram = Syria. Saul likewise attacked Zobah with other nations 1 Sam. 14:47. Rezon, Solomon's adversary came from Zobah 1 Kings 11:23. He fled to Damascus during David's attack and there fed his smouldering hate for Israel until an opportunity arose. It was the one place Solomon had to attack 2 Chron 8:3

10 "Establish his dominion" Jahn. (2) Either are right. This territory had been given Israel by Divine decree Gen 15:18 and Saul had already successfully laid claim to it 1 Sam. 14:47 + Deut 11:24

4276 Paid tribute.

(3) ZOBAH OVERWHELMINGLY DEFEATED. Vv 3-8.

Other references to Zobah. 1 Chr. 18:3-8. Ps 60 title. 2 Sam 8:3-12. See Note 2 Sam 10:6-19

Sth West and East him, subdued. David feared by the north. Champion of the Aramaeans (Syrians) was Hadadezer of Zobah, north of Damascus, adjacent to Hamath. This territory had been given Israel by Divine decree Gen 15:18. Whilst on this campaign disaster threatened Israel through a determined attack by Edom. That was avenged severely by David. See Title Ps. 60.

7 See Marg. Text Samaritan reads + spelling according to the inscriptions are "Hadad (glory, pride) is his help." Kings were confederate under him 1 Sam 10:19

8 Sig "open space, broad street."

DAVID'S MANIFESTATION of DIVINE ATTRIBUTES

SEVERITY: "NO means clear the guilty"

HOUGHED 'AQAR - Pluck up. V.13. 18000

V.6 Yahweh preserved David tol. after the actual fighting Cp 1 Kg 11:16

Cp 2 Sam. 7:9; 8:14; Ps. 5: 11:12; 121:7-8; 140:7; 144:1-2; Pr. 21:31. Chief Rulers. V.18. Str. To mediate – confidential adviser (Beacon) AV: Priests.

V.17 Abiathar must have had both a father & a son of the same name – Ahimelech. 1 Sam. 22:20; 1 Chr. 24:3,6.

SYRIA IN EDOM I

See Note V.13. It is possible that the remnant of Syrian forces rushed to assist Edom (The Land of the Bible – Yohanan Aharoni).

Ṭ Zayin with a dot upon it stands for 7000 & the final letter Nun ן for 700. The similarity of the letters might easily cause one to be mistaken for the other.

11 Cp 1 Chr. 18:4 = 7000. The Hebrew figures are easily confused. The LXX has 7000 here.

12 See Note Josh. 11:6 Adam Clarke renders: Vayyaakter David eth col horecheb = "And David disjointed all the chariots"

13 Possibly for victory celebration and to illustrate the appropriate words of Ps. 20:6-9 Cp Ps. 44.

COUNTER-ATTACK FROM DAMASCUS.

Vv. 5-8. Cp Title Ps. 60 Notes.

14 They interposed between David and his own land, thus threatening his rear, and cutting off any line of retreat. Josephus says that Hadad was King in Damascus at this time (Benhadad is derived from this name). He quotes profane history (Nicolaus of Damascus) recording David's battle

15 Whilst fighting his way out of the encircling Syrians, news apparently reached David of an invasion of Judah by Edom. See 1 Ki. 11:16. Had the attack been successful David's victory in the north would have been rendered useless. Note the anxiety expressed in the early part of the Psalm. It was a critical moment, but David promptly despatched a force under Joab which routed the Edomites in the Valley of Salt. V.11 Cp Ps. 60 Title.

The spirit of revolt simmered throughout Syria, and they grasped the first opportunity of breaking the yoke imposed upon them by David. 2 Sam. 10:6. Prophetically. Ps. 2. Sheleti

Heb. Shelatim. Rendered many ways "armour," "shields" etc. Came in handy in overthrowing Athaliah the murderess 2 Kings 11:10. 2 Chr. 23:9. Weapons of Gold are referred to in 1 Macc. 6:2. These were no doubt worn by special guard of Hadadezer, and thus became a symbol of David's victory.

Cp 2 Kings 11:10.

Sig. Trust, Confidence See note Lam. 1:18.

Sig. Wells. Sit between Hamath Damascus Ezek. 47:16 Cp Note. 1 Chr. 18:8.

R.V. Copper. Solomon used this or the laver, pillars and vessels of brass Cp 1 Ch. 22:14, 16

CONGRATULATIONS FROM TOI. Vv 7-10. Cp 1 Chr. 18:7-10.

Sig. "Wandering, Error." Thought to be a Hittite King. See note 1 Chr. 18:3. This town became the northern boundary of Israel 1 Kings 8:65. 2 Kings 14:25. Cp Jer. 39:5.

Sig. Yahweh is Exalted. In 1 Chr. 18:10 he is called Hadoram Sig. "The god Addu or Hadad is exalted." Perhaps Joram is a Hebrew variant of Hadoram – so changed to exalt Yahweh instead of the heathen god.

See margin. He sought peace and offered tribute. Cp 1 Chr. 26:26-28.

GENTILE TREASURES DEDICATED FOR THE TEMPLE

Vv. 11-12. Cp 1 Chr. 18:11. See note Each. 60.

Cp. 1 Chr. 22:14, 16. 26:26-28. 2 Chron. 7:51.

SYRIA IN EDOM II

See Note V.13. It is possible that the remnant of Syrian forces rushed to assist Edom (The Land of the Bible – Yohanan Aharoni).

David subdueth II. SAMUEL 9. his enemies.

hundred horsemen, and twenty thousand footmen: and David [c] houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put [a] garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took [n] the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from [o] Betah, and from [5] Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When [7] Toi king [t] of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [8] Joram his son unto king David, to [u] salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer [2] had wars with Toi. And *Joram* [3] brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David [x] did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and [5] of the children of Ammon, and [a] of the Philistines, and [b] of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from [4] smiting of the Syrians in [d] the valley of salt, [5] being eighteen thousand *men*.

14 ¶ And he put [y] garrisons in Edom; throughout all Edom put he [z] garrisons, and [b] all they of Edom became David's servants. [d] And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David [f] executed judgment and justice unto all his people.

16 [g] And [h] Joab the son of Zeruiah *was* over the host; and [k] Jehoshaphat the son of Ahilud *was* [6] recorder;

17 And [l] Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the [3] scribe;

18 And [o] Benaiah the son of Jehoiada *was* [p] over both the [q] Cherethites and the [r] Pelethites; and David's sons were [c] chief rulers.

CHAPTER 9.

1 David sendeth for Mephibosheth. 7 He entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* [u] Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [v] the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [e] lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in [4] Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from [e] Lo-debar.

[a] 1 Sam. 10. 5.
[b] Gen. 25. 23. 1 Kin. 22. 47.
[c] Josh. 11. 6.
[d] ver. 6.
[e] Cp. 1 Kin. 11. 23.
[f] 1 Kin. 10. 9.
[g] To ver. 18, Ch. 20. 23-26.
[h] ch. 2. 32.
[i] 1 Kin. 11. 24.
[k] 1 Kin. 4. 3.
[l] Or, remembrancer, Or, writer of chronicles. 1 Chr. 6. 8.
[m] ch. 7. 9.
[n] 2 Kin. 11. 10. 2 Chr. 23. 9. Jer. 51. 11. Ezek. 27. 11.
[o] Or, secretary. 1 Kin. 1. 8. 1 Chr. 11. 22.
[p] 1 Chr. 18. 17.
[q] 1 Sam. 30. 14.
[r] 1 Kin. 1. 38.
[t] Or, Tibhath.
[5] Or, Chun, 1 Chr. 18. 8.
[6] Or, princes.
[7] Tou, 1 Chr. 18. 9.
[t] 1 Kin. 8. 65.
[8] 1 Chr. 18. 10, Hadoram.
[u] Heb. ask him of peace.
[x] 1 Sam. 18. 3.
[y] 2 Heb. was a man of wars with.
[z] 3 Heb. in his hand were.
[a] ch. 16. 1-4.
[b] 1 Kin. 7. 51. 1 Chr. 26. 26.
[c] 1 Sam. 30. 20.
[d] ch. 10. 14.
[e] ch. 5. 17-25.
[4] 1 Sam. 30. 20.
[5] ch. 4. 4.
[6] Heb. his smiting.
[t] 2 Kin. 14. 7.
[u] ch. 17. 27.
[5] Or, People, or slaying.
[x] Cp. 1 Chr. 18. 12. Ps. 60, title.
[y] 1 Sam. 10. 5.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? – Cp Prov. 27:10 twice

2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. – In Gilead Cp. 17:27

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar. – No Pasture – 17:27.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. – No Pasture – 17:27.

Foreshadowing Ps. 72:12-14 KJV

29 Edom. ד Aram (Syria): ר. The copyist must have confused Daleth for Resh.

30 South of Dead Sea. The Valley is dominated by the Jebel Usdum, a hill consisting almost entirely of pure crystallised salt.

31 The title of Ps. 60 is possibly mistaken for 18,000 the letters in Hebrew being similar.

Edom must have incited the anger of David, for Joab continued to destroy with relentless fury, destroying all the males that remained in the city. The entrance into Edom was only accomplished with great difficulty and Divine help. See Ps. 60. The whole, difficult campaign was conducted to the credit and faith of David. Typically it fulfilled the prophecy Num. 24:18. Joab took 6 months to accomplish his work. 1 Kings 11:14-17

ORGANISATION of the KINGDOM. Vv 15-18

See also 1 Chr. 18:14-17.

32 He acted as King's Judge 33 Sig. Yah is Father – a nephew of David. Cp 1 Chron. 2:28 Sig. Yahweh's Judgment 34 Sig. Brother of the Jen. Cp 2 Kings 4:12

35 He probably had to remind the King of various duties of state as well as recording particular happenings. Lit. Remembrancer. See Note. 1 Chron. 18:15

36 He officiated at Gibeon while the Ark was in Zion 1 Chron. 16:37. Descended from Eleazar 1 Chr. 6:4-8, 50-53.

37 Sig. Brother of Benevolence 38 Sig. Brother of a King. He shared the duties with Zadok 1 Chron. 24:3, 6, 31 as soon priest though his father was still living as Phinehas did during the lifetime of his father 1 Sam. 14:3, 18. 40 See Note. 1 Sam. 22:20

41 Sig. Soldier of Yahweh. There are several variations of this name. Cp 1 Chron. 15: 17. For his sons see 1 Kings 4:5

42 Heb. "Sopher" – a counter. First occurrence of the title. Individual scribes held high positions as associates of the High Priest & Commander in Chief. They were the amanuenses, registrars, accountants, 2 Kings 12:10 adjutants 2 Kings 23:18. Secretaries of State. Isa. 15: 36:3. 2 Kings 22:3 18:18.

First occurrence as a [illegible] class 1 Chr. 11:5 a branch

of the Levites 2 Chr. 29:12. When Priests, who should have been custodians of the Law Book (Deut. 17:18. 33:10. Mal. 2:7) became absorbed in ritual, the Scribes became custodians. Ezra was the ideal Scribe (from. CB) or Dominion of Yahweh

43 See Notes 1 Chr. 11:22-25. Yah has built. Yah knows

44 David's bodyguard. See notes. 1 Chr. 18:17

45 R.V. "priests". They had special duties, and as executives of the realm, carried out David's commands. FOR THE ORGANISATION OF THE KINGDOM SEE:

CHAPTER 9.

DAVID'S KINDNESS.

IN HIS PROSPERITY HE REMEMBERS HIS FAILURE.

FRIEND – JONATHAN.

ORGANISATION

...coming to the ...
...Jehoshaphat ...
...Twofold priesthood ...
...Levites over Body ...

...trait of David's ...
...now revealed ...
...clothed with the ...
...Dale at war, and ...
...by mighty forces ...
...sent to fight him, ...
...to think of ...
...and reward Phinehas ...
...Jonathan. He did this ...
...gift of return, for ...
...saved in body and ...
...in spirit – was instrumental in helping his benefactor.

...JONATHAN'S ...

...CHILDREN Vv 1-4

...son of a great house ...
...as these words show ...
...illustrate David's words ...

...among the part of the ...
...note. This is an essential ...
...part of David's character ...
...seen in his attitude to ...
...and though a man of ...
...were forced on ...
...he did not seek them, ...
...when roused he fought ...
...war and skill.

...he had been ...
...He had ...
...developing a large ...
...with slaves of his own ...
...possibly took under ...
...a bond placed under ...
...a man of M. and later ...
...placed him to the King.

...station, or set up. ...
...present history Ch. 16 ...
...18: A Works Standard ...

...kindness, so that he ...
...may not be deserving ...
...42:46 To bring ...
...a deserving, to elevate ...
...a friend of the King, ...
...nature him to prosper ...
...such a kindness. ...

...I when lamed. Ch. ...
...with the passage of ...
...was now married with ...
...son. V 12. About 17, 18 ...
...Ziba's sons were already ...
...expected towards Saul. ...
...note 1 Sam. 20:11. Machir ...
...David's kindness must ...
...make an impression ...
...him for he helped him ...
...an adversity Ch. 17:27 ...
...2 Looked After it. Ex. ...
...Influences. Site unknown ...
...BEFORE THE KING ...

...Ch. 4-5. He appears ...
...uncomplaining ...
...never press ...
...time. Cp Ch. 19:20. He ...
...the call of David, and ...
...force his presence ...

...desire of the highest ...
...Christ has promised ...
...his friends. Luke 22: ...
...David types Christ. ...
...note 1 Sam. 24:11. 9 ...
...Gibeon 5:8. ...

...RACKED UNDER M. 9 ...

...He included Ziba who ...
...land, was given ...
...the hands of M. ...

CHAPTER 10.

David's messengers, sent to comfort Hanun, are villainously entreated. 6 The Ammonites are overcome. 13 The Syrians defeated.

1 AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

---

a ch. 4. 4 Note & 16. 4 & 19. 24-30 & 21. 7. Called Merib-baal, 1 Chr. 8. 34 & 9. 40.
b To ver. 19. 1 Chr. 19. 1-19.
c 1 Sam. 11. 1, &c.
d ch. 9. 1.
e ver. 1, 3.
3 Heb. *In thine eyes doth David.*
f ch. 16. 9. 1 Sam. 24. 14.
Ziba's freedom curtailed possibly caused him to hold a grudge against M.
g Is. 20. 4. Place of great condemnation. ver. 7, 11, 13. ch. 19. 28. 1 Kin. 2. 7. 2 Kin. 25. 29.
h ch. 19. 17.
Perhaps the emphasis Vv 7, 10, 11 was to ensure Ziba carried out his duties.
i ch. 16. 21. 1 Sam. 13. 4.
k Ex. 18. 4.
l Judg. 18. 28.
m ch. 8. 3, 5.
n 1 Chr. 8. 34.
o ver. 8. ch. 23. 34. Josh. 13. 11, 13. 1 Chr. 19. 6, 7. Cp. Deut. 3. 14.
p Or, *the men of Tob*. ver. 8. Judg. 11. 3, 5.
q ch. 23. 8. Adadezer 1 Chr. 18. 7

Kindness misinterpreted Vv 2-3 Key Verse v. 12.

CHAPTER 10.

David's messengers, sent to comfort Hanun, are villainously entreated. 6 The Ammonites are overcome. 13 The Syrians defeated.

1 AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and

THE COMPLETION OF THE FIRST PART OF THE BOOK. – David is set before us as great, glorious, triumphant and renowned.– a King and conqueror in every sense. The tribes have besought him to lead them, he has united the nation, driven its enemies from its borders, extended its conquests in every direction, revived the worship of Yahweh, ordered the manner of service. He stands before the people as civil ruler and head of a theocracy, the great upholder of the worship and service of Yahweh, and his Psalms are used as the vehicle of the peoples' devotion. Yet from this high pinnacle of exalted virtue, he is in a moment plunged into the depths of infamy and sin 1 Cor. 10:12. Yet in condemning David we indict ourselves.

The Ammonites overcome. **II. SAMUEL 11,** *David and Bath-sheba.*

Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAPTER 11

1 Joab besiegeth Rabbah. 2 David committeth adultery with Bath-sheba. 14 Uriah carrieth to Joab the letter of his death. 17 Uriah is slain. 26 David taketh Bath-sheba to wife.

AND it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And one said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come

unto him, David demanded of him [2]how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and [a]wash thy feet. And Uriah departed out of the king's house, and there [3]followed him [b]a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [d]The ark, and Israel, and Judah, abide in tents; and my lord Joab, and [e]the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and [f]*as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the [7]hottest battle, and retire ye [8]from him, that he may [h]be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [c]Abimelech the son of [4]Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? *then* say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [5]displease thee, for the sword devoureth [6]one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

2 Heb. *of the peace of, &c.* ch. 8. 10. Judg. 18. 15.

a Gen. 19. 2.

3 Heb. *went out after him.*

b Gen. 43. 34. Esth. 2. 18. Jer. 40. 5.

Some read it "lay" in v11, but he ceased at the door of his bed

Let Shame plead or Contend with Shame (the idol) symbolic name for Ozem

c Judg. 9. 53.

4 Judg. 6. 32, *Jerubbaal.* Cp. ch. 2. 8 & 4. 4.

d ch. 7. 2, 6.

e ver. 13. ch. 20. 6. 1 Kin. 1. 33.

f ch. 14. 19. 1 Sam. 1. 26.

All Joab would know was that Uriah was out of favor. He would not know why

g Gen. 19. 33. 35.

Like Jezebel 1 Ki. 21:8-10

5 Heb. *be evil in thine eyes.* 1 Sam. 8. 6.

6 Heb. *so and such.*

7 Heb. *strong.*

8 Heb. *from after him.*

h ch. 12. 9.

NOTE WELL

(1) The honesty and faithfulness of the Scriptural record. There is no attempt at justifying the national hero. His action is set forth in all its stark evil.

(2) The severe punishment. All Israel, all the world knew it. When David stands again in life this realization will be there. He and Bathsheba must yet again face Uriah. Years of suffering were brought on him. Incest, fratricide, rebellion, civil war, intrigue, revolt comprised the sorry harvest of sin. With strict justice every action is punished. Even the very spot where the sin was conceived became the site of his disgrace (Cp. 2 Sam. 11:2 with Ch. 16:22). The child died, David lost the services of his friend Ahithophel, he found himself in the power of the unscrupulous Joab, his sin was discovered, and he who ruined the family life of Uriah found his own family a ruin.

(3) The sin was the culmination of a process. See Note v.5. Pride and lust, the desire to cover up a sin led step by step to a deeper and deeper wickedness until it seemed to the tortured mind of the king there was no way out but in murder. The real way out was in Jas. 5:16. 1 John 1:9.

(4) The Scriptures do not cover the sin (Cp. 1 Kings 15:5. 1 Chr. 29:29. Matt. 1:6).

UNDER THE SHADOW OF DIVINE DISPLEASURE Cp Ps. 51, Ps 32. ~ It has been suggested that this incident is not suitable for public discussion, but David did not think that way (Ps 51:13, 32:6) It illustrates in a remarkable degree the character of Yahweh (1 Sa 24:15-17) He is shown as both just and merciful. His justice is exhibited in that He demands restitution, His mercy is revealed in forgiveness. David emerges a greater man for the experience. He humbly confesses his sin, he seeks to redeem his conduct, he is emptied of all pride, and willing to make the most public acknowledgement of sin (even to delivering his pleading Psalms for forgiveness to the Chief Musician for public service), for his sin is the sin of his people. The sin of all (See Note p. 411). GOD'S ATTITUDE TOWARDS SIN IS CLEARLY SHOWN IN vv. 1-14. An appeal to common justice 1-6. An appeal to conscience 7-9. The devastating results of sin 10-12. Repentance + forgiveness v 13. Sin must be revealed for what it is. v. 14. If there be evil, Yahweh must be seen to be in opposition to it v. 14 even as He seeks in His love to deliver men from it v 13.

II. SAMUEL 12.

Nathan's parable of the ewe lamb.

26 As David well knew, though pride and lust had temporarily blinded his eyes Cp Ps 5:6, 51:4; Ex. Rom. 12:19; Heb. 10:31

27 And when the mourning was past, David sent and fetched her to his house, and she [a] became his wife, and bare him a son. But the thing that David had done displeased the LORD.

The pattern of David's remaining years was set by the dark and dreadful deed of this chapter

See left top 433

CHAPTER 12. See God's Attitude above.

1 Nathan's parable of the ewe lamb causeth David to be his own judge. 13 David confesseth his sin, and is pardoned. 24 Solomon is born. 26 Rabbah is taken.

CHAPTER 12.

DAVID SEVERELY REBUKED.

Some months passed without rebuke. The child was born v. 14 and it must have appeared to David as though things would settle down and his plan succeed. The visit of Nathan was the prelude to trouble. Num 32:23

NATHAN'S PARABLE vv. 1-6.

DAVID PASSES JUDGMENT ON HIMSELF

1 See Note Ch. 7:2

2 He approached David as though as to seek a judgement, not to speak a parable.

3 That is he treated it with unusual kindness, as a pet and not as an animal. This expression is a figure speaking of the care bestowed

This parable was to fit David's hand as his fetter was in the hand of Uriah.

v. 11a The child shall die.

Cp Ps. 89:31-33; 94:12; Prov. 3:11-12; Amos 3:2; Heb. 12:6 Rev 3:19.

Lit. Passer-by. He becomes a wayfaring man (on business) who stays longer. Then "one who has come" & ultimately visitor. Cp Ps. 1:1.

The generosity of his nature was aroused at the meanness of the offender, and his indifference to the feelings of the poor man! What a terrible revelation to come.

Heb "Ben maveth"; "Son of death" = an extremely bad man not deserving to live. The law did not provide death for such an offence (& it did for adultery Cp note. Ch 11:5) but David's anger was stirred at the picture presented though blind to his own fault. No parable would be more calculated to stir the Shepherd of Israel than this.

The Law decreed this Ex 22:1 and David paid the price in 4 of his sons (1) Son of Bathsheba v. 18 (2) Amnon Ch 13:29 (3) Absalom Ch 18:14 (4) Adonijah 1 Kings 2:25

"THOU ART THE MAN!" Vv 7-9.

7 Such a pronouncement must have brought home to David the sense of guilt to such an extent as has to transfix him. The anger expressed at the rich man & the parable was now felt by himself against himself. He appreciated the loathing others felt at his conduct — and the manner in which Yahweh viewed it.

8 "Into thy care" or power. Cp v. 3.

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own [b] meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, [c] As the LORD liveth, the man that hath done this *thing* [d] shall surely die:

6 And he shall restore the lamb [e] fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [f] anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and [g] thy master's wives into thy bosom, and gave thee

"Be sure your sin will find you out" Num 32:23

[a] ch. 12. 9.

[b] Num. 15. 31. [c] Heb. was evil in the eyes of. ver. 25.

[d] ch. 11. 15, 16, 17, 27.

[e] ver. 7, 25. ch. 7. 2-17. 1 Kin. 1. 10, 22, 34 & 4. 5. 1 Chr. 29. 29. 2 Chr. 9. 29. Ps. 51, title.

[f] Cp. Judg. 9. 8-15. ch. 14. 5. &c. 1 Kin. 20. 35-41. Is. 5. 1-7.

[f] ver. 6. Amos 4. 12.

[g] ch. 16. 22. Deut. 28. 30. What God permits He is said to do.

[g] Heb. bosom. Gen. 18. 5. [g] Wife (1 Cor 6:15)

[h] Cp. 1 Sam. 15. 24.

[i] ch. 24. 10. Job 7. 20. Ps. 32. 5. & 51. 4. Prov. 28. 13.

[j] ch. 24. 10. Job 7. 21. Ps. 32. 1. Mic. 7. 18. Zech. 3. 4.

[k] Ruth 3. 13.

[l] Or, RV. is worthy to die, or, is a son of death. 1 Sam. 26. 16. See 1 Sam. 20. 31.

[m] Is. 52. 5. Ezek. 36. 20, 23. Rom. 2. 24.

[n] Ex. 22. 1. Luke 19. 8.

[o] 2 Sam. 16. 13.

[p] Heb. fasted, a fast. 2 Sam. 31. 13. 1 Kin. 21. 27.

[q] ch. 13. 31.

[r] Cp. ch. 3. 7 & 16. 21. 1 Kin. 2. 22.

9 Wherefore hast thou [h] despised the commandment of the LORD, to do evil in his sight? [i] thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [j] the sword shall never depart from thine house; [k] because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun. Cp with Saul 1 Sam 15:23

13 [l] And David said unto Nathan, [m] I have sinned against the LORD. And Nathan said unto David, The LORD also hath [n] put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [o] to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore [p] besought God for the child; and David fasted, and went in, and [q] lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he

8 And so was worthy of death. Num 16:31 Ps 51

8A 'NA'A' Rebellion & apostacy from God.

RETRIBUTION Vv 10-12

8A. 13:28-29; 18:14, 15:33. 1 Kg 2:23-25

9 Disgraced by one son Ch 13:14, banished by another 15:19, revolted against by a third 1 Kings 2. opposed by his own servant, betrayed by his friend, deserted by his people, bereaved of his children.

10 These words show why David accepted the cursing of Shimei or the revolt of his son. It was punishment he realised he must bear.

11 It is a token of the good heart of David that he not only accepted this reproof but added to it by delivering up to the Chief Musician such Psalms as 51, 32. that Israel might learn the lesson of his own sin.

12 Such a statement does not mean that Yahweh would directly cause a thing to be done, but that He will not prevent it happening. He will permit it.

PUNISHMENT Vv 13-14

13 One can imagine the pause that would follow the words of Nathan. As the enormity of his guilt filled the mind of David he realised that great as his sin against Uriah was his sin against Yahweh was greater, for he imagined he could do this thing without punishment, as though Yahweh condoned it.

14 A heart-felt confession will find forgiveness 1 John 1:9. Matt. 12:31. See also Ps. 32:3-5. Ps 51:4. Top 433

14 Death was the penalty for Adultery. Lev 20:10. Num. 35:31-33. but in David's case Yahweh waived the penalty. In the past David had refused to take action against others, such as Saul, leaving the vengeance to Yahweh, and now his faithfulness stood him in great stead, and forgiveness was extended to him to the

433a extent that he would not die. How this illustrates the teaching of the greater than David Mat. 7:1-2. Cp Ps. 51:16-17

16 This is noted in the Masorah as one of the emendations of the Sopherim who altered the original text out of a mistaken reverence for David & Yahweh. The original reading was: "Thou hast greatly blasphemed Yahweh." (C.B.). But how true the AV rendering has proved. Men know more about David's sin than his virtues.

BATHSHEBA'S CHILD DIES Vv 15-18

Nathan abruptly left the King. Then the child sickened, and with that the realisation that the punishment was about to be inflicted and must be borne.

17 About this time Ps 51 composed.

CHAPTER 12. NATHAN'S PARABLE – Was wisely constructed by not having too near a resemblance, to make David unwittingly pass sentence on himself. The parable was in David's hands what his own letter was in the hands of Uriah – it proclaimed his own doom. Nathan began with great prudence, and great need there is of prudence in giving reproof, but at length he spake as Yahweh's ambassador, reminding David of great benefits and privileges received, charging him with contempt of Divine authority, and proclaiming judgment upon him for his folly. Those who despise the Word and Law of Yahweh, despise Yahweh Himself and will assuredly suffer for such contempt.

"I have sinned" v. 13. Saul made the same confession 1 Sam. 15:24. Why was David forgiven? 1 Sam. 24:10. Cp. Luke 18:14. 1 Jn. 1:9; 2:1. Ps. 51:10. 130:3-4.

DAVID'S REBUKE
REPENTANCE BIRTH OF SOLOMON CONQUEST OF AMMON.

The sincere confession & repentance of sins can restore to fellowship but not necessarily save from the consequences of sin in this life. Key vv. 13, 22, 23

David's conscience afflicted him. He was ill at ease & physically sick Ps. 32:3-4. 51:3.

Nathan excoriated our sin, & must have grieved over David's fall – giving perfect preparation to his manner of approach.

II. SAMUEL 13.

Solomon is born. *Rabbah is taken.*

COMPLETION OF AMMONITE CAMPAIGN. vv. 26-31. 1 Chr. 20.

Connect with 2 Sam. 11:1.

29. See Note. 2 Sam. 11:1

30 The lower city. See note 2 Sam. 11:1. Cut off from their water supply the fate of the city was inevitable.

37 Cont. The "paved work" discovered by Petrie was Tahpanhes Jer. 43:9 where Neb. did exactly what David did here.

would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [g] vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and [h] washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and [i] worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: [j] for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but [k] he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [l] she bare a son, and [m] he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name [n] Jedidiah, because of the LORD.

[g] Heb. *Is hurt.* Num. 20:15.
[h] Heb. *my name be called upon it.*
The crown was possibly placed later in Temple as trophy Zech. 6:11-14
[i] To ver. 31, 1 Chr. 20. 2, 3.
[j] Ruth 3. 3. Suspended over his head.
[k] Job 7. 9. 10.
[l] 2 Chr. 3. 9.
[m] Mat. 1. 6.
[n] Cp. 1 Chr. 22. 9.

[g] i.e. *Beloved of the LORD.*
[h] 1 Chr. 20. 1.
[i] ch. 11. 1, 17.

DAVID HONOURS YAHWEH vv. 19-23

19 David saw in their attitude the fate of the child.

The very narrative suggests the drama of the occasion. The court as an uneasy witness of the tragedy without understanding its meaning nor the significance of David's deliberate change of action.

20 This was associated with the normal toilet for the well being of the body. Cp Dan. 10:3 Matt. 6:17. Luke 7:38. Mark 16:6-7. Mk 14:28.

22 Thus acknowledging publicly that the sentence was just. Cp 1 Sam. 15:24

23 They did not know how to take this changed attitude, and he had first to request the food.

DAVID'S TROUBLES INTENSIFIED
JONADAB'S EVIL COUNSEL LEADS TO INCEST.
AMNON'S INFATUATION FOR TAMAR vv. 1-2.

CHAPTER 13.

1 Amnon, loving Tamar, feigneth himself sick, and defileth her. 19 Absalom entertaineth her. 29 He killeth Amnon, 37 and fleeth to Talmai.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the

1 Sig. "Faithfulness" – but his action belied his name. He was firstborn of the family Ch. 2.

2. 4. He became infatuated, so as to lose his sense of proportion. Lust for Tamar developed in him so as to adversely affect him.

THE VILE COUNSEL OF JONADAB His Cousin Vv. 3-6

He hints at what Amnon could do and thus precipitates one of the greatest tragedies of history.

5 Sig. "Yah is liberal"

Solomon given at his circumcision Luke 1:59

RABBAH. See also 2 Sam. 11:1 also called Philadelphia today called Amman. It is distant about 19 m. S.E. by E. of Szalt, and lies along the banks of a river called Moiet Amman which has its source in a pond a few hundred paces from the S.W. end of the town, and empties itself into the Jabbok northward. This river runs in a valley bordered on both sides by barren hills of flint. Edifices which still remain attest the former greatness and splendour of this metropolis of Ammon. – Burckhardt

4. 24 "Yahweh loved him": This implies reconciliation for David, by which he at one (peace) with God. Endorsed by Yahweh's name

UNDER THE SHADOW OF DIVINE DISPLEASURE Cp Ps. 51. Ps 32. – It has been suggested that this incident is not suitable for public discussion, but David did not think that way (Ps 51:13 32:1-5) It illustrates in a remarkable degree the character of Yahweh (Ex 34:6-7) He is shown as both just and merciful. His justice is exhibited in that He demands restitution, His mercies revealed in forgiveness. David emerges a greater man for the experience. He humbly confesses his sin, he seeks to redeem his conduct, heart emptied of all pride, and willing to make the most public acknowledgment of sin (even to delivering his pleading Psalms for forgiveness to the Chief Musician for public service), for his sin is the sin of his people, the sin of all (see Note p. 411). GOD'S ATTITUDE TOWARDS SIN IS CLEARLY SHOWN IN VV. 1-14. An appeal to common justice 1-6. An appeal to conscience 7-9. The devastating results of sin (p. 12). Repentance + forgiveness V 13. Sin must be revealed for what it is V. 14. If there be evil, Yahweh must be seen to be in opposition to it V. 14 even as He seeks in His love to deliver men from it V 13.

Nathan's parable of the ewe lamb. II. SAMUEL 12.

27 And when the mourning was past, David sent and fetched her to his house, and she [a] became his wife, and bare him a son. But the thing that David had done [b] displeased the LORD.

CHAPTER 12.

1 Nathan's parable of the ewe lamb causeth David to be his own judge. 13 David confesseth his sin, and is pardoned. 24 Solomon is born. 26 Rabbah is taken.

AND the LORD sent [d] Nathan unto David. And he came unto him, and said unto him, [e] There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own [2] meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger [f] was greatly kindled against the man; and he said to Nathan, [g] As the LORD liveth, the man that hath done this *thing* [h] shall surely die:

6 And he shall restore the lamb [i] fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [j] anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and [k] thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou [l] despised the commandment of the LORD, to do evil in his sight? [m] thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [n] the sword shall never depart from thine house; [o] because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, [p] and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but [q] I will do this thing before all Israel, and before the sun.

13 [r] And David said unto Nathan, [s] I have sinned against the LORD. And Nathan said unto David, The LORD also hath [t] put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [u] to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. [v] And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David [w] fasted, and went in, and [x] lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he

"Be sure your sin will find you out" Num 32:23

[a] ch. 12. 9.

[b] Num. 15. 31.
[2] Heb. was evil in the eyes of. ver. 25.

[c] ch. 11. 15, 16, 17, 27.

[d] ver. 7, 25. ch. 7. 2-17. 1 Kin. 1. 10, 22, 34 & 4. 5. 1 Chr. 29. 29. 2 Chr. 9. 29. Ps. 51, title.

[e] Cp. Judg. 9. 8-15. ch. 14. 5 &c. 1 Kin. 20. 35-41. Is. 5. 1-7.

[f] ver. 6. Amos 4. 12.

[g] ch. 16. 22. Deut. 28. 30. What God permits he is said to do.

[3] Heb. To die. morsel. Gen. 18. 5.

[h] Lev. 24. 17. 1 Cor. 6. 9.

[i] Cp. 1 Sam. 15. 24.

[j] ch. 2. 10. Job 7. 20. Ps. 22. 5 & 51. 4 Prov. 28. 13.

[k] ch. 24. 10. Job 7. 21. Ps. 32. 1. Mic. 7. 18. Zech. 3. 4.

[l] Ruth 3. 13.

[m] Or, RV. is worthy to die, or, is a son of death. 1 Sam. 26. 16. See 1 Sam. 20. 31.

[n] Is. 52. 5. Ezek. 36. 20, 23. Rom. 2. 24.

[o] Ex. 22. 1. Luke 19. 8.

[p] 2 Sam. 16. 12.

[4] Heb. fasted a fast. 1 Sam. 31. 13.

[q] 1 Kin. 21. 27.

[r] ch. 13. 31.

[s] Cp. ch. 3. 7 & 16. 21. 1 Kin. 2. 22.

[t] Cp. with Saul 1 Sam. 15. 24

[u] ch. 21. 10.

[v] Ex. 9. 14. Deut. 28. 21.

[w] 1 Kin. 21. 27.

[x] ch. 13. 31.

CHAPTER 12.

DAVID SEVERELY REBUKED.

Some months passed without rebuke. The child was born V. 14 and it must have appeared to David as though things would settle down and his plan succeed. The visit of Nathan was the prelude to trouble. Num 32:23.

NATHAN'S PARABLE vv. 1-6.

DAVID PASSES JUDGMENT ON HIMSELF

See Note Ch. 7:2.

He approached David as though as to seek a judgment, not to speak a parable.

That is he treated it with unusual kindness, as a pet and not as an animal. This expression is a figure speaking of the care bestowed.

This parable was in David's hand as his letter was in the hand of Uriah.

V. 14. The child shall die.

Ps. 89:31-33; 94:12; Prov. 3:11-12; Amos 3:2; Heb. 12:6 Prov. 3:19.

Lit. Passer-by. He became a wayfaring man (on business) who stays longer. Then "one who has come" – permanent visitor. Gen 1:1

The generosity of his nature was aroused at the meanness of the offender and his indifference to the feelings of the poor man! What a terrible revelation to come.

Heb. "Ben maveth": "Son of death" – an extremely bad man not deserving to live. The Law did not provide death for such an offence (it did for adultery Cp vote. Ch 11:5) but David's anger was stirred at the picture presented though blind to his own fault. No parable would be more calculated to stir the Shepherd of Israel than this.

The Law decreed this Ex 22:1 and David paid the price in the death of his sons 1) Son of Bathsheba 13:28 2) Amnon Ch 13:29 3) Absalom 18:14 4) Adonijah 1 Kings 2:25

"THOU ART THE MAN!" Vv. 7-9.

Such a pronouncement must have brought home to David the sense of guilt to such an extent as has to transfix him. The anger expressed at the rich man in the parable was now felt by himself against himself. He appreciated the loathing others felt at his conduct – and the manner in which Yahweh viewed it.

"Into thy care" or power. Cp V. 3

RETRIBUTION Vv. 10-12

8A. 13:28-29; 18:14, 15:33. 1 Kg 2:23-25

9 Disgraced by one son Ch 13:14 banished by another 15:14 revolted against by a third 1 Kings 2. opposed by his own servant, betrayed by his friend, deserted by his people, bereaved of his children.

10 These words show why David accepted the cursing of Shimei or the revolt of his son. It was a punishment he realised he must bear.

11 It is a token of the repentant heart of David, that he not only accepted this reproof but added to it by delivering up to the Chief Musician such Psalms as 51, 32, that Israel might learn the lesson of his own sin.

12 Such a statement does not mean that Yahweh was directly cause a thing to be done, but that He will not prevent it happening. He will permit it.

PUNISHMENT Vv. 13-14

13 One can imagine the pause that would follow the words of Nathan. As the enormity of his guilt filled the mind of David he realised that great as his sin against Uriah was his sin against Yahweh was greater, for he imagined he could do this thing without punishment, as though Yahweh condoned it.

14 Heart-felt confession will find forgiveness 1 John 1:9. Matt. 12:31. See also Ps. 32:3-5. Ps 51:4. Top 433

15 Death was the penalty for Adultery Lev 20:10 Num. 35:31-33. but in David's case Yahweh waived the penalty. In the past David had refused to take action against others, such as Saul, leaving the vengeance to Yahweh, and now his faith futhers stood him in great stead. and forgiveness was extended to him to the extent that he would not die. How this illustrates the teaching of the greater than David Mat. 7:1-2. Cp Ps. 51:16-17

16 This is noted in the Massorah as one of the emendations of the Sopherim who altered the original text out of a mistaken reverence for David & Yahweh. The original reading was: "Thou hast greatly blasphemed Yahweh." (C.B.) But how true the A.V rendering has proved. Men know more about David's sin than his virtues.

BATHSHEBA'S CHILD DIES Vv. 15-18

Nathan abruptly left the king. Then the child sickened, and with that the realisation that the punishment was about to be inflicted and must be borne.

17 About this time Ps 51 composed.

CHAPTER 12.

DAVID'S REBUKE • REPENTANCE • BIRTH OF SOLOMON • CONQUEST OF RABBAH

The sincere confession + repentance of sin can restore to fellowship but not remove the consequences in this life. Lev Vv. 13, 22, 23 David's conscience afflicted him. He was at ease + physically ill. 32:3-4. 51:3. When excreated Cain + must have known David's fall – 2 Sam preparation + manner of approach

DAVID HONOURS YAHWEH Vv. 19-23

David saw in their child the fate of the child.

The very narrative reveals the drama of the occasion. The court as an uneasy witness the tragedy without understanding its meaning or the significance of David's desperate plunge of action.

This was associated with ritual for the removal of the body Cp Deut 21:6-7. Mk 4:26-29 That acknowledging publicly that the sentence was just Cp Ps 51:4

They did not know how to take this changed attitude, and he had first to persuade the food.

A, Jebusite signifying he would die. Cp Gen 17 with Josh 24:32. See Lev 1 Sam 28:18 Cp Ex 10:28; Job 30:28

BIRTH OF SOLOMON Vv. 24-25

She gave birth to four sons of whom Solomon was the youngest 1 Chr 3:5. 2 Sam 5:14. Thus seven years passed before the birth of Solomon. Yahweh had predicted the birth of Solomon 1 Chr 22:9 but David, like Abraham had to await the time of promise. This was allied David time to repent of his sin and vindicate himself.

A. Jedidiah. Beloved of Yahweh. Cp Neh 13:26

This confirmed that he was the one promised. The younger son thus became Yahweh's and elevated to the position of firstborn. Ps 89:27

CHAPTER 12. NATHAN'S PARABLE – Was wisely constructed by not having too near a resemblance to make David unwittingly pass sentence on himself. The parable was in David's hands what his own letter was in the hands of Uriah – it proclaimed his own doom. Nathan began with great prudence, and great need there is of prudence in giving reproof, but at length he spoke as Yahweh's ambassador, reminding David of great benefits and privileges received, charging him with contempt of Divine authority, and proclaiming judgment upon him for his folly. Those who despise the Word and Law of Yahweh, despise Yahweh Himself and will assuredly suffer for such contempt.

DAVID'S REPENTANCE BIRTH OF SOLOMON CONQUEST OF AMMON.

"I have sinned" 2 Sam. 12:13. Saul made the same confession. 1 Sam. 15:24. Why was David forgiven? 1 Sam. 24:10. Cp. Luke 18:14. 1 Jn. 1:7-9; 2:1. Ps. 51:10. 130:3-4.

The sincere confession of repentance of sins can restore to fellowship but not necessarily save from the consequences of sin in this life. Key vv. 13, 22, 23.

Solomon is born. II. SAMUEL 13. Rabbah is taken.

COMPLETION OF AMMONITE CAMPAIGN. vv. 26-31. 1 Chr. 20.

would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then (a) vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and [c] washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and (d) worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: [e] for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him; but [f] he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [g] she bare a son, and (h) he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name (i) Jedidiah, because of the LORD.

26 ¶ And [k] Joab fought against [l] Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and (m) it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [n] And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city [o] in great abundance.

31 And he brought forth the people that *were* therein, and [p] put *them* under [q] saws, and under harrows of iron, and under axes of iron, and made them pass through [r] the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

(i.e. Beloved of the LORD.)

[a] 1 Chr. 20. 2.
[b] ch. 11. 1, 27.

(c) Heb. Set himself. Num. 20. 15.
(d) Heb. my name be called upon it.
The crown was possibly placed later in Temple as trophy Zech 6:14?
[e] To ver. 31, 1 Chr. 20. 2, 3.
[f] Ruth 3. 3. Supposed over his head.
(g) Job 1. 20.
[h] Heb. very great. ver. 2. ch. 8. 8.
[i] Cp. 1 Kin. 9. 20, 21.
[k] 1 Kin. 7. 9.
[l] Jer. 43. 9. Nah. 3. 14. This accounts for the many strangers found in Uzal 1 Chr. 22:2, 15
[m] Jonah 3. 9. Cp. Is. 38. 1-5. CB David 57. Amnon 22. Absalom 20. Adonijah 21-25
[n] ch. 3. 2, 3. Son of Maacah of Geshur.
[o] Job 7. 8-10.
[p] 2 Chr. 3. 9.
[q] Mat. 1. 6.
[r] Cp. 1 Chr. 22. 9.
(s) Heb. it was marvellous, or, hidden in the eyes of Amnon. Zech. 8. 6.

Rabbah. See also 2 Sam. 11:1 also called Philadelphia today called Amman. It is distant about 19 m. S.E. by E. of Szalt, and lies along the banks of a river called Moiet Amman which has its source in a pond a few hundred paces from the S.W. end of the town, and empties itself into the Jabbok northward. This river runs in a valley bordered on both sides by barren hills of flint. Edifices which still remain attest the former greatness and splendour of this metropolis of Ammon. – Burckhardt

V. 24 "Yahweh loved him": This implies reconciliation for David, by which he at once (peace) with God. Endorsed by Yahweh's name V25. Solomon given 2nd name circumcision Luke 1:59

433

1 Sig. "Faithfulness" – but his action belied his name. He was firstborn of the family Ch. 3:2.

4. He became infatuated so as to lose his sense of proportion. Lust for Tamar developed in him so as to adversely affect him.

THE VILE COUNSEL OF JONADAB His Cousin Vv. 3-6

He hints at what Amnon could do and thus precipitates one of the greatest tragedies of history.

5 Sig. "Yah is liberal"

CHAPTER 13.

1 Amnon, loving Tamar, feigneth himself sick, and defileth her. 19 Absalom entertaineth her. 29 He killeth Amnon, 37 and fleeth to Talmai.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the

DAVID'S TROUBLES IN FAMILY. JONADAB'S Evil Counsel leads to INCEST.

AMNON'S INFATUATION FOR TAMAR Vv. 1-2.

1 Sig. "Father of Peace." He belied his name as far as David was concerned. See Note Ch. 1:2. He was very handsome in appearance 2 Sam. 14:25 and greatly beloved of his father. With the supposed death of Chileab (2 Sam. 3:2) and murder of Amnon, he became the eldest of David's sons.

2 Sig. Palm-tree. A tree of dignity and beauty. She was known for her skill in cake making. Vv. 6, 8.

THE BEGINNING OF WOES. - David put confidence in the flesh - in his firstborn Amnon, whom he indulged, as heir to the throne, refusing him nothing. Vv 4, 7 13. Then in the beauty of Jerusalem she on the death of Amnon became heir to the throne. Absalom was praised throughout Israel for his beauty Ch. 14:25-26. He possessed a magnificent head of hair, the weight of which when polled was published but which symbol of vanity caused his death 2 Sam. 18:9. He had a sheep-farm a few miles north-east of Jerusalem, and another property near the Jordan Valley where he had erected a monument to Below.

II. SAMUEL 13.

Amnon forceth his sister Tamar.

Also called Shammah 3rd son of Jesse

4 He could not sleep because of his passion for the beautiful Tamar, and this was shown in the haggard, tired appearance morning by morning
5 He was dominated by his unlawful passion, and the knowledge that he could not satisfy it adversely affected his very appearance
6 He hints at the crime that Amnon should attempt without openly stating it. Before
7 She had acquired a reputation for this and as Amnon's wasted appearance indicated the need of nourishment, the request seemed a perfectly natural one. Lev. 18:19; 20:18

AMNON'S CRIME Vv 6-14

7B BIRYÂH - CB = Heart-shaped Cakes. Also Vv. 6,7, 8, 10 the word "Cakes" - lebôbh from LÂBAB - v. 8. suggests love-cakes. Vg. "Cakes in the shape of hearts"
7C As firstborn he had his own establishment.
V. 2. "Thought it hard" That which he desired to do was hard or difficult to accomplish. He did not see how he could get Tamar in his power and feared the consequences.
8 RV - Dough.
He had no appetite for food. Lust having dominated [illegible] was impatient of [illegible] sinful passion had [illegible] of him.
Heb. Humble. The Hebrew woman regarded their chastity as their crown of honour.
V. 5 Flesh is very adept at suggesting means whereby sin can be done, but not of means of conquering it. It seldom looks far enough into the future to consider the results of sin. Cp Ps. 50:18-19; Prov. 19:27.

1 Now Absalom the son of David had a fair sister, whose name was Tamar; and after that Amnon the son of David loved her.
2 And Amnon was so vexed, that he fell sick for his sister Tamar: for she was a virgin; and Amnon thought it hard for him to do any thing to her.
3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.
4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.
5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.
6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.
7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.
8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.
9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.
10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.
11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.
12 And she answered him, Nay, my brother, do not force

ABSALOM (Cont.). Keep alive the remembrance of his name, for his three sons had died. 2 Sam. 23:23; 18:18; 14:27. He had a daughter, named after her aunt Ch. 14:27. Whose daughter Maacah was destined to play a prominent part in the divided Kingdom. and who was also noted for her great beauty 2 Chron. 11:21. The whole family was thus noted for its beauty. Ch. 3:1. 14:27, 18:18.

Summary. He was the son of Maacah, a foreign princess 2 Sam. 3:3. He was perfect in body, of outstanding personality, handsome, charming, eloquent and dignified. But ruthless, traitorous, murderous, merciless, godless, and conceited. He murdered his brother; betrayed his father + died in vanity, seeking a kingdom he was in no way qualified to rule. His history is recorded in 3:3; 13:1-19; 10. 1 Kgs. 2:7, 28. 1 Chr. 3:2; 11:20-21. Cp Ps. 3.

V. 20 Amnon. Mg Aminon - A diminutive, probably used as a mark of contempt as lessening his status as firstborn.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.
14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.
15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. Heb. 'AL = No! No Heb. for "cause" See NIV.
16 And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.
17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.
18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.
19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.
20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.
21 But when king David heard of all these things, he was very wroth.

8 Used in sense of unchastity in Gen. 34:7 thus aligning crime with stupidity. Tamar appears to date Genesis.
9 This was probably said to divert Amnon from his intention
10 This was said as a last resource. There was little chance of David agreeing to break the law in that fashion. Lev. 18:9, 11. In any case Amnon's brutal passion brooked no delay.
11 And thus was guilty of death. Deut. 22:25 But how could David, the administrator of the Law exercise it seeing he himself was openly guilty. His folly caused his hands to be tied.

AMNON'S HATRED FOR TAMAR. Vv. 15-17

BRUTAL HATRED FOLLOWS BRUTAL PASSION
12 He had never really loved her but had been consumed of an evil lustful passion which once satisfied left him loathing her because he had revealed his weakness to her and now despised himself.

TAMAR'S GRIEF Vv. 19-20

In a frenzy of grief and indignation she rushed from the house of evil rending her royal garment the symbol of virginity and with her hands clasping to her head the ashes of humiliation she went through the streets screaming aloud in her hysteria until she met Absalom.
13 You are bringing disgrace upon your own family
14 "Take it not to heart" (Darby). i.e. Try to forget it.
15 "And that desolate." (Darby) Who would have her to wife after such disgrace.

DAVID'S ANGER. V. 21

16 Sept. Vulg. Jos. adds: "But he would not grieve the soul of Amnon his son for he loved him because he was his firstborn. See Note above and V. 11. Not

ABSALOM MEDITATES REVENGE V. 22.

He had an affection for his sister, having named his own daughter after her Ch. 14:27. He awaited his opportunity for revenge. A deep hatred stirred him, and he meditated murder.

ABSALOM'S OPPORTUNITY Vv. 23-27.

Two years went by and nothing was done. All heedless believed the thought of revenge had faded. Cp V. 32.
The completion of shearing was celebrated with feasting + rejoicing Gen. 31:19, 38
Eg. Lord of the Enclosure i.e. fortified place.
Must have been north of Judah. Ephron = Nibshan of Jerusalem
This was possibly to get Amnon off guard.
The King not being able to be present Absalom urged that the firstborn should take his place as representative

ABSALOM'S CRIME Vv. 28-29

28 David's action 11:15.
28 11:13 Never very wise at best, but now with senses dulled by wine, he fell an easy prey. He died in the midst of the life he loved.
Below
28 The feasting ended in fear and panic as the King's family witnessed the murder. They saw in Absalom a ruthless and unscrupulous avenger of his sister. The Law was open to vindicate Tamar and Absalom was wrong to take it into his own hands.

DAVID'S SORROW 30-36

28 He probably recognised the similarity of actions with his own shortcoming + brought them before his God as well
MULE PERED - Masc. from the root - spread, separate, divide, out of bank. First time used. Result of crossing donkey stallion with a horse mare - the strength + size of the horse combined with the patience + sure-footedness of the ass. Prohibited Lev. 19:19. Evidently imported. 1 Kg 10:25; Ezek.

DAVID'S PUNISHMENT. - Incest, intemperance, hatred, and murder disturb family relationships Cp. 2 Sam. 12:10. The terrible reaping of sin by David.

by his servant 16:5-14. 11. Evil way a death of Absalom. 12. Revolt of Adonijah 1 Kings 1: 5-9.

1. Wars all his days 2 Sam 12: 10; 3. Evil out of his house. V.11. Cp. 13:1-18, 33. 3. His wives forced to commit adultery VV.11-12. 4. Disgraced by his son who defiled his daughter 13:1-22. 5. Murder of one

son by another 11:23-36. 6. Banishment of another son 13:37-39. 7. Deserted by his people 15:1-12. Cp 2 Sam. 16:20-23. 8. Betrayed by his own friends 15:12. 9. Exiled 15:13 - 18:33. 10. Publicly humiliated

ABSALOM MEDITATES REVENGE V.22.

He had an affection for his sister, having named his own daughter after her Ch. 14:27. He awaited his opportunity for revenge. A deep hatred stirred him, and he meditated murder.

ABSALOM'S OPPORTUNITY VV.23-27.

Two years went by and nothing was done. All doubtless believed the thought of revenge had faded. Cp V.32.

The completion of shearing was celebrated with feasting & rejoicing 1 Sam. 25:4, 36

Sig. Lord of the Enclosure i.e. fortified place.

Must have been north of Judah. Ephron = Nty of Jerusalem

This was possibly to get Amnon off guard.

The King not being able to be present Absalom urged that the first born should take his place as representative.

ABSALOM'S CRIME 28-29.

28 Cp David's action 11:15.

29 11:13 Never very wise at best, but now with senses dulled by wine, he fell an easy prey. He died in the midst of the life he loved. Below

The feasting ended in fear and panic as the King's family witnessed the murder. They saw in Absalom a ruthless and unscrupulous avenger of his sister. The Law was open to vindicate Tamar and Absalom was wrong to take it into his own hands.

DAVID'S SORROW 30-36.

He probably recognised the similarity of Absalom's shortcoming & brought them before his God as well.

MULE BEARED - Masc. from root - spread, separate, divide, out of rank. First time used. Result of crossing donkey stallion with a horse mare - the strength & size of the horse combined with the patience & sure-footedness of ass. Prohibited Lev. 19:19. Evidently imported. 1 Kg 10:25; Ezek. 27:14 Sterile Cp 2 Sam. 18:9

II. SAMUEL 14.

by Absalom's command.

Prov. 26 / 24 Cp. Rom 12:19

[a] Gen. 24. 50 & 31. 24.
[b] ver. 3.
Prov 10: 18; 26:24; 27:6 & Eph 4:31. 1 John 3:15. Ecc. 7: 9
[c] Gen. 31. 19 & 38. 12, 13. 1 Sam. 25. 4, 36.
[2] Heb. mouth.
[3] Or, settled.
[d] ch. 19. 19. Mod. et Tayibeh app 15 m. NW. East Jerusalem.
[e] ver. 37, 38. Below
[f] ver. 27. Gen. 19. 3 & 33. 11. 2 Kin. 5. 23.
[4] Heb. according to the word of thy servant.
[5] Heb. with a great weeping greatly. Cp. ver. 15.
[g] Judg. 16. 25 & 19. 6. 1 Sam. 25. 36. 1 Kin. 8. 66 & 21. 7. Esth. 1. 10.
[h] ch. 3. 3. 1 Chr. 3. 2.
[6] Or, Ammihur.
[7] Or, will you not, since I have commanded you" Cp. Josh. 1. 9 & 8. 8.
[8] Heb. sons of valour.
[i] ch. 3. 3.
[9] Or, was consumed. Cp. Ps. 73. 26 & 84. 2.
[2] Heb. rode.
[k] Gen. 24. 67 & 37. 35 & 38. 12.
[l] ver. 19. ch. 1. 2.
[m] ch. 12. 16.
[n] ch. 13. 39.

22 And Absalom spake unto his brother Amnon [a] neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had [c] sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. Ps 12:2; 55:21

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he [f] pressed him: howbeit he would not go, but blessed him. - Below

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? Prov. 26:24-26

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is [g] merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [7] have not I commanded you? be courageous, and be [8] valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man [i] gat him up upon his mule, and fled. Below left

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and [l] tare his garments, and [m] lay on the earth; and all his servants stood by with their clothes rent.

32 And [b] Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [2] appointment of Absalom this hath been [3] determined from the day that he forced his sister Tamar.

33 Now therefore [d] let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 [e] But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [4] as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept [5] very sore.

37 ¶ But Absalom fled, and went to [h] Talmai, the son of [6] Ammihud, king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David [9] longed to go forth unto Absalom: for he was [10] comforted concerning Amnon, seeing he was dead.

Contrast the normal explanation →

Misplaced Kindness - unless motivated by righteousness is sinful.

CHAPTER 14.

1 Joab, suborning a widow of Tekoah to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 33 He is brought before the king.

NOW Joab the son of Zeruiah perceived that the king's heart *was* [n] toward Absalom.

22. This was a very bad man. He had incited Amnon to the most evil conduct, & now speaks coolly & matter of fact of the cold-blooded murder by Absalom.

See mg. Absalom had declared his determination to avenge - but his words had been overlooked.

23 The sons of the King together with their retinue of servants

24 He seems to have been a busy body in other people's affairs, bringing much harm thereby.

25 The whole family recognised the deep disgrace brought upon it by the folly of Amnon and the violent ruthlessness of Absalom. David probably recalled 2 Sam 12:10

ABSALOM'S EXILE VV.37-41

26 Absalom's grandfather. See Note Ch. 13.

KÂLÂH - Str = End, finished ceased. He demanded of Talmai the extradition of Absalom. This being ignored he at last desisted.

27 He not only loved him but now the handsome Absalom was eldest. See Note V.1.

28 Reconciled

'AL = upon or against. Str.

CHAPTER III.

ABSALOM'S CONSPIRACY.

He meditates seizing the Throne.

1 Sig. Joab is father.

2 He could see that David needed an excuse to bring Absalom back from his exile.

JOAB'S SCHEMES TO FETCH ABSALOM HOME VV.1-7.

3 years have passed Ch. 13:38

AMNON'S CRIME. Cont.

Amnon probably encouraged in his sin by his father's conduct. David had not unduly suffered. Amnon was blind to the fact that his own vices were to become the scourge for his father.

DAVID'S ORGANISATION CH 8:16-18.

As the Kingdom of God, in the midst of the 7 Thunders. The Theocratic organisation is set up. Typically Joab foreshadows the belligerent or militant aspect, with Absalom's sons as priests.

CHIANT. 13. AMNON'S CRIME. ABSALOM'S VENGEANCE. DAVID'S WEAKNESS. VV. 13, 32, 39.

Fleshly lusts bring their own punishment. They not only war against the soul, but the body also rots as rottenness to the bones Prov 14:30. Sexual sin causes awful mischief & the sinner serves a hard master. See Right.

435 V. 25. "Chargeable" - David's court had become so lavish that a court-visit to his son would involve heavy expense for the latter.

"Blessed him" - The invitation put David off guard. He forgot the results of his good nature in permitting Tamar to visit Amnon, & imagining that Absalom had likewise forgiven the crime permitted the festival to go ahead.

V 28. "Be courageous" — Though revenge was the main purpose, neither Absalom nor his men would overlook that Amnon stood between him and the throne.

DAVID'S POLYGAMY. The Kings of Israel were commanded not to multiply wives Deut. 17:17. But David had seven wives (including Michal) 1 Chron 3:1-5 including numerous concubines 2 Sam. 15:16; 5:13. These wives with their children lived in separate establishments (Cp 2 Sam. 13:7,20) David's sin and punishment arose out of this state of affairs. From it came rivalry and jealousy that added to David's troubles and precipitated the crisis that led to Absalom's usurpation of the throne.

II. SAMUEL 14.

3. About 6 m. south of Bethlehem, the home town of Amos. Amos 1:1. Or, Shepherd or Herdsman
4. One able to disguise the woman, and said unto her, I real motive of the visit, and pray thee, feign thyself to be act the part that Joab desired for her. Cp the skill of the women of Endor.

Joab's artifice to bring Absalom home.

2 And Joab sent to [a] Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and [c] anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab [f] put the words in her mouth.

THE WOMAN'S PLEA Vv 4-11.

She presents a case in which forgiveness should be exercised. One brother had killed another, but he had been incited to do so V. 6. The remaining son was heir (as was Absalom) and the woman pleaded the intervention of David that her heir be not destroyed by the avengers of Blood. Such action would bring to an end the house of her husband. David was touched by the case so much like his own) and granted the request.

4 ¶ And when the woman of Tekoah spake to the king, she [g] fell on her face to the ground, and did obeisance, and said, [2] Help, O king.

5 And the king said unto her, What aileth thee? And she answered, [i] I *am* [k] indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there* was [3] none to part them, but the one smote the other, and slew him. – Cp Num 35:16.

7 And, behold, [o] the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and [o] we will destroy the heir also: and so they shall quench my coal which is left, and shall not [p] leave to my husband *neither* name nor remainder [6] upon the earth. Absalom was now the heir.

8 And the king said unto the woman, Go to thine house, and I will give charge [4] concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [r] the iniquity *be* on me, and on my father's house: [t] and the king and his throne be guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, [5] and he shall not touch thee any more.

The family division of the Tribe – not necessarily her children. She calls them "the people" V. 15. She claims that the Avenger should be not allowed to destroy. Evidently each section of the Tribe exercised justice within its own section with the right to appeal to the King.

Heir light – David is called "the light of Israel" Ch. 21:17
GACHELETH – To glow or kindle.

David had authority to execute judgment. Ch. 8:15.

She was prepared to bear any punishment that her son be restored – so ought the King extend mercy. Below

The King accepted full responsibility for his action not realising that in doing so he passed judgment on his own action towards Absalom.

V 9 The King had given a general promise to help the widow, but she wants a specific assurance that her son would be pardoned + restored. Less than this would not help Absalom's case. She therefore represents herself as dissatisfied + pleads for full forgiveness. As this would be a violation of the levirate law, she undertakes to accept herself the full penalty if necessary. The King would be guiltless.

11 Then said she, I pray thee, let the king remember the LORD thy God, [3] that thou wouldest not suffer [b] the revengers of blood to destroy any more, lest they destroy my son. And he said, [d] *As* the LORD liveth, [e] there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against [h] the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again [l] his banished. You cannot restore the life of Amnon Cp V. 1.

14 For we must [j] needs die, and *are* as [m] water spilt on the ground, [4] which cannot be gathered up again; [4] neither doth God respect *any* person: yet doth he [7] devise means, that his banished be not expelled from him. – Below 14:1

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of [q] the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be [7] comfortable: for [s] as an angel of God, so *is* my lord the king [s] to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee.

THE WOMAN PLEADS FOR ABSALOM Vv 12-17

5 She goes beyond the law, pleading the mercy of Yahweh Exod 34:6 which mercy David has himself benefited from Ps. 51:3 2 Sam 12:1-2.

6 In granting this immunity for the widow's son, the King was waiving the principle that Kept Absalon in exile.

7 She goes beyond the law, pleading the mercy of Yahweh Exod 34:6 which mercy David has himself benefited from Ps. 51:3 2 Sam 12:1-2.

8 As though the nation endorsed the action of the King. It was a subtle suggestion that if the King recalled Absalom from exile this action would be endorsed by the nation.

9 It was a suggestion based on what Joab knew the King wanted. Cp V. 1.

10 Our opportunities to do good are limited to the time we have life.

11 The Law recognised death or redemption. If Absalom was not to suffer death, he should be recalled.

12 She disowns responsibility for the liberty taken, claiming it to be the will of the people.

13 She is about to express the real reason for her visit + coaxes + flatters the King to avow

14 Having given judgment in the hypothetical case presented earlier, the King, to be consistent should recall Absalom.

15 How far from the truth this proved!

16 He has divine authority to forgive + restore

17 So hearken (see m) to both sides Below

RECALLED BUT NOT FORGIVEN Vv 18-20.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee.

19 And the woman said, Let my lord the king now speak. And the king said, *As* thy soul liveth, my lord, *I cannot* turn to the right hand or to the left from ought that my lord the king hath spoken: for *it is* [8] Joab my servant that commanded me, he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all things that *are* in the earth.

21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

ABSALOM'S RECALL Vv 21-24.

a ch. 23. 26. 1 Chr. 27. 9. 2 Chr. 11. 6 & 20. 20. Neh. 3. 5, 27. Jer. 6. 1. Amos 1. 1. Cp. 1 Chr. 2. 24 & 4. 5.
2 Heb. *that the revenger of blood do not multiply to destroy.*
b Num. 35. 19, 21. Deut. 19. 12.
c Ruth 3. 3.
d Ruth 3. 13.
e 1 Sam. 14. 45.
f ver. 19. Ex. 4. 15.
g ch. 1. 2. 1 Sam. 20. 41.
h Judg. 20. 2.
i Heb. *Sayer.* ch. 20. 21. 2 Kin. 6. 26.
k ch. 12. 1.
l Gen. 27. 29. Ezra 10. 13.
m ch. 13. 37, 38.
n Cp. 1 Sam. 7. 6.
o Or, *because God hath not taken away his life, he hath also devised means, &c.* Cp Num 35:19
p Heb. *no deliverer between them.*
q Cp. Num. 35. 15, 25, 28.
r Mat. 21. 38, &c.
s Gen. 45. 7.
t Heb. *upon the face of the earth.*
u 1 Sam. 26. 19.
v Heb. *for me.*
w Gen. 27. 13. 1 Sam. 25. 24. Mat. 27. 25.
x ver. 20. 1 Sam. 29. 9.
y Heb. *to hear.*
z ch. 3. 28, 29. 1 Kin. 2. 33.

436 V. 17 "To discern good + bad" As King his mission is too high to hear the good + the evil + be influenced by externals only. Having heard the evidence, thought over it carefully, he will judge rightly + not merely by human passion. He will be motivated by Divine principles. The plea was carefully stated + based on David's own forgiveness. The sequel showed that all are not worthy of such forgiveness.

Woman's plea: You have granted my request that relates to but one family in Israel. If the law can be set aside for my son if can be also for yours. All Israel has a share in your son. You cannot restore the life of Amnon: it is like water on the ground. God devises means of forgiveness, you should do also.

15 Absalom appealed to the flesh and traded on such appeal. He became renowned for his hair, the weight of which was recorded throughout the Kingdom.

16 But long hair was a shame to the spiritually minded unless allowed to grow in accordance with the Nazarite vow Num. 6:5.

17 The exact weight unknown. This hair proved the undoing of Absalom Ch 18:9

18 They apparently died Ch 18:15. Beacon quotes D. J. Wiseman in "Weights + measures" as 5 1/2 lb.

TAMAR married Uriel, and her daughter = the grand daughter of Absalom married Rehoboem 2 Chr. 13:2; Her name was Maachah, and she is described as the daughter of Absalom 1 Kg 15:2; 2Ch. 11:20-21

And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, [c] *As* thy soul liveth, my lord the king, [d] none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and [e] he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [3] thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [4] his servant.

23 So Joab arose [f] and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ [5] But in all Israel there was none to be so much praised as Absalom for his beauty: [g] from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he [h] polled his head, (for it was [i] at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And [m] unto Absalom there were born three sons, and one daughter, whose name was Tamar: [n] she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is [2] near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and [g] if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [h] kissed Absalom.

[a] Gen. 12. 11. Syn. after a doth Amnon (b) ch. 13. 23. David & Solomon 6? [c] 1 Sam. 1. 26.
[d] Mic. 6. 10.
[e] ver. 3.
[2] Heb. *near my place.* ch. 19. 43.
[3] Heb. *blessed.* 1 Kin. 8. 66.
[4] Or, *thy.*
[f] ver. 32. ch. 13. 38.
[g] 1 Sam. 20. 8.
[5] Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*
[h] ch. 15. 5 & 19. 39 & 20. 9. Gen. 29. 13 & 31. 55 & 33. 4 & 45. 15. Ex. 18. 7. Luke 15. 20 & 22. 47.
[i] Is. 1. 6.
[k] Cp. Ezek. 44. 20.
[l] Ex. 13. 19.
[m] 1 Kin. 1. 5.
[n] Cp. ch. 18. 18.
(c) Heb. *to come.*

CHAPTER 15.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 10 His great conspiracy. 13 David fleeth from Jerusalem. 29 The ark sent back.

AND it came to pass after this, that Absalom [m] prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment,

---

5 She goes beyond the law, pleading the mercy of Yahweh Exod. 34:6 which mercy David had himself benefited from Ps. 51:3,7,1-2.

6 In granting this immunity for the widow's son, the King was waiving the principle that kept Absalon in exile

THE WOMAN PLEADS FOR ABSALOM Vv1-7

8 As though the nation endorsed the action of the King. It was a subtle suggestion that if the King recalled Absalom from exile his action would be endorsed by the nation It was a suggestion based on what Joab knew the King wanted

V.1.

Our opportunities good are limited to time we have life

The Law recognized death or redemption Absalom was not to suffer death, he should be recalled.

She disowns responsibility for the liberty given, claiming it to be the will of the people.

She is about to reveal the real reason for her visit & coaxes from the King to allow having given judgment in the hypothetical case presented her, the King, to be consistent should recall Absalom.

How far from the truth this proved! Yahweh divine only to forgive before.

Hearken (see my side) Below

KILLED BUT NOT GIVEN Vv 18-20

David had revealed his feelings to Joab, and easily detected the influence of his subtle Captain in the transactions.

15 NIV: "To change the present situation." RV: "To change the face of the matter."

RECALL OF ABSALOM Vv 21-24.

16 Joab's request + action was probably motivated by policy - the absence of Absalom being detrimental in its effect. Both father + son would feel an obligation to him.

17 This action was even more diversive, bound to arouse the ire of the vain + ambitious Absalom. He would view the growing influence of Bathsheba + Solomon with distaste.

ABSALOM'S APPEALING PERSONALITY Vv 25-27.

18

19 Absalom appealed to the flesh and traded on such appeal. He became renowned for his hair, the weight of which was recorded throughout the Kingdom.

19 But long hair was a shame to the spiritually minded unless allowed to grow in accordance with the Nazarite vow Num. 6:5.

20 The exact weight unknown. This hair proved the undoing of Absalom Ch 18:9

21 They apparently died Ch 18:15 Beacon quoted D. I. Wiseman in "Weights + measures" 31 5/7 lb.

TAMAR daughter of Absalom Vv 21-27

Sig. Palm. Named after her aunt whom Absalom loved. Chap 13:22.

ABSALOM SEEKS POWER 28-31

Though recalled from exile, the King's obvious disapproval of Absalom stood in the way of his ambition for power. Absalom reveals the ruthlessness of his nature in his action towards Joab

20 Joab felt he had done sufficient for Absalom. He did not want to risk David's anger too much.

20A GESHUR - Bridge. A principality in Syria on the east of Jordan lying between Mt. Hermon, Maachah + Bashan Deut. 3:13-14

21 In this action is seen the shape of things to come. Absalom assumes the status of a prince dealing with the insubordination of a disobedient servant.

22 Absalom felt he could justify his action of murder + therefore should be completely exonerated.

23 Absalom's Kiss was as the Kiss of Judas Prov 27:6 Luke 22:47-48. David's Kiss was like that of the father of the Prodigal son Luke 15:20 one of perfect reconciliation and restoration.

CHAPTER 15

ABSALOM'S CONSPIRACY

HE BETRAYS HIS FATHER'S CONFIDENCE AND UNDERMINES HIS INFLUENCE

HE ASSUMES ROYAL STATE V1

Having been restored to royal favour, Absalom now meditates seizing the throne. He was now the eldest son, and normally heir to the throne, but perhaps he had heard that he would be superceded Cp 1 Chron. 22:9.

1 This was regal dignity. Cp. the similar action of Adonijah when he contemplated usurping the throne 1 Kings 1:5. Heb = "a chariot."

2 The appearance of the lordly and handsome Absalom, in Kingly dignity, preceded by 50 runners, travelling slowly in a chariot became a familiar sight in Israel. His handsome appearance, and

V 24. David made a mistake in waiving the requirements of the law in regard to both Amnon and Absalom, + paid the penalty in the trouble that followed.

CHAPTER 15

Absalom steals the love of Israel.

Key Vv. 12-13, 25-26.
Illustrating Rom. 16:17-18 Prov. 26:28-26

condescending manner. Ch 14 26 Ch 15:3 won the hearts of the people who are ever ready to respond to such public displays of pomp and fleshly glory.

3. ABSALOM CAPTURES THE HEARTS OF THE PEOPLE BY FLATTERY AND DECEIT Vv 2-6.

3 He was industrious in his determination to grasp the throne from his father. He thus appeared at the seat of Judgment before any of the cases were heard.

4 He courted popularity by constantly appearing at the royal seat of Judgment as though vitally interested in the welfare of the people.

5 He accosted them before their cases were heard.

Absalom's conspiracy. *David's flight.*

then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man deputed of the king to hear thee.

4 Absalom said moreover, [d] Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass [e] after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, [f] Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [g] called; and they went [h] in their simplicity, and they knew not any thing.

12 And Absalom sent for [i] Ahithophel the Gilonite, [k] David's counsellor, from his city, *even* from [l] Giloh, while he offered sacrifices. And the conspiracy was strong; for the people [m] increased [n] continually with Absalom.

13 ¶ And there came a messenger to David, saying, [o] The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and [p] bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall [q] appoint.

16 And the king went forth, and all his household [r] after him. And the king left [s] ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all [t] the Cherethites, and all [u] the Pelethites, and all the Gittites, six hundred men which came after him from [w] Gath, passed on before the king.

19 ¶ Then said the king to [x] Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also [y] an exile.

20 Whereas thou camest *but* yesterday, should I this day [z] make thee go up and down with us? seeing I go [a] whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [b] As the LORD liveth, and as my lord the king liveth, surely in what place my

438 possible – "Cast thy burden upon Yahweh ... " Ps. 55:22

[c] He limited the appeal to these possibly because he did not know if the city would remain loyal

17 David had a force V.18 which may have defended Zion so long as they were not attacked from within – but of that he was in doubt and was reluctant to plunge the city into bloodshed and war.

THE FLIGHT Vv. 16-18.

No day in the O.T is so minutely described as this one. It is equalled only by the events describing the day Christ died.

but such a retinue made an impressive display of power. They could have been active supporters of David who were thus drawn away when most needed. When news of the revolt was received David would not know who were friends or enemies. It assumed bigger proportions in his mind than was actually the case.

12 Sig. "Brother of father" – Grandfather of Bathsheba See Note Ch. 11

Ps. 41:9; Ps. 55:12, 14:22

13 Sig. "Circle." Not far from Hebron. Ahithophel was renowned as the wisest of all counsellors (Ch. 16:23) 1 Chr. 27:33 and his support would greatly aid the cause of Absalom.

14 Probably as part of the public ceremony dissociated with him assuming supreme control. Prov. 21:27.

15 Cp. Ps. 3:1.

DAVID HEARS THE NEWS Vv. 13-15

Reports indicated that the revolution was widespread and strong. The King felt his only hope was in flight Ps. 55:6-8 to re-organise his forces for his feelings at this time see Ps. 5, 41, 55. He now recognised how false were the words of many – including Absalom Ps. 41:6. Many were saying that he was finished as King that Yahweh had deposed him Ps. 3:2. But David trusted in Yahweh Ps. 41:1-3 whilst acknowledging He was just in punishing V.4. He spake of the mischievous whispering campaign of Absalom's hireling V.7. who were wishing his death, V.5 who openly boasted the success of the revolution V.6.

David was upset by the treachery of Ahithophel V.9 whose hypocrisy was now openly revealed. Ps 55:12-14. He doubted as to whom he could trust Ps 41:6, and plead the help of Yahweh Vv. 10-13. to overthrow Ladok, Abiathar ascend the pernicious influence of hill there to watch the evil speaking Ps. 41:9 Kidron flow past. He had too much reverence for Yahweh to risk the deceit and guile of Absalom V.11. The sense of helplessness induced this widespread revolt made but one thing

---

V.10 SPIES: RÂGHALIM – To wander, go hither + thither. Not spies in normal use of word, but adherents dispersed throughout the land to take up Absalom's cause when signal given.

But why should there be a trap? The indications are that David was sick and thus had to curtail his duties, or cause them to terminate, cease. See note Ps. 41:9

5 No one. No word for "man"

The number of cases were doubtless more than could be conveniently handled. There was therefore a lag. Absalom appeared early on the scene to complain that if only those appointed had the interests of the people at heart they would not consider their own convenience but would be early on the spot to administer justice.

6 By any easy familiarity towards all he insinuated himself into their good graces. The people loved to see thus honored by the handsome, regal Prince. Those dissatisfied with the judgment received returned home to speak of the advantages that would accrue if Absalom came to power.

8 "Obtain by stealth" – "act furtively" – Young. It implies dishonest dealing. Rom. 16:18

ABSALOM PREPARES TO USURP THE THRONE Vv. 7-9.

Under pretext of a pilgrimage to Hebron, he removes from Jerusalem to head a formidable revolt against his father.

8 This cannot mean after Absalom returned from exile, but could mean in the life of David. It could represent 40 years from the time David anointed King 2 Sam. 16:1. This anointing was due to the disobedience of Saul, and now through his own folly, David was experiencing a similar punishment. Josephus – 4 (XIV)

Some suggest that "arba-im" (40) should be "arba" (4)

9 This was the birth place of Absalom. 2 Sam. 3:2-3. There the handsome Absalom would be particularly well known. There was possibly some jealousy in Hebron that he could work on due to the transference of the capital from that city to Jerusalem. See note on Hebron. Ch. 2:11

10 The crafty and unscrupulous Prince was not above using religion as a means to gaining power and

Shophar

Ch. 2:32

ALGIA left

Prov. 14:15

Ch. 2:7

Ch. 19:37-38; 14:21, 32.

Ch. 19:9

Ch. 19:5

Ch. 2:4

Ch. 19:16

Ch. 19:5

Ch. 19:5

Ch. 19:5

DAVID'S FLIGHT – "There is no single day in the Jewish history of which so elaborate an account remains as that which describes this memorable flight. There is none, we may add, that combines so many of David's characteristics – his patience, his high-spirited religion, his generosity, his calculation. We miss only his daring courage. Was it crushed, for the moment, by the weight of parental grief, or of bitter remorse!" (Stanley). See Note Ps 61:1-8

The ark is sent back to Jerusalem.

lord the king shall be, whether in death or life, even there also will thy servant be. Ruth 1:16,17 Heb. 11:16

22 And David said to Ittai, Go and [b] pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. See opp. col.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the [d] brook [2] Kidron, and all the people passed over, toward the way of the [e] wilderness.

24 ¶ And lo [3] Zadok also, and all the Levites *were* with him, [h] bearing the ark of the covenant of God: and [m] they set down the ark of God; and [n] Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he [q] will bring me again, and shew me *both* it, and [r] his habitation: – Ps 132:5, 13-14

26 But if he thus say, I have no [s] delight in thee; behold, *here am* I, [t] let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a [v] seer? return into the city in peace, and [x] your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry [z] in the plain of the wilderness, until there come word from you to certify me. See opp. Col.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, and wept as he went up, and [f] had his head covered, and he went [u] barefoot: and all the people that *was* with him covered every man his head, and they went up, [a] weeping as they went up.

31 ¶ And one told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, [c] turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that, *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the [g] Archite came to meet him [i] with his coat rent, and [k] earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be [l] a burden unto me: Ps 3:1-5, 7; 4:1-3; 20:1-5; 91:15.

34 But if thou return to the city, and say unto Absalom, [o] I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me [p] defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [o] thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there [x] with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.

37 So [b] Hushai David's friend came into the city, [c] and Absalom came into Jerusalem. See bottom p. 441

Vv. 5, 11, 12 Cp. Luke 9:51

CHAPTER 16.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 Shimei curseth David. 20 Ahithophel's counsel.

AND [d] when David was a little past the top *of the hill*, behold, [e] Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hun-

[a] Ps. 126. 6. His words show how complete was his conversion + loyalty.
[b] ver. 23. Sig: "Brother of folly"
[c] ch. 16. 23. Ps 3:1 Ps 26:11 15, 18, 22: 3-6 28
[d] 1 Kin. 2. 37.
[e] 2 Kin. 23. 4, 6, 12. 2 Chr. 15. 16 & 29. 16. Jer. 31. 40.
[2] Called, John 18. 1, *Cedron*.
[3] Josh. 16. 2.
[f] ch. 1. 2.
[g] ver. 28.
[h] Josh. 7. 6.
[i] ch. 8. 17. 1 Kin. 4. 4. &c.
[k] Num. 4. 15.
[l] ch. 19. 35.
[m] Josh. 7. 23.
[n] 1 Sam. 22. 20. 1 Kin. 4. 4. &c.
[o] ch. 16. 19.
[p] Ps. 33. 10.
[q] Ps. 43. 3.
[r] Ex. 15. 13. Jer. 25. 30.
[s] Num. 14. 8. 1 Kin. 10. 9. 2 Chr. 9. 8. Ps. 18. 19. Is. 62. 4.
[t] Judg. 10. 15.
[u] ch. 17. 15, 16.
[x] ver. 27.
[v] 1 Sam. 9. 9.
[z] ver. 36. 1 Kin. 1. 42. 1 Chr. 6. 8, 53.
[a] ch. 17. 16. Cp. Josh. 5. 10. 2 Kin. 25. 4, 5. Jer. 39. 4, 5.
[b] 2 Chr. 27. 33. Cp. 1 Kin. 4. 5, 16.
[c] ch. 16. 15.
[d] ch. 15. 30, 32.
[3] Heb. *going up and weeping*.
[e] ch. 9. 2-12.
[f] Esth. 6. 12. Jer. 14. 3, 4. Cp. ch. 19. 4.
[g] Is. 20. 2, 4.

Heb. Beth-hammerhak. The Far House. Place outside Jerusalem. Here the refugees halted and regrouped their forces.

His personal bodyguard.

Foreign mercenaries. See Notes. 1 Sam 30:14

The veterans who were with him at Gath. 2 Sam 30:6

FRIENDSHIP OF ITTAI 18:2-12

He had newly arrived in the land, he apparently embraced the faith, he was sufficient, renowned in war, had sufficient following to be given a command in the army. 2 Sam 23:37

Sig. Norman. From Gath. In describing Absalom in such a way, David implied that his was a lost cause. A fugitive like the Ark. 15:25

He had a following with him.

Grace and faithfulness. May he be suitably rewarded as he had served David. The Sept. implies that there were 600 Gittites in addition to David's 600 men. Ch 18:2 Sept

THE MOURNING PROCESSION V. 23.

A second pause occurred by a solitary olive tree. (2 Sam. 15:18-Sept) that stood by the road to the wilderness where the procession was properly formed. David reviewed the situation + decided on flight. He indicated this by advancing to the head of the march and passing over the deep ravine of the Kedron. V. 21.

As they moved on in flight a wail of grief burst from the people + echoed back by mountain and valley.

DAVID ORDERS THE ARK TO RETURN Vv. 25-29.

29 At this point David overtaken by another procession – the priests bearing the Ark. 30 leaving the Ark in charge of Zadok, Abiathar ascended the hill there to watch the procession flow past. 31 He had too much reverence for Yahweh to risk the Ark in his personal peril. Yahweh would restore him if it were His will. Meanwhile he would bear his discipline.

symbol of shame. and to hide his grief. Est 6:12. Jer 14:3-4.

36 Indicative of lowly state to which reduced. Isa 20:2, 4. usual to times of mourning. Ezek 24:17, 23.

Olivet is separated from Jerusalem by Valley of Jehoshophat and Kedron.

DAVID'S PRAYER. V. 31.

38 Ps 13:4; 17:1-2; 55:19-23. The answer. Ch 17:14. 39 The meaning of his name. v. 12.

V. 32. "Coat" Not the upper garment but the Kuttoneth, the under tunic – indicative of deeper grief.

A GLEAM OF HOPE Vv. 31-37.

37 Apparently David was accustomed to habitually attend Olivet overlooking Jerusalem for worship and meditation. In that he was like the Lord. Luke 21:37; 22:39; John 8:1.

38 Sig. Hastening.

39 Inhabitant of Archi. Josh 16:2

40 Feelings of grief revealed.

41 Fell humbled to the ground.

42 Hushai was no warrior, but a trusted counsellor – one of the few who could perhaps defeat the counsel of the renowned Ahithophel. He could rely upon Ahimaaz and Jonathan for help. David was thus pleased to see his friend. Confident of his shrewdness, he represented a ray of hope and a plan formed in David's mind for Hushai was a master of diplomacy + political strategy. Hushai was the King's friend or companion. 1 Chron 27:33.

V. 22. Little ones – "all the tots" i.e. his dependents. In V. 20 "his brethren", who had accompanied him into exile. Thus shows how complete was his conversion to the hope of Israel + worship of Yahweh. V. 21.

V. 28 Plain. RV "fords" – reading 'arboth (plural of Arabah). Taking his stand at the fords David could easily retire if necessary. He could have been surrounded in the Arabah. 17:16.

CHAPTER 16.

ZIBA'S GIFTS Vv. 1-2.

1 See notes. Ch 9:2-13. Mephibosheth was about 31. 4:4.

2 Jewish bread was baked in thin cakes, not loaves as we know them.

David's Flight. Ch. 15:14.

This brought out all that was best in David's character: the understanding of the full enormity of his sin; his thought for others; his complete dependence on and faith in Yahweh. His anguish was deep at Ahithophel's treachery Ps. 41:9, but it inspired faith not fear Ps 41:12. His main sorrow was the loss of his religious privileges at Jerusalem Ps 63:1-8. He gave himself to prayer Ps. 3:4 Ps. 55. describes his agony but also his trust. Ps 27 – He and all his true servants could desire that nothing should turn him.

PUT NOT YOUR TRUST IN FLESH. – We have in David a sad vicissitude of human affairs, and a fearful proof of their instability. The greatest King who ever lived, a profound politician, an able general, the hero and deliverer of his people is rejected and repudiated by a fickle public for a vain and cowardly upstart. Cp. David's feelings Ps. 42:3. and the judgment of Yahweh upon the nation Ch. 24:1. The mournful procession dominated by a sense of injustice is reminiscent of the Lord's walk to the cross – the weeping friends, the betraying Judas, the mocking adversaries are all there.

v. 10. The fact that Yahweh permits a thing or destines it does not absolve the guilty party from blame. Thus the Jews were guilty of Christ's death Acts 2:23, 7:52; 13:27-29 though it was essential to the Divine purpose Acts 4:27,28 Rom 3:25. The Gentiles are held guilty for persecuting Israel Zech 1:15 Obad 15-16. Cp the condemnation of Assyria Isa 10:6-7.

DAVID'S FLIGHT 2 Sam 15:14. Vs 35 describes his deep anxiety at the news of the revolt, his longing to escape from the turmoil of life, to flee into the wilderness & be at rest: his grief at his desertion by men in whose company he had worshipped in the house of God. His indignation at the way in which he had been duped into connivance

II. SAMUEL 16. *Shimei curseth David.*

Ziba's presents, &c.

3 Probably cucumbers, water melons etc. very refreshing additions to the diet
4 A goat's skin full of wine

dred [a] bunches of raisins, and an hundred [b] of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, [d] What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be [f] faint in the wilderness may drink.

ZIBA'S SLANDER. Vv. 3-4.

The cunning Ziba uses the opportunity of slandering his master and so enriching himself. The deception is revealed however and restitution made. See notes Ch 14:24-30 Ch 4:10.

3 And the king said, And where *is* thy master's son? [h] And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [i] I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 The King's anger is aroused against the supposed base ingratitude of Mephibosheth, and carried away by emotion he rashly judges the matter before looking into it properly. He later reversed his decision however.

THE CURSING OF SHIMEI Vv. 5-8.

Sorrow is added to sorrow as a representative of Saul's fallen house meets David in flight - cursing and recrimination on both sides follow.

6 Sig. Young Men. Just beyond Olivet about 1½ miles from Jerusalem. There the weeping Rachel bade farewell to Michal returning to David Ch 3:16. There Jonathan and Ahimaaz hid themselves Ch 17:18. It was Shimei's home town Ch 19:16.

7 There was something in his appearance to arrest attention. He probably showed in his face and stance the hatred he felt and which he gave expression to when he spat out his bitter words of cursing.

8 Ish.

9 Sig. Famous - probably renowned.

10 Sig. A grain.

11 See margin. He was vehement and violent in his cursing.

12 A calculated public insult which revealed the fallen state of the King before all his people.

Exit. "Begone! Begone! thou man of bloods, thou man of worthlessness." For the signification of Belial see note Jud 19:22. To the vindictive Shimei David was guilty of much blood shed against the house of Saul. The sight of his hated

lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, [e] What have I to do with you, [e] ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which [g] came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it*? let him alone, and let him curse; for the LORD hath bidden him.

12 [i] It may be that the LORD [k] will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [q] cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And [n] Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the [o] Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [r] God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? [s] why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, [t] whom should I serve? should I not serve in

[a] 1 Sam. 25. 18.
[b] Is. 16. 9. Jer. 40. 10, 12.
[c] ch. 19. 22. 1 Kin. 17. 18. 2 Kin. 3. 13. 2 Chr. 35. 21, Ezra 4. 3. Mat. 8. 29. Mark 1. 24. Luke 4. 34 & 8. 28. John 2. 4.
[d] Gen. 33. 8.
[e] 1 Sam. 26. 6.
[f] ver. 14. ch. 17. 29.
[g] Gen. 15. 4.
[h] ch. 19. 26, 27. It is hardly likely Absalom would do this!!
[i] 1 Kin. 19. 4.
[k] Gen. 29. 32.
(l) Or, tears. Heb. eye.
[m] Heb. I do obeisance. i.e. I accept with grateful thanks.
Rumbled him to the dust
[n] ch. 3. 16.
(q) Heb. dusted him with dust.
[o] ch. 19. 16. 1 Kin. 2. 8, 44.
(p) Or, he still came forth and cursed.
(r) ch. 15. 37.
[s] ch. 15. 37. Josh. 16. 2.
[t] Heb. man of blood.
(u) Heb. Let the king live. 1 Sam. 10. 24. 1 Kin. 1. 25, 39. 2 Kin. 11. 12.
[v] Deut. 13. 13.
[w] Judg. 9. 24, 56, 57. 1 Kin. 2. 32, 33.
[x] Cp. ch. 1. 16 & 3. 28, 29 & 4. 11, 12.
[y] ch. 19. 25.
[z] Heb. behold thee in thy evil.
[a] ch. 15. 34.
[b] ch. 3. 8 & 9. 8.

440 DAVID'S FLIGHT (Cont) with Absalom's plans V 21. But his confidence in God is unshaken Ps 11-12. In Ps 61, 62, probably written at Mahanaim, he is calmer - his confidence is returning. As regards his terror & flight Ps 55: 5-8 from Jerusalem, he probably considered that to remain in Jerusalem would be to involve the nation in a hopeless state of civil war in which cooped up in the city all that he had established & stood for would be destroyed. Away from the city there was opportunity to restore the state of things. It was what Absalom feared Ch 17:8-10.

V 14. Weary AYEPHIM - RVmg = Proper Noun. Perhaps a Caravanserai called Rest for the Weary, Abbreviated into Ayephim, Rest.

DAVID'S NOBLE EXAMPLE Vv 10-13

In his trial he exhibits the meekness of his Greater Son Matt 5:38-39 Cp Christ's attitude in face of his disciple's request Luke 9:54 Cp Ch 3:39.

15 Uriah's murder clogged David's mouth - Christ's mission prevented him exacting judgment on those who deserved it.

17 The particle "vechi" "for if."

18 A Hebraism expressing that which God permits. David recognised that Shimei had not been expressly commanded to do this - for later he punished him 1 Kgs 2:8-9. He was prepared to submit to what Yahweh allowed.

19 Shimei the Benjamite had greater cause than Absalom to attack David. The King recognised it all as part of the punishment he had to bear.

20 Supply the ellipsis - react to this trial in a manner pleasing to Him.

21 Heb. "Sela" - Rib. A cliff or ravine. He was at the top, they below & showered them with stones, dust & curses.

THE CAMP AT JORDAN Vv 14

22 The cases of Absalom unaware, the people went & refreshed themselves and anxiously awaited his army's victory, the offerings from Jerusalem & the raise a specially selected force and immediately attack David. In the weakened state of the captive King this was almost certain to succeed. Cp Ps 3, 4.

23 Such sound vigorous action received the applause it deserved.

CALL HUSHAI Vv 5-6.

Absalom was doubtful of Hushai's genuineness, and now put him to the test. Was he prepared help overthrow David and demonstrate the truth of his protestations? Ch 15:34.

HUSHAI'S ABSALOM IN JERUSALEM. Vv 15-19

This was equivocation. Hushai knew whom Yahweh had chosen.

AHITHOPHEL because he ... 39). and wa... He became ... persuaded ... condemnat...

AHITHOPHEL'S REPREHENSIBLE COUNSEL 20-23

1 The advice rendered was possibly instigated by feelings of private revenge against David. It would prevent any hope of reconciliation between father and son. Wives of a conqueror normally became the right of the conqueror, showing the extent of his conquest. But in this case, King and counsellor were defying Yahweh's law Deut 20:11 This would not concern Absalom who had already defied the 5th Commandment.

26 The narrative shows Absalom as vain, cowardly, ambitious, vindictive, proud, overbearing, hypercritical, ungodly, adulterous, and a parricide, completely lacking in feelings of decency.

27 Men rested on flesh instead of the Word, and because his counsel was from Yahweh, he was revealed as but the "brother of folly" after all.

CHAPTER 17.

AHITHOPHEL'S VIGOROUS COUNSEL Vv 1-3

1 Motivated by a spirit of personal revenge, and perhaps doubtful that the young Absalom had sufficient wisdom or courage to successfully lead the anxiously awaited army to victory, he offers to raise a specially selected force and immediately attack David. In the weakened state of the captive King this was almost certain to succeed. Cp Ps 3, 4.

2 Such sound vigorous action received the applause it deserved.

CALL HUSHAI Vv 5-6.

Absalom was doubtful of Hushai's genuineness, and now put him to the test. Was he prepared help overthrow David and demonstrate the truth of his protestations? Ch 16:19.

AHITHOPEL A TYPE of JUDAS. (Ahithophel = A brother of folly). Absalom sent for him (2 Sam.15:12). doubtless because he saw in him a ready tool. Ahithophel was grandfather of Bathsheba (2 Sam.11:3 cf with 2 Sam.23:34-39). And would be doubtless incensed at the public disgrace brought upon the family by David, and the murder of Uriah. He became "brother of folly" by nursing resentment when Yahweh had forgiven and by "cursing Yahweh's Anointed". He persuaded Absalom to abuse David's honor as David had that of his house (2 Sam.16:22) He appeared to use the Divine condemnation of David to legalise his own revenge (2 Sam. 12:7-14). He should have observed the Law Ps 41:9; 55:12-14.

Ahithophel's counsel **II. SAMUEL 17.** *defeated by Hushai's.*

the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's [a] concubines, which he hath left to keep the house; and all Israel shall hear that thou [b] art abhorred of thy father: then shall [c] the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon [d] the top of the house; and Absalom went in unto his father's concubines [f] in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the [6] oracle of God: so *was* all the counsel of Ahithophel [g] both with David and with Absalom.

CHAPTER 17.

1 Ahithophel's counsel is overthrown by Hushai's. 15 Secret intelligence is sent to David. 23 Ahithophel hangeth himself. 25 Amasa is made captain.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And [3] I will come upon him while he *is* [1] weary and weak handed, and [4] will make him afraid: [5] and all the people that *are* with him shall flee; and I will smite the king only:

3 And [7] I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying [9] pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now [m] Hushai the Architе also, and let us hear likewise [2] what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [3] saying? if not; speak thou.

7 And Hushai said unto Absalom, [l] The counsel that Ahithophel hath [4] given *is* not good at this time.

8 For, said Hushai, [n] thou knowest thy father and his men, that they *be* mighty men, and [3] they *be* [5] chafed in their minds, as [o] a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 [s] Behold, he is hid now in some pit, [p] or in some *other* place: and it will come to pass, when some of them be [q] overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly [h] melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, [i] from Dan even to Beer-sheba, [k] as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, [t] and we will light upon him as the dew falleth on the ground: [u] and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river,

[a] ch. 15. 16 & 20. 3.
[b] ch. 10. 6. 1 Sam. 13. 4.
[c] ch. 2. 7. Zech. 8. 9, 13.
[d] Heb. bitter of soul. Judg. 18. 25.
[e] Prov. 17. 12. Hos. 13. 8.
[f] ch. 12. 11, 12.
[6] Heb. word.
[g] ch. 15. 12.
[h] Josh. 2. 11.
[i] ch. 3. 10.
[k] Gen. 22. 17. 1 Kin. 4. 20.
[l] ch. 16. 14. Deut. 25. 18.
[m] Heb. that thy face, or, presence go, &c. = thou, thyself.
[n] Prov. 17. 12. Hos. 13. 8.
[o] ch. 11. 2.
[p] ch. 12. 11, 12. On the first onslaught
[q] Heb. fallen.
[s] ch. 15. 12. For all his wisdom, Ahithophel proves to be a Brother of Foolishness.
[t] Josh. 2. 11.
[u] ch. 16. 18, 19.
[1] Heb. what is in his mouth.
[2] Heb. word.
[3] Heb. word.
[4] Heb. counselled.
[5] Heb. bitter of soul. Judg. 18. 25.
[7] Heb. fallen.
[9] Heb. was right in the eyes of, &c. Judg. 14. 3.

7 point- advice.
See note 10.

AHITHOPHEL'S REPREHENSIBLE COUNSEL 20-23
The advice rendered was possibly instigated by seeking of private revenge against David. It would prevent any hope of reconciliation between father and son. Rites of a conqueror normally became the right of the conqueror, showing the extent of his conquest. But in this case, King and counsellor were defying Yahweh's law (12:11) This would not concern Absalom who had already defied the 5th Command.
26 The narrative shows him as vain, cowardly, ambitious, vindictive, proud, overbearing, critical, ungodly, adulterous, and a parricide, completely lacking in feelings of decency.
27 Men rested on flesh instead of the Word, and because his counsel was from Yahweh, he was revealed as but the "brother of folly" after all.

CHAPTER 17.

AHITHOPHEL'S VIGOROUS COUNSEL Vv1-3. contrast Hushai
Motivated by a spirit of personal revenge, and perhaps doubtful that the callow Absalom had sufficient wisdom or courage to successfully lead the army to victory, he offers to raise a specially selected force and immediately attack David. In the weakened state of the captive King this was almost certain to succeed.
Cp Ps 3,4.
Such sound vigorous advice received the applause it deserved.

CALL HUSHAI. Vv5-6.
Absalom was doubtful of Hushai's genuineness, and now put him to the test. Was he prepared help overthrow David and demonstrate the truth of his protestations? Cf. 2:4-7

Contrast 7-8 Below Right.

7 point- advice. Hushai

HUSHAI SERVES ABSALOM Vv7-14
David's future trembled in the balance as the court waited to hear the counsel of Hushai. Contemptuously brushing the previous advice aside as unsound he drew a picture of the extreme difficulties it presented, then sketched a plan for a general campaign
4 Perhaps Absalom reasoned that as Ahithophel was an old servant of David he should exercise caution lest he be led into a trap. Hushai perhaps worked on those fears.
5 Now follows a clever diplomatic speech calculated to appeal to the fear and vanity of Absalom, combining sagacity with poetic expressions which drew vivid pictures in the minds of his audience of the points he wished to drive home, and which found ready response in those who heard him.
8 He stoops to the fears of the coward Absalom who knew full well the fighting qualities of his father.
Extremely angry, determined and dangerous!
Among animals the bear is particularly noted for maternal instinct and ferocity in caring for its young. Thus Hushai urges his case with all the force and appeal of parable and poetry. Whilst Ahithophel relied upon his undoubted reputation alone he will not be taken so easily.
Ahithophel imagined
10 He warns Absalom that his popularity with the people is not that great - and it would not withstand the slightest reverse.
11 He appeals to the vanity of Absalom.
12 He identifies himself with the cause of Absalom and offers his services as Ahithophel had done — but in a subordinate position.
13 Silently and unexpectedly
14A force sufficient to besiege the strongest fortress and break down its walls and battlements stone by stone casting them in the valley beneath.
15 NACHAL = A ravine or gorge worn away by summer torrents. Generally bordered by steep cliffs the remnants of a dammed city could be dragged to such sites and flung over to their depths.
16 GERAB = To approach in a hostile manner. The word is not used for actual battle. In stating that Absalom should go in the midst of the army, Hushai is feeding the suspicious Absalom that Ahithophel may have ulterior motives. Cf "thy own person" with "I will" etc Vv1-3. He is implying that Ahithophel could turn on Absalom as he has on David.

441

PSALMS ILLUSTRATIVE OF THESE INCIDENTS
David's feelings as he departs the city, and learns of the defection of Ahithophel. Psalm 55

CH. 15:37 Absalom enters Jerusalem.
He entered it the day of David's flight 17:1 with the objective no doubt of surprising his father in the city. His plans were defeated by David's absence.
CH.17:3. RSV = "I will bring all the people back to you as a bride comes home to her husband. You seek the life of only one man, and all the people will be at peace."

ZERUIAH AND ABIGAIL: DAVID'S SISTERS V.25.

Cp 1 Chr. 2:17. Zeruiah sig. Balsam from Yahweh. She was evidently a desired + welcomed daughter. She was the mother of Abishai, Joab + Asahel who are always referred to as "the sons of Zeruiah." Her name thus occurs 25 times suggesting that she was a remarkable woman of outstanding ability.

Abigail signifies Father or begetter of joy. She is identified as David's sister in 1 Chr. 2:16-17. This would mean either that Nahash (Cp V.25 below) was the second name of Jesse, or that it was the name of Jesse's wife, or that he married the wife of Nahash + that Abigail was half-sister to David not on the father's, but on the mother's side. They are always identified with their mother to mark their relationship & because the rank was on her side.

Secret intelligence

II. SAMUEL 17.

is sent to David.

until there be not one [a] small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had [2] appointed [c] to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ [d] Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, [e] saying, Lodge not this night [g] in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan [h] and Ahimaaz stayed by [i] En-rogel; for they might not be seen to come into the city: [k] and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house [l] in Bahurim, which had a well in his court; whither they went down.

19 And [m] the woman took and spread a covering over the well's mouth, and spread [n] ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And [o] the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and [p] said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not [3] followed, he saddled *his* ass, and arose, and gat him home to his house, to [e] his city, and [4] put his household in order, and [f] hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [6] Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made [k] Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* [5] Ithra an Israelite, that went in to Abigail the daughter of [6] Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that [m] Shobi the son of Nahash of Rabbah of the children of Ammon, and [o] Machir the son of Ammiel of [p] Lo-debar, and [q] Barzillai the Gileadite of Rogelim,

28 Brought beds, and [7] basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and [t] weary, and thirsty, "in the wilderness.

[a] Amos 9. 9.
[b] ver. 15, 16.
[2] Heb. commanded.
[c] ch. 15. 34.
[d] ch. 15. 35, 36.
[3] Heb. done.
[e] ch. 15. 12.
[4] Heb. gave charge concerning his house. 2 Kin. 20. 1.
[f] Mat. 27. 5.
[g] ch. 15. 28.
[h] ver. 27. ch. 2. 8 & 19. 32. Gen. 32. 2. Josh. 13. 26 & 21. 36. 1 Kin. 2. 8 & 4. 14. 1 Chr. 6. 80. Cant. 6. 13.
[i] Josh. 15. 7.
[k] ch. 19. 13 & 20. 9, 12. 1 Kin. 2. 5, 32. 1 Chr. 2. 17 & 12. 18.
[5] Or, *Jether an Ishmeelite.* 1 Chr. 2. 16, 17. So 1 Kin. 2. 5. [6] Or, *Jesse.* 1 Chr. 2. 13-16.
[l] ch. 3. 16 & 16. 5.
[m] Cp. ch. 10. 2 & 12. 26.
[n] Cp. Josh. 2. 6.
[o] ch. 9. 4.
[p] ch 9. 5.
[q] ch. 19. 31, 32. 1 Kin. 2. 7. Ezra 2. 61.
[r] Prov. 27. 22.
[7] Or, *cups.* Ex. 12. 22. 1 Kin. 7. 50.
[s] Cp. Josh. 2. 4, 5.
[t] ch. 16. 2.
[u] ch. 15. 23.

442

A WARNING SENT TO DAVID 15:26

15. They were no more anxious for battle with David and his renowned veterans than was Absalom.

16. Hushai found words, matter and wisdom came readily to mind. Ps 33:9-10. Prov. 16:21; 21:30

He was not certain whether his advice would be followed.

Given of Yah
Brother of Anger

Sig. "Fuller's Spring." The place where they were accustomed to tread the clothes with their feet. Thus "ein" = Well, or spring and "regel" = the foot. Situated just outside Jerusalem at the junction of the Kidron and Hinnom Valleys, on border of Judah and Benjamin. According to Josephus this formed part of the King's garden.

They were probably known to be greatly sympathetic to the cause of David.

A NEAR ESCAPE Vv. 15-20.

An anonymous sympathiser of David in this apparently bitterly hostile city.

This seemed a place of destiny for David's life Cp Ch. 16:5.

An equivocal reply - literally true, but designed to mislead which it did.

Heb. "the cover"
Prob. pealed corn. She was probably busy removing the husks of the barley. Her action would appear quite natural.

DAVID RETREATS OVER JORDAN. Vv. 21-22.

Early next morning the two spies burst in upon the sleeping camp of David with the urgent warning of imminent danger. Immediately preparations were made to continue the retreat, and so the refugees were conveyed over the Jordan.

Lo-debar V. 27. Sig. No Pasture. About 8 m. S.W. Sea Galilee + so north Mahanaim. Brought butter etc which would be scarce in such a place.

Abigail

Sig. Abundance, Excellence. Cp 1 Chron. 2:16.

Jether = Hebrew form of name.

Ishmaelite. See Note 1 Chr. 2:17 See opp.

SUPPORT FOR DAVID Vv. 27-29.

David's Kindness on earlier occasions now brings a reward.

Sig. "One who leads captive." On the overthrow of his brother Hanun ch 10:2, 12:26. he had evidently been elevated to authority by David.

He had witnessed the kindness of David see left

Joab 2 Sam. 2:18. He + by some identified with Amasa the prominent captain who early joined David's forces. 1 Chr. 12:18.

Sig. "A burden." David's nephew by his half-sister (See notes. 1 Chron. 2:17 cp. prophecy Nathan Ch. 12:11. After Absalom's defeat he was appointed Commander-in-chief by David in supersession of Joab Ch. 19:13. He proved incompetent and was murdered by

His counsel rejected, he realised the overthrow of Absalom only a matter of time and that he had no future.

Cp with Judas Matt 27:5.

He was held in such high esteem that he was not publicly disgraced by his action.

CIVIL WAR IN ISRAEL

Vv. 24-26

FATHER + SON ENCAMP KNOW OTHER IN GILEAD.

Some time elapses. Absalom is formally acclaimed King Ch. 19:10. He orders his Kingdom - all of which delay probably sponsored by Hushai, gives David opportunity to prepare.

Sig. "Two Camps." Gen. 32:2. The Israelites of these parts noted for their loyalty. Those east of Jordan had long remembered the help Saul rendered them 1 Sam. 31:11-13. It was at Mahanaim that the standard of revolt was unfurled by Ishbosheth Ch. 2:8. Now David's disgrace is paraded in the very place which had been the last outpost of Saul's waning power.

Sig. "Fullers."

Nahash of Rabbah" - A different Nahash to V. 25.

See Note 32. Now provides powerful support.

These describes a form of cheese made from skimmed milk after the butter has been removed.

"THE WOOD (CH

lucky for th
coppice wh
more impr
would devou
"He that e
abased"

CHAPTER 18.

VICTORY TURNED T
MOURNING.

This implies that o
as had joined him.
also says his follow
now numbered 4,00
Note Ch. 17:24

DAVID'S PLEA Vv. 1-5.

1 Cont. PAQAD = to
oversee, muster, cha
etc. He organised
+ disciplined his ar
so as to be ready fo
any emergency.
2 He had brought
company with him
who would fight more
effectively under h
semi-independent
control. Honoured by
being made a distinct
portion of the army
they would feel their
reputation at stake.

The single object of
the enemy was the
death of the King.
Ch. 17:2.

A figurative number
implying a large un-
specified number. Cp
Gen. 32:2 above right

He reviewed the troops
as they stood in order
of ranks and publicly
gave instructions re-
garding Absalom.

5A He resolved a
small body of troops
in the city to act as
a reserve should one
of the 3 divisions re-
treat.

5B The command was
given so clearly and
definitely as to pass
from rank to rank.
David saw the circum-
stances as paramount.

THE BATTLE Vv. 6-8

The site is unknown
but it is supposed by some
to be the place where the
Gileadites were defeated
by Jephthah. Jud 12:4-6.
Thus the conspiracy was
defeated. Prov. 11:21.

Though overwhelmingly
outnumbered, Joab cou-
rageously attacked so strong-
ly and to such good pur-
pose as to cause Amasa
and Absalom to retreat
and the army to scatter.

They retired to the shelter
of the wood, but here,
according to Josephus their
condition was worse. Swamps
and pits accounted for
many, others became
entangled in the growth
and were cut down by
David's men, they lost
any advantage in number
by being divided up -
and so were completely
defeated.

"THE WOOD (Heb "yaar") DEVOURED MORE THAN THE SWORD" — "These yaarn are not pleasant open forests, for the ground is too rocky for that — rocks piled in horrid confusion, and covered with prickly oak and other thorny coppice which confound the unhappy traveller who gets entangled among them. Nothing is more impracticable than these stony, thorny yaars, and I can readily believe it's much a wood would devour more of a routed army than the sword of the victors" — "The Land & the Book"

"He that exalteth himself shall be abased" Matt 23:12 · Key Verse 31

CHAPTER 18.

VICTORY TURNED TO MOURNING.

The Israelites defeated. His morning prayer Ps. 4 Cast into a pit v.17 Gn Key 20:1-2

II. SAMUEL 18. *Absalom is slain.*

CHAPTER 18.

1 David viewing the armies in their march giveth them charge of Absalom. 14 Absalom is slain by Joab. 33 David mourneth for him.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they [3] care for us: but now *thou art* [5] worth ten thousand of us: therefore now *it is* better that thou [6] succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the [h] wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood [2] devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great [a] oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten [e] *shekels* of silver, and a [f] girdle.

12 And the man said unto Joab, Though I should [4] receive a thousand [e] *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: [g] for in our hearing the king charged thee and Abishai and Ittai, saying, [7] Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus [8] with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the [9] midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit

[2] Heb. *multiplied to devour.*
Hichad lost his way = found himself among David's troops
[a] Gen. 35. 4. A centre of two wings.
[3] Heb. *set their heart on us.* Cp. ch. 23. 20.
[4] Heb. *weigh upon mine hand.*
[5] Heb. *as ten thousand of us.*
[6] Heb. *be to succour.*
[7] ver. 5.
[8] Heb. *Art are whosoever ye be, of, &c.*
[9] Heb. *before thee.*
[h] Heb. *heart.* Deut. 4. 11. Ps. 46. 2. Jonah 2. 3.
[h] ver. 17. Josh. 17. 15, 18.
Heb Ya'AR

ABSALOM'S IGNOMINIOUS DEATH vv 9-17

In attempting to escape, Absalom rode to his doom. Riding furiously under the thick, bowed branches of a large oak, the twisted branches or some low forked bough of the tree caught him by the neck or by the loops of his long thick hair, which were once his pride, but had now become his bane. Thus Divine vengeance caught up with this rebellious son of David.

10 The military belt was the chief ornament of a soldier and was highly prized. Cp 1 Sam 18:4

10A Heb more definite: "And lo, no! weighing in my palm a thousand of silver, I would not put forth my hand...."

11 He would be false to his own interests.

12 Here is a true estimate of Joab's character, apparently well known to his own soldiers.

13 "Get out of my way! Don't waste my time!"

Absalom, as a rebellious son, was worthy of death Deut 21:21. but Joab's motives were not governed by Law but by self-interest of the cause with which he was associated.

14 Staves as 23:21. Shaker shortened at the end

15 The midst of his body. See word of heart in relation to the oak: He would not yet be alive if it plunged through the heart.

16 The Jewish signal to call the people together.

The battle was received on the death of either of two men - David or Absalom. David had many followed the counsels Ahithophel in staying home Ch 17:1. Absalom had been led astray into a false move by Hushai in going to battle himself Ch 17:11.

17 The slaves were but temporary weapons. Joab's armour bearers now slew Absalom with his proper weapons. He had used the staves to illustrate he took full responsibility for Absalom's death. Having been advised of Absalom's predicament, he had hastened ahead to supervise his execution v.10.

CHAPTER 18. VICTORY TURNED TO MOURNING. This implies that others had joined him. Josephus says his followers now numbered 4,000. Note Ch 17:24.

DAVID'S PLEA vv1-5.

1 Cont. PĀQAD = to oversee, muster, charge etc. He organised & disciplined his army so as to be ready for any emergency.

2 He had brought a company with him who would fight more effectively under his semi-independent control. Honoured by being made a distinct portion of the army they would feel their reputations at stake.

The single object of the enemy was the death of the King. Ch 17:2.

A figurative number implying a large unspecified number. Cp. Deut. 32:2. Job 19:26

He reviewed the troops as they stood in order of ranks and publicly gave instructions regarding Absalom.

5A He retained a small body of troops in the city to act as a reserve should one of the 3 divisions retreat.

5B The command was given so clearly and definitely as to pass from rank to rank. David saw the crown-stroke as punishment.

THE BATTLE vv6-8.

6 The site is unknown but it is supposed by some to be the place where the Ephraimites were defeated by Jephthah. Jud. 12:4-6. Thus the conspiracy was defeated. Prov 11:21.

7 Though overwhelmingly outnumbered, Joab evidently attacked so strongly and to such good purpose as to cause Amasa and Absalom to retreat and the army to scatter.

8 They retired to the shelter of the wood, but here, according to Josephus their condition was worse. Swamps and pits accounted for many, others became entangled in the growth and were cut down by David's men, they lost any advantage in number by being divided up — thus were completely defeated.

JETHER. Ch. 17:25. Ithra is called Jether in 1 Chr. 2: 1647. The former is an intensive form of the latter. Here he is called an Israelite, there he is termed an Ishmaelite. According to Encyclopaedia Biblica the best texts have Jezreelite above, & thus is carried forward into the Vulgate. It could be a mistake in copying & in both places the word Ishmaelite should appear. The term "Israelite" could be used to indicate that the sympathies of Ithra were with the other tribes rather than with Judah & Absalom used Amasa, the illegitimate son of Abigail accordingly. The description indicates that Ithra = Abigail were not married when Amasa was born. 1443

THE VALUE OF THE RECORD. — These things are recorded not merely because they are true, but because they are valuable for instruction at all times. Thus the fickleness of the people turning first to Absalom then to David Ch.19:10. shows the folly of putting confidence in flesh. The whispering, conspiring, mischief-making Abidam is a familiar figure, while Ahithophels who betray their friends have existed throughout history.

15. The fate of Achan. Cp Josh. 7:26. It is said that it became a custom for Jews passing this spot to add to the heap of stones in disgrace of Absalom.

David mourneth for Absalom.

in the wood, and laid [a] a very great heap of stones upon him: and all Israel [b] fled every one to his tent. They evidently died in infancy By Judgm.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself [c] a pillar, which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said [d] Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath [e] avenged him of his enemies.

20 And Joab said unto him, Thou shalt not [f] bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to [i] Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But [g] howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [h] ready?

23 But howsoever, [i] *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of [m] the plain, and overran Cushi.

24 And David sat between the two gates: and [n] the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [k] Me thinketh the running of the foremost is [o] like the running of Ahimaaz the son of Zadok. And the king said, [p] He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [q] All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath [r] delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [s] Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [t] Tidings, my lord the king: for the [u] LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, [v] The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to [w] the chamber over the gate, and wept: and as he went, thus he said, [x] O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER 19.

1 Joab causeth the king to cease his mourning. 9 The Israelites desire to bring the king back. 18 Shimei is pardoned. 24 Mephibosheth excused. 32 Barzillai dismissed, Chimham is taken into the king's favour.

[a] Josh. 7. 26.

[b] ch. 19. 8 & 20. 22. 1 Sam. 4. 10 & 17. 2. 1 Kin. 8. 66. 2 Kin. 8. 21 & 13. 5. Cp. ch. 20. 1.

[c] Heb. *I see the running.* Cp. 2 Kin. 9. 20.

[d] Gen. 28. 18. Gen. 14. 17. Cp. ch. 14. 27.

[e] 1 Kin. 1. 47.

[f] Or, *Peace be to thee.* Heb. *Peace.* ch. 15. 27.

[g] Heb. *Hedged that up.* 1 Sam. 17. 46.

[h] Heb. *Judged him from the hand, &c.* ver. 31.

[i] Heb. *Is there peace?* ver. 32. ch. 20. 9.

[k] Heb. *be a man of tidings.* Cp. 2 Chr. 24. 8. Jer. 23. 23 & 38. 7. 10.

[m] Heb. *be what may.* ver. 23.

[n] Heb. *Tidings is brought.* ver. 19.

[o] Or, *Convenient.* Ex. 18. 4.

[p] Deut. 34. 3.

[q] 1 Sam. 25. 26.

[r] ch. 23. 34. 2 Kin. 9. 17.

[s] Judg. 3. 20.

[t] ch. 19. 4.

---

1 Heb = The Cushi. RV = the Cushite — an anonymous Ethiopian who lacking feeling for the King would not hesitate to tell him the news bluntly. Cush = Black. He could have been one of Joab's bodyguard who slew Absalom V.14. In any case, being a man of low degree would indicate that his tidings were not good. He had tidings - but not such as David would want to hear.

Thinking he would not be able to overtake the Ethiopian.

He evidently knew the country better than the Ethiopian and by this alternative route was able to outstrip him.

The outer and inner gates of the city wall.

This was a good omen, if many men were running it would indicate bad news — the army in retreat.

An indication that completer tidings were on their way.

ABSALOM'S HOPELESS END V.6-8

6 Heb. Absalom's Hand. — a symbol of Victory and Power. Cp 1 Sam. 15:12. But what hollow Victory and Empty Power! He was King for a few months, he caused no less than 20,000 deaths and infinite misery, he died an execration on the lips of Israelites, he was an embarrassment to his father, he died with no son to carry on his name.

TIDINGS OF VICTORY AND MOURNING. V.9-32.

A 7th position is given to Ira the Jairite - Watchful, Enlightener. — as though their had developed a need to keep closer watch on conditions.

CH.20:23-26. NATIONAL ORGANISATION/

Cp with Ch.8:16-18.

- Benaiah is elevated to 2nd place in the realm, from 5th place as before.
- Jehoshaphat previously 2nd is demoted to 4th position
- In the 3rd place of the 1st list are the priests. Here they are 6th & instead the 3rd place is taken by Adoram over the Tribute, an office to have woeful consequences in the reign of Solomon & Rehoboam.
- The Name Seraiah - Dominion of Jehovah is changed to Sheva - Vanity, indicative of decline.
- Instead of 3rd position, the priesthood is placed 6th. — the province of flesh & farther separated from the King.

---

444 above where he could hide his sorrow.

CHAPTER 19

DAVID'S RESTORATION TO THE THRONE

A good man & a good cause will again recover their credit & interest, though for a time they may seem to have lost them. The good services performed will still be remembered when men come to properly assess matters.

Key verses 14, 22, 23.

---

22 He evidently had a peculiar mode of running.

23 Not only in honor of David but in humble reverence to Yahweh to whom he ascribed the victory. The more our hearts are fired and enlarged in thanks — giving to Yahweh for our mercies, the better disposed we shall be to bear with patience the afflictions mixed with them. Ahimaaz knew the sad tidings the King would soon hear and tried to prepare his heart to receive them.

24 He tried to break the news gently to the King.

This was not said out of love for his rebellious son Cp 18:28 - but the ominous words of Ch.12:10. One man had died; the sword had devoured another. Where would it stop

DAVID'S GRIEF V.33

David's sorrow doubtless arose partly out of the realisation that he was partly responsible for the tragedy. He possibly also hated the successful sorrows to his own guilt in the matter of Bathsheba. The revolt of Absalom was really a testimony that he had failed somewhere in the discipline of his son. In the realisation of his own terrible guilt he could not bring it upon himself to condemn others. He looks with softened countenance on Absalom, Shemei and Ziba. His hand in judgement is weakened because of his own folly.

20 In his grief he hastened from the public place between the gates to the shelter of the chamber

---

CHAPTER 19

DAVID'S REPRIMANDS

DAVID V.1-8

1 threatens that all desert the King & cease his mourning for Absalom

They were robbed of joy, and therefore of fruit of victory.

He was inconsolable in his grief blaming himself for the tragedy that were robbed him one by one of his sons.

David's immoderate grief was undoubtedly imprudent, and Joab's firm and sensible reproof was necessary to arouse him to a sense of duty to his people, but Joab was overbearing in his approach, exceeding the bounds of that reverence which a servant owes a master & subject a prince.

This was brutally incorrect, but David had learned to accept every reproof with meekness & humility as the result of his sin.

The public place, to receive the congratulations of his subjects as they came before him to pay their respect and loyalty. David thus accepted the reproof of Joab fully, though it was given in an offensive manner — a great example to all to do likewise despite provocation.

THE NATION FLOCKS TO DAVID V.9-10.

The people flock to Mahanaim to pay their respects to the King; but (perhaps through shame) Judah is reluctant.

5 Many were half-hearted at the King's return. See Note. Ch.19:41. The

SORROW TURNED TO MOURNING. - Sorrow can degenerate into selfishness, Mourning, whilst right and proper, must be limited and controlled. Life is larger than one hour of its duration no matter how tragic. — it has its duties, its battles, its conflicts — and these must be maintained in spite of depression and gloom. David's grief was a result of self-reproach as Psalms written at this time indicate. A second blow of judgment had struck & his self-control gave way. Mentally it would have been better if he had gone to the battle rather than sit in gloomy self-reproach between the gates. David was condemning himself as being responsible for bringing back murder, rebellion into his own house by his sin.

5 Some ceremony had taken place at Hebron ch 15:10 which led the tribes to Absalom so the nation divided into Israel & David's servants.

5 How fickle is the attitude of the mob! How foolish to put confidence in flesh. The benefits of today are forgotten tomorrow, and one's popularity can ebb and flow like the tides of the sea. Ps. 146:3. David, humbled by adversity, crushed by grief, had reached the stage where the opinion of flesh did not much matter.

JUDAH REBUKED. VV11-15.

6 As the priests had been sent back at the height of the rebellion and had remained in Jerusalem throughout they were now in the position to act as David's envoys.

7 This was a most judicious move calculated to show to all Judah that a general amnesty would be granted and no reprisals exacted.

8 This would show, too, that the King was not prepared to tolerate the degree of insubordination of which Joab had been guilty - that of a positive public command.

8A Obviously the spirit of revolt was greater in Judah which was closer to David's troubles. He was ready to humble himself to establish unity.

SHIMEI GROVELS IN PENITENCE. Vv.16-23.

Shimei is revealed as a man of considerable importance for he brings with him 1,000 followers.

9 David was conducted in state to the Jordan where was gathered a great concourse of people to welcome him back with ceremony. Foremost among them were many of his erstwhile enemies.

10 The first use of this in Scripture. Josephus says they built a bridge. They could have made a pontoon of ferry boats - or perhaps the A.V. is correct. Perhaps there was built a Royal Barge to take the King over in style.

11 It is obvious that Shimei was a man of considerable importance in Benjamin. Prominent men of that tribe evidently watched the revolt of Absalom with interest perhaps with the object of restoring one of Saul's descendants to the throne.

CHAPTER 19.

JOAB REPRIMANDS DAVID VV1-8.

He threatens that all will desert the King unless he cease his mourning for Absalom.

He evidently had unfair mode of mourning.

1 They were robbed of the joy, and therefore the fruit of victory.

2 He was inconsolable in his grief blaming himself for the tragedies that were robbing him one by one of his sons.

3 David's immoderate grief was undoubtedly imprudent, and Joab's firm and sensible reproof was necessary to arouse him to a sense of duty to his people, but Joab was athletic and overbearing in his approach, exceeding the bounds of that reverence which a servant owes a master or a subject a king.

3A This was brutally incorrect, but David had learned to accept every reproof with meekness & humility as the result of his sin.

4 The public place, to receive the congratulations of his subjects as they came before him to pay their respect and loyalty. David thus accepted the reproof of Joab readily, though it was given in an offensive manner — a great example to all to do likewise despite provocation.

THE NATION FLOCKS TO DAVID VV9-10.

The people flock to Mahanaim to pay their respects to the King, but (perhaps through shame) Judah is reluctant.

5 Many were half-hearted at the King's return. See Note. Ch. 19:42. The people were divided into three groups: the royalists v.9. those who previously supported Absalom & who doubtless feared reprisals v.10; Others who were indifferent to David & Absalom. The appointment of Amasa helped to unite the people.

Not only in honest David but in humble reference to Yahweh to whom he ascribed the victory. The more our efforts are tried and purged, in thankfulness to Yahweh for His mercies, the better we shall be able with patience the afflictions mixed with it. Ahimaaz knew bad tidings the king would soon hear & tried to prepare, at least to receive it. He tried to break it gently to the king.

This was not out of love for the rebellious son v.28 - but the bitter words of v.10. One king had devoured the other. Where will it stop.

GRIEF V33.

Sorrow doubtless thrust out of the heart that he was responsible for. He possibly felt the succession was to his own son & the matter of the revolt to say was really a disloyalty that he had David thus accepted the reproof of Joab somewhere in the decline of his life the realisation of the terrible sin could not be upon himself & even others with softened penance as Shemei and hand in hand is weakened of his own

He ceaseth mourning. *His message to Zadok.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day [a] into the city, as people [b] being ashamed steal away when they flee in battle.

4 But the king [d] covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 [1] In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, [5] that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then [k] it had pleased thee well.

7 Now therefore arise, go forth, and speak [6] comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel [p] had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And [s] Absalom, whom we anointed over us, is dead in battle. Now therefore why [3] speak ye not a word of bringing the king back?

11 ¶ And king David sent to [6] Zadok and to Abiathar [6] the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, [7] Art thou not of my bone, and of my flesh? [g] God do so to me, and more also, if thou be not [h] captain of the host before me continually in the room of Joab. [8]

14 And he bowed the heart of all the men of Judah, [i] even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [l] Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [m] Shimei the son of Gera, a Benjamite, which *was* of [n] Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [o] Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do [7] what he thought good. And

He probably blames himself for the family tragedy

Above.

[3] Heb. *salvation*, or, *deliverance*. ch. 23. 10, 12. 1 Sam. 11. 9, 13. 1 Chr. 11. 14.

[3] Heb. are *ye silent?*

[a] ver. 32. ch. 18. 4, 24.

[b] ch. 10. 5.

[d] ch. 15. 24-29.

[d] Cp. ch. 15. 30.

The rebellion had begun at Hebron & many evidently implicated

[6] ch. 5. 1. Gen. 29. 14.

Gen 3:23

[6] ch. 17. 25.

[p] Ruth 1. 17.

[h] 2 Kin. 4. 13.

[1] Heb. *by loving, &c.*

[5] Heb. *that princes or servants are not to thee.*

[i] Judg. 20. 1.

[k] Judg. 14. 3.

Encourages them with words of praise

[6] Heb. *to the heart of thy servants.* Gen. 34. 3. 1 Josh. 5. 9.

[m] ch. 16. 5. 1 Kin. 2. 8.

[n] ch. 3. 16.

[o] ch. 9. 2, 10 & 16. 1-4.

Read "and" 16:15,18

[p] ch. 18. 17. 1 Sam. 4. 10.

[7] Heb. *the good in his eyes.* ver. 27, 37, 38. ch. 24. 22. Josh. 22. 30.

12 Evidently Shimei had prevailed upon Ziba to join with him in the approach of reconciliation. Ziba realised that his claims previously made to David would now come under review.

13 Heb. "The ferry boat kept crossing". It went backwards & forwards to bring the king's household over.

14 "Went over" - The verb, a rare one, signifies that they dashed forward impetuously. Whilst the deputation from Judah awaited on the West bank, Shimei & Ziba by a show of excessive zeal made their way to the eastern side

THE HOUSE OF JOSEPH V 20

Ephraim was the dominant tribe of the north. To it had been granted the title of firstborn 1 Chr. 5:1 and it was very proud of its status Cp Jud 8:1. In Amos 5:6 the term denotes all the northern tribes - such is its sense here. As a prominent Benjamite Shimei offered David the allegiance of the tribe from whence came the nation's first King; as an Israelite, i.e. professed to represent the tribes of the north.

DAVID ESCORTED TO JERUSALEM. 20:2. Large numbers of Israelites had met to welcome the King back but the antagonism roused by the argumentation of the men of Judah 19:43 + the hasty call for revolt by Sheba caused them to withdraw leaving only the deputation from Judah to escort the King back. This must have been greatly disappointing to David, leading to the mistake of 24:1

II. SAMUEL 19.

Shimei is pardoned. *David returneth*

Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant [b] did perversely the day that my lord the king went out of Jerusalem, that the king should [d] take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all [f] the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he [g] cursed the LORD's anointed?

22 And David said, [h] What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [k] shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore [l] the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And [m] Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, [n] Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* [a] as an angel of God: do therefore *what is* good in thine eyes.

28 For all of my father's house were but [2] dead men before my lord the king: [c] yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And [k] Barzillai the Gileadite came down from [i] Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [3] he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [3] How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet [o] a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king re-

[a] 1 Sam. 29:9.

2 Heb. *men of death.* Cp. ch. 12. 5. 1 Sam. 26. 16.

[b] ch. 7. 14.

[c] ch. 9. 7, 10, 13.

[d] ch. 13. 33.

[f] Cp. ch. 16. 5.

[g] ch. 16. 7. Ex. 22. 28.

[h] ch. 16. 10. 1 Sam. 26. 6.

[k] 1 Kin. 2. 7.

[l] ch. 17. 27.

[k] 1 Sam. 11. 13.

[l] Cp. 1 Kin. 2. 8, 9, 37, 46.

[m] ch. 9. 3, 6.

3 Heb. *How many days are the years of my life.* Gen. 47. 8.

[n] ch. 16. 17.

[o] ch. 15. 33.

Ephraim and Ephraim are used as synonymous terms 1 Kings 12:20 Hos. 4:15-17

The birthright was with Joseph. 1 Chr. 5:1 Cp. Ps 80:1.

The very appearance of Shimei seemed to incite the antagonism of Abishai Ch 16:9

16 Heb. Satan.

16A A short time before all Israel had been for Absalom, but the submission of the powerful Shimei leading a large body of Benjamites witnessed that David's restoration was complete.

15 Shimei ultimately broke the conditions imposed by Solomon and was put to death.

MEPHIBOSHETH VINDICATED 24 to 30.

Ziba's deception discovered Ch. 16:1.

It is said that because people often went barefoot in the east as much attention was given the feet as the hands. Deut. 21:12. The nails were carefully trimmed and from mummies extant today it appears that the nails were also coloured with some reddish colour.

Lit. "made his beard." The beard was not only trimmed but also dyed so as to appear jet black.

"The unfortunate M, squalid with the squalor of his unfrimmed moustache, his clothes unwashed, his nails unpared, his long hair flowing unshorn, and his lame feet untended since he had wrapt himself in deep mourning on the day of his benefactor's fall. (Stanley)

29 He had evidently gone down to the Jordan to meet the King, but had perhaps been lost in the crowds. Then, later, he sought David in Jerusalem.

M. had ordered this, but when all was ready Ziba left M. in the lurch + rode thereon himself 16:1

SHEBA'S REVOLT. Ch. 20:1.

He must have been already well known, the effect of his appearance was immense. The occasion which he seized was the loyal emulation of the northern and southern tribes in the great assembly gathered at Gilgal for the return of the King. He at that moment, from the midst of the crowd, blew his trumpet, and raised the cry of revolt 'To your tents, O Israel.' ... The north of the land followed him. (Stanley)

THE MULTITUDE Exod. 23:2.

A fickle multitude, gathered to honour the King soon gave and transferred their allegiance to Sheba. Most are ready to "follow a multitude to do evil," they have little or no invention of their own. They would never originate rebellions or lead insurrections, or devise plots involving great disasters. They are but followers, imitators, echoes not voices, persons who go by the bulk and not by detail, being only of consequence in proportion to their number, having no independent spirit of their own when taken one by one.

He heeded the dissension between Judah + Israel 19:43 + terminated it by sounding the trumpet and raising the cry of revolt & many of the disheartened Israelites responded. He had come originally to welcome the King, but the argument stimulated his natural antipathy for him.

19 As such will be able to see through any deceit and determine where the truth lies.

19A He unreservedly submits to whatever David decides is best - even though it is to his disadvantage.

20 Do not speak any further.

21 He revokes 16:4 in favour of 9:10.

21A These words suggest a measure of resentment. But David could not break with Ziba because of his influence. Cp v 17

BARZILLAI HONORED. Vv 31-40.

See Note Ch 17:27 and 19:28. A whole-hearted act on the part of Judah. David's instruction to Solomon to show kindness to him 1 Kings 2:7

From the same verb rendered "I will feed thee" V 33

25 The cleavage that took place in the days of Jeroboam already in evidence. The whispering campaign of Absalom had left deep-seated trouble, which was later to flare out into open rebellion.

26 Whatever respect the men of Israel had for their King they would not have quarrelled so fiercely about their own respect if their first desire was to honor the King.

27 There was more reason and weight of logic with them.

28 Judah claims to have supported the King without any ulterior motive - whereas Saul had boasted of enriching the Benjamites. 1 Sam 22:7

28A Sig. "Longing." Thought to be the son of Barzillai. He seems to have settled in the vicinity of Bethlehem and erected a caravanserai Jer. 41:17 Probably his son Cp 1 Kings 2:7

29 A whole-hearted act on the part of Judah. A half-hearted act on the part of Israel in which there was much strife. Cp Ch 19:9 The prominence afforded Judah seemed to have been resented by the other tribes.

29A The rest of Israel quickly followed the first half V 40

29B Judah had acted by stealth + without the concurrence of the other tribes.

35 The cleavage that took place in the days of Jeroboam already in evidence. The whispering campaign of Absalom had left deep-seated trouble, which was later to flare out into open rebellion.

DAVID'S TROUBLES CONTINUE — The internecine controversy between the tribes gave opportunity for any turbulent spirit to attempt to renew the rebellion of Absalom, and multitudes flocked to the standard of revolt. The meanest man may pull down a wall, set fire to a palace, or whisper a slander about the King. The remarkable thing is that whilst society realises this, it is ready to lend an ear to every wicked speaker who arises, insisting upon the old and detestable sophism that although the report may not be wholly and literally true, there must be some foundation in it Cp V.3.

• We must not think it strange when the end of one trouble is the beginning of another, but Yahweh will victoriously bring us through them all, if we trust His wisdom.

Sheba's revolt.

CHAPTER 20

SHEBA'S REVOLT.

CIVIL WAR SWEEPS ISRAEL

Amasa is murdered — Sheba is slain

SHEBA RAISES THE STANDARD OF REVOLT. Vv 1-2.

1. He was present to take note of the strife between Judah and Israel, and of the half-hearted attitude of the latter. Ch. 19:40, 43

2. Cp Note Jud. 14:22. He has a double genealogy — a natural and a spiritual parentage. The latter is known by the deeds he commits. Jhn 8:39.

Sig. "In oath." Nothing more is known of him than what this chapter reveals.

Or Bichrite — a member of the family of Becher, second son of Benjamin Gen. 46:21.

Called the people together to raise the standard of revolt. Used in contempt. Seemingly on bottom p. 393. He could have been a clear acquaintance of Saul and thus raised again the old expression of contempt he had heard so often.

One of the emendations of the Sopherim, by which they transposed the middle two letters of the primitive text and made it read "tents" instead of "gods." The same was done in 1 Kings 12:16; & 2 Chr. 10:16. C.B.

There was widespread dissatisfaction in Israel, and upon if Sheba played to good effect.

The revolt united Judah solidly behind David. The earlier reluctance to accept him was swept aside. Cp Ch. 19:11

DAVID COMMISSIONS AMASA TO CRUSH THE REBELLION. V. 4.

Cp Note Ch. 17:25, 19:13. This was his opportunity to demonstrate his merit and confirm his appointment as Commander in Chief.

He was either incompetent or had difficulty in raising men for David. In either case he seriously jeopardised the King's plans by his delay. It was imperative that David strike immediately before Sheba had opportunity to properly mobilise his forces.

IN AMASA'S ABSENCE ABISHAI IS SENT Vv. 6-7.

12. Time helped Sheba, and given sufficient he was in the position to do more damage than Absalom. Are Scripture

compense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and* be *buried* by the grave of my father and of my mother. But behold thy servant [b] Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [2] require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [c] kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and [3] Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* [1] near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye [9] despise us, that our advice should not be first had in bringing back our king? And [m] the words of the men of Judah were fiercer than the words of the men of Israel.

CHAPTER 20.

1 Sheba maketh a party in Israel. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head.

AND there happened to be there [a] a man [13H] of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, [c] We have no part in David, neither have we inheritance in the son of Jesse: [d] every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* [e] concubines, whom he had left to keep the house, and put them in [4] ward, and fed them, but went not in unto them. So they were [5] shut up unto the day of their death, [6] living in widowhood.

4 ¶ Then said the king to [g] Amasa, [7] Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to [7] assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou [k] thy lord's servants, and pursue after him, lest he get him fenced cities, and [8] escape us.

7 And there went out after him Joab's men, and the [l] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And

[a] Deut. 13. 13. [b] 1 Kin. 2. 7. Jer. 41. 17. [c] ch. 19. 43. [d] ver. 22. 1 Kin. 12. 16. 2 Chr. 10. 16. [e] Heb. *choose*. [f] ch. 14. 33. [g] ch. 17. 25 & 19. 13. [h] ch. 15. 16 & 16. 21, 22. [i] ver. 23. ch. 15. 18. [k] ch. 11. 11. [l] ver. 12. [m] Cp. Judg. 8. 1 & 12. 1. Is. 9. 21 & 11. 13.

[1] Heb. *Chimham*. [2] Heb. *a house of ward*. [3] Heb. *bound*. [4] Heb. *in widowhood of life*. [5] ch. 27. 25 & 19. 13. [6] Heb. *Call*. ver. 5. Judg. 4. 13. [7] ver. 15. [8] Heb. *deliver himself from our eyes*. [9] Heb. *set us at light*. Gen. 16. 4, 5.

Shophar

All the pronouns of vv 42, 43 are singular: "I" "me" etc — adj relating to the spokesmen

See top p. 446

See opp p. 452

Bottom p. 446. Strong Reasons 1, 10, 19.

Below

Below

Below

"Ten parts": Simeon has disappeared being absorbed into Judah Gen. 49:7. & Levi took no part in politics. This leaves 10 tribes including Benjamin. V. 43 "We have more right in David" Lit. "I in David am more than thou" — LXX: "I am the firstborn rather than thou". Cp 1 Chr. 5:1; Jer 31:9. "That our word should not be first" = "Was not my word the first for bringing back the King?" Cp vv. 9, 40.

Judah pressed their arguments more vigorously and directly. This led to dissension & provided Sheba opportunity to stimulate revolt. Ch 20:1

447 mite, the anti-David element in Israel would more willingly follow Sheba than Absalom. Impatient at the delay, David instructs Abishai to pursue Sheba. Bottom 449

13 Cp Note Ch. 8:17.

MURDER OF AMASA. Vv 8-10

14 He evidently caught up with the expedition at Gibeon and assumed his position as Commander in Chief — to be greeted by Joab. V. 9 Heb. "Come Before them" & appeared with his train of men.

16 He probably had difficulty in persuading men. People would be astonished at the appointment of the rebel as commander, & might well fear the wrath of Joab if they obeyed him too readily. The confrontment divided Judah.

23. Sig. "Longing." 27 Thought to be the son of Barzillai. He seems to have settled in the vicinity of Bethlehem and erected a caravanserai. Jer. 41:17 Probably his son Cp 1 Kings 2:7.

Do not speak any further.

He revokes 16:4 favour of 9:10. These words are a measure of contentment. But David could not be a complete peace with Zibo because of his influence. Cp V 17

BARZILLAI HONORED

1-40.

Note Ch 17:27 and 19:32. A whole-hearted act on the part of Judah, and a half-hearted act on the part of Israel in which there was much strife. Cp Ch 19:9. The prominence afforded Judah seemed to have been resented by the other tribes.

The rest of Israel quickly followed the first half 1-40

Judah had acted by stealth & without the concurrence of the other tribes.

describes the [illegible] of old age. dull of hearing lost the taste [illegible] dainties that [illegible] days "had come [illegible] he had little [illegible] but rest [illegible] falling

The cleavage that took place in the days of Jeroboam already in evidence. The whispering campaign of Absalom had left deep-seated trouble, which was ever to flare out into open rebellion.

Whatever respect the men of Israel had for their King they would not have quarrelled so fiercely about their own respect. Their first desire was to honor the King. 27

There was more reason and weight of logic with them.

28 Judah claims to have supported the King without any ulterior motive — whereas Saul had boasted of enriching the Benjamites. 1 Sam 22:7

ded the [illegible] an between [illegible] srael 19:43 [illegible] eked it by the [illegible] raising the [illegible] volt & many [illegible] s hearted [illegible] lites respond- [illegible] od come [illegible] to welcome [illegible] but the org- [illegible] im ulated [illegible] ral antipathy

From the rare rendered "I need thee"

FAMILIAR CHARACTERS IN EVERY AGE

ABSALOM. The unscrupulous seeker of power, of pleasing appearance, by a mischievous tongue silently worming into the affections of the people undermining the influence and betraying the confidence of the one who loved him most.

BEWARE OF THESE MEN.

AHITHOPHEL. - Clever but antagonistic. A dangerous man using his powerful influence and unlimited ability in a wicked direction

SHIMEI - Vindictive. Ready to condemn and abuse when power is on his side - only to cringe and implore when he is in their power.

ZIBA - Sitting on the fence. Supplying David with provisions but not going with him. Maligning his master. Working to the end that whenever it won he would benefit

SHEBA - Power

II. SAMUEL 20.

Amasa is slain. *Sheba is beheaded.*

Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to (a)kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so (b)he smote him therewith (c)in the fifth *rib*, and shed out his bowels to the ground, and (3)struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of (h)the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of (h)the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto (i)Abel, and to Beth-(k)maachah, and all (l)the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in (i)Abel of Beth-maachah, and they (o)cast up a bank against the city, and (4)it stood in the trench: and all the people that *were* with Joab (5)battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, (6)They were wont to speak in old time, saying, They shall surely ask *counsel* at (i)Abel: and so they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou (c)swallow up (f)the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should (c)swallow up or destroy.

21 The matter *is* not so: but a man (g)of mount Ephraim, Sheba the son of Bichri (7)by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people (8)in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they (9)retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now (m)Joab *was* over all the host of Israel: and (10)Benaiah the son of Jehoiada *was* over (p)the Cherethites and over the Pelethites:

24 And (q)Adoram *was* over the tribute: and (r)Jehoshaphat the son of Ahilud *was* (s)recorder:

25 And Sheva *was* scribe: and (t)Zadok and Abiathar were the priests:

Thus holding his head forward & down.

(a) ch. 14. 33. Mat. 26. 49. Luke 22. 47.
(b) Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.* Deut. 20. 10, 11. Cp. ch. 2. 1 & 16. 23. 1 Sam. 23. 2 & 30. 8.
(c) ver. 18. 2 Kin. 15. 29.
(d) 1 Kin. 2. 5.
(e) ch. 2. 23. Mic
(3) Heb. *doublet not his stroke.*
(4) ch. 17. 16.
(5) 1 Sam. 26. 19.
(6) Josh. 17. 15 & 24. 33.
(h) Num. 20. 19.
(i) Heb. by *his name.*
(k) ver. 16. Eccles. 9. 15.
(l) Heb. *were scattered.*
(m) ch. 10. 6, 7. 2 Kin. 25. 23.
(n) Num. 21. 16.
(o) To ver. 26, ch. 8. 16-18.
(p) ch. 23. 20-23. Shephuphan
(q) 2 Kin. 19. 32. Is. 37. 33. Jer. 6. 6. Ezek. 4. 2 & 26. 8.
(r) ver. 7.
(s) Or, *it stood against the outmost wall.* 1 Kin. 21. 23. Nah. 3. 8.
(t) 1 Kin. 4. 6.
(7) ch. 8. 16.
(8) 1 Kin. 4. 3.
(9) Heb. *marred to throw down.*
(10) Or, *remembrancer.*
(11) ch. 15. 24.

FEAR IN THE CITY

The determined efforts of the ruthless and fearless Joab aroused the greatest anxiety in the city in which a woman noted for her sagacity took the lead. She undertook to negotiate with Joab.

23 The activity of Joab and his supporters was suddenly halted by the appearance of this woman.

24 Most translators render this as though it was proverbial to ask wisdom at Abel. But accepting the marginal reading, it is possible that there was a group in Abel that agreed to give asylum to Sheba confident that Joab would seek the peace of the city in accordance with Deut. 20:10.

25 "Peaceable" and "faithful" are in the plural, representing a group in Abel of which the woman was mouthpiece.

It still adhered to David.

"A city, even a mother (city) in Israel." Abel was a metropolis in the north, dominating surrounding smaller places.

Cp. 2 Sam. 8:1. Num. 32:41. Josh. 13:11. "villages"

Hebrew: "daughters."

The destruction of this fortified place in the north would remove a protecting bastion for the whole country from any invader.

Though of Benjamin, Sheba's strength stemmed from the north.

She agitated against Sheba, and the direction in which the people found themselves going pointed to her comment, so they readily assented to her request. Joab's vigor and energy had helped bring victory.

DAVID'S STANDING RESTORED. Vv. 23-25.

31 His position was now established beyond doubt. And there is little doubt that whilst deploring the savage murder of Amasa, that but for Joab, Sheba's revolt might have been successful. David's hands were

---

Sig. "Stumbled." Joab pretending to stumble so that the short sword he was wearing should fall out. He had contrived to conceal the dagger so that it would fall out as he advanced. This gave him the opportunity of picking it up and having it in his hand as he went forth to meet his unsuspecting cousin.

16 He had taken the sword in his left hand to take Amasa off guard.

17 The blood of Amasa spurted over Joab as he clasped him in the treacherous embrace. 1 Kings 2:5. So Joab continued on into battle with the stain of his ruthlessness upon him.

18 The statement implied that there was no other Commander than Joab, and he was steadily attached to David.

19 The ghastly sight of the dead body soaking in blood shocked the most hardened soldier.

19A This implies that Amasa had not been truly loyal to David & had been properly executed by Joab in consequence. But those who came upon the corpse did not so interpret it. They knew Joab!

SHEBA BESIEGED IN ABEL. Vv. 14-22.

Sig. "Meadow near the House of Depression." A fortified city in the tribe of Naphtali, adjacent to the northern Dan. 1 Kings 15:20. Situated on an oblong knoll of natural rock that rises from the plain. With its deep trench and strong wall it must have been almost impregnable. The country on every side is most lovely, well watered, and very fertile. - a paradise of fruits and flowers. "Land & Book." It was a metropolis of the north and as such is termed the "mother city" V. 19. It was well known for its wise government and the wisdom and prudence of its leaders. V. 18.

Inhabitants of Beeroth, according to Josephus in northern Galilee and identified by "The Land and the Book" with a place adjacent to Safed. They must have been sympathetic to David's cause to follow Joab to battle against Sheba.

Heb. Sofelah, translated by some as a mount - raised so high to equal the walls of the city. The sides were walled in with bricks or stones, secured with strong rafters. The forepart only being by degrees to be brought closer to the wall to mounted bare. "Everyday Life in O.T. Times" - "The major engineering operation in siege-warfare was the construction of a steep embankment against the city walls to enable the engines and battering-rams to be moved into position. This ramp was hastily thrown up with stones, soil and trees felled in the neighborhood." Joab no doubt acted with the greatest despatch in this work, for in northern Israel he was surrounded with enemies.

448

Heed in regard to any retaliation against Joab by his own party in the matter of Uriah. He had used Joab for his own nefarious purposes. Ch. 11:11. = Yahweh is father.

See Note Ch. 8:18. = Yahweh Builds.

Chancellor of the Exchequer and thus identified later by the people with the oppressive taxation of Solomon. Name sig. the Lord is exalted. Also spelt Adoniram and Hadoram. Son of Abda. Rehoboam sent him to negotiate with rebel tribes who refused to listen to him and stoned him. 1 Kings 4:6. 12:18. 2 Chron 10:18. See Gp.

Also spelt Shavsha, Shusha, Seraiah 1 Chr. 18:16. 1 Kings 4:3. 2 Sam. 8:17. = Vanity.

SHEBA - Power
Feeding on trou
The destroyer of
in Israel. Using p
calamities to adva
his own interest

Sig. Watchful.
Saltir (Sig. Excel
A town of Judah
also priest. Josh.
21:14. 1 Sam. 30
Neh 6:57
Sept = Priest. He
"Cohen led David." = Pr
or prince. Probably
priest closely associa
with David in perso
study of Word. Cp Ps
RV = And then
1 Kgs 1:8.

CHAPTER 21.

THE GIBEONITES E
ACT VENGEANCE O
THE HOUSE OF SAUL
A THREE YEARS' FAM
BLIGHTS ISRAEL V. 1.

1 See Note Ruth 1:1.

2 Blood guilty. The massacre, details of which are not given, had destroyed families of Gibeonites, and upon the house of Saul judgment had fallen, but not sufficient to vindicate the righteousness of Yahweh.

3 It was not only Saul but his house as well who were guilty. Cp 1 Sam. 22:19. Neh 6:6. was close to Gibeon, and it could have been peopled by Gibeonites. But this is but conjecture. It seems obvious from V. 2 that this was not the massacre referred to here, but it does demonstrate that Saul was capable of such fright fulness.

5 Sig Mountaineers. The Gibeonites were actually Hittites Josh 11:19, but Amorites is a name given the Canaanites in general Gen 15:16 Prov 2:9.

THE GIBEONITES DEMAND RESTITUTION Vv. 2-6.

Many years had passed since the actual offence, but for His own inscrutable purpose, punishment is often delayed by Yahweh. It reminds us that though time may have blunted our memories of evils done, we often establish conditions of antagonism

26 And [a]Ira also [b]the Jairite was [2]a chief ruler about David.

CHAPTER 21.

1 The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four valiants of David slay four giants.

THEN there was a famine in the days of David three years, year after year; and David [c]enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* [1]bloody house, because [d]he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but [e]of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless [f]the inheritance of the LORD?

4 And the Gibeonites said unto him, [g]We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that [h]devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD [i]in Gibeah of Saul, [k]*whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [l]the LORD's oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [m]Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni [2]and Mephibosheth; [3]and the five sons of Michal the daughter of Saul, whom she [4]brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in [5]the beginning of barley harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, [6]from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from [n]the men of Jabesh-gilead, [o]which had stolen them from the street of [m]Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [p]Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that [q]God was intreated for the land.

[a] ch. 23. 38.
[b] Num. 32. 41. Judg. 10. 4. 1 Kin. 4. 13.
[c] 1 Sam. 22. 10.
[d] 1 Sam. 22. 18.
[1] Or, *blood*.
[2] Or, *a prince*. ch. 8. 18. Gen. 41. 45.
[e] ch. 3. 7. Note.
[2] Or, *Michal's sister*.
[3] Heb. *bare to Azriel*. Gen. 30. 23. Cp. 1 Sam. 18. 19.
[4] Heb. *sought the face, &c.* Cp. Num. 27. 21.
[f] Cp. 1 Sam. 22. 18, 19 with ver. 2.
[5] Ruth 1. 22.
[g] Josh. 9. 3-27.
[6] Cp. Deut. 21. 23.
[h] Heb. *a-going* = *at a shelter*.
[i] Such was prohibited. Num. 35. 31.
[6] Autumnal rains: about 5 months.
[k] ch. 20. 19. 1 Sam. 26. 19.
[l] Or, *It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.*
[m] Josh. 24. 11. Cp. ch. 2. 4. 5.
[n] Judg. 21. 8. 1 Sam. 31. 10-13.
[m] Josh. 17. 11.
[7] Or, *cut us off*.
[o] Judg. 20. 5. Ps. 50. 21.
[p] Josh. 18. 28.
[8] Or, *chosen of the LORD*. 1 Sam. 10. 24. Ps. 106. 23.
[q] Josh. 18. 28.
[r] ch. 24. 25. Gen. 25. 21.

449 2 Sam 20:6 David to Abishai. P-David gives the command to Joab's younger brother & even places Joab's special troops, his special body guard under him V 7. David was in so grim a humour that Joab thought it wise to acquiesce. The situation was that when Amasa joined them, Abishai would have to resign to him the command

2 Sam 20:14 Ie Shebe. He sought help from tribe to tribe in vain.

2 Sam 20:24 Tribute. "MAS" = forced labour. The tribute rendered was in personal service. Adoram was a new officer and his office a new thing in Israel, or, at least, one not previously indicated

THE GIBEONITES. Obtained a treaty with Joshua by false pretences, but was nonetheless honored. Josh. 9. on the principle of Ps. 15:4. Saul, in mistaken zeal 2 Sam. 21:2, however, conducted a general massacre of these Gentiles, the details of which are not given. Saul's ancestors dwelt at Gibeon 1 Chr. 8:29; 9:35, but whether this was the cause of hostility or not cannot be determined. The massacre apparently caused some to flee east 2 Sam. 4:3 Note, but for many years vengeance slumbered until at last retribution was made. See opp 453

SHEBA - Powerful. Feeding on trouble. The destroyer of unity in Israel. Using popular catchcries to advance his own interest.

ZIBA - Sitting on the [illegible] Supplying David with provisions but not going with him. Maligning his master. Working to the end that when ever it won he would benefit

FEAR IN THE CITY. The determined [illegible] of the ruffian and [illegible] ed Joab aroused [illegible] Greatest anxiety [illegible] the city in which [illegible] she woman noted for [illegible] sagacity took the [illegible] lead. She undertook [illegible] negotiate with Joab

THE GIBEONITES DEMAND RESTITUTION Vv2-6.

Many years had passed since the actual offence, but for His own inscrutable purpose, punishment is often delayed by Yahweh. It reminds us that though time may have blunted our memories of evils done, we often establish conditions of antagonism that are deep seated though hidden and continue to cause trouble long after we have forgotten the cause. We need to act with care. Saul massacred "in his zeal" — but zeal must be modified with knowledge Rom. 10:2. Gal 4:17.

6 A covering

7 The presence of this discruntled minority in Israel was a curse to the whole nation which now suffered famine.

8 The number of completion — this judgment would finalise the matter.

9 It was Saul and his house that were guilty V1. Those condemned on this occasion must have been personally associated with the massacre or else condoned and justified it.

10 Saul's action had been done "in his zeal" V1. as though endorsed by Yahweh. So long as justice remained undone to the Gibeonites Yahweh appeared as unjust before Israel. The public execution of these sons demonstrated that such massacres and repudiation of solemn agreements could not be tolerated. If [illegible] action would appear to have the endorsement of Heaven, unless specifically repudiated.

MEPHIBOSETH EXCEPTED V7

THE EXECUTIONS Vv8-9

12 Sig. Pertaining to the Adiel.
13 Sig. Destroying Shame.
14 Merab - according to some Gr MSS and also some Hebrew Cp R.S.V. Merab Sig. Increase.
15 See Note 1 Sam. 18:19.
16 Sig. Made of Iron.
17 Towards the end of March, about the time of Passover. Ex 12:42 Lev 23:10

THE BROKEN-HEARTED SORROW OF RIZPAH. Vv10-11.

These bodies were left hanging in the blazing sun until about October, a ghastly sight for putrefaction would soon set in. In that climate this being so, this poor, broken-hearted woman must have endured her fatiguing vigil for 5 months, perhaps.

18 This expression implies the normal autumnal rains in October, but it could, of course, relate to a special summer rain which would have reduced the time of the vigil considerably. A rain in summer would be a providential token that the famine was over. Deut 28:23

There is nothing to say that Yahweh endorsed this action — in fact His law concerning hanging is not in accordance with it Deut. 21:23. But Saul, by breaking his covenant with Gibeonites, put himself in their power and David, by agreeing to their terms V3, sanctioned likewise. Yahweh demands that solemn oaths be kept — even those given with sin due thought to the consequences. Cp Num 30:2 Ps 15:4

19 Rizpah's action could well invite sympathy for her sad state and arouse the smouldering antagonism against David. She had to do something to demonstrate that he bore no personal ill-will against family of Saul

SAUL'S REMAINS HONORED BY DAVID Vv12-14

20 Cp Notes 1 Sam. 31:11-13
21 Sig. Rib Side. This public act by David demonstrated that he was not moved by vindictiveness against the house of Saul
22 The famine ceased.

2ND SAMUEL 22 - DAVID'S GREATEST PSALM. - He pours out his heart in love and gratitude to Yahweh his Deliverer.
See additional notes at Ps. 18. This Psalm is here included possibly as the best illustration of David's life and character and the noblest specimen of his poetry.
It was originally composed perhaps about the time referred to in 2 Sam. 21. for whilst it speaks of past triumphs over domestic enemies Vs 44 42 (Cp Ps 18:34) it speaks of battles yet to be won in Yahweh's name V 44 (Ps 18:43) and of foreign powers who would be forced to submit V 45-46 (Ps 18:44-45). It was perhaps included in 2 Samuel at this place because all that it

PHILISTINES AGAIN ATTACK ISRAEL

LANE V 15-17.

DAVID NOT WITH HIS ARMY IN BATTLE
The Wisdom of Inactive Caution!
The subjugation of Israel's domestic foes by David had so far broken the Philistines as to deter them from any further attempt to throw off the yoke of Israel. They possibly thought Israel's warlike king would be weakened by strife

David's psalm

II. SAMUEL 22.

of thanksgiving.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.
16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.
17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.
18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.
19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.
20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.
21 And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.
22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER 22.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:
2 And he said, The LORD is my rock, and my fortress, and my deliverer;
3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.
4 I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.
5 When the waves of death compassed me, the floods of ungodly men made me afraid;
6 The sorrows of hell compassed me about; the snares of death prevented me;
7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.
8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.
9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
10 He bowed the heavens also, and came down; and darkness was under his feet.
11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.
12 And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.
13 Through the brightness before him were coals of fire kindled.
14 The LORD thundered from heaven, and the most High uttered his voice.
15 And he sent out arrows, and scattered them; lightning, and discomfited them.

a To ver. 51, Ps. 18. 2-50.
b Ps. 31. 3.
c Ps. 91. 2.
Or, Rapha.
d Deut. 32. 4.
e Cited Heb. 2. 13.
Heb. the staff, or, the head.
f ch. 18. 11.
g Gen. 15. 1.
h Luke 1. 69.
i Ps. 9. 9.
Ps. 59. 16. Jer. 16. 19.
k 1 Sam. 26. 6.
l 1 Chr. 16. 25. Ps. 48. 1.
m ch. 18. 3.
n Or, pangs.
o Heb. Sons of Belial.
p Heb. candle, or, lamp.
q Or, cords.
r To ver. 22, 1 Chr. 20. 4-8.
s Ps. 120. 1. Jonah 2. 2.
t Cp. 1 Chr. 4. 4 with ch. 23. 27.
u Or, Sippai.
v Cp. Ps. 18. 6.
w Judg. 5. 4.
x Cp. ch. 23. 24.
y Job 26. 11.
z Or, Jair.
a 1 Chr. 20. 5.
b 1 Sam. 17. 7.
c Heb. by.
d 1 Sam. 17. 4.
e Ps. 144. 5. Is. 64. 1.
f Ex. 20. 22.
g Or, Rapha.
h Ps. 104. 3.
i Or, reproached.
k 2 Sam. 16. 9. Shammah.
l Job 36. 29.
m Heb. Binding of waters.
n ver. 16, 17.
o 2 Sam. 2. 10. Job 37. 4. Ps. 29. 3.
p Deut. 32. 23. Ps. 7. 13. Hab. 3. 11.
q Ex. 15. 1. Judg. 5. 1. Ps. 18, title. Cp. 2 Chr. 16. 7.
r Josh. 10. 10.

DAVID'S PSALM OF THANKSGIVING

There are variations in the form of the Psalm as it here appears and Psalm 18. The latter is a revision of this original by David for public worship.

INTRODUCTION. V1 A.D.

Ps 18 adds "The servant of Yahweh." Cp Ps 89:
The Psalm is prophetic of Yahweh's servant - The Messiah. Is 42:1 Ps 89:3, 52:13
1 Cited Luke 1:74
2 Typical of the Man of Violence. V 49

DAVID'S SOURCE OF POWER. V 2-4. Ps 18:1-

The warrior-King ascribes in Yahweh his real weapons of war, and source of defence.
See additional link of tender resignation to Yahweh. Ps 18:1.
3 Amid the rocks and fortresses of his native land and the high towers placed on some inaccessible crag. David with his little band of outlaws had often found a safe hiding place from the wrath of Saul."
Selah. - A Cliff, or the cleft of a rock. Thus the idea of concealment from danger, a safe hiding place. See 1 Sam. 23:25-28
Mezudah - rendered "hold," "Stronghold" 1 Sam 22:4, 23:14-29, 24:22
A strong, not easily accessible place, affording refuge = safety, a mountain retreat. Cp Job 39:28
Yahweh is both Refuge and Deliverer. Opp V 52
4 Stability in the midst of a splendid future for his posterity.

In this hour of his great prosperity and happiness David composed this magnificent hymn of thanksgiving, wherein he surveys the course of ancient binding fast (life); he traces the hand of death. Yahweh in every step; his heart overflows in joyous gratitude. The inspiring thought of the whole Psalm is that Yahweh has made him what he becomes it that he has been preserved, and guided and to his present height of

Time 2 Sam. 8:9-10 His triumph foreshadowed Christ's. Cp 2, 3, 44, 31, 33, 48, 50

INTRODUCTION TO 2 SAM. 22. CONTINUED. SEE ABOVE

predicted as far as David was concerned had come to pass, and was illustrative of the greater prophecy contained therein - that relating to Messiah V 51 (Ps. 18:50). It also emphasised the fundamental righteousness of David's character in spite of his sin which Yahweh had blotted out. The expressions of innocence. Vv. 21-26 (Ps 18 20-24) still apply for David faithfully endeavoured to make full restitution along the lines he had promised Ps 51:13-14.

CONDITIONS OF PSALMIST.

"At length the warrior-King was at peace. The hair-breadth escapes of his flight from Saul, when his life was in hourly peril & he knew not whither to turn for safety; the miseries and bitterness of civil strife, through which, though chas-

et of Yahweh to rule. His people he had established as the way to the throne; the wealth with surrounding nations which jealous of Israel's rising power tried to crush the scarcely consolidated Kingdom, - all were past and over. David had been preserved through every danger; victory had accompanied his arms; he was the acceptable King of the united people; the nations around acknowledged God his supremacy. To crown all, Yahweh's message communicated by Nathan opened out the prospect

his Deliverer.
d character,
umphs over
reign powers
e all that it

CHAPTER 22.

VID'S PSALM OF THANKSGIVING.

ere are variations in
e form of the Psalm
if here appears, and
Psalm 18 The latter
revision of this
ginal by David for
blic worship.

RODUCTION. V.1. Title

s 18 adds "The servant
Yahweh." Cp Ps 89
Psalm is prophetic
ahweh's servant—
Messiah Isa 42:1
52:13 & there
it will Mean
ted Luke 1:74
ical of the Man
Violence. V.49

ID'S SOURCE OF

ER. Vv 2-4. Ps 18 V

warrior-King re
hweh his rea
ons of war, and
ce of defence.
additional line
der resignation to
eth. Ps 18:1.
d the rocks and fo
of his native land
he high tower pe
some inaccessible
David with his
band of outlaws
ten found a safe
place from the
of Saul."
- A Cliff, or the
of a rock Thus
ea of concealm
danger, a safe
place. See Isa
23:25-28.
udah - rendered
"Stronghold" 1 Sa
:14-29; 24:22
g, not easily a
place, afford
= safety, a m
ideout Cp Job 39
is both Refuge a
r: opp. 452.
y in the midst
future for
r of his great
nd happines
sed this magn
of thanks giving
course of an
ces the hand
ery step; & h
s in joyous
iring thoughts
im & that
e him what
e care and
fulness,

symbolise Yahweh's theophany. The majestic though terrible phenomena of nature are the expression of His presence. The power of prayer is exhibited in the symbolism David used to describe the answer given to [illegible] rumble of thunder, the sudden roar as heaven's artillery breaks forth in all its power, the sudden shaft of lightning, the heavy sweeping downpour of rain, beating flat all before it - are graphically describes [illegible] hail' beat down and destroy

41 Yahweh comes to the rescue of His servant. As His trusting servant shelters in the cleft of the Rock, or the mountain caves, earthquake, fire, tempest,

2SAM. 22:2 FORTRESS: A rock difficult of access forming a safe retreat. It is entirely a natural formation, & not a building. So Yahweh - difficult of access but secure.

DELIVERER: PÂLAT - To rescue Cause to Escape

Addressed to Yahweh as a testimony of praise for deliverance; or as an imperative, seeking help. Cp Ps. 18: 2; 40:17; 43:1; 70:5; 71:12; 144:2. Manifested in Christ Acts 7:35; Rom. 11:26.

V.8. In 1 Chron. 11:10 they are described as those "who strengthened themselves with him in his kingdom" at a time when all Israel desired him. With David's elevation to Kingship those who had supported him as strangers and pilgrims in the land were suitably rewarded with portions of honour. 2 Tim. 2:12; Rev 5:9-10

There are variations of the names as here given as compared with those in 1 Chr. 11:10-47 and this may well be due to replacements due to death

The Tachmonite in Hebrew is "Yasheb bashshebeth the Thachmonite". His name was Jashobeam. See Note 33. "Bashshebeth" is the Hebrew for "in the place" V.7. The Scribe evidently was led astray by copying this word at this place, his eye evidently catching sight of it at this point. "Captains" See 1 Chr 11:11

"Adino the Eznite" see Note 34

Adino = slender & Eznite = Spear. Str.

V.9. Eleazar the son of Dodo the Ahohite" Heb. Ben Dodai Ben Ahohi. El has helped the son (i.e. filled with) Love, the member of the Brotherhood (Ahohi). Probably a descendant of Ahoah of Benjamin 1 Chron 8:4. If so, his love of the Brotherhood transcended that of the flesh, for though of Benjamin, he sided with David. Other Benjamites joined David 1 Chron. 12:1-7. other members of the family joined David V.28; 1 Chr. 11:29; 27:14. Command 2nd Division of army.

"There" - Given as Pas-dammim: 1 Chron. 11:13 Pas = Palm of hand = perhaps Dell of Bloods. Cp 1 Sam. 17:1.

V.10 "His hand clave" Evidently by cramp. Examples have been known of warriors hands after extreme battle could only be relaxed after hard fighting by hot fomentations.

Victory. "TESHUWAH - Salvation from SHAVA' = Freedom from trouble as the result of a call for help. Read. "Salvation" 1 Sam. 11:13, 19:5.

"Returned after him" - His example inspired them to regroup their forces and follow him.

V.11 "lentils" - ADASHIM from ADEESH, to tend a flock. It is considered food for the poor & was reaped soon after the wheat harvest in June. Its name indicates that it was food for peasants & herdsmen. Shammah acted as a shepherd.

V. 13. The three: It could be that the exploit in which these triumphed led to the appointment of the second three besides Jashobeam, Eleazar, & Shammah. The three in question appear to have been Abishai V.18, Benaiah V 20 and another. the narrative shows how extraordinary was David's power to inspire his men.

"In the harvest time" - Heb = to (i.e. towards) harvest. Heb. QÂTSIYR from a root QÂTSAR - to sever, cut off, curtail. Perhaps to the point where the army was assembled to "harvest" the Philistines. 2 Chr. 11: 15 = "to the rock" (TSUR). If the Qoph p was dropped from QATSIYR, the remaining consonants would look remarkably like TSUR. Perhaps it was added in mistake.

V.15. Nothing but water from the well of the House of Bread would suffice! Cp. John 4:14. Christ both bread & water of life.

THE DEED OF SHAMMAH

VV. 11-12. Place after 1 Sam. 17:58. In 1 Chr. 11:13-14 this is said to have taken place in "Pas-dammim" Str: Dell of Bloodshed. Dict. = Spreading out of bloods. Cp. 1 Sam. 17:1.

V.14. The garrison - MATSTSÂB - Garrison but in 1 Chr 11:16 = NETSYIB - Officer. Evidently the chief commander.

V.27. MEBUNNAI. Elsewhere Sibbecai Evidently from mistaking a D sometech for a D mem, & a] Nun for a] Caph. The difference in vowel points.

V.29. ITTAI. In 1 Chr. 11:31 ITHAI. results from the dropping of 'Yod & the duplication of the following letter.

2 Sam 22:26. Merciful CHÂSYD - Kindness towards men and love towards God.

DAVID'S MIGHTY MEN 2 Sam. 23:8-39

Men of faith and courage who battled their way to Victory against great odds. Heb. 11:33-34. Cp. 2 Cor. 10:3-6; Eph. 6: 10-18; 2 Tim 3-4. Ps. 23:5.

"The Tachmonite" V.8 : "He that sat in the seat" Is Jasheb-bashshebeth in Heb. Cp Note 33. but in 1 Chr 11:11 = Jashobeam, the people will return Tachmonite is there Hachmonite, or the son of Hachmoni, the Wise. Why not a variation of names, or the name in Chronicles and the title here. Adino is given by Strong as "his spear" Eznite = sharp or strong. — His Spear is Strong - also part of his title. "He sat in the seat" - a place of honour Cp Eph 2:6.

2 Sam. 23:7 Utterly burned" Cp Isa. 27:4; Matt. 3:10-11; 13:42; Luke 19:14, 27; John 15:6; 2 Thess 1:8; 2:8; Heb 6:8.

2 Sam. 20:6. "Lord's" - Heb. plural Adonim In contrast to 2 Sam. 11:11 = singular. The former relates to the King directly related to the King of heaven; the latter concerns Joab. The King's business depends upon the blessing of heaven whom he directly represents. See also 1 Kings 1:33.

DAVID'S HEROES.

Christ has his heroes who, like David's are influenced by his example, fight his battles against the spiritual enemies of His Word, and in his strength are more than conquerors. Phil. 4:13; Rom. 8:35-39. They exhibited.

- Fearlessness and daring courage such as Jashobeam displayed. V.8. This is stimulated by faith which when matched with courage will gain the victory against great odds 1 John 5:4
- Independence & single handed effort. Vv 9,10 as did Shammah who stood alone who stood alone and turned the tide of attack causing others to return to the defence
- Steadfastness in endurance & active endeavour as when Shammah stood his ground V 12 A single act of fearlessness & independence is not sufficient: it must be maintained. Luke 9:57; Eph. 6:14; 1 Cor. 15:58; Gal. 6:9
- Divine help Vv 10,12. Human effort is needful, but in itself is ineffectual. It avails only in the help of God. Ps. 121:2. Every deliverance calls for acknowledgement and thanksgiving.
- The Pleasure of the King Vv 15,16. All the qualities above are combined in the spontaneous act of love & devotion by the "three mighty men". They risked life itself to "please him" who had chosen them to be soldiers 2 Tim. 2:2-4. Their intense attachment to their leader, their fervent desire to satisfy his 'want' became a sacrifice of love to Yahweh Cp John 15:13 They were enthusiastic, spontaneous, prompt and cheerful in their endeavour.
- Considered acts of Bravery. 20-23. He took on two Moabitish princes or champions of God; a ferocious lion in a pit - the terror of others; an Egyptian Giant. We must not be dismayed by the power of the enemy; their number and ability - 2 to 1; their lionlike ferocity; their strength & height Cp 1 Cor. 16:13; Phil. 1:28; 2 Tim. 2:17; 1 Pet. 5:8.

2 Sam 21:22 - "Four". Perhaps symbolic of the extra 4 stones in David's sling. Cp 1 Sam 17:40

[illegible] his fame and hell are [illegible] fied as hunters, with [illegible] and traps.

[illegible] ories it that he has been [illegible] served, and guided and raised [illegible] his present height of power.

[illegible] My cry [illegible] peated request, and the Divine ear was open to receive it.

DAVID'S PRAYER ANSWERED. Vv 8-16.

Ps. 18:7-15.

Earthquake and storm are used to [illegible] See above.

Trans. - Delitzsch.
36. The enemies of Yahweh & of David Cp 45.
37. Denoting confusion and sudden panic.
38. Earthquake, tidal waves, the howling hurricane - the sea is driven back and its very bed revealed. See Other Page.

[illegible] storm [illegible] men. They felt His power but could not beseech His face until the storm was over. This verse describes the momentary lull in the storm. See

II. SAMUEL 22.

David's psalm of thanksgiving.

symbolise Yahweh's theophany. The majestic though terrible phenomena of nature are the expression of His presence. The power of prayer is exhibited in the symbolism David used to describe the answer given to it. As Yahweh moves to his help, the earthquakes, the lowering sky, the ominous rumble of thunder, the sudden roar as heaven's artillery breaks forth in all its power, the sudden shaft of lightning, the heavy sweeping downpour of rain, beating flat all before it - are graphically described. These things were prophetically fulfilled in the overthrow of Judah in A.D. 70.

SUMMARY OF 2 SAMUEL

The book is divided into 3 sections. The first 10 chapters set forth David as the theocratic King. As such he takes "the heathen for his inheritance", and founds an Empire. He makes significant changes to the original forms of worship. To the levitical sacrifices he adds a far more spiritual service of Psalms, & instrumental service Amos 6:5, doubtless guided by Samuel Cp. 1 Sam. 19:20-21 1 Chr. 9:22. His service of sacred song is termed 'prophecy" 1 Chr. 25:1-3.

He also arranged specific services of song by Levites to accompany the various parts of daily and regular service 1 Chron. 23:24-32; Neh. 12:24. Such psalmody drew attention to the evangelic meaning of the levical ordinances drawing out the inner and deeper meaning of their symbolism. They taught the true nature of God, the wonderful provision of the atonement, the universal scope of the Kingdom to come, the true significance of the daily striving against the problems of life, and the anticipated birth, death, resurrection, ascension and future glorification of the coming seed of David.

The second part of David's life is dominated by his sad sin. In this is illustrated not the Lord Jesus Christ as an individual, but the multitudinous Christ, daily conscious of imperfection and in need of forgiveness Ps. 51, 32. His hands are weakened by his own crime, and brings him under the influence of such as the ruthless Joab. Yet the expressions of David then are among the most comforting to those in need of spiritual help today.

These experiences therefore act as a bridge between the Exodus and the fervent outpourings of the prophets in their vision of the future.

The third section in an appendix that set forth incidents that are illustrative of David's life and times. Six incidents are traced. (1) Judgment on Saul's house 21:1-15 (2) Heroic incidents of war 21:16-22 (3) David's Psalm of deliverance Ch. 22 (4) David's last words Ch. 23:1-7 (5). David's honour roll of Gibborim 23:8-39 (6) The visitation of pestilence because of the numbering of the people

SAUL'S SLAUGHTER OF THE GIBEONITES - 2 Sam. 21.

This incident is not dated so probably was early in the reign of David. It would have been purposeless to have delayed such judgment, & could have aroused antagonism if it had taken place after David's own transgression.

Saul slaughtered "in his zeal" V.2. He early manifested great zeal in matters that were done blindly & in which he had no true understanding of Divine reason. He put to death all wizards and witches 1 Sam. 28:9 & evidently attempted to slay the Hivites of Gibeon in accordance with Deut. 7:2.

Saul's descendants or "house" had profited by this slaughter, evidently acquiring the lands of those slain & so endorsed the action of the King. They should have made restitution.

2 Sam 21:15 "Moreover" "Again" These expressions indicate that the heroic acts recorded are taken from record and here included as an introduction to the Psalm of Thanksgiving that follows. They are repeated in 1 Chr 20:4-8 where they are placed immediately after the taking of Rabbah. They are probably extracted from the Book of Jasher 2 Sam. 1:18

"The Giant" 21:16 - Rapha; and therefore a member of the race of the Rapha, a physically well developed people, and perhaps another name for the original inhabitants having that characteristic. There are several races of Canaan of great stature that are similarly described. See Deut. 2:11; 3:11.

The lion 23:20 - A ferocious lion had been driven by a heavy fall of snow into the neighbourhood of human habitations, to the terror of the inhabitants, and had taken refuge in a pit or empty cistern and from thence preyed upon the inhabitants.

V. 37 Armourbearer - Heb. = plural. Joab had 2 foreigners among his armourbearers. He was assisted by at least 10 in his bodyguard 2 Sam 18:15

V.39 37 in all: The Thirty become a technical name, and might receive additional members. But if Asahel's place is filled up the number is exact - there being 30 ordinary members, three chiefs of the first class and three of the second, of whom, however, one name is omitted. In Chronicles 16 additional names are given, probably men admitted to the order to fill up vacancies. Sometime variations of a name also take place.

2 Sam 21: Summary.

When afflicted by Divine judgment, we should enquire the cause & when it is revealed seek to correct it, that the Divine blessing be renewed.

Key Verses 3, 7, 14

In mistaken zeal Saul attempted to exterminate the Gibeonites. It was evidently a family sin V.6 the severity of which is expressed V.5 mg. Such a sin could not be atoned for by silver & gold. Ps. 49:8 but only by the utter repudiation of the flesh which motivated it. 7 descendants (men who doubtless gave themselves as representatives of his house V.1.) paid the penalty in blood - a repudiation of the flesh. Deut. 21:22. Gal. 3:13.

Under normal circumstances, the bodies of criminals remained on the tree for one day - but here, in this national sin, which represented the antagonism of fleshly Israel against Gentiles who embraced the hope of Israel, the bodies were publicly exhibited (like Israel under the curse) until Yahweh's forgiveness of the crime is openly manifested. - as in the case of Israel today. This was from ~~until~~ Passover ~~Pentecost~~ until after Tabernacles - that being the time of Israel's dispersion - a period of drought until the coming of rain Joel 2:23.

Rizpath, (Vulture or Kite) of Aiah (Burning coal) was Saul's concubine 2 Sam. 3:7 & which seems to have been a Hivite Gen. 36:24; 1 Chron. 1:40.

Bereft of husband & children she was left to fight a battle against loneliness & poverty with the sight of her children's bodies ever before her. She seems to picture Israel in dispersion Jer. 12:9. refusing to be comforted Jer. 31:15 until buried by David, the Beloved.

BATTLING WITH GIANTS.

2 Sam. 21:15-22.

Ishbi benob: My dwelling place is Nob - a priestly city 1 Sam. 22:19 Fruit-where Tabernacle placed. Abishai: Father of a Gift. Zeruiah = Cleft by Yah. The Gift is Christ.

By him the multitudinous David is succoured in distress.

2 Sam. 21:18.

At Gob (Af). Saph - Threshold, or basin - as limiting or containing. The threshold (diff. word) was treated with reverence in Philistine worship 1 Sam. 5:4-5. which certainly endeavoured to limit or contain the power of Yahweh Zeph. 1:9.

Destroyed by Sibbechai - my thickets, from a root SABBAK - To entwine, wrap around suggesting strength in fellowship. Hushathite - to make haste. Suggesting the speed of help from true fellowship.

2 Sam. 21:19.

At Gob (Af). Elhanan - God is a gracious Giver. Jaare-oregim = forest of weavers = to plait or weave together - such as the Wood of life. Bethlehemite - One of the House of Bread. Goliath - See 1 Sam. 17:4. Gittite - Winepresser - tread underfoot.

2 Sam. 21: 20-21

No name but distinguished by form representing the flesh in work & in walk. Destroyed by Jonathon - Grace or gift of Yah. Shimeah - Hearing or Reporting. Related to David, the Beloved.

THESE FOUR 2 Sam 21:22

Apostasy, False Religion, Sin in the flesh, and the active manifestation of wickedness.

2 SAM. 22:3. "The God of my Rock" is changed to "My God my Rock". Here the Elohim are subject to Yahweh as the Rock or Shelter of David. The Rock is both a Sela V.2. and David's fortress - not a building but a mountainous peak difficult of access forming a secure retreat. The Rock is a vast mountainous mass suggesting both grandeur & immovable might.

21 Yahweh comes to the rescue of His servant. As His trusting servant shelters in the cleft of the Rock, or the mountain caves, earthquake, fire, tempest, hail beat down and destroy the enemy.

In graphic language David describes the anger of Yahweh, in storm, sweeping in ... driving all

Earthquake and storm are used to ... Vested.

See over Page

See above.

David's psalm of thanksgiving.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the [a]rebuking of the LORD, at the blast of the breath of his [3]nostrils.

17 [d]He sent from above, he took me; [e]he drew me out of many waters;

18 [f]He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They [k]prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also [o]into a large place: he delivered me, because he [p]delighted in me.

21 [q]The LORD rewarded me according to my righteousness: according to the [r]cleanness of my hands hath he recompensed me.

22 For I have [t]kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his [u]judgments were before me: and *as for* his statutes, I did not depart from them.

24 I was also [x]upright [3]before him, and have kept myself from mine iniquity.

25 Therefore [a]the LORD hath recompensed me according to my righteousness; according to my cleanness [5]in his eye sight.

26 With [c]the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt [6]shew thyself unsavoury.

28 And the [g]afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [7]lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have [2]run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; [b]the word of the LORD *is* [4]tried: he *is* [c]a buckler to all them that trust in him.

32 For [f]who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my [h]strength *and* power: and he [6]maketh my way [i]perfect.

34 He [7]maketh my feet [l]like hinds' *feet*: and setteth me [m]upon my high places.

35 [n]He teacheth my hands [8]to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath [9]made me great.

37 Thou hast enlarged [9]my steps under me; so that my [2]feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast [v]girded me with strength to battle: [s]them that rose up against me hast thou [4]subdued under me.

41 Thou hast also given me the [b]necks of mine enemies, that I might destroy them that hate me.

42 [d]They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then [e]did I beat them as small [f]as the dust of the earth, I did stamp them [h]as the mire of the street, *and* [6]did spread them abroad.

44 Thou also hast delivered me [k]from the strivings of my people, [l]thou hast kept me to be head of the heathen: a

45 [t]fore it bursts forth - like the breathing space at A.D. 70 that allowed the Christians to flee to Pella, or the hiding of Christ with his saints in Sinai at time of the end.

35 Cp variation in Ps. 18:12. This can be rendered: "From the brightness before him there passed through his thick clouds hailstones and coals of fire." The [c]p or streaks, discharging itself in thunder, hail and lightning. Cp Rev. 4:5; 8:5; 11:19; 16:18. Trans. - Delitzsch.

36 The enemies of Yahweh = of David Cp V5.

37 Panic, confusion and sudden panic.

38 Earthquake, flood waters, the howling hurricane - the sea is driven back and its very bed revealed.

See Over Page

2 Or, *broken a troop.*
a Ex. 15. 8. Ps. 106. 9. Nah. 1. 4.
b Ps. 12. 6. Prov. 30. 5.
3 Or, *anger.* Ps. 74. 1.
4 Or, *refined.* Ps. 12. 6.
c Ps. 17. 7.
d Ps. 144. 7.
e Ex. 2. 10.
f Deut. 32. 31. 1 Sam. 2. 2. Is. 45. 5, 6.
5 Or, *great.*
g ver. 1.
h Ps. 27. 1.
6 Heb. *riddeth,* or, *looseth.*
i Job 22. 3. Ps. 101. 2, 6.
k ver. 6.
7 Heb. *equalleth.*
l Hab. 3. 19.
m Deut. 32. 13. Is. 58. 14.
n Ps. 144. 1.
o Ps. 31. 8.
8 Heb. *for the war.*
p ch. 15. 26.
q ver. 25.
9 Heb. *multiplied me.*
r Ps. 24. 4.
s Prov. 4. 12.
t Gen. 18. 19. Prov. 8. 32.
2 Heb. *ankles.*
u Ps. 119. 30.
x Gen. 17. 1.
3 Heb. *to him.* Cp. Ps. 18. 23.
y Ps. 18. 32.
z Ps. 44. 5.
a ver. 21.
4 Heb. *caused to bow.*
5 Heb. *before his eyes.*
b Gen. 49. 8. Ex. 23. 27.
c Mat. 5. 7.
d Job 27. 9. Prov. 1. 28. Is. 1. 15.
6 Or, *wrestle.* Ps. 18. 26. Cp. Deut. 32. 5.
e Ex. 30. 36. Job 14. 19.
f 2 Kin. 13. 7.
g Cp. Ex. 3. 7.
h Is. 10. 6. Mic. 7. 10. Zech. 10. 5.
i Cp. Gen. 1. 6.
7 Or, *candle.*
k ch. 19. 9, 43.
l ch. 8. 1-14.

21 Yahweh comes to the rescue of His servant. As His trusting servant shelters in the cleft of the Rock, or the mountain caves earthquake, fire, tempest, hail beat down and destroy the enemy.

In graphic language David describes the anger of Yahweh, His storm sweeping in from the distance, driving all before it, to break with angry fury on the earth beneath. Equalled by the terrible pillar of fire which destroyed the Jewish heavens and earth. Cp Acts 2:19; Luke 21:11 symbolised by the darkness that came over the land at the crucifixion of the Lord. Matt. 27:45.

22 Heb. "vatha'ash, vattithlash" = "shaked, quaked."

23 Ps. 18:7 = "hills" (lit. mountains" which in Job 26:11 are said to be pillars of heaven.

24 Smoke indicative of wrath Ps. 104:31. His breath or Spirit a consuming fire. 2 Thess 1:8.

25 The emblem of Yahweh's consuming wrath. Ex 15:7 Deut. 32:22, Ps 97:3 Heb 12:29

26 "Coals burned forth from it" (Darby) The fiery messengers of Divine vengeance Ps 140:10.

27 The storm is near at hand. Dark masses of clouds descend and seem almost to touch the earth. This is the hiding of Divine vengeance Cp Nah. 1:3 See Note Nah. 1:3

28 R.V. "Thick Darkness" Cp other theophanies Exod 19:16; 20:21. 1 Kings 8:12. Ps. 97:2. Isa 64:1

29 The clouds represent His chariot and are symbolic of His Elohistic agents. Ps 104:3. 1 Pet. 3:22. Ps 68:33.

30 The storm breaks in all its fury. The wind roars driving all before it, lashing the ocean into a fury, rending the habitations of man, causing fear and terror on all sides. - symbolic of the power and vengeance of Yahweh.

31 See Ezek. 1. They are manifested in a whirlwind, in flaming fire and lightning, with the noise of many waters. Showing that the storm here pictured is symbolic.

32 I.e. moved swiftly to aid His oppressed

33 Cp variation of Ps 18:10 = "He did fly (i.e. soar) upon..." The only difference is daleth ד instead of resh ר. "Yera" he was seen being used for "Yeda" - he flew. The Hebrew is a word often used to describe the swooping of birds of prey Deut. 28:49. Jer. 48:40. 49:22.

34 He wrapped Himself in darkness and the gloom of the storm his His presence from men. They felt His power but could not beseech His face until the storm was over. This verse describes the momentary lull in the storm be-

AN EPILOGUE TO THE PSALMS AND DAVID'S LIFE 2 Sam. 23:1-7.

In these words David sums up the theme of his Psalms and the great hope and faith that motivates all his actions and life. His hope centres upon the great Messiah whom he typified and who will destroy Belial & the place where Belial lifted up the spear against them thus permitting all the righteous to triumph.

DAVID'S MIGHTY DELIVERER. David's last words.

II. SAMUEL 23.

David's mighty men.

[a] people which I knew not shall serve me.]

45 [2] Strangers shall [3] submit themselves unto me: as soon as they hear, they shall be obedient unto me.]

46 Strangers shall fade away, and they [c] shall be afraid [d] out of their close places.]

47 The LORD liveth; and blessed be my rock; and exalted be the God of the [g] rock of my salvation.]

48 It is God that [e] avengeth me, and that [h] bringeth down the people under me,]

49 And that bringeth me forth from mine enemies: [k] thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the [m] violent man.]

50 [n] Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.]

51 He is the tower of [p] salvation for his king: and sheweth mercy to his [r] anointed, unto David, and [s] to his seed for evermore.]

CHAPTER 23.

DAVID'S ROLL OF HONOUR. 1 David, in his last words, professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

NOW these be the last words of David.] [u] David the son of Jesse said,] [x] and the man who was raised up on high,] the anointed of the God of Jacob, and the sweet psalmist of Israel, said.]

2 [b] The Spirit of the LORD spake by me, and his word was in my tongue.]

3 The God of Israel said,] [c] the Rock of Israel spake to me, He that ruleth over men must be just, ruling [d] in the fear of God.]

4 And he shall be as the light of the morning, when [e] the sun riseth, even a morning without clouds;] as the [21] tender grass springing out of the earth] by clear shining after rain.]

5 Although my house be not so with God;] [b] yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although [c] he make it not to grow.]

6 ¶ But the sons of [f] Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:]

7 But the man that shall touch them must be [g] fenced with iron and [i] the staff of a spear; and they shall be utterly burned with fire in the same place.]

8 ¶ [l] These be the names of the mighty men whom David had: [o] The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: [p] he lift up his spear against eight hundred, whom he slew at one time.

9 And after him was [q] Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when [t] they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great [v] victory that day; and the people returned after him only to spoil.

11 And after him was [a] Shammah the son of Agee the Hararite. And the Philistines were gathered together [w] into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great [x] victory.

13 And [3] three of the thirty

[a] Is. 55. 5.
Acts 13:34
Heb. 6:18
[2] Heb. Sons of the stranger.
[3] Or, yield feigned obedience. Heb. lie.
[b] ch. 7. 15, 16.
[c] Ps. 89. 29.
[d] Ps. 76. 10.
[e] Mic. 7. 17.
[f] Gen. 3. 18.
[g] Job 34. 18.
Nah. 1. 15.
[h] Deut. 32. 15.
Ps. 89. 26 & 95. 1.
[i] Not in Ps. 18. 46.
[k] Heb. giveth avengement for me.
[l] Ps. 144. 2.
[m] Heb. filled.
[n] ch. 22. 50.
[o] ver. 40.
Ps. 59. 1.
[p] To ver. 39.
1 Chr. 11. 10-41.
[q] Ps. 140. 1.
[r] Or, Heb. Ishbosheth the Tachmonite, Head of the three.
[s] Cited Rom. 15. 9. Cp. Ps. 18. 49.
[t] Ex. 14. 7.
[u] Supplied from 1 Chr. 11. 11.
[v] Ps. 144. 10.
[w] Heb. slain.
[x] 1 Chr. 11. 12-14.
[y] Ps. 89. 20.
[z] ch. 7. 12, 13, 29.
Ps. 89. 29.
[a] ch. 21. 21.
[b] Cp. Num. 24. 3, 15.
[c] Ps. 78. 70, 71.
[d] ver. 19 note.
[e] 1 Sam. 16. 12.
[f] 2 Chr. 11. 27.
[g] 2 Pet. 1. 21.
[h] Or, for foraging.
[i] Deut. 32. 4.
[k] Or, Be thou ruler, &c.
[l] Ex. 18. 21.
[m] Judg. 5. 31. Prov. 4. 18.
[n] Or, the three captains over the thirty.

Additional Names in Samuel. Elika. V.25. Eliam – father of Bathsheba. V.34. Ithai. V.36. Bani V.36.

Additional Names in Chronicles. Ahijah. V.36. Joel. V.38. Mibhar. V.38. Zabad. V.41. Adina. V.42. Joshaphat. V.43. Uzzia V.43. Shama V.44. Jeiel V.44. Jedidael V.45. Joha V.45. Eliel V.46. Jeribai V.46. Joshaviah V.46. Ithmah V.46. Eliel V.47. Obed V.47. Jaasiel V.47.

DAVID'S HEROES. They battled their way to fame by combining courage with faith. There were gradations of honor among them; but they all represented part of the aristocracy of his kingdom – men who distinguished themselves by acts of faithful valor. They typed those heroes of faith who have battled for the truth in every age.

It is noteworthy that although Joab and Ahithophel find mention V. 18, 34, 37 it is only for the matter of identification, as though as footnotes that more than mere

DAVID'S HEROES. V.8-39. They stood in relation to David as faithful disciples of Christ do in regard to him. 23 See also Notes. 1Chr. 11:11-12. [a] It is highly probable that instead of Yashobeam bashshavethi read Yashobeam ben Hachmoni, we should read Yashobeam ben Hachmoni, 'Joshebeasm, son of Hachmoni, (Treasury) Cp Mg. RV. 34 [b] Instead of hoo adino haetsni we should read hoo eirair elh chanitho' – he lift up his spear" Cp 1Chr.11. (Treasury) 39 Cp 1Chr. 11:42 – 300 Some versions (example – Peshito or Syriac) also have 800 in Chronicles. Joshebeasm may have had support in this victory as David did in 1Sam. 8:25-27. Though all slain were accredited to David. See Note 1Chr. 11:12-14. 17 This is the time for true courage. See Paul under similar circumstances. 2 Tim. 1:15. 16:17. 37 With cramp. See similar victories with the sword of the Spirit Cp Acts 14:27. 15: 4, 2. 21:19. Sig Desolation. See Note 1 Chr. 11:44. Sig Fugitive Sig. Inhabitant of Moon-lain. A mountaineer. For comments on his victory see 1 Chr. 11:14 Cp Acts 14:3 Heb. Shalishim probably signifies an office, as the same title is given to the officers over Pharaoh's chariots Ex. 14:7. There are 37 here enumerated V.39. The more effective record in Chronicles adds 16 others. Chronicles probably = enumerated at a different time they represented the aristocracy of David's reign, as the Saints will that of Christ. 26 See Notes. 1 Chr. 11:15-19. for the battle see Ch 5:18 See Notes. 1 Chr. 11:20-21. Cp Note. V.8. relating to 800. 48 See Notes. 1 Chr. 11:22-25. 50 Heb "a name (i.e. reputation) among the three"

II. SAMUEL 23.

David's mighty men.

chief went down, and came to David in the harvest time unto [a] the cave of Adullam: and the troop of the Philistines pitched in [b] the valley of Rephaim. (the hold. Cp 5:17)

14 And David *was* then in an hold, and [d] the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate! (Supp. 1 Sam. 7:6 Lam. 2:19 Ps. 3:17)

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but (poured) it out unto the LORD. (Num. 28:7)

17 And he said, Be it far from me, O LORD, that I should do this: (is not this) [e] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. See additional comments 1 Chr. 11:19

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among [f] three. And he lifted up his spear against three hundred, [5] *and* slew *them*, and had the name among three.

19 Was he not most honourable of (three)? therefore he was their captain: howbeit he attained not (unto the) [2] *first* three. (the three) See Comments

20 And [b] Benaiah the son of Jehoiada, the son of a valiant man, of [d] Kabzeel, [6] who had done many acts, he slew two [7] lionlike men of [f] Moab: he went down also and slew a lion in the midst of a pit in time of snow: – hungry • ferocious. Opp.

21 And he slew an Egyptian, [g] a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men. V13

23 He was [2] more honourable than the thirty, but he attained not to the [e] *first* three. And David set him over his [3] guard.

24 [f] Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the [g] Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh [h] the Tekoite,

27 Abiezer [i] the Anethothite, Mebunnai [k] the Hushathite,

28 Zalmon [l] the Ahohite, Maharai the [m] Netophathite,

29 Heleb the son of Baanah, a [n] Netophathite, Ittai the son of Ribai out of [p] Gibeah of the children of Benjamin, Saul's town

30 Benaiah [q] the Pirathonite, Hiddai of the [4] brooks of [r] Gaash,

31 Abi-albon [s] the Arbathite, Azmaveth [t] the Barhumite,

32 Eliahba [u] the Shaalbonite, of the sons of Jashen, Jonathan, [6] below

33 [x] Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the [y] Maachathite, [z] Eliam the son of Ahithophel the Gilonite,

35 Hezrai [a] the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of [b] Zobah, Bani the Gadite,

37 Zelek [c] the Ammonite, Naharai [d] the Beerothite, armourbearer to Joab the son of Zeruiah, opp

38 [e] Ira an Ithrite, Gareb an Ithrite,

39 [f] Uriah the Hittite: thirty and seven in all. See also

[a] 1 Sam. 22. 1. [b] ch. 5. 18. [c] ch. 5. 7, 17. 1 Sam. 22. 4. [d] 1 Sam. 13. 23. [2] Or, *honourable among the thirty.* [e] ver. 19. [3] Or, *council.* Heb. *at his command.* 1 Sam. 22. 14. Is. 11. 14. [f] ch. 2. 18. 1 Chr. 27. 7. Cp. 1 Chr. 11. 27. [h] ch. 14. 2. [i] Josh. 21. 18. [k] ch. 21. 18. [l] ver. 9. 1 Chr. 11. 12. Cp. 1 Chr. 8. 4. [m] 2 Kin. 25. 23. [n] 2 Kin. 25. 23. [o] Lev. 17. 10. [p] Judg. 19. 13. Josh. 18. 28. [q] Judg. 12. 13. 1 Chr. 27. 14. [4] Or, *valleys.* Num. 13. 23. [r] Josh. 24. 30. Judg. 2. 9. [s] Josh. 18. 18. [t] ch. 3. 16. [u] Josh. 19. 42. 1 Kin. 4. 9. [5] Heb. *slaine.* [x] ver. 11. [y] ch. 10. 6, 8. [z] ver. 23. 1 Chr. 11. 21. [a] ch. 11. 3 & 15. 12. [b] ch. 8. 18. [c] Josh. 15. 55. [d] Josh. 15. 21. [6] Heb. *great of acts.* [e] ch. 8. 3. [7] Heb. *lion of God.* 1 Chr. 11. 22. Is. 29. 1, 2, 7. Ezek. 43. 15. [f] Ex. 15. 15. [g] ch. 10. 1. [h] ch. 4. 2. [i] ch. 20. 26. [8] Heb. *a man of countenance,* or, *sight:* called, 1 Chr. 11. 23. *a man of great stature.* [k] ch. 11. 6.

DAVID'S HEROES (Cont) 1 Chr. 11:23 Called high

courage or wisdom is needed in Messiah's service. These men found no personal place of honour in the ranks of the truly great.

The additional names in Samuel could represent variations of names on the Chronicles list as some authorities believe. The list in Chronicles would then comprise the final list of the mighty.

For the conquest in which Yahweh delights. – Prov. 16:32.

453 V8. THE CAPTAINS HA SHALISHI is derived from the numeral "three". It probably was the title of the three who formed the first rank of the mighties. In time it seems to have been applied to the commanders of the body guard (2 Kings 10:25 | 9:25) It is not used of military officers generally.

Those admitted to the list were evidently the outlaws who had been with David in his wanderings at Ziklag. They now received their reward & become the stay of David's throne. A large number come from Judah – Bethlehem, but there were also foreigners among them.

DAVID'S HEROES. They battled their way to fame by combining courage with faith. There were gradations of honor among them; but they all represented part of the aristocracy of his kingdom – men who distinguished themselves by acts of faithful valor. They typed those heroes of faith who have battled for the truth in every age.

It is noteworthy that although Joab and Ahithophel find mention V. 18, 34, 37 it is only for the matter of identification, as though as footnotes that more than mere

See before

49A See mg. A handsome man – one worth looking at 49B Over the Privy Council. See also Ch. 8:18. • He was undefeated though outnumbered V.20 • He was unafraid though faced with ferocious fury • He used his limited means to the best advantage when challenged by well-armed adversary.

50 See Notes. 1 Chr. 11:27. 51 See Notes. 1 Chr. 11:27. 52 See Notes. 1 Chr. 11:28, Inhabitant of Pelet or Path in Ephraim. 1 Chr. 2:26. 53 Sig. El of Rejection. Not included in 1 Chr. 11. 54 Inhabitant of Harod (fear) in Issachar. 55 See Notes. 1 Chr. 11:28. 56 See Notes. 1 Chr. 11:28. 57 See Notes. 1 Chr. 11:29. 58 Generally identified with Sibbecai. Cp 2 Sam. 21:18 1 Chr. 11:29. See Notes. Sig. 'Built'. 59 Sig. Shady. Also called Hai See Notes. 1 Chr. 11:30. 60 See Notes. 1 Chr. 11:30. 61 See Notes. 1 Chr. 11:31. See Notes. 1 Chr. 11:31. 62 Sig. Father of Strength. Called also Abiel. See Notes. 1 Chr. 11:32 64 See Notes. 1 Chr. 11:33. 65 See Notes. 1 Chr. 11:33. 66 Sig. Sleeping. Called Hashem in 1 Chr. 11:34. The preceding letters Bni (sons of) could have formed part of the name – Bene Jashen, or have been repeated in error from the preceding word "Shoalbonite" where they occur. 67 See note. 1 Chr. 11:34. He is there designated as the son of "Shage the Hararite" here called "Shammah" V.33, the words "son of" having been misplaced or omitted. See note. 1 Chr. 11:35. 70 See note. 1 Chr. 11:36. 71 Probably "Hanan" See Note. 1 Chr. 11:43. 72 Sig. He is one of the family." The father of Bathsheba. Ch. 11:2 Called Ammiel (One of the family of El). in 1 Chron. 3:5. 73 See Note 2 Sam. 17. See Note. 1 Chron 11:37. 74 For inhabitant of Arab in the hill country of Judah. 75 Sig. He will vindicate. Nephew to Joel. Cp 1 Chron 11:38. 76 Sig. Built. See Note 1 Chron. 11:39. 77 See Note 1 Chron 11:40.

V 33 Shammah. He was one of the three V. 11. Prob. Jonathan was son of Shammah and hence has been left out of the text.

FOR COMPLETE NOTES ON THIS CHAPTER SEE 1 Chronicles 21.

DAVID'S CHOICE See. V14. Had he chosen war, his own personal safety would have been in no danger for he had longer went forth to battle Ch. 21:17. Had he chosen famine his position and wealth would have guaranteed his own immunity and that of his family. In choosing pestilence he deliberately placed the risk that fell on the whole nation without respect of persons.

CHAPTER 24.

The people had been guilty of rejecting Jehweh's Anointed and were deserving of punishment. David, too, was deserving of punishment for in numbering Israel he was puffing himself up in pride and confidence in flesh.

Parallel Narrative Numbering Israel 1-4.

1 Chron. 21:1.

2 See Note 1 Chron. 21.

2A David had sinned + been punished. Absalom + the house of Saul illustrate. Israel as a nation had sinned in supporting Absalom + was deserving of punishment.

3 The verb implies to be numbered and organised for war. Such numbering as in Exod. 30:12 was not for that purpose. Why do it? Perhaps to prevent any further rebellion by compelling all fit for war to be trained in his army. The legislation included even foreigners V.7. Some Canaanitish cities remained until the days of Solomon Cp Josh. 16:10 1 Kg 9:15-17. Did not finish 1 Chr 2T

"... but my lord the king, are they not all my lord's servants 1 Chr. 21:3

"Why will he be a cause of trespass to Israel. 1 Chr. 21:3

PAQAD = Visit, muster + execute

The proportion was evidently discussed in Council. They were to be numbered for war which would mean an increase of these 288,000 already so used at the rate of 24,000 per month 1 Chr 27. Such an increase would be additional increase of expense to the people, + would be the cause of additional antagonism. This could have caused Joab's opposition.

THE ROUTE TAKEN. Vv 5-8.

It signifies "nakedness" or "ruin." It is significant that the census should commence at a place of this name for it made Israel figuratively naked before Yahweh. The city stood on northern side of River Arnon. Sig. Helpful. Further to east. See Morgan and cp. 1 Chr. 5:

10. This newly acquired territory was far east in extremity of Gilead.

Sig Dan of the Woods. In the extreme north. Jud. 18:29.

Far West. Josh. 19:28 Josh. 19:47

Far South - so in the census they covered the whole nation in a circuitous route.

The Tribe. Cp. Num. 33:

45-46. NTE

AROER V.5. Not the city in Reuben on which is invariably connected with the Amon. Joab pitched in a valley on the Jazer side of Aroer about 7 m. west of Rabbah. This was relatively close to Jerusalem + so central for his purpose.

10 Joab shifted his camp from place to place to conveniently continue his census.

11 Evidently a protectorate of David's. Josh 19:29

12 Communities of these peoples still remained in Israel but were required to contribute their part in the national organisation.

II. SAMUEL 24. Three days' pestilence.

JUDGMENT ON ISRAEL WHO HAD REJECTED ITS MESSIAH

Israel purged of sinners + humbled David pleading for his people + making preparation for the Temple Rom. 11:26. Judgment stayed at the threshing floor of the Jebusite Joel 3:14. Araunah acknowledged as king V.23. Sin purged - burnt offerings + peace offerings conclude the record of 2 Samuel V.25. See Araunah opp.

Key Verses 10, 24

CHAPTER 24.

[a] David forceth Joab to number the people. 10 David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence. 17 He intercedeth for the people. 25 He buildeth an altar. The plague is stayed.

AND [@] again the anger of the LORD was kindled against Israel, and [2] he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, [3] Go now through all the tribes of Israel, [h] from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now [m] the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in [o] Aroer, on the right side of the city that *lieth* in the midst of the [t] river of Gad, and toward [p] Jazer:

6 Then they came to Gilead, and to the [q] land of Tahtim-hodshi; and they came to [q] Dan-jaan, and about to [r] Zidon,

7 And came to the [s] strong hold of Tyre, and to all the cities of [t] the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

13 This length of time indicates how thorough was the census, and possibly some resistance on the part of the people. Perhaps this caused the half shekel tax to be waived. The number of fighting men counted would suggest a population of 6,000,000 or more.

JOB'S PROTEST V.3.

Joab probably misunderstood David's objective. It probably was not motivated by pride in numbers, but to suppress any attempts at revolt. Total conscription was required even of foreigners V.7. This would prevent any further revolt such as that of Absalom or of Shimei. this numbering is referred to in 2 Chr. 2:17 where it is added that Solomon in a separate

MIPHQAD from PAQAD = Census.

[a] Cp. 1 Chr. 7. 2, 4; 5. 7, 9, 40 & 21. 5.

[b] Judg. 8. 20.

1 Jhn 3:20-21

[c] To ver. 25, 1 Chr. 21. 1-28.

[@] ch. 21. 1.

[e] 1 Sam. 24. 5.

2 *Satan.* 1 Chr. 21. 1.

[f] Cp. 1 Chr. 27. 23, 24.

[g] ch. 12. 13.

[3] Or, *Compass.* ver. 8. Num. 11. 8.

[h] ver. 15. Num. ch. 3. 10. Before

[i] 1 Sam. 13. 13.

[k] 1 Sam. 22. 5.

[l] 2 Kin. 17. 13. 1 Chr. 21. 9 & 25. 5 & 29. 29. 2 Chr. 9. 29 & 12. 15. Amos 7. 12.

[m] Deut. 1. 11. See below. Cp after Cock 14:22

[n] Cp. 1 Chr. 21. 12.

Below left

[o] Deut. 2. 36.

[t] Or, *valley.* Num. 13. 23.

[p] Num. 21. 32.

[q] Or, *many.* Ps. 119. 156.

[r] Or, *gather [and newly inhabited.* Cp. Gen. 6. 16. 1 Chr. 5. 10.

[q] Josh. 19. 47. Judg. 18. 29.

[r] Josh. 19. 28. Judg. 18. 28.

[s] Josh. 19. 29.

[t] Josh. 11. 3. Judg. 3. 3.

[u] ver. 2.

[v] Gen. 6. 6. 1 Sam. 15. 11. Joel 2. 13, 14.

[w] 2 Kin. 19. 35. Acts 12. 23.

[x] Ex. 12. 23, 23.

9 And Joab gave up [9] the sum of the number of the people unto the king: [a] and there were in Israel eight hundred thousand valiant men [10] that drew the sword; and the men of Judah were five hundred thousand men.

10 ¶ And [@] David's heart smote him after that he had numbered the people. And David said unto the LORD, [11] I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have [i] done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [k] Gad, David's [l] seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall [n] seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are [3] great: and let me not fall into the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people [x] from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, [z] the LORD repented him of the evil, and said to [y] the angel that [z] destroyed the people, It is

454 census found that there were in Israel no fewer than 153,600 aliens. Probably the half shekel was omitted because aliens were included + thus oversight made Israel unenable to judgment.

The census was not completed 1 Chr. 27:24. Benjamin was not counted. 1 Chr. 21:6

Joab's protest may have merely voiced some popular disapproval of a measure designed to further some program of conscription, forced labour or taxation. He could use language that he knew would appeal to David. This is indicated by the inclusion of Hivites + Canaanites V.7.

NUMBER V.1. MANAH - To allot or enroll.

THE RESULT OF THE CENSUS. V.9.

9 It was not fully completed 1 Chr. 21:6.

10 cf 1 Chron. 21:5 The discrepancy is accounted thus - The 800,000 valiant men were only part of the army - they were the veterans. The 500,000 men of Judah included some non combatants See 1 Chron. 21:6

DAVID IS REBUKED - HIS CHOICE OF PUNISHMENT. Vv 10-14.

11 This induced by men of God. V.11.

12 David recognises his fault - It was a sin of the heart: pride or resting in flesh. Perhaps he wished to find out how large a following he could command. If so he acted entirely out of character. It would constitute a denying of Yahweh and relying on flesh. P. 33:5

12A GHOZEH = Gazon That looks with fixed eyes to the will: purpose of God.

13 The Sept: reads "three" and Zain (7) probably has been mistaken for 3 Gimel (3) cf 1 Chron 21:12. Both could be right - "Shall seven or even three" etc

RACHAM. Mercy, compassion Same word for womb. lit. to fondle

13A He knew what it was to be in the hands of men, having experienced that of the hands of Saul

THE PLAGUE Vv 14-16

14 Heb = no definite art. Ide. Moade - set time. Probably the evening sacrifice. Moade sig. both time + place.

15 The time was not completed, it was shortened by David's intercession.

15A 1 Chron. 21:15

16 This vast number, together with the rapidity of its action showed that the pestilence was a Divine visitation.

17 He changed his purpose. In His immutability, He has arranged that all such decisions should be governed by human conduct.

18 Cp the destroying angel Exod 12:23; 23:20-21

PURCHASE OF THRESHING FLOOR Vv 18-25

19 The altar was at Gibeon and the Ark in Zion. David wanted to go to Gibeon but was prevented by the angel 1 Chr. 21:28-30. This place was to be the site of the Altar for the Temple.

20 He first saw the angel + hid himself 1 Chr. 21:20

CHRIST SEEN IN SOLOMON

- Chosen before born 1 Sa 42:1
- Rode into Jerusalem Jhn 12:14-16
- Anointed Acts 10:38

=CHAPTER 1.=

ATTEMPTED USURPATION

THE SPOILED ADONIJAH TRIES TO SEIZE POWER

1 David nears the end of his life the atmosphere of the palace became charged with tension. Who will succeed to the throne? Solomon was being prepared for this honor Cp 1 Chr. 22:9, 2 Gen. 12:24-25. but Adonijah had the right and of primogeniture. In clo the absence of any open move by David to this unt the time, suspicion and conspiracy became the order of the day.

Chronologically these events lead up to 1 Chron 23:1.

1. He becomes the standard against which all his successors are tested.

DAVID'S DECLINE Vv 1-4

ere the record is given human standpoint - In 2 Sam 21:17 from the Divine

enough: stay now thine hand.
And the angel of the LORD was by the threshingplace of Araunah the Jebusite.
17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I [c] have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.
18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.
19 And David, according to the saying of Gad, went up as the LORD commanded.
20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.
21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, [k] To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.
22 And Araunah said unto David, Let my lord the king take and offer up what [b] seemeth good unto him: behold, *here be* oxen for burnt sacrifice, and [d] threshing instruments and *other* [e] instruments of the oxen for wood.
23 All these *things* did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God [f] accept thee.
24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.
25 And David built there an altar unto the LORD, and [h] offered burnt offerings and peace offerings. So [i] the LORD was intreated for the land, and the plague was stayed from Israel.

Additional history from this point onwards given in 1 Chr. Chps 22-29.

FOR Complete Analysis see opp. p. 417. Bottom 456

THE FIRST BOOK OF THE KINGS,

Recording History of approx 110 years

See over for contents

See Appendix for Contemporary list of Kings. p 12.

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

The one Scroll was divided into two by LXX

LXX = The Book of Kings (and Judg = Kings) with Sacred. *see Introduction p 317.*

CHAPTER 1.

1 Abishag cherisheth David in his extreme age. 5 Adonijah usurpeth the kingdom. 28 David reneweth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 50 Adonijah, fleeing to the horns of the altar, is dismissed by Solomon.

NOW king David was old and [a] stricken in years; and they covered him with clothes, but he gat no heat.
2 Wherefore his servants said unto him, [b] Let there be sought for my lord the king [c] a young virgin: and let her stand before the king, and let her [d] cherish him, and let her lie in thy bosom, that my lord the king may get heat.
3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [e] Shunammite, and brought her to the king.
4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

[a] Heb. *entered into days.* Gen. 24. 1. Josh. 23. 1.
[b] Josh. 19. 18.
[c] Heb. *Let them seek.*
[d] Heb. *a damsel, a virgin.* Judg. 21. 12.

KINGS The two books originally formed one, but were divided in the LXX about 3rd Cent B.C

The Author is unKnown, but is thought by many to have been Jeremiah, for the style of writing is considered to be very much like that of the prophet

If so, he selected his material, under Divine guidance, from available records, to which there are frequent references 1 Kings 11:41; 14:19, 29; 15:7; 22:31. 16:5, 14, 27. See also 2 Kings 15, 17, 20 with Isa. 36-39 where he seems to have drawn from Isaiah's account

The Author takes his record to the Babylonish captivity and writes as a temporary of the Temple 1 Kings 8:8 and its overthrow 2 Kings 17:23; 25:27.

In style of Language, he digresses of subsidiary matters before treating his main theme. He thus relates events concerning Israel before giving the contemporaneous history of Judah. This leads him to sometimes narrate the same event in connection with the two Kingdoms, 1 Kings 15:16 with 32. 2 Kings 17:5-6 — 18:9.

---

12 Where later the Temple was built 2 Chr. 3:1.
19 ARAUNAH in Heb only here. Dic. = Make ye to shine. Num. 6:25.
He was threshing but with his sons Kid himself on the approach of the angel 1 Chr. 21:20.

PURCHASE OF THRESHING FLOOR Vv18-25.
19 The altar was at Gibeon and the Ark in Zion. David wanted to go to Gibeon but was prevented by the angel 1 Chr. 21:28-30. This place was to be the site of the Altar for the Temple
20 He first saw the angel & hid himself 1 Chr. 21:20

CHRIST SEEN IN SOLOMON
- Chosen before born Isa 42:1
- Rode into Jerusalem John 12:14-16.
- Anointed Acts 10:38

=CHAPTER 1.=

ATTEMPTED USURPATION
THE SPOILED ADONIJAH TRIES TO SEIZE POWER

As David nears the end of his life the atmosphere of the palace became charged with tension. Who will succeed to the throne? Solomon was being prepared for this honor Cp 1 Chr. 22:9. 2 Sam. 12:24-25. but Adonijah had the right of primogeniture. In the absent of any open move by David to this time, suspicion and conspiracy became the order of the day

Chronologically these events lead up to 1 Chron 23:1.

1. He becomes the standard against which all his successors are tested.

DAVID'S DECLINE Vv1-4

Here the record is given from human standpoint - in 2 Sam 24:1 from the Divine

ARAUNAH Cp 1 Chr 21.
He & his 4 Sons threshing wheat (Singular). Hid himself when angel appeared - but when angel emerged as a King V. 24.
In the Hebrew given 11 variations that appear as a parable.
* As a thresher of Wheat: ARAVNAH V. 16 - Make to shine.
* When threshing floor selected as site of Altar - ARAVYAH - Joyful singing of Yah Y. 18. Cp Zeph. 3:17.
* When presented to the King Araunah - To shout for joy. The name appears 7 times in this form Vv. 20-24.
* ORNAN - Light perpetuated. 1 Chr. 21:15
Threshing at time of Judgment: Hidden from angel of Death; Caused to sing as threshing floor became an altar; introduced to the King as a King Isa 26:20-21. See note p 373.

15. Was he previous King of Jebus? See note 2 Sam. 6. The words "a King" are missing in Sept and other versions. Though a Jebusite, Araunah speaks and acts as one converted to the Truth. There were many such from among the Gentiles among David's followers. e.g. 2 Sam. 23:37, 39. 1 Chr. 11:35, 46.
16 He whose religion costs him nothing is worth nothing. How an nation appreciates better what it has to pay for.
17 See notes. Josh. 8:31.
18 Fire from heaven flamed down in the sight of the little company of worshippers, consuming the offering. Cp Lev 9:24.

2 He was only about 69. He was 30 when commenced his reign and died in 70th year (2 Sam 5:4. 2:11) He was prematurely aged due to the exacting and fatiguing trials that befell him and undermined his health (many Psalms speak of ill-health). In that he was like the Lord. See note Isa. 52:14. Mankind exceeded 90.
3 Cp Ps 41:1-4. 32:1-4.
4 It is commonly believed that the contact of youth with age can help to restore vitality and health. Cp Ruth 4:15.
5 Sig. Father of wandering, i.e. error or blundering. She caused the death of Adonijah. Ch 2:21-22.
6 Sig. Two resting places. A town of Issachar. Josh. 19:18.
7 The purpose of her presence was purely curative. See note V. 2. She ministered as a servant
V. 2. David: See above. The 2 books open with King David & close with King of Babylon.
7A This is mentioned to explain the history of 2:13-15. Had it been otherwise Adonijah would never have presumed to seek her in marriage, nor Bathsheba to promote her help. It would have been contrary to the laws as incest Lev 18:8 & abhorred to all Israelites.

"HIS FATHER HAD NOT DISPLEASED HIM AT ANY TIME" v6. In his abounding love for his family, David spoiled his sons (Cp 2 Sam. 13:21,39). In this he was cruel though he imagined himself kind. Neglect in youth is often paid for in old age. Poor eyesight or faulty limbs can result from such neglect. Parents recognise their fault in such cases, but fail to do so in regard to child-training. To press for this is often to be decried as a sentimentalist — yet how often do parents pay for such neglect. Cp PROV. 29:15. Notes.

ADONIJAH REVOLTS. Vv5-10.

The deaths of Amnon, 2 Sam. 13:29. Absalom 2 Sam. 18:14 and probably Chileab 2 Sam. 3:3, made him the eldest. He was probably jealous of the favour shown to Solomon and decided to seize power himself.

5 ¶ Then @Adonijah the son of Haggith exalted himself, saying, I will be king: and [b]he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him [4]at any time in saying, Why hast thou done so? and he also *was a* very goodly *man*; [d]and *his mother* bare him after Absalom.

7 And [5]he conferred with Joab the son of Zeruiah, and with @Abiathar the priest: and they following Adonijah helped *him*.

8 But [e]Zadok the priest, and [h]Benaiah the son of Jehoiada, and [i]Nathan the prophet, and Shimei, and Rei, and @the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by @En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and @Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, @Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [3]confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and [c]Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, [6]What wouldest thou?

17 And she said unto him, My lord, [f]thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 [m]And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [o]sleep with his fathers, that I and my son Solomon shall be counted [9]offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 [q]For he is gone down this

[a] ver. 11. [2] Sam. 3:4.
[2] Heb. reign.
[b] 2 Sam. 15:1.
[3] Heb. fill up.
[4] Heb. from his days.
[c] ver. 3, 4.
[d] 2 Sam. 3:3, 4. 1 Chr. 3:2.
[5] Heb. his words were with Joab.
[6] Heb. What to thee
[e] 2 Sam. 20:25.
[f] ver. 13, 30.
[g] Cp. ch. 2:22, 28.
[7] Heb. helped after Adonijah.
[h] 2 Sam. 8:18.
[i] 2 Sam. 12:1.
[k] ch. 4:18.
[l] 2 Sam. 23:8-39.
[m] ver. 7-10, 25.
[n] Or, The well Rogel. Josh. 15:7.
[o] 2 Sam. 7:12.
[9] Heb. sinners. Solomon's birthers, v9.
[p] Cp. 1 Chr. 22:9.
[q] ver. 9, 19.

Soyth or south
21. Just outside Jerusalem at the junction of valleys Hinnom & Kidron. With a plenteous supply of water, it was a most pleasant part of Jerusalem, a part where people would gather on festive occasions and multitudes might find themselves entrapped in the rebellion before they were aware of it (The Land & the Book p. 659).
22. The rebellion was quite strong with many leaders of Solomon in support.

COUNTER-MEASURES. Vv23-27

23. He was evidently exercising authority.
24. Nephesh - Soul.

BATHSHEBA APPEALS TO DAVID. Vv15-21.

He had no originality. He imitated the methods of Absalom. Cp 2 Sam. 15:1 which however nearly succeeded. With David now so feeble Adonijah may have reasoned this time they will succeed.
Like Absalom, he was a handsome man appealing to the flesh.
i.e. Haggith. Not Maacah the mother of Absalom. This statement indicates that he was now the eldest. Cp v11.
Joab was in disgrace since death of Absalom. He had been once deposed in favour of Amasa 2 Sam. 20:4 and probably feared the same would happen on the accession of someone else unless he had a hold over them.
Probably jealous of the rising power of the rival house of Eleazer in the person of Zadok.
See Notes. 1 Chr. 11:22-25. 2 Sam. 8:18. He was Captain of the Guard.
Sig. Famous. Probably the son of Elah later honoured by Solomon. Ch 4:18. But see note 2B
Sig. Friendly. Unknown.
The 600 veterans.
This marked the beginning of the revolt — A royal feast in a public place, to celebrate Adonijah's inauguration. It was probably sacrificial as Abiathar was with him. The people saw the Royal company, saw the High Priest and Commander-in-Chief of the Army with the usurper, and heard the congratulations showered on him. Surely must succeed.

Zadok (R... Helper i.e. A... Superfluity... Trees - i.e. th... the Levitical... Abiathar...

"MULE" V. 33

not disobeyed... 1 K 1:6 as Adonijah had done 2 Sa... and Adonijah... 1 Kg. 1:5. Here... little gender... DAH (Index = ... The result of co... ing a donkey th... ion with a horse... more. Combine... strength + size of... with surefooted... of all. But stron... Gp Lev. 19:19. Impl... ed 1 Kg 10:25... 2 Chr 9. Very sho... Cp R. 32:9. Lit... Gentiles incorpora... into Israel - no... spring as such.

DAVID CONFIRMS... PROMISE TO BATHSHEB...

Vv 28-31

28. With the recall o... Bathsheba, Nathan wit... from the King's p... ence. V. 32.
The oath of David... not founded upon th... promise of Yahweh. The vow probabl... made probably a... the Divine revelation... given at the birth... of Solomon 2 Sa... 12:24-25.
29ff. His decisive... action shows th... though old V. 1 p... sically feeble V. 15... mental power wa... unimpaired.

DAVID INSTRUCTS TH... SOLOMON RE ANOINTI...

KING. Vv 32-37. The scene of...
32. Placed = Adonijah serving the King.
Maimonides states that it was a capital offence to ride upon the King's mule, to sit upon his throne or to handle his sceptre without permission. Cp Est. 6:8.
See Note. Mal. 2:15.
See above left.

TYPES AND SHADO...

238 Musicians prop... 1 Chr. 25:2, 4, 7. = Natu...
HOST. 1 Chr. 27 = 288,...
Inner Council of... Wisdom, Recording... Control of Army, Pri...
THE TEMPLE - A se... lished. Cp 1 Kings 8:8
WINDOWS 1 Kings 6:... that Divine worship...

CONTENTS 1 KINGS 456 Chs

1. THE GLORIOUS 40 YRS REIGN OF SOLOMON 1-11.
Solomon's Accession + Early Acts. Chps 1-4.
Solomon's Temple + Palace Built Chps 5-8.
Solomon's Fame + Glory Chps 9-10.
Solomon's Declension + Death Ch. 11:1-43.
2. THE FIRST 80 YRS OF THE DIVIDED KINGDOM 12-22.
Accession of Rehoboam - National Division 12:1-33.
Judah's Kings - Rehoboam - Jehoshaphat 14-22.
Israel's Kings - Jeroboam - Ahaziah 12-22.
Ministry of Elijah to Israel 17-22.

GIHON = Gushing forth. Hezekiah brought the waters into the city 2 Chr. 32:30; 2 Kg 20:20. by the Siloam tunnel. Manasseh built an outer wall of the city west of it 2 Chr. 33:14.

THE EYES OF ISRAEL. v20. The monarchy was unsettled. No one knew who was to succeed to the crown; and the minds of people were unsettled in view of the age of the King. It was neither hereditary nor elective; the King named his successor doubtless seeking Divine guidance. In this instance Yahweh had already assigned the throne to Solomon 2 Sam. 23:1-2; 1 Chr. 22:8-10; 28:5,6,10; 29:1.

TYPES AND SHADOWS: Eleazar the 3rd Son typifies Resurrection; Ithamar, the 4th = Natural Israel.

Zadok (Righteousness) of house of Eleazar (El the Helper i.e Holy Spirit) supplants Abiathar (Father of Superfluity) of house of Ithamar (Place of Palm Trees - i.e the Temple Ps 92:12-14), so Christ supplanted the Levitical order (Heb 7:11-12) rendered superflous. Abiathar also = Father of the Liberals!

JOAB (Yah is Father) supplanted by Benaiah (Yah hath built) so those who rest in fleshly descent replaced by those whom Yahweh establishes. (Cp John 8:38-42).

Zadok descendant Eleazar (El the Helper) symbolic of the Spirit (Cp Abraham, the Father's servant to obtain a Bride for Isaac.) Gen 24.

David maketh

I. KINGS I.

Solomon king.

"MULE" V. 33 David had not disobeyed Deut. 17:16 as Absalom had done 2 Sam. 15: and Adonijah 1 Kg. 1:5. Heb: feminine gender PIRDAH (centre = FEARED). The result of crossing a donkey stallion with a horse mare. Combined the strength + size of horse with surefooted nerve of ass. But sterile. Cp Lev. 19:19. Imported 1 Kg 10:25; Ez 27:14. Very stubborn Cp Ps. 32:9. Like Gentiles incorporated into Israel - no offspring of such.

day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, (2) God save king Adonijah.

26 [a] But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

DAVID CONFIRMS HIS PROMISE TO BATHSHEBA. Vv28-31.

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came [3] into the king's presence, and stood before the king.

28. With the recall of Bathsheba, Nathan withdrew from the King's presence. V.32

29 And the king sware, and said, [f] As the LORD liveth, that hath redeemed my soul out of all distress,

30 [h] Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

29. The oath of David was founded upon the promise of Yahweh. The vow probably made probably at the Divine revelation given at the birth of Solomon 2 Sam. 12:24-25.

31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, [i] Let my lord king David live for ever.

29A His decisive actions show that though old V.1 physically feeble V.15, his mental powers were unimpaired.

DAVID INSTRUCTS THAT SOLOMON BE ANOINTED KING. Vv32-37.

32 ¶ And king David said, [m] Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said [n] unto them, Take with you [o] the servants of your lord, and cause Solomon my son to ride upon [5] mine own mule, and bring him down to [q] Gihon:

34 And let Zadok the priest and Nathan the prophet [r] anoint him there king over Israel: and [s] blow ye with the trumpet, and say, God save king Solomon.

32 Plural: Adonijah serving the King.

33 Maimonides states that it was a capital offence to ride upon the King's mule, to sit upon his throne or to handle his sceptre without permission Cp Est. 4:11. See Note Mal. 2:1-5. See above left.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him [30] to be ruler over Israel and over Judah. 30A

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 [b] As the LORD hath been with my lord the king, even so be he with Solomon, and [c] make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the [d] Cherethites, and the [e] Peleth-ites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of [g] oil out of the tabernacle, and [t] anointed Solomon. And they blew the trumpet; and [k] all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with [l] pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, [u] Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for [p] thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent

Fractiously abdicates. 1 Chr. 29:22

(2) Heb. Let king Adonijah live. ver. 31, 34, 39.

1 Sam. 10. 24.

a ver. 8, 10, 32.

b 1 Sam. 20. 13.

c ver. 47. Ps. 72:1-2, 8, 17-19.

3 Heb. before the king.

d ver. 44. 1 Sam. 30. 14.

e 2 Sam. 8. 18.

f Ruth 3. 13. g 1 Sam. 4. 9.

(f) Ex. 30. 23-32. Ps. 89. 20.

h ver. 13, 17.

i 1 Chr. 23. 1 & 29. 22.

(k) ver. 25. 1 Sam. 10. 24. 1 Kg 1:39

(l) Or, flutes. Is. 5. 12 & 30. 29. Jer. 48. 36.

l Neh. 2. 3. Dan. 2. 4 & 3. 9 & 5. 10 & 6. 6, 21.

m ver. 26.

(n) 2 Sam. 15. 27, 36 & 17. 17.

o 2 Sam. 11. 11 Shophar & 20. 6.

p 2 Sam. 18. 27.

5 Heb. which belongeth to me. 1 Sam. 24. 4. Cp. Esth. 6. 8.

q ver. 38, 45. 2 Chr. 32. 30 & 33. 14.

r 1 Sam. 10. 1.

s ver. 39. 2 Sam. 15. 10. 2 Kin. 9. 13 & 11. 14.

(t) Ex. 30. 23-32. Ps. 89. 20.

h ver. 13, 17.

i 1 Chr. 23. 1 & 29. 22.

(k) ver. 25. 1 Sam. 10. 24. 1 Kg 1:39

(l) Or, flutes. Is. 5. 12 & 30. 29. Jer. 48. 36.

l Neh. 2. 3. Dan. 2. 4 & 3. 9 & 5. 10 & 6. 6, 21.

m ver. 26.

(n) 2 Sam. 15. 27, 36 & 17. 17.

o 2 Sam. 11. 11 Shophar & 20. 6.

p 2 Sam. 18. 27.

5 Heb. which belongeth to me. 1 Sam. 24. 4. Cp. Esth. 6. 8.

q ver. 38, 45. 2 Chr. 32. 30 & 33. 14.

r 1 Sam. 10. 1.

s ver. 39. 2 Sam. 15. 10. 2 Kin. 9. 13 & 11. 14.

SOLOMON ANOINTED. Cp 1 Chr. 23:1.

SOLOMON appointed first-born. Cp 2 Sam 5:14-16; 1 Chron. 3:5. Cp Ps. 89:27.

He became Melki-Salem related to Melchizedek.

Giver of Parables. Prov 1:1; 10:1

30. CB suggests 19 years of age.

30A. David was separately appointed King over Judah + Israel. Cp 2 Sam. 2:9-10; 19:11, 41.

31 An endorsement Ps 72:19.

31A Adoni. See V33. Opp. p452.

31B The prayer was granted Ch. 3:11-12.

32 Foreign mercenaries See Note 1 Sam 30:14.

33 See Bursting forth. It was on the East side of city but close Enough to Enrogel V.9 that the sound of the trumpet and shout of the onlookers disturbed the revelry of Adonijah's feasting. See bottom 456

33A OHEL. Not that at Gibeon - but David's 2 Sam. 6:17. There would not be time to go to Gibeon.

34 We use a similar expression "They rent the air with their noise."

34A That is some of them - not all piped

ADONIJAH HEARS THE NEWS. Vv41-49

The revelry of Adonijah is disturbed by the trumpet sound and shout of triumph by followers of Solomon. Startled by this unexpected noise, their rejoicing is turned to fear when Jonathan burst in upon them with the news that their conspiracy had been discovered, and Solomon had been anointed King.

35 He was probably appointed to spy on Solomon and his followers. David's messenger See m.

36 It struck on the experienced ear of Joab above all the others at the feast.

457

TYPES AND SHADOWS.

288 Musicians prophesying according "to the order of the King" 1 Chr. 25:2, 7. = Natural and Spiritual Israel. Rev. 15:3 2 x 144. THE HOST. 1 Chr. 27 = 288,000.

Inner Council of 7. 1 Chr. 27:32-34 = 7 Spirits Rev. 4:5. Duties: Wisdom, Recording events, Guidance King's sons, Companionship, Control of Army, Priesthood.

THE TEMPLE - A settled Abode, wanderings ceased, Kingdom established. Cp 1 Kings 8:8

WINDOWS 1 Kings 6:4 in contrast to Tabernacle symbolising that Divine worship (in Kingdom) no longer guided by the written Word alone but flooded with Light from open heavenly manifestation.

TREES IN TEMPLE 1 Kings 6:18, 29 - Roots firm in soil of Israel Ps 102:14. Breathing purity of heavenly atmosphere, Drinking deeply of nurturing water from heaven above, and depth beneath, the symbol of beauty and immortality Isa 65:22, purifying the air about Rev. 22:1-2. In the Temple shaped and used according to Divine specification.

GOLD - from Havilah (Land of Compass, Circle, Eternity) Gen. 2:11 Solomon's - Parvaim - East 2 Chr. 3:6. - Sun's Rising. But cp Lam. 4:1

THE BRASEN PILLARS, 40 cubits long (Probation) cast in clay between Succoth (where Israel's pilgrimage began) and Zarethan (Cool of Evening - end of Journey Josh 3:16) - resurrection. Cp 2 Chr. 3:15. Cont. next page

DAVID IN OLD AGE Though sick and with the knowledge of approaching death, the King is not idle. There is much to be done and little time to do it. The plans of the Temple must be delivered to Solomon now officially appointed his successor, and Israel encouraged to aid the young King in the great task ahead of him. The Temple service must be established along the lines earlier suggested by Samuel, the breath, the leaders, the various officials must be confirmed in their duties. All now exercised the mind of the ailing King and was brought to its climax by the great national convention in which Solomon was officially and publicly charged with the duties of his office. The charge of 1 Kings 2. was private instruction. 1 Kings 1:39 & 1 Kings 2:4. 1 Chron 28,29. 1 Chron Chps 23-29. should be chronologically placed between

CH 2:3 "Keep the charge"

Keep = SHAMAR - To hedge about, protect. Charge = MISHMERETH - feminine Watch, act post sentry, preserve. Words constantly employed to denote a strict performance of priestly duties in the fright of faith. Lev. 8:35; 18:30; Num. 1:53; 3:7,8,25,28,32,38 Cp 1 Tim. 1:18

CH 2:5. Moreover: In enjoining Solomon to keep the charge Joab recalls where he has been remiss in regard to Israel before. Num. 35:16,17,18,19,30-33. "Did to me" - Embarrassed him before Israel in the murder motion.

35. Worshipped

36 He was sick at the time. But from this bed he arose before his death to preside over a gathering of leaders of Israel and confirm the appointment of Solomon. Cp 1 Chron. 28:2.

Cf. 2 Sam. 7:12.

ADONIJAH ABASED Vs 50-53.

"I will be King!" he boasted Vs. but he ended as the humble servant of the brother he hated

He supplicated the help of Yahweh. The Altar was a privileged place. Contact with it made one holy Ex. 29:37 and to molest one in such condition was considered sacrilege except under exceptional conditions Cp. Ch 2:28. Cp Exod. 21:14

Ex. The would be King becomes a slave Cf V. 5.

53A This title, as used by Adonijah is significant. It is an acknowledgment of the right & status of the new King.

I. KINGS 2. *David's charge to Solomon.*

Adonijah dismissed.

with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the [a] Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city [c] rang again. This *is* the noise that ye have heard.

46 And also Solomon [e] sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and [g] make his throne greater than thy throne. And the king [h] bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which [k] hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and [p] caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, [t] there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

The judgment of Sin may be slow but it is sure. Even a heart

[a] ver. 38.

head will be no protector

Key Verses 2, 3, 4

Promise 3.

[b] Gen. 47. 29.

[c] 1 Sam. 4. 5. Cp. ver. 40.

[d] Josh. 23. 14. Cp. 1 Chr. 29. 23.

[f] Cp. 1 Sam. 4. 9.

Write copy of law

[g] ver. 37.

[h] Gen. 47. 31.

[i] Or, *do wisely.* 1 Sam. 18. 5, 14, 15, 30.

[k] Deut. 29. 9. 1 Chr. 22. 12, 13.

[l] ch. 3. 6. [m] 2 Sam. 7. 25. [n] Ps. 132. 12. [o] ch. 3. 6. [p] 2 Kin. 20. 3. Hezekiah

[q] 2 Sam. 7. 12, 13.

[s] Heb. *Be cut off from thee from the throne.* Cp. 1 Kgs ch. 8. 25 & 9. 5.

[t] ch. 2. 28. Cp. Ex. 27. 2.

[u] 2 Sam. 3. 32. 18:14

[v] ver. 32. [w] 2 Sam. 3. 27, 32.

[x] 2 Sam. 20. 10.

[y] Heb. *put.*

[z] 2 Sam. 14. 45. MT. 10:30

[a] ver. 9.

[b] 2 Sam. 19. 31, 38.

[c] 2 Sam. 9. 7, 10 & 19. 28.

[d] 2 Sam. 17. 27.

458

CHAPTER 2.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 25 Adonijah is put to death. 26 Abiathar is deprived of the priesthood. 28 Joab is slain. 46 Shimei is put to death.

NOW [b] the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 [d] I go the way of all the earth: [f] be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may [l] continue his word which he spake concerning me, saying, [m] If thy children take heed to their way, to [n] walk before me in truth with all their heart and with all their soul, [o] there shall not *fail thee* (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah [q] did to me, *and* what he did to the two captains of the hosts of Israel, unto [s] Abner the son of Ner, and unto [t] Amasa the son of Jether, whom he slew, and [u] shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [x] according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [z] Barzillai the Gileadite, and let them be of those that eat at thy table: for so [a] they

[a] descendants of Return Ezra 2:61; Neh. 7:63.

THE DESCENT OF CLOUD GLORY - The outpouring of Spirit in last days. Divine glory too powerful for priests to minister - thus mediatorship through prayer of incense ceases, till sacrifice offered. Cp. 1 King 8:10-11. Rev. 22. 10-11. Rev. 15:8.

NORMAL LEVITICAL COURSE TEMPORARILY SUSPENDED 2 Chr. 5:11-12

KING ACTS AS PRIEST - ALL ISRAEL GATHERED TO HIM - FEAST INGATHERING CELEBRATED - ALL RETURN JOYFUL ON 8TH DAY. 1 Kings 8:65-66.

But the Glory was a fading one. 2 Cor. 4:1-2.

CHAPTER 2

DEATH OF DAVID

HIS ADVICE & INSTRUCTIONS TO SOLOMON

Here we have private instruction - the public charge is given in Chron. 28-29. See above

1 What of triumphs & adversity now - the applause and plaudits of the crowd: "David has slain his 10,000s" - all past history. All human greatness has its end.

2 Cp Moses to Joshua Deut. 31:6. Josh. 1:7.

3 1 Cor. 16:13. 1 Tim. 4:12. Cp John 14:15. Mt. Isa. Gen. 1:26 God-man Yahshua

4 Heed the instruction of Yahweh See left Seek His direction Respect His appointment Obey His word Accept His standards Acknowledge the Truth to which He witnesseth 10 Deut 29:9. Josh 1:8. Ps. 1:2-3. Prov. 3:1-4.

PUBLIC JUDGMENT

David seems to have entered into this essential & necessary duty of judgment with reluctance. Nobody, as he passed judgment on such as Joab he bore in mind his own shortcomings

JOAB. Vs 5-6.

5 He stabbed them whilst pretending to embrace them so that their blood spilt over his cloak 2 Sam 20:8

12 In view of the crimes of Joab, this was a just decision. A public scandal would have been committed if Joab were allowed to go unpunished. It would have been morally wrong for the nation. David left this duty to Solomon, probably feeling that his own shortcomings prevented him acting as he knew it was right to act.

BARZILLAI V. 7.

V. 6. Because of the great cunning, influence & status of Joab, Solomon must exercise great care & wisdom.

DAVID DI

ambitions, a life. For a s darkness o hearts unto

2 Mention o Sam recalls Sh

SHIMEI. Vs 8-9

8 Do not consi innocent man treat him as he but "bring not h head down" etc cause I swore to This is how Solo understood David's terms, for it is how turned them out. The negative par "do" in the former told him not go should be repeate the latter clause not expressed. Exam of His (found freq in Hebron) Saul 2 Sam 2:3. Ps. 1:5; 9: 55:5. Prov 5:16. 24:12 Treasury of Script. Know C.A.

4 See note above

SOLOMON'S SOLE REI

12 Solomon was agai publicly anointed at Rome 1 Chr. 29:22. C 20yrs age.

ADONIJAH'S REQUES

By right of primo centure, the Throne o the people, the suppo of the Commander- in Chief and High priest lacked only the en dorsement of Yahweh Whose Kingdom it was though Adonijah did not recognise it.

DAVID DIED V.10. How short is a lifetime in the record of history — but how crowded with incident and personal experience. What opportunities, triumphs, failures, crimes, ambitions, desires, hidden actions, open incidents are compressed within the confines of a single life. For a short time the energy of a life bursts forth — then is covered in the darkness of the grave. How wise to pray: "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps 90:12). See Below.

Mention of Absalom recalls Shimei

SHIMEI. VV8-9.

12 Do not consider him innocent man but treat him as he deserves, but "bring not his hoar head down "etc, because I swore to him... This is how Solomon understood David's instructions, for it is how he carried them out.

The negative particle "lo" in the former clause "hold him not guiltless" should be repeated in the latter clause though not expressed. Examples of this (found frequently in Hebron). Jud. 5:10. 1 Sam 2:3. Ps 1:5; 9:18; 37:1. 2 Sam 3:29 from Sikh. 24:9 etc. Treasury of Scrip. Knowledge Ed.

14 See note above.

SOLOMON'S SOLE REIGN

15 Solomon was again publicly anointed at this time. 1 Chr. 29:22. C.B = 20yrs age.

ADONIJAH'S REQUEST 16-18.

16 By right of primogeniture, the voice of the people, the support of the Commander-in-Chief and High priest. It lacked only the endorsement of Yahweh Whose Kingdom it was though Adonijah did not recognise it.

12 Now Bathsheba apparently looked upon the request as non-political.

BATHSHEBA PLEADS ADONIJAH'S CAUSE VV19-21.

With ceremony Bathsheba is seated with the King and presents Adonijah's petition — to rouse the deep anger of Solomon.

17A Place of honour. Ps 45:9.

17B KISSEY — A canopied throne. Yg = Throne

17C SHÂ'AL = Ask-Yg. Request St.

SOLOMON CHARGES ADONIJAH WITH SEDITION VV22-25

The household of an eastern monarch was considered as part of the regal succession (Cp 2 Sam 16:21) and it was considered treason for a subject to claim any wife or virgin who once formed part of it. Solomon (who was wiser than Bathsheba) saw this as part of a plot on the part of the previous conspirators.

17D As the Heaven's Avenger of Vows.

17E Solomon already had a son, Rehoboam, one year old. 2 11:42; 14:21.

17F Solomon instantly recognised the elements of a bold plot to take the throne, & instantly acted to prevent it.

ABIATHAR DEPOSED. V26-27

18 Sig. Answered prayers. A city of Benjamin given to priests. Josh 21:18. About 3 miles North-East Jerusalem. Birthplace Jeremiah. Jer. 1:1. 11:21.

19 Abiathar apparently did not dispute Solomon which could argue the truth of the King's accusation.

1 And the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, *a* as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If *b* thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, *c* there shall not fail thee (*said he*) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the

Bottom 460

a 2 Sam. 16. 5.

2 Heb. *strong.* Cp. Job 6. 25. Mic. 2. 10.

b 2 Sam. 17. 24.

c 2 Sam. 19. 18.

d 2 Sam. 19. 23.

e Cp. Ps. 45. 9.

f Ex. 20. 7. Job 9. 28.

g Gen. 42. 38 & 44. 31.

h ch. 1. 21. 2 Sam. 7. 12. Acts 2. 29 & 13. 36.

i ch. 1. 3, 4.

k ch. 3. 1 & 9. 24 & 11. 43, &c. 2 Sam. 5. 7.

l 2 Sam. 5. 4, 5. 1 Chr. 29. 26, 27.

m ch. 1. 6. 1 Chr. 3. 2, 5.

n 1 Chr. 29. 23. 2 Chr. 1. 1.

o ch. 1. 7.

p Ruth 1. 17.

q 1 Sam. 16. 4.

r Ruth 3. 13.

s ch. 1. 5.

t 2 Sam. 7. 11-13. 1 Chr. 22. 10.

u 1 Chr. 22. 9, 19 & 28. 5-7.

x 2 Sam. 8. 18.

2 Heb. *turn not away my face.* ver. 17, 20. 2 Chr. 6. 42. Ps. 132. 10.

y Josh. 21. 18.

4 Heb. *a man of death.* 1 Sam. 26. 16.

z Josh. 19. 18.

a 1 Sam. 23. 6. 2 Sam. 15. 24, 29.

459

THEN ADONIJAH CH.3:1. : It is significant that Adonijah's attractive appearance is mentioned immediately after Abishag's beauty & connected by "then." Perhaps this spurred him on to gain both the throne and her in marriage.

Several considerations caused him to seek the throne. 1. his seniority Ch.2:22. 2. His personal attractions inducing popularity 3. The support of such as Joab V.7. 4. David's indulgence towards him V.6.

SEPULCHRE OF DAVID

David died at age 70 (Ant. 7:15:2) Buried in City of David. His Sepulchre long remained Neh 3:16 Acts 2:29 (Jos. Ant. 7:15:3. 13:8:4: 16:7:1) - Solomon buried vast treasure therein. Broken open by Hyrcanus and Herod the Great. Gradually fell into ruin — finally lost. To be buried in the city was a departure from normal custom & a mark of high honour. It was an honour afforded other Kings.

DAVID DIED V.10. How short is a lifetime in the record of history — but how crowded with incident and personal experience. What opportunities, triumphs, failures, crimes, ambitions, desires, hidden actions, open incidents are compressed within the confines of a single life. For a short time the energy of a life bursts forth — then is covered in the darkness of the grave. How wise to pray: "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps 90:12). See Below.

David's death. *Adonijah is slain.*

12 Mention of Absalom recalls Shimei

came to me when I fled because of Absalom thy brother,[12]

SHIMEI. VV8-9

8 And, behold, *thou hast* with thee @Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a [2]grievous curse in the day when I went to [b]Mahanaim: but @he came down to meet me at Jordan, and @I sware to him by the LORD, saying, I will not put thee to death with the sword.

13 Do not consider him a innocent man, but treat him as he deserves, but "bring not his hoar head down "etc, because I sware to him.... This is how Solomon understood David's instructions, for it is how he carried them out. The negative particle "lo" in the former clause "Hold him not guiltless" should be repeated in the latter clause though not expressed. Examples of this found frequently in (Hebron) Jud. 5:30. 1 Sam. 2:3. Ps. 1:5; 9:18; 37:11. 25:5. Prov. 5:16. 24:12 etc. Treasury of Scrip. Knowledge C.B.

9 Now therefore [f]hold him not guiltless: for thou *art* a wise man, and knowest what thou ought*est* to do unto him; but his hoar head [g]bring thou down to the grave with blood.

10 So [h]David slept with his fathers, and was buried in [k]the city of David.

Below Above.

11 And the days that David [l]reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ "Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, [q]Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was [s]mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for @it was his from the LORD.

16 And now I ask one petition of thee, [3]deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [t]Abishag the [u]Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; [a]and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let [i]Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask [i]Abishag the Shunammite for Adonijah? ask for him the kingdom also; [m]for he *is* mine elder brother; even for him, and for [o]Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, @God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, [r]as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, @as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of [x]Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to [y]Anathoth, unto thine own fields; for thou *art* [4]worthy of death: but I will not at this time put thee to death, because [a]thou barest the ark of the

Bottom 460

@2 Sam. 16. 5.
2 Heb. *strong.* Cp. Job 6. 25. Mic. 2. 10.
b 2 Sam. 17. 24.
@2 Sam. 19. 18.
@2 Sam. 19. 23.
c Cp. Ps. 45. 9.
f Ex. 20. 7. Job 9. 28.
g Gen. 42. 38 & 44. 31.
h ch. 1. 21. 2 Sam. 7. 12. Acts 2. 29 & 13. 36.
k ch. 1. 3, 4.
l ch. 3. 1 & 9. 24 & 11. 43, &c. 2 Sam. 5. 7.
l 2 Sam. 5. 4, 5. 1 Chr. 29. 26, 27.
m ch. 1. 6. 1 Chr. 3. 2, 5.
n 1 Chr. 29. 23. 2 Chr. 1. 1.
o ch. 1. 7.
@Ruth 1. 17. Ntz
q 1 Sam. 16. 4.
r Ruth 3. 13.
s ch. 1. 5.
@2 Sam. 7. 11-13. 1 Chr. 22. 10.
@1 Chr. 22. 9, 19 & 28. 5-7.
x 2 Sam. 8. 18.
3 Heb. *turn not away my face.* ver. 17, 20. 2 Chr. 6. 42. Ps. 132. 10.
y Josh. 21. 18.
4 Heb. *a man of death.* 1 Sam. 26. 16.
a Josh. 19. 18.
a 1 Sam. 23. 6. 2 Sam. 15. 24, 29.

13 Solomon was again publicly anointed at this time. 1 Chr. 29:22. C.B. 20yrs age.

ADONIJAH'S REQUEST V.13.

16 By right of primogeniture, the voice of the people, the support of the Commander-in-Chief and High priest. It lacked only the endorsement of Yahweh Whose Kingdom it was though Adonijah did not recognise it.

17 Bathsheba apparently looked upon the request as non-political.

BATHSHEBA PLEADS ADONIJAH'S CAUSE VV19-21.

With ceremony Bathsheba is seated with the King and presents Adonijah's petition — to rouse the deep anger of Solomon.
17A Place of honour Gen 24:64.
17B KISSEY - A canopied throne. Yg = Throne
17C SHÂ'AL = Ask-Yg. Request

SOLOMON CHARGES ADONIJAH WITH SEDITION VV22-25

The household of an eastern monarch was considered as part of the regal succession (Cp 2 Sam 16:21) and it was considered treason for a subject to claim any wife or virgin who once formed part of it. Solomon (who was wiser than Bathsheba) saw this as part of a plot on the part of the previous conspirators.
17D As the Heaven's Avenger of Vows.
17E Solomon already had a son, Rehoboam, one year old Cp 11:42; 14:21.
17F Solomon instantly recognised the elements of a bold plot to take the throne, & instantly acted to prevent it.

ABIATHAR DEPOSED V.26-27

18 Sig. Answered prayers. A city of Benjamin given to priests Josh 21:18. About 3 miles North-East Jerusalem. Birthplace Jeremiah Jer. 1:1, 11:21.
19 Abiathar apparently did not dispute Solomon which could argue the truth of the King's accusation.

SEPULCHRE OF DAVID

459

David died at age 70. (Ant. 7:15:2) Buried in City of David. His Sepulchre long remained Neh. 3:16 Acts 2:29 (Jos. Ant. 7:15:3. 13:8:4: 16:7:1) - Solomon buried vast treasure therein. Broken open by Hyrcanus and Herod the Great. Gradually fell into ruin — finally lost. To be buried in the city was a departure from normal custom & a mark of high honour. It was an honour afforded other Kings.

THEN ADONIJAH CH.2:1. : It is significant that Adonijah's attractive appearance is mentioned immediately after Abishag's beauty & connected by "then." Perhaps this spurred him on to gain both the throne and her in marriage.
Several considerations caused him to seek the throne. 1. his seniority Ch. 2:22. 2. His personal attractions inducing popularity 3. the support of such as Joab V.7. 4. David's indulgence towards him V.6.

I KINGS 2 SUMMARY. DEATH OF JOAB. — The white headed Ch. 2:6. warrior of a hundred fights now paid in blood for the blood he shed so freely and ruthlessly in life, Cp Mat. 26:52. However he was permitted burial in his own house V. 34 an honor paid him doubtless because of his recognised services to the State. This was in the wilderness not far from Bethlehem.

ARK INSTALLED - SHEKINAH GLORY FILLS THE TEMPLE - DEDICATORY PRAYER : All cost & pains are lost on stately structures unless Yahweh is in the work. If he fails to manifest His glory in them - they are without value. A temple without the glory is like a lampstand without light. Ex 40:10, 11, 27, 34 etc.

See also Phinees and the promise to him Num 25:10-13.

I. KINGS 2.

Lord GOD before David my father, and because ⓒ thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might ⓒ fulfil the word of the LORD, which he spake concerning the house of Eli in [e] Shiloh.

28 ¶ Then tidings came to Joab: for Joab [f] had turned after Adonijah, though [h] he turned not after Absalom. And Joab fled ⓚ unto the tabernacle of the LORD, and ⓜ caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, [p] Do as he hath said, and fall upon him, and bury him; ⓟ that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father,

32 And the LORD [r] shall return his blood upon his own head, who fell upon two men more righteous and [s] better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [x] Abner the son of Ner, captain of the host of Israel, and [y] Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return [z] upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So [b] Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried [d] in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and [g] Zadok the priest did the king put in the room of [i] Abiathar.

36 ¶ And the king sent and called for [l] Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over [n] the brook Kidron, thou shalt know for certain that thou shalt surely die: [o] thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto ⓕ Achish son of Maachah king of [t] Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou

ⓒ 1 Sam. 22. 20, 23.
[b] Judg. 8. 22. About ⓒ
? See also Phinees test Num 25 10-13
ⓒ 1 Sam. 2. 31-35.
[d] 1 Sam. 25. 1.
[e] Josh. 18. 1.
[f] ch. 1. 7.
[g] 1 Chr. 29. 22. Ezek. 44. 10, 15. Cp. Num. 25. 11, 13. 1 Sam. 2. 35 with 1 Chr. 6. 53 & 24. 3, 6.
[h] 2 Sam. 17. 25 & 18. 2, &c.
[i] ver. 27.
ⓚ Cp. 1 Chr. 16. 39 & 21. 29. 2 Chr. 1. 3.
[l] ver. 8.
ⓜ ch. 1. 50.
[n] 2 Sam. 15. 23.
[o] 2 Sam. 1. 16.
[p] Ex. 21. 14.
ⓟ Num. 35. 33. Deut. 19. 13 & 21. 8, 9.
ⓕ Cp. 1 Sam. 27. 2.
[t] 1 Sam. 17. 4.
[r] ver. 33. Judg. 9. 24, 57.
[s] 2 Chr. 21. 13.
[x] ver. 5. 2 Sam. 3. 27, 39.
[y] 2 Sam. 20. 10.
Note David's curse
[z] 2 Sam. 3. 29.
See above

23 Midbar = pasture land, open country. Cp 2 Sam. 15:30.
24A This was an honor granted him no doubt because of service.
BENAIAH & ZADOK PROMOTED. V. 35.
24 See Note. 1 Chr. 11:22.
25 See Notes. 2 Sam. 8:17. 1 Chr. 12:28.
26 Showing Zadok was not previously high priest.
SHIMEI WARNED PLACED UNDER RESTRAINT. Vv 36-38.
27 Sig. Dusky place
28 You will make yourself responsible for your own death
SHIMEI DEFIES SOLOMON'S RESTRICTIONS.
29 64 miles away.

If Solomon allowed this defiance to go unnoticed it could have led to further insubordination. It was a deliberate flouting of the restrictions placed on him.

20 Many years had passed since the prophecy uttered. Men had forgotten it. Some perhaps thought it had been overlooked, but ultimately it was fulfilled.

JOAB SLAIN Vv 28-34.

The ruthless Joab - assassin, murderer, betrayer is now dealt with. The long arm of Judgment and Retribution stretched forth to claim him and vindicate the justice of Yahweh. All Israel knew the type of man Joab was. Cp 2 Sam. 18:13. and a public scandal would have been committed if judgment had not ultimately fallen on him V. 31.

It is claimed by the rabbis that death of the altar ensured burial amongst his fathers.

Hidden away so as to incite no more trouble.

1 No presumption was permitted in the protection the Tabernacle granted. Cp Exod. 21:14.

2 David, too, had given judgment in this matter Vv 5-6.

3 The guilt of blood remained upon him & his house so long as the murder of Abner and Amasa remained unavenged.

5 Unjust suspicions were cast upon David by by these two crimes.

26 Solomon became the executor of Divine justice Cp Exod. 20:5; 34:7. See also David's curse - mg. Solomon is fulfilling a religious duty - he is not motivated by the spirit of revenge

The altar was of Gibeon which was also the scene of Joab's last murder 2 Sam 20: 8.

SOLOMON'S PALACE CH 7:1

This appears to have been a complex of royal buildings, closely associated with the Temple. There was therefore a very close connection between King & Priest as it will be in the future. Zech. 6:13. Therefore what appears to be an interruption in the description of the Palace V. 13. may be understood as an indirect implication that these royal buildings along with the Temple made up the whole Temple-Palace complex

SHIMEI "WITH THEE" V. 8 : Does this mean "near him" or a supporter. The expression seems to denote the latter Ch. 1:8. He was a chief of the house of Saul + of Benjamin + commanded 1000 men at the return of David 2 Sam. 19:17; and could provide powerful support. Nevertheless, the grievous curse against Yahweh's anointed must be punished Solomon had to use his wisdom to that end. See also top p 448.

David is not motivated by vindictiveness but by that which is right. Note reference to "hoar head" V. 9. It was to be respected Lev. 19:32; Prov 16:31 but Shemei's

460 age only indicated that deserved punishment had not been meted & provided a bad example in Israel. In the judicial deaths of Joab + Shimei it was shown that justice will overtake at last the murderer + the blasphemer. Cp Ecc. 8:11.

[k] Ki 9:11 "Galilee" : This originally designated but a small part of the considerable tract later known as Galilee - the northern part of Manasseh Jos 20:7; 21:32. It is a mountainous part - the region originally comprised the summit of a broad mountain ridge - useless for corn lands which Hiram probably wanted. It was close to Phoenicia. One of the cities was CABUL. Josh. 19:27. which Sn. = Limitation or Sterile - a name Hiram now gives the whole district. Kell connects it with a Hebrew word = Pound or Fetter + concludes merely given as security for ultimate payment

goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest [d] all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the LORD shall [e] return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and [f] the throne of David shall be established before the LORD for ever.

46 So the king commanded [h] Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [m] kingdom was established in the hand of Solomon.

CHAPTER 3.

1 Solomon marrieth Pharaoh's daughter. 2 High places being in use, he sacrificeth at Gibeon. 5 Solomon, preferring wisdom, obtaineth wisdom, riches, and honour. 16 Solomon's judgment between the two harlots.

AND [a] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the [n] city of David, until he had made an end of building his own house, and [o] the house of the LORD, and [p] the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon [q] loved the LORD, [r] walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to [s] Gibeon to sacrifice there; [t] for that *was* the great [u] high place: a [w] thousand burnt offerings did Solomon offer upon that altar.

5 ¶ [x] In Gibeon the LORD appeared to Solomon [b] in a dream by night: and God said, [y] Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great [z] mercy, according as he [c] walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou [f] hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, [g] thou hast made thy servant king instead of David my father: and I *am but* [h] a little child: I know not *how* [i] to go out or come in.

8 And thy servant *is* in the midst of thy people which thou [k] hast chosen, a great people, [l] that cannot be numbered nor counted for multitude.

9 [m] Give therefore thy servant an [n] understanding heart [o] to judge thy people, that I may [p] discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech [q] pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself [r] long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding [s] to discern judgment;

12 [t] Behold, I have done according to thy words: [u] lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [v] given

A second Theophany (a ch. 9. 2 & 11. 9 To ver. 14, 2 Chr. 1. 7-12.
b Num. 12. 6.
2 Or, bounty.
c ch. 2. 4 & 9. 4. Ps. 15. 2.
d 2 Sam. 16. 5.
e 1 Sam. 25. 39.
f ch. 1. 48.
g Cp. Prov. 25. 5.
h 1 Chr. 28. 5.
i ch. 11. 17. 1 Chr. 29. 1. Cp. 2 Kin. 2. 23.
k Judg. 8. 21.
l Num. 27. 17.
m ver. 12. 2 Chr. 1. 1.
n Deut. 7. 6.
o Gen. 13. 16 & 15. 5.
p James 1. 5. Cp. Prov. 2. 3-9.
3 Heb. *hearing*.
q Ps. 72. 1, 2.
r Is. 7. 15. Heb. 5. 14.
s ch. 7. 8 & 9. 16, 24 & 11. 1. 2 Chr. 8. 11.
t Gen. 45. 16, &c.
u ch. 2. 10.
v ch. 7. 1.
w ch. 6.
x ch. 9. 25, 29.
4 Heb. *many days*. 2 Chr. 1. 11.
5 Heb. *to hear*.
y Deut. 6. 5 & 30. 16, 20. Ps. 31. 23.
z 1 John 5. 14, 15.
a ver. 6, 14.
b ch. 4. 29-31 & 5. 12 & 10. 24. Eccles. 1. 16.
c Josh. 9. 3.
d 1 Chr. 16. 39 & 21. 29. 2 Chr. 1. 3, 6, 13.
e Cp. 1 Sam. 9. 12.
f 2 Chr. 1. 6.
g Mat. 6. 33.

V.1. "A Little Child" : needing guidance, called "young and tender" 1 Chr. 29:1 He was the 5th son of Bathsheba 1 Chron. 3:5 and therefore still in his teens.

V.5. Ask: "Let your requests be known unto God" Phil 4:6. Mt. 17:20; 21:21-22; Mk. 9:23; 11:22-24; John 15:7, 16

For 1 Kings 3:4 See extended details 2 Chr. 1:2-6. For Vision - response 1 Kg 3:5-15 see 2 Chr. 1:7-13.

>>>> See fuller details, including great ceremonial gathering. 2 Chr 1:2-6.

6 Indicative of the humble dependance and avowed devotion of King's efficient upon Yahweh.

SOLOMON'S VISION AND REQUEST. VV. 5-10.

7 The same night 2 Chr. 1:7. With mind excited by the events of the day, Solomon retired to receive this stimulating vision and invitation.

8 The same invitation is available to us. Mt. 7:7, 21:22 James 1:5, 4:2 Above

9 These words additional to Chronicles. When David went astray from these principles he suffered.

See additional words in 2 Chron. 1:9

vv. 9-8 additional to Chronicles

10 Note the humility. If only this attitude maintained. His father had called him wise. Ch. 2:6, 9. but he was oppressed with the magnitude of his task and his personal inability. This healthy attitude of mind caused him to seek greater aid. Below.

11 The influence of his faith. Cp. 1 Chron. 22:11; 28:9. Heb. *Shama'* - To hear with attention. A heart ever ready to hearken to Divine wisdom and guidance. Chronicles - "Wisdom and Knowledge." Cp Prov. 4:5-13; 2:1-5

REQUEST GRANTED. Vv. 11-15

For Solomon's experience at this time see Job 33:14-16.

14 Prov. 10:28

15 BIYN - To separate, discriminate. Prov. 1:2; Phil. 1:9-10 Answer to David's prayer Ps. 22

Cp. Ecc. 2:9 Yahweh blessed Solomon in his desire for wisdom - but Solomon still had to work for it.

17 Mt. 7:22 Except Christ. Cp Heb. 2:17.

18 He will also add to us great blessings if we seek Him in humility. Ps. 84:11-12; Prov. 6:33; Rom. 8:32; Eph. 3:20.

CHAPTER 3 SUMMARY

The disposition of a little child is necessary to attain unto true wisdom (V.7 Cp Matt. 18:3). A knowledge of our own limitations is necessary to true success (vv. 8-9 - Luke 10:21; 1 Cor 1:21, 26-30. If we have learned that the power of the Omnipotent God is available for help.

Cp Vv 7, 9, 10

TABERNACLE AT GIBEON Ch. 3:5.

For the journeyings of the Ark & the Tabernacle see Note top. 402.

SOLOMON'S SACRIFICE AT GIBEON.

30 Solomon sees the circumstances as Divinely judicial.

31 By discerning wickedness and stamping it out. Blessedness will not come by winking at sin.

CHARACTER OF SOLOMON. V.3.

1 He quickly gained favour with the people, aided by the peaceful conditions of his reign. Cp 1 Chr. 29:25; 2 Chr. 1:1

2 See note V.2.

3 He called a general assembly of Israel's leaders, and arranged a national day of thanksgiving and praise to Yahweh. 2 Chr. 1:2-3 / Gibeon.

4 Solomon apparently already married to Naamah, for Rehoboam 41 at ascention 1 Kg 14:21 Cp 11:42. Marriage 43. See Note

5 In Benjamin. see note Josh. 9:3 p 509 for further details see 2 Chr. 1:2-6.

6 Zadok ministered at Gibeon 1 Chr. 16:39. Abiathar was priest before the Ark and tent David had erected for it at Jerusalem. 2 Chr. 1:2-4. Solomon called for a general assembly of leaders 2 Chr. 1:2-3 to inaugurate his reign. Hence the large number of offerings

V.1. Affinity - Agreements & treaties between nations were frequently sealed by a royal marriage. Marriage with foreign women was permitted subject to them renouncing their gods & confessing faith in Yahweh. Deut. 21:10-14.

461 They should have limited their worship to this high place Cp V.2. The "Mountain of Yahweh's house shall be the high place of the future Isa. 2:2-4 Israel indicted for retaining the high places when Temple built, so providing a worship of convenience 15:14; 22:43; 2 Kg 12:3; 14:4; 15:4, 35; 18:4, 22

V.9 UNDERSTANDING: Solomon began by asking wisdom from Yahweh; Rehoboam began by asking counsel from men Ch. 12:6, 8

Such a marriage not condemned if the wife renounced her beliefs & endorsed worship of Yahweh Cp Deut. 21:13. No condemnation for this marriage 43. See Note

SHIMEI DEFIES SOLOMON'S RESTRICTIONS

29. 64 miles away

If Solomon allowed this defiance to go unnoticed it could lead to further insubordination. It was a deliberate flouting of restrictions placed on him.

The antitype of Christ. Isa 11:1-4. 49:2.

It is obvious the pretended mother did not really care for the living child but wanted to avoid the bitter reproach that her dumsiness & neglect had caused the death of her own. Having asserted that she had to maintain her story boldly before the king. That she really did not care about the fate of the child is obvious from V.26. She was hard-headed, vindictive.

CH.4:26. HORSES. This was a violation of the law Deut. 17:16 the reason being the tendency to put confidence in them rather than in Yahweh. Ps. 20:7; Isa 31:1-3. Why should a man of wisdom do this? He probably reasoned that it was for trade & not for war. 10:29 - or perhaps for ceremonial usage.

1 Kg 4:5. PRINCIPAL OFFICER - Kohen NATSAB: The station or office of Kohen - mediator or adviser. Cp Note V.2. "Probably chieftain, exercising priestly functions" = O.T. In a theocracy, an officer would be expected to do that.

V.15. Illustrating Ps 127:2: "He giveth His beloved (Jedidiah) in sleep".

Cp Ps. 84:11-12; Rom. 8:32; Eph. 3:20

14 i.e. Mon. Heb = 11th

Solomon gave expression to this in the Proverbs - for the fruits of wisdom are riches and honour. Prov. 3:13-18. He failed to measure up to the requirements of this promise Cp Ch. 11:42.

16. A great ceremonial feast of communion in which Yahweh, priest, King and subjects took part - and Solomon dedicated himself to the work before him. See Note Josh. 8:31. Per. Dedication & Fellowship. Cp Top p138

Solomon's judgment

I. KINGS 3

thee that which thou hast not asked, both (e)riches, and honour: so that there [2]shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [b]as thy father David did walk, then I will (c)lengthen [1]thy days.

15 And Solomon [d]awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before [e]the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, [f]and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, [g]and [3]stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels [1]yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the [1]wisdom of God *was* [2]in him, to do judgment.

(e) ch. 4. 21-24 & 10. 23, 25, &c. Cp. Prov. 3. 16.
2 Or, *hath not been.* Cp. 1 Chr. 29. 25.
b ch. 15. 5.
(c) Ps. 91. 16. Prov. 3. 2, 16.
d Gen. 41. 7.
e 2 Sam. 6. 17. 2 Chr. 1. 4. An altar also at Jerusalem
f ch. 8. 65. Gen. 40. 20. Esth. 1. 3 & 2. 18. Dan. 5. 1. Mark 6. 21.
3 Heb. *were hot.* Gen. 43. 30. Jer. 31. 20. Cp. Is. 49. 15.
g Num. 27. 2.

Kohen can signify counsellor, as in 2 Sam. 8:18 can signify mediate.
h ver. 9, 11, 12.
i Heb. *in the midst of him.* = 3 type of Christ in whom hidden all treasures of wisdom
(j) Or, *the chief officer.* Gen. 41. 45. Cp. 2 Chr. 6. 20.
k Cp. 2 Sam. 8. 17 & 20. 25. 1 Chr. 18. 16.
(l) Or, *secretaries.* 2 Sam. 8. 17 & 20. 25. 2 Kin. 12. 10 & 18. 18.
m Or, *remembrancer.* 2 Sam. 8. 16.
(n) ch. 2. 35. 2 Sam. 8. 18.
o 2 Sam. 20. 25. Cp. ch. 2. 27.
(p) ver. 7, 19, 27. ch. 5. 16 & 9. 23. 2 Chr. 8. 10.

CHAPTER 4.

1 Solomon's princes. 7 His officers. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His wisdom.

SO king Solomon was king over all Israel. - Ecc. 1:12.

2 And these *were* the princes which he had; Azariah the son of Zadok (q) the priest,

3 Elihoreph and Ahiah, the sons of [1]Shisha, (r) scribes; Jehoshaphat the son of Ahilud, the [2]recorder.

4 And (s) Benaiah the son of Jehoiada *was* over the host: and Zadok and [1]Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over (t) the officers:

Opp. 464

Opp. 464

Top p 457

q The twelve tax-gatherers, who each in his month supplied the necessary provisions for Solomon's household including numerous court (he had for example 12,000 horsemen V.26) and the foreign Kings and their retinue who were constantly arriving at Jerusalem. 2 Chr. 9:23. See V.27.

462 2 Sam. 5:14. Nathan = Given

CHAPTER 4 = DOMINION WEALTH & WISDOM.

CHIEF PRINCES OF REALM. VV1-6.

1. Principal men. Though were not princes the normal sense of the word.
2. Yah hath helped. He was probably a son of Zadok and eventually attained position of high pr 1 Chr. 6:8-10.
3. El is a reward.
4. A brother is Yah.
5. He served under David. Cp. 2 Sam. 8:17. He is there called Sa... Ahiah. To whiten.
6. He served under Da... id. See note 2 Sam 1...
16 Yahweh's Judgment.
7. He was complete... superseded by Zado... Ch. 2:27. Cp 1 Sam. 2...
28. Yah hath helped Solomon's nephew

19. He repeats the words of the mother to emphasize the point of the decision
20. They realised they could not impose on him. Prov. 24:23 An illustration of Ps 72 2, 17.
2 Dating - later in his reign. Cp 11, 15

Probably in the public place in the seat of Judgment in the gate of the city. Josephus 8:2:4 says people were standing by. They would see the youthful King aged about 20 but heard a wisdom such as the sages would express.

CH. 4:6. HOUSEHOLD = HOUSE Established by Solomon, it was a continuing position in the Jerusalem court 18:3. 2 Kgs. 18:18 equivalent to that of Joseph in Pharaoh's court. Gen 41:40 - Similar to Prime Minister. An indication of the growing size & magnificence of the court.

SOLOMON DEMONSTRATES HIS WISDOM. VV16-28.

The reign has commenced on an auspicious note. On all sides there is peace. The question in most men's minds doubtless how would the new King handle the affairs of state. The solving of this problem demonstrated the gift of wisdom he received and showed to all he was not a man to be trifled with. 9 the divine

18. It developed into a heated argument interrupted by the strange but astute judgment of the King.

V.16 "Unto the King" Direct access to the King was open to the public in need of justice or appeal. Cp 2 Sam. 14:4. As Yahweh's representative, he was called upon to manifest social concern - justice to the people Deut. 10:18; 27:19. The lack of it was decried by the prophets Is 1:17,23; 4:1; 7; Zech 7:10; Mal. 3:5. Future Ezek. 46:18; Ps 72:12-14.

V.15. A FEAST: MISHTEH - Drink King and so a banquet after the example of David 1 Chr. 16:3. They ate flesh and drank wine - hence a sacrificial meal. Lev. 7:15, 31.

CH. 4:22. MEASURES: Heb = Cors. "According to Fuerst, the homer was originally an ass load, & hence a measure of like capacity. It was supposed to have been called kor because of its being a circular measure. The homer contained 10 ephahs Ezek. 45:11, nearly 8 bushels" - Unger.

1 Kings 4:24. "THIS SIDE" - 'EBER = Other side. TIPHSAH was a strong fortress on the western side of Euphrates "situated at the termination of the great trade road from Egypt to Mesopotamia & the Kingdoms of Inner Asia, its possession was of great importance" (Unger). It evidently dominated both sides of the river. "On all sides" = Same word.

JERUSALEM ONE KING ISRAEL THE CH WEALTH

Sig. Given, end... He was evi... the chief adviser Solomon - some... of the category Prime Minister. Sig. Brother of Singer. See Note 2 Sa... The Lord is Delte...

SOLOMON'S 12 OFFIC...

Vv 7-19. Cp v. 27. These provided ... visions for the Ki... court - each trib... providing for ea... separate month. ... shall also be 12 pr... in Christ's Kingdo... Mat. 19:28. Cp Dav... 12 Officers. 1 Chr. 27... Son of Whiteness. ... Son of Perforation... An End Site unk... Sig. House of Sun... border original terri... Dan and Judah Josh... 19:41. Allocated to... priests 21:16 Cp v. 9. ... incorporated in Judah... Kings 14:11.

The Oak (Strength)... the House of the God... probably identified wi... Bethshemesh in Dan. Josh 19:...

Son of Pity. Sig. The Lattices. Pro... in Judah. Josh. 15:...

Sig. Hedge of Thorn... in Judah. Josh. 15:...

Sig. Ai or Well. It was... west of Jordan. Josh 8:... and comprised both a ... town and a district ... probably in Judah.

Son of the Father... of Liberality ultimately... son in law to Solomon... (This could not be at th... beginning of his reign as... he was then only appro...

Sig. Habitation. A tow... and a district. The form... originally in Asher Jo... but ultimately given ... Manasseh Josh 19:26.

Sig. A Drop.

Affliction. Brother to ... Jehoshaphat the Recorder... V3.

By Megiddo. Jud. 1:19 ... lay within the limits of ... Issachar but was nominally ... possessed by Manassites Jo...

THE KINGDOM OF GOD. (see Next p.)

PAST
JERUSALEM THE THRONE OF YAHWEH. 1 Chr. 29:23; 28:5.
ONE KING OVER UNITED NATION. 1 Kings 4:20
ISRAEL A MULTITUDINOUS AND POWERFUL NATION 1 Kings 4:20
THE CHIEF AMONG THE NATIONS 1 Kings 4:21.
WEALTH OF GENTILES FLOWS TOWARDS JERUSALEM 1 Kings 4:21. 2 Chr. 9 23-24

FUTURE
Amos 9:11.
Jer. 3:17.
Ezek. 37:22.
Micah 4:7
Micah 4:8
Isa. 60:11. Ps 72:10.

SOLOMON from root Shalom = Peace, "to bind as One" Cp Zech. 14:9. Matt 7:21.
JEDIDIAH 2 Sam. 12:24-25 Cp Mat. 3:17.

I. KINGS 4.

10 Sig. Given, endowed. He was evidently the chief adviser to Solomon - something of the category of Prime Minister.
11 Sig. Brother of a Singer.
14 See Note 2 Sam. 20.
24 The Lord is Exalted.

SOLOMON'S 12 OFFICERS. Vv 7-19 Cp v. 27.

These provided provisions for the King's court - each tribe providing for each separate month. There shall also be 12 princes in Christ's Kingdom. Mat. 19:28. Cp David's 12 Officers 1 Chr. 27:25-

Son of Whiteness
Son of Perforation
An End. Site unknown
Sig. Foxes. In original territory Dan Josh. 19:42
Sig. House of Sun. On border original territory Dan and Judah Josh 15:10. 19:41. Allocated to the Priests 21:16 Cp 19. finally incorporated in Judah Cant 1:6-11.
The Oak (Strength) of the House of the Gracious probably identified with Elon in Dan Josh 19:43
Son of Pity
Sig. The Lattices. Prob. in Judah.
Sig. Hedge of Thorns. In Judah. Josh. 15:35.
Sig. At or Well. It was west of Jordan Josh. 12:17 and comprised both a town and a district probably in Judah.
Son of the Father of Liberality ultimately was son in law to Solomon. (This could not be at the beginning of his reign as he was then only approx 20)
Sig. Habitation. A town and a district. The former originally in Asher Josh. 17:11 but ultimately given to Manasseh Josh 19:26.
Sig. A Drop.
Affliction. Brother to Jehoshaphat the Recorder.
By Megiddo. Jud. 1:19. It lay within the limits of Issachar but was nominally possessed by Manasseh Josh.

1 And King Solomon was king over all Israel.
2 And these were the princes which he had; Azariah the son of Zadok the priest,
3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.
4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests:
5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend:
6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.
7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.
8 And these are their names: The son of Hur, in mount Ephraim:
9 The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:
10 The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Hepher:
11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:
12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:
13 The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:
14 Ahinadab the son of Iddo had Mahanaim:
15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:
16 Baanah the son of Hushai was in Asher and in Aloth:
17 Jehoshaphat the son of Paruah, in Issachar:
18 Shimei the son of Elah, in Benjamin:
19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.
20 ¶ Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.
21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.
22 ¶ And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,
23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.
24 For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.
25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.
26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.
27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.
28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.
30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.
31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.
32 And he spake three thousand proverbs: and his songs were a thousand and five.
33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.
34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER 5

1 And Hiram king of Tyre sent his servants unto Solomon, when he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.
2 And Solomon sent to Hiram, saying,
3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which compassed him about, until the LORD put them under the soles of his feet.
4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.
5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.
6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.
7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.
8 And Hiram sent to Solomon, saying, I have considered the things which you sent unto me for: and I will do all your desire concerning timber of cedar, and concerning timber of fir.
9 My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.
10 So Hiram gave Solomon cedar trees and fir trees according to all his desire.
11 And Solomon gave to Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.
12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.
13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.
14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.
15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;
16 Besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.
17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.
18 And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

CHAPTER 6

1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.
2 And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.
3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.
4 And for the house he made windows of narrow lights.
5 And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about:
6 The nether chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.
7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.
8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.
9 So he built the house, and finished it; and covered the house with beams and boards of cedar.
10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.
11 And the word of the LORD came to Solomon, saying,
12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:
13 And I will dwell among the children of Israel, and will not forsake my people Israel.
14 So Solomon built the house, and finished it.
15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and covered them on the inside with wood, and covered the floor of the house with planks of fir.
16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.
17 And the house, that is, the temple before it, was forty cubits long.
18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.
19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.
20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.
21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.
22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.
23 And within the oracle he made two cherubims of olive tree, each ten cubits high.
24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.
25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.
26 The height of the one cherub was ten cubits, and so was it of the other cherub.
27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.
28 And he overlaid the cherubims with gold.
29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.
30 And the floor of the house he overlaid with gold, within and without.
31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.
32 The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.
33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall.
34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.
35 And he graved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the graving.
36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.
37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif:
38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

CHAPTER 7

1 But Solomon was building his own house thirteen years, and he finished all his house.
2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.
3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.
4 And there were windows in three rows, and light was against light in three ranks.
5 And all the doors and posts were square, with the windows: and light was against light in three ranks.
6 And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them.
7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other side of the floor.
8 And his house where he dwelt had another court within the porch, which was of like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.
9 All these were of costly stones, according to the measures of hewed stones, sawed with saws within and without, even from the foundation unto the coping, and so on the outside toward the great court.
10 And the foundation was laid with costly stones, even great stones, stones of ten cubits, and stones of eight cubits.
11 And above were costly stones, after the measures of hewed stones, and cedars.
12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.
13 ¶ And king Solomon sent and fetched Hiram out of Tyre.
14 He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.
15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.
16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits:
17 And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.
18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter.
19 And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.
20 And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapiter.
21 And he reared up the pillars in the porch of the temple: and he reared up the right pillar, and called the name thereof Jachin: and he reared up the left pillar, and called the name thereof Boaz.
22 And upon the top of the pillars was lily work: so was the work of the pillars finished.
23 And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.
24 And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.
25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.
26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.
27 And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.
28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges:
29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.
30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.
31 And the mouth of it within the chapiter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and a half: and also upon the mouth of it were gravings with their borders, foursquare, not round.
32 And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.
33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten.
34 And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.
35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.
36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.
37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.
38 Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.
39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.
40 And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:
41 The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars;
42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars;
43 And the ten bases, and ten lavers on the bases;
44 And one sea, and twelve oxen under the sea;
45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.
46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.
47 And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.
48 And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was,
49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,
50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.
51 So was finished all the work that king Solomon made in the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER 8

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.
3 And all the elders of Israel came, and the priests took up the ark.
4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.
5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.
6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims:
7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.
8 And they drew out the staves, that the ends of the staves were seen in the holy place before the oracle, and they were not seen without: and there they are unto this day.
9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.
10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,
11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.
12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.
13 I have surely built thee an house of habitation, a place for thy dwelling forever.
14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)
15 And he said, Blessed be the LORD God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,
16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.
17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.
18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.
19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.
20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and built an house for the name of the LORD God of Israel.
21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.
22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:
23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:
24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.
25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.
26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.
27 But will God indeed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded?
28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer, which thy servant prayeth before thee to day:
29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.
30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.
31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:
32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.
33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray, and make supplication unto thee in this house:
34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to their fathers.
35 When the heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:
36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.
37 If there be in the land famine, if there be pestilence, if there be blasting, or mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be:
38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:
39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)
40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.
41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;
42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;
43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.
44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:
45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.
46 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, so that they carry them away captives unto a land far off or near;
47 Yet if they bethink themselves in the land whither they were carried captive, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;
48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:
49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,
50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them, that they may have compassion on them:
51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:
52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for thee for.
53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.
54 ¶ And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.
55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,
56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.
57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:
58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.
59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:
60 That all the people of the earth may know that the LORD is God, and that there is none else.
61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.
62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.
63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.
64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt sacrifices, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt sacrifices, and meat offerings, and the fat of the peace offerings.
65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.
66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of the heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER 9

1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,
2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.
3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.
4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:
5 Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.
6 But if ye shall at all turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:
7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:
8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?
9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.
10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,
11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.
12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not well.
13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.
14 And Hiram sent to the king sixscore talents of gold.
15 ¶ And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.
16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.
17 And Solomon built Gezer, and Beth-horon the nether,
18 And Baalath, and Tadmor in the wilderness, in the land,
19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.
20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,
21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.
22 But of the children of Israel did Solomon make no servants: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.
23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.
24 But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.
25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.
26 ¶ And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.
27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.
28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

CHAPTER 10

1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.
2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.
3 And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.
4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,
5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the LORD; there was no more spirit in her.
6 And she said to the king, It was a true report that I heard in mine own land of thy acts, and of thy wisdom.
7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.
8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.
9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel forever, therefore made he thee king, to do judgment and justice.
10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave king Solomon.
11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.
12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen, unto this day.
13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.
14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,
15 Beside that he had of the merchantmen, and of the traffick of the spicemerchants, and of all the kings of Arabia, and of the governors of the country.
16 And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target.
17 And three hundred shields made he of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.
18 Moreover the king made a great throne of ivory, and overlaid it with the best gold.
19 The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood by the stays.
20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.
21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.
22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish bringing gold, and silver, ivory, and apes, and peacocks.
23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.
24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.
25 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and harness, and spices, horses, and mules, a rate year by year.
26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at Jerusalem.
27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance.
28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.
29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

CHAPTER 11

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;
2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.
3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.
5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.
6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.
7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.
8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.
9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,
10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.
11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.
12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.
13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.
14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.
15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;
16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)
17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.
18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.
19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.
20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.
21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to

29 ¶ And [a]God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even [b]as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all [c]the children of the east country, and all [c]the wisdom of Egypt.

31 For he was [d]wiser than all men; [e]than Ethan the Ezrahite, and [f]Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And [g]he spake three thousand proverbs: and his [h]songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto [i]the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from [j]all kings of the earth, which had heard of his wisdom.

CHAPTER 5.

1 Hiram sendeth to Solomon, 10 and furnisheth him with timber to build the temple. 13 The number of Solomon's workmen and labourers.

AND [k]Hiram king of [l]Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: [m]for Hiram was ever a lover of David.

2 And [n]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God [o]for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me [p]rest on every side, *so that there is* neither adversary nor evil occurrent.

[a] ch. 3. 12, 28
[2] Heb. *say.*
[2] Chr. 2. 1.
[b] ver. 20.
[c] Judg. 6. 3.
[c] 1 Chr. 28. 6.
[d] Acts 7. 22. Cp. Is. 19. 11.
[e] ch. 3. 12.
[f] 1 Chr. 15. 17, 19. Ps. 89, title.
[g] 1 Chr. 6. 33 & 15. 17, 19 & 25. 1, 4, 5, 6. Ps. 88, title.
[3] Heb. *say.* ch. 11. 18.
[h] Prov. 1. 1. Eccles. 12. 9.
[i] Cant. 1. 1.
[i] Gen. 10. 15. Cp. 1 Chr. 22. 4.
[j] Judg. 9. 15.
[k] Ex. 12. 22.
[l] ch. 10. 9.
[m] 2 Chr. 9. 23. ch. 10. 1.
[4] Heb. *heard.*
[n] ver. 10. ch. 6. 15, 34. 2 Sam. 6. 5. 2 Chr. 3. 5. Is. 14. 8. Ezek. 27. 5.
[o] ver. 10 & 18. 2 Chr. 2. 3. *Huram.*
[p] Josh. 23. 29. Amos 1. 9.
[6] Heb. *send.*
[q] 2 Sam. 5. 11. 1 Chr. 14. 1.
[r] To ver. 11. 2 Chr. 2. 3-16.
[s] Cp. Ezra 3. 7. Ezek. 27. 17. Acts 12. 20.
[t] 1 Chr. 22. 8 & 28. 3.
[7] Heb. *corn.* ch. 4. 22.
[u] Cp. 2 Chr. 2. 10.
[v] ch. 4. 24. 1 Chr. 22. 9.
[w] ch. 3. 12.

I. KINGS 5. Hiram's gifts for the temple.

5 And, behold, I [2]purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, [a]he shall build an house unto my name.

6 Now therefore command thou that they hew me [1]cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt [3]appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the [1]Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, [b]Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [4]considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of [2]fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt [c]appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, [d]in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees according to all his desire.

11 And Solomon gave Hiram twenty thousand [5]measures of wheat *for* food to his household, and [e]twenty [5]measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, [f]as he promised him: and there was peace be-

[a] 2 Sam. 7. 12, 13. 1 Chr. 17. 12. & 22. 10. & 28. 6.
[2] Heb. *say.*
[b] Gen. 24. 27. Ex. 18. 10. Ruth 4. 14. Ps. 41. 13. & 72. 18. & 106. 48. Luke 1. 68.
[c] 2 Chr. 2. 16.
[d] Judg. 6. 4. Ps. 104. 14, 15.
[1] Heb. *Zidonians.*
[3] Heb. *say.*
[4] Heb. *heard.*
[e] 2 Chr. 2. 10.
[5] Heb. *cors.* ch. 4. 22.
[f] ch. 3. 12.

THE KINGDOM OF GOD (Cont. See p. 461)

PAST	FUTURE
Great fertility – 1 Kings 4:22-28. 5:11.	— Isa. 35:1-2.
Surrounding nations submit – 1 Kings 4:21.	— Ps. 72:10.
A time of war ending in Peace. 1 Kings 4:24. 5:4.	— Ps 110:2. Isa. 9:6-7.
Israel secure and at peace. – 1 Kings 4:25.	— Mic 4:4 Zeph 3:19-20 Ezek 34:28.
Jerusalem centre World-wide pilgrimage to hear wisdom of the King. 2 Chr. 9:23. 1 Kings 4:34.	— Isa. 2:2-4. Zech 14:16.
Noted for Wisdom, enlightenment. 1 Kings 4:29-34.	— Isa. 32:4. Isa 33:6.
Glorious Temple built Jerusalem.	— Zech. 6:12.
Prince of Peace. 1 Kings 5:12.	— Isa. 9:6.
Fabulous wealth in Jerusalem 2 Chr. 1:15.	— Hag. 2. Isa. 60:17.
Israel the mart of nations 2 Chr. 1:17.	— Isa. 23:18.
TYRE (TARSHISH) Great friend of Israel. 1 Kings 5:1.	— Ps. 45:12. Isa 60:9

As the finest stones were selected for the Temple, so out of nature's dark quarry, living stones (1 Pet. 2:5) have been hewed, cut and polished for a place in

Ch. 4:30 BENI KEDEM : In addition to the Chaldeans etc., this title appears to relate to a specific tribe Job 1:3; Num. 23:7. Kedem - front or east is from a root KADAM - to project (oneself) to precede, hence to anterpate, to hasten. Stn.

WISDOM EGYPT. Cp Acts 7:22. They excelled in geometry, medicine, astronomy, architecture, philosophy and other branches of learning.

Ch. 4:29. "God gave.." See Ch. 3:12, 28; 10:23-24 2 Chr. 1:10-12. Solomon had the humility to recognise this Prov. 2:6; Ecc. 1:16; 2:26. Cp Jam. 1:5, 17; 3:17.

CHAPTER 4 SUMMARY V. 25. ‖ 2 Sam. 23:8-39

In the list of David military men occupy the first place, here with one exception V.4 it is Civil and religious dignitaries. In the main they are ministers of peace.

AZARIAH V. 2. became High priest. Zadok and Abiathar are mentioned because they occupied that position during the reign of Solomon.

V. 31. MAHOL: The name means "pipe" "dance" or "joy." and as elsewhere Ethan is said to be the son of Kushi 1 Chr. 6:44. and Heman the son of Joel 1 Ch. 6:33. it may be a synonym for an outstanding musician. Cp Ecc. 12:4; 2 Sam. 19:35.

CHAPTER 5 SUMMARY: PREPARATION FOR BUILDING THE TEMPLE Vs. 5, 17. Cp 1 Pet. 2:1-10

V. 13 LEVY - Heb. MAS - A burden (as causing to faint) - Str. The same word as in Exod. 1:11. Solomon introduced this forced labour or ultimately at the cost of the Kingdom. Israel had been fatally familiar with the ugly word MAS, the labour wrung from them by hard task-masters" (Farrer). Discontent with this system eventually rent the Kingdom in twain. In contrast to this forced labour, the Tabernacle of old was the result of the free-will offerings of the people.

CEDAR OF LEBANON 'ERÊZ - Firm, Strong from the tenacity of its roots. A noble evergreen upwards of 120ft tall, 40ft in girth with branches that shoot horizontally from the trunk some 10ft from the ground. It exudes a gum or balsam which makes the wood so fragrant that to walk in a grove of cedars is a delight. Some specimens of Lebanon are judged to be over 2000 years of age. The wood is particularly adaptable for building as it does not quickly decay, nor is it eaten by insect larvae. It is of a beautiful warm red tone, solid and largely free from knots. Cp 1 Kings 4:33. Isa. 60:13, 21; 65:22; 55:12; 61:3.

THE TEMPLE Ch. 6:3 : The word sig. Spacious, hence Magnificent building. The same word denotes the Tabernacle 1 Sam 4:9; the royal Palace 1 Kg 21:1; 2 Kg 20:18; Ps 45:8, 15; Prov. 30:28; Dan. 1:4. and of heaven. 2 Sam 22:7.

HOUSE - Bayith from BÂNÂH to build and veil not mentioned but see 2 Chr. 3:14

'EBEN - a stone Cp 1 Kg 5:17

THE BUILDING OF THE TEMPLE

The plans were given by God to David 1 Chron. 28:11-12 . . .

THE STONE QUARRIES

Have been discovered and can be inspected. It is a huge . . . for about . . . hill or Jeruralem . . . all" . . . 7:12. . . . ly Place . . . & of at IT was. . . . 3:4 . . . erek, in- . . . lovelly . . . pointing . . . of . . . of Justice . . . nd beck . . . mbers . . . Those were . . . th 9:6 to . . . : in the . . . 8 V2 for . . . 's words . . . rs around . . . ree . . . 's war built . . . uffs of . . . lower . . . ose above . . . ithout . . . all proper . . . storeys . . . g stairs . . . NA" . . . RY = . . . e defile . . . presents . . . struction . . . hibited . . . 7-31 . . . ofilled to . . . Knife- . . . between . . . man of . . . the world . . . was u-. . . together . . . stair- . . . ISE AND . . . v 11-14 . . . e and . . . the . . . ver. 11 . . . warning . . . to it in . . . or all the . . . ofess apart . . . function . . . see 9:12 . . . DING OF . . . This . . . the sanctuary was th . . . greatest event in th . . . history of the city. It . . . Jerusalem what it was . . . until then: the religious . . . capital. The stronghold of . . . the Jebusites of David now . . . become the stronghold of . . . Yahweh. Ps 132:11-18; . . .

ISRAEL UNDER THE JUDGES.

Brought forward (see over)		300.
Less Joshua - Judges Connection	13	
Less Conquest Heshbon to division of Land . .	8	21
Judgeship of Jair (Jud. 10:3)		279
Fifth Servitude under Ammon (Jud. 10:8)		22
Judgeship of Jephthah (Jud. 12:7)		18
Judgeship of Ibzan (Jud. 12:9)		6
Judgeship of Elon (Jud. 12:11)		7
Judgeship of Abdon (Jud. 12:14)		10
Servitude under Philistines (Jud. 13:1)		8
(Judgeship of Samson included therein (Jud. 15:20)) . .		40
Judgeship of Eli (1 Sam. 4:18)		40
Judgeship of Samuel 20 years to Mizpeh Covenant 1 Sam 7:2		20
The figure given by Paul Acts. 13:19-20.		450

CHRONOLOGICAL SEQUENCE

Continued from p. 244.

Division of Land Josh. 14:7-10; Deut. 2:14.		2553.
Joshua Judges Connection		7
		2560
		13
First Servitude under Cushan Jud. 3:8		2573
Rest by Othniel Jud. 3:11.		8
		2581
Second Servitude under Eglon Jud 3:14		40
		2621.
Rest by Ehud		18
		2639
Third Servitude under Jabin Jud. 4:3.		80
		2719
Rest by Barak Jud. 5:31.		20
		2739
Fourth Servitude under Midian Jud. 6:1.		40
		2779.
Rest by Gideon Jud. 8:28		7
		2786
Usurpation by Abimelech Jud. 9:22		40
		2826
Judgeship of Tola Jud. 10:2		3
		2829
Judgeship of Jair Jud. 10:3		23
		2852
Fifth Servitude under Ammon Jud. 10:8		22
		2874
Judgeship of Jephthah Jud. 12:7		18
		2892
Judgeship of Ibzan Jud. 12:9		6
		2898
Judgeship of Elon Jud. 12:11		7
		2905.
Judgeship of Abdon Jud. 12:14		10
		2915
Sixth Servitude under Philistines Jud. 13:1		8
		2923.
Judgeship of Eli 1 Sam. 4:18		40
		2963.
		40
		3003.

1 KINGS 6: SUMMARY WORK ON THE TEMPLE BEGINS

It is conducted with quietness dignity and order V.7 as befitting a spiritual work of Yahweh. Key verses 7, 11, 14. It foreshadows the multitudinous Christ or the living Temple Jhn. 2:21; 2 Cor. 6:16-18; 1 Pet. 2:4-9. David provided plans. 1 Chr. 9:22; 28:11-21.

Twice the size of the Tabernacle. Exod. 25:10-25.

3 The numbers 3 and 10 predominate — those of Resurrection & Completion.

GENTILE LABOR ASSISTS 2 Chr. 2:2, 17. — Isa. 60:10, 13.
ZADOK - HIGH PRIEST. 1 Kings 1:24, 26. — Heb 7:11-12. Ezek. 40:46.
INTENSE BUILDING ACTIVITY 1 Kings 9:10-26 — Isa 60:11-22.
SATAN BOUND. 1 Kings 5:4. — Rev. 20:2.
ISRAEL THIRD WITH EGYPT AND NORTH 2 Chr. 9:26 1 Kings 10:29 — Isa. 19:25.

Priests serve day and night Ps. 134 - symbolically Immortal Isa. 60:28-31. — Heb 7:15-16. Rev 1:6. 5:9-10

V. 7. "Brought Hither" — MASSÂ' - Quarry. St. Ges. RV renders "before it was brought hither" as "at the quarry". NIV = "dressed at the quarry".

(Ezrahite = alternate form of Zarhite). Cp 1 Chr. 2:6. Ps. 88 Title. belonged to tribe Judah. 69. Sig. faithful
71. Chronicle adds: "Which God put into him" 2 Chr 9:23
Ethan is identified as an Ezrahite because of his association with this district which

CHRONOLOGY FROM EXODUS TO 4th SOLOMON

The wilderness period	40 yrs.
The 7 year war	7
The Joshua-Judges connection	13.
1st Servitude: Cushan	8
Rest by Othniel	40
2nd Servitude: Eglon	18
Rest by Ehud	80
3rd Servitude: Jabin (Including period Shamgar)	20
Rest by Barak	40.
4th Servitude: Midian	7.
Rest by Gideon	40.
Usurpation of Abimelech	3
Judgeship of Tola	23.
Judgeship of Jair	22.
5th SERVITUDE: Ammon	18
Judgeship of Jephthah	6.
Judgeship of Ibzan	7
Judgeship of Elon	10.
Judgeship of Abdon	8
6th Servitude: Philistines (Inc. Samson)	40
Judgeship of Eli	40
Eli-Saul Connection (Judgeship of Samuel)	20
Reign of Saul Acts 13:21.	40
Reign of David	40
Reign of Solomon to 4th year	4.
	594.
Deduct the total of the six servitudes and the usurpation of Abimelech	114
	480.

This records the period during which Israel - Governed by God continued as a Theocracy culminating in the building of the Temple. The periods of the servitude and usurpation of Abimelech are not included in the Theocratic years of the reckoning of God, though they are reckoned in the computation of the years of the World.

"The method appears strange & almost impossible to the modern mind. With its highly developed historical sense, its worship of truth, its keen scent for fact, and its pantheistic indifference to distinctions of good and evil. Nevertheless, there are gaps in the history of individuals and years in the history of the nations which we would fain blot out of the calendar of time....

"The monarchs of Assyria, and other nations of antiquity, left copious records of their conquests and their victories, but they did not chronicle their disasters and their defeats. The nations of the east were accustomed to treat their history in that way. They kept account of the years of prosperity, but they omitted from their chronology altogether the years of national humiliation and disgrace. We do not write our histories in that way...." (The Romance Of Bible Chronology).

The finest trees in the forest afar off selected, cut down and shaped for use in the Temple. So also in the forest of [illegible]

CHRONOLOGY ACCORDING TO PAUL'S DISCOURSE Acts 13:17-22.

	Years included by Paul.	Years Omitted by Paul
The Wilderness period	40	
The seven years' war		7
Division of land to first servitude (Cushan)		13.
After that He gave them judges until Samuel the prophet	450.	
Saul	40	
David		40
Solomon to 4th year		4.
Period covered by Paul's statement	530	64
Period omitted by Paul's statement	64	
	594.	

Paul's figures agrees with those of 1 Kings 6:1 suggesting the basis of computation are the same.
Josephus = 592. Ant 8:3:1 See Over.

NOTE REGARDING JUDGES.

From Jud. 5:6-7 it will be seen that the Judgeship of Shamgar is included in the 20 years of the 3rd Servitude under Jabin.
From Jud. 15:20 it will be seen that Samson judged Israel during the 6th servitude under the Philistines.
The consecutive and continuous records of Judges are completed at Jud. 16:31. This is followed by three undated and illustrative appendices (including Ruth) and the consecutive narrative is continued at 1 Sam. 1.
Josh. 10:8-9 refers to two distinct periods. The exact translation is: "And they broke & crushed the children of Israel in that year eighteen years all the children of Israel who were beyond Jordan in the land of the Amorites which is in Gilead. And the children of Ammon crossed over Jordan...."
The construction of V.8 is difficult. The second statement relating to 18 years is elliptical, its verb having to be supplied from the first statement. "That year" evidently relates to the first year of Jair when Ammonite oppression was felt in the south, but the effective administration of Jair prevented it extending to the north. The 18 years evidently relate to the Ammonite oppression which continued for this period of time after the death of Jair.
This agrees with other figures and provides circumstantial evidence to show that the period between the settlement in the land and the commencement of the servitude under Cushan was 13 years thus: (see over).

From Conquest of Heshbon to its reconquest by Ammon probably in 1st year Jair Jud. 10:7-8. 11:26.	300	
From Conquest of Heshbon to Entry Exod 11:20-31. 40 yrs. Deut 2: 14,37; Josh 4:19; 5:6		on
From Entry to division of land Josh. 14:7-10 Deut. 2:14.	1	
First servitude under Cushan Jud. 2:8	7	
Rest under Othniel Jud. 3:11.	8	
Second servitude under Eglon Jud. 3:14	40	
Rest under Ehud	18	
Judgeship of Shamgar Jud. 3:31 included in Third servitude under Jabin Jud. 5:6-7.	80.	
Third servitude under Jabin (Jud. 4:2)		
Rest under Barak (Jud. 5:31).	20	
Fourth servitude under Midian (Jud. 6:1)	40	
Rest under Gideon Jud. 8:28	7	
Usurpation of Abimelech Jud. 9:22	40	
Judgeship of Tola Jud 10:2-	3	
	22.	
Jephthah Judges Completion	12	300

Great festival of Tabernacles. Surrounded by Temple, Palace, Houses of Lebanon, Porches, Temple, Court of Jerusalem.
A time of war ending in peace. 1 Kings 4:24. — Ps 110:2. Isa. 9:6-7.
Israel secure and at peace. — 1 Kings 4:25. — Mic 4:4. Zeph 3:19-20 Ezek 34:28.
Jerusalem centre World-wide pilgrimage to hear wisdom of the King. 2 Chr. 9:23. 1 Kings 4:34 — Isa. 2:2-4. Zech 14:16.
Prince of Peace. 1 Kings 5:12. — Isa. 9:6.
Fabulous wealth in Jerusalem 2 Chr. 1:15. — Hag. 2. Isa. 60:17.
Israel the mart of nations 2 Chr. 1:17. — Isa. 23:18
TYRE (TARSHISH) Great friend of Israel. 1 Kings 5:1. — Ps 45:12. Isa 60:9

As the finest s... So out of nature... 57. have been he... the spiritual Te... The Stones were... Temple and brou... for Yahweh's spi...

The...

For breaking the covenant, Tyre was later judged. Amos 1:9.

WORK MEN LEVIED Vv. 11-18.

Q Free Israelitish labour, which served 10 000 at a time, once every three months, over whom Adoniram acted as foreman. In addition to this there were 153,600 aliens helping. Cp V. 15 with 2 Chr. 2:17. Samuel had warned of this. 1 Sam. 8:16.

16 These were all strangers, or proselytes dwelling among the Israelites 2 Chron. 2:17-18.

17 2 Chron. 2:18. Has 300. The Sept. has 250 in this place. 3 in Heb. = 5 LS. 6 = 5.5.

The largest stone found is said to measure 38 ft 9 in. long = 100 tons.

18 Quarried Cp Ch 6:7.

19 Stones of large dimension

20 which cost much time and labour to cut out of rock.

21 And had to be squared and polished to the Divine requirements.

Eph. 2:20-21.

22 Men of Gebal (see margin) about 40 m. North Sidon, and skilled in this work

CHAPTER 6.

DATE OF COMMENCING V.1.

Solomon did not waste much time, but at the early age of about 21 commenced the work

1 And of the 2nd day. Cp 2 Chr. 3:2

2 About May. Zif = splendour - perhaps because of brilliance of the flowers: today: ITTAR

EXTERIOR OF HOUSE

Vv. 2-8.

2 Taking the cubit at 21 inches, the Temple would be
105 ft long
35 ft wide
52 ft 6 high
Many place cubit of 18 inch =
90 ft long
30 ft wide
45 ft high
Twice the size of the Tabernacle. Exod 25: 8-25.

3 The numbers 3 and 10 predominate - those of Resurrection & Completion.

1 The ... chamb... cernin... 23 Th... time c...

AN... year a... were... Egypt... Solom... the m... second... to bui...

2 An... Solom... the le... score... thereo... height...

V. 9. 80... Kenks (...

Pl... Solom...

Divine p... GENTILE... ZADOK -

INTENSE B... SATAN B... ISRAEL TH... NORTH

As the finest stones were selected for the Temple, so out of nature's dark quarry, living stones (1 Pet. 2:5) have been hewed, cut and polished for a place in the spiritual Temple. 2 Cor. 6:16. Isa 51:1-2.
The stones were quarried and prepared away from the Temple and brought together for building — V.7 so also for Yahweh's spiritual Temple. See note 2 Chr. 3. also p 466.

THE BUILDING OF THE TEMPLE:
The plans were given by God to David 1 Chron. 28:11-12
The wealth of Gentiles dedicated to building 1 Chron. 18:7-11.
Great wealth stored by David for purpose 1 Chron. 22. 29:10-16.

THE STONE QUARRIES
Have been discovered and can be inspected. It is a huge cavern sloping down for about 600 ft underneath the hill or suburb of Bezetha. "Jerusalem above is the mother of us all" Gal 4:26.

tween Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a [2] levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [c] Adoniram *was* over the levy.

15 And Solomon had [b] threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's [d] officers which *were* over the work, [b] three thousand and three hundred, [e] which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* [f] hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the [g] stonesquarers: so they prepared timber and stones to build the house.

Summary. See opp. 464. Acts 7:47. Heb. 3:6 1 Kg 2:15.

CHAPTER 6.

1 The building of Solomon's temple. 5 The chambers thereof. 11 God's promise concerning it. 15 The cieling and adorning. 23 The cherubims. 36 The court. 37 The time of building it.

AND it came to pass in [k] the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, [l] in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* [m] the second month, that he [3] began to build the house of the LORD.

2 And [n] the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made [3] windows of narrow lights.

5 ¶ And *against* the wall of the house he built [4] chambers round about, *against* the walls of the house round about, *both* of the temple and of [5] the oracle: and he made [6] chambers round about:

6 The [c] nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [7] narrowed rests round about, that *the* beams should not be fastened in the walls of the house.

7 And the house, when it was in building, [h] was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right [9] side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 [i] So he built the house, and finished it; and covered the house [2] with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [o] if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I

AHEYKÂL = Spacious. See opp. 464
2 Heb. tribute of men. ch. 4. 6. Cp. ch. 9. 15.
3 Or, windows broad within, and narrow without: or, skewed and closed. Cp. ch. 7. 4, 5. Ezek. 40. 16 & 41. 16, 26.
4 Or, upon, or, joining to. ver. 10.
5 Heb. doors. ver. 6, 10.
6 ch. 4. 6. Neh
b 2 Chr. 2. 2, 18. Cp. ch. 9. 20-22. 2 Chr. 2. 17.
c ver. 16, 19-21, 23, 31. ch. 7. 49 & 8. 6, 8. 2 Chr. 3. 16 & 4. 20 & 5. 7, 9. Ps. 28. 2.
7 Heb. ribs. ver. 8.
8 Ezek. 41. 5 & 11, 26. Cp. ch. 7. 3.
d ch. 4. 5.
e ch. 9. 23.
7 Heb. narrowings, or, rebatements.
f Cp. Ezek. 41. 6.
g ch. 6. 7. 1 Chr. 22. 2.
h ch. 5. 18. Deut. 27. 5, 6.
9 Or, Giblites: as Ezek. 27. 9. Josh. 13. 5.
9 Heb. shoulder.
i ver. 14, 38.
k 2 Chr. 3. 1, 2.
2 Or, the vault-beams and the cielings with cedar.
l 2 Chr. 3. 2.
m Num. 1. 1.
3 Heb. built.
n 2 Chr. 3. 3.
o Cp. Ezek. ch. 40-ch. 42.
p ch. 2. 4 & 9. 4.

Work men levied Vv. 13-18.
a Free Israelitish labour, which served 10,000 at a time, once every three months, over whom Adoniram acted as foreman. In addition to this there were 153,600 slave helpers Cp V. 15 2 Chr. 2:17. Samuel had warned of this. 1 Sam. 8:16.
b These were all strangers or proselytes dwelling among the Israelites 2 Chron. 2:17-18.
c 2 Chron. 2:18. has 300. The Sept. has 250 in this place. d In Heb. = SKS. 6 = S.S.
The largest stone found is said to measure 38 ft 9 in. long = 100 tons.
e Quarried Cp Ch 6:7.
f. Stones of large dimension
g which cost much time and labour to cut out of rock.
h. And had to be squared and polished to the Divine requirements.
i Eph. 2:20-21
j. Men of Gebal (see margin) about 40 m. North Sidon, and skilled in this work.

CHAPTER 6.
Date of Commencing V.1.
Solomon did not waste much time, but at the early age of about 20 commenced the work.
1 And of the 2nd day.
Cp 2 Chr. 3:2
2 About May. Zif = splendour — perhaps because of brilliance of the flowers. Today = IYYAR
Exterior of House Vv. 2-8.
2 Taking the cubit as 21 inches, the Temple would be —
105 ft long
35 ft wide
52 ft 6 high
Many place cubit at 18 inch =
90 ft long
30 ft wide
45 ft high.
Twice the size of the Tabernacle. Exod. 25:2-25.
3 the numbers 3 and 10 predominate — those of Resurrection & Completion.

Q. BOARDS — SEDERÂTH — Military term: Rows or Ranks (of soldiers). See its use 2 Kg 11:8, 15.

THE KINGDOM OF GOD (Cont: Cpp. 463-464) THE TEMPLE

PAST	FUTURE
Solomon builds Temple.	— Zech. 6:13. Isa. 56:7-8.
Divine plans. 1 Chr. 28:11-19	— Ezek. Chs 40-48
GENTILE LABOR ASSISTS 2 Chr. 2:2, 17.	— Isa. 60:10, 13.
ZADOK - HIGH PRIEST. 1 King 1:24, 2:26.	— Heb 7:11-12. Ezek 40:46.
INTENSE BUILDING ACTIVITY 1 Kings 9:10-26	— Isa 65:21-22.
SATAN BOUND. 1 Kings 5:4.	— Rev. 20:2.
ISRAEL THIRD WITH EGYPT AND NORTH. 2 Chr. 9:26 1 Kings 10:29	— Isa. 19:25.

PAST	FUTURE
King noted for piercing unerring Judgement 1 Kings 4:29.	— Heb 4:12. Isa. 11:1-3.
Priests serve day and night Ps. 134 - symbolically	Heb 7:11-26. Rev 4:8. 5:9-10
Immortal Isa. 40:28-31.	—

V.7. "Brought thither" — MASSÂ' - Quarry. St. Cen. RV renders "before it was brought hither" as "at the quarry". NIV = "dressed at the quarry".

CH. 6: THE BUILDING OF THE TEMPLE

The erection of this splendid sanctuary was the greatest event in the history of the city. It made Jerusalem what it was not until then: the religious capital. The stronghold of the Jebusites, of David, became the Citadel of Yahweh. Ps 132:13-14.

1 On South. - with spiral staircase to upper floors, for use See Jer. 35:2 Neh. 13:4-9.
2 The side chambers were for many secular purposes, & should therefore be separated from the house proper. Heb. = Sacred. The house supported the upper beams.

CONDITIONAL PROMISE AND ENCOURAGEMENT Vv. 11-13

Amidst all the noise and activity of building the quiet voice of Jehovah is heard in a note of Warning We need to listen to it in Ecclesial activity, for all the labour we do is useless apart from the Divine injunction here expressed.

Partly through Nathan See 9:2

CH.7:1. See note. 20 years occupied altogether 9:10. first priority being given to the Temple. It was completed quicker because of the prior preparations made by David. 1 Chr. 28:11-21 & well the world, for it is the chief corner. at the numbers of Kore employed in building it.

THE VAST TEMPLE STONES. Cp 1 Kings 5:17. They measured (i.e the stones in the wall) from 18 ft upwards. One stone is 39 ft 9 in. long. A recent report says: "This great stone is one of the most interesting stones of

The ornaments of the temple. THE TWO CHERUBIM

CH.7:12. The palaces like the Temple had an inner V.8 and an outer court. evidently an armoury or storehouse 2 Chr 9:20.

CH.7:2. The "house of the forest of Lebanon" was part of the house of Solomon and not additional to it. It was

7 SHÂKAN: Thus becoming Yahweh Shammah Ezek 48:35; Cp 2 Cor. 6:16-18 Ps 68:16 Isa 57:15; Rev 21:3

7A. With greater enthusiasm in views of the assurance of Divine pleasure. Vv 11-12.

THE INTERIOR Vv 15-18.

8 So human nature hidden. The stone was covered with cedar, and the cedar with gold. V.21. Josephus says. (War 5:5) that entrance to the Holy was covered with a veil as well as doors. Cp 2 Chron. 3:6.

9 As the house was 30 cubits high, there must have been a compartment above the Most Holy

10. Heb. from!

10A. Cp Ps. 28:2.

From raal = to burst. Str. i.e. open.

ALMM. - Almonds? Not as Ex 25:31. Shaped like pomegranates? See Note 39. Exod. 28

Lilies? See Note 39. Ex. 28

Fruit = flowers: the produce of the spirit word.

13 Human nature swallowed up of life. In turn the cedar was covered with gold. V.22.

14 DeBIYR - from DABAR to speak = therefore a REVELATION.

15. RV. Within. Heb. Paniym - to where the face looks?

16. A cube Eph 3:18-19 Like the New Jerusalem. Rev 21:16.

Cp Song 4:12

17 Shut up gold because all impurities excluded. Cp Job 28:11; 1 Pet. 1:7; Rev. 21:17. Rep. pure light of sun = a tried faith. Cp 1 Tim. 6:16

18 NN: "He extended gold chains across the front of the inner sanctuary which was overlaid with gold": Evidently a chasm extended across which would be released on day Atonement.

19 Including the porch. See 2 Chr. 3:4.

HISTORY OF THE TEMPLE

Treasures taken by Shishak, King of Egypt in reign Rehoboam app. 967. 1 Kings 14. 2 Chr. 12.

Repaired by Jehoash approx. 852 B.C. 2 Kings 12:4-5. 2 Chr. 24:7-9.

Ahaz robbed it to bribe Assyrians approx 736 B.C. 2 Chr. 28:21-22. Set up Syrian altar in place Brazen Altar of Solomon 2 Kings 16:10-12. He continued to desecrate and pillage it, finally closing it up. 722 B.C.

Hezekiah his son restored the worship and opened Temple app. 722. 2 Chr 29:3-4. but in his 6th year he was forced to take its riches to pay Sennacherib 2 Kings 18:15-16.

Manasseh desecrated it with pagan worship 2 Kings 21:4-7. 2 Chr. 33:5-7, 11-12. app. 692 B.C.

Josiah repaired Temple, restored worship appr. 620 B.C. 2 Kings 22:4-6 2 Chr. 34:8-10.

Nebuchadnezzar destroyed Temple 588 approx 2 Kings 25:4-9 2 Chr. 36:18-19

Rebuilt by Zerubbabel under Darius Ezra 4:17-18. 5:1: 6:1, 14. Hag. 1:4 approx. 516

Profaned by order Antiochus Epiphanes - ordinary sacrifices discontinued, idol of Jupiter Olympus set up on altar Dan. 11:31. approx 167 B.C.

Purified, restored Judas Maccabeus, approx 164. Dan. 11:32.

Rebuilt by Herod 18th year reign Jos. Ant. 15:11. approx 17 B.C. finished in 8½ yrs. (Jos.) but additions continually added Cp John 2:20, they were working on it until Jewish war Jos. Ant. 20:8. DESTROYED A.D. 70.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. Cp 8:6-8

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

See notes Heb 9:4

23 ¶ And within the oracle he made two cherubims of olive tree, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.

32 The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

ENTRANCE TO THE MOST HOLY Ex 26:31-35 Cp 2 Chr 3:14

Double folding doors divided the Holy from the Most Holy. Those next to Most Holy made of olive wood and those by Holy constructed of fir. Vv 32, 34. In addition there was the veil 2 Chr. 3:14 probably between the doors

15 RSV: Pentagon. They were shaped five-square - five being the number of grace See note Exod 25:3,5. See below

16. See Notes Ps 92:12-13

17 The number of three Cp V.31. Grace through Israel Cp Exod. 27:1 RSV = "in the form of a square"

18 Which hung on golden hinges Ch 7:50

15 Accepting AV the entrance to Most Holy = one fifth of the partition whereas entrance to Holy was "a fourth part" Thus narrowed down Cp V. 33. See 2 Chron 3:14 for veil.

a 2 Sam. 7:13. 1 Chr. 22:10.
b Ex. 37:7-9. To ver. 28. 2 Chr. 3:10-13.
(2) Or, oily. Heb. trees of oil. ver. 31-33.
(3) Ex. 26:8. Lev. 26:11.
d Deut. 31:6, 8. Josh. 1:5.
e ver. 9, 38.
(4) Or, from the floor of the house unto the walls, &c. and so ver. 16.
f ver. 16, 30. ch. 7:7. Num. 5:17.
(5) Ch. 5:8 NIE
i Or, the cherubims stretched forth their wings. Cp. ch. 8:7.
(6) Ex. 25:20 & 37:9. 2 Chr. 5:8. ch. 7:50 & 8:6. Ex. 26:33. 2 Chr. 3:8. Ezek. 45:3. Heb. 9:3.
(7) Or, gourds. ch. 7:24.
(8) Heb. openings of flowers. ver. 29, 32.
(9) Heb. openings of flowers. ver. 18.
Cp 8:9 2:12.
k Heb. shut up. ver. 21. ch. 7:49, 50 & 10:21. 2 Chr. 4:20, 22 & 5:1.
(10) Or, five square.
(11) Or, leaves of the doors.
(12) Heb. openings of flowers. ver. 18.
l Ex. 30:1.
(13) Or, fourfold.

"In the inner and outer rooms" RSV.

for Weight of gold Cp. 2 Chr 3:8.

THE WOOD

been attacked ll death to tha 15:22-44. "If ernacle), it is (Cedar) in glo

CHAPTER 7.

THE THRONE - JEHO LOVE. Types the tabernacle Christ as habitation of Yah beautiful by Divine plan perfected by Spirit Word. 1 Cor 16-17. 6:19.

17 For Outer Co see. 2 Chr. 4:

The Inner Court sur and Temple proper. It surrounded by Great Court

THE INNER COURT

18 This evidently for added strength Cp 1 Ki 7:12. Hab 2:11. and a led to the inner wall

TIME OCCUPIED Vv 37-

38 Cp. 1 Kings 6:1. This computed to be 1,00 years approx. B.C. Thi 1000 yrs could have been peaceful, but w noted for war.

Approx. April-May It was finished in 8th month, but dedic ed on 7th month of Year following. Ch. 8:2 The appointments fo ing the addition of tw So with spiritual Tem Ie. Completed at Chris return. Completely fi ished and dedicated at end Millennium.

21. Rain = Oct/Nov. Calmet: "Solomon la foundation 1007 B.C. Usher states the dedica tion took place on Jub lee year.

CHAPTER 7.

BUILDING THE PALACE 1.

1. Not intended in dep recatory sense. Lit. - "And." It was a much larger building, thus occupied more time. It was connected to the Temple being South of it

THE HOUSE OF THE FOREST OF LEBANON.

Vv 2-5 Cp also Ch 10:17, 21 2 Chr. 9:20

2 Sig. "White." Called this because timber came from Lebanon. It was 150 ft long, 75 ft wide, 45 ft high. Its numerous pill- are grass-or forest-dr

3 RSV = 3 following Sept 3 go

4 The windows were placed symmetrically, so that light shone in ord- dly ranks upon the glory

THE WOOD USED. Olive - rich in oil - speaks of Spirit. Cedar - Incorruption - it is never known to have been attacked by worm - there is something in the sap that is death to that creature. Fir is strong and durable. Cp 1 Cor. 15:42-44. "It is sown a natural body (Shittim: Wood of Tabernacle), it is raised a spiritual body (Olive), in incorruption (Cedar) in glory (Gold) in power (Fir)."

CHAPTER 7.

THE THRONE - PORCH. Hall. Types the mediatorious Christ as the habitation of Jehovah. Beautiful by Divine plan perfected by the Spirit Word. 1 Cor. 3: 16-17. 6:19.

17 For Outer Court see 2 Chr. 4:9.

The Inner Court surrounded Temple proper. It was surrounded by Great Court.

THE INNER COURT V36.

18 This evidently for added strength. Cp 1 Kings 7:11-12. Hab 2:11. Later applied to the inner wall.

TIME OCCUPIED VV37-38.

19 Cp. 1 Kings 6:1. This is computed to be 1,000 years approx. B.C. This 1,000 yrs could have been peaceful, but was needed for war.

20 Approx. April - May.

21 It was finished in the 8th month, but dedicated on 7th month of year following. Ch. 8:2. The appointments took the additional time. So with spiritual Temple. Completed at Christ's return. Completely finished and dedicated at end Millennium.

21. Rain = Oct/Nov.

Calmet = "Solomon laid foundation 1007 B.C." Usher states the dedication took place on Jubilee year.

CHAPTER 7.

BUILDING THE PALACE. 1. Not intended in derogatory sense. Lit: - "And." It was a much larger building, thus occupied more time. It was connected to the Temple being South of it.

THE HOUSE OF THE FOREST OF LEBANON. Vv2-5 Cp also Ch 10:17, 21 2 Chr. 9:20

2. Sig. "White." Called this because timber came from Lebanon. It was 150 ft long 75 ft wide 45 ft high. The numerous pillars are suggestive of strength.

3. RSV = 3 following Sept.

4. The windows were placed symmetrically, so that light shone in orderly ranks upon the glory.

5. RSV = "Tiers"

6. RSV = Windows. Cp Mg.

7. The symbolic number of Israel, so that light and support (windows and pillars) expressed this principle. In this house hung the 300 shields of gold (faith) 1 Kings 10:17. and drinking vessels and plates were all of gold 1 Kings 10:21.

THE HALL OF PILLARS V. 6. A Colonnade of columns.

We are not told where this was placed, but it was possibly South of the main palace and adjacent to the Judge

BUILDING ACTIVITY IN SOLOMON'S DAY. Excavations G. Loud + P.L.O. Guy revealed a new method of construction at this time in case public buildings, defence walls etc. (Cp Vv. 9-10). It involved the introduction of smooth dressed stones at the corners and at intervals along the walls. Ruins of one palace or public building revealed it was enclosed by wall 60 ft long, the handsome entrance gateway was flanked by 3 pairs close-set pillars. Similar town gates were found in Hazor + Gezer + Lachish. A building of massive walls turned out to be a granary 1 Kings 9:19. Similar buildings found elsewhere. Bible as History p. 204

Solomon's house. Hall of Judgement. The Hall of Pillars was the ordinary place for the King to receive visitors and transact business.

8 f.n.: "There was a porch in front with pillars and a canopy before them." The many pillars in the House of the King point to those supports in the glory of the "greater than Solomon" Cp Gal. 2:9.

THE HALL OF JUDGMENT V7

Probably south of Hall of Pillars. For the future see Is. 32:1-5. Is. 9:7-16.

7 The duty of the King. 2 Sam. 8:15. 15:2, 6. 1 Kings 3:11.

THE PALACES OF KING + QUEEN.

V8. Cp. 2 Chr. 8:11

10 His private dwelling. The other buildings were for purposes of State.

11. His bride (whether Jew or Gentile) was taken out of Egypt - so also is that of the "greater than Solomon."

12. Either in building material or in size.

MAGNIFICENT STONE WORK. Vv9-12.

13 In addition there must have been buildings for the extensive harem, the attendants and guards of Solomon.

14 See note. 1 Kings 5:17.

15. RSV: "Hewed according to measure."

16 The covering.

17. Cp. V. 12. The great court in contrast to the Inner Court surrounding the House of Yahweh.

18 See Note "Vast Temple Stones" p. 466 "Building the Temple" p. 58.

THE WORK OF HIRAM. Vv13-37.

Combination of Jew and Gentile help in this work - as in the Age to Come. 2 Tim. 2:20.

19 Cp Exod. 28:30-41

TWO PILLARS BRASS Vv15-22.

Symbolic of saints - Jew and Gentile. Rev. 3:17. Brass - flesh perfected, moulded into shape according to Divine pattern.

21 35 Cubits high in 2 Chr. 3:15.

Lily work - H. V. 19. Capital = 5. V. 16. Stem = 18. Foundation = 8. It was hollow. Jer. 52:21.

Brass in Heb. = Nehosheth. RVmg = Copper. Brass is an alloy of Copper and zinc. It was once alleged that it was unknown until it was accidentally formed by the running together of different melted metals when Corinth was burned, 146 B.C. But vessels of brass have been found of much higher antiquity in Egyptian tombs. Bronze is a co-

34 And the two doors were of fir tree: the two leaves of the one door were [b] folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

36 ¶ And he built the inner court [17] with [c] three rows of hewed stone, and a row of cedar beams. 12 Cp Ezra 6:4 19

37 ¶ [d] In the fourth year was the foundation of the house of the LORD laid, in the month Zif: 20 - Cp V. 1

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished [5] throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

Like the 7 days of creation.

Key Verse 6:38.

CHAPTER 7.

SUMMARY - Top left

1 The building of Solomon's house. 2 Of the house of Lebanon. 8 Of the house for Pharaoh's daughter. 13 Hiram's work for the temple.

Top left 466 / See Bottom left 466.

BUT Solomon was building his own house [f] thirteen years, and he finished all his house. Heb: "And he built the" See top 466

2 ¶ He built [6] also [g] the house of the forest of Lebanon; [2] the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above upon the [7] beams, that lay on forty five pillars, fifteen in a row.

4 And there were windows in three rows, and [9] light was against light in three ranks.

5 And all the [2] doors and posts were square, with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was

Before

fifty cubits, and the breadth thereof thirty cubits: and the porch was [2] before them: [8] and the other pillars and the thick beam were [3] before them.

7 ¶ Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar [4] from one side of the floor to the other. [a] Audience Chamber + Court of Justice Cp 10:18

8 ¶ And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, [e] whom he had taken to wife, like unto this porch. 12

9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. 17

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones, after the measures of hewed stones, and cedars. See top right.

12 And the great court round about was [h] with three rows of hewed stones, and a row of cedar beams, both [h] for the inner court of the house of the LORD, and [i] for the porch of the house. There was resemblance between Palace + Temple. Cp 5:1 Cp p. 466

13 ¶ And king Solomon sent and fetched [c] Hiram out of Tyre. - For details. See 2 Chr. 2:7-14.

14 He was [8] a widow's son [k] of the tribe of Naphtali, and [l] his father was a man of Tyre, a worker in brass: and [m] he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he [3] cast [n] two pillars of brass, of [o] eighteen cubits high apiece: and a line of twelve

[a] ch. 5. 8.
[b] Ezek. 41. 24. Or, leaves
[2] Or, according to them. Cp. Ezek. 41. 25, 26.
[3] Or, according to them.
NIV: Throne-hall.
[4] Heb. from floor to floor. Cp. ch. 6. 15, 16.
[5] ch. 7. 22.
[6] ver. 1.
[c] ch. 3. 1 Note
[7] Or, with all the appurtenances thereof, and with all the ordinances thereof.
[d] ch. 3. 1 & 9. 10. 2 Chr. 8. 1.
[8] ch. 10. 27, 21. Cp. Neh. 3. 19.
[e] ch. 6. 36. Note
[9] ver. 6.
[f] 2 Chr. 4. 11. Hiram: see ver. 40.
[7] Heb. ribs. Cp. ch. 6. 5.
[8] Heb. the son of a widow woman. ch. 11. 26.
[h] Cp. Note 2 Chr. 2. 14.
[i] 2 Chr. 2. 14 & 4. 16.
[9] Ex. 31. 3 & 35. 31.
[9] Heb. sight against sight. Note 2 ver. 5. Cp. 2 Chr. 4
[2] Or, spaces and pillars were square in prospect.
[3] Heb. fashioned.
[m] To ver. 21, 2 Chr. 3. 15-17. Cp. 2 Kin. 25. 17. 1 Chr. 18. 8. 2 Chr. 4. 12. Jer. 52. 21-23.
[n] Cp. 2 Chr. 3. 15.

467 ation of copper and tin and is doubtless referred to here. See note on Solomon's Smelting Works next page.

When the Temple was destroyed, particular notice was taken of the breaking up and carrying away of the pillars 2 Kings 25:13, 17. "Israel had deserted the Source of true Strength, its Boaz or Redeemer.

V. 6 Thick beam. CHB - Meaning unknown. Aul. = Threshold - with steps leading to Porch + the Pillars which it supported, together with the roof which covered them. Sfr. = To cover.

THE CHALCEDONICUM LILY. Ct. V. 13

"It has a high stalk of clear green, with bright and shining leaves, and blossoms poised on the summit. The flower bends its head to protect the anthers from rain and so guard the pollen. These anthers were referred to by botanists of old as "little hammers of gold." The flower is known of the scarlet Martagon because of its brilliant scarlet petals and sepals. An underground bulb stores nourishment, and supplies the flower with food even through the drought of the desert. (All the Plants of the Bible) "Gold," "scarlet," "hidden supply of food," "drought" of desert." - What a significant flower to speak significantly to Israel.

Hiram's work for the temple. BERAKIM 36

cubits did compass either of them about. Roshi = Heads

16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits:

17 And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that were upon the top of the pillars were of lily work in [e] the porch, four cubits.

[e] i.e. before

20 And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were [f] two hundred in rows round about upon the other chapiter. 2 Rows = Four square Cp Jer. 52:23

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [g] Jachin: and he set up the left pillar, and called the name thereof [g] Boaz. ~ Bottom right above.

22 And upon the top of the pillars was lily work: so was the work of the pillars finished.

23 ¶ And he made [h] a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. Estimated to hold 10,000 gallons

24 And under the brim of it round about there were [h] knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

25 It stood upon [a] twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [c] two thousand baths.

27 ¶ And he made [d] ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges:

29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

32 And under the borders were four wheels; and the axletrees of the wheels were [f] joined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their [i] naves, and their felloes,

[a] Jer. 52. 20.
Foursquare to represent all Israel
So they faced all directions as though seeking work.
[b] Deut. 22. 12. Fringes
[c] Or, baths
See Note V. 19.
[d] Cp. 2 Chr. 4. 5.
[e] 2 Kin. 25. 13. 409 = 2 Chr. 4. 14. Jer. 52. 17.
RSV: They had panels, and the panels were set in the frames
[f] Ch. 6. 3. Bas-reliefs
RSV: There were wreaths of bevelled work. Above Right Gadrooning 469
[g] Cp. ver. 42. 2 Chr. 3. 16 & 4. 13. Jer. 52. 23.
RSV: The supports were cast with wreaths at the side of each
[h] i.e. He shall establish. It in strength
[i] Or, nave
[j] To ver. 26. = 2 Chr. 4. 2-5.
2 Kin. 16. 17 & 25. 13. 1 Chr. 18. 8. Jer. 52. 17. Cp. Ex. 30. 18.
[k] Heb. from his brim to his brim.
[l] Heb. in the base.
[m] ch. 6. 18. Cp. = Chr. 4. 3.
[n] Ezek. 1. 18. See Note 469

468 Right

THE MOLTEN SEA OR LAVER.

Vv 23-26. Cp 2 Chr. 4:2-5. Cp Exod. 30:17-21

23 15ft wide, 7'6" high. Significant numbers. 10 = Completeness. 5 = Grace. 30 = 6x5 = Grace associated with man.

23 The mathematical inaccuracy of 10 in diameter and 30 in circumference has often been pointed out. But F. C. Burkitt in Cambridge Review for May 1914 writes... "What the verse says about the circumference is that they stretched a string around it, and when they laid the string out flat they had to go 30 times with the cubit, i.e a man had to put his elbow down 30 times until he got to the end. No doubt the last time he put his elbow down the string came short. In other words, the sea was 9 and a bittock across and 29 and a bittock round. As a matter of fact, if a circle be 9ft 6 inch across, it is just over 29ft. 10in round. Such a circle I think would be described in Hebrew a "ten with the foot-rule across" and "thirty with the foot-rule" in circumference. Lit. the Heb. in this place is "ten with the cubit" and "thirty with the cubit."

24 These were apparently in the shape of an ox's head 2 Chr. 4:3. Perhaps water flowed out of their mouths for the priests to wash at 2 Chr. 4:6. PERAIM = To burst open.

25 "The knops were in two rows, cast when it

Fleshy humbled and wrought into Divine shape to grace the head of pillars.

24 The number of grace.

25 LXX = "two nets"

26 RSV: "with"

26A From "bolly" = "Bowl" 20, 41, 42 = bowl-shaped, or bellied out.

27 Answering to the stephani of the Apocalypse Rev. 4:4. Wreathed 1 KGS 6:18

28 The Covenant number 7777 See V. 22 Here should follow the measurements of the altar. 2 Chr. 4:1

29. RSV following LXX and other Mss = "Likewise he made pomegranates." See note Exod. 28:33 Thus the head of the pillars formed an attractive cap of shining bronze formed into network in which were twined wreathen work, and from which hung pomegranates all speaking of the victory of faith through sacrifice.

Heb. Shushan, "to rejoice." and in pastures where sheep feed Song 2:16. 4:5; 6:3 among thorns Song 2:2. and cultivated 6:2. It was a sweet-smelling plant dropping a myrrh-like perfume Song 5:13. It typified the Bride Song 2:2. formed part of description of Groom Song 5:13. and exceeded the glory of Solomon Mat. 6:28. It is said to be a flower of striking beauty, the color of glowing flame Cp Song 5:13. The rich red of the chalcedonicum lily indicated. See above

Two rows on each pillar of 100 each, making 400 in all. Cp 2 Chr. 4:13. Cp V. 42.

COPPER SMELTING

In the days of Solomon there was extensive operation on the Arabah openings. They used blast furnace, like Solomon. Flyers over the role of

Cp V. 30. In connection with this verse describes the foundations of the underscaffolding or stands

RSV: "band"
RSV: "stays"
RSV: "panels"
Probably are the height of

See Note Ps 92:13
Or Mss. He fillets all the spaces between carvings - there is no solid space left. Its nakedness was covered.

Lavers = KIYOR from root = somewhat round - Ser.
For use of Lavers see 2 Chron. 4:6.

THE TEN LAVERS.

Here the priests washed the sacrifices and the sea to wash in themselves. 2 Chr. 4:6.

Like the ten Commandments divided into two speaking of God's acceptable and

Probably in meter.

SUMMARY OF HIRAM'S WORK. Vv 40-51

LXX and other Mss have "Pots". This reading only the change of one Heb. letter. סירות NAKIYOTH (Lavers) סירות HACIYR RATH. The latter are (as Kiyor) Exod. 27:3; 2 Kings 25:14; Jer. 52:18; 2 Chr. 4:11. See 2 Chr. 4:11 of this chapter. pots were used for boiling the flesh of the peace offerings (Gen. 2:11-14. The ash for baking away the ashes from the altar Exod. 27:3. The basin for blood Exod. 3.

COPPER SMELTING Co

of 14 cubic feet have result of careful plann marble architectu whole town of Ezion was a phenomenal with it in the ent was the Pittsburg important sea port.

South of Gaza F tions, with similarly disputed the Philistin Jud. 13.) and had ex

THE HOUSE OF THE FOREST OF LEBANON Ch. 7:3-5. : so called because the pillars of cedar looked like a forest. There were four rows of pillars Cf. 22. the actual number of pillars being unspecified. There were cedar beams (KARUTHATH) upon the pillars. The term "beams" (V.3). is TSELA'NITH, rendered "chambers" 6:5b. This inferred that these side-chambers were in 3 storeys as the Temple (Vv 4-6), they could have been distributed, 6 to each long side and 3 to the rear. This would provide for an inside court surrounded by a colonnade + galleries. This palace was the repository of the special armoury of the Kingdom 1 Kg 10:17; Isa 22:8. It may also have been the residence of the King's body guard Ch. 14:28

V. 21 PILLARS of BRASS

They were monuments of not architectural. They represented the symbol of God Manifestation: He shall establish (Jachin) Strength (Boaz)

"Fellows" CHISHUQ = connected The spokes that meet at the nave.

Vv 23-26. Cp 2 Chr. 4:2-5. Cp Exod. 30:17-21

Two rows on each pillar of 100 each, making 400 in all. Cp 2 Chr. 4:13. Cp V. 42.

15ft wide, 7'6" high. Significant numbers. 10 = Completeness. 5 = Grace. 30 = 6x5 = Grace associated with man.

23 The mathematical inaccuracy of 10 in diameter and 30 in circumference has often been pointed out. But F. C. Burkitt in Cambridge Review for May 1914 writes... "What the verse says about the circumference is that they stretched a string around it, and when they laid the string out flat they had to go 30 times with the cubit, i.e a man had to put his elbow down 30 times until he got to the end. No doubt the last time he put his elbow down the string came short. In other

COPPER SMELTING 3000 YEARS AGO 1937 Nelson Gluck, excavating at Ezion Geber found evidences of large scale industry in the days of Solomon. "In the middle of a square walled enclosure an extensive building came into view. The green discoloration on the walls left no doubt as to the purpose of the building: it was a blast furnace. The mud brick walls had two rows of openings. They were flues: a skilful system of air passages was included in the construction. The whole thing was a proper up to date blast furnace, built in accordance with a principle that celebrated its resurrection in modern industry a century ago as the Bessemer-system. Flues and chimneys both lay along a north to south axis. For the incessant winds and storms from the Wadi el-Arabah had to take over the role of bellows. That was 3,000 yrs ago: today compressed air is forced through the forge." (Bible as History). See below.

and their spokes, were all molten. MEKONAH - See right.

34 And there were four undersetters to the four corners of one base: *and* the undersetters were of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the [6] proportion of every one, and additions round about. RSV = wreaths Vid. עֲרִי֫ פֶל פַּתִּיל

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size. Bath = 7½ Gals – Long. = Doughnuts.

38 ¶ Then [g] made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [7] side of the house, and five on the left side of the house: and [o] he set the sea on the right side of the house eastward over against the south.

40 ¶ [q] And [8] Hiram made the lavers, and [r] the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the two [t] bowls of the chapiters that *were* on the top of the two pillars; and the two [x] networks, to cover the two [t] bowls of the chapiters which *were* upon the top of the pillars;

42 And [y] four hundred pomegranates for the two [x] networks, *even* two rows of pomegranates for one network, to cover the two [t] bowls of the chapiters that *were* [9] upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And [a] one sea, and twelve oxen under the sea;

45 And [b] the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [2] bright brass.

46 In the plain of Jordan did the king cast them, [3] in the clay ground between [c] Succoth and [d] Zarthan.

47 And Solomon left all the vessels *unweighed*, [4] because they were exceeding many: neither was the weight of the brass [5] found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [e] the altar of gold, and [f] the table of gold, whereupon [h] the shewbread *was*,

49 And the candlesticks of pure gold, [i] five on the right *side*, and five on the left, before the oracle, with [k] the flowers, and the [l] lamps, and the [m] tongs *of* gold, Klo Cp. 2 Chr. 4:8 KAPHOTH - PALMS

50 And [n] the bowls, and [n] the snuffers, and [n] the basons, and [p] the spoons, and the [q] censers of pure gold; and the [r] hinges of gold, *both* for the doors of the inner house, [s] the most holy place, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the [9] things [u] which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD. Cp Note 1 Chr. 29:2 2 Tim 2:20 In the Treasury Cp 2 Kings 12:18

CHAPTER 8.

1 The feast of the dedication of the temple. 12, 54 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace offerings.

THEN [z] Solomon assembled the elders of Israel, and all the heads of the tribes, the

43 Cp V.30. In contrast this verse describes the top of the undersetters or stands
43A Joined as part of it.
44 RSV: "band"
45 RSV: "stays" YADOTH - hands
46 RSV = "panels"
46A Probably arched to a height of 9 inches
47 See Note Ps 92:12
48 Cp 1 Chr. He filled in all the spaces with carvings - there was no void space left. The nakedness was covered.
49 Lavers = KIYYOR OTH. from root = something round - Sir. For use of Lavers see 2 Chron. 4:6, 16-18, 45
THE TEN LAVERS Vv 38-39
Here the priests washed the sacrifices using the sea to wash in themselves. 2 Chr. 4:6
49A Like the ten Candlesticks divided into two fives speaking of grace through acceptable offering.
50A Probably in diameter.
SUMMARY OF HIRAM'S WORK. Vv 40-51.
49 LXX and other MSS have "Pots". This requires only the change of one Heb. letter: סִירוֹת NAKIYYOTH (Lavers) סִירוֹת HACIYRATH. The words are linked elsewhere Exod. 27:3; 2 Kings 25:14; Jer. 52:18; 2 Chr. 4:11. See V. 64 of this chapter. The pots were used for boiling the flesh of the peace offerings (Lev. 7:11-14. The shovels for taking away the ashes from the altar Exod. 27:3. & the bowls for blood Exod 38:3.

4 Supports to the 4 corners of the stand. RSV
a ver. 23, 25.
b Ex. 27. 3.
2 Heb. made bright, or, scoured. Ezek. 21. 11, 28.
3 Heb. in the thickness of the ground.
c Josh. 13. 27.
d Josh. 3. 16.
4 Heb. for the exceeding multitude.
5 Heb. nakedness.
6 Heb. searched. Cp. 1 Chr. 22. 3, 14.
e Ex. 37. 25, &c.
f Ex. 37. 10, &c. Cp. 2 Chr. 4. 8.
g 2 Chr. 4. 6.
h Ex. 25. 30.
i 2 Chr. 4. 7.
k Ex. 25. 31.
l Ex. 25. 37.
m Ex. 25. 38.
7 Heb. shoulder.
n 2 Kin. 12. 13.
o 2 Chr. 4. 10.
p Ex. 25. 29.
q Heb. ash pans. Ex. 27. 3.
r To ver. 51, 2 Chr. 4. 11—5. 1.
8 Heb. Hiram: ver. 13. Note
9 ver. 45. Ex. 27. 3 & 38. 3.
s ch. 6. 16.
t 2 Chr. 4. 12, 13.
x 2 Heb. holy things of David. Cp. ch. 15. 15.
u 2 Sam. 8. 11. 9-12.
x ver. 17, 18.
y 2 Chr. 4. 13. Cp. ver. 20.
z To ver. 9, 2 Chr. 5. 2-11.
3 Heb. upon the face of the pillars.

V. 38. Base above = KÊN from root = Upright = Pedestal upon the base below Cp V. 30, 27.
V. 27. The base. MEKONÂH = foundation See also 30, 32 and onwards.
V 33. NAVES. - GABOTH - Curvature - Rims Ges.
48 Cp V. 40 note.
48A CICCAR - circuit. The Jordan Valley. Cp Gen 13:11.
49 Sig "Booths," on east Jordan Jud. 8:4-5. Gen 32:22 in territory Gad. Josh 13:27.
50 Called also Zaretan, Zeredeh sig "cooling." Near Jezreel Josh 3:16. West of Jordan in territory Manasseh.
What a sad end to this triumph and glory that these utensils dedicated to Jehovah's glory should end up in Babylon 2 Kings 25:13.
51 There were ten tables 2 Chr. 4:8. but they constituted one united Table.
Heb. "Debir" = Innermost or Word. Word expresses the innermost thought of heart.
Having enumerated the items used outside the Temple, there is now outlined those used inside. Nothing is said of Hiram using these.
According to Jewish tradition the Tabernacle Lampstand was also placed in the Temple. Perhaps only 9 others were made.
53 Lord of access. See Note 2 Chr 4:20.
54 Completed labour. Compare with Moses Exod. 40:33 and Christ. Jn 17:4. 19:30. Rev. 10:7.
55 MEZAMMERAH from a root to trim or prune a vine same word used. pruning hook Isa. 2:4; Joel 3:10; Mic. 4:3.
56 MIZRAQ from ZARA - to sprinkle - either for water or blood.

CHAPTER 8

CULMINATION OF SOLOMON. GLORY SUMMARY LEFT TOP - 460.

THE TEMPLE DEDICATED IN MOST IMPRESSIVE CEREMONY

Nearly a year has passed since the Temple was completed. Now in the 8th year pointing to beyond the Millennium when flesh completely subdued, and in the 7th month - speaking of the Millennium itself, the Temple is dedicated for worship.

THE ARK BROUGHT INTO THE SANCTUARY. Vv. 1-10.

1 Heb. "Kawhal" - Ecclesia.

COPPER SMELTING (Cont) Earthenware smelting pots with a capacity of 14 cubic feet have been found. Gluck reports: "Ezion-Geber was the result of careful planning and was built as a model installation with remarkable architectural and technical skill. In fact practically the whole town of Ezion-geber, taking into consideration place and time was a phenomenal industrial site, without anything to compare with it in the entire history of the ancient orient. Ezion Geber was the Pittsburg of old Palestine and at the same time its most important sea port."

South of Gaza Flinders Petrie excavated iron smelting installations, with similarly constructed (though smaller) furnaces. David had disputed the Philistines' right to their monopoly of iron (see note Jud. 13.) and had extracted their secret smelting process or ore

V.30 The brazen Wheels = As the lavers were used for washing the burnt offering 2 Chr. 4:6. & therefore would require to be consequently replenished, it would have to be taken to the sea, & then to the altar
"Four Corners" PA'AMATH - Steps, i.e. feet.
"Undersetters" - Heb. Shoulders. Evidently the bearings of the axles. See Note.
"At the side of every addition" Every = Ish. addition = Wreath. Side EBER = Opposite. The shoulders of the men supported the Laver, the wheels provided mobility & the wreaths ornature.

THE GLORIOUS DEDICATION – The work was completed and the Day of Dedication dawned. It was the day on which Israelites look back upon as the culminating glory of their nation. Instead of two sanctuaries as before (one in the Gentile city of Gibeon and one on Zion), there was to be but one. The Ark from Zion and the Tabernacle from Gibeon were both removed and brought to the new Temple. A great gathering met to witness the ceremony. The two processions converged at Mount Moriah. Special services attended the removal of the Ark. Sacrifices without number, burning incense, Psalms of praise, joyful music, general excitement and happiness attended the occasion.

2. Co-operation, Communal labour. See Note 1 Chr. 8:1. Usher suggest this was a Jubilee, the 4th and opened the 4th Millenary of the world. See Note on opening of Temple of future Age. Ezek. 40. Sept. Oct. 3. Sig. Flowing Streams. Be later called Tishri. Season changing to winter with prevailing wind from west and southwest. Harvests all gathered, the time of plowing. Month opens with Memorial of Trumpet blowing Num. 29:1. Atonement on 10th day Lev. 16:29. Feast Tabernacles 15-21. Lev. 23:34. Civil Year.

On this occasion the Feast of Dedication superceded the Atonement. Cp 2 Chron. 7:8-10 which Day had probably fallen into disuse since days Saul as Ark separated from Tabernacle. (Enoch - Without sin) The acceptance of Yahweh, the Temple and People. At this time equivalent to Atonement.

4. A great company of people flocked to Jerusalem to witness the ceremony. Cp. V.65. The elders as their representatives had positions of prominence and privilege. Cp V.1.

From Zion to Moriah. Meanwhile and another procession formed at Gibeon where was the Tabernacle. 2 Chr. 1:3 Along these two routes the joyous processions slowly converged on Mt. Moriah.

6. The 2nd procession. Jewish tradition says it was stored in an upper chamber in the Porch fronting the Temple. Congregation - House.

7. Apparently the golden pot of manna, and Aaron's rod that budded had been lost. The ark described in Heb. 9:4 described the Ark in Tabernacle in Moses' day. These Tables comprised the basis of the Mosaic Covenant Solomon being witness V.21. Cp. Heb. 8. 2 Chr. 6:11

8. The propitious occasion was celebrated by innumerable sacrifices. Josephus says the road streamed with blood. (Ant. 8:4:1), the air was darkened and scented with clouds of incense, song and dances continued without pause. The King occupied the foremost position in the sacrificing. On this solemn day he appears as a Royal Priest, as King-priest, type of Christ.

9. "Debir" signifies both "innermost" and "Word." From there was revealed the instructions of Yahweh.

10. The Ark at rest, its wanderings over. R.V. "Its staves were so long" whilst retaining AV in margin. Latter correct. Most Holy in temple twice size Tabernacle. If staves too big Temple, would have reached far into the Holy of Tabernacle. They were drawn out that their heads might be seen in the Holy testifying to those who ministered there that the wanderings over. Cp. Ex. 25:15. Outside the Holy. But all Israel knew of it by report.

I. KINGS 8.

The feast of Right bottom 471

[2] chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [a] that they might bring up the ark of the covenant of the LORD [c] out of the city of David, which is Zion. All Israel, not merely leaders, required at Feast of Atonement.

2 And all the men of Israel assembled themselves unto king Solomon at the [e] feast in the month Ethanim, which is the seventh month. Josh. 3:6 Note

3 And all the elders of Israel came, and [f] the priests took up the ark. Cp 2 Sam. 6:17 Meeting

4 And they brought up the ark of the LORD, [g] and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. From Gibeon. Ch. 3:4 Bottom left 471

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, [o] sacrificing sheep and oxen, that could not be told nor numbered for multitude. V3

6 And the priests [a] brought in the ark of the covenant of the LORD unto [r] his place, into [s] the oracle of the house, to the most holy *place*, even [10] under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. [t] Heb. Aaron

8 And they [u] drew out the staves, that the [3] ends of the staves were seen out in the [4] holy *place* before [s] the oracle, and they were not seen without: [11] and there they are unto this day. – Cp 1 Chr 23:26.

9 *There was* nothing in the ark save [6] the two tables of stone, which Moses put there at Horeb, [v] when [6] the LORD made [c] *a* covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when

[2] Heb. *princes.* Num. 1. 16.
[a] 2 Sam. 6. 17.
[b] Ex. 40. 34, 35.
[c] 2 Chr. 5. 11-14 & 7. 1, 2. Ezek. 10. 3, 4. 1 Chr. 15:1.
[e] 2 Sam. 5-7, 9 & 6. 12, 16.
[f] To ver. 50, 2 Chr. 6. 1-39. 471 Right
[g] ver. 65.
[o] 2 Chr. 7. 8-10. Lev. 23. 34.
[r] Ps. 97. 2.
[s] 2 Sam. 7. 13.
[3] ver. 30, 43, 49. GAVAL. Ex. 15. 17.
[6] Num. 4. 15. Josh. 3. 3, 6. 1 Chr. 15. 14, 15. Cp. 2 Chr. 5. 4, 5.
[4] ch. 3. 4.
[v] ver. 55. 2 Sam. 6. 18.
[11] Luke 1. 68.
[u] ver. 24. 2 Sam. 7. 5, 6, 25.
[10] 2 Sam. 6. 13. Ps 78:70 89:19-24
[7] ver. 29.
[8] 1 Sam. 16. 1. 2 Sam. 7. 8. 1 Chr. 28. 4.
[5] ch. 6. 17, 19. Ex. 26. 33, 34.
[9] ch. 6. 5.
[t] 2 Sam. 7. 3.
[11] ch. 6. 27.

Cp. Ex. 25. 14, 15. Num. 4. 6.
[2] Heb. *heads.*
[x] 2 Sam. 7. 5, 12, 13. ch. 5. 3-5.
[4] Or, *ark:* 2 Chr. 5. 9. Cp. ver. 10. Num. 4. 20.
[5] Gen. 35. 11.
[6] Ex. 25. 21 & 40. 20. Deut. 10. 2, 5. Cp. ver. 21. Heb. 9. 4.
[3] Or, *where.*
[y] Ex. 34. 27. Deut. 4. 13. Cp. ver. 21.
[z] 2 Sam. 11. 2. [12] 1 Chr. 28. 5, 6.

the priests [12] were come out of the holy *place*, that the cloud [b] filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. Cp Exod 40:34-35 Rev 15:8

12 ¶ [d] Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 [y] I have surely built thee an house to dwell in, a [h] settled place for thee to abide in for ever. Ps 132:14; Ezek 35:10; 48:35.

14 And the king turned his face about, and [14] blessed all the congregation of Israel: (and all the congregation of Israel [15] stood;) BARAK – To kneel in adoration.

15 And he said, [m] Blessed be the LORD God of Israel, [n] which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that [y] my name might be therein; but I chose [z] David to be over my people Israel.

17 And [8] it was in the heart of David my father to build an house for the name [2] of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless [y] thou shalt not build the house; but thy son that [x] shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, [d] as the LORD promised, and have built an house for the name of the LORD God of Israel.

Face towards the Ark. see top. 471

DIVINE GLORY FILLS THE HOUSE Vv10-11 Cp 2 Chr 5: 11-14. Ps 136 Was Benevolence

12. They were present in full force and not according to their courses. 1 Chr. 11:12.

They were driven out V.11.

14. Heb "air-dawn" from root = "to cover." The cloud enfolded Divine glory. It was a thick cloud of darkness Ex 19:9. which could become exceedingly luminous Exod. 14:20-24. 16:10. 24:16-17.

15. This indication of Divine approval was the climax of the day. The assembled singers and players (among them 120 priestly trumpeters) rent the air with their praises 2 Chr. 5:12-14 as the excitement of the moment permeated the whole assembly.

16. This gave real richness and glory to the building. Without it it was an empty shell Cp Jer. 7:4. James 4:1. Luke 21:6.

SOLOMON'S EMOTION Vv17-21

17. As the thick cloud filled Temple, Solomon was moved by the wonderment of it all. His words signify: "Here is the manifestation of Yahweh's presence, here is the place of His glory" Cp V.27.

18. Cp Deut. 8:5.

HE BLESSES THE PEOPLE

Standing above the people on the brazen stand erected for the purpose 2 Chr. 6:13 he acts as King-priest pronouncing the benediction, probably the one of Num. 6:23-27.

14. BAW-RAK - An act of adoration to God and benefit to man.

470 HE RECAPITULATES THE CIRCUMSTANCES LEADING TO THE BUILDING. Vv15-21.

Cp 2 Chron. 6:4-11.

16. He publicly assigns the credit to Yahweh. Ps 127:1.

21. Chronicler 2 Chr 6:5 adds: "neither chose I any man to be leader over my people Israel; but I have chosen Jerusalem that my name might be there,

22. The Divine worship expresses the purpose and character as well as power of Deity.

V.8 ENDS: Evidently endorsed with heads or Knobs which were seen in the Holy. Or first seen when curtain pulled aside.

The choirs of to the eastern everlasting d Hallelujah. T bled singers a of Yah weh's

Solomon recog the ten comma ments as the ba the Covenant do away in Christ C 9. Heb. 8. The two tablets None.

SOLOMON'S DEDIC PRAYER Vv22-53 Cp 2 Chr. 6:12-39

Solomon offered this prayer kneeling with arms outstretched to heaven upon a raised platform brass 7½ft 6. Sq 4½ft high. 2 Chr. 6:13. Cp

YAHWEH: KEEPER OF COVENANTS Vv23-

24. Genuinely - inwardly as well as externally See Note Ps 51:10. Notice How Solomon commences his prayer with words of praise Cp Ps. 55:1-2; Phil. 4 6. He recalls with gratitude past favours. A DABAR - Same word as "spoken"! Signified in order, procedure V.27. "All the spaces of heaven, however vast = infinite" - Gen. Cp. Ps. 148:4. 8. It was a real habitation of Yahweh - but His immensity was not limited to it. So the infinite majesty of Yahweh is elsewhere

THE MAJESTY AND CONDESCENSION OF YAHWEH Vv27-30.

Apples to hearken to prayer made toward Temple. Add "with men" 2 Chr. 6:37.

All plural! The heavens are filled with celestial systems all possessing their individual heavens. Yet above all this illimitable space is Yahweh, who bridges it by invites us to call Him - Father Ps 103:8-14 = Most Holy

V.5. "Before the Ark"

Prayers + sacrifices were offered toward the Mercy Seat. Ps. 28:2; Exod. 20:22. Apparently the Ark rested on rock enabling sacrifices to be offered Cp 2 Sam. 6:13. The greatest ceremonial care was necessary. Cp 2 Sam. 6:7. Josephus adds that to each quantity of incense was burnt - that men preceded the Ark singing + dancing. Ant. 8.4.1

The choirs of the priests and levites met in fullest force arrayed in white linen. As the procession moved up the slope leading to the eastern gateway, it could have been that the Psalm was sung: "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." The trumpeters and singers were "as one" (2 Chr. 5:13). In their mighty Halleluyah. The King and the people stood watching the Temple as the Ark was conveyed within to the strains of the assembled singers and musicians behind the Altar. As the Ark entered the Temple was filled with a cloud of glory, the symbol of Yahweh's acceptance of the nation's offering. With heart filled with gladness the King turned V.14 and blessed the people. Solomon faced the Temple while he stood to the people whilst speaking Vv.12-13. Then "turned" and "blessed them. V.14.

Solomon's prayer at the dedication of the temple.

21 And I have set there a place for the ark, wherein is [a] the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon [b] stood before the altar of the LORD in the presence of all the congregation of Israel, and [c] spread forth his hands toward heaven:

23 And he said, LORD God of Israel, [d] *there is* no God like thee, in heaven above, or on earth beneath, [e] who keepest covenant and mercy with thy servants that [f] walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [g] There shall not fail thee a man in my sight to sit on the throne of Israel; [h] so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 ¶ And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, [i] the heaven and [j] heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That [k] thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [l] My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [m] toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray [m] toward this place: and hear thou in heaven [n] thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, [o] and [p] an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, [q] condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ [r] When thy people Israel be smitten down before the enemy, because they have sinned against thee, and [s] shall turn again to thee, and confess thy name, and pray, and make supplication unto thee [t] in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ [u] When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou [v] teach them [w] the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ [x] If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if

[a] Deut. 31. 26. Cp. ver. 9.
[2] Or, *in this place. See only 1:5 below.*
[b] Cp. ver. 54. 2 Chr. 6. 12.
[c] Cp. ver. 13.
[d] ver. 38, 54. Ex. 9. 33. Ezra 9. 5. Is. 1. 15.
[e] Ex. 15. 11. Deut. 4. 39. 2 Sam. 7. 22.
[3] Heb. *and he require an oath of him.* Lev. 5. 1.
[f] Cp. Neh. 1. 5-6. Ex. 20. 11. Deut. 29. 12. Neh. 10. 29.
[g] Deut. 7. 9.
[h] Chr. 3. 6. Gen. 17. 1. Deut. 25. 1. Dan. 9. 4.
[i] Lev. 26. 17. Deut. 28. 25. Ver. 33, 37.
[4] Heb. *There shall not be cut off unto thee a man from my sight.* ch. 9. 5. 2 Chr. 7. 18. Cp. ch. 2. 4.
[j] ch. 6. 12. 2 Sam. 7. 12. 1 Chr. 22. 9. Ps. 132. 12.
[k] Lev. 26. 40. Cp. Neh. 1. 9.
[5] Heb. *only if.*
[l] Or, *towards.* 2 Sam. 7. 25.
[m] Lev. 26. 19. Deut. 11. 17.
[n] 2 Chr. 2. 6. Is. 66. 1. Jer. 23. 24. Acts 7. 49.
[o] Deut. 19. 14. Cp. 24. 15. 2 Cor. 12. 2.
[p] Ps. 27. 12.
[q] 1 Sam. 12. 23. 25. Cp. 12. 2. 2 Chr. 7. 15. Neh. 1. 6. Dan. 9. 18.
[r] Lev. 26. 16. Deut. 28. 22. 2 Chr. 20. 9.
[s] ch. 9. 3. Deut. 12. 11.

The Temple made with hands as did the gods of Gentiles, but Yahweh did not dwell in a Temple made with hands as did the gods of Gentiles, but proceed with the symbol of His presence — as Solomon understood Cp Acts 7:47-50. His promise to put His name there Deut. 12:5, 11, 18; 14:23; 15:20; 16:2. A Ps. 5:7; Dan. 6:10; Jon. 2:4.

SEVEN CASES OF NEED Vv31-53

Solomon earnestly beseeches the mercy and intervention of Yahweh in times of need, on condition that the people pray toward the Temple and with a feeling heart make supplication to the throne of mercy.

THE OATH OF ORDEAL Vv31-32.

An accused man could attest his innocence before the Altar either by invoking on himself a curse, or permitting the priest to do so. Exod. 22:11.

NATIONAL DEFEAT Vv33-36.

The cause for defeat Lev. 26:14-24. "Turn again" = repent.

30A There in the land pray for those taken into captivity Joel 2:17.

31 Those taken captive - Solomon also anticipated the scattering of Israel Cp 2 Sam 7:10 Note. Daniel acted on Solomon's suggestion Cp Dan 9:4, 19-20. For notion of scattering - See Vv. 46-50

DROUGHT Vv35-36.

V.12 "Thick darkness"

'ARÂPHEL - darkness of clouds Exod. 19:9; 20:21; Deut. 4:11 Lev. 16:2. The cloud hid the glory as it will in the future. Rev. 1:7; 15:8. Cp Heb. 12:18

V.28 PRAYER.: 3 Words in this verse

TEPHILLÂH - Intercession. Supplication - TECHINNAH from CHÂNAN - To bow or stoop in kindness to an inferior = favour. RÂNAH - Call aloud in joy or grief. Appeal to heaven to see

VARIOUS AFFLICTIONS Vv37-40

32 Damage caused by hot desert winds of east or south. Hos. 13:15.

Ch 8:1. "Then" The previous date given 6

51 suggests at completion of Temple. Jos. Ant. 8, 6, 1 = 8th year. Thus. Ch 7 = parenthesis. The buildings not quite finished it in accord with the type. = The Temple + its associate buildings not yet finished.

"Assembled": Previously summoned by David to consider the building of the Temple 1 Chr. 28:1. Now ordered the preparation by offering their treasure. 29:6-9

SOLOMON'S DEDICATORY PRAYER Vv22-61.

Cp 2 Chr. 6:12-39.

Solomon offered this prayer kneeling with arms outstretched to heaven upon a raised platform of brass 7½ft 6. Sq 4½ft 6 high. 2 Chr. 6:13. Cp V.54

YAHWEH: KEEPER OF COVENANTS Vv23-26.

24 Genuinely - inwardly as well as externally. See Note Ps 51:10. Notice that Solomon commences his prayer with words of praise. Cp Ex. 33:12-23; Phil. 4:6. He recalls with gratitude past favours.

A DÂBAR - Same word as "spoken"! Sig. to set in order, prearrange V.27. "All the spaces of heaven, however vast = infinite" - Ges. Cp Ps. 148:4

B It was a real habitation of Yahweh - but His transcendency was not limited to it. So the infinite majesty of Yahweh is elevated.

THE MAJESTY AND CONDESCENSION OF YAHWEH Vv27-30.

A plea to hearken to prayer made toward Temple.

28 Add "with men" 2 Chr. 6:18.

26 All plural. The heavens are filled with celestial systems all possessing their individual heavens. Yet above all this illimitable space is Yahweh Who bridges it by inviting us to call Him - Father

C Ps 103:8-14 = Most Holy

V.5 "Before the Ark"

Prayers + sacrifices were offered toward the Most Holy. Ps. 28:2; Exod. 26:33. Apparently the Ark rested en route enabling sacrifices to be offered Cp 2 Sam 6:13. The greatest reverential care was necessary. Cp 2 Sam. 6:7. Josephus adds that a vast quantity of incense was burnt - that men preceded the Ark singing + dancing. (Ant. 8. 4.)

THE GLORIOUS DEDICATION (Cont.)

Throughout the whole scene the person of King Solomon is the one central object, compared with whom even priests and prophets are for the time being subordinate. Like David in the bringing up of the ark, he appears in a liturgical character — blessing the congregation, offering up the solemn prayer, dedicating the Temple, hallowing the court. Zadok is not mentioned in this.

The solemn day was followed by a week of festival, merging into the feast of Tabernacles, the time of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proselytes from newly acquired territories (2 Chron. 6:32. 1 Kings 8:41, 66; 2 Chron 7:8) all were assembled rejoicing in the actual glory and bright hopes of Israel. But danger was near at hand Cp 1 Kings 9:6-7.

HOW GREAT IS GOD. Vv22-30. • Unique V.23. • Faithful 24-26 • Omnipresent V.27 • Condescending Vv28-30. • Understanding + Merciful Vv31-54

CONGREGATION: Three words used. MOWÂD - Set time or Meeting Vv4, 5. EDAH - Fem. Witness V.5 QAHAL 14, 22, 55; 65.

there be caterpiller; if their enemy besiege them in the land of their [2]cities; whatsoever plague, whatsoever sickness there be;

38 What prayer and supplication soever be *made* by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and [d]spread forth his hands toward this house:

39 Then hear thou in heaven [e]thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee [k]all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy [m]strong hand, and of thy stretched out arm;) when he shall come and pray toward this house:

43 Hear thou in heaven [e]thy dwelling place, and do according to all that the stranger calleth to thee for: [o]that all people of the earth may know thy name, to [q]fear thee, as *do* thy people Israel; and that they may know that [r]this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD [t]toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [u]cause.

46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [b]unto the land of the enemy, far or near;

47 [c]*Yet* if they shall [3]bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, [f]We have sinned, [g]and have done perversely, we have committed wickedness;

48 And *so* [h]return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee [i]toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven [e]thy dwelling place, and maintain their [t]cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [n]give them compassion before them who carried them captive, that they may have compassion on them:

51 For [p]they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, [r]from the midst of the furnace of iron:

52 [s]That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [1]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers

(a) Gen. 6. 5. Prov. 20. 9. Eccles. 7. 20. James 3. 2. 1 John 1. 8, 10.
(2) Or, *territories.* Deut. 28. 52.
(b) Lev. 26. 34, 41. Deut. 28. 36, 64.
(c) Lev. 26. 40.
(3) Heb. *bring back to their heart.* Deut. 4. 39 & 30. 1.
(d) ver. 22.
(e) See ver. 13.
(f) 1 Sam. 7. 6. Neh. 1. 6. Ps. 106. 6.
(g) 2 Sam. 7. 14.
(h) 1 Sam. 7. 3. Jer. 29. 12-14.
(i) 2 Sam. 16. 7. Ps. 22. 4. Acts 2. 24.
(k) Deut. 12. 1.
(l) Dan. 6. 10. Cp. ver. 44.
Thought for strangers —
(m) Deut. 3. 24, 4. 2 Chr. 6. 32.
(n) Ps. 106. 46.
(o) ver. 60. Josh. 4. 24.
(p) Deut. 9. 29.
(q) Ps. 102. 15, 16.
(r) Heb. *thy name is called upon this house.*
(s) Deut. 4. 20.
(t) ver. 29. 2 Chr. 6. 40.
(u) Heb. *the way of the city.* ver. 48.
(v) Ex. 19. 5, 6 & 23. 22. Deut. 9. 26, 29 & 14. 2.

THE DEDICATORY PRAYER. - With all the splendour of this day of Glory, the people might well believe that the Millenium had set in, that all things would begin anew, and the time of tragedy, rebellion and suffering had passed away. Did they not experience peace and prosperity, had they not seen the dedication of the resplendant Temple and the manifestation of Divine glory in their midst? Solomon's prayer dispelled the thought. It contrasted the majesty of Yahweh with the frailty of flesh, it gives expression to man's need of Divine patience and forebearance, it anticipates the fact of personal transgression, national revolt, the evils of famine, military defeat, and national dispersion. It suggests that all this need not be, that if they will but try the faith, patience and obedience of Israel once again and again, then at this moment of history when they are called upon to realise their need of Divine help, Yahweh will hear and forgive.

32. CHRCTYL - Deuteron - a Solomon's prayer at the specter of locust -

Lev 9:6 "Turn from" Heb. "If ye shall turn .." = Complete not to turn partial apostacy "Cp 2 Chr 7:14.

33 Natural plague caused through "plague of the heart" which destroys spiritual growth and prevents the harvest in which Yahweh delights Cp Ezek 8:12. Ps 32:3-4; 40:12

34 Cp Mg. Sec. 17:10; Acts 15:8; Jhn. 2:25; Heb. 4:12 Rev. 2:23

34A Cp Isa. 66:1-2; 57:15

V. 35 "Teach them the good way." Samuel taught this (1 Sam. 12:23). The meek receive it Ps. 25:4-12 Subject of prayer Ps. 27:11 Example Ps. 32:6, 8. Chastening Ps. 94:12. Obedience Ps. 143:8; 119:1; Mic. 6:8 Future Mic. 4:2.

34B Deut. 6:2, 13; 28:58. 1 Sam 12:24 Ps 105:13 130:4

THE STRANGER'S PRAYER 41-43.

a He becomes a proselyte in the sense of Isa 56:6. before the privilege of such prayer becomes his.

35 See Note. Jer. 13:11. Cp Josh 2:10; Jer. 33:9.

35A YAD - Open hand = power; strength, direction. Name = Purpose, character. Hand = power. Arm = Extent.

This is the ultimate purpose Cp Isa 56:7. Mark 11:17. Zech 14:16. Isa. 2:2-4.

43A His His house.

Rom. 11:25-26; Ps 22:27; 67:2; 72:10-11; 86:9; Isa. 11:9; Rev. 11:15.

Ps. 102:15; 117.

THE ARMY AT WAR ABROAD. 44-45.

1 This is a condition of the prayer - Divine direction Proper preparation. Deut. 23:9-14; 20:1-9.

44 As commanded Deut 20:1-4 Cp Asa 2 Chr 14:9-12. Jehoshaphat (18:31 20:6-13; Hezekiah (2 Chr 32:7-8; Isa 37:6-7, 20-36 Ps 9:4. Jer. 5:28.

THE LORD'S PRAYER AS EXPRESSED BY SOLOMON Matth 6:9-13

1. Our Father which art in heaven. Cp 1 Kings 8:23-28.
2. Hallowed be Thy name Vv 29-30.
3. Thy Kingdom come. Vv 31-32 acknowledges Yahweh's authority in the land.
4. Thy Will be done in earth as in heaven Vv 33-34.
5. Give us this day our daily bread Vv 35-36.
6. And forgive us our debts as we forgive our debtors Vv 37-40.
7. And lead us not into temptation but deliver us from evil — Help for the stranger Vv 41-43. Victory in War Vv 44, 45 —

ISRAEL IN CAPTIVITY Vv 46-51.

38 Solomon knew this would happen Cp Dt. 28. 2 Sam. 7:10 Lev. 26:33-34

38A Deut. 4:29-31; 30:1-2. 1 K. 9:4 15:17.

39 Cp Neh. 1:6. Dan. 9:5

40 A "return" of heart would be followed by a physical return Cp Lev. 26:39-41 Deut. 30:1-2.

40A Note the development: Land, city, house.

41 In 2 Chr. 6:39 the prayer ceases at this point omitting the expression of Israel's privileged position Vv 50-53 but including a very noble invocation not included here. Cp 2 Chr. 6:40-42 This should be included at end of V. 53

ISRAEL'S PRIVILEGED POSITION Vv 51-53.

42 The Ecclesia Deut 6. Eph. 1:18. Ps. 86:5; 145:18; Rom. 4:8; Jhn. 14:13.

43 This was the purpose of their call Cp Deut. 28:9-10. Lev. 20:24. Jer. 33:9 Therefore a development of election but of the mere deliverance of v 51.

DIVINE ACCEPTANCE Vv 62-63.

On the new altar at the back of the King 22. were sacrifices slain but not consumed. At this point fire flamed down from heaven to consume Yahweh's "food" Lev. 1:9; 2:6-7. upon His table. 2 Chr. 7:1-3. The people witnessing this and the glory that filled the house, responded with the words of Ps. 136.

OATHS. The first of the 7 petitions of the prayer calls upon the (Covenant-keeping God to watch over the covenants of His people. An oath could be requested of accused persons Ex. 22:11; Lev. 6:1-4. or offered at an end of strife Heb 6:16. Every Oath was an affirmation "by the God of truth" (Mt. 23:16-22; Isa. 65:16) an appeal to the knowledge, power or justice of Yahweh the God of Covenant (Lev 19:12; Deut. 6:13; 10:20; 20:4; 48:1) Jer 12:16; 44:26) A false oath dishonoured the Divine Name, polluted the sanctuary dedicated to that Name. If it went unpunished it would signify the Name could be blasphemed with impunity.

thers out of Egypt, O Lord GOD. Here see 2 Chr. 6:40-42 Addition

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from (a) kneeling on his knees with his hands spread up to heaven.

55 And he stood, and (b) blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not [2] failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not (c) leave us, nor [h] forsake us:

58 That he may [k] incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the [n] cause of his people Israel (d) at all times, as the matter shall require:

60 (e) That all the people of the earth may know that [o] the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be perfect [p] with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ [q] And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because [c] the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held [d] a feast, and all Israel with him, a great congregation, from [e] the entering in of Hamath unto [f] the river of Egypt, before the LORD our God, [i] seven days and seven days, *even* fourteen days.

66 [i] On the eighth day he sent the people away: and they (3) blessed the king, and went unto their [l] tents joyful and [m] glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

(a) 2 Chr. 6. 13.
(b) ver. 14.
[c] 2 Chr. 4. 1 & 7. 7.
[2] Heb. *fallen*, Josh. 21. 45 & 23. 14.
[d] ver. 2. Lev. 23. 34.
[e] Gen. 10. 18. Num. 13. 21 & 34. 8. Josh. 13. 5. Judg. 3. 3. 2 Sam. 8. 9. 2 Kin. 14. 25. 1 Chr. 1. 10 & 18. 3, 9. 2 Chr. 7. 8 & 8. 3, 4. Is. 10. 9. Jer. 39. 5 & 49. 23. Ezek. 47. 16, 20. Amos 6. 2. Zech. 9. 2.
[f] Num. 34. 5. 2 Kin. 24. 7.
(c) Deut. 31. 6, 8. Josh. 1. 5.
[h] 1 Sam. 12. 22.
[i] Cp. 2 Chr. 7. 8, 9, 10.
[k] Ps. 119. 36.
(d) Or, *all* v. 15. *thanked.* 2 Sam. 14. 22.
[n] 2 Sam. 18. 17.
[m] 2 Sam. 13. 28.
[o] ver. 43, 60.
(e) Heb. *the thing of a day in his day.* ver. 43. Lev. 23. 37. 2 Kin. 25. 30. 1 Chr. 16. 37. 2 Chr. 8. 14.
[p] To ver. 9, 2 Chr. 7. 11-22.
[q] Deut. 4. 35, 39.
[r] ch. 7. 1.
(f) ver. 19. 2 Chr. 8. 6. Is. 21. 4.
[s] ch. 11. 4 & 15. 3, 14. 2 Kin. 20. 3. 1 Chr. 28. 9 & 29. 9, 19. 2 Chr. 16. 9.
(g) ch. 3. 5.
[t] To ver. 66, 2 Chr. 7. 4-10. Cp. Ezra 6. 16, 17.
[u] Josh. 9. 3.
[v] ch. 8. 29.

CHAPTER 9.

1 God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

AND [p] it came to pass, when Solomon had finished the building of the house of the LORD, [r] and the king's house, and all Solomon's (f) desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, (g) as he had appeared unto him at [t] Gibeon.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, (h) to put my name

suggests that all things that had once occurred to try the faith, patience and virtue of men would occur again and again. In short, in the exaltation of this moment of triumph each individual was called upon to realise his personal insufficiency and need of Divine help and strength.

SEE PSALM 127 FOR BUILDING & DEDICATION TEMPLE

V.54. Kneeling. The first mention of this posture in prayer in the Bible. Usually Israelites stood. Luke 18:11, 13. Cp Ps. 95:6; Lk 22:41, 42

V.56 Rest - Menuchah. See Note. Ruth 1:9.

V.63. Sacrifice: A peace-offering of thanksgiving. Lev 7:11ff, 15, 16. The fat was burned but the flesh was eaten. Lev. 7:15; Deut. 12:7.

Middle court = The Court of the Priests. Temporary altars set up to take huge number of victims.

On the brazen laver shaped platform. See note 2 Chr. 6:13.

SOLOMON AGAIN BLESSES THE PEOPLE Vv. 54-61. (Not included in 2 Chr. 6.

Standing up from his kneeling position, Solomon blesses the people with "a loud voice" moved by the wonderful occasion.

Supplication in humility. Top right.

Exod. 33:14. Deut 12:9. Josh 23:14. 21:43. See below.

Cp Heb. 2:15.

Solomon acknowledges he is in need of this help as much as others.

If we incline our hearts unto Yahweh, He will influence and guide us. Cp Ps 119:36 Note. 119:9.

2 Chr. 2:1. Cp Isa. 8:10. 41:10. Rom. 8:31. 1 Pet. 5:7. Jam. 4:8. Cp future 30:21. Ezek. 36:26, 27. 2 Pet. 1:4. Heb. 11:6.

Cp margin = Day by day, one step at a time, doing at this moment what is right, the mind constantly exercised on things above. Matt. 6:34. Then shall Yahweh provide what each day needs. Matt. 6:11.

Shalom - at peace, at one. This requires complete and undivided loyalty. Gen. 17:1. This expressed in action James 1:22.

DIVINE ACCEPTANCE Vv. 62-63.

On the new altar at the back of the King V.22. were sacrifices slain but not consumed. At this point fire flamed down from heaven to consume Yahweh's "food" Lev. 1:11. 21:6-7. upon His table. 2 Chr. 7:1-3. The people witnessing this and the glory that filled the house, resounded with the words of Ps. 136.

THE REST. = MENUCHAH is the equivalent of a permanent abode, the security found in the husband's home. See Note p. 369. Rotherham renders the above (in a footnote) as "a resting place." This is distinct from Yahweh's MENUCHAH - "My rest" referred to by David Ps 95:11 and to which reference is made by Paul Heb 3:7-4:11. The attainment of that rest demands a resting from the works of sin Heb 4:9, 10. 2 Cor 5:17-21. For Yahweh's resting place, see Isa. 66:1-2.

From the Sanctuary: The Pentateuch and The Haftorahs

SOLOMON'S PRAYER V.25. A long time after Cp 2 Cor. 7:12. Cp Rom. 4:8.

CHAPTER 9.

THE DIVINE RESPONSE Vv. 1-9. Cp 2 Chr. 7:11-22.

As Solomon rose from his knees upon the lofty platform overlooking the people Ch 8:54 a new page in the history of Israel opened.

In this answer to his prayer there is solemn warning, as though as to remind him that the moment of glory was past, and danger threatened. Cp Isa. 21:14.

1 i.e. by night 2 Chr. 7:12.

2 Heb. Qawdath = to be clean. Same root as Sanctuary. Exod. 19:23. 2 Chr. 7:12. = "For a house of sacrifice." There Israel learned that only through sacrifice of self (of which animal whilst pointing forward to Christ was a type) could they approach Yahweh.

4 Here add 2 Chr. 7:13-15. where Yahweh deals with specific points in Solomon's prayer, and expresses that His mercy will always be available in times of punishment.

THE TEMPLE TO ISRAELITES

"The Temple was the forum, the fortress, the University, as well as the Central Sanctuary of Israel. The People loved it; the pomp and ceremony, the music and song of the Levites, the ministration of the priests, the high priest as he stood and blessed the prostrate worshippers and profound silence on Atonement Day. As for the choicer spirits, their passionate devotion found expression in words like those of the Psalmist (Ps 84:1-12).

The destruction of the Sanctuary could not down Israel's undying love of the "House of Holiness". Throughout the ages down to this day, the sole relic of its ancient glory - the so-called Wailing Wall - has remained for millions of Jews, the most sacred memorial of their ruined Sanctuary, a Holy Place from which the Shekinah has never departed.

FESTIVITY 65-66

The feast of Dedication, followed by Tabernacles. 1 Chr. 7:9-10. Cp Note V.2.

A fortnight's joyous activity around the Word, the people happy in the realisation that Yahweh had blessed them.

This terminated the feast. Lev. 23:36.

The Hebrew word "ohel" here approaches in meaning the corresponding Arabic word "ahl" which denotes "household" or "one's own people" (Cambridge) Cp 2 Chr. 10:16. 25:22.

ISRAEL IN CAPTIVITY Vv. 46-51.

38 Solomon knew what would happen (Cp Deut. 28. 2 Sam. 7:10 Ken. 26:33-34. Deut. 4:29-31 Sta 1-2. Cp Lk 15:17.

39. Cp Neh. 1:6. Dan 9:

A "return" of heart would be followed by a physical return (Cp Lev. 26:39-41 Deut 30:

Note the development: Land, City, House.

In 2 Chr. 6:39. The pleas ceases at this point, omitting the expression of Israel's privileged po on Vv 6-38. but inclu a very noble invo on not included he 2 Chr. 6:40-42. This ould be included a d of V.53.

RAEL'S PRIVILEGED

SITION Vv 51-53.

The Ecclesia Deut. Eph. 1:18. Ps. 86:5; 145:18; 4:8; 1 Jn. 4:8; Jhn. 14:13.

This was the purpose their call Cp Deut. 26 Lev. 20:26. Jer 8. efore a development of election but the mere deliverance V 51.

nd the glory for

or calls upon the the covenants caused persons fe Acts 6:11b. Even 15. 23:16-22; Lev. of Yahweh the God Jer 12:16; 44:26) the sanctuary t would signally.

BUILDING ACTIVITY IN SOLOMON'S DAY. – See also p. 467. Archaeologists Loud and Guy excavated some of remarkable stables of Solomon's time. "They found that several large stables were always grouped around a courtyard, which was laid with beaten limestone mortar. A 10 foot wide passage ran down the middle of each stable. It was roughly paved to prevent the horses from slipping. On each side, behind the stone stumps, lay roomy stalls each of which was exactly 10 ft wide. Many of them had still remains of feeding troughs and parts of the watering arrangements were still recognisable. Even for present day circumstances they were veritable luxury stables" (Bible as History)

Cont. before

I. KINGS 9.

God's covenant with Solomon.

Ex. to see it from to cherish

8 there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments: Some word. 2:4

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. lit. left

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: Warning fulfilled.

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: 10 Neh. 4:4; Ps. 44:14

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? In derision. Jer. 18:16; 25:9

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that* were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel

(a) Deut. 11. 12. Ps. 132. 13–14.
(b) Gen. 17. 1.
(c) Ch. 11. 4, 6, 38 & 14. 8 & 15. 5.
2 Heb. were not right in his eyes. Judg. 14. 3.
d Cp. 2 Chr. 2 Chr. 1 Chr. 8. 2.
(e) i.e. displeasing, or, dirty. Cp. Josh. 19. 27.
f ch. 2. 4 & 6. 12. 2 Sam. 7. 12, 16. 1 Chr. 22. 10. Ps. 132. 12.
g 1 Sam. 15. 11.
h ch. 5. 13.
i ver. 24. 2 Sam. 5. 9.
k Josh. 11. 1.
l Judg. 5. 19.
m Josh. 10. 33.
n Deut. 4. 26. 2 Kin. 17. 23 & 25. 21.
o Josh. 16. 10.
p Jer. 7. 14. q ver. 24. ch. 3. 1 & 7. 8 & 11. 1.
r Deut. 28. 37.
s Josh. 19. 10.
t Expressed 2 Chr. 7. 22.
u Josh. 19. 44.
v Ex. 1. 11. 2 Chr. 1. 14.
w Deut. 20. 14–20. Jer. 22. 8, 9.
x ch. 4. 26.
4 Heb. the desire of Solomon, which he desired.
a Judg. 1. 21, 27, 29 & 3. 1, 3.
b To ver. 28. 2 Chr. 8. 1–18.
c ch. 6. 37, 38.
d Josh. 15. 63 & 17. 12.
e Judg. 1. 28. Cp. ch. 5. 15. 1 Chr. 22. 2.
f Gen. 49. 15. Ezra 2. 55. Neh. 7. 57. Cp. 2 Sam. 12. 31. 2 Chr. 8. 7, 8.

These words are superfluous, and it has been suggested that a word has dropped out of the text; and it could read: "In the land of Hamath all the cities of store" (See note: "Building Activity in Solomon's Day" p. 467; Cp. Lett. 474. See note above. Cp. 1 Kings 9:26-28; Cp. 9:23; 2 Chr. 1:14-17; 1 Kings 10:26-29.

Heb. "av-lam" – "as-cend". To lift up, to exalt.

They became known as Solomon's servants, and the distinction continued after the return. Ezra 2:55; Neh. 7:57.

PHARAOH'S DAUGHTER

This passage expanded in 2 Chr. 8:11. See Notes.

ARRANGEMENTS FOR THE TEMPLE WORSHIP v. 25.

This passage expanded in 2 Chr. 8:12-16. See Notes. Full service for first time inaugurated. The feasts of Passover, Pentecost, Tabernacles now formally established. Ex. 23:14-17; Deut. 12:11-14. Morning and evening sacrifice. Ex. 29:38-40.

ISRAEL: MART OF NATIONS. Vv. 26-27; 2 Chr. 8:17-18; 1 Kings 10:22; 2 Chr. 9:21. Cp. Note 2 Chr. 9:21.

As Tyre helped Solomon so Antitypical Tyre will co-operate with Christ. Isa. 18:7; 23:18.

Sig. Backbone (i.e. strength) of a hero. Sig. Terebinth or large tree. The caravan routes between southern Arabia, Egypt and Phoenicia passed its gates.

Cannot be identified with certainty. Josephus (Ant. 8:6:4) says it was The Golden Land of India. That Solomon's ships went to India seems obvious from 1 Kings 10:22; 2 Chr. 9:21. Ophir has also been identified with Africa and other places.

The discrepancy could easily be accounted for by the likely assumption that in Chronicles relates to gross receipts after deducting certain expenses (cf. 2 Chr. 8:18 = 450 talents).

120 Talents of it was probably assessed for services and supplies rendered. Hiram returned them as unsatisfactory. Cp. 2 Chr. 8:2

13 Josephus states that in Phoenician this signifies displeasing or dirty. Cabul means as Josh. 19:27

13. The point of the sarcasm is not apparent to us on account of our not knowing the meaning of the word. It has been variously suggested as meaning "worthless" "not to my taste" (Jos.) Galilee almost despised. Sept. says "border," others "region," "as a pledge," "good for nothing" etc. C.B.

14 Cp. v. 11.

THE LEVY. Vv. 15-24

Foreigners were assessed to workmen (2 Chr. 2:17-18) Israelites forced to pay tax. The burden of the tax later became grounds for dissatisfaction. Cp. 12:4

15. Heb. "mas" = A burden as causing to faint.

16 Sig. "Filling, Terrace." Part of the Jebusite City or the filling up between Jebus and Moriah. Also location of Jerusalem's existence in time of David. 2 Sam. 5:9 strengthened by Hezekiah against expected Assyrian siege. 2 Chr. 32:5. Shechem had a Millo (probably a fortress) Jud. 9:6, 20

17. Begun by David. 2 Sam. 5:9. Solomon closed the breaches. 1 Kings 11:27; Cp. Neh. 3:1

18. In North by Lake Huleh. Joshua defeated Jabin there. Jos. 11:1-13. It would guard the northern approaches.

19 Sig. Place of Troops. Would guard Valley of Esdraelon.

20. Sig. A Place cut off. Close to Pass Beth-horon. On border Ephraim-Canaanite but not exception that in Chronicles relates to gross. Research reveals net. Proceeds after deducting certain expenses formerly under sanctity of Egypt. (Cf. 2 Chr. 8:18 = over 19 tons. Moffatt.

Ch. 5:11; 5:6-10

Top. 467.

BUILDING ACTIVITY Vv. 10-14

See Note top. p. 467

Gk. Ch. 5:11; 5:6-10

Top. 467.

9:11. "Cities of Store" – Emporiums for development of trade. Strategic against times of scarcity.

SOLOMON'S STABLES (Cont. from above)

"When the whole establishment was uncovered, Guy counted single stalls for at least 450 horses and sheds for 150 chariots. A gigantic royal stable indeed! Cp. 1 Kings 4:15; 10:26. In view of the size of the royal stable at Megiddo and the stables and chariot sheds of similar size type which have been found at Tell el-Hasi, at Hazor, at Taanach, and also at Jerusalem, the Biblical references must be regarded as mere hints at the reality. These tremendous results of the excavations give us a clear conception of the lavishness to which old Jerusalem was accustomed in its imperial days. "Megiddo was after all only one of the garrisons for Solomon's new chariot corps which formed part of the Kings standing army.

"In one of the ancient stable buildings which were cut deep into the rock underneath the high walls of the city of Jerusalem, the Crusaders tethered their horses after the conquest of the Holy City by Godfrey of Boulogne almost 2,000 years after Solomon." (Bible As History).

Now Pharaoh reasserting the ancient and long discontinued authority expelled the inhabitants and gives it as dowry for his daughter's marriage.

21. Rebuilt and no doubt fortified. 2 Chr. 8:5

22. Sig. Mistress – Near Gezer. Bethoron

23. Heb. Tamar (Palm) later called Palmyra – 150 m. N.E. East Damascus

MUTE EVIDENCE FROM THE LAND OF SPICES TESTIFIES TO THE ANCIENT GLORY OF SHEBA.

South Arabia was the principal export country for spices. "In fortunate Arabia," wrote Dionysius (AD 90), "you can always smell the sweet perfume of marvellous spices, whether it be incense or wonderful myrrh. Its inhabitants have great flocks of sheep in the meadows, and birds fly in from distant isles bringing leaves of pure cinnamon." Excavations have revealed that Marib, just in land from Aden, was the capital of Sheba. The 4,000 inscriptions discovered reveal an alphabetic script originating in Palestine. The names of four Spice Kingdoms are mentioned — Minaea, Kataban, Hadhramaut and Sheba. Cont. p. 476.

did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

CHAPTER 10.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's gold. 16 His targets. 18 The throne of ivory. 21 His vessels. 24 His presents. 26 His chariots and horse. 28 His tribute.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom,

7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

CHAPTER 10

QUEEN SHEBA VISITS JERUSALEM Vv1-3.
SHE IS AMAZED AT WISDOM GLORY SOLOMON.

As an indication of how widespread is the fame of Solomon is the visit of this Queen from the fabulous spice Kingdom of Sheba with an impressive retinue which was however, far eclipsed by the glory witnessed in Israel's Capital.

This notable event typed the future Ps. 72 v10. Isa 60:6. Luke 13:29. Cp Matt. 8:11-12. Luke 11:31.

ANCIENT GLORY OF SHEBA. Cont. from prev. page.

Dedicatory inscriptions speak of gods, tribes and cities of 4,000,000 inhabitants. Assyrian documents of 8th Cent. B.C. speak of Kings of Sheba under the title of "Mukarrib" – "priest-princes." A gigantic dam blocked the river Adhanat in Sheba, conserving water for irrigation purposes. Remains of this technical marvel in walls over 60ff high still defy the sands of the desert. Sheba became one vast scented garden of the costliest spices in the world, in the midst of which was the capital Marib. It lies at southern tip of Arabian peninsula about 6,000 ft on the eastern spur of the mountain range that skirts the Red Sea.

About 542 B.C. the vast dam burst, and ultimately the desert claimed its own. See below.

22. Cp. 2 Chr. 9:11 = Terraces.
23. Note 1 Chr. 29:8. Heb. "Nebel" from word stg. Bag. Vase etc.
24. Heb. Kin-nore' = "To twang"
Merchandman. HATOUR
10:1 = Tourists. Num. 14:33... 2 Chr. 8:14. Cp 15:5

THE QUEEN RETURNS. V.13

25. The wisdom and glory she witnessed fulfilled all her expectations. Future Isa. 33:17.
26. Cp 2 Chr. 9:12. The King returned a present that exceeded the value of the one presented by the Queen.

THE WORLD PAYS TRIBUTE TO KING SOLOMON. Vv14-15. 2 Chr. 9:13-14. RAKAL = Travel for trading
27. Moffatt = "Nearly 29 tons." exceeding 24 million "6" is the number of man. For 666 see Rev. 13:18. So the world of mankind paid tribute to Solomon as it will to Christ Isa. 60. Hag 2
Taxes from traders. See above
Tribute Ecc 2:8
Vassal princes. Heb Pahoth similar to "pasha" – a word applied specially to governors of provinces of Assyrian, Babylonian and Persian Empires.

SHIELDS AND TARGETS OF GOLD. 16-17. 2 Chr. 9:15-16.

Used in Ceremonial Processions to Temple

When the King went unto the Temple, he was ceremoniously conducted over the valley (Bridged) separating the Palace from the Temple, up the steps with their railings of red Sandal wood 1 Kings 10:12. by a guard of 300 (i.e. 300 shields) preceded by their chief Ch. 14:27. He probably ceremoniously bore the "Key of House of David" Cp Ch. 14:27 with Isa. 22:21-22.

This procession would pass 3 detachments of guards, stationed at Palace Gate, Temple Gate, Inner Court Gate 2 Chr. 23:5. Immediately inside that entrance was the King's Pillar or Platform. 2 Kings 11:14, 23:3 2 Chr. 23:13 Cp EZEK. 46:2.

15 Zinnah – A large Shield covering the body Cp. 1 Sam. 17:7.
16. Purified by fire and hammered into shape. Note 2 Chr. 9:16.
21. Extracted from Gentiles & used in Israel's service. The Shield of faith Eph. 6:16.
14. About 21 ft.
15. "Were spread upon one Shield" Cam. Bible.
17. See Note Ps. 5:12.
Heb. Maneh. C.B. = 100 shekels to Maneh Cp. 2 Chr. 9:16.

Solomon's gifts, &c. I. KINGS 10. His wealth and wisdom.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,
15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.
Taken by Shishak 14:26
16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.
17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. See Notes
18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.
19 The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays.
20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. An armoury
21 ¶ And all king Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold; none *were* of silver: it was nothing accounted of in the days of Solomon.
22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.
23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.
24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.
25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.
26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.
and gold 2 Chr. 1:15
27 And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.
28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. Note 2 Chr. 1:16.
29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

EGYPT – ISRAEL – ASSYRIA Cp Isa. 19:24.

Or, rails. Heb. a prop. Cp. 2 Chr. 9. 11.
a ch. 22. 48. Gen. 10. 4. 1 Chr. 1. 7. 2 Chr. 20. 36. Ps. 48. 7. Is. 2. 16. Jer. 10. 9. Jonah 1. 3.
Or, elephants' teeth.
b ch. 3. 12, 13. 2 Chr. 1. 12.
Heb. according to the hand of King Solomon.
Heb. sought the face of.
To ver. 28. 2 Chr. 9. 13-28.
d 1 Sam. 10. 27.
e Neh. 3. 31, 32. Cant. 3. 6. Ezek. 17. 4. Nah. 3. 16.
f To ver. 29. 2 Chr. 1. 14-17.
Or, captains.
g 2 Kin. 18. 24. Ezra 5. 14 & 8. 36. Neh. 2. 7, 9. Esth. 3. 12. Is. 36. 9. Jer. 51. 23, 28. Ezek. 23. 6. Hag. 1. 1, 14. Mal. 1. 8.
Cp. 2 Chr. 1. 14.
h 2 Chr. 9. 27. Job 22. 24.
Heb. gave.
i ch. 14. 26.
k Cp. 2 Chr. 9. 16.
l 2 Chr. 27. 28.
m ver. 21.
Heb. And the going forth of the horses which was Solomon's. Cp. 1 Sam. 24. 4.
n Deut. 17. 16. 2 Chr. 9. 28.
o Cp. 2 Chr. 9. 17.
Heb. on the hinder part thereof.
Heb. hands.
p ch. 11. 1. Judg. 1. 26.
Heb. by their hand. 2 Chr. 7. 6.
Heb. so.
r ver. 17.
Or, there was no silver in them.

d scheduled trading plan.
28 As the shields of nations were displayed in Tyre ds a token of its merchantile prowess, so were these shown displayed in the King's palace (Ezek. 27:10-11) to give point to the Psalmists "The Shields of the land belong unto God" Ps. 47:9.
29. Cp Ch. 7:7-5. See also the comment of Isa. 8 which shows that the people had forgotten the spiritual significance of the Shields as the defence of faith.
The Shields were taken away by Shishak in the reign of Rehoboam Ch. 12:26 and replaced by brass – Israel came to rely upon flesh instead of faith.

DAVID'S SHIELDS

In addition to Solomon's Shields (gold-faith-gold) offered as tribute in the days of peace) place was made for So found for the Sanctuary to the oak, for of David gathered in which he paid dowry War Cp 2 Sam. 8:7. The 1 Kings 9:16. word there used "shi Great honor was paid ale" comes from a root by Solomon 1 Kings "to dominate," "to go ern" and probably re- The Bride of Christ is lated to a special she pared to a mare that was the symbol Pharaoh's chariot of authority to Nebu- ing 1:9. ezer's guard. See fo- Here is the reason. See er note 2 Sam. 8:7. margin. When a nation accepted the faith

THE IVORY THRONE OF JUDGMENT. Vv18-20 2 Chr. 9:17-19 for note.

however this prohibition seems removed Cp Ruth Cp Deut. 17:17. Many of these were possibly hostages for the submissive conduct of the countries they represented. Thus there would be little more than pledges of national good-will. "7". Perfect number – Covenant Number, out of all nations, represents multitudinous pride Cp Rev. 5:9-10. Song Concubine = a wife of rank whose children did not inherit. = Israel after flesh. Jer. 3:14.

THE GOLDEN VESSELS Cp 2 Chr. 9:20.

TRADE WITH TARSHISH V22 See 2 Chr. 9:21

He reigned 40 yrs 42. and came to the throne when young 1 Chr. 29:1. about 18/20 years age. Probably signifies maturity during

CHAPTER 11.

SUMMARY – Bottom 1:897

1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 14 Solomon's adversaries were Hadad, 23 Rezon, 26 and Jeroboam. 41 Solomon's acts, reign, and death. 43 Rehoboam succeedeth him.

Notes.

MILITARY MIGHT – WISDOM WEALTH 23-26 See 2 Chr. 9. for Notes.

40 Additional to Chron. See also in Chronicles the extent of his domain.

HORSES AND CHARIOTS Vv26-29. See Notes 2 Chron. 1:14-17.

ANCIENT GLORY SHEBA Cont. from above. 476

Archaeologists have exposed ruins of architecture of surprising splendour and beauty. The Temple of Moon god was a beautiful edifice. A processional way, flanked with pillars led to an Inner Court in which sparkling fountains played and through which was wafted the scent of fragrant spices.

Concerning recent discoveries not yet published, Prof. W.F. Allbright declares:

"They are in process of revolutionising our knowledge of Southern Arabia's cultural history and chronology. Up to now the results to hand demonstrate the political and cultural primacy of Sheba in the first centuries after 1000 B.C."

The treasures of Africa trickled northwards along the ancient Incense Road through 1250 miles of desert. Israel was the terminus. From there they turned to Egypt or North to Syria, but they were utterly dependent on Israel when power was with its King, so that the "fame of Solomon" would certainly come to the ears of Sheba's queen.

SOLOMON'S DEC

He multiplied
- Wealth
- Women
- Weapons
- Worship.

CHAPTER 11. THE SAD DECLINE

He
B
get
Pha
ites
don
2
whi
chil
go
they
sure
you
Solo
love
3 A
wive
hun
wive
after
hear
LOR
appea
10 A
concer
should
but he
LORD
this
outlin
brough
6 Cp V.
tion o
gods.
So
POLY
1 In ple
8 See N
eek. • Fir
= Melee
9 These a
less in m

SOLOMON'S DECLINE

He multiplied
- Wealth
- Women
- Weapons
- Worship.

Cp Deut. 17:16-20.

under the canopy of the Ivory throne there was misery. Ecc. 1:2, 18; 2:11, 17. Wisdom was turned to folly, peace into tyranny, prosperity into misery and ruin. The King countenanced Polygamy, Polytheism, Despotism. It was not merely that he had "many wives" but that they were "strange" women introducing spiritual adultery into Israel. The Proverbs are full of warning against such in the natural sense – the Scriptures in the spiritual sense. Solomon permitted his multitudinous Bride licence. Contrast the Greater than Solomon. Eph. 5:25-29.

CHAPTER 11.

He is drawn to idolatry. I. KINGS II. *God threateneth him.*

THE SAD DECLINE

Probably through a prophet: 7

BUT [a] king Solomon loved [b] many strange women, [c] together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* [c] Hittites; See Right.

2 Of the nations concerning which the LORD said unto the children of Israel, [d] Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn [2] away your heart after their gods: Solomon clave unto these in love. SHALEM - Complete, at one. Right

3 And he had seven hundred wives, princesses, and [4] three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* [f] his wives turned away his heart after other gods: and [g] his heart was not perfect with the LORD his God, [h] as *was* the heart of David his father. 1 Kin 15:3

5 For Solomon [i] went after Ashtoreth the goddess of the Zidonians, and after [j] Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and [k] went not fully after the LORD, as *did* David his father. Ps. 78:58

7 Then did Solomon [l] build an high place for [m] Chemosh, the abomination of Moab, in [n] the hill that *is* before Jerusalem, and for [o] Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. Ac. 7:58-60

9 ¶ And the LORD was angry with Solomon, because [p] his heart was turned from the LORD God of Israel, which had appeared unto him [q] twice,

10 And [r] had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

[a] Neh. 13. 26.
[b] Deut. 17. 17.
[c] Or, *besides*.
[2] Heb. *is with thee.*
[d] ch. 10. 29.
[e] ver. 31. ch. 12. 15, 16.
[f] Ex. 34. 16. There were certain nations specifically condemned Deut. 7:3. Marriages could be made to others if they
[g] 2 Sam. 7. 15. embraced Ps. 89. 33.
[h] ver. 32, 36. ch. 12. 20.
[4] Deut. 17. 5. = Completeness, fulness, wholeness of Creation elements. Josh. 23. 13. 13. plates 3rd day
[i] ch. 8. 61.
[j] 2 Sam. 8. 14. 1 Chr. 18. 12, 13.
[k] ch. 9. 4.
[l] ver. 33. Judg. 2. 13. 1 Sam. 7. 3 & 12. 10 & 31. 10. 2 Kin. 23. 13. Cp Jer. 32
[m] Called *Molech*, ver. 7. 33.
[n] Heb. *fulfilled not after.* Num. 14. 24.
[o] Cp. Num. 33. 52. ver. 33. Num. 21. 29.
[p] Cp. 339 2 Kin. 23. 13.
[q] Lev. 18. 21 & 20. 2-4. 2 Kin. 23. 10. Acts 7. 43. Cp. ver. 5, 33.
[r] Judg. 6. 1.
[s] Num. 10. 12. Deut. 33. 2.
[t] ver. 2-4.
[u] ch. 3. 5 & 9. 2.
[v] ch. 6. 12 & 9. 6.
[w] ch. 15. 13. 2 Kin. 10. 13. 2 Chr. 15. 16. Jer. 13. 18 & 29. 2.

11 Wherefore the LORD said unto Solomon, Forasmuch as this [3] is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, [d] I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son. Cp Acts 20:28

13 [f] Howbeit I will not rend away all the kingdom; *but* will give [4] one tribe to thy son for David my servant's sake, and for Jerusalem's sake [u] which I have chosen. Cp Ps. 89:30-34.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:) 19A

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child. 17 Gulf of Dead Sea - not east of Red Sea. Num. 21:4

18 And [x] they arose out of Midian, and came to [5] Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the [y] queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genu-

[3] See note. 1 Kings 9:4-5.
[4] See note.
[5] Or, *Pharan*.
[x] ch. 12. 2, 3. Neh. 2. 10, 19. 4. 7.
[y] Or, *the lady*.

YAHWEH'S ANGER Vv9-13

The Kingdom to be taken from the Solomonic.

V.2 Surely. Ps. 89:33 Neh.

V.11 "World" - this would indicate that it was not pagan but idolatry that dominated him. He did not have a numerous posterity.

6 Cont. It nowhere says he served other gods & his heart was not perfect.

11 Benjamin reckoned as part of Judah. - Jerusalem within both. Cp Vv 32, 36. 12 One tribe in addition to his own. David represents Messiah. Jerusalem the Ecclesia.

SATAN UNLOOSED. Vv14-40.

Contrast 1 Kings 5:4.

HADAD. Vv14-22.

He escaped the massacre of Edomites by Joab and David and with others sought refuge in Midian, Paran and Egypt. Against the will of his Egyptian protector he returned to Keep up more or less a guerilla warfare from among the Idumean mountains all days Solomon.

15 We are not told the cause that moved Hadad. Perhaps the oppression of Solomon was causing murmurs of dissatisfaction which Hadad thought he could capitalise upon.

14 Heb. Satan.
15 Sig. Fierceness (David).
16 I.e. every one that did not flee as did Hadad.
17 Heb. "naar Katan" – little boy.
18 They fled first to Midian, then to Paran, then to Egypt. He was appointed a royal bounty.
All who did not submit or flee

20 Sig. Theft, Robbery (David). The idea possibly being to wrest David's power from him. The elevation of Solomon and the alliance between Egypt and Israel 1 Kin. 3:1 interfered with the plans of Hadad and forced him to act against Solomon independent of Pharaoh. Cp V. 14 note.

1 Kg 9:22. "Captains" See Note p. 458. These "third" men were "a noble rank of soldiers who fought from chariots" (Gesenius). One drove, two fought. These used of the body guards of Kings.

Three shrines were built on the Southern eminence of Olivet which became known as Mount of Corruption 2 Kings 23:13.

"WITH ALL THEIR HEARTS" 1 Kgs 8:23

10 things stipulated
1 Return to Yahweh Deut. 30:2, 8.
2 Walk before Him 2 Kgs. 20:3. 3 Serve Him Deut. 11:13 Josh. 22:5. 4 Love Him. Deut. 30:6 5 Keep His word 2 Kgs. 23:3 6 Follow Him 1 K& 7 Seek Him 2 Chr. 15:12 Ps. 119:2. 8 Praise Him Ps 86:12. 9 Trust in Him Prov. 3:5. 10 Believe (Have faith) in Him Deut. 1:32; Rom. 10:9-10.

THE IVORY THRONE JUDGMENT. Vv1-2 2 Chr. 9:17-19 for notes.

THE GOLDEN VESSELS Cp 2 Chr. 9:20

TRADE WITH TARSHISH V22 See 2 Chr. 9:21

Notes.

MILITARY MIGHT - WISDOM WEALTH 23-26 See 2 Chron. 1 for Notes.

40 Additional to Chronicles See also in Chronicles extent of his dominion.

HORSES AND CHARIOTS Vv26-29. See Notes 2 Chron. 1:14-17.

DAVID'S SHIELDS

In addition to Solomon's Shields (gold-faith-etc.) there were ered as tribute in the of peace) place was so found for the of David gathered which he paid dowry

Great honor was paid her by Solomon 1 Kings

The Bride of Christ is compared to a mare in Pharaoh's chariot

Here is the reason for rezer's guard see margin. When a Moabite accepted the faith however this prohibition seems removed Cp Ruth 1:4 Cp Deut. 17:17. Many of these were possibly hostages for the submission and conduct of the countries they represented. Thus they would be little more than pledges of national good will.

477

bath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that [a]David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, [2]Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, [3]Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, [4]Rezon the son of Eliadah, which fled from his lord [@]Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to [h]Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And [k]Jeroboam the son of Nebat, an [l]Ephrathite of [m]Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he [o]lifted up *his* hand against the king.

27 And this *was* the cause that he [o]lifted up *his* hand against the king; Solomon built [p]Millo, *and* [q]repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [6]was industrious, he made him ruler over all the [7]charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet [8]Ahijah the [t]Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [6]rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, [c]Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have [37]one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen [37B]ASAB "to loosen" "release" out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped [r]Ashtoreth the goddess of the Zidonians, [s]Chemosh the god of the Moabites, and [t]Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which* is right in mine eyes, and *to* keep my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but [u]I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [v]I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give [6]one tribe, that David my servant [w]may have a [6]light always before me in Jerusalem, the city [x]which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if [6]thou wilt hearken [y]unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And [z]I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

[a] ch. 2. 10, 34.
[b] 2 Kin. 2. 12. Cp. 1 Sam. 15. 27. - Saul
[2] Heb. *Send me away.*
[c] ver. 11, 13.
[3] Heb. *Not.*
[@] Cp. 2 Sam. 10. 16.
[d] ver. 5.
[e] ver. 7.
[f] 2 Sam. 8. 3 & 10. 8, 18.
[h] ch. 15. 18 & 19. 15 & 20. 34. Gen. 14. 15 & 15. 2. 2 Kin. 5. 12 & 8. 7 & 14. 28 & 16. 9, 10. 1 Chr. 18. 5, 6. 2 Chr. 24. 23 & 28. 5, 23. Cant. 7. 4. Is. 7. 8.
[k] ver. 12.
[l] ch. 12. 2, &c. 2 Chr. 13. 6.
[m] Gen. 35. 19. 1 Sam. 1. 1 & 17. 12. Ps. 132. 6.
[n] 2 Chr. 4. 17.
[o] ch. 12. 15-17.
[p] 2 Sam. 20. 21.
[q] ch. 9. 24. 2 Sam. 5. 9.
[r] ver. 13, 33. Cp. ch. 12. 21, 23.
[4] Heb. *closed.*
[5] Heb. *lamp*, or, *tumult.* 2 Sam. 21. 17.
[s] ver. 33. ch. 14. 21. Deut. 12. 5.
[6] Heb. *Fr. Cloth, Wild work.*
[7] Heb. *burden.*
[t] ch. 12. 15 & 14. 2 & 15. 29. 2 Chr. 9. 29.
[u] Josh. 18. 1.

478

V. 11. One tribe: That is in addition to Ju even. "for Jerusalem's sake" - Otherwise it would cease being a capital.

V. 24. Reigned. He evidently was treated as King by the malcontents with him. He was thus a thorn in the side of Solomon.

THE MILLENNIUM OF THE KINGDOM OF GOD

Solomon commenced to reign about 1,000 yrs before Christ. Some date his reign almost exactly 1,000 years before the birth of Lord, others 1,000 yrs before ministry of Lord. In either case here was a millennium designed for peace and righteousness but which through folly of the flesh ended in was noted for turmoil, trouble, strife, division apostasy, frustration, finally dispersion. How greater will be the millennium of the "greater than Solomon." In this the type is but the shadow of the antitype. The root cause of this 2 Kings 21:7-8.

V. 19 TAHPENES. - Thou will cover fright.

Dict. Names. "Egypt was divided into perhaps 3 monarchies. Psusennes, of the Tanitic line has been conjectured to have been the husband of this Tahpenes, brother in law of Hadad & father in law of Solomon; but there has been no name found among those of that period bearing any resemblance to Tahpenes." - Unger

21 He did not tell Pharaoh his intentions, but evidently acted on death of David remaining quiet until the opportunity arose. Cp. Notes V. 14.

REZON Vv 23-25.

22 See Note V. 14.

23 Satan. He founded Kingdom of Prince Syria Cp Ch 15:18
- Rl has Known
With Rezon, Solomon's troubles increased. At the head of his freebooters he established himself in Damascus and threw off the yoke of Israel

27 Dm - like "Sho": Give drink (Un. Riches) = "LIKE giving drink" It was a refreshing contrast to neighboring desert being situated on plateau some 2200 ft above sea level and watered by Rivers Abana and Pharpar. It is surrounded by hills on the farm of a triumphal march 136 m. nth Jerusalem. It is a city of highest antiquity often captured, several times demolished, but ever rising to splendor and dignity

JEROBOAM Vv 26-40

The worst of all Solomon's worries in a growing crescendo of trouble.

He left an indelible mark of evil on Israel's history. Ch. 14:16. Ch. 16:2, 3, 7, 19, 26, 31. 21:22. 22:52. etc

28 Sig. "The People become Numerous" Cp meaning Rehoboam - an indication of the developing prosperity of Israel at time of their birth

29 Sig. Appearance, Aspect.

30 Ephraim RV. Heb. - both See Str.

31 Sig. Coolness.

32 Sig. Smitten, Leprous.

33 Noting his industry and ability Solomon made him overseer of the heavy work assigned to house Joseph. He thus brought him into prominence. Cp Ch. 4:6. 5:14. 11:28.

AHIJAH'S PROPHECY 29-39.

THE KINGDOM TO BE DIVIDED

Solomon's folly to be punished entirely built 2 Sam. 5:9. Hardly need repair.

36 Possibly as a symbol for the authority conferred on him by Solomon. By his dramatic gesture Ahijah showed it would be used as a stepping stone to greater power

36A Evidently the 2 sections of Manasseh were counted as tribes, for Simeon was in Judah & Benjamin with it.

37 Cp V. 13.

37B ASAB "to loosen" "release"

17A Jeroboam failed to profit by this, but when in power himself set up calves for worship.

17B Cp Isa. 55:3. The folly of David's servants will not abrogate this Covenant.

17C Cp 2 Sam. 7:16, 29; 22:17; 2 Kg 8:19 2 Chr. 21:7; Ps. 132: 17 = A light. See also the Immanuel Sign Isa 33:17-21 Am. 9:11; Lk 1:69 - Jer. 23:5-8 Acts 15: 14-17.

38 Cp Gen. 15:17. Psalm 132. Implies the continued existence of the Divine purpose.

39 Cp Deut. 12:11. A following symbol for the Church Ga 4:26.

40 Here was a great opportunity for this young man. Foolishly he let it slip from his fingers, causing his name to be held in abhorrence in the annals of Israel's history

THE CONFERENCE AT SHECHEM

REHOBOAM.

Used to the adulation of crowds - the glory of his doubtless oppressive pomp and display on the occasion He

There was no reason that the conference should not have been held at Shechem, the capital of Ephraim, rather than at Jerusalem, the capital of Judah? Shechem was the place where Joshua had assembled the whole nation of Israel to renew the Covenant with God (Josh. 24:1-25). It was the place where Abraham had received the promise of the land (Gen. 12:6). It was the place where Jacob had purchased a piece of land (Gen. 33:18-20). It was the place where Joseph was buried (Josh. 24:32). It was the place where Abimelech had been made king (Judg. 9:6). It was the place where Rehoboam's father, Solomon, had been anointed king (1 Chron. 29:22). It was the place where Rehoboam's grandfather, David, had been anointed king (2 Sam. 5:3). It was the place where Rehoboam's great-grandfather, Saul, had been anointed king (1 Sam. 10:1). It was the place where Rehoboam's great-great-grandfather, Samuel, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-grandfather, Jesse, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-grandfather, Obed, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-grandfather, Boaz, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-grandfather, Salmon, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-grandfather, Nahshon, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-grandfather, Amminadab, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-great-grandfather, Ram, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-great-great-grandfather, Hezron, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-great-great-great-grandfather, Perez, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-great-great-great-great-grandfather, Judah, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-great-great-great-great-great-grandfather, Jacob, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-great-great-great-great-great-great-grandfather, Isaac, had been anointed king (1 Sam. 16:13). It was the place where Rehoboam's great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-grandfather, Abraham, had been anointed king (1 Sam. 16:13).

REHOBOAM REJECTS THE NORTHERN TRIBES' APPEAL

12 NORTHS PETITION 13

Sig "He Enlarges the People." Jeroboam - "The people are numerous" Possibly thus named because of the growing power of Israel, but their influence on the nation was the opposite. Rehoboam was 41 when he commenced to reign and reigned for 17 years 2 Chr. 12:13. He was the son of Naamah (sweet, pleasant) the Ammonitess Cp 1 Kings 14:21. and is the only son of Solomon mentioned in Scripture. He was per-

CHAPTER 12

CONFERENCE AT SHECHEM. 1-15. 2 Chron. 10:1-15.

THE CONFERENCE AT SHECHEM — OVERSHADOWED BY THE MOUNTS EBAL AND GERIZIM — an explosive atmosphere

REHOBOAM.
Used to the adulation of the crowds - the glory of his father he doubtless approached it wearing pomp and dignity befitting the occasion. He was headstrong and inexperienced.

JEROBOAM
An energetic, industrious efficient organiser, with a reputation 1 Kings. 11:8, smouldering under a sense of injustice. Knowing he had the ability to rule bearing in mind the promise of the prophet, awaiting the opportunity to press his claim and attain his ambition.

THE PEOPLE
Ill at ease, determined to make demands, not unwilling to be loyal if the King would but grant them relief.

REHOBOAM'S COUNSELLORS
Anxious to use their new-found power.

41. There was no promise that the covenant to David would lapse through the defection of Solomon. See Notes. Ch. 9:4-5. Ch. 14:7-16. Acts 9(2:16); 14:8 shall 14:25-26. Ps. 89:38-45; 49-51; Jer. 23:5-6; Lam. 3:31-32.

right in my sight, to keep my statutes and my commandments, as David my servant did; that [a] I will be with thee, and [b] build thee a sure house, as I built for David, and will give Israel unto thee. 41A

39 And I will for this afflict the seed of David, but not for ever. Prov. 21:30.

SOLOMON TRIES TO SLAY JEROBOAM 40

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto [d] Shishak king of Egypt, and was in Egypt until the death of Solomon.

He flees into Egypt.

Called Sheshonk I by the monuments. The alliance between Israel and Egypt had evidently become somewhat strained, so that Jeroboam found refuge there. Later Shishak invaded Israel Ch. 14:25. and the inscription recording his success have been discovered at Karnak.

DEATH OF SOLOMON Vv. 41-43 Cp 2 Chr. 9:29-31. Notes.

41 ¶ And [e] the rest of the [3] acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the [3] acts of Solomon?

42 And the [3] time that Solomon reigned in Jerusalem over all Israel *was* forty years. 42

43 And Solomon [f] slept with his fathers, and [g] was buried in the city of David his father: and [h] Rehoboam his son reigned in his stead. ACCESSION + FOLLY OF REHOBOAM: KINGDOM DIVIDED

THE END OF AN EPOCH.

42. Cp Note V. 41. Solomon died young & thus did not enjoy the old age promised him conditional upon obedience. Cp Ch. 3:14.

With the death of Solomon the glory faded to be revived by Hezekiah 2 Chr. 30:26.

CHAPTER 12

CONFERENCE AT SHECHEM. 1-15. 2 Chron. 10:1-15.

REHOBOAM REJECTS THE NORTHERN TRIBES' APPEAL

THE NORTH'S PETITION 1-5

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, answereth them roughly. 16 Ten tribes revolt. 20 Jeroboam is made king over them.

AND [i] Rehoboam went 2 to [k] Shechem 3: for all Israel were come to Shechem to make him king. His first move very judicious = conciliatory. He went to them in their city.

2 And it came to pass, when [l] Jeroboam 4 the son of Nebat, who was yet in [m] Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, (or, grievous, harsh.)

4 ¶ [n] Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, [6] (KAL) lighter, and we will serve thee. 7 (esth.)

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed. — Hopefully.

6 ¶ And king Rehoboam consulted with the old men, that [o] stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? Prov. 15:

7 And they spake unto him, saying, [p] If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. dismissed

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which [o] stood before him: Cf. Prov. (1:20; 2:1-12; 3:1-3; 10:2-4.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? 10

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. Prov. 13:

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with [q] whips, but I will chastise you with [r] scorpions//

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, [s] as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [t] roughly!—and forsook

Cp 1 Sam. 8: 11-18. 1 Kg 4: 7, 20, 25, 29 25. 9: 22, 23

[a] Josh. 1. 5.
[b] 1 Sam. 2. 35. Not in Heb. Link with V. 26. Vv. 27-39 unknown to Solomon
[c] ch. 10. 6. Amos 9:11 Ps 89: 28, 36.
Beginning of new dynasty
[d] ch. 14. 25. 2 Chr. 12. 2, 5. 7, 9.
[e] Cp. 2 Chr. 10. 7. To ver. 43, 2 Chr. 9. 29-31.
[3] Or, words, or, things. Cp. 2 Chr. 9. 29.
[3] Heb. days. Only one son. Cp Ps. 127:3
[f] ch. 2. 10 & 14. 20, &c.
[g] Mat. 1. 7. called Roboam.
[h] Jeroboam, the voice of experience will always bring trouble Vv. 7, 8, 13. Pr. 10: 14; 18: 6-7; 28: 25; 29: 23.
[i] To ver. 24, 2 Chr. 10. 1—11. 4.
[k] Josh. 17. 7.
[l] ch. 11. 26
[m] ch. 11. 40.
[n] Prov. 26. 3.
[o] Deut. 8. 15. Cp. Judg. 8. 16.
[p] ver. 5.
[q] ch. 4. 7.
[r] Heb. harshly, Gen. 42. 7. 30. 1 Sam. 20. 10.

Ch. 1 Kings 11:40. policy forced Rehoboam to act as he did.

3. Strategically placed in the heart of Central Palestine, between Mt Ebal and Gerizim. 34 m. NW Jerusalem, 7m SW Samaria. It was a City of Refuge Josh. 20:7

479 A centre of union for the tribes Josh. 24: 1, 25 A royal city Jud. 9. An historic city Gen. 12: 6. The Capital of Ephraim.

4 Sig. "The people are numerous". Hearing of the death of Solomon he returned to Israel 2 Chr. 10:2. to foment the general dissatisfaction. He immediately resumed his former status. Ch. 11:28. and was precipitated to the forefront of the revolt. Cp V. 2.

5 Solomon had been forced to tax Israel to maintain the glory of his Kingdom Ch. 9:15-24. At that time foreigners were used for actual labor. But later he seemed to have recruited Israelites for the latter as well Cp Ch. 11: 28.

Rehoboam's ADVISERS Vv. 6-11.

6 "Humble yourself, Rehoboam. In 2 Chr. ver. 7 = "be kind." Remember the wisdom of your father. Prov. 15:1.

7 Rehoboam consulted with everyone but the One he should have done and for Whom he ruled. Josh. 9:14

8 Arrogant, proud, inexperienced, their headstrong advice precipitated the crisis. Why should such foolish advice be followed? The facts are not revealed. Perhaps the presence of J. antagonised R., caused his anger to rise and in the flush of temper make a folie de moment. "It was from Yahweh" 1 K. 15. Something caused R. eyes to be blinded to what was his most advantageous move.

AKKAD
// Possibly whips armed with sharp points and termed scorpions in imitation of their sting. - Geiger.

R. answered as though the people threatened to revolt. The presence of J. would suggest that. Haughtily the people were to be told there would be no alleviation of their burdens and any revolt would be ruthlessly crushed.

THE PEOPLE REPULSED Vv. 12-15.

Hopefully the Deputation gathered after 3 days to hear the decision. Surely such a reasonable request will be granted. They were roused to irreconcilable anger by the imperious words of the King

12. It was difficult for the son of so powerful a monarch as Solomon to see the need for a softer manner. Perhaps he thought he could drive J. from Israel as easily as his father had done Prov. 13:10, 20

A NUCLEUS OF TRUE WORSHIPPERS. V.17. Cp Rom. 11:1-7.

"Israel which dwelt in Judah..." Always some who cleaved to the faith Cp 1 Chr. 9:3 all 11:3, 16, 17. 15:9. 19:8. 23:2. 31:6. Sometimes in persecution 16:1. United "Regathering" described as cribed as "of Israel" Ezra 2:1 under Hezekiah (i.e. in worship) 30:1, 5, 10, 11. Israel" Ezra. 2:2, 59, 70. 7:13. 9:1, 2. Judah des. 7:13. Judah representative of all Israel Cp Acts 4:27. 2:14, 22, 36.

V 4. Grievous serv- 2 Chron.

ICC "- Evidently forced labor Cp 4 Kings. 5:13. It was a time of great prosperity 4. 20 but also of great discontent. Hart likely the people exaggerated their complaints.

V 21 Benjamin. If it sided with Jeroboam it lost the advantage of possessing portion of the fortified Religious Capital. Cp Care of B. Jer. 20:2

13 Sig. "Look," "Aspect."

14 Cp 2 Chr. 10:15 - "brought about" lit. "A turning" - The turning point had been reached. R. lacked the wisdom to properly hand the problem. Cp James 1:5. The revolt was from Yahweh not R. folly. See bottom

REVOLT. Vv 16-17. 484.

16 Cp Sheba's cry of revolt 2 Sam. 20:1. The long slumbering tribal jealousy flared out into open rebellion through R. indiscretion.

15. A term of contempt. See note under "Jesse" p 393.

16. See note. Ch. 8:66

17 For proper order place after. V. 19.

18 A Including Simeonites. Josh. 19:9

ADORAM STONED. Vv 18-20.

THE NORTHERN TRIBES THROW OFF THEIR ALLEGIANCE TO HOUSE OF DAVID

18 After the Declaration of Independence stated in V. 16.

18 Sig. The Lord is Exalted. Served under David and Solomon. Called also Adoniram and Hadoram. Cp 2 Sam. 20:24. 2 Chr. 10:18. 1 Kings 4:6.

Adoram was possibly sent to treat with the rebels, but they could only identify him with their grievances, and possibly looked upon his presence as a further act of tyranny. It intensified the excited feelings of the people who rejected all approach by stoning the King's representative. This was virtually an act of war.

19 feeling was running extremely high. The King felt this act of violence could threaten himself. He lacked the courage to handle the matter and fled ignominiously back to Jerusalem. It was not the homecoming he expected!

20 The return of J. was quite an event in Israel. His reputation was high with the people. They probably recalled the prophecy of Ahijah, and saw in him the one person capable of presenting their grievances to the King. His presence acted as a spark of fire to the inflamed state of the people. This Verse omitted 2 Chr. 10

REHOBOAM PREPARES TO INVADE ISRAEL. 21-24

HE IS RESTRAINED BY SHEMAIAH THE PROPHET.

2 Chron. 11:1-4.

21 These were specially selected men. Judah's full fighting force numbered 500,000 men in time of David 2 Sam. 24:9. In the peaceful reign of Solomon many of these would have been disbanded, and this could have represented the standing army. See top Right

THE GREAT SCHISM. Time, opportunity and a skilful hand combined to cleave the knot tying Ephraim to Judah. For many years Ephraimites had been engaged in works calculated to assist the glory of Judah and Benjamin and the aggrandisement of Jerusalem, establishing the seat of religious and civil rule in the south, paying taxes to contribute to princes not of their line. Ch. 11:23. 9:15-24. The sense

I. KINGS 12. Jeroboam's idolatry.

the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, [a] My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was [d] from the LORD, that he might perform his saying, which [e] the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [g] What portion have we in David? [h] neither have we inheritance in the son of Jesse: to your [i] tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* [j] the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. See Note above.

18 Then king Rehoboam sent [k] Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam [l] made speed to get him up to his chariot, to flee to Jerusalem.

19 So [m] Israel [n] rebelled against the house of David unto this day. - 2 Chr. 10:19.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto [b] Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [f] for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD. See above. Betrayed by Abimelech

25 ¶ Then Jeroboam [o] built Shechem [p] in mount Ephraim, and dwelt therein; and went out from thence, and built [q] Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If [m] this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made [r] two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: [s] behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [t] Beth-el, and the other put he in [t] Dan.

30 [u] And this thing became a sin: for the people went *to worship* before [z] the one, even unto [t] Dan.

31 And he made [v] an house of high places, and [w] made priests

[a] ver. 11.
[b] 2 Chr. 11. 2 & 12. 5, 7, 15.
[c] Judg. 13. 6. 1 Ch. 13:1, 4, 5, 11. Deut. 33:1. 1 Tim. 6:11. Cp V. 17.
[d] ver. 24. Josh. 11. 20.
[e] ch. 11. 11, 31.
[f] ver. 15. Heb. Brought back word
[g] 2 Sam. 20. 1.
[h] 1 Kin. 12. 16. Josh. 17. 7. Cp. Judg. 9. 45.
[i] Josh. 24. 33.
[j] Gen. 33. 31. Cp. Note Judg. 8. 17.
[k] ch. 11. 13, 36.
[l] Deut. 12. 5.
[m] ch. 4. 6.
[n] 2 Heb. strengthened himself. Ruth 1. 18.
[o] 2 Kin. 17. 21.
[p] Or, fell away. 2 Kin. 1. 1 & 3. 5, 7.
[q] ch. 14. 9. 2 Kin. 10. 29 & 17. 16. 2 Chr. 11. 15 & 13. 8. Hos. 8. 5, 6 & 10. 5 & 13. 2.
[r] Ex. 32. 4, 8.
[s] Josh. 16. 2.
[t] ch. 11. 13, 32, 36. Cp. ver. 21, 23.
[u] Judg. 18. 29.
[v] ch. 14. 24. 2 Kin. 17. 21.
[w] Cp. 2 Chr. 13. 9.
[x] ch. 13. 33.
[y] ch. 13. 33. 2 Kin. 17. 32. 2 Chr. 11. 14, 15 & 13. 9. Cp. Num. 3. 10. Ezek. 44. 7, 8.

480 the people. These qualities combined to create a policy of political expediency.

28 His apostacy was wilful designed, deliberate. He recognised the Temple as the House of Yahweh, the Son of David as "their lord." Cp 2 Chr. 8:8-12.

29 "But not of Yahweh" Isa. 30:1.

30 Heresy of expediency. Ch 6:13. He apparently imitated the Oxen of the Cherubim

31 He appealed to their spiritual lethargy and they responded. Worship in Jerusalem had only been established in time of Solomon 1 Kings 9:25.

32 He repeated words Aaron Exod. 32:4 forgetting the awful disaster that followed that apostasy.

Evidently R. won over Benjamin to his side. Previously antagonistic to Judah. 2 Sam. 19:17; 20:1. They would have left Jerusalem otherwise. Josh 19:28 ← Jerusalem otherwise

22 Yahweh hath here. 5 years later Chr 12:5-

8. He wrote a history of Rehoboam's reign 2 Chr. 12:15.

23. The division, not the subsequent actions of Jeroboam.

24. There was more wisdom in Judah than in Israel.

HISTORY OF REHOBOAM CONTINUED 2 Chr. 11:5-12:16. 1 Kings 14:21-31

JEROBOAM STRENGTHENS HIS POWER. His Policy Causes. Apostasy in Israel.

His name became synonymous for political expediency in apostasy from Yahweh. Continued in the North for centuries 1 Kings 15:34. 16:2. 22:52. 2 Kings 3:3. 10:29, 31. 13:2, 11. 14:24. 15:9, 18, 24.

25. His evil worship outlived the northern Kingdom 2 Kings 17:21. His House became the House of Disaster 2 Kings 9:9

He became the mocking stock of apostasy as David was that of truth.

25 It thus became his capital But Cp

26 It dominated a ridge overlooking the valley through which flowed the Jabbok and along which was important pass to East. David had important allies not far from here 2 Sam. 11-2. 17:27. and the fortifying of this town secured the east to Jeroboam.

27 He was energetic a good organiser, far-sighted, imaginative and yet lacked courage to hold

Connecting with previous verse implying took place opening Jerusalem temple service.

A prophet. See Appendix p. 3.

indignation of suddenly confronted him with his message does

of grievance now burst forth in open and determined revolt, fomented by centuries of rivalry between the tribes. There was that which could cause rivalry even in the blessing of Jacob of Ephraim and Judah Gen. 48:20. 49:8. Ephraim entered land smallest of tribes except Simeon. Cp Num. 26. but due partly to good and protected territory it rapidly increased becoming dominant in the north. For some 300 years Tabernacle was in Shiloh in Ephraim and constituted religious centre of nation Jud. 21:19. 1 Sam. 3:3, 20, 21. 4:4.

Close by Shiloh was Shechem – a royal city and political capital of Ephraim. Ephraim was used by Judges as political centre Jud. 4:5. 8:27-32. 9:1, 22. 10:1 and considered itself as chief Jud. 8:1. 12:1. It was apparently a great shock when Judah, not chosen an political and religious

SEE BELOW

is restored by prayer.

Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [c] Intreat now the face of the LORD thy God, and [d] pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and [f] refresh thyself, and [g] I will give thee a reward.

8 And the man of God said unto the king, [h] If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in [m] Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons,

---

of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto [a] the feast that *is* in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el [b] the priests of the high places which he had made.

33 So he [c] offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had [d] devised of his own heart; and ordained a feast unto the children of Israel: and he [e] offered upon the altar, [f] and burnt incense.

BETHEL · BETH-AVEN (House Shame) Hos. 4:15. 5:8. 10:5.

CHAPTER 13.

Jeroboam's hand withereth, 6 and at the prayer of the prophet is restored. 23 The disobedient prophet is slain by a lion, 29 and buried by the old prophet. 33 Jeroboam's obstinacy.

AND, behold, there [g] came [h] a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar [i] to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born [k] unto the house of David, [l] Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave [m] a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in

---

They were counted to the God of Israel. Ps. 15:5-6. 101:5. 132 see Note 2 Chron. 11: for "devils" set up. A city of sacred memories Gen. 28:19. The sanctuary of Beth-el outlived the monarchy of Samaria. 2 Kings 10:28. 23:15. In the North. He has made religion convenient for the people. They seemed to have fallen more easily into apostasy in Dan. The city had a record for doing that. An organised system of dissent from the national worship had previously been set up Jud. 18:31. A Temple. Be the common people. The Levites in consequence migrated South. 2 Chr. 11:13-15. Note the seriousness of this action Num. 3: Ezek. 44:7-8. He perverted the Law. The Feast of Tabernacles = 7th month Lev. 23:34. He became High Priest of this apostate worship. The basis of Jeroboam's worship.

CHAPTER 13.

(Not recorded in Chronicles)

THE REBUKE OF THE NAMELESS PROPHET

To make firm his hold upon the North, Jeroboam hastened to establish his perverted worship. This called forth the first of many rebukes that the northern Kingdom was to receive from the prophets of Yahweh.

DRAMATIC INTERRUPTION AT DEDICATORY SERVICE

1-2.

Connecting with previous verse implying that place opening service.

A prophet. See Appendix p. 3.

The indignation of Jeroboam suddenly confronted with his message of doom.

He doubtless feared the Levites would remain loyal to the Temple and teach the people likewise if he rejected them. 2 Chr. 11:14

[a] Lev. 23. 33, 34. Num. 29. 12.

[b] Or, went up to the altar, &c. ver. 33. Cp. ch. 13. 1.

[c] Or, to sacrifice.

[d] ch. 13. 2. Cp. Amos 7. 13.

[e] Or, went up to the altar, &c. ver. 32.

[f] Ex. 8. 8 & 9. 28 & 10. 17, 18.

[g] Num. 21. 7.

[h] Neh. 6. 8.

[i] Heb. the face of the LORD. Ex. 32. 11. 1 Sam. 13. 12.

[k] Heb. to burn incense. ch. 13. 1.

[l] Judg. 19. 5.

[m] 2 Kin. 5. 15.

[n] Num. 22. 18 & 24. 13.

[o] 2 Kin. 23. 17.

[p] Judg. 13. 6.

[q] Or, to offer. ch. 12. 33.

Solomon Rom. 16:17-20 Eph. 5:11 2 Kg. 22:1-3 2 Chr. 34. 2 Kin. 23. 15, 16.

Of the school of the prophets

[r] Cp. 2 Kin. 23. 18 with ver. 25.

[s] Judg. 6. 17. 2 Kin. 19. 29.

---

in the north. For some 300 years Tabernacle was in Shiloh in Ephraim and constituted religious centre of nation Jud. 21:19. 1 Sam. 3:3, 20, 21. 4:4.

Close by Shiloh was Shechem – a royal city and political capital of Ephraim. Ephraim was used by Judges as political centre Jud. 4:5. 8:27-32. 9:1, 22. 16:1 and considered itself as chief Jud. 8:1. 12:1. It was apparently a great shock when Judah, not chosen an political and religious

SEE BELOW

is restored by prayer.

4 He directed his words to the Altar, not the King, thus insulting the latter.

5 In destroying the false Altar and worship, this "child" Josiah typified the Lord Jesus Gp Isa. 9:6.

6 Thus showing Jeroboam his house not sure. In his folly and faithlessness he had lost the opportunity of Ch. 11:38.

7 Sig. "Yahweh healeth." Not fulfilled until 340 yrs later 2 Kings 23:15-20. Josiah knew of this prophecy 2 Kings 23:17, 18.

THE KING'S ANGER & DISMAY Vv. 4-5

In all pomp and glory the King officiated as High Priest before the people and under the shadow of the new gleaming golden calf – the symbol of apostasy. The sudden movement from the crowd, the harsh indictment of the Nameless Prophet turned the King's hopes into ashes.

8 Paralysed. Thus he was unable to effect his vengeance. In like manner the Nameless Prophets throughout the Christian era have been similarly protected. Rev. 11:5.

HE PLEADS THE PROPHET'S HELP

9 Jeroboam had been shown he stood in need of a mediator. He put little confidence in his own priestly ministration or those of his priests when the need was so personal and urgent. Heb "smooth."

10 There was probably in this invitation an offer of employment either as priest or prophet. 8-12

THE KING'S INVITATION REJECTED.

11 An act of hospitality which he repudiated in the spirit of 1 Cor. 5:11 Num. 16:26. Ps. 141:4

12 A symbolic act of repudiation Gp Acts. 13:51. Luke 10:11.

THE PROPHET OF BETHEL. V11.

Though Levites deserted Israel, the prophets did not. Schools of Prophets continued in North 2 Kings 4:1, 38 Iddo, Amos, Jonah Hosea, Elijah, Elishah etc. were all in Israel, and there was hardly any in the south until the dispersion.

13 He had not attended Jeroboam's ceremony though he was capable of doing so. V. 28. He probably repudiated the false worship.

THE PROPHET OF BETHEL SEEKS

THE PROPHET OF JUDAH Vv. 11-13.

Jer. 26:6. Jer. 7 quoted from above 7

head. Ps. 78:67. and perhaps a reason why David emphasised the Divine choice before the assembled tribes. 1 Chr. 28:4. The jealousy of the north for the south was evident in David's time 2 Sam. 19:43.

Jeroboam worked upon this long-seated antagonism with success. He caused a division that will not be healed until Christ's Coming Ezek. 37:19. It was the driving force of his policy that was followed at this time and resulted in the great schism 2 Kings 17:21-22.

v. 29. Bethel: On border of Benjamin and Ephraim. Josh. 18:13, 22. Judg. 4:5.

JEROBOAM'S POLICY Q

Was to widen the breach between the two Kingdoms and sever the links that held them together – the common interests which it was the one great object of the Law to combine and interlace. To that end he sacrificed the most sacred & inviolable interests and obligations of the covenant people by forbidding his subjects to resort to the Temple of He Who set him in power, by elevating common people as priests, by himself acting as High Priest to the imitation Egyptian gods

SEE OVER.

he had set up in the name of Yahweh.
He met a situation that could only be satisfactorily handled in faith by earthly diplomacy—and failed.
THE GREAT SIN OF JEROBOAM was not merely idolatry (for Solomon & Rehoboam were both guilty of that) but compromise, a policy of expediency which perverted Truth by superimposing upon it pagan principles.
The early Christian Communities became guilty of the same sin. Jeroboam be-

The disobedient prophet is slain.

13 Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, [b] I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For [2] it was said to me [d] by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me [e] by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [a] a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city [c] where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath [3] torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor [4] torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and [f] they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

32 [g] For the saying which he

"Of the prophet that brought him back" Cp v.20.
He loaned him his ass out of kindness or pity - now helping to fulfil the decree v.16
[a] ch. 20. 36.
This unusual sight showed that what God declared even to J. would assuredly come to pass.
[b] ver. 8, 9.
[c] ver. 11.
[2] Heb. a word was.
[d] ver. 1, 2, 5, 9, 18, 32. ch. 20. 35. 2 Thess. 4. 15.
[3] Heb. broken. Cp. ver. 28.
Whom he had brought back" the old prophet was not used for that message but some other messenger perhaps an angel.
[4] Heb. broken. Cp. ver. 26.
Some expression now used against the prophet. He who denounced sin of J. is now denounced in turn. (Jer. 22. 18.)
QARA'-To call, not cry. See v.9.
die in exile
[e] 2 Kin. 23. 17, 18.
[f] ver. 2. 2 Kin. 23. 16, 19.

The Lion - Josiah
The disobedient Man of God - those destroyed by Josiah including remnant of Jeroboam's influence
The Ass - Israel as a nation. Lion = Assyria Jer. 50
[2] Indicative of message

INVITATION EXTENDED. Vv11-13.

11 He was weary. He should have not stopped until he had completed his mission
Heb. "the oak" of weeping Gen. 35:8. 'ELAH - Terebinth "or any large tree" Ges. Perhaps the Palm of Deborah Jud. 4:5

INVITATION REFUSED. Vv16-17.

THE PROPHET DECEIVED 18-19.

Note Paul's strong words of warning Gal. 1:8. probably based on this incident
Why should he do so! Probably out of admiration for the courageous stand of the prophet, the desire for his company, and to hear further of Yahweh's intentions
17 Literally and spiritually. He should have heeded Yahweh's Word and refused to deviate therefrom without authority from the same source. Cp Gal. 1:11-12
In returning the prophet spoiled the lesson Yahweh was teaching Israel. His action was fatal.

THE PROPHET REBUKED. 20-22.

The prophet accepts the hospitality against which he has been warned and thus becomes a partaker of the evil deeds of Israel. He has returned to the very city he was warned against all because he did not test the words of the prophet. His state is that of 2 Jhn. 11.
In the very act of eating the forbidden food, the Voice of Yahweh condemns him.
18 The same Heb. words "asher hestubo" are rendered "whom he had brought back" V.23. Apparently Yahweh spake to him through an angel in similar fashion to Gen. 22:11. Their eating was disturbed by the unexpected Divine message. (Kennicott). Treasury.

I KINGS 13 SUMMARY
Warning of punishment: death for disobedience 2, 4, 8, 21, 24
Warning that fellowship with evil shall reap its punishment v.4 Notes.

THE PROPHET PUNISHED.
He went unknowing how the punishment would come for the warning did not specify time or place. Cp v.22.

19 The most unusual sight of a lion and an ass standing guard over the body of a traveller caused wonderment in Bethel. It demonstrated that Yahweh was behind the tragedy and underlined the fact that His Word must be heeded.
The prophet died as a warning to the King, the old prophet and the nation.

THE PROPHET MOURNED. VV26-32.

20 He recognised instantly Divine punishment.
21 To the alleged Voice of an angel.
22 The lion did not molest him, pointing the lesson of V.19. The lion did not molest him showing the judgment was of God, teaching the danger of fellowshipping error. I Cor. 6:11. A warning to true Israelites to get away from Jeroboam
23 Evidently an additional monument or pillar was erected to distinguish it. 2 Kg 23:17.

The priests became convenient tools for the King.
The calves were set up in holy places so as to shed an atmosphere of Divine glory
The King became High Priest, grasping at power not lawfully his.
The people became indifferent to Divine requirements.

believed that the end justified the means 1 Cor. 3:8.
The people connived at his policy. They
1. Were utterly forgetful of the solemn and holy history of Israel.
2. The covenant of the Law into which they had entered. Deut. 12:11.
3. They revealed a moral lethargy that exposed them to temptation.
4. They were spiritually lazy - preferring personal ease to religious discipline.

CH. 12:20. "Come again" Cp V.3, 12.

WORSHIP IN NORTHERN KINGDOM. The sin of Jeroboam was that he perverted the Divine worship – not that he directly opposed it. The festivals, sacrifices, sabbaths etc. of the Law continued Hos. 2:11, 6:6, 8:13, 9:4. tithes etc were brought to the Temple at Bethel Amos 4:4. 5:21-22. The Psalms of David were heard Amos 5:23. 6:5. but the people were deterred from worshipping at Jerusalem. Deut. 12:11

1 Kings 12 Summary
Warning of punishment: death for disobedience 2, 4, 8, 21, 24
Warning that fellowship with evil shall reap its punishment v. 9 Note.

1 Kg 11:28. Charge house of Joseph. Apparently some of northern tribes appointed to work of building wall of Jerusalem. Jeroboam put in charge.

THE PROPHET PUNISHED. 32a

He went unknowing how the punishment would come for the warning did not specify time or place. Cp v. 22.

13 The city had not then been built. Ch. 16:34 Though the hill was doubtless dominant and becoming identified with the prophet could have been speaking in the spirit of prophecy of the rise and fall of Samaria.

JEROBOAM'S OBSTINACY 33-34

Religion was treated with contempt. But are Esdras today any different? Are not men quite unqualified set in positions of authority? Thus drove the Priests to the South 2 Chr. 11:14-16

Lit. "The sin." See note: Jeroboam's policy. 12:28, 32. Thus his doom was pronounced

CHAPTER 14.

ILLNESS AND DEATH. RUIN AT JEROBOAM'S. THE ADMONITION OF A LATER TRAGEDY TO COME

The Moral: Gal 6:7.

AHIJAH'S WARNING 1-16

Cp. Ch. 13:33-34. Jeroboam had changed the Capital from Shechem to Tirzah Cp. Ch. 12:25 With Ch. 14:17.

Tabitha = Father. As Jeroboam brought death to Yahweh's son, Israel, so Yahweh punished the King through his son. Yet there was mercy in this punishment. Cp Vv. 11-13.

19 The most unusual sight of a lion and an ass standing guard over the body of a traveller caused wonderment in Bethel. It demonstrated that Yahweh was behind the tragedy and underlined the fact that His Word must be heeded.

The prophet died as a warning to the King, the old prophet and the nation.

THE PROPHET MOURNED. vv. 26-32.

20 He recognised instantly Divine punishment.

To the alleged Voice of an angel.

22 The lion did not molest him, pointing the lesson of v. 19. The lion did not molest him showing the judgment was of God, teaching the danger of fellowshipping error. 1 Cor. 5:11. A warning to true Israelites to get away from Jeroboam

23 Evidently an additional monument or pillar was erected to denounce it 2 Kg 23:17.

1 Sam. 12:20. "Come again" Cp v. 3,

cried by the word of the LORD against the altar in Beth-el, and against all [a] the houses of the high places which are in the cities of [b] Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but [2] made again [c] of the lowest of the people priests of the high places: whosoever would, he [d] consecrated him, and he became *one* of the priests of the high places.

34 [e] And this thing became sin unto the house of Jeroboam, even [f] to cut *it* off, and to destroy *it* from off the face of the earth.

Summary

CHAPTER 14.

Right

1 Abijah being sick, Jeroboam sendeth his wife, disguised, with presents to the prophet Ahijah. 5 Ahijah denounceth God's judgment. 17 Abijah dieth. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.

AT that time [1] Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to [g] Shiloh: behold, there *is* Ahijah the prophet, which told me that [h] *I should be* king over this people.

See Right Col.

3 And [i] take [6] with thee ten loaves, and [k] cracknels, [7] and a [l] cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to [m] Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes [8] were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [3] heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, [d] Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [f] rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, [h] who kept my commandments, and who followed me with all his heart, to do *that* only *which* was right in mine eyes; See above 7

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and [i] molten images, to provoke me to anger, and [6] hast cast me behind thy back:

10 Therefore, behold, [6] I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [9] him that pisseth against the wall, [9] and him that is shut up and left in Israel, and [r] will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 [9] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him

Only 2 there are died – others followed.

[a] ch. 12. 31.

[b] Cp. ch. 16. 24.

He took not warning.

[2] Heb. returned and made.

Neh. 9. 26.

ch. 12. 31.

[c] Heb. hard.

[d] ch. 16. 2. 2 Sam. 12. 7-9.

[e] Heb. filled his hand. Judg. 17. 5.

[c] ch. 12. 30.

[f] ch. 11. 31.

[g] Ex. 23. 23. Cp. ch. 14. 10.

[h] ch. 9. 4 & 11. 33, 38 & 15. 5.

He had anointed him but J. was conscious that he had not fulfilled the requirements of 11:38

[i] Ex. 34. 17 About 25 m.

[k] Neh. 9. 26. Ps. 50. 17. Ezek. 23. 35.

[l] ch. 15. 29.

[m] Josh. 18. 1.

[n] ch. 11. 29, 31.

[o] 1 Sam. 25. 22.

[p] Deut. 32. 36.

[q] 1 Sam. 9. 7, 8.

[5] Heb. in thine hand.

[r] ch. 16. 3.

[6] Or, cakes. Cp. Josh. 9. 5.

[7] Or, bottle. Jer. 19. 1, 10.

[s] ch. 16. 4 & 21. 24.

[8] Heb. stood for his heaviness. 1 Sam. 4. 15.

J. counted on this as well as the poverty of his gift.

8 The startled queen was made to realise that disguise is useless when one is treating with Yahweh. With heavy heart she heard the message of doom realising that the words were true.

THE MESSAGE OF DOOM 1-16.

JEROBOAM'S INGRATITUDE AND SIN MUST BE PAID FOR.

8A Gideon's ephod was a snare Jud 8:27 Solomon's high places were private; J. was the first who by intent established a counter-feit religion to which he drew the nation officially.

8B The ground of Israel's dispersion. Lev. 26:33.

SUMMARY. 1 Kg 14.

Decline in Israel and Judah through influence of Jeroboam. If men of prominence do wrong they involve many others who are led to do wickedly. V. 16. Cp 9, 10, 22, 23

V. 2. No confidence in own gods – they only political expedients

9 Every male, thus bringing the dynasty of Jeroboam to an end.

10 'Azab = various meanings including "leave" Gen 2:24, 39:6., restore, repair, fortify as in Neh. 3:8. Ex. 23:5. Deut. 32:36. 2 Kings 14:26. Jer. 49:25. "Strengthened and fortified" seems to be the significance of the phrase used. All such attempts to ward off the threatened disaster would prove futile.

11. An unpleasant task. The dung is completely removed as being offensive.

12. Completely abandoned indicating revolt against the rule of Jeroboam's house. Cp Ch. 16:2, 7. dogs = chief scavengers of the cities Ps. 59:6, 14.

13. Kever - A burying place, not sh...

1 Kg 9:15. Hazor, Megiddo, Gezer

Hazor, a place of great strength in the north Josh. 11:10. dominating a cross-roads. Megiddo – central position on the Plain of Esdraelon in central position guarding the Plain & the Pass that led south and south west: Gezer was on the Maritime Plain 17 m. S.E. Joppa and so guarding the road from Joppa to Jerusalem. See also Note 20.

1 Kg 9:16. Present: Dowry. Normally this was provided by the husband Gen. 29:18. 1 Sam. 18:25. but in royal marriage the father often gave a dowry. See Int.

1 Kg 9:17. Beth-horon. – Protecting the uplands of Judah, Benjamin & Ephraim from attack

1 Kg 9:18 Baalath. – Mistress. (1 town. RSV: Baalah in the Upper In Dan Josh. 19:44

TADMOR – Palm Tree. 176 m. NE East Damascus, known as Palmyra by Greeks. A place of great commercial value. Its grandeur is attested by its magnificent ruins. See Unger Int. Map of Solomon-Sth. in Syrian wilderness "in the land" – shows extent of S. Kingdom. 2 Sam. 8:3

CHAPTER 11 SUMMARY: Solomon's decline; Rise of Jeroboam; Death of Solomon. The way of decline is easy, and once commenced is difficult to arrest. God at the beginning appointed one woman for one man, & He who thinks one polygamous will not be satisfied with two. One step in evil soon leads to another. Key verse V. 9. The house of David must be maintained for out of it will come Messiah. V. 32.

1 Kg 9:1. Jeroboam's sin. 12:28-30. Ahijah's prophecy 11:29-39. Shishak's invasion 14:25-28. Rehoboam's reign 14:21-31. Abijam's reign 15:1-8. Asa's reign 15:9-24. Nadab's reign 15:25-31. Baasha's reign 15:32-16:7. Elah's reign 16:8-14. Zimri's reign 16:15-20. Omri's reign 16:21-28. Ahab's reign 16:29-22:40. Jehoshaphat's reign 22:41-50. Ahaziah's reign 22:51-53. Jehoram's reign 2 Kg 1:17-8:15. Jehu's reign 2 Kg 9:1-10:36. Athaliah's reign 2 Kg 11:1-20. Joash's reign 2 Kg 11:21-12:21. Jehoahaz's reign 2 Kg 13:1-9. Jehoash's reign 2 Kg 13:10-25. Amaziah's reign 2 Kg 14:1-22. Jeroboam II's reign 2 Kg 14:23-29. Azariah's reign 2 Kg 15:1-7. Zechariah's reign 2 Kg 15:8-12. Shallum's reign 2 Kg 15:13-15. Menahem's reign 2 Kg 15:16-22. Pekahiah's reign 2 Kg 15:23-26. Pekah's reign 2 Kg 15:27-31. Jotham's reign 2 Kg 15:32-38. Ahaz's reign 2 Kg 16:1-20. Hoshea's reign 2 Kg 17:1-6. Hezekiah's reign 2 Kg 18:1-20:21. Manasseh's reign 2 Kg 21:1-18. Amon's reign 2 Kg 21:19-26. Josiah's reign 2 Kg 22:1-23:30. Jehoahaz's reign 2 Kg 23:31-33. Jehoiakim's reign 2 Kg 23:34-24:7. Jehoiachin's reign 2 Kg 24:8-16. Zedekiah's reign 2 Kg 24:17-25:7. Fall of Jerusalem 2 Kg 25:8-21. Gedaliah's reign 2 Kg 25:22-26. Jehoiachin released 2 Kg 25:27-30.

WORSHIP IN NORTHERN KINGDOM. The sin of Jeroboam was that he perverted the Divine worship – not that he directly opposed it. The festivals, sacrifices, sabbaths etc. of the Law continued Hos. 2:11, 6:6, 8:13, 9:4. Either etc were brought to the Temple at Bethel Amos 4:4. 5:21-22. The Psalms of David were heard Amos 5:23. 6:5. but the people were deterred from worshipping at Jerusalem. Deut. 12:11

1 Kg 11:28. Charge house of Joseph. Apparently some of northern tribes appointed to work of building wall of Jerusalem. Jeroboam put in charge.

23 The city had not then been built Ch. 16:24 though the hill was doubtless dominant and becoming identified with the north. The prophet could have been speaking in the spirit of prophecy of the rise and fall of Samaria.

JEROBOAM'S OBSTINACY VV 33-34

24 Religion was treated with contempt. But are Ecclesias today any different? Are not men quite unqualified set in positions of authority?

25 Thus drove the Priests to the South 2 Chr. 11:14-16

26 Lit: "The sin." See Note: Jeroboam's policy. "pp 481, 482. Thus his doom was pronounced

CHAPTER 14.

SICKNESS AND DEATH. STRIKE AT JEROBOAM'S. THE PREMONITION OF GREATER TRAGEDY TO COME

The Moral: Gal 6:7.

AHIJAH'S WARNING 1-16

1 Cp. Ch. 13:33-34. Jeroboam had changed his Capital from Shechem to Tirzah Cp. Ch. 12:25 With Ch. 14:17.

2 Jah is a father. As Jeroboam brought death to Yahweh's son, Israel, so Yahweh punished the King through his son. Yet there was mercy in this punishment. Cp Vv. 11-13.

3 He was ashamed of his actions in setting up the calves – Egyptian worship in Israel.

4 He had no confidence in his gods, recognising them as political expedients only.

5 He had predicted the elevation of Jeroboam before, and might foretell good now! See note Ch. 11:29.

6 It was the custom on such occasions to take a token gift Cp 1 Sam. 9:7-8. This gift would help preserve the disguise of Israel's queen. It was one of poverty as only a country person would bring.

7 Nikkoodim = spotted or perforated cakes. Such as Jews' bread or seed cake.

THE BLIND PROPHET SHOWS HE CAN "SEE" 1-6.

CHAPTER 11 SUMMARY: Solomon's decline; Rise of Jeroboam; Death of Solomon. The way of decline is easy, and once commenced is difficult to arrest. God at the beginning appointed one wife to one man, & He who thinks one polygamous will not be satisfied with two. One step in evil soon leads to another. Key verse V. 9.

The house of David must be maintained for out of it will come Messiah. V. 32.

23 The city had not then been built Ch. 16:24 though the hill was doubtless dominant and becoming identified with the north. The prophet could have been speaking in the spirit of prophecy of the rise and fall of Samaria.

JEROBOAM'S OBSTINACY VV 33-34

24 Religion was treated with contempt. But are Ecclesias today any different? Are not men quite unqualified set in positions of authority?

25 Thus drove the Priests to the South 2 Chr. 11:14-16

26 Lit: "The sin." See Note: Jeroboam's policy. "pp 481, 482. Thus his doom was pronounced

CHAPTER 14.

SICKNESS AND DEATH. STRIKE AT JEROBOAM'S. THE PREMONITION OF GREATER TRAGEDY TO COME

The Moral: Gal 6:7.

AHIJAH'S WARNING 1-16

1 Cp. Ch. 13:33-34. Jeroboam had changed his Capital from Shechem to Tirzah Cp. Ch. 12:25 With Ch. 14:17.

2 Jah is a father. As Jeroboam brought death to Yahweh's son, Israel, so Yahweh punished the King through his son. Yet there was mercy in this punishment. Cp Vv. 11-13.

3 He was ashamed of his actions in setting up the calves – Egyptian worship in Israel.

4 He had no confidence in his gods, recognising them as political expedients only.

5 He had predicted the elevation of Jeroboam before, and might foretell good now! See note Ch. 11:29.

6 It was the custom on such occasions to take a token gift Cp 1 Sam. 9:7-8. This gift would help preserve the disguise of Israel's queen. It was one of poverty as only a country person would bring.

7 Nikkoodim = spotted or perforated cakes. Such as Jews' bread or seed cake.

THE BLIND PROPHET SHOWS HE CAN "SEE" 1-6.

CHAPTER 11 SUMMARY: Solomon's decline; Rise of Jeroboam; Death of Solomon. The way of decline is easy, and once commenced is difficult to arrest. God at the beginning appointed one wife to one man, & He who thinks one polygamous will not be satisfied with two. One step in evil soon leads to another. Key verse V. 9.

The house of David must be maintained for out of it will come Messiah. V. 32.

23 The city had not then been built Ch. 16:24 though the hill was doubtless dominant and becoming identified with the north. The prophet could have been speaking in the spirit of prophecy of the rise and fall of Samaria.

JEROBOAM'S OBSTINACY VV 33-34

24 Religion was treated with contempt. But are Ecclesias today any different? Are not men quite unqualified set in positions of authority?

25 Thus drove the Priests to the South 2 Chr. 11:14-16

26 Lit: "The sin." See Note: Jeroboam's policy. "pp 481, 482. Thus his doom was pronounced

CHAPTER 14.

SICKNESS AND DEATH. STRIKE AT JEROBOAM'S. THE PREMONITION OF GREATER TRAGEDY TO COME

The Moral: Gal 6:7.

AHIJAH'S WARNING 1-16

1 Cp. Ch. 13:33-34. Jeroboam had changed his Capital from Shechem to Tirzah Cp. Ch. 12:25 With Ch. 14:17.

2 Jah is a father. As Jeroboam brought death to Yahweh's son, Israel, so Yahweh punished the King through his son. Yet there was mercy in this punishment. Cp Vv. 11-13.

3 He was ashamed of his actions in setting up the calves – Egyptian worship in Israel.

4 He had no confidence in his gods, recognising them as political expedients only.

5 He had predicted the elevation of Jeroboam before, and might foretell good now! See note Ch. 11:29.

6 It was the custom on such occasions to take a token gift Cp 1 Sam. 9:7-8. This gift would help preserve the disguise of Israel's queen. It was one of poverty as only a country person would bring.

7 Nikkoodim = spotted or perforated cakes. Such as Jews' bread or seed cake.

THE BLIND PROPHET SHOWS HE CAN "SEE" 1-6.

CHAPTER 11 SUMMARY: Solomon's decline; Rise of Jeroboam; Death of Solomon. The way of decline is easy, and once commenced is difficult to arrest. God at the beginning appointed one wife to one man, & He who thinks one polygamous will not be satisfied with two. One step in evil soon leads to another. Key verse V. 9.

The house of David must be maintained for out of it will come Messiah. V. 32.

23 The city had not then been built Ch. 16:24 though the hill was doubtless dominant and becoming identified with the north. The prophet could have been speaking in the spirit of prophecy of the rise and fall of Samaria.

JEROBOAM'S OBSTINACY VV 33-34

24 Religion was treated with contempt. But are Ecclesias today any different? Are not men quite unqualified set in positions of authority?

25 Thus drove the Priests to the South 2 Chr. 11:14-16

26 Lit: "The sin." See Note: Jeroboam's policy. "pp 481, 482. Thus his doom was pronounced

CHAPTER 14.

SICKNESS AND DEATH. STRIKE AT JEROBOAM'S. THE PREMONITION OF GREATER TRAGEDY TO COME

The Moral: Gal 6:7.

AHIJAH'S WARNING 1-16

1 Cp. Ch. 13:33-34. Jeroboam had changed his Capital from Shechem to Tirzah Cp. Ch. 12:25 With Ch. 14:17.

2 Jah is a father. As Jeroboam brought death to Yahweh's son, Israel, so Yahweh punished the King through his son. Yet there was mercy in this punishment. Cp Vv. 11-13.

3 He was ashamed of his actions in setting up the calves – Egyptian worship in Israel.

4 He had no confidence in his gods, recognising them as political expedients only.

5 He had predicted the elevation of Jeroboam before, and might foretell good now! See note Ch. 11:29.

6 It was the custom on such occasions to take a token gift Cp 1 Sam. 9:7-8. This gift would help preserve the disguise of Israel's queen. It was one of poverty as only a country person would bring.

7 Nikkoodim = spotted or perforated cakes. Such as Jews' bread or seed cake.

THE BLIND PROPHET SHOWS HE CAN "SEE" 1-6.

CHAPTER 11 SUMMARY: Solomon's decline; Rise of Jeroboam; Death of Solomon. The way of decline is easy, and once commenced is difficult to arrest. God at the beginning appointed one wife to one man, & He who thinks one polygamous will not be satisfied with two. One step in evil soon leads to another. Key verse V. 9.

The house of David must be maintained for out of it will come Messiah. V. 32.

cried by the word of the LORD against the altar in Beth-el, and against all [a] the houses of the high places which are in the cities of [b] Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but [2] made again [c] of the lowest of the people priests of the high places: whosoever would, he [d] consecrated him, and he became *one* of the priests of the high places.

34 [e] And this thing became sin unto the house of Jeroboam, even [f] to cut *it* off, and to destroy *it* from off the face of the earth.

Summary

CHAPTER 14.

RIGHT

1 Abijah being sick, Jeroboam sendeth his wife, disguised, with presents to the prophet Ahijah. 5 Ahijah denounceth God's judgment. 17 Abijah dieth. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.

AT that time [1] Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that "*I should be* king over this people.

3 And [g] take with thee ten loaves, and [6] cracknels, and a [7] cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to [m] Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes [8] were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [9] heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, [n] Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [o] rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, [p] who kept my commandments, and who followed me with all his heart, to do *that* only *which* was right in mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and [q] molten images, to provoke me to anger, and [10] hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [r] him that pisseth against the wall, [s] and him that is shut up and left in Israel, and [r] will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 [t] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him

Only 2 then created – others followed.

[a] ch. 12. 31.

[b] Cp. ch. 16. 24.

He took not warning.

[2] Heb. *returned and made.*

Neh. 9. 26. ch. 12. 31.

[c] Heb. *hard.*

[d] ch. 16. 2. 2 Sam. 12. 7-9.

[e] Heb. *filled his hand.* Judg. 17. 5.

[f] ch. 12. 30.

[g] ch. 11. 31.

[h] Ex. 23. 23. Cp. ch. 14. 10.

[i] ch. 9. 4 & 11. 33, 38 & 15. 5.

He had anointed him but J. was conscious that he had not fulfilled the requirements of 11:38

[j] Ex. 34. 17 about 25 m.

[k] Neh. 9. 26. Ps. 50. 17. Ezek. 23. 35.

[l] ch. 15. 29.

[m] Josh. 18. 1.

[n] ch. 11. 29, 31.

[o] 1 Sam. 25. 22.

[p] Deut. 32. 36.

[q] 1 Sam. 9. 7, 8.

[r] Heb. *in thine hand.*

[r] ch. 16. 3.

[6] Or, *cakes.* Cp. Josh. 9. 5.

[7] Or, *bottle.* Jer. 19. 1, 10.

[s] ch. 16. 4 & 21. 24.

[8] Heb. *stood for his heaviness.* 1 Sam. 4. 15.

J. counted on this as well as the poverty of his gift.

1 Kg 11:28. Charge house of Joseph. Apparently some of northern tribes appointed to work of building wall of Jerusalem. Jeroboam put in charge.

8 The startled queen was made to realise that disguise is useless when one is treating with Yahweh. With heavy heart she heard the message of doom realising that the words were true

THE MESSAGE OF DOOM 1-16.

JEROBOAM'S INGRATITUDE AND SIN MUST BE PAID FOR.

8A Gideon's ephod was a snare Jud 8:27 Solomon's high places were private; J. was the first who by intent established a counter-feit religion to which he drew the nation officially.

8B The ground of Israel's dispersion. Deut. 28:25.

SUMMARY. 1 Kg 14.

Decline in Israel and Judah through influence of Jeroboam. If men of prominence do wrong they involve many others who are led to do wickedly.

V. 16. Cp 9, 10, 22, 23

V 2. No confidence in even gods – they only political expedients.

9 Every male, thus bringing the dynasty of Jeroboam to an end.

10 'Azab: various meanings including "leave" Gen 2:24. 39:6., restore, repair, fortify as in Neh. 3:8. Ex. 23:5. Deut. 32:36. 2 Kings 14:26. Jer. 49:25. "Strengthened and fortified" seems to be the significance of the phrase used. All such attempts to ward off the threatened disaster would prove futile.

11. An unpleasant task. The dung is completely removed as being offensive.

12. Completely abandoned indicating revolt against the rule of Jeroboam's house. Cp Ch. 11:27.

Dogs = chief scavengers of the slum Ps. 59:6, 14.

13 Kebar - A burying place, not Shechem.

1 Kg 9:15. Hazor, Megiddo & Gezer.

Hazor, a place of great strength in the north Josh. 11:10. dominating a crossroads. Megiddo – central position on the Plain of Esdraelon in central position guarding the Plain & the Pass that lead south and south west: Gezer was on the Maritime Plain 17 m. S.E. Joppa and so guarding the road from Joppa to Jerusalem. See also Note 20.

1 Kg 9:16 Present: Dowry. Normally this was provided by the husband Gen. 29:18. 1 Sam. 18:25. but in royal marriage the father often gave a dowry. See Pat.

1 Kg 9:17. Beth-horon. – Overlooking the uplands of Judah, Benjamin & Ephraim from a thousand feet.

1 Kg 9:18 Baalath. – Mistress. A town.

In Dan Josh. 19:44 RSV: Bethhoron the Upper

TADMOR - Palm Trees. 176 m. North East Damascus, known as Palmyra by Greeks. A place of great commercial value. Its grandeur is attested by its magnificent ruins. See Unger Int. Map of Solomon. Str. in Syrian wilderness. "In the land" - shows extent of S. Kingdom. 2 Sam 8:13

ECCLESIAL DIVISION. THROUGH REHOBOAM'S FOLLY. V.30. (Mat. 12:25) A miserable state of things now existed in the once united nation. The nation was weakened and opened to invasion, wars and disputings were spread over this land where there should have been peace. Families were divided for intermarriage had taken place between tribes. Political expediency took the place of Divine worship, apathy and error abounded. This was all a grief of mind to those who truly loved Jerusalem and the Temple. Meanwhile along the border forts were built 2 Chr.11. standing armies were established, barriers were erected, and every attempt to destroy unity was made. Israel had commenced along the road to ruin. Yahweh was for peace See. 2 Chr.11:4. Controversy? Yes! See Jude. the bitterness of hatred and war! No! See also 1 Kgs. 15:6,7.

Jeroboam's death.

I. KINGS 14.

Rehoboam's evil reign.

[a] there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 [d] Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: [e] but what? even now. 14

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall [f] root up Israel out of this [g] good land, which he gave to their fathers, and shall scatter them [h] beyond the river, [i] because they have made their groves, [k] provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and [l] who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [m] Tirzah: [n] *and* when she came to the [o] threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, [p] according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he [q] warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he [r] slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [s] Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city [t] which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* [u] Naamah an Ammonitess.

22 [b] And Judah did evil in the sight of the LORD, and they [c] provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them [f] high places, and [g] images, and [g] groves, on [h] every high hill, and [i] under every green tree.

24 And there were also [m] sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass [q] in the fifth year of king Rehoboam, *that* Shishak king of Egypt [s] came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [s] which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the [3] guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard [a] chamber.

29 ¶ [b] Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was [c] war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam [e] slept with his fathers, and was buried with his fathers in the city of David. [f] And his mother's name *was* Naamah an Ammonitess. [g] And Abijam his son reigned in his stead.

[a] 2 Chr. 19. 3 & 12. 12.
[b] 2 Chr. 12. 1.
[c] Num. 25. 11.
[d] ch. 15. 27-29.
[e] Cp. Luke 12. 49.
[f] 2 Kin. 16. 4 & 17. 9.
[g] Or, *standing images*, or, *statues*.
[h] 2 Kin. 16. 4.
[i] Jer. 2. 20.
[k] Deut. 12. 2. 2 Kin. 16. 4. Is. 57. 5.
[l] Deut 29. 28. Ps. 52. 5. Prov. 2. 22.
[m] Josh. 23. 15, 16.
[n] Deut. 23. 17.
[o] 2 Kin. 15. 29.
[p] Ex. 34. 13.
[q] ver. 9. Deut. 31. 29.
[r] ch. 11. 40. 2 Chr. 12. 2.
[s] ch. 15. 26. 2 Kin. 3. 3 & 10. 29 & 13. 2.
[t] To ver. 28, 2 Chr. 12. 9-11. Cp. ch. 15. 18.
[u] ch. 15. 21, 33 & 16. 6, 8. Josh. 12. 24. 2 Kin. 15. 14. Cant. 6. 4.
[3] Is. 6. 4. Cp. ver. 12.
[a] ch. 10. 17.
[b] ver. 13.
[c] Heb. *runners*.
[e] 2 Chr. 13. 2-20.
[f] Ezek. 40. 7.
[g] To ver. 31, 2 Chr. 12. 15-16.
[h] Heb. *lay down*. Wars.
[i] ch. 12. 21-24.
[k] 2 Chr. 12. 13.
[m] ver. 20. ch. 11. 38, 36.
[n] ver. 21.
[o] ver. 31. ch. 11. 1.
[p] 2 Chr. 12. 16, Abijah, Mat. 1. 7, Abia.

Judgment leading to this is commencing that very day. V.12

14 Supply Ellipsis "But what (am I saying? That day?) Why even now (The successor is ready and waiting having been raised up for that purpose)"

15 The second long range prophecy in Jeroboam's time Cp Ch. 13:2. Cp 2 Kings 17:6-18

16. This implies developing idolatry. "The Hebrew word Asherah which is uniformerly, and wrongly rendered "grove" most probably denotes the wooden symbol of a goddess; and the Revisers therefore have not hesitated to introduce it as a proper name in the singular Jud. 6:25 ff. with the plurals Asherim Jud. 3:7 Beth. and Asheroth. Jud. 3:7 e. following the analogy of Baalim Jud. 2:13. and Ashtaroth. Jud. 2:13. which are already familiar" (R.V. preface).

Here R.V = Asherim

DEATH OF THE CHILD. V.17-18

17 Sig. Pleasantness. Noted for its beauty. Song 6:4. Prob site appr. 11 m. north-west Nablus = Tell el-FAR'AH - Mound of Elevated Ridge, W.F. Albright. It commanded a pass where valleys begin to dip towards Jordan. Jeroboam had transferred from Shechem to Tirzah. Cp 1 Kings 12:25; and it became the Capital of the north until Samaria established Ch. 15:21,33. 16:6,8,15,17.

The wife of J. hurried home distraught at sad tidings, to be met with the news that the child had died.

DEATH OF JEROBOAM. 19-20.

He outlived Rehoboam. (See Appendix p.12 Cp Ch. 15:6).

19 Cp. 2 Chr. 13:1-20. for further details. They relate to the resounding defeat administered by Abijam son of Rehoboam which irreparably weakened Jeroboam.

20 Sig. Freewill, Liberal. He reigned 22yrs and was murdered by Baasha thus fulfilling Ahijah's prediction Ch. 15:25, 30. Cp W. 10-11.

MEANWHILE IN JUDAH.

REHOBOAM'S REIGN

SUMMARY: AN EVIL INFLUENCE

Vv 21-22 for greater detail 2 Chr 11,12.

21 See Note Ch. 12:1.

21 See Note Ch. 12:1. One of Solomon's strange wives - thus Rehoboam connived at or supported idolatry. Heb "the" not "an"

THE HISTORY OF JUDAH. is the history of a dynasty rather than a nation, of a city rather than a country. The people were few, the territory small yet it outlived its more powerful neighbour and is destined to have greater influence on the whole of mankind than any other nation. Yet how slender to mortal eyes, was the thread upon which that future often seemed to hang!

484

V 22. "Judah did evil" Not necessarily Rehoboam. I. introduced a religion of convenience & expediency 12:28 n the people - even in Judah succumbed to the example set. See the result Ch 14:22. Cp 13:32.

"The cause was from Yahweh"

The "cause" of all this confusion and trouble was R. harshness, folly & despotic pride, and this was not from Yahweh. The word SIBBAH (from SHUV, to turn or change) signifies that the change or revolution was from Yahweh. God stirred up the people to revolt from a man who had neither skill nor compassion to rightly govern. He "maketh the wrath of man to praise Him" Ps. 76:10. Cp A. 5:10. Amos 3:6; Acts 2:23; 4:28.

Stele of Ben-Hadad I recovered in North Syria in 1940, according to W.F. Albright. See Unger Dictionary.

1 Kg 15:18 Benhadad

This genealogy confirmed by an inscribed

MARCHAH

Tamar. 2 Sa
whom Ta
great gra
ence (in h
ABIJAM

CHAPTER 15

ABIJAM'S SHORT

Vv1-8 Cp 2 Chr. 13

There are two cr
Abijam's character
ex'bited in the c
of Kings & Chroni
Apparently he com
did well, with a ne
victory over Israe
But his heart being
ed up 2 Chr 13:21. F
character deteriorat
Sig. Father of the
le of the west in c
trast to the east. Call
Abijah (A Father is
n chronicles. That
years of his piety,
of the way he turned
his back on the Sun
Israel. Ps 84:11.
Not full years for
ded in 20th Jeroboa
19. He began well b
ended disastrously.
Sig. Oppression. She
was devoured by Re
boam above his
other wives. See no
2 Chr. 11:18-21.
Shalem. - Completely
one. From root Shalam
- peace. To be at one.
Abijam was glib of
tongue 2 Chr. 13:22 Bu
Yahweh knows the hear
A son to succeed in th
covenant line of David
Ch 11:36. Ps 132:17 2 Sa 21:17
Many Mss. = Abijam
ccording to Kennicott
ould relate to house
of Rehoboam.
Not the Book of
Chronicles, but a con
temporary record of
the reigns. See Note
Ch 1.

LONG REIGN OF ASA 9-24

See also 2 Chrs 14, 15, 16

The effects wide sweeping changes

The evil influence be
hind the reigns of Reh
boam and Abijah,
seems to have been
the strong-willed Queen
mother - Maachah Cp
2 Ch. 11:18-21. 1 Kings
15:13. Asa broke her
influence.

8 Therefore inherited the promise of Deut. 17:20. outliving several Israelitish Kings.

9 Sig. Physician. He proceeded to heal Judah.

INVASION OF SHISHAK

Vv 25-28 2 Chr. 12:2-12

See notes Chronicles where the cause of the invasion is added because they trespassed. More details are also provided.

>>>> Add the warning of Shemaiah & the humbling of Rehoboam.

2 Chr. 12:5-8

26 A All he could lay his hands on.

DEATH REHOBOAM.

Cp 2 Chr 12:13-16.

See 2 Chr. 12:14. for cause why he did evil

27. Not the Book of Chronicles in the Bible. See Introductory Note p. 451.

28 See Note at top of page.

28A The spoil must have been enormous

28B A striking token of the decadence of the Kingdom

29 Whatever the real state of decline R hid it behind a facade of imflated glory

30. Pleasantness from a root Pleasure. "The Ammonitess" 1 Kg 11:47.

Abijam

8 Therefore inherited the promise of Deut. 17:20. outliving several Israelitish Kings.

9 Sig. Physician. He proceeded to heal Judah.

MAACHAH was evidently the granddaughter of Absalom who seems to have had only one daughter - Tamar. 2 Sam. 14:27. Her father was Uriel of Gibeah (Josh) whom Tamar married. Maacah was named after her great grandmother 2 Sam. 3:3. She exercised an evil influence in the Kingdom. 1 Kg 15:13.

ABIJAM - He compromised. He allowed his idolatrous mother to retain her position + influence and sought to worship Yahweh as well vv 14-15. See intro to v 9.

ASA. Sig. "Physician." It is conjectured that this name was given him by his admiring subjects on account of his interest in the healing art. But Cp. v 23. and the indictment of 2 Chr. 16:12.

For a more detailed account of his reign including his victory against the Ethiopians see 2 Chr. Chps. 14, 15, 16.

v. 9 Nadab reigned 2 years and began in 2nd of Asa v. 25 or 21st J. so they fall within the time of J. 22. J. struck with a lingering disease during which time Nadab reigned + died the same year as his father. Cp 2 Chr. 21:20.

Cp 1 Kings 14:24 Cp Note Deut. 23:17 Mt 19:12 Not complete

MIPHLEZETH = A Terror, fright Horror. Some grotesque + hideous image + worship that ruled by Terror. Only other place = 2 Chr. 15:16

10 Gebiyrah = Leader, Fem of Gebir = Lord, from Gabar = to be strong from whence derived Gibbor. She had evidently exercised an evil influence on three Kings - Rehoboam, Abijam, Asa Now her grandson deposed her destroying the evil and impure worship she had set up. She must have been a strong-willed woman, and it required courage in Asa to do this.

11. R.V. - "An abominable image for an Asherah" (See Note Jer. 17.) from "Ashar" - "to be upright." Originally a tree symbolising the Tree of Life, the idea became corrupted and debased into the organ of procreation which was symbolised by the form and shape of the Asherah, and worshipped with the most impure rites and obscene orgies (C.B.). Asherah is to be distinguished from Ashtoreth the female deity of fertility. 11 - Cp 2 Chr 15:16 note.

12. Public disgrace and repudiation. Kidron = "dark" and is a gloomy valley outside Jerusalem. As an unclean thing this idol token outside the city and burnt.

13. Probably the spoils of the Victory of Zemaraim 2 Chr. 13.

14. Shalem. - from a root signifying "to be at one" therefore to be at peace Cp v. 3.

HOSTILITY BETWEEN ISRAEL AND JUDAH Vv. 16-22 (See 2 Chr. 16 1-6)

BAASHA - PROVOKING WAR - IS CHALLENGED BY ASA. JUDAH PURCHASES THE HELP OF BEN HADAD IN THE DISPUTE

15. A state of constant friction and hostility though no actual campaign. Judah had peace 10 years during which time Asa built up a powerful army 2 Chr. 14:8. This could have incited Baasha to take his provocative action.

16. See v. 27. v. 33. Became King in 3rd Asa

17. Sig. A height. A town of Benjamin (Josh 18:25) 5 miles north Jerusalem on a height overlooking the pass through which the deserters of the north travelled to Judah. See Note 2 Chr. 13:19.

18. Expediency dictated this policy. It was later condemned by Hanani the prophet 2 Chr. 16:7. Asa was possibly so incensed with the action and threat of Baasha that his anger got the better of his judgment. He decided to crush him at all costs. and

---

CHAPTER 15. Abijam's wicked reign. I. KINGS 15. Nu 2 Kg 17:12 Asa's good reign.

ABIJAM'S SHORT REIGN 3 SUMMARY: The sowing of evil yields its fruit. Key word: WAR 6, 16, 20, 29, 32. 22:46 - Not completely

v. 1-8 Cp 2 Chr. 13.

There are two sides to Abijam's character as unfolded in the accounts of Kings + Chronicles. Apparently he commenced well, with a notable victory over Israel but his heart being lifted up 2 Chr. 13:21. His character deteriorated.

1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Not the first-born 2 Ch 11:20-22

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father. Above Jer. 33:16.

4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: 11:36, 2 Sam 21:17, Ps 132:17

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. Ps 89:20; Acts 13:22

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. Above Right

10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. He sons 8 Kings on throne of Israel. See below

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made. Mt. 10:13; 12:46-50.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron. See Note 2 Chr. 14:3,5

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. Heb: "wholly"

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels. Below left

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Many were leaving the north for the south.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all

---

a Deut. 23:17.
b Deut. 29:17. 2 Chr. 15:8. GILLULIM = a log or round of filthy idols
c 2 Chr. 23:1.
d To ver. 15. 2 Chr. 15:16-18.
e ch. 11:29.
2 Heb. cut off.
f 2 Chr. 11:20-22.
g Ex. 32:20.
3 2 Chr. 13:2, Michaiah the daughter of Uriel.
h 2 Sam. 15:23.
4 2 Chr. 11:21, Absalom.
i 2 Kin. 12:3. 2 Chr. 15:17. Cp. 2 Kin. 18:4. 2 Chr. 14:3, 5.
k ch. 8:61. Cp. 2 Chr. 13:10.
5 Heb. holy.
2 Kin. 12:4. 1 Chr. 26:20. 2 Chr. 5:1.
6 Or, candle. 2 Sam. 21:17.
l ch. 14:8.
m To ver. 22, 2 Chr. 16:1-6.
n Josh. 18:25.
o Cp. 2 Chr. 11:16.
p 2 Sam. 11:4, 15.
q ch. 14:30.
r 2 Kin. 12:18. Cp. ch. 14:26.
s 2 Chr. 13:22.
t 2 Chr. 13:2, &c.
u Cp. 2 Chr. 16:7-9.
v 2 Chr. 14:1.
w ch. 11:24. NC
x 2 Kin. 16:8.
7 Heb. go up.
2 Chr. 16:3.
8 i.e. Grandmother's. Cp. 2 Kin. 8:26.
9 2 Chr. 24:2.
a 2 Kin. 15:29.
b Judg. 18:29.
c Judg. 11:33. 2 Sam. 20:14.
d 2 Kin. 15:29. Cp. 2 Chr. 16:4.

MANY MSS. = Abijam according to Rennicott. Could relate to house of Rehoboam.

NOT THE BOOK OF Chronicles, but a contemporary record of the reigns. See Note Ch. 1.

LONG REIGN OF ASA 9-24 See also 2 Chr 14, 15, 16

He effects wide sweeping changes

The evil influence behind the reigns of Rehoboam and Abijah, seems to have been the strong-willed Queen mother - Maachah. Cp 2 Ch. 11:18-21. 1 Kings 15:13. Asa broke her influence.

8 Therefore inherited the promise of Deut. 17:20. outliving several Israelitish Kings.

9. Sig. Physician. He proceeded to heal Judah.

Shalem. - Complete, at one. From root Shalam - peace. To be at one. Abijam was glib of tongue 2 Chr. 13:22 but Yahweh knows the heart. 5 A son to succeed in the covenant line of David Gn 17:16 Ps 132:17 2 Sam 7:12-16

TWO LINES OF KINGS.

Judah.		Israel
Rehoboam - 17 yrs.		Jeroboam - 22 yrs.
Abijam - 3 yrs.		
Asa - 41 yr.	Nadab	- 2 yrs.
	Baasha	- 24 yrs.
	Elah	- 2 yrs.
	Zimri	- one week.
4 yrs Tibni and	Omri	- 12 yrs.
	Ahab	

v. 15. "Himself" = Perhaps from the spoils of the victory over Zerah the Ethiopian the intervention of Yahweh 2 Chr. 13:9-15

485 hired the Syrian to assist to that end. But this strengthened the Syrian to the hurt of Judah ultimately. Cp 14:26.

19. Sig. Son of Hadad, a variant of Rimmon, the god of thunder. There were several kings of this name. Cp 20 11:5; 13; 24; 2 Kg 8:7-15; 13:24. See bottom right

20. Rimmon is good - Pomegranate. A Syrian god - Ys.

21. Rezion. Cp Ch. 11:23-24

22. "Let there be" - Rotherham.

23. Ijon - Ruin. In Naphtali to north. West Dan

24. Sig. Judge - In far north

25. Meadow of the House of oppression. In Naphtali. Famous for its reputation of wisdom 2 Sam 20:15

Asa's fear of Baasha was very real. He fortified Mizpeh on the border and provided independent water supply for it to withstand any seige. Jer. 41:9.

BORDER STRONGHOLD OF MIZPAH V 22

"From 1927-35 an American expedition from the Pacific School of Religion, under the direction of W.F. Bade, excavated abnormally massive stonework at Tell en-Nasbe, 7m. nth Jerusalem. It was the remains of the old frontier fortress of Mizpeh. The enclosing wall was 26 ft thick. This tremendous defensive wall shows how hard and bitter was the civil war that raged between north and south."
"The Bible as History"

I. KINGS 16.

Baasha destroyeth Jeroboam's house.

MURDER OF JEROBOAM'S HOUSE 29-30

[a] Josh. 11. 2.
[b] ch. 14. 20, 14.
[c] ch. 11. 29.
[d] Josh. 18. 25.
[e] ch. 14. 9, 16.
[f] ch. 14. 17.
[g] Heb. free.
[h] Josh. 18. 24.
[i] Josh. 18. 26. Jer. 41. 6, 9, 10.
[k] 2 Chr. 16. 11.
[l] ver. 26. 2 Chr. 16. 9.
[m] 2 Chr. 16. 12.
[n] ver. 26. ch. 12. 28, 29 & 13. 33 & 14. 16 & 16. 2, 13, 19, 26.
[o] Mat. 1. 8. called Josaphat.
[p] ch. 14. 20.
[q] Heb. made reigned. ver. 33. ch. 14. 21 & 16. 8, 11, 23, 29 & 22. 41. 2 Kin. 8. 16.
[r] ver. 7, 12. 2 Chr. 19. 2 & 20. 34.
[s] ch. 14. 16.
[t] 2 Chr. 16. 7.
[u] ch. 14. 14.
[v] ch. 14. 7.
[w] ch. 16. 15. Josh. 19. 44.
[x] ch. 15. 34.
[y] ch. 14. 10 & 21. 21. Ps. 49. 13.
[z] ch. 15. 29. Cp. ver. 11.
[a] ch. 14. 11.

26 Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

SUMMARY OF BAASHA'S REIGN. VV 32-34.

The early hopes of the conspirators were not realised - Israel's trouble multiply

Began in 3rd year of Asa, died in 26th year Ch. 16:8 Cp Note 2
Chr. 16:1. In 16th year of Asa's reign = 14th of Baasha, he instituted the attack of Judah that failed. Baasha's success as King indicated by large number that fled to Judah at this time 2 Chr. 15:9

CHAPTER 16.

1, 7 Jehu's prophecy against Baasha. 8 Zimri's conspiracy. 15 Omri forceth Zimri desperately to burn himself. 21 Omri prevaileth against Tibni. 23 He buildeth Samaria. 25 His wicked reign. 29 Ahab's most wicked reign. 34 Joshua's curse fulfilled upon Hiel the builder of Jericho. Obscure.

CHAPTER 16

JEHU THE PROPHET PRONOUNCES DOOM AGAINST HOUSE BAASHA

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the

See Appendix p. 3 - The Prophetic Office.

Sig. Yah is He. His father was a prophet 2 Chr. 16:7-10. Thus father and son ministered on Yahweh's behalf in two Kingdoms. Jehu later reproved Jehoshaphat for aiding Ahab, and wrote a narrative of Jehoshaphat's acts 2 Chr. 19:2. 20:34.

2 What Yahweh permits He makes, but He is not responsible for the abuse of power.

3 Nagid = One set up.

4 He had executed judgment against the house Jeroboam but had not profited by its mistakes. Thus the same judgment rested on Baasha.

Asa's fear of Baasha was very real. He fortified Mizpeh on the border and provided independent water supply for it to withstand any seige. Jer. 41:9.

26a Sig. Harp. A city of Naphtali, the plain of Gennesaret. Mat. 4:13-14. by Sea Galilee.

27 Invasion the threat from the north. Apparently Ben-Hadad withdrew

28 Sig. Pleasantness. Noted for beauty. Song. 6:4. See Note 1 Kings 14:17.

29 This indicates the determined nature of Baasha's attempt, and the strength of the fortress he was building.

30 Sig. Hill. On northern border of Judah, about 6 m. NNE Jerusalem. Below Right

31 Sig. Watchtower. In Benjamin Josh 18:26. The tribes here summoned for conferences Sam. 7:5-10. 10:17. Josh. 20:1-6. 1,5,8. Asa dug well. Jer. 41:9.

DEATH OF ASA. VV 23-24.

22 Cp 2 Chr. 16:12. See note top previous page.

23 Possibly gout. This was 3 years before his death. He sought physicians instead of Yahweh 2 Chr. 16:12.

24 Of his costly and splendid funeral see 2 Chr. 16:14.

NADAB'S EVIL REIGN VV 25-26

25a If it has been rightly supposed that R. was about 21, 22 at his accession Asa's age would not exceed 50! Solomon was considered "old" at less than 60! Ch. 11:4 = end of life.

NADAB ASSASSINATED BAASHA REIGNS. 27-28.

25 Sig. "To Stink," "Offensive" St. A ruthless energetic man who arranged the assassination of Nadab, the murder of Jeroboam's descendants, and prosecuted the war with Asa with such vigor as to cause a long remembered fear in the Southern Kingdom. Jer. 41:9

26 Israel found its troubles did not disappear when house David cast off. The nation suffered perpetual. It was weakened by many migrating south. See Note p. 480. dissatisfaction was rife, the Philistines had gained strength and invading the land, occupied Gibbethon. This was Baasha's opportunity. He organised the conspiracy and arranged the murder of Nadab.

27 Sig. Conical height. A town of Dan. Josh. 19:44. Nadabi attack was not successful Ch. 16: 17 If it had been it may have saved him

ASA OUTLIVES 7 KINGS ISRAEL. 486

He becomes the yardstick by which their reigns are measured.
Perhaps the strength and order of Asa's reign led to his later conceit.

Jeroboam	1 Kin 15:9	Zimri 27th year	1 Kings 16:10
2nd year			
Nadab	1 Kin. 15:25	Tibni } 31st year	1 Kings 16:21,23.
3rd year		Omri }	
Baasha	1 Kin 15:28	38th year	
26th year		Ahab	1 Kings 16:29.
Elah	1 Kings 16:8.		

• Joppa
• Jabneel Gezer • Aijalon
Ekron • Gibbethon
• Timnah
• Ashdod
• Ashkelon.

Israel under Nadab attacks Gibbethon. Baasha the assassin (v. 27) murdered his family (v. 28).

BAASHA MURDERS NADAB AND HIS FAMILY. He was of humble origin Ahijah, maintained policy Jeroboam 1 & 2. Continued hostility with Judah Vv. 15-16

GEBA: Opp. Michmash, on the top of a steep terraced hill at the very verge of the Wadi Suweinit. Being further north than Ramah, the danger from the north troubling Jerusalem was further removed.

THE TREACHEROUS

of Elah, Zimri had drunken fool, he of another of his there he had wi for a good deal,

DEATH BAASHA 5-7

One of the few of Israel who died natural death. See Appendix p 12

5 He died because of his wickedness. Supply basis. Baasha reigned long enough to consolidate his power in Israel and attack the south with some hope of success. Ch. 15

6 DEATH THE DRUNKARD. MURDERED BY HIS SERVANT ZIMRI. 8-10

Sig. large evergreen like Tere binth — but this one was soon cut down!

Sig. Musical. Str. Perc. of soul. Thought by some to be descendant Saul 1 Chr. 8:36. His treachery was long remembered. 2 Kin. 9:31

9 He should have been with the army V. 16. He played upon the weakness of Elah, knowing his habit of drinking to excess in the house of Arza, and making preparations according to await his opportunity. Cf. Pr. 23:29-35

10 Implies excess

11 There was no Kingly dignity with Elah. He returned home drinking with his servants whilst the army battled on the borders Israel. Zimri knew that at a certain hour of the day he could be assured that Elah would be in a drunken stupor.

CIVIL WAR IN ISRAEL. OMRI - TIBNI

ZIMRI'S 7 DAYS' REIGN OF TERROR. VV 11-14.

Immediately he gained power, he set about consolidating it by destroying the posterity of Baasha - thus unconsciously fulfilling Yahweh's prophecy. V. 12

BORDER STRONGHOLD OF MIZPAH V22

"From 1927-35 an American expedition from the Pacific School of Religion, under the direction of W.F. Bade, excavated abnormally massive stonework at Tell en-Nasbe, 7m. nth Jerusalem. It was the remains of the old frontier fortress of Mizpeh. The enclosing wall was 26 ft thick. This tremendous defensive wall shows how hard and bitter was the civil war that raged between north and south."
"The Bible as History"

Asa's fear of Baasha was very real. He fortified Mizpah on the border and provided independent water supply for it to withstand any seige. Jer. 41:9.

Baasha destroyeth — *Jeroboam's house.*

26 Sig. Harp. A city of Naphtali, the plain of Gennesaret. Mat. 4:13-14. by Sea Galilee.
27. to meet the threat from the north. Apparently Ben-Hadad withdrew
28. Sig. Pleasantness. Noted for beauty. Song. 6:4. See Note 1 Kings 14:17.
29. This indicates the determined nature of Baasha's attempt, and the strength of the fortress he was building.
30. Sig. Hill. On northern border of Judah, about 6 m. NNE Jerusalem. Below Right
31. Sig Watchtower. In Benjamin Josh 18:26. The tribes here summoned for conferences Jdgs. 7:5-10, 10:17. Jud. 20:1-1 Sam. 5:8. Asa dug well. Jer. 41:9.

DEATH OF ASA. Vv23-24.

23. Cp 2 Chr. 16:12. See note on previous page.
Possibly gout. This was 3 years before his death. He sought physicians instead of Jahweh 2 Chr. 16:14.
Of his costly and splendid funeral see 2 Chron. 16:14.

NADAB'S EVIL REIGN Vv25-26.

If it has been rightly supposed that R. was about 21, 22 at his accession Asa's age would not exceed 50! Solomon was considered "old" at less than 60! Ch. 11:4. = end of life.

NADAB ASSASSINATED

BAASHA REIGNS. 27-28.

Sig. "To Shrink," "Offensive" A ruthless energetic man who arranged the assassination of Nadab, the murder of Jeroboam's descendants, and prosecuted the war with Asa with such vigor as to cause a long remembered fear in the Southern kingdom. Jer. 41:9
Israel found its troubles did not disappear when house had cast off. The nation suffered reverses. It was weakened by many migrating with See Note p. 480. dissatisfaction was rife, the Philistines gained strength and invaded the land, occupied Gibbethon. This was Baasha's opportunity. He organised the conspiracy and arranged the murder of Nadab.
Sig. Conical height. A town of Dan. Josh. 19:44. Nadab's attempt was not successful Ch. 16: 17 if it had been it may have saved him

[a] Josh. 11. 2.
[b] ch. 14. 10, 14.
[c] ch. 11. 29.
[d] Josh. 18. 25.
[e] ch. 14. 9, 16.
[f] ch. 14. 17. Note.
[2] Heb. free.
A few are recorded in 2 Ch 15:9-15; 16:7-12
[g] Josh. 18. 24.
[h] Josh. 18. 26.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin. Not the prophet who = Evil

27 ¶ [i] And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belongeth to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. See Assassinations Index p. 12

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant [c] Ahijah the Shilonite:

30 Because of [e] the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

MURDER OF JEROBOAM'S HOUSE 29-30

SUMMARY OF BAASHA'S REIGN. Vv32-34

The early hopes of the conspirators were realised. - Israel's

[i] ch. 14. 10 & 21. 21. Ps. 49. 13.
[k] ch. 15. 29. Cp. ver. 11.
[l] ch. 14. 11.

3 Behold, I will [m] take away the posterity of Baasha, and the posterity of his house; and will make thy house like [n] the house of Jeroboam the son of Nebat.

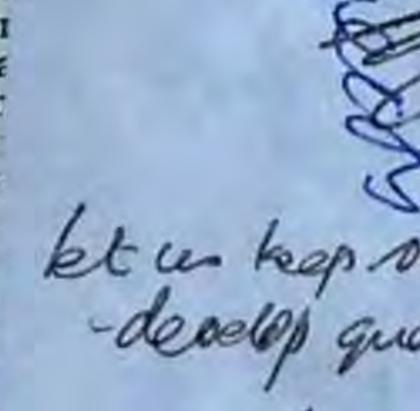
4 [o] Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the

[m] 2 Chr. 19:2. 20:34.

ASA OUTLIVES 7 KINGS OF ISRAEL. 486

He becomes the yardstick by which their reigns are measured.
Perhaps the strength and order of Asa's reign led to his later conceit.

Jeroboam 1 Kin. 15:9. 2nd year
Nadab 1 Kin. 15:25. 3rd year
Baasha 1 Kin. 15:28. 26th year
Elah 1 Kings 16:8.
Zimri 27th year 1 Kings 16:10
Tibni / Omri 31st year 1 Kings 16:15, 23. 38th year
Ahab 1 Kings 16:29.



GEBA: Opp. Michmash, on the top of a steep terraced hill at the very verge of the Wadi Suweinit. Being further north than Ramah, the danger from the north troubling Jerusalem was further removed.

THE TREACHEROUS ZIM

of Elah, Zimri had a ma drunken fool; he was of another of his servan there he had what dr for a good deal, so mu Zimri

DEATH BAASHA 5-7.

fields eat.
5 No Baash his mi in the the kin
6 So fathers zah: in his
7 And prophe nani ca against his ho that h LORD, anger hands, of Jero killed
8 ¶ I year o gan El reign o years.
9 An captain conspir was in self dru
10 An smote the tw of Asa reigned
11 ¶ A he bega sat on all the him gainst kinsfolk
12 Thu the hou ing to which h by Jeh
13 For and the by whic which sin, in p

One of the few of Israel who died natural death. See Appendix. p. 12

5 He died because of his wickedness. Supplants Baasha reigned long enough to consolidate his power in Israel and attack the south with some hope of success. Ch. 15.

ELAH THE DRUNKARD. IS MURDERED BY HIS SERVANT ZIMRI. 8-10

6 Sig. large evergreen tree like Terebinth — but this one was soon cut down!
7 Sig. Musical stringed instrument. Cp. Saul. Thought by some to be descendant of Asher 1 Chr. 8:16. His treachery was remembered 2 Kin. 9:31. He should have been with the army V. 16. He played upon the weakness of Elah, knowing his habit of drinking to excess in the house of Arza, and making preparations according as he awaited his opportunity. Ps. 23. 2. Implies excess There was no kingly dignity with Elah. He remained home drinking with his servants whilst the army battled on the borders Israel. Zimri knew that at a certain hour of the day he could be assured that Elah would be in a drunken stupor.

CIVIL WAR IN ISRAEL OMRI - TIBNI

ZIMRI'S 7 DAYS' REIGN OF TERROR. Vv11-14.

Immediately he gained power, he set about consolidating it by destroying the posterity of Baasha — thus unconsciously fulfilling Jahweh's prophecy. V. 16.

Appearance Ascension. seen Upper Room
-Staff - seen in Ark nature.
Rod - Symbol pow. Redemption
Rod - Weapon of battle
Seen in three gathered to Moabite Jebus
Standard bowl
Eph 4:14

"I LIVE" - Rev 1:18 NOW 1 Sam 30:3-4

Let us keep ourselves clear
- develop qualities worship like
Continue to declare the person
- Until he come!

Asa's fear of Baasha was very real. He fortified Mizpah on the border and provided independent water supply for it to withstand any seige. Jer. 41:9.

BORDER STRONGHOLD OF MIZPAH V22

"From 1927-35 an American expedition from the Pacific School of Religion, under the direction of W.F. Bade, excavated abnormally massive stonework at Tell en-Nasbe, 7m. nth Jerusalem. It was the remains of the old frontier fortress of Mizpeh. The enclosing wall was 26 ft thick. This tremendous defensive wall shows how hard and bitter was the civil war that raged between north and south."

"The Bible as History"

26 Sig. Harp. A city of Naphtali, the plain of Gennesaret. Mat. 4:13-14. by Sea Galilee.

27. To meet the threat from the North. Apparently Ben-Hadad withdrew

28. Sig. Pleasantness. Noted for beauty. Jeng. 6:18. See Note 1 Kings 14:17.

29. This indicates the determined nature of Baasha's attempt, and the strength of the fortress he was building.

30. Sig. Hill. On northern border of Judah, about 6 m. NNE Jerusalem. Below Right

31. Sig. Watchtower. In Benjamin Josh 18:26. The tribes here summoned for conferences. Jdg. 7:5-10, 10:17, Jud. 20:1-1 5:8. Asa dug well. Jer. 41:9.

DEATH OF ASA. Vv23-24.

Cp 2 Chr. 16:12. See note top previous page.

23. Possibly gout. This was 3 years before his death. He sought physicians instead of Jehweh 2 Chr. 16:12.

24. Of his costly and splendid funeral see 2 Chron. 16:14.

NADAB'S EVIL REIGN Vv 25-26.

25A If it has been rightly supposed that R. was about 21, 22 at his accession Asa's age would not exceed 50! Solomon was considered "old" at less than 60! Ch. 11:4. = end of life.

NADAB ASSASSINATED

BAASHA REIGNS. 27-28.

25. Sig. "To Stink," "Offensive" St. A ruthless energetic man who arranged the assassination of Nadab, the murder of Jeroboam's descendants, and prosecuted the war with Asa with such vigor as to cause a long remembered fear in the Southern Kingdom. Jer. 41:9

28. Israel found its troubles did not disappear when house David cast off. The nation suffered reverses. It was weakened by many migrating south. See Note p. 480. dissatisfaction was rife, the Philistines had gained strength and invading the land, occupied Gibbethon. This was Baasha's opportunity. He organised the conspiracy and arranged the murder of Nadab.

27. Sig. Conical height. A town of Dan. Josh. 19:44. Nadab's attack was not successful Ch. 16: 15. If it had been it may have saved him

26 Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of [d] Ramah, and dwelt in [f] Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* [2] exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them [g] Geba of Benjamin, and [h] Mizpah.

23 [i] The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 [m] And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 ¶ And [©] Nadab Jeroboam [t] began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin [@] wherewith he made Israel to sin.

27 ¶ [s] And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belongeth to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [@] the saying of the LORD, which he spake by his servant [c] Ahijah the Shilonite:

30 Because of [e] the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

[a] Josh. 11. 2.
[b] ch. 14. 10, 14.
[c] ch. 11. 29.
[d] Josh. 18. 25.
[e] ch. 14. 9, 16.
[f] ch. 14. 17. Note.
[2] Heb. free.
A few are recorded in 2 Ch. 15:9-15; 12:1-12
[g] Josh. 18. 24.
[h] Josh. 18. 26.
[i] See Note above.
[m] ch. 11. 43.
[t] ch. 14. 20.
[©] ch. 15. 25.
[s] ch. 15. 27.
[y] ch. 14. 10 & 21. 21. Ps. 49. 13.
[@] ch. 15. 29. Cp. ver. 22.
[@] ch. 14. 11.

ASA OUTLIVES 7 KINGS ISRAEL. 486

He becomes the yardstick by which their reigns are measured.

Perhaps the strength and order of Asa's reign led to his later conceit.

Jeroboam	1 Kin. 15:9. 2nd year	Zimri	27th year 1 Kings 16:10
Nadab	1 Kin. 15:25. 3rd year	Tibni / Omri	31st year 1 Kings 16:21,23.
Baasha	1 Kin 15:28. 26th year		38th year
Elah	1 Kings 16:8.	Ahab	1 Kings 16:29.

4 cords
1 - 11

12
10
11
9
15
+ x

8+1 7+2 6+3 5+4

10+1 9+2 8+3 7+4 6+5

9+1 8+2 7+3 6+4

8 - 5

11 + 4 10 + 5 9 + 6 8 + 7

11 + 1 10 + 2 9 + 3 8 + 4 7 + 5

11 (2) 10 (3) 9 (4) 8 (5) 7 (5) 6 (4) 5 (4) 4 (5) 3 (4) 2 (4) 1 (4)

Ps 7:15 "Blood of a grape"

• Joppa
• Jabneel Gezer • Aijalon
Ekron • Gibbethon
• Timnah
• Ashdod
• Ashkelon.

Israel under Nadab attacks Gibbethon • Baasha assassinates him (v. 27) murdered his family (vv. 29).

BAASHA MURDERS NADAB AND HIS FAMILY. He was of humble origin v. 2. maintained policy Jeroboam's 2. Continued hostility with Judah Vv. 15-16

GEBA: Opp Michmash, on the top of a steep terraced hill at the very verge of the Wadi Suweinit. Being further north than Ramah, the danger from the north troubling Jerusalem was further removed.

MURDER OF JEROBOAM'S HOUSE 29-34

SUMMARY OF BAASHA'S REIGN. Vv 32-34

The early hopes of the conspirators were realised - Israel's troubles

provoke him to anger with their sins;

3 Behold, I will [n] take away the posterity of Baasha, and the posterity of his house; and will make thy house like [z] the house of Jeroboam the son of Nebat.

4 [@] Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the

wrote a narrative of Jehoshaphat's reign 2 Chr. 19:2. 20:34.

2. What Yahweh permits He makes, but He is not responsible for the abuse of power.

3 Nagid = One raised up.

4. He had executed judgment against the house Jeroboam but had not profited by its mistakes. Thus the same judgment rested on Baasha

[n] ch. 21. 21. 2 Kings 9. 8.
[z] ch. 15. 29.
[@] ch. 14. 11.

THE TREACHEROUS

of Elah, Zimri had drunken food; he of another of his there he had wh for a good deal,

DEATH BAASHA 5-7.

One of the few of Israel who died natural death. See Appendix. p. 12

5 died because of wickedness. Suppl Asa's. Baasha reigned long enough to consolidate his power in Israel and attack the south with some hope of success. Ch. 15

DEATH THE DRUNKARD. MURDERED BY HIS SERVANT ZIMRI. 8-10

Sig. large evergreen tree like Terebinth - but this one was soon cut down!

Sig. Musical stringed of God. Thought by some to be descendant Saul 1 Chr. 8:36. His treachery was long remembered. 2 Kin. 9:31

should have been with the army V. 16. played upon the weakness of Elah, knowing his habit of drinking to excess in the house of Arza, and making preparations according awaited his opportunity. Ps 22. 9

Implies excess

There was no kingly dignity with Elah. returned home drinking with his servants whilst the army battled on the borders Israel. Zimri knew that at a certain hour of the day he could be assured that Elah would be in a drunken stupor.

CIVIL WAR IN ISRAEL

OMRI = TIBNI

ZIMRI'S 7 DAYS' REIGN OF TERROR. Vv 11-14.

Immediately he gained power, he set about consolidating it by destroying the posterity of Baasha - thus unconsciously fulfilling Yahweh's prophecy. V. 12

Asa's fear of Baasha was very real. He fortified Mizpah on the border and provided independent water supply for it to withstand any seige. Jer. 41:9

BORDER STRONGHOLD OF MIZPAH V22

"From 1927-35 an American expedition from the Pacific School of Religion, under the direction of W.F. Bade, excavated abnormally massive stonework at Tell en-Nasbe, 7m. nth. Jerusalem. It was the remains of the old frontier fortress of Mizpeh. The enclosing wall was 26 ft thick. This tremendous defensive wall shows how hard and bitter was the civil war that raged between north and south."
"The Bible as History"

Baasha destroyeth Jeroboam's house.

MURDER OF JEROBOAM'S HOUSE 29-31

26 Sig. Hare. A city of Naphtali, the plain of Gennesaret. Mat. 4:13-16. By Sea Galilee.
27. To meet the threat from the north (apparently Ben-Hadad withdrew)
28 Sig. Pleasantness. Noted for beauty. Song. 6:4. See Note 1 Kings 14:17.
29. This indicates the determined nature of Baasha's attempt and the strength of the fortress he was building.
30. Sig. Hill. On northern border of Judah, about 6 m. NNE Jerusalem. Below Right
31. Sig. Watchtower. In Benjamin Josh. 18:26. The tribes here summoned for conferences. 1 Sam. 7:5-10, 10:17, Jud. 20:1-4 1:1,5,8. Asa dug well. Jer. 41:9.

DEATH OF ASA. Vv23-24.

22 Cp 2 Chr. 16:12. See note top previous page.
23. Possibly gout. This was 3 years before his death. He sought physicians instead of Jehweh 2 Chr. 16:12.
24 Of his costly and splendid funeral see 2 Chron. 16:14.

NADAB'S EVIL REIGN Vv25-26.

25A If it has been rightly supposed that N. was about 21, 22 at his accession Asa's age would not exceed 50! Solomon was considered "old" at less than 60! Ch. 11:4. = end of life.

NADAB ASSASSINATED
BAASHA REIGNS 27-28.

27 Sig. "To Stink," "Offensive" St. A ruthless energetic man who arranged the assassination of Nadab, the murder of Jeroboam's descendants, and prosecuted the war with Asa with such vigor as to cause a long remembered fear in the Southern Kingdom. Jer. 41:9
28 Israel found its troubles did not disappear when house David cast off. The nation suffered reverses. It was weakened by many migrating south. See Note p. 480. dissatisfaction was rife, the Philistines had gained strength and invading the land, occupied Gibbethon. This was Baasha's opportunity. He organised the conspiracy and arranged the murder of Nadab.
31. Sig. Conical height. A town of Dan. Josh. 19:44. Nadab's attack was not successful Ch. 16: If it had been it may have saved him

SUMMARY OF BAASHA'S REIGN. Vv32-34.

The early hopes of the conspirators were not realised - Israel's trouble multiply.
33 Began in 3rd year Asa, died in 26th year Ch. 16:8 Cp Note 2 Chr. 16:1. In 16th year of Asa's reign = 10th of Baasha, he instituted the attack of Judah that failed. Baasha's future as King indicated by large numbers that fled to Judah at this time 2 Ch. 15:9

CHAPTER 16.

JEHU THE PROPHET PRONOUNCES DOOM AGAINST HOUSE BAASHA

See Appendix p. 8 - The Prophetic Office
1 Sig. Jah is He. His father was a prophet 2 Chr. 16:7-10. Thus father and son suffered on Jehweh's behalf in two Kingdoms. Jehu later reproved Jehoshaphat for aiding Ahab, and wrote a narrative of Jehoshaphat's reign 2 Chr. 19:2, 20:34.
2. What Jah wills He makes, but He is not responsible for the abuse of power.
3 Nagid = One raised up.
4. He had executed judgment against the house Jeroboam but had not profited by its mistakes. Thus the same judgment rested on Baasha

1 Josh. 11. 2.
2 ch. 14. 10, 14.
3 ch. 11. 29.
4 Josh. 18. 25.
5 ch. 14. 9, 16.
6 ch. 14. 17. Note.
7 Heb. from.
A few are recorded in 2 Ch. 15:9-15 16:7-12
8 Josh. 18. 24.
9 Josh. 18. 26. Jer. 41. 6, 9, 10.
10 2 Chr. 16. 11.
11 ver. 16.
12 2 Chr. 16. 9. Note. 2 Ch. 16:12-13.
13 2 Chr. 16. 12. See bottom. p. 491
14 2 Chr. 16. 13—17. 1.
15 ver. 26. ch. 12. 28, 29 & 13. 33 & 14. 16 & 16. 2, 13, 19, 26.
16 Mat. 1. 8, called Josaphat.
17 ch. 14. 20.
18 Heb. Took reigned. ver. 33.
19 ch. 14. 21 & 16. 8, 11, 23, 29 & 22. 41. 2 Kin. 8. 16.
20 ver. 7, 12. 2 Chr. 19. 2 & 20. 34.
21 ch. 14. 26.
22 2 Chr. 16. 7.
23 ch. 14. 14.
24 ch. 14. 7.
25 ch. 16. 15. Josh. 19. 44.
26 ch. 15. 34.
27 ch. 14. 10 & 21. 21. Ps. 49. 13.
28 ch. 15. 29. Cp. ver. 11.
29 ch. 14. 11.

1 Asa's fear of Baasha was very real. He fortified Mizpah on the border and provided independent water supply for it to withstand any siege. Jer. 41:9.
2 Sig. Hare. A city of Naphtali, the plain of Gennesaret. Mat. 4:13-16. By Sea Galilee.
3. To meet the threat from the north (apparently Ben-Hadad withdrew)
4 Sig. Pleasantness. Noted for beauty. Song. 6:4. See Note 1 Kings 14:17.
5. This indicates the determined nature of Baasha's attempt and the strength of the fortress he was building.
6. Sig. Hill. On northern border of Judah, about 6 m. NNE Jerusalem. Below Right
7. Sig. Watchtower. In Benjamin Josh. 18:26. The tribes here summoned for conferences. 1 Sam. 7:5-10, 10:17, Jud. 20:1-4 1:1,5,8. Asa dug well. Jer. 41:9.

DEATH OF ASA. Vv23-24.

8 Cp 2 Chr. 16:12. See note top previous page.
9. Possibly gout. This was 3 years before his death. He sought physicians instead of Jehweh 2 Chr. 16:12.
10 Of his costly and splendid funeral see 2 Chron. 16:14.

NADAB'S EVIL REIGN Vv25-26.

11A If it has been rightly supposed that R. was about 21, 22 at his accession Asa's age would not exceed 50! Solomon was considered "old" at less than 60! Ch. 11:4. = end of life.

NADAB ASSASSINATED
BAASHA REIGNS 27-28.

12 Sig. "To Stink," "Offensive" St. A ruthless energetic man who arranged the assassination of Nadab, the murder of Jeroboam's descendants, and prosecuted the war with Asa with such vigor as to cause a long remembered fear in the Southern Kingdom. Jer. 41:9
13 Israel found its troubles did not disappear when house David cast off. The nation suffered reverses. It was weakened by many migrating south. See Note p. 480. dissatisfaction was rife, the Philistines had gained strength and invading the land, occupied Gibbethon. This was Baasha's opportunity. He organised the conspiracy and arranged the murder of Nadab.
14. Sig. Conical height. A town of Dan. Josh. 19:44. Nadab's attack was not successful Ch. 16: If it had been it may have saved him

ASA OUTLIVES 7 KINGS ISRAEL. 486

He becomes the yardstick by which their reigns are measured.
Perhaps the strength and order of Asa's reign led to his later conceit.

Jeroboam 1 Kin. 15:9. 2nd year
Nadab 1 Kin. 15:25. 3rd year
Baasha 1 Kin. 15:28. 26th year
Elah 1 Kings 16:8.
Zimri 27th year 1 Kings 16:10
Tibni } 31st year 1 Kings 16:21,23.
Omri } 38th year
Ahab 1 Kings 16:29.

Toppa
Jabneel Gezer Aijalon
Ekron Gibbethon
Timnah
Ashdod
Ashkelon.

Israel under Nadab attacks Gibbethon. Baasha assassinates him (v. 27) murdered his family (12:29).
BAASHA MURDERS NADAB AND HIS FAMILY. He was of humble origin (v. 2), maintained policy Jeroboam's 2. Continued hostility with Judah Vv. 15-16

GEBA: Opp. Michmash, on the top of a steep terraced hill at the very verge of the Wadi Suweinit. Being further north than Ramah, the danger from the north troubling Jerusalem was further removed.

THE TREACHEROUS ZIMRI

of Elah, Zimri had a ... drunken fool, he ... of another of his ser... there he had what ... for a good deal, so ... Zimri

DEATH BAASHA 5:7

fields eat. 5 ... Baas... his ... in th... the k... 6 S... fathe... zah ... in hi... 7 A... prop... nani... again... his h... that ... LORD ... anger ... hand... of Je... killed ... 8 ¶ ... year ... gan ... reign ... years. ... 9 A... captai... consp... was ... self d... stewa... 10 A... smote ... the tw... of As... reigne... 11 ¶ ... he beg... sat on ... all the ... him ... gainst ... kinsfo... 12 Th... the ho... ing to ... which ... by Je... 13 Fo... and th... by wh... which ... sin, in ... 11. i.e. ... wh...

One of the few of Israel who died natural death. See Appendix p. 12

5 ... died because of ... wickedness. Supply ... crisis. Baasha reigned ... long enough to con... solidate his power in ... Israel and attack ... the south with some ... hope of success. Ch. 15:

ELAH THE DRUNKARD
& MURDERED BY HIS SERVANT ZIMRI 8-10

8 Sig. large evergreen tree like Tere binth - but this one was soon cut down!
9 Sig. Musical Stringed ... of God. Thought by some to be descendant of Joab 1 Chr. 8:36. His treachery was long remembered 2 Kin. 9:31
10 ... should have been with the army V. 16. He played upon the weakness of Elah, knowing his habit of drinking to excess in the house of Arza, and making preparations according as he awaited his opportunity. Cp. 20:16-20. 1 Kings 22:34. 2 Kings 9:24.
Implies excess
There was no King's dignity with Elah. He returned home drinking with his servants whilst the army battled on the borders. Israel Zimri knew that at a certain hour of the day he could be assured that Elah would be in a drunken stupor.

CIVIL WAR IN ISRAEL
OMRI - TIBNI

ZIMRI'S 7 DAYS' REIGN OF TERROR. Vv11-14.

Immediately he gained power, he set about consolidating it by destroying the posterity of Baasha - thus unconsciously fulfilling Yahweh's prophecy. V. 4.

THE TREACHEROUS ZIMRI. --He was a born traitor. Treachery was in his very blood. In the case of Elah, Zimri had a marked advantage; for Elah was a drunken fool; he was in the habit of visiting the house of another of his servants, a steward named Arza, and there he had what drink he asked for; and he asked for a good deal, so much so that he was often drunk in his servant's house, and on one of these occasions Zimri went in and killed him, and reigned in his stead. These are the facts. Are they very ancient, or are they happening around us every day? Is Zimri clean gone for ever? And is the door of the servant Arza closed, so that the master can drink no more with the servant. Elah lives in every man who has great opportunities, but allows them to slip away through a leak in his character - drunkenness, indecision, idleness, pleasure etc.

Zimri's treason,

fields shall the fowls of the air eat.

DEATH BAASHA: 7. 5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept [4] with his fathers, and was buried in @ Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet [d] Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant [7] Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza [2] steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. -for 7 days!

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him [i] not one that pisseth against a wall, [3] neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, (k) according to the word of the LORD, which he spake against Baasha [l] by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their @ vanities. ||

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel? ||A

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped [12] against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. [13A]

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in @ walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his [h] treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over

@ ver. 26. Deut. 32. 21. idols.

@ ch. 14. 17.

[c] ch. 15. 27. Josh. 19. 44. [d] ver. 1.

@ Ch. 14. 23-24. Lev 10: 6-7. Acts 23.

of this Yahweh

[e] ch. 15. 27, 29. Cp. Hos. 1. 4.

More than one year, or at least, some portion of 2 years. Cp 11.

Absolute monarch.

2 Kin. 9. 32. Sig. Faithfulness. He lived up to his name

[2] Heb. which was over. ch. 18. 3. Gen. 43. 16.

@ ch. 15. 34.

[h] 2 Kin. 11. 14. 2 Chr. 23. 13.

[i] Ch. 15. 29

[i] 1 Sam. 25. 22.

[3] Or, both his kinsmen and his friends.

[k] ver. 3.

[l] Heb. by the hand of. ver. 7, 34. ch. 15. 29 & 17. 16. 2 Kin. 9. 36 & 10. 10 & 19. 23 & 24. 2.

[l] ver. 1.

|| Deut. 32. 21; Ps. 31. 6; Jer. 8. 19; 1 Kg 16. 26.

||A Nothing recorded in Chronicles but 1 Chr 9:1 so this relates to a record of the Kings not included in the Canon.

THE ARMY REVOLTS AGAINST ZIMRI. IT CHAMPIONS THE CAUSE OF OMRI Vv. 15-20

12. Re-occurring threats were coming from the Philistines. 26 years earlier Nadab had laid seige to this city 15:27.

15 Sig. Wrought. Impetuous. A captain of vigor and skill whose dynasty continued for some time, but who gained a reputation for wickedness exceeded only by Ahab. Cp. Mic. 6:16. Zimri's wholesale murder V. 11 had created numerous enemies throughout Israel.

ZIMRI COMMITS SUICIDE 15:2

18 An act of despair and resignation which imitated the action of some pagan Kings. In the smoking ruins of the Palace the short reign of Zimri came to a dramatic end.

18A As Gibbethon was in the Shephelah Josh. 19:44a, this expression is exact, Tirzah being in the hill country. See Note 14:17.

18B In each verse V. 19 of wickedness he showed the same contempt for Yahweh's requirements as did Jeroboam.

TIBNI CHALLENGES OMRI 21-22

Civil war breaks out as Tibni attracts a following. In the dark deed of treachery, murder, and internecine strife Israel experienced the measure of suffering that comes from rejecting the true worship.

21 Tibni probably succeeded to Zimri's position Cp V. 9.

15. Sig. Stravy. In the face of Omri's vigor he proved a man of straw.

16. Uncert. deriv. A man of obscurity. Ys = perhaps A Garden

17. The contest for power was so fierce as to be beyond the hope of compromise. It could only be resolved in the death of one of the two pretenders. The construction of the verse implies Tibni died as the result of war or murder. The war lasted about 4 years. Cp Vv 21-22.

OMRI: PRINCE OF EVIL MEN Vv. 23-28.

Ruthless, skilled in war, Omri feared neither God nor man. Expediency was the god he worshipped and in its cause he sacrificed every principle of righteousness, exceeding the wickedness of the Kings before him V. 25 In his time (882-871) a deadly danger was arising in the north in the developing power of the ruthless, brutal Assyria. Already all Mesopotamia was ground under its heel and now it looked to the south. Ashurnasirpal II in inscriptions records an attack he launched on Syria - "I

SEE OVER

OMRI: Prince of Evil Men. Cont.

marched from the Orontes.. I conquered the cities... I caused great slaughter, I destroyed, I demolished, I burned. I took prisoners and impaled them on stakes before their cities. I settled Assyrians in their place... I washed my weapons in the Great Sea..."

As unexpectedly as the Assyrians had appeared they departed, laden with

[4] One of the few of Israel who died a natural death. See Appendix. p 12

[5] He died because of his wickedness. Supplants Basha. Reigned long enough to consolidate his power in Israel and attack the south with some hope of success. Ch 15

[6] Sig. large evergreen tree like Terebinth - but this one was soon cut down!

[7] Sig. Musical. Cf. Perez of Saul. Thought by some to be descendant of Saul 1 Chr. 8:36. His treachery was long remembered 2 Kin. 9:31

[8] He should have been with the army V. 16.

He played upon the weakness of Elah, knowing his habit of drinking to excess in the house of Arza, and making preparations according ly, awaited his opportunity. Cf. 20:16-20

[9] Implies excess

[10] There was no kingly dignity with Elah. He remained home drinking with his servants whilst the army battled on the borders Israel. Zimri knew that at a certain hour of the day he could be assured that Elah would be in a drunken stupor.

CIVIL WAR IN ISRAEL

OMRI - TIBNI

ZIMRI'S 7 DAYS' REIGN OF TERROR. Vv 11-14.

Immediately he gained power, he set about consolidating it by destroying the posterity of Baasha - thus unconsciously fulfilling Yahweh's prophecy. V. 12.

MURDER OF JERO BOAM'S HOUSE 21:21

SUMMARY OF BAASHA'S REIGN. Vv 32-34.

The early hopes of the conspirators were not realised - Israel's foes multiply.

[a] Begun in 3rd year of Asa, died in 26th year Ch. 15:8 Cp Note 1 Chr. 16:1. In 18th year of Asa's reign - 10 years Baasha, he instituted the attack of Judah in which that failed. Baasha's sure as King indicated by large number that fled to Judah at Ramah 15:9

CHAPTER 16

JEHU THE PROPHET PRONOUNCES DOOM AGAINST HOUSE BAASHA

See Appendix p 3 - Prophetic Office

[1] Sig. Yah is He. His father was a prophet 2 Chr. 16:7-10. Thus father and son suffered on Yahweh's behalf in two Kings; Jehu later reproved Jehoshaphat for aiding Ahab, and wrote a narrative Jehoshaphath 2 Chr. 19:2. 20:34

[2] What Yahweh permits He makes, but He is not responsible for the abuse of power.

[3] Nagid = One raised up.

[4] He had executed judgment against the house Jeroboam but had not profited by its mistakes. Thus the same judgment rested on Baasha

[5] Begun in 3rd year of Asa, died in 26th year Ch. 15:8 Cp Note 1 Chr. 16:1. In 18th year of Asa's reign - 10 years Baasha, he instituted the attack of Judah in which that failed. Baasha's sure as King indicated by large number that fled to Judah at Ramah 15:9

[6] Sig. Vanities. Idols. Cp Deut. 32. 21.

OMRI: PRINCE OF EVIL MEN (Both Khumri - House of Omri) Mentioned 6x Jonah in O.T. and 3x Johnnes in New 2 = Assyrian inscriptions

(cont. from prev. page) silver, gold, lead, copper" the tribute of the Phoenician Kings of Tyre, Sidon, Byblos."

Omri heard of this menace with dark foreboding. He set about strengthening his defences. The Moabite Stone shows how successfully instead of Moab and brought that nation under his control. Cp Appendix p. 14.

He chose as his capital a city easily defended and in every way prepared Israel for the attack that he feared. So successful was he that he gained the respect of Assyria. Omri and Israel were identified as one and a century after his dynasty had crashed Israel was still officially called the "House of Omri" in cuneiform texts.

Cp V. 15. Omri commenced reign in 27th Asa jointly with Tibni, but his sole reign commenced in 31st Asa. In all he reigned 12 years V. 29.

19 Sig. Place of Watch. An excellent site strategically and a city easily defended. It lies on solitary hill about 300 ft high which rises gently out of a broad and fertile valley and is surrounded by a semi-circle of higher mountains. A spring gives adequate water to withstand seige. The view westwards extends to the Mediterranean.

20 Sig "Lees" i.e. of wine and hence idea of watching, guarding, Keeping.

21 Approx. £1800. 130 lbs. 70 Kilograms - NIV

AHAB'S VILE REIGN CHPTS 16-22

Expediency drives him to exceed the wickedness even of Omri. Weak and irresolute he was dominated by the strong-willed Jezebel to the hurt of himself and the kingdom. She dwells not

22 Sig Unmarried, chaste. See significance in Rev. 2:20. She personifies complete wickedness. Stands as type of those who are supposed to be "chaste virgins to Christ" but who commit spiritual fornication.

23 Sig. "With Baal." He was according to Josephus Priest of the obscene worship of the Phoenician goddess Aitarte, Apion 1:18. To whose worship Jezebel was fanatically devoted. The marriage may have been one of convenience to strengthen Israel. If so it had disastrous effect upon the spiritual character of the nation.

ELIJAH — GREATEST OF THE PROPHETS

Without introduction, harsh and uncompromisingly he appears in the sacred narrative. His patronage is not known, he leaves no posterity. He suddenly appears and is as suddenly gone, like a slave doing his master's bidding - his constant expression 1 Kings 17:1; 18:15 Cp 1 King 10:8. There is a wildness, an isolation, an austerity, a roughness, a hardness about him contrasting forcibly even with the mild benediction of Life of God. Reminded the defiance of God's will in Bethel. See Bottom left 489.

DISASTER AT JERICHO

A grim warning to Israel that the World of Yahweh should be honoured. The forgotten curse on Jericho claimed its victims, but in what way is not revealed.

— CHAPTER 17 —

Jehoshaphat now reigns in Judah, having originally opposed Ahab 2 Chr. 17:1. He later married his son to Ahab's daughter 2 Chr. 18:1. Amity thus reigned between the north and south, though Ahab's wickedness increased. This union proved disastrous for Judah.

ELIJAH CAUSES DROUGHT V1.

His abrupt introduction into the history is suggestive of the driving power of the Spirit which drove him suddenly to leave the hostile Metropolis of Gilead for the soft, luxurious comfort of Ahab's court to present his ominous, uncompromising warning and threat.

1. Consonants = Alihu Vowel points = Eliyahu = Yahweh. He is El.
2. C.B = Sojourner.
3. Sig. A father's brother
4. For use of this phrase see. Num. 14:21.
5. As a slave before his Master. Cp 1 Kin 10:8
6. Typical of lack of Truth. Amos 8:11-14.
7. 3½ years or 1260 days Luke 4:25 James 5:17 during which Jezebel persecuted the prophets of Yahweh. For type see Dan 7:25. Rev. 13:5-9. Rev 3.
8. Expressive of the power of prayer. Jas 5:17. For the type see Rev. 11:6.

ELIJAH HIDES AT CHERITH V2-7

Elijah's threat was

CHAPTER 17.

1 Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raiseth the widow's son. 24 The woman believeth him.

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. → Cp Mic. 6:16

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

Josh 19:25. noted for oil Deut 33:24. so that it is understandable that she should still retain a little of this commodity in time of drought V. 12

Elijah in enemy territory - like Israel. Rev 11:3.

24 Yet though he did all this, he did not entirely cut off contact with the true worship. He employed the righteous Obadiah Ch. 18:3. Perhaps recognising the growing threat from Assyria and with superstitious regard for religion he worshipped both Baal and Yahweh, seeking alliances where he could.

25 See Note Ch. 15:13.

ELIJAH HIDES AT ZAREPHATH V8-16.

The drought continues but Elijah finds help in the very territory of his enemy Jezebel. Luke 4:26-25. In similar manner in the time of spiritual drought Christ finds support in the territory of Jezebel.

(to refine) See Smelting Furnace. In territory of Asher.

488

A challenge to Jezebel. A religious war was instituted with power on the side of Baal. The prophets of Yahweh were slain, despite the efforts of such as Obadiah to help them. Ch. 18:13. Thus the voice of civil and religious opposition to tyranny was raised though but feebly in the absence of Elijah. Cp Rev. 11.

WIDOW'S SON. V17-23

Restoration of life confirms her faith Cp Heb 11:

The carried her son to the prophet V. 19 whom she now addressed as a "man of God" but whom she viewed as a prophet of doom.

20 What is the cause of

ELIJAH (Cont.) eficence of Elisha. Sometimes character is mysteriously and very deeply affected by country. Gilead was a wild and mountainous district bordering on Arabia, and consequently half Arab in its customs. There was a wonderful similarity between the man and the region — stern, bleak, grand, majestic, and awful were they both. Like John Baptist Elijah seemed to bring the wilderness with him when he came into the city. APPEARANCE — Long shaggy hair flowed over his back, a large mantle of rough sheepskins wrapped his clothing, fastened with a girdle of hide (2 Kings 1:8 ● Tishbite = inhabitant (TOSHBEH) without the vowels exactly alike. RV = foreigner as "sojourner". Be stranger of the stranger of Gilead.

Elijah raiseth the widow's son.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

CHAPTER 18.

1 Elijah meeteth Obadiah. 17 He reproveth Ahab. 40 Baal's prophets slain. 41 Elijah, by prayer, obtaineth rain.

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:

4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

---

10 Like Ahab of Jezebel this Gentile woman. Cp. Luke 4:25-26. a An evidently of thoughtful mind, enquiring the cause of drought and arriving at the decision that the God of Israel was behind it. There must have been something compelling in the appearance of Elijah for her to so readily agree to share her meagre provisions. She remains anonymous as do all those heroes who defied Jezebel in dark days.

11 Heb. Go-Fetch them.

12 Trappachath - bottle or skin. b This was the deepest of the straits to which the land had been brought by the folly of sin. Cp. Amos 8:12. Lam. 2:21. c Her expression indicates she was not a worshipper of Jehovah yet she was forced by circumstances to acknowledge He lives.

13 Made desperate by famine she was in a right state of mind to follow the only hope which the prophet presented. It never the less demanded on her part faith and self sacrifice. d In serving Elijah she served the God of Israel. Mat. 10:41. She thus won in her lot with the hostile race.

14 e She was promised sufficiency until rain came. In this way the Gospel was preached to her. Mat. 19:29-30.

15 f Like the manna in the wilderness. Their needs rather than their wants were satisfied during which Israel persecuted the prophets of Jehovah. For type see Dan. 12:5: Rev. 13:5-9. Rom. 11:3.

16 Expressive of the power of prayer. Jas. 5:17. For the type see Rev. 11:6.

17 ELIJAH HEALS AT ZAREPHATH VV. 17-24

17 Elijah's threat

18 What is the cause of this calamity? What is there between you and me? What have I done?

21 Possibly her previous unbelief and worship of the persecuting religion of Jezebel.

---

2 Luke 4:26, called Sarepta. a Obad. 20. b ver. 23. c Num. 15:32, 33. 2 a Kin. 4:33-35. Jam. 5:17-18

3 Heb. measured. Cp. Acts 20:10. d ver. 12. ch. 18:10, 15 & 22:14. 2 Kin. 3:14 & 5:16. Ruth 3:13.

4 Heb. unto his inward parts. ver. 22. f Is. 17:6. Jer. 3:14.

7 Heb. 16. Heb. 11:35.

Mt. 19:21-22. Heb. 11:35. Mt. 14:13-20 15:36-38.

6 Cp. John 3:2 & 16:30. i Judg. 13:6.

5 Heb. giveth. Mt. 9:28-30 19:26. Lk. 1:37, 45. John 4:50-51.

6 Or, a full year. ver. 7. k ch. 17:1. Cp. Jam. 5:17. Luke 4:25. l Deut. 28:12.

7 Heb. by the hand of. ch. 16:12. See Note. Cp. 16:24.

8 Heb. Obadiahu. 9 Heb. over his house. "had called" Lit. See NIV. m Heb. Jezebel. ver. 13, 19. ch. 16:31, &c. Note. n 2 Sam. 16:10. Lit. Cp. Ugs Luke 5:8.

o Cp. Num. 5:15.

489 Weakness of the King who employed him. Ahab's negative character seems to have passively accepted all the strong characters and influences surrounding him. He employed and presumably protected Obadiah, for the latter speaks of his opposition to Jezebel as being publicly known. V.13. On the other hand Ahab was completely dominated by his wife. Ch. 21:6 Word used in PS 55:12 as "mortal" — a mark of outstanding faith.

1 Kg 16:24 Hought. : The purchase of the freehold (in perpetuity was in contravention of the law Lev. 25:23. It may have influence Ahab to seek to purchase the vineyard of Nabob. The "statutes of Omri" were astray from the requirements of Jehovah. Mic. 6:16.

AHAB. = father's Brother. This name is appropriate. He matched Omri in wickedness.

JEZREEL Previously a village Josh. 19:18 now fortified wall gates + tower. Belonged to Issachar Josh. 19:18 It was taken over by Israel. 1 Sam. 29:1 2 Sam. 2:9 1 Kg 4:12 Type. Cp. Rev. 17:16

1 Kg 16:34 "According to the word of Yahweh" — Despite the Apostasy + wickedness this incident revealed that Yahweh's Word + love could not be treated with impunity.

1 Kg 17:3. CHERITH — Sig. Cut from KARATH — To cut. Especially in relation to Covenant Victims.

1 Kg 17:4. The Ravens - HA'ORBIM See Note 2 Kg 11:15 Some changing the vowel points read Arabs. Others keeping the vowels read merchants - merchandise. Ezek. 27:19, 27 being from same root. Ark symbol. See bottom 498.

22 The warmth of the prophet was miraculously transmitted to the boy as with Elijah + the Shunamite's son 2 Kings 4:33-35 and Paul and the young man Acts 20:10.

22A Identifying himself with the unclean & death. Cp. Num. 5:15-17. Heb. 2:14-15

23 Cp. Jas. 5:15-17.

Ch. 18:2 Sore famine for 3½ years Israel afflicted with a devastating famine. Cp. VV. 5-6. 2 Kings 3:19. Elijah blamed 8:1-3. and reprisals taken against those identified with his cause. V. 4.

As with the resurrection of the Lord Jesus.

24 She had concrete evidence of blessing: received now as well the hope of life eternal in the future. 1 Tim 4:8. Mat 19:29. The woman's faith was crowned with the symbol of resurrection at the end of the time. V.17

CHAPTER 18.

THE RETURN OF ELIJAH. HIS CONTEST WITH AHAB AND JEZEBEL: SHALL YAHWEH OR BAAL PREVAIL?

1260 days have passed 4:25. during which drought has swept the land V.5. and the true worshippers have been persecuted by Jezebel V.4 But now relief is at hand, and the time has come for judgment on Jezebel and her followers. For the type Cp. Dan. 9:24-25 & 11:3, 12:6.

ELIJAH COMMANDED TO REVEAL HIMSELF V.1-2.

1. The set time Cp. Luke 4:25.

2. He did not argue but at all times acted on Yahweh's instructions. Cp. Ch. 17:2-3, 8-9.

3 The end of the drought. For the type. Cp. Joel 2:23-24.

OBADIAH'S COURAGE + FAITH. V.3-6.

4. Sig. Worshipper, or Servant of Yah. His faith and courage greatly contrasted with the

THE PERSECUTION. Jezebel dominated her husband and thus the government. With fanatical zeal she extended the worship of Baal and Astarte. The State combined with Jezebel to persecute the saints. Prophets were put to death (vv 4, 13. 22. 2 King. 9:7), the faithful were hunted down and took refuge in caves and dens of earth, the Altars of Yahweh were broken down v.30 Ch. 19:10 the Truth was worshipped only in jeopardy of life itself which extended beyond the borders of Israel v.10. A vast Temple was built in rivalry of that in Zion (1 Kgs 16:32. 18:19). Against this system of iniquity the loftiest and sternest of Israel's prophets stood up to challenge face to face the proudest and fiercest advocate of ~~Asiatic~~ paganism – Jezebel.

THE SEVERITY OF THE DROUGHT. vv 5-6.

The land became parched, the springs, fountains, brooks dried up. Cp Ch. 17:7. So extreme became the crisis that even the King had to search for water. According Josephus, heathen records tell of the drought. Menander – Jos. Ant. 8.13.2.

OBADIAH MEETS ELIJAH. vv 7-16.

A dramatic meeting between the stern rough prophet & the faithful courageous minister. v.19. 850 priests. : What would be the cost to Israel of feeding & clothing these priests. At $50 = $ 2210000.

The "servant" of the house Obadiah before his true lord ELIJAH.

Elijah was thus identified with the troubles of Israel. There was a determined attempt to destroy his influence and teaching to the extent that it became an international policy Rev 17.

1 Kg 17:3; 18:1-2. Famine

Whilst in hiding Elijah blamed for famine & reprisals taken (See Note on 18:4) then commanded to meet Ahab.

1 Kg 18:14 Cp Prophets-Despite the great exodus (Cp Ch. 11:16 Top 480 – Nucleus true worshippers) Yahweh not left Himself without witnesses there formed schools of Prophets. 2 Kgs 2:3, 5, 7. Two companies of Witnesses v.4. Cp Rev. 11

1 Kg 18:21. Yg = Branches. Heb. SA'IPIM Cp. "boughs" Ezek. 31:6, 8 SA'NAPHAH from common root.

v3 "Now" – obviously enjoyed an honored position in the Court of Ahab & a humble position in the court of Jezebel.

AHAB'S APOSTASY.

Jezreel, "the sowing of El" rivalled the glory of Samaria. It was the headquarters of Jezebel's worship of Astarte. Ch. 18:19. 18:46. It commanded the view of Carmel on the West, the Jordan Valley on East. A high tower commanded the eastern approach 2 Kings 9:17. A Palace was built close to the walls, the windows of seraglio looked out to the public street within the gate. 2 Kings 9:30-31. The worship of Baal was established at Samaria 1 Kings 16:32. A house of Baal was built the interior being a holy place for gods. in which were set on pillars figures of Phoenician gods carved in wood.

I. KINGS 18. *Elijah reproveth Ahab.*

Elijah meeteth Obadiah.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, @that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that [m]the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, [n]*As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [a]*Art* thou he that [b]troubleth Israel?

18 And he answered, I have not [b]troubled Israel; but thou, and thy father's house, [c]in that ye have forsaken the commandments of the LORD, and [d]thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount [e]Carmel, and the prophets of Baal four hundred and fifty, and the prophets of [f]the groves four hundred, which eat at [g]Jezebel's table.

20 So Ahab sent unto all the children of Israel, and [h]gathered the prophets together unto mount [e]Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two [i]opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, [j]I, *even* I only, remain a prophet of the LORD; [k]but Baal's prophets *are* four hundred and fifty men.[l][m]

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that [o]answereth by fire, let him be God. And all the people answered and said, [p]It is well spoken.

25 And Elijah said unto the

@ 1 Heb. that we cut not off ourselves from the beasts.

a ch. 21. 20.
b Josh. 6. 18. Acts 16. 20.
c 2 Chr. 15. 2.
d ch. 16. 31. Ahab had made an image of Baal 2 Kg 10.
e Josh. 19. 26.
f ch. 16. 33.
g 2 Kin. 3. 13.
h ch. 22. 6. PRAGM - The root of PESACH - Passover - Hover.
i Or, thoughts Cp. Ps. 119. 113.
j Cp. Josh. 24. 15. 2 Kin. 17. 41.
k ch. 19. 10, 14.
l ver. 19.
m 2 Kin. 2. 16. Ezek. 3. 12, 14 & 8. 3. Acts 8. 39.
n Heb. The word is good.
o ch. 17. 1.

490 2 Kings 10:26. In centre of their circular range of gods (as in Temple Baalbec) was Baal the Sun god, standing in front of others. 2 Kings 10:27. 3:2.

Ahab built Palace of Ivory for himself 1 Kings 22:39. Though Jezebel was undoubtedly chief, he indulged in polygamy. 1 Kings 20:3. 2 Kings 10:7.

THE CONTEST ON MT CARMEL. vv 20-25

11 He permitted the contest possibly believing that it would bring Elijah within his power.

12 Lit "limp." Thus in dating the gratuitous actions of the priests, leaping from side to side & contorting their bodies with their gesticulations. Can be rendered "hop about" i.e. upon two boughs like birds. Cp Gen 31:

13. The challenging rebuke of Elijah was met with deathly silence as the people awaited the issue, prepared to follow whichever proved the strong God.

14. i.e. To do public battle on behalf of Truth.

15. This excluded the priests of Astarte. Cp

16. This was taking the contest into the enemy's camp. Baal was probably Apollo, the Sun god or god of Fire.

THE CONTEST ON CARMEL 18 miles from Jezreel. The Kishon below, but now dry. The Mount pitted with caves and still called "Mar-Elias." There the congregation of Israel met full of doubts. The 450 prophets of Baal assembled in their splendid and impressive vestments. Opposed to them was the one solitary prophet clad in his rough sheepskin cloak. It was a dramatic moment for both the prophet and the people. It was early morning and as the sun arose from the east it heralded what could have been a new day for Israel.

1 Kng 19:15-16. "Anoint": In no. place is Elijah described as anointing these men to their various offices. However, this was figuratively correct inasmuch as they were set apart for the work appointed them to do.

prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

BAAL FAILS TO ANSWER. THE FRENZIED PLEADING OF THE PRIESTS 26-29

17 List At or Over. C.B. "over." Same word as "hill" V.20. - Rower or: or, pleading with him.

18 Notice the savage humour: biting sarcasm & the mockingly cheerful tone. See Note on Jeduthun bottom p1026. IBA SIYB-A with long a - for purpose of preventing Homeric!!

19 As the Dervishes do to this day.

20 Lances. In their frenzied excitement they slashed themselves with their swords.

21 The sun was at its strength when Apollo should have answered.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, [1] hear us. But *there was* no voice, nor any that [2] answered. And they [3] leaped upon [4] the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry [5] aloud: for he *is* a god; either [6] he is talking, or he [7] is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till [8] the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the [9] offering of [h] the evening sacrifice, that *there was* [i] neither voice, nor any to answer, nor any [10] that regarded.

ELIJAH'S REPAIRS ALTAR

22 It had been broken down Ch 19:10

23 (See notes on Altar. No one used for offerings apart from official services in Temple

24 Thus emphasising the importance of Mosaic and Manichuan - Meal or Oblation. Offered with Lamb. Ex. 29:38-41. Num. 28:3-8

25 The Altar reaffirmed the hope of Israel in the face of apostacy and following the destruction of the prophets of Baal. To be fulfilled by the anti-typical Elijah (My El is Yah) in the day of Yahweh.

Notice the calm deliberate action of Elijah - "he built," "he made" "he put" etc.

26 V.35. But the sea was close by. Barrels = Pitchers.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [k] Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he [l] put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and [a] pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water [2] ran round about the altar; and he filled [b] the trench also with water.

36 And it came to pass at *the time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD [c] God of Abraham, Isaac, and of Israel, [d] let it be known this day that thou *art* God in Israel, and *that* I am thy servant, and *that* [e] I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then [m] the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, [n] The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [o] Take the prophets of Baal; let not one of them escape. And they [4] took them: and Elijah brought them down to the [p] brook Kishon, and [q] slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* [5] a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of [r] Carmel; and he [s] cast himself down upon the earth, and put his face between his knees,

[a] Cp. Judg. 6. 20.

2 Heb. went.
3 Or, answer. ver. 37.
[b] ver. 32, 38.
4 Or, heard.
[c] Or, leaped up and down at the altar. Cp. ver. 21.
[d] Ex. 3. 6.
[e] Heb. with a great voice. ver. 28.
[d] ch. 20. 13. Josh. 4. 24. 1 Sam. 17. 46.
[f] Or, he meditateth. Cp. 2 Kin. 9. 11.
5 Heb. hath a pursuit.
[e] Num. 16. 28.
[f] Lev. 19. 28. Deut. 14. 1.
[g] Heb. poured out blood upon them.
[g] Lev. 9. 24. 1 Chr. 21. 26.
[2] Heb. ascending.
[h] ver. 36. Ex. 29. 41. 2 Kin. 3. 20. Cp. Acts 3. 1.
[i] ver. 26.
[3] Heb. attention. 2 Kin. 4. 31. Is. 21. 7.
[j] ver. 24.
[k] ch. 19. 10, 14.
[4] Or, Apprehend. ch. 20. 18.
[m] Judg. 4. 7.
[n] Deut. 13. 1-5 & 28. 20. 2 Kin. 10. 25.
[o] Gen. 32. 28.
[5] Or, a sound of a noise of rain.
[p] Lev. 1. 7.
[q] Josh. 19. 26.
[r] 2 Kin. 4. 34, 35. Cp. James 5. 18.

HE BUILT AN ALTAR

This was a solemn renewal of the original covenant when Moses similarly built an altar. Exod. 24:1-8. These renewals occur from time to time following intervals of apostasy. Such was the case in the time of Josiah (2 Kings 23:1-3 2 Chr. 34:29) and in the time of Nehemiah (Neh. 10:28-39). The altar may have dated from before Temple built or a temporary one built by one of the 7,000. 12 stones, peculiar against Division. Josh. 4:3-9. Principle: The people are one & belong to Yahweh.

THE CONTEST ON CARMEL

"What doest thou here Elijah": There had been specific Divine directions in all Elijah's other movements 17:2, 18:1 etc. but not in this.

18:44 This repetition explains the reason of his presence, though now it is being born home to Elijah that he has acted hastily and apart from Divine direction. There are close parallels with Moses who also acted hastily in the rock smiting.

ELIJAH'S PRAYER V.36-37.

37 See note top p488. It was probably the 9th hour about 3 pm. Ex. 29:39

37A This prayer, in every particular yet to be answered in the future. The people will "know" Yahweh & their hearts will be turned Mal. 4:5-6

37B Only previous time this formula used was at the Bush.

37c. "Answer me" Same word as 35. 24, 26, 29.

FIRE FROM HEAVEN

38 As the prayer ceases the fire of Yahweh dramatically flares down to consume the sodden sacrifice burning downwards contrary to normal practice.

DESTRUCTION OF PROPHETS OF BAAL. VV39-40.

39. By a slight change, the prophet's name Eliyahhu (Ch 17:1) is turned into a war cry.

39A He supervised the slaughter. The persecutors now became the victims. They were swept away by the wild multitude.

THE DROUGHT BREAKS 41-46

There is a lapse of time between the completion of the 1260 days. V.1. the manifestation of Elijah to Obadiah and Ahab, the slaughter of the Baal priests, and the ending of the drought, which answers to the type.

30. Symbols of rejoicing.

31. To pray. James 5:18. and of acceptation of the Yahweh covenant based upon Elijah's sacrifice. Ex type Cp Joel 2:23-26.

32. All those on the Mount would have a grand stand view of the execution.

33. He had descended with Elijah to the Kishon and now returned for the sacrificial meal of acceptance. Jezebel's prophets evidently not present V.19. Evidently a Peace Offering made. Lev 7:11-17; 22:30.

491 ✱ Note the contrast between Elijah and Ahab of storm and rain - but this supplied by Yahweh. Baal worshipped as the god

I KINGS 15:24

IN the account of Asa's reign the historian includes incidents beyond the reign of Nadab of Israel whom he had not yet introduced. He then goes back to record the history of the northern Kingdom. He continues from this point onwards to 2 Kg 1:1 except for brief items concerning Jehoshaphat's reign in 1 Kg 22:41-50, 2 Kings 8:16-24, a large part of which relates to Elijah and Elisha suggesting that prophets rather than kings dominated the period. It was a troubled period for Israel.

Elijah, at Beer-sheba,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth [a] a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, [3] Prepare [b] *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to [c] Jezreel.

46 And the [d] hand of the LORD was on Elijah; and he [f] girded up his loins, and ran before Ahab [4] to the entrance of [c] Jezreel.

CHAPTER 19.

1 Elijah, threatened by Jezebel, fleeth to Beer-sheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 15 God sendeth him to anoint Hazael, Jehu, and Elisha. 19 Elisha followeth Elijah.

AND Ahab [g] told Jezebel all that Elijah had done, and withal how he had [h] slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [m] So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to [4] Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he [q] requested [5] for himself that he might die; and said, It is enough; now, O LORD, take

[2] Heb. *bolster.* Gen. 28. 11, 18. 1 Sam. 19. 13, 16 & 26. 7, 11, 16.
[3] Heb. *Tie*, or, *Bind*. Cp. Jos. 14. ch. 20. 14.
[4] Expressed Gen. 46. 29. Ex. 14. 6. 2 Kin. 9. 21. Jer. 46. 4.
[c] Josh. 17. 16.
Cp. Ex. 24. 18 & 34. 28. Deut. 9. 9, 18. Mat. 4. 2. Mark 1. 13. Luke 4. 2.
[d] 2 Kin. 3. 15.
[f] 2 Kin. 4. 29 & 9. 1. Job 38. 3 & 40. 7. Is. 11. 5. Jer. 1. 17. Luke 12. 35. Ephes. 6. 14. 1 Pet. 1. 13.
Cp. Ex. 12. 11.
[g] Ex. 3. 1.
[4] Heb. *till thou come to Jezreel.*
[h] Num. 25. 11, 13. 2 Kin. 10. 16.
[i] ver. 14. ch. 18. 30. Cited Rom. 11. 3.
[j] ch. 18. 4.
[k] ch. 18. 40.
[l] ch. 18. 22.
[m] Ruth 1. 17.
[n] Ex. 24. 12 & 34. 2.
[o] Ezek. 1. 4.
[p] Josh. 15. 28. Some read 4 to Judah — Will pass by ch. V. 11
[q] Num. 11. 15.
[5] Heb. *for his life*
[r] Cp. Job 4. 16. Ps. 107. 29.
[s] Ex. 3. 6.

---

1 Kg 19:1 Jezebel + Elijah

Jezebel rejected the miraculous fire + supernatural intervention altogether as Will the latter-day Jezebel. the effect upon her is to make her more determined to destroy Elijah. See Rev. 17:14. 14:7-8.

1 Kg 19:3 The journey: Not merely to Horeb about 150m. but 40 days wandering like 40 yrs wandering. Cp Num. Ex. 24:18 + Christ Matt. 4:2. Gal. 1:17. Cp. Christ, Moses + Elijah who met on hill Transfiguration all endured a fast.

3A The Millenial breaking of drought anticipated for the six previous epochs. Elijah prayed for what Yahweh had promised to grant: V.1 - hence the covenant number.

3A-B Before it was drained and deepened the Kishon in heavy rain used to turn the plain into an impassable morass. Jos. 5:21.

3B Kaph - curved hand Yahweh ready to take hold of matters. See p. 792. man's 1sh. Exod. 15:3.

2. Used for work or travelling Exod. 4:11 2 Kin. 4:29. 9:1. Luke 12:37. Acts. 12:8.

An act of defiance to Jezebel warning that as the prophets of Baal had been destroyed so would her prophets for type Cp Rev. 16:6.

CHAPTER 19.

JEZEBEL THREATENS TO DESTROY ELIJAH. Vs. 1-2.

The priests of Baal had been destroyed, but not those of Astarte Cp 1 Kings 18:19, 22. These were under the Queen's special protection. She sent in the action of the prophet a declaration of War and took the initiative immediately.

1. Cp Ch. 17:1. Has a plural Verb
2. Cp Ch. 16:31. See above.
3. Cp Ch. 17:1. The place of Israel's forefathers Gen. 21:33
4. Ahab was a weak man, swayed by stronger personalities. He probably recounted his experiences to Jezebel as an excuse explanation why he should now follow the God of Israel. Cp Ch. 18:41. Jezebel answers in characteristic manner and Ahab again supports her to the disappointment of Elijah.

ELIJAH FLEES TO BEERSHEBA. V.3.

3 Why should he flee? There must have been considerable reaction after the nervous tension of the contest on Carmel. He possibly expected it to result in a spiritual revival in Israel. Instead it merely aroused Jezebel's anger who threatened with the support of her weak and vacillating hus-

ELIJAH BEFORE AHAB.

He thus became the fore-runner for the King of Israel to the "Place of His sowing" - thus anticipating the work of John Baptist and his own future labor in the Age to Come.

This speaks of his physical weariness He lays down exhausted to die, but God provides him food to strengthen him

Luke 12.54.

ELIJAH AT HOREB V.10. See opp. 238

He exaggerates his own importance by his very jealousy of Yahweh - for He is independent of the best of His servants. He put himself in a false position by his ignorance - there were more than he. He needed rest.

is comforted by an angel.

away my life; 8 for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. 9

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his [2] head. And he did eat and drink, and laid him down again. Ps 103:13-14.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; 10 because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat [e] forty days and forty nights 11 unto [f] Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What, doest thou here, Elijah? 14 v14 15 Top. 494

10 And he said, I have been very [h] jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, [i] thrown down thine altars, and [j] slain thy prophets with the sword; and [7] I, *even* I only, am left; 16 and they seek my life, to take it away. Cp Exod. 32:22; 34:6.

11 And he said, Go forth, and stand [k] upon the mount before the LORD. And, behold, the LORD passed by, and [o] a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: Zech 4:6

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a [r] still small voice. 21 - Cp Exod. 34:6.

13 And it was so, when Elijah heard *it*, that [s] he wrapped his

8 - A mood of complete and utter depression. Elijah could not see any prospect of success in his work and prefered death. He is not willing that his life be taken by Jezebel to her triumph, but is prepared to give it up.

9 The food of Yahweh designed to revive and strengthen

10 Figurative resurrection - there is still work to be done - and today there still remains work to be done. Mal. 4:5.

11 Moses Elijah Christ were also strengthened by similar means. 12 Sig. Waste (Young) A distance 180 miles further South. 13 The great manifestations of Yahweh. Moses, Elijah, Paul strengthened for future work in the region Cp Gal. 1:17. 2 Cor. 12:2. There the saints in glory will be strengthened for their future work Deut. 33:17. Ps. 84:7. and from there Elijah will be again sent forth to complete the mission commenced so long ago. Mal. 4:5.

ELIJAH AT HOREB 9-18

Elijah learns that the roaring hurricane, the quaking earth, the consuming fire does not accomplish the will of Yahweh. There is still work to be done!

13 It could have been the very place that Moses had to witness the Divine manifestation of glory revealed Ex 33:22.

14 Why hide as though your work is finished? What value is accomplished by fleeing from the face of the enemy? Your presence here is desertion of duty. Here is an exhortation never to give up, never to be overcome by discouragement. The incident is quoted by Paul to illustrate that point. Rom. 11:3.

15 This was Elijah's accusation against

---

492 Israel, according to Paul Rom. 11:3. Elijah complains that Israel permitted these things to happen.

16. To do battle against the forces of evil

17. The roar of the hurricane burst like thunder against the mountain shaking the loose granite rocks which rolled down the side of the mount in massive fragments. It left fear and devastation in its path.

18. The roaring hurricane had driven Elijah back into the cave to hide himself like the 7,000 Cp V.11 with V.13. but now a new fear - the earth shook, the cave was no longer a refuge.

ELIJAH IN THE WILDERNESS. Vs. 4-8

4 Retem Tree - A solitary broom of desert.

5 bottom 492

Now the 3rd many ... station of anger. Th... mountains shrouded ... suddenly became alig... with fire, threatening ... to consume Elijah wi... about him

20 There was nothing ... completed in the ... and the earthquake ... the fire. They destroy... but did not build up. ... the absence of the ... there is little ... sent in the former ... in fact, as Elijah learn... of these manifestation... wrath threatened ... men himself who had ... supported the Truth ... be a need for the ... cleansing work of Div... judgment but of ... it does not accom... with Yahweh's will! ... 2:4 Jam. 1:20. 1 ... 5:9.

21 Lit. "The sound of ... stillness." Sept. = "A ... gentle breeze" Cp Job ... 26 Ps. 107:29 Mark 4:... Elijah thus taught ... there is a need for ... the quiet, insistent ... voice of instruction ... and upbuilding after ... the storm has swept ... away the evil. He was ... shown that his work ... was only half com... pleted and was far ... from being without ... result. 1:18 See below ... 22 Cp Exod. 3:6 He re... plied he was in the ... presence of God in ... lonely humility, with ... mantle wrapped face ... Eastern rough-clad ... prophet awaited the ... Divine instructions ... 3 Sig. "El hath seen" ... 4 Sig. Yahweh He ... 24 Sig El is Salvation ... In sweeping Israel ... with judgment Yah... weh will not over... look needs of Right... eous - nor must Elijah

CALL OF ELISHA 19:19-21

19 Heb. idiom - "Go (but mind thou) comest back again; for see how great a thing I have done to thee" (R.H.L.).

1 Ki 19:12 Still small voice

Thu brought Elijah out of hiding - to also the ministry of Elisha. Indicative of a ministry that "beareth all things, believeth all things, hopeth all things, endureth all things" 1 Cor 13:7. See Christ's contrast between the spirit of the two ministries Luke 9:51-56. 1 Ki 19:19. Plowing with 12 yoke. Figuratively this is what required among 12 tribes.

OMRI'S DYNASTY.

Omri 1 Kin. Zithbaal 1 Kin.
Ahab 16:28-29 — Jezebel 16:31.

Ahaziah Joram Athaliah.

ELIJAH IS NOT INDISPENSIBLE CH. 20 — This attack possibly took place whilst Elijah was at Sinai. It thus illustrates that no man is indispensible to the Divine need — not even Elijah. In his absence one of the 7,000 ministered to Ahab V. 13

The still small voice = the proclamation of mercy in Exod 34:6,7a comprises another close link between the Law giver & the Law Restorer. See also 33:22.

22 face in his mantle, and went out, and stood in the entering in of the cave. [b] And, behold, there came a voice unto him, and said, What doest thou here, Elijah? = There is work to be done, you are neglecting your duty

14 [c] And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. See P. 491 right

15 And the LORD said unto him, Go, return on thy way to the wilderness of [d] Damascus: and when thou comest, [e] anoint Hazael to be king over Syria:

16 And [f] Jehu the son of Nimshi shalt thou anoint to be king over Israel: and [g] Elisha the son of Shaphat of [h] Abel-meholah shalt thou anoint to be prophet in thy room. Judge. See Jgs. 7:22

17 And it shall come to pass, that him that escapeth the sword of [m] Hazael shall [n] Jehu slay: and him that escapeth from the sword of Jehu [o] shall Elisha slay. By the judgment he has shall pronounce 4:12

18 Yet [p] I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and [q] every mouth which hath not kissed him. Below left

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast [r] his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, [s] Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, [t] Go back again: for what have I done to thee? 27

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh [u] with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and [v] went after Elijah, and [w] ministered unto him.

[a] 2 Sam. 24. 22.
[b] ver. 9.
[c] 2 Kin. 2. 1.
[d] 2 Kin. 6. 13.
[e] ver. 10.
7,000 = Complete number of remnant. Rom. 11:4 Cp Amos 9:9
Heb. "to" see KJV, ver. 2, 5, 9, &c.
2 Kin. 6. 24 & 8. 7, 9. Cp. Note ch. 15, 18.
2 Kin. 13. 3, 24, 25.
2 ch. 11. 24.
[h] 2 Kin. 8. 12, 13.
[i] ch. 16. 24.
[k] 2 Kin. 9. 1-3.
[l] Luke 4. 27 called Eliseus.
[m] Judg. 7. 22. NTE
[m] ver. 15. 2 Kin. 8. 8, 12 & 9. 14, &c. & 13. 3, 22, 24.
[n] 2 Kin. ch. 9 & 10.
[o] Cp. Hos. 6. 5.
[p] Or, I will leave.
[q] Cited Rom. 11. 4.
[r] Gen. 41. 40. Job 7:20 27
[s] 2 Kin. 2. 8, &c.
[t] Mat. 8. 21, 22. Luke 9. 61, 62.
[u] Heb. destroyable. Ezek. 24. 16, 21, 25. Hos. 9. 6.
[v] 1 John 2. 16.
[w] ver. 11, 21, 22, 31, 32, 40, 41, 43. ch. 22. 2-4, &c.
[w] 2 Kin. 5. 6-11 & 6. 9, &c.
Heb. Go return.
[x] 2 Kin. 5. 7.

1 Ben-hadad besiegeth Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 The Syrians are again smitten. 34 Ahab sendeth Ben-hadad away with a covenant. 38 The prophet, making Ahab to judge himself, denounceth God's judgment against him.

AND [1] Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged [a] Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and the children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is [a] pleasant in their eyes, they shall put *it* in their hand, and take *it* away.

7 Then [b] the king of Israel called all the elders of the land, and said, [c] Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my chil-

28 The dedication of his labor to Yahweh. A public declaration that he was renouncing all things for him.
29 A farewell feast like Matt. Luke 5:29 No further use for them.

SAMARIA BESIEGED BY BEN-HADAD

This was not the first invasion of Israel by Syria there was an earlier one by the direct instigation of Judah 1 Kings 15:18-20 Later, in time Omri, cities were taken 2 Kings 20:34 and deference shown by Israel to its north ern neighbour. The invasion of Syria by Assyria probably relieved the pressure on Israel by the former. See note bottom P. 487.

SYRIA INVADES ISRAEL 1-4.

BEN-HADAD'S ULTIMATUM.

With pomp and ceremony. V. 16 attended by a great display of power well calculated to induce fear in Israel. Ben-hadad invaded the land at the head of 32 Vassal Kings Vv 12, 16.

[1] Probably semi-independent chieftains — they were in charge of the army. V. 24

[2] See Note Ch. 16:24. Ahab's army retired before the advance of Ben-hadad to the shelter of Samaria's walls. There had been no battle as yet Cp. V. 11. The over of the Syrian advance fed the vanity and arrogance of Ben-hadad.

[3] The 32 Kings with Ben-hadad illustrate the nature of his ultimatum to Ahab. In accepting it the latter showed he was prepared to become a vassal ruler under the Syrian. That is what is meant by

[4] This implies that submitting to the former ultimatum did not necessarily mean leaving Samaria. It apparently meant no more than becoming as one of the Vassal Kings V. 1

BEN-HADAD'S FURTHER ARROGANT DEMANDS REFUSED. Vv 7-9.

Ahab's advisers counsel him to reject the degrading demands of the King of Syria.

Now the 3rd month 19 tation of anger. The untain shrouded in ...nau became alight th fire. threatening consume Elijah with about him 20 ...here was nothing ...complished in the ...nd the earthquake, the fire They destroyed but did not build up, the absence of the ...e there is little ...ent in the former. fact, as Elijah learn- these manifestations wrath threatened. ...en himself who had ...upported the Truth ...be a need for the ...leansing work of DN ...e judgment but of ...ich does not accom- ...ish Yahweh's will / ...a. 2:4 Jam. 1:20. / ...Sam. 5:9. 21 Lit. "The sound of ...chilness." Sept: "A ...entle breeze" Cp Job 26. Ps. 107:29 Mark 4: Elijah thus taught ...ere is a need for ...he quiet, insistent ...oice of instruction ...nd upbuilding after the storm has swept away the evil. He was shown that his work was only half completed and was far from being without result. V. 18 See below 22 Cp Exod 3:6 He retired he was in the presence of God in lonely humility, with mantle wrapped face ...he stern rough-clad prophet awaited the ...ivine instructions. 23 Sig. "El hath seen" 24 Sig. "Jahis He. 25 Sig. El is Salvation 26 In sweeping Israel with judgment Yahweh will not overlook needs of Righteous — nor must Elijah CALL OF ELISHA 19-21

27 Heb. idiom - "Go (but mind thou) comest back again; for see how great a thing I have done to thee" (R.H.L).

1 Ki 19:12 Still small voice

This brought Elijah out of hiding - to also the ministry Elisha. Indicative of a ministry that "beareth all things, believeth all things, hopeth, all things, endureth all things" 1 Cor 13:7. See Christ's contrast between the spirit of the two ministries Luke 9:55-56.

1 Ki 19:19. Plowing with 12 yoke. Figuratively this is what required among 12 Tribes.

HE FOUND ELISHA V. 19

He found a successor and perhaps in that, after his outburst V. 10 he found a gentle rebuke. He found a young man (for 10 years later Elisha was still acting as prophet), bald-headed, in comfortable circumstances. This can be adduced from the statement that there were 12 yoke of oxen ploughing in the fields of his father. — eleven of his father's servants were ploughing with him. Even the name of the place — Abel-meholah V. 16 suggests ease and comfort for it signifies The Meadow of Dancing. But from such, as from all walks of life, Yahweh drew His servant.

JUNIPER: "The most longed for = most welcome bush of the desert, abundant in beds of streams & valleys, where spots for camping are selected, & thick tall down to sleep in order to be protected against wind and sun" — Robinson. Rel.

V. 19. MANTLE: Heb. "to him" — leaving it to him to take it up or reject it. — An identification established

HAZAEL, JEHU + ELISHA 1 Kg 19:15-16.

By this anointing or appointing Elijah learns that Yahweh is not unmindful of the circumstances. Hazael would punish Israel; Jehu would destroy the house of Ahab + Jezebel, and Elisha would minister to the 7000 of Yahweh's people. Far from the work of Elijah being fruitless or from the prophetic order being extinguished, provision is now made for its continuance and for his successor.

1 Kings 19:10 Lord God of Hosts: An extension of 1 Sam. 1:3. The belligerent title of Deity. First occurrence in war 2 Sam. 5:10. but there in narrative, here in address. See martial background to its use Ps. 59:5; 80:4,19; 84:8; 89:8 Gp. Mal. 2:6:13. Jer. 5:14; 15:16; 35:17; - surrounded by powerful enemies. Hos. 12:5. Amos 5:14-15.

AHAB WAS GIVEN AN OPPORTUNITY TO DESTROY THE SYRIAN - INSTEAD HE MADE HIM HIS BROTHER!!

Ben-hadad rearreth against Samaria.

I. KINGS 20.

dren, and for my silver, and for my gold; and [2] I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods [b] do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [3] follow me.

11 And [c] the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his* [d] *harness* boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this [4] message, as he *was* [e] drinking, he and the kings in the [5] pavilions, that he said unto his servants, [6] Set *yourselves in array*. And they set *themselves in array* against the city.

13 ¶ And, behold, there [7] came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, [f] I will deliver it into thine hand this day; and [g] thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [8] young men of the princes of the provinces. Then he said, Who shall [9] order the battle? [h] And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. See Note top p. 601.

16 And they went out at noon. But Ben-hadad *was* [e] drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And [c] the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And [f] the prophet came to [c] the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at [10] the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; [k] therefore they were stronger than we; but let us fight against them in [l] the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army [2] that thou hast lost, horse for horse, and chariot for chariot: and we

[a] Ruth 1. 17. Obsolete for armour from French "harnois"

[3] Heb. are at my feet. Ex. 11. 8.

[d] ver. 11, 21, 22, 31, 32, 40, 42, 43. ch. 22. 2-4, &c. [e] 2 Kin. 5. 6-8 & 6. 9. &c.

[f] ch. 22. 34. 2 Chr. 9. 24 & 18. 33. Cp. Ex. 13. 18.

[4] Heb. sword. [c] ver. 16. Heb. drinking

[5] Or, tents. [c] ver. 16.

[6] Or. Place the engines. And they placed engines. Cp. 1 Sam. 15. 2.

[f] ver. 13.

[7] Heb. approached.

[g] ver. 28. 2 Sam. 11. 1.

[h] ver. 28.

[i] ch. 18. 36.

[8] Or, servants. ch. 18. 43. &c.

[k] Deut. 3. 10.

[9] Heb. bind, or, tie. ch. 18. 44. 2 Chr. 13. 3. Cp. ver. 29.

[2] Heb. that was fallen.

[c] ver. 16.

[10] Heb. the revolution of the year.

5 Ahab conducted the negotiations admirably. He maintains a humble attitude and by his deference to Benhadad puts the latter inevitably in the wrong.

BENHADAD THREATENS TO DESTROY SAMARIA v. 10

6 A threat implying he would reduce Samaria to dust or utter ruin.

7 A boast that the number of soldiers he would recruit would be so many as not to provide a handful of Samaria's dust to each to be thrown away 2 Kings 3:25. Isa. 37:26. Jud. 9:45. 2 Sam. 17:13

AHAB'S COURAGEOUS REPLY 11

8 He conducted the siege as a picnic. His drunkenness made him first arrogant and boastful; then rash and headstrong; finally cowardly and disgraced.

THE PROPHET'S COUNSEL 13-14

9 The belligerent attitude of Benhadad doubtless caused fear in Samaria - which was followed by a measure of relief by the message of the prophet.

10 They were immature and thus unused to war, but Yahweh used them to become the instrument of deliverance to show that it was from Him, illustrating - Jud. 7:2-7. 2 Chr. 14:11. Zech. 4:6

11 Ahab's dire need made him truly religious seeking Yahweh's guidance. Isa. 26:16

ASSASSINATIONS.

ELIJAH: Stronger among Strongest 1 Kgs 17:1.

His abrupt, unexpected but appropriate appearance - Necessary for the nation, for it had fallen to its lowest ebb of spiritual life! 1 Kg. 16:30-34. "He comes in with a tempest and goes out with a whirlwind".

His sudden appearance is characteristic of the man. He presently disappears just as suddenly. 1 Kg. 17:5; 19:3; 2 Kg. 1:8. So thought by some borne hither + thither by the Spirit 1 Kg. 18:12.

His introduction: the living God before whom I stand" 1 Kg 17:1. - a contrast to the nation which ignored Yahweh's will or existence.

His authoritative approach. - As Yahweh Elohim liveth - "17:1" cp Mk 7:29.

494 His outstanding reputation. Mentioned more frequently than other prophets in N.T. Mat. 11:14; 16:14; 27:47,49; Luke 1:17; 4:25,26; 9:30, 31, 54; John 1:21,25; Rom. 11:2; Jam. 5:17.

He came on the scene at a time when there was conflict between true worship with its standards for holy living, + the worship of Baal with its emphasis upon debauchery, when the temptation to live by physical and sensuous impulse loomed large 1 Kg. 16:30. It required not only a great spirit but great deeds.

AHAB'S ATTACK 14-21

BENHADAD IS IGNOMINIOUSLY DEFEATED

12 In view of the straitness of the siege this was unusual and attracted attention.

13 He heard a disturbance and sent out to enquire the cause.

14 He treated the attack with contempt and by his foolish order laid the foundation for the defeat of his own army.

15 The young men sallied forth + put to rout those sent to take them. Encouraged by this and the fulfilment of the prediction of v. 14 Ahab followed at the head of his army of 7,000 men.

THE PROPHET WARNS AHAB TO PREPARE AGAINST A 2ND ATTACK

22-28 Each King is given advice.

The following Spring.

16 There was consternation in Syria at the defeat of such a large and hitherto successful force. In reviewing the course of failure they attributed it to Divine Intervention + incompetency on part of Benhadad's officers.

17 Cp v. 28 The false philosophy of Heathendom claims Yahweh as the God only of the hills, the high or prosperous times of life. But the truth is that He is also God of the valleys, the depths, the time of trial + depression. It has been said "The sun may shine brightly on the mountain tops but all the fruit is in the valley".

18 Take every precaution; don't imagine that the danger is past.

19 Aphek people had worshipped Baal on the "high places" cp 16:33

WHY AHAB thought th... British mu... 853 B.C. he ... ed. Ahab ... ed for it. 16 Coals pour... Kings - se... Tod to wonde... as for strategic... etc.

THE SYRIANS A... INVADE THE LAND

Sg. Fortress. ... Galilee. See ... Situated on ... on one of the p... ical roads to Dam... Car. This place was ... the scene of battl... 1 Kings 13:17 Iden... with mod. Afk abo... Est of Ito of Galilee

AHAB IS PROMISED VICTORY. V. 28.

Lit. "like" He w... the prophet of V. 13. Not for any m... goodness of Ahab ... punishment would ... Nash could have re... feed that the vic... was an evidence ... divine favour for ... him. This was not ... as was likewise ba... our hearts and mo... before assuming t... favorable conditio... are due to our in... integrity.

2. Not merely in w... but in fact.

SYRIAN ARMY CO... UTTERLY DESTROYED

Possibly by earth... quake. Heb. = The wall. ... main city wall. In On... fortified there were ... lofty and massive ... ramparts. An open ... space was always left ... between their base and ... This was packed fro... end to end with Syri... an troops sheltering ... from the enemy. 23 With this final dis... aster, Benhadad ig... nominously fled to ... hide himself from ... the death he felt was ... inevitable.

BEN-HADAD PLEADS FOR MERCY. VV. 31-32.

He Appeals To Ahab's Vanity. 24 In great contrast to the cruelties prac-

will fight against them in [a] the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to [d] Aphek, to fight against Israel.

27 And the children of Israel were numbered, and [e] were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came [f] a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, [h] The LORD is God of the hills, but he *is* not God of the valleys, therefore [i] will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to [d] Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, [g] into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, [k] put sackcloth on our loins, and ropes upon our heads, and go out to [l] the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to [b] the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men [c] did diligently observe whether *any thing would come* from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, [g] The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in [j] Damascus, as my father made in Samaria. Then *said* Ahab, I will send thee away with this covenant. [k] So he made a covenant with him, and sent him away.

35 ¶ And a certain [m] man of the sons of the prophets said unto his neighbour [n] in the word of the LORD, Smite me, I pray thee. And [o] the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, [p] a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, [q] so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and [r] disguised himself with ashes upon his face.

39 And as the king passed by, [s] he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto

[a] Deut. 3. 10.
[b] ver. 11, 21, 22, 31, 38, 40, 41, 43. ch. 22. 2-4, &c.
[c] 2 Kin. 5. 6-8 & 6. 9, &c.
[d] Gen. 44. 5.
[e] ver. 30. Cp. Josh. 22. 18 & 23. 4. 1 Sam. 29. 1. 2 Kin. 13. 17.
[f] Heb. *to the war with Israel.*
[g] Or, *were RV Encircled.*
[h] ch. 4. 7, 27.
[i] Cp. ch. 15. 20.
[j] Judg. 13. 6.
[k] ch. 11. 24.
[l] ver. 23.
[m] Cp. ch. 22. 31.
[n] ver. 13. Revived & shewed by Elijah
[o] 2 Kin. 2. 3.
[p] ch. 13. 17.

Ahab's Failure He failed in the same way as did Saul who saved Agag 1 Sam. 15 17-23

[q] ch. 13. 24.
[r] Or, *from chamber to chamber.* Heb. *into a chamber within a chamber.* ch. 22. 25. 2 Kin. 9. 2. 2 Chr. 18. 24.
[s] Heb. *smiting and wounding.*
[t] ch. 21. 27. Gen. 37. 34. 2 Sam. 3. 31. 2 Kin. 6. 30 & 19. 1, 2. 1 Chr. 21. 16. Neh. 9. 1. Esth. 4. 1. Ps. 35. 13 & 69. 11. Is. 22. 12 & 37. 1, 2. Joel 1. 13. Jonah 3. 5, 6, 8. Rev. 11. 3.
[u] 1 Sam. 28. 8.

What is the lesson behind this incident? The Raven is an unclean bird Lev. 11:15. This took place during an epoch of famine when Elijah was hidden from Israel. At a similar time Peter was shown the sheet of unclean animals + birds + invited to eat. They became defiled to preach to the Gentiles. Elijah's experience foreshadowed this.

Were the Orebim men associated with Oreb, a locality east of the Jordan? Jud. 7:1

25 No other reference made to this remarkable incident.

Jehoshaphat rebuked for alliance 2 Chr. 19:2

AHAB THE ENVIOUS Col. 3:5

He desired the Divine heritage of Nadab — something money could not buy (Ver. 25 - Note) — "Let no man take thy crown" Rev. 3:11

Ahab here types those political powers who in association with Jezebel have oppressed the saints Acts 12:17. 13:6-7.

Jezebel procureth

I. KINGS 21.

Naboth's death.

me, and said, Keep this man: if by any means he be missing, then [a]shall thy life be for his life, or else thou shalt [2]pay a talent of silver.

40 And as thy servant was busy here and there, [3]he was gone. And the [b]king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and [b]the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [c]Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And [b]the king of Israel went [c]to his house heavy and displeased, and came to Samaria.

Ahab's greatest idolatry

CHAPTER 21.

1 Naboth refuseth Ahab his vineyard. 5 Jezebel procureth Naboth's death. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in [h]Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, [i]Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, [k]The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came [l]into his house heavy and displeased because of the word which Naboth the Jezreelite had

NABOTH THE JEZREELITE - A type of Christ: Cast out of the vineyard & slain Matt. 21:38-39.

His Name: Fruitful — God's sowing.
His Sons slain also.

Gen. 4:8-8

[a] ver. 42. 2 Kin. 10:24.
[2] Heb. *worth.* Ex. 22. 17. Esth. 3. 9 & 4. 7.
[3] Heb. *he was not.* Jer. 31. 15.
[b] ver. 7.

Rom. 14:10

[d] 1 Kin. 22. 38. 1 Sam. 28. 18.

[4] ch. 8. 66. 2 Sam. 19. 8. Esth. 1. 5.
[e] ch. 21. 4. 2 Kin. 5. 11. Angry. From root to burn up.
[f] Esth. 3. 12.

See above

[g] ver. 11. ch. 20. 7. Ruth 4. 2.
[h] To sprout, Grow, Ung. Fruits, Etr. Ges. Ingeaux 73
[4] Heb. *in the top of the people.* ver. 12.
[i] Josh. 17. 16.
[k] Deut. 13. 13.
[l] Ex. 22. 28. Lev. 24. 16. Acts 6. 11.
[1] 2 Sam. 8. 14.
[m] ver. 13. Mark Cp. Job 2. 5. 11 & 2. 5. 9.

[5] Heb. *be good in thine eyes.* Gen. 16. 6.
[n] Cp. Lev. 25. 23. Num. 36. 7. Ezek. 46. 18.
Is. 53. 4, 5.
[o] ch. 20. 43. He made religious question of it invoking the Name of God

CHAPTER 21

THE VILE MURDER OF NABOTH

AHAB CRAVES THE VINEYARD OF NABOTH Vv. 1-4

Sig. FRUITFUL. In the type indicated these fruitful in the inheritance of the Lord Col. 1:5-6. Eph. 2:5-6. Titus 3:5. 2 Tim. 1:9-10. For type Cp. Jno. 15:1-2.

Sig. A father's brother. In this narrative he typifies fleshly power in alliance with Religious apostacy (Jezebel) and claiming relationship with God.

4 He had no right to do what Ahab asked Lev. 25:23. Num. 36:7. Num. 36:54. Note. To have done so would have benefited him materially but at the expense of his spiritual inheritance.

5 He became sulky and angry, like Esau the spiritual benefits of Yahweh's inheritance meant nothing to him. He could not understand why one should reject material advantages for such a reason. It stood in the way of his plans and reflected upon his attitude to God so as to make him angry

"Resentful - sullen" RSV.

Lost Journey Elijah.

Commencement ministry Elisha. 2 Kgs 2.

Carmel, Gilgal, Jordan, Bethel, Jericho, Bethel, Carmel, Samaria. Gilgal, Bethel, Jericho, Jordan.

Jehoshaphat rebuked for alliance 2 Chr. 19:2

23 By this decision Ahab also sealed his own judgment.

Mt. Carmel, Gilgal, Jericho, Bethel, Jericho, Jordan, Jericho, Bethel, Carmel, Samaria.

Lost Journey Elijah.

Commencement ministry Elisha. 2 Kgs 2.

Gilgal, Bethel, Jericho, Jordan.

Ahab's attitude Cp V.3. was a challenge to Baalism. He took a stand on religious grounds.

8 She did not recognise the principle of Divine authority expressed in 1 Sam 12:14 1 Chron 29:11 Jud. 5:2

9 i.e. don't sulk Cp V.4

4 She probably viewed Ahab's attitude with contempt

10 A fast could be proclaimed on any fitting occasion 2 Chr. 20:3-4. Jer. 36:9.

11 Naboth must have been a man of some repute in Jezreel otherwise such an act would seem out of character

12 See Note Jud. 19:22

13 In the midst of the solemn proceedings these men were to start up with public accusation against him, thus they acted the part of the devil or false accuser Rev. 12:10 Cp Rev. 12:2. The shameful subservience of the elders, nobles and people shows to what a low state of morality the nation had fallen under the influence of idolatry introduced by Jezebel Cp Prov. 29:6

AHAB'S C

down by
and cru
to be d
or strey

Heb. "bless," should read "blas" it is one of the euphemisms of the Se Cp Job. V. 10

His bruised a
his body spelt j
on Ahab. Though
seemed that he
deserted, so that
picked up his bl
there was One wh
held and demand
justice Cp Ps. 9:12

AHAB SEEKS THE

OF JEZEBEL'S CRIM

completely with
cule, fearing neit
God nor man, Jez
did not consider
rights of the La
Naboth was dead
was all that mat
weakly he su
ired. Naboth ha
me to defend hi
to Ahab thought
ce - Deut. 32:35

VIL TO BE PUNIS

4 17-29.

SIONS PROCLAIMS J
MENT. Vv. 17-24.

with Jezebel's
structions V. 15. The
ent includes at
hen he heard th
both was dead he r
e clothes and put o
sackcloth." — The rem
genuine, was but m
ntary.

The meeting took pl
the vineyard. Ahab
had rushed to gloa
in his newly acquire
possession — only to
confronted by the s
tary, stern figure of
the prophet, and to
hear words of judg
ment and doom.

As the posterity of
Naboth had been cut
off 2 Kings 9:26

Jehu + Bidcar were
with Ahab + heard
the prophet's de-
nunciation + judg-
ment. 2 Kings 9:25

20 This punishment on
Ahab's humiliation +
repentance, was post-
poned from him to his
son Jehoram V 29:22
2 Kg 9:24-26

V. 16. Ahab - As was evidently at Samaria + drove down to Jezreel with Jehu + Bidkar behind him 2 Kg 9:16.

AHAB'S CHARACTER. - Weak, easily led into good 1 Kings 21:27 or ill v.7, and thus fickle. He was thoughtless v.34. He was good-natured, Ch. 18:5 but down by trifles Ch 21:4,16. He was liable to religious emotions, but not guided by religious principles. Ch. 16:31-32. He was vain and cruel when his vanity was hurt Ch 18:44. He was not without capacity for ruling Ch 20:1-10. yet allowed himself to be dominated by his wife Ch 21:8. Thus from domestic and external influences and from a defect of conscientiousness or strength of character - a good man and a bad king. Ch 21:25. 22:39.

Thus revealing the childish folly of his d, temper. He sulked n- with his face to the d wall refusing to eat is his dinner. Does e, our ill humor make us unfair and un- reasonable to others? t JEZEBEL'S EVIL IN-

FLUENCE vv 5-14.

She Arranges the Murder of Naboth

7 Strong minded and dominating she took the initiative to obtain what Ahab wanted. In that she was like the women of Rev. 17 Naboth's attitude Cp v.3 was a challenge to Baal- ism. He took a stand on religious grounds. 8 She did not recog- nise the principle of Divine authority ex- pressed in 1 Sam. 12:14 Deut. 28:11 Jud. 5:11 re don't sulk Cp Y She probably view- ed Ahab's attitude with contempt A fast could be proclaimed on any fitting occasion 2 Chr 20:3-4 Jer. 36:9 t here became a pretext for calling e people together Naboth must have n a man of some e in Jezreel, herwise such an on would seem out character See Note Jud 19:22 in the midst of the- emn proceedings se men were to rt up with publi- usation against N thus they acted part of the dev- false accusers Neh Cp Rev. 17:2. The meful subservient the elders, nobl people show t at a low state rality the nation fallen under h ience of idolatr oduced by Jezeb v. 29:6

Heb. - "bless," but should read "blaspheme." It is one of the emen- dations of the Sopherim. Cp Is. 8:21 v.10 His bruised and bro- ken body spelt judgment on Ahab. Though it seemed that he was deserted, so that dogs licked up his blood, v.19 More was One Who be- held and demanded justice Cp Ps. 9:12.

AHAB SEEKS THE FRUIT OF JEZEBEL'S CRIME 15:16

15 Completely without prin- ciple, fearing neither God nor man, Jezebel did not consider the rights of the Law. Naboth was dead. That was all that mattered. 16 Weakly he succum- bed. Naboth had no one to defend himself. To Ahab thought, but see Deut. 32:35

EVIL TO BE PUNISHED v. 17:29.

ELIJAH PROCLAIMS JUDG- MENT. vv 17-24.

17 Cp with Jezebel's in- structions v.15. The Sept. includes at v.16 "when he heard that Naboth was dead he rent his clothes and put on sackcloth." - The remorse, if genuine, was but mom- entary. Bottom 496

18 The meeting took place in the vineyard. Ahab had rushed to gloat in his newly acquired possession - only to be confronted by the so- litary, stern figure of the prophet, and to hear words of judg- ment and doom. 19 As the posterity of Naboth had been cut off 2 Kings 9:26 Jehu + Bidcar were with Ahab + heard the prophet's de- nunciation + judg- ment. 2 Kings 9:25

20 This punishment on Ahab's humiliation + repentance, was post- poned from him to his son Jehoram v 29:22: 2 Kg 9:24-26

v.16 Ahab - He was evidently at Samaria + drove down to Jezreel with Jehu + Bidkar behind him 2 Kg 9:16.

I. KINGS 22.

Ahab humbleth himself.

that is shut up and left in Israel, 20

22 And will make thine house like [a] the house of Jeroboam the son of Nebat, and like [c] the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and [d] made Israel to sin.

23 And of Jezebel also spake the LORD, saying, [e] The dogs shall eat Jezebel by the (3) wall of Jezreel.

24 [f] Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat.

25 ¶ But [g] there was none like unto Ahab, which did [h] sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife (4) stirred up.

26 And he did very abomi- nably in following (1) idols, ac- cording to all things [k] as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that [m] he rent his clothes, and [o] put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but [q] in his son's days will I bring the evil upon his house.

ALLIANCE DEFEAT. vv 4, 37

CHAPTER 22.

1 Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign. 50 Jehoram succeedeth him. 51 Ahaziah's evil reign.

AND they continued three years without war between Syria and Israel.

2 [b] And it came to pass in the

They also evidently murdered all Ahab's sons as well to secure the throne

[a] ch. 15. 29.
[b] ver. 13. Cp. Job 1. 5, 11 & 2. 5, 9.
[c] ch. 16. 3, 11.
[d] ch. 14. 16.
inheritance. 2 Kings 9:26
[e] 2 Kin. 9. 36.
(3) Or, ditch. Cp. 2 Kin. 9. 36 with 2 Sam. 20. 15. Is. 26. 1. Lam. 2. 8. Nah. 3. 8.
[f] ch. 14. 11.
[g] ch. 16. 30-33.
[h] ver. 20.
(4) Or, incited. Cp. Josh. 15. 18. Judg. 1. 14. 1 Sam. 26. 19. 2 Sam. 24. 1. 1 Chr. 21. 1. 2 Chr. 18. 2, 31.
(1) Heb. gilulim. Cp. 1 Ch. 15. 12. Deut. 29. 17. 2 Kin. 17. 12 & 21. 11.
[k] Gen. 15. 16. 2 Kin. 21. 11.
[m] Ps. 9. 12.
[o] ver. 28. ch. 17. 1.
2 Kin. 1. 3, 8 & 9. 36.
[q] Gen. 44. 13. 2 Kin. 6. 30.
[a] ch. 20. 31.
[b] ch. 16. 24 & 21. 43.
[c] 2 Sam. 12. 16.
(2) Ch. 22. 38. 2 Kin. 9. 26.
(3) 2 Kin. 9. 25.

Ben-hadad had made a treaty with Ahab (Ch. 20:34) which he probably did not carry out. Instead he possibly strengthened himself to resist or in- vade Israel. Ahab strengthened himself to attack before he was attacked

See Note top p. 495. With the threat from Assyria withdrawn, the war with Syria was renewed.

Ahab apparently marched with Benhadad against Shalmaneser 3, leaving his son Ahaziah v.40. temporally in charge. See Index Benhadad.

497

2. See Note 1 Kings 14:10. The phrase here seems to imply adult and infant males

21 Doom on the house of Ahab is thus proclaimed. It reminds us that the head of the house is representative of all in it. Thus "in Christ" all are made alive - "in Adam" find death. How necessary for us to find refuge in that which will bring life. Any of Ahab's children could avoid this disaster by dis- associating themselves from this house of doom. Cp v. 29

22 The word 'behel' is thought by Ginsburg to be an abbreviation of 'beheleh' - "in the portion of" C.B.

23 They shall be complet- ely abandoned of all help.

INTERLUDE - AHAB'S WICKED CHARACTER. VV 25-26

25 He became a complete slave to wickedness as though he sold himself to it. Kgs 21:16-17.

26 He was a weak man more than a wicked man. The most powerful and corrupt of all the Can- anitish races and fre- quently made to represent the whole Cp Gen 15:16. Thus their fate became Ahab's

AHAB'S HUMILITY AND YAHWEH'S MERCY vv 27-29

27 A figurative action to reveal his feelings a uncovered. Mourning. 29 Afflicted himself 30 Publicity revealed his repentance. 31 Chaldee, Syriac, Arabic = "walked barefooted." Vulgate = "with his head hanging down." Moffat: "bare him- self submissively" 32 His wickedness was done openly in the sight of Jah- weh - but now he humbles himself in heart before his Creator. Cf. v.25 Yahweh's mercy was thus revealed. 33 The message of Elijah was publicly proclaimed in the hearing of his cap- tains Jehu and Bidkar. 2 Kings 9:25

CHAPTER 22

SYRIAN WAR RESUMED. AHAB SEEKS THE AID OF JEHOSHAPHAT.

See Note on the latter's foolish alliance. See Note 2 Chron. 18.

An interlude of neither peace nor war during which each side developed its military potential.

JEHOSHAPHAT'S FATAL ALLIANCE. Prov. 13:20; 1 Cor. 15:33. 2 Thes. 3:6; Rev. 22:6

He "came down" in every sense of the word V.2. first matrimonially (2 Chr. 18:1; 2 Kings 8:18), the militarily V.4; 2 Chr. 18:2 finally commercially (Cp 2 Chron. 20:35-37, 22:4) 49. Ahab's recent victories had been foretold by a prophet 1 Kg 20:13, from which Jehoshaphat might suppose that Yahweh was with Ahab.

A council of State & of War was held at the entrance of Samaria with prophets & councillors present.

MICAIAH'S LINK WITH MICAH He carries on where his name sake left off. V.28. Mic. 1:2.

JEHOSHAPHAT VISITS AHAB. Ahab seeketh to vv. 2-40.

Both not prophecy good V.8 Cp Mic. 2:7, 11 • V.13 Cp Mic. 2:6 • V.24 Cp Mic. 5:1. • Thus saith Yahweh V.11 Mic. 3:11. • V.34 Cp Mic. 6:13-16 Mic. 7:5-7

third year, that [a] Jehoshaphat the king of Judah came down to [c] the king of Israel. 3 And the king of Israel said unto his servants, Know ye that [e] Ramoth in Gilead is ours, and we be [2] still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king.

7 And [k] Jehoshaphat said, *Is* there not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an [3] officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a [4] void place in the entrance of the gate of [o] Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of

[a] ver. 41. ch. 15. 24.
[b] Zech. 1. 18, 19. Mic. 5:1
[c] Cp. Jer. 27. 2 & 28. 10. Acts 21. 11.
[c] ch. 20. 7.
[d] Deut. 33. 17.
[e] ch. 4. 33.
[f] Deut. 4. 43. Josh. 20. 8 & 21. 38. 2 Kin. 8. 28 & 9. 1, 14. 1 Chr. 6. 80. 2 Chr. 22. 5.
[2] Heb. *silent from taking it.* Cp. Judg. 18. 9.
[f] 2 Kin. 3. 7.
[k] ch. 17. 1.
[h] ch. 18. 19.
[i] Num. 22. 18.
[k] 2 Kin. 3. 11. An ambiguous reply. They do not specifically say which King—that of Israel or Syria!! He wanted a specific answer
[l] Num. 27. 17.
[2] Or, *eunuch.* Gen. 37. 36. [a] Kin. 8. 6.
[m] ver. 8.
[4] Heb. *fear.* Judg. 6. 27. Ruth 3. 2.
[n] Is. 6. 1. Ezek. 1. 26 & 10. 1. Dan. 7. 9. Rev. 4. 2 & 20. 4.
[o] ch. 16. 24.
[p] Deut. 33. 2. Cp. Job 1. 6 & 2. 1. Ps. 103. 20, 21. Zech. 1. 10. Mat. 18. 10. Heb. 1. 7, 14 & 12. 22. Rev. 9. 16.

Chenaanah made him [6] horns of iron, and he said, Thus saith the LORD, With these [d] shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, [1] as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, [m] Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: [n] I saw the LORD sitting on his throne, and [p] all the host of heaven standing by him on his right hand and on his left.

[6] Sig. "Righteousness of Yah." A fake prophet.
[14] Sig. "Daughter of Canaan." From a root signifying to "bow the knee," to "humiliate oneself." This man, dedicated to the righteousness of Yah was prepared to humiliate himself, to prostitute the Truth for present advantage.
[15] Rep. Military power. Cp. Num. 23:22 Amos 3:6. By an impressive symbolism he tried to impress the imagination and stimulate the courage of the Kings and their followers.
[16] The enthusiasm of Zedekiah inflamed them to the highest point of enthusiasm. They shouted with one voice confirming his prediction.
[17] The smooth voice of persuasion and expediency was brought to bear on Micaiah — the voice most difficult to resist (Ps 10:11)
[18] Let public opinion — not Truth — dictate the message.
[19] The words of a courageous man, standing single-handed against the many prophets. He followed the example set by Elijah on Carmel.
[20] In mocking tone Micaiah repeats the words of the prophets (V.12)
[21] The scorn in the prophet's voice was noticed by the King.
[22] He had a vision of Israel's army defeated and scattered like a flock of lost and bewildered sheep on the mountains without a shepherd. The irony in the prophet's voice is now changed to one of serious warning.
[23] The King was the Shepherd of the na-

FALSE PROPHETS PROCLAIM SMOOTH THINGS. V.6.

[f] 2 Ref. 2:1. Mic. 2:11. Jer. 5:31. Isa. 30:10 • A saying [illegible] Cp Rom. 2:11

[6] There were 400 prophets of Astarte who remained after the contest on Carmel (2 Ch. 18:19. But in addition there were Israelite mouthing the Name of Yahweh but proclaiming falsehoods. See bottom right)

JEHOSHAPHAT DEMANDS A PROPHET OF YAHWEH V.7.

He is uneasy. He is a good man and can detect the falsity of the smooth prophets. He is ill at ease in the unaccustomed environment.

MICAIAH'S SARCASTIC PROPHECY. VV.8-23

7. The King could detect that they were not genuine
8. Why not Elijah? Ahab looked upon him as an enemy and under no consideration would send for him. 21:20. He feared him. Only one Cp 1 Kgs 18:19, 20:42

MICAIAH'S LINK WITH MICAH He carries on where his name sake left off. V.28. Mic. 1:2.

[13] Sig. "Righteousness of Yah." A fake prophet.
[14] Sig. "Daughter of Canaan." From a root signifying to "bow the knee," to "humiliate oneself." This man, dedicated to the righteousness of Yah was prepared to humiliate himself, to prostitute the Truth for present advantage.
[15] Rep. Military power. Cp. Num. 23:22 Amos 3:6. By an impressive symbolism he tried to impress the imagination and stimulate the courage of the Kings and their followers.
[16] The enthusiasm of Zedekiah inflamed them to the highest point of enthusiasm. They shouted with one voice confirming his prediction.
[17] The smooth voice of persuasion and expediency was brought to bear on Micaiah — the voice most difficult to resist (Ps 10:11)
[18] Let public opinion — not Truth — dictate the message.
[19] The words of a courageous man, standing single-handed against the many prophets. He followed the example set by Elijah on Carmel.
[20] In mocking tone Micaiah repeats the words of the prophets (V.12)
[21] The scorn in the prophet's voice was noticed by the King.
[22] He had a vision of Israel's army defeated and scattered like a flock of lost and bewildered sheep on the mountains without a shepherd. The irony in the prophet's voice is now changed to one of serious warning.
[23] The King was the Shepherd of the na-

MICAIAH'S C
sight of de
counted th
be forgotte
vindicated,
robes, word
recollection
5 Cp 2 Thes. 2
ion as preliminary
Divine punishme
only possible w
action is willing
Deluded Ahab w
tion willing to
cured, the lyin
spirit played on
subordinate p
the process. He
suited them on
a concession to
shaphat VV.5-6
excluded the
speaking Micaia
til Jehoshapha
Called on hear
him VV.7-8. he
ed the true pro
warning of the
fatality of the
V.28.
26. I.e. - A messe
(Cp John 4:1)
27. The ironical
wish in effect fe
ing that if the
were inspired by
wish, it was to de
the King. This is p
able.
28. The prophet tur
from irony to so
words of indictm
and warning. Th
prophets were le
by circumstance
speak as they did
Yahweh governed
circumstances. See
note 1 Sam. 16:14
Actually they spoke
solely out of their
own hearts. 2 Sa 23:2
29. As in V.17. Micaia
reclaiming his prophe
would prevail and n
the lying spirit in th
mouths of the 400
This aroused the ire
of their leader Zedek
30. This phrase is fam
meant to "save an in
telling blow." He tried
to make Micaiah look
ridiculous before the
assembled Kings, proph
ets and people.
31. Micaiah answers Je
slight gibe with the ver
ye (rather than "know"
because of its double mea
ing: "Behold thou shalt be
a seer, thou shalt possess
the power of vision" whe
it is too late
MICAIAH IMPRISONED
Vv.26-28 Cp Heb. 11:36.
[a] Sig. Trained man 32.
[b] Sig. Fired by Yahweh.

MICAIAH'S GREATEST MOMENT. See whether it is not a moment to be proud of when Micaiah turns away in the custody of his persecutors, having delivered his soul with fearlessness that did not cower or blanch even at the sight of death in its most ghastly forms. Surely it is due to history to recognise the fact that there have been men who have no counted their lives dear unto themselves when they were called upon to testify for truth and goodness. The martyrs must never be forgotten. Dark will be the day in any nation when the men who shed their blood that truth might be told and honor might be vindicated, are no longer held in remembrance. In vain do we bring forth from our hidden treasure the coins of ancient times, the robes worn in high antiquity by kings and priests, the rusty armor of warriors, if there be no longer in our heart the tenderest recollection of men who wandered in sheepskins and goatskins, being destitute afflicted, tormented — that they might save the torch of truth from extinction and the standard of honor from overthrow.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did,

Same word Jer 20:7.

2 Or, deceive. ver. 21, 22. Prov. 25. 15.

a 1 Sam. 28. 8.

b Cp. ch. 20. 2, 26.

c Cp. ch. 20. 33, 34.

d Cp. Judg. 9. 23. Is. 19. 14. Jer. 4. 10. Ezek. 14. 9. 2 Thess. 2. 11.

e Cp. 2 Chr. 18. 31.

f Heb. *in his simplicity.* 2 Sam. 15. 11.

g Lam. 3. 30. Mic. 5. 1. Mat. 5. 39 & 26. 67. Mark 14. 65. John 18. 22. Acts 23. 2.

h Heb. *joints and the breastplate.* ch. 20. 11.

i Heb. *made sick.* 2 Kin. 8. 29. 2 Chr. 35. 23.

k Heb. *ascended.* Ezek. 41. 7.

l Or, from *chamber to chamber.* Heb. *chamber in a chamber.* ch. 20. 30.

m Heb. *bason.*

n 2 Chr. 16. 10.

o Judg. 8. 9.

p Heb. *came.*

q Num. 16. 29. Cp. Deut. 18. 20-22.

r ch. 20. 42 & 21. 19.

s Or, when he was *to disguise himself, and enter into the battle.*

---

1 Sig. "Right-counsel" or "Righteousness of Yah." 2 Sig. "Daughter of Canaan." from a root signifying to "bow the knee," to humiliate oneself" 3 Sig. Trained man 32 Sig. Fired by Yahweh.

MICAIAH IMPRISONED. VV 26-28 Cp Heb. 11:36.

THE KINGS MARCH TO WAR. 29-30.

Despite his repudiation of Micaiah, Ahab is ill at ease. Instead of relying upon the Word of Yahweh he engages in a trick by disguising himself. He knew that Benhadad would seek him out. The Syrians would know that there were two kings and finding the King of Judah in his robes would seek to find Ahab similarly dressed. Thus they would be confused. Cp Gen. 21:12a

DEATH OF AHAB. 34-36.

40. He did not know he was aiming at Ahab. He was probably one of a contingent of Archers covering the rest of Syrian army by a flight of arrows.

41. Probably between the breastplate (or coat of mail) and the appendages to it. The wound would be in the lower part of the body.

42. Though Ahab turned from the heat of battle he still as a good and courageous he remained with the army V35 though mortally wounded. Blow

43. There was charge and counter charge as the Israelites strove to break through the Syrians to Ramoth-Gilead and the latter desperately resisted. The death of Ahab brought the battle to an end.

44. Despite the pain, the bitter knowledge of defeat, the growing weakness, Ahab courageously supported himself in the chariot to encourage his followers. 2 Chr. 18:34 says "he stayed himself up."

ELIJAH'S PROPHESIES FULFILLED 37-38.

45. Naboth was taken outside of the city of Jezreel and stoned 1 Kings 21:13. It must have been to this place. Ch. 21:19. The joint prophecies of Elijah were this day fulfilled 2 Ch 20:42

SUMMARY OF AHAB'S REIGN. VV 39-40.

46 Heb. Harlots. NIV: "where the prostitutes bathed" Temple prostitutes?

499 V 29 "Jehoshaphat went": He ignored the warning of Micaiah. He had committed himself to battle V 4. His military advisers probably voted for war because of threat of Syria to Judah. He probably dismissed Micaiah's protest on the grounds of personal antagonism towards Ahaz. He wanted to fulfil his commitment.

V. 34. Ahab's request. His request was prevented by the surge of battle increasing V 35. Locked in by the warring forces, he was supported in his chariot to encourage his warriors. But this prevented any attention being given to his wounds — so he died as predicted. In battle his wound could not be staunched.

46 A royal house or palace built in Samaria Ch 21:1. lavishly decorated with ivory. Amos condemned this luxury. 3:15

47. See Note. 1 Kgs 22:47.

48. Sig. Yahweh has sustained. See Note at beginning of Chapter also 2 Kings 1:2.

SUMMARY OF JEHOSHAMI. AT'S REIGN. VV.41-50.

For more complete details see 2 Chr. Chps 17-20.

49. See Appendix p. 12.

50. Sig. Forsaken.

51. Sig. One Armed with a Dart.

51A Judah's history resumed from 1 Kgs 22:41-50 & 2 Chr. 17-20

52. See note 2 Chr. 17:6.

The work was commenced but not completed. His following year in the alliances made with the House of Ahab.

This was his downfall. His son contracted marriage with Ahab's family and Judah was irrevocably weakened as a result. See Hos. p. 498 For this he was rebuked by Jehu the prophet 2 Chr. 19:2

— Kadesh "Heb. = consecrated persons. Men devoted to the evil religious practises associated with the rites of Venus, Baal, Ashtaroth. Asa's reform not complete. 15:12.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 (h) Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. 51

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless (i) the high places were not taken away; 52 for the people offered and burnt incense yet in the high places. 2 Kg 9:22.

44 And (k) Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of (l) the sodomites, 53 which remained in ↑ like the "dogs" of Samaria.

46 A history since last. (a) Amos 3:15. 6:4

(b) 2 Sam. 8:14. Cp. 2 Kin. 3:9.

(c) ch. 4:5.

(d) To ver. 49. 2 Chr. 20:35-37.

(e) Or, had ten ships.

(f) ch. 10:22.

(g) ch. 9:28.

(h) Num. 33:35. See Note 2 Chr. 20:37

(i) To ver. 43. 2 Chr. 20:31-33.

(j) 2 Chr. 21:1. Cp. 1 Kin. 22:41 2 Kin. 1:17 with 2 Kin. 3:1 & 8:16. 2 Chr. 21:3.

(k) Cp. 2 Chr. 17:3.

(l) ver. 40, 49.

(m) ch. 15:14.

(n) ch. 16:30, 31.

(o) 2 Chr. 18:1 & 19:2.

(p) ch. 14:16. 2 Chr. 20.

(q) Cp. 2 Chr. 20:34.

(r) ch. 15:12. Deut. 23:17.

46 (a) royal house of pleasure built in Samaria, richly decorated with ivory, and (b) the cities that he built, *are they* not written in the book of the chronicles of the kings of Israel?

47 There was then no king in Edom: a deputy *was* king.

48 (c) Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And (d) Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ (e) Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and (f) walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, (g) who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, (h) according to all that his father had done.

the days of his father Asa, he took out of the land.

47 (b) There was then no king in Edom: a (c) deputy was king.

48 (d) Jehoshaphat made (e) ships of Tharshish to go to (f) Ophir for gold: but they went not; for the ships were broken at (g) Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And (h) Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ (i) Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and (j) walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, (k) who made Israel to sin:

53 For he (l) served Baal, and worshipped him, and provoked to anger the LORD God of Israel, (m) according to all that his father had done.

See Note "Tarshish a country" bottom 505

55. David conquered Edom and Judah reigned by deputies. Later Edom revolted 2 Kings 8:22. Occupying this territory, Jehoshaphat had free access to the port of Ezion-Geber.

56 Cp 2 Chr. 20:36 "to go to Tarshish." See notes on 1 Kin. 9:26-28 10:11, 22

57 For reason see 2 Chr. 20:37. He had permitted Ahaziah to join him in the building of the ships but this partnership was censured by Eliezer who announced a divine judgment in wreck of the vessels. A 2nd time Jehoshaphat resumed his plan and when Ahaziah wished to join him, or permit his servants to join the ships, he refused.

SUMMARY OF AHAZIAH'S REIGN VV51-53

58 2 Kg 1:2; 3:2

59 8 years before his death V.42. During these years, about 6 years before his death he entered into alliance

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven. 13 He spareth the third captain. 17 Jehoram succeedeth Ahaziah.

THEN (a) Moab rebelled against Israel after the death of Ahab. 1 — Ahaziah took no steps to quell it Ch 3:5

(a) Judg. 3:20.
(b) ver. 3, 6, 16. Mat. 10:25 & 12:24, 27. Mark 3:22. Luke 11:15, 18, 19.
(c) 2 Sam. 8:2.
(d) Josh. 15:11.
(e) ch. 3:5.
(f) ch. 8:8.

2 And Ahaziah fell down through a lattice in his (a) upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of (b) Baal-zebub (c) the god of (d) Ekron whether (e) I shall recover of this disease.

500 The Northern Kingdom was compared to the shameful example of Jeroboam; the Southern Kingdom to the glory of David. The one example cast the shadow of death — the other revealed the Light of Life. 19 Kings reigned over the north for a period of 250 years, whilst 20 Kings reigned in the south from the time of the Disruption for 390 years. The 19 Kings of the north came from 7 different dynasties in contrast to the one in the south.

PRESERVATION OF DAVIDIC LINE The record of Kings graphically (See p. 504)

The Jews later ... him by way of ... tempt — Beelze... the lord of d... Mat. 10:25.

4 One of the ... cities of Philist... signifies "wast... From here the ... returned to Be... Shemesh. 1 Sam... Ahaziah was hur... a pagan god ... the enemies ... Israel

YAHWEH'S MESS... OF DOOM VV1...

THE KING WILL ...

THE MESSENGER'S RETURN. VV. 5-8

The King was sta... at their early re... They had a remar... story to tell. A st... of a bold, stern, u... compromising me... opposing them in ... Name of Yahweh ... one whose very ... Honor challenged ... filled them with ... so they could no... say: "Get out of ... way — We have ... King's business t... perform." Elijah ... represented a great ... King, and to Him ... they were forced ... bow.

5. It was a case of ... Yahweh versus Ba... zebub.

6. It was a case of ... the God of Israel ... versus the god of ... Ekron. Ahaziah w... guilty for as a ... traitor he had turn... ed to a foreign ... god.

7. There was no miss... ing this great enem... of the house of Aha...

MIGHT VERSUS RIGHT

AHAZIAH SEEKS TO MURDER ELIJAH 9-10

8. He challenged him ... acknowledging him ... as Yahweh's repres... entative. This was ... presumption.

Heb. Sept. = "Fire shall ... surely come down." El... ijah was stating a fa... though doubtless he ha... prayed for Divine vindi... cation of his status Co... Luke 9:54. These sobri... quets came knowing him to ... be a prophet of Yahweh ... but defiant of His power

The incident this Chapter referred to in Luke 9:54 though Lord deprecate use "heavenly fire" the time will come when he will use it. 2 Thess 1:8

AHAZIAH BECOMES RELIGIOUS. VV2-4.

HE SEEKS the aid of the god of the mar... king Baal-zebub the god of Ekron

2. A window. Adversity made him humble. It forced him to seek a strength outside himself. But family train... ing directed him to wrong god.

3 The Lord of the Flies, by which the sun-god was worshipped in Ekron. Probably related to the generative power of the sun in producing flies, and therefore the ability of this god to control this pest. Said to be represented by a bull (the emblem of the sun) with a fly on his forehead rousing him to activity [Note

2nd KINGS. ISRAEL'S TRAGIC RECORD. — Opens with the translation of Elijah to heaven and closes with the transportation of the captive Jews to Babylon. The great empires of Assyria, Babylon, Persia now dominate the scene. It traces their influence upon the two divisions of Israel. The northern Kingdom became more and more steeped in infidelity and moral degradation until with the full measure of [illegible]

The FOLLY of JEHOSHAPHAT & the CHILDREN of JEZEBEL Rev. 2:20, 23

ISRAEL

OMRI

AHAB m JEZEBEL ← Affinity 2 CHR 18:1 → JEHOSHAPHAT • Warned by Jehu the seer 2 CHR 19:2

AHAZIAH • Died by Accident 2 KG 1:17

MARRIAGE

JEHORAM (JORAM) 2 KGS 3:1, 8:25 ← FRIENDSHIP 2 CHR. 22:6 → JEHORAM • Murdered his brethren 2 CHR 21:4
m. ATHALIAH • Wicked daughter of Ahab 2 CHR 22:3, 2 KGS 8:18
2 CHR 21:6

CO-OPERATION AGAINST SYRIA

AHAZIAH (JEHOAHAZ, AZARIAH) 2 KGS 8:24,26, 2 CHR 21:17

JEHU • Commissioned to kill all the seed of Jezebel 2 KGS 9:22, 10:7,11, 2 CHR 22:7
• Fulfilled: Jezebel 2 KGS 9:34, Jehoram 2 KGS 9:24, Ahaziah of Judah 2 CHR 22:9, 2 KGS 9:27, 42 sons of Jehoram & Athaliah 2 KGS 10:13
• Yahweh's commendation 2 KGS 10:30

ATHALIAH • Kills her grandchildren (seed royal of Ahaziah) 2 KGS 11:1, 2 CHR 22:10 except Joash

JEHOAHAZ 2 KGS 10:35

JOASH, son of Ahaziah

1. Ahab was not weak in war. 1 Kings 20:14, 22:35. and ruled his possessions with power. His death was the [illegible] opportunity. See Moabite stone. 1:1-18

THE END OF THE KINGDOM. Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah prophesied at this time Chps 18-25. Judah outdistanced Israel over a century

The 19 Kings of the north came from 7 different dynasties in contrast to the one in the south.

PRESERVATION OF DAVIDIC KING

The record of Kings graphically (see p. [illegible]) control this part and to be represented by a bull (the emblem of the sun with a fly on his forehead causing him to activity [illegible]

e Jews later called
m by way of con-
mpt - Beelzebul, or
he lord of dung.
tt. 10:25
4 One of the royal
ities of Philistia It
gnifies "wasteness"
ami here the Ark
turned to Beth-
emesh. 1 Sam 5.
Uzzah was turning
a pagan god and
s the enemies of
srael
AHWEH'S MESSAGE
F DOOM vv1-4.
HE KING WILL DIE

THE MESSENGERS
ETURN. vv.5-8

The king was startled
at their early return. 6 And
They had a remarkable There c
story to tell. A story us, and
of a bold, stern, un- again u
compromising man you, and
opposing them in the saith th
Name of Yahweh — cause th
one whose very dem- Israel,
anor challenged them enquire
and filled them with fear of Ekro
so they could not not come
say: "Get out of our on which
way - We have the shalt sur
nation's business to 7 And
perform." Elijah 'What m
represented a greater which ca
King and to Him and told
they were forced to 8 And th
bow. was an
It was a case of with a gi
Yahweh versus Baal- his loins.
zebub. Elijah th
It was a case of 9 Then
the God of Israel him a cap
versus the god of fifty. An
Ekron. Ahaziah was and, behol
guilty for as a an hill.
matter he had turn- him, Thou
ed to a foreign king hath
god. 10 And
There was no mistake said to the
as this great enemy be a man
of the house of Ahab. come dow
RIGHT VERSUS RIGHT consume
And there
AHAZIAH SEEKS TO heaven, an
MURDER ELIJAH 9-10 his fifty. -
He challenged him PRESERVAT
and mocked and ridiculed him 8 shows the fa
as Yahweh's repre- Davidic Cove
sentative. This was of a line. C
presumption. 9 Time and
Heb. Sept. = "Fire shall threatened
surely come down." Eli- mortal dang
jah was stating a fact volt of Jez
though doubtless he had on a thread
prayed for Divine vindi- royal and th
cation of his status Cp Joash. 2 King
vv. 9-14. There sobri- childless Heze
ety came knowing him to by Assyrians
be a prophet of Yahweh death 2 Kings
and fearful of his power

2nd KINGS. ISRAEL'S TRAGIC RECORD. – Opens with the translation of Elijah to heaven and closes with the transportation of the captive Jews to Babylon. The great empires of Assyria, Babylon, Persia now dominate the scene. It traces their influence upon the two divisions of Israel. The northern Kingdom became more and more steeped in infidelity and moral degradation until with the full measure of wickedness was destroyed. Later the battered, broken tribes of the southern kingdom [illegible] of Elijah [illegible]

2nd KINGS: THE BOOK OF REBUKE AND RETRIBUTION

SCOPE • It opens with the translation of Elijah to heaven and closes with the transportation of captive Jews to Babylon.

• The perfect order of 1+2 Kings as one book is outlined by Bullinger: "The book begins with King David and ends with the King of Babylon; opens with the Temple built and ends with the Temple burnt; begins with David's first successor on the throne of his Kingdom, and ends with David's last successor released from the house of his captivity."

• It contains the history of Israel and Judah from Ahab to the captivity: a period of about 300 years.

• The first half of the book is largely taken up with an account of Elisha's ministry of 66 years. The book records 16 miracles by Elisha, whereas only 8 were performed by Elijah.

• One of Judah's best Kings – Hezekiah – was the father of the worst of Kings Ch.21. • Note the subtle difference between the commendations of Hezekiah Ch.18:5 and Josiah Ch.23:25. • Note how nearly the only surviving descendant in the Davidic line Ch.11:1-3, and the only existing copy of the Law Ch.22:8-20 perished. • 34 wars in 317 years. • For author see over

KEY WORDS • The phrase "man of God" is found in it 36 times – more than any other book in the Bible. In a time of increasing apostasy, Yahweh's faithful witnesses raised their voices in rebuke. Cp. 1 Tim. 6:11.

• The tragic summary: "Did that which was evil in the sight of Yahweh" is met with 21 times (Ch.3:2; 8:18; [illegible] 8:27; 13:2, 11; 14:24; 15:9, 18, 24, 28; 16:2; 17:2, 17; 21:2, 6, 15, 16, 20; 23:32, 37; 24:9, 19). What they did was no doubt expedient, but it was opposed to the Divine rule of faith.

• The opposite statement: "Did right in the sight of Yahweh" is met with only 8 times. Ch.10:30; 12:2; 14:3; 15:3, 34; 18:3; 2013 22:2.

• The phrase: "The word of Yahweh" or its equivalent is met with 24 times Ch.1:17; 3:12; 4:44; 7:1, 16; 8:19; 9:26, 36; 10:10; 14:25; 15:12; 19:21; 20:4, 16, 19; 22:13, 16, 18, 20; 23:2, 3, 16, 24; 24:2. The the fulfilment of Yahweh's word is sure, both to saint and sinner.

• Notice the prominence given to Divine emotion: Compassion Ch.13:23 Anger 13:3; 17:18; 23:26; 24:20 (note the increasing anger expressed in these verses). Wrath 22:13, 17; 23:26.

DAVID: THE STANDARD OF JUDAH 1 Kgs 11:4, 6, 33, 38; 14:8; 15:3, 11; 2 Kgs 14:3; 16:2; 18:3; 22:2.

JEROBOAM: THE STANDARD OF ISRAEL 1 Kgs 15:26, 34; 16:19, 25, 26, 31; 22:52. 2 Kgs 3:2, 3; 10:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:21, 22; 23:15.

ILLUSTRATING • "The soul of the transgressors shall eat violence" Prov. 13:2 • "The way of transgressors is hard" Prov. 13:15. • "The wages of sin is death" Rom. 6:23. • "God is not mocked: for whatsoever a man soweth, that shall he also reap" Gal. 6:7. • "If disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation.." Heb. 2:3. • "Knowing therefore the terror of the Lord we persuade men..." 2 Cor. 5:11

I ELISHA'S MINISTRY Ch.1:1-8:29

1 YAHWEH IGNORED Ch.1:1-2:18

Key. Ch.1:3, 16.

Ch.1: Ahaziah's Contempt of Yahweh's Elijah
- Ahaziah Enquires of Baal-zebub in Sickness 1:2
- Yahweh's Message of Doom through Elijah 3-4
- Fire from Heaven Destroys Ahaziah's Soldiers Sent to take Elijah 5-12
- The Third Captain Spared 8-14
- Elijah's Message of Doom to Ahaziah 15-16
- Death of Ahaziah 17-18

Ch.2: Translation of Elijah: Elisha takes Over.
- Elijah Divides The Water of Jordan 1-8
- Elisha's Request And Parting from Elisha 9-11
- Elisha Assumes The Mantle of Elijah 12-15
- The Fruitless Search For Elijah 16-18

2 YAHWEH DERIDED Ch.2:19-3:27.

Key. 2:23; 3:13-14.
- The Waters of Jericho Healed 19-22
- Bears Destroy Those Who Mock Elisha 23-25

Ch.3: Defeat of Moab in War With Israel, Judah + Edom
- Accession of Jehoram: Summary of his Reign 1-3
- War With Moab: Jehoram's Allies 4-7
- Despair of Jehoram at Difficulties 8-10
- Jehoshaphat Seeks A Prophet of Yahweh 11-12
- Elisha's Cutting Reproof And Promised Miracle 13-20
- The King of Moab's Defiance 21-25
- Desperate Action of Mesha: War Concluded 26-27

3 YAHWEH DEFIED Ch.4:1-8:29.

Key. Ch.5:8; 6:31; 8:17-19; 6:33.

Ch.4: Miracles of Elisha Illustrating Yahweh's Goodness.
- Redemption of the Widow's Debts 1-7
- Shunemite Woman's Kindness Rewarded by a Son 8-17
- The Son Dying is Raised to Life 18-37
- Noxious Pottage Healed 38-41
- A Hundred Men Fed 42-44

Ch.5: Naaman Cured By Obeying Elisha's Word.
- Naaman's Unreasonable Request 1-7
- Naaman's Unreasonable Attitude in Refusing to obey Elisha 8-12
- Naaman's Obedience, Cure + Gratitude 13-19
- Gehazi's Folly And Fate 20-27

Ch.6: The Lost Axe Recovered: Samaria Besieged.
- Elisha Causes Iron To Swim 1-7
- Elisha Reveals The Plots of the King of Syria 8-12
- The Army Sent To Take Elisha Smitten With Blindness 13-18
- It is Taken To Samaria And Released 19-23
- Benhadad Besieges Samaria: Desperate Straits 24-29
- The Desperate King Threatens the Cohen Prophet 30-33

Ch.7: Yahweh Terrifies The Syrians: The Siege Lifted.
- Elisha's Incredible Prophecy 1-2
- The Lepers' Incredible Discovery 3-11
- The Syrians Incredible Flight 12-15
- The Incredible Fulfilment of Elisha's Prophecy 16-20

Ch.8: The Shunammite's Land Restored: Reign of Hazael (Syria) Ahaziah (Judah) Alliance with Joram (Israel).
- The Shunammite Obtains Her Inheritance 1-6
- Hazael's Hypocritical Treachery + Accession 7-15
- Bad Influence of Ahab's House in Judah 16-19
- Edom Revolts from Judah 20-22
- Death of Jehoram: Wicked Reign of Ahaziah 23-27
- Ungodly Alliance Between Ahaziah + Joram 28-29

4 YAHWEH'S ANGER Ch.9:1-17:21.

Key Ch.17:7-; 9:26; 10:19, 32;

Ch.9: Jehu Anointed King: Slays Jehoram, Ahaziah and Jezebel
- Jehu Anointed, Commissioned + Proclaimed King 1-13
- Joram Slain [illegible]
- Ahaziah Murdered 27-29
- Jezebel's Fate – Prophecy Fulfilled 30-37

Ch.10: Ahab's House Destroyed: Baal Worship Put Out: Death of Jehu
- Jehu Threatens Samaria 1-5
- 70 Sons Ahab Murdered As Terms Capitulation 6-11
- Slaughter of Ahaziah's Kinsmen 12-14
- Jehu Supported by Jehonadab 15-17
- Baal Worship Put Down: Priests Slain 18-28
- Summary of Jehu's Reign: His Death 29-36

Ch.11: Judgment On Seed Ahab In Judah.
- Athaliah Destroys Seed Royal; Joash Saved 1-3
- Counter Revolution + Death of Athaliah 4-16
- Jehoiada's Maternal Covenant; Jehoash (Joash) Reigns 17-21

Ch.12: Reign of Jehoash (Joash)
- Jehoiada's Excellent Influence 1-3
- Temple Repaired 4-16
- Joash Robs The Temple To Bribe Hazael 17-18
- Joash Murdered 19-21

Ch.13: Jehoahaz' Reign (Israel); Jehoash Reign (Israel) Death of Elisha; Jeroboam's Reign Benhadad.
- Jehoahaz' Evil Reign 1-9
- Jehoash Wicked Reign 10-13
- Elisha's Final Prophecy And Death 14-20
- Miracles At Sepulchre of Elisha 21

II DISPERSION OF ISRAEL Ch.13:22-17:41

1 YAHWEH'S COMPASSION Ch.13:22-15:7

Key. Ch.13:23.
- Yahweh Saves Israel From Hazael 22-25

Ch.14: Amaziah Reigns (Judah) War Between Israel + Judah – Jeroboam's Reign.
- Amaziah's Imperfect Rule 1-4
- He Avenges His Father's Murder 5-6
- He Challenges But Is [illegible] Defeated by Israel 7-14
- Death of Jehoash (Israel) 15-16
- Amaziah Assassinated 17-20
- Azariah (Uzziah) Reigns In Judah 21-22
- Jeroboam's Successful Reign 23-29

Ch.15: Reigns of Azariah (Uzziah), Jotham, Ahaz (Judah); Zechariah, Shallum, Menahem, Pekahiah, Pekah (Israel).
- Azariah's Good Reign 1-4
- He dies a Leper: Jotham Reigns 5-7
- Disastrous 6 months Reign + Assassination of Zechariah Last of Jehu's House 8-12
- Shallum Reigns + is Murdered 13-15
- Menahem's Reign: Troubles Mount 16-22
- Pekahiah Reigns: Assassinated 23-26
- Pekah Reigns: Assassinated 27-31
- Jotham's Good Reign in Judah 32-38

2 YAHWEH'S GREAT ANGER Ch.16:1-17:41

Key. Ch.17:7, 18, 19-23.

Ch.16: Ahaz Reigns in Judah; Assyrians take Damascus
- Evil Reign of Ahaz 1-4
- Syria + Israel Invade Judah 5-6
- Ahaz Ignores Yahweh Appeals To Assyria 7-9
- Ahaz Imports An Altar From Damascus for Worship + Has Assyria Take It 10-18
- Death of Ahaz 19-20

Ch.17: Reign of Hoshea (Israel): Assyrians Take them into Captivity
- Hoshea's Evil Reign 1-2
- Shalmaneser Invades Israel 3-4
- Israel's Defeat And Deportation 5-6
- Cause of Yahweh's Great Anger 7-18
- Judah's Sin And Rejection 19-20
- Importation of Foreigners to Israel 21-23
- The Mixed Worship of Samaritans 24-41

III HEZEKIAH'S REFORM Ch.18:1-20:21

1 YAHWEH'S BLESSING Ch.18:1-12

Key. Ch.18:7; 19:14-20:6

---

ruled his possessions with power. His death was the Moabites opportunity. See Moabite stone. 16a.16

Kuk, Zephaniah and Jeremiah prophesied at this time Chps 14-25. Judah outdistanced Israel over a century

one in the south.

PRESERVATION OF DAVIDIC LINE

The record of Kings graphically (see p. [illegible])

a duel the [illegible] the sun with a fly on his forehead rousing him to activity [illegible]

a Jew later called [illegible] by way of con- [illegible] Beelzebul, or the lord of dung. [illegible] 16:23.

[illegible] one of the royal cities of Philistia. It signifies "wasteness." [illegible] here the Ark turned to Beth-shemesh. 1 Sam 5. [illegible] was turning a pagan god and the enemies of [illegible]

YAHWEH'S MESSAGE

DOOM vv3-4.

KING WILL DIE

MESSENGERS

RETURN. vv.5-8.

DIFFI

* seco
Jeho
reign
years
reign

Elijah

3 But
said to
Arise,
sengers
and sa
because
Israel,
b Baal-z
4 Now
the Lo
come d
which
shalt s
departe
5 ¶ An
turned
unto th
turned
6 And
There c
us, and
again u
you, an
saith th
cause t
Israel,
enquire
of c Ekro
not com
on which
shalt su
7 And
What
which c
and told
8 And t
was [illegible] an
with a g
his loins
Elijah
9 Then
him a ca
fifty. An
and, behc
an hill.
him, Tho
king hath
10 And
said to th
be a man
come dow
consume
And there
heaven, a
his fifty.

PRESERVA
shows the
Davidic Co
of a line

Time and
threatened
mortal dan
volt of Je
on a threa
royal and
Joash. 2 Kin
childless He
by Assyrian
death 2 Kin

KNIGHT VERSUS KNIGHT

AZIAH SEEKS TO MURDER ELIJAH 9-10

He challenged him [illegible] knowledge him 8 Yahweh's repre- [illegible] sentative. This was [illegible] presumption. 9 [illegible] Sept. = "Fire shall surely come down." El- [illegible] iah was stating a fact though doubtless he had [illegible] for Divine vindi- [illegible] cation of his status Cp. Mt. 7:24. There sobri- [illegible] came knowing him to [illegible] be a prophet of Yahweh [illegible] defiant of his power

2nd KINGS. ISRAEL'S TRAGIC RECORD. – Opens with the translation of Elijah to heaven and closes with the transportation of the captive Jews to Babylon. The great empires of Assyria, Babylon, Persia now dominate the scene. It traces their influence upon the two divisions of Israel. The northern Kingdom became more and more steeped in infidelity and moral degradation until with the full measure of [illegible]

2 Kings (Cont.)

Ch. 18: Reign of Hezekiah. Invasion Sennacherib
- Summary of Hezekiah's Righteous Reign 1-3
- Reform, Divine Blessing, Political Success 4-8
- Invasion Shalmaneser's Deportation Israel 9-12
- Sennacherib Attacks Judah, Hezekiah Pays Tribute 13-16
- Insolence of Rab-shakeh Outside Jerusalem 17-37

Ch. 19 Hezekiah's Faith: Sennacherib's Defeat.
- Hezekiah Encouraged By Isaiah 1-7
- Rab-shakeh's Second Message 8-13
- Hezekiah's Prayer 14
- Yahweh's Answer 15-19
- Destruction of Assyrian Army 20-34

Ch. 20: Hezekiah's Illness: Recovery.
- Hezekiah Is Granted Extension of Life 1-7
- The Sign Granted Him 8-11
- Hezekiah Discloses Wealth To Babylonians 12-13
- Isaiah Predicts Babylonian Captivity 14-19
- Death of Hezekiah 20-21

2 YAHWEH'S FIERCE WRATH Ch. 21 – 25:30

Ch. 21: Evil Reigns of Manasseh + Amon (2 Kgs Ch. 21: 11-15; 23:11, 17; 24:3-4)
- Summary of Manasseh's Reign 1-9
- Yahweh Threatens Punishment 10-15
- Continued Rebellion. Death of Manasseh 16-18
- Amon's Evil Reign 19-26

Ch. 22: Josiah Repairs Temple. The Book of the Law Found & to Testify Against Judah.
- Summary of Josiah's Reign 1-2
- He Prepares To Restore The Temple 3-7
- The Book Of The Law Found 8-10
- Huldah Consulted. Declares Its Terms Will Be Carried Out 11-20

Ch. 23: The King Compels The Nation To Accept A Covenant With Yahweh.
- Josiah Binds the People In Covenant 1-3
- The Land Thoroughly Cleansed of Idolatry 4-20
- The Great Passover 21-23
- Josiah's Adherence To The Law 24-25
- Yahweh's Anger Against Judah Remains 26-27
- Death of Josiah At Megiddo 28-30
- Jehoahaz's Evil Reign (3 mth) 31-33
- Jehoiakim Replaced Him By Order of Neco-Pharaoh 34-35
- Jehoiakim's Evil Reign (11 yrs) 36-37

Ch. 24: Invasion of Nebuchadnezzar. Evil Reigns of Jehoiachin + Zedekiah.
- First Invasion of Nebuchadnezzar 1-4
- Death of Jehoiakim 5-7
- Evil Reign of Jehoiachin (3 mth) 8-9
- Jerusalem Taken By N. Jehoiachin + Elite of Jerusalem Deported 10-16
- Zedekiah Elevated 17-20

Ch. 25: Siege of Jerusalem + Final Humiliation.
- Jerusalem Besieged 1-3
- The City Taken: The King Deported 4-7
- Destruction Of The Temple: Deportation of the People 8-17
- Leaders of the Nation Executed 18-21
- Gedaliah Appointed Governor Over Remnant 22-24
- Treachery of Ishmael 25
- The Remnant Flee To Egypt 26
- Jehoiachin Released By Evil-Merodach 27-30

AUTHOR.

1+2 Kings originally one book. Divided into 2 by Septuagint 294-289 B.C.

It appears Isaiah + Jeremiah were the authors using the public records of the Kings. Among the recorders were Nathan, Gad, Iddo, Abijah, Jehu + others. (2 Chr. 9:29; 12:15; 20:34; 26:22; 32:32)

It could be that Isaiah wrote to the time of Hezekiah 2 Chr. 32:32. Jewish tradition says that Jeremiah was the author.

PURPOSE

to show reason for Davidic Kingdom being disrupted + to reveal why Yahweh sent Israel into captivity 2 Kgs. 21: 24-32.

ELISHA SON OF SHAPHAT OF ABELMEHOLAH 1 Kings 19:16-19 : 2 Kings 2-13.

El of Supplications or Riches son of the Judge of the Meadow of Dancing of the tribe of Issachar (Reward).

A contrast with Elijah (Yah is Strength). Who suggests the Law whilst Elisha suggests Grace + Riches. 2 Cor. 8:9

Elijah prepared Elisha for his ministry 2 Kings 2:11-14 + the one supplemented the other Mk. 5:17; Isa. 42:21.

Elisha's character is marked by mercy + healing 2 Kings 2:21; Curing of Leprosy 5:1-14 Disinterestedness 5:15-16 Demand of integrity in his followers 5:20-27; a victorious death 13:14-19 (promising victory over Israel's enemies). and a miraculous posthumous influence 13:20-21. In all this he foreshadowed Christ.

A man of: Faith 1 Kg 19:20-21 • Action. 2 Kg 2:12-18 • Miracle • Dauntless courage 2 Kg 3:13-14 • Deep sympathy 2 Kg 4:1-8 • Emotion 2 Kg 8:7-15

Elijah was the forerunner upholding the Law 1 Kg 19: 10-14, 16. Elisha was more merciful + beneficial setting forward the principal of Grace. Elijah was more destructive, even in miracle; Elisha provided benefits: restoring + raising. He had double the power of Elijah 2 Kg 2:8, 9, 15. Elijah was mainly prophetical; Elisha was mainly miraculous: Elijah's ministry was one of stern denunciation; Elisha's task was that of teaching + winning.

THE TWO KINGDOMS 1 Kgs 12:1 - 2 Kgs 17:41

The Books of Kings are not recorded merely for their historical details – they are included to provide important understanding concerning the people whom Yahweh had elected to be the channel of His salvation to the world (See note Heb. 13:11).

To fulfil this purpose the people of Israel had to set an example of the standards required. The historian set forth his people's history from the standpoint of these basic considerations led by the Spirit of God, he gave the interpretation set forth in the section above. Although concerned about Israel as God's people, he wrote with the Kings, and the latter frequently appearing preaching + teaching prophets in full view. The united Kingdom under David and much of Solomon set the standard. It was the golden age of Israel's Kingdom when glory to God in the highest and peace in Israel preceded what was possible to all. They were powerful; and David's heart was "wholly right" with God (1 Kg 11:4), and Solomon had "loved Yahweh" (3:3). the people were at peace; the Temple was built and the service arranged by David was fully established, and those beyond the borders were attracted to its glory and conditions, bringing with them their tribute 10:1; 10:23-25.

However sin in human heart, expressed in actions + relationships, began to change the peaceful, effective influence of the Kingdom. Spiritual conflict manifesting the prophecy of Gen. 3:15 became evident. It appeared that the Kingdom of God was gaining a great victory but it was defeated when Solomon condoned the idol worship of his wives and multiplied to himself wealth and means of war. Deut 17:14-20

Hope was provided in that the punishment was not to be absolute 1 Kg 11:39. Nevertheless a temporary + sad decline and dispersion was anticipated. 1 Kg 8: 33-34. He wrote at the time of the total collapse of the nation, and perhaps whilst he himself was in exile 2 Kgs 25:9-11. A measure of hope for the Kingdom was seen in the release of Jehoiachin 2 Kgs 25:27-30. as in the prayer of Solomon. 1 Kg 8:33-34., and the continued promises and predictions of the prophets. Isaiah 2:2-4.

The Two Histories Synchronised.

1 Kg 12:1 – 2 Kg 17:41 synchronises the histories of the 2 Kingdoms. He made use of various records in so doing, guided by the Spirit for all Scripture is THEOPNEUSTOS or God-breathed. 2 Tim. 3:16. See 1 Kgs 14:19 etc. relating to the northern Kingdom and 2 Kgs 1:18; 15:6 etc for the Southern Kingdom – at least 27 times in all.

Guided by the Spirit in the selection and recording of this material the two histories as they are synchronised show the continuity of the throne in Jerusalem, + the House of David reigning thereon. By contrast the northern Kingdom did not achieve dynastic stability.

Concerning the Division

This undoubtedly was Divine judgment on the "house of David" because of the action and attitude of Solomon. The factor of tribal jealousy had its roots as far back as the time of the conquest Josh. 21 and manifested itself intermittently afterwards Judg 8:1-3; 12:1-6; 2 Sam. 20:1. Heavy taxation apparently was a justifiable complaint 1 Kgs 12:4; preference in political appointments may have been weighted in favour of Judah 1 Kg 4:1-6. But these were secondary causes; the means whereby Divine judgment became a reality.

V. 10. Fire from heaven. Ahaziah in the cause of Baal-zebub had challenged Yahweh to a trial of strength + these soldiers came in the name of that god. The honour + strength of Yahweh had to be vindicated otherwise spiritual anarchy would have reigned. Elijah as the Restorer of the law vindicated it. The Lord was the minister of grace Luke 9:55.

The Kings of the north

The 19 Kings of the north came from 7 different dynasties in contrast to the one in the south.

PRESERVATION OF DAVIDIC LINE

The record of Kings graphically (see p. [illegible]) [illegible] control this post to be represented by a bull (the emblem of the sun with a fly on his forehead causing him to activity [illegible]

1. Ahab was not weak in war. 1 Kings 20:14 21:25. and ruled his possessions with power. His death was the Moabites opportunity. See Moabite stone. 16:16

THE KING OF THE KINGDOM. Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah prophesied at this time Chps 18-25. Judah outdistanced Israel over a century.

DIFFICU
"secon
Jehoshu
reign
years.
reign o
Elijah t

3 But t
said to
Arise, g
sengers
and say
because
Israel, t
b Baal-ze
4 Now
the LOR
come do
which th
shalt su
departed.
5 ¶ And
turned b
unto the
turned b
6 And
There ca
us, and s
again un
you, and
saith the
cause th
Israel, t
enquire o
of c Ekron
not come
on which
shalt sure
7 And
What m
which ca
and told
8 And th
was [illegible] an
with a gi
his loins.
Elijah [illegible] th
9 Then
him a cap
fifty. An
and, beho
an hill.
him, Tho
king hath
10 And
said to th
be a man
come dow
consume
And there
heaven, a
his fifty.

PRESERVA
shows the
David's Cov
of a line.
Time and
threatened
mortal dan
volt of Je
on a threa
royal and
h 2 Kin
He

2nd KINGS. ISRAEL'S TRAGIC RECORD. — Opens with the translation of Elijah to heaven and closes with the transportation of the captive Jews to Babylon. The great empires of Assyria, Babylon, Persia now dominate the scene. It traces their influence upon the two divisions of Israel. The northern Kingdom became more and more steeped in infidelity and moral degradation until with the full measure of wickedness the nation was destroyed. Later the battered, broken tribes of the southern Kingdom dragged ignominiously behind the chariots of their heathen conqueror demonstrated the truth: "The way of the transgressor is hard" Prov. 13:15.

Jehoshaphat's good reign.

and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in

Amos 3. 15. 6:4
2 Sam. 8. 14. Cp. 2 Kin. 3. 9.
ch. 4. 5.
To ver. 49. 2 Chr. 20.
35-37.
Or, had ten ships.
ch. 10. 22.
ch. 9. 28.
Num. 33. 35. See Note. 2 Chr. 20:37
To ver. 43. 2 Chr. 20. 31-33.
1 Chr. 27. 1. Cp. 2 Kin. 1. 17 with 2 Kin. 3. 1 & 8. 16. 2 Chr. 21. 3.
Cp. 2 Chr. 17. 3.
ver. 48, 49.
ch. 15. 14.
Cp. 2 Chr. 20. 33.
2 Chr. 18. 1 & 19. 2.
ch. 14. 26. 2 Chr 25.
Cp. 2 Chr. 20. 34.
ch. 15. 12. Deut. 23. 17.

↑ like the "dogs" of Sinai.

the days of his father Asa, he took out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

See Note "finished a corpse" bottom 505

David conquered Edom and Judah reigned by deputies. Later Edom revolted 2 Kings 8:22. Occupying this territory, Jehoshaphat had free access to the port of Ezion-geber.

Cp 2 Chr. 20:36 "To go to Tarshish." See notes on 1 Kin. 9:26-28, 10:11, 22.

For reason see 2 Chr. 20:37. He had permitted Ahaziah to join him in the building of the ships in the first instance but this partnership was censured by Eliezer who announced as a divine judgement in wreck of the vessels. A 2nd time Jehoshaphat resumed his plan and when Ahaziah wished to join him, or permit his servants to join the ships, he refused.

SUMMARY OF AHAZIAH'S REIGN VV 51-53

2 Kg 1:2; 3:2

8 years before his death V. 42. During these years, about 6 years before his death he entered into alliance.

The incident this Chapter referred to in Luke 9:54 Though Lord deprecates use "heavenly fire" at present time, will come when he will use it. 2 Thes. 1:8.

The King was startled at their early return. They had a remarkable story to tell. A stern, bold, uncompromising man appearing them in the name of Yahweh — are where very demon- ner challenged them- led them with fear so they could not say: Get out of our way - We have the king's business to perform." Elijah represented a greater King, and to Him they were forced to bow.

It was a case of Jahweh versus Baal-zebub.

It was a case of the God of Israel versus the god of Ekron. Ahaziah was guilty for as a traitor he had turned to a foreign god.

There was no mistake in this great enemy of the house of Ahab.

AHAZIAH SEEKS TO MURDER ELIJAH 9-10

He challenged him acknowledge his God as Jahweh's repre- sentative. This was presumption.

9 Heb. Sept. "Fire shall surely come down." Elijah was stating a fact though doubtless he had prayed for Divine vindi- cation of his status Cp Luke 9:54. These sobri- came knowing him to prophet of Jahweh fulfilment of his power

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

CHAPTER I.

The fruit of defeat. 1 Kg 22:17

Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven. 13 He spareth the third captain. 17 Jehoram succeedeth Ahaziah.

THEN Moab rebelled against Israel after the death of Ahab.

Judg. 3. 20.
ver. 3, 6, 16. Mat. 10. 25 & 12. 24, 27. Mark 3. 22. Luke 11. 15, 18, 19.
2 Sam. 8. 2.
Josh. 15. 11.
ch. 3. 5.
ch. 8. 8.

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

500 The Northern Kingdom was compared to the shameful example of Jeroboam; the southern Kingdom to the glory of David. The one example cast the shadows of death — the other revealed the Light of Life. 19 Kings reigned over the north for a period of 250 years, whilst 20 Kings reigned in the south from the time of the Disruption for 390 years. The 19 Kings of the north came from 7 different dynasties in contrast to the one in the south.

PRESERVATION OF DAVIDIC LINE

The record of Kings graphically (see p. 502)

ANALYSIS.

THE NORTHERN KINGDOM. from the ministry of Elisha to the death of Jehu Israel's 10th King Chps 1-10.

ALTERNATING ANNALS OF BOTH KINGDOMS to the captivity of Israel. Jonah Amos and Hosea prophesied at this time in the north Chps 11-17.

THE END OF THE KINGDOM. Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah prophesied at this time Chps 18-25.

Judah outdistanced Israel over a century.

CHAPTER 1 — AHAZIAH'S DARING ACT OF CONTEMPT AGAINST JAHWEH v ELIJAH

Other references to Ahaziah. 1 Kings 22:40, 48-53.

His name means: "Yahweh hath sustained." but this use of the Name was merely lip service. His reign lasted only 2 years. 1 Kings 22:40, 51. He joined with Jehoshaphat in fitting out ships, but the vessels were wrecked. Ahaziah proposed a second attempt but Jehoshaphat, warned by a prophet, declined. 1 Kings 22:48, 49. Ahaziah was a weak, faithless King.

HIS POLITICAL WEAKNESS 11.

1. Ahab was not weak in war. 1 Kings 20:14 + 22:35; and ruled his possessions with power. His death was the moabites opportunity. See Moabite stone. Isa 16

46 A royal house or palace built in Samaria. Ch 21:1 lavishly decorated with ivory. Amos condemned this luxury 3:15

47 See Note. 1 Sam. 28:19.

48 Sig. Yahweh has sustained. See Note at beginning of chapter also 2 Kings 1:2.

SUMMARY OF JEHOSHAPHAT'S REIGN. VV. 41-50.

For more complete details see 2 Chr. Chps 17-20.

49 See Appendix p. 12.

50 Sig. Forsaken.

51 Sig. One Armed with a Dart.

51A Judah's history resumed from 15:24 + 2 Chr. 17-20

52 See note 2 Chr. 17:6. The work was commenced but not completed. His failure was in the alliance made with the House of Ahab.

53 This was his downfall. His son contracted marriage with Ahab's family and Judah was irrevocably weakened as a result. See top. p. 498 For this he was rebuked by Jehu the prophet 2 Chr. 19:2

Kadesh" Heb. = consecrated persons Men devoted to the evil religious practices associated with the rites of Venus, Baal, Ashtaroth. Asa's reform not complete. 15:17.

DIFFICULTY OF V.17. RECONCILED.
"second year of Jehoram son of Jehoshaphat" V.17. Jehoshaphat's reign had not expired for 8 or 9 years. 1 Kings 22:42. nor was Ahab's reign expired by 2 or 3 years for this was his 20th year. (He reigned 22 years 1 Kings 16:29 and Jehoshaphat commenced in his 4th year 1 Kings 22:41.) The reason why both Ahaziah and Jehoram of Judah came to the throne at the same time and whilst their fathers were living is because the latter were engaged with the Syrian war and made their sons viceroys in their stead.

Ahab reigned 22 yrs
4th year Jeh. commenced
16th 17th year J. Ahab died.
Ahaziah • Jehoram = Vice regents.
Ahaziah died 2 yrs later
Jehoram succeeded in 18th Jehoshaphat 2nd reign

Elijah twice bringeth fire from heaven.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of [b]Baal-zebub the god of [c]Ekron?
4 Now therefore thus saith the LORD, [2]Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?
6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of [b]Baal-zebub the god of [c]Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.
7 And he said unto them, [4]What manner of man *was he* which came up to meet you, and told you these words?
8 And they answered him, *He was* [f]an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah [g]the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou [h]man of God, the king hath said, Come down.
10 And Elijah answered and said to the captain of fifty, If I be a man of God, then [i]let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.
12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And [d]the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and [e]fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, [4]be precious in thy sight.
14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.
15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.
16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of [b]Baal-zebub the god of [c]Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And [5]Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.
18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the

a 2 Kin. 22. 17. 1 Kin. 17. 1. not 2.

b ver. 3, 6, 16. Mat. 10. 25 & 12. 24, 27. Mark 3. 22. Luke 11. 15, 18, 19.
c Josh. 15. 11.
2 Heb. *The bed whither thou art gone up, thou shalt not come down from it.* ver. 6, 16.
d Job 1. 16.
e Heb. *bowed.* 1 Kin. 19. 18.
f ver. 14. 1 Sam. 18. 30 & 26. 21. Ps. 72. 14.
g He wore a rough garment of camel's hair or similar. Cp. Zech. 13:4; Matt. 3:4; 11:8; Luke 1:17.
4 Heb. *What was the manner of the man.*
f Gen. 25. 25 & 37. 19. Cp. Is. 20. 2. Zech. 13. 4. Mat. 3. 4. Mark 1. 6.
g 1 Kin. 21. 17.
First instituted at advice Jethro. Exod 18:21-25
h Judg. 13. 6.
5 The second year that *Jehoram* was *Prorex*, and the eighteenth of *Jehoshaphat*, ch. 3. 1. Cp. ch. 8. 16. 2 Chr. 21. 3.
i Luke 9. 54.

THE JEWS later called him by way of contempt—Beelzebul, or the lord of dung. Mat. 10:25.
4 One of the royal cities of Philistia. It signifies "wasteness." From here the Ark returned to Beth-shemesh. 1 Sam. 5.
Ahaziah was turning to a pagan god and to the enemies of Israel.

YAHWEH'S MESSAGE OF DOOM Vv3-4.
THE KING WILL DIE

THE MESSENGERS RETURN. Vv.5-8.
The King was startled at their early return. They had a remarkable story to tell. A story of a bold, stern, uncompromising man opposing them in the Name of Yahweh—one whose very demeanor challenged them & filled them with fear so they could not say: Get out of our way—We have the King's business to perform." Elijah represented a greater King, and to Him they were forced to bow.
5. It was a case of Yahweh versus Baal-zebub.
6. It was a case of the God of Israel versus the god of Ekron. Ahaziah was guilty for as a traitor he had turned to a foreign God.
7. There was no mistaking this great enemy of the house of Ahab.

MIGHT VERSUS RIGHT

AHAZIAH SEEKS TO MURDER ELIJAH 9-10
8. He challenged him acknowledging him as Yahweh's representative. This was presumption.
9. Heb. Sept. = "Fire shall surely come down." Elijah was stating a fact though doubtless he had prayed for Divine vindication of his status. Cp. Luke 9:54. These soldiers came knowing him to be a prophet of Yahweh but defiant of His power

DIVINE PRESERVATION DAVIDIC LINE (Cont'd).
shows the faithfulness of Yahweh to the Davidic Covenant in the preservation of a line. Cp 2 Kings 8:19.
Time and again the royal house was threatened with extinction. It was in mortal danger when faced with the revolt of Jeroboam. 1 Kings 12:16. It hung on a thread by the murder of the seed royal and the preservation of the baby Joash. 2 Kings 11:1-2. It did so when the childless Hezekiah was faced with destruction by Assyrians 2 Kings 19:1-4 and then with death 2 Kings 20:1. So that sword and sickness threatened it. It was in danger when the message came from Jeremiah to Jeconiah "write this man childless" Jer. 22:30 and the royal house was continued in captivity through the subsidiary line of Nathan supplanting that of Solomon. It was challenged by the massacre of the infants and the flight of the Lord to Egypt Matt 2:13-16. Finally by the crucifixion. But through all this Jahweh's strength was made perfect through weakness 2 Cor. 12:9.

SECOND ATTEMPT Vv11-12
10 Obstinate and rebellious Ahaziah refused to accept the Divine refuge. His soldiers could be slaughtered rather than he capitulate. And they died because they put loyalty to the flesh before loyalty to the Spirit. Gal. 6:7-8.
10A A more peremptory message with "quickly" added thereto. N.V. "Come down at once".

THIRD ATTEMPT Vv13-16.
11 This Captain openly and humbly acknowledged the authority of Yahweh and of Elijah His servant. In doing so he received mercy and saved his life and that of his men.
12. He did not regard his own safety, or his life. He went without hesitation to proclaim the Divine judgement upon a foolish monarch. He was taken into the very palace. 1 Kings 22:39. Into the bedroom of the king and whilst the latter looked up at him with hatred, fear and dread, Elijah proclaimed his message of doom. Though perhaps fettered as a prisoner he did not hesitate to fearlessly express his mind.

DEATH OF AHAZIAH 17-18
17 Sig. Yahweh is high. The Vulgate, Sept. and Syriac add—"his brother."
14 A difficulty: Ahaziah commenced in 17th Jehoshaphat who reigned 25 years. 1 Kings 22:37, 42. Jehoram (or Joram) commenced to reign in 18th Jehoshaphat. 2 Kings 3:1. and Jehoram of Judah is said to reign in 5th year of Jehoram of Israel. Ch. 8:16.
Both Kings must have commenced to reign in in 17th Jehoshaphat. (i.e. Ahaziah and Jehoram of Judah) for Jehoshaphat's 18th when Jehoram son of Ahab began to reign is called the
See Above.

15 Probably included war with Moabites. See Moabite Stone.

ELIJAH'S RETURN. Mal 4:5 Mark 9:9 — The constant anticipation of Jews in dispersion is that Elijah might return as forerunner of Messiah. Year after year at the Passover was celebrated in homes all over the world a vacant place was traditionally set for Elijah and an empty chair reminded them that he has not yet returned.

ELIJAH'S FINAL REPROOF — AFTER HIS DEATH — 2 CHRON 21:12

The Chariot of Israel. V.12. : Driven by the Spirit, the angels comprise the chariots and ministers of fire Ps. 68:17; 104:4: in which Yahweh rides to the help of His ministers on earth, Ps. 18:10. Those ministers are also His chariot in which the Spirit rides to fulfil His purpose. Thus Elijah & Elisha comprised such chariots. 2 Ch. 13:14; 6:18-17.

MIRACLES OF ELIJAH

1 Kings 18:46. 2. Angelic food 19:5-8. 11. Letter after tra... 21:23-29. 11. Letter after tra... Exodus 2:7-8. 16 Impedimenta from wood 2 Kgs 2:23-25. 4. Dea... widow's oil 4:1-7. 8. Barren... 12. Naaman healed 5:1-14. Continued. See top of Elish...

II. KINGS 2.

CHAPTER 2.

TRANSLATION OF ELIJAH.

The last sad journey from Gilgal to Gilead. He returns with his spiritual son back to his native soil for the last dramatic incident in his life.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 11 and is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 19 Elisha healeth the unwholesome waters. 23 Bears destroy the children that mocked Elisha.

AND it came to pass, when the LORD would [a] take up Elijah into heaven by a whirlwind, that Elijah went with [b] Elisha from [c] Gilgal.

2 And Elijah said unto Elisha, [d] Tarry here, I pray thee; for the LORD hath sent me to [e] Beth-el. And Elisha said *unto him*, [f] As the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And [g] the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master [h] from thy head to day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to [i] Jericho. And he said, [j] As the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master [h] from thy head to day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here, for the LORD hath sent me to Jordan. And he said, [j] As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [k] to view afar off: and they two stood by Jordan.

1. This must have been revealed to Elijah, Elisha and the schools of the prophets. 4:3.
2. Heb. - heavens. But not to Yahweh's throne. John 3:13. Which is the "heaven of heavens" Neh 9:6.
Yahweh He is El. Cp 1 Kings 17:1.
Jr. El is Salvation. Thus Elijah, Elisha = Yahweh He is El, and El is Salvation.
5 Sig. Rolling. The rolling away of reproach. This Gilgal, in contrast to that of Josh 5:9. was adjacent to the Mts of Blessing - Cursing Deut. 11:29-31. The return journey took in the cities where Schools Prophets located, as though he called upon them for a final strengthening of the resolve. He descended to places known as Rolling, House of God, Place of Fragrance until he passed over Jordan to his native soil.
6 Since his call 1 Kings 19:16. he became inseparately attached in service to Elijah Cp 2 Kings 3:11.
7. He probably wanted to spare him the pain of parting but Elisha would not be dissuaded.
8 Every thing was Divinely controlled.
9. There came suddenly into prominence as though they have been reorganised by Elijah. This Gift could have been to strengthen them. See Notes Append. 3.
10 Sig. Place of Fragrance. See Notes. Josh. 2:1 Note.

[a] 1 Kin. 19. 19.
[b] ver. 14. Ex. 14. 21.
[c] Heb. = Heavens.
[d] ver. 11. Cp. Gen. 5. 24.
[e] Deut. 11. 27.
[f] 1 Kin. 19. 21.
[g] ch. 4. 38. Josh. 5. 9.
[h] Heb. *Thou hast done hard in asking.*
[i] ver. 4, 6. Cp. Ruth 1. 15, 16.
[j] Josh. 16. 2.
[k] ver. 4, 6. 1 Sam. 20. 3.
[l] ver. 5, 7, 15. ch. 4. 1, 38 & 5. 22 & 6. 1 & 9. 1. 1 Sam. 10. 10 & 19. 20. 1 Kin. 20. 35. Cp. ch. 9. 4.
[m] ch. 6. 17. Cp. Ps. 18. 17 & 104. 4.
[n] ch. 4. 38.
[o] ch. 13. 14.
[p] 1 Kin. 16. 34.
[q] 1 Kin. 11. 30.
[r] Heb. *lip.* Gen. 41. 17. Deut. 4. 48. Josh. 13. 9. 16. Ezek. 47. 7, 12. Dan. 12. 5.
[s] ver. 8.
[t] ver. 7.
[u] Heb. *in sight, or, over against.* ver. 15. ch. 4. 25.

8 And Elijah took [a] his mantle, and wrapped *it* together, and smote the waters, [b] and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let [d] a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, *there* appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, [p] My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and [q] rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the [r] bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [t] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him,

[a] Not the chariots
[b] A storm - Rotherham.
[c] Heb. Heavens. Not
[d] See double miracles of Elisha Top 502. The inheritance of the first born Deut. 21:17. Heb. pi shenayim = two parts, lit. "a portion of two" - not double the quantity.
[p] As a dying father might ask his son ere his departure. Cp Gen. 27:4.
[q] A sign of mourning at this loss.
[r] In doing so he assumed the status of Elijah and was accepted by the sons of the prophets as such.
[t] Bewildered with the remarkable events of the day, his sense of awe and the overawing duty imposed on him, Elisha sought the assurance of Divine power.

ELISHA HEALS THE WATER OF JERICHO. 2 Kgs 19-22

Jericho lay under a curse (1 Kings 16:34) which apparently extended to the water supply. It was miraculously cured with the use of salt a symbol of the enduring nature of the Covenant and of the righteousness and purity it demanded. Num 18:19.
[a] i.e. no good.
[b] A container under the control of human use, but dedicated exclusively to Yahweh.
[c] The permanence and durability based upon the Covenant. Lev 2:13 speaking of its healing and preserving power. Ex 15:25 2 Kgs 4:41 Ez 47:8-12 Jn 5:4 Often used to represent teaching. John 7:37 1 Cor 3:6. The salt healed there water, as the Covenant gives value to teaching.
The Elisha's fountain is shown today just below ruins ancient Jericho. It supplies a copious flow of water to this populous district.

THE TRAGEDY OF BETHEL. Vv. 23-25.

[a] The House of El which had been changed into a centre of calf worship. 1 Kings 12:26-30. About 3000 ft above Jericho.
[b] Both = "Young lads" Heb. "Neorim Ketannim" "Katon" = young, in contrast to "Zaqen" = old. "Naar" can mean child, also young man, idol worshipper, soldier etc. Used of Jos. 1:

ELIJAH'S MIRACLES

1. Shutting heaven 1 Kings 17:1. - Spiritual drought
2. Oil multiplied 1 Kings 17:14 - Food for Godly
3. Widow's Son raised 17:22-23. - Resurrection
4. Fire from heaven 18:36 - Vindication
5. Rain 18:45 - Spirit-gifts.
6. Fire on 50 2 Kings 1:10 - Judgment
7. Fire on 50 2 Kings 1:12. - 2 fold Judgment
8. Waters divided 2 Kin. 2:8 - Nations severed (domination over waters)

THE SEARCH FOR ELIJAH. 2 Kgs 2:15-18.

The visiting prophets wanted evidence of the reality of Elijah's ascension. They did not see him go as Elisha had, and wanted proof that he had been taken. Elisha knew that the search was in vain but finally consented in order to supply the desired proof to his companions.

V24. Turned back. By "looked behind him" they were dogging his footsteps, meaning - joining him from behind.

ELIJAH'S MANTLE. 2:13-15. Complete identification between Elijah and Yahweh Tz'vaoth.

ELIJAH: 1. 3yrs Drought 1 Kg 17:1. 2. Fed by Ravens 17:2-7; 3. Multiplying meal & oil 17:8-16. 4. Restoration of Widow's son 17:17-24. 5 Fire from heaven 18:30-40. 6. Breaking of Drought 18:41-45. 7. 20-mile foot race 18:46. 8. Angelic food providing 40 days strength 19:4-8. 9. Predicts Ahab's death in Naboth's Vineyard 21:17-24. 10. Miraculous utterance of Spirit 21:28-29. 11. Letter after translation 2 Chr 21:12. 12. Predicts Ahaziah's death 2 Kg 1:3-8. 13. Fire from heaven 1:9-12. 14. Fire from heaven 1:11-12. 15. Divides Jordan 2:7-8. 16. Imparting double portion of Spirit to Elisha 2:9-10.

ELISHA: 1. Dividing Jordan 2:13-15. 2. Healing of Jericho waters 2:19-22. 3. Bears from wood 2:23-25. 4. Ditches filled with water without rain 3:16-20. 5. Defeat of Moabites 3:18-20 & 21. 6. Optical illusion 3:21-23. 7. Increase of Widow's oil 4:1-7. 8. Barrenness healed 4:12-17. 9. Resurrection of a boy 4:32-37. 10. Pottage healed 4:38-41. 11. Bread multiplied for 100 4:42-44. 12. Naaman healed 5:1-14. 13. Discernment of Gehazi 5:25-26. 14. Gehazi's Leprosy 5:27. 15. Making iron swim 6:1-7. 16. Revealing war secrets 6:8-10

Continued. See top. 504.

25 They were anxious to know what happened to him, not realising he had been taken into heaven 26 He knew the search was useless. See bottom p502

27 He realised they would not be satisfied unless they made the proposed search, and felt he could not resist their importunity any longer.

ELISHA HEALS THE WATER OF JERICHO. Vv 19-22

Jericho lay under a curse (Josh 6:26) which apparently extended to the water supply. It was miraculously cured with the aid of salt a type of the enduring nature of the Covenant and of the righteousness and purity it demanded. Num 18:19

21 i.e. no good.

A container undefiled by human use, thus dedicated exclusively to Yahweh.

The permanence, durability based upon the Covenant speaking of its healing and preserving power. Ex 15:25

Often used to prevent teaching (Ex 21:6; 1 Cor 5:6) the salt healed there was ever, as the Covenant gives value to teaching.

Elisha's fountain is shown today just below ruins ancient Jericho. It supplies a copious flow of water to this popular district.

THE TRAGEDY OF BETHEL. Vv 23-25.

23 The House of El which had been changed into a centre of calf worship. (1 Kings 12:26-30) Nephesh soon A shown desired.

24 Both = "Young lads" Heb. "Naarim Ketannim" "Katon" = young in contrast to being old. "Naar" = child, also young man, soldier etc. Used of Isaac (28 yrs old) Gen 21:5-12. Joseph (17) Gen. 41:12. Ahab's soldiers 1 Kings 20:14.

25 "Ascend" - Probably a mocking insulting reference to the claim that Elijah had ascended. As such it was blasphemy of an insulting nature.

26 Aleh Kereach = "Empty skull" They mocked Yahweh, His prophets His message. Rev. 20:11; 22:6, 15.

27 He pronounced Divine judgment on these blasphemous, mocking idol worshippers of Bethel. 42 were torn but not necessarily killed

Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. DAMD - Revolted and rebelled

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was

THE STRATEGY. Vv 8-9.

Joining forces in Judah the confederate army marched south of the Dead Sea into Moab. It is an arid part of the country and lack of water soon brought the combined army to a state of extremity.

They probably intended to take the King of Moab by surprise, but evidently the whole project was ill-planned. The Kings consulted only with themselves - not at the mouth of Yahweh.

9 Made a circuit 2 Chr 20:22

2 Heb. *sons of strength.* Judg. 18. 2. 1 Chr. 26. 7, 9.
a 2 Kin. 18. 12.
3 Heb. *one of the mountains.*
b ch. 2. 17.
c ch. 8. 11. Judg. 3. 25.
4 Heb. *statue.* ch. 10. 26. Ex. 23. 24.
d Cp. 1 Kin. 16. 31, 32.
e 2 Kin. 12. 28, 31, 32.
f 1 Kin. 14. 16.
5 Heb. *causing to miscarry.* ver. 21. Gen. 31. 38. Job 21. 10. Mal. 3. 11.
g Amos 1. 1.
h Cp. Is. 16. 1, 2.
i Cp. ver. 8, 14. ch. 4. 29, 41 & 5. 10 & 6. 6. Ex. 7. 19 & 15. 25. Mark 7. 33 & 8. 23. John 9. 6.
k ch. 1. 1.
l Expressed ver. 19.
m 1 Kin. 3. 7. Cp. Gen. 44. 20. 1 Sam. 20. 35.
n Gen. 22. 5, 12 & 41. 12 & 43. 8. Ruth 2. 15. 2 Sam. 18. 5. 2 Chr. 13. 7 (cp. 2 Chr. 12. 13).
o 1 Kin. 22. 4.
p Neh. 13. 25.
q ch. 4. 1, &c. Gen. 37. 30 (cp. ver. 2).
r Cp. 1 Kin. 22. 47.
s Josh. 19. 26.
t Cp. ch. 3. 11.

CHAPTER 3.

1 Jehoram's reign. 4 Mesha rebelleth. 16 Elisha obtaineth water, and promise of victory for Jehoram and his host. 21 The victory for Jehoram and his host are overcome. 26 The king of Moabites are overcome. 26 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

This is a circuit familiar to Elijah. Elisha, as his successor, went through strengthening the schools of the prophets standing before them as their leader.

CHAPTER 3.

THE MIRACLE OF MOAB

SUMMARY OF JEHORAM'S REIGN. Vv 1-3.

1. Known also as Joram. Sig. "Yahweh is high." There was a son of Jehoshaphat of the same name Ch. 1:17 - perhaps an indication of the close affinity between the two houses.

2 See difficulty reconciled Ch. 1:17. In the south his cousin was reigning jointly with Jehoshaphat 3 His brother had died because he sought Baal-Zebub instead of Yahweh (2 Kings 1:2-3). Jehoram decided to avoid the same mistake. But his intentions were dictated by fear, and love of Yahweh and He who rules the hearts was not deceived.

To calf worship.

MESHA'S REVOLT. Vv 4-5

5 Sig. Deliverance, Salvation According to the Moabite Stone that records his success, he took advantage of the weakened state of Israel to secure his independence. During the reign of Ahab he had engaged in frontier fighting with some success. On the death of Ahab he threw off completely the yoke of Israel. 2 Ch. 17:11

JEHORAM'S ALLIES Vv 6-7.

6 He had returned from the Syrian war (2 Kings 8:28-29) probably spring time, approx. May, and undertook a religious reformation of Judah (2 Chr. 17:7-9). Then followed war with a confederacy of Ammon Moab & Edom in which the latter was brought to its former subjection. 1 Kings 22:47. 2 Chr. 20:22. Ahaziah died at end of this year & the next year Jehoram sought assistance of Jehoshaphat in subjecting Moab. The latter probably desired to chastise the Moabites further and agreed. He brought the vassal King of Edom with him. He was at peace with Israel (1 Ki 22:44) & ignorant of the revolt (2 Ki 1:1) & ignorant of the revolt & probably of the rebellion of Edom as well.

MOAB IN THE HANDS OF ISRAEL.

But through want of resolution and determination they fail to carry out Yahweh's instructions thoroughly enough and suffer as a result.

THE KINGS ARE FORCED TO SEEK COUNSEL OF YAHWEH Vv 10-12.

To date they have not consulted Him; they have relied upon their own strength and ingenuity and desire for revenge.

8 The disaster is blamed on to Yahweh. It is claimed that He has blinded them and led them on to their destruction.

9 Jehoshaphat remembers the duty he should have performed before setting out. Adversity often turns men religious Vv 26-27. They could have saved themselves much trouble by first seeking Him.

10 He had evidently followed the armies to battle as deliverers by Divine command.

11 He was well known as a prophet of Yahweh to all Kingdoms. 1 Kings 17:1.

ELISHA'S CUTTING REPROOF Vv. 13-14.

a Though Israel was a Theocracy it had denied the power thereof.

b Do not repel me. Elisha's bitter taunts made Jehoram feel his irreligion.

14 He liveth. They were acting as though He was not. God can resent the dishonor of being called upon as a last resort.

c As a servant. 1 Kings 18:46 note.

16 This language was in the true spirit of Elijah. The very tones of the old master are heard in the new disciple.

THE PROMISED MIRACLE Vv 15-20.

In the arid dismal part of Edom with the armies brought to an extremity of distress and the Kings humbled by disaster the prophet calmed his mind with the strains of the harp, putting his mind into communion with the Father.

17 Lit "a harper." Music played a big part in the religious exercises of the prophets. 1 Sam. 10:5-6. 1 Chr. 25:1. Elisha's mind was agitated by the

The Moabites

II. KINGS 3.

no water for the host, and for the cattle that [2] followed them.

10 And the king of Israel said, [a] Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But [b] Jehoshaphat said, *Is* there not here a prophet of the LORD, that we may enquire of the LORD by him? And [d] one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, [e] which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, [f] What have I to do with thee? [g] get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: [h] for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, [i] As the LORD of hosts liveth, before whom I stand, surely, were it not that I [k] regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me [l] a minstrel. And it came to pass, when the minstrel played, that [m] the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of [p] ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* [r] a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and [s] mar every good piece of land with stones.

20 And it came to pass in the morning, when [t] the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they 'gathered all that were able to [u] put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely [v] slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but [w] they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and [m] on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: [x] only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men [q] that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

[2] Heb. *at their feet.* Ex. 11. 8.
[a] ver. 13. Josh. 7. 7.
[3] Heb. *grieve.* Cp. ver. 25. Is. 5. 2.
[b] 1 Kin. 22. 7.
[c] 1 K. 19. 37, 40. 1 Kin. 18. 29, 36.
[d] Cp. ch. 2. 25.
[e] 1 Kin. 19. 21. Cp. John 13. 4, 5.
[4] Heb. *were cried together.* Judg. 7. 23.
[5] Heb. *gird himself with a girdle.*
[f] 2 Sam. 16. 10.
[g] Judg. 10. 14. Ezek. 14. 3.
[h] 1 Kin. 18. 29. See footnote.
[6] Heb. *destroyed.*
[i] 1 Kin. 17. 1.
[k] ch. 5. 1. Gen. 19. 21.
[7] Or, *they smote in it even smiting.*
[l] Cp. 1 Sam. 10. 5, 6. 1 Chr. 25. 1.
[m] ver. 19.
[n] 1 Kin. 18. 46. Ezek. 1. 3 & 3. 14, 22 & 8. 1 & 37. 1 & 40. 1.
[8] Heb. *until he left the stones thereof in Kir-haraseth.*
[o] Is. 16. 7, 11. Jer. 48. 31, 36. Perhaps Is. 15. 1.
[p] Jer. 14. 3.
[q] Judg. 20. 2.
[r] ch. 20. 10. 1 Kin. 16. 31.

MIRACLES OF ELISHA (Cont). 17 Revealing war secrets 6:10-12. 18 Revealing war secrets again 6:10-12. 19 Effect of servant opened 6:17-17. 20 Blinding Syrian army 6:18. 21 Capturing the Syrian army 6:19. 22 Curing blindness of Syrians 6:20-23. 23 Predicting the King of Israel's action 6:32-33. 24 Predicting end of want 7:1. 25 Predicting that minister will not see it 7:2. 25 Confusion of Syrian army 7:6-8. 26 Panic of Syrian army 7:6-8. 27 Ceases famine 8:1-2. 28 Predicting death Ben-hadad 8:7-8. 29 Predicting Cruelty Hazael 8:12. 30 Predicting Elevation Hazael 8:13-15. 31 Ithu Anointed 9:1-10. 32 Prediction re

are overcome. 21 Divine judgment expended on them.

In the Moabite Stone Mesha boasts that with the aid of Chemosh he had defeated Israel, taking "the altar hearths of Yahweh and dragged them before Chemosh."

22 Of value for fortifications. Not fruit trees. Cp Deut. 20:19-20.

23 Effectively ruin the power of Moab

24 Made at sun-rising. The King had become exceedingly religious!

25 The valleys streamed with water filling the trenches the army had dug.

STRONG DELUSION OF MESHA. Vv 21-25.

2 Thess. 2:11.

26 The early morning sun, reflected from the red hills of Edom, The red light reflected from the red hills seemed like blood in the stagnant pools dug by the army.

27 There was no movement in the Israelitish army. The people were at their religious devotions. The water was unexpected, its color a deception. There was only one explanation left — the three kings had fallen out. Mutual destruction had given Moab an easy victory. Giving thanks to Chemosh, they rushed to the spoil.

28 City of Bricks. An extremely powerful fortress 11 miles east of southern bay of Dead Sea, 18m south River Arnon. Standing on triangular hill 3323 ft above sea level. Except at one or two points, this hill is separated from neighboring hills by precipices falling sheer down to the deep valleys below. Its weak point for military purposes is that it is overshadowed by adjacent mountains

504 Here ft. high. This was the royal city of Moab. 2 Kgs 16:7, 11 Mod. Kerak.

29 They smote all the defenders appearing on the wall whilst the besieging army was no doubt used in sapping the foundations.

DESPERATION OF MESHA. 26:27

30 With a courage born of desperation the King took the pick of his forces trying to break through to the King of Edom doubtless believing that they would have least cause to fight and therefore weakest point in enemy. The strategy failed.

J.F. Jehoshaphat was rebuked by Jehu the prophet for joining alliance with Ahab 2 Chr 19:2 but either ignored or overlooked it. He was possibly influenced by Jehoram's attitude towards Baal worship. See V.2.

ELISHA'S MI
Oil Supplied. -
Woman Wido
Gal 4:24. Lem
Sons Sold into
of Israel into
3 It expressed hu
determination n
to succumb.
the face of such
resolution Israe
weakly withdre
It permitted respi
for Mesha. He reg
of his strength
as recorded on th
Moabite Stone, he
cised the cities o
Reuben and Gad
Israel had failed
carry out Yahwe
instructions V19 a
suffered as a resu
= CHAPTER 4 =
REDEMPTION OF
WIDOW'S DEBTS.
In the extremity
her misfortune
was forced to app
to Yahweh. Lukes
2 Limited: she was
well known
3 "Talmidey neb
- "disciples of th
prophets." They w
"sons" in a spiritu
sense. Cp 1 Tim
4 Cp Exod 21:7. Lev
14 It was by an ex
tension of this law
and by virtue of
other which auth
ised them to sell
the thief who cou
not make restitut
Ex. 22:3 that credito
were permitted t
take children of
their debtors in lie
payment. Isaiah re
fers to this as sym
In this incident, the
grace of Yahweh
abounded over the
law V. 7. Cp Rom 5:20
6:1.
5 Yahweh works on th
basis of what a person
has - how much he is
prepared to expend
himself on his own b
half. He will not expend
Himself to satisfy the d
ficiencies of the indole
or foolish who repudiat
Divine counsel.
6 She acted in full an
urance of faith.
7 She separated her
self from all others.
8 Yahweh's grace was
sufficient for her 2 Cor
12:9.
9 She received more tha

ELISHA'S MIRACLES — as.

Oil Supplied. - See also Book Ruth.
Woman Widowed. - Hagar Covenant
Gal 4:24 Lam. 1:1-3 Isa. 54:4-5.
Sons Sold into Slavery - Two nations of Israel into captivity. Isa 50:1.

Plea for help. Psa 142.
The Debtor. Gal. 5:3
Oil - The Truth's Redemption. Exod. 27:20 & 29 Mat. 25:3.
Debt paid - Redemption
Live thou! - Eternal life

A SON PROVIDED
The Great Woman - Sarah. Covenant
Gal 4:24 Isa. 54:1.
Her love of the prophet went beyond the requirements of the law
For her A SON PROVIDED

WIDOWS: Care commanded Ex. 22:22-24; Deut. 10:18; 24:17-19; 26:12; 27:19.
Warning against oppression Isa. 10:2; Jer. 22:3; Zech. 7:10; Mal. 3:5.
Yahweh - a Protector of their rights Deut. 10:18; Ps. 68:5; 146:9 Below.

A SON PROVIDED 8-11

To implying a regular visit, probably to visit the schools of the prophets

11 Sig. Quietly In plain of Esdraelon where Abishag of Shunem lived. 1 Kings 1:3. 2 Pool of Hebron

12 In contrast to the certain woman bound as a debtor to the law

The Chaldee has: a woman fearing sin. The Arabic - "eminent for piety."

13 She was "given to hospitality" and would accept no refusal. Rom. 12:13, Titus 3:2, Tit. 1:8. She accepted Elisha as a prophet

2 Kgs. 10:11.

14 Lit. "would turn aside." It became Elisha's habit to do so - he found quiet relaxation in these periodic visits.

15 He found this thoughtful woman had considered his needs still further. He doubtless found his spirit revived by the rest her thoughtful servants supplied.

16 Sig. Valley of Vision

17 i.e. Gehazi

18 Lit. Trembled all this thronging. She had anxious thought for the prophet, recognising his important duties, and desirous of rendering help and relief

19 This confidence in his influence with King and Captain doubtless sprang from his services in the Moabite war. Ch. 3:11-20.

20 I am perfectly happy and satisfied with my lot and aspire to no societal honors. Phil. 4:11

21 When Gehazi had reported her answer

22 A misfortune and a reproach Gen 30:23 Num 11:20 Deut. 7:14 Psalm 113:3-4

23 Lit. At the reviving time - next spring.

24 The circumstances of this incident are similar to the birth of Isaac Gen 21:2 the type of Christ. Heb. 11:11

2 Kings 3:23 "They have smitten one another" The preceding year they and their allies had mutually destroyed themselves 2 Chr 20:23 - now they think the same has happened to their enemies.

WIDOWS (Cont above). Neglect of them condemned & accounted among the worst offences Ps. 94:6; Jer. 22:3; Ezek. 22:7; Deut. 27:19; 31:16; Jam. 1:27.

3 It expressed his determination never to succumb. In the face of such resolution Israel weakly withdrew. It permitted respite for Mesha. He regained his strength and as recorded on the Moabite Stone, harassed the cities of Reuben and Gad. Israel had failed to carry out Yahweh's instructions V.19 and suffered as a result.

CHAPTER 4

REDEMPTION OF THE WIDOW'S DEBTS. 1-7

1 In the extremity of her misfortune she was forced to appeal to Yahweh. Lu 18:1-5.

2 Implies she was well known

3 "Talmidey nebiyaiya - "disciples of the prophets." They were in a spiritual sense. Cp 1 Tim 1:2 & Gr Rom 8:15 Gal 4:6 1 Jn 3:1-2

4 It was by an extension of this law and by virtue of another which authorised them to sell the thief who could not make restitution Ex. 22:3 that creditors were permitted to take children of their debtors in payment. Isaiah refers to this in 50:1. In this incident the grace of Yahweh abounded over the law V.7. Cp Rom 5:20

5 Yahweh works on the basis of what a person has - how much he is prepared to expend himself on his own behalf. He will not expend Himself to satisfy the deficiencies of the indolent or foolish who repudiate Divine counsel.

6 She acted in full assurance of faith.

7 She separated herself from all others.

8 Yahweh's grace was sufficient for her 2 Cor. 12:9.

9 She received more than she asked. Eph. 3:20-21.

Elisha multiplieth (Mesha → The King of Edom's)

II. KINGS

27 Then [a] he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and [b] returned to their own land. (Within Edom)

MIRACLES OF MERCY.

CHAPTER 4.

1 Elisha multiplieth the widow's oil. 16 He promiseth a son to the Shunammite. 34 He raiseth her dead son. 38 He healeth deadly pottage, 42 and satisfieth an hundred men with twenty loaves.

NOW there cried [1] a certain woman of the wives [2] of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and [h] the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, [k] borrow thee vessels abroad of all thy neighbours, even empty vessels; [4] borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from her, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. blessed according to her effect Eph 3:20

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told [p] the man of God. And he said, Go, sell the oil, and pay thy [6] debt, and live thou and thy children of the rest. she asked Eph. 3:20-21.

[a] Amos 2. 1. Mic. 6. 7.
[2] Heb. *there was a day.* ver. 11, 18. Job 1. 6, 13 & 2. 1.
[b] Josh. 19. 18.
[c] 1 Sam. 25. 2. 2 Sam. 19. 32.
[3] Heb. *laid hold on him.*
[d] Cp. 2 Chr. 20. 1, 22, 23.
[e] Judg. 13. 6. Cp. 1 Kin. 17. 18.
[f] Judg. 3. 20.
[g] ch. 2. 3, 5. See note on Widows above.
[h] 1 Sam. 22. 2. Neh. 5. 5. Mat. 18. 25. Cp. Lev. 25. 39-42.
[i] ver. 14, 25, &c. ch. 5. 20, &c. & 8. 4, 5.
[j] ACUWK - an anointing - oil of a place used. Sufficient for anointing.
[k] ch. 6. 5. Ex. 3. 22 & 11. 2 & 12. 35.
[l] 1 Sam. 16. 4.
[4] Or, *scant not.* Cp. ch. 3. 16.
[m] ch. 5. 1. 2 Sam. 19. 13.
When Yahweh offers His gifts He takes advantage of them to grant us extra. Cf. Gr Eph 3:19
One of respect she did not enter the room
[n] Gen. 18. 14.
[5] Heb. *set time.* ver. 17. Gen. 17. 21.
[o] Gen. 29. 13 & 33. 4 & 48. 10.
[p] Judg. 13. 6. Cp. 1 Kin. 17. 18.
[q] ver. 28.
[6] Or, *creditor.*

A SON PROVIDED

8 ¶ And [2] it fell on a day, that Elisha passed to [r] Shunem, where was [s] a great [7] woman; and she [8] constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy [t] man of God, which passeth by us continually.

10 Let us make a little [u] chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the [v] chamber, and lay there.

12 And he said to [9] Gehazi his servant, Call this [w] Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been [x] careful for us with all this care; what *is* to be done for thee? wouldest thou be [10] spoken for to the king, or to [11] the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. - Cp Abraham.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [y] About this [12] season, according to the time of life, thou shalt [z] embrace a son. And she said, Nay, my lord, [13] *thou* man of God, [a] do not lie unto thine handmaid.

17 And the [14] woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

[r] Josh. 19. 18.
[7] Heb. *great in wealth.*
[8] Heb. *strengthened her to.*
[s] Ruth 4. 11. Prov. 31. 10.
[t] ver. 7. Cp. 1 Kin. 17. 18.
[u] Judg. 3. 20.
[v] 1 Sam. 22. 2. Neh. 5. 5. Mat. 18. 25. Cp. Lev. 25. 39-42.
[9] Heb. *Gehazi.*
[w] ver. 25.
[x] Gen. 45. 20. Num. 32. 5. Josh. 22. 8. 1 Sam. 25. 13. Cp. Ps. 127. 2. Mat. 6. 25, 31, 34. Phil. 4. 6. 1 Pet. 5. 7.
[10] Heb. *spoken for thee.*
[11] Heb. *host.*
[y] Gen. 17. 21 & 18. 10, 14.
[12] Heb. *set time.* ver. 17. Gen. 17. 21.
[z] Heb. *embrace.* Gen. 16. 3. Deut. 28. 54. Prov. 5. 20.
[13] Heb. *man of God.*
[a] Ps. 89. 35. Cp. Num. 23. 19. Tit. 1. 2. Heb. 6. 18.
[14] Heb. *she.*

505

v.9 A holy man of God In contrast to the many false prophets in the north-ern kingdom.

CHAPTER 4: These conditions aggravated by famine. See Chronology p.xiii

MESHA'S MOABITE STONE Ch. 3:4 See ch. 1:2, 16. 2 Kings 3:9. "fetched a compass"

It claims: ● That Moab recovered from the blow dealt by David 2 Sam. 8:2, 12. ● That Omri reconquered the state & that it remained subject to Israel throughout the reign of Omri, Ahab & into the reign of Ahaziah. ● That the independence was secured by war in which Mesha took many towns of the Israelites at Baal-Meon Num 32:38, Kirjathaim V.37, Ataroth V.34, Nebo V.38, Jahaz Josh. 13:18 etc. ● That the Moabites recognised Yahweh as the God of Israel ● That there was a sanctuary to Yahweh at Nebo, where "Ariels" were used in His service.

The readiest way was across the Jordan by Jericho. But Edom had resumed its dependence on Judah although a year before it had been in alliance with Moab 2 Chr 20:22. The kings of Edom was a deputy 1 Kg 22:47. The "compass" involved Edom in the war.

ELISHA'S MIRACLES — As parables.
The Resurrection foreshadowed
Joy is turned to sorrow but revived in greater joy and wonder at Yahweh's love. ✠ Luke 2:35. For the extension of this parable see Ch. 8:1.
That which brought death turned to life giving nourishment Vv 38-41
Time of famine Amos 8:11
Labour resulting in death → transformed into life.

TRAGEDY Vv 18-22.
The faith of the woman is tried further and an important lesson taught.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

25 Sun stroke. In the hot piercing sunlight of Israel a young person with head unprotected could be thus affected. Shunem is an extremely hot valley, that "glows like a furnace in harvest time." (Thomson, Land & Book) ✠ Ps 121:6; Isa 49:10.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

26 She had doubtless heard how Elijah had raised the widow's son of Zarephath to life 1 Kings 17:22. She realised her only hope was in Yahweh and acted accordingly.

21 And she went up, and laid him on [g] the bed of [h] the man of God, and shut [i] *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to [h] the man of God, and come again.

TO ELISHA FOR HELP Vv 23-25.
27 He did not realise his son was dead, and the woman did not want to waste time in explanation — nor did she want to harass her husband's feelings until the [3] had tried the one recourse open to them.

23 And he said, Wherefore wilt thou go to him to day? *it* is neither [j] new moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive and go forward; [k] slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to [l] mount Carmel. And it came to pass, when the man of God saw her [m] afar off, that he said to Gehazi his servant, Behold, *yonder is* that [n] Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to [o] the hill, she [p] caught [q] him by the feet: but Gehazi came near to thrust her away. [r] And the man of God said, Let her alone; for her soul *is* [s] vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? [t] did I not say, Do not deceive me?

29 Then he said to Gehazi, [u] Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, [v] salute him not; and if any salute thee, answer him not again: and [w] lay my staff upon the face of the child.

30 And the mother of the child said, [x] As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there* was neither voice, nor [y] hearing. Wherefore he went again to meet him, and told him, saying, The child is not [z] awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and [a] prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he [b] stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house [c] to and fro; and went up, and [b] stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this [d] Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and [e] took up her son, and went out.

38 ¶ And Elisha came again to [f] Gilgal: and *there* was a [g] dearth in the land; and [h] the

[a] ver. 16.
[b] 1 Kin. 18. 46.
[c] Cp. Ps. 121. 6.
[d] 1 Sam. 13. 10. Luke 10. 4.
[e] ch. 2. 21. Cp. Acts 19. 12.
[f] ch. 2. 2. 1 Sam. 1. 26 & 20. 3.
[g] ver. 20, 32.
[h] Judg. 13. 6. Cp. 1 Kin. 17. 18.
[i] Expressed ver. 4, 5, 33.
[j] Heb. attention. 1 Kin. 18. 29.
[k] John 11. 11.
[l] Num. 28. 11.
[m] Heb. peace. ver. 26. ch. 5. 21, 22 & 9. 11, 17, 18, 19, 22.
[n] ver. 4. Cp. Mat. 6. 6 & 9. 25. Mark 5. 37, 40. Luke 8. 51, 54.
[o] 1 Kin. 27. 20, 21.
[p] Heb. restrain not for me to ride.
[q] ch. 2. 25. Josh. 19. 26.
[r] 1 Kin. 17. 21 & 18. 42. Acts 20. 10.
[s] ch. 2. 7.
[t] Josh. 19. 18.
[u] Heb. once hither, and once thither.
[v] ver. 25.
[w] Mat. 28. 9.
[x] Heb. by his feet.
[y] 1 Kin. 17. 23. Heb. 11. 35. Cp. ch. 8. 1, 5.
[z] Heb. bitter. 1 Sam. 30. 6.
[a] ch. 2. 1.
[b] ch. 8. 1.
[c] ver. 1, ch. 2. 3.

42. Firstfruits: The priest having in large numbers abandoned the Northern Kingdom for the south the prophet was treated as a substitute. Cp 1 Sam. 9:7; Prov. 3:9-10; 1 Cor 9:11; Gal. 6:6.
Full ears of corn were plucked before ripe and parched on the fire. Though the gift was only small and inadequate for the number of people present it represented a considerable sacrifice in time of famine.

Israel, Judah and Edom defeat Mesha at Kir-haraseth with the aid of Elisha's miracles then retire.

506 and fro to increase the circulation of the blood and thus recover the natural heat of the body.

41 The supreme of the woman was over. She must have been weakened by her ordeal. The prophet, too, must have been exhausted by his efforts. But the sadness of death was more than compensated for in the joy of resurrection.

"DEATH IN THE POT" Vv 38-41.

42 This famine was probably the one predicted by Elisha Ch. 8:1. These incidents being recorded here together with the other miracles.

that it bursts throwing its juice + seeds a long distance. If touched before it breaks of itself it flies open with an explosion + discharges its foetid contents in the face of him who touched it.

WILD VINE: V. 39 see notes.
Attractive appearance, large leaves like a vine, white flowers, fruit like a large apple & when ripe yellow, golden in colour. When ripe, so full of wind

34 Shawl — from a root signifying "to draw out." Elisha, by quenching had drawn out from the woman her heart's desire. She had been reluctant to express her mind for the satisfying of it seemed so impossible, and she had "learned to be content." Her state would be sad indeed if having experienced her heart's desire, it was to be taken from her so cruelly.

THE STAFF IN GEHAZI'S HAND IS IMPOTENT 29-31
35 She sees hope only in the presence of Elisha and insists on him coming to the scene of tragedy. So Gehazi speeded ahead, the prophet and the woman, with hearts filled with anxiety and minds puzzled with the meaning of it all, came more slowly behind.
36 (Luke 9:23) Gehazi was an undeveloped hypocrite without the necessary faith to perform the miracle.

THE RESURRECTION 32-37
37 The puzzled prophet wondered at the death of this son of the prophets did that of Yahweh's son. 1 Pet. 1:11 and the reason why Gehazi's mission was ineffectual.
38 He had no power in himself and earnestly besought Divine aid.
39 He also tried natural means hoping Yahweh might work through them. The warmth of his body was transmitted to that of the dead child. By blowing into his mouth, he tried to inflate the lungs thus he probably tried a means of artificial respiration using every means in his power to restore life whilst praying for Divine aid.
40 In order to recover the natural warmth which had been absorbed by the cold body of the child. He walked to

Elisha's Miracle
Food Multiplied
Dedicated food providing for all.

See notes Ch. 4:
The prophet seeks before his disciples instructing them
Matt 13:3 Luke 10:
Mk 12:13.
He cares not only for their intellectual needs but their bodily welfare also. Cp Acts 22:14. 2 Tim. 4:13.
He was not instructed by the prophet to do so. He apparently went out of his own volition to satisfy his natural appetite, but came back with poison.
The food looked attractive and satisfying to the flesh but assured death in the pot.
A climbing plant with tendrils was called a vine.
Thought to be the Coloquintida, similar in size to large apple and sometimes known as bitter apple. It is very bitter and violently purgative, and poisonous, though ridiculously used in use as a medicine.
They tasted its bitter flavour.
This was used in offering Lev 6:28 and symbolised the dedication of man's labour to Yahweh. This, through in the pot, became the basis of the miracle performed.
FOOD MULTIPLIED
51 Sig. Lord of the three ways. See Note. Cp 1 Sam. 9:24. At the cross-roads. The people now beginning to turn to Elisha — his influence spreading. Cp Num. 18:13 The prophet stood in relation to the people where the priests did. They brought the firstfruits as a token of honour.
53 This dedicated food increased to provide for "whosoever will" Rev. 22:17.

CHAPTER 5.
THE GENTILE CLEANSED
BUT
THE ISRAELITE DEFILED
See Christ's comment Luke 4:27

Elisha's Miracles - as parables

Food Multiplied. Vv 42-44

Dedicated food increased providing more than enough for all.

THE CURSE OF LEPROSY CURED BY BAPTISM

Naaman - A gentile under curse.
Highly respected by his contemporaries
A leper - ie a sinner who knows + acknowledges his state.
But with preconceived ideas V 11
Humbled through knowledge V. 15
Sins forgiven V. 18

THE MAID - A humble instrument preaching good tidings
Directing Naaman to God

GEHAZI - A Jew hating the gospel being preached to Gentiles.

43 See notes Ch. 4:1.
44 The prophet seated before his disciples instructing them Deut 8:3 Luke 10:39 Acts 22:3.
45 He cares not only for their intellectual needs but their bodily welfare also. Ps 103:14 Acts 27:34. 2 Tim. 4:13.
46 He was not instructed by the prophet to do so. He apparently went out of his own volition to satisfy his natural appetite, but came back with poison. The food looked attractive and satisfying to the flesh but it caused death in the pot.
47 A climbing plant with tendrils was called a vine.
48 Thought to be the Coloquintida similar in size to large apple and sometimes known as bitter apple. It is very bitter and violently purgative, and poisonous, though ridiculously used if in use as a medicine. They tasted its bitter flavour.
49 This was used in offering Lev 6:27 and symbolised the dedication of man's labor to Yahweh. This, through in the pot, became the basis of the miracle performed.
50 FOOD MULTIPLIED
51 Sig. Lord of the three ways. See Note. Cp 1 Sam. 9:4 At the cross-roads. The people now beginning to turn to Elisha - his influence spreading. 52 Cp Num. 18:13 The prophet stood in relation to the people where the priests did. They brought the firstfruits as a token of honor.
53 This dedicated food increased to provide for "Whosoever will" Rev. 22:17.

CHAPTER 5.

THE GENTILE CLEANSED
BUT
THE ISRAELITE DEFILED

See Christ's comment Luke 4:27

1 Naaman is sent to Samaria to be cured of his leprosy. 8 Elisha, sending him to Jordan, cureth him. 15 He refuseth Naaman's gifts. 20 Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.

NOW Naaman, [r] captain of the host of the king of Syria, was a great man [1] with his master, and [2] honourable, because by him the LORD had given [3] deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

NAAMAN'S UNUSUAL REQUEST. Vv 1-7

THE KING OF ISRAEL'S EMBARRASSMENT.

1 Sig. Pleasantness, Beauty
2 His skill in war had earned him the respect and gratitude of his country and king

THE LORD TOOK ELISHA'S HEALING OF NAAMAN AS A PREDICTIVE HINT THAT HE HIMSELF WOULD BE SENT TO OTHER NATIONS. Luke 4:25-27

2 And the Syrians had gone out by [c] companies, and had brought away captive out of the land of Israel a little maid; and she [3] waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were [4] with the prophet that *is* in Samaria! for he would [5] recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [e] took [6] with him ten talents of silver, and six thousand *pieces* of gold, and ten [f] changes of raiment.

6 And he brought the letter to [g] the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when [g] the king of Israel had read the letter, that [h] he rent his clothes, and said, [i] Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore [9] consider, I pray you, and see how he seeketh a quarrel against me.

NAAMAN'S UNREASONABLE ATTITUDE
VV 8-12.

DIRECTED TO ELISHA HE REVEALS THE FOLLY OF PRECONCEIVED NOTIONS

8 ¶ And it was *so*, when Elisha the man of God had heard that [g] the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, [15] and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bidden thee do some great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 But Gehazi, the servant of Elisha the man of God, said within himself, Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take *somewhat* of him.

21 So Gehazi followed after Naaman. And when Naaman saw *one* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of raiment.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it a time* to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Naaman - a captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

Cp Dan. 4:17 Naaman was the unconscious instrument of this similar to 2 Ki. 10:5.

4 This could have been in defence against Assyria or in the war with Israel (from 22:34). Syria had recently regained independence at expense of N. Israel.

5 Cp Lev. 13. Leprosy treated ceremonially by the law as symbolic of sin, but it was not so treated by the Syrians who were ignorant of its typical meaning as Gentiles were ignorant of the true significance of sin. Nevertheless he recognised the danger of his condition. It humbled him in spite of his greatness making him pliable to the maid's suggestion.

6 These marauding parties had oppressed Israel, taken some of them captive - but by such means salvation came to this Gentile. Rom. 11:11.

7 What sorrow and dismay in her household, but Yahweh protected her, and she became the humble instrument of His goodness to Gentiles 2 Cor. 11:2.

8 Lit. "I wish." She had been kindly treated in the home of the great man, and her own quiet deportment commended her to Naaman and his wife. Cp 1 Pet. 2:12.

9 She identified him with Samaria - not that he lived there.

10 Why could she thus speak Cp Jonah 4:2 with 2 Kings 14:25. The kindness and demeanor of Naaman must have commended itself to her, and she must have been moved by Yahweh thus to speak. She had greater faith than the King. V. 7.

11 The King, Benhadad.

12 As despot in Syria he naturally thought the prophet was subject to the King. Little did he realise the prophet was Ambassador for a greater King than either Benhadad or Jehoram.

13 Computed to amount to £3535:15:9 = $10 925. = £1000 15:9. though today it could represent 4 times this sum. He was to learn that the way to Divine favour cannot be purchased Is. 55:1.

14 A messenger was sent ahead with the unusual demand. Naaman follow-

LEPROSY AND SIN Lev.13 This hideous disease still cleaves to Damascus A living death 1 Tim.5:6; Rejection Rev.21:27.

Yahweh alone could cure leprosy. V.15. There is nothing within the entire range of human phenomena which illustrates so impressively the divine power of the Redeemer, and the nature and extent of his work of mercy on man's behalf as this leprosy. There are many most striking analogies between it and that more deadly leprosy of sin which has involved our whole race in one common ruin. It is feared as contagious; it is certainly and inevitably hereditary; it is loathsome and polluting; its victim is shunned by all as unclean; it is most deceitful in its action. New-born babies of leprous

II. KINGS 5.

Naaman is cured of his leprosy.

16 All Elisha did was designed to humble Naaman, make him realize that he was approaching the great Monarch of the Heavens, and to induce in him a proper reverence. The preaching of the gospel is designed to that end.

17 He came with preconceived notions. What "I thought" took precedence over the teaching of Yahweh and like so many who hear the gospel in like manner he turned away in disgust.

18 Sig. Stoney

19 Sig. Swift:

20 I should say No! But Naaman was speaking in his rage and patriotic fervor. He had to learn that the things of Israel were better than those of his native land.

NAAMANS REMARKABLE CURE

V.13-14.

21 A title of the highest respect and affection. He gently reprimanded Naaman pointing out he had nothing to lose and everything to gain.

22 The Jordan still flows today, but though tradition points to rivers of Damascus as those named by Naaman there is no certainty. Like many Gentile systems of religion they have disappeared with the passage of time.

NAAMAN'S GREAT GRATITUDE

V.15-19

23. Naaman the cleansed was more humble that Naaman the leper

24 Now a worshipper of the God of Israel — he had changed his allegiance

25. Naaman now approached Elisha as a servant — Elisha addresses him as Yahweh's representative

26 Yahweh's way to favor cannot be purchased. Ex 33:19

27 Exod. 20:26. Why should he ask this favor of Elisha? To show his determination to worship Yahweh. Should he not have approached the King before taking Israelitish soil? Not Elisha was representative of Him who truly owned it. Deut 12:11-12

and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. See the Law. Lev 14:7,9

11 But Naaman was wroth, and went away, and said, Behold, [23] I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and [t] strike his hand over the place, and recover the leper.

12 Are not [s] Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, [h] My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and [i] his flesh came again like unto the flesh of a little child, and [j] he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* [p] no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, [t] As the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of [b] Rimmon to worship there, and [c] he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, [d] Go in peace. So he departed from him a little way.

20 ¶ But [e] Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, [g] as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he [i] lighted down from the chariot to meet him, and said, [7] Is all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from [k] mount Ephraim two young men of [m] the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, [o] Be content, take two talents. And he urged him, and [q] bound two talents of silver in two [r] bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest

In Samaria V.3.

About 2cm the nearest point — it imposed some effort.

28 The original can be expressed in the past, and is so done by Dr Lightfoot & the best

[a] ch. 2. 21. Cp. John 9. 7.

[b] Cp. 1 Kin. 15. 18. Zech. 12. 11.

[c] ch. 7. 2, 17.

[2] Heb. *I said.*

[3] Or, *I said with myself, He will surely come out, &c.*

[d] 1 Sam. 1. 17.

[4] Heb. *move up and down.* Cp. Job 31. 21. Is. 11. 15.

[5] Heb. *a little piece of ground.* Gen. 35. 16.

[e] ch. 4. 12.

[6] Or, *Amana.*

[f] 1 Kin. 11. 24.

[g] Ruth 3. 13.

[h] ch. 6. 21 & 8. 9. Judg. 17. 10.

[i] Gen. 24. 64.

[7] Heb. *Is there peace?* ver. 22. ch. 4. 23 & 9. 11.

[k] Josh. 24. 33.

[l] ver. 10. Job 33. 25.

[m] ch. 2. 3.

[n] Luke 4. 27.

[o] ch. 6. 3.

[p] Dan. 2. 47 & 3. 29 & 6. 26, 27.

[q] Deut. 14. 25.

[r] Is. 3. 22.

[s] Gen. 33. 11.

[t] 1 Kin. 17. 1.

[u] Cp. Gen. 14. 23.

[8] Or, *like a secret place.* Cp. 2 Chr. 27. 3.

the Chatlie, Syr. Syrtae; Arabic translate "abel" as a grassy plain or healing place

508 wretched victim sinks into the earth and disappears (In life a living body of death. —Rom. 7:24). Thompson 148.

The Type: Sin is contagious, hereditary, become worse as time goes by, until its ravages are apparent to all. The innocent child with its engaging prattle and pretty ways hides that which can grow into a Judas Iscariot, a Nero, a criminal. Discipline from the beginning is required.

The Cure There is but one Physician who can cure the leprosy of sin. He has prescribed the infallible means Luke 17:15; Rom 6.

Leprosy and Sin

Parents are often as pretty and as healthy in appearance as any other, but by and by its presence and working become visible in some of the signs described in Lev. 13. The "scab" comes on by degrees in different parts of the body; the hair falls from the head and eye brows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrink up, and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, eyes, tongue and palate are slowly consumed, and, finally the

GEHAZI'S OFF

Covetousness Pride + Vanity Theft — he o Naam

= CHAPTER 6.

ELISHA CARES F NEEDS OF PROPHET

Yahweh cares fo needs of His own

In the homely sce here presented w a picture of F prophet guiding a caring for these u him, doubtless gav relaxation and rest tion of spirit from companionship an mutual studies of young disciples!

2 Despite the wide apathy in Israel, t numbers were incr ing. Cp Ch. 4

3 There were disco at Jericho Ch. 2 they evidently des to move closer to River.

4 They did not say, us form a Commu - there existed an ent need, a work be done. They prop ed themselves to lab and accomplish it. did not pay others to do it. But they did ask permission. Th were enthusiastic b under discipline.

5 Unlike 4:39, this work was performe under the overrigh of the prophet.

6 The very presence of Elisha was an en couraging to the la orers though he did no actual manual labor.

7 Heb. Shaw-ale = T sought, enquire, de mand. They had caught for the axe

GEHAZI'S OFFENCE ~ 1 Tim. 6:9
Covetousness. — lying. — Avarice
Pride = Vanity — he wished to become great:
Theft — he applied to his own use what Naaman had given his master.

ELISHA'S MIRACLES — as parables.
The iron is made to swim through the stake thrown in the water. ~ Through the offering of Christ on the stake we, took, gain that which was lost.

The Plots of the Syrian defeated 8:28
Elisha's knowledge and vision both superior and baffling to his contemporaries ~ as that of true saints is to their contemporaries.
Cp Acts 4:13.

Elisha causeth iron to swim.

thou, Gehazi? And he said, Thy servant went [2] no whither.
26 And he said, Went not mine heart with thee, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?
27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence [c] a leper *as white* as snow.

[a] Prov. 17:19, 22
[2] Heb. not hither or thither.
[3] Or, encamping.
[a] 2 Kin. 20:7. "are coming down" — 7s. Unger = 7s = Jehoram, 3:1 - Reason
[b] Ex. 18. 20.
These condemn grandeur in action.
[c] ch. 15. 5. Ex. 4. 6. Num. 12:10. [c] White leprosy. Establishing a new Ecclesia
[4] Heb. No.
[d] ch. 2. 3. 4:1 Note.
They sought his approval
[e] Gen. 37. 27. He loves of Elisha from Naaman
[5] Heb. heavy. ch. 18. 17. Gen. 50. 9. 1 Kin. 3. 9 & 10. 2. 2 Chr. 9. 1. Is. 36. 2.
[6] Or, minister. ch. 4. 43.
[7] Heb. iron.
Redirected
[f] ch. 4. 3.
[g] 2 Chr. 22:7. Ps. 55. 18. ch. 2. 21. Pr. 3:6 27:3 34:7-8 1 Chr. 16:9. 32:7-8 Mt. 26:53.

CHAPTER 6.

1 Elisha causeth iron to swim. 8 He discloseth the king of Syria's counsel. 13 The army, which was sent to apprehend Elisha, is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. 24 The great famine in Samaria. 30 The king sendeth to slay Elisha.

AND [d] the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.
2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.
3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.
4 So he went with them. And when they came to Jordan, they cut down wood.
5 But as one was felling a beam, the [7] axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.
6 And the man of God said, Where fell it? And he shewed him the place. And [h] he cut down a stick, and cast *it* in thither; and the iron did swim.
7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.
8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my [8] camp.
9 And the man of God sent unto [a] the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.
10 And the king of Israel sent to the place which the man of God told him and [b] warned him of, and saved himself there, not once nor twice.
11 Therefore the heart of the king of Syria was sore troubled [9] for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?
12 And one of his servants said, 'None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.
13 ¶ And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, he *is* in [c] Dothan.
14 Therefore sent he thither horses, and chariots, and a [5] great host: and they came by night, and compassed the city about.
15 And when the [6] servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?
16 And he answered, Fear not: for [i] they that *be* with us *are* more than they that *be* with them.
17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was*

[h] Heb. No.
[i] 2 Kin. 6:16. Rom. 8:31. Ps. 3:6
[8] Heb. warred against.
[9] Heb. upon the matter of.

ABANA: Identified with Barada which rising in the Anti-Lebanon Mountains flows through a series of delightful valleys and finally bursts from the range through a deep gorge to dispense over the plain. One branch passes through the centre of Damascus cutting it into two; others pass the city on the north + south, irrigating gardens + orchards + spreading fertility for + wide. It is cool, sweet and swift. It was known to the Greeks + Romans as "Chrysorrhoas" or River of gold.
PHARPAR: some identify with Awaj which flows some miles south of city. Or it could be a branch of the Barada — of which there are several.

509

CH. 6:8-23. ELISHA LEADS CAPTIVITY CAPTIVE
- He predicted the attempts made against him Cp v. 13. Mt. 16:21
- He had access to angelic protection Mth. 26:53.
- He led captivity captive Eph. 4:8
- The victory was a demonstration of Yahweh's continuing triumph over Baal & an opportunity to Israel to turn - Jos 24:15

ELISHA CARES FOR NEEDS OF PROPHETS 1-7
Yahweh cares for the needs of His own Luke 12:22. Mat. 6:8,32.
In the homely scene here presented we have a picture of the prophet guiding and caring for those under him doubtless gaining edification and refreshment of spirit from the companionship and mutual studies of his young disciples.
2 Despite the widespread apathy in Israel, their numbers were increasing. Cp Ch. 4:42.
3 There were disciples at Jericho Ch. 2:5 and they evidently desired to move closer to the River.
4 They did not say, let us form a Committee - there existed an urgent need, a work to be done. They proceeded themselves to labor and accomplish it. They did not pay others to do it. But they did ask permission. They were enthusiastic but under discipline.
5 Unlike 4:39. this work was performed under the oversight of the prophet.
6 The very presence of Elisha was encouraging to the laborers though he did no actual manual labor.
7 Heb. Shaw-ale = 1 sought, enquire, demand. They had sought for the axe

GEHAZI BETRAYS HIS MASTER'S CONFIDENCE
10 Sig Valley of Vision
11 El is Salvation
12 Why should this God pay all this prosper without Gehazi appreciate sympathy towards Him man natural towards the Gentiles by nature all Israel. The Law would have Gentile the pay wherein grace give us by favor.
13 He had only gone a stone's throw
14 The running and dou gesticulating of Ge attracted him and caused him to ta
15 Bethel and Gilgal were in mountains country Ephraim
15. Naaman's gener exceeded Gehazi's advance. Two servants were required to carry the gift because talent of silver was weighed 117lb troy (Cal.)

GEHAZI'S DECEIT REVEALED. VV. 25-27

V. 19. "Go in peace" If the AV of V. 18 is correct Elisha's acceptance of N. request would be provisional only as 2 Sam. 16:12; 1 Cor. 3:12

"RIMMON" "Thunder" appears as RAMANU in Assyrian texts, where it is a title of Hadad" - Beeson.

from Rev. 21:27.
omena which illustrate
ercy on man's behalf
n which has involved
tary; it is loathsome
babies of leprous
rosy. 28 The original can
ce unto be expressed in the
e LORD. past, and is so done
ORD par- by Dr Lightfoot there
hen my able Hebraist of his
house of time; "When my
there, master hath gone and
y hand, he hath leaned, and
e house I have bowed etc."
v down It was for oneness of
immon, part sins at baptism
servant 29 Sig Thunderer.
from the fig. was numbered among
n, "Go 12 great deities. He was
d from the god of rain, storm
lightning + thunder. Some
ervant times dreaded as destroy
, said, er of crops and scatterer
spared of harvest, as well as
n not lord of fecundity. Rimmon
that identified with Hadad the
" as supreme god of Syria
sometimes called Hadad-
run Rimmon. Below
what GEHAZI BETRAYS HIS
ser- MASTER'S CONFIDENCE
after 10 Sig Valley of Vision
aman 11 El is Salvation
n, he 12 Why should this God
ariot all file prosper without
's pay. Gehazi appreciate
well. sympathy towards Him
say- the Gentiles by nature
e be al Israel. The Law
E- would have Gentile
the pay wherein grace
give us by favor.
of 13 He had only gone
gar- a stone's throw
the running and dou
Be gesticulating of Ge
nd 14 attracted him and
wo caused him to ta
gs, 14 Bethel and Gilgal
ts, were in mountains
his country Ephraim
m Ch. 2:1,2.
15. Naaman's gener
he ability exceeded Gehazi's
ir advance. Two servants
in were required to carry
n the gift because a
talent of silver was
d ed 117lb troy (Cal.)
a GEHAZI'S DECEIT RE-
t VEALED. VV. 25-27

V. 19. "Go in peace" If
the AV of V. 18 is correct
ed Elisha's acceptance
of N. request would
be provisional only
as 2 Sam. 16:12; 1 Cor.
3:12

"RIMMON" "Thunder"
appears as RAMANU in
Assyrian texts, where it
is a title of Hadad"
- Beeson.

HOW ANGER + BLIND VENGEANCE CAUSED JEHORAM TO ACT WITHOUT REASON.

In threatening Elisha the king acted the most puerile and ridiculous part. Men are driven under the blindness of their vengeance to do things upon which they do not consult their reason, for Reason would instantly pronounce them mad! Cp the base ingratitude in Ch. 6:21. with V. 21.

19 Lit. horses-Chariots, for wit, fire.

19 Yahweh Sabaoth. Sp Jeh.

20 Lit. Around Durhan. They were around Elisha in the sense that they were there to protect him. A vit fully conscious of all the deeds of [illegible] words. Luke 12:6. Matt 10:11

21 The king suddenly found his wish taken, and stood [illegible] around in complete and utter confusion. See below.

ELISHA TAKES THE ARMY CAPTIVE TO SAMARIA

22 This is irony. It is not likely that the Syrians had any further desire to take Elisha, but only to extricate themselves from their predicament. Elisha did not deceive them - he brought home to them the folly of their ways. They were forced to follow him - not as an army to approhend an enemy, but as captives doing the bidding of their master: "This is not the way, neither the city for you ..."

23 Which he did. They also worshipped the King. See Note I Kings 16:24 about 9th cent. Sth. V. 14.

As their vision cleared they found themselves to their astonishment in the power of the very one they had come to destroy.

Like most weak men Jehoram became ruthless when he had others in his power. He knew they had been sent to destroy Elisha and now offers to slay them on his behalf. See Top.

A definite benefit developed out of Elisha's kindness. The marauding bands no longer continued their excursions. Ben-hadad replied with full-scale attack.

SAMARIA BESIEGED

The People Brought To Terrible Straits Vv 24-29.

24 Not merely bands, but [illegible] pressed with the utmost determination.

29 The inhabitants were brought to the utmost extremity of famine.

30 The worst part of this unclean animal.

31 If shekels = approx £10. If drachm = approx £2 9 0.

32 2 to 3 Pints.

33 Dung was eaten in siege Jerusalem. (War 5:13:7)

19 full of horses and chariots of fire round about Elisha. 20

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with [b] blindness. And he smote them with blindness according to the word of Elisha.

19 ¶ And Elisha said unto them, This is not the way, neither is this the city: [3] follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, [c] LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, [d] My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive [e] with thy sword and with thy bow? [f] set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So [m] the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that [p] Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 And as the king of Israel

The Blindness

The word appears in Scripture only here and in Gen 19:11 (Note). The word implies that a state of confusion resulted from the bright shining forth of Glory. This produced a dazed effect with mental bewilderment. The army made an initial attack on the city V. 18. As it did so Elisha prayed, a blinding light startled, confused, bewildered the people - placing them at the mercy of the prophet. Similar delusions have seized the enemies of truth in other ages. 2 Thess. 2:8 11. Thess. 10:2. Heb. CALVERT'S Luke 24:16. - blindnesses.

[b] Gen. 19. 11. 2 Kin. 6. 18. Ps. 35. 7. Cp. Zech. 1. 8 & 6. 1-7.
[2] Or, Let not the LORD save thee. Cp. ch. 7. 2.
[3] Gen. 19. 11.
[c] Num. 18. 27, 30.
[3] Heb. come ye after me. ver. 32.
[d] Deut. 28. 53. Ezek. 5. 10.
[4] Heb. after. Gen. 17. 21.
[e] ver. 17.
[f] Gen. 44. 13. 1 Kin. 21. 27.
[g] Ruth 1. 17.
[h] Gen. 48. 22. Rom. 12. 20.
[i] Ezek. 8. 1 & 14. 1 & 20. 1.
[m] Is. 1. 21. Cp. 1 Kin. 18. 4 & 21. 15.
[n] ch. 5. 2 & 13. 20 & 24. 2. 2 Chr. 22. 1 & 25. 9, 10, 13 & 26. 11. ver. 8, 9.
[o] Cp. ch. 7. 17.
[p] 1 Kin. 20. 1.
[q] Cp. Job 2. 9.
[5] Shekels = approx 12/6.
[6] Or, dung. As in ver. 13.
[r] ch. 5. 13 & 8. 9.
[s] Gen. 48. 22. Rom. 12. 20.
[t] Ezek. 8. 1 & 14. 1 & 20. 1.
[u] Is. 1. 21. Cp. 1 Kin. 18. 4 & 21. 15.
[v] ch. 5. 2 & 13. 20 & 24. 2. 2 Chr. 22. 1 & 25. 9, 10, 13 & 26. 11. ver. 8, 9.
[w] Cp. ch. 7. 17.
[x] 1 Kin. 20. 1.
[y] Cp. Job 2. 9.

Dove's Dung.

It is suggested this is kind of pulse, or bean. The Arabs have a sort of pease which they give this name because of the supposed resemblance between the two.

"I believe that the Hebrew chiryonim, or khir yonim was a name for a coarse and cheap sort of food, a kind of bean, as some think, to which this whimsical title was given on account of some fancied resemblance between the two." - Thompsons "Land and Book."

Vv. 21-22. Sense of Elisha's words would allow for the question: "Would you smite these as though you had taken them captive..?" Having not won any victory over them Jehoram had no such right. To do so would defeat the Divine purpose which was to bring home His power to those in Syria.

in Samaria. 34 Probably surveying the enemy's position

was passing by upon the wall, 35 Lit. Save. The people had a right to look there cried a woman unto him, saying, Help, my lord, O king. up to the King for help, he was the shepherd of the nation

27 And he said, [2] If the LORD do not help thee, whence shall I help thee? out of the [c] barnfloor, or out of the winepress? 36 He gives or restrains food. Hos. 2:8-9

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. 37 The babies had probably died and now became food for the starved, desperate parents. Israel had spurned its God and suffered as it had been warned Cp Deut. 28:56-57; Lam. 4:10. AD 70

29 So [w] we boiled my son, and did eat him: and I said unto her on the [4] next day, Give thy son, that we may eat him: and she hath hid her son. 37A. Why? Perhaps because refused him permission to smite. V. 32.

THE DESPERATE KING'S THREAT Vv 30-33

30 ¶ And it came to pass, when the king heard the words of the woman, that he [r] rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had [s] sackcloth within upon his flesh.

31 Then he said, [t] God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and [u] the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of [m] a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: [n] is not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; [o] what should I wait for the LORD any longer?

Driven by blind anger he senselessly wants to wreak his vengeance on the prophet hoping thus to destroy the prophecy

[4] Whose prophet you are

See top. [5] below

CHAPTER 7.

Prophecy fulfilled. 1, 16 Cp 1, 7.

1 Elisha prophesieth incredible plenty in Samaria. 16 The prophecy fulfilled. 17 The unbelieving lord is trodden to death.

He was clothed with sackcloth, but there was no humility or contrition in his heart. His dress was the measure of his superstitious dread of Yahweh, not the true form of worship.

39 Beheading was a pagan form of punishment - common in Assyria, Babylon and other parts.

THE CALM UNCONCERN OF THE PROPHET 7:1-2

Knowledge gave him power.

40 No sign of panic or foolish excitement in the prophet. He is in full possession of Divine plan. 1 Thess. 5:4

41 In the extremity to which the city had been brought they had been forced to seek his guidance and advice.

42 Or "Hold fast the door at him." - Do not let him in.

43 The King was following to see that the execution was put into effect. The messenger was restrained by the elders. The King in indignation asked why he should wait any longer, and Elisha answered with the words of Ch. 7:1.

44 The King who was with the messenger Ch 7:2

45 This siege with all its

46 Why temporise with [illegible] by permitting youth to dread ful was the so [illegible] What have you to fe [illegible] that full of superstiti [illegible] in dread of judgment [illegible] error they fled

INTRODUCTION TO CHAPTER 7. — When the King rushed in with his bold and impious threat Ch. 6:33 it appeared that he had the upper hand. The city was on the point of extinction, people were dying on all sides, the most horrible acts were being committed. In such conditions, men who remain calm and untruffled because they possess Divine vision become the mark for attack on the part of those lacking these resources and jealous of their power of immunity. Their worship of God is mere superstitious convenience. If He exists demonstrate it by miracle. Life thus becomes a demand for more and more miracles. They forget that their repudiation of Yahweh has produced the very conditions they lament. On this occasion Elisha was able to demonstrate Yahweh's power. To the astonishment of his hearers, he was able to predict that the corn-market at the gate of Samaria would present an extremely busy scene the following day.

CHAPTER 7. — *Elisha prophesieth incredible plenty.*

ELISHA'S INCREDIBLE PROPHECY. VV1-2.

1 THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [a] To morrow about this time *shall* a measure [2] of fine flour *be sold* for a shekel, [3] and two measures of barley for a shekel, in the gate of Samaria.

2 Then [4] a lord on whose hand the king leaned answered the man of God, and said, Behold, [c] if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? [6]

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in [f] the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the host of the Syrians [g] to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [h] the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 [i] Wherefore they arose and fled in [f] the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, [5] some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents [6] as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, [k] five of the horses that remain, which are left [l] in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; [m] and the king sent after the host of the Syrians, saying, Go and see.

THE LEPERS' INCREDIBLE DISCOVERY VV3-11

THE SYRIANS' INCREDIBLE FLIGHT VV12-15.

(a) An impossible prophecy. It drama really fulfilled. ver. 18.
Isa. 35:7; 2 Cor. 5:18; Heb. 11:26-27; 12:1-2.
(2) Heb. a lord on which he leaned upon his hand. ch. 5:18.
(3) ver. 17, 19. ch. 9:25 & 15:25.
(4) Gen. 7:11. Mal. 3:10.
(5) Heb. we shall find punishment. Cp. Gen. 4:13.
(6) Lev. 13:46. Num. 5:2. The 4 answering to the state of Israel.
(7) John 4:6.
(f) Cp. ver. 9, 12.
(g) Yahweh Sabaoth. 2 Sam. 5:24. Cp. ch. 6:17 & 19:7. Job 15:21.
(h) Is. 19:18. Cp. Is. 4:1. Amos 1:3, 6, 9, 11. Zech. 8:23.
(i) Judg. 1:26. 1 Kin. 10:29.
(k) Heb. in it.
(l) Cp. Ps. 48:4-6.
(m) ver. 10. John 4:6.

ELISHA'S INCREDIBLE 5TH PROPHECY FULFILLED.
THE FAMINE IN SAMARIA AGGRAVATED BY GENERAL FAMINE THROUGHOUT THE LAND. See Chronology. § 132.
Cp. 2 Kings 4:1-7, 38-44 Ch. 8:1-2

Faith anticipates from Yahweh what is beyond all human expectation. They who cannot find it in their hearts to take Him at His Word, will fail to obtain the benefit of His promises.
An impossible promise is dramatically fulfilled Cp. Isa. 35:7; 2 Cor 5:18; Heb 11:26-27; 12:1-2.

V6 Hittites. "No nation as Hittites any longer existed" - H. Sumner: The Books of the Kings cited by R.W. Rawlinson - 100 years ago.

SUGGESTED CHRONOLOGY (D. Lightfoot)

1st Year Jehoram — Famine Ch. 8:1.

2nd Year Jehoram

3rd year Jehoram

4th year Jehoram

5th year Jehoram

2nd year Jehoram (Cont.)

5th Year Jehoram - Samaritans besieged. Ch. 7.

6th Year - Philistines oppress Judah 2 Chr. 21:16.

7th Year Jehoram of Judah dies. 2 Chr. 21:19. Famine ends Ch. 8:3

Elisha multiplies widow's oil after returning from Moab. 2 Kings 4:1-7. Promises Shunamite a child. Vv 8-16. Warns of continued famine. Ch. 8:1. Shunamite bears her son in land of Philistines Ch. 8:2, 4:17.

Elisha feeds prophets 4:38-44. Cures Naaman Ch. 5.

Makes iron swim - Miracle of Dothan Ch. 6:1-23.

Jehoshaphat dies Ch. 8:16.

Jehoram of Judah commences sole reign. See Note Ch. 1:17.

[1] An evident proof of the hurry and precipitancy with which they fled.

THE INCREDIBLE FULFILMENT OF THE PROPHECY. Vv16-20

[18] The news quickly spread through the city, the people rushed out to relieve their griping hunger with the food. In a moment the crisis was over. How often people are tested to the very extremity of endurance - to find relief suddenly and unexpectedly poured out in a moment.

[19] So terrible the famine, so urgent the need that there was no restraining the people. Like a flood the eager crowd carried all before it. The officer was swept out of the way and trodden underfoot.

2Ch 8:27. Athaliah, Azariah, Joash & Amaziah all excluded from the genealogy of Matt. 1:8. All died violent deaths.

2Ki 8:28: This war seems designed the recovery of Ramoth Gilead vainly attempted by Jehoshaphat & Ahab 14yrs earlier 1 Kg 22:3-36. The accession of a new usurping monarch may have been thought favorable. Hazael may have also been engaged in repelling one of the frequent attacks. The war was with Syria.

CHAPTER 8.

THE FAMINE IS OVER

THE SHUNAMMITE WOMAN OBTAINS HER INHERITANCE

See Chronology above. 2Ki 4:1-7, 38 Note & Cp.

1. Can be rendered. "But Elisha had spoken" etc. See Chronology above. Elisha might have traveled into Phoenicia for this purpose. N.B. past tense.
2. Unlike Naomi she left by command.

EDOM SECURES ITS INDEFENDENCE 2Ki 8:20-22.

* Conquered by David & slaughtered 1 Kg. 11:15-16. * Revolted under Hadad 1 Kg. 11:14, 17. Subdued by Jehoshaphat 1 Kg. 22:47 who appointed an officer over it, and treated the territory as his own 2 Kg. 3:9. * Here the yoke finally thrown off as predicted Gen. 27:40 Cp. Num. 24:18 & Obad. 1-14 flight of fleeing refugees Dt. 23:14 Exodus.

II. KINGS 8

Warning

Obedience

The Shunammite's land restored.

15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [a] according to the word of the LORD.

17 ¶ And the king appointed [b] the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake [d] when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, [e] Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that [b] lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

2 Predictions Vv1, 10 1 Restitution V19 See before.

CHAPTER 8.

1 The Shunammite's land restored. 7 Hazael killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD [m] hath called for a famine;

TYPICAL HISTORY

The woman sojourns in the land of the Wanderers in a time of famine in Israel. The famine continues 7 years after which she returns to be presented before the King and receive her inheritance.

Edom as a separate Kingdom became a threat to Judah. In the reign of Ahaz it successfully invaded the land, took captives 2 Chr. 28:17. When the Babylonians besieged Jerusalem they urged them to destroy it. Ps. 137:7 they rejoiced at its destruction Obad 12, cut off fleeing refugees Dt. 23:14 Exodus.

and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had [c] restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [g] officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and [f] Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto [h] Hazael, Take a present in thine hand, and go, meet the man of God, and [k] enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present [3] with him, even of every good thing of Damascus, forty camels' burden, and came and stood

[g] Or, eunuch. ch. 9. 32. Gen. 37. 36. 1 Sam. 8. 15. 1 Kin. 22. 9. 1 Chr. 28. 1.

[f] 1 Kin. 11. 24. [f] 1 Kin. 20. 2.

[h] 2 Kin. 19. 37. [k] 1 Sam. 9. 7.

[b] ch. 1. 2. [c] ch. 4. 35.

[3] Heb. *in his hand*, ch. 5. 5.

[m] Gen. 41. 27. 1 Kin. 17. 1. Ps. 105. 16. Hag. 1. 11. Acts 11. 28. Cp. ch. 4. 38.

512

Ch. 7 Elisha in Damascus. This was a bold, courageous action on the part of Elisha illustrating his faithful fearlessness. For previously Benhadad had attempted to apprehend the prophet. 2 Kg 6:11-14.

A light for David. V19: The promise to David prevented Yahweh terminating the house of David a commencing a new dynasty as in the case of Jeroboam Baasha & Ahab. Jehoram was punished in other ways. V22

HAZAEL'S HYPOCRITICAL TREACHERY.

8 He was sent providentially to superintend Yahweh's will. 1 Kings 19:15-17

9 Sg. El hath seen. The cure of Naaman would have been known to the King. ch. 5

10 This was a very magnificent present, and the string of 40 camels all laden with the spices and riches of Damascus must have made a very impressive display. The Syrian must have thought highly of the prophet illustrating the Truth of Christ! Mark 6:4.

7 Cp Eph 3:20

1 He address... with respect... à Contrast ... iah. Cp Ch. 1... V13 "A dog"... "How could you"... and, a miserable... only such as... to the likeness... he does not mean... would be a dog... or - but feels that... thing is beyond...

12 Elisha looked steadily and smilingly at... Hazael became disconcerted... the steady... of the prop... At last his... overcame him... he burst out...

15. There is the... aggravated hum... of the treache... hypocrit in th... words. The c... was considered... despicable an... but side by s... with this exp... in the mouth... bel is the exc... prospect of p... - this great...

16 In view of A... prophecy he is... to more quick...

17 Damascus be... known as the c... of Benhadad an... Hazael. Amos 1... PERNICIOUS IN... ELOIGNCE OF A... HOUSE IN JUDAH

18 This would be... or 24th Jehosha... 2 Kings 1:4. Who re... ed 25 years. 1 Kings...

19 He apparently... ed as viceroy wh... his father went... war with Ahab ... note Ch. 1:17 refer... ushing this po... on the return o... Jehoshaphat, to... be formally give... the Kingdom abo... a year before the... death of his fathe... 20. Cp. 2 Chron. 21... for details.

21 The pernicious effect of wrong marriage Cp. 2 Chron. 18:1. O. V8

"HE WALKED IN THE WAY OF THE HOUSE OF AHAB" v18,27. - In full sight of the innumerable graves dug by the hand of Divine justice wicked men pursue a course of folly and sin without thought that Justice and Divine vengeance might seek them out. All the lessons of history teach -

The wages of sin is death. - Rom. 6:23
The way of transgressors is hard. Prov. 13:15
Though hand join in hand the wicked shall not go unpunished Prov 11:21
YET THE LESSON IS NEVER LEARNT.

A light to David. v19 & 2 Sam. 21:17; 1Kg 11:36; 15:4. Ps 132:17 NIR - Lamp. Small bowl-like vessel which contained oil and a wick to be lit to provide light. Cp Ps. 119:105, 130.

II KINGS 8. *Ahaziah succeedeth him.*

Jehoram - Samar. to be besieged. Ch. 7
Philistines of Judah 2 Chr. 16.
Jehoram of Judah 2 Chr. 21:19
ine ends Ch. 8:24
For the type see Dan. 4:16.
nd 4. Sig. Wandering. See an note. Deut 28:13 There er was food there - either in from more fertile districts or imported es from the sea. They had the best of it at e for the time it seems e the Philistines always have.
e 5. For her Divinely d pastoral heritage. e See Note 2 Kings 23 r 3
6 To satisfy his insatiable curiosity to know the private history of the prophet. He must have overlooked Gehazi's leprosy and doubtless kept a reasonable distance from him. Gehazi having been banished from the prophet perhaps tries to ingratiate himself into the good graces of the King.
Cp Eph 3:20

KAEL'S HYPOCRITICAL TREACHERY.
He was sent primarily to supersend Yahweh's w Kings 19:15-17
g. 11 hath seen. The cure of Naaman would have been known to the Ch. 5
This was a very acceptable present, a string of 40 camels laden with the rs and riches of ascus must have e a very impress fay. The Syrian t have thought ly of the pro- illustrating the of Christ! Matt 16:4.

11 And he 1 settled his countenance 2 stedfastly, until he was ashamed: and the man of God wept.
12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and 1 wilt dash their children, and 1 rip up their women with child.
13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.
14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.
15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.
16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah 7 began to reign.
17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.
18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife:

1 Heb. made to stand.
2 Heb. to the face.
7 Heb. reigned. 1 Kin. 15. 25.

and he did evil in the sight of the LORD.
19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.
20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.
21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.
22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.
23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?
24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.
25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.
26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.
27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.
28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

ch. 5. 13.
b 2 Sam. 7. 12, 13. Ps. 132. 11.
2 Heb. candle, or, lamp. 2 Sam. 21. 17.
c Expressed 2 Chr. 21. 7.
d ver. 15.
e ch. 3. 9. 1 Kin. 22. 47.
3 Heb. and set it. ch. 12. 17. Cp. Luke 9. 51.
f ch. 2. 17.
g ch. 10. 32 & 12. 17 & 13. 3, 7, 22. Amos 1. 3.
h 2 Sam. 18. 17. Rent "to".
i And so fulfilled Gen. 27. 40.
k Ps. 137. 9. Is. 13. 16. Hos. 10. 14 & 13. 16. Nah. 3. 10.
l Josh. 10. 29. Cp. 2 Chr. 21. 10.
m ch. 15. 16. Hos. 13. 16.
n 2 Sam. 3. 8. Cp. Nah. 3. 1 Kin. 19. 15.
o Cp. 2 Chr. 21. 20.
p Called Azariah, 2 Chr. 22. 6, and Jehoahaz, 2 Chr. 21. 17 & 25. 23.
q To ver. 29, 2 Chr. 22. 1-6.
r Cp. ch. 9. 29.
s ver. 20.
t Cp. Note 2 Chr. 22. 2.
u ch. 1. 17.
v Or, granddaughter: see ver. 18.
w 2 Chr. 21. 1, 3, 4.
x Heb. reigned. 1 Kin. 15. 25.
y To ver. 24. 2 Chr. 21. 5-10.
z Cp. Gen. 19. 14.
a ver. 15.
b ver. 26. Cp. ch. 9. 2.
c 1 Kin. 22. 3.

Aliens your servant, a mere dog, as we English such a feat! In the Hebrew (Barnes) he does not mean he would be a dog to do it - but feels this great thing is beyond him, a mere dog.
Elisha looked steadily and unsmilingly at Hazael.
Hazael became disconcerted at the steady gaze of the prophet. At last his feelings overcame him and he burst out weeping.
There is the exaggerated humility of the treacherous hypocrit in these words. The dog was considered a despicable animal but side by side with this expression is the exciting prospect of power - this great work
In view of Elisha's prophecy he had to move quickly.
Damascus became known as the city of Benhadad and Hazael. Amos 1:4
PERNICIOUS INFLUENCE OF AHAB'S HOUSE IN JUDAH
This would be 2nd or 3rd Jehoshaphat.
Who reigned 25 years. 1 Kings 22
He apparently acted as viceroy when his father went to war with Ahab. See note Ch. 1:17 relinquishing this position on the return of Jehoshaphat, to be formally given the Kingdom about a year before the death of his father. 20 Cp. 2 Chron. 21. for details.
21 The pernicious effect of wrong marriage. Cp. 2 Chron. 18:1. Cf. 1 Kgs 11:4 Comp. 15

JEHORAM'S EVIL REIGN IN JUDAH. 513

For the full measure of his wickedness, for the rebuke of Elijah, for the disasters of his reign, for the details of his lingering painful disease, for an account of the disgrace attending him at his death - See. 2 Chron. 21.

AHAZIAH'S YEAR OF FOLLY.

Greater details are given in 2 Chr. 22. Such names as Ahaziah (Possession of Jahweh) Athaliah (Jahweh's Time); Jehoram (Exalted by Jahweh) indicate worship of Jahweh perverted not abandoned.

"HE HAD THE DAUGHTER OF AHAB TO WIFE" V.18

What tragedy is wrapped up in these words. What true peace could any Godly man have linked with Jezebel or Athaliah. 2 Cor. 6:14. Athaliah's influence on Jehoram was disastrous. Cp 2 Chron 22:3-4. Her presence in Judah resulted in murder, revolution and her own ignominious death.

V.27 The fruit of the bad example of the otherwise good King Jehoshaphat - who "made peace" 1 Kg 22:44; forged affinity in marriage 2 Chr 18:1; 21:6. Commercially 2 Chr 20:35

The lasting benefit of faithfulness and Yahweh's oath & promise. Isa 7:13-16; Ps 89:49 See Bottom right p. 502
EDOM RL Vol II. Ps 2021
See also. 2 Chron 21:8-10.
Cp 1 Kings 22:47. Note
The rumblings of revolt had been heard for some time. Edom had joined with Moab and Ammon against Jehoshaphat. Ch. 20:1
Sig. Little He Jehoram encamped but was surrounded by the Edomites. The proximity of the enemy was discovered, however, and the Israelites fought their way out of the enemy. Cp 2 Chr 21:9
Dissatisfaction was raging in Judah at the ungodly influence of Ahab's house.
Cp 2 Chr 21:10 Libnah (Sig. whiteness) was priestly city. Josh 21:13; 1 Chr. 6:57. It's inhabitants took exception at the Temple neglected
AHAZIAH REIGNS 25-27
Joram, or Jehoram reigned as sole King 11 yrs and as regent for his father one year making 12 in all.
27 The wicked, pernicious influence of Ahab's house continued in this reign. Sig. Jahweh hath sustained. Doubtless named after his uncle.
Ch 1:2. The similarity of names (both Kingdoms had a Ahaziah and a Jehoram) speak of the influence of the intermarriage.
28 Sig. Time for Jahweh. She outlived the masculine course of her mother and was just as ruthless and brutal.
That the affinity Jehoshaphat made with Ahab ... did not improve Israel, but it did weaken Judah!
For note: see. 2 Chr. 22.

THE DISASTROUS SYRIAN WAR. Vv 28-29.

See Notes 2 Chr. 22:5-7
30 He was able to break through the Edomite chariots ranged against him.
31 The army dispersed & returned to their homes.
Cp the use of the expression in 1 Kgs 12:16
32 But not in the sepulchers of the Kings 2 Chr. 21:20
See left p. 512

JEHU – Yahweh is He Executor of Divine Judgment and founder of 4th Dynasty in Israel. A chief captain in Jehoram's (Joram's) army. He had been present when Elijah proclaimed the Divine judgment against Ahab. 2 Kings 9:25-26. His coming elevation had been announced to Elijah. 1 Kings 19:16. He had a reputation for mad, furious driving 2 Kings 9:20. probably an indication of his ruthless, boundless enthusiasm. He seemed to have nursed the hope of reigning ever since the proclamation of Elijah, and willingly waded through blood to that end. In obeying the command of Yahweh He was commended Ch. 10:30. but his hidden motive were condemned. 10:31; 17:4. His zeal for Yahweh did not extend to establishing the pure worship in its purity. Though he destroyed Baal and Ashtoreth he retained the schismatic calf worship. 10:29-31

Jehu is anointed king.

II. KINGS 9. *The young prophet's errand.*

29 And [a] king Joram went back to be healed in [b] Jezreel of the wounds [2] which the Syrians had given him at [3] Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was [4] sick.

[a] ch. 9. 15.
[b] Josh. 17. 16.
[2] Heb. *wherewith the Syrians had wounded.*
[3] Called *Ramoth*, ver. 28.
[4] ch. 10. 17. 1 Kin. 14. 10 & 21. 22.
[c] 1 Sam. 25. 22.
[d] ch. 9. 16.
[e] Deut. 32. 36.
[4] Heb. *wounded.*
[f] 1 Kin. 22. 34.
[g] 1 Kin. 14. 10 & 15. 29 & 21. 22.
[h] 1 Kin. 16. 3, 11.
[i] ver. 35, 36. 1 Kin. 21. 23.
[j] Josh. 17. 16.
[k] ch. 2. 3.
[l] 1 Kin. 18. 46.
[m] 1 Sam. 10. 1.
[n] ch. 8. 28, 29. 1 Kin. 22. 3.
[o] ch. 5. 22.
[p] ver. 20. Jer. 29. 26. Hos. 9. 7. John 10. 20. Acts 26. 24.
[q] ver. 14. 1 Kin. 21, 29. Ch.
[r] 1 Kin. 19. 16. So ch.
[s] 2 Chr. 22. 7 with ch. 8. 28, 26.
[t] 2 Chr. 22. 6; also Ezra 5. 1 & 6. 14 with Zech. 1. 1.
[u] 1 Kin. 18. 27.
[v] ver. 5, 11.
[5] Heb. *chamber in a chamber.* 1 Kin. 20. 30.
[w] Mat. 21. 8. Mark 11. 8.
[x] 1 Kin. 1. 34.
[6] Heb. *reigneth.*
[y] ch. 8. 28.
[z] 1 Kin. 19. 17.
[a] ch. 8. 29.
[7] Heb. *Jeharam* (not ver. 16).
[8] Heb. *smote.*
[9] Heb. *let no escaper go, &c.*

CHAPTER 9.

1 Jehu anointed king. 24 He killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gur. 30 Jezebel is thrown down out of a window, and eaten by dogs.

AND Elisha the prophet called one of [m] the children of the prophets, and said unto him, [n] Gird up thy loins, and take this [o] box of oil in thine hand, and go to [p] Ramoth-gilead:

2 And when thou comest thither, look out there [q] Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among [r] his brethren, and carry him to an [s] inner chamber;

3 Then take the [o] box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man [9] [m] the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; [t] and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; [u] and he poured the oil on his head, and said unto him, Thus [v] saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [c] at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [d] I will cut off from Ahab [e] him that pisseth against the wall, and [9] him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of [h] Jeroboam the son of Nebat, and like the house of [i] Baasha the son of Ahijah:

10 [k] And the dogs shall eat Jezebel in the portion of [l] Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, [q] Is all well? wherefore came [r] this mad *fellow* to thee? And he said unto them, Ye know the man, and his [s] communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and [t] took every man his garment, and put *it* under him on the top of the stairs, and [u] blew with trumpets, saying, Jehu [6] is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of [a] Hazael king of Syria.

15 But [b] king [7] Joram was returned to be healed in Jezreel of the wounds which the Syrians [8] had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* [9] let none go forth *nor* escape out of the city to go to tell *it* in [l] Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram

514

MISSION TO JEHU. VV1-3.
The Instructions of 1 Kings 19:16 to Be Carried Out.
1. He was to exercise the greatest despatch, without stopping anywhere.
2 Oil flask.
3 The army remained on guard there, though the King had retired wounded.
4 He is Yahweh
5 Judgment of Yahweh
6 Drawn out, i.e. brought out. "Brought out is the Judgment of Yahweh for He is Yahweh."
7 The utmost drama and secrecy was to be observed. This was well calculated to impress the captains with the Divine credentials of the prophet.

JEHU'S COMMISSION 4-10
8 Trans = "the servant of the prophet"
9 He surprised the captains whilst they were in conclave together. They were perhaps discussing the serious state of the country. Perhaps Jehu was waiting the opportunity to conspire – for he remembered the prophecy pronouncing doom on the house of Ahab. Vv. 25-26.
They saw the roughly dressed prophet clad as in a hurry, with a wild unnatural appearance
VII. suddenly burst into the room startling the assembled officers.
10 He silently led him into the inner chamber and to the astonishment of the captains the door closed on the scene that then took place.
11 He was to act as Vice-regent for Yahweh performing His Will.

V. 29 Ramah = Elevated. Jezreel = God sows. Jezreel more accessible than Samaria. It was closer and would avoid the mountainous country of Samaria. Ahaziah to go to Jezreel would descend to Jericho & move north up Jordan valley. He descended from the Vision of Peace in every way.

Thus friendship for the house of Ahab brought these two Kings into the city Jezreel (Ez sows). "It was of God." 2 Chr. 22:7 Jehu executed the Divine Judgment on these two Kings because of their evil ways. All Judah's trouble stemmed from seeking peace where there was none. 1 Kgs 22:44; Jam. 3:17

Jehu was left with the Army on Ramoth Gilead. Ch. 8:28, 29.

JEHU'S COUP was successful as he relied on Secrecy & Surprise. V.15 Speed 17-20 21-24.

12 To the astonished gaze of the captains the door suddenly opened and without heeding them or speaking a word the prophet hastened through the house and was gone.

JEHU PROCLAIMED KING. Vv 11-13.

13 He was well known as the associate of Elisha. As to "his communication," Jehu would imply that they were in the secret. They had possibly been discussing the possibility of wresting power from Joram. A symbolic action indicating that as they put their garments under his feet so they placed everything under his authority & acknowledged that they were his servants. The readiness with which they did this argued that they were contemplating some such conspiracy.

15 Probably a landmark outside the house to see and hear.

16. Jehu was the willing tool of Yahweh seeking power for his own prestige.

17 The city had evidently been taken by the confederate army. Cp Ch. 8:28.

18 Knowledge of the elevation of Jehu had penetrated the city and the greatest secrecy was necessary to preserve the element of surprise.

JEHU'S ADVANCE ON JEZREEL Vv 16-21

19 Jehu moved swiftly to secure his position. With mind filled with the prophecies of vengeance on the house of Ahab. V.25. he ruthlessly moved to use these means to secure his own ambition.

V 14 Had Kept Ramoth-Gilead. Heb. pretence: "was keeping". Joram had retired to Jezreel because of his wounds. But the army remained on the alert at Ramoth. This was convenient for the conspiracy.

JEHU P
V.20. Re
children
V.27
boundary
Giddo
20 So the
drive. 2 Chr
brought these
after together
judgment mu
poured out o
guilty house
In the distan
saw the cloud
caused by the
and horsemen
he felt there
the news of the
he anxiously
the outcome
What have
do with wheth
peace or war
company. Follow
ext. Jehu was
ruthless, efficien
one whose repu
was well know
outnumbered th
joined his comp
This strange a
puzzled and d
of Jehoram
it in mind he se
another messeng
The cavalcade
that enough to
from the typical
ng of the foreru
charioteer.
Indicative of
cold reckless ch
and methods
JEHOAHAZ ANXIOUS
JEHU. Vv 21-22.
Alarmed at the
usual incidents a
non-return of his
expect Jehoram
wounded, decided
meet Jehu himself
not at all anxiety
him.
This fatal spot
close to Jezreel
the palace of Ahab
1 Kings 21:1
Religious super
then designed to dra
from pure worship
Num. 24:1.
TREACHERY! V
Instantly recog
ing his danger, h
wheeled his char
around to flee.
V.21 Make read
See margin. Je
attach, i.e. ha
near the horse
to the chariot
V.22 "Whore
doms of thy m
ot – No man
use such terms
the given moth
who was willing
longer to be a sub

JEHU AS A TYPE - He became the Anointed of Jahweh, the King of Israel. He executed Divine vengeance on the Apostate Kings; on Jezebel the widow who declared she would see no sorrow V.10. Rev. 18:7, and effected a spiritual revolution in the land. He destroyed both Jezebel and her children. Rev. 2:20-23. The reality will be accomplished by the Lord Hos. 1:11.

V.27. "The garden house" LXX = Beth-Gan. Prob. En-ganniim today Jenin at the foot of the hills bounding the Plain of Esdraelon + the cross roads leading to Megiddo and to Dothan + Samaria. "Ascent of Gur" : Probably the rising ground between southern edge of Plain of Esdraelon + Ibleam

20 So the Divine drama. 2 Chr. 22:7. brought these three characters together that judgment might be poured out upon the guilty house of Ahab

lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the [5] driving *is* [v] like the driving of Jehu [h] the son of Nimshi; for he driveth [6] furiously.

21 And Joram said, [6] Make ready. And his chariot was made ready. And [k] Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [2] met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the [6] whoredoms of thy mother Jezebel and her [o] witchcrafts *are* so many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu [6] drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he [2] sunk down in his chariot.

25 Then said *Jehu* to Bidkar his [b] captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode [c] together after Ahab his father, [d] the LORD laid this [6] burden upon him;

26 Surely I have seen yesterday the [3] blood of Naboth, and the [3] blood of his sons, saith the LORD; and [d] I will requite thee in this [t] plat, saith the LORD. Now therefore take *and* cast him into the [t] plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. [f] *And they did so* at the going up to Gur, which *is* by [f] Ibleam. And he fled to [s] Megiddo, and died there.

28 And his servants [t] carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began [6] Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*; and she [m] painted her face, and tired her head, and [n] looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* [p] Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two or three [t] eunuchs.

33 And he said, Throw her

[a] ch. 8. 29.
[2] Heb. *Strook.*
[b] ch. 7. 2.
[c] Is. 22. 7, 9.
[d] 1 Kin. xxi. 19.
[e] Is. 13. 1 & 15. 1 & 21. 1. Jer. 23. 33. Zech. 9. 1. Mal. 1. 1.
[3] Heb. *Bloods.* ver. 7.
[4] Or, *portion.* ver. 21, 25.
[f] Josh. 17. 11. Cp. [a] 2 Chr. 22. 9.
[5] Or, *marching.* Cp. Ex. 14. 25.
[g] Cp. [2] 2 Sam. 18. 27.
[6] In the kingdom of *Samaria,* [2] Chr. 22. 9.
[h] Cp. ver. 2, 14.
[i] Heb. *in madness.* ver. 11. Deut. 28. 28.
[j] ch. 23. 30. Cp. ch. 14. 20.
[k] Heb. *Blood.* [1] Kin. 18. 44.
[l] 2 Chr. 22. 7.
[m] Then he began to reign as viceroy to his father in his sickness, [a] Chr. 21. 18, 19. But in Joram's 12th year he began to reign alone, ch. 8. 25.
[2] Heb. *found.* ch. 10. 13, 15. Gen. 44. 34.
[n] ver. 25, 26.
[o] Heb. *put her eyes in painting.*
[p] Jer. 4. 30. Ezek. 23. 40.
[q] 2 Sam. 6. 16.
[r] 2 Chr. 21. 13. Cp. Note Ex. 7. 11.
[s] 1 Kin. 16. 9-20.
[t] Or, *chamberlains.* ch. 8. 6.
[u] Heb. *filled his hand with a bow.*

ASSASSINATIONS OF KINGS OF ISRAEL AND JUDAH AND QUEEN JEZEBEL See Index p. 12.

515 of antimony and zinc. Cp Jer. 4:30 Ezk. 23:40 Prov. 6:25.

46 Adorned her head with a tire, or headdress, thus putting on her royal apparel. All this was done to impress Jehu with her majesty and personality Cp Rev. 18:7 for type

46 This was a challenging statement of defiance. Zimri only lasted 7 days. 1 Kings 16:9-20. Thus the implied suggestion of coming to terms with Jezebel. But she was opposed by one as equally determined and ruthless Cp Rev. 17:14

20 His death brought an end to the line of descent.

JEHU'S COUP was successful as he relied on secrecy V.15 Speed 17-20 Surprise 21-24

12 To the astonished gaze of the captain the door suddenly opened and without heeding them or speaking a word the prophet hastened through the house and was gone

JEHU PROCLAIMED KING. Vv 11-13

13 He was well known as the associate of Elisha. As to 'his communication' Jehu was implying that they were in the secret. They had possibly been cursing the possessor of wrestling power from the mounted messenger. Vs.

Cp Mat 21:7 A dramatic action indicative that as they put their garments under the feet so they placed everything at his authority and acknowledged that he was his servant. The readiness with which they did this argues that they were contemplating some such

Probably a landing outside the house of prominent place or curious for all to see and hear

Jehu was the chosen tool of Jehovah to execute judgment upon the house of Ahab. Cp Hos. 1:4 The vestige of the city had evidently been taken by the confederate army 8:28.

Knowledge of Jehu's action of Jehu had executed the city's greatest necessary to the element of

ADVANCE OF CK Vv 16-21

JEHORAM ANXIOUSLY MEETS JEHU. Vv 21-22.

V.21 Make ready.

See margin. Let attach, i.e. harness the horses to the chariot.

V.22 "Whoredoms of thy mother &c" - No man could use such terms of the queen-mother who was willing any longer to be a subject.

27. Warned at the unusual incidents and the non-return of his messenger Jehoram thought wounded, decides to meet Jehu himself to put all anxiety behind him.

28. This fatal spot was close to Jezreel and the palace of Ahab. 1 Kings 21:1

29. Religious superscription designed to draw from pure worship Exod. 20:1. Num. 24:1.

TREACHERY! Vv 23-24

Instantly recognising his danger, he wheeled his chariot around to flee.

V.21 Make ready.

See margin. Let attach, i.e. harness the horses to the chariot,

V.22 "Whoredoms of thy mother &c" - No man could use such terms of the queen-mother who was willing any longer to be a subject.

JUDGMENT Vv 25-26.

Sig. Assassin - Sr.

A section of the field set apart - it probably was the compost heap.

A prophetic pronouncement of doom

Additional information to 1 Kings 21:19. Before.

Thus by the hand of the Assassin the body of the King was thrown on the compost heap of the vineyard. One moment he was reigning in full authority - commanding and directing. The next moment - dead, despised, the object of abhorrence. Ps. 27:13 Jer. 22:18-19. Ps. 83:12 Ps. 73:27

MURDER OF AHAZIAH Vv 27-29.

Cp 2 Chr. 22:9

The account in Chronicles provides additional details. Jehu followed Ahaziah only for a short distance, then commanded his followers to take up the chase. He was headed off from Jerusalem and forced to hide in Megiddo. Meanwhile (2 Chr. 22:8) Jehu turned back to Jezreel, slaughtered Jezebel, then sends to Samaria demanding the death of Ahaziah's posterity. He marches to Samaria meeting Jehonadab on the way, slays the brethren of Ahaziah. He then sought for Ahaziah who remained hidden. At last he was found at Megiddo. He was brought to Jehu at Megiddo. He was slain and carried in a chariot to Jerusalem

Eliminate. Rotherham = "it was in the ascent of Gur." The implication is that he was wounded and had to hide at Megiddo

Sig. Yeni = help. Sit. unknown.

So. The people saileth." In the hill country south of Gilboa. He must have been headed off and turned back towards Megiddo which is about 10 m. to north-west.

Sig. Place of troops.

JEZEBEL'S FATE Vv 30-37

The palace overhung the walls and looked down on the dreadful scene of guilt and retribution 1 Kings 21:1

Rotherham: "Set her eyes in stibium." It was the custom to thus paint the eyelids dark with a pigment

THE COMING OF THE ASSYRIANS 2 KINGS 17:3 : "The invasion of Shalmaneser was perhaps in his 1st year. The archives of Tyre mentions him as warring against Hiram king of Tyre. This expedition brought about the complete subjugation of Phoenicia which had asserted its independence from Assyria. The Assyrians passed from Phoenicia into Galilee where they attacked Beth-arbel, treating the people with great severity Hos. 10:14, in order to alarm Hoshea who then submitted & became tributary. Shalmaneser then returned to Assyria. Hoshea rebelled in his 7th year sending presents to the King of Egypt Hos. 7:11. The Assyrians again attacked & overthrew Samaria in 3 years. The 10 tribes were taken into captivity & placed in cities remote to their land Ch. 17:4-6. – Condensed from Davis.

47 He deliberately, ruthlessly and callously drove his chariot over the body of the Queen. – Thus warning onlookers of his ruthless determination to secure power. The Two Motives.

SLAUGHTER OF JEZEBEL'S 343 KINSMEN

48 The conquering procession drove through the gate-way into the streets of the city to sit down to a triumphal feast.

49 "We can pity Jezebel as her flesh was eaten by dogs and her carcase made as dung on the portion of Naboth, we almost shudder with horror as we read she was so torn to pieces that none were able to say, Here is Jezebel. That is because we are victims of our senses, and find it difficult to appreciate the terrible work of Jezebel in life. For type see Rev. 17:20, 24 Cp Heb 10:31.

II. KINGS 10.

down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. 47

34 And when he was come in, he did eat and drink, 48 and said, Go, see now this cursed woman, and bury her: for "she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake [3] by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

Key 13 19:36

CHAPTER 10.

JEHU ON VENGEANCE BENT

Every stage of Jehu's progress is now marked with blood.

HE THREATENS WAR ON SAMARIA Vv. 1-5

Fear sweeps Samaria as Jehu now turns his attention to that city.

1 Some MSS with Sept. Syr. Vul. read "and unto"

2 They had doubtless fled to the shelter of this more fortified city.

3 The royal children were entrusted to the care of nobles. Cp Vv 5-6.

4 This was a declaration of war, and knowing the ruthless reputation of Jehu and that he was a man of energy, decision, and single-minded purpose, it filled them with fear, they had no true love for Ahab's house.

CHAPTER 10.

1 Jehu causeth seventy of Ahab's children to be beheaded. 12 He slayeth two and forty of Ahaziah's brethren. 18 By subtilty he destroyeth all the worshippers of Baal, 29 yet followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

AND Ahab had seventy sons in [f] Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, [g] to the elders, and to them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly

see Assyrian throne, Index p. 12

"aw-rar" – to execrate

[a] 1 Kin. 16. 31.

[b] Josh. 9. 8, 11.

The teaching ways and work of Jezebel remain Cp Prov. 6:16

[2] Heb. For me.

[3] Heb. by the hand of. 1 Kin. 16. 12.

[c] 1 Kin. 21. 23. Cp. ver. 26.

[d] Ps. 83. 10. Jer. 8. 2 & 9. 22 & 16. 4 & 25. 33.

[e] Ps. 81. 6. Jer. 24. 1, 2. Not for carrying fruit, nor sun-bread-baskets as in Ruth 2:14 Gen 40:17 used by Gideon + Mordecai's baker.

Grandsons and great grandsons

[f] 1 Kin. 16. 24.

[4] Heb. nourishers. ver. 5. Esth. 2. 7.

[g] ch. 9. 14, 24.

[h] 1 Sam. 3. 19.

[5] Heb. by the hand of. 1 Kin. 16. 12.

[i] 2 Kin. 21. 19, 23, 24.

[6] Or, acquaintance. Ps. 31. 11 & 55. 13 & 88. 8, 18.

afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was over* the house, and he that *was over* the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, [b] We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [c] mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in [d] baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, [e] I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall [h] fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [5] by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [6] kinsfolks, and

Obadiah 7 1 Kg 18:3

TRAMS OF CAPITULATION. Vv 6-7.

5. The time limit was more than adhered to by the cowards of Samaria. They hastened to perform their act of treachery

6. they trusted their master's sons, they were "great" men but of no account. Ps. 146:3

7. The letter would be first received with consternation. A conference would be called, and the treachery planned. But still the "great" men thought themselves saved.

CONDEMNATION OF RULERS. Vv 8-11.

8. They arrived at night with their grisly loads. Jehu was awakened with the news.

9. A place of public resort that all might see and fear. It demonstrated the treachery of Ahab's nobles, and the folly and danger of opposing Jehu.

10. He called a public meeting at this place of Judgment and indicted the leaders of Samaria

11. Judge righteous Are not men guilty of this crime worthy of death! V. 11. He does not mention that he ordered the execution.

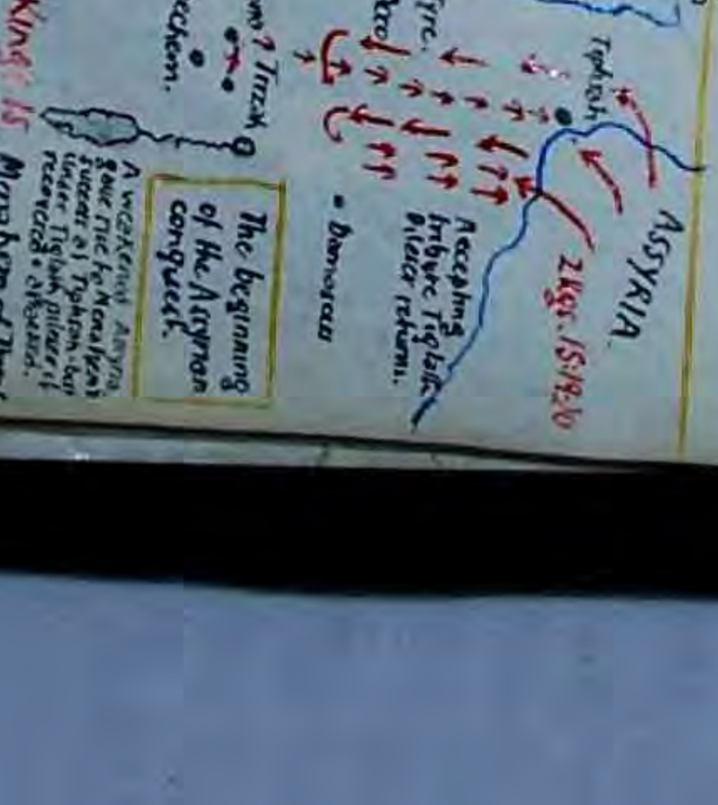
12. Not merely Ahab's kindred, but all the most powerful of his partisans.

FURTHER SLAUGHTER IN SAMARIA V 17.

Fear lay heavily on the people at the approach of the ruthless and energetic captain, a fear that was fully justified in the massacre that took place. The people suffered for their support of Ahab.

JEHU TRAPS THE BAAL WORSHIPPERS. Vv 18-28

1. The proclamation was



The worshippers of Baal are slain.

his [a] priests, until [b] he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And as he was* at the [c] shearing house in the way,

13 Jehu [1] met with the [e] brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down [2] to salute the children of the king and the children of the [f] queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he [7] lighted on [g] Jehonadab the son of [h] Rechab coming to meet him: and he [i] saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [j] give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see [m] my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew [o] all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, [8] which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, [9] Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the [t] prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [2] Proclaim a [c] solemn assembly for Baal. And they [d] proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the [f] house of Baal; and the house of Baal was [4] full from one end to another.

22 And he said unto him that *was* over the [k] vestry, [l] Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, [n] his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the [p] guard and to the captains, [r] Go in, *and* slay them; let none come forth. And they smote them with [9] the edge of the sword; and the [p] guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the [s] images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it [u] a draught house unto this day.

[a] Cp. 2 Sam. 20. 26.
[b] Josh. 10. 28.
[1] Heb. *Sanctify.* Cp. Joel 1. 14.
[c] Heb. *house of shepherds binding* sheep. ver. 14.
[d] Lev. 23. 36.
[e] Ex. 32. 5.
[f] Heb. *found*, ver. 15. ch. 9. 21.
[g] ch. 8. 29 & 9. 16. Cp. 2 Chr. 22. 7 with 2 Chr. 22. 8.
[h] Heb. *to the peace of*, &c. Judg. 18. 15, &c.
[i] ver. 26. ch. 11. 18. 1 Kin. 16. 32.
[2] Or, *so full*, that they stood *mouth to mouth*. ch. 21. 16. Ezra 9. 11.
[j] 1 Kin. 11. 19.
[k] Cp. Mat. 22. 11.
[7] Heb. *found*, ver. 13.
[l] Jer. 35. 6, &c.
[m] 1 Chr. 2. 55.
[8] Heb. *blessed*. 1 Sam. 13. 10.
[n] 2 Chr. 29. 24. Ezra 10. 19. Ezek. 17. 18.
[o] 1 Kin. 19. 10.
[p] 1 Kin. 20. 39, 42.
[q] ch. 9. 2.
[r] ch. 11. 4, 6. 1 Sam. 22. 17.
[9] Heb. *the mouth*. Gen. 34. 26, &c.
[s] 1 Kin. 16. 31, 32.
[t] 1 Kin. 18. 19 & 22. 6.
[3] Heb. *Pillars*, *statues*. ch. 3. 2. 2 Kin. 14. 23.
[u] Ezra 6. 11.

Throughout the land. Death was the penalty of non-compliance. The people had ample evidence that Jehu would carry out his threat if they disobeyed. From all parts of Israel the devotees of Baal converged on the huge temple in Samaria.

SLAUGHTER OF AHAZIAH'S RELATIONS

The actual "brethren" of Ahaziah had been carried off & slain by the Arabians 2 Chr. 21: 17; the youths here mentioned were their sons & Ahaziah's nephews 2 Chr. 22:1. Their friendship with the house of Ahab resulted in their destruction. Rev. 18:4

517 These were carved of wood and were burnt. V.26 The main idol was made of stone or metal. V.27.

[3] A Lavatory. Ezra 6:11; Neh. 3:15; 3:29. For the word "draught" see Psalm 15:17

V.17. "According to the saying..." This restoration. See V.10 shows that the judgment was according to God's will, but does not endorse Jehu's motives. He was working for himself and not alone for Yahweh. Hence judgment was denounced upon his house even for "the blood of Jezreel" Hos. 1:4. See top. 516

JEHU AND SHALMANESER III (858-824 BC) The black obelisk of Shalmaneser records a succession of bloody campaigns. In the 6th, 11th & 14th years of his reign he came up against a coalition of Syrian Kings. (See Note p. 495) of Syria and Palestine. In the campaign in his 18th year however, only one king opposed him – Hazael. The second row of the relief shows a long queue of heavily laden envoys in richly ornamented tunics and peaked caps. The relevant text reads: "Tribute of Jaua of Bit-Humri: Silver, gold, a golden bowl, golden goblets, a golden beaker, pitchers of gold lead, sceptres for the King and balsam wood I received from him." "Jaua of Bit-Humri" is "Jehu of the house of Omri" (See Note "Omri Prince of Evil men" p 487)

Baal-worship never effectively took on again in Israel. To that extent the revolution was successful.

28 Thus Jehu destroyed Baal out of Israel.

JEHU'S SHORTCOMINGS

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, (a) who made Israel to sin, Jehu departed not from after them, *to wit,* (b) the golden calves that *were* in Beth-el, and that *were* in Dan.

His "zeal for Yahweh" V.16 did not extend to turning completely to Him. Expediency governed his actions in spite of the fact that the curse of God had been pronounced openly against it by Yahweh's prophet 1 Kg 13:2 & attested by miracles vv 4-5. Although calf worship, however, Israel would "return to the house of David" 1 Kg 12:26-30) – thus Jehu feared.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, (c) thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu [b] took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, [a] which made Israel to sin.

ISRAEL OPPRESSED BY HAZAEL Vv 32-33.

32 ¶ In those days the LORD [a] began (c) to cut Israel short: and [b] Hazael smote them in all the coasts of Israel;

33 From Jordan (d) eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, [k] from Aroer, which *is* by the river [3] Arnon, [a] even Gilead and Bashan.

34 Now the [1] rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And [3] the time that Jehu reigned over Israel in Samaria was twenty and eight years.

DEATH OF JEHU Vv 34-36.

Ch 11:2. Athaliah. Used her power to establish the exclusive worship of Baal to crush the cult of Yahweh. Cp 12:5-16. Our Lord 2247. Stopped Temple service, gave its vessels over to Baal.

Cp. Ch. 13.

In Israel this was only exceeded in length by that of Jeroboam II.

All attempts to frustrate Yahweh's purpose fail. Though dependent on one frail life it will succeed. 3:17,20

CHAPTER 11.

HOW JEHOIADA ACCOMPLISHED THE WORK OF DIVINE VENGEANCE IN JEHOAH.

for Notes see 2 Chr 22:10-12. 2 Ch 23.

HOW JOASH WAS SAVED FROM MASSACRE OF ATHALIAH. Vv 1-3.

1 Sig. Yahweh has afflicted or exalted. Cp 8:19

2 Yahweh has sustained. For her evil influence on her see 1 Kg 8:27; 2 Chr. 22:3

V.3. "In the house of Yahweh" Her husband was Jehoiada, the high priest 2 Ch 22:11 who would have ready access to the Temple.

[1] Heb. *seed of the kingdom.* ch. 25. 25. Josh. 10. 2. 1 Sam. 27. 5. Esth. 1. 7.

[2] 2 Chr. 22. 11. *Jehoshabeath.*

[3] 1 Kin. 14. 16.

[4] Or, *Jehoash.* ver. 21. ch. 12. 1, &c.

[5] 1 Kin. 12. 28, 29.

[6] ch. 15. 12. Cp. ver. 35. ch. 13. 1, 10 & 14. 23 & 15. 8.

[7] ver. 9. Cp. 2 Chr. 22. 11.

[8] Heb. *observed not.* Num. 23. 12, &c.

[9] ver. 17. Cp. 2 Sam. 20. 23. ch. 10. 25. 1 Sam. 22. 17. *Bottom.*

[10] Cp. ch. 13. 25 & 14. 25.

[11] Heb. *to cut off the ends.* Hab. 2. 10.

[12] ch. 8. 12. 1 Kin. 19. 17.

[13] Heb. *toward the rising of the sun.*

[14] 2 Chr. 9. 25.

[15] Deut. 2. 36.

[16] Or, *even to Gilead and Bashan.*

[17] Amos 1. 3.

[18] Cp. Note 2 Chr. 23. 5.

[19] Or, *from breaking up.*

[20] Or, *companies.* Heb. *bands.* Gen. 47. 24. 2 Sam. 19. 43.

[21] Heb. *the days were.*

[22] ch. 6. 14.

[23] ver. 15.

[24] 1 Kin. 6. 9.

[25] Num. 27. 17.

[26] To ver. 21. 2 Chr. 22. 10—24. 1.

[27] ch. 8. 26. Cp. Judg. 9. 5.

JEHU & SHALMANESER (cont.)

Jehu had evidently proved disloyal to Damascus and had capitulated to the Assyrians. No sooner had the Assyrians withdrawn than Hazael began a destructive onslaught against Israel. V. 32.

After the death of Shalmaneser, Assyria had unrest in its own territory. A succession of weak kings followed and Israel and Judah had some respite, the former wallowing in luxury, wealth and unbridled pleasure. Amos 6:4-6.

CHAPTER 11.

[a] Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God. 12 Jehoiada anointeth him king. 17 Jehoiada restoreth the worship of God. 20 Athaliah is slain.

AND when [1] Athaliah [2] the mother of Ahaziah saw

[1] Heb. Athaliah. [2] Jehoram = Yah-weh hath Known

In order to destroy the Davidic Oath (q Jehosheba N5) See below

Athaliah's massacre.

2 Kg 9:27?

9 For her evil influence in the past see Ch 8: 11, 26, 27. She denied the Name she bore.

4 A fierce and murderous passion to rule possessed her.

5 Sig. Yahweh's Oath. Cp Ps 132:11 She was wife of Jehoiada the High Priest, who was thus brother-in-law to Ahaziah and uncle to Joash. 2 Ch. 22:11

6 Sig Yahweh is Strong In this little drama, he types the Lord.

7 He had been left for dead, but here is subject to a typical resurrection – like the Lord.

8 R.V mg. "In the chamber for the beds" Probably a storeroom in which bed furniture was stored. BACHADAR HAMMITTOTH

9 As the Lord is today. The secret was kept from the people at first.

10 The number of the guard was doubled. Each man's sword was drawn across the Temple court from wall to wall before & behind the King. V 8

20B. Jehoiada and his sons 2 Ch.

20C. The people present.

20D It was not necessary for her to enter the Temple, but the curious would notice & be attracted to

DEATH OF ATHALIAH 2 Ki 11-17.

See Notes 2 Chr. 23:12-15. The sword that she had thrust into the throne of others now drank her own blood Cp Rev 18:6. She was conducted to the royal stables and there put to death.

21 Her cry did not find an echo in a single heart, not a single person started up in her defence.

21A CHATSOTSERAH – The silver trumpets. Num. 10:2 – an indication that the true worship was to be re-established.

22 Between the ranks of the guard outside

ISRAEL'S COVENANT WITH YAHWEH Vv 17-19

See notes. 2 Chr. 13:16-19. The King and the priest were united as one. 2 Ch. 23:16. as these offices will be in Christ. The true worship and royalty is established signifying Messiah's times See 2 Chr. 23.

23 "the covenant." He renewed the original covenant. Exod 19:5-8; 24:3-8; 34:10-28

[1] Sig. Yahweh has afflicted or exalted. Cp 8:19

[2] Yahweh has sustained. For her evil influence on her see 2 Kg 8:27; 2 Chr. 22:3

V.3. "In the house of Yahweh" Her husband was Jehoiada, the high priest 2 Ch 22:11 who would have ready access to the Temple.

518 15 Both. "so shall ye keep the watch of the house (by turns)." "Keepers" "and be a barrier" "ruler."

16 They were to form two lines between which the king might walk safely from the temple to the palace.

17 Lit. Ranks. Any attempting to break through.

DESTROYED THE SEED ROYAL V.1.

The royal house had been depleted by Jehoram's murder of his brothers 2 Chr. 21:4. by Arab marauders 2 Chr 21:17. by Jehu's execution of the "brethren of Ahaziah 2 Kg 10:13, but obviously he had left behind other sons = neighbours whom Athaliah never determined to destroy.

[1] Or, *captains* and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. See Note 2 Chr 23:2.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, [1] that it be not broken down.

7 And two [2] parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall [1] compass the king round about, every man with his weapons in his hand: and he that cometh within [2] the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And [1] the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

their men that should come on the sabbath, with *them that* should go out on the sabbath, and came to Jehoiada the priest.

10 And the priest gave to the captains over hundreds [2] spears and shields that *had been* king David's, which *were* in the house of the LORD.

11 And the guard stood, every man with his weapons in his hand, from the right corner of the temple to the left corner of the temple, along by the altar and the temple, by the king round about.

12 And he brought forth the king's son, and put upon him the crown, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 ¶ Now when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[1] Or, *foundation.* 2 Chr 23:5

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[1] Or, *captains* and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. See Note 2 Chr 23:2.

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[1] Or, *foundation.* 2 Chr 23:5

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[1] Or, *captains* and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. See Note 2 Chr 23:2.

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[1] Or, *foundation.* 2 Chr 23:5

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[1] Or, *captains* and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. See Note 2 Chr 23:2.

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[1] Or, *foundation.* 2 Chr 23:5

[1] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

[2] Heb. *Kawree* = the Cariant, occurring only here V.19 and 2 Sam. 20:23 apparently the Cerethites 2 Sam. 20:7.

INCREASING PRESSURE OF SYRIAN DOMINANCE. OMRI'S REIGN – Cities taken including the frontier fortress of Ramoth-Gilead and other fortresses east of Jordan. A quarter or bazaar set up in Samaria for Syrian settlers. 1 Kings 20:34 AHAB'S REIGN – His wives and treasures and those of his princes demanded. The siege of Samaria was treated as a pastime, to Benhadad, almost beneath his notice. Compare relative strength 1 Kings 20:23. RAMOTH-GILEAD – A constant point of contention 1 Kgs. 22:3. 2 Kgs. 8:28. 9:15. So the ancient rivalry between Laban and Jacob revived Gen. 31:48. BENHADAD To the mind of the Syrians revealed his incompetence by failing to conquer Israel and by his repeated defeats at the hand of the northern kingdom. Ch. 8:13-15. Now the pressure from Hazael became increasingly embarrassing. Ch. 12:17.

Bow is Syrian. v. 10

Joash is made king.

Evidently trophies won in battle, like Goliath's sword were retained as reminders that the victory was of Yahweh. Therefore appropriate for this occasion.

18 every man his men [ISH ENOSH] that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

A different word to vs. 19. The Kerethites as per 2 Chr. 23:1. If this were the regular guard it would have its own weapons.

10 And to the captains over hundreds did the priest give king David's spears, and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

DEATH OF ATHALIAH vv. 13-17.

13 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

ISRAEL'S COVENANT WITH YAHWEH vv. 17-19

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people,

ATHALIAH'S PERSECUTION See Kgs. 2:26-28.

When tidings reached Athaliah of the overthrow of her father's house, of the dreadful death of her mother, and of the fall of her ancestral religion in Samaria and Jezreel, instead of daunting her resolute spirit, it moved her to greater, more determined and more ruthless measures. Cp Ch. 11:1.

V.5. "He commanded them" Some time elapsed between the events of these verses as chronicles records. They visited the cities of Judah to

18 that they should be the LORD'S people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.

CHAPTER 12.

1 Jehoash reigneth well all the days of Jehoiada. 4 He ordereth the repair of the temple. 17 Hazael is diverted from Jerusalem by a present of the hallowed treasures. 20 Jehoash is slain by his servants.

IN the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba.

2 And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of

augment their numbers as outlined in v.4. There was a group of five with him who visited the cities to gather further numbers to him. These are divided into 5 groups under the 5 leaders.

"A third part": He divided his supporters into 5 groups, 3 of which were engaged at the Palace + 2 of the Temple. The three "thirds" were of the former: 1. In the courts, both etc. of Palace proper. 2. At the Entrance, the gate Sur. 3. At the Gate of the Guard (casting) to the Temple. The object was to secure the palace and to prevent the queen leaving. The remainder guarded the Temple.

MILLENNIAL PEACE TYPED. v. 20-21.

See notes 2 Chr. 23. For type see Lev. 15:2+ Ch. 9:22.

32 Typifying Messiah's reign of perfection.

33 Yahweh fired - Str. Yahweh supports - Darby.

CHAPTER 12.

JEHOIADA'S GOOD INFLUENCE ON JOASH vv. 1-3

See also 2 Chr. 24:1-3 for Note.

1 Called also Joash. See Note 2 Chr. 22:11. Yahweh is Strong. Cp Ch. 11:2.

1A A roe. Yg. Nothing else known of her.

2 There under Asa 1 Kgs 15:24, Jehoshaphat 22:43, others 2 Kgs 14:4; 15:4, 35. Removed by Hezekiah 2 Kgs 18:4.

2 These words missing in Chronicles. The high places were not necessarily associated with pagan worship. Cp. Note 2 Chr. 14:3. This irregular worship was probably induced by the disrepair into which the Temple had been brought 2 Chr. 24:7, and the consequent interruption to its service.

THE TEMPLE TO BE REPAIRED. vv. 4-5. Cp 2 Chr. 24:4-5.

See Chronicles for instructions to restore Temple. The main impulse seemed to have come from Jehoash.

3 In accordance with the type. (See Note 2 Kgs 11:4) the King in power rebuilds the Temple as will the Lord and the wealth of the nation is diverted for this purpose. 1 Tim 6:11

a 1 Chr. 9. 25.
b 2 Sam. 5. 3.
A temple had been built to Baal in Jerusalem.
c ch. 10. 21, 26.
d Deut. 12. 3.
Sig. Gift.
e 1 Sam. 21. 9.
f 2 Sam. 8. 7. 1 Chr. 28: 18 26-27. left.
f ch. 10. 25. 1 Sam. 22. 17.
2 Heb. offices. Cp. 1 Chr. 26. 30. 2 Chr. 24. 11.
g ver. 4.
3 Heb. shoulder. 1 Chr. 20:2
h 2 Sam. 1. 10.
i ver. 6. Cp. 2 Chr. 23. 20.
j Ex. 25. 16 & 31. 18. Cp. Deut. 17. 18.
4 Heb. Let the king live.
1 Sam. 10. 24.
A roofed platform. See Ezek. 46:2 NIE
k ch. 23. 3. 2 Chr. 34. 31.
No word for "trumpets" in Heb.
m 1 Kin. 1. 34.
n Gen. 44. 13.
o To ver. 15. 2 Chr. 24. 2-14.
p Josh. 15. 28.
q Num. 31. 14. 2 Chr. 23. 14.
r ver. 15. 1 Kin. 6. 9.
s 1 Kin. 15. 14.
t Cp. 2 Chr. 23. 15.
u Josh. 24. 25.
v Or, holy things. Heb. hallowings. ver. 18. 1 Kin. 15. 15.
w ch. 22. 4.
x Ex. 30. 12, 16. 2 Chr. 24. 6, 9.

JOASH & JEHOIADA AS A TYPE: The widowed Athaliah, daughter of Jezebel, says she sits a queen and will feel no sorrow Ch.22:1-3, Cp Kgs. 2:22, 18:7. Joash is taken (resurrected) from the dead Ch.22:12. He is hid in the Temple of Yahweh (heaven) until 7th year V.3. He emerges to reign assisted by a revived priesthood. A political revolution takes place. Athaliah is slain. Her worship is abolished. King and priest reign jointly on throne David. There is a call to restore Temple. The wealth of the nation flows into Jerusalem for that purpose. The Temple is restored, the true worship revived. See also note on Jehoiada p. 613.

4 The tax due to be paid at the three great national feasts. Cp Deut. 16:16, Mt 26:1-28.

5. The half-shekel due from every male for support of the Sanctuary. Ex 30:14-16

6 An additional collection for which purpose the Levites were sent throughout the Land. 2 Chr. 24:5

7 The receipts of the money was apportioned out to the priests. They were perhaps held responsible for gathering the money from certain districts (his dominions). This money was left in them to use for the sole use of restoring the Temple. Unfortunately some proved unfaithful in this and diverted it to their own use. Cp V.8 Actually the money received constituted portion of their stipend (see Note p.576.) and the priests probably felt themselves justified in keeping what was really theirs.

Its treasures had been robbed and its walls broken down 2 Chr 24:7

There seemed to be a deliberate delay on their part 2 Chr. 24:5. Perhaps they resented money being used for this purpose normally given to the priests. Cp V.16.

JEHOASH REBUKES THE PRIESTS AND ARRANGES TO EXPEDITE THE WORK 7-16 Cp 2 Chron. 24:6-15.

10. They were commanded to use this money specifically for the Temple, even though normally it was acquired by the priests.

11 See Note V.5.

12. They waived their rights

13. This was at the King's command. 2 Chr. 24:8

14 In the presence of public officers the money was audited and dispersed for the work. Confidence was thus restored, the money flowed in, the workmen could be implicitly trusted and the repairs proceeded at a rapid pace. At first nothing was spent on mere ornamentation - but the solid repair of the building itself.

15. Afterwards for the convenience of the people it was set without the gate 2 Chr. 24:8

16 Evidently there had been a hardy response - little

The temple repaired.

every one that passeth [4] *the account*, the money that every man is set at, [3] *and* all the money that [3b] cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them [d] repair the breaches of the house, [5] wheresoever any breach shall be found. Caused by Athaliah's orders 2 Chr. 24:7.

6 But it was so, that [5] in the three and twentieth year of king Jehoash (6) the priests had not repaired the breaches [7] of the house.

7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? [8] now therefore receive no *more* money [8] of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took [9] a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the (6) door put therein all the money *that was* brought into the house of the LORD.

10 And it was so, when they saw that *there was* much money in the chest, that the king's (6) scribe and the [t] high priest came up, and they [9] put up [u] in bags, and told the money that was found in the house of the LORD. This done daily by the Levites helping

11 And they gave the money, being told, [x] into the hands of them that did the work, that had the oversight of the house of the LORD: and they [z] laid it out [7] to the carpenters and builders, that wrought upon the house of the LORD,

remained for the Temple after the priests had taken their share.

17 RV: "paid it out"

V.17. HAZAEL'S ATTACK: He had already occupied Transjordania + from there moved West to Gath + then attacked Jerusalem on his return, his small forces contemptuously brushing aside the larger army recruited to overthrow him. Cp. 2 Kgs 10:33; 2 Chr 14:23-24.

V.21 Jozachar called Zabad (Dowry) in Chron. Shimeath "(Hearing) = Ammonitess. "Jehozabad" (Yahweh has endowed - Vs), = Son Mozabites 2 Chr. 24:26.

12 [a] And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [f] was laid out for the house to repair it.

13 Howbeit [c] there were not made for the house of the LORD (c) bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover [h] they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The (6) trespass money and (6) sin money was not brought into the house of the LORD: (7) it was the priests'.

17 ¶ Then [m] Hazael [n] king of Syria went up, and fought against [n] Gath, and took it: and Hazael [o] set his face to go up to Jerusalem.

18 And Jehoash king of Judah [q] took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and [r] his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and [s] he [7] went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

20 And [u] his servants arose, and made a conspiracy, and slew Joash in [z] the house of Millo, which goeth down to [a] Silla.

21 For (6) Jozachar the son of Shimeath, and Jehozabad [b] the

DISGRACE OF JEHOASH

A small marauding band of Syrians ISRAEL defeats a large army of Judah and is bought off only with treasure from the House of the Temple.

Ashdod, Gath, Syrians, Jerusalem, Ashkelon, JUDAH

The war Possibly for trade security

Occupied by Hazael. 2 Kings 10:33.

Recovered by Jehoash of Israel from Hazael's successor Benhadad. Cp 13:25.

* ch. 22. 5, 6.
(3) Heb. *the money of the souls of his estimation.*
[3] Heb. *ascendeth upon the heart of a man.*
[b] Cp. Ex. 35. 5. 1 Chr. 29. 9.
[4] Heb. *went forth.*
[c] Cp. 2 Chr. 24. 14.
[d] Ezek. 27. 9.
(e) 1 Kin. 7. 50.
[f] Cp. 2 Chr. 24. 7.
[5] Heb. *in the twentieth year and third year.*
[g] Cp. 2 Chr. 24. 5.
[h] ch. 22. 7.
[6] Lev. 5. 15.
[6] Lev. 4. 24.
(7) Lev. 7. 7. Num. 18. 9.
[8] 1 Kin. 19. 17.
[m] 1 Sam. 27. 4.
[n] 2 Kin. 8. 15.
[o] Cp. Mark 12. 41. Luke 21. 1.
[q] 1 Kin. 15. 18. Cp.
[r] 1 Kin. 14. 26.
[9] Heb. *treasuries.* See concordance Is. 6. 4.
[s] ver. 4.
[t] Cp. 2 Chr. 24. 23.
[7] Heb. *went up.*
[8] Or, *secretary.* 2 Kin. 4. 3.
[u] 2 Chr. 24. 11.
[9] Heb. *bound up.*
[x] Expressed ch. 5. 23.
[z] ch. 22. 5, 6.
[7] To ver. 21, 2 Chr. 24. 25-27.
[z] Or, *Beth-millo.* 2 Sam. 5. 9.
[a] Heb. *brought it forth.*
[b] Cp. 2 Chr. 26. 16.
(6) 2 Chr. 24. 26, Zabad

THE TENDER

"Jehoash means: "stron... Exod. 22:11. 1 K... aughly humb... al does ever... Note 2 Kgs 1...

Sig. Watchman ... but not in the... al repulchres 2 Chr... thus expressing ... popular disapprob... Ref. 2 Chr. 24:16. ... ed a reign full of ... ed and hope in ... ginning, but profli... gressed and ruinou... the end. The har... Divine justice w... tended against ... and people Cp 2... 24:24. Thus as ... evidences exalts ... son, so sin disgra... confuses it.

CHAPTER 13

SUMMARY OF JE... JE'S WICKED REIGN

The year he repri... of the priests for the... of enthusiasm Ch. 1...

Sig. Yahweh hath ... hold. Cp Ch. 10:35.

He reigned 17 yea... one and 3 with his ... Ehoash. Cp. V. 10.

This was the polic... his father. Ch. 10:31

PUNISHMENT. V.3

Cp Ch. 5:7. A succession of attacks were launched against Israel. City after city was captured until Jehoahaz's forces were reduced to V.7. During one of these attacks, Judah was also pressed. Cp 2 Chr. 24:23-24.

RELIEF

Adversity humbled ... brought him to his kn... 7:17 14; Isa. 26:16; Hos...

And like the true fa... he is. His sympathy ... showed for His people ... found expression in eff... this act. Cp V.23

Note the parenthe... of Vs 5-6

Joash and Jeroboa... who repelled the Syria... and restored some o... Israel's strength. Cp V... Cf. Ch. 14:23-25 Not... the use of word "save... Ch. 4:27.

10. ie the open countr... Previously they sheltere... behind the walls of ... fortified cities. These ... verses anticipate the ... ultimate condition ... Meanwhile Cp V.7

11 Neither the goodne... nor the severity of Je... weh moved the peop... to true repentance.

12 Heb. "Asherah" See ... note 1 Kgs 15:13 Set up ... Ahab at Jezebel's instigat... 1 Kgs 16:33

17. There was a united resolve to accomplish the work and a general confidence in all who were engaged therein. Men sacrificed to see it done. The priests gave up their stipend, the workmen their hours of labor, the people their money FOR THE APOSTASY OF JOASH SEE 2 CHR 24: 17-19

FOR THE MARTYDOM OF ZECHARIAH SEE 2 CHR 24:20-22

THE SYRIAN INVASION VV. 17-18 Cp 2 CHR 24: 23-24.

18 Punishment for the vile murder of Zechariah by Joash. See Note 2 Chr. 24 for disgraceful defeat - a large army of Israelites defeated by a small company of Syrians.

ASSASSINATION OF JOASH VV. 19-21.

18A He had fallen ill & was confined to his apartment

19 See Note 1 Kgs 9:15 A palace must have been built by it.

20 Sig. Twig, Basket - unknown.

21 Sig. Yahweh has remembered!

See Notes 2 Chron 24 for reconciliation of the names of the conspirators.

THE TENDERNESS OF YAHWEH TO HIS CHILDREN Vv.4-5.

"Jehoahaz besought Yahweh." This expression literally means: "stroked the face of." The same metaphor is used in Exod.32:11, 1Kgs 13:6. It expresses the pleading of a man thoroughly humbled by reverence. To such the Father responds, as does every true father similarly treated. Cp Eph. 3:15. See Note 2Kgs 13:14

A SAVIOUR PROVIDED V.5.

Israel was saved through the victories of Joash and Jeroboam V.25. Ch 14:27. but the real source of salvation seems to have been Elisha. He must have been an influence for good in Israel helping the King by his wise counsel. This explains the concern and despair of Joash on the impending death of Elisha. V.14.

Jehoahaz's evil reign. *Elisha's prophecy.*

son of (a) Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

(a) Or, *Shimrith.* 2 Chr. 24. 26.

CHAPTER 13.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 10 Joash's wicked reign. 12 Jeroboam succeedeth him. 14 Elisha, dying, prophesieth three victories over the Syrians. 20 The Moabites invade the land. 24 Hazael dieth.

1 IN the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and (b) followed the sins of Jeroboam the son of Nebat, (b) which made Israel to sin; he departed not therefrom.

3 ¶ And (c) the anger of the LORD was kindled against Israel, and he delivered them into the hand of (d) Hazael king of Syria, and into the hand of (e) Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz (f) besought the LORD, and the LORD hearkened unto him: for (g) he saw the oppression of Israel, because the king of Syria oppressed them.

5 (h) And the LORD gave Israel a (i) "saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in (k) their tents, as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, (b) who made Israel sin, *but* (l) walked therein: and (m) there (n) remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust (o) by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and (p) Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began (q) Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, (b) who made Israel sin: *but* he walked therein.

12 (r) And the rest of the acts of Joash, and (r) all that he did, and his might (s) wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now (t) Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O (u) my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, (v) Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened

(b) ver. 10, Jehoash.
(c) Heb. *In the twentieth year and third year.* ver. 9, 10. ch. 12. 6.
(d) In consort with his father, ch. 14. 1. Cp. ch. 12. 1.
(e) Heb. *walked after.* 1 Sam. 17. 13, 14. 2 Sam. 3. 31. 1 Kin. 14. 8. &c.
(f) 1 Kin. 14. 16.
(g) ch. 14. 25.
(h) Judg. 2. 14.
(i) Cp. ver. 14-19, 25.
(k) ch. 14. 8-14. 2 Chr. 25. 17-24.
(l) ch. 8. 12. 1 Kin. 19. 17.
(m) ver. 24, 25.
(n) ver. 22, or 1 Sam. 18. 29.
(o) Ex. 32. 11. Cp. Ps. 78. 34.
(p) ch. 14. 26. Ex. 3. 9.
(q) ch. 9. 2.
(r) ver. 25. ch. 14. 25, 27.
(s) Judg. 3. 9.
(t) ch. 2. 12.
(u) 2 Sam. 18. 17.
(v) Heb. *as yesterday, and third day.* Gen. 31. 2. 1 Sam. 4. 7.
(w) Heb. *he walked.*
(x) 1 Kin. 16. 33.
(y) Heb. *stood.* Eccles. 2. 9.
(z) Heb. *Make thine hand to ride.* 2 Sam. 6. 3.

13 The king of Syria treated them with contempt in invading the land at will (expression Jer 37:10 Mic 4:12.

JEHOAHAZ DIES - JOASH REIGNS Vv 8-9.

See also Vv 22-23
13A. I.C. alone

SUMMARY OF JEHOASH. REIGN. Vv 10-13.

10 He therefore must have reigned two years conjointly with his father. Cp V.1
Judah of Judah reigned 40 years Ch 12:1 So that for 3 years the two Joashes were contemporary.

JEROBOAM II REIGNS V.13.

In naming his son Jeroboam Joash evidently thereby approved of the policy of the founder of the northern kingdom.

ELISHA'S FINAL ACT OF PROPHECY & PATRIOTISM. Vv 14-19

15 It has been computed that Elisha prophesied about 66 years in which case this took place about 10th or 11th Joash. He ministered through reigns of Jehoram (12yrs), Jehu (28), Jehoahaz (17), Joash. At least 80.
16 This indicates the relationship existing between the Prophet and the King. Elisha was an influence for good on the life of the nation.
17 An acknowledgment of Joash's status.
18 The true defence of Israel through Yahweh's spirit. In exclaiming these words the [illegible] King was questioning the future. How would Israel fare without the guiding hand of the prophet? Ps 18:10.
19 The instruments of war - prepare for it.
20 To invest the act of shooting with a prophetic character. Cp Gen 49:24; Ps 144:1
21 Towards the country beyond the Jordan which Hazael had annexed. Ch 10:32

ah ie. Lattice

V.3. The anger of Yahweh: Despite the warnings issued + the judgments experienced, the northern kingdom persisted in an apostate worship following the example of Jehu Ch 10:31. Hazael already had been used as an instrument for the chastisement of Jehu Ch 10:32. now he was to chastise Jehoahaz more severely.
13 All the days appointed for that purpose. In fact Benhadad was worsted by Joash. Vv 24:25. Lit. "all the days"

521 CHAPTER 13: In this chapter the record returns to the history of Israel, taking it from the death of Jehu Ch 10:35 and briefly sketching the reign of Jehu's son Jehoahaz and that of his grandson, Jehoash or Joash. The Syrian oppression was the great event of the reign of Jehoahaz.

A LAST OPPORTUNITY. In Israel and Judah there reigned three able sovereigns in Amaziah, Uzziah, and Jeroboam II. The weakness of surrounding nations was there opportunity. A vigorous struggle broke out to raise the nation from the depression into which it had fallen. Syria and Edom were reduced, the borders were extended, the struggle partly successful, but it was frustrated by calamities beyond human power. The kings conquered their enemies but not themselves and thus failed in the struggle for complete independence. Those whose pride makes them too eager to fight, may get enough of it in quick order. Many would have honours wealth enough, if they but knew when they had enough.

Elisha's death. II. KINGS 14. Amaziah's good reign.

it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [b] Aphek, till thou have consumed *them*.

18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And [c] the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria but [f] thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of *men;* and they cast the man into the sepulchre of Elisha: and when the man [g] was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But [k] Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 [l] And the LORD was gracious unto them, and had compassion on them, and [m] had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his [n] presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz [o] took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of the strength of Israel and its borders beyond the Jordan.

Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

CHAPTER 14.

1 Amaziah's good reign. 7 His victory over Edom. 8 Amaziah defeated by Jehoash. 17 Amaziah slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zachariah succeedeth him.

IN the second year of Joash son of Jehoahaz king of Israel reigned [p] Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 [r] He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it [r] Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

[a] ver. 18, 19. Cp. Amos 1. 4.
[b] Josh. 12. 18. 1 Kin. 20. 26.
[c] Cp. ch. 13. 19.
[d] ch. 12. 21. To ver. 6, 2 Chr. 25. 2-4.
[e] Judg. 13. 6.
[f] ver. 25.
[g] Heb. went down.
[k] ch. 12. 20.
[l] ch. 8. 12.
[m] ch. 14. 27.
[n] Cited from Deut. 24. 16. Jer. 31. 30. Ezek. 18. 4, 20.
[o] Ex. 2. 24, 25.
[p] Ex. 32. 13.
[q] Heb. *face.* Gen. 3. 8, &c.
[r] 2 Chr. 25. 11.
[s] 2 Sam. 8. 13. 1 Chr. 18. 12. Ps. 60, title.
[t] Or, *Selah.* Is. 16. 1. Cp. below 2 Chr. 25. 12.
[u] Josh. 15. 38.
[v] To ver. 14. 2 Chr. 25. 17-24.
[w] Heb. *returned and took.* 2 Chr. 19. 4.
[x] ver. 11. ch. 23. 29. Cp. 2 Chr. 25. 23.

INTERNATIONAL SUCCESS. For fuller details and notes see 2 Chr. 25:5-12. Amaziah employed mercenaries out of Israel. At the rebuke of a prophet he reluctantly dismissed them. They returned incensed to their own land and from there, ravaged the northern cities of Judah. This became a bone contention and cause of war between the two kingdoms. Meanwhile Amaziah fell into idolatry after returning from Edom. He took captive & further 10,000 2 Chr. 25:12.

HE AVENGES HIS FATHER'S MURDER. Vv5-6. Acts graceful defence by his father had resulted in a conspiracy developing which brought about his death. Apparently the conspiracy was widespread and Amaziah had to wait till his power was firmly entrenched before executing punishment. Amaziah, apparently not sure of his own standing before the people, evoked the Law. This dealt with the murderers. His heart "was not perfect" and he would not have had any compunctions about slaying the children if he feared not the re-actions of the people who endorsed the murder of his father.

A. Sig. Strength. Death of Elisha. The scene of former defeat was to become the place of triumph. Sig fortress. East of Jordan. See Note 1 Kgs 20:26 See Map p. 520. There is no Scriptural record of this victory. It was on the direct route between Samaria & Damascus.
B. They strengthened themselves north of Arnon 13:15-19 & from there invaded Israel.
C. The faithlessness of man limits the goodness of God. Cp Mark 6:5-6
D. Sick and ill, Elisha's irritability arose. The attitude of Jesus in only smiting thrice indicated either lack of zeal or lack of discernment in the significance of the prophet's request. It augured a like deficiency in prosecuting the war thereafter.

ELISHA'S POWER EXTENDS BEYOND DEATH Vv.20-21
He did wonders in life, and in death brought life to others. As a type Heb 2:14.
E. The weakness of Israel. 1. Incited marauding bands of Moabites who swarmed over the eastern border for loot.
F. This shows the power of miracle was with & greater than Elisha.
G. Thus in death Elisha brought life to others.

HAZAEL ATTACKS! ELISHA'S PROPHECY FULFILLED Vv.22-25
H. Under the repeated attacks the power of Israel was steadily reduced. Cp v. 7. Cp Ps. 106:40-42.
I. Yaryachon - Render obedience as a husband for his wife, or a father for his child. Isa 54:5 Mal. 1:6.
J. Vairachamem - His bowels yearned for them. A metaphor indicating he deeply felt for them. Cp Jer. 31:20.
K. Yaryiphen. He turned His face toward them. Num. 6:25.
L. The influence of good men can extend beyond the grave. Though dead they yet speak.
M. See note 1 Kg 15:18.
N. These were decisive battles which restored

V. 22. "But" = "Now". Having parenthetically recorded the extraordinary miracles of Elisha, the narrative now reverts to the fulfilment of the promises of victory (Vv. 14-19). But before doing so, he recapitulates. V. 22 refers back to Vv. 4-5 & v. 23 to Vv. 4-5
CH 14:1. "Az Jbarh": Both began better than they ended. Both were zealous for Yahweh at first but turned to idolatry afterwards. Both opposed themselves to prophets & rejected their rebukes. Both were opposed by conspiracy because of misconduct & were murdered. Both had to endure sieges buy off their enemies

JEROBOAM II. In the Hittite & under prosperity so dangerous to what AMAZIAH'S PREPARATIONS HE RECEIVES A RE-ING REPLY. Both Kings ed with military (Cp Ch 13:25) disposed to Amaziah's pride war of Vahweh 15:16. He had rain & glorious & hurtful fall 11:10; 11:2; 16 BETH-SHEMESH the main road Ashdod to 24 m. west Jem, & 15 m Lachish.

AMAZIAH'S MINIONS DO Cp 2 Chr. 25 9. See the of Chronic of God" 2 C NOT in M originally thus an (r statement If Aaure of originally Priests — th to idolatr to destroy 12. Their re under the and they rously flee the Israelit 13. Now th for of Ed had thou Yahweh 2 C looked very and plund 14. Thus the acted impo forwards These treas were in th of the des of Obed-ed Ch 25:24 DEATH OF J Vv 15-16. 15. Not the B Chronicles w but a histor northern Kin Cp. v 18. v. 2 Valley of bably es-Seba barren, salty pl of the Dead Se territory of Ed

JEROBOAM 2 — A PERIOD OF POLITICAL STABILITY BUT SPIRITUAL APOSTACY. (HISTORICAL BACKGROUND) See Note p.31

In the period of Shalmaneser 4th, Assyria was challenged by the Kingdom of Urartu (Ararat), heir to the ancient Hittite Empire. This weakened Assyria and provided the opportunity for expansion of power by Israel and Judah under the ambitious leadership of Jeroboam and Uzziah. Jeroboam's reign lifted Israel to heights of prosperity never before attained by the divided Kingdom. It created an atmosphere of ease and security so dangerous to spiritual life. Israel wallowed in luxury, a luxury that undermined spiritual vigour, and to which archaeology testifies. See Introductory note to Hosea's prophecy.

AMAZIAH DEMANDS REPARATIONS FROM ISRAEL. HE RECEIVES AN INSULTING REPLY. Vv 8-10.

Both Kings were flushed with military success (vv 11-14) and little disposed to give way. Amaziah's punishment was of Yahweh 2 Chr. 25:16 He had been made vainglorious by success & his fall followed Prov. 11:2; 16:18; 29:23.

BETH-SHEMESH: On the main road from Ashdod to Jerusalem. 24 m. west of Jerusalem, & 15 m. north of Lachish.

AMAZIAH'S IGNOMINIOUS DEFEAT. Vv. 11-14. Cp 2 Chr. 25:21-24

9 See the common sense of Chronicles. "It was of God" 2 Chr. 25:20 10 Not in the way originally intended — thus an ironical statement. 11 Mount of the Sun. Originally a city of Priests — then given to idolatry — now to destruction. 12 Their rank broke under the pressure and they ignominiously fled before the Israelites. 13 Now the great foe of Edom who had thought to crush Yahweh 2 Chr 25 looked very small and pitiful in defeat. 14 Thus the North acted impiously towards Yahweh. These treasures were in the charge of the descendants of Obed-edom 2 Ch. 25:24. 2nd temple given up. See 2nd temple.

DEATH OF JOASH. Vv 15-16.

15 Not the Book of Chronicles we know but a history of the northern Kingdom. Cp. v 18.

v. 7 Valley of Salt-probably es-Sebkha, a barren, salty plain east of the Dead Sea in the territory of Edom.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [b] The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. See Right col

10 Thou hast indeed smitten Edom, and [c] thine heart hath lifted thee up: glory *of this*, and tarry [2] at home: for why shouldest thou [d] meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at [e] Beth-shemesh, which *belongeth* to Judah. See left column above

12 And Judah [4] was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at [h] Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from [i] the gate of Ephraim unto [m] the corner gate, four hundred cubits. = 600 ft.

14 And he took [o] all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ [p] Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

[a] To ver. 22, 2 Chr. 25. 25—26. 2.
[b] Judg. 9. 8. Rend Bramble Ps 34:13
[c] Judg. 9. 15. CHOWACH-Tarpierce, Thistle 2 Chr 25:18-24 31:10; Thorn 2 Ch. 33:11; Isa 10:12. Prov. 26:9 Song 2:2; Hos. 9:6
[d] Cp. 2 Chr. 25. 27.
[e] Deut. 8. 14. 2 Chr. 26. 16 & 32. 25. Ezek. 28. 2, 5, 17.
[f] Josh. 10. 3.
[2] Heb. at thy house.
[g] Deut. 2. 5.
3 yrs old at death of his father. Cp. 15:1
[3] Ch. 15. 13 & 2 Chr. 26. 1, he is called Uzziah.
[h] Josh. 15. 10.
[i] ch. 12. 6. 1 Kin. 9. 26. 2 Chr. 8. 17 & 26. 2.
[4] Heb. was smitten. 1 Sam. 4. 10.
[5] 1 Sam. 4. 10 & 2 Sam. 18. 17.
[6] Now he begins to reign alone. Cp. ch. 12. 1 & 13. 10 & 14. 17.
[m] Neh. 8. 16. [m] 2 Chr. 26. 9. Jer. 31. 38. Zech. 14. 10. Cp. 2 Chr. 25. 23.
[n] 1 Kin. 14. 26.
[o] ch. 12. 18. 1 Kin. 7. 51.
[p] 1 Kin. 8. 65.
[q] Deut. 3. 17 & 4. 49.
[r] ch. 13. 12, 13.
[s] Jonah 1. 1. Mat. 12. 39. 40, called Jonas.
[t] Josh. 19. 13.
[u] ch. 13. 4. Ex. 3. 7.
[x] Deut. 32. 36.
[y] ch. 13. 5, 23.

17 ¶ [a] And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 [d] Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David. Yahweh helps. cp 17:1.

21 ¶ And all the people of Judah took [3] Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah. (Two probably before Amaziah's death)

22 He built [4] Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah [5] Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, "who made Israel to sin. Cp 10:29-31

25 He restored the coast of Israel [p] from the entering of Hamath unto [q] the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [t] Jonah, the son of Amittai, the prophet, which *was* of [t] Gath-hepher.

26 For the LORD [u] saw the affliction of Israel, *that it was* very bitter: for [x] *there was* not any shut up, nor any left, nor any helper for Israel.

27 [y] And the LORD said not that he would blot out the name of Israel from under heaven:

ASSASINATION OF AMAZIAH Vv 17-20. Cp 2 Chr. 25:27-28.

Vv. 9+10 Jehoash's answer is very arrogant. There is no apology for the injury his soldiers had inflicted on the inhabitants of Judah 2 Ch. 25:10-13 which was probably the cause of Amaziah's proposal.

16 This commenced at the time of his apostasy 2 Chr. 25:27 Libnah, the priestly city had revolted at the time of Jehoram's idolatry 2 Chr. 21:10

Athaliah, Joash, Amaziah had each fallen before a conspiracy — indicating the treacherous nature of the times.

(Jer. "Tenacious" "Difficult to capture" (Davis) A powerful fortress 16 m. S.W. Jerusalem. His carefully built up prestige had collapsed in the face of idolatry and failure. See Chronicles

22 Heb. "The homer." The name of his pursuers.

AZARIAH (UZZIAH) REIGNS IN JUDAH Vv 21-22 See Notes 2 Chr. 25.

JEROBOAM II: ISRAEL'S MOST SUCCESSFUL KING. Vv 23-29

Hos 1:1. Amos 1:1.

27 Sig. "The People become Numerous" - A true index to his reign which was to the triumph of the flesh.

20 He conquered Syria at Damascus extending his boundaries to Euphrates.

21 The Jabbok Deut 3:17 thus recaptured Gilead. He is the Deliverer of Ch. 13:5-6

22 When Israel was in dire extremity, Jonah arose to encourage them with promise of greater political strength. Yet Jonah would have realised the spiritual weakness of Israel and that Yahweh would ultimately punish the nation by the hand of the Assyrian whom he was called to convert and thus strengthen for the task (Amos 5:27. 6:14. 7:9)

25 Jonah, probably shortly before Amos (Ch. 13) 7:10-17 and Hos (Ch. 1:1).

Sept. "Straightened, in want, and desolate."

The time was not ripe. The surrounding nations themselves required discipline of Amos! and the mission of Jonah to Nineveh. which nation was so evil that Yahweh was about to blot it out. See above.

Note the dramatic warning of Amos at Bethel Amos 7:10. and the contemptuous rejection and reproof of the false priest Amaziah who charged him with sedition and undermining the loyalty of the people.

Despite his power Jeroboam evidently had misgivings concerning the future. ⟵

THE PROSPERITY OF ISRAEL UNDER JEROBOAM WAS A DELUSION & A SNARE

523

Two prophets raised their voices in warning and rebuke: Hosea and Amos. Their stern harsh language revealed the true state of the nation. Hosea was a citizen of the north for he speaks of the land Ch. 1:2 and "our King" Ch. 7:5. The rough shepherd Amos was from Judah. He beheld with indignation the soft luxury and abandoned life in the northern Kingdom. He gives a frightful picture of an apostate, licentious and decadent Israel:

"lying on ivory beds, stretching on couches
Eating lamb from the flock and
calves from the stall.
Singing their wanton songs to harps
such as David contrived,
Drinking wine by the bowlful soothed
with fine lotions.
They feel no smart though their nation
be broken."
Amos 6:4-6.

See Appendix p. 14 for conditions as described by Hosea and Amos.

records of Archaeology (Crowfoot) indicate he strengthened Samaria with soft thick walls.

A WEAKENED ASSYRIA PROVIDES A FALSE SENSE SECURITY TO JUDAH AND ISRAEL. "... the contemporary Assyrian records from the 14th year of Amaziah (B.C. 843) to the 35th Uzziah (B.C. 772), are a blank. According to Willis J. Beecher this is a period of 61 years during which the only Assyrian records are those of the 10 years reign of Shalmaneser III (IV), a net blank of 51 years between the two Assyrian Kings, Rammân-nirâri III and Asshur-dân III. The Assyrian Records omit these 51 years, consequently we must either omit 51 years of the history contained in the Biblical Record, or else add 51 years to the Assyrian Record, for the events of the Biblical and Assyrian Records synchronise both before and after." (The Romance of Bible Chronology - M. Anstey, p. 410) See next page

25 Fulfilling Ch 13:5. See above.

25 Thus the borders were extended to the limit of David's conquests, and a weakened Syria lay under the heel of Israel. During this period Amos visited the north to denounce it for its evil Cp Amos. 1:10-12.

26 Sig Yah hath remembered. In the meantime Uzziah had ascended the throne of David in Judah. V. 21 Ch 26:3.

CHAPTER 15.

REIGN OF UZZIAH IN JUDAH. Vv. 1-7.

For further details see 2 Chr. 26; Isa. 1:1; Hos. 1:1; Amos 1:1; Mat. 1:8.

1 Yahweh Helps. Uzziah = Yahweh Strengthens. Cp. 14:22

1 Longer than any other King. Political stable. App. 12

2 Ability of Yah

CHAP. 15: The writer now compresses his narrative more and more. Into a single Chapter he crowds the events of 7 reigns covering the space of nearly 70 years. There is need to supplement from 2 Chronicles.

Ch. 17:5. This time gave Egypt ample opportunity to advance to the aid of Samaria, but its failure to do so illustrated Isa. 30:2, 3, 7.

3 The reason is given in 2 Chr. 26 Jotham 20 reigned 4 yrs as co-regent V. 32

4 He managed the household & ruled the nation

5 During this and succeeding period the ministry of Isaiah, Hosea, Joel, Amos, Jonah & Micah were conducted and their books written.

TIGLATH-PILESER: The northern limit of Solomon's Kingdom 1 Kg 4:24. A strong fortress on West bank Euphrates. A terminus of the great trade route of Egypt, Phoenicia & Syria to Mesopotamia - a place of great importance - Unger.

CONFUSION IN ISRAEL AND JUDAH

"From the 15th Jeroboam 2 when Amaziah was slain (2 Kings 14:17-22), to the 27th year of Jeroboam when Uzziah was made king instead of his father Amaziah (2 Kings 15:1). is a period of 11 years during which the throne of Judah was vacant. . . . For 15 years Uzziah and Jeroboam reigned as contemporaries. Jeroboam reigned 41 years. (2 Kings 14:23. 15:8) Jeroboam's 27th year was Uzziah's year 1. Therefore 3 years 41 was Uzziah's year 15. Then follows a gap of 22 years from the year after Jeroboam's year 41 or Uzziah's year 16 to Uzziah's years 37, both inclusive, a from Uzziah's year 15 to his year 38 both exclusive, an interregnum in the Kingdom of Israel of 22 years." (Romance Bible Chronology" - Martin Anstey) It was a period of confusion and distress. In Judah, a conspiracy had driven Amaziah from the throne. (Cp Note 2 Chr. 25:1). In Judah & Israel confusion, distress and dissatisfaction reigned. After the throne was vacant 22 years, Zachariah reigned to be murdered 6 mth later. 2 Kings 15:8 The northern Kingdom only continued for another 41 years after this.

V. 25. PEKAH: In conjuction with Rezin of Damascus he invaded Judah & defeated Ahaz with great loss 2 Chr. 28:6, & laid siege to Jerusalem. Isa. 7:1. Ahaz purchased the assistance of Tiglath-pileser who made 2 expeditions into Judah; that of V. 29, & one some years later when Hoshea slew Pekah with the connivance of T.P. See Notes 2 Kgs 15:30 & 17:1.

but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered (b) Damascus, and Hamath, (c) *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and (2) Zachariah his son reigned in his stead.

God sometimes uses wicked men as His sword & rod to punish wickedness. His promises remain sure. V. 12.

CHAPTER 15.

1 Azariah's good reign. 7 Jotham succeedeth. 8 Zachariah, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 21 Pekahiah succeedeth. 23 He is slain by Pekah. 30 Pekah slain by Hoshea. 32 Jotham's good reign.

IN the (1) twenty and seventh year of Jeroboam king of Israel (2) began (3) Azariah son of Amaziah king of Judah to reign. - See above - Below.

2 (d) Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 (h) And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 (k) Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD (l) smote the king, so that he was a leper unto the day of his death, and (m) dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And (n) the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him

(a) with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did (2) Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which* was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, (d) who made Israel to sin.

10 And (3) Shallum the son of Jabesh conspired against him, and (3) smote him before the people, (e) and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* (4) the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of (5) Uzziah king of Judah; and he reigned (7) a full month in Samaria.

14 For Menahem the son of Gadi went up from (7) Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, (8) and all that were therein, and the coasts thereof from (7) Tirzah: because they opened not *to him*, therefore he smote *it*; *and* all (o) the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah

* Cp. 2 Chr. 26. 23.

A (2) After an interregnum of 11 years, ch. 15. 8.

(b) 1 Kin. 11. 24.

(c) Cp. 2 Sam. 8. 6. 1 Kin. 11. 24. 1 Chr. 18. 5, 6. 2 Chr. 8. 3.

(d) 1 Kin. 14. 16.

(3) As prophesied, Amos 7. 9. See Kings' assassinations Index p. 12

(4) This is the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy. Cp. 2 Sam. 8. 6. 1 Kin. 11. 24. 1 Chr. 18. 5, 6. 2 Chr. 8. 3. Cp. 2 Kin. 14. 16.

(5) Called *Uzziah*, ver. 23, 30, &c.

(f) 2 Chr. 26. 3, 4.

(6) Mat. 1. 8, 9, called *Ozias*, and ver. 1, *Azariah*.

(h) 2 Chr. 26. 3, 4.

(7) Heb. *a month of days*. Deut. 21. 13. Cp. Gen. 41. 1. Dan. 10. 2.

(k) 1 Kin. 14. 23.

(l) ch. 14. 4.

(m) To ver. 7, 2 Chr. 26. 20-23.

(n) Lev. 13. 46.

(o) ch. 8. 12.

ASSYRIAN RE... probably this ... Georgius Syncl... Nabonassar. ... of the reigns ... another just ...

Ad = Lord, Al... of Dean - Ys... Babylonian Pul...

He was a fo... Not known as ... who grasped ... in Assyria and ... Bethrone nam... Tiglath-pileser ... overed a bru... sink and aspir... the conquest o... Israel and Jud... came caught ... the pitiless m... of this great ... the far World ... In this the pur... of Yahweh wa... completed 10...

15. Menahem ... 16. Probably a ... invitation of ... them who wa... no allies. Cp Ho... 7:11. 8:9

2 On the inscr... Tiglath-pileser ... Minhimmu (... them) as tribu... [received tri... from Menahe... Samaria.

20 An extreme... large sum. C... 14:6.

15. At 3,000 she... went to a fate... Cp Ecclesiastes 18:25 ... were 60,000 m... well able to co... this amount - ... ing the wealth ... the nation

DEATH OF MENAH...

ASSASSINATION ...

PEKAHIAH AFTER ... YEARS' REIGN. Vv. ...

Complete instabili... and dissatisfact... reigned while the ... menace of the ne... became daily gra...

16 Yah hath given ... or delivered. But ... action belied his ...

17 An opening (of th... eyes), Deliverance ...

18 Yah hath adorn...

19 He evidently reb... his power in Gilead ... then marched on S... aria.

20 Sig Alleys of Stones ... Lion. They were evid... guards - perhaps perso... bodyguards - of Pekah...

V. 22 "His son" He was ... only ... to succeed his father ... the last 5 kings. (See ... V. 14.

LAST OF JEHU'S HOUSE

DISASTROUS 6 MONTHS' REIGN OF ZECHARIAH

2 Sig Yah hath Remembered. His ascension fulfilled the prophecy of 2 Kings 10:30. The evil conditions existing are revealed by the scathing rebuke of the prophets Hosea, Amos, Micah etc.

ZACHARIAH MURDERED

20 years of chaos (see note below) had reduced Israel from a powerful nation to one on the verge of extinction.

2 Sig. Safe, Friendly —

4 Sig. "Dry."

5 In ... public assembly Zechariah was evidently most unpopular whilst the conspiracy was popular.

SHALLUM REIGNS 1 MON... HE IS MURDERED BY MENAHEM Vv. 18-...

6 Sig. Comforter. Hearing of the conspiracy he boldly opposed Shallum, destroying him.

7 Sig. A Gadite (Compare Jg 4:11)

7A The old capital brought into prominence as the birthplace of the Pretender to the throne. Its ... two kings was the only one to be a natural death.

MENAHEM'S 10 YR REIGN

TROUBLES MOUNT IN ISRAEL Vv. 16-22.

8 Sig. A passage. Identity unknown. See help in ... It was originally the capital of the northern Kingdom (1 Kings 15:21, 33; 16:6, 8, 15, 17) & (till Omri) built Samaria (1 Kings 16:23-26). Sig. Pleasantness.

10 They refused to acknowledge the authority of the captain.

CH. 15:20. MENAHEM: Tiglath-pileser lusted in his annals Menahem of Samaria (me-ni-hi-im-me al Sa-me-ri-na-a-a) among those from whom he collected tribute (Breasted). See Finegan. p. 207.

23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 In the fifty and second year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the LORD.

AHAZ OR JEHOAHAZ.

In an inscription of the Assyrian Tiglath-pileser III (744-727 B.C.) referred to as Pul 2 Kg 15:19 occurs the name of Ahaz. In an account of payment of tribute by various vassel states of Syria-Palestine occurs "Iauhazi (Jehoahaz i.e. Ahaz) of Judah" - Unger.

SUMMARY. Gn 3:10: That religion is of no worth that is guided by fancy instead of faith. v.10. the heart of idolaters walk after their eyes.

THE REKAH - REZIN ALLIANCE (See also bottom p.525)

This was formed whilst Tiglath-pileser was conducting a campaign in Uartu. Apparently Philistia + Edom had been coerced to join + an attempt made to force Judah to do so 15:37. But Jotham Ahaz' father refused. They then attacked Judah under Ahaz 16:5) 1 Ch. 7:1-2. But Ahaz held them off + against the prophet's advice, purchased the help of Assyria. See Notes 16:5-6.

JUDAH REJECTS THE SYRIAN CONFEDERACY. Vv 36-38.

Syria tried to meet the Assyrian threat with a confederacy of Aramaean nations. Jotham stood aloof trusting in Yahweh. Ahaz stood aloof trusting in Assyria. The confederacy was publicly condemned by Isaiah Isa 8:9-12. who pointed to the only source of true help v.11. The salvation wrought in Hezekiah's time was proof of his words.

27 This antagonism flared into open war and invasion in days of Ahaz.

CHAPTER 16

For fuller notes see 2 Chr. 28.

EVIL REIGN OF AHAZ. Vv 1-4

1 Sig. watchfulness
2 Sig. Yah increases
3 Sig. Possession. A contraction of Jehoahaz = Yah upholds. His history showed he unworthy of this full title. Hence his name = Sustains instead of Yah Sustains! See Note above. For character of his reign. See p. 618 (1 Chronicles = children) Possibly at a time of crisis in Judah. Unfortunately a vile, inhuman sacrifice made his son to pass through as continued 2 Ch. 28:3. the fire, according to the was the son Hezekiah v.10. abominations of the heathen, To "pass through" does not whom the LORD cast out from signify to be slain. Evil wor- before the children of Israel. ship imitated by others 17:17 4 And he sacrificed and burnt Accounted as sleeping Yahweh's incense in the high places, and children Ezek. 16:21; 23:39 on the hills, and under every Place defiled by Josiah green tree. - Prophets protest. 2 Ki. 23:10. What caused them to do this? See Ps. 106:37-38

INVASIONS OF SYRIA AND ISRAEL. Vv 5-6

They were disastrous to Judah. Though Jerusalem was not taken, Judah was thoroughly defeated. Syria took a large number captive to Damascus. Israel destroyed a third of Judah's army 2 Chr. 28:6. The King's son and his advisers were slain. The Syrians swept through the land and occupied Elath. For the cause of the attack see note at 2 Kings 16:24. On their withdrawal Ahaz set about strengthening his defences Isa 7:3. He had heard rumours of a further invasion Isa 7:2. He was met by Isaiah and his son Shear-jashub who appealed to him to turn to Yahweh Isa 7:4. But Ahaz spurned the offer of help for he had already turned to Assyria, and he had no confidence in the God of Israel. He rejected the Sign but one was given Israel. The remnant of Judah did return in

Jotham's good reign.

36 ¶ [a] Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

37 [2] In those days the LORD began to send against Judah [d] Rezin the king of Syria, and [e] Pekah the son of Remaliah.

38 [f] And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Summary Vv 3:10

Top.

CHAPTER 16.

1 Ahaz's wicked reign. 10 He diverteth the brasen altar to his own devotion. 17 He spoileth the temple. 19 Hezekiah succeedeth him.

IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that* which was right in the sight of the LORD his God, like David his father. See Note

3 But he walked in the way of the kings of Israel, yea, [f] and made his son to pass through the fire, [g] according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And [g] he sacrificed and burnt incense in the high places, and [p] on the hills, and under every green tree. - Prophets protest.

5 ¶ [q] Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but [s] could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 [v] So Ahaz sent messengers to [7] Tiglath-pileser king of

Ahaz's wicked reign.

Rejecting Isaiah's offer Isa. 7:4-12

Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 [b] And Ahaz [c] took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a [v] present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against [3] Damascus, and [4] took it, and carried *the people of* it captive to [h] Kir, and slew Rezin.

10 ¶ And king Ahaz went to [i] Damascus to meet [7] Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to [7] [k] Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and [w] the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of [5] his peace offerings, upon the altar.

14 And he brought also [r] the brasen altar, which *was* before the LORD, from [t] the forefront of the house, from between [w] the altar and the house of the LORD, and put it on the north side of [w] the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon [w] the great altar burn [x] the morning burnt offering, and the evening meat offering, and

a 2 Chr. 27:7. He was a successful builder + had a reputation for military success 2 Ch. 27:5-6

2 At the end of Jotham's reign. Cp. ch. 16. 5.

b 2 Chr. 28. 16, 20, 21.

c ch. 12. 18.

d ch. 16. 5.

e ver. 37.

f 2 Chr. 27. 9.

g 1 Kin. 15. 29. See bottom

3 Heb. Damascek. ver. 10, 11, &c.

1 Kin. 11. 24. Cp. 7A

2 Chr. 28. 5.

2 Chr. 28. 5

t Foretold, Amos 1. 5.

h Is. 22. 6. Amos 1. 5 & 9. 7.

i To ver. 4, 2 Chr. 28. 1-4.

k Is. 8. 2.

See Note Isa. 10:5 - Bottom page 1028

l Lev. 18. 21. Cp. Ps. 106. 37, 38.

m ch. 21. 2. Deut. 12. 31 & 18. 9.

n Cp. 2 Chr. 26. 16, 18, 19.

o ch. 14. 4.

p 1 Kin. 14. 23.

q Is. 7. 1, 4-9.

5 Heb. which were left.

1 Sam. 24. 4.

r 2 Chr. 4. 1.

s Cp. 2 Chr. 28. 5, 6.

t Ex. 40. 6, 29.

u ver. 11. Top.

6 Heb. Elath. Left Elath. ch. 14. 22.

v Ex. 29. 39, 40, 41.

w 2 Chr. 28. 16, 20, 21.

7 Heb. Tiglath-pileser. 1 Chr. 5. 26 & 2 Chr. 28. 20. Tilgath-pilneser. ver. 10. ch. 15. 29.

THE PEKAH-REZIN ALLIANCE

Aram (Syria) Damascus
Ephraim (Israel) Samaria
Philistia
Edom
Judah Jerusalem
Assyria

HOSHEA'S REIGN

v.6. REZIN: In alliance Rezin + Pekah did not succeed against Judah, but singly they both enjoyed victories. See the frightful loss in Judah of to Pekah 2 Ch. 28:6-8.

v.5. "could not take

If + Their intention was to end the dynasty of David but Yahweh did not permit it. See Isa. 7:1

v.9. Assyria - The subject of mission of Tiglath helped TP. He also invaded Israel + took many captive 1 Chron. 5:26

FURTHER WICKEDNESS

Engendered by 2 Ch. 28: v. 11. The house of God was closed, altars were erected everywhere and determined efforts made to supplant the worship of Jahweh with the superstition of paganism. Lit. "The covered" way."

v.6 Recovered. SHUB - To turn. - not recover - only back. Read over. The Syrians may well have obtained it. They may have then retired + the Edomites occupied it. Edom + Syria are identical in Hebrew except for the letter Resh + Daleth, which are very similar + could easily be mistaken.

AHAZ BECOMES ENAMOURED OF THE AKTAR AT DAMASCUS

Vv 10-16. His policy was successful

Not in 2 Chr. 28. See top p. 525

8 He was impressed with the strength previously manifested by Syria + possibly attributed it to the god worshipped at this altar. 2 Chr. 28:23

9 Sig. Yah is Light. Despised + disgraced the honoured name he bore. He was used by Isaiah as a witness Isa. 8:2.

9A Probably ordered to do so. The altar probably indicate his subservience to the Assyrian.

COMPLETE DESECRATION OF DIVINE WORSHIP. Vv 17-18

10 Thus Yahweh's altar was humiliated by the presence of the pagan altar from Damascus. This was the beginning of innovations that finally resulted in the complete end of Temple Service. 2 Chr. 28:24 29:27.

H So called because of its position v.14

CHAPTER 17.

ISRAEL IS DESTROYED

HOSEA'S EVIL REIGN 1-2.

I A period of 9 years of anarchy followed the conspiracy of Hoshea against Pekah. Cp Ch. in the 20th year of Jotham's reign (2 Ki. 15:30) at the conclusion of which, he had conducted all opposition from Assyria. 2 Sig. Salvation Jeremiah but of Strength. But the time was anomalous for his reign saw the "Shalmaneser destruction of Israel. and in the 3rd year of his successor Hezekiah came to power. Ch. 18:1.

2 He evidently tried to restrain the wickedness of the nation, but it was too late.

SHALMANESER INVADES ISRAEL. Vv 3-4.

Hosea the prophet had warned of this impending tragedy. Hos. 10:14.

Vv 3. He, at least permitted some to go to Jerusalem + worship. 2 Chr. 30:10.

SARGON'S RECORD (Cont.)

and I imposed upon them tribute as on an Assyrian city... I made to mix with each other...

"Hanunu, King of Gaza, and [2] Sib'e the commander in chief of Egypt, advanced to Rapihu to make a direct attack and to battle with me. I defeated them" etc.

In one inscription he makes reference to how he gained the supremacy in Samaria in spite "of the gods in whom they trusted" - a reference to the polytheism of 2 Kings 17:10.

2 So - Seve, ruler of Egypt, called Sib'e by Assyrians (Bible as History).

HOSHEA'S REIGN. He conspired against Pekah and ascended the throne with the connivance of Assyria. (See note 2 Kings 15:30) Thus he had to pay homage and tribute to the Assyrian power. Having successfully conspired against Pekah he also tried to double-cross Assyria, ignoring the warnings of the prophet (2 Kings 17:4, Isa 10:14) and brought destruction on himself and the nation. He was attacked by Shalmaneser V who died unexpectedly during the siege. Sargon (Isa 20:1) his successor continued the attack. "In the first year of my reign" boasted Sargon in his annals "I besieged and conquered Samaria. He claims to have led away into captivity 27,290 people. See below. See Decision. Israel is carried into captivity. 4 The Sabaean of the classic historians. A famous Ethiopian who for 50 years occupied the Egyptian throne, later supplanted by Tirhakah Ch. 19:9.

V.6 REZIN: In alliance Rezin & Pekah did not succeed against Judah, but singly they both enjoyed victories. See the frightful loss in Judah to Pekah 2 Ch. 28:6-8.

V.5. "could not take it" - Their intention was to end the dynasty of David but Yahweh did not permit it. See Isa. 7:1.

V.9. Assyria - The submission of Judah helped TP. He also invaded Israel, took many captive Chron. 5:26.

FURTHER WICKEDNESS Supplemented by 2 Ch. 28:18. The habit of God has closed, altars were erected everywhere and determined efforts made to supplant the worship of Yahweh with the superstition of paganism. "The covered way."

V.6 Recovered. SHUB - To return. - not necessarily back. Read on. The Syrians may well have obtained it. They may have then relieved the Edomites occupied it. Edom - Syria are identical in Hebrew except for the letter Resh - Daleth which are very similar and could easily be mistaken.

CHAPTER 17

ISRAEL IS DESTROYED

HOSEA'S EVIL REIGN 1-2

A period of 8 years of anarchy followed the conspiracy of Hoshea against Pekah (cp Ch. 15:10 at the conclusion of which, he had introduced all opposition evil in the sight of the LORD, but not as the kings of Israel that were before him. 3 Cp Ho 2:8-11

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

HOSHEA'S REIGN (Cont.)

Sargon settled foreigners in Israel. He records: "People of the lands, prisoners my hand had captured, I settled there. My officials I placed over them as governors. I imposed tribute and tax upon them as Assyrians."

Thus by ruthless dictators the Israelites were rooted out of their land and transplanted elsewhere.

The inscriptions imply that Hoshea was incited to revolt by the action of Iau-bi'di of Hamath. Hanunu of Gaza, who had thrown off the Assyrian yoke on the death of Tiglath-Pileser also joined the coalition with the support of Egypt. The Assyrians first defeated Hamath, then Samaria, and overthrew a joint army at Gaza which was supported by Egyptians in a battle on the Egyptian border near Rapihu they were defeated, but Sargon had to intervene again later against Ashdod and Gaza which, instigated by Egypt, sought to include Palestine, Judah, Edom and Moab in an anti-Assyrian league. The failure of this coalition left the Egyptian to bring a token gift. Egypt had proved but a broken reed.

SARGON RECORDS.: After defeating Samaria! "among them I equipped 50 chariots for my royal army. .... the city of Samaria. I restored and made it more habitable than before. I brought into it people of the countries conquered by my own hands. I my official I set over them as district governor.

n.f.p. 526

THE SAD SORROWFUL RECAPITULATION OF ISRAEL'S SIN BY YAHWEH

His Pleading proved ineffectual except for individuals who hearkened

ISRAEL TAKEN INTO CAPTIVITY. Israel's sin was predicted Deut. 31:16-17 Josh. 23:16. but Yahweh persisted with the nation because of the faithful remnot found therein. Cp. 2 Pet. 3:15

AHAZ' ALTAR FROM DAMASCUS

This may have been an Altar of the Assyrians carried into Damascus. As Ahaz previously

CHAP. 17. SUMMARY

Those who forget Yahweh may themselves expect to be forgotten. Those who try to be like the world may expect to be swallowed up by the world

Key word: Carried away 6,18. Cp. 13,14 Key Verses. See below Among the things carried away were the calves of Bethel Rev. 10:6

The Israelites' idolatry. II. KINGS 17. The mixed worship

13 Yet the [a]LORD [c]testified against Israel, and against Judah, [b]by all the prophets, *and* by all [c]the seers, saying, [d]Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you [2]by my servants the prophets.

14 Notwithstanding they would not hear, but [e]hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected [f]his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [m]vanity, and [n]became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD [o]had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* [p]two calves, and made [q]a grove, and worshipped [r]all the host of heaven, and served [s]Baal.

17 And [t]they caused their sons and their daughters to pass through the fire, and [u]used divination and [v]enchantments, and [w]sold themselves to do evil in the sight of the LORD, [x]to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them [y]out of his sight: there was none left but the tribe of Judah [z]only.

19 Also [a]Judah kept not the commandments of the LORD their God, but walked in the [b]statutes of Israel which they made.

20 And the LORD [c]rejected all the seed of Israel, and afflicted them, and [d]delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For [e]he rent Israel from the house of David; and [f]they made Jeroboam the son of Nebat king: and Jeroboam [g]drave Israel from following the LORD, and [h]made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, [k]as he had said [l]by all his servants the prophets. [i]So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ [o]And the king of Assyria brought *men* from [p]Babylon, and from Cuthah, and from [q]Ava, and from [r]Hamath, and from [s]Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD [t]sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them

[a] Neh. 9. 30.
[b] Judg. 2. 14. Cp. ch. 13. 3 & 15. 29.
[2] Heb. *by the hand of all.* ver. 23. ch. 24. 2. 1 Kin. 16. 12.
[c] 2 Sam. 24. 11.
[d] Jer. 18. 11 & 25. 4, 5 & 35. 15.
[e] 1 Kin. 22. 11, 31.
[f] 1 Kin. 12. 20, 28.
[g] Deut. 13. 13.
[h] 1 Kin. 14. 16.
[i] Deut. 9. 6 & 31. 27.
[k] 2 Chr. 30. 8.
[l] ver. 23. [m] 1 Kin. 9. 7.
[n] ver. 6.
[o] Deut. 32. 21.
[p] Jer. 2. 5. Cp. Rom. 1. 21.
[q] Ezra 4. 2, 9, 10.
[r] ver. 30. Gen. 10. 10.
[s] Deut. 12. 30, 31.
[t] ch. 18. 34, Isaiah.
[u] 1 Kin. 8. 65.
[v] ver. 31. ch. 18. 34 & 19. 13.
[w] 1 Kin. 12. 28.
[x] 1 Kin. 14. 15, 23 & 15. 13 & 16. 33.
[y] ch. 21. 3 & 23. 5. Deut. 4. 19.
[z] ch. 21. 18. 1 Kin. 16. 31 & 22. 53.
[a] ch. 16. 3. Lev. 18. 21.
[b] Deut. 18. 10.
[c] Lev. 19. 26. 1 Kin. 21. 26.
[d] ver. 11.
[e] 1 Kin. 11. 13, 32 & 12. 20.
[f] Jer. 3. 8. Ezek. 23. 11.
[g] ver. 15. ch. 23. 27.

ISRAEL'S SIN AND REJECTION Vv 7-23

A summary of a sad history of sin and suffering.

14 Cp 2:13; 10:29, 31 13:2, 6, 11; 15:9

15 Cp V. 8 Deut. 4:26 Josh. 23:16; 1 Kg 11 2:14, 16; Hos. 1:4-9; Amos 5:27; Mic. 1:6

15A A considerable number returned with Zerubbabel Ezra 2:70 3:1; 6:16-17; 7:13; 8:35; 1 Chr 9:2-3

IMPORTATION OF FOREIGNERS V24

Not only Sargon (see note Ch. 17:5) but also Asnapper or Assurbanipal (See Appendix p. 12. Ezra 4:10) They became the Samaritans. See the names enumerated Ezra 4:9

19 Sig "Region" A district near Babylon

20 See Note. 18:3. = North Damascus

21 A city in Sth Mesopotamia Cp. V. 31. = Before Enumeration

THEY ARE THREATENED BY PERSONAL DANGER

THEY SEEK HELP

22 They roamed the countryside causing fear and terror among the people who felt it due to the anger of the local Deity.

23 Heb. Mishpat = Judgement. His commandments or laws.

17:7 The beginning of shame & grace to national Israel — see the stress laid upon this deliverance by Moses. 11:15 12:9, 17; 13:4.

14 Would not humble themselves to turn to Jahweh when He called to them Cp 2 Chr. 30:8

15 See Note. Ps. 19:7-8.

16 Isa. 24:5. Cp one of the last opportunities to repent - 2 Chr. 30:10. Exod. 24:6-8

17 Deut. 6:17-18.

18 HABAL - Act emptily, become vain - "All is vanity" NIV: "They followed worthless idols and became worthless themselves" This teaches: 1. Every man takes on to some degree the character & nature of the God he worships; 2. The character of all false worship is that they destroy their worshippers.

Ch. 17:16. HABOR: Vs: "A joining together" A tributary of the Euphrates, which it enters from the N. below Deir. Syria Gozan was a town & district on the River. Mod. Tell Halaf. Baker's Bible Atlas. Sig. Their passing away - Orch.

17:12. IDOLS. Gillulim - from GALAL - dung, or dirt. - thus a contemptuous & abusive significance

17 Out of the land Cp. Deut. 11:12 Jonah 1:3 and from His care. Cf. Ps. 34:15; 31:22; Ps. 146:8 Cp Ps. 34:16

JUDAH'S SIN AND REJECTION Vv 19-20.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

16 In spite of the evidence in Israel that sin brings sorrow.

19 Baal worship under Jeroboam, Ahaziah = Athaliah. Worse sins under Ahaz. 16:1-4 Menahem 15:19 Amos 3:2; 9:7-10

TIGLATH-PILESER ATTACKS DAMASCUS 2 Kg 16:7.

The Assyrian inscriptions imply that Rezin began by meeting his assailant in the field and stoutly resisting him. Eventually he was driven back to Damascus which was then besieged. The Assyrian declares: "Damascus his city, I besieged, & like a caged bird I enclosed him. His forests, the trees of which were without number, I cut down. I did not leave a tree standing." (I burnt) Hadara, the house of the father of Rezin, king of Syria. The nation was completely absorbed Cp Amos 1:4-5

528 SEPHARVAIM. Sig Enumeration or Census of the Sea. Orch. Recently conquered by the Assyrians 2 Kg 18:34; 19:13; Isa. 36:19; 37:13. worshipping vicious gods 2 Kg. 17:31. Thought to be identified with Sibraim Ezek. 47:16. called Sebarim in the Babylonian chronicle. It lies in the Hamath district, & was conquered by Shalmaneser V in 721 B.C. See Unger.

SUMMARY (cont). Note the relentless progression of evil:
1. Secret sin V. 9. 2. Imitation of idolatrous worship 10-12. 3. Disregard of God's Word 13. 4. Hardening of hearts & unbelief 14. 5. Unrestrained evil 15-17. 6. Judgement & disaster 18. Even so there is always opportunity to return. (Is. 55)

THE SAMARITANS V.24

There were Israelites remaining after the deportation of Sargon Cp. 2 Kgs 17:6 With 2 Chr. 30:10-11. Further deportations were made by Esar-Haddon. Ezra 4:2 and Asnapper (Assur-Banipul) - See Append: 12. Ezra 4:10 2 Kgs 17:24 But still some Israelites remained 2 Chron 34:9. With the influx of Gentiles these constituted a mixed multitude. They were educated in the schismatic worship of the north 2 Kings see below

HEZEKIAH'S REIGN

He reigned 29 years. 18:2 He had 15 years extension of life 20:6. His illness & recovery took place shortly before S. invasion 18:13 when his treasures were given up. 18:15; 20 before S. second invasion.

24 He would be only able to teach them according to the schismatic worship of the northern Kingdom with which was blended the false worship of the nations. Nos 15:18 Jn 4:22

FALSE WORSHIP OF SAMARITANS 29-41

25 Hos. 8:5-6; Ps. 115:4-8. Rom. 1:23.

26 Identified with Zarpanitum, the consort of Marduk, the patron god of Babylon. Unger.

27. The Babylonian sun god. Its headquarters was Cuthah (Tell Ibrahim) N.E. Babylon. The god of pestilence & war who had charge of the nether world. See name incorporated Jer 49:20

28 Sig Guiltmeers. I will make Desolate - Orc. Grd to be in the form of a goat - Trees.

29 Commoner. The priest who had been sent to teach them and who had set up bethel was of this character V.27 1 Kgs 12:31 Zeph 1:5 Amos 5:5 Hos 4:15 10:5

30

26 This record set clearly before the people the true status of the Samaritans and showed why their assistance should be rejected Ezra 4:1-3

Dio

31 Sig We shall utter (what is) seen. Identified with Ibnahazan Elamite god - Unger.

32. Thou shalt be enchained - Dio. Unknown.

33 Sig Ader is King. Identified with Hadad.

34 Anog is King. Anammelech, identified with Moloch

35 Established by the Kings of Israel 1 Kgs 12:31; 13:33; 23:19

36 Hos. 10:2; Zeph. 1:5 Matt. 6:24.

37 The Samaritans claim to fear Yahweh but this requires an undivided loyalty & love Deut. 6:4-5; Hos 10:2

24 ¶ He would be only able to teach them according to the schismatic worship of the northern Kingdom with which was blended the false worship of the nations. Nos 15:18 Jn 4:22

28 Then one of the priests whom they had carried away from Samaria came and dwelt in [a] Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in [d] the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of [e] Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites [f] burnt their children in fire to [k] Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and [l] made unto themselves of the lowest of them priests of the high places, which sacrificed for them in [d] the houses of the high places.

33 [m] They feared the LORD, and served their own gods, after the manner of the nations [2] whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [n] whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, [o] Ye shall not fear other gods, nor [p] bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, [q] who brought you up out of the land of Egypt with great power and [r] a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, [s] ye shall observe to do for evermore; and [t] ye shall not fear other gods.

38 And the covenant that I have made with you [t] ye shall not forget; neither [t] shall ye fear other gods.

39 But [u] the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 [w] So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

[a] 2 Kin. 12:29. [b] Deut. 5:32. [c] ver. 37. Judg. 6:10. [d] ver. 32. 1 Kin. 12:31 & 13:32. [e] Deut. 4:23. [f] ver. 36. Deut. 6:13. [g] ver. 24. The lords of the Daughters Prob. Cush — Gen 2:13. The Kamp Rolled - Dic. [k] ver. 32, 33. [l] Lev. 18:21. [m] Cp. ch. 19:37. [n] 1 Kin. 12:31. [o] ver. 32, 41. Cp. Zeph. 1:5. [p] Cp. ch. 17:1 with ch. 16:2. [q] Or, who carried them away from thence. [r] He is called Ezekias, Mat. 1:9. [s] 2 Chr. 28:27. To ver. 3. [t] 2 Chr. 29:1, 2. See above [u] 2 Chr. 29:1, Abijah. [v] Gen. 32:28. 2 Kin. 18:31. [w] ch. 20:3. [x] 2 Chr. 31:20. [y] ver. 37. Judg. 6:10. [z] Ex. 20:5. [a] ver. 22. 2 Kin. 15:14. 2 Chr. 30:14 & 31:1. [b] Heb. statues. ch. 3:2 & 10:26 & 17:16. Ex. 23:24. [c] Ex. 34:13. Deut. 16:21. Mic. 5:14. [d] ver. 7. [e] Num. 21:8, 9. [f] Deut. 4:34.

CHAPTER 18.

1 Hezekiah's good reign. 4 He destroyeth idolatry. 9 Samaria is carried captive for their sins. 13 Sennacherib invadeth Judah. 17 Rab-shakeh, by blasphemous persuasions, solliciteth the people to revolt.

NOW it came to pass in [a] the third year of Hoshea son of Elah king of Israel, *that* [b] Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was [c] Abi, the daughter of Zachariah.

3 And he did *that which* was right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the [d] images, and cut down [e] the groves, and brake in pieces the [f] brasen serpent that Moses had made: for unto those days the children of Israel did burn incense

529 HEZEKIAH CO-REX WITH AHAZ CH 18:1

Hoshea's year 1 was Ahaz's year 12. 2 Kgs 17:1 Thus Hoshea's year 3 = Ahaz's year 14. Ahaz reigned 16 years 2 Kgs 16:2. This 3rd year of Hezekiah's accession year Ch 18:1, he was thus Co-Rex with Ahaz during the years 14, 15, 16.

At the commencement of his reign he reversed the policy of his father. It was a sudden religious coup d'etat, but preparation had been made during his 3 years co-reign doubtless through the inspiration of Isaiah and Micah Jer 26:18 The revulsion of the people was deep and widespread on death of Ahaz. He capitalized on it.

CHAPTER 18

SUMMARY OF HEZEKIAH'S RIGHTEOUS REIGN V.1-8

Ref 2 Kgs 16:20. 1 Chr 3:13. 2 Chr 28:27. Isa 14. Jer 15:4. Mic 1:1. Mat 1:9-10

Religious Crisis 2 Chr. 28, 29 etc
Political 2 Kgs 19. 2 Ch 32. Isa 36, 37
Sickness 2 Kgs 20. Isa 38
Babylon. Isa 39
Sundries 1 Chr 4:41. Jer 26:19 Prov. Neh 2:14; 3:16.

1. Yah is Strength.
2. Short for Abijah = Yah is Father.
3. Yah hath Remembered
4. He was thus born when his father was 10 or 12 Cp 2 Kgs 16:2 - not an unusual thing in the east. His sole reign commenced at this age Cp 2 Chron 29:1; 36.

RIGHTEOUS REFORM V.4

For details including the return of priesthood, restitution of Passover and Mosaic ordinances see 2 Chr. Chps 29, 30, 31

See Note. Jer 17:2

6 Such unqualified praise is given to only two other kings: Asa 1 Kgs 15:11 & Josiah 2 Kgs 22:2. All three were sons of ungodly fathers - illustrating the influence of the mothers.

7 He had already, at the beginning of his reign reopened the Temple & drawn it 2 Chr. 29:3, 17, 35 uniting together the Levites & restoring the service 2 Chr. 29:4-35.

THE SWEEPING REFORM OF HEZEKIAH apparently gained the widespread belief which penetrated even to adjacent countries, that the worship of Yahweh had been abandoned. 2 Kgs 18:22. 2 Chr. 32:22.

SENNACHERIB'S INVASION He was probably regent with his father Hezekiah renounced suzerainty of Assyria encouraged by Egypt. Cp Isa 20. Thereupon Sennacherib invaded Judea and Hezekiah was forced to pay heavy tribute. Having discovered the weakness of Judah S. next demanded unconditional surrender. Hezekiah resisted strengthened by Isaiah

V.8 PHILISTIA CONQUERED This was part of the welding of an anti-Assyrian league. The King was taken captive to Jerusalem. (See Taylor Prism) The formation of the league and resting on Egypt cited the attack of Sennacherib.

Samaria is taken.

6 A play on words:— "Nachash" = serpent. "Nehusht" = piece of brass. He to it: and he called it [2]Nehushtan. 6 BRTACH - Take refuge
Thus destroyed mere formalism, even the institutions of Moses that had lost their meaning.

5 He [a]trusted in the LORD God of Israel; [b]so that after him was none like him among all the kings of Judah, nor *any* that were before him, Bottom 531
6 For he [c]clave to the LORD, *and* departed not [3]from following him, but kept his commandments, which the LORD commanded Moses. Ps. 80:1

7 And [d]the LORD was with him; *and* he [h]prospered whithersoever he went forth: and he [i]rebelled against the king of Assyria, and served him not.
8 He [e]smote the Philistines, even unto [4]Gaza, and the borders thereof, [f]from the tower of the watchmen to the fenced city. See Note - top right-hand corner

9 ¶ And [g]it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.
10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.
11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river [5]of Gozan, and in the cities of the Medes:— Cp 17:6 Note
12 Because [6]they obeyed not the voice of the LORD their God, but [k]transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*. See above

13 ¶ Now [7]in the fourteenth year of king [l]Hezekiah did [8]Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.
14 And Hezekiah king of Judah sent to the king of Assyria to [9]Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah [10]three hundred talents of silver and thirty talents of gold. 31 Talents Taylor Prism
15 And Hezekiah [m]gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house. Ahaz had done similarly. Ch 16:8 Judah's wealth at low ebb.
16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [11]it to the king of Assyria. 15 Second invasion (cp 1-5) 701

17 ¶ [n]And the king of Assyria sent [12]Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a [o]great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by [p]the conduit of the upper pool, which *is* in the highway of the fuller's field. - En-rogel
18 And when they had called to the king, there came out to them [q]Eliakim the son of Hilkiah, which *was* over the household, and [r]Shebna the [s]scribe, and Joah the son of [13]Asaph [t]the recorder. Spoiled 2 Kgs 5:1
19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, [u]What confidence *is* this wherein thou trustest? 11 Cp Prov 21:30-31
20 Thou [14]sayest, (but *they are* but [v]vain words,) [15]I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? His words were not borne out by fact. 2 Chr. 32:7-8
21 Now, behold, thou [16]trustest upon [w]the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.
22 But if ye say to me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?
23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.
24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?
25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.
26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.
27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?
28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:
29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:
30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.
31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;
32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.
33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?
34 Where *are* the gods of Hamath, and of Arphad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand?
35 Who *are they* among all the gods of the countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand?
36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.
37 Then came Eliakim, the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

THE SMITING OF SAMARIA Cp 2 Chron. 32.
1 As he reigned 29 years. V.1. this was also the year of his sickness. He had revolted V.7. invaded Philistia V.8. and actively associated in an anti-Assyrian league. Isa. 36:1; 38:1.

"HE SMOTE THE PHILISTINES" V.8
[1]Its cities were of great strength, and commanded the line of march between Assyria and Egypt. Assyrian monarchs had long been looking towards Philistia with covetous eyes; and now that Sargon was King of Assyria (See note top p. 527) and at war with Sabatok or Sevechus of Egypt, he had a great desire to add Philistia to his empire. About the year BC 720 he overthrew Hanun, King of Gaza, in a great battle near Raphia notwithstanding he had the help of an Egyptian contingent. Philistia, upon this, became disorganised; and it was probably before she could recover herself, that Hezekiah made his expedition. The Assyrians would certainly have regarded such a proceeding on his part with jealousy; and it may be questioned whether Hezekiah would have ventured upon it unless he was prepared to cast off the Assyrian yoke and declare himself independent. This he appears to have done about 711, when Sargon reckons Judah among the nations that were conspiring against him. — "The people of Philistia, Judah, Edom and Moab ..... were speaking treason." (Rawlinson — Kings of Israel and Judah).

Judah seems to have headed an anti-Assyrian confederation with the support of Egypt - condemned by Isaiah Chs 30, 31. Isaiah

In this Hezekiah reversed the pro-Assyrian policy of his father. Cp Isaiah 7

PANIC SWEEPS THE CITY AS SENNACHERIB THREATENS TO ATTACK. Cp 2 Chr. 32. Isa. 36 Notes.

ATTACK ON JERUSALEM. V.17.

1 Ie. A piece of brass.
2 Josh. 10. 3. 2 Chr. 32. 9.
3 Ch. 19. 10. Ps. 13. 5 & 33. 21.
4 Cp. ch. 23. 25.
5 Cp. ch. 23. 33.
6 Deut. 10. 20. Josh. 23. 8.
7 Heb. from after him. ch. 27. 22.
8 ch. 12. 18 & 16. 8.
9 Gen. 39. 2. 2 Chr. 25. 2.
10 2 Sam. 18. 5.
11 Cp. below ch. 16. 7.
12 Is. 14. 29.
13 Heb. Azzah. Gen. 10. 19. Josh. 15. 47.
14 Heb. them.
15 Ch. 17. 9.
16 To ch. 19. 37; Is. 36. 2—37. 38.
17 2 Chr. 32. 9-23. Not 701
18 Is. 20. 1.
19 To ver. 12, ch. 17. 3-7.
20 Heb. Note heavy. ch. 6. 14.
21 Is. 7. 3. Cp. ch. 20. 20.
22 Is. 22. 15, 19, 20. Note
23 Or, 3 the master of the records or secretary. ver. 37. ch. 12. 10 & 19. 2. &c. 1 Kin. 4. 3.
24 ver. 37. 2 Sam. 8. 16.
25 Dan. 9. 10.
26 2 Chr. 32. 10.
27 Deut. 17. 2.
28 Or, talkest.
29 Heb. word of the lips.
30 Or, but counsel and strength are for the war. 2 Chr. 32. 1 Is. 36. 1.
31 Heb. Sanherib. Cp. Is. 20. 1.
32 Heb. trustest thee, ver. 24.
33 Ezek. 29. 6, 7. Cp. Is. 30. 2-7.

530

[1] Its cities were of great strength, and commanded the line of march between Assyria and Egypt. Assyrian monarchs had long been looking towards Philistia with covetous eyes; and now that Sargon was King of Assyria (See note top p. 527) and at war with Sabatok or Sevechus of Egypt, he had a great desire to add Philistia to his empire. About the year BC 720 he overthrew Hanun, King of Gaza, in a great battle near Raphia notwithstanding he had the help of an Egyptian contingent. Philistia, upon this, became disorganised; and it was probably before she could recover herself, that Hezekiah made his expedition. The Assyrians would certainly have regarded such a proceeding on his part with jealousy; and it may be questioned whether Hezekiah would have ventured upon it unless he was prepared to cast off the Assyrian yoke and declare himself independent. This he appears to have done about 711, when Sargon reckons Judah among the nations that were conspiring against him. — "The people of Philistia, Judah, Edom and Moab ..... were speaking treason." (Rawlinson — Kings of Israel and Judah).

Judah seems to have headed an anti-Assyrian confederation with the support of Egypt - condemned by Isaiah Chs 30, 31. Isaiah

In this Hezekiah reversed the pro-Assyrian policy of his father. Cp Isaiah 7

PANIC SWEEPS THE CITY AS SENNACHERIB THREATENS TO ATTACK. Cp 2 Chr. 32. Isa. 36 Notes.

16 By Valley of Kidron. Here they saw evidence of H. determination to prosecute the war — for the waters were stopped from going out of the city. Cp Isa 22:9-11 Ch 36 fn.
17 Commander in Chief - C.B.
18 Chief of the Eunuchs - C.B.
19 Chief of the Captains. - Possibly a political officer - C.B.

Taylor Prism (British Museum No. 91032)

In my third campaign I marched against Hatti. The awful splendour of my lordship overwhelmed Luli, king of Sidon, and he fled far off over the sea and died (an infamous death). The fearsome nature of the weapon of the god Ashur, my lord, overwhelmed Great Sidon, Little Sidon, Bit-Zitti, Zariptu, Mahalliba, Hshu, Akzib (and) Akko, his strong walled cities, places where there were food and drinking facilities for his garrisons, and they bowed in submission at my feet. Tuba'alu (Ethbs'al) I sat on the throne to be king and imposed upon him tribute, due to my lordship, (to be rendered) annually without ceasing.

As for Menahem of Samsimuruna, Tuba'alu of Sidon, Abdili'ti of Arvad, Urumilki of Gebal (Byblos), Mitinti of Ashdod, Budu'ili of Beth-Ammon, Kammusunadbi of Moab (and) Aiarammu of Edom, all of them kings of Amurru; they brought valuable gifts, - heavy submission gifts - before me for the fourth time and kissed my feet. But as for Sidqa, king of Ashkelon, who did not bow in submission to my yoke, I deported and sent away to Assyria his ancestral gods, himself, his wife, his sons, his daughters, his brothers and the descendants of his ancestors. I set Sharrulundari, son of Rukibtu, their former king, over the people of Ashkelon and imposed on him the rendering of tribute, katre-presents for (to acknowledge) my lordship so that he now drags at the (yoke) ropes!

In the course of my campaign, I surrounded, captured and carried off the spoil of Beth-Dagon, Joppa, Banaibarqa, Azuru, cities belonging to Sidqa, who did not bow in submission at my feet quickly. The officials, nobles and people of Ekron, who had thrown Padi, their king, into iron fetters as one loyal to the treaty and obligations of Assyria, had given him up to Hezekiah, the Jew, as an enemy. On account of the offence they had committed, their heart took fright and they implored help from the kings of Egypt, bowmen, chariots of the kings of Ethiopia (Meluhha), an innumerable host, and, indeed, they came to help them. In the plain of Eltekeh, their battle array being drawn up over against me, they prepared their weapons. On the help of Ashur, my lord, I clashed and effected their defeat. Amid the battle, my own hands captured alive the Egyptian charioteers and princes, together with charioteers belonging to the Ethiopian king. I besieged and captured the town of Eltekeh and Timnah and carried off spoil from them. I drew near to Ekron and slew the officials and nobles who had committed the crime and hung their bodies on posts around the city. I counted as prisoners of war the citizens who had done hostile and abusive things. I ordered the release of the rest of them, who were not convicted of any crime or misbehaviour, against whom there was no charge. I caused Padi, their king, to come out of Jerusalem and sat him on the throne as lord over them, fixing upon him tribute to my lordship.

But as for Hezekiah, the Jew, who did not bow in submission to my yoke, forty-six of his strong walled towns and innumerable smaller villages in their neighbourhood I besieged and conquered by stamping down earth-ramps and then by bringing up battering rams, by the assault of foot-soldiers, by breaches, tunnelling and sapper operations. I made to come out from them 200,150 people, young and old, male and female, innumerable horses, mules, donkeys, camels, large and small cattle, and counted them as the spoils of war. He himself I shut up like a caged bird within Jerusalem, his royal city. I put watch-posts strictly around it and turned back to his disaster any who went out of its city gate. His towns which I had despoiled I cut off from his land, giving them to Mitinti, king of Ashdod, Padi, king of Ekron, and Silli-bel, king of Gaza, and so reduced his land. Moreover, I fixed upon him an increase in the amount to be given as katre-presents for my lordship, in addition to the former tribute, to be given annually. As for Hezekiah, the awful splendour of my lordship overwhelmed him, and the irregular and regular troops which he had brought in to strengthen Jerusalem, his royal city, and had obtained for his protection, together with 30 talents of gold, 800 talents of silver, precious stones, antimony, large blocks of red stone, ivory couches, ivory arm-chairs, elephant hide, tusks, ebony-wood, box-wood, all kinds of valuable treasures, as well as his daughters, concubines, male and female musicians he sent me later to Nineveh, my lordly city. He sent a personal messenger to deliver the tribute and make a slavish obeisance.

Chronological Difficulties.

Sennacherib began to reign B.C. 705 and this was his third expedition. It is Scripturally stated to be in 14th of Hezekiah 2 Kings 18:13 and he reigned 28 years. But it is computed that he died in year 700. On this basis many reject the chronology of the Bible, or believe there is a mistake here.

Martin Anstey (The Romance of Bible Chronology) states that Hezekiah's 14th year was B.C. 711 and answers to the 11th year of Sargon reign who reigned 17 years. He suggests that this expedition took place in 705, 6 years before Sennacherib came to the throne. As the crown prince he received the tribute of Hezekiah in the name of the King of Assyria

George Smith says: "Sennacherib held some official rank during his father's reign, and it is quite possible that he commanded the expedition in B.C. 711 as his father's deputy. In the Tablet K2169, Sennacherib is called 'Rabsaki' (Rabshakeh) or General, and 'great royal son,' that is, heir to the throne: and is said to possess his own scribe. The passage reads:

"Tablet of Ala-suzubu-ilith the Scribe of the Rabsaki, of Sennacherib, the great royal son of Sargon, King of Assyria."

SENNACHERIB'S ATTACK

At the time Sargon was killed in the land of Tabal, Merodach-baladin established himself as King of Babylon and organised a coalition of revolt against Assyria.

He was disciplined by Sennacherib who the conducted a campaign against the rebellious states to the south west.

Crushing Tyre many states defected from the confederacy. Ashkelon, Ekron & Judah refused to capitulate.

S. overwhelmed Ashkelon. The Philistines had made an alliance with Shabaka, who sent Egyptian-Ethiopian troops to resist him. They were defeated at Eltekeh (North of Ekron - west of Timnath. He then took Lachish about 15 m. south-West thereof

A HARMONY OF THE RECORDS OF HEZEKIAN'S LIFE

	2 KINGS	2 CHRONICLES	ISAIAH	PSALMS
Commences to reign at age 25	18:1-3.	29:1-2.		
Temple reopened for worship 1st month 1st year		29:3-11.		
a. Levites cleanse themselves first		29:12-15.		
b. Temple cleansed in 16 days		29:16-19.		
c. Seven-fold sacrifices offered		29:20-30		
d. People offer personal sacrifices		29:31-36.		
Passover re-instituted in 2nd Month		30:1-27.		
Land cleansed of Idolatry	18:4	31:1		
Establishes courses of Priesthood		31:2-4		
People respond by bringing tithes		31:5-10, 19.		
Hezekiah Commended by Yahweh	18:5-6.	31:20-21.		
He rebels against Assyria	18:7.			
He attacks Philistia	18:8.			
Shalmaneser besieges Samaria-4th year Hez.	18:9.			
6th year Hezekiah Samaria falls to Sargon	18:10-12.			
Sennacherib threatens Judah			10:24-34.	
Philistia falls to Assyria			20:1.	
Pro-Egypt party suggests turning to Egypt			30:1-2.	
Isaiah rebuke them for lack of faith			22:4-7; 10-11.	
Divided counsels in Judah			22:8-25.	
46 cities of Judah fall to Sennacherib	18:13.	32:1		
Hezekiah agrees to pay tribute with Temple gold	18:14-16.			
He strengthens the defences of Jerusalem		32:2-8.		
Sennacherib sends Rabshakeh	18:17-18.	32:9	36:2.	
Rabshakeh's blasphemous speech	18:19-25	32:10-16	36:3-22	120.
Hezekiah turns to Yahweh	19:1		37:1	121.
Yahweh's comforting reply through Isaiah	19:2-7		37:2-7	122.
Rabshakeh returns to Lachish	19:8		37:8	
Second message to Hezekiah	19:9-13	32:17-19.	37:9-13.	
Hezekiah spreads letter before Yahweh	19:14-19	32:20	37:14-20	123
Isaiah's comforting reply	19:20-34	32:24	37:21-35	
Hezekiah takes sick, prays to be healed	20:1-3		38:1-3.	
15 years Extension of life granted	20:4-11	32:24	38:4-8	
Hezekiah's recovery - Psalm of Praise			38:9-22	
Destruction of Sennacherib's host	19:35	32:21	37:36.	
Merodach Baladin's embassy NN. 525.	20:12-18	32:31	39:1-7.	
Continued peace promised	20:19		39:8.	
Death of Sennacherib	19:37	32:23	37:38.	

Note. Samaria fell in the reign of Sargon II, his son Sennacherib leading the army as his father's representative and with his authority. He is referred to as Sargon's tartan in Isa. 20:1. Sargon took Samaria B.C. 722 2 Kg 18:10. which was 6th Hezekiah. Sargon reigned 722-705, and therefore was the ruling monarch during the period of Sennacherib's attack. The inscriptions reveal that he attacked Merodach Baladan and that the death of Sennacherib occurred 681. His death, therefore, was sometime after his defeat outside of Jerusalem. See Index p.1 for suggested two invasions of Sennacherib. First about 701 B.C. second during the reign of Tirhakah of Egypt 18:21; 19:9. about 688 B.C.

THE GLORY OF SA

an characteristic
great King, the
of the Great Gods,
ong warrior, th
nd peace. His w

he had evid-
en been depos-
from his pre-
ur position.
Notes Isa. 22:15-

Yahweh-brother
Son of the Coll-
ar.

RABSHAKEH'S.
ALLAYING: Vv 1-4
Ichs 12. Isa 36 intro
NOTES.

2. "My habbittach-
n hazzeh" - What
such confidence
this! Bittachon
s diminutive in-
nded to express
great contempt
or Hezekiah's God
i.e. See below - 22.
3. There was but
e place for sacri-
ce Deut. 12:5-6.
4. Rabshakeh's
each designed to me,
o the people again
o the King by show-
g him despotic in
rning away the
aces of worship.
5. A wager. Cp
Notes. Isa. 36.

ILIAKIM'S APPEAL.
EJECTED. Vv 26-27
Notes Isa 36:11-12.
11. Aramaic - para-
ly the language of
plomacy.
12. Hezekiah had made
very defiant move to
ward the Assyrians -
ecently fortifying Jer-
salem in anticipation
of a siege. 2 Chr. 32:2-5.

RAB SHAKEH'S.
ASPHEMOUS SPEECH
TO THE PEOPLE Vv 27-35
Notes Isa 36:13-20

25 Dan 3:15-17; 6:16.
26 19:10-11; 2 Tim. 4:17
26 Brought to the last
extremity of hunger
and thirst.

2 Kg 18:17 Here is
record-
of the second expedi-
tion of Sennacherib
concerning which the
Assyrian annals are a bro-
ken and utterly silent. See In-
duction p.1.
18:19. Hezekiah.
Notice the arrogant
utterance of Rab-shak-
eh omits any title
to the King. Cp 22, 29, 30,

Joah
I pra
the S
under
with
in th
are o
27 B
them,
to thy
speak
not se
sit o
may e
drink
you?
28 T
and I c
the Jew
saying,
great
syria:
29 Th
not H
for he
liver yo
SENNACH
ful trium
great p
even ar
pictured
by his c
towers a
sculpture
Kelh. He
father Sa
pileser d
defeat Gibb
No more
himself a

THE GLORY OF SENNACHERIB. He was the eldest son of Sargon, and succeeded his father without interregnum or difficulty, in the summer of 705 B.C. Born to the purple and bred up as Crown Prince, his primary characteristic was an overweening pride and arrogance which shows itself in all his inscriptions. He calls himself "the great King, the powerful King, the King of the Assyrians, of the nations, of the four regions, the diligent ruler, the favorite of the Great Gods, the observer of sworn faith, the guardian of law, the establisher of monuments, the noble hero, the strong warrior, the first of Kings, the punisher of unbelievers, the destroyer of wicked men." He was mighty both in war and peace. His warlike glories are attested by Herodotus, by Polyhistor, by Abydenus, by Demetrius, and by his own

20 He had evidently been deposed from his previous position. Cp Notes Isa 22:15-19.

21 Yahweh-brotherhood son of the Collector.

THE RABSHAKEH'S CHALLENGE. vv 19-25. Cp 2 Chr. 32. Isa 36 Intro. & Notes.

22 "My habbittachon hazzeh" - What foolish confidence is this? Bittachon is a diminutive intended to express utmost contempt for Hezekiah's God - A.C. See below - 22.

23 There was but one place for sacrifice Cp Deut. 12:5-6.

A. 122 Rabshakeh's speech designed to set the people against the King by showing him despotic in taking away the places of worship.

24 A wager. Cp Notes. Isa 36.

ELIAKIM'S APPEAL REJECTED. vv 26-27. Cp Notes Isa 36:11-12.

26 A Aramaic - possibly the language of diplomacy. 22 Hezekiah had made every defiant move to resist the Assyrians - openly fortifying Jerusalem in anticipation of a siege 2 Chr. 32:2-5.

THE RABSHAKEH'S BLASPHEMOUS SPEECH TO THE PEOPLE. vv 27-35. SEE NOTES Isa 36:13-20.

25 Dan 3:15-17; 6:16, Jn 19:10-11; 2 Tim 3:11-12.

26 Brought to the last extremity of hunger & thirst.

2 Kg 18:17 Here is recorded the second expedition of Sennacherib concerning which the inscriptions are absolutely silent. See Index p. I.

18:19. Hezekiah. Notice the arrogant rudeness of Rab-shakeh. He omits any title to the King. Cp 22, 29, 30, 31, 32.

Rab-shakeh inciteth the people to revolt.

18 But when he called to the king, there came out to them Eliakim, Hilkiah's son, which was over the household, and Shebna the scribe, and Joah, Asaph's son, the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but they are but vain words,) I have counsel and strength for war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? A. 123.

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Isa 31:1-3.

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

SEE NOTES. Isa 36 Intro.

1 Cp Ps. 120:1-2; 123; 124:1-2; 125:1-2. 2 Chr 32:9-8.

V. 17 "from Lachish" At the stage did Sennacherib take Jerusalem. In the first invasion he took Lachish - about 30 miles south West of Jerusalem - and Hezekiah paid tribute. On the 2nd occasion he made Lachish his headquarters & sent his army from there.

2 2 Kg 17:10

3 2 Kg 17:24

4 The Shaken-Dic. "Probably the city of Ana on the Euphrates. - Unger.

5 This boast became the ground of his judgment. Isa 10:5-12.

REACTION OF PEOPLE. Cp Isa 36:21-22

This impudent blasphemous and insulting speech took the quarrel from out of the hands of Hezekiah into those of Yahweh.

25 They followed the example of the King's representatives Cp Isa 36:21. Who had been thus instructed Zeph 1:7; Zech 11:13.

26 A symbolic action indicating their feelings open and exposed to view. This, of course, on account of the blasphemy they had been forced to hear.

SENNACHERIB (Cont.) annals. His peaceful triumphs are witnessed to by the great palace which he erected at Nineveh and the magnificent series of sculptured slabs with which he adorned it, by his canals and aqueducts, his gate towers and embankments, his Bavian sculpture and his stele at the Nahr-el-Kelb. He was a worthy successor of his father Sargon, and of the second Tiglath-pileser active in his military enterprises, indefatigable, persevering, full of resource. No more energetic soldier ever found himself at the head of a huge army eager for battle; no more vigorous administrator ever commanded the resources of a vast empire. -Robinson

531

CH. 18:6 "He clave to Yahweh": The term used for marriage union. Gen. 2:24. Cp Deut. 10:20; Josh. 23:8; Acts 11:23. Even Asa, through weakness of faith, sought the help of Benhadad 2 Chr. 16:7 and Jehoshaphat joined in alliance with the idolatrous Ahab 2 Chr. 18:1; 1 Kings 22:2 but Hezekiah clave to Yahweh with entire confidence & unreserved obedience throughout his life. It was manifest in his loving obedience.

HEZEKIAH VERSUS SENNACHERIB. — The warlike aspect of Hezekiah seriously threatened the plans of the Assyrian. Sennacherib's main objective was Egypt but the revolt of Hezekiah meant that he would have an enemy in his rear capable of cutting off his communications with his country. He therefore decided to overthrow the city.

TIRHAKEH His name appears as Taharka in the Egyptian records. At the time an Ethiopian dynasty was ruling Egypt in the person of Shabaka the uncle of Tirhakeh who, however, led the army. At the time of Hezekiah's revolt against Ekarhaddon, he was defeated 3 yrs later (670 BC). He may have been regent. He ultimately became Pharaoh, and initially ruled when 25th Dynasty took over under Psamtik I (Ungers Dictionary). expelled from Memphis. He maintained himself in Upper Egypt until his decease in 663.

ISAIAH: Hosea + Micah, perhaps others, contemporary. But Isaiah more accessible.

— CHAPTER 19. —

HEZEKIAH APPEALS TO YAHWEH. V.1. ISA 37:1. 2 Chr 32:20.

1 Symbolic of mourning with feelings open for all to see.

2 The issue had gone beyond man. The blasphemous boasting of Rabshakeh demanded Divine intervention.

HE CALLS FOR ISAIAH'S HELP. V.2-5. ISA 37:2-5.

Isaiah's fame and influence were great in Israel. The King and priests combine with the prophet to invoke Yahweh's aid. All three offices are combined in the Lord Jesus who will supervise the overthrow of the anti-typical Sennacherib. Isaiah as a type of Christ acts on behalf of both King and Priests.

3 He had been elevated over Shebna. See notes Isa. 22.

4 Yahweh had been insulted - which is cause for mourning on the part of His priests and all who respect and love Him. Tow'kachath = punishment chastisement. They looked upon their reverses as punishment for their sins.

See mg. Rabshakeh had vilified Yahweh. Whose reproaches they desired to be vindicated. We'ertsah - scorn R.V. contumely.

7 Jerry is represented as experiencing all the pangs of childbirth without the strength to deliver and bring to an end. Isa. 26:17-18.

8 As Sennacherib had sent his servant to vilify Yahweh, so they now appeal to Yahweh's servant to take up his cause.

9 Shama. Hear so as to vindicate His honor. Deut 32:26 R.V.

10. Rabshakeh had spoken as though the gods were inanimate.

ASSURANCE FROM YAHWEH. 6-7.

11. There are three Masters involved V.4. Sennacherib, Hezekiah and Yahweh. Hezekiah acknowledged himself to be but the servant of the latter.

12. Heb "na'ar" — a youth, i.e. inexperience. An ironical term signifying that the Assyrian embassy knew no better. V.5. = different term Ebed = bond-servant.

13 Ruach = Spirit. The Spirit of fear induced by the rumour.

II. KINGS 19.

Hezekiah mourning sendeth to Isaiah.

Key Verses. 15, 19, 34

CHAPTER 19.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy against Sennacherib. 35 An angel slayeth the Assyrians. 37 Sennacherib is slain by his own sons.

AND it came to pass, when king Hezekiah heard *it*, that [d] he rent his clothes, and [e] covered himself with sackcloth, and [f] went into the house of the LORD. Ps 35:13 f 18:18

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, [e] covered with sackcloth, [g] to Isaiah the prophet the son of Amoz. for right

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and [h] blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 [p] It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent [i] to reproach the living God; and [k] will reprove the words which [l] the LORD thy God hath heard: [g] wherefore lift up *thy* prayer [m] for [n] the remnant that are [o] left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And [q] Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which [r] the servants of the king of Assyria have blasphemed me.

7 Behold, [s] I will send [t] a blast upon him, and he [u] shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against [v] Libnah: [w] for

(a) See Note.
[b] ch. 18. 14.
[c] Cp. 1 Sam. 23. 27.
[d] Gen. 10. 6. Is. 11. 11 & 18. 1 & 20. 3-5.
[e] ch. 18. 37.
[f] 1 Kin. 20. 31.
[g] ch. 18. 5.
[h] 1 Kin. 8. 29. Ps. 73. 16, 17.
[i] ch. 18. 29.
[k] 2 Chr. 32. 20.
[l] ch. 18. 33.
[m] Or, *for a habitation.* Cp. Neh. 9. 28, 26. (Num. 14. 11 & 16. 30) with Ezek. 35. 12.
[n] ch. 17. 6.
[o] Gen. 11. 31. Ezek. 27. 23. Amos 1. 5.
[p] Ezek. 27. 23. Amos 1. 5.
[q] Is. 37. 12.
[r] 2 Sam. 16. 12.
[s] ch. 18. 34.
[t] Is. 37. 13.
[u] ch. 18. 35. Cp. 1 Sam. 17. 26.
[v] Ps. 50. 21.
[w] 2 Chr. 32. 17. Cp. ver. 9.
[x] Num. 12. 2. Cp. 1 Sam. 7. 9.
[y] ch. 17. 6. Cp. Is. 1. 9.
[z] Heb. *found.* Judg. 20. 48.
[a] 2 Chr. 32. 20.
[b] Luke 3. 4, called *Esaias.*
[c] Ex. 25. 22.
[d] 2 Kin. 18. 39. Neh. 9. 6. Ps. 86. 10. Jer. 10. 10.
[e] ch. 18. 17, 28. Cp. 2 Sam. 9. 9.
[f] Ps. 31. 2 & 71. 2. Dan. 9. 18.
[g] 2 Chr. 6. 40. Dan. 9. 18.
[h] ver. 35-37.
[i] Jer. 51. 1, or rather Is. 37. 7.
[k] ver. 9, or ch. 7. 6.
[l] ver. 4.
[m] Heb. *given.* Ezek. 15. 4.
[n] Josh. 10. 29.

9 And [b] when he heard say of [z] Tirhakah king of [c] Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God [f] in whom thou trustest [h] deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 [a] Have the gods of the nations delivered them which my fathers have destroyed; as [d] Gozan, and [m] Haran, and Rezeph, and the children of [n] Eden which *were* in [o] Thelasar?

13 [q] Where *is* the king of Hamath, and the king of [r] Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the [s] letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And [t] Hezekiah prayed before the LORD, and said, O LORD God of Israel, which [u] dwellest *between* the cherubims, [x] thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, [d] bow down thine ear, and hear: [e] open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him [f] to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have [y] cast their gods into the fire: for they were no

ASSYRIAN-EGYPTIAN BATTLE V.9. Isa 37:9

16 Sig. Exalted. 3rd and last King of 25th dynasty and successor of Sorech. See Note "He smote Philistines" p. 330 bottom

SENNACHERIB THREATENS HEZEKIAH V.10-13. Isa 37:10-13

17 Do not imagine this temporary respite is the action of Yahweh. With other enemies pressing him Sennacherib sought refuge in ineffectual threats. Hezekiah would see it as a confirmation of V.7.

18 Vain threats are the refuge of weakness.

18A Burning, blowing. Dio. A stronghold near Haran. There were several cities of this name. This probably west of Euphrates now called Rusafah en route to Palmyra.

18B Reference to history. Implied threat to Hezekiah.

HEZEKIAH APPEALS TO YAHWEH. V.14. Isa 37:14

19 His only resource. Ps 31:14-24 Ps 73:23-28

HIS PRAYER. V.15-19. Isa. 37. 2 Chron 32:20

When opposed by the enemy he prayed - when approached with a present, he did not pray - fell into a snare. Ch. 18. 14-16. Isa 39:1-2.

20 Isaiah gives military title Deity. Yahweh Sabaoth Elohim.

21 Yâshab: to sit (as a Judge), to marry, to dwell. R.V.: sitteth. As Judge He could determine the right. As husband He would protect His Bride.

22. The symbol of haughtiness. Ezek 1. Cp. Exod. 2:32. Ps. 10:1. 94:1. The symbol of His presence = Shechinah glory (from Shakhan = to dwell). Ezek. 43:1-9).

23. Thou alone art God of all the gods of the nations. Cp Isa. 43:10-11. Thus they have no power if Yahweh on the side of Israel.

24 See Note. Ps 22:1

25 Cp Ki 4 Note. Num 14:41

26 The Assyrians have undoubted power.

Sennacherib (See Taylor Prism) records that he defeated a combined force of Egyptians + Ethiopians at Elteke 5m. south west of Gezer. This could account for him describing Egypt as a broken reed Ch. 18:21. Perdeaux (Connexion Vol. 1 pp 141) and Herodotus speak of him being turned back from Egypt defeated. The former states through the intervention of Tirhakah, the latter through a plague of mice.

Possible sequence. Invasion of West. Defeated Samaria and Syria etc. Overthrow of Egyptian confederation. Tribute paid by Hezekiah. Siege of Lachish. Demand on Hezekiah.

Troublous tidings relating to Tirhakah. Letter to Hezekiah. Reverse for Sennacherib. He retires to Assyria.

Tirhakah was Ethiopian by birth, but later became ruler of Egypt by conquest. He was later defeated by Esarhaddon, son of Sennacherib who is shown on a stele leading Tirhakah captive with cords. But see Index p1.

Isaiah's prophecy.

19 Assyrian success only attained because their adversaries have not access to One like Yahweh. The Assyrians destroyed the gods of conquered nations to demonstrate their might over what was the object of greatest power to their enemies.

28 The vindication of Yahweh was the motive of this prayer. Victory would demonstrate His power & sanctify Him in the eyes of nations.

YAHWEH'S ANSWER. vv 20-28. Isa 37:21 = "Whereas" Or "because" Because You have come to Me instead of relying on your own resources or strength.

30 The true Israel.

Faith alone could give Jerry the confidence to say this in face Assyria's power. Cf. v. 18 See Heb. 11:35. 1 Cor. 1:25. 2 Cor. 12:9.

32 An action of contempt. Cp. 2 Ki. 21:7.

33 Kadesh, from root To be clean. Therefore One Who could not look on unmoved at blasphemy, wickedness. Scenacherib Heb. Noun

34 Covenant name. Deity with Israel. Sig. White. Its glory emblematic of Israel which Assyrian would sully.

36 Isaiah = height. Borne = "extreme limits" of his borders.

37 Occupied lands and made himself at home in them.

38 Infantry so numerous as to drink up all available water and embarrass the resources of besieged places.

39 Sennacherib is reminded that Yahweh is the Disposer of all things. What he did was in accordance with God's plans & He could turn the Assyrian back as easily as He advanced him. Cp Isa. 10:5.

19 Assyrian success only attained because their adversaries have not access to One like Yahweh. The Assyrians destroyed the gods of conquered nations to demonstrate their might over what was the object of greatest power to their enemies.

28 The vindication of Yahweh was the motive of this prayer. Victory would demonstrate His power & sanctify Him in the eyes of nations.

Cp Ps. 83:18. 46:10. See Ezek. 38:23.

YAHWEH'S ANSWER. vv 20-28. Isa 37:21 = "Whereas" Or "because" Because You have come to Me instead of relying on your own resources or strength. Cp James 4:16. Cp 1 Jn 2:16.

30 The true Israel. Cf. James 4:14.

31 Faith alone could give Jerry the confidence to say this in face Assyria's power. Cf. v. 18 See Heb. 11:35. 1 Cor. 1:25. 2 Cor. 12:9.

32 An action of contempt. Cp. 2 Ki. 21:7.

33 Kadesh, from root To be clean. Therefore One Who could not look on unmoved at blasphemy, wickedness. Sennacherib Heb. Noun

34 Covenant name. Deity with Israel. Sig. White. Its glory emblematic of Israel which Assyrian would sully.

36 Isaiah = height. Borne = "extreme limits" of his borders.

37 Occupied lands and made himself at home in them.

38 Infantry so numerous as to drink up all available water and embarrass the resources of besieged places.

39 Sennacherib is reminded that Yahweh is the Disposer of all things. What he did was in accordance with God's plans & He could turn the Assyrian back as easily as He advanced him. Cp Isa. 10:5.

ASSYRIAN-EGYPTIAN BATTLE v 9 Isa 37:9

16 Sig. Exalted 3rd king of 25th dynasty last King of 25th dynasty and successor of Sabaco See Note "Ae Smote Philistines" p 370

SENNACHERIB Taharka

HEZEKIAH

17 Do not imagine the temporary respite is the action of Yahweh but other enemies press him Sennacherib to refuse in ineffectual threats. Hezekiah must see it as a confirmation of v. 7

18 Vain threats are a refuge of weakness

18A Burning, blowing. Dist. A stronghold, cancer Haran, there were several cities of this name. The prob. was at Euphrates, commonly called Rusafah on route to Palmyra

18B Reference to taking = implied threat to Hezekiah.

HEZEKIAH APPEALS

YAHWEH. V 14. Isa 37:14

19 His only resource Ps 31:14-24 Ps 71:12

His PRAYER. vv 14-19. Isa. 37. 2 Chr 32:20 When opposed by the enemy the prophet approached with a present, he did not pray fell into a snare 2 Chr. 32:1-2

20 Isaiah gives the distant title Deity Yahweh Sabaoth Elohim.

21 Yâshab = to sit (Judge), to marry, to dwell. R.V. = sitteth. In Judge He could deliver the right. In Isa He would protect His Bride.

2 Ki. 19:4. The symbol of the Rock. 1. Cp Exod 33:22 Ps 10:1. 94:1. The rock of His presence = Jehovah glory (Yahweh Sabaoth = Jehovah of Hosts) (Isa. 6:3 Rev. 4:8).

Thou alone art God of all the gods of the nations. Cp Isa. 45:14 as they have no power Yahweh on the side of Israel.

See Note. Ps 83:18 Cp Ps 46:10 Note. Nations The Assyrians had doubted power.

V. 29. The invasion had not permitted proper sowing of fields. The next year, probably Sabbatical, they were permitted (as poor) to do likewise Lev. 25: 2-7.

V. 24 Besieged places. Masoura - Egypt acc. to Gesenius = so R.V.

Sennacherib had evidently invaded or defeated Egypt though now fresh forces were making ready to attack 2 Ki 19:9.

FACING LIFE'S THREATS Vv 8-20.

The gravity of the danger 8-13 The only Refuge 14 Bow - Vindication of the name 15-19 The guidance of other hosts 17-19 Response 20.

THE SIGN OF THE YEAR OF RELEASE

Cp V. 29 with Lev. 25:22

and fears into their adversaries. They seem paralysed so their hands are weakened. They are like rabbits fascinated & immobilised by the bright light shining in their eyes. - dismayed & confounded.

II. KINGS 19.

The Assyrians slain.

Isa. 40:6, 8, Ps 37:2; 102:4]

27 they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. Above left

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. Isa 9:7

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. Retreat in disgrace 2 Chr 32:21.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake. Exod 32:13

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

(a) Ps. 115. 4. Cp. 2 Chr. 32. 19.
(b) Gen. 1. 11.
(c) Ps. 129. 6. Song of degrees
(d) Josh. 4. 24.
(2) Or, sitting.
(e) 1 Sam. 29. 6. Ps. 23:1-3
(f) Job 41. 2.
(g) ver. 33, 36.
(h) ch. 20. 5.
(i) 1 Sam. 2. 34. Is. 7. 11, 14.
(k) Lev. 25. 5.
(l) Lam. 2. 13.
(m) Job 26. 4. Ps. 22. 7.
(n) ver. 4.
(o) Cp. 2 Chr. 32. 22.
(3) Heb. the escaping of the house of Judah that remaineth,
(p) ver. 6.
(q) Ps. 71. 22. Jer. 51. 5.
(r) Heb. the escaping.
(s) Heb. By the hand of.
(t) ch. 18. 17.
(u) Is. 9. 7.
(v) Ps. 20. 7.
(w) Cp. before Jer. 22. 6, 23.
(4) Heb. the tallness, &c.
(x) 2 Sam. 20. 15.
(5) Or, the forest and his fruitful field,
(y) Josh. 19. 26.
(z) ver. 28.
(6) Or, fenced
(a) Is. 31. 5.
(7) Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?
(b) 1 Kin. 11. 13.
(c) Is. 45. 7.
(d) 2 Chr. 32. 21.
(e) Cp. Is. 10. 5.
(f) 2 Sam. 24. 16.
(g) ver. 8.
(8) Heb. short of hand.

V. 26. Short of hand.

When Yahweh decrees a change in the kingdom of men Cp Dan. 4:17. His providence works doubly. It inflicts confidence & strength into those He favors whilst unaccountable weakness

40 Having but little soil on the flat roof would be but sparse in growth and easily withered by the burning sun - more so than the normal grass of the field. A figure of extreme weakness.

41 Everything the Assyrian did was under Divine control. Cp Isa. 10:15

42 R.V: Arrogancy. Heb. - Sha'anân - Haughtiness. from Sha'an - to toil, be at peace, at ease - in a bad sense. A contrast to Shalom - to be at one Ps. 65:7; 72:3; 93:2.

43 As He will the latter day Assyrian Cp Ezek. 38:4

44 Yahweh now speaks to Hezekiah. Sennacherib's reversal would be complete - there would be no repetition of invasion.

45 This implies scanty returns in difficult days, but there was assurance of peace and better things to come.

46 An answer to the prayer of v. 4 and a typical foreshadowing of Isa 10:20-21

47 Those from outlying districts and had fled to the shelter of Jerusalem shall go forth again in peace.

48 Qin'âh = jealousy. His jealousy for Israel creates an ardour that is not satisfied until He has accomplished the object of His desire.

49 See how this deliverance from Sennacherib is linked with that of Messiah Isa 9:7; 59. See also previous prophecy. Isa. 10:33-33.

51 In a frontal attack.

52 Ma'an = purpose. Notwithstanding all efforts of Hezekiah to defend the city it was Yahweh alone Who could defend it. Isa 26:5.

53 Because of Immanuel Isa. 10:27. Cp Ps. 122:1-4.

DESTRUCTION OF ASSYRIAN HOST. Vv 35-37. Isa 37:36-38. 2 Chr. 32:21-22.

54 By what means is not disclosed. It has been suggested by hail and tempest, for plague would endanger Jerusalem. The leaders of the army were particularly affected Cp 2 Chr. 32:21.

55 As the Jews looked across from the wall to the camp of the Assyrian they could detect some unusual circumstance. On closer examination the awful judgment was disclosed.

TESTIMONY OF HISTORY

"Whatever the agency employed in this remarkable destruction - whether it was caused by a simoon, or a pestilence, or by a direct visitation of the Almighty, as different writers have explained it, the event is certain. Its truth is written in the undeniable facts of later history, which show us a sudden cessation of Assyrian attack in this quarter, the kingdom of Judea saved from absorption, and the countries on the banks of the Nile, left absolutely unobstructed by Assyria for the third part of a century."

Rawlinson - Story of the Nations, Egypt.

533

ISAIAH'S REPLY Vv 21-34. : The reply is arranged in 4 Stanzas. Vv 21-28; Vv 29-31; Vv 32-34. The first two, directed to Sennacherib are expressive of defiance = contempt. The third addressed to Hezekiah is encouraging = consolatory. The fourth is an assurance to all concerned that Jerusalem would not fall.

V 22. Holy one of Israel = Title frequently used by Isaiah. See bottom 857.

DEATH OF SENNACHERIB. : "On the 20th of the month Tebet, his son killed Sennacherib, king of Assyria, during a rebellion. For 23 yrs S. had exercised kingship over Assyria. The rebellion continued from the 20th Tebet to 2nd month Adar. On 18th month Adar Esarhaddon, his son, sat on the throne in Assyria" - Babylonian Chronicle.
"My own father chase me out as chief with due ceremony in a gathering of all my brothers, speaking as follows: 'This is the son who shall succeed me'; he enquired also of the gods Shamash and Adad by oracle and they responded by a sure affirmative: 'He is thy replacement!' . . . The fact of my succession overbore my brothers, who abandoned that which the gods (had settled)

DEATH OF SENNACHERIB. 36:1 Hezekiah by prayer

Isa. 37:37-38. 2 Chron. 32:21.

"He returned with shame of face" 2 Chr. 32:21.
56 An Eagle-headed Divinity. Sons from root "nisar" = Eagle, it signifies to lacerate, tear as Eagles do their prey, and thus signifies Victory and Conquest. (Nineveh & its Palaces - Bonomi). It is significant that he should be worshipping before the Eagle-god of Victory and Conquest before he was slain.
This occured some years after the defeat of previous years.
57. Adarki = King. Adar waran Assyrian and Gp Ch. 11:31
58. Sig. Protect or Preserve the King.
59. Sig. The Moon god (Sin) has increased the destruction of the sword.
60. Ashur has given Victory. One of the greatest rulers of Assyria. He was chosen as crown-prince only after the death of 2 elder brothers in the face of opposition from his brothers and some district-governors. His brothers then incited Sennacherib against him so that he fled to hide. It was while he was away his father was murdered and he returned to seize power. (Document from O.T. Times)

II. KINGS 20.

36 So Sennacherib 59 king of Assyria departed, and went and returned, and dwelt at (b) Nineveh. Below

37 And it came to pass, as he was worshipping in the house of Nisroch 56 his god, that d Adrammelech and Sharezer 57 his sons (c) smote him with the sword: and they escaped into the land of (2) Armenia. And (e) Esarhaddon 58 his son reigned in his stead. See above.

Key V.
V.S.

CHAPTER 20.

1 Hezekiah by prayer hath his life lengthened.
8 The sun goeth ten degrees backward for a sign of that promise. 14 Isaiah foretelleth the Babylonian captivity. 21 Hezekiah dieth, and is succeeded by Manasseh.

IN h those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, 2 Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face 1 to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, 3 remember now how I have walked before thee in truth and with k a perfect heart, and l have done *that which is* good in thy sight. And Hezekiah wept m sore.

4 And it came to pass, afore Isaiah was gone out into the middle (3) court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah 4 the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and (f) I will defend this city for mine own sake, and for my servant David's sake. 5 = purpose.

7 And a Isaiah said, Take a lump of figs. And they took and laid *it* on 6 the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? 7 Lit. steps

10 And Hezekiah answered, It is a light thing for 8 the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the (9) dial of Ahaz. Here follow Isa 38:9-20 Top 542

12 ¶ (10) At that time (5) Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. "and was glad" Isa 39:2

13 And Hezekiah 9 hearkened unto them, and shewed them all the house of his 10 precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his 11 armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. See influence 2 Kgs 21:1

15 And he said, What have

Providing Heirs to continue a seed.

a Is. 38. 21.
b Gen. 10. 11. Jonah 1. 2, &c.
c Lev. 13. 18.
d Cp. ch. 17. 31.
e ch. 19. 29.
f ver. 7. Predicted by Hosea.
2 Heb. Ararat. Gen. 8. 4. Jer. 51. 27.
g Ezra 4. 2. His father Ahaz had rejected a sign. Isa 7:11ff.
h 2 Chr. 32. 24. To ver. 11. Is. 38. 1-8, 21, 22.
i ch. 3. 18.
k Ps. 101. 2.
3 Heb. Give charge concerning thine house.
l Sam. 17. 23.
l Cp. 2 Sam. 20. 25.
4 Heb. degrees.
To ver. 29. Is. 39. 1-8.
5 Or, Merodach-baladan. Is. 39. 1. Cp. Jer. 50. 2.
m Neh. 5. 19 & 13. 14, 22, 31.
n 1 Kin. 8. 61.
o ch. 18. 3.
7 Cp. Ps. 39. 13.
6 Heb. with a great weeping.
p Cp. Is. 39. 2 with 2 Chr. 32. 27.
7 Or, spicery. Gen. 37. 25 & 43. 11.
8 Or, city. Cp. ch. 22. 14.
q 1 Sam. 9. 16 & 10. 1.
9 Or, jewels. Heb. vessels. Cp. 2 Chr. 32. 27.
r ch. 19. 20. Ps. 65. 2.
s Ps. 39. 12 & 56. 8.
t ch. 19. 34.

DEATH OF SENNACHERIB (Cont.).

V.36. Deposited. NÂSA' - To pull up. Decamped. Thus: decamped, departed, returned" - the heaping of verbs expressing the haste of the march home.

evil, they initiated against me slander and evil reports which were contradictory and 534 trusted to their own violence. Plotting to the will of the gods. With unfriendly disloyalty they continually spoke in hatred behind my back. . . . The gods caused me to stay in a hiding place and spread their good shelter over me and thus preserved me for the Kingdom. Thereupon my brothers raved and did everything that was not good against both god and men and plotted evil, even drawing the sword within Nineveh against divine authority. They battled against each other like young Kids in order to exercise the Kingship. ——— Nineveh Prism of Esarhaddon

rested on the dial deflecting or bending these rays would accomplish the whole result. See. Psalms 120-134.

CONGRATULATIONS FROM MERODACH-BALADAN.

SICKNESS STRIKES DOWN.
THE KING Cp Isa 38. 2 Chron 32:24-33. Before S. Invasion. See top 529
"THOU SHALT DIE!" V.1.
This was "a sign" 2 Chr. 32:24. It foreshadowed the death & resurrection of the Lord. The rabbis here deal with it historically - those in Isaiah 38. typically. ↓ See top 524
1 This was on eve of Assyrian attack. Cp V.6. It would add to the consternation and difficulty of the crisis and thrust the city into further gloom.
2 A very virulent and incurable form. Isa 53:4
3. Yahweh will Save. Son of Strong. His message showed Hezekiah was to be cut off from land living. Until this the King apparently did not regard himself in any danger. His physician had not suggested the sickness might be fatal.

MERODACH-BALADAN. Bel is his Lord. And he reigned (Documents from Merodach-baladan reigned. He manifested assist him.
6 The danger with his relief. heart was pride 2 Chr. 32 trouble he turned Yahweh V.3 - hums to Baby forgetting the deeds of Yahweh intrigues with Babylonians 2 Kgs 20:9. And if the rains were for the good of crops, but if brought on under the curse of the Law. Cp 2 Chron If in the face of flattering words embassy, he terribly forget that came from Yahweh. 2 Chr. 32:31. Cp Mg. The wrong implements of wrath as well as vessels of jewels. In his ostentation display he neglected the wealth and source of defence of his realm. Cp 2 Chr. 32:31.

HEZEKIAH'S PRAYER. V.2
He was without a successor. His death would weaken the attitude of people in resistance of Sennacherib. It would mean the end of all his hopes to establish the fulness of Divine worship. Cp Isa 38:9-20.
Death at such a time meant that he was cut off from Yahweh. This is how Hezekiah viewed it in his song of thanksgiving.

AN ANSWER OF PEACE. Vv.4-6.
5 A type of Christ Isa. 53:11. Bottom 532
6 The Covenant plus a reminder of the Davidic promise Cp 1 Kings 2:4 top 535
7 It is answered by 5 fold blessing of grace. 8 Luke 24:46. Acts 10. 1 Cor. 15:4
9 Evidently still threatened by S. at time recovery.

NATURE OF SICKNESS. V.7
10 Implies Leprosy. See Note Isa. 38:21

HEZEKIAH REQUESTS A SIGN. Vv.8-11.
Contrast Isa. 7:11-12
11 If the sickness was leprosy, he would normally be excluded for 7 days. Lev 14:8. Perhaps he required the sign to have Yahweh's approval to amend this law. In like manner the Lord was cleansed on the day of his ascension. All others await the future.
12. Hôm-ma'aloth = Steps or stairs. Probably stairs built by Ahaz to record the time by shadow.
13 This was miracle. It was not lost, the effect was not recorded elsewhere. All that was necessary was a simple but flagrant exertion of Divine power on the rays of the sun which

RESULT OF HEZEKIAH'S FOLLY. Vv.16-18
16 Hezekiah is now shown the folly of putting confidence in such allies. He is but a strong thereby the instrument of Divine punishment against his people.
17 Commenced with Manasseh 2 Chr. 33:11 finalised Cp Ch. 24:12. Jer 20:5. about 120 yrs after Hezekiah.

HEZEKIAH'S ACQUIESCENCE. V.19
19 A realisation of his folly had been brought home to Hezekiah and he acknowledges the righteousness of Yahweh in the reproof he received. He realised that he was deserving of greater punishment and the fact that he was to be left unpunished was an evidence of the mercy of Yahweh to him and his Kingdom

MERODACH-BALADAN! = Merodach was the god of war. equivalent to Mars. Jer 50:2. Baladan Bel is his Lord. His Babylonian name = Marduk-apal-iddina II, and he reigned for but a brief period - a little over 2 years. (Documents from O.T. Time). Beresus as quoted by Eusebius states that Merodach-Baladan grasped power from the Assyrian Viceroy. He manifested great hostility towards Nineveh, seeking Allies to assist him in his anti-Assyrian campaign. This insurrection was ultimately crushed by Sennacherib who placed his son Assordan (Esarhaddon) on throne.

15. He had heard of the successful resistance of Hezekiah and sought him as an ally. Cp 2 Chron 32:31. This occurred in the interregum between 2 Kings 19:36-37.

II. KINGS 21.

Manasseh's reign. Manasseh's idolatry.

they seen in thine house? And Hezekiah answered, [a] All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD. 27 Cp Isa 13:19-22. 22

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. Inc Jehoiachin 24:15 Zedekiah 25:7 Daniel 1:3 and others.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Probably after a period of answer to attempted loan (Charter)

19 Then said Hezekiah unto Isaiah, [p] Good *is* the word of the LORD which thou hast spoken. And he said, [q] *Is it* not good, if peace and truth be in my days? 24 25

20 ¶ [r] And the rest of the acts of Hezekiah, and all his might, and how he [s] made a pool, and a conduit, and [t] brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And [u] Hezekiah slept with his fathers: and Manasseh his son reigned in his stead. for the wickedness of Hezekiah, see Note Ch 21:1

CHAPTER 21.

1 Manasseh's reign. 3 His great idolatry. 10 His wickedness causeth prophecies against Judah. 19 Amon's wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king.

MANASSEH [v] was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. 4 of Jerusalem accord. Josephus

2 And he did *that which was* evil in the sight of the LORD, [b] after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again 6 the high places [b] which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, [c] as did Ahab king of Israel; and worshipped [d] all the host of heaven, and served them.

4 And [e] he built altars in the house of the LORD, of which the LORD said, [f] In Jerusalem will I put my name. 2 Ch 6:4-6 & Ch 33:4

5 And he built altars for [d] all the host of heaven in [h] the two courts of the house of the LORD.

6 And [i] he made his son [k] pass through the fire, and [l] observed times, and [l] used enchantments, and dealt with [m] familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to [o] provoke *him* to anger. Gave position of authority

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [q] In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 [s] Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. → See bottom of next page

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 [z] Because Manasseh king of Judah hath done these abominations, [a] *and* hath done wickedly above all that the Amorites did, which *were* before him, and [e] hath made Judah also to sin with his [d] idols: Filthy idols Cp. Lev 26:30

[a] ver. 13.
[b] ch. 18. 4. Cp. ch. 23. 4, 6.
[c] 1 Kin. 16. 32, 33. Cp. ver. 13.
[d] ch. 17. 16. Deut. 4. 19.
[e] Jer. 7. 30 & 32. 34. Ezek. 7. 20 & 8. 6.
[f] Deut. 12. 11. 2 Sam. 7. 13. 1 Kin. 8. 29 & 9. 3. Ps. 132. 13, 14.
[g] ch. 24. 13. Jer. 20. 5 & 52. 17.
[h] ch. 23. 12. 1 Kin. 6. 36 & 7. 12. 2 Chr. 4. 9.
[i] Lev. 18. 21.
[k] Lev. 19. 26.
[l] ch. 17. 17. Gen. 44. 5.
[m] ch. 24. 12. 2 Chr. 33. 11.
[n] ch. 23. 24. Lev. 19. 31.
[o] Fulfilled. Dan. 1. 3.
[p] ch. 22. 17. Deut. 4. 25.
[q] 2 Sam. 3. 18. Cp. 2 Chr. 37. 25, 26.
[r] Or, *Shall there not be peace and truth, &c.* Cp. Is. 39. 8.
[s] ver. 4. ch. 23. 4.
[t] 2 Chr. 32. 30.
[u] ch. 18. 17. Neh. 2. 14 & 3. 16.
[v] 2 Chr. 32. 33.
[z] To ver. 9. 2 Chr. 33. 1-9.

CHAPTER 21.

MANASSEH: JUDAH'S WORST KING See top p 537.

His altars in Court of Temple 2 Kgs 23:12. His provocations v. 26. His sins 2 Kgs 24:3. A cause of Judah's dispersion Jer 15:4. Genealogy 1 Chr. 3:13. Mat. 1:10.

See also 2 Chron 33 A pollution exceeding that of any others including Athaliah

SUMMARY OF HIS EVIL REIGN. Vv 1-9

1 Sig "Forgetting." Cp Gen. 41:51. Yahweh had made Hezekiah forget his troubles. But Manasseh "forgot" Yahweh's goodness.

2 Thus born after extension of 15 yrs. Ch 20:6

3 Longest reign of any of Kings of Judah. Suggests grace - and Divine mercy was shown Manasseh.

4 Sig. My delight is in her. Suggested this took place after sickness and gave rise to prophecies of Isa 62:3-5.

5 His folly was in seeking gods whose weakness evident in sight Yahweh's power for he had destroyed them. He was probably influenced in this course by his advisers (Cp 2 Chr 24:17-0) who adhered to policy of Ahaz exciting in him a fanatical hatred of the Truth, and politically seeking alliances with foreign powers. His son was named after an Egyptian Deity

6 See note next page on his apostasy

7 A reversal of his father's policy.

8 See Note 1 Kgs 11:8

9 He was to Judah what Ahab was to Israel.

10 2 Chr 33:6 = Children. His firstborn son and children. In Hebrew "he" emphatic = that wicked one

11 Q 1 Sam. 28 Heb "ob." LXX = "he appointed ventriloquists"

YAHWEH THREATENS PUNISHMENT. Vv 10-15

12 There was a minority who publicly 2 Chr 23:10 raised their voices courageously in warning and rebuke. Among them Isaiah and Hozai 2 Chr 33:18-19. Manasseh's answer was a reign of terror 2 Kgs 21:16

13. Original inhabitants of Canaan. Gen 10:16

and tears of the people Ex 2:24-25; 3:7; Ps. 56:8.

V.17. "Carried away into Babylon".

B. Thus under domination Assyrian. Merodach-baladan ultimately given into exile. But Isaiah boldly predicted the Mic. domination = destruction of Jerusalem.

promised the righteous whilst a shortened life was the penalty of wickedness Prov 3:2; 9:11; 10:27.

"Hezekiah wept sore" He was conscious of a very great failing - he had not provided for a successor - the extended time granted him enabled him to correct that failure. Cp Vs 6; Ch. 20:18.

V.5 "Captain of my people" see its application to soul 1 Sam. 9:16; 10:1 and David 1 Sam. 13:14; 2 Sam. 6:21. NAGID - One who leads who goes in front. From NAGAD - front ie. to stand out boldly - Si

"David thy father" Hezekiah receives help, both as David's son and as his imitator. 18:3.

"thy fathers" Yahweh is conscious of the sin

535 1 Kg 20:3. "remember" - Length of days is

MANASSEH'S APOSTASY. – The polytheism of surrounding nations was encouraged to an unprecedented extent with all their vile rites. V.6 He plunged into all the mysteries of sorcery, augurics and necromancy V.6. The idolatrous furnace of Tophet was rebuilt on an enlarged scale Jer. 7:31. 19:5-6. 32:35. and he sacrificed his own child 2 Chr. 33: 6. The worship of heavenly bodies, begun by Ahaz was restored and enthusiastically followed Jer. 8:2. 19:13 In gar- dens and on flat roofs of houses were built brick altars from which arose clouds of incense Isa 65:3 Jer. 19:13. Zeph. 1:5. The name Molech became a common oath. Zeph 1:5. There was a succession of small furnaces in the streets

14 The power of Assyria under Esarhaddon son of Sennacherib asserted itself at this time and reversing the policy of his father Manas- seh capitulated and paid tribute. His name is mentioned as doing so in the inscriptions of Esarhaddon (not 2 Kgs 19:37. Isa 37:38. Esra 4:2) and Ashur- banipal. This however, was but the beginning of trouble

15 The same measure of judgment.

16 The threefold repetition indicating the completeness of the judgment Cp Ezek 21:27

17 Jerusalem had escaped the judgments poured out upon Israel and parts of Judah but would not sur- vive those impending.

Amon's wicked reign.

12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, [a] both his ears shall tingle.

13 And I will stretch over Jerusalem [b] the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jeru- salem as *a man* wipeth a dish, [2] wiping *it*, and turning *it* upside down.

14 And I will forsake the rem- nant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have [d] provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. See Above & Index

16 [e] Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem [4] from one end to another; beside his sin [g] wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [f] the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? Cp 2 Chr 33:18-20

18 And [f] Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of [m] Uzza: and Amon his son reigned in his stead.

19 ¶ [n] Amon [20] was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshul- lemeth, the daughter of Haruz [22] of Jotbah. [23]

20 And he did *that which was* evil in the sight of the LORD, [r] as his father Manasseh did.

21 And he walked in all the

MANASSEH'S APOSTASY (cont)

for which children gathered wood and in which their parents baked cakes as offerings to Astarte. Jer 7:17-18. The practice of human sacrifice became general Jer 32:35. Ezek. 23:37. The high places were restored 2 Kgs 21:3 Two altars were set up in the two courts of the Tem- ple V.5. 2 Kgs 23:12. to the heavenly bodies Close by were the houses of those who leat themselves to the abominable rites of Astarte 2 Kgs 23:6-7 whilst in the sacred precincts was the statue itself 2 Kgs 21:7. Vessels were consecrated to Baal 2 Kgs 23:4-5 the altar was desecrated 2

536

Chr. 33:16. The kirk decorated 2 Chr. 25:23. The fanatical fury with which Manasseh labored to overthrow the worship of Yahweh caused his name to be linked with that of Ahab. 2 Kgs 21:3, 13.

The voice of protest was lifted up 2 Chr. 33:18-19 but generally speaking the nation was cowed under the reign of terror now unleashed 2 Kgs. 21:16. Josephus says a fresh batch of the prophetic order was executed every day 10:3:1. Among them, according to tradition, Isaiah. Heb 11:37. "How is the faithful city become a harlot- Isa. 1:21.

II. KINGS 22. Josiah's good reign.

Filthy idols Dt 17:2

way that his father walked in, and served the idols that his father served, and worshipped them: See additional note 2 Chr 33:23

22 And he [b] forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had con- spired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Ju- dah?

26 And he was buried in his sepulchre [c] in the garden of Uzza: and [3] Josiah his son reigned in his stead.

The Lost Bible Found

CHAPTER 22.

1 Josiah's good reign. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord. 15 Huldah's pro- phecy.

JOSIAH [1] was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was [2] Jedidah, the daughter of Adaiah [4] of [e] Boscath. = Rocky / stony ground.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and [m] turned not aside to the right hand or to the left. Here cont. 2 Chr. 34:1-6.

3 ¶ [p] And it came to pass in the eighteenth year of king Josiah, *that* the king sent Sha- phan [7] the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, say- ing, WITH OTHER OFFICIALS 2 CHR 34:9

4 Go up to Hilkiah [q] the high priest, that he may [s] sum the silver which is [t] brought into the house of the LORD, which

Line Plummet - measure, dead weight

a 1 Sam. 3. 11.
b ch. 22. 17. 2 Kin. 21. 13.
c Is. 28. 17 & 34. 11. Lam. 2. 8. Cp. Amos 7. 7, 8.
2 Heb. *he wipeth and turneth it upon the face thereof.*
d ch. 22. 17. Deut. 4. 25.
e ver. 18.
3 Mat. 1. 10, called *Josias.*
f ch. 24. 4. quoted.
4 Heb. *from mouth to mouth.* ch. 10. 21.
g ver. 11. Cp. 1 Kin. 14. 16.
h 2 Chr. 34. 1, 2.
i 2 Chr. 33. 21-19.
In the Be- cholah not
k Josh. 15. 39.
l 2 Chr. 33. 20.
for from Lachish.
m ver. 26.
n 2 Sam. 6. 6-8.
o Deut. 5. 32.
p To ver. 24. 2 Chr. 33. 21-25. Notes.
q To ver. 20. 2 Chr. 34. 8-28.
Filled up
r ver. 8. ch. 12. 10.
s ver. 2-6, 11.
t ch. 23. 4. Cp. 2 Chr. 34. 9.

SHAPHAN (Yahweh
Elasah
Jer. 16:
whom
wch.
Sha

Not only
Inbes
tenant of
one
A cov
have
progress
The
B.C. The
in control
social
of the
Repairs
in 12
Kgs 22
2 Chr. 34

Ezekiel 36
The Lord
2; 2 Co

As in the
South. Ch. 12
overseers
crated in
BOOK
FOUND 22:8-
19. See
10. Called "
book" 23:2,
Book. 31:26
book"

Darby "
Cp Mg.
108. Wedoes
to observe it
High Priest
V.8. He is not
saintly learner
Law he does
years that
been closed

THE KING'S S
AT ITS CONSE
11:10-11 Cp 2 Ch
3:17 NOTES.
1. Not neces
all at one sit
Chronicles say
read "out of
He probably
the most impo
parts relating
blessings and
ings.
DEPUTATION
HULDAH V.12
2 Chr. 34:1 20-2
The reading of
Lord revealed fo
ish that the K
was not as for
very things it
declined. Deut.
16:21,22. 17:18.
23:17-18. It empha
what was lacking
spiritual charac
Deut. 6:4-9. 7:6
11:18. 19:9. 30:6-2
learned of conce
Cp. Deut. 28:36-6
The king was
ed at what he
and sought advic
secret

unprecedented extent
ncy. 1:6. The idolatrous
d his own child 2 Chron. 28:3. Jer. 8:2. 19:13. In gor
of 15a 65:3. Jer. 19:13. Lam
furnaces in the streets

reign. 23 He reverseth the policy that he
alked in, father initiated after he had been
that his humbled. 4:2 Chr.
orshipped 33:21-23 and ex-
ceeded his wicked-
nest. Josiah's re-
formation stultified
ook the LORD ed the extent of his
s, and walked evil.
the LORD. CONSPIRACY & CIVIL
vants of Amon WAR. 23:24
him, and slew 24 Condemns the
own house. aggravated leading to
people of the land conspiracy, murder
that had con- Civil War.
king Amon; and 25 A complete re-
the land made vulsion of Yahweh
on king in his in spite of the
mercy shown his
father:
est of the acts of 26 There was cul-
e did, are they minating upon
the book of the Manasseh's policy of
ne kings of Ju- liberty.

s buried in his V.3 The 18th year. The important year of re-
the garden of discovering the Book
osiah his son — not of the reform
tead. which had begun
earlier.

ER 22. = CHAPTER 22

He taketh care for the SUMMARY OF JOSIAH'S
Hilkiah having found REIGN. Vv.1-2.
h sendeth to Huldah Fulfilment of 1 Kgs.
15 Huldah's pro- Cf. 21:1 2 Chron. Chs. 33-35
eight years Jer. 1:2. 3:6. 22:11.
began to reign, Genealogical refs. 1 Chron. 3:14-15. Jer. 22:11.
hirty and one Jer. 26:1. 27:1. 35:1. 36:1.
em. And his 9. 37:1. 45:1. 46:2.
was Jedidah, Mtt. 1:10-11.
Adaiah of
story & record.
1 Yahweh heals
He was King not only
at which was by Divine decree
of the LORD, 1:2. but by popular
the way of election 2 Kgs. 21:24
and turned 2 Obviously corrupted
ght hand or ed by a circle of
2 Chr. 24:17-6. ors who misled
ed the young child.
e to pass in These doubtless include
ar of king Shaphan, Hilkiah, Ahikam etc.
g sent Sha- 3 Feminine of Amon
zaliah, the Beloved.
the scribe, 4 Yahweh has arisen.
LORD, say- 5 Only good is report
ed of him Cp 2 Chr.
the high 8. 19 DEUT 17:20 33:3
(sum) the 6 A commendatory
ought into phrase applied only to
RD, which Josiah among the kings
Cp Phil. 2:13-14.
ed. 2 Chr. PREPARATIONS TO
with which TORE THE TEMPLE
hrow the See also 2 Chr. 34:8
his name
hab. 1 Kgs
ted up 2
eaking
der the
d 2 Kgs.
ch of the
every
ing to
market-ing. [illegible]

SHAPHAN'S FAMILY – A record of usefulness. – 8 relatives are mentioned. His Grandfather Meshullam (a friend), Father Azaliah (Yahweh has spared) Son Ahikam (A Brother has arisen) V.12 Son Gemariah Jer. 36:10 (Yahweh has completed or perfected) Son Elasah Jer. 29:3 (El has made) Son Jaazaniah. Ezek. 8:11 (Yahweh hearkens) Grandson Michaiah Jer. 36:11,13 (Who like Yahweh?) Jer. 16:11-13. Grandson Gedaliah Jer. 39:14. 2 Kgs. 25:22-26. (Yahweh is great) – Yahweh has spared a friend. A Brother has arisen whom Yahweh has perfected and strengthened (El has made) whom He hearkens (Repentance through him). Who is like Yahweh. Yahweh is great! (A paraphrase of names).

Shaphan was in the confidence of Josiah. He was intermediary between the King and the priest in the work of restoration.

5 Not only of the south An Inbes but of the remnant of the northern ones also. 2 Chr. 34:9. A collection must have been in progress for some time.
6A The supervisors in contrast to the actual workers or labourers. or "doers of the work."
6B Repairing had begun in 12 year 2 Chr. 34:3-8 Cp Jer. 12.
9 Cp Exod 36:5-6; Neh. 7:72 Luke 16:10-12; 1 Cor. 4:2; 2 Cor. 8:20-21
9 As in the days of Josiah. Ch. 12:15. The overseers are enumerated in 2 Chron. 34:12.

THE BOOK OF LAW FOUND V.8-13 Cp 2 Chron. 34:14-19. See Notes.

10A Called "of the covenant" 23:2, 21, 23. Cp Deut. 31:26. Vg = "a book"
10A Darby: "Emptied out" Cp Mg.
10B Hedoes not participate in the High Priest's duties. V.8. He is not sufficiently learned in the Law he does so. For 57 years that book has been closed.

THE KING'S SORROW AT ITS CONTENTS. Vv.10-11 Cp 2 Chron. 34:19 NOTES.

11 Not necessarily all at one sitting. Chronicles says he read "out of it." He probably read the most important parts relating to blessings and curses.

DEPUTATION TO HULDAH V.12-14 2 Chr. 34:20-22.

The reading of the Law revealed to Josiah that the Kingdom was noted for the very things it condemned. Deut. 12:2 16:21,22. 17:18. 18:10. 21:17-18. It emphasised what was lacking in spiritual character Deut. 6:4-9. 7:6 11. 10:12-15. 19:9. 30:6 20. It warned of consequences. Deut. 28:46-68.

The King was shocked at what he heard and sought advice to the extent of rest of restoration. 2 Chr. 34:19.

the keepers of the ②door have gathered of the people: 8

5 And let them ᵇ deliver it into the hand of the doers ᵇ of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 ᵇ Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit ᶜ there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. 9 2 Tim 2:4; 3 Jn 5

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, ᵈ I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. = Additional to Chronicles.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have ⑦gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. 10B And Shaphan read it before the king. 11

11 And it came to pass, when the king had heard the words of the book of the law, that ʰ he rent his clothes.

12 And the king commanded Hilkiah 12 the priest, and 13 Ahikam the son of Shaphan, and ⁱ Achbor the son of ⁱ Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, = Yahweh has made.

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the

II. KINGS 22. *Huldah's prophecy.*

words of this book that is found: for great *is* ⑧the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of ⑨Tikvah, the son of ʲHarhas, ⑩keeper of the ⑪wardrobe; (now she dwelt in Jerusalem ᵏin the college;) and they communed with her. See additional note 2 Chr. 34

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: Neh. 1:2 Cf. 27

17 ᵉ Because they have forsaken me, and have burned incense unto other gods, that they might ᶠ provoke me to anger with all the works of their hands; therefore ᵍ my wrath shall be kindled against this place, and shall not be quenched. 15

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine ʰ heart was tender, and thou hast ᵏ humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become ⑫a desolation and ⁿ a curse, 16 and ʰ hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD. Cp V.17

20 Behold therefore, I will gather thee unto thy fathers,

②Heb. *threshold.* Is. 6. 4.
③Ver. 17. Deut. 29. 27.
ᵇ ch. 12. 11, 12, 14.
Elnathan, Achbor's son was one of the princes who took Jeremiah's book to Jehoiakim Jer. 36:12. See below Right.
⑨Tikvath, 2 Chr. 34. 22.
Or, *Hasrah*, 2 Chr. 34. 22.
ᶜ ch. 12. 15.
Heb. 4 40 12 garments.
⑪Or, *in the second part.* Zeph. 1. 10. Cp. or Tower ch. 20. 4. Neh.
ᵈ Cp. Deut. 31. 24-26 with 2 Chron. 34. 14.
MIGNON = 2nd
ᵉ ch. 21. 22. Deut. 29. 25, 26.
⑦Heb. *melted.* Ezek. 22. 20.
ᶠ ch. 21. 6, 15.
ᵍ ver. 13.
⑧Ps. 51. 17. Is. 57. 15. 66
ʰ ver. 19. 2 Gen. 44. 13.
ᵏ 2 Kin. 22. 19. ver. 11, &c.
ⁱ ch. 25. 22. Jer. 26. 24 & 39. 14 & 40. 5.
ʲ *Ahban*, 2 Chr. 34. 20.
ⁿ Or, *Micah*, 2 Chr. 34. 20. Cp. Judg. 17. 1.
⑫Lev. 26. 31, 32. 2 Chr. 29. 8 & 30. 7. Jer. 19. 8 & 25. 9, 18 & 29. 18 & 44. 22. Mic. 6. 16.
ᵐ Jer. 24. 9 & 26. 6 & 44. 22.

See next page.

REFORM IS TOO LATE!! See Notes 2 Chr. 34:23-25.

SALVATION STILL AVAILABLE FOR INDIVIDUALS 17-20

The King's own case demonstrates the principle of Grace. See Notes 2 Chr. 34:26-28

23 2 Chr. 34:24 = "even all the curses that are written in the book..."
24 Note the prophetic warning
25 Cp 2 Chr. 34:22 "no remedy"
26 As warned by the law Lev. 26 Deut. 28 2 Chr. 34:21-22. See Jeremiah refs. in margin.

V.20 Josiah's reign. A most important epoch of ancient history including the great Scythic invasion, the fall of Assyria, the formation of the Median empire, and the foundation of the Babylonian empire by Nebopolassar.

V.14 Huldah.: Jeremiah & perhaps Zephaniah had commenced their ministries Jer. 1:2 but the standing of Huldah was high. She was resident in Jerusalem.

-537 that saved him; Jer. 26:24. Earlier the King wanted to slay Jeremiah but the advice of elders of the nation prevented it Jer. 26:17. Ahikam could have been among their number. His family was of especial prominence for Gedaliah his son was made governor by Nebuchadnezzar 2 Kings 25:22.

GEMARIAH – A prince of the realm in days of Jehoiakim Jer. 36:12. with a chamber attached to Temple Jer. 36:10. His son Micaiah was likewise prominent and seemingly in confidence Jeremiah Jer. 36 Gemariah with two others made a protest against of King & his princes in burning scroll Jeremiah Jer. 36:25

and thou [a]shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

[a] Cp. Ps. 37. 37. Is. 57. 1, 2.

CHAPTER 23.

1 Josiah causeth the book to be read in a solemn assembly. 3 He reneweth the covenant of the Lord. 4 He destroyeth idolatry. 15 He burneth dead men's bones upon the altar of Beth-el, as was foreprophesied. 21 He keepeth a most solemn passover. 24 He putteth away witches and all abominations. 26 God's final wrath against Judah. 29 Josiah is slain at Megiddo. 31 Jehoahaz succeedeth him. 36 Jehoiakim's wicked reign.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by [a]a pillar, and made a covenant before the LORD, [b]to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah [a]the high priest, and the priests [b]of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for [c]Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of [d]Kidron, and carried the ashes of them unto Beth-el.

5 And he [e]put down the

[a] Ch. 11. 14. Cp 2 Chr. 6. 13.
[b] Deut. 13. 4. 2 Chr. 15. 12.
[c] Cp. Ezek. 44. 10-14 with Lev. 21. 17-22.
[d] Is. 30. 33. Jer. 7. 31, 32.
[e] ch. 12. 10.
[f] Josh. 18. 16.
[g] ch. 25. 18. Jer. 52. 24.
[h] Lev. 18. 21.
[i] 1 Kin. 11. 7.
[k] ch. 21. 3, 7.
[a] ver. 5.
[b] 2 Sam. 15. 23.
[c] 1 Sam. 9. 22. 1 Chr. 9. 26, 33. 2 Chr. 31. 11. Ezra 8. 29 & 10. 6. Neh. 10. 37, 38, 39.
[d] Or, eunuch, or, officer. ch. 8. 6 & 24. 12, 15 & 25. 19.
[e] Heb. caused to cease. Cp Deut. 17:2.
[f] Cp. 1 Chr. 26. 18.

[a] idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the [b]planets, and to [c]all the host of heaven.

6 And he brought out the [a]grove from the house of the LORD, without Jerusalem, unto the [b]brook Kidron, and burned it at the brook Kidron, and [c]stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of [a]the sodomites, that *were* by the house of the LORD, [b]where the women wove [c]hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and [a]defiled the high places where the priests had burned incense, from [b]Geba to [c]Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 [a]Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled [a]Topheth, which *is* in [b]the valley of the children of Hinnom, that no man [c]might make his son or his daughter to pass through the fire to [d]Molech.

11 And he [a]took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the [b]chamber of Nathan-melech [c]the chamberlain, which was in the [d]suburbs,

[a] Ex. 32. 20. Deut. 9. 21. 2 Kin. 18. 4.
[b] Deut. 4. 19. 17. 3.
[c] 2 Chr. 34. 7.
[a] Deut. 23. 17.
[b] 2 Kin. 23. 6.
[c] Or, *houses*.
[a] 1 Kin. 15. 22. Josh. 18. 24.
[b] Josh. 15. 28.
[c] ch. 22. 8.
[d] Cp Lev. 17. 7. 2 Chr. 11. 15.
[a] Deut. 12. 2.
[b] Jer. 32. 35.
[c] Lev. 18. 21.
[d] 1 Kin. 11. 7.
[a] 2 Kin. 25. 4. Jer. 39. 4. 52. 7.
[b] 2 Kin. 25. 4. Jer. 39. 4. 52. 7.
[c] Heb. *house*.
[d] Heb. *from small even unto great*.
[e] Deut. 31. 11.
[f] 2 Kin. 15. 22. Josh. 18. 24.
[g] Josh. 15. 28.
[h] ch. 22. 8.
[i] ch. 11. 14. Cp 2 Chr. 6. 13.
[k] Deut. 13. 4. 2 Chr. 15. 12.
[l] Cp. Ezek. 44. 10-14 with Lev. 21. 17-22.
[m] Is. 30. 33. Jer. 7. 31, 32.
[n] ch. 12. 10.
[o] Josh. 18. 16.
[p] ch. 25. 18. Jer. 52. 24.
[q] Lev. 18. 21.
[r] 1 Kin. 11. 7.
[s] ch. 21. 3, 7.
[t] ver. 5.
[u] 2 Sam. 15. 23.
[v] 1 Sam. 9. 22. 1 Chr. 9. 26, 33. 2 Chr. 31. 11. Ezra 8. 29 & 10. 6. Neh. 10. 37, 38, 39.
[w] Or, eunuch, or, officer. ch. 8. 6 & 24. 12, 15 & 25. 19.
[x] Heb. caused to cease. Cp Deut. 12:2.
[y] Cp. 1 Chr. 26. 18.

Believed to be of Persian origin.

538

JHAPHAN'S FAMILY (Cont.)
KINGSH Jeremiah received great help from various members of Shaphan's family and entrusted with this member a letter to the exiles in Babylon which was not calculated to increase the popularity of the bearer - for it called upon the captives to establish themselves in Babylon for they would be there some time Jer. 29:5
JAAZANIAH - The black sheep of the family. A man of prominence who used his position and status for evil for he was a leader of idolatry in times Zedekiah, Ezek 8:11.
MICAIAH. - Son of Gemariah. To him Baruch read the scroll of Jeremiah and he reported its contents to elders. Jer. 36:11-13.
GEDALIAH Honored by Nebuchadnezzar and made governor after the captivity. 2 Kings 25:22 He was son of Ahikam. He received Jeremiah out of prison and cared for him Jer. 39:14. He set up his residence at Mizpeh and called upon the people to serve the Chaldeans.

JOSIAH'S REFORM
by that of Josiah distrust resulted in fighting parties. In which seemed to
(C), the Assyrian ... in 626 B.C. the ... under Nabopolassar ... Babylonians ... Babylonian ... established his ... independently ... Nineveh was finally destroyed by the Medes ... and the last king of Assyria, Ashuruballit ... throne in ...
RISE OF BABYLON
After the death of Ashurbanipal (632 B.C), ... hold over Babylonia gradually weakened until in ... Babylonians proclaimed their independence under ... the founder of a strong native Chaldean Dynasty.

JOSIAH'S REFORM AND PASSOVER. Vv. 1-3.
IF THE NATION IS LOST INDIVIDUALS MUST BE SAVED.
See Notes 2 Chr. 34:29-32

1 There was an "ascent" from the Palace to the Temple 1 Kg 10:5.
1 school of prophets.
2 In Chronicles = Levites. Some Codices read "Levites" here. CB. The Levites as teachers acted as prophets Deut. 33:10. All sections of the community were represented at the gathering.
2A Probably Deuteronomy, the renewal of the Covenant Deut 29:1, 11, 15; 31:13; 29:1.
V.6. Powder: Metals may be calcined by intense heat & reduced to a state in which very small application of force will crush them into fine powder. - Rot.
2 Heb. al haammud = "Upon the stairs. The Brazen Scaffold made for Solomon 2 Chr. 6:13. Cp Ch 11:14. 2 Chr 23:13. Cp Ezek. 46:2. Sig. Column or stand - See Str.
2C Cp Jer. 15:16.
V.7. "By house of Yahweh" - The tent of the depravity. See Rot. on this verse.

THE LAND THOROUGHLY CLEANSED. Vv. 4-20.
A partial reform had already taken place 2 Chr 34:4-7. but with the words of the Law ringing in his ears this was perfected with ruthless fury. Lev 18:2 See V.21.
As the Jews scrupulously search the house to remove all leaven before partaking of the Passover - so the land was now cleansed of all idolatry. It was the 18th year of his reign 2 Chr 34:8. 2 Kgs 22:3. which included the beginning of a new religious year and the Passover V.23. 2 Chr 35:1.
3. Probably those next in line to the position of high priest such as when Zadok and Abiathar were associated (Cp 2 Sam. 15:24, p. 457). They would be the chiefs of houses of Eleazar and Ithamar - styled the "chief priests" Matt 26:3. 27:1. Cp 2 Chron 35:8.
As required Deut. 7:25.
To defile the altar there 1 Kings 13:2.

MANASSEH'S SIN AND REPENTANCE. 2 Chr. 33:1-20.
Manasseh was the son of Hezekiah and Hephzibah. He was born when his father was 29 years old and reigned 55 years. He was the most wicked king of Judah. He undid all the good his father had done. He was a cruel man and shed much innocent blood. He was carried captive to Babylon where he repented and was restored to his kingdom. He died at the age of 67 and was buried in the garden of his own house.

AMON'S SIN. 2 Chr. 33:21-25.
Amon was the son of Manasseh and Meshullemeth. He was born when his father was 42 years old and reigned 2 years. He was a wicked king and did not repent. He was killed by his own servants and was buried in the garden of his own house.

JOSIAH'S BIRTH AND EARLY YEARS. 2 Chr. 34:1-7.
Josiah was the son of Amon and Jedidah. He was born when his father was 22 years old and reigned 31 years. He was a good king and did much to restore the worship of God. He was killed in battle at the age of 39 and was buried in the garden of his own house.

JOSIAH'S REFORMS. 2 Chr. 34:8-33.
Josiah began to reign in the eighth year of his reign. He began to seek the God of his father David. He began to purge Judah and Jerusalem from the high places, the groves, the graven images, and the molten images. He broke down the altars of Baal in his presence. He cut down the images that were on high above them. He broke in pieces the groves, and the graven images, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. He burned the bones of the priests upon their altars, and purged Judah and Jerusalem.

JOSIAH'S DEATH. 2 Chr. 35:20-27.
Josiah was killed in battle at Megiddo. He was shot by archers and was carried in his second chariot to Jerusalem, and died, and was buried in the sepulchres of his fathers. All Judah and Jerusalem mourned for him. Jeremiah lamented for Josiah.

THE BOOK FOUND - See Note, p 630.
THE BOOK APPLIED - 2 Kings 23:5 - Deut. 12:2. V.2 - Deut. 29:27-18. V.9 - Deut. 18:8. V.10 - Deut. 18:10. V.11 - Deut. 17:3. V.12 - Deut. 16:21-22. V.21 - Deut. 16:5. V.24 - Deut. 18:11.
2 Kings 23 illustrates how Josiah fulfilled the requirements of the Law

V.8. The Grove or Asherah. Place there by Manasseh 2 Chr. 33:7 & if removed 2 Chr. 33:15 replaced by Amon 2 Chr. 33:22.
See Jer 7:31-32 19:6, 13-14

Key Verses 3:25, 26
See before the Book found and applied.

Bottom Left 539

The horse because of its swiftness and utility was dedicated to the sun. The Greeks and Romans represented the chariot of the sun as drawn by four horses.
20. Sig. The Gift of the King.
21. Some building in the Temple area. See note 1 Chr. 26:18. 11-6 PARVARIM occurs nowhere else. See Rot. p. 534
22, 23. The junction of Gehenna + Kidron. See Rot. p. 534
Probably Manasseh + Amon 21:13-5

V.11. Thus defiling it, showing utmost contempt for it. Cp Jer 26:23.
12. As commanded Deut. 12:3-18. See note. 1 Kg 14:23-24 GARDENS.
13. Probably associated with religious harlotry in connection with the worship of the grove - Astarte Cp Exod 34:13. "Ashera" = Feminine
14. Used for worship of Yahweh but not according to law. Cp V.9. Deut 12:5. 15:132:14. Sacrificing
15. North to South Judah
16. The place where he as governor of the city heard and decided cases, causes. Near the where public affairs were sometimes the true God, at other times false gods, were honored. - A.C. The king would hear more difficult cases in Hall of Judgment. Cp 1 Kg 7:7.
17. As they had been associated in irregular worship (even though in connection with the true God) they were treated as having a blemish and not completely employed about the Temple. But as priests they had a right to their support and therefore received their portion of tithes and unleavened bread. Cp Lev. 21:17-22 with Ezek 44:10-16
18. The rabbins say. Derived from Toph - a drum - used to drown the shrieks of expiring children put into the burning arms of Molech. Heb. = The Topheth. Lit. = First occurrence Cp Isa 30:33

JOSIAH'S REFORM. - Two fierce parties met in mortal conflict. The persecution of Manasseh Ch 21:16 was equalled by that of Josiah. Conditions had smouldered which now broke into open flame. In the days of Hezekiah mutual distrust resulted in a person's enemies being in his own household Mic. 7:5-6. This flared out into powerful conflicting parties. In the difficult times of Manasseh and Josiah Jer. 9:4, 12:6. There was the party of the PRINCES which seemed to favor idolatrous and licentious practises. This party included many of the chiefs or elders of [illegible] led in idolatry after death. Josiah Ezek. 8:9-5:16. THE PRIESTLY CLASS which clung tenaciously to the

RISE OF BABYLON

After the death of Ashurbanipal (632 B.C.), the Assyrian hold over Babylonia gradually weakened until in 626 B.C. the Babylonians proclaimed their independence under Nabopolassar, the founder of a strong native Chaldean Dynasty.

Nineveh was finally destroyed by the Medes + Babylonians and the last king of Assyria, Ashurubalit established his throne in Harran. He was driven from Harran and evidently found refuge in Carchemish with Necho. Nineveh had fallen in 612 by combination of Medes + Babylonians. Ashurubalit reigned in Harran a few years but was eventually driven Westward by the Empire to an end Zeph. 2:11-15 Nahum 3:1-3 and was divided between the Medes + Babylonians.

NECHO II AIDS ASSYRIA

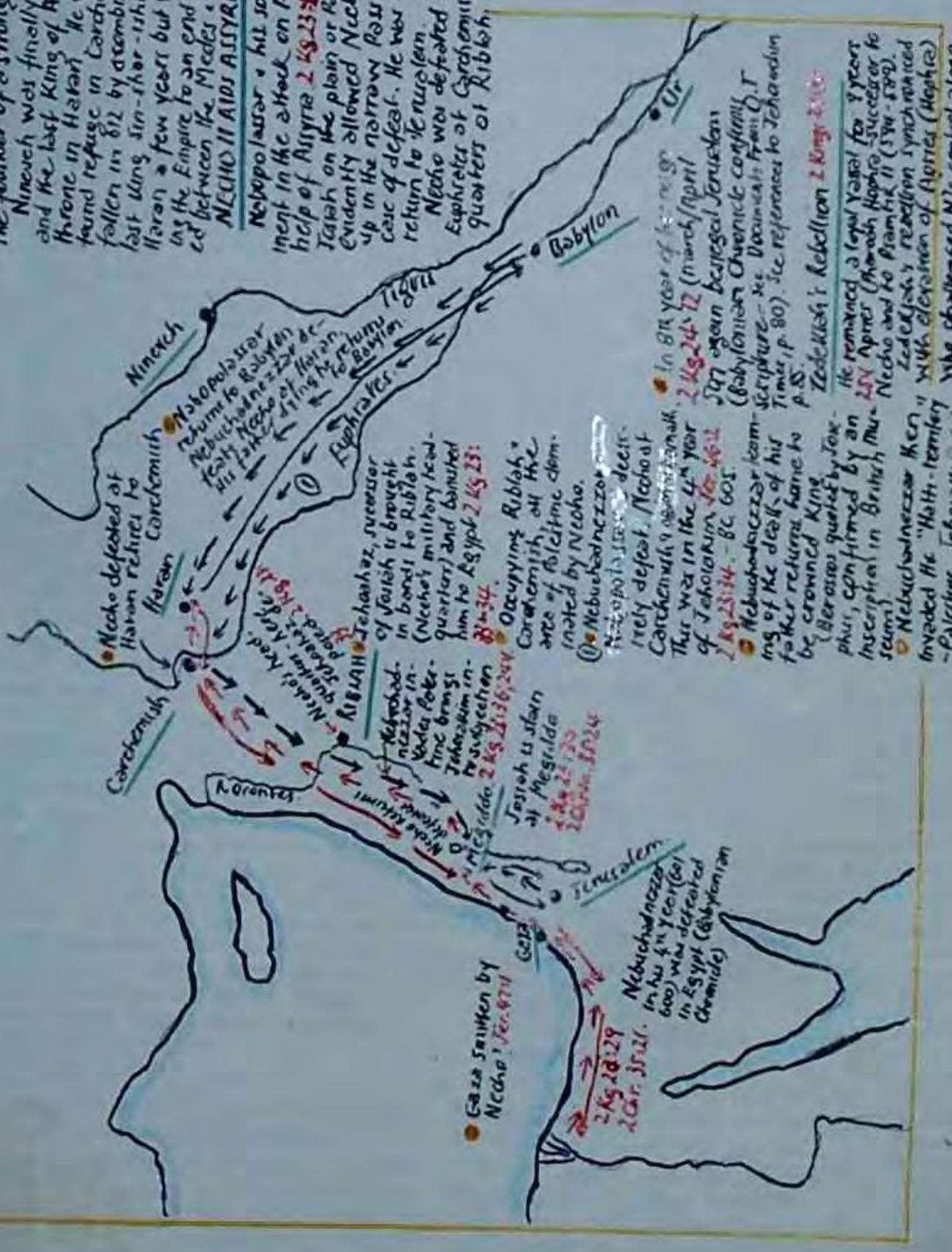
Nabopolassar + his son Nebuchadnezzar had been prominent in the attack on Assyria. Necho had been resisted by help of Assyria 2 Kgs 23:29; 2 Chr. 35:21. He was Josiah on the plain of Megiddo. 2 Kings 23:30. He evidently allowed Necho to traverse Judah to battle him up in the narrow Pass of Megiddo. Judah's king was a refuge in the case of defeat. He was mortally wounded + died on the return to Jerusalem.

Necho was defeated at Haran and retreated to Carchemish. Euphrates by Nebuchadnezzar (Babylonian Chronicle confirms quarters of Ribleh, Scripture - see Documents from O.T. Times, p. 80). See reference to Jehoahaz p.S.

Zedekiah's Rebellion 2 Kings 24:1-20

He remained a loyal vassal for 8 years 605 Apries (Hophra) succeeded Necho and to Pharaoh II (594-589). Necho died to Pharaoh II (594-589). Zedekiah's rebellion synchronized with elevation of Apries (Hophra)

When challenged N's control along the Mediterranean heralded a revolt of Egypt against Babylon. Nebuchadnezzar was compelled to attack this time when Necho succeeded his father Psammetichus. Jehoiakim shelved Egypt to withdraw he must fear the threat of Apries army coming to the support of Zedekiah Jer. 37:5, 7-9



[illegible] very entrance [illegible] Jerusalem were polluted with false or irregular worship - or [illegible] thereto.

[illegible] family of the [illegible] family of Shelemiah (37:3; 38:1) Seraiah Jer. 36:26. Irijah grandson of Hananiah Jer. 37:13. - Hananiah himself being a leading prophet of this extreme party.

prospered.

YAHWEH REJECTS JUDAH. 26-27.

This probably in answer to a petition made by the King

36. Because in spite of all the fury of reforming zeal the hearts of the people were largely untouched. The reform was too late!! Jer. 3:10

JOSIAH'S REFORM. - Two fierce parties met in mortal conflict. The persecution of Manasseh Ch 21:16 was equalled by that of Josiah. Conditions had smouldered which now broke into open flame. In the days of Hezekiah mutual distrust resulted in a person's enemies being in his own household Mic. 7:5-6. This flared out into powerful conflicting parties. In the difficult times of Manasseh and Josiah Jer. 9:4. 12:6. There was the party of the PRINCES which seemed to favor idolatrous and licentious practises. This party included many of the chiefs or elders of the tribes who led in idolatry after death Josiah Ezek. 8:9-5; 14. THE PRIESTLY CLASS which clung tenaciously to the formalism of the Temple as a safeguard against all calamities, and who repeated with an energy of reiteration

MANASSEH cont. 1 Chr. 26:16 similar word = outside western wall of Temple.

Josiah keepeth a *most solemn passover.*

and burned the chariots of the sun with fire. 22

12 And the altars that were [a]on the top of the [b]upper chamber of Ahaz, which the kings of Judah had made, and the altars which [d]Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [3]brake *them* down from thence, and cast the dust of them into [f]the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of [5]the mount of corruption, which Solomon the king of Israel had builded for [h]Ashtoreth the abomination of the Zidonians, and for [i]Chemosh the abomination of the Moabites, and for [k]Milcom the abomination of the children of Ammon, did the king defile. Deut. 16:21-22.

14 And he brake in pieces the [6]images, and cut down the groves, and filled their places with the bones of men. 27 Adam

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place [p]which Jeroboam the son of Nebat, [q]who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove. V.6

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, [10]according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What [v]title is that that I see? And the men of the city told him, *It is* [a]the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

Josiah's Reform Cont.

18 And he said, Let him alone; let no man move his bones. So they let his bones [2]alone, with the bones [c]of the prophet that came out of Samaria. 30

19 And all the houses also of the high places that *were* [e]in the cities of Samaria, 31 which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he [4]slew all the priests of the high places that *were* there upon the altars, and [h]burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [l]Keep the passover unto the LORD your God, [m]as *it is* written in [n]the book of this covenant.

22 [o]Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem. DEUT. 16:11.

24 ¶ Moreover the [7]workers *with* familiar spirits, and the wizards, and the [8]images, and [s]the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform [t]the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. P. 19:7.

25 [x]And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and [y]with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not *from* the

539 In Josiah's day they were opposed by Hilkiah, Shaphan, Maaseiah, and Huldah, and later by their friends and families.

Finally there was the PROPHETIC ORDER spoken of specifically in Jer. 23:31,33. Ezek. 8. joining with priests and people in empty formalism Jer. 2:8. 5:31. 6:13.

In Josiah's time the priestly class prospered.

YAHWEH REJECTS JUDAH. 26-27.

This probably in answer to a petition made by the King

The Kidron - dusky, from QADAR - Dark, to mourn - if one hide the head 2 Heb. to escape. Cp. 1 Sam. 20. 29.

[a] Jer. 19. 13 & 32. 29. Zeph. 1. 5.
[b] Judg. 3. 20.
[c] 1 Kin. 13. 11, 31.
[d] ch. 21. 5.
[e] 2 Chr. 34. 6, 7.
[f] Or, *from thence ran from thence.* Cp. 2 Chr. 35. 13. Hab. 2. 2.
[g] ver. 4, 6.
[h] Or, *sacrificed.* 1 Kin. 13. 2.
[i] ch. 21. 11, 21. Deut. 29. 17.
[k] Lev. 19. 31 & 20. 27. Deut. 18. 11.
[l] 1 Kin. 13. 2.
[m] Cp. ch. 18. 5.
[n] Jer. 31. 21. Ezek. 39. 15.
[o] Deut. 6. 5.
[p] Judg. 13. 6. 1 Kin. 13. 1, 32.

[1] Ex. 12. 3. Lev. 23. 5. Num. 9. 2. Deut. 16. 2.
[2] ver. 3, 24. ch. 22. 11.
[3] 2 Chr. 35. 18, 19.
[4] Heb. *statues.* Ex. 23. 24.
[5] 1 Kin. 12. 28, 29, 33.
[6] 1 Kin. 14. 16.
[7] Expressed ch. 21. 6.
[8] Or, *teraphim.* Gen. 31. 19.
[9] ch. 21. 11, 21. Deut. 29. 17.
[10] Lev. 19. 31 & 20. 27. Deut. 18. 11.
[11] 1 Kin. 13. 2.
[12] Cp. ch. 18. 5.
[13] Jer. 31. 21. Ezek. 39. 15.
[14] Deut. 6. 5.
[15] Judg. 13. 6. 1 Kin. 13. 1, 32.

2 He was son of Amon. He reigned ... Jeremiah entered ... and reared ... Jer. 3:6 ... up his reign ...

22 Probably dedicated to heavenly bodies. See Note Manasseh's Apostasy p 536.
23 Burned away (with them) from thence See mg. Cp. V.6.
23A They were allowed to remain by Asa, Jehoshaphat & Hezekiah, but probably worship still practised by Manasseh-Amon.
24 Instead of Mashchath (unction) from the olive oil it had become mashchyth (corruption) through false worship. The Mt of Olives suggesting anointing oil stood facing Jerusalem as a reminder of where strength lay.
25 Indicating the thoroughness of the reformation. Yet the people in heart still hankered after these abominations. See Zephaniah
26 See note 1 Kgs 21:25
27 The most complete form of defilement. FULFILMENT OF BETHEL PROPHESY. Vv 15-20. 1 Kgs 13:1-2 340 yrs earlier Josiah had been named to fulfil this work. The prophecy was known in his day. Cp V 17-18
28 In supervising the work and seeing that it is executed thoroughly
28A Normally construed as an act of personal revenge Num 25:1 but on other circumstances justified by Divine command. See margin
29 Heb. - Erection. i.e. monument. Cf. Probably erected by the prophet of Samaria 1 Kgs 13:31.
TSIYYUWN - A monumental pillar.

V.8. "Defiled the high places" Hezekiah had broken down the images etc 18:4 but had not defiled the places. There had been "built up again" 21:3.
"Gate at entering in" Two gates at the very entrance of Jerusalem were polluted with false or irregular worship - or enhancements thereto.

- a drum - used to drown the shrieks & calling children into the burning arms of Molech Jer. 7:31. 19:5. 32:35. 2 Chr. 28:3

JOSIAH'S REFORM. The name of the Temple as a talisman Jer. 7:4. and prided themselves on the newly discovered law Jer. 8:8. Among these were Pashur, of a high priestly family. Jer. 20:1. holding the office of governor of the Temple, his son Gedaliah, another Pashur with his uncle Jerahmeel, high in favor of the court. Jer. 38:1. the whole family of Shelemiah (Jer. 36:14; 37:3; 38:1) Seraiah Jer. 36:26. Irijah grandson of Hananiah Jer. 37:13. - Hananiah himself being a leading prophet of this extreme party. Jer. 28:1.

30 So he exercised an influence for good even in death. Meanwhile the corpse had been taken away by the Assyrians. Nah. 1:14.

31 The fury of his reforming zeal extended to the north where his political influence must have penetrated. This extended to the limits of the Northern Kingdom. 2 Chr. 34:6. The invasions of the Scythians, the rising power of Babylonia and Medes weakened Assyria permitting Josiah greater independence.

32 By slaying them upon their own altars he indicated that the worship of such could only result in death. The nation was heading towards a similar sacrifice. Zeph. 1:8.

THE GREAT PASSOVER 21-23.
for details and notes see 2 Chr. 35:1-18. Vv. 4-20 = parenthesis. Reform before = after 18 years. Thus 8 + 18 years = 26th
3 The most careful attention was given to the slightest detail, the strictest formalism was scrupulously observed - but the heart of the people was not with Yahweh. Cp V.25 Jer. 3:10.
33A There are both negatives & positive requirements to the performance of Yahweh's law. Will Eph 6:22-23

WORK OF REFORM CONTINUED. V 24.
The Passover only temporally halted the work of reform which was immediately recommenced afterwards wherever necessary.
34 Encouraged by his grandfather Manasseh Ch. 21:6. and having counterpart with the modern apostasy Isa. 2:18
34A GILLULIM. Filthy Idols. Cp 17:12. We saw need to put away sexual idolatry as well as graven worship Ezek
35 Cp Ch 18:5. and note the difference. Hezekiah looked beyond the Law 2 Chr. 30:18. He relied not upon mere formalism 2 Chr. 30:22. Josiah's adherance to the Law was ceremoniously more correct, but accomplished much less in actual conversion of the next verse and prophecies of Jeremiah and Zephaniah show. The very fury of his work was as the thunders of the Law condemning and destroying whereas Hezekiah converted. Thus though Zephaniah excluded the King whose integrity is undoubted, he condemned and indicted the rest of the nation. Cp. Zeph. 1:8.
36 Because in spite of all the fury of reforming zeal the hearts of the people were largely untouched. The reform was too late!! Cp Jer. 3:10

THE LESSON OF JOSIAH'S REFORM. - It was a warning to the people that they must look beyond the law of Moses which would only condemn (v.25). Mere external reform with emphasis on formalism was not enough in the absence of the heart. In similar manner the excitement of Revivals will not save today apart from the Word. This was the burden of the prophets' message. Matt. 6:6-9. Psa 51:17. 69:31. Prov. 21:3. Hos. 6:6. Isa. 66:1-2.

V.20 They were stirring times. The Most High was ruling in the nations to bring about the judgement on Judah. The great Assyrian empire (Herod. 1,103-106 had weakened nations). Nineveh had fallen, Babylon was rising & the Medes had gained independence - were asserting themselves.

JEHOIAKIM: THE ILL-RELIGIOUS REFORM. vv 34-37. CH 24:1-7 cp. 2 CHR. 36.

fierceness of his great wrath, wherewith his anger was kindled against Judah, [b] because of all the [3] provocations that Manasseh had provoked him withal.38A

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and [c] will cast off this city Jerusalem which I have chosen, and [d] the house of which I said, My name shall be there. (see above for conditions)

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? Bottom Sht.

37 Both: "the glow of His great anger wherewith His anger glowed against Judah. It was too late - not for Yahweh to forgive past wickedness but for genuine repentance. Sin had become too ingrained in the nation & character. Jer 3:10; 5:1; 8:5.

38 The message of Jeremiah and Zephaniah who probably now began to prophesy is soon passed away in silence. Cp v.29 with Ch. 22:1. Cp. for the years of the reigns of the kings who were the instruments of the deepening wickedness of the people manifested in successive reigns.

38A They still lived on though Manasseh was dead. See above.

38B Jer. 7:14; 9:11; 12:14.

NEBUCHADNEZZAR INVADES PALESTINE

DISASTROUS INTERVENTION OF JOSIAH. VV 29-30.

29 In his days [e] Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river [f] Euphrates: and king Josiah went against him; and he slew him at [g] Megiddo, when he [h] had seen him. At Carchemish. 2 Chr 35:20

30 [p] And his servants carried him in a chariot [q] dead from [g] Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [r] the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

39 RSV = "to." He went up to help him, not to attack him. See Notes 2 Chron. 35:20-27.

39A He was rated a good king rather than a great king - nothing is said of his might.

JEHOAHAZ: KING OF THE RETRIBUTION. VV 30-34. cp 2 CHRON. 36:1-4. EZEK 19:4. JER. 22:10-12.

40 On the death of Josiah there were three sons remaining: Eliakim 25 yrs v.36. Shallum 23. v.31. Zedekiah 21 v.18. The people set Shallum (Jehoahaz) on the throne. Shallum (Jehoahaz) = (Jehovah holds) made him King. His older brother had previously died or was taken captive by Neco. The Egyptian temporarily left Jerusalem and proceeded north making himself master of the territory between Samaria & Euphrates, and occupying Carchemish. This gave Jerusalem a three months' respite.

31 ¶ [i] Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was [j] Hamutal, the daughter of Jeremiah of [k] Libnah. [k] Whitewash

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done. Sentence right

33 And Pharaoh-nechoh put him in bands at [l] Riblah in the land of [m] Hamath, [6] that he might not reign in Jerusalem; and [7] put the land to a tribute of [n] an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [o] turned his name to [2] Jehoiakim, and took Jehoahaz away: and he came [o] to Egypt, and died there.

35 And Jehoiakim gave [d] the silver and the gold to Pharaoh; but he [e] taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ [i] Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 [u] And he did *that which* was evil in the sight of the LORD, according to all that his fathers had done.

Time does not wipe out the guilt of sin

CHAPTER 24.

1 Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin. 8 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah reigneth ill unto the utter destruction of Judah.

IN [1] his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant [2] three years: then he turned and rebelled against him.

2 [10] And the LORD sent against him [r] bands of the Chaldees, and [s] bands of the Syrians, and [t] bands of the Moabites, and bands of [u] the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake [3] by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, [4] for the sins of Manasseh, according to all that he did;

4 And also for [4] the innocent

[a] Gen. 41. 45. Dan. 1. 7. [2] Mat. 1. 11, called Jakim. [b] ch. 21. 11. [3] Heb. angers. 1 Kin. 21. 22. [c] Jer. 22. 11. Ezek. 19. 3. [d] ver. 33. [e] Lev. 27. 8. [f] ch. 17. 18. & 21. 13. [g] ch. 23. 20. [h] ch. 21. 4. [i] 2 Chr. 36. 5. [j] 2 Chr. 35. 20-23. [l] ver. 33, 34. Jer. 46. 2. [m] ch. 24. 9, 19. Jer. 22. 13-17. [n] Judg. 5. 19. Cp. Zech. 12. 11. [o] ch. 14. 8, 11. [p] ch. 9. 28. [q] Cp. 2 Chr. 35. 24. [r] To ver. 34. [2] Chr. 36. 1-4. [s] Cp. 2 Chr. 36. 6. Dan. 1. 1. [4] Called Shallum, 1 Chr. 3. 15. Jer. 22. 11. [t] Jer. 25. 1. [5] Jer. 25. 9. Ezek. 19. 8. [u] Jer. 35. 11. [v] ch. 24. 18. [2] ch. 6. 23. Jer. 35. 11. [a] Josh. 10. 29. [b] ch. 6. 23 & 13. 20. [c] 1 Sam. 12. 7. [6] ch. 23. 26 & 24. 20. [7] ch. 23. 33 & 24. 12, 13. [8] Heb. by the hand of. ch. 17. 13. 1 Kin. 16. 12. ch. 25. 6. Jer. 39. 5, 6 & 52. 9, 10. [f] 1 Kin. 8. 65. [9] Or, because he reigned. [7] Heb. set a mulct upon the land. 2 Chr. 36. 3. Cp. Prov. 19. 19. [g] Cp. ch. 18. 14. [h] ch. 21. 11. [i] ch. 23. 36. Jer. 19. 11.

DEATH OF JEHOIAKIM. - At first Nebuchadrezzar was content to punish him by sending against him bands of the nations, but Ithobal, king of Tyre having rebelled (Josh. 'Against-Apion' 1:18) he invaded Syria at the head of a large army. The sieges of Tyre and Jerusalem were formed simultaneously. (Kornilissen), but while Tyre resisted with great obstinacy, Jerusalem soon capitulated. Jehoiakim fell into Nebuchadrezzar's hands who bound him in fetters to take him to Babylon 2 Chron 36:6-7 but afterwards executed him and was given the "burial of an ass" (Jer. 22:19), though his remains may have been collected afterwards and interred in the sepulchre of Manasseh. 2 Kings 24:6. This was the 7th of Nebuchadrezzar, the 11th Jehoiakim, and 1023 Jews (perhaps head of families) were taken captive to Babylon. Jer. 52:28.

(2 CHRON. 36:5)

JEHOIAKIM: THE ILL-RELIGIOUS REFORM. vv 34-37. CH 24:1-7 cp. 2 CHR. 36.

[2] Probably Necho made Yahweh swear fealty by his name to remind him of his oath. Elakim = El Establishes. Jehoiakim = Yah Establishes. 'Jah shall rise'; 'Jah establishes'. 'Jah shall raise'.

[3] The heavy poll-tax further impoverished the land already badly hit by drought. Jer. 14:1. It was aggravated by heavy personal expenditure indulged in by the king for his own luxurious living and glorification. Jer. 22:13-19.

[4] This was probably the background of Habakkuk's outcry against oppression and wrong.

[5] He proved to be a young, conceited, irreligious egoist. See 2 Ch. 36. for outline of incidents in his life. Jeremiah during his reign.

[6] To promote. Yahweh has ransomed

[7] To purchase or gain. Thus he was half-brother to Jehoahaz Ch. 23:31.

CHAPTER 24

FIRST INVASION NEBUCHADNEZZAR. V1

1 His 4th year. cp Dan. 1:1. Jer. 25:1.

2 About this time Nebuchadrezzar led an army done to Egypt but was badly defeated and had to return home to recruit & re-equip his forces (Documents from O.T. Times p.80). Jehoiakim probably seized upon this defeat as an opportunity to revolt. cp 1:1

3 Small punitive expeditions were sent against the land probably by the instigation of Nebuchadrezzar. They plundered & ravaged the land without decisively defeating Judah. See bottom left 1:1

DEATH OF JEHOIAKIM. - At first Nebuchadrezzar was content to punish him by sending against him bands of the nations, but Ithobal, king of Tyre having rebelled (Josh. 'Against-Apion' 1:18) he invaded Syria at the head of a large army. The sieges of Tyre and Jerusalem were formed simultaneously. (Kornilissen), but while Tyre resisted with great obstinacy, Jerusalem soon capitulated. Jehoiakim fell into Nebuchadrezzar's hands who bound him in fetters to take him to Babylon 2 Chron 36:6-7 but afterwards executed him and was given the "burial of an ass" (Jer. 22:19), though his remains may have been collected afterwards and interred in the sepulchre of Manasseh. 2 Kings 24:6. This was the 7th of Nebuchadrezzar, the 11th Jehoiakim, and 1023 Jews (perhaps head of families) were taken captive to Babylon. Jer. 52:28.

540

40 Josephus says that he sent for Jehoahaz

41 Sig. Refreshing like dew. Ch. 14:18

42 Whom Yahweh upholds.

43 He did not manifest the qualities of his father nor the promise of his mother. He probably relaxed the extreme demands of Josiah in religious reform, and the character of the people, being as described by Jeremiah eagerly took the relaxed measures of the government to please themselves. He had endeared himself to the people who saw him as "a young lion" well trained "to catch the prey" Ezek 19:3. They hoped he might restore the fallen

44 Sig. Fertility. About 36 m. NNW Baalbek.

45 Sig. Fortification. In this region David had one of his greatest victories 2 Sam. 8. Now the descendant of David humbly crouches before the haughty Egyptian at the site of the great victory, the glory of which is recorded in the Psalms.

46 He was taken in chains to Egypt never to return Jer. 22:10-12 the first King of Jerusalem to die in a foreign country. For all his fault, he appears in Ezekiel and Jeremiah as a greater man than his brother - the frivolous egotist who now ruled.

JEREMIAH'S INFLUENCE

V.1 Only at the mouth of Josiah - there was no other cause - it was God-directed.

Sins which he introduced & which were now practised & were included = idolatry with licentiousness & child murder in Tophet = Sodomy & magical arts etc. 2:11 6:23:17. cp 2 Chr. 30:18-19

JEHOIACHIN: THE 3 MONTHS' BROKEN LOCK cp 2 Chr 36:9-10 vv 5-16

Jer 16:9-10.

Originally Coniah Jer. 22:24 = Establish. - now shortened Yahweh Doth Establish. Whatever support Jehoiachin anticipated from Egypt arrived abortive. Egyptian remained at home in the face of the invasion of Nebuchadrezzar.

Copper. Brass. The symbol of flesh of. Jehoiachin was a son. cp 2 Kgs 24:8. She seemed to play a dominant role in the life of the young King. cp Jer. 22:26

He was a prince of importance in the court of Jehoiakim cp 36:22. 36:11, 25. Jer. 22:24-30. He appears headstrong and foolish.

JERUSALEM BESIEGED 10 Apparently at the first attack of the Babylonian army, Jehoiachin & his mother "humbled themselves" and capitulated - city spared. Jer 13:18, 22:26. What was the cause of the attack? Apparently Nebuchadrezzar had permitted Jehoiachin to reign after the death and in his father. Perhaps the son was intriguing with Egypt (v.7) or Nebuchadrezzar suspected him of it. Perhaps it was why v.7 is placed where it is. cp Jer 24:8. See Introd. to Ezekiel.

cp Dan. 1:2. The vengeance of Yahweh slumbered against Babylon for his act of desecration. Jer 50:28, 27:19-22.

All the elite. The people were probably heads of houses.

12 Bands of the Chaldees, following his defeat in Egypt, returned home to prepare for a fulfilment in vassalage of Egypt sending those small bands against Judah. Others also attacked. Ezek 19:8.

He was the last of the land. With the decline of Egypt the sceptre passed to Babylon. According to Jewish chronology Nebuchadrezzar

V.2 "Only at the mouth of Yahweh" — there was no other cause. It was God-dictated.
§A Sins which he introduced • which were now practised they included • idolatry with licentiousness • child murder - Moloch • sodomy • magical arts etc. 21:6; 23:7. Cp 2 Chr 33:18-19

"which Yahweh would not pardon"
V.3. Because it was continued. In Moloch offerings Jer. 7:31; • the persecution of the right-eous Jer. 7:6, 9. Cp Jer. 26:23 Jehoiakim's acts. • His execution of Uriah Jer. 26:23. " • His burning of Jeremiah's prophecies Jer. 36:20-23. § His order that Jeremiah & Baruch be arrested Jer. 36:26 • His capture by force of the bands sent against him & his deliverance into the hands of Neb. Ezek. 19:9.

V.10 Nebuchadnezzar's servants. Nebuchadnezzar was engaged in his 13 yr siege of Tyre & doubtless sent his officers to discipline Jerusalem.
V.13. Predicted Jer. 15:13; 17:3

JEHOIAKIM & NEBUCHADNEZZAR
V.6 Apparently N. made Riblah his head quarters 25:6, in directing the siege against Tyre & Jerusalem. J. brought before him, executed, given the burial of an ass, & afterwards burned. Cp Jer. 22:19; 36:30; Ezek. 19:8-9.

Jehoiachin succeeding, II. KINGS 25. Jerusalem is taken.

blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. — See above. 23:34. Ezek. 18:1-2.

5 ¶ [c] Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? Top right.

6 So Jehoiakim [f] slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for [h] the king of Babylon had taken from the [i] [k] river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ [3] Jehoiachin *was* [l] eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all [q] that his father had done. above.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [t] was besieged. After 3 months' reign. 2 Chr. 36:9.

11 And Nebuchadnezzar king of Babylon came against the city, [u] and his servants did besiege it. while-Darby.

12 And [t] Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [s] officers: and the king of Babylon [z] took him in the eighth year of [c] his reign.

13 And he carried out thence all the treasures of the house of the LORD, and [v] the treasures of the king's house, and [a] cut in pieces all the vessels of gold which [c] Solomon king of Israel had made in the temple of the LORD, [d] as the LORD had said.

14 And [e] he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even [a] ten thousand captives, and all [b] the craftsmen and smiths: none remained, save [d] the poorest sort of the people of the land.

15 And [e] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [s] officers, and [g] the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

16 And [i] all the men of might, even [a] seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [m] the king of Babylon made [n] Mattaniah his father's brother king in his stead, and [o] changed his name to Zedekiah.

18 [p] Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* [r] Hamutal, the daughter of Jeremiah of Libnah.

19 [s] And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, [w] that Zedekiah rebelled against the king of Babylon.

* Cp. Jer. 52. 28.
b Jer. 24. 1. Cp. 2 Sam. 13. 19.
c 2 Chr. 36. 8.
d ch. 25. 12.
e 2 Chr. 36. 10. Esth. 2. 6. Ezek. 1. 2.
f Cp. Jer. 22. 18.
g Or, eunuchs.
h Ex. 15. 15. Ezek. 17. 13.
i Cp. Jer. 46. 2 with Jer. 37. 5, 7.
k Cp. ch. 15. 20.
l Num. 34. 5.
m Called Jeconiah, Jer. 24. 1. And Coniah, Jer. 22. 24.
n Cp. 2 Chr. 36. 9.
o Jer. 22. 1.
p 2 Chr. 3. 15. Cp. 2 Chr. 36. 10.
q ch. 23. 34.
r To ch. 25. 21. Jer. 52. 1-27.
s ver. 19.
t ch. 23. 31.
u Heb. came into siege.
v 2 Chr. 36. 12.
w Jer. 24. 1. Cp. 2 Chr. 36. 10.
z 2 Chr. 36. 10.
a 2 Chr. 36. 13. Jer. 27. 11. Ezek. 17. 15. Cp. Jer. 27. 7, 8.
b Or, eunuchs.
c ch. 25. 27.
d Nebuchadnezzar's eighth year, Jer. 25. 1.
e ch. 20. 17.
f 2 Chr. 36. 17. Jer. 34. 1, 2. Ezek. 24. 1.
g that remained.
h ch. 20. 17. Cp. Ezra 1. 7. Dan. 1. 2.
i Zech. 8. 19.
k 1 Kin. 7. 48-50. Above Jer. 20. 5.
l Jer. 24. 1.

CHAPTER 25.

1 Jerusalem again besieged. 4 Zedekiah taken, his sons slain, and his eyes put out. 9 The city defaced. 18 The nobles slain. 22 Gedaliah smitten.

AND it came to pass [g] in the ninth year of his reign, in the [b] tenth month, in the tenth day of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched

---

PHARAOH NECHO
He was the son of Psamatic I who invaded the land and attacked Philistia (Herod. 2:100). With the invasion of the Scythians, the decline of Assyria, the rise of the Medes • Babylonians the world was in a state of flux & it presented opportunity for the energetic Necho to assert himself.
According to Herodotus Psammetichus I (Asmatic I) had invaded Philistia & besieged Ashdod. At the border of Egypt he had bought off the Scythians who had swept out of the Caucasus through Asia • Palestine Jer. 4:11f.
Necho grasped the opportunity of a weakened Assyria to seize Gaza • Ashdon. But Jeremiah warned that his time was not ripe Jer. 46:17. Nebuchadnezzar would successfully attack Jer. 47:1

541 1-7. Meanwhile Necho advanced north to support a weakened Assyria against a rising Babylon. • so assist Ashuruballit of Assyria He was opposed by Josiah at Megiddo 2 Kg 23:29; 2 Chron. 35:20, 22-27
In the absence of a major confrontation at the Euphrates at this time, Necho retired to Riblah on the Orontes to where he summoned Jehoahaz - whom he sent as captive to Egypt and appointed Jehoiakim in his stead 2 Kg 23:31-34.
Meanwhile, as crown prince, Nebuchadnezzar advanced to Carchemish • Necho engaged him in battle • was defeated. Nebuchadnezzar then took Jerusalem 2 Kg 24:1f
Among other projects Necho attempted to build a canal linking the Nile with the Red Sea, but after losing 120,000 lives the scheme was abandoned.

Nebuchadnezzar was [x] king of Babylon [y] in the eighth year, Jer. 25. 1.
x ch. 24. 1.
y ch. 20. 17.
z 2 Chr. 36. 17. Jer. 34. 1, 2. Ezek. 24. 1.
a that remained.
b ch. 24. 17. Cp. Ezra 1. 7. Dan. 1. 2.
c Zech. 8. 19.
d 1 Kin. 7. 48-50. Above Jer. 20. 5.
e Jer. 24. 1.

JEHOIACHIN: THE DISPLACED BROKEN LOCK (Jer 22:24-28) vv 5-16
1 Chron 26:9-10.
1 Originally Coniah Jer. 22:24. Establish — now renamed Yahweh Doth Establish
5 Whatever support Jehoiakim anticipated from Neco proved abortive. The Egyptian remained home in the face of the invasion of Nebuchadrezzar.
6 Sig. Copper. Brass. the symbol of flesh of which Jehoiachan was a son. Cp 2 Kg 18:11. She seemed to play a dominant role in the life of the young king. Cp Jer. 13:18, 22:26.
7 He was a prince of importance in the court of Jehoiakim Jer 26:22, 36:11, 25. Jer. 22:20-30. He appears headstrong and violent.

JERUSALEM BESIEGED
Apparently at the first onslaught of the Babylonian army, Jehoiachin & his mother "humbled themselves" and capitulated. Jer. 13:18, 22:26.
What was the cause of the attack? Apparently Nebuchadnezzar had permitted Jehoiachin to reign after the death of his father. Perhaps the son was intriguing with Egypt (V.7) or Nebuchadnezzar suspected of him of it. Perhaps that is why V.7 is placed where it is. Cp Jer. 20:4. See Introd. to Ezekiel.
10 Cp Dan. 1:2. The vengeance of Yahweh slumbered against Babylon for this act of desecration. Jer 50:28, 27:19-22.
11 All the elite. The 10,000 were probably heads of houses.
V.2 Bands of the Chaldees, following his defeat in Egypt. Neb. returned home to prepare for a fortified invasion of Egypt sending these small bands against Judah. Others also attacked. Cp Ezek 19:8.

JEHOIACHIN & NEBUCHADNEZZAR
V.10 In every way. Cp Jer 24. The very elite of the nation was deported. The childless Jehoiachin was the last in the line of David. The nation was now widowed Jer. 15:8. From the top of Lebanon, from the heights of Bashan, from the ridges of Abarim, the widowed and stricken country figuratively shrieked aloud as the captive king and the elite of the nation mournfully walked in fetters from to the land of their captivity Cp Jer. 3:14a; 50:4-5; Ezek. 12. Also Ezekiel. Ezek 1:2.
and Mordecai. Esther 2:6. Jehoiachin lived there for 37 years. Cp 2 Kings 25:27-30. Hananiah predicted his release - but falsely Jer 28:4. See Jeremiah's prophecy of time of Jehoiachin's captivity. Jer 24; 29:2-28

ELEVATION OF ZEDEKIAH
V.17-20. 2 Chr. 36:11-21.
8 Sig. Gift of Yahweh.
14 Sig Righteousness of Yahweh. Contrast with significant title
Jer. 22:28-30. Libnah = White.
18 He was thus brother to Jehoahaz. Ch. 23:31.
15A 1 UWL - strong powerful a contrast to Gibbor Ps 16:10
15B His sworn sin seems to have been weakness Cp Jer. 38:5
17 He was unfaithful to the oath of allegiance given to Ch. 24:17 Cp 2 Chr 36:13
16 Note Jeremiah's warnings • advice Jer. 21:7-10 & 38:17-21. Cp 2 Kg 19:30. Ezek 29:7.
16 See Note 2 Chr. 36:12
For summary of reign see top p. 614. He took a solemn oath of allegiance • fidelity 2 Chr. 36:13 but almost immediately began to intrigue with Egypt, sending ambassadors to court of Hophra (Apries) Ezek 17:15

CHAPTER 25.
For Notes see Jer. 39.
JERUSALEM BESIEGED 1-7.
The treasures of Zedekiah. Ezek 17. Despite the inevitable "must" of the prophets warnings.
1 On this very day Ezekiel warned the exiles of the fate of the city Ezek 24:1. The 10th month TEBETH approx January. The prophecy of Jer 39:4a is Yahweh's comment on the events.

RIBLAH. Riblah was a centre from where roads branched to the Euphrates and Nineveh; or by Palmyra to Babylon. The southern roads led to Lebanon, Palestine • Egypt. Nebuchadnezzar later also made it his centre of operations. 2 Kg 23:33.
2 The army was one of unusual magnitude according to Jeremiah the eye-witness Jer. 34:1.

2 CHRONICLES: THE ESTABLISHMENT OF THE THEOCRACY.

Theme: "Them that honour Me, I will honour" (1 Sam. 2:30; 2 Chron. 15:2).

1 THE PRESERVATION OF THE TRUE SEED. Ch. 1-9.

1 ADAM TO JACOB (WITH ESAU'S LINE) . . Ch. 1.
1 From Adam To Noah . Vv 1-4.
2 The Descendants of Noah . Vv 5-23.
3 Shem to Abraham . . . Vv 24-27.
4 Isaac Supercedes Ishmael . Vv 28-31.
5 Isaac Preeminent Over Keturah's Vv 32-33.
6 Israel preeminence over mighty Edom. 34-42.
7 Kings in Edom 43-50
8 The Dukes of Edom . . . . . 51-54.

2 JACOB TO DAVID (PLUS CALEB'S LINE). Ch. 2.
1 From Jacob to Judah to Jesse . . . . 1-17.
2 The Ancestor of Caleb . . . . . 18-20.
3 Genealogy of Jerahmeelites . . . 21-55.

II. KINGS 25.

1 Additional to Jer. 39 A Jerusalem is again
People who had rejected Yahweh's defence Zech 2:
5: now were ringed with forts. But Jer. 52:4; Ezek. 4:2; 17:17; 21:22; 26:8
2 4th Av or Tammuz, app. July. On same day in AD 70 the Temple breached by Titus. See opp. Right.
3 Predicted Jer. 34:2-3; 38:17-23; Deut. 28:52-57. 4 Jer. 39:4.

THE CITY BREACHED. 4-7.

The Flight of Zedekiah. For Notes see Jer. 39.
Cp. Ezek. 12:4-5. On the North.
4 Before the Egyptian army approached. The Babylonian army left Jerusalem to defeat it and return. Jer. 37:5, 11. Treated with all ripened war people mustered. Jer. 21:3-4. Build forts destroyed. Jer. 21:9-10.
2 They must have made a stand at Jericho - but there was no battle to save them this time. Cp. Ezek. 12:14.
1 Chr. 2:23 "Towns of Jair CHAVVOTH from CHAVAH, Eve, life; relates to something lived in: a tent village. (Stanley, Sinai & Palestine p. 526). Only employed to describe the places of Jair. See Num. 32:41; Deut. 3:14; Josh. 13:30; Jud. 10:4; 1 Kg. 4:13; 1 Chr. 2:23.
4 He died in Babylon but did not see it. Ezek. 12:13; Jer. 32:5. See opp page - Right Col.

DESTRUCTION OF JERUSALEM. Vv 8-10 [Jer. 39].

3 The systematic destruction of the city nearly a month after it was breached. This afterwards commemorated as a fast. Zech. 7:5. See Jer. 52:12, where it is said to be the 10th day. See reconciliation there. Or it may have been set on fire on the 7th day and burnt until the 10th.
4 The army was given the task of rendering the city defenceless and uninhabitable by a systematic destruction.

THE CAPTIVITY. Vv 11-12.

See Notes. Jer. 39.

1 Additional to Jer. 39 Jerusalem is again besieged and taken. V1. Forts: DAYEQ For extremity see top & bottom 1007. A battering ramp or str. - with height to attack, manning the walls or armed with battering ram.
2 And the city was besieged unto the eleventh year of king Zedekiah. Tithah - see opp. right.
3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. - Cp. Lam. 2:20; 4:10; 4:7-10.
4 ¶ And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and he went the way toward the plain. - Arabah. 5 Siloam - En Rogel - Jerechus.
5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.
6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. Right.
7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. - Imprisoned until death. Jer. 52:11. Ps. 107:10-11.
8 ¶ And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: Right.
9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. Prov. 17:19.
10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Cp. 7:5. Fear. Jer. 39:8.
11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. 5A
12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. 5 Broad-fleshed
13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.
14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.
15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.
16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.
17 The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work. Sagan or Auxiliary H.P.
18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: Cp. Index
19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land,

- a Ezek. 4. 2.
- b Jer. 40. 7.
- c Expressed Jer. 39. 2.
- d Cp. Lam. 4. 9, 10.
- e 2 Chr. 36. 18.
- f 1 Kin. 7. 15.
- g 1 Kin. 7. 27.
- h 1 Kin. 7. 23.
- i To ver. 12, Jer. 39. 4-10. Jer. 39:4-5
- k Expressed Jer. 39. 4.
- l Neh. 3. 15.
- m Gen. 15. 7. 2 Chr. 36. 17.
- n Cp. Jer. 34:14 Ezek. 12. 12.
- o 1 Kin. 7. 45.
- p 2 Sam. 15. 28.
- q 1 Kin. 7. 50.
- r 1 Kin. 7. 50.
- s Jer. 32. 4.
- t ch. 23. 33.
- u ver. 13.
- v Heb. the one sea.
- w Heb. spake judgment with him.
- x Cp. Jer. 52. 20.
- y 1 Kin. 7. 47.
- z Heb. made blind.
- a Ezek. 12. 13.
- b Judg. 16. 21.
- c 1 Kin. 7. 15-18. Cp. 2 Chr. 3. 15.
- d Zech. 7. 5.
- e Cp. Jer. 52. 12.
- f Cp. ch. 24. 12 with Jer. 52. 29.
- g Cp. 1 Kin. 7. 16.
- h Or, chief marshal.
- i 2 Chr. 36. 19.
- k Ezra 7. 1.
- l ch. 12. 10.
- m Jer. 17. 27.
- n Jer. 21. 1.
- o ch. 23. 4.
- p Heb. threshold.
- q Expressed Jer. 52. 14.
- r Or, eunuch.
- s Neh. 2. 3.
- t Cp. Jer. 52. 25.
- u Heb. saw the king's face.
- v 2 Chr. 36. 20.
- w Or, scribe of the captain of the host.
- x Heb. fallen away.

- a Azekah. Jer. 34:7
- b Or, of the poor sort of the people.
- c Brass - flesh
- d Or, bases.
- e Or, the sea.
- f Or, three cubits high.
- g Or, the chapiter of brass.
- h Or, the second chapiter had like wreathen work.
- i Or, Sagan or Auxiliary H.P.
- k Or, Seraiah the chief priest, and Zephaniah the second priest.
- l Or, in the second priest.
- m Or, Zephaniah the second priest.
- n Or, Zephaniah the second priest.
- o Or, Zephaniah the second priest.
- p Or, Zephaniah the second priest.
- q Or, Zephaniah the second priest.
- r Or, Zephaniah the second priest.
- s Or, Zephaniah the second priest.
- t Or, Zephaniah the second priest.
- u Or, Zephaniah the second priest.
- v Or, Zephaniah the second priest.
- w Or, Zephaniah the second priest.
- x Or, Zephaniah the second priest.
- y Or, Zephaniah the second priest.
- z Or, Zephaniah the second priest.

DESTRUCTION OF THE TEMPLE Vv 13-17

Note the significant and ominous words of Jer. 50:28.
5 The more precious things had already been taken Ch. 24:13. An inventory is given in Jer. 52:17-23. The gold had already been taken for Israel had proved faithless; now the brass removed for Zedekiah had put his trust in flesh. V.6. "GAVE JUDGMENT" As one who had broken his covenant oath. Ezek. 17:16, 18.
V.7. "SONS" As he was only 21 yrs. 2 Ki. 24:18 they would have been only children.
V.8. NEBUZARADAN Nebo has given. King - Pal. Chief of the Interpreters. Jer. 39:9-14; 40:1-4; 52:12-16; Lam. 4:12.
5 See Note. Jer. 52: 21-23.
5A Elsewhere = 5 1 Kg. 7:16; 2 Chr. 3:15; Jer. 52:22.
5B Yah hath provided. Father of Ezra. Ezr. 7:1.
5C Yah hath hidden. Jer. 52:24-27. Ezek. 44:7.

LEADERS OF THE NATION EXECUTED Vv 18-21.

For Notes see Jer. 52.
6 Jer. 52:25-27. The Arabic here has 7. Josephus also states there were seven.
V.9. BURNT: predicted Jer. 21:10; 34:2; 38:18, 23. See Ps. 79:1 - Jeremiah's use thereof. 1 Ki. 9:8. Lam. 1:10; 2:7.

A TRIBE GENEALOGIES AND ALLOTMENTS. Chs. 4 - 8.

4 Additional details of Judah . . . 4:1-5:
2 Descendants of Shashon . . . 4:34-41
3 Descendants of Caleb . . . 4:42-49
4 Settlement of Calebites after the return . . . 50-55
2 DAVID TO ZEDEKIAH (& POST-EXILE). Ch. 3.
1 David's Sons 1-9
2 Solomon to Zedekiah . . . 10-16
3 Zedekiah to Zerubbabel . . 17-19a
4 Other descendants . . . 19c-24.
5 Descendants of Ashur Son of Hur 4:5-8
6 Jabez the Honorable 4:9-10
7 Genealogy of Chelub 4:11-12
8 Genealogy of Caleb the spy . . 4:13-15
9 Sundry families of Judah . . 4:16-20
10 Descendants of Shelah . . . 4:21-23.
11 Posterity of Simeon . . . . 4:24-33.
12 Princes of Simeon 4:34-38
13 Simeonites in search of land . 4:39-43.
14 Descendants of Reuben . . . 5:1-10
15 Genealogy & Settlement of Gad . 5:11-17
16 The War of Transjordanic Tribes against Arabians 5:18-22
17 The Captivity of Transjordanic Tribes. 5:23-26
18 The Sons of Levi 6:1-2

16 The priests to the Captivity through Eleazar . . . 6:4-15
17 The families of Levi 6:16-19
18 Descendants of Gershon . . . 6:20-21
19 Descendants of Kohath to Samuel 6:22-28
20 Descendants of Merari . . . 6:29-30
21 Singers appointed by David . . 6:31-32
22 Descendants of Heman (Kohath) 6:33-38
23 Descendants of Asaph (Gershon) 6:39-43
24 Descendants of Ethan (Merari) 6:44-47
25 Distinction between Levite, Ministers 6:48-49
26 Line of Aaron to Ahimaaz . . 6:50-53
27 The 48 levitical Cities . . . 6:54-81
28 Descendants of Issachar . . . 7:1-5
29 Descendants of Benjamin . . . 7:6-12
30 Descendants of Naphtali . . . 7:13
31 Descendants of Manasseh 7:14-19
32 Descendants of Ephraim 7:20-29
33 Borders of sons Joseph . . 7:28-29
34 Descendants of Asher . . . 7:30-40
35 Further Details of Benjamin 8:1-28
36 The House of Saul . . . 8:29-32
37 Descendants of Saul . . . 8:33-40
5 POST-EXILE RESETTLEMENT Ch. 9:2-44
1 Tribes rep. in the return 2-3
2 Of Judah 4-6
3 Of Benjamin . . . 7-9
4 Of the Priests . . . 10-13
5 Of the Levites . . . 14-16
6 Of the porters . . . 17-27

9 Duties of Levites . . . 9:22-29.
8 An Important Priestly Duty 9:30.
A Other Levitical Duties . . 9:31-34.
10 Genealogy of House of Saul 9:35-44.
THE ESTABLISHMENT OF THE TRUE THEOCRACY. CH. 10-29.

I THE ANOINTED OF YAHWEH Chs 10:12.
1 The Tragedy of Gilboa . . . 10:1-7.
2 Saul's disgrace . . . . . 10:8-14.
3 David Anointed at Hebron . . 11:1-3
4 Conquest of Jerusalem . . . 11:4-5
5 Joab made Chief 11:6-9
6 David's mighty Men . . . . 11:10-47.

7 Support for David at Ziklag 12:1-7
8 Support from Gad . . . . 12:8-15.
9 Second Company from Benjamin & Judah 12:16-18
10 Support from Manasseh. 12:19-21.
11 Increasing support for David When he transferred to Hebron 12:23-40.

2 THE ARK OF YAHWEH'S ...
1 The people consulted regarding removal Ark: 13:1-4
2 They gather to honor Yahweh . . 5:5
3 The Tragedy of Uzzah . . 13:9-14.
First Attempt at Transferring Ark [See p 342]

5 This was the 2nd batch of prisoners. The king & his sons being the first. vv.6-7.
Captives = 5 high Temple officials, 7 King's Privy Council, 60 princes.

The nobles are slain. and threescore men of the people of the land *that* were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to (c) Riblah:

21 And the king of Babylon smote them, and slew them at [c] Riblah in the land of Hamath. [d] So Judah was carried away out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made (h) Gedaliah the son of [k] Ahikam, the son of Shaphan, ruler.

23 And when all the (m) captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to (n) Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the [q] Netophathite, and Jaazaniah the son of a [r] Maachathite, they and their men.

24 And Gedaliah [s] sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

Jeremiah likewise taken to Ramah but released. Jer. 39.
These included Jeremiah, Baruch, some princesses of the royal house. Jer. 43:6
& returned refugees. Jer 40:7-12

GEDALIAH MADE GOVERNOR OVER THE REMNANT 22-24
For Notes see Jer 40.
Yahweh is Great
A son has arisen
He protected Jeremiah. Jer. 26:24.
See Note Bottom 537
Prudent, shy, Rock badger.
Whom El heart.
Given of Yah.
Gift or Grace of Yah. He rues (has mercy on) warning Gedaliah against Ishmael. Jer 40:15.
Bold
Yah hath prevailed
Consolation
Ishmael was of the seed royal & laid claim to the throne. (2K. Jer. 40:8; 41:1-3)
As Yahweh had promised Jer. 5:6,11.
As rebels their lives were forfeit, but G. granted them an amnesty & swore that if they remained true, no harm would come. Jeremiah 2 adds his exhortation, etc. Jer 40:9-10

[a] Jer. 41. 1-3. Cp. Jer. 40. 14.
[b] Zech. 8. 19.
[2] Heb. *of the kingdom.* ch. 11. 1. 2 Sam. 12. 26. Esth. 1. 7. Is. 62. 3. Jer. 41. 1.
[c] Ch. 21. 33.
[d] Josh. 18. 25.
[e] ch. 23. 27. Lev. 26. 33.
[f] Jer. 43. 4-7.
(g) To ver. 30, Jer. 52. 31-34. See Notes.
[h] Jer. 39. 14 & 40. 5.
[i] ch. 24. 12, 15.
[k] ch. 22. 12.
(l) Cp. Jer. 52. 31.
(m) To ver. 24, Jer. 40. 7-9.
[n] Gen. 40. 13. Watchtower
(o) Josh. 18. 25.
[3] Heb. *good things with him.*
[p] Cp. Jer. 40. 8.
[q] 2 Sam. 23. 28, 29. 1 Chr. 2. 54 & 9. 16 & 11. 30. Ezra 2. 22. Neh. 7. 26 & 12. 28.
[r] 2 Sam. 20. 14.
[s] 2 Sam. 9. 7, 13.
[t] Jer. 40. 5.

25 But [a] it came to pass in the [b] seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed [2] royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at [d] Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to [f] Egypt: for they were afraid of the Chaldees.

27 ¶ (g) And it came to pass in the seven and thirtieth year of [i] the captivity of Jehoiachin king of Judah, in the twelfth month, on the (l) seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign [n] did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake [3] kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did [t] eat bread continually before him all the days of his life.

30 And his [t] allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Jehoiachin is advanced.

TREACHERY OF ISHMAEL
V.25. G. warned by Johanan Jer 40:13-16. Ishmael Jeremiah See Notes, Jer. 41 -44.
7 As such he doubtless felt he had claim to the position held by Gedaliah.
7A Instigated by Baalis King of Ammon Jer 40:14.
8 Afterwards observed as a fast Zech. 7:5; 8:19.
9 In defiance of the repeated counsel of Jeremiah 42:9-22 & 43:8-13 who foretold that Egypt would fall to Babylon Jer 44:1 29-30. Leader was Johanan.
10 Ishmael the rebellious Son & successor of Neb. See bottom 1683
JEHOIACHIN RELEASED BY EVIL-MERODACH. 27-30.
See Notes. Jer. 52:31-34.
11 Confirming expectations of false prophets but E.M. only lasted 2 years
TISHAH BE-AV. ceeded 11
Tishah = cry for help.
Celebrated 9th Av. The saddest day in the Jewish calendar, commemorates destruction Temple by Nebuchadnezzar on 10th Jer. 52:12.
Titus destroyed Temple 10th Av. See Note 6.
Talmud claims: series of calamities occurred this day. The Mishnah enumerates 5 disasters
1. 9th Av decreed children of Egypt should not enter land.
2. The 1st Temple destroyed
3. The 2nd Temple destroyed
4. Bethar the last stronghold of Bar Kokhbar was captured in 135.
5. 136 Hadrian established heathen temple on site of Temple & rebuilt Jerusalem renaming it Aelia Capitolina - Jews forbidden to enter.
v.26. "CAME TO EGYPT": First retreated to Chimham near Bethlehem Jer 41:17 then against warning of Jeremiah 42:19-22 fled them to Tahpanhes in Egypt Jer. 43:5-7.

ANALYSIS pp 542, 543, 544,

SEPER DIBRE HAYYAMIN - Words (acts) of the days = History or annals of the times. KEY VERSE: 2 Chron. 15:2 16:29-12

Heb: "Dibrei Hayyamin" - See below: Daily acts.
= "Words of the Days"
Sept. "Paraleipomena" = "Things omitted"
Latin: "Chronicon"
See introductory note in back Index p. 9

THE FIRST BOOK OF THE CHRONICLES.

Adam to Duke of Edom. We are all by nature children of Adam - but by faith can become the spiritual seed of Abraham Rom 4:11-12

CHAPTER 1.

1 Adam's line to Noah. 5 Sons of Japheth. 8 Sons of Ham. 17 Sons of Shem. 24 Shem's line to Abraham. 29 Ishmael's sons. 32 Sons of Keturah. 34 Posterity of Abraham by Esau. 43 Kings of Edom. 51 Dukes of Edom.

ADAM, Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,

SUMMARY: We are by nature the seed of Adam: we can become the seed of Abraham. Rom. 4:11-12.

(a) To ver. 7, Gen. 10. 2-5.
[2] 2 Kin. 17. 6.
(c) Gen. 4. 25 & 5. 3, 6, 9, 12, 15, 18, 21, 25, 29, 32.
[1] Gen. 10. 3.
(2) Or, Diphath, as it is in some copies.

4 Noah, Shem, Ham, and Japheth.
See Notes. Gen. 10

5 ¶ (a) The sons of Japheth; Gomer, and Magog, and (2) Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; (d) Ashchenaz, and (2) Riphath, and Togarmah.

7 And the sons of Javan; Eli-

THE NEED OF THE GENEALOGIES. The preservation of the trunk and main branches of Israel's tree, the tree destined to produce Messiah became vital after the exile (when Chronicles was written. 2 Chron. 36:22) Families had been uprooted, connections broken, records lost (e.g. Ezra 2:59). These lists bridge the period (Ps Ch. 9:2-34). Preeminence is given to Judah because it had become pre-eminent among the tribes.

Ch. 1. Adam to Jacob.
Ch. 2. Jacob to Judah to Jesse. The house of Caleb - Chief in Judah is traced, but is superceded by that of David
Ch. 3 David to Zedekiah
Chs 4-8 The rest of tribes, their allotments, etc.

WORDS of the DAYS: See bottom 550

Comprising extracts from records by divine direction. DABARI - plural of DABAR in this connection signifies "matters," "acts," or "history" rather than "words." It incorporates "things omitted" providing different viewpoints of things recorded elsewhere, or suggestive additions.

DESCENDANTS OF NOAH 1:1-27
1 The branches are given first and the main trunk taken up later: by this means the continuity of the line is better kept in view. As in the case of Seth a younger son is again given preference over the natural firstborn illustrating the intention of Yahweh towards his son. Ps A 89:27.
2 See Margin. The Hebrew Daleth ד and Resh ר are very similar and easily mistaken.
3 Cain & Abel omitted. The chronicler being intent upon showing the preservation of the true line of descent
Ch 2:26 Caleb-Ephrathah.
If a place in the land is meant, perhaps Hezron, like Jacob & Joseph arranged for his burial to be there and he was taken out of Egypt. Ps Acts 7:15-16

THE CROWDED CEMETERY OF HISTORY
There lie Kings and commoners, wise men and fools, heroes or cowards. Their lives a record of faithful service or missed opportunity. What they meant in life now means little - but what the future holds out for them means all. The centuries come and go, but through them all the purpose of Yahweh is Replete

THE FAMILY TREE OF YAHWEH
Illustrating the principle of Divine Selection
FROM ADAM TO NOAH Vv 1-4
The powerful line of Cain, the natural firstborn Adam is passed over in preference to descendants of Seth.

POST-EXILE RESETTLEMENT Ch. 9:2-34
Tribes rep. in the return
Of Judah . . .
Of Benjamin . . .
Of the Priests . . .
Of the Levites . . .
Duties of Porters . . .

LEADERS OF THE NATION RESTORED
Vv 18-21.
For Notes see 52.
6 Jer. 52:5-7
Arabic has Josephus adds there were 10
V.9. Boaz
Jeroboam
which
Jer 41:38-42:2 Jeremiah
Ezra 2:61-63
Descendants of Nahor
Descendants of Ephraim
Borders of Issachar
Descendants of Asher
Further Details of Benjamin
The House of Saul
Descendants of Saul
Ezra 2:70
Ezra 2:71
Ezra 2:72
Ezra 2:73
Ezra 2:74
Ezra 2:75
Ezra 2:76
Ezra 2:77
Ezra 2:78
Ezra 2:79
Ezra 2:80
Ezra 2:81
Ezra 2:82
Ezra 2:83
Ezra 2:84
Ezra 2:85
Ezra 2:86
Ezra 2:87
Ezra 2:88
Ezra 2:89
Ezra 2:90
Ezra 2:91
Ezra 2:92
Ezra 2:93
Ezra 2:94
Ezra 2:95
Ezra 2:96
Ezra 2:97
Ezra 2:98
Ezra 2:99
Ezra 2:100
Ezra 2:101
Ezra 2:102
Ezra 2:103
Ezra 2:104
Ezra 2:105
Ezra 2:106
Ezra 2:107
Ezra 2:108
Ezra 2:109
Ezra 2:110
Ezra 2:111
Ezra 2:112
Ezra 2:113
Ezra 2:114
Ezra 2:115
Ezra 2:116
Ezra 2:117
Ezra 2:118
Ezra 2:119
Ezra 2:120
Ezra 2:121
Ezra 2:122
Ezra 2:123
Ezra 2:124
Ezra 2:125
Ezra 2:126
Ezra 2:127
Ezra 2:128
Ezra 2:129
Ezra 2:130
Ezra 2:131
Ezra 2:132
Ezra 2:133
Ezra 2:134
Ezra 2:135
Ezra 2:136
Ezra 2:137
Ezra 2:138
Ezra 2:139
Ezra 2:140
Ezra 2:141
Ezra 2:142
Ezra 2:143
Ezra 2:144
Ezra 2:145
Ezra 2:146
Ezra 2:147
Ezra 2:148
Ezra 2:149
Ezra 2:150
Ezra 2:151
Ezra 2:152
Ezra 2:153
Ezra 2:154
Ezra 2:155
Ezra 2:156
Ezra 2:157
Ezra 2:158
Ezra 2:159
Ezra 2:160
Ezra 2:161
Ezra 2:162
Ezra 2:163
Ezra 2:164
Ezra 2:165
Ezra 2:166
Ezra 2:167
Ezra 2:168
Ezra 2:169
Ezra 2:170
Ezra 2:171
Ezra 2:172
Ezra 2:173
Ezra 2:174
Ezra 2:175
Ezra 2:176
Ezra 2:177
Ezra 2:178
Ezra 2:179
Ezra 2:180
Ezra 2:181
Ezra 2:182
Ezra 2:183
Ezra 2:184
Ezra 2:185
Ezra 2:186
Ezra 2:187
Ezra 2:188
Ezra 2:189
Ezra 2:190
Ezra 2:191
Ezra 2:192
Ezra 2:193
Ezra 2:194
Ezra 2:195
Ezra 2:196
Ezra 2:197
Ezra 2:198
Ezra 2:199
Ezra 2:200
Ezra 2:201
Ezra 2:202
Ezra 2:203
Ezra 2:204
Ezra 2:205
Ezra 2:206
Ezra 2:207
Ezra 2:208
Ezra 2:209
Ezra 2:210
Ezra 2:211
Ezra 2:212
Ezra 2:213
Ezra 2:214
Ezra 2:215
Ezra 2:216
Ezra 2:217
Ezra 2:218
Ezra 2:219
Ezra 2:220
Ezra 2:221
Ezra 2:222
Ezra 2:223
Ezra 2:224
Ezra 2:225
Ezra 2:226
Ezra 2:227
Ezra 2:228
Ezra 2:229
Ezra 2:230
Ezra 2:231
Ezra 2:232
Ezra 2:233
Ezra 2:234
Ezra 2:235
Ezra 2:236
Ezra 2:237
Ezra 2:238
Ezra 2:239
Ezra 2:240
Ezra 2:241
Ezra 2:242
Ezra 2:243
Ezra 2:244
Ezra 2:245
Ezra 2:246
Ezra 2:247
Ezra 2:248
Ezra 2:249
Ezra 2:250
Ezra 2:251
Ezra 2:252
Ezra 2:253
Ezra 2:254
Ezra 2:255
Ezra 2:256
Ezra 2:257
Ezra 2:258
Ezra 2:259
Ezra 2:260
Ezra 2:261
Ezra 2:262
Ezra 2:263
Ezra 2:264
Ezra 2:265
Ezra 2:266
Ezra 2:267
Ezra 2:268
Ezra 2:269
Ezra 2:270
Ezra 2:271
Ezra 2:272
Ezra 2:273
Ezra 2:274
Ezra 2:275
Ezra 2:276
Ezra 2:277
Ezra 2:278
Ezra 2:279
Ezra 2:280
Ezra 2:281
Ezra 2:282
Ezra 2:283
Ezra 2:284
Ezra 2:285
Ezra 2:286
Ezra 2:287
Ezra 2:288
Ezra 2:289
Ezra 2:290
Ezra 2:291
Ezra 2:292
Ezra 2:293
Ezra 2:294
Ezra 2:295
Ezra 2:296
Ezra 2:297
Ezra 2:298
Ezra 2:299
Ezra 2:300
Ezra 2:301
Ezra 2:302
Ezra 2:303
Ezra 2:304
Ezra 2:305
Ezra 2:306
Ezra 2:307
Ezra 2:308
Ezra 2:309
Ezra 2:310
Ezra 2:311
Ezra 2:312
Ezra 2:313
Ezra 2:314
Ezra 2:315
Ezra 2:316
Ezra 2:317
Ezra 2:318
Ezra 2:319
Ezra 2:320
Ezra 2:321
Ezra 2:322
Ezra 2:323
Ezra 2:324
Ezra 2:325
Ezra 2:326
Ezra 2:327
Ezra 2:328
Ezra 2:329
Ezra 2:330
Ezra 2:331
Ezra 2:332
Ezra 2:333
Ezra 2:334
Ezra 2:335
Ezra 2:336
Ezra 2:337
Ezra 2:338
Ezra 2:339
Ezra 2:340
Ezra 2:341
Ezra 2:342
Ezra 2:343
Ezra 2:344
Ezra 2:345
Ezra 2:346
Ezra 2:347
Ezra 2:348
Ezra 2:349
Ezra 2:350
Ezra 2:351
Ezra 2:352
Ezra 2:353
Ezra 2:354
Ezra 2:355
Ezra 2:356
Ezra 2:357
Ezra 2:358
Ezra 2:359
Ezra 2:360
Ezra 2:361
Ezra 2:362
Ezra 2:363
Ezra 2:364
Ezra 2:365
Ezra 2:366
Ezra 2:367
Ezra 2:368
Ezra 2:369
Ezra 2:370
Ezra 2:371
Ezra 2:372
Ezra 2:373
Ezra 2:374
Ezra 2:375
Ezra 2:376
Ezra 2:377
Ezra 2:378
Ezra 2:379
Ezra 2:380
Ezra 2:381
Ezra 2:382
Ezra 2:383
Ezra 2:384
Ezra 2:385
Ezra 2:386
Ezra 2:387
Ezra 2:388
Ezra 2:389
Ezra 2:390
Ezra 2:391
Ezra 2:392
Ezra 2:393
Ezra 2:394
Ezra 2:395
Ezra 2:396
Ezra 2:397
Ezra 2:398
Ezra 2:399
Ezra 2:400
Ezra 2:401
Ezra 2:402
Ezra 2:403
Ezra 2:404
Ezra 2:405
Ezra 2:406
Ezra 2:407
Ezra 2:408
Ezra 2:409
Ezra 2:410
Ezra 2:411
Ezra 2:412
Ezra 2:413
Ezra 2:414
Ezra 2:415
Ezra 2:416
Ezra 2:417
Ezra 2:418
Ezra 2:419
Ezra 2:420
Ezra 2:421
Ezra 2:422
Ezra 2:423
Ezra 2:424
Ezra 2:425
Ezra 2:426
Ezra 2:427
Ezra 2:428
Ezra 2:429
Ezra 2:430
Ezra 2:431
Ezra 2:432
Ezra 2:433
Ezra 2:434
Ezra 2:435
Ezra 2:436
Ezra 2:437
Ezra 2:438
Ezra 2:439
Ezra 2:440
Ezra 2:441
Ezra 2:442
Ezra 2:443
Ezra 2:444
Ezra 2:445
Ezra 2:446
Ezra 2:447
Ezra 2:448
Ezra 2:449
Ezra 2:450
Ezra 2:451
Ezra 2:452
Ezra 2:453
Ezra 2:454
Ezra 2:455
Ezra 2:456
Ezra 2:457
Ezra 2:458
Ezra 2:459
Ezra 2:460
Ezra 2:461
Ezra 2:462
Ezra 2:463
Ezra 2:464
Ezra 2:465
Ezra 2:466
Ezra 2:467
Ezra 2:468
Ezra 2:469
Ezra 2:470
Ezra 2:471
Ezra 2:472
Ezra 2:473
Ezra 2:474
Ezra 2:475
Ezra 2:476
Ezra 2:477
Ezra 2:478
Ezra 2:479
Ezra 2:480
Ezra 2:481
Ezra 2:482
Ezra 2:483
Ezra 2:484
Ezra 2:485
Ezra 2:486
Ezra 2:487
Ezra 2:488
Ezra 2:489
Ezra 2:490
Ezra 2:491
Ezra 2:492
Ezra 2:493
Ezra 2:494
Ezra 2:495
Ezra 2:496
Ezra 2:497
Ezra 2:498
Ezra 2:499
Ezra 2:500
Ezra 2:501
Ezra 2:502
Ezra 2:503
Ezra 2:504
Ezra 2:505
Ezra 2:506
Ezra 2:507
Ezra 2:508
Ezra 2:509
Ezra 2:510
Ezra 2:511
Ezra 2:512
Ezra 2:513
Ezra 2:514
Ezra 2:515
Ezra 2:516
Ezra 2:517
Ezra 2:518
Ezra 2:519
Ezra 2:520
Ezra 2:521
Ezra 2:522
Ezra 2:523
Ezra 2:524
Ezra 2:525
Ezra 2:526
Ezra 2:527
Ezra 2:528
Ezra 2:529
Ezra 2:530
Ezra 2:531
Ezra 2:532
Ezra 2:533
Ezra 2:534
Ezra 2:535
Ezra 2:536
Ezra 2:537
Ezra 2:538
Ezra 2:539
Ezra 2:540
Ezra 2:541
Ezra 2:542
Ezra 2:543
Ezra 2:544
Ezra 2:545
Ezra 2:546
Ezra 2:547
Ezra 2:548
Ezra 2:549
Ezra 2:550
Ezra 2:551
Ezra 2:552
Ezra 2:553
Ezra 2:554
Ezra 2:555
Ezra 2:556
Ezra 2:557
Ezra 2:558
Ezra 2:559
Ezra 2:560
Ezra 2:561
Ezra 2:562
Ezra 2:563
Ezra 2:564
Ezra 2:565
Ezra 2:566
Ezra 2:567
Ezra 2:568
Ezra 2:569
Ezra 2:570
Ezra 2:571
Ezra 2:572
Ezra 2:573
Ezra 2:574
Ezra 2:575
Ezra 2:576
Ezra 2:577
Ezra 2:578
Ezra 2:579
Ezra 2:580
Ezra 2:581
Ezra 2:582
Ezra 2:583
Ezra 2:584
Ezra 2:585
Ezra 2:586
Ezra 2:587
Ezra 2:588
Ezra 2:589
Ezra 2:590
Ezra 2:591
Ezra 2:592
Ezra 2:593
Ezra 2:594
Ezra 2:595
Ezra 2:596
Ezra 2:597
Ezra 2:598
Ezra 2:599
Ezra 2:600
Ezra 2:601
Ezra 2:602
Ezra 2:603
Ezra 2:604
Ezra 2:605
Ezra 2:606
Ezra 2:607
Ezra 2:608
Ezra 2:609
Ezra 2:610
Ezra 2:611
Ezra 2:612
Ezra 2:613
Ezra 2:614
Ezra 2:615
Ezra 2:616
Ezra 2:617
Ezra 2:618
Ezra 2:619
Ezra 2:620
Ezra 2:621
Ezra 2:622
Ezra 2:623
Ezra 2:624
Ezra 2:625
Ezra 2:626
Ezra 2:627
Ezra 2:628
Ezra 2:629
Ezra 2:630
Ezra 2:631
Ezra 2:632
Ezra 2:633
Ezra 2:634
Ezra 2:635
Ezra 2:636
Ezra 2:637
Ezra 2:638
Ezra 2:639
Ezra 2:640
Ezra 2:641
Ezra 2:642
Ezra 2:643
Ezra 2:644
Ezra 2:645
Ezra 2:646
Ezra 2:647
Ezra 2:648
Ezra 2:649
Ezra 2:650
Ezra 2:651
Ezra 2:652
Ezra 2:653
Ezra 2:654
Ezra 2:655
Ezra 2:656
Ezra 2:657
Ezra 2:658
Ezra 2:659
Ezra 2:660
Ezra 2:661
Ezra 2:662
Ezra 2:663
Ezra 2:664
Ezra 2:665
Ezra 2:666
Ezra 2:667
Ezra 2:668
Ezra 2:669
Ezra 2:670
Ezra 2:671
Ezra 2:672
Ezra 2:673
Ezra 2:674
Ezra 2:675
Ezra 2:676
Ezra 2:677
Ezra 2:678
Ezra 2:679
Ezra 2:680
Ezra 2:681
Ezra 2:682
Ezra 2:683
Ezra 2:684
Ezra 2:685
Ezra 2:686
Ezra 2:687
Ezra 2:688
Ezra 2:689
Ezra 2:690
Ezra 2:691
Ezra 2:692
Ezra 2:693
Ezra 2:694
Ezra 2:695
Ezra 2:696
Ezra 2:697
Ezra 2:698
Ezra 2:699
Ezra 2:700
Ezra 2:701
Ezra 2:702
Ezra 2:703
Ezra 2:704
Ezra 2:705
Ezra 2:706
Ezra 2:707
Ezra 2:708
Ezra 2:709
Ezra 2:710
Ezra 2:711
Ezra 2:712
Ezra 2:713
Ezra 2:714
Ezra 2:715
Ezra 2:716
Ezra 2:717
Ezra 2:718
Ezra 2:719
Ezra 2:720
Ezra 2:721
Ezra 2:722
Ezra 2:723
Ezra 2:724
Ezra 2:725
Ezra 2:726
Ezra 2:727
Ezra 2:728
Ezra 2:729
Ezra 2:730
Ezra 2:731
Ezra 2:732
Ezra 2:733
Ezra 2:734
Ezra 2:735
Ezra 2:736
Ezra 2:737
Ezra 2:738
Ezra 2:739
Ezra 2:740
Ezra 2:741
Ezra 2:742
Ezra 2:743
Ezra 2:744
Ezra 2:745
Ezra 2:746
Ezra 2:747
Ezra 2:748
Ezra 2:749
Ezra 2:750
Ezra 2:751
Ezra 2:752
Ezra 2:753
Ezra 2:754
Ezra 2:755
Ezra 2:756
Ezra 2:757
Ezra 2:758
Ezra 2:759
Ezra 2:760
Ezra 2:761
Ezra 2:762
Ezra 2:763
Ezra 2:764
Ezra 2:765
Ezra 2:766
Ezra 2:767
Ezra 2:768
Ezra 2:769
Ezra 2:770
Ezra 2:771
Ezra 2:772
Ezra 2:773
Ezra 2:774
Ezra 2:775
Ezra 2:776
Ezra 2:777
Ezra 2:778
Ezra 2:779
Ezra 2:780
Ezra 2:781
Ezra 2:782
Ezra 2:783
Ezra 2:784
Ezra 2:785
Ezra 2:786
Ezra 2:787
Ezra 2:788
Ezra 2:789
Ezra 2:790
Ezra 2:791
Ezra 2:792
Ezra 2:793
Ezra 2:794
Ezra 2:795
Ezra 2:796
Ezra 2:797
Ezra 2:798
Ezra 2:799
Ezra 2:800
Ezra 2:801
Ezra 2:802
Ezra 2:803
Ezra 2:804
Ezra 2:805
Ezra 2:806
Ezra 2:807
Ezra 2:808
Ezra 2:809
Ezra 2:810
Ezra 2:811
Ezra 2:812
Ezra 2:813
Ezra 2:814
Ezra 2:815
Ezra 2:816
Ezra 2:817
Ezra 2:818
Ezra 2:819
Ezra 2:820
Ezra 2:821
Ezra 2:822
Ezra 2:823
Ezra 2:824
Ezra 2:825
Ezra 2:826
Ezra 2:827
Ezra 2:828
Ezra 2:829
Ezra 2:830
Ezra 2:831
Ezra 2:832
Ezra 2:833
Ezra 2:834
Ezra 2:835
Ezra 2:836
Ezra 2:837
Ezra 2:838
Ezra 2:839
Ezra 2:840
Ezra 2:841
Ezra 2:842
Ezra 2:843
Ezra 2:844
Ezra 2:845
Ezra 2:846
Ezra 2:847
Ezra 2:848
Ezra 2:849
Ezra 2:850
Ezra 2:851
Ezra 2:852
Ezra 2:853
Ezra 2:854
Ezra 2:855
Ezra 2:856
Ezra 2:857
Ezra 2:858
Ezra 2:859
Ezra 2:860
Ezra 2:861
Ezra 2:862
Ezra 2:863
Ezra 2:864
Ezra 2:865
Ezra 2:866
Ezra 2:867
Ezra 2:868
Ezra 2:869
Ezra 2:870
Ezra 2:871
Ezra 2:872
Ezra 2:873
Ezra 2:874
Ezra 2:875
Ezra 2:876
Ezra 2:877
Ezra 2:878
Ezra 2:879
Ezra 2:880
Ezra 2:881
Ezra 2:882
Ezra 2:883
Ezra 2:884
Ezra 2:885
Ezra 2:886
Ezra 2:887
Ezra 2:888
Ezra 2:889
Ezra 2:890
Ezra 2:891
Ezra 2:892
Ezra 2:893
Ezra 2:894
Ezra 2:895
Ezra 2:896
Ezra 2:897
Ezra 2:898
Ezra 2:899
Ezra 2:900
Ezra 2:901
Ezra 2:902
Ezra 2:903
Ezra 2:904
Ezra 2:905
Ezra 2:906
Ezra 2:907
Ezra 2:908
Ezra 2:909
Ezra 2:910
Ezra 2:911
Ezra 2:912
Ezra 2:913
Ezra 2:914
Ezra 2:915
Ezra 2:916
Ezra 2:917
Ezra 2:918
Ezra 2:919
Ezra 2:920
Ezra 2:921
Ezra 2:922
Ezra 2:923
Ezra 2:924
Ezra 2:925
Ezra 2:926
Ezra 2:927
Ezra 2:928
Ezra 2:929
Ezra 2:930
Ezra 2:931
Ezra 2:932
Ezra 2:933
Ezra 2:934
Ezra 2:935
Ezra 2:936
Ezra 2:937
Ezra 2:938
Ezra 2:939
Ezra 2:940
Ezra 2:941
Ezra 2:942
Ezra 2:943
Ezra 2:944
Ezra 2:945
Ezra 2:946
Ezra 2:947
Ezra 2:948
Ezra 2:949
Ezra 2:950
Ezra 2:951
Ezra 2:952
Ezra 2:953
Ezra 2:954
Ezra 2:955
Ezra 2:956
Ezra 2:957
Ezra 2:958
Ezra 2:959
Ezra 2:960
Ezra 2:961
Ezra 2:962
Ezra 2:963
Ezra 2:964
Ezra 2:965
Ezra 2:966
Ezra 2:967
Ezra 2:968
Ezra 2:969
Ezra 2:970
Ezra 2:971
Ezra 2:972
Ezra 2:973
Ezra 2:974
Ezra 2:975
Ezra 2:976
Ezra 2:977
Ezra 2:978
Ezra 2:979
Ezra 2:980
Ezra 2:981
Ezra 2:982
Ezra 2:983
Ezra 2:984
Ezra 2:985
Ezra 2:986
Ezra 2:987
Ezra 2:988
Ezra 2:989
Ezra 2:990
Ezra 2:991
Ezra 2:992
Ezra 2:993
Ezra 2:994
Ezra 2:995
Ezra 2:996
Ezra 2:997
Ezra 2:998
Ezra 2:999
Ezra 2:1000

shah, and [a] Tarshish, Kittim, and [2] Dodanim.[3]

8 ¶ [4] The sons of Ham; Cush,[5] and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty[6] upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

13 And Canaan begat Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite,[7] and the Hamathite.[8]

17 ¶ [9] The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, [b] and Uz, and Hul, and Gether, and [c] Meshech.

18 And Arphaxad begat [d] Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was [e] Peleg; because in his days the earth was divided: and his brother's name was Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And [f] Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 ¶ [10] Shem, Arphaxad, [g] Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 [h] Abram; the same is Abraham.

28 The sons of Abraham; [i] Isaac, and [k] Ishmael.

29 ¶ [11] These are their generations: The firstborn of Ishmael, [l] Nebaioth; then [l] Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, [m] Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now [12] the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; [n] Sheba, and Dedan.

33 And the sons of [o] Midian; [p] Ephah, and Epher, and [q] Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

34 And [r] Abraham begat Isaac. [s] The sons of Isaac; Esau and Israel.

35 ¶ [13] The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, [t] Zephi,[11] and Gatam, Kenaz, and [u] [12] Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 [14] And [v] the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and [w] Homam: and Timna was Lotan's sister.

40 The sons of Shobal; [x] Alian, and Manahath, and Ebal, [y] Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of [z] Dishon; [13] Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and [a] Zavan, *and* [14] Jakan. The sons of Dishan; Uz, and Aran.

---

[a] 2 Kin. 10. 22.
(2) Or, *Rodanim*, according to some copies.
[b] Gen. 22. 2, 3.
[c] Gen. 16. 11, 15.
(4) To ver. 16, Gen. 10. 6-8, 13-18.
(5) To ver. 31, Gen. 25. 13-16.
[f] Is. 60. 7.
[3] Or, *Hadar*, Gen. 25. 15.
(7) To ver. 33, Gen. 25. 1-4.
(8) Cp. ver. 9.
[4] Judg. 6. 1. Is. 60. 6.
[5] Gen. 25. 4.
[6] Gen. 25. 25, 26. Notes
(10) To ver. 27, Gen. 11. 10-26. NIE Luke 3. 34-36.
[z] Gen. 36. 27.
(3) Or, *Akan*, Gen. 36. 27.
[y] Num. 33. 31.
[x] Gen. 27. 5.
[8] David's Psalm of Thanksgiving 1-36
[9] Services Appointed At Zion & Gibeon. 544
3 THE COVENANT OF YAHWEH CH. 17.
1 Nathan Approves David's Desire To Build A Temple . . . 1-2
2 Yahweh Rejects The Offer . . 3-6
3 The Covenant To David . . . 7-15
4 David's Response 16-27
4 THE KINGDOM OF YAHWEH CHS 18-21
By 7 Campaigns the Kingdom becomes an Empire. Ch. 18
1 Philistia Occupied 1
2 Moab Smitten 2
3 Syria Defeated 3-8
4 Congratulations from Toy (Hamath) 9-11
5 Edom Overwhelmed . . . 12-13
Organisation of the Kingdom . . . 14-17.
6 War With Ammon . . . . Ch. 19:1-6:
7 Final Campaign With Syria . . Ch. 19:16-19
7 Final Campaign With Ammon. Ch. 20:1-3
Skirmishes With Philistines . . Ch. 20:4-8
8 David Unwisely Numbers Israel. Ch. 21:1-8
9 David Offered Choice of Punishment . . . Ch. 21:9-12.
10 The Plague of Pestilence . . . 21:14-15
11 The Pits of David 21:16-17
12 Ornan's Threshing floor purchased for expiatory sacrifice site. 21:18-30.
5 THE TEMPLE OF YAHWEH CH. 22:1-29:30
1 David Enthusiastically Acquires for The Temple 22:1-5
2 David's Charge To Solomon . . 22:6-16.
3 David's Charge To The Princes . . 17-19
4 Solomon Made King 23:1.
5 Organisation Of Levites 23:2-26:3
6 The 24 Orders . . . 25:1-31
7 The Service of the House 26:1-32.
8 The Priests Divided into 24 orders . . 24:1-19.
9 The 24 Orders at Mustering 27:1-22
10 " " " of Gate Keepers 26:1-19
11 The Treasury 26:20-28
12 Civil Appointments . . 26:29-32
13 The 12 Army Captains 27:1-15
14 The 12 Princes . . . 27:16-24
15 Rulers of the King's Substance 27:25-31
16 Officers at Court . . . 27:32-34
17 David's Farewell Speech 28:1-10
18 Orders Plans for Temple 28:11-19
19 David's Charge To Solomon . . . 28:20-21
20 David's Example of Liberality + Appeal . . . 29:1-5
21 The Willing Response of The Leaders . . . 29:6-9
22 David's Public Prayer of Thanksgiving . . . 29:10-19
23 The Nation Endorses Solomon's Appointment 29:20-22
24 Solomon's Reign Commences . . . 29:23-25
25 Summary of David's Reign. His Death . . 29:26-30

The principle of Divine Selection in the line leading to Messiah, and preserving alive the covenants of promise is here clearly set forth. The mighty and powerful are passed over by Yahweh when necessary for those who more adequately suited His purpose. It is remarkable how frequently younger sons received the pre-eminence over the natural firstborn as though as to remind humanity that the first Adam is to be superceded by the second. 1 Cor. 15:45.

Sons of Shem V.17.
In Gen 11:10-26 = 10:21-32. the 9 sons are really 5 sons + 4 grandsons, Uz, Hul, Gether + Meshech being descendants of Aram, the last named son of Shem.

3 See note 2 above.

The Line of Ham. Vv 8-16.
See notes. Gen 10:6-20.

4 Though mighty in their national glory and accomplishments, they were set aside for the more spiritual line of Seth.

5 Recent discoveries at Prenum in Cappadocia, show that the Babylonians called Cappadocia, Kus. The great King of the Hittites had his palace there and was called "King of Kus." C.B.

6 In the things of the flesh. Cp Gen 10:8. It is significant that these men who were so highly applauded in their day and generation, are put in their true light in Scripture, whilst the line leading to David and his greater Son continues on through a despised remnant.

6A See reference to spreading abroad of Canaanites Gen. 10:18-20.

The Line of Shem. Vv. 17-27.

5B Double Fleece Perhaps corrected with Mt. zemaraim 2 Chr. 13:4.
Sig. "Name." He was younger than Japheth Gen. 10:21
But in the Divine narrative assumes the position of firstborn. See above.

Once again in the line that leads to Messiah, the firstborn is overlooked in preference to a younger son.

ANALYSIS CONCLUDED

Hazmaveth traced the divided line of Shem, it now reverts to repeat the undivided line to Abraham
SUMMARY - SHEM TO ABRAHAM.
Vv 20-27 Through Peleg

7 The firstborn again superceded. See notes. Gen. 11:26-32.

CH. 2. SUMMARY.
Divisible into 2 Parts.
1. Israel's 12 Sons. 1, 2.
2. The line of Judah to the stage where it branches into 3 great grandsons. Vv 3-4. 3. The line of Judah pursued through these 3 branches to a point to where David introduced. Vv. 10-55.

ANALYSIS CONT. (SEE TOP P543).

2 THE ARK OF YAHWEH CH. 13-16 (Cont.)
Ch. 14: David Consolidates his position
1 Friendship with Hiram 1-2
2 Domestic Status in Jerusalem . 3-7
3 Final Conquest of Philistines . . 8-17
Ch. 15: Ark Conveyed to Zion Cp 15, 16.
1 The People Prepared . . . 1-3
2 The Priests + Levites Consecrated . 4-15
3 The Musicians Prepared . . . 16-24
4 The Procession To Zion . . . 25-28
5 Michal Despises David 29
6 Celebrations in the city . Ch. 16:1-3
7 Levites Appointed To Minister . . 4-6

ISAAC SUPERCEDES ISHMAEL Vv 28-31.
The son of promise takes pre-eminence over the bond-woman's son.
10 Compare this numerous progeny with the two sons of Isaac. The line of descent by which the Truth has been continued throughout the ages has been very slight.

ISAAC HAS PRE-EMINENCE OVER ESAU'S SONS Vv 32-33

ISRAEL HAS PRE-EMINENCE OVER MIGHTY EDOM. Vv. 34-42.
Prophecy, history, archaeology all testify to the power of Edom, and its unremitting hostility to Israel. But Edom today is only a shadow on the pages of history, whilst Israel remains. Cp Obadiah.
11 There is very slight difference between the Hebrew ו "o" and י "y". A mistake could easily occur.
12 Hostile dwelling in Seir before determinated by powerful Edomites. Gen. 36.
13 In Gen 36:12 T. is given as mother of Amalek. She was evidently sister to Lotan. V. 38 though he represented (by an ellipsis) as a son of Eliphaz. Some suggest that an additional son of Y. but identification not see Gen 36

13. Cont. and the reference to Timna in v. 39 would suggest.

THE SEED ROYAL OF THE NATIONS. — The genealogy of the Holy Nation to the House of David — but though Israel constituted the Holy Nation, the principle of Divine selection remained. Cp Ch. 5:1-2. The natural firstborn was frequently sup-

The Sons As Innumerated

See a Son, Hear, Join, Praise, Reward, Dwell, Judgment, Adding, Son-ship, Add-with, 25.

CHRONICLES

See bottom. SSO

AUTHOR: The style is said to be identical with that of Ezra, and that he compiled it with the aid of reliable sources being inspired in the selection and recording.

Isaiah wrote a history of the Kings of Judah + Israel 2 Chr. 32:32; 27:7 & reference is made to a Midrash (or Commentary) on this 2 Chr. 24:27.

Other sources include:

- The History of Samuel the Seer 1 Chr. 29:29.
- History of God the Seer 1 Ch. 29:29
- History of Nathan the prophet 2 Ch. 9:29
- Prophecy of Ahijah the Shilonite " "
- Visions of Iddo the Seer 2 Ch. 9:29
- History of Shemaiah, Prophet 2 Ch. 12:15
- Iddo the Prophet on Genealogies " "
- A Midrash of Iddo 2 Chr. 13:22.
- History of Jehu ben Hanani 2 Ch. 20:34
- Acts of Uzziah by Isaiah 2 Ch. 26:22.
- Visions + History of Isaiah 2 Ch. 32:32.
- History of Hozai (the Seers) 2 Chr. 33:19

PURPOSE: Although Chronicles repeats the history of the past, it does so from a different standpoint. Whatever bears on the Temple — its preservation + restoration, the purity of its worship, the regularity and orderliness of its services, whatever moves idolatrous rites hateful, or elevates Yahweh to His proper throne in the hearts of His people is here emphasised.

For example Chpt. 11-29 are occupied with the reign of David, but many of his early adventures, his sin + Absalom's revolt are omitted whilst attention is given to his abundant preparation of material for the Temple (Ch. 22); his preparatory numbering + distributing of the Levites + priests (Chpt. 23-24), his arrangement of singers, musicians + porters are included. They are all in anticipation of the Temple.

2 CHRONICLES. The same selection of material relating to the Temple persists in 2 Chronicles. The account of Solomon's reign is shorter here than in Kings yet no less than 6 of the 9 chapters are given to the Temple. Only brief mention is made of the national division + then the record concentrates on Judah + Jerusalem, the Temple city. Moreover all political, military + personal facts are subordinated to its interests or to that of its worship.

UNIFORCATION WITH EZRA: Even the genealogies serve this purpose for they lead up to the returned remnant in the land as a basis for Temple service Ch. 9:1-3

Chronicles were written after the return 2 Ch. 36:22-23 and the first work was the restoration of Temple service Cp 1 Ch. 9:10-34. This was essential for it was to comprise the Government in the land. The Throne was over-Throne until he come whose right it is Ezek. 21:25-27 and orderly life now depended upon the rule of God in the nation.

It was important therefore that the Temple be first restored on the Return, and afterwards the city. Haggai indicted the people because they attempted to reverse this order Hag. 1:2-6. That is the order in which we should build today.

To help them they had a threefold motivation.

- The history of the past which clearly showed the cause of apostacy + its frightful consequences. — supplied by the record of Chronicles.
- The prophetic promise of the future based upon restored Throne of David. Though overthrown the line of David was still alive in their midst with the hope of the Messiah to come.
- The evidence of Yahweh's goodness with them in the present — indicated by the decree of Cyrus and the restoration Ezra 1:1-4

1 Chronicles provides the necessary link:

- It retains the nation's principal genealogies + illustrates the Divine call + overshadowing therein Chpt. 1-9
- It recasts the nation's history from a religious viewpoint showing it to be a theocracy based upon the Davidic line Chpt. 10-2
- It illustrates the great link between the Davidic Throne + the Temple by recording the vast preparations David made for it Chpt. 22-29. The Temple + its worship were the great unifying principles between the people + Yahweh awaiting the restoration of the Throne.

Whereas Samuel + Kings comprise an indictment on the nation; Chronicles comprise an incitement encouraging more loyalty. Chronicles are linked with Ezra, Nehemiah + Esther.

1 Chronicles	Retrospection
2 Chronicles	Anticipation Cp 36:21-23.
Ezra	Restoration
Nehemiah	Reconstruction
Esther	Preservation.

THEME: 1 CHRONICLES: THE DIVINE THEOCRACY: "Thou reignest over all." 1 Chron 29:12.

Emphasis given to God's people, King, Throne, Worship + Temple.

- The people of Yahweh 1-9
- The Anointed of Yahweh 10-12
- The Ark of Yahweh 13-16.
- The Covenant of Yahweh 17-21
- The Temple of Yahweh 22-29.

The Divine hand in human history is more clearly revealed for a people about to be restored.

For example 1 Sam. 31 merely records that the Philistines slew Saul 1 Chr. 10:1-14 it is clearly revealed as Yahweh's judgment.

- In Samuel only one chapter 2 Sam. 6 is devoted to an account of the removal of the Ark to Jerusalem, but in Chronicles three 1 Chr. 13, 15, 16 and the reason why Yahweh slew Uzziah + David's confession are recorded.
- In Samuel David's sin is recorded in length, but entirely omitted in Chronicles — when Yahweh forgives it is blotted out. 25.
- There is a reference to David's numbering of the people — but only because of its relationship to the site of the future temple
- In relation to this sin Chronicles reveals God's part in it not so clearly shown in Samuel.
- There are other additional items so that the Sept. gives Chronicles the Title of PRAETERMISSORUM or Things Omitted.

1 CHRONICLES: THE ESTABLISHMENT OF THE THEOCRACY.

- Divine Selection the determining factor:
  1. The Preservation of the True Seed. 1-9
  2. The Rejection of Saul 10
  3. The Establishment of the True Theocracy. 11-29

Both main sections are rounded off by a supplement

- a. The post-exile resettlement Ch. 9
- b. Death of King David. Ch. 29:26-30

2 CHRONICLES: THE GLORY IS DEPARTED: Key Verse 12:1.

Decline ends in dispersion but, the lesson learned, there is a call to Restoration: "Who is there among you of His people . . let him go up" Ch. 36:23.

Chronicles helps to provide a balanced view to Kings by setting forth additional items from the standpoint of God.

- Jeroboam not only set up the calves but also worshipped devils 2 Chr. 11:15.
- The devout address + appeal to God of Abijah concerning whom Kings has nothing good to record 2 Chr. 13:5-18.
- Only Chronicles records that Asa neglected Yahweh in his final illness 2 Ch. 16:12 • Jehoshaphat entered into a threefold alliance with Ahab — Matrimonial 2 Ch. 21:6; Military 17:3 + Commercial 20:35 • that Athaliah had committed sacrilege 24:7 • Why Yahweh smote Uzziah with leprosy 26:16-21
- 2 Kings (2 Kgs 18:13-20:21) 3 verses are given to Hezekiah's reformation + 3 chapters to his secular affairs; in Chronicles 3 chapters to his reformation Ch. 29-30
- Manasseh's reformation + restoration is recorded only in Chronicles 33:11-13.

A PARALLEL WITH JUDGES.

As with Judges it illustrates that seeking Yahweh brings salvation but sinning invariably leads to sorrow.

- A phrase constantly met is "seek Yahweh" many times. 1 Sam. 7:3; 12:10; 14:47; 2 Sam. 3:18; 5:2; 7:8; 12:7; 1 Ch. 11:2; 17:6; 17:4; 19:3; 20:2, 4; 22:8; 1 Kgs 2:32; 8:16; 9:22; 11:34; 14:7; 16:2; 21:8; 2 Kgs 17:21; 21:7; 22:18. In contrast Cp. 12:14; 16:12, 24; 28:6, 19.
- The power of prayer and the assurance of help from leaning on Yahweh is shown in 1 Sam. 7:5; 12:23; 2 Sam. 7:27; 21:1; 24:10; 1 Kgs 3:6; 8:23; 2 Chr. 1:8; 20:9; 30:18; 32:20; 33:12. Cp. 1 Sam. 2:3; 1 Chr. 5:20; 20:27; 26:6, 7, 8
- The words of Jehoshaphat sum up the records of 2 Chronicles: "Believe in Yahweh your God, so shall ye be established; believe His prophets, so shall ye prosper" 20:20

Elect Abinadab Shimma Nethaneel Raddai Ozem DAVID

1 Chronicles 2:1-17.

Salma Boaz Obed Jesse

he was the son of Zabdi, the Zimri of the previous verse. By the punishment + death of the house of Achan it may be presumed that the line of Judah through him became extinct.

ZERUIAH — Balsam from Yahweh. Indicating she was a much desired + welcomed daughters. Her sons are always referred to as "sons of Zeruiah" not of their father suggesting she very dominant person. Thus mentioned 25 times in Scripture

CALEB. Caleb formed an important group in the south 1 Sam. 30:14, Josh. 14:13-15:13. Hebron, their city, became the first capital of David. The record thus shows again how a younger son gained the pre-eminence Ge 4:9.

Sept. Cf Shem. V.17.

In Gen 11:10-26 - 10:22-32. the 9 sons are really 5 sons 4 grandsons, Uz, Hul, Gether 9 Meshech being descendants of Aram. The last named son of Si

3 See n

The Lin
See not
4 Thoug
national
ments, t
the in
Seth.
5. Recen
in Capp
Babyloni
kus The
Hittites
and wa
-C.B.
6 In the
Gen (o
that the
so frighte
day and
in their
sure wil
to David
Son con
a descen
BA Gen
of Canaa
The Li
7-8 Doub
as with M
7 Sq. "N
Pharaoh
Saul in t
assumes
term. See
Once a
leads to
worm is
stence
ANALYSIS
2 THE
Ch.16:
Friends
Domestic
Final Co
Ch.16: Asa
The Reign
The Priests + Le
The Musicians Prepared
The Procession to Zion
Michal Despises David
Celebrations in the city - Ch.15:1
Levites Appointed To Minister

The principle of Divine Selection in the line leading to Messiah, and preserving alive the covenants of promise is here clearly set forth. The mighty and powerful are passed over by Yahweh when necessary for those who more adequately suited His purpose. It is remarkable how frequently younger sons received the pre-eminence over the natural firstborn as though as to remind humanity that the first Adam

CH 2. SUMMARY

Divisible into 2 Parts.
1. Israel's 12 Sons. 1,2.
2. The line of Judah to the stage where it branches into 3 great-grandsons. Vs 3-9. 3. The line of 3 s

13. Conf. and the reference to Timna in V. 39 would suggest otherwise.

2 CHRONICLES.

4 GREAT REFORMS

The book records 4 great reforms:

- Under Asa Ch 15. This was continued by Jehoshaphat (17-20) who sent travelling preachers throughout the land (17:7-9; 19:4).
- Under Jehoram (21) and Ahaziah (22) influenced by a wicked wife (21:6) and mother (22:3) Israel plunged into sin.
- Under Joash inspired by Jehoiada the priest (23-24:16). But on his death Joash proved both ungrateful and sinful (Ch. 24: 17-22).
- Under Hezekiah (29-30).
- Under Josiah (34).

4 GREAT DELIVERANCES.

- Under Abijah against Jeroboam - because they relied upon Yahweh Ch. 13: 18.
- Under Asa against the Ethiopians - he cried unto Yahweh Ch. 14: 11-12.
- Under Jehoshaphat against the Moabites + their allies - "our eyes are upon thee" Ch. 20: 12, 15, 17, 26.
- Under Hezekiah against the Assyrians - "There be more with us than with them" Ch. 32: 7-8, 21-22.

Each shows the value of preparation + of prayer.

ANALYSIS

THE GLORY ESTABLISHED + WITHDRAWN

Seeking + serving Yahweh is essential to vital worship + successful living.

- THE GLORY OF SOLOMON Ch. 1-9.
  - Solomon Established as King Ch. 1.
  - Solomon Establishes Temple 2-7.
  - Solomon's Royal Dignity. 8-9.
- THE DISGRACE OF JUDAH Ch. 10-36.
  - The Disruption of the Kingdom 10.
  - The 20 Kings of Judah 11-36:13.
  - Destruction + Deportation. 36:14-23.

The book concludes on a hint of hope 2 Chr. 36: 22-23.

OUTLINE

THE GLORY OF SOLOMON 1-9.

- Solomon Established as King 1
  - Great National Gathering at Gibeon 1-6
  - Solomon's Vision: He seeks Wisdom. 7-10
  - His wealth. 11-17.
- Solomon Establishes The Temple 2-7.
  - Preparations for its Construction Ch. 2.
    - His laborers: 153,000 1-2.
    - His Request to Hiram for aid 3-10
    - Hiram's Agreement 11-16
    - Foreigners in Israel recruited. 17-18
  - The Construction of the Temple Ch. 3.
    - General Measurements 1-3
    - The Entrance Porch 4
    - The Holy Place 5-7
    - The Most Holy 8-9a.
    - The Cherubims. 10-13
    - The Veil 14
    - The two brazen pillars 15-17.
  - The Temple Furnishings Ch. 4.
    - The Altar of Brass 1
    - The Molten Sea 2-5
    - Ten Lavers 6
    - Lampstands 7
    - Ten Tables of Showbread 8
    - Two Courts 9
    - Huram-Abi 11a
    - Solomon's Other Activities 11b-22
    - Building Activities 1-6
    - Extended Dominion 7-10
    - Pharaoh's Daughter 11
    - Temple Ministrations 12-16
    - Overseas Commercial Undertakings 17-18
  - The Visit of the Queen of Sheba Ch. 9:1-9
    - Her visit and Praise of Israel's Glory 1-9
  - Solomon's Splendour Ch. 9:10-31.
    - The Return of the Fleet 10a
    - Vast Importation of Gold 10b-14
    - Solomon's Shields of Gold 15-17
    - His Great Ivory Throne of Judgment 18-19
    - The Vessels of the House of the Forest of Lebanon 20
    - His trade with Eastern Tarshish 21
    - His Unrivalled Riches + Wisdom 22-28
    - His Military Might 29
    - His Extensive Dominions + Trade 26-28
    - His Death + Elevation of Rehoboam 30-31

THE DISGRACE OF JUDAH 10:1 - 36:21.

- The Disruption of the Kingdom Ch. 10.
  - Conference at Shechem 1-5
  - Divided Counsel Among the King's Advisers. 6-15
  - Revolt of the Northern Tribes. 16-19
- The 20 Kings of Judah 11:1 - 36:13.
  - Reign of Rehoboam Ch. 11, 12
    - Shemaiah forbids him to war against Israel 1-4
    - Rehoboam Strengthens his borders 5-12
    - Priests + Levites migrate to Judah 13-17
    - His wives + family 18-23.
    - His Apostacy 12:1.
    - Invasion of Shishak 2-4.
    - Rebuke of Shemaiah - R. Humbled 5-8.
    - Rehoboam Replaces the Temple Shields of Gold with Brass. 9-11.
    - Summary of Rehoboam's Reign 12-16
  - Reign of Abijah Ch. 13.
    - War with Jeroboam
    - He Reproaches Israel's Horrors at Zemaraim 4-12
    - The Prayer of Judah for Help is Granted 13-20
    - Balance of the Reign 21-22
  - Reign of Asa. Ch. 14, 15, 16.
    - His Righteous Religious Policy 1-5
    - His Strong Military Policy 6-8
    - His Appeal to God in face of Invasion of Zerah the Ethiopian 9-15
    - The Encouraging Message of Azariah after remarkable victory. 15:1-7.
    - His Enthusiasm for Reform 8
    - He invites Israel to a National Covenant 9-15
    - He Deposes his mother for Idolatry. 16
    - Summary of his Remarkable Days 17-19.
    - Threatened by Baasha of Israel he Bribes Ben-hadad. 16:1-6
    - Hanani Rebuking Asa is Imprisoned. 7-10
    - Summary of Asa's Reign + his death. 11-14
  - Reign of Jehoshaphat Chps 17, 18, 19, 20.
    - The Stability of his reign 1-6
    - He provides for the Spiritual Education of the people 7-9
    - His International Influence 10-11
    - The Internal Prosperity of his reign 12-19.
    - His Affinity with Ahab Ch. 18:1
    - He Agrees to join Ahab in Attacking Ramoth-Gilead. 2-3.
    - He Requests Divine Guidance be sought 4.
    - He Destroys Ahab's Prophets and requests Micaiah 5-8.
    - Micaiah's Contest with Priests of Ahab 9-24.
    - Micaiah is imprisoned 25-27
    - Ahab is Killed in Battle 28-34.
    - Jehu the prophet rebukes Jehoshaphat. Ch. 19:1-3.
    - Jehoshaphat's Sound National Policy 4-7.
    - He enforces Sound Religious order in Jerusalem. 8-11.
    - Invaded by Nations of the East. Jehoshaphat seeks help in Prayer. Ch. 20:1-13.
    - The people are encouraged by the Prophecy of Jahaziel 14-19
    - The King + Priests lead the Army in Worship
    - The Amazing Victory. 20-21.
    - Thanksgiving at Berachah - Jerusalem. 22-25.
    - General Summary of his reign. 26-29.
    - His Foolish + Disastrous Commercial Alliance with Ahaziah. 35-37.
  - Jehoram's Vile Reign. Ch. 21.
    - Deposition of Jehoshaphat's Estate 1-7.
    - Jehoram's Murderous + Evil Reign 4-6.
    - The Goodness of Yahweh 7.
    - Edomites Revolt + secure their Independence 8-10
    - Jehoram's Ungodly Influence in Jerusalem 11
    - The Letter of Elijah 12-15.
    - Disaster on J. house through Invasion 16-17
    - Jehoram Suffers an Incurable Disease. 18
    - His Death. 19-20.
  - Ahaziah's Year Of Folly. Ch. 22:1-12.
    - Troubled by Invasion 1
    - Counselled by Athaliah does Wickedly 2-4
    - Joining with Jehoram of Israel against Hazael of Syria 5
    - Is involved in the Judgment of God on house of Ahab at hands of Jehu 6-9
    - Athaliah slays all the seed royal to reign 10
    - Joash is hidden by Jehoshabeath + Jehoiada + Escapes 11-12.

NAME: The LXX gives the title as PARALIPOMENA - "matters omitted". Jerome translated the Heb rew "DIVRE HAYYAMIN - "Events or annals of the days" (1 Chr. 27:24) by the Latin word CHRONICORUM - "The chronicle of the entire divine history".

Chronicles is placed with the "Writings" or Hagiographa in the Talmudic Canon. However in the LXX + the Vulgate, they follow immediately after the books of Kings.

They provide perspective + historical continuity to the returning exiles set to the task of restoring the Temple + its worship. Therefore, whereas Samuel + Kings record history from the standpoint of Prophets, Chronicles do so from the standpoint of Priests. The Genealogies lead to the establishment of the throne of David + the throne to the Temple.

Chronicles is interested in "these times" "those men" + "those events" that were to be the basis of the rebuilding of a new nation to receive Messiah.

ANA

2 THE
Ch. 14:
Friends
Domestic
Final Co
Ch. 16: Asa
The Reign
The Priests + Le
The Musicians Prepared
The Procession to Zion
Michal Despises David
Celebrations in the city - Ch. 15:1
Levites Appointed To Minister

Philistia Occupied 1
Moab Smitten 2
Syria Defeated 3-8
Congratulations from Toi (Hamath) 9-11
Edom Overwhelmed 12-13

5 THE TEMPLE OF YAHWEH CH. 22:1 - 29:30

1 David Enthusiastically Acquires for The Temple 22:1-5
2 David's charge To Solomon 22:6-16.
3 David's charge To The Princes 22:17-19

16 Officers at Court 27:31-34
17 David's Farewell Speech 28:1-10
18 Ornate Plans for Temple 28:11-19
19 David's Charge To Solomon 28:20-21

Sons of the Kings wives
Hoping of Shim
the underw
SUMMAR
Vs 24-2
1 The fi
ceded. S
25 Sunn
Reig
Sole
me
Solom
Ch. 1
Ch. 2
Ch. 3
Ch. 4
Ch. 5
Ch. 6
Ch. 7
Ch. 8
Ch. 9
Ch. 10
Ch. 11
Ch. 12
Ch. 13
Ch. 14
Ch. 15
Ch. 16
Ch. 17
Ch. 18
Ch. 19
Ch. 20
Ch. 21
Ch. 22
Ch. 23
Ch. 24
Ch. 25
Ch. 26
Ch. 27
Ch. 28
Ch. 29
Ch. 30
Ch. 31
Ch. 32
Ch. 33
Ch. 34
Ch. 35
Ch. 36

1 Chron. and the reference to Timna in v. 39 would suggest otherwise.

THE SEED ROYAL OF THE NATIONS. — The genealogy of the Holy Nation To the House of David — but though Israel constituted the Holy Nation, the principle of Divine Selection remained. Cp Ch. 5:1-2. Thus none can presume. The natural firstborn was frequently superceded by a younger son. Thus Judah supplanted Reuben.

The Sons As Innumerated

See a Son, Hear, Join, Praise, Reward, Dwell, Judgment, Adding, Son of his right hand, Wrath, Ing, Company, Blessing

Dan + Naphtali were sons

2 CHRONICLES (Cont.)

8 THE REVOLUTION AND REIGN OF JOASH CH. 22:11-24:27.

1. Jehoiada Organises Revolution Against Athaliah Ch. 23:1-3.
2. The Child-King Is Presented To The People .. Vv. 4-11.
3. Execution Of Athaliah ..... Vv. 12-15.
4. Restoration Of The True Worship ..... Vv. 16-21.
5. Jehoiada's Good Influence On Joash ..... Ch. 24:1-3
6. Preparations For Restoration Of The Temple .. Vv. 4-11
7. The Work Completed ..... Vv. 12-14
8. Death of Jehoiada ..... Vv. 15-16.
9. Joash Drawn From His Allegiance To Yahweh .. Vv. 17-19.
10. Zechariah Protesting Is Murdered ..... Vv. 20-22.
11. Judah Invaded By Hazael ..... Vv. 23-24
12. Ignominious Death Of Joash ..... Vv. 25-27.

9 AMAZIAH'S REIGN OF FOLLY. CH. 25:1-28

1. Summary Of His Reign ..... Vv. 1-2
2. He Avenges His Father's Death ..... Vv. 3-4
3. He Is Rebuked For Preparing To Invade Israel Vv. 5-10
4. His Victory Over The Edomites ..... Vv. 11-12
5. The Outrages Of His Dismissed Mercenaries .. V. 13.
6. Amaziah Introduces Idolatry ..... Vv. 14-16
7. He Declares War On Israel ..... Vv. 17-20
8. His Ignominious Defeat ..... Vv. 21-24
9. His Final Disgrace And Assassination ..... Vv. 25-28

10 THE GLORY AND DISGRACE OF UZZIAH CH. 26.

1. Uzziah Elevated By Popular Acclaim ..... Vv. 1-4
2. His Prosperity When Seeking Yahweh .... V. 5
3. His Military Prowess And Strength ..... Vv. 6-15
4. Lifted In Pride He Entered The Temple .... V. 16.
5. Opposed By Azariah He Is Smitten With Leprosy Vv. 17-21.
6. Summary Of His Reign ..... Vv. 22-23.

11 JOTHAM'S GOOD REIGN CH. 27.

1. Summary Of His Reign ..... Vv. 1-2
2. Building Activity ..... Vv. 3-4
3. Military Prowess ..... Vv. 5-6
4. Death ..... Vv. 7-9.

12 AHAZ: JUDAH'S WORST KING CH. 28.

1. His Idolatry And Defeat At Hands Of Syria ... Vv. 1-5.
2. His Defeat At Hands Of Israel ..... Vv. 6-8
3. Obed Rebukes Israel For Reducing Prisoners To Slavery 9-11
4. The Prisoners Are Released ..... 12-15.
5. The Impious Appeal Of Ahaz To Assyria ..... 16-21.
6. The Gross Impiety Of Ahaz 22-25
7. His Death 26-27

13 HEZEKIAH: PRINCE OF REFORMERS CH. 29-32.

1. Summary ..... Ch. 29:1-2.
2. Temple Repaired ..... 3.
3. Public Assembly And Commission of Priests + Levites 4-11
4. Levites Appointed to Cleanse The Temple ... 12-15
5. The Temple Ready For Service 16-19
6. The Seven-fold Sacrifice For People + Nation .. 20-24
7. Levitical Service of Music 25-30
8. The Great Multiple Sacrifices ..... 31-36.
9. Royal Proclamation To Keep Impending Passover Ch. 30:1-9.
10. The Proclamation Extended To Israel .... 10-11.
11. Judah Accepts the Invitation 12
12. Enthusiastic Celebration Of Passover 13-22
13. A Further Seven Days Worship 23-25
14. Joy In Heaven And In Earth 26-27

15. Idolatry Destroyed ..... Ch. 31:1
16. Complete Restoration Of Temple Worship ... 2-4.
17. Enthusiastic Offering Of Firstfruits And Tithes .. 5-8
18. An Evidence Of Divine Blessing ..... 9-10.
19. Officers Appointed Over The Storehouses ... 11-19.
20. Hezekiah Prospers In His Labors. ..... 20-21.
21. Invasion Of Sennacherib ..... Ch. 32:1.
22. Hezekiah Prepares To Resist 2-8
23. Sennacherib's Threats ..... 9-15.
24. Summary Of Further Negotiations 16-20
25. Hezekiah Magnified In The Remarkable Deliverance 21-23.
26. Hezekiah's Sickness And Recovery ..... 24.
27. Hezekiah's Pride And Repentance 25-26
28. Hezekiah's Glory 27-30
29. Hezekiah's Folly 31
30. Summary And Death ..... 32-33.

14 MANASSEH'S APOSTACY AND RESTORATION CH. 33:1-20.

1. Summary Of His Reign 1
2. The Extent Of His Wickedness ..... 2-9.
3. He Refuses To Heed Yahweh's Warning .... 10.
4. Taken Into Captivity 11
5. Manasseh Humbly Seeks Yahweh's Mercy ... 12-13.
6. Restored - He Strengthens The Kingdom ... 14-17
7. Death of Manasseh ..... 18-20.

15 AMON'S EVIL TWO YEARS' REIGN. CH. 33:21-25.

1. His Stubborn Idolatry 21-23
2. Assassinated By His Servants 24
3. Servants Executed By The People ..... 25.

16 JOSIAH: JUDAH'S LAST GREAT MONARCH CH. 34, 35.

1. Summary Of His Reign ..... Ch. 34:1-2.
2. Commences Reform In 8th Year 3-7
3. In 18th Year Repairs The Temple 8-11
4. His Overseers. 12-13
5. The Book Of The Law Found 14-18
6. Deputation To Huldah The Prophetess 19-22
7. Her Prophecy: Judah Will Be Destroyed ... 23-25
8. But Not In Lifetime Of King 26-28
9. Josiah Binds The King In Covenant To Yahweh . 29-32.
10. The Land Purged Of Idolatry ..... 33.
11. The Passover Restored In Its Fullness . Ch. 35:1-6.
12. Josiah's Gift To The People 7-9
13. Celebration Of The Passover ..... 10-19.
14. Invasion Of Necco 20-23
15. Josiah Slain In Battle 24-25
16. Jeremiah's Lamentation And Summary. ... 26-27.

17 JEHOAHAZ THREE MONTHS' REIGN CH. 36:1-4.

1. Appointed By The People ..... Ch. 36:1-2
2. Deposed By The Egyptians ..... 3-4.

18 JEHOIAKIM REIGNS ELEVEN YEARS CH. 36:5-8

1. Summary Of His Evil Reign ..... 5.
2. Taken Captive to Babylon (Slain). ..... 6-8.

19 JEHOICHIN'S SHORT REIGN. CH. 36:9-10.

1. Summary Of His Evil Reign Of 3 mths 10 Days ... 9
2. Deported To Babylon 10

20 ZEDEKIAH LAST WICKED KING OF JUDAH CH. 36:11-21.

1. Summary Of His Evil Reign of 11 years 11-13
2. Spiritual Decadence of the Nation 14-16
3. Destruction Of Jerusalem 17-21

3 EPILOGUE: DECREE OF CYRUS CH. 36:22-23.

1. INVITATION TO RETURN ..... 22-23.

Achan it may be presumed that the line of Judah through him became extinct.

Welcomed daughters. Her sons are always referred to as "sons of Zerubbabel" not of their father suggesting she very dominant person. Thus mentioned 28 times in Scripture.

Elioenai Abinadab Shimma Nethaneel Raddai Ozem DAVID
1 Chronicles 2:1-17.

Sons of Shem. V.17.

In Gen 11:10-26 = 10:21-32. the 9 sons are really 5 sons + 4 grandsons, Uz, Hul, Gether & Meshech. being ... ants son

The principle of Divine Selection in the line leading to Messiah, and preserving alive the covenants of promise is here clearly set forth. The mighty and powerful are passed over by Yahweh when necessary for those who more adequately suited His purpose. It is remarkable how, frequently younger sons received the pre-eminence over the nat...

CH.4:34-41. There are 13 princes named (Vv.34-38), perhaps governing the 13 cities enumerated above (Vv 28-31). They organized a determined movement in a quest for new and rich territory. This took place in the days of Hezekiah V.41. for their "house had increased greatly" V 38.

Their names. • Meshobab. - Returned. • Jamlech - He will make King. • Jashah - Yah established. • Joel. - His strength is Yah. • Jehu - Yahweh is He. • (see the names + meanings of ancestors). • Elioenai - Towards Yahweh are my eyes. • Jaakobah - He will seek to supplant. • Jeshohaiah - Yah will empty. • Asaiah - Wrought of Yah. • Adiel - Ornament of El. • Jesimiel. - El will place. • Benaiah - Yah has built. • Ziza - Prominent. (see meaning of names of ancestors).

Why were the ancestors of some given? Perhaps because of their prominence.

CH.4:42-43 • Pelatiah - Yahweh hath set free. • Neariah. - Servant of Yahweh. • Rephaiah - Yahweh hath healed. • Uzziel - El is strength • Ishi - Saving.

4:18. "His wife" - Mered's wife. Mered appears to have had 2 wives: Bithiah an Egyptian and a Jewish wife whose name is not given. Bithiah's name: Daughter of Yahweh implies her conversion to the Covenant. If Mered was a chief of rank the marriage may have been with the consent of her father.

4:19. Hodiah. In the masculine. A Jew. or Israel. Barnes suggests: "the sons of the wife of Hodiah.

CH.2. SUMMARY

Divisible into 2 parts.
1. Israel's 12 Sons 1,2
2. The line of Judah to the stage where it branches into ...

13. Cont. and the reference to Timna in V. 39 would suggest otherwise.

...NGS IN EDOM.
...13-5°C.
...political deve... ...ent of Ed om... ...far more ex... ...sive and rapid... ...that of Israel. ...m eye of flesh... ...seemed that ... ...y must outlast... ...el, but Divine ...ection was with... ...latter.
Jobab has been identified by ...y with Job. See Eliphaz the Te... ...te. Gen 36:11
16 Abishua, 2nd. Father Tesse; Ishai be... ...g the same as ...ee.

Saul in Gen. 37.
By the Euphrates distinguish it in Gen 10:11.

...es: "ALLUWPH ...ief from 'ELEPH, ...first letter of ...alphabet.

DUKES OF EDOM
1-54
...ther develop... ...in Edom's pol... ...life which to ...ye of flesh ...ld indicate the ...egrity of Edom ...Israel.
...B.: Read: "These ...e chiefs to Edom.

CHAPTER 2.
JACOB TO JUD... : ... HOUSE OF
VV. 1-17.
...e that the ord... ...er from that ...vn in Gen 49. ...also differ from ...35:23-26. Dan ...s misplaced from ...order.
7 MECHECH - Dur... ...City a. As a ...endant of Shem ...as Semites + Hom... ...were intermixed ...table Gen 10:17 20 ...termixed + Japheth... ...they may have been ...intermingled in Cappadocia - the country of the Meshech or Moschi. Cp Gen 10:2. Elisha ...

Sons of Shem. V.17.

In Gen 11:10-26 = 10:21-32. the 9 sons are really 5 sons + 4 grandsons, Uz, Hul, Gether & Meshech. being ... ants son

The principle of Divine Selection in the line leading to Messiah, and preserving alive the covenants of promise is here clearly set forth. The mighty and powerful are passed over by Yahweh when necessary for those who more adequately suited His purpose. It is remarkable how, frequently younger sons received the pre-eminence over the nat...

CH.4:34-41. There are 13 princes named (Vv.34-38), perhaps governing the 13 cities enumerated above (Vv 28-31). They organized a determined movement in a quest for new and rich territory. This took place in the days of Hezekiah V.41. for their "house had increased greatly" V 38.

Their names. • Meshobab. - Returned. • Jamlech - He will make King. • Jashah - Yah established. • Joel. - His strength is Yah. • Jehu - Yahweh is He. • (see the names + meanings of ancestors). • Elioenai - Towards Yahweh are my eyes. • Jaakobah - He will seek to supplant. • Jeshohaiah - Yah will empty. • Asaiah - Wrought of Yah. • Adiel - Ornament of El. • Jesimiel. - El will place. • Benaiah - Yah has built. • Ziza - Prominent. (see meaning of names of ancestors).

Why were the ancestors of some given? Perhaps because of their prominence.

CH.4:42-43 • Pelatiah - Yahweh hath set free. • Neariah. - Servant of Yahweh. • Rephaiah - Yahweh hath healed. • Uzziel - El is strength • Ishi - Saving.

4:18. "His wife" - Mered's wife. Mered appears to have had 2 wives: Bithiah an Egyptian and a Jewish wife whose name is not given. Bithiah's name: Daughter of Yahweh implies her conversion to the Covenant. If Mered was a chief of rank the marriage may have been with the consent of her father.

4:19. Hodiah. In the masculine. A Jew. or Israel. Barnes suggests: "the sons of the wife of Hodiah.

CH.2. SUMMARY

Divisible into 2 parts.
1. Israel's 12 Sons 1,2
2. The line of Judah to the stage where it branches into ...

13. Cont. and the reference to Timna in V. 39 would suggest otherwise.

...NGS IN EDOM.
...13-5°C.
...political deve... ...ent of Ed om... ...far more ex... ...sive and rapid... ...that of Israel. ...m eye of flesh... ...seemed that ... ...y must outlast... ...el, but Divine ...ection was with... ...latter.
Jobab has been identified by ...y with Job. See Eliphaz the Te... ...te. Gen 36:11
16 Abishua, 2nd. Father Tesse; Ishai be... ...g the same as ...ee.

Saul in Gen. 37.
By the Euphrates distinguish it in Gen 10:11.

...es: "ALLUWPH ...ief from 'ELEPH, ...first letter of ...alphabet.

DUKES OF EDOM
1-54
...ther develop... ...in Edom's pol... ...life which to ...ye of flesh ...ld indicate the ...egrity of Edom ...Israel.
...B.: Read: "These ...e chiefs to Edom.

CHAPTER 2.
JACOB TO JUD... : ... HOUSE OF
VV. 1-17.
...e that the ord... ...er from that ...vn in Gen 49. ...also differ from ...35:23-26. Dan ...s misplaced from ...order.
7 MECHECH - Dur... ...City a. As a ...endant of Shem ...as Semites + Hom... ...were intermixed ...table Gen 10:17 20 ...termixed + Japheth... ...they may have been ...intermingled in Cappadocia - the country of the Meshech or Moschi. Cp Gen 10:2. Elisha ...

13. Cont. and the reference to Timna in V. 39. would suggest otherwise.

THE SEED ROYAL OF THE NATIONS. — The genealogy of the Holy Nation To the House of David — but though Israel constituted the Holy Nation, the principle of Divine Selection remained. Cp Ch. 5:1-2. Thus none can presume. The natural firstborn was frequently superceded by a younger son. Thus Judah supplanted Reuben.

The Sons As Innumerated

See a Son, Hear, Join, Praise, Reward, Dwell, Judgment, Adding, Son of his right hand, Wealthing, Company, Blessing.

1 Dan + Naphtali were sons of Bilhah, Rachel's handmaid, so are here linked with Rachel's children Gen. 35:25.
2. Judah takes the pre-eminence over Reuben. Cp Ch. 5.
3 The circumstances by which these children were born to Judah reflected no credit on him, showing the principle of his choice was by Divine selection, and according to foreknowledge. Cp Gen. 49:
8. Sig. Call for Help. See Str.
10. His sons were granted pre-eminence despite the circumstances of their birth
The line that led to Messiah was traced through the lesser family, Pharez Ruth 4:18-22
- Onan also was judicially slain Gen. 38:10. The descendants of Shobal are listed Ch. 4:21-23.
Sig. Sunrise. Cp Gen. 46:12 His children were born after he left Canaan + therefore are not listed in Genesis & Num. 26:20; 1 Chr. 27:11, 20
Sig. Mastiff. Apparently his line through Carmi became extinct in the death of Achan. Namely, perseverance, endurance, continuance. From the theme of the firstborn the family of is noted for their mixed fidelity. The four remaining families were perpetuated in musical guilds to the days of Solomon. 1 Kg. 4:31 Ethan the Izrahite (Zerahite) to be distinguished from Ethan the Temple singer. 1 Chr. 6:42; 15:17 Composed. Ps. 89.
Faithful. To be distinguished from Heman the leader. 1 Chr. 25:1, 6, 17. Heman the Izrahite composed Ps. 88.
Sustenance.
Sig Pearl of Knowledge.
The 4th, 5th, 6th sons not named elsewhere
6 Actually there were 5 sons, but one may have died. See Note 1 Sam. 1:2.
"Whose father is joy."
7 Said to be the daughter of Nahash, in 2 Sam. 17:25 "Nahash was either the father of Jesse's wife, or else Abigail was half-sister to David. See Note. 1 Sam. 11:1
The different spelling of many of these names in the Heb. is due to certain vowels being written out in full ("plene"). Where not written they are called "defective." The fact of this difference in Chronicles shows a different origin. CB.
9 This was not Caleb the son of Jephunneh,
Cp v. 9
THE ANCESTORS OF CALEB.
vv. 18-24.
The house of Caleb formed an important group in the south 1 Sam. 30:14. Josh. 14:6-15:13. Hebron, their city, became the first capital of David. The record thus shows again how a younger son gained the pre-eminence Cp v. 9.

KINGS IN EDOM. vv. 43-50

The political development of Edom was far more extensive and rapid that that of Israel. From eye of flesh it seemed that they must outlast Israel, but Divine selection was with the latter.

11 Jobab has been identified by many with Job. See also Eliphaz the Temanite. Gen. 36:11
V. 16 Abishai, sig. Father is Jesse; Ishai being the same as Jesse.

12 Saul in Gen. 36:37.
13 By the Euphrates to distinguish it from Gen. 10:11.

Dukes: 'ALLUWPH - chief from 'ELEPH, the first letter of the alphabet.

THE DUKES OF EDOM. vv. 51-54

Further development in Edom's political life which to the eye of flesh would indicate the superiority of Edom over Israel.
H. C.B.: Read: "These are the chiefs to Edom."

— CHAPTER 2. —

FROM JACOB TO JESSE AND HOUSE OF JESSE vv. 1-17.

Notice that the order differs from that set down in Gen. 49. It also differs from Gen. 35:23-26 Dan being misplaced from this order.

V. 17 MECHECH-Durability a. As a descendant of Shem. Just as Semites + Kushites were intermixed in Arabia Gen. 10:7, 20 so Semites + Japhethites may have been intermingled in Cappadocia - the country of the Meshech or Moschi. Cp Gen. 10:2

43 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

Laying the foundation of the line of Israel extending to Rev. Cp 9:1.

CHAPTER 2.

1 The sons of Israel. 3 The posterity of Judah. 13 The children of Jesse. 18 The posterity of Caleb, 21 of Hezron, 25 of Jerahmeel, 34 of Sheshan.

THESE are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five. Messianic line Ruth 4:18 Luke 3:23-38

5 The sons of Pharez; Hezron, and Hamul. Not mentioned elsewhere

6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. Son has helped - He further (sig.)

8 And the sons of Ethan; Azariah. The Ancestry of David 9-17

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. - Caleb sig. Ram

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, Giver of God; Not mentioned elsewhere Proclamation

14 Nethaneel the fourth, Raddai the fifth, Eminencing, Not Elohim

15 Ozem the sixth, David the seventh: Strength See before

16 Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. 1 Sam. 26:6 Pluto

17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

18 And Caleb the son of Hezron begat children of Azu-

David's Sisters	S
Zeruiah	Abigail
Abishai, Joab, Asahel.	Amasa.

JUDAH - Shua the Canaanitess
Er Onan Shelah.

ZERUIAH - Balsam from Yahweh. Indicating she was a much desired + welcomed daughter. Her sons are always referred to as "sons of Zeruiah" not of their father suggesting she very dominant person. Thus mentioned 25 times in Scripture.

CARMI: From Josh. 7:1. we learn that he was the son of Zabdi, the Zimri of the previous verse. By the punishment + death of the house of Achan it may be presumed that the line of Judah through him became extinct.

Elihu Abinadab Shimma Nethaneel Raddai Ozem DAVID

— 1 Chronicles 2:1-17. —

CALEB
This Caleb is not the famous spy. He was the son of Hezron V. 18 who went down into Egypt Gen. 46:12, whereas the spy was only 40, when the grandson (Bezaleel) of this Caleb was an adult.

Mareshah V. 42.
Hebron
Korah Tappuah Rekem Shema Shammai Maon Beth-zur

Haran Moza Gazez
Gazez

Sheber Tirhanah Shaaph Sheva Madmannah Machbenah Gibea

CH. 3. From David the genealogy extends to after the exile. The remainder of the 2 books deal with the men mentioned in this ch.

GESHUR: A Syrian principality on east Jordan between Mt Hermon, Maachah, Gilead & Bashan Deut. 3:13-14; Josh. 12:5. David married the daughter of Talmai, king of Geshur 2 Sam. 3:3. Thither Absalom fled after killing Amnon 2 Sam. 13:37-38.

I. CHRONICLES 2. *Posterity of Hezron.*

9 Add ellipsis — "the daughter of."
9A Sig. Forsaken
9B Customary (feminine name). Either the mother of Azubah, or a second name. The vowels could be read "even." See m.s. but cp Note V. 42.
10 Gifted for the construction of the Tabernacle. (Ex. 31:2).
GENEALOGY OF HEZRON Cont. 7:14
11 Cp Notes, 1 Chr. 7:14 Deut. 3:14 Num. 27:1 The name was Abiah. See Note p. 547.
11A Sig. Lofty
11B See Top. p. 547.
12 Afterwards increased to 30 (Just Jair. Though this is a different Jair.
13 Jair increased it. Sig. He enlightens. Cp Nte Num. 32:41. See below.
13A Sig. Bridge. These places were held only as subject territories. The original inhabitants were not expelled Josh. 13:13. See above & below
15 In the midst of the house that had sprung up out of the union of Caleb with Ephrath. V. 19. They perhaps had a special portion of the Land of Goshen where this grandson of Judah died. See bottom right
GENEALOGY OF JERAHMEELITES Vv 25-33
Vv 25-33 Was in David's time found in Sth of Judah and of sufficient importance to constitute a separate clan 1 Sam 27:10; 30:29. 49. Nothing further than this is known of them. Like many others, the records of these men have been forgotten in the mists of obscurity — but recorded in Yahweh's remembrance. Name signifies "shunned of" CB = "of" No "and" in Heb.
A though first born, the family of Rom had precedence Vv 10-12.
B Brother (i.e. Worshipper) of Yah
C Oh that! Wishful Cp V. 34
D Evidently a daughter V. 34
E A crown. F Anger. G Right hand. H Transplanted. I Destructive. J Liberal. K Exultation.
L Only daughters V. 34 but perhaps used in sense descendants — or grandsons.

9 Now the sons of Jerioth: Shobab, and Ardon, and Azubah his wife, and her sons are these; Jesher, and Shobab, and Ardon. (Rebelling, Rebellious)
19 And when Azubah was dead, Caleb took unto him (a) Ephrath, which bare him Hur.
20 And (b) Hur begat Uri, and Uri begat (c) Bezaleel.
21 ¶ And afterward Hezron went in to the daughter of (d) Machir the father of Gilead, whom he [1] married when he was threescore years old; and she bare him Segub.
22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.
23 [g] And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead. (Yah is Father) See below
24 And after that Hezron was dead in [1] Caleb-ephratah, then Abiah Hezron's wife bare him (f) Ashur the father of [m] Tekoa.
25 ¶ And the sons of [o] Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah. (Elevation) (High) (Strength) (Strong)
26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam. (Strong)
27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.
28 And the sons of Onam were, Shammai, and (Jada). And the sons of Shammai; Nadab, and (Abishur) (Father of the wall, Strongholds)
29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. (Begetter) (Brother of the wife)
30 And the sons of Nadab; Seled, and Appaim: but Seled died without children. (Nostrils)
31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; [p] Ahlai.
32 And the sons of [q] Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.
35 And Sheshan gave [r] his daughter to Jarha his servant to wife; and she bare him Attai (Seasonable or opportune)
36 And Attai begat Nathan, and Nathan begat (s) Zabad,
37 And Zabad begat Ephlal, and Ephlal begat [t] Obed,
38 And Obed begat Jehu, and Jehu begat (u) Azariah (Helped by Yah)
39 And Azariah begat Helez, and Helez begat Eleasah,
40 And Eleasah begat Sisamai, and Sisamai begat Shallum,
41 And Shallum begat Jekamiah, and Jekamiah begat [v] Elishama.
42 ¶ Now the sons of (w) Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of [p] Ziph; and the sons of [q] Mareshah the father of [r] Hebron.
43 And the sons of Hebron; Korah, and [s] Tappuah, and Rekem, and (Shema) (Report, fame)
44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. (Destructive)
45 And the son of Shammai was [t] Maon: and Maon was the father of (u) Beth-zur. (House of Rock)
46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. (Shearer) (Going forth)
47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and [x] Pelet, and Ephah, and Shaaph. (Escape) (Lion)
48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah. (Kindness - Lockyer) Cp V. 47
49 She bare also Shaaph the father of (y) Madmannah, Sheva

The forsaken taken into her tent.
Uprightness
To roam as a fugitive.
Cp ver. 50. FRUITFULNESS Ex. 17:10, 12. White. & 24:14.
Ex. 31:2. NIE 1 Chr. 7:14
Num. 27:1.
[e] ver. 35.
[1] Heb. took. ch. 4:18, &c. making him his heir according to local Hammurabi Order.
[f] ch. 11:41.
SEE 2 Sam. 23:34
[g] Num. 32:41, 42. Deut. 3:14. Josh. 13:30.
[h] Cp. 2 Chr. 13:19. Deg of wholehearted - Fruitfulness
Yahweh will Rise
[i] ver. 19, 50. ch. 4:4.
[k] 2 Kin. 25:23.
[l] ch. 4:5.
[m] Cp. 2 Sam. 14:2.
[n] ver. 9, 18.
[o] ver. 9.
[p] ch. 4:16. Cp. Josh. 15:55.
[q] ch. 4:21. Cp. Josh. 15:44.
[r] Cp. Josh. 15:54.
[s] Cp. Josh. 15:53.
Knowing
[t] ch. 4:16. Cp. Josh. 15:55.
[u] Cp. [a] Chr. 11:7.
Father of might
A friend.
Triumph
[x] Cp. Josh. 15:27.
Balaam
Saving
[y] ver. 35.
[z] ver. 28.
[a] Cp. Josh. 15:31. 19:2, 31.

Eminence, Abundance
Yahweh has given
Once again the firstborn is supplanted. Cp Note 14th.
Swiftness. See ms. Not according to law of Moses. See Num. 27, 36

DESCENDANTS OF SHESHAN Vv 34-41
Cp V. 41. He had grandsons.
An adversary-Lockyer
Cp V. 31
He (i.e. God) hath given.
One of David's Mighty men. Ch 11:
Sig Giver.
Judge
Servant, Worshipper
Yahweh is He.
Strength
God is Helper.
Yah is Distinguished. Lockyer:
Recompense, Retribution.
God of Hearing. Identified by Jewish tradition with the grandfather of Ishmael who slew Gedaliah 2 Kgs. 25:25. Jer 41:1.

DESCENDANTS OF CALEB Vv 42-49 Cp Vv 18-20.
In the sense of
Known in the South of Judah Cp Josh 15:24, 44. Or Son.
The Seat = Mareshah Mesha signifies freedom or Retreat. Lockyer.
Summit, Chief place. Orange or Apricot.
Var legation.
Compassion
Sig. People will be poured forth.
Dwelling
See below
Sig. Gloom.
Enrolled with Caleb's posterity. Or perhaps Concubine of Caleb's Sig. Judaistic. Road, Enlighten. Yah is Upright.
Oppression.
Dung hill - a town south of Gaza over which Shaaph ruled.
Vanity.

546

Hezron — Ram | Caleb (Azubah, Jerioth) (Ephrath) Jesher, Shobab, Ardon. | Daughter of (Machir) Segub Jair
Jerahmeel (Atarah V. 26). Bunah, Oren, Ozem, Ahijah. See Note V. 27
Ram: Maaz, Jamin, Eker
Onam: Shammai — Jada V. 28 | Nadab: Seled, Appaim | Abishur (Abihail) Jether Jonathan. | Ishi: Sheshan | Ahlai (daughter)
Abihail: Ahban, Molid. | Peleth Zaza.

GESHUR · ARAM (Syria) V. 23. RV = "And Geshur & Aram (Syria) took the towns of Jair from them" (i.e. from the Manassites). This territory thus reverted to the Syrians. See also Ruth. Ash.

"KENATH · the Towns thereof" V. 23. Cp Num. 32:42. Sig. Possession. Now Kanawat, a ruined town east of Bashan, on the west side of Hauran Mountains. It overlooks a vast area, & is surrounded by a cluster of cities, the number of ruined buildings of all kinds is remarkable" Unger. Note: "Kenaz = the towns" Lit. Daughters.

MARESHAH V. 42.
The LXX has Mareshah as well instead of Mesha & the text then reads that he ruled Ziph and his sons ruled Hebron, because he is identified with it. they are called "sons of Hebron." These cons V. 43 also gave their names to towns in which their influence felt. If Mesha accepted, the vv reveal how the firstborn once again was overshadowed by a younger brother.

JAIR · Yahweh ... Machir, the father ... was a prominent ... Jair was descend... accounted ... through ... in Num. 32:41; De...

He had a daughter ... same name as ... famous spy. ... Note 9.

DESCENDANTS OF CALEB ... FOR THE RETURN.

SONS The des... of Caleb and ...

Clothing

... ruler. ... (IV places His ... conclusion of V. ... commences a ... with "The ... Hur, etc. ... be rendered: "Who ... for half the ... places" He possessed some of ... ing stations of ... towns which pass... through Judah. Cp ... details Ch 11:21-23 ... white Prince of the ... Pass given to Ser... Jer 51:29

... groups occupied ... named - possibly ... return. Over them ... descendants of Caleb ... Hur. ... David's mighty ... were literal ... Bethlehem, ... two towns of Zorah ... 1 separate branch ... descendants of Salma ... and the cities thus ... Crown ... Ahoth-beth-Joab ... increased greatly ... return, indicating ... all to date for ... other verses. ... Kenites ... zeal for zeal in the ... of Yahweh. 2 Kings ... Jer. 35

CHAPTER 3.

SONS BORN IN ... BODY Vv 1-4

1 Sam 1:2-5 ... thankful. He proved ... faithful. Cp Note ... 1 Sam 3:12. A name ... Judges of God. ... Recalled Chileab ... 2 Sam 3:3. Note. ... Fruitfulness. 1st Jud ... 1 Sam 25:1. ... 2 Sam 3:2. Cp Note ... 1 Kgs 2:11 ... given in commemoration of the death of Nabal. Cp 1 Sam 3:1, 3. ... "Alloc" - Not necessarily sons, but princes of the Royal House. ... Yahweh hath set free. Did he seal a Covenant! Heb. ... Yahweh hath ... ished. 31 Agile ... Worshipper of ... Baal.

NOW ... of ... born un... firstborn ... the Jez... Daniel, ... itess: ... 2 The t... of Maac... Talmai ... fourth, ... Haggith ... 3 The ... Abital: ... Eglah his ... 4 These ... him in H... reigned s... months:

PUHITES

SHUMATHITES

MISHRAITES

"There is ... in the favour... ilies of Kirjath... whom Zipp... were descend... of Zorah ... only confec...

24 Esteemed ... Yahweh. 25 Return... Jews to Babel ...

JAIR · Yahweh Enlightens.
Machir, the father of Abiah, Hezron's wife, was a prominent Manassehite, and though Jair was descended from Hezron, he is accounted, through Abiah, to Manasseh in Num. 32:41; Deut 3:14 and as such was the founder of a tribal family or clan 2 Sam. 21:19. He is called a "son of Manasseh" in Deut 3:14 q this record shows how this was possible - through his grandmother.

JOSIAH (Matthanian - brother Zedekiah 2 Kg 24:17)
Johanan 1 Chr 3:15 | Jehoiakim (Eliakim) 2 Kg 23:34 | Zedekiah (Nothing known of this son) | Shallum (Jehoahaz) 2 Kg 23:30 NIE 31, 34
Jehoiachin 2 Kg 24:6 NIE

The sons of Caleb.

(Ruler of Foundry) 5 (Bond or Hook)
19 the father of Machbenah, and the father of [a]Gibea: and the daughter of Caleb was [b]Achsa.
50 ¶ These were the sons of Caleb [d]the son of Hur, the first-born of [e]Ephratah; (Shobal) the father of [f]Kirjath-jearim, (flowing)
51 Salma the father of [g]Beth-lehem, (Hareph) the father of Beth-gader. (Thicket) (House of the Wall)
52 And Shobal the father of Kirjath-jearim had sons; [h]Ha-roeh, *and* [i]half of the Mana-hethites. = Menuhoth (R.S.V.)
53 And the families of Kirjath-jearim; the [k]Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the [l]Zareathites, and the [m]Eshtaulites. see below (Offspring)
54 The sons of [n]Salma; [o]Beth-lehem, and the [p]Netophathites, [q]Ataroth, the house of Joab, and [r]half of the Manahethites, the [s]Zorites. = Zorah LXX L
55 And the families of the scribes which dwelt at [t](Jabez), the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [u]Kenites, that came of Hemath, the father of [v]the house of Rechab.

(Clothing) (Walled) Index J

[a] Cp. 4:11. Josh. 15:57.
[b] Not as Josh. 15:17
[c] To ver. 8, 2 Sam. 5:14-16.
[d] Or, = 2 Sam. 5:14 Shammua.
[e] ver. 19
[f] Or, Ephrath. Ruth 4:19
[g] 2 Sam. 12. 24.
[h] Or, Bath-sheba.
[i] Cp. Josh. 15:9.
[k] Or, Ellam
[l] Cp. Gen. 35:19.
[m] Or, Elishua.
[n] Or, Yah has created. Succah.
[o] Or, Ithrai. Bethlada.
[p] Or, half of the Menuchites, or, Hash-hammenuchoth.
[q] 2 Sam. 23. 28.
[r] 2 Sam. 13. 1.
[s] Josh. 15. 33.
[t] 1 Kin. 11. 43.
[u] Or, 2 Kg 25:23 Jaasiah. 1 Chr 4:3
[v] 1 Kin. 15. 8.
[w] 1 Kin. 15. 21. 2 Chr 16:1
[x] ver. 51.
[y] 2 Kin. 25. 23.
[z] 2 Kin. 8. 16.
[a] Or, Azariah, 2 Chr. 22. 6, or, Jehoahaz, 2 Chr. 21. 17.
[b] Or, Jehoiachin Atariites, or, crowns of the house of Joab.
[c] 2 Kin. 11. 2. ver. 52. Note
[d] 2 Kin. 12. 21.
[e] Or, Uzziah.
[f] 2 Kin. 15. 7.
[g] 2 Kin. 15. 38.
[h] 2 Kin. 16. 20.
[i] Cp. see left Ch. 4. 9, 10.
[j] 2 Kin. 20. 21.
[k] 2 Kin. 21. 18.
[l] 2 Kin. 21. 26.
[m] Judg. 1. 16.
[n] 2 Kin. 10. 15.
[o] Or, Jehoahaz
[p] Or, Eliakim.
[q] Or, Mattaniah.
[r] Mat. 1. 11.
[s] Or, Jehoiachin, 2 Kin. 24. 6. or, Coniah, Jer. 22. 24.
[t] Heb. Shealtiel.
[u] Or, 2 Sam. Chileab. 3:3.

5 [c]And these were born unto him in Jerusalem; [d]Shimea, and Shobab, and Nathan, and [e]Solomon, four, of [f]Bath-shua the daughter of [g]Ammiel:
6 Ibhar also, and [h]Elishama, and Eliphelet, = Elpelet Ch 14:5.
7 And Nogah, and Nepheg, and Japhia,
8 And Elishama, and [i]Eliada, and Eliphelet, nine. (13 in 10)
9 *These were* all the sons of David, beside the sons of the concubines, and [k]Tamar their sister. (10 mentioned 2 Sam 15:16) 549.
10 ¶ And Solomon's son was [l]Rehoboam, [m]Abia his son, [n]Asa his son, [o]Jehoshaphat his son, 1 Kg 12:1. 2 Chr. 17:1 Note
11 [p]Joram his son, [q]Ahaziah his son, [r]Joash his son, 2 Kg 11:2.
12 [s]Amaziah his son, [t]Azariah his son, [u]Jotham his son, = 2 Chr 27:1
13 [v]Ahaz his son, [w]Hezekiah his son, [x]Manasseh his son, 2 Chr. 29:1
14 [y]Amon his son, [z]Josiah his son. 2 Kg 21:19 2 Kg 21:12. 2 Kg 22:1
15 And the sons of Josiah were, the firstborn [a]Johanan, the second [b]Jehoiakim, the third [c]Zedekiah, the fourth Shallum. See Note Jer. 22:11 Rep 549
16 And the sons of [d]Jehoiakim: [e]Jeconiah his son, Zedekiah his son. Nothing known of this son.
17 ¶ And the sons of Jeconiah; Assir, [f]Salathiel his son,
18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: (Probably not favored)
20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. (Tenth)
21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah,

[a] Cp. 2 Esd. 8:3 where this house is mentioned as returning. The name of the representative is not given, but in 1 Esdras 8:29 it is given as "Altus son of Sechenias." This agrees with v 22, where Hattus is said to be grandson. Sig. Yahweh hath dwelt
[b] Rv: Shealtiel. Sig. Asked of God. [c] Exalted is the King. [d] Yahweh has redeemed. See Note 10. [e] O Sin (the moon god) Protect. (Influence of Babylon) [f] Yahweh will rise. [g] Yah has heard. [h] Yahweh is Generous. [i] A remnant one. [k] Allied. A person of this name sealed the covenant. Neh 10:26 [l] A prince of this name sealed Cov. Neh 10:23

[1] Plus the 4 of Bathshuba = 13; In 2 Sam. 5:14-16 only 11 named. Perhaps 2 died.

DAVID'S SONS BORN IN JERUSALEM, VV 5-9.

2. Cp 2 Sam. 5:14-16 for names.
3. Through him the genealogy of Luke 3:31 is traced
4. Through him the genealogy of Matt 1 is traced.
5. See Margin Cp 2 Sam. 23:34 Eliam = son Ahithophel.
6. Chronicles Cp 14:3-7 lists two sons of this name Cf. 2 Sam 5:14-16 (see notes) one of whom may have died.
7. Not included 2 Sam 5. Perhaps died. Sig. brilliance, libre. Or double name.

THE LINE OF DAVID THROUGH SOLOMON. TO ZEDEKIAH VV 10-16

10. He is also called Abijah (Abia = contraction) Sig Whose father is Yah. and Abijam Sig. Father of the Sea. 2 Chron 12:16. 1 Kgs 14:31; 15:1-8 See Note. 1 Kg 15:4 Said by Yahweh Son of Ahaziah. Also called Jehoahaz 2 Chr 21:17 Ahaziah 2 Chr 22:1 See Note 2 Kg 8:25.
Uzziah - 2 Ch. 26:1 Note
5. Yahweh is Gracious. He evidently died young for on the death of Josiah there were but three sons living 2 Kg 23:30
6. Called Eliakim by his father but Jehoiakim by Nebuchadnezzar 2 Kings 23:34 NIE
7. Nothing further known of this son. Yah will establish
Jehoiachin. See above
Zedekiah was not his son except in the sense of a subject - for the King was father to all. He was actually uncle to Jeconiah but succeeded him as King Cp 2 Kg 24:17 18 NIE

THE LINE OF DAVID FROM ZEDEKIAH TO ZERUBBABEL VV 17-19a.

17-19a. Rv: "Jeconiah the captive..."
9. Not a proper noun = "the captive." Cp R V Jer 24:1-29
19. He is given as son of Shealtiel V 17. in Hag 1:1; 2:2 Ezra 3:2. Not true. He could have been adopted by Pedaiah after the death of [illegible] (See bottom page)

[1] The latter is here connected to David through Solomon but in Luke 3:27-31 his descent is traced through Nathan. That could be explained by intermarriage between the two families at some point.
[2] Add the ellipsis "the sons of Meshullam." Note 28.
22. A collateral line of David here perhaps included because of its importance in the light of the return. They perhaps constituted important branches of David's descendants at the time. See note on Shecaniah. They are here loosely registered as David's descendants along with those of Zerubbabel because they existed at that time. Their actual kinship is not stated. Sig Yahweh hath heeded.

22 He had a daughter the same name as the famous spy Cp 7. Note 9.

SETTLEMENTS OF CALEB AFTER THE RETURN.
Sept: = Sons The descendants of Caleb and the ruler.
The RSV places this at the conclusion of V 49 and commences a new par. with "The sons of Hur, etc."
Can be rendered: "who provided for half the dwelling places." He possibly supervised some of the halting stations of the caravans which pass through Judah. Cp similar details Ch II: 21-23 and the title Prince of the Valley Places given to Sheshan Jer. 51:59
These groups occupied the cities named - possibly after the return. Others then the descendants of Caleb had settled.
1 of David's mighty men were Ithrites 11:40
Descendants of Jether. See two towns of Zorah and Eshtaol. A separate branch of the descendants of Salma occupied the cities thus named. 5 Crown
11: Ataroth-beth-Joab. These increased greatly after the return, indicating a post-exilic date for the latter verses.
Branches of Kenites
Noted for zeal in the things of Yahweh. 2 Kings 10:15. Jer. 35.

CHAPTER 3.

DAVID'S SONS BORN IN HEBRON VV 1-4.
Cp 2 Sam 3:2-5
2. Faithful. He proved unfaithful. Cp Note 2 Sam. 3:2. A name
3. Judged of God. Also called Chileab 2 Sam. 3:3. Note.
4. Fruitfulness. In Judah 1 Sam. 2:5.
5. Cp 2 Sam. 3:4. Cp Note
1 Kg 4:4, 8

given in commemoration of the death of Nabal. Cp 2 Sam. 3:3.
V 18 "Also" - Not necessarily sons, but princes of the Royal House.
19 Yahweh hath set Free. Did he seal the covenant! Neh. 10:22.
20 Yahweh hath saved. 21 Agile
22 Worshipper of Yahweh.

CHAPTER 3.

1 The sons of David. 10 His line to Zedekiah.
17 The successors of Jeconiah.

NOW these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: L Cp 1 Sam 25: L 1 Sam 25:43
2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: L Note 2 Sam 3:4. L 2 Sam 3:4
3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. 2 Sam 3:5 NIE
4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

PUHITES - Descendants of Puh - a hinge. Unknown.
SHUMATHITES - Descendants of Shuwm - Garlic smell. Unknown.
MISHRAITES - Descendants of Mishra, Sig. Stretch out, extension.

"There is a Jewish tradition, embodied in the targum of Rabbi Joseph, that the families of Kirjath Jearim were the sons of Moses whom Zipporah bare him, + that from them were descended the disciples of the prophets of Zorah + Eshtaol." But this may be only conjecture.

547 listered as David's descendants along

24 Esteemed 25 Blessed by Yahweh. 26 Favored by Yahweh. 27 Returner of Kindness 28 Perhaps these were [illegible] Jesubished by diff. mother to v 20

JABEZ = MAN OF PRAYER. Vv 9-10 He was born in sorrow and seemed destined for trouble. His name stamped him with the ill-fate that others felt faced him. His troublous birth probably lowered his physique making his future precarious and difficult. But he was brought up in the fear of Yahweh and became known as a man of prayer. His faith and courage were

See below

22 And the sons of [a]Shechaniah; Shemaiah: and the sons of Shemaiah; [b]Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and [c]Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

[a] Neh. 3. 29.
[b] Ezra 8. 2.
[c] Heb. Hizkiah.

CHAPTER 4.

1, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Ashur. 9 Of Jabez, and his prayer. 21 Of Shelah. 24 Of Simeon, &c.

[d]THE sons of Judah; Pharez, Hezron, and [e]Carmi, and [f]Hur, and Shobal.

2 And [g]Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the [h]Zorathites.

3 And these were of the father of Etam; [i]Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi:

4 And Penuel the father of [j]Gedor, and Ezer the father of Hushah. These are the sons of [k]Hur, the firstborn of Ephratah, the father of Bethlehem.

5 ¶ And [l]Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And [m]Jabez was [n]more honourable than his brethren: and his mother called his name [o]Jabez, saying, Because I bare him with [p]sorrow.

10 And Jabez called on the God of Israel, saying, [q]Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest [r]keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of [s]Ir-nahash. These are the men of Rechah.

13 And the sons of [t]Kenaz; [u]Othniel, and Seraiah: and the sons of Othniel; [v]Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of [w]the [x]valley of [y]Charashim; for they were craftsmen.

15 And the sons of [z]Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleelel; [a]Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of [b]Eshtemoa.

18 And his wife [c]Jehudijah bare Jered the father of [d]Gedor, and Heber the father of [e]Socho, and Jekuthiel the father of [f]Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of his wife Hodiah the sister of Naham, the father of [g]Keilah the Garmite, and Eshtemoa the [h]Maachathite.

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 ¶ The sons of [i]Shelah the

[a] Num. 13. 6.
[b] Josh. 15. 36.
[c] Or, The Ukkaz.
[d] ch. 2. 42.
[e] Cp. ver. 18, 39.
[f] Cp. ch. 2. 50.
[g] Cp. ver. 19.
[h] Cp. ch. 6. 57.
[i] ch. 2. 24.
[j] Cp. ver. 39.
[k] Cp. ver. 4.
[l] Cp. Secondary Josh. 15. 35.
[m] Cp. Secondary Josh. 15. 34.
[n] Cp. ch. 6. 10.
[o] 1 Sam. 23. 1.
[p] 2 Sam. 10. 6.
[q] Cp. ch. 2. 55.
[r] Gen. 34. 19.
[s] Cp. ver. 10.
[t] Gen. 3. 16.
[u] ch. 2. 3.
[v] Gen. 38. 1, 5. Num. 26. 20. Neh. 11. 5.

548 JABEZ (cont.). superior to his difficulties, and by them he succeeded and prospered. His prayer was both enlightened and reverent. He saw Him as a merciful heavenly Father, the Giver of all Gifts, he worshipped the God of Israel. He prayed that the Divine will might be revealed in his affairs, that he might receive from God his daily needs, that he might be delivered from evil. He thus recognised power was with Yahweh.

There are many points of similarity to the Lord's prayer. Cp bottom 549.

I. CHRONICLES 5.

The posterity and
Go back! For Adornment.
sons of Judah were, Er the father of Lecah, and Laadah the father of [a]Mareshah, and the families of the house of them that wrought [b]fine linen, of the house of Ashbea,
Ishall make to swear
22 And Jokim, and the men of
Yah arises
Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.
Slumber of God
Restitution
Sweet odour

24 ¶ The sons of Simeon *were*, [c]Nemuel, and Jamin, [d]Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.
Fame or Hearing

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.
Heated of God
Famous. Renowned

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family [e]multiply, [f]like to the children of Judah.
Cities of Judah

28 And [g]they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at [h]Bilhah, and at [i]Ezem, and at [j]Tolad,

30 And at [k]Bethuel, and at [l]Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [m]Hazar-susim, and at [n]Beth-birei, and at [n]Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, [o]Etam, and [p]Ain, [q]Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto [r]Baal. These *were* their habitations, and [s]their genealogy.
Opposite. 5:45

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,
Strength of Yah

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,
Wrought of God

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,
Am God (Strength) My abundance

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;
Name of My Keeper
Yah Watchful

38 These [t]mentioned by *their* names *were* princes in their families: and [u]the house of their fathers [v]increased greatly.

39 ¶ And they went to the entrance of [w]Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.
Undistinguished
Hunger

40 And they found fat pasture and good, and the land *was* [x]wide, and [y]quiet, and peaceable; for *they* of Ham *had* dwelt there of old.

41 And [z]these written by name came in the days of Hezekiah king of Judah, and smote their tents, and [a]the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their [b]rooms: because *there was* pasture there for their flocks.
Opposite 5:057

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to [c]mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote [d]the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAPTER 5.

1 The line of Reuben. 18 The number and conquest of Reuben, Gad, and the half tribe of Manasseh.

NOW the sons of Reuben the firstborn of Israel, (for [e]he *was* the firstborn; but, forasmuch as he [f]defiled his father's bed, [g]his birthright was given unto the sons of Joseph the son of Israel: and the

---

[a] ch. 4. 21.
[b] ch. 15. 27. Ges. identifies with Joiakim of Neh. 12:10.
[1] Heb. coming. Job 3. 6.
[c] Cp. ver. 41.
[d] Cp. ver. 27.
[e] Gen. 28. 14.
[f] Cp. ver. 4. 18.
[g] Or, Zamuel, Gen. 46. 10. Ex. 6. 15.
[h] Or, Zachur, Zabar. Gen. 46. 10. Ex. 6. 15. Num. 26. 12.
[i] Ps. 104. 25.
[j] Judg. 18. 7, 27.
[k] ver. 34-38.
[l] Cp. Judg. 10. 12.
[m] Cp. ver. 38 with Gen. 49. 7. Num. 2. 4.
[n] Heb. unto. ch. 5. 22.
[o] To ver. 33, Josh. 19. 2-8. Note
[p] Or, Balah, Josh. 19. 3.
[q] Cp. Josh. 15. 29, 30.
[r] Or, Eltolad, Josh. 19. 4.
[s] Gen. 36. 8.
[t] Cp. Josh. 19. 4, 6.
[u] 1 Sam. 30. 30.
[v] Or, Hazar-sualah. Josh. 19. 5.
[w] 1 Sam. 15. 2.
[x] Or, Ether, Josh. 15. 42 & 19. 7. Cp. ver. 3. Judg. 15. 8, 11. 2 Chr. 11. 6.
[y] Josh. 15. 32.
[z] Or, Baal-ath-beer, Josh. 19. 8.
[a] Or, as they divided themselves by nations among them.
[b] Gen. 29. 32.
[c] Gen. 35. 22.
[d] Gen. 48. 15.

V.17. Miriam - Obstinacy. See note Ex. 15. It is not indicated here whether male or female referred to. If the suggestion of Num. 19. be accepted Miriam would be a descendant of Mered by his wife the daughter of Pharaoh, instead of the anonymity of the A.V. relating to the "she" of Ezra. Shammai - Destructive. Ishbah - He will praise. See note above. He was ruler of Eshtemoa (Obedience). Cp 1 Sam 30:28. Converted Gentile. See left below

POSTERITY OF JUDAH.

THROUGH SHELAH. Vv 21-23.

A family of craftsmen in byssus - a fine Egyptian linen. Heb. - BAWTS. = White. See Index. Used for priests. 2 Chr. 5:12; 3:14.

A further detail of unrecorded history. Cp also. V 18.

Vulg. - "And returned to Bethlehem" The Jews identify Joash and Saraph with Mahlon and Chilion. Sig. He will be Restorer of bread.

The records are ancient." Much of what we have here is previously unrecorded history. Cp Vv 9-10, 18 etc.

Potters, brickmakers, gardeners - by royal appointment. Cp 1 Kings 7:46. Eccles. 2:4-6.

POSTERITY OF SIMEON. Vv 24-33.

Their inheritance was within the border of Judah Gen. 49:7 - Note which is probably why the tribe is here now considered.

Cp Gen. 46:10. Ohad is omitted - he did not found a tribal family.

He was the son of a Canaanitish woman Gen 46:10 but built up the strength of Simeon.

David took some of their cities and added them to Judah - Ziklag for example. Cp V.30 with 1 Sam 27:6

Cp marg. CB: "And they had their own genealogical register." Divided in Judah, this was necessary or they would have lost their identity.

PRINCES OF SIMEON. Vv 34-38.

V.11. The identity of the persons named in Vv 11-12 is the subject of conjecture. Shuah could identify Shua. 2:8 Therefore relate to a Canaanite family converted to the Israelitish covenant.

V.18. These verses (11-18) seem to list converted Gentiles, perhaps some of the mixed multitude that came out of Egypt.

V.19. Moabitesses were among mighty men of Israel. 2 Sam 23:34; 2 Kgs 25:23. Ebed-melech = I will make myself heard.

THE SONS OF JECONIAH. (Coniah Jer. 22:24-30)

He had 8 sons, but the curse decreed that not one of them nor any of their descendants could sit on the Throne of David as King. The next King was his uncle. The actual line of David to Christ came through Nathan to Mary. Luke 3:31. The legal line came through Solomon to Joseph. Mat. 1:6-7.

When Joseph married Mary the Lord became his legal firstborn with right to a double portion of inheritance - including the throne of David.

V.20. SHIMON - A mark, Decay. AMMIOR - Faithful. RINNAH - Joyful. BEN-HANAN - Son of the Gracious Giver. TILON. - Those shall abide.

V.22. CHOZEBA - Lying, perhaps same as Chezib. Gen. 38:5. Cp Mic. 1:14. JOASH - Yah hath supported. SARAPH - Burning.

29. On the other hand, having withdrawn their allegiance from the house of David, the kings of Judah extended their dominion as far as possible in the territory of Simeon, forcing the men of that tribe to look elsewhere. Cp 4:31.

EXODUS OF SIMEONITES IN SEARCH OF LAND. 39-43.

30. Identified with Gedor in extreme south. Josh. 15:58. LXX has Gerar, a Philistine town. 31. Canaanites who doubtless felt secure as did the men of Laish when Dan migrated north. Jud. 18:27.

32. Heb. = Mehunims Cp. 2 Chr 26:7. plural of Meon indicating the people of Meon. - a city 12 miles South East of Petra. Trans. Ammonite 2 Chr. 20:1. See Note Jud. 10:12. 33. The descendants of those who had escaped the attack of Saul and David.

34. These Simeonites in the far south were evidently not deported to Babylon.

CHAPTER 5

GENEALOGY OF REUBEN. 1-10.

1. See note on "Firstborn." 2. All two sons - Ephraim & Manasseh - constituted the double portion due to the firstborn.

ZERUBBABEL CH 3:19. - "In Ezra 3:2; Hag. 1:1; Matt. 1:12; Luke 3:27. Z. is said to be the son of Shealtiel, a term which could mean grandson. But the inference here is that he was a nephew of S. & a son of Pedaiah. Keil seeks to solve the seeming discrepancy by showing that by the Levirate marriage law (Deut. 25:5-10) Pedaiah could have married his sister-in-law after S. death & raised up a son in his brother's name. Thus Haggai, Ezra, & Matthew would have been correct in calling Zerubbabel the son of Shealtiel instead of Pedaiah. - Beacon.

V.9. TAMAR: There may have been other daughters. They are normally not mentioned unless they caused the line of descent or else had for a special reason to make a place for themselves in history.

CHAPTER 6. SUMMARY. The material in this chapter is repeated, expanded in Chps 23-26. It contains a record of the descendants of Levi, the line of the High Priests down to the captivity & the enumeration of Levitical cities. The great detail & repetition here reflect the importance placed upon the order & worship of those returning from the captivity.

THE GENEALOGICAL SEQUENCE 1 Chron. 6:11-13: Between Amariah & Hilkiah only 3 names are given for which 9 generations or sequences are furnished of the kings of Judah. The period is about 200 yrs. Further, no one of the names of this part of the list occurs among those High Priests mentioned during this time. The explanation seems to be that it is not a list of High Priests, but the genealogy of Jozadak whose line of descent partly coincided with the High Priests & partly differed from it. Where it coincided, all the names are given; where it differed, some are omitted, in order (perhaps) to render the whole list from Phinehas a multiple of seven - Comp. 14 to v. 10. 7 to Seraiah v. 14 - executed by Nebuchadnezzar

The line of Reuben.

1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the (a) chief ruler; but the birthright was Joseph's:)

3 (b) The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom (c) Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, (d) when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of (e) Shema, the son of Joel, who dwelt in (f) Aroer, even unto (g) Nebo and (h) Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied (i) in the land of Gilead.

10 And in the days of Saul they made war (j) with the Hagarites, who fell by their hand: and they dwelt in their tents (k) throughout all the east land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto (l) Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of

CHRONICLES: Summary.: Originally one book it was divided in to 2 by Sept. followed by Jerome. The book, according to the Jewish Canon concludes the O.T. Therefore beginning with the first Adam it concludes at the point where history is prepared for the second Adam. Whereas Kings presents man-ruled history, Chronicles shows it from the viewpoint of God-ruled history. & the record of Saul's death 1 Sam. 31:6 1 Chr. 10:13-14. 4 verses in Kings are given to Hezekiah's reform 2 Ki. 18:4-7 against 3 Chapters in Chronicles Chs 29-31.

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of (m) Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of (n) valiant men, men able to bear buckler and sword, and (o) to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, (p) that went out to the war.

19 And they made war with the Hagarites, with (q) Jetur, and (r) Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for (s) they cried to God in the battle, and he was intreated of them; because they (t) put their trust in him.

21 And they (u) took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of (v) men an hundred thousand.

22 For there fell down many slain, because the war was of God. And they dwelt in their (w) steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and (x) Senir, and unto (y) mount Hermon.

24 And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, (z) famous men,

550

JETUR. Also signifies Defence or He that keeps. Whilst the others disappear from history, his name is retained in the Ituraeans on the east of the northern Jordan Luke 3:1

V. 25. Hara. - Mountainous (Dhe). The other places mentioned are located in western Assyria between the Tigris & the Euphrates and thus was evidently in the same area. Ord. = Halah - Painful, fresh anguish. Habor - To join; Gozan - Their passing away. 2 Ki 17:6. Hara is also identified with Haran - Cross Roads.

---

1 Though the birthright was given to Joseph, Judah prevailed as Jacob predicted Gen. 49:8-10. and as the birthright of Joseph was superceded by Judah, the natural order is here followed and the genealogy of Reuben is given first.
a Heb. Nagid, the type of Christ.

b The connection with the previous verse is not today known. Sig. Where it is Yahweh. Cp v. 8.

c A well.

Evidently there was a general accounting of genealogies at the time of the great Division.

d A Beta - Swellowing; Azaz = The strong one. Shema = a report. Joel. v. 4.

e The land between Gilead and south of Euphrates. The wilderness stretched as far north as the Euphrates, though Reuben did not occupy it all

f Thought to be derived from Hagar, and implies a section of Arabs. Cp 1 Ch 5:19

g Cp 2 Sam. 2:8

GENEALOGY & SETTLEMENTS OF GAD. vv 11-17

h In Num. 32:33. Deut. 3:12; Josh. 13:25. Gad is located in Gilead. In this record Gilead and Bashan are associated together v. 16 shared by Gad, Manasseh and Reuben

i Deut. 3:10. Cp with the first settling Deut. 3:10-11; Josh. 13:25-30. they had evidently pushed their borders further to the north, encroaching upon Manasseh as they also extended north to Hermon v. 23.

12 Shapham - Bruised, Swept bare. Jaanai - He will give answers. Shaphat - A Judge.

13 Michael - Who like God. Meshullam - Peaceful. Sheba - Seven, Oath. Jorai - Early rains, Teachers. Jachan - Trouble come. Zia - Trembling. Heber - Beyond, Crosser over.

14 The 7 brethren of v. 13 Abihail - Father of Valour or Enduringness. Huri - My White-ness. Jaroah - To shine as the moon. Gilead - Heap of witness.

My Ancients
Contempt
My brother
My Defender
Gen. 49. 8-10.

Or, prince. Mic. 5. 2. Mal. 2. 6.

Gen. 46. 9. Ex. 6. 14. Num. 26. 5, 6.

Heb. their goings forth.

2 Kin. 15. 5. 32. 2 Chron. 27.

Ass. = Lord of the Tigris

Or, Tiglath-pilneser, 2 Kin. 15. 29 & 16. 7.

Heb. sons of valour. 1 Sam. 18. 17.

ch. 8. 40. 2 Chr. 14. 8. Ps. 7. 13.

Cp. ver. 17.

Num. 1. 3.

ver. 10.

ch. 2. 31.

Or, Shemaiah, ver. 4.

Deut. 2. 36.

Num. 32. 3.

Num. 32. 38. Josh. 13. 17. Ezek. 25. 9.

2 Chr. 14. 11 & 18. 31.

Josh. 22. 9.

Ps. 22. 4 & 25. 2, &c.

Heb. led captive.

ver. 19, 20. ch. 11. 38 & 27. 31. Ps. 83. 6. Cp. Gen. 25. 12. 2 Sam. 24. 6.

Heb. upon all the face of the east.

Heb. seeds of men. Num. 31. 35. Ezek. 27. 13. Rev. 18. 13.

Josh. 12. 5.

ch. 4. 41.

ver. 6.

2 Kin. 15. 29 & 17. 6. Cp. ver. 25.

Deut. 3. 9. Ezek. 27. 5.

Heb. men of names.

10 RSV = "Pasture-lands"

11 The facts here recorded were taken from the census taken during the reigns of these Kings and were selected therefrom as being appropriate to the returning exiles.

12 2 Kings 14:23-29.

THE WAR OF TRANSJORDANIC TRIBES AGAINST THE ARABIANS. vv 18-22

It was appropriate to recall these heroic facts as the returning exiles received trouble from their neighbours. Cp. Josh 9:18.

Other Bedouin tribes, descendants of Ishmael. Ch 1:31. Nodab = Liberal

15 This victory shewed:
a There was no realness of the captivity if they had but obeyed Yahweh.
b There was no need to fear their adversaries in days of Ezra etc
c The eastern tribes chose their own portion but were nearest the enemy and first carried away. Better to have our inheritance chosen for us by Yahweh.

THE CAPTIVITY OF THE TRANSJORDANIC TRIBES vv 23-26.

17 Apparently these "famous" men gloried in the flesh for see v. 25.

18 Various peoples or sides of the same mountain Cp Deut 3:8-10; Ps 42:6. However "and" can be rendered "even".

19 Epher = Young calf. Ishi = Saving. Eliel = Elied = My God is El (Strong). Azriel = My help is God. Jeremiah = Yah will Elevate or Appoint. Hodaviah = His glory is Yahweh. Jahdiel = He will be one with God.

THE LINE OF HIGH PRIESTS (cont). See below

Meraioth 1Chr 9:11 Neh 11:11
Zadok v.12.
Shallum.
Hilkiah
Azariah
Seraiah
Jehozadak
Captivity
Joshua. Hag 1:1.

ZADOK - Righteous. See Notes 2 Sam 8:17; 1 Chron. 12:28. Appointed High Priest by Solomon in the place of Abiathar because of his loyalty & the disloyalty of Abiathar 1 Kings 1:7-8 See Notes top p.457. In a young man noted for his valour 1 Chr 12:27-28. Remained loyal during Absalom's rebellion 2 Sam 15:24-29. He officiated in Gibeon whilst the Ark was in Zion 1 Chr 16:39. Succeeded Abiathar in fulfilment of judgment on House of Eli 1 Kg. 2:27. His death not recorded. Type Ez 40:46; 43:19; 44:15; 48:11.

AHIMAAZ: Brother of Irresponsibility or Anger. One of the young men who took news of Absalom's Council of War to David 2 Sam 15:27,36; 17:17,20. In Joab's army noted for his running & delivering the news of Absalom's death to David 2 Sam 18:19-29. See Notes on places quoted.

19 The sons of Levi.

Heb. מַעַל = treachery, unfaithfulness, breach of trust. Cp Josh. 22:16.

17. The wife of Yahweh had proved unfaithful.

and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went [c] a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of [f] Pul king of Assyria, and the spirit of [g] Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto [k] Halah, and Habor, and Hara, and to the river Gozan, unto this day.

Bottom p. 550

CHAPTER 6.

Top. p. 550

The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershom, Kohath, and Merari. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and Levites.

THE sons of Levi; [a] Gershon, Kohath, and Merari. Exod 6:16
2 And the sons of Kohath; [p] Amram, Izhar, and Hebron, and Uzziel. Exod 6:18 Num 3:19
3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. Exod 6:23 Ex 6:23
4 ¶ [r] Eleazar begat Phinehas, Phinehas begat Abishua,
5 And Abishua begat Bukki, and Bukki begat Uzzi;
6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,
7 Meraioth begat Amariah, and Amariah begat Ahitub,
8 And [v] Ahitub begat Zadok, and [q] Zadok begat Ahimaaz,
9 And Ahimaaz begat Azariah, and Azariah begat Johanan,
10 And Johanan begat [a] Azariah, (he *it is* that executed the priest's office [b] in the temple that Solomon built in Jerusalem:)
11 And Azariah begat [@] Amariah, and Amariah begat Ahitub,
12 And Ahitub begat Zadok, and Zadok begat [@] Shallum,
13 And Shallum begat [u] Hilkiah, and Hilkiah begat [b] Azariah,
14 And Azariah begat [d] Seraiah, and Seraiah begat [e] Jehozadak,
15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem [h] by the hand of Nebuchadnezzar.

[f] See 9:11
[@] Or, Meshullam.
[a] 2 Kin. 22. 4. Ezra 7. 1.
[b] 2 Chr. 31. 10.
[c] Ex. 34. 15. 2 Kin. 17. 7.
[d] 2 Kin. 25. 18.
[e] Ezra 3. 2.
[f] 2 Kin. 15. 19.
[g] 2 Kin. 15. 29. & 16. 7.
[h] 2 Kin. 25. 21.
[i] To ver. 19. Ex. 6. 16-19.
[j] Or, Gershon.
[k] 2 Kin. 17. 6.
[l] Cp. ch. 23. 7.
[m] ch. 23. 12.
[n] ch. 9. 19. Num. 26. 58.
[o] Or, Gershom.
[p] 2 Chr. 29. 12.
[q] To ver. 21, ver. 43-41.
[r] Cp. ver. 22.
[s] Or, Ethan.
[t] Or, Adaiah.
[u] Or, Ethni, ver. 41.
[v] Lev. 10. 1.
[w] To ver. 28, ver. 38-33.
[x] Or, Izhar, Ex. 6. 18, 21.
[y] To ver. 6, 11-14, Ezra 7. 1-5.
[z] To ver. 8, ver. 50-53.
[a] Num. 26. 11.
[b] ch. 9. 19. Ex. 6. 24.
[c] Or, Zephaniah, Azariah, Joel, ver. 36.
[d] Cp. ver. 36, 35.
[e] 2 Sam. 8. 17.
[f] 2 Sam. 8. 17.
[g] 1 Kin. 2. 35.
[h] Or, Zuph, ver. 34.
[i] 1 Sam. 1. 1. ver. 34, Tohu. Cp. 1 Sam. 1. 1. ver. 34, Eliel. Cp. 1 Sam. 1. 1.
[j] 2 Chr. 26. 17.
[k] Heb. in the house.
[l] Called also Joel, 1 Sam. 8. 2.
[m] 1 Kin. 6.
[n] 2 Chr. 3.
[o] Cp. ch. 23. 21.
[p] 2 Chr. 19. 11.

16 ¶ [i] The sons of Levi; [j] Gershom, Kohath, and Merari.
17 And these *be* the names of the sons of Gershom; [l] Libni, and Shimei.
18 And [m] the sons of Kohath *were*, Amram, and Izhar, and [n] Hebron, and Uzziel.
19 The sons of Merari; [n] Mahli, and [n] Mushi. And these *are* the families of the Levites according to their fathers.
20 [o] Of Gershom; Libni his son, Jahath his son, Zimmah his son,
21 [s] Joah his son, [t] Iddo his son, Zerah his son, [u] Jeaterai his son.
22 [v] The sons of [x] Kohath; [s] Amminadab his son, [y] Korah his son, [z] Assir his son,
23 [a] Elkanah his son, and [b] Ebiasaph his son, and Assir his son,
24 Tahath his son, [c] Uriel his son, Uzziah his son, and Shaul his son.
25 [z] And the sons of Elkanah; Amasai, and Ahimoth.
26 *As for* Elkanah: the sons of Elkanah; [g] Zophai his son, and [h] Nahath his son,
27 [i] Eliab his son, Jeroham his son, Elkanah his son.
28 And the sons of Samuel; the firstborn [k] Vashni, and Abiah. - Yah is a father
29 The sons of Merari; [o] Mahli, Libni his son, Shimei his son, Uzza his son,

Yahweh hath helped. Yahweh is God. Yahweh is Strength.

For the courageous action of Azariah in opposing Uzziah see 2 Chr. 26:17. It was this action that deserved this unfavourable notice.

5 Yahweh has [f] provided High priest for Schools. Aaron THE LINE OF HIGH PRIESTS

I. To the Exile.

551

1 Father of Seraiah. Only mentioned here and in Ezra 7:1-5.
2 The Ruins of Yah; Rebellions.
3 The Saying of Yahweh; Brother of Goodness

Restitution.
2 The [p] action of Yahweh. Yahweh hath helped.
3 He found the book of the Law 2 Kg 22:8.
3A Executed by the Babylonians. 2 Kg 25:18, 21
[f] Also Jozedek: Yahweh hath chastised. Changed in Captivity.
4 The father of Joshua. Hag 1:1
[g] Sig Yahweh is Righteous. or Yahweh is Righteous. The names of both Priest & King taken to Babylon emphasise the Justice of Yahweh. Jedediah = Yah is Righteous or Just.

THE FAMILIES OF LEVI Vv 16-19

These Verses repeat Exod 6:17-19 See Notes.

DESCENDANTS OF GERSHON

5 Yahweh is Brother. Ethan (mg) = Strength.
6 Adorned. Adaiah (mg) = Adorned of Yah.
7 My stepping. Ethni (mg) = My hire.

DESCENDANTS OF KOHATH TO SAMUEL Vv 22-28 Levi's 2nd Son.

8 Evidently another name for Izhar (oil, anointed) Amminadab = People of the willing giver.
9 Sig. Captive. He escaped the judgment of his father. Num 26
10 Subordinate.
11 My light is God. Called Zephaniah - Yahweh is Hidden. Ex 6:15
12 Yahweh Strengthens. Called Azariah v.36. Yahweh helps
13 Asked for. Called Joel v.36. Yahweh is Strength (EV)
14 Brother of Death. Called Mahath v.35 Snatching.
= Joel in 1 Sam 8:2 and in v.33. He could have had two names. It is also suggested that "Vashni" is a variation for Hebrew - "and the second," and that Joel has fallen out of position in the text. Joel = Yah is El.

DESCENDANTS OF MERARI v. 29

15 Rest or Quiet Also called Tohu 1 Sam 1:1 They sank low and Tooh v.34. Sensing, Depression
16 My God is Father, also called Eliel 1 Sam 1:1. He is El v.34.
17 Libni - My whiteness Shimei - Repent or Renown. Uzza - He was strengthened.

Levi
Gershon — Kohath — Merari
Amram — Izhar — Hebron — Uzziel
Aaron — Moses — Miriam
Nadab Abihu Eleazar Ithamar
Phineas.
(According to Josephus Abishua Eli succeeded Phinehas)

Abishua — Eli
Bukki
Uzzi
Zerahiah
Meraioth
Amariah
Ahitub
Zadok.
Shimeaz
Azariah.

Hophni — Phinehas
Ahitub 1 Sam 14:3 Ichabod.
Ahiah 1 Sam 22:9
Ahimelech. 1 Sam 21:1 — 1 Sam 22: 9-19. 1 Sam 21
Abiathar 1 Sam 22: 20. 23:6-9 30:7. 1 Kings 2:27
Ahimelech. 2 Sam 8:17.

1 Kings 1:26

Azariah
Jehoiada 2 Chr 22:11 20v. 22:10
Zechariah 2 Chr 24:20

Johanan
Azariah
Uriah 2 Kings 16:10.
Azariah 2 Chr. 26:17. 31:10.
Amariah
Ahitub
See Above

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, [b] after that the ark had rest. 32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

33 And these *are* they that [c] waited with their children. Of the sons of the Kohathites: [d] Heman a singer, the son of Joel, the son of [h] Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of [i] Toah,

35 The son of [k] Zuph, the son of [l] Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of [m] Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother [n] Asaph, who stood [o] on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [p] Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* [o] on the left hand: [q] Ethan the son of [r] Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of [s] Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* [t] appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered [u] upon the altar of the burnt offering, and [v] on the altar of incense, *and were* *appointed* for all the work of the *place* most holy, and [f] to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 [g] And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their dwelling places [x] throughout their [y] castles in their coasts, of the sons of Aaron, of the families of the Kohathites: [w] for their's was the lot.

55 [z] And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and [a] Eshtemoa, with their suburbs,

58 And [b] Hilen with her suburbs, Debir with her suburbs,

59 And [c] Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Ben-

---

[b] ch. 16. 1. [2] Sam. 6. 12.
[c] Num. 3. 9. Cp. ch. 9. 2.
[d] Lev. 1. 9.
[e] Ex. 30. 7.
[f] Ex. 30. 10. Lev. 4. 20 & 16. 17.
[g] Heb. *stood*. ver. 32. 1 Kin. 12. 6, 8.
[h] ch. 15. 17. Ver. 44. 2 Chr. 5. 12 & 29. 14 & 35. 15. Ps. 88, title.
[i] ch. 7. 2.
[k] To ver. 33. Ver. 4. 8.
[l] ver. 26. Elkanah.
[m] Or, Zechariah, ver. 36.
[n] Cp. ver. 25.
[o] ver. 24. Shaul, Uzziah, Uriel.
[p] Gen. 25. 26. Num. 31. 10. Ps. 69. 25.
[q] Josh. 21. 4.
[r] ch. 9. 15. [2] Chr. 5. 12. Ezra 2. 41. Neh. 7. 44. Ps. 50 & 73-83, titles.
[s] Cp. ver. 31. ch. 25. 3.
[t] To ver. 60. Josh. 21. 11-19.
[u] To ver. 43. Ex. 28. 38.
[v] Josh. 15. 50. 1 Sam. 30. 28.
[w] Expressed ver. 32, 39.
[x] Called Jeduthun, ch. 25. 1, 3.
[y] ch. 15. 17, 19.
[z] Or, Helon. Josh. 15. 51 & 21. 15.
[a] Or, Kithaiah. Cp. ch. 15. 17. [2] Chr. 29. 12.
[b] Or, Ain, Josh. 21. 16.
[c] Josh. 15. 42.

---

1 Ch. 25:1 26:1; 1 Ch 9:22
Ch. 23. 23 & 24. 30.

SINGERS AND MUSICIANS
Their duties were both vocal & instrumental. Heman had the place of honour in the centre. V.33. With Asaph on the right & Ethan on the left. Vv 39, 44.

HEMAN THE EZRAHITE
Composed Ps. 88. The title Ezrahite identifies him with Zerah (Sunrise) of Gn 2:4. However, if intermarriage had occurred with the house of Zerah he could be reckoned in the line of both. Pul.

h Shimea - A report. Hoggiah - A feast of Yah. Asaiah - Wrought of Yah.

THE SINGERS APPOINTED
Ch. 15:16-22. Vv 31-32. Ezr 2:41

h Lit. "Hands" - used by met. onymy for the work performed.
5. In the assurance of Yahweh that it would be built, David treated it as built.
6 Cp Ps. 132:8, 14.
7 Lit. "Stood" Cp Ps. 135:2. Ref. man took place in centre Vv 33-38. Asaph on right 39. 43 Ethan (ie. Jeduthun) on left. 44-47. See Notes. 1 Chron. 25.

DESCENT OF HEMAN (Faithful) Vv 33-38. (Kohath)
8 Samuel.

DESCENT OF ASAPH (Collector See Note Ch. 15:17.) Vv 39-43. (Gershom).
10 LXX: Moasiekh
11 So called either as brother in office or as relative. For similar use. Acts 2:29.
12 See Note 15:17. Some of his Psalms were used by Hezekiah 2 Chr. 29:30.
13 Blessed by Yahweh
14 Regard, to mount.

DESCENT OF ETHAN (Firmness) OR JEDUTHUN (Praising one) See Note Ch. 15:17. Vv. 44-47. (Merari).
15 Musical. Also called Jeduthun - to give praise from a root - to use the hand. Called "the King's seer" 2 Chr. 35:15. See top. p. 739. Some of his descendants returned in days of Ezra Neh. 11:17-18. The arrangement of chief singers, one from each of the three branches of Levi's family continued until Josiah's time. 2 Chron. 35:15
16 My bow. Sometimes Kushaiah Ps. 7 title. Also called Kushaiah 1 Chr. 15:17 - Bow of Yahweh.
- Abdi - My servant; Malluch - Kingly.
- Regarded of Yahweh. Amaziah - Strength of Yah. Hilkiah - The Portion of Yahweh.

10 My Strength. Bani - My building. Shamer - Guardian.
11 According to 23:23, 24:30. Mushi had a son Mahli, named after his brother Mahli V.19 and he the line of descent is given through Mushi in Vv 29-30. It is given through Mahli.

DISTINCTION BETWEEN LEVITES & AARONITES 48-66
12 Some of these forms of service are illustrated in Ex. 18:13-24; 16:37-42; 25:1-2-32; 25:1-8; 26:1-36. This information useful for restoration of Temple service.

LINE OF AARON TO AHIMAAZ. 50-53.
13 The line concludes here perhaps because the elevation of Zadok supplanted the House of Ithamar by that of Eleazar. See top 4:27. 1 Sam. 2:30.

THE 48 LEVITIC CITIES
(See Josh 21:1-40; Num 35:1-8)
Vv 54-81 Cp. Josh. 21.
The list in Joshua includes 2 additional cities: Juttah after Ashan V.59 and Gibeon before Geba V.60. These are required to make up the 13 cities V.60. and have apparently dropped out of the text here
14 The returning priests could claim these cities on this basis
15 R.V. = "they gave the cities of refuge." All were accounted cities of refuge, though some in a secondary sense. See Introductory note. - Josh. 21. Before Page 553
16 Tirathim = Enclosures. See Notes Gen 25 16; Num. 3:14a. The word denotes a settlement enclosed
17 "first lot." See Josh 21:10
18 = Pain them. Holon = Anguished in Josh. 21:15.
19 = Smoke. Ain (mg) = Eye or Spring.

55² CITIES OF REFUGE ... 67.
See top 583. Hebron - Fellowship. Shechem - Strength. Golan - Joy; Kedesh - Holy; Ramoth - Exaltation; Bezer - Stronghold. =

CITIES OF PRIESTS & LEVITES ~ Some cities are missing from the list given in Joshua 21, some names are different. The totals given here do not always agree with the number enumerated. (see introductory note after V.54) this could be because the missing names have fallen out of text or because the number of towns allocated, they were not immediately occupied by returning exiles. The difference in name could be due to changes over the years. Levitical cities were provided as centres of teaching (see note top p.324) and cities of Refuge revived to emphasise the principle of the Gospel (see top p.324). On both sides of Jordan easily accessible and elevated so as to be clearly seen - places of Refuge spoke also of Christ. Heb 6:18

= Hiding Places. Alien (Eng) = Hidden.

jamin; Geba with her suburbs, and [a][b] Alemeth with her suburbs, and [b] Anathoth with her suburbs. All their cities throughout their families were [d] thirteen cities.

61 And unto the sons of Kohath, [e] *which were* left of the family of [f] that tribe, *were cities given* out of the half tribe, *namely, out of* the half *tribe* of Manasseh, by lot, [i] ten cities.

62 [k] And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 [m] Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 [p] And the children of Israel gave to the Levites *these* cities with their suburbs.

65 [q] And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, [x] these cities, which are called by *their* names.

66 [y] And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And [a][a] Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 [d] And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 [@] Unto the sons of Gershom were *given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and [c] Ashtaroth with her suburbs: Josh. 21:27

72 And out of the tribe of Issachar; [f] Kedesh with her suburbs, [h] Daberath with her suburbs, Remeth Josh. 19:21.

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; [l] Mashal with her suburbs, and Abdon with her suburbs,

75 And [m] Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and [o] Hammon with her suburbs, and [o] Kirjathaim with her suburbs.

77 [q] Unto [r] the rest of the children of Merari *were given* out of the tribe of Zebulun, [t] Rimmon with her suburbs, [t] Tabor with her suburbs:

78 And [u] on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and [z] Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And [b] Heshbon with her suburbs, and [q] Jazer with her suburbs.

CHAPTER 7. *Summary of Issachar below*

1 The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 of Ephraim. 21 The calamity of Ephraim. 30 The sons of Asher.

[@] NOW the sons of Issachar were, Tola, [1] Puah, Jashub, and Shimrom, four.

[a] To ver. 26, Josh. 21. 27-33.
[a] Or, *Almon*, Josh. 21. 18.
[b] Cp. ch. 7. 8.
[c] Josh. 9. 10. Cp. Josh. 21. 27.
[d] Cp. Josh. 21. 16, 17.
[e] Ver. 66-70. Josh. 21. 5.
[f] Cp. ver. 76.
[i] ver. 54.
[k] Josh. 19. 12.
[l] Josh. 21. 26.
[m] Josh. 21. 6. Vv. 71-72.
[n] Josh. 19. 26.
[o] Josh. 19. 34. Cp. Josh. 19. 26 & 21. 31.
[p] Josh. 21. 7.
[q] Cp. Josh. 19. 35, 37.
[r] Josh. 21. 3.
[s] To ver. 81, Josh. 21. 34-39.
[t] Rather as Josh. 21. 34.
[u] Josh. 21. 4.
[x] Josh. 19. 22, 23.
[y] Num. 22. 1. Josh. 13. 32.
[z] Ver. 57-60.
[a] Ver. 61.
[b] To ver. 70, Josh. 21. 20-26.
[c] Josh. 13. 18.
[a] See Josh. 21. 22-36, where many of these cities have other names.
[a] Josh. 12. 22 & 19. 11. 1 Kin. 4. 12. Cp. Josh. 21. 34.
[@] Cp. Josh. 13. 27.
[c] ch. 26. 32. Num. 21. 32 Josh. 21. 39.
[4] ver. 61.
[@] Gen. 46. 23.
[1] *Phuvah*, Heb. Num. 26. 23.

15 = A lamp swept away. Called Tanach - Sandy soil Josh. 21:25.
16 Called Gath-rimmon in Josh. 21:24 See Note. Also Ibleam Josh. 17:11; Jud. 1:27; 2 Kgs 9:27.
18 The people will be raised. Also called Kibzaim Josh. 21:22 = Double heap

CHAPTER 7.
GENEALOGY OF ISSACHAR
Vv 1-5
1 Hire or Reward.
2 Worm.
He was scattered. Gen 46:13 = Phuvah - Scattered or by a blow of the mouth. Num 26:23 = Job - Cry of woe.
4 Sig Inhabited; Watch, Guard. Num 26:24.
SUMMARY: Genealogical data on an additional six tribes. Zebulun and Dan are omitted entirely from these tables. The tribes of Issachar & Asher, the first & the last considered here, are especially noted for their prowess in war; Ephraim for a particular tragedy VR 24-74

V.2 "IN THE DAYS OF DAVID" The genealogies have been subjected to criticism in that they do not account for omissions and discrepancies from the earlier books of the Bible but this may be accounted for in that it is linking the Return with the state of the Houses of the Tribes in the days of David to ensure that whatever is established in the land may conform therewith as much as possible. Cp v 24.

THE IMPORTANCE OF THE GENEALOGIES. They helped to identify returning exiles and their right to an inheritance in Judah, or the Land. Cp Ezra 2:62-63; 8:1,3 Neh. 7:5,64.
Cp the genealogy of saints. Ps 87:4-6.

The details and settlements often relate to post-exilic times Cp 8:28; 9:3; Neh. 11:4, 6, 8; 12 NIV

I. CHRONICLES 7. *Sons of Naphtali, &c.*

1 The house of Tola formed the main division of the tribe of Issachar. Of the eldest son Uzzi there was numbered 33,000 men. Of younger sons 22,600 = 55,600 out of a total of 87,000.
2 When he numbered the people. 2 Sam 24.
3 He will be my defence
4 He will be Pregnant
5 Yah will Shine. Some Mss eliminate these words (Cf. Pulpit) leaving him as one of the 5 sons of Uzzi. If so learned, he & his sons comprised the 5 families of Uzzi.
6 Who like God; Servant of God; Strength of God; Yah will Lend.
7 Sig. Young camel. Missing in Ch 8; Num. 26:38. It is suggested that he or his heir married an Ephraimite & that his house passed into Ephraim in which the Bachrites are placed. Num. 26:35.

1 To break or subdue
2 Brother of the Dawn

The sons of Benjamin.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 The sons of Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppim also, and Huppim, the children of Ir, *and* Hushim, the sons of Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim, Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father

1 Sig. My Strength Yahweh hath heeded founded of God. Cp. ch. 6. 33. Name of God. There who make haste.
a ver. 4, 5, 7, & 11, 40. Cp. ch. 27. 1, 24. 2 Sam. 24. 1, 2, 9.
3 Num. 26. 39. Shupham, and Hupham. Or, Iri. ver. 7.
4 Or, Ahiram, Num. 26. 38. Cp. ch. 8. 1.
5 Gen. 46. 24. Shillem. Num. 26. 49.
6 Cp. Num. 26. 29-33.
d Josh. 17. 1.
e Cp. ver. 16.
f Num. 26. 33.
g ch. 8. 1, &c. Gen. 46. 21. Num. 26. 38.
h Gen. 38. 4, 5. Tolling My Strength of God. Men shall be elevations servitude
i 1 Sam. 12. 11. The name of a Judge not listed in the book Judges.
k Num. 26. 30. Jezer.
l Josh. 17. 2.
m Cp. ch. 6. 60.
n Cp. Num. 26. 35.
o 1 Sam. 17. 4.
Olive grove.

3 Heb. = "Another." That other being Dan Gen 46:23 as in Ezra 2:31.
4 Sig The Queen. Liv. The She did reign Ev. identity a dominant period. The Name is Chaldean. Hid.
5 Sig Faithful, Modest, Lovely, Jehovah be prince of God
6 Sig Man of Glory.
7 Sig Sickness.
8 Sig Father of Help.
9 Brother of Ham; Burden-bearer; My doctrine; Lament of the people — Dict.
10 Sig Allied himself by marriage to these two families
11 Pressure. Nothing. Not else known of her.
12 Sig The Queen. Liv. The She did reign Ev. identity a dominant period. The Name is Chaldean. Hid.
13 Second son of Manasseh. Machir being first born.
14 Sig Their leader. Cp Solitary.
15 Fame of Knowledge. His descendants obtained their inheritance in Manasseh Josh. 17:2. and Num. 26:32 places him in the family of Gilead.
16 Sig Fame of Knowledge. His descendants obtained their inheritance in Manasseh Josh. 17:2. and Num. 26:32 places him in the family of Gilead.
17 Philistines
18 Evidently in pre-Exodus times the Philistines made a raid on the land of Gothon: in repelling them these Sons of Ephraim were killed. "they" = the men of Gath. NIV = Ezer & Elead were killed by the native-born men of Gath when they went down to seize their livestock."

DESCENDANTS OF BENJAMIN Vv 6-12

In Gen 46:21 = 10. When Chronicles written the others probably extinct. Even in Num 26:38 only 5 mentioned. Cp also Ch 8:1 Cf
Bela = 22,034
Becher = 20,200
Jediael = 17,200
59,434
In Genesis 10 sons are mentioned (though Naaman, Ard & Gera appear to have been grandsons Num. 26:40; 1 Ch 8:3-4). In Numbers (see Mg) = Five. Neither list includes Jediael who probably was a later chief form & son in the sense of descendant. It is conjectured that Becher has disappeared from the list in Num. 26:35 because he or his heir married an Ephraimite & was incorporated into the Tribe as Bachrites Num. 26:35. He retains his place here in the time of David V.7 because by right of blood he belonged to Benjamin.
The lists here Vv. 7,8,10 differ from those elsewhere Perhaps the persons mentioned were prominent descendants at the time of David's census.
Zemira = Causing Singing. Joash = Yahweh hastened (Heb. diff to elsewhere). Eliezer = God of Help. Elioenai = My eyes are to Yahweh. Omri = Untaught, Imperious. Jerimoth = Elevations. Abiah = My Father is Yah. Anathoth = Answered Prayers. Alemeth = Concealment of Virgins.

Modest Hasty - Sr. Collector - Hunt. United Daughter of Canaan

V.20. Bered = Hail, Storm. Tahath = Subordinate, Substitute. Eladah = God has adorned. Bered = Becher Num 26:35
V.21 Zabad = A Giver. Shuthelah - Crash of breakage Ges. Freshly appointed - Dict. Ezer = An Help; Elead = God is Witness. These are not listed as sons of the second Shuthelah = could be brothers of the first. The tragedy of the family led to the birth of a son that produced Joshua. V.27. As the returning Jews had been through trouble, this incident would have stimulated faith.

554

BENJAMIN V.6 The genealogy here listed does not agree with that of Ch 8:1-32, nor with those in Gen. 46:21; Num. 26:38. It is difficult to see why 2 Genealogies should be given for Benjamin but none for Zebulun and Dan. In geographical order Zebulun should appear here with Issachar. Many believe that this listing belongs to Zebulun. A scribal error is possible and Vv 6-12 related to Zebulun - Bloch.
DAN is entirely omitted as in Rev. 7:5-8

DESCENDANTS OF MANASSEH. V.14 ASSEH. Vv. 14-19.

DESCENDANTS OF EPHRAIM V.20 Vv 20-27.
Cp Num. 26:31-36.
Crash of Breakage - See Freshly Appointed - Dict.

DESCENDANTS OF ASHER Vv 30-40.
25 The name of a person not a descendant in 2:51-52; 4:4-5. "daughters" above V. 24 Sig Well of Olives.
26 Sig He will deliver.
27 Sig Watchman.
28 Signature ring - Gen. 41:42.
29 Sig. Wealth - Liv. Bible from 2:3. Perhaps not for Ramoth-Gilead.
30 In Erumma - Jos. Ant. Circumcision - Dict.
31 Sheep, Shiny, Thoughtful - Dict.
32 Heathen of V.31? Cp Smitten
33 Implicate, Tempter - Dict.
Ch 8:10 Jeuz - He will call. Shachia - Yahweh is captive of Yahweh. Mirma - Deceit.
V. 11 Abihud - Father of Goodness. Elpaal = God is escape - Dict.

mourned many days, and his brethren came to comfort him.
23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.
24 (And his daughter was Sherah, who built [b] Beth-horon the nether, and the upper, and Uzzen-sherah.)
25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,
26 Laadan his son, Ammihud his son, [d] Elishama his son,
27 [e] Non his son, [f] Jehoshuah his son.
28 ¶ And their possessions and habitations were, [f] Beth-el and the [g] towns thereof, and eastward [h] Naaran, and westward [g] Gezer, with the [g] towns thereof; Shechem also and the [g] towns thereof, [i] unto Gaza and the [g] towns thereof:
29 [k] And by the borders of the children of Manasseh, Beth-shean and her [g] towns, Taanach and her [g] towns, Megiddo and her [g] towns, Dor and her [g] towns. In these dwelt the children of Joseph the son of Israel.
30 ¶ The sons of Asher; [l] Imnah, and [m] Isuah, and [m] Ishuai, and Beriah, and Serah their sister.
31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.
32 And Heber begat Japhlet, and [n] Shomer, and Hotham, and Shua their sister.
33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.
34 And the sons of [o] Shamer; Ahi, and Rohgah, Jehubbah, and Aram.
35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.
36 The sons of Zophah; Suah, and Harnepher, and Shual, and
37 Beri, and Imrah, Bezer, and Hod, and Shamma, and Shilshah, and [q] Ithran, and Beera.
38 And the sons of [r] Jether; Jephunneh, and Pispah, and Ara.
39 And the sons of Ulla; Arah, and Haniel, and Rezia.
40 All these *were* the children of Asher, heads of *their* father's house, [s] choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAPTER 8.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin begat [h] Bela his firstborn, Ashbel the second, and [i] Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the sons of Bela were, [j] Addar, and Gera, and Abihud,
4 And Abishua, and Naaman, and [m] Ahoah,
5 And Gera, and [t] Shephuphan, and Huram.
6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of [u] Geba, and they removed them to [v] Manahath:
7 And [q] Naaman, and [q] Ahiah, and [q] Gera, he removed them, and begat Uzza, and Ahihud.
8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.
9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.
11 And of Hushim he begat Abitub, and Elpaal.

THE THRESHING FLOOR OF CHIDON: It signifies something to strike with such as a dart or a javelin and may have been so named because of the smiting of Yahweh 1 Chr. 13:10. It is from a root signifying a Crushing, a Calamity. Also called Nachon's 2 Sam. 6:6. - Prepared, set up. From a root signifying to be Established (Str). That which was established or set up was struck down. The site was probably given the name Chidon after the tragedy.

The details and settlements often relate to post-exilic times Cp 8:28; 9:3; Neh 11:4. Cp 8:12 NIV

[a] Ancestor of Joshua. Cp V 27.
[b] Beri'ah because it went Berish. A play on words Berish Sig. "an outcry" or "in evil"
[c] Sig "Near Kinswoman" [d] Daughter = female descendant. The verse inserted here for the information of returning exiles who may settle in these cities
[e] Expansion of Sheresh - Unknown.
[f] Cp Num. 26:35 Camp
[g] Adornments; People of Glory; God hears.

BORDERS OF SONS OF JOSEPH V 28-29

The towns enumerated do not cover all possessions but indicate the area and borders.

[h] The southern border about 10 miles NW Jerusalem on border of Benjamin and Ephraim Cp Josh 18:22.
[i] The eastern boundary Josh 16:7. Sig A place cut off A portion
[j] The western boundary
[k] The northern boundary
[l] The eastern boundary
[m] The northern boundary (Cp map)
The western boundary

DESCENDANTS OF ASHER V 30-40.

[n] The name of a place not a descendant as in 2:51-52; 4:19-c. Cp "daughters" above mg. - Sig Well of Olives fem.
[o] Sig He will deliver. St.
[p] Sig Watchman.
[q] Signature ring Or.
[r] Sig. Wealth - Str. Diff. from 2:3. Perhaps noted for persecution.
[s] In Hunting - St. In Chronicles - Dic.
[t] Sleek, Shiny, Thoughtful - Dic.
[u] Hotham of V 32? Homam Sig Smitten
[v] Triplicate, Triplet - Dic.

Ch 8:1a Jeuz - He will take counsel. Shachia - Taken captive of Yahweh. Mirma - Deceit.
V. 11. Abitub - Father of Goodness. Elpaal - God is escape - Dic.

DESCENDANTS OF BEN-JAMIN V V 1-28

[a] My well Established Place
[b] ver. 38. A well
[c] He will be prepared - St. I shall see Dic.
[d] Josh. 10:10. Haste, Delight Dic. Rejuvenator Invigorator - Dic.
[e] ch. 9. 22.
[f] Num. 1, 10 & 7. 48.
[g] Or, Nun, Num. 13. 8, 16.
[h] Num. 13. 16.
[i] Josh. 16. 2.
[k] Heb. Daughters, Num. 21. 25.
[l] Josh. 16. 7. Naarath.
[m] Josh. 16. 3.
[n] ch. 7. 6. NOT Gen. 46. 22. Num. 26. 38.
[o] Or, Adarar. Not Heath fmd
[p] Cp. ch. 7. 12.
[q] Josh. 17. 7, 11.
[r] Or, Ard, Gen. 46. 21.
[s] Num. 26. NOT 40.
[t] 2 Sam. 23. 28.
[u] Or, Shupham, Num. 26. 39.
[v] Cp. ch. 7. 12.
[w] Gen. 46. 17. Num. 26. 44.
[x] Josh. 18. 24.
[y] ch. 9. 52, 56.
[z] ver. 4, 5.
[a] ver. 34. Shamer. Some read Ahi of thy brother Cp V 12
[b] ver. 32. Shomer. He was hidden. Safety - St. He will withhold. Left Bottom
To wipe away, sweeping - Str.

[c] The frustrator burnt - Dic.
[d] A Jackal.
[e] Glory - Dic.
[f] Desolation.
[g] Trebling, Triad - Dic.
[h] Or Ithran.
[i] Sig Burden - Str. But who was he? No indication is given. Thought perhaps another name for Aro.
[k] A way farer. Lit he wandered. - Dic.

42 Given as 40,000 in Ch. 12:36., but the designation of these men here - "choice and mighty men of valor, apt to the war" probably defines a special class of warrior.

CHAPTER 8

DESCENDANTS OF BEN-JAMIN See below.

The date of writing is post Exilic. Benjamin returned under Ezra and Nehemiah Cp Ezra 1:5, 2:43, Neh 7:11-14

The genealogy of Saul leads up to the theme of this book

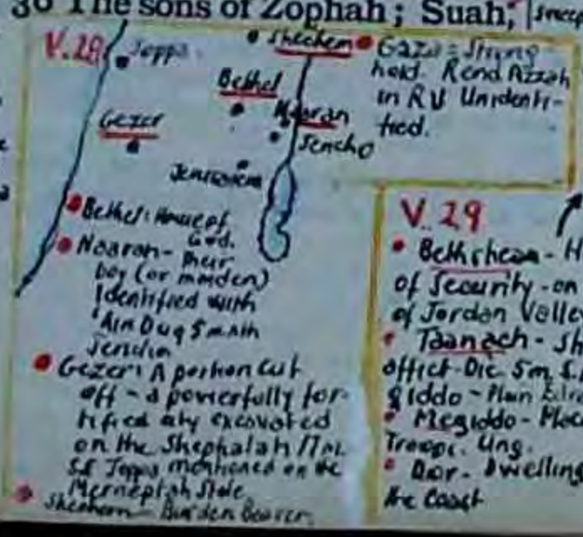
The former genealogy (9:6-12) is not full, but specifies only the families to be dealt with later" (C.B.)

2 Nowhere else mentioned. Perhaps grandsons (C.B.)
3 R.V. "and they carried them captive ... They apparently compelled their fellow-tribesmen to remove to this place. Cp. Ch 2:52, 54.
4 The occasion is not known, but probably after they returned from captivity as Geba is mentioned in Ezra 2:26 Lod and Ono in V. 12 are named in Ezra 2:33. and "the sons of Gibeon" - Neh 7:25 Cp. Ezra 2:2 = "(C.B.)
6 His Moabites wives

WHY 2 ACCOUNTS OF BENJAMIN?

See bottom right p 551. If this not acceptable perhaps this 2nd account is given to trace the line to Saul the first king.

5 Exacting Glamour - Dic. Brain - Ges. Father of Majesty - Dic.
6 Undecided, Union - Dic. He seems to be the same as Ahiram Num 26:38 progenitor of the Ahiramites. His sons carried out the removal described.
7 Sig. Will A levitical city of Benjamin north of Jerusalem on border of J...



V. 29
- Bethshean - House of Security - on edge of Jordan Valley.
- Taanach - She will afflict - Dic. Sm. S.E. Megiddo - Plain Extractor.
- Megiddo - Place of Troops. Ung.
- Dor - Dwelling. On the Coast

555 Bethshean was within borders of Issachar Josh 17:11-13. Dor within border Asher Josh 17:2; 1 Chr 7:29
Taanach within borders of Issachar or Asher Josh 17:11-13; 21:25. Jud. 5:19

8 Brothers of Yahweh, identified with Ahoah V. 4
9 These three family heads were behind the removing to Manahath.
10 Geba was the main one in organising or compelling the removal, after which he begat Uzza (He was strengthened) & Ahihud (My brother is united - Dic.) or Brother of Riddles.
11 Double Down. Either another son of Gera or else a family head here mentioned because of the example he set.
12 Hostess = Brutishness - Dic. The rendering suggested: "after his sending away H.' & his wife" Ges. Shem on border of J...

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built (@) Ono, and (b) Lod, with the towns thereof:
13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of (c) Aijalon, who drove away the inhabitants of (d) Gath:
14 And Ahio, Shashak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Joha, the sons of (e) Beriah;
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 Ishmerai also, and Jezliah, and Jobab, the sons of (f) Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Beraiah, and Shimrath, the sons of (g) Shimhi;
22 And Ishpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphedeiah, and Penuel, the sons of (h) Shashak;
26 And Shamsherai, and Sheshariah, and Athaliah,
27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.
29 (i) And at (@) Gibeon dwelt the (k) father of Gibeon; whose wife's name was Maachah:
30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and (l) Zacher.
32 And (j) Mikloth begat (m) Shimeah. And these also dwelt

from beyond
Imprecation
Preserver
(@) Ezra 2. 33. Neh. 6. 2. & 11. 35.
(b) Ezra 2. 33. Neh. 6. 2 & 7. 37 & 11. 35. Acts 9. 32, 35, 38.
(c) To ver. 38, ch. 9. 39-44.
(d) Cp. 1 Sam. 9. 1 & 14. 51.
(e) 1 Sam. 14. 49, Ishui. ch. 10. 2. 1 Sam. 31. 2.
(f) Josh. 10. 12. Cp. Josh. 19. 42.
(g) Or, Ishbaal, 2 Sam. 2. 8.
(h) 1 Sam. 17. 4.
(i) Or, Meshibbaal, 2 Sam. 4. 4.
(k) 2 Sam. 9. 12.
(l) Or, Zikhri, ch. 9. 42.
(m) Zarah, ch. 9. 42. ver. 13.
(n) ch. 9. 43. Rephaiah. ver. 12.
(o) Or, Shema, ver. 13.
(p) ch. 5. 28.
(q) ver. 14.
(r) Cp. Ezra 2. 59.
(s) To ver. 32, ch. 9. 35-38.
(t) Josh. 9. 3.
(u) ch. 5. 25.
(v) Called Jehiel, ch. 9. 35.
(w) Ezra 2. 70. Neh. 7. 73 & 11. 3.
(x) Josh. 9. 27. Ezra 2. 43, 58 & 7. 7, 24 & 8. 17, 20. Neh. 3. 26 & 7. 60, 73 & 10. 28 & 11. 3, 21.
(y) Cp. ch. 6. 48.
(z) Or, Zacharjah, ch. 9. 37.
(a) Cp. Neh. 11. 7.
(b) Cp. ch. 9. 37.
(c) Or, Berolakhi, Shimeam, ch. 9. 38.

with their brethren in (n) Jerusalem, over against them.
33 ¶ (o) And (p) Ner begat Kish, and Kish begat Saul, and Saul begat (q) Jonathan, and Malchishua, and (r) Abinadab, and (s) Esh-baal.
34 And the son of Jonathan was (t) Merib-baal; and Merib-baal begat (u) Micah.
35 And the sons of Micah were, Pithon, and Melech, and (v) Tarea, and Ahaz.
36 And Ahaz begat (w) Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
37 And Moza begat Binea: (x) Rapha was his son, Eleasah his son, Azel his son:
38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.
39 And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valour, (y) archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

CHAPTER 9.

1 The original of Israel's and Judah's genealogies. 2 The inhabitants of Jerusalem. 27 The charge of certain Levites.

SO all Israel were reckoned by genealogies; and, behold, (z) they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their (a) transgression.

2 ¶ (b) Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and (c) the Nethinims.
3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and

(o) Ezra 2. 43. Neh. 7. 46.
(p) Or, Nadab, ch. 8. 30.
(q) 1 Sam. 14. 49.
(r) 1 Sam. 31. 2.
(s) Called Ishbosheth, 2 Sam. 2. 8.
(t) 2 Sam. 4. 4.
(u) 2 Sam. 9. 12.
(w) 1 Chr. 8. 35.
(x) Or, Raaiah, Neh. 7. 7.
(y) Cp. 2 Sam. 1. 18.
(z) Esth. 2. 23.
(a) Or, trespass.
(b) Ezra 2. 70. Neh. 7. 73 & 11. 3.
(c) Ezra 8. 20.

CHAPTER 9.

This chapter is concerned with the post-exilic community at Jerusalem of which there were some of Saul's descendants. There are similar lists in Neh. 11:1-19.

DESCENDANTS OF SAUL

Ulem V. 39 is twelfth from Saul, and reference is made to his sons and grandsons V. 40. As Hezekiah was thirteenth from David his time must have been reached. Saul's posterity was numerous and prominent V. 40.

The fact that Saul of Tarsus was able to trace his lineage to this tribe implies that detailed records were kept. (Note the comparison between the two men. Top left p. 390.

DESCENDANTS OF SAUL

Vv 33-40.

5. Mentioned only after the return from exile.
Lod - Lydda. Ono: His Vigour. Lod: Travail, to Bear - Dic. Ono: Kefr 'Ana. S.E. of Joppa.
6. Ones belonged to Don (Josh 13:2). Now, after the return from exile occupied by Benjamites. Unsubdued by Dan Jud 1:34-36. The Ephraimites possessed it for a while 6:67-69. Later shared by Judah + Benjamin, it being on their boundary. 1 Sam 14:31; 2 Chr 11:10; 28:18 = Kg Deer-field.
7 Sig. A Friend; My Strong One; A Company - Dic.
8 Sig. He shall draw out - Str. Jobab - He will cause crying - Dic.
9 He will set up. Memorable. My dowry - Dic.
10 God of my eyes. Shadow of Yah. God of my might - Dic.
11 Adorned of Yah. Created of Yah. Guardianship - Dic.
12 He will make them prominent. Cross over. God of my might.
13 Servitude. Memorable. A Gracious Giver.
14 The Grace of Yah. Hidden or Distant. Str. Answers or Afflictions of Yah - Dic.
15 Yah will Redeem. Face of El.
16 He Desolated my Observers - Dic. Sought early of Yah. Yahweh has Afflicted or Exalted.
17 Honey of Yah; My Strength is Yah; Memorable - Dic.
18 He finds th Mercy. Compassionate. The father of several Benjamite chiefs residing at Jerusalem. Predecessor unknown.

GENEALOGY OF HOUSE OF SAUL Vv 29-33.

For general summary see p 382.

19 Lord or ruler. His name was Jehiel - Carried away of God. - Str.
20 Pressure.
21 Servitude; Rock; Bow; Lord) Liberal, or Of one's free will.
22 Only 8 sons mentioned here, but 10 in 9:26-17. Both the missing sons are referred to in following verses: Ner 9:39 and Mikloth. V. 32. Perhaps by a different mother.

THE PORTERS (SHO'ERIM) - Gate Keepers

556 9:22. 24 Courses - there different posts are given in 1 Chr. 26:1-16. - 24 per day 1 Chr. 26:17-19. Further particulars of their duties given in 1 Ch. 9:20-24. There duties.

1. They opened the doors into the outer wall which led into the Court of the Gentiles; & the east, north & south doors of the Court of the Women. The Priest opened the West - all the other doors that led into the Court of Israel. Cp 1 Chron. 26:17-18. They had to prevent anything that might prejudice the Peace, Safety or Purity of the Temple. They shut the Gates at night.
2. They had to keep the gilding of the Gates clear + bright.
3. Four of the chief porters had the care of the Treasuries 1 Ch 9:26. Their names and articles of trust are given in 1 Ch 26:20-29; 2 Chr. 31:12-14.
4 In conjunction with the priests, they acted as guards during the night Ps 134:1.

CHAPTER 9

HEADS OF THE FAMILIES WHICH DWELT IN JERUSALEM

Not the Bible books, but another book being a collection of matters from the Referred to in 2 Chron 16:2 27:7, 28:21, 32:32, 36:8. Cf. Ezra 2:59

1 The first to return.
2 Used interchangeably with Judah Cp Neh 11:3, 6:7, 17, 18.
4 The word means 'Judah' en, (Young: 'Dedicated') and refers to that tribe en to the Levites for menial duties of the Temple Ezra 8:20 they were probably naturalised foreigners (Num 31:47 Josh. 9:23 Ezra 2:55 Neh. 7:61.

OF THE LEVITES Vv 14-34

Additional details given in Nehemiah -

V. 4. A similar but shorter list of descendants of Pharez is given in Neh. 11:14. Nehemiah adds that the number of such descendants in Jerusalem was 468 valiant men Neh. 11:6.

Uthai - Succouring. Ammihud - People of Splendor. Omri - Lifeguard. Imri - Eloquent. Bani - Built. Pharez - A Breach.

THE PORTERS. V.17. SHO'ERIM - Gate Keepers from SHA'AR, a Gate. See Note 15:18. They were not only porters but guards as well protecting the sacred edifice from pollution. Ezek. 44:7; 44:23-24. They had their various courses appointed by lot. 1 Chr. 26:1-19 They entered their service on the Sabbath & continued for a week 2 Kg. 11:5-7. Over them was the Keeper of the Threshold. See notes. Index. The porters ministered at the outside entrances. The "Keepers of the Threshold V.19 were at the inner entrances. See also Ezek. 44:10-11, 15-16.

So that others beside Judah and Benjamin were included in the people now known as Jews. Ezra 6:21.

The inhabitants of Jerusalem.

of the children of Ephraim, and Manasseh; 5 Below left

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of [d] Pharez the son of Judah.

5 And of the [e] Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of [f] Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, [m] nine hundred and fifty and six. [n] All these men *were* chief of the fathers [o] in the house of their fathers.

10 ¶ [p] And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And [q] Azariah the son of [r] Hilkiah, the son of Meshullam, the son of [r] Zadok, the son of [r] Meraioth, the son of [r] Ahitub, [s] the ruler of the house of God;

12 [t] And Adaiah the son of [u] Jeroham, the son of [u] Pashur, the son of Malchijah, and [x] Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of [z] Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [a] very able men for the work of the service of the house of God.

14 [b] And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And [c] Bakbakkar, Heresh, and Galal, and [d] Mattaniah the son of Micah, the son of Zichri, the son of [a] Asaph;

16 And [e] Obadiah the son of [f] Shemaiah, the son of Galal, the son of [g] Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the [h] Netophathites.

17 And the porters *were*, [i] Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto [k] waited in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of [l] Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [m] gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* [p] the LORD *was* with him.

21 *And* [q] Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which* were [t] chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom [u] David and Samuel [v] the seer did ordain in their [w] set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which* were [b] in their villages, *were* to come [c] after seven days from time to time with them.

26 For these Levites, the four

Nehemiah gives a list of seven. Neh. 11:7.

[a] Cp. ch. 6. 39.
[b] Cp. Neh. 11. 17.
[c] Cp. ch. 6. 44.
[d] ch. 2. 4, &c.
[e] ch. 4. 21. Neh. 11. 5.
[f] 2 Kin. 25. 23.
[g] Ezra 2. 42. Cp. ch. 26. 1, 14.
[h] Sunrise Gen 32:31. No reference in Neh. only to those of Phares.
[i] Cp. Neh. 11. 7.
[k] Ezek. 40.
[l] 2. See also Cp. left
[m] 2 Kin. 15. 35.
[n] ch. 6. 23. Cp. ch. 26. 1.
[o] shall find more &c.
[p] Ex. 6. 24. Num. 26. 58. 2 Chr. 20. 19. Cp. ch. 6. 22.
[q] Heb. Watchfields. Is. 6. 5.
[r] Cp. Neh. 11. 8.
[s] 2 Chr. 35. 4.
[t] To ver. 13. Neh. 11. 19.
[u] Cp. ch. 24. 7, 17.
[x] Num. 25. 11-13.
[z] ch. 26. 2.
[a] Neh. 11. 11. Seraiah.
[b] Cp. ch. 6. 33. Below
[c] Acts 4. 1.
[d] ch. 7. 40. Neh.
[e] Neh. 11. 12.
[f] Cp. Neh. 11. 13.
[g] 1 Sam. 9. 9.
[h] Heb. founded. Ps. 8. 2.
[i] Or, trust. 2 Chr. 31. 15.
[k] Ezra 2. 37. Neh. 3. 29. Jer. 20. 1. Cp. Ezra 2. 59.
[l] Heb. mighty men of valour.
[m] To ver. 27. Neh. 11. 25-19. Neh.
[n] ver. 16.
[o] 2 Kin. 11. 5.
[p] Co. Neh. 11. 17.
[q] Neh. 11. 17.

557 V.12. Jeroham • Pashur. The variations with Nehemiah are accounted for in that both are writing regarding different times Cp V.2. and linking genealogies with isolated names. Between J • P, Nehemiah includes 3 other names whilst for the 3 between Maasiai • Meshillemith Nehemiah has only 2.

MAASIAI Operative - Lit. Worker becomes Amashai Spoil bearer. ADIEL - Ornament of God. JAHZERAH - Protection (Str). Sometimes identified with Azareel. Neh. 11:13 MESHULLAM - See notes in Nehemiah. MESHILLEMITH - IMMER, See notes in Nehemiah.

V.15. BAKBAKKAR - Diligent investigator. Called Bukkiah in Neh. HERESH An artificer. GALAL - Rolling

V.17. SHALLUM - Recompence See Notes Nehemiah. AKKUB Insidious. See Notes Nehemiah. TALMON - Oppressive. See Neh. AHIMAN - Brother of a Gift i.e. Liberal. No mention in Nehemiah.

V.19. SHALLUM Son of Kore. distinguishes him from Shallum of V.17. He was the chief. Also called Meshelemiah • Shelemiah. Ch. 26:1, 14. KORE - Calling Partridge - Dic. EBIASAPH - Father is a Gatherer. KORAH - Ice, Bald.

V.4. A similar brief list of descendants of Pharez is given in Neh. 11:4. Nehemiah adds that the number of such descendants in Jerusalem was 468 valiant men Neh. 11:6.

Uthai - Succouring Ammihud - People of Splendor. Omri - Heaping. Imri - Heroism. Bani - Built. Pharez - A Breach

V.7. In Neh. 11:7 the predecessors of Meshullam vary from those here given. Both writers evidently drew from a common + fuller record, but for purposes of condensing their accounts omitting certain names. There are also variations in the names - some here not included in Nehemiah + vice versa.

V.11 The father of Seraiah which latter was the last High Priest before the captivity 1 Chr. 6:13, 14. Ezra 7:1. In Neh. 11:11 Seriah is listed. For names see notes on Nehemiah. Seriah the son of Azariah was High Priest in the time of Zedekiah 2 Kg. 25:18; 1 Chr. 6:14; Ezra 7:1. but was put to death by Nebuchadnezzar Jer. 52:24-27. A Seraiah returned from the captivity Ezra 2:2; 12:1, 12. He is mentioned as sealing the covenant as "Ruler of the House" Neh. 11:11.

SUMMARY. 1 Chr. 10
those who abandon themselves to the flesh deny themselves the help of God & bring upon themselves & often their families their own destruction Gp vv. 6, 13.
Saul's ignominious end is a prelude to David's glorious reign. Gp Prov. 17:13.
1 Gp 1 Kg 5:5, 10;
2 1 Kg 7:51; 2 Kg 12:18; 2 Chr. 5:1

JONATHAN'S POSTERITY. see Note V. 44. The house of Saul continued through Jonathan. It is remarkable that Benjamin so bitterly hostile to the house of David at first should be so closely identified with it afterwards. Thus the friendship of David and Jonathan - heads of their respective tribes - foreshadowed the tribal alliance of later days.

The Levites' charge. **I. CHRONICLES 10.** *The death of Saul.*

chief porters, were in *their* (2) set office, and were over the [3] chambers and treasuries of the house of God.

DUTIES OF LEVITES. Vv 22-29.
24 = "were over the Key" C.B. Gp Jud 3:25. Isa. 22:22. See Note bottom p. 556.
24A Scrupulously account for every one.
24B Antiquities of Jews Vol I pp. 264-271.

27 ¶ And they lodged round about the house of God, because [b] the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should (4) bring them in and out by tale. 24A 24B

29 *Some* of them also *were* appointed to oversee the vessels, and all the [5] instruments of the sanctuary, and [f] the fine flour, and the wine, and the oil, and the frankincense, and the spices.

AN IMPORTANT PRIESTLY DUTY V. 30.

30 And *some* of the sons of the priests (6) made the ointment of the spices.

OTHER LEVITICAL DUTIES. V. 33
25 Called Zechariah Ch 26: 2.
4. Gp v. 21. Sig Gift of Yah.
26 Lit. Bread of the Rows because it arranged in order Lev. 24:6 See app 100
27 Referring to Vv 14-16.
28 Exempt from duty Ezra 7:24 Neh. 11:23
29 Ps. 134:1. Rev 4:8.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of (7) Shallum the Korahite, had the (8) set office over the things that were made (9) in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, were (10) over the (11) shewbread, to prepare *it* every sabbath.

33 And these *are* [m] the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* [n] free: for [o] they were employed in *that* work [p] day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

GENEALOGY OF HOUSE OF HOUSE SAUL Vv 35-44.
Gp 8:29. Here repeated as it leads up to the main theme of the book
Was it this close proximity to the Gibeonites that led to the massacre in Saul's day? Gp 2 Sam. 21.
1 Ruler.

35 ¶ [q] And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah: Ch 9:40 Sig. Carried away of God.

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth. Ch 8:31

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

THE JEBUSITE In Heb. always in singular: HAYEBUSI or YEBUSI. - the Treader Down. They were mountaineers Num. 13: 29. Josh. 11:3. their city was Jerusalem Josh. 15:63 called Jebus 1 Chron. 11: 4. Josh. 18:16, 28. Jud. 19:10-11. They were a warlike people. Adonizedek of Jerusalem raised the confederacy against Gibeon Josh. 10:1-4. The King was destroyed by Joshua Josh. 12:10 but evidently the Jebusites retained or re-occupied the royal city Judges 1:21 until the time of David. Living on the border of Judah + Benjamin, they are represented as dwelling with Judah Josh. 15:63 + with Benjamin Jud. 19:21. to which tribe Jerusalem belonged Josh. 18:28. from Ezra 9:1 Jebusites seem to have remained in the days of Ezra. Archaeology suggests that Jebusite Jerusalem, the city of David, lay on the eastern only side of the city South of the higher temple area. - which was rather the site of a Canaanitish Temple. Portion of the Jebusite city wall + fortifications have been uncovered including the western gate dating back to 2000 BC.

JONATHAN'S POSTERITY. Through Jonathan. Numerous posterity referred to. Thus house continued but wedded to house David

[2] Or, *trust.* ver. 22.
[a] To ver. 44, ch. 8. 33-38.
[3] Or, *storehouses.* ver. 33.
[a] Kin. 23. 11.
[b] Num. 1. 53.
[c] Cp. ch. 8. 35.
[d] Expressed ch. 8. 35.
(4) Heb. *bring them in by tale, and carry them out by tale.*
[e] Cp. ch. 8. 36.
[5] Or, *vessels.* Gen. 49. 5.
[f] ch. 23. 29.
[g] Cp. ch. 8. 37.
(6) Ex. 30. 23, 25.
[h] Chr. 26. 14. Neh. 3. 8.
[i] ver. 19.
(7) Or, *trust.* ver. 22.
[j] Or, *on flat plates, or, slices.* ch. 23. 29. Cp. Lev. 2. 5 & 6. 21 & 7. 9.
(8) Lev. 24. 8. 1 Sam. 21. 5.
(9) Heb. *bread of ordering.* ch. 23. 29 & 28. 16. 2 Chr. 2. 4. Neh. 10. 33.
[k] To ver. 22, 1 Sam. 21. 1-23, where see references.
[m] ch. 6. 31 & 25. 1.
[n] Or, CHALAL. *wounded.*
[o] 2 Chr. 23. 8.
[p] Heb. *upon them.*
[q] Ps. 134. 1.
[r] Or, *Ishui,* 1 Sam. 14. 49.
[s] Heb. *shooters with bows.* Cp. 1 Sam. 31. 3.
[t] To ver. 38, ch. 8. 29-32.
(5) Heb. *found him.*
(6) Or, *mock me.*

39 [a] And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal. Ch 8:33 See above.

40 And the son of Jonathan *was* [c] Merib-baal: and Merib-baal begat Micah. Ch 8:34 Mephibosheth.

41 And the sons of Micah *were,* Pithon, and Melech, and Tahrea, [d] *and Ahaz.* Ch 8:35

42 And Ahaz begat [e] Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 8:36

43 And Moza begat Binea; and [f] Rephaiah his son, Eleasah his son, Azel his son. 8:37

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel. 8:38

Cp Ch. 8:38-40. Where

see map opp. 419

CHAPTER 10.

Top left.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness of Jabesh-gilead towards Saul and his sons. 13 Saul's sin.

NOW [1] the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down (1) slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and [2] Abinadab, and Malchi-shua, the sons of Saul.

3 And [1] the battle went sore against Saul, and the [2] archers (3) hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and [4] abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three

= CHAPTER 10 =

THE TRAGEDY OF GILBOA. For more detailed notes see. 1 Sam. 31. 2 Sam. 1.

DEFEAT OF SAUL Vv 1-6
1 They concentrated upon destroying the family of Saul
1 Sig. Father of Liberality. Also called Ishui Ezra 14:49
2 Yah hath Given 1 Sam. 18:1. Gp 2 Sam. 1
2 Lit. "The battle was heavy upon Saul." Thus like a heavy burden, crushing him to the earth. He felt himself forsaken by God and man.
DEATH OF SAUL Vv 4-7
4 CHIYL - To writhe in pain. RV: "Distressed by reason."

1 Sam. 31:5 adds "with him."

558 [a] The site they developed as an impregnable bastion was a tiny triangle bounded by the Kidron, Tyropoeon + Zedek valleys. Its bold escarpments made an ideal fortification site + its water supply from the Gihon Spring made it secure. . . . Evidence brought to light show that the city which David captured was shaped like a huge human footprint about 1250 ft long + 450 ft wide, a total of not more than 8 acres. . . However, its stout walls and elevated position + perennial water supply made it virtually impregnable. . . " Unger.

sons, and all @his house died together.

7 And when all the men of Israel that were in [b]the valley saw that [b]they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings [d]unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened [e]his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under [h]the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he [i]committed against the LORD, even [f]against the word of the LORD, which he kept not, and also for asking *counsel* of @one *that had* a familiar spirit, to enquire *of it*;

14 And @enquired not of the LORD: therefore he slew him, and @turned the kingdom unto David the son of [j]Jesse.

CHAPTER 11.

1 David is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of David's mighty men.

THEN [g]all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover [2]in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [3]feed [4]my people Israel, and thou shalt be [l]ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, @according to the word of the LORD [k]by Samuel.

4 ¶ And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the @castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first [g]shall be [5]chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab [6]repaired the rest of the city.

9 So David [9]waxed greater and greater: for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who [7]strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, [r]according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; [p]Jashobeam, [4]an Hachmonite, [r]the chief of the captains: [s]he lifted up his spear against three hundred slain by *him* at one time.

@Cp. Note. 1 Sam. 31. 6.
[2] Heb. *both yesterday and the third day.* Gen. 31. 2. 2 Sam. 5. 2.
[b] Cp. 1 Sam. 31. 7.
[3] Or, *rule.* Ezek. 34. 23.
[e] ver. 10. ch. 12. 23. 1 Sam. 16. 1, 3, 12, 13.
[4] Heb. *by the hand of.* 2 Kin. 24. 2.
[d] Cp. 1 Sam. 31. 9.
[e] Cp. 1 Sam. 31. 10.
[f] 2 Sam. 5. 7.
[g] Cp. 2 Sam. 5. 8.
[5] Heb. *head.* ver. 10, 11, 20. ch. 12. 18, 23.
[h] Cp. 1 Sam. 31. 13. *addition.*
[7] Heb. *al words.* *transgressed.* 2 Chr. 28. 19 & 36. 14 *in the Heb.*
[8] Heb. *received.*
[i] 1 Sam. 13. 13 & 15. 23.
[9] Heb. *went on going and increasing.* Esth. 9. 4.
[6] *Expressed* 2 Sam. 11. 7.
[f] To ver. 41, 2 Sam. 23. 8-39.
[j] Cp. 2 Sam. 23. 6.
[3] Or, *held stronely with him.*
[k] ch. 12. 23. 1 Sam. 15. 28.
[l] 2 Sam. 3. 9, 10.
[3] Heb. *Isai.*
[r] ver. 3. *Many already joined at Ziklag.* ch. 12. 1
[p] ch. 27. 2.
[4] Or, *son of Hachmoni.* As ver. 38. Cp. ch. 27. 32.
[r] To ver. 9, 2 Sam. 5. 1-3, 6-10.
[s] ch. 12. 18.

559

These were the numbers of the strong men who

MILLO: Always with the article: the Millo. Evidently a rampart consisting of 2 walls with a space between them filled in. The article implies that it was a well known fortress probably one that had been built by the Jebusites to protect their city (see bottom p. 558) & was built (fortified) round about from Millo (2 Sam. 5:9; 1 Chr. 11:8). as did Solomon (1 Kg 9:15; 11:27). It formed a prominent part of the fortifications of Hezekiah 2 Chr. 32:5. This was evidently the "House of Millo" where Joash was killed 2 Kg 12:20-21. Masonry on the N end of the city of David on Ophel is thought to be part of Millo—Southeyer.

CHAPTER 11: The Chapter runs parallel with 2 Sam 5 as far as v. 9 after which v. 10 to the remaining being an addition.

V.3. "Before Yahweh" Tes implies that there was some organisation of regular worship set up in Hebron. The priests Abiathar & Zadok were with David.

1 NAGID - A commander at occupying the front. From root - To stand boldly out. Civil, Military, or Religious. RV = Prince. Whatever position - to rule. He superceded Saul. 1 Sam. 9:16.
2 2 Sam. 5:2. Ps 78:71-72. Type 1 Pet 5:4.
3 KARATH - Cut. A solemn ceremonial Jer. 34:18.
4 See Above
There words are added over the account in Samuel thus authenticating the appointment.
5 See data concerning the number of warriors who assembled at Hebron 1 Chr 12:23-40.

CONQUEST OF JERUSALEM.
VV 4-5 See top. p. 563.
See notes. 2 Sam. 5:6-10.
For their mocking taunt. See 2 Sam. 5:6-8.
6A METSUWDATH - Fortress fem.
6B METSAD - Fastness or Fortress.

JOAB MADE CHIEF VV6
7 See note 2 Sam. 3:23. He had already proved himself a skilful but ruthless fighter Cp. 2 Sam. 3:39.
SAR - A head person of any rank or class. He had fallen into disfavour because of his murder of Abner 2 Sam. 3:26-29, 36-37.
7A 8 The filling up. i.e of the valley north of Jebus and south of Moriah. See Index.
10 8 Rebuilt. He probably supervised it from the standpoint of defence.

DAVID'S MIGHTY MEN. VV10
47. See also 2 Sam. 21:8-14
The catalogue divides 37 warriors into a "captain-general, a first three, a second three, & the remaining thirty.
They were possibly men who had been with David in his trial and now shared the glory.
8 Heb. Gibbor 14
9 They welded the Kingdom in strength by their military organisation.
10 They strengthened his position as King.
11 Sig. "Let the people return" (no God). He became first of the 12 Princes over the land and as such served in the first course. 1 Chron. 27:2-3. See also 2 Sam. 23:8. He joined D at Ziklag 1 Chr. 12:6
9 Sig. "Wise." Thought to be of tribe of Judah. See Perez 1 Chr. 27:2.
10 Lit: "Thirty, and so R.V.
11 See the apparent contradiction in 2 Sam. 23:8. Nothing is known of this courageous action and outstanding victory.
HA SHALOSHIM - The Threes. See Strong. They supported David at the time of the Ahoinbang & formed the base of the Kingdom organisation thereafter. Some give "chief of the Thirty" V11 foot

---

His armour-bearer commits suicide 1 Sam 31:5
5 1 Sam. 31:6 = "all his men" i.e. his personal bodyguard. The death of his sons brought his house to an end. Those not with him in the war were incapable of maintaining his house in power.
6 ¶ in other order for-
SEQUENCE OF SAUL 8-10.
7 The three sons 1 Sam. 31:6. Ish-bosheth removed. 2 Sam. 2:12
8 Following the custom of their day due to their idols. But see vv 13-14. 9 ATSAB - from root - to carve. = "Artificers". If they were engraved they should have known.
10 His armour was placed in the Temple of Ashtaroth and his body on the wall of Bethshan. Unfortunately his head was not with Yahweh. Cp with 1 Sam 17:54. The House of Dagon was at Ashdod 1 Sam. 5:1-7 or Gaza. Judg 16:23.
10 ELAH - strength
Mephibosheth restored. 2 Sam. 9:1-6
SONS OF SAUL VV11-14.
11 Here the chapter adds to the parallel account in 1 Sam. 31, giving Yahweh's judgement of the matter.
12 Cp 1 Sam. 15:1-9, 11, 14; 28:18.
13 1 Sam. 16:1. Chronological bottom 393. Jos My Existence.
The news of Saul's death brought to David. His Lamentation 2 Sam. 1:1-27
David's Coronation
Key VV 3-9 CHAPTER 11. Cp. Capital 4-9 Cp. Pairs 10-47 ABOVE

DAVID ANOINTED KING
VV 1-3
See notes. 2 Sam. 5:1-3.
David anointed King over Judah 2 Sam. 2:1-4.
David's message to the men of Jabesh-Gilead 2 Sam. 2:4-7.
Ish-bosheth made King 2 Sam. 2:8-11.
The civil war 2 Sam 2 12:1-11.
David's sons in Hebron 2 Sam. 3:2-5. 1 Chr 3:1-4.
Abner's Quarrel with master Ish-bosheth 2 Sam. 3:6-11.
Abner's Desertion to Judah; Michal restored. 2 Sam. 3:12-21.
Joab murders Abner David's lamentation. 2 Sam. 3:22-39.
Murder of Ish-bosheth 2 Sam.

THE JEWISH TARGUM ON 1 Chr. 11:10.
were with David; he was the potent chief of the army; he sat upon the throne of judgment, anointed with the holy oil, all the prophets and wise men standing about him. When he went to battle, he was assisted from on high; and when he sat down to teach the law, the true meaning arose in his mind. He was clad and pleasant, of a beautiful mien and lovely countenance, exercised in wisdom, prudent in counsel, and strong in virtue; the prince of the assembly, of a melodious voice, marked weapons; he carried a spear, to which was appended the engraving of the first in battle, and overthrew with his spear three hundred men at one time.

/ The history of Chronicles purports to begin the period under Christ when first Judah from the time of David's rule over the entire united people at the conclusion of the 70 years following Saul's death. It ends at the close of the 70 years following Saul's death. It ends at the close of the 70 years following Saul's death. It ends at the close

THE EXPLOITS OF THE MIGHTY – David inspired his men with superhuman courage. They were prepared to fight against great odds on his behalf, they were prepared to expend themselves even to the jeopardy of their own lives. Their counterpart is found in the Apostles and Disciples of the Lord who fought the good fight of faith without fear or favour.

The Head V.12. 3rd 2 are given.
The Third = Shammah V.27. After "there the Philistines were gathered together, add 2 Sam 23. latter part of V.9, to the former part of V.11. Place at 1 Sam 17:52.

ELEAZAR. Sig "El Hath Helped"

12 Sig. Loving "See Ch.27:4.
13 Sig. "Brotherhood."
He was put over the course in the 2nd month. Ch27:4.
14 Sig. "Well of Bloodshed" Strong. Probably Ephes-dammim between Shocoh and Azekah (1 Sam 17:1) which was frequently the scene of battle.
15 1 Sam. 17:1.
16 Could relate to a different section of the field of battle. Cp. 2 Sam. 23:11. Evidently, David's act of faith & courage stimulated these men also. When anointed King he did not forget but gave them high places of honour.
17 The Philistines did not give up without a struggle.

SHAMMAH. Sig. Desolation
for details see 2 Sam 23. ROSH
18 This records the exploit of Shammah in the field of lentils. Cp 2 Sam 23:11-12. It seems as though portion of the text in this place became misplaced.
The 3 VALIANT CAPTAINS WHO RISKED THEIR LIVES FOR DAVID
Heb. Shalishim. Pharaoh's captains are called Shalishim Exod 14:7. The term could denote an office or particular description of men. Cp 2 Sam 23:8
For details of this war. 2 Sam. 5:17 1 Chron. 11:15 2 Sam. 23:13-17
19 For description see 1 Sam 21:1.
Called also the Valley of the Giants Josh. 15:8. 18:16. A fertile valley (Isa. 17:5) south west of Jerusalem. It is a broad valley 3 miles long extending half way to Bethlehem. It is steep and stoney, rising to the east.
They had invaded the land in a determined attempt to overthrow David.
Eastern people are great connoisseurs in the taste of water, and learned to distinguish the peculiar quality of water from different springs. The actual excellence of the water from the "well of Bethlehem" may partly account for David's longing to drink of it, but there were probably also home yearnings in his heart.
They were not commanded to do this, but acted voluntarily out of love for David – as others have for Christ.
They must have hemmed David in, but at great hazard of their lives these three heroes penetrated the line of the enemy.
These men acted bravely and at risk

V.27. HARORITE
Elsewhere Harodite from the mutation of ר Resh & ד Daleth. Perhaps noted for vigilance, courage as at Harod.
Lionlike men? ARIEL = Lion of God. Perhaps champions of a heathen deity like Goliath. LXX & RV = Ariel of Moab
11 Ch.27:5 A Levite.
BENAIAH – Yah hath Built (2 Sam. 8:18) Was placed over David's bodyguard (2 Sam. 8:18) Commanded the military division for 3rd month. 1 Chron 27:5-6. remained faithful to David during Absalom's rebellion 2 Sam. 15:18. 20:23. and that of Adonijah 1 Kings 1:10. He assisted at the elevation of Solomon v. 35 and as chief of the guard executed Adonijah 1 Kings 2:25. Joab vv 29-34 and Shimei 46. He succeeded Joab v. 35.
32 Sig. Yahweh hath known. He was probably a priest 1 Chron 27:5 and probably leader of the priests that joined the army to place David on the throne. Ch 12:27.
33 Sig. It brings together. A city in South Judah.
34 Men of outstanding courage, savagery, strength and fighting ability. These men found more than their match in the faithful courage of Benaiah.
There pits were built to hold water usually covered with a stone. The bold, fearless Benaiah did not hesitate to grapple with his foe.
A warrior 7th b.
37 The Moabite typified those, outside the covenant Deut 23:3-6. The Egyptian represented the worldly, the Lion represented the Adversary. 2 Tim 4:17. 1 Pet 5:8 Against these we must strive with faith and courage.
ASAHEL. El hath made.
38 Heb. Gibbor = Champion. The list contains several non-Israelites. Prov. 16:14-15
39 See note 2 Sam. 2:18. was appointed to one of the thirty, showing that David had commenced this military organisation at the very beginning of his reign before the death of Ish-bosheth. Though it was not completed until the end
Sig Zeal.
City of Judah 1 Sam 30:28
ELIKA – Known of El.
– Sig Watchful
JOHA – Yahweh revived.
Place and meaning unknown.
ELIEL – El is strength.
Inhabitant of Mahavah – Unknown in place

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties. His exploit given 2 Sam 23:9-10

13 He was with David at [2] Pas-dammim, [a] and there the Philistines were gathered together [m] to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And [a] they [4] set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great [c] deliverance.

15 ¶ Now [7] three of the thirty captains went down to the rock to David, into the cave of Adullam: and the host of the Philistines encamped [c] in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' [c] garrison *was* then at Bethlehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate! Nomad - 2 Sam 23:8-17.

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men [e] that have put their lives in jeopardy? for with *the* jeopardy *of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of [f] the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three, he was more

[2] Or, *Ephes-dammim*, 1 Sam. 17. 1.
[a] Cp. 2 Sam. 23. 11, 12.
[m] Heb. *great of deeds.*
[4] Or, *stood.* 2 Sam. 23. 12.
[5] Heb. *a man of measure.* Num. 13. 32. 2 Sam. 21. 20. Is. 45. 14.
[c] Cp. 2 Sam. 23. 11.
[7] 1 Sam. 17. 7. 2 Sam. 21.
[c] See Note
[c] Or, *Isa. 2:18 valleys* 2 Sam. 19. 2.
[7] Or, *three captains over the thirty.*
[c] ch. 14. 9.
[f] Rather as 2 Sam. 23. 18.
[e] 1 Sam. 20. 3.
[f] Rather as ver. 21. 2 Sam. 23. 19, 23.
[g] Cp. 2 Sam. 23. 24. 1 Ch. 18.
[8] Or, *Shammah.*
[9] Or, *Before Harodite,* 2 Sam. 23. 25. Above
[h] ver. 36. ch. 27. 10.
[2] Or, *Paltite.* 2 Sam. 23. 26.
[4] 2 Sam. 23. 27.
[8] Or *Mebunnai.*
[k] ch. 27. 11.
[4] Or, *Zalmon.*
[c] Or, the verse *Heled.* 1 Sam 30:27
[6] Heb. with *their lives.*
[7] Or, *Hiddai.*
[8] Or, *Abi-albon.*
[f] Rather as 2 Sam. 23. 28. Jet
[9] Or, *Pal-Tashen,* Sept. Cp. Beshem. 2 Sam. 23. 33, 33
[2] Or, *Sharar.*

honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [g] who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, [5] a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties.

25 Behold, [f] he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also [9] the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 [8] Shammoth the [9] Harorite, Helez [h] the [2] Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer [4] the Antothite,

29 [8] Sibbecai the Hushathite, [4] Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 [7] Hurai of the brooks of Gaash, [8] Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of [9] Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of [2] Sacar

I. CHRONICLES 11. *David's mighty men.* SAR V.6

ISH

560

ELIEL – Alternate. David's captain for 7th month of tribe Ephraim 1 Chron. 27:10.
42 Syr. reads Paltite. Cp 2 Sam. 23:26.
IRA – Watchful. Captain for 6th month 1 Ch. 27:9.
43 Sig Perverse. 44 Tekoa – Judah
ABI-EZER – Father of help. Captain for 9th mth 1 Chr. 27:12.
Inhabitant of Anathoth of Benjamin.
SIBBECAI – Entangling. He won renown by slaying the Philistine Saph, one of the sons of the giant 2 Sam. 21:18. 1 Chron. 20:4. He was captain for 8th month. 1 Chr. 27:11.
46 Inhabitant of Hushah, a town of Judah
ILAI – Supreme. 47 A descendant of Ahoah (Sig. heap), a Benjamite. 1 Chr. 8:14
MAHARAI – Impetuous. Captain for 10th mth 1 Ch. 27:13
48 A city of Judah.

Sig Endurance
ain for 12th mth.
27:15.
Sig "In affliction."
HAI – Ploughman
Sig Contentious.
MIAH. – Yahweh has
Captain for 11th
27:14.
of Ephraim
Sig – A linen weaver
City of Ephraim
– God is a faithful
habitant of Beth-
of Manasseh
veth – Death is
Bahurim – Young
– El doth hide.
Shaalbim – Dens
make attentive?
completely unknown
town.
AN – Yah has Given
Wandering
mountain – unknown
– Brother of the mother's
side. 60 Merchandise.
Ch. 9:14
– El has Judged.
Sig Light. unknown
– Pit, well.
Sword. Unknown
whether town or person
– A brother is Yah
Enclosed.
Judah Josh. 15:55.
– Youthful.
Sig Hyssop.
– Yah is strength
Has Given. Probably
Judah.
– Choice.
Thought to be derived
Hagar and indicates
Arabian tribe.
– A cleft
– Snoring
City between Hamath
Damascus Ezek. 47:16. Captured by David 2 Sam. 8:3-8
– Watchful. 2 Sam. 23:24
A family of Kirjath-Jearim
Chr 2:53. A city of the Gentiles.
– Rough, scabby 2 Sam. 21:19
– Knight of Yah. 2 Sam. 21:18
for the details of his speedy see 2 Sam. 21:15-17.
– Sig "He hath Given"
Sig "Offset" – Probably of Judah. 1 Chr. 2:41, 4:7
– "Defeate"
Sig Vehement love."
– Gracious, Merciful
Sig "Oppression."
– Yah hath Judged
– Inhabitant of Methen-ai
known.
– Might of Yahweh
A town of Bashan in Manasseh.
– Rearing
(Lit. Jeriel) – Treasure of El. Probably the Reubenite chief of Ch. 5:7-8
Sig Zeal."
City of Judah 1 Sam 30:28
– Known of El.
– Sig Watchful
– Yahweh revived.
Place and meaning unknown.
– El is strength.
Inhabitant of Mechonah – Unknown in place

HELP FROM BENJAMIN. Vv.1-7.
Saul's madness, jealousy and incompetence to reign had set many of his own tribe against him.

the Hararite.[61] Eliphal the son
of [3]Ur,
36 Hepher [b]the Mecherathite,
Ahijah the [d]Pelonite,
37 [4]Hezro the Carmelite,
[5]Naarai the son of Ezbai,
38 Joel the brother of Nathan,
Mibbar [6]the son of Haggeri,
39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,
40 Ira the Ithrite, Gareb the Ithrite,
41 Uriah the Hittite, [f]Zabad the son of Ahlai,
42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
43 Hanan the son of Maachah, and Joshaphat the Mithnite,
44 Uzzia the [g]Ashterathite, Shama and Jehiel the sons of Hothan the [h]Aroerite,
45 Jediael the [i]son of Shimri, and Joha his brother, the Tizite,
46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
47 Eliel, and Obed, and Jasiel the Mesobaite.

[2] Or, *Eliphelet.*
[3] Or, *Ahasbai.*
[a] ch. 11. 28 & 27. 12. Josh. 21. 18.
[b] Cp. 2 Sam. 23. 34.
[c] Josh. 9. 3.
[d] ver. 36. ch. 27. 10.
[4] Or, *Hezrai.*
[5] Or, *Pharai the Arbite.*
[6] Or, *the Haggerite.*
[e] Cp. ch. 6. 22, 66, 68, 69 with ver. 26. See ch. 9. 29.
[f] Cp. ch. 2. 31, 36.
[g] Josh. 15. 58.
[7] Heb. *of the host.*
[h] ver. 24. 2 Chr. 25. 5. Rather as Num. 25. 7.
[i] Josh. 9. 10.
[k] 2 Sam. 2. 18.
[l] Heb. *as the roes upon the mountains to make haste.*
[1] Deut. 2. 36.
[2] Or, *Shimrite.*
[m] Josh. 15. 31.
[1] Sam. 27. 1-6.
[3] Or, *one that was least could resist an hundred, and the greatest a thousand.*
[3] Heb. *being yet shut up.*
[n] Ex. 12. 2. Cp. Josh. 3. 15.
[4] Heb. *filled over.*
[o] 2 Chr. 17. 17. Ps. 78. 9.
[p] Judg. 3. 15 & 20. 16.
[5] Heb. *before them.*
[6] Or, *Hazmaah.*
[q] Judg. 18. 14.
[r] Josh. 18. 28.

CHAPTER 12.

[2] The companies that came to David at Ziklag. [3] The armies that came to him at Hebron.

NOW [m]these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.
2 *They were* [o]armed with bows, and could use both the right hand and [p]the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.
3 The chief *was* Ahiezer, then Joash, the sons of [5]Shemaah the [r]Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the [q]Antothite,
4 And Ismaiah the [r]Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,
5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the [s]Korhites,
7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.
8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men [7]of war *fit* for the battle, that could handle shield and [k]buckler, whose faces *were like* the faces of lions, and [l]*were* as swift as the roes upon the mountains;
9 Ezer the first, Obadiah the second, Eliab the third,
10 Mishmannah the fourth, Jeremiah the fifth,
11 Attai the sixth, Eliel the seventh,
12 Johanan the eighth, Elzabad the ninth,
13 Jeremiah the tenth, Machbanai the eleventh.
14 These *were* of the sons of Gad, captains of the host: [2]one of the least *was* over an hundred, and the greatest over a thousand.
15 These *are* they that went over Jordan in [t]the first month, when it had [u]overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.
16 And there came of the children of Benjamin and Judah to the hold unto David.
17 And David went out [3]to meet them, and [v]answered and said unto them, If ye be come peaceably unto me to help me,

[s] Or, *Korhites.*
[t] Josh. 3. 15. & 4. 19.
[u] Heb. *filled.*
[2] Heb. *of the least.*
[3] Heb. *to meet him.*
[v] Heb. *was answered.*

GROWING SUPPORT FOR DAVID

It was obvious to many in Israel that Saul's cause was lost, and the only hope of national salvation was in David. A constant flow of support continued to arrive at Ziklag until he found himself at the head of a mighty army (v.22).

Vv.1-7 Saul's own tribe of Benjamin had been the most reluctant to accept David as king (2 Sam. 2:8-9). Many of Saul's kinsmen had fought against David (2 Sam. 3:1). Now, however, they were beginning to realise that Saul's cause was lost, and that David was the man of the future.

Vv.8-15 The Gadites were also from Saul's own territory (Josh. 13:24-28). They were famous warriors (1 Chr. 5:18). Their leaders were men of outstanding courage, skill and fighting ability. These men found David in the wilderness, rather than their master in the fortress of Gibeah. Their faithful courage was rewarded by Benaiah (27:6) being appointed to the military division for the 3rd month (27:5-6), remained faithful to David during Absalom's rebellion (2 Sam. 15:18, 20:23), and then supported Solomon's succession (1 Kings 1:8). Adonijah (1 Kings 1:9) — He assisted at the coronation of Solomon (1 Kings 1:33) and as chief of the guard executed him (1 Kings 2:25). Jehoiada (1 Kings 2:35) and Shimei (1 Kings 2:36-46) and Shimei (1 Kings 2:44) He succeeded Joab (1 Kings 2:35). He was probably a prominent (1 Chron 27:5) and probably leader of the three (2 Sam. 23:8) that joined the army (2 Sam. 23:11) place David on the throne (1 Chron 12:27).

Vv.16-18 David looked with some suspicion on this second band and questioned whether their intentions were genuine.

these representatives of the tribes who gathered to support his cause when he was made king of the whole nation.

Vv.16-18 David looked with some suspicion on this second band and questioned whether their intentions were genuine.

Vv.19-22 The Philistines were also aware that David's cause was growing. They were afraid that he would lead the Israelites into battle against them. Achish, the king of Gath, had already given David a place to live (27:2-7). He had also appointed him to be one of his bodyguard (1 Sam. 28:1-2), showing that he trusted him. David commenced the [illegible] or continuation of the beginning of [illegible] before the death of [illegible] thought it was [illegible] ed until the end [illegible]

Vv.23-37 The numbers that follow Union (16) find no parallel in 2 Sam. 23. Among them there are the 30 with Adina v.42. It would appear therefore, that the Chronicler is not setting out the Thirty of 2 Sam 23:13, but the "valiant men of the armies" v.26.

Vv.38-40 The description of these differs from v.1-7 seems to imply that they made their way to Ziklag after the fall of Saul. This was perhaps in response to his prayer 1 Sam 30:26-31.

The Chapter is retrospective. It provides, 1. (1-22) the names & some accounts of heroes who came to the help of David in three great crises. 2. (23-40) An enumeration of

SECOND COMPANY FROM BENJAMIN WITH SCALE OF JUDAH
Vv.16-18

DAVID'S SUSPICIONS

18 Then the spirit came upon Amasai, *who was* chief of the captains, and he said, Thine *are* we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

Vv.19-22 Ziklag was in the territory of the Philistines (1 Sam. 27:6). Achish, the king of Gath, had already given David a place to live (27:2-7). He had also appointed him to be one of his bodyguard (1 Sam. 28:1-2), showing that he trusted him. David commenced the [illegible] or continuation of the beginning of [illegible] before the death of [illegible] thought it was [illegible] ed until the end [illegible]

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.
20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.
21 And they helped David against the band *of the rovers*: for they were all mighty men of valour, and were captains in the host.
22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

Vv.23-37 The numbers that follow Union (16) find no parallel in 2 Sam. 23. Among them there are the 30 with Adina v.42. It would appear therefore, that the Chronicler is not setting out the Thirty of 2 Sam 23:13, but the "valiant men of the armies" v.26.

Vv.38-40 The description of these differs from v.1-7 seems to imply that they made their way to Ziklag after the fall of Saul. This was perhaps in response to his prayer 1 Sam 30:26-31.

The Chapter is retrospective. It provides, 1. (1-22) the names & some accounts of heroes who came to the help of David in three great crises. 2. (23-40) An enumeration of

HELP FROM BENJAMIN. Vv.1-7.

Saul's madness, jealousy and incompetence to reign had set many of his own tribe against him.

1 See Note, 1 Sam. 27:6 He was there Months V.7
2 RSV: "Who helped him in war."
3 This seemed to have been a special characteristic of the tribe Cp Jud. 20:16

The companies that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me,

a Or, Beliphelet.
b Or, Ahasbai.
c ch. 11. 28 & 27. 12. Josh. 21. 18.
d Cp. 2 Sam. 23. 34.
e Josh. 9. 3.
f ver. 36. ch. 27. 10.
g Or, Hezrai.
h Or, Psarai the Arbite.
i Or, the Haggerite.
k Cp. ch. 6. 22, 66, 68, 69 with ver. 26. See ch. 9. 19.
l Cp. ch. 2. 31, 36. below
m Josh. 15. 58.
n Heb. of the host.
o ver. 24. 2 Chr. 25. 5. Rather as Num. 25. 7.
p Josh. 9. 10.
q 2 Sam. 2. 18.
r Heb. as the roes upon the mountains to make haste.
s Deut. 2. 36.
t Or, Shimrite.
u Josh. 15. 31.
v 1 Sam. 27. 1-6.
w Or, one that was least could resist an hundred, and the greatest a thousand.
x Heb. being yet shut up.
y Ex. 12. 2. Cp. Josh. 3. 15.
z Heb. Filled over.
a 2 Chr. 25. 5. Ps. 78. 9.
b Judg. 3. 15 & 20. 16.
c Heb. before them.
d Or, Hazmaah.
e Judg. 18. 14.
f Josh. 18. 28.

Vv.141-47 The names that follow Uriah (16) find no parallel in 2 Sam. 23. Among them there are the 30 with Adina V.42 It would appear therefore that the Chronicler is not setting out the Thirty of 2 Sam. 23:13. but the "valiant men of the armies" V.26.

Vv.8-14 The description of these differs from V.1. & seems to imply that they made their way to Ziklag after the fall of Saul. This was perhaps in response to his present 1 Sam. 20:26-31.

The Chapter is retrospective. It provides: 1. (1-22) the names & some accounts of heroes who came to the help of David in three great crises. 2. (23-40) An enumeration of these representatives of the tribes who gathered to support his cause when he was made king of the whole nation.

CHAPTER 12.

GROWING SUPPORT FOR DAVID

It was obvious to many in Israel that Saul's cause was lost, and the only hope of national salvation was in David. A constant flow of support continued to arrive at Ziklag until he found himself at the head of a mighty army (22).

1 Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war. See app 195 & 1 Sam 21:12.

2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me,

SUPPORT FROM GAD. Vv.8-15

From the East of Jordan, some of the tribe of Gad threw in their lot with David.

8 The stronghold of Ziklag.
Gibbor.
Heb. Spear.
The courage of a lion in facing the enemy.
Fleet of foot
Undeterred by difficulties
"Help." Worshipper of Yahweh. El is a Father.
Yah doeth establish
Capricorn. El is Strength
Yahweh is Gracious. El hath bestowed
Yahweh doth establish
Clothed with a cloak
These heroes are numbered because of their outstanding prowess in war and bravery. They were captains among the Gadites.
See margin. These were thus men of faith as well as of bravery. Deut 32:30
Abib Cp Josh 3:15 March/April
Indicating their intrepidity & resoluteness. They were evidently completely dissatisfied with Saul's rule and determined to throw their lot in with David. Nothing would deter them from their intention.
They were hindered in their intention by enemies who tried to resist them.

SECOND COMPANY FROM BENJAMIN WITH SOME OF JUDAH
Vv.16-18.

David looked with some suspicion on this second band and questioned whether their intentions were genuine.

18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do, the heads of them were two hundred; and all their brethren were at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and of the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

CHAPTER 13.

1 David consulteth with his captains. 5 He fetcheth the ark from Kirjath-jearim. 9 Uzzah is smitten for his error. 11 David is displeased. 13 The ark is carried into the house of Obed-edom.

Moreover David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen shook it.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

CHAPTER 14.

1 David's house and family. 3 His children born in Jerusalem. 8 He discomfiteth the Philistines coming against him.

Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphelet.

8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15 And let it be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for then shall God go forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

CHAPTER 15.

1 David prepareth a place for the ark. 3 He assembleth the children of Aaron and the Levites. 11 He appointeth them their offices. 16 He appointeth singers. 25 The ark is brought with joy into the city of David. 29 Michal despiseth David.

And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren eighty:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, was for musick: he instructed about the musick, because he was skilful.

23 And Berechiah and Elkanah were doorkeepers for the ark.

24 And Shebaniah, and Joshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

25 So David, the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and making a noise with cymbals, sounding with psalteries and harps.

29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

CHAPTER 16.

1 David offereth burnt sacrifices and peace offerings. 4 He appointeth Levites to minister before the ark. 7 He thanketh the LORD by Asaph and his brethren. 37 He appointeth Asaph and his brethren to minister before the ark continually. 39 He appointeth Zadok and his brethren to minister before the tabernacle at Gibeon. 41 He appointeth Heman and Jeduthun to sound with instruments of musick.

So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the LORD our God; his judgments are in all the earth.

15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

16 Even of the covenant which he made with Abraham, and of his oath unto Isaac;

17 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but few, even a few, and strangers in it.

20 And when they went from one nation to another, and from one kingdom to another people;

21 He suffered no man to do them wrong: yea, he reproved kings for their sakes,

22 Saying, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

26 For all the gods of the people are idols: but the LORD made the heavens.

27 Glory and honour are in his presence; strength and gladness are in his place.

28 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and triumph in thy praise.

36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters at the gate.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAPTER 17.

1 David's purpose to build the LORD a house. 3 God's answer by Nathan. 7 God's promise to David. 16 David's prayer.

Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day, but have gone from tent to tent, and from one tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I was with thee whithersoever thou hast walked, and have cut off all thine enemies from before thy face, and have made thee a name like unto the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem for a people to himself, to make him a name of greatness and terrible things, in driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God over Israel, even a God to Israel: and let the house of David thy servant be established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it is blessed for ever.

CHAPTER 18.

1 David's victories. 9 Hadarezer's gifts. 12 Abishai's victory. 14 David's officers.

Now after this it came to pass that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them for an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became servants to David, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass.

11 Which also king David did dedicate unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

CHAPTER 19.

1 Hanun shameth David's messengers. 6 The Syrians hire soldiers. 9 Joab discomfiteth the Ammonites. 16 The Syrians are discomfited by Israel. 18 David slayeth seven thousand of the Syrians.

Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the middle hard by their buttocks, and sent them away.

5 Then there went certain, and told David how the men were served. And he sent to meet them, because the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the kings that were come were by themselves in the field.

10 Now when Joab saw that the battle was set against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, that he might put them in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were vanquished, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them.

17 And it was told David; and he gathered all Israel together, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew the men of seven thousand Syrians which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER 20.

1 Rabbah is taken. 4 Sibbechai slayeth Sippai. 5 Elhanan slayeth Lahmi. 6 A man of great stature is slain. 8 These were born to the giant.

And it came to pass after the year was expired, at the time when kings go forth to battle, that Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so did David unto all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

6 And yet there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot, and he also was born to the giant.

7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER 21.

1 David numbereth Israel. 7 God's displeasure. 9 Gad's message. 13 David's choice. 14 The pestilence. 18 David buildeth an altar in the threshingfloor of Ornan. 22 He buyeth the threshingfloor. 26 He offereth burnt offerings. 28 The LORD answereth him by fire.

And Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Take thee

12 either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what answer I shall return to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, Is not it I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be withdrawn from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt sacrifices, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.

CHAPTER 22.

1 David prepareth for the building of the house of God. 6 He charges Solomon to build it. 17 He commands the princes to help Solomon.

Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.

2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will now therefore make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a th

ISRAEL'S ORGANISATION V.4 Though attaining a high place as recorded here, his name does not appear elsewhere. Possibly appointed in the first list + died early.

V.14 See Margin. P.C. Barker (Pal): "The preposition homed prefixed to the two numerals will signify that the little one (the least) was equal to a hundred + the great one equal to a thousand. See K.

DECLINE OF SAUL'S INFLUENCE V.29 The allegiance of the tribe to the cause of Saul is given as the reason for the comparatively few who joined David at this time. Those of other tribes were seeking him out V. 1, 19

CHAPTER 12. Is occupied first (Vv.1-22) with the Names etc of those who come to the support of David in 3 great crises. Vv.1, 15, 19. The rest Vv.23-40 with an enumeration of representative men from the tribes who came Ch.11,1,3. to support the anointing of David over the whole nation.

I. CHRONICLES 12.

The armies that came to David.

mine heart shall [2] be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no [3] wrong in mine hands, the God of our fathers look thereon, and [b] rebuke it. The Elohim as in the next clause.

18 Then [4] the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: [c] peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, [d] when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul [e] to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David [f] against [g] the band of the rovers: for they were all mighty men of valour, and were captains in the host.

22 For at that time day by day there came to David to help him, until it was a great host, like the host [m] of God.

23 ¶ And these are the numbers of the [h] bands [n] that were ready armed to the war, and [o] came to David to Hebron, to [p] turn the kingdom of Saul to him, [q] according to the word of the LORD.

24 The children of Judah that bare shield and [r] spear were six thousand and eight hundred, ready [s] armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of [a] Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And [d] Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the [5] kindred of Saul, three thousand: for hitherto [6] of the greatest part of them had kept the ward of the house of Saul. [e] remained loyal - NIV See Above.

30 And of the children of [f] Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which [h] were expressed by name, to come and make David king.

32 And of the children of Issachar, which were men [i] that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

33 Of Zebulun, [j] such as went forth to battle, [k] expert in war, with all instruments of war, fifty thousand, which could [3] keep rank: they were [4] not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of [l] Asher, [j] such as went forth to battle, [k] expert in war, forty thousand.

37 And [l] on the other side of Jordan, of the Reubenites, and the Gadites, and of the half

2 Heb. be one.
a Cp. ver. 6.
3 Or, violence. Gen. 16. 5. Job 19. 7.
b Gen. 20. 16 & 21. 25 & 31. 42.
4 Heb. the spirit clothed Amasai. Judg. 6. 34.
c 2 Sam. 17. 25.
d ch. 6. 8.
e 1 Sam. 25. 6.
5 Heb. brethren. Gen. 31. 23.
6 Heb. a multitude of them. 2 Chr. 30. 18.
f 2 Sam. 2. 8 & 3. 19.
g 2 Sam. 23. 8-39.
h Heb. men of names. ch. 5. 24.
i Heb. en our heads. Cp. 1 Sam. 29. 4.
k Num. 1. 17.
l Esth. 1. 13.
m Or, with a band.
n 1 Sam. 30. 8. Cp. 1 Sam. 30. 1-19.
o ver. 36.
p Or, rangers of battle, or, ranged in battle. ver. 33.
q Or, set the battle in array.
r Heb. without a heart and a heart. Ps. 12. 2.
s Gen. 23. 6. 1 Sam. 14. 15. Job 1. 16.
t Or, captains, or, men. Heb. heads. Job 1. 17.
u 2 Chr. 20. 21 & 28. 14.
v ch. 11. 1. 2 Sam. 2. 3.
w ch. 10. 14.
x ch. 11. 3, 10.
y 2 Chr. 25. 5.
z Or, keeping their rank.
a Or, prepared. Num. 31. 5.

68 Yahweh hath known He was not the High Priest, for that office was held by Abiathar. 1 Sam 23:9 30:7 He was captain over the warriors of the house of Aaron. He was father of Benaiah who held high military office in the latter part of David's reign and in Solomon's reign. 2 Sam 23:22 1 Kgs 4:4

69 Sig. Just, Righteous. A descendant of Eleazar. 1 Chr 24:4 He became joint high priest with Abiathar 2 Sam 8:17 and in the reign of Solomon superceded him when Abiathar assisted Adonijah in his attempt to seize the throne 1 Kgs 2:26-27, 4:4

70 Le Kept the charge - or commandment of the house of Saul.

71 Gibborim

72 RSV: "who were expressly named to come." They were selected men.

73 Intelligent men who understood the signs of the times, well versed in political affairs, and knew what was proper to be done in all the exigencies of human life; and who now perceived it was both the duty and political interest of Israel to advance David to the throne. They were in reputation throughout Israel, and their decision at this moment was a good example to others.

Contrast the "perfect heart" and "one heart" of V.38 they did not have one heart for David's one for Saul NIV = "Experienced soldiers prepared for battle with every type of weapon to help David with undivided loyalty."

68 See, 1 Sam 10:26 Amasai probably felt moved by the circumstances, but the spirit used him as its mouthpiece to guide David

60 Sig Burdensome. Has been identified with David's nephew Ch. 2:17 Cp 2 Sam 17:25 son of Zeruiah, David's sister, made Captain by Absalom, slain by Joab. Note 11, 21

SUPPORT FROM MANASSEH. V.19 1 Sam. 29:11

Heb: deserted NIV: defected.

f Sig. Pleasure.

Sig. Yahweh hath bestowed. Who is like El. El Mighty. He is El. Shady.

They gave support to David over the unruly spirits in his own band. Cp 1 Sam. 30:1-10

i.e. subsequently. They became captains.

DAVID'S GROWING POWER. V.22 A Hebraism indicating an army of great power. Cp similar uses of the expression Gen 24:60 1 Sam 4:10 Job 1:16 The C.B. estimates his support at this time to be approx 300,000 men. This would have been sufficient to crush the power of Saul, but theocratically David awaited the manifestation of Yahweh's hand. Cp Acts 5:15, 21, 19 Heb 6:12.

FURTHER SUPPORT AT HEBRON Vv.23-38

The removal of David from Ziklag to Hebron showed that the time was ripe for David to assume the position of authority that all Israel knew he was destined to receive 2 Sam. 2:2-4a. These tribes came to David after the death of Ishbosheth 2 Sam. 4:5.

See Note, 1 Chron 11:3.

No definite article - though the general state of unrest, international + civil war probably caused them to arm ready for an emergency.

Fewer of Judah took part in the transaction possibly because David already was recognised as the king.

DAVID'S ARMY AT THIS TIME

Judah	6,800
Simeon	7,100
Levi	4,600
Aaronites	3,700
Zadok - Captains	22
Benjamin	3,000
Ephraim	20,800
Manasseh	18,000
Issachar - Heads	200
Zebulun	50,000
Naphtali	37,000
Captains	1,000
Dan	28,600
Asher	40,000

Cost of Jordan 179,000 = 340,822.

22 The numbers of the tribes indicate the exterminating effect of the wars with the Philistines. It was particularly felt by Judah. In addition, some tribes sent only certain types as representing the whole. Cp. v.32. Perhaps in Judah there was reluctance to enthuse David too enthusiastically Mark 6:4c

562 OBED-EDOM THE GITTITE.

Laborer of the earth. A Levite of Gath Rimmon of the tribe of Dan - a Levite city near Joppa Josh. 19:45; 21:24 1 Chr. 6:69. He was a Levite of Korhite. He was appointed to "sound with harps on the Sheminith" 1 Chr. 15:21; 16:5, 38. Blessed with 8 sons 1 Chr. 26:4-8.

CH.13:2. LET US SEND ABROAD: The Heb (ing) more urgent. This is not an appeal but a summons That is why the army leaders are consulted. Note the statement: "that are left" - those not represented at the coronation, so no remnant of opposition. See reference to Saul V.3.

CHAPTER 13 Good intentions will not justify rash irreverent actions. We must not trifle in our approach to Yahweh. The hands that take hold of the things of Yahweh must be sanctified 1 Sam. 2:11; Rom. 7:18.

Key verses 3, 10, 14.

JERUSALEM: CENTRE OF DIVINE WORSHIP

The Glory Returns to Israel ~ 1 Sam. 4:21-22

For years the Ark remained disregarded and in obscurity, but now it is brought in triumph to Zion ~ A WONDERFUL TYPE OF FUTURE OCCASION.

David's victory over the Jebusite fortress of Zion had established Jerusalem

David fetcheth the ark **I. CHRONICLES 13.** *from Kirjath-jearim.*

tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came [d] with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on [e] camels, and on mules, and on oxen, *and* [f] meat, meal, [h] cakes of figs, and [i] bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

CHAPTER 13.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, [k] let us send abroad unto our brethren every where, *that are* [l] left in all the land of Israel, and with them *also* to the priests and Levites *which are* [2] in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [3] bring again the ark of our God to us: for [m] we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [o] David gathered all Israel together, from [p] Shihor of Egypt even [q] unto the entering of Hemath, to bring the ark of God from [a] Kirjath-jearim.

6 [b] And David went up, and all Israel, to [c] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it.*

7 And they [d] carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with [3] singing, and with [f] harps, and with [f] psalteries, and with timbrels, and with [f] cymbals, and with trumpets.

9 ¶ And when they came unto the threshingfloor of [g] Chidon, Uzza put forth his hand to hold the ark; for the oxen [4] stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he [k] died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [7] Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David [5] brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD [u] blessed the house of Obed-edom, and all that he had.

CHAPTER 14.

1 Hiram's kindness to David. 2 David's felicity in people, wives, and children. 8 His two victories against the Philistines.

[a] Josh. 9. 17. 1 Sam. 6. 21 & 7. 1.
[b] To ver. 14. 2 Sam. 6. 2-11.
[c] Josh. 15. 9.
[d] 1 Kin. 8. 62.
[e] Supplied from 2 Sam. 6. 13.
[f] Heb. made the ark to ride.
[g] Heb. songs.
[h] 1 Sam. 30. 12.
[i] 1 Sam. 25. 18.
[k] Lev. 10. 2. Cp. 2 Sam. 6. 7.
[l] Heb. breach of Uzza.
[m] Heb. let us break forth and send. Ps. ch. 4. 38. Gen. 28. 14. 2 Chr. 31. 5.
[n] 1 Sam. 31. 1.
[o] Heb. removed.
[p] 2 Sam. 6. 10.
[q] Heb. in the cities of their suburbs.
[r] Heb. bring about.
[s] 1 Sam. 7. 1, 2. 2 Chr. 1. 5. Cp. ch. 15. 13.
[t] ch. 26. 5. Cp. 2 Chr. 25. 24.
[u] ch. 15. 3. 2 Sam. 6. 1.
[v] Num 34. 5 Josh. 13. 3. Jer. 2. 18.
[w] 1 Kin. 8. 65.
[x] Called Nachon. 2 Sam. 6. 6.
[y] Or, the threshing floor of Nachon.
[z] Or, shook it.
[1] Heb. songs.
[2] Heb. in the villages which are to them.
[3] Heb. fetch.
[4] Heb. shook it.
[5] Heb. turned aside.
[6] Heb. made.
[7] That is, The breach of Uzza.

563

V. 40. "Brought bread." LXX: brought them, reading LAHEM for LECHEM, Bread. The products brought implies Feast of Tabernacles. Cp Lev. 23: 39.

15 They arrived well equipped for war, prepared to defend David's right to the throne.

16 Note a single heart 6:33 a complete heart 9 a united heart. This results in true unity or fellowship (Hebrew).

17 Three is number of unity or resurrection. The unity established at Hebron gave the nation a new life.

18 They were joyfully received by those already at Hebron

CELEBRATION AT HEBRON.

A covenant was generally followed by festivities! Gen 11:44 46 and with a stable government, the cessation of civil war, and a united nation, there was ample to rejoice in.

Sept.: "And their neighbours, as far as Issachar etc. brought to them on asses etc." The word "lahem" - to them, has probably been mistaken for lechem - bread. "Oil, figs, raisins" suggest this occasion was held in autumn, a good time for the assembly to be held. Foreshadowing millennium.

CHAPTER 13.

RELIGIOUS REVIVAL.

A CALL TO COOPERATION

1 Having established his power, he now sets about instituting religious reform and stabilising the worship of Yahweh. This was his greatest ambition. He had consulted with Samuel in regard to it 1 Chr. 9:22. His earnest prayer and strong desire was for its consummation Ps. 132:11-6.

2 He adopted the spirit of appeal, not the driving force of command. Men work best when thus consulted. Their sense of responsibility is developed, their instinct of honor is happily touched. The work becomes more personal & intimate. David desired the fullest co-operation of all the people, and therefore approached them through their leaders.

3 Heb "qahal" equiv to Ecclesia. See Note, 1 Sam. 17:47. The congregation or assembly of leaders thus called out.

4 A call through the leaders to the people everywhere for a general national assembly for the purpose of bringing the Ark to Zion.

5 If the leaders approved an approach would be made unto Yahweh for guidance, and the people talked together.

6 In a place, approved of Yahweh, were it might become the centre of worship. See Deut. 12:5. Ps. 63:2.

7. The Ark was at one place 1 Sam. 7:1-2, and the Tabernacle at another 1 Sam. 21: 1-4. The priesthood having been defiled in the days of Eli, and Saul having proved useless for a true restoration the proper worship had lapsed. The feasts had probably been indifferently celebrated, and the Day of Atonement perhaps discontinued.

THE PEOPLE GATHER TO HONOUR YAHWEH AT THE REMOVAL OF THE ARK. VV. 5-8.

8 The enthusiasm of the people is celebrated in Ps. 132:1-5.

9 Sig. "Black, turbid." Used for Nile in Isa. 23:3 Jer. 2:18 (R.V. marg.) but here and in Josh. 13:3 the R.V. marg. regard it as applying to the "brook of Egypt, the Wady el-Arish.

Sig. Citadel. The Pass of Hamath the extreme north. Num. 34:8.

10 City of Forests. Cp. Ps. 132:6.

11 Sig. Mistress. The ancient name. Canaanitish name.

12 Lit. "Smiting His Name is invoked" Cp. Ex. 25:22; Num. 7:89

13 Lit. "Smiting His Name is invoked" Cp. Ex. 25:22; Num. 7:89

14 It was hallowed or set apart for this exclusive purpose. In providing the new cart the people were actuated by feelings of reverence but they neglected the explicit instructions of Yahweh in the matter, and thus were responsible for the tragedy that followed. The instructions were that it was to be carried on staves Exod. 25:14-15 Exod. 37:4-5 on the shoulders of the Kohathites Num. 4:15 and it had to be covered from the vulgar gaze by the priests in the way specified. None of this was carried out. Note the extreme penalty for disobedience. Deut. 12:5 Num. 3:5-10

15 Sig. Father of liberality. Uzzah & Ahio were his sons. 2 Sam. 6:3 Eleazar, his other son, 1 Sam. 7:1. had apparently died.

Strength, Fraternal. Ahio apparently led the animal 2 Sam. 6:4 whilst Uzzah remained on the cart, or walked beside it. SHACHAQ - To laugh Ps. 68:4, 132. i.e. Rejoice of great excitement

of procession & over

from the City

The.

of wood.

21. See 2 Sam.

on Vv 9 ff.

22. In Num. 4:

forbidden to touch

threat of death, Yah

need of flesh to help H

is first recorded in

execution of the Law

the first time it was broke

In the case of Huzzah

ing the Ark they were

because of their ignorance

the law. They perhaps

it with the others. Knowledge

increases responsibility.

---

as "the city of the great King" (2 Sam. 5:9 cp with Mat. 5:35 for the type). Now he proposes to make it the centre of worship (for the type cp Isa. 2:2-4).

This was not the snap decision of a moment, or a mere personal whim, but had been the subject of much thought and many sleepless nights on the part of David Ps. 132:4. Earnest prayer had been directed to the Father for guidance in the matter Ps. 141:1-2. A special place for such a purpose had been indicated in the Law from the beginning Deut. 12:5

Seven special Psalms are attributed to this occasion Ps. 15, 24, 29, 30, 68, 132, 141. The Psalm of Dedication (see 1 Chr. 16) is a medley of other Psalms - probably well known to the people and combined for this wonderful occasion Ps. 105:1-15, 96:1, 97:1, 106:47-48.

V. 1. "The captains": These represented the military institution of the nation dating back to the organisation established by Moses. Num. 31:14.; Deut. 1:15

JERUSALEM: CENTRE OF DIVINE WORSHIP

The Glory Returns to Israel — 1 Sam. 4:21-22

For years the Ark remained disregarded and in obscurity, but now it is brought in triumph to Zion — A WONDERFUL TYPE OF FUTURE OCCASION.

David's victory over the Jebusite fortress of Zion had established Jerusalem

David fetcheth the ark — I. CHRONICLES 13. — from Kirjath-jearim.

tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came [d] with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on [g] camels, and on mules, and on oxen, and [h] meat, meal, [h] cakes of figs, and [i] bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

CHAPTER 13.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, [k] let us send abroad unto our brethren every where, that are [l] left in all the land of Israel, and with them also to the priests and Levites which are [l] in their cities and suburbs, that they may gather themselves unto us:

3 And let us [l] bring again the ark of our God to us: for [m] we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [o] David gathered all Israel together, from [p] Shihor of Egypt even [q] unto the entering of Hemath, to bring the ark of God from [a] Kirjath-jearim.

6 [b] And David went up, and all Israel, to [c] Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

7 And they [d] carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all their might, and with [e] singing, and with [f] harps, and with [f] psalteries, and with timbrels, and with [f] cymbals, and with trumpets.

9 ¶ And when they came unto the threshingfloor of [g] Chidon, Uzza put forth his hand to hold the ark; for the oxen [h] stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he [k] died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [i] Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David [l] brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD [m] blessed the house of Obed-edom, and all that he had.

CHAPTER 14.

1 Hiram's kindness to David. 2 David's felicity in people, wives, and children. 8 His two victories against the Philistines.

[a] Josh. 9. 17. 1 Sam. 6. 21 & 7. 1.
[b] To ver. 14. 2 Sam. 6. 2-11.
[c] Josh. 15. 9.
[d] 1 Kin. 8. 62.
[e] Supplied from 2 Sam. 6. 3.
[f] Heb. made the ark to ride.
[g] Enthusiasm of the flesh leaders exerted
[h] Heb. songs.
[i] ch. 15. 16. See Index.
[k] 1 Sam. 27. 9.
[l] Or, victual of meal.
[m] 1 Sam. 30. 12.
[n] 1 Sam. 25. 18.
[o] Called Nachon, 2 Sam. 6. 6.
[p] Or, shook it.
[q] Lev. 10. 2. Cp. 2 Sam. 6. 7.
[r] i.e. Breach of Uzza.
[s] Heb. let us break forth and send, ch. 4. 38, 39. Gen. 28. 14. 2 Chr. 32. 5.
[t] 1 Sam. 31. 1.
[u] Heb. removed. 2 Sam. 6. 10.
[v] Heb. in the cities of their suburbs.
[w] Heb. bring about.
[x] 2 Sam. 7. 1, 2. 2 Chr. 1. 5. Cp. ch. 15. 13.
[y] ch. 26. 5. Cp. 2 Chr. 25. 24.
[z] ch. 15. 3. 2 Sam. 6. 1.
[a] Num. 34. 5. Josh. 13. 3. Jer. 2. 18.
[b] 1 Kin. 8. 65.

as "the city of the great King" (2 Sam. 5:9 cp with Mat. 5:35 for the type). Now he proposes to make it the centre of worship (for the type cp. Isa. 2:2-4).

This was not the snap decision of a moment, or a mere personal whim, but had been the subject of much thought and many sleepless nights on the part of David Ps. 132:4. Earnest prayer had been directed to the Father for guidance in the matter Ps. 141:1-2. A special place for such a purpose had been indicated in the Law from the beginning Deut. 12:5

Seven special Psalms are attributed to this occasion Ps. 15, 24, 19, 20, 68, 132, 101. The Psalm of Dedication (See 1 Chr. 16) is a medley of other Psalms — probably well known to the people and combined for this wonderful occasion Ps. 105:1-15, 96:1, 97:1, 106:47-48

V. 1. "The captains": These represented the military institution of the nation dating back to the organisation established by Moses. Num. 31:14; Deut. 1:15

ZION = GIBEON: In Saul's days the Ark was overlooked 1 Chr. 13:3 Now the Tabernacle was at Gibeon 2 Chr. 1:3 and the Ark in Zion. There can be traced in the Psalms the increase of the nation's regard for Zion. Ps. 24 composed at the time it is "the hill of Yahweh" "His holy place" Ps. 9 "His dwelling" but in Ps. 20. "the Sanctuary" from whence "help" "strength" comes. And in Ps. 48 it is "the joy of the whole earth".

THE MULBERRY TREES. BÂKÂ? - Weeping. RV mg Balsam. Vulgate "pear" - being shaped like a tear. Could be the Willow. Note the Valley of Baca - not far from Rephraim. Ps. 84:6. Weeping were turned into blessing. Plural = BECHA-IM.

HIRAM HELPS DAVID Vv 1-2 — See Notes and type. 2 Sam. 5: 11-12. 1 Cp 17:1. & 15:1.

The Philistines I. CHRONICLES 14, 15. *are twice defeated.*

NOW @Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

DAVID'S FAMILY Vv. 3-7 — See notes, 2 Sam. 5:13-16. Two additional names are here recorded.

3 ¶ And David took ③more wives at Jerusalem: and David begat more sons and daughters.

4 Now ᵇthese *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ④Beeliada, and Eliphalet.

1 Sig. El is deliverance. Same as Eliphalet v 7. Probably this son died, so that his brother was named after him. Referred to 1 Chron. 3:8.

2 Sig. Brilliance, splendour 3:7. Not included in the list in 2 Sam. 5. Perhaps he died.

3 Called also Elpaalia which was later name, perhaps changed from Beeliada because of the dispute into which the name Baal had fallen.

THE PHILISTINES ATTACK. 8-17 — See Notes. 2 Sam. 5:17-21.

4 These two omitted in Samuel. Perhaps they died young. Elishama - My God doth hear. Eliphalet - God of Escape.

Elohim. In 2 Sam. 5:19 = Jehovah. In this chapter Elohim 6 times, Yahweh once. In Samuel Jehovah 6 times, Elohim not once.

See Map Battles of Rephaim opp. 421.

7 The name commemorates Yahweh's power against His enemies - and is referred to in warning to His Israelitish enemies. Isa. 28:21. He shall "march" against them Cp V. 15 Ps. 18:16-19; 68

SECOND INVASION 9-17 — See Notes. 2 Sam. 5: 22-25

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and ᵉwent out against them.

9 And the Philistines came and ᶠspread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, ⑦God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ᵍBaal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were ⑧burned with fire. - Deut. 7: 5, 25

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired

Ch 15:26 "GOD HELPED." Heb AZAR - surround, protect. Thus the sin of Uzzah would have been avoided if the procedure was correct.

again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from ⑨Gibeon even to Gazer.

17 And ᶜthe fame of David went out into all lands; and the LORD brought ᵈthe fear of him upon all nations.

YAHWEH VINDICATED 13, 15, 25, 28

CHAPTER 15.

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.

AND *David* made him houses in the city of David, and prepared a place for the ark of God, and ⑩pitched for it a tent.

2 Then David said, ⑪None ought to carry the ⑫ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David ⑬gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto ⑭his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of ⑮Kohath; Uriel the chief, and his ⑯brethren an hundred and twenty:

6 Of the sons of ⑰Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of ⑰Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of ⑯Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of ⑯Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of ⑯Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* for song: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and making a noise with cymbals, sounding with psalteries and harps.

29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking through a window saw king David dancing and playing: and she despised him in her heart.

1 To ver. 16, 2 Sam. 5: 11-25.
a Ps. 89:20, 37. 2 Sam. 7:8, 16. 1 Ki. 10:9. Deut. 17:17.
b Heb. 3rd. 2 Sam. 5:13 Mt. Concubines.
b To ver. 7, ch. 3. 5-8.
c 2 Sam. 5:25, Gezer. Clare to Gibeon.
d Josh. 6. 27. 2 Chr. 26. 8.
d Deut. 2. 25.
e Or, Eliada, ch. 3. 8. 2 Sam. 5. 16.
2 Sam. 5: 17-21 Six months occupied in preparing for the Ark 13:14
f Cp. 2 Sam. 5. 17.
f ver. 13. 1 Sam. 23. 27.
g Ch. 16. 1. 2 Chr. 1. 4.
g Heb. It is not to carry the ark of God, but for the Levites.
h ver. 15, 26. Num. 4. 2, 15 & 7. 9. Deut. 10. 8 & 31. 9.
i ch. 13. 6. 1 Kin. 8. 1.
k ver. 1, 12. 2 Sam. 6. 12. 1 ch. 6. 1, 16. & 23. 6. Ex. 6. 16. Num. 26. 57.
l i.e. a place of breaches.
m Or, kinsmen. ver. 6-10, 12, 16-18. ch. 16. 7.
n Cp. 2 Sam. 5. 21.
n Ex. 6. 22. Num. 3. 30. Lev. 10. 4. 2 Chr. 29. 13.

1 To ver. 25. 2 Sam. 6. 1-11.
a Num. 7. 9. Deut. 10. 8.
b Num. 4. 15. 2 Sam. 6. 6, 7.
c Num. 4. 5, 6, 15. 2 Chr. 5. 5.
d Ex. 25. 14, 15. Num. 4. 6, 8, 11, 12, 14.
e Ex. 25. 15. Num. 4. 6, 8, 11, 12, 14.
f Ex. 25. 18-20. 1 Kin. 8. 6, 7.
g Ex. 25. 22. Num. 7. 89.
h Ex. 25. 27. Num. 4. 7.
i Ex. 25. 29. Num. 4. 7.
k Ex. 25. 31-39. Num. 4. 7.
l Ex. 30. 1-5. 2 Chr. 26. 16.
m Ex. 30. 23-25.
n Ex. 30. 26-28.
o Ex. 30. 29.
p Ex. 30. 30.
q Ex. 30. 32.
r Ex. 30. 34-38.
s Num. 4. 15. 2 Sam. 6. 6, 7.
t Num. 4. 15. 2 Sam. 6. 6, 7.
u Num. 4. 15. 2 Sam. 6. 6, 7.
v Num. 4. 15. 2 Sam. 6. 6, 7.
w Num. 4. 15. 2 Sam. 6. 6, 7.
x Num. 4. 15. 2 Sam. 6. 6, 7.
y Num. 4. 15. 2 Sam. 6. 6, 7.
z Num. 4. 15. 2 Sam. 6. 6, 7.
a Num. 4. 15. 2 Sam. 6. 6, 7.
b Num. 4. 15. 2 Sam. 6. 6, 7.
c Num. 4. 15. 2 Sam. 6. 6, 7.
d Num. 4. 15. 2 Sam. 6. 6, 7.
e Num. 4. 15. 2 Sam. 6. 6, 7.
f Num. 4. 15. 2 Sam. 6. 6, 7.
g Num. 4. 15. 2 Sam. 6. 6, 7.
h Num. 4. 15. 2 Sam. 6. 6, 7.
i Num. 4. 15. 2 Sam. 6. 6, 7.
k Num. 4. 15. 2 Sam. 6. 6, 7.
l Num. 4. 15. 2 Sam. 6. 6, 7.
m Num. 4. 15. 2 Sam. 6. 6, 7.
n Num. 4. 15. 2 Sam. 6. 6, 7.
o Num. 4. 15. 2 Sam. 6. 6, 7.
p Num. 4. 15. 2 Sam. 6. 6, 7.
q Num. 4. 15. 2 Sam. 6. 6, 7.
r Num. 4. 15. 2 Sam. 6. 6, 7.
s Num. 4. 15. 2 Sam. 6. 6, 7.
t Num. 4. 15. 2 Sam. 6. 6, 7.
u Num. 4. 15. 2 Sam. 6. 6, 7.
v Num. 4. 15. 2 Sam. 6. 6, 7.
w Num. 4. 15. 2 Sam. 6. 6, 7.
x Num. 4. 15. 2 Sam. 6. 6, 7.
y Num. 4. 15. 2 Sam. 6. 6, 7.
z Num. 4. 15. 2 Sam. 6. 6, 7.

4 Lit. "A sound of marching." TSE'ADAH - steps or marching. 5 BAKA' - Weeping. The Mulberry, because of its very soft leaves making very little rustling noise, demanding attentive hearing. SA Cited Isa. 28:21 Sig Hilly.

5 This verse additional to 2 Sam. 5. It types the effect of Christ's victory when His influence spreads abroad.

CHAPTER 15

THE ARK BROUGHT IN IN TRIUMPH

Despite the tragedy of Uzzah, there was no doubt in David's mind as to the whether the Ark should be brought to Jerusalem. He recognised it was merely a matter of rightly conducting the matter. Thus for the 3 months the Ark was delayed at the home of Obed-Edom Ch. 8:16 preparations were made for the reception of the Ark, and the proper procedure for conveying it to its resting place was thoroughly investigated Cp V 11-15

A PLACE PREPARED. 1 The Tabernacle set up. 2 The blessings that were showered on the house of Obed-Edom 2 Sam. 6:11 P. demonstrated that David's intentions were in accordance with the Divine will, though his method of carrying the out were not.

3 See margin. Previously it had been carried on the cart Ch. 13:7. It should have been carried on the shoulders of the Levites.

THE PEOPLE PREPARED V.3

4 The people were invited to gather together in joyful assembly to witness the great occasion.

THE PRIESTS PREPARED

2 Sig. Assembly Cp Ex. 6:16
6 Sig. Light of El. Ch. 6:24
7 Sig. Bitter, Unhappy
8 Sig. Yahweh hath made Ch. 6:
9 Sig. Banishment.
10 Sig. Yahweh is El. Ch. 24
He was appointed Guardian of the Treasures dedicated to Yahweh. Ch. 26:21-22
11 Sig. El hath concealed
Appointed chief of the

Kohathites in wilderness. Num. 3:30 and there his house is set apart from the genealogy of Kohath. He assisted in removing the bodies of Nadab and Abihu from the camp. Lev. 10:4.

V5 Kohath. Though second in order of birth Gen 46:11; Exod. 6:16; 1 Chr. 6: 1-2. Its priestly importance always gave it the first rank. See bottom p. 187

V.1. "Pitched for it a tent": The old Tabernacle had been removed from Shiloh to Nob See bottom 376 top 402. Meanwhile the Tabernacle at Gibeon 16:39; 2 Chr. 1:3 later taken to Temple and stored there 1 Kgs 8:4 Note.

DAVID DANCED. 2 SAM. 6:14; 1 CHRON. 15:29.

KĀRAR עָלַר - to whirl, or to spring around in half circles to the sound of music. The excess of his feelings is expressed in the Psalm composed for the occasion 1 Chron. 16:7-36 which for Temple purposes was broken into two parts Ps 96 (vv. 23-33) 105:1-15 (8-22). See Subsurp. Ps 87.

The ark brought up

Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

A CONFERENCE OF CHIEF PRIESTS + LEVITES.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

METHOD OF CONVEYING THE ARK. V. 15.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

THE MUSICIANS PREPARED V. 16-24.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah,

These were under the direction of the Chief musicians

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the

V. 12. "Sanctify yourselves." Cp Exod. 19:22. Nothing of the appointed observances of the law are to be omitted this time as in the haste and want of premeditation of the former occasion. Cp Jn. 17:17. Rom. 12:1-2

V. 16 Appoint singers. This was the first step towards what has been already recorded in 6:31-39, 44; 9:33-34. Cp Ch. 9:22.

V. 19 Cymbals. METSILLETH - a different word to that from Obed-edom.

In 2 Sam. 6:5. Otherwise the number of instruments mentioned (5) are the same.

V. 23. Doorkeepers. 2 others appointed V. 24. Evidently in the procession these two couples flanked the priests.

Sig. Treasure of El.

R.V. - Door Keepers. Later David organised the Kerites to the number of 4,000 to this position, distributed into courses. Ch. 23:5; 26:1-19 The door keepers here appointed were provisionary.

PLAYERS OF CYMBALS. V. 19

The various musicians are appointed their positions for the procession to conduct the Ark to the city.

See note. V. 17. See the three Psalms connected with him 73, 77.

PLAYERS ON PSALTERIES V. 20.

See Note Ch. 13:8.

Heb 'al - relating to.

Sig. "maidens." "The maidens' choir see. Ps. 68. The choir was processional, not ecclesiastical - for such occasions as this, not for tabernacle or Temple worship three bodies of singers are here referred to for bringing up the Ark the Levites V. 16-17 the maids V. 20 the Sheminith, or men singers who brought up the rear V. 21. Cp Ex. 15:20

All these find reference in Ps 68. which seems to have been designed for this occasion

PLAYERS ON HARPS. V. 21.

Yahweh is strong.

"The eighth." The Talmud suggests = "a class of true Israelites" - those circumcised on 8th day and remaining true to their covenant obligations. An instrument see in Ps. - "to lead."

THE OVERSEER. V. 22

Sig. Yahweh is firm. He was in charge of the "lifting up" and transport of the Ark. This is more natural than A.V. Later he was put in charge of outward business such as judging 1 Ch. 26:29 If R.V correct he would be in charge of song.

Moffatt, Darby etc = transport. See margin. NIV - Singing Ps 33:2; 81:1-2

Sig. Yahweh hath blessed.

THE FOUR DOORKEEPERS V. 23

Four chief doorkeepers or portals were selected Cp Rev. V. 24. They acted as guards over the Ark, as servants to the priests, as treasurers etc. Ch. 9:24-27 Later their numbers were extended, and they were set on towers.

El hath created.

Or fourteen - Same word. 4 appointed. See. V. 18, 24

PRIESTLY TRUMPETERS. V. 24.

The trumpets referred to were for festal occasions to be blown by the priests on joy days and special feasts. Cp Num. 10:1-10.

"Yahweh has dealt tenderly."

"Yahweh has Judged."

El has given".

Burdensome

"Yahweh has remembered."

"Yahweh has built" Ch. 11:6.

El is a helper.

See V. 18 where Jehiah is given as Jahaziel. For duties of doorkeepers see. V. 23

THE PROCESSION TO ZION 25-28.

They proceeded six paces & sacrificed 6:13 and could tell that Yahweh was with them.

This represented the offering for all Israel, and was in addition to the ox and fatling referred to in 2 Sam. 6:13 and which men thinks was the offering.

See note. V. 22.

This was the normal vestment of all priests 1 Sam. 22:18. the high priest's ephod being a more elaborate garment Ex. 28:6-12. This ephod was worn exceptionally by David, who as Israel's anointed assumed the status of a one-priest for this occasion. In that, he prefigured his greater son.

V. 26. "God helped": Those who bear the vessels of Yahweh have great need of Divine help in their ministrations, that Christ may be glorified in them & the Ecclesias edified through them. 1 Sa. 5:2-11. With great awe fear the Ark now lifted.

CONVEYING THE ARK TO ZION. With some trepidation the second attempt was undertaken. Would it again be marred by tragedy? the preparations were made, the people were assembled, the orchestra and singers were put in processional order - and then the selected Levites, bearing the Ark upon their shoulders by means of the staves as commanded by the law, took 6 experimental steps forward 2 Sam 6:13. All was well! It was obvious that the attempt was in accordance with the Divine will and purpose. The procession stopped. The King offered his sacrifice 2 Sam. 6:13 the nation likewise responded. 1 Chr. 15:26 Then, amid the acclamation of the people with cymbals loudly marking the time, the sound of trumpets, and other instruments playing the tune whilst male and female choirs sung the appropriate Psalms (65, 19, 24, 132 etc) the Ark was conveyed up the long winding valley road leading to Zion. Its removal was supervised by the King dressed as one of the Priests, and appropriately blessing the people. It was the greatest day in David's glorious history.

David's sacrifice.

I. CHRONICLES 16.

David's psalm

PRAISE YAHWEH AND SEEK HIS FACE. Vv 8-11

CHAPTER 16.

CELEBRATIONS IN THE CITY Vv 1-3

These celebrations were interspersed with Psalm singing in perhaps the following order: Ps 132; 68; Sheminith, 1 Chr. 15:21; Ps 11 (cp Vv 2-3, 7-50). 1 Chr. 16:7-36 Ps. 30 (cp Vv. 11-12).

See notes, 2 Sam. 6:17-19 concerning Vv 1-3.

Not the Tabernacle of Moses which was at Gibeon V 39. But a temporary tent awaiting the building of the Temple Ch. 18:11. No such preparation had been made on the first attempt. The expressions used imply that David intended to take it to his home as it had been in the case of Abinadab (cp 1 Chr. 13:7).

Dedication + Fellowship. As representing Yahweh, the Giver of every Good + Perfect Gift.

LEVITES APPOINTED TO MINISTER IN SION Vv 4-6 CONTRAST Vv 39-40

Note the difference in Service of each place.

RV: "Celebrate" - To call to remembrance the mighty deeds and loving kindness of Yahweh. Their musical expressions in music, is styled prophesying 1 Chr. 25:1-5. Collitz 6:38 15:70.

See note. Ch. 15:17.

See notes. Ch. 15:18

See note Ch. 13:8. - Under

See note Ch. 15:19 With cymbals. He marked the time thus acting as a Conductor.

See note Ch. 15:24.

El Seeth.

As prescribed. Num. 10:10

DAVID'S PSALM of THANKSGIVING

The words of this Psalm ultimately found their place in 3 other Psalms. Vv 8-22 = Ps 105:1-15. Vv 23-33 = Ps 96:1-13. Vv 34-36 = Ps. 106:1, 47-48. Vv 35-36 with Ps 106:47-48

DAVID'S GIFT. V. 3 Cp Eph. 4:8

Bread woman - all one in Christ whom he represented. Gal. 3:28.

Loaf. KIKKAR = Circle, suggesting eternity, Rubin 2 Sam 6:19 Talle = CHALLAH - Perforated, from CHALAL - To wound, pierce. Opened within - the principle of sacrifice.

A good piece of flesh. No word for Flesh in Hebrew. 'ESHPAH = Measure (Ctr. Ges). Rend. "good piece of flesh" (one word in Heb. Ges = "a measure of wine"

Flagon. 'ASHISHSHAH - Six = Pressed together. He derives it from ESh, fire and relates it to 'ASHUWYAH - A foundation. In Song 2:5 = sustain or food. Hos 3:1 related to idolatry. from this dried raisins pressed together - by heat. The fruit of the vine in close fellowship provided a sound foundation for nations for Ecclesial survival.

1 CHR. 16:7. Cp 2 Sam. 22:1; 23:1; 2 Chr 29:30. Neh 12:24

"Supply the Ellipsis thus" Delivered first (the following words) to thank Yahweh" etc. Other Psalms were probably 5, 11, 68. Originally provided for this event, the Psalm was afterwards divided up + incorporated in Ps. 105:1-15; 96:1-13; 106:1, 47-48. The Divine Author has the right to do what He will with His own.. from C.B.

566 1 CHR. 16:4.

Note the various parts of service of worship. To bring to remembrance past blessings; To render thanks; To praise. To bring to remembrance past theophanies. Cp Exod. 20:24. Lev. 9:23; 26; 6:7.

See the three forms of worship expressed in the Composite Psalm Vv 8-36. See NOTE 11.

THE PSALM. Vv 8-22 are from Ps. 105:1-15. Vv 23-33 are from Ps. 96:1-13 with a small portion of the first and last verses omitted. V. 34 is identical with Ps. 107:1; 118:1; 136:1 and forms the larger part of Ps 106:1. Vv 35, 36 consists of a short responsive invocation "and say ye" followed by another doxology taken from Ps. 106. 47-48 Whereupon all responded with Amen 2:36. Note carefully the small variations from the [illegible] cited

1 And they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. BARAK - To Kneel

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine. RV: Cake of raisins

4 ¶ And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God. SHAHAH - To prostrate oneself in worship

7 ¶ Then on that day David delivered first this psalm to

See summary of Psalm below 1 Ch. 16:4

a Ex. 19. 16. 2 Sam. 6. 15. Ps. 81. 3. 2 Chr. 15. 14.
b ch. 6. 39.
c ver. 24.
d ver. 16.
e To ver. 22. Ps. 105. 1-15.
f Is. 12. 4.
g Ps. 145. 11.
h To ch. 16. 3. 2 Sam. 6. 16-19.
i Judg. 5. 20.
k Ps. 24. 6 & 27. 8.
l Ps. 77. 11 & 143. 5.
m Ex. 4. 21 & 7. 3 & 11. 9, 10. Ps. 78. 43, &c.
n Is. 19. 19. Application 119:11 Ps. 138. 2 Heb. 1:1 Rev. 19:5
o Is. 26. 9.
p Gen. 17. 2 & 22. 16 & 26. 3 & 28. 13 & 35. 11. Cp. Luke 1. 73. Heb. 6. 17.
q Gen. 13. 15 & 15. 18-21.
r Ps. 38 & 70, title.
s Heb. the seed. Deut. 32. 9. Cp. 2 Sam. 8. 2.
t Heb. men of number. Gen. 34. 30.
u ch. 6. 39.
v ch. 15. 18.
w Deut. 7. 7 & 26. 5.
x Heb. 11. 9.
y Heb. with instruments of psalteries and harps.
z ch. 15. 16.
a Gen. 35. 5.
b Gen. 12. 17 & 20. 3.
c ch. 15. 24.
d Gen. 20. 7.
e To ver. 33. Ps. 96. 1-13.
f Cp. 2 Sam. 22. 1. & 23. 1.

PRAISE YAHWEH AND SEEK HIS FACE. Vv 8-11

Note the 3 forms of worship in this verse (1) Giving of thanks (2) Formal service (3) Extending His knowledge.

It was Israel's duty to proclaim to the world Yahweh's revelation of His character made known to them in the facts of their history. ZAMMEROTH

Heb. [illegible] - Make melody. Heart and mind, sentiment and intellect, are united in this form of service. Eph 5:19

Make it the topic of conversation and so bring down any reserve of the tongue to express one's mind on these matters.

Make your boast in Yahweh. 1 Cor 1:31. Ps 34:2

True devotion leads to deep inward joy, finding expression in thanksgiving

It is our duty to seek His Strength; our wisdom to seek His presence (face)

The Ark Cp 1 Sam 6:19

REMEMBER YAHWEH'S WONDROUS WORKS Vv 12-22

Cp Deut 4:15 but contrast the forgetfulness of Israel Ps 78:11

Miracles Deut 4:34

Sentence pronounced against Pharaoh, Amalek, Moabites, History testifies to His power to accomplish His word.

Sept = Servants

The Glorious and Fearful Name. Deut 28:58

Jerusalem freed, David established, Ark installed — all typical of future things under Christ.

REMEMBER YAHWEH'S COVENANT Vv 15-18

Ever bear His covenant in remembrance - as He does also. Cp Ps 105:8

It is a Law Ps 105:8

Note the development made, Oath, Confirmed, Law

REMEMBER YAHWEH'S CARE

Surrounded by enemies See note Gen 21:6

Note Jacob's phrase Gen 28:13

They were unarmed in spirit Word in sense of life 2:10

ALL MANKIND CALLED TO PRAISE YAHWEH Vv 23-33

1 David's Kingdom to be extended into all parts, but the fulness of these things awaits the presence of his greater son. Isa 49:6

2 Universal praise will be an attribute of Christ's kingdom. Isa 66:23

3 It will be ceaselessly in mind in that day

The Psalm expresses
* Remembrance 8-22
* Praise 23-31
* Thanks 32-36. As required in V 4. See bottom 567.

ALL MANKIND CALLED TO WORSHIP IN HIS TEMPLE Ps 96

David constantly saw the conversion of nations turning to Yahweh Ps 22:27. Ps 72:17. Isa 42:4. Isa 49:7. Isa 52:15. Isa 60:3. Isa 66:18. Jer 3:17. Zeph 2:11. Zech 8:22. Mal 1:11. Rev 15:4. Isa 2:2. Mic 4:1. Isa 11:10. Isa 49:22. Isa 60:4. Isa 66:20. Jer 16:19. Zeph 3:9. Zech 14:16. Isa 45:23. Rom 14:11. Phil 2:10. Rev 5:13. Isa 42:10. Ps 33:3. Isa 42:12. Rev 14:7. Ps 98:4. Isa 44:23. Isa 49:13. Isa 52:9. Isa 54:1. Isa 55:12. Ps 65:13. Ps 98:8. Isa 35:1. Isa 55:13. Isa 60:13. Isa 41:19. Isa 60:7. Isa 56:7. Isa 66:20. Jer 31:12. Ezek 27:24. Zech 14:21. Mal 3:4. Isa 2:3. Mic 4:2. Zech 8:20. Isa 60:11. Rev 21:26. Isa 60:5. Isa 61:6. Isa 66:12. Isa 60:16. Isa 61:6. Isa 66:11. Isa 60:3. Isa 61:9. Isa 66:19. Isa 60:9. Isa 61:11. Isa 66:21. Jer 33:9. Isa 62:2. Isa 66:22. Zeph 3:19. Isa 62:7. Isa 66:23. Zeph 3:20. Isa 65:18. Isa 66:24. Jer 33:9. Isa 65:19. Zeph 3:20. Isa 65:22. Isa 66:24. Jer 33:9. Isa 65:19. Zeph 3:20. Isa 65:22. Isa 66:24.

APPOINTED. 16:1-43

David organised the services in anticipation of the Temple. 15:16; 23:3-6; 24

3 For Samuel's influence - See 9:22.

ASAPH. See Note 15:17

Back links for prominence. Probably the chief musician in David's time.

AMEN: An endorsement of the ceremony of accomplishment.

of thanksgiving.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAPTER 17.

1 Nathan first approving David's purpose to build God an house, 3 after by the word of God forbiddeth him. 11 Blessings and benefits promised to David's seed. 16 David's prayer and thanksgiving.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

DAVID'S PRAYER. Vs 16-27.

- Humble recognition of Yahweh's goodness and the privileges granted him. Vv 16-19.
- The national privileges enjoyed by Israel. Vv 20-22.
- Request for fulfilment of His promise. 23-26.
- Thanksgiving + plea for Divine blessing. 25-27.

HOUSE OF CEDARS V.1.

'EREZ from a root to be firm relating to the tenacity of its roots. It is noted for its longevity; it has never been known to be attacked by the worm there is something in the sap that is fatal to that creature. Ps 92:12. 65:22. It is used as a cleansing agency. Lev. 14:4, 6, 49-52; Num. 19:6. The apex of glory. Jud 9:15; 1 Ki 4:33; 2 Chr. 25:18, Song 5:15. Eminent men. Isa. 2:13. Ps. 29:5. Community of believers in contrast to the isolated desert palm. Ps. 92:12. Let us grow in faith, help each other to resist storms, the absence of one tree is noticeable. See add'l note on 2 Sam. 7:14.

Blessings promised — I. CHRONICLES 17. — to David's seed.

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things.

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken

Cited Heb. 1.5. Heb. = the.
b Cp. a Sam. 7.15. Yahweh's house + kingdom = David's. In. 2 Sam. 7:16
Heb. fulfilled.
Cp Rev. 21:1 Ex. 33:16-17
c Cp. a Sam. 7.7. = Israel of which judges = Representatives
Ps 78:70-71.
d Supplied from a Sam. 7.19.
1 Sam 16:11-12.
Heb. from after.
e Deut. 33.9. Below
f = Sam. 7.19.
See Jonathan 2 Sam. 7:19 Ps. 18 title
Cp. a Sam. 7.21. = For thy word's sake
g Heb. greatnesses. ver. 21.
Ps. 49.14. Is 49:17 60:18 Ps. 110:1
History & Revelation greatness of this Ps 40 (1 78:14) Ha Chap 2. Ps 29 title
Gn Ruth 2:29-10; 1 Sa 3:14; Luke 1:32-33
2 Sam. 7:24 = confirmed.

1 Isa 9:6-7; Lk 1:32-33; Rev. 11:15. 1A "Thy" in 2 Sam 7:16. Yahweh = Israel's King. David His Viceregent.

HOW DAVID UNDERSTOOD THE COVENANT. Vv 16-17.

David humbled Cp V.1 Ps. 144:3. Cp Isa 49:6
5 Heb. "Uraithani Kelles hoadam hammaalah Adam Clarke = "Thou hast regarded me according to the order of the Adam that is supreme, or the Adam that is from above." John Thomas: "the oracle of the ascending Adam." (Phaneroo 1) 'Hammaalah' signifies hereafter. David saw in this covenant the promise of Christ. 2 Sam. 23:1-4. Acts 2:30 Ps 132:11. Cp Col. 1:15.

HIS HUMILITY AT THE MAGNITUDE Vv 16-20.

6 Approve, deceph Ps 116 101:4. Jer 1:5
6A Ps 86:8; 89:6-8. Is 12. 40:18, 25 Jer 10:6-7. Cp Eph. 3:20.

ISRAEL'S PRIVILEGED POSITION Vv. 21-22.

Below See note 2 Sam 7. Ransom Through Strength. See Jer 32:18
8 Cp Ezek 37:14-28
9 2 Sam. 7:23 = and to do for you great things and terrible
9A Beside = Zuwlah = Apart from, Removed from.
9B Deut. 7:1-2; Ps 44:2-3.

"ESTABLISH THY WORD O YAHWEH Vv 23-27.

10 Exod. 19:5-6. Deut. 26:18-19. Lev. 26:42-46 1 Sam. 12:22; Jer. 31:31-34; Ezek. 36:26; Zech. 11:9 Rom. 11:25-26 Luke 1:74; Jhn 11:50-52.

1C Rules = NAGID - Commander - one at the front. Isa. 55:4.

DAVID'S ELEVATION FROM SHEPHERD BOY TO RULER. Vv. 7-8.

David here types his greater Son. He first appeared as Good Shepherd, both in his death Jhn 10:11 and in resurrection power Heb. 13:20. At his return he will take the place as ruler over Israel. Isa. 11:10-12. Jer 23:5-8. Luke 1:32-33 Acts 15:14-17. This is the order of Psalms 22 23 24 In the first the Good Shepherd gives his life for the sheep, in the second he is caring for the sheep, and in the third he comes to rule the sheep.
3 RV = "I will make." Ps. 72:8. Zech 9:10.

ISRAEL WILL BE SAVED AND ITS ENEMIES DESTROYED. DAVID'S POSTERITY GUARANTEED. Vv 9-10.

2 Sam. 7:10 = appoint Jer. 31:35-36 Ezek 34:28.
4A Isa. 61:3; Jer. 24:6; 32:41 Ezek 36:34-35. 37:25. Amos 9:15
4B These words were still unfulfilled in their fullest extent at Christ's birth, showing that Christ's subsequent victories were but typical of greater and more glorious ones to come. Cp Luke 1:69-72. Ps 18:40-50; 21:8-9; 68:1

AN EVERLASTING SON, THRONE AND KINGDOM PROMISED Vv 11-15

5 Centrosh Ch. 23:1
Cp. Isa 56:5-7; Mk 11:17 Zech 6:12-13; Ezek 43:7; Rev. 11:15 throne Ps 89:4, 29, 36, 37; 132:11; Dan 2:44; Luke 1:33; Rev. 11:15 1 Cor. 15:25.

DAVID'S PSALM EPITOMISED. 1 Chr. 16.

His harmonisers
Give thanks unto Yahweh V.8.
Call upon His Name
Make known His deeds among men
Sing unto Him
Sing Psalms unto Him
Meditate upon His wondrous works
Glory (boast) in His holy Name V.10
Rejoice in Him.
Seek Yahweh V.11
Seek His Strength
Seek His face continually
Recall His marvellous Works V.12.
Recall His wonders
Recall His Judgments proclaimed by His Lips.

8 reasons for Praise
The privilege of prayer 8, 10-11
His Deeds among man 8
His Wondrous Works 9
His holy Name 10
His Strength 11
His marvellous deeds in history
His statutes as Yahweh 14, 12.
His Righteous judgments 14.
Manner of Worship.
Sing unto Yahweh
Proclaim His salvation 24
Acknowledge His glory + Works 24
Bring an offering
Worship in the Beauty of Holiness 29

Thou hast also spoken: Temporary greatness is a small thing in comparison to eternal glory. In the Millennium the throne of Christ will be known as the Throne of David — His name perpetuated throughout that age of Glory. Cp V.8, 18, Ps. 89: 19-21.

Redeem. Ps. 77:15; 107:1-2; 111:9; Isa. 63:12.

"Make Thee a Name" Neh. 9:10; Isa. 63:12 Ezek 20:9-10.

"Greatness + terribleness" Deut. 4:34; Ps. 65:5; 66:3-7; 106:7-8; Isa. 64:3

concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

CHAPTER 18.

1 David subdueth the Philistines and Moabites. 3 He smiteth Hadarezer and the Syrians. 9 Tou sendeth presents to David. 11 The presents and spoil David dedicateth to God. 13 He putteth garrisons in Edom. 14 His officers.

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took [a] Gath and her [b] towns out of the hand of the Philistines.

2 And he smote Moab, and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote [c] Hadarezer king of Zobah unto [d] Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put [a] *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [4] Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [5] Tou king of [d] Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [6] Hadoram his son [7] to king David, to enquire of his welfare, and [8] to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer [9] had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover [3] Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah

[a] Supplied from 2 Sam. 8. 6 & from ver. 13.

[b] Heb. *hast revealed the ear of thy servant.* 2 Sam. 7. 27.

[c] Called in the book of Samuel *Betah, and Berothai.*

[d] Supplied from 2 Sam. 7. 27.

[1] 2 Kin. 7. 15, 23. 2 Chr. 4. 12, 15, 16.

[2] Or, *It hath pleased thee.*

[3] Or, *Toi,* 2 Sam. 8. 9.

[4] 2 Kin. 8. 65.

[5] Or, *Toram,* 2 Sam. 8. 10.

[6] Or, *to salute.* 2 Sam. 8. 10.

[7] Heb. *to bless.*

[8] Heb. *was the man of wars.* 1 Sam. 18. Is. 41. 12.

[9] Cp. 2 Sam. 8. 10.

[10] To ver. 17, 2 Sam. 8. 1-18.

[11] 2 Sam. 17. 4. Cp. 2 Sam. 8. 1.

[12] Num. 21. 25. Note pun (Samuel 2 Sam. 8:1

[13] Or, *Hadadezer,* 2 Sam. 8. 3, ver. 5, &c.

[14] Heb. *Abshai.* ch. 19. 11. 1 Sam. 26. 6.

[15] 2 Sam. 8. 4. *seven hundred.* Note ZAIN ז = 7

[16] Gesenius thinks this = Tyrian.

[17] Heb. *Darmesek.* ver. 6. Cp. 2 Kin. 16. 9.

CHRONICLES 19 — omits the story of David's kindness in seeking out and befriending Mephibosheth (2 Sam. 9). This is in accord with the pattern of the book which overlooks the relations of David with Saul. Chronicles is more concerned in presenting David as the founder of a Theocratic Government and of the religious institutions of the Temple, and thus concentrates on incidents relating to these matters.

was over the host; and Jehoshaphat the son of Ahilud, (2) recorder.

16 And Zadok the son of Ahitub, and (3) Abimelech the son of Abiathar, were the priests; and (4) Shavsha was scribe; 5

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David were chief 6 about the king.

CHAPTER 19.

1 David's messengers, sent to comfort Hanun, are villainously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach is slain by David.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, 9 Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had 10 made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of [a] Mesopotamia, and out of Syria-[b] maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of [b] Maachah and his people; who came and pitched before [c] Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that 7 the battle was set against him before and behind, he chose out of all the 8 choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of 9 Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

(1) Or, remembrancer.
(2) Called Abimelech, in 2 Sam. 8. 17.
(3) Cp. ch. 24. 3, 6.
(4) Heb. to stink. Gen. 34. 30.
(5) Called Seraiah, in 2 Sam. 8. 17, and Shisha, 1 Kin. 4. 3. Cp. 2 Sam. 20. 25.
(6) Heb. at the hand of the king.
(7) Heb. the face of the battle was.
(8) Or, young men. Cp. 1 Sam. 8. 16 & 9. 2.
(9) Heb. In thine eyes doth David, &c.
(10) Heb. Abishai. ver. 15. ch. 18. 12. 2 Sam. 10. 10.
a Gen. 24. 10. Deut. 23. 4. Judg. 3. 8. Cp. ver. 16.
b Cp. 2 Sam. 10. 6.
c Heb. at the hand of the king.
d Num. 21. 30. Josh. 13. 9, 16.
e To ver. 19. 2 Sam. 10. 4-19.

570

---

7 My father is King. Also called Abimelech: My Father is King. He must have had a father as well as a son named Abiathar (cp MK. 2:26. Note 2 Sam. 8:17).
8 Joyful - STR.
8A See Note. 1 Chr. 11:22.
8B Chief = RISHON. First in rank. Called "priest" in 2 Sam. 8:18
9 A Philistine tribe in Sth Canaan probably emigrants from Crete whom David had engaged as his body-guard. 1 Sam. 30:14. Ezek. 25:16. 2 Sam. 15:18. 20:7
10 Name of doubtful derivation. The Targum (Aramaic O.T.) renders this as "the archers and the slingers." Ges. "executioners + couriers"

CHAPTER

(5) WAR WITH THE AMM. See Note. 2 Sam. 10.

INDIGNATION V.5

"To lift up the horn" Ch. 25:5

To extend his power. Cp Ps. 75:4-6; 89:18, 24; 92:12. figuratively to add to the strength or honour of anyone. In this case through the blessing of a numerous family: 7 sons + 3 Daughters. Cp Ps. 127:3-5. Lack of the leaders of song and music once blessed by Yahweh. Cp Ps. 137:2. But suggests the pleasure of heaven in the harmony of song and instrument. The leaders exercised discipline to their song. V.6. They, in turn, were under the direction of David - Mentioned K.S.

"With their brethren" Ch. 27:3

Under the 3 main leaders were their 24 sons, and added to them were 11 each additional members called "brethren" making 288 in all. Some, however, comprised the children of the 24. Cp V. 10.

The 288 were divided into 2 Classes: The instructors and the scholars. Instructed is from LAMAD - To goad + by imp. to teach and answer. The scholars (TALMIYD) of KR which is derived from LAMAD. "Cunning" or Skilful is derived from BIYN - To separate distinguish between, discriminate and is rendered "Teacher" in V. 8.

570

There was both delegation of duties, respect for teachers, constant supervision and practise Cp Ps 11 (9-10) 1 Tim. 3:6

"the teacher + the scholar" V.8 - Teacher - BIYN The same word as is rendered "cunning" in V.7. "Scholar" is TALMIYD" from LAMAD - To goad. Both teachers + scholars participated in the actual service the latter gaining experience by the former working with them.

The selection by lot. V.9. : The selection elevated the second son of Asaph into first position like his famous namesake. Moreover the record gives him a unique position concentrating upon him more by adding the formula "his sons + his brethren". This doubtless due to the Divine direction of the Lot Pro 16:33. The first casting brings up the 2nd son Asaph; the second brings up the elevation of Jeduthun. etc

PREPARATION Vv1-7.

1 A talent = 117 lb Troy. A large sum. For 100 talents Amaziah hired 100,000 men. 2 Chr. 25:6
2 Heb. "Syria of the two rivers" i.e. beyond Euphrates. Apparently these did not arrive in time, for they are not mentioned in the defence of Medeba. 2 Sam. 10:8, though they were used later. V.16. 2 Sam. 10:16
3 "32,000 soldiers exchange" of 1000 sent by the King of Maachah, are mentioned in the parallel passage 2 Sam. 10:6 but of chariots or cavalry there is no mention. But as the word "rider" denotes not only a charioteer but a rider (see Isa. 21:7) it might most probably be rendered here, in a collective sense, cavalry; then the number of troops will exactly agree with the passage of Samuel. It is probable that they were a kind of auxiliary troops who were usually mounted on horses, or in chariots, but who occasionally served as foot-soldiers. (Illustrative of Scripture knowledge) Thus both "footmen" V.18 or "horsemen" 2 Sam. 10:18 would be correct.

EXPEDITION Vv8-9.

MACHINATION Vv10-12.

EXHORTATION V.13.

4 Ps. 27:14; 1 Cor. 16:13.

EXECUTION Vv14-15.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the (2)river: and (3)Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven (d)thousand (5)*men which fought in* chariots, and forty thousand (d)footmen, (6)and killed Shophach the captain of the host.

19 And when the servants (7)of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER 20.

1 Rabbah, besieged and taken by Joab, is spoiled by David. 4 Three giants are slain in three several overthrows of the Philistines.

AND (e)it came to pass, that (5)after the year was expired, (5)at the time that kings go out *to battle*, Joab led forth the power of the army, and (f)wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. (g)And (f)Joab smote Rabbah, and destroyed it.

2 And David (h)took the crown of their king from off his head, and found it (6)to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and (@)cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ (@)And it came to pass after this, that there (i)arose war at (k)Gezer with the Philistines; at which time (4)Sibbechai the Hushathite slew (l)Sippai, *that was* of the children of the (m)giant: and they were subdued.

5 And there was war again with the Philistines; and (n)Elhanan the son of (o)Jair slew (p)Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was (q)a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was (2)the son of the giant.

7 But when he (3)defied Israel, (r)Jonathan the son of (s)Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER 21.

1 David, tempted by Satan, forceth Joab to number the people. 9 David having three plagues propounded by Gad chooseth the pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Ornan's threshingfloor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there.

AND (@)Satan stood up against Israel, and (t)provoked David to number Israel.

2 And David said to Joab (4)and to the rulers of the people, Go,

---

(a) Cp. 2 Sam. 12:31 with 1 Kin. 9:20, 21.

(2) I.e. *Euphrates.* Cp. ver. 6.

(3) ver. 18. Or, *Shobach*, 2 Sam. 10. 16.

(4) To ver. 8, 2 Sam. 21. 18-22.

(5) Or, *continued.* Heb. *stood.*

(6) Or, *Gob*, 2 Sam. 21. 19.

(7) Josh. 10. 33.

(8) Or, *Saph*, 2 Sam. 21. 18.

(9) Or, *Rapha.*

(10) Called also *Jaare-oregim*, 2 Sam. 21. 19.

(b) Cp. 2 Sam. 10. 18. See Note

(11) Heb. *left a man of measure.* 2 Sam. 21. 20.

(12) Heb. *born to the giant*, or, *Rapha.* 2 Sam. 21. 20.

(13) Or, *reproached.*

(14) Called *Shammah*, 1 Sam. 16. 9.

(c) 2 Sam. 11. 1.

(15) Heb. *at the return of the year.*

(d) 2 Sam. 12. 26.

(e) Job 1. 6-9, 12 & 2. 1-4, 6, 7; Zech. 3. 1, 2. Mat. 4. 10. Luke 10. 18. 1 Cor. 7. 5. &c.

To ver. 28, 2 Sam. 24. 1-25.

To ver. 3, 2 Sam. 12. 29, 31.

(f) 1 Kin. 21. 25. Job 2. 3.

(g) Heb. *the weight of.*

We stand aghast at great punishments but who trembles to equal extent at great sins. We are sensitive when the flesh suffers - but not so much when Yahweh is mocked. But punishment reveals the true measure of sin and is as beneficial as pain which prevents a person mortally hurting himself. Let it be strong to vindicate Yahweh's ways and judgments. There was benefit in these judgments, they awoke in Israel and David a consciousness of sin which, if it had slumbered could have brought about the complete rejection of both.

Cp 2 Sam. 24:1.

5. David evidently wanted to know the extent of his power. But there was a danger in doing so. Cp the warning of Deut. 17:17 with 2 Chr. 32:25-26.

The words "the times that a census was taken in Israel, what the capital commanded of Jonah Num 1:2, 26:2, etc. was for the purpose of working out the same three years had to be paid whether the actual strength of the nation was not dependent on numbers Exod 30:12. Cp Ps 33:17.

6 He was spokesman for the princes 2 Sam 24:4 who possibly pressed the point here expressed. Why should David persist? He was blinded by the exceptional circumstances that must have weighed particularly heavily on him.

David's sin was a "sin of the heart" 2 Sam 24:10. Cp v 8. Something not revealed. He acknowledges his sin and he is evil v 17. Having resisted this, he makes no attempt to cover it, no debate in defence, no agile argument in self justification.

7 The King and nation would be jointly lifted up in pride, and would be in danger of punishment. The community is a unit. The guilt of one falls on all unless all repudiate it. See Notes Lev 4:13, Josh 7:1.

For the route taken see 2 Sam 24:4-8. The time occupied was nine months 20 days.

Different figures are given in 2 Sam 24:9. There Israel = 800,000 and Judah 500,000, but the computation seems different. See note at that place.

10. All makes over 20 Num 1:20.

SIN REVEALED Vv 6-8.

Levi not to be numbered for war Num 1:47-9. They were numbered separately Num 3:15, 26:57. Apparently Joab was interrupted in the course of conducting the census Cp Ch. 27:24.

It was revealed to Joab as such. Perhaps he was advised of God's audience with the King and the prophet's condemnation of David's action v 11. There is little doubt that David would have called off the census as soon as he had received the message.

With the plague on David was not alone in the sin. Perhaps Israel was also glorying in its strength. Certainly it had just previously rejected its King and therefore Yahweh.

14. This had been revealed to the King by God 2 Sam 24:11. Early in the morning he had demanded an audience with the King, and plainly revealed to him the attitude of Yahweh to the matter. Instantly recognising his folly he pleads for a means of restitution. David now recognises the sufficiency of his iniquity to which he was previously blinded. It was ever ready to be removed. See Psalm.

5 And Joab answered, [6] The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be [a] a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were [b] a thousand thousand and an hundred thousand men that drew sword: and Judah *was* [b] four hundred threescore and ten thousand men that drew sword. [10]

6 [c] But Levi [11] and Benjamin counted he not among them: for the king's word was abominable to Joab. [12]

7 [d] And God was displeased with this thing; therefore he smote Israel. [13] Ps 25:11; 32:5

8 And David said unto God, I have sinned greatly, [14] because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly. Ps 51:1-3

9 ¶ And the LORD spake [15] unto Gad, David's seer, saying, [16]

10 Go and tell David, saying, Thus saith the LORD, I [e] offer thee three *things*: [17] choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, [f] Choose thee [17]

12 Either [18] three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days

PUNISHMENT PROCLAIMED Vv 9-13

The severity of the punishment reveals the full measure of both David and Israel's sin.

15. The historian retraces his steps to describe the circumstances leading to the punishment.

16 See Note. 1 Sam. 22:5.

17 Cp 1 Sam. 9:9.

18 A test of David's character as that of Solomon was also tested. Cp 2 Chr. 1:7.

19 David chose nobly considering the people not himself. War represented no personal danger as he no longer went into battle 2 Sam. 21:17. His wealth and privileged position would have secured his & his family's support in famine — but all were equally exposed to pestilence.

[a] Lev. 6. 7.
[b] Or, many.
KALIAH - Compassion. By ex. the womb.
The plague threatened to completely destroy Jerusalem.
[c] For the result taken see 2 Sam. 24:4-8
[d] Cp. 1 Sam. 24. 9.
Ps. 78:38
[e] See Various Names.
[f] Or, Araunah. 2 Sam. 24. 16, 18. See v 8
[g] ch. 27. 24.
[h] Heb. And it was evil in the eyes of the LORD concerning this thing.
[i] Sam. 8. 6.
[j] 1 Kin. 20. 31.
Cp Ps 30. 6-10
V. 9 for the expression of his prayer.
[k] Heb. stretch out.
[l] Cp. 2 Chr. 3. 1.
[m] Heb. Take to thee. Prov. 19. 20.
[n] Cp. 2 Sam. 24. 13 ? 17.
See Note.
Light perpetuated
Cpic

20 the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very [g] great *are* his mercies: but let me not fall into the hand of man. — Prov. 12:10

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. [20] Exod 12:29 — Num 22:31

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of [2] Ornan the Jebusite. Light perpetuated. Strong

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel*, who were [d] clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then [e] the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the

[1] Or, Araunah. 2 Sam. 24. 16, 18. See V 8
[2] ch. 27. 24.
[3] Heb. And it was evil in the eyes of the LORD concerning this thing. 2 Sam. 8. 6.
[4] 1 Kin. 20. 31.
Cp Ps 30. 6-10
V. 9 for the expression of his prayer.
[5] Heb. stretch out.
[6] Cp. 2 Chr. 3. 1.
[7] Heb. Take to thee. Prov. 19. 20.
[8] Cp. 2 Sam. 24. 13 ? 17.
See Note.
Light perpetuated
Cpic

20. This could be extended for Israel's protection Deut 13:29 or punishment. Cp Josh 7.

21 Experienced by Egypt Exod. 12:33. Assyria 2 Kings 19:35. Herod Acts 12:23.

22. Yahweh has greater power than man to punish and destroy, but also greater mercy. The answer reveals the sincerity of David's penitence. A right spirit is renewed. He trusts in Yahweh not flesh.

PUNISHMENT REVEALED

This showed the fallacy of David or Israel trusting in numbers. They could all be wiped out as easily as 70000 were destroyed in 3 days!

23. Indicating how complete the destruction could have been. These men doubtless deserved to die, but as it was it revealed that David was responsible his prestige among the people would be lowered. Thus both King and people were purified.

EXPIATION PLEA

The hovering of an angel over Jerusalem before the destruction thereof indicated there was opportunity to escape the wrath to come on Yahweh's turn. The appearance of the angel of Rev 14:6 will give opportunity for the right minded to escape at Christ's return. The destruction of Jericho threatens Jerusalem. Cp Josh 6:13

26 National mourning = coarse cloth of dark colour usually made of goat's hair Rev 6:12 Song 1:5

27. He stands forth as the true shepherd and father of his people. He did not realise that Yahweh was punishing them as well as him.

At Mt. Moriah Gen. 22:2 where the association of the Altar with the Abrahamic covenant and the preservation of Israel under such conditions as the above is emphasised.

EXPIATION MEANS

29 David was cut off from access to the [1] which was at Gibeon about 8 miles from Jerusalem. Vv 29-30. There was no time to waste for the plague had begun in the city v 15.

30 Sig. "Strong" (Cp It is variously spelt but this is common in foreign names. Cp note

DIC. of Names = Light perpetuated.

on Joab's exploit 2 Sam 6. It was Yahweh's choice of this site for the erection of an Altar where Israel might worship and be saved from the plague that threatened all (Cp Exod 20) that showed to David, this site was consecrated for Temple worship Cp Ch. 22:1. Altars were only to be built where Yahweh "put His Name" (Exod. 20:24) or manifested Himself, and He had declared His intention of choosing a place for the particular revelation of His Name Deut. 12:5. This was now shown to be Jerusalem.

JERUSALEM

IS until e... of death. Capital, bu... King and p... broken w...

OF FUTURE: SI...

AS BEFORE: PURCHA... Note "Joab's Fi... Ornan still ... possession of the v... of Mt. Zion w... of the special c... lives of this tragi... to David.

The threatening ... angel startled ... has been threshin... now in terror he ... sinful appearance... 21:3-4.

By driving oxen ... Gorn "place" ... Ruth as in 2 Sam 24 ... referred to the ... area, and the ... events relate to ... transactions. ... he was as anxious ... plague to be stayed ... Heb 6:8-8

Threshing sledges ... edged of balls of ... sharp stones or ... Beneath Cp Isa 28:27, Jer 31:40, 51:33, Amos 1:3, Mic 4:13

Ornan being a Jebu... SEE Cp Prov 3:9 ... whose religion ... him nothing ... religion that ... nothing. If Orn... offer had been acc... it would have be... his sacrifice!!!

Cf 2 Sam 24:24 ...

amount was for ... "place" The accou... In 2 Sam. was on... for the floor a ... open. The "place" ... the whole site of ... future Temple — ... "floor" was only ... of this.

This represented a ve... great sum of money. ... David was prepared ... pay a large sum to ste... the plague. It also rep... asked the high value ... placed on the holy site ... of the future Temple.

See note Josh 5:13-15 ... Thus accepting the sacrifice ... place and the offering ... acceptable sacrifice ... consumed by Divine fire ... v. 1 Chr. 21:26, always kept burn... Lev 6:13 See Note Matt ...

A DEDICATED SITE: Vv 28-... Note necessary by the ... of the people, and pur... with blood. 4...

These verses are a paren... showing why David h... selected a new place for w...

saying of Gad, which he spake in the name of the LORD.

20 [2]And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [3]Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt [3]grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place [3]six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and [4]he answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 ¶ For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

30 But David could not go before it [a]to enquire of God: for he was [b]afraid because of the sword of the angel of the LORD.

CHAPTER 22.

1 David, foreknowing the place of the temple, prepareth abundance for the building of it. 6 He instructeth Solomon in God's promises, &c. 17 He chargeth the princes to assist his son.

THEN David said, [c]This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

2 And David commanded to gather together [d]the strangers that *were* in the land of Israel; and he set masons to hew [e]wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the [f]joinings; and brass in abundance [h]without weight;

4 Also cedar trees in abundance: for [i]the Zidonians and they of Tyre [4]brought much cedar wood to David.

5 And David said, Solomon my son *is* [j]young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, [7]of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David [8]prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [l]it was in my mind to build [9]an house [m]unto the name of the LORD my God:

8 But the word of the LORD

2 Or, *When Ornan turned back and saw the angel, then he and his four sons with him hid themselves.*

a ch. 15. 13. 2 Chr. 19. 3. Cp. ch. 10. 14.

b Esth. 7. 6. Dan. 8. 17.

3 Heb. Give.

c ch. 21. 18, 19, 26, 28. 2 Chr. 3. 1. Cp. Deut. 12. 5.

d Cp. 1 Kin. 9. 21. 2 Chr. 2. 17.

e 1 Kin. 5. 17. Clamps plated to be together.

f ver. 20. Comprised bread Lev 6:14 21 1 Wine

g 2 Chr. 34. 11.

h ver. 14. 1 Kin. 7. 47.

i 1 Kin. 5. 6. Index Jos. Ant 7.7.8 suppose 14 which came to throne

j Cp. 2 Sam. 24. 24. Neh. 2:3. 1 Kin. 3. 7. Prov. 4. 3. Exod. 2:2 Heb. 11:23

k Lev. 9. 24. Gen 18:17, 18, 26 Ps. 103:20 Heb. 1:14

l 2 Sam. 7. 3. 2 Chr. 24. 4 & 29. 10. Cp. Ps. 132. 1-5.

m ver. 8, 19. Deut. 12. 5, 11. 1 Kin. 5. 3.

n 1 Kin. 3. 4.

JERUSALEM THREATENED V.16. For 3 days the dreaded plague swept through the land from north to south encircling Jerusalem with death and mourning 2 Sam 24: 15. until every family was affected and the whole nation prostrated with grief. Then the Angel of death took his stand in threatening aspect towards Jerusalem. The plague commenced in the Capital, but suddenly the time was up, and expiation having been made, the plague ceased. Both King and people were punished. The horror of David at the result of his action is expressed in the heart broken words of V.17. But the people were also guilty. They had rejected Yahweh's Anointed & thus Yahweh Himself.

THE FUTURE SITE OF THE TEMPLE PURCHASED 20-27. See Note "Jacob's Exploit" 2 a. Ornan still retained possession of the valuable site of Mt. Zion which made the special circumstances of this tragedy he told to David

31 The threatening aspect of the angel startled Ornan. As he had been threshing wheat, he saw in terror he and his sons hid themselves from the awful appearance. Cp. Job 3:13-15

32 By driving oxen over it (Same word translated "place") 33 Uniform as in Ruth unto not known as in 2 Sam 24:24 as Ruth referred to the whole threshing area, and the two words relate to two different transactions. 34 He was as anxious for the plague to be stayed as David was. Cp Lev 10:19

35, 36 Threshing sledges were composed of balls of timber with sharp stones or iron pieces beneath. Cp Isa 41:15. Amos 1:3. 6:20-23. 37 Ornan bearing a Jebusite. 38 Cp Prov 3:19 He whose religion costs him nothing has a religion that is worth nothing. If Ornan's offer had been accepted it would have been his sacrifice!! 39 Cp 2 Sam 24:24 This amount was for the "place" the account in 2 Sam was only for the floor and the oxen. The "place" was the whole site of the future Temple - the "floor" was only part of this. This represented a very great sum of money. But David was prepared to pay a large sum to stop the plague. It also represented the high value he placed on the holy site of the future Temple. 40 See note Josh 8:31. This accepting the altar, the place and the offering. 41 Acceptable sacrifice was consumed by Divine fire Cp Lev 9:24. always kept burning Lev 6:13 See Note Mal. 1:7.

A DEDICATED SITE V.23-Chap 29 Made necessary by the sin of the people, and purchased with blood. 42 These verses are a parenthesis showing why David had to select a new place for worship.

NUMBERING THE PEOPLE Was not entirely without value. It became the basis of establishing the genealogy & right to inheritance of the returning exiles under Zerubbabel. Cp. 1 Chron. 7:2.

PLACE OF THE ALTAR V.18 This significant place was where Abraham's faith was justified by works. Gen 22:2,9. And perhaps where he took bread & wine from Melchizedek Gen 14: 17-20 David also offered sacrifices including bread & wine 1 Chr 21:23.

ORNAN OR ARAUNAH. See Jacob's Exploit top p. 425. and the Parable of his names. top right p. 451. Evidently a converted Gentile for his name honours Yahweh. 2 Sam 24:18 - and as a king 2 Sam 24:23 high in status. His occupation foreshadowed the Gospel. 41 Ch. 16:39; 1 Kg 3:4. 2 Chr. 1:3, 13.

43 It stood between Jerusalem and Gibeon, and the severity of the plague made immediate action essential.

CHAPTER 23

1 This is its site, here where mercy and favour has been manifested. See Note 1 Chr. 21:26. Deut. 12:5-6. Cp Exod. 15:13.

As Moses & Aaron before David

ENTHUSIASTIC PREPARATIONS FOR THE TEMPLE Vv 2-5: David gives full vent to his desire to establish the Temple making tremendous preparations to ensure its completion. It was the greatest desire of his heart though he never lived to see it. Cp. Ps 27:4. 132:4-5.

2 Captives from David's conquests. 2 Sam. 12:31 Note. Cp. 2 Chr 2:17. 8:7-9 See below

3 All the stones of Temple were previously cut to the right size. 1 Kings 6:7 David already had received the plans and specifications of the building. Ch 28:11

4 See Note 2 Sam. 1:21.

5 See Note 1 Kings 5:16. Top p. 569

6 Inexperienced and may be deterred by the magnitude of the task. Tender - Timid. Cp. V.17.

7 Splendid, stately. It was not large. 90 ft x 30 ft yards but the surrounding courts were large designed to hold large concourse of people. It took 7 yrs to build and was richly decorated with gold. Cp 1 Kings 6:7 8 Cp V.14 Ch 26:20-27 Ch 29:2.

DAVID'S CHARGE TO SOLOMON V.6 Reason why David forbidden to build the Temple: He was exclusively a man of war, and the future Builder will be Prince of Peace. Isa 9:6. Zech 6:12-13.

9 It was his ardent desire to do so. See Ps. 132:2-5; but the time was not right. 1 Kg 5:3.

CHAPTER 22 SUMMARY

What it needs to build acceptably for Yahweh. • A desire to perform and a knowledge of Yahweh's will 9-11 • Wisdom - understanding 12 • Obedience 12-13 • Determination - courage 13.

573 DAVID PREPARED. Though not permitted to build, he could prepare and allow the glory of the building to another. There was no peevishness in David's character. He did not say, If I cannot do all, I will do nothing. In his enthusiasm he went as far as he could. What a contrast to those Jews of Haggai's day Hag. 1:2.

The Strangers: Become proselytes Exod 12: 48-49. Must be treated fairly Ex. 22:21. 23:9 Gleanings provided Lev. 19:10. Treated as one of the land. Lev. 19:33-34 Extend help Lev 25:35-36 Loveth the stranger Deut. 10:18-19. Perhaps at tribal gatherings at Shechem Josh 8:33-35. David used them because of their diversified skills & mercly for cheap labor. 2 Ch. 2:17-18. 11-16

GOLD FOR THE TEMPLE V.14.

The Arabic version = "Gold a thousand talents, and silver a thousand talents." Parkhurst in his Lexicon suggests that these are the traces of a very important various reading in that copy of the LXX from which that version was made; and he defends his opinion by many critical and historical arguments. (Ant. of Jews. -Brown. Vol.I, P.152). Adopting this reading this could be a general statement by David that metal in 4000 talents had been stored - the specific amounts stored being given in Ch.29.

SOLOMON. One of 7 named before birth: Ishmael. Gen.16:11; Isaac Gen.17:19; Solomon. 1 Chr.22:9. Josiah 1 Kg.13:2 Cyrus Isa.44:28-45:1; John the Baptist Luke 1:13; Jesus Luke 1:31

David's charge.

came to me, saying, @Thou hast shed blood abundantly, 7 and @hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him @rest from all his enemies round about: for his name shall be 'Solomon, and I will give peace and quietness unto Israel in his days.

10 'He shall build an house for my name; and 'he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, "the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD @give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: @be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, @in my trouble I have prepared for the house of the LORD an 'hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron "without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and 'workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is 'no number. Arise therefore, and be doing, and "the LORD be with thee.

17 ¶ David also commanded all @the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he 'not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now 'set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring "the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAPTER 23.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 27 The sons of Merari. 24 Office of the Levites. Under Divine direction.

SO when David was old and 'full of days, he made 'Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of "thirty years and upward: and their number 'by their polls, man by man, was 'thirty and eight thousand.

4 Of which, twenty and four thousand *were* to set forward the work of the house of the LORD; and six thousand *were* 'officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, "said David, to praise therewith.

6 And 'David divided them

@ ch. 28. 3.
b ver. 4.
@ 1 Kin. 5. 3.
d ver. 11.
@ ch. 28. 2, 2.
f Job 3. 11.
@ 1 Kin. 4. 25 & 5. 4. See ver. 28.
h Deut. 12. 10. Josh. 21. 44 & 23. 1.
i 2 Sam. 7. 1.
k I.e. peaceable. Cp. 2 Sam. 12. 24, 25.
l 2 Sam. 7. 13.
m Cp. 2 Chr. 20. 3.
n ch. 28. 6. 2 Sam. 7. 14. Heb. 1. 5.
o 1 Kin. 8. 6. 2 Chr. 5. 7 & 6. 11.
p 1 Sam. 20. 13.
@ 1 Kin. 3. 9, 12. Cp. Ps. 72. 1.
@ ch. 28. 7. Josh. 1. 7, 8.
s ch. 29. 28. 2 Chr. 24. 25.
t ch. 28. 5.
u 1 Kin. 2. 33, 39. 10. 2 Sam. 5. 4. Cp. ch. 29. 22.
v ch. 28. 20. Deut. 31. 6.
w Deut. 31. 8.
x Or, in my poverty. Sept.
y Num. 4. 3.
z Cp. ch. 29. 4.
a ver. 24. Ex. 16. 26. Num. 1. 2.
b Cp. Num. 4. 47, 48.
c As ver. 3.
d Or, to oversee. ch. 15. 21.
e 2 Chr. 2. 2, 18 Tep. & 34. 12. Ezra 3. 8, 9.
f ch. 26. 29. Deut. 16. 18.
g 2 Chr. 19. 8.
h I.e. masons and carpenters.
@ Cp. 2 Chr. 24. 25, 26. Neh. 12. 36. Amos 6. 5.
k Ex. 28. 4.
l Cp. 2 Chr. 8. 14.

22 You have the means, seek the wisdom and apply yourself Cp 1 Cor.15. 58; Ep. 5:14; Phil.2. 12-8; 4:13.

DAVID'S CHARGE TO THE PRINCES. Vv.17-19.

There were 12 princes as there will be over the Mal. 19:28 Cp. Ch.27:16.

17 David constantly directs attention to Moses' words. Deut. 12:10. 12:46

23 Give your mind and strength entirely to the work. Deut.32:46 Acts 11:23. Deut. 4:29; Ps.27:4. Note the two requirements. Set your heart, and arise to activity. Cp Mt. 6:33.

24 Heb. the Elohim

The 1st of 4 chapters dealing with Levites.

CHAPTER 23.

The Chronicler being intent upon recording the Temple and religious history of the Kingdom ignores the troubles of the times unless they have direct bearing on the main See Introduction to the Book

DAVID RETIRES. V.1.

His reign merges into that of Solomon so they become as one, typifying that of Christ.

1 Lit. "Satisfied with days." His experience of the many done things of life was complete. There was but one thing he desired. Ps.27:4

2 There comes a time when all should retire when age brings inefficiency, and no longer should a nation or a congregation be afflicted with one who has past beyond the ability of rendering effective service. Perhaps David remembered the example of Samuel. See Note 1 Sam. 12.

ORGANISATION OF THE LEVITES. Vv. 2-6.

3 He assembled them by royal command, that all might be put in order in preparation of Solomon's reign Cp. Ch. 22:5.

4 This was a different census from that conducted by Joab Cp Ch.21 6.

5 In accordance with the Mosaic Law Num

574 4/4 but this was later altered by David Cp V. 27. Cp Ezra 3:8

6 Lit. "By their polls." "Poll" obsolete word for head. Their heads were counted because they were expected to use them: We count by hands - those who will help us, if necessary, without thought.

7 They had increased from the 23,000 in the time of Moses Num. 26:62. They were divided into 24,000 Overseers, 6,000 Officers and Judges, 4,000 porters, 4,000 musicians Vv 4-5.

8 From the use of this expression in Ezra 3:8-9 this appointment had relation to the building of the Temple. Cp 2 Chr. 2:2, 18. 34:12.

GOD FOR THE TEMPLE V.1.

SOLOMON. One of 7 named before birth: Ishmael. Gen.16:11; Isaac Gen.17:19; Solomon. 1 Chr.22:9. Josiah 1 Kg.13:2 Cyrus Isa.44:28-45:1; John the Baptist Luke 1:13; Jesus Luke 1:31

7 This is the first time recorded. The antitype requires a man of peace as well as of war. Isa 9:6-7

8 These words are additional to those of 2 Sam 7. Have descriptive of the typical forshadowing of the Covenant.

9 Thus enabling him to concentrate upon this important project. For the antitype See. Hag. 2:6-9

Lit. Shelomoh from "Shalam" Peaceable. His name was also Jedidiah 2 Sam 12:25. See the feminine form in Song. 6:13

Shalom. - Life, at ease, prosperous, happy

1 Kings 4:25 5:4.

Or selection not begotten Cp Ch.28:6 As such he typified Christ to whom the words really applied Cp Heb.1:5

BA The Heb. does not express future time. Roth. = "A son born to thee..." This statement evidently an addition at latter one than that of 2 Sam.7.

14 From a root "bere" - "To separate, distinguish." The application of Wisdom Cp Deut.17:14-20 Prov.4:3-13

The basis of true prosperity Josh 1:1-8; Ps. 1:1-3. Mt.5: 3-10. Cp Deut.4:1.

Cp instructions to Joshua Josh 1:4; 1 Cor.16:13; Eph.6:10; 2 Tim.2:1

Do not let anything deter or discourage you.

In spite of war, treachery, domestic problems, his own failings, he never lost sight of the one supreme object and desire of his life. Ps.27:4, 13 Ps.122:5.

17 From his conquests. 2 Sam.8. 1 Chr.18:7-11 1 Chr.22:11-13.

20 According to Clarke 1 Talent Gold = 3000 Shekels = £507 15s 11d. £507, 5s, 12s. CB: Talent of Gold 131 lb = £6,150.

21 Clarke = £373-11-10: £353,5W, 46:13:4. CB: Talent Silver 117 lb troy Clarke gives total value: £5C1 16s 7d: 13:4. Perhaps symbolic for superfluous. If Sept. reading is accepted, Dav. id said this had been gathered in his poverty" (See Marg.) This was to emphasise that the project in hand was far above such wealth which was but a token of true value - without price.

22 Indicating the great project left to Solomon. The fact that he was exhorted to add to such wealth emphasised the importance and magnitude of the task

CHAPTER 23. SUMMARY. There is work for all in the service of Yahweh. and in it all should work. Key Verse 28.

9 Heb "Shalam" Sig. "To write" i.e. a Scribe. A superintendent or magistrate. Scribe (Sopher) is a different word. The appointment was according to the Law Deut. 17:18 They evidently superintendered the execution of certain laws and instructions Cp Deut. 20:5, 8, 9. 31:28. 1 Chr. 26: 29. their duties related to "outward business" 26:29.

10 Shaphat - to pronounce sentence. Cp Deut. 1: 16. 2 Chr. 19:5.

11 RV - Door Keepers. For their duties see Ch.26.

12 This division was used by Solomon in the Temple 2 Chr. 8:14

24 ELIEZER
of 1,000 O

24 Gen. 46:11

24 ELIEZER
Gen.24:4.

GERSHONITES

LADAN Sig. W
1 Jehiel - El lives
2 Zetham - Olive
3 Joel - Yahweh
4 Shemith - Pom
Rested - Heaven
Asaiah - Rest
SHIMEI Sig. Fa
1 Zaath - Grasp
2 Zizah - Plenty
3 Jeush - Restore
4 Beriah - In fre
THE KOHATHITES

AMRAM Sig. Ine
Moses
Gershom (1) Jon
Shebuel - Return
Eliezer (2) son
2 Rehabiah - Yah
3 JESHAIAH Sig. Whom
16 Jahaziel - El sees
17 Jekameam - He
dissemble
UZZIEL - Might
18 Micah - Like Y
19 Jariah - Yah lea
THE MERARITES

MAHLI - Sick
20 Eleazar - Lets
21 Kish - A bow
MUSHI - Sensitive
22 Mahli - Sick, W
23 Eder - A Flock
24 Jeremoth - Heights
Perhaps a branch of
only of Laadan bro
to be confused w
the Shimei of v.10
Styled a "Saint"
Ps 16:11.
The separation of
for this purpose taug
the Holy Nation that
was profane and wo
contaminate the Ho
things unless such
sanctified for the pu
pose should thus min
ter. Cp Note Exod.28:3
A wonderful testimo
of a wonderful man.
can all become "men
God" irrespective as
personal fleshly ability

The title is used 5 ti
for Moses Deut. 33:1;
Josh. 14:6; 2 Chr. 30:16
Ezra 3:2. 3 to David 2
Chr. 8:14; Neh. 12:24
16 once to Shemaiah
1 Kg 12:22. Plus 1 to E
19 Therefore his sons
were incorporated
as houses among the
Amramites.

13 The families of

into [2] courses among [a] the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ [d] Of the Gershonites were, Laadan, and Shimei.

8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan.

10 And the sons of [k] Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah [4] had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of [p] Amram; Aaron and Moses: and [r] Aaron was separated, that he should sanctify [s] the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *as* concerning Moses [u] the man of [x] God, his sons were named of the tribe of Levi.

15 The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

[2] Heb. *divisions.*
[a] ch. 15. 5.
[b] Ex. 6. 19. Num. 26. 58.
[c] ch. 24. 20.
[d] ch. 26. 21.
[3] Or, *Libni.*
[e] ch. 24. 28.
[4] Or, *kinsmen.*
[f] ch. 15. 18.
[g] Cp. Num. 36. 6, 8.
[h] ch. 24. 30.
[i] Num. 10. 17.
[k] ver. 7.
[5] Or, *Zizah.*
[l] Num. 1. 22.
[m] Num. 2. 3.
[6] Heb. *did not multiply sons.*
[n] ch. 22. 18.
[7] Or, *and he dwelleth in Jerusalem, &c.*
[o] Ex. 6. 18.
[p] Ex. 6. 20.
[q] Num. 4. 5-15.
[r] Ex. 28. 1.
[s] Ex. 40. 10.
[t] Ex. 30. 7.
[8] Heb. *number.*
[u] Deut. 33. 1.
[x] Cp. ch. 26. 23-25.
[a] ch. 9. 26.
[9] Ex. 2. 22.
[c] ch. 26. 24.
[10] Shubael, ch. 24. 20.
[d] ch. 9. 32.
[e] Lev. 6. 20, 21.
[f] ch. 26. 25.
[11] Or, *and the first only.*
[g] Lev. 2. 4.
[12] Or, *flat plate.*
[13] Heb. *were highly multiplied.*
[h] Lev. 6. 21.
[14] Shelomoth, ch. 24. 22.
[i] Lev. 19. 35.
[k] ch. 24. 23.
[l] ch. 24. 24.
[m] Is. 1. 13.
[n] Ps. 81. 3.
[o] Num. 29. 39.

21 ¶ [b] The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and [c] Kish.

22 And Eleazar died, and [c] had no sons, but daughters: and their [4] brethren the sons of Kish [g] took them.

23 [h] The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These were [i] the sons of Levi after the house of their fathers; *even* the chief of the fathers, as [i] they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [m] twenty years and upward.

25 For David said, The LORD God of Israel [n] hath given rest unto his people, [7] that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* [q] carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites were [8] numbered from twenty years old and above:

28 Because [9] their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the [a] chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for [t] the shewbread, and for [t] the fine flour for meat offering, and for [t] the unleavened cakes, and for *that which is* baked *in* the [12] pan, and for that which is [h] fried, and for all manner of [13] measure and [13] size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the [m] sabbaths, in the [n] new moons, and on the [o] set feasts, by num-

---

ELDERS each had charge of 1000 Overseers V.4.

SHIMEI. V.9. The aligning of his name with Laadan shows that he is a descendant & therefore not the same person as mentioned in V.7.

One reckoning V.11: Therefore the Gershonite houses = 9, 3 of Shimei + 6 of Laadan.

DAVIDIC COVENANT. WHEN WAS THE STATEMENT OF VV 8-10 MADE? Solomon was not born nor David married to Bathsheba at the time the Covenant of 2 Sam. 7 made. The wording of this promise differs from that of 2 Sam. 7 that applies directly to the Lord. This evidently made later. See note V.9. This is described as a direct revelation to David V.8 whereas that of 2 Sam. 7 was given through Nathan. Perhaps David performed the Father following his transgression & received this reassurance that his sin was forgiven. Cp. 1 Chr. 21:5; 2 Sam. 12:24.

THE MERARITES V.21-23 In accordance with the law Num. 27:4; 36:6, whereby daughters had the right of inheritance thus perpetuating the name of he who died without male heirs.

19A Eder - Herd - a muster or Arrangement. Jeremoth - Let there be Lifting up.

THE SERVICE OF THE HOUSE. The remaining verses record general arrangements regarding the offices and future work of the Levites. They comprise some of the last instructions of David. See below Duties of Levites.

26 Cf Num. 4:3. The wilderness wanderings imposed greater duties on Levites and with more settled conditions it was possible thought fit to introduce younger men to the work. Cf 4:27. At first David appointed the Levites to work from 30 yrs up wards V.3 but once the Temple was built with its chambers, courts, etc. and the worship more organised throughout the land, a more numerous ministry would be required - hence, possibly, the reduction in age.

28 Cp Marg. RSV "he dwells" These words spoken at the end of David's reign.

29 See Margin. For the phrase "at the hands of" see the basis for the expression of Ps 123:2.

32 Store chambers in which tithes and sacred vessels were kept. 2 Chr. 31:5, 11, 12. Neh. 13:4-9. They seem also to have been used as dwelling places for Levites Cp Neh. 13:33. See 1 Chr. 28:12.

33 The Kohathites had charge of this. Ch. 9:32. Ex. 25:30; Lev. 24:8, 9

RV: "That which is sacred." Cp Lev. 6:21.

26 The standards were committed to the Levites Lev. 19:33-36. Deut. 25:15. Honesty in dealing is part of true religion. Prov. 11:1; 16:11. Mic. 6:11. Ezek. 45:10.

27 Corresponding to the morning and evening sacrifice. Ex. 29:38-39. Cp 1 Chr. 23:13; 25:7.

28 The priests made the offering - the Levites stood by to minister and to sing praises. RSV - "and whenever burnt offerings are offered ..."

29 Summarised Num. Chs. 28, 29.

WORKMEN. Ch. 25:1: Exodus

MELÂKÂH - from the same root as MAL'AK - Messenger. Employment (but never servile). Like the Angels they were dependent expressions the words and harmony of their leaders. They had to labour or sing.

THE KOHATHITES V.12-20

AMRAM - Sig. Exalted people. Moses

Gershom (1) son of Moses

Shebuel - Return of God

Eliezer (2) son of Moses

Rehabiah - Yah is compassionate

IZHAR. Sig. Whiten, Olive

Shelomith - Peaceful

HEBRON - Union

Jeriah - Founded by Yah.

Amariah - Yah hath promised

Jahaziel - El seeth

Jekameam - He doth assemble the people

UZZIEL - Might of El

Micah - Like Yah.

Jesiah - Yah lendeth

THE MERARITES

MAHLI - Sick

20. Eleazar - El is Helper

21. Kish - A bow

MUSHI - Sensitive

22 Mahli - Sick, Weak

23 Eder - A flock

24 Jeremoth - Heights. Perhaps a branch of the family of Laadan and not to be confused with the Shimei of V.10

Styled a "Saint" in Ps 106:16.

The separation of Heron for this purpose taught the Holy Nation that it was profane and would contaminate the Holy things unless such as he sanctified for the purpose should thus minister Cp Note Exod. 28:1.

A wonderful testimony of a wonderful man. We can all become "men of God" irrespective as to personal fleshly ability.

The title is used 5 times for Moses Deut. 33:1; Neh. 12:36; 2 Chr. 30:16; Ezra 3:2 to David 2 Chr. 8:14; Neh. 12:24, 36 once to Shemaiah 1 Kg 12:22. Plus title Ps 90

19 Therefore his sons were incorporated as houses among the Amramites.

JAHATH SON OF SHELOMITH or SHELOMOTH. CH. 24:22 - Sig. Unity. A descendant of Izhar, Kohath's 2nd son. Ch. 23:12.

18 Jahath is the 3rd name of this series of "other sons of Levi". The absence of these 3 names from the list of Ch. 23:6-23 suggests that while that list is occupied with fathers' houses this one is occupied with the official classes of the Levites who were to be engaged as described in Ch. 23:28

SONS OF HEBRON. V.19. Jeriah - Yahweh will throw = Shoot

Amariah - Yahweh has said or promised. Jahaziel - El seeth. Jekameam - The people will rise.

THE PRIESTS. (See also Num. 18).

Each course served a week in turn 2 Chr. 23:4-8 2 Kings 11:7 commencing on a Sabbath.
Perhaps like Levites, commenced initiation at 25 (Num. 8:24) and at 30 commenced full duties Num. 4:3 but Cp. 1 Chr. 23:24. The Levites retired at 50. Nothing said regarding the commencement or retirement of Priests.
Apart from initiation of Aaron's immediate sons, no rite of initiation prescribed. Sufficient if they could establish their genealogical right (Ezra 2:61-63 Neh. 7:63) and were free from bodily blemish or legal pollution (Lev. 21:16,23).
Officiating dress – linen bonnet coat breeches a white linen girdle embroidered with blue purple & scarlet Exod. 28:40,42. 39:27-29.
Garments were supplied to the priests Ezra 2:69 Neh. 7:70-72. probably kept in the temple. see below
Of the priests.

SUMMARY. 1 Ch. 24.

God is not a God of confusion but of order. (1 Cor. 14:33, 40 Col. 2:5) We need to seek our place in the work & keep to it. (2 Cor. 10:13-16 1 Cor. 12:12-26)

CHAPTER 24.

THE COURSES OF THE PRIESTS SET IN ORDER BY DAVID BY DIVINE APPOINTMENT (1 Chr. 28:11,12,19) HELPED BY SAMUEL BEFORE HIS DEATH (1 Chr. 9:22)

THE TWO HOUSES OF AARON. Vs 1-4

1 Sig. Bright, Shining
2 Sig. He is father
3 Sig. Yah hath helped.
Sig. Palm consit.
4 Brother was high priest 1 Kings 2:26. Zadok and Ahimelech were second order of priests, like consuls, though of the two, Zadok was coming more into prominence as the priest. V.6. The second order priest seems to have developed into a regular appointment. Cp 2 Kings 25:18. Jer 52:24.
7 A double portion as befitted the firstborn.
8 See note. Num. 26:55.

DIVIDED INTO 24 ORDERS. Vs 5-19

According to the Jews each course divided 3 ranks - Chief of the course, Chief of every family, Common priests. Thus there was a constant system of subordination and supervision that all things might be done "decently and in order." Cp Col. 2:5; 1 Cor. 14:40.
10 Yah hath heard
11 El hath given
12 A special ceremony to inaugurate the order. Cp V. 31.

I. CHRONICLES 24.

ber, according to the order commanded unto them, continually before the LORD:

32 And that they should [a] keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

Cp V. 3,19

CHAPTER 24.

1 The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

NOW *these are* the divisions of the sons of Aaron. (1) The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.
2 But [a] Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.
3 And David distributed them, both (b) Zadok of the sons of Eleazar, and [b] Ahimelech of the sons of Ithamar, according to their offices in their service.
4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men [c] of the house of *their* fathers, and eight among the sons of Ithamar [d] according to the house of their fathers.
5 Thus were they divided by [e] lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, *were* of the sons of Eleazar, and of the sons of Ithamar.
6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and [f] Zadok the priest, and [g] Ahimelech the son of [h] Abiathar, and *before* the chief of the fathers of the priests and Levites: one [i] principal household being taken for Eleazar, and one taken for Ithamar.
7 Now the first lot came forth to Jehoiarib, the second to [k] Jedaiah,
8 The third to [l] Harim, the fourth to Seorim,
9 The fifth to [m] Malchijah, the sixth to Mijamin,
10 The seventh to [n] Hakkoz, the eighth to (o) Abijah,
11 The ninth to Jeshuah, the tenth to Shecaniah,
12 The eleventh to Eliashib, the twelfth to Jakim,
13 The thirteenth to Huppah, the fourteenth to Jeshebeab,
14 The fifteenth to Bilgah, the sixteenth to [p] Immer,
15 The seventeenth to Hezir, the eighteenth to Aphses,
16 The nineteenth to Pethahiah, the twentieth to Jehezekel,
17 The one and twentieth to Jachin, the two and twentieth to Gamul,
18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.
19 These *were* the orderings of them in their service [q] to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.
20 ¶ And the rest of the sons of Levi *were these*: Of the sons of (r) Amram; Shubael: of the sons of Shubael; Jehdeiah.
21 Concerning [s] Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.
22 Of the Izharites; (t) Shelomoth: of the sons of Shelomoth; Jahath.
23 And the sons (u) *of Hebron*, Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.
24 *Of* the sons of Uzziel; [v] Michah: of the sons of Michah; Shamir.
25 The brother of Michah was

Also called Jorarib. Neh. 11:10; 12:6 Cp Ch. 9:10
[a] Num. 1:53. [b] ch. 9:22. Ezra 2:36, 37, 39.
[c] ver. 28. Num. 3:6-9. [d] ch. 9:22. [e] Luke 1:5.
Read "course" Ch. 23:6. This V. follows the subject + construction of that verse.
(f) Num. 26:60. Cp 1 Chr. 6:3 Col. 215
(g) Lev. 10:1.
CHALAQ - decided by lots. This established their relative positions.
(h) ver. 31. ch. 6:8. 2 Sam. 8:17. Cp. ver. 6 with 2 Kin. 2:26, 35.
[i] ch. 9:25.
[k] ver. 30. Num. 1:2. Cp. ver. 6.
(l) ch. 23:13, 17.
(m) ch. 23:16, Shebuel.
(n) ver. 31. Judg. 20:9.
(o) ch. 23:18, Zaccai.
(p) Supplied from ch. 23:19 & 26:31.
[q] ch. 28:13, 21. 2 Sam. 22:20 & 23:6, 9. 2 Sam. 15:35 & 20:25. 1 Kin. 2:7, &c.
[r] ch. 23:20.
[s] Heb. house of the father.

Yah will lend. Sr
Yah doth contend
Yah Knoweth. Members returned from exile Ezra 2:36. Neh. 7:39
Consecrated. Members probably referred to as returning exile Ezra 2:59 Neh 7:61,62. Ezra 10:5; 12:4
Barley. No further mention
Yah is King
From the Right Hand.
Sometimes spelt "Koz" "Coz". Sig. The Thorn. Probably referred to Ezra 2:61,62 Neh. 7:63,64 as being unable establish their genealogy & put from priesthood. They seem to have eventually established their right to office. Cp Neh. 7:21 with Ezra 8:33.
Yah is father. Cp Lucretius
Yah is salvation
Yah hath dwelt.
El hath restored
He raiseth up.
A Covering
Fathers dwelling
Cheerful.
Talkative - Some returned exile Ezra 2:37, Neh 11:11 Ezra 10:20.
A pig
Happizzez - Dispersion
Yah hath set free
El doth strengthen
He doth establish
Recompensed
Yah hath delivered
Consolation of Yah.
The order of service was for each to serve for 1 week 2 Kg. 11:9; 2 Chr. 23:8 Cf. Ezek. 8:16-18. Cp Lk. 1:5

THE DISTRIBUTION OF THE OTHER LEVITES

Vs. 20-31. See Notes on Jahath. 23:15

Captive or returned of God. - Sir The. line of Moses through his elder son Gershom. Cp 23:15-16
Unity of Yah.
Yah has enlarged
Note the numerous progeny Ch. 23:17. The line of Moses in his younger son Eliezer
Rehabiah's 4th Son 23:12. From Kohath's

A tenth of tithe of Levites Num. 18:26-31.
The 5th part added to every estimation of trespass Lev. 5:15-16.
The fruit of 4th year (fruit of previous 3 yrs = unclean) Num. 18:27-30.
THUS THROUGHOUT THE LAND THERE WAS DISTRIBUTED A TRACHING COMMUNITY MAINTAINED BY PEOPLE WHO THUS SHOWED THE VALUE OF THAT WHICH THEY WERE TAUGHT.

The whole of meat offering except there burnt Lev. 2:3-16. 5:13. 6:14-18. The skins of burnt offerings offered by individuals Lev. 7:8. The right shoulders that were heaved Lev. 7:32-34. The breasts that were waved Lev. 7:34. 10:12-15. The cheeks + maw of sacrifices offered by Levites Deut. 18:3. The sodden shoulder of Nazarite's peace offering Num. 6:19-20.
Firstfruits of oil, wine crops Num. 18:12-13 Deut. 18:4 Cp 2 Chr. 31:5-7.
Devoted offerings Num. 18:14.
Firstlings of cattle etc Num. 18:15-18 Lev. 27:26
First fleece of sheep Deut. 18:4
The redemption price of first-born males Num. 18:16.

THE PRIESTS (cont)

the chambers as in the Temple of the future age Ezek. 42:14 44:19.
Solomon + Hezekiah confirmed the courses as appointed by David.
Only four courses returned from exile Ezra 2:36-39. Neh. 7:39-42 12:1-21 but as the course of Abiah (Abijah) v.10 is referred to in Luke 1:5 it shows they must have been brought up to full strength.

DUTIES.

Attended fire on altar - killed and offered sacrifices - attended lamps in Holy place and shew bread offered up prayers for people, judged leprosy, divorce, jealousy, vows, uncleanness, altar, service etc. Num. 18:3,5,7.
13 cities given them 1 Chr. 6:58-60 from whence they acted a judges in civil matters 2 Chr. 19:8-10, expounded the law 2 Chr. 17:8-9. thus teachers were distributed throughout the land Mal. 2:7.
They were active in time of war, sounding the trumpets Num. 10:9. addressing the people Deut. 20:1-4.

THE TEMPLE MU

The Jews sta
the vocal dep
are must nev
er 12 on the ba
ominants of t
(Cp V. 9 e.g. thanks
could be any ref
Par.
40 Same as Je
- Yah will lend.
Strong
41 2 Sons, but
one house
Head 23:21-22
Head of which
Jershmeel 4:2
42 Emboldened
Yah. Nothing
of the additions
or division of m
43 To blanch -
Pushing
- Dark
44 Mindful -
45 2 Heads
bearing to the
elders of Ezek
46 There were
24 orders of P
but 25 famil
here listed. Pe
haps one to C
for High Priest
47 A special serv
of inauguration
Cp V. 6.
48 "UMMAH - Fi
root - To associ
with... - equally with
corresponding w
26:12,16. RV = eve
25.

CHAPTER 25

THE TEMPLE MUSIC

APPOINTED VV 1-8.

Not the military head
as but the chiefs of
Levi, the princes refer
red to in Ch 21:2.
See Notes. 1 Chr. 15:17.
See Notes. 1 Chr. 13:8
Sig. Collector. Gatherer
Sig. Mindful. Called
John (same meaning)
Zabdi 1 Chron.
Cp Neh. 12:35.
Sig. Increaser.
Sig. Yah has given
Sig. Upright towards
God.
12 Psalms 50th Psalm
to Asaph attributed to
Asaph. Cp 2 Chr. 29:30
Sig. Yah is great.
Sig. Creative. Izri is
the correct form, the
initial Yod having been
lost in transcription.
Sig. Yah hath saved.
In Sept. followed by
Shimei Cp V. 17. (Sig.
Famous)
Sig. Yah hath departed
Cp Gift of Yah Cp Ch.
5:18,21.
See Note Ps. 39. Cp Ps
62, 77.

The division of the singers.

Isshiah: of the sons of Isshiah; Zechariah. 26 The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno. 27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. 28 Of Mahli came Eleazar, who had no sons. 29 Concerning Kish: the son of Kish was Jerahmeel. 30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers. 31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAPTER 25

THE TEMPLE MUSICIANS APPOINTED Vv1-8

1 MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: 2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. 3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

MUSICAL SEERS V.5.

The chief singers were called "seers" 2 Chr. 29:30. 35:15. 1 Chr. 25:5. Doubtless their ministrations helped men like David to concentrate their minds more completely on eternal things and thus reveal the future more vividly. Cp 2 Kings 3:15.

HEMAN'S SONS.

Heman was blessed with a numerous progeny. V.5. The names of the last seven sons form the following prayer:

Be gracious unto me, O Yahweh;
Be gracious unto me!
Thou art my El,
Thou hast magnified and exalted help for him that sat in distress.
Thou hast given visions abundantly

This has caused critics to suggest that the names are fictitious, designed only to express the prayer. What it shows is that Heman, in naming his sons, did so with the set purpose of glorifying Yahweh thereby as parents have frequently done since. (C.B.). Such combinations of names are common in Scripture. E.g. Gen. 49. Zech. 11.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: 5 All these were the sons of Heman the king's seer in the words of God to lift up the horn. And God gave to Heman fourteen sons and three daughters. 6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, he, his sons, and his brethren, were twelve:

11 The fourth to Izri, he, his sons, and his brethren, were twelve:

12 The fifth to Nethaniah, he, his sons, and his brethren, were twelve:

13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve:

14 The seventh to Jesharelah, he, his sons, and his brethren, were twelve:

15 The eighth to Jeshaiah, he, his sons, and his brethren, were twelve:

16 The ninth to Mattaniah,

"UNDER THE HANDS OF THEIR FATHER" Vv2,3,4.

Family groups combined to produce glorious harmony in the service of Yahweh. The father educated his sons in the music, and led them in the playing. They were subservient to him and under his direction united to produce beautiful sound leading the people to Divine Worship. Yod - the open hand of power, direction.

DUTIES OF THE PORTERS OR DOORKEEPERS. – Men of Sign representing Christ as the door. cp. JN 10:7; ISA 22:22; REV. 3:7; 21:12

(1) They opened the doors into the outer wall which led into the Court of Gentiles, and the east, north, & south doors of the Court of the Women; for the priest opened the west and all the other doors that led into the Court of Israel. They attended in these gates through the day 24 in number 3 guards to the purity, safety, or peace of the Temple. Vv 17,18 and they shut them at night. 9:27.

(2) They kept the gilding around the gates clear and bright.

(3) They had charge of the Treasure Chambers. Crs. 1Chr 9:26. 26:20-29. 31:12-14

THEIR DUTY AS GUARDS IN THE NIGHT (A Rail)

In conjunction with the priests, they occupied 24 stations as follows: 1 at east

46 Famous
47 Might of Yah
48 Yah has deputed or regarded
49 Return O El
50 Gift of Yah
51 Heights
52 Yah has been gracious
53 Seat of hardness or distress
54 Be gracious to me
55 I have talked
56 Thou art my El
57 He has caused to remain
58 I have magnified
59 Visions
60 I have exalted help
May He preserve!!
Yahweh is Great.
He is mindful of the place of treading out. He has delivered from His devastations
The upright towards Him
Towards He saved them,
He has granted them His gift
made them famous through His might.
Yahweh has regarded me
Return O El! Grant Thy gift
From the height Yahweh has been gracious to those in distress
Be gracious to me. I have called Thou art my El. Thou hast given and magnified
Thy visions. Thou has manifested Thy help.

THE PORTERS: With the Ark at Jerusalem, the arrangements for the porters were provisional Cp 15:23-24 for the Ahor was at Gibeon. For the present therefore, all was in plan only, set out by David in readiness for the Temple. See above.

he, his sons, and his brethren, were twelve:

17 The tenth to [a] Shimei, he, his sons, and his brethren, were twelve: (Jeduthun) 46

18 The eleventh to [c] Azareel, he, his sons, and his brethren, were twelve: (Heman) 47

19 The twelfth to [d] Hashabiah, he, his sons, and his brethren, were twelve: (Jeduthun) 48

20 The thirteenth to [c] Shubael, he, his sons, and his brethren, were twelve: (Jeduthun) 50

21 The fourteenth to [d] Mattithiah, he, his sons, and his brethren, were twelve: (Heman) 51

22 The fifteenth to [g] Jeremoth, he, his sons, and his brethren, were twelve: (Heman) 52

23 The sixteenth to [h] Hananiah, he, his sons, and his brethren, were twelve: (Heman) 53

24 The seventeenth to [h] Joshbekashah, he, his sons, and his brethren, were twelve: (Heman) 54

25 The eighteenth to [h] Hanani, he, his sons, and his brethren, were twelve: (Heman) 55

26 The nineteenth to [h] Mallothi, he, his sons, and his brethren, were twelve: (Heman) 56

27 The twentieth to [h] Eliathah, he, his sons, and his brethren, were twelve: (Heman)

28 The one and twentieth to [h] Hothir, he, his sons, and his brethren, were twelve: (Heman)

29 The two and twentieth to [h] Giddalti, he, his sons, and his brethren, were twelve: (Heman)

30 The three and twentieth to [h] Mahazioth, he, his sons, and his brethren, were twelve: (Heman)

31 The four and twentieth to [h] Romamti-ezer, he, his sons, and his brethren, were twelve.

Key words: Ophir Treasure Dan 11:17. Master See bottom Right

CHAPTER 26.

1 The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges. *See Note top* P 519 - P 557

CONCERNING the divisions of the porters: Of the Korhites was [b] Meshelemiah the son of Kore, of the sons of [c] Asaph.

MESHELEMIAH – Yah hath recompensed

2 And the sons of [b] Meshelemiah were, [d] Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of [e] Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [3] him.

6 Also unto [f] Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were [g] strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And [h] Meshelemiah had sons and brethren, [i] strong men, eighteen.

10 Also [1] Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 ¶ And they [m] cast lots, [4] as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward [m] fell

Below left: Or, Hebraeth, ch. 6. 33, 37 & 9. 19.
[a] Cp. ver. 3.
[b] ch. 9. 21.
[c] ver. 4.
[d] ver. 3.
[e] ch. 15. 18, 24 & 16. 38.
Cp Ch. 15:18
[g] No other of these 24 are referred to elsewhere
[3] i.e. Obed-edom, as ch. 13. 14. 2 Sam. 6. 11.
[f] ver. 4.
[g] ver. 4. Cp. ch. 23. 23 with ch. 24. 30.
[h] ver. 4.
[i] ver. 9. 2 Kin. 2. 16.
Mt. 25:15; 2 Cor. 3:6. 1 Pet. 4:11. Cf. 1 Tim. 3:2-6. CHAYIL = Strength, Army, Power.
[k] ver. 2.
[l] ver. 26. ch. 26. 38. = with Obed-edom = one of the porters of the Ark
This makes 98 later the number was increased to 212. Ch. 9. 22. v. 16.
Bottom 579
[m] ch. 24. 31.
[4] Or, as well for the small as for the great. ch. 24. 31 & 25. 8.
Or, Meshelemiah, ver. 14.

578

1 Sig. Father of Gathering (in the sense of removing reproach)
2 A door Keeper in David's house of meeting 1Chr 9:22. and a discreet counsellor cf. v. 14. See below.
3 Cp Ch. 15:24. Ab Hp. 2 Sam. 6:11. note. What an outstanding house.
4 Gibbor Obededom's Sons = guardsmen unified firmly in the service of truth.
4A Ish-man in singular. The many sons of Obed-edom were united as one, forming a multitudinous man welded together in spiritual strength.
4B Added to the 12 of Obed-edom = 80 Korahites.
5 Sig. Fleeing for refuge
6 Sig. Bitter, unhappy
7 See note of Firstborn in Index. It may be that the (Hebrew) firstborn was childless.
7A = Shimri = Watchful
7B Hilkiah = Portion of Yah.
8 RV = Charges = duties

Twenty five names are thus enumerated, but as Shemaiah No 8. was represented in his sons, his name should be eliminated from this list leaving 24.

CHAPTER 26. The description is given as though the Temple is built. Cp v. 17 whereas in fact only the plans existed Ch. 28:11. Cp Rom 4:17

THE STATIONS OF THE DOORKEEPERS Vvs 14-19 Cp

9 See Notes Ch. 24:5. Neh. 11:22, 26:55.
10 See Note at top of p 579.

15 Obed-edom [n] southward; and to his sons the house of Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Korhites and among the sons of Merari.

20 And their brethren the Levites were over the treasures of the house of God, and over the treasures of the dedicated things.

21 The sons of Laadan; the sons of the Gershonites [o] Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were searched, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

[n] Heb. southward toward the house of Asuppim, a gathering place.
[o] ch. 23. 8.

15 Sig. Bless
16 Sig. Gathering
17 Sig. Gathering
18 Sig. Suburbs
19 Sig. Gathering
20 Sig. Gathering
21 Sig. Gathering
22 Sig. Gathering
23 Sig. Gathering
24 Sig. Gathering
25 Sig. Gathering
26 Sig. Gathering
27 Sig. Gathering
28 Sig. Gathering
29 Sig. Gathering
30 Sig. Gathering
31 Sig. Gathering
32 Sig. Gathering

THE STATIONS OF THE DOORKEEPERS Vvs 14-19 Cp

14 Shelemiah – Yah hath recompensed
15 Obed-edom – Serving Edom; servant of the flesh
16 Shuppim – Serpent
Hosah – Fleeing for Refuge
Shallecheth – Dart
17 Parbar – Suburb
18 Causeway – Highway
19 Asuppim – Gathering

20 Ahijah – Brother of Yah
21 Laadan – Belonging to Eternity
22 Zetham – Olive
Joel – Yah is God
23 Amramites – Exalted people
Izharites – Shining
Hebronites – Fellowship
Uzzielites – Strength of God
24 Shebuel – Captivity of God
Gershom – Exile
Moses – Drawn out
25 Eliezer – God is help
Rehabiah – Yah hath enlarged
Jeshaiah – Yah is salvation
Joram – Yah is exalted
Zichri – Remembrance
Shelomith – Peaceful
26 Captains – Princes
27 Spoils – Booty
28 Samuel – Heard of God
Saul – Asked
Kish – Bow
Abner – Father of light
Ner – Lamp
Joab – Yah is father
Zeruiah – Balm of Yah
29 Chenaniah – Yah has established
Outward business – Secular duties
30 Hashabiah – Yah hath reckoned
31 Jerijah – Yah sees
Jazer – He helps
32 Reubenites – Behold a son
Gadites – Troop
Manasseh – Causing to forget

to (3) Shelemiah. 11 Then for Zechariah, his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of (4) Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate (d) Shallecheth, by the causeway (e) of the going up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At (f) Parbar westward, four at (f) the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of (m) Kore, and among the sons of (n) Merari.

20 ¶ And of the Levites, Ahijah was over (o) the treasures of the house of God, and over the treasures of the (o) dedicated things.

21 As concerning the sons of (7) Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were (8) Jehieli.

22 The sons of Jehieli; (q) Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And (10) Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 (r) And his brethren by Eliezer; Rehabiah his son, and (s) Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and

(2) Called Meshelemiah, ver. 1.
(a) 2 Sam. 8, 11.
3 Heb. Out of the battles and spoils.
4 Heb. gatherings. ver. 27. Neh. 12. 25. Eccles. 12. 11.
Cp. Before 2 Chr. 25. 24
(b) ch. 29. 29. 1 Sam. 9. 9.
(c) 2 Sam. 2. 8.
(d) Is. 6. 13.
(e) 2 Sam. 2. 32.
(f) ver. 18. 2 Kin. 23. 20.
(g) 1 Kin. 10. 5. 2 Chr. 9. 4. Neh. 3. 31.
(h) Neh. 11. 16.
(i) 2 Kin. 23. 11.
(k) ch. 23. 4. Deut. 16. 18.
(l) ch. 27. 17.
5 Heb. over the charge.
(m) ver. 1.
(n) ver. 10.
(o) ver. 22, 24, 26. ch. 28. 12 & 29. 8. Ezra 2. 69. Neh. 10. 38 & 12. 44 & 13. 12. Mal. 3. 10.
6 Heb. Qodesh holy things. 2 Kin. 15. 15.
(p) ch. 23. 19 & 24. 23.
(q) Or, Libni, ch. 6. 17.
(8) Or, Jehiel, ch. 23. 8 & 29. 8.
(r) Ex. 6. 18. Num. 3. 19. ch. 6. 2. & 23. 12.
(s) ch. 23. 15. & 26. 25.
(10) Ex. 2. 22. & 18. 3. ch. 23. 16. & 26. 24.
(t) 1 Sam. 1. 20. 1 Chr. 6. 22. & 23. 13.
(u) ch. 23. 17. & 26. 25.

27 And of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that (b) Samuel the seer, and Saul the son of Kish, and (c) Abner the son of Ner, and (e) Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons were for (v) the outward business over Israel, for (6) officers and judges.

30 And of the Hebronites, (w) Hashabiah and his brethren, men of valour, a thousand and seven hundred, were (x) officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was (y) Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour (z) at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, (a) for every matter pertaining to God, and (b) affairs of the king.

(v) 1 Chr. 23. 4. 2 Chr. 19. 11.
(w) 1 Chr. 26. 30.
(x) ch. 23. 4. Deut. 16. 18.
(y) ch. 23. 19. & 24. 23.
(z) Num. 21. 32. Josh. 21. 39.
(a) ch. 23. 12.
(b) ch. 23. 16, 27. & 24. 20
(x) 2 Chr. 19. 11.
9 Heb. thing. ch. 27. 1.
(c) ch. 24. 22. 2nd son of Moses. Jeshaiah. Ex. 18:4. 1 Chr. 23:17. 4 Brothers each a son of Rehabiah. See 26:26

CHAPTER 27.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people hindered. 25 David's officers.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the

BODAI V.4 The variation arises from the mutation of 1 way, a 'Yod. Dodo having the long stem 1.

1 288000. They served in rotation, 24,000 each month.

1A. Called Abib or Nisan.
1D This monthly rotation to be a feature of the millennial dominion ISA. 66:23, EZEK. 46:1.

courses, which came in and went out 1D month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month 1A was (b) Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

1F Sig. Gift of El.
1G NAGID - Commander, one at occupying the front

3 Of the children of (c) Perez was the chief of all the captains of the host for the first month. Brotherly Zyv or Ijar.

2 Pharez of Judah (Sig. A breach). Thus Judah was first in the army.

4 And over the course of the second month *was* (d) Dodai an Ahohite, and of his course *was* Mikloth also the ruler: 2A In his course likewise *were* twenty and four thousand. Sivan-heed

2A Patronymic, for Ahoah son of Bela of Benjamin 1 Chr. 8:4.

5 The third captain of the host for the third month *was* (e) Benaiah the son of Jehoiada, a (f) chief priest: and in his course *were* twenty and four thousand. Sivan

3 Eleazar the son of Dodai. Cp. 1 Chr. 11:12, 2 Sam. 23:9.

6 This *is that* Benaiah, *who* was (g) mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son. Tammuz

4 Sig. Rods. There is a Benjamite of this name Ch. 8:32, 9:37-38. Why are two Captains appointed? Perhaps Elazar had died, and Mikloth had been appointed to his course. That undoubtedly was the case with Asahel. V.7

7 The fourth *captain* for the fourth month *was* (h) Asahel the brother of Joab, and Zebadiah his son 3 after him: and in his course *were* twenty and four thousand. Ab

5 Cp 1 Chr. 11:22-25; 12:27
6 Read: Jehoiada the priest, chief. The "chief" relates to Benaiah.
7 Sig. "The Kinsman hath endowed." See Note No. 11.
8 The fifth captain for the fifth month *was* (i) Shamhuth the (j) Izrahite: 4 and in his course *were* twenty and four thousand. Elul

9 The sixth *captain* for the sixth month *was* (k) Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand. Tizri

10 The seventh *captain* for the seventh month *was* (l) Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month 1B *was* (m) Sibbecai the Hushathite, of the (n) Zarhites: 5

8 Shew dead - but deaths will not prevent rewards being given & honors being acknowledged. 2 SAM. 3:28

9 Apotrenymic reference to Zerah, Judah's son.

Called Bul or Marcheshvan.

29:1 ONYX STONES: Probably not the gem but a marble called in Greek ONYCHITES, which Pliny mentions as a stone of Coromandia, for one would hardly think that gems were used externally in the Temple. Antiquity gave both stones this name because of their resemblance to the nail of the finger. - Treasury of Scriptural Knowledge. Cp Isa 54:11; Rev. 21:18-21.

AVNEY SHOHAM

"GLISTENING STONES" = AVNEY PHUCH - seems to denote a kind of black marble so called from its colour resembling Stibium. "MARBLE STONES" Avney shayish rendered in the Targum Avney MARMORAIYAH - Stones of marble by the LXX + Vulgate - memor PARIUM which was remarkable for its bright white colour. Josephus says that the Temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance - Treasury

V.16. The tribes: The leaders of only ten of the twelve tribes are given. The tribes not mentioned are God and Asher, but not reason is given for the omission. But see note after sub-heading.

Though God and Asher are left out the 13 are filled by the allowance of 2 for Levi (one for the Levites and one for the priests) and three for Joseph - one for Ephraim and two for the divided tribe of Manasseh.

12 The ninth *captain* for the ninth month *was* (o) Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* (p) Maharai the Netophathite, of the (q) Zarhites: and in his course *were* twenty and four thousand. Jud 12:15

14 The eleventh *captain* for the eleventh month *was* (r) Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* (s) Heldai the Netophathite, of (t) Othniel: and in his course *were* twenty and four thousand. Below left.

8 Worldly-Yg-Alie Heled-mg

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah 11 the son of Maachah: 12

THE 12 PRINCES OVER ISRAEL. Vv 16-22. An order to be set up in the Age to come. Cp Mal. 1:9-28.

17 Of the Levites, (u) Hashabiah the son of Kemuel: 14 of the Aaronites, (v) Zadok: 15

18 Of Judah, (w) Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: 18

19 Of Zebulun, Ishmaiah the son of Obadiah: 20 of Naphtali, Jerimoth the son of Azriel: 22

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: 26

21 Of the half *tribe* of Manasseh in Gilead, 27 Iddo the son of Zechariah: of Benjamin, Jaasiel the son of (x) Abner 30

22 Of Dan, Azareel the son of Jeroham. 32 These *were* (y) the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel (z) like to the stars of the heavens.

580

Continually on the increase - unseen in the depths of heaven.

23 Salvation
24 Yah is strong.
25 Yah is El.
26 Yah has saved.
27 Loving
28 Yah hath remembered.
29 El maketh.
30 Father of Light
31 El has helped.
32 He findeth mercy

THE CENSUS INCOMPLETE V.V 23-24.

6 Sons of Leah are given, then 6 (actual or legal) of Rachel. There is no mention of Gad or Asher, probably because there was a desire to limit the princes to 12, and Dan having migrated from south to extreme north assumed pre-eminence over Asher and for the same reason Manasseh in the east takes the place of Gad. Zadok as prince of Aaron stands as representative of Israel as a whole.

9 El is a helper
10 Famous,
11 Yah has judged.
12 Oppression.
13 Yah hath imputed.
14 Congregation of El.
15 Righteousness
16 He is El. Also called Eliab - El is a father.
17 Untaught or impetuous. MPsheat-Ys
18 Who like El.
19 Yah heareth.
20 Worshipper of Yah
21 Heights.
22 Help of El.

Cs leu
Chief of the Captains
(o) ch. 11. 28. 2 Sam. 23:28. Anethoth
(p) ch. 11. 30. Netophathite
(q) ver. 11. Gen. 38. 30. Num. 26. 20.
(r) Gen. 38. 29. Num. 26. 20. Shelah
(s) ch. 11. 31. See above. Loving
(t) Or, Dodai, ch. 11. 12. Cp. 2 Sam. 23. 9. Ador
(u) Or, Heled, ch. 11. 30. Cp. 2 Sam. 23. 29.
(v) ch. 6. 12. Judg. 1. 13 & 3. 9.
(w) 2 Sam. 8. 18.
(x) Or, principal officer. Gen. 41. 45. 1 Kin. 4. 5.
(y) ch. 11. 24, 25. 2 Sam. 23. 20, 22, 23.
(z) ch. 26. 30.
(a) ch. 24. 3.
(b) ch. 2. 16 & 11. 26. 2 Sam. 2. 18 & 3. 30 & 23. 24.
(c) 1 Sam. 16. 6, Eliab.
(d) Cp. 2 Sam. 2. 25.
(e) Cp. ch. 11. 27. 2 Sam. 23. 25.
(f) ver. 13. Gen. 38. 30. Num. 26. 20.
(g) ch. 11. 28.
(h) 2 Sam. 2. 8. Saul's cousin Ch. 9:35
(i) ch. 28. 1.
(j) ch. 11. 27.
(k) ch. 11. 29 & 20. 4. 2 Sam. 21. 18. Cp. 2 Sam. 23. 27.
(l) Gen. 15. 5.

DAVID'S 12 RULERS OR STEWARDS. Vv 25-34

It is worthy of note that an Arabian was put over the camels V30. (he would be used to them), an Hagarene over the flocks. V31. (they noted as shepherds). Each appointed to office for which he best qualified. Nothing went by mere favor. Thus men of worth were encouraged and the public service effectually promoted. Cp Luke 19:17. Isa 22:1-5.

• These men are nowhere else mentioned. They come out of obscurity to be men of honor like the saints. Cp ISA 56:5

I. CHRONICLES 28. The great assembly.

Top Right Top. 581.

David's officers.

24 Joab the son of Zeruiah began to number, but he (a) finished not, because [b] there fell wrath for it against Israel; neither [2] was the number put in the account of the chronicles of king David. See Above 1

25 ¶ And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:

27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite:

28 And over the olive trees and the [k] sycomore trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash: Shepheloh.

29 And over the herds that fed in [o] Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over the camels also was Obil the Ishmaelite: and over [r] the asses was Jehdeiah the Meronothite: Neh 3:7 = Joyful shouting

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a [s] scribe: and Jehiel the [v] son of Hachmoni was with the king's sons:

33 And (c) Ahithophel was the king's counsellor: and (c) Hushai the [e] Archite was the king's [f] companion:

34 And after Ahithophel was Jehoiada the son of [w] Benaiah, and (d) Abiathar: and the general of the king's army was (e) Joab.

Levi + Benjamin omitted.

(a) Cp. ch. 21. 5.
[b] 2 Sam. 24. 5-15.
[2] Heb. ascended.
[c] ch. 23. 2.
(d) ch. 27. 16-22.
[e] ch. 27. 1-15.
[f] ch. 27. 25-31.
[g] Or, Below cattle.
(h) Or, and All these.
[i] Or, eunuchs.
(j) ch. 11. 10-47.
[k] Josh. 16. 25.
[6] Heb. over that which was of the vineyards.
[l] ch. 22. 7.
1 Kin. 10. 27. 2 Chr. 1. 15. Ps. 78. 47. Luke 19. 4.
[1] Josh. 12. 23.
[m] Ps. 99. 5. Is. 66. 1. Lam. 2. 1. Cp. Ps. 110. 1.
[n] 2 Sam. 7. 5. 1 Kin. 5. 3-5.
[o] Josh. 12. 18.
[7] Heb. Heads.
[p] Gen. 37. 25.
[q] Gen. 49. 11. Ps. 78. 67.
[r] Gen. 36. 24. Num. 31. 34. Neh. 7. 69.
[s] Neh. 3. 7.
(t) ver. 7, 8. ch. 17. 23, 27. Cp 2 Sam. 7.
[u] ch. 5. 10.
[x] 1 Sam. 16. 1.
[y] 1 Sam. 16. 12, 13.
[8] Or, secretary.
[z] ch. 3. 1-9.
[9] Or, Hachmonite.
(a) ch. 22. 9.
[b] 2 Sam. 15. 12.
(c) 2 Sam. 15. 31.
[d] ch. 29. 23. 1 Kin. 3. 7.
[e] Josh. 16. 2.
[f] 2 Sam. 15. 37.
(g) 2 Sam. 7. 13, 14. 1 Kin. 5. 5. 2 Chr. 1. 9.
[h] ver. 5.
(i) ch. 24. 6.
(j) 2 Sam. 2. 32.

CHAPTER 28. See first early Chapters 1 Kings Cp 1 Chr. 29:22.

SUMMARY. ch. 28. The need to instruct and encourage Succession in the work of building that they do so according to Divine specifications. 8, 9, 11, 20.

CHAPTER 28.

1 David, declaring God's favour to him, and promise to his son Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and silver for the materials. Kawlhal = Ecclesia.

AND David [c] assembled all the princes of Israel, (d) the princes of the tribes, and (e) the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and [1] the stewards over all the substance and [3] possession of the king, and of his sons, with the (f) officers, and with (g) the mighty men, and with all the valiant men, unto Jerusalem. Below Instead

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, [4] I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for [m] the footstool of our God, and had made ready for the building: Ch 6:31 Ps. 132:7-8, 14

3 But God said unto me, (n) Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed (o) blood. 1 Sam 16:6-13 7:8-16

4 Howbeit the LORD God of Israel [q] chose me before all the house of my father to be king over Israel (r) for ever: for he hath chosen (s) Judah to be the ruler; and of the house of Judah, [x] the house of my father; and [y] among the sons of my father he liked me to make me king over all Israel:

5 [z] And of all my sons, (for the LORD hath given me many sons,) (t) he hath chosen Solomon my son to sit upon the throne of [d] the kingdom of the LORD over Israel.

6 And he said unto me, (u) Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

V. 25. STOREHOUSES. AND CASTLES:

The former HA'OWTSAROTH -a depository is derived from 'ATSAR - To store up. The latter see 2 Chr. 17:12.

V. 32 Also. : These last verses list seven men who evidently acted as counsellors to David. Cp REV 4:5

CH. 28:1 PRINCES, CAPTAINS, STEWARDS.

In Heb. the same word - SARI - The head of any rank. Their particular office is governed by the words that follow.

"His sons" : They were present with this magnificent company of witnesses to submit to Solomon. 29:24.

Ch. 28. Conditions for success.

• Seeking • doing God's Commandments. 7-8 • A personal Knowledge of God 9. • A perfect heart 9 • A willing mind 9 • Strength for obedience 10

Below

CHAPTER 2,8

DAVID'S FAREWELL SPEECH AND CHARGE TO ELDERS OF ISRAEL

HE CALLS ON THEM TO BUILD THE TEMPLE

The glorious reign reaches a fitting climax. The aristocracy of Israel is gathered together, and in the presence of Solomon the heir David makes his final request and exhortation. Deut 11:15; 1 Ch. 27:24

HOW YAHWEH CHOSE DAVID AND SOLOMON 1-8.

A King's subjects can be considered his brethren. Cp Deut 17:15, 20. Ps. 45:7 Below 2 Cp 2 Sam 7:2 Ps. 132:4-5, 7. Isa 66:1 Cp Ps. 99:5. Isa 60:13. The people bow down at to the stool of our God. Cp 1 Kings 1:50

3 He had been sick Cp 1 Kings 1:47. See Right Col. p. 580

4 Cp Ch. 22:8. Cf. 1 Kings 5:3; 1 Ch. 17:4.

5 See below. Men devoted to the service of the King Cp Isa. 56:3-5.

• Divine choice - the basis upon which the Kingdom of Yahweh is founded - the past as well as the future Cp Ps. 65:4 89:3, 19 106:5 Mat. 12:18. 20:16. 22:14 Luke 23:35. 1 Cor. 1:27. Eph. 1:4 2 Tim. 2:4 James 2:5. 1 Pet. 2:4 Rev. 17:14

SA 7 Divisions. Or 8 if Valient men constitute a further division.

6 Ch. 29:22. 1 Kings 3:2 Jer. 2:7

6A NAGID - Commander, One at the front. To lead out or lead in Israel at war Ps 78:68.

7 Thus he fulfilled the type of Christ the Son. Christ, however, was begotten - not merely chosen.

My Brethren. V. 2. An expression of humility. A reminder of the call of David V. 4. Cp Ps. 78:70-72. Cp Heb 2:11-12. see above

SUMMARY: Co-operating for success.

• Yahweh's enabling presence 20 • The co-operation of priests + people 21 • Strength + courage to complete the task 20

28:11. OFFICERS. : HASARISIM - A royal office. "Saris is not to be translated 'eunuch' unless context or other evidence demands it" - Theological Word Book of O.T. Such would have been excluded from worship Lev 21:20 Deut 23:1-6. Isa 56:1-5.

1 'ALAH - Went up as in Josh 10:15, 9. It was not given an honoured place in the records because the motivation of the numbering was not right.

RULERS OF THE KING'S SUBSTANCE Vv 25-34.

25. Le Treasuries
26. Death is strong.
27. Ornament of El.
28. Goods and grain stored throughout Israel.
29. Jonathan = Yah has given.
30. Might of Yah.
31. (God is) a help. Chief of the cultivators.
32. Wicker basket - Bird cage.
33. Famous.
34. Inhabitant of Ramath (Height)
35. Gift of Yah.
36. Inhabitant of Siphmoth Num. 30:28.
37. The Lord is Gracious
38. The name in Hebrew signifies fig-mulberry (that leaves like mulberry but bears figs and abounded in low lands. 1 Kings 10:27 2 Chr. 1:15 etc. etc. It should not be confounded with sycamore which is not found in Bible.
39. Inhabitant Geder.
40. Yahweh has hastened (to help).
41. Magisterial
42. He hath judged.
43. Justice of Yah
44. Camel Keeper.
45. Yah inspires with joy.
46. He moves about
47. Gentile shepherds of Gilead Cp 1 Chr. 5:10.

Nothing is known of these apart from above. How did thus elevated humble men who could do small tasks well to positions of importance. Christ will do likewise.

Royal Courtiers?

OFFICERS AT COURT. 32-34.

56. Yah has given. Not to be confused with his brother Jonadab. 2 Sam. 13:3, who seems to have failed to imitate the office of his brother but with disastrous results.

57. The Heb "Dod" may be used of a brother's son as well as a father's brother's son. = Nephew and one of the mighty Ch 20:7. 2 Sam. 21:21.
58. El liveth.
59. Sig "Wise" Cp 1 Chr. 11:11. 2 Sam. 23:8
60. As tutor 2 Kings 10:6. Cp Ch. 18:17. Christ = Similar Heb 2:11.
61. Lit. King's friend. Christ uses the same title John 15:15
62. Cp Ch 18:17. He was grandson of this Jehoiada.
63. Father of Abundance - the chief priest. Cp. 1 Sam. 22:20-23. 1 Kings 1:7
64. His advice was first sought and then discussed 2 Sam. 16:22. 2 Sam 17

DAVID'S FINAL PUBLIC DUTY. - The representatives of the people are assembled together with Solomon, the heir to the throne in the forefront. Solemnly the King publicly reviews the Divine choice of Judah, the house of Jesse, David himself and Solomon. Before the people the young heir to the throne is advised regarding his conduct and duty. Publicly the King makes reference to the great Divine work that Solomon must do, and pledges the nation's support. He challenges the people to be liberal in

See bottom 583. Below

CHÂZAQ - To fasten upon, seize, be strong, courageous. See repetition. 1 Ki. 2:4; 8:61; 9:4. Deut. 17:18-20.

7 Moreover I will establish his kingdom [a] for ever, [b] if he be [c] constant to do my commandments and my judgments, as at this day.

7A Deut. 4:6; Matt. 5:14-16 Phil. 2:15-16; Heb. 12:1-2.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek [d] for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

8. Kawlhawl Cp. VI. - Ecclesia. It was before this Ecclesia David had his notable victory 1 Sam. 17:47. "Israel the Ecclesia of Yahweh" defines the state of all true worshippers on a basis of Divine choice! Vs. 4-6.

Below 583.

9 ¶ And thou, Solomon my son, [e] know thou the God of thy father, and serve him with [f] a perfect heart and with a willing mind: for [g] the LORD searcheth all hearts, and understandeth [h] all the imaginations of the thoughts: if thou seek him, he will be found of thee; but [i] if thou forsake him, he will [j] cast thee off for ever.

9 Hebr. Darash - "To tread frequent or follow." Thus "to seek," to find out. Excellent advice from a father to a son.

DAVID'S CHARGE TO SOLOMON. Vv 9-20. Bottom 583

10 Take heed now; [k] for the LORD hath chosen thee to build an house for the sanctuary: [l] be strong, and do *it*.

10. "Know" Him intimately and personally as a man will "know" his wife and the union will produce seed. Gen. 4:1. Cp. 1 Sam. 2:12. Jhn 17:3. [a] Below

The Holy = Most Holy. 2 Ch. 31:8.

11 ¶ Then David gave to Solomon his son [m] the pattern of [n] the porch, and of the houses thereof, and of the treasuries thereof, and of the [o] upper chambers thereof, and of the inner parlours thereof, and of the place of [p] the mercy seat,

11 To labour in Yahweh's service is not a thing to be taken up lightly. 1 Tim. 4:16. Resolute determination was required to complete such an important task.

PLANS AND ORDERING OF THE TEMPLE. Vv 11-19.

12 And the pattern [q] of all that he had by the spirit, of the courts of the house of the LORD, and of all the [r] chambers round about, [s] of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the [t] courses of the priests and the [u] Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all

13. Same word used for Tabernacle Exod. 25:40. Cp V. 19. See note Ezek. 40. 2 Chr. 3:14.

14. Hebr. "Ganzaecain", a Persian word (Parkhurst) compounded of "ganaz" - "to treasure up" and "zaeh" - "pure." A treasury for the most precious things. Occurs Ezra 3:19. Cp 1 Kings 6:15.

15. The amount for each article determined by Yahweh.

16 1 Kg 6:36; 2 Ch. 4:19

17 "For the treasuries" K'ORSAR

"The God of thy father" V9.

There is deep, emotional feeling in this description of God. He speaks from his own varied, remarkable, rich experience of the Divine care & love such as is expressed in the Psalms. See also. Gen. 48:16 Matt. 4:19. Cp 1 Ch. 28:20. David's God can become Solomon's V. 20. "To know" - Ps. 9:10; Jer. 9:24; 22:16; Hos. 4:1, 6. Jhn. 8:55. David had come to "know" God as One who tries the heart - hidden from human view. Ch. 29:17.

DAVID'S FINAL DUTY (cont.)

their donations to this work by a personal example of liberality. Solomon is proclaimed and anointed King, and with a final prayer and thanksgiving, David's work is brought to a fitting close.

By training a shepherd, in youth a hero, in manhood a King, in old age an example of steadfast faith and unity of purpose.

He was a fit type of Christ, for his

582 reign never ended, but merged into that of his son. In his son he built the Temple.

V.9. "Know" - YÂDA' : It represents many shades of meaning including the most intimate knowledge of a person. Ex. 33:17; Deut. 34:10; Ps. 139:2. It is also used to describe sexual intercourse Gen. 4:1; 19:8; Num. 31:17. It is used of knowledge of Yahweh 1 Sam. 2:12; 3:7. The heathen do not know Him Jer. 10:25. Neither do many in Israel Jer. 4:22. The plagues were designed that Egypt may "know" Ex. 10:2. See also Ezek. 6:7; Isa. 60:16. Ezek. 6:7, 10, 13, 14; 7:4, 9, 27 etc. Cp. Ps. 36:10.

15 Even the weight for the [v] candlesticks of gold, and for their [w] lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the [x] tables of shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the [y] fleshhooks, and the [z] bowls, and the [a] cups: and for the golden basons *he gave gold* by weight for every [b] bason; and *likewise silver* by weight for every bason of silver:

18 And for the [c] altar of incense [d] refined gold by weight; and gold for the pattern of the chariot of the [e] cherubims, that spread out [f] *their* wings, and covered the ark of the covenant of the LORD.

19 All *this*, [g] *said David*, the LORD made me understand in writing [h] by *his* hand upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, [i] Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, [j] *will* be with thee; [k] he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, [l] the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing [m] skilful man, for any manner of service: also the princes and

Pr. 132:12 Deut. 17:18-20.

[a] ver. 7, 8. ch. 17. 23. 27.

[b] ch. 22. 13.

[c] Heb. *strong.* ver. 10.

[d] Ex. 25. 31.

[e] Ex. 25. 37.

Deut. 29:10; 1 K. 15:14; 2 Ch. 15:2; 17:3; 19:3; Acts 10:33 Pr. 12:22

[f] Judg. 2. 10. Hos. 4. 1.

[g] 1 Kin. 8. 61.

[h] ch. 29. 17. 1 Sam. 16. 7. Ps. 139. 2. Prov. 17. 3. Rev. 2. 23.

[i] Ex. 38. 3. 2 Sam. 8. 13. 14.

[j] 2 Chr. 4. 16.

[k] Ex. 38. 3.

[l] Ex. 25. 29. Num. 4. 7.

[m] ch. 29. 18. Gp. Gen. 6. 5.

[n] Ezra 1. 10 & 8. 27.

[o] Josh. 24. 30.

[p] 2 Chr. 11. 14 & 29. 19.

[q] Ex. 30. 1.

[r] ch. 29. 4. Ps. 12. 6.

[s] ver. 20. Ezra 10. 4.

[t] Ex. 25. 18-22. 1 Sam. 4. 4. 1 Kin. 6. 23-28.

[u] Expressed. Ex. 25. 20. 1 Kin. 6. 27.

[v] ver. 19. Ex. 25. 40.

[w] 1 Kin. 6. 3. 2 Chr. 3. 4.

[x] Ex. 25. 4.

[y] 2 Chr. 3. 9. Cp. 1 Kin. 6. 5, &c. Ezek. 40. 17 ver. 11, 12 Ex. 25. 40.

[z] Ex. 25. 17.

[a] Heb. *of all that was with him.*

[b] ch. 22. 13.

[c] 2 Kin. 23. 11.

[d] Josh. 1. 5.

[e] ch. 26. 20.

[f] ch. 24. 1.

[g] ch. 23. 6.

[h] ver. 13. ch. 24 & 25 & 26.

[i] Ex. 35. 25, 26 & 36. 1, 2.

2 Ch. 31:8

Judg. 2. 10. Hos. 4. 1.

1 Kin. 8. 61.

ch. 29. 17. 1 Sam. 16. 7. Ps. 139. 2. Prov. 17. 3. Rev. 2. 23.

Ex. 38. 3. 2 Sam. 8. 13. 14.

2 Chr. 4. 16.

Ex. 38. 3.

Ex. 25. 29. Num. 4. 7.

ch. 29. 18.

Gen. 6. 5.

Ezra 1. 10 & 8. 27.

Josh. 24. 30.

2 Chr. 11. 14 & 29. 19.

Ex. 30. 1.

ch. 29. 4. Ps. 12. 6.

ver. 20. Ezra 10. 4.

Ex. 25. 18-22. 1 Sam. 4. 4. 1 Kin. 6. 23-28.

Expressed. Ex. 25. 20. 1 Kin. 6. 27.

ver. 19. Ex. 25. 40.

1 Kin. 6. 3. 2 Chr. 3. 4.

Ex. 28. 4.

2 Chr. 3. 9. Cp. 1 Kin. 6. 5, &c. Ezek. 40. 17 ver. 11, 12 Ex. 25. 40.

Ex. 25. 17.

Heb. *of all that was with him.*

ch. 22. 13.

2 Kin. 23. 11.

Josh. 1. 5.

ch. 26. 20.

ch. 24. 1.

ch. 23. 6.

ver. 13. ch. 24 & 25 & 26.

Ex. 35. 25, 26 & 36. 1, 2.

2 Ch. 31:8

1 Ch. 22:17-19

SUMMARY. The offering ... consecration ... Yahweh ... CHAPTER 29

DAVID'S CHALLENGE

LET THE LEADERS EXAMPLE OF LIBERALITY

HIS APPEAL Vv1-5

See Note Ch 28:8

Heb Birah. Only used in V.19 applied to Temple. Usually a fortress. Neh 1:1 or royal city. Refers to royal palace of Yahweh. Thus words of David: palace not for man but for Yahweh. 1 Ezra 2:68 Neh 7:70

RV: "Stores for the work" Gp 1 Ch 28:11 (same word in Heb.)

Those precious things were transferred to the Temple 1 Kg 7:51; 2 Chr. 5:1 as will all the precious things offered. Below Ps. 72:15

RV: "Seeing I have set my affection to the house of my God, I have of mine own proper good, gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house."

5A KIKKAR - A round mass or sum total. See above

5B SHAYISH - to bleach, whiten, perhaps to shave. 2 Chr. 3:6.

5C Gold also used for this 2 Chr. 3:5-6

Hebr. "To fill his hand" i.e. to act the part of priest by willingly offering a sacrifice. "Service" = active & practical help. Cp 2 Cor. 9:1

THE LEADERS' WILLINGNESS

RESPONSE Vv 6-9

David's liberality and enthusiasm was contagious and found ready response in the hearts of his ministers. A huge fortune was laid up for the work.

V. 2 "To be set" = wise consecration, in organization. Rend. consecration - to priest's office Lev. 8:33; 7:37. The You, and can be read "even": Living stones 1 Pet. 2:5 To glisten with every colour 1 Chr. 15:40-41.

Ch 29:12 "Give strength"

2912. Glistering stones. Gesenius claims from some root as seaweed from which a pigment or dye was made. He renders "stones of pigment" hence coloured or dyed (Cp Baphah) PUWK - To paint or dye - Str. "Divers colours" - Vorlage glazed Rend. "needlework" Ps 45:14; Ezek. 16:10, 13, 18

14 2 Ch. 4:8, 19

15 KEPHOWR from KAPHAR - To cover. Only found here & Ez 1:10; 8:27. Prob. golden = silver goblets. Str = Tom Kards.

15A Even the weight of metal required revealed to him. Cp V. 15.

16 R.V. "Chariot even the Cherubim." R.S.V. "Also his plan for the golden chariot of the cherubim." The Cherubim were poetically conceived as the chariot of Yahweh in which His glory rode. Cp Ps. 18:10.

YAHWEH HAVING INSTITUTED THE WORK IT IS FOR SOLOMON TO COMPLETE IT Vv 20-21.

17 Solomon was young and the work was great. See similar address. Deut. 31:7. Josh. 1:9

Ps. 27:14-2 Tim. 4:8 Rom. 8:31 10:11.

18 Cp Deut. 4:31, 31:6. Josh. 1:5. 1 Sam. 12:22 1 Kings 6:13 Ps. 27:10. Ps. 94:14. Heb 13:5 but Cf. V.9. Jer. 17:13.

19 LXX. adds: "the pattern of the porch (of the Temple) of the houses thereof, and of the treasuries thereof, and of the upper rooms thereof, and of the inner chambers thereof and of the house of the mercy seat, even the pattern of the house of the Lord."

Solomon was to "be holy" all this and not deviate from it. Cp Ps. 110:3

20 As with Moses

for the temple.
all the people will be wholly at thy commandment.[21]

CHAPTER 29.

1 David, by example and intreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people make Solomon king. 26 David's reign and death.

FURTHERMORE David the king said unto all the congregation, [1]Solomon my son, whom alone God hath chosen, *is yet* [a]young and tender, and the work *is* great: for the [b]palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [c]onyx stones, and *stones* [d]to be set, [e]glistering stones, [f]and [m]of divers colours, and all manner of precious stones, and [g]marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own [h]proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* [i]three thousand talents of gold, of the gold of [j]Ophir, and seven thousand talents of [k]refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing [l]to consecrate his service this day unto the LORD?

6 ¶ Then [m]the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with [n]the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand [o]drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom [p]precious stones were found gave *them* to the treasure of the house of the LORD, [q]by the hand of [r]Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they [s]offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, [t]Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 Thine, O LORD, *is* the [u]greatness, and the [v]power, and the [w]glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the [x]kingdom, O LORD, and thou art exalted as head above all.

12 [y]Both riches and honour *come* of thee, and thou reignest over all; and [z]in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should [a]be able to offer so willingly after this sort? for all things *come* of thee, and [b]of thine own have we given thee.

15 For we *are* [c]strangers before thee, and [d]sojourners, as were all our fathers: [e]our days on the earth *are* as a shadow, and *there is* none [f]abiding.

16 O LORD our God, all this

---

[1] Solomon anointed 1 Chr. 23:1 & 28:5 & 29:22 & 2 Chr. 1:1 & 12:13

[a] Ezra 8. 27. Cp. Ezra 2. 69. Neh. 7. 70-72.

[b] Expressed ver. 2.

[c] ch. 23. 8.

[d] ch. 22. 5.

[e] Cp. ch. 25. 2.

[f] ver. 19. Esth. 1. 2, 5 & 2. 3, 5, 8, &c. Ezra 6. 2. Neh. 1, 1 & 2. 8 & 7. 2. Dan. 8. 2.

[g] 2 Kin. 12. 4.

[h] 2 Cor. 9. 7.

[i] Gen. 2. 12.

[j] Luke 1. 68.

[k] Ex. 25. 7 & 35. 9, 27.

[l] Is. 54. 11.

[m] Ezek. 27. 3.

[n] Esth. 1. 6. Cant. 5. 15.

[o] Deut. 3. 24.

[p] Mat. 6. 13. 1 Tim. 1. 17. Rev. 5. 13.

[q] Cp. Rom. 11. 35, 36. 21. 24.

[r] 1 Chr. 20. 6.

[s] Cp. ch. 22. 14.

[t] 2 Kin. 9. 28.

[u] ch. 28. 18.

[v] Heb. *retain*, or, *obtain strength*.

[w] 2 Chr. 2. 6 & 13. 20 & 22. 9. Dan. 10. 8, 16 *Bottom* & 11. 6. Cp. 2 Chr. 14. 11 & 20. 37.

[x] 1 Heb. *to fill his hand*. Ex. 29. 9.

[y] Heb. *of thine hand*. ver. 16.

[z] 2 Ch. 27. 3 & 28. 1.

[a] Lev. 25. 23. Ps. 39. 12 & 90. 9.

[b] Job 14. 2. Ps. 102. 11 & 144. 4.

[c] ch. 27. 25-31.

[d] Heb. *expectation*.

- In his early life he loved Yahweh + walked in His statutes 1 Kg 3:3 - However external interests deflected his worship 1 Kg 11:1-8 and earned the anger of Yahweh 1 Kg 11:9-40 and the kingdom was divided. - In later years he learned his mistake + tried to make restitution Ecc 2:25-26; 12:10-12.
- The kingdom will be renewed and united again when Israel comes to repentance. Ezek 37:15-23; Zech 12:10 - 13:1; Acts 15:14-18; Rom 11:25-29.
- Under Messiah it shall continue eternally. Isa. 9:6-7; Lk 1:32-33; Rev 11:15.

- All greatness comes from Yahweh 11 - From Him comes strength and means 12-13 - We can only give back what we have received from Him 14-16 - He alone assesses the motives of the heart 17-18.

GOLD FOR THE TEMPLE — See also note. Ch 22:14 - "The value of the 9000 talents + 52 lbs troy of gold, which David and the chiefs of the fathers gave, would at £4 the ounce be equal to £534,002,1190; and the 18,000 talents of silver, which they gave would, at 5/- the ounce, be equal to £6,759000: making together the sum of £60,752,490. (Ant. Jews Bowl) If rated by the Babylonian talent = half this amount. If by the Syriac = a fifth of Babylonian. (Ant of Jews)

V.1. PALACE: BIRAH = Heb. form of a Persian word = the residence of a monarch. Cp V.11. See note "drams" V.7.

V.3. "Proper good" = SEGULLAH - fom. to shut up, hence special wealth. As in. Ex. 19:5; Deut. 7:6; 14:2; 26:18; Ps. 135:4; Ecc 2:8 Dan. 3:17.

21 Ch 22:17-18.

SUMMARY. Those whose affections are set on Church will consider no effort or cost too much to bestow upon it.

CHAPTER 29.

DAVID'S CHALLENGE TO SET THE LEADERS AN EXAMPLE OF LIBERALITY HIS APPEAL Vv1-5.

1. See Note Ch 28:8.

2. Heb. Birah. Only here and in V.19 applied to Temple. Usually a Palace or fortress. Neh 1:1. Est. 1:2 or royal city. Here relates to royal abode of Yahweh. Thus the words of David: A palace not for man but for Yahweh Ch. 22:5 - Left: 1 Ch. 28:6 - Left: 1 Ch. 28:9 - Left: 1 Ch. 28:12

RV: "Stones for inlaid work" Glassy (same word as Rock in Heb).

5. Those precious things were transferred to the Temple 1 Kgs 8:11 2 Chr. 5:1 as will also the precious things of the Believer.

RV: "Seeing"

Treasure of my own: David's private fortune is given to the work. Below

5A KIKKAR - Circle - a round number or sum total. See above.

5B SHAYESH - to bleach + whiteness. Perhaps alabaster. For use see 2 Chr. 3:6.

5C Gold also used for this 2 Chr. 3:5-10.

Heb. "To fill his hand." i.e. to act the part of priest by willingly offering a sacrifice. "Service" = service + practical help. Cp 2 Cor. 9:12.

THE LEADERS' WILLINGLY RESPOND Vv6-9.

David's liberality and enthusiasm was contagious and found ready response in the hearts of his princes. A huge fortune was laid up for the work.

V.2 "To be set" = Consecration, inauguration. Read consecration - to priest's office Lev 8:31; 7:37. The Vau, and can be read "even": Living stones 1 Pet 2:5 To glisten with divers colours 1 Chr. 15:40-41.

Ch 29:12 "Give strength" - Ps. 18:32; 28:8; 68:34-35; Isa. 40:28; Eph 3:16.

7. The general excitement grew as more and more wealth was offered and the people gave themselves over completely to sacrifice for Yahweh's Temple. Cp 2 Cor. 9:7.

DAVID'S PUBLIC PRAYER OF THANKSGIVING Vv10-19.

10 Barak = "to Kneel," to reverence - Deut. 4:25; 17:7 1 Kgs 1:47; 6:45 Olohim and Adonai. 16 Judges 20

11 Gedulah - Greatness in dignity Ps 145:3 Mat 6:13. There are many points of likeness between David's prayer and the Lord's.

12 Geburah (same root as Gibbor) - Powerful and Victorious in war. Ps 21:13.

14 Tiphorah - glory. Rendered "beauty" Ps 96:6.

15 Netsach - Rendered "strength" (See Note) 1 Sam 15:29.

16. Hode = Grandeur. Rendered "honour" Ps 21:5 Cp. Job 37:22 Ps 29:4; 104:1.

16A Neh. 9:15; Ps 21:13; 46:10 47:9; 57:5, 11.

17. The exaltation of Yahweh now contrasted with the humility of His worshippers. Cp. 2 Sam. 7:18. 1 Kgs 8:22-53 2 Chr 6:12-42 Ps 51:16-17.

18. David praises Yahweh for the great success of the efforts of so frail a creature of man. Cp Phil 2:13. James 1:17.

19. 1 Tim 6:17 1 Pet 1:17 Rom 11:33b

20. We have no right not property of our own. Ps 39:12 119:19 Gen 23:4; 1 Pet 2:11.

21. Looking for a night in the persecution of Anothers

22. Continually declining, displaying nothing substantial. David, in old age, could speak thus with full feeling. Ps. 39:12

23. No expectation apart from Yahweh.

DAVID'S PRAYER Vv10-19.

He glorifies Yahweh as: the Lord of all creation V.11. The Giver of all good V.12. The Possessor of all Wealth Vv.13-14. The Hope of our eternal destiny V.15. The Judge of every heart V.17.

Solomon, views the young the great eral in listening

Genuine claret. Some root of which was used from which a pigment or dye was made. He renders "stones of pigment" hence, coloured or dyed (Cp Bopkins) PUWK - To Painter dye - Str. "Divers colours" - Variegated. Read. "needlework" Ps 45:14; Ezek 16:10, 13, 18

gave 14 2 Ch. 4:8, 19. shewand tables

15 KEPHOWR from KAPHAR - To cover. Only found here + Ez. 1:10; 8:27. Prob. golden + silver goblets. Cf = Zen Kaels.

the owls, and the t for

15A Even the weight of metal required revealed to him. Cp V.15.

of in- ight; f the oims. 16 R.V. "Chariot even the ings, Cherubim." R.S.V. "Also his plan for the cove- golden chariot of the cherubim." The Cherthe ubim were poetically d in conceived as the chame, lot of Yahweh in what pat- His glory rode. Cp Ps. 18:10.

olo- YAHWEH HAVING INSTIT- d of UTED THE WORK IT IS fear FOR SOLOMON TO COM- the PLETE IT Vv20-21. will fail

17 Solomon was yet ntil young and the work was ork of great. See similar ad- e of vice. Deut. 31:7. Josh rses 9. 1 Cor. 16:13 tes, 18 Cp Deut. 4:31, 37:6 hee Josh. 1:5. 1 Sam. 12:22 use 1 Kings 6:13 Ps. 27:10 be Ps 94:14. Heb 13:5 but of Cf. V.9. Jer. 3:33. ing

19 LXX. adds: "the pattern of the porch ner (of the Temple) of the nd houses thereof, and the treasuries thereof, and of the upper rooms thereof, and of the inner chambers thereof, and of the house of the mercy seat, even the pattern of the heart of the Lord."

Solomon was to "hold" all this and not deviate from it Cp 20 As with Moses Heb 3:5

SOLOMON'S PUBLIC ANOINTING AND ACCESSION TO THE THRONE Vv22-25.

22. Ch 23:1 - Solomon's second anointing. Cp 1 Kgs 1:39 - Zadok was the priest who officiated at the first anointing.

23. Ch 28:5 - Solomon's accession to the throne. Cp 1 Kgs 1:35 - Solomon's first accession to the throne.

24. Ch 28:9 - Solomon's submission to Yahweh. Cp 1 Kgs 2:1-4 - Solomon's first submission to Yahweh.

25. Ch 1:1 - Solomon's first exaltation. Cp 1 Kgs 3:13 - Solomon's first exaltation.

DAVID'S DEATH Vv26-30.

26. Ch 3:4 - David's reign. Cp 1 Kgs 2:11 - David's reign.

27. Ch 2:11 - David's reign. Cp 1 Kgs 2:11 - David's reign.

28. Gen 15:15 - David's death. Cp 1 Kgs 2:10 - David's death.

29. 2 Sam 7:2 - David's reign. Cp 1 Kgs 2:11 - David's reign.

30. 2 Sam 5:4 - David's reign. Cp 1 Kgs 2:11 - David's reign.

store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [c]triest the heart,[3] and [d]hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen [e]with joy thy people, which are [2]present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in [4] the imagination of the thoughts of the heart of thy people, and [f]prepare their heart unto thee:

19 And give unto Solomon my son [g]a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the [1]palace, *for* the which [h]I have made provision.

20 ¶ And David said to all the congregation. Now bless the LORD your God. And all the congregation [i]blessed the LORD God of their fathers, and [j]bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their [a]drink offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with [5] great gladness. And they made Solomon the son of David king [a]the second time, and [b]anointed *him* unto the LORD *to be* the chief governor, and [a]Zadok *to be* priest.

23 [c]Then Solomon sat on [f]the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and [6] all the sons likewise of king David, [g]submitted themselves unto Solomon the king.

25 And the LORD [1]magnified Solomon exceedingly in the sight of all Israel, and [h]bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* [k]forty years; [l]seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died [m]in a good old age, [n]full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, [1]first and last, behold, they *are* written in the [5]book of [o]Samuel the [7]seer, and in the [5]book of [p]Nathan the prophet, and in the [5]book of [q]Gad the [7]seer,

30 With all his reign and his might, and [b]the times that went over him, and over Israel, and over all the kingdoms of the countries.

---

[a] Cp. ch. 23. 1.
[b] 1 Kin. 1. 33-39.
[c] ch. 28. 9. 1 Sam. 16. 7. Prov. 17. 3. Prov. 21. 20.
[d] 1 Kin. 2. 12, 35.
[e] 2 Chr. 1. 1.
[f] ch. 28. 5. 2 Chr. 9. 8 & 13. 8.
[g] ver. 9.
[1] Heb. *found.* Judg. 20. 48.
[h] Heb. *gave the hand under Solomon.* 2 Kin. 16. 15. 2 Chr. 30. 8. Ezra 10. 19. Jer. 50. 15. Lam. 5. 6. Ezek. 17. 18.
[i] ch. 28. 9.
[j] 2 Chr. 1. 1. Josh. 3. 7.
[k] Or, *stablish.* ch. 17. 12. Ps. 10. 17.
[l] 1 Kin. 3. 13. 2 Chr. 1. 12. Eccles. 2. 9.
[m] ver. 9.
[n] 1 Kin. 8. 61.
[o] ver. 1.
[p] ver. 2. ch. 22. 14.
[q] 2 Sam. 5. 4. 1 Kin. 2. 11.
[r] 2 Sam. 5. 5.
[s] Josh. 22. 23.
[t] Gen. 15. 15 & 25. 8.
[u] Ex. 4. 31.
[v] ch. 23. 1.
[w] 2 Chr. 9. 29.
[x] Or, *History.* Heb. *words.*
[y] ch. 26. 28. 1 Sam. 9. 9.
[z] 2 Sam. 12. 1.
[a] 1 Sam. 22. 5.
[b] 2 Chr. 19. 2 & 29. 25, 30 & 33. 18, 19 & 35. 15. 2 Sam. 24. 11.
[c] Gen. 35. 14.
[d] Dan. 4. 23.

JOAB (Cont'd) When David resolved to number the people, Joab endeavoured to dissuade him from his purpose & when he failed to do so, performed the task reluctantly so to give the King opportunity to reconsider the matter 2 Sam. 24:1-4. When he was supplanted by Amasa, he murdered him 2 Sam. 20:4-13. When Solomon was proclaimed King, Joab joined with Adonijah, & later, when he failed to keep the conditions imposed by Solomon he was put to death 1 Kings 2:5, 28-34. for he served David's ends as well as his virtues.

● He was a man of great military prowess, valiant, capable He had scant respect for authority whether that of the King or of God. David made the mistake of permitting him to become too familiar with him. To world at his enemies he was ruthless, revengeful, treacherous.

PROPHET V.29. RO'EH - used 11 times. Samuel the first of such 1 Sam. 9:9. Implies special powers of insight. CHOZEH used 29 times. NABI - 300 times emphasis on utterance. This is the word translated by the Greek "prophetes" in N.T.

1 His experiences in life had taught him that.
2 Ps. 24:1;
3 Ac. 11:20; 15:8-9
4 Ex. 3:6, 15 Matt. 22:32 Acts 3:13.
5 By circumcising them. Deut. 30:6; Ps. 51:10; Isa. 32:15-24 Jer. 31:33; 32:39; Heb. 8:10-12
24 Let them never lose the enthusiasm of this day. their restoration of the goodness of Jehovah and their determination to seek, serve and sacrifice for Him.
25 See note Ps. 51:10. Prepare: Kuwn - establish. Acts 10:17; 2 Thess. 2:16-17 2 Pet. Ps. 72:4; Sam. 1:17.

THE ECCLESIA RESPONDS 20-22

Stimulated by the action and worship of the King the people give themselves over to the pure joy of Divine worship, offering up Peace offerings of which they likewise partook in communion with Yahweh. See Notes Josh. 8:31

26 They paid him reverence as Yahweh's Anointed and representative on earth.
27 Appropriate to each offering. Cp Num. 15:5, 7, 10
28 These were thank offerings See Lepp. 138. The peace offerings for thanksgiving only a portion was the priests - the worshippers his friends feasted on the rest. See 1435. Fellowship.

DAVID - A SUMMARY.

By Birth a peasant - by upbringing a shepherd, in youth a hero, by Divine choice a King, in manhood a monarch, in old age an example.

JOAB: THE OVER-AMBITIOUS - Sig. Yahweh is Father

Joab was a man of over-weening ambition whose one objective was to succeed. He loved self. He was prepared to murder those who stood in his way, and had it not been for David, Joab would have sought the throne of Israel itself.

He was a man of outstanding ability in war, of great courage and determination, but those excellent qualities were not matched by faith and so he is revealed as a ruthless seeker of power. His loyalties were for the flesh whether they were manifested towards David or himself, and not for Yahweh Whose name he bore.

● He was one of three sons of Zeruiah (see), the sister of David. His father is not named in Scripture, but Josephus (Ant. 7.1.3.) gives it as Seri. He seems to have resided in Bethlehem, & died before his sons came into prominence, as we find mention of his sepulchre at that place 2 Sam. 2:32.

● He first came into prominence with his brothers, Abishai and Asahel in charge of David's army against Abner who was championing the cause of Ishbosheth. Abner was worsted in battle, but in flight he slew Asahel. 2 Sam. 2:10-23.

● Joab was greatly angered at the death of his brother, but bided his time. Later Abner, quarrelling with Ishbosheth, defected to David, & approached him in Hebron to enlist in his service. Joab, hearing of this, chided with David. He then sent messengers after Abner who returning at once was treacherously & ruthlessly murdered by Joab. David deplored the act, but in view of the unsettled conditions of the nation took no other steps to restrain his able & intrepid nephew. (2 Sam. 3:28-39)

● His undoubted courage earned him the title of "Chief Captain" of the army of all Israel 1 Chr. 11:5-8. He had a chief armour-bearer of his own, Naharai, a Beerothite 1 Chr. 11:39. & ten attendants to carry his equipment & baggage 2 Sam 18:15. He was addressed by the title of "Lord" 2 Sam. 11:11, and bore the title of "General or Prince of the King's army" 1 Chr. 27:34. His usual residence was in Jerusalem, but he also had house & property in the country (2 Sam. 14:30).

● His military achievements were considerable. He showed commendable loyalty to David and expended himself on his behalf. In the case of Uriah & Bathsheba, however David was brought under obligation to Joab who served him as he desired whereas a better service would have been to oppose the King. He helped Absalom when the King banished him 2 Sam. 14, but loyalty remained with the King when he went into exile & ruthlessly put Absalom to death in spite of the King's injunction to spare him 2 Sam. 18:2, 11-15. See above

---

RECORDING TH...
Solomon
Rehoboam
Abijah (Evil)
Asa (Good)
Jehoshaphat (Good)
Jehoram (Evil)
JUDGES V.2. An office... Its ecclesi...
Executive Num. 25:5 ... Deut. 16:18 Represented ... 6 Deut. 21:2 Jos. 24:1 ...

CHAPTER 1

THE REIGN OF SOLOMON 1-9
See 1 Kings 3:1-3 Of this verse with the diversities conclusion recorded in this book 36:19-21
1A After David's death - 2nd year reign.

GREAT NATIONAL GATH...
AT GIBEON Vv 2-6.
1,000 sacrifices offered to inaugurate the sole... reign of Solomon. 2 Appointed by David 1 Chr. 23:1. 3 Have "called out" the Ecclesia. See Note Dt. 18:16 Representatives of all Israel 4 A great and solemn occasion. The great procession, representatives of all Israel, proceeded down the winding valley and that leads from Jerusalem, to the city of Gibeon, where in accordance with ancient ceremony the new King was dedicated to his task. 5 The Divine blessing. 6 RVmg. "Offered there," ...

SOLOMON'S VISION AND REQUEST. Vv 7-10
See Notes 1 Kings 3:5-9 with additional words: 7 Cp Mk 7:1-8; John 16:23; 1 John 5:14-15 8 See eulogy 1 Ki 3:6 This sentence additional to 1 Kings 3
9 2 Sam. 7:8-9; 12:7-8 22:51; Ps. 86:13; 89:19-37; 132:11-12.
10 (1 Chr. 28:5) 29:23.

V.1. Strengthened - CHAZAQ. - to fasten upon, seize, be strong. In the HITHPAEL - To strengthen one's self. It carries the idea of a person who exerts himself & does all that in him lies to nerve himself with strength for any object. Solomon throws the force of moral energy & resolution into the work & life at this period - to

Now
PSA...
2 Chr
1:10
2 -
3:1-
5:2-
7:11-
8 ✓
9:1-
9:29-

operate...
Chr...
Valenti...
age = 2...

RECORDING THE REIGNS OF ● SEE INDEX p. 9

Soloman	40	1-9	Ahaziah (Evil slain by Jehu)	1	22.	Uzziah (Good).	52	26	Manasseh (Evil-repented).	55	33	Eliakim - Jehoiakim (Evil). Taken Babylon.	II	36:5
Rehoboam	17	10-12												
Abijah (Evil)	3	13	Athaliah (Queen-mother-evil)	6	22:12.	Jotham (Good).	16.	27	Amon (Evil).	2	33:21-25	Jeconiah - Coniah - Jehoiachim (Evil - taken Babylon).	36	8-10
Asa (Good)	41	14-16								31	34-36			
Jehoshaphat (Good).	25	17-20	Joash (Weak - murdered)	40	23-24	Ahaz. (Evil).	16.	28	Josiah (Killed in battle).	Jer 36 1-3.		Zedekiah.	II.	36: 11-18
Jehoram (Evil)	8.	21.	Amaziah (Weak - murdered)	29.	25.	Hezekiah	29	29-32.	Jehoahaz. (Deposed by Egypt).					

JUDGES. V.2. An office of great honour. Its establishment Dt. 16:14-24. Executing Num. 25:5. Fashioned in the gates Deut. 16:18. Represented Yahweh Deut. 19:17. Cp Deut. 21:2 Jos 24:1-7-9.

THE SECOND BOOK OF THE CHRONICLES.

See below PARALLEL PASSAGES.

The tragedy of this Book: It commences with the Temple in its glory; it ends with it burnt by the Gentiles. Cp 36:19 1 Chr. 17:11-14, 21-27; 28:6-7) (Ps 89:35-37; 132:11-12

= Additions to 1 Kings 3.

CHAPTER 1

OF THE REIGN OF SOLOMON. Vv 1-13

1 See 1 Kings 3:1-3. Of this verse with the duplicate conclusion recorded in this book 36:19-21

1A After David's death - 2nd year reign.

GREAT NATIONAL GATHERING AT GIBEON Vv 2-6.

1,000 sacrifices offered to inaugurate the sole reign of Solomon. 2. Appointed by David 2 Chr 27:1.

3. Those "called out" to the Ecclesia. See Note 1 Chr. 28:8 Representatives of all Israel. 4. A great and solemn occasion. The great procession, representatives of all Israel, proceeded down the winding valley road that leads from Jerusalem, to the city of Gibeon, where in an impressive inaugural ceremony the new King was dedicated to his task. 5. The Divine blessing.

6. RV mg. "Offered there, upon."

SOLOMON'S VISION AND REQUEST. Vv 7-10.

See Notes 1 Kings 3:5-10. With additional words.

7 Cp Mt 7:7-8; John 16:23; 1 John 5:14-15.))))) See eulogy 1 Kg 3:14.

8 This sentence additional to 1 Kings 3.

9 2 Sam. 7:8-9; 12:7-8 22:51; Ps 86:13; 89:19-37; 132:11-12.

10 1 Chr. 28:5; 29:23.

V.1. Strengthened - CHAZAQ - to fasten upon, seize, be strong. In the HITHPAEL - To strengthen oneself. It carries the idea of a person who exerts himself, a dog all that in him lies to nerve himself with strength for any object. Satan throws the force of moral energy & resolution into his work - a life at this period - co-operating with Yahweh to that end. Cp use 1 Chr 11:10; 19:13 - Behave self valiantly 2 Chr 12:1; 13:7 Took courage - 2 Chr 15:8 etc.

1 The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 13 Solomon's strength and wealth.

AND Solomon the son of David was strengthened in his kingdom, and [c] the LORD his God *was* with him, and [d] magnified him exceedingly.

2 Then Solomon spake unto all Israel, to [e] the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to [f] the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, [g] which Moses the servant of the LORD had made in the wilderness.

4 [h] But the ark of God had David brought up from [i] Kirjath-jearim to *the place* which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover [j] the brasen altar, that [k] Bezaleel the son of Uri, the son of Hur, had made, [l] he put before the tabernacle of the LORD: and Solomon and the congregation [m] sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and [n] offered a thousand burnt offerings upon it.

7 ¶ [o] In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father [p] be established: for thou hast made me king over a people [q] like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, [r] wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and [s] wealth, and honour, such as *none* of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from his journey to [t] the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 [u] And Solomon [v] gathered chariots and horsemen: and [w] he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in [x] the chariot cities, and with the king at Jerusalem.

15 And the king [y] made silver and gold at Jerusalem *as* plenteous as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.

16 And [z] Solomon had horses brought out of Egypt, and linen

Wisdom gained by study; knowledge by experience

See Note V.12. Wisdom verses. 7, 11, 12

a ch. 6. 27. 1 Kin. 8. 26.
b Gen. 32:12 Num. 23:10
c Heb. much as the dust of the earth. Gen. 13. 16.
d 1 Kin. 3. 13.
e Gen. 39. 2.
f 2 Chr. 1. 6.
g 1 Chr. 21. 29. 2 Chr. 1. 3.
h 1 Chr. 13. 5.
i 1 Chr. 27. 1. Not in 1 Kgs 3:11
j ver. 13. Josh. 22. 8. Ezra 6. 8 & 7. 26. Eccles. 5. 19 & 6. 2.
k ver. 13. 1 Kin. 3. 4.
l 1 Chr. 21. 29.
m 2 Sam. 6. 2, 12. 1 Kin. 3. 15. 1 Chr. 15. 1.
n ch. 8. 12. 2 Chr. 29. 35.
o Josh. 9. 27. 1 Esd. 2:19
p 1 Ex. 27. 1, 2 & 38. 1, 2.
q ver. 3.
r Ex. 31. 2.
s Or, also was there. As ver. 3.
t 1 Chr. 13. 3.
u To ver. 17. 1 Kin. 10. 26-29 & 2 Ch. 9. 25-28.
v Cp. 1 Kin. 4. 26 with 1 Kin. 10. 26.
w 1 Kin. 3. 4.
x 1 Kin. 9. 19.
y To ver. 12, 1 Kin. 3. 5-14.
z Heb. gave. Gen. 9. 12, &c.
a Heb. the going forth of the horses which was Solomon's.

PARALLEL PASSAGES.

2 Chr. 1:2-13	1 Kg 3:4-15
1:14-17	10:26-29.
2	5:15-32
3:1-5:1	6, 7:13-51
5:2-7:10	8
7:11-22	9:1-9
8	9:10-28
9:1-12, 13-28	10:1-13, 14-29.
9:29-31	11:41-43.

))))) 585 12 See additional words 1 Kg 3:6-7 including his humble description of himself.

V 15 Cedar

The idea is fetched mainly of cedar as in 1 Chr. 22:4 2 Chr. 2:8

Jerusalem is one of the stoniest places in the world. The expression indicates that wealth was so plentiful as to become common. David had stored up much wealth for the purpose of glorifying the Temple Cp 1 Chr. 22:14.

13 The mulberry-fig. It has the leaves of the mulberry and the fruit of the fig. Cp Amos 7:14-15. Luke 19:1-4 Ps 78:47.

14 The Shephelah or lowland. The stretch of low hills separating the plain from hill country of Judah

15. Cp Deut. 17:16. See Note Mat. 21. 1 Kings 10:29.

8 That Solomon would be King, that he would build the Temple, that his house would reign over Israel for ever. 1 Chr. 22:9. First had already come true, the Temple was ultimately built, but the third part was conditional on the conduct of Solomon and his sons.

See additional words in Kings where Solomon confesses his humility and inexperience 1 Kings 3:7-8.

SOLOMON'S REQUEST GRANTED Vv 11-12. See 1 Kings 3:11-13.

9 Cp Instruction David. Prov. 4:3-9; Jam. 1:18. Grandparents' heart 23

10 Guide like a Shepherd Num 27:16-17; Deut 31:2; 2 Sam 5:2

11 Name Yahweh seeks 1 Gen 16:7; 1 Kg 8:18; Prov. 23:7; Heb 4:12.

12 Mt 6:33; Cp Eph 3:20.

13 About 1 Kgs 3:15; 10:26-29.

14))))) The prayer here given in 2 verses, elsewhere 5 in Kings 1 Kg 3:10-14 including the commendation of Yahweh.

17 CHOKMAH Cp Prov 1:20 Prov. 4:7. Knowledge = MADDA' - intelligence to apply 18 NECES - Accumulation, to gather together i.e. the retention of riches Cp Prov 23:5.

SOLOMON'S HORSES AND CHARIOTS. Vv 14-17. Cp 1 Kings 10:26-29

9 Thus defying Deut. 17:16. Cp Ps 20:7 Joshua. houghed all horses and burnt all chariots taken in war Josh 11:6-9 David reserved 100 probably for victory celebrations 2 Sam. 8:4. Solomon "gathered" them for they represented the symbol of power.

10 The greater part of Palestine unsuitable for the evolutions of chariots, but flat country is found along the coast in the plain of Esdraelon, and east of Jordan, and in these places the cities were probably found.

11. The hilly nature of Jerusalem is unsuitable for the manoeuvres of chariots. Only a few would be kept there probably for display. Absalom was the first to thus use them in Jerusalem 2 Sam 15:1 Ik was imitated by Adonijah 1 Kings 1:5.

yarn: the king's merchants received the linen yarn at a price.
17 And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAPTER 2.

1, 17 Solomon's labourers for the building of the temple. 3 His embassage to Huram for workmen and materials. 11 Huram's kind answer. In the Hebrew text this verse concludes Ch. 1

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.
2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.
3 And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.
4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.
5 And the house which I build is great: for great is our God above all gods.
6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?
7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.
8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,
9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.
10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.
11 Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.
12 Huram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.
13 And now I have sent a cunning man, endued with understanding, of Huram my father's,
14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in

Chapter 1 (cont.)

16 The shekel has been rated at 2/3 which would make a chariot approx. £61 10.0. Here Egypt is identified with sophistication and warfare — and in due time Israel fell under the spell of these things.
Egyptian wheelrights were unsurpassed craftsmen in building swift two-wheeled chariots for war and hunting. The hardwood was imported from Syria, and the manufactured vehicle was sold back to Syria through Israeli merchants. (The Bible as History).

SOLOMON'S STABLES. The remains of vast stables, built with extraordinary care and comprising veritable luxury stables have been uncovered by archaeologists. Single establishments had stalls for at least 450 horses and sheds for 150 chariots. "In one of the ancient stable buildings cut deep into the rock under the high walls of Jerusalem the Crusaders fettered their horses 2,000 yrs after Solomon." (The Bible as History") LINEN YARN MIKVEH - Many divide the work so as to provide for QWEH. Que 11 Hebrew for Cilicia. Albright renders: "And Solomon's horses were exported from Egypt at the rate of 150; and thus (at this rate) they delivered them by their agency unto all the kings of the Hittites"

MIKVEH - to collect, expect, wait for. - A collection.

(a) Ex. 25. 4, &c.
† Ver. 14. ch. 3. 14.
‡ Heb. to grave graven. ver. 14. Ex. 39. 6.
(b) Heb. by their hand.
* 1 Chr. 22. 15.
§ Or, alien-gerim, 1 Kin. 10. 22. Cp. ch. 9. 10, 11.
‖ 2 Kin. 5. 5.
(c) Ver. 18. ch. 8. 7, 8. 1 Kin. 5. 15, 16 & 9. 20, 21.
(d) Heb. V. 5 great and wonderful. Joel 2. 26.
¶ ch. 34. 13. Cp. 1 Chr. 23. 4.
# Cp. Ezra 3. 7.
† Cp. 1 Kin. 5. 11.
‡ 1 Kin. 4. 22. Ezra 7. 22.
(e) To ver. 16. 1 Kin. 5. 2-11.
(f) Or, Hiram, 1 Kin. 5. 1.
(g) 1 Chr. 14. 1.
(h) Gen. 30. 27.
(i) ch. 9. 8.
(j) Heb. incense of spices. Ex. 30. 7 & 30. 34.
(k) Ex. 25. 30.
(l) 1 Kin. 10. 9.
(m) ch. 8. 13. Num. 28. 3, 9, 11, 19, 26.
(n) Gen. 1. 1. Ps. 102. 25. Acts 4. 24.
(o) Heb. knowing prudence and understanding.
(p) ver. 1.
(q) Ps. 135. 5.
(r) Heb. hath retained, or, retained strength.
1 Chr. 29. 14.
(s) ch. 6. 18. 1 Kin. 8. 27.
(t) Cp. 1 Kin. 7. 14.
(u) See ver. 7.

SOLOMON EMPLOYS 153,600 AS BEARERS & HEWERS Vv 1-2.

1 Lit. "said." Solomon came to this work naturally as by birth and education. His father dreamed & spoke thought of little else. He gathered material for it from friend and foe alike. He warned and instructed Solomon concerning it. It would have been a negation of Solomon's position and work not to have gone ahead with it.
2. For Yahweh's glory. In building for His glory, he built for the glory of the Kingdom. Deut 12:5, 11 1 Chr 28:5; 1 Chr 22:10
3. Counted. These workmen were aliens V. 17 Cp 1 Sam. 12:11 2 Chr. 22:1, 15. They were distinguished from the 30,000 Israelites who also labored by rotation 1 Kings 5:14.

SOLOMON APPEALS TO HIRAM FOR AID Vv 3-10

4. Various meanings given. See Note 1 Kings 5:1. Some suggest "Ah" - brother "rom" - Exalted. Their whole concept of God is exalted.
5. He typed the latter day Tyre. Ps. 45:12. Isa. 26:18
6. Solomon goes to trouble to explain exactly what was required. Hiram doubtless had some understanding of the procedure of worship. See 1 Kings 5:7. His detailed explanation was a guard against any idea that the Temple was Yahweh's literal home — as the temples of idols housed their gods — it was only the place where worship was offered Cp V. 6.
7 Not in size but in beauty and significance. It was not a place for congregations of worshippers, but for worship.
8 With all his wisdom, Solomon could not dispense with the humble labours of others. He was dependent on their co-operation. Cp 1 Kings 5:6
9 Lit. To Carve.
10 See Notes 1 Kings 5:11
11 The Grecian Juniper. It reaches to height of 65 ft and grows in shape of pyramid. Hiram also sent his navy to Ophir to procure timber in Lebanon; and, because for Solomon the Wood. This is identified with sweet scented Almug Wood. This is identified as red sandalwood and grows to height of a vast tree, with trunk 4½ ft in circumference. The timber is very heavy & fine grained, black outside & inside a rich ruby red which takes a fine polish giving forth a pleasant perfume. Cp 1 Kings 10:12 (All the plants of the Bible).
12 Smaller figures are given in 1 Kings 5:11 but they apply to supplies for Hiram's household, these for his servants
13 Cp 1 Kings 4:22 Note.
14 Prepared for food.
15 About 6 Gals. (CO)

HIRAM'S REPLY. Vv 11-16

Cp 1 Kings 5:7-9

ISA Ps. 65:6; 124:8; 136:5-6; 146:5-6; Rth 2:12; Num 15; 17:26-28

17a SEKEL - Inheritance, equivalent to 20 cubits. Specific weight, system & value unknown.
b Hiram Srg. Consecration. Name could have been Ahiel, I am Abi, Father could have been a title signifying Master craftsman. It has been rendered "my brother" Counsellor."
c Ie by birth. In 1 Kings 7:14 - "a widow of Naphtali" — ie. by marriage to a previous husband. Or in death afterwards called Dan Jud. 18:1, 22, 29. was in the area of Naphtali, both titles can apply.
HIRAM - Consecration or White. The Son of a mixed marriage - like Timothy Acts 16:1. Honored by Solomon for his skill and also by the King of Tyre Vv. 11-13

MIKVEH - To collect, expect, wait for. - A collection. Acts 17:26 Spell He is not confined to temples

EXOD 31:6

19 At 2/3 shekel = £16:17:6 Below
20 The vast and powerful Hittite Empire had broken up before the days of Solomon, but some smaller successor States remained as archaeologists confirm.

HIRAM'S WORK. In 1 Kings 7:14 his work is limited to brass or copper or bronze (a compound of copper & zinc) - nowhere that he wrought in gold. His workmanship is described 1 Kg 7:14 as of Bezaleel Exod. 31:3 but lacks the statement "filled with the Spirit of God" His natural ability in the things of the Hosh (copper) was used under Solomon.

BUILDING THE TEMPLE Jerusalem has three eminences: Acra - South = city. Zion (north) = Palace David. Morriah (middle East) = Temple. The wall that enclosed the Temple and surrounding buildings was built at tremendous trouble and expense (Ant. 15:11) from bottom of deep valley Kedron. " The first stage in the building operations was the digging of spacious trenches right across the sides of the mount, in rectangular form, and then their filling in with stone rubble and mortar - the concrete of those days. Upon this strong foundation the lower walls were erected (Jer. 's its Temples') The walls are formed of solid masonry, the stones averaging 25ft long 6ft wide 8ft high, some examined by Palestine exploration experts are marked with Phoenician letters, and in vermillion - the work of Hiram's men Cp 1 Kings 6:7. See Note 1 Kings 6.

CH.2 SUMMARY

It becometh us to go about every work for Yahweh with a due sense of our utter insufficiency for it + our incapacity in ourselves to do anything adequate to the divine perfection. Cp 4-6.

CH.3 SUMMARY.

God's Word prescribes all the details of how His work is to be carried on. Nothing need be added or subtracted from this plan. Vv 1, 3 Cp Rev 22:18-19

silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in [b] fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, [1] which [d] my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, [2] as much as thou shalt need: and we will bring it to thee in flotes [18] by sea to [e] Joppa; [19] and thou shalt carry it up to Jerusalem.

17 ¶ [f] And Solomon numbered all [3] the strangers that were in the land of Israel, after the numbering wherewith [m] David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set [4] threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

[a] 1 Kin. 6. 2.
[b] 2 Chr. 15. 27.
[c] 1 Kin. 6. 3. Perhaps "the cubit only for cubits 'mh' because reversed & were read as one hundred m'h" - Theological Word Book.
[d] ver. 10.
[1] 2 Kin. 6. 27.
[f] 1 Kin. 5. 8.
[2] Heb. according to all thy need.
[g] 1 Kin. 6. 29, 32, &c.
[h] Ex. 28. 14.
[3] Heb. covered. As ver. 4, 10; not as ver. 5, 7, 9.
[4] Heb. Japho. Josh. 19. 46.
[e] As ver. 2.
[5] Heb. the men the strangers. Gen. 13. 8.
[k] 2 Kin. 6. 2, 5. Cant. 1. 17.
[l] Is. 6. 4.
[m] 1 Chr. 22. 2.
[n] 2 Kin. 6. 16.
[6] As it is (ver. 3.
[p] 1 Kin. 6. 20.
[q] 1 Chr. 28. 11.
[r] 1 Kin. 6. 1.
[s] To ver. 13, 1 Kin. 6. 23-28.
[t] Or, (as some think) of moveable work.
[u] Gen. 22. 2. Cp. Note Gen. 22. 14.
[v] Or, which was seen of David his father.
[w] Or, Araunah, 2 Sam. 24. 18. Note
[x] 1 Chr. 21. 18 & 22. 1.
[7] Heb. Gundef. Cp. Ezra 3. 11.

CHAPTER 3.

THE BUILDING COMMENCED. Vv 1-2.

Above CHAPTER 3. Summary. Above left.

The place, and time of building the temple.
3 The measure and ornaments of the house.
11 The cherubims. 14 The vail and pillars.

1 THEN [r] Solomon began to build the house of the LORD at Jerusalem in mount [s] Moriah, [7] where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of [w] Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign. [x]

3 ¶ Now these are the things wherein Solomon was [6] instructed for the building of the house of God. [t] The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the [u] porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: [v] and he overlaid it within with pure gold.

5 And [w] the greater house he [x] cieled with [y] fir tree, [z] which he overlaid with fine gold, and set [a] thereon [b] palm trees and [c] chains.

6 And he [d] garnished the house with precious stones for beauty: and the gold was gold of Parvaim. [e]

7 He overlaid also the house, the [f] beams, the [g] posts, and the walls thereof, and the doors thereof, with gold; and [h] graved cherubims on the walls.

8 And he made the [i] most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and [k] he overlaid it with fine gold, amounting to six hundred talents. [l]

9 And the weight of the nails was fifty shekels of gold. And he overlaid the [m] upper chambers with gold.

10 And in the [n] most holy house he made [o] two cherubims [p] of image work, and overlaid them with gold.

11 ¶ And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five

[y] 1 Kin. 5. 8.
[z] 2 Kin. 19. 23. Is. 37. 24.
[a] 1 Kin. 6. 29, 32, 35. Ezek. 41. 18, 20, 25.
[b] Ps. 92. 12. Cant. 7. 7.
[c] 1 Kin. 6. 21. Ps. 149. 8.
[d] 1 Chr. 29. 2. Ezra 5. 8.
[e] 2 Chr. 4. 8. Ezek. 27. 24.
[f] 1 Kin. 6. 9.
[g] 1 Kin. 6. 15, 16.
[h] Ex. 25. 18. 1 Kin. 6. 29, 32, 35. Ezek. 41. 18, 20, 25.
[i] 1 Kin. 6. 16.
[k] 1 Kin. 6. 20.
[l] 1 Kin. 9. 14. & 10. 10.
[m] 1 Kin. 6. 15.
[n] 1 Kin. 6. 16.
[o] Ex. 25. 18. 1 Kin. 6. 29, 32, 35. Ezek. 41. 18, 20, 25.
[p] 1 Kin. 6. 23-28.

cubits and yet Most Holy only 20. Cp 1 Kings 6:2, 20. It is believed that there were upper chambers above the Holy and Most Holy as well as in the lofty porch et to wer in front. Cp V.4.

16 Cp 1 Kings 6:23. TSA' TSUR - carved-Str.
17 LXX = Woodwork. CB: Carved work.

THE CHERUBIM. Vv 10-13.

3 Sig. Son of Yah. Str. "Instruction of Yah," or "bitterness (myrrh) of Yah." Cp Mark 15:23. Moriah was part Benjamin, part Judah - Praise the Son of His right hand." The Altar, Porch, Holy, and Most Holy were in Benjamin.

CH.2:3. In exchange Solomon gave to Hiram corn + oil, ceded to him some cities, + the use of some ports on the Red Sea 1 Kg. 9:11-14; 9:25-28; 10:21-23. This alliance brought its dangers. Cp 1 Kg. 16:31

THE GROUND-PLAN OF THE TEMPLE. Vv 3-7. Cp 1 Kings 6:2.

Intense activity was now the order of the day. In the north Hiram's skilled craftsmen, together with the 10,000 Israelites 2 Kings 5:13-14, prepared the materials - wood, stone, metals, which were quarried by the 153,600 strangers. Down the Mediterranean came the crafts to Joppa. The seaport became a hive of industry, and along the road to Jerusalem, the transports conveyed the timber to the capital.

Beneath the holy mount stone was quarried and shaped for the Temple so that quietly, with the minimum of noise the remarkable edifice arose. For the stone of Jerusalem. See Note. Ezek 40.

This verse has no parallel in Kings. For V.2 see Kings 6:1

FOREIGNERS SET TO WORK. Vv 17-18.

See Note. V.2.

See Note. 1 Kings 5:16.

HIRAM'S REPLY. Vv 1-17

Cp 1 Kings 5:7-9

ISA. Ps. 85:6; 126:8; 136:15-6; 146:5-6; Pss 4:2-4; 14:15; 17:26-28

150 SEKEL - Inscription, easier to act custom specify weight, tuffen &c

16 Hiram Sig. Exhortation. Name could have been Am Ab, Father could have been a title signifying Master craftsman

17 Ie by birth. In 1 Ki 7:14 = "a widow of Naphtali" - ie. by marriage to a previous husband. Or as Leah afterwards called Dan. Jud. 18:1, 27, 29. was in the area of Naphtali. both titles can apply.

HIRAM = Exhortation or White. The Son of a mixed marriage - like Timothy Acts 16:1. Honored by Solomon for his skill and also by the King of Tyre Vv. 11-13

Ser- place for congregations
-hors- of worshippers, but for
as worship.

y divide the work so
or QWEH. Que it Heb-
lomon's horses were ex-
ted from Egypt at the rate
ower. of 150 and Hauled by Kui
Temples rate) they delivered them
burn by their agency unto
all the Kings etc.

efore a 8 With all his wisdom
in gold, Solomon could not do
ass, and perfume with the humble
le, and labours of others He
nd that was dependent on their
ith the co-operation. Cp 1 Kgs 5:6
with me 9 Lit. To carve.
usalem, 10 See Notes 1 Kings 5
ner did 11 The Grecian Juniper.
It reaches to height of
trees, ft and grows in shape
ees, out Pyramid. Hiram also
w that his navy to Ophir to
to cut be-cure for Solomon the
ad, sweet-scented Almug
all Wood. This is identified
timber as red sandalwood and
house grows to height of 90
l shall nut tree, with trunk
In circumference. The
l give timber is very heavy
ewers grained, black outside
thou- inside a rich ruby red
eaten which takes a fine polish
usand giving forth a pleasant
and perfume Cp 1 Kings 10:11
s of 12 (All the plants of the
usand Bible).

ng of 12a Smaller figures are
iting, en in 1 Kings 5:11 but they
mon, apply to supplies for Hi-
loved am's household, those for
thee his servants

13 Cp 1 Kings 8:22 Note.
14 Prepared for food.
over, 16 About 6 tons. (CB).
od of
and
avid
dued
and-
an
l an
nt a
with
my
6
n of
his
kil-
l in
re
tal)
ates
rd.
"

cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were [2]inward.

14 ¶ And he made the [a]vail of blue, and purple, and crimson, and [b]fine linen, and [4]wrought cherubims thereon.

15 [d]Also he made before the house two pillars of [e]thirty and five cubits [5]high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in [g]the oracle, and put *them* on the heads of the pillars; and made [f]an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [7]Jachin, and the name of that on the left [8]Boaz.

CHAPTER 4.

1 The altar of brass. 2 The molten sea. 6 The ten lavers, candlesticks, and tables. 9 The instruments of brass. 19 The instruments of gold.

MOREOVER he made [p]an altar of brass, twenty cubits [1]the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ [q]Also he made a molten sea of ten cubits [r]from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of [u]oxen, which did compass it round about: [3]ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the

[2] Or, *toward the house.* Cp. in the Heb. Ex. 28. 26 & 39. 19.
[a] 2 Sam. 5. 9. 1 Kin. 7. 25. ch. 4. 4. also Ezek. 40. 9.
[a] Ex. 26. 31.
[b] 2 Chr. 25. 27.
[3] Or, *like a lily-flower.*
[4] Heb. *caused to ascend.*
[c] Cp. 2 Kin. 7. 26.
[d] To ver. 27. 1 Kin. 7. 15-22.
[e] Cp. 1 Kin. 7. 15. 2 Kin. 25. 17. Jer. 52. 21.
[f] 2 Kin. 7. 38, 39.
[5] Heb. *long.*
[6] Heb. *the work of burnt offering.*
[g] 1 Kin. 6. 5.
[h] Ezek. 40. 48. Is. 4. 4.
[i] Cp. 2 Kin. 7. 20.
[k] 2 Kin. 7. 49. 1 ver. 20. Cp. Ex. 25. 31-39. 2 Chr. 28. 12.
[m] ver. 19. Cp. 2 Kin. 7. 48.
[7] i.e. *He shall establish.*
[8] i.e. *In it is strength.*
[9] Or, *bowls.* Cp. Neh. 7. 70.
[n] 2 Kin. 6. 36.
[o] ch. 6. 13. Cp. 2 Kin. 21. 5.
[p] 1 Kin. 8. 64. 2 Kin. 16. 14. ch. 7. 7.
[q] 1 Kin. 7. 39.
[r] To ch. 5. 1. 1 Kin. 7. 40-51.
[s] To ver. 5. 1 Kin. 7. 23-26.
[10] Or, *bowls.*
[11] Heb. *finished to make.*
[t] Heb. *from his brim to his brim.*
[u] 1 Kin. 7. 44.
[v] Cp. 2 Kin. 7. 24.
[w] 2 Kin. 7. 42.

[1] Not mentioned. 1 Kg. 6. On other hand, here no mention folding doors, nor of partition walls, nor partition chains. 1 Kg. 6:31-32; 6:16; 6:21.

18. RV - "Toward the house" - as though as to protect the Holiest from violation by anyone advancing through it. They overshadowed the Cherubim on the Ark.

THE VEIL V. 14.

It was placed between folding doors of Olive and Fir. 1 Kings 6:31-32. See Notes Exod. 26:31-33 Ps. 28:2

THE TWO BRASEN PILLARS V. 15

Cp. 1 Kings 7:15-22. Notes.
[3] Combined height. Cp. 1 Kings 7:15
[4] Answering to the Stephan of Rev. 4:4.
[5] Named Yakin & Boaz. 1 Kings 7:21. "He shall establish by strong ones" - even the workers of the Stephan Rev. 3:12. Omnipotence in the execution of the judgments written - [6] See Note Exod. 28:33
Brass indicative of flesh purified Num. 16:38. Brass takes the place of Gold in the court outside the Holy
100 pomegranates on each of 2 chains making 200 on each pillar. 4:12. 1 Kg. 7:15, 18, 20

CHAPTER 4

THE ALTAR OF BRASS V. 1.

Cp. 1 Kings 8:64.

[1] That of the Tabernacle was 5 cubits. 4 x 5 = the number of Israel associated with grace. Cp. Exod. 27:1. Like the Altar in the days of Christ this was probably made of rough stones covered with brass. Cp. Exod 20:26 The priests ascended to top Altar by means of an inclined plane. Steps around it would reduce the burning area.

Eph. 2:20 Rev. 21:14

Obviously this road must have run around the Altar permitting priest touch 4 horns with blood. Steps leading to Altar were not permitted. Exod. 20:26.

The Jews call the ascent Cebesh or Pathway.

The sacrifices were prepared on north side, so that on that side was stationed the tables etc for preparing the sacrifices, rings for tethering animals etc. See the same principle in the Temple of the future. Ezek. 40:35, 42.

In the sacrifices in which the people participated, the Altar first received its portion Cp. 1 Sam. 2:12-16 then the priests and people Cp. 2 Chr. 35:13-14. Cp also 1 Cor. 10:18. The Altar set forward the principle of - Heb. 9:22. 1 Jn. 1:7.

Called Ariel or Lion of God. Isa 29:1. both from the vast number of animals it devoured, and from its being a type of Christ the Lion of Judah.

THE MOLTEN SEA. V. 2-5.

See Notes 1 Kings 7:23-26.
[2] BEKARIM - but in 1 Kg 7:24 KNOPS PEKAIM See Note there - Oxen with mouths open.

JACHIN & BOAZ - See below.

It is claimed that the significance of the names "15 Yahweh will establish thy throne for ever". "In the strength of Yahweh shall the king rejoice" (See Ocaton & Albright's acceptance of this symbolic significance. It high lighted the Temple as the King's place of worship, or representative of the people.

The ten lavers.

Mt. 23:19-20 ✱

1 The large "sea" provided for the more extensive offerings to be made - as in the age to come Ps. 51: 2; 1 Cor. 6:11; 1 Jn. 1:7

2 Exact capacity unknown. Assumed to be 8½ gallons / bath. It is assumed that vessels of dimensions of V. 2. would not hold the amount, but that depended on shape. It must have bellied out like a cooking pot to hold this amount.

THE TEN LAVERS. V. 6

See Notes. 1 Kings 7:38 ff

3 Cp Rev. 1:9. More extensive priesthood at in Millennium.

TEN CANDLESTICKS V. 7

Cp 1 Kings 7:49 Complete light. Zech 4: 2, 3, 11-14. Mt 5:14-16 Jn 8:12; Rev 1:20. Zech 14:6-7.

TEN TABLES SHEWBREAD V. 8

[3] Cp. Lev 25:6 Exod 40: 3, 16
[4] For the frankincense used with the shewbread Mt 6:1-11 Zech 14:20

THE TWO COURTS V. 9

[4A] 1 Table only mentioned 1 Kg 7:48; 2 Chr 29:18 The 10 united as one.
[5] YAMIN from YAMIN firm, strong.
[5A] The "Inner court" 1 Kg 6:36.

SUMMARY OF WORK V. 11

See 1 Kings 7:40-51.
[5B] CIYRITH - To boil up. Used to boil the peace offerings
[5C] To remove the ashes.
[5] The bowl-shaped part of the capitals of the pillars
[6] Song 4:13
[7] SEBAKATH from a root to intwine (Fenn).
[8] See for more details 1 Kg 7:17.

THE LAVERS

They were 4 cubits sq x 3 high. They had lions, oxen, cherubim as bas-reliefs upon the ledges that were above the bases with 4 wheels to roll them from place to place, with brackets at each corner to hold the laver. Set not given but each held 40 baths approx 335 gallons 1 Kg 7:26-39.

588 JACHIN & BOAZ (Cont.): What was the purpose of the pillars? They do not appear to have been structural & evidently were monumental. It has been suggested that they were huge cressets or fire altars on which sacred incense was burned. The glow of the fire at night & the smoke during the day being reminiscent of the pillar of cloud by day & the pillar of fire by night Exod 40: 35-38. providing a symbolic representation of the Divine Presence in Israel's past and present.

[3] These were evidently miniature ox heads on the rider possibly for the flow of water 10 to a cubit 300 in all resting on pedestals of 12 oxen. See top p. 590.

V. 11. In 1 Kg 8:10 The first half of this verse is joined to the last sentence on V. 12. All between is speech to Chronicles.

THE CASTING OF THE BRAZEN VESSELS

The casting of such huge objects as the pillars and the sea was a remarkable engineering achievement. For instance, the weight of the sea has been estimated as between 25-30 tons. Succoth has been identified with Deir Alla north of the Jabbok where it makes the turn westward towards the Jordan, half way between the two seas. Excavations have revealed metal slag & portions of a crucible. Zeredathah has been identified with Tell es-Sa'idiyeh about 14m north of Adam, Tell ed-Damiyeh. Surface exploration by Nelson Glueck confirmed by excavations of James Pritchard in 1963-64 show these sites to have been thriving bronze-foundry centres in Solomon's time. See Beacon on 1 Kings 7.

CHAPTER 5: This chapter records one important addition to that of 1 Kg 8: the account of the circumstances under which the manifestation of the Divine Presence took place. VV. 11-13

CENSERS. V.22. MACH. TDTH from Fire-dishes, or ash-pans - to carry coals or remove the ashes of wicks. Rend. "snuff-dishes" Ex. 25:38 Women ministering Luke 8:3. Word fem. plural

The ark brought into the oracle. II. CHRONICLES 5.

pommels of the chapiters which were upon the pillars.

14 He made also bases, and lavers made he upon the bases;

15 One sea, and twelve oxen under it. Heb. AVIV Zech. 14:20-21

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shewbread *was set*;

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he* of gold, *and* that perfect gold;

22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

Top Right: The Ark brought in; Yahweh claims His house. Success attends a work of God when conducted according to His rule. Vs 7,14.

CHAPTER 5.

1 The dedicated treasures. 2 The solemn induction of the ark into the oracle. 11 God being praised giveth a visible sign of his favour.

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

THE ARK BROUGHT INTO THE SANCTUARY VV 2-10.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out

589 2 Aaron's rod & the pot of manna removed, for when the Kingdom set up the resurrection over and the antitypical manna revealed - but the Law will remain Mal. 4:4.

HIRAM Meander of Ephesus wrote a history of Tyre in Greek about 300 BC mentioned him as a son of Abibalus, King of Tyre & said that he succeeded the throne at 19, that he reigned 34 years & died at age of 53, being succeeded by his son Baleazarus. This history refers a length on the dealings of Hiram with Solomon. See Josephus Against Apion 1:17, 18.

ENTRY - In 1 Kg. 7:50 word is "hinges" from POTHÂH - To open wide - hinge or female pudenda. Rend "secret parts" Isa. 3:17. Entry of merits designed produce fruit.

V.11. In 1 Kg 8:10 The first half of this verse is joined to the last sentence on V.12. All between is speech of Chronicles.

THE TABERNACLE AT GIBEON

See top 320. The Tabernacle had been transferred from Nob to Gibeon - about 5 miles from Jerusalem 1 Sam. 21:1,6; 1 Chr. 16:39-40. Gibeon was one of the 4 Hivite cities, the others being Beeroth, Chephirah, & Kirjath Jearim, therefore among converted Gentiles. It was noted originally for its williness Jud. 9:1-4 & also for violence. See the encounter between Joab & Abner 2 Sam. 2:12-17; the slaying of Amasa by Joab 2 Sam. 20:8-10; the death of Joab by the hands of Benaiah. 2 Kg 2:28-34. The removal of the Tabernacle from Nob to Gibeon no doubt followed on the destruction of Nob by order of Saul 1 Sam. 22:19 & when 21:29

1 The feast Tabernacles. Lev 23: 39-44. The booths now give place to the magnificence Temple. The month Ethanim. See Note 1 Kg 8:2.

2 The priests 1 Kg 8:3. See 2 Chr 5:7,5. As in the crossing of the Jordan Josh 3:3. Cp 1 Sam 2:14-9.

3 The Tent of Meeting - Mo'ed. The Tabernacle from Gibeon 1 Kg 3:4, 1 Chr. 16: 39-40, not the tent of Mt. Zion 2 Sam. 6:17. The Tabernacle & vessels are stored in the Temple as sacred memories of a memorable past - but the Ark still has its ministry to perform. V.7

4 LEVÂH - Fem. Witness.

5 Roshi - heads.

6 This section Chronicles practically verbatim from Kings suggesting that the writer took his account from there. But here there is a significant change. Instead of plural (seeing) relating to staves, this in singular - Ark. Chronicles was written perhaps by Ezra, but after the destruction Jerusalem. 2 Chr. 36:22-23 and the return. This statement could apply to the new Ark that was placed in the 2nd Temple and identified with the first (the Lord identified the two buildings as one Mark 11:17) or it could relate to the fact that the Ark was but a symbol of that which always existed - the Mercy Seat is always there - though its earthly symbol was removed. Thus Daniel prayed towards the Temple though it was in ruins Dan 6:10 & 9:17-21. The material Temple was but a symbol of the reality

Main - Circer - Round. The circuit of the Jordan.

C.A. Smith (Historical Geography p. 458) speaks of traces of old brick-fields found by C. Warren in the Jordan Valley.

7 Bootless. In tribe of God. Gen. 33:17; Josh 13:27.

8 Note. 1 Kg 7:46.

SUMMARY OF TEMPLE FURNITURE VV 19-22.

9 DEBIYR from DABAR a word. The true word comes from the hidden recesses of the heart. DABAR also signifies to put in order. Dt. 23:2.

10 MIKCOTH plur. To bring to perfection - Unblemished.

11 The snuffers to trim to trim the lamp wicks. Exod. 25:38

12 KAPHOTH - The hollows of the hand - fem. Used of frankincense cups. Num. 7: 14, 20, 26.

THE LAVERS

They were beautiful sq. & 3 high. They had lions, oxen, cherubim as bas-relief upon the ledges that were above the bases with 4 wheels to roll them from place to place, with brackets at each corner to hold the laver. Are not given but each held 40 baths approx 885 gallons 1 Kg 7:26-39.

THE TEN LAVERS

See Notes 1 Kings 7:27

3 Cp Lev. 1:9 More extensive provision in Millennium.

TEN CANDLESTICKS

Cp 1 Kings 7:49 Complete light Zech 4: 2,3, 11-14. Mt 5:14-16 John 8:12; Rev 1:20 Zech 14:6-7.

TEN TABLES SHEWBREAD

V.8 - 1 Ch 28:16 Exod 25: 23, 16

4 For the frankincense used with the shewbread Mt 2:11; Zech 14:20

THE TWO COURTS

4A. 1 Table only mentioned 1 Kg 7:48; 2 Ch 29:18 The 10 united as one.

5 YAMIN from YAMAN firm, strong.

5A The "inner court" 1 Kg 6:36.

SUMMARY OF WORK

See 1 Kings 7:40-51.

5B CIYRTH Tabernacle up. Used to boil the peace offerings

5C To remove the ashes.

5 The bowl-shaped tops of the capitals of the pillars

6 Song 4:14

7 SEBARATH from a root to inform (fem).

8 See for more details 1 Kg 7:11.

"I have chosen David.." v. 5-6. - "Neither chose I any man..."

The Judges + Saul were chosen by Yahweh as temporary rulers of Israel, but not to establish a permanent and hereditary authority over the people as was the case with David. the clause is wanting in the parallel passage of Kings but it helps to clarify the sense. Cp v.5; 1Kgs 8:16.

DIVINE GLORY FLOODS THE TEMPLE Vv.11-14.

See Notes 1 Kings 8:10-11

2. This was temporally superseded - so also will be the "course" of Levitical priesthood in Kingdom.

3. Between the Altar and the people

4. 12x10 = The twelve tribes complete. The early Ecclesia numbered 120, and were in perfect harmony Acts 1:14-15 taking up a position between the altar - Christ, and the people as priests 1Pet 2:9.

5. There was a glorious combination of sound - all in perfect harmony one with the other. Cp Isa 52:8. John 17:21. Cp p.149 - Bottom

6. See Notes. Ps 86:4 - "His loving kindness is to the Coming Age" (Clarke) CHESED

7. For the moment there was a temporary suspension of normal priestly functions, so that the King took over becoming King-Priest, interceeding for the people, etc. This will be repeated at the Second advent. Rev 22:10-12

8. The Temple filled with glory rendered the service of Aaronic priesthood superfluous. See Ezek 43:1-5. This glory finally concentrated in Most Holy until Ezekiel saw it remove.

CHAPTER 6

SOLOMON'S BLESSING WITH

See Notes 1 Kings 8:12-21.

1 After facing the Temple and addressing Yahweh as representative of the people, he turned his face about mediator-wise to represent Yahweh to the people.

V.13 House 1Kgs 8:11 = Glory.
- KABOD - כָּבוֹד House בַּיִת
- BAYITH. Transcriber's mistake.

2 ARAPHEL. See Note 1 Kg 8:12. A masculine noun implying heavy cloud hiding the Divine glory + emphasing the need of a mediator like Moses Exod 20:21 and greater that he to reveal the Divine glory. John 1:14; 2:11; 7:18; 8:49-50; 14:9, 10; 12:45; 17:5, 22, 24. To manifest Himself in darkness in the absence of the promised Mediator (see Ex. 20:21; Deut 4:11; 5:22; 2 Sam 22:10; Ps. 97:2

3 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer in the consecration of the temple, upon the brasen scaffold.

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. QAHAL BARAK

4 And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, there is no God like thee

2) It an act of mercy. The word is also used in relation to Yahweh's judgment on sin Jer. 13:16; Ezek. 34:12; Joel 2:2; Zeph 1:15. "Because the same term is used of God's enveloped glory + His awesome judgments, the term is paradoxical: it bespeaks terror, wonder, fear, majesty, awe, + reverence" L. The majestic cloud which settled down upon the Temple spoke of approval, protection, salvation, and direction Exod. 16:10; 24:16; 40:34; Num. 9:15

3 see mg. In contrast to the wondering Ark + worship. Cp Ps 132:14.

4 BARAK - To kneel. He served them as mediator bringing them in humble submission before Yahweh.

5 Laboured and reverted.

These of all 24 courses attended

Heb. found. Judg. 20. 48. 1 Sam. 13. 15, 16.

a 2 Chr. 24. 2.

b Cp. 1 Kin. 8. 16.

c 1 Chr. 6. 33, 39 & 25. 1-4.

d ch. 12. 13.

e 1 Chr. 15. 27.

f 1 Chr. 15. 16. Under

g ch. 7. 6. 2 Chr. 15. 24.

CHATSOTSERAH All the silver trumpets.

h 1 Chr. 26. 12. men of war. 1 Chr. 28:3

i ch. 7. 3, 6 & 20. 21. 2 Chr. 36. 21. Ezra 3. 11. Neh. 12. 24. Ps. 136. 1.

k 2 Kin. 8. 10.

l ch. 7. 2. 2 Kin. 8. 11. Divine acceptance.

Ezek 39:17. Before right Top 591

m To ver. 39. 1 Kin. 8. 12-50.

Olam - In the sense of permanence + stationary.

n 1 Kin. 8. 13.

o ch. 34. 31. Ezra 9. 5. Cp. 2 Kin. 11. 14 & 23. 3. Neh. 8. 4.

p Heb. the length thereof, &c.

q ch. 4. 9.

r 1 Kin. 8. 54.

V 15

6 Ie. to establish a permanent and hereditary authority over the people as vested in the house of David. The Judges etc. were appointed for a season only to provide for a passing need. Saul was the people's choice

7 This clause wanting in Kings but cp Ch D'B Ps 48:1 78:68-70. 132:13. Isa. 14:32. Ezek. 43:7.

8 2 Sam. 7:12, 10-16 1 Chr 22:9, 10; 28: 2-7.

9 1 Ch. 17:4, 11, 12 28:2-4.

10 The 10 Commandments thus constituted the basis of Mosaic Covenant fulfilled in Christ Heb 8: 13; 9:4.

11 In supplication. Ps 17:1; Ps 28:2 55:1; 64:1; 140:6 See Notes 1 Kings 8:22-53 DEDICATORY PRAYER

12 The brazen scaffold was before the congregation i.e. between Altar and the assembly.

? In humility

4 In supplication

5 KIYOR - rendered elsewhere as laver. Evidently oval or bowl shaped

6 Exod. 15:11-12

590 THE DEDICATORY PRAYER.

This is the longest prayer recorded in Scripture. It commences vv 14-16. by invoking the Name of Yahweh and hallowing it. Then three petitions 1 that Yahweh would perpetuate the line of David. V. 16. 2 That He would have regard to the place where His Name is put. Vv. 17-20 3 that He would accept the prayer addressed to Him toward this place V. 21.

7 specific requests: 1 The case of the man wronged by his neighbour Vv. 22-23. 2 Of the people worsted by their enemies Vv. 24-25. 3 The people suffering drought. Vv. 26-27. 4 In time of pestilence or personal distress Vv. 28-31. 5 Of the stranger who seeks Yahweh at that place Vv 32-33. 6 Of the army at war under Yahweh's direction Vv 34-35 7. Of the people in captivity Vv 36-39 closing appeal 40-42

YAHWEH: KEEPER OF COVENANTS. Vv 14-17.

1 Deut. 7:9 Neh. 1:5; 9:14; Luke Mercy. Ps. 103 Luke 1:50, 8 Gen. 5:24 17:1; Luke 1 Thess. 2:12

1 Kings 8:28: "Be He" Cp Ps 132:12

THE TEMPLE: SYM OF YAHWEH'S PRES Vv 18-21

10 An expression denoting the ete God David 2 Chr. 2:16; Ps. 12; 115:16; Acts Luke 17:24.

11 Exod. 29:4-9; 7:5; 14:13; 16:2; Ps. 132; 5

12 Ps 5:7; 28:2; 13 Ps 85:2-3; Jon. 2:4; Dan. 6: 132. 43:25; Dan.

SPECIFIC CASES OF PRAYER

1) THE OATH OF ORDE Vv 22-23.

ACTIONS OF ASA CHS 14-16

First King described as "good" after the division 14:2. 22 "right" things he did.

1. Took away alters of pagan gods 14:3.
2. Took away the high places.
3. Broke down the images
4. Cut down the groves

THE WHOLE BASIS OF THIS DEDICATORY PRAYER. -- was the humble realisation of the smallness of the literal structure with the heavenly greatness of Yahweh. Vv 18-21.

It can be compared with the dedicatory prayer of the Lord in John 17.

SUMMARY: Those who set God before them & walk before Him with all their hearts will find Him a very present help in trouble. Ps. 46:1. Jeremiah 4:8. Ex. 14. Be still.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" - Prov. 28:13.

7 Deut. 7:9. CHESED. Neh. 1:5; Dan 9:4; Luke 1:72. Mercy. Ps. 103:17-18. Luke 1:50, 54, 55.

8 Gen. 5:24; 6:9; 17:1; Luke 1:6. 1 Thess. 2:12.

9 1 Kings 8:25: "before me" & Ps 132:12.

10 1 Chr. 22:9-10.

11 Exod. 29:43; Deut. 7:5; 14:23; 16:20; 16:2; Ps. 132:13-14.

12 Ps 5:7; 28:2; 138:2. Jon. 2:4; Dan. 6:10.

13 Ps 85:2-3; 130:2-4. Isa. 43:25. Dan. 9:10.

14 Num. 5:21; Deut. 25:1. Isa. 3:13; Rom. 2:9-10.

15 RASHA' - Lawless. Sp. 1 Kg 3:4.

16 Lev. 26:17, 37; Deut. 28:25; 28; Josh. 7:8.

17 Deut. 4:25-31; 28:64-68; 30:1-5; Lev. 26:3, 17, 33, 40. To confess the Name is to honour a manifestation. See Review. Jhn. 17:3.

18. This has happened and will happen. Ps. 106:40-47. Jer. 33:6-13.

19 Lev. 26:19; Deut. 11:17; 28:23. Prov. 28:13. Ezek. 18:27-32.

20 Ps. 25:4, 5, 8, 12; 94:12; 119:33. *Taught of God. John 6:45; Cp Isa. 2:2-4.

21 Cp ISA 26:9

22 Lev. 26:16-26; Deut. 28; 32:22, 24.

23 SHA'AR - Opening of Gates. Judgment & Justice there administered. Ezek. 16:38; 23:10. The cause of the trouble - thus refused.

1 Chr. 22:9-10.

Exod. 22:9-11; Lev 6:1-5.

Ps. 132:4 Lev 8:35

Deut. 28:22

1 Chr. 17:9-13

Ps 132:14 Rev. 21:3.

Cp the future Ps 68:18; 113:5-6. Isa 57:15; Rev. 21:3

Cp. 1 Kin. 17. 1. In token of.

(1) Or, be smitten. As 1 Kin. 8. 33.

(2) 2 Sam. 7:12. 1 Kg 2:24 8:42.

(3) Heb. There shall not a man be cut off. ch. 7. 18.

(4) Or, towards. Not as ver. 20, 21, 26, 29, 32, 38.

(5) Or, in this place. ver. 21, 26, 29, 32.

(6) Heb. in the land of their gates. As in 1 Kin. 8. 37.

(7) Heb. pray. 1 Kin. 8. 29. 1 Kg 8:46: 10

(8) Heb. and he require an oath of him.

7 Deut. 7:9. CHESED. in the heaven, nor in the earth; which 7 keepest covenant, and shewest mercy unto thy servants, that walk before thee 8 with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Ezek 37:34

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, 3 There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. Ps 55:23, Luke 1:

THE TEMPLE: SYMBOL OF YAHWEH'S PRESENCE Vv 18-21

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open (1) upon this house day and night, (2) upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth (3) toward this place. - Dan. 6:10.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall (4) make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, (5) and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear 14 thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel (2) be put to the worse before the enemy, 16 because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee (6) in this house;

25 Then hear 18 thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ 18 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, 20 when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, 21 wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. 22

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them (6) in the cities of their land; whatsoever sore or whatsoever sickness there be:

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and

(1) PRAYER UNDER DEFEAT - 24-25.

(2) PRAYER IN DROUGHT 26:2.

(3) PRAYER IN VARIOUS AFFLICTIONS Vv 28-41.

SPECIFIC CASES OF PRAYER

(1) THE OATH OF ORDEAL Vv 22-23.

ACTIONS OF ASA CHS 14-16

First King described as "good" after the division 14:2. 22 "right" things he did.
1. Took away alters of pagan gods 14:3.
2. Took away the high places.
3. Broke down the images
4. Cut down the groves

5 Ordered Judah to seek Yahweh 14:4.
6 Revoked Yahweh's Law in Judah
7 Took away the high places & images out of all the cities. 14:5.
8 Strengthened fortified cities whilst at peace 14:6-7.
9 Sought guidance of Yahweh 14:7.
10 Prepared for war whilst at peace 14:8
11 Prayed to God & trusted in Him when war came 14:11-15.
12 Put away the abominable idols out of all the land of Judah & Benjamin & the cities which he had taken from the north 15:8
13 Renewed the alter of Yahweh that was before the porch of Yahweh
14 Called a holy convocation 15:9-10.

THE EMPIRE OF SOLOMON. - External + Internal.

Enjoyed the fruits of David's victories, the co-operation and trade of Syria, Egypt 2 Chr. 1:17. Arabia 1 Kings 10:15; 25. Tyre. 2 Chr. 2:3ff.
The Golden age of Israel - peace and happiness 1 Kings 4:20-25.
He had princes, officers, advisers 1 Kings 4. 12:6. including 12 princes.
The nation divided into 12 divisions not according to original tribal borders. 1 Kings 4. Over each is set an officer to command the section of land under him. The words Netsib" and "Nehsab" (used in 1 Sam 10:5, 13:3-4. 1 Chr. 11:16 for Philistine garrisons and in 2 Sam. 8:6, 14. 1 Kings 22:47. 1 Chr 18:13. 2 Chr 17:2 for Israelite garrisons in foreign lands) are used in 1 Kings 4:5, 19, 27: 9:23, 2 Chr. 8:10 for the officers of Solomon. The word stg. Something established, like a military post or prefect.

his own grief, and shall spread forth his hands (2) in this house:
30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)
31 That they may fear thee, to walk in thy ways, [3] so long as they live [4] in the land which thou gavest unto our fathers.
32 ¶ Moreover concerning the stranger, [a] which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;
33 Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.
34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;
35 Then hear thou from the heavens their prayer and their supplication, and maintain their [5] cause.
36 If they sin against thee, (for there is no man [6] which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and [7] they carry them away captives unto a land far off or near;
37 Yet if they [8] bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, [9] we have done amiss, and have dealt wickedly; [10]
38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:
39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their [5] cause, and forgive thy people which have sinned against thee.
40 Now, my God, let, I beseech thee, [b] thine eyes be open, and let [c] thine ears be attent unto the prayer that is made in this place.
41 Now therefore [d] arise, O LORD God, into thy [e] resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in [f] goodness.
42 O LORD God, [g] turn not away the face of thine anointed: [h] remember the mercies of David thy servant.

(2) Or, toward this house. ver. 20. Not so ver. 38.
[3] Heb. all the days which.
[4] Heb. upon the face of the land.
[5] Or, right. ver. 35.
[6] Heb. "Of"
[7] ver. 20. 1 Kin. 8. 28.
[8] ch. 7. 15. Neh. 1. 6, 11. Ps. 130. 2.
[9] Heb. to the prayer of this place. ch. 7. 15.
[10] Ps. 132. 8, 9.
[11] 1 Chr. 28. 2.
[12] Heb. thy name is called upon this house. Cp. ch. 7. 14.
[13] ch. 7. 20. Neh. 9. 25.
[14] 1 Kin. 8. 16. Ps. 132. 10.
[15] Ps. 132. 1.
[16] Is. 55. 3.
[17] Or, right. ver. 39.
[18] 1 Kin. 8. 54.
[19] Lev. 9. 24. 1 Chr. 21. 26.
[20] Heb. they that take them captives carry them away. 1 Kin. 8. 46.
[21] ch. 5. 13. 1 Kin. 8. 10, 11.
[22] Heb. Arour back of their heart.
[23] ch. 5. 14.

CHAPTER 7.

1 God giveth testimony to Solomon's prayer by fire from heaven, and glory in the temple. 4 Solomon's solemn sacrifice. 8 The feasts of tabernacles, and of the dedication of the altar. 12 God appeareth to Solomon.

NOW [k] when Solomon had made an end of praying, the [l] fire came down from heaven, and consumed the burnt offering and the sacrifices; and [m] the glory of the LORD filled the house.
2 [n] And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. Below right p 593.
3 And when all the children

(k) Not in 1 Kings 8. The second occasion Cp Ch. 5:13. During the prayer the glory filled the House Cp Lev. 15:8
(l) Lacking in 1 Kings 8 Solomon closes with a make quotations from the Psalms, invoking a blessing on
THE HOUSE V1c.
THE PRIESTS + PEOPLE V2d.
THE KING V3d.
8 From Ps 132:8-9. See note Cp also words of Prayer of Moses. Num 10:35
9 Manifested both in war and in peace.
10 Lit Victory - i.e. Deliverance from whence cometh salvation.
11 Cp Ps 78:2. 49:5. See notes. Ps 132:9-10.

CLOSING SUMMARY 1 Kings 8

CHAPTER 7.

FIRE FROM HEAVEN CONSUMES THE SACRIFICES. V.1.

DIVINE GLORY FILLS THE TEMPLE Vv2-3.

2 It already had done so, and continued Ch. 5:13-14. Cp Ex. 40:34-35. Lev 9:23; 16:1-4; Ezek 43:5; 44:4.

WISDOM Cp Mat. 12:42.

By Divine Inspiration 2 Chr. 9:23. but also inherited from his father. 1 Sam. 16:18.; 18:5, 14, 15; 30. Bathsheba may have inherited the sagacity of Ahithophel (for the connection see p 441) She seemed to have taken keen interest in his education Prov. 31:1. as did also David Prov. 4:1-5

Solomon excelled all the wise 1 Kings 4:31. There was a class of men called Hacamim or "The Wise" Prov. 1:6; 13:20; 15:12. 22:17 Isa. 29:14. Jer. 18:18.

Solomon's Wisdom manifested in —
Unbiased Judgment Prov. 29:4. 14. 12. Prov. 21:3.
Comprehensiveness. 1 Kings 4:31-34.
Natural History 1 Kings 4:33. He makes reference to his

24 1 Chr. 28:9; 29:17; Pr. 11:4-5; Jhn. 2:25; Heb. 4:13; Rev. 2:23
25 This denotes read (see Ps 130:4; 128:1)

(6) THE STRANGER'S PRAYER. Vv32-33
Care for strangers Ex 22:21 Lev. 25:35; Num. 15:13-19; Deut. 10:19; 31:12.
26 His actions towards His friends and enemies.
27 Requirement of strangers Ex. 12:48-49; Ruth 1:16 Ruth 2:11; 1 Ki 8:6; 3-7; Acts 10:1-4.
28 Ultimately this will be the case MK. 11:17. Isa 56:7. 2:2-4. Peoples = Peoples Ps 22:27; 46:10. 67:2; Isa 11:10; Rev. 11:15
To know Jhn 17:3

(7) PRAYER OF ARMY ABROAD. Vv34-35.
Yahweh is the Commander in Chief Deut. 20:1. Examples Ch 14:11-12; 20:14
30 Spring Cp Ps. 9:7-8

(8) PRAYER OF ISRAEL IN CAPTIVITY. Vv36-39.
31 Prov. 20:9. Ps. 130:3; 143:2; Ecc. 7:20; Rom. 3:23. 1 Jhn. 1:10
32 Lev 26:34-44; Deut. 4:25-27.
33 Ezra 9:6-7; Neh. 1:6; 9:26-30; Ps 106:6; Dan 9:5-11; Luke 15:18-19 - Prodigal son.

EMPIRE SOLOMON (Cont).
Forts built in north at Hazor, in Megiddo Gaza, Bethhoron protecting the approaches Jerusalem from Sharon 1 Kings 9:15-18. 2 Chr 8:4-6. A powerful mobile fighting force of Chariots, horsemen and infantry. 2 Chr. 8:6. 1 Kings 4:4.
GLORY. but cp Mat. 6:29
Magnificent palaces 1 Kings 7:8. Ivory Throne 2 Chr. 9:17-19. Lavish Banquets. 1 Kings 4:22-24 Golden Dishes 1 Kings 10:21. Vast drove of horses 2 Chr. 9:25. Numerous chariots, Vast wealth, Lakes, Parks, Gardens Ecc. 2:5-6 Glory and majesty of King Song 3:6-11 Resplendant gowns and beauty of Queen Ps. 45. Choirs, orchestras Eccles. 2:8. Handsome appearance and stately demeanor of King Ps 45:3 Song 5:9-16.

of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For *he is* good; for his mercy *endureth* for ever.

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty *and* two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have

THE SACRIFICES V.5 These were not all offered on the one day but spread over the 14 days during which the festivals of Dedication + Tabernacles lasted. There appears to have been an altar set up in the Middle Court for that purpose in addition to the Great Altar. See Note 1 Kg 8:63. No sin or trespass offerings made. This was a service of devotion and thanksgiving to Yahweh. V.4 They presented the victims to the priests

THE MERCIES OF DAVID 2 Chr. 6:42.
The favour lavished on David included in the Covenant, which are now offered to those in him Is2. 55:3.

THE CONDITIONS FOR REVIVAL
Recognise the Divine cause of adverse conditions Vv 13:
The provision: "If My people" 14
the promise: "I will hear..." 14
the presence: 15-16

THE FEAST OF DEDICATION Vv 4-10

CLOSING SUMMARY

THE DIVINE RESPONSE Vv 12-22 cp 1 Kings 9:1-9. See Notes.
A blessing 12-18 tempered with a warning 19-22

RESTORED CITIES. CH.8:2

These cities were in Asher not far south of Tyre. They were possibly unoccupied by Israelites - therefore in need of repair. They were not much use to Hiram who therefore returned them.

TEMPLE WORSHIP ESTABLISHED. Vv.11-16. Solomon established possibly for the first time the full order of worship as required under the Law. In the wilderness, much of the sacrificing was not carried out, the Law specifying many things to be done when "in the Land" Exod.23:14,16; Lev.19:9,23; 23:10. 25:2. Num.15:2,18; Meanwhile, a great degree of allowance was permitted Deut. 12:8-9. Circumcision was omitted. Josh.5:5

set before you, and shall go and serve other gods, and worship them;

20 Then will I @pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Summary: Solomon's Energy + Fame.

CHAPTER 8.

1 Solomon's buildings. 7 The Canaanites made tributaries. 11 Pharaoh's daughter removeth to her house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND [c]it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, *see above*

2 That the cities which Huram had [d]restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to [e]Hamath-zobah, and prevailed against it. Sig. Palmyra

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. House of the Hollow

5 Also he built [m]Beth-horon the upper, and [m]Beth-horon the nether, fenced cities, [n]with walls, gates, and bars;

6 And Baalath, and all the

CONTINUED.

See Note p.207. Once in the land the wars of Joshua would have interfered with the establishment of full worship. the "place" had not then been defined Deut.12:11 although some went up to the Tabernacle (1Sam.1:3). The anarchy of times of Judges would suggest this was far from a general rule however. The closing days of Eli and ministry of Samuel saw the Ark separated from the Tabernacle, so that Day of Atonement could not be kept, the days of Saul saw the Ephod in hands of fugitive priest so that the High Priest was absent from people.

Now, for first time ~~Ark~~ "the place" defined, the Ark united with Most Holy, and the full order of worship commenced. So it will be in the Kingdom.

1 Kg 9:9 adds "and shall hurr" see 9 2 Chr. 29:8; Jer. 18:16; 19:8; 25:9; Lam. 2:15-16; Mic 6:16.

When our hearts are truly set on Yahweh's ways, we find the Father in heaven ready to bless our activities 9 1 Ch. 16. 9 Eph 2: 10; 1 Pet. 2:5.

CHAPTER 8.

BUILDING ACTIVITY IN ISRAEL. Vv.1-6. Cp. 1 Kings 9:10 11:17-19.

See Note p.461.

See archaeological notes in 1 Kings.

1 6 years introduction of his reign. 7 yrs = Temple. 13 yrs in finishing + furnishing it + building Palace = 24 in all.

2 Heb "Given." See Note 1 Kings 9:11.

2 He made them fit for habitation fortifying them.

4 Solomon's sole campaign. Apparently the Syrians who caused David so much trouble now tried to throw off the yoke of Israel on the elevation of a less warlike monarch.

5 See Note. 1 Kings 9:18 Palmyra 150 m. NE Damascus

5 Throughout the land were these strong fortified cities and stations for chariot corps

6 Sig. "Mistress" In southern Dan. Josh 19:46

7 Two cities in the North on the Orontes River. They comprised the Northern border 1 Kg 8: 65 Solomon evidently wanted them for storage as well as protection. Solomon's adversary Rezon came from Zobah. 1 Kg 11:23. Hamath = Walled. Zobah = A Station - Str.

[a] With ploughing. 2 Sam. 7:10

[b] Deut. 20:16.

[1] Heb. *all the desire of Solomon which he desired to build.* 1 Kin. 9:1.

Vv.7-10 See 1 Kg 9:20-23. Jud. 1:19, 21, 27-30

[c] To ver. 18, 1 Kin. 9:10-28.

[2] Heb. *holiness.* Ex. 35:2.

[d] Cp. 1 Kin. 9:12, 13.

[e] Cp. ch. 3:1 & 4:1 & 15:8.

[f] 1 Kin. 8:65.

[g] 2 Sam. 8:3.

[h] ver. 14. Ex. 5:13.

[i] Ex. 29:38.

[k] ch. 2:4.

[l] Ex. 23:14. Deut. 16:16.

[m] Josh. 16:3, 5.

[n] ch. 14:7. Deut. 3:5. 1 Kin. 4:13.

[o] Cp. 1 Kin. 9:23.

1 See Note 1 Kings 9:19 Included Millo & the Wall of Jerusalem 1 Kg 9:15. Though a man of peace he did not neglect the possibility of attack. See Index for Millo.

DOMINATION Vv.7-10 Cp 1 Kings 9:20-23 Note

7 RV: "A levy of bondservants." This subordinate position of foreigners continued even after the return from exile.

Overseer over Israelites only. In 1 Kg 9:23 = all employed in the work.

8,550 in 1 Kings 9:23. but then the computation seems different. Cp V.9 with 1 Kings 9:22.

PHARAOH'S DAUGHTER Cp 1 Kings 9:24.

As Solomon's bride was taken out of Egypt - so also is that of Christ. Cp Song 1:9.

Solomon had taken her to city David until his own house finished 1 Kings 3:1; 7:8; 9:24

"No wife of mine shall dwell" (Cambridge)

ARRANGEMENTS FOR TEMPLE WORSHIP

1 Kings 9:25 Speaks of how the 3 great feasts were celebrated, and Incense daily offered.

11 See these summarised Num. Chps 28, 29

12 The greatest diligence + care was then to ever detail of work from the foundation to the completion. Cp 9:29 + the details of labour outlined in Chps 2-8. What of the spirit of the Temple?

13 Conquered by David 2 Sam. 8:13-14

14 These used to be made by Solomon: 1 Kg 9:26. Evidently a joint undertaking - the ships partly constructed by Hiram + assembled by Solomon at Ezion-geber.

CHAPTER 9.

QUEEN OF SHEBA

For detailed notes see Kings 10:1-13.

1 CHAYIL = force, army, wealth - Read "train" 1 Kg 10:2. An honest effort, the appearance of which illustrated the wealth of the country.

2 1 Kg 10:1 adds: "concerning the name of Yahweh" Cp Deut. 32:1-2.

3 Used for anointing oil and incence Exod. 25:6

4 Hard questions - but they concerned the Name of Yahweh. 1 Kg 10:1.

5 This expression used of solving riddles Jud 14:12, 13 + interpreting dreams Gen 41:24; Dan. 5:12.

ing to the order of David his father, @the courses of the priests to their service, and @the Levites to their [c] charges, to praise and minister before the priests, [d] as the duty of every day required: the @porters also by their courses at every gate: for [2] so had David [f] the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. - 9 1 Chr. 26:20

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to [6] Eloth, at the sea side in the land of Edom. 13

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and @fifty talents of gold, and brought *them* to king Solomon.

@ 1 Chr. 24. 1. / 1 Chr 26 Note
@ 1 Chr. 23. 1.
[c] ch. 7. 6. Note
[d] ver. 14. Ex. 5. 13.
@ 1 Chr. 9. 17 & 26. 1. Note
[2] Heb. so was the commandment of David the man of God.
[3] Or, butlers.
[f] Deut. 33. 1. Neh. 12. 24, 36.
[4] Heb. word.
[5] Or, sayings.
[6] Or, Elath, Deut. 2. 8.

BARAK - To Kneel in adoration. Reducing to Ashes - Dic.

Below
@ Cp. NIV
2 Kin. 9. 28.
@ 2 Chr. 20. 33. Note the Parallel.

CHAPTER 9.

Summary below Right

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's gold. 17 His throne of ivory. 20 His vessels. 22 His exceeding riches and wisdom. 31 His death.

AND @when the queen of Sheba heard of the fame of Solomon, [2] she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 4 - 1 Kg 4:11

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the [6] queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, [9] and their apparel; his [5] cupbearers [10] also, and their apparel; and his ascent by which he [11] went up into the house of the LORD; there was no more spirit in her. 12 - 2 Chr. 26:16

5 And she said to the king, *It was* a true [4] report which I heard in mine own land of thine [5] acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard. 15 Enough

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on [h] his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them 16 for ever, therefore made he thee king over them, to do judgment and justice. 17

9 And she gave the king an hundred and twenty talents of gold, and of spices 18 great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought [7] algum trees and precious stones.

11 And the king made of the algum trees @terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and

/ See Notes
@ To ver. 12. 1 Kin. 10. 1-13. MT 11:1-12 LXX 11:1
Ps. 72:10, 15; Isa. 60: 6. Exod. 30: 34 below
Ch. 8:18
[7] 1 Kin. 10. 11, *almug trees.*
@ Or, *stairs.* Heb. *Ascents.* Cp. 1 Kin. 10. 12 with Ps. 84. 6. Prov. 16. 17.

6 Wisdom + worship were the foundation of his greatness.
7 The affluence of his realm. There is sprinkled meat at the kings table. 1 Kg. 4:22-23 Rev. 9:5; Jhn. 6:53-57.
8 The order of his appointments. Luke 12:37; Rev. 3:20
9 "The attending servants in their robes" - NIV. Ezek. 44: 10-19. See before.
10 Cp. Ezek. 44:13, 15-16
11 Ezek. 43:4; 44:2. 46:9.
12 NIV - "She was overwhelmed" so also prophets at revelation of glory. Dan. 10:17; Rev. 1:17. To share such glory requires a new way of life - a spiritual + literal resurrection
13 Acts 11:19; Zech. 9:4; 1 Cor. 2:9; 1 Jhn. 4:2.
14 Additional to 1 Kings 10:17.
15 Song 5:9-16.
16 Additional to 1 Kings 10:9.
17 As did his father 2 Sam. 8:15 A quality of true Kingship 2 Sam. 23:3; Ps. 2:12 Ps. 72:1-4; Prov. 21:3; Eccl. 9:7; 11:1-5; 12:1-2; Jer. 21:5-6; 33: 15-16; Heb. 1:8-9.
18 Ps. 72:10, 15; Isa. 60:6.

CHAPTER 9.
VISIT OF QUEEN OF SHEBA
Vv 1-12.
For detailed notes see 1 Kings 10:1-13.

1 CHAYIL = force, army, wealth. Read "train" 1 Kg 10:2. An armed escort, the appearance of which illustrated the wealth of the country.
2 1 Kg 10:1 adds: "concerning the name of Yahweh" Cp Deut. 32:1-2.
3 Used for anointing oil and incense Exod. 25:6
4 Hard questions - but these concerned the Name of Yahweh. 1 Kg 10:1.
5 This expression used of solving riddles Jud. 14:13, 19 interpreting dreams Gen. 41:24; Dan. 5:12.

6 See Note 1 Kings 9:19 included Millo & the Wall of Jerusalem 1 Kg 9:15 Things did not neglected the possibility of others. See Index for Millo.
7 RV: "A levy of bondservants." This subordinate position of foreigners continued even after the return from exile.
8 Overseer over Israelites only. In 1 Kg 9:23 = all employed in the work.
9 See these Summarised. Num. Chps 28, 29
10 Solomon had taken her to city David until his own house finished 1 Kings 3:1; 7:8; 9:24
11 "No wife of mine shall dwell" (Cambridge).
12 The greatest diligence + care was given to every detail of work from the foundation to the completion. Cp 8:14 + the details of labour outlined in Chps 2-8. What of the spiritual temple?
13 Conquered by David 2 Sam. 8:13-14
14 These said to be made by Solomon 1 Kg 9:26. Evidently a joint undertaking. The ships are fabricated by Huram + assembled by Solomon at Ezion-geber.
15 Additional to 1 Kings 10:9.
16 As did his father 2 Sam. 8:15 A quality of true Kingship 2 Sam. 23:3; Ps. 2:12 Ps. 72:1-4; Prov. 21:3; Eccl. 9:7; 11:1-5; 12:1-2; Jer. 21:5-6; 33: 15-16; Heb. 1:8-9.
17 Ps. 72:10, 15; Isa. 60:6.

THE RETURN OF THE FLEET
Vv 10-11.
See detailed notes 1 Kings 10:11-12.
3 See note 2 Chron 2:8.
4 These were fitted with railings of sandalwood from Ophir 1 Kings 10:11 The Temple area would have been probably 15 or 20 ft above the King's House and was connected by flights of stairs as here defined.

TALENT: KIKKAR - Circle. The largest weight. Ungar gives it as representing 93lb 12oz or 125 Troy weight.

PRECIOUS STONES. Some mentioned in the Bible O.T. = Carbuncle, sardius, topaz (Exod 39:10; Ezek 28:13) diamond, emerald, sapphire (Exod. 39:11; Ezek. 28:13) agate, amethyst, ligure Exod. 39:12) beryl, jasper, onyx (Gen. 2:12; Exod 39:6, 13) Ezek. 28:13). Ruby (Job. 28:18; Prov. 3:15) Chrysolite, chrysoprasus (Ezek. 28: 13)

V.4. THE SITING OF HIS SERVANTS.
MOSHAB. The term occurs 48 times + 595 relates to sitting assembly, dwelling place or dwellers. Most often to the dwelling as in Gen 10:30; 27:39; Num. 15:2; 31:10; Ps 132:13; Lev. 25:29; Exod. 3:26. Perhaps she inspected both the sittings and their places of dwelling.

SUMMARY SOLOMON AND THE QUEEN OF SHEBA - His Splendour and Revenue. The witness of wisdom. Those who honour Yahweh will gain honour. Key Verses V.1 - fame V.2

there were none such[5] seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which [a]she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ [b]Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that* which chapmen and merchants brought. And all the kings of Arabia and [3]governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with [7]pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [8]stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [9]pure gold: [9]none *were* of silver; it was [r]*not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish[1] with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, [2]ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ [d]And Solomon had [c]four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ [e]And he reigned over all the kings from the [4]river even unto the land of the Philistines, and to the border of Egypt.

27 And the king [5]made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ [f]Now the rest of the acts of Solomon, [1]first and last, are they not written in the [7]book of [m]Nathan the prophet, and in the [n]prophecy of [o]Ahijah the Shilonite, and in the visions of [p]Iddo the [8]seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

The word here used, "Kophim" is the Indian word.

* Cp. 1 Kin. 10. 13.

[2] Or, *elephants' teeth.*

Ps 68:29 Ps. 72:10,15.

[b] To ver. 28, 1 *Kin.* 10. 14-28.

1 Kg 10:25 2 Chr 9:24

[3] Or, *captains.*

[c] 1 Kin. 10. 26 & 20. 11. Cp. Ex. 13. 18.

[4] To ver. 28, *ch.* 1. 13-17.

[d] Cp. 1 Kin. 4. 26 with 1 Kin. 10. 26. *ch.* 1. 14.

[e] Cp. 1 Kin. 10. 17. 2 Kin. 4. 21.

[5] i.e. *Euphrates.* Gen. 15. 18.

[6] Heb. *gave.*

[f] Cp. 1 Kin. 10. 13.

[7] Heb. *words.*

[m] 2 Sam. 12. 1.

[n] ch. 15. 8.

[o] 1 Kin. 11. 29.

[p] ch. 12. 15 & 13. 22.

[8] Heb. *shut up.* 1 Kin. 6. 20.

[9] Or, *there was no silver in them.*

[r] Supplied from 1 Kin. 10. 21.

---

1. Such variety Cp 1 Kings 10:10.
2. She obtained from the King more benefit than the gifts she brought him.

VAST INFLUX OF GOLD 13-14.

See detailed notes 1 Kings 10:14-22.

1 Enoch HATOWRIM - Men, the Tourists Cp 1 Kg 10:15.

2 SACHAR. - To travel around i.e. for trade. To paint or palpitate - in eagerness to trade. Cp. 1 Kg 10:15. where RAKAL occurs - to travel for trade - and "spice" should not appear. Cp with HATOWRIM - Tourists!

SHIELDS OF GOLD. VV 15-16.

See detailed notes. 1 Kings 10:16-17.

3 SHACHAT - Slaughtered as in Gen. 22:10, Ex.

THE GREAT IVORY THRONE OF JUDGMENT. VV 17-19 1 Kings 10:18-20

Heb. "Kissai" from same root as Kopher - Atonement and signifying a covered or canopied throne. This was set up in the Porch of Judgment 1 Kings 7:7. and was the principal throne of state and Judgment, though other lesser Judges occupied other thrones Cp Ps. 122:5.

It represented Yahweh's Throne on earth Ps 94. Isa. 6:1. Ezek. 1:26. and anticipated the great Throne of future age Rev. 3:21. Rev. 20:11. with which is associated lesser thrones Rev. 20:4 Matt. 19:28. LUKE 22:30. See particularly. Isa. 22:23. Ps. 45:16.

7 Purity, durability and anticipating the Great White Throne of Rev. 20:11. Heb. SHEN Ivory as made up. Cp. v. 21.

6 Tried faith.

7 The number of man.

8 So the Judge rested on the symbol of faith. This is additional to Kings which speaks of the "Top" or canopy of the throne here omitted. Thus there is presented a picture of righteousness above and faith below.

9. Rev. 4:5 Two 6's (number of man) reaching to 2 7's (perfection).

SOLOMON'S GOLDEN VESSELS 20.

See TYPE 2 Tim 2:20 Cf. 2 Cor. 4:7.

V. 25. Horsemen: PARASHIM = Horses. Only by implication = horsemen. These constituted his cavalry as distinguished from chariot-horses.

V. 28 Horses: The principal countries would probably be Armenia (See Ezek. 27:14) and Arabia - the latter always famous for its outstanding breed.

V. 19 LIONS. This verse suggests 24 lions answering to the 24 elders before the throne Rev. 4:4. For the lion as symbol of majesty, see Gen 49:9. Num. 23:24; 24:9.

V. 21. IVORY. SHEN HA-HABBIM - Teeth, Habbim = Elephant (African word). 4. The tusks not manufactured. Cp. V. 17.

9. But whilst externally the people responded in heart they did not.

TRADE WITH TARSHISH

V 21. Cp 1 Kings 10:22.

For Solomon's maritime activity see 1 Kings 9:28; 10:11; 2 Chr 8:18; 9:21.

10. That Ophir and Tarshish are identified seems obvious from the products. Ophir was a place in the eastern Tarshish or India. These ships "went to" Tarshish - such a statement does not define the kind of ship as some imagine.

1 Ps 72:10

2. This does not necessarily mean that the voyage took 3 years. The fleet could have left in December and returned in January following later.

3 Thukiyim the usual Indian word. The peacock is indigenous in India.

Below left The port of Ezion-geber must have been a hive of industry: large smelting works, the terminus of the Incense Road with supplies of precious spices continually arriving, the unloading from the ships of precious metals, strange chattering animals, exotic, elegant birds.

UNRIVALLED RICHES AND WISDOM 22-24 1 Kings 4:21-34

Solomon controlled the trade routes of the world. Even mighty Egypt was governed thus. Nations anticipated for his favour, paying tribute to his power and glory. Something of his wisdom and wealth is gleaned from Ps 72.

MILITARY MIGHT 25 1 Kings 10:26.

4. Cp Note. 1 Kings 4:26. See Note "Solomon's Stables" p. 474.

5. 1 Kings 10:26 = 1400 Chariots. These composed Solomon's Chariot corps, the symbol of power Cp Josh 17:16, 19. They were distributed throughout the chariot cities of Israel.

Christ will have no chariots Ps. 68:17 Cp. Ps. 20:7.

There was a danger in the multiplying of horses and chariots and the bringing of gold Cp Deut 17:16

6. The decline of Solomon is outlined in 1 Kings 11:1-40.

DEATH OF SOLOMON ACCESSION OF REHOBOAM. VV 29-31 Cp 1 Kings 11:41-43.

7. A complete history recorded by Nathan.

8. Sig. A Brother is Yahweh. He predicted the division of the Kingdom 1 Kings 11:29-39 the death of Jeroboam's son 1 Kings 14:1-18 and doubtless other matters that were committed to writing. (Not mentioned in Kings Cp 13:22

9. See Addenda. He wrote a Commentary of the times 1 Chr 29:29

DIVISION CH. 10:1 marks the point in history at which the Kingdom of God brought to its zenith under David + Solomon was torn in two. Solomon's son + successor was both weak and inept, the victim of a shrewd + powerful antagonist, Jeroboam. He not only turned from the counsel of the older men but that also of his father.

SUMMARY. From wisdom to folly. Rehoboam made king. Proverbs 16:1-5. The fruits of foolish counsel V. 8 Below Right

THE DISGRACE OF JUDAH CHS 10-36

Of the 19 Kings + 1 Queen who sat on the throne of David, four attempted revivals: Jehoshaphat; Uzziah, Hezekiah + Josiah.

1 First Section: A divided nation 10:1-20:37

Rehoboam 1:1-12:16.
Abijah or Abijam 13:1-22
Asa 14:1-16:14. Jehoshaphat 17:1-20:37.

2 Second Section: Revival 21:1-32:33.
See below left.

CHAPTER 10.

THE CONFERENCE AT SHECHEM VV. 1-5.

See Notes. 1 Kings 12: 1-5.

The first step taken by R. was judicious + conciliatory. He went out of his way to cement the north to the south. But obviously J. continued to agitate.

DIVIDED COUNSELS 6-15

See Notes. 1 Kings 12:6-15. Prov. 19:20; Ecc. 2:19

2 He was over 40 years of age. 1 Kg 14:21 + should have been experienced enough to accept right advice. Note the appealing terms of the advice of the experienced counsellors. 1 Kg 11:7 Despite his age, Rehoboam was inexperienced Cp Ch. 8:7.

1 There existed a spirit of discontent + Jeroboam was called to represent the malcontents. He was over time overseer of the forced labor. 1 Kg 11:27-28

1 And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. - 1 Kg 12:1 Note.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, (b) whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed. 2

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, (c) If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father [2] put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I [c] *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I [c] *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the [3] cause was of God, that the LORD might perform his word, which he spake by the hand of (d) Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we *have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities

Prov. 21:30. 16:16

(a) Exod. 21:4. 1 Kin. 12:1-24.

(b) 1 Kin. 11:40.

[2] Heb. *loaded.*

[c] Expressed 1 Kin. 12:11

The badge of a taskmaster seen on Egyptian monuments - humiliations to a free people.

Prov. 17:14 Ecc. 2:19; 7:8; Jam. 3:14-18.

(e) Cp Acts 2:23.

(f) Cp. (1 Kin. 12:7. (2) 2 Kin. 11:39.

Tomb-good.

Isa 3:4 HAYELEDIM - the lads. (no word for "men"). Immature. Yg. lik become great.

Identifying them with himself.

2. Knotted whips - what we would call the cat.

3 Or, *was turned* sharply - JS

3A NESIBBAH - Revolution, a turning about.

THE REVOLT VV. 16-19.

See Notes. 1 Kings 12:16-19.

4 Cp 2 Sam. 20:1. There is nothing to be gained here - let us return home. See Note 1 Kg 12:16. This fateful decision led to a record of bloodshed, war + hate terminating in national extermination. Cf. Isa 32:17

The Disgrace of Judah - cont. 597

The second section represents the longest period + includes the greatest of the Kings of the southern kingdom. It witnessed great epochs of peace + prosperity under Uzziah + revival under Hezekiah stimulated by Isaiah + Micah. The northern kingdom taken into captivity during the reign of Ahaz of Judah, when Hoshea reigned in Samaria 2 Kg 17.

Jehoram 21:1-20 Ahaziah 22:1-9; Athaliah 22:10-12 Joash 22:1-24:27. Amaziah 25:1-28 Uzziah 26:1-23 Jotham 27:1-9 Ahaz 28:1-27 Hezekiah 29:1-32:33

3 Third Section. The End delayed 33:1-36:21.

Manasseh 33:1-20. Amon 33:21-25 Josiah 34:1-35:27.

4- Fourth Section - The end. 36:1-23.

Jehoahaz 36:1-4. Eliakim renamed Jehoiakim 36:5-8. Jehoiachin 36:9-10. Zedekiah 36:11-21. Appendix: the Restoration 36:22-23.

REHOBOAM. His folly in ignoring the counsel of experience. The secession of the 10 tribes under Jeroboam. The migration of the Levites + others of the ten tribes to the south. The invasion of Shishak. The backsliding of the southern kingdom following the example of the King.

SUMMARY: Opportunity lost!

Cp Ch.12:2 In about 5 years after the death of Solomon the united kingdom was divided; the 10 tribes had gone into apostasy & now the 2 tribes had become apostate & experienced initiatory defeat. Thus through sin the magnificent kingdom of Solomon, that had dominated the kingdoms from the Euphrates to Egypt & whose temple was universally admired was humiliated before those same kingdoms. Ct this with 2 Chr. 9:5-8.

of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [b] Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam [2] made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.6

[a] ver. 5, 23. ch. 8. 5 & 12. 4 & 14. 6 & 17. 2, 19 & 21. 3.
[b] 1 Kin. 4. 6. See Note 1 Kg 12:18
[2] Heb. strengthened himself.

Trust in Yahweh proves more successful than fleshly politics VV

CHAPTER 11.

1 Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 18 The wives and children of Rehoboam.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. - Below

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all [f] Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against [1] your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built [m] cities for defence in Judah.

6 He built even [o] Beth-lehem, and [p] Etam, and [q] Tekoa,

7 And [r] Beth-zur, and [s] Shoco, and [t] Adullam,

8 And [u] Gath, and [x] Mareshah, and [a] Ziph,

9 And Adoraim, and [b] Lachish, and [c] Azekah,

10 And [d] Zorah, and [e] Aijalon, and [f] Hebron, which *are* in Judah and in Benjamin [g] fenced cities.

11 And he fortified [4] the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in [5] every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel [3] resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons [d] had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for [e] the devils, and for [v] the calves which he had made.

16 [h] And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they [k] strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon,

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of [m] Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [t] Maachah the daughter of Absalom; which bare him [x] Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen

[1] Heb. "Banah" = rebuilding, strengthening, fortifying as well as "build." Some of towns mentioned were in hill country some in Shephelah. They were strengthened as a defence both against Israel and Egypt. Jeroboam had a powerful friend in Pharaoh. 1 Kings 11:40. Gath, Lachish on Philistine border also strengthened. See Map 6.

3 In Chronicles the record of Jeroboam ceases at this point. Cp 1 Kg 11:25-14:19 only Kings Judah now dealt with.

4 180,000 chosen men David = 500,000 in Judah 2 Sam 24:9 Cp 2 Chr 13:3 17:14-18. These "chosen" were the elite - a standing army.

5 Lord is Exalted. See Str on Adoram as per Kings. His very name would have exasperated the people further.

6 There was no healing of the breach with the throne of David - it must await the restoration. Gen 49:10; Luke 1:31; Ezek 37:19-22; Acts 3:20-21.

CHAPTER 11

SHEMAIAH FORBIDS CIVIL WAR Vv. 1-4 See Note 1 Kings 12:24

Rehoboam returned perturbed at Jeroboam's hold on the north and the threat to his authority. Cp 1 Kings 12:18. He strengthened his hold on the south by building a series of forts and strengthening the defences of Judah particularly along the border. Jeroboam did likewise 1 Kings 12:25. For first 3 years Rehoboam "walked in ways David & Solomon" V.17. He followed the instructions of Shemaiah, but as the crisis is waned his spiritual fervour did also. He forsook Yahweh. Ch.12:1.

1 See Note p.450. "A Nucleus of true Worshippers"

2 This is Yahweh's will. If His counsel had been sought before preparations made much trouble would have been saved. Cp 1 Jhn 5:15 See Note 1 Kings 4.

REHOBOAM STRENGTHENS HIS FRONTIERS VV5-12.

No corresponding section in 1 Kings

5 Heb. "Banah" = rebuilding, strengthening, fortifying as well as "build." Some of towns mentioned were in hill country some in Shephelah. They were strengthened as a defence both against Israel and Egypt. Jeroboam had a powerful friend in Pharaoh 1 Kings 11:40. Gath, Lachish on Philistine border also strengthened. See Map 6.

3 In Chronicles the record of Jeroboam ceases at this point. Cp 1 Kg 11:25-14:19 only Kings Judah now dealt with.

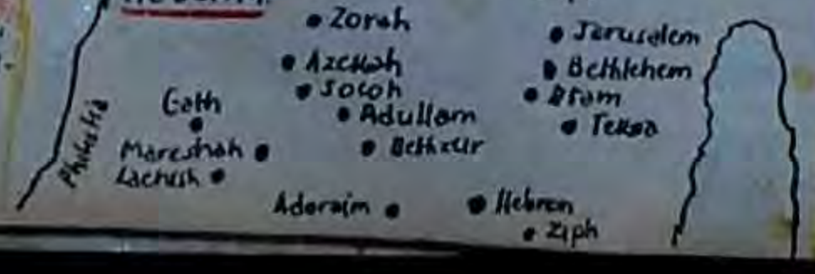
4 180,000 chosen men David = 500,000 in Judah 2 Sam 24:9 Cp 2 Chr 13:3 17:14-18. These "chosen" were the elite - a standing army.

[3] Heb. presented themselves to him.
© Num. 35. 2.

[4] ch. 13. 9.
© 1 Kin. 12. 31.
[f] Lev. 17. 7.
[p] 2 Kin. 12. 28.
[h] ch. 15. 9 & 16. 1. Cp. ch. 30. 11, 18.
[k] Cp. 1 Kin. 12. 23.
[k] ch. 12. 1.
[l] ch. 28. 2.
[m] 1 Sam. 16. 6 & 17. 13, 28. 1 Chr. 2. 13.
[n] ver. 10, 23. ch. 8. 5 & 12. 4 & 14. 6 & 17. 2, 19 & 21. 3.
[o] Gen. 35. 19.
[p] Judg. 15. 8. 1 Chr. 4. 3, 32. above
[q] 2 Sam. 14. 2.
[r] Josh. 15. 58. Neh. 3. 16. Cp. 1 Chr. 2. 45.
[s] Josh. 15. 35. 1 Kin. 4. 10.
[t] 1 Kin. 15. 2. She is called Michaiah the daughter of Uriel, ch. 13. 2.
[u] 1 Sam. 22. 1.
[x] Cp. 1 Kin. 14. 31.
[y] 1 Sam. 17. 4.
[z] ch. 20. 37. Josh. 15. 44.
[a] Josh. 15. 24.
[b] Josh. 10. 3.
[c] Josh. 10. 10.
[d] Josh. 15. 33.
[e] Josh. 10. 12.
[f] Josh. 10. 3.

598

CITIES FORTIFIED BY REHOBOAM.



[1] Sig. Sickness. Ye = Hute. Cp Ps. 53:1; 59:1.

V.19. Absolom. Father of Peace. Not the rebellious son of David. Called Abishalom 1 Kg 15:2

V.18 Eliab: God is a Father. He was David's eldest brother & more than 20 years had elapsed since David at the age of 30 had begun to reign. She must therefore have been grand-daughter to Eliab

Sig. Yah is a Father. Called Abijam in 1 Kings 15:2.

[2] Sig. Opportune
[3] Sig. Plenty, fertility
[4] Feminine of Solomon - Sig. Peaceful.

7 "Sairim" (hairy ones) Cp Lev. 17:7 Note. Thus other Egyptian gods than the calves had been introduced.

8 A remnant according to grace. See Note "A nucleus of true worshippers" p.450.

9 Not the forts or the standing army.

10 After which became indifferent.

REHOBOAM'S WIVES 18-23

Cp the warning of Deut. 17:17.

10 Sig. Sickness, Anxiety.

11 Sig. Heights. Name else referred to as a son of David. Could have been a grandson.

12 Sig. "My father is strong." The RV "in order" of. Thus giving Meh-ha = Troglodytes, Cushites "A people of both as the daughter-in-law of Jerimoth and Egypt on coast Red Sea. hail. There was that in which Rehoboam placed confidence a fusion of David's blood. 2 Chr. 12:1 - His power was swept through Judah ity.

13 Sig. Hastening.

14 Sig. Yahweh has preserved

15 Sig. Loathing.

16 Sig. Oppression. Name called. Michaiah = Who is like Yah. The defences that human ingenuity had devised proved ineffectual.

2. After death of King Abijah she retained position of queen mother but she was deposed by Asa because of her idolatry. 2 Chr. 15:16

17. The grand daughter for her father was of Gibeah Ch. 13:2.

THE REBUKE OF SHEMAIAH

He explains the cause of invasion and calls for national acceptance of punishment.

National crisis. They wisely devising means counter-attack

SHISHAK had the weakening subduing the Rehoboam. He would of an Ammonite's name has

NIV-Appointed He made him first queen of his former As a notation of Deut 21:16. but Rehoboam had scant for that. He used his children to build up his house each established his son on the Kingdom in the absence Yahweh's blessing proved futile Cp Ps. 12

CHAPTER 12:

INVASION OF SHISHAK. 9a 1 Kin. 14:22

REHOBOAM FORSAKES YAHWEH V.1.

This is the Key to the subsequent incidents Rehoboam placed confidence in the flesh and forsook Yahweh Cp

For details Cp. 1 Kin.

Waiting after the Lord. Judah is accounted as "all Israel" Cp Neh. 6

The example of the leaders was followed by the people.

PUNISHMENT VV 2-4.

This is characteristic of the Chronicles which trace the working of temporal rewards and punishments

Heb. "Sukkiim" rendered "den" Ps 10:9 = Troglodytes, Cushites. "A people of Egypt on coast Red Sea in which Rehoboam placed confidence 2 Kgs. 12:1 - His power was swept through Judah and reducing fortress after fortress until Jerusalem itself was threatened. The defences that human ingenuity had devised proved ineffectual.

THE REBUKE OF SHEMAIAH

He explains the cause of invasion and calls for national acceptance of punishment.

National crisis. They wisely devising means counter-attack

SHISHAK had given an asylum to Jeroboam when he fled from Solomon (1Kin.11:40). This was indicative of his policy to encourage the weakening of Israel, whose strength under David and Soloman must have occasioned alarm. He invaded Israel approx B.C.971 subduing the forts, occupying Jerusalem, and humbling Rehoboam. He may have invaded Judah at the instigation of Jeroboam. He would have little time for Rehoboam for although Solomon married Pharaoh's daughter the King was the son of an Ammonitess. Shishak has been identified as the 1st King of the 22nd or Bisropolitan dynasty, the Sesonchis of profane history. His name has been found on Egyptian monuments in the form of Sheshonk. He is said to have been of Ethiopian.

wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And [b] Rehoboam made [c] Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them [f] victual in abundance. And he [g] desired [h] many wives.

CHAPTER 12.

1 Rehoboam, forsaking God, is punished by Shishak. 5 His repentance. 13 His reign and death.

AND it came to pass, when Rehoboam had established the kingdom, and [i] had strengthened himself, [k] he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, that [m] in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the [n] Lubims, the Sukkiims, and the [o] Ethiopians.

4 And he took [p] the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came [q] Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [r] Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.

7 And when the LORD saw that they [s] humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them [t] some deliverance; and [u] my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know [x] my service, and the service of the kingdoms of the countries.

9 [h] So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold [k] which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

13 ¶ So king Rehoboam [y] strengthened himself in Jerusalem, and reigned: for [z] Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, [a] the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he [b] prepared not his heart to seek the LORD.

[b] ver. 22. ch. 7. 14. 1 Kin. 21. 29. James 4. 10.
[c] Cp. Deut. 21. 15-17.
[f] Cp. 1 Kin. 14. 31.
[g] Or, *a little while.* 1 Chr. 26. 19. But cp. Is. 1. 9.
[h] ch. 34. 25.
[i] Deut. 28. 47. 48. Is. 26. 13.
[k] Gen. 45. 23.
[l] Deut. 14. 26.
[m] Heb. *a multitude of wives.*
[n] To ver. 11, 1 Kin. 14. 25-28.
[o] ver. 23. ch. 11. 17 & 26. 16.
[p] ch. 9. 16.
[q] ver. 5. 1 Kin. 14. 22-24.
[r] ver. 9. 1 Kin. 11. 40 & 14. 25.
[s] Footmen
[t] Lubims = Libya. SUKKIIMS = from "Sachah" to cover, overspread. = Cave dwellers.
[u] ch. 16. 8. Dan. 11. 43. Nah. 3. 9.
[x] Or, *and yet in Judah there were good things.* Cp. ch. 19. 3.
[y] 1 Kin. 14. 13.
[z] ch. 11. 5-12.
[a] ver. 1. ch. 13. 21.
[b] ch. 11. 2. 2 Kin. 12. 22.
[c] 2 Kin. 14. 21.
[d] ch. 6. 6.
[e] ch. 15. 2.
[f] Dan. 9. 7.
[g] ch. 21. 2.
[h] Or, *fixed.* ver. 1.
[k] Ex. 9. 27.

SHISHAK (cont.) 599

origin, and it is supposed that, with the support of the military caste, he dethroned the Pharoah who gave his daughter to Solomon. 1 Kin. 3:1.

Shishak commemorated this expedition in a pictorial inscription on the wall of the temple of Karnak (Breasted: History of Egypt p. 529)

The gold-masked body of Shishak was uncovered intact in his burial chamber at Tanis (1939). The mummy was found in a sarcophagus of silver encased in solid gold-possibly some of Solomon's gold.

In his own record of the campaign, on the wall of the Temple of Karnak, towns throughout Judah, and into Gilead are mentioned. He invaded the Northern Kingdom as well. He is depicted as presenting 156 cities of Palestine to his god Amon. Included in the cities taken was Megiddo. If he came up to help Jeroboam he consolidated his power by afterward asserting himself in the northern Kingdom. There may have been stirrings of revolt against J. In the cities he took. Known as Sheshonk I. the founder of the 22nd Dynasty noted for Kings of Libyan origin.

Beaken gives his reign as BC. 945-924

V. 14, SET.

THE IDEAL ABIJAH - We forget Abijah's character in his eloquence. He carries a spell with him V.22. Judging from his speech, one would suppose him faultless, entirely noble in every aspiration, sublimely religious and unselfish. But it is not the true Abijah we see. 1Kin.15. This is but a man pleading a cause with the skill of a lawyer. Words are cheap. The Spirit's exhortation is: "Show me thy faith by thy works" James 2:18. He preached well to others but failed to apply it himself.

Men can appear so dazzlingly good as to blind their fellowmen. They are religious on occasions. Nearly all go to a funeral, few are so at a wedding. Abijah had a great cause to serve. He addressed himself to it with the skill of an orator, the piety of a mind that never tenanted a worldly thought. But God knows the heart!

The Royal Cemetery. Possibly in the slopes of Kidron or Hinnom. In the King's sepulchres II of 22 Kings said: David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jotham, Hezekiah, Josiah. For Asa 16:14. Hezekiah 32:33 special places of honour were found. Jehoiada the priest buried there 24:16. Jehoram & Joash were buried in the city of David, but not in sepulchres of Kings 21:20; 24:25 Below

CHAPTER 13.

THE IDEAL ABIJAH.

For his true character see 1Kin 15:1-10. In the Divine history he reveals a completely double character.

CIVIL WAR Vv 1-2

1 Who like Yah. She is called Maachah (oppression) when speaking of her idolatry Ch.15:16. See Notes 2Chr. 11:20.

2 Sig. Light of El.

3 Unceasing hostility and friction.

THE BATTLE OF ZEMARAIM Vv 3-20

Not recorded in Kings

4 Began the battle Cp 1Kin. 20:14 He was the aggressor and invaded the northern Kingdom.

5 Gibbor.

6 Rehoboam raised only 180,000 Ch. 11:1. but there had been a steady influx from the northern Kingdom since then. See note 1Kin. 12:17. 2Chr. 15:9

ABIJAH'S APPEAL. Vv 4-12.

He attempts to win over the men of the north by a telling appeal. Jeroboam uses the opportunity to cover his strategem V.13.

This incident could have taken place early in the reign of Abijah before his apostasy had fully set in.

8 Sig. Two Cuttings. Town of that name belonged to Benjamin Josh 18:22. This could have been close to town on borders Benjamin and Ephraim. It was apparently south of Bethel V.19.

7 Hill country.

8 He poses as the champion of the Davidic Covenant though his heart was not perfect with Yahweh. He conveniently forgets that the promise to David's sons was conditional Ps 132:12. Ps 89:30-32.

9 A sacred and inviolable covenant Cp Lev. 2:13 Num. 18:19. A covenant that preserves.

10 Thus Jeroboam's status is lowered in the hearing of the people. Cp 1 Kg. 11:26

11. But this was endorsed by Yahweh - which Abijah overlooks. Cp 1Kin. 11:29, 12:21-23.

12 Sons of worthlessness. See note Josh 19:22. Abijah claims that Jeroboam has attracted only those who are prepared to support any cause so long as they are paid. His followers are unprincipled men. Many soldiers of Jeroboam would probably agree with this estimate for dissatisfaction was developing in the north. Cp Deut. 13:13. Heb REYQ (Raka) - Empty. Like "Empty pit" Gen. 37:24, Empty ears corn Gen 41:27 - Those emptyheaded.

THE IDEAL ABIJAH

See above.

The cleft words & hard blows of Abijah were effective. Jeroboam never regained strength as the rest of his years did some 24yrs after Abijah. Ing

---

15 Now the acts of Rehoboam, [c] first and last, are they not written in the [2] book of [d] Shemaiah the prophet, and of [e] Iddo the [f] seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [k] Abijah his son reigned in his stead.

Victory through Reliance upon God

CHAPTER 13.

1 Abijah succeeding maketh war against Jeroboam. 4 He declareth the right of his cause. 13 Trusting in God he overcometh Jeroboam. 21 The wives and children of Abijah.

NOW [m] in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also was [q] Michaiah the daughter of [1] Uriel of [r] Gibeah. [s] And there was war [3] between Abijah and Jeroboam.

3 And Abijah [t] set the battle in array with an army of valiant men of war, even four hundred thousand [5] chosen men: Jeroboam also [t] set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

4 ¶ And Abijah stood up upon mount [u] Zemaraim, which is in [b] mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel [d] gave the kingdom over Israel to David for ever, even to him and to his sons by [f] a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [6] rebelled against his lord.

7 And there are gathered unto him [k] vain men, [7] the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [b] young and tender-hearted, [8] and could not withstand them.

8 And now ye think to withstand [9] the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, [10] and there are with you [g] golden calves, which Jeroboam made you for gods.

9 [h] Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh [11] to consecrate himself with [12] a young bullock and seven rams, the same may be a priest of them that are [13] no gods.

10 [p] But as for us, the LORD is our God, and we have not forsaken him; [14] and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:

11 And they burn [15] unto the LORD every morning and every evening [16] burnt sacrifices and [17] sweet incense: [18] the [r] shewbread also set they in order upon the pure table; [19] and [s] the candlestick of gold with the lamps thereof, [t] to burn every evening: for we [20] keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests [u] with sounding trumpets to cry alarm against you. O children of Israel, [v] fight ye not against the LORD God of your fathers; [21] for ye shall not prosper.

13 ¶ But Jeroboam caused [h] an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the battle was before and behind: and they

ABIJAH'S VICTORY.

Proved a delusion. He "waxed mighty" V.21. He became elated with prosperity - and then fell into wickedness as described in Kings. There must have been behind him others motivating him.

Royal Cemetery Above left [illegible] either kept given special place

25:28 Athaliah - unknown. Ahaz not in sepulchres of Kings 28:27. Manasseh - his own house 33:20 Amon (assassinated) unknown 33:24. Jehoahaz - Egypt 36:4. Jehoiakim - Babylon 36:6. Jehoiachin - Babylon 36:10 Zedekiah - Babylon 36:9 25:7.

[a] To ver. 16, 1 Kin. 14. 29-31.
[b] 2 Kin. 2. 23. Cp. ch. 12. 13.
[c] 1 Chr. 29. 29.
[2] Heb. words.
[d] 1 Kin. 12. 22. Note
[e] ch. 9. 29.
[f] 2 Sam. 24. 11.
[g] 1 Chr. 29. 23.
[h] 1 Chr. 5. 1, 7, 17.
[i] 1 Kin. 12. 28.
[k] 1 Kin. 14. 31. Abijam.
[l] ch. 11. 18-15. 1 Kin. 12. 31.
[m] Heb. In the eighteenth year of his hand. ch. 29. 31. Ex. 29. 9.
[n] 1 Kin. 15. 1, 2.
[o] Ex. 29. 1.
[p] Deut. 32. 21. Jer. 5. 7.
[q] Cp. 1 Kin. 15. 3.
[r] Cp. 1 Kin. 15. 2.
[s] Josh. 18. 28.
[t] 1 Kin. 15. 7.
[4] Heb. bound together.
[1] Kin. 20. 14.
[1] Judg. 20. 22. 1 Sam. 17. 2.
[u] ch. 2. 4.
[2] 1 Chr. 9. 32.
[3] ch. 4. 20.
[v] Josh. 18. 22. Cp. ver. 19.
[w] Ex. 27. 20, 21. Lev. 24. 2-4.
[x] Josh. 24. 33.
[y] Num. 1. 53.
[z] 2 Sam. 7. 12, 13, 16.
[a] Num. 25. 13. CHATSOTSERAH
[b] Num. 18. 19.
[c] Acts 5. 39.
[A] Cp. ch. 20. 22. Josh. 8. 9. Judg. 9. 34 & 20. 29.
[B] 1 Kin. 11. 26 & 12. 20.
[C] Judg. 9. 4.
[D] Deut. 13. 13.

---

10 YEARS QUIET 14:1

The victory of Abijah 13:15-19; his alliance with Syria 1Kg 15:19. The rapid succession of kings in Syria 1Kg 15:25-33 brought quiet conditions for Judah.

11 Their Captain V.12.

THE VICTORY Vv 15-19.

It was a call for help a religious significance. Cp Josh 6:1 9:16 where used in similar manner. Jeroboam should have revealed to Abijah that he must not fight with Yahweh.

HARAH - To strike. Mightily or severely. Literally or figuratively. Verbal Str.

CALAL - To pierce. Used wounded Judg 9:40 1 Sam 17:52 Ps 69:26

Cf with Ch. 12:2.

Abijah exploited some of the sparks of victory Yahweh Ch. 15:15. Ch. 16:8-9; 20:20; 32:8 1 Chr. 5:20 Ps. 22:4-5.

Later recovered 2 Kin 14:22

Sig. "God." Identity unknown.

Sig. Two calves. Probably "city of Ephraim" Not far from Bethel

JEROBOAM'S DECLINE

The disgrace of defeat must have advertisedly humiliated him. He languished for a few years and died.

CATACLYSM OF ABIJAH'S REIGN. Vv 21-22.

And fell from grace. Num. 15:3.

He was a man of words. See note "The ideal Abijah."

= CHAPTER 14 =

ASA'S REIGN Chs 14-16

Cp 1 Kings 15:9-24

HIS RELIGIOUS POLICY Vv 1-5.

Though reared in an atmosphere of apostasy he breaks from the tradition of his fathers & institutes wide sweeping reforms throughout Judah. His reign is marred only by two incidents: lack of faith manifested in his alliance with King Syria Ch 16:1-6 and his recourse to physicians at the close of his reign Ch 16:12.

Sig. Physician. See Note. 1 Kings 15.

There was a state of hostility between the north & south. But no open conflict for 10 years. 1 Kin 15:16.

1 2 Ab
2 3 sa
st
4 5 Ab
6 pea
U
1 As
atr
arm
eth
S
in
his
In
ten
2
20
cov
da
st
21
mi
wi
tw
ter
Isr
ch
18
we
tin
pre
up
fle
del
17
sle
ter
16
pri
pet
15
ga
of
pas
an
an
16
fle
del
17
sle
ter
Isr
ch
18
we
tin
pre
up
fle
del
17
sle
ter
16
pri
pet
15
ga
of
pas
an
an

10 YEARS QUIET 14:1

The victory of Abijah 13:15-19; his alliance with Syria 1 Kg 15:19. the rapid succession of Kings in Syria 1 Kg 15:25-33. brought quiet conditions for Judah.

ASA'S ARMY. V8 Note the increase of Judah's fighting force and the shrinkage of Israel's

Rehoboam	180,000 Ch 11:1	Jeroboam	800,000 Ch. 13:3.	Finally east Jordan taken, and Israel "cut short" 2 Kings 10:33. Taken into dispersion by the Assyrians.
Abijah	400,000 Ch. 13:3	Ahab	7,232. 1 Kings 20:15.	
Asa	580,000 Ch. 14:8	So weak that marauding bands constituted a major threat 2 Kings 5:2. 6:23		
Jehoshaphat	1,160,000 Ch. 17:14-18.			

THE CAUSE 2 Chr. 11:14, 15, 17. 2 Chr. 15:9. See Note: Nucleus true worshippers p. 468 c.

STRENGTH THROUGH RIGHTEOUSNESS

↓ See bottom 591 for list of good things.

Their Captain V. 12.

Abijah's success.

II. CHRONICLES 14.

Asa's good reign.

See bottom 602 7 NASHAR: Straight

cried unto the LORD, and [a] the priests sounded with the trumpets. CHATSOTSERAH Num. 10:2.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God [d] smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and [e] God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they [h] relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, [k] Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [l] Ephrain with the towns thereof.

20 Neither did Jeroboam [m] recover strength again in the days of Abijah: and the LORD struck him, and [p] he died.

21 ¶ But Abijah [q] waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet [u] Iddo.

● He who has sought Yahweh in peace + prosperity will find help in time of trouble vv. 11-12

● Using Opportunity

CHAPTER 14.

1 Asa destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with forts and armies. 9 He overthroweth Zerah, and spoileth the Ethiopians.

Cp bottom p 600

SO Abijah slept with his fathers, and they buried him in the city of David: and [a] Asa his son reigned in his stead. In his days the land was quiet ten years. - See above.

2 And Asa did *that which was* good and right [b] in the eyes of the LORD his God:

3 For he took away the altars of the strange gods, and [b] the high places, and brake down the [z] images, and [c] cut down the groves: 4 NEKAR - Stranger Deut 31:16

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. See top 596

5 Also he took away out of all the cities of Judah [b] the high places and the [z] images: and the kingdom was quiet before him. See top 596 Port restored. Cp 12:14

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in [o] those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and [m] he hath given us rest on every side. So they built and prospered. Cp 2 Chr 32:7.

8 And Asa had an army of *men* that bare targets and spears, out of Judah [r] three hundred thousand; and out of Benjamin, that bare shields and [s] drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ And there came out against them Zerah [t] the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto [x] Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of [y] Zephathah at [x] Mareshah.

11 And Asa [z] cried unto the LORD his God, and said, LORD, *it is* [b] nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we

[a] ver. 12. of Jerusalem + later "also" of other cities
[b] ver. 5 Cp. ch. 15. 17. 1 Kin. 15. 14.
[z] Heb. statues. Ex. 23. 24 & 34. 13.
[c] Deut. 7. 5. 1 Kin. 16. 33.
[d] ch. 14. 12.
[e] ch. 16. 8. Judg. 3. 28.
[z] Heb. Asherim images. ch. 34. 4, 7. Deut. 16. 21. Is. 17. 8 & 27. 9. Ezek. 6. 4, 6.
[f] ch. 11. 5.
[o] ver. 1.
[h] ch. 14. 11 & 16. 7, 8. 1 Chr. 5. 20. Is. 10. 20 & 31. 1.
[k] ch. 8. 5.
[l] ch. 15. 8 & 17. 2. Cp. 1 Kin. 12. 30.
[m] Josh. 15. 9.
[n] ch. 15. 15 & 20. 30.
[n] 1 Chr. 29. 14.
[p] 1 Sam. 25. 38.
[q] 1 Kin. 14. 20.
[r] ch. 11. 23.
[s] Cp. ch. 13. 3.
[t] 1 Chr. 5. 18.
[u] This after the death of Abijah 1 Kg 14:1 20; 15:2.
[x] ch. 11. 3 & 16. 6. Midrash Or, commentary. ch. 24. 27.
[y] ch. 9. 29.
[x] ch. 11. 8. Josh. 15. 44.
[y] Judg. 1. 17.
[z] ch. 13. 14. Ex. 14. 10. Judg. 3. 9. 1 Chr. 5. 20. Ps. 22. 5.
[a] 1 Kin. 15. 8.
[b] 1 Sam. 14. 6. Cp. Judg. 7. 7.

JEROBOAM had the advantage of numbers and strategy, but ABIJAH had the advantage of Yahweh's help. 2 Chr. 32:7-8

601 of younger Cyrus

13 Possibly representing the elite of the Egyptian Army.

14 Sig. At the head. In the Lowlands (Shephelah) of Judah about 30 m. SW of Jerusalem. Rehoboam had fortified this place 2 Chr. 11:8.

15. Sig. Watch tower. A valley about 1 mile NE of Mareshah. Sheltered by the fortress above Asa saw the huge army pass below the sheer weight of numbers threatening to crush Israel. Asa's faith was equal to the occasion. Using as prayer the words of faithful Jonathan 1 Sam. 14:6. he attacked.

---

7. He acted with determination and courage in this matter, defying his strong-willed mother in doing so. Cp Ch. 15:16-17. 1 Kin. 15:12-13.

4. Asherim Masc. plural. The Sodomites 1 Kings 15:12-13. associated with this impure worship. See Note on Asherah. 1 Kings 15:13. Jer. 17:2.

6 The royal decree from the throne of David enforced that of heaven.

6 RV "Pillars." Heb Massebah originally an obelisk or monolith standing by an altar as the symbol of the god represented by the altar. Later the mere symbol was succeeded by the image of the god.

7. But Cp Ch. 15:17. The context implies that the high places here referred to were those associated with pagan worship.

HIS MILITARY POLICY Vv 6-8.

8 He fortified the border between Israel and Judah, being a man of peace. This fortification of the border doubtless incited the attack of Baasha recorded Ch. 16.

Ch. 32:5-7 Neh 4:13. Hezek: 13-15 Using opportunity of peaceful conditions

9 Zinnah - A large shield covering the whole body.

Magen - A small shield to cover head and heart. Thus Asa's army was divided between heavy-armed warriors and light-armed troops.

Cp 2 Sam. 1:18 NTC

JUDAH INVADED BY HUGE FORCE ETHIOPIANS Vv. 9-15

THE REMARKABLE VICTORY OF MARESHAH

The largest collected army mentioned in Scripture invades Judah - to be signally defeated by the peace-loving Asa.

11 Sig. "Turning up of Light." Dawn. He is identified with Osorkon I or II successors of Shishak Ch. 12:2. He may have been called Cushite because he was crown prince when he led the expedition against Judah and bore the title Prince of Cush. The army he led was a mixed force of Egyptians and Ethiopians Cp. Ch. 16:8.

12. The largest collected army mentioned in Scripture. It does not exceed the known numbers of Oriental armies in ancient times. Darius Codomannus - force of 1,000,000 at field Arbela. Xerxes crossed into Greece at head over million combatants. Artaxerxes Mnemon (404-359) 400 to meet the attack.

---

10 YEARS QUIET 14:1

THE VICTORY Vv 15-19

It was a call for help to a religious significance. Cp Josh 6:1 9 16 Jud. 7:20. were used in similar manner.

21 This should have revealed to Abijah that he must not trifle with Yahweh.

NAKAH - To strike. Lightly or severely, literally or figuratively. Str. CHALAL - To pierce. Lead. Wounded Jud 9:40; 1 Sam 17:52 Ps 69:26

24 Cf with Ch. 12:12.

He defeated some of the spoils of victory to Yahweh. Ch. 15:18. Cp 16:8-9; 20:20; 32:8-8; 1 Chr. 5:20 Pr. 21:4-5.

25 Later recovered 2 Kin 14:13 2 Chr. 25:23

26 Sig. "old." Identity unknown.

27 Sig. Two calves. Probably "city of Ephraim" Jos 11:17. Not far from Bethel.

JEROBOAM'S DECLINE

The disgrace of defeat must have adversely affected him. He languished for a few years and died.

EPILOGUE OF ABIJAH'S REIGN. Vv 21-22.

21 And fell from grace.

22 He was a man of words. See note "The Ideal Abijah."

= CHAPTER 14 =

ASA'S REIGN Cp 15:16-15:6 Cp 1 Kings 15:9-24.

HIS RELIGIOUS POLICY Vv 1-5.

Though reared in an atmosphere of apostasy Asa breaks from the tradition of his fathers to institute wide sweeping reforms throughout Judah. His reign is marred only by three incidents: lack of faith manifested in his reliance on King Syria Ch 16 7-10. and his recourse to physicians at the close of his reign Ch. 16:12.

1 Sig. Physician. See Note 1 Kings 15.

2 There was a state of hostility between the north South, But no open conflict for 10 years. 1 Kin. 15:32

THE AMBUSH

While Abijah was trying to shake the fidelity of the Eastern army, Jeroboam secured a tactical vantage by surrounding the army of Judah. Abijah found himself in a desperate position

V. 12. Our captive

Deut. 20:4; Josh. 23:10; Ps. 20:7; 46:7; 55:6; Hab. 2:10

THE YOUTHFUL ABIJAH

See above

The deeds of Abijah were effective Jeroboam never regained the strength of the early years of this war + died two years after Abijah 1 Kg 14:20

THE VICTORY Vv 15-19

15 Not in form of prayer But Cp 1 Kin. 18:3 Obadiah was secretly a worshipper of Yahweh, tenacious + devoted to the LORD, condemned by him. See above Cp 1 Sam 15:22; Prov. 15:8

16 Exod. 29:40-42

17 Exod. 30:1

18 Exod. 23:30

Lev. 24:5-7.

19 The keeping of this ritual is described as "Keeping the ordinances of Yahweh" Lev 18:5 To do otherwise is to forsake Him

20 The Divinely appointed pledge that Yahweh would remember them in mercy Num. 10:9 31:6

21 Such an elaborate and telling plan could have won the hearts of many Israel.

THE IDEAL ABIJAH

The left words: hard blows of Abijah were effective Jeroboam never regained the strength of the early years of this war + died two years after Abijah 1 Kg 14:20

---

10 YEARS QUIET 14:1

The victory of Abijah 13:15-19; his alliance with Syria 1 Kg 15:19. the rapid succession of Kings in Syria 1 Kg 15:25-33. brought quiet conditions for Judah.

21 Their Captain V. 12.

THE VICTORY Vv 15-19

It was a call for help to a religious significance. Cp Josh 6:1 9 16 Jud. 7:20. were used in similar manner.

21 This should have revealed to Abijah that he must not trifle with Yahweh.

NAKAH - To strike. Lightly or severely, literally or figuratively. Str. CHALAL - To pierce. Lead. Wounded Jud 9:40; 1 Sam 17:52 Ps 69:26

24 Cf with Ch. 12:12.

He defeated some of the spoils of victory to Yahweh. Ch. 15:18. Cp 16:8-9; 20:20; 32:8-8; 1 Chr. 5:20 Pr. 21:4-5.

25 Later recovered 2 Kin 14:13 2 Chr. 25:23

26 Sig. "old." Identity unknown.

27 Sig. Two calves. Probably "city of Ephraim" Jos 11:17. Not far from Bethel.

JEROBOAM'S DECLINE

The disgrace of defeat must have adversely affected him. He languished for a few years and died.

EPILOGUE OF ABIJAH'S REIGN. Vv 21-22.

21 And fell from grace.

22 He was a man of words. See note "The Ideal Abijah."

= CHAPTER 14 =

ASA'S REIGN Cp 15:16-15:6 Cp 1 Kings 15:9-24.

HIS RELIGIOUS POLICY Vv 1-5.

Though reared in an atmosphere of apostasy Asa breaks from the tradition of his fathers to institute wide sweeping reforms throughout Judah. His reign is marred only by three incidents: lack of faith manifested in his reliance on King Syria Ch 16 7-10. and his recourse to physicians at the close of his reign Ch. 16:12.

1 Sig. Physician. See Note 1 Kings 15.

2 There was a state of hostility between the north South, But no open conflict for 10 years. 1 Kin. 15:32

THE AMBUSH

While Abijah was trying to shake the fidelity of the Eastern army, Jeroboam secured a tactical vantage by surrounding the army of Judah. Abijah found himself in a desperate position

V. 12. Our captive

Deut. 20:4; Josh. 23:10; Ps. 20:7; 46:7; 55:6; Hab. 2:10

THE YOUTHFUL ABIJAH

See above

The deeds of Abijah were effective Jeroboam never regained the strength of the early years of this war + died two years after Abijah 1 Kg 14:20

---

16 EXOD. 29:40-42

17 EXOD. 30:1

18 EXOD. 23:30

Lev. 24:5-7.

19 The keeping of this ritual is described as "Keeping the ordinances of Yahweh" Lev 18:5 To do otherwise is to forsake Him

20 The Divinely appointed pledge that Yahweh would remember them in mercy Num. 10:9 31:6

21 Such an elaborate and telling plan could have won the hearts of many Israel.

THE IDEAL ABIJAH

The left words: hard blows of Abijah were effective Jeroboam never regained the strength of the early years of this war + died two years after Abijah 1 Kg 14:20

---

g'ly good as to blind their
n occasions. Nearly all
a wedding. Abijah
rested himself to
mind that never
was the heart!

oam. B. Literally this
so Cp Ch. 9:13. but
nder- ural tively he
with- himself in
Tenderhearted =
o with- in understanding
of the heart being
e sons the seat of
great word = faint
e with Deut. 20:3
h Jero- 14 though you
great multitude
ut the have only
e sons etc.
es, and 14:9 Only 2 appointed
after Exod. 23:1; Lev 9:
ons of 17. But the flesh always
whoso- to ritual which
secrate pining spiritually
ullock 14:8 The 10 Tribes
e may Ch 14:8 were of
re no one. 56 also the
Lamp stands.

15 Not in form of
But Cp 1 Kin. 18:3
ORD is Jehoiah was secretly
ot for- tenacious + devoted to
riests, the LORD, condemned by him
LORD, See above Cp 1 Sam
nd the 15:22; Prov. 15:8
busi-

16 EXOD. 29:40-42
o the
every 17 EXOD. 30:1
s and 18 EXOD. 23:30
shew- 14:4-7.
order 19 The keeping of this
v the ritual is described
the as "Keeping the ordinances
every of Yahweh" Lev 18:5
the To do otherwise is to
God; forsake Him
Deut. 20 The Divinely
20:14 appointed pledge that
elf is Yahweh would remember
and them in mercy
nding Num. 10:9 31:6
ainst 21 Such an elaborate
fight and telling plan could
God have won the
shall hearts of many Israel.
h an
t be- THE AMBUSH
efore While Abijah was
ment trying to shake the
fidelity of the
Eastern army, Jeroboam
oked secured a tactical
was vantage by surrounding
they the army of Judah.
Abijah found himself
in a desperate
position
V. 12. Our captive
Deut. 20:4; Josh. 23:10;
13-15; Ps. 20:7; 46:7;
55:6; Hab. 2:10

THE YOUTHFUL ABIJAH

See above

The deeds of Abijah were
hard blows of Abijah
were effective
Jeroboam never regained
the strength of the
early years of this
war + died two
years after Abijah
1 Kg 14:20

"LET NOT MAN PREVAIL"

V.11. Enosh - NTE Mergin. From 'ANASH - Frail, feeble melancholy. Kend. Wicked, incurable, sick. Hence sig mortal. Cp. Deut. 32:27; Josh. 7:8-9; 1 Sam. 2:9; Ps. 9:9-10. 79: 9-10; Isa. 2:22.

15 Ch. 32:8; 1 Sam. 17:46-47; Ps. 37:5; Prov. 18:10; Isa. 26: 3-4; 41:10-14; Jhn 14:1,27 Rom 8:31.

16 Zerah was probably unaware of the hostile army in the heights above and found himself suddenly attacked. The men of Judah fought in the name of Yahweh and this gave them strength for the battle. The Ethiopians were reduced to nothing before the fierce & determined onslaught of the numerically smaller army of Judah Deut. 32:30. - an army imbued with the righteousness of its cause. The army of Egypt broke and fled. Above Right.

17 Sig. Dry Water-Course. On southern border Philistia towards Egypt. Here the pursuit was broken off

18 The notable victory made a tremendous impression on all who witnessed it. Asa extended his power deep into enemy territory. Zerah had doubtless used these cities as storeplaces for his huge army. Now filled with supplies a great spoil was taken by Asa. This vv19 later dedicated to Yahweh Ch. 15:11. See below

19. They had evidently been stalled in these cities of the south

CHAPTER 15.

THE ENCOURAGING MESSAGE OF AZARIAH Vv.1-7.

1 Sig. Yahweh hath helped. Son of Oded — "he hath restored." His name was significant in view of the recent victory of Asa Cp Ch. 14:12. Nothing further is known of Azariah. He was possibly of the company of prophets (1 Sam. 19:20) See notes on the Prophets who was selected for this duty in similar manner to Paul and Barnabas Acts 13:2.

2 Probably as he returned, full of the excitement of victory to Jerusalem.

3 Cp. 1 Chr. 28:9. Heb. 13:5.

4 R.V. = "for long seasons," J. Parker = "Many a time hath Israel been..." The history of Israel presents many periods of apostasy followed by repentance and deliverance. The prophet shows how sin brought suffering. For examples see Jud 3:7,12 4:1. 6:1. 1 Sam 10:11. Mal. 2:7. Deut. 31: 10.

THE VICTORY OF MARESHAH. The complete and glorious victory over Egypt had a profound effect. All fear of Egypt as an aggressive power ceases, and they now appear as an ally of Israel and Judah. Subsequent Kings of Judah entered into mutual alliance with Egypt 2 Kings 17:4. 18:21. to disgust of prophets Isa 30:1.

Asa's covenant

15

[a] rest on thee, and [b] in thy name we go against this multitude. O LORD, thou *art* our God; let not [3] man [c] prevail against thee.

12 So the LORD [d] smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto [h] Gerar: and the Ethiopians were overthrown, that they could not [i] recover themselves; for they were [4] destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about [h] Gerar; for "the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Benefits of Reform 2,7,8,15

CHAPTER 15.

1 Asa's solemn covenant with God. 16 He removeth his mother from being queen. 18 He enricheth the house of God, and enjoyeth a long peace.

AND [r] the Spirit of God came upon Azariah the son of Oded: Deut. 20:1; Josh. 4:23 1 Sam 17:47

2 And he went out [s] to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and "if ye seek him, he will be found of you; but [x] if ye forsake him, he will forsake you.

3 Now [y] for a long season Israel *hath been* without the true God, and without [z] a teaching priest, and without law.

4 But [a] when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And [b] in those times *there* was no peace to him that went out, nor to him that came in, but great vexations were upon

6. The history of the past provided Asa with encouragement to implement his reforms. Ps. 106:44. Hos. 6:1; Joel 2:1-2

CH 14:14. The fear of Yahweh

Jacob Gen. 35:5; Moses. Deut. 2:25; Joshua. Josh. 2:9-11,24. 5:1 Elisha (Benhadad). 2 Kg 7:6; Jehoshaphat 2 Chr. 17:10; 20: 29. Future Ps 48:5-6. Isa. 31:9

ASA'S CHARACTER CH. 14:2: He manifested keen devotion to Yahweh which was subsequently marred by a mournful defection 14:2-4,12; 16:9. which left tarnished for all ages a fame which otherwise would be outstanding. 48 Vs are given to his life here — 16 in Kings.

[a] ch. 13. 18.
[b] 1 Sam. 17. 45.
[2] Heb. beaten in pieces. Is. 30. 14.
[3] Or, mortal man. Job 4. 17.
[c] 2 Chr. 20. 14.
[d] ch. 13. 15.
[e] Josh. 2. 6, 9.
[f] 2 Sam. 17. 2. Ezra 4. 4.
[g] Gen. 15. 1. Ps. 62. 12.
[h] Gen. 10. 19 & 20. 1 & 26. 1, 6.
[i] Ezra 9. 8, 9.
[k] Cp. ver. 1.
[l] 1 Kin. 15. 12.
[4] Heb. broken. As ver. 3.
Heb. abominations. 1 Kin. 11. 5, 7.
[n] 2 Kin. 23. 13. Is. 66. 3, &c.
[m] ch. 13. 19 & 17. 2 & 19. 4.
[n] ch. 17. 10 & 20. 29. Gen. 35. 5.
[o] ch. 8. 12.
[p] ch. 11. 16. Cp. ch. 16. 1.
Pentecost
[q] Cp. Deut. 16. 9 with Ex. 12. 18.
[r] Num. 24. 2.
[6] Heb. before Asa.
[7] Heb. in that day.
[s] ch. 14. 13, 15.
[t] ch. 29. 10.
[u] 2 Kin. 23. 3. Cp. Neh. 10. 29.
[v] ver. 4, 15. ch. 34. 3.
[x] 1 Chr. 28. 9. Jer. 29. 13. Mat. 7. 7.
[y] ch. 12. 5 & 24. 20. Deut. 31. 17.
[z] 1 Kin. 18. 18. Ezra 8. 22.
[a] Hos. 3. 4.
[b] ch. 17. 8, 9 & 35. 3. Lev. 10. 11.
[c] Deut. 13. 9.
[d] Deut. 4. 29. Jude 5. 6.
[4] 1 Chr. 15. 28. Ps. 98. 6. Hos. 5. 8.

VICTORY AGAINST GREAT ODDS

Promise Deut. 28:7 The Greening Exod. 14:25 Southern Confederacy Josh 10:8,10 Edom Ps. 60:10.

Yahweh's hash V.13. Cp Josh. 5:14.

all the inhabitants of the countries.

6 And nation was [3] destroyed of nation, and city of city: for God did vex them with all adversity. Ps. 106:41.

7 Be [c] ye strong therefore, and let not [f] your hands be weak: for [g] your work shall be rewarded. Prov 11:18; Rom. 2:6.

8 And when Asa heard these words, and the prophecy of [k] Oded the prophet, he took courage, and [c] put away the [5] abominable idols out of all the land of Judah and Benjamin, and out of the cities [m] which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* [o] before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and [p] the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the [q] third month, in the fifteenth year of the reign of Asa. Sivan. Approx June.

11 And they offered unto the LORD [7] the same time, of [r] the spoil *which* they had brought, seven hundred oxen and seven thousand sheep. Cp vv. Deut 4:29

12 And they [s] entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel [a] should be put to death, whether small or great, whether man or woman. - Ish or Ishshah.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with [d] cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and

602

THE POWER OF PRAYER: Largest recorded in Scripture defeated Already army
Ashdod
Jerusalem
Bethlehem
Ashkelon
Valley of Zephathah
Mareshah
Gerar
Hebron
ZERAH the Ethiopian attacks with million men - largest army recorded in Scripture. Both the Lord of Yahweh defeated by Asa. Vv. 9-12. Egypt's power reduced. See above.

V.7. Weak RAPHAH - fall down as in 2 Sam. 4:1 Cp Heb. 12:12.

V.8. Prophecy of Oded

Perhaps Oded was the author of the prophecy which was proclaimed publicly by Azariah.

Beaten down, not destroyed

7 Civil war in Israel Cp Jud 8:13-17. 9:22 12:1. Cp Mk 13:8; Lk 21:9-10.

7A Above 7A Cp 1 Chr. 28:20. Ps. 27:14.

7B Gen. 15:1 Ps. 19:11; 58:11; Mt 5:12. 6: 1,4,6,18. Col. 3:24 Heb.

ASA'S ENTHUSIASM FOR REFORM Vv8 Stimulated by the encouragement of Azariah, Asa redoubled his efforts for reform.

8 Ginsburg believes it should read: "which Azariah the son of Oded had spoken."

9 Probably by Abijah Ch. 13:19

10 R.V. = "The hill country."

HE CALLS FOR NATIONAL COVENANT. Vv9-15

From the north there flooded into Judah a constant flow of refugees seeking the true worship of Yahweh. See Note Asa's Army. Ch 14:1. In his zeal for reformation Asa arranges for a National Convention and Covenant.

10 RV = Sojourners

11 Jeroboam's contribution

12 See Note 1 Kin. 18:21

13 According to the law Deut. 17:2-7. Though drastic it produced results Vv. 14-15. Cp Ex. 24:6-8; 22:20.

14 CHATSOTSERAH - The silver trumpets. Num. 10:2.

V.8. RENEWED - CHADASH - Renew or repair. To restore it in any way deemed necessary. This was in preparation of the great gathering scheduled for the Day of Pentecost Vv 9-10.

V.10. Fifteenth - Zerah the Ethiopian had been defeated approx. 11th year. Ch 14:1. The war may have been protracted and the subsequent reform taken up some months in preparation.

V.16 Queen Gibir-RAH Mistress. From a root GABAR, to be strong: to act insolently. The verse implies idol worship. LXX: "that she should not minister to Astarte."

OTHER RELIGIOUS REFORMS. Vv16-19.

1 Kings 15:11-15 Notes.

ABIMELETSETH: A terror, a terror. From BALATS, to terrify. A religion of fear and horrible rites.

Out of Israel. They were out of Judah 14:3,5. Or, perhaps while the King ordered their removal the people did not fully respond. Or never lapsed into idolatry. 1 Kgs 15:17

MALCHOOTH - King - not reign. See note. Heb.

No actual campaign but a constant state of antagonism existed between the two kingdoms. 1 Kgs 15:16.

CHAPTER 16:

1 TAKES REFUGE IN A BRIBE

2 REBUKED BY HANANI

3 INVADED BY BAASHA - ASA APPEALS TO BENHADAD FOR HELP. Vv4-6 Cp 1 Kings 15:17-22

1 Kings 16:8-9, the son and successor to Baasha began to reign in the 26th of Asa. Chronologers date 36th year to the beginning of the division. This was actually the 16th of Asa's reign. Not "mahlach" - To reign as in 1 Chr. 1:46 but "malchooth" = Kingdom as in Num. 24:7 C.B. "Her Kingdom was exalted" of Judah. "The Ramah" or Elevation. This was a determined attempt to stem the growing power of Judah. Baasha probably entered into some arrangements with Benhadad to assist which incited Asa to act as he did and bribe the Syrian to double cross Baasha Ramah was on

3 Cp Ex 21:1-3 Lev. 6:16 an intersecting route to or from Jerusalem Isa. 10:28, 29, 32.

1 Asa, by Baasha prisoneth

IN the of the king of Judah, the inte none go king of

2 Then and gold the hous the king Ben-had dwelt at

3 Ther me and between father: thee silv thy leag of Israel from me

4 And unto kin captains the cities smote Ijo

Asa's Peace! See above

Asa wa war bu He Divi reveal

ASA SEEKS PEACE – Whilst peacemakers are commended in Scripture, we are also warned that there must be the proper conditions for peace. James 3:17. Asa sought peace, but not in the way prescribed. He sought it by alliance with the world, desiring that the peace of his reign be not disturbed. Thus he did not heed the counsel of his wise forefather: "There is a time of war..." Eccl 3:8. When that time comes the seeking of peace can lead to sin.

Asa is reproved by Hanani.

[a] sought him with their whole desire; and he was [a] found of them: and the LORD [c] gave them rest round about.

16 ¶ [d] And also concerning Maachah the [2] mother of Asa the king, he removed her from being queen, because she had made an [3] idol in a grove: and Asa cut down her idol, and [e] stamped it, and burnt it at the brook Kidron.

17 But [f] the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of Asa.

CHAPTER 16.

1 Asa, by the aid of the Syrians, diverteth Baasha from building Ramah. 10 He imprisoneth Hanani. 13 His death and burial.

IN the [p] six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at [7] Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of [5] his armies against the cities of Israel; and they smote Ijon, and Dan, and [6] Abel-maim, and all [6] the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time [g] Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast [k] relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped [6] out of thine hand.

8 Were not [l] the Ethiopians and [m] the Lubims [4] a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, [n] he delivered them into thine hand.

9 For [o] the eyes of the LORD run to and fro throughout the whole earth, [5] to shew himself strong in the behalf of *them* whose [r] heart *is* perfect toward him. Herein [s] thou hast done foolishly: therefore from henceforth [t] thou shalt have wars.

10 Then Asa was wroth with [h] the seer, and put him in [u] a prison house; for *he was* in a rage with him because of this *thing*. And Asa [v] oppressed *some* of the people the same time.

11 ¶ And, behold, [x] the acts of Asa, [y] first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ [z] And Asa slept with his fathers, and died in the

[a] ver. 4, 15. ch. 34. 3. 1 Chr. 28. 9. Jer. 29. 13. Mat. 7. 7.
[b] Ex. 1. 11.
[c] ch. 14. 7 & 20. 30.
[d] To ver. 18, 1 Kin. 15. 13-15.
[2] i. e. *grandmother*, 1 Kin. 15. 2, 10.
[3] Heb. *horror*. 1 Kin. 15. 13.
[e] ch. 30. 14. 2 Kin. 23. 6, 15.
[f] Cp. ch. 14. 3, 5.
[g] 1 Kin. 16. 1.
[h] ver. 10. 1 Sam. 9. 9.
[i] Is. 31. 1. Jer. 37. 5.
[k] ch. 13. 18.
[l] ch. 12. 3 & 14. 9.
[m] ch. 12. 3.
[4] Heb. *in abundance*.
[n] ch. 13. 16.
[o] Job 31. 4 & 34. 21. Prov. 5. 21 & 15. 3. Jer. 16. 17 & 32. 19. Zech. 4. 10.
[p] Cp. 1 Kin. 16. 8 with ch. 15. 19.
[5] Or, *strongly to hold with them, &c.*
[q] To ver. 6, 1 Kin. 15. 17-22.
[r] 1 Kin. 8. 61.
[s] 1 Sam. 13. 13.
[t] 1 Kin. 15. 16, 32.
[u] ch. 18. 26. 1 Kin. 22. 27. Jer. 20. 2, 3 & 29. 26.
[6] Heb. *crushed*. Judg. 10. 8. Job 20. 19.
[7] Heb. *Darmesek*. 1 Chr. 18. 5.
[x] 1 Kin. 15. 23.
[y] 1 Chr. 29. 29.
[8] Heb. *which were his*. 1 Kin. 15. 20.
[z] 1 Kin. 15. 24.
[a] Cp. 2 Kin. 15. 20 NOTE

ASA'S MISTAKE:
- Baasha's Smitka Nadab son of Jeroboam + reigns in 3rd of Asa 1 Kg 15:28
- Manifests belligerent attitude towards Asa 1 Kg 15:32.
- Fortifies Ramah 1 Chr 16:1
- Benhadad bribed attacks northern towns 1 Kg 15:20; 1 Chr 16:4-5.
- Asa reduces Ramah builds Geba + Mizpah 1 Chr 16:6.
- Condemned by Hanani 2 Chr. 16:7.

2 CHRON. 16. SUMMARY

War between Asa + Baasha. Asa's rebuke + death. Yahweh's displeasure at Asa's distrust. The arm of flesh is relied upon more than His power + goodness. Let us lean on the Rock of Ages not on broken reeds. Cp vv. 7-9, 12.

FURTHER RELIGIOUS REFORMS. Vv 16-19.

ASA'S ENTHUSIASM FOR REFORM stimulated by the encouragement of Azariah, Asa redoubled his efforts to reform.

ASA SEEKS PEACE! See above.

CHAPTER 16. Summary top right.

ASA TAKES REFUGE IN A BRIBE

HE IS REBUKED BY HANANI

JUDAH INVADED BY BAASHA – ASA APPEALS TO BENHADAD FOR HELP.

HANANI REBUKES ASA. 7-10

ASA RETALIATES BY IMPRISONING THE PROPHET.

4 CB - The store houses of the cities "In Kings: "all Chinneroth." This was a very fruitful part and the "Store cities" could be but another name for it.

5 Sig. The hill and the watch-tower." He strengthened the border.

6 As the king was probably congratulating himself on the success of his scheme, he was suddenly confronted by the prophet who as a faithful watchman to Israel rebuked the king for his folly. EZEK 3:17. See Note on Prophets Appendix p. 3.

7 Sig. Gracious. He was father to Jehu who ministered as a prophet in northern Kingdom 1 Kin. 16:1.

8 This suggests that Baasha was also negotiating for the help of Benhadad. Asa evidently outbid him, whereas thus strengthening Syria; whereas if he had relied upon Yahweh, he would have defeated both Israel and Syria combined.

9 Auxiliaries of Egyptians Ch 12:3 Lubim = Thirsty relating to the dry territory = Lybians.

10 The Elohim Dan 11:12 Cp Pr 34:7 113:6 Prov 21:1; 15:3 2 Ch 6:30 Heb 4:13; Mk 3:12.

11 Shalem from some root as Shalom. = At one, at peace because of complete unity of outlook. Cp Ch 15:17; Ps 17:37.

12 His policy of peace by expediency brought only war.

13 Cf House of stocks. He was limited in freedom. But what folly! Hanani was not the author of these words. How the flesh hates criticism Cp. Ja 3:2 before.

14 Because his true motives had been revealed. Asa had not learned the lesson of David Cp Ps 37:2 note 7. We must be prepared to reveal that which we want covered.

15 The sight of the prophet imprisoned probably caused the voice of criticism elsewhere. This Asa could not stand and he took violent measures to restrain it.

SUMMARY OF ASA'S REIGN 11-14 See Notes 1 Kings 15:23-24.

16 Possibly gout.

17 An ordinary history was

ASA'S DISEASE AND DEATH

V. 16 Queen GIBIYRAH Mistress. From a root GABAR, to be strong, to act insolently: in the verse implies in Israel worship. LXX: "that she should not minister to Asherah."

V. 7. Weak Asa in 2 Sam. 4:4 Meph. 12:12. V.B. Prophecy of the Messiah. Perhaps Oded was also that of the prophet with that name who publicly by Azariah.

Blessing done, not prayed.

7 Civil war in Judah for all Above. 7A Cp Jud 8:13-17 12:1. Gilead and Ephraim 21:9-10. and Pa. 27:14. eak: 7B Ge 20:3 Pa 50:15 Mat 26:52 Col 3:18 hese 1 Pe 3:7 re-

of took the the Azariah, Asa's reform. him, the the Oded had spoken Ju- Ch. 13:19 the of ry." and to HE CALLS FOR NEW ce, AL COVENANT. RD From the north flooded into Judah. m- Constant flow of em Seers seeking the he worship of Yahweh of Note Asa's Army In his zeal for reform than Asa obtained and Covenant

8 According to the Deut. 17:2-7 Thorough dressing of produces results in Num 15:39 24:16-8; 22:20.

8A CHARIOTEERS - The riders or troops. Num 16:1

8B. RENEWED CIVIL WAR or repair. To restore any way desired. essary. This was to arrangement of the gospel gathering scheduled the Day of Pentecost

10. Fifteenth. Zerah had been defeated ar. 11th year. 14:1 may have been pr and the subsequent taken up some years later.

3 Cp Ge 21:1-3 26:1, 6:26 an intersecting route to or from Jerusalem Lev. 10:28, 29, 32.

Asa's Kingdom was that of Judah. "The Ramah" or Lit "The Ramah" or Elevation. This was a determined attempt to stem the growing power of Judah. Baasha probably entered into some arrangements with Benhadad to assist which incited Asa to act as he did and bribe the Syrian to double cross Baasha. Ramah was on

1. In 1 Kings 15:8-9, the son and successor to Baasha began to reign in 14th of Asa. Chron does not state 36th year to the beginning of the division. This was actually the 16th of Asa's reign.

Not "mahlach" To reign as in 1 Chr. 29:28 but "malchooth" = Kingdom as in Num. 24:7 C.B.

v.12 Physicians. -rephaim K="Ramong the physicians" The Egyptians were the outstanding physicians of the times. Gen.50:2; Jer.8:22; 30:13; 46:11. Cf. Ex.15:26; Ps 103:3; 147:3

18 Asa's long reign came to an end and he was buried with all pomp and glory. The burning of spices on such occasions evidently became the custom having thus commenced. Jer.34:5; 2Chr.21:19.

Asa exhibited great faith and courage particularly early in his reign, but as his reputation advanced he could not bear with criticism. This became a pitfall for him and led him into grievous errors. The pomp and splendor of his funeral could not erase the wickedness of his action towards Hanani.

CHAPTER 17.

Chs 17-20. THE REIGN OF JEHOSHAPHAT.

References in Kings - 1Kings 22:41-35, 41-50

A most significant period in Israel's history when the drama enacted by Ahab, Jezebel and Elijah foreshadowed the conflict between the Roman whore and the Ecclesia during the dark ages.

THE STABILITY OF HIS REIGN 1-6

1 Sig. Judgment of Yahweh. Cp 1 Kings 11:26. The stability of his reign was a great contrast to the civil war and distress in the north Cp vv. 4-5. Judah was strengthened at the expense of Israel. The latter was weakened by internal strife, and by continuous desertions by people who found the more settled conditions of Judah to their liking Cp Ch.15:9.

2 This was a healthy policy in view of the spiritual condition in Israel, but unfortunately it was later abandoned Ch.18:1. with disastrous results.

3 Sept omits "David" In any case early days of David and Asa were better than latter days.

4 Congratulatory gift at his accession.

5 He found a great joy in the Divine service, it gave him ineffable pleasure.

6 See note Ch.14:5, and compare Ch.20:33. This illicit worship had gradually crept into Judah again during Asa's long reign.

JEHOSHAPHAT CORRECTS A GENERAL REVIVAL IN DIVINE KNOWLEDGE vv 7-9.

Teachers are sent throughout the land for that purpose. He recognised it wasn't enough to destroy the external evidences of false worship v.6. he must do it in the hidden recesses of the heart to be effective. Ch19:4-11.

v.14. Sepulchres. A sepulchre usually consisted of an underground apartment, into which opened a number of long, narrow cells, placed side by side, each adapted to receive one body, the cells were 6 or 7ft long, 2 feet wide, & 3ft high. They were closed by a stone placed at the end of each.

Jehoshaphat's good reign.

one and fortieth year of his reign.

14 And [a] they buried him in his own sepulchres, which he had [2] made for himself in the city of David, and laid him in the bed which was filled [c] with sweet odours and [d] divers kinds of spices prepared by [e] the apothecaries' art: and they made [f] a very great burning for him.

THE 4TH YEAR OF AHAB 1Kings 22:41

CHAPTER 17.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites to teach in Judah. 12 His greatness, captains, and armies. The 4th Ahab 1Kg 22:41-51

AND [b] Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all [m] the fenced cities of Judah, and set [n] garrisons in the land of Judah, and in the cities of Ephraim, [o] which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the [3] first ways [o] of his father David, and sought not unto Baalim;

4 But [r] sought to the LORD God of his father, and walked in his commandments, and not after [s] the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [t] brought to Jehoshaphat [t] presents; [u] and he had riches and honour in abundance.

6 And his heart [v] was lifted up in the ways of the LORD: moreover he took away [z] the high places and [y] groves out of Judah. The work was not completed Ch.20.

7 ¶ Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, [b] Levites; and with them Elishama and Jehoram, [b] priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people. Cp Deut.28:61; 30:10; 31:26; Jos.1:8

10 ¶ And [c] the fear of the LORD [3] fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Those about Geror 14:14-15

11 Also some of the [4] Philistines [k] brought Jehoshaphat [l] presents, and tribute silver; and the [4] Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat [p] waxed great exceedingly; and he built in Judah [4] castles, and [q] cities of store. - cp Ch.11:11-12.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. Under his direction

15 And [7] next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri, [z] who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him [a] armed men with

604 300000 v.14. These numbers have been criticised on the grounds that they imply a minimum population of 1480 to the sq. mile which is greater than that of any country in the world. They produce a double of the next largest estimate of the military force of Judah, the 580,000 of 2Ki 8. And they relate to the forces only at Jerusalem Cp vv. 13,14. They can be considerably lessened if 'ELEPH is rendered "chiefs" instead of "thousand" Vv 14, 16.

Above

a 2 Kin.15.24.

2 Heb. digged. Gen. 50. 5.

b ch. 15. 3 & 35. 3. Ezra 7. 10. Neh. 8. 7.

c Gen. 50. 2. Mark 16. 1.

d Ps. 144. 13.

e Ex. 30. 25. 1 Chr. 9. 30.

f ch. 21. 19. 1 Sam. 31. 12.

g ch. 14. 14 & 20. 29.

3 Heb. was.

h 2 Kin.15.24.

i ch. 21. 16.

k ch. 26. 8. 2 Sam. 8. 2.

l ver. 5. ch. 32. 23. 1 Sam. 10. 27.

m ver. 19. ch. 11. 5 & 19. 5.

n 1 Sam.10.5.

o ch. 13. 19 & 15. 8.

p 1 Sam.2.26.

4 Or, palaces. ch. 27. 4.

q Ex. 1. 11.

5 Or, of his father, and of David.

r Cp. 1 Kin. 22. 43.

ENGHIM GIBBORIM.

s 1 Kin.12.28.

'ELEPH - Chiefs - 19. 2 Sam. 5. 6 & 17.

6 Heb. gave.

t ver. 11. ch. 32. 23. 1 Sam. 10. 27.

u ch. 18. 1.

v Heb. at his hand. ver. 10, 18. ch. 31. 15. Neh. 3. 2. Cp. 1 Chr. 25. 2, 6.

7 i.e. was encouraged.

w Cp. ch. 15. 17 & 20. 33. 1 Kin. 22.43.

x ch. 19. 3.

y Judg. 3. 7, 9. Neh. 11. 2.

z 1 Chr. 12. 2.

JEHOSHAPHAT'S TEACHING MISSION. vv 7-10 Three classes of men were employed: Princes, Levites & priests. We may presume the first instructed the people in the nature of the civil law & constitution of the Kingdom; the second in every thing pertaining to the Word & the requirements thereof; the third in the nature & design of their religion & the Temple service. Thus the nation became thoroughly instructed in their duty to Yahweh, the King & each other. It therefore became as one man; & against such a people recruited on such principles, no enemy could be successful. Ps. 133:1.

HIS WIDESPREAD POLITICAL INFLUENCE vv 10-19.

10 Peace with God followed with peace with man Prov.16:7.

11 Noted for their fierce independence and their restless insubordination to restriction or authority Gen.16:12.

12 The Covenant number. The fear of Judah seems to have embraced Israel in the north for there Moab rendered similar tribute 2 Kin.3:4.

HIS INTERNAL PROSPERITY vv 12-19.

13 Biranyyoth - rendered "castles" Ch27:4. "Towers" 26:10. Small fortresses as a protection to country.

14 See Note top p.

15 No exaggeration in view of fact all able bodied men called up for war.

16 Sig. Pleasure. The Generalissimo.

17 Yahweh is Gracious.

18 Yahweh hath bowed.

19 Famous.

20 El hath kindly refused.

300,000
280,000
200,000
200,000
180,000
1,160,000

SUMMARY CH.17. : True worship and obedience are supports to external prosperity. Key Verses 3-5

A. This was the special function of the priests in Israel Deut.17:9-12; 33:10. Mal. 2:7.

JEHOSHAPHAT'S FOOLISH ALLIANCE WITH AHAB. - He commenced by "strengthening himself against Ahab Ch.17:1 he ended by joining in three unequal yokes: Marriage Ch.18:1 21:6 War 18:2-34 Commerce 20:35-36. The ultimate consequence of this was that Jerusalem ran with blood. This Marriage took place about or before 11th of Ahab, because - Ahaziah, son of Jehoram began to reign in 12th year of Joram, son Ahab 2 Kin.8:25-26. Joram began reign 18th Jehoshaphat 2 Kin 3:1. Thus 12th Joram = 30 yrs after Jehoshaphat commenced to reign (i.e. 5th Jehoram Cp 2 Kings 3:1. 8:16, 1 Kin 22:42). Ahaziah = 22 When he commenced to reign Therefore he was born about 8th year of Jehoshaphat and the marriage must have taken place approx. 6th or 7th of J. He began reign 4th Ahab. 1 Kin. 16:29. Cp 15:10. Thus the marriage approx. 11th Ahab.

Ahab is seduced by false prophets.

bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand [a] ready prepared for the war.

19 These waited on the king, beside those whom [b] the king put in the fenced cities throughout all Judah.

CHAPTER 18.

1 Jehoshaphat and Ahab go against Ramoth-gilead. 4 Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

NOW Jehoshaphat, [c] had riches and honour in abundance, and [d] joined affinity with Ahab. HERE FOLLOWS 1 Kin.17 - See above.

2 And [5] after certain years [e] he went down to Ahab to [f] Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and [g] persuaded him to go up with him to [h] Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 But Jehoshaphat said, Is there not here a prophet of the LORD [8] besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his [2] officers, and said, [3] Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a [4] void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until [6] they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king [7] with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mount-

[a] Num. 31. 5. 1 Chr. 12. 23, 24.
[b] ver. 2.
[2] Or, eunuchs.
[3] Heb. Hasten. As 1 Kin. 22. 9.
[4] Or, floor.
[c] ch. 17. 5.
[d] ch. 21. 6 & 22. 2.
[e] Kin. 8. 18.
[5] Heb. at the end of years. ch. 8. 1.
[e] To ver. 34. 1 Kin. 22. 2-35.
[f] 1 Kin. 16. 24.
[6] Heb. thou consume them. As 1 Kin. 22. 11.
[g] ver. 31. 1 Kin. 21. 25.
[h] 1 Kin. 22. 3.
[7] Heb. with one mouth. As 1 Kin. 22. 13.
[8] Heb. yet. or, more. ver. 7.

ZEDEKIAH FLATTERS THE KINGS. VV 9-11.

MICAIAH'S INTEGRITY 12-14

HIS SARCASTIC MESSAGE OF DOOM. VV 14-16.

HATED FOR THE TRUTH'S SAKE V.7.

ains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, [2]but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall [a]entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will [a]entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt [a]entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go [c]into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they [b]compassed about him to fight: but Jehoshaphat [c]cried out, and the LORD helped him; and God [d]moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [3]from pursuing him.

33 And a *certain* man drew a bow [4]at a venture, and smote the king of Israel [5]between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am [7]wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the

[2] Or, *but for evil*) ver. 7.

[a] 1 Kin. 22. 20.

[b] Cp. 1 Kin. 22. 32.

[c] Cp. 1 Kin. 22. 32. 1 Chr. 5. 20.

[d] ver. 2.

[3] Heb. *from after him.* 1 Kin. 22. 33.

[4] Heb. *in his simplicity.*

[5] Heb. *between the joints and between the breastplate.*

[6] Or, from *chamber to chamber.* Heb. *chamber in a chamber.*

[7] Heb. *made sick.*

THE PROPHET JEHU'S FAITHFUL EXPOSTULATIONS TO JEHOSHAPHAT V2
He went out to meet him as he returned from the war. Though physically unscarred the King must have been uneasy in mind. Jehu, the son of the prophet who rebuked his father was the last man he wished to meet. But the prophets of Israel never hesitated to meet the highest men of the realm as higher than them. They were not afraid of Kings. They represented a greater Monarch and from Him pronounced words of indictment for acts of folly.

time of the sun going down he died.

CHAPTER 19.

JEHOSHAPHAT REPROVED BY JEHU. Vv1-3.

1 Jehoshaphat, reproved by Jehu, visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

1 AND Jehoshaphat the king of Judah [c] returned to his house in peace to Jerusalem.

2 And [d] Jehu the son of Hanani [f] the seer went out to meet him, and said to king Jehoshaphat, Shouldest [3] thou help the ungodly, [4] and [5] love them that hate the LORD? therefore is [i] wrath upon thee from before the LORD. [6] [7]

3 Nevertheless there are [m] good things found in thee, in that thou hast [n] taken away the groves [8] out of the land, and hast [o] prepared [9] thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and [p] he went out again through the people from Beer-sheba to [q] mount [10] Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set [r] judges in the land throughout all [s] the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for [t] ye judge not for man, but for the LORD, who is with you [u] in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is [b] no iniquity with the LORD our God, nor [d] respect of persons, nor taking of gifts.

8 ¶ Moreover in Jerusalem did Jehoshaphat set [f] of the Levites, and of the priests, and of the chief of the fathers of Israel, [v] for the judgment of the LORD, and for controversies, [12] when they returned to Jerusalem. [13]

9 And he charged them, saying, Thus shall ye do [g] in the fear of the LORD, faithfully, and with a [h] perfect heart.

10 And [a] what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even [b] warn them that they trespass not against the LORD, and so [d] wrath come upon you, [14] and upon your brethren: [v] this do, and ye shall not trespass.

11 And, behold, [h] Amariah the chief priest is over you [k] in all matters of the LORD; and Zebadiah [16] the son of Ishmael, the ruler of the house of Judah, [k] for all the king's matters: also the Levites shall be officers before you. [18] Deal courageously, and the LORD shall be with the good. [19]

[a] Deut. 17. 8.
[b] Ex. 18. 20.
[c] ch. 18. 31.
[d] ver. 2.
[e] 1 Kin. 16. 1.
[f] 1 Chr. 29. 29.
[g] Cp. Ezek. 3. 18.
[h] 1 Chr. 6. 11.
[i] 1 Kin. 22. 44.
[k] 2 Chr. 26. 32.
[l] ver. 10. ch. 24. 18.
[m] 1 Kin. 14. 13.
[n] Cp. ch. 17. 4, 6.
[o] Heb. Take courage and do. 1 Chr. 28. 10. Ezra 10. 4.
[p] ch. 12. 14 & 30. 19.
[q] Heb. he returned and went out. ch. 33. 3. 2 Kin. 13. 25 & 21. 3.
[r] Cp. 2 Sam. 3. 10.
[s] ch. 15. 8. Cp. ch. 25. 13.
[t] 2 Kin. 2. 1. Cp. 2 Kin. 3. 4, 7, &c.
[u] Deut. 16. 18.
[v] 1 Sam. 22. 1.
[w] ch. 17. 2.
[x] 1 Chr. 4. 41. Cp. ver. 10, 22, 23.
[y] ver. 8. Deut. 1. 17.
[z] Heb. in the matter of judgment. Cp. Eccles. 5. 8.
[a] Gen. 14. 7.
[b] 1 Sam. 23. 29.
[c] Deut. 32. 4. Job 8. 3. Rom. 9. 14.
[d] Heb. his face.
[e] ch. 19. 3. Cp. 1 Chr. 22. 19.
[f] Deut. 16. 17.
[g] Ezra 8. 21. Jer. 36. 9. Joel 1. 14. Jonah 3. 5.
[h] ch. 17. 7, 8.
[i] 2 Sam. 23. 3. Cp. Ex. 18. 21.
[k] 1 Kin. 8. 61.
[l] Deut. 4. 39. Cp. 1 Kin. 8. 23.

CHAPTER 20.

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 22 The overthrow of his enemies. 26 The people exult. 37 His convoy of ships destroyed.

IT came to pass after this also, that the children of [r] Moab, [1] and the children of [t] Ammon, [2] and with them other beside the [x] Ammonites, [3] came against Jehoshaphat to battle. [4]

2 Then there came some [5] that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; [6] and, behold, they be in [z] Hazazon-tamar, [7] which is [a] En-gedi. [8]

3 And Jehoshaphat feared, and [9] set [b] himself to [c] seek the LORD, and [d] proclaimed a fast throughout all Judah. [10]

4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood [11] in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, [12]

6 And said, O LORD God of our fathers, art not thou [f] God [13] in heaven? and rulest not thou all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and [14] [g] gavest it to the seed of Abraham thy friend [15] for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, when evil [16] [h] cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, [17] [i] whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

[1] Heb. Mehunim - See note 2 Chron. 26:7.
[2] Heb. Ammonites - See note Gen. 19:38.
[3] Heb. Meunim - See note 2 Chron. 26:7.
[4] Probably Edom there being confusion between the Oseth ך and Resh ר, between Edom and Aram.
[5] Jehoshaphat's spies had seen this vast host advancing from the south of Dead Sea up wards to the tangle of hills and water courses where an advancing army could be observed by a hidden SPY. The size of the army caused fear throughout Jerusalem.
[6] Heb. Pruning of a Palm
[7] Heb. Fountain of a Kid: Fountain see Notes. 1 Sam. 23:29. - A wild part of the country of mountains and cliffs from which a pass leads to the north. Along this easy assent the army marched. There is an oasis at Engedi and here, perhaps, the army camped.
[8] Heb. Acherim - Standing image. See note Jer. 17. 2 Chron. 14:3.
[9] Hebr. Kaon. - To be erect, i.e. to stand perpendicular. be upright. R.V. = "set."
[10] R.V. = "The hill country." Asa had conquered this country (2 Ch. 17:2.
[11] Heb. 13.82:1.
[12] Religious and civil disputes.
[13] When they had accomplished this throughout Judah and returned to Jerusalem they set up there a final court of appeal

JEHOSHAPHAT'S HOME POLICY Vv4-7.

He instructs people in the Law and administration of Justice.

See Notes. Ch 17:7-9

JEHOSHAPHAT'S WONDERFUL PRAYER Vv5-13.

Touching and terrible.

11. This was Jehoshaphat's greatest hour. As a true King he led his people in their approach to Yahweh.

THE INVASION V2.

Adversity brought the best out of Jehoshaphat

607 He realised the forces ranged against him were too strong for him to handle unaided. He sought the assistance of Yahweh
8. He made it a personal issue and then brought the nation to seek the aid of Yahweh.
9. This brought the people together. Jer. 26:4,9 Joel 2:15.
10. The towns of Judah hastened to Jerusalem; the nation was united as one man in the face of the common threat. The concourse met under the shadow of a threat which was both

JEHOSHAPHAT'S ALLIANCE WITH AHAB Ch. 18:1-34. He was fortunate. He had been engaged in an unholy war in alliance with a wicked man. He was unscarred physically but not morally.

2 See Notes. 1 Kings 16:1. He must have been an old man for he had prophesied against Baasha, since which reign two Kings had ruled in Israel - Omri (12 yrs) + Ahab (22 yrs). His father had rebuked Asa Jehoshaphat's father 2 Chr. 16:7.

3 Cp 2 Cor. 6:14

4 The Lawless One Ch 18

5 Cp A. 13:21-22. Heb 2:2, 6 Rev 2:2, 6

6 He found this marriage of his son to the house of Ahab disastrous. The King suffered for his sins. His land was invaded, his fleet wrecked, his posterity was of an evil kind.

7 Because we are dealing with a merciful heavenly Father, wickedness never entirely cancels out good Cp 1 Kings 21:29. Ps. 103:11.

8 Heb. Acherim - Standing image. See note Jer. 17. 2 Chron. 14:3.

9 Koon. - To be erect, i.e. to stand perpendicular. be upright. R.V. = "set."

JEHOSHAPHAT'S HOME POLICY Vv4-7.

He instructs people in the Law and administration of Justice.

See Notes. Ch 17:7-9

10 R.V. = "The hill country." Asa had conquered this country (2 Ch. 17:2.

AHAB DISCOVERS HIMSELF FOR BATTLE Vv 28-29

JEHOSHAPHAT RESCUED DYING BY Vv 31-32

DEATH OF AHAB

FOR THE STRENGTH OF THE ENEMY, THE FEAR OF ISRAEL, AND THE PRAYER OF JAHAZIEL (V.14) SEE PSALM 83.

THE CONFEDERACY: From the south-east came the Edomites, from the east as far as Persian Gulf came the Ishmaelites (Gen 25:18) from east of the Dead Sea the Moabites and from the Nth East the Hagarenes, and further north the Gebalites. The Ammonites and Amalekites, bitter foes of Israel, were there. Philistia on the west and Tyre to the north were represented and even remote Assyria sent a contingent to support the confederacy. Ps. 83. These are represented in the general statement of 2 Chr. 20:1-2, 10.

12 The court built by Solomon. Heb. "Hazer" (court) used Ch. 4:9 for inner court of priests in contrast to 'azarah the outer court of people. Jehoshaphat prefers as a priest in front of court of priests facing the assembled congregation for the purpose of prayer. Cp v. 14.

The prophecy of Jahaziel. 21 See similar words of encouragement at crucial moments of Israel's history. Deut. 1:29, 31:6. Josh. 1:9, 11:6.

22 David's words when about to challenge Goliath 1 Sam. 17:47

23 Sig. Bloom or Blossom.

24 Ravine or water course

25 Sig. Founded

26 As the people were gathered together in Jerusalem, the mighty horde was ascending the slope from Engedi to Tekoa leading to the capital See Notes.

Echoing the battle cry of Moses Exod. 14:13. Cp 1 Chr. 6:22. The Kohathites of the family of Korah were appointed to sing

THE KING LEADS THE BATTLE 20-22

28 About 6 miles from Bethlehem on top broad flat hill.

Sig. Trumpet-Tones above sea level

29 Cp. Isa. 7:9 A play on words. In Heb. "believe" and "be established" repeat the same verb ha'aminu... te'amenu.

30 See Note. 1 Chr. The arrangements conducted with full co-operation of people who were fully caught up in the religious fervor generated.

31 Cp Neh. 1 Chr. 16:29 "In holy attire" The priests' white robes symbolised the ideal character of the ideal Israelite Rev. 19:8. RV mg "in the beauty" 32. Ps. 136 recording Yahweh's dramatic victories of the past probably sung at this time.

MUTUAL SLAUGHTER OF THE INVADERS. V.22-25

33 Cp Josh. 8:1, where this is done by Ai

THE PRAYER.

YAHWEH'S OMNIPOTENCE: 6. 13. The Covenant Name of Deity proclaimed when about to extend Himself for the deliverance of His people. Exod. 3:14. 14. Dan. 4:17. Thus demonstrating His power to effect His declared purpose towards Israel.

VISIBLE MANIFESTATION OF HIS POWER AND INVOKING OF MOSAIC COVENANT V.7.

PLEA ON BASIS COVENANT WITH SOLOMON V.8-9.

THE PRESENT DISTRESS. V.10-11.

THEIR NEED OF YAHWEH V.12.

Neh. 9:32 Rom. 8:26 Cp Matt. 24-25

THE ENCOURAGING PROPHECY OF JAHAZIEL V.14-17

As Jehoshaphat's prayer ended, it was answered by the voice of Jahaziel, the man whom 'El giveth Visions' from the midst of the congregation. This sudden voice was both unexpected but welcome for its encouragement.

15 Sig. El Giveth Visions. Nothing is known of him but what is recorded here.
16 Yah hath Remembered
17 Yah hath Built
18 Carried away of El.
19 Gift of Yah.
20 Cp 1 Chron. 15:19.

608 Command. This was probably done on this occasion. In the rough, wild, deep valleys of the country between En-gedi and Tekoa such surprise attacks could be very successful and devastating.

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's.

16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

a 1 Chr. 29. 12. Dan. 4. 17, 25, 32. Mat. 6. 13.
b ver. 17. Deut. 1. 29, 30.
c 1 Sam. 17. 47.
d Gen. 17. 7. Ex. 6. 7.
e Heb. thou.
f Heb. ascent. Cp. 1 Sam. 9. 11.
g Ex. 15. 9. Ps. 44. 2.
h Or, called. Num. 13. 23.
i Is. 41. 8. Cited James 2. 23.
j Ex. 14. 13, 14. Judg. 7. 21.
k Gen. 6. 28, 30. 1 Kin. 8. 33, 37.
l ch. 15. 2 & 32. 8. Num. 14. 9. Rom. 8. 31.
m Cp. Ezra 10. 1.
n Ex. 4. 31. Neh. 8. 6.
o ch. 6. 20.
p ver. 1, 22, 23.
q Gen. 36. 8.
r Ex. 6. 26. 12. 51.
s Deut. 2. 4, 9, 19.
t Ex. 6. 24. Num. 26. 58.
u Num. 20. 21.
v Ps. 83. 6, 7, 12.
w 2 Sam. 14. 2.
x 1 Sam. 3. 13.
y Is. 7. 9.
z Ps. 25. 15 & 123. 1, 2 & 141. 8.
a Heb. praisers.
b 2 Chr. 16. 29.
c 1 Chr. 26. 34, 41.
d Num. 24. 2. Judg. 3. 10.
e Heb. And in the time that they, &c.
f Heb. in singing and praise.
g ch. 13. 13.
h ver. 10.
i Or, they smote one another.

and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which* was right in the sight of the LORD.

33 Howbeit [c] the high places were not taken away: for as yet the people had not [d] prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, [e] first and last, behold, they *are* written in the [f] book of Jehu the son of Hanani, [g] who [h] *is* mentioned in the book of the kings of Israel.

35 ¶ And after this [i] did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 [k] And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of [l] Mareshah prophesied against Jehoshaphat, saying, [k] Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they [l] were not able to go to Tarshish.

CHAPTER 21.

1 Jehoram, succeeding Jehoshaphat, slayeth his brethren. 8 Edom and Libnah revolt. 12 Elijah's prophecy. 18 Jehoram's incurable disease.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of [r] Israel.

3 And their father gave them great gifts of silver, and of

23 For the children of [a] Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay [1] and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped [2] [b] to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and [3] none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and [4] precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [5] Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [6] forefront of them, to go again to Jerusalem with joy; [m] for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with [n] psalteries and harps and trumpets unto the house of the LORD.

29 And [o] the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his [p] God gave him rest round about.

31 ¶ [q] And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty

[a] ch. 13. 13.

[1] Heb. *for the destruction.* ch. 22. 4.

[b] Judg. 7. 22. 1 Sam. 14. 20.

[c] ch. 17. 6.

[d] ch. 12. 14 & 19. 3.

[2] Heb. there was not an escaping. Cp. ch. 12. 7. Judg. 21. 17. Ezra 9. 8, 13-15.

[e] 2 Chr. 29. 29.

[f] Heb. words.

[g] 1 Kin. 16. 1. Cp. 1 Kin. 22. 45.

[3] Heb. was made to ascend. Cp. ch. 3. 14. 1 Chr. 27. 24.

[h] ch. 32. 27 & 36. 10. Gen. 27. 15.

[i] To ch. 21. 1, 2 *Kin.* 22. 48-50.

[k] At first Jehoshaphat was unwilling, 1 Kin. 22. 49.

[l] i.e. *Fleeting.*

[r] ch. 11. 8.

[s] ch. 19. 2.

[t] Heb. *Israel.* Mic. 2. 13.

[m] 1 Chr. 29. 24.

[n] Neh. 12. 43.

[o] 1 Chr. 15. 16.

[p] ch. 14. 14 & 17. 10.

[4] Alone. Cp. 2 Kin. 12. 13. 1 Kin. 22. 50.

[q] ch. 14. 7 & 15. 15.

[r] To ver. 33. 1 *Kin.* 22. 41-43

[s] ver. 4. ch. 12. 6 & 23. 2 & 24. 5, 16 & 28. 19, 23, 27 & 33. 18 & 35. 18.

609 later to the covenant people and Judah recognised themselves as such - as the true Israel. There were many of the northern tribes in Judah at this time. Ch. 19:4. See also. Ch 12:6, 21, 15:9, 28:9, 21.

FOOLISH COUNSEL PLUNGED THE KINGDOM INTO SIN AND SORROW. 2 CHRON. 22:3-4

ATHALIAH (cont from opp.) so she thought. The daughter, wife + mother of a king was now queen. Having destroyed as she thought the seed royal + the Davidic line, she pulled down part of the Temple to erect a temple of Baal 2 Chr. 24:7. But Yahweh, who rules the destinies of men + nations, intervened to redeem His promise of a Saviour from the line of Judah.

Edom and Libnah revolt.

Jehoram's character. Prov 30:11-14 the advice he ignored: Pro. 31:3,30

JEHORAM'S MAD LUST FOR POWER. V.4.

12 The death of his father brought him to the pinnacle of power. But his power was not absolute. His brethren possessed fortified cities and the wealth to command. Jehoram could not bear rivalry in power. He plunged the nation into civil war that he might ruthlessly crush any possibility of revolt.

13 He gathered an armed force, marched upon the fenced cities and the nation viewed the disgraceful scene of brother battling with brother. Pro. 29:29

14 They possibly came to the aid of Jehoram's brethren, perhaps tried to intercede.

WHY YAHWEH PERMITTED JEHORAM TO CONTINUE 5-7.

See notes 2 Kings 8:17-19

15 The evil influence of a bad woman. Pro 5:3

PUNISHMENT: DEFEAT IN THE WAR WITH EDOM. V.8-10

See Notes 2 Kings 8:20-22

16 Heb. RV: "passed over."

To Zair (2 Kings 8:21) He left the body of his troops and pushed on with his chariots as a vanguard. This may have been to have prevented the Edomites gaining some point of advantage. Though he succeeded in cutting his way out of the surrounding Edomites his cause was lost for he found his main army had deserted. 2 Kings declares: "They had fled into their tents."

RELIGIOUS POLICY: APOSTACY. VV 10-11. Cp 2 Kings 8:22

Spurred on by Athaliah Jehoram deserted the worship of Yahweh for that of Baal. The Temple worship was discouraged, and permitted to fall into decay. Its wealth was robbed and bestowed upon the Temple of Baal set up as rival worship. Ch. 24:7. 17. With the death of Jehoshaphat Athaliah apparently threw off all restraint and came out boldly in her true colors doubtless being the moving spirit behind the murder of Jehoram's brethren.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that* which was evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD

See Note 3. and the fatal religious policy now instituted

17 Sig. White. A city of the priests. Josh 21:13 The inhabitants revolted against the blasphemies and wicked violence of the king. Jehoiada could have been a moving spirit in this revolt awaiting the opportunity of more vigorous measures. Cp Ch. 24:11.

18. See Note. Rev. 2:20. Isa. 54:5.

REBUKE ~ FROM ELIJAH 12-15.

Elijah was living when Jehoram ruled jointly with his father when Jehoshaphat warred in company with Ahab. He could have written this letter

[a] Gen. 24. 53.
[b] ch. 11. 5.
[c] ch. 17. 3.
[d] Jehoram made partner of the kingdom with his father, 2 Kin. 8. 16.
[e] ch. 14. 2-5.
[f] ver. 6.
[g] Ex. 34. 16.
[h] 2 Kin. 9. 22. Cp. 1 Kin. 16. 31.
[i] ch. 22. 6 & 23. 2.
[k] To ver. 10, 2 Kin. 8. 17-24.
[l] ver. 4.
[m] In consort, 2 Kin. 8. 27.
[n] 1 Kin. 2. 32.
[o] Heb. *a great stroke.*
[p] ch. 18. 1.
[q] ver. 18, 19.
[r] Cp. 1 Kin. 11. 14.
[s] Heb. *lamp*, or, *candle.*
[t] ch. 17. 11.
[u] 2 Kin. 19. 9.
[v] Heb. *hand.* 2 Kin. 8. 20.
[w] Heb. *carried captive.*
[x] ver. 14.
[y] Cp. 2 Kin. 8. 22.
[z] ch. 24. 7.
[a] Or, *Ahaziah*, ch. 22. 1. or, *Azariah*, ch. 22. 6.
[b] ch. 25. 23.
[c] His son, *Ahaziah Perez*, 2 Kin. 9. 29. soon after.
[d] ver. 15.
[e] Gen. 24. 55.
[f] ch. 16. 14. 1 Sam. 31. 12.
[g] Ex. 34. 16.
[h] 2 Kin. 8. 27.
[i] 2 Kin. 17. 21.
[k] Which was writ before his death, 2 Kin. 2. 1.
[l] Heb. *without desire.* Cp. 1 Sam. 9. 20. Hag. 2. 7.

God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

Pro 2:12, 20

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which* were better than thyself:

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of

610 FINAL PUNISHMENT: LINGERING DISEASE AND DEATH. VV 18-20.

20 A form of dysentery and inflammation of the bowels for which he could find no relief. This continued for two years. V.19 during which Ahaziah acted as Regent possibly.

To. Of spices. Cp Ch. 16:14

21. He was hated while he lived and despised when he died. He was visibly punished by Yahweh during his reign in which he corrupted and oppressed the people. He is held up to the execration of posterity, having done only that which could split + wreck the State.

FOOLISH COUNSEL: IN THE SPIRIT OF PROPHECY AND ARRANGED FOR IT TO BE NOW PRODUCED. EVEN IF IT DID NOT MAKE ANY MARKED EFFECT ON JEHORAM IT WOULD HAVE BEEN ENCOURAGING TO THE FAITHFUL.

19 They had been called to separateness. Ex. 34:16

FURTHER PUNISHMENT: INVASION AND SORROW 16-17.

20 From the east and west enemies poured over the border besieging the cities, taking captive the children of Israel. They invaded Jerusalem taking as hostages the King's wives + children, excepting the vile Athaliah.

21 There were tribes of Cush associated with Arabia as well as elsewhere. Cp Neh 3:7. Cp Ch 21:16

22 This verb usually means to make a breach in a city wall. It is here applied to the country. Evidently there were battles on the border and the invading armies broke through the defenders and swarmed throughout the land. See Note Ch 22:1

23 This shows how nearly the royal line came to be broken up. Cp V 7. See note: "Preservation of Davidic line" p. 501.

24. Sig. Yahweh is my hold. - the youngest and weakest. For the alternative way of spelling his name see Note 9 this chapter.

THE STEM OF JESSE

ATHALIAH. Cp V

Licentious + arrog... of Jehoram. Ahazi... 1. Having been the... determined to be ... in her way so she...

CHAPTER 22. A...

AHAZIAH'S YEAR. Da... of ...

FOOLY Seed 10.

2 Kin 8:25-29.

1 Consequence of a great disaster to the royal house, the people play a more significant part than usual in deciding the succession to the throne. Cp 2 Kings 23:30 2 Yahweh hath sustained. See Note 2 Kings 8:21 they were in the army + joined in a surprise attack. Cp Ch. 21:20 Jehoram 2 ... was 40 when he died ... and his youngest son to ... 2 Ahaziah was ... early 22. 2 Kings 8:26 The 42 yrs has no ref... except to Ahaziah's age, but relates to the house of Omri, the source of Ahab Mic. 6:16. 3 Athaliah, who, whose family, Jeh... were had intermarried Ch 21:6. 4 Ahaziah was ordained not fit to be reckoned with the Kings of Judah. V.2 can be rendered: "Ahaziah was ... the son of the two and forty years." Ahaziah began his reign 42 yrs from the beginning of Omri's reign. Ahaziah's connection with the house of Omri is indicated in 2 Kings 8:26 cf 2 Kings 8:18. Note that he is called "Son in law of the house of Ahab" 2 Kings 8:27 5 Yahweh hath smitten. See Note 1 Kings 8:26 That the daughter of Ahab should be thus named is an indication of his wavering religious policy. 6 This implies that he acted as regent during his ... they desired to avenge the death of Joram and grasp Ramoth-Gilead from Syria 1 Chr 22:5, 9 Thus the war was renewed with Ahab as the objective.

THE DISASTROUS BATTLE OF RAMOTH-GILEAD 5-6.

7 The King was smitten. The battle was broken off, and he drove back home - a badly wounded man.

Take Note: Ahab's Apostacy p. 490. This was the headquarters of Jezebel and now rivalled Samaria as Capital. In re-

THE STEM OF JESSE CUT DOWN TO THE VERY ROOTS v.10

ATHALIAH. Cp vv. 2-3, 10. A ruthless, masculine, evil woman. Licentious = arrogant; the "wicked counsellor" of Ahaziah the son of Jehoram. Ahaziah reigned only 1 year - died in battle 2 Ch. 22: 7. Having been the power behind the throne for so long, she determined to be the power on the throne. Her grandsons stood in her way so she ruthlessly & mercilessly had them all murdered - see opp.

One tender shoot was all that remained but Jehoiada - true patriot of Israel - encouraged him. self in the Truth that the promise could not fail. Cp. Ch. 23:3. The drama of Christ was thus enacted in type. Cp Isa. 11:1.

Ahaziah is slain by Jehu.

David,[a] but not in the sepulchres of the kings.

CHAPTER 22.

1 Ahaziah succeeding reigneth wickedly. 5 He is slain by Jehu. 10 Athaliah, destroying all the seed royal save Joash, usurpeth the kingdom.

In consequence of the great disaster to the royal house, the people play a more prominent part than usual in deciding the succession to the throne. Cp 2 Kings 21: 24.

[1] Lit. Jahweh hath Sustained. See Note 2 Kings 8: 22.

[2] They were in the army and killed in a surprise attack.

[3] Cp Ch. 21: 20. Jehoram was 40 when he died and his youngest son 42. Ahaziah was actually 22. 2 Kings 8: 26. The 42 yrs has no reference to Ahaziah's age, but relates to the house of Omri, the son of Ahab Mic. 6: 16. with whose family Jehoram had intermarried Ch. 21: 6. Ahaziah was reckoned not fit to be counted with the Kings of Judah. v. 2. can be rendered: "Ahaziah was the son of the two and forty years" Ahaziah began his reign 42 yrs from the beginning of Omri's reign, Ahaziah's connection with the house of Omri is indicated in 2 Kings 8: 26 cf 2 Kings 15: 1-5. Note that he is called "Son in law of the house of Ahab" 2 Kings 8: 27.

[4] Lit. Jahweh hath Exalted. See Note 2 Kings 8: 26. That the daughter of Ahab should be thus named is an indication of his wavering religious policy.

[5] This implies that he acted as regent during his

[6] They desired to avenge the death of Ahab and grasp Ramoth-Gilead from Syria 1 Kin. 22: 29. Thus the war was renewed with that as the objective.

THE DISASTROUS BATTLE OF RAMATH-GILEAD v.6

[7] The King was smitten, the battle was broken off, and he drove back home - a badly wounded man.

[8] See Note: Ahab's Apostacy p. 1496 This was the headquarters of Jezebel and have rivalled Samaria as capital. In retaining to Jezreel, he returned to Jezebel who doubtless was the moving spirit of the coalition and the war.

9 This foolish prince of Judah had thrown in his lot completely with the policy of Israel. This was the disastrous end to which Jehoshaphat's affinity with the house of Ahab brought his posterity Cp Ch. 18: 1.

DESTINY CATCHES UP WITH AHAZIAH

VV 7-9 These verses provide a brief summary of 2 Kings 9: 16-28; 10: 12-14. See Notes.

10 He was moved by affinity to the enemies of Yahweh and involved in their destruction Cp Ch. 19: 2.

[a] ch. 24. 25 & 28. 27. Cp. Jer. 22. 18.

[b] 2 Kin. 10. 13, 14.

[c] Cp. 2 Kin. 9. 27.

[d] ver. 6. Cp. ver. 7, &c. with ch. 21. 17.

[e] At Megiddo in the kingdom of Samaria.

[f] ch. 21. 17.

[g] 2 Kin. 8. 29.

[h] Cp. 2 Kin. 9. 28.

[i] ch. 21. 20.

[k] To ver. 6, 2 Kin. 8. 24-29.

[l] ch. 17. 4.

[m] Cp. ch. 21. 20. 2 Kin. 8. 26.

[n] 1 Chr. 29. 24.

[o] Toch. 24. 1, 2 Kin. 11. 1-21.

[p] ch. 21. 6. 2 Kin. 9. 2.

[q] 2 Kin. 11. 2, Jehosheba.

2 Kin. 8: 15

[r] A variant of Jehoram.

[s] Heb. wherewith they wounded him.

[t] Otherwise called Ahaziah, ver. , and Jehoahaz, ch. 21. 17.

[u] ch. 22. 11.

[v] Heb. treading down.

[w] Josh. 11. 20.

[x] 1 Chr. 2. 38.

[y] 2 Kin. 9. 21.

[z] 2 Kin. 9. 6, 7.

[a] Cp. 2 Kin. 10. 10, 11.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER 23.

1 Jehoiada, having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites

[b] Cp. 2 Kin. 11. 4.

[c] Cp. 2 Kin. 11. 9.

[d] 2 Kin. 11. 10.

[e] 2 Kin. 11. 12.

[f] 2 Kin. 11. 13.

[g] 2 Kin. 11. 14.

[h] 2 Kin. 11. 15.

[i] 2 Kin. 11. 16.

[k] 2 Kin. 11. 17.

[l] 2 Kin. 11. 18.

[m] 2 Kin. 11. 19.

[n] 2 Kin. 11. 20.

[o] 2 Kin. 11. 21.

[p] 2 Kin. 12. 1.

[q] 2 Kin. 12. 2.

[r] 2 Kin. 12. 3.

[s] 2 Kin. 12. 4.

[t] 2 Kin. 12. 5.

[u] 2 Kin. 12. 6.

[v] 2 Kin. 12. 7.

[w] 2 Kin. 12. 8.

[x] 2 Kin. 12. 9.

[y] 2 Kin. 12. 10.

[z] 2 Kin. 12. 11.

[a] 2 Kin. 12. 12.

[b] 2 Kin. 12. 13.

[c] 2 Kin. 12. 14.

[d] 2 Kin. 12. 15.

[e] 2 Kin. 12. 16.

[f] 2 Kin. 12. 17.

[g] 2 Kin. 12. 18.

[h] 2 Kin. 12. 19.

[i] 2 Kin. 12. 20.

[k] 2 Kin. 12. 21.

[l] 2 Kin. 13. 1.

[m] 2 Kin. 13. 2.

[n] 2 Kin. 13. 3.

[o] 2 Kin. 13. 4.

[p] 2 Kin. 13. 5.

[q] 2 Kin. 13. 6.

[r] 2 Kin. 13. 7.

[s] 2 Kin. 13. 8.

[t] 2 Kin. 13. 9.

[u] 2 Kin. 13. 10.

[v] 2 Kin. 13. 11.

[w] 2 Kin. 13. 12.

[x] 2 Kin. 13. 13.

[y] 2 Kin. 13. 14.

[z] 2 Kin. 13. 15.

[a] 2 Kin. 13. 16.

[b] 2 Kin. 13. 17.

[c] 2 Kin. 13. 18.

[d] 2 Kin. 13. 19.

[e] 2 Kin. 13. 20.

[f] 2 Kin. 13. 21.

[g] 2 Kin. 13. 22.

[h] 2 Kin. 13. 23.

[i] 2 Kin. 13. 24.

[k] 2 Kin. 13. 25.

[l] 2 Kin. 14. 1.

[m] 2 Kin. 14. 2.

[n] 2 Kin. 14. 3.

[o] 2 Kin. 14. 4.

[p] 2 Kin. 14. 5.

[q] 2 Kin. 14. 6.

[r] 2 Kin. 14. 7.

[s] 2 Kin. 14. 8.

[t] 2 Kin. 14. 9.

[u] 2 Kin. 14. 10.

[v] 2 Kin. 14. 11.

[w] 2 Kin. 14. 12.

[x] 2 Kin. 14. 13.

[y] 2 Kin. 14. 14.

[z] 2 Kin. 14. 15.

[a] 2 Kin. 14. 16.

[b] 2 Kin. 14. 17.

[c] 2 Kin. 14. 18.

[d] 2 Kin. 14. 19.

[e] 2 Kin. 14. 20.

[f] 2 Kin. 14. 21.

[g] 2 Kin. 14. 22.

[h] 2 Kin. 14. 23.

[i] 2 Kin. 14. 24.

[k] 2 Kin. 14. 25.

[l] 2 Kin. 14. 26.

[m] 2 Kin. 14. 27.

[n] 2 Kin. 14. 28.

[o] 2 Kin. 14. 29.

[p] 2 Kin. 15. 1.

[q] 2 Kin. 15. 2.

[r] 2 Kin. 15. 3.

[s] 2 Kin. 15. 4.

[t] 2 Kin. 15. 5.

[u] 2 Kin. 15. 6.

[v] 2 Kin. 15. 7.

[w] 2 Kin. 15. 8.

[x] 2 Kin. 15. 9.

[y] 2 Kin. 15. 10.

[z] 2 Kin. 15. 11.

[a] 2 Kin. 15. 12.

[b] 2 Kin. 15. 13.

[c] 2 Kin. 15. 14.

[d] 2 Kin. 15. 15.

[e] 2 Kin. 15. 16.

[f] 2 Kin. 15. 17.

[g] 2 Kin. 15. 18.

[h] 2 Kin. 15. 19.

[i] 2 Kin. 15. 20.

[k] 2 Kin. 15. 21.

[l] 2 Kin. 15. 22.

[m] 2 Kin. 15. 23.

[n] 2 Kin. 15. 24.

[o] 2 Kin. 15. 25.

[p] 2 Kin. 15. 26.

[q] 2 Kin. 15. 27.

[r] 2 Kin. 15. 28.

[s] 2 Kin. 15. 29.

[t] 2 Kin. 15. 30.

[u] 2 Kin. 15. 31.

[v] 2 Kin. 15. 32.

[w] 2 Kin. 15. 33.

[x] 2 Kin. 15. 34.

[y] 2 Kin. 15. 35.

[z] 2 Kin. 15. 36.

[a] 2 Kin. 15. 37.

[b] 2 Kin. 15. 38.

[c] 2 Kin. 16. 1.

[d] 2 Kin. 16. 2.

[e] 2 Kin. 16. 3.

[f] 2 Kin. 16. 4.

[g] 2 Kin. 16. 5.

[h] 2 Kin. 16. 6.

[i] 2 Kin. 16. 7.

[k] 2 Kin. 16. 8.

[l] 2 Kin. 16. 9.

[m] 2 Kin. 16. 10.

[n] 2 Kin. 16. 11.

[o] 2 Kin. 16. 12.

[p] 2 Kin. 16. 13.

[q] 2 Kin. 16. 14.

[r] 2 Kin. 16. 15.

[s] 2 Kin. 16. 16.

[t] 2 Kin. 16. 17.

[u] 2 Kin. 16. 18.

[v] 2 Kin. 16. 19.

[w] 2 Kin. 16. 20.

[x] 2 Kin. 17. 1.

[y] 2 Kin. 17. 2.

[z] 2 Kin. 17. 3.

[a] 2 Kin. 17. 4.

[b] 2 Kin. 17. 5.

[c] 2 Kin. 17. 6.

[d] 2 Kin. 17. 7.

[e] 2 Kin. 17. 8.

[f] 2 Kin. 17. 9.

[g] 2 Kin. 17. 10.

[h] 2 Kin. 17. 11.

[i] 2 Kin. 17. 12.

[k] 2 Kin. 17. 13.

[l] 2 Kin. 17. 14.

[m] 2 Kin. 17. 15.

[n] 2 Kin. 17. 16.

[o] 2 Kin. 17. 17.

[p] 2 Kin. 17. 18.

[q] 2 Kin. 17. 19.

[r] 2 Kin. 17. 20.

[s] 2 Kin. 17. 21.

[t] 2 Kin. 17. 22.

[u] 2 Kin. 17. 23.

[v] 2 Kin. 17. 24.

[w] 2 Kin. 17. 25.

[x] 2 Kin. 17. 26.

[y] 2 Kin. 17. 27.

[z] 2 Kin. 17. 28.

[a] 2 Kin. 17. 29.

[b] 2 Kin. 17. 30.

[c] 2 Kin. 17. 31.

[d] 2 Kin. 17. 32.

[e] 2 Kin. 17. 33.

[f] 2 Kin. 17. 34.

[g] 2 Kin. 17. 35.

[h] 2 Kin. 17. 36.

[i] 2 Kin. 17. 37.

[k] 2 Kin. 17. 38.

[l] 2 Kin. 17. 39.

[m] 2 Kin. 17. 40.

[n] 2 Kin. 17. 41.

[o] 2 Kin. 18. 1.

[p] 2 Kin. 18. 2.

[q] 2 Kin. 18. 3.

[r] 2 Kin. 18. 4.

[s] 2 Kin. 18. 5.

[t] 2 Kin. 18. 6.

[u] 2 Kin. 18. 7.

[v] 2 Kin. 18. 8.

[w] 2 Kin. 18. 9.

[x] 2 Kin. 18. 10.

[y] 2 Kin. 18. 11.

[z] 2 Kin. 18. 12.

[a] 2 Kin. 18. 13.

[b] 2 Kin. 18. 14.

[c] 2 Kin. 18. 15.

[d] 2 Kin. 18. 16.

[e] 2 Kin. 18. 17.

[f] 2 Kin. 18. 18.

[g] 2 Kin. 18. 19.

[h] 2 Kin. 18. 20.

[i] 2 Kin. 18. 21.

[k] 2 Kin. 18. 22.

[l] 2 Kin. 18. 23.

[m] 2 Kin. 18. 24.

[n] 2 Kin. 18. 25.

[o] 2 Kin. 18. 26.

[p] 2 Kin. 18. 27.

[q] 2 Kin. 18. 28.

[r] 2 Kin. 18. 29.

[s] 2 Kin. 18. 30.

[t] 2 Kin. 18. 31.

[u] 2 Kin. 18. 32.

[v] 2 Kin. 18. 33.

[w] 2 Kin. 18. 34.

[x] 2 Kin. 18. 35.

[y] 2 Kin. 18. 36.

[z] 2 Kin. 18. 37.

[a] 2 Kin. 19. 1.

[b] 2 Kin. 19. 2.

[c] 2 Kin. 19. 3.

[d] 2 Kin. 19. 4.

[e] 2 Kin. 19. 5.

[f] 2 Kin. 19. 6.

[g] 2 Kin. 19. 7.

[h] 2 Kin. 19. 8.

[i] 2 Kin. 19. 9.

[k] 2 Kin. 19. 10.

[l] 2 Kin. 19. 11.

[m] 2 Kin. 19. 12.

[n] 2 Kin. 19. 13.

[o] 2 Kin. 19. 14.

[p] 2 Kin. 19. 15.

[q] 2 Kin. 19. 16.

[r] 2 Kin. 19. 17.

[s] 2 Kin. 19. 18.

[t] 2 Kin. 19. 19.

[u] 2 Kin. 19. 20.

[v] 2 Kin. 19. 21.

[w] 2 Kin. 19. 22.

[x] 2 Kin. 19. 23.

[y] 2 Kin. 19. 24.

[z] 2 Kin. 19. 25.

[a] 2 Kin. 19. 26.

[b] 2 Kin. 19. 27.

[c] 2 Kin. 19. 28.

[d] 2 Kin. 19. 29.

[e] 2 Kin. 19. 30.

[f] 2 Kin. 19. 31.

[g] 2 Kin. 19. 32.

[h] 2 Kin. 19. 33.

[i] 2 Kin. 19. 34.

[k] 2 Kin. 19. 35.

[l] 2 Kin. 19. 36.

[m] 2 Kin. 19. 37.

[n] 2 Kin. 20. 1.

[o] 2 Kin. 20. 2.

[p] 2 Kin. 20. 3.

[q] 2 Kin. 20. 4.

[r] 2 Kin. 20. 5.

[s] 2 Kin. 20. 6.

[t] 2 Kin. 20. 7.

[u] 2 Kin. 20. 8.

[v] 2 Kin. 20. 9.

[w] 2 Kin. 20. 10.

[x] 2 Kin. 20. 11.

[y] 2 Kin. 20. 12.

[z] 2 Kin. 20. 13.

[a] 2 Kin. 20. 14.

[b] 2 Kin. 20. 15.

[c] 2 Kin. 20. 16.

[d] 2 Kin. 20. 17.

[e] 2 Kin. 20. 18.

[f] 2 Kin. 20. 19.

[g] 2 Kin. 20. 20.

[h] 2 Kin. 20. 21.

[i] 2 Kin. 21. 1.

[k] 2 Kin. 21. 2.

[l] 2 Kin. 21. 3.

[m] 2 Kin. 21. 4.

[n] 2 Kin. 21. 5.

[o] 2 Kin. 21. 6.

[p] 2 Kin. 21. 7.

[q] 2 Kin. 21. 8.

[r] 2 Kin. 21. 9.

[s] 2 Kin. 21. 10.

[t] 2 Kin. 21. 11.

[u] 2 Kin. 21. 12.

[v] 2 Kin. 21. 13.

[w] 2 Kin. 21. 14.

[x] 2 Kin. 21. 15.

[y] 2 Kin. 21. 16.

[z] 2 Kin. 21. 17.

[a] 2 Kin. 21. 18.

[b] 2 Kin. 21. 19.

[c] 2 Kin. 21. 20.

[d] 2 Kin. 21. 21.

[e] 2 Kin. 21. 22.

[f] 2 Kin. 21. 23.

[g] 2 Kin. 21. 24.

[h] 2 Kin. 21. 25.

[i] 2 Kin. 21. 26.

[k] 2 Kin. 22. 1.

[l] 2 Kin. 22. 2.

[m] 2 Kin. 22. 3.

[n] 2 Kin. 22. 4.

[o] 2 Kin. 22. 5.

[p] 2 Kin. 22. 6.

[q] 2 Kin. 22. 7.

[r] 2 Kin. 22. 8.

[s] 2 Kin. 22. 9.

[t] 2 Kin. 22. 10.

[u] 2 Kin. 22. 11.

[v] 2 Kin. 22. 12.

[w] 2 Kin. 22. 13.

[x] 2 Kin. 22. 14.

[y] 2 Kin. 22. 15.

[z] 2 Kin. 22. 16.

[a] 2 Kin. 22. 17.

[b] 2 Kin. 22. 18.

[c] 2 Kin. 22. 19.

[d] 2 Kin. 22. 20.

[e] 2 Kin. 23. 1.

[f] 2 Kin. 23. 2.

[g] 2 Kin. 23. 3.

[h] 2 Kin. 23. 4.

[i] 2 Kin. 23. 5.

[k] 2 Kin. 23. 6.

[l] 2 Kin. 23. 7.

[m] 2 Kin. 23. 8.

[n] 2 Kin. 23. 9.

[o] 2 Kin. 23. 10.

[p] 2 Kin. 23. 11.

[q] 2 Kin. 23. 12.

[r] 2 Kin. 23. 13.

[s] 2 Kin. 23. 14.

[t] 2 Kin. 23. 15.

[u] 2 Kin. 23. 16.

[v] 2 Kin. 23. 17.

[w] 2 Kin. 23. 18.

[x] 2 Kin. 23. 19.

[y] 2 Kin. 23. 20.

[z] 2 Kin. 23. 21.

[a] 2 Kin. 23. 22.

[b] 2 Kin. 23. 23.

[c] 2 Kin. 23. 24.

[d] 2 Kin. 23. 25.

[e] 2 Kin. 23. 26.

[f] 2 Kin. 23. 27.

[g] 2 Kin. 23. 28.

[h] 2 Kin. 23. 29.

[i] 2 Kin. 23. 30.

[k] 2 Kin. 23. 31.

[l] 2 Kin. 23. 32.

[m] 2 Kin. 23. 33.

[n] 2 Kin. 23. 34.

[o] 2 Kin. 23. 35.

[p] 2 Kin. 23. 36.

[q] 2 Kin. 23. 37.

[r] 2 Kin. 23. 38.

[s] 2 Kin. 23. 39.

[t] 2 Kin. 23. 40.

[u] 2 Kin. 23. 41.

[v] 2 Kin. 23. 42.

[w] 2 Kin. 23. 43.

[x] 2 Kin. 23. 44.

[y] 2 Kin. 23. 45.

[z] 2 Kin. 23. 46.

[a] 2 Kin. 23. 47.

[b] 2 Kin. 23. 48.

[c] 2 Kin. 23. 49.

[d] 2 Kin. 23. 50.

[e] 2 Kin. 23. 51.

[f] 2 Kin. 23. 52.

[g] 2 Kin. 23. 53.

[h] 2 Kin. 23. 54.

[i] 2 Kin. 23. 55.

[k] 2 Kin. 23. 56.

[l] 2 Kin. 23. 57.

[m] 2 Kin. 23. 58.

[n] 2 Kin. 23. 59.

[o] 2 Kin. 23. 60.

[p] 2 Kin. 23. 61.

[q] 2 Kin. 23. 62.

[r] 2 Kin. 23. 63.

[s] 2 Kin. 23. 64.

[t] 2 Kin. 23. 65.

[u] 2 Kin. 23. 66.

[v] 2 Kin. 23. 67.

[w] 2 Kin. 23. 68.

[x] 2 Kin. 23. 69.

[y] 2 Kin. 23. 70.

[z] 2 Kin. 23. 71.

[a] 2 Kin. 23. 72.

[b] 2 Kin. 23. 73.

[c] 2 Kin. 23. 74.

[d] 2 Kin. 23. 75.

[e] 2 Kin. 23. 76.

[f] 2 Kin. 23. 77.

[g] 2 Kin. 23. 78.

[h] 2 Kin. 23. 79.

[i] 2 Kin. 23. 80.

[k] 2 Kin. 23. 81.

[l] 2 Kin. 23. 82.

[m] 2 Kin. 23. 83.

[n] 2 Kin. 23. 84.

[o] 2 Kin. 23. 85.

[p] 2 Kin. 23. 86.

[q] 2 Kin. 23. 87.

[r] 2 Kin. 23. 88.

[s] 2 Kin. 23. 89.

[t] 2 Kin. 23. 90.

[u] 2 Kin. 23. 91.

[v] 2 Kin. 23. 92.

[w] 2 Kin. 23. 93.

[x] 2 Kin. 23. 94.

[y] 2 Kin. 23. 95.

[z] 2 Kin. 23. 96.

[a] 2 Kin. 23. 97.

[b] 2 Kin. 23. 98.

[c] 2 Kin. 23. 99.

[d] 2 Kin. 23. 100.

[e] 2 Kin. 23. 101.

[f] 2 Kin. 23. 102.

[g] 2 Kin. 23. 103.

[h] 2 Kin. 23. 104.

[i] 2 Kin. 23. 105.

[k] 2 Kin. 23. 106.

[l] 2 Kin. 23. 107.

[m] 2 Kin. 23. 108.

[n] 2 Kin. 23. 109.

[o] 2 Kin. 23. 110.

[p] 2 Kin. 23. 111.

[q] 2 Kin. 23. 112.

[r] 2 Kin. 23. 113.

[s] 2 Kin. 23. 114.

[t] 2 Kin. 23. 115.

[u] 2 Kin. 23. 116.

[v] 2 Kin. 23. 117.

[w] 2 Kin. 23. 118.

[x] 2 Kin. 23. 119.

[y] 2 Kin. 23. 120.

[z] 2 Kin. 23. 121.

[a] 2 Kin. 23. 122.

[b] 2 Kin. 23. 123.

[c] 2 Kin. 23. 124.

[d] 2 Kin. 23. 125.

[e] 2 Kin. 23. 126.

[f] 2 Kin. 23. 127.

[g] 2 Kin. 23. 128.

[h] 2 Kin. 23. 129.

[i] 2 Kin. 23. 130.

[k] 2 Kin. 23. 131.

[l] 2 Kin. 23. 132.

[m] 2 Kin. 23. 133.

[n] 2 Kin. 23. 134.

[o] 2 Kin. 23. 135.

[p] 2 Kin. 23. 136.

[q] 2 Kin. 23. 137.

[r] 2 Kin. 23. 138.

[s] 2 Kin. 23. 139.

[t] 2 Kin. 23. 140.

[u] 2 Kin. 23. 141.

[v] 2 Kin. 23. 142.

[w] 2 Kin. 23. 143.

[x] 2 Kin. 23. 144.

[y] 2 Kin. 23. 145.

[z] 2 Kin. 23. 146.

[a] 2 Kin. 23. 147.

[b] 2 Kin. 23. 148.

[c] 2 Kin. 23. 149.

[d] 2 Kin. 23. 150.

[e] 2 Kin. 23. 151.

[f] 2 Kin. 23. 152.

[g] 2 Kin. 23. 153.

[h] 2 Kin. 23. 154.

[i] 2 Kin. 23. 155.

[k] 2 Kin. 23. 156.

[l] 2 Kin. 23. 157.

[m] 2 Kin. 23. 158.

[n] 2 Kin. 23. 159.

[o] 2 Kin. 23. 160.

[p] 2 Kin. 23. 161.

[q] 2 Kin. 23. 162.

[r] 2 Kin. 23. 163.

[s] 2 Kin. 23. 164.

[t] 2 Kin. 23. 165.

[u] 2 Kin. 23. 166.

[v] 2 Kin. 23. 167.

[w] 2 Kin. 23. 168.

[x] 2 Kin. 23. 169.

[y] 2 Kin. 23. 170.

[z] 2 Kin. 23. 171.

[a] 2 Kin. 23. 172.

[b] 2 Kin. 23. 173.

[c] 2 Kin. 23. 174.

[d] 2 Kin. 23. 175.

[e] 2 Kin. 23. 176.

[f] 2 Kin. 23. 177.

[g] 2 Kin. 23. 178.

[h] 2 Kin. 23. 179.

[i] 2 Kin. 23. 180.

[k] 2 Kin. 23. 181.

[l] 2 Kin. 23. 182.

[m] 2 Kin. 23. 183.

[n] 2 Kin. 23. 184.

[o] 2 Kin. 23. 185.

[p] 2 Kin. 23. 186.

[q] 2 Kin. 23. 187.

[r] 2 Kin. 23. 188.

[s] 2 Kin. 23. 189.

[t] 2 Kin. 23. 190.

[u] 2 Kin. 23. 191.

[v] 2 Kin. 23. 192.

[w] 2 Kin. 23. 193.

[x] 2 Kin. 23. 194.

[y] 2 Kin. 23. 195.

[z] 2 Kin. 23. 196.

[a] 2 Kin. 23. 197.

[b] 2 Kin. 23. 198.

[c] 2 Kin. 23. 199.

[d] 2 Kin. 23. 200.

[e] 2 Kin. 23. 201.

[f] 2 Kin. 23. 202.

[g] 2 Kin. 23. 203.

[h] 2 Kin. 23. 204.

[i] 2 Kin. 23. 205.

[k] 2 Kin. 23. 206.

[l] 2 Kin. 23. 207.

[m] 2 Kin. 23. 208.

[n] 2 Kin. 23. 209.

[o] 2 Kin. 23. 210.

[p] 2 Kin. 23. 211.

[q] 2 Kin. 23. 212.

[r] 2 Kin. 23. 213.

[s] 2 Kin. 23. 214.

[t] 2 Kin. 23. 215.

[u] 2 Kin. 23. 216.

[v] 2 Kin. 23. 217.

[w] 2 Kin. 23. 218.

[x] 2 Kin. 23. 219.

[y] 2 Kin. 23. 220.

[z] 2 Kin. 23. 221.

[a] 2 Kin. 23. 222.

[b] 2 Kin. 23. 223.

[c] 2 Kin. 23. 224.

[d] 2 Kin. 23. 225.

[e] 2 Kin. 23. 226.

[f] 2 Kin. 23. 227.

[g] 2 Kin. 23. 228.

[h] 2 Kin. 23. 229.

[i] 2 Kin. 23. 230.

[k] 2 Kin. 23. 231.

[l] 2 Kin. 23. 232.

[m] 2 Kin. 23. 233.

[n] 2 Kin. 23. 234.

[o] 2 Kin. 23. 235.

[p] 2 Kin. 23. 236.

[q] 2 Kin. 23. 237.

[r] 2 Kin. 23. 238.

[s] 2 Kin. 23. 239.

[t] 2 Kin. 23. 240.

[u] 2 Kin. 23. 241.

[v] 2 Kin. 23. 242.

[w] 2 Kin. 23. 243.

[x] 2 Kin. 23. 244.

[y] 2 Kin. 23. 245.

[z] 2 Kin. 23. 246.

[a] 2 Kin. 23. 247.

[b] 2 Kin. 23. 248.

[c] 2 Kin. 23. 249.

[d] 2 Kin. 23. 250.

[e] 2 Kin. 23. 251.

[f] 2 Kin. 23. 252.

[g] 2 Kin. 23. 253.

[h] 2 Kin. 23. 254.

[i] 2 Kin. 23. 255.

[k] 2 Kin. 23. 256.

[l] 2 Kin. 23. 257.

[m] 2 Kin. 23. 258.

[n] 2 Kin. 23. 259.

[o] 2 Kin. 23. 260.

[p] 2 Kin. 23. 261.

[q] 2 Kin. 23. 262.

[r] 2 Kin. 23. 263.

[s] 2 Kin. 23. 264.

[t] 2 Kin. 23. 265.

[u] 2 Kin. 23. 266.

[v] 2 Kin. 23. 267.

[w] 2 Kin. 23. 268.

[x] 2 Kin. 23. 269.

[y] 2 Kin. 23. 270.

[z] 2 Kin. 23. 271.

[a] 2 Kin. 23. 272.

[b] 2 Kin. 23. 273.

[c] 2 Kin. 23. 274.

[d] 2 Kin. 23. 275.

[e] 2 Kin. 23. 276.

[f] 2 Kin. 23. 277.

[g] 2 Kin. 23. 278.

[h] 2 Kin. 23. 279.

[i] 2 Kin. 23. 280.

[k] 2 Kin. 23. 281.

[l] 2 Kin. 23. 282.

[m] 2 Kin. 23. 283.

[n] 2 Kin. 23. 284.

[o] 2 Kin. 23. 285.

[p] 2 Kin. 23. 286.

[q] 2 Kin. 23. 287.

[r] 2 Kin. 23. 288.

[s] 2 Kin. 23. 289.

[t] 2 Kin. 23. 290.

[u] 2 Kin. 23. 291.

[v] 2 Kin. 23. 292.

[w] 2 Kin. 23. 293.

[x] 2 Kin. 23. 294.

[y] 2 Kin. 23. 295.

[z] 2 Kin. 23. 296.

[a] 2 Kin. 23. 297.

[b] 2 Kin. 23. 298.

[c] 2 Kin. 23. 299.

[d] 2 Kin. 23. 300.

[e] 2 Kin. 23. 301.

[f] 2 Kin. 23. 302.

[g] 2 Kin. 23. 303.

[h] 2 Kin. 23. 304.

[i] 2 Kin. 23. 305.

[k] 2 Kin. 23. 306.

[l] 2 Kin. 23. 307.

[m] 2 Kin. 23. 308.

[n] 2 Kin. 23. 309.

[o] 2 Kin. 23. 310.

[p] 2 Kin. 23. 311.

[q] 2 Kin. 23. 312.

[r] 2 Kin. 23. 313.

[s] 2 Kin. 23. 314.

[t] 2 Kin. 23. 315.

[u] 2 Kin. 23. 316.

[v] 2 Kin. 23. 317.

[w] 2 Kin. 23. 318.

[x] 2 Kin. 23. 319.

[y] 2 Kin. 23. 320.

[z] 2 Kin. 23. 321.

[a] 2 Kin. 23. 322.

[b] 2 Kin. 23. 323.

[c] 2 Kin. 23. 324.

[d] 2 Kin. 23. 325.

[e] 2 Kin. 23. 326.

[f] 2 Kin. 23. 327.

[g] 2 Kin. 23. 328.

[h] 2 Kin. 23. 329.

[i] 2 Kin. 23. 330.

[k] 2 Kin. 23. 331.

[l] 2 Kin. 23. 332.

[m] 2 Kin. 23. 333.

[n] 2 Kin. 23. 334.

[o] 2 Kin. 23. 335.

[p] 2 Kin. 23. 336.

[q] 2 Kin. 23. 337.

[r] 2 Kin. 23. 338.

[s] 2 Kin. 23. 339.

[t] 2 Kin. 23. 340.

[u] 2 Kin. 23. 341.

[v] 2 Kin. 23. 342.

[w] 2 Kin. 23. 343.

[x] 2 Kin. 23. 344.

[y] 2 Kin. 23. 345.

[z] 2 Kin. 23. 346.

[a] 2 Kin. 23. 347.

[b] 2 Kin. 23. 348.

[c] 2 Kin. 23. 349.

[d] 2 Kin. 23. 350.

[e] 2 Kin. 23. 351.

[f] 2 Kin. 23. 352.

[g] 2 Kin. 23. 353.

[h] 2 Kin. 23. 354.

[i] 2 Kin. 23. 355.

[k] 2 Kin. 23. 356.

[l] 2 Kin. 23. 357.

[m] 2 Kin. 23. 358.

[n] 2 Kin. 23. 359.

[o] 2 Kin. 23. 360.

[p] 2 Kin. 23. 361.

[q] 2 Kin. 23. 362.

[r] 2 Kin. 23. 363.

[s] 2 Kin. 23. 364.

[t] 2 Kin. 23. 365.

[u] 2 Kin. 23. 366.

[v] 2 Kin. 23. 367.

[w] 2 Kin. 23. 368.

[x] 2 Kin. 23. 369.

[y] 2 Kin. 23. 370.

[z] 2 Kin. 23. 371.

[a] 2 Kin. 23. 372.

[b] 2 Kin. 23. 373.

[c] 2 Kin. 23. 374.

[d] 2 Kin. 23. 375.

[e] 2 Kin. 23. 376.

[f] 2 Kin. 23. 377.

[g] 2 Kin. 23. 378.

[h] 2 Kin. 23. 379.

[i] 2 Kin. 23. 380.

[k] 2 Kin. 23. 381.

[l] 2 Kin. 23. 382.

[m] 2 Kin. 23. 383.

[n] 2 Kin. 23. 384.

[o] 2 Kin. 23. 385.

[p] 2 Kin. 23. 386.

[q] 2 Kin. 23. 387.

[r] 2 Kin. 23. 388.

[s] 2 Kin. 23. 389.

[t] 2 Kin. 23. 390.

[u] 2 Kin. 23. 391.

[v] 2 Kin. 23. 392.

[w] 2 Kin. 23. 393.

[x] 2 Kin. 23. 394.

[y] 2 Kin. 23. 395.

[z] 2 Kin. 23. 396.

[a] 2 Kin. 23. 397.

[b] 2 Kin. 23. 398.

[c] 2 Kin. 23. 399.

[d] 2 Kin. 23. 400.

[e] 2 Kin. 23. 401.

[f] 2 Kin. 23. 402.

[g] 2 Kin. 23. 403.

[h] 2 Kin. 23. 404.

[i] 2 Kin. 23. 405.

[k] 2 Kin. 23. 406.

[l] 2 Kin. 23. 407.

[m] 2 Kin. 23. 408.

[n] 2 Kin. 23. 409.

[o] 2 Kin. 23. 410.

[p] 2 Kin. 23. 411.

[q] 2 Kin. 23. 412.

[r] 2 Kin. 23. 413.

[s] 2 Kin. 23. 414.

[t] 2 Kin. 23. 415.

[u] 2 Kin. 23. 416.

[v] 2 Kin. 23. 417.

[w] 2 Kin. 23. 418.

[x] 2 Kin. 23. 419.

[y] 2 Kin. 23. 420.

[z] 2 Kin. 23. 421.

[a] 2 Kin. 23. 422.

[b] 2 Kin. 23. 423.

[c] 2 Kin. 23. 424.

[d] 2 Kin. 23. 425.

[e] 2 Kin. 23. 426.

[f] 2 Kin. 23. 427.

[g] 2 Kin. 23. 428.

[h] 2 Kin. 23. 429.

[i] 2 Kin. 23. 430.

[k] 2 Kin. 23. 431.

[l] 2 Kin. 23. 432.

[m] 2 Kin. 23. 433.

[n] 2 Kin. 23. 434.

[o] 2 Kin. 23. 435.

[p] 2 Kin. 23. 436.

[q] 2 Kin. 23. 437.

[r] 2 Kin. 23. 438.

[s] 2 Kin. 23. 439.

[t] 2 Kin. 23. 440.

[u] 2 Kin. 23. 441.

[v] 2 Kin. 23. 442.

[w]

15 out of all the cities of Judah, and the chief of the fathers of [a] Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as [b] the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the [c] doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of [d] the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [f] they that minister of the Levites; they shall go in, for they *are* holy: but [g] all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest [i] dismissed not *the courses*.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right [6] side of the [2] temple to the left side of the [2] temple, along by the altar and the [2] temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, [h] God save the king.

12 ¶ Now when Athaliah heard the noise of the people [e] running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [j] Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the [k] horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of [m] the priests

[2] Heb. house. 2 Kin. 11. 11.
[a] ch. 21. 2. [b] Kowtham equiv. to Ecclesia
[c] ch. 6. 26 & 7. 18 & 21. 7. 2 Sam. 7. 12. 1 Kin. 2. 4 & 9. 5.
[d] Heb. [f] Ex. 19. 22. Num. 4. 19. [g] Num. 1. 53. & 3. 38.
[h] Heb. God save the king. live.
[e] Cp. 2 Kin. 11. 13.
[i] Heb. thresholds. Is. 6. 4.
[6] Cp. 2 Kin. 11. 6. Heb. שׁוּר. Sur. סוּר. Prob. an abbreviation
[j] 2 Chr. 25. 7, 8. [f] 1 Chr. 23. 27-29.
[k] Cp. ver. 5.
[m] Heb. Conspiracy. 2 Kin. 16. 20.
[l] 2 Kin. 11. 16. Neh. 3. 28. Jer. 31. 40.
[i] 1 Chr. 9. 33.
[k] 1 Chr. ch. 24.
[l] Deut. 13. 9.
[6] Heb. shoulder. Ex. 27. 14, 15, &c.
[m] ch. 5. 5 & 30. 27. Deut. 17. 18.

ARRANGEMENTS FOR THE REVOLUTION. - Priests, Levites and military were used. They were divided into thirds as was normal (See Note 2 Chr. 23:4). Those normally dismissed on Sabbath were retained about the Temple. 2 Kings 11:7. The Levites formed ranks connecting the Temple with the Palace along which the child King could walk with safety. 2 Kings 11:8. The guard of military formed a line stretching along the court in front of the Altar dividing the King from the people 2 Kgs 11:11. Thus when Athaliah hastened from Palace to Temple she must have passed through the ranks of the armed Levites. V.14

15. The military is mentioned V.1 Joash is made king. but the emphasis is given to the Levites. In Kings the Levites are recognised. 2 Kings 11: 4-12. but the emphasis is given to the military. The influence of Jehoiada secured the priests and Levites, whilst the interests of Judah secured the loyalists in the military. by showing them the little boy King 2 Kings 11:4.

16. He rested on the Covenant as the foundation for the revolution. See note top p. 611

THE BOY KING IS PRESENTED TO THE PEOPLE. Vv. 11.

17. See note 1 Kings 10:16.

18. Three detachments of guards were stationed at the Palace Gate, Temple Gate, Inner Court Gate.

19. He selected the Sabbath because the gathering of people would not be so obvious to those not in the secret. This was the time when the various orders changed. Cp. 1 Chr. 24 20. Especially that of Sur. 2 Kings 11:6.

21. They were limited to the stations given them, and were not permitted to presume into the sanctuary of the Temple even though it was in disrepair Cp. 24:7.

22. A line of guards faced the Altar and the King's stand V.10. 2 Kings 11:13 thus protecting the King from any attack, whilst the Levites, weapons in hand, encompassed the person of the King himself.

23. Cp 2 Kgs 11:8.

24. Cp. V.1.

25. Josephus suggests that David had provided an arsenal for the Temple "Jehoiada having opened the arsenal in the temple which David had prepared, he divided among the centurions priests and Levites, the spears (arrows) and quivers, and all other kinds of weapons which he found there." Ant. 9.7.8.

26. Heb. Shelah means a "missile weapon."

ARRANGEMENTS FOR THE REVOLUTION. - Priests, Levites and military were used. They were divided into thirds as was normal (See Note 2 Chr. 23:4). Those normally dismissed on Sabbath were retained about the Temple. 2 Kings 11:7. The Levites formed ranks connecting the Temple with the Palace along which the child King could walk with safety. 2 Kings 11:8. The guard of military formed a line stretching along the court in front of the Altar dividing the King from the people 2 Kgs 11:11. Thus when Athaliah hastened from Palace to Temple she must have passed through the ranks of the armed Levites. V.14

15. The military is mentioned V.1 Joash is made king. but the emphasis is given to the Levites. In Kings the Levites are recognised. 2 Kings 11: 4-12. but the emphasis is given to the military. The influence of Jehoiada secured the priests and Levites, whilst the interests of Judah secured the loyalists in the military. by showing them the little boy King 2 Kings 11:4.

16. He rested on the Covenant as the foundation for the revolution. See note top p. 611

THE BOY KING IS PRESENTED TO THE PEOPLE. Vv. 11.

17. See note 1 Kings 10:16.

18. Three detachments of guards were stationed at the Palace Gate, Temple Gate, Inner Court Gate.

19. He selected the Sabbath because the gathering of people would not be so obvious to those not in the secret. This was the time when the various orders changed. Cp. 1 Chr. 24 20. Especially that of Sur. 2 Kings 11:6.

21. They were limited to the stations given them, and were not permitted to presume into the sanctuary of the Temple even though it was in disrepair Cp. 24:7.

22. A line of guards faced the Altar and the King's stand V.10. 2 Kings 11:13 thus protecting the King from any attack, whilst the Levites, weapons in hand, encompassed the person of the King himself.

23. Cp 2 Kgs 11:8.

24. Cp. V.1.

25. Josephus suggests that David had provided an arsenal for the Temple "Jehoiada having opened the arsenal in the temple which David had prepared, he divided among the centurions priests and Levites, the spears (arrows) and quivers, and all other kinds of weapons which he found there." Ant. 9.7.8.

26. Heb. Shelah means a "missile weapon."

---

612 [between the ranks of the Levites towards the city] palace.

35. Probably near the King's stables. This was the "entering of the horse gate." The gate itself was "in the wall of the city. 2 Kings 11:16. Neh. 3:28. Jer. 31:40.

THE PEOPLES' COVENANT. Vv. 16-17.

All opposition thus crushed, the people were again called together to enter into a solemn covenant with Yahweh and His viceroy on earth.

36. The word "berith" implies the slaying and eating of the sacrifice.

37. He acted as guardian for Joash so that

All was ready. The guards, Priests, Levites were in their places. A concourse of people were gathered together. The boy-King was conducted along the ranks of armed Levites to take his place on the stand prepared. Solemnly the coronation took place. The news swept the people. Crowds converged on the Temple. The noise of the running and praising the King, she came Crowds converged to the people into the house of the LORD:

13. And she looked, and, behold, the final exciting shout of the people was the first indication that Athaliah had of the revolt.

18. Heb. Nezer. Similar to Nazirite - one separated and dedicated. Symbolic of the crown of David. See use of same word. Ps. 89:39. Ps. 132:18.

19. The Charter between him and Yahweh and him and the people. The copy of the Law. Deut. 17:18-20.

DEATH OF ATHALIAH. Disturbed by the noise Athaliah emerged from the palace to see the Levites and guards in military order. Realising the Temple she entered the court to be barred by the Guard V.10. The whole scene described in V. 12 met her startled gaze.

30. The King's pillar - a raised platform where he stood showing the people. Cp Neh. 8:4 1 Kings 10:16. 2 Chr. 6:13. 2 Kgs 23:3.

31. Conspiracy. Heb. Kashet "to unite, bind together."

32. Read - Commanded - as per 2 Kgs. 11:18.

15. Same word 1 Kgs 6:9

33. R.V. = Between the Ranks. = See note above. She was conducted through the ranks of the disciplined people Levites, with the people looking on - to her death.

34. Roth. C.B. - "Sothe made way for her." In fear of her life she retreated running be-

---

JEHOIADA (2... of Yahweh ... at the second...

RESTORATION OF THE TRUE MONARCHY. 20... Here is picture of King surrounded by his army... as in Rev. 5:11... Cp. 2 Kgs 11:19. "the gate of the guard" ... Note 18. ... For type see. Rev. ...

= CHAPTER 24. =

JEHOIADA GUIDES JOASH FOR GOOD. Vv. 1-3. ... also. 2 Kgs 12:1-3.

... Joe from a root signifying "beauty." The title is also "Well of the Oath" Gen. 26:33

Here is the power of a good influence and example. The decline of Judah's spiritual condition was halted by the life of Jehoiada.

2. See 2 Kgs 12:3 for added note showing limitation of the reform. It was the custom of Jewish parents to superintend the choice of wives for their sons - Jehoiada stood in position of guardian to Joash.

RESTORE THE TEMPLE! During the reigns of Joram and Athaliah the Temple had been pillaged to enrich Ahab's house. V. 7.

5. Years rolled on, the child grew to a man and married. The influence of Jehoiada's work took root and the young King now moves to restore the Temple. The time is not given, but it was some time before the 23rd year of his reign. 2 Kgs 12:6.

6. The chief impulse seemed to have come from the King. Per-

JEHOIADA (Jah hath known) -- Under him the priesthood was raised to an importance it never afterwards lost. Through the priesthood the lineage of David had been saved, and the worship of Yahweh restored. During the minority of Joash, Jehoiada reigned as King-priest. He was regarded as the second founder of the order. Ter. 24: 26.

the Levites, whom [a] David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written [c] in the law of Moses, with rejoicing and with singing, [2] as *it was ordained* by David.

19 And he set the [d] porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the [i] high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

[a] 1 Chr. 23. 6, 30. 31 & 34. 12.
[c] Cp. 2 Kin. 12. 6, 7.
[c] Num. 28. 2.
[2] Heb. *by the hands of David.* 1 Chr. 25. 2, 6. Cp. ch. 29. 27.
[d] 1 Chr. 26. 1, &c.
[e] Ex. 30. 12-16. 2 Kin. 12. 4.
[f] Num. 17. 7.
[g] ch. 21. 17.
[h] 2 Kin. 15. 15.
[i] 2 Kin. 15. 35. Cp. 2 Kin. 11. 19.
[k] Cp. 2 Kin. 12. 9.
[l] Heb. *a voice.* Cp. Ezra 1. 1.
[i] ver. 6.

CHAPTER 24.

Joash reigneth well all the days of Jehoiada. 15 Jehoiada being dead, 17 Joash falleth to idolatry. 23 He is spoiled by the Syrians, and 25 slain by his servants.

JOASH *was* seven years old when he began to reign, and [m] he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash [n] did *that which* was right in the sight of the LORD [o] all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; [p] and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash [q] was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all [r] Israel money to repair the house of your God from year to year, and see that ye hasten the matter. [s] Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of [t] Moses the servant of the LORD, and of the congregation of Israel, for the [f] tabernacle of witness?

7 For [g] the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the [h] dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it [k] without at the gate of the house of the LORD.

9 And they made [l] a proclamation through Judah and Jerusalem, to bring in to the LORD [i] the collection *that* Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to [u] mend the house of the LORD.

[m] To ver. 14, 2 Kin. 12. 1-15.
[n] Cp. ch. 26. 5.
[o] ver. 14, 22: 22. for contrast.
[p] Gen. 5. 4, &c.
[q] ch. 29. 10. 2 Chr. 22. 7.
[t] Heb. *to renew,* ver. 12. Is. 61. 4 (not ver. 5).
[r] ch. 11. 2.
[s] ver. 5.

HOW DIFFICULT FOR THOSE IN HIGH ESTEEM OF THEIR FELLOWS OR IN AUTHORITY TO RECEIVE GENUINE CRITICISM AND EXHORTATION Cp Vv 20-21.

Joash is slain by his servants.

13 So the workmen wrought, and [1] the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, [c] whereof were made vessels for the house of the LORD, *even* vessels to minister, and [2] to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and [3] was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in [4] Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served [5] groves and [6] idols: and [7] wrath came upon Judah and Jerusalem for this their trespass.

19 "Yet he sent prophets to them, to bring them again unto the LORD; and they [8] testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, 'Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and [9] stoned him with stones at the commandment of the king, [a] in the court of the house of the LORD.

22 Thus Joash the king remembered not [b] the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD [d] look upon *it*, and [e] require *it*.

23 ¶ And it came to pass [10] at the end of the year, *that* [f] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all [g] the princes of the people from among the people, and sent all the spoil of them unto the king of [11] Damascus.

24 For the army of the Syrians [h] came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So [m] they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great [n] diseases,) [o] his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, [p] but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; [q] Zabad the son of Shimeath an Ammonitess, and Jehozabad [r] the son of [12] Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and [s] the greatness of the burdens *laid* upon him, and the [13] repairing of the house of God, behold, they *are* written in the [t] story of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER 25.

1 Amaziah beginneth to reign well. 11 He overthroweth the Edomites. 14 He falleth to idolatry. 17 He provoketh Joash to his overthrow.

[1] Heb. *the healing went up upon the work.* Neh. 4. 7.
[c] Mat. 27. 6. Luke 21. 5.
[2] Josh. 2. 14.
[a] Cp. 2 Kin. 12. 13.
[d] 1 Sam. 24. 15.
[e] Gen. 9. 5.
[3] Heb. *in the revolution of the year.* Ex. 34. 22. 1 Sam. 1. 20. Ps. 19. 6.
[4] Or, *festils.* Cp. Lev. 16. 12.
[f] Cp. 2 Kin. 12. 17, 18.
[g] ver. 2.
[h] ver. 17.
[5] 1 Chr. 23. 1.
[6] Heb. *Darmesek.* 1 Chr. 18. 5.
[b] Is. 30. 17. Lev. 26. 36, 37.
[i] ch. 21. 2.
[m] Cp. ch. 22. 8.
[n] Deut. 28. 35.
[o] To ver. 27. 2 Kin. 12. 20, 21.
[p] ver. 21, 22.
[7] 1 Kin. 14. 23.
[r] 1 Sam. 31. 9.
[8] ch. 19. 2, 10.
[i] ch. 21. 20.
[9] ch. 36. 15.
[10] Neh. 13. 15.
[11] Or. *Jezachar,* 2 Kin. 12. 21.
[12] Or, *Shomer,* 2 Kin. 12. 21.
[s] Heb. *clothed.* Judg. 6. 34.
[t] ver. 11, 12.
[13] Heb. *founding.* ch. 23. 5.
[u] Num. 14. 41.
[14] Or, *commentary,* ch. 13. 22.
[v] ver. 24. ch. 15. 2.
[w] Neh. 9. 26.

DEATH OF JEHOIADA. Vv 15-16
Not in Kings
16 Unprecedented since Joshua. Josh 24:29. Born in Solomon's reign he lived through six others.
17 An honor not afforded Joash V 25. Jehoiada had ruled like a King and was buried as one. In serving God he served his own.

JOASH DRAWN FROM HIS DIVINE ALLEGIANCE 17-19
The extent of Jehoiada's influence for good demonstrated by Joash's apostasy after his death.
18 They could have become jealous of the growing influence of the priesthood.
19 The Targum gives the sense as follows: "The great men of Judah came and adored King Joash, and seduced him; and then the King received from them their idols." He could not stand against the flattery of these great men.
20 See the ignominious defeat of V 23 for example.
21 The mercy of the father Cp Ch 36:15.

THE MARTYRDOM OF ZECHARIAH Vv 20-22
Not in Kings but see LUKE 11: 51. Mat 23:35
22 Sig. Yahweh hath remembered, son of Yahweh hath known. The Spirit stirred him. He looked with indignation at the apostasy of the King. His words of rebuke went unheeded. He decided to force the hands of the King by an appeal to the people
23 R.V. "and he." He called the people and like Baruch Jer. 36:10. Ezra Neh Sull.

Joash is slain by his servants. 26 Cp. Ch 23:14. The vile act took place between the Altar and Temple itself. —an aggravation of the base crime. 27 The Lord used these very words. Luke 11:51-52. Yahweh answered the plea. Enemies swarmed over the border to spoil Israel, the nation suffered a disgraceful defeat. Joash fell from the position he occupied in the public opinion and Joash the murderer of the son of his benefactor who saved his life was murdered by his own servants.

JUDAH INVADED BY HAZAEL Vv 23-24 2 Kgs 12:17-18
At this time Syria was afflicting Israel 2 Kgs 10:32. 13:3 & 6-8. Was only about 11 m from southern border Israel. This raid was possibly designed to impress Judah with power Syria, to induce fear into the latter & make them more vulnerable for when the full scale attack might come. That was not objective but in the ways of providence it was Divine punishment on Joash.
24 The punishment was not long delayed.
25 Under Hazael who first attacked Gath and then advanced on Jerusalem 2 Kgs 12:17
26 The defeat was also grace to Joash who had evidently destroyed the people's confidence in him, so that his "great army" had no spirit for the battle. In the midst of the campaign Joash was smitten with disease - could have been a stroke through worry.
31 They were bought by the very gold etc that had been so laboriously gathered together in the earlier part of his reign 2 Kgs 12:18.

IGNOMINIOUS MURDER OF JOASH. Vv 25-26
Cp 2 Kgs 12: 19-21.
25 The bed-ridden

614 King who had so completely thrown away his opportunities had become detested by his subjects. Flesh cannot bear failure and Joash had miserably failed in the war with Hazael.
39 Such a vile crime continued to cry out for vengeance Cp Gen 4:10. Luke 11:7 which came swift, terrible and final.
34 Sept. Yulo = "Son."
35 Sig. He hath given
36 Sig. Rumor
37 Sig Yahweh hath Endowed
38 Sig Vigilant.
39 By Hazael 2 Kgs 12:18. the growing power
40 This work still continued indicating of greatness Cp Neh 12

HOW A PIOUS EXTERIOR CLOTHED AN IMPERFECT HEART AND BROUGHT DISASTER. – BECAUSE RELIGION WAS BUT A SHAM – See Note 18

CHAPTER 25.

SUMMARY OF AMAZIAH'S REIGN. Vv.1-2. See Notes 2 Kings 14.

Amaziah smiteth the Edomites.

1 AMAZIAH [a] was twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not [b] with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was [3] established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [k] from twenty years old and above, and found them [l] three hundred thousand choice *men, able* to go forth to war, that could [m] handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel [6] for an hundred talents of silver.

7 But there came [o] a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God [q] shall make thee fall before the enemy: for [r] God hath power to help, and to [q] cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [s] army of

[a] To ver. 4. [2] *Kin.* 14. 1-6.

[2] Heb. *to their place.* [1] Sam. 2. 20.

[3] [1] Kin. 8. 61. Cp. ver. 14. [2] Kin. 14. 3.

[5] Heb. *confirmed upon him.* [2] Kin. 14. 5 & 15. 19.

[6] Heb. *in heat of anger.* ch. 28. 11, 13 & 29. 10 & 30. 8. Ex. 11. 8.

[o] [2] Kin. 14. 7.

[k] ver. 14. ch. 20. 10.

[l] Cp. [2] Kin. 14. 7.

[m] Heb. *the sons of the hand.* ver. 9. Cp. ver. 24.

[n] ver. 10. Cp. ver. 17.

[o] ch. 28. 28. [1] Sam. 23. 27. Job 1. 17.

[p] Cp. ch. 15. 8 & 19. 4.

[q] Josh. 10. 10.

[r] Num. 1. 3.

[s] Cp. ch. 11. 1 & 13. 3 & 17. 14-19 & 26. 13.

[t] [2] Chr. 12. 8. Jer. 46. 9.

[u] Cp. ch. 28. 23.

[v] Judg. 13. 6.

[w] ver. 11.

[x] ch. 28. 23.

[y] ch. 20. 6.

[z] [1] Sam. 19. 17. [2] Sam. 2. 22.

[6] Heb. *hand.* ver. 10. [2] Kin. 6. 23.

[f] ver. 20. Josh. 11. 20.

615

Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim to go [2] home again: wherefore their anger was greatly kindled against Judah, and they returned home [w] in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and [y] went to the valley of salt, and smote of [z] the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of [y] the rock, and cast them down from the top of [y] the rock, that they all were broken in pieces.

13 ¶ But [5] the soldiers of the army [f] which Amaziah sent back, that they should not go with him to battle, [v] fell upon the cities of Judah, from [h] Samaria even unto [i] Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [u] he brought the gods of [z] the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, [x] which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made *of* the king's counsel? forbear; [t] why shouldest thou be smitten? Then the prophet forbare, and said, I know that [t] God

[5] Heb. *the sons of the troop.*

[h] Cp. ch. 15. 8 & 19. 4.

[i] Josh. 10. 10.

[z] Num. 1. 3.

[u] Cp. ch. 11. 1 & 13. 3 & 17. 14-19 & 26. 13.

[t] [2] Chr. 12. 8. Jer. 46. 9.

[v] Cp. ch. 28. 23.

[x] Judg. 13. 6.

[w] ver. 11.

[y] ch. 28. 23.

[y] ch. 20. 6.

[z] [1] Sam. 19. 17. [2] Sam. 2. 22.

[6] Heb. *hand.* ver. 10. [2] Kin. 6. 23.

[f] ver. 20. Josh. 11. 20.

616

hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [b] Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for [d] it *came* of God, that he might deliver them into the hand *of their enemies*, because [e] they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [g] put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of [h] Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the [i] gate of Ephraim to [j] the corner gate, four hundred cubits.

24 And [k] *he took* all the gold and the silver, and all the vessels that were found in the house of God with [m] Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ [a] And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, [c] first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away [f] from following the LORD they [5] made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [7] Judah.

(2) Heb. *counselled.* Is. 19. 17.

[a] To ch. 26. 2, 2 Kin. 14. 17-22.

[b] To ver. 24, 2 Kin. 14. 8-15. Cp ver. 10, 13.

[c] 1 Chr. 29. 29.

(3) Or, *furze bush, or, thorn.* ch. 33. 11. Job 31. 40 & 41. 2. Prov. 26. 9.

[f] Heb. *from after.* ch. 34. 33. &c. Deut. 7. 4.

[5] Heb. *conspired a conspiracy.* 2 Kin. 12. 20 & 14. 19 & 15. 15, 30.

(6) Heb. *a beast of the field.* Lev. 26. 22. 2 Sam. 2. 18. 2 Kin. 4. 39. Job 39. 15. Hos. 13. 8.

[7] i.e. *the city of David,* as it is 2 Kin. 14. 20.

[d] Josh. 11. 20.

[e] ver. 14, 15.

(8) Or, *Azariah,* 2 Kin. 14. 21 & 15. 1, &c.

[g] Heb. *smitten.*

[h] 2 Kin. 15. 2, 3. Ahaziah ch. 21. 17.

[i] Neh. 8. 16.

[j] Heb. *the gate of it that looketh.* Cp. 2 Kin. 14. 13.

[k] Cp. ch. 24. 2.

[l] Dan. 1. 17 & 10. 1.

[m] Expressed 2 Kin. 14. 14.

(9) Heb. *in the seeing of God.*

[n] Cp. 1 Chr. 23. 14 & 26. 5, 6.

UZZIAH'S CONTEMPORARIES. He gained great help from Zechariah 2 Chr. 26:5. He also had as contemporaries Amos Ch.1:1. Hosea Ch.1:1. and Isaiah Ch.1:1. Cp the remarkable vision of Isaiah Ch.6:1.

INTERNATIONAL SUCCESS. Vv 6-8. Not in Kings.

Uzziah is smitten **II. CHRONICLES 26.** *with leprosy.*

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; ~~neither *shall it be* for thine honour from the LORD God.~~

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts

a Is. 14. 29.
b Eccles. 7. 29.
c 1 Sam. 17. 4.
d Josh. 15. 11.
e Prov. 21. 9.
f 1 Sam. 5. 1.
2 Or, *in the country of Ashdod.*
3 Heb. *went forth.* Cp. ver. 8.
g ch. 21. 16.
h ch. 12. 1. Cp. Deut. 32. 15.
i ch. 21. 16.
k ch. 25. 19. Deut. 8. 14. 2 Kin. 14. 10. Ezek. 28. 2. Hab. 2. 4.
l ch. 17. 11.
2 Sam. 8. 2.
m Ex. 40. 5.
4 Heb. *went.* Cp. ver. 15.
n Cp. 2 Kin. 16. 12, 13.
o 2 Chr. 6. 10.
p 2 Kin. 2. 16.
q 2 Kin. 14. 13.
r Neh. 2. 13.
s Neh. 3. 19.
5 Or, *repaired.*
t Num. 16. 40.
6 Or, *cut many cisterns.*
Neh. 9. 25.
Not as Gen. 21. 30 & 26. 15, 32.
u Ex. 30. 7, 8.
v Joel 1. 11.
7 Or, *husbandmen.*
2 Kin. 19. 23.
8 Heb. *ground.* Gen. 4. 2.
w 2 Kin. 6. 23.
x Ex. 4. 6.

a Esth. 6. 14.
b Esth. 3. 15 & 6. 12.
9 Heb. *the power of an army.*
c ch. 25. 5.
d To ver. 23. 2 Kin. 15. 5-7.
10 Heb. *free.*
2 Kin. 15. 5.
e Neh. 4. 13.
f 1 Sam. 17. 5.
g 1 Sam. 17. 5. Neh. 4. 16.
11 Heb. *stones of slings.*

Athaziah 2 Chr. 22:1
Athaliah 2 Ch. 22:10
Joash 2 Ch. 24:1
Amaziah 2 Ch. 25:1
All wicked rulers
their errors exclusion
not overnight but
careful discrimination
between Israel
and David. 1 Kin. 11:38

Cp 2 Kin. 14:17-20.

DISGRACE AND RESTORATION OF AMAZIAH

CHAPTER 26

UZZIAH REIGNS BY POPULAR ACCLAIM

1 The flight of Amaziah left the throne vacant in Jerusalem

Sig. Yah hath given. See note.
Sig. Terebinth or large tree. From a root signifying strength. An important Canaanite terminal. Cp 2 Kin. 14:21.
26. The victory of Amaziah over the Edomites Ch. 25:11-12 made this possible. Uzziah consolidated the territory of his father.
was the assassination of
ORD, Amaziah in Lachish
ther. 3 Yah will establish
4 A period of political stability. See App 10
the 5 An instance of the power of example
had
ions
he
ade
UZZIAH'S PROSPERITY
Vv 5-10 Not in Kings.
Zechariah = Yah is remembered. Nothing more is known of him. He apparently acted as guardian for the young King instructing him in ways of righteousness. He could have been the influence behind the revolt against the apostate King Ch. 24:22
b. R.V. marg. "who had understanding in the instruction of" Heb. Mebin - skilful rendered 1 Chr. 15:22

UZZIAH'S CONTEMPORARIES. He gained great help from Zechariah 2 Chr. 26:5. He also had as contemporaries Amos Ch.1:1. Hosea Ch.1:1. and Isaiah Ch.1:1. Cp the remarkable vision of Isaiah Ch.6:1.

INTERNATIONAL SUCCESS. Vv 6-8. Not in Kings.
8 See Note. Jud. 13. They warred against the Philistines and brake down the wall of Gath and the wall of Jabneh and the wall of Ashdod and built cities about Ashdod and among the Philistines.
were a constant trouble and threat to Judah 2 Ch. 17:11, 21:16, 28:18, 2 Kings 18:8
9 Sig. Winepress. Goliath's home town. 1 Sam. 17:4.
10 Sig. A building. Also called Tabre-el = A building of God (i.e. of strength). Josh. 15:41
11 Sig. Fortified Place. See Note. 1 Sam. 5:1. Deep in Philistine territory about 3m. from sea.
12 The Word in Hebrew used for a mere encampment or post as well as a city. Heb. "eer" sing. "awr" plur. = A place guarded by waking from feet "uwr" - to be bare through the idea of opening the eyes, to be awake.
Cp v. 16
Uzziah thus fortifies Philistia.
13 Sig. The Lord of the lion's whelp. Site unknown.
14 See Note. 1 Chr. 4:41.
15 Tribute.
16 The north west corner of the wall Cp Ch. 25:23
FORTIFICATIONS. Vv 9-
17 Probably near south west corner.
18 R.V. = Wilderness. The southern pasture land of Judah.
19 The Shephelah
20 = Table land. "Mishor" High pasture land east of Jordan. The towers guarded the shepherds and flocks.
21 In this he emulated Cain Gen. 4:17. In this he also revealed a characteristic manifested in life. Cp v. 16
HIS POWERFUL ARMY
11-13 Not in Kings.
22 The veterans - the standing army, nucleus of main force. v. 12.
23
24
25 R.V. = Officer
26
27 R.V. = "A trained army." Of which these formed the officers. Cp Ch. 25:5.
28 They were equipped with the finest weapons of war and armour. They made a brave display before Israel but from them Uzziah learned only to put confidence in flesh.
29 R.V. = Coats of mail

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.
Sig. significance of his name!
Contrivances similar to the Roman Catapulta and Ballista. The Roman Catapults could cast stones up to 300 lb a ½ of a mile.
32 But not material strength was the source of his weakness. Cp 2 Cor. 12:9, 10. 13:4
Azariah: Yah is my help
Probably by Divine intervention in the elements. Zechariah refers to mighty earthquake - similar to that which will happen at Christ's coming Zech. 14:5. The effect of the earthquake was felt in the northern Kingdom Amos 1:2 and evidenced Yahweh's power to all who heeded. Isa 5:25.
UZZIAH'S FOLLY. Vv. 16-21.
2 Kings 15:5 states that Yahweh smote him with leprosy - here is given the reason. 2 Kings 15:4 show that Yahweh's will was ignored in that the people worshipped on the high places. The prophets indicate that apostasy was growing in Israel.
34 Blinded by pride through his success, Uzziah infringed the privileges of the priesthood and became guilty of sacrilege. He was not able to endure the temptation of success.
35 which was like his father's v.e. Ch. 25:2. Cp Moses warning: Deut. 8:14.
36 R.V. "so that he did corruptly"
37 R.V. "Trespassed." Cp Lev. 26:40 He tholies presumptuous dealing with holy things.
38 He forced his way into
39 Cp Ex. 30:9-10. Lev. 10:1
40 Thus Priest and King both had the same name. Cp Mg.
41 Uzziah's sin was mentally conceived before it was actually committed. The leprosy thus appropriately struck him in the forehead. Contrast his leprous forehead with that of the High Priest Exod. 28:36-38. Leprosy was a living death. So that the terms of Matt 18:7 were accomplished. Thus in the sight of the startled priests the sign of pollution was manifest.
42 He realised the calamity and the full enormity of his action now apparent even to him, he stumbled out of the sanctuary polluted.
43 Lazar or separate house. The same word is rendered "free" (i.e. "cast off") among the dead" in Ps. 88:5.
44 He acted as regent, whilst the proud King, guilty of sacrilege had the mark of uncleanness on him.
SUMMARY OF REIGN. Vv 22-

UZZIAH AND ARCHAEOLOGY

Tiglath-pileser mentions in one of the records of one of his campaigns that he was opposed by a strong coalition including Hamath and Syria under 'AZRIYAHU of YAUDI' who may quite likely be Azariah of Judah. - J. Schofield, "Historical Background of Bible" p.167

RELIGIOUS POLICY OF AHAZ - Every form of apostate worship was permitted. (2 Chr. 28:4). Soothsayers, wizards were encouraged and consulted. Isa. 2:6,8. Altars were erected on the tops of houses. Jer. 19:13, probably in imitation of the King who caused to be erected on roof of Temple little altars apparently for the worship of the heavenly bodies of the Zodiac 2 Kings 23:5,12 and who seemed to combine an interest in astrology with astronomy Isa. 38:8. At the entrance to the Court of the Temple were kept chariots dedicated to the sun, with their sacred white horses as in Assyria 2 Kings 23:11 and idolatrous priests were employed to serve this false worship 2 Kings 23:5. The Temple worship fell into contempt. Its wealth was spoiled to grace

DEATH OF JOTHAM 7-9

of Uzziah, [a] first and last, did [c] Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

[a] 1 Chr. 29. 29.
[b] ver. 1. 2 Kin. 15.33.
[c] Is. 1. 1 & 6. 1.
[d] 2 Kin. 15. 38.

CHAPTER 27.

JOTHAM'S GOOD REIGN. 1-7

Cp 2 Kings 15:32-38. 2 Chr. 26:12. 5:17 (centenaries) Isa. 1:1. Hos. 1:1. Mic. 1:1.

1 Sig. Yah is perfect.

2 In 2 Kings 15:30 = 20 yrs. of Jotham referred to. See mg at 2 Kings 15:30. This computation ignores Ahaz on the basis that his reign was so evil as not worthy of consideration in a time period expressing Yahweh's judgment Cp. 1 Chr. 28:22, 28. Dr. Light-foot declared: "The Holy Spirit chooseth rather to reckon by holy Jotham in his grave, than by wicked Ahaz alive." Notice that 2 Kgs 15:30 does not say that Jotham reigned for 20 years.

3 Sig. Possessed.

4 He exceeded his father in righteousness Cp v. 6.

5 They were not restrained in their ways by the good conduct of their king. Their worship was irregular Cp 2 Kings 15:35

PREPARATIONS FOR DEFENCE 3-4

An international clash was impending with the rising power of Assyria and Jotham prepared for the threat. See note p. 525

6 Cp Note Ch. 28:20 This associated with Divine worship which Jotham seemed anxious to establish upon the nation.

7 Sig. "High Place" young. It was a southern spur of the Temple hill (Comb.). The fulfilly of all these preparations in the absence of the hearts of the people expressed Isa. 32:13-20.

3 Fortifications Cp Mic. 2 Chr. 26

5-6 INTERNATIONAL RELATIONSHIPS

6 He consolidated his power over his neighbor until

1 Jotham reigning well prospereth. 5 He subdueth the Ammonites. 7 His reign. 9 Ahaz succeedeth him.

JOTHAM [1] was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok. = The Just One

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit [2] he entered not into the temple of the LORD. And the people did yet corruptly. Cp Isa. 65:5

3 He built the [m] high gate of the house of the LORD, and on the wall of [n] Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built [o] castles and towers.

5 ¶ He fought also with the king of the [p] Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand [q] measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he [r] prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

Judah had every appearance of strength. But this was illusory and dependent upon the relationships of the people with Yahweh. Cp Isa. 6.

10 = Korim. "Kor" = 11 bushels.

11 Towards the end of Jotham's reign, Judah suffered from the growing aggression of Syria 2 Kings 15:37. Ammon took the opportunity of throwing off the yoke of Judah and claiming its independence by refusing to pay the tribute. This was probably at the instigation of Syria.

[1] ver. 8. To ver. 3. 2 Kin. 15. 32-35.
[2] To ver. 4. 2 Kin. 16. 2-4.
[m] Ex. 34. 17.
[n] ch. 26. 16.
[o] Judg. 2. 11.
[2] Or, *offered sacrifice.* ch. 29. 11. 2 Kin. 16. 13. 15. Cp. ver. 4, 25.
[p] Josh. 28. 16.
[q] Cp. 2 Kin. 16. 5, 6.
[r] 2 Kin. 15. 35.
[3] Or, *the tower,* 2 Kin. 5. 24. Is. 32. 14. Mic. 4. 8.
[s] ch. 33. 14. Neh. 3. 26, 27 & 11. 21.
[t] ch. 17. 12.
[u] 1 Sam. 11. 1.
[v] 2 Kin. 4. 22.
[4] Heb. *Darmesek.* ver. 23. 1 Chr. 18. 5.
[5] Heb. *Thir.*
[w] 2 Kin. 15. 37. & 16. 5.
[x] ver. 2.
[6] Or, *established.* 2 Chr. 27. 11, &c.
[y] 2 Kin. 15. 36.
[7] Heb. *sons of valour.* ch. 26. 17.

CHAPTER 28.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 22 In his distress he groweth more idolatrous. 27 He dieth, and is succeeded by Hezekiah.

AHAZ [1] was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also [a] molten images for [b] Baalim. Cp. Ch. 34:2.

3 Moreover he [c] burnt incense in [d] the valley of the son of Hinnom, and burnt [e] his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every [f] green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they [g] smote him, and carried away a great multitude of them captives, and brought *them* to [4] Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For [r] Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all [7] valiant men; because they had forsaken the LORD God of their fathers. - Cf. Josh. 1:2-8

7 And Zichri, a mighty man of

618 AHAZ - NOT YEHOAHAZ. See Note V. 1.

Ahaz = Possessed. He acted as Israel was his possession to do as he will - and rejected the authority of Yahweh, so proving himself unworthy of the name Yehoahaz.

THE SYRO-EPHRAIMITE WAR 5-15.

Having deserted Yahweh, He allowed the enemies of Judah to triumph. Syria and Israel successively invaded the land. 7 This implies successive invasions by Syria and Israel who were in league. Judah staggered under these blows.

[1] Sig. He holds. Contraction of Yehoahaz = Yah upholds. On inscriptions of Tiglath-pileser II full name appears = YA-U-HA-ZI. In Hebrew annals he not worthy of that name.
2 See note 2 Chr. 24:2
3 Here, is positive and negative wicked rein.
4 Lit. S.W. Jerusalem. Hinnom = Gratis (Vg) but nothing known of him. For Yahweh's condemnation see Jer. 7:31-32. Cp also Mark 9:43. Future Isa. 66:24. Ahaz introduced the savage, vile worship of child sacrifice which afterwards became common. Ch. 33:6. Jer. 7:31. Mic. 6:7. Ps. 106:37. Directly condemned by the law Lev. 18:21. Deut. 18:10. Ahaz had contempt or was indifferent to law.
5 Cp Yahweh's astonishment "at a nation hurling from the strong to the weak. Jer. 2:4-13.
6 Ra'anan = flourishing. Trees acquired a sacred or semi-sacred character Cp Isa. 17:7. "No one can imagine how many voices a tree has who has not come up to it from the silence of the great forest." (G.A. Smith, Hist. Geog.)

Watchfulness Son
Ephraim increases.
More than a third
the host Ch. 26:15.
the stupidity of
n has resulted in
terrible waste of life,
throughout the ages!
Renowned.
Work of Yah. The
of Divine Name in
Ahaz once im-
ced with true wor-
"My help has risen
Heb. Nagid - Chancel-
or priest Cp Neh. 11:11
Lit. El possessing or
ossessing Power. V. 8
CAPTIVITY OF JUDAH
There is implied rebuke
the use of this word
Not. This was a
rave sin Obad. 10-12
AND REBUKES ISRAEL 9-11
and rejoicing in
umph at the victory
note of sober warning
was raised by Oded that
ithout the joy of
e people.
Sig. Abiding (Servants)
They came to meet it
with the bands of rejoic-
of Israelites, but there
s no welcoming 'a'
in his face.
Same word rendered
bring into bondage Neh.
5:5.
Lit. his Redeemer. He
would act to avenge
the injured people
Already Israel had
suffered from an inv
sion of Assyrians 2 Ki
15:29 12-15.
ODED'S ADVICE IS TAKEN
Whether the prophet was
well known to the pe-
ple is not stated. But
n the disturbed state
f Israel at the time
(Cp Note 2 Kgs 15:30) the
ople were in a state
f mind to listen to such
advice.
Yah is Keeper
Yah is Gracious.
Yah is Blessing
Recompenses
Yah is Strong
Recompences
Burden Bearer
Lax.
Yah is Keeper, He is gracious.
He blesses and recompenses
He is strong. He repays, throws
the Burden Bearer, the Lax.

Ephraim, slew Maaseiah [c] the king's son, and Azrikam [d] the governor of the house, and Elkanah [e] that was [2] next to the king.

8 And the children of Israel carried away captive of their [d] brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that [m] reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and [n] Jehizkiah the son of [o] Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

14 So [p] the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men [q] which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and [r] gave them to eat and to drink, and [s] anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [t] the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ [u] At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away [3] captives.

18 [v] The Philistines also had [w] invaded the cities of [x] the low country, and of the south of Judah, and had taken [y] Beth-shemesh, and [z] Ajalon, and [a] Gederoth, and [b] Shocho with the [4] villages thereof, and [c] Timnah with the [4] villages thereof, Gimzo also and the [4] villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of [5] Israel; for he [6] made Judah naked, and transgressed sore against the LORD.

20 And [7] Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 [8] For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For [d] he sacrificed unto the gods of [9] Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice

[c] Cp. ch. 18. 25. 1 Kin. 22. 26.
[d] ver. 22. ch. 31. 19. Num. 1. 17.
[2] Heb. *the second to the king.* Esth. 10. 3.
[e] Cp. 2 Kin. 6. 22. Prov. 25. 21, 22. Rom. 12. 20.
[3] ver. 11. ch. 11. 4.
[f] Deut. 28. 40. Ruth. 3. 3. 2 Sam. 14. 2. Mic. 6. 15.
[g] Deut. 34. 3. [h] 2 Kin. 16. 7. For his subjection, see 2 Chr. 28. 21. [i] Cp. Neh. 1. 7. Is. 47. 6. Ezek. 25. 12, 15 & 36. 2. Obad. 10, &c.
[3] Heb. *a captivity.* ver. 11, 13, 14, 15.
[j] Cp. Ezek. 16. 27, 57.
[k] ch. 25. 13.
[l] ch. 26. 10. Josh. 15. 33.
[m] Ezra 9. 6. Rev. 18. 5.
[n] Josh. 15. 10.
[o] Josh. 16. 12.
[p] Josh. 15. 41.
[q] Josh. 15. 35.
[r] Num. 21. 25.
[s] Josh. 15. 10.
[t] ch. 21. 2.
[u] Ex. 32. 25.
[v] 2 Kin. 16. 7.
[w] ver. 27.
[x] 2 Kin. 16. 8, 9.
[y] 2 Kin. 15. 10. The voice of the prophet was taken up by princes of Ephraim and endorsed by the congregation.
[b] Cp. ch. 25. 14.
[4] Heb. *Darmesek.* ver. 5.
[c] ch. 20. 21. Cp. 1 Chr. 12. 23.

Judah sent back.

15 This implies that their names were significant as indicating the Divine will
30 Took hold of i.e. succour- Ed. Collect. 2:10.
31 Part of the host's duty to Guests. Luke 7:44-46.
32 A road led to it from Mt. Ephraim - G.A. Smith.
33 Cp Notes. Deut. 34:3. Josh. 1:16 3:13
-Like the Good Samaritan!!

THE IMPIOUS APPEAL OF AHAZ TO ASSYRIA Vv16-21.

He was impressed with Assyrian strength. Cp 2 Kings 15:29. For order of events see 2 Kings 16:5. -Note. He was warned by Isaiah against this alliance Isa. 7:1-7 and gained nothing of lasting benefit therefrom v.21.
34 The Edomites and Philistines seized the opportunity of invading a weakened Judah. Cp. Amos 1:6
35 Lit. Raided.
36 Shephelah.
37 Brought it into a state of sin, thus having deserted Jahweh, it was defenceless Gen. 3:11 Rev. 16:15. Cp Lev. 17:11 Num. 4:7.
38 He overthrew Damascus 2 Kings 16:9 and connived at a conspiracy in Israel that brought about the death of Pekah. See Note 2 Kings 15.
39 In gratitude Ahaz journeyed to Damascus to visit his lord 2 Kings 16:10. to abjectly bow before him.
The demands he made forced Judah to rob Jahweh to pay the Assyrian. This was an insult to Jahweh and was to the hurt of Judah. 21-25

GROWING IMPIETY OF AHAZ

The respite he gained from the Assyrian intervention lulled him to ruin. He probably interpreted the return of the captives v15 to Israel's fear of Assyria
40 An emphatic statement indicating the extreme wickedness of the man.
41 He travelled to Damascus to meet Tiglath-Pileser, and there saw the idol and altar. The previous success of Syria impressed Ahaz with the strength of its gods. See Note. 1 Kgs 8:10
42 Ahaz believed in the ability of these gods to help but this became the ground of his condemnation and punishment

RELIGIOUS POLICY AHAZ (cont.) The idolatrous systems established 2 Kings 16:17-18, and its ordinances gradually neglected 2 Chr. 28:24. 29:3, 7, 16-17. The vile worship of Moloch was set up, not only on Olivet but in Valley Hinnom 2 Kings 16:3. There the brazen savage god of Ammon was erected, the dreadful human sacrifice encouraged, the King himself offering upon the dreadful altar. 2 Chr. 28:3. The utter folly of his religious policy was the erection of the Altar of Damascus in the precincts of the Temple and the worship of gods of nations that smote him 2 Chr. 28:23. SEE Yahweh's indignation Ezek 48:7.

ISRAEL ATTACKS JUDAH. Oded's counsel. Vv6-8.

9 - Watchfulness Son of Yah Increases.
6 More than a third of the host. Ch. 26:13
How the stupidity of man has resulted in a terrible waste of life throughout the ages!
10 Sig. Renowned
11 Sig. Work of Yah. The use of Divine Name in place Ahaz once impressed with true worship.
12 Sig. My help has risen
13 Heb. Nagid - Chancellor or priest. Cp Neh. 11:11
14 Sig. El possessing or Possessing Power. v8

CAPTIVITY OF JUDAH

15 There is implied rebuke in the use of this word Ch. 11:4. This was a grave sin Obad. 10-12

ODED REBUKES ISRAEL Vv9-11

Amid the rejoicing in Samaria at the victory a note of sober warning was raised by Oded that cut short the joy of the people.
16 Sig. Abiding Servant
17 He came to meet it with the bands of rejoicing Israelites, but there was no welcoming joy in his face.
18 Same word rendered bring into bondage Neh. 5:5.
19 As Redeemer, He would act to avenge the injured people
20 Already Israel had suffered from an invasion of Assyrians 2 Kg 15:29

ODED'S ADVICE IS TAKEN. Vv12-15

Whether the prophet was well known to the people is not stated. But in the disturbed state of Israel at the time. (Cp Note 2 Kgs 15:10) the people were in a state of mind to listen to such advice.
21 Yah is Keeper
22 Jah is Gracious.
23 Yah is Blessing
24 Recompenses
25 Yah is Strong
26 Recompenses
27 Burden Bearer
28 Lax.
Yah is Keeper. He is gracious. He blesses and recompenses for He is strong. He repays through the Burden Bearer the Lax.

619 v.20. Invoked as an ally he entered the Land as an unscrupulous oppressor. He accepted the bribe, but did not perform the service.

HEZEKIAH'S REIGN — is divided into three sections —
A RELIGIOUS CRISIS
AN INTERNATIONAL CRISIS
A PERSONAL CRISIS

REOPENING & CLEANSING OF TEMPLE CH29. SOLEMN & MAGNIFICENT CELEBRATION PASSOVER. CH30.
A CRUSADE AGAINST IDOLATRY & REORGANISATION OF LEVITES & TEMPLE SERVICES CH31.

to them, [a] that they may help me. But they [b] were the ruin of him, and of all [c] Israel.

24 And Ahaz gathered together the vessels of the house of God, and [d] cut in pieces the vessels of the house of God, and [e] shut up the doors of the house of the LORD, and [f] he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places [g] to burn incense unto other gods, and [h] provoked to anger the LORD God of his fathers.

26 ¶ [k] Now the rest of his acts and of all his ways, [l] first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: [m] but they brought him not into the sepulchres of the kings of [n] Israel: and Hezekiah his son reigned in his stead.

42. The wealth was given to the King of Assyrian and the vessels were desecrated to profane use. 2Kings 16:17 The full extent of his apostasy is indicated. Ch. 28:7. Apparently the priest did not oppose him 2Kgs 16:15.

43 Specially selected cities were selected as centres of pagan worship. Cp Jer. 2:28

DEATH AHAZ. ¥: 26-27.

He manifested an interest in astrology doubtless associated with pagan worship over which Yahweh demonstrated His power. Da 2:2

44 His death was a cause of rejoicing to some in Judah. Isa. 14:28-29.

CHAPTER 29.

SUMMARY OF HEZEKIAH'S RIGHTEOUS RULE ¥¥ 1-2.

See also 2 Kings 18:1-3

For all Scriptural references to Hezekiah See 2 Kings 18.

1 Yah is Strength
2 Yah is a Father
3 Yah hath Remembered

As Ahaz died when 36 28:1 he must have had a son when 11 or 12 years of age.

THE TEMPLE CLEANSED FOR SERVICE ¥¥ 3-11 Not in Kings.

4. This is in the year of his sole reign. He acted as co-Rex with his father for 3 yrs (See Note 2 Kings 18) and doubtless during this period prepared for the religious revolution he instituted immediately he received power. The temple had remained closed and polluted during the reign of his father. Ch. 28: 24. So flagrant were the abuses of Ahaz that the people were revolted and eagerly assisted Hezekiah in his reform. Cp Ch. 31:19. He doubtless received great help and encouragement in this work from Isaiah upon whom he seemed to rely greatly. Cp 32:2.

CHAPTER 29.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites. 12 They cleanse the house of God. 20 Hezekiah's solemn sacrifices.

HEZEKIAH [1] began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, [2] the daughter of [a] Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, [b] opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, [5] sanctify now

PUBLIC ASSEMBLY AND COMMISSIONING OF PRIESTS AND LEVITES. ¥¥ 4-11

5 Lit. "Broad place on east." Part of the Temple area. Here the priests and Levites were assembled and the King addressed them.

6 It appears as though the Levites more readily responded to the reformation of the King than did the priests Cp ¥.34 The High Priest had co-operated with the idolatrous practises of Ahaz 2 Kgs 16:15 — perhaps the priests generally were moved to oppose Hezekiah

[a] Cp. Jer. 44. 17, 18.
[b] ch. 25. 8.
[c] ch. 21. 2.
[d] Cp. 2 Kin. 16. 17.
[e] Cp. ch. 29. 3. 7.
[f] Cp. ch. 30. 14.
[g] ch. 35. 22. Cp. Jer. 2. 27. Ezek. 8. 16.
[h] Heb. *stiffen the neck.* Ex. 23. 27.
[k] ch. 28. 24.
[l] Or, *to offer.*
[m] Deut. 4. 25.
[n] To ver. 27, 2 Kin. 16. 19, 20.
[1] 1 Chr. 29. 29.
[2] ch. 24. 18.
[3] Heb. *commotion.* Deut. 28. 25. Is. 28. 19.
[4] 2 Kin. 9. 8. Jer. 19. 8. Mic. 6. 16. Cp. Judg. 5. 16.
[5] ch. 21. 20 & 24. 25.
[6] ch. 28. 5, 6, 8, 17.
[7] ch. 24. 4. 2 Chr. 22. 7.
[8] ch. 15. 12.
[5] Or, *be not now deceived.* Cp. 2 Kin. 4. 28.
[a] To ver. 2, 2 Kin. 18. 1-3.
[b] Num. 3. 6. Cp. Num. 16. 40.
[c] Or, *offer sacrifice.*
[d] ch. 26. 5.
[e] ch. 31. 13, 15.
[f] Num. 3. 17. 1 Chr. 6. 1, &c.
[a] Cp. 2 Chr. 6. 44.
[b] Cp. 1 Chr. 6. 20, 22.
[c] ch. 28. 24.
[d] Num. 3. 30. 1 Chr. 15. 8.
[e] 2 Chr. 6. 39.
[f] 2 Chr. 6. 33, 44.
[g] ver. 15, 34. ch. 35. 6.

620

27 Gift of Yah.
28 El is living
29. Yah is fame.

• With Hezekiah there would be 15 men - in the spirit of the 7 shepherds & 8 principle Men of Mic 5:6 - whose prophecy was contemporary of the times.

yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have [6] turned away their faces from the habitation [8] of the LORD, and [7] turned *their* backs. Cp Acts 7:51.

7 Also [7] they have [h] shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the [10] wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [9] trouble, to astonishment, and to [11] hissing, as ye see with your eyes.

9 For, lo, [12] our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* [9] in mine heart to make [r] a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, [5] be not now negligent: for the LORD hath [t] chosen you to stand before him, to serve him, and that ye should minister unto him, and [6] burn incense.

12 ¶ Then the Levites arose, [x] Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the [y] Kohathites: and of the sons of [z] Merari, Kish the son of Abdi, and Azariah the son of Jehaleleel: and of the [a] Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of [c] Elizaphan; Shimri, and Jeiel: and of the sons of [d] Asaph; Zechariah, and Mattaniah:

14 And of the sons of [e] Heman; Jehiel, and Shimei: and of

7 The idols that had been set up in the Holy Place and doubtless elsewhere 2 Kings 16:14-16.

8 Tabernacle or dwelling place as in Exod. 25:9.

9 Cp 2 Kings 16:10 ff where Ahaz appears as an innovator in ritual. Gradually his innovations changed the complete form of worship.

9A Though but 25 yrs old, he thus addresses the Levites in such terms, for he was restored through the Word of his God. v2. Cp 1 Tim 4:12.

10. Cp Deut. 10:8.

Not in Kings.

LEVITES APPOINTED TO CLEANSE TEMPLE ¥¥ 12-19.

14 persons representing 2 each of Kohath, Merari, Gershon. 2 of each family of Elizaphan & Kohathites Num. 3:30 1 Chr. 15:8. 2 reps of 3 divisions of singers 1 Chr. 25:1.

11 This implies the readiness of a voluntary action.

12 Sig Dissolution
13 Burden bearer
14 Yah is El
15 Yah is Keeper
16 Bow, Power
17 Servant of Yah
18 Yah is Keeper
19 El is praised
20 Yah is Brother
21 Consideration
22 Delight
23 Yah is Brother
24 Yah is watching
25 El snatches away
26 Yah hath Remembered

Lit. "set up" Ahaz had taken away the vessels of the Laver and sea. 2 Kings 16:17

THE SEVEN-FOLD SACRIFICE FOR PRIEST AND NATION. 29:20-24

The labors of Levites & priests showed not merely a new reign but a new epoch opened. The ex-kingdom, as it were, must have and for Judah accessed at the pre-manded the occasion neared com- Aaron to station. Now a great altar of the invocation is called 22 So they that King people and offering the nation might dedicate themselves ament. One can imagine excitement of the King on this auspicious day. Sleep would be impossible.

Cp Exo 6:17. 8:15.

The Bullocks, Rams and lambs - burnt offering The 7th Complete dedication. In a burnt

PURIFICATION OF HOLY PLACE, HOLY CITY, HOLY NATION.

The purification of the Temple was followed by the inauguration of the restored worship, which was effected by means of a solemn sacrifice upon a large scale. The King, princes, and all the congregation V.23 went up, probably in a long procession, to the Temple, where the priests and Levites were already gathered, prepared to take their several parts in the offering. Hezekiah brought an offering for the Kingdom and Sanctuary V.21. which was offered by the priests. The Levites set in their places with cymbals, psalteries, and harps and priests with trumpets VV 25-26. chanted Psalms. The holy place and people being purified, the city was next cleansed Ch 30 VV. and then the nation Ch. 31:1. by the enthusiasm of the people who now looked with revulsion upon that in which they previously rejoiced.

30 It is Strong fame Hezekiah offereth
11 Tarbied. Yah is Strong
31 They rededicated themselves anew to Yahweh's work by sacrifice. Vv5,10

the sons of [a] Jeduthun; [b] Shemaiah, and Uzziel.

15 And they gathered their brethren, and [d] sanctified themselves, and came, according to the commandment of the king, [2] by the words of the LORD, [e] to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the [g] brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, [e] We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover [f] all the vessels, which king Ahaz in his reign did cast away in his [j] transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a [l] sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks,

[a] 1 Chr. 6. 33, 44.
[b] ch. 31. 13, 15.
[c] Lev. 8. 14, 15, 19, 24. Heb. 9. 21. Cp. ch. 35. 11.
[d] ver. 5, 34.
[2] Or, *in the business of the* LORD. Cp. ver. 30. ch. 30. 12.
[e] Neh. 13. 9.
[g] Heb. *near.* ver. 31.
[j] Lev. 4. 15.
[3] 2 Sam. 15. 23.
[h] Lev. 4. 26.
[f] ver. 3.
[5] 2 Chr. 15. 16 & 16. 4 & 25. 6.
[l] ch. 8. 14. 1 Chr. 23. 5 & 25. 1.
[m] 1 Sam. 22. 5.
[n] 2 Sam. 24. 11.
[o] 2 Sam. 12. 2.
[4] Heb. *by the hand of the* LORD.
[5] Heb. *by the hand of.* 1 Kin. 16. 12.
[p] ver. 27.
[q] 1 Chr. 23. 5.
[r] 1 Chr. 15. 24.
[s] 1 Chr. 23. 28, 29. Cp. ch. 28. 24.
[6] Heb. *in the time.*
[7] Heb. *hands of instruments.* Cp. ch. 23. 18.
[8] Heb. *song.*
[t] Ezra 6. 17 & 8. 35.
[u] Lev. 4. 14.
[v] ch. 30. 18.
[9] Heb. *found.* ch. 5. 12 & 30. 21 & 31. 1 & 34. 32, 33 & 35. 7, 17, 18. Judg. 20. 48.

THE TEMPLE READY FOR SERVICE Vv16-19

27 Lit. "set up" Ahaz had taken away the supports of the laver and rea. 2 Kings 16: 17.

THE SEVEN-FOLD SACRIFICE FOR PEOPLE AND NATION 20:24

The labors of Levites and priests showed that not merely a new reign but a new epoch had opened. The excitement must have increased as the preparations neared completion. Now a great convocation is called that King, people and nation might dedicate themselves anew.

28. One can imagine the excitement of the King on this auspicious day. Sleep would be impossible.

29 Cp. Ezra 6. 17. 8. 35

The Bullocks, Rams and Lambs - burnt offering
The 7 = Complete dedication. In a burnt offering the offerer was conscious of past failure, he recognised he was a sinner and the shed blood provided atonement. But the prevailing yearning was desire to serve Yahweh to the limit of his power. Head, fat and flesh (intellect, strength being Deut. 6:5) were all pledged to God in the spirit of self-dedication to service.

This all solemnly impressed upon the people.

40 Strength. For details Lev. 1:5-9.
41 Desire and innocence. For details Lev. 1:10-11.

and the priests received the blood, and [c] sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought [3] forth the he goats *for* the sin offering before the king and the congregation; and they [f] laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, [h] to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 And [k] he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, [l] according to the commandment of David, and of [m] Gad the king's [n] seer, and [o] Nathan the prophet: for so *was* the commandment [4] of the LORD [5] by his prophets.

26 And the Levites stood with [p] the instruments of David, and [q] the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And [r] when the burnt offering began, the song of the LORD began *also* with [q] the trumpets, and with [7] the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the [8] singers sang, and [q] the trumpeters sounded: *and* all *this* continued until the burnt offering was finished.

29 And when they had made an end of offering, [t] the king and all that were [9] present with him bowed themselves, and worshipped.

30 [6] Moreover Hezekiah the king and the princes com-

42. Lit. Dashed against the altar.

43 Representing all Israel, the priests brought for the goats and the king and rulers put their hands on them. V. 20. for details Lev 6:30. The goat represented human waywardness, of which all Israel had been guilty

LEVITICAL SERVICE OF MUSIC Vv 25-30

The Davidic Songs of Zion are again heard in Jerusalem. This service of song synchronised with the offering of burnt sacrifice V. 27.

42A CHATSOTSERAH. The silver trumpets of Num 10:2.

44 The Burnt offering was left to smoulder all night Lev 6:9. What is meant here however is the actual offering V. 29.

45. A deep silence fell on the congregation, and as the smoke of the offerings ascended all heads were bowed and hearts uplifted in prayer.

46 Again hymns of praise were sung and again the people bowed in worship.

621 41A The sin offering. There were 3 times as many burnt offerings made.

Not in Kings.
LEVITES APPOINTED TO CLEANSE TEMPLE Vv12-19

14 persons representing 2 each of Kohath, the chief, Gershon, 2 of the family of Elizaphan of Kohathites Num 3:30 1 Chr 15:8 2 representatives of divisions of singers 1 Chr 25:1

11 This implies the readiness of a voluntary action

12 Sig Dissolution
13 Burden bearer
14 Yah is El
15 Yah is Keeper
16 Bow, Power
17 Servant of Yah
18 Yah is Keeper
19 El is praised
20 Yah is Brother
21 Consideration
22 Delight
23 Yah is Brother
24 Yah is watching
25 El snatches away
26 Yah hath Redeemed

manded the Levites to sing praise unto the LORD with the words of David, and of Asaph the [a] seer. And they sang praises with gladness, and [b] they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [c][2] consecrated yourselves unto the LORD, come near and bring sacrifices and [d] thank offerings into the house of the LORD. And the congregation brought in sacrifices and [d] thank offerings; and as many as were [e] of a free heart burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore [f] their brethren the Levites [g] did help them, till the work was ended, and [h] until the *other* priests had sanctified themselves: for the Levites were more [i] upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with [j] the fat of the peace offerings, and [k] the drink offerings for every burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAPTER 30.

1 Hezekiah proclaimeth a solemn passover.
13 The assembly destroy the altars of idolatry.
27 The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation [3] in Jerusalem, to keep the passover in the [c] second month. [4]

3 For they could not keep *it* [c] at that time, [5] because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [6] pleased the king and all the congregation.

5 So they established a decree to [l] make proclamation throughout all Israel, [m] from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So [n][7] the posts went with the letters [8] from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, [o] turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of [p] the kings of Assyria.

7 And [q] be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore [r] gave them up to desolation, as ye see.

8 Now [s] be ye not [t] stiffnecked, as your fathers *were, but* [u] yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, [v] that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto

---

[a] 2 Sam. 24. 11.
[b] ch. 20. 18.
[c] Or, *filled your hand.* ch. 13. 9. Ex. 28. 41.
[d] ver. 23, 25. Num. 9. 20, 21.
[d] ch. 33. 16. Lev. 7. 12.
[e] Cp. ch. 29. 17. Ex. 12. 6, 18.
[f] ver. 24. ch. 29. 34.
[g] Ex. 35. 5, 22.
[h] Heb. *until right in the eyes of the king.* Judg. 14. 3.
[i] Ezra 1. 1.
[j] 2 Sam. 3. 10.
[k] ver. 10. Esth. 3. 13, 15 & 8. 10, 14. Job 9. 25. Jer. 51. 31.
[l] Heb. *from the hand.* ch. 31. 13.
[m] ch. 35. 11. Lev. 1. 6.
[n] Heb. *strengthened them.* Cp. Job 8. 20.
[o] ch. 30. 3, 24.
[p] ver. 9. Jer. 4. 1. Joel 2. 12, 13.
[q] Ps. 7. 10 & 125. 4.
[r] 2 Kin. 15. 19, 29.
[s] Lev. 3. 3, 5, 16.
[t] Cp. Ezek. 20. 18.
[u] Num. 25. 5, 7, 10.
[v] ch. 29. 8. 2 Kin. 22. 19.
[w] Heb. *harden not your necks.* ch. 36. 13. Deut. 10. 16. 2 Kin. 17. 14. Neh. 9. 16, 17, 29. Jer. 7. 26 & 17. 23 & 19. 15.
[x] Ex. 32. 9. Deut. 9. 6.
[y] Heb. *give the hand.* 1 Chr. 29. 24.
[z] ch. 29. 10.

ISRAEL INVITED TO WORSHIP AT JERUSALEM. The condition of the Kingdom of Samaria was favorable to the enterprise. Hoshea, already threatened by Shalmaneser, had but a weak hold upon the country in which he was but nominal sovereign. Cp 2 Ki. 17:4-5. All the bonds which unite a healthy state together were relaxed; the extremities were no longer content to yield an unquestioning obedience to orders issued from the head; they were inclined to think for themselves and had perhaps been shaken in their allegiance to the established system of religion by the bold and passionate invectives which their own native prophets had launched against it (Hos. 4:15-19. 8:5-6. 10:1-15+). Letters were sent to "all Israel" with molestation though they were received with ridicule. Ch. 30:1, 10.

14 An appeal on the basis of Yahweh's character. Israel had sinned nationally, had been punished nationally, and now national repentance could find for the nation mercy, at home or abroad.

The idolatrous

the LORD, your brethren and your children *shall find* [a] compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* [c] gracious and [d] merciful, and will not turn away *his* face from you, [e] if ye return unto him.

HEZEKIAH'S APPEAL REJECTED IN ISRAEL. 10 So [f] the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and [g] mocked them.

15 They rapidly travelled through but the north, but with little success. The majority were too immersed in folly to take heed. 2 Ki. 17:15

16 Individuals did accept the opportunity. They were such as are described in Ch. 11:16

17 They recognised their desperate need. Cp Ch. 33:12

JUDAH ACCEPTS. V. 12

11 Nevertheless divers of [h] Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God [i] was to give them one heart to do the commandment of the king and of the princes, [k] by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the [m] second month, a very great congregation.

18 The circumstance that God had brought on them reacted favorably because they were better educated in the word of Yahweh

14 And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and [n] cast *them* into the brook Kidron.

THE GREAT PASSOVER. Cp Ch. 29:16 Note.

Vv. 15-22.

Great enthusiasm is generated throughout the land. A huge congregation assembles in Jerusalem.

15 Then they killed the passover on the fourteenth *day* of the [m] second month: and the priests and the Levites [o] were ashamed, and [p] sanctified themselves, and brought in the burnt offerings into the house of the LORD.

19 The Passover sometimes called this. 2 Ki. 23:21-23. 17:20

16 And they stood in [q] their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they* received of the hand of the Levites.

20 As a preparation for the Passover, Jerusalem cleansed of the leaven of wickedness.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

21 Those who had previously held back. See Note Ch. 29:34.

18 For a multitude of the people, *even* [b] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than [r] it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

22 In spite of irregularities the worship was accepted because of the sincerity of the people and the intercession of the King. • This was also correct. 34:18.

19 *That* [h] prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

23 A necessary provision for the Lord's Passover as well

20 And the LORD hearkened to Hezekiah, and [s] healed the people.

24 By prevention. No plague broke out in spite of the irregularity of worship.

21 And the children of Israel that were [t] present at Jerusalem kept the feast of unleavened bread [u] seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with [v] loud instruments unto the LORD.

22 And Hezekiah spake [w] comfortably unto all the Levites [x] that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and [y] making confession to the LORD God of their fathers.

25 Cp Ch. 5:13.

26 R.V. mg. "Giving thanks"

A FURTHER 7 DAYS WORSHIP. Vv. 23-25.

Tremendous enthusiasm has been generated in the people. They have experienced the great joy of Divine service and communion. They feel the need for further such experience and another 7 days is thus spent together.

23 And the whole [z] assembly took counsel to keep *other* seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah [a] did give to the congregation a thousand bullocks and seven thousand sheep; and the princes [b] gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests [c] sanctified themselves.

27 They entered into a solemn covenant to serve Yahweh.

28 ONAL. Cp Ecclesiasticus 46. ISAM 17:47

25 And all the congregation of Judah, with the priests and

IDOLATRY DESTROYED. — "The great Passover was followed by a tumultuary proceeding of a remarkable character. Hezekiah, having stirred the spirit of his people, and, in part, of their northern neighbors, to an unwonted pitch of enthusiasm, determined to take advantage of the occasion for the removal, not merely of recent religious innovations, but all that tended to cherish an idolatrous spirit among his subjects" (Rawlinson).

25 Foreigners.

the Levites, and all the congregation [b] that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

JOY ON EARTH & IN HEAVEN

26 So there was great joy in Jerusalem: for [c] since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

29 Thus conferring the name Yahweh upon them, joining them as one with their God. 30 With acceptance, so that there was joy in heaven.

27 ¶ Then [d] the priests the Levites arose and [e] blessed the people: [f] and their voice was heard, and their prayer came *up* to [g] his holy dwelling place, *even* unto heaven.

CHAPTER 31.

2 Kgs 18:4

IDOLATRY DESTROYED V.1.

In the full flush of enthusiasm the people returned from their religious exercises stirred beyond measure with a feeling of revulsion against all forms of idolatry which took expression in violent destruction of idolatrous symbols.

1 They did this with the full support of Hezekiah 2 Kings 18:4

2 Heb. Asherim. See note Ver 17:2.

Though sometimes this related to the eminence upon which irregular worship was offered, it also seemed to relate to a pillar of stone, covered with rich carpets, robes and shawls. Ezek 16:16 An Asherah was offerings erected, or an altar upon which was made offering. Any altar even to Yahweh was a violation of the explicit commands. Deut 12:5-6.

4 This included the brazen serpent 2 Kings 18:4

5 The enthusiasm swept beyond the border into the northern Kingdom. But though the Altars were overthrown the hearts of the people remained untouched. The weakness of the administration at this time permitted this to be done without fear of retaliation. See Note above and top p 623.

COMPLETE RESTORATION OF TEMPLE WORSHIP Vv2-4.

Not in Kings

CHAPTER 31.

The people forward in destroying idolatry. 5 The people's offerings and tithes. 11 Hezekiah appointeth officers to dispose of the tithes. 20 Hezekiah's sincerity.

NOW when all this was finished, all Israel that were [a] present went out to the cities of Judah, and [b] brake the [c] images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, [d] until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed [e] the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites [g] for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

2 The Tabernacle or Temple

3 He *appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the [h] morning and evening burnt offerings, and the burnt offerings for the [i] sabbaths, and for the [k] new moons, and for the [a] set feasts, as *it is* written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the [e] portion of the priests and the Levites, that they might be [d] encouraged in [f] the law of the LORD.

8 See note. Num. 19:23.

ENTHUSIASTIC OFFERINGS OF FIRSTFRUITS AND TITHES. 5-7

5 ¶ And as soon as the commandment [3] came abroad, the children of Israel brought in abundance [g] the firstfruits [h] of corn, wine, and oil, and [3] honey, and of all the increase of the field; [l] and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [k] tithe of holy things which were consecrated unto the LORD their God, and laid *them* [m] by heaps.

7 In [b] the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And [m] Azariah [6] the chief priest of [n] the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for [p] the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare [o] chambers in the house of the LORD; and they prepared *them*,

12 And brought in [r] the offerings and the tithes and [o] the dedicated *things* faithfully: [t] over which Cononiah [21] the Levite *was* ruler, and [v] Shimei his brother *was* the next.

8 Heb. Debhash. Not mentioned as subject to tithe. Perhaps grape syrup (modern Arabic dibs) meant (see mg). Honey forbidden for sacrificial use. Lev 2:11.

9 Feast of Harvest beginning this month 7 weeks later = Feast of Ingathering. 14 Day of Atonement Feast Tabernacles of for completion of harvest. Lev 23:39.

YAHWEH'S BLESSING

15 This was a measure of the enthusiastic support of the people, as well as the extent that Yahweh had blessed them to provide such abundance.

16 Son of his courageous father? Cp 2 Chr 28

Sig. Yah is my Strength

17 Lit. Heave offering. Heb. Terumah. See note Ezek. 44:30

18 Cp Num 18:23-24 Neh 13:10

19 This is the effect of the enthusiastic service of the people. Cp Hag 1:8-11. Mal 3:10

20 LXX: "we leave(it left) this great store no more." After taking his needs, the Levites found there was ample left over. The offerings were stored in the Temple chambers supervised by the Levites.

OFFICERS APPOINTED OVER THE STOREHOUSES. Vv 11-19.

The full organisation of Temple worship is established by the King

21 Sig. Yah is creating.

22 Sig. Yah is Famous

[a] Num. 28. 16—29. 40 & 29. 39.
[b] ver. 11, 18.
[c] Num. 18. 8—24. Neh. 13. 10.
[d] ch. 35. 2.
[e] ch. 7. 9, 10.
[f] Ezra 7. 10.
[2] Heb. *brake forth.* Gen. 28. 14. 1 Chr. 4. 38 & 13. 2.
[g] ch. 23. 18.
[h] Neh. 13. 12, &c.
[i] Num. 6. 23-27.
[3] Or, *dates.* Not so Judg. 14. 8, &c.
[4] Heb. *the habitation of his holiness.*
[k] Lev. 27. 30. Deut. 14. 28.
[l] Heb. *heaps, heaps.* Ex. 8. 14. 2 Kin. 3. 16.
[6] Heb. *found.* ch. 29. 29.
[7] 2 Kin. 18. 4.
[8] Heb. *statues.* Ex. 25. 24.
[9] Heb. *until to make an end.*
[m] Not as 1 Chr. 6. 13.
[n] 1 Chr. 6. 8.
[o] 1 Chr. 23. 6 & 24. 1.
[p] Mal. 3. 10.
[q] 1 Chr. 23. 30, 31.
[r] Or, *store-houses.* 2 Kin. 23. 11. 1 Chr. 9. 26, 33.
[s] ver. 14. Neh. 10. 39.
[t] 1 Kin. 15.
[u] Num. 28. 3-8.
[v] Neh. 13. 13. Cp. ch. 35. 9.
[x] Num. 28. 9, 10.
[y] ch. 29. 12, 14.
[z] Num. 28. 11-15.

6 The Sept. adds: "To give thanks, to praise, and to minister in the gates."

7 He gave a personal example of sacrifice, thus providing a lead for the people. All the services of the Mosaic order were restored.

ORGANISATION V.A.

Hezekiah
Azariah - Chief Priest
Cononiah & Shimei
The Levites.

Yah El lives
Yah is strong
Fewness
El is Doer
Elevation
Yah endorses
El is El
Yah is Supporter
Dissolution
Yah is intelligent
Leader
Prosperity

Delight
Fortunate
Yah Saves
Yah is Famous
Yah has said
Yah is a Neighbor

Distribution made
Levites etc. rest - course
at in priestly cities as to
(v16) not to those
duty in Temple for
would receive
share there
Vulg. "Besides the
males from 3 years old
and upward, to all
that went into the
temple." R.V. "Besides
them that were reck-
oned by genealogy
of males, from 3 years
old and upwards, even in
every one that entered
into the house..."
Vv 16-19 seem to refer
to the manner of reg-
istration of priests and
Levites for the purpose
of distribution of Tithes
etc. They were started
when 3 years old and
upwards.

Heb. Ecclesia.
= "With the ex-
ception of."
R.V. "And them
that were reckoned
by genealogy." = And
for the registration
of the priests it was
made by their fam-
ilies.

15 The registration included all their little ones

16 Dedicated to their separate duties.

The Priests had certain officers other than Kore and Co. 14 charged with superintending the distribution in outlying districts.

ORGANISATION V.H. — IN CHARGE OF DISTRIBUTION.

Hezekiah
Azariah - Chief Priest — Kore
Cononiah & Shimei — {Eden, Miniamin, Jeshua
The Levites — {Shemaiah, Amariah, Shecaniah

The sincerity *of Hezekiah.*

13 And [a] Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers [2] under the hand of Cononiah and [a] Shimei his brother, at the commandment of Hezekiah the king, and [c] Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute [d] the oblations of the LORD, and [e] the most holy things.

15 And [3] next him were [a] Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [b] the cities of the priests, in *their* (1) set office, to give to their brethren (4) by courses, as well to the great as to the small: (5) 16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his [h] daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites (6) from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, (7) through all the congregation: for in their (8) set office they sanctified themselves in holiness: (9)

19 Also of the sons of Aaron the priests, *which were* in [m] the fields of the suburbs of their cities, in every several city, the men [o] that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and [b] wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAPTER 32.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people. 21 An angel destroyeth the host of the Assyrians. 24 God giveth Hezekiah a sign of recovery. 27 His wealth and works. 33 His death.

(f) AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought (g) to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and [k] the brook that [7] ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired (n) Millo *in* the city of David, and made [9] darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the

[a] ch. 29. 12.
[b] 2 Kin. 18. 3 & 20. 3.
[2] Heb. *at the hand.* ch. 30. 6.
[c] ver. 13.
[d] shewbread Lev. 24. 9. meal-offering Lev. 2. 3, 10. Trespass off. Lev. 7. 7. all eaten in Holy ver. 12. Ezra 2. 63. Neh. 10. 39.
[e] Ex. 40. 10.
[3] Heb. *at his hand.* ch. 17. 15.
[f] Cp. 2 Kin. 18. 13. Is. 36. 1.
[g] Josh. 21. 9-19.
(4) Or, *trust.* 1 Chr. 9. 22. Rather as ver. 12. ch. 34. 12. Cp. ver. 18.
(5) Heb. *to break them up.*
(6) Heb. *his face was to bear.* Cp. Luke 9. 53.
[h] Ex. 5. 13. 1 Kin. 8. 59. 2 Kin. 25. 30. 1 Chr. 16. 37. Ezra 3. 4. Neh. 11. 23. Jer. 52. 34.
(7) 1 Chr. 23. 24.
[i] ch. 30. 14, or ver. 30.
[7] Heb. *overflowed.* Job 14. 19. Is. 10. 22 & 28. 2.
(8) Or, *trust.* Cp. ver. 15.
(9) ch. 25. 23. Cp. Is. 22. 16.
[m] Lev. 25. 34.
[n] 2 Sam. 5. 9.
[9] Or, *swords, or, weapons.* ch. 23. 10. Neh. 4. 17. Joel 2. 8.
[o] ch. 28. 15. Num. 1. 17. Cp. ver. 12-15.

CHAPTER 32.

INVASION OF SENNACHERIB. Cp 2 Kings 18:13. Isa 36:1

Hezekiah renounced suzerainty of Assyria (Cp 2 Kgs 18:7, 16-7) Thereupon Sennacherib invaded Judah forcing Hezekiah to pay tribute (2 Kgs 18: 13-16) Having discovered the weakness of Judah, S. next demanded unconditional surrender. Strengthened by Isaiah, Hezekiah resisted.

(f) In his 14th year: 2 Kgs 18:13. Isa 36:1. The kings of Assyria: Sanherib (Heb) Sin-Ahi-Irib (Assyrian) Son of Sargon (Isa 20:1). Father Esa-Haddon (2 Kgs 19:37 Ezra 4:2). He probably acted at this time in capacity of regent. See note Isa. 20:1. He was grandfather Ashur-bani-pal commonly identified with Osnapper (Ezra 4:10) Under his dynasty Assyria reached the height of its power. The Empire included Babylon (Sfe quently in revolt) Syria and under Esar-haddon and Ashurbanipal, Egypt. After the death of latter the Empire dwindled.

(g) He claims to have taken 46 fortified cities & 200,150 captives. Cp Inscription p 530.

JERUSALEM THREATENED.

HEZEKIAH PREPARES. Vv 2-8.

He saw that his tribute availed nought. 2 Kgs 18:14.

[5] See Note Isa. 7:3.

[6] Heb. Yatsa'al 'al — He heightened the towers. i.e. "cutting second 'al" as a dittography (Cam. Bible)

Cp. Isa. 22:9-11. "ditch." A reservoir made between two walls. Material preparations made but not sufficient spiritual preparations. In excavations Jerusalem. 1894-97. Dr. Bliss describes buttressed wall built without lines and enclosing pool of Siloam on Southeast

625 He found 2nd wall enclosing pool on west. He suggested this could be the wall.

[8] Not normally for trained soldier. Hezekiah prepared to man the walls with the populace en mass. the darts to Hurl and the shields to protect. These message indicate how desperate was the position.

HEZEKIAH EXHORTS THE PEOPLE Vv 6-8.

Notice the warning of Isaiah (Isa. 22:9-11). some put confidence in material might, some showed complete lack of faith Isa. 22:12-14. Some like Shebna felt there was no danger, probably relying on Egypt. Isa. 22:15. 30:1-2.

Reproved by Isaiah Hezekiah prepared his spiritual defences Shebna was deposed and the people warned to seek the help of Yahweh.

---

21 Sig. El lives
22 Sig. Yah is strong
23 Lowness
24 El is Doer
25 Elevation
26 Yah endows
27 El is El
28 Yah is Supporter
29 Dissolution
30 Yah is intelligent
31 Reader
32 Prosperity

15 Delight
16 Fortunate
17 Yah Saves
18 Yah is famous
19 Yah has said
20 Yah is a Neighbor
21 Distribution made to Levites etc. resident in priestly cities but (V.16) not to those on duty in Temple for they would receive their share there 41 Vulg. "Besides the males from 3 years old and upward, to all that went into the Temple." R.V. "Besides them that were reckoned by genealogy of males, from 3 years old and upward, even every one that entered into the house."

Vv 16-19 seem to refer to the manner of registration of priests and Levites for the purpose of Distribution of Tithes etc. To be enrolled from 30 years old and upwards

42 Heb. Ecclesia.

44 = "With the exception of."

45 RV = "And them that were reckoned by genealogy." = And as for the registration of the priests it was made by their families.

46. The registration included all their little ones

47 Dedicated to their separate duties.

48 The Priests had certain officers other than Kore and Co. Vv 14th charged with superintending the distribution in outlying districts.

---

ing of a remarkable
, and, in part, of them
ntage of the occasion
herish an idolatrous

tithes.
tten in
led the 8 See note. Hezekiah
usalem 19:23.
of the
, that
ged in

e com- ENTHUSIASTIC OFFERINGS OF FIRSTFRUITS
d, the AND TITHES
ght in
s [h] of
honey, 9 Thus acknowledging that these be
of the ing that these be
things longed to Yahweh
ly. for He is the Giver
ildren of all things Ecclus
dwelt 29. Prov. 3:9
y also 10 Heb. Debhah. Not
oxen mentioned as subject
he of to tithe. Perhaps
conse- syrup (modern Arabic
their - dibs) meant (see
heaps. Mg). Honey forbidden
they for sacrificial use
on of Lev. 2:11.
them 11 Cp Deut 14:28
18:4. Mal 3:10.
and 12 Indicating the
the tremendous abundance
ORD, and willingness of
people 2 Cor 8:12
oned H Feast of Harvest
Le- beginning this month
7 weeks later: Feast
s. of Ingathering
chief 14 Day of Atonement
adok Feast Tabernacles
Since for completion of
the harvest. Lev 23:39
the YAHWEH'S QUESTION
h to
for 15 This was a mere
his of the enthusiastic
left support of the people
as well as the other
om- that Yahweh had
bers ed them to provide
and abundance.
16 Son of his cousin
fer- father? Cp. 1 Chr 2:
the Sig. Yah is my Strength
ly: 17 Lit. Heave offerings
the Heb. Terumah. See
mei Ezek. 44:30
22. 18 Cp Num 18:8-20
19 This is the reflex of
the enthusiasm
of the people Cp
15-19. Mal 3:10
20. LXX: "we left
left) This great work
more." After taking
needs, the Levites
There was ample to
The offerings were
ed in the Temple
ers superintended by
Levites.

Hezekiah took action to prepare the nation v1-6 - & then consulted the whole issue to Yahweh v7

9 Lit. 'broad space.' Here a general gathering of the people was called.
10 He warned, counselled exhorted and comforted them.
11 Cp Deut. 31:6. Josh. 1:7 note. 2 Chr. 14:2. 20:17. 1 Sa. 8:10 Cf. Jer. 17:5.
12 The spiritual reform of Hezekiah had been tested by this crisis and shone forth as gold. True kingly qualities were revealed by him and a grand lead given to the people.
13 The words of the King impressed and sobered the people. Those who had given themselves over to the abandonment of pleasure now sought Yahweh; those who saw their only hope in weapons of war recognised in Him a more effective defence, those who trusted in Egypt now sought Yahweh. The nation was united in its resolve and "placed its burden on Yahweh". A new spirit of confidence and faith swept the nation.

SENNACHERIB'S THREATS. v9-19

See also 2 Kgs 18:17-35. Isa 36 Notes.

14 See note 2 Kgs 18:17. Portion of the army came with these servants. They came to the conduit of the upper pool where the waters had been stopped. Thus the commander saw the evidence of Hezekiah's defence. Cp v.3. 2 Kings 18:17.
15 Sig. "Tenacious." A powerful fort about 16 m. SW Jerusalem. The capture and spoliation by S. shown on Assyrian relief in British Museum. S. shown sitting in state on canopied throne. Lachish was more important for him to take than Jer. for his objective was Egypt. (Herod. 2:141). Lachish lay in his path. He probably heard of Hezekiah's preparations and so despatched the force.
16 This gives a general outline of his words. For a more literal account see 2 Kings 18. Isa. 36.
17 Including Samaria 2 Kgs 18:34.

The invasion of Judah.

street [9] of the gate of the city, and [10] spake comfortably to them, saying,

7 [c] Be strong and courageous, [d] be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for [e] *there be* more with us than with him:

8 With him *is* an [f] arm of flesh; but [h] with us *is* the LORD our God to help us, and to fight our battles. And the people [i] rested themselves [6] upon the words of Hezekiah king of Judah.

9 ¶ [k] After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his [4] power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 "Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide [5] in the [p] siege in Jerusalem?

11 Doth not Hezekiah [q] persuade you to give over yourselves to die by famine and by thirst, saying, [r] The LORD our God shall deliver us out of the hand of the king of Assyria?

12 "Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? [7] were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 "Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah [t] deceive you, nor [u] persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And [v] his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also [l] letters to rail on the LORD God of Israel, and to speak against him, saying, [l] As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [m] cried with a loud voice in the Jews' speech unto the people of Jerusalem [o] that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake [r] against the God of Jerusalem, as against the gods of the people of the earth, *which were* [t] the work of the hands of man.

20 And for this *cause* [x] Hezekiah the king, and [y] the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ [z] And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with [b] shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [6] slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all

[a] 2 Kin. 18. 22.
[b] ver. 12. 1 Kin. 22. 25. 2 Kin. 18. 32.
[c] Heb. *he spake to their heart.* ch. 30. 22. Gen. 34. 3.
[d] Deut. 31. 6. Josh. 1. 9.
[e] ch. 20. 15.
[f] 2 Kin. 6. 16.
[h] Jer. 17. 5.
[i] 2 Kin. 18. 27.
[k] ch. 13. 12.
[l] Heb. *leaned.* Ps. 71. 6. Isa. 48. 2.
[4] 2 Kin. 19. 24.
[6] To ver. 22, 2 Kin. 18. 17-19, 37.
[7] 2 Kin. 19. 12.
[5] Heb. *dominion.* As 1 Kin. 9. 19. 2 Kin. 20. 13.
[m] 2 Kin. 18. 28.
[n] 2 Kin. 18. 19.
[o] Or, *in the street hard.* Hab. 2. 1.
[p] 2 Kin. 18. 26.
[q] 2 Kin. 19. 24 & 25. 2.
[r] 2 Kin. 18. 32.
[t] ver. 14-16.
[u] 2 Kin. 18. 30.
[x] 2 Kin. 19. 18.
[y] ch. 31. 1. 2 Kin. 18. 22.
[z] 2 Kin. 19. 15.
[b] 2 Kin. 19. 2-4.
[6] 2 Kin. 19. 35-37.
[a] 2 Kin. 18. 33-35.
[b] Ps. 44. 15. Jer. 7. 19. Dan. 9. 7, 8.
[6] Heb. *made him fall.* 2 Kin. 19. 7.

SUMMARY OF FURTHER ASSYRIAN-JUDAH NEGOTIATIONS. v 20

For further details see 2 Kings 19. Isa. 37

18 Châraph - to expose by stripping. These blasphemous comments were designed to discredit Yahweh in the sight of the people.
19 The language of diplomacy was Aramaic. See 2 Kings 18:26.
20 By internal revolt for it would be difficult to take by siege. Cp Isa 22:1-8.
21 Cp Isa 37:21.

REMARKABLE DELIVERANCE AND DIVINE GUIDANCE 21-23

Isa. 37:36-38. 2 Kings 19:35-37.
22 185,000. 2 Kgs 19:35. Isa. 37:36.
23 The final act in the religious controversy and blasphemy instituted by Sennacherib. The vengeance of Yahweh reaches forth to the very citadel of error.

626

Thus anticipating the glory of the coming age. Is. 2:2-4. Isa 60:9-11

HEZEKIAH'S SICKNESS. c.32 2 Kings 20:1-11. Isa 38

A Son of the People given him to their great Benefit. See Isa 10. Isa 38 for the type.

This verse epitomises 2 Kgs 20:1-11.
Cp 2 Kgs 20:12-15.
Thus the experience Hezekiah saved him and the people. Sins were a reflection of theirs, so that when were laid on him. He suffered for his people, and when they learned the reason they were turned to humble themselves. The sickness was laid on him to remove the sin of pride that was in his heart even before expression was given to it.

HEZEKIAH'S GLORY. 27-30

Nuggin noth - small round shields probably covered with gold or such as fake Solomon's. 1 Kgs 10:16-17.
RV. "flocks in folds." The folds were enclosures with high stone walls as protection against robbers and wild beasts.
Awr = A fortified place whether city or encampment. Probably places of defence.

HEZEKIAH'S FAILURE. 31

Both the overthrow of Sennacherib and the recovery of Hezekiah. The ostensible reason was to congratulate Hezekiah on his recovery, but the real reason was to gain Judah over to an anti-Assyrian alliance. See Notes on 2 Kgs 20:12.

HEZE

an 55
1700 fi
Pool Si
line w
this m
His a
into K
The
Inscrip
exhibi
"The
is the s

other, and guided them on every side.

23 And many brought [b] gifts unto the LORD to Jerusalem, and [2] presents to Hezekiah king of Judah: so that [c] he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [4] gave him [h] a sign.

25 But Hezekiah [i] rendered not again according to the benefit *done* unto him; for [k] his heart was lifted up: therefore there was [l] wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah [m] humbled himself for [6] the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them [n] in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [7] pleasant jewels; = RV="goodly vessels."

28 [o] Storehouses also for the increase of corn, and wine, and oil; and [q] stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 [r] This same Hezekiah also stopped the upper [s] watercourse of [t] Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business* of the [u] ambassadors of the princes of Babylon, [v] who sent unto him to enquire of the [w] wonder that was *done* in the land, God left him, [x] to try him, that he might know all *that* was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his [3] goodness, behold, they *are* written in [y] the vision of Isaiah the prophet, the son of Amoz, *and* in the [z] book of the kings of Judah and Israel.

33 [a] And Hezekiah slept with his fathers, and they buried him in the [5] chiefest *part* of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

(a) Deut. 8. 2.
(b) ch. 17. 5.
(2) Heb. *precious things.* Gen. 24. 53.
(c) Heb. *kindnesses.* ch. 35. 26. Neh. 13. 14.
(4) ch. 1. 1.
(h) Is. 36 & 37 & 38 & 39.
(i) 2 Kin. 20. 1. Is. 38. 1.
(k) Cp. 2 Kin. 20. 20.
(l) 2 Kin. 20. 21.
(4) Or, *wrought a miracle for him.* Ex. 7. 9. Cp. ver. 31.
(k) Cp. 2 Kin. 20. 8-11.
(5) Or, *highest.* Cp. 2 Sam. 15. 30.
(6) Ps. 116. 12.
(k) ch. 26. 16.
(l) ch. 24. 18.
(m) ch. 33. 12. Jer. 26. 18, 19.
(6) Heb. *the lifting up.* Ps. 10. 4.
(n) Cp. 2 Kin. 20. 19.
(o) To ver. 9. 2 Kin. 21. 1-9.
(7) Heb. *instruments of desire.* ch. 20. 25 & 36. 10, 19. Cp. 2 Kin. 20. 13.
(p) Ex. 1. 11.
(q) 1 Kin. 4. 26.
(8) Heb. *he returned and built.* ch. 19. 4.
(r) 2 Kin. 20. 20.
(s) 2 Kin. 2. 21.
(t) 1 Kin. 1. 33.
(9) Heb. *interpreters.* Gen. 42. 23. Job 33. 23. Is. 43. 27.
(u) 2 Kin. 20. 12. Is. 39. 1.
(x) Josh. 18. 16.
(y) ver. 24.

CHAPTER 33.

1 Manasseh's wicked reign. 3 He setteth up idolatry. 11 He is carried into Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 20 His death. 21 Amon succeedeth him. 24 Amon is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.

MANASSEH [a] *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For [b] he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in [c] the valley of the son of Hinnom: also he observed times, and

(a) 2 Kin. 21. 1-9.
(b) 2 Kin. 21. 3-7.
(c) Josh. 18. 16.

---

24 Thus anticipating the glory of the coming age. Ps. 72:11 Is. 60:4-11

HEZEKIAH'S SICKNESS. 32:24-26 Cp 2 Kgs 20:1-11 2 Ki. 18:5

The Sins of the People fell on him to their Mutual Benefit. See 2 Kgs 20 Ti 3:8 for the Type.

25 This verse epitomises 2 Kgs 20:1-11.

26 Cp 2 Kgs 20:12-15.

27 Thus the experience of Hezekiah saved himself and the people. His sins were a reflection of theirs, so that theirs were laid on him. He suffered for his people, and when they learned the lesson they were warned to humble themselves. The sickness was laid on him to remove the sin of pride that was in his heart even before expression was given to it.

HEZEKIAH'S GLORY. 27-30

28 Magin noth - small round shields probably overlaid with gold or silver like Solomon's. 1 Kgs 10:16-17

29 RV. "flocks in folds." the folds were enclosures with high stone walls as protection against robbers and wild beasts.

30 Awr = A fortified place whether city or encampment. Probably places of defence

HEZEKIAH'S FAILURE 31

31 Both the overthrow of Sennacherib and the recovery of Hezekiah. The ostensible reason was to congratulate Hezekiah on his recovery, but the real reason was to gain Judah over to an anti-Assyrian alliance. See Notes on 2 Kgs 20:12

SUMMARY OF FUTURE ASSYRIAN-JUDAH NEGOTIATIONS

For further details see 2 Kings 18 Cp 31

18 Châraph - to expose by stripping. These blasphemous comments were designed to discredit Jahweh in the eyes of the people

19 The language of diplomacy varies from time to time. 2 Kings 18:26

20 By internal revolt for it would be difficult to take by siege. Cp Isa 22:1-14

21 Cp Isa 15:21

REMARKABLE DISCLOSURE AND INTERVENTION

Isa. 37:36-38 2 Ki. 19:35-37.

22 185,000 2 Kgs 19:35 - Isa. 37:36

23 The final act in the religious controversy and blasphemy instituted by Sennacherib. The vengeance of Jahweh reaches forth to the very citadel of

HEZEKIAH'S AQUEDUCT. It follows 627 an S shape course through rock for 1700 ft linking spring of Gihon with Pool Siloam. Cp Vv 3-4 Isa 22:9-11 A straight line would have saved 700 ft and why this method was no adopted is not known.

His aqueduct stopped the water flowing into Kidron Valley.

The story of the digging is told on an Inscription found on spot in 1880 today exhibited in Istanbul Museum ~

"The boring through is completed. And this is the story of the boring: while yet they plied the pick, each towards his fellow and while yet there were three cubits to be bored through, there was heard the voice of one calling to the other that there was a hole in the rock on the right hand and on the left hand. And on the day of the boring through the workers in the tunnel struck each to meet his fellow, pick upon pick. Then the water poured from the source to the pool 1200 cubits, and a hundred cubits was the height of the rock above the heads of the workers in the tunnel."

HEZEKIAH'S DEATH. 32-33

32 RV = good deeds. See similar words Josiah Chs. 35. Nehemiah Neh. 13:14.

33 There recorded because it sets down in typical history the subject matter of Isaiah's prophecy.

34 RV = "the ascent of the sepulchres." A place of honour in the royal cemetery.

35 A solemn ceremony of mourning Ch. 16:14. 21:19.

CHAPTER 33

MANASSEH'S EVIL REIGN

For Notes see 2 Kings 21.

SUMMARY OF REIGN Vv 1-2

1 His mother's name was Hephzibah 2 Kings 21:1.

HIS APOSTASY Vv 3-8

See Notes and Summary of this ch. 2 Kings 21.

used enchantments, and [a] used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, [c] the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore [m] the LORD brought upon them the captains of the host [3] of the king of Assyria, which took Manasseh among the [n] thorns, and bound him with [4] fetters, and [q] carried him to Babylon.

12 And when he was in affliction, [r] he besought the LORD his God, and [6] humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he [t] was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh [u] knew that the LORD he *was* God.

14 Now after this he built a wall without the city of David, on the west side of [v] Gihon, in

[a] Deut. 18. 10.
[b] Neh. 3. 3 & 12. 39. Zeph. 1. 10.
[3] Or, *the lower*. ch. 27. 3.
[c] ver. 15. Deut. 4. 16.
[d] ver. 3. 5.
[e] ver. 7.
[f] ch. 29. 31.
[g] Cp. ch. 32. 12.
[h] ver. 13, 19.
[i] 2 Sam. 24. 11.
[k] ch. 21. 2.
[l] ver. 19. Gen. 25. 21.
[m] Cp. Deut. 28. 36.
[n] ver. 3. 7.
[3] Heb. *which were the king's.* 1 Sam. 24. 4. 2 Kin. 16. 13.
[q] ver. 19, 23. ch. 32. 26.
[r] ch. 25. 18.
[4] Or, *chains*. ch. 36. 6. Judg. 16. 21.
[5] 2 Kin. 20. 17.
[6] Or, *Hezek.*
[t] 1 Kin. 13. 6.
[u] Cp. 2 Kin. 21. 18.
[v] To ver. 25. 2 Kin. 21. 19-24.
[w] Dan. 4. 25.
[x] ver. 7. ch. 34. 3, 4, 7.
[y] 2 Kin. 1. 33.

5 See the Prayer of Manasseh in the Apocrypha.

6 Sig. Bursting forth. A spring in a valley outside wall of Jerusalem from which the city obtained part of its water supply. Ch. 32. 30. Jos. Ant. 7. 14. 5.

These preparations were in anticipation of an impending political struggle between Assyria and Egypt. It was important to the Assyrian to have an ally in the strong fortress of Jerusalem. A forgiven enemy is often the surest friend. In the ensuing struggle the only Palestinian power which seems to have deserted Assyria was Tyre according to inscriptions.

The times were troubled. Babylon was growing in power; Media was pressing on the eastern frontier of Assyria; Egypt had rebelled and shaken herself free from her Assyrian conquerors. War was in the air, and preparations were prudent.

A MAN OF POLICY

IDOLATRY - Vigorously pursued. IMMORALITY - His idolatry let loose a flood of iniquity. PERSECUTION - Martyrdom became the cost of service to the Truth. DESTRUCTION - The Word of God was consigned to the flames (Cp. Ch. 34. 14). REPENTANCE - But he had slain the men who could have helped him make this really effective.

CAPTIVITY OF MANASSEH

Inscriptions show that Manasseh paid tribute to Esar-haddon and Asshur-banipal (see Note 2 Kg. 21. 12). Archaeology also shows that there was a general insurrection against the latter King in which perhaps Manasseh took part. His son Amon was named after an Egyptian divinity which could argue an alliance with that country. The restoration of M. is not incredible. Necoh of Egypt was first put in fetters and afterwards sent back to Egypt

Manasseh carried into Babylon.

CAPTIVITY OF MANASSEH

V.11 Nineveh had conquered Babylon. Josephus records Judah was invaded and Manasseh captured by a stratagem. Babylonians were then imported into Judah by Esar-haddon. Ezra 4. 2. Though Manasseh's captivity may have been under Asshur-bani-pal.

YAHWEH'S THREATENING MESSAGE V.10.

See 2 Kg. 21. 10-15 for details.

CAPTIVITY of MANASSEH V.11

There was a general insurrection against Asshur-banipal in which Manasseh perhaps took part.

2 Ch. "hooks" (the Hebrew word is similar). A monument has been found depicting this King Esar-haddon leading two captives with hooks through their lips. It declares "I transported (from Syria) into Assyria men and women innumerable . . . I counted among the vassals of my realm 12 Kings of Syria beyond the mountains, Baalu, King of Tyre, Manasseh, King of Judah."

Yahweh threatens to do to Assyria what Assyria did to others. Isa. 37. 29. 2 Kgs. 19. 28. Likewise to the latter day Assyrian. Ezek. 38. 2.

3 Babylon was subject to Nineveh at this time and both Esar-haddon and Asshur-banipal resided there occasionally. Both conducted campaigns against Egypt and subjected Manasseh to tribute and Josiah to invasion.

MANASSEH'S HUMBLES HIMSELF V.12. 13

4 Adversity in Babylon taught him the folly of confidence in pagan gods. Prosperity could never do that. In his Babylonian prison he had time to reflect on the stupidity of his ways.

7 In northern wall.

8 Judah was wedged in between Egypt and Assyria and was in danger of being crushed out of existance.

Manasseh seems to have reversed both his political and religious policies.

MANASSEH'S REPENTANCE. Vv 15-17. RECKON

He desperately tried to undo the evil he had done, but he had slain those who could have helped. Idolatry was still rampant in the days of Josiah.

9 The remarkable circumstances of his life illustrated the mercy of Yahweh. It was an exhortation to the people that He would accept them if only they would come to Him. As a loving father he sought to lead the people to repentance.

10 They did this openly because they feared the King. Secretly they served pagan gods and this was openly done in the succeeding reign.

DEATH OF MANASSEH II. 20

11 Or Mg. Perhaps the name of a prophet that was sent with the message of V.10. 2 Kg. 21. 10-15.

12 At 67 V.1 - The longest reign in Israel's history.

AMON'S EVIL REIGN

Vv 21-25. 2 Kgs. 21. 19-24. 1 Chr. 3. 14. Jer. 1. 2. 25. 3. Zeph. 1. 1. Matt. 1. 10.

He reflected the environment of his childhood. It was a period of political instability & of spiritual decadence. V.17. Jer. 1. 2. Zeph. 1. 1.

13 Sig. To be trained. But also the name of the Egyptian sun god reflecting the idolatry of Manasseh and his possible alliance with Egypt. 6 Notes. V.11. For his mother see 2 Kgs. 21. 19.

CHAPTER 34

Notes. 2 Kings 22.

STORY OF JOSIAH'S

22 REIGN. Vv 1-2.

Notes. 2 Kgs. 22. 1-2.

Meaning name of his father.

SEEKS YAHWEH AT

EARLY AGE Vv 3-6

Initial reforms - not in Kings. Starting his independence. To that end.

This work was fully completed later on 2 Kgs. 23. 4-15. It continued for 6 yrs. Cp. V.8.

The fierce vigor and intensity of his zeal for reform was early shown, but in this he drove and did not lead the people. Their hearts were unbroken. Jehoiakim. See note.

Thus graphically illustrating what would happen to the people if they turned away from their evil ways. Cp Acts 2. 39 and fulfilling 1 Kgs. 8. 46.

General term extending east and west.

POLITI

future to be ing, his fa mark a per

The Scythi 628 The s Gover & Egy inde brothe

JOS and one a 2 An right and Davi neith

to th 3 his youn the and began Jerus and t imag ages. 4 altars and high and imag he b dust upon had s 5 A the and salem 6 A of

POLITICAL BACKGROUND — Esarhaddon several times invaded the West. Sidon was attacked and Tyre subdued. Judah was invaded and captives from Babylon and elsewhere transplanted there Ezra 4:2,9. About 675 he invaded Egypt and though forced to retreat by a sandstorm, returned the next year and began the conquest that was completed 3 yrs later (671). Ashurbanipal who succeeded him in 669 again invaded Egypt two years later, and again a few years later when Memphis was sacked and Thebes captured (The No-Amon of Nah. 3:8 Jer. 46:25.)
The reign of Ashurbanipal marks the beginning of the break-up of the great Assyrian Empire, that reached the height of its power by the conquest of Egypt. The new emperor prided himself on his courage, and in his early years showed

before the LORD, [a] as Manasseh his father had humbled himself; but Amon [3] trespassed more and more. 14

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER 34.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He repaireth the temple. 14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord. 23 Huldah's prophecy. 29 Josiah reneweth the covenant.

JOSIAH [1] was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to [m] seek after the God of David his father: and in the twelfth year he began [2] to purge Judah and Jerusalem [n] from the high places, and the groves, and the carved images, and the [o] molten images.

4 [p] And they brake down the altars of Baalim in his presence; and the [3] images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* [r] upon the [7] graves of them that had sacrificed unto them. 3

5 And he [s] burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of [t] Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their [2] mattocks round about. 8

7 And when he had broken down the altars and the groves, and had [b] beaten the graven images [4] into powder, and cut down all the [c] idols throughout all the land of Israel, he returned to Jerusalem. 26 YRS OLD

8 ¶ Now [d] in the eighteenth year of his reign, when he had purged the land, and the house, he sent [e] Shaphan the son of Azaliah, and [f] Maaseiah [10] the governor of the city, and Joah the son of Joahaz [h] the recorder, to repair the house of the LORD his God. (Kenl. "a ruler") 14

9 And when they came to [k] Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of [l] Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for [q] couplings, and [5] to floor the houses which the kings of Judah had destroyed. 17

12 And the men did the work faithfully: 18 and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of [6] Merari; and [7] [t] Zechariah and Meshullam, of the sons of the [5] Kohathites, [v] to set *it* forward; 23 and *other* of the Levites, all that could skill of instruments of musick. 24

13 Also *they were* over [x] the bearers of burdens, and were

[a] ver. 22.
[2] Or, *mauls.*
[3] Heb. *multiplied trespass.* ver. 6. ch. 36. 14. Ex. 36. 5. Lev. 22. 42, &c.
[b] Deut. 9. 21.
[4] Heb. *to make powder.* ver. 4.
[c] ver. 4.
[d] To ver. 28, 2 *Kin.* 22. 3-20.
[e] ver. 20, &c. Jer. 26. 24 & 29. 3 & 36. 10, 11, 12. Ezek. 8. 11.
[f] Jer. 21. 1 & 29. 21, 25 & 37. 3.
[g] ch. 18. 25.
[h] 2 Sam. 8. 16.
[i] 2 Kin. 22. 1, 2.
[k] ver. 14, &c. ch. 35. 8. 1 Chr. 6. 13.
[l] ver. 9. Cp. 2 Kin. 23. 15, 19.
[m] ch. 15. 2. Note exhortation. Cp Jer. 1: 2.
[n] ch. 33. 3, 17, 22.
[o] Ex. 34. 17.
[p] Lev. 26. 30. Cp. 2 Kin. 23. 4.
[q] 1 Chr. 22. 3.
[5] Or, *to rafter.* Neh. 2. 8 & 3. 3, 6.
[3] Or, *sun images.* ver. 7. ch. 14. 5.
[r] 2 Kin. 23. 6.
[7] Heb. *face of the graves.*
[s] ch. 29. 12.
[t] ch. 35. 8.
[u] 1 Kin. 13. 2. 2 Kin. 23. 20.
[6] ch. 29. 12.
[v] ver. 13. 1 Chr. 23. 4.
[x] ch. 2. 2, 18 Neh. 4. 10.

At age of 16.

POLITICAL BACKGROUND Cont.

himself no mean general, but he deserves to be remembered more for his love of learning, attested by the antiquities found in his famous library — his pen has left its mark of posterity — but it needed more than a pen to keep the Empire intact.

The Cimmerians from the north and the Scythians were pressing on the border. In 658 Ashurbanipal crushed a Scythian revolt. The same year Egypt rebelled under a local governor Psammetichus who between 658 & 651 drove Assyrians out and reassumed independence. In 652 Ashurbanipal's brother, a vassal King of Babylon rebelled and war not defeated until 4 years later. The last years of his reign were disturbed by family strife and sickness. He died in 626 B.C. His successor Ashur-etil-ilani had to fight for his throne, and the following year Nabopolassar was established as independent King of Babylon. (Historical Background J.W. Schofield).

1 In northern Judah and Israel 8 Judah was weak in between Egypt and Assyria and in danger of being crushed out of the land.

Manasseh seems to have reversed both his political and religious policies

MANASSEH'S REIGN

He desperately tried to undo the evil he had done, but he had helped those who could not

Idolatry was rampant in the days of Josiah.

The remarkable circumstances of his life illustrated the mercy of Yahweh. It was an exhortation to the people that He would accept them if they would come to Him. As a loving God He sought the people to repentance

10. They did this willingly because they knew the King feared Yahweh

He reflected the environment of his upbringing. "It was for period of judgment the stability & spiritual decadence

But also the reflecting the idolatry & and his partnership with Egypt

Notes. V. 11 for Mother see 2 Kg

= CHAPTER 34 =

See Notes. 2 Kings 22.

SUMMARY OF JOSIAH'S GOOD REIGN. Vv 1-2.

See Notes. 2 Kgs 22:1-2 including name of his mother.

HE SEEKS YAHWEH AT AN EARLY AGE Vv 3-6

This initial reformation not in Kings.

1 Asserting his independence to that end.

2 This work was fully completed later on 2 Kgs 23:4-15. It continued for 6 yrs. Cp v. 8

3 The fierce vigor and extremity of his zeal for reform was early shown, but in this he drove and did not lead the people. Their hearts were unchanged. Zeph. 1.

4 Asherim. See note. Ch. 14:3

5 Thus graphically illustrating what would happen to the people if they turned not from their evil ways. Cp Heb 4:29 and fulfilling 1 Kgs 13:2.

6 A general term expressing east and West.

DEATH OF MANASSEH

11. Cp Mg. Perhaps name of a prophet who was sent with the message of v. 24 21:10-15.

12 At 67 yrs of reign in Kings' history.

AMON'S REIGN Vv 21-25 2 Kings

1 Chr. 3:14. Jer. 1:2. Zeph. 1:1. Matt. 1:10

He reflected the environment of his upbringing. "It was for period of judgment the stability & spiritual decadence

17. Sig. To be transferred

But also the reflecting the idolatry & and his partnership with Egypt

Notes. V. 11 for Mother see 2 Kg

JEREMIAH PROPHESIAS:

Josiah's work of reform was apparently taken up enthusiastically by the people. So the King might have thought, but in his 13th year the work was interrupted by a discordant note. The harsh tones of Jeremiah were heard Jer. 1:2. denouncing Judah for hypocrisy: "Judah hath not turned unto me with her whole heart but feignedly, saith Yahweh" Jer. 3:10. This was the tragedy of Josiah's reign later re-echoed by Zephaniah, Zeph. 1.

JOSIAH REPAIRS THE TEMPLE Vv 8-11. 2 Kings 22:3-6

9 Sig. Convey from root "to hide," or conceal as a thing of value. See Note 2 Kgs 12:9

10 Sig. Work of Yah.

11 One of the priestly rulers. Cp. Jer. 21:1 with Ch 29:20.

12 Sig Yahweh brotherhood.

13 Sig Yahweh Seized.

14 The disrepair was probably not due entirely to the abuses of Manasseh and Amon but probably the disaster of Ch. 33:11.

15 Sig. Yahweh's portion or protection of Yah. Cp Jer 1:4.

They had collected money & now it was brought to the High Priest that he might establish the amount collected 2 Kg. 22:4

16 The overseers apportioned the money to the workers as it was required.

17 Manasseh and Amon by their negligence.

THE OVERSEERS. Vv 12-13

18. Note additional comment in Kings that the reckoning made with the overseers

19 Sig. To join or unite.

20 Sig. Worshipper of Yah.

21 Sig. Yahweh hath Remembered

22 Sig. Allied.

23 Lit. To overseer Cp Mg. 1 Chr. 23:4

24 Preparations were thus made not only for the repair of the building, but the restoration of the service Cp 1 Chron. 23:4.

25 MALAK - ministering on behalf of a superior & messenger = angels

THE BOOK OF THE LAW COMPRISED THE PENTATEUCH. - IT WAS DISCOVERED BY HILKIAH JEREMIAH'S FATHER(?) Jer. 1:1 Cp Jer 15:16

Written by Moses. Exod. 17:14. 24:4-7. 34:27. Num. 33:1-2. Deut 31:9, 19. 24. See Note p 540. on lesson Josiah's reform.
Delivered to Israel. Deut. 4:8. 26:16. 29:21. 31:10.
To be copied by Kings. Deut. 17:18. To be periodically read publicly Deut 31:10.
References. Josh. 1:8. 8:30-35. 23:6-7. 1 Kgs 2:4. 2 Kgs 17:37. 14:6. 2 Chron. 17:7-9. 25:4. 30:5. 35:12. Neh. 8:8. 13:1 Jer. 15:16. Dan 9:11 Mal. 4:4. Luke 24:44. Heb 9:19
Added to by Joshua Josh. 24:26. Samuel 1 Sam. 10:25.

THE BOOK OF THE LAW FOUND. VV 14-17 2 Kgs 22:8-9

Apparently Manasseh had suppressed the Law (See note on his Apostasy p 536.) and perhaps had destroyed all copies. The Temple copy (Deut 17:18) Kept in side Ark (Deut 31:26) and publicly read (Deut 31:10-11). Was neglected but not destroyed and was now discovered. To this Jeremiah apparently makes mention Jer. 15:16.

25. Whilst the High Priest was evidently inspecting the Temple in order to superintend the work the Book was found.

26. He either answered an expressed question not recorded or an enquiring look.

27. He had to report on the work being done and at the same time reported the discovery the importance of which would be obvious to the High Priest and Scribe.

Shaphan himself read the book before taking it to the King. 2 Kgs. 22:8

29. Darby: "Emptied out" Cp Mic 1:7

THE KING HEARS IT READ. 29

29. He evidently read extracts from it (See Mg.) as preliminary to a general study of it.

30. All his garments, not just his outer cloak - to reveal depth of his feelings.

DEPUTATION TO HULDAH 30-28

See Notes. 2 Kgs 22:14

Hilkiah was high priest and his lips should teach knowledge, Shaphan was scribe and should have been instructed in the Law, yet Huldah the prophetess was selected of whom we know nothing - showing that Jahweh can use a simple woman when men have failed Jer. 5:31. 1 Tim. 2:12.

The Divine use of a woman for this purpose argues the degeneracy of the times.

[a] overseers of all that wrought the work in any manner of service: and of the Levites *there were* [b] scribes, and [c] officers, and porters. 25

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* [5] by Moses. 26

15 And Hilkiah [d] answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed [6] to thy servants, they do *it*.

17 And they have [7] gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read [8] it before the king. 29

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes. 30 - He humbled himself - weeping and praying - so deeply did he feel the disgrace

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [9] Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of [2] Hasrah, keeper of the [3] wardrobe; (now she dwelt in Jerusalem [4] in the college:) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore [e] my wrath shall be poured out upon this place, and shall not be quenched. 32

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

[a] ver. 13. 2 Chr. 23. 4.
2 Or, *Harhas*, 2 Kin. 22. 14.
[b] Ezra 7. 6.
[c] 1 Chr. 23. 4. 5.
[5] Heb. *garments*.
[4] Or, *in the school*, or, *in the second part*.
[5] Heb. *by the hand of*. ch. 35. 6.
[d] Judg. 18. 14. 1 Sam. 9. 17.
[6] Heb. *to the hand of*.
[7] Heb. *poured out*, or, *melted*. Job 10. 10. Cp. ver. 21, 25.
[e] ver. 21. ch. 12. 7.
[8] Heb. *in it*. Not so 2 Kin. 22. 10. Darby: "out of it."
[9] Or, *Achbor*, 2 Kin. 22. 12, 14.
[f] To ver. 32. 2 Kin. 23. 1-3.

ISRAEL TO BE DESTROYED! Vv 23-25.

THE REFORMATION TOO LATE! Cp 2 Kgs 22:17

Cf. Deut 27:15-26. 28:15-68.

32 This was a prophesy. It told Josiah his reform not effective. The people would sin more until Jahweh's wrath consumed them. Thus Huldah's words confirmed those of Jeremiah that had already been heard

See Note 8

BUT INDIVIDUALS MAY BE SAVED Vv 26-28

He exhibits the Powers of Grace

Isa 66:2. Mic 6:8. Such characteristics will save any person from threatened calamity Ezek 18:9. 13-20.

34 This indicated to Josiah that whilst the nation was doomed, individuals could be saved. It became the basis for the 2nd reform.

35 Though he died in battle, he had peace with Jahweh and his country was free of the curses threatened

THE KING BINDS THE PEOPLE IN COVENANT WITH JAHWEH Vv 29-32.

IF THE NATION CAN NOT BE SAVED INDIVIDUALS MAY!

36 He acts as representative of the nation superceding priests or prophets

A huge concourse was gathered around the Temple by command of the King.

They sat down before him as Law was read to them.

THE PASSOVER - The confir... land the pe... actively provided for them ... ason, and furnished beside... ly of). The requirements o... 1 Ch. The crowd enteres... of the occasion - but n...

1 Kings - prophets. Josiah ... they heard Jahweh's ... comment of their ... of life, the pun... ments threatened, ... only way of es... - individual ... cation

MANY REFUSE "out of ... see Lev 5:18

This was on the ... en scaffold made ... Solomon 2 Chr. ... which elevated ... King above the ... ople. See 2 Kgs ...

It was threefold: ... Deut. 10:12-13. ... 1. Destroy idolatry ... 2. Affirmative - to ... will as expres... in the discovered ...

3. A genuine accep... ance within and not ... ely in external ... monism. They probably sat ... n as the longre... was read, but ... stood in accep... ce of it. Neh 8:1-3. 9:2

THE LAND PURGED. ... with renewed activity ... d more thorough ... ction the work ... reform was contin... ued with ruthless... zeal utterly destroy... ng the idols and ... ctims of false re... gion See the great... r details in 2 Kgs ... 23:4-20.

The remnant of the ... eonite tribes ... he indicating that it was ... presence that held the ... ople from sin. In their ... ath they turned to idol... Jer. 7:16. 25:3.

CHAPTER 35. — 6

THE GREAT PASSOVER. ... 2 Kgs 23:21-23 ...

JOSIAH ENCOURAGED - TEMPLE RESTORED 1-6.

1. It thus differed from Hezekiah's. 2 Ch. 30:23. 2 Kgs. 23:21-23.

2. To their duties ... 3. Strengthened them ... their work. ... 4. Their duty. Mal. 2:7. ... Neh. 13:1. Deut. 17:9 ... Ezra 7:10. Neh. 8:7-9. ... Ezra 13:1. 17:8-9. 30:22.

1 Josiah kee... He, provok... Megiddo.

MORE pas... in Jerusa... the passo... day of th...

2 And ... their cha... them to t... of the Lo...

3 And ... that ta... were hol... the holy ... which S... David ki...

5 These d... in 1 Chr. 24... 6 Cp. Ch. 23:6

7 Put the c... in its righ... all is read...

THE PASSOVER. - The confirmation of the Covenant was followed by a unique celebration of the Passover. From all parts of the land the people flocked up to the renovated Temple and joined with every demonstration of enthusiasm in the festivity provided for them. 30,000 males of full age attended. The King gave them their paschal offerings, a lamb or a kid for each, and furnished besides 3,000 bullocks for thank offerings; while the leading priests and chief Levites were proportionately liberal. The requirements of the Law were scrupulously carried out, the ceremonials of David and Solomon carefully revived. V.18. The crowd entered into the ceremony with the greatest enthusiasm - perhaps stimulated to do so by the novelty of the occasion - but the true spirit of repentance was missing. Cp. 2 Kings 23:22 note

II. CHRONICLES 35. *a solemn passover.*

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [2] great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king [e] stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were [3] present in Jerusalem and Benjamin to stand [f] to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were [g] present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not [4] from following the LORD, the God of their fathers.

CHAPTER 35.

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah.

MOREOVER [p] Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the [r] fourteenth *day* of the first month.

2 And he set the priests in their charges, and [s] encouraged them to the service of the house of the LORD,

3 And said unto the Levites [u] that taught all Israel, [v] which were holy unto the LORD, [w] Put the holy ark [7] [x] in the house which Solomon the son of David king of Israel did build; [5] *These are set out in their 24 orders in 1 Chr. 24. See also Chs 25, 26.*

[6] *Cp. 23:6.*

[7] *Did the symbol of Yahweh's presence on earth in its right place after due preparation, and all is ready "to serve Yahweh and His people."*

[a] *it shall* not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* [b] by the houses of your fathers, after your courses, according to the [c] writing of David king of Israel, and according to the [d] writing of Solomon his son.

5 And stand in the holy *place* according to the [9] divisions of [8] the families of the fathers of your brethren [t] the people, and *after* the division of the families of the Levites.

6 So kill the passover, and [h] sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah [k] gave to the people, of the flock, lambs and kids, all for the [k] passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of [l] the king's substance.

8 And his princes [7] gave willingly unto the people, to the priests, and to the Levites: [m] Hilkiah and [n] Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the [k] passover offerings two thousand and six hundred [o] *small cattle*, and three hundred oxen.

9 [q] Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, [9] gave unto the Levites for [k] passover offerings five thousand [o] *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests [s] stood in their place, and the Levites [x] in their courses, according to the king's commandment.

11 And [a] they killed the passover, and the priests sprinkled

[1] 2 Chr. 23. 26.
[2] 1 Chr. 9. 9. Heb. *From great even to small.* Cp. 2 Kin. 23. 2.
[3] 1 Chr. 23 & 24.
[4] ch. 8. 14.
[5] ch. 6. 13. Cp. 2 Kin. 23. 3.
[6] Ps. 134. 1.
[7] ver. 12. Ezra 6. 18.
[8] Heb. RV *the house of the fathers.*
[9] Heb. *the sons of the people.* ver. 7, 12, 13. Cp. Ex. 12. 3.
[10] ch. 29. 5, 15. 1 Chr. 15. 12. Ezra 6. 20.
[11] Heb. *found.* ch. 29. 29.
[12] Cp. 2 Kin. 23. 3.
[13] Heb. *offered.* ch. 30. 24.
[14] ch. 30. 17.
[15] ch. 31. 3.
[16] Heb. *offered.*
[17] Heb. *from after.* ch. 25. 27.
[18] ch. 34. 9.
[19] ch. 34. 12.
[20] Expressed ver. 7.
[21] 2 Kin. 23. 21.
[22] Cp. ch. 31. 12, 13.
[23] Ex. 12. 6. Ezra 6. 19.
[24] Heb. *offered.*
[25] ch. 31. 4.
[26] ch. 30. 16.
[27] ch. 15. 3 & 17. 8, 9. Lev. 10. 11. Deut. 17. 9. Ezra 7. 10. Neh. 8. 7, 9. Hag. 2. 11. Mal. 2. 7.
[28] Ezra 6. 18.
[29] Cp. ch. 31. 14.
[30] ch. 5. 7.
[31] ch. 30. 15. Ezra 6. 20.

THE OFFERINGS.

Josiah's	30,000 Lambs or Goats.	
	3000 Bullocks	
His 3 Princes	2600 Lambs or Goats	
	300 Oxen	
Levite Chiefs	5000 Lambs or Goats	
	500 Oxen.	
	41,400	

4 They were to act as intermediaries. The Temple prepared, the people could be served.
5 Josiah meticulously followed the instructions of Moses Ch 34:31 and David Ch 35:4
15. The Ark had probably been removed during the Temple renovations Ch 34:15 and during its temporary removal had been patiently borne on shoulders of Levites as prescribed by the Law. Now it is ceremonially restored to its place in a manner reminiscent of the time of David 1 Chr. 23:26.
6 See notes 1 Chron. Chaps 25-27
7 RV: And let there be for each a portion of a father's house. Each division of the people to be served by a small division of Levites.
8 The letter of the Law was strictly followed. See note. 2 Kings 23:21.
9 By instructing them in the proper order and significance of the ceremony.

JOSIAH'S GIFT TO THE PEOPLE vv. 7-9.

The King follows the example of Hezekiah in providing the offerings. Cp Ch. 30:24.
9 For details of various offerings associated with Passover see Num. 28:16-25
10 The nobles followed the example of the King.
11 Sig. Profection of Yah
12 Sig. Yah hath remembered.
13 Sig. El liveth.
14 Thus the priests followed the example of the King & his nobles.
15 Sig Yahweh hath established
16 Sig. Yahweh hath heard
17 Sig. El gives.
18 Sig Yahweh is associated
19 hath devised.
20 Sig. Treasure of El.
21 Sig Yahweh hath bestowed
22 These are expressed in V.7
A lamb or Kid were used Exod 12:5 & Mg. Deut 14:21.

CELEBRATION OF THE PASSOVER Vv. 10-19

2 Chronicles says that it was kept by companies of no less than 10 Ver. 6-9 for it was not lawful to eat it singly. At the time appointed (approx 3 pm to 6 pm) representative of each group brought their animal to Temple the gates of which were closed when the allowed number were inside - until the next relay.
The priests stood between the slaughter place and altar to officiate and to assist one another.
The people acted as priests and slew their own offering V.11.
The Levite stood at their places Cp 1 Chr. 25 singing Psalms 113-118 repeatedly

13 YEARS PASS AWAY. Vv 14-20. - The Voices of Jeremiah now Zephaniah, probably Nahum have been heard. The former two sternly indicting the people - laying bare their iniquity, revealing that the reform had not touched their hearts, that the letter of the law might have been scrupulously followed, but its spirit was unknown to the people. POLITICALLY. it was a time of great unrest. Asia was invaded by the Scythians. They appeared suddenly from the north, from behind the long mountain barrier formed by the Himalaya, Caucasus, Taurus, Taurus, Alps, fierce, uncivilised, uncouth to fall upon the sophisticated peoples of the south - Assyria, Babylon, Syria, Egypt. One division swept

23 They assisted probably because of overwhelming numbers. Cp note Ch 29 3 4 Flayed = skinned

24 These were divided among the groups of worshippers. These officiating separated those portions of the animals slain which were of the nature of burnt offerings to the priests at the altar thereto be consumed. The officers took the portions to the officiating priests of the Altar

25 The slain lamb would be carried back to their homes and there roasted.

26 A peace offering was eaten before the Passover lamb (see Ant. of Jews Vol I, P 461-462).

27 The Passover

28 Cp note 1 Chr 23:

V. 26 CHESED. Loving kindness, acts of favour stemming from the relationship established by fidelity to the covenant. Hence kindness or favor as the outworking of covenant relationship Rom 11:22. A Divine characteristic for emulation. Ex 34:6. Sums up Hezekiah's character also. 32:32. Neh 13:14

ACTS: Debre' plural of DABAR some word rend. "deeds" V.27. Actions as the outworking of the Word? I a careful, loving study of the Word & Doer of it. 2. Kept so methodically according to the law. V.1 4, 5, 6, 10, 12, 13, 15, 16 See note 2 Kgs 23:25.

and [b] the blood from their hands, and [b] the Levites flayed *them*. 23

12 And they [24] removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they [c] roasted the passover with fire according to the ordinance: [25] but the *other* holy *offerings* [26] sod they in [g] pots, and in [h] caldrons, and in [i] pans, and [k] divided *them* speedily among all the people.

14 And afterward they made ready [27] for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph [28] *were* in their [6] place, according to the commandment of [o] David, and Asaph, and Heman, and Jeduthun the king's [q] seer; and [r] the porters *waited* at every gate; they might not depart from their service; [s] for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were [2] present kept the passover at that time, and the feast of [t] unleavened bread seven days.

18 And [29] there was no passover like to that kept in Israel from the days of [u] Samuel the prophet; neither did all the kings of [d] Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were [2] present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept. [30]

20 ¶ [e] After all this, when Josiah had prepared the [3] temple, Necho king of Egypt came up to fight against [31] Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, [f] What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against [5] the house wherewith I have war: for God commanded me to make haste: [k] forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not [l] turn [32] his face from him, but [m] disguised himself, that he might fight with him, and hearkened not unto the words of Necho [n] from the mouth of God, and came to fight in the valley of [p] Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore [7] wounded.

24 [t] His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried [8] in one of the sepulchres of his fathers. And all Judah and Jerusalem [u] mourned for Josiah. [33]

25 ¶ And Jeremiah [x] lamented for Josiah: and [y] all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them [b] an ordinance in Israel: and, behold, they *are* written in the lamentations. [34]

26 Now the rest of the acts of Josiah, and his [9] goodness, according to *that which was* written in the law of the LORD,

(a) Expressed ch. 29. 22.
2 Heb. Note, found. ch. 29. 29.
b Cp. ch. 29. 34.
c 2 Kin. 23. 29.
3 Heb. house. ch. 34. 8, 10.
d Is. 10. 9. Jer. 46. 2.
e Ex. 12. 8, 9. Deut. 16. 7.
f 2 Sam. 16. 10.
g 2 Kin. 4. 38.
h 1 Sam. 2. 14. Job 41. 20.
i 2 Kin. 21. 13.
4 Heb. made them run. Cp. 2 Kin. 23. 22.
5 Heb. the house of my war.
j ch. 25. 16. Ex. 14. 12.
k ch. 29. 6.
m 1 Sam. 28. 8.
6 Heb. station. 1 Chr. 23. 28.
n ver. 21.
o 1 Chr. 25. 1.
p Judg. 5. 19.
q 2 Sam. 24. 11.
r 1 Chr. 9. 17.
7 Heb. made sick. 1 Kin. 22. 34.
s ver. 14.
t 2 Kin. 23. 30.
8 Or, among the sepulchres.
u Cp. Zech. 12. 11.
x 2 Sam. 1. 17. Cp. Lam. 4. 20.
y 2 Sam. 19. 35. Mat. 9. 23. Cp. Ezra 2. 65. Neh. 7. 67.
z Ezra 6. 22.
a 2 Kin. 23. 22, 23.
b Judg. 11. 39.
c Cp. 2 Kin. 23. 22.
d ch. 21. 2.
9 Heb. CHESED. kindnesses. ch. 32. 32.

RV. Good deeds See Next Col.

13 YEARS LATER (cont. from above)

South along the coastal plains Palestine towards Egypt penetrating Philistia to southern border Palestine. They were met and stopped by Psammetichus of Egypt after sacking the Temple of Astarte at Ascalon Herod. I 105. They left one permanent trace of their passage as they scoured through the plain of Esdraelon. The city of Bethshan on its eastern extremity from them received the name it subsequently bore of Scythopolis.

Bought off by Egypt they returned north ravaging the country burning, plundering, bringing terror to the inhabitants. But with in ten years they had retired behind their mountain barrier, disappeared like an evil apparition.

The world breathed with relief, but it was soon convulsed by war.

632 FALL OF ASSYRIA - With the death of Ashurbanipal (See Note top p 628) the sudden and rapid collapse of Assyria began. To the Nth east Cyaxares came to power in Media, and uniting all Aids beyond the Halys, marched against Nineveh. In the Sth East of Mesopotamia (app. 625 BC) Nabopolassar founded the Neo-Babylonian Empire. The sudden appearance of the wild, barbaric Scythians delayed the death of Assyria. When they retired the attack was renewed. The Medes and Babylonians bore down upon the Assyrians on two fronts north and south, and the brutal Empire was crushed as in a vice. The great city fortress of Ashur on

30 The Sept. here adds words similar to those found in 2 Kgs 23: 24-27.

NECO INVADES PALESTINE Vv 20-21. 2 Kgs 23:29

31 RSV: "fight at." He went to assist the Assyrians probably preferring a weakened Assyria to a powerful Babylon. A fragment of cuneiform text in the British Museum records: "In the month of Du'uz (June-July 609) the king of Assyria procured a large Egyptian army and marched against Harran to conquer it. .... Till the month of Ulul (Aug.-Sept.) he fought against the city but accomplished nothing." After fall Nineveh, the remnants of Assyrian forces retreated to Northern Mesopotamia. Their King embarked upon the forlorn hope of reconquering from there what he had lost. Neco hastened to help him, but when, after 2 mths fighting not even Harran had fallen he retired.

JOSIAH OPPOSES NECO. SLAIN IN BATTLE 22-24

32 He wanted to keep his country free from foreign domination. If Egypt was successful in the north, Judah would fall under its influence. Despite the comparative weakness of his army he stood against the Egyptian possibly expecting Yahweh to intervene as against Sennacherib - but he did not ask Divine counsel.

33 Professional mourners - Cp Jer 9:17.

The Tigris fell in the "The King of Babylon" his army, which had set out to assist the Medes did not arrive in time for the battle. The King of Babylon and Cyaxares met each other among the ruins of the city, pledged themselves to friendship & a confederacy... They took vast quantities of booty in the city and reduced it to a "heap of rubble & ruins." (Babylonian chronicle). By 612 Assyria was destroyed.

JEHOAHAZ: KING OF
THE RETRIBUTION. Vv 1-4
Jer 22:10-12
2 Kings 2 Kgs 23:30-34
Have fuller details are given.

1 Jehoahaz into Egypt carried eth his Jerusa proclai

THE
to
Josiah
in his
salem
2 Je
three
to rei
month
3 An
last,
in th
Israe

27 A

4 An
Eliaki
Judah
turned
And N
brothe
Egypt

5 ¶
and f
began
eleven
and h
in the
God.

6 ¶ A
chadn
and b
carry
7 Neb
of the
the Lo
them i

8 ¶ No
Jehoia
tions
which
hold,
book o
Judah
son re

EGYPT

On th
Ionians
annexe
lay clea
brought
the Bab

By h
Suzerai
Ionian
two po
2 Chr. 36
Four
Prince N
marke

27 And his deeds, [a] first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAPTER 36.

1 Jehoahaz is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill is carried into Babylon. 9 Jehoiachin succeedeth him. 11 Zedekiah's wicked reign. 14 Jerusalem is wholly destroyed. 22 Cyrus's proclamation.

THEN [f] the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt [g] put him down at Jerusalem, and condemned [1] the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ [h] Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 [i] Against him came up Nebuchadnezzar [2] king of Babylon, and bound him in [k] fetters, to [l] carry him to Babylon.[3]

7 [m] Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 [n] Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, [5] behold, they *are* written in the book of the kings of Israel and Judah: and [3] Jehoiachin his son reigned in his stead.

9 ¶ [b] Jehoiachin *was* [c] eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And [2] when the year was expired, [d] king Nebuchadnezzar sent, and brought him to Babylon, [e] with the [3] goodly vessels of the house of the LORD, and made [4] Zedekiah his brother king over Judah and Jerusalem.

11 ¶ [h] Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before [i] Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also [k] rebelled against king Nebuchadnezzar, [l] who had made him swear by God: but he [m] stiffened his neck, and [n] hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, [p] transgressed very much after all the abominations of the heathen; and [5] polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers [r] sent to them [6] by his messengers, rising up [7] betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they [s] mocked the messengers of God, and [t] despised his words, and [u] misused his prophets, until [v] the wrath of the LORD arose against his people, till *there was* no [8] remedy.

17 [b] Therefore he brought upon them the king of the Chaldees, who [c] slew their young men

[a] 1 Chr. 29. 29.
[b] 2 Kin. 24. 8.
[c] Cp. 2 Kin. 24. 8.
[2] Heb. *at the return of the year.*
[d] 2 Kin. 24. 10-17.
[e] Cp. ver. 7.
[3] Heb. *vessels of desire.*
[f] To ver. 6, 2 Kin. 23. 30-34.
[4] Or, *Mattaniah, his father's brother.*
[g] Jer. 37. 1.
[h] 2 Kin. 24. 18, 19. Jer. 52. 1, 2.
[5] Heb. *removed him.*
[6] Heb. *mulcted.*
[i] Jer. 21. 1-7.
[k] 2 Kin. 24. 20.
[l] Cp. Ezek. 17. 18.
[m] ch. 30. 8.
[n] Deut. 2. 30.
[o] 2 Kin. 23. 36, 37.
[p] ch. 33. 23.
[q] 2 Kin. 24. 1.
[r] Neh. 9. 30.
[7] Heb. *by the hand of his messengers.*
[8] Or, *chains.*
[9] i. e. *continually and carefully.*
[s] Cp. 2 Kin. 24. 6.
[t] 2 Kin. 24. 13. Ezra 1. 7.
[u] ch. 30. 10.
[v] Num. 15. 31.
[w] 2 Kin. 24. 5, 6.
[x] Gen. 27. 12. Cp. Jer. 32. 3. Mat. 23. 34-37.
[y] Ezra 5. 12.
[9] Heb. *healing.*
[z] Deut. 28. 49. 2 Kin. 25. 1, &c. Ezra 9. 7.
[10] Or, *Jeconiah,* 1 Chr. 3. 16. or, *Coniah,* Jer. 22. 24.
[a] Ps. 78. 63.

Carchemish in which Necho was decisively defeated. He fled through Palestine followed by the jeers of Jeremiah Cp ch. 47.

In the moment of victory Nebuchadnezzar heard of the death of his father. Without waiting to consolidate his gains he returned home to secure the throne, receiving the submission of Judah and other Syrian states.

EGYPT & BABYLON See Note 31, P. 632

On the defeat of Assyria, the Medes and Babylonians divided up the Empire. The former annexed the Nth and Nth-East, the latter lay claim to the South and South West. This brought Syria, Palestine etc into the hands of the Babylonians.

By his victory over Judah, Necho became suzerain of Syria, and the rise of the Babylonian Empire made a conflict between the two powers certain. It was at this time that 2 Chr. 36:4 was fulfilled.

Four years later the conflict took place. Crown Prince Nebuchadrezzar, son of Nabopolassar marched against Egypt. A battle took place at

with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or [c] him that stooped for age: he gave *them* all into his hand.

18 And [d] all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 [e] And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the [f] palaces thereof with fire, and destroyed all the [g] goodly vessels thereof.

20 And [2 h] them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until [m] the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of [o] Jeremiah, until [b] the land had enjoyed her sabbaths: *for* as long as she lay desolate [d] she kept sabbath, to fulfil threescore and ten years.

22 ¶ [f] Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is* there among you of all his people? The LORD his God *be* with him, and let him go up.

[o] Jer. 25. 9. 11. 12 & 29. 10.
[b] Lev. 26. 34. 35. 43. Dan. 9. 2. Cp. Job 14. 6.
[c] Job 12. 12 & 15. 10 & 29. 8 & 32. 6.
[d] Lev. 25. 4, 5.
[e] 2 Kin. 25. 13-15. Cp. ver. 7, 10.
[f] To ver. 23. *Ezra* 1. 1-3.
[g] 2 Kin. 25. 9. Ps. 74. 6, 7 & 79. 1.
[h] 2 Kin. 15. 25.
[i] ch. 32. 27.
[2] Heb. *the remainder from the sword.*
[k] 2 Kin. 25. 11.
[l] Jer. 27. 7.
[m] ver. 22.

Unless Yahweh had been my help (ezrah) my soul had quickly dwelt in silence" (mg). Ps 94:17.

EZRA.

THEME: "Though He cause grief, yet will He have compassion according to the multitude of His mercies" Lam 3:32

CHAPTER 1.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

NOW in the first year of Cyrus king of Persia, that the word of the LORD [o] by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, [c] that he [2] made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath [f] charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with

[a] Dan. 6. 26.
[o] To ver. 3. [a] 2 Chr. 36. 22, 23. Jer. 25. 12, 13 & 33. 10-14.
[2] Heb. *Yet him up.* ch. 8. 36. 1 Kin. 9. 11. Esth. 9. 3.
[c] ch. 5. 13.
[3] Heb. *caused a voice to pass.* ch. 10. 7. Ex. 36. 6. 2 Chr. 30. 5. Neh. 8. 15. Cp. Lev. 25. 9.
[d] Phil. 2. 13.
[e] ver. 2.
[f] Is. 44. 28 & 45. 1, 13.
[g] I.e. *helped them.* Cp. ch. 4. 4. Jer. 38. 4.

EZRA: A SUMMARY. Scholars agree that a single hand is to be detected throughout Chronicles, Ezra & Nehemiah which they attribute to Ezra. The change of person in the construction of the Grammar is attributed to documents etc that are quoted, or in the case of Nehemiah to autobiographical sketches that are included.

There is a gap between Chaps 6-7. during which the events of Esther took place. See Chronology. p. 639. • ANALYSIS. See opp. p. 648

ZERUBBABEL - 536-516.
Decree Cyrus. 1:1-4.
Leader Zerubbabel. 1:8, 2:2.
Names & Number of remnant. 2:1-65.
Sacred Vessels & Gifts 1:6-11. 2:68-70
The Coming to Jerusalem 3:1
Prophetic ministry of Haggai, Zechariah 5:1
Development Temple rebuilt 6:15-22

EZRA 457-432.
Decree Artaxerxes 7:1, 11-26
Leader Ezra. 7:1-10.
Names & Number of Company. 8:1-20.
Sacred Vessels & Gifts. 7:15-23. 8:24-35.
The Coming to Jerusalem. 8:32.
Intercessory ministry of Ezra 9:1-15.
Development - People rededicated 10:1-44

CHAPTER 1.

CYRUS DECREES THE RESTORATION. VV. 1-4.

REMARKABLE FULFILMENT OF 200 YEAR OLD PROPHECY. Isa 44:26-28. 45:1, 13. See Notes. 2 Chr 36:22-23.

By His control of circumstances. See Note on Fall Babylon. p. 1091. Notice language of Jer. 25:12, 14. 29:10 Ps 126:1-6. Prov 21:1. Josephus claims he was shown prophecies of Isaiah and was "seized with an earnest desire and ambition to fulfil what was so written". Isa 44:28. 45:13. The elevation of Daniel just prior to Babylon's fall. Dan 5:29 would contribute to this. The Cyrus Cylinder records his policy of religious tolerance to many gods but in regard to Yahweh, he gave special assistance as Ezra records.

2 This was the philosophy of History revealed by Daniel to Nebuchadnezzar and probably passed on by him to Cyrus. Dan. 2:37-38. 4:25, 32. 5:18-21

Jeremiah attempts to flee. The siege renewed. - The prophet imprisoned 37:6-21. Taken by Zedekiah from the dungeon to the court of the prison 37:21. 32:1-2. he purchases the field of Hanameel Ch. 32.

19 70 years = 10 Sabbatical years. See Note Dan 9:24. Lev 26:2. warned if did not "Keep my sabbaths & reverence My Sanctuary" they would be put under bands of yoke V. 13. and land enjoy sabbaths. V. 43. Cp Jer 7:8-11. Jer 17:21. These exhortations rejected. Thus 70 years. See Notes top. p. 966.

DECREE CYRUS 22-23.

20 When he became sole ruler of Babylon Aug 1. (he was already King of Persia) fulfilling the prophecy (which reach 200 yrs earlier Isa 45:1) Dan. 5:29.

He was first King of a small state in Elam, to east Babylonia. In 549 he conquered Media. In 546 overthrew Croesus, famous King of Lydia, and entered Babylon after a short and easy campaign. - a career of meteoric brilliance.

The incredulous reaction of Godly Jews to this proclamation is anticipated in Ps. 126. Cf. Ps 107.

Whilst Cyrus proclaimed a policy of religious tolerance and invited all captive people to return home he singled out Yahweh and Israel for special mention. His Babylonish neighbors.

THE JEWS RESPOND

Considerable excitement was caused by the proclamation — certain leaders instantly acting upon it. Doubtless doubtless assisted in this though his age would prevent him participating in the return.

6 Evidently a fund immediately established for this purpose.

Prov. 16:1. The number of those that responded was disappointing. Many had become assimilated into the ways of Babylon and did not want to be uprooted.

SIG. HELP, HELPER. Cp. Ps. 30:11. 40:17. 109:12. 71:12.

Related to Joshua. Ezra 3:2.

17 Cp Jer. 52.

18 Nitzê - completely break down. Cp with "pâras. Ch. 25:23. 26:6.

21 Probably through influence of Daniel

22 The King of Babylon bore the title: "King of the four quarters of the world." Cyrus, by his conquests, inherited it.

23 As Chronicles is the last book in Hebrew canon, these encouraging words conclude the Hebrew Bible. Here is a reason for the repetition of these words.

Styled "all Israel" (See note on Discrepancies p. 636). So Israel and Judah used interchangeably. The regathering is accounted as Judah only — cf Neh 4:20, 16. 6:7, 16, 18 Bottom 635.

JOSHUA AND ZERUBBABEL = MEN OF SIGN. Zech. 3:8.

Return to the land. Ch. 1-2. - Back to right basis
Altar re-erected. 3:1-6. Cp Heb. 13:10 - Dedication renewed
New Temple begun. 3:8-13. Cp Eph. 2:20. - Service and witness
Adversaries obstruct. 4. Cp 2 Thess 2:7-10. - Faith under trial
Prophets exhort 5:1-6:14. Cp eg. Rev. 3:9-10. - Testimony of Word.
Temple completed. 6:15-22. Cp. 1 Pet 2:5-12. - Ultimate triumph.

THERE WERE THREE RETURNS.

536 Zerubbabel with 42,360 Jews, 7,337 servants, 200 singers, 736 horses, 245 mules, 435 camels, 6,720 asses and 5,400 gold + silver vessels
457 Ezra with 1754 males, 100 talents of gold, 750 talents of silver including offerings from the King. Not stated if women children were present. Journey took 4 mths.
444 Nehemiah as governor with an army escort to rebuild and fortify Jerusalem at government expense.

THE TEMPLE VESSELS RESTORED. Vv 7-11

a Jer 27:21-22. 52:28
b Cp Dan. 1:2. Jer 52:17-23.

9 Given by Mithra, the animating spirit of fire - David 10 AC: "Joy in Affliction" - suggesting his prospect of release. He built the foundation Ezra 5:16 / Identifying him with Zerubbabel Zech 4:9.

11 The total number of vessels here enumerated amount to 2499. 1 Esdras 2:14 provides a list of 5469, giving different numbering. Doubtless only the most important vessels are here enumerated - lesser vessels bringing the total to 5400.

The number of the people EZRA 2. who returned from Babylon.

and with [a] precious things, beside all *that* was willingly offered. Cp v. 4.

7 ¶ [d] Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the [f] treasurer, and numbered them unto [g] Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* [3] the captivity that were brought up from Babylon unto Jerusalem.

To capture the joyous spirit that animated the returning exiles see Psalm 126

[a] Gen. 24. 53.
[b] Neh. 6. 18. Cp. Neh. 7. 20.
[c] Neh. 3. 11. Not as Neh. 10. 14.
[d] ch. 5. 14.
[e] Expressed Neh. 7. 11.
[f] 2 Chr. 36. 7.
[g] ch. 8. 7.
[h] ch. 10. 27. Cp. Neh. 7. 13.
[i] ch. 7. 21.
[j] Neh. 3. 20.
[k] ch. 8. 14.
[l] Or, *Binnui*, Neh. 7. 15.
[m] ch. 8. 11. 2 Further Number under Ezra.
[n] ch. 8. 12.
[o] A rep. signed covenant. Neh. 10:11
[p] ch. 8. 6, 14.
[q] Heb. *the transportation.*
[r] Cp. Neh. 10. 17, 28.
[s] Or, *Hariph*, Neh. 7. 24.
[t] To ver. 70, *Neh.* 7. 6-73.
[u] ch. 10. 33. Cp. Neh. 8. 4.
[v] Or, *Gibeon*, Neh. 7. 25.
[w] 2 Kin. 24. 14-16. 2 Chr. 36. 20.
[x] Gen. 35. 19. Cp. Neh. 7. 26.
[y] 2 Kin. 25. 23.
[z] Or, *Azariah*, Neh. 7. 7. Cp. Neh. 12. 1.
[a] Josh. 21. 18. Cp. Neh. 10. 29.
[b] Or, *Raamiah*. [c] Esth. 2. 5.
[d] Or, *Mispereth*, Neh. 7. 7.
[e] Or, *Nehum*, Neh. 12. 3.
[f] Or, *Beth-azmaveth*, Neh. 7. 28. [g] Cp. Josh. 18. 28.
[h] Josh. 9. 17. [i] Josh. 18. 24, 25.
[j] ch. 8. 8.

CHAPTER 2.

1 The number of the people who returned from Babylon. 36 Number of the priests, &c. 66 Their substance. 68 Their oblations.

NOW [p] these *are* the children of the province that went up out of the captivity, of those which had been carried away, [r] whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, [s] Seraiah, [t] Reelaiah, [u] Mordecai, Bilshan, [v] Mizpar, Bigvai, [w] Rehum, Baanah. The number of the men of the people of Israel: = 12 Leaders Cp Neh. 7:7.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of [a] Shephatiah, three hundred seventy and two.

5 The children of Arah, [b] seven hundred seventy and five.

6 The children of [c] Pahath-moab, of the children of Jeshua [e] *and* Joab, two thousand eight hundred and [b] twelve.

7 The children of [f] Elam, a thousand two hundred fifty and four.

8 The children of [h] Zattu, nine hundred forty and five.

9 The children of [i] Zaccai, seven hundred and threescore.

10 The children of [j] Bani, six hundred forty and two.

11 The children of [l] Bebai, six hundred twenty and three.

12 The children of [m] Azgad, a thousand two hundred twenty and two.

13 The children of [n] Adonikam, six hundred sixty and six.

14 The children of [o] Bigvai, two thousand fifty and six.

15 The children of [p] Adin, four hundred fifty and four.

16 The children of [q] Ater of Hezekiah, ninety and eight.

17 The children of [r] Bezai, three hundred twenty and three.

18 The children of [s] Jorah, an hundred and twelve.

19 The children of [t] Hashum, two hundred twenty and three.

20 The children of [u] Gibbar, ninety and five.

21 The children of [x] Bethlehem, an hundred twenty and three.

22 The men of [y] Netophah, fifty and six.

23 The men of [z] Anathoth, an hundred twenty and eight.

24 The children of [a] Azmaveth, forty and two.

25 The children of [c] Kirjath-arim, [d] Chephirah, and [e] Beeroth, seven hundred and forty and three.

26 The children of [g] Ramah and [h] Gaba, six hundred twenty and one.

9 Sig Wayfarer.
10 Sig. Governor of Moab. A further number returned with Ezra Ezra 8:4 Some of them married heathen wives from whom Ezra persuaded them to separate Ezra 10:30 The representative of the family signed the covenant Neh 10:14 and Hashub a member rebuilt part of the wall. Neh 3:11 The house evidently went back to time when Israel dominated Moab. Evidently two main branches.
11 Sig High. A further contingent returned with Ezra. Ezra 8:7 Its rep. signed the covenant Neh. 10:14.
12 Some intermarried Ezra 10:28 A rep. signed covenant Neh 10:15
13 As 12 Cp Ezra 10:29 Neh 10:14
14 The Lord arises. A further return under Ezra. Ch 8:13 Identified with Adonijah who signed the covenant Neh. 10:16.
15 Soft, delicate. Its chief signed the covenant Neh 10:16
16 Sig Shut. Some connection with Hezekiah not revealed.
17 Autumnal rain (Hariph may means same). A chief signed the Covenant Neh 10:19.
18 Rich, wealthy. A person of this name supported Ezra when he addressed the people Neh 8:4,9 then signed the covenant 10:16

TOWN COMMUNITIES REPRESENTED. Vv 21-35. [i.e. Town]

19 Answered prayers - north of Jerusalem. Jer 1:1 Rep. of the returning exiles Neh 10:19
20 Death is strong. In the vicinity of Jerusalem. Singers came from it. Neh 12:29

REGISTER OF THOSE WHO RETURNED.

1 Judea Ch. 5:8 Once a kingdom and flourishing nation - now a province - subdued, tributary and ruined. Cp Rom. 11:22
This chapter is paralleled with Neh. 7:6-69
2 Shoot of Babylon. Hag. 1:1
3 The High Priest Hag 1:1
4 Yahweh hath consoled.
5 Cp Sig. Yahweh hath helped. Ap
6 Nehemiah adds another, making 12 Princes: Nahamani. Neh. 7:7.
7 Also Pharosh Ezra 8:3. Sig. A flea. One of the clan was called Peadaiah Neh 3:25. Other members married foreign wives whom Ezra induced to put away. Ezra 10:25.
8 Sig. Yahweh has judged. A further 81 members returned with Ezra. Ezra 8:8.

FAMILY GROUPS OF JUDAH Vv 3-20.

CHRONOLOGY OF RESTORATION See also Haggai 635

536 49,897 return from Babylon to Jerusalem.
536 7th month - build altar & offer sacrifice
535 Work on Temple begun and stopped.
520 Work renewed by Haggai, Zechariah
516 Temple completed
478 Esther becomes Queen of Persia
457 Ezra arrives at Jerusalem.
444 Nehemiah rebuilds wall
432 Nehemiah returns again from Babylon.
This is generally accepted chronology but compare with p. 689.

Mordecai was taken captive B.C. 597.

Esth 2:5-6. If Ahasuerus identified with Xerxes instead of Darius Hystaspes, he would be at least 121 years old when made Prime Minister!
Josephus calls Ahasuerus - Artaxerxes thus identifying it as a title.
In 1 Esdras 3:1-2, Ahasuerus is identified with Darius Hystaspes.
See further Book Esther.

ALL ISRAEL. See Note left p. 634.

All Israel present Ezra 8:25. Offered for all Israel 6:17. 12 bullocks for all Israel 8:35. Made all Israel to swear 10:5. All Israel dwelt in their cities Neh. 7:73.

DISCREPANCIES IN THE REGISTERS. Cp Neh. 7:6-69. Though the sum total in each of these enumerations is equal namely 42,360, yet the particulars reckoned up make in Ezra only 29,818, and in Nehemiah 31,089. We find that Nehemiah mentions 1765 persons which are not in Ezra, and Ezra has 494 not mentioned by Nehemiah. If the surplus in Ezra is added to the sum in Nehemiah and the surplus of Nehemiah to the number in Ezra the numbers are equal. Thus - the number in Ezra 29,818 + surplus Nehemiah 1765 = 31,583. Number in Nehemiah + surplus in Ezra 494 = 31,583. This leaves a deficiency of 10,777. - see below

27 The men of [a]Michmas, an hundred twenty and two.
28 The men of [b]Beth-el and Ai, two hundred twenty and three.
29 The children of [c]Nebo, fifty and two.
30 The children of [d]Magbish, an hundred fifty and six.
31 The children of [e]the other Elam, a thousand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.
33 The children of [g]Lod, [h]Hadid, and [g]Ono, seven hundred twenty and five.
34 The children of [i]Jericho, three hundred forty and five.
35 The children of [k]Senaah, three thousand and six hundred and thirty.
36 ¶ The priests: the children of [l]Jedaiah, of the house of [m]Jeshua, nine hundred seventy and three.
37 The children of [n]Immer, a thousand fifty and two.
38 The children of [o]Pashur, a thousand two hundred forty and seven.
39 The children of [q]Harim, a thousand and seventeen.
40 ¶ The Levites: the [r]children of [r]Jeshua and [s]Kadmiel, of the children of [t]Hodaviah, seventy and four.
41 ¶ The singers: the children of [u]Asaph, an hundred twenty and eight.
42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 ¶ The [x]Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of [2]Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of [2]Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of [f]Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of [4]Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of [5]Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 ¶ The children of [y]Solomon's servants: the children of Sotai, the children of Sophereth, the children of [6]Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of [z]Zebaim, the children of [8]Ami.
58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, [9]Addan, [10]*and* Immer: but they could not [y]shew their father's house, and their [2]seed, whether they *were* of Israel:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred [z]fifty and two.

[a] 1 Sam. 13. 2.
[b] Josh. 7. 2.
[2] Or, *Shamlai*. Cp. Neh. 7. 48.
[c] ch. 10. 43.
[d] Neh. 10. 20.
[e] Cp. ver. 7.
[f] Neh. 3. 6.
[g] 1 Chr. 8. 12.
[3] Or, *Harid*, as it is in some copies.
[h] Neh. 11. 34.
[4] Or, *Nephishesim*, Neh. 7. 52.
[i] 1 Kin. 16. 34.
[k] Neh. 3. 3.
[5] Or, *Bazlith*, Neh. 7. 54.
[l] 1 Chr. 24. 7. Neh. 12. 6, 19 (not 7, 21). Not as Neh. 11. 10.
[m] 1 Chr. 24. 11.
[n] 1 Chr. 9. 12.
[o] 1 Chr. 9. 12. Neh. 11. 12.
[p] Neh. 11. 3.
[q] 1 Chr. 24. 8. Neh. 3. 11.
[6] Or, *Perida*. Neh. 7. 57.
[r] ch. 3. 9. Neh. 12. 8. Not as Neh. 3. 19. Cp. Neh. 12. 24.
[s] Or, *Judah*. ch. 3. 9. called also *Hodevah*, Neh. 7. 43.
[t] 1 Chr. 6. 39.
[u] Gen. 10. 29.
[7] Or, *Amon*. Neh. 7. 59.
[8] Or, *Addon*, Neh. 7. 61.
[9] Expressed Neh. 7. 61.
[x] Josh. 9. 21, 27.
[y] Cp. 1 Chr. 9. 2.
[2] Or, *pedigree*.
[3] Or, *Sia*. Neh. 7. 47.
[z] Cp. Neh. 7. 62.

THE DEFICIENCY OF 10,777 - See above

There were apparently not of Judah or Benjamin, i.e Israelites of 10 tribes. Ephraim and Manasseh are mentioned 1 Chron 9:3. Israel in Ezra 10:25. The term "all Israel" is used Ch 2:70. 6:17. 8:35. The edict is to "all Israel" Ch. 13. Cp 8:29.

There were large infiltrations of the northern tribes into Judah before the dispersion 2 Chron. 11:13-17. 15:9. 34:6-9.

PURPOSE OF REGISTER - Was to show that the returning exiles were of Israel or had associations therewith. V. 59 shows that

636 there was a careful selection screening of returning exiles - so that all had to confess their endorsement of the hope of Israel. Acts 15:14. Eph 2:11-12.

Thus there were Jews who could proudly show their genealogy and which were recorded.

There were those who had little to show except the fact that they were undoubtedly of Israel.

There were Jews who had acted as Gentiles but now wished to be associated with Israel V. 59.

There were Gentiles who were completely Jewish in attitude such as the Nethinim.

There were priests who had previously gloried in their but now wanted to redeem themselves. Vv 61-63

All was re-established on a right basis. See Note p. 637

THE CHILDREN OF SOLOMON'S SERVANTS. Vv 55-60.

Because of their doubtful parentage they were included among Nethinim

THE NETHINIMS. "Given" 9:2 Note.

are closely connected with Canaanites he used in the than that of the Nethinim David organised the Nethinim by the prince or the tribe

PRIESTS WHO WERE The numbe

DISQUALIFIED. Vv 61-63.

They preferred ...story of being ...ated with the ...nored Barzillai ...note 2 Sam. 17:27 ...on the priesthood. The title of an office, the significance of which is unknown. A.C. ...ecutes an authority ...he supposes the ...same signifies to ...ror or dread. Neh ...men held this title ...Ezra 2:59. 10:11. in com... ...men with Governor ...Neh 7:70. Shesh... ...zzar also held ...his title. Ezra 5:14. ...and laid foundation ...of Temple Ezra 5:16. ...also attributed to ...Zerubbabel. Zech 4: ...indicating that ...they were the same ...person. This being associated with the breastplate of Judgment Exod 28:30 The Urim giving ...right decision.

GENERAL SUMMARY. 64-67.

Notice their possessions. They went into Captivity stripped of everything - they began from it about ...in the most sub... ...Spiritual riches.

NOTE ENTHUSIASM

GLORIOUS FREE WILL OFFERING. Vv 68-69.

A Bowl - a thick ...gold Persian coin ...Maneh. Greek 45

61 ¶ And the priests Habaiah, th the children took a wife b Barzillai was called a

62 These se among those by genealog not found: they, as poll priesthood.

63 And th unto them, not eat of the till there st with c Urim mim. See Note

64 ¶ The w together wa thousand th threescore,

65 Beside t their maids, were seven hundred thirt there were a hundred sing ing women.

66 Their h hundred thir mules, two h five;

67 Their cam thirty and fiv thousand sev twenty.

68 ¶ And so the fathers, w the house of t at Jerusalem, the house of G his place:

69 They g ability unto the work d th thousand f dra five thousand and one hund ments.

70 So the pr vites, and son and the singe ters, and the NETHINIMS Comm

The Levites V. 40.

These are divided into 3 groups: 1. Ordinary Levites V. 40 2. Choral Levites V. 41. 3. Porters in charge of Gates V. 42. Of the first only 3 families returned: those of Jeshua & Kadmiel tracing their descent from Hodaviah (Hodevah - Neh 7:43) or Judah Ezra 3:9

PRIESTS. Vv 36-40.

Yahweh Knoweth. The Priests of 2nd Course. 1Chr. 24:1, 6, 7.

Talkative. 16th Course 1Chr 24:1, 6, 14. A member of this house antagonistic to Jeremiah Jer. 20:1. 2 priests guilty of marrying foreign wives. Ezra 10:18. Another helped in building wall Neh. 3:29.

Some married foreign wives. Ezra 10:22.

Consecrated, 3rd Course 1 Chr. 24:1, 6, 7. Some married foreign wives. Ezra 10:21. Represented in signing of covenant. Neh. 10:8.

LEVITES. V. 40.

Helped to stimulate the workers Ezra 3:9 Represented in signing the covenant Neh. 10:9, 13

Et is of old.

THE SINGERS. V. 41.

PORTERS. V. 42.

GENTILE NETHINIMS. 43-58.

See Note p. 637 1Chr 9:2

Sig. Congregating. Site unknown.

Sig. Consecrated. If a site it is unknown. Ident. by some with Chesim. 7

Cities of Benjamin 1 Chron 8:12. 8 m N.E. Joppa. Usage

Sig. Thorny. Whether town or man is uncertain.

61 ¶ And of the children of the priests: the children of Habaiah, the children of [a] Koz, the children of Barzillai; which took a wife of the daughters of [b] Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore [2] were they, as polluted, put from the priesthood.

63 And the [3] Tirshatha said unto them, that they [d] should not eat of the most holy things, till there stood up a priest with [e] Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Beside their servants and their maids, of whom *there* were seven thousand three hundred thirty and seven: and *there were* among them [h] two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the [r] treasure of the work [s] threescore and one thousand [t] drams of gold, and five thousand [u] pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

[a] Neh. 3. 4.
[b] 2 Sam. 17. 27.
[c] Neh. 7. 73.
[2] Heb. *they were polluted from the priesthood.*
[3] Or, *governor.*
[d] Or, *Joshua,* Neh. 12. 7. Hag. 1. 1, 12, 14 & 2. 2, 4. Zech. 3. 1, 3, 6, 8.
[e] Ex. 40. 10. Lev. 22. 2, 10.
[f] Mat. 1. 12 & Luke 3. 27, called *Zerobabel.*
[g] Mat. 1. 12 & Luke 3. 27, called *Salathiel.*
[h] Ex. 28. 30.
[r] Deut. 12. 5, 6.
[s] Deut. 33. 1.
[t] 2 Chr. 35. 25. Cp. Neh. 7. 67.
[u] Num. 28. 3, 4.
[h] Cp. ver. 1. Neh. 8. 14, 17. Zech. 14. 16.
[i] Ex. 23. 16. Lev. 23. 34.
[m] Num. 29. 12-38.
[7] Heb. *the matter of the day in his day.*
[n] Ex. 29. 38.
[o] Num. 28. 11.
[p] Num. 29. 39.
[q] ver. 1.
[r] 1 Chr. 26. 20.
[8] Heb. *the temple of the LORD was not yet founded.*
[s] Cp. Neh. 7. 70-72.
[t] 2 Chr. 29. 7.
[u] 1 Kin. 10. 17.
[9] Or, *spearmen.*
[v] 1 Kin. 5. 6, 9. 2 Chr. 2. 10.
[w] Josh. 19. 46.
[x] ch. 1. 2, 3.

CHAPTER 3.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

[c] AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up [1] Jeshua the son of Jozadak, and his brethren the priests, and [2] Zerubbabel the son of [3] Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* [f] written in the law of Moses [g] the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* [4] burnt offerings morning and evening.

4 They kept also the [k] feast of tabernacles, [l] as *it is* written, and *offered* [m] the daily burnt offerings by number, according to the custom, [7] as the duty of every day required;

5 And afterward *offered* the [n] continual burnt offering, both [o] of the new moons, and of all the [p] set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

6 From the first day of the [q] seventh month began they to offer burnt offerings unto the LORD. But [8] the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the [9] carpenters; and [6] meat, and drink, and oil, [6] unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of [v] Joppa, [w] according

Jerusalem. Ezra 2:70. Neh. 7:73. Holding an official position at the temple though it was menial, they were exempt from Imperial taxation Ezra 7:24. They adopted with enthusiasm the covenant of Nehemiah to worship Yahweh Neh. 10:28, 29.

OTHER GENTILES. Cp Jer. 35. The Kenites (Rechabites) were associated with Israel, on a higher status than Nethinims inasmuch as their incorporation into the nation was on a higher basis. They lived as perpetual Nazarites.

NETHINIMS (cont) with. 1 Chr. 5:19-21. 2 Chr. 26:7). The children of Tabbaoth, Hazoth, Keros, and Sophereth which mean children of the ringer, weavers comb, and scribal office (Ezra 2:43, 44, 55) apparently denote the official duties in the Temple to which these groups were apportioned. Other names are those of progenitors. Others, again, such as Nekoda Harkur, Harsha seem the native places of the captives (vv 48, 57, 52). Some lived on Ophel a southern prolongation of the Temple hill Neh. 3:26, 31. 11:3, 21) others in villages by

THE NETHINIMS. "Given" or "Dedicated." Referred to 17 times in Ezra, Nehemiah – only once elsewhere. 1 Chron. 9:2 Note. Described as "those whom David appointed for the service of the Levites" Ezra 8:20 they are closely connected with the "servants of Solomon" Ezra 2:55-60. who seem to have been descendants of the Canaanites he used in the building of the Temple 2 Chr. 2:17 and whose duties were possibly even humbler than that of the Nethinims. The Midianites were used for this purpose Num. 31:47, the Gibeonites. Josh. 9:23 David organised the Nethinims Ezra 8:20. who seemed to be naturalised foreigners. Ezra 2:59. Some seem designated by the prince or the tribe from whence they taken captive, as Sisera, Rezin, Meunim, Nephisim (Ezra 2:45, 49, 53.

PRIESTS WHO WERE DEBASED. Vv 61-63.

32 They preferred the glory of being associated with the honored Barzillai (Note 2 Sam. 17:27) than the priesthood.

33 The title of an office, the significance of which is unknown. A.C. quotes an authority who supposes the name signifies to fear or dread. Nehemiah held this title Neh. 8:9. 10:1. in common with Governor Neh. 5:14. 12:26. Shesh-bazzar also held this title. Ezra 5:14 and laid foundation of Temple Ezra 5:16. also attributed to Zerubbabel. Zech. 4:9. indicating that they were the same person.

34 This being associated with the breastplate of Judgment Exod. 28:30 The Urim giving right decision.

GENERAL SUMMARY. 64-67.

Notice their possessions. They went into captivity stripped of every thing – they return from it abounding in the most substantial riches.

EARLY ENTHUSIASM

GENEROUS FREE WILL OFFERING. Vv 68-69.

35 Daric – a thick gold Persian coin

36 Maneh. Cp Ezek. 45:12.

37 Because of his doubtful descent they were excluded among Nethinims

There were those that all files who were of ment of pletely Jewish Eph. 2:11- attitude such the Nethinim

There were who had previously gloried in this but now wanted to redeem themselves. With All was reckoned as Gentiles with Israelites on a higher basis. See note p

CHAPTER 3

The month Tizri (Sept. Oct.) They left Babylon approx. in Spring. On arrival they separated into the various cities, until the 7th month when they built the Altar, celebrated the Feast of Tabernacles, and continued to offer sacrifices as though the Temple were standing

THE ALTAR SET UP Vv 1-3.

1 The grandson of Seraiah the high priest put to death by Nebuchadnezzar. 2 Kgs. 25:18-21. 1 Chr. 6:15. Cp Hag. 1:1. Ezra was son of Seraiah Ezra 7:1 Cp Note. or, at least a descendant, and thus closely related to Joshua.

2 The returned exiles were possibly inspired with thoughts of Ezekiel's vision and thus anxious to commence the work of rebuilding.

3 They could sense the enmity of surrounding nations at the re-establishment of Judah. The worship gave them a point of unity. Without waiting to repair the city or Temple the Altar was set up amidst the ruins. Thus the first point of national rehabilitation was accomplished.

4 This was appropriate. Tabernacles commemorated the joy of deliverance Lev. 23:42. also the Dedication of Solomon's Temple. 1 Kgs. 8:65.

5 Cp Num. 28:29. Amid the surrounding ruins of Temple and city the smoke of sacrifices ascended, and the ordinances of worship were conducted

REGULAR WORSHIP ESTABLISHED 4-6

In the ruined city columns of smoke constantly ascended. as the revived worship was established.

PREPARATIONS FOR THE TEMPLE. V. 7

6 The pattern of Solomon's Temple was closely adhered to. Materials were stored ready for the time of building.

AHASUERUS means "the Mighty" and is a name, or rather title of four Median and Persian monarchs — Kitto Bible Enc.
ARTAXERXES means "Great King" and is synonymous with Artachshast — Arta = Great and Kshatza = Kingdom. It is preserved in the modern Shah.
DARIUS means the Restrainer or Maintainer (Sayce) and appears to have been an appellative meaning King or Ruler.

to the grant that they had of Cyrus king of Persia.

FOUNDATIONS LAID AMID GREAT REJOICING. VV 8-13.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began [a] Zerubbabel the son of Shealtiel, and [a] Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from [c] twenty years old and upward, [d] to set forward the work of the house of the LORD.

9 Then stood [e] Jeshua *with* his sons and his brethren, [f] Kadmiel and his sons, the sons of [g] Judah, [2] together, [d] to set forward the workmen in the house of God: the sons of [3] Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests [h] in their apparel with [i] trumpets, and the Levites the sons of Asaph with [m] cymbals, to praise the LORD, [n] after the ordinance of David king of Israel.

11 And they [p] sang together by course in praising and giving thanks unto the LORD; [q] because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, [r] that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: [4]

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. [4]

[a] ver. 2. ch. 2. 2 & 4. 3.
[b] ver. 7-9.
[2] Heb. *the sons of the transportation*, ch. 1. 11.
[c] 1 Chr. 23. 24.
[d] 1 Chr. 23. 4.
[e] ch. 2. 40.
[3] Or, *Hodaviah*, ch. 2. 40.
[f] Heb. *as one*. ch. 2. 64 & 6. 20.
[g] 2 Chr. 5. 13. Cp. ver. 1.
[h] 2 Kin. 17. 24, 32, 33 & 19. 37. Cp. ver. 10.
[i] Not as Neh. 3. 18, 24 & 10. 9.
[k] ch. 2. 69.
[l] 2 Sam. 16. 10.
[m] 1 Chr. 15. 24.
[n] Neh. 2. 20.
[p] 1 Chr. 15. 16.
[q] 1 Chr. 6. 31 & 16. 4, 7 & 25. 1, 2.
[r] ch. 3. 7.
[4] 1 Sam. 18. 7. Cp. Neh. 12. 24.
[r] ch. 3. 3.
[s] 2 Chr. 15. 7.
[t] 1 Chr. 16. 34, 41.
[u] Ps. 33. 12.
[5] Heb. *Ahasherosh*. Esth. 1. 1, &c. Dan. 9. 1.
[w] Gen. 26. 22.
[x] Hag. 2. 3.
[6] Or, *in peace*. ver. 17.
[y] ch. 1. 8.
[7] Heb. *societies*. Cp. ver. 9.
[z] ver. 18, 23. ch. 7. 12.

CHAPTER 4.

1 The adversaries, not being permitted to assist in the building of the temple, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.

CHAPTER 4.
SAMARITAN OPPOSITION. VV 1-6.

NOW when [b] the adversaries of Judah and Benjamin heard that [2] the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him [f] since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [t] Ye have nothing to do with us [t] to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [o] king Cyrus the king of Persia hath commanded us.

4 Then [v] the people of the land [r] weakened the hands of the people of Judah, and troubled them in building,

5 And hired [s] counsellors against them, to [t] frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [5] Ahasuerus, in the beginning of his reign, wrote they *unto him* an [u] accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote [w] Bishlam, [x] Mithredath, Tabeel, and the rest of their [7] companions, unto Artaxerxes king of Persia; and the writing of [z] the letter was

638 Chronology continued from p 639

15 day 7 mth	Artaxerxes. Neh 8:14, 15.	Feast Tabernacles.
21 day 7 mth	Artaxerxes. Neh 8:18.	7th day Tabern.
22 day 7 mth	Artaxerxes. Neh 8:18.	Day Solemn assembly.
24 day 7 mth	Artaxerxes. Neh 9:1-2.	Heathen wives put away.
32 yr	Artaxerxes. Neh 5:14, 13:6.	Nehemiah returns.

FOUNDATIONS LAID AMID GREAT REJOICING. VV 8-13.
7 Thus following the pattern of David. 1Ch 23:4, 24 Cp V. 10.
7 Judah or Yehuwdah יְהוּדָה is similar in construction to Hodevah (Neh 7:43) הוֹדַוְיָה - the Yod and Vav being dropped. Hodavyah has an additional Yod ' in place of Vav ו as in Hodevah. A natural mistake in transcription could combine all three names as one.
With the cleared site, the foundations laid a ceremony was conducted. The people gathered in the ruined city. The priests stood in their special garments - the high priest resplendent among them - the Levites and singers stood in their order. The silver trumpets blew, the clash of cymbals was heard and the Psalms of David sung.
Probably Ps 136. The refrain also of Ps 106, 107, 118. Speak of Divine goodness in deliverance.
CHATSOTSERAH. The silver trumpets. Cp Num. 10:2.
13 Lit. "one to another"

DISCORDANT VOICES. VV 12-13.
Only about 53 years had elapsed since destruction of Temple Hag 1. There was a poverty about this new Temple which caused sorrow. The Ark, the Shekinah glory, the manifestation of Urim Ch 2:63. were all missing. As large as the grant of Persia may have been V 7. it nowhere near equalled that of David. These elders of Israel thought of these things and wept.
12 Fulfilling Jer. 31:10-11. They shouted with enthusiasm because of the promise of greater things to come. They were not deterred by the "day of small things" Zech. 4:10. for they knew nothing better.
The mingled noise of weeping and joy reflected the spirit of the times. The city in ruins, the temple as yet a mere shadow, fear on every side V 4. there was much work to be done, many difficulties to overcome.

12 The cry of exultation drowned the weeping and echoed among the hills and valleys of Jerusalem.

CHAPTER 4.
SAMARITAN OPPOSITION. VV 1-6.
1 Samaritans. Gr "the" See Note Page 529.

2 It was not that they would not use forced labor Cp Ch 3:7 but they refused to identify themselves with the false worship of Samaritans. They wanted to build as the equals of Israel to do so both had to fully embrace the hope of Israel.
3 Discouraged and opposed them by every possible means.
4 They found means of corrupting the Persian officials, so that the promised help became tardy and ineffectual. Cp V. 7.
5 Cambyses son of Cyrus. He reigned 7 years 5 months.

THEIR LETTER TO AHASUERUS. VV 7-16.
Smerdis - an usurper claiming to be Smerdis the brother of Cambyses. He was a chief of the Magians and seized the throne with the help of his brother Patizithes. (Note the term Kings, V 11). They occupied the throne for 7 mth after which they were ejected by Darius Hystaspes.
7 These are Persian officials who were induced to write in support of Samaritans.
8 Aramaic = God is Good.

CHRONOLOGY See Appendix.
Cambyses is the Ahasuerus
Pseudo-Smerdis is the Artaxerxes
Darius Hystaspes is at once
Ezra 5:24 5:1-6 6:1, 12, 14
Hag 1:1-11. Neh 2:1 5:14 13:6
The diplomatic language of the day
Indicating that the trouble between Jews & Samaritans was taken up officially.

JEHUD'S ADVERSE REPORT VV 8-16.
With this verse the original is expressed in Chaldee, indicating the original documents were quoted.
Lit. Beloved. His Lordship. Lord of Judgment or Report. Rehum suggests Postmaster.
Lit. Sunny.
The language of diplomacy.
Asnapper. See note 2 Kgs 17:24. It is suggested that this is an Aramaic form of the word, Assurbanipal. Claims to have penetrated Elam, took Susa the capital and carried off many inhabitants to Assyria.
The mention of these might well gain the support of the Persians.
RV: "and so forth" The rest of the introduction to the letter is not included.
RV: "have finished the walls and repaired the foundations." This evidently expresses their intentions for the next verse states the work not completed.
17 Cp Note. 6.

18 Gr mg. We live on the King's bounty and must be faithful to him. Salt is the emblem of incorruptible covenant. These hypocrites claimed they were moved by consideration of the king's good, but they were in the pay of Jehud's adversaries.
V 8. Nor would the usurper King have much knowledge of the circumstances. He would be an easy mark for their schemes to defeat the Jews.
19 The records of the Chaldeans who preceded the Persians.

Dated K
Day Mon
4 9
7 12
14 1
10
1 1
9 1
12 1
1 5
4 5
20 9

CHRONOLOGY. See Appendix. p. 21

Cambyses is the Ahasuerus of Ezra 4:6.
Pseudo-Smerdis is the Artaxerxes of Ezra 4:7-23
Darius Hystaspes is at once both — Darius Ezra 4:5,24 5:5-6 6:1,12,14,15 Artaxerxes Ezra 6:14 7:1-26 Neh. 2:1 5:14 13:6 Ahasuerus Esther.

538 - Darius + Cyrus joint rulers.
536 - Cyrus sole ruler - Death Daniel Dan 1:21 10:1 12:13. Completion 70 years ~~dynasty~~ prophecy. 2 Chron. 36:22. 1st day 7th month 1st year people gather to build Altar. Ezra 3:1-6
535 - 2nd year Cyrus - foundations laid Ezra 3:8-13
529-522 - Cambyses - Samaritan opposition continues. Ezra 4:4-6.
7 mth reign of usurper pseudo-Smerdis - opposition continues Ezra 4:7
521 - Darius reigns.
520 - 2yr Darius - work resumed. Ezra 4:24

9 The diplomatic language of the day - indicating that the trouble between Jews and Samaritans was being taken up officially.

The work is hindered.

9 written [a] in the Syrian tongue, and interpreted in the Syrian tongue.

10 8 Rehum the chancellor and Shimshai the [4] scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

REHUM'S ADVERSE REPORT. Vv 8-16.

With this verse the original is expressed in Chaldee, indicating that original documents were quoted.

10 Sig. Beloved. His title, sig. Lord of Judgment or Report. Joyce suggests Postmaster.

11 Sig. Sunny.

12 The language of diplomacy.

13 Assurbanipal. See note 2 Kgs 17:24. It is suggested that this is an Aramaic form of the word. Assurbanipal claims to have penetrated Elam, took Susa the Capitol, and carried off many inhabitants to Assyria.

14 The mention of these might well gain the support of the Persian. [5] RV = "and so forth." The rest of the introduction to the letter is not included.

16 RV = "Have finished the walls and repaired the foundations." This evidently expresses their intentions for the next verse states the work not completed.

17 Cp Note. 6.

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [5] companions; [b] the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the [c] Susanchites, the Dehavites, and the [d] Elamites,

10 And the rest of the nations whom the great and [12] noble [f] Asnapper brought over, and set in the cities of [g] Samaria, and the rest *that are* on this side the [5] river, [h] and [7] at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have [2] set up the walls *thereof*, and [3] joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not [5] pay [7] toll, tribute, and custom, and *so* thou shalt endamage the [6] revenue of the kings.

14 Now because [7] we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and [8] hurtful unto kings and provinces, and that they have [2] moved sedition [3] within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [6] companions that dwell in Samaria, and *unto* the rest beyond the [7] river, [c] Peace, and at such a time. Cp v. 10.

18 The letter which ye sent unto us hath been [h] plainly read before me.

19 And [9] I commanded, and search hath been made, and it is found that this city of old time hath [9] made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have [k] ruled over all *countries* beyond the [4] river; and [l] toll, tribute, and custom, was paid unto them.

21 [e] Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Cp Note 6

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [8] by force and power.

24 Then ceased the work of

[a] 2 Kin. 18. 26.
[2] Chald. *made*, ver. 19.
[3] Chald. *in the midst thereof*. ch. 5. 7 & 6. 2.
[4] Or, *secretary*. 1 Kin. 4. 3. &c.
[5] Chald. *societies*. ver. 17, 23. ch. 5. 3, 6 & 6. 6, 13. Cp. ver. 7.
[6] Cp. 2 Kin. 17. 24, 30, 31.
[7] Neh. 1. 1.
[8] Is. 11. 11.
[6] Chald. *societies*. See ver. 9.
[c] Cp. ver. 7.
[f] Cp. ver. 2.
[g] 1 Kin. 16. 24.
[h] Neh. 8. 8.
[i] ver. 11, 17. ch. 7. 12.
[7] Chald. *Cheeneth*.
[8] Chald. *by me a decree is set*. ver. 21. ch. 5. 3, 9, 13, 17 & 6. 1, 3, 8.
[9] Chald. *lifted up itself*.
[k] Gen. 15. 18. Josh. 1. 4. 1 Kin. 4. 21. Ps. 72. 8.
[l] ch. 6. 8 & 7. 24. Neh. 5. 4.
[2] Or, *finished*. ver. 23, 16. ch. 5. 3, 9, 16 & 6. 14
[3] Chald. *sewed together*.
[e] Chald. *Make a decree*. ver. 19.
[5] Chald. *give*. ver. 20.
[6] Or, *strength*.
[7] Chald. *We are salted with the salt of the palace*.
[8] Chald. *by arm and power*.

Proving the truth of Moses' words! [c] Be sure your sin will find you out! Num. 32:23.

THE KING'S REPLY: THE WORK TO CEASE Vv 17-22.

The 7 months' reign of the usurper proves fateful to the Jews!

THE WORK CEASES. Vv 23-24

23 Probably bringing an armed force and breaking down any part of the wall that had been erected.

Dated Events in Reign Darius Hystaspes. 639

Day	Month	Year	King	Reference	Event
		2	Darius	See Chronology.	Haggai.
		3	Ahasuerus	Esther 1:1-5	Feast: Vashti deposed.
4	9	4	Darius.	Zech. 7:1	Instruction re Fasts.
		6	Ahasuerus.	Est. 2:8-16.	Esther brought to Shushan.
3	12	6	Darius	Ezra 6:15.	Temple finished.
14	1	6	Darius.	Ezra 6:19	Passover observed.
	10	7	Ahasuerus.	Est. 2:16-18.	Esther's marriage.
1	1	7	~~Ahasuerus~~ (Artaxerxes)	Ezra 7:9	Ezra leaves Babylon.
9	1	7	Artaxerxes.	Ezra 8:15-21.	Halts 3 days at Ahava.
12	1	7	Artaxerxes.	Ezra 8:31.	Leaves Ahava.
1	5	7	Artaxerxes.	Ezra 7:9.	Arrives at Jerusalem.
4	5	7	Artaxerxes.	Ezra 8:33	Vessels weighed in Temple.
20	9	—	Artaxerxes.	Ezra 10:9.	Assembly at Jerusalem.
1	10	—	Artaxerxes.	Ezra 10:16	Assize (heathen wives) Begun.
1	1	-	Artaxerxes.	Ezra 10:17	Finished.
	1	12	Ahasuerus.	Est. 3:7.	Haman casts lots.
13	1	—	Ahasuerus.	Est. 3:12.	Posts go out.
15	1	—	Ahasuerus.	Est. 8:1-8	Esther's appeal.
16	1	—	Ahasuerus.	Est. 8:8.	Esther's banquet.
23	3	—	Ahasuerus.	Est. 8:9-14.	Mordecai posts.
13	12	—	Ahasuerus.	Est. 9:1-12.	Massacre day.
14	12	—	Ahasuerus.	Est. 9:16-27.	800 slain - 1st Purim.
15	12	—	Ahasuerus.	Est. 9:18-27.	2nd Purim.
	9	20	Artaxerxes.	Neh. 1:1.	Hanani's report.
	1	20	Artaxerxes.	Neh. 2:1.	Nehemiah leaves.
25	6	—	Artaxerxes.	Neh. 6:15	Wall finished 52 days.
1	7	—	Artaxerxes.	Neh. 8:2.	Ezra reads Law.
2	7	—	Artaxerxes	Neh. 8:11.	Read of dwelling in booths.

See Kings 637.

THE EARLY ENTHUSIASM IS BLUNTED. The unexpected opposition to the work of God discouraged the people. If any of the wall had been set up Ezra 4:12 it had been broken down Ezra 4:23. Neh. 2:17. The foundations of the Temple if built Ezra 3:10. had to be again restored, for building Hag. 2:18. The people had dispersed to the cities Ezra 2:70. claiming the time had not come for building Hag. 1:4. A spirit of gross materialism set in. Houses were built and glamorised Hag. 1:4, every effort was made to build up personal wealth. Hag. 1:6 but there was no true prosperity. Zech. 8:9-11. A succession of bad seasons left the people impoverished. Hag. 1:10-11. and completely dispirited. Haggai's message was "Consider Your Ways!"

23 A period of about 15 years. See Chronology. p. 639.

CHAPTER 5.

For additional background See Haggai, Zechariah particularly. Zech. 3

HAGGAI & ZECHARIAH PROPHESY.

THE WORK IS RESUMED 1-2.

1 Actually grandson being son of Berachiah Zech 1:1

2 Stimulated by the prophets, the leaders inspired the people to labor in turn. Hag 1:12-14. Four classes of men were thus united in this work. the civil Governor, the high Priest, the prophet order - and the people.

5 The neglected foundation was restored. In the 24th day 6th month the material was got ready, the site was cleared of debri and on 24th day of 9th month actual building commenced. Hag 1:15, 2:18. Meanwhile at feast Tabernacles Haggai had encouraged the people Hag 2:1-4.

A CHALLENGE BY THE PERSIAN GOVERNOR. Vs 3-5.

3 He was Governor-General of the Provinces south of Euphrates. His challenge seems to have been stimulated by the Samaritans with whom Shethar-boznai is identified. Cp Ch 6:6. 4:9 This was the Satan at the right hand of Joshua. Zech. 3:1-2.

4 RSV: "They also asked them this ..." Syr. GK. Cp V 10 Cp Zech. 3:1. Dan 10:13. They were stimulated by the assurances of Haggai and Zechariah and in faith continued to build.

TATNAI'S LETTER TO DARIUS. Vs 6-17.

He seems to have been a fair-minded man and to have acted in an unprejudiced manner - instituting a thorough inquiry and acting with great caution. The Jews had the assurance of Zech. 4:9-10.

The letter **EZRA 5.** *to Darius.*

the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia. 24

CHAPTER 5.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius.

THEN the prophets, (b) Haggai the prophet, and (c) Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up [d] Zerubbabel the son of Shealtiel, and [d] Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them [g] Tatnai, governor on this side the [h] river, and Shethar-boznai, and their companions, and said thus unto them, [i] Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them [j] after this manner, What are the names of the men [3] that make this building? For answer Vs 11-16

5 But [m] the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they [o] returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, [s] wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with [2] great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, [a] Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, [7] We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [e] and set up.

12 But [f] after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [k] Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of [k] Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

14 And [n] the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* [p] Sheshbazzar, whom he had made [4] governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, [8] *and* [q] laid the foundation

7 This is a simple straightforward and open statement of fact constituting an open confession of sin.

8 Cp Ch. 1:8.

2 Chald. *stones of rolling.* ch. 6. 4.

a ver. 3, 4.

b Hag. 1. 1.
c ch. 6. 14. 2 Kin. 9. 2. Zech. 1. 1.

d ver. 14. Neh. 12. 1.

e 1 Kin. 6. 1.
f 2 Chr. 36. 16, 17.

g ver. 6. ch. 6. 6, 13.
h 2 Kin. 24. 2 & 25. 8, 9, 11.
i ver. 9. ch. 4. 19.

j ch. 1. 1.
l ch. 4. 8.
3 Chald. *that build this building?*
m Ps. 33. 18. Cp. ch. 7. 6.
n ch. 1. 7, 8 & 6. 5.

o ch. 6. 6.
p Cp. ver. 2, 16. ch. 2. 2 & 3. 2, 8. Hag. 1. 14 & 2. 2, 21. Zech. 4. 9, &c. with ch. 1. 8.
4 Or, *deputy.* ver. 3, 6 & 6. 6, 7, 13. 1 Kin. 10. 15. Dan. 3. 2, 3, 27 & 6. 7.
5 Chald. *In the midst whereof.* ch. 4. 15.
q ch. 3. 8, 10.

ZECHARIAH'S ENCOURAGING PROPHECY OF CH. 1:7-6:15. PROCLAIMED AT THIS TIME SHOWING HOW THESE EVENTS TYPED THE WORK OF CHRIST AND THE FUTURE. See Note. Ch. 6:13.

CHAPTER 6.

DECREE OF CYRUS CONFIRMED BY DARIUS. VS. VV 1-12.

1 KEY: "Archives."

2 KEY: "Search was made in Babylonia in the house of the archives where the documents were stored."

Persian destination of A house for a summer residence. Supposed to be in southern parts of Media. Identified with Ecbatana where Herodotus refers to

This is larger than Solomon's specifications. 1 Kgs. 6:2-3. but it lacked the glory of Solomon's - the Shekinal light, the Ark, etc. Cp Ezra 3:13.

3 Similar in construction 1 Kgs 6. 36. There detailed instructions show the interest Cyrus took in the project. He must have enquired regarding the previous construction and ascertained exactly what was required

6 Cp Ch. 1:7. The King's grant also provided for sacrifices. V. 9. But it was supplemented by the offerings of the people Ch. 1:4-6.

tion of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and [b] *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, [d] let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER 6.

1 Darius maketh a new decree for advancing the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 Feasts of the dedication 19 and of the passover.

THEN Darius the king made a decree, [a] and search was made in the house of the [3] rolls, where the treasures were [4] laid up in Babylon.

2 And there was found at Achmetha, in [h] the palace that *is* in the province of the [i] Medes, a roll, and therein *was a record* thus written:

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 [m] *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let [o] the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and [2] brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, [a] Tatnai, governor beyond the [4] river, Shethar-boznai, and [3] your companions the [c] Apharsachites, which *are* beyond the river, [4] be ye far from thence:

7 Let the work of this house of God alone: let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover [3] I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's [e] goods, *even* of the [f] tribute beyond the river, forthwith expenses be given unto these men, that they be not [4] hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, [7] and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices [8] of sweet savours unto the God of heaven, and [k] pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, [9] let him be hanged thereon; and let his house be made [l] a dunghill for this.

12 And the God that [m] hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the [4] river, Shethar-boznai, and their companions,

[a] ver. 13. ch. 5. 3, 6.
[b] ch. 6. 15.
[2] Chald. *their societies.* ver. 13. ch. 4. 9.
[c] ch. 4. 9.
[d] ch. 6. 1, 2.
[3] Chald. *by me a decree is made.* ver. 11, 12, 14. ch. 7. 13, 21, 23.
[e] ch. 7. 26.
2 Chr. 1. 11.
[f] ch. 4. 13.
[4] Chald. *made to cease.* ch. 4. 21.
[g] ch. 5. 17.
[5] Chald. *books.* Not as ver. 2.
[6] Chald. *made to descend.*
[7] Or, *Ecbatana*, or, *in a coffer.*
[h] 2 Chr. 29. 1.
[i] 2 Kin. 17. 6.
[8] Chald. *of rest.* Gen. 8. 21.
[k] Jer. 29. 7. 1 Tim. 2. 2.
[9] Chald. *let him be destroyed.*
[l] Dan. 2. 5 & 3. 29.
[m] Cp. 1 Kin. 6. 36.
[n] 1 Kin. 9. 3.
[o] ch. 1. 7, 8. & 5. 14.
[2] Chald. go. ch. 5. 5 & 7. 13.

CHAPTER 6.

DECREE OF CYRUS CONFIRMED BY DARIUS. VV1-12.

1 RSV: "Archives."

2 RSV: "search was made in Babylonia in the house of the archives where the documents were stored."

3 Persian denotation? Sg. A house for a summer residence. Supposed to be in southern parts of Media. Identified with Ecbatana whose glory Herodotus refers to

4 This is larger than Solomon's specifications. 1 Kgs. 6:2-3. but it lacked the glory of Solomon's -the Shekinal light, the Ark etc. Cp Ezra. 3:13.

5 Similar in construction 1 Kgs. 6. 36. These detailed instructions show the interest Cyrus took in the project. He must have enquired regarding the previous construction and ascertained exactly what was required

6 Cp Ch. 1:7. The King's grant also provided for sacrifices. V.9. But it was supplemented by the offerings of the people. Ch. 1:4-6.

7 This is a simple straightforward and open statement of fact contrasting the many lying and deceitful statements of the great king

8 He reverses the decree of the usurper and endorses that of Cyrus. Cp. Ezra. 4:7-24. Politically this was a wise move reflectedly adversely upon the pseudo-Smerdis (who falsely claimed to be the brother of Cambyses, son of Cyrus) indicating that Darius was not only descendant of the great Cyrus but ruled in accordance with his decrees.

9 Thus binding the developing power of Judah firmly to Persia. It had been a time of revolt in Persia (See top. 642) The supporters of the usurper Smerdis were the opponents of Darius. He would be more likely thus to look upon the Jews more favorably. Thus through the Ways of Providence the Divine purpose was advanced.

641 Zech. 3. Of the foundation stone of the Spiritual Temple Zech. 3:9 The two Olive Branches representative of the people who labored and of Zerubbabel who would complete the building Zech. 4. Of the Branch, the Builder whose Temple will draw all men to him Zech. 6:13

As the people labored they heard these stirring words of encouragement Cp. V. 14.

Meanwhile, in Shushan Ahasuerus celebrated his glorious power Est. 1:1-5. (See chronology. p. 629. Hag. 1)

THE DECREE IS IMPLEMENTED VV13-14.

Activity is greatly increased. All doubt is at an end. The prophecies of Zechariah spoken at this time showed how these things foreshadowed the future. He had the vision of the line stretched forth over Jerusalem 1:16-17. of the four carpenters 1:20. Of the man with the measuring line and the glory of Yahweh as a wall of defence around Zion Zech. 2:1-5. of Joshua - the high-priest-builder soon to remove his soiled garments for resplendant robes

The temple finished.

EZRA 7: The feast of dedication, &c. See below.

according to that which Darius the king had sent, so they did speedily.

10. The whole nation was united in the work. Those once doubtful now joyfully threw in their lot. An official delegation approached Zechariah asking whether certain fasts held to commemorate the miseries of the dispersion should be continued. Zech. 7:1-3. They were told to obey the Law V.9. & turn their fasts into feasts of rejoicing Zech. 8:18-19. This approach to the Temple is seen as a type of the universal approach in the latter days. Zech. 8:20-23

14 And [a] the elders of the Jews builded, and [e] they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the [2] commandment of the God of Israel, and according to the [2] commandment of [c] Cyrus, and [f] Darius, and [g] Artaxerxes king of Persia. See note above

15 And this house was finished on the third day of the month [i] Adar, which was in the sixth year of the reign of Darius the king. Link with Esther 3:7

THE TEMPLE COMPLETED. V.15.

11 Sig. Dark, Cloudy. The 12th month of Sacred year and 6th month of Civil year. Just before Passover, answering to Feb-March

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of [3] the children of the captivity, kept [k] the dedication of this house of God with joy,

DEDICATION OF THE HOUSE. V.16-18

It was immediately dedicated in anticipation for the Passover.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and [l] for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

Gallumth - Chaldee form of Hebrew Gallumph from root galam - to strip bare, esp. in a disgraceful sense.

The Temple not only built but their material possessions had increased through Divine blessing. Hag. 2:19.

Those returned represented all tribes. See Introductory note and Note on Discrepancies p.636

Every effort made to restore the original order of things.

18 And they set the priests in their [m] divisions, and the Levites in their [o] courses, for the service of God, which *is* at Jerusalem; [q] as it is written in the book of Moses.

PASSOVER KEPT. V.19-22.

See Note. V.16.

19 And the children of the captivity [16] kept the passover [r] upon the fourteenth *day* of the first month.

They were all ready at one time to observe the proper rites and ceremonies, & had no need of a second Passover as provided by the Law for those accidentally defiled, or at a distance from the Temple. See Note 2 Chron 30:1-3.

20 For the priests and the Levites were [s] purified together, all of them *were* pure, and [t] killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again [17] out of captivity, and [v] all such as had separated themselves unto them from the [a] filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

Proselytes who having observed the conduct of the Jews embraced the Truth. Thus the power of a good example brought forth fruit to the glory of Yahweh.

22 And kept the feast of unleavened bread [b] seven days with joy: for the LORD had made them joyful, and [c] turned the heart of [d] the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel. 19

19 Here ends the 11th portion of the Book with the Temple built and the People rejoicing in the accomplishment of their hands.

CHAPTER 7.

1 Ezra goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to Ezra. 27 Ezra blesseth God for his favour.

NOW after these things, in the reign of [h] Artaxerxes king of Persia, Ezra [i] the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* [m] a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him [7] all his request, [p] according to the hand of the LORD his God upon him. Cp V.28

7 And there went up *some* of the [r] children of Israel, and of the priests, and [s] the Levites, and the singers, and the porters, and [u] the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, [8] which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [5] began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, [x] according to the good hand of his God upon him.

CHAPTER 7.

SUMMARY OF EZRA'S JOURNEY. VV.1-10.

1 Cp Ezra 6:15. Ezra 7:8

2 Ezra 6:14.

3 Sig. Helper.

4 Slain by Nebuchadnezzar. 2 Kgs. 25:8, 18-21. Ezra was thus the uncle of Joshua. Cp Ezra 3:2. 1 Chr. 6:14. Ezra must have been at least 73 if Artaxerxes is identified with Darius Hystaspes, but over 128 if identified with Artaxerxes Longimanus.

5 Between Meraioth and Azariah, there were Amariah, Ahitub, Zadok, Ahimaaz, Azariah, Johanan. Cp 1 Chr. 6:3-15.

6 Sopher mahir - one eminently skilful in expounding. Cp V.10.

7 He evidently received the ear of the King. Esther was in favor at this time and could have helped us. Est. 2:17-18. See Chronology p.639. In his audience with the King he pressed that Yahweh was behind the return Ezra 8:22. sought his help in stimulating interest in it. V.18-23. Explained the needs of the times Ezra 7:25-26.

8 The month Ab - July Aug. The Journey about 900 miles.

9 Abib or Nisan - March April. The same month Moses took his nation from Egypt! Ex 12:2

If he lacked the vigor of Nehemiah - he was also older, being over 70 when Commissioned by the King. Cp Ch. 7:1.

[a] ch. 5. 1, 2.
[e] Ex. 22. 15.
[2] Chr. 30. 22.
[c] Cp. ch. 7. 27. Prov. 21. 1.
[d] Cp. Neh. 13. 6.
[2] Chald. *decree.* ver. 8. ch. 4. 19.
[f] ch. 1. 1. & 5. 13.
[f] ver. 22. ch. 4. 24.
[g] ch. 7. 1.
[h] Neh. 2. 1.
[i] Esth. 3. 7, 13.
[f] To ver. 5. 1 *Chr.* 6. 14-4.
[3] Chald. *the sons of the transportation.* ch. 2. 11.
[k] 2 Kin. 8. 63. 2 Chr. 7. 5.
[l] ch. 8. 35.
[m] Neh. 8. 1, 4. Ps. 45. 1. Cp. Neh. 12. 33.
[o] 1 Chr. 24. 1.
[q] 2 Chr. 35. 5.
[o] 1 Chr. 23. 6. 2 Chr. 35. 10.
[r] ch. 8. 18, 22. Neh. 2. 8, 18. Cp. ch. 5. 5.
[4] Chald. *according to the writing.*
[s] Num. 3. 6 & 8. 9.
[r] ch. 8. 1-14.
[t] ch. 8. 15-19.
[t] Ex. 12. 6. 2 Chr. 35. 1.
[u] ch. 2. 43 & 8. 17, 20.
[v] 2 Chr. 30. 15 & 35. 11.
[5] Heb. was *the foundation of the going up.*
[y] Neh. 9. 2 & 10. 28. Cp. Ex. 12. 48, 49. Esth. 8. 17 & 9. 27.
[x] ver. 6.
[a] ch. 9. 11.

THE DECREE OF CYRUS (cont.).

Artaxerxes is an appellation like Pharaoh See top p. 638. Xerxes in his Inscription at Persepolis calls himself in one sentence Xerxes the great King and Darius the King.

He thus become Arta-Xerxes or Great-Shah as well as King of Assyria Ezra. 6:22. King of Kings Ezra 7:12. King of Babylon Neh. 13:6.

be Bardis or Smerdis the brother of Caby-ses, and several others.

His influence contributed to the Judaism of Maccabean times all that was good in it- its zeal, its fervent patriotism, its passionate attachment to the Law, its burning desire to keep itself unpolluted from the impure idolatries and debasing superstitions of heathenism. He gave it the stubbornness and strength to resist the persecuting Hellenism of Antiochus, and to battle for years on almost equal terms with the mighty legions of Rome. With the synagogues, the elevation of the exclusiveness of the Law, his spirit remained with the nation, so that through him its elders "sat in Moses seat" Matt. 23:2. until the promised prophet LIKE unto Moses appeared to take over his mightier position.

THE LIFE OF EZRA commences with CH.7. See outline CH.1. With the work of Ezra there is a parallel with that of Zerubbabel. The latter built the Temple, the former reformed the people. Thus RESTORATION now follows with REFORMATION. The purpose of Ezra's return (See Notes Ezra 7:6) was to "further the people and the house of God" Ch.8:36. The Temple had been rebuilt — now there was a need to instruct the people and further its work. Nothing further is heard of Joshua and Zerubbabel though subordinate priests are mentioned Ch.8:33. They could have died in the meantime making Ezra's presence the more desirable. There was a need for REORGANISATION Ch.7:25.

NOT ONLY A LIBERAL DECREE BUT A GENEROUS GIFT V.15.

10 Here is a testimony to his character. He prepared his heart to SEEK, DO, TEACH. There was objectivity in his study. — he was a dedicated man who became skilful in his labors. V.6.

ARTAXERXES DECREE

VV.11-26 A most generous decree proclaimed granting complete liberty to Ezro.

11 From here to V.26 is in Aramaic.

12 It is evident from this and the King's decree that Ezra had expounded something of the Divine purpose to the King. Cp V.14, 15, 16, 17, 23.

13 There was to be no compulsion — only those moved by a love of Zion would return.

14 This was the extraordinary commission granted him speaking of the influence of Ezra with the King.

15 Here was an example for the Jews. Cp 8:20.

16 He had liberty to use the rich gift as he desired providing it was according to the Law.

If he lacked the vigor of Nehemiah — he was also older, being over 70 when commissioned by the King. Cp Ch.7:1.

EZRA 7.

The gracious commission of Artaxerxes to Ezra.

Heb: a scribe erudite; upright 2

10 For Ezra [a] had prepared his heart [1] to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments. Cp Neh 8:8.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [d] king of kings, [2] unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, [e] and at such a time.

13 [f] I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his [g] seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his [3] counsellors have freely offered unto the God of Israel, [h] whose habitation *is* in Jerusalem,

16 [i] And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, [m] offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their [p] meat offerings and their [r] drink offerings, and [s] offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do [c] make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred [3] measures of wheat, and to an hundred [f] baths of wine, [9] and to an hundred baths of oil, and salt without prescribing *how much*.

23 [5] Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of [h] the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose [t] toll, tribute, or custom, upon them.

25 And thou, Ezra, after [u] the wisdom of thy God, that *is* in thine hand, set [v] magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [q] teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or [6] to banishment, or to confiscation of goods, or to imprisonment.

[a] 1 Sam. 7. 3.
[1] ver. 6, 25. 2 Chr. 31. 4 & 35. 3. Neh. 8. 1-8. Mat. 23. 2, 3.
[d] ch. 6. 8.
[4] Ezek. 26. 7. Dan. 2. 37.
[2] Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven*, peace, &c.
[e] ch. 4. 10.
[3] Chald. *corr.* 1 Kin. 4. 22.
[f] Cp. Ezek. 45. 14.
[4] Chald. *from before the king.*
[g] ver. 15, 28. ch. 8. 25. Cp. Esth. 1. 14.
[3] Chald. *Whatsoever is of the decree.* ch. 6. 8.
[h] ch. 6. 10.
[i] Ps. 135. 21.
[k] ch. 8. 25.
[m] 1 Chr. 29. 6, 9.
[n] ver. 14.
[p] Ex. 18. 21, 22. Deut. 16. 18.
[p] Num. 15. 4-13.
[r] ver. 20.
[s] Num. 15. 10.
[t] Deut. 12. 5, 11.
[6] Chald. *to rooting out.*

Ezra proclaimed they had no private revenue! 1 ch. 4. 13.

16 This implies that the Jews were high in favor — the influence of Esther.

17 Ezra must have shown that Yahweh repays those who curse Israel. He could have instanced the downfall of Babylon and the prophecies of Jeremiah. Cp Zech. 1:14-17.

18 Darius Hystaspes had 3 sons by his first wife, born before he was King, and 4 others by Atossa the daughter of Cyrus. There was some dispute about the succession which was decided by Darius who appointed Xerxes to succeed him (Herodotus book VII). This is slight corroborative evidence identifying Artaxerxes with Hystaspes.

19 Here was a most generous exemption of tribute.

20 There was evidently a state of chaos and need for reorganisation and consolidation on both civil and Divine principles.

21 The greatest authority was granted Ezra yet he exercised it mostly trying to draw the people by the power of the Word.

LEZRA: THE HELPER WHO HONORED THE WORD. His name means "helper" and he became such through his devotion to the Word Ezra 7:10. He was a deep student Ezra 7:10. an obedient worshipper, and a skilful expounder Ezra 7:6, 11. Neh 8:2-8. He was also an able administrator. 643

He was a man of prayer Ezra 7:27,28 and of faith Ezra 8:22 a man who deeply felt the sins of his people and spared no pains to bring them to repentance. Ezra 9:3. 10:6.

Tradition, via the Talmud, makes Ezra one of the most celebrated persons in Jewish history. It ascribes to him: (1) The founding of the "Great Synagogue" or synod of learned Jewish scholars consisting of 120 members, the successors of the prophets. (See Appendix p3) Their aim was to restore again the crown and glory of Israel. They collected the sacred Writings and completed the canon of Scripture, organised the ritual of the synagogue: etc. (2) The settlement of the canon of Scripture and its arrangement into Law, Prophets, and Writings. (3) The change over in the old Hebrew script to the new Assyrian square characters. (4) The compilation of Chronicles, Ezra, Nehemiah. (5) The institution of local synagogues.

Much of this tradition is rejected by scholars as legendary — others accept it.

He was devout seeing the outworking of providence in the things of life Ch.7:6, 28; 8:18, 31.

In temperament he was passionate and emotional Ch. 8:22 9:3, Ch 10:1.

He had a deep sense of the majesty of Yahweh 9:3 He saw His severity 9:14, 10:8 but also His mercy Ezra 9:8. Neh 9:17, 31.

Thus he was encouraging, hopeful and helpful Neh 8:10.

See p 642.

COMPARE THE DECREE OF ARTAXERXES. EZRA 7. WITH THAT OF CYRUS. — The former to teach the people Vv25-26. the latter to build the Temple.

LEADER (ZERUBBABEL) AND REMNANT EZRA 2. - LEADER (EZRA) AND COMPANIONS EZRA 8.

Companions of Ezra, who returned from Babylon.

Few heeded the call to return; conditions in Babylon were too good! Davidic line, a few of the relatives of those in the land — the rest a few undistinguished families. The 1754 rep. resent males only — families could have been with them bringing the total up to 5-6 thousand. Against this it should be remembered that the return was limited to those who could teach See. Ch.7:25-26 thus the need to supplement with additional Levites.

EZRA'S PRAYER OF THANKSGIVING. Vv27-28

27 ¶ [a]Blessed *be* the LORD God of our fathers, [b]which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And [c]hath extended mercy unto me before the king, and his [e]counsellors, and before all the king's mighty princes. And I was strengthened as [f]the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me. CP V6. Ch8:18

[a] 1 Chr. 29. 10.
[b] ch. 6. 22.
[c] ch. 9. 9.
[d] ch. 2. 11, 12 & 10. 28. Not as Neh. 10. 15.
[e] ver. 14.
[f] ver. 6.
[g] Or, *the youngest son.*

CHAPTER 8.

EZRA'S 1754 COMPANIONS Vv1-14.

1 The companions of Ezra, who returned from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 The keepers of the treasures. 31 They come to Jerusalem. 36 The commission delivered.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of [k]Phinehas; Gershom: of the sons of [k]Ithamar; [m]Daniel: of the sons of David; [n]Hattush.

3 Of the sons of [o]Shechaniah, of the sons of [p]Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of [q]Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of [o]Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of [s]Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of [t]Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of [u]Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of [w]Joab; Obadiah the son of Jehiel, and with

[k] 1 Chr. 24. 3, 4.
[l] Or, *Ithamar*
[m] Neh. 10. 6.
[n] 1 Chr. 3. 22.
[o] 1 Chr. 3. 21.
[p] ch. 2. 3.
[q] ch. 10. 15. Neh. 3. 4, 30 & 6. 18 & 8. 4 & 10. 7 or 20 & 12. 33.
[r] ch. 2. 6.
[s] Heb. *I put words in their mouth.* Ex. 4. 15.
[t] ch. 2. 15.
[u] ch. 2. 7.
[w] ch. 7. 6.
[x] ch. 2. 4.
[y] 1 Chr. 6. 19.
[z] ver. 24. Neh. 8. 7 & 9. 4, 5 & 10. 12 & 12. 24. Cp. Neh. 12. 8.
[a] Cp. ch. 2. 6.
[b] ver. 24. Neh. 3. 17 & 10. 11 & 12. 24.

Srg. Banishment - a priest
Judgement of El - a priest
Gafieh 10:6.
Congregated - A descendant of David. 1 Esdras 8:29 = Of the sons of David Attus the son of Sechenias." Evidently Hattush has fallen out of place in the text for otherwise the "sons of Shechaniah" are not named. In 1 Chron 3:22 he is recorded but not as in the succession of David.

WHY DID NOT EZRA RETURN WITH ZERUBBABEL?

The familiar language by which the King addresses him Ch.7:12-26 would suggest that he held some position of authority in Persia which he could well have been given under Cyrus. But now he makes request to return Ch.7:6 and the terms of the commission granted him is to "enquire" concerning existing conditions V:14 and establish the nation according to its ancient laws 7:26.

WHAT WAS THE PURPOSE OF HIS MISSION?

It was reorganisation Ch.7:25. Though the Temple was built, Jerusalem was far from prosperous, and Judah in affliction Neh.1:3, the Law was not properly understood or obeyed, mixed marriages were common. Ezra 9. 1, the long period of famine and want Hag.1:9-11 Zech.8:10 had left many people impoverished whilst the wealthy had seized the opportunity to oppress them Neh.5. Altogether there was need for general reorganisation.

WHY SHOULD ARTAXERXES ASSIST?

Apart from the personal interest through the influence of Ezra, Nehemiah, Esther, it was a most sound policy politically. If Judah could be built into a strong nation it would ensure a valuable ally in that difficult part of the Persian Empire. It could only be established thus on the basis suggested in Artaxerxes decree — upon the basis of the Law established & enforced Cp Note Ch8:36.

THE START. would offe
be forewa
ready. The leader would
FROM AHAVA. The circu
Ch.7:8-9.
gether the decree of the
to such as Ezra now or
Ezra
a Meran
sons, tw
20 Al
whom
had ap
of the
and tw
them
21 ¶ T
there,
that we
before
a righ
our litt
substan
22 Fo
quire c
soldiers
us aga
way:
unto th
hand o
them
but his
is agai
sake hi
23 So
our Go
intreat
24 ¶ T
of the
Sherel
ten of th
25 An
the sil
the ves
of the h
the kin
and his
there
26 I e
hand s
talents
vessels
of gold
27 Als
gold, o
and two
precio
28 An
are ho
vessels
silver a
will offe
of your
FROM
harsh a
around
come n
There i
A sleep
which
valley
the eye
They
ed in
sun w
pany

an additional Levites and 220 Nethinim were added to the company making 712 in all. If there were families - perhaps 7000. They could show his connection with Levi.

EZRA PROCLAIMS A FAST AT AHAVA 21-23.

21 Vain - abase, humble. They did so by recalling their utter dependence on Yahweh. The journey could be dangerous with marauding Arabs and other enemies. Cp V.31. Cp Prov.3:6.
22 Prayers that might have been offered Pss 107:2-8. 143:8- 126. 127.
Cp Ps 28:16-17. 34:15-
23 They earnestly considered their problem, then prepared their minds to seek their God. - and their prayer was answered. They felt His presence with them. James 5:13-18.
24 Ezra was devout - a man who lived with God.

PRIESTS AND LEVITES APPOINTED TO GUARD THE TREASURE Vv24-30

As ministers of the Temple they were dedicated to guard it with their lives.
29 Evidently there were priests beside Gershom and Daniel V.2. This is suggested in V.15. The number 12 suggests the tribes. 12 Levites selected as well V.30. They probably carried it in the heart of the travelling company.
31 Probably what was called a Corinthian brass compounded of metals including copper gold and silver which gave forth an excellent lustre like gold but because of its hardness was more durable.
32 Their's was a most solemn undertaking for it represented an offering of faith.

1s did Moses at the Exodus.

FIRST STOP AHAVA Vv15-20.

4 9 days had been occupied Cp V.31. They came to this Canal (un Known) and here paused whilst Ezra took a census of the migrants.
5 They pitched their tents for a longer stay than normal.
6 There had been a disinclination of Levites under Zerubbabel, for the priests outnumbered them greatly Cp Ezra 2:36, 40.
7 Sometimes identified with Caspian area. From Kesiph - Silver. The formal embassy sent to Iddo the chief.
8 See Note. p.637.
9 He let Yahweh guide him. Cp Ch.7:28.
10 Yahweh hath made to tremble.

HE CAME BEARING THE LAW WITH HIM.

Ezra was a ready Scribe in the Law Ch.7:6. His commission was to establish that as the way of life in Judah Vv25-26. For that purpose he required additional Levites. Ch8:18-19. The possibilities are that he brought the Law with him. See Note. Ch8:1.

644

THE START. would offer a strange scene, picturesque and exciting, but full of tenderness and pathos. Instead of be farewells, there would be all the noise and confusion of preparation. But at last all would be ready. The leader would take the head - and the rest would follow. It was the story of Abram over again.

FROM AHAVA. The circuitous route they probably took involved a journey of some 900 miles and occupied some 4 months. Ch. 7:8-9. That suggests there were several stops such as that at Ahava. There was a need, too, for Ezra to deliver the decree of the King to the officials of Syria Ch. 7:21. All this took time and must have been wearying - especially to such as Ezra now over 70 years of age. From Jericho they would ascend to Jerusalem above. The scenery from

EZRA 8.

Ezra keepeth a fast. *He cometh to Jerusalem.*

[a] Merari, his brethren and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them [a] were expressed by name.

21 ¶ Then I [c] proclaimed a fast there, at the river [d] of [f] Ahava, that we might [g] afflict ourselves before our God, to seek of him a [h] right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a [i] band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [m] The hand of our God *is* upon all them [o] for good that seek him; but his power and his wrath *is* against all them that [p] forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 ¶ Then I separated twelve of the chief of the priests, [u] Sherebiah, [z] Hashabiah, and ten of their brethren with them,

25 And weighed unto them [a] the silver, and the gold, and the vessels, *even* the [b] offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* [d] present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty [f] basons of gold, of a thousand [g] drams; and two vessels of [3] fine copper, precious as gold.

28 And I said unto them, Ye *are* [i] holy unto the LORD; the vessels *are* [l] holy also; and the silver and the gold *are* [q] a free-will offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in [c] the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river [d] of [f] Ahava on the [k] twelfth *day* of the first month, to go unto Jerusalem: and [l] the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And [n] we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels [q] weighed in the house of our God by the hand of [s] Meremoth the son of [t] Uriah the priest; and with him was Eleazar the son of Phinehas; and with them *was* [v] Jozabad the son of Jeshua, and Noadiah the son of [z] Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children [e] of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, [e] twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

36 ¶ And they delivered the king's [4] commissions unto the king's [k] lieutenants, and to the [m] governors on this side the river: and they [n] furthered the people, and the house of God.

[a] 1 Chr. 6. 1, 16.
[b] ch. 7. 7. 1 Chr. 9. 2.
[c] ch. 10. 6. 2 Kin. 23. 11.
[d] Num. 1. 17.
[f] 2 Chr. 20. 3.
[f] ver. 15, 31.
[g] Lev. 16. 29.
[h] Ps. 5. 8.
[i] ver. 15, 21.
[k] Cp. ch. 7. 9.
[l] ch. 7. 6.
[m] ch. 7. 6.
[n] Neh. 2. 11.
[o] Rom. 8. 28.
[p] Josh. 24. 20. 2 Chr. 15. 2.
[q] ver. 26, 30.
[r] Gen. 25. 21. Is. 19. 22.
[s] Neh. 3. 4, 21 & 10. 5.
[t] Neh. 3. 4, 21 & 8. 4.
[u] ver. 18.
[z] ver. 19.
[2] Neh. 8. 7 & 11. 16.
[a] ch. 2. 10. Neh. 3. 24 & 10. 9.
[a] ch. 7. 15, 16.
[b] Ex. 25. 2.
[c] Cp. ch. 2. 1.
[d] Judg. 20. 48.
[e] ch. 6. 17. 2 Chr. 29. 21.
[f] ch. 1. 10.
[g] 1 Chr. 29. 7.
[3] Heb. *yellow*, or, *shining brass*. Cp. Lev. 13. 30, 32, 36.
[4] Heb. *derivable*. 2 Chr. 20. 25. Dan. 11. 8.
[e] ch. 7. 21.
[i] Lev. 21. 6.
[k] Esth. 3. 12 & 8. 9 & 9. 3. Dan. 3. 2, 3, 27 & 6. 2, 3.
[l] Lev. 22. 2, 3.
[m] 1 Kin. 10. 15. Neh. 2. 7, 9 & 3. 7.
[n] ch. 1. 4.

---

11 So an additional 38 Levites and 220 Nethinim were added to the company making 1758 in all. If there were families = perhaps 7000.

12 They could show their connection with Israel.

EZRA PROCLAIMS A FAST AT AHAVA 21-23

15 Anah = abase, humble. They did so by recalling their utter dependence on Yahweh. The journey could be dangerous with marauding Arabs and other enemies. Cp V. 31.

14 Cp Prov 3:6.

15 Prayers that might have been uttered Ps 5:8. 107:2-8. 143:7-10. 126. 127.

16 Cp Ps 22:16-18. 24:15-16.

17 They earnestly considered their problem, then prepared their minds to trust their God. - and their prayer was answered. They felt His presence with them. James 5: 16-18.

18 Ezra was devout - a man who lived with God.

PRIESTS AND LEVITES APPOINTED TO GUARD THE TREASURE Vv 24-30

As ministers of the Temple they were dedicated to guard it with their lives.

19 Evidently there were priests beside Gershom and Daniel V. 2. This is suggested in V. 15. The number 12 suggests the tribes.

20 12 Levites selected as well V. 30. They probably carried it in the heart of the travelling company.

21 Probably what was called a Corinthian brass compounded of metals including copper gold and silver which gave forth an excellent lustre like gold but because of its hardness was more durable.

22 There was a most solemn undertaking for it represented an offering of faith.

FROM AHAVA (Cont.) From Jericho it is 645 hills. The burning heat of July took its toll of them, and three days rest in Jerusalem were required to recover from the wearying journey V. 32.

and throughout the country V. 14. Ezra found this eminently workable. He soon settled down in tolerable quiet. All administrative functions were adjusted without question, and the other officials, both ecclesiastical and civil worked under him, apparently, without friction or jealousy. Ezra 9:1. 10:5, 14-16.

See also note introductory to CH. 9.

THEY LEAVE AHAVA V. 31.

23 Constantly he recognised the hand of God guiding him.

24 Evidently they had experienced such attacks.

A THREE DAYS REST V. 32.

25 See note on travels. The 3 days probably used in personal thanksgiving.

THE TREASURE DELIVERED V. 33

A solemn conference was held and the treasure officially passed over to those in charge. By an impressive service of sacrifice the returning exiles acknowledged their debt of gratitude to Yahweh and were received into the body of the nation.

26 See Note. Ch. 6:16.

27 Cp Ch. 6:17. The returning exiles recognised themselves as representative of all Israel.

COMMISSIONS DELIVERED 36

28 Vulg. Regia satrapis. Satraps of the king.

There was a chief satrap of Syria Ezra 5:6. to whom local governors were subject. Zerubbabel had evidently died and others put in his place, and as faithful as he Neh. 5:14-15. A state of chaos ensued. Ezra's position was not that of governor but more that of Chief Justice. He was empowered to settle everything relating to the nation's religion and the life regulated by it, and maintain everything quietly as it was established by law. In those directions (as governed by the Law) his authority was higher than the local governors. In both Jerusalem Ezra

THE PRESSING QUESTION. After several months without disturbance or special annoy, Ezra was suddenly asked to turn his attention to a matter of the deepest interest to the community. Foreign marriages had become matters of every day occurrence. Perhaps the colonists had not been accompanied by an adequate proportion of females. They replenished their need from the inhabitants of the land, the Levites and Priests as well as the princes being foremost in the transgression, without these Gentiles embracing the Covenant. Thus the holy seed became mingled, idolatry became tolerated and superstitious practises became common. Ezra's handling of the problem set a precedent for how any violation of the Law should be dealt with. The Law had to be scrupulously upheld at all costs. His immediate problem was to induce in the people a readiness to accept what the Law demanded.

CHAPTER 9.

REFORMATION BEGINS.

THE EVIL OF MIXED MARRIAGES REPORTED TO EZRA. VV1-2.

See Note bottom p. 644. Ezra 8:26. EZRA'S PROBLEM.

1 He was commissioned to establish the nation on the basis of the Law and to set in office men who could teach it. Ch. 7:21-26. He probably brought a copy of Law with him. It is mentioned only before appearance of Ezra. Ch. 8:4. 28 times after in Ezra Nehemiah.

Given to the princes just returned to teach the people. Ch. 7:25. It was now revealed for the first time how far astray they were from the spirit of His teaching.

In this they gave a bad example to those Gentiles who had separated themselves. Ezra 6:21.

2 According to the original inhabitants of the land. Many nations. Hyde has ceased the evil of their presence ingrained in Deut 9:4. They were called to complete separation from such. Deut. 7:2-4 how neglect of this threatened the success of the Return. Deut. etc.

Cp. Deut. 7:3. Exod. 34:16. Neh. 13:25. Mal. 2:11.

Zarah = to traffic, barter, give pledges etc. In marriage they met these Gentiles on equal ground instead of asserting their superiority as the holy seed, and accepted them in marriage without insisting that they conform to the Truth.

3 Ma'al = treachery, unfaithfulness, breach of trust.

EZRA'S GRIEF. VV3-4.

The extent of his sorrow measures the depths of his feelings for the Truth. He did not excuse the action of the guilty ones. Jehovah had been defied - and such sin could only be expiated by a sacrifice.

His inner and outer garment.

A symbolic action indicating the rawness of his feelings and that they were revealed for all to see. Cp. Rev. 16:15.

4 In excess of grief - the self-inflicted pain in measure compensating for his sorrow. The difference in character between Ezra and Nehemiah has been summarised by this action. Whereas Ezra tore out the hairs of his head, Nehemiah did those of his adversaries. Neh. 13:25.

Shamem - meme - to stun, grow numb, stupefy. The knowledge that the Jews were foremost in the transgression must have struck him with the greatest amazement.

EZRA'S PRAYER. VV5-15.

5 In the attitude of the deepest humility to plead.

6 As though as to seize hold of Jehovah. Cp. Isa. 64:7.

7 Ashem = guilt done in ignorance.

EZRA'S PRAYER - Perhaps the most moving in all Scripture. Words so moved the people that they pronounce the closest of all relationships with the will of Jahweh. Only part of their Presiding Brotherhood mind between him and

Ezra re

command affinity w abomina thou be hadst c there sh nor esca

15 O Lo art righ yet esca behold, our tres stand this.

CHAPTER 9.

1 Ezra mourneth for the affinity of the people with strangers. 5 He prayeth unto God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not [b] separated themselves from the people of the lands, [d] *doing* according to their abominations, *even* of the [f] Canaanites, the Hittites, the Perizzites, the Jebusites, the [g] Ammonites, the Moabites, the Egyptians, and the Amorites. Seed of the Sanctuary.

2 For they have [k] taken of their daughters for themselves, and for their sons: so that the holy seed have [m] mingled themselves with the people of *those* lands: yea, the hand of the princes and [o] rulers hath been chief in this trespass.

3 And when I heard this thing, [p] I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down [q] astonied.

4 Then were assembled unto me every one that [r] trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat [q] astonied until the [s] evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my [t] heaviness; and [z] having rent my garment and my mantle, I fell upon my knees, and [a] spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our [b] trespass [b] is grown up unto the heavens.

7 [c] Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities [d] have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to [e] confusion of face, as *it is* this day.

8 And now for a little [2] space grace hath been *shewed* from the LORD our God, to leave us a [c] remnant to escape, and to give us [4] a nail in his holy place, that our God may [e] lighten our eyes, and give us a little reviving in our bondage.

9 [h] For we *were* bondmen; yet our God hath not forsaken us in our bondage, but [i] hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and [4] to repair the desolations thereof, and to give us [u] a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [5] by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it [6] from one end to another with their [7] uncleanness.

12 Now therefore [u] give not your daughters unto their sons, neither take their daughters unto your sons, nor [v] seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and [8] leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for [c] our great trespass, seeing that thou our God [9d] hast punished us less than our iniquities deserve, and hast given us *such* deliverance as this;

14 Should we again break thy

[a] 2 Chr. 32. 21. Dan. 9. 7, 8.
[2] Heb. *moment.* Num. 16. 21. Is. 26. 20.
[b] ch. 6. 21.
[c] 2 Chr. 20. 24.
[d] Deut. 12. 30.
[e] Or, *a pin: i. e. a constant and sure abode.* Is. 22. 23. Zech. 10. 4. Cp. Eccles. 12. 11.
[f] Ps. 13. 3.
[f] Ex. 13. 5.
[g] 1 Sam. 11. 1.
[h] Neh. 9. 36.
[i] ch. 7. 28.
[k] Ex. 34. 16. Neh. 10. 30. Mal. 2. 11.
[l] Deut. 7. 6.
[m] Ps. 106. 35.
[4] Heb. *to set up.*
[o] 2 Sam. 22. 44.
[p] Is. 5. 5.
[q] Neh. 2. 16.
[r] Job 1. 20.
[s] Ps. 143. 4. Cp. Neh. 1. 4.
[5] Heb. *by the hand of thy servants.* 1 Kin. 16. 12.
[t] Is. 66. 2.
[6] Heb. *from mouth to mouth.* 2 Kin. 10. 21.
[z] Ex. 29. 41.
[a] ch. 6. 21.
[u] Ex. 23. 32. Deut. 7. 3.
[7] Or, *affliction.*
[b] ver. 3.
[c] Deut. 23. 6.
[d] 1 Kin. 8. 22.
[e] Prov. 13. 22.
[8] Or, *guiltiness.* 2 Chr. 24. 18.
[9] Cp. 2 Chr. 28. 9.
[c] ver. 7.
[9] Heb. *hast withheld beneath our iniquities.*
[d] Job 11. 6.
[e] Ps. 106. 6. Dan. 9. 5, 6.
[f] ver. 8, 14. 15.
[g] Neh. 9. 30.

EZRA'S PRAYER. There was careful preparation for approach to Jahweh, and one calculated to impress the people with the seriousness and urgency of the situation. By this means he prepared not only himself but the people who must have had a desire to obey Jahweh. "Overwhelmed with horror, he sank involuntarily on the ground, and all the men of more tender conscience gradually assembled around their leader, still utterly unstrung, and wailing deeply; but not until the time of evening sacrifice could he recover from the profound shock he had sustained sufficiently to pour forth his feelings in prayer. In words wrung from his inmost feeling he implored God to have pity on His people, who though long sunk so low by their ancient sins, had now, by this violation of His express commands, imperilled even the feeble commencement of a somewhat improved condition, only recently vouchsafed them by God" (Cornill - History).

He identifies himself with the sins of the people. Cp. Dan. 9.

The sight of the distraught, prostrate and elderly priest must have been a pathetic and compelling sight.

EZRA'S PRAYER - Perhaps the most moving in all Scripture. Words so moved the people that they pronounce the closest of all relationships with the will of Jahweh. Only part of their Presiding Brotherhood mind between him and

Ezra re

command affinity w abomina thou be hadst c there sh nor esca

15 O Lo art righ yet esca behold, our tres stand this.

CHAPTER 10.

REFORMATION COMPLETED.

SHECHANIAH SUGGESTS. MAKE A COVENANT TO PUT AWAY. NUMB. VV1-5.

Ezra's action and prayer so impressed the people with the need for reform, that from their own number the request arose. The whole throng of the elderly priest, bowing, weeping, distraught with torn clothes - deeply affected the whole congregation. Gloom settled over it as it recognised the sin committed.

1 Jahweh has Himself deeply moved by the attitude of Ezra, he makes the suggestion that was ultimately acted upon. He makes confession in the name of the nation, not acknowledging himself culpable except perhaps in condoning the sin - for he is not listed among those who committed these marriages.

2 Answered his prayer. He was not personally addressed.

3 Mikveh = Expectation ie of forgiveness. He desired. Ezra saw that the people were deeply penitent and desirous of making restitution

4 Nehiath Berith - Cut a Covenant upon the Divide the Covenant Cp. Jer. 34:18-19.

5 Cp. Isa. 66:2.

6 To uphold the Law. Deut. 7:2-3. Josh. 23:12-13.

8 Full surrender and breaking and leaping

9 He bowed

EZRA'S PRAYER - Perhaps there is no more compelling prayer in all Scripture than this. Ezra's actions and words so moved the people that they were induced to renounce the closest of all relationships because it was opposed to the will of Yahweh. Only the greatest preparation on the part of this Presiding Brother - only the greatest communion of mind between him and his God could produce this result.

NOTE:
- The Problem Considered. Vs 1-2
- The mind prepared Vs 3-4
- Humiliation Expressed. Vs 5-6
- The sin confessed. Vs 7-
- Yahweh's mercy recalled. 8-9
- Israel's neglegence reported 10-14
- Israel's helplessness - Yahweh the only Help. Vs 15-
- THE PROBLEM SOLVED. Ch 10 1-2.

Johanan. If he were son of Eliashib chronological difficulties arise. Cp Neh. 12:10-11, 22. but there were other priests & Levites of this common name Cp Ezra 10:24, 26, 27. & this Johanan could have been son of one of these. In Hebrew the name slightly different See below.

A SOLEMN ASSEMBLY OF THE PEOPLE CONVENED. Vs 6-8.

Messengers were sent to call the people together within 3 days.

Jehoiada the grandson of Eliashib who succeeded Joshua. Neh. 12:10. But see above

11 As the messengers went out he continued to fast and humble himself before Yahweh seeking in himself and for the people strength to carry this matter through!

12 Cp Ch. 6:16 Note.

13 Cp Ezra 7:26.

14 Excommunicated from the Ecclesia - Cp Ch. 6:21.

EZRA ADDRESSES THE PEOPLE 9-11

It was in December, the coldest, wettest time of the year. The bleak, gloomy conditions matched the depressed feelings of the people. Ezra stood up to address the shivering, fearful multitude

This Isu = Nov-Dec.

15 The broadspace. They were gathered in the large court of the Temple.

16 Rā'ad - To shudder. The depressing conditions and circumstances both helped to induce this. There was nothing to alleviate them.

17 Nokree - foreign. See Note 4 on 9. They were foreign in every sense. Ezra 9:1-2. If they had embraced wholeheartedly the hope of Israel they would doubtless have been accepted as Ruth, but they refused and evidently still referred so. That Hope was the only Course. Otherwise Rahab would have constituted a precedence

THEY ACCEPT THE TERMS 12

12 It imposed hardship and sacrifice on them, but they recognised their sin and submitted. The history of Israel revealed that to do otherwise would be to court danger. Cp Jud. 3:1-6. Therefore it was a kindness to deliver the nation from the threat though painful for the individuals concerned.

EZRA 10.

Ezra reformeth the strange marriages.

THE PROBLEM SOLVED. Ch 10 1-2.

commandments, and [a] join in affinity with the people of these abominations? wouldest not thou be [c] angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor [f] escaping?

15 O LORD God of Israel, [g] thou *art* righteous: for we remain yet [f] escaped, as *it is* this day: behold, we *are* before thee [i] in our trespasses: for we cannot [k] stand before thee because of this.

CHAPTER 10.

1 Shechaniah encourageth Ezra to reform the strange marriages. 6 Ezra assembleth the people. 9 At the exhortation of Ezra they repent, and promise amendment. 18 The names of those who had married strange wives.

NOW [m] when Ezra had prayed, and when he had confessed, weeping and [n] casting himself down [o] before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people [p] wept very sore.

2 And Shechaniah the son of [p] Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have [q] trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God [s] to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that [t] tremble at the commandment of our God; and let it be done [x] according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will* be with thee: [y] be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, [z] to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up [b] from before the house of God, and went into the [d] chamber of [e] Johanan the son of [e] Eliashib: and *when* he came thither, he did [h] eat no bread, nor drink water: for he mourned [l] because of the transgression of them that had been carried away.

7 And [l] they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [3] forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, [r] trembling because of *this* matter, and for [4] the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and [5] have taken strange wives, to increase the trespass of Israel.

11 Now therefore [u] make confession unto the LORD God of your fathers, and do his pleasure: and [w] separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work

[a] ver. 2.
[b] ver. 1.
[c] Deut. 9. 8. Cp. John 5. 14. 2 Pet. 2. 20, 21.
[d] ch. 8. 29. 2 Kin. 23. 11.
[e] Neh. 3. 1 & 12. 22, 23.
[f] Rather as ver. 8, 14, 15.
[g] Neh. 9. 33. Job 8. 3. Ps. 119. 137. Jer. 12. 1. Dan. 9. 14.
[h] Deut. 9. 18.
[i] 1 Cor. 15. 17.
[k] Ps. 130. 3.
[l] ch. 1. 1.
[m] Neh. 1. 6. Dan. 9. 20.
[n] Heb. *devoted.* Ex. 22. 20. Lev. 27. 29.
[o] Deut. 9. 18.
[p] Cp. 2 Chr. 20. 9.
[q] Heb. *wept a great weeping.*
[r] ver. 26.
[s] Neh. 13. 27.
[t] Dan. 10. 11. Cp. 1 Sam. 12. 18.
[u] Heb. *the showers.* ver. 13.
[w] Heb. *have caused to dwell,* or, *have brought back.* ver. 2, 14, 17, 18. Neh. 13. 23, 27.
[x] Heb. *to bring forth.* ver. 19.
[y] Josh. 7. 19.
[z] ch. 9. 4.
[3] ver. 3.
[4] Deut. 7. 2, 3.
[5] 1 Chr. 28. 10. 2 Chr. 29. 11.
[6] Neh. 5. 12 & 13. 25.

647

THIS IS A MOST IMPORTANT CHAPTER

Demonstrating that complete loyalty to Yahweh is required and underlying the vital importance of the Marriage Question Cp Deut. 7:1-10. 2 Cor. 6:14-7.

Johanan (Cont. from above). Here it is Yehohanan; in Neh. 12:22-23 it is YOWCHANAN - a variation of the former, though signifying the same: Yah favored.

PROOF THAT DARIUS AND ARTAXERXES = DARIUS HYSTASPES. 4Ch. 6:14

- If Artaxerxes were Artaxerxes Longimanus (B.C. 464-424) Ezra would have been 128 when came from Babylon and at least 141 when he walked in procession at the dedication of the wall for he was the son of Seraiah Ezra. 7:1-5.
- 10 out of 10 priests and Levites who returned with Zerubbabel (536) signed the covenant with Nehemiah Neh. 10:2-10. If Artaxerxes was Longimanus they were all still alive 91 years after their return - though they were all heads of families.
- The Artaxerxes of Nehemiah reigned at least 32 years Neh. 5:14. 6:15. No other Persian King before Longimanus did this except Hystaspes. 1 Esdras identifies Artaxerxes as Hystaspes.
- See also. Ezra 7:23. 10:1,44

The names of those who

19 A Commission of Inquiry was set up, consisting of Ezra and a number of rulers, to investigate each case separately, and decide according to the evidence. 20 In the case of offenders living in country districts elders and judges with local knowledge were to assist with the evidence.

THE COMMISSION OF ENQUIRY

SET UP Vv 15-17.

1 Both: "Made a stand against this." (See also RV). A weak, ineffectual protest was voiced by these men but it was swept aside.
2 Both. "But."
3 Cp Ezra 6:16.
4 Tebeth.
5 Abib or Nisan. Thus three months occupied in the enquiry.

of one day or two: for [2] we are many that have transgressed in this thing. 19

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at [d] appointed times, and with them the elders of every city, and the judges thereof, until [e] the fierce wrath of our God [3] for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah [1] were employed about this *matter*: and [f] Meshullam and [g] Shabbethai the Levite helped them.

16 And [4] the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in [p] the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by [p] the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of [s] Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they [a] gave their hands that they would put away their wives; and *being* guilty, *they* offered [c] a ram of the flock for their trespass.

20 And of the sons of [d] Immer; Hanani, and Zebadiah.

21 And of the sons of [e] Harim; [f] Maaseiah, and Elijah, and [e] Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of [o] Pashur; [h] Elioenai, [f] Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

SUMMARY OF THE ENQUIRY Vv 18-44.

General finding: 4 priests of the high-priestly family, 8 other priests, 10 Levites, 6 Laymen - many of high rank. (Ezra 9:2) were involved in the trespass. The four most exalted offenders were further required to make public acknowledgement of their transgression by each offering a ram as a trespass offering. Ezra 10:19

23 Also of the Levites; [a] Jozabad, and Shimei, and Kelaiah, (the same *is* [b] Kelita,) [c] Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of [o] Parosh; Ramiah, and Jeziah, and [g] Malchiah, and Miamin, and Eleazar, and [g] Malchijah, and Benaiah.

26 And of the sons of [h] Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of [i] Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of [m] Bebai; Jehohanan, Hananiah, [n] Zabbai, *and* Athlai.

29 And of the sons of [o] Bani; Meshullam, [q] Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of [r] Pahath-moab; Adna, and Chelal, Benaiah, [s] Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of [t] Harim; Eliezer, Ishijah, [u] Malchiah, Shemaiah, Shimeon,

32 [v] Benjamin, [q] Malluch, *and* Shemariah.

33 Of the sons of [x] Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of [b] Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and [t] Adaiah,

40 [5] Machnadebai, Shashai, Sharai,

EZRA'S ACTION - Put an end to the scandal for the time being. The decision which Ezra enforced so inexorably must have borne hardly on many of the wives and children who thus suffered through the guilt of their husbands and fathers. But the suffering involved would probably not have been very great. In the East there has always prevailed a large facility of divorce, and the discarded wife, unless where her own misconduct has provoked the repudiation, is received back into her family without incurring reproach or disgrace. No slur rests on her children. She has a right to reclaim her dowry. But Ezra would scarcely have felt himself bound to consider consequences. He had a plain duty to perform and was determined to enforce the law at whatever cost. He regarded upon these marriages as unreal, as no better than ordinary illicit connections. For the evils which flow from such

[1] Or, *was against this matter*
[2] Or, *we have greatly offended in this thing.*
[a] ch. 8. 33.
[b] Neh. 8. 7 & 10. 10.
[c] Neh. 9. 5.
[d] Neh. 10. 34 & 13. 31.
[e] ch. 2. 3
[f] Num. 25. 4. 2 Chr. 29. 10 & 30. 8.
[g] Neh. 8. 4.
[3] Or, *till this matter be dispatched*
[4] ch. 2. 70.
[1] Heb. *Read.*
[f] ch. 8. 16, not as ver. 29.
[g] Neh. 8. 7 & 11. 16.
[h] ch. 2. 8.
[m] ch. 8. 11.
[n] Neh. 3. 20.
[o] ch. 2. 10. Cp. ver. 34.
[p] ver. 9, 17.
[q] Neh. 10. 27.
[r] ch. 2. 6.
[s] Neh. 8. 4. Cp. ver. 18, 21 or 22.
[t] ch. 2. 39. Neh. 10. 8.
[u] Neh. 3. 11 & 8. 4.
[x] ch. 2. 19.
[a] 2 Kin. 10. 15.
[b] Neh. 10. 13. Cp. ver. 29.
[c] Lev. 6. 6.
[d] 1 Chr. 9. 12.
[e] ver. 31. ch. 2. 39. Neh. 10. 8.
[f] Neh. 8. 4. Cp. ver. 18.
[g] ch. 2. 38.
[h] Neh. 12. 41.
[i] Not as Neh. 11. 12. Cp. ver. 29.
[5] Or, *Mabnadebai*, according to some copies.

648 unions, those who make them, not those who break them are responsible.

THE OPPOSITION Cp V. 15.

There were some who opposed the reform, and the influence of these may have been responsible for the further decline in this matter which Nehemiah noted. Neh. 13:13-27. This probably took place during the absence of Ezra.

EZRA'S ABSENCE. - He had been 5 mths in land, and probably at the conclusion of the time returned, like Nehemiah, to present the report that the Commission given him required Ch. 7:14. Thus 8 years' break occurs between the two books - which in Hebrew are but one. Cp p. 619

8 Here is careful preparation to seek Yahweh, occupying some 4 months from Chislev (9) to Nisan or Abib Ch. 7:9.

EZRA	RESTORATION
NEHEMIAH ..	RECONSTRUCTION
ESTHER ...	PRESERVATION

EZRA: THE BOOK OF RESTORATION

- Ezra was a descendant of Hilkiah, High Priest in the reign of Judah, who found a copy of the law 2Ch.34:14. He gave himself to the study of the Word of God Ezra 7:10 becoming its great expositor. Through his ministry, the Word of Yahweh was elevated as of first consideration in the nation. It wrought wonders in the life of the nation, so that its authority became respected as never before.
- Originally Ezra and Nehemiah were one book, but since 1448 Hebrew Bibles have the twofold arrangement of the English Bible.
- The Scriptures were restored to their proper status so that the theme or key phrase of the book is "the word of Yahweh" Ezra 1:1. with its emphasis on the law 3:2. Commandments of the God of Israel. 6:14. Book of Moses 6:18 Law of Yahweh 7:10 Law of Moses 7:6 Law of thy God 7:14 Words of the God of Israel 9:4. Commandments of God 10:3-5

1 THE RETURN UNDER ZERUBBABEL CH1-6.

1 THE DECREE OF CYRUS. CH.1:1-6.

1 The Invitation of Cyrus . . . . . Vv. 1-4.
2 The Response of Jewry . . . . . Vv 5-6.

2 THE LEADER: ZERUBBABEL. CH.1:7-2:2.

1 The Temple Vessels Restored To Zerubbabel. Vv 7-11
2 He Organises The Return . . . . . Ch.2:1-2.

3 REGISTRAR OF RETURNING EXILES CH2:3-60

1 Family Groups Of Judah . . . . . Vv 3-20
2 Town Communities Represented Vv21-35
3 Priests Vv36-39
4 Levites V.40
5 Singers V.41
6 Porters V.42
7 Gentile Nethinim Vv43-58
8 The Children of Solomon's Servants . . Vv57-60
9 Priests Who Were Debased Vv61-63
8 General Summary . . . . . Vv 64-67.
9 Early Enthusiasm Vv68-70

4 THE REBUILDING WORK COMMENCED CH.3-1:3.

1 The Altar Set Up . . . . . Vv1-3.
2 Regular Worship Established . . . . . Vv4-6.
3 Preparations for the Temple . . . . . V 7
4 Foundations laid amid great rejoicing Vv8-13.

5 THE WORK DELAYED. CH.4:1-24.

1 Samaritan Opposition Vv1-6
2 Their Letter to Artaxerxes . . . . . Vv7-16.
3 He Command that the work cease . . Vv17-22.
4 The Work ceases Vv23-24

6 THE WORK COMPLETED. CH.5:1-6:22.

1 Haggai: Zechariah Revive the work . . Vv1-2
2 Challenged by the Persian Governor. . . Vv3-5.
3 Tatnai's appeal to Darius . . . . . Vv6-17.
4 Darius Confirms Cyrus' Decree Ch.6:1-12
5 The Restoration Completed . . . . Vv13-15.
6 Dedication of the Temple Vv16-18
7 The Passover Kept . . . . . Vv19-22.

2 THE REFORM UNDER EZRA CH7-10.

1 EZRA VISITS JERUSALEM CH.7:1-8:36.

1 Summary of Ezra's Journey Ch.7:1-10
2 Artaxerxe's Decree . . . . . Vv.11-26.
3 Ezra's Prayer of Thanksgiving . . . . Vv 27-28.
4 Ezra's 1754 Companions . . . . . Ch.8:1-14.
5 First Stop Ahava Vv.15-20
6 Ezra Proclaims a fast at Ahava . . . . Vv 21-23
7 Priests & Levites appointed to guard the treasure 24-30
8 At Jerusalem - A three days rest . . . Vv31-32
9 The Treasure delivered to the Temple . . . Vv33-35

NEHEMIAH'S PRAYER

- The Character of God V. 5.
- A humble petition for His attention V.6.
- Confession of sins V.7
- It is impregnated with references to the law, pleading with the Father on the basis of His own revelation to man.
- The status of the people for whom

2 EZRA'S REFORMS AT JERUSALEM CH.9:1-10:44

1 Ezra's Problem (Mixed Marriages) . . . Ch.9:1-2
2 Ezra's Grief . . . . . Vv. 3-4
3 Ezra's Prayer. . . . . Vv.5-15.
4 Ezra's Demand Ch.10:1-5
5 A solemn Convocation of the people. . Vv. 6-8.
6 Ezra's Address . . . . . Vv 9-11
7 The People agree to Reform . . . . Vv 12-14
8 Commission of Enquiry Set up . . . Vv15-17.
9 Summary of the Enquiry Vv18-44

10 The King's Commission Delivered to Rulers. V.16.

8 Here is careful preparation to seek Yahweh, occupying some 4 months from Chisleu V.1 to Nisan or Abib Ch. 2:1.

Re-registration of the nation
Re-inculcation of the Law Ch 8
Re-Consecration of the People Ch 9,10
Re-Population of the city Ch 11
Re-Dedication of the Walls Ch 12
Re-Extirpation of Abuses. Ch 13.

He was clear-seeing
Firm-dealing Neh.8:2,18 God-honoring. Neh 7:2; 4:15.

...MUCH THAT DARIUS AND ARTAXERXES = DARIUS HYSTASPES. Gp Ch. 6:14

If Artaxerxes were Artaxerxes Longimanus (B.C. 464-424) Ezra would have been 128 when came from Babylon and at least 141 when he walked in procession at the dedication of the wall for he was the son of Seraiah Ezra. 7:1-
20 ord

the covenant with Nehemiah Neh. 10:2-10. If Artaxerxes was Longimanus they were all still alive 91 years after their return - though they were all heads of families.

The Artaxerxes of Nehemiah reigned at least 32 years Neh. 5:14; 13:6. No other Persian King before Longimanus did this

NEHEMIAH : THE BOOK OF RECONSTRUCTION

It begins and ends with prayer
It reveals that the secret of success in the work of God is found in prayer Ch. 1:4, preparation Ch. 2:12-16, performance Ch. 4:6, perseverance Ch. 4:15-23.
The last year indicated in Ezra is the 7th of Artaxerxes Ezra 8:33 which would make the first month of Ezra 10: 17 his 8th year; thus there is a break of about 12 years to 20th Artaxerxes between Ezra and Nehemiah Neh. 1:1 (See Chronology p. 639).
On the basis that Darius, Artaxerxes and Ahasuerus were different titles of the same monarch (See Notes pp. 638, 642, 648) the events recorded in the Book of Esther took place at this time - from the 3rd Est. 1:1-5, 6th Est. 2:8-16, 7th Est. 2:17-18 & 12th years of his reign Est. 3:7. The uprisings against the Jews would have formed the basis for Nehemiah's anxious enquiry Neh. 1:2 and the state of the city walls Neh. 1:3. Gp Ezra 8:8-12; 9:16.

1 REBUILDING THE WALL. CHAPTERS 1-6

1 NEHEMIAH'S INTERCESSION FOR JERUSALEM. CH. 1:1-11

1 Jerusalem's Fallen State 1-3
2 Nehemiah's Intercessory Prayer . . 4-11

2 NEHEMIAH VISITS JERUSALEM. CH. 2:1-20

1 He Requests Permission To Visit Jerusalem 1-8
2 His Arrival At the City 9-11
3 His Inspection of the Wall 12-16
4 His Successful Appeal to the People 17-18
5 His Rejection of Samaritan Aid . 19-20

3 REBUILDING COMMENCED CH. 3:1-32

1 Priests at the Sheep Gate . . . 1-2.
2 The Fish Gate . . . . . 3-5.
3 The Old Gate 6-12
4 The Valley Gate 13
5 The Dung Gate 14
6 The Gate of the Fountain . . 15-25
7 The Water Gate 26-27
8 The Horse Gate 28
9 The East Gate 29-30
10 The Miph Kad Gate 31-32

4 REBUILDING OBSTRUCTED CH. 4:1-6:14 [The Adversary Counters] . . Ch. 4.

1 The Attack of Ridicule met by Prayer and Work 1-6
2 The Threat of Force met by Prayer and Vigilance 7-9
3 The Fearful are encouraged by Organised Defence 10-15
4 The Leaders are set an Example of Courage and Faith 16-23

Internal Troubles Solved - Ch. 5.

5 The Poor Jews Complain of Oppression 1-5
6 Nehemiah Intercedes to Help . . . 6-13
7 His Example of Personal Sacrifice 14-19

Guile And Hypocrisy Thwarted Ch. 6:1-14.

8 Sanballat Hypocritically Seeks a Conference 1-2
9 Nehemiah's Answer: I cannot leave a Good Work . . . . . 3-4.
10 Sanballat's Insulting, Lying Letter 5-7.
11 Nehemiah's Reply: These Charges are Lies . . . . . 8-9.
12 Treachery from a Pretended Friend 9-10
13 Nehemiah's Reply: Why should such a man as I flee 11-14

5 REBUILDING COMPLETED CH. 6:15-19

1 The Wall is Finished 15-16
2 Base Treachery within Jewry . . 17-19

2 REINSTRUCTING THE PEOPLE CHAPTERS 7:1 - 13:47.

1 REREGISTRATION OF THE REMNANT CH. 7:1-73.

1 Security Precautions for the City . . 1-4.
2 Nehemiah Discovers The Register of those who come from Babylon . 5-7.
3 The Men of Israel 8-38
4 The Priests 39-42
5 The Levites 43
6 The Singers 44
7 The Porters 45
8 The Nethinims . . . . . 46-56.
9 The Children of Solomon's Servants 57-62.
10 The Priests Who Despised their Calling 63-65
11 General Total . . . . . 66-69.
12 The Offerings of the People . . 70-73

2 REENDORSEMENT OF THE LAW CH. 8:1-18.

1 Public Convocation & Reading of the Law by Ezra . . . . . 1-8.
2 The Mourning People Are Urged To Rejoice . . . . . 9-12.
3 The Desire for Instruction . . . 13-11.
4 Enthusiasm at the Feast Tabernacles . . . . . 16-18.

3 RE-CONSECRATION OF THE PEOPLE CH. 9:1-10:39.

1 Public Reading of the Law by Levites 1-3.
2 Confession of Yahweh's Goodness, Israel's Disobedience, & Divine Mercy as basis for Covenant 4-38 (Divine Goodness 4-25; Human Weakness 26-30. God's Mercy & Justness 31-35 Israel's plight & Desire for re-consecration 36-38.)
3 Representatives Who Sealed the Covenant . . . . . Ch. 10:1-27.
4 The People Endorse The Sealing . 28-29.
5 Specific Points of Law They Undertake to Observe . . . 30-39

4 RE-POPULATING THE CITY CH. 11:1-36.

1 Jerusalem Populated with Rulers, Volunteers & a tithe chosen from all Judah . . . . . 1-3.
2 Census of Men from Judah & Benjamin 4-9
3 Census of Priests 10-14
4 Census of Levites 15-18
5 Census of Porters . . . . . 19.
6 Priests & Levites throughout the Land . . . . . 20.
7 The Nethinims . . . . . 21.
8 The Singers . . . . . 22-23.
9 The Tribute Collector 24
10 Villages Occupied . . . . 25-36.

5 RE-DEDICATION OF THE WALLS CH. 12:1-47.

1 Priests & Levites that Returned with Zerubbabel . . . . . 1-9.
2 Succession of High Priests . . 10-11
3 Leading Priests in Days Joiakim . 12-21.
4 Record of the Levites . . . . 22-26.
5 Preparation of Representatives to Dedicate the Walls . . . . . 27-30.
6 Ezra's Company on the Wall . . . 31-37.
7 Nehemiah's Company on the Wall . 38-39.
8 The Climax of the Dedication . . 40-43
9 The Covenant Enforced . . . 44-47.

6 RE-ENFORCEMENT OF THE COVENANT CH. 13:1-31.

1 Separation of The Mixed Multitude from Israel . . . . . 1-3.
2 Eliashib Rebuked Tobiah Expelled . 4-8.
3 Temple Chambers Cleansed . . . 9
4 Tithes & Worship Restored . . . 10-12
5 Faithful Officials Ordained . . 11-14.
6 Sabbath Keeping Purified . . . 15-21.
7 Levites Appointed to Guard the City Gates 22
8 Mixed Marriages Sternly Rebuked 23-27
9 Polluted Priests Expelled from Jerusalem . . . . . 28-31.

V.3. "Reproach" CHERPAH disgrace, from CHARAPH - To pull off, expose (by stripping) Str. Neh. 2:17; 4:4; 5:9. the cause of the reproach 1 KS 9:7; Ps. 79:4; Isa. 43:28; Jer. 42:18

V.11. His office was one of great trust & honor, indicating that he was in the King's confidence, for no eastern potentate would have a cup-bearer to whom he could not trust his life, for poison was often administered in that way.

...ssly at the conclusion of the time returned, like Nehemiah, to present the report that the Commission given him required Ch. 2:14. Thus 8 years' break occurs between the two books -- which in Hebrew are but one. Gp. p. 639

...reproach or disgrace. No slur rests on her character, she has a right to reclaim her dowry. But Ezra would scarcely have felt himself bound to consider consequences. He had a plain duty to perform and was determined to enforce the law at whatever cost. He regarded upon these marriages as unreal, as no better than ordinary illicit connections. For the evils which flow from such

EZRA ...
NEHEMIAH ...
ESTHER ...

Neh...
41 She...
42 Jose...
43 Jeie...

CHAPTER 1.

...EMIAH HEARS THE ...D NEWS OF JERUSA... ...M. V1-3.

...years have passed ...ce Ezra sent to Jer... ...lem Gp Ezra 7:8 with... ...2:1. Ezra probably ...rned. See note bot... ...p. 645. Without ...ritual leadership ...conditions had deter... ...ated. Sig. Yahweh is hidden ...9th month - Nov-Dec ...He was the King's ...cupbearer. V.11. One ...of the most honorable ...& confidential offices ...of the court. ...Gracious. ...The Pogrom of Ham... ...an. Esth. 3:8-12. ...Poverty was wide ...spread. Mal. 3:10-12 ...Temple services indiff... ...erently carried out. ...Mal. 1:6-14. Oppression ...rampant. Neh. 5. See ...20 years before the ...enemies of Judah had ...attacked the Jews and ...compelled them to ...cease their labors. Ezra ...4:23. Since then oppor... ...tunity had been given ...them to again attack. ...Esth. 1:8-12. Apparently ...this had been success... ...ful in Jerusalem ...which was leaderless ...and in a deplorable ...condition. Neh. 2:11-17. ...Jerusalem had been ...deserted by many ...Neh. 11:1 for the other ...cities Ezra 2:70. not ...so susceptible to att... ...ack.

NEHEMIAH SEEKS.

DIVINE GUIDANCE 1:4-11

The circumstances revealed the man, brought Nehemiah to the fore.

8 Here is careful preparation to seek Yahweh, occupying some 4 months from Chisleu 11 to Nisan or Abib Ch. 2:1.

T... it ca... Chi... year... the... 2 T... bret... men... them... had... of th... Jeru... 3 A... rem... capt... are... proa... also... gate... fire.
4 ¶ I he... sat... mou... faste... God...
5 A... LORD... and... cove... that... comm...
6 L... tive, that pray... I pr...

RE-Co... Ins... tion... Com... plete... REH... Re... Re... Re... Re... Re... Re...

EZRA .... RESTORATION
NEHEMIAH .. RECONSTRUCTION
ESTHER .... PRESERVATION

NEHEMIAH'S PRAYER
- The Character of God V. 5.
- A humble petition for His attention V. 6.
- Confession of sins V. 7.
- Remembrance of Promises Vs 8-9
- It is impregnated with references to the Law, pleading with the Father on the basis of His own revelation to man.
- The status of the people for whom he prayed. V. 10.
- An impassioned plea for help V. 11.

Through it all a recognition that Yahweh Alone could help at that crisis.
- Notice how similar the commencement of this prayer is with that of Daniel Dan 9:4. N. familiar with the latter prayer!

Nehemiah mourning, NEHEMIAH 1. *fasteth and prayeth.*

41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, *and* Joseph.
43 Of the sons of [a] Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 All these had taken strange wives: and *some* of them had wives [b] by whom they had children.

[a] ch. x. 29. [b] ver. 3.

1:4. 2:4, 8.

Prayer =

THE BOOK OF NEHEMIAH.

In the Hebrew Bible forms part of BOOK of EZRA.

S16. CONSOLATIONS OF YAHWEH.

CHAPTER 1.

CHRONOLOGY. SEE P. 639

1 Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THE words of [c] Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in [f] the twentieth year, as I was in [g] Shushan [h] the palace,
2 That [i] Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.
3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also [o] *is* broken down, and [p] the gates thereof are burned with fire.
4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,
5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:
6 Let [s] thine ear now be attentive, and [t] thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and [u] confess the sins of the children of Israel, which we have sinned against thee: [v] both I and my father's house have sinned.
7 We have [w] dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, [x] which thou commandedst thy servant Moses.
8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [y] If ye transgress, I will scatter you abroad among the nations:
9 [z] But if ye turn unto me, and keep my commandments, and do them; [a] though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them [b] unto the place that I have chosen to set my name there.
10 [c] Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.
11 O Lord, I beseech thee, [d] let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, [e] who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's [f] cupbearer.

[c] Ezra 10. 1. Dan. 9. 20. [f] ch. 10. 1. [g] Ezra 4. 9. Esth. 1. 2, 5 & 2. 3, 5, 8 & 3. 15 & 4. 16 & 8. 14, 15 & 9. 6, 11, 12, 15. Dan. 8. 2. [h] 1 Chr. 29. 1. [i] ch. 7. 2. [o] Deut. 28. 15. [p] Lev. 26. 33. Deut. 4, 25-27 & 28. 64. [s] Lev. 26. 39-42. Deut. 4. 29-31 & 30. 2, 3. [t] Deut. 30. 4. [u] ch. 2. 13. 2 Kin. 25. 10. [v] ch. 2. 3, 13, 17. [w] Deut. 32. 5. [x] Ezra 9. 3. [y] Deut. 9. 29. [z] Deut. 30. 1. [a] ch. 2. 13. [b] Deut. 12. 5. [c] Ezra 9. 3. [d] Deut. 9. 29. [e] Deut. 7. 9. [f] Is. 26. 8. [s] ver. 11. 2 Chr. 6. 40. [t] ver. 11. 1 Kin. 8. 29. 2 Chr. 6. 40. Dan. 9. 18. [u] ch. 2. 1. Gen. 40. 2.

649

NEHEMIAH
RECONSTRUCTING THE WALL Chps 1-6
Inquiry 1:1-3. Intercession 1:4-11 Expedition 2:1-16 Exhortation 2:17-20 Rebuilding Commenced 3:1-32. Obstructed 4-6:14 Completed 6:15-19
REINSTRUCTING THE PEOPLE Chps 7-13
Re-registration of the Remnant Ch 7
Re-inculcation of the Law Ch 8
Re-consecration of the People Ch 9, 10
Re-population of the city Ch 11
Re-Dedication of the Walls Ch 12
Re-Extirpation of Abuses Ch 13.

NEHEMIAH THE MAN.
A man of PRAYER Ch. 1:5-11. 2:4. 4:4-5. 5:19
A man of OPPORTUNITY Ch 2:1-5, 7.
A man of ACTION Neh. 2:12-16. 4:6. 5:6-7
A man of Liberality and Kindness 5:14-18.
A man of FAITH Neh 6:20
A man of COURAGE Neh 4:14
He was clear-seeing Neh. 6:2. Plain-speaking Neh 6:3.
Firm-dealing Neh 13:25 God-honoring Neh 7:5. 4:15.

NEHEMIAH SEEKS.
DIVINE GUIDANCE 1:11
The circumstances revealed the man, brought Nehemiah to the fore.
8 Here is careful preparation to seek Yahweh, occupying some 4 months from Chisleu V. 1 to Nisan or Abib Ch. 2:1.

1 Sig. Yahweh is hidden
2 9th month - Nov Dec.
3 He was the King's cupbearer V. 11. One of the most honorable & confidential offices at the court.
4 Gracious.
5 The Ideogram of Haman. Esth. 3:8-12.
6 Poverty was widespread. Mal 3:10-12. Temple services indifferently carried out Mal. 1:6-14. Oppression rampant. Neh. 5. opp.
7 20 years before the enemies of Judah had attacked the Jews and compelled them to cease their labors. Ezra 4:23. Since then opportunity had been given them to again attack. Esth. 3:8-11. Apparently this had been successful in Jerusalem. which was leaderless and in a deplorable condition. Neh. 2:11-17. Jerusalem had been deserted by many Neh. 11:1 for the other cities Ezra 2:70. not so susceptible to attack.

9 A favorite expression of approach for Nehemiah. Neh. 4:14. 9:32. He is Great in that He has power. He is Terrible (yārē') in that His judgments are decisive (cp Haman's)
10 Hear our pleading, let Thine eye see our distress.
Cp Luke 15:1. 1 Tim 5:5. 2 Tim 1:3 Ps 55:17 Dan 9:11
11 A recognition that these evils not due to Yahweh deserting them, but them deserting Yahweh. Mal 1:6. 3:8-11. Dan. 9:20
In pleading for the nation he identifies himself completely with it. Cp Dan. 9:5. 106:6 Isa. 6:5. His prayer is very similar to that of Daniel. Perhaps he had the latter's before him, in this petition continued to press the same request on the basis of Luke 18:1.

14 Exod 32:11 15:13. Deut. 5:15. Ps. 136:12. The fact that Yahweh thus redeemed them in the past shows His ability to do so again.

15 Both. "Delight to revere."
16 Prov. 21:1.
17 He was determined to use his influence with the King to help his people, irrespective of the very real danger. Cp Ch. 2:1.
18 Prov. 21:1 see opp.

A LEADER. Neh. 2:18.

WHAT NEHEMIAH SAW. Cp Note. V. 11.
- He saw enemies lying in wait V. 10.
- He saw a largely deserted Capital V. 17.
- He saw broken-down walls, burnt gates, heaps of refuse Vv 13-15.
- He saw a dispirited impoverished people. Ch. 5.

CHAPTER 2

YAHWEH CREATES THE OPPORTUNITY — NEHEMIAH SEIZES IT.

REQUEST OF THE KING Vv 1-8

After a 4 months wait of preparation Ch. 1:1, 4.

He probably alternated with other Cup bearers and now appeared on duty for the first time after receiving the sad news of Jerusalem.

It was a capital offence to appear sad in the King's presence. Cp Est. 4:2.

The King's tone to Nehemiah perhaps suggested that he considered him hiding some sort of treachery.

Thus Nehemiah's ancestors came from Jerusalem.

See notes on Chronology. top. p. 648 Bottom 634.

Sig. Great King. Identified with Darius Hystaspes. See Note top. p. 642.

Cp Prov. 3:6. Phil. 4:6.

CHAPTER 2.

1 Artaxerxes, understanding the cause of Nehemiah's sadness, sendeth him with letters to Jerusalem. 9 Nehemiah arriveth there. 12 He vieweth secretly the ruins of the walls. 17 He inciteth the Jews to build in despite of the enemies.

[a] ch. 3. 7.

[b] ver. 18. Ezra 7. 6.

[c] 1 Kin. 10. 15. Ezra 8. 36.

[d] Esth. 3. 7.

[e] ch. 1. 2. Cp. Ezra 7. 1.

[f] ch. 1. 11.

[g] ver. 19. ch. 4. 1, 7 & 6. 1, 2, 5, 12, 14 & 13. 28.

[h] Is. 15. 5. Jer. 48. 3, 5, 34.

[i] ver. 19. ch. 4. 3, 7 & 6. 2, 12, 14, 17, 19 & 13. 4, 7, 8.

[k] 1 Sam. 11. 1.

[l] Gen. 40. 7.

[m] Esth. 10. 3.

[n] Cp. Prov. 15. 13.

[o] Ezra 8. 32.

[p] 2 Kin. 1. 31.

[q] ch. 1. 3.

[r] ver. 13.

[s] ver. 20. ch. 1. 4, 5. Ezra 5. 12, &c. Dan. 2. 18, &c.

[t] 2 Chr. 26. 9.

[u] ch. 3. 13, 14 & 12. 31.

[x] ch. 1. 3.

[y] ver. 3.

[z] ch. 3. 15 & 12. 37.

[a] 2 Kin. 20. 20. 2 Chr. 32. 3, 30. Cp. ch. 3. 16.

[b] Heb. מִשְׁפָּט Ps. 45. 9.

[c] 2 Sam. 15. 23. Kedron

[d] Cp. ch. 5. 14 & 13. 6.

[e] Ezra 9. 2.

[f] 1 Kin. 10. 15. Ezra 8. 36.

[g] Eccles. 2. 5. Cant. 4. 13.

[h] ch. 7. 2. 1 Chr. 29. 1.

Waiting till night fell, he mounted an ass or mule and accompanied by a few followers on foot, he descended into the Vale of Hinnom, and threaded his way in and out among the gigantic masses of ruin and rubbish. Each point he reaches is recorded by him as with that thrill inspired by the sight of objects long expected, and afterwards long remembered. — the Spring of the Dragon; the gate outside of which lay the piles of the sweepings and off-scourings of the streets; the masses of fallen masonry, extending as it would seem all along the western and northern side; the blackened gaps where the gates had been destroyed by fire; till at last by the royal reservoir the accumulations became so impassable that the animal on which he rode refused to proceed; then he turned in the dead of night along the deep shade of the Kedron watercourse looking up at the eastern wall, less ruinous than the rest, and so back once more by the gate that opened on the ravine of Hinnom. In silence and deep darkness the Pechah returned to his house within the city with a full understanding of the desolation and the extent of work of reconstruction entailed.

Sig. Beginning, Opening. — Abib or April. Sig. Chisleu.

1 Kin. 20. 20. 2 Chr. 32. 3, 30. Cp. ch. 3. 16. Heb. מִשְׁפָּט Ps. 45. 9. 2 Sam. 15. 23. Kedron. Cp. ch. 5. 14 & 13. 6. Ezra 9. 2. 1 Kin. 10. 15. Ezra 8. 36. Eccles. 2. 5. Cant. 4. 13. ch. 7. 2. 1 Chr. 29. 1.

AND it came to pass in the month [d] Nisan, in [e] the twentieth year of Artaxerxes the king, *that* wine *was* before him: and [f] I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, [g] Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, [p] Let the king live for ever: why should not my countenance be sad, when [q] the city, the place of my fathers' sepulchres, *lieth* waste, and [r] the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to [s] the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the [t] queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a [u] time.

7 Moreover I said unto the king, If it please the king, let letters be given me to [x] governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's [y] forest, that he may give me timber to make beams for the gates of the [z] palace which *appertained* to the house, and for the wall of the city, and for [a] the house that I shall enter into. And the king granted me, [b] according to the good hand of my God upon me.

Sig. Beginning, Opening. — Abib or April.

Ezra 8. 31 – V. 18.

9 ¶ Then I came to the [c] governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When [e] Sanballat the [h] Horonite, and [i] Tobiah the servant, the [k] Ammonite, heard *of it*, it grieved them exceedingly that there was come a man [m] to seek the welfare of the children of Israel.

11 [o] So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there* *any* beast with me, save the beast that I rode upon.

13 And I went out by night by the [l] gate of the valley, even before the dragon well, and to the [n] dung port, and viewed the walls of Jerusalem, which were [x] broken down, and [y] the gates thereof were consumed with fire.

14 Then I went on to the [z] gate of the fountain, and to the [a] king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the [b] brook, and viewed the wall, and turned back, and entered by the [l] gate of the valley, and so returned.

16 And the [d] rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the [d] rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good *work*.

19 But when [e] Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

NEHEMIAH ARRIVES AT JERUSALEM. Vv 9-11

The appearance of Nehemiah with an armed escort and presenting all the credentials of Persian power was viewed with sullen resentment by the enemies of the Jews.

9 Cf. Ezra 8:22. By the King's command these were sent. It was not wise for Nehemiah to reject them. Moreover — in view of the unsettled conditions — this evidence of Persian favor was helpful to Nehemiah's cause.

10 Lockyer: "The Enemy is Secret." "The branch of Hollow-ness." If he were of Horonaim (Isa. 15:5) he would more likely be called a Moabite. He was evidently influential for Tobiah was his servant. Perhaps Governor of Samaria.

13 Yahweh is Good. Evidently this Ammonite had accepted the Samaritan principles and incorporated the Divine name.

12 Adam i.e. anybody.

15 For 3 days nothing was done as Nehemiah reviewed the situation and doubtless interviewed the elders of Israel.

NEHEMIAH'S NIGHT-TOUR OF JERUSALEM Vv 12-16

Cp Ch. 12:31

16 Masses of ruin and rubbish.

18 Mere blackened gaps. On 4th Way corner. Through it the refuse of the city was taken to Hinnom. From here he apparently traversed the Valley Hinnom which runs S. then W. Then followed the wall until he came to Fork. Pool = Gate.

20 Siloah on the Path. Cp Ch. 7:15.

21 Huge masses of broken masonry cluttered up the way.

CONFERENCE WITH ELDERS. Vv 17-18

26 RA' — evil. RV. "evil case." See left corner.

Sig. From a root RAAH — To break in pieces. Implying all that had been established was in danger of disintegrating.

Sig. The Collector

Roth. Fortress. Not merely repair the walls but provide for adequate defence.

What time is not here stated. Nehemiah was away 12 years in all Neh. 5:14. probably obtaining extension of leave from time to time.

Pardes — Paradise. A park or section of land set aside for the King's pleasure, evidently in Syria or Judea. Perhaps Lebanon?

Sig. 'Ashurah. = A legitimate queen from cohabitation. Send Queen. Ps. 45:9. Esther with whom Nehemiah probably had previous communication and who was able now to record his cause — that being the sense of the sentiment in parentheses. Roth. "pashas." His request indicates the unsettled nature of the country and the opposition received by the Jews which probably was the cause of Jerusalem's sad state see 4:23.

SANBALLAT — The meaning has given [illegible]

The hidden branch a secret enemy. Horonite — Ch. 2:10. Nehemiah's ... ite opponent. According ... he was Satrap of Samaria ... and probably of Beth-... Samaria Cp. Ch. 4:1-2. ... restoration of Jerusalem ... hostility, and in the ... by his associates Tobiah ... ite Ch. 2:10, and Geshem 2:19; 4:7.

His anti-Semitic leanings dicted by his anger at ... that a man had appeared ... scene to seek the welfare ... children of Israel 2:10 ... spired to defeat the purpose ... emiah.

First he used the ... of scorn, at the same ... ing Nehemiah of intrigue ... 2:19, but resisted by Neh. ... 20 who went ahead with ... Ch. 3, Sanballat next ... on of ridicule Ch. 4:1-3 ... answered by prayer and ... Ch. 4:4-6; Sanballat ... the threat of force Ch. ... that was countered by ... vigilance V. 9. A plan ... Ch. 4:11 was answered ... ised defence Ch. 4:13-14 ... an example of dedi... that the wall was ra...

Thoroughly defeated ... manoeuvred, Sanballat ... discredit Nehemiah ... cerebral cunning. He ... conference with Neh... ing to do him mischief ... but Nehemiah refused ... involved 4:2. Next he ... an open letter through ... to discredit him Ch. 6 ... it was answered by a ... buttal on the part of ... and an appeal by him ... Ch. 6:8-9.

Failed in these ... ballat bribed some of ... pretended friends to ... him 6:9-10, but once ... astute Nehemiah saw ... their scheming and ... it 11-14, although guilt ... of Judah continued ... the claims of Tobiah ... that Nehemiah con... case more favorably ...

Manasseh, son of ... the high priest marri... daughter of Sanballat ... through him pollute... divine worship. But ... drove him from the ... of the Temple 13:28. ... claims that he supervised ... building of a rival temple ... Mt Gerizim and so est... the order of the Samar... So the rivalry of the two ... continued on after them.

SANBALLAT - The moon god-Sin, has given life - Ung.

The hidden branch a, others - the secret enemy. Horonite - Cave dweller. Ch.2:10. Nehemiah's most inveterate opponent. According to Josephus, he was satrap of Samaria Ant. 11:7. 2. and probably of Beth-Horon in Samaria Cp. Ch.4:1-2. He opposed the restoration of Jerusalem with bitter hostility, and in this were joined by his associates Tobiah the Ammonite Ch.2:10, and Geshem the Arabian 2:19; 4:7.

His anti-Semitic leaning were indicated by his anger at the news that a man had appeared on the scene to seek the welfare of the children of Israel 2:10 and he conspired to defeat the purpose of Nehemiah.

First he used the the weapon of scorn, at the same time accusing Nehemiah of insurrection Ch. 2:19, but resisted by Nehemiah Ch.2:20 who went ahead with the work Ch.3, Sanballat next used the weapon of ridicule Ch.4:1-3. This was answered by prayer and labour Ch.4:4-6. Sanballat then used the threat of force Ch.4:7-8 but that was countered by prayer and vigilance 4:9. A plan of attack Ch.4:11 was answered by an organised defence Ch.4:13-15, and such an example of dedicated work that the wall was rapidly built.

Thoroughly defeated and outmanoeuvred, Sanballat tried to discredit Nehemiah by hypocritical cunning. He sought a conference with Nehemiah, planning to do him mischief Ch.6:1-2, but Nehemiah refused to become involved 4:3. Next he circulated an open letter through the land to discredit him Ch.6:5-7 but it was answered by a simple rebuttal on the part of Nehemiah and an appeal by him to God Ch.6:8-9.

Foiled in these attempts, Sanballat bribed some of Nehemiah's pretended friends to compromise him 6:9-10, but once again, the astute Nehemiah saw through their scheming and defeated it 11-14, although gullible men of Judah continued to press the claims of Tobiah and urge that Nehemiah consider his case more favorably. Vs. 17-19.

Manasseh, son of Eliashib the high priest married the daughter of Sanballat, and through him polluted the divine worship. But Nehemiah drove him from the precincts of the Temple 13:28. Josephus claims that he supervised the building of a rival worship on Mt. Gerizim and so established the order of the Samaritans. So the rivalry of the two men continued on after their deaths.

TOBIAH: THE SLAVE - Yah is Good

Tobiah was an Ammonitish servant Ch.2:10,19 probably of Sanballat who promoted him. He joined himself with Sanballat in an attempt to defeat the work of Nehemiah.

Though a slave and an Ammonite, Tobiah found means to ally himself with a priestly family, & his son Johanan married the daughter of Meshullam, the son of Berechiah, while he, himself was the son in law of Shechaniah the son of Arah 6:18 & these family relations created for him a strong faction among the Jews.

It was probably this union that lead this Ammonite to assume the name Tobiah, honoring the God of Israel — Jehovah is good.

As the tool of Sanballat he opposed the building of the wall of Jerusalem by Nehemiah - tried intimidation, suggesting that Nehemiah was a rebel against the King of Persia. But Nehemiah, entrenched in his own authority warned Tobiah and Sanballat that they had no authority in Jerusalem 2:19,20.

He joined with Sanballat in heaping ridicule upon the efforts of Nehemiah 4:3, in establishing a league with the surrounding nations against the Jews 4:7, in attempting to arrange a conference with Nehemiah with the intention of harming him 6:2.

When defeated on all points of strategy, he attempted to undermine the authority of Nehemiah by carrying on a secret correspondence with Jewish leaders hostile to Nehemiah 6:17-19. During Nehemiah's absence Eliashib, the high priest, installed Tobiah in one of the buildings attached to the Temple, but from this honoured position he was ejected by Nehemiah on his return. 13:4-9.

NEHEMIAH'S APPEAL

Ch.2:17-18.

- First he presented the problem: the people distressed, the city defenceless, deserted of many (Cf. Ch.11), the gates burned - mere blackened, gaping holes in walls.
- Next: an appeal. Let us recognise and repair the reproach.
- Thirdly: encouragement. Practical evidence that if was according to the will of God that they should engage in the work.
- Finally: the time propitious. He revealed to them the ways of Providence working on their behalf as exhibited by the words & actions of the King.

GESHEM THE ARABIAN 2:19.

His name signifies "to shower violently (Str) & therefore to beat down. He was allied to Sanballat & Tobiah against the Jews 2:19. 6:1,6. but apparently in a subordinate position, never really taking the initiative, but rather echoing & supporting the threats of the other two. The Ammonites, Arabians & Ashdodites with the Samaritans were opposed to the Jews Ch.4:7, and Geshem was leader of the Arabians. He was used as a tool by Sanballat to support the lies he circulated regarding Nehemiah 6:6. His name is given as "Gashmu. Geshem is the Hebraised form of Gashmu" with the dropping of the nominative ending "u" and Gashm resolving into Geshem" - Ung.

THE GOVERNORS.

The Persian Empire was divided into number of satrapies. "The satrap had absolute civil authority & considerable military power. Persian or not, he might grow independent & greedy. Darius was quite aware of this & set up controls to prevent it. Next to each satrap was the ~~military~~ local army commander in chief, directly responsible to the King. The local tax-collector was also the King's man, making sure that all forms of tribute made its return before reaching the ~~king~~ royal treasury. A secretary at the satrap's elbow was liaison to the King. At any time the king's eye might glower down on them. This eye - a high official or perhaps a brother or son of Darius - toured the empire continuously, with his own army if necessary, dropping in for unannounced checkups & putting the fear of the Wise Lord into the satraps - The Medes and Persians - Robert Collins.

According to Josephus, Sanballat was satrap to Samaria.

Eliashib - Cont.

He labored at the north eastern section of the wall 3:1 adjoining the Temple, and, most likely, his own mansion 3:20-21, but also was allied, probably through marriage in some way, with Tobiah, the Ammonite 13:4 for whom he ~~was~~ prepared an anteroom in the Temple, a desecration that excited the indignation of Nehemiah 13:4,7. who vigorously ejected the Ammonite. Eliashib's grandson was son-in-law to Sanballat 13:28, so that it is obvious that he was prepared to compromise the Truth for personal advantage.

Eliashib is referred to in Ezra 10:6 as the father of Johanan, with whom Ezra consulted concerning the transgression of the people in taking Gentile wives. Cp Neh. 12:10,22.

See p. 663.

ELIASHIB: THE HIGH PRIEST See p. 663.

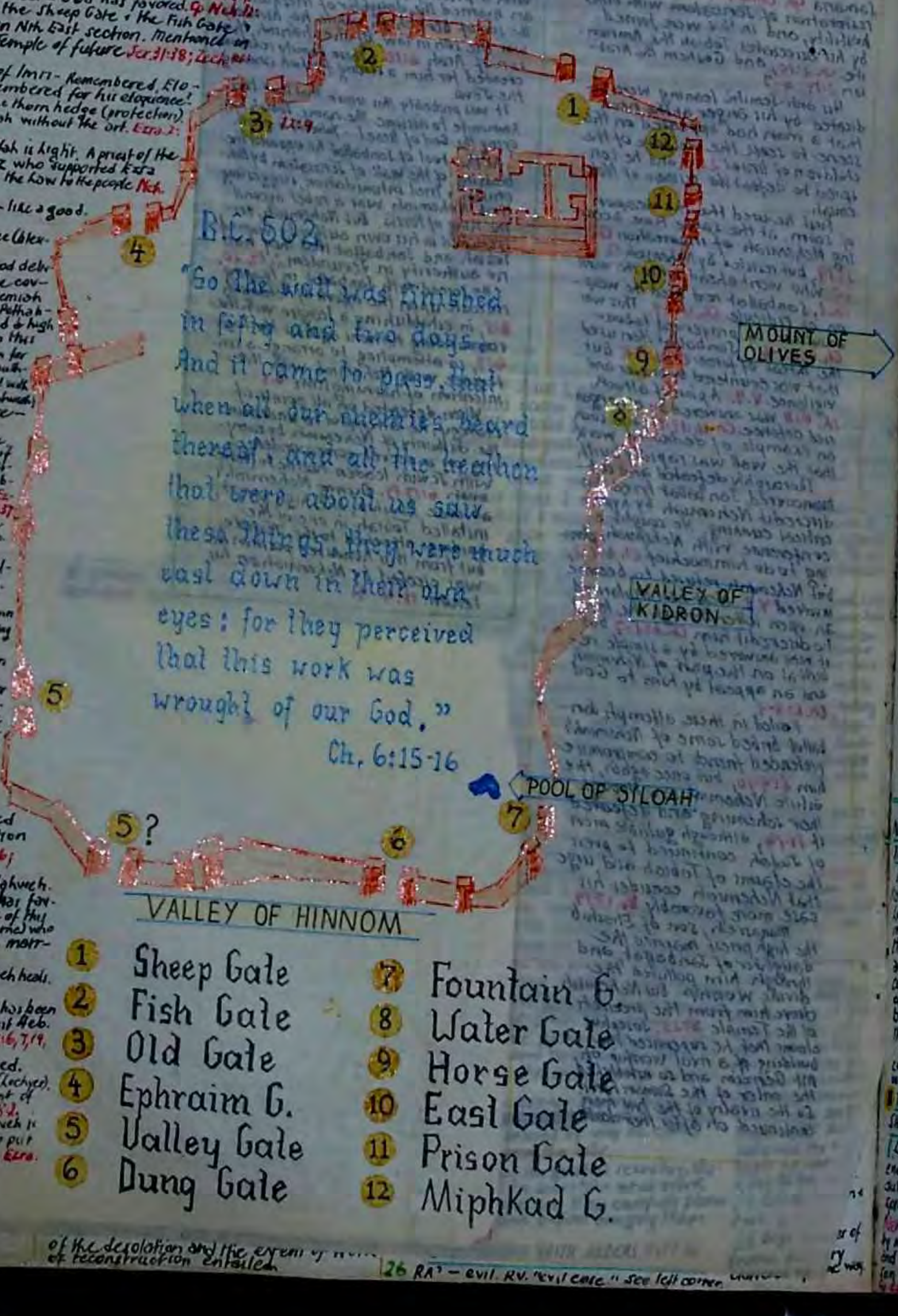
He was energetic in material duties Ch. 3:1) but negligent in spiritual requirements. He saw the need of building the city wall, but not the need of excluding its enemies.

The Consolation of Yahweh

- Tower of Meah. RSV: Tower of the Hundred – adjacent to the Sheep Gate (1). Neh. 3:1, 12:39.
- Tower of Hananeel – God has favored. Neh. 12: 39. Between the Sheep Gate & the Fish Gate, therefore on Nth East section. Mentioned in relation to Temple of future. Jer. 31:38; Zech. 14: 10.
- Zaccur son of Imri – Remembered. Eloquent. Remembered for his eloquence!
- Hassenaah – The thorn hedge (protection). Called Senaah without the art. Ezra 2: 35. Neh. 7:38
- V.44. Urijah – Yah is light. A priest of the family of Koz who supported Ezra whilst reading the Law to the people. Neh. 8:4.
- Koz = Pricking – like a good. A thorn.
- Berechiah – Knee (blessing) of Yah.
- Meshezabeel – God delivers. He sealed the covenant with Nehemiah 10:21. Father of Pethahiah who occupied a high position 11:24. In this family, enthusiasm for work, and high authority is tempered with indifference in Yahweh's marriage requirements.
- V.46. Pareah – Lame. Head of a family of Nethinim who returned with Zerubbabel. Neh. 7:49, Ezra 2:44. Q NTS p.637.
- Jeshaiah – In the counsel of Yahweh. Or name of son.
- V.7. Yahweh has delivered. = Malatiah.
- Jadon = Judge.
- Meronothite – unknown other place or meaning.
- Gibeon – Hill city.
- Mizpah – Prob. Tell en Nasbeh about 8 m. N. Jerusalem. After destruction Jer. it became the residence of the superintendent appointed by Babylon. Jer. 40:8
- V.8 Uzziel = God is strength.
- Goldsmith. Tiraph. A refiner. Often used in religious decoration. Isa. 40:19; 41:7; 46:6; Mal. 3:2-3
- Hashabiah – Fearing Yahweh.
- Hananiah – Yahweh has favored. There was one of this name (perhaps the same) who renounced his Gentile marriage. Ezra 10:28.
- V.9 Rephaiah – Yahweh heals.
- Hur. – White.
- V.10 Jedaiah – Yahweh has been kind. Slightly different Heb. to Neh. 3:29, 11:10; 12:6, 7, 19, 21.
- Harumaph – snub-nosed.
- Hattush – Contender (Lockyer). Perhaps the descendant of David mentioned Ezra 8:2.
- V.11 Malchijah – Yahweh is King. One of these who put away his Gentile wife. Ezra. 10:25.
- Hashub – Consecrated.
- Pahath-moab – Intelligent.

B.C. 502.

"So the wall was finished in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God."
Ch. 6:15-16



1. Sheep Gate
2. Fish Gate
3. Old Gate
4. Ephraim G.
5. Valley Gate
6. Dung Gate
7. Fountain G.
8. Water Gate
9. Horse Gate
10. East Gate
11. Prison Gate
12. Miphkad G.

"COME
If w
neglec
shod
Nehe
work
tion. V
The nar
in, how
and the
ed with
build up
that we
18 The
hand of
good u
king's w
ken unt
Let us
they st
for this
19 But
Horonite
ant, the
shem th
they ha
despised
this thin
rebel aga
20 Then
said unt
heaven,
therefore
arise an
no portio
morial, h
Ezra
The nam
Note 65
THEN
pries
brethren
builded t
sanctified
doors of
of Meah
the tow
2 And
the men
to them
son of In
3 But t
sons of
also lai
and set
the locks
thereof.
4 And
Meremo
the son o
to them
the son o
Meshezab
2 High pr
Greake.
3 North o
offerings
4 Sig. 'a h
6 Sig. El h
2 FISH
6 2Chron 33
Joppa fro
7 Re return
Received
Ezra Ezra
emiah Ne
8 Sig. A fr
or R

...sobly on the ...rson he called ...gether a confer... ...ce of those fes... ...sible and lay... ...g before them ...at was required ...declared to them ...cellent of the ...power conferred ...on him by the King ...K. 5 CRAKES-parched, ...desolate, ...Q.D. 1:9.
...is enthusiasm ...was contagious ...and found instant ...reaction in them ...All indecision and ...replude was at ...an end, and they ...were keen to com... ...mence.
THE ADVERSARIES
NEEK. NEH. 20 QCH 4
...n soon became ...known what was ...intended. Sanballat ...at first protested then ...had recourse to indi... ...rect. Patiently and ...astutely Nehemiah ...stabout his task.
...Sig. Firm, Strong ...(Lockyer) see opp. p. 658
...Often the most ...difficult of opposi... ...tion.
...this was the rep... ...of Zerubbabel to ...the Samaritans. App... ...arently Sanballat ...first tried to intim... ...idate Nehemiah ...by accusing him of ...rebellion. When that ...failed and he heard ...of the royal com... ...mission he hypo... ...critically offered ...help to be firmly ...rejected. Nehemiah ...knew the offer ...was not genuine.

CHAPTER 3.

NEHEMIAH ORGANIS...
THE LABORERS.
All are pressed in... ...to the work: Priests, Levites, Nobles, Com... ...moners. If levels ...them all in one great ...act of service. The ...commoners of Tek... ...oa are shown to ...be more noble than ...the princes. V.5. Q.V.S.
The work was par... ...celled out among the ...working parties.
THE PRIESTS AT THE SHEEP GATE. Vv. 1-2.
...Eliashib. He was ...energetic in material ...affairs but negligent of ...spiritual requirements. ...Neh. 13:4-28. He was allied ...by marriage with Tobiah ...and his opposition was ...keen in love to Sanballat ...

...disintegration of ...
...of the desolation and the extent of ... of reconstruction entailed.
26 RA' – evil. RV. "evil case" see left corner

"COME, AND LET US BUILD UP THE WALLS OF JERUSALEM THAT WE BE NO MORE A REPROACH"

It was a reproach that after so long a time the city should reveal such evidences of neglect. It was the subject of ridicule to the world — and it reflected upon Yahweh. Slipshod methods adopted ecclesially today can bring a like reproach on us.

Nehemiah generated enthusiasm for the work. He was a born leader. He carefully surveyed the work required Vv 12-16 quietly planned his methods V. 16 and then secured adequate co-operation. Vv 17-18.

probably on the morrow he called together a conference of those responsible and laying before them what was required disclosed to them the extent of the power conferred on him by the King V. 18 ✓ CHARGES-parched, desolate. 26 ✓ Ch. 1:3. 27 His enthusiasm was contagious and found instant reaction in them. All indecision and ineptitude was at an end, and they were keen to commence.

THE ADVERSARIES MOCK. Vv 19-20 Ch 4:1-4

It soon became known what was intended. Sanballat first protested then had resort to indirect. Patiently and quietly Nehemiah set about his task. 28 Sig. Firm, Strong (Lockyer) See opp. p. 638. 29 Often the most difficult of opposition. 30 This was the reply of Zerubbabel to the Samaritans. Apparently Sanballat first tried to intimidate Nehemiah by accusing him of rebellion. When that failed and he heard of the royal commission he hypocritically offered help to be firmly rejected. Nehemiah knew the offer was not genuine.

— CHAPTER 3.

NEHEMIAH ORGANISES THE LABORERS.

All are pressed into the work: Priests, Levites, Nobles, Commoners. It levels them all in one great act of service. The commoners of Tekoa are shown to be more noble than its princes. V.S. Ch 4:6 The work was parcelled out among 44 working parties.

1 THE PRIESTS AT THE SHEEP GATE. Vv 1-2.

1. Eliashib restored. He was energetic in material duties but negligent of spiritual requirements. Neh. 13:4-28. He was allied by marriage with Tobiah and his grandson was son in law to Sanballat Cp Ezra 10:18. Cp ch. 6 p. 650

in how Jerusalem lieth waste, and [b] the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more [d] a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they [e] strengthened their hands for this good work. L See opp. p. 650

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and [h] Geshem the Arabian, heard it, they [i] laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? (threat)

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: [r] but ye have no portion, nor right, nor memorial, in Jerusalem. See Note below.

Cp Ezra 4:11

CHAPTER 3.

The names and order of them that builded the wall. See Note p. 651 Cp ch. 10

THEN [m] Eliashib the high priest rose up with his brethren the priests, and they builded the [n] sheep gate; they sanctified it, and set up the doors of it; even unto the [o] tower of Meah they sanctified it, unto the [p] tower of Hananeel.

2 And [3] next unto him builded [q] the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the [s] fish gate did the sons of Hassenaah build, who also [k] laid the beams thereof, and [l] set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired [p] Meremoth the son of Urijah, the son of [q] Koz. And next unto them repaired [r] Meshullam the son of Berechiah, the son of Meshezabeel. And next unto

[a] ch. 10. 21. [b] ch. 1. 3. Note. [d] ver. 27. 2 Sam. 14. 2. [d] Ps. 44. 13. Jer. 24. 9. Ezek. 5. 14. [e] Cp. Judg. 5. 23. [f] ch. 7. 51. Ezra 2. 49. See opp. 2 Sam. 2. 7. [h] See opp. ch. 6. 1, 2. [i] 1 Chr. 27. 30. [k] Josh. 9. 3. [l] Josh. 18. 26. [m] Ps. 44. 13 & 80. 6. [n] ch. 3. 8. [o] ver. 31, 32. Judg. 17. 4. [p] ver. 30. [q] 1 Chr. 9. 30. Cp. Ex. 30. 25. [r] Or, left Jerusalem unto the broad wall. [s] Ezra 4. 3. [t] ch. 12. 38. [u] ver. 12. [v] ch. 12. 10, 22. Ezra 10. 6. [w] ver. 32. John 5. 2. [x] Not as Ezra 8. 2. [y] ch. 9. 5. [z] ch. 12. 39. [a] Ezra 10. 31. [b] Ezra 2. 39. [c] Jer. 31. 38. Zech. 14. 10. [d] Ezra 2. 6. [3] Heb. at his hand. [3] Heb. second measure. [f] ch. 12. 38. [g] Ezra 2. 34. [h] ch. 10. 24. [i] 2 Chr. 33. 14. [k] 2 Chr. 34. 11. [l] ver. 1, 6, 13. ch. 6. 1. [m] 2 Chr. 26. 9. [n] ver. 30. [o] Josh. 15. 34. [p] ver. 21. Ezra 8. 33. [q] Ezra 2. 61. [r] ver. 30. Ezra 8. 16. [s] ch. 2. 13 & 12. 31.

2 High priest elect. Cp Neh. 12:26. 13:4 Cp Luke 3:2. 3 North of city. Through it came the offerings, thus it was sanctified by special service. 4 Sig "a hundred" — evidently a measure? 6 Sig. El hath been gracious. on either side of the sheep gate RSV: Tower of the Hundred.

2 FISH GATE Vv 3-5.

6 2 Chron 33:14 Zeph 1:10. Nth West. Opposite Joppa from whence came fish. 7 He returned with Zerubbabel. Neh. 12:1, 7. Received the silver and gold brought by Ezra Ezra 8:33. Sealed the Covenant with Nehemiah Neh. 10:1, 5. Sig. Elevations Note his enthusiasm V.11. 8 Sig A friend. Though energetic in material labors he lacked spiritual qualities. He repaired two sections of the wall V. 30 but permitted his daughter to marry Johanan son of Tobiah with disastrous results Neh. 6:18.

In affliction. Returned with Zerubbabel 7:7 Sealed Covenant 10:8

them repaired [a] Zadok the son of Baana. Sealed the Covenant Neh 10:21

5 And next unto them the [c] Tekoites repaired; but their nobles put not their necks to [e] the work of their Lord. Yahweh knows

6 Moreover the old gate repaired [f] Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. Aided

7 And next unto them repaired Melatiah the Gibeonite, and Jadon [i] the Meronothite, the men of [k] Gibeon, and of [l] Mizpah, unto the [m] throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the [o] goldsmiths. Next unto him also repaired [p] Hananiah the son of one of the [q] apothecaries, and they [2] fortified Jerusalem unto the [s] broad wall. All Perfumers

9 And next unto them repaired Rephaiah the son of Hur, the ruler of [t] the half part of Jerusalem. This principle observed here should have guided them later

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired [v] Hattush the son of [x] Hashabniah. Yahweh has taken account

11 [b] Malchijah the son of [c] Harim, and Hashub the son of [d] Pahath-moab, repaired the other piece, and the [f] tower of the furnaces. Indicative of enmity — Isaiah

12 And next unto him repaired Shallum the son of [h] Halohesh, the ruler of [c] the half part of Jerusalem, he and his daughters. Favored RV. the district

13 The [m] valley gate repaired [n] Hanun, and the inhabitants of [o] Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto [z] the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab,

3 THE OLD GATE Vv 6-12.

Probably the "first Gate" Zech 14:10. and thought to be NW. West. the modern "Damascus Gate" See Note on Nethinim p. 677. Cp V. 26.

RSV: "who were under the jurisdiction of the governor of the province Beyond the River" Cp also Keth. But see Note below.

12 The work levelled all classes. Priests, Levites, Commoners. V. 5. Tradesmen, doctors, rulers V. 9. women. V. 12. Many laboured at spots where they had a particular interest. Vv 1, 23, 26. 30 merchants V. 32.

Cp Vs 7, 10 Gibeon = 5½ m, Mizpah due north Jerusalem.

11 However Gibeon was under control Judah Neh 1:2, 5 so also Bethel which it further north. Ch 11:31 The Governor of Syria could have had a place of authority in Jerusalem who was normally under his jurisdiction, though exempted from his authority under the existing regime.

12 Heb. Shallum. Neh 3:2 A different word to ch 3:20 repaired. Perhaps the wall only needed strengthening here — this lighter work given to goldsmiths Ezk 27:17 Every man to his ability.

13 A lovely little family group united in the "work of the Lord" V.S. father and daughters so operating together to build the wall in the face of enemies.

THE VALLEY GATE V. 13

Valley of Hinnom. The gate would be south west

About ½ m. west Jerusalem more than half the entire circuit was only about ½ m. hardly 1/4 mile

THE DUNG GATE V. 14

Cp Ch 2:13. South of Jerusalem.

one man given this length to complete. Probably relates to distance between the gates and perhaps wall not in need of repair at this point.

17 Governor of Moab. The head of a leading family of Judah See Note Ch 7:11.

18 Recompense.

19 Whisperer, enchanter. He was one of the leaders who endorsed the covenant Neh 10:24

20 Zaccai = King.

21 Charioteer, Horseman.

[1] 651 "Ye have no portion nor right..." Ch 2:20. They were building the wall of Jerusalem, "the work of their Lord" Neh. 3:5. Citizenship in Jerusalem is a precious and exclusive matter to which Sanballat could not lay just claim Ps 87. Heb 12:22. Gal 4:26. Spiritual walls. Rev. 22:12, 14. Eph. 2:20. See Notes. Introductory to Neh. 7 & Note 12.

"The ruler of the half part of Jerusalem" Ruler - Sar, Governor. A local authority under the main Governor (Pechah) controlling half the city or district controlled by the city. See

"No Memorial in Jerusalem. 2:20.

They were not related to the Covenant in any way.

MOUNT OF OLIVES

VALLEY OF KIDRON

SILOAH

• V.15. Shallun - Recompense.
• Col-hozeh - All-seeing. See also Neh. 11:5.
• V.16. Azbuk - Stem depopulator.
• V.17. Rehum - Compassionate.
• Bani - Built. He was conspicuous in all the reforms on the return from Babylon Neh. 8:7. 9:4; 10:13.
• V.24. Binnui - Built. He returned with Zerubbabel Neh. 12:8 and joined in the covenant Neh. 10:9.
• Henadad - Favor of Hadad. Cp V.18.
• V.25. Palal - God judger.
• Uzai - Strong.
• Pedaiah - Yah has ransomed. He assisted Ezra in the reading of the Law Neh. 8:4; was appointed treasurer. 13:11.
Parosh - A flea. A family name. 2172 returned with Zerubbabel Ezra 2:3. Neh See below.

14 Sig House of the Vine-Yards - so evidently not of the Rechabites Cp Jer. 35:1-19. Beth-haccerem was a district in the region of Tekoah. Jer. 6:1

6 GATE OF FOUNTAIN 15-25

On eastern wall.
14a The district of Mizpah was distinct from the town Cp V. 7, 19.
15a The pool was outside the main wall of the city. It furnished water to the royal garden which was at the junction of the Hinnom - Kidron Valleys.
"House of the Rock" about 15 m. South Jerusalem on route to Hebron.
15. Probably a place where a band of soldiers, perhaps the city guard were stationed. The Gibborim.
15a And the Kings that followed him. 2 Chron. 32:30.
15b Hezekiah's pool formed from the Gihon when Sennacherib was about to besiege the city. 2 Chr. 32:30. Cp 2:14a.
16a He seems to have been a Gentile. Ezra 8:9. He sealed the Covenant Neh. 10:11 & took a prominent part in dedication of Walls. This was on South-Eastern side of city, appropriate to Levites. See above.
District of Keilah. About 12 m. S.S.W. of Jerusalem 1 Sam. 23:1-7.
Levites. Ezra 8:9. Sig. Favor of Hadad.
Levites. Ezra 2:40. - Help.
Though Ezer not previously mentioned the men of Mizpah are V.7. Ezer probably over both groups though the former supervised by Jaden.
Baruch has the high honor of being singled out for special praise. With burning zeal he completed the task first set him (not mentioned) & undertook "a second piece."
Cp V.11. Seems to have been an energetic and meticulous worker.
17a. Pure. One of this name put aside his Gentile marriage Ezra 10:23.
Some of the officers of the Temple, particularly the singers dwelt in the plain country around Jerusalem. Ch 12:28. Evidently some priests dwelt with them. HA-KIKKAR. Jordan Cp. 12:28
They would have a particular interest in this. Cp Note V. 28, 29, 30.
19a Son of Right Hand. He set aside his foreign marriage Ezra. 10:32 and assisted in the ceremony of purifying the walls Neh. 12:34.
20a Intelligent. Another of the same name Cp V. 11.
21a Helped by Yahweh. A Levite who assisted Ezra in expounding the law Neh. 8:7. sealed the covenant with Nehemiah Neh. 10:2 ~~assisted at the dedication of the city walls~~ Neh. 12:33.

15 But [a] the gate of the fountain repaired Shallun the son of [d] Col-hozeh, the ruler of (part) of [e] Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [f] Siloah by the [g] king's garden, and unto [h] the stairs that go down from the city of David. (Outlet RV)

16 After him repaired Nehemiah the son of [i] Azbuk, the ruler of the half (part) of [m] Beth-zur, unto *the place* over against [n] the sepulchres of David, and to the [p] pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired [q] Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of [s] Henadad, the ruler of the half part of [t] Keilah. (Wilkes-Lockyer. Persian gr.-for)

19 And next to him repaired Ezer the son of [x] Jeshua, the ruler of [a] Mizpah, another piece over against the going up to the armoury at the turning *of the wall*. (Slaved. Cp also 10:16)

20 After him Baruch the son of [b] Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of [c] Eliashib the high priest.

21 After him repaired [d] Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of [y] the plain.

23 After him repaired [g] Benjamin and Hashub over against their house. After him repaired [y] Azariah the son of [z] Maaseiah the son of Ananiah by his house.

24 After him repaired [b] Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of [i] Parosh.

26 Moreover [k] the Nethinims dwelt in [3] Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the [l] Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the [r] horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of [s] Immer over against his house. After him repaired also [x] Shemaiah the son of Shechaniah, the keeper of the [v] east gate. (Yahweh repays) (Yahweh was favored)

30 After him repaired [b] Hananiah the son of [c] Shelemiah, and [d] Hanun the sixth son of Zalaph, another piece. After him repaired [e] Meshullam the son of Berechiah over against his chamber. (Yahweh is King)

31 After him repaired [g] Malchiah [i] the goldsmith's son unto [k] the place of the Nethinims, and of the [m] merchants, over against the gate [n] Miphkad, and to the [5] going up of the corner.

32 And between the [5] going up of the corner unto the [o] sheep gate repaired the goldsmiths and the merchants.

[a] Jer. 6. 2.
[3] Ezra 8. 33. RV: District
[c] ch. 2. 14.
[d] ch. 11. 5.
[e] ver. 7, 19.
[f] Is. 8. 6. John 9. 7, 11. Cp. Luke 13. 4.
[g] 2 Kin. 25. 4.
[h] ch. 12. 37.
[i] Ezra 2. 3.
[k] 1 Chr. 9. 2.
[l] Or, which dwelt in Ophel, repaired unto ... Cp. 637.
[2] Or, the tower.
[m] 2 Chr. 27. 3.
[n] ch. 8. 1, 3.
[p] 2 Chr. 11. 7.
[q] 1 Kin. 2. 30. Acts 2. 29.
[r] ver. 5.
[s] 2 Kin. 20. 20. Is. 22. 11.
[t] Ezra 8. 19.
[x] 2 Chr. 23. 15.
[y] Ezra 3. 9.
[z] 1 Chr. 9. 12.
[a] 1 Sam. 23. 1.
[b] 1 Chr. 3. 22.
[c] Cp. Jer. 29. 2.
[d] Ezra 2. 40.
[e] ver. 7, 15.
[f] ver. 8.
[g] ch. 12. 27.
[h] ver. 23.
[i] ver. 4. Note
[k] Or, Zaccai. As Ezra 2. 9.
[l] Ezra 10. 28.
[m] ch. 8. 4.
[n] ver. 1. Note
[o] ver. 8.
[p] ver. 26.
[q] ver. 4.
[r] 1 Kin. 10. 15.
[s] 2 Sam. 24. 9. 2 Chr. 32. 13.
[5] Or, corner chamber. 2 Chr. 26. 16.
[t] ver. 1.
[v] ch. 12. 28. Gen. 13. 10. Deut. 34. 3. 2 Sam. 18. 23. 1 Kin. 7. 46. 2 Chr. 4. 17.
[x] Ezra 10. 32.
[y] ch. 8. 7 & 10. 2 & 12. 33.
[z] ch. 8. 4.

Two Gates not specifically mentioned above: The Gate of Ephraim Neh. 8:16. The Prison Gate or Gate of the Guard. Neh. 12:38. Thus 12 gates like the New Jerusalem. Rev. 21:12. . . . It could be that portion of the text is incomplete, so that, for example, the first piece built by Baruch is not mentioned V.20

652

CHAPTER 4.

1 While the enemies scoff, Nehemiah prayeth and continueth the work. 9 He setteth a watch. 13 He armeth the labourers, 19 and giveth military precepts.

Parosh (Cont). 7:8. Another 150 males with Zechariah at their head accompanied Ezra Ezra. 8:3. Seven of the family had married foreign wives Ezra. 10:25. One by name of Parosh, the Parosh of this verse, signed the covenant with Nehemiah Neh. 10:14.
• V.29. Zadok - Righteous.
• Immer - ~~Sheep-herd~~ Talkative
• V.30 There was a Hananiah also appointed as treasurer Ch 13:13. The Berkeley Version renders: "The adjoining portion was repaired by Shelemiah" etc. Thus separating this Shelemiah & Hanun from men of the same name earlier mentioned.

7 THE WATER GATE 26.

15c The long, narrow rounded promontory which intervenes between the central valley of Jerusalem (the Tyropoeon) & the Kidron Valley. Robinson.
19. They more than compensated for the dilatoriness of their nobles. Cp V. 5.

8 THE HORSE GATE V.28

20 Rabbins suggest that those riding to Jerusalem by horse here had to alight.

9 THE EAST GATE V.29

20a A descendant of David 1 Chr. 3:22. His son Hattush returned to Jerusalem with Ezra Ezra 8:28.
Yahweh has heard. Identified by some with Shemaiah Jer 37:26. Shechaniah = Yahweh has dwelt See before.
Evidently one of the apothecaries V. 8 & also treasurer. 13:11. Cp Jehoiada.

10 THE MIPHKAD GATE?

KJV = Muster Gate.
C & = Registry Gate

Cp V. 1. The City encircled.
Cp Note V. 8.
Favored.
Caper plant. Unc.
Purification - Lockyer. Five of his sons evidently did nothing, but the 6th perhaps despised young & so did so - especially if he is identified with the Hanun of V. 13.
This may signify an ascent, or as in the margin, an upper chamber situated over the gate.

The builders Cp. 4:17a

RV "and the builders" The actual builders had swords on their sides, whilst those that carried the material, took them in their hands, thus they presented a formidable & determined appearance.

...shop of Syria, was sa...
...manite chief Tobiah ...
...willing at any time to ...
...cleft his daughter N...
...with also was allied ...
...of a reckless and ...

Neh

BU

we
wro
tion
2 A
ren
and
Jew
selv
they
will
of t
whic
3 N
was
that
go u
thei
4
are
repr
and
land
5 A
and
out
have
befo
6 S
all t
unto
peop
7
whe
and
n An
dodi
Jeru
that
stop
wre
8
toge
agai
der
9
pray
a wa
nigh
10 A
of th
caye
bish
buil
...
bear
we a
vers
L

...and intimidation ...
...are already been us...
...2 Ch 2:19-20 ...
...in order to incite it ...
...against the Jews ...
...by they complete ...
...the walls and dedic...
...them by sacrifice ...
...2 Ch 32:27, 33 ...
They were building ...
...wall out of the ...
...ises in the rubble ...
...ld to great was the ...
...ger that they were ...
...ndered. V.10. This ...
...he adversaries sow ...
...mocked at. In build-...
...ng the spiritual ...
...alls of Zion there ...
...s much rubbish to ...
...clear for the work. ...
...See note. 6:3.
ANSWERED BY PRAYER ...
AND WORK. V.4-6.
4 To do otherwise would be for their reproach to succeed. It was an attack on the work of Yahweh not on an individual. 5 That is - Let the work of Zion succeed. The adversary not to be acted that for this to be done would make less than the prey.
6 There is nothing personally vindictive in this. Sanballat had placed himself in such relationship to the work that to blot out his sin would be to defeat the work. The Hebrew form of the verb can also be used as declaratory. "their sin will not be... etc."
7 Nothing personal in Nehemiah's prayer.
8 In spite of all ridicule the work went quietly, steadily on. There is nothing more irritating than this to such as Sanballat.
9 The labor went on incessantly. Jerusalem was ringed with workers - and though it was heavy, difficult and dirty work, there were some results to show for it.
THREAT OF FORCE 7-8.
10 A formidable company of enemies now gathered against Jerusalem.
PRAYER AND VIGILANCE
4:9 Cp 1 Pet. 5:8
11 Faith is not presumption. We must provide Yahweh with something to work upon if prayer is to be answered

THE MALCONTENTS OF SAMARIA Cp Neh 2:10,19-20. The city was held by a Persian garrison called "the army of Samaria" Neh.4:2. Its governor, doubtless deriving his authority from the satrap of Syria, was Sanballat. He position was one of dignity and influence. He was on terms of close alliance with an Ammonite chief Tobiah, and an Arab sheikh Geshem who commanded a band of those persistent marauders who seemed to be willing at any time to put their swords at the disposal of Sanballat. Sanballat was allied in marriage to Eliashib, high priest elect: his daughter Nicaso being wedded to Manasseh, son of Joiada and grandson of Eliashib Jos Ant. 11:7. Neh 13:4. Tobiah also was allied to Eliashib Neh 13:4. Sanballat was thus in a position which of itself rendered him formidable, and being of a reckless and violent temper might be expected to cause serious trouble. He had from the first disliked Nehemiah's

CHAPTER 4

THE WILES OF THE ADVERSARY

RIDICULE: V.1-3.

Guile and intimidation have already been used Cp Ch.2:19-20

1 In order to incite it against the Jews.

2 Will they complete the walls and dedicate them by sacrifice Cp Ch.12:27, 43

3 They were building the wall out of the stones in the rubble. But so great was the latter that they were hindered. V.10. Thus the adversary can be mocked at. In building the spiritual walls of Zion there is much rubbish to clutter the work. See note. 657

ANSWERED BY PRAYER AND WORK. V.4-6

4 To do otherwise would be for their reproach to succeed. It was an attack on the work of Yahweh not on an individual.

5 That is - Let the work of Zion succeed. The adversary not to defeat that for this to be done would make them the prey.

6 There is nothing personally vindictive in this. Sanballat had placed himself in such relationship to the work that to blot out his sin would be to defeat the work. The Hebrew form of the verb can also be used as declaratory "their sin will not be ... etc"

7 Nothing personal in Nehemiah's prayer.

8 In spite of all ridicule the work went quietly, steadily on. There is nothing more irritating than this to such as Sanballat.

9 The labor went on incessantly. Jerusalem was ringed with workers - and though it was heavy, difficult and dirty work, there were some results to show for it.

THREAT OF FORCE 7-8.

10 A formidable company of enemies now gathered against Jerusalem.

PRAYER AND VIGILANCE V.9. Cp Neh. 5:8.

11 Faith is not presumption. We must provide Yahweh with something to work upon if prayer is to be answered.

NEHEMIAH 4.

Nehemiah prayeth, and continueth the work.

Cp Ch.2:19

BUT it came to pass, [a] that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they [b] fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now [c] Tobiah the Ammonite was by him, and he said, Even that which they build, if [d] a fox go up, he shall even break down their stone wall. (Rvmg. Jackal)

4 [e] Hear, O our God; for we are [f] despised: and [g] turn their reproach upon their own head, and give them for a prey in the land of captivity: See Note Ezra 6:16

5 And [h] cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the [m] Arabians, and the [n] Ammonites, and the [o] Ashdodites, heard that the walls of Jerusalem [6] were made up, *and* that the breaches began to be stopped, then they were very wroth, r Cp p. 655

8 And [q] conspired all of them together to come *and* to fight against Jerusalem, and [7] to hinder it. - overthrow the wall by error or causing error

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. See Keth. below.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by [b] them came, they said unto us [c] ten times, [3] From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I [4] in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [p] Be not ye afraid of them: remember the Lord, *which is* [h] great and terrible, and [i] fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had [j] brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the [p] spears, the shields, and the bows, and the [p] habergeons; and the rulers *were* behind all the house of Judah. See below

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded [5] by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And [r] I said unto the nobles, and to the rulers, and to the rest of the people, The

(a) ver. 7. ch. 2. 19.
Will their objective, to complete it in a certain time be realised?
See note p. 652
(b) ver. 7.
(c) Heb. leave to themselves. ch. 3. 8.
(d) Gen. 31. 7.
(3) Or, That from all places ye must return to us.
(4) Heb. from the lower parts of the place, &c.
(e) Cp. Lam. 5. 18.
(f) Ps. 123. 3, 4.
(5) Heb. despite.
(g) Ps. 79. 12. Cp. ch. 2. 17 & 5. 9 & 6. 13.
(h) Num. 14. 9.
(i) Deut. 7. 21.
(j) 2a Sam. 15. 31.
(k) Ps. 69. 27, 28 & 109. 14, 15.
(l) Job 5. 12.
Ch 2:18 - V.20. heart
(m) ch. 2. 19.
(n) 1 Sam. 11. 1.
(o) 1 Sam. 5. 1.
(p) 2 Chr. 26. 14.
(6) Heb. ascended. V.6
2 Chr. 24. 13.
(q) Cp Ps. 83. 3-8.
(7) Heb. to make an error to it, Neh. Tow. 'to cause error in-jury, to alter.
(8) Heb. on his loins. Ezek. 9. 2, 3, 11.
See bottom p. 653
(r) ver. 14. ch. 5. 7 & 7. 5.

THE RULERS WERE BEHIND V.16.

They stood behind the laborers directing them, and ready to lead them on if the enemy ventured to come to blows. Thus they exercised the greatest vigilance.

THEY WHICH BUILDED V.17. RV: "They that builded on the wall and

RV: "they that bare burdens laded themselves" - those engaged in the work are divided into two classes - the builders and those who carried materials. The former needed both hands to work & had swords girded by their sides. The latter used one hand and carried a weapon in the other. The work was doubtless slowed down as a result - but it still continued.

653

RIDICULE V.1-3.

1 Ridicule was the first weapon used by Sanballat. Cp Ch.2:19

2 Ridicule was also used by Tobiah.

3 Ridicule was also used by Geshem.

THE BUILDERS V.17-18.

RV "and the bearers of burdens" The actual builders had swords on their sides, whilst those that carried the material, took up in their hands what they presented a formidable & determined appearance.

THE NEED MET BY AN ORGANIZED DEFENCE V.13-18.

13 Thus armed, though the force of Sanballat hovered around the city they did not attack.

14 At one stage an attack seemed imminent, and Nehemiah encouraged them in faith.

15 His personal guard some of whom doubtless came from Persia NA'ARIM - young men.

16 Breastplates or coats of mail.

17 To encourage and support in the face of the enemy. The nation was united.

18 Whilst Nehemiah's soldiers Ch 2:19 also worked or stood on guard Ch 4:16, alternating at these duties. Some builders labored with sword in hand whilst those who needed both hands to build had sword girded by their side - so close was the enemy, so imminent did attack seem. See below

19 Constant vigilance was exercised by Nehemiah who supervised both building and defence. In the event of an attack it would be reported to him and the trumpet work sound.

WISE DEFENCE PLUS FAITH V.19-23

20 V.13. In the less elevated places, where the wall was naturally more difficult to defend, he set guards on the most elevated points when the enemy might see that & so be deterred from attacking.

work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: [a]our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from [b]the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, [c]saving that every one put them off for washing.

CHAPTER 5.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, who make a covenant of restitution. 14 He forbeareth his own allowance, and keepeth hospitality.

AND there was a great [d]cry of the people and of their wives against their [h]brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's [e]tribute, and that upon our lands and vineyards.

5 Yet now [f]our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our [g]sons and our [r]daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then [2]I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, [i]Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have [d]redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk [i]in the fear of our God [f]because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, [k]also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and [l]took an oath of them, [k]that they should do according to this promise.

13 Also I shook my [m]lap, and said, So God [n]shake out every man from his house, and from his [p]labour, that performeth not this promise, even thus be he shaken out, and [t]emptied. And all the congregation said, [s]Amen, and praised the LORD. And the people did according to this promise.

usury
Ex. 22:25 Lev. 25:35-46. Deut. 15:2-3. 23:19-20. 2Ki. 4:1 Ps. 15:5. Prov. 6:1. Ezek. 22:12. Zephan.

a Ex. 14. 14.
2 Heb. my heart consulted in me.
b Gen. 19. 15.
c Ex. 22. 25.
servant: Nā'ar - young man
d Lev. 25. 48, 49.
The larger company of Jews within the city.
Greatest vigilance at all times.
Or, RV. every one went with his weapon for water.
Cp. Judg. 5. 11.
e ver. 15.
Lev. 25. 17, 36, 43.
f ch. 4. 4.
Cp. 2 Sam. 12. 14.
g ver. 6.
Ex. 3. 9.
Is. 5. 7.
h Lev. 25. 35, 36.
Deut. 15. 7.
Family responsibilities.
V2.
Business undertakings
V3
Paternal obligations.
V4
i Ezra 10. 5.
k Cp. Jer. 34. 8, 9.
l Ezra 4. 13.
m Acts 18. 6.
n Ex. 14. 27.
o Is. 58. 7. Cp. Gen. 29. 14.
p Is. 45. 14, &c.
q 2 Kin. 4. 1.
r Heb. Ebed fem. or, maid.
s Ex. 21. 7.
t ch. 8. 6. Num. 5. 22. 1 Cor. 14. 16.

---

21. Mutual co-operation is the keynote of Nehemiah's success - strengthen the weak parts.
22. Nehemiah + his servants v16.

22. Previously they had evidently returned home, but with the urgency of the developing crisis this was no longer possible.
23. Nehemiah would be seen with his bodyguard from point to point encouraging the workers. It seemed that he never slept.
Only the barest necessities were permitted to interfere with these arrangements. Even the need for water was allowed etc was the only excuse for absenteeism. Apart from that there was incessant labour day and night: in the incredibly short period of 52 days it was finished. Neh. 6:15.

CHAPTER 5

NEHEMIAH: CHAMPION OF THE POOR. TROUBLE WITHIN. COMPLAINT OF THE POOR JEWS vv1-5.

Troubles within as well as without. 2 Cor. 7:5.
Their numerous families was a benefit to the State but imposed a heavy burden to maintain them. This was accentuated as their time was given to building. Instead of helping them the rich nobles laid them under heavy burdens, for they were obliged to run into debt.
They would have these if they could not raise the monthly interest, and their absence building the wall added them in a position of great difficulty. They would have to leave off to provide for this interest.
They had become their slaves. Exod. 21:7. - the nobler having this aspect of the law but overlooking that which required release in the Sabbatical year Exod. 21:2.
Through the additional sacrifice of the wall. Appealing to the rich they would only help on these hard terms.

POVERTY (Cont.) assistance from their more wealthy brethren.

They had refused to lend except on security. The borrower was required to mortgage his house, land or both Neh. 5:3 or offer as security his person, or that of his son or daughter v5. Whilst the law permitted this in measure (it allowed a man to pledge the person of a daughter Exod. 16:7 but made no such provision for a son) it required that such go free, in the Sabbatical year Exod. 21:2. Deut. 15:12. and required that the creditor, at the time of release, should "furnish the man liberally" out of his own

654 store with a supply of necessities Deut. 15:14. This was not being done, and a large number of the poorer people had sunk into a state of perpetual servitude to the richer nobles. Neh. 5:5. Some had been sold into the hands of the heathen Neh. 5:8. The population of the land was seriously diminished by this drain upon it, and that of Jerusalem was especially scanty Neh. 7:4. Failure of crops. Neh 5:3. heavy tribute v4. oppressive government. v15 had accentuated the difficulties. The law concerning Usury Exod. 22:25. Lev. 25:36. the Release of the Jubilee Lev. 25:24-31. had become a dead letter. The building of the wall accented the problem. For these poor slaves - as they virtually were - still had to provide the monthly interest whilst being denied the opportunity to provide it - they being engaged in building. The oppressed rose against their oppressors and found a champion in Nehemiah.

---

5 They would have these if they could not raise the monthly interest, and their absence building the wall added them in a position of great difficulty. They would have to leave off to provide for this interest.
They had become their slaves. Exod. 21:7. - the nobler having this aspect of the law but overlooking that which required release in the Sabbatical year Exod. 21:2.
Through the additional sacrifice of the wall. Appealing to the rich they would only help on these hard terms.

6 Because all their resources went into providing the interest.

NEHEMIAH INTERCEDES TO HELP THEM. vv6-13

He moves quickly in the matter, calling an assembly of withdrawal, and correcting the abuses.

7 Châràh = to glow or grow warm. To blaze up! He became hot with indignation at the injustice of it all. The people were impoverished by their sacrifices in God's work through the greed of their brethren.

8 qehillah (fem) from qâhal - to convoke thus the Ecclesia.

9 Nehemiah's action gave an example of what should be done. Already some sold unto heathen had been redeemed or repurchased (Heb. Kâsâh) and it was incongruous that this should be done only for them to fall into the hands of their brethren.

10 The inconsistency of the Jews caused the What is the use of building the wall if God was not on their side.

11 He provided an example of integrity

12 Some have computed that this was a Sabbatical year.

13 The interest was computed monthly = 12% They were to restore both Principal and Interest.

14 He strengthened the oath by a malediction, and accompanied this by a symbolic act to render it more impressive.

15 Nehemiah's wise & instant action restrained the wrath of man & turned it to the praise of Yahweh. Ps. 76:10.

"I AM DOING A GREAT WORK"

tremities - perhaps more than this could into useless

NEHEMIAH'S PERSONAL EXAMPLE 14-19

These are extracts from his diary.
Cp. Paul's example 1 Cor. 9:15, 18. 2 Thess. 3:8-9. Acts 20:33-35.
Never received people.

16 From the death of Zerubbabel not recorded. See Chronology 539 Cp Ch 13:7.
Kâbad - to be burdensome, thus oppressive.
The servants imitated their master in oppressing the people.

15 He had not enriched himself at the expense of the people, he had not even taken his due. He made allowance because of the poverty of the land. In fact he had expended himself in helping the community of Judah. v17 and in all his resources he was sharing the wall.

16 Wine replenished every 10 days.
16 Cp. 4:16. All of Nehemiah's energy encouraged and in unison with in example of integrity.

18 He does not want praise of men but of God. Cp. Mat. 6:4.

18 He kept open house besides having many that he entertained regularly. Isa. 22:8 Dan. 1:3, 1 Kgs 4:1-9 Esth 1:3.

CHAPTER 6.

GUILE AND HYPOCRISY

Cp. Ch. 4. Where the enemy used ridicule & the threat of force & some are wearied the continuous labour

SANBALLAT HYPOCRITICALLY SEEKS A CONFERENCE. Vv 1-2.

1. Neh 2:10.
2. They found that their efforts to the building avail not, and now tried methods.
Gashmu was probably his true Arabic name which in the mouth of Jew became Geshem

Things necessary to salvation

- Knowledge of the Gospel John Romans Book 15: 20 16; Rom 1:16; 1 Cor 15:1-2
- A conversion of God manifested in Christ John 17:3; 1 Cor 5:17
- The Sonship of Christ Mt 3:17; 17:5; 1 Jn 5:10
- Faith in God and His promises. Heb 11:6
- Works of Righteousness Rom 2:13; James 2:14-26
- Your Christian home. 1 Cor 7:14; 2 Tim 3:

I AM DOING A GOOD WORK, SO THAT I CANNOT COME DOWN" V 3 - shrewdly he does not disclose that he knows their plans. To do so would have driven them to ex-

tremities - perhaps have caused them to attack the city which would then be not easy to defend. What better answer than this could be given to the thousand invitations and provocation a man might receive to remit his work to enter into useless or trivial conferences or notice surreptitious, wicked, malicious attacks on his labors or motives.

Chapter 5: The Enemy Within Chapter 6 The Enemy without ~ Cp 2 Cor 7:5.

THINGS INDISPENSABLE TO SALVATION.

- Knowledge of the Gospel unto Baptism Mark. 16: 15-16; Rom. 1:16; 1 Cor. 15:1-2.
- A recognition of God manifested in Christ John. 17:3; 1 Cor. 8:6-7.
- The Sacrifice of Christ Heb 9:22-24, 28.
- Faith in God and His purpose Heb. 11:6
- Works of Righteousness Rom. 2:13; James 2:24-26.
- True Christlike Love 1 Cor. 13:1-3, 6; 2 John 6.

a.

he)

DCA

av.

Persians, p. 86) and were permitted to exercise semi-independence.
Nehemiah, therefore, made adequate

ish with soft honeyed words to meet secretly on their own. Nehemiah perceived the treachery

"I AM DOING A GOOD WORK, SO THAT I CANNOT COME DOWN" v 3 - shrewdly he does not disclose their plans. To do so would have driven them to extremities - perhaps have caused them to attack the city which would then be not easy to defend. What better answer than this could be given to the thousand invitations and provocation a man might receive to remit his work to enter into useless or trivial conferences or notice surreptitious, wicked, malicious attacks on his labors or motives.

Chapter 5: The Enemy Within Chapter 6 The Enemy without ~ Cp 2 Cor 7:5

NEHEMIAH'S PERSONAL EXAMPLE 14-19.

These are extracts from his diary.

Cp Paul's example. 1 Cor. 9:15, 18. 2 Thess. 2:8-9. Acts 20:33-34

He never loved the people.

14 ¶ Moreover from the time that I was appointed to be their [a] governor in the land of Judah, from the [b] twentieth year even unto the [c] two and thirtieth year of Artaxerxes the king, *that is,* twelve years, I and my brethren have not [f] eaten the bread of the [a] governor.

From the death of Zerubbabel not recorded. See Chronology p. 539 Cp Ch 5:7.

15 But the former [a] governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of [g] the fear of God.

Kābad - to be heavy, burdensome, thus oppressive.

The servants imitated their master in oppressing the people.

He had not enriched himself at the expense of the people, he had not even taken his legitimate allowance because of the poverty of the land. In fact, he had expended himself in helping the cause of Judah v 17 and bent all his resources to rebuilding the wall.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* [h] at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

Foreign Jews

Wine replenished every 10 days.

18 Now *that* [i] which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I [j] the bread of [a] the governor, because the bondage was heavy upon this people.

19 [m] Think upon me, my God, for good, *according* to all that I have done for this people.

Cp Ch 4:16. All of Nehemiah's energy, encouragement, work, and wisdom was provided in answer to prayer.

He does not want praise of men but of God. Cp Mat 6:3-4.

He kept open house besides having it so that he entertained regularly. Isa 32:8. Rom 12:13. Heb 4:9-10.

CHAPTER 6.

GUILE AND HYPOCRISY.

Cp Ch 4. Where the enemy uses ridicule and the threat of force and some are wearied by the continuous labor.

SANBALLAT HYPOCRITICALLY SEEKS A CONFERENCE. Vv 1-2.

1 Neh 2:10.

2 They found that all their efforts to retard the building availed not and now tried new methods.

2b Gashmu was probably his true Arabic name, which in the mouth of a Jew became Geshem.

CHAPTER 6.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. 15 The work is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

See opp p. 650.

NOW it came to pass, when (1) Sanballat, and (2) Tobiah, and (3) Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us [d] meet together in *some one of* the villages in the plain of [e] Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and (3) Gashmu saith *it, that* thou and the Jews think [k] to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a* king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou [n] feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, [o] *O God,* strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* [q] shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the

[a] 1 Kin. 10. 15.
[b] ch. 2. 1.
[c] ch. 13. 6.
[d] Job 2. 11.
[e] 1 Chr. 8. 12.
[f] ver. 18. 2 Thes. 3. 8.
[g] Lev. 25. 36. Gal. 4. 19. Acts 20. 17-35.
[h] 2 Sam. 9. 10. 1 Kin. 18. 19.
[i] 1 Kin. 4. 22.
[j] ver. 14, 15.
[m] ch. 13. 14, 22, 31. 2 Kin. 20. 3.
[n] 1 Kin. 12. 33.
[o] As ver. 14. ch. 4. 4 & 5. 19, &c.
[q] Jer. 36. 5. Deut. 32. 36.
[k] ch. 2. 19.

This was legitimate as in Apos. Hes. 2 Cor. 11:9.

Tax a year per person? 4:16

Cp Cor 15:58. Gal 6:9. Acts 20:17-35

Thus others could read it.

Perhaps they applied such expressions as Zech 9:9

Delaiah - Freed by Yahweh. Mehetabeel - God benefits.

SANBALLAT CALLS OUT THE ARMY

See Ch. 4:2. Nehemiah's letter from the King Ch 2:7-8 did not defer Sanballat calling up the army, and with Tobiah, his Ammonite hanger-on, entering into a league with the Philistines, Ammonites, and Arabians Vv 7-8 to defeat the project. Though subject to Persian control they could do this. The satrap under Persia "had absolute civil authority and considerable military power." (The Medes and Persians, p. 86) and were permitted to exercise semi-independence.

Nehemiah, therefore, made adequate 655 counter-preparations. He set a watch night and day V 9. When an assault seemed imminent, he stopped the work, drew the whole people in battle array, with swords, spears and bows behind the wall, in conspicuous places, so that the enemy could see them from a distance V 13. Thence-forth the laborers were compelled to work either with weapon in hand or bow by their side Vv 17-18 whilst Nehemiah himself was indefatigable in his vigilance & personal labor Vv 22-23.

SAN BALLAT'S INSULTING LYING LETTER. 5-7.

5 An insult and mark of contempt to the Governor!

6 Insults and lies are added to the methods designed to incite Nehemiah. Geshem is put up to falsely accuse Nehemiah of rebelling against the State or sedition in desiring to reign as King.

7 This is a threat to get him in Sanballat's power - a trick. If you don't come these things will be reported to the King.

NEHEMIAH'S REPLY: "THESE CHARGES ARE LIES" 8-9.

8 Bādā' - to invent.

9 Sought to make them afraid - but Nehemiah was not afraid Cp V 11

THE TREACHERY OF A PRETENDED FRIEND. Vv 9-10

Instead of encouraging & protecting Nehemiah, he tried to play upon his fears.

He was evidently asked to come.

Yahweh hath heard. He was a professed friend but a false prophet. V 12

Confined for some reason. Cp Jer 36:5. The message to Nehemiah gave him the excuse that Shemaiah could not go to the Governor. Nehemiah went, perceiving at that time that the treachery of the Prince V 12. In the house he tried to induce Nehemiah with soft honeyed words to meet secretly on their own. Nehemiah perceived the treachery

Many a man who is a genius in ruling a crisis is a failure in the follow-up process. Not so Nehemiah. Having won the tactical battle he now carefully gives his attention to the work of consolidation. In all this work he saw the hand of God See. Ezr 7:6,9,28. Guarding the city. Ch. 7:1. As the priests and Levites formed nearly half the population of Jerusalem Neh. 11:6-19. they were pressed into the work of guarding the city.

CHAPTER 7.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of Solomon's servants, 63 and of the priests which could not find their pedigree. 70 Their oblations.

NOW it came to pass, when the wall was built, and I had [b] set up the doors, and the porters and the singers and the Levites were appointed, 1A

2 That I gave my brother Hanani, and [d] Hananiah the ruler of [e] the palace, charge over Jerusalem: for he was [f] a faithful man, and [g] feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city was [i] large and great: but the people were few therein, and the houses were not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up [m] at the first, and found written therein,

6 [n] These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, [o] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number

---

Nehemiah reflected upon the matter, came to realise that he did not speak with God's authority (Ps 127:1-2)

[a] Cp. Ezek. 13. 17, 22.
[b] ch. 6. 1. Mentioned first because he acted at the instigation of H.
[c] ch. 1. 2.
[d] ch. 10. 23.
[e] ch. 2. 8.
[f] ch. 13. 13. Ex. 18. 21.
[g] ch. 4. 4.
[h] ch. 13. 29. 2 Sam. 3. 39. Ch 3:29,12
HERE CONTINUE CH. 12:27
[i] Cp. ch. 4. 6.
[j] Heb. broad in spaces. Judg. 18. 10. Is. 22. 18.
[k] ver. 1. ch. 2. 10 & 4. 1, 7. Ch 6:16
[l] Ps. 126. 2. Ch 11:20. Ps 126:2. Acts 5:38
[m] Heb. multiplied their letters passing to Tobiah.
[n] Ezra 2. 11.
[o] To ver. 73. Ezra 2. 1-70, where see references.
[p] Gen. 37. 19.
[q] Ezra 2. 5.
[r] Ezra 8. 16. Prov 29:14
[s] Or, Sraiah. Ezra 2. 2.
[t] Or, matters.

ELUL V.15. Sig. Good for nothing. 6th of sacred 12th of civil year. Throughout month the cornet is sounded to warn of approaching new civil year.

THE 12 LEADERS. V. 7.
9 Yahweh has thundered.
10 Bitterly reduced a Worshipper of Mars (Marduk)-Ges. 11 son of Tongue, or Eloquent-Ges. 12 Narrative, or Numberer. (Ges). Called Mispar Ezra 2:2.
13 Persian - Happy, Fortunate 14 Consoled.
15 In affliction. See Note Neh. 3:4.

1A In view of the scanty population of Jeruralem Neh 11:1. the Levites were given the duty of guarding the city as well as attending the Temple See Note. 1 Chr. 9:26. See above.
1 Yahweh has been Gracious.
2 Stronghold. Cp Neh 2:8
3 The Temple for.
"Truth's own man" Cp. A man dominated by the Truth, and therefore trustworthy in every sense
4 I.e. Sunrise.
5 Each had to guard the piece of wall nearest his house.
5A Berekeiah: "Whom the Lord Will Bless." the guard was still on duty."
6 Houses were built in other places Neh 11:4 and some were built in Jerusalem. V.3. but the city was largely depopulated. Neh 11:4.

POPULATION PROBLEM V.5-73 Cp Ch. 11.

Nehemiah now took up the problem of scant population. He decides on a census as the first step. V.5. and as a basis of comparison looks up the genealogical record of those who came with Zerubbabel.

7 This was "a work of God." It was important to determine who were the true seed of Israel. See Notes. Chron 1. especially in view of the promised Seed who would write the Law in the hearts of the people like Ezra, and build the walls like Nehemiah Isa 54:11,12. Zech 6:12-13. Jer. 31:33 Ps 45:17. Isa. 60.

Nehemiah prayerfully thought upon the problem + came to his decision.
8 To the eleven given by Ezra, this one is added by Nehemiah - making 12 principal men. He has slightly different spelling for some names. See his Companion

---

13 Well chosen for such an act of treachery as to take Nehemiah off his guard.
14 This was a wrong appeal to a man of courage and instantly put Nehemiah on his guard. He detected the treachery V.11. It would be desecration to enter the Temple for such a purpose.
NEHEMIAH'S REPLY: "SHOULD SUCH A MAN AS I FLEE!" 11-14.
15 He had to manifest courage and indifference to fear as an example to the Jews. Cp Prov. 28:1.
16 It would betray his trust and show faithlessness to God.
17 By entering the Temple. Such a report spread among the Jews would weaken their confidence in Nehemiah. Nehemiah soon found - perhaps by questioning - the true motives of Tobiah V.12. and uncovered a veritable nest of intrigue. V.14.
Having discovered that others of the Jews were in the conspiracy he seeks the help of Yahweh.
Yahweh hath met.

THE WALL IS FINISHED 15-16.
Despite all hindrances, difficulties, attacks, threats, the wall is finished within the short time of 52 days. Sanballat had been outgeneralled and defeated, and with a sense of frustration and much anger saw it completed. Cp Ezra. 4:23.
Aug-Sept.
Thus it must have commenced on 3rd Ab - the 5th month. July-Aug.

FALSE TREACHERY WITHIN THE WAY. Vv17-19.
There was opposition from this class from the beginning Neh. 3:5. It doubtless increased as they saw their lucrative source of income taken from them Neh. 5.
Thus there could be no relaxing. The adversaries did not cease though the work was completed. His treachery resulted in clear alliance later. Cp Neh. 13:
Yahweh hath dwelt. There marriage ties remained probably on the basis that the foreigner had converted. Thus, the midst of Jewry were those advocating the cause of Tobiah and Sanballat, probably denouncing

---

15 So the wall was finished in the twenty and fifth *day* of the month Elul, [s] in fifty and two days. See below
16 And it came to pass, that when [k] all our enemies heard thereof, and all the heathen that *were* about us saw *these* things, they were much cast down in their own eyes: for [l] they perceived that this work was wrought of our God.
17 ¶ Moreover in those days the nobles of Judah [t] sent many letters unto Tobiah, and *the* letters of Tobiah came unto them.
18 For *there were* many in Judah [u] sworn unto him, because he *was* the son in law of Shechaniah the son of [p] Arah; and his son Johanan had taken the daughter of [q] Meshullam the son of Berechiah.
19 Also they reported his good deeds before me, and uttered my [v] words to him. And Tobiah sent letters to put me in fear.
Nehemiah as harsh and unyielding and claiming that all Sanballat and Tobiah was to help in the work. Neh. 2:20. Neh 6:19
25 Yet he was prominent in building the wall. Neh. 3:4, 30. The guile of his father-in-law won him to the cause of the enemy.
26 This treacherous correspondence unprofitably took up Nehemiah's time and led to abuses that he had later to correct. Neh. 13:21.

THE IMPORTANT
See Note: Pro
Discrepancies
"The Children of
are the relatives or
them, not his desc
Jeshua" V.39 was ch

THE MEN OF ISRAEL. V.7-38.

16 In Ezra = 775. Note "discrepancies in the Registers" p. 636. The legalist found by Nehemiah may not have been that of Ezra 2 but another one from which he took relevant figures.
17 Cp Note Ezra 2:6.
18 To Germinate. Ges. See Note Ezra 2:8
19 Fatherly - Ges. Ezra = 623. Later 28 returned with Ezra. Several had foreign wives Ezra 10:18. A man of this name signed the covenant Neh. 10:15.
20 Strong in fortune. A second detachment of 110 with Johanan at their head accompanied Ezra. Ezra 8:12. The family was represented at the sealing of the covenant Neh. 10:15.
21 Happy, fortunate. A father 72 males returned with Ezra Ezra 8:14. Family represented at the sealing Neh. 10:16.
Up to this point, Nehemiah has preserved the same order as Ezra, but now that is varied.
22 Soft, delicate, effeminate. 60 more returned with Ebed under Ezra Ezra. 8:6. Rep at sealing of Covenant Neh. 10:16.
23 To shut up, or maim. His relationship to Hezekiah not known, incarcerated for distinction from the porters V.45. Represented at the sealing Neh. 10:17.
24 Shining or High. A representative signed the covenant Neh. 10:18.
25 City of Forests. A Gibeonite town Josh. 9:17. On border Judah + Benjamin Josh 18:12,28.
26 Village, Hamlet. A Gibeonite town about 8m from Jerusalem on to Benjamen Josh. 18:26.
27 Well. A Gibeonite city allocated to Benjamin Josh. 18:25.
40 Free or multiplied liberty. Son of Malchijah 1 Chr. 9:12. Ezra 2:38 Some of family married foreign wives Ezra 10:
25. Some became working priests in Jerusalem. Neh. 11:12.

THE IMPORTANT RECORD

See Note: Proof of Darius Hystaspes p. 648
Discrepancies in the Registers p. 636
"The Children of the province" v.6. The "children" are the relatives or associates of the chief among them, not his descendants. For example: Jedaiah of Jeshua v.39 was chief over the 973 of the house.

"God put into my heart" v.5. Nehemiah recognized the influence of God in his actions. He constantly gave himself to prayer and awaited its results. His actions were God-governed because he constantly thought upon God. "If he proposed good it was because God "put it in his heart" 7:5, 2:12. If he did good, it was because "the good hand of the Lord was upon him" 2:18. If he executed good, it was because he correctly prayed God "to remember him for good" 5:19, 13:31. In all his ways he acknowledged God, & God directed all his paths. Prov. 3:6.

A register of those who came first from Babylon.

THE MEN OF ISRAEL. v.8-38

16 In Ezra = 775. Note "discrepancies in the Registers" p. 636. The register found by Nehemiah may not have been that of Ezra 2 - but another one from which he took relevant figures.
17 Cp Note Ezra 2:6.
18 To Germinate. Gen. See Note Ezra 2:8

19 Fatherly - Gen. Ezra = 623. Later 28 returned with Ezra. Several took foreign wives Ezra 10:28. A man of this name signed the covenant Neh. 10:15.
20 Strong in fortune. A second detachment of 110 with Johanan at their head accompanied Ezra Ezra 8:12. The family was represented at the sealing of the covenant Neh. 10:15.
21 Happy, fortunate. A further 92 makes returned with Ezra Ezra 8:16. Family represented at the sealing Neh. 10:16.
9 Up to this point Nehemiah has preserved the same order as Ezra, but now that is varied.
22 Soft, delicate, effeminate. 60 more returned with Ebed under Ezra Ezra 8:6. Rep. at sealing of covenant Neh. 10:16.
23 To shut up, or maim. The relationship to Hezekiah not known, indicated for distinction from the porters v.45. Represented at the sealing Neh. 10:17.
24 Shining or High. A representative signed the covenant Neh. 10:18.
25 City of Forests. A Gibeonite town Josh. 9:17. On border Judah & Benjamin Josh. 18:12, 28.
26 Village, Market. A Gibeonite town a bait 8 m. from Jerusalem, given to Benjamin Josh. 18:26.
27 Wells. A Gibeonite city allocated to Benjamin Josh. 18:25.
28 Free or multiplies liberty. Son of Malchijah 1 Chr. 9:12. Ezra 2:38 Some of family married foreign wives Ezra 10:25. Some became working priests in Jerusalem. Neh. 11:12.

THE MEN OF ISRAEL.

8 The children of Parosh, two thousand an hundred seventy and two. Ezra 2:3 Note
9 The children of Shephatiah, three hundred seventy and two. Ezra 2:4 Note
10 The children of Arah, six hundred fifty and two. Ezra 2:5 = 775
11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.
12 The children of Elam, a thousand two hundred fifty and four. Ezra 2:7
13 The children of Zattu, eight hundred forty and five. Ezra 2:9
14 The children of Zaccai, seven hundred and threescore.
15 The children of Binnui, six hundred forty and eight. = 642
16 The children of Bebai, six hundred twenty and eight. = 628
17 The children of Azgad, two thousand three hundred twenty and two. Ezra 2:12 = 1222. Cp Note Ezra 2:17
18 The children of Adonikam, six hundred threescore and seven. Ezra 2:13 = 666.
19 The children of Bigvai, two thousand threescore and seven. Ezra 2:14 = 2056
20 The children of Adin, six hundred fifty and five. Ezra 2:15 = 454
21 The children of Ater of Hezekiah, ninety and eight. Ezra 2:16
22 The children of Hashum, three hundred twenty and eight. Ezra 2:19, 23. See Note Ezra 2:11
23 The children of Bezai, three hundred twenty and four. Ezra 2:17 = 323
24 The children of Hariph, an hundred and twelve.
25 The children of Gibeon, ninety and five.
26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.
27 The men of Anathoth, an hundred twenty and eight. Ezra 2:23 Note
28 The men of Beth-azmaveth, forty and two. Ezra 2:24 Note.
29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. Ezra 2:25
30 The men of Ramah and Gaba, six hundred twenty and one. Ezra 2:26.
31 The men of Michmas, an hundred and twenty and two. Ezra 2:27
32 The men of Beth-el and Ai, an hundred twenty and three.
33 The men of the other Nebo, fifty and two. Ezra 2:29
34 The children of the other Elam, a thousand two hundred fifty and four. Ezra 2:30
35 The children of Harim, three hundred and twenty. Ezra 2:32
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one. Ezra 2:33 = 725
38 The children of Senaah, three thousand nine hundred and thirty. Ezra 2:35 = 3630.
39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. Ezra 2:36. 4 see above Note
40 The children of Immer, a thousand fifty and two. Ezra 2:37 Note
41 The children of Pashur, a thousand two hundred forty and seven. Ezra 2:38
42 The children of Harim, a thousand and seventeen. Ezra 2:39
43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four. Ezra 2:40
44 The singers: the children of Asaph, an hundred forty and eight.
45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight. Ezra 2:42 = 139
46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,
47 The children of Keros, the children of Sia, the children of Padon,
48 The children of Lebana, the

Cp. = 223 Ezra 2. 28.
Cp. Ezra 2. 5.
Not that named Num. 32. 3, which see.
Cp. ver. 22.
Cp. Ezra 2. 6, = 12.
Cp. 345 Ezra 2. 8.
Cp. Ezra 2. 33, 35. Sig. Both.
Or, Bani, Ezra 2. 10.
Cp. Ezra 2. 10-15.
Priests: See also note opp. p. 665
Or, Hodaviah, Ezra 2. 40. or, Judah, Ezra 3. 9.
Cp. Ezra 2. 19, 27.
Cp. 123 Ezra 2. 41, 42.
Or, Jorah, Ezra 2. 18. Cp. Neh. ch. 10, 19.
Or, Gibbar, Ezra 2. 20.
Cp. Ezra 2. 21, 22.
As Ezra 2. 43.
Or, Azmaveth, Ezra 2. 24.
Or, Kirjath-arim, Ezra 2. 25.
Or, Siaha, Ezra 2. 44.

THE PRIESTS v.39-42

Sharp pointed. Sm. EN.E. Lod. Settled by Benjamites. Cp. 1 Chr. 8:12. Cp Neh. 11:34
Strong. Settled by Benjamites 1 Chr. 8:12. Cp Neh. 6:2. This plain identified with "Valley of craftsmen" 11:35. an extension of Vale of Sharon. One identified with Kafr Ana S.E. of Joppa. Ung.
Thorn hedge - Protection. Hill, fixed by some with Magdal-Sen'm. N. Jericho. Ung.
Yahweh has been Saviour.

THE LEVITES v.43

"Jeshua & Kadmiel of... See Note. Ezra 2:40; 3:9.

THE SINGERS v.44

1 Chron. 25:2.

THE PORTERS v.45

Cp. p. 578 Rep. for duties.
Recompense, Retribution.
Bound or shut.
Oppressor, or Violent.
Insidious.
Pursuing, persecuting.

THE NETHINIMS v.46-60

1 Chron. 9:2 See p. 657
One listed by Ezra (AKKUB Ezra 2:45) is omitted. Cp Ezra 7:48. Many Gentile names.
One who leads captive.
Drought.
Nakedness.
Rings or spots.
Caught by the ankle.
Congregation.
Redemption, Ransom, Deliverance.
White.

Added together Cp = 179 Note

BUILDING THE WALLS. Ch. 3.

657

The work united the nation, reducing all classes to one common level. Thus men of Jerusalem worked side by side with men of Tekoa, Gibeon & Zanoah. Priests v.1, Levites v.17, Commoners v.5 Tradesmen v.8, rulers v.9, women v.12, merchants v.32. Many labored at spots where they had a particular interest. Thus priests labored at the Sheep Gate close to the Temple v.1, others prepared the wall at points where it protected their dwellings. vv.10, 23, 24, 28, the Nethinim repaired by the Water Gate where they resided v.26. In the work of the Truth, the home is the starting place of all. The work demanded careful organisation, general cooperation, and a general challenge to all, whatever class or status to work together for the common interest.

Building Time Ch. 6:15.

In 52 days it was finished. But much of the work was the "repairing" of walls already standing. The word CHAZAQ signifies to fasten upon, hence to strengthen, repair. Moreover archaeologists believe that the length of the wall was nowhere near as at present. The adversaries ridiculed that which was built. Ch. 4:3.

VARIATIONS WITH EZRA

These could be due to errors of transcription, or Ezra 2 may have been the original list drawn up in Babylon & this the final list deposited in the Temple after minor adjustments. As originally I think the exact precise reason for the repetition

RELIGIOUS REVIVAL IN A YEAR OF RELEASE
Cp Ch. 8:18 with Deut. 31:10.

THE EXHORTATION TO THE PEOPLE CH 8:7.

Whilst it were with Ezra on the platform, it mingled with the people to help them to understand. In this they were like the followers of the Apostles who carry on their work. They were:

Jeshua — Yah's save
Bani — Built
Sherebiah — Yah has brought heat (caused to glow)
Jamin — The right hand (as stronger)
Akkub — Insidious (from root: to grab by heel)
Shabbethai — Restful (from Sabbath)
Hodijah — Praise — fem. of Judah.
Maaseiah — Activity of Yah.
Kelita — Maiming (lacking parts)
Azariah — Yah has helped
Jozabad — Yah has endowed
Hanan — To Condescend (in Kindness)
Pelaiah — Yah has separated or distinguished

THE CHILDREN OF SOLOMON'S SERVANTS Vs 57-60

Perhaps descendants of the Canaanites that he used in the building of the Temple. See more under Nethinims (57).

Trap of Gazelles

Yah will save, build you up, and cause you to shine with glory. He will strengthen you as His right hand, so that you will overthrow the evil and enter your rest. As His bride you will receive praise and will enter upon His work. If you are lacking in anything, He will endow you in His condescending kindness, and will separate you unto Himself.

Hill of Salt. Probably near Persian Gulf — Ung.
Hill of Workmanship. A Babylonish town. Uniden.
Resembling the Majesty. Unident. Babylonish town.
Positive.
Cp Note. Ezra. 2:59.

THE PRIESTS WHO DESPISED THEIR CALLING. 61-63

See Notes in Ezra.
Yah has hidden.
Pricking as with a goad or a thorn.
Sig. Mode of Iron. See note 2 Sam. 17:27.

Ch. 8:13. "Understand" = SÂKAL — To consider, to make circumspect. Cp Ps. 41:1. In Vs 2, 3, 7, 8 = BIYN — To separate mentally, to distinguish.

A register of those who came first from Babylon.

NEHEMIAH 7.

children of Hagaba, the children of Shalmai, (Locust. Favor)
49 The children of Hanan, the children of Giddel, the children of Gahar, (To hide. Stout.)
50 The children of Reaiah, the children of Rezin, the children of Nekoda, (Yahweh has seen. Delight.)
51 The children of Gazzam, the children of Uzza, the children of Phaseah, (Devourer. Lame. Strength)
52 The children of Besai, the children of Meunim, the children of Nephishesim, (Domineering. Abolithe. From chaos. Or, Nephusim, Ezra 2. 50.)
53 The children of Bakbuk, the children of Hakupha, the children of Harhur, (To scatter, expand. Inflamm-ation. Lowered, beat.)
54 The children of Bazlith, the children of Mehida, the children of Harsha, (Or, Peeling. Bazluth, Ezra 2. 52. Silent, dumb. Junction.)
55 The children of Barkos, the children of Sisera, the children of Tamah, (Painter. Sei. Battle-array. Unperf. Desire. Cp. Ezra 2. 55. 7200 but could be a round figure. Confiscated)
56 The children of Neziah, the children of Hatipha. (Rover. Robber.)
57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, (Scribe-fem. Or, Peruda, Ezra 2. 55. To ascend.)
58 The children of Jaala, the children of Darkon, the children of Giddel, (Dispersion. Secret-Lock. To wave)
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [1] Amon. (Yahweh has judged. Trained)
60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
61 And these were they which went up also from Tel-melah, Tel-haresha, Cherub, [2] Addon, and Immer: but they could not shew their father's house, nor their [3] seed, whether they were of Israel. (Yah has delivered.)
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred [4] forty and two. Ezra 2:60-62
63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. (Yahweh is Gold. Distinguished.)
64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
65 And [5] the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim. (QÂHAL)
66 ¶ The whole congregation together was forty and two thousand three hundred and threescore,
67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had [6] two hundred forty and five singing men and singing women.
68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:
69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.
70 ¶ And [7] some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure [b] a thousand drams of gold, fifty [c] basons, five hundred and thirty priests' garments.
71 And some of the chief of the fathers gave to the treasure of the work [b] twenty thousand drams of gold, and two thousand and two hundred pound of silver. (Berkeley: "[a] 20,000 dollars")
72 And that which the rest of the people gave was [b] twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.
73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and

1 Or, Ami, Ezra 2. 57.
a Cp. Ezra 2. 69.
b Ex. 27. 3, &c.
c 2 Chr. 4. 8.
2 Powerful Unit. Babylonian.
3 Or, Addan, Ezra 2. 59.
4 Or, pedigree.
5 Or, the governor, ver. 70. ch. 8. 9.
6 Cp. Ezra 2. 65.
7 Heb. part. Dan. 1. 2.

[1] They preferred the glory of identification with the honored Barzillai than that of the priesthood.
[2] Zerubbabel. See Note Ezra 2:63. Sig. feared, reverred. Gal. states that it denotes the prefect or governor of a province of less extent than a satrapy.
[3] The Priest of the future Age. See Note Ezra. 2:63.
[4] Indicative of the general poverty. Ishmael as to every 6 of their number; 1 horse to every 60 camels to every 100 mules to every 175. Lack of material inconvenience.
[5] There is a discrepancy here in what was given if compared with Ezra 2:64-70. But the computation is on a different basis. Ezra mentions only what one person gave. Nehemiah records what the chiefs, the governor and the rest of the people gave. V. 72 thus the accounts vary.
[6] MANEH = 100 shekels. The original of the Latin manetto, the original of "money." 100 shekels went to a maneh. Cp 1 Ki 10:17 with 2 Chr. 9:16. Though 60 shekels in Ezek. 45:12. Berkeley = "77000 dollars of silver."
[7] Zerubbabel. See Note Ezra 2:63. Sig. feared, reverred. Gal. states that it denotes the prefect or governor of a province of less extent than a satrapy.

THE SUM TOTAL 64-69

The total is the same as that of Ezra, but the component parts differ as indicated.
Ezra's list could have been made up at Babylon before the final departure, and that of Nehemiah's that made at Jerusalem. On arrival.

THE OFFERINGS OF THE CHIEFS Vs 70-71.

THE OFFERINGS OF THE PEOPLE Vs 72-73.

8 Darkemon, the Persian Dario. A Gold coin, value $5.20. Cp. Berkeley: "$5000 dollars of Gold."
9 MANEH = 100 Shekels. The Original of the Latin manetto, the original of "money." 100 shekels went to a maneh. Cp 1 Ki 10:17 with 2 Chr. 9:16. Though 60 shekels in Ezek. 45:12. Berkeley = "77000 dollars of silver."

"Because they understood" Ch. 8:12. Cp Ps 19:8-11; 119: 104, 116, 72, 97, 103-100, 111, 127, 128, 130, 171, 174. Prov. 2:10-11; 24:13-14; Jer. 15:16; Luke 24:32.

THE EXHORTATION ON THE PLATFORM. Ch 8:1-12

6 = the needs of humanity

PRESENT BLESSINGS

Mattithiah ... Gift of Yah
Shema ... That which is heard
Anaiah ... Yah has answered
Uriyah ... Illumination of Yah
Hilkiah ... Inheritance of Yah
Maaseiah ... Activity of Yah

The gift of Yahweh (Ui) that which is heard. Yah has answered (our prayers), He has given us illumination or light, He has provided an inheritance, He invites our activity in His work.

EZRA — Helper. Ps. 94:17.

FUTURE BLESSINGS

Pedaiah ... Yah has ransomed
Mishael ... Who is like El?
Malchiah ... King appointed by Yah
Hashum ... Enriched
Hashbaddana ... Considerate judge
Zechariah ... Yah has remembered
Meshullam ... Completely restored, (from shallam). United, allied

7 = the promise of the Covenant.

Yah has ransomed (Ui) through His unique power, to be Kings appointed by Him, and to be enriched, for He is a considerate Judge, + He will remember (His Covenant) to completely restore + unite us to Him.

EZRA'S RETURN. S... h...
...sist him in the im... a layman and could ... would receive. Elias... support. Ezra was th... Ezra 7:1-5, high in the...

CHAPTER 8.

REMARKABLE RELIG... REVIVAL Chps 8-10.

1 Doubtless by command. The broad space Heb. Shechob. Toward the east. Neh 3:26.
2 It was made known that Ezra would be present and a general summons was made that all he read and expound the Law. The knowledge that this would be done would ensure a larger gathering. This was the priest's duty. Cp Mal. 2:7.
3 This was a very important occasion, not to be disturbed by restless children.
6 Ethanim or Tisri. The 1st month of civil year and thus a new beginning. Sept-Oct.
7 The eyes of all would be upon the aged priest and scribe whose very presence was an exhortation. Standing thus before them, he was an example of what they should be.
8 These carefully selected priests and Levites could assist him in the work. 13 in all — with him as the 14th. Like the Disciples and the Lord — set high above the Ecclesia.
9 Even this was dramatic. It symbolized his ability to expound. The very sight of the ancient scroll was impressive and in respect to the Word the people stood up when it was about to be read. No comfortable padded seats, air conditioning, noisy distracting fans designed for the comfort of flesh but not good for concentration.
10 The two Amens would echo loudly through the holy built city. The uplifted arms was like the ascending incense. A hush followed as each head bowed in humility and each understanding heart communed with Yahweh in silent prayer.

FORTIFIED CHRS 8-B

RELEASE

Babylon. 66 They preferred the glory of worshipping with the tribes honored Borzillai the Gileadite more than that of the priesthood.

illai the
as called
their regis-
that were
logy, but it
erefore were
ut from the
67
shatha said
hey should
holy things,
priest with
68 (QÂHAL)
ongregation
and two
ndred and
anservants
rvants, of
even thou-
thirty and
had two
ve singing
nen.
even hun-
x: their
forty and
ghty of God
hundred
thousand
twenty
e chief of
he work.
to the
drams of
hundred
nents.
chief of
treasure
housand
ro, thou-
pound
rsand dollars)
rest of
twenty
ld, and
silver,
seven
nd the
rs, and
of the
as, and
the prom-
of the
enant.

67 Zerubbabel. See Note Ezra 2:63. Ezra feared, revered. Either states that it stands for the perfect or glorious or of a province of Persia or else exhort them to

68 The Priest of the Future Age. See Heb. Ezra 2:63

THE SUM TOTAL
The total is the same as that of Ezra, but the component parts differ as indicated. Ezra's list could have been made up at Babylon before the final departure, and that of Nehemiah's that made at Jerusalem on their arrival.

69 Indicative of the general poverty that existed to every 6 of them was one ber; I horse to every 50 camel to every 100 mule to every five of ordinary means does not

THE OFFERINGS OF CHIEF WORTH

70 There is a discrepancy here in what was given if compared with Ezra 2:68 But the compilation is on a different basis. Ezra mentions only what one person gave. Nehemiah records what the chief, the governor, and the rest of the people gave. Thus the accounts

THE OFFERINGS OF THE PEOPLE V 72

8 Darkemon, the Persian Daric. A gold coin, value $5.20 Berkeley: "5 sacred ounces of gold."

9 MANEH = 100 shekels. The original of the Latin manner of the original of "money." 100 shekels was to a maneh. 9:1 10:17 with 2 Chr 9:16 Though 60 shekels to a maneh. Ezek. 45:12. Lamsa = "77000 dollars of silver."

"Because they understood" Ch. 8:4,7. Ge Ps 19:8-11; 119:18, 16, 72, 97, 103-106, 111, 127, 128, 130, 131, 140. Prov. 2:1-6, 11; 24:13-14; Jer. 15:16; Luke 24:32.

EZRA'S RETURN See Note P 648 Nehemiah's religious reform was effected in conjunction with a colleague. If had returned, Nehemiah could possibly have made application to Artaxerxes that he be sent to assist him in the important work that now opened up. Certainly he could have got no better assistant. Nehemiah was a layman and could not command the respect of either the priests or the nation in religious matters that a priest would receive. Eliashib was deeply involved with the enemies of Nehemiah Neh 13:4,28 and not likely to give him much support. Ezra was the most distinguished and the most elderly priest of the day, being a member of the high priestly family Ezra 7:1-5, high in the favor and confidence of the Persian King, eminent above all others for his learning Vv 6,10 and below.

(as it does in LXX) This should form part of Ch. 8. The New Year - commenced with memorial blowing of Trumpets. Lev 23.

The religious manner NEHEMIAH 8. *of reading the law.*

8 all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

PUBLIC READING OF THE LAW Vv1-8

CHAPTER 8.

REMARKABLE RELIGIOUS REVIVAL Chps 8-10.

1 Doubtless by command.
2 The broad space. Neh. 3:26 Shechem.
3 Toward the east.
4 It was made known that Ezra would be present and a general demand was made that he read and expound the Law. The knowledge that this would be done would ensure a larger gathering. This was the priest's duty. Cp Mal. 2:7.
5 This was a very important occasion, not to be disturbed by restless children.
6 Ethanim or Tisri. The 1st month of civil year and thus a new beginning. Sept-Oct.
7 The eyes of all would be upon the aged priest and scribe whose very presence was an exhortation. Standing thus before them he was an example of what they should be.
8 These carefully selected priests and Levites could assist him in the work. It is all with him as the light. Like the Disciples and the Lord - set high above the Ecclesia.
9 Even this was dramatic. It symbolised his ability to expound. The very sight of the ancient scroll was impressive and in respect to the Word the people stood up when it was about to be read. No comfortable padded seats, air conditioning, noisy distracting fans designed for the comfort of flesh but not good for concentration.
10 The two Adonis would echo loudly through the half built city. The uplifted arms was like the ascending incense. A hush followed as each head bowed in humility and each understanding heart communed with Yahweh in silent prayer.

Chapter should begin here, as per LXX. (a) Ezra 3:1.

Public reading & instruction of Law required in Sabbatical years. Deut 31:10

1 The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND all the people [d] gathered themselves together as one man into the street that *was* before the [f] water gate; and they spake unto Ezra [g] the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. (QÂHAL)

2 And Ezra the priest brought [i] the law before the congregation both of men and women, and all that could hear with understanding, upon (m) the first day of the seventh month.

3 And [l] he read therein before the street that *was* before the [f] water gate (c) from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law. (some 6 hours)

4 And Ezra the scribe stood upon a (e) pulpit of wood, which they had made for the purpose; and beside him stood [n] Mattithiah, and Shema, and [o] Anaiah, and [p] Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and [q] Malchiah, and [r] Hashum, and Hashbadana, [s] Zechariah, *and* [t] Meshullam. See Notes - opp.

5 And Ezra opened the book in the [u] sight of all the people; (for [v] he was above all the people;) and when he opened it, all the people stood up: (to pray)

6 And Ezra [x] blessed the LORD, the great God. And all the people answered, [a] Amen, Amen, with (f) lifting up their hands: and they [c] bowed their heads, and worshipped the LORD with *their* faces to the ground. 11 See opp.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [b] caused the people to understand the law: and the people [c] *stood* in their place.

8 So they read in the book in the law [d] distinctly, and gave the sense, and caused *them* to understand the reading. - During pauses in reading.

9 ¶ And Nehemiah, which *is* (g) the Tirshatha, and Ezra the priest the scribe, and the Levites [h] that taught the people, said unto all the people, [k] This day *is* holy unto the LORD your God; (mourn not, nor weep. For all the people wept, when they heard the words of the law. A year of Release. See below.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved. (Rejoice)

12 And all the people went their way to eat, and to drink, and to [r] send portions, and to make great mirth, because they had [s] understood the words that were declared unto them.

13 ¶ And on the second day [x] were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. - Ezra conducted study

14 And they found written in the law which the LORD had commanded [y] by Moses, that the children of Israel should

Public reading a instruction of Law required in Sabbatical years. Deut 31:10

a 2 Chr. 35. 3.
b Expressed ch. 9. 3.
c Ezra 3. 1.
d Ezra 4. 18.
e ch. 3. 26.
f Ezra 7. 6.
g Or, *the governor*. ch. 7. 65, 70 & 10. 1. Ezra 2. 63. Cp. ch. 12. 26.
h ver. 7, 8, 12.
i Deut. 31. 11, 12.
k ver. 2.
l Heb. *that understood in hearing.*
m Ecclus. 3. 4.
n Ver. 23, 24. Cp. ver. 9.
o Heb. *from the light.*
p Heb. *fewer of years.*
q Ezra 10. 43.
r ch. 10. 22.
s Ezra 8. 33.
t ch. 3. 11, 14 & 10. 3.
u ver. 10. Esth. 9. 22.
v ch. 10. 28. Cp. Ezra 2. 19.
w Ezra 8. 16.
x ver. 7-9.
y Heb. *eyes.* Gen. 18. 3.
z ver. 1.
a ver. 4.
b Josh. 23. 33.
c Or, *that they might instruct in the words of the law.*
d ch. 5. 13.
e Ps. 134. 2. Lam. 3. 41. 1 Tim. 2. 8.
f 2 Chr. 20. 18.
g Heb. *by the hand of.* ch. 9. 14, 30 & 10. 29.
h Kin. 16. 12.

EZRA'S RETURN (cont.) possessed of a personal influence that was remarkable. Ezra 10:1-16. His support would permit Nehemiah to effect the reforms he desired to implement. He probably returned just prior to the 7th month when the people were commanded to gather together.

The whole programme was doubtless carefully prepared in its details. The leading part was assigned to Ezra. His age, his priestly character, his known learning as well as his prestige enabled him to speak on religious matters in a way impossible to Nehemiah. His mastery of the law enabled him to read and expound it, and so enforce it on men's consciences as no living person could have done. The weight of his authority with priests and Levites more than counterbalanced any opposition that Eliashib might have attempted whilst his reappearance in a public capacity after an absence of 12 years would lend the charm of surprise and novelty to the proceedings which attracted general attention.

• This was evidently a sabbatical Year of Release. Cp v. 18 with Deut 31:10. So that sadness was out of place.

659

11 Following this time of prayer the reading commenced. V3. Scattered throughout the crowd were 11 Levites who assisted whose task appears to have been to repeat and explain the words read by Ezra where they could not reach. Cp V 8 Thus any questions were answered quietly and on the spot by these Levites moving among the audience.

R.V. Margin - "with an interpretation." Heb "mephorash" equivalent to "mephoarash" - the word used in Persia to denote procedure when an official read Aramaic document in the vernacular of the province. An indication that some who had returned could not understand Hebrew correctly. "Mephorash" from "parash" - to expand. They analysed, dilated and expounded at length showing the import of every word.

Sekom sechel - put weight to it. Showed its value and utility by personal application.

Gave them a mental taste and perception of these matters so they were "instructed" in the law" Rom 2:18 This was on all the morning V 3. The reason was profound V 9 A taste for spiritual things was engendered bringing the people together on the morrow. V 13

THE PEOPLE MOURN BUT WERE INSTRUCTED TO REJOICE 9-12

15 The import of the Word not overwhelming resulting in great emotional reaction. This was inconsonant in view of the opening year and the prospects of the future. The exhortation of Ezra and Nehemiah was to forget the past and work for the future. Phil 3:13.

16 Mashmân = a rich dish. A different word to Lev 7:23

17 In your rejoicing remember the poor. Deut 26:11-13. Ps 41:1 Isa 58:7.

18 His strength is adequate for every need. Acts 2:42-47. 2 Cor 12:9 Phil 4:13

19 Marrying through the crisis they stilled their emotional grief pointing to the joy of the occasion. See below p 661

20 Understanding was the basis of both joy and sorrow.

SECOND DAY OF INSTRUCTION Vv 13-15.

21 This was apparently a more select gathering of elders to ascertain what practical applications of the law should be implemented.

22 Lev. 23:34-43. Deut 16:13-15 etc.

Their taste of the good things of Divine Instruction had induced in them a desire for more. Ps 119:97

THE SERVICE Probably carefully designed by Ezra was intended to bring home to the people a deep sense of responsibility; an acknowledgment of what was required an an appreciation of their own history which revealed the cause of failure in the past. THE PRAYER. "The high honor due to "the Name" of God is taught by the sacred writers with one uniform voice from Moses. Exod. 20:7 to the last surviving Apostle Rev. 15:4." (G. Rawlinson).

23 Lev. 23:34. Deut. 16:16 23A The Scriptures do not record that such a specific proclamation should be made, but merely the fact of the impending feast should be made known. Lev. 23:4. Doubtless, that is what is here meant, & this verse records the way it was done. For significance of branches used see Notes. Lev. 23.

THE FEAST OF TABERNACLES KEPT. Vv 16-18

It celebrated the goodness of Yahweh in both Deliverance and provision of harvests and was appropriate at this time. It had been celebrated by Zerubbabel Ezra 3:4 and Solomon 2 Chron 8:13 and doubtless on other occasions, but not in the manner here shown.

23 A confession of dwell in [a] booths in the feast of the seventh month:
15 And that they should [b] publish and proclaim in all their cities, and [c] in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.
16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon [d] the roof of his house, and in their courts, and in the courts of the house of God, and in [e] the street of the water gate, and in the street of the [f] gate of Ephraim. Bottom p. 652.
17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day [g] had not the children of Israel done so. And there was very [h] great gladness.
18 Also day by day, from the first day unto the last day, [i] he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was [j] a solemn assembly, according unto the manner.

[a] Lev. 23. 34. Deut. 16. 13.
[b] ch. 12. 42. Lev. 23. 4.
[c] Deut. 16. 16.
[d] Or, scaffold. Ch 8:16
[e] ch. 8. 7.
[f] Ezra 2. 40.
[g] ch. 10. 10, or 12 & 12. 3. 14.
[h] 1 Kin. 6. 23.
[i] ch. 10. 15.
[j] Ezra 8. 18.
[k] Lev. 23. 40.
[l] ch. 3. 20.
[m] ch. 8. 7.
[n] 2 Sam. 11. 2.
[o] Ezra 10. 23.
[p] ver. 1. ch. 3. 26.
[q] 2 Chr. 29. 13.
[r] ch. 12. 39. 2 Kin. 14. 13. 2 Chr. 25. 23.
[s] 2 Kin. 19. 15.
[t] Gen. 1. 1. Rev. 14. 7.
[u] Deut. 10. 14.
[v] Gen. 2. 1.
[w] Cp. 1 Kin. 8. 2. 2 Chr. 7. 9 & 8. 13.
[x] Ps. 36. 6.
[y] 2 Chr. 30. 21.
[z] Gen. 11. 31 & 12. 1.
[a] Deut. 31. 10.
[b] Gen. 17. 5. Heb. a restraint. Lev. 25. 36.
[c] Gen. 15. 6.
[d] Gen. 12. 7 & 15. 18 & 17. 7-9.
[e] Ex. 23. 5.
[f] Josh. 23. 14.
[g] ch. 8. 8.
[h] 1 Sam. 7. 6.
[i] Ex. 3. 7.
[j] 1 Kin. 20. 31.
[k] Josh. 7. 6.
[l] Ex. 14. 10.
[m] Ezra 10. 11.
[n] Ex. ch. 7—10, 12, & 14.
[o] Heb. Pl. Lit. strange children. Gen. 17. 12, 27, &c.
[p] Ex. 28. 11.
[q] ch. 8. 7.
[r] ch. 8. 7, 8.
[s] Ex. 9. 16. 1 Chr. 17. 21. Is. 63. 12, 14. Jer. 32. 20. Dan. 9. 15.

660

CHAPTER 9.

A NATIONAL DAY OF HUMILIATION LEADING TO SELF-IMPOSED COVENANT TO KEEP THE LAW.

THE PEOPLE ASSEMBLE IN SACKCLOTH Vv 1-3.

Immediately after the feast of Tabernacles a solemn fast was ordained. The proclamation was probably made as Lev 23:27

This would induce in them a greater reliance in Yahweh—and not such feeling of wellbeing in the flesh.

Mourning
Humbled to the dust.
A ceremonial separation so that no legal impurity might unfit them for drawing near to God. It would impress them with the need of keeping separate from Sanballat and his supporters

Num. 29:35-39. John 7:
7. This implies that the year was a Sabbatical one Deut. 31:10-13.
LXX: "Sound with trumpets in Sion" & "in Jerusalem. And Moses said, Go forth to the mountain." Alt. Ch. 9:4 RSV [LXX]: "And Ezra said..."

CHAPTER 9.

[1] A solemn fast, and repentance of the people. [4] A religious confession of God's goodness, &c. See bottom p. 661.

NOW in the twenty and fourth day of [k] this month the children of Israel were assembled with [l] fasting, and with [m] sackclothes, and [n] earth upon them.
2 And [o] the seed of Israel separated themselves from all [p] strangers, and stood and confessed their sins, and the iniquities of their fathers.
3 And they [q] stood up in their place, and [r] read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.
4 ¶ Then stood up upon the [s] stairs, of the Levites, [t] Jeshua, and [u] Bani, [v] Kadmiel, [w] Shebaniah, [x] Bunni, [y] Sherebiah, [z] Bani, and Chenani, and cried with a loud voice unto the LORD their God.
5 Then the Levites, [a] Jeshua, and [b] Kadmiel, [c] Bani, [d] Hashabniah, [e] Sherebiah, [f] Hodijah, [g] Shebaniah, and [h] Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be [i] thy glorious name, which is exalted above all blessing and praise.
6 [j] Thou, even thou, art LORD alone; [k] thou hast made heaven, [l] the heaven of heavens, with [m] all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou [n] preservest them all; and the host of heaven worshippeth thee.
7 Thou art the LORD the God, who didst choose [o] Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [p] Abraham;
8 And foundest his heart [q] faithful before thee, and madest a [r] covenant with him to give the land [s] of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and [t] hast performed thy words; for thou art righteous:
9 And [u] didst see the affliction of our fathers in Egypt, and heardest [v] their cry by the Red sea;
10 And [w] shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they [x] dealt proudly against them. So didst thou [y] get thee a name, as it is this day.

[k] Lev. 23. 34. Deut. 16. 13.
[l] ch. 12. 42. Lev. 23. 4.
[m] Deut. 16. 16.
[n] Or, scaffold. Ch 8:16
[o] ch. 8. 7.
[p] Ezra 2. 40.
[q] ch. 10. 10, or 12 & 12. 3. 14.
[r] 1 Kin. 6. 23.
[s] ch. 10. 15.
[t] Ezra 8. 18.
[u] Lev. 23. 40.
[v] ch. 3. 20.
[w] ch. 8. 7.
[x] 2 Sam. 11. 2.
[y] Ezra 10. 23.
[z] ver. 1. ch. 3. 26.
[a] 2 Chr. 29. 13.
[b] ch. 12. 39. 2 Kin. 14. 13. 2 Chr. 25. 23.
[c] 2 Kin. 19. 15.
[d] Gen. 1. 1. Rev. 14. 7.
[e] Deut. 10. 14.
[f] Gen. 2. 1.
[g] Cp. 1 Kin. 8. 2. 2 Chr. 7. 9 & 8. 13.
[h] Ps. 36. 6.
[i] 2 Chr. 30. 21.
[j] Gen. 11. 31 & 12. 1.
[k] Deut. 31. 10.
[l] Gen. 17. 5.
[m] Heb. a restraint. Lev. 25. 36.
[n] Gen. 15. 6.
[o] Gen. 12. 7 & 15. 18 & 17. 7-9.
[p] Ex. 23. 5.
[q] Josh. 23. 14.
[r] ch. 8. 8.
[s] 1 Sam. 7. 6.
[t] Ex. 3. 7.
[u] 1 Kin. 20. 31.
[v] Josh. 7. 6.
[w] Ex. 14. 10.
[x] Ezra 10. 11.
[y] Ex. ch. 7—10, 12, & 14.
[z] Heb. Pl. Lit. strange children. Gen. 17. 12, 27, &c.
[a] Ex. 28. 11.
[b] ch. 8. 7.
[c] ch. 8. 7, 8.
[d] Ex. 9. 16. 1 Chr. 17. 21. Is. 63. 12, 14. Jer. 32. 20. Dan. 9. 15.

21 This act of deliverance emphasised the power of the Name given at the Bush. Cp Deut. 33:16 Cp Exod 9:16. Rom 9:17. Ps. 106:8 Jer. 32:20.
21A The heavens in all their power, majesty & infinity, with all the signs expressed therein & the set seasons. Gen 1:14. Sun Ps. 19. Moon Ps. 89:37. Stars Gen 15:5. Ps. 147:4. Earth Hag 2:6. Sea. Isa 57:20. Cp Deut 10:14; 1 Kg. 8:27; Ps. 148:4.
22 Not merely inanimate creation, but also angelic host. Ps. 103:21
23 The miracles & judgments had spiritual lessons to convey Cp Jer 32:20-21.

Portions selected by Ezra no doubt preparative of repentance and remorse.

COMMUNAL PRAYER. Vv 4-37 GOD'S MAJESTY & POWER. 5-6

This prayer is a recapitulation of Israel's history demonstrating the goodness of Yahweh, the folly of the nation, and the need to obey His precepts. It was designed to lead to the signing of the Covenant.

8 Some (with LXX) read Sons of Chenani. See opp. Deut.
9 They were prostrate confessing their sin.
10 Every thing demonstrates this, even the reverses Israel had suffered during its long history.
11 The Covenant Name guaranteeing the continuance of the nation.
12 Creator—and therefore capable of fulfilling what the Covenant Name promises.
13 Vetitah mechayyeh eth cullam. thou gavest life to them all. They have vitality and prosper under Thy hand.
14 By obeying Divine laws which are indicative of the Divine purpose. Ps. 19:7-10; 119:72
GOD CHOSE ABRAM. Vv 7-8.
15 Thus the principle of separation lay the very foundation of the Nation Josh. 24:2-3.
16 This separation led to him possessing the land of the inhabitants 7 Nations. Deut. 7:1
17 The portion of land outlined in this verse was given, but not all that promised. Gen. 15. Cp Josh. 21:41. Cp Ps. 105:43-44.
18 And will accomplish His word.

SEPARATED ISRAEL FROM EGYPT 9-11

19 In Egypt there is always affliction for Israel.
20 So the mercy of Yahweh is contrasted with the hardness of Egypt.

THE CALL TO PRA
Two companies of
the other called
1st Company:
Jeshua.... Yah sa
Bani..... Built
Kadmiel.... Presen
22 Deliverance—Des
tructions are con
stantly brought befo
the people. Rom. 11:22
22A Taken from the
Song of Deliverance
Exod 15:10 Cp P. 199
GUIDED THEM IN TH
WILDERNESS. V. 12.
23 It was an unknown
land to them but Yah
weh was present to
guide. Top p. 199.
INSTRUCTION AT
SINAI. Vv 13-14.
An immutable standard
of morality expressive
of character Yahweh
24 The token of the
Covenant. Exod.
See Ezek. 20:
12. Setting Israel apart.
PARENTAL CARE
AND LOVE V. 15.
24A. Ps 105:40. 78:24
John 6:31 cited previously called bread
of heaven—now called
"from" heaven. Cp
Manna Deut. 8:3.
DIVINE MERCY CON
TINUED DESPITE
PROVOCATION 16-21
25 Probably should
read be mitsrayim
(in Egypt) instead
of be miryam—their
rebellion (Roth.) Thus
should read: Appointed a head that they
might return to
their servitude in
Egypt."
26 See Margin. He
had to be—as far as
Israel and ourselves
are concerned.
27 Not like me!!!
See Christ's comment Mat. 5:44-48
28 Ne'ats'ah =
blasphemy. So rend
Ezek. 13:6 See Note.
Neh. 9:11
On 1st day = blowing
of Trumpets Cp also
Neh. 8:2.
2nd = Conference with
leaders Neh. 8:13.
10th = Day Atonement
15th = Feast Tabernacles
22nd = Concluded.

THE CALL TO PRAYER. Vv4-5

Two companies of Levites on the platform: one cried unto Yahweh
the other called unto the people.

1st Company:

Jeshua	Yah saves	Shebaniah	Yah has grown (prospered).
Bani	Built (family)	Bunni	Built (i.e. children).
Kadmiel	Presence of El	Sherebiah	Yah has brought heat (caused to glow)
		Bani	Built
		Chenani	To plant or vineyard.

2nd Company →

Yah saves to build a family in His presence. He has prospered us, made us as children, filled us with zeal (heat). He will build us into His family, plant us as His vineyard.

Jeshua	Yah saves	Shebaniah	Yah has prospered.
Kadmiel	Presence of El	Pethahiah	Yah has opened (revealed)
Bani	Built		
Hashabniah	Thought (intelligence) of Yah.		
Sherebiah			
Hodijah	Praise (fem. Judah).		

He will save, and in His presence build you into His family.

The development of His mind will create zeal and praise from the bride. Yah has prospered you + will open to you greater things.

22 Deliverance - Des- and the sins truction are constantly brought before the people. Rom. 11:22

22A Taken from the song of Deliverance Exod 15:10 pp. 199

GUIDED THEM IN THE WILDERNESS. V. 12.

23 It was an unknown land to them but Yahweh was present to guide. Top p. 199

INSTRUCTION AT SINAI. Vv 13-14.

An immutable standard of morality expressive of character Yahweh Ex 20:1-17

24 The token of the Covenant Exod. 31:17. See Ezek. 20: 12. Setting Israel apart.

PARENTAL CARE AND LOVE V. 15

24A. Ps 105:40. 78:24 John 6:31 called previously called bread of heaven - now called "from" heaven. Cp reason Deut 8:3.

DIVINE MERCY CONTINUED DESPITE PROVOCATION 16-21.

25 Probably should read bemitsrayim (in Egypt) instead of bemiryam - their rebellion (Keth.) Thus should read: Appointed a head that they might return to their servitude in Egypt."

26 See Margin. He had to be - as far as Israel and ourselves are concerned.

27 Not like me!!! See Christ's comment. Matt. 5:44-48.

28 Ne'ātsāh = blasphemy. So read Ezek. 35:12 See Note.

Neh 9:11

On 1st day = blowing of Trumpets. Gn also. Neh 8:2
2nd = Conference with leaders Neh. 8:13.
10th = Day Atonement
15th = Feast Tabernacles
22nd = Concluded.

NEHEMIAH 9.

Ps 143:10

11 And [a] thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into [b] the deeps, as a stone into the mighty waters.

12 Moreover thou [c] leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 [d] Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them [1] right judgments, and [e] true laws, good statutes and commandments:

14 And madest known unto them thy [m] holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [g] gavest them bread from heaven for their hunger, and [f] broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [e] go in to possess the land [3] which thou hadst sworn to give them.

16 But they and our fathers [a] dealt proudly, and [v] hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither [a] were mindful of thy wonders that thou didst among them; but [v] hardened their necks, and in their rebellion [c] appointed a captain to return to their bondage: but thou *art* [c] a God ready to pardon, [d] gracious and merciful, [n] slow to anger, and of great kindness, and forsookest them not.

18 Yea, [h] when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought [m] great provocations;

19 Yet thou in [n] thy manifold mercies forsookest them not in the wilderness: [p] the pillar of the cloud departed not from

a. Ex. 14. 21. Ps. 78:13
b. Num. 21:17. Is. 63. 11.
c. Ex. 15. 5.
d. Josh. 5. 12.
e. Ex. 13. 21. 1 Cor. 10. 1.
f. Deut. 2. 7.
g. Ex. 19. 20.
h. Deut. 8. 4. i. Ps. 19. 8, 9. Rom. 7. 12.
k. Heb. *laws of truth.*
l. Num. 24. 17. Jer. 48. 45.
m. Num. 21. 21.
n. Ex. 16. 23. Ezek. 20. 12.
o. Num. 32. 37.
p. Num. 21. 33-35.
q. Gen. 25. 5.
r. Ex. 16. 14. Cited John 6. 31.
s. Ex. 17. 6. Num. 20. 9.
t. Deut. 1. 8.
u. Josh. 1. 2, &c.
3 Heb. *which thou hadst lift up thine hand to give them.*
v. Ps. 44. 2, 3.
z = Cp. Ps. 106. 6.
w. 2 Chr. 30. 8.
x. Ps. 78. 11, 42, 43.
y. Heb. *according to their will.*
z. Num. 13. 27. Deut. 8. 7, 8. Ezek. 20. 6.
a. Num. 14. 4.
b. Deut. 6. 11.
5 Or, *cisterns.*
c. Heb. *a God of pardons.*
7 Heb. *tree of food.*
d. Ex. 34. 6. Joel 2. 13.
e. Ex. 22. 27. Num. 14. 18.
f. Deut. 32. 15.
g. 2 Chr. 6. 41.
h. Ex. 32. 4.
i. Judg. 2. 11. Ezek. 20. 21.
k. 2 Kin. 14. 9.
l. 1 Kin. 18. 4. Mat. 23. 37.
m. 2 Kin. 19. 3.
n. Ps. 106. 45.
o. Ver. 18.
p. See ver. 12.
q. Judg. 2. 14. Ps. 106. 41.

661

28 them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy [r] good spirit to instruct them, and withheldest not thy [d] manna from their mouth, and gavest them [d] water for their thirst.

21 Yea, [f] forty years didst thou sustain them in the wilderness, so that they lacked nothing; [k] their clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into [k] corners: so they possessed the land of [l] Sihon, and the land of the king of [n] Heshbon, and the land of [o] Og king of Bashan.

23 Their children also multipliedst thou as [p] the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So [t] the children went in and possessed the land, and [u] thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [4] as they would.

25 And they took strong cities, and a [@] fat land, and possessed [c] houses full of all goods, [5] wells digged, vineyards, and olive-yards, and [7] fruit trees in abundance: so they did eat, and were filled, and [f] became fat, and delighted themselves in [g] thy great goodness.

26 Nevertheless [i] they were disobedient, and rebelled against thee, and [k] cast thy law behind their backs, and [l] slew thy prophets which testified against them to turn them to thee, and they wrought [c] great provocations.

27 [@] Therefore thou deliveredst

r. Ps. 143:10
d. Ex. 16. 15. Ps. 78. 24. John 6. 31.
t. Num. 11. 17. Is. 63. 11.
u. Ex. 15. 5.
k. Josh. 5. 12.
l. Ex. 13. 21. 1 Cor. 10. 1.
f. Deut. 2. 7.
g. Ex. 19. 20.
4 Heb. *according to their will.*
@. Num. 13. 27. Deut. 8. 7, 8. Ezek. 20. 6.
c. Num. 14. 4.
5 Or, *cisterns.*
7 Heb. *tree of food.*
f. Ex. 34. 6. Joel 2. 13.
g. Ex. 22. 27. Num. 14. 18.
i. Deut. 32. 15.
k. 2 Chr. 6. 41.
l. Ex. 32. 4.
n. Judg. 2. 11. Ezek. 20. 21.
o. 2 Kin. 14. 9.
p. 1 Kin. 18. 4. Mat. 23. 37.
c. 2 Kin. 19. 3.

PINE BRANCHES. CH 8:15.

ETS SHEMEN — Shemen, = fat, rich, oil, to shine occurs 1 Kg 6:23, 31-33 (olive) Is 41:19. (oil tree). The RV reads. Neh. 8:15 wild olive + in margin Is 41:19 "oleaster." It evidently indicates some tree rich in oleaginous or resinous matter, the presence of which is a sign of fertility. Some fat-wood tree, for example any of the pines. It grows in the mountains, has branches suitable for booths and produces wood of the size + hardness suitable to furnish material for a carved image 10 cubits high. 1 Kings 6:23.

THY MANIFOLD MERCIES

This characteristic of Yahweh is constantly asserted. Vv. 19, 27, 28, 31. RACHAM is the foremost characteristic of Yahweh. It signifies compassion, and by extension the womb. Hence it relates to the feminine quality of feeling for one's offspring. Yahweh combines qualities of both male + female as did Adam before separation.

of the people. 28 Keth. "over them." This cloud assumed three positions: 1 As a cloud in the form of a pillar (cp Bethel) it lead the way. 2 As a pillar of fire by night it gave light and was a rallying point for the whole camp. 3 As an extended cloud it hovered over them as a covering refreshing them with its dews and providing shelter from the heat.

29 They were provided with all the necessities of life and given strength to continue on the way. See every corner of land. cp Num. 24:17.

30 These words are wanting in some Mss and Versions including LXX. Sihon was King of Heshbon.

THE LAND CONQUERED Vv 22-25.

32 They received everything ready made to hand.

33 They had not the hard slogging labor of establishing these things. Deut. 6:10

34 cp Deut 32:15 They placed themselves. They became effeminate under the influence of luxury - seeking their own good.

ISRAEL'S BASE INGRATITUDE V. 26.

35 In their material abundance they thought they could do without God.

YAHWEH DISCIPLINES THEM IN LOVE V. 27.

See Note on Book Judges. Ch. 1.

THE PRAYER.

1 Yahweh's glorious Name hallowed V.5.
2 His lofty majesty as Creator + fountain of life acknowledged V.6.
3 The privileged status of the nation recalled VV.7-15.
4 The rebelliousness of Israel contrasted with the mercy and goodness + consistency of Yahweh 16-19.
5 His providential care and continued goodness 20-25.
6 The ingratitude of Israel indicated by their faithless way wardness. contrasted with Yahweh's mercy + care 26-31.
7 An appeal for help on the basis of Yahweh's character 32.
8 An acknowledgment that Yahweh's punishment is just 33-35.
9 A recognition that their current servitude is due to their folly 36-37.
10 The covenant presented unto Yahweh V.38

36 Here is a precedent for times of trouble.

A confession of **NEHEMIAH 10.** *God's goodness, &c.*

them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to [c] thy manifold mercies thou gavest them (4) saviours, who saved them out of the hand of their enemies.

SUMMARY OF ISRAEL'S HISTORY: SINNING BRINGS SUFFERING - SUPPLICATION BRINGS SALVATION 28-30

28 But after they had rest, [d] they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and (5) many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they [k] dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, [m] which if a man do, he shall live in them;) and (6) withdrew the shoulder, and [n] hardened their neck, and would not hear. (2 Kgs 17:13. 2 Chr. 36:15-16)

30 Yet many years didst thou (7) forbear them, and [o] testifiedst against them by thy spirit [5] (8) in thy prophets: yet would they not give ear: [r] therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for [s] thy great mercies' sake [t] thou didst not utterly consume them, nor forsake them; for thou *art* a [u] gracious and [x] merciful God.

32 Now therefore, our God, the [y] great, the mighty, and the terrible God, (9) who keepest covenant and mercy, let not all the [z] trouble seem little before thee, [a] that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, [9] since the time of the kings of Assyria unto this day.

33 Howbeit [c] thou *art* just in all that is brought upon us; for thou hast done right, but [b] we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they [f] have not served thee in their kingdom, and in [g] thy great goodness that thou gavest them, and in the large and [g] fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, [i] we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And [l] it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this [p] we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, [6] seal *unto it*.

CHAPTER 10.

1 The names of them that sealed the covenant.
29 The points of the covenant.

NOW [7] those that sealed were, Nehemiah, [8] the Tirshatha, [y] the son of Hachaliah, and Zidkijah,

2 [c] Seraiah, [b] Azariah, [c] Jeremiah,

3 (c) Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

[a] Ezra 9. 15.
[b] Ps. 106. 6. Dan. 9. 5.
[c] ver. 19, 31.
(4) Judg. 3. 9.
(5) Heb. *they returned to do evil.*
[d] Cp. Judg. 3. 11, 12, 30 & 4. 1 & 5. 31 & 8. 1.
[f] Deut. 28. 47.
[g] ver. 25.
(6) Ps. 106. 43.
[i] Ezra 9. 9.
[k] ver. 20, 26.
[l] Deut. 28. 33, 48, 51.
[m] Lev. 18. 5.
(7) Heb. *they gave a withdrawing shoulder.*
[n] ver. 16, 17.
(8) Heb. *pretract over them.*
[o] ver. 26, 29, 34.
2 Kin. 17. 13.
[p] Cp. ch. 10. 29. 2 Kin. 23. 3. 2 Chr. 29. 10. Ezra 10. 3.
[5] Heb. *in the hand of thy prophets.*
[9] 2 Chr. 36. 15. 1 Pet. 1. 11. 2 Pet. 1. 21.
[r] Ezra 9. 7.
[6] Heb. *are at the sealing, or, sealed.*
[s] ver. 19, 27.
[t] Jer. 4. 27.
[7] Heb. *at the sealings.*
[8] Or, *the governor.*
[u] ver. 27.
[x] Deut. 4. 31.
[y] ch. 1. 1.
[z] Deut. 7. 22.
[a] ch. 11. 11.
[b] ch. 3. 23.
[c] ch 12. 34.
(9) Deut. 7. 9. Cp. Ex. 34. 6, 7.
[e] Ezra 2. 3.
[f] ch. 8. 4.
[9] Heb. *weariness.*
[2] Heb. *that hath found us.*
[g] 2 Kin. 17. 3.

WE ACKNOWLEDGE THE PUNISHMENT IS JUST. VV 33-35.

AND WE ARE IN SERVITUDE BECAUSE OF OUR FOLLY. VV 36-37

Thus the nation has reverted back to the state it was in in Egypt because its heart had never left Egypt. 44A To the Gentile Kings of Persia - not to us Cp Ch. 5:4.

44 Bemal'cultham "their kingdom" // bemal'cutheca "thy kingdom" in some Mss and it so rendered in LXX.

WE COVENANT TO HONOR THE LAW FROM NOW ON. V. 28

CHAPTER 10.

45 Kârath = to cut. Thus the animal was slain and these, as representative of the nation passed between the pieces Cp Jer. 34:19.

REPRESENTATIVES WHO SEALED. 1-27.

Four classes seal.
1. The Governor V.1
2. The Priests. 2-8.
3. The Levites. 9-13.
4. The chiefs of the People. VV 14-27.

20 out of the 30 priests and Levites came with Zerubbabel. See Note: Proof of Darius p. 647. Cp with Neh. 12:1-9.

THE PEOPLE ENDORSE THE SEALING. V. 29.

1 Chron. 9:2. See Note p. 637
10 Proselytes as had thrown in their lot with Israel. Ezra 6:21

2 As required by the Law. Deut. 27:15. Deut. 29:12, 14
21 They gave wholehearted support to their more distinguished brethren.
22 See Note on servant Nos 3:5. Cp Num 12:7.

SPECIFIC POINTS OF LAW THE PEOPLE UNDERTAKE TO OBSERVE. 30-39.

30 No intermarriage with foreigners V 30. Cp Ezra 10. Ezra's attitude + action thus re-endorsed. But Cf. Neh. 13:23.

THROUGHOUT THE HISTORY DIVINE MERCY MANIFEST. Cp. V. 31. Cp Lam. 3:22

The history shows that Yahweh's merciful characteristics are greater than His demands for righteousness. Forgiveness will be extended to the uttermost ON THAT MERCY WE LEAN. V 32. (Ps 89:28)

9 Loftly above all flesh.
3 Gibbor - The warrior God conqueror of Israel's enemies
1 Yârey = to fear, revere. So just and righteous as to induce this
The trouble could seem petty to One so exalted, even as the quarrels and problems of little children do to adults. Ps 103:13-14
All strata of society are here included.

36A RACHAM - Compassion. By extens. the womb. Hence the feminine quality of feeling for one's offspring.

37 Would not submit to the yoke. See Mg. The obstinate backing of Israel as a animal Cp Hos. 4:16. Zech. 7:11 NE.

ELIASHIB (Cont.) Tobiah, Nehemiah's 662a old antagonist (Neh. 4:7, 8. 6:1, 12, 17-19) Cp Neh 13:4-9. Other chambers (Neh 13:9) were likewise desecrated. Eliashib likewise permitted the Sabbath to be desecrated Neh 13:15-16. "The quiet of the sabbath was disturbed, its rest destroyed, its sanctity profaned, by the chaffering of greedy traders and excited buyers in the streets and squares, the greater part of the former being foreigners, whose outlandish ways and strange speech would draw particular attention. One of the distinguishing features of Jewish life was thus obliterated, and for the time being lost."

The presence of these foreigners in such intimate association with Jerusalem threatened to bring it under the influence of idolatry (Cp Nehemiah's observation Neh 6:16. with that of Malachi Mal. 3:5)

Why did Eliashib permit all this? He was a worker Neh. 3:1. but one probably led away by spurious liberality, probably looking on God as father of all and viewing with aversion and distaste the exclusiveness and narrowness of Nehemiah and Ezra. He was tolerant in his viewpoint seeing a "larger, nobler and freer way" - which nearly brought the nation to ruin and was only prevented by the direct, decisive action of Nehemiah.

WHERE IS ELIASHIB? Neither Ezra nor Eliashib are mentioned as sealing the covenant. Ezra was presiding, and there supervised the transaction – but where is Eliashib, the high priest (Neh. 3:1)? He is not prominent at this time. It could have been that Nehemiah requested assistance of Ezra to counter the adverse influence of Eliashib. (See note on Ezra's return p. 659. The popularity and influence of Ezra were so great as to entirely overshadow that of the high priest, and the reformation was so foreign to his liking that perhaps he refrained from participation. Shortly after the reform, Nehemiah was recalled and perhaps Ezra also (for nothing is heard of him) and he doubtless would have prevented the decline that took place if he had been present). Eliashib permitted the marriage law to be relaxed. Before

The obligations of the covenant. NEHEMIAH 10.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;
30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:
31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.
34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:
35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:
37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have

Neh 12:8
Ch. 13. 15-22. Ex. 20. 10. Lev. 23. 3. Deut. 5. 12.
Sherebiah, 7.
b Ex. 23. 10, 11. Lev. 25. 4.
c Ch. 5. 7, 10. Deut. 15. 1, 2.
2 Heb. every hand. Cp. Deut. 15. 2.
d Lev. 24. 5, 6. 1 Chr. 9. 32. 2 Chr. 2. 4.
e Num. ch. 28 & 29.
Num. 28. 11-14. Num. 29. 39. Lev. 1. 4.
f ch. 11. 1. Judg. 20. 9.
g ch. 13. 31. Cp. Is. 40. 26.
1 Ezra 10. 14.
Lev. 6. 12.
n Cp. Ezra 2. 36-43.
Ex. 23. 19 & 34. 26. Lev. 19. 23. Num. 18. 12. Deut. 26. 2.
p Ezra 6. 21.
Ex. 23. 2, 12, 13. Lev. 27. 26, 27. Num. 18. 15, 16.
r Deut. 29. 12, 14.
1 Kin. 8. 31. Cp. ch. 5. 12, 13.
s 2 Kin. 23. 3. 2 Chr. 15. 12 & 34. 31.
3 Heb. by the hand of. ch. 8. 14.
t Deut. 33. 1.
u Lev. 23. 17. Num. 15. 19 & 18. 12. Deut. 18. 4.
Num. 35. 18 Ez. 21
v ver. 38, 39. 2 Kin. 23. 11.
x Ex. 34. 26. Deut. 7. 3. Ezra 9. 12, 14.
Lev. 27. 30.

1 Down to Magpiash 1-20. The names correspond to those of lay families that returned with Zerubbabel Ezra 2:1-20. Neh. 7:6-38. The first 11 being personal, the last 9 of localities.
2 Nebo Neh. 7:33.
3 Magbish Ezra 2:30.
4 From here to V.27. the names seem again to be personal; but they are now probably those of individuals who were not authorized to represent either families or localities.
5 Should be Ater of Hezekiah Ezra 2:16 Neh 7:21

THE PEOPLE ENDORSE THE SEALING. V.1-27.

1 1 Chron. 9:2. See Note p. 637.
1A Proselytes as had thrown in their lot with Israel. Ezra 6:21.

2 As required by the Law. Deut. 27:15. Geo. 29:12, 14.
2A They gave wholehearted support to their more distinguished brethren.
2B See Note on servant Lev. 25:55. Cp Num. 12:7.

SPECIFIC POINTS OF LAW THE PEOPLE UNDERTAKE TO OBSERVE. 30-39.

I No intermarriage with foreigners V.30. Cp Ezra 10. Ezra's attitude & action thus re-endorsed. But Cf. Neh. 13:23.

THE WOOD OFFERING V.34.

The Gibeonites or Nethinim originally provided this Josh 9:21. But with the land under foreign domination and wood doubtless being scarce, some other provision was required to ensure that wood was available. So the lot was taken to determine the districts that would supply it. When the wood was brought, it was delivered to the Levites who saw that it was cut, prepared and stacked, and finally delivered to the priests when required. Gradually this delivering of the wood was done on one day, and became a great day called by Josephus: The Carrying Of the Wood. Jud. lib. 2. Ch. 17. Sect. 6.

3 This was additional to Exod. 30:11-16 and comprised a voluntary yearly offering to support the Divine service Cp. Neh 10:32.
3A This ultimately was altered to a half-shekel. Mt. 17:24-27.
3B A couple service established
3C The offering of flour mingled with fine oil, offered with the morning & evening lamb or "continual burnt offering."
Prob "wave offerings" and "peace offerings" Lev. 7:14, 15 "holy to the priest for Yahweh."
3D Probably the cleaning & internal maitenance.
3E The contribution of certain amount of wood at set seasons. Fuel had evidently become scarce - probably the land had been stripped by its invaders. Thus need was willingly shouldered by the people. Contrast Neh. 13:31
Korban hoatsim - offering of wood. See below left.
3F The bringing of firstfruits & first born and tithes to Yahweh. Prov. 3:9 Cp Neh 13:12. Cp Exod. 22:29; 23:19 Lev. 23:10, 17.
4 Num. 18:12; Deut. 18:4.
5 TERUMÂH - Heave offerings Num. 15:20 Lev. 23:17.

663 ELIASHIB (Cont). The people intermarried so that a strange jargon was soon heard in the streets as infantile tongues babbled half in Aramaic, "half in speech of Ashdod" Neh. 13:24 - their mothers speaking to them in one tongue, their fathers in another! This called forth the rebuke of Malachi Mal. 2:11, 14, 16.

As the chief support of the Reforming party were the priests and levites it was to the advantage of Eliashib's policy to diminish their influence. He seems to have connived at the non-payment of tithes and firstfruits Mal. 3:8, and so impoverished the sacerdotal order that they were compelled to leave Jerusalem and employ themselves in the cultivation of fields. Thus the Temple became "forsaken" Neh. 13:11 the choral services discontinued, the treasuries emptied, the once crowded courts deserted.

Eliashib seemed to connived at all this. The storehouses now empty he converted into dwellings one of which was given to p. 662.

the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAPTER 11.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. 3 A catalogue of their names. 20 The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in other cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of one of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of

...special tasks to be accomplished
...to turn them aside. They acted
...others with enthusiasm because
...ing the Temple, we see the
...rded, courageous, upright
...statesman He combined fore-
...In dealing with either friend
...salem, &c.

...Col-hozeh,
..., the son of
...of Joiarib, the
...iah, the son of
...Shilonite.

...ns of Perez that
...salem were four
...score and eight
(See opp.)
are the sons of
...allu the son of
...e son of Joed, the
..., the son of Ko-
...of Maaseiah, the
...e son of Jesaiah.
...im Gabbai, Sal-
...red twenty and
...9 = 956.

...he son of Zichri
...seer; and Judah
...uah was second

iests: Jedaiah
...arib, Jachin.
...he son of Hil-
Meshullam, the
...the son of Me-
...of Ahitub, was
...house of God.
...ethren that did
...he house were
...venty and two:
...e son of Jero-
...f Pelaliah, the
... son of Zecha-
... Pashur, the

...thren, chief of
... hundred forty
... Amashai the
...the son of A-
Meshillemoth,
...ethren, mighty
...an hundred
...nt: and their
...bdiel, the son
...at men.
Levites: She-
... Hashub, the
..., the son of
...son of Bunni;
...bbethai and
...e chief of the
...e oversight of

...29, 31.

THE PRIESTS

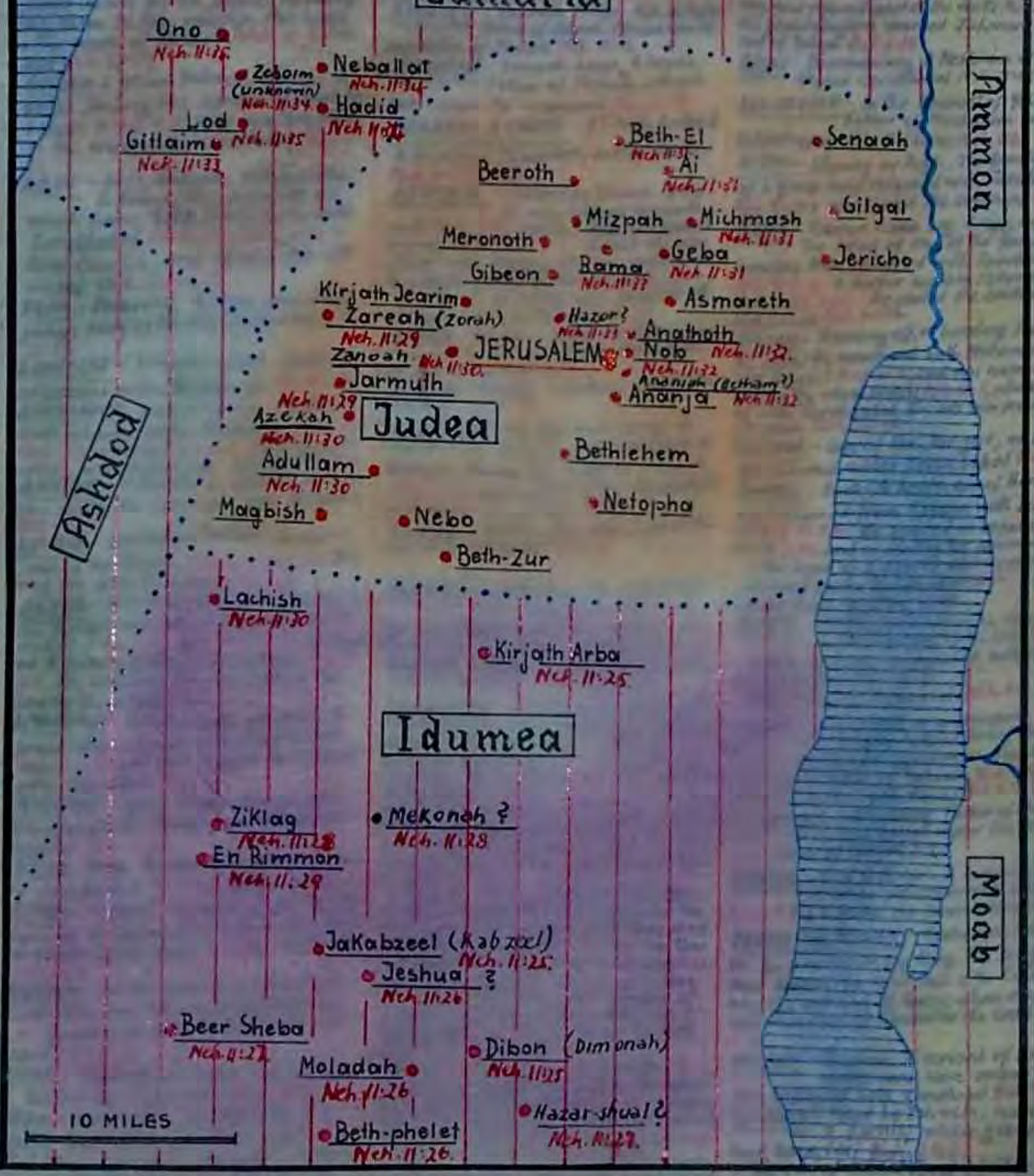
THE LEVITES

...nd terrible" but abounding in ...
...in His influence. He can mor...
...give wisdom Neh. 2:12. 7:5 baffle...
...Ch. 4:15 breath into the heart...
...joy and rejoicing Ch. 12:43. grant...
...people 4:20. The will of God...
...life Ch. 5:15, 9. Ch. 13:27. 10:29
...He suffered with his people. He...
...of the city he loved. He appeals...
...thy when necessary. A single-eyed...
...best interests actuated him from...
...defences of the city, the poverty...
...city, the insidious fraternizing...

JERUSALEM: THE HOLY CITY.

Neh. 11:1. It demanded sacrifice to dwell in this city V.2 as it does to dwell in the spiritual city of the same name Rev. 11:1; 21:2. It was pre-eminently the dwelling place of rulers. Neh. 11:1. Others dwelt there by lot - i.e by divine direction, or voluntarily sacrificed to do so V.2 & conditions to make holy. Joel 3:17.

V.7. No mention is made of the descendants of Zerah which are recorded in 1 Chr. 9:6 as numbering 690 fighting men. This might well have been the mistake of a copyist. & V.24.



EVERY MAN TO HIS ABILITY

• Some to exercise benevolent authority V.11.
• [illegible] V.17.

The troubles of the times had depleted the population of Jerusalem. (Cp Nehemiah's numbers with those in Chronicles - see notes). The popula-

18 Village of Jaakan. Unidentified. On south bord-er Judah Josh. 15:28 assigned

PERSONALITIES IN THE BOOK OF NEHEMIAH.

ABDA Neh. 11:17. - Servant or Worshipper. A chief Levite, in Temple service. He is called Obadiah in 1 Chron. 9:16. and is there numbered among the first of the returning exiles.

ABIJAH - Yahweh is my Father. A chief priest who returned under Zerubbabel Neh. 12:4. He sealed the covenant made by the people rededicating them to the worship, the word, & the work of Yahweh Neh. 10:7. See also Neh. 12:17.

ADAIAH - Whom Yahweh adorns. A priest among the earliest of those to return 1 Chr. 9:11 who was employed in the work of the sanctuary. Neh. 11:12.

ADIN - Soft, delicate, effeminate. A family, the members of which came back from exile with Zerubbabel Ezra 2:15; Neh. 7:20 & Ezra Ezra 8:6, and sealed the covenant Neh. 10:14-16.

ADNA - Pleasure. A priest, head of his father's house in the days of Joiakim Neh. 12:15.

ADONIJAH - Yahweh is Lord. Sealed the covenant with Nehemiah Neh. 10:16.

ADONIKAM - The Lord arises. His descendants returned under Zerubbabel Ezra. 2:13 Neh. 7:18 & Ezra Ezra 8:13. Identified by some with Adonijah. **ANASAI**. See 11:13

AHIJAH - A brother or Yahweh. A Levite who sealed the covenant with Nehemiah Neh. 10:26.

AHILUB - Brother of Goodness. A priest & ruler of the Temple 1 Chr. 9:11. Neh. 11:11. Among the first to return 1 Chr. 9:2.

AKKUB - Insidious, Cunning. A porter of the Temple who were among the first to return 1 Chr. 9:17. Neh. 11:19. 12:25. He headed a family of hereditary porters Neh. 7:45. He assisted Ezra to expound the Law to the people Neh. 8:7.

AMARIAH - Yahweh hath promised. A priest who returned with Zerubbabel Neh. 12:2, 13 and who signed the covenant with Nehemiah Neh. 10:3.

AMASHAI. - Spoil-bearer. A priest who transferred to Jerusalem at Nehemiah's request Neh. 11:13.

AMOK - Deep. A priest who returned under Zerubbabel Neh. 12:7. Father of Eber 12:20

AMON - Faithful. Ancestor of one of the families of Solomon's servants who returned under Zerubbabel Neh. 7:59. Called Ami Ezra. 2:57.

ANAIAH - Yah has answered. A priest who assisted in the reading of the Law Neh. 8:4. Probably the same as sealed the covenant. Neh. 10:22.

ANAN - Beclouds or Covers. With Nehemiah he sealed the covenant Neh. 10:26.

ARAH - Wayfarer. The Ancestor of a family that returned from exile Neh. 7:10.
• A Jew whose granddaughter became wife of Tobiah Neh. 6:18. Probably the same person, so that the marriage was with a Jewess of highly respected family!

ASAPH - The Collector. The Keeper of the King's Park in Palestine under the Kings of Persia Neh. 2:8

ATER - To shut up or Maim. Ancestor of a family that returned & which had some relationship to Hezekiah Neh. 7:21
• Ancestor of family of gate keepers Neh 7:45.
• A chief of a family of this name sealed the covenant. Neh. 10:17.

ATHAIAH - Yahweh helps. An inhabitant of ~~Judah~~ Jerusalem of the tribe of Judah Neh. 11:4.

AZANIAH - Yahweh hears. A Levite, father of Jeshua, whose son signed the covenant Neh. 10:9.

AZARAEL, AZAREEL - El hath helped. A priest of Jerusalem, son of Immer Neh. 11:13; 12:36.

AZARIAH - Helped by Yahweh. A Levite who helped repair the wall Neh. 3:23, assisted Ezra in expounding the law Neh. 8:7, sealed the covenant with Nehemiah 10:2, assisted at ~~the dedication of the walls~~ [illegible]
• A prince of Judah, who assisted at the dedication of the walls 12:33

AZBUK - Pardon. Father of Nehemiah (not the author) who repaired part of the wall 3:16.

AZGAD - Strong in fortune. See Note. 7:17.

AZRIKAM - My help hath risen. A Levite, a descendant of Merari. Among the first to return 1 Chr. 9:14. were some of his descendants dwelling at Jerusalem Neh. 11:15.

AZZUR - Helper. One who sealed the covenant 10:17.

BAANAH - In Affliction. He returned with Zerubbabel Neh. 7:7. His son helped repair the wall 3:4. He sealed the Covenant with Nehemiah 10:27.

BAKBUK - A Bottle. Returned with Zerubbabel Neh. 7:53. A Nethinim.

BAKBUKIAH - Emptying or wasting of Yah. A Levite of Asaph's family "second among his brethren" who dwelt at Jerusalem. 11:17. He was also employed on the watches, & was a porter of the gates 12:9, 25.

BANI - Built. Father of a family members of which returned with Zerubbabel - called Binnui in Neh. 7:15 & Ezra 2:10. A representative of this family sealed the covenant 10:14.
• A Levite, father of Rehum who repaired part of the wall 3:17. He regulated the devotions of the people after Ezra read & expounded the Law 9:4-5. His son, Uzzi was appointed overseer of the Levites 11:22.

BARUCH - Blessed. The son of Zabbai who "earnestly" worked at repairing the wall, setting about on a double portion 3:20. He sealed the covenant with Nehemiah 10:6.

BAVAI - Wished. A son of Henadad, a ruler of the half part of Keilah. He repaired a portion of the wall Neh. 3:18 [illegible] children

BAZLITH - A peeling. A Nethinim whose returned with Zerubbabel 7:54.

BEBAI - The family name (= Fatherly) of some who returned under Zerubbabel Neh. 7:11. as well as under Ezra ~~Ezra~~ Ezra 8:11. Several married foreign wives Ezra. 10:28. The family was represented at the sealing of covenant Neh. 10:15. to Tobiah Neh. 6:18.

BENINU - Our son. A Levite who sealed the covenant. Neh. 10:13.

BENJAMIN - Son of the right hand. He put away his foreign wife Ezra. 10:32, assisted in repairing the walls Neh. 3:23 and of dedicating them Neh. 12:34. (unless this last reference relates to the tribe)

BERECHIAH - Blessed by Yahweh. The son of Meshezabeel & father of Meshullam who repaired part of the wall Neh. 3:4, 30. His granddaughter married Jehohanan, the son of Tobiah Neh. 6:18

BESAI - Domineering. A Nethinim who returned under Zerubbabel Neh. 7:52.

BESODEIAH - In the counsel of Yahweh. Father of Meshullam who helped repair the Old Gate Neh. 3:6.

BEZAI - Shining or High. The family name of a group who returned with Zerubbabel Neh. 7:23. & who sealed the covenant 10:18.

BIGVAI - Persian name sig. Happy, Fortunate. The head of one of the families of Israelites that returned with Zerubbabel Neh. 7:7, 19. A further number returned under Ezra. Ezra. 8:14. He sealed the covenant with Nehemiah Neh. 10:16.

BILGAH - Breaking off, or bursting forth. He sealed the covenant with Nehemiah. (See Bilgai) Neh. 10:8, and was numbered among the chief priests Neh. 12:5, who returned with Zerubbabel. His son was priest under Joiakim Neh. 12:18.

BILSHAN - Son of the Tongue, or Eloquent. He returned under Zerubbabel Neh. 7:7.

BINNUI - Built. A Levite, son of Henadad, who returned from Babylon with Zerubbabel Neh. 12:1, 8. He assisted in repairing the walls 3:24 and in sealing the covenant 10:9.
• The head of a family whose posterity returned under Zerubbabel. Neh. 7:15. Called Bani in Ezra 2:10.

BUNNI - Built. A Levite who assisted in the teaching of the Law Neh. 9:4.
• A family name associated with sealing the covenant Neh. 10:15.
• The father of Hashabiah Neh. 11:15.

CHENANI - To plant as a vineyard. A Levite who helped bring the returned exiles into agreement about the covenant worship of Yahweh Neh. 9:4. Identified by some with Manan Neh. 8:7; 10:10.

COLHOZEH - All seeing. Father of Shallun who helped repair the wall Neh. 3:15. Father of Baruch 11:5.

DANIEL - God is Judge. A descendant of Ithamar who returned with Ezra Ezra 8:1-2 & sealed the covenant. Neh. 10:6.

DARIUS THE PERSIAN - Restrainer, Maintainer. An appellative sig. King. It is suggested that ~~He~~ the reference is to Codomanus, the last King of Persia, whose empire was destroyed by Alexander the Great. Neh. 12:22.

DARKON - Bearer. A servant of Solomon whose sons were among those who returned with Zerubbabel Neh. 7:58.

DELAIAH - Freed by Yahweh. Founder of a family whose genealogy had been lost Neh. 7:62.
• The son of Mehetabeel & father of Shemaiah who tried to dishearten Nehemiah & incite him to unlawfully take refuge in the Temple from Sanballat Neh. 6:10.

[illegible] entitled [illegible] Origin, birth - About 20m SW Hebron. Named in conjunction with Kedesh & Beersheba Josh. 15:25-26. Assigned to Simeon Josh. 19:2 - Ginger

his designs secret with [illegible] 2:12-16. Prays but sets a watch 4:9. Baffles Sanballat's attempts to ensnare him 6:11

He shows outstanding moral and physical courage, taking his place with the common soldier and laborer. Such is unusual in a trained soldier; it is remark-

The sum result was a thorough reform Judaism was strengthened to meet and repel the challenges it had to face from then until the appearance of Messiah.

...KMIAH: THE MAN. Ezra and Nehemiah were models of good character. They set before them...

EBER - To cross over. A priest, head of his father's house of Amok in the days of Joiakim the high priest Neh. 12:20.

ELAM - Hidden. The progenitors of two families which returned with Zerubbabel Neh. 7:12, 34. A further detachment of one of the families returned under Ezra. Ezra 8:7. The family was represented at the sealing of the covenant Neh. 10:14.

- A priest who assisted in the dedication of the rebuilt wall Neh. 12:42.

ELAZER - God is Helper. A priest who assisted in the dedication of the rebuilt wall Neh. 12:42.

ELIAKIM - God doth Establish. - A priest who assisted at the dedication of the walls Neh. 12:41.

ELIASHIB - El restores. High Priest who energetically assisted in repairing the walls but who was spiritually lax. Cp Notes Neh. 3:1, p. 663 top. Cp Neh. 13:4, 7. His son assisted Ezra in the assembly of foreign wives [illegible] Neh. 12:10, 22, 23.

ELIOENAI - Towards Yahweh are mine eyes. A son of Pashur, a priest who put away his foreign wife Ezra 10. 22. a offered a ram for a trespass offering. He assisted at the dedication of the walls Neh. 12:41.

EZER - Help. A Levite who enthusiastically assisted in repairing the wall Neh. 3:19.

- A priest who assisted at the dedication Neh. 12:42.

EZRA - Helper. See p. 643.

- The head of one of the 22 courses of priests that returned with Zerubbabel Neh. 12:1, 13. He assisted in the dedication of the walls 12:33.

GABBAI - Tax Gatherer. A chief of the tribe of Benjamin who consented to be transferred to Jerusalem Neh. 11:8

GAHAR - To hide. One of the chief Nethinim whose posterity returned with Zerubbabel Neh. 7:46

GALAL - Rolling. A Levite, ancestor of Abda who served in the time of Nehemiah Neh. 11:17.

GASHMU - An extended form of Geshem. Neh. 6:6.

GAZZAM - Devourer. A Nethinim whose descendants returned under Zerubbabel Neh. 7:51.

GESHEM - To beat down. See opp. p. 650.

GIBEON - A cutter down, mighty warrior. A man whose descendants returned with Zerubbabel Neh. 7:25. Identified with Gibbar of Ezra 2:20.

GIDDEL - Stout. A Nethinim whose descendants returned with Zerubbabel Neh. 7:49.

- A servant of Solomon whose descendants returned with Zerubbabel. 7:58

GILALAI - (The Lord) has rolled away. A Levitical musician who assisted at the dedication ceremony. 12:36

GINNETHO - Gardener. A chief priest who returned with Zerubbabel 12:4, who sealed the covenant with Nehemiah 10:6. and whose son is mentioned as priest contemporary with Joiakim 12:16.

GISPA - Attentive - An overseer of the Nethinim in Nehemiah's time 11:21

HABAIAH - Yahweh hath hidden. Head of a priestly family that returned with Zerubbabel, the members of which failed to trace their genealogy & were not permitted to serve. Neh. 7:63.

HAGABA - Locust. A Nethinim whose descendants returned with Zerubbabel 7:48

HAKUPHA - Crooked, bent. Founder of a family of Nethinim that returned with Zerubbabel. Neh. 7:53.

HALOHESH - Whisperer, Enchanter. Father of Shallum who ruled over portion of Jerusalem & assisted in repairing its walls Neh. 3:12. Halohesh sealed the covenant 10:24.

HANAN - Favor. Founder of a family of Nethinim which returned with Zerubbabel Neh. 7:49.

- A Levite who assisted Ezra read & explain the Law Neh. 8:7. He sealed the covenant with Nehemiah 10:10. He was appointed a position of honor in the Temple 13:13.
- Two chiefs who sealed the covenant 10:22, 26.

HANANEEL - God is Gracious. Name of the Tower in Jerusalem. 3:1; 12:39.

HANANI - Gracious. Nehemiah's brother, who revealed to him the condition of the people of Jerusalem Neh. 1:2. He assisted Nehemiah in the work and proving faithful was appointed Governor of Jerusalem. 7:2.

HANANI - A musical priest who assisted at the dedication of the walls Neh. 12:36.

HANANIAH - Yahweh has favored. A priest, a potter by occupation who helped repair the wall Neh. 3:8

- The son of Shelemiah who helped repair the wall Neh. 3:30.
- The ruler of the palace in association with Hanani. He is described as "a faithful man who "feared God above many" Neh. 7:2. He occupied an office of authority & trust
- The name of one of the "chief of the people" who sealed the covenant with Nehemiah. Neh. 10:23. Cp 1 Chr. 3:19 Note
- A priest in the days of Joiakim, high priest Neh. 12:12, one of the trumpeters to celebrate the completion of the walls 12:41

HANUN - Favored. The son of Zalaph. He enthusiastically repaired two pieces of the wall Neh. 3:13, 30

HARHAIAH - Fearing Yahweh. Father of the goldsmith Uzziel who repaired part of the wall Neh. 3:8.

HARHUR - Inflammation. A Nethinim who returned with Zerubbabel 7:53.

HARIM - Consecrated. The name of a priestly house, members of which returned under Zerubbabel. Neh. 7:42 Some of which put away their foreign wives Ezra. 10:21. Represented at the sealing 10:27.

- The father of Malchijah who repaired part of the wall Neh. 3:11. A prominent man who signed with Nehemiah Neh. 10:5 He was head of a priestly family Neh. 12:15.

HARIPH - Autumnal rain. A Jewish family, members of which returned under Zerubbabel Ezra. 2:18 Neh. 7:24 (read Jorah in Ezra) & on whose behalf the covenant was sealed Neh. 10:19.

HARUMAPH - Flat nosed. Father of Jedaiah who helped repair one of the gates Neh. 3:10.

HASHABIAH - Yahweh reckons. A ruler of half of Keilah who repaired part of the wall next to Bani Neh. 3:17. who may have been his son Neh. 11:22. He seems to have been a Levite, returning with Ezra Ezra 8:19. He sealed the covenant Neh. 10:11, and as a prominent Levi assisted at the Dedication Neh. 12:24

- The son of Bunni, a Levite Neh. 11:15.
- The son of Mattaniah, a temple attendant 11:
- A priest of the family of Hilkiah in Joiakim's days. Neh. 12:21.

HASHABNAH - Inventiveness. A chief who sealed the covenant Neh. 10:25.

HASHABNIAH - Yahweh has taken Account. Father of Hattush who repaired the wall Neh. 3:10. He may have been the Levite who officiated with Ezra to prepare the people for the sealing of the covenant 8:7.

HASHBADANA - Considerate judge. One who stood on the left of Ezra as he read the Law Neh. 8:4.

HASHUB - Intelligent. Descendant of Pahath-Moab who assisted in repairing the wall Neh. 3:11.

- Another of the same name who repaired the wall over against his own house - an "intelligent" place to commence a reformation 3:23. Perhaps the same as sealed the covenant 10:23.

HASHUM - Enriched. Founder of a family whose members returned with Zerubbabel Neh. 7:23 Ezra 2:19. Members had married foreign wives Ezra 10:33 Sealed Covenant 10:18

- One who stood at the left of Ezra as he read the Law Neh. 8:4.

HASSENAH - The thorn hedge, protection. called Senaah in Neh. 7:38 Ezra 2:35. A family whose members returned under Zerubbabel.

- Father of sons who built the Fish Gate Apparently inspired them to do it, but was beyond the Labor himself Neh. 3:3.

HASUPHA - Nakedness. A family of Nethinim whose members returned with Zerubbabel Ezra 2:43, Neh. 7:46.

HATIPHA - Robber. As above Ez 2:54 Neh. 7:57

HATITA - Dug up, furrowed. A member of the guild of porters or gatekeepers that returned under Zerubbabel Ez 2:42 Neh 7:45.

HATTIL - To wave, or vacillate. One of Solomon's servants whose descendants returned under Zerubbabel. Ezra 2:57 Neh 7:59

HATTUSH - Contender. A descendant of David who returned under Ezra Ezra 8:2. He assisted in repairing the wall Neh. 3:10. He sealed the covenant Neh 10:4

- A priest who returned under Zerub. 12:2

HAZAIAH - Yahweh hath seen. A man of Judah of family of Shelah Neh. 11:5.

HELKAI - Yahweh's portion. A priest of Meraioth in the days of Joiakim, head of his father's house Neh. 12:15.

HENADAD - Hadad is Gracious. The head of a Levite family which supported Zerubbabel when the foundation of the Temple was laid, enthusiastically repaired the wall under Nehemiah Neh. 3:18, 24 and sealed the covenant Neh. 10:9

HEZEKIAH - Yahweh is strength. The family of Ater, descendants of which returned under Zerubbabel related to him Ezra 2:16; Neh. 7:21

EVERY MAN
Some to exe

HEZIR - An
chief o
ed the covena
HILKIAH - Inhe
priest
as he read the
Neh. 8:4; father
He had return
Neh. 12:7. and
under Joiaki
HIZKIJAH -
read After of H
17; 7:21.
HODEVAH -
Levite family w
ed under Zeru
HODIJAH - Pro
assisted Ezra
the Law Neh. 8
led to the sealing
Neh. 9:5. In whic
- Another Levite
enant Neh. 10:13.
is given the mas
He co-operated
work of the fo
- A chief of the
the covenant Ur
16.
HOSEA - Delive
enah
ant Neh. 10:23
HUR - Whitene
father of
half Jerusalem
pairing its wall
IDDO - Timely
ed under
and whose son
kim Neh. 12:16.
IMMER - Tal
Aaron
family returned
9:12. Ezra 2:37;
this family put a
Ezra 10:20. They
were noted for
ility Neh. 11:13
- The father
port of the wo
IMRI - Eloquen
who help
ITHIEL - God i
of Benj
dwelt at Jerusa
JAALA - To a
mon, fa
members of whi
ubbabel Neh. 7
JACHIN - He
who
return 1 Chr. 9:
mong those dwe
Nehemiah Neh.
JADDUA - H
chief
enant under Nehe
- A priest, the so
cendant of Joshu
and the last high
O.T. Neh. 12:22. He
Josephus, when Per
Alexander the Gre
he went out from J
meet the conquero

entified
Canaan, birth - About
2 m. SW. Hebron. Named
in conjunction with
Kadesh & Beersheba
Josh. 15:21-26. Assign-
ed to Simeon Josh. 19:
2 Chron

EVERY MAN TO HIS ABILITY

- Some to exercise benevolent authority V.11.
- [illegible] thought of others. V.12.

The troubles of the times had depleted the population of Jerusalem. (Cp Nehemiah's number with those in Chronicles – see notes). The popula- [illegible] and the adherents of

PERSONALITIES IN THE BOOK OF NEHEMIAH

Continued from opp. p. 665

HASHABIAH – Yahweh reckons. A ruler of [illegible] of Keilah who repaired [illegible] the wall next to him Neh. 3:17. Also [illegible] been his son Neh. 11:22. He seems to have [illegible] a Levite, returning with Ezra Ezra 8:19 [illegible] sealed the covenant Neh. 10:11, and [illegible] ment Levi assisted at the Dedication [illegible] 24

- The son of Bunni, a Levite Neh. 11:15
- The son of Mattaniah, a temple [illegible] days. Neh. 12:21.
- A priest of the family of Hilkiah in [illegible]

HASHABNAH – Inventiveness. A chief who sealed the covenant Neh. 10:25

HASHABNIAH – Yahweh has taken Account. Father of Hattush who repaired the wall Neh. 3:10. He may have been the Levite who officiated with Ezra to pardon the people for the sealing of the covenant.

HASHBADANA – Considerate judge. One who stood on the left of Ezra as he read the Law Neh. 8:4.

HASHUB – Intelligent. Descendant of Pahath-Moab who assisted in repairing the wall Neh. 3:11.

- Another of the same name who repaired the wall over against his own house – also "intelligent" place to commence a reformation 3:23. Perhaps the same as sealed the covenant 10:23.

HASHUM – Enriched. Founder of a family whose members returned with Zerubbabel Neh. 7:22. Ezra 2:19. Members had married foreign wives Ezra 10:33. Sealed Covenant 10:18

- One who stood at the left of Ezra as he read the Law Neh. 8:4.

HASSENAH – The thorn hedge, protection. Probably called Senaah in Neh. 7:38 Ezra 2:35. A family whose members returned with Zerubbabel.

- Father of sons who built the Fish Gate. Evidently inspired them to do it, but [illegible] beyond the labor himself Neh. 3:3.

HASUPHA – Naked chest. A family of Nethinim whose members returned with Zerubbabel Ezra 2:43. Neh. 7:46.

HATIPHA – Robber. As above Ezra 2:54 Neh. 7:56

HATITA – Dug up, furrowed. A member of a guild of porters or gatekeepers that returned under Zerubbabel Ezra 2:42 Neh. 7:45.

HATTIL – To wave, or vacillate. One of Solomon's servants whose descendants returned under Zerubbabel Ezra 2:57 Neh. 7:59

HATTUSH – Contender. A descendant of David who returned under Ezra Ezra 8:2. He assisted in repairing the wall Neh. 3:10. He sealed the covenant Neh. 10:4

- A priest who returned under Zerub. Neh. 12:2

HAZAIAH – Yahweh hath seen. A man of the sons of family of Shelah Neh. 11:5.

HELKAH – Yahweh's portion. A priest of the days of Joiakim Neh. 12:7, 21. Head of his father's house Neh. 12:21.

HENADAD – Hadad is Gracious. The head of a Levite family which supported Zerubbabel when the foundation of the Temple was laid, enthusiastically repaired the wall under Nehemiah Neh. 3:18, 24 and sealed the covenant Neh. 10:9

HEZEKIAH – Yahweh is strength. The family of Ater, descendants of which returned under Zerubbabel related to him Ezra 2:16; Neh. 7:21

HEZIR – An enclosed swine. A chief of the people who sealed the covenant Neh. 10:20

HILKIAH – Inheritance of Yah. A priest who stood with Ezra as he read the Law to the people Neh. 8:4, father of Jeraiah Neh. 11:15. He had returned under Zerubbabel Neh. 12:7, and his sons ministered under Joiakim Neh. 12:21.

HIZKIJAH – This should most likely read Ater of Hezekiah. See Neh. 10:17; 7:21.

HODEVAH – Yahweh's honor. Called Hodaviah Ezra 2:40. A Levite family whose members returned under Zerubbabel Neh. 7:43.

HODIJAH – Praise. Fem. form of Judah. A Levite who assisted Ezra at the reading of the law Neh. 8:7 and the worship that led to the sealing of the covenant Neh. 9:5. In which he participated 10:10

- Another Levite who sealed the covenant Neh. 10:13. In Ezra 3:9 his name is given the masculine form of Judah. He co-operated with Joshua in the work of the foundation of the Temple
- A chief of the people who sealed the covenant under Nehemiah Neh. 10:18.

HOSEA – Deliverer. A chief under Nehemiah who sealed the covenant Neh. 10:23.

HUR – Whiteness or Splendor. The father of Rephaiah, ruler of half Jerusalem who assisted in repairing the walls Neh. 3:9

IDDO – Timely. A priest who returned under Zerubbabel Neh. 12:4. and whose sons ministered under Joiakim Neh. 12:16.

IMMER – Talkative. A descendant of Aaron, members of whose family returned under Zerubbabel (1 Chr. 9:12. Ezra 2:37; Neh. 7:40. Members of this family put away their foreign wives Ezra 10:20. They dwelt at Jerusalem, were noted for their outstanding ability Neh. 11:13.

- The father of Zadok who repaired part of the wall Neh. 3:29

IMRI – Eloquence. The father of Zaccur who helped repair the wall Neh. 3:2.

ITHIEL – God is with me. A descendant of Benjamin whose descendant dwelt at Jerusalem. Neh. 11:7.

JAALA – To ascend. A servant of Solomon, founder of a tribal family members of which returned under Zerubbabel Neh. 7:58; Ezra 2:56.

JACHIN – He doth establish. A priest who was among the first to return 1 Chr. 9:10, who was listed among those dwelling at Jerusalem by Nehemiah Neh. 11:10.

JADDUA – Knowing. One of the chiefs who sealed the covenant under Nehemiah Neh. 10:21

- A priest, the son of Jonathan and descendant of Joshua the high priest Neh. 12:11 and the last high priest mentioned in the O.T. Neh. 12:22. He was priest, according to Josephus, when Persia was overthrown by Alexander the Great, according to Josephus he went out from Jerusalem to Jaddua to meet the conqueror.

JADON – Judge. A Meronothite who helped repair the walls Neh. 3:7

JAMIN – The right hand. A priest who assisted Ezra in the reading & explanation of the law Neh. 8:7-8

JEDAIAH – Yahweh has been Kind. A son of Harumaph who assisted in repairing the walls Neh. 3:10

- A priestly family ~~who~~ members of which returned with Zerubbabel Ezra 2:36. Neh. 7:39.
- A chief of the priests who returned with Zerubbabel & dwelt in Jerusalem. 1 Chr. 9:10; 24:7; Neh. 11:10; 12:6, Zech. 6:10, 14. His son ministered under Joiakim Neh. 12:19
- Another priest with a similar history Neh. 12:7, 21.

JEHOHANAN – Yahweh is favorable. A priest who ministered under Joiakim. The son of Amariah who returned under Zerubbabel Neh. 12:2, 13. He participated in the dedication of the walls Neh. 12:42.

JEHOIADA – Yahweh Knows. The son of Paseah who repaired the "old gate" Neh. 3:6.

JEHONATHAN – Yahweh hath given. A priest, head of the house of Shemaiah, who ministered under high priest Joiakim Neh. 12:18. ~~He participated in the ceremony of dedicating the walls Neh. 12:35~~

JEREMIAH – He whom Yah appoints & exalts. A priest who sealed the covenant with Nehemiah Neh. 10:2. He had returned with Zerubbabel 12:1, his son ministered under Joiakim 12:12. He participated at the dedication of the walls Neh. 12:34.

JEROHAM – Compassionate. A priest whose son returned under Zerubbabel, and ably ministered in the Temple both then & in the days of Nehemiah. 1 Chron. 9:12. Neh. 11:12).

JESAIAH – Yah hath saved. A Benjamite whose descendants dwelt at Jerusalem Neh. 11:7.

JESHUA – YAH Will Save. A priestly descendant of Aaron whose descendants returned under Zerubbabel 1 Chr. 24:11, Ezra 2:36; Neh. 7:39.

- A high priest who returned with Zerubbabel, the son of Jozadak. He was a man of outstanding faith. He built the Altar, led the people in worship, stimulated them in the rebuilding of the Temple. He not only urged but labored, so that he is figuratively represented as having filthy garments which by divine decree were changed to glorious ones. He was a man of sign & represented the Lord Jesus in his priestly ministrations as Builder of the Temple Ezra 2:2; 3:2-9; 4:3; 5:2; 10:18; Neh. 7:7; Zech. 3, 6:11-13.
- A son of Pahath-Moab where descendants returned under Zerubbabel Ezra 2:6 Neh. 7:11
- The father of Ezer who helped repair the wall Neh. 3:19
- A Levite who helped Ezra read & explain the law to the people Neh. 8:7; 9:4-5. He had returned with Zerubbabel Neh. 12:8. & ministered in the reformed worship Neh. 12:24. & the son of Kadmiel
- Another Levite who sealed the covenant Neh. 10:9
- Joshua the son of Nun Neh. 8:17.

JEZRAHIAH – Yahweh shines forth. An overseer of singers in Nehemiah's times. Neh. 12:42.

JOAB – Yah is father. An Israelite whose posterity returned from Babylon under Zerubbabel Ezra 2:6. Neh. 7:11.

JOED – Yah is Witness. A Benjamite, predecessor of Salla who was among those recorded as living at Jerusalem 11:7.

JOEL – Yah is Strength. A son of Zechri, overseer of the Benjamites in Jerusalem Neh. 11:9.

JOHANAN – Yah is Gracious. A son of Tobiah the Ammonite & husband of Meshullam's daughter Neh. 6:18. This relationship was used against Nehemiah.

- A chief priest in the days of Joiakim, the [illegible] son of Jonathan Neh. 12:22-23 [illegible] descendant

JOIADA – Yah hath Established. A great-grandson of Eliashib Neh. 12:10-11, 22. His son married the daughter of Sanballat & was expelled from the Temple by Nehemiah Neh. 13:28. He was son Eliashib

- A son of Paseah who helped repair the gate of Jerusalem Neh. 3:6. Called JEHOIADA – Yahweh Knows. Yah Established

JOIAKIM – A high priest, son of Jeshua. He ministered during the days of Nehemiah Neh. 12:10, 12, 26.

JOIARIB – Yahweh Contends. A descendant of Aaron, a father of Jedaiah. He did not seal the covenant – probably he had died. Neh. 11:10; 12:6, 19.

- A descendant of Pharez whose family dwelt in Jerusalem Neh. 11:5.

JONATHAN – Yah hath Given. A descendant of Joshua the high priest Neh. 12:11

- A priest descended from Melicu Neh. 12:14
- A priest descended from Shemaiah Neh. 12:35. Called Jehonathan in Neh. 12:18.

JOSEPH – He will Increase. A priest of the family of Shebaniah in Joiakim's time Neh. 12:14

JOZABAD – Yah has Endowed. A Levite interpreter of the Law read by Ezra Neh. 8:7. He was an overseer of the work of the Temple in Jerusalem Neh. 11:16.

JOZADAK – Yah hath Cleansed. The father of Jeshua the high priest Ezra 3:2, 8; 5:2; 10:18; Neh. 12:26. Called Jozedech in Haggai & Zechariah.

JUDAH – Praise. A Benjamite, son of Senuah, second in authority over Jerusalem in Nehemiah's day Neh. 11:9

- A Levite who returned under Zerubbabel Neh. 12:8
- A prince of Judah who participated in the ceremony of dedicating the walls. Neh. 12:34.
- A priest & musician who participated in the Dedication ceremony Neh. 12:36.

KADMIEL – El is of old. He returned with Zerubbabel Ezra 2:40; Neh. 7:43. co-operated with Joshua in stirring up the people to work on the Temple Ezra 3:9. Led the people in their devotions Neh. 9:4-5 & sealed the covenant with Nehemiah Neh. 10:9. He was appointed by Joshua to the ministry of thanksgiving Neh. 12:8. His son Joshua was also associated in this work Neh. 12:24. See Joshua.

KALLAI – Yahweh is Light. A priest & head of his father's house of Sallai in the time of Joiakim, high priest Neh. 12:20

KEILITA – Maiming (lacking parts). A Levite who explained the law when read by Ezra Neh. 8:7. He later sealed the covenant under Nehemiah 10:10.

KEZIZ – Caught by the ankle. A Nethinim whose descendants returned from exile under Zerubbabel Ezra 2:49 Neh. 7:52.

---

16 Village of Jeshanah. Unidentified. On south border of Judah Josh. 15:28 assigned to Simeon Josh. 19:2.

18 Village of Jeshanah. Unidentified. On south border of Judah Josh. 15:28 assigned to Simeon Josh. 19:2.

[illegible] of oppression

a Pomegranate. Identified [illegible] mmanim. Son [illegible] with Zerubbabel

[illegible] pays. Evidently [illegible] be correct Neh. [illegible] solation renders [illegible] im one of the AV has himself the [illegible] ziah.

[illegible] Nehemiah as [illegible] ury & who dwelt [illegible] Levites Neh. 11:3

[illegible] ord. A priest [illegible] in the public [illegible] 8:4.

A son of [illegible] & Hattush ret. [illegible] 2:2. Identified [illegible] ce 3:26. [illegible] portion of the [illegible]

[illegible] elling in Jerusa- [illegible] 15.

[illegible] by Sanballat [illegible] Nehemiah Neh. 6:10 [illegible] under Zerubbabel [illegible] ed the covenant Neh. 10:8, when [illegible] tem Neh. 12:18 [illegible] dedication of [illegible]

[illegible] the dedication [illegible] rticipated at the [illegible] 12:34).

[illegible] udged. His [illegible] urned under [illegible] 2:4); Neh. [illegible]

[illegible] whose descendants returned with Zerubbabel Ezra [illegible] 2:2; Neh. 7:7.

[illegible] d dwelt in [illegible] heat (glow) [illegible] trembled [illegible] and brethren Ezra 8:15, 20

[illegible] expounded [illegible] people in [illegible] 1-5 [illegible] nant Neh. [illegible] Zerubbabel [illegible] thanks-

[illegible] A Levite descendants returned [illegible] 10:37; Ezra 2:58.

[illegible] Levite descendants returned [illegible] 7:57.

[illegible] ech, a prophet [illegible] Neh. 11:5

[illegible] en whose descendants returned with Zerubbabel Ezra 2:55; Neh. 7:57.

---

16 [illegible] entitled

17 Cegan, birth – About 20 m. SW Hebron. Named in conjunction with Kedesh & Beersheba Josh. 15:21-26. Assigned to Simeon Josh. 19:2 Ziklag.

[illegible] people who sealed [illegible] 2:12-16. Prays our [illegible] Sanballat's attempts to ensnare him [illegible] He shows outstanding moral and physical courage, taking his place with the common soldier and laborer. Such is unusual in a trained soldier; it is remarkable [illegible] repel the challenger [illegible] then until the appearance of Messiah.

...THE MAN Ezra and Nehemiah ... of good reputation ... before the ...

KOLAIAH - The Voice of Yahweh. A Benjamite who settled in Jerusalem on return from the captivity. Neh. 11:7.

KOZ - Pricking as with a goad or a thorn. A priest whose descendants returned under Zerubbabel but who lost their positions through inability to prove their descent Ezra 2:61, Neh. 7:63. Meremoth who repaired the wall was a descendant of Koz Neh. 3:4, 21. Perhaps he doubled his work to counterbalance his inability to prove his priestly descent. Neh. 3:21

LEBANA - White. The head of a family of Nethinim whose descendants returned under Zerubbabel Ezra 2:45; Neh. 7:48.

MAADIAH - Ornament of Yah. A chief priest who returned under Zerubbabel. Neh. 12:5. The AV mg. identifies him with Moadiah v. 17.

MAAI - Yah is Compassionable. One of the priestly musicians who officiated at the dedication of the walls Neh. 12:36.

MAASEIAH - Work or Activity of Yahweh. The father of Azariah who repaired part of the wall Neh. 3:23.
- A priest who assisted Ezra in the reading of the Law Neh. 8:4.
- A priest who explained the law read by Ezra Neh. 8:7.
- A chief of the people who sealed the covenant Neh. 10:25.
- A descendant of Pharez of Judah who was registered as dwelling at Jerusalem 11:4.
- A Benjamite whose descendants were registered as dwelling at Jerusalem Neh. 11:7.
- A priest who assisted at the dedication of the walls. Most likely one of those referred to above Neh. 12:41.
- Another priest who did similarly; to whom the same comment apply 12:42.

MAAZIAH - Strength of Yahweh. A priest who sealed the covenant on behalf of his father's house Neh. 10:8.

MAGPIASH - Congregating. This name is identified with Magbish Ezra 2:30 and is identified with a locality, the site of which is unknown. A group identified with it returned under Zerubbabel Ezra 2:30 and was represented at the sealing of the covenant Neh. 10:20.

MAHALALEEL - Praise of God. One whose descendants were recorded as dwelling at Jerusalem. Of the tribe of Judah of the family of Pharez Neh. 11:4.

MALCHIAH - Yah is King. A priest, whose descendants were registered as dwelling at Jerusalem Neh. 11:12.
- The son of Rechab. He repaired the dung gate Neh. 3:14.
- One of the guild of goldsmiths who helped repair the wall Neh. 3:31.
- A priest who assisted Ezra in the reading of the law Neh. 8:4.

MALCHIJAH - Yah is King. One of the sons of Harim who helped repair the wall Neh. 3:11. He had earlier put away his Gentile wife Ezra 10:21.
- A priest who assisted at the dedication of the wall Neh. 12:42, who had ... earlier sealed the covenant Neh. 10:3.

MALLUCH - Reigning. A priest who returned under Zerubbabel Neh. 12:2. And who sealed the covenant under Nehemiah Neh. 10:4.
- One of the "chief of the people" who subscribed the covenant made by Nehemiah Neh. 10:27.

MATTANIAH - Gift of Yahweh. A Levite singer of the family of Asaph, resident at Jerusalem after the captivity 1 Chr. 9:15. He is described as the son of Micha Neh. 11:17 or Michaiah Neh. 12:35, after the return lived in the villages of the Netophathites (1 Chr. 9:16) or Nethophathi Neh. 12:28 which the singers had built in the vicinity of Jerusalem Neh. 12:29. As leader of the temple choir after its restoration (Neh. 11:17; 12:8), in the time of Nehemiah he took part in the musical service which accompanied the dedication of the walls Neh. 12:35. He is listed among the Levites of the second rank, "Keepers of the thresholds" Neh. 12:25.
- A Levite, grandfather of Hanan, the treasurer who had charge of the offerings for the Levites Neh. 13:13.

MATTENAI - Gift of Yah. A priest of the family of Jeshebab who ministered during the period of Joiakim Neh. 12:19.

MATTITHIAH - Gift of Yah. A priest who supported Ezra in the reading of the Law Neh. 8:4.

MEHETABEEL - God benefits. Father of Delaiah who was guilty of opposing Nehemiah in his good work 6:10.

MEHIDA - Junction. Founder of a family of Nethinim, members of which returned from exile with Zerubbabel Ezra 2:52 Neh. 7:54.

MEUNIM - From Maon. A people who lived in Mt Seir 2 Chr. 20:1. They probably had Maon, a town 12 m. S.E. of Petra as their capital. After the captivity some of their descendants served as Nethinim in the Temple returning under Zerubbabel Ezra 2:50. Neh. 7:52.

MEZAHIAH - Yah hath delivered. A Gibeonite who helped repair the city walls. Neh. 3:7.

MELICU - Counsellor. A priest, whose son ministered in the days of Joiakim Neh. 12:14. Some identify with Malluch.

MERAIAH - Rebellion. A chief priest contemporary with the high priest Joiakim. 12:12.

MERAIOTH - Rebellions. The son of Zerahiah, a high priest of the line of Eleazar 1 Chr. 6:6; 7:52; Ezra 7:3. The same person is doubtless meant in 1 Chr. 9:11; Neh. 11:11, but placed by copyist's mistake between Zadok & Ahitub, instead of after the latter.
- A chief priest whose house was represented in the time of Joiakim by Helkai Neh. 12:15.

MEREMOTH - Elevation. The son of Uriah the priest. He returned with Zerubbabel Neh. 12:3, received the silver & gold brought back by Ezra Ezra 8:33, repaired two pieces of the wall Neh. 3:4, 21. Sealed the covenant with Nehemiah Neh. 10:5.

MESHEZABEEL - God delivers. Father of Berechiah who helped repair the city wall. He sealed the covenant with Nehemiah Neh. 10:21. Another son, Pethahiah occupied a high position Neh. 11:24.

MESHILLEMOTH - A priest of the family of Immer, whose descendants, including Amashai, lived in Jerusalem 1 Chr. 9:12, Neh. 11:13.

MESHULLAM - Associate or friend; A Benjamite, father of Sallu, who dwelt at Jerusalem 1 Chr. 9:7; Neh. 11:7.
- Son of Zadok & father of the high priest Hilkiah who lived in Josiah's reign 1 Chr. 9:11 Neh. 11:11.
- Son of Berechiah who helped repair two portions of the wall Neh. 3:4, 30. Though energetic in material labor, he lacked spiritual discernment. He permitted his daughter to marry Johanan, son of Tobiah, with sad results for Nehemiah Neh. 6:18.
- Son of Besodeiah who helped repair the Old Gate Neh. 3:6.
- A priest who assisted Ezra in the reading & exposition of the law Neh. 8:4. Perhaps the same as sealed the covenant on behalf of his father's house Neh. 10:7.
- A chief of the people who sealed the covenant Neh. 10:20. Cf. 1 Chron. 3:19.
- A priest of the family of Ezra who ... assisted at the dedication of the wall 12:13, 33.
- A priest, head of the house of Ginnethon, in the days of Joiakim Neh. 12:16.
- A Levite & sanctuary porter after the exile.

MIAMIN - Fortunate. A priest who returned under Zerubbabel Neh. 12:5. ... priest.

MICAIAH - Who is like Yahweh. A ... of the family of Asaph who acted as musician at the dedication of the wall 12:35, 41.

MICHA - Who is like Yahweh. A Levite of the family of Asaph, son of Zabdi & father of Mattaniah Neh. 11:17, 22. Probably the same as sealed the covenant with Nehemiah 10:11.

MIJAMIN, MIAMIN, MINIAMIN - Variations of the same name - From the right hand. A priest who returned with Zerubbabel Neh. 12:5 who sealed the covenant with Nehemiah 10:7 & whose son ministered under Joiakim 10:17. He acted as trumpeter at dedication of the wall 12:41.

MILALAI - Yahweh is Eloquent. One of the "priests' sons" who acted as musician at the dedication of the walls 12:36.

MICHAEL - Who is like God. He assisted Ezra in the reading & exposition of the Law Neh. 8:4.

MISPERETH - Narrative or Numbered. One who returned under Zerubbabel. Neh. 7:7. Called Mispar Ezra 2:2.

MOADIAH - Ornament or Festival of Yah. A priest in Joiakim's time. Identified with Maadiah. Neh. 12:17.

MORDECAI - Dedicated to Marduk, Little man, Bitter Bruising. - A Jew who returned from Babylon with Zerubbabel Ezra 2:2; Neh. 7:7.

NAHAMANI - Compassionate. A chief man who returned with Zerubbabel Neh. 7:7.

NEBAI - Probably a place-name: Nebo. Jews from there sealed the Covenant Neh. 10:19. In height Cp Ezra 2:29. Some had married foreign wives Ezra 10:43.

NEHUM - Consolation. A chief man who returned with Zerubbabel Neh. 7:7. Called Rehum in Ezra 2:2.

NEKODA - Distinguished. A Nethinim whose descendants returned under Zerubbabel Ezra 2:48. Neh. 7:50.
- One whose descendants on returning from exile could not prove their genealogy Ezra 2:60; Neh. 7:62.

NETHANIEL - El hath given. A priestly musician who assisted at the dedication of the wall Neh. 12:36. Of the family of Jedaiah, he ministered in the days of Joiakim Neh. 12:21.

NEZIAH - Conspicuous. A Nethinim whose descendants returned under Zerubbabel Ezra 2:54. Neh. 7:56.

NOADIAH - Yahweh hath met. A false prophetess whose evil pronouncements were intended to terrify Nehemiah Neh. 6:14.

OBADIAH - Servant of Yah. A priest, who on behalf of his father's house, sealed the covenant with Nehemiah Neh. 10:5.
- A Levite of Sanctuary door-keeper Neh. 12:25.

PADON - Redemption, Deliverance. A family of Nethinim, members of which returned from exile under Zerubbabel Ezra 2:44. Neh. 7:47.

PAHATH-MOAB - Governor of Moab. A leading family of Judah, members of which returned under Zerubbabel Ezra 2:6. Neh. 7:11. Further members returned with Ezra Ezra 8:4. Hashub, who repaired portion of the wall was of this family. Neh. 3:11. It was represented at the sealing of the Covenant 10:14.

PALAL - God judges. Son of Uzai who assisted in repairing the wall 3:25.

PAROSH, A flea. A family, members of which returned under Zerubbabel Ezra 2:3 Neh. 7:8.

EVERY MAN TO H...
- Some to exercise ...
- Some to labor for th...
- Some to ...
- Some h...

PHASE...

Who ... 2:149. N...
- The ... rebuild ...

PASHUR ...

of a pr... return... Ezra 2... many ... + priest... of Ezra ... represe... priests ...
- A pr... Neh. 10...

PEDAIA ...

repair th... Ezra in ... the Law ... Treasure...
- A Benj... Josiah ... at Jerusa...

PELAIAH ...

ra explain... ed the co... 10:10.

PELALIAH ...

In Jerusalem ...

PELATIAH - ... Je... 5...

PERIDA - Sep... omon... turned under ... Called Perud...

BETHAHIAH - ... away his foreig... who assisted ... from Neh. 9:4...
- The son of A... of Judah. An ... Persia for all m... returned exiles ...

PILEHA - Shum... who se...

PILTAI - Yah deli... his father's ... In the days of Jo...

POCHERETH - Bino... Solomon ... returned under ... Neh. 7:57.

RAAMIAH - Yahwe... of the ... turned under Zer... Neh. 7:7.

REAIAH - Yahweh ha... whose desc... under Zerubbabel ...

REHOB - An open spa... sealed the co... ubbabel Neh. 10:11.

REHUM - Compassiona... of Bani, who ... the wall Neh. 3:17.
- A chief of the peop...

Jan... ratified ... Origin, birth - About ... 2 Sam 2:11, Hebron. Named in conjunction with Dan & Beersheba Josh. (15) 21-26. Assigned to Simeon Josh. 19:... 2 - Unger.

2:12-... San... He... sical ... comm... usual...

EVERY MAN TO HIS ABILITY

- Some to exercise benevolent authority V.11.
- Some to labor for the benefit of others. V.12. V.14.

The troubles of the times had depleted the population of Jerusalem. (Cp Nehemiah's numbers with those in Chronicles - see notes). The population had to be increased and the efficiency of ... appointing men of ab-

chief of the people who sealed the Cov... Neh.10. 1 Chron. 3:19
rust of the family of Ezra who ... at the dedication of the wall 12:33
at, head of the house of Ginnethon ...
ys of Joiakim Neh.12:16.
nte a sanctuary porter after the ca...
W - Fortunate. A priest who returned under Zerubbabel Neh.12:5, 7.
CAIAH - Who is like Yahweh. A ... family of Asaph who acted as ... clan at the dedication of the wall 12:35
MICHA - Who is like Yahweh. A Levite of the family of Asaph, son of Zabdi's father's nathaniah Neh.11:17,22. Probably the same as sealed the covenant with Nehemiah 10:11
MIJAMIN, MIAMIN, MINIAMIN - Variations of the same name - from the right. A priest who returned with Zerubbabel Neh.12:5 who sealed the covenant with Nehemiah 10:7, whose son ministered under Joiakim 10:17. He acted as trumpeter at dedication of the wall 12:41
MILALAI - Yahweh is Eloquent. One of the "priests' sons" who acted as musicians at the dedication of the walls 12:36.
MICHAEL - Who is like God. He assisted Ezra in the reading & exposition of the law Neh.8:4.
MISPERETH - Narrative or Numbers. One who returned under Zerubbabel Ezra 2:2. Called Mispar Ezra 2:2
MOADIAH - Ornament or Festival of Yah. A priest in Joiakim's time. He returned with Maadiah. Neh.12:17.
MORDECAI - Dedicated to Marduk. Little man, Bitter Bruised. - A Jew who returned from Babylon with Zerubbabel Ezra 2:2; Neh. 7:7
NAHAMANI - Compassionate. A Levite who returned with Zerubbabel Neh.7:7
NAI - Probably a place name. Neh. 12:33 ... there sealed the Covenant Neh.10:8 Cp Ezra 2:29. Some had married foreign ... Ezra 10:43.
NAHUM - Consolation. A chief man who ... ed with Zerubbabel Neh.7:7 Called ... um in Ezra 2:2.
NODA - Distinguished. A Nethinim ... descendants returned with Zerubbabel Ezra 2:48. Neh.7:50
... whose descendants on returning ... could not prove their ancestry Ezra ... Neh. 7:62.
NADABEL - El hath given. A priest ... who assisted at the dedication ... all Neh.12:36. Of the family of Bilgah ... ustered in the days of Joiakim Neh.12:6
NAH - Conspicuous. A Nethinim ... descendants returned under Zerubbabel Ezra 2:54. Neh.7:56.
NAIAH - Yahweh hath met. A false prophetess whose evil pronouncements ... intended to terrify Nehemiah Neh.6:14
NAAH - Servant of Yah. A priest who ... behalf of his father's house sealed ... t with Nehemiah Neh.10:5
NEAIAH - Head Sanctuary door keeper Neh.12:9
NEHEMIAH - Redemption, Deliverance. A leader of Nethinim, men best of whom ... s from exile under Zerubbabel Ezra ... h. 7:47.
NOADIAH - Meeting of Yah. A Levite who ... returned with Zerubbabel Ezra 8:33
NOAH - Rest, Comfort. A prophetess who ... further members returned with Zerubbabel Ezra 2:40. Hashub, who repaired portion of ... was of this family. Neh.3:11 ... d at the sealing of the Covenant ... od Judges. Son of Uzzi who assisted ... repairing the wall 3:23.
OBADIAH - A family, members of which ... returned under Zerubbabel Ezra 2:9

PHASEAH, PASEAH - Lame. Head of a family of Nethinim who returned under Zerubbabel Ezra 2:49, Neh. 7:51.
- The father of Jehoiada who helped rebuild the wall. Neh.3:6.

PASHUR - Free, or Multiplies Liberty. The son of Malchijah & head of a priestly family members of which returned under Zerubbabel 1 Chr. 9:12, Ezra 2:38, Neh. 7:41. Some were among those who married foreign wives & put them away at the instigation of Ezra. Ezra 10:22. The family was represented among the Working priests in Jerusalem Neh.11:12.
- A priest who sealed the covenant Neh.10:3.

PEDAIAH - Yah has ransomed. A son of Parosh who assisted to repair the wall Neh. 3:25. He assisted Ezra in the reading & explaining the Law Neh. 8:4, & was appointed Treasurer Neh. 13:13
- A Benjamite of the family of Jeshaiah whose descendants dwelt at Jerusalem Neh.11:7.

PEKAIAH - Yah has separated or distinguished. He assisted Ezra explain the Law Neh. 8:7, and sealed the covenant under Nehemiah. 10:10.

PELALIAH - Yah judges. An ancestor of priests who ministered in Jerusalem Neh 11:12.

PELATIAH - Yahweh delivers. One who sealed the covenant Neh.10:22 Seized & killed Ezekiel's son Zerubbabel?

PERIDA - Separation. A servant of Solomon whose descendants returned under Zerubbabel Neh. 7:57. called Peruda in Ezra 2:55.

PETHAHIAH - Yah hath opened or revealed. A Levite who put away his foreign wife Ezra 10:23 and who assisted the people in their devotions Neh. 9:5.
- The son of Meshezabeel, of the tribe of Judah. An official of the King of Persia for all matters concerning the returned exiles Neh 11:24.

PILEHA - Strong. A chief of the people who sealed the covenant 10:24

PILTAI - Yah delivers. - A priest, head of his father's house of Moadiah in the days of Joiakim Neh. 12:17.

POCHERETH - Binding. A servant of Solomon whose descendants returned under Zerubbabel Ezra 2:57. Neh. 7:59.

RAAMIAH - Yahweh has thundered. One of the 12 leaders who returned under Zerubbabel Ezra 2:2; Neh. 7:7.

REAIAH - Yahweh has seen. A Nethinim whose descendants returned under Zerubbabel Ezra 2:47 Neh 7:50

REHOB - An open space. A Levite who sealed the covenant with Zerubbabel Neh. 10:11

REHUM - Compassionate. A Levite son of Bani, who helped repair the wall Neh. 3:17
- A Chief of the people who sealed the covenant Neh. 10:25.

REPHAIAH - Yah weh heals. Son of Hur ruler of half of Jerusalem. He helped repair the wall Neh. 3:9

REZIN - Delight. Founder of a family of Nethinim whose descendants returned with Zerubbabel Ezra. 2:48. Neh 7:50.

SALLAI - A leaping Benjamite who, with his weighed 928 of his fellowmen, settled in Jerusalem on their return from exile Neh.11:8.
- A priest who returned from exile under Zerubbabel Neh 12:20. Called Sallu 12:7.

SALLU - Weighed. A son of Meshullam, a Benjamite who dwelt in Jerusalem after the captivity 1 Chr. 9:7; Neh. 11:7. See also SALLAI.

SANBALLAT - The secret enemy. See opp. p. 650

SENUAH - The violated. A Benjamite, father of Judah who was second in charge over Jerusalem in Nehemiah's day. Neh. 11:9.

SERAIAH - Yah has prevailed. One of the 12 leaders, a priest, who returned with Zerubbabel Ezra 2:2, Neh. 10:2 12:1, 12. Perhaps the son of Hilkiah who dwelt in Jerusalem and is styled "Ruler of the house of God" Neh. 11:11. 1 Chr. 9:11
- Levite who assisted in the matter of those who had taken strange wives Ezra 10:15. He explained the law read to the people by Nehemiah Neh. 8:7, and was one of the "chief of the Levites who had the oversight of the outward business of the house of God" Neh 11:16.

SHABBETHAI - Restful - Sabbath born. A Levite who assisted in the matter of those who had taken strange wives Ezra 10:15. He explained the law read to the people by Nehemiah Neh. 8:7, and was one of the "chief of the Levites who had the oversight of the outward business of the house of God" Neh 11:16.

SHALLUM - Recompense, Retribution. A Korhite and chief porter of the Sanctuary. He returned under Zerubbabel 1 Chr 9:17, 19, 31; Ezra 2:42; Neh. 7:45. He put away his foreign wife Ezra 10:24
- A son of Hallohesh, ruler of the half of Jerusalem, who with his daughters assisted to repair the wall Neh 3:12.
- A son of Col-hozeh, ruler of part of Mizpah who repaired the gate of the fountain Neh 3:15

SHALMAI - Yah is Recompenser. A Nethinim whose descendants returned with Zerubbabel from exile Ezra 2:46; Neh 7:48

SHAMMUA - Renowned. A Levite, father of Abda a prominent Levite Neh. 11:17 His name is given as Shemaiah the father of Obadiah in 1 Chr 9:16.
- A priest of the family of Bilgah & head of his father's house in the days of Joiakim, high priest Neh 12:18

SHEALTIEL - Asked of God. A son of Jeconiah the King, & father of Zerubbabel Ezra 3:2, 8; 5:2; Neh. 12:1; Hag. 1:1, 12, 14; 2:2. An ancestor of Christ Mt. 1:12; Lk 3:27.

SHEBANIAH - Yah has grown (prospered). A Levite who led the people in their devotions Neh. 9:4-5 & who sealed the covenant with Nehemiah Neh 10:10.
- A priest who sealed the covenant with Nehemiah Neh 10:4; 12:14.
- A Levite who did the same Neh. 10:12.

SHECANIAH - Yah weh has dwelt. Father of Shemaiah who helped repair the wall Neh. 3:29
- A member of the family of Zattu-Arah, whose descendants of which returned under Zerubbabel Ezra 2:5 Neh 7:10 He become related in marriage to Tobiah Neh 6:18.

19 Village of Jaakele. Unidentified. On south border of Judah Josh. 15:28 assigned to Simeon Josh. 19:7.
19 A measure of oppression

- A priest who returned with Zerubbabel Neh. 12:3.

SHELEMIAH - Yahweh repays. Evidently one of the apothecaries Neh. 3:29, 8. The Berkeley Translation renders Neh. 3:29 as to make him one of the builders of the wall. The AV has him as the father of the builder, Hananiah.
- A priest appointed by Nehemiah as treasurer of the Sanctuary & who distributed money among the Levites Neh. 13:13

SHEMA - That which is heard. A priest who assisted Ezra in the public reading of the Law Neh. 8:4.

SHEMAIAH - Yah has heard. A son of Shechaniah and descendant of David 1 Chr. 3:22. His son Hattush returned with Ezra Ezra 8:2-3. Identified by some with Semei Luke 3:26
- He repaired portion of the wall Neh. 3:29.
- A Meronite Levite dwelling in Jerusalem 1 Chr 9:14. Neh 11:15
- A son of Delaiah hired by Sanballat & Tobiah to intimidate Nehemiah Neh. 6:10
- A priest who returned under Zerubbabel Neh. 12:6 who signed the covenant under Nehemiah Neh. 10:8, whose son ministered under Joiakim Neh. 12:18 and who assisted at the dedication of the walls Neh. 12:34.
- A singer who took part in the dedication of the wall Neh. 12:36, 42
- A prince of Judah who assisted at the dedication of the walls Neh. 12:34.

SHEPHATIAH - Yahweh has judged. His descendants returned under Zerubbabel Ezra 2:4; Neh. 7:9. and Ezra Ezra 8:8
- One of Solomon's servants whose descendants returned under Zerubbabel Ezra 2:57; Neh. 7:59.
- A descendant of Pharez who dwelt in Jerusalem Neh. 11:4. → brought heat (glow)

SHEREBIAH - Yah hath made to tremble. A priest with 18 sons and brethren who returned with Ezra Ezra 8:18, 24 He assisted Ezra in reading & expounding the law Neh 8:7, led the people in their devotions to God Neh. 9:4-5
- A Levite who sealed the covenant Neh 10:12. He had returned under Zerubbabel, and was appointed to the thanksgiving Neh. 12:8, 24.

SHILONI - Sent one, Father of Zechariah of Pharez, son of Judah Neh. 11:5
The RV has "a Shilonite."

SHOBAI - One who leads captive. A Levite & founder of a family of doorkeepers whose descendants returned under Zerubbabel Ezra 2:42; Neh. 7:45

SHOBEK - Victor. One who goes before. A chief of the people who sealed the covenant with Nehemiah 10:24.

SIA - Congregation. A Nethinim whose descendants returned with Zerubbabel. Called Siaha in Ezra 2:44 Neh. 7:47

SISERA - Battle Array. A Nethinim whose descendants returned with Zerubbabel Ezra 2:53; Neh. 7:55

SOPHERETH - Scribe, or Learning. A servant of Solomon whose descendants returned with Zerubbabel Ezra 2:55. Neh 7:57.

SOTAI - Roving. A servant of Solomon whose descendants returned with Zerubbabel Neh. 7:57. Ezra 2:55.

16 Jan was born and ... entitled ... Cregan, birth - About 20 m. SW Hebron. Named in conjunction with Keilah & Beersheba Josh. 15:21-36. Assigned to Simeon Josh. 19:2 - Ginger.

... his designation ... 2:12-16. Prays but sets a watch 4:9. Baffles Sanballat's attempts to entrap him 6:11

He shows outstanding moral and physical courage, taking his place with the common soldier and laborer. Such is unusual in a trained soldier; it is remark-

The sum result was ... Judaism was strengthened to meet and repel the challenges it had to face from then until the appearance of Messiah.

TABBAOTH - Rings or Spots. A Nethinim whose descendants returned with Zerubbabel Ezra 2:43, Neh. 7:46.

TALMON - Oppressor or Violent. A Levite gatekeeper who returned with his descendants with Zerubbabel 1 Chr 9:17; Ezra 2:42; Neh. 7:45, 11:19. He still retained their position under Joiakim Neh 12:25.

TAMAH - Astonishment. A Nethinim whose descendants returned under Zerubbabel Neh. 7:55 Ezra 2:53.

TIRSHATHA - Reverence, or Beholding the time. The title of Governor held by Zerubbabel Neh. 7:65; Ezra 2:63 Neh. 7:65, 70 + Nehemiah Neh. 8:9, 10:1.

TOBIAH - Yahweh is Good. Founder of a tribal family whose descendants returned under Zerubbabel but were unable to establish their ~~ancestry~~ genealogy Ezra 2:60; Neh. 7:62.

- An Ammonite with a name honoring the God of Israel. An enemy of Nehemiah. See opp. p. 650.

UNNI - Afflicted. A Levite who returned with Zerubbabel Neh. 12:9.

URIJAH - Yah is Light. A priest of the family of Koz. His son Meremoth enthusiastically repaired two sections of the wall. Ezra 8:33; Neh. 3:4, 21. He supported Ezra in the reading and expounding the Law to the people Neh. 8:4

UZAI - Strong. Father of Palal who helped restore the damaged wall of Jerusalem Neh. 3:25

UZZA - Strength. Founder of a family of Nethinim members of which returned under Zerubbabel Ezra 2:49, Neh. 7:51.

UZZI - Strong. An overseer of the Levites in Jerusalem after the return from exile Neh. 11:22.

- A priest of the family of Jedaiah in the days of the high priest Joiakim Neh. 12:19, 42.

UZZIAH - Strength of Yah. The father of Athaliah of Judah, who settled in Jerusalem after the return Neh. 11:4.

UZZIEL - Strength of El. The son of Harhaiah, a goldsmith. He repaired part of the wall of Jerusalem. Neh. 3:8.

ZABBAI - Pure. Father of Baruch who helped repair the wall Neh. 3:20. There was a son of Bebai of this name who put away his foreign wife Ezra 10:28

ZABDI - Giving. A Levite, descendant of Asaph & father of Micha Neh 11:17.

ZABDIEL - El has given. A son of Haggedolim & an overseer of priests in Jerusalem Neh. 11:14.

ZACCAI - Remembered. Founder of a family member of which returned under Zerubbabel Ezra 2:9, Neh. 7:14

ZACCUR - Well remembered. A son of Asaph & father of Michaiah. The head of a course of musicians set up by David 1 Chr. 25:2, 10; Neh. 12:35.

- A son of Imri who repaired part of the wall Neh. 3:2.
- A Levite who sealed the Covenant 10:12.
- A Levite whose son Hanan was [illegible] the treasurers over the storehouses appointed by Nehemiah Neh. 13:13.

ZADOK - Righteous. The son of Baana. He shared in the work of repairing the wall Neh. 3:4 Sealed Cov. 10:21.

- A priest, son of Immer, who assisted in rebuilding the wall Neh. 3:29. Probably the same Zadok as was appointed over the treasuries of Yahweh's house Neh. 13:13
- A predecessor of the priest Seraiah. Neh. 11:11.

ZAHAPH - Caper plant or purification. The father of Hanun who repaired portion of the wall. Evidently five of his sons stood aside from the work, but the sixth, possibly the youngest and despised not only did so Neh. 3:20 but demonstrated his enthusiasm by performing a double portion Neh. 3:11, perhaps he was encouraged by his father to that end, for on the repetition of his name his father's is included.

ZERAH, ZARAH - Sunrise. The son of Judah by his daughter-in-law Tamar Gen 38:30. Neh. 11:24.

ZATTU - To Germinate. Founder of a family whose descendants returned under Zerubbabel Ezra 2:8; Neh. 7:11. Prominent members of this family put away their foreign wives, Ezra 10:27. and sealed the covenant with Nehemiah Neh. 10:14.

ZECHARIAH - Yah hath remembered. One who co-operated with Ezra in reading & expounding the Law Neh 8:4

- An ancestor of Attaiah, ~~ruler~~ of Judah who was recorded as dwelling in Jerusalem Neh. 11:4.
- A Shilonite, ancestor of Maaseiah who dwelt at Jerusalem Neh. 11:5
- An ancestor of the priest of Adaiah who occupied high position in the Temple at Jerusalem Neh. 11:12.
- A priest of the house of Iddo who ministered under Joiakim Neh. 11:16. Was he the Zechariah of the book? Zech. 1:1
- The son of Jonathan, an Asaphite, who participated as musician at the dedication of the wall Neh. 12:35, 41. A priest.

ZERUBBABEL - Shoot of Babylon. A son of Shealtiel, a descendant of David & heir to the throne. He is also referred to as a son of Pedaiah, brother of Shealtiel who doubtless died childless, & made his nephew his legal heir, calling him son Ezra 3:2, 8; Neh. 12:1. Known also as Sheshbazzar Ezra 1:8, 11; 5:14 He led the captives back to the land following upon the decree of Cyrus Ezra 2:1-64; Neh 7:5-7; 12:1-9. He co-operated with Joshua the high priest in restoring the Temple services Ezra 3:1-9; and with Haggai & Zechariah the prophets and Joshua the priest in rebuilding the Temple Ezra 5:1-2, Zech 4:9. His official title under the Persians was that of Tirshatha or Governor Neh 7:65 Ezra 2:63 Neh. 7:65. He typed the future work of the Lord Jesus as Messiah Zech. 3:8; Hag 2:21-23.

ZICHRI - famous, Renowned. Father of Joel, a Benjamite, & overseer of the Benjamites after the exile. Neh. 11:9.

- A priest of the house of Abijah who ministered during the period of the high priest Joiakim.

ZIDKIJAH - Yah is righteous. A variation of Zedekiah. A chief of the people, listed next to Nehemiah in sealing the covenant Neh. 10:1

ZIHA - Drought. The founder's head of a family of Nethinim who returned under Zerubbabel Ezra 2:43; Neh. 7:46. He became ruler of the Nethinim in Jerusalem Neh. 11:21.

THE 24 PRIESTLY COURSES 1 Chr. 24:1-19 1 Chr. 28:11, 13, 19.

Very few of these courses remained after the captivity. The priests either preferred to remain behind, or had lost their genealogies, so that those that remained were confined to four Ch. 7:39-42: Jedaiah, the second; Harim, the third; Immer the sixteenth; and Pashur the son of Malchiah Neh. 11:12, the fourth.

- Jewish tradition claims that Ezra established the 24 orders artificially by lot. A course was divided into three ranks: the chief of the course; the chief of every family; and the common priests.
- The Levites also were divided into 24 divisions as shown by the 24 names listed in 1 Chr. 23:7-23 and the statement of v.20. They seemed to have been ~~either porters (doorkeepers) or musicians~~ 1 Chr. 23:5, or perhaps heads of families.
- A further 24 names with some variations from the first list, but again representing heads of families are given in 1 Chr. 24:30-31.
- 24 orders of musicians (24 names) are listed in 1 Chr. 25.
- 24 orders of Gatekeepers are set forth in 1 Chr. 26:1-12. (12:18)

Their orders of service are called "watches" Neh. 12:9. or "wards" in Hebron MISMEREETH from MISHMAR - a guard, or sentry, a military term. It is frequently rend. "charge." Cp Num. 8:23-26 NIE.

HIGH PRIESTS Neh. 12:10-11

The succession of High Priests is given as: Jeshua, Joiakim, Eliashib, Joiada, Jonathan, Jaddua

Ch. 11:16, 22. "The outward business of the house of God v.16. was committed to two chieftains of Levi; but the inward business of that house v.22 was given to the singers, the sons of Asaph .... In the captivity Ps. 137 the harp that should have awakened the song upon the pleasant harp was used to hang it upon the willow tree. But now, restored to Zion, Israel could sing!

"The Christian life is both outward & inward. The singing is to be inward. If the song of God is not in the heart there will be neither melody nor power in the life" - G. Williams, quoted by Beacon

EVERY MAN TO HIS ABIL

- Some to exercise benevolen
- Some to labor for the benefi
- Some to wage warfare
- Some to exercise business a

The pitcher of the [illegible] or master-singer. Harmony in worship 1 Cor. 14:7-8. He led the choir. Held the 3rd place. The proportion of Levites to priests was small. Cp Ne 7:1 Only returned with Zerubbabel Ezra 2:36-40. ¶ found them [illegible] leave Babylon Ezra 8:15

THE PORTERS V.19. 1 Chr. 9:22 = 212.

PRIESTS & LEVITES THROUGHOUT THE LAND V.20.

NETHINIM V.21. See Note p. 637.

THE SINGERS 22-27

Contrast V.16. This relates to internal affairs. He probably attended to the distribution as per V.23. 1 one sentence. RV. = Micha, of the sons of Asaph, the singers, over

The chanting was associated with prayer - and in this the King was interested. Cp Ezra 3:10 & Ch. 2:16.

TRIBUTE COLLECTOR 24

He was liason officer between the Jews and Persian court. He perhaps fixed, levied and received the tribute.

VILLAGES OCCUPIED Vv 25-36.

10 ~~And Daughters of Athaiah from the mother city~~ Cp Jer 4:8.

11 i.e. unwalled villages. Cp Jos 15:31.

- See Map 900 A 66 E.
- City of the 4 = Hebron
- Pining. Identified with Dimonah - in South
- God will gather. Identified with Kabzeel
- Yah will save. Unidentified
- Origin, birth - About 20 m. SW Hebron. Named in conjunction with Kedesh = Beersheba Josh. 15:21-26. Assigned to Simeon Josh. 19:2 - Singer

The in[illegible] its seat
the outw[illegible] house of
17 And [illegible]
Micha, t[illegible] son of As[illegible] pal to beg[illegible] in prayer [illegible] second am[illegible]
Abda th[illegible] the son of [illegible] duthun.
18 All the [illegible] city were [illegible] score and
19 Moreo[illegible] kub, Talm[illegible] ren that k[illegible] an hundre[illegible]
20 ¶ And [illegible] of the prie[illegible] were in all[illegible] every one
21 But th[illegible] in Ophel[illegible] Gispa[illegible] wer[illegible] nims. See Note main ch
22 The [illegible] Levites at[illegible] the son of [illegible] Hashabiah [illegible] niah, the [illegible] the sons of [illegible] were over [illegible] house of G[illegible]
23 For it [illegible] mandment [illegible] that a cer[illegible] be for the[illegible] every day.
24 And Pe[illegible] Meshezabe[illegible] of Zerah [illegible] was "at th[illegible] matters con[illegible]
25 And fo[illegible] their fields, [illegible] of Judah [illegible] arba, and in[illegible] of, and at [illegible] villages th[illegible] kabzeel, an[illegible] thereof, Hos[illegible]
26 And a[illegible] Moladah, an[illegible]
27 And at [illegible]

NEHEMIAH

[illegible] tration of the[illegible]
His activity [illegible] See Summary [illegible] he is prudent[illegible] Knows when [illegible] his designs see[illegible] 2:12-16. Prays b[illegible] Sanballat's at[illegible]
He shows [illegible] sical courage [illegible] common sold[illegible] usual in a fr[illegible]

EVERY MAN TO HIS ABILITY

- Some to exercise benevolent authority V.11.
- Some to labor for the benefit of others V.12.
- Some to wage warfare V.14.
- Some to exercise business acumen V.16.

The troubles of the times had depleted the population of Jerusalem. (Cp Nehemiah's numbers with those in Chronicles – see notes). The population had to be increased and the efficiency of the work improved by appointing men of ability to the several tasks.

NEHEMIAH 12.

The inhabitants of the cities, &c.

(its secular & money matters)

6 The pitcher of the fune, or master-singer. Harmony in the worship. Cp 1 Cor. 14:7-8. He led the choir
7 Held the 3rd place.
The proportion of Levites to priests was very small. Cp Nte 5A Only 70 returned with Zerubbabel Ezra 2:36-40 ¶ Ezra found them loathe to leave Babylon Ezra 8:15

THE PORTERS V.19.
1 Chr. 9:22 = 212.

PRIESTS & LEVITES THROUGHOUT THE LAND V.20.

NETHINIM V.21.
See Note p. 637.

THE SINGERS V.22.
7A Contrast V.16. This relates to internal affairs. He probably attended to the distribution as per V.22
8 One sentence. KV. = Mattaniah, of the sons of Asaph, the singers, over
The chanting was associated with prayer – and in that the King was interested. Cp Ezra 3:10 & Ch 23:6.

TRIBUTE COLLECTOR V.24.
9 He was liason officer between the Jews and Persian Court. He perhaps fixed, levied and received the tribute.

VILLAGES OCCUPIED VV 25-36.

10 Not Daughters. Offshoots from the mother city. Cp Ezra 4:8.
11 I.e unwalled villages. Lev. 25:31.
12 See Map 9B p. 666.
13 City of the 4 = Hebron
14 Pining. Identified with Dimonah – in south
15 God will gather. Identified with Kabzeel
16 Jah will save. Unidentified
17 Cregan, birth – About 20 m SW Hebron. Named in conjunction with Keilah & Beersheba Josh. 15:21-36. Assigned to Simeon Josh. 19:2 – Ginger

1 Chr. 26:29 Cp. ver. 12.
b ch. 11. 8, 9. Cp. ver. 22. ch. 12. 35. 1 Chr. 9. 15.
c Cp. ver. 22.
d ch. 12. 8.
e Cp. 1 Chr. 9. 16.
f ver. 1.
g Or, of Geba. Josh. 18. 24.
h Or, to Michmash.
i Heb. at the gates.
k ver. 3.
l 1 Chr. 9. 2.
m 1 Chr. 4. 24.
n Or, the singers. ch. 3. 26. 2 Chr. 27. 3.
o Cp. Ezra 2. 43.
p Ezra 2. 20.
q Cp. ver. 27.
r Cp. ver. 27.
s Ezra 2. 1, 2.
t Ezra 6. 8, 9.
u 1 Chr. 3. 19.
v Ezra 2. 1, 2.
w Or, a sure ordinance.
x 2 Chr. 31. 16.
y Or, Melicu, ver. 14.
z Or, Shebaniah, ver. 14.
a Or, Harim, ver. 15.
b Or, Meraioth, ver. 15.
c ch. 10. 21.
d Gen. 38. 30, Zarah.
e Or, Ginnethon, ver. 16.
f 2 Chr. 28. 17.
g Or, Miniamin, ver. 17.
h Or, Moadiah, ver. 17.
i Cp. ch. 10. 8.
k Cp. ch. 10. 8.
l ver. 19.
m Josh. 21. 11.
n Or, Sallai.
o ver. 21.
p ver. 1, 10.
q Ezra 2. 40.
r Ezra 2. 10.
s I.e. the psalms of thanksgiving.

Beer-sheba, and *in* the villages thereof,
28 And at Ziklag, and at Mekonah, and in the villages thereof,
29 And at En-rimmon, and at Zareah, and at Jarmuth,
30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.
31 The children also of Benjamin *dwelt* from Geba at Michmash, and Aija, and Bethel, and *in* their villages,
32 *And* at Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod, and Ono, the valley of craftsmen.
36 And of the Levites were divisions *in* Judah, *and in* Benjamin.

(Base foundation – Unknown)
(Elevation, Height Josh. 15:45)
(Bethany Kinder)
(Protected by Yahweh)
(Strong's 6.12)

CHAPTER 12.

1 The priests and Levites which came up with Zerubbabel. 10 The succession of high priests. 27 The solemnity of the dedication of the walls. 44 The offices of priests and Levites appointed.

NOW these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Ch 10:2
2 Amariah, Malluch, Ch 10:3 Ch 10:4 Hattush, Ch 10:4
3 Shechaniah, Rehum, Ch 10:5 Meremoth, Ch 10:5 Ch 10:7
4 Iddo, Ginnetho, Abijah,
5 Miamin, Maadiah, Ch 10:7 Ch 10:8 Bilgah, Ch 10:8
6 Shemaiah, and Joiarib, Ch 10:8 Jedaiah,
7 Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.
8 Moreover the Levites: Ch 10:9 Jeshua, Binnui, Ch 10:9 Kadmiel, Ch 10:9 Sherebiah, Judah, *and* Mattaniah, *which* was over the thanksgiving, he and his brethren.

1 There were 24 orders established by David 1 Ch 24:18. These seemed to be heads of those courses
1A This conjunction marks off those who did not seal the covenant. 16 did so. 6 did not. Probably died.

THE LEVITES VV 8-9.
1 Cp Note. Ch. 11:17. He and his two assistants KJV – "who with his brethren were in charge of the songs of thanksgiving."

V.23. Condensed = "a fixed provision for the singers as each day required."

NEHEMIAH (Cont.)

with the heathen 665 of the subtle infiltration of the enemy.

His activity and energy are remarkable See Summary p. 649. Yet with all his vigor he is prudent. He takes precautions 2:9. Knows when to hold his tongue and keep his designs secret until all is ready. 2:12-16. Prays but sets a watch 4:9. Baffles Sanballat's attempts to ensnare him 6:11

He shows outstanding moral and physical courage, taking his place with the common soldier and laborer. Such is unusual in a trained soldier; it is remarkable in Nehemiah, the royal favorite, the dainty courtier, the cupbearer.

He knew fear 2:2. but showed courage He was threatened 2:19. but refused to be intimidated.

He was liberal and generous ruling the province without exacting the revenue Ch. 5:14, 15. at heavy cost to himself V.17.

The sum result was a thorough reform Judaism was strengthened to meet and repel the challenges it had to face from then until the appearance of Messiah.

JADDUA V.11. "Jaddua went out from Jerusalem to Sapha to meet Alexander the Great B.C. 330 The fact must be accepted but not the chronology, which makes him 4448-330 = 158 years old. If the Chronology of the period of the Persian Empire from the 4th year of Cyrus B.C. 536, to the last year of Darius who was slain by Alexander the Great B.C. 330 is reduced from the 208 yrs of Ptolemy's Canon to the 123 years of Daniel's prophecy, Jaddua's age would be reduced by 208-123 = 82 years. This would make him 158-82 = 76 years of age when he went out to meet Alexander at Sapha. This is probably the true chronology of the period between the last recorded date in the O.T. history and the first reliable date in Greek history." — The Romance of Bible Chronology. H. Anstey. See Appendix p. 21.

1 Was he subsequently replaced by Abda at 2nd assistant in singing to Mattaniah-perhaps by death 9 11 17

SUCCESSION OF HIGH PRIESTS. VV. 10-11

3 The son or nephew of Neh. 13:28. Cp Append. 21.

LEADING PRIESTS IN DAYS OF JOIAKIM. VV 12-21.

2 Contemporary with Nehemiah V.26. Of prior to him. The first list V1 7 = the priests who returned; the second list = their eldest sons who succeeded them, either on their death, or on their becoming too aged to discharge the duties of their office

See Note V.6.

RECORD OF THE LEVITES VV 22-26.

What King this was is not recorded. Last Persian King Darius Codommanus. It could have been Darius II Nothus (Cp Append 21) who, according to Ptolemy, commenced to reign about 77 years after Nehemiah came to Jerusalem. Darius, however, is but a little.

Every attempt was made to restore the priesthood and Levites after the old order. Lack of numbers prevented this being done.

I some read Bani. as in 9:4, 8:7; 9:4-5; 10:13 instead of Ben.

Berkeley: "As for the Jews in the days of Eliashib (etc) ... a record was kept of the heads of fathers houses; also this was true for the priests during the reign of Darius the Persian." M text = "in the reign." Θ = Darius Hystaspis.

JOIAKIM. — Josephus claims that he became high priest on the death of Jeshua about the time Ezra came to Jerusalem. Ant. 11.5.1. and that Eliashib became H.P. on the death of Ezra 11.5.5. which he places before Nehemiah came to the city. He ignores Ezra's work with Nehemiah. Jeralim evidently a bridge between death Jeshua & arrival Nehemiah Eliashib = H.P.

Succession of high priests. NEHEMIAH 12. Dedication of the wall.

See opp. 665.

9 Also [a] Bakbukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,
11 And Joiada begat Jonathan, and Jonathan begat Jaddua.
12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;
13 Of Ezra, Meshullam; of Amariah, Jehohanan;
14 Of Melicu, Jonathan; of Shebaniah, Joseph;
15 Of [d] Harim, Adna; of Meraioth, Helkai;
16 Of Iddo, Zechariah; of Ginnethon, Meshullam;
17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 And of Joiarib, Mattenai; of [n] Jedaiah, Uzzi;
20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkiah, Hashabiah; of [p] Jedaiah, Nethaneel.
22 ¶ The Levites in the days of Eliashib, Joiada, and [q] Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.
23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of [q] Johanan the son of Eliashib.
24 And the chief of the Levites: Hashabiah, [r] Sherebiah, and Jeshua the son of Kadmiel, with their brethren [a] over against them, [b] to praise *and* [c] to give thanks, [3] according to the commandment of David the man of God, [4] ward over against ward.
25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the [2] thresholds of the gates.

[a] Cp. ver. 24, 25. ch. 11. 17. See opp. 665
[b] 1 Kin. 10. 15.
[c] Ezra 7. 6.
[d] Num. 7. 10.
[e] ch. 12. 36. "stood over" Heb to them in their place of service. Berkeley
[f] 1 Chr. 15. 16.
[g] Ezra 2. 39.
[h] ch. 3. 22. Drippings
[i] 2 Kin. 25. 23. Hill. a city of Benjamin
[k] Josh. 15. 7.
[l] Josh. 18. 24.
[m] Ezra 2. 24. Neh. 7:28.
[n] ver. 19.
[o] ch. 13. 22, 30.
[p] ver. 21.
[q] Ezra 10. 6. Cp. ver. 11.
[r] Cp. ver. 38.
[s] ch. 2. 13 & 3. 13, 14.
[t] ch. 3. 23.
[u] Cp. ver. 36.
[x] Ezra 8. 26.
[y] ch. 3. 29, or 10. 8.
[z] ch. 10. 2.
[a] ver. 9.
[b] 2 Chr. 5. 13.
[c] ver. 41. 1 Chr. 15. 24.
[d] ver. 8, 27, 31, 38, 40. ch. 11. 17.
[e] 1 Chr. 25.
[f] ver. 36.
[g] 2 Chr. 8. 14.
[h] ver. 9. Cp. Ezra 2. 11.
[k] Cp. ch. 11. 17. 1 Chr. 9. 15.
[l] 1 Chr. 25. 2, 10.
[2] Or, treasuries, or, assemblies. 1 Chr. 26. 15.
[3] 2 Chr. 23. 5.

The Choirs led the way

For the importance of these genealogical records, see 1 Chron. 1. — 666

PURIFIED THE GATES AND WALL V30

Inanimate things contracted ceremonial defilement by contact with the people. Deut. 23:14. Method of purifying not here given. It could have been by either water or blood Heb. 9:19-22. Zech. 13:1.

V28

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah [b] the governor, and of Ezra the priest, [c] the scribe.

(Houses were sometimes dedicated Deut 20:5. the city: house 1 Tim 3:15)

27 ¶ And at [d] the dedication of the wall of Jerusalem they sought the Levites [e] out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* [f] cymbals, psalteries, and with harps.
28 And the sons of the singers gathered themselves together, both out of [h] the plain country round about Jerusalem, and from the villages of (i) Netophathi; (Netophah - not far from Bethlehem 1 Chr 2:54)
29 Also from the house of [k] Gilgal, and out of the fields of (l) Geba and (m) Azmaveth: for the singers had builded them villages round about Jerusalem.
30 And the priests and the Levites [g] purified themselves, and purified the people, and the gates, and the wall.
31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, *whereof* [r] one went on the right hand upon the wall [s] toward the dung gate:
32 And after them went Hoshaiah, and half of the princes of Judah,
33 And [t] Azariah, [u] Ezra, and [x] Meshullam,
34 Judah, and Benjamin, and [y] Shemaiah, and [z] Jeremiah,
35 And certain of the priests' sons [a] with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of [b] Michaiah, the son of [c] Zaccur, the son of Asaph:
36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with [d] the musical

DEDICATION — Chanukkah, to Initiate or consecrate. From Chânak to narrow (i.e. restrict). fig. To initiate or discipline. Deut. 20:5. 2 Chron. 7:5. Altar - Num 7:84. House of God Ezra 6:16. (City walls but an extension of this - Cp House of Prayer of future). See Title of Ps 30. Christ dedication of Image Dan 3:2-3. Feast of Dedication Jhn 10:22 (Period of Maccabees). Verb rendered "train up" Prov 22:6. Related Word: "trained" Gen 14:14 f.
Feast Dedication instituted by Judas Maccabaeus in BC 165 to commemorate the purification of temple after its desecration by Antiochus Epiphanes + erection of new altar for burnt offering

1 Not in original. If we not fountain gate over against them, * be the steps leading up to the city of David

NEHEMIAH'S RE

his work undern
faithful V.8. Noth
to be the period
mentioned: inter
Mal. 2:13, the a

NEHEMIAH'S COMPAN

11-21 Both Choir
11 led the genera
company followin
the choir as the cour
report of Ezra.
This verse descri
the perambulation
of Nehemiah as sigh
after sight came in
to view. It must hav
been an exciting an
wonderful moment
of triumph for him
as he walked round
about Zion and tol
the towers there of
17 Both: To the two
choirs came to a
stand at the house
of God. * Cp Note 12
17a CHATTOTSERAH - Th
other trumpets Num
10:2.
CLIMAX OF REJOIC
ING. VV 42-43.
18 Here the combined
choirs merged in one
glorious anthem of
praise, the sound of
which echoed far
over the Holy City.
19 There was a perfect
final fulfilment of
Luke 1:46
20 These are probably
same appearing by the
with Ezra 10:16.
THE COVENANT EN
FORCED. VV 44-47.
See their agreement
Ch. 10:30-39. Nehe
miah made careful
arrangements for it
to be carried out.

NEHEMIAH'S RETURN

(Mal. 1:13, 14; 2:17; 3:5, T
in even stronger terms
fane "God's name" Ma
way" Mal. 2:8, have
partial in their expo
and robbers" Ch. 3:8-9
erous dealers" Ch. 2:1
tell them they are "c
But he did not
vision of glory to
messenger to prepa
turn the hearts of th

8 Probably by careful ablutions of water. Ezek 19:10. or blood Heb 9:19-22.
9 Probably by sprinkling. Num 19:9-19. See more below.

THE PROCESSION ON THE WALL. VV31-42.

Led by Ezra and Nehemiah
He organised and marshalled the two processions. In each group were found priests with trumpets, Levites with cymbals, psalteries and harps, princes VV32, 40 some common people. Each company was preceded by a choir.
11 Roth. = Choirs.
12 On western wall. Those under Ezra would march south, then east along the Southern wall, then north along eastern wall where adjacent to the temple they would meet the other group Cp 8, 48 11-14. Cp 9:5, 11, 42.
13 The common unnamed representatives of Judah and Benjamin
13A Zechariah of family of Asaph were Levite not a priest. The word "namely" should be omitted.

NEHEMIAH'S RETURN. CH. 13. The circumstances almost suggest those of the parable of the nobleman Luke 19. He was recalled to the court of Persia and there sought authority to return V6. On his return he found his work undermined. Vigorously he set about punishing those responsible for this, and promoting those who had proved faithful V8 Nothing is mentioned of Ezra. Perhaps he had died in the meantime, as Josephus says "an old man." But this seems to be the period of Malachi. (See Note on Eliashib p 663). He denounces, with a vigor worthy of Nehemiah, the very sins here out mentioned: intermarriage with heathen wives and the repudiation of loving Jewish wives who bathed the Altar with tears Mal. 2:13, the absolute robbery of withholding tithes and offerings. Mal. 3:8-9, the demoralization of the priesthood (Mal 1:2-10) Below

The offices of the

NEHEMIAH 13.

priests and Levites.

cal instruments of David [a]the man of God, and Ezra the scribe before them.

37 And at the [b]fountain gate, which was over against them, they went up by [c]the stairs of the city of David, at the going up of the wall, above the house of David, even unto the [c]water gate eastward.

38 And [f]the other company of them that gave thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the [g]tower of the furnaces even unto the [h]broad wall;

39 And from above the [i]gate of Ephraim, and above the [m]old gate, and above the [o]fish gate, and the [q]tower of Hananeel, and [q]the tower of Meah, even unto the [q]sheep gate: and they stood still in the [r]prison gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, [t]Maaseiah, Miniamin, Michaiah, Elioenai, [x]Zechariah, *and* [v]Hananiah, with trumpets;

42 And [t]Maaseiah, and [s]Shemaiah, and Eleazar, and [b]Uzzi, and [b]Jehohanan, and [t]Malchijah, and Elam, and [c]Ezer. And the singers [7]sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: [e]for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ [h]And at that time were some appointed over the [i]chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions [9]of the law for the priests and Levites: [2]for Judah rejoiced for the priests and for the Levites [6]that waited.

45 And both the singers and the porters kept [10]the ward of their God, and the ward of the purification, [11]according to the commandment of David, *and* of Solomon his son.

46 For in the days of David and [l]Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of [l]Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, [n]every day his portion: and [p]they [4]sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

CHAPTER 13.

1 Upon the reading of the law separation is made from the mixed multitude. 4 Nehemiah cleanseth the chambers. 10 He reformeth the offices in the house of God. 15 The violation of the sabbath, 23 and marriages with strange wives.

ON that day [5]they read in the book of Moses in the [6]audience of the people; and therein was found written, [u]that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but [d]hired Balaam against them, that he should curse them: [f]howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, [g]that they separated from Israel all the mixed multitude.

4 ¶ And before this, [k]Eliashib the priest, having the [8]oversight of the chamber of the house of our God, *was* allied unto [l]Tobiah:

5 And he had prepared for

[a] ver. 24.
[2] Heb. *for the joy of Judah.*
[3] Heb. *that stood.* ch. 12. 31. 1 Kin. 10. 5.
[b] ch. 2. 14.
[c] ch. 3. 15.
[d] 1 Chr. 25 & 26.
[e] ch. 3. 26.
[f] Cp. ver. 31.
[g] 2 Chr. 26. 9.
[h] ch. 3. 11.
[i] 1 Chr. 9. 19.
[j] ch. 8. 16.
[m] ch. 3. 6.
[o] ch. 12. 39.
[q] 2 Chr. 26. 9.
[r] ch. 3. 25.
[5] Heb. *there was read.*
[t] ch. 8. 3, 8, 9, 18.
[x] ch. 8. 4.
[v] Ezra 10. 22.
[s] Ezra 8. 16.
[6] Heb. *ears.*
[7] ch. 3. 30.
[e] ch. 10. 8.
[u] Deut. 23. 3-5.
[b] ver. 23, 30.
[c] ch. 3. 29.
[7] Heb. *made their voice to be heard.* ch. 8. 15.
[d] Num. 22. 5.
[e] 2 Chr. 20. 27.
[f] Num. 23. 11.
[g] ch. 9. 2.
[k] ch. 13. 5, 12, 13.
[i] ch. 3. 30.
[k] ver. 7, 28.
[8] Heb. *being set over.*
[l] i. e. *appointed by the king.*

Probably Song Pt. 30 - See title

667 — even the Lord Himself, who would come "suddenly to his Temple" who would purify the sons of Levi, and offer a sacrifice in righteousness. He sees the wicked consumed by the Sun of Righteousness and the faithful delivered

Malachi's words could have gone forth in preparation for Nehemiah's return, so that prophet and governor enacted the work in a typical fashion that Messiah will yet do In the land.

Nehemiah's absence, - ~~was before recorded~~ about 12 years. Neh. 5:14. Absent? Ch. 11:6 Darius Hystaspes reigned 36 years. Nehemiah a way sufficient time for children of mixed marriages to be born & speak a mixed dialect. 13:23-28. — Perhaps 14 years

NEHEMIAH'S COMPANY. VV 38-39.

14. Roth. Choir.

15 He led the general company following the choir as the counterpart of Ezra.

16 This verse describes the perambulations of Nehemiah as sight after sight came into view. It must have been an exciting and wonderful moment of triumph for him as he "walked round about Zion and told the towers thereof" Ps 48

17. Roth: "So the two choirs came to a stand at the house of God." Cp Note. 12

18A CHAMBERS OF REJOICING. The silver trumpets Num 10:2.

CLIMAX OF REJOICING. VV 42-43.

18 Here the combined choirs merged in one glorious anthem of praise, the sound of which echoed far over the Holy City.

19. There was a real fulfilment of Luke 8:4-6

20. These are probably identical with Ezra 2:36.

THE COVENANT ENFORCED. VV 44-47

See their agreement Ch. 10:30-39. Nehemiah made careful arrangements for it to be carried out.

NEHEMIAH'S RETURN (Cont.) - so obvious in Eliashib, the general state of irreligion and laxity (Mal. 1:13,14 2:17 3:5,7) He re-echoes Nehemiah's condemnations in even stronger terms. He tells the priests they "despise" and "profane" God's name Mal. 1:6,12 that they are "departed out of the way" Mal. 2:8, have "corrupted the covenant of Levi" have been partial in their exposition of the law V.9. He calls the people "thieves and robbers" Ch. 3:8-9, "adulterers, sorcerers, false swearers" V.5. "treacherous dealers" Ch. 2:14. "committers of abominations" Ch. 2:11. He tells them they are "cursed with a curse" Ch. 3:9

But he did not only upbraid and denounce. He had a lofty vision of glory to reveal. He ~~saw~~ foresaw the coming of the messenger to prepare the way before the Lord. Ch. 3:1 who would turn the hearts of the people 4:6 and of the Greater than he,

The fact must be accepted but not ... od of the Persian Empire from the ... ed from the 20th yr of Artaxerxes ... ould make him 158-82 = 76 years of ... od between the last recorded ... M. Anstey See Appendix p. 21

... of the wall. 6A Eliashib with his ... elected as in Luke's ...

... the days of ... had a grandson ... of Jeshua, the ... to have a chamber ... house of God ... nd in the days ... come to Jerusalem ... the governor, 14:6 = 2nd Artaxerxes ... he priest, the ... But see note there ... Sometimes dedicated city: house 11 Tim. 2:19

DEDICATION OF THE WALLS. Vv 27-43

Link with Ch. 12

They had already been sanctified. Num. 8 ... already, on completion ... workers had returned ... home for a thanksgiving ... pite. Before being ... ered together for ... celebration. The ... fraction put them under ... the protection of God ... the Dedication functions ... over to the professional ... for the people.

7 From all the surrounding districts they came ... verged on Jerusalem ... bearing their musical ... instruments - ... excited at the impending ceremony ... would convey to ... Yahweh making ... every sense the ...

8 Probably by cancelling ... abluting of waters ... or blood 2 Kg 16:15

9 Probably by sprinkling Num 19:13 & 31:24 ... more below

THE PROCESSION ON THE WALL. Vv 31-40

Led by Ezra and Nehemiah

10. He organized and marshalled the two processions. In each group were found priests with trumpets, Levites with cymbals, psalteries and harps, princes V32 ... common people. The company was preceded by a choir.

11 Roth. = Choir

12. On western wall ... Thence under Ephraim ... would march south ... then east along ... Southern wall, then north along east wall ... to the Temple ... would meet the ... other group 40 ... 48 11-14. Cp 12:31 ...

13 The common ... named representatives ... of Judah and Benjamin ... 13A Zechariah of the ... dy of Asaph were ... not a priest. The ... "namely" should be ... ted.

CHAPTER 13.

SECOND REFORMATION.

During Nehemiah's absence deterioration had set in. Ezra was absent or had died. The warning voice of Malachi perhaps had been heard See note: Where is Eliashib p. 663 Nehemiah's Return p. 667

SEPARATION FROM MIXED MULTITUDE VV 1-3.

1 i.e. of which he is about to write and which was after Nehemiah's return. Cp V. 6.

2 Nehemiah, on his return, seeing the state of spiritual deterioration into which the people had fallen evidently called them together for a public reading of the Law. This was the best way of moving the people seeing the high priest himself was affected.

3 Always a danger. Num 11:4. Especially when they still clung to their heathen practices.

NEHEMIAH'S VIGOROUS REBUKE OF ELIASHIB AND REJECTION OF TOBIAH VV 4-9.

4 See Note. p. 663.

"qārōbe' = Near(in place, Kindred or time. Rendered "Kinsfolk" Ind cates marriage

6 Lishkah (Girnhouse) but here used collectively of the many chambers and "treasuries" of Ch. 9:24 10:37, 12:44

Points of identification.

Premier, and Esther quite "an aged beauty." 2. Josephus calls Ahasuerus, Artoxerxes which was a title used by several of the Kings including Darius Hystaspes. (though Josephus identifies the King as "Cyrus the son of Xerxes whom the Greeks call Artoxerxes") In the Apocryphal 1 Esdras 3:1-2 Ahasuerus is identified as Darius Hystaspes, and in the Rest of Esther he is called Artoxerxes throughout. 3 The extent of his rule. Cp Est. 1:1. Hystaspes conquered India 508. "He established 20 governments of the Kind,

Xerxes, as commonly supposed, Mordecai would have been at least 123 when made

Before.

NEHEMIAH 13.

Nehemiah reformeth certain abuses.

5 The tithing had been allowed to fall into decline See Note on Eliashib p.663 and Malachi's strictures Mal. 3:8-9.

him a great chamber, [a] where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, [3] and the oil, 'which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests. CONTRAST CH 10:37

6 But in all this *time* was not I at Jerusalem: [b] for in the two and thirtieth year of Artaxerxes [c] king of Babylon came I unto the king, and [d] after certain days [e] obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that [f] Eliashib did for [g] Tobiah, [h] in preparing him [m] a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they [o] cleansed the chambers: and thither brought I again [i] the vessels of the house of God, with the meat offering and the frankincense.

10 ¶ And I perceived that [q] the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to [r] his field. Prov 28:21 CONTRAST CH 10:37

11 Then [t] contended I with the rulers, and said, Why is [u] the house of God forsaken? And I gathered them together, and set them in their [s] place.

12 Then brought all Judah [x] the tithe of the corn and the new wine [3] and the oil unto the [y] treasuries. CONTRAST CH. 10:39

13 And [v] I made treasurers over the [y] treasuries, [z] Shelemiah the priest, and [a] Zadok the scribe, and of the Levites, [b] Pedaiah: and [2] next to them was [c] Hanan the son of [d] Zaccur, the son of Mattaniah: for they were [4] counted [e] faithful, whom he could confide. They had continued faithful whilst others had deserted the cause of Yahweh. see upper right.

14 [b] **Remember me, O my God,** concerning this, and wipe not out my [4] good deeds that I have done for the house of my God, and for the [5] offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine presses [c] on the sabbath, and bringing in sheaves, and lading asses; as also wine, [1] grapes, and figs, and all *manner of* burdens, [f] which they brought into Jerusalem on the sabbath day: and [7] I testified [v] *against them* in the day wherein they sold victuals. CONTRAST CH 10:31

16 There dwelt men of [h] Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Cp 11:1

17 Then [w] I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 [p] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem [6] began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye [3] about the wall? if ye do so again, I will lay hands on you. From that time forth

[a] ch. 12. 44.
[2] Heb. it was *upon them.*
[b] ver. 22, 31. ch. 5. 19.
[c] Heb. 1:26 kindnesses. 2 Chr. 32. 32.
[4] Heb. *the commandment of the Levites.*
[5] Or, *observations.*
[a] 2 Chr. 7. 6.
[e] Ex. 20. 10.
[d] ch. 5. 14.
[e] Cp. Ezra 6. 22.
[f] ch. 10. 31.
[6] Heb. *at the end of days.*
[t] Or, *I earnestly requested.* 1 Sam. 20. 6, 28.
[v] Expressed ver. 21. 2 Chr. 24. 19.
[h] Josh. 19. 29. Amos 1. 9.
[i] ver. 7, 28. ch. 3. 1.
[k] ch. 2. 10.
[l] ver. 5.
[m] ch. 3. 30.
[n] ver. 11, 25.
[o] 2 Chr. 29. 15, 16, 18.
[p] Jer. 17. 21-23.
[q] 2 Chr. 31. 4. Mal. 3. 8.
[r] ch. 12. 28, 29.
[s] Lev. 25. 32.
[t] ver. 17, 25.
[u] ch. 10. 39.
[x] Heb. *standing.* 2 Chr. 30. 16.
[y] ch. 10. 38 & 12. 44.
[z] 2 Chr. 31. 5.
[9] Or, *storehouses.*
[a] 2 Chr. 31. 12, 13.
[c] ch. 3. 30.
[d] ch. 3. 4.
[b] ch. 3. 25.
[2] Heb. *at their hand.* ch. 3. 2.
[e] ch. 8. 7 & 10. 10, or 22, or 26.
[d] ch. 3. 2.
[3] Heb. *before the wall.*
[e] ch. 7. 2.
[x] Cor. 4. 2.

5A i.e. During this time, while it was being done, he was absent, having returned. Ch 5:14.

6 His appointment had only been for a limited time Neh 2:6 and he had been recalled. Now he requests a further period. Perhaps Malachi had requested this on death of Ezra outlining the spiritual deterioration that had set in.

7 See Mg. He was anxious to complete the work of reformation.

It did not take him long to size up the situation. With characteristic vigor he set about reforming it.

This constituted sabotage of the most flagrant kind.

The high priest set the example of complete apostasy which was followed by some in the nation.

Ps. 69:9.

Flushed with indignation at the indifference of Eliashib and the impertinence of Tobiah, Nehemiah did not waste time in explanations or arguments, but immediately went into drastic action, dramatically casting the furniture out, showing scant respect for the high priest or his Ammonite friend.

TEMPLE CHAMBERS CLEANSED. Vv 8-9.

2 Chr 29:15, 16, 18.

TITHES AND WORSHIP RESTORED. Vv 10-12. Cp Ch 10:35.

Denied the tithes that sustained them, they had returned to their homes, deserting Jerusalem and the Temple to labor in the fields.

Once crowded with worshippers, it was now deserted through the impiety of Eliashib. The energetic Nehemiah sought to immediately correct this.

The set forms of worship were again organized - the centers set in their order, and worshippers flocked back.

FAITHFUL OFFICIALS ORDAINED. Vv 13-14.

Reported as ones in

DARIUS HYSTASPES (cont.)

sians call Satrapies, assigning to each its governor, and fixing the tribute which was to be paid him by the several nations" (Herodotus. 3, 89). Nations enumerated included: Asia Minor, Phoenicea, Syria, Cyprus, Egypt, Libya, Cyrene, Susa, Babylon, Assyria, Media, Armenia, Parthia. "The Indians, who were more numerous than any other nation with which we are acquainted, paid a tribute exceeding that of any other people, to wit 360 talents of gold dust. This was the 20th Satrapy" (Herod. 3:95). Cp Est. 10:1.

Herodotus continues: "Such was the revenue which Darius derived from Asia, and a small part of Libya. Later in his reign the sum was increased by the tribute of the Islands and of the nations of Europe as far as Thessaly" (Book 3:96). Thucydides says: "The Ionians had attained great prosperity when Cyrus and the Persians having overthrown Croesus, and subdued the countries between them and the river Halys and the sea, made war against them and enslaved the other of the mainland. Some time afterwards, Darius, strong in the possession of the Phoenician fleet conquered the Islands also."

Cont. p. 670.

668

Recons. All classes were represented. One was a priest, one a scribe, one a Levite, one a layman of rank. Thus no doubt Ezra, Shekaniah, Pedaiah of

SABBATH KEEPING

PURIFIED Vv 15-18.

Part of Covenant to which bound themselves. Ch 10:31.

17 He went down to the market place at the busiest period and publicly rebuked them.

18 Thus the profitmotive was allowed to override the principles of worship. They should not have been permitted to dwell in Jerusalem. Jer. 4 Ch. 9:2. 138

GATES OF JERUSALEM CLOSED. 19.

Cp Mat. 24:20.

HE REBUKES THE SABBATH TRADERS. Vv 20-21.

19 Doubtless displaying their wares. In any case breaking the spirit of Sabbath Law.

20 Imprison you. This he could do as governor. The threat had the desired effect.

THE FINAL REFORM. VV28-31. The recalcitrant priest took refuge with his father-in-law and with his permission built a rival Temple on Mount Gerizim over which he presided as high priest (See Josephus). For some centuries this continued to be a thorn in the side of Judah, a refuge for traitors and renegades, a centre of hostility and antagonism, a constant source of trouble and difficulty. Manasseh had his revenge, but in doing so made Nehemiah's reform more permanent. His attitude showed how essential were the reforms instituted. The practical result was, that with Manasseh's withdrawal, annexation ceased. The reforms were established; the nearly freed nation grew up upon the foundations laid by Ezra and Neh.

ESTHER : THE INVISIBLE GOD RULES IN THE KINGDOM OF MEN

Cp. Dan. 4:17, 37; Isa. 54:17; 51:22-23; Rom 8:31; 2 Cor. 4:15. The Book of Esther reveals the Drama of Providence. The Name of God is not openly expressed, though His finger is apparent guiding events; we see the reality of the Divine presence though His person is hid from human eyes. (See Note Cp. p. 671). Thus the Key verse is Ch. 4:14. Ezra speaks of Restoration; Nehemiah speaks of Reconstruction; Esther speaks of Preservation.

CHAPTER 1

V.1 • 127 Provinces. : Heb. MEDINAH. It does not correspond to the Persian satrapy, but is applied to every tract which had a governor. There were originally no more than 20 satrapies (Herod. 3:89-94) but there was a much larger number of governments. Judea was a medinah Ezra 2:1; Neh. 11:3 though only a portion of the satrapy of Syria.

V.4 • Honor of his excellent majesty. In type Yahweh has done likewise to His princes Ps. 145:4-7 • 180 days. – This would give opportunity for each to appear in turn. It would not be convenient for all governors to leave their portions together. In like manner, the Truth has been revealed to God's chosen ones throughout the ages.

V.5 • The King's palace. Ecbatana was the summer residence of the kings, and Susa the winter. The palace at Susa has been excavated. It was commenced by Darius I and improved by later Kings. Built upon a high mound or plateau, the central hall containing 36 pillars occupied a space nearly 380 ft long by 250 wide. With a square of 185 ft taken out for the central building, the garden = a space of 60,000 sq. feet. The code of Hammurabi was found at Susa. In an inscription Darius records how he brought materials from afar to decorate the building: columns of stone from a town called Aphrodisias of Ogio, cedar from Lebanon, silver from Egypt, gold from Bactria, and ivory from India. It was looted & destroyed by Alexander.

...XERXES HYSTASPES - THE AHASUERUS OF ESTHER. Points of identification.

Premier and Esther quite "an aged beauty." 2. Josephus calls Ahasuerus, Artaxerxes which was a title used by several of the Kings including Darius Hystaspes. (though Josephus identifies the King as "Cyrus the son of Xerxes whom the Greeks call Artaxerxes") In the Apocryphal 1 Esdras 3:1-2 Ahasuerus is identified as Darius Hystaspes, and in the Rest of Esther he is called Artaxerxes throughout. * The extent of his rule [illegible]

Ⓨ Mordecai was carried away with Jeconiah B.C. 597. Est. 2:5-6. If Ahasuerus were Xerxes, as commonly supposed, Mordecai would have been at least 123 when made

ANALYSIS

This book which has given rise to the feast of Purim surrounds three feasts:

- The feast of Ahasuerus and its sequel - Chpt 1,2.
- The Feast of Esther and its sequel. Chpts 3-7.
- The Feast of Purim and its sequel Chpt 8-10.

The Book of Providential Preservation.

Providential rather than miraculous. Pro-before; Video-I see. Thus foresight implying action in regard to that which is foreseen.

The times of the Gentiles are noted for such providential overshadowing and likewise are destitute of miraculous intervention. see top 671

Key Verses. Ch. 4:14, 6:13, 7:3,6.

S The ... allon... See Note... and Ma... Mal. 3:...

SA i.e. D... it w... abscat, h...

6 His a... ly be... Neh. 2:6 ...recalled... a further... Malachi... on clear... the spir... that ha... See m... compl... ormal... It did... to siz... with cha... et abou... This c... of the... The high... of comp... was fol... he Hash... Ps. 69... Make... at the... Shih...

...6-4. ...1 Chr... TITHES A... ED. vv 1...

Decre... sustaine... returned... desertin... the Temp... yields. Once... wors... deserted... ty of El... Nehe... mmedi... The s... were ag... enter s... nd wash... ber...

FAITHFUL OFFICIALS ORDAIN... p. vv 13-14

Reported as ones in...

Asia Minor, Phoenicea, Syria, Cyprus, Egypt, Libya, Cyrene, Susa, Babylon, Assyria, Media, Armenia, Parthia. "The Indians, who were more numerous than any other nation with which we are acquainted, paid a tribute having overthrown Croesus, and subdued the countries between them and the river Halys and the sea, made war against them and enslaved the cities of the mainland. Some time afterwards, Darius, strong in the possession of the Phoenician fleet conquered the islands also."

Cont. p. 670

THE FINAL REFO...

centuries this co... onism, a constan... manent. His attitu... opposition ceased... crush, and not th...

...ITES TO GUARD. ...E CITY GATES 22. ...1 additional Levites ...ointed for this ...sky. 1 Chr. 1:15 Neh. 12:... ...ering. Num. 8:24-25

...XED MARRIAGES. ...EMNLY REBUKED 23:27.

See Notes 1 Kgs 9:10. 22 The Covenant solemnly entered into and specifically prohibited such marriages. Ch. 10:30. 23 A sort of Hybrid language: the father speaking to them in Aramaic, and the mother in a foreign tongue. 24 Proved the fact to them. Ch. 9:27. 25 Denounced the judgment of God and the sentence of the Law against them - not which they had entered Ch. 10:29.

SEE CHRONOLO... p. 639.

CHAPTER 1.

THE ROYAL FEASTS OF PERSIA Vv 1-4

1 See significant Rabbinical comment Gen. 10:1. 2 See Note p. 638. 3 Indicating others held the title. This was Hystaspes. 4 See identification Points p. 668. 5 Influence extended since days of Daniel Dn. 6:1. See Supp. 6 Lily from its white-ness. About 200 m East Babylon, capital Elam. The winter residence of Persian Kings. Identified by Loftus 1852 who found an inscription of Artaxerxes II (405-359): "My ancester Darius built this palace in former times. In the reign of my grandfather (Artaxerxes I) it was burned. I have restored it." (Darius = Hystaspes) A Frenchman, Dieulafoy continued excavations 1884-86, and located in the ruins the "King's gate" 61 Inner court 59 outer court 64 Palace Garden 7... and even found one of the dice "pur" with which ...

THE FINAL REFORM. Vv28-31. The recalcitrant priest took refuge with his father-in-law and with his permission built a rival Temple on Mount Gerizim over which he presided as high priest (See Josephus). For some centuries this continued to be a thorn in the side of Judah, a refuge for traitors and renegades, a centre of hostility and antagonism, a constant source of trouble and difficulty. Manasseh had his revenge, but in doing so made Nehemiah's reform more permanent. His attitude showed how essential were the reforms initiated. The practical result was, that with Manasseh's withdrawal, opposition ceased: the reforms were established; the newly freed nation grew up upon the foundations laid by Ezra and Nehemiah, and not those designed by Eliashib and Manasseh. See Note on Ezra. p.643

LEVITES TO GUARD THE CITY GATES 22.
21 Additional Levites required for this duty. 1 Tim. 1:1 Ne 12 prng. Num. 8:24-25

came they no more on the sabbath.

22 And I commanded the Levites that they should [c]cleanse themselves, and that they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, [d]*concerning* this also, and spare me according to the [1]greatness of thy mercy.

MIXED MARRIAGES STERNLY REBUKED Vv 23-27.
See Notes Ezra 9:10
22 The Covenant solemnly entered into had specifically proscribed such marriages. Ch. 10:30.
23 A sort of Hybrid language: the father speaking to them in Aramaic, and the mother in a foreign tongue.
24 Proved the fact to them. Ch 9:27.
25 Denounced the judgment of God and the sentence of the Law against them—in ow which they had entered Ch. 10: 29.

23 ¶ In those days also saw I Jews *that* [2][e]had married wives of [h]Ashdod, of [i]Ammon, *and* of [i]Moab: CONTRAST CH. 10:30

24 And their children spake half in the speech of [h]Ashdod, and [4]could not speak in the Jews' language, but according to the language [6]of each people.

25 And I [e]contended with them, and [7]cursed them, and smote certain of them, and plucked off their hair, and [g]made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 [k]Did not Solomon king of Israel sin by these things? yet [l]among many nations was there no king like him, [m]who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to [n]transgress against our God in marrying strange wives?

28 And *one* of the sons [o]of Joiada, the son of [p]Eliashib the high priest, *was* son in law to [r]Sanballat the Horonite: therefore I chased him from me.

29 [s]Remember them, O my God, [5]because they have defiled the priesthood, and [t]the covenant of the priesthood, and of the Levites. (stripped their offices to others)

30 Thus [u]cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for [v]the wood offering, [w]at times appointed, and for the firstfruits. [x]Remember me, O my God, for good. (Last prayer in OT. Cp. Rev. 22:20)

[a] 1 Kin. 3.13. 2 Chr. 1. 12.
[b] 2 Sam. 12. 24.
[c] ch. 12. 30.
[d] Expressed by ver. 14.
[1] Or, *multitude.*
[e] Ezra 10. 2.
[2] Heb. *had made to dwell with them.*
[f] Ezra 9. 2.
[g] ch. 12. 10.
[h] ch. 4. 7. 2 Sam. 5. 1.
[i] ver. Ezra 9. 1.
[4] ch. 3. 2.
[j] ch. 2. 10.
[6] Heb. *they discerned not to speak.*
[k] ch. 6. 14.
[5] Heb. *for the defilings.*
[6] Heb. *of people and people.*
[l] Mal. 2. 4.
[m] ver. 11, 17.
[7] Or, *reviled them.*
[n] ch. 10. 30.
[o] ch. 10. 29, 30. Ezra 10. 5.
[p] ch. 10. 34.
[q] Ezra 10. 14.
[r] See ver. 14.
[s] 1 Kin. 11. 1-8.

ILLUSTRATING THE TRUTH OF DAN. 4:17,32 Isa 54:7, 51:22-23

SEE CHRONOLOGY. p.639.

THE BOOK OF ESTHER.

FOR ANALYSIS SEE OPP. p. 680.

Read at Feast Purim. Esther - Star - also called Hadassah - Myrtle - Esther 2:7

CHAPTER 1

THE ROYAL FEASTS OF PERSIA Vv 1-9

1 See significant Rabbinical comment Genesis
2 See Note. p. 638
3 Indicating others held the title. This was Hystaspes.
4 See identification points. p. 668
5 Influence extended since days of Daniel Dan. 6:1. See Supp.
6 Lily from its whiteness. About 200m East Babylon, capital Elam. The winter residence of Persian Kings. Identified by Loftus 1852 who found an inscription of Artaxerxes II (405-358): "My ancestor Darius built this palace in former times. In the reign of my grandfather (Artaxerxes I) it was burned. I have restored it." (Darius - Hystaspes).
A Frenchman, Dieulafoy continued excavations 1884-86, and located in the ruins the "King's gate" 6:2 Inner court 5:1 outer Court 6:4 Palace Garden 7:7 and even found one of the dice "pur" with which they cast lots

CHAPTER I.

1 Ahasuerus maketh royal feasts. 10 Vashti, being sent for, refuseth to come. 13 Ahasuerus maketh the decree of men's sovereignty.

NOW it came to pass in the days of [b]Ahasuerus, (this *is* Ahasuerus which reigned, from [c]India even unto [d]Ethiopia, *over* [e]an hundred and seven and twenty [f]provinces:)

2 *That* in those days, when the king Ahasuerus [g]sat on the throne of his kingdom, which *was* in [i]Shushan the palace,

3 In the third year of his reign, he [k]made a feast unto all his princes and his servants; the power of Persia and Media, the [a]nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. (the males Gk)

5 And when these days were expired, the king made a feast unto all the people that were [2]present in Shushan the palace, both unto great and small, seven days, in the court of [h]the garden of the king's palace:

6 *Where were* white, green, and [3]blue, *hangings*, fastened with cords of [l]fine linen and purple to silver rings and pillars of marble: [m]the beds were of

[a] ch. 6. 9. Dan. 1. 3.
[b] Not as Ezra 4. 6. Dan. 9. 1.
[c] ch. 8. 9.
[d] 2 Kin. 19. 9.
[e] ch. 8. 9. Cp. Dan. 6. 1.
[f] 1 Kin. 20. 14, 17, 19. Ezra 6. 2.
[2] Heb. *found.*
[g] 1 Kin. 1. 46.
[h] ch. 7. 7, 8.
[i] Neh. 1. 1.
[3] Or, *violet.*
[k] 1 Kin. 3. 15. Job 1. 5.
[l] 1 Chr. 15. 27.
[m] Ezek. 23. 41. Amos 6. 4.

THE INVISIBLE GOD RULES IN THE KINGDOM OF MEN. Colom 3:1 2 Cor 4:18

CRISIS ANTICIPATED		CRISIS OVERRULED.	
Vashti Deposed.	1	Mordecai honored	6
Esther Elevated	2	Haman Executed	7
Haman Plots	3	the Jews Avenged	8
Mordecai Pleads	4	Purim Instituted	9
Esther Obtains Favor	5	Mordecai Elevated.	10

It illustrates that in the normal events of life the hope of Israel is worked out to a successful conclusion Gn 3:6. 4:14. 6:13. 10:7 and that Providence guides the destiny of nations

Five figures move before us: Ahasuerus, the Persian monarch, Vashti, the deposed queen, Haman, the Jew hunter, Mordecai, the Jewish leader, and Esther the Jewish girl who became a queen.

The background is the Royal Palace, the Persian Capital, the millions of Jews scattered throughout the world.

The Book.

(1) Historically reveals the hidden ways of God — Providence overlooking His people from the shadows, ensuring the ultimate triumph of Righteousness

(2) Demonstrates the principle that the Devil (Haman) will be crucified on the stake intended for Christ.

(3) It is a Parable setting forth the purpose of God for the Redemption of His people.

669

26 Had them punished by whipping. Deut 25:2.
27 Had them shaven as the mark of the greatest ignominy.
28 They evidently tried to verbally justify their conduct.

SON OF JOIADA EXPELLED FROM JERUSALEM. V28.

29 Jos. = Manasseh. Boldly he met the challenge of Nehemiah and refused to comply. He was supported by others of the priesthood. V28 and they defied the Governor. Nehemiah was equally staunch and in his capacity as Civil Governor, he passed a sentence of exile.
30 Manasseh's party. This is the last bitter act recorded in Old Testament: Temple cleansed, priesthood reformed, rebellious priests excluded from the city.
These words can be understood "Thou will remember etc."
31 There are mentioned as particularly valuable reforms for they provided for the continuance of Temple service.

7 His enemies having been subdued. See Notes in identification. p. 670 first two years occupied in subduing revolt against his authority.
8 The feast extended for 180 days and was followed by one of 7 days. V10. If this represented in duration of days the length of Persian rule in years See Appendix 21. The length of time permitted the nobles of the various provinces to appear before him in turn. Thus the 180 days comprised a series of feasts for the different provinces. This is suggested by the fact that the local one lasted only 7 days V5.

FEAST FOR THE PEOPLES.

The princes and nobles throughout his extensive realm having paid homage, the people of Shushan were similarly entertained.
9 The Palace itself being used to accommodate them.
10 Couches - the Persians reclining at their meals. These couches were covered with gold and silver cloth.

(4) It is a foreshadowing of the final crisis when Israel shall be delivered in the time of Jacob's trouble and Gog be destroyed.
(5) It is typical of the whole history of Israel — a complete summing up.
See Typology p. 671.

Herodotus (3:95) Thucydides (Book 1), and Plato, all tell us that Darius Hystaspes subdued all the Islands of the Aegean Sea, and Diodorus Siculus (Book 12) tells us that they were all lost again by his son Xerxes, before the 12th year of his reign (BC 474), which we can well believe after the humiliating defeat of his vast army and navy at Thermopylae, Salamis and Platea, B.C. 480. The later Kings of Persia held none of these Islands except Clazomenæ and Cyprus (Xenophon, Hellenica Book 5). This is conclusive, both for the identification of Ahasuerus as Hystaspes, and against his identification with Xerxes, or with any later occupant of the Persian throne. 4 The dates and events of the book fit in exactly with the reign of Hystaspes. See below.

ESTHER I.

The decree of men's sovereignty.

gold and silver, upon a pavement [2]of red, and blue, and white, and black, marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and [3]royal wine [1]in abundance, [4]according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when [a]the heart of the king was merry with wine, [1]he commanded Mehuman, Biztha, [b]Harbona, [c]Bigtha, and Abagtha, Zethar, and Carcas, the seven [5]chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the [d]crown royal, to shew the people and the princes her beauty: for she *was* [2]fair to look on.

12 But the queen Vashti refused to come at the king's commandment [3]by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the [f]wise men, [6]which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* [k]Memucan, the [l]seven princes of Persia and Media, [m]which saw the king's face, *and* which sat the first in the kingdom;)

15 [1]What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 [1]If it please the king, let there go a royal commandment [7]from him, and let it be written among the laws of the Persians and the [e]Medes, [8]that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate [2]unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall [9]give to their husbands honour, [1]both to great and small.

21 And the saying [1]pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into [n]every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and

[2] Or, of porphyre, and marble, and alabaster, and stone of blue colour.
[3] Heb. wine of the kingdom.
[4] Heb. according to the hand of the king.
[a] 2 Sam. 13. 28.
[b] ch. 7. 9.
[c] ch. 2. 21 & 6. 2.
[d] Or, eunuchs.
[5] Heb. If it be good with the king. Neh. 2. 5, 7.
[6] Heb. from before him.
[e] ch. 2. 17 & 6. 8.
[f] 2 Kin. 17. 6.
[g] Heb. that it pass not away.
[7] Heb. good of countenance. Gen. 24. 16.
[8] Heb. unto her companion. 1 Sam. 15. 28.
[9] Heb. which was by the hand of his eunuchs.
[h] Jer. 10. 7. Dan. 2. 12, 13. Mat. 2. 1.
[i] 1 Chr. 12. 32.
[k] Eph. 5. 22, 24, 33. Col. 3. 18. 1 Tim. 2. 12. 1 Pet. 3. 1.
[l] ver. 5.
[1] Heb. was good in the eyes of the king. Gen. 34. 18.
[m] ver. 16, 21.
[n] Ezra 7. 14.
[o] 2 Kin. 25. 19.
[p] ch. 3. 12 & 8. 9.
[2] Heb. What to do.

12 Each could take what he desired.

VASHTI'S FEAST. V. 9.

It was a time of general festivity in the subjection of the King's enemies (see Hendiadys above. Point 4.) So whilst the King entertained his guests, Vashti did her's. Sig. Beautiful woman.

VASHTI COMMANDED TO PRESENT HERSELF Vv 10-11

A sense of wellbeing flooding the heart of the King, he desired to present Vashti as the crowning ornament of his magnificent kingdom.

Not necessarily intoxicated. Heb. Towb = to be good, cheerful, at ease. Thus Strong.

Sig. Faithful - Davis.

These seven eunuchs - like the 7 spirits before the throne. Rev. 4:5. Dan. 8:16. They were guardians of the harem. Hebrew.

VASHTI REFUSES. V. 12.

Presiding over her own feast, admired of her guests, she was not prepared to submit to the King's command. She was too high in her self esteem.

WHAT SHALL WE DO UNTO VASHTI? Vv 13-15.

The 7 Eunuchs reporting the refusal of Vashti to obey the King's summons, the matter is taken up by the 7 privy counsellors which saw the King's face and sat first in his Kingdom. V. 14. Luke 1:19. Cp Est. 7:14.

This does not suggest the profligacy and excesses of Xerxes, but more the restraint of Darius.

7 men of the first rank in Persia having slain the false Smerdis. (See Note: Decree of Cyrus p.662) entered into a compact one with the other, as they were about to choose one of their number to be King, that each of the 7, should have

DARIUS HYSTASPES (Cont.) Cp Est. 1:3. During the first 2 years of his reign in overthrowing 9 pretenders and other pretenders to the throne of Persia, Babylon revolted twice: once in the 1st year of his reign and again in the 4th. On this 2nd occasion the siege was a tedious affair, lasting nearly 2 years (Herod. 3, 151). This brings us down to 6th year Darius and explains how it was that though Vashti was divorced in his 3rd year he was not married to Esther until his 7th year Est. 1:3. 2:16.

There is nothing in the character of Ahasuerus that does not fit all we know of Darius from classical literature. In fact [illegible] the reference to the money matters, to the

670 postal service, and above all to the friendly disposition of Ahasuerus toward the Jews, agrees exactly with what we know of Darius, the organiser of the Empire who issued the decrees of Ezra 6:6-12. 7:12-26.

The argument from the identification with Xerxes through the similarity between the old Persian name Khshayarsha, the Hebrew Achashverosh and the Greek Xerxes, is of no force, for the word in any form, and however spelt, is simply the word Shah, and might be applied to any monarch who sat on the throne of Persia. — Romance of Bible Chronology.

See top p. 638.

20 Shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

21 An irrevocable decree. Cp Dan. 6:8.

22 Heb. Ki Yokhi Hamashim Yitt'enu. Lit. How be Yed = "it and all the wives shall give" This is not only a Royal decree, but a Divine one.

THE DECREE IS ISSUED. Vv 21-22.

23 The Decree of Yah weh has similarly gone into all parts proclaiming the same Truth: The subjugation of the Bride to the Groom. 1 Cor. 11:3.

THE HIDDEN NAME C

from His people Deut. perpetuity of Israel working of Divine Pro last Five it is formed Gentiles unconscious of

A

CHAPTER.

1 WIFE FIT FOR A KING.

THE SEARCH IS INSTITUTED Vv 1-4

1 He recovered the circumstances of his divorce and considered what should be done.
2 The seven members of the Privy Council. Ch. 1:14.

3 Such a divinity lodged in the heathen King that even pure maidens had to be subjected to purification before approaching him.

MORDECAI AND ESTHER COME UNDER ATTENTION V. 7.

5 Of foreign derivation thought to be associated with Marduk or Merodach.
5 He was thus of Saul's tribe who had been associated with warfare against Amalek. 1 Sam. 9:1-13.
6 The captivities listed Ezek. 1:1. Mordecai had risen to prominence in the service of Persia.
7 Myrtle.
8 Ishtar (Venus), Star. Also identified with root Sathar - to hide, because her identity was hidden.
9 Thus his cousin. Notice how Providence prepares beforehand the letters for events to happen.

1 Out chos Esth ner 15 disc chro

A

rus bere had creed

2 T ants Let t soug

3 A offic his gathe youn the p wome

4 He keepe their be giv

4 A pleas instea thing did so

5 ¶ palace whose the so Shime Benja

6 W away the ca carried king chadne had ca

7 And dassah uncle's neither the mai

THE HID

The Spirit Omnipot they ma the lette used.

The 24:17-20 out of Jac "..... Ama end shall the Star o of Mordec for ever

THE HIDDEN NAME OF YAHWEH In this book of 167 vv. the King is mentioned 192 times, his Kingdom 26 times, his name 29 times, but God is not named once. Typically the events point to the time when His face is hidden from His people Deut. 31:16-18. Though from the shadows He overlooks them for good. The Divine Covenant Name guaranteeing the perpetuity of Israel Exod 3. occurs 5 times in hidden form, as an acrostic within the narrative suggesting the silent, hidden working of Divine Providence in all the affairs of life Ps. 121:3-4. Yahweh occurs 4 times Eheyeh once 1 Sa. 5:4. 5:13. 7:7. 7:5. First Two it is formed by initial letters of words. 2nd two in final letters. 1st and 3rd letters spell it backwards and speakers are Gentiles unconscious of fact that they are instruments in Divine providence. The 2nd & 4th spell it forwards and the speakers are

A nero queen

ESTHER 2.

to be chosen. 9 Here is Providence foreseeing the crisis and preparing for it.

[3] that *it* should be published according to the language of every people.

[a] Heb. *that one should publish it according to the language of his people.*

CHAPTER 2.

CHAPTER. A WIFE FIT FOR A KING. THE SEARCH IS INSTITUTED VV1-4

1 He reviewed the circumstances of her divorce and considered what should be done.

2 The seven members of the Privy Counsel. Ch.1:14

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred. 12 The manner of purification, and going in to the king. 15 Esther is made queen. 21 Mordecai, discovering a treason, is recorded in the chronicles.

[1] AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was [b] decreed against her.

[a] ver. 3.

[b] ver. 15, 17. ch. 5. 2.

[c] ch. 1. 19, 20.

[d] ver. 3, 12.

[e] Heb. *her portions.*

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 Such a divinity lodged in the Persian King that even pure maidens had to be subjected to purification before approaching him.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, [f] unto the custody of [g] Hege the king's chamberlain, keeper of the women; and let their [h] things for purification be given *them:*

[f] Heb. *unto the hand,* ver. 8, 14.

[g] Or, *Hegai,* ver. 8, 15.

[h] ver. 9, 12. Cp. Prov. 20. 30.

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

[i] Heb. *to know the peace.* Gen. 37. 14.

MORDECAI AND ESTHER COME TO HIS NOTICE VV5-7.

4 Of foreign derivation thought to be associated with Marduk or Merodach.

5 He was thus of Saul's tribe who had been entrusted with warfare against Amalek. 1 Sam 15:2-33.

6 See captivities listed. Ezek. 1:1. Mordecai had risen to prominence in the service of Persia

7 Myrtle.

8 Ishtar (Venus), Star. Also identified with root sathar to hide, because her identity was hidden

9 Thus his cousin. Notice how Providence prepares beforehand for events to happen.

Ch. 1:2.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name was [i] Mordecai, the son of Jair, the son of Shimei, the son of Kish, [k] a Benjamite;

Dedicated to Men of Bitter Bruising See p.677

[i] Ezra 2. 2.

[k] Cp. 1 Sam. 9. 1. 2 Sam. 20. 1.

6 Who [l] had been carried away from Jerusalem with the captivity which had been carried away with [m] Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

[l] 2 Kin. 24. 14, 15. 2 Chr. 36. 10, 20. Jer. 24. 1 & 29. 2.

[m] Or, *Jehoiachin,* 2 Kin. 24. 6.

7 And he [n] brought up Hadassah, that *is,* Esther, [o] his uncle's daughter: for she had neither father nor mother, and the maid was [p] fair and beauti-

[n] Heb. *nourished.* ver. 20. 2 Kin. 10. 1, 5.

[o] ver. 15.

[p] Heb. *fair of form, and good of countenance.* Gen. 29. 17 & 39. 6. Cp. ch. 1. 11.

THE HIDDEN NAME (Cont) Esther and 671 the Spirit (the Narrator) Thus Invisible but Omnipotent Yahweh overlooks His own - though they may be unconscious of it. In some MSS the letters that form the Name are emphasised.

TYPOLOGY

The book illustrates the drama of Num. 24:17-20. which foretold: "There shall come a Star out of Jacob and a sceptre shall rise out of Israel ..... Amalek was the first of nations but his latter end shall be that he perish for ever." Through the Star and the Sceptre by the guidance of Mordecai Haman the Agagite perished for ever.

ESTHER IS CALLED VV8-11.

1 Providence overshadows Esther as she comes into favour of Hegai the court official in charge of the Harem.

10 Hege. V3.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens [a] were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she [b] obtained kindness of him; and he speedily gave her her [d] things for purification, with [e] such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and [f] he preferred her and her maids unto the best *place* of the house of the women.

11 Esther's conduct matched her beautiful appearance and quietly won the support of Hegai who hoped for her success and did everything to advance it.

12 Whatever Esther wanted she quickly got from Hegai.

13 He carefully selected her attendants so that they would enhance the attractiveness of Esther. With her attendant virgins she looked most attractive.

10 [g] Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it.*

14 All of royal bearing trained to their position.

15 I.e. promoted Cp Ps. 9.

16 Her true identity was thus hidden like that of the Messiah Eph. 2:11-13.

11 And Mordecai walked every day [r] before the court of the women's house, [s] to know how Esther did, and what should become of her.

17 Mordecai was apparently a porter of the gate, but he contrived somehow to visit the court of the seraglio each day in order to see Esther or obtain information of her.

METHOD OF PRESENTATION TO THE KING. VV 12-14.

Cp Rev. 19:17-8.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to *wit,* six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

18 See Note. Song 1. A. 4:14. An element of the Anointing Oil Exod. 30. Speaking of Separation.

19 Cp Song 4:16. Exod. 30. 34-36 Thus in the Bride of Christ indicative of prayer. Rev. 5:8.

13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

20 Whatever clothing she desired to best set off her beauty. Cp. Isa. 61:10

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody

21 The residence of the concubines. They went out no more, and were never given in marriage to any man and saw the King's face no more unless specially called. The Saints are in similar state. John 17:3.

TYPOLOGY

Ahasuerus - In his status authority etc. type of a God (though not of course in his character). He is shown as a Great King (Cp p.678) Ps. 95:3. on the throne of his great white Palace. Ps. 47:8. The Universality of his rule Est. 1:1. - Dan. 4:17. His glory Est. 1:4, 6. Exod. 24:10. No compulsion. Est. 1:8. Exod 24:7. Husband of Vashti Est. 1:9. Isa 54:5. Ezek. 16:8. Whom He put away Ch. 1:21. Isa 50:1. Jer. 3:1. Hos. 2:2. With 7 assistants. Est. 1:14. Rev. 4:5. He promotes Haman. Est. 3:1. Rev. 13:7. Extends grace to Esther Est. 5:2. Eph. 1:7. Heb 13:8 Keeps a Book of Remembrance Cp Est. Mal 3:16. Deposes Haman, rewards Mordecai and Esther. Brings all nations under his rule 10:1. Dan. 6:26 Sets Mordecai over it Est 10:3. Ps. 2:8. Exercises absolute power over the lives of Jews and Gentiles For his two decrees. See p. 678.

VASHTI - The insubordinate wife who refused to reveal her beauty for the glory of the King represents Israel after the flesh Set Bill. continued

ESTHER was noted for her BEAUTY - she was fair of form and of a good countenance Ch 2:7 FILIAL AFFECTION - she obeyed her adopted father Ch 2:7. even when in a position to do otherwise Ch 2:20. MODESTY - "Esther's beauty did not make her vain and foolish. She avoided all arts to adorn it and increase its effects on others Ch 2:15. Modesty is a lovely grace which adds a new charm to the highest physical beauty. It conciliates and wins by its own gentle force. An immodest assertion of one's self in any circumstances indicates either a want of moral sensitiveness, or a want of intellectual sight. A pure heart, a true self-knowledge, and the fear of God, are all and always modest" DISCRETION - "In her new and trying position she never failed in prudence. This was not due to shrewd planning, but good training and becoming modesty. The very simplicity and artlessness of her conduct won her the favor of the King's below

22 Persian epithet = Beardless. i.e. Eunuch.

23 Rejected - A living death.

ESTHER 3. Haman is advanced.

of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, [b] the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and [2] favour [3] in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king [g] made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a [4] release to the provinces, and [5] gave gifts, [6] according to the state of the king.

19 And when the virgins were gathered together [i] the second time, then Mordecai sat [m] in the king's gate.

20 [n] Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was [q] brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, [s] Bigthan and [r] Teresh, of those which kept [6] the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, [a] who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in [c] the book of the chronicles before the king.

CHAPTER 3.

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots. 8 He obtaineth by calumniation a decree of the king to put the Jews to death.

AFTER these things did king Ahasuerus [d] promote Haman the son of Hammedatha the [e] Agagite, and [d] advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* [f] in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* [f] in the king's gate, said unto Mordecai, Why transgressest thou the [h] king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai [o] bowed not, nor did him reverence, then was Haman [p] full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month [t] Nisan, in the

[a] ch. 6. 2 & 7. 9.
Heb. "told it to"
[b] ver. 7. ch. 9. 29.
[c] ch. 6. 1 & 10. 2.
Spiritual Beauty. Ps. 45:1. Song 4:7. 6:10.
[d] ch. 5. 11. Cp. ch. 10. 2.
[e] ver. 10. ch. 8. 3, 5 & 9. 24. Cp. Num. 24. 7. 1 Sam. 15. 8.
[f] ch. 2. 19.
[2] Or, *kindness*. ver. 9.
[3] Heb. *before him*. ver. 9. Cp. ch. 1. 19.
[g] ch. 1. 3.
[h] ver. 2.
[4] Heb. *rest*.
[i] 2 Sam. 11. 8.
[k] ch. 1. 7.
[l] ver. 3, 4.
[m] ver. 21. ch. 3. 2, 3 & 4. 2, 6 & 5. 9, 13 & 6. 10, 12.
[n] ver. 10.
[o] ver. 2. ch. 5. 9.
[p] Dan. 3. 19.
[q] ver. 7.
[5] Or, *Bigthana*, ch. 1. 10 & 6. 2.
[r] ch. 6. 2.
[6] Heb. *the threshold*. Is. 6. 4.
[s] Neh. 2. 1.
[t] ver. 12. ch. 8. 9. Jer. 36. 9, 22. Neh. 6. 15.

672

ESTHER PRESENTED. Vv15/16

24 Father of might. See below

25 She did not trust in the extraneous beauty of dress or ornament but upon her real beauty and grace of manner. 1 Pet. 3:1-6. Pr. 20:2

25 He could dress her as he pleased. When she stood forth ready she received support of admiration from all who beheld her. Song 6:1-4. Ps. 45:11. Prov. 31:30.

27 See Chronology p. 634. Tebeth follows this Jan and corresponds to Dec-Jan.

ESTHER ACCEPTED. V. 17.

28 Above his secondary wives as well as above the virgins.

ESTHER'S MARRIAGE FEAST. 18.

Rev. 19:9.

29 An exemption from taxation or military service or both for a specified time. Cp. Deut. 24:5

30 i.e. In right royal fashion. It was a time of general rejoicing. Stemming from the King it extended throughout his domains.

MORDECAI'S STATE UNCHANGED. VV19-20.

He recognised the hand of God in these events but could not discern its purpose. He was prepared to wait in faith and allow that to be revealed in Yahweh's own time

31 Cp. V. 11. Previously when they gathered together in the court, Mordecai contrived to be there, but now there was no purpose and he remained at porter at the gate.

32 His status remained unchanged for the reason given in V. 20.

33 She had filial affection and was governed by the Law. Eph. 6:1-3.

MORDECAI REVEALS CONSPIRACY AGAINST THE KING. Vv21-23.

34 Guarded the entrance to the sleeping compartment, thus a position of the highest possible trust giving conspirators a great advantage.

ESTHER (Cont.) servants Ch 2:9. and finally the King himself. Discretion is a bright jewel in a woman's character Prov. 11:22. INTEGRITY. The sudden flush of prosperity and prominence left her unspoiled. Her dutifulness to her foster-father remained as before Ch 2:10. She was prepared to perish with her people in performing her duty.

NAME Benjamin - Kish, Shimei, Abihail, Esther. The Son of My Right Hand manifested Power and for the Fame of Yahweh revealed himself as a Father of Might to the Star.

HAMAN Sig. Well higher [illegible] fate of those ben[illegible] of Yahweh rested on [illegible] God's enemy" Est. [illegible] foolish upstart, the [illegible] as a type of all a[illegible] Answering to A- Ha[illegible] Bib. = March/April.

16 Ch 2:16 p. 634 twe[illegible]

17 To determine a "lucky" day for the carrying out of his nefarious purpose. Ch. 9:24-26.

18 To separate day from day and month from month to determine the auspicious day and month.

19 The lot pointed to 13th day of 12th month. Adar = "Splendor" Feb/March when sun gaining in strength.

HAMAN SECURES THE KING'S PERMISSION FOR JEWISH MASSACRE. 3:11.

20 They could have returned under Zerubbabel and Ezra but Josephus (11:1) declares that the richer and more influential Jews preferred to remain

21 This was not without grounds. Ezra 2:19.

22 This had been assessed at 2-3 million at a time when money held a greater value than today.

23 Collecting revenue.

24 The signet.

25 This is a dangerous title to hold. Gen. 12:1-3

26 The silver of the Jews. Haman is given permission to confiscate their wealth.

THE FATAL DECREE IS ISSUED. Vv12-15

Haman lost no time in issuing the decree as rapidly as possible It was sent into all parts bringing sorrow and consternation to the Jews, perplexity to others.

27 This was evidently how Jews looked upon by Haman at an auspicious day

28 Lit. Satraps

29 Under Persian Rule stables were provided with horses and grooms presided over by a horsemaster, at relays at such distance as a horse could cover in a day or night.

30 Quoting from the edict which apparently had as many superfluous words as a modern law paper.

CHAPTER 3.

See Chronology p. 637 Temple completed. Ezra in the Land.

MORDECAI AROUSES THE WRATH OF HAMAN.

1 The new favorite made Grand Vizier, & set on his throne above the other Princes.

2 Perhaps "well disposed."

3 Given by whom God, or, He that troubleth the Law (Rodkey)

4 A descendant of the Amalekite Kings. Num 24:7. 1 Sam 15:8. Called an Amalekite by Josephus.

5 Advancement became an obsession with Haman. Ch 5:11

6 With typical servility they honored the new favorite bowing low before him, so that Haman delighted to enter the gate.

7 Kara used of worship to idols. 1 Kgs 19:18. 2 Chr. 29:29

8 Indicating how high he had risen. Such a command indicated a sudden rise to power, for it is quite normal for an inferior to prostrate himself before a superior. This sudden rise is implied in the gloating self-satisfaction of Haman. Ch 5:11. Certainly in his case was fulfilled. Prov. 16:18.

9 For two reasons: An Amalekite was doomed under the law Exod 17:14, 16 - Deut. 25:19 1 Sam 15:3. And Divine reverence was forbidden. Deut. Mordecai's principle = Acts 5:29

10 Not out of curiosity but out of envy. Did he think himself better than they? Why did he not bow down if they had to? The answer V. 4.

11 Whether his request would be allowed. Favorable decrees had been issued for the Jews. Ezra 1:6 4:14. 7:6 Did they

672 exempt Jews from such commands?

12 He had not previously noticed this for doubtless Mordecai had withdrawn himself when Haman had come haughtily strutting through the gateway. But now he observes it and considers it an example of grossest impertinence and injurious of his dignity.

13 They had told him the excuse, and he hated Jews. The controversy was now racial not personal. He determined to wipe out all Jews as the Jewish law proclaimed the destruction of all Amalekites. It was the seed of serpent versus Seed Woman.

14 Such massacres were not unknown. The accession of Hystaspes had been accompanied by a general massacre of the Magi.

HAMAN CASTS LOTS TO DETERMINE A LUCKY DAY. V7

FILIAL AFFECTION - she obeyed her ... beauty did not make her vain and ... which adds a new charm to the ... one's self in any circumstances ... knowledge, and the fear of God, ... this was not due to shrewd planning, ... ver of the King! below

HAMAN Sig. Well disposed. He probably appealed to the flesh. He had an innate passion for elevation 3:1, 6, 6-7. But the higher he rose, the more contemptuous and overbearing he became and the more indifference to the fate of those beneath him. But Mordecai pricked the bubble of his pride when he refused to bow down to him - for the curse of Yahweh rested on the Amalekites Exod. 17:14-16. All the tragedy of Haman is condensed in the statement that he was the "Jew's enemy" Est. 3:10. 7:6. 8:1. 9:10,24. As such, he was cursed of God. Haman, the vain and fussy courtier, the vulgar and foolish upstart, the cruel and unscrupulous enemy of the Jews, the villian of the plot is still hated by the Jews. He stands as a type of all anti-semites throughout the ages. Below.

ESTHER 4.

15 Answering to Adar = March/April.

16 Ch. 2:16 p. 669

17 To determine a "lucky" day for the carrying out of his nefarious purpose. Ch. 9:24, 26.

18 To separate day from day and month from month to determine the auspicious day and month.

19 The lot pointed to 13th day of 12th month. V13. Adar = "splendor." Feb/March when sun gaining in strength.

HAMAN SECURES THE KING'S PERMISSION FOR JEWISH MASSACRE 3:7-11

20 They could have returned under Zerubbabel and Ezra but Josephus (11:1) declares that the richer and more influential Jews preferred to remain.

21 This was not without grounds. Ezra 4:19.

22 This had been assessed at 2-3 million of a times in money had a greater value than today.

23 Collecting revenue.

24 The signet.

25 This is a dangerous title to hold. Gen. 12:1-3

26 The silver of the Jews. Haman is given permission to confiscate their wealth.

THE FATAL DECREE IS ISSUED. V12-15

Haman lost no time in issuing the decree. As rapidly as possible it was sent into all parts bringing sorrow and consternation to the Jews, perplexity to others.

27 This was evidently now looked upon by Haman as an auspicious day.

28 Lit. Satraps

29 Under Persian rule stables were provided with horses and grooms presided over by a Postmaster at relays at such distance as a horse could cover in a day or night.

30 Quoting from the edicts which apparently had as many superfluous words as a modern Law paper.

31 This is probably a heading to the decree issued, and could be rendered: "A copy of the writing for giving commandment to every province, published to all peoples ....."

32 The greatest urgency was given to the matter. Probably Haman had suggested that a great danger to the State was threatened by the Jews. V8

33 Each satisfied with the day's transaction.

34 As well it might be for conflicting decrees had issued from that centre. Ezra. 6:14. 7:14.

CHAPTER 4.

FEAR AND TERROR AMONG THE JEWS. VV1-3

A wail of despair was heard throughout the Empire when the terrible decree was published. The Jews were in despair, their enemies rejoiced. Mordecai looked upon himself as greatly responsible and led in the general grief.

1 Recognising the terrible peril Mordecai left the precincts of the palace V2. and in the midst of the city gave vent to his grief in loud and piercing cries.

2 After aimless, grief-stricken wandering he returned to the palace taking up his stand in the court before the gate.

3 Throughout the Empire the edict of Nehemiah was repeated by Jews who realised the desperate peril they were in.

ESTHER LEARNS OF MORDECAI'S GRIEF. VV4-9

4 She did not know the cause of his grief and thinking it but a temporary sorrow sought to alleviate it by sending the change of raiment.

5 He returned it to her, and by this action Esther realised that his grief was deep-rooted.

---

[a] ch. 9. 24, 26.
[b] Judg. 20. 9.
[c] Ezra 6. 15.
[d] ch. 8. 11.
[e] ch. 8. 13, 14.
[f] ch. 8. 10. 2 Chr. 30. 6.
[g] Cp. Ezra 4. 12, 13. Acts 16. 20.
[h] ch. 1. 7.
[i] Heb. *meet*, or, *equal*. Cp. ch. 5. 13.
[k] Ex. 14. 3. Cp. ch. 8. 15.
[l] Heb. *to destroy them*.
[m] Heb. *weigh*. ch. 4. 7. 1 Kin. 20. 39.
[n] ch. 8. 2, 8. Gen. 41. 42.
[o] Gen. 44. 13.
[p] 1 Kin. 20. 31.
[q] 1 Kin. 20. 38, 41. Job 2. 8. Jer. 6. 26. Ezek. 27. 30. Dan. 9. 3.
[r] ch. 8. 3, 5. Cp. Num. 24. 7. 1 Sam. 15. 8.
[s] Or, *oppressor*. ch. 8. 1 & 9. 10, 24. Ps. 6. 7, &c. Cp. ch. 7. 6.
[t] ch. 8. 9.
[u] Or, *secretaries*. 2 Kin. 4. 3.
[v] Cp. ver. 7.
[w] ch. 9. 31. 1 Sam. 7. 6.
[x] Ezra 8. 36.
[y] Heb. *sackcloth and ashes were laid under many*. Is. 58. 5. Cp. Is. 14. 11.
[z] 1 Kin. 20. 15.
[a] Heb. *eunuchs*. ch. 1. 10.
[b] ch. 1. 22.
[c] ch. 8. 8, 10. 1 Kin. 21. 8.
[d] ver. 6, 9, 20.
[e] ch. 8. 10. 2 Chr. 30. 6.
[f] Heb. *whom he had set before her*.
[g] ch 7. 4.
[h] ch. 8. 12.

HAMAN (Cont.) He was a complete man of the flesh. Vindictive Est. 3:6. Vain 6:7. Crafty 3:5. revengeful 3:6. boastful 5:11. Wicked and unjust 3:5-9. small-minded so that little things irritated him 5:13. He was driven by immoderate ambition 6:7-8. intense self-interest 5:12. He could not tolerate the slightest infringement of his rights, so that small matters soon assumed mountainous proportions.

Thus he was servile and cruel, using his power for disgraceful purposes. Elevated to authority the world appeared at his feet - but it was all but temporary and the greater his elevation, the more calamitous and headlong the awful the

673 headlong plunge. "As ropes on a beast upon the shore. But above its hoarse roaring rises the Voice of the Almighty and Almighty Disposer of events: hitherto shalt thou come and no further, and here shall thy proud waves be stayed" Ps 93:1. 77:19. Prov 8:29, 19.

Haman's doom is as sudden as it is ironic. In power he is terrible, in decline he is pathetic. One day he vaunts himself; the next day he is impaled by his own stake.

Cp the doom of Haman in the light of Yahweh's declaration of war with Amalek Deut. 25:17-19. There can be no peace with such. Cp 1 Sam. 15:33.

IF HAMAN'S INFLUENCE HAD BEEN USED FOR HARM IN INTERCEDING WITH THE KING WHY SHOULD NOT ESTHER'S BE USED FOR GOOD.

MORDECAI. KIND AND GENEROUS. – When Esther lost her parents his heart and home were opened to her Ch 2:7. His affection was governed by his belief but were extended without stint. Nor did they cease when she was wedded to the king. He still overlooked her care and sought her good. Ch 2:11 DETERMINED AND RESOLUTE – Yet in time of danger he insisted that she risk her life for her people. He was inexorable in that. As much as he loved Esther he realised that the nation came first. FAITHFUL – He saw a Divine Providence in his life. – he had implicit faith in the destiny of his people Ch. 4:14. Why then had he not.

ESTHER ACCEPTS THE RESPONSIBILITY. Vv1-8

She calls for a three days fast!

11 She was resigned to her fate, and determined to carry through her difficult task for the good of her people.

12 Thus an element of hope was brought to the Jews in Shushan as they commenced their 3 days' fast as were driven by adversity to seek their God.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of [b] the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

6 Hatach was evidently in the confidence of the Queen. Possibly in view of the crisis Mordecai revealed her true identity to Hatach that she might plead for her people.

8 Also he gave him [d] the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

MORDECAI'S DEMAND PLACES ESTHER IN MORTAL DANGER. Vv10-14

7 The dreadness of this situation was now obvious to the court officials. Hatach became the go-between Esther and Mordecai. This would have put him in mortal danger if the King learned of it.

The King assumed Divine honors, no one daring to appear in his presence except they were bidden.

It was the symbol of Royal power if withheld, of Royal favor if extended of Royal mercy if person accepted, of Royal bounty in exceptional cases. Ch 5:2.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into [e] the inner court, who is not called, [h] *there is* one law of his to put *him* to death, except such to whom [k] the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

MORDECAI IS INEXORABLE: ESTHER MUST RISK HER LIFE. Vv13-14.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there [i] enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

i Gp Mg. Breath or life.

10 Mordecai has no doubt of this. He has complete faith and confidence in God. In a flash he realises the meaning of the remarkable events that had projected Esther into the position of prominence she held. His concern was with the nation which was greater than the individual, as the cause is greater than the man.

15 ¶ Then Esther bade *them* return Mordecai *this* answer,

16 Go, gather together all the Jews that are [2] present in Shushan, and fast ye for me, and neither eat nor drink [a] three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and [c] if I perish, I perish.

17 So Mordecai [3] went his way, and did according to all that Esther had commanded him.

CHAPTER 5.

CHAPTER 5.

ESTHER BEFORE THE KING. Vv1-3.

1 Esther obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She inviteth them to another banquet the next day. 9 Haman repineth at the contempt of Mordecai. 14 He buildeth gallows for him.

NOW it came to pass [e] on the third day, that Esther put on *her* royal *apparel*, and stood in [f] the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* [f] she obtained favour in his sight: and [l] the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee [m] to the half of the kingdom.

4 And Esther answered, If *it* seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

1 She had evidently been previously garb in sackcloth as appropriate to her fasting. Ch 4:16

2 In a Persian palace hall the throne would be at the further end elevated by steps. The king would look down the pillared vista towards the open door where he would see with some surprise the graceful form of his young bride. Ch 2:17 Touched by her unexpected appearance he instantly held out the golden sceptre.

3 Gp Ch 4:11.

LET THE KING & HAMAN COME TO THE BANQUET Vv4-5

Unsuspecting of the developing drama, Haman doubtless looked upon this as an honor. So the banquet proceeded, Esther awaiting a propitious opening for her request.

4 The 2nd Acrostic See Note P.671. Yabo Lammalech Vellaman Hayyom. Forward this time, as spoken by Esther

[2] Heb. *found*. ch. 1. 5.
[a] ch. 5. 1.
[b] ch. 10. 2. Cp. ch. 3. 9.
[c] Cp. Gen. 43. 14.
[d] ch. 3. 14 & 8. 13. Ezra 4. 11, 23. & 5. 6 & 7. 11.
[3] Heb. *passed*. Ex. 17. 5 & 32. 27 & 38. 26. 1 Kin. 22. 24.
[e] ch. 4. 16.
[f] ch. 4. 11. Cp. ch. 6. 4.
[h] ch. 5. 2
[k] ch. 4. 11 & 8. 4.
[l] ch. 5. 2 & 8. 4.
[m] ver. 6. ch. 7. 2. Mark 6. 23.
[i] Heb. *respiration*. Ex. 8. 15. Cp. Job 9. 18.

PRUDENCE VERSUS GUILE. Haman had worked on the king by guile insinuating that the Jews were out to destroy the Empire, representing himself as such a patriot that he was prepared to lose a large sum of money to protect the King. Esther had to work prudently, had to secure the fullest confidence and affection of the King. Therefore she moved slowly, carefully, patiently. With an intuitive feeling that the time was not ripe, that she might lose all by her precipitancy, she delayed her petition and her patience was rewarded. It gave providence time to work. Patience is an excelling grace. Ps 40:1-4 James 1:3,4

ESTHER DELAYS HER REQUEST. VV6-8

4 At the time wine was served. The King had waited in vain for Esther to begin and now made the opening.

5 For some reason Esther delays her request. Perhaps she saw she was gaining the affection of the King and believed delay would assist still further. There would be a natural hesitancy to press the request for it would entail a battle royal with Haman the other favorite. In any case the delay was providential.

HAMAN'S CONCEIT AND IRRITABILITY. VV9-13.

Cp Prov 16:18. 11:2.

Haman exulting at these signs of royal favor is exasperated at the sight of Mordecai. He seems to himself to have attained the pinnacle of greatness, or to be on the eve of it.

9 Previously he had refused to bow. Now he treats Haman as a personal enemy, not even acknowledging his presence, acting towards him with supreme contempt.

9 He did not openly reveal his hatred though he seethed inwardly. He awaited the 13th day of 12th month to exact personal revenge, for was it not his lucky day! Ch 3:7

9 Not only to boast to them in his conceit but to seek their advice as to the best way to humiliate Mordecai.

9 This is what he enjoyed – the adulation that comes from authority – to dominate over others. He was vain and jealous, having an equal, but servile in the presence of a superior.

10 How completely had Esther hidden her real intention. If only Haman could have foreseen the next few HOURS! Thus temporal wealth, position and happiness is at the mercy of circumstances.

11 His pleasure is ruined at the thought of Mordecai. He is [illegible]

ESTHER 6. *Mordecai's past service.*

6 ¶ [a] And the king said unto Esther at the banquet of wine, [b] What *is* thy petition? and it shall be granted thee: and what *is* thy request? even [c] to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 [d] If I have found favour in the sight of the king, and if it please the king to grant my petition, and [2] to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a [f] glad heart: but when Haman saw Mordecai in the king's gate, [h] that he stood not up, nor moved for him, [6] he was full of indignation against Mordecai.

10 Nevertheless Haman [i] refrained himself: and when he came home, he sent and [6] called for his friends, and [l] Zeresh his wife.

11 And Haman told them of the glory of his riches, and [m] the multitude of his children, and all *the things* wherein the king had [o] promoted him, and how he had [o] advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I [q] invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said [r] Zeresh his wife and all his friends unto him, Let a [6] gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

[a] ch. 7. 2.
[b] ver. 3. ch. 7. 2 & 9. 12.
[c] ver. 6. ch. 7. 2. Mark 6. 23.
[d] ch. 7. 3 & 8. 5. Gen. 18. 3 & 30. 27, &c.
[2] Heb. *to do.*
[e] Heb. *the king's heart fled away.* Gen. 31. 40. Dan. 6. 18.
[f] ch. 2. 23 & 10. 2. Mal. 3. 16.
[h] 2 Kin. 8. 66.
[6] Or, *Bigthan,* ch. 2. 21 & 2. 21.
[i] ch. 2. 21.
[k] ch. 3. 5.
[5] Heb. *threshold.* Is. 6. 4.
[l] Gen. 45. 2.
[k] ch. 2. 4.
[6] Heb. *caused to come.*
[l] ver. 14. ch. 6. 13.
[m] ch. 9. 7-10.
[n] Cp. ch. 4. 11 & 5. 1.
[o] ch. 3. 1.
[p] ch. 5. 14.
[q] 1 Sam. 9. 13 & 9. 24. 2 Sam. 13. 23. Job 1. 4, &c.
[r] Heb. *in whose honour the king delighteth.* ver. 9, 11.
[r] ver. 14. ch. 6. 13.
[3] Heb. *tree.* ch. 6. 4 & 7. 9, 10 & 8. 7 & 7. 13, 25.
[9] Heb. *in whose honour the king delighteth.*

9 A man so exalted as Haman should obtain this small request with ease!

10 Relieve your mind of the trifling problem.

10 He slept well that night – not so the King.

CHAPTER 6.

1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman unawares giveth counsel to do him honour. 12 His friends tell him of his final destiny.

ON that night [3] could not the king sleep, and he commanded to bring [c] the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of [1] Bigthana and [6] Teresh, two of the king's chamberlains, the keepers of the [5] door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What [k] honour and [k] dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into [n] the outward court of the king's house, [p] to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man [9] whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man [9] whom the king delighteth to honour,

9 He recalled the incident but not the reward.

HAMAN UNCONSCIOUSLY SELECTS THE HONOR DUE TO MORDECAI. VV6-9

2 It is morning. The mind of the King is intent upon rectifying the oversight in regard to Mordecai. The mind of Haman is intent upon the same matter from a different standpoint! He has hastened to the Palace to present his petition.

TYPOLOGY (Cont from p 671)

ESTHER See Character. p 672. Called also Hadassah or Myrtle Est 2:7. – a symbol of true Israel. Isa 55:13. Cp Isa 41:19. Neh 8:15. Zech 1:8, 10-11. Star = Multitudinous Christ. Num. 24:17. 2 Pet 1:19. Gen 22:17. Ps 147:4. 1 Cor 15:41. Rev 2:11. See significance Name. p 672.

She is orphaned. Est 2:7. Eph. 5:31-32. Brought up by Mordecai as his own. Est 2:7. Heb 2:11. Beautiful Est 2:7. Eph 5:27. Seven Maidens = multitudinous Ecclesia Est 2:9. Song 1:3. Lived as Gentile until marriage. ie did not reveal true identity Est 2:10. Eph 2:11-12. Purification Est 2:9. 2 Thess. 2:13. Cp. Est 2:12. Beauty of Character and deportment Est 2:15. 1 Pet 3:1-4. Taken into the

Royal House Est 2:16. Type NWS Esther's feast Est 2:18. 1 Cor 11: 22-26. Acted under Mordecai's instructions Est 2:20. Matt 7:6. Called upon to search free for faith. Est 4:16. Third day in Royal apparel. Est 5:1. Mat 6:2. Royal banquet finds pleasure in sight King Est 5:6. Rev 19:7-8. Banquet of wine for Haman. Est 7:1. Jer 25:27. Receives house of her enemy Est 8:1. Rev 3:9. Legislates for the relief of Israel. Est 8:7-8. Zech 10:6. With Mordecai decrees the feast of rejoicing Est 9:32. Rev 19:9.

Typology cont. p 677

THE BANQUET must have been charged with tension: Haman with disturbed mind hastened in; the Queen knowing that this was the fateful day; the King wondering what disturbed the Queen. They reclined at ease upon the couches provided V.8. As it proceeded Haman's fears would probably subside - and then came the fateful question...

8 [f] Let the royal apparel be brought [g] which the king useth to wear, and [a] the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most [b] noble princes, that they may array the man *withal* whom the king delighteth to honour, and [5] bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [6] let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman [f] hasted to his house mourning, and [9] having his head covered.

13 And Haman told [i] Zeresh his wife [7] and all his friends [k] every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, [m] and [n] hasted to bring Haman unto [p] the banquet that Esther had prepared.

[f] Heb. *Let them bring the royal apparel.*
[g] Heb. *wherewith the king clotheth himself.*
[a] Cp. 1 Kin. 1. 33.
[4] Heb. *to drink.*
[b] ch. 1. 3.
[5] Heb. *cause him to ride.* ver. 11. Gen. 41. 43.
[6] ch. 5. 8.
[9] Heb. *The man adversary.* Cp. ch. 3. 10.
[i] 2 Chr. 26. 20.
[k] 2 Sam. 15. 30.
[m] 1 Chr. 21. 30.
[n] Or, *at the presence of.* Cp. ch. 1. 19.
[p] ch. 5. 10, 14.
[7] ch. 4. 7.
[l] ch. 2. 5.
[m] 2 Sam. 20. 7. Ky Role-that H. relays here a H. Sup p 671
[n] 2 Chr. 26. 20.
[p] ch. 2. 6.
[f] ch. 5. 8.
[7] Heb. *with me.*

ESTHER 7.

CHAPTER 7.

1 Esther sueth for her own life and her people's. 5 She accuseth Haman. 7 The king causeth Haman to be hanged on his own gallows.

SO the king and Haman came [1] to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, [c] What *is* thy petition, queen Esther? [2] and it shall be granted thee: and what *is* thy request? [3] and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, [d] If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are [e] sold, I and my people, [7] to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [8] that durst presume in his heart to do so?

6 And Esther said, [9] The adversary and enemy *is* this wicked Haman. Then Haman [h] was afraid [2] before the king and the queen.

7 ¶ And the king arising from the banquet of wine [1] in his wrath went into [i] the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was [m] evil determined against him by the king.

8 Then the king returned out of [1] the palace garden into the place of the banquet of wine; and Haman was fallen upon [o] the bed whereon Esther *was*. Then said the king, Will he force the queen also [3] before me

[1] Ch. 5:6. Note, this was the second day or occasion.
[2] My life. V.3.
[3] My people V.4.
[4] Ch. 4:13.
[5] Slaves to death. There is reproach to the King in the words.
[6] She quotes from the very edict. Ch. 3:13.
[7] Could not (by payment) compensate for the loss of so many subjects" (Gesenius). Esther thus implies that the King has made a bad bargain, that Haman has gained an advantage over him.
[8] Esther's accusation has taken the King by surprise. He had been told that the decree was issued against enemies of the State. Ch. 3:8. Esther claims it is a matter of personal revenge against her and her people. The King still refuses to believe it is Haman thinking some one was taking advantage of the decree for personal revenge. His words, in Hebrew express confused surprise: Mi huE ze H vE ze H hue asher melao libbo laasoth Ken. "Who? He! This one! And whom This one! He! Who hath filled his heart to do thus!" His confusion is partly due to the fact

HAMAN FORCED TO HONOR MORDECAI Vv 10-11

Cp Isa 60:14 Rev 3:9 Luke 14:10

4 Cp Example Joseph. Gen 41:43.

5 What humiliation! The people, already perplexed, Esth 3:15, would be utterly confused with the sight of Haman the "Jews' enemy" Lev 3:10. thus applauding Mordecai, who had now openly shown his contempt for the Agagite Ex. 17:9. What dark, bitter thoughts must have filled Haman's mind. How he must have cursed his enemy in his heart as he viewed his honor. And what an amazing sight for the condemned Jews of Shushan. Mordecai doubtless saw this as the first open manifestation of the Hand of Providence - an answer to his prayers.

HAMAN'S DESPONDENCY AND FOREBODING. Vv 12-14.

6 He is depressed and fearful at the turn of events, and dare not look anybody in the face.

7 He sensed that a crisis was developing and brought them together for consultation.

8 They were probably professional advisers and perhaps associated with the Magi. From the latter they could have had some knowledge of the Divine purpose through the instrumentality of Daniel. Cp Dan. 5:11, Matt. 2:1.

9 Gen. 12:3, Ezek. 25:3, 26:2, Jer 50:7.

10 With this disturbed state of mind, with an ominous sense of foreboding the depressed Haman took his place at the Banquet.

countenance revealed to Haman that evil was determined against him.

12 He pleaded with Esther with all the earnestness in his power, and at last threw himself forward on the couch where she reclined seeking perhaps to grasp her feet or garments, as is usual with supplicants in the East. In this attitude the angry King found him.

13 This terrible charge brought matters to a conclusion. It was interpreted by the attendants as a call for action. Haman's face was covered as one not fit to see the light. The very ones who previously were prepared to fawn upon him now led him to execution.

676 that he was partly guilty. He now sees clearly that his favorite has gained an advantage over him and placed him in a most difficult position. He leaves the hall to ponder the problem. But his confused ejaculation has revealed in acrostic form the One Who would defeat Haman, for the letters form the Divine Name Ehyeh Cp A 671.

9 The Divine acrostic.

10 He now experienced what the Jews had suffered. All his premonitions of foreboding flooded his heart as he felt the shadow of death stretch over him.

DEATH OF HAMAN. Vv 7-10.

11 To ponder the problem. But his angry stern

TYPOLOGY (Cont. from

Sought destruction
Ver. 25:27. Hange
which sought to put
as Geque who with
Deut. 19:20. He represent

1 The King's word con-
veyed a death's sen-
tence
2 The words endorsed
the righteousness
of the execution, and
confirmed all that
Esther had said. They
revealed he was an
enemy plotting against
him who served the
King and seeking to
destroy without the
King's permission
3 He adds an extra
touch of bar barity to
Haman's character. He
had intended to gloat
over the death of his
enemy. His family were
associated with him in
become Ch. 5:14.

CHAPTER 8

MORDECAI BECOMES GRAND VIZIER. Vv 1-2.

1 When a criminal was executed his goods became the property of the crown. 2 This is now his recognized title. Ch. 9:
3 He placed complete confidence in his new minister and gave him authority to act on his behalf.

ESTHER PLEADS WITH THE KING TO REVERSE HAMAN'S EDICT 3-6

3 He begged him in a general way to reverse the decree without being specific. This was at risk of her life for none should appear sorrowful in the King's presence Ch. 4:2 but the sceptre is again extended.
4 She devises a means to get around the unchangeable law. Ch. 1:19. The King can hardly reverse the decree Cp V.8

SHE OPENLY ACCUSES HAMAN. Vv 5-6

8 Esther's accusation has taken the King by surprise. He had been told that the decree was issued against enemies of the State. Ch. 3:8. Esther claims it is a matter of personal revenge against her and her people. The King still refuses to believe it is Haman thinking some one was taking advantage of the decree for personal revenge. His words, in Hebrew express confused surprise: Mi huE ze H vE ze H hue asher melao libbo laasoth Ken. "Who? He! This one! And whom This one! He! Who hath filled his heart to do thus!" His confusion is partly due to the fact

CHAPTER 8

1 Mor
vers
mitt
hou

O
of
unto
Mor
for
was
2 A
ring
Ham
decai
decai
sta
man
Ha
10
the
pare
the

3
again
down
him
misch
ite, a
devis
4 Th
golde
So E
before
5 A
king,
in his
right
pleasi
writte
devis
Hamm
which
Jews
provin

TYPOLOGY (Cont. from

man Rish, Shimei Tair Mo
manifested Power and
himself as He whom Yah
Kate himself to Man (Ma
He was foster father to
vious care for her welfa
service to the King that en
2:21-23 Est. 6. Acts 2:22-24
of Haman Est. 7:5 as Chris
tually or politically John 18
vation of the people Est. 9
should conduct herself in

14 The King's word conveyed & death's sentence.

15 His words endorsed the righteousness of the execution, and underlined all that Esther had said. They revealed he was an enemy plotting against those who served the King and seeking to destroy without the King's permission

16 This adds an extra touch of bar barity to Haman's character He had intended to gloat over the death of his enemy. His family were associates with him in the crime Ch.5:14.

Haman is hanged.

14 The king's word came out to hasten Haman's execution.

in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And [c]Harbonah, one of the chamberlains, said before the king, Behold also, the [d]gallows fifty cubits high, which Haman had made for Mordecai, who [e]had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then [f]was the king's wrath pacified.

CHAPTER 8.

1 Mordecai advanced. 3 Esther sueth to reverse Haman's letters. 11 The Jews permitted to defend themselves. 15 Mordecai's honour, and the Jews' joy.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told [k]what he was unto her.

2 And the king took off [l]his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, [4]and besought him with tears to put away the mischief of Haman the [q]Agagite, and his device that he had devised against the Jews.

4 Then [r]the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters [5]devised by Haman the son of Hammedatha the [q]Agagite, [6]which he wrote to destroy the Jews which *are* in all the king's provinces:

2 Heb. *be able that I may see.*
[a] Neh. 2. 3.
[b] Gen. 44. 34.
[c] ch. 1. 10.
[d] Heb. *tree.* ch. 5. 14.
[d] ch. 2. 22.
[e] ver. 1.
A eunuch of the highest grade.
[f] ch. 2. 1.
[g] ch. 3. 12.
[h] Cp. ch. 1. 19.
[i] ch. 3. 12.
[k] ch. 2. 7, 10, 15, 20.
[l] ch. 3. 10.
[m] Ezra 8. 36.
[n] 1 Kin. 10. 15.
[o] ch. 1. 1.
[p] ch. 1. 22 & 3. 12.
[4] Heb. *and she wept, and besought him.*
[q] ch. 3. 1.
[r] ch. 4. 11 & 5. 2.
[s] ch. 3. 12, 13.
[t] 1 Kin. 4. 28.
[u] ver. 14.
[5] Heb. *the device.*
[6] Or, *who wrote.*

6 For how can I [3]endure to see [a]the evil that shall [b]come unto my people? or how can I [3]endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, [e]I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, [v]in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [h]may no man reverse.

9 [i]Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the [m]lieutenants, and the [n]deputies and rulers of the provinces which *are* from [o]India unto Ethiopia, [o]an hundred twenty and seven provinces, unto every province [p]according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 [s]And he wrote [v]in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on [t]mules, [u]camels, *and* young dromedaries:

11 [x]Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little

[3] Heb. *be able that I may see.*
[v] ch. 3. 12.
[x] ch. 9. 2.

THE JEWS PERMITTED TO DEFEND THEMSELVES 7-14

6 I have done what I can. I cannot reverse the decree. But apart from this devise a way of escape yourself and seal it out under my seal

7 A Babylonish title - relating to the Moon-god Sin May - June

8 The previous edict had not been sent specifically to the Jews. They had learned their fate from the general edict. But now it was important for them to learn the liberty granted them

9 Heb: "by the hand of runners on horses riding the swift steeds used in the King's service, bred of the stud." Herodotus speaks only of horses used in carrying Persian despatches (8:98).

10 To unite

11 In defence against attack in this form Cp Ch.3:13. The edict did not give them the right to become aggressors.

Cp 2 Chr. 30:6.

THE TWO DECREES OF AHASUERUS. – The first cursed the Jews and provided no hope of life. It made evident the need of a Saviour. The second did not set the first aside, but delivered them from its curse – thus nullifying it.
The law of Moses – the Redemption in Christ seem thus foreshadowed.

12 their families
13 they had the same right as their enemies Ch. 3:13.

ones and women, and [a] *to take* the spoil of them for a prey, 13
12 [b] Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.
13 The copy of the writing for a commandment to be given in every province *was* [2] published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.
14 So the posts that rode upon [i] mules *and* [k] camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.
15 ¶ And Mordecai went out from the presence of the king [m] in royal apparel of [4] blue and white, and with a great crown of gold, and with a garment of [n] fine linen and [o] purple: and [p] the city of Shushan rejoiced and was glad.
16 The Jews had [q] light, and gladness, and joy, and honour.
17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and [r] a good day. And many of the people of the land became Jews; for [s] the fear of the Jews fell upon them.

14 Keth: "The runners that rode on the swift steeds used in the King's service.
15 Even greater urgency than the previous edict Ch. 3:15. Giving ample opportunity for any further communications if such were needed.

MORDECAI'S HONOUR & JEWS' JOY

16 The King, reviewing the circumstances desired to honor Mordecai further and did so with royal honors. He is publicly revealed as being next to the King. That to which Haman aspired Ch. 6:8. Mordecai received the Persian monarch himself wore a purple robe and an inner vest of purple striped with white.
Not a tall crown like that of the monarch, and styled in Hebrew "Kether" Est. 1:11 2:17, but "'atarah" a crown of inferior kind.
An outer garment.
Ch. 3:15 They were sympathetic to the Jews.
There was light in darkness a metaphor for relief out of the pressing sorrow and the happiness as a result Ps. 97:11 Isa. 58:8.
Keth: "Happy." The tension and sorrow had built up to such a state that the relief was most marked. A heavy burden had been lifted from their shoulders, a black cloud of gloom driven from their political horizon.
Thoughtful Persians became proselytes and added their number to the Jews banded together for defence. The influence of Daniel among the wise men, the decree of Cyrus, the reformers of the Jewish State – men like Ezra, Nehemiah, Mordecai and others must have played a part in this conversion. There was such a spirit moving among the Persians Ch. 6:8 and this continued for a long period. Mth. 2:11
23 they could see Jews in authority and perhaps feared that they would not remain on the defensive as on 13th day of 12th month as Edict required, but would attack all who were not of their number.

CHAPTER 9

THE FATEFUL DAY

1 The Jews slay their enemies, with the ten sons of Haman. 12 Ahasuerus granteth another day of slaughter. 20 The two days of Purim made festival.

NOW [x] in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when [y] the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the

The Jews prepared for the ensuing struggle V.2. and their enemies doubtless did the same. For some time two hostile groups faced each other. In view of Mordecai's position, the Persian governors let it be known that they favored the Jewish cause. V.3.
1 Feb. March. PREPARATIONS VV1-4
2 There were some who desired to attack the Jews and made every effort accordingly. It could have been this attack that resulted in the devastated conditions of Jerusalem, subsequently reported to Nehemiah. Neh. 1.

Jews had rule over them that hated them;)
2 The Jews [c] gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as [d] sought their hurt: and no man could withstand them; for [e] the fear of them fell upon all people.
3 And all the rulers of the provinces, and the [g] lieutenants, and the [h] deputies, and [3] officers of the king, helped the Jews; because the fear of Mordecai fell upon them.
4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [i] waxed greater and greater.
5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did [5] what they would unto those that hated them.
6 And in Shushan the palace the Jews slew and destroyed five hundred men.
7 And Parshandatha, and Dalphon, and Aspatha,
8 And Poratha, and Adalia, and Aridatha,
9 And Parmashta, and Arisai, and Aridai, and Vajezatha,
10 [l] The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but [m] on the spoil laid they not their hand.
11 On that day the number of those that were slain in Shushan the palace [6] was brought before the king.
12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted

3 Acting on the first clause of the edict Ch. 8:11 they gathered together and made preparations for defence.
4 Emphasising the defensive measures of the Jews.
5 Nacah – to uplift. Keth: "were exalting" they upheld or supported them, not to inflict by active physical help as by moral aid. They probably advocated that the Gentiles refrain from attacking the Jews.
6 If they actively advocated support of the Jews' enemies, their positions would be in jeopardy.
7 Qc. p. 15 102 Not only with the King but also the people. The King doubtless found him a skilful administrator and wise adviser, and drew him more and more into his counsels. This probably paved the way for such as Nehemiah to come into prominence and favor.

THE BATTLE IN SHUSHAN 8-15

8 In the upper part of the city where the Palace was.
9 Given to Persia.
10 Dropping.
11 Having many christs.
12 The honor of Iznd.
13 Superior.
14 Meaning obscure.
15 Gift of the Plough or the Bull.
16 Strong as the word.
17 The edict permitted this Ch. 8:11 but they showed restraint in the matter. This is emphasised VV15,16 and shows that the Jews were not animated with animosity – merely the desire for protection and defence.

FURTHER PETITION GRANTED ESTHER 12-14

13 Not a question but an exclamation. If 500 died in Shushan how many were destroyed throughout the Empire.
14 Nevertheless if their security measures are required the Jews they will be granted.

678

20 There was evidently good reason for this not supplied by the narrative Possibly a faction was getting ready to initiate a revolt against the Jews, perhaps also the crown.

21 Cp Deut 21:23 Jud 9:29 note This public display was a warning to all.

22 They probably constituted an anti-semitic party dedicated to continued warfare on the Jews.

23 Showing that it was not a rage or vindictiveness that moved them. See note V.10

HOW THE JEWS IN THE PROVINCES FARED. Vv 16-17.

24 Dr. Ginsburg: "To avenge themselves upon"

25 LXX: 15,000.

FESTIVAL HELD IN

26 The contrast between Jews of Shushan and elsewhere led to some confusion in establishing feast of Purim

27 Though debility not given it undoubtedly would have a religious basis

28 The rich to the poor V.22. The "portions" probably relating to parts of sacrifice.

PURIM ESTABLISHED. Vv 20-32.

It falls in early Spring a month before Passover on the 2 days established by Mordecai and Esther. A feast of Rejoicing Deut. 16:14.

29. He wrote up the details of Vv16-18 as a basis for a suggestion he made that 2 days be occupied in the feast V.21. This being readily accepted he authoritatively confirmed it V.29.

The two days of Purim are made festival.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do [c] to morrow also according unto this day's decree, and [z] let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [g] gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but [i] on the prey they laid not their hand.

16 But the other Jews [k] that *were* in the king's provinces [g] gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but [i] they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day [5] of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together [o] on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews [q] of the villages, that dwelt in the [r] unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and [u] a good day, and of [x] sending portions one to another.

Cp Neh. 8:10

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To [b] stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into [d] a good day: that they should make them days of feasting and joy, and of [e] sending portions one to another, and [f] gifts to the poor.

23 And the Jews [h] undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, [l] had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to [3] consume them, and to destroy them;

25 But [4] when [m] *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should [n] return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of [6] Pur. Therefore for all the words of [p] this letter, and of *that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and [h] took upon them, and upon their seed, and upon all such as [s] joined themselves unto them, so as it should not [7] fail, that they would keep [t] these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should* be remembered and kept throughout every generation, every family, every province, and every city; and *that* these

[a] ch. 5. 6.
[b] ver. 27, 29, 31, 32.
[c] ver. 15. ch. 8. 11.
[z] Heb. *let men hang.* ver. 25.
[d] ch. 8. 17.
[e] ver. 22. Neh. 8. 10, 12. Rev. 11. 10.
[f] Neh. 8. 10.
[g] ver. 2.
[h] ver. 27.
[i] ver. 10.
[k] ver. 12.
[l] ch. 3. 6, 7.
[3] Heb. *crush.* Deut. 2. 15.
[4] Heb. *when she came.*
[m] ver. 13, 14. ch. 7. 5, 6 & 8. 3.
[n] Judg. 9. 24.
[5] Heb. *in it.* ver. 1, 18, 21. ch. 3. 12 & 8. 9.
[6] i.e. *lot.* ver. 24. ch. 3. 7.
[o] ver. 11, 15.
[p] ver. 20.
[q] Deut. 3. 5.
[r] Ezek. 38. 11. Zech. 2. 4.
[s] Ezra 6. 21. Is. 56. 3, 6. Zech. 2. 11. Cp. ch. 8. 17.
[7] Heb. *pass.* ver. 28.
[t] ver. 21.
[u] ch. 8. 17.
[x] ver. 22. Neh. 8. 10, 12. Rev. 11. 10.

30 This is the keynote of Purim and of Esther's purpose Ps. 30:5 57:12 126:5. Isa 35:10. 66:5.

31 They had spontaneously observed one day V.17. But gladly embraced the suggestion put to them to annually celebrate two days.

32

33

34 Mordecai's letter

35 His letter was backed up by what they had personally seen and experienced.

36 Though Mordecai might write authoratively as far as the civil position was concerned, he had no ecclesiastical authority. The proposition must have been endorsed by the high priest in Jerusalem.

37 Ps 7:16.

FEAST PURIM (Cont. from p.E80) A COMMEMORATION OF DIVINE DELIVERANCE Purim = lots Ch 3:7. It illustrates Prov 16:33. It points to Divine grace which shown to Jewry is a token of that extended to all mankind which in Christ Jesus is "mighty to save."

WHEN CELEBRATED AND HOW

From 13th to 15th of month Adar Est 9:1,18. one month before the celebration of the Passover. It thus emphasised the principle of Divine selection as the Passover does that of Divine deliverance.

The 13th day is called the Fast of Esther Cp Est. 4:16-16. Sundry prayers expressive of repentance are offered, and, as on all fast days,

679

Exod 32:11-14; 34:1-11 are read with Isa 55:6-56:8 as the Haphtarah.

13th Day. As soon as the stars appear, candles are lighted, the people resort to the synagogue where, after the evening service, the benediction is uttered, & the book of Esther is read by the prelector. Every mention of Haman is accompanied by shouts: "Let his name be blotted out, the name of the wicked shall rot" whilst children spring rattles. The benediction is said & all return home to eat milk & eggs.

14th Day. Several prayers are inserted into the regular ritual. Exod 17:8-16 is read as the lesson from the Levi, & Esther as on the previous evening. Attendance at synagogue on this day is in the morning & the rest of the day is given up to rejoicing and giving of presents.

15th Day. The rejoicings commence on this day and the festival terminates on the evening.

If 13th Adar falls on a Sabbath, the fast is kept on the Thursday previously.

It is significant to note how that Purim acts as a preparation for Passover one month later

"Feast of Purim. Other festivals were ordained by Divine authority: this one by that of Mordecai and Esther. Yet its commemoration was undisputedly sanctioned by God Whose merciful interposition it records. The observance consists of a preliminary fast, of a sacred assembly in the synagogue when the Megillah (or Roll) of the Book of Esther, is unfolded and solemnly read aloud; and of a repast of herbs followed by merry making and the sending of presents. It is 1. A REMINDER OF AN ERA OF CAPTIVITY - commemorating their exile - a token of their sin and God's displeasure, yet showing they had not been neglected nor forsaken, but in His mercy spared and recalled to the land of Promise. A MEMORIAL OF THE ENEMIES AND FRIENDS OF THE NATION - When "Haman's name is mentioned the synagogue is filled with the noise of stamping and rattling, with shouts of "Cursed be Haman! May his name perish!" whilst the memory of Esther & Mordecai is cherished with grateful honour.

See below p679.

days of Purim should not [2] fail from among the Jews, nor the memorial of them [3] perish from their seed.

29 Then Esther the queen, (a) the daughter of Abihail, and Mordecai the Jew, wrote with (b) all authority, to confirm this [b] second letter of Purim.

30 And he sent the letters unto all the Jews, to [a] the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed (c) for themselves and for their seed, the matters of [m] the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

[2] Heb. *fazz.* ver. 27.
[3] Heb. *be ended.* Is. 66. 17.
(a) ch. 2. 15.
(b) Heb. *all strength.* Dan. 2. 37.
[b] ch. 8. 10.
[c] Is. 11. 11.
[d] ch. 1. 1.
[e] ch. 9. 29.
[f] ch. 4. 7.
[g] ch. 8. 15.
[h] Heb. *made him great.*
[k] ch. 2. 23.
[l] 2 Chr. 28. 7. Cp. Gen. 41. 40.
(c) Heb. *for their seed.* Lev. 22. 43. Job 28. 4. Ps. 131. 2. Is. 46. 2. Jer. 27. 9.
[k] Deut. 33. 24.
[l] Neh. 2. 10. Ps. 122. 8, 9.
[m] ch. 4. 3, 16.

CHAPTER 10

SUBSEQUENT GREATNESS OF AHASUERUS AND MORDECAI

1 Implies the subjugation of these countries and his power. Hardly doing justice to warring influence of Xerxes who lost the Islands of Aegean.
2 A world of peace. Not appropriate to troubled conditions of Xerxes.
3 Gen. 41:40. Dan. 5:7.
4 Rahsah = Beloved.
5 i.e. welfare. What a contrast to the mourning Mordecai of sackcloth and ashes.

AND the king Ahasuerus laid a tribute upon the land, and *upon* [c] the isles of the sea.

2 And all the acts of his [e] power and of his might, and [f] the declaration of the greatness of Mordecai, [g] whereunto the king [5] advanced him, are they not written in [h] the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was [i] next unto king Ahasuerus, and great among the Jews, and [k] accepted of the multitude of his brethren, [l] seeking the wealth of his people, and speaking peace to all his seed.

Isa 49:23

THE BOOK OF JOB.

CHAPTER 1

PROLOGUE CH.1, CH.2.

1 JOB'S PIETY IN PROSPERITY VV. 1-5.

1 Light, sandy soil - Gen. Area occupied by Idumeans (Gen. 4:21 LXX = Asitis. Mol. only speaks of the Assyrian descent to Babylon. "These circumstances render it probable that the residence of the patriarch was west of Chaldea & somewhere in the northern part of Arabia Deserta between Palestine, Idumea & the Euphrates" - Barnes.
2 TAM - Complete, full, entire, mature, sincere. Cp. Gen. 17:1. 25:27.
3 He was a man of personal integrity and religious conviction.
4 This expression is used to describe a birthday (Ch. 3:1). Such a feast could last several days.

CHAPTER I.

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, obtaineth leave to tempt Job. 20 Job in his affliction blesses God.

THERE was a man in the land of (d) Uz, whose name was [c] Job; and that man was [d] perfect and upright, and one that [f] feared God, and [g] eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His [3] substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great [6] household; so that this man was the greatest of all the [7] men of the east.

4 And his sons went and [i] feasted *in their* houses, every one his day; and sent and [m] called for their three sisters to eat and to drink with them.

[a] Gen. 8. 20.
[b] Jer. 25. 29. Lam. 4. 21. Cp. Gen. 10. 23.
[c] Ezek. 14. 14. James 5. 11.
(d) Gen. 17. 1.
[e] 1 Kin. 21. 10, 13.
[f] Prov. 16. 6.
[g] Ps. 34. 14.
[2] Heb. *all the days.*
[i] 1 Sam. 18. 29.
[k] 1 Sam. 1. 4.
[l] 2 Kin. 4. 8.
[4] Gen. 6. 2, 4.
[5] 1 Kin. 22. 19.
[3] Or, *cattle.* Gen. 4. 20.
[4] Heb. *the adversary.*
[5] Heb. *in the midst of them.*
[6] Or, *husbandry.* Gen. 26. 14.
[k] ch. 2. 2.
[7] Heb. *sons of the east.*
[l] Esth. 1. 3.
[8] Heb. *Hast thou set thy heart on.*
[m] Esth. 5. 12.
[n] See ver. 1.

5 And it was so, when the days of *their* feasting [5] were gone about, that Job sent and sanctified them, [6] and rose up early in the morning, and [a] offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [b] cursed God in their hearts. Thus did Job [2] continually.

6 ¶ Now [h] there was a day when [i] the sons of God came to present themselves before the LORD, and (4) Satan came also [5] among them.

7 And the LORD said [9] unto Satan, Whence comest thou? Then Satan answered the LORD, and said, [k] From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, [8] Hast thou considered my servant Job, that *there is* none like him in the earth, [n] a

5 He sent for them, and hallowed them and rose up early and offered them according to the number of them all. For Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.
6 He called them to special worship to purify & consecrate them.
7 BARAK - Bless. In their levity treat God lightly. But see below.
8 Deut. 14:1. Hos. 1:10. Isa. 43:6-7. 1 Jn 3:1-2.
2 THE ADVERSARY'S LIE IN 6-12 AND MALIGNITY.
9 What is said by a prophet is represented as coming from Yahweh. 2 Chron. 19:6. Deut. 19:17. Heb. 1:1.
10 As per. John 6:70; Matt. 16:23.
11 With the object of investigating as implied. Mk. 12:43. 1 Per. 5:8.

Job's Hope. The Flood - Job 22:16.
Job 8:15, 18

Job is cited as an example of a righteous man whose intercession to God saved others. Ezek. 14:14, 20.

Eccles. 8:12-14. Jer. 20:12.

"CURSED GOD" VS

The Hebrew has BÂRAK - Bless, but the Massorah (notes written in the margins of all standard Hebrew manuscripts, by the Sopherim has CHÂLAL - Curse. The change was out of a dislike to utter with the lips the expression "curse God." This also applies to V11; 2:5,9; Ps. 10:3; 1 Kg. 21:10,13.

ANALYSIS CONTINUED.

2 JOB'S REACTION TO YAHWEH'S FIRST SPEECH 40:1-5.
1 Yahweh rebukes Job ... 1-2
2 Job confesses to folly ... 3-5
3 YAHWEH'S SECOND SPEECH: HIS ABILITY TO RULE BEYOND MAN'S CONTROL 40:6-41:34.
1 Job invited to govern the world ... 6-14
2 Behemoth: Symbol of Pride ... 15-24
3 Leviathan: Symbol of Fleshly Power ... 41:1-34
4 Job Humbles Himself Before Yahweh 42:1-6

5 EPILOGUE CH. 42:7-17.
1 JOB'S ACCUSERS REBUKED .. 7-9
2 JOB RESTORED & HONORED .. 10-17.

Identified with Jobab p 86b, 1144

"One Persecuted" Deserveur from Heb. "enemy." Exod. 23:22 Hated, persecuted Or.

680

Job's testing came from God. — Job 2:3 19:21 42:11 Job 2:5, 6:4
It revealed the truth concerning suffering and righteousness, showing that character it purified thereby. It demonstrated that the love of God can be sufficiently strong for a man to hold on to it when faced with loss and suffering. Patience in suffering on the part of a righteous man can draw sinners to God for he the pressure against the evil

ESTHER: THE BOOK OF PRESERVATION.

The Invisible God rules in the Kingdoms of men. His Name is not mentioned but His over-ruling influence is never more in evidence in any other book. Introductory Notes see p. 669.

1 CRISIS ANTICIPATED. Chs 1-5.

1 VASHTI DEPOSED. CH. 1.

- The Royal Feast of Persia . . 1-9
- Vashti Defies The King's Command . . 10-12
- The King Counselled To Put Her Away 13-20
- The Decree is Issued 21-22

2 ESTHER ELEVATED CH. 2.

- The Search for A Bride fit for the King 1-4
- Mordecai + Esther Introduced 5-7
- Esther is Called to Appear . . 8-11.
- Manner of Presenting the Women before the King . . . 12-14
- Esther Presented + Accepted . . 15-17.
- Esther's Marriage feast . . . 18
- Mordecai's Continued Care of Esther 19-20
- Mordecai Discovers Conspiracy Against the King . . . . . 21-23.

3 HAMAN PLOTS CH. 3.

- Mordecai Incites Haman's Wrath 1-6
- Haman Casts Lots To Seek A Lucky Day . . . . . 7.
- Haman Secures Royal Agreement to a Jewish Massacre . . . 8-11
- The fatal Decree is Issued . . . 12-15.

4 MORDECAI PLEADS CH. 4.

- Fear and Terror Sweeps Jewry 1-3.
- Esther Learns of Mordecai's Grief . . . . . 4-9.
- Mordecai's Demands Makes Esther fearful 10-12
- Mordecai Demands Esther to risk her life . . . . . 13-14.
- Esther Agrees to do so 15-17

5 ESTHER GRANTED ROYAL FAVOR CH. 5.

- Esther Appears before the King 1-3.
- She Invites the King + Haman to a Banquet 4-5
- Esther Promises to Present her Petition on the Morrow . . . 6-8
- Haman's Conceit + Hatred of Mordecai . . . . . 9-13.
- The Wicked Counsel of his Wife 14.

2 CRISIS OVER-RULED Chs 6-10.

1 MORDECAI HONORED CH. 6.

- The King has a sleepless Night 1-3.
- Haman Advises What should be done to the Man the King desires to honor . . . . 4-9.
- Haman Forced to Honor Mordecai 10-11
- Haman's Grief + Foreboding . . 12-14

2 HAMAN EXECUTED CH. 7.

- Esther Pleads for her life . . . 1-4
- She Accuses Haman of Seeking to destroy it 5-6
- Haman Executed . . . . . 7-10.

3 THE JEWS AVENGED CH. 8.

- Mordecai Honored 1-2
- Esther Pleads for a Repeal of Haman's Decree . . . . . 3-6.
- The Jews Invited to Defend themselves 7-14
- Mordecai's Honor Status + Jews' Joy . . . . . 15-17.

4 PURIM INSTITUTED CH. 9.

- The Fateful Day 1-4
- The Battle in Shushan . . . 5-11
- Further Petition Granted Esther . . . . . 12-15.
- The Jews in the Provinces . . 16-19
- The Festival of Purim Instituted 17-19
- Appointed for Annual Observance 20-32

5 MORDECAI HONORED CH. 10.

- Universal Glory of the King and Mordecai 1-3

JOB. (Continued).

1 Job's solemn asseveration to speak only Truth . . . . . 27:1-6.
2 His Abhorrence of the wicked . . 7-10
3 The wicked are ultimately punished 11-23
4 Man is ingenious + skilful . . 28:1-11
5 But the wisdom of God eludes him 12-22
6 Wisdom dwells with God + Man's Wisdom is to submit to Him . . 23-28

2 JOB'S FINAL REVIEW + APPEAL 29:1-31:40

1 JOB RECALLS HIS PREVIOUS STATE 29:1-25.

- His prosperity when God blessed . . . 1-6.
- The honor previously afforded him . . 7-11.
- The extent to which he helped others . . 12-17.
- The confidence with which he had anticipated his prosperity + honor would continue . . . . . 18-25.

2 JOB CONTRASTS HIS PRESENT STATE 30:1-31.

- Now treated disrespectfully by the lowest of society 1-11
- Despised by the youth . . . . . 12-14.
- His mental depression 15-16
- His physical suffering 17-18
- Lack of communion with God . . . 19-24
- Personal frustration 25-31

3 JOB'S SOLEMN ASSEVERATION OF INNOCENCE. 31:1-34.

- Regarding Unchastity 1-4
- Regarding Deceit 5-6

3	Regarding Dishonesty	7-8
4	Regarding Adultery	9-12
5	Regarding Injustice	13-15
6	Regarding Inhumanity	16-21
7	Regarding Covetousness	24-25
8	Regarding Idolatry	26-28
9	Regarding Malignity	29-30
10	Regarding Inhospitality	31-32
11	Regarding Hypocrisy	33-34
12	He desires a fair trial	35-37
13	He is not guilty of fraud	38-40

4 ELIHU'S DISCOURSE 32:1-37:24.

1 INTRODUCTION 1-22.

- Elihu Introduced 1-5
- He excuses his youthfulness . . 6-10
- He acknowledges that Job has silenced the others . . . 11-12
- He claims to be able to silence Job 13-17
- He can only obtain relief for his feelings by speaking . . 18-20
- He declares he is unbiased . . 21-22

2 Elihu Rebukes Job + Claims To Set Forth The Real Purpose of Affliction Ch. 33:1-33.

- Why Job should heed his words 1-7
- He Epitomizes his understandings of Job's teaching . . . 8-11
- He Vindicates God + Sets forth His theory of affliction . . 12-33

3 ELIHU'S SECOND SPEECH: GOD IS RIGHTEOUS + OMNIPOTENT. LET JOB SEEK OUT THE REASON FOR HIS SUFFERING + REPENT 34

- He appeals to all to heed his words 1-4
- Job has accused God + charged Him with injustice . . . . . 5-9.
- An Examination + Refutation of Job's alleged charges . . . 10-30.
- Conclusion: Job should seek enlightenment + cease from Rebellion 31-37.

4 Elihu's Third Speech: Righteousness does profit. Ch. 35:1-16.

- Elihu's opinion of Job's beliefs . . 1-3
- Elihu's answer to it . . . . 4-16.

5 Elihu's Fourth Speech: Affliction is often Remedial. Creation Reveals God As Powerful, Wise, Purposeful 36:1-37:24.

- Introduction: Elihu claims the right to counsel 1-4
- Fact: revealing God is just . . 5-14.
- Job's stubbornness adds to his affliction . . . . . 15-17.
- Job is urged to repent . . . 18-21.
- God is wise + knows what is for the best . . . 22-25
- Creation shows God Inscrutable 26-33.
- The storm: Evidence of God's Inscrutability . . . 37:1-5
- Other examples of God's Inscrutable power in Nature 6-24.

7 YAHWEH'S CHALLENGE 38:1-42:6.

1 JOB'S IGNORANCE + IMPOTENCE CONTRASTED WITH YAHWEH'S OMNISCIENCE + OMNIPOTENCE 38:1-39:30.

- In relation to the earth 1-38
- In relation to the heavens. 39-38
- In relation to Living Creatures 39:1-30

Job's testing came from God. — Job 2:3 19:21 42:11 Job 2:5, 6:4
It revealed the truth concerning suffering and righteousness, showing that character it purified thereby. It demonstrated that the love of God can be sufficiently strong for a man to hold on to it when faced with loss and suffering. Patience in suffering on the part of a righteous man can draw sinners to God

divine providence, and the Godly man will resign himself to his state - even though he cannot see the reason. There is a need to seek out the purpose of trial. Cp. Rom. 5:1-5; Heb. 4:14 - 5:9

4:4:17 — Note the development ENOSH - GEBER - SERVANT - ANGEL, as a contrast to the decree of mortality + weakness (19-20). Man is first seen as mortal, then upright, then called to service, then appointed to minister (Heb 1:14) - as a contrast to the "angels that sinned." JUDE 6.

...the feast of PURIM. Other festivals were ordained by Divine authority: this one by that of Mordecai and Esther. Yet its commemoration was undoubtedly sanctioned by God Whose merciful interposition it records. The observance consists of a preliminary fast, of a sacred assembly in the synagogue when the Megillah (or Roll) of the Book of Esther, is unfolded and solemnly read aloud; and of a repast at home followed by merry making and the sending of presents. It is 1. A REMINDER OF AN ERA OF CAPTIVITY - commemorating their exile - a token of their sin and God's displeasure, yet showing they had not been neglected nor forsaken, but in His mercy spared and recalled to the land of promise. A pr... [illegible] ...OF THE NATION. When "Haman's name is mentioned the synagogue is filled with the noise of stamping a

JOB: BLESSING THROUGH SUFFERING

I PROLOGUE CH.1:1-2:13

1 Job's Piety in Prosperity... 1:1-5
2 The Adversary's Lie and Malignity... 6-12
3 Job's patience in Adversity... 13-22
4 The Adversary's Continued Malignity... 2:1-8
5 Job's Patience in Extremity... 9-10
6 The Concern of Job's Friends... 11-13

II DIALOGUE CH.3:1-42:6.

1 JOB: OPENING LAMENTATION 3:1-26
1 Birth Lamented... 1-10
2 Infancy Lamented... 11-19
3 Manhood Lamented... 20-26
2 FIRST TRIAD... 4:1-14:22
1 ELIPHAZ FIRST SPEECH: OBSERVATION PROVES JOB A HYPOCRITE 4:1-5:27.
1 A Courteous Apology For Speaking First... 4:1-2
2 He commends Job's former piety... 3-7
3 The Theory of Observation: Sinners Suffer... 8-11.
4 The Alleged Endorsement of his Theory by Revelation 12-21
5 Suffering stems from personal folly... 5:1-7.
6 As suffering is Divine Judgment on sin Job should seek God's forgiveness 8-16.
7 If Job places himself in God's hands, He may Deliver him. 17-27.
2 JOB'S ANSWER 6:1-7:21.
1 Job justifies his grief & impatience... 6:1-7.
2 Job reiterates his desire for death... 8-13.
3 He reproaches his friends for their lack of sympathy.. 14-23.
4 He rejects their conclusions 24-30.
5 He justifies his complaints on the grounds that he expects no relief... 7:1-11.
6 In his frustration he uses intemperate language.. 12-21.
3 BILDAD'S FIRST SPEECH: APPEARANCE INDICATES JOB A HYPOCRITE 8:1-22.
1 He reproves Job... 1-2.
2 He appeals to Reason... 3
3 Extent of Job's sufferings proves him a sinner... 4-7
4 He appeals to the teaching of tradition... 8-19.
5 Its application to Job... 20-22.
4 JOB'S ANSWER TO BILDAD: HE DOES NOT KNOW THE CAUSE OF HIS SUFFERING 9:1-10:22.
1 God is Just... 9:1-3
2 God is Omniscient + Omnipotent 4-13
3 He acts Dictatorially Without revealing His purpose... 14-21
4 Suffering is not invariably an evidence of sin... 22-24
5 Therefore Job would like to know the purpose of his extreme suffering 25-35.
6 Job appeals to God: Why has He afflicted him... 10:1-12.
7 Job's utter confusion as to God's treatment of him... 10:13-17
8 Job pleads for relief before death claims him... 10:18-22.
5 ZOPHAR'S FIRST SPEECH: ASSUMPTION (DOGMA) TEACHES THAT JOB IS A HYPOCRITE. CH.11:1-20.
1 Job Condemned... 1-6.
A For Verbosity... 2.
B For Presumption... 3-4.
C For Sinfulness... 5-6.
2 God Vindicated 7-12.
A He is above human Understanding... 7-9
B Above human interference... 10.
C Above human deception + evasion... 11-12.
3 An Exhortation to Repentance 13-20.
A Repentance will bring restoration 13-19
B Impenitence will be death... 20
6 JOB'S ANSWER: GOD ALONE CAN EXPLAIN THE MYSTERY OF HIS SUFFERINGS. 12:1-14:22.
1 Job's knowledge not inferior to that of his friends... 12:1-5.
2 Two Incontestable Facts... 6-25
A The wicked prosper in spite of the dogma of his friends 6
B. Creation witnesses to the Omnipotence + Order of God... 7-25.
3 Job claims equality of knowledge to his friends... 13:1-5
4 He appeals to them... 6-18
5 Job's appeal to God... 19:1-4-22
3 SECOND TRIAD 15:1-21:34
1 ELIPHAZ SECOND SPEECH: JOB'S WORDS CONDEMN HIM AND ARE CONTRARY TO EXPERIENCE 15:1-35.
1 Job's Arguments are Improus. 1-6
2 He is Conceited + Arrogant... 7-16
3 The teaching of Experience proves Job a Sinner... 17-35.
2 JOB'S ANSWER: ONLY GOD CAN HELP HIM. 16:1-17:16.
1 Job reproves his friends for vain words... 16:1-6
2 He Recapitulates the extent of his sufferings... 7-14.
3 Job describes his own reaction to suffering + appeals for help... 15-22
4 He declares he has but a short time to live... 21:1-17:1.
5 He complains his friends have completely misunderstood his Case 2-9.
6 Job repeats hopes of a speedy recovery: Death draws near!... 10-16.
3 BILDAD'S SECOND SPEECH: THE WICKED ALWAYS SUFFER 18:1-21.
1 Job reproved for Intemperate speech 1-4
2 The inevitable fate of the wicked.. 5-21
4 JOB'S ANSWER: HE APPEALS FOR PITY AND PROCLAIMS CONFIDENCE IN A REDEEMER. 19:1-29.
1 He expostulates with his friends... 1-6
2 He recounts his sufferings at the hand of God... 7-13
3 He claims his relations + friends treat him with harshness... 14-19
4 His painful disease... 20
5 His plea for pity... 21-22
6 His confidence in a Redeemer.. 23-29
5 ZOPHAR'S REPLY: ANY SEEMING PROSPERITY IN THE WICKED IS SHORTLIVED CH.20
1 Zopher's angry retort... 1-3
2 The prosperity of the wicked shortlived 4-9
3 The calamities experienced by the wicked... 10-28
4 These calamities are God's judgment 29
6 JOB'S ANSWER: FACTS DEMONSTRATE THAT ZOPHAR IS WRONG CH.21
1 Job appeals for a careful appraisal of his reply... 1-6
2 The wicked are often as prosperous as they are impious... 7-15
3 The wicked are often immune from trouble... 16-21
4 Some suffer Others do not... 22-26
5 Summary of Job's Observations. 27-34.
4 THIRD TRIAD Ch.22:1-32:24.
1 ELIPHAZ' THIRD SPEECH: THE WICKED JOB SUFFERS AND AS A SINNER SHOULD REPENT CH.22
1 God treats men as they deserve 1-4
2 Job's sins listed... 5-11
3 Job accused of impiety... 12-14
4 Job likened to those destroyed by the flood... 15-20.
5 Job urged to seek God in order to find relief... 21-30.
2 JOB'S ANSWER: GOD ALONE CAN EXPLAIN HIS CASE. THE INCONTROVERTABLE FACT IS THAT THE WICKED ARE OFTEN IMMUNE FROM TROUBLE 23:24
1 The extent of his sufferings not appreciated... 1-2.
2 Re believes he would be acquitted if God brought him to trial... 3-12.
3 He complains that God hides Himself yet continues to try Job... 13-17.
4 God's incomprehensible ways... 24:1.
5 The evil deeds of ruthless oppressors continue unchecked... 2-24.
6 Job challenges his friends to prove him wrong... 25
3 BILDAD'S THIRD SPEECH: GOD IS PURE 25
1 God's Omnipotence... 1-3
2 Man's Impotence... 4-6
4 JOB'S ANSWER: BILDAD HAS EVADED THE ISSUE: GOD'S GREATNESS IS ADMITTED 26
1 Bildad's speech is a mere beating of the air... 1-4
2 God's unfathomable Greatness... 5-14.
5 JOB'S MONOLOGUES 27:1-31:40
1 THOUGH GOD'S WAYS ARE INSCRUTABLE WE SHOULD FEAR AND OBEY HIM 27:1-28:28

See over.

III EPILOGUE CH.42:7-17.

1 JOB'S ACCUSERS REBUKED.. 7-9
2 JOB RESTORED + HONORED.. 10-17.

AN
2 Behemoth: Symbol of Pride 15-24
3 Leviathan: Symbol of Mighty Power... 41:1-34
4 Job Humbles Himself before Yahweh 42:1-6

applies to VII; 2:5, 9; 15:10 x) [illegible] 21:10, 13.

11 It is not disinterested. It would not be maintained in the face of adversity.
13 This was true. Cp Ch. 10:11; 2:10 True religion is first stimulated by God's love to man. 1 Jhn 4:19. Rom. 5:8-10
14 BARAK: "Will he then, indeed, slay thee to thy face." - Dr. Good.
15 Why permit Job to be tested? ① That his enemies be tested ② That a principle in adversity be exhibited as an example for all time. Job would be tested according to the will of the Adversary. See Note above.
16 The righteous must endure in faith all that wicked minds can devise against them - and Yahweh permits this for the reason indicated above.
3 JOB'S PATIENCE IN ADVERSITY Vv 13-20
17 Heb. Sheba = Arabs. cp Nte Hab 1:7. Their human agency.
18 Without time to recover.
19 Lightning - An act of God.

Job's testing came from God. — Job 2:3, 19:21, 42:11, Job 2:5, 6:10
It revealed the truth concerning suffering and righteousness, showing that character it purified thereby. It demonstrated that the love of God can be sufficiently strong for a man to hold on to it when faced with loss and suffering. Patience in suffering on the part of a righteous man can draw sinners to God, for by the exercise of such he gives a practical demonstration of his belief of the value of righteousness. Rom. 5:10-11, 2 Cor. 12:19, Rom. 5:1-3, Heb. 4:14-5:9.

Job's afflictions, **JOB 2.** *and great patience.*

perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou [b] made an hedge about him, and about his house, and about all that he hath on every side? [d] thou hast blessed the work of his hands, and his [3] substance [e] is increased in the land.

11 [f] But put forth thine hand now, and touch all that he hath, [g] and he will curse thee [k] to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy [4] power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And [p] there was a day [r] when his sons and his daughters were eating and drinking wine [t] in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And [t] the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, [u] The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, [v] The Chaldeans made out [z] three bands, and [y] fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, [a] Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind [2] from [c] the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job [g] arose, and [h] rent his [4] mantle, and [2] shaved his head, and fell down upon the ground, and worshipped,

21 And said, [i] Naked came I out of my mother's womb, and naked shall I return thither: the [m] LORD gave, and the LORD hath taken away; [o] blessed be the name of the LORD.

22 [q] In all this Job sinned not, nor [r] charged God foolishly.

CHAPTER 2.

1 Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with boils. 9 Job reproveth his wife. 11 His three friends condole with him in silence.

AGAIN [s] there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 [u] And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 [x] And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and *still* he [a] holdeth fast his [b] integrity, although thou movedst me against him, [2] to destroy him [c] without cause.

[a] ver. 4, 13.
[b] ch. 10. 11.
[2] Heb. *from aside, &c.*
[c] Is. 21. 1. Jer. 4. 11.
[d] Cp. Ps. 128. 2.
[3] Or, *cattle.*
[e] Gen. 26. 14.
[f] ch. 2. 5.
[g] Jonah 3. 6.
[h] Gen. 44. 13.
[4] Or, *robe.*
[i] Is. 15. 2. Jer. 16. 6. Ezek. 7. 18. Cp. Lev. 21. 5. Ezra 9. 3.
[5] Heb. *if he curse thee not to thy face.*
[k] Deut. 7. 10. Is. 65. 3.
[l] Eccles. 5. 15.
[6] Heb. *Aaruf.* Gen. 16. 6. Deut. 32. 36.
[m] ch. 12. 9.
[n] Eccles. 5. 19.
[o] James 1. 17.
[p] Ps. 113. 2. Dan. 2. 20.
[r] ver. 13.
[s] 1 Sam. 1. 4.
[z] 2 Kin. 4. 8.
[t] ch. 2. 10.
[u] ver. 5, 18.
[x] Or, *attributed folly to God.* ch. 24. 12. Cp. Jer. 23. 13.
[a] ch. 1. 6.
[t] 1 Kin. 10. 1.
[u] ch. 1. 7.
[6] Or, *A great fire.* Gen. 23. 6. 1 Sam. 14. 15 & 26. 12. 2 Kin. 1. 12. 1 Chr. 12. 22. Cant. 8. 6. Hos. 13. 15.
[z] ch. 1. 1, 8.
[y] Gen. 11. 28. 2 Kin. 24. 2.
[z] Judg. 7. 16. 1 Sam. 11. 11.
[7] Heb. *rushed.*
[a] ver. 9. ch. 27. 5, 6.
[b] Prov. 11. 3.
[2] Heb. *to swallow him up.* ch. 8. 18 & 20. 8.
[c] ch. 9. 17.

---

1 It is not disinterested. It would not be maintained in the face of adversity.
13 This was true. Cp Ch. 10:11; 21:10 True religion is first stimulated by God's love to man. 1 Jn. 4:19. Rom. 5:8-10
14 BARAK: "Will he then, indeed, bless thee to thy face." — Or. Good.
15 Why permit Job to be tested? ① That his enemies be tested. ② That a principle in adversity be exhibited as an example for all time. Job would be tested according to the will of the Adversary. See Note above.
16 The righteous must endure in faith all that wicked minds can devise against them — and Yahweh permits this for the reason indicated above.

3 JOB'S PATIENCE IN ADVERSITY Vv 13-20

17 Heb. Sheba = Arabs. Gen 25:3. That human agency.
18 Without time to recover.
19 Lightning — An act of God.

20 To indicate his inner feelings were exposed
21 A state of mourning. Jer. 7:29, 16:6, 7:20.
22 Humbled to the dust.
23 The tragedy drove him to God; he had nowhere else to turn, and so resigned himself to his will.
24 Ecc. 5:15, 1 Tim. 6:7. His mother's womb = the earth, the universal mother. Gen. 3:19.
25 He accepted the tragedy as the will of Yahweh & patiently endured. To that point the Adversary had been foiled. Blessed = BARAK.

CHAPTER 2

4 THE ADVERSARY'S CONTINUED MALIGNITY Vv 1-8

/ TUMMÂH — a cognate word to TAM — perfect. Cp Prov. 11:3.
2 I.e. without sufficient cause.

SUMMARY Ch. 1:21-22.

True worship will not be destroyed by reverses. It will accept with fortitude adverse circumstances due either to Divine manipulation, or our own folly. It will recognise the right of Yahweh to test His servants. It will also recognise that adversity is limited to Divine providence, and the Godly man will resign himself to his state — even though he cannot see the reason. There is a need to search out the purpose of trial. Cp. Rom. 5:1-3; Heb. 4:14-5:9

JOB'S DISEASE — Continued from p. 682.

● He was helpless, + his futile attempts to rise from the ground provoked the merriment of the children who played about the heap where he lay Ch. 19:18. ● The disease was held to be incurable, though the patient might linger many years, + his hopelessness of recovery made him long for death Ch. 3:20 and often. (The Cambridge Bible).

4:17 — Note the development ENOSH - GEBER - SERVANT - ANGEL, as a contrast to the decree of mortality & weakness (4:19-20). Man is first seen as mortal, then upright, then called to service, then appointed to minister Gen 3:14-15 as a contrast to the "Angels that sinned." Jude 6

SATAN was a believer Ch.1:6 of wide experience through travel Ch.1:7 but envious, mercenary Ch.1:9, vindictive Ch.1:11,12 self centred Ch.2:4

JOB'S WIFE in her outburst Ch.2:9 imagined she was sympathising with Job, but, in fact she was only adding to his burden. She had suffered a lot with the loss of her family & their wealth, but had become self-centred in her misery. She takes her place with such as Lot's wife (another anonymous character) in failing to render aid to her husband in his need. Her advice was equivalent to urging him to commit suicide. Women need to guard the warmth of their emotions at such times.

3 A proverbial expression signifying that to keep his own skin intact a man will sacrifice that of another. This was really the philosophy of Satan. Thus the motives of Job were distorted by him.

4 Satan had no power to afflict. God permitted Job to be tested in accordance with Satan's will.

5 God would test Job as Satan desired him to be tested with this limitation.

6 SHECHIN - Inflammation. Str. In the singular. He suffered from an ulcer that covered his whole body. Used for leprosy Lev. 13:18,19,20,23. the botch of Egypt Deut 28:27,35. Gesenius = A burning sore, an inflamed ulcer.

7 A state of utter degradation; a sad decline from the wealthy, honored, respected Job of Ch.1:1-3.

5 JOB'S PATIENCE IN EXTREMITY Vv 9-10.

8 Satan had not suggested Job's wife be taken - probably realising that she would constitute an added trial.

9 Under extreme trial having lost her family & now seeing her husband afflicted with a dishonorable disease - she breaks - and adds to Job's trials. Consider the attitude of Christ's bride. Thus she urges Job to do exactly what the Satan declared he would Ch.1:11; 2:5.

10 NABAL - Stupid, dull, then wicked impious. The perversion of intellect which comes on men when their understanding is corrupted & degraded. 1 Sam 25:25. 2 Sam. 13:13. Ps. 14:1. Isa. 32:6. Cp Luke 12:16-21.

11 He recognised both as coming from God - though he knew not the purpose. Cp John 18:11. Rom. 12:12. Acts 12:9-11. 1 Thess. 5:10-11.

6 THE CONCERN OF JOB'S FRIENDS Vv 11-13

12 Regarding his trouble. They could not find words to express their feelings - subsequent events show this as the manner of their

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.
5 [a] But put forth thine hand now, and touch his bone and his flesh, and he will [b] curse thee to thy face.
6 [d] And the LORD said unto Satan, Behold, he *is* in thine hand; [e] but save his life.
7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore [f] boils from the sole of his foot unto his crown.
8 And he took him a potsherd to scrape himself withal; [g] and he sat down among the ashes.
9 ¶ Then said his wife unto him, [k] Dost thou still [l] retain thine integrity? [m] curse God, and die.
10 But he said unto her, Thou speakest as [n] one of the foolish women speaketh. What? [p] shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job [q] sin with his lips.
11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the [s] Temanite, and Bildad the [t] Shuhite, and Zophar the Naamathite: for they had [u] made an appointment together to come [v] to mourn with him and to comfort him.
12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they [b] rent every one his mantle, and sprinkled [c] dust upon their heads toward heaven.
13 So they sat down with him upon the ground [d] seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

Their silence

[a] ch. 1. 11.
[b] ch. 1. 5.
[c] Heb. answered. Judg. 18. 14.
[d] Jer. 20. 14-18.
[d] ch. 1. 12.
[e] Or, only.
[f] Lev. 13. 18.
[g] Deut. 28. 35. Is. 1. 6.
[k] ch. 10. 21. Ps. 23. 4. Jer. 13. 16. Amos 5. 8.
[l] Or, challenge it. Num. 35. 19.
[m] Is. 63. 3.
[n] Or, *let them terrify it, as those who have a bitter day.* Amos 8. 10.
[n] ch. 42. 6. Ezek. 27. 30. Jonah 3. 6.
[p] Or, *let it not rejoice among the days.* Is. 14. 20.
[q] Cp. ch. 21. 15. 2 Kin. 6. 33.
[q] ver. 3. Cp. 2 Sam. 6. 20.
[s] Judg. 19. 23. 2 Sam. 13. 13.
[t] ch. 30. 3.
[u] ch. 20. 5.
[v] James 5. 10.
[v] ch. 1. 22.
[w] Or, *Leviathan.* ch. 41. 1.
[x] Ps. 39. 1.
[y] Heb. *the clouds of the morning.* ch. 41. 18.
[z] 1 Chr. 1. 45.
[a] Gen. 25. 2. 1 Chr. 1. 32.
[b] Neh. 6. 2.
[c] ch. 10. 18, 19.
[d] ch. 42. 11. Is. 51. 19.
[e] 1 Chr. 22. 18.
[f] Gen. 30. 3. Is. 66. 22.
[g] Gen. 44. 13.
[h] Josh. 7. 6.
[i] Ezek. 3. 15. Cp. Gen. 50. 10.

CHAPTER 3

CHAPTER 3.

1 Job curses the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

AFTER this opened Job his mouth, and cursed his day.
2 And Job [a] spake, and said,
3 [c] Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.
4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.
5 Let darkness and [g] the shadow of death [h] stain it; let a cloud dwell upon it; [i] let the blackness of the day terrify it.
6 As for that night, let darkness seize upon it; [k] let it not be joined unto the days of the year, let it not [l] come into the number of the months.
7 Lo, let that night be [m] solitary, let no [n] joyful voice come therein.
8 Let them curse it that curse the day, who are ready to raise up [o] their mourning.
9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see [p] the dawning of the day:
10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.
11 [s] Why died I not from the womb? *why* did I [s] *not* give up the ghost when I came out of the belly?
12 Why did [a] the knees prevent me? or why the breasts that I should suck?
13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,
14 With kings and counsellors of the earth, which built desolate places for themselves;
15 Or with princes that had gold, who filled their houses with silver:

(shown by his birth.)
(By: "claim it for their own.")
(Let it be known among mankind as a day of ill omen.)

[a] ch. 1. 2.
[c] Jer. 20. 14-18.
[g] Or, *the blackness of the day.* ch. 10. 21. Ps. 23. 4. Jer. 13. 16. Amos 5. 8.
[h] Or, *claim it.* Num. 35. 19.
[i] Is. 63. 3.
[k] Or, *let it not rejoice among the days.* Is. 14. 20.
[l] Cp. ch. 21. 15. 2 Kin. 6. 33.
[m] Judg. 19. 23. 2 Sam. 13. 13.
[n] ch. 30. 3.
[o] ch. 20. 5.
[p] James 5. 10.
[s] Or, *Leviathan.* ch. 41. 1.
[s] Ps. 39. 12.
[a] Heb. *the breasts of the mornings.* ch. 41. 18.

2 DIALOGUE Ch 3:1-42:6

1 JOB: OPENING LAMENTATION. Ch 3

1 BIRTH LAMENTED 1-10

1 The abhorrence he discerned in the attitude of his friends at his stroke - their failure to find words to express any expression of hope - caused the patriarch to speak unadvisedly. It expressed his utter hopelessness. Cp. Jer. 20:14-18

2 Job having now spoken (Cf. Job 1:10) gives way to vocal utterance of impotent extreme despair. There was nothing he could do but relieve his feelings.

3 A special blessing

4 His wish: that the day had never been.

5 Select it as a day of particular pleasure

6 Let it be noted for death not life.

7 Let it be noted for storms that darken the sky in daytime.

8 OPHEL - RV "thick darkness."

9 RV. "rejoice among..."

10 Let it never be particularly remembered.

11 RV "Barren." Let no one be born in it.

12 A reference to astrology. "The Egyptian Typhon, who by swallowing the sun god produces eclipses. But Job merely refers to the tradition without endorsing it.

13 The pyramids were desolate or lonely places where the king lay in solitary splendor, filled with treasures of gold & silver such as excited the wonder of the world there now. Stillborn and hidden out of sight.

15 Such as Job.

16 NABAS - Tark - master. Same word as Exod 3:7. Cp Ecc. 9:4-6. Isa 38:18,19.

3 MANHOOD LAMENTED Vv 11-26

17 Why! Why should men continue in life who prefer death. The book reveals the answer.

18 Because of the extreme pain & anguish they suffer.

19 Who does not know which way man to take, & therefore can see no escape from his misery.

20 Hedged in in such a way that flesh can see no escape. His experience ultimately supplied the answer.

21 It takes the place of his daily food. Cp A. 42:2.

22 Loud cries of men in pain Ps. 22:4, 24:5.

23 Perhaps his devotions were to guard? He to against such a venture as Job Ch. 1:5.

24 SIGHAV - To be tranquil, to secure. Str. He had not been complacent, or secure in confidence so as to relax his religious obligations. He did not refrain from them. This claim of personal righteousness called forth the challenge of his friends?

CHAPTER 4

2 FIRST TRIAD Ch 4:1 - 14:22

1 ELIPHAZ' FIRST SPEECH: OBSERVATION PROVES JOB A HYPOCRITE Ch 4:1 - 5:27

1 A COUNTERFEIT APOLOGY FOR SPEAKING Vv 1-2.

1 Thus he commences with a gentle & tactful appeal hop

JOB'S DISEASE: "It is generally agreed that the disease of Job was the leprosy called Elephantiasis, so named because the swollen limbs & the black & corrugated skin of those afflicted by it resemble the elephant. It is said by ancient authors, as Pliny, to be peculiar to Egypt, but it is found in other hot countries such as the Hijaz, & even in northern climates such as Norway. It is said to attack the limbs first, breaking out below the knees and gradually spreading over the whole body. We are probably to consider, however that Job was smitten 'from the sole of his foot to his crown' all at once Job 1:7. Full details of its appearance & the sensations of those affected may be gathered from the Book, though, being poetically coloured, they will hardly bear to be read like a page from a handbook of Pathology. • The ulcers were accompanied by an itching so intolerable that a piece of potsherd was taken to scrape the sores & remove the feculent discharge Ch 2:8. • The form and

countenance were so disfigured by the disease that the sufferer's friends could not recognise him Ch 2:12 • The ulcers seized the whole body both without & inwardly Ch 19:20 making the breath fetid & emitting a loathsome smell that drove everyone from the sufferer's presence Ch 19:17, & made him seek refuge 'outside the village upon the heap of ashes' Ch 2:8. • The sores which bred worms Ch 7:5, alternately closed, having the appearance of clods of earth, & opened & ran, so that the body was alternately swollen & emaciated Ch 16:8. • The patient was haunted with horrible dreams Ch 7:14, and unearthly terrors Ch 3:25, & harassed by a sensation of choking Ch 7:15, which made his nights restless & frightful Ch 7:4 as his incessant pains made his days weary Ch 7:1-4 • His bones were filled with gnawing pains, as if a fire burned in them Ch 30:30, & as if his limbs were tortured in the stocks Cp 13:27, or wrenched off Ch 30:17 [See p. 681]

2 INFANCY LAMENTED. Vv 11-19.

13 The pyramids were desolate or lonely places where the kings lay in solitary splendor, filled with treasures of gold & silver such as excited the wonder of the world then & now.
14 Stillborn and hidden out of sight.
15 Such as Job.
16 NÂGAS - Taskmaster. Same word as Exod 3:7. Cp Ecc. 9:4-6. Isa. 38:18-19.

3 MANHOOD LAMENTED 20-26

17 Why! Why should men continue in life who prefer death? The book reveals the answer.
18 Because of the extreme pain & anguish they suffer.
19 Who does not know which way to take, & therefore can see no escape from his misery.
20 Hedged in in such a way that flesh can see no escape. His experience ultimately supplied the answer.
21 It takes the place of his daily food. Cp Ps. 42:3.
22 Lord cries of men in pain Ps. 22:4, 11.
23 Perhaps his devotions were to guard against such a contingency Ch. 1:5.
24 SHÂLAV - To be tranquil, i.e. secure. Str. He had not been complacent, or secure in confidence so as to relax his religious obligations. He did not recoil from them. This claim of personal righteousness called forth the challenge of his friends.

CHAPTER 4.

2 FIRST TRIAD Ch 4:1 - 14:22

1 ELIPHAZ' FIRST SPEECH: OBSERVATION PROVES JOB A HYPOCRITE Ch 4:2 - 5:27

1 A COURTEOUS APOLOGY FOR SPEAKING Vv 1-2.

a Then he commences with a gentle & tactful appeal hoping to [illegible]

THE LESSON OF JOB'S LAMENT

Job's trial came upon him suddenly, without warning, like a bolt from the blue. He neither knew the cause nor the ultimate result. His lament therefore stemmed from ignorance. But the overshadowing care of Yahweh was there all the time. Job is set forth as an example Jam 5:11. Let us remember the cause and the final end of his trials and exercise faith, courage & patience in our own.

"I HAVE SEEN" - Notice how Eliphaz appeals to conclusions based on personal observation & experience V 8, V 12, Ch. 5:3, 27. Notice how "I" predominates.

Eliphaz reproveth Job,

16 Or as an hidden [a] untimely birth I had not been; [b] as infants which never saw light.
17 There the wicked cease from troubling; and there the weary be at rest.
18 There the prisoners [c] rest together; they hear not the voice of the oppressor.
19 The small and great are there; and the servant is free from his master.
20 Wherefore is light given to him that is in misery, and life unto the [d] bitter in soul;
21 Which [e] long for death, but it cometh not; and dig for it more than for [f] hid treasures;
22 Which rejoice [g] exceedingly, and are glad, when they can find the grave?
23 [h] Why is light given to a man [i] whose way is hid, and whom God hath hedged in?
24 For, my sighing cometh [k] before I eat, and my roarings are poured out like the waters.
25 For [l] the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet, yet trouble came.

See lesson above

CHAPTER 4.

1 Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God. SEE SUMMARY. P 684

THEN Eliphaz the Temanite answered and said,
2 If we assay [m] to commune with thee, wilt thou [n] be grieved? but [o] who can withhold himself from speaking?
3 Behold, thou hast instructed many, and thou [p] hast strengthened the weak hands.
4 Thy words have upholden [q] him that was falling, and thou [r] hast strengthened [s] the feeble knees.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
6 *Is* not *this* thy fear, thy [t] confidence, thy hope, and the uprightness of thy ways?
7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?
8 Even as I have seen, [u] they that plow iniquity, and sow wickedness, reap the same.
9 By the blast of God they perish, and [v] by the breath of his nostrils are they consumed.
10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the [w] young lions, are broken.
11 The old lion [x] perisheth for lack of prey, and the stout lion's whelps are scattered abroad.
12 Now a thing was [y] secretly brought to me, and mine ear received [z] a little thereof.
13 In thoughts from the visions of the night, when [a] deep sleep falleth on men,
14 Fear [b] came upon me, and [c] trembling, which made [d] all my bones to shake.
15 Then a spirit passed before my face; the hair of my flesh stood up:
16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, [e] there was silence, and I heard a voice, saying,
17 Shall mortal man be more just than God? shall a man be more pure than his maker?
18 Behold, he [f] put no trust in his servants; and his angels [g] he charged with folly:
19 How much less *in* them that dwell in [h] houses of clay, whose foundation *is* in [i] the dust, *which* are crushed before [k] the moth?
20 [l] They are destroyed from morning to evening: they perish for ever without any regarding *it*.

[a] Ps. 58. 8. Eccles. 6. 3.
[b] ch. 31. 24. Ps. 85. 8. Prov. 3. 26. For the construction, see Mat. 7. 6.
[c] Heb. *wearied in strength.*
[d] ch. 12. 5. Prov. 1. 33. Jer. 30. 10.
[e] Prov. 22. 8. Hos. 10. 13.
[f] Heb. *in his anger:* as Is. 30. 33.
[g] 1 Sam. 1. 10. 2 Kin. 4. 27.
[h] Heb. *wait.*
[i] Rev. 9. 6.
[k] Prov. 2. 4.
[l] Ps. 58. 6.
[m] Hos. 9. 2.
[n] ch. 29. 13.
[o] Expressed ver. 20.
[p] Is. 40. 27.
[q] ch. 19. 8. Ps. 88. 8. Lam. 3. 7.
[r] Heb. *by stealth.*
[s] Heb. *before my meat.*
[t] ch. 26. 14.
[u] Heb. *feared a fear, and it came upon me.*
[v] Gen. 2. 22.
[w] Heb. *met me.*
[x] Ex. 15. 15.
[y] Heb. *the multitude of my bones.*
[z] Or, *I heard a still voice.*
[a] Heb. *a word.*
[b] ver. 5.
[c] ch. 15. 15. Cp. 2 Pet. 2. 4.
[d] Heb. *make can refrain from words?*
[e] Or, *nor in his angels, in whom he put light.*
[f] 1 Sam. 22. 15. P 681
[g] Is. 35. 3.
[h] Is. 64. 8.
[i] Gen. 2. 7.
[k] ch. 13. 28.
[l] Is. 35. 3.
[m] Heb. *the bowing knees.*
[n] Ps. 90. 5, 6.
[o] Heb. *beaten in pieces.*

JOB 4. *and relateth his vision.*

2 HE COMMENDS JOB'S FORMER PIETY. Vv 3-7

2 By bringing their sin home to them.
3 There is a hard sarcasm about these words that belie the earlier apology.
4 RV: "Is not thy fear of God thy confidence, and thy hope the integrity of thy ways?" If Job is convinced of his piety as he professed to be, he should show confidence in God. The fact that he lacks confidence implies his guilt.
5 Abel for one!! Though not in the absolute ultimate sense. This is the crux of his theory.

3 THE [redacted] THEORY OF OBSERVATION: SINNERS SUFFER. Vv 8-11

6 RV: "According as I have seen." - i.e. as far as my observations have proceeded. There is an air of sweet reasonableness about the reasoning of Eliphaz.
7 'AMAL - To labor with wearing effect. RV: "trouble."
8 Cf. [redacted] experience of Asaph Ps. 73:3. There is an element of truth in the observation of Eliphaz Cp Prov. 22:8; Hos 8:7; 10:13. Cp the Flood. But he is making a universal experience out of a limited one & upon this faulty foundation sets up his false theory.
9 By His judgments. The figure is that of a hot, fiery wind, which dries up & destroys fields of grain.
10 The deep breathing of one moved to anger. See mg.
11 SHÂRÛY - Suggesting violence, from SHÂRAH - To pluck. Used of violent men Ps. 7:12; 10:9, 17:11; 22:13; 27:12. The lion is savage, stealthy, greedy, threatening and dangerous. Eliphaz uses it figuratively of men.
12 SHACHAL - Rosers.
13 KEPHIYR - from KÂPHAR - To cover, (Cf the mane). Cet. A young weaned lion beginning to hunt for prey.
14 Eliphaz is not drawing upon the normal experience of lions but is saying that savage, unscrupulous men - like men inevitably receive their punishment - though at different times - Youth, manhood, old age.
15 LÂYISH - To crush, from its [illegible]
16 LEBÂOWTH. Lioness. To roar in ferocity. All the expressions used speak of power & ferocity - which avails naught in the face of Divine judgment.

4 THE SUPPOSED ENDORSEMENT OF HIS THEORY BY REVELATION. Vv 12-21

His "thoughts" (SIS'PIH - Dreadful) were troubled, and he received or thought he received, a vision from God. Perhaps his troubled thoughts came from pondering Job's case.
17 Geber - Strong man. Job's complaint Cp Ch 7:12 has reflected against God.

ELIPHAZ THE TEMANITE - Sig God of Pure Gold. A descendant of Esau Cp Gen 36:15. The Temanites were noted for wisdom Jer. 49:7. Eliphaz was evidently the eldest of the three, and the most courteous also. HE WAS THE RELIGIOUS MORALIST and spoke from the standpoint of personal observation and experience. He claimed a personal revelation based upon a weird experience he had Ch 4:12-21. His speeches are hard, cruel and rigidly dogmatic, and his theme is summarised in Ch 4:7. He emphasised the unapproachable majesty & purity of God Ch 4:17-21) Ch 15:12-16, but attempted to justify God by pressing Job into the mould of his theory relating to sin.

He commences on a very polite note, but he is obviously irritated and severer in his second speech Ch 15 Cp Vv 2-16. In his third speech he outrightly condemns Job Ch 22 Cp Vv 5-9, where he flatly contradicts his own commendation of Job in his first speech.

● Eliphaz is the Religious Moralist speaking from the standpoint of supposed revelation from God and personal Experience.

ELIPHAZ' DRAMATIC VISION: Did he really have such a visitation? He firmly believed that he did and this colored his comments. Cp v.18 with Ch 15:15. But are these words true of Scripture revelation. No See Exod 23: 20-23; Ps 34:7, Dan 4:17 — and of His greatest servant. Mat 28:18. 1 Pet 1:12. See also Heb 1:14; 2:5.
The revelation is hardly of such importance as to justify such a visitation. Certainly angels are just in Yahweh's sight. Eliphaz has retired to rest pondering his theory, and with troubled mind v.11. Fell asleep. He dreams and believes he has received a message from God, particularly as this confirms his theory. In the face of such experience reason has little impact.

18 What virtues they manifest soon cease.
19 Without really manifesting the full wisdom of their own experiences which must be learnt again by the next generation. Cp 2 Sam 3:33.

The happy end

21 [a]Doth not their excellency which *is* in them go away? they die, even without wisdom.

CHAPTER 5.

5 SUFFERING STEMS FROM PERSONAL FOLLY. Vv.1-7.

Eliphaz prefers the teaching of the Vision by the evidence of personal experience.
General Proposition Vv1-2.
1 Bring forth evidence to refute what I am going to say.
2 By this he means the support of Revelation from heaven such as he has supplied.
3 RV. "jealousy." Covertly - not yet openly - Eliphaz suggests that secret anger & jealousy has so motivated Job as to cause him to turn from God & so reduce him to his present state.
Proof. Vv3-5.
4 Suddenly, immediately, without hesitation he pronounced him accursed of God. Eliphaz tested his theory & found it sound. On a faulty premise he adjudged all suffering accordingly.
5 LXX: "erring."
6 How this cruel insinuation must have cut Job to the heart - but he patiently endured it.
7 Subjected to litigation and legal oppression Cp Isa 1:17,23.
Covetous men grasp the family possessions.
The hedges designed to protect it.
Trouble Inevitable. Vv6-7.
This trouble Vv4-5 had all happened to Job & was pressed home with ruthless cruelty by the cold, courteous appearance of wisdom assumed by Eliphaz.
10 Cp Ch 4:8. There is cause to these things, a person sows to them Cp Gal 6:7-8. True, but the application false. Cp Christ's sufferings - Abel's death.

AS SUFFERING IS DIVINE

6 JUDGMENT ON SIN JOB SHOULD SEEK GOD'S FORGIVENESS Vv8-16.

Seeing that trouble is Divine judgment for sin and man is born with a nature that tends to it - Job should seek God's help in his secret sin.
8 RV: "But as for me..."
12 He restrieves the parched earth and drought. Cp Jer 14:22.
13 To raise men from despair & cause them to see the mercy of God in natural provisions Mat 5:45.
Their reasoning records on their own heads. Ps 7:15. 9:15.
15 Develops before it is ripe, so that it is easily detected.

CHAPTER 5.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou [1]turn? (Of God Cp 11:20)
2 For wrath killeth the foolish man, and [2]envy slayeth the silly one. (prosper for a time)
3 I have seen the foolish taking root: but suddenly I cursed his habitation.
4 His children are far from safety, and they are crushed [a]in the gate, [b]neither *is there* any to deliver *them*.
5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their [c]substance. (Heb. thirsty - those who thirst after it)
6 Although [3]affliction cometh not forth of the dust, neither doth trouble spring out of the ground; (Human Nature. Ps 51:5, Rom 7)
7 Yet man is [d]born unto [4]trouble, as [e]the sparks fly upward.
8 I would seek unto God, and unto God would I commit my cause: ~ Cp Ps 17:15. Prov 16:3.
9 Which doeth great things and unsearchable; marvellous things [5]without number:
10 [f]Who giveth rain upon the earth, and sendeth waters upon the [7]fields:
11 [g]To set up on high those that be low; that those which mourn may be exalted to safety.
12 He [h]disappointeth the devices of the crafty, so that their hands [9]cannot perform *their* enterprise. (TUSHIYAH ~ Substantial result.)
13 [i]He taketh the wise in their own craftiness: and the counsel of the [k]froward is carried headlong.

"CRUSHED BEFORE THE MOTH" Ch 4:19.

"Moth" - 'ASH is from 'ASHASH - to shrink, fail, be consumed. As the feeble moth can destroy, so man is overcome by things in themselves frail. The day of man in rebellion against God is extremely limited v.20. and is subject to constant trouble. These words are not true if spoken about man generally - for the righteous do not perish forever. Nor if they are spoken only of the wicked for they often prosper Cp Ps 73.

* Ps. 39. 11.
[2] Or, *run into.*
(b) Deut. 28. 29.
[c] Ps. 35. 10.
RV. But he saveth from the sword of their mouth
(d) Ps. 107. 42.
(e) Heb. 11:5
(f) Prov. 3. 33.
[3] Or, *look!*
(g) Gen. 17. 1.
[4] Or, *indignation.*
(h) Deut. 32. 39.
(i) Ps. 37. 35.
[j] Ps. 34. 19.
[k] Ps. 91. 10.
[l] Ps. 119. 155.
[m] Ps. 33. 19.
[n] Ps. 127. 5.
[o] Cp. Ps. 109. 12.
[5] Heb. *from the hands.*
[6] Or, *when the tongue scourgeth.*
[p] ch. 18. 9.
[7] Or, *iniquity.*
[q] Hos. 2. 18.
[r] Gen. 3. 17-19.
[8] Or, *labour.*
[9] Heb. *the sons of the burning coal lift up to fly.*
[s] Or, *that peace is thy tabernacle.*
[t] Heb. *and there is no search.*
[u] Or, *err.*
[v] Heb. *till there be no number.*
[w] ch. 28. 26.
[x] Or, *much.*
[y] Only in ch. 21, 8.
[z] Ps. 72. 16.
[a] Heb. *outplaces.*
[b] 1 Sam. 2. 7.
[c] Heb. *ascendeth.*
[d] Neh. 4. 15.
[e] Or, *cannot perform any thing.*
[f] Heb. *for thyself.*
[g] Cited 1 Cor. 3. 19.
[h] Prov. 8. 8.

SPEECH OF ELIPHAZ

Eliphaz' basic mistake is applying what ultimately will be to present circumstances - & so observing all things from that biased viewpoint.

- Introduction: Apology for speaking Ch 4:1-2.
- He criticises Job's reaction to the disaster. Ch 4:3-7.
- His theory of observation: Sinners suffer. Ch 4:8-11.
- He claims Divine revelation for his theory. Ch 4:12-21.
- The history of a fool according to personal observation Ch 5:1-7.
- The saints confidence in God Ch 5:8-16.
- The blessedness of profiting by chastening. Ch 5:17-27.

JOB 5. *of God's correction.*

14 They [1]meet with darkness in the daytime, and [b]grope in the noonday as in the night.
15 But [c]he saveth the poor from the sword, [2]from their mouth, and from the hand of the mighty.
16 So the poor hath hope, and [d]iniquity stoppeth her mouth.
17 Behold, happy *is* the man whom God correcteth: therefore [e]despise not thou the chastening of the Almighty:
18 For he maketh sore, and bindeth up: [f]he woundeth, and his hands make whole.
19 [g]He shall deliver thee in six troubles: yea, in seven [h]there shall no evil touch thee.
20 [m]In famine he shall redeem thee from death: and in war [3]from the power of the sword.
21 Thou shalt be hid [4]from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.
23 For thou shalt be [o]in league with the stones of the field: and the beasts of the field shall be at peace with thee.
24 And thou shalt know [5]that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not [6]sin.
25 Thou shalt know also that thy seed *shall be* [7]great, and thine [8]offspring [9]as the grass of the earth.
26 Thou shalt come to *thy* grave in a full age, like as a shock of corn [10]cometh in in his season.
27 Lo this, we have searched it, so it is; hear it, and know thou *it* [z]for thy good.

16 (c) Isa. 59:10; (c) John 9:4-5.
17 (c) Or, *reprove.* From cruel & destructive words. Ps 57:4. 64:3. 52:2. Ultimately this is true, but not in the meantime. Mt 5:11.
18 (d) Ps. 59:13.

7 IF JOB PLACES HIMSELF IN THE HANDS OF GOD HE MAY DELIVER HIM Vv17-27.

A new turn to the subject. Previously Eliphaz has treated affliction only as punishment - now he considers it as corrective producing benefits.
19 No permanent evil.
20 Eliphaz is giving a present application to that which shall prove ultimately true Cp Heb 11:36-40.
21 It had been manifested against Job.
22 One's walk will be unhindered by inanimate creation. Cp Ps. 91:12.
23 Cp Ch. 1:12
24 RV.: "...thy fold & shalt miss nothing."
25 More & more Eliphaz touches on matters that directly affect Job.
26 Is reaped at its proper time - not like Job - prematurely cut down.

CHAPTER 6.

1 Job sheweth that his complaints are not causeless. 8 Wisheth for death, wherein he is assured of comfort. 14 Reproveth his friends of unkindness.

JOB'S ANSWER: He ... plea...

1 JOB'S ANSWER. CH. 6:1-7:21

1 JOB JUSTIFIES HIS GRIEF AND IMPATIENCE 1-7.

1 KA'AS ~ Vexation (not "wrath" Ch 5:2)
2 His friends have unjustly condemned his grief by not properly accounting his calamities.
3 Cp mg. RV: "Therefore have my words been rash." He has reckoned his feelings by his words.
4 They are poisoned darts & such as would take his life.
5 In addition to the agony of his illness he is assailed by depression & fears that range themselves like an army against him.
6 He rejects the theory of Eliphaz as wrong. His words were without salt. Col 4:6. Mk 9:49. Lev 2:13.
7 The reasoning of Eliphaz is stupid.
8 RV: "My soul refuseth to touch them - they are as loathsome meat to me." Thus Job rejects the theories of Eliphaz.

2 JOB REITERATES HIS DESIRE FOR DEATH Vv8-13.

9 Eliphaz had warned that God might punish with death. Ch 4:9, 20-21. 5:2.
Job had expressed the primary wish that he had never been born Ch 3:1-10, next that he had died Ch 3:11-19.
10 In the cessation of anguish in the rest of death.
11 RV: "Exult in pain" i.e. if he knew that death were near.
12 Therefore he could look forward to a glorious resurrection. Jn 6:39, 40, 54.
13 Eliphaz had suggested that Job might recover if he abandoned his sin Job 5:18-26. Job refutes the conclusion of Eliphaz & claims he is too weak physically to have hope of recovery.
14 What has he got to live for with family & fortune dead. But cp. Eph 1:16-21

3 JOB R... LACK...

18 All that ... that Job ...
19 NAHAL - ...

JOB'S ANSWER: He justifies his grief and impatience Ch.6:1-7 • Reiterates his desire for death Ch.6:8-13. • Reproaches his friends for their want of sympathy Ch.6:14-23 • Rejects the conclusions of their arguments Ch.6:24-30. • Justifies his complaints on the grounds that he expects no alleviation Ch.7:1-11. • Expostulates with God and pleads for forgiveness of sin Ch.7:12-21.

2 JOB'S ANSWER. CH.6:1-7:21

1 JOB JUSTIFIES HIS GRIEF AND IMPATIENCE 1-7.

Job accuseth his friends of unkindness.

BUT Job answered and said,
2 [Oh that my (a) grief were throughly weighed,] and 2 my calamity laid in the balances together!]
3 For now it would be heavier than (b) the sand of the sea: therefore (c) my words are swallowed up.]
4 For (d) the arrows of the Almighty *are* within me,] the poison whereof drinketh up my spirit:] (e) the terrors of God do set themselves in array against me.] (Job's complaining is not cavilled)
5 Doth the wild ass bray when he hath grass?] or loweth the ox over his fodder?]
6 Can that which is unsavoury be eaten without salt?] or is there *any* taste in the white of an egg?]
7 The things *that* my soul refused to touch *are* as my sorrowful meat.]
8 Oh that I might have my request;] and that God would grant *me* the thing that I long for!]
9 Even that (m) it would please God to (n) destroy me;] that he would let loose his hand, and (o) cut me off!]
10 Then should I yet have comfort;] yea, I would harden myself in sorrow: (p) let him not spare;] for I have not (q) concealed the words of (r) the Holy One.] (RV: "Denied")
11 What *is* my strength, that I should hope?] and what *is* mine end, that I should (s) prolong my life?]
12 *Is* my strength the strength of stones?] or *is* my flesh (t) of brass?]
13 *Is* not my help in me?] and is (u) wisdom driven quite from me?] (RV: "Even be him that")
14 (v) To him that is afflicted pity *should be shewed* (w) from his friend;] but he forsaketh the fear of the Almighty.]
15 My brethren (x) have dealt deceitfully as a brook,] *and as* the stream of brooks they pass away;]
16 Which are blackish by reason of the ice,] *and* wherein the snow is hid:] (by melting)
17 What time they wax warm, they vanish:] (y) when it is hot, they are (z) consumed out of their place.]
18 The paths of their way (a) are turned aside;] they go to (b) nothing, and perish.]
19 The troops of (c) Tema looked,] the companies of (d) Sheba waited for them.]
20 They were (e) confounded because they had hoped;] they came thither, and were (f) ashamed.]
21 (g) For now ye are (h) nothing; ye see *my* casting down, and are afraid.]
22 Did I say, Bring unto me? or, Give a reward for me of your substance?]
23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the (i) mighty?]
24 Teach me, and I will hold my tongue:] and cause me to understand wherein I have erred.]
25 How (j) forcible are right words!] but what doth your arguing reprove?]
26 Do ye imagine to reprove words,] and the speeches of one that is (k) desperate, *which are* as wind?]
27 Yea, (l) ye overwhelm the fatherless,] and ye dig *a pit* for your friend.] (RV: "make merchandise")
28 Now therefore be content, (m) look upon me;] for *it is* (n) evident unto you if I lie.]
29 (o) Return, I pray you, let it not be iniquity;] yea, return again, my (p) righteousness *is* (q) in it.] (RV: "My cause is righteous")
30 Is there iniquity in my tongue?] cannot (r) my taste discern (s) perverse things?]

CHAPTER 7.

1 Job excuseth his desire of death. 12 His own restlessness, 17 and God's watchfulness.

(a) Ch. 5. 2.
(b) Heb. *lifted up.* Cp. Is. 40. 15.
(c) Prov. 27. 3.
(d) Heb. *they are cut off.* ch. 23. 17.
(e) Heb. *in the heat thereof.*
(f) I.e. *I want words to express my grief.*
(g) Obad. 16.
(h) Heb. *extinguished.*
(i) Ps. 38. 2.
(k) Ruth 3. 8.
(l) ch. 26. 7. Is. 40. 23.
(m) Ps. 88. 16.
(n) Gen. 25. 15. Is. 21. 14.
(o) 1 Kin. 10. 1.
(p) Is. 1. 29.
(q) Heb. *at grass,* Gen. 1. 11.
(r) Or, *For now ye are like to them* Heb. *to it.*
(s) Heb. *not.* Dan. 4. 35.
(t) Heb. *my expectation.*
(u) ch. 15. 20.
(v) Num. 11. 15.
(w) ch. 4. 19.
(x) Is. 38. 12.
(y) 1 Kin. 2. 8.
(z) Is. 30. 14.
(a) Gen. 47. 18.
(b) Hos. 11. 9.
(c) Is. 57. 10.
(d) Heb. *ye cause to fall upon.*
(e) Rather as Eccles. 7. 8.
(f) Eccles. 2. 11.
(g) Heb. *before your face.*
(h) Heb. *brasen.*
(i) ch. 17. 10.
(k) ch. 5. 12.
(l) I.e. *in this matter.*
(m) Heb. *To him that melteth.* Cp. Deut. 20. 8.
(n) Prov. 27. 27.
(o) Heb. *my palate.*
(p) Ps. 5. 9.
(q) 1 Sam. 14. 33.

1 KA'AS - Vexation read. "wrath" Ch.5:2
2 His friends have unjustly condemned his grief by not promptly attesting his calamities.
3 Cp Mg. RV: "Therefore have my words been rash." He has relieved his feelings by his words.
4 They are poisoned arrows such as would take his life.
5 In addition to the agony of his illness he is assailed by depression & fears that range themselves like an army against him.
6 Job rejects the theory of Eliphaz as wrong. His words were without cause. Col.2:6. 1 Pet.1:14. Lev.21:1.
7 The reasoning of Eliphaz is inverted.
8 RV: "My soul refuseth to touch them - They are as loathsome meat to me." Thus Job rejects the theories of Eliphaz.

JOB REITERATES HIS DESIRE FOR DEATH Vv 8-13.

9 Eliphaz had warned that God might punish with death. Ch.4:9, 20-21, 5:2. Job had expressed the harmony with that he had never been born Ch.3:1-10, next that he had died Ch.3:11-19.
10 In the cessation of anguish in the rest of death.
11 RV: "Exult in pain" i.e. if he knew that death were near.
12 Therefore he could look forward to a glorious resurrection. Job 19:25.
13 Eliphaz had suggested that Job might recover if he abandoned his sin Job 5:18-26. Job refutes the conclusion of Eliphaz & claims he is too weak physically to have hope of recovery.
14 What has he got to live for with family & fortune dead. But cp. Eph.2:16-21.

Eliphaz' basic mistake is applying what ultimately will be to present circumstances - so observing all things from that limited viewpoint.

15 The unrealistic theorising of Eliphaz was irritating in view of the pain & suffering of the righteous Job.
16 RV: "Is it not that I have no help in me." He is so weakened that he lacks the strength to bear up against his exhausting malady.
17 TUSHIYAH - Substantiate, support, ability. He lacks strength to resist his illness. RV: "And that effectual working is driven quite from me."

3 JOB REPROACHES HIS FRIENDS FOR THEIR LACK OF SYMPATHY. Vv 14-23

18 All that Eliphaz had done was to press a theory that Job knew was untenable.
19 NACHAL - A wady, a winter brook that dries up with the heat of summer

685

rash, what he said was true.
39 He could adjudge nothing wrong in what he said. Later, however, Job came to regret his words as he understood better his own case from God's standpoint. He then admitted that he "understood not" Ch.42:3 and repented for so speaking Ch.42:6.

This Chapter contains.
- A desperate man's defence 1-7
- A miserable man's prayer 8-11
- Cold hearted unkindness and unjust insinuations repelled 14-30.

10 The channel of water. "The simile is remarkably complete. When little needed the torrent overflows; when needed it disappears. In winter it does not refresh; in summer it is dried up. Nor is it merely useless: it deceives, allowing the traveller by the appearance of verdure promising refreshment & giving none." E-Book.
21 QADAR - Ashy, dark colored thus turbid or muddy. The melting ice causes flooding & erosion.
22 When the streams of water are needed to comfort & revive they are lacking.
23 LAPHATH - Turn or twist around. The channels of water-courses do that, ending up in the desert - like the reasoning of Eliphaz. The distress of Eliphaz Ch. 4:11.
24 As Job was in his friend's like the dried up water courses of the wadies when faced with a problem they cannot help.
27 They came intending to comfort - but when they saw the extent of his affliction they considered it Divine punishment. Thus their theory was built up of inference not fact. They could not prove any concrete fact of sin against Job.
28 I did not ask you to come.
29 I did not ask you to seek the services of some influential person to assist Job.
30 He did not seek any of these things from his friends only understanding compassion - & this he did not receive.

4 JOB REJECTS THE CONCLUSIONS OF THEIR ARGUMENTS. Vv 24-30

31 Eliphaz has implied that Job suffers as the result of sin. Ch.4:8-11.5.
32 YAKACH YAKACH - Reproving reprove. You accuse me of sin - justify your accusation.
33 Is your accusation based only on my words, my outburst of Ch.3 & 6:4-5.
34 They are said in the heat of the moment and are gone, and are not worth a reprint. He admits they are rash (RV: "would cast lots") Job implies that they are revealing themselves to be so pitiless - so lacking in consideration that they would be capable of casting lots for the children of an intolerable debtor at his death. Cp Joel 3:3.
36 RV "be pleased to" - look me straight in the face and judge whether I lie!
37 RV: "let there be no injustice." - Reconsider my case.
38 The only thing they can accuse him of is being rash with his tongue. He has admitted this Vv.3, 26 but claims that the rest

BILDAD THE SHUHITE – Probably a patronymic from Shuah, a son of Abraham of Keturah Gen. 25:2. An Arab tribe, perhaps identified with Suhu on the west of Euphrates. Cp Job. 1:1. Bildad = Lord of Hadad and. Hadad means "to shout" – Lockyer. He is noted for his vehement speech. Shuhite is from root (shuwach) "to sink" and is rendered "bow down," "incline," "humble" Str. He does not reason but meekly quotes tradition, bowing down to the opinions of others. He is a forthright declaimer rather than a reflective reasoner, more dogmatic, blunt, severe and cruel than the courteous Eliphaz, though endorsing the latter's teaching. He was a religious legalist, resting upon tradition. Job 8:8; 18:5-20. His first address is an appeal Job 8; the second, a rebuke Job 18; the third an evasion. Job 25. His comments are based on appearance. Cp Job 8

POETRY FROM THE AN

In vv 11-19. Bildad ap
be quoting from the p
of the ancients – word
doubtless Job knew - but
now given a personal f

APPEAL TO TRAD
ITION vv. 8-19

Bildad is preparing to quote from the writings of those gone before & apply them to Job.

We do not live as long as they did & therefore lack their wisdom & experience.

God's J

8 a For
the for
thyself
fathers
9 (For
day, an
cause ou
f a shad
10 Sha
and tell
out of th
11 Can
without
grow wi
12 Wh
greennes
it wither
herb.]
13 So ar
forget G
crite's ho
14 Whos
and whos
der's web.
15 He s
house, bu
he shall h
not endur
16 He is
b and his
in his gard
17 His ro
bout the h
place of sto
18 If he de
place, then
z saying, I
19 Behold
his way, an
shall others
20 Behold
away a pe
will he hel
21 Till he
laughing, an
joicing.]
22 They t
be c clothed
the d dwellin
ed e shall co

CHA

1 Job, acknowled
there is no conte
innocency is not
tions.

JOB'S

Bildad had
forth the theo
suffering is an
to state other
that God is
Job acknowled
for no man is
4:11-3. He ackn
and omnipoten
should not pre
His actions. Vv.
feebleness in a
& and declare
justify himself
cletion of God
demned Vv. 16-

Tears note conclusion last Chap

See mg. – A time of service, i.e. as a soldier enlisted for service.

2 Engaged to do a certain work in a certain time

3. The shades of night when his labor shall cease. RV: "his wages."

4. Empty of any good to him.

5. Sickness always seems worse at night. It is said that the pains of Elephantiasis are greatest at night, and that the sufferer experiences restlessness & frightful dreams

7. When he might doze off for a time.

8. In Elephantiasis worms breed in ulcers that form on the body and putrefy.

9. Forming on the skin putrefying ulcers which covered his body.

RV: "My skin closeth up & breaketh out afresh." In Elephantiasis papules or tubercles form on the skin, gradually enlarging, & after a time soften & break up. An ulcer forms and a discharge of a loathsome & virulent character follows. After a while that stops, the ulcer heals, only to break out elsewhere.

Like Hezekiah. Isa 38:12 of recovery. He rejects the suggestion of Eliphaz Cp Job 17:27 Nevertheless Job has hope of the future. Job 19: 25-27.

Can cease at any moment.

Job seeks a little understanding sympathy & comfort.

Both! "Thine eyes are upon me and I am not." – Even while they are gazing at him, he could die.

15. That is, in this life – Job still had hope in a resurrection. Job 14:12-17. He is expressing the inevitability & finality of death.

16. His family shall see him no more.

17. He has cause & reason to complain.

CHAPTER 7.

Job excuseth

JOB 7, 8.

his desire of death.

5 JOB JUSTIFIES HIS COMPLAINTS ON THE GROUND THAT HE EXPECTS NO RELIEF vv. 1-11.

1 IS there not (a) an appointed time to man upon earth? are *not* his days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: thine eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.

(a) Or, a warfare.
a ch. 9. 25.
b ch. 10. 20. Ex. 14. 12.
c Ps. 62. 9.
d Ps. 8. 4.
e Heb. searcheth after. Amos 2. 7.
f Is. 32. 2. Jer. 6. 44.
g Ex. 7. 23. Prov. 24. 32.
h Lev. 19. 13.
i Is. 33. 2. Lam. 3. 23.
k ch. 29. 2.
l ch. 15. 31.
m Is. 27. 3. Ezek. 26. 16.
n Deut. 28. 67.
o Heb. *the evening be measured*
p Is. 27. 3.
q Cp. ch. 16. 12.
r Is. 14. 11. Cp. ch. 2. 7.
s Judg. 16. 14. Is. 38. 12.
t Prov. 1. 28.
u Ps. 78. 39.
v Heb. *shall not return.* Deut. 24. 4. Neh. 9. 28.
w *to see*, i.e. *to enjoy.* Cp. ch. 3. 9.
x ver. 10.
y i.e. *I can live no longer.*
z ch. 2. 11.
a Gen. 37. 35.
b Ps. 103. 16.
c Is. 17. 12.
d Gen. 18. 25. Ezra 9. 15.
e ch. 1. 5, 18.
f Ps. 77. 3.
g Is. 38. 15.
h Heb. *in the hand of their transgression.*
i Cp. ch. 5. 8.
k Cp. ch. 9. 27.
l Num. 11. 17.
m ch. 2. 7.
(g) Heb. *than my bones.* Cp. ch. 19. 20.

16 I loathe *it*; I would not live always: let me alone; for my days *are* vanity.

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

CHAPTER 8.

1 Bildad sheweth God's justice. 8 He alleggeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and *how long* *shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

16 Let me enjoy the few years that remain.

26 Job implies that man is so insignificant in God's sight that God should not find it necessary to constantly watch over him, punishing his every failure, if he be such a sinner; there is some other reason for his sufferings.

27 Ie turn thine eyes from me.

28 Grant me a little respite – sufficient time to swallow my spittle. A proverb expressing a brief moment.

29 Job concedes that he is a sinner but questions whether his sin is such as to justify such punishment). LXX = "If I have sinned." Job is not conscious of any particular sin he has committed.

30 Bull. "Washer."

31 Something to shoot at. Cp Ch. 16:12.

32 Job pleads for the right to be either forgiven or forgiven. He does so on the ground that he has not long to live.

CHAPTER 8

3 BILDAD'S FIRST SPEECH

1 APPEARANCE = JOB A HYPOCRITE

1 REPROOF OF JOB. Vv 1-2.

1 Unrestrained & sweeping all away before it.

2 APPEAL TO REASON. V 3.

There is no disputing this premise if it applied

3 APPLICATION TO JOB. Vv 4-7

2 Eccl. ('IM) – used both as a supposition & a reason. – Since. Either way here it was a brusque & blunt introduction to his statement.

3 SHÂKAR – Dawn. i.e. Give Him first place.

4 To his mind there was no doubt but that Job had grievously & knowingly sinned. He thus bluntly accuses him of hypocrisy.

5 Though his prosperity has been reduced, it would again increase. Bull. "However small might seem thy first estate, thy latter end should be exceeding great." There was misapplied truth in Bildad's comments. Cp Job. 42:12.

6 IN HIS FRUSTRATION HE USES INTEMPERATE LANGUAGE 12:21.

Restless, stormy, & uncontrollable.

14 TANNIN – Crocodile. Ez 29:3, this treacherous ferocious beast hides in the water, largely concealed to prey upon its victim. Thus a careful watch had to be kept for it.

16 He blames God for his condition. This was true, but Job's language at this point was rather irreverent through the attitude of his friends.

Perhaps he should have sought from God the cause of his sufferings! Cp Job. 42:3.

21 The nightmares & fears he experienced.

22 A violent, sudden death.

23 Cp Mg. Than the bag of bones to which he had been reduced.

686

JOB'S

Bildad had
forth the theo
suffering is an
to state other
that God is
Job acknowled
for no man is
4:11-3. He ackn
and omnipoten
should not pre
His actions. Vv.
feebleness in a
& and declare
justify himself
cletion of God
demned Vv. 16-

POETRY FROM THE ANCIENTS

In Vv 11-19. Bildad appears to be quoting from the proverbs of the ancients – words which doubtless Job knew – but which are now given a personal twist.

Bildad must justify Job's previous prosperity in the light of his theory that the wicked inevitably suffer, and does so by the application of this ancient proverb to Job.

"ARCTURUS WITH HIS SONS." Job 38:31-32. "Astronomers have ascertained that this giant of the sky, at least a million times larger than our own sun, flies through space with its retinue of worlds or 'sons' at the rate of more than 400,000 m.p.h., or at nearly 9 times the speed of Mercury, or 10 times that of the earth. Surely only Omnipotence can 'guide Arcturus and his sons' on their mad rush through space." – Starland p135.

4 APPEAL TO TRAD. God's justice in his ITIARY Vv. 8-19.

dealings with men.

CHAPTER 9

4 JOB'S ANSWER TO BILDAD: HE DOES NOT KNOW WHY HE SUFFERED. Ch1 9,10.

1 GOD IS JUST Vv 1-3.

Yahweh's answer Ch 40:2. Could not vindicate himself once in a 1,000 questions. In other words – all have sinned – including Bildad (And all are guilty before God. Rom 3:19-23. But Cp. 33:23.

2 GOD IS OMNISCIENT AND OMNIPOTENT 4-15.

2 As Creator Vv 8-9 He has power to do this. Cp Job 28:9. Ps. 46:2; 114:6 Zech. 14:4-5

3 Eg. the foundations of the earth. Job did not believe that the earth was literally supported on pillars as it sometimes alleged. Cp Job 26:7.

4 The Sun, the king of the heavenly bodies is subject to divine law. Gen 1:14-18. Cp. Exod. 10:21-22, Josh. 10:12.

5 Shuts them away by the interposition of clouds.

6 The vast, illimitable vault of heaven speaks of His majesty, infinity and omnipotence. Gen. 1:6-7. Ps. 33:6. 136:4 40:22. 42:5.

7 There is perhaps nothing more irresistible nor awe-inspiring than a storm at sea – but even this is subject to God. Ps. 93:4. Isa. 17:13.

8 Heb. ASH – The assembled. Yet Yah has made, numbered and named the stars. Gen. 1:14. Isa. 40:26. Ps. 147:4 so that they witness to His power and purpose. See further reference to this constellation. Job 38:31-32. Amos 5:8. See note above.

9 KES-EEL – fat, burly Str. "Strong one, Heavy Giant" – Bull. This constellation = the brightest in the sky. See Note top p 687.

10 * 7. Heb Kimah = Cluster or Heap. See bottom p 686.

11 In the context could relate to the stars of the southern hemisphere – indicating that Job considered the equator as before. Cp Job 26:7.

12 Thus Job agrees with Eliphaz Cp Job 5:9

13 Evidences of His power are seen on all sides but He remains invisible. Cp Rom 1:20

14 Job refers to Job. 1:21.

15 Bull. "proud confederates." Those who associate together yet oppose God – to help sustain (Answered Ch 34:6)

16 If the earth is shaken & mountains moved by His power, if the hosts of heaven obey His behest, if men of exalted rank are prostrated by Him, how can I presume to dispute with God?

17 Though Job was confident in His personal righteousness, he would accept God's decision in the matter, recognising He is both Just and Wise. Instead, he would supplicate Him.

18 He would doubt the evidence of his senses – even the audible voice of God. Cp Job 33:12-13. He is so exalted & lofty as to refuse to enter into discussion with mortal man. He acts dictatorially as a sovereign without giving His reasons. Vv 17. Not reasonably like a judge. Cp Vv 15

19 Without providing a cause. His sufferings due to [illegible]

1 Then Job answered and said,

2 I know *it is* so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? – Cp Dan. 4:35. (RV: "The helpers of Rahab")

13 If God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

8 "For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water? (Or my Reed-grass)

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAPTER 9.

1 Job, acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

6. Bildad is preparing to quote from the writings of these good men before & apply them to Job.

7. We do not live as long as they did & therefore lack their wisdom & experience.

8. These luxuriant water plants gave the appearance of lasting prosperity while conditions were propitious. But they rapidly declined when the water was withdrawn – as it regularly was in Egypt. Thus they represented the hypocrite who was inevitably punished and so revealed as such.

9. They seem to flourish, but it is only for a time.

10. Short-lived and unsubstantial.

11. Like the spider does its web.

12. Like a succulent creeper.

13. Before the heat of the sun lights upon it.

14. Every evidence of lasting prosperity.

15. The succulent creeper covers over the heap of stones & thus hides the lack of depth of earth for roots. In this it is like the hypocrite.

16. "If" – See V. 4. & "Yet." The sun lights upon it and destroys it. Despite its appearance of succulence and permanence, it is quickly dried up.

17. The very earth that once gave it nourishment now seems to repudiate it. There is nothing so despondent-looking in appearance than a withered creeper vine.

18. A sarcastic reference to the short-lived prosperity of the hypocrite.

19. He makes way for others.

5 APPLICATION TO JOB. Vv. 20-22.

20 Bildad's inference is ironical in view of God's estimation of Job. Job 1:1. The principle is right, but the application to Job is wrong. Cp Job 42:7 & 8:1-3.

21 Ge Mg. See Isa. 12:6. Acts 5:16.

22 Bull. "Then wait" – and He'll thy mouth with laughter & till." RV. "He will yet fill."

JOB'S ANSWER – Chps 9, 10.

Bildad had upheld Eliphaz who had set forth the theory of exact retribution – that suffering is an evidence of sin, claiming that to state otherwise would be to set forth that God is not just. Job 4:17. In reply, Job acknowledges that God alone is just, for no man is absolutely free of sin. Job 4:17-5. He acknowledges God's omniscience and omnipotence, and recognises that man should not presume to sit in judgment on His actions. Vv. 4-15. He recognises his feebleness in comparison with God's power and declares that if he set up to justify himself against the declared revelation of God he would be self-condemned. Vv. 16-21. However, he repudiates that suffering is an evidence of sin in every case. Vv. 22-24. At the same time, advancing his own extreme sufferings, Job confesses confusion as to their cause and purpose, and would that he had a "daysman" to intercede on his behalf and secure an answer of peace. Vv. 25-35. In Ch. 10 he turns directly to God seeking the reason why He should treat him so, urging that he knows of no cause in himself for His. Vv. 1-12. He recognises his utter confusion. Vv. 13-17, and pleads for some alleviation of his condition before death claims him. Vv. 18-22.

3 HE ACTS DICTATORIALLY WITHOUT REVEALING HIS PURPOSE. Vv. 16-21.

687

ORION: THE POWERFUL ONE. Job 9:9.

The most brilliant & splendid of all the constellations, containing 78 stars including a most remarkable nebula, the centre of which is empty. It is shaped like a colossal cave described as "the open space of Orion." "This yawning abyss is thought to have a diameter of sixteen trillion and 750 billion miles. If so, since the diameter of the orbit of the earth is one hundred & eighty six million miles, 90000 of these orbits side by side, forming one straight line could enter the appalling chasm." — In Starland, F. Chase. "This nebula in the sword of the constellation Orion is computed to be 2,200,000,000,000,000,000 or two trillions, two hundred thousand billions times larger than the sun."

20 Cp Ch. 7:19.
21 His sufferings are beyond what he can endure and beyond what he felt was just.
22 He could not successfully dispute God's power.
23 He had no advocate to take up his case on his behalf.
24 Without an advocate to help him, he would say wrong things that would be self-condemnatory. His very sufferings could blind his eyes to facts and move him to speak without proper thought.
25 Job does not claim to be without sin, but rather, his sins are not commensurate to his sufferings.
26 If I claimed to be perfect, it would prove that I did not know myself.
27 Justify his condemnation.

4 SUFFERING IS NOT ALWAYS AN EVIDENCE OF SIN. VV 22-24.

RV: "It is all one; therefore I say—" It is all the same whether one is wicked or not — he suffers, so that nothing can be argued about the character of a person from the experiences he has.
Both suffer. Ps 90:3. Ecc 2:14-16. Dan. 1:15-16. Luke 13:1-5.
To man God seems indifferent to his sufferings. He does not interpose to relieve them though He has the power to do so. Cf. Job 21:7; 12:6. Ps. 144:22. Heb. 11:36-37.
Those of discernment are caused to mourn. Cp 2 Sam. 15:30; 19:4; Est. 6:12; 7:8. Jer. 44:4.
RV: "If it be not he, who then is it?" — If God does not do it, who does?

5 THEREFORE JOB SEEKS TO KNOW THE CAUSE OF HIS EXTREME SUFFERINGS VV 25-35.

They rapidly pass away. A ship passing through waves has the appearance of speed.
Answered. Ch. 33:6.
The fleetest of created beings.
35 FAINT — faces. — his sad sorrow of face.
36 It is useless for my fears return.
37 RV: "I shall be condemned." Though he confess his innocence.
38 They will persist in claiming that he is guilty, so that only God could vindicate him. Thus he desires the service of a daysman.
40 Therefore the combat would be unequal. Job would be overawed in his presence, & feel the need of a go between or advocate.
41 YAKACH — To decide, justify, convict. Str. Cp it we Job 6:25.
42 One of superior authority to either party with power to adjudicate & therefore not a redeemer in the sense of the word. — not as above.

JOB 10. *and complaineth of life.*

18 He will not suffer me [a] to take my breath, but filleth me with bitterness.
19 If *I speak* of strength, lo, *he is* strong: and if of judgment, [b] who shall set me a time *to plead?*
20 If I justify myself, [c] mine own mouth shall condemn me: *if I say,* I *am* perfect, it shall also prove me perverse.
21 *Though* I *were* perfect, *yet* would I not know my soul: I would [d] despise my life.
22 This *is* one *thing,* therefore I said *it,* [e] He destroyeth the perfect and the wicked.
23 If the [f] scourge slay suddenly, he will laugh at the trial of the innocent.
24 The earth is given into the hand of the wicked: [m] he covereth the faces of the judges thereof; if not, where, *and* who *is* he?
25 Now my days are swifter than [g] a post: they flee away, they see no good.
26 They are passed away as the [h] [i] swift ships: as [r] the eagle *that* hasteth to the prey.
27 [s] If I say, I will forget my complaint, I will leave off my heaviness, and [t] comfort *myself:*
28 I am afraid of all my sorrows, I know that thou [u] wilt not hold me innocent.
29 *If* I be wicked, why then labour I in vain?
30 If I wash myself with snow water, and [v] make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall [y] abhor me.
32 For *he is* not a man, as I *am, that* I should answer him, *and* [z] we should come together in judgment.
33 Neither is there [1] any [2] daysman betwixt us, *that* might [d] lay [e] his hand upon us both.
34 [e] Let him take his [f] rod away from me, and let not his fear terrify me:
35 *Then* would I speak, and not fear him; [2] but *it is* not so with me.

[a] Esth. 4. 14.
[2] Heb. *but I am not so with myself.* Cp. [a] 2 Sam. 23. 5.
[b] Jer. 49. 19.
[c] ch. 15. 6.
[d] Ezek. 6. 9.
[e] Or, *cut off while I live.* As ch. 8. 14.
[f] ch. 30. 26.
[g] ch. 17. 16.
[h] ch. 7. 11.
[i] Eccles. 9. 2, 3.
[j] Is. 10. 26.
[k] ch. 13. 9.
[l] Ps. 89. 38.
[m] Heb. *the labour of thine hands.* Gen. 31. 42.
[n] Cp. Deut. 16. 19.
[o] ch. 24. 25.
[p] Cp. John 8. 15.
[r] 2 Chr. 14. 11.
[s] 2 Chr. 30. 6.
[t] Heb. *ships of desire.*
[u] Or, *ships of Eber.*
[v] Hab. 1. 8.
[y] Cp. ch. 7. 13.
[z] Heb. It is *upon thy knowledge.*
[1] ch. 10. 20.
[2] Ps. 119. 73.
[d] Heb. *took pains about me.*
[e] Ex. 20. 7.
[f] Cp. Ps. 139. 5.
[g] Jer. 2. 22.
[h] Gen. 3. 19.
[i] 2 Kin. 22. 9.
[j] Or, *make me to be abhorred.*
[k] Heb. *hedged.*
[l] Eccles. 6. 10.
[m] Heb. *one that should argue.*
[n] Or, *umpire.*
[o] Ps. 139. 5.
[p] ch. 13. 21.
[q] ch. 21. 9.
[r] ch. 23. 14.

Crushed under the burden of his calamities, he cannot properly present his case.

CHAPTER 10.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

MY soul [d] is [3] weary of my life; I will leave my complaint [e] upon myself; I will speak [@] in the bitterness of my soul.
2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.
3 [k] *Is it* good unto thee that thou shouldest oppress, that thou shouldest [l] despise [4] the work of thine hands, and shine upon the counsel of the wicked?
4 [o] Hast thou eyes of flesh? or seest thou as [p] man seeth?
5 *Are* thy days as the days of [p] man? *are* thy years as man's days,
6 That thou enquirest after mine iniquity, and searchest after my sin?
7 [r] Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.
8 [s] Thine hands [t] have made me and fashioned me [y] together round about; yet thou dost destroy me.
9 Remember, I beseech thee, that thou hast made me as the clay; and [a] wilt thou bring me into dust again?
10 Hast thou not [b] poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and hast [2] fenced me with bones and sinews.
12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.
13 And these *things* hast thou hid in thine heart: I know that [@] this *is* with thee.

[3] Or, *grieved.*
[4] Heb. *the labour of thine hands.*
[a] Job 7. 21.
[b] Job 7. 3.
[2] Heb. *hedged.*

PLEIADES. Ch 9:9: Rend. "the seven stars." Amos 5:8. "the sweet influences of Pleiades" Job. 38:31. Six points of light are seen by the naked eye, & the ancients said that the seventh had been lost. The telescope, however, revealed it — and also revealed the cluster to comprise 50 or more stars. The Pleiades arise in the Spring, and were to the ancients the herald of such, and so constituted "the sweet influences" Job 38:31. (See alternative rend.), pointing to immortality. But see comment on Amos 5:8. More powerful telescopes trained upon the Pleiades reveal clusters containing thousands of stars.

688

JOB'S CONFUSION.

Job repudiates — but pleasure from it? Job man's 10:4? Was He judices 10:5-7? The but what is the al

Both. "If I had sinn- Zop
ed then thou would
it have marked it."
He knows of no sin 14
justifying his suff- me,
ings — does God. from
Bull - past tense. 15
I must bear my me;
guilt. will
If it be acknowl- am
edged that he is
not unrighteous, he see
attained no pleas- 16
ure being weigh- hunt
ed down with re- and a
proach, or disgrace, marv
because of his con- 17
dition. nesse
RV: "being filled est th
with ignominy." char
QALOWN - Ignom- me.
iny, shame, reproa- 18
ch - Str.
RV: "And looking brou
upon mine affic- wom
tion. up th
Job complains of seen
God's arrows 6:4
wounds 9:17, shafts. 19
His treatment thoug
of Job is inexplic- have
able. womb
His increasing 20
suffering with
caused that God was cease
displeased with him that
for some inexplic- little,
able reason. 21 B
not re
of dar
of dea
22 A
ness
of dea
and w
ness.

1 Zop

CHAPTER 11

5 ZOPHAR'S FIRST SPEECH: ASSUMPTION (DOGMA) DEMAND THAT JOB IS A HYPOCRITE

A Job condemned. Vv. 1-6.
B For Verbosity v. 2.
C For Presumption Vv. 7-12.

1 RV: "Boastings." Job's claims of innocence 4 Ch 10:7
2 This is hardly the right word to describe any of Job's discourse, but perhaps Zophar had in mind such passages as 6:11, 10:15-22, 7:12; 9:22-24.
3 Job had not said

CONFUSION AS TO GOD'S TREATMENT OF HIM Vv 13-17

15 RV: "Yet."
16 The things Job was then suffering. Whilst God was leading him with favors, He had the secret intention of bringing evil upon him. Why! Why lead with favors only to snatch them away?
17 God has the ability to do this, and does so.

The Hebrew = KIYMAH — Cluster, heap, accumulation.

a representative but a judge. The wrong ideas of the friends have induced these expressions. Job's personal belief — Job 19:25.
42 In his ignorance as to the cause or purpose of his sufferings, Job feels that He does not deserve what he experiences, so that his love of God is replaced by abject fear. Let his sufferings be alleviated & he would realise that God is prepared to hear him & he would plead his cause.

CHAPTER 10

6 JOB'S APPEAL TO GOD: WHY HAST HE AFFLICTED HIM? Vv 1-12

1 Do not treat me as wicked without revealing my sin.
2 Does God derive pleasure from the exercise of mere arbitrary power?
3 Those who refuse to obey Him 1:8. 60:21. Was He indifferent to their sufferings?
4 As A's view as defective as that of Job's "friends." Is He mortal and fallible?
5 Are you governed by human principles?
6 Job does not claim perfection. Ch 9:20 but disclaims the serious charges levelled by his friends.
8 I am what you made me — not only literally, but in character. Cp v. 3. Mallable. Cp Gen. 2:7; Rom 9:20-21.
10 Bull: "Didst thou not..." Form me as an embryo in the womb, gradually solidifying my substance & changing soft juices into a firm though tender mass. — Pulpit. G. Rawlinson. Hence - conception.
11 This is the order of the development of the foetal. Skin appears first, then the flesh is formed.
12 RV: "Knit me together." See B 11:7
13 Where some verb is used.
13 He has experienced God's goodness as he advanced to maturity. Cp Ch 12:4.
14 His overshadowing providence.

JOB'S UTTER CONFUSION AS TO GOD'S TREATMENT OF HIM Vv 13-17

15 RV: "Yet."
16 The things Job was then suffering. Whilst God was leading him

JOB PLEADS FOR RELIEF BEFORE DEATH CLAIMS Vv 18-22

18 Job is referring to the finality of death - not to resurrection. Cp Job 14:14-15. 19:25-26. Similar expression. Ps 39:13. 146:4.
Hill
EREB SHOSHEK - Darkness.
OPHEL
All brought down to one common level.

CHAPTER 11

ZOPHAR'S FIRST SPEECH: ASSUMPTION (DOGMA) DEMAND THAT JOB IS A HYPOCRITE

A Job condemned. Vv. 1-6.
B For Verbosity v. 2.
C For Presumption Vv 7-12.

1 RV: "Boastings." Job's claims of innocence Cp Ch 10:7
2 This is hardly the right word to describe any of Job's discourse, but perhaps Zophar had in mind such passages as 6:11, 10:15-22, 7:12; 9:22-24.
3 Job had not said

THE
Nu
2 Sho
words
a man
3 Sho
hold t
thou
make t
4 For
doctri
clean
5 But

ZOPH

Chirper
Naamat
based h
error of
on appe
to the
tent wi
matter.
"I have
the for
states
Ch. 11:16
tical sh
the trou
takes the

JOB'S CONFUSION. His friends justify God's treatment of him by claiming that he is guilty. This Job repudiates – but why does he suffer? Did he derive pleasure from it? Job 10:3. Was His vision defective as man's is 10:4? Was He fallible, governed by human prejudices 10:5-7? These are impossible suggestions – but what is the alternative for such bitter trials as Job experienced? God had brought him to birth (vv.8-11), lavished blessings upon him V.12, then plunged him into greatest trial. Why? Job realised others suffered Job 9:22. What was the purpose? Later he discovered that others benefited as well as himself Job 42. Heb 5:11-9. Let us try to learn the same lesson through less-er trouble.

18 Bull. "If I had sinned then thou would of have marked it."
He knows of no sin
19. Bull-past tense.
20 I must bear my guilt.
21 If it be acknowledged that he is not unrighteous, he obtained no pleasure being weighed down with ignominy, or disgrace, because of his affliction.
22 RV: "Being filled with ignominy." Q'ALON - Ignominy, shame, reproach - Str.
23 RV: "And looking upon mine affliction."
24 Job complains of God's arrows 6:4 wounds 9:17 shafts 6:6.
25 His treatment of Job is inexplicable
26 His increasing suffering will needed that God was displeased with him for some inexplicable reason.
27 Job is referring to the finality of death - not to resurrection. Cp Job 14:14-15. 19:25-26. Similar expression. A 2:27. Isa 38:18
28 CHOSHEK - Darkness.
29 OPHEL
30 All brought down to one common level.

CHAPTER 11

5 ZOPHAR'S FIRST SPEECH: ASSUMPTION (DOCTRINE) DEMAND THAT JOB IS A HYPOCRITE

1 JOB CONDEMNED VV. 1-6.

A FOR VERBOSITY V.2.

B FOR PRESUMPTION VV 7-12.

1 RV: "Boastings." Job's claims of innocence 6:29; 10:7
2 This is hardly the right word to describe any of Job's discourse, but perhaps Zophar had in mind such passages as 6:13, 14, 25-27; 7:13; 9:11-14.
3 Job had not said that [illegible] and

Zophar reproveth Job.

18 "If I sinned then thou markest me, and thou wilt not acquit me from mine iniquity.
15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I* am full of confusion; therefore see thou mine affliction;
16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.
17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.
18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!
19 I should have been as though I had not been; I should have been carried from the womb to the grave.
20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,
21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;
22 A land of darkness, as darkness *itself*; *and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER 11

1 Zophar reproveth Job. 13 Blessing of repentance.

THEN answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered? and should a man full of talk be justified?
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.
5 But oh that God would speak, and open his lips against thee;
6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.
7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?
9 The measure thereof *is* longer than the earth, and broader than the sea.
10 If he cut off, and shut up, or gather together, then who can hinder him?
11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?
12 For vain man would be wise, though man be born *like* a wild ass's colt.
13 If thou prepare thine heart, and stretch out thine hands toward him;
14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.
15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:
17 And *thine* age shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

* ch. 13. 27. Ps. 130. 3.
b ch. 9. 15.
c Ps. 3. 3.
d Rather as ch. 39. 17.
e Ps. 25. 18.
f Cp. Ps. 139. 6-10. Eccles. 3. 11.
g Ps. 91. 13. Prov. 26. 13.
h Neh. 3. 21.
i i.e. *thy plagues*. ch. 16. 8.
j Heb. *the heights of heaven*. ch. 22. 12.
k Cp. ch. 14. 14.
l ch. 3. 11.
m Or, *make a change*. ch. 4. 15.
n Lev. 13. 4.
o Ezek. 16. 40.
p Heb. *who can turn him away?* ch. 9. 12.
q Ps. 26. 4. Heb. NAZAR *emity*. Ex. 27. 8.
r ch. 7. 6, 16.
s Cp. Ps. 73. 22.
t ch. 9. 27.
u 1 Sam. 7. 3.
v Ps. 44. 20.
w Ps. 39. 13.
x ch. 3. 5.
y ch. 22. 26. Cp. Gen. 4. 5.
z Is. 65. 16.
a ch. 2. 11.
b Ps. 37. 5. c Heb. *Arising shall arise above the noonday.*
d Ps. 37. 6. Is. 58. 10.
e Prov. 20. 19.
f Heb. *a man of lips.*
g Or, *devices.*
h ch. 3. 21.
i ch. 10. 7.
j Lev. 26. 5. Is. 17. 2.
k Deut. 32. 2. Prov. 1. 5. Is. 29. 24.
l Heb. *intreat thy face.* Ps. 45. 12. Prov. 19. 6.

JOB 11. *Blessing of repentance.*

ZOPHAR THE NAAMATHITE – Zophar sig689 MUST be sinful seeing that trouble has come, but Zophar declares Job is sinful because his teaching demands it. He is the less courteous and more drastic of the three, though that may have been due to impatience as he heard Job refute his friends' arguments. Job had logically refuted that the "law of exact retribution" was obviously wrong in that both righteous & wicked suffer Job 9:22, and he had appealed for further light. All that Zophar could offer was that God knew Job's sins, even though hidden from Job & as God is just Job should seek repentance.

their doctrine as unsound. He had expressed his confusion at God's treatment of him Ch. 10.
4 Job had said nothing of the kind Cp Job 9:20.

C FOR SINFULNESS VV. 5-6.

5 Job desired this also Job 10:2. Zophar wanted vindication of his theory; Job wanted to know the purpose of his trial.
6 Truths hidden from Job, but known to Zophar!! The deep things do belong to God Deut 29:29; Col 2:3.
7 KEPHEL - To fold over. - thus hidden away, or difficult to find out. Bull, "that they are far beyond all that is seen." RV: "search (manifold Kephel - duplications) in effectual working."
8 NASHAH - forget, or forgives. See RV mg. This brutal, unfeeling statement is the impotent utterance of a bigot.

2 GOD VINDICATED 7-12.

A ABOVE HUMAN UNDERSTANDING 7-9.

No. This depends upon His revelation Rom 11:33-36. Ps 139:6.
But Job has never claimed he knew, so that such statements would be most irritating Cp 26:3.
9 Cp Mic. God is higher than the heights of heaven - and they impress man with his insignificance Cp Ps. 19:1f. 139:8-12.
11 God's Wisdom is both lofty and deep Cp 1 Cor. 2:10. - both elevating & humbling.
12 CHALAPH - To hasten upon - with the object of apprehending. RV: "call unto judgment." Implying that Job's sufferings are a Divine judgment for sin.
14 SHAV = evil, desolating Str. Men = mathim - an adult Str. This is a reflection on Job. Bull. "though seeming not to heed." Thy ii perhaps Zophar's answer to Job's observation that he had enjoyed the favor of God Job 10:12. Zophar claims that God's ways are hidden, and often He observes but delays acting Cp v.6.

B ABOVE HUMAN INTERFERENCE V.10

C ABOVE HUMAN DECEPTION AND EVASION VV. 11-12.

16 RV: "is void of understanding."
17 Untamed, lawless, rebellious Cp Job 39:5. Cp Ecc 7:26. Gen 16:12
18 AN EXHORTATION TO REPENTANCE VV. 13-20

A REPENTANCE WILL BRING RESTORATION VV. 13-19

19 Zophar repeats the exhortation of Eliphaz Cp Ch 5:17-27.
Like Zaccheus Luke 19:5
Not vacillating in thoughts full of fear as now.
RV: "Life." See also mg. It will exceed the noonday in splendor instead of being gloomy as at present Ch 10:21-22.
22 RV: "though there be darkness."
23 RV: "search." Unlike the present, he would search for trouble and find none.
24 Contrast the Sabeans Job 1:15 & Sabeans 1:17.
25 Seek his help because of the power & influence he should wield.

If Zophar had ended here, Job might have taken hope from his suggestion of restoration - but he must have a final dig at Job.

JOB'S REPLY. Zophar's air of superiority aroused the ire of Job, who answered with heavy sarcasm: "Thou art the people, without doubt, & wisdom shall die with you!" He declared that his understanding was not inferior to theirs both wise and omnipotent V.7 - 13:2. From these premises he proceeds to show that he has thought on the problem more deeply than his friends (Cp Ch. 13:1-2), but now desires to set his own case personally before God. God is just so that there must be an answer to his problem (Ch. 13:3-13). He then reverently speaks with God (Ch. 13: 14-28), pleading for an explanation of his

8 IMPENITENCE WILL BRING DEATH V. 20.

20 But [a]the eyes of the wicked shall [1]fail, and [2]they shall not escape, and [c]their hope *shall be* as [4]the giving up of the ghost.]

Job acknowledgeth God's omnipotency.

CHAPTER 12.

6 JOB'S ANSWER TO ZOPHAR: GOD ALONE CAN EXPLAIN THE MYSTERY OF HIS SUFFERINGS 12, 13, 14.

1 JOB'S KNOWLEDGE NOT INFERIOR TO THAT OF HIS FRIENDS VV. 1-5.

1 The attitude and teaching of his friends have made Job bitterly ironical.

2 The facts they are advancing (that the theory based on them) are well known — matters of common knowledge.

You accuse me of mockery Job 11:3, but you have mocked me. Cp Ch. 11:2-3, 11, 13, 20.

4 Job reminds them that they are mocking one who was deeply religious, and whose prayers in the past had been answered.

5 RV: "In the thought of him that is at ease there is contempt for misfortune; it is ready for them whose feet slippeth." — "It" = contempt. Job's foot had slipped into misfortune.

2 TWO INCONTESTABLE FACTS VV. 6-25.

A THE WICKED PROSPER IN SPITE OF THE DOGMA OF HIS FRIENDS. V. 6.

6 Job reverts to this fact Job 9:24; 21:7-15. Cp Ps. 73:3, 12; 73:11-12; Jer. 5:27. Cp Jeremiah's query. Jer. 12:1.

B CREATION WITNESSES TO THE OMNIPOTENCE AND ORDER OF GOD VV. 7-25.

God has absolute direction of all creation.

7 Zophar had professed an exalted knowledge of God Job 11:6-12. Job replies that his knowledge is elementary — and even the lower creation could help to educate him. Cp Ch. 11:2.

Later God teaches Job from the same source Job 38-39. Among the beasts the fierce, rapacious & violent successfully preyed on the meek & inoffensive. (This will not always be — Isa. 11:6). Yet God is over all — Ps. 104:21-30.

8 The same lesson taught — whilst the instincts of birds, their amazing inbuilt migratory habits point to Divine order & guidance.

9 That the fierce & ferocious prey on the feeble — God has appointed it thus.

10 The Name does not occur elsewhere in the dialogue — though frequently in the historical sections. According to Some ancient MSS, suggesting that it took place before Moses, though perhaps written by

[a] ch. 17. 5. Deut. 28. 65.
[1] Heb. *flight shall perish from them.*
[b] ch. 11. 20. Cp. Is. 22. 22.
[3] Heb. *upon.*
[c] Prov. 11. 7.
[4] Or, *a puff of breath.*
[d] Deut. 11. 17.
[e] Cp. Gen. 7. 11.
[f] Eccles. 7. 7. Is. 44. 25.
[g] Heb. *a heart.*
[6] Heb. *I fall not lower than you.*
[h] Ps. 119. 46.
[7] Heb. *with whom are not such as these?*
[i] ch. 30. 1.
[k] Mic. 1. 8.
[5] Heb. *the lip of the faithful.*
[l] Hos. 4. 11.
[m] Ps. 107. 40.
[9] Or, *looseth the girdle of the strong.*
[n] Ps. 73. 12. Jer. 12. 1. Mal. 3. 15.
[o] Is. 26. 15.
[2] Heb. *leadeth in.*
[p] 2 Kin. 18. 21. Ezek. 29. 6.
[q] Ps. 107. 40.
[r] Deut. 32. 10.
[s] ch. 5. 14.
[t] ch. 1. 21.
[u] Is. 41. 20. Jer. 14. 22.
[3] Heb. *wander.*
[v] Ps. 107. 27.
[w] Dan. 5. 23. Acts 17. 28.
[4] Or, *life.*
[x] ch. 28. 21.
[5] Heb. *all flesh of man.*
[y] ch. 34. 3.
[6] Heb. *palate.*
[z] 2 Chr. 36. 17.
[7] Heb. *With God.*
[a] ch. 31. 35.

and it cannot be built again: he [b]shutteth [3]up a [1]man, and there can be no opening.]

15 Behold, he [d]withholdeth the waters, [4]and they dry up:] also [e]he sendeth them out, and they overturn the earth.]

16 With him *is* strength and wisdom:]the deceived and the deceiver *are* his.]

17 He leadeth counsellors away spoiled,]and [f]maketh the judges fools.]

18 He [g]looseth the bond of kings,]and girdeth their loins with a girdle.]

19 He leadeth princes away [5]spoiled,]and overthroweth the mighty.]

20 He removeth away [6]the speech of the trusty,]and [k]taketh away the understanding of the aged.]

21 [l]He poureth contempt upon princes,]and [9]weakeneth the strength of the mighty.]

22 He discovereth deep things out of darkness,]and bringeth out to light the shadow of death.]

23 [m]He increaseth the nations, and destroyeth them:]he enlargeth the nations, and [2]straiteneth them *again*.]

24 He taketh away the heart of the chief of the people of the earth,]and [o]causeth them to wander in [p]a wilderness *where there is* no way.]

25 [q]They grope in the dark without light,]and he maketh them to [3]stagger [r]like a drunken *man*.]

CHAPTER 13.

1 Job reproveth his friends. 14 He professeth his confidence in God: 20 and intreateth to know his own sins, and God's purpose in afflicting him.

LO, mine eye hath seen all *this*,]mine ear hath heard and understood it.]

2 What ye know, *the same* do I know also:]I *am* not inferior unto you.]

3 [a]Surely I would speak to

13 Cp Zophar's comment Cp 11:10. He pictures a man taking away all freedom of action. Cp ch. 3:23; 19:8.

14 He uses drought & flood to effect his purpose.

RV: "Effectual working." As he has the power and use it.

16 All classes of men are under His control.

17 When His purpose requires it He frustrates the wisdom of the wisest & the authority of the powerful 1 Cor. 1:19, 20 irrespective as to their character.

18 RV: "priests." Perhaps a reference to the priest-kings of old. Gen. 14:18; Exod. 3:1.

19 He knows the thoughts & intents of the heart & when His purpose requires it, the deepest laid schemes of men, hidden away as though in the grave are brought to light.

20 They know not what to do — they lose their heart & courage.

21 TOHU - CHAOS. Cp Gen. 1:2. Their leaders grope about in confusion & perplexity.

22 To pursue a devious rather than a straight course.

CHAPTER 13.

1 Experience teaches the facts of Job's observations. Natural creation finds beasts preying one upon another. History reveals the wisdom and ability of man often frustrated. Obviously God is behind all this, but what is His purpose? That is not openly revealed. Neither is it in the case of Job, the theory of his friends notwithstanding.

3 JOB CLAIMS EQUALITY OF KNOWLEDGE TO HIS FRIENDS VV. 1-5.

As such they cannot help him discover the purpose of God in his trials, therefore he would speak with the Almighty.

---

sufferings. In Ch. 14 he expostulates with God, setting forth: • man's hopeless state — weak, prone to evil Vv. 1-12. • Job's longing for another better life after this one Vv. 13-15 • Job's complaint of present perplexity & hopelessness. Vv. 16-22.

This ended the first triad. Perhaps it was at the close of the day, and the friends retired to ponder the results of their discussion.

different things by natural senses — why not recognise divine principles in God's creation.

12 Men gain their wisdom gradually through bitter experience — not so God.

sarcasm: "Thou art the people
dom was not inferior [others
no of his friends V.6. (2) God is
ter on the problem more deep-
od. It just so that there must be
ong for an explanation of hu

omnipotency. 13 Or Zophar's
be built again] [comment G
up a man, and
be no opening]
hold, he [d] withholdeth
ers, and they dry up]
sendeth them out, and
rturn the earth.]
h him is strength and
:] the deceived and the
are his.]
eadeth counsellors away
and [f] maketh the judges
[g] looseth the bond of
nd girdeth their loins
irdle.]
leadeth princes away
and overthroweth the
removeth away [h] the
the trusty] and [k] taketh
understanding of the
oureth contempt upon
and [l] weakeneth the
of the mighty.]
scovereth deep things
rkness,] and bringeth
ght the shadow of
increaseth the na-
destroyeth them]
eth the nations, and
h them again.]
keth away the heart
of the people of the
causeth them to
a wilderness where
way.]
grope in the dark
ght,] and he maketh
stagger [t] like a
an.]

CHAPTER 13.

his friends. 14 He professeth
in God: 20 and intreateth to
sins, and God's purpose in

eye hath seen all
ne ear hath heard
ood it.]
know, the same do
] I am not inferior

I would speak to
13

QUALITY OF KNOW-
RIENDS VV. 1-5.

t help him discov-
d in his trial, have
k with the Almighty.

JOB 14. THE DEATH WAIL OF HUMANITY The record of creation Gen. 1:26; 2:7 sets forth the dignity of man as the crown of creation Ps. 8:6 as the handiwork of God Job 10:8; Ps. 100:3; Matthew as the image of his Maker (Col. 9:6; Acts 17:28; 1 Cor. 11:7; Jam. 3:9). Job now supplies the companion picture of the misery of man by represent-ing him as (1) Descended from woman, the weaker vessel 1 Pet. 3:7; first in the transgression 1 Tim. 2:14. (2) A creature of the dust coming forth as a flower & fading in like manner Ps. 90:5-6; Isa. 15; Jam. 1:10. (3) Insubstantial as a shadow that moves across the earth and then vanishes. Ps. 102:11; 144:4. (4) An unclean thing revealing itself as such.

2 God is open to such an approach Isa. 1:18; Eph. 2:6. Job desires it Job 9:34-35. His friends, however, by their in-terference & their treating of their argu-ments prevent it.
3 Or their theory. Job 4:7-8; 8:13-14; 11:11, 14, 20.
4 They had done so for 7 days 2:13. They should have remained ever.
JOB'S APPEAL TO HIS FRIENDS 6-18
5 Their hearers accustomed to that though they did not intend it.
6 In seeking to justify God in the light of Job's case, they have been forced into a position where they have not been able to exercise impar-tiality, therefore leaning heavily to-wards Him, they have spoken wickedly on His behalf.
7 Reveal the stupidity of your theories.
8 Do you think you can deceive God, or that He will not condemn your theories merely because you claim to speak in His support?
9 SEARCH - Exploration.
10 Cause you to hesi-tate to speak? so await His revela-tion.
11 RV: "Your memor-able sayings are pro-verbs of ashes." They had relied on so-called wise sayings! Job 4:7-8; 8:8-11.
12 RV: "Your defen-ces are defences of clay." - Your argu-ments are weak.
13 He must speak, he must defend him-self, or he would die Ch. 6:19.
14 If he is in the wrong let God punish Him.
15 To eat one's own flesh is to do oneself harm Ecc. 4:5; Isa. 49:26. This sentence is better as a declar-ation, not a question.
16 In refutation of the imputations of his friends. Job 4:18; 6:20. Will, N. 20.
17 I have arranged & prepared my plead-ing.
18 That he will be vin-dicated from the aspersions of his so-called friends. He will see Job 42:7-8.
JOB'S APPEAL TO GOD V. 19 - 14:22.
19 He is anxious to present his cause before God, especially as he has not been able to move his friends. But how to begin - with whom will he plead! Who will represent God? Elihu hears and waits Job. 33:6.
20 Before the contest commences, Job voices two conditions V.21. (1) That God will relieve his bodily sufferings for a time. (2) That for the same time he might be relieved from his mentally suffering as heretofore Ch. 6:4; 7:16; 9:34.

JOB 14. *confidence in God.*

(a) ch. 9. 34. Ps. 39. 10.
(b) ch. 14. 17. Ps. 119. 69.
(c) Prov. 17. 28.
(d) Cp. Ps. 19. 12.
(e) Deut. 31. 17. Ps. 13. 1 & 44. 24.
(f) ch. 19. 11. Lam. 2. 5.
(g) Lev. 26. 36.
(h) Judg. 6. 31.
(i) Ps. 149. 9.
(k) Ex. 8. 29. Gal. 6. 7.
(l) Ps. 85. 7.
(m) Heb. abideth not. ch. 10. 14.
(n) ch. 31. 23. Gen. 4. 7.
(o) ch. 19. 23. Ezek. 8. 10. Cp. 1 Kin. 6. 25.
(p) Heb. roots.
(q) Prov. 12. 4. Hos. 5. 12. Hab. 3. 16.
(r) Is. 44. 20.
(s) ch. 4. 19. Hos. 5. 12.
(t) Heb. Be silent from me.
(u) 1 Sam. 7. 8.
(v) Deut. 24. 5.
(w) 2 Sam. 18. 22.
(x) ch. 15. 14. Mat. 11. 11.
(y) Cp. Prov. 14. 32.
(z) Heb. short of days. Cp. Prov. 14. 17.
(a) ch. 6 11.
(b) Eccles. 2. 23-Job 5: 7.
(c) Heb. grove, or, a grove.
(d) Ps. 103. 15. Is. 40. 6, 7.
(e) Ps. 37. 2.
(f) Ps. 102. 11.
(g) Dan. 5. 12.
(h) Ps. 143. 2.
(i) ch. 23. 4.
(k) Heb. Who will give. Ps. 14. 7.
(l) Ps. 51. 5. John 3. 6.
(m) Ps. 14. 3.
(n) Is. 50. 8, 9.
(o) Cp. Gen. 3. 8.
(p) Ps. 39. 13.
(q) Heb. cease.
(r) Lev. 26. 41.
(s) Chr. 36. 21.

21 (a) Withdraw thine hand far from me:] and (a) let not thy dread make me afraid.]
22 Then call thou, and I will answer:] or let me speak, and answer thou me.]
23 How many are mine iniquities and sins?] make (d) me to know my transgression and my sin.]
24 (e) Wherefore hidest thou thy face,] and (f) holdest me for thine enemy?] - OYEB - Similar to Job.
25 Wilt thou break (g) a leaf driven to and fro?] and wilt thou pursue the dry stubble?]
26 For thou (h) writest bitter things against me,] and makest me to possess (i) the iniquities of my youth.] (RV: inherit)
27 Thou puttest my feet also in the stocks,] and (k) lookest narrowly unto all my paths;] thou (l) settest a print upon the (m) heels of my feet.]
28 And he, as a (n) rotten thing, consumeth,] as a garment that is (o) moth eaten.] See Note bottom p. 686.

CHAPTER 14.

1 Job intreateth God for favour, by the short-ness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 16 By sin the creature is sub-ject to corruption.

MAN *that is* (a) born of a wo-man] *is* (b) of few days, and (c) full of trouble.]
2 He cometh forth like (d) a flower, and (e) is cut down:] he fleeth also as (f) a shadow, and continueth not.]
3 And dost thou open thine eyes upon such an one,] and (g) bringest me into judgment with thee?]
4 (h) Who can (i) bring a clean *thing* out of an unclean? (k) not one.]
5 Seeing his days *are* deter-mined, the number of his months *are* with thee,] thou hast appointed his bounds that he cannot pass;]
6 (l) Turn from him, that he may (m) rest,] till he shall (n) ac-

21 Job would treat it as a court case in which evidence is submitted by both parties. He feels that God must have charges to prefer against him to justify the sufferings that He has brought upon him, and he is ready to answer to such.
22 He is ignorant of any [redacted] though he acknowledged that he sinned Cp. Job 7:20.
23 Job does not believe God to be his enemy Cp. v. 15, 16, but for the purpose of pleading re-cords Him as appearing as such because of the way God has treated him.
24 Job likens himself to two of the weakest things in nature, a withered leaf and dry stubble, - far below God's care.
25 MEROR'AH from MARAR as in Ruth 1:20. God had "recorded" bitter things (his sufferings) a-gainst Job - why?
26 In reviewing his case Job can only conclude that [redacted] in view of the claims of his friends & in bringing up against him some youthful failings.
A well known form of punish-ment Job 7:21. Elihu takes up this charge Job 33:11.
28 God observes his way of life RV: "Thou drawest thee a line about the soles of my feet." God has imposed limita-tions upon him.
30 RV: "Though I am like a rotten thing that consumeth." BALAH - to wear out, decay - Str. Emphasizing his weakness in contrast to God's power.

CHAPTER 14.

1 Such a one is born into a con-stitution of sin Cp. Job 15:14; 25:4. Ps. 51:5; Matt. 19:11; Rom. 5:12-21.
2 Job 7:1, 6; 9:25; Gen. 47:9; Ps. 39:5; 90:10.
3 Insubstantial.
4 One of the great miracles of life is that God condescends to do so. Ps. 8:4; Job 7:17; 15:14.
5 and so takes heed of man.
6 The thought of being brought to judgment by such a One - Divine, Perfect, and untouched by human frailty, inspires one with fear 2 Cor. 5:11; Heb. 4:12-13; 1 Thes. 4:11. However, Job came to learn that God is not only Divine, and untouched by human frailty, but is also just and merciful. Job 42:7-8; Rom. 5:11. See His provision for weak humanity John 5:22; Heb. 4:15; 7:25; 1 Tim. 2:1.
7 A reference to the weakness of flesh of one born of a woman? Job 15:14, 25:4-6; Gen. 8:21; Ps. 51:5; 90:5; John 3:6; Rom. 5:12-19; 8:3, 8-9. Recognised by mercy Luke 2:21-24. This unclean thing invariably sins Rom. 3:9, bringing it under the judgment and wrath of God Eph. 2:3; Rev. 6:16-17. Only God can bring a clean thing out of the unclean, and this He did in His Son Rom. 1:3; Luke 1:35 and has made it possible by a new birth, for man to be cleansed 1 John 1:7-9. This at Calv. crucifixion Gal. 5:24.
8 Seeing man is but a frail mor-tal. Cp. Job 7:17-18.
R.V. "Look away from him" Job pleads that in view of the weakness of frail mortals

JOB'S QUANDARY. He did not realise that his sufferings not only helped to perfect his character but would also play a necessary part in the proper education and redemption of his friends. In this he typed Christ Heb. 4:15-16; 5:1-2, 8-9 and is cited as an example of a righteous man whose intercession saved others. Ezek. 14:14,20. His trials were more difficult to endure because he was ignorant of this and so he is found constantly pleading with God for enlightenment. But if this had been given to Job earlier than it was, his experience would have failed in the purpose of God to set forth a principle in adversity for the encouragement

10 Who is relieved and pleased when the heavy day's work is done.

JOB PERPLEXED AND DEPRESSED. Vv.16-22. It seemed to him that God only sought out his sins, storing them up against him. Such treatment heaped upon weak mortal man imposed an intolerable load under which he must wilt away. To the perplexed Job there was no real cause or purpose in his sufferings; it was that he was plunged into a state of utter depression, so that hope was taken away.

|| GEBER - A valiant man or warrior. The greatest of men.

12 Eccl. 12:7 God's power by which creation is sustained: Job 26:13; 33:4; 34:14. It pervades all creation. See Ps. 104:29-30.

13. Rivers and seas are subject to this, so that where they once were they no longer are. For example, the Aralian Gulf has silted up, so that today no evidence of sea remains where once it extended.
The natural heavens are appointed forever Ps. 148:4-6, but the political heavens are to pass away Ps. 102:26; Isa. 51:6; 2 Pet. 3:10 at which time the responsible shall be raised from their sleep. Cp Isa. 65:17, 66:22; Rev. 20:11; 21:1.

15 Cp Ps. 90:5-12; Eph. 2:1-4 An acknowledgment that he sinned. The future tense and vocal RV: Ps. 75:2; Acts 1:7; 17:31.

17 RV: "Warfare" Cp Dan. 10:1. Cp Ps. 88:5; Job 19:25-26 See Note John 5 - Memorial graves at bottom page.

They shall awake Isa. 25:19. Dan. 12:2. John 11:11-13. 1 Thess. 4:14.
Cp Job 13:15.
At the Judgment Seat, he will have confidence because a complete revelation will be given. Cp 1 John 2:28 Cf. Job 13:22. See Ps. 50:4-5.

20 A character shaped and moulded by Yahweh. Phil. 2:13. Isa. 60:21. 1 Pet. 4:19. Ps. 138:8. Job realises that his character was the result of God's influence. He therefore would have confidence in the day of judgment. Cp his expostulations vs. 10:3,8.

23 RV: "But." Job contrasts his present state with that of the future. He has no confidence. For some reason, it seems, God is angry with him — observing each step in case he makes a false one, apparently seeking to find but his sins without any heed of his righteous deeds. Cp Job 10:14.

24 Cp Deut. 32:34. Instead of revealing & forgiving his sin & transgression, it seems as though God has carefully stored them up so that they can be produced at any time. If the theory of the friends is right, God has added all his sins together to make one large total.

JOB 15. *Eliphaz reproveth Job.*

10 The certainty of death.
complish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the [d] tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth [e] boughs like a plant.

10 [g] But man dieth, and [2] wasteth away: yea, man giveth up the ghost, and where is he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: [m] till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. Rot in death - Job 7:21, 14:12.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, [n] until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 [o] If a man die, shall he live *again*? all the days of my appointed time [p] will I wait, till my [q] change come.

15 [r] Thou shalt call, and I will answer thee: thou wilt have a desire to [s] the work of thine hands.

16 For now thou [t] numberest my steps: dost thou not watch over my sin?

17 My transgression *is* [u] sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling [7] cometh to nought, and the rock is removed out of his place. (There is no restoration as with the tree)

19 The waters wear the stones: thou [8] washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man. (Enosh)

20 Thou prevailest [h] for ever against him, and he passeth: thou changest his countenance, and [a] sendest him away.

21 His sons [b] come to honour, and [c] he knoweth *it* not; and they [b] are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

and help for all in all times. This is that we should trust in God at all times and under all circumstances, the experiences of Job, the prophets and the Lord bearing witness Jam. 5:10-11. Job "endured" in spite of his lack of knowledge thus becoming an object lesson for all who would take heed to do so patiently realising that in His dealings with the "righteous and the wicked" the "Judge of all the earth doeth right" Gen. 18:25. Job's trial was thus a trial of faith, and through faith he gained the victory. See 1 John 5:4.

692 23 A mountain overthrown by earthquake cannot be restored.
26 RV: "The overflowing thereof washeth away the dust of the earth."
27 When God moves against man violently as when an earthquake shatters a mountain Job felt that God had acted against him in that fashion Cp Gn. 19:10.
28 This is a repetition of the statement of Eliphaz Ch. 4:20. He had claimed that this was the fate of evil men only. Job claims it is not so, but it is the fate of those against whom God moves violently as in the case of the mountain — and himself. If that is due to sin, then God must watch for every little misdemeanour and store them up for judgment W. 16-17. How can weak man prevail against God!

CHAPTER 15.

1 Eliphaz reproveth Job of impiety. 17 The unquietness of wicked men.

THEN answered [f] Eliphaz the Temanite, and said,

2 Should [h] a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with [k] unprofitable talk? or with speeches wherewith he [i] can do no good?

4 Yea, [i] thou castest off fear, and restrainest [3] prayer before God. (Job's speech betrays him.)

5 For thy mouth [6] uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 [o] Thine own mouth condemneth thee, and not I: yea, thine own lips [p] testify against thee. (Your self condemned. Cp Matt. 26:63-66)

7 *Art* thou the first man *that* was born? or [r] wast thou made [t] before the hills? (Adam)

8 Hast thou heard [z] the secret of God? and dost thou [z] restrain wisdom to thyself?

9 [b] What knowest thou, that we know not? *what* understandest thou, which *is* not in us? (Job made no claim to superior wisdom)

10 [c] With us *are* both the grayheaded and [f] very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy [9] spirit against God, and lettest such words go out of thy mouth? (Rebuke of alleged self confidence)

14 [i] What *is* man, that he should be clean? and he which

[a] ch. 30. 12. Gen. 3. 23.
[b] Jer. 30. 19.
[c] Cp. Eccles. 9. 5.
[d] ch. 8. 16.
[e] ch. 18. 16. Ps. 80. 12.
[f] ch. 2. 11.
[g] Cp. Ps. 88. 4, 5.
[2] Heb. is *weakened*, or, *cut off*.
[h] Cp. ch. 12. 3.
[8] Heb. *knowledge of wind*. ch. 16. 3.
[i] Is. 29. 5.
[k] ch. 22. 2.
[l] Cp. ch. 35. 3.
[m] Deut. 11. 21. Ps. 72. 7. Jer. 31. 35. Cp. Ps. 102. 26.
[4] Heb. *thou makest void*. Num. 30. 12.
[5] Or, *speech*. Ps. 64. 1.
[6] Heb. *teacheth*. ch. 33. 33.
[n] ch. 9. 13. Cp. Is. 26. 20.
[o] Luke 19. 22.
[p] 2 Sam. 1. 16.
[q] Cp. Ps. 89. 48.
[r] Prov. 8. 25.
[s] ch. 13. 15.
[t] Ps. 90. 2.
[u] ver. 7.
[z] Jer. 23. 18.
[y] ch. 13. 22.
[7] ver. 4.
[a] ch. 10. 3.
[b] ch. 13. 2.
[c] Ps. 50. 6. Prov. 5. 21.
[d] Cp. ch. 12. 12.
[e] Deut. 32. 34.
[f] 2 Chr. 36. 17.
[7] Heb. *fadeth*. Is. 34. 4.
[8] Heb. *overflowest*. 2 Chr. 32. 4.
[9] ch. 21. 4. Judg. 8. 3. Eccles. 7. 9.
[h] ch. 4. 20.
[i] 1 Kin. 8. 46. 2 Chr. 6. 36. Ps. 14. 3.

"IF A MAN DIE
God require it
resurrection o
ELIPHAZ' SE
Why do you allow your feelings to dominate over truth?
KHAM - To tremble (in reverence) - Str. for Job's fearful expression had indicated his contempt of Eliphaz' reasoning.
This is a mere "beating of the air" or toying of words. Job had endorsed this portion Ch. 9:2, 10:11 but had also claimed that he would be justified from the aspersions of his friends! He does not claim to be sinless 7:20, 13:26 RV: "How much more one that is abominable & corrupt." i.e. Job himself.
RV: "a man." The reference seems to be to Job himself.
THE VOICE OF EXPERIENCE PROVES JOB A SINNER. 17-35
vv 17-19 = a introduction to the alleged teaching of sages of ancient dating back to after the Flood or Creation. In vv. 20-35 elaborate & varied arguments are advanced to show that the wicked cannot possibly escape being miserable and experiencing their richly deserved punishment.
RV: "Even the number of years that are laid up for the oppressor."
Reference to Job. Cp. 12:5 - trouble word.
No hope of escaping his approaching misery. Cp Job 20:21-22
The day of death is near. Job felt this 10:20.
He fights against God as though a spear is in his hand.
RV: "with a stiff neck." The wicked man is described as fighting God. He is like a bull charging its enemy.
RV: "with" h the metaphor of a bull is replaced by that of a warrior.
The course of his further impiety if his prosperity continue.
Not only impious and greedy, but violent and rapacious, acquiring riches by war, driving the inhabitants away.
Despite his apparent success.
RVmg. "Neither shall their possessions be extended on the earth."

= CHAPTER 15 =
3 SECOND TRIAD. 15:1-21:34
1 ELIPHAZ SECOND SPEECH. JOB'S WORDS CONDEMN HIM AND ARE CONTRARY TO EXPERIENCE. VV 1-35
1 HIS ARGUMENT: PROVE HIM TO BE IMPIOUS 1-16
1 Cp Mtg Scene Job 6, 7. The wind is noisy, sweeps all before it, & is always changing.
2 The most destructive of winds.
Cp Hos. 12:1.
3 Eliphaz claims Job does not show proper reverence for God. Perhaps he has in mind such bold expressions as Job 13:3, 15, 15, 16, 18, 22, 24, etc.
4 SIYACH - Meditation. RV: Devotion. Cognate word rend. "meditation" Ps. 119:97
Job's attitude is superficial - it lacks real thought
5 A more direct thrust than Job 5:12. Same word as subtle Gen. 3:1.
2 HIS ATTITUDE REVEAL HIM TO BE CONCEITED & ARROGANT. 7-16
6 Is your experience or knowledge greater than ours?
7 RV: "Secret counsel" No mention of her. Cp Jer. 23:18; Mk 13:32. Acts 1:6; Rom. 11:34. 1 Cor. 2:10-12.
8 Job indulged in same sarcasm against his friends 12:2.
9 Job has admitted that age & experience count Cp 12:12. Now Eliphaz claims that of this & previous generations are on their side.
10 By this Eliphaz means his own theory.
11 RV: "And the word that dealeth gently with thee." i.e. Eliphaz' own admonitions to Job
Enosh. Weak, mortal

"IF A MAN DIE SHALL HE LIVE AGAIN?" Ch.14:14. Though experience is against it Vv.10-12., the phenomena of nature suggests it (v.7-9), the anticipations of a godly man desire it v.13, the purpose of God require it v.15., the witness of revelation proclaims it Ps.16:11; Isa.26:19; Dan.12:2; John 5:28-29; Acts 17:31; 1 Cor. 15:12-20, the resurrection of Christ ensures it Acts 17:31; 1 Cor. 15:20.

ELIPHAZ' SECOND REPLY. Ch.15. He is the most argumentative, calm, and reasonable of the three. He rebukes Job for the alleged impiety of his arguments 2-16, and again urges that Job only suffered as a sinner on the

JOB 16.

The disquietude of the wicked.

Eliphaz reverts to his alleged revelation

is a born of a woman, that he should be righteous?] 14.

15 Behold, he putteth no trust in his [saints;] yea, the heavens are not clean in his sight.] (RV- Holy ones - i.Angels)

16 How much more abominable and filthy] is man, which drinketh iniquity like water?]

17 I will shew thee, hear me;] and that *which* I have seen I will declare;]

18 Which wise men have told] from their fathers, and have not hid *it*:]

19 Unto whom alone the earth was given,] and no stranger passed among them.] (Cp. Ps. 78:7-8)

20 The wicked man travaileth with pain all *his* days,] and the number of years is hidden to the oppressor.]

21 A dreadful sound *is* in his ears:] in prosperity the destroyer shall come upon him.]

22 He believeth not that he shall return out of darkness,] and he is waited for of the sword.] - Like Cain Gen 4:14.

23 He wandereth abroad for bread, *saying*, Where *is it*?] he knoweth that the day of darkness is ready at his hand.]

24 Trouble and anguish shall make him afraid;] they shall prevail against him, as a king ready to the battle.]

25 For he stretcheth out his hand against God,] and strengtheneth himself against the Almighty.] (RV: behaveth himself proudly)

26 He runneth upon him, even on *his* neck,] upon the thick bosses of his bucklers:]

27 Because he covereth his face with his fatness,] and maketh collops of fat on *his* flanks.]

28 And he dwelleth in desolate cities,] *and* in houses which no man inhabiteth,] which are ready to become heaps.]

29 He shall not be rich, neither shall his substance continue,] neither shall he prolong the perfection thereof upon the earth.]

30 He shall not depart out of darkness;] the flame shall dry up his branches,] and by the breath of his mouth shall he go away.]

31 Let not him that is deceived trust in vanity:] for vanity shall be his recompence.]

32 It shall be accomplished before his time,] and his branch shall not be green.]

33 He shall shake off his unripe grape as the vine,] and shall cast off his flower as the olive.]

34 For the congregation of hypocrites *shall be* desolate,] and fire shall consume the tabernacles of bribery.]

35 They conceive mischief,] and bring forth vanity,] and their belly prepareth deceit.]

CHAPTER 16.

Job reproveth his friends of unmercifulness. 7 He sheweth the pitifulness of his case. 17 He maintaineth his innocency.

THEN Job answered and said,

2 I have heard many such things:] miserable comforters are ye all.] (Sig. "to wear down") Ps. 69:20

3 Shall vain words have an end?] or what emboldeneth thee that thou answerest?]

4 I also could speak as ye *do*:] if your soul were in my soul's stead,] I could heap up words against you,] and shake mine head at you.] (In contempt Ps. 22:7)

5 *But* I would strengthen you with my mouth,] and the moving of my lips should asswage *your grief*.]

6 Though I speak, my grief is not asswaged:] and *though* I forbear, what am I eased?]

7 But now he hath made me weary:] thou hast made desolate all my company.]

8 And thou hast filled me with wrinkles, *which* is a witness *against me*:] and my leanness

---

ELIPHAZ. (cont.) grounds of experience? 693
what he has seen and learned Vv 17-35.
In this speech his tone is much severer, as he has become exasperated with Job. It is also much shorter as he runs out of arguments. His rigid theory is epitomised in the statement: "Remember, I pray thee, who ever perished being innocent? Or where were the upright cut off?" Job 4:7

THE ILLUSTRATIONS OF ELIPHAZ Vv.20-35.
are but thinly disguised allusions to Job which must have cut him to the quick and increased his sufferings. In this speech he claims it is only the wicked who suffer.

Bildad Ch.18 insists that the wicked always suffer. Zophar declares Ch.20 that any seeming prosperity of the wicked is short-lived. Job answers each. In his first speech Ch.4,5 Eliphaz had shown some consideration for Job, exhorting him to return to God. In this speech he argues as though Job was beyond help. Job replies in a tone of bitterness + distress, turning first to his friends and then to God - and back again. His endurance is almost at an end. He tells Eliphaz that his arguments are commonplace v2. empty v3. governed by irritability v3 facile v4. thoughtless v5.

JOB'S CONFIDENCE IN DIVINE JUSTICE CH 17.

He is confident that death was near Ch 16:22-17:1 but also Divine justice would somehow be asserted Ch 17:9. Because of that he desired a pledge that God would hear and adjudicate his case Ch 16:21; 17:3. His friends had not the ability to do this because their eyes were blinded through a false theory. Ch 17:4-6. Nevertheless upright men would consider his case, and would be roused to indignation against his friends V.8. As for him, he would maintain his course in the assurance of ultimate vindication V.9. Thus, though Job might not understand the purpose of God and might consider the burden he was caused to bear was in excess of any requirements, he did not doubt the final justice of God. 1:9.

Job reproveth his friends,

rising up in me beareth witness to my face.

9 [a] He teareth *me* in his wrath, who [b] hateth me: he gnasheth upon me with his teeth; mine enemy [c] sharpeneth his eyes upon me.

10 They have (d) gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God [e] hath delivered me to the [f] ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and [g] shaken me to pieces, and set me up for his [h] mark.

13 His [i] archers compass me round about, he cleaveth my reins asunder, and doth not spare; he [m] poureth out my gall upon the ground.

14 He breaketh me with [o] breach upon breach, he runneth upon me like a giant.

15 I have sewed [p] sackcloth upon my [r] skin, and [s] defiled my horn in the dust. (RV: Red.)

16 My face [t] is foul with weeping, and on my eyelids *is* [u] the shadow of death;

17 [v] Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, [x] cover not thou my blood, and let [b] my cry have no place. (RV: Resting place.)

19 Also now, behold, [d] my witness *is* in heaven, and my record *is* [z] on high.

20 My friends [2] scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his [3] neighbour!

22 When [4] a few years are come, then I shall go the way whence I shall not return.

[a] Hos. 6. 1. Amos 1. 11.
[b] Gen. 27. 41.
[c] Ps. 7. 12.
(2) Or, *My spirit is spent.*
(d) Ps. 22. 13.
[e] Cp. Ps. 88. 3, 4.
(f) Is. 59. 6.
(g) Lam. 3. 30.
(h) Heb. *ledge.*
[i] Heb. *hath shut me up.* 1 Sam. 23. 12.
[m] ch. 19. 18.
[o] Prov. 6. 1.
[p] Jer. 23. 29.
[r] Lam. 3. 12.
[s] Jer. 50. 29.
[t] Ps. 44. 14.
[u] Cp. Lam. 2. 11.
(v) Or, *before them.*
[x] ch. 30. 14.
(b) Or, *my thoughts.*
[z] 1 Kin. 20. 31.
(1) Is. 52. 14.
[2] Cp. ch. 2. 7.
[3] Cp. Ps. 75. 10.
(4) Lam. 1. 20 & 2. 11.
[4] ch. 3. 5.
[5] ch. 22. 30. Ps. 24. 4.
[7] Heb. *shall add strength.* Cp. Eccles. 1. 18.
[y] Is. 53. 9.
[6] ch. 6. 29.
[d] Cp. Is. 26. 21. Ezek. 24. 7.
[b] As in Gen. 4. 10.
[c] ch. 7. 6.
[d] Ps. 89. 37.
[8] Heb. *the possessions.*
[9] Heb. *in the high places.*
[2] Heb. *are my scorners.*
(3) Heb. *near.*
[4] Or, *friend.*
[5] Heb. *cried,* or, *called.*
[6] Heb. *years of number.*

5 HIS FRIENDS COMPLETELY MISUNDERSTAND HIS CASE VV 2-9 — *and appealeth to God.*

CHAPTER 17.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope.

(2) MY breath is corrupt, my days are extinct, [c] the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye (3) continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* [h] will strike hands with me? (RV: "There" - Who else can be surety for me?)

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.* (RV: "He that denounceth his friends for a prey")

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also [m] a byword of the people; and [n] aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all [o] my members *are* as a shadow.

8 Upright *men* shall be [q] astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath [r] clean hands [7] shall be stronger and stronger.

10 But as for you all, [s] do ye return, and come now: for I cannot find *one* wise *man* among you.

11 [c] My days are past, my purposes are broken off, *even* [8] the thoughts of my heart.

12 They change the night into day: the light *is* [9] short because of darkness.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness. (RV "If I have...")

14 I have [5] said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my

[h] Prov. 6. 1.
[i] Jer. 23. 29.
[k] Lam. 3. 12.
[l] Jer. 50. 29.
[m] Ps. 44. 14.
[n] Cp. Lam. 2. 11.
(o) Or, *My spirit is spent.*
[p] Ps. 22. 13.
[q] Cp. Ps. 88. 3, 4.
(r) Is. 59. 6.
(s) Lam. 3. 30.
(t) Heb. *ledge.*
[u] Heb. *hath shut me up.* 1 Sam. 23. 12.
[v] ch. 19. 18.
[w] Prov. 6. 1.
[x] Jer. 23. 29.
[y] Lam. 3. 12.
[z] Jer. 50. 29.
[a] Ps. 44. 14.
[b] Cp. Lam. 2. 11.
(c) Or, *before them.*
[d] ch. 30. 14.
(e) Or, *my thoughts.*
[f] 1 Kin. 20. 31.
[g] Is. 52. 14.
[h] Cp. ch. 2. 7.
[i] Cp. Ps. 75. 10.
[k] Lam. 1. 20 & 2. 11.
[l] ch. 3. 5.
[m] ch. 22. 30. Ps. 24. 4.
[7] Heb. *shall add strength.* Cp. Eccles. 1. 18.
[n] Is. 53. 9.
[o] ch. 6. 29.
[p] Cp. Is. 26. 21. Ezek. 24. 7.
[q] As in Gen. 4. 10.
[r] ch. 7. 6.
[s] Ps. 89. 37.
[8] Heb. *the possessions.*
[9] Heb. *in the high places.*
[t] Heb. *are my scorners.*
(u) Heb. *near.*
[v] Or, *friend.*
[w] Heb. *cried,* or, *called.*
[x] Heb. *years of number.*

CHAPTER 17.

See Mg. He is at the end of his resources. But the text may be better. A fetid breath speaks of approaching discomfort from "Corrupt" = CHARAL - to wind strongly - giving the idea of strength. His breath was strong.

QUBURIM sepulchres. The plural probably relates to the various niches made in a tomb each to receive various bodies.

All that his eye can see are those provoking him.

RV: "Give now a pledge, be surety for me with Myself." In view of the incompetency of his friends to do so, Job appeals to God to be permitted to bring his cause directly to Him.

They had given him up as a prey to calamity + sin.

Proverbial expression - Shall receive dire punishment to the dismay of their children. Mat 5:22 i.e. a proverb. This was truer than Job realised. Jas 5:11 He meant that God had reduced him so as to cause all people to speak against him.

RV: "I am become an open abhorring" Because filled with fears. Weak, unstable. At the sufferings of one such as Job. That still remains the case, though they possess the Key in Heb 2:10 - perfect through suffering. At the extent of his sufferings. See note at top. Roused to indignation at the allegations of his friends. Job would not be deflected from his course by his friends. Time would prove and more establish his integrity.

JOB REPUDIATES FALSE HOPES OF RECOVERY: DEATH DRAWS NEAR Vv 10-16

16 Return to your attacks - I am ready for you.

17 You are all guilty of folly - an opinion later endorsed by God 42:7,8.

18 I have not long to live - any plea for the future in vain.

19 My detractors refute V8. They claim I will never

3 JOB DESCRIBES HIS OWN PROCEEDINGS UNDER AFFLICTION AND APPEALS FOR HELP. VV 15-22.

25 Not merely as a temporary cover but permanently. Perhaps it adhered to his many open sores 2:7.

26 His pride + dignity. Job 21:8. The dark shadows under the eyes of the drawn face portend death.

RV: "Although there is no violence in my hands." The accusations of his friends were unjust + Job wanted justice. Therefore, when blood remained as a dark blot upon the earth it figuratively cried for vindication. Cp Isa 26:21; or revenge Ezek. 24:7.

RV: "Even now" Job claims God for his Witness, + looks to Him for the ultimate vindication of his character, though he cannot understand the purpose of His present treatment of him. Cp Job 19:25-27.

RV: "He that vouches for me." This is a tremendous testimony to his faith in view of his intense sufferings.

32 He had to live with such. Cp Ch 30:11-13.

33 Though he may feel that he had been hardly treated, though he uttered complaints regarding his sufferings (for they were extreme) the idea has never entered his head of looking elsewhere for help, nor [illegible] re- course to any other support or stay. Cp Job 13:15. Thus but "the dregs" he cries unto

4 HE DECLARES THAT HE HAS BUT A SHORT TIME TO LIVE V.22-CH 17:1

See Note Ch 10:21. Job is referring to the finality of death + not to the fact of resurrection in which he believes Job 14:14-15; 19:25-27. See for similar expression Ps 39:13 Isa 38:11.

694 recover on their terms. Cp Job 5:18-26; 8:21-22; 11:15-19. Job did recover, but not on their basis or premise.

20 RV: "If I look for Sheol" etc - where is then my hope. Cp V.15 Job desired death and saw no hope apart from it.

21 Regard himself as already there.

22 Thou art my close relation - I am joined to it with close ties as a son to his father.

BILDAD'S SECOND SPEECH: THE WICKED ALWAYS SUFFER 1-21

LEADER OF JOB FOR INTERPRETATION SPEECH VV 1-4

1 A concise speech - Bildad is angered by the length of Job's replies.

2 RV: "Consider." Take heed to what you have said + listen to our replies.

3 "Gaping upon him" Job 16:9,10.

4 RV: "Thou that tearest Thyself in Thine anger." Job had accused his friends of doing this to him 16:9. Bildad replied that Job did it to himself.

Job had respected things of God which would have revealed the course of nature Job 14:1-6; 9:32-35; 17:3; 21:4-11. Bildad reproaches Job without thought of his trials.

THE INEVITABLE FATE OF THE WICKED 5-21

Bildad strives to gather a number of apparently proverbial sayings which therefore have come down in them since the days of Job.

5 His lamp + his light. Prov 20:20.

6 His whole house that suffer.

7 RV: "His lamp above him shall be put out." - come violently to an end. Ps 18:28.

8 His activity shall be confined Lit - Ps 18:16.

9 SEBAKAH - Network - Covered pitfall.

10 RV: "A noose is hid" - Bildad has listed 6 forms of hunting, indicating the different ways in which the wicked can be taken unexpectedly.

11 Vague fears. Cp Job's words 3:25; 6:4; Jer 4:28; 13:21.

12 RV: "and shall chase him at his feet." Like the pursuit of wild dogs or wolves.

13 Strength shall fail through hunger.

14 Ready to seize

1 Bildad rep... patience.

T... Sh...

2 How... make an... and afte...

3 Whe... as beas... your sig...

4 He t... anger: ... saken fo... rock be... place?

5 Yea, ... shall be ... of his fir...

6 The ... his tabe... shall be ...

7 The ... shall be ... own co... down.

8 For h... his own ... upon a s...

9 The ... the heel... prevail a...

10 The ... in the g... him in th...

11 Ter... afraid o... drive hi...

12 His ... hungerbi... shall be ...

13 It ... strength ... firstborn ... his stre...

14 His ... rooted ... and it sh... king of t...

16 RV: "... cast awa...

17 The ... the ...

18 RV: "... where ...

19 RV: "...

hope?] as for my hope, who shall see it?]

16 They shall go down to the [b]bars of the pit,] [c]when *our* rest together *is* in the dust.]

CHAPTER 18.

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

THEN ~~answered Bildad the Shuhite, and said,~~

2 How long *will it be ere* ye make an end of words?] mark, and afterwards we will speak.]

3 Wherefore are we counted [i]as beasts,] *and* reputed vile in your sight?]

4 He teareth [3]himself in his anger:] shall the earth be forsaken for thee?] and shall the rock be removed out of his place?]

5 Yea, [k]the light of the wicked shall be put out,] and the spark of his fire shall not shine.]

6 The light shall be dark in his tabernacle,] and his [6]candle shall be put out with him.]

7 The steps of his strength shall be straitened,] and his own counsel shall cast him down.]

8 For he is cast into [m]a net by his own feet,] and he walketh upon a snare.]

9 The gin shall take *him* by the heel,] *and* [n]the robber shall prevail against him.]

10 The snare *is* [o]laid for him in the ground,] and a trap for him in the way.]

11 [p]Terrors shall make him afraid on every side,] and shall drive him to his feet.]

12 His strength shall be hungerbitten,] and destruction *shall be* ready at his side.]

13 It shall devour the strength of his skin:] *even* the firstborn of death shall devour his [2]strength.]

14 [q]His confidence shall be [r]rooted out of his tabernacle,] and it shall bring him to [s]the king of terrors.]

15 It shall dwell in his tabernacle, because *it is* none of his;] [a]brimstone shall be scattered upon his habitation.]

16 His [d]roots shall be dried up beneath,] and above shall his branch be [e]cut off.]

17 [f]His remembrance shall perish from the earth,] and he shall have no name [h]in the street.]

18 [2]He shall be driven from light into darkness,] and chased out of the world.]

19 He shall neither have son nor nephew among his people,] nor any remaining in his dwellings.]

20 They that come after *him* shall be astonied at his day,] as they that [4]went before [5]were affrighted.]

21 Surely such *are* the dwellings of the wicked,] and this *is* the place *of him that* knoweth not God.]

CHAPTER 19.

1 Job complaineth of his friends' cruelty. 21, 28 He craveth pity. 25 He believeth in the resurrection.

THEN Job answered and said,

2 How long will ye vex my soul,] and break me in pieces with words?]

3 These ten times have ye reproached me:] ye are not ashamed *that* ye [t]make yourselves strange to me.]

4 And be it indeed *that* I have erred,] mine error remaineth with myself.]

5 If indeed ye will [u]magnify *yourselves* against me,] and plead against me my reproach:]

6 Know now that God hath overthrown me,] and hath compassed me with his net.]

7 Behold, I cry out of [3]wrong, but I am not heard:] I cry aloud, but *there is* no judgment.]

8 He hath fenced up my way that I cannot pass,] and he hath set darkness in my paths.]

---

[a] Gen. 19. 24. Ps. 11. 6. Ezek. 38. 22.
[b] ch. 18. 13.
[c] Cp. ch. 3. 17-19.
[d] Is. 5. 24. Hos. 9. 16. Amos 2. 9. Mal. 4. 1. Rom. 11. 16.
[e] ch. 14. 2.
[f] Ps. 34. 16. Prov. 10. 7.
[g] ch. 2. 11.
[h] ch. 5. 10. Prov. 8. 26.
[2] Heb. *They shall drive him.* Luke 12. 20.
[i] Ps. 73. 22.
[3] Heb. *his soul.* ch. 19. 2. Esth. 9. 31.
[4] Or, *lived with him.* Zech. 14. 8.
[5] Heb. *laid hold on horror.* ch. 21. 6. Cp. Ezek. 27. 35.
[k] ch. 21. 17. 2 Sam. 22. 29. Prov. 13. 9.
[6] Or, *lamp.* 2 Sam. 21. 17.
[l] ch. 5. 13.
[m] Ps. 9. 15. Ps. 35. 8.
[n] Job 1. 15, 17
[o] ch. 5. 5.
[p] Or, *harden yourselves against me.*
[q] Heb. *hidden.* Ps. 35. 7, 8.
[r] ch. 30. 15. Jer. 30. 3.
[s] Ps. 35. 26 & 38. 16.
[t] Heb. *scatter him.* Hab. 3. 14.
[u] Heb. *bars.* ch. 17. 16.
[3] Or, *violence.* 1 Chr. 12. 17.
[v] ch. 8. 14 & 11. 20. Ps. 112. 10. Prov. 10. 28.
[w] ch. 17. 11.
[x] Cp. Rev. 9. 11.

BILDAD'S SECOND SPEECH

See note top p. 686. The first speech had been an appeal [1] this one is a rebuke. Eliphaz had insisted that only the wicked suffer Ch 15. Bildad now adds that they invariably do so. He presses his point against Job personally with brutal forthrightness. Probably angered by Job's contemptuous words concerning his "comforters" 16:2, 11; 17:10, he casts Job as a "wicked man" vv. 5, 21.

SUMMARY OF THE FATE OF THE WICKED

- His material prosperity fails vv 5-10
- He is afflicted by terrors & deadly disease vv 11-13
- His family is cut off vv 15-17
- He becomes an object of general abhorrence vv 18-21.

My hopes and expectations.
The prison-house of the grave Zech 9:11-12.
Bald: "And rest together with me in the dust."

CHAPTER 18
BILDAD'S 2nd SPEECH: THE WICKED ALWAYS SUFFER 1-21
REBUKE OF JOB FOR INTEMPERATE SPEECH vv 1-4

A concise speaker himself, Bildad is angered by the length of Job's replies.
RV: "Consider." Take heed to what you have said & listen to our replies.
"Leaping upon him" Eccl. 9.
RV: "Thou that tearest thyself in thine anger" Job had accused his friends of doing this to him
Bildad replied that Job did ill to himself.
Job had neglected things of God which would have reversed the course of nature Job 1:1-6, 9:32-35, 11:7; 21:27. Bildad reproaches Job without thought of his trials.

THE INEVITABLE FATE OF THE WICKED 5-21.

Bildad strings together a number of apparently proverbial sayings which though true in themselves become false when applied to Job.
His splendour, glory Prov. 4:19.
His whole house shall suffer.
RV: "His lamp above him shall be put out" - come violently to an end. Ps. 18:28.
His activity shall be confined Lk. 9:16.
SEBÂKÂH - Net work - Covered pitfall.
RV: "Another is his" - Bildad has listed 6 forms of hunting, indicating the different ways in which the wicked can be taken unexpectedly.
Vague fears. Cp Job's words 9:25, 64, 7:14, 9:28, 13:25.
RV: "and shall chase him at his feet." Like the pursuit of wild dogs or wolves.
Strength shall fail through hunger.
Ready to seize

695 ctrmake himself.
10. He can see no light in any direction.

From prosperity to calamity.
NÂDAD - To wave. He will be hurried to his grave - people will be glad to hear of his death.
RV: "son's son." Cp Job 1:19.
RV: "Where he sojourned." The wicked loses his family and is driven from his home - like Job!
At his fate Ps. 37:13.
Before and after are Hebrew expressions for east and west.
Knowledge of his fate shall spread from the west to the east.
This sums up Bildad's estimation of Job.

CHAPTER 19.
JOB'S ANSWER: HE APPEALS FOR PITY AND PROCLAIMS HIS CONFIDENCE IN HIS REDEEMER vv 1-29.

HE EXPOSTULATES WITH HIS FRIENDS vv 1-6

Cause of ten Deut. 28:2.
Job at no time maintained he never sinned Cp. Ch 14:17. He even acknowledges to intemperate speech 4:26, 9:14, 20.
I know where I have gone wrong and am prepared to suffer the consequences of it.
If you insist upon ignoring my words, and are still determined to reproach me with imagined wickedness - consider my condition: the severity of God's action against me vv 7-12, the manner in which his relations & friends have deserted him vv 13-19, the pain he suffered v 20 and if justice will not move them to abstain from persecuting him, desire for pity's sake v 21.
The reproach that Job made was that God had afflicted him. On that basis they claimed he was a dreadful sinner.
'ÂVATH - To wrest. To bend, make crooked, turn upside down &c. Hence to turn around or reverse. God had reverse His previous blessings into the present sufferings.
Bildad had claimed that Job had been taken in his own net. Ch 18:8

HE RECOUNTS HIS SUFFERINGS AT THE HAND OF GOD. Vv. 7-13.

RV: Mg: "I cry out, Violence" He appealed to God and made mention of the violence he suffered.
He is hemmed in on every side and knows not how to

against his friends in the assurance might not understand the burden he [illegible] sorements, he did

CHAPTER 17.
See Mg. He is at the end of his resources. But the text may be better. A fetid breath speaks of approaching dissolution. "Corrupt" = CHÂBAL - to wind strongly - giving the idea of strength. His breath was strong.
QEBERIM) Sepulchres. The phrase probably relating to the various niches made in some such to receive various bodies.
All that his eye can see are those provoking him.
RV: "Give now a pledge, be surety for me with Myself." In view of the incompetency of his friends to do so, Job appeals to God to be permitted to bring his cause directly to Him Ch 19:7
They had given him up as a prey to calamity & sin.
Proverbial expression - Shall receive dire punishment, be the dismay of their children. Mat 5:22
I.e. a proverb. This was truer than Job realised Jas 5:11
He meant that God had reduced him so as to cause all people to speak against him.
RV: "I am become an open abhorring"
Because filled with fears.
Weak, unstable
At the sufferings of one such as Job. That still remains the case, though they possess the Key to Heb 2:10 - perfect through sufferings.
At the extent of his sufferings. See note at top.
Roused to indignation at the accusations of his friends.
Job would not be deflected from his course by his friends.
Time would more and more establish his integrity

JOB REPUDIATES FALSE HOPES OF RECOVERY: DEATH DRAWS NEAR Vv 10-16.

Return to your attacks - I am ready for you
You are all guilty of folly - an opinion later endorsed by God 42:7, 8.
I have not long to live - any plans for the future are vain.
My detractors refute vv. 11. they claim I will soon

REDEEMER - GOEL. "To redeem (according to the Oriental law of kinship - to be next of kin" Str. Rendered "kinsman" Ruth 4:1,3,6,8 "near kinsman" Ruth 3:9,12 "avenger" Num 35:12. Josh 20:3. "redeemer" Ps 19:14. 130. 47:4. 63:16. 44:24. 45:17. 54:8. 41:14. 49:26. 60:16. 43:14. 44:6. 49:7. 54:5. 54:10. 59:20. 63:16. The BOOK of Ruth illustrated the work of the GOEL, and established him as a near Kinsman. The Redeemer must have the right, the power + the will to redeem. The use of the term in relation to Yahweh presupposed that He must in some way reveal Himself as near-kinsman to mankind - and this, indeed was promised in the declaration of Gen 3:15.

11 His prosperity.
12 His dignity.
13 RV: "Broken me down." His affairs were in complete ruin and he is as good as perished.
14 RV: "plucked up."

9 He hath stripped me of my glory, and taken the crown *from* my head.
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.
11 He hath also kindled his wrath against me, and he [b] counteth me unto him as *one* of his enemies.
12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.
13 He hath put my [c] brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger: I am an (alien) in their sight.
16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.
17 My breath is strange to my wife, though I intreated for the children's *sake* of [8] mine own body.
18 Yea, [9] young children despised me; I arose, and they spake against me.
19 All [a] my inward friends abhorred me: and they whom I loved are turned against me.
20 [d] My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.
22 Why do ye [e] persecute me as God, and are not satisfied with my flesh?
23 [f] Oh that my words were now written! oh that they were printed in a book!
24 That they were graven with an iron pen and lead in the rock for ever!
25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:
26 [2] And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:
27 Whom I shall see for myself, and mine eyes shall behold, and not [3] another; [4] *though* my reins be consumed [5] within me.
28 But ye should say, Why persecute we him, [6] seeing the root of the matter is found in me?
29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

2 Or, *After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.*
a Is. 10. 34 & 29. 1.
b ch. 13. 24. Cp. Lam. 2. 5.
3 Heb. *a stranger.* Prov. 27. 2.
4 Or, *my reins within me are consumed with earnest desire* for that day.
5 Heb. *in my bosom.* Cp. Prov. 22. 18.
6 Or, *and what root of matter is found in me?*
c Ps. 69. 8.
7 Heb. *my haste is in me.*
8 Heb. *my belly.* Mic. 6. 7.
9 Or, *the wicked.* ch. 16. 11, or rather ch. 21. 11. Cp. 2 Kin. 2. 23.
d Heb. *The men of my secret.*
d Ps. 37. 35, 36.
e Heb. *from near.* Ezek. 7. 8.
e Ps. 102. 5. Lam. 4. 8.
f Or, *as.*
f Is. 14. 13. Obad. 3, 4.
g Heb. *cloud.*
g Cp. Ps. 69. 26.
h Ps. 73. 20. Is. 29. 7, 8.
h Heb. *Who will give, &c.* ch. 6. 8 & 11. 5.
i ch. 7. 8, 10. Ps. 103. 16.

1 He is certain
2 See above.
3 Gp 16:19
4 ZAPHAR - Dwl.
5 as in v. 41:33.
6 RSV: "and after my skin has been thus destroyed." They could see in his emaciated skin the process of destruction.
7 Lit. "from" - Pd
8 Com. - Berk. Burnu Heb. UMIBBESARI. U = "yet" M = "from" BESARI = "my flesh."
9 Jb 27:11. 17:11
10 Jhn 20:28.
11 The Kidneys. The seat of desire. So ardently does Job desire this consummation that he represents his kidneys as consumed
12 Sam 23:5 Lev 17:4
13 RV: "If ye say, How we will persecute him!" If they contrive an to entrap him in spite of his explanations
14 DĀBĀR - Word explanation, cause, thus, in the context - controversy. The basis of the argument was Job himself
15 They will reap punishment.

CHAPTER 20.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for *this* [7] I make haste.
3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
4 Knowest thou *not* this of old, since man was placed upon earth,
5 [d] That the triumphing of the wicked *is* [8] short, and the joy of the hypocrite *but* for a moment?
6 [9] Though his excellency mount up to the heavens, and his head reach unto the [8] clouds;
7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?
8 He shall fly away [h] as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
9 The eye also *which* saw him [i] shall see *him* no more;

CHAPTER 20

5 ZOPHAR'S REPLY: ANY SEEMING PROSPERITY IS SHORT-LIVED 1-29.
See Note before 4:1.
1 ZOPHAR'S ANGRY ANSWER 1-3.
Because of Job's concluding rebuke + warning 19:28-29.
RV: "because of my haste that is in me." - Because of my impetuous spirit.
RV: "reproof that putteth me to shame."
He claims to answer from the standpoint of reason not from one's
2 PROSPERITY OF WICKED SHORT-LIVED 4-9
This is the stand taken by Eliphaz 4:8-11. 5:3-5. 15:21,34 + Bildad 8:11-19 but opposed by Job 21:7,8 who claims that retribution can be long delayed, though it will ultimately be received 24:24. 27:13-23.
Job has not disputed this - but Zophar has Job personally in mind. This is a refutation of 15:21-35.

ZOPHAR'S REPLY

It is more harsh than the first Ch. 11. He adds coarseness + rudeness to his previous hastily W 7,15. Roused by the closing warning of Job 19:28-29. Cp 20:2-3, his discourse is a covert denunciation of Job as a wicked hypocrite 5, 12, 19, 29. deservedly punished by God. He predicts the violent death of Job and the ultimate manifestation of heaven and earth in witness against him W 24-28.

7 He endorses Job's words 7:8-10 using them as vindication of his theory + to justify his claim that Job is a wicked hypocrite.

HIS RELATIONS AND FRIENDS TREAT HIM WITH HARSHNESS 13-19.

Treated Job with gross insolence.
For some necessary but probably distasteful service.
The fetid odor is offensive to her so that she has turned from him + no longer renders those services that were his due.
RV: "And my supplication to the children of my mother's womb." - Not much use turning to them Cp v. 13. Ch. 6:15
They probably mocked him upon the ashes, Ch. 2:8
RV: "If I arose they speak against me."
Those with whom he normally took counsel. The three friends would be among this number
RV - present tense - abhor.

4 HIS PAINFUL DISEASE V. 20.

He is so emaciated that his bones seem to stick out of his skin Cp 33:21
The only functioning part of his body is the skin between his teeth - his tongue

5 HIS PLEA FOR PITY W 21-22

His friends would agree. But they would consider him unworthy of pity on the grounds that God had justly "smitten" + afflicted "him". Ps 73:14.
Without giving a sound reason for it.
Not satisfied to see me suffer, but add to it by imputing wrong motives.

6 JOB'S FAITH IN A REDEEMER 23-29.

His refutation of hypocrisy - of evil motives and actions, that the vindication of ~~him~~ it might be acknowledged. Job's wish was granted.
RV: "inscribed."
A public memorial inscribed in stone with letters cut out by a iron stylus and made permanent by being filled in with lead. More than this was done for they were recorded in Yahweh's Book of Life.

ZOPHAR'S + JOB'S ... on Job per...

THE CALAMITIES EXPERIENCED BY THE WICKED 10-28

8 They will be reduced to seeking the help of those whom they oppressed.
9 He will be forced to make restitution to those whom he robbed (Cp Zaccheus Lk 19:8)
10 He is strong + lusty one moment + but overwhelmed the next. Cp Job's answer 21:22.
11 Though he delights in his wickedness.
12 Savouring its flavor.
13 He enjoys his wicked gains + is like an epicure who turns his food over + over in his mouth so he can continue to taste + enjoy it.
14 His "meat" turns to poison in his stomach. In other words, retribution suddenly overtakes him.
15 Sin, or the serpent shall inevitably bring its own punishment.
16 He shall not enjoy the fruits of (Godly symbolized by flowing brooks, rivers, brooks of honey etc. Cp Exod 3:8, 17.
17 He will have to part with even the froth of honest labor.
18 RV: "the substance that he hath gotten." - Whatever his success he shall not find happiness Ch 21:7-17. AV = he is forced to make restitution.
19 Zophar has Job personally in mind. See how Eliphaz makes the application more directly. 22:5-7. Cp. Job's denial of the charge 27:11-13.
20 He within him (RV mg). His greed is insatiable.
21 Kills Job every thing lost.
22 RV: "There was nothing left that he devoured not; therefore his prosperity shall not endure."
23 ʿAMEL - Toiling once, a laborer. Str. RV: "The hand of everyone that is in misery ..."
24 Sever more wickedness. Cp W 12-14.

ZOPHAR'S REPLY IS A VICIOUS ATTACK on Job personally Vv 6-7, 10-29.

19b The serpent uses its tongue to flick on the surface of earth, in search of mice or other prey.

THE CALAMITIES EXPERIENCED BY THE WICKED 10-28

neither shall his place any more behold him.]

10 [2]His children shall seek to please the poor,] and his hands shall restore their goods.] 9 RV

11 His bones are full of the sin of his youth,] which [c]shall lie down with him in the dust.]

12 Though wickedness be sweet in his mouth,] *though* he hide it under his tongue;]

13 *Though* he spare it, and forsake it not;] but keep it still [3]within his mouth:]

14 *Yet* his meat in his bowels is turned,] *it is* the gall of [e]asps within him.]

15 He hath swallowed down riches, and he shall vomit them up again:] God shall cast them out of his belly.]

16 He shall suck the poison of asps:] the [e]viper's tongue shall slay him.] above. Rom 3:17, Mic 7:17

17 [h]He shall not see the rivers,] [5]the floods, the [i]brooks of honey and butter.]

18 That which he laboured for shall he restore, and shall not swallow *it* down:] [6]according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.]

19 Because he hath [7]oppressed *and* hath forsaken the poor;] *because* he hath violently taken away an house which he builded not;] RV: "Because"

20 Surely he shall not [8]feel quietness in his belly,] he shall not save of [1]that which he desired.] RV "aught of that wherein he delighted"

21 [3]There shall none of his meat be left;] therefore shall no man look for his goods.]

22 In the fulness of his sufficiency he shall be in straits;] every hand of the [k]wicked shall come upon him.]

23 *When* he is about to fill his belly, *God* shall cast [p]the fury of his wrath upon him,] and shall rain *it* upon him while he is eating.] Ps 11:6

24 [q]He shall flee from the iron weapon,] *and* the bow of steel shall strike him through.]

25 [c]It is drawn, and cometh out of the body;] yea, the glittering sword cometh out of his gall:] [b]terrors *are* upon him.] RV "point."

26 All darkness *shall be* hid in his secret places:] [d]a fire not blown shall consume him;] it shall go ill with him that is left in his [e]tabernacle.]

27 The heaven shall reveal his iniquity;] and the earth shall rise up against him.]

28 The increase of his house shall depart,] *and his* goods shall flow away in the day of his wrath.]

29 This *is* the portion of a wicked man from God,] and the heritage [t]appointed unto him by God.]

CHAPTER 21.

1 Job sheweth he hath reason to be grieved. 7 Sometimes the wicked prosper. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,
2 Hear diligently my speech,] and let this be your consolations.]

3 Suffer me that I may speak;] and after that I have spoken, [k]mock on.]

4 As for me, *is* my complaint to man?] and if *it were so*, why should not my spirit be [5]troubled?]

5 [3]Mark me, and be astonished,] and [m]lay *your* hand upon *your* mouth.]

6 Even when I remember I am afraid,] and trembling taketh hold on my flesh.]

7 [n]Wherefore do the wicked live,] become old, yea, are mighty in power?]

8 Their seed [o]is established in their sight [7]with them,] and their offspring before their eyes.]

9 Their houses [b]*are* safe from fear,] neither *is* the rod of God upon them.] Ps 73:5.

2 Or, *The poor shall oppress his children.*
a Judg. 3. 22.
b ch. 18. 11.
c ch. 21. 26.
d Ps. 21. 9. RV: "blown by man"
e ch. 8. 22.
3 Heb. *in the midst of his palate.*
f Deut. 32. 33.
4 Heb. *of his decree from God.*
g Is. 30. 6. Cp. Ps. 140. 3. Prov. 23. 32.
h ch. 3. 9. Jer. 17. 6.
5 Or, *streaming brooks.*
i Ps. 36. 8.
6 Heb. *according to the substance of his exchange.*
7 Heb. *crushed.*
k Cp. ch. 16. 10, 20.
8 Heb. *know.* Is. 59. 8.
9 Heb. *shortened?* Prov. 14. 29.
l Ps. 39. 11. Is. 44. 9.
2 Heb. *Look unto me.*
m Judg. 18. 19.
3 Or, *There shall be none left for his meat.*
n ch. 12. 6. Ps. 17. 10, 14. Eccles. 8. 12. Jer. 12. 1. Hab. 1. 16. Mal. 3. 15.
4 Or, *troublesome.* Judg. 5. 26. Prov. 16. 26.
o Ps. 93. 2.
p Cp. Lam. 1. 12, 13.
q Heb. *are peace from fear.*
r Is. 24. 18.

Iron was used at a very early age. A plate of it was found embedded in the masonry of the great pyramid. – G. Rawlinson – History of Ancient Egypt.
NECHUSHAH – Copper or bronze.
RV: "He draweth it forth, and it..."
Having pierced his gall-bladder there would be little hope for him.
Such as Job experienced.
RV: "Is laid up for his treasures." Nobody shall be careful from them. He shall have no children to whom to leave them. The reference is obviously to Job.
His wife, servants etc.
By these judgments. This is Zophar's answer to Job's appeal Ch. 16:18-19. 19:25-27.

4 THESE CALAMITIES REPRESENT DIVINE JUDGMENT. V 29.

CHAPTER 21

6 JOB'S ANSWER: FACTS DEMONSTRATE THAT ZOPHAR IS WRONG. 1-34

1 JOB APPEALS FOR A CAREFUL CONSIDERATION OF HIS REMARKS Vv 1-6.

1 You come for this purpose Ch. 2:11. They have none to offer – but if they diligently listen it will be their consolation to him.
2 RV: "And why should I not be impatient?" But cp. Tom. 5:11.
3 Mark what I am about to say for it will astonish you.
4 Be quiet
5 He is overwhelmed at the thought of the impiety of the wicked – and the manner in which they pervert their wickedness without apparent restraint.

2 THE WICKED ARE OFTEN AS PROSPEROUS AS THEY ARE IMPIOUS 7-15.

6 Zophar had claimed the contrary 20:5.
7 Contrast 20:10.

ZOPHAR'S REPLY: ANY SEEMING PROSPERITY SHORT-LIVED 1-29.

See Note bottom 694

1 ZOPHAR'S ANGRY ANSWER 1-3.

Because of Job's concluding remarks warning 19:28-29.
RV: "because of my haste that is in me." – Because of my impetuous spirit.
RV: "reproof that putteth me to shame."
He claims to answer from the standpoint of reason not from anger.

2 PROSPERITY OF WICKED SHORT-LIVED 4-9

This is the stand taken by Eliphaz 4:8-11. 5:3-5. 15:21,29 & Bildad 8:11-19 but opposed by Job 21:7,13. Who claims that retribution can be long delayed, though it will ultimately be received 24:24. 27:13-23.
6 Job has not disputed this – but Zophar has Job personally in mind. This is a refutation of 19:25-27.

JOB'S REPLY.

Job answers with devastating logic. Whereas his friends had theorised upon sin and judgment and had proclaimed as truth what they would like to see – all wicked-ness instantly judged, Job points to facts the wicked often prosper throughout life & die in the midst of happiness Ps. 73. Therefore their premise is wrong – their imputations against him also without foundation.
But this still leaves unresolved the main question: Why did God bring suffering on a righteous man?

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the [a] organ.

13 They spend their days [3] in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and [c] what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: [d] the counsel of the wicked is far from me.

17 How oft is the [e] candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm [g] carrieth away.

19 God layeth up [h] his iniquity [i] for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and [f] he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 [g] Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth [4] in his full strength, being wholly at ease and quiet.

24 His [5] breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* [2h] the dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is [b] reserved to the day of destruction? they shall be brought forth to [4] the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the [5] grave, and shall [6] remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth [9] falsehood?

a ch. 30. 31. Gen. 4. 21.
2 Heb. *the tent of the tabernacles of the wicked.*
3 Or, *in mirth.* Cp. 2 Sam. 13. 28.
b ch. 33. 18. Cp. Prov. 16. 4. 2 Pet. 2. 9.
4 Heb. *the day of wraths.* Ps. 7. 6.
c ch. 35. 3. Mal. 3. 14.
d Ps. 1. 1.
5 Heb. *graves.* ver. 30.
e Heb. *watch in the heat.* Cp. ch. 5. 26.
f Or, *lamp.* 2 Sam. 21. 17.
g Heb. *stealeth away.* ch. 27. 20.
h Heb. *transgression!*
i i.e. *the punishment of his iniquity.* Gen. 4. 13.
j Ex. 20. 5. Deut. 24. 16.
f Ps. 60. 3. Is. 51. 17, 22. Jer. 25. 15. Obad. 16. Rev. 14. 10.
3 Or, *if he may be profitable,* doth his *good success* depend *thereon?*
g Is. 40. 14 & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.
4 Heb. *in his very perfection,* or, *in the strength of his perfection.* Cp. Prov. 1. 22. Is. 1. 6.
5 Or, *milk pails.*
6 Heb. *stripped the clothes of the naked.*

CHAPTER 22.

1 Eliphaz sheweth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, [2] as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and [6] stripped the naked of their clothing.

7 Thou hast not given water

---

8. Their flocks and herds increase.

9. They have a numerous and happy family.

10. Tambourine

11. They enjoy the pleasures of life.

12. RV: Pipe

13. RV: "Prosperity."

14. Without any lingering or painful disease.

15. 22:17. Ps. 10:4, 11. Rom. 8:7.

16. Prov. 1:7, 22, 29. Jhn 3:19-20. Rom. 1:28.

17. Ps. 12:4. Prov. 30:9. Hos. 13:6.

3 THE WICKED ARE OFTEN IMMUNE FROM TROUBLE 16-21.

18. Their prosperity actually comes from Yahweh's bounty Job 5:25

Their seeming prosperity would not cause him to follow their ways and example

This is a question in RV. Job maintains that it is comparatively rare in occurrence. The RV = a series of questions to the end of v. 18.

RV: "that their calamity cometh upon them!" 2nd

RV: "That God . . . "

RV. "That they . . . "

RV ends = ? The calamity of the wicked is of rare occurrence. Ps. 73.

RV = "Yet say . . . " Job supplies the supposed answer of his friends."

19. They might reason that God punishes the wicked man in his ~~person~~ children. Ex 18:19-20. 20:10, 28.

They maintained that God recompensed them in this life so that they might know it. The RV has: "Let him recompense it unto himself and he shall know it" "Let his eyes see . . . Let him drink . . . " v. 20. That construction makes this Job's answer to their claim that God punishes the wicked in their children — a teaching contrary to Ezek. 18:20.

20. RV: "Let his own eyes . . . And let him drink . . . " If that happened it would impress him more with a sense of his wickedness.

21. When he is dead he will be immune from their sufferings. What punishment is that?

4 SOME SUFFER; OTHERS DO NOT vv. 22-26.

22. God's ways are incredible to flesh.

God is above all, and knows the hearts of all. He knows what is best for humanity

22. "ATIYN - "to contain, a receptacle (for milk i.e. a pail). - Str. cattle became the main source of wealth, filled milk pails symbolise prosperity. Cp. v. 10. 2 Sam. 7:8, 17.

Job. 21:33

Bullinger.
The valley's clods do gently cover him
Behind (the mourners) come in lengthened train;
Before, they all in countless number walk.

5 YARACH - To be right, to argue, to justify. Will He plead His case to show right is on His side, or, reasons Eliphaz, He does not need to - He will act.

c Eliphaz is sarcastic. Will God consult with Job as to His judgments

5 ELIPHAZ LISTS JOB'S SECRET SINS vv. 5-11.

He judges Job from the punishment he received.

698

ELIPHAZ' ANSWER

He presses the same philosophy that the wicked always suffer, but does so with greater vehemence possibly because he finds Job's arguments difficult to refute. Boldly he accuses Job of specific sins vv. 5-10, smugly claims that he does not suffer because he is righteous vv. 19-20, and irritatingly calls on Job to repent vv. 23-30.

punish them. As such a conclusion is impossible, his theory alone remains that the wicked do suffer. To salvage it he is prepared to blindly set facts aside.

4 CHEPHETS - Pleasure, desire, done - Valuable. There is no actual "gain" to God, but He does derive pleasure (diff. word) from it. Ps. 147:11. 149:4. It would have been wiser for Eliphaz to allow God to express Himself on that point.

5 SUMMARY OF JOB'S OBSERVATIONS. 21:34

33 MEZZIMOH - plans, machinations / Str. Surmising.

9 Job as he once was considered by them.

34. Job as he now is considered. Ask any traveller, & he will confirm Job's findings. Vv. 11-26

'OWTHOUTH - Sign, tokens, Monument. Str. Records, inscriptions, proverbs

CHASAK - To restrain. Str. Bull - "is spared in"

YABAL - To lead forth - expec. in pump. Job is expressing the current opinion c.f. v. 29. Bull - "in the day of wrath he doth escape"

Behold enough to denounce him.

punish him

YABAL - Lead forth in pomp RV mg. - "Moreover he is borne to the grave." - He has an honored funeral.

Bull. "Over his monument one keepeth watch."

They will cover him. See below.

Your words that the Godly always prosper & the wicked are inevitably brought low are disproved by facts. There is no comfort in this philosophy.

CHAPTER 22

4 THIRD TRIAD CH. 22:1 - 31:40

1 ELIPHAZ THIRD SPEECH: ONLY THE WICKED SUFFER: JOB SUFFERS & SHOULD REPENT 1-30.

1 GOD TREATS MEN AS THEY DESERVE 1-4.

1 Probably after a pause.

2 Job had never said they could be.

3 RV: "Surely he that is wise is profitable unto himself." Such can only help himself not God.

Eliphaz inferred that if Job's observations were true, God it must be because men render some profitable service to God, or be unable God to punish

---

Eliphaz accuses Job of permitting his tongue to express thoughts, to indulge in strong assertion. Seems.

9 This was completely false Job 19:18. 1:8

10 False 29:11-12.

11 This again was a false premise. God was putting Job to the faithful, though none of the parties knew it. See Note p. 681.

This was a fact 1916 - though not for the reason Eliphaz ascribes.

Gn 19:18

3 JOB ACCUSED OF IMPIETY 22:4

1 Eliphaz falsely implies Job fails to acknowledge the omnipotence & omniscience of God

Eliphaz falsely infers this from what Job has said probably in such statements as 9:22. 21:21-26. Ps 97:2. 1 Kings 8.

12. In claiming that Job taught this Eliphaz maligned and misrepresented him.

To remote from man that He does not see what takes place

1 JOB LIKENED TO THOSE DESTROYED BY FLOOD 15-20

15 RV: "Will thou keep the old way" Job's answer 21:16.

Gn 7:1-14. Eliphaz advances the Flood to illustrate that the wicked never escape their just desert.

20 RV another idiom - "If." Cp. 21:15.

21 Job has stated this 21:16 and Eliphaz takes up his words to build his inferences thereon.

22 Eliphaz sarcastically takes up Job's word 21:16.

22. The short lived prosperity and quick punishment.

23 RV: "Saying, Surely they that did rise up against us are cut off."

1 JOB URGED TO SEEK GOD AND HE WOULD BE REWARDED 21-30.

24 Eliphaz presumptuously promises Job restoration of health v. 11. Wealth v. 24. Pleasure of Divine communion 25-26. answered prayer 27 success in life 28 deliverance of

to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are a covering* to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER 23.

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,

2 Even to day *is* my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put strength in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

RV treasure

[a] Cp. Mat. 25. 42.
[2] Or, *on the dust.* Rather as ch. 20. 11 & 21. 26.
[q] Heb. *The man of arm.*
[t] Heb. *eminent, or, accepted for countenance.*
[5] Or, *gold.*
[6] Heb. *silver of strength.*
[5] Cp. Ps. 60. 1, 2.
[7] Heb. *the head of the stars.*
[8] Or, *What.* cp Note 2 Chr. 5:1
[9] Heb. *him that hath low eyes.*
[2] Or, *The innocent shall deliver the island.*
[c] ch. 15. 32.
[3] Heb. *a flood was poured upon their foundation.* Cp. Gen. 7. 11. 1 Pet. 3. 20. 2 Pet. 2. 5.
[4] Or, *to them*
[b] Heb. *my hand.*
[d] ch. 21. 16.
[e] Cp. ch. 13. 3 & 16. 21.
[f] Ps. 52. 6 & 58. 10 & 64. 9, 10 & 107. 42.
[g] ch. 13. 18.
[6] Or, *estate.*
[7] Or, *their excellency.* Gen. 49. 3. Ps. 17. 14.
[h] i.e. *with God.*
[h] ch. 30. 18. Cp. ch. 9. 34 & 13. 21.
[i] Prov. 2. 6.
[k] Cp. ch. 8. 5, 6 & 11. 13, 14.
[i] ch. 11. 14.
[m] ch. 8. 22.

JOB'S ANSWER

Job's answer is full of emotion. He complains that the extent of his sufferings is not appreciated V.2, and then expresses his earnest desire for a revelation from God. Ch.23. In Ch. 24 he more calmly presses home the fact that many wicked do prosper and no judgment comes upon them. He specifies many such: oppressors, thieves, murderers and so forth. The facts are indisputable and Eliphaz and Zophar make no further answer. Bildad alone gives a feeble platitudinous reply - but it is evident he cannot match Job's arguments.

INJUSTICES MANIFESTED IN LIFE Ch.24:2-24 WHY???

Robbery, oppression and violence continue often unchecked by God. ● Flocks of marauders roam at large, without restraint, swooping down on fields of standing corn, lying in wait all night, enduring every discomfort to gain their ends Vv 5-8. ● Others, landowners, unscrupulously remove landmarks, or violently rob their neighbors of their flocks, oppressing widow, the poor & the meek 2-4. ● In the city wickedness is manifested openly. 7-13 and in secret 14-24. Thus Job found oppression and wickedness in all works of life. ● IN RURAL COMMUNITIES Vv 2-4. ● Brigands & marauders Vv 5-8 ● Business Community Vv 9-13. Murderers, Adulterers etc 14-18. ● Yet they die unpunished 19-24.

A secret judgment JOB 24. *for the wicked.* PERE PERE - To run wild.

8 Behold, I go forward, but he
8. Job acknowledges that He is everywhere present but still remote from flesh. Ps.139:5.
is not *there*;] and backward,
but I cannot perceive him:]
9 On the left hand, where he
9. Ps 89:46.
doth work, but I cannot behold
him:] he hideth himself on [a] the
right hand, that I cannot see
him:]
10 But he [b] knoweth [c] the way
10. Job has confidence that though God is invisible, He is a living God and is cognisant of all that he does
that I take:] *when* [c] he hath
tried me, I shall come forth as
gold.] ~ 1 Pet. 1:7
11 [d] My foot hath held his steps,]
12. RV: "My foot hath held fast to His steps." He has followed in God's way as closely as possible.
his way have I kept, and not
declined.]
12 Neither have I gone back
12. Revelation before the Law Cp Gen. 18:19.
from the commandment of his
lips;] [e] I have esteemed the
13. RV "treasured up." An answer to Eliphaz Job. 22:22. Cp Ps. 19:9-10. 119:11, 103, 127. Jer. 15:16
words of his mouth more than
[e] my necessary *food*.]
13 But he *is* in one *mind*, and
[f] who can turn him?] and *what*
[g] his soul desireth, even *that* he
doeth.]
14 For he performeth *the thing*
that is appointed for me:] and
many such *things* are [m] with
him.]
15 Therefore am I troubled at
his presence:] when I consider,
I am afraid of him.]
16 For God [o] maketh my heart
soft,] and the Almighty troubleth
me:]
17 Because I was not cut off
[p] before the darkness,] *neither*
hath he covered the darkness
from my face.]

3 HE COMPLAINS THAT GOD HIDES HIMSELF AND CONTINUES TO TRY JOB. H 17

14. He does what is best in His sight Ps. 115:3. 135:6. Jer. 27:5.
God could use many other forms of trial if He desired.
This fact fills Job with fear.
17. RV: "faint." Cp Lev. 26:36; Deut. 20:3.
Because he did not die before his trials 7:11-13.
Because God did not protect or shelter him & in the face of trial. These are two grounds of complaint.

CHAPTER 24.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

4 GOD'S INCOMPREHENSIBLE WAYS. V.1.

WHY, seeing [s] times are not
[z] hidden from the Almighty,] do they that [y] know
him not see his [z] days?]
2 *Some* remove the [b] landmarks;] they violently take
away flocks, and [q] feed *there-*
of.]
CHAMOR
3 They [r] drive away the ass
of the fatherless,] they [r] take
the widow's ox for a pledge.]
4 They [f] turn the needy out of
the way:] the poor of the earth
[q] hide themselves together.]

1. RV: "Why are times not laid up by the Almighty?" Job does not dispute that there is a time of retribution coming Job 21:30 but he questions why God should permit the wicked to prosper now, seeing that He is cognisant of them. The righteous are tried 24:10 - What purpose has God in mind in permitting the wicked to prosper?
2. RV: "And why do not they who know Him see His days?" Why are they who know God, kept in the dark as to these times, so that they cannot foresee them?

5 THE EVIL DEEDS OF RUTHLESS OPPRESSORS CONTINUE UNCHECKED. Vv.2-24.

5 Behold, *as* wild asses in the
desert,] go they forth to their
work; rising betimes for a
prey:] the wilderness *yieldeth*
food for them *and* for *their*
children.]
6 They reap *every one* his
[2] corn in the field:] and [3] they
gather the vintage of the
wicked.]
7 They cause the naked to
lodge without clothing,] that
they have no covering in the
cold.]
8 They [e] are wet with the
showers of the mountains,] and
[f] embrace the rock for want of
a shelter.]
9 They pluck the fatherless
from the breast,] and [g] take a
pledge of the poor.]
10 They cause *him* to go
naked [k] without clothing,] and
[l] they take away the sheaf
from the hungry;]
11 *Which* make oil within their
walls,] *and* tread *their* wine-
presses, and suffer thirst.]
12 Men [u] groan from out of
the city,] and the soul of the
wounded crieth out:] yet God
layeth not [p] folly *to them*.]
13 They are of those [4] that
rebel against the light:] they
know not the ways thereof,] nor
abide in the paths thereof.]
14 The murderer rising with
the light killeth the poor and
needy,] and in the night is as
a thief.]
15 The eye also of the adulterer
waiteth for [t] the twilight,] [u] saying, No eye shall see me:] and
[7] disguiseth *his* face.]
16 In the dark they [4] dig
through houses,] *which* they
had marked for themselves in
the daytime:] they know not
the light.]
17 For [d] the morning *is* to them
even as the shadow of death:]
if *one* know *them*, they are in
the terrors of the shadow of
death.]
18 [h] He *is* swift [6] as the waters;]

5. RV: "They like all night naked without clothing" Whilst in the pursuit of plunder, they are impervious to discomfort, & are prepared to endure anything to gain their nefarious ends.
Job is referring particularly to bands of marauders who lay in wait for others enduring every discomfort Vv 5-8
A different class (see RV), city dwellers who demand their rights taking people into slavery. Cp 2 Kings 4:1. Neh. 5:5.
15. RVmg: "Take in pledge that which is on the poor." Cp Deut. 24:10-17
16. RV: "So that they go about..."
17. RV: "And being an-hungred they carry the sheaves. They are forced to work at bringing in the harvest without benefiting therefrom."
RV: "They make oil within the walls of these men."
He gives no open sign of disapproval - does not intervene.
Their motives won't stand up to investigation.
In the early dawn he rises to threaten or even murder if need be, those about of that early hour.
Compelled by poverty to work at that early hour.
"Break in" Mt. 6:20
RV: "They shut themselves up in the daytime."
RV: "For they know the... "In the daylight their deeds would be revealed & they would be forced with a call. Cannot God see in the dark???
18. The thief is as swift & silent as a quickly flowing river.

CHAPTER 24

On all sides there is evidence of oppression and injustice unchecked.

suggesting this was done for nought. They deny them their right Amos 2:7; 5:12. They act in an overbearing way toward them.
[r] ANAYV - Needy, gentle, meek.
[s] throughout the OT the ass is portrayed as one of the basic possessions of the ordinary Hebrew & out of 138 occurrences only some twelve are other than wholly literal. In most cases the word is singular & the clear impression is that the average householder had just one" - Animals of Bible Lands

790

THIS CHAPTER REMAINS UNANSWERED

1 - All things are open to the eyes of God V.1.
2 - He sees oppression & heartless indifference in rural communities. Vv 2-4.
3 - He observes brigands & marauders preying on unsuspecting travellers Vv 5-8.
4 - He perceives legalised violence by hard, ruthless business men Vv 14-4-13.
5 - He knows of the murderer, the adulterer, the sneak-thief Vv. 14-18.
6 - They all live out their life, they die, & God remains seemingly indifferent. This attracts others to the cause of evil 19-24.
7 - These are indisputable facts - but why does God permit it? V. 25

13. R.V. "He closeth in Him. 1 Kg 8:12. Ps
14. Which they shall Ps 24:9-10. But the
To "compass" is to encircled on the face of horizon which, "bind the waters of heaven
People curse them, but they often prosper. God seemingly looks on with indifference. He is not interested in the labor of husbandry to obtain that which rejoices the heart.
19 Heat melts the snow which as water rises until absorbed into the desert. Sin brought might hasten the process. So with the wicked - In most cases they finish their course until Sheol claims them. This is the case even in times of calamity - or famine brought. Their end is no different to that of those who have not sinned as they Cp 21:13.
20 Either the earth or his own mother - perhaps both.
21 As a tree grows old withers, & sinks into the earth. He leaves behind an example and a record of faithless oppression to encourage others in a like course.
22 He lives to help
A 17:1-5.
23 His success encourages others
24 RV: "God giveth them to be in security, and they rest thereon." - This is Job's problem. God, whose eyes are over all His creation, permits the wicked to apparently pursue their course with impunity. H. 11.
25 Proving conclusively that the theory of his friends was not according to fact.
6 JOB'S CHALLENGE: PROVE ME WRONG! V.25.

CHAPTER 25

3 BILDAD'S THIRD SPEECH: GOD IS PURE Vv.1-6

1 There is order and harmony in His dominion.
2 He is omnipotent & omniscient.
2 MAN'S IMPOTENCE Vv 4-6.
3 Cp Rom. 2:23 This had been already stated by Eliphaz & Job Comp. 4:17 4:4
4 The brightest objects of creation are dull in comparison with God.
5 RIMMAH - To breed fierce a maggot that breeds rapidly on putrifying matter.
6 Tola, from whence comes crimson dye by reason of its redness. Perhaps indicative that as man is such he needs to identify himself with sacrifice.

Bildad

THE
2 Do
him,]
[t] high
3 Is
[z] armi
not [y]
4 [6]
justifie
can h
of a w
5 Be
and it
stars a
6 [d] H
is a w
man,

Adam.

their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the [a] snow waters: so doth the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren that beareth not: and doeth not good to the widow.

22 He draweth also the [d] mighty with his power: he riseth up, and no man is sure of life.

23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

24 They are exalted [k] for a little while, but [l] are gone and brought low; they are taken out of the way as all other, and cut off as the tops of [m] the ears of corn.

25 [n] And if it be not so now, who will make me a liar, and make my speech nothing worth?

2 Heb. violently take.
[a] ch. 9. 30.
[b] Or, ch. 18. 16.
[c] ch. 5. 12. Cp. Prov. 8. 21.
[d] Ps. 76. 5.
[e] Ps. 88. 10. Prov. 2. 18.
[f] ver. 13. ch. 15. 7.
[g] Or, he trusteth not his own life. ch. 29. 24.
[h] Or, with the inhabitants.
[i] Ps. 139. 8. Prov. 15. 11.
[k] Ps. 11. 4.
[l] ch. 28. 22. Ps. 88. 11. Prov. 15. 11. Rev. 9. 11.
[m] Cp. Ps. 37. 10.
[n] ch. 9. 8.
5 Heb. are not. ch. 27. 19.
6 Heb. closed up.
[o] ch. 14. 2.
[p] See Judg. 12. 6.
[q] Prov. 30. 4.
[r] ch. 9. 24.
[s] ch. 28. 26.
[t] Heb. until the end of light with darkness. ch. 11. 7.
[u] ch. 9. 6.
[v] ch. 2. 11.
[w] ch. 31. 2. Is. 24. 21.
[x] Heb. pride. ch. 9. 13.
[y] Cp. Is. 40. 26.
[z] ch. 19. 12.
[a] Mat. 5. 45. James 1. 17.
[b] Is. 27. 1 & 43. 14.
[c] ch. 4. 17-19 & 9. 2 & 15. 14-16.
[d] ch. 14. 4.
[e] ch. 14. 1.
[f] ch. 9. 14 & 15. 16.
[g] ch. 35. 8.
[h] Ps. 22. 6.

CHAPTER 26.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared [o] the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 [p] Dead *things* [q] are formed from under the waters, [r] and the inhabitants thereof.

6 [s] Hell *is* naked before him, and [t] destruction hath no covering.

7 [u] He stretcheth out the north over the [w] empty place, and hangeth the earth upon nothing.

8 He [x] bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with [y] bounds, until the day and night come to an end.

11 [z] The pillars of heaven tremble and are astonished at his reproof.

12 He [a] divideth the sea with his power, and by his understanding he smiteth through [b] the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed [c] the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

o Cp. Prov. 8. 21-27
p Job 38. 8-11, Ps. 104. 5-9.
q Heb. nothing.
r Job 38. 4-7.
s Job 38. 16, 17. Ps. 139. 8. Prov. 15. 11.
t Heb. Abaddon. Rev. 9. 11.
u Job 38. 4-7.
w Heb. nothing.
x Job 37. 11, 16. Prov. 8. 28.
y Job 38. 8-11. Jer. 5. 22.
z Job 26. 11.
a Job 38. 8-11. Ps. 89. 9. Jer. 5. 22.
b Heb. pride.
c Or, the outstretched. Is. 27. 1.

CHAPTER 27.

1 Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

BILDAD'S ANSWER

Far from accepting Job's challenge 24:25 and grappling with the problem of the seeming prosperity of the wicked, Bildad's weak reply avoids the subject and re-endorses the theory of Eliphaz with a few evasive platitudes. However he does avoid the reckless charges of Elphaz 22:5-9 as well as the harsh implications of Zophar 20:5-29. All that he declares is that God is pure as though Job had disputed that or had claimed that God is unjust. Job's point is that he cannot understand the working of Providence. Bildad's weak answer closes the arguments of the friends and leaves Job's observations unanswered.

JOB'S REPLY

Bildad completed his words by likening man (Enosh - weak, mortal man) to a Rimmah - a maggot that rapidly breeds on putrifying matter and to a Tola - indicative of weakness. Its implications are obvious. Job's leprous sores bred worms 7:5; his ulcerous body, fetid breath & loathsome smell 19:17-20, witnessed to his abject weakness. But, as Job proceeds to state, acknowledging his weak condition, Bildad has not strengthened him. With sarcasm he sets aside Bildad's words. What strength is found in his words! What saving power! what inspiration! 2-4. Then in more serious terms he speaks of God's power 5-14.

THE CROOKED SERPENT JOB 26:13.

18 His Ruach or breath drives the clouds away and garnishes the heavens for the stars appear. They are given for signs Gen 1:14. The crooked, or swift (RV) serpent then appears. This is a constellation in the heavens known to the ancients most relate it to Draco, the Dragon - "a long, twisting line of stars, stretching between the Large & Small Dipper, nearly encircling the latter, and finally reaching out its head, a quadrilateral group of stars almost to the body of Hercules" (In Starland). Its head is under the feet of Hercules. This constellation represents the serpent power ruling in the heavens.

Another constellation - Serpens - represents a serpent struggling vainly in the grasp of O-phi-u-chus. He is shown having

MAN CAN SEEK KN
and reveal it-s
- but the Wisdo
Perfect wisdom
highest wisdom, tha
and departing fro

CHAPTER 27.

Job protesteth his sincerity. JOB 27, 28. *The hypocrite without hope.*

5 JOB'S MONOLOGUES. 27:1 - 31:40.

1 THOUGH GOD'S WAYS ARE INSCRUTABLE WE SHOULD FEAR & OBEY HIM. 27:1-28:28.

JOB'S SOLEMN ASSEVERATION TO SPEAK ONLY TRUTH Vv.1-6

1 There was probably a pause at this point as Job waited for Zophar to take up the debate. When he did not, thus conceding Job's arguments, Job commenced his monologue, summarizing the position as he saw it.

2 MASHAL - A weighty discourse design to rule. See Note p. 606.

3 He speaks before the Living God to Yahweh's use of this phrase. Num. 14:21. Ezek. 17:16, 33:11.

4 CLAVE. To put asside as or with held. There had been no vindication of Job, no answer to his prayer or pleas.

5 He has consistently asserted what he believes is true and is determined to do so whilst life continues.

A careful warning in view of his statements to follow Vv.11-23. He is not prepared to concede that suffering is inevitably an indication of guilt.

7 He has endeavored to live righteously in the past and will continue to do so until death. He succeeded. Jam. 5:11.

2 HIS ABHORRENCE OF THE WICKED Vv 7-10.

In claiming they are not always in trouble he does not mean they are blessed of God.

8 He is going to show that they are without God & ultimately are punished.

9 He may obtain an advantage in this life, but it is short-lived.

10 He will not. This is the state of the wicked even in his prosperity. Job can understand this, but cannot understand why he should suffer - why God does not hearken to his cry.

3 THE WICKED ARE ULTIMATELY PUNISHED. Vv 11-23

11 He has been practical throughout. They have been silenced because they could not properly refute that sometimes the wicked prosper. Thus refuting their theory - now Job advances the other side - the wicked nevertheless are ultimately punished being abandoned of God to circumstances v.9.

12 He takes up the exposition of Zophar 20:29 and reveals the truth of the matter.

13 In the prosperity of the wicked as he had previously stated 21:7-11.

14 If they escape the fate of the sword they shall be afflicted with famine. Ex. 11:5.

15 "Buried in death" - not merely die. They shall be completely forgotten, lost sight of. Ps. 49:11-20.

16 A man may be prosperous, but if he lives without God, adversity will reach out ultimately - in this case in the persons of his children or descendants. God is just vindicates Job.

MOREOVER Job continued his parable, and said,

2 *As* God liveth, [b] *who* hath taken away my judgment;] and the Almighty, *who* hath [c] vexed my soul;]

3 All the while my breath *is* in me,] and [1] the spirit of God *is* in my nostrils;]

4 My lips shall not speak wickedness,] nor my [2] tongue utter deceit.]

5 God forbid that I should justify you:] till I die I will not remove mine [3] integrity from me.]

6 My righteousness I hold fast, and will not let it go:] [m] my heart shall not [7] reproach *me* [6] so long as I live.]

7 Let mine enemy be as the wicked,] and he that riseth up against me as the unrighteous.]

8 [p] For what *is* the hope of the hypocrite, [7] though he [q] hath gained,] when God taketh away his soul?] Matt. 16:26, Lk 12:20.

9 [r] Will God hear his cry when trouble cometh upon him?]

10 Will he delight himself in the Almighty?] will he always call upon God?] (RV: concerning)

11 I will teach you [8] by the hand of God:] *that* which *is* with the Almighty will I not conceal.]

12 Behold, all ye yourselves have seen *it*;] why then are ye thus altogether vain?] (in your vitiated reasoning.)

13 [s] This *is* the portion of a wicked man with God,] and the heritage of oppressors, *which* they shall receive of the Almighty.] (ultimately)

14 [t] If his children be multiplied, *it is* for [u] the sword:] and his [x] offspring shall not be satisfied with bread.]

15 Those that remain of him shall be buried in death:] and [y] his widows shall not weep.] 16

16 Though he [z] heap up silver as the dust,] and prepare raiment as the clay;]

17 He may prepare *it*, but the just shall put *it* on,] and [a] the innocent shall divide the silver.]

18 He buildeth his house as a moth,] and as a [b] booth *that* the keeper maketh.]

19 The rich man shall lie down, but he] shall not be [d] gathered:] he openeth his eyes, and he *is* not.] (rich.)

20 [e] Terrors take hold on him as [f] waters,] a tempest stealeth him away in the night.]

21 The east wind carrieth him away, and [g] he departeth:] and [i] as a storm hurleth him [k] out of his place.]

22 For *God* shall [l] cast upon him, and not spare:] [5] he would fain flee out of his hand.]

23 *Men* shall [n] clap their hands at him,] and shall [o] hiss him out of his place.]

CHAPTER 28.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

SURELY there is [7] a vein for the silver,] and a place for gold *where* they fine *it*.]

2 Iron is taken out of the [8] earth,] and brass *is* molten out *of* the stone.] (Copper)

3 He setteth an end to darkness,] and searcheth out all perfection:] the stones of darkness, and the shadow of death.]

4 The flood breaketh out from the inhabitant;] *even* the waters forgotten of the foot:] they are dried up, they are gone away from men.] (It provides him with food)

5 *As for* the earth, out of it cometh bread:] and under it is turned up as it were fire.]

6 The stones of it *are* the place of sapphires:] and it hath [2] dust of gold.] (RV: That path no bird of prey knows of)

7 *There is* a path which no fowl knoweth,] and which the vulture's eye hath not seen:]

8 The lion's whelps have not trodden it,] nor the fierce lion passed by it.] (RV: thereby)

9 He putteth forth his hand

[a] Heb. *added to take life*, ch. 29. 1. Num. 23. 7.
[a] Prov. 13. 22.
[b] ch. 34. 5.
[c] Is. 1. 8. Lam. 2. 6.
[d] Heb. *made my soul bitter*. Ruth 1. 20. 1 Sam. 30. 6. 2 Kin. 4. 27.
[1] I.e. *the breath which God gave him*. Gen. 2. 7.
[2] Is. 57. 1. Jer. 8. 2. Ezek. 29. 5.
[3] ch. 18. 11.
[4] ch. 22. 11.
[5] ch. 19. 10.
[6] ch. 2. 3, 9.
[7] Ps. 58. 9.
[8] ch. 8. 18.
[9] Num. 35. 22. Cp. ch. 16. 13.
[m] Cp. Acts 24. 16.
[5] Heb. *in fleeing he would flee*.
[6] Heb. *from my days*.
[n] Lam. 2. 15. Ezek. 25. 6. Nah. 3. 19.
[o] Jer. 49. 27.
[p] ch. 8. 13.
[q] Cp. ch. 6. 9.
[7] Or, *a mine*. Cp. RV 1 Kin. 10. 28.
[r] Prov. 1. 28.
[8] Or, *dust*. ver. 6. ch. 27. 16.
[9] Or, *being in the hand, &c.* Rather as Ps. 25. 8, 12 & 32. 8. Prov. 4. 11.
[t] ch. 20. 29 & 31. 2.
[u] Cp. Deut. 28. 41. Hos. 9. 13, 16.
[x] Jer. 15. 2.
[y] ch. 5. 25.
[z] Or, *coat of arms*.
[7] Ps. 78. 64.
[a] Zech. 9. 3.
(RV: falcon)

17 Ultimately His ll so. Prov. 13:22. 20:8. Ecc. 2:26. Isa 2:8 Cp. Exod. 11:2 Deut. 6:10-11.

18 The fragile temporary cocoon - which is soon abandoned.

19 A temporary dwelling of Boughs.

20 RV: "He lieth down rich."

21 RV mg: "shall do so no more."

22 The fear of losing his wealth floods over him. Ecc. 5:13-20.

23 He loses his wealth Ecc. 5:13.

24 The most destructive of all winds - strong & burning. He is swept away as by a storm.

25 Though judgment will inevitably reach out to the wicked ultimately sometimes when God desires it does so suddenly & disastrously.

26 Recognizing the justice of God's judgment. But acknowledging this, Job has yet found no answer as to why he suffered.

CHAPTER 28.

1 MAN IS INGENIOUS AND SKILFUL Vv 1-11

See Top. p. 703.

1 Man shows skill in mining, discovering its secret treasures, and purifying them.

2 By letting a shaft into the ground, or by artificial light.

RV: "out to the further bound." He explores the murky depths, the stones of darkness where lurks the shadow of death.

4 RV: "He breaketh open a shaft away from where men sojourn."

5 RV: "they are forgotten of the foot that passeth by." i.e. the shafts are opened far from where men are wont to walk.

6 RV: "They hang afar from men, they swing to and fro" i.e. as they descend the shaft by a rope. In other words, to extract the secrets of the earth they engage upon the most dangerous occupations remote from the assistance of others - but God's secrets are far beyond them.

7 The fiery gleam of precious metals. He digs it for gold or wealth.

8 Probably the lion - Cd.

WISDOM DWELLS WITH GOD AND MAN'S WISDOM IS TO SUBMIT TO HIM. 23-28

Col 2:3. 1 Tim 6:15. Prov 2:6. Mic 11:25. Revealed in Christ. Luke 11:52, 24:27. 1 Cor 1:30. Col 2:16.

25 His vision is wide enough to take in all matters. It is not limited & circumscribed like that of man. Cp. Ps. 139:1-6.

26 The power & velocity of wind has been carefully adjusted to provide for the needs of creation. Ps. 135:7.

27 He has exactly proportioned the aqueous surface of the earth to the terrene lights for the purpose of evaporation etc.

The Crooked Serpent (Cont.) 703

seized the serpent with his two hands, whilst the serpent is reaching its head up towards a crown - thus vainly striving for dominion. Ophiuchus is also identified with Aesculapius the god of healing. Asclepius was noted as a physician for his skill in curing snake bites. Since when the snake has been identified with healing. See other reference to stars in Job. Job 9:7-10.

8 Lit. most keen sighted of birds. But it cannot penetrate to where man has gone. Thus in his search for earth's secrets, man's ingenuity has conquered his natural disability - yet God's ways elude him.

JOB'S FIRST MONOLOGUE

Does Job abandon his previous position in Ch 27:13-23? Some (CB) claim that this is the voice of Zophar; others that Job is contradicting his previous arguments; others, again, that he is summarizing the arguments of his friends. The first two suggestions are inadmissable; the third is artificial. If Job summarized his friends' arguments where is his retraction of them? He is conceding them. What Job is conceding is that the wicked cannot flout God with impunity V17. If they prosper, retribution awaits their children V19. He therefore recognizes that God does punish the wicked but not that disaster is inevitably an indication of sin Cp. 2:7.

MAN CAN SEEK INTO THE DEPTHS OF THE EARTH and reveal its hidden secrets and its wealth. – but the wisdom of God eludes him. Job 28
Perfect wisdom dwells only with God. V. 23. Man's highest wisdom, therefore, is in reverencing God and departing from evil. V. 28.

GOLD. Three words are used to describe this commodity: ZAHAB – To shimmer, relating to its gleaming color. Vv. 1, 6, 17A.
KETHEM: Carved out – That which is mined, indicating labor. V. 15. CEGOWR – Shut up. That which is hidden away, as in a vault. Vv. 16, 19.

FEAR OF GOD • Basis true wisdom Deut. 1:7 • Destroys conceit Prov. 3:7. • Develops discrimination Pr. 8:13. • Makes life profitable Pr. 10:27. • Overcomes fear of man. Pr. 14:26. • Fountain of life. 14:27. • Greater contentment true happiness 15:16. • Humility 22:4. • Future heritage 16:6-7, 19:23.

He attacks the hardest rocks.
He bulldozes his way through mountains – has done so from earliest times.
He drains his mines
a thrift of water so that no obstacle will stand in his way.
Nothing escapes his close careful scrutiny.
He can control rivers – streams from interfering with his search.
The secret treasures of the earth are revealed to him.
– But who can search out God's wisdom. Cp. Rom. 11:33-36.

BUT THE WISDOM OF GOD ELUDES HIM. Vv. 12-22.

See above.
It is the principal thing Prov. 4:7 more valuable than gold or precious gems. Prov. 3:15-18 but extremely difficult to discover Ecc. 1:13-18.
The application of it.
It is divine.
They are manifestations of Divine power & wisdom Prov. 8:22-31. Psalm 104:24 note the Source of it. John 1:1-3. Rom. 11:33-36.
It cannot be purchased, valued, or equalled for beauty.
Ornaments of the greatest beauty & most exquisite design and value cannot equal it. Gold • Zohab.
RA'MAH – That which is high in value. Str.
Their penetrating eyes cannot discern it.
Even a life of experience will not reveal it, and as one approaches death, he can but acknowledge that he has only heard the rumor of it.

WISDOM DWELLS WITH GOD AND MAN'S WISDOM IS TO SUBMIT TO HIM. 23-28.

Col. 2:3. Ps. 147:5. Prov. 2:6. Mt. 11:25. Revealed in Christ. Luke 10:21, 24. 1 Cor. 1:30. Col. 2:16.
His vision is wide enough to take in all matters. It is not limited & circumscribed like that of man. Ps. 139:1-6.
The power & velocity of wind has been carefully adjusted to provide for the needs of creation. Ps. 135:7.
"He has exactly proportioned the aqueous surface of the earth to the terrene parts for the purpose of evaporation etc."

The excellency of wisdom.

upon the (2) rock; he overturneth the mountains by the roots.
10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.
11 He bindeth the floods (4) from overflowing; and *the thing that* is hid bringeth he forth to light.
12 [d] But where shall wisdom be found? and where *is* the place of understanding?
13 Man knoweth not the price thereof; neither is it found in the land of the living.
14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.
15 [e] It [6] cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.
16 It cannot be valued with the [g] gold of [h] Ophir, with the precious onyx, or the sapphire. For "Gold" see above
17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.
18 No mention shall be made of [j] coral, or of pearls: for the price of wisdom *is* above [k] rubies.
19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
20 [l] Whence then cometh wisdom? and where *is* the place of understanding?
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [3] air.
22 [z] Destruction and death say, We have heard the fame thereof with our ears.
23 [m] God understandeth the way thereof, and he knoweth the place thereof.
24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;
25 To [c] make the weight for the winds; and he weigheth the waters by measure.
26 [c] When he made a [7] decree

(2) Or, *Rifts* Ps. 114. 8.
[a] Zech. 10. 1.
[3] Or, *did number it.* Or, *I will search out.*
(4) Heb. *from weeping.*
[b] Deut. 4. 6. Cp. Eccles. 12. 13.
(5) Ps. 34. 13. Prov. 3. 7.
[d] Eccles 7. 24.
(6) Heb. *cannot be attained to take up.* ch. 27. 1.
Heb. *Fine gold shall not be given for it.*
[e] Prov. 3. 14.
[f] Cp. ch. 18. 6.
(g) Or, *lamp.* 2 Sam. 21. 17.
[g] Ps. 45. 9. Is. 13. 12.
[h] 1 Kin. 9. 28.
[i] Ps. 25. 14. Prov. 3. 32.
[j] ch. 1. 19.
(k) Or, *vessels of fine gold.*
[l] Gen. 49. 11.
[3] Or, *Ramath.* Prov. 24. 7.
[m] ch. 20. 27.
[n] Ps. 81. 16.
[o] ch. 28. 2.
[2] Heb. *with me.*
(p) Prov. 3. 15.
[q] Prov. 8. 3.
[r] Neh. 8. 1.
[s] ver. 12.
[t] 2 Chr. 36. 17.
(u) ch. 21. 5. Judg. 18. 19.
[3] Or, *heaven.*
[v] ch. 26. 6.
(w) Heb. *The voice of the nobles was hid.*
[w] Ps. 137. 6. Ezek. 3. 26.
[x] ch. 6. 30.
(y) To ver. 28, Prov. 8. 22-31.
[z] Ps. 72. 12.
[a] Cp. Ps. 135. 7.
[b] ch. 31. 20.
[c] ch. 5. 10.
[d] ch. 26. 10.
[7] Deut. 26. 5. Prov. 31. 6. Is. 27. 13.

Job's former prosperity.

for the rain, and a [a] way for the lightning of the thunder:
27 Then did he see it, and [3] declare it; he prepared it, yea, and searched it out. [Or "established"]
28 And unto man he said, Behold, [b] the fear of the Lord, that *is* wisdom; and [c] to depart from evil *is* understanding.

Ecc. 12:13.

CHAPTER 29.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER Job ~~continued his parable, and said~~,
2 Oh that I were as *in* months past, as *in* the days *when* God preserved me; [RV. "watched over me."]
3 [f] When his [g] candle shined upon my head, *and when* by his light I walked *through* darkness;
4 As I was in the days of my youth, when [i] the secret of God *was* upon my tabernacle;
5 When the Almighty *was* yet with me, *when* [k] my children *were* about me;
6 When [l] I washed my steps with (m) butter, and [n] the rock [o] poured [2] me out rivers of oil;
7 When I went [p] out to the [q] gate through the city, *when* I prepared my seat in the [r] street! [withdrew, retired.]
8 The young men saw me, and hid themselves: and [s] the aged arose, *and* stood up.
9 The princes refrained talking, and (w) laid *their* hand on their mouth. [they remained silent in rapt attention.]
10 [t] The nobles held their peace, and their [u] tongue cleaved to [v] the roof of their mouth.
11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me: [it lighted up with pleasure.]
12 Because I delivered the poor that cried, and [b] the fatherless, and *him that had* none to help him.
13 The [d] blessing of him that was [9] ready to perish came

(9) Or, *Rifts* Ps. 114. 8.
[a] Zech. 10. 1.
[3] Or, *did number it.* Or, *I will search out.*
(4) Heb. *from weeping.*
[b] Deut. 4. 6. Cp. Eccles. 12. 13.
(5) Ps. 34. 13. Prov. 3. 7.
[d] Eccles 7. 24.
(6) Heb. *cannot be attained to take up.* ch. 27. 1.
Heb. *Fine gold shall not be given for it.*
[e] Prov. 3. 14.
[f] Cp. ch. 18. 6.
(g) Or, *lamp.* 2 Sam. 21. 17.
[g] Ps. 45. 9. Is. 13. 12.
[h] 1 Kin. 9. 28.
[i] Ps. 25. 14. Prov. 3. 32.
[j] ch. 1. 19.
(k) Or, *vessels of fine gold.*
[l] Gen. 49. 11.
[3] Or, *Ramath.* Prov. 24. 7.
[m] ch. 20. 27.
[n] Ps. 81. 16.
[o] ch. 28. 2.
[2] Heb. *with me.*
(p) Prov. 3. 15.
[q] Prov. 8. 3.
[r] Neh. 8. 1.
[s] ver. 12.
[t] 2 Chr. 36. 17.
(u) ch. 21. 5. Judg. 18. 19.
[3] Or, *heaven.*
[v] ch. 26. 6.
(w) Heb. *The voice of the nobles was hid.*
[w] Ps. 137. 6. Ezek. 3. 26.
[x] ch. 6. 30.
(y) To ver. 28, Prov. 8. 22-31.
[z] Ps. 72. 12.
[a] Cp. Ps. 135. 7.
[b] ch. 31. 20.
[c] ch. 5. 10.
[d] ch. 26. 10.
[7] Deut. 26. 5. Prov. 31. 6. Is. 27. 13.

The rain is regulated by natural laws, and varies from point to point. Cp 38:26-27.
Lightning is related to rain. Cp 28:26 Jer 10:13 Note
He saw what was necessary at the epoch of creation. Prov 8:22-30.
CAPHAR – To score off, to tally or record. Str. He determined the amount necessary.
This epitomizes all Divine law. Gen 2:16, 18, 19 Deut 4:6. Prov 1:7. Ecc 12:13 Matt 16.

CHAPTER 29

2 JOB'S FINAL REVIEW AND APPEAL 29:1-31:40

1 JOB RECALLS HIS PREVIOUS STATE Vv 1-25.

1 HIS PROSPERITY WHEN GOD BLESSED HIM vv. 1-6.

See Note • Mg Job 27:1. The statement marks more than a pause – it suggests a change of subject. RV. "of old." It seemed as to Job since he enjoyed prosperity.
1:3 Held up to reveal the path ahead Cp Note. Ps 18:28 & Ct. Job 18:6. 21:17.
4 CHOREPH – Autumn. RV: "Ripeness of my days." His age when he experienced his calamities.
5 Eyng. "council" He enjoyed communion with God. Cp Ps 25:14 &
6 There is inexpressible sadness in these words, as if seems to Job that God now viewed him as an enemy. Cp 6:4 & 7:14, 9:17, 16:9.
It was so plentiful, that he figuratively walked upon it. God so blessed him that his olive grew prosperously in rocky soil. Job saw God as the source of his blessings. Job 2:10.

2 THE HONOR PREVIOUSLY ACCORDED JOB. Vv. 7-11.

9 RV: "When I went forth to the gate unto the city."
10 RECHOB. – Broadway. A large space or square by the Gate used for public assemblies. Cp. Neh 8:1. Job took his place there as leader & judge.
11 Having shown the honor afforded him by his fellow rulers, he now describes how his blessings were received by the common people. They noted that he redressed wrongs and sought to help them in their trials.
12 He exercised his authority as God would have him do. Cp Messiah's predicted rule. Ps. 72:12-14.
13 Those in utter despair blessed Job because he helped them in their need.

GOD'S WONDERS IN CREATION

Vv. 23-26.

"Weight for the winds": "God has given an atmosphere to the earth, which, possessing a certain degree of gravity perfectly suited to the necessities of all animals, vegetable, and fluids, should be the cause, in His hands, of preserving animal and vegetable life; for by it the blood circulates in the veins of animals, and the juices in the tubes of vegetables. Without this atmospheric pressure there could be no respiration; and the elasticity of the particles of air in animal and vegetable bodies would rupture the vessels in which they are contained, & destroy both kinds of life."

AIR ATMOSPHERE AND WIND

"If we could see it from outer space, the air in which we live would appear as a thin shell of gas surrounding the earth. But to man at the bottom of this gaseous envelope, the atmosphere of the earth – our air – is a deep ocean. Like a curious fish at the bottom of the sea, man looks upward through his invisible ocean – and wonders.
"The air is in constant motion, & the air has weight. It is composed of many gases, including water vapor, the invisible water gas. When water vapor condenses, we can see the water in the air in the form of clouds. Out of these clouds fall the rain & snow that nourish the earth.
"Although it is almost 100 million miles away, the sun is an important part of the atmosphere. It provides the air with energy. Heated by the radiant energy from the sun, the air rises to form clouds. The uneven heating of the oceans, earth, & air by the sun causes the air to move & creates wind & storms.
"The air moves about the earth. In this way unhealthy gases, smoke & dirt, which would otherwise collect at the bottom of the ocean of air, are dispersed, & the air we breathe is kept clean. Without our wind our air would soon be poisoned & we could not live." – The American Museum of Natural Science."

AS A LEPER, Job was treated with disrespect by the absolute dregs of humanity - unemployable wretches who obtained their sustenance by scavenging. Ch. 30:1-8

The experience of Job was shared by Christ. Cp V.9 with Isa. 53:3-4,5. Ps. 35:15. 69:12. Cp V.10. with Isa. 50:6. Mtt. 26:67; 27:30.

But whereas Job did not understand the purpose of his sufferings, the Lord did.

"WHO OF YOU CONVICTETH

That Job's estimate of hi
was sound is testified by G
false theory of his friends ha
Cp 2 Cor. 12:11.

Job's honour is turned into extreme contempt. JOB 30 (RV. "are") *and so throughout to 7.8*

upon me:] and I caused the widow's heart to sing for joy.]

3 THE EXTENT TO WHICH HE TRIED TO HELP OTHERS Vv. 14-17.

14 [a]I put on righteousness, and it clothed me:] my judgment *was* as a robe and a [b]diadem.]

15 I was [c]eyes to the blind,] and feet *was* I to the lame.]

16 I *was* a father to the poor:] and the cause *which* I knew not I searched out.]

17 And I [d]brake (4)the jaws of the wicked,] and [e]plucked the spoil out of his teeth.]

18 (5)Then I said, I shall die in my nest,] and I shall multiply *my* days [f]as the sand.]

19 My root *was* (7)spread out by the waters,] and the dew lay all night upon my [h]branch.]

20 My glory *was* [i]fresh in me,] and my [j]bow was [k]renewed in my hand.]

21 Unto me *men* gave ear, and waited,] and kept silence at my counsel.]

22 After my words they spake not again;] and my speech (9)dropped upon them.]

23 And they waited for me as for the rain;] and they opened their mouth wide *as* for [p]the latter rain.]

24 *If* I laughed on them, they believed *it* not;] and the light of my countenance they cast not down.]

25 I chose out their way, and sat chief,] and dwelt as a king in the army,] as one *that* comforteth the mourners.]

CHAPTER 30.

[a] Job's honour is turned into extreme contempt. 15 His prosperity into calamity.

BUT now *they that are* [s]younger than I have me in derision,] [t]whose fathers I would have disdained to have set with the dogs of my flock.]

2 Yea, whereto *might* the strength of their hands *profit* me,] in whom old age was perished?]

3 For want and famine *they* were [2]solitary] fleeing into the wilderness [3]in former time desolate and waste.]

4 Who cut up mallows by the bushes,] and juniper roots *for* their meat.]

5 They were driven forth from among *men,*] (they cried after them as *after* a thief;)]

6 To dwell in the cliffs of the valleys,] *in* [5]caves of the earth, and *in* the rocks.]

7 Among the bushes they [f]brayed;] under the nettles they were gathered together.]

8 *They were* children of fools, yea, children of (8)base men:] they were viler than the earth.]

9 (10)And now am I their (11)song, yea, I am their byword.] 9:11-16

10 They abhor me, they flee far from me,] [o]and spare not to spit in my face.] See above.

11 Because he hath [m]loosed my cord, and afflicted me,] they have also let (loose) the bridle before me.] (lost all restraint)

12 Upon *my* right *hand* rise the youth;] they push away my feet,] and they [n]raise up against me the ways of their destruction.]

13 They mar my path,] they set forward my calamity,] (RV: "Even men that") they have no helper,]

14 They came *upon me* as a wide breaking in *of waters:*] in the desolation they rolled themselves *upon me.*]

15 Terrors are turned upon me:] they pursue [q]my soul as the wind:] and my welfare passeth away [q]as a cloud.]

16 And now [r]my soul is poured out upon me;] the days of affliction have taken hold upon me.]

17 My bones are pierced in me in the night season:] and my sinews take no rest.]

18 By the great force *of my disease* is my garment changed:] it bindeth me about as the collar of my coat.]

19 He hath cast me into the

[1] Or, *dark as the night.* Is. 49. 21.
[2] Heb. *yesternight.* Gen. 19. 34.
[a] Ps. 132. 9. Is. 59. 17. Cp. Is. 11. 5.
[b] Is. 3. 23. Zech. 3. 5. Cp. ch. 29. 9.
[c] Num. 10. 31.
[d] Ps. 3. 7.
(4) Heb. *the jaw-teeth, or, the grinders.* Prov. 30. 14. Joel 1. 6.
[5] Heb. *holes.*
[6] Heb. *I cast.* Gen. 21. 15.
(7) Ps. 30. 6, 7.
[f] ch. 6. 5.
[g] Gen. 22. 17.
(7) Heb. *opened.*
(8) Heb. *men of no name.* Cp. ch. 18. 17.
[h] ch. 14. 9.
(9) ch. 29. 22.
(10) Ps. 35. 15.
[o] Ps. 69. 12. Lam. 3. 14.
[p] Heb. *new.* Cp. Is. 43. 19.
[i] Gen. 49. 24.
(11) Heb. *Changed.* Ps. 90. 6. Is. 40. 31.
[3] Heb. *and withhalt not spittle from my face.*
[m] ch. 12. 18.
(12) Deut. 32. 2 & 33. 28.
[n] ch. 19. 12.
[p] Deut. 11. 14. Prov. 16. 15. Jer. 3. 3. Zech. 10. 1.
[4] Heb. *my principal one.* Cp. Ps. 51. 12.
[q] Is. 44. 22.
[r] 1 Sam. 1. 15.
[5] Heb. *of fewer days than I.* ch. 32. 6.
[s] To ver. 8, cp. ch. 24. 4-8.

"They gnaw the dry ground, in the gloom of wasteness and desolation." -RV. The most abject of humanity feed on dry roots & plants, & obtaining their food where they can.

MALUAH - Salt plant. RV - salt-wort. A plant whose leaves were cooked as vegetables - sour of taste & furnishing little nourishment - Unger. RV. "roots of the broom." A leguminous plant. The root is bitter & would only be used as food under extreme pressure. Normally used as fuel Ps 120:4.

Unwanted, uncared for, unemployable they were the off-scouring of humanity.

They lived like animals, & in their hoarse, rough, monosyllable words, sound as like them too.

For shelter or warmth.

NABAL - They are stupid degenerates. RV: "mere scoundrels out of the land." -i.e. outcasts.

Taken from the figure of a warrior with a bow, the cord of which is loosed so that it cannot be used, & he has no defence.

2 DESPISED BY THE YOUNG Pt

RV: "Rabble" mg - brood.

They treat him with callous disrespect, jostling him out of the way. Ut 29:8

They impede my path, put obstacles in my way, oppose me in every way possible.

RV: "As through a wide breach they come." Job's enemies rose up against him in an army making a wide breach in his defences. He was set upon not only by his friends but his enemies also.

RV: "In the midst of the ruin..."

3 MENTAL DEPRESSION 15-16

He experiences horrible dreams 7:14, mental depression 6:4; 7:15 19.

NEDIYBÂH - Nobility, reputation. Str.

YESHUW'ÂH - something saved, i.e. deliverance, safety, defence, help, victory, prosperity. Str.

NAPHESH. Cp Ps 42:4. It seemed to him as though his life was ebbing away. He felt

704 physically weak & faint.
His time of prosperity & happiness is gone for good.

4 PHYSICAL SUFFERING Vv 17-18

In Elephantiasis See p 682. when the skin becomes numb, there are deep-seated burning pains, sometimes of a bone or joint, and sometimes of the vertebral column. these pains are greatest at night. They prevent sleep and give rise to restlessness & frightful dreams.

RV: "The pains that gnaw me."

RV: "disfigured." The purulent discharge from his sores & ulcers, made his clothes filthy. As the discharge dried the garment became stiff and clung to his body like a collar.

5 LACK OF COMMUNION WITH GOD. 19-24.

4 HE CONFIDENTLY HAD ANTICIPATED THAT HIS PROSPERITY AND HONOUR WOULD CONTINUE 18-25.

His way well established & nourished. Cp Ps. 1:3. Jer. 17:8. RV: "to the waters."

Refreshed by the dew of Summer.

Retains its freshness; is not tarnished. The RV gives all the verbs in Vv 19-20 in present tense - "is" as part of the speech commenced at V.18.

His strength remained unimpaired. When it seemed about to fail or was subjected to extra pressure, it was "renewed." He felt the influence of God with him.

As his decisions as judge were respected (as in V.9-10) so also was his advice as counsellor and statesman.

Which refreshes and fructifies parched ground.

They drank in my discourse as I does vegetation the latter rain which brings it to completion.

To treat with scorn. Pro 12:4

'AMAN - To build up, support, believe in a matter so to have confidence in it. If Job indicated that he did not favour a proposition, the authority of it lost their confidence in it.

His smile or nod of acquiescence established a matter.

RV: "as chief." He was their guide and leader.

Performing his commands.

In time of affliction, they sought his consolation.

In time of peace they sought his counsel; in time of war his direction, in time of trouble his consolation.

CHAPTER 30.

2 JOB CONTRASTS HIS PRESENT STATE Vv 1-31.

1 NOW TREATED DISRESPECTFULLY BY THE LOWEST OF SOCIETY. Vv 1-11.

Employed as my lowest herdsmen.

Incapable of any profitable labor.

KELACH - To be complete, maturity - Str. indicating senility. RV mg. "vigor is perished."

RV: "They are gaunt with want and famine."

5 PERSONAL FULFILLMENT 25-31.

I extended sympathy towards others - why is it withheld from me!

Or mg. The day of calamity. 29:12-17. 22:6-9.

Perhaps after his calamities commenced he prayed for relief.

RV: "Days of affliction are come upon me." "I go blackened but not by the sun." A dark shadow rests upon his face.

RV: "I stood up in the assembly & cry for help." The assembly = those about him.

RV "jackals" - who utter mournful cries during the night as they howl. Seeing. They emit a most melancholy cry.

Grey & unhealthy. Cp V. 28

He has laid aside his harp & pipe for the sound of mourning & weeping. Cf. Gn. 31: 27.

CHAPTER 31.

3 JOB'S SOLEMN ASSEVERATION OF PERSONAL INNOCENCE 1-40.

1 UNCHASTITY 1-4.

What could he hope to receive from God if he did so?

RV "And disaster" Gk NEKOA from

"WHO OF YOU CONVICTETH ME OF SIN" JOHN 8:46

That Job's estimate of his personal righteousness was sound is testified by God Himself Job 2:3. The false theory of his friends had compelled him to "boast" Cp 2 Cor. 12:11.

mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art [2]become cruel to me: with [4]thy strong hand thou [6]opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my [5]substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [6]grave, though they cry in his destruction.

25 [e]Did not I weep [7]for him that was in trouble? was *not* my soul grieved for the poor?

26 [g]When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 [i]I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to [k]dragons, and a companion to [8]owls.

30 [l]My skin is black upon me, and [m]my bones are burned with heat.

31 My [p]harp also [9]is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER 31.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what [t]portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 [a]Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 [3]Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and [c]mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* [d]let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let [f]others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* [h]an iniquity *to be punished* by the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he [n]visiteth, [o]what shall I answer him?

15 Did not he that made me in the womb make him? and [p]did not [r]one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have [s]caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have [u]guided [2]her from my mother's womb;)

19 If I have seen any perish

---

[a] The lowest depth of misery and degradation Cp Is. 40:2 Lam. 3:29.
[b] Crumbled to the ground. Job has not turned from God he exercised patience Rom. 5:3 Jas. 1:4. Heb. 10:36. But it was his greatest sin that God did not answer.
[c] In prayer Luke 18:1ff.
[d] Changed in attitude without revealing the purpose of it Cp Job 10:9-12.
[e] Driven as by a tempest.
RV: "dissolvest me in the storm."
[f] Convinced that there was no hope for him in this life. Cp 10:21-22.
[g] BE'IY. a prayer. Str. The prayer that death might be hastened - 21 Job desired Job 7:15-16.
[h] He will not grant the prayer even though He has brought about the conditions that caused it to be uttered.
[i] PERSONAL AFFLICTION 25-31.
I extended sympathy towards others - why will it withheld from me?
[k] Cp mg. The days of calamity. 29:12-17. 24:16-22.
[l] Perhaps after his calamities commenced he prayed for relief.
[m] RV: "Days of affliction are come upon me." "I go blackened but not by the sun." A dark shadow rests upon his face.
[n] RV: "I stand up in the assembly & cry for help." The assembly = those about him.
[o] RV "jackals" - who utter mournful cries during the night as they howl.
[p] Seeing. They emit a most melancholy cry.
[q] Grey & unhealthy. Cp V. 28
[r] He had laid aside his harp = pipe for the sound of mourning & weeping. Cf. Ch. 21:12.

---

[1] a 2 Chr. 16. 9.
[2] Heb. RV. *turned to be cruel.* Deut. 32. 33.
[3] Heb. *Let him weigh me in balances of justice.* Lev. 19. 36.
[4] Heb. *the strength of thy hand.* Deut. 8. 17.
[5] ch. 16. 9.
[6] Cp. ver. 1. Num. 15. 39. Eccles. 11. 9. Ezek. 6. 9. Mat. 5. 29.
[7] Or, *wisdom.*
[8] Lev. 26. 16. Cp. John 4. 37.
[9] Heb. *heap.*
[10] Ps. 35. 13, 14. Rom. 12. 15.
[11] Heb. *for him that was hard of day.*
[12] 2 Sam. 12. 11.
[13] Jer. 8. 15 & 14. 19.
[14] ch. 19. 29 & 21. 19.
[15] Ps. 35. 14 & 38. 6 & 42. 9 & 43. 2.
[16] Mic. 1. 8. Cp. Ps. 44. 19 & 102. 6.
[17] Or, *ostriches.* Lev. 11. 16. Deut. 14. 15. Is. 13. 21 & 34. 13 & 43. 20. Jer. 50. 39. Mic. 1. 8.
[18] Cp. Ps. 119. 83. Lam. 4. 8 & 5. 10.
[19] ch. 2. 7. Ps. 102. 3.
[20] Ps. 17. 3 & 44. 21.
[21] Cp. ch. 42. 4.
[22] ch. 21. 12.
[23] Lam. 5. 15.
[24] Or, *did he not fashion us in one womb?*
[25] Mal. 2. 10.
[26] ch. 11. 20.
[27] ch. 20. 29 & 27. 13.
[28] ch. 38. 32.
[29] i. e. *the widow.* ver. 16.

14:16. 34:21. Gen. 16:13. 2 Chr. 16:9. Ps. 44:21. Heb. 4:13.

2 DECEIT Vv. 5-6.

If his life had been a living lie. His friends implied that it had so been. Eliphaz 4:7-9, 15:30-35. Bildad 8:6; 18:5-21. Zophar 11:4-6, 11-14. 20:5-29.

3 DISHONESTY Vv. 7-8.

[5] Become covetous.

[6] RV. "the produce of my field."

4 ADULTERY Vv. 9-12.

[7] RV. Entreed.

[8] Taken as a slave (because his house reduced) and given the menial work of grinding corn. Cp Exod. 11:5. Jud. 16:21. Lam. 5:13.
Adultery destroys family relationships & those guilty of it are deserving of having their wives taken from them - Whilst the wife is better off in slavery Cp the punishment on David 2 Sam. 12:9-12. "Destruction" = Abaddon Cp 26:6.
[9] Destroy the prosperity of his house.

5 INJUSTICE Vv. 13-15.

See Eliphaz' accusation of injustice. 22:5-9. Requirements of law Lev. 25:43, 46. Contrary to general usage, Job granted his slaves such civil rights that they could complain against him.
He recognised that El would rise up in defence of the oppressed. Ps. 18:24-25. Mt. 6:12.
He would be able to give no effective answer.
As such all are entitled to just treatment Cp Acts 17:26. 1 Tim. 6:2. Philem. 16.

6 INHUMANITY Vv. 16-23.

Eliphaz accused Job of this 22:6-9. Cf. 29:12, 16. Cp the Law Deut. 15:7-11. Ps. 82:3.
Cp Eliphaz' accusation 22:4. Cf. 29:13. Cp Law Exod. 22:22 Deut. 24:19; 15:11, 14; 24:19; 26:12-16. 1 Tim. 5:16. Jas. 1:27.
Cp Eliphaz' accusation 22:9. Cf. 29:12. Cp Exod. 22:22. See Yahweh's protective care Deut. 10:18.
Job has ever been ready to help such.

NÂKAR - To scrutinise, to acknowledge. Hence a punishment as the result of scrutiny. 705

CHAPTER 31.

3 JOB'S SOLEMN ASSEVERATION OF PERSONAL INNOCENCE 1-40.

I UNCHASTITY 1-4.

[1] What could he hope to receive from God if he did so?
[2] RV "And dreader" Has NEKER from

ELIHU Z

Claims that Job suffers the consequence of his sins and relief would be granted repentance Job 33:16-17.

JOB RIGHTEOUS IN HIS OWN EYES CH.32:1.

All the arguments of his friends had not shown him otherwise than righteous. In fact, Yahweh pronounced him such 1:1; 2:3; 42:7. He had declared that he was not guilty of the charges laid against him by them 6:29-30, 10:2-7, 13:15, 23:7, 27:4-6, 29:11-17, 31:1-33:40. They could not refute his arguments and so conceded the debate.

YOUTH TO THE RESCUE. In Chps 32-37 a new voice is heard. Elihu speaks. He is young + impatient. His irritation against Job + the others had grown until he could hardly bear it 32:2,3, 6, 18-19. But he is biased. His anger is turned on Job almost to the exclusion of the

below.

20 Cp Eliphaz accusation 22:6. See Yahweh's desire 11:23 Ezek. 18:7,16. Mat. 25:36.

21 Because warmed with clothing supplied by Job. Cp expression Ch. 29:11,13. Deut. 24:13.

22 RV: "Because..." i.e. when he had the power to do so - when bolt might + right were on his side.

23 RV "Shoulder." Arm and shoulder are symbols of action.

24 I am God-fearing + therefore would not have acted as charged against me by Eliphaz.

25 RV: "Excellency." Gen. 49:11

26 RV: "I could do nothing." The pure brightness of it would consume him if he were guilty as alleged. He had a reverential fear of God. Cp Ps. 119:120. 2 Cor. 5:11. Ps. 76:7.

7 COVETOUSNESS Vv 24-25.

Eccl. 5:10. Cp the wicked man's trust in riches. Ps. 49:6. 52:7. 62:10. Mk. 10:24. Lk 12:16-19.

8 IDOLATRY Vv. 26-28.

RV: "lied to God..."

9 MALIGNITY Vv 29-30.

Cp Prov. 17:5. 24:17-18.

"Then" — The curse is left unexpressed. Cf. Vv 8, 19, 22, 40. RV these words in parenthesis. RV: "By asking his life with a curse." The Law taught the doing of good to one's enemy. Exod. 23:4-5. Matt. 5:43-44. Rom. 12:14.

10 INHOSPITALITY Vv 31-32

RV: "Who can find one that hath not been satisfied with her flesh."

Gen. 18:2-8. Heb. 13:1.

Cp Mg. He had erected his house in a prominent and convenient position for the reception of travellers, and was always open to such.

If he had been guilty of great crimes, he would have avoided the prominent and public life that he led; he would have kept silent + abstained from going openly among the people Ch. 29:7-10, 21-25. Cp Exod. 22:2. Prov. 29:21.

11 HYPOCRISY Vv. 33-34

JOB 32.

Job protesteth his integrity.

for want of clothing, or any poor without covering;

20 If his loins have not [a] blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand [b] against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from [3] the bone.

23 For [c] destruction *from* God *was a* terror to me, and by reason of his highness I could not endure.

24 If [d] I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 [e] If I rejoiced because my wealth *was* great, and because mine hand had [g] gotten much;

26 [f] If I beheld [9] the sun when it shined, or the moon walking [2] *in* brightness;

27 And my heart hath been secretly enticed, or [3] my mouth hath kissed my hand:

28 This also were [h] an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 [i] If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 (Neither have I suffered [5] my mouth to sin by wishing a curse to his soul.)

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 [m] The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I [n] covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

Elihu is angry with Job.

35 Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten [5] the fruits thereof without money, or have [6] caused the owners thereof to lose their life:

40 Let [7] thistles grow instead of wheat, and [8] cockle instead of barley. The words of Job are ended.

CHAPTER 32.

1 Elihu is angry with Job and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproveth them for not satisfying Job. 16 His zeal to speak.

So these three men ceased [1] to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel [k] the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [7] waited till Job had spoken, because they were [9] elder than he.

5 When Elihu saw that *there* was no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [3] young, and ye *are* very old; wherefore I was

12 FAIR TRIAL DENIED

RV in parenthesis: (C "Here is my signature, let the Almighty answer me")

RV: "And that I had the indictment that my adversary had written." - Recorded his charge in writing, so that it could be formally answered.

Publicly accepted the burden for discharge. Cp Lk 9:6. 22:35.

Publicly display so as to publicly retract.

I would conceal nothing, but would reveal my every movement. Pr 11:5. 14:16.

13 FRAUD. 38-40

Having spoken of more personal, intimate matters, Job now concludes with reference to public transactions.

If he obtained it by fraud.

Because ruthlessly torn from rightful owners. Cp Ps. 62:10.

By fraud.

By ruthless disregard to their rights or outright violence. Zophar 20:18-19 + Eliphaz 22:5-9 had accused Job of robbery + oppression.

CHOACH - Black thorn.

BO'SHAH - Stinking weed, or similar noxious weed or useless plant. Let my wickedness be openly revealed.

CHAPTER 32.

5 ELIHU'S DISCOURSE 32:1-37:24.

He takes the place of the silenced Zophar in this third Triad.

1 INTRODUCTION Vv 1-22.

1 THE PERSONALITY

They could not convict him of unrighteousness - to Job's concluding speech was met by an eloquent silence.

He is my El

El blesses.

A son of Nahor Gen. 11:29. 22:20-21.

Perhaps Aram the son of Hemuel, a brother of Huz and Buz. Gen 22:21

Job recognised that some expressions were extreme 6:26. He was reprimanded by Yahweh 40:8 but also commended 42:7. 22:6-7. But Elihu makes a similar mistake 33:9-12. 34:5-9.

ELIHU (Cont. See opp). ● His theory

to restraining + rescuing them from sufferings were educational, designed would not do wickedly 34:12. ● He ... ely for punishment but for correction 33:19-26. ● To restore 33:23-28. ● Dream

Elihu's zeal to

afraid, and ... you mine opinion.

7 I said, Days and multitude ... teach wisdom.

8 But *there is* ... and [a] the inspiration Almighty giveth ... standing.

9 [b] Great men ... wise: neither ... understand judgment

10 Therefore I ... to me: I also ... opinion.

11 Behold, I ... words; I gave ... [4] reasons, whilst ... out [5] what to say.

12 Yea, I attended ... and, behold, there ... you that convinced ... that answered Job ...

13 Lest ye say, ... have found out wisdom: ... thrusteth him down, ...

14 Now he hath not directed his words against me: ... will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 *I said*, I will answer my part, I also will show my opinion.

18 For I am full of matter, [4] the spirit within me constraineth me.

19 Behold, my belly is as wine *which* [5] hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; in so doing my maker would soon take me away.

3 HE ACKNOWLEDGES THAT JOB HAS SILENCED THE OTHERS Vv. 8-13.

12 I have carefully considered all that has been said.

RV: "God may vanquish him..." He did 32:4-6, meanwhile Elihu claims inspiration to do so 32:8. 33:4,6.

He will never be worsted by your arguments.

4 I WILL SILENCE JOB Vv. 14-17.

He will take a different stand.

His words will not be a rehash of their friends' arguments.

Cp "They have not a word to say..." Elihu turns to Job and summarises the result of the debate to that point.

RV: "And shall I wait because they speak not; because they stand by, and answer no more."

He manifests all the impatience + confidence of youth. Vv 6, 33:1-6.

5 IT WILL BE A RELIEF FOR ME TO SPEAK 18-20.

My inward feeling: struggle for expression. The others feel similarly Cp Zophar 20:2-3. Job 11:1-19.

There was intense feeling, emotion + tension in the debate.

RAVACH - To breathe freely, to revive. Str. To let off steam! He feels angered Vv 1-3, + frustrated 11-12 at the debate, + answers to vindicate God.

6 I WILL BE COMPLETELY UNBIASED. Vv 21-22.

I will state the exact truth + will not be moved by personalities.

RUACH. Here the ability of discernment. Job 32:8, 26, 34:2. Mk. 2:8. Lk 1:47-48. See note on NT p. 315.

NESHAMAH - Breath. Here put for inspiration breathed forth by God. RV: "the breath." Cp 33:4. 34:14. 37:10.

Man-made theories, such as advanced by friends are useless. Must seek Divine Wisdom which God breaks forth 35:11. Rom. 2:6. Ecc. 2:26.

On the ground that he has received inspiration. Vv 8. Ch. 33:14-16.

ELIHU (Cont. from above)

● If a man responds, God ... and that, in deed, ... ing 33:31-33. ● In Ch. ... absolute righteousness ... ment + that many of ... place 34:10, 17-19, 33. ... remedial, Job had not ... he would have been he...

● His Appeal. The ... rise his hypocrisy + sin ... harping on some ... Act, Elihu is concluding in the present. ... ered because he sin...

for 707

706

ELIHU (Cont.)

others. 34:37. Elihu, like Eliphaz, claimed a measure of inspiration 32:8; 36:2-4, such as to justify him to act as an umpire between Job and God 33:6.

This was rather presumptuous, for Elihu like Job was in ignorance of the object of suffering - namely to demonstrate a principle 1:9-11.

Elihu's theory contained more truth than that of the others, but his bias towards Job destroyed its effectiveness. He wrongly accused Job of asserting things against which he argues 33:8-10; 34:5-6, 34:9; 35:3. He has little feeling for the acute sufferings of Job - wealth, status, possessions gone; family dead, afflicted with a painful, fatal disease inflicted by God, and accused him of being a scorner 34:7, associating with wicked men 34:8, rebellion, sin 34:36. He implied Job's prayers were not answered because of his pride 35:12. See Foreshadowing.

2 ELIHU EXCUSES HIS YOUTHFULNESS Vv 6-10.

How young, how old? Job lived 140 years after his restoration 42:16. Perhaps he was then about 60 - Elihu 30-40?? Perhaps the friends about 100.

All head no heart

Yet Elihu's theory was a great advance on that of the others, and expressed some divine truths. This suggests he was all head and no heart, and that prejudice blinded him to the proper application of truth. Like the Pharisees, he proclaimed truths he did not apply Mt 23:23-24. See top 707

ELIHU (Cont. See opp). ● His theory ● God is greater than man and mankind therefore have no right or authority to require an explanation of Him 33:12-13. ● However God does instruct if man will but listen 33:14-16. with a view to restraining = rescuing them from evil 33:17-18. ● Moreover, He chastens with a view to healing = restoring man. 33:21-28. ● Therefore Job's sufferings were educational, designed to teach him something + when the lesson were learned, he would be restored 33:29-33. ● God would not do wickedly 34:12. ● He is perfect in discernment 34:23. and never acts without cause or purpose 34:24-30. ● Suffering is not merely for punishment but for correction, not merely to chastise but to chasten. Thus it is designed ● To restrain from evil 33:16-18. ● To chasten 33:19-28. ● To restore 33:23-28. ● Divine affliction is often remedial rather than judicial 36:9-12, 15-16. though it can be otherwise 27:13; 31:5-8.

afraid, and (2) durst not shew you mine opinion.]

7 I said, Days should speak,] and multitude of years should teach wisdom.]

8 But *there is* a spirit in man:] and [a] the inspiration of the Almighty giveth them understanding.]

9 [b] Great men are not *always* wise:] neither do the aged understand judgment.]

10 Therefore I said, Hearken to me;] I also will shew mine opinion.]

11 Behold, I waited for your words;] I gave ear to your [4] reasons,] whilst ye searched out [5] what to say.]

12 Yea, I attended unto you,] and, behold, *there was* none of you that convinced Job,] *or* that answered his words:]

13 Lest ye should say, We have found out wisdom:] God thrusteth him down, not man.]

14 Now he hath not [6] directed *his* words against me:] neither will I answer him with your speeches.]

15 They were amazed, they answered no more:] [7] they left off speaking.]

16 When I had waited, (for they spake not,] but stood still, *and* answered no more;)]

17 *I said*, I will answer also my part,] I also will shew mine opinion.]

18 For I am full of [8] matter,] [9] the spirit within me constraineth me.]

19 Behold, my belly *is* as wine *which* [10] hath no vent;] it is ready to burst like new bottles.]

20 I will speak, [11] that I may be refreshed:] I will open my lips and answer.]

21 Let me not, I pray you, accept any man's person,] neither let me give flattering titles unto man.]

22 For I know not to give flattering titles;] *in so doing* my maker would soon take me away.]

(2) Heb. I feared to. Ge 4:v. 19:32 Rom. 13:7.

[a] ch. 35. 11. 1 Kin. 3. 12. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17. James 1. 5.
[b] Cp. Gen. 25. 23.
(3) Heb. in my palate.
[4] Heb. understandings.
[5] Heb. words. ch. 33. 1.
[6] Or, ordered his words. ch. 33. 5.
[7] Heb. according to thy mouth. Zech. 1. 21.
[8] Heb. cut out of the clay. Cp. Is. 51. 1.
[c] ch. 9. 34.
[9] Heb. they removed speeches from themselves. ch. 9. 5.
[2] Heb. in mine ears. Ex. 17. 14.
[d] ch. 9. 17, 21 & 10. 7 & 12. 4.
[3] Heb. words. See ver. 11.
[e] ch. 13. 24 & 30. 21.
[4] Heb. the spirit of my belly. Prov. 22. 18. Cp. ch. 19. 27.
(5) ch. 13. 27.
(6) ch. 10. 14 & 14. 16.
[5] Heb. is not opened.
[6] Heb. that I may breathe. 2 Sam. 16. 23.
[h] ch. 40. 2. Is. 45. 9. Cp. ch. 9. 32.
[7] Heb. he answereth not. ch. 9. 3.
[i] Num. 12. 6.
(7) ch. 4. 13.

CHAPTER 33.

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God from giving man an account of his ways. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inciteth Job to attention.

WHEREFORE, Job, I pray thee, hear my speeches,] and hearken to all my words.]

2 Behold, now I have opened my mouth,] my tongue hath spoken (2) in my mouth.]

3 My words *shall be of* the uprightness of my heart:] and my lips shall utter knowledge clearly.]

4 The Spirit of God hath made me,] and the breath of the Almighty hath given me life.]

5 If thou canst answer me,] set *thy words* in order before me, stand up.]

6 Behold, I *am* [1] according to thy wish in God's stead:] I also am [2] formed out of the clay.]

7 Behold, [c] my terror shall not make thee afraid,] neither shall my hand be heavy upon thee.]

8 Surely thou hast spoken [3] in mine hearing,] and I have heard the voice of *thy* words, *saying*,]

9 [d] I am clean without transgression,] I *am* innocent; neither *is there* iniquity in me.]

10 Behold, he findeth occasions against me,] [e] he counteth me for his enemy,]

11 He putteth my feet in the stocks,] he marketh all my paths.] -13:27.

12 Behold, *in* this thou art not just:] I will answer thee, that God is greater than man.]

13 Why dost thou [h] strive against him?] for [7] he giveth not account of any of his matters.]

14 For God speaketh once,] yea twice, *yet man* perceiveth it not.]

15 [i] In a dream,] in a vision

(A) GOD IS GREATER THAN MAN WHO OUGHT THEREFORE TO SUBMIT 12-13.

(B) GOD DOES INSTRUCT - TO RESTRAIN MAN FROM HIS WAYS 14-17.

ELIHU (Cont. from above). 707

● If a man responds, God will help him 33:25-26. and Most, in deed, is the purpose of suffering 33:31-33. ● In Ch. 34. he declares God acts with absolute righteousness, impartiality, and discernment + that many of Job's expressions were out of place 34:16, 17-19, 21-23. ● As God's afflictions were remedial, Job had not properly responded, otherwise he would have been helped 36:15-21.

● His Appeal. The others had urged Elihu to reconcile his hypocrisy + sin + cease from them. They kept harping on some supposed wickedness in the past, Elihu is concerned with a wrong attitude in the present. They claimed He suffered because he sinned; he declared he

Ans p. 708

CHAPTER 33

(2) ELIHU REBUKES JOB AND CLAIMS TO SET FORTH THE REAL PURPOSE OF AFFLICTION. VV. 1-33.

(1) WHY JOB SHOULD HEED HIS WORDS. VV. 1-7.

1 RV: "Nevertheless" However you view me - even if my youthfulness irritates you.
Give them your undivided attention.
He has carefully "tested" or considered all he has to say.
His heartfelt beliefs.
Sincerely - RV. The facts will be outlined clearly and sincerely.
He recognises that he is in the presence of God; that man has been made in His image + likeness, and should reflect that in his words + action. This he was determined to do.
RV: "If thou canst, answer thou me."
Job has expressed a desire to do this before God 23:4.
He will represent God's view, as Job desired. 9:33. 13:3, 8, 13-24. 16:21. 23:2-4. 31:35.
Therefore no need to fear me or you have declared you would fear God. 6:14. 7:14. 9:34-35.
Job complained God's terrors do this. 9:34. 13:21.
Job complained that God's hand was heavy on him 13:21.

(2) HE GIVES A BRIEF EPITOME OF WHAT HE BELIEVED JOB TAUGHT. VV. 8-11.

13 It was not Job but Zophar who claimed this 11:4. In fact, Job had said the reverse 16:17. However he had maintained he had not sinned as the others claimed he had 9:21. 10:7. 12:4. & 17:9+. but God had evidently that unbeknown to Job or Elihu 1:8. 2:3.
Job had not stated this Cp. 7:20-21. 9:20. 13:23, 26. 14:17.
YEHOWAH - Aforetime Str. RV mg "Causer of a beginning". Rend. Breach of promise. Num. 14:34.
This is really a distortion of Job's words. See notes at. 6:24. 19:11 and fails to take into account the context in which the expression is used. Job did complain of the severity of his sufferings on the ground that he did not understand their cause or purpose. 10:2.
In his ignorance of the purpose of the trial + in the face of the theories of his friends, Job had complained that if he suffered for iniquity, God must very carefully consider his every step. See Note. 14:16.

(3) ELIHU'S VINDICATION OF GOD AND THEORY OF AFFLICTION. 12-30.

1 Elihu's zeal to speak, afraid, and durst not shew you mine opinion. 7 I said, Days should speak, and multitude of years should teach wisdom. 8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. 9 Great men are not always wise: neither do the aged understand judgment. 10 Therefore I said, Hearken to me; I also will shew mine opinion. 11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. 12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words: 13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man. 14 Now he hath not directed his words against me: neither will I answer him with your speeches. 15 They were amazed, they answered no more: they left off speaking. 16 When I had waited, (for they spake not, but stood still, and answered no more;) 17 I said, I will answer also my part, I also will shew mine opinion. 18 For I am full of matter, the spirit within me constraineth me. 19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. 20 I will speak, that I may be refreshed: I will open my lips and answer. 21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. 22 For I know not to give flattering titles; in so doing my maker would soon take me away.

2 CHAPTER 33. 1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God from giving man an account of his ways. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inciteth Job to attention. WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words. 2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth. 3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly. 4 The Spirit of God hath made me, and the breath of the Almighty hath given me life. 5 If thou canst answer me, set thy words in order before me, stand up. 6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay. 7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. 8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, 9 I am clean without transgression, I am innocent; neither is there iniquity in me. 10 Behold, he findeth occasions against me, he counteth me for his enemy, 11 He putteth my feet in the stocks, he marketh all my paths. 12 Behold, in this thou art not just: I will answer thee, that God is greater than man. 13 Why dost thou strive against him? for he giveth not account of any of his matters. 14 For God speaketh once, yea twice, yet man perceiveth it not. 15 In a dream,

3 (A) GOD IS GREATER THAN MAN WHO OUGHT THEREFORE TO SUBMIT 12-13.

18 Therefore we should patiently submit. Why strive against Him? Better to quietly seek out the reason for trouble. This Job may have done but for the intervention of the others.
19 You cannot force Him to answer; As He is greater, He cannot be compelled.
20 God has His own way of speaking to man. which are not like that Job has been expecting. It requires thought and attention to comprehend it.

(B) GOD DOES INSTRUCT - TO RESTRAIN MAN FROM HIS WAYS 14-17.

ELIHU'S ADVICE FOR JOB'S CURE.

God alone can cure, for God alone has afflicted. That appears to be Elihu's reasoning Vs 18–26. Why can he reason with such assurance? Because Job's illness was that of leprosy. See bottom. p. 682. And leprosy was an incurable disease. Among the people of God it was treated as a God-imposed punishment Exod. 15:26-27. which God alone can cure. See top. p 154.

ELIHU (Cont. from bottom. p 707) sinned through his sufferings. • He appeals for teachable humility on the part of Job 36:12-13 a recognition of his impotence & ignorance in the face of God's righteousness 37:14-24. • He asks for submissive patience. All God's judgments proceed from His absolute understanding 34:21-23. and are both right 36:10-12 • resistless. 34:11-20,29. See 35:15 • He calls for faith in God Himself rather than in some explanation 37:23-24. See top. 709.

of the night, when deep sleep falleth upon men, in slumberings upon the bed;
16 Then [2] he openeth the ears of men, and sealeth their instruction,
17 That he may withdraw man *from his* [3] purpose, and hide pride from man.
18 He keepeth back his soul from the pit, and his life [4] from perishing by the sword.
19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*
20 So that [5] his life abhorreth bread, and his soul [6] dainty meat.
21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.
22 Yea, his soul draweth near unto the grave, and his life to the destroyers.
23 If there be a messenger with him, an [7] interpreter, [m] one among [n] a thousand, to shew unto man [o] his uprightness:
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have [p] found [8] a ransom.
25 [q] His flesh shall be fresher [r] than a child's: he shall return to the days of his youth:
26 He shall [s] pray unto God, and he will be favourable unto him: and [t] he shall see his face [u] with joy: for he will render unto man his righteousness.
27 [9] He [a] looketh upon men, and *if any* [b] say, I [c] have sinned, and perverted *that which was* right, and it profited me not;
28 He will deliver [d] his soul from going into the pit, and his life shall see the light.
29 Lo, all these *things* worketh God [e] oftentimes with man,
30 To bring back his soul from the pit, to be enlightened with the light of the living.
31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.
32 If thou hast any thing to say, [a] answer me: [b] speak, for I desire to justify thee.
33 If not, hearken unto me: hold thy peace, and I shall [c] teach thee wisdom.

2 Heb. *he revealeth*, or, *uncovereth*.
a ver. 5.
b ch. 34. 33.
3 Heb. *work*.
c ch. 15. 5.
4 Heb. *from passing by the sword*.
d Judg. 18. 14.
e Ps. 107. 18.
5 Heb. *meat of desire*. Cp. Prov. 23. 3.
f ch. 12. 11.
6 Heb. *palate*.
g 1 Thess. 5. 21.
h ch. 13. 18.
i ch. 27. 2.
k Cp. ch. 9. 17, 20.
7 Heb. *mine arrow*.
l 2 Chr. 32. 31.
m Eccles. 7. 28.
n ch. 33. 9.
o Deut. 33. 2.
p Prov. 14. 2.
q ch. 15. 16.
r Heb. 9. 12.
8 Or, *an atonement*.
s 2 Kin. 5. 14.
t Cp. ch. 9. 22, 23.
9 Heb. *than childhood*.
u ch. 22. 27.
v Ps. 17. 15.
w Heb. *men of heart*.
x Ps. 33. 3.
y ch. 8. 3. Rom. 9. 14.
z Or, *He shall look upon men, and say, I have sinned, &c.*
a ch. 36. 24.
b 2 Sam. 12. 13. Luke 15. 21.
c Ps. 106. 6.
d Ps. 62. 12.
e Or, *He hath delivered my soul, &c. and my life*.
f Is. 38. 17.
g Heb. *twice* and *thrice*.
h Heb. *all of it*. ch. 38. 18.

CHAPTER 34.

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God.

FURTHERMORE Elihu [d] answered and said,
2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.
3 [e] For the ear trieth words, as the [f] mouth tasteth meat.
4 [g] Let us choose to us judgment: let us know among ourselves what *is* good.
5 For Job hath said, [h] I am righteous: and [i] God hath taken away my judgment.
6 [k] Should I lie against my right? [l] my wound *is* incurable [m] without transgression.
7 What man *is* like Job, [n] who drinketh up scorning like water?
8 Which goeth in company with the workers of iniquity, and walketh with wicked men.
9 For [o] he hath said, It profiteth a man nothing that he should delight himself with God.
10 Therefore hearken unto me, ye [p] men of understanding: far be it from God, [q] *that he should do* wickedness: and *from* the Almighty, *that he should commit* iniquity.
11 [r] For the work of a man shall he render unto him, and cause every man to find according to *his* ways.
12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.
13 Who hath given him a charge over the earth? or who hath disposed [s] the whole world?

i Job 13. 18. & 27. 2.
k Job 7. 20.
l Heb. *my wound is grievous*.
m Heb. *without transgression*.
n Job 15. 16.
o Job 9. 22.
p Heb. *men of heart*. Ps. 64. 6.
q Job 8. 3. & 36. 23.
r Ps. 62. 12. Prov. 24. 12. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Rev. 22. 12.
s Heb. *all of it*. ch. 38. 18.

[1] By repeating His teaching v. 14: - whether it be by word or by adversity as in the case of Job - so that if it is acted upon. In other words, if Job does not heed, the adversity will continue.

(C) TO THE SAME END HE OFTEN VISITS HIM WITH AFFLICTION Vv 18-22.

He thus reasons that affliction is not necessarily an indication of God's wrath - but of His love. But does that differ much from the conclusion of Eliphaz? Cp. Job 5:16-19.

Affliction is designed to save him from an abiding place in the grave.

Divine judgment.

Illness is to be considered as an affliction from God. God is kind & loving in imposing pain, for He has ultimate salvation in view.

MIMTHEEM - Manslayers. a. - The disease or illness he has.

(D) BUT IF HE RESPONDS GOD WILL HELP HIM Vv 23-30.

MALACH - RV. angel. Elihu probably meant himself as one who could interpret the Divine will - but the Great Messenger of Yahweh is the God of Judgment or Messiah. Mal. 2:7. He has interpreted the meaning of suffering. Heb. 5:1-4. 12:1-13. 1-18. Ultimately Job did receive a messenger Job 33:1.

Skilled in wisdom and advice. Ecc. 7:28.; Song 5:10.

How he should receive the discipline so that he does act upon it.

The messenger is gracious to the sufferer, & will pray for him as Abraham prayed for Abimelech. Gen. 20:17.

A satisfactory ransom depends upon the attitude of mind of the offerer. Job 42:7-9.

He shall be cleansed 2 Kgs 5:14. In Scripture, leprosy is considered as Divine punishment which God alone can cure. Thus dependence must be placed on Yahweh Rophekha Exod. 15:26-27. See Notes top p 154.

For God shall cause His face to shine upon him. Num. 6:25. Ps. 4:6-7. 16:11.

RV: "He singeth before men and saith, I have sinned ..." He is Job. Elihu a confesses his former sins with a light heart, in the realisation that God has forgiven him, as encouragement to others to follow in his way. Cp. Ps. 32:1-6.

RV: "He hath redeemed my soul ..." Cp mg. This is still the song of the penitent.

Not invariably. Elihu teaches that God uses revelation, visions, dreams & affliction to teach man. Job has come under the latter. It is an evidence of God's concern for him. But if he follow the course suggested, he would find restoration. This advice was sound in many cases, but as we know, it was not so in Job's. Job was not tried for that reason at all.

36. Suffering is for discipline and correction - not for vengeance; it is often administered by God in love and not in anger. Cp Job. 5:16-19. Heb. 5:7-8. 12:5-11.

(E) HE APPEALS FOR PATIENCE AS HE REVEALS WHAT TRUE WISDOM CONSTITUTES Vv 31-32.

Elihu proceeds to theorise instead of meeting the facts of Job's case - why should such a man, striving for righteousness suffer as he did - obviously from God's hand? In avoiding the facts & merely theorising Elihu took his stand with the others Cp v. 37.

Ultimately this is true, but meanwhile it is not always so. Cp Heb. 11:36-38; 12:3-6.

A mere beating of the air - a rhetorical amplification of v. 10.

(B) HE IS OMNIPOTENT Vv 13-16.

RV mg: "laid upon Him." Nobody. He is the original Creator, and Sovereign of all.

ELIHU (Cont. from opp.). • Sure of other three, Elihu's ... It factually adds little to what time makes some glaring ... did not stem from his suffer... the cruel, unjust imputations o... on that score. • He claimed ... were asked in a wrong spirit...

12 7:17. 9:4. Ps 104:29. 139:7-12. God omnip...

14 If he ... man, if he ... his spirit a...
15 All flesh ... gether, and ... again unto ...
16 If now ... standing, h... the voice of ...
17 Shall e... right? gove... condemn ... just? (RV: ...
18 Is it fit ... Thou art ... princes, Ye ...
19 How mu... accepteth ... princes, nor ... more than ... all are the ...
20 In a mo... and the peo... at midnigh... and the m... away withc...
21 For his ... ways of ma... his goings.
22 There ... shadow of ... workers of ... themselves.
23 For he ... man more ... should en... with God.
24 He sha... mighty men ... and set oth...
25 Therefo... works, and ... them in the ... are destro...
26 He strik... men in t... others; -pu...
27 Because ... from him, ... sider any o...
28 So that ... of the poor ... and he hea... afflicted,
29 When ... reveal why ... realises that ... 19:25-27. He ... God - and He ... its purpose ar...

He has said nothing profound. He declaims too much.

(C) IT IS WRONG TO CALL IN QUESTION SUCH A RIGHTEOUS OMNIPOTENT CREATOR Vv 17-19.

Is it conceivable that the Ruler & Controller of the universe is unjust?

It is most unbecoming.

GOD IS OMNISCIENT & EXECUTES JUDGMENT ON ALL Vv 20-22.

They are all under the power of death which may take them at any moment.

Calamities such as earthquake or storm might take them.

Without human agency. RV: "For he needeth not further to consider a man." His wisdom is such that he can instantly determine the right course of action. He does not need to review the circumstances.

Therefore man has no grounds for a second trial - or to dispute the justice of God's actions.

(E) THE WICKED & HYPOCRITES ARE PUNISHED 24-30

RV: "In ways past finding out." Is. 55:8-9. Ps. 92:5. 139:17. Dan. 2:21; 4:37.

In order to do this properly, He takes heed to their ways.

When God grants rest or peace. Cp Prov. 16:7.

CHAPTER 34

3 ELIHU'S SECOND SPEECH: GOD IS RIGHTEOUS & ALL-POWERFUL. LET JOB SEEK OUT THE REASON WHY HE IS AFFLICTED AND REPENT. 1-37.

1 HE APPEALS TO ALL TO CONSIDER HIS WORDS 1-4.

Perhaps he again paused, but Job remained silent.

He addresses the friends as well.

He borrows Job's own expression. 12:11.

Let us analyse all the facts & determine what is right.

2 JOB HAS SCORNED GOD & CHARGED HIM WITH INJUSTICE Vv 5-9

Job has not said this. He has stated he would be justified 13:18 & in that spoke truth. 27:2. Elihu distorted Job's words. He had stated that only in the sense that God had withheld from him the judgment on his case that he desired - not that He had perverted it or wrongly condemned him. This is quite unwarranted. It is an echo of Eliphaz' words. 15:16. He is condemning Job - not mediating for him Cp 33:6.

This is a distortion of Job's words. He had declared both righteous & wicked are often subjected to calamity. His attempt to live righteously had not saved him from such. Cp 12:4.

3 AN EXAMINATION & REFUTATION OF THESE CHARGES 10-30

(A) GOD IS RIGHTEOUS 10-12

ELIHU (cont. from opp.). • Summary. Though in advance of the other three, Elihu's explanation falls far short of the facts. It actually adds little to what Job has stated, but at the same time makes some glaring mistakes. Job's intemperate speech did not stem from his sufferings as Elihu supposed. Cp 2:10 but from the cruel, unjust implications of his friends' —yet Elihu has little to say on that score. • He claimed Job's requests not heeded by God as they were asked in a wrong spirit 33:4-10 but that was not so in Job's case 2:3. • In fact, Yahweh terminated the debate by answering Job 38:1. • He is wrong in alleging that God is unaffected either by man's sin or righteousness 35:6-7 and in claiming that a true response to suffering always brings restoration to prosperity 33:21-30, 35:16. Job had appealed for pity 6:10; 19:21, or demonstrating him as being motivated by pride! 35:12, therefore Elihu seems to be one of head but no heart - knowledge but no love. 1 Cor. 8:1. See bottom 710.

7:17, 9:14. Ps 106:29, 139:7-12.

God omnipotent cannot be unjust.

JOB 35.

14 If he set his heart [2] upon man, if he gather unto himself his spirit and his breath;
15 All flesh shall perish together, and man [a] shall turn again unto dust.
16 If now *thou hast* understanding, hear this: hearken to the voice of my words.
17 Shall even he that hateth right [3] govern? and wilt thou condemn him that is most just? (RV: "just and mighty.")
18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?
19 *How much less to him* that accepteth not the persons of princes, nor regardeth the [d] rich more than the poor? for they all *are* the work of his hands.
20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and [e] the mighty shall be taken away without hand.
21 (G) For his eyes *are* upon the ways of man, and he seeth all his goings.
22 [h] *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves. -Heb. 4:13.
23 For he will not lay upon man more *than right*; that he should [f] enter into judgment with God.
24 He shall break in pieces mighty men (I) without number, and set others in their stead.
25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are (J) destroyed.
26 He striketh them as wicked men [3] in the open sight of others; -publicly, openly.
27 Because they turned back [5] from him, and would not consider any of his ways: -Cp Prov. 1:24-32
28 So that they (K) cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.
29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:
30 That the hypocrite reign not, lest [b] the people be ensnared.
31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*:
32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.
33 [4] *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore [c] speak what thou knowest. (Give your decision.)
34 Let men [5] of understanding tell me, and let a wise man hearken unto me.
35 Job hath spoken [f] without knowledge, and his words were without wisdom.
36 [7] My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.
37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

[2] Heb. *upon him.* Ecc. 3:19, 9:5-6, 12:7
[a] Ch. 10. 9. Gen. 3. 19. Ps. 146. 4.
[b] As in 1 Kin. 12. 28, 30. 2 Kin. 21. 9.
[3] Heb. *binds* Cp. Judg. 18. 7.
[4] Heb. Should it be *from with thee?* Cp. ch. 23. 10.
[c] Deut. 10. 17.
[d] Cp. James 2. 5.
[e] ch. 33. 32.
[5] Heb. *of heart.* ver. 10.
[6] Heb. *they shall take away the mighty.* As ch. 18. 18.
[f] ch. 35. 16.
(H) 2 Chr. 16. 9.
[7] Or, *My father, let Job be tried.* As 1 Sam. 24. 11. 2 Kin. 2. 12.
[g] Ps. 139. 22.
[8] Heb. go. Cp. ch. 14. 3.
[h] Heb. *without search-ing out.* ch. 36. 26.
[i] Heb. *truthed.* ch. 5. 4.
[j] ch. 22. 2.
[9] Heb. *in the place of beholders.*
[k] ch. 21. 15. Cp. ch. 9. 22.
[l] Or, by it *more than by my sin?*
[10] Heb. *from after him.*
[11] Heb. *I will return to thee words.*
[m] ch. 34. 8, 36.
[n] ch. 35. 9. James 5. 4.
(N) Cp. ch. 22. 12.
[o] Prov. 8. 36.

CHAPTER 35.

1 Comparison is not to be made with God. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,
2 Thinkest thou this to be right, that thou saidst, My righteousness *is* more than God's? (Cp Satan's comment 1:9)
3 For thou saidst, [1] What advantage will it be unto thee? *and*, [k] What profit shall I have, [l] *if I be cleansed* from my sin?
4 [6] I will answer thee, and (L) thy companions with thee.
5 (M) Look unto the heavens, and see; and behold the clouds *which* are higher than thou.
6 If thou sinnest, [o] what doest thou against him? or *if* thy

(A) GOD IS HIGHER THAN MAN AND DERIVES NO BENEFIT FROM HIS OBEDIENCE OR OTHERWISE vv.4-8

4 He does not do this. He does little more than to repeat & expand the thoughts of Eliphaz 22:2-3. Cp Num 23:21. Jas 1:7.
5 They do not injure Him • He does not punish in a spirit of revenge, but in order to correct and improve.

RASHA - To declare wrong. RV "condemn." God has all things under His control so that He can bring prosperity or adversity upon a man or a nation. When He blesses such who can condemn or treat him as a guilty person? As God alone can permit trouble we must learn to look to Him in times of such.

No one. At such times one can but pray as in 33:4-6. RV "Godless man." Trouble and affliction restrain human relationships. He withdrew His favor from an ungodly King to reduce his influence. In short: there is always some purpose for the punishment & trouble God inflicts.

(F) JOB SHOULD SEEK ENLIGHTENMENT FROM GOD AND CEASE HIS REBELLIOUSNESS vv.31-37.

The RV presents this as a question: "For hath any said unto God, -but whether question or statement, the implication is the same • Elihu takes his stand with Eliphaz 5:8, Bildad 8:5 • Zophar 11:13-15 in advising Job to confess his sin, accept the punishment & amend his ways. Found no support for RV mg. RV: "Shall his recompence be as thou wilt, that thou refusest it?" Job must learn to accept what God lays upon him.
RV: "For thou must choose, and not I." It is for Job to act; Elihu can but suggest what should be done as in vv.31-32.
As Job does not answer, Elihu turns to the others: RV: "Men of understanding will say unto me, Yea every wise man that heareth me..." For such see Vv.2,10.
He spoke with greater wisdom than the men of so-called understanding • wisdom. Vv.2,4,10,13
BACHAN - To test like metal. If Job or an individual as well as his ideas were so tried in the furnace of experience; and the result - 42:6.
If the AV: Because he has claimed wicked men sometimes go unpunished. If the RV: "thus answering like wicked men" - referring to Vv.5,6,9. - Elihu's conception of Job's rash words. Elihu believes that Job's condition was punishment for sin Cp V.31. 4 In refusing to acknowledge this, he is guilty of rebellion.
A sign of anger Num. 24:10 or derision Job 27:23.
In justifying himself and complaining of his state.
He ridicules Bildad 8:2-3. Zophar 11:2-3. Eliphaz 15:2-3. Cf. 22:7.

CHAPTER 35.

(1) ELIHU'S THIRD SPEECH: RIGHTEOUSNESS DOES PROFIT Vv.1-16.

An answer to Job's alleged claim that it does not 34:9 which Elihu believes is fundamental to his argument.

1 ELIHU'S OPINION OF JOB'S BELIEF Vv.1-3.

He probably pointed to

(C) IT IS WRONG TO CALL IN QUESTION SUCH A RIGHTEOUS OMNIPOTENT CREATOR Vv.17-19.

Is it conceivable that the Ruler • Controller of the universe is unjust?
It is most unbecoming

(D) GOD IS OMNISCIENT & EXECUTES JUDGMENT ON ALL Vv.20-23.

They are all under the power of death which may take them at any moment.
Calamities such as earthquake or storm might take them.
*Without human agency.
RV: "For he needeth not further to consider a man." His wisdom is such that he can instantly determine the right course of action. He does not need to review the circumstances.
Therefore man has no grounds for a second trial - or to criticise the justice of God's actions.

(E) THE WICKED* HYPOCRITES ARE PUNISHED 24-30

RV: "In ways past finding out."
Isa. 24:16-7, 43:25 Dan. 2:21; 4:17.
In order to do this properly, He takes heed to their ways.
When God grants rest or peace. Cp Prov. 16:7.

709 Job did not answer

2 Job has not said this. He has claimed that God has blessed sinners 12:6. In that He showers His goodness on them Cp Mt. 5:45. and that the innocent suffer as well as the guilty 9:22-24. He queried the purpose • good of such as himself suffering as he did 10:2-3. Elihu evidently took such expressions to mean what he now charges against Job. If so he pushed Job's words beyond what they say Cp 34:5,9.
3 RV: "And what profit shall I have more than if I had sinned." The righteous are no better off than the sinner. Job has not said this. He has maintained that in many cases the sinner materially prospers more than the righteous - and that God has failed to

GOD THE TEACHER (Cont.). remedy and save. As a Teacher, God (El) has • THE ABILITY – He is timeless, omniscient, omnipresent, omnipotent, all-seeing Heb. 4:12-13. Jhn. 2:24-25. • THE POWER – He is Wisdom personified Jhn. 1:1. Prov. 8. and our Wisdom is in reverencing Him. Prov. 1:7. Men were drawn by the power of Christ's teaching. Mt. 7:29. • VARIETY – His works Job 37:11. Word Ps. 94:10. Revelation Neh. 9:20; Prov. 1:23. – Christ = works, Word, Revelation. • adapted to the capacity of His students Isa. 28:9-10. • Elihu saw Him as • Authoritative and Incomparable 36:22. • Omniscient and Holy Thus consistent. 36:23. • Inscrutable • Eternal. 36:26. • Illustrative in Creation. 36:25. Ch. 37. Cp 36:27,29,31.

• El is an appropriate title for the Teacher, for His lessons are taught by His power in creation & revelation.

6 If you persistently & obstinantly continue to sin.
7 You still do not injure Him.
8 Nothing in material advantage, but much in pleasure. Isa. 66:2. Still remain unprofitable servants Luke 17:10. These sentiments were expressed by Eliphaz 22:2-3.
9 You can injure or help a fellow man, and put them under an obligation, but you cannot do so to God.

(B) WHY PRAY IS NOT OPENLY ANSWERED vv 9-14.

Job complained that God did not answer his prayers. Elihu says that this is not universal, but if it is because they are not asked in proper manner.

RV: "they cry out" i.e. [illegible] for help, or to one another.
These in authority, who exercise power. Thus only God is higher.
Their cries are cries of pain wrung from them by the "arms of the mighty" – not a proper seeking after God with a desire to submit to what He would impose as Maker.
Can cause rejoicing at the darkest & most gloomy part of the day. – But these observations hardly touch Job's case.
Job had referred to such in order to illustrate his case. 24:6, 12. Man has greater knowledge than beasts & should read more intelligently if he does not, God will not regard. Therefore any lack of answer to prayer is because it is not used in proper spirit Jam. 4:3. Perhaps Yahweh's sudden intervention is an answer to this allegation. Job 38:1.
They ask – demand in pride, not in humility.
The empty outpourings of men motivated only by self interest. Cf. Jam. 5:15-16. Elihu's observations are true, but do they apply to Job?
RV: "How much less when thou sayest thou beholdest Him not." Job had complained of this Job 9:11. 23:3, 8-10, claimed God had treated him as an enemy. 33:10. God is not ignorant of Job's case – and the answer will come.

(C) JOB INDICTED vv 15-16

14 RV: "But now because He has not visited in His anger." Because God has not added to Job's afflictions despite his intemperate expressions.
RV: "Neither doth he greatly regard arrogance" – i.e. God has not particularly heeded Job's arrogance to punish him more. God will not hear him because he refuses to properly assess the cause of his suffering. i.e. his complaints of the undue suffering he had endured & the silence of God to his appeals.

CHAPTER 36.

(5) ELIHU'S FOURTH SPEECH: AFFLICTION IS OFTEN REMEDIAL. CREATION DEMONSTRATES THAT GOD IS POWERFUL WISE AND PURPOSEFUL 36:1 – 37:24.

(1) INTRODUCTORY. ELIHU CLAIMS THE RIGHT TO COUNSEL. vv. 1-4.

There is still much that he can urge on God's behalf.
Like Bildad 8:8 he claims that he will advance profound irrefutable, little known truth – but there is little that is profound in his statements.
A presumptuous & arrogant statement. How can any human claim this. She was ignorant of the prologue.

(2) FACTS REVEALING THAT GOD IS JUST. 5-16.

6 transgressions be multiplied, what doest thou unto him?]
7 [b] If thou be righteous, what givest thou him?] or what receiveth he of thine hand?]
8 Thy wickedness *may hurt* a man as thou *art*;] and thy righteousness *may profit* the son of man.] (RV "a man")
9 By reason of the multitude of oppressions they make *the oppressed* to cry:] they cry out by reason of the arm of the mighty.]
10 But none saith, Where *is* God my maker,] [c] who giveth songs in the night;]
11 Who teacheth us more than the beasts of the earth,] and maketh us wiser than the fowls of heaven?] (In the language of complaint but not malice or reverence.)
12 There they cry, but none giveth answer,] because of the pride of evil men.]
13 Surely God will not hear vanity,] neither will the Almighty regard it.]
14 Although thou sayest [h] thou shalt not see him,] *yet* judgment *is* before him; therefore trust thou in him.] (RV "The cause") (Or, Deut. 25, 17 Ademites.)
15 But now, because *it is* not so, [e] he hath [i] visited in his anger;] yet [g] he knoweth *it* not in great extremity:]
16 Therefore doth Job open his mouth in vain;] he multiplieth words [m] without knowledge.]

CHAPTER 36.

1 Elihu sheweth how God is just in his ways.
16 How Job's sins hinder God's blessings.
24 God's works are to be magnified.

ELIHU also proceeded, and said,
2 Suffer me a little, and I will shew thee] [n] that *I have* yet to speak on God's behalf.]
3 I will fetch my [t] knowledge from afar,] and will ascribe righteousness to my Maker.]
4 For truly my words *shall* not be false:] he that is perfect in knowledge *is* with thee.]
5 Behold, God *is* mighty, and

[a] ch. 9. 4 & 12. 13, 16 & 37. 23.
[2] Heb. heart, ch. 34. 10.
[b] ch. 22. 2, 3 & 41. 11. Rom. 11. 35.
[c] Or, afflicted.
[e] 1 Sam. 2. 8. 44:12.
[d] Ps. 107. 10.
Acts 16:25-22:7
[c] Ps. 42. 8 & 77. 6 & 149. 5.
[i] ch. 33. 16.
Q 24:12.
[g] ch. 21. 13.
[h] Heb. they shall pass away by the sword.
[k] ch. 9. 11.
[l] Rom. 2. 5.
[m] ver. 8.
[5] Heb. Their soul dieth.
[6] i.e. God.
[i] Num. 16. 29.
[8] i.e. Job.
[9] Or, afflicted.
[m] ch. 36. 12 & 38. 2 & 42. 3.
[n] 2 Chr. 28. 31.
[o] Ps. 4. 1.
[p] ch. 37. 10.
[2] Heb. the rest of thy table. ch. 17. 16. Prov. 29. 9.
[q] Cp. Is. 30. 30.
[r] Ps. 23. 5.
[s] Ps. 36. 8.
[3] Or, Judgment and justice should uphold thee.
[4] Heb. that there are yet words for God. As ch. 13. 7, 8.
[t] ch. 32. 6.
[5] Heb. turn thee aside.

despiseth not *any*:] he is [q] mighty in strength *and* [2] wisdom.] (RV "of understanding")
6 He preserveth not the life of the wicked:] but giveth right to the [3] poor.]
7 He withdraweth not his eyes from the righteous:] but with kings *are they* on the throne;] yea, he doth [r] establish them for ever, and they are exalted.]
8 And if *they be* [d] bound in fetters,] *and* be holden in cords of affliction;]
9 Then he sheweth them their work,] and their transgressions that they have exceeded.]
10 He openeth also their ear to discipline,] and commandeth that they return from iniquity.]
11 If they obey and serve *him*, they shall [s] spend their days in prosperity,] and their years in pleasures.]
12 But if they obey not, [k] they shall perish by the sword,] and they shall die without knowledge.] (RV: "They that are godless")
13 But the hypocrites in heart [4] heap up wrath:] they cry not when he [5] bindeth them.]
14 [5] They die in youth,] and their life *is* among the [v] unclean.] (QADESH – sacred person, prostitute)
15 He delivereth the [9] poor in his affliction,] and openeth their ears in oppression.] [4] Cp. v. 10.
16 Even so would he have [u] removed thee out of the strait] into [o] a broad place, where *there is* no [p] straitness;] and [2] that which should be set on [r] thy table *should be* full of [s] fatness.]
17 But thou hast fulfilled the judgment of the wicked:] [3] judgment and justice take hold *on thee*.]
18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke:] then a great ransom cannot [5] deliver thee.]
19 Will he esteem thy riches? *no*, not gold,] nor all the forces of strength.]

[q] Job 4. 4 & 12. 13, 16 & 37. 23.
[u] Ps. 18. 19 & 118. 5.
[o] Ps. 4. 1.
[p] ch. 37. 10.
[r] Ps. 23. 5.
[s] Ps. 36. 8.
[3] Or, Judgment and justice should uphold thee.
[4] Heb. that there are yet words for God. As ch. 13. 7, 8.
[t] ch. 32. 6.
[5] Heb. turn thee aside.
[v] Deut. 23. 17. 1 Kgs. 14. 24. 15. 12. 22. 46. 2 Kgs. 23. 7.

710 ELIHU'S ATTACK ON JOB.

He falsely accuses Job Job 35:2-3; 33:8-10; 34:5-6; 34:9; 35:13.
Claims inspiration 32:8; 33:6; 36:2-4.
Little feeling 34:7
His pride 35:12.
Claims Job acted in wrong spirit 35:4-16
If Elihu right Job was not a good man.

4 MA'AC – To spurn. Job had stated this 10:3. on the grounds that God apparently did not heed his plea. The facts show Elihu to be right.
5 Job has not claimed that He does – he has stated that He sometimes permits the wicked to prosper. 21:7-9, 30.
6 Job had implied that He did – at least watch over them for good. 24:2.
He sometimes elevates them into places of authority.
i.e. permanently.
If they are in affliction, He reveals the cause, or brings about their reformation.
RV. "behaved themselves proudly."
Adversity from God's hand is disciplinary & restorative.
Job's case reveals the fallacy of this theory.
In ignorance of the purpose of God's disciplinary action.
By refusing to be disciplined.
To God for they have no thought for Him.
Suggested by Eliphaz 15:22. 22:16. Refuted by Job. 21:23-25.
RV: "by." Cp. Ps. 119:67, 71. Heb. 12:11.
SUNTH – Prick, seduce. RV mg. Text = led. Trouble designed to be disciplinary – but Job resisted it.

(3) JOB'S STUBBORNNESS ADDED TO HIS AFFLICTION vv 15-17.

He had acted like the wicked in complaining against God's justly received judgment reserved for the wicked.

(4) JOB URGED TO REPENT 18-21.

RV: "lest thou be led away by thy sufficiency."
If there is no repentance Ps. 49:7-8.
RV: "Will thy riches suffice, that thou be not in distress." Material resources or personal strength will not prevent trouble falling on one who despises God.

12, 15. (YÂRÂ') • Educating Ps. 25: 8-12. • Note David 31-34. Mic. 4:2. Jhn 6: • Christ likewise manifes • Elihu's theme is God

22 Ie. Death 6:9. 7:15. God is te
Lastly, Elihu suggests such a desire is wrong. 20 Desir
A reference to the complaints of Job. people are
Elihu makes no allowance for the extreme 21 Take
helplessness of Job nor for the disturbing effect of the false theories of his friends. He deals with the inexperience of youth. quity:] fo
Cf. Job. 42:7. chosen ra
GOD IS WISE AND KNOWS WHAT IS BEST vv 22-25 22 Beho
Job has not said his power
that, but he has realised that God has given him? him?] Cre
the world into the 23 Who
hands of the WICKED his way?]
9:24 & that He was has wrou
seemingly indifferent to the sufferings 24 Reme
of such as himself. nify his
10:3 In so reasoning hold.] Ins
he did so from extern 25 Every
al appearances & not may behol
from insight of God's 26 Behol
purpose (which was we know
afterwards revealed. can the nu
searched
27 For h
drops of wa
rain accor
thereof:]
28 Which
and distil
dantly.]
29 Also
the spreadi
the noise o
30 Behold
light upon
bottom of t
31 For by
the people
in abundan
32 With
the light:]
not to shin
cometh bet
33 The no
concerning
concerning

CH
1 God is to be fea
15 His wisdon
AT this a
bleth]
of his place
2 Hear a
of his voice,
goeth out o
3 He dire
whole heav
ning unto th

CHAP
7 THE STO
SCRUTIN
At the noise
which seemed
& ing. "Hear
The reverbe
across the e

Ie. Where of men have sung." – Consider God's creation as a whole, not the narrow compass of your own experience.
RV: "All men have looked thereon."

OMNIPOTENCE SHOWS THAT GOD IS INSCRUTABLE 26-33

RV: "Draweth up" – evaporation.
No one can understand or control the weather which nevertheless is essential to man's continued existence.
Thunder.
Or, the storm was already gathering 38:1.
Lightning. 37:3. 38:25; 39, 35.
From the highest heaven to the depths of the earth. God's control extends. Ps. 36:5-11.
For their discipline or their benefit 37:13. 38:12-23.
RV: "He covereth his hands with the lightning; And giveth it the charge that it strike the mark." Weather is under the control of God-designed laws – not that God personally directs each flash of lightning. Elihu is speaking in the language of hyperbole.
Roth: "His rolling thunder telleth concerning him."
Roth: "The cattle, even, concerning him that is coming up." Cp. in the storm – footnote. The lower creation is instinctively influenced by such a storm. Should not Job know that God is in the storm & submit.

GOD THE TEACHER 36:22. MOREH (Heb. Bible), YÂRÂH (Strong) – the latter being the root. Sig. first rain, archer, teacher. He is the incomparable Teacher. V.22 • Teaching what one should say and do Ex.4:12,15. (YÂRÂ') • Educating Israel Exod.20:1 • Teaching His way, paths, Truth Ps.25:4-5, teaching sinners who are meek to learn Ps.25:8-12. • Note David's prayer Ps.27:11, Yahweh's response Ps.32:8 • His spiritual children are taught of Him. Isa.54:13. Jer.31:33-34. Mic.4:2. Jhn 6:45. • Yahweh taught by revelation, command, and by natural things. Rom.1:20; Gen.1:14. 1 Cor.9:9, 1 Cor.11:14. • Christ likewise manifested similar ability using both revelation & nature to teach truth. See also Ps.19:1,7. • Elihu's theme is God is an incomparable Teacher. 36:22.; 33:14,16; 35:11; 36:9-10, and that even in affliction, His objective is to

his great works.

20 Desire not the night, when people are cut off in their place.
21 Take heed, [b] regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, God exalteth by his power: [c] who teacheth like him?
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify his work, which men behold.
25 Every man may see it; man may behold *it* afar off.
26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.
27 For he [i] maketh small the drops of water: they pour down rain according to the vapour thereof:
28 Which [k] the clouds do drop *and* distil upon man abundantly.
29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?
30 Behold, he spreadeth [m] his light upon it, and covereth [s] the bottom of the sea.
31 For by them [n] judgeth he the people; he [o] giveth meat in abundance.
32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.
33 The noise thereof sheweth concerning it, the cattle also concerning [t] the vapour.

[a] ch. 40. 9. Ps. 29. 3.
[b] Ps. 66. 18.
[c] ch. 21. 22 & 34. 32 & 35. 11.
[d] ch. 5. 9. Rev. 15. 3.
[i] ch. 34. 13.
[k] Heb. *And to the shower of rain, and to the showers of rain of his strength.*
[m] ch. 37. 3.
[n] Ps. 96. 13 & 98. 9.
[o] ch. 37. 23.
[s] Ps. 104. 6.
[t] Heb. *the cloud of his light.*

CHAPTER 37.

God is to be feared because of his great works.
15 His wisdom is unsearchable in them.

AT this also my heart trembleth, and is moved out of his place.
2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.
3 He directeth it under the whole heaven, and his [u] lightning unto the [x] ends of the earth.
4 After it a voice roareth: he [a] thundereth with the voice of his excellency; and he will not stay them when his voice is heard.
5 God thundereth marvellously with his voice; [d] great things doeth he, which we cannot comprehend.
6 For he saith to the snow, Be thou *on* the earth; [y] likewise to the small rain, and to the great rain of his strength.
7 He sealeth up the hand of every man; that all men may know his work.
8 Then the beasts go into dens, and remain in their [h] places.
9 [z] Out of the south cometh the whirlwind: and cold out of the [i] north.
10 By the breath of God [j] frost is given: and the breadth of the waters is straitened.
11 Also by watering he wearieth the thick cloud: he scatereth [l] his bright cloud:
12 And it is turned round about by his counsels: [i] that they may do whatsoever he commandeth them upon the face of the world in the earth.
13 He causeth it to come, whether for [r] correction, or [s] for his land, or [q] for mercy.
14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.
15 Dost thou know when God disposed them, and caused the light of his cloud to shine?
16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?
17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?
18 Hast thou with him [v] spread out the sky, *which is* strong, *and* as a molten looking glass?
19 Teach us what we shall say unto him; for we cannot

[a] Ps. 18. 13. Isa. 30. 30.
[h] Heb. *Out of the chamber.* ch. 9. 9. Cp. Zech. 9. 1.
[i] ver. 7. Cp. Ps. 147. 8.
[j] Heb. *scattering winds.* ch. 38. 29. Ps. 147. 17.
[l] Prov. 3. 20. Cp. Deut. 32. 2.
[q] Heb. *the cloud of his light.*
[r] Ps. 148. 8.
[s] ch. 37. 3.
[t] Heb. *the roots.* Cp. ch. 9. 8.
[u] ch. 37. 13. Ps. 104. 27.
[x] Heb. *a rod.* ch. 22. 9.
[y] ch. 38. 26.
[z] 2 Sam. 22. 10. 2 Kin. 18. 45.
[i] Heb. *that which goeth up.* Cp. Jer. 10. 13.
[j] Heb. *Hear in hearing.*
[l] Gen. 1. 6. Is. 44. 24.
[i] Heb. *light.* ch. 36. 30.
[v] Heb. *wings of the earth.* ch. 38. 13. Is. 11. 12.

Job has not said that, but he has reasoned that God has given the world into the hands of the WICKED and that He was seemingly indifferent to the sufferings of such as himself.

In so reasoning he did so from external appearances & not from insight of God's purpose & truth that had been revealed.

RV: "Which distilleth rain from his vapour."

RV: "All men have looked thereon."

RV: "Overspreadeth" – evaporation.

RV: "by." Gp Ps. 19:67, 77. Heb. 1:

Thunder. Gp v.26. the storm was already gathering 38:1.

Lightning 37:3. 38:25; 39, 36.

From the highest heaven to the depths of the earth, God's control extends. Gp 38:4ff.

For their discipline or their benefit 37:13. 38:22-23.

RV: "He covereth his hands with the lightning; And giveth it a charge that it strike the mark." Whether it is under the control of God-designed laws – not that God personally directs each flash of lightning. Elihu is alluding in the language of hyperbole.

Roth: "His rolling thunder telleth concerning him."

Roth: "The cattle, even concerning him that is coming up" (i.e. in the storm – footnote). The lower creation is instinctively influenced by such a storm. Should not Job know that God is in the storms of life & submit.

OTHER EXAMPLES OF GOD'S INSCRUTABLE POWER. Vv. 6-24

(A) SNOW AND RAIN 6-8

He has determined the seasons & it is beyond our power to alter them. Gp 38:22. Ps. 147:16-18.

He forces them indoors so that they have to cease their labor.

Recognize that his work is subject to the blessing of God – may feel his dependence on God.

(B) WHIRLWIND, COLD; FROST 9-10

A different word to V.22.

MEZARAH – Scatterer.

CHEDER – Inner chamber.

RV: "Out of the chamber of the south cometh the storm." Gp Ps. 104:13.

The slight motion of the air when frost is formed, is likened to the breathing of God. Gp Job 38:29. Sometimes used for punishment Ps 78:49. 147:16.

RV mg – "Congealed."

RV: "Yea he loadeth the thick cloud with moisture."

After the rain storm, the light of the sun is reflected on the scattered clouds.

By the mysterious force of nature the rain is driven to other parts.

RV: "Whether it be for correction, or for his land, Or for mercy He causeth it to come." God's inscrutable dealing are designed for one of these three purposes. Gp Job 38:26.

(C) THE PHENOMENA OF THE CLOUDS Vv. 11-16.

The wondrous works of El Ji outlined in Elihu's discourse 36:27-33. 37:2-13.

There are many things in nature which man accepts in the light of V.13. without questioning God. Job must learn to do the same in his case, knowing whatever God did it was for man's benefit.

RV: "how God layeth His charge upon them." i.e. arranges for their course or sequence according to V.13.

The rainbow.

Poised in motionless glory in contrast to their sometimes rapid scurrying across the sky.

(D) CHANGE IN TEMPERATURE Vv. 17-18

Bringing warm weather. If you accept such changes of temperature why question God in His working with man.

The vast canopy of heaven speaks of immensity and eternity.

To one so Immense, Great, Wise, Powerful, Inscrutable.

(E) GOD IS BEYOND OUR REACH 19-22

THE STORM

As Elihu was speaking signs of an approaching storm were heard Ch.36:29. This illustrated both the greatness 36:26 and inscrutability of God 36:26-29. Who knows why the storm was sent – yet it affects both man & beast 36:31-33. The roar of thunder and flash of lightning illustrate His great power 37:1-5. There are other things of nature illustrative of this: snow, rain, storm, cold and so forth 37:6-13. These happenings show God to be inscrutable, Vv. 14-15. 19-13. We must accept what he does as the effects of His teaching and submit in faith.

CHAPTER 37.

THE STORM: EVIDENCE OF GOD'S INSCRUTABLE POWER Vv.1-5

At the noise of thunder, a particular crash of which seems referred to in 36:33.

Gp mg. "Hearken, hearken to..."

The reverberations of the thunder clap roll across the entire cloud-canopied sky

THE DIVINE ARCHITECT JOB 38:5 It was created to be inhabited Isa 45:18. Careful planning was that used to that end Prov 8: 22-30. It is said that the earth rotates on its axis 1000 mph; if it were 100 mph our days + nights would be 10 times as long, & the hot sun would likely burn up the vegetation, whilst surviving plants would freeze or die in the long night. • The earth has been placed the proper distance from the sun to give it the right amount of warmth. - If it were half as much more we would roast. • The angle of the earth, tilted at 23 degrees provide us with seasons. If it had not been tilted, vapors from the ocean would move north + south, piling up continents of ice. • It is claimed that if the moon were too close, tides would periodically cover the continents, • If the crust of the earth had been only 10 ft thicker, there would have been no oxygen + animal life could not live. • Had the ocean been a few feet deeper, carbon dioxide • oxygen would have been absorbed • vegetable life could not exist.

"THY PROUD WAVES STAYED" JOB 38:11 governed not only by lunar + solar of time by the earth's rotation ro every 12 hours. The tides act as a washing away the organic matte keeping the ocean in constant mo going too far. So God exercises m heart. Jer. 5:22. Isa. 57:20.

Our great ignorance of one so high and wise, humbles us, so that we cannot question Him.

God challengeth Job to answer.

JOB 38.

Earthquake V.13

order our speech by reason of darkness.]

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.]

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.]

22 Fair weather cometh out of the north: with God *is* terrible majesty.]

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.]

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.]

darkness a swaddlingband for it,] (RV. "prescribed for it my decree")

10 And brake up for it my decreed *place*, and set bars and doors,] (so Job's sufferings were controlled)

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?] (the daily miracle of beauty + hope)

12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;] (Heb. = Dawn) Ps. 19:4-6

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?] Jn 3:19-21 (like dust under a blanket)

14 It is turned as clay to the seal; and they stand as a garment.] (RV: "all things stand forth")

15 And from the wicked their light is withholden, and the high arm shall be broken.]

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?] (no control over death) Acts 2:18

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?] Job 10:21-22

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.]

19 Where *is* the way where light dwelleth? and as for darkness, where *is* the place thereof,]

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?]

21 Knowest thou *it*, because thou wast then born? or because the number of thy days *is* great?] (RV: Treasuries i.e. Storehouses)

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,] Ps 147:16-17. 148:8. Isa 55:10. Job 37:6-9

23 Which I have reserved against the time of trouble, against the day of battle and war?] Fig. of personal trouble Mt. 7:27

24 By what way is the light

God controls it by the invisible force of gravity so that it acts as a cleansing agent.

He controls the seeming uncontrollable raging of the sea, so that it is limited to doing His will Ps 104:9. An assurance to Job in his troubles.

The formation of the ocean is likened to the birth of a child

C THE LIGHT OF THE MORNING 12-15.

The golden dawn illuminates the earth driving away the obscurity + darkness of night at the exact time the Wisdom of Yahweh determines

This great time-piece of heaven teaches that the reign of darkness is limited Jer 33:20. Mal 4:2 Ps 74:16. 104:19. 139:12. Ps 5:3. 49:14. 119:147. 130:6. Cannot be altered

Was he there when it was established - the language of irony. Has he the authority to command when the dawn shall be! No! In Yahweh's own time, he shall see the light!! - Acting will come.

As a seal turned clay from a mere lump to a figured surface so the light of dawn reveals true shape + detail. 1 Jn 3:2. 2 Cor. 4:6. But the timing is in Yahweh's hands!

Which is darkness.

D HIDDEN REALMS 16-18

Gen. 7:11. Its hidden depths. The raging of the sea can be seen + felt, but not its hidden depths - no more could Job penetrate to the motives of things. How then hope to comprehend the breadth of Divine wisdom. Rom 11:33-36 Eph 3:17-21

2 IN RELATION TO THE HEAVENS 19-38

A LIGHT + DARK 19-21

Established in beginning Gen 1:3. Ps 104:2. Job spoke of those who rebelled against the light 24:13-16 yet sought to reverse God's order in his own case. 3:4-5 questioned its benefits. 3:20-23 claimed duration limited 10:20-22. Complained light taken away 29:2-3. 30:26. 12:22. A hatred of darkness with trials 23:17. Job cannot get to the dwelling place of light - he must wait when God has established all opportunities.

B THE ELEMENTS 22-30.

CHALAQ - distrib. did. i.e. all over the earth once the sun appears.

A destructive wind. So from the same direction, there comes the benefit of sun's rays dispersing darkness or East wind destroying growth. Ps 27:12

See note above. RV: "who hath clefts a channel for the waterflood." i.e. opened the clouds as a water-spout. Ps 78:15. Ps 104:6-8. Jer 14:22. Ps 29:3-10

This may seem a complete waste, but it is not so. Yahweh has concern for all His creatures not man only. Ps 104:10-30, 37-28. Perhaps His dealings with Job may help others. Ps 107:35. He can bring fertility to Job's arid condition!!

He provides refreshment in the heat of summer Neh 9:11.

God has the power to change the condition of things - Job has not the powers by which a liquid is metamorphosed into a solid is unknown - though the fact that this takes place at the temperature of 32°F is well known. God brings to bear His influence upon man to produce a metamorphosis Rom 12:2. Job saw in nature a change brought about only by adverse conditions.

THE HEAVENLY BODIES 31-32.

CHIMAH - To tie, or link together in a company or league. Pleiades symbolise immortality 9:9. The means to that - Amos 5:8.

RV "the cluster of the Pleiades." Job had made mention of these 9:9. This seems to be a request that he apply the knowledge he has. See Note p 698. See Note top p 698.

Can he loosen the tie that holds the sun and members of this constellation together? Of course he cannot!!

A plural word from KESEH - to hold along set apart, devote. Gesenius = The Zodiac. Jerome = The mansions of the stars. The 12 signs of the Zodiac - answering to the months of the year are connected with different seasons. The variations of the months are for the general good - but are beyond the ability of Job to effect.

D LAWS OF NATURE 33-38

Ps 119:90-91. Jer 31:35-36. Ps 148:6. There is order, rule

CHAPTER 38.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility. See also Ps 104:1-4

THEN the LORD answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?]

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.]

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.] (RV: "Determined")

5 Who hath laid the measures thereof, if thou knowest?] or who hath stretched the line upon it?]

6 Whereupon are the foundations thereof fastened?] or who laid the corner stone thereof;] Rev 21:21; 22:16

7 When the morning stars sang together, and all the sons of God shouted for joy?]

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?] (The waters above Gen 1:6-7)

9 When I made the cloud the garment thereof, and thick

1 Or, established my decree upon it.
a ch. 26. 10. Cp. ver. 33.
3 Heb. the pride of thy waves. Prov. 21. 24.
Cp. Ps. 89. 9 & 93. 4.
Heb. Gold. ch. 28. 1-6.
Cp. above Ps. 74. 16.
4 2 Tim. 6. 16.
c ch. 36. 5.
5 Heb. wings. ch. 37. 3.
f Mat. 10. 28.
g Mat. 11. 25. Cp. Is. 5. 21.
h ch. 24. 13, 17. Mat. 6. 23.
i Ps. 10. 15 & 37. 17. Ezek. 30. 22. Cp. ch. 22. 9.
k ch. 40. 6. 2 Kin. 2. 1, 11. Ezek. 1. 4. Nah. 1. 3.
l Ps. 9. 13 & 107. 18. Is. 38. 10. Mat. 16. 18.
m ch. 40. 7.
1 Kin. 18. 46.
Heb. make me know. ch. 40. 7 & 42. 4.
7 Heb. if thou knowest understanding.
8 Or, at Josh. 8. 29.
EDEN - Strength from root - To rule.
Heb. sockets. Ex. 26. 19, &c.
2 Heb. made to stink Prov. 8. 25.
n Ps. 135. 7.
o ch. 1. 6.
p Ps. 104. 8, 9. 33. 26 107. 23-24. Rev. 16. 21.
q Ex. 9. 18. Josh. 10. 11. Is. 28. 17. Gen. 12.
r ch. 22. 13.

darkness, and cleanseth them.]

22 Fair weather cometh out of the north: with God *is* terrible majesty.]

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.]

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.]

F SUMMARY: THE ALMIGHTY IS OMNIPOTENT, INSCRUTABLE, JUST VV 23-24

Rom. 11:33. 1 Tim 6:16. This is merely repeating Zephar. 11:7 Job 26:14. Job has acknowledged His 9:4. 19. 12:13. He will not unjustly decree. Implying that His was the fault of Job. Thus with the debate still unresolved (See notes top p 709, Yahweh speaks.

CHAPTER 38.

7 YAHWEH'S CHALLENGE CH 38:1 - 42:6.

1 JOB'S IGNORANCE AND IMPOTENCE CONTRASTED WITH YAHWEH'S OMNISCIENCE AND OMNIPOTENCE CH 38:1 - 19:20.

1 IN RELATION TO THE EARTH VV. 1-18

A ITS CREATION VV. 1-7.

1 A present evidence of His invisible power + presence. 37:2. Cp His theophany at Sinai. Exo 19:16-19. Deut 4:11-12. Jer 30:23. Ezek. 1:4. Hab 3:3-6. He completely ignores Elihu who claimed to be in God's stead. 32:6 & who had claimed God did not answer because His was not approached in correct manner 35:1 4-16. Yahweh will always reveal Himself in His time.

Job had been goaded by his friends to speak unwisely 23: 4-5. claiming he was not heard. 13:7. He set out to teach the ways of Providence being ignorant of them 27:11. It is better to be silent than to speak without knowledge. Prov 17:28. 18:13. Job had the sense to acknowledge this 40:4.

Job had expressed a desire to do i.e. Job. 31:35

Destroyed because of his presumption - therefore Job should take heed.

RV: "The light which is bright in the skies." They cannot look into the light of created glory - how can they argue their case with Uncreated glory as Job had made request. Cp 9:32-35. 13:18-22; 23:3-7

Heb. "when." When the winds clear the sky of cloud.

Cp mg. Job had likened God's wisdom of Divine ways Job 28:1-6, 12. Elihu states that such a revelation comes from the North - symbolic of the dwelling place of God. See Note top 760. It is not in man.

The general theme of Elihu's discourse 36:22-33. 37:1-18

2 Or, who hath given understanding to the heart? or who hath given skill to the inward parts? Ps 51:6. Prov 2:6. Eccl 2:26. Jas 1:5. Cp Ps 94:10. Jer 31:33. Heb 8:10. 10:16. Cp Ps 139:13. Isa 44:24. Jer 1:5. Gal 1:15. Cp Ex 4:11. Ps 139:14-16. Isa 45:9. Rom 9:20. Cp Ex 31:3. 35:31. 1 Kin 7:14. 2 Chr 2:12-14. Prov 1:20. 8:1. Isa 28:26. Jer 10:12. 51:15. Zech 12:1. Heb 1:2. Cp Ps 104:24. Prov 3:19. Jer 51:15. Rom 1:20. Col 1:16. Heb 11:3. Rev 4:11. Cp Gen 1:1. Ps 33:6. Isa 40:26. Jer 32:17. Heb 1:10. Cp Gen 1:2. Ps 104:30. Isa 32:15. Cp Gen 1:3. Ps 33:9. 148:5. Cp Gen 1:6. Ps 104:2. Isa 40:22. Jer 10:12. 51:15. Zech 12:1. Cp Gen 1:9. Ps 33:7. 95:5. Jer 5:22. Cp Gen 1:14. Ps 104:19. Jer 31:35. Cp Gen 1:20. Ps 104:25. Cp Gen 1:21. Ps 104:26. Cp Gen 1:24. Ps 104:14. Cp Gen 1:26. Ps 8:6. Cp Gen 1:27. Ps 139:14. Cp Gen 2:7. Ps 104:29. Cp Gen 2:8. Ps 104:16. Cp Gen 2:9. Ps 104:14. Cp Gen 2:10. Ps 104:10. Cp Gen 2:21. Ps 139:15. Cp Gen 2:22. Ps 139:15. Cp Gen 3:1. Ps 104:20. Cp Gen 3:8. Ps 104:2. Cp Gen 3:19. Ps 104:29. Cp Gen 3:21. Ps 104:2. Cp Gen 3:24. Ps 104:4. Cp Gen 4:1. Ps 139:13. Cp Gen 4:2. Ps 104:23. Cp Gen 4:3. Ps 104:28. Cp Gen 4:4. Ps 104:15. Cp Gen 4:7. Ps 104:21. Cp Gen 4:10. Ps 104:6. Cp Gen 4:11. Ps 104:6. Cp Gen 4:12. Ps 104:14. Cp Gen 4:14. Ps 104:29. Cp Gen 4:15. Ps 104:35. Cp Gen 4:16. Ps 104:26. Cp Gen 4:17. Ps 104:8. Cp Gen 4:18. Ps 104:8. Cp Gen 4:19. Ps 104:8. Cp Gen 4:20. Ps 104:14. Cp Gen 4:21. Ps 104:12. Cp Gen 4:22. Ps 104:19. Cp Gen 4:23. Ps 104:19. Cp Gen 4:24. Ps 104:19. Cp Gen 4:25. Ps 104:19. Cp Gen 4:26. Ps 104:19. Cp Gen 4:27. Ps 104:19. Cp Gen 4:28. Ps 104:19. Cp Gen 4:29. Ps 104:19. Cp Gen

"THY PROUD WAVES STAYED" 38:8-11 This is governed by the flux & reflux of the tides of time by the earth's rotation round its axis. There is a high tide every 12 hours. The tides act as a sanitation preventing pollution washing away the organic matter which rivers etc. deposit & keeping the ocean in constant motion, whilst preventing its waves going too far. So God exercises invisible but perfect control over man. Jer. 5:22. Isa. 57:20.

A CHANGE IN QUESTIONS 38:25 Hitherto the questions would have convinced Job of his ignorance and short-sightedness revealing plan & purpose in everything God did. Now Yahweh reveals impotent Job was. As he knows so little, he should not question Yahweh's actions but though not understanding them, should acknowledge wisdom was manifest in them all - so let him realise that he has not the power to change the course of things.

parted,] (RV: "or the east wind scattered") which scattereth the east wind upon the earth?]

25 Who hath divided a watercourse for the overflowing of waters,] or a way for (b) the lightning of thunder;]

26 To cause it to rain on the earth, *where* no man *is*;] on [c] the wilderness, wherein *there is* no man;]

27 To satisfy the desolate and waste *ground*;] and to cause the bud of the tender herb to spring forth?]

28 (a) Hath the rain a father?] or who hath begotten the drops of dew?]

29 Out of whose womb came the ice?] and the (a) hoary frost of heaven, who hath gendered it?]

30 The waters are hid as *with* a stone,] and the face of the deep [2] is [h] frozen.] (RV: "congealed like stone")

31 Canst thou bind the sweet influences of (a) Pleiades,] or [i] loose the bands of [4] Orion?]

32 Canst thou bring forth [5] Mazzaroth in his season?] or canst thou [6] guide (a) Arcturus with his sons?]

33 Knowest thou [k] the ordinances of heaven?] canst thou set the dominion thereof in the earth?] (Course thunder)

34 Canst thou lift up thy voice to the clouds,] that abundance of waters may cover thee?]

35 Canst thou send lightnings, that they may go,] and say unto thee, [9] Here we *are*?]

36 Who hath put wisdom [m] in the inward parts?] or who hath given understanding to the heart?] (RV: "Pour out")

37 Who] can number the clouds in wisdom?] or [3] who can stay the bottles of heaven,]

38 (a) When the dust [4] groweth into hardness,] and the clods cleave fast together?] RV: "cohere"

39 Wilt thou hunt the prey for the (a) lion?] or fill [5] the appetite of the (a) young lions,]

40 When they couch in *their* dens,] *and* abide in the covert to lie in wait?]

41 Who provideth for the (a) raven his food?] when his young ones cry unto God,] they wander for lack of meat.] (RV: and)

Yahweh does Luke 12:24.
(a) Ps. 147:9. Luke 12:24.
(b) ch. 28:26.
Job had spoken of this - let him recognise his own limitations
[c] Ps. 107:35.
[d] Ps. 104:18.
(e) Ps. 147:8. Jer. 14:22.
[f] Ps. 29:9.
(a) Ps. 147:16, 17.
[2] Heb. *is taken.* ch. 41:17.
[h] Cp. ch. 37:10.
[3] Or, *the seven stars.* Amos 5:8. Heb. *Cimah.*
[i] ch. 38:31.
[4] Heb. *Cesil.* Is. 13:10 (plural).
[5] Or, *the twelve signs.* ch. 37:9. Cp. 2 Kin. 23:5.
[6] Heb. *guide them.* Note (a) ch. 9:9.
[k] Jer. 31:35. [l] ch. 38:24. Jer. 2:24.
[G] Heb. *salt places.* Ps. 107:34.
[m] Num. 23:22.
[9] Heb. *Behold us!* Gen. 22:1.
[n] Ps. 51:6.
[o] Prov. 14:4.
[p] Is. 28:24. Hos. 10:11.
[q] Heb. *who can cause to lie down.*
[r] Or, *When the dust is turned into mire.*
[4] Heb. *is poured.* 1 Kin. 22:35.
[s] ch. 4:11.
[t] Heb. *the life.* Cp. ch. 33:20.
(a) Mat. 3:12. (a) Gen. 4:10. (a) Ps. 104:22.

CHAPTER 39.

1 Of the wild goats and hinds. 5 Of the wild ass. 9 The unicorn. 13 The peacock, stork, and ostrich. 19 The horse. 26 The hawk. 27 The eagle.

KNOWEST thou the time when [d] the wild goats of the rock bring forth?] or canst thou mark when [f] the hinds do calve?]

2 Canst thou number the months *that* they fulfil?] or knowest thou the time when they bring forth?] (RV "pains")

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.]

4 Their young ones are in good liking, they grow up with corn;] they go forth, and return not unto them.] (RV: "in the open field")

5 Who hath sent out the wild ass free?] or who hath loosed the bands of the wild ass?]

6 Whose house I have made [l] the wilderness,] and the [u] barren land his dwellings.]

7 He scorneth the multitude of the city,] neither regardeth he the crying [3] of the driver.]

8 The range of the mountains *is* his pasture,] and he searcheth after every green thing.]

9 Will the [m] unicorn be willing to serve thee,] or abide by thy [o] crib?]

10 Canst thou bind the [m] unicorn with his band in the furrow?] or will he [p] harrow the valleys after thee?]

11 Wilt thou trust him, because his strength *is* great?] or wilt thou leave thy labour to him?]

12 Wilt thou believe him, that he will bring home thy seed,] and [r] gather *it into* thy barn?]

13 *Gavest* thou the goodly wings unto the peacocks?] or

Having shown Job His universal power - and hence the futility of challenging Him - Yahweh proceeded to reveal His universal care - and hence the needlessness of sorrowing.

There is no need to do - there is inbuilt instinct power & ability for the lioness to accomplish it. Yahweh has provided it. Would not He provide what was needful for Job. 13:14-16

(a) Mic. Lev. 11:15. In antithesis to the lion, the raven is also under the care of Yahweh. (a) Matt. 6:26. It's main diet is dead or dying carcases, in which it performs the useful work of scavenger. Thus He provides for the King of beasts - Israel. Gen. 49:9 as birds as the raven - the unicorn

Food (the prey - 4:39) is provided for both the lion & the raven, but it involves suffering. Thus good can come through suffering.

CHAPTER 39.

B BEAST PREYED UPON 1-12.

1 YA'ELIM. - Climber. The Ibex. Always in plural because an herd animal. Associated with mountains Ps. 104:18. Thought to be a synonym for 'AGGO Deut. 14:5 - therefore a clean animal. Never been domesticated in any way. therefore bring forth their offspring unknown and unaided by man. Very agile, sure-footed, long horns that bend over back.

2 AYALOUTH - from root - Strength. female deer. Clean Deut. 12:15. very shy & fleet of foot. Understated - so apart from man. But ordained under the control of Yahweh through nature Ps. 29:9.
RV: "Become strong"
They quit their dams early and fend for themselves.

PERE - Sig Running. The Onager - The untamable wild ass. Known for its fleetness - now almost extinct.
Yahweh - providing this as defence.

[illegible]

6 ARAWO - from 'ARAB - to lurk - an Onager from his lonesome habits - Str. Very fleet & difficult to catch, fleeing to the open plain where his speed is his defence.
RSV: "whom I have given the steppe for his home, and the salt land for his dwelling place." Jer. 2:24.

Avoids the haunts of man. does not submit to the discipline of domestication.
And rocky areas seeking out the small patches of pasture there to be found.

10 REIM - from root - To be lifted up. Hence eg. Conspicuous. A two-horned beast like a bison Deut. 33:17. The aurochs (now extinct) c. "the bulls were enormous, over 6 ft at the shoulder with long, forward-pointing horns. Now extinct. Because of its size & conspicuousness, it sheltered in forests." It was not only the most powerful hoofed animal they knew but it was also the largest, apart from the hippopotamus & elephant.
c. Read. "wild ox" RV. Noted for its strength Num. 23:22 fierceness Ps. 22:21 majesty of power Ps. 92:10. Thus Yahweh gives agility to one V.1. speed to another V.5 strength to a third V.9. To all creation (including Job) according to its need.
Even if you could harness him. Thus he is different to the domestic ox - yet

"THE LIGHT OF THE MORNING" 12-15.
"HIDDEN REALMS" 6-18.
"IN RELATION TO THE HEAVENS" 19-21.
"DARK" 19-21.
"ESTABLISHED IN HEAVEN" Gen. 1:14-18. Job 38:33. Ps. 89:37. Jer. 31:35-36. Ps. 119:89-91. Jer. 33:25. Ps. 148:6. Jer. 31:35-36. Ps. 119:90-91. Jer. 33:25. Ps. 148:6.
"THE ELEMENTS" 22-30.

OSTRICH: Fastest Animal On Two Legs. Some 4-legged animals can run faster (the cheetah can reach 70 mph.) but the ostrich is by far the fastest animal on two legs. It can keep up a speed of 40 mph for some considerable distance; and relies upon its extremely keen sight & strong legs to escape danger. It will abandon its young in face of danger. "As with most animals, the baby ostriches are at greatest risk immediately after they are hatched. All kinds of predators—lions, leopards, cheetahs, hyenas, jackals, snakes and birds of prey—are waiting to strike (even crows) . . . But the birds may be endangered even before they are hatched. George Adamson watched a hyena prowling about 1000 yards from a nest containing 17 eggs, which were being incubated by one parent bird. A few hours later, only the shells were left." World of Wild Life.

16 See previous Note. When displaying, the cock bird waves & shakes its plume-covered wings in a characteristic way.
17 The cock does most of the incubation, including throughout the night. During the day the hen often leaves the eggs partly or wholly covered with warm sand to a depth of several inches.
18 In fact they have such thick shells that they are not easily broken. Few animals have mouths large enough to smash one.
19 Noted for indifference or cruelty. Lam. 4:3. Cp V. 14. When a pack of ostriches or their kind are chased by hunters, the adult birds often run away, hoping to draw off the intruders, while the chicks lie flat on the ground, their mottled down & feathers providing good camouflage.
RV: "Though her labor be in vain, she is without fear." She does not learn to fear, but goes through the same process again. She is actually extremely timid.
The Ostrich is proverbial for its stupidity.
A reference to her long neck which she lifts up high like a periscope to view her surroundings.
Along so fleet of foot she can easily outpace them.
GEBURAH - (Not as v 11) valor, force, power, martial might. From GABAR (Cp Gibbor), strong, to prevail, confidence.
RA'AM - a peal of thunder, from RA'AM to tumble, to be violently agitated. A reference to the mane which like thunder traveling through the clouds is violently agitated - with snorting nostrils, glaring eyes, outstretched neck, the horse plunges irresistably forward like a tornado. RV: "quivering mane" - mg: Heb. "shaking."
RV "leap as a locust" the bounding motion of a galloping horse. "Appearance of head of horse - Grasshopper similar. See Note Joel 2:4. Top p. 1111.
Verb plural. RV mg "they" - line of cavalry, all pawing in eager to be off is intended.
KOWACH (as VII) vigor, force, strength. The horse is more eager & excited than its rider.
RV mg. "the weapons". It manifests fearless courage especially when directed to a charge.
He fears his way through the ranks of opposing infantry, brushing aside the most dangerous weapons.
RV mg: "neither standeth he still at the" It is only with difficulty that he is restrained at the noise of battle.
The impatient neighing to get into the fight.
The open & quivering nostrils

D TWO FIERCEST VULTURES. Vv 28-30.

NETS - To dart, speaking of rapidity of flight, a fierce bird of prey. Note Lev. 11:16. "Fly" = "soar" RV. The hawk's strength of wing is marvelous, and it is among the greatest of natural marvels. A bird of prey (in the various species - falcons, kestrels etc) it catches its prey by its keen sight and flashing speed.
The marvel of the migration of birds which sends the hawk family to Africa in the autumn. Cp Jer. 8:7.
NESHER. See Note Lev. 11:13 & Job 9:26. Here the Griffon-vulture seems referred to. It is between 3 & 4 feet long with a wing span of 8 ft.
Noted for the height to which it ascends.

being necessary in his case, without disputing the righteousness of otherwise of his experiences. Job was perfected through suffering. Jam. 5:11. Heb. 5:8.

2 Or, the feathers of the stork and ostrich.
a ver. 21. Josh. 2. 2, 3.
b ch. 20. 11.
c Mat. 24. 28. Luke 17. 37.
d Is. 59. 5.
e Lam. 4. 3. Deut. 28. 56, 57.
f Is. 49. 4 & 65. 23.
g ch. 38. 1.
h Cp. ch. 33. 13.
i ch. 11. 6.
k ch. 32. 8. 17:14
l Nah. 2. 14. Cp. Ezra 9. 6.
m Judg. 18. 19. Ps. 39. 9.
n Ps. 62. 11. Cp. ch. 9. 3.
o Ex. 10. 4.
p Jer. 8. 16. Cp. ch. 41. 20.
q Heb. terror. ch. 41. 14.
r ch. 38. 1.
s Or, His feet dig. ver. 29.
t ch. 38. 3.
u ch. 38. 3 & 42. 4.
v Jer. 8. 6.
w Heb. the armour.
x ver. 7, 18.
y Ps. 51. 4.
z ch. 32. 2.
a Cp. ch. 20. 25.
b 1 Sam. 17. 6. But cp. ch. 41. 29.
c Judg. 3. 27. Jer. 4. 19. Amos 3. 6.
d Ps. 93. 2 & 104. 2.
e Is. 2. 12.
f Lev. 11. 16.
g ver. 13.
h Heb. by thy mouth. Gen. 45. 22.
i Jer. 49. 16. Obad. 4. Hab. 2. 9.
k Ps. 91. 1, 2.
l 1 Sam. 14. 5.

29 From thence she [a] seeketh the prey, and her eyes behold afar off.
30 Her young ones also suck up blood: and [c] where the slain are, there is she.

CHAPTER 40.

1 Job humbleth himself to God. 6 God stirreth him up to shew his righteousness, power, and wisdom. 15 Of the behemoth.

MOREOVER the LORD [d] answered Job, and said,
2 Shall he that [h] contendeth with the Almighty instruct him? he that reproveth God, let him answer it.
3 ¶ Then Job answered the LORD, and said,
4 Behold, [i] I am vile; what shall I answer thee? [m] I will lay mine hand upon my mouth.
5 [n] Once have I spoken; but I will not answer: yea, [n] twice; but I will proceed no further.
6 ¶ Then answered the LORD unto Job out of [q] the whirlwind, and said,
7 [r] Gird up thy loins now like a man: [s] I will demand of thee, and declare thou unto me.
8 [z] Wilt thou also disannul my judgment? wilt thou condemn me, [y] that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now with majesty and excellency; and [e] array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and [d] behold every one that is proud, and abase him.
12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.
13 Hide them in the dust together; and bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.

28 Her keen sight is proverbial & with flashing speed she dives on the prey. The Talmud quotes a proverb that "a vulture in Babylon can see a carcase in Palestine." Cp Mt. 24:28.

CHAPTER 40.

JOB'S REPLY TO YAHWEH'S FIRST SPEECH 1-5.

1 YAHWEH'S REBUKE Vv 1-2.

1 Having paused to let the lesson of the first answer sink in - Yahweh's universal power & care. See Note top column p. 713. He now challenges Job. Cp Job 13:15. 9:3. 23:13. RV: "Shall he that cavilleth contend with the Almighty? Does he really imagine he could successfully contend with Him?

2 JOB CONFESSES HIS FOLLY 3-5.

2 I have already spoken too much. He acknowledges the folly of contending with God, but there is not the full & frank confession as in 42:2-6.

YAHWEH'S SECOND SPEECH: YAHWEH'S ABILITY TO RULE THAT WHICH IS BEYOND MAN TO CONTROL. V. 6 - 41:34.

1 JOB INVITED TO GOVERN THE WORLD. 6-14.

4 In view of what has been said Ch. 38-39 would Job cancel the divine MISHPAT or verdict in Creation.
5 His ignorance of God's purpose in his own case had led him to justify himself & to unadvisedly question the righteousness of God. 32:2.
6 Have you strength to rule like El?
7 Does your voice inspire fear & respect like His? Cp Ps. 29. Job 38: 34-35.
8 Attributes of God. Ps. 111; 104: 1. Job is invited to assume the Divine majesty & sovereign of the

9 Job is invited to improve upon the methods of the Almighty in putting down the proud. Job had questioned as to why the Almighty permitted the wicked to prosper. Job 24:1-23.
10 When Job can do what he is challenged to do in Vv 9-13, then he may presume to dispute with God & act independently of Him. Two examples of creation were submitted for Job's consideration as representative of fleshly pride and power - behemoth & Leviathan. They are beyond the ability of man to control, hence man needs the help of God for salvation Rom. 8:3 & must accept in faith the measure he receives from the Almighty's hand as

YAHWEH'S CHALLENGE CH.40:8.: Job's conduct, in maintaining his own righteousness, and in presuming to dispute with the Almighty, or even desiring to do so, actually involved two implications. • That improvements can be made to the Divine government of creation, and. • That he was more righteous than God. On these grounds, God invited him to try his hand at controlling creation vv.9-14. Job did not intend this a "was appalled at the logical implication of his words Ch.42:6, but nevertheless that remained the implication.

LEVIATHAN: If man cannot conquer the crocodile how can he successfully contend with God v.10. Why did He make such an animal? Why does He permit certain developments among the children of men! He has His reasons - not always apparent. We must accept the enigmas of life in faith.

JOB AT

sheizen in the leviathan. • The skin is penetrable in few = harpoon- ficially will

JOB SILENCED CH.40:3-5

JOB'S CONFUSION

The very extremity and bitterness of his trials had confused Job. • He recognised God as just 9:1-3; but saw no justice in his current experiences. 6:29-30; 7:12-21. • He looked to God as his Redeemer 19:25, but feared that to be incongruous with His present silence. • He acknowledged that He was omnipotent so that even and birds were controlled by His law 12:7-25; 9:9, but was confused and depressed that the Omnipotent ought to permitted him to suffer as he did - more, designed and directed those sufferings as he viewed them. • He desired to contend with God (so assured was he of the justness of his case) whom, he imagined, treated him as an enemy 13:21-24. Perhaps he stored up past sins against him instead of forgiving them 13:25-28, or had knowledge of some secret sins unknown to Job 14:16-21. • Why should he be left to the ungodly 16:11-16, for he had not been unjust, but pure 17:21. This he constantly asserted 13:18-17. • He claimed that God's wisdom cannot be discovered 28:12-22, and that His silence added to the cruelty of his case. 30:19-24. No matter how much Job sought Him, God remained hidden 23:8-9, His wisdom could not be discovered 28:12-22. His silence was regretted 30:19-24.

YAHWEH'S ANSWER

The obviously wrong assessment made by Job's friends relating to his case strengthened his conviction of his personal righteousness. He felt it incongruous that he should suffer as he did, and desired to reason his case with God direct. He was disillusioned and dissatisfied with traditional and current thought of God, and sought a conception of the divine Being that would meet the moral and intellectual demands that he felt impelled to make. But the God he wanted remained hidden and in that state he felt isolated and without direction. 23:8-9. Now Yahweh answered Job and silenced him. • First he spoke to Job of his universal power and wisdom, and hence the futility of Job challenging him. 38:1-38. • Job was not present at creation and was limited in his conception of Divine purposes. 38:4f. • But all creation is governed by laws for man's benefit and to maintain life on earth: earth and heavens, land and sea, light and dark, sunshine and rain are all governed by laws that restrain and guide for the glory of Yahweh and the wellbeing of man. Cp 38:13, 23, 26 and Heart v.27. Job's knowledge of this extremely limited vv.12, 16, 17, 24, 33 etc. • Job had made reference to some of the wonders of creation Cp Ch.9:2-10 Cp 38:31-32. but failed to apply the lessons of it in his own case. If he searched the laws of creation, he would find perfect adjustment to all the needs of Yahweh's creatures: laws which permitted the storm but controlled it; that caused the tides of the ocean to rise but limited them; that set forth principles that were illustrative of His work in the affairs of man Gen.1:14; Dan.4:17, 25; Is.40:7,20; Jer.33:22,26. References by Job that Yahweh now invites him to apply to his own condition are found in 26:7, 24:13-16; 10:20-22, 26; 1-14. 27:21. 9:1-13.

• Job had referred to beasts and birds as teaching the things of God 12:7. He was invited to examine the evidence to see that it exhibited a universal care, a wonderful balance of nature on the part of Yahweh, exhibiting that there was no need for Job to challenge God. • This revealed that Yahweh had care and consideration for His lower creation Mat.10:29-31; 1 Cor.9:9; Ps.104:14-27. • It revealed that in the imperfect state introduced by sin, life is only sustained by the sacrifice of an innocent unsuspecting victim. In the future, the lion will eat straw like the ox 11:7. as at the beginning; but in the meantime it is carnivorous and only obtains the necessary chlorophyll (the sun's health-giving rays) by preying on herbivorous animals. (In the life of nature death is not as extensive as the mortality of man on the roads! - World of Wild life). Therefore suffering and death have an invaluable purpose in the natural order of creation in sustaining life. • From the beginning all animals and birds have been divided into clean and unclean categories Gen.7, and their characteristics are illustrative of those of man. There is the assertive, quarrelsome wild goat; the innocent, timid hind; the free, independent and swift wild ass; the slow-moving extremely powerful wild ox; the stupid, vain ostrich. Yahweh has care for them all Matt.5:45.

• In the sphere of nature, both animals and birds of prey stalk innocent unsuspecting victims, illustrating in this time of curse that such [redacted] necessary to the continuance of life under the present constitution of things. Job was as a "clean" beast in the sight of Yahweh, but had been "preyed" upon by the Satan of the prologue. • Nature should have taught Job 1 Cor.11:14. that the call of God - true righteousness - is a call to self sacrifice that others might benefit. Job recognised that his sufferings were under the cognisance of God and therefore were of benefit either for himself John 15:2. or others 1 Cor.15:29-32. Job's sufferings were necessary, both for the purification of self and for the salvation of his friends. • God desires all "to come to repentance" 2 Pet.3:9; Jhn 3:16-17. and so provided the antitype in Jesus Jam.5:10-11. Acts 2:22-24; 3:11-15. and the Ecclesia Col.1:14; Phil.1:21; 3:9-10. in which the Apostles were foremost. 1 Cor.4:9; 1 Thess.3:0; 2 Cor.4:10; Phil.3:10. • Job's sufferings, therefore, illustrated Gen.3:15; Heb.5:8; 2 Cor.5:14. which principle had been implanted as a testimony in the very laws of nature Rom.1:20; Gen.1:14. Sin had made such a contest inevitable to obtain unto the dominion Gen.1:28; Jhn 17:1-2. • The lesson of suffering was not openly and clearly proclaimed because in such circumstances Yahweh frequently is hidden from view. There are many things that cannot be explained now; and only the future will reveal its true purpose and objective. Let us be assured that if we give our lives into the keeping of God that we will ultimately find that all suffering is beneficial in its scope.

JOB'S DEVELOPMENT

• Job's doubts were exhibited in stages. At first he had none 1:22. • However, his resignation, as expressed in 2:10 is not as complete as formerly 1:20-22. • Even when he cursed his day Ch.3. there is no murmur of complaint against God. It is a long moan, a terrible cry of [redacted] human despair, but it is not a complaint against God. • The criticism and false theory of his friends was the last straw. He claims his sufferings are from God 6:4, though he has not denied His words 6:10. • But now he gives full vent to his feelings - scornfully repudiating the conclusions of his friends, but also remonstrating with God, claiming that he cannot find Him 23:4. • Gradually he became calmer searching for a solution to his problem resting upon his hope 19:25-26. but still confused with his state. • He was left with heart-wrung cries and questions that even the new approach by Elihu failed to answer,

temperaments 14:13,19. At one time it was found in that area. See

1 ITS UNTAMABLE FEROCITY vv.1-9

See Note A 26:14; 1 Sa.27:1 Symbolic of National, Kingly power - Egypt in particular.

6 Can you tame him? [illegible] cult in Egypt • worshipped. Ex.32:4. Jdg.8:24
7 A pet - play mate around the house.
8 RV. "Shall bands of fishermen make traffic of him?" — [illegible]

OSTRICH: Fastest Animal On Two Legs. Some 4-legged animals can run faster (the cheetah can reach 70 mph) but the ostrich is by far the fastest animal on two legs. It can keep up a speed of 40 mph for some considerable distance; and relies upon its extremely keen sight & strong legs to escape danger. It will abandon its young in face of danger. "As with most animals, the baby ostriches are at greatest risk immediately after they are hatched. All kinds of predators—lions, leopards, cheetahs, hyenas, jackals, snakes and birds of prey—are waiting to strike (even crows) . . . But the birds may be endangered even before they are hatched. George Adamson watched a hyena prowling about 1100 yards from a nest containing 17 eggs, which were being incubated by one parent bird. A few hours later, only the shells were left." World of Wild Life.

16 See previous Note. When dis- playing [illegible] & shakes wings in

Of God's mighty works such as are expressed in 9:4-10, 2-3, 32-33; 14:7-10, 14-15; 16:18-21; 19:23-27; 23:3-4; 31:35-37.

17 The con- cubation, and the nigh- ness often fear- wholly a depth

- To such a One the Voice of Yahweh comes in such a way as to make vivid to Job the majesty & sublimity of the Divine goverment in human affairs, and render him speechless.
- But to reach this state he was completely stripped of [illegible] self.

He loses in order wealth, family, health, the fellowship of his wife, the understanding sympathy of friends. In that state he wins the debate with his friends leaving two realities: Self and God. To him that speaks, and in the mystery of His utterances, Job sees through to the wisdom, power, holiness and goodness of God, and now completely emptied of self, humbles himself before Yahweh 40:4-5, 42:6.

18 In f- shes breaks large c

That same Voice speaks to us Heb. 1:1, James 5:11, Heb. 4:12.

14 Not cruelty pair of chases often r off the the flat ed dur- camou-

BEHEMOTH: Symbol of Fleshly Pride V.11

- The powerful head of the hippopotamus bears a strong resemblance to a horse—hence the name the Greeks gave to it which signifies "River-horse."
- However, the massive barrel-shaped body with its diminutive legs, stumpy tail and gleaming, hairless skin, closely resembles a huge pig—and indeed, it does belong to the same suborder, of Suiformes.
- In bulk, it is second only to the elephant—and in some cases even rivals that huge animal. The hippopotamus can weigh up to 4 tons, stands almost 5 feet at the shoulder, and is about 14 feet long.
- The water plays a vital part in controlling the animal's body temperature (prolonged exposure to heat is dangerous) so that it spends most of the day in water, or in mud. It can swim, dive or float without difficulty and because of its huge lungs, can remain submerged for 10 minutes or more. If spared the hottest time of the day basking in the water with only eyes, ears and nostrils exposed.
- On land it can walk, trot and even run with comparative facility. It is basically a herbivore and has to satisfy its voracious appetite by roaming the plains and savannahs adjacent to the lakes and rivers. It can run up to 30 mph.
- Though not particularly belligerent it fears no enemy. Hippos have been known to attack sharks when swimming between the African mainland and the island of Zanzibar. In jealously preserving the territory it marks off for itself, it has been known to scare off elephants, and emerge victorious from an attack by lions. When aroused hippos will attack each other with fatal fury.
- "The hippo's teeth are indeed formidable weapons. The incisors are smaller than the canines & may be altogether absent from the upper jaw. The enormous lower canines, which are clearly visible when the jaws are open, are arranged vertically. Since each may be about 2 feet long (root included) & weigh 7-8 lb they obviously have deadly possibilities" (World of Wild Life).
- According to statistics, the animal's relationship to man reveal it to be "the most dangerous of all the wild animals that habitually prowl lake and river banks."
- It has an enormous appetite. Its terrible teeth act as scythes. "In a single night an adult male hippopotamus may consume & digest upwards of 300 lb of mixed vegetation, comprising grass, leaves, shoots, branches, bulbs and roots."

This animal witnessed to the glory & majesty of its Creator, as Job was compelled to acknowledge Job 42:2. If Job could not tame or control Behemoth—how could he contend with God. If he could not understand why God permitted such creatures to exist, how could he comprehend His purpose in all the confusing issues of life. Best then to accept life in faith with the realization that a Divine providence—all powerful & beneficent is behind these confusing issues.

Behemoth represented fleshly pride, greed and power. It was beyond the power of man to dominate or tame this. The Creator alone had that ability. Job & all others must wait for Him to manifest it.

In fact the hippopotamus—grotesque, greedy, ugly, dangerous helps to maintain the balance of life & enrich the places of its habitat. So do men of flesh in that they form part of an environment calculated to bring the influences of the truth to perfection. Prov. 16:4.

LEVIATHAN: SYMBOL OF FLESHLY POWER.

- Job, who would not have argued with a crocodile, desired to contend with God. Ch 41:10. As it is only with difficulty and stealth that the crocodile is ensnared and tamed, so it is so with man in the political realm Ch 41:34. The world at large will ultimately be captured as is the crocodile. These are some of the lessons suggested by this chapter.
- Furthermore—if the hunter revealed his intentions and methods to the crocodile, would he capture it? He would not. It would evade him.
- So here was Yahweh's answer to Job. Fleshly pride & power must be subdued to Yahweh—but if He revealed the means, it would defeat the purpose. We must accept in faith without question the vicissitudes of life, confident in the assurance that they are for our good, no matter how painful.

The armour-plated crocodile. (The Nile crocodile).

- Length—17 feet (according to reports there used to be Nile crocodiles up to 21 feet long but they do not exist today.
- Weight—up to one ton.
- Teeth—18-19 in each half of upper jaw; 14-15 in each half of lower jaw.
- Habitat—Previously throughout Middle East—once infested the Nile, but today scarce & protected. It was worshipped in Egypt in Thebes.
- The teeth tear and chop up, but are incapable of masticating. The fierce, wide jaws remain open most of the time & whilst the crocodile eats birds, it allows the plovers to enter its mouth & clean the teeth of [illegible] scraps of food & the tongue of leeches. They also act as sentinels, giving out their characteristic rapid alarm call & warning the recumbent reptile of the approach of danger.
- "The narrow, vertical, brilliantly green eyes of the Nile crocodile indicate that its nocturnal vision is excellent. In fact it normally hunts for food during the night, at dawn, and again at dusk" —World of Wild Life.
- They possess vocal cords and can emit a wide range of sounds, the male roaring loudly during the mating season.
- It is fierce, strong, a powerful & swift swimmer, attacking mankind & the largest animals with daring impetuosity. Nothing that it once seizes can escape; and, chopping its prey to pieces, it is swallowed without mastication.

YAHWEH'S CHALLENG

own righteousness, an
the Almighty, or even
volved two implicat
be made to the Divine

2 BEHEMOTH: SYM God's
BOK OF PRIDE 40:24.

Plural. To be mute, dumb. Str. Sing. fem. which
beg. read "beasts" eateth
ning. Hippopotamus. 16 Lo
i.e. as well as thos his loin
A creature so navel o
grass in its 17 He
cedar: J
with huge teeth are c wr
suggesting that it 18 His
would be carnivor- pieces o
ous—yet ate grass like bar
—he did not chew 19 He
the cud. of God:
His tremendous make h
strength is concen- unto him
trated in its loins, 20 Sure
The tremendous him fort
muscles of which beasts o
gave it an almost 21 He
irresistible force. trees, in
Rv "muscles of and fens
belly." Cp. Ps 73:4; 22 The
Ps 11:12. him wit
It is remarkably willows
short, thick, stiff, him
unyielding like a about
cedar. Because of 23 Behe
strength of backbone river, an
-can be shewed as a trusteth
cedar-bonds before Jordan in
the strength of a 24 He
storm. eyes: his
RV: "Thighs"—for- snares.
middle in strength:
An animal glorying C
in strength of
flesh—like man Of God's
in size & strength. CANST
Exceeded only by the than
elephant—perhaps his tongue
unknown. Some claim thou lette
Elephant referred to
A fit symbol for 2 Canst
unenlightened man. into his n
Rvmg. "hath through w
furnished him with 3 Will he
his sword." His huge cations u
sword-like teeth which speak soft
mow vast quantities 4 Will h
of food to satisfy its with thee
voracious appetite for a serva
and greed. Cp. Prov. 5 Wilt tho
30:14. with a bird
He ascends low em- him for thy
bankment for food, but 6 Shall "t
because not carnivor- a banquet
ous he does not dis- part him
turb other animals. chants?
He invaded their pre- "Animals of
serves to satisfy his 24. RV: "Sh
greed—an insult on the wat
not done. with a snar
RV: "Lotus"—identifying it with Egyp- hippopotamu
tian Reed. attack. No m
22 RV: "If a river capture him.
overflow, he trembleth CH
not." It holds no terr-
or for him. Cf. Ps. 3 LEVIATH
46:3. POWER
22 RV: "He is confi- 1 ITS UNTAM
dent though Jordan
swell even to his See Note
mouth." Even a rush- National, Flesh
ing stream like the
Jordan holds no
terror for him. Cp.
14:11, 13. At one
time it was found
in that area. See

abilities of man to control, hence man needs the help of God for salvation Rom. 8:3 & must accept in faith the measure he receives from the Almighty's hand as

1 Job is invited to assume the Divine majesty as Sovereign of the

through suffering James 5:11. Heb 2:10.

YAHWEH'S CHALLENGE CH.40:8.: Job's conduct, in maintaining his own righteousness, and in presuming to dispute with the Almighty, or even desiring to do so, actually involved two implications. ● That improvements can be made to the Divine government of creation, and ● That he was more righteous than God. On these grounds God invited him to try his hand at controlling creation vv.9-14. Job did not intend this & was appalled at the logical implication of his words Ch.42:6, but nevertheless that remained the implication.

LEVIATHAN: If man cannot conquer the crocodile how can he successfully contend with God v.10. Why did He make such an animal? Why does He permit certain developments among the children of men? He has His reasons - not always apparent. We must accept the enigmas of life in faith.

2 BEHEMOTH: SYM. BOK OF PRIDE 11:24

God's great power is shewn in the leviathan.

JOB 41.

15 ¶ Behold now [2] behemoth, which I made with thee; he eateth [a] grass as an ox.
16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.
17 [3] He moveth his tail like a cedar: the sinews of his stones are [c] wrapped together.
18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.
20 Surely the mountains bring him forth food, where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.
23 Behold, [5] he drinketh up a river, *and* [h] hasteth not: he trusteth that he can [i] draw up Jordan into his mouth.
24 He taketh it with his eyes: *his* nose pierceth through snares.

[2] Or, *the elephant*, as some think. Is. 30. 6.
[a] Ps. 104. 14.
[3] Or, *He setteth up.*
[b] Ps. 37. 24. Jer. 22. 28.
[c] Lam. 1. 14.
[d] ch. 30. 21.
[e] Rom. 11. 35.
[f] ch. 3. 12 & 30. 27.
[g] Is. 25. 7. Or, within.
[5] Heb. *he oppresseth.*
[6] Heb. *strong pieces of shields.*
[h] Deut. 20. 3.
[i] ch. 38. 8.
[6] Or, *Will any take him in his sight*, or, *bore his nose with a gin.*
ch. 41. 1, 2.
[8] I. e. *a whale*, or, *a whirlpool.*
ch. 3. 8.
[j] ch. 31. 26.
[k] Is. 19. 8. Hab. 1. 15.
[9] Heb. which *thou drownest*
Cp. Ezek. 32. 14.
[l] ch. 3. 9.
[m] 2 Kin. 19. 28.
[n] Is. 9. 14 & 19. 15 & 58. 5. Cp. ver. 20.
[o] ch. 20. 26.
[p] But cp. ver. 2.
[q] ch. 31. 1.
[r] 2 Sam. 22. 13.
[s] Cp. ch. 3. 19.
[t] Cp. Ps. 104. 26.
[2] Heb. *sorrow rejoiceth.*
[u] Luke 5. 7, 10.
[v] 2 Kin. 6. 23.
[3] Heb. *The fallings.* Amos 8. 6.
[w] Gen. 33. 1. Judg. 7. 16.
[x] Prov. 31. 24. Is. 23. 11. Hos. 12. 7. Zeph. 1. 11. Cp. Judg. 1. 31, 32.

CHAPTER 41.

Of God's great power in the leviathan.

CANST thou draw out [s] leviathan with an [k] hook? or his tongue with a cord [t] *which* thou lettest down?
2 Canst thou [m] put an [u] hook into his nose? or bore his jaw through with a thorn?
3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
4 Will he [v] make a covenant with thee? wilt thou take him for a servant [w] for ever?
5 Wilt thou [x] play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall [y] the companions [z] make a banquet of him? shall they [y] part him among the [z] merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish spears?
8 Lay thine hand upon him, remember the battle, do no more.
9 Behold, the hope of him is in vain: shall not *one* be [b] cast down even at the sight of him?
10 None *is so* [d] fierce that dare stir him up: who then is able to stand before me?
11 [e] Who hath [f] prevented me, that I should repay *him?* whatsoever *is* under the whole heaven is mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover [9] the face of his garment? or who can come *to him* [6] with his double bridle?
14 Who can open the doors of his face? his teeth *are* terrible round about.
15 *His* [6] scales *are his* pride, shut up together *as with* a close seal.
16 One is so near to another, that no air can come between them.
17 They are joined one to another, they stick together, that they cannot be sundered.
18 By his neesings [3] a light doth shine, and his eyes *are* like [l] the eyelids of the morning.
19 Out of his mouth go burning lamps, *and* sparks of fire leap out.
20 Out of his nostrils [2] goeth smoke, as *out* of a [o] seething pot or [p] caldron.
21 His breath [r] kindleth coals, and a flame goeth out of his mouth.
22 In [s] his neck remaineth strength, and [2] sorrow is turned into joy before him.
23 [3] The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

[s] Job 39. 19.
[t] Ps. 32. 9.
[u] 2 Kin. 19. 28. Cp. ver. 26.
[v] Ex. 23. 32. Deut. 7. 2.
[w] Gen. 13. 15. Ex. 21. 6. Deut. 15. 17. 1 Sam. 1. 22. 27. 12. 2 Sam. 15. 20. 1 Kin. 1. 31. (RV: *forever*)
[x] Ps. 104. 26.
[y] Prov. 1. 13.
[z] Is. 18. 6. Ezek. 39. 17.
[9] Heb. *the face of his garment?*
[6] Heb. *with his double bridle?*
[6] Heb. *the shields of his pride.*
[3] Heb. *neesings.*
[l] Job 3. 9.
[o] Ps. 58. 9. Eccl. 7. 6. Is. 30. 33.
[p] Jer. 1. 13.
[r] Is. 30. 33.
[s] Ps. 75. 5.
[2] Heb. *sorrow is turned.*
[3] Heb. *The flakes of his flesh are fallen upon him.*

7 15 Why does God allow such persecuting powers to develop? They play a part in moulding the lives of saints as the experience of Israel in Egypt showed. Man cannot control them, but God can. See note above.
2 Only with extreme difficulty, great skill, and personal risk. Herodotus refers to the manner in which Egyptians caught the crocodile in that way. Cp. Ezek. 29:4.
3 RV: "Or press down his tongue with a cord."
4 Yahweh did to the Assyrian Leviathan 2 Kg 19: 28 & will do so to the Gogian Ezek 38:4.
5 Ironical. Will he plead for his life?
6 Can you tame him? This has been done with difficulty in Egypt & worshipped like 2:69, Jer 27:8
7 A pet-play mate around the house.
8 RV. "Shall bands of fishermen make traffic of him?" — not normally

1. Job is invited to assume the Divine majesty & sovereign of the

I. ITS UNTAMABLE FEROCITY vv. 1-9.

See Note Ps 74: 14; Isa 27:1 Symbolic of National, fleshly power - Egypt in particular

3 LEVIATHAN: SYMBOL OF FLESHLY POWER vv. 1-34 (Cp v 34b)

1 Or, *an hook?*
2 Or, *put a hook*
3 Or, *a bridle?*
4 Or, *a rope?*
5 Or, *an hook?*
6 Or, *companies*
7 Or, *bargain for him?*
8 Or, *Canaanites?*
9 Or, *face of his clothing?*
10 Or, *scales, his shields are his pride*
11 Or, *scales are his pride, as with a close seal, one is so near to another*
12 Or, *Who can come within his double bridle?*
13 Or, *sneezings*
14 Or, *eyelashes*
15 Or, *muscles of his belly*
16 Or, *Who can strip off the face of his garment?*
17 Or, *Who can enter into the pairing of his nether jaw?*
18 Or, *Who can open the doors of his mouth?*
19 Or, *Who can come within his double bridle?*
20 Or, *Who can open the doors of his face?*
21 Or, *Who can open the doors of his mouth?*
22 Or, *scales are his pride, as with a close seal, one is so near to another*
23 Or, *Who can come within his double bridle?*
24 Or, *Who can open the doors of his face?*
25 Or, *Who can open the doors of his mouth?*
26 Or, *scales are his pride, as with a close seal, one is so near to another*
27 Or, *Who can come within his double bridle?*
28 Or, *Who can open the doors of his face?*
29 Or, *Who can open the doors of his mouth?*
30 Or, *scales are his pride, as with a close seal, one is so near to another*
31 Or, *Who can come within his double bridle?*
32 Or, *Who can open the doors of his face?*
33 Or, *Who can open the doors of his mouth?*
34 Or, *scales are his pride, as with a close seal, one is so near to another*

The skin is penetrable in few places only & it can be harpooned only with extreme difficulty and danger.
Ironical. Do this once - it will be enough. You will not live to do it the second time.
The hope of capturing or killing him is vain for the normal person.
The very sight of an attacking crocodile is enough to paralyze one with fear.

2 ITS TERRIFYING APPEARANCE vv. 10-24

RV: "first given to me" God is under no debt to man.
Who hath laid me under any obligation to my creatures. Yet Job who would not have argued with a crocodile wanted to do so with God to justify himself. Job 9:3; 15; 10:2-7, 13; 23:3-9. See Note opposite.
RV: "Who can strip off his outer garment?"
Who can rip up the hide or pierce the armour of this monster.
RV: "Who shall come within his double bridle. The fearsome double range of teeth - of this creature which has the largest mouth of all monsters.
Go on top jaw; strong lower - sharp, strong, large - designed to tear the prey & not to masticate.
No chinks in that armour. The guard is strong Ezek 29:3
As sun seen peeping over the horizon, so the pig-like eyes of crocodile can see its prey whilst body is almost entirely submerged
Obs. for sneezing. Spurting of water out of nostrils, the drops of which form sort of iris or rainbow.
According to Naturalists — when the crocodile emerges after lying long under the water & being forced to hold its breath, the breath, long repressed is hot, and bursts forth so violently, that it resembles fire and smoke.
The snorting of the crocodile when it emerges has this appearance.
The strength of its head has been commented upon by naturalists. It is as virile as the head & widens out to the width of the body.
RV: "And terror danceth before him."
Those parts of the body which are normally soft & flabby in other animals are tough & hard in the crocodile. The muscles are so firm that the crocodile has difficulty in turning.

4 IT'S INVINCIBLE COURAGE vv. 25-34

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
27 He esteemeth iron as straw, *and* brass as rotten wood.
28 The arrow cannot make him flee: slingstones are turned with him into stubble.
29 Darts are counted as stubble: he laugheth at the shaking of a spear.
30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; one would think the deep to be hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high *things*: he is a king over all the children of pride.

25 RV: "When he lifteth himself up the mighty are afraid: by reason of his crashings they are beside themselves."
26 RV: "The sword of him that reacheth unto him cannot avail: the spear, the dart, nor the shaft."
27 RV: "He counteth iron as straw, & brass as rotten wood."
28 RV: "The arrow cannot put him to flight: slingstones are turned with him into stubble."
29 RV: "Clubs are counted as stubble: he laugheth at the rushing of the javelin."
30 RV: "Sharp potsherds are under him: he spreadeth as it were a threshing-wain upon the mire."
31 RV: "He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment."
32 RV: "He maketh a path to shine after him; one would think the deep to have hoary hair."
33 RV: "Upon earth there is not his like, that is made to be without fear."
34 RV: "He beholdeth every thing that is high: he is king over all the children of pride."

Why does God allow such persecuting powers to develop? They play a part in moulding the lives of saints as the experience of Israel in Egypt showed. Man cannot control them, but God can. See note above.
Only with extreme difficulty, great skill, and personal risk. Herodotus refers to the manner in which Egyptians caught the crocodile in that way. Cp. Ezek. 29:4.
RV: "Or press down his tongue with a cord."
Yahweh did to the Assyrian Leviathan 2 Kg 19: 28 & will do so to the Gogian Ezek 38:4.
Ironical. Will he plead for his life?
Can you tame him? This has been done with difficulty in Egypt & worshipped like 2:69, Jer 27:8
A pet-play mate around the house.
RV. "Shall bands of fishermen make traffic of him?" — not normally

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.
25 When he raiseth up himself, the mighty are afraid; by reason of breakings they purify themselves.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
27 He esteemeth iron as straw, and brass as rotten wood.
28 The arrow cannot make him flee: slingstones are turned with him into stubble.
29 Darts are counted as stubble: he laugheth at the shaking of a spear.
30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; one would think the deep to be hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high things: he is a king over all the children of pride.

CHAPTER 42.

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Job's age and death.

THEN Job answered the LORD, and said,
2 I know that thou canst do every thing, and that no thought can be withholden from thee.
3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.
5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
6 Wherefore I abhor myself, and repent in dust and ashes.
7 ¶ And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.
8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.
9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.
10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.
11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.
12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

THE PSALMS. — "The Calves of the lips" Hos. 14:2. Ps. 50:14,23 1 Cor. 14:15 James 5:13 Eph. 5:19 Col. 3:16 Heb. 13:15.

"They Keys that David struck have reverberated ever since. They have found harmony in the heart of the exile, the sufferer, the joyful, the triumphant, they have helped in moments of sadness and of joy, in sorrow and in happiness, in disaster and in triumph, in sin and in right-eousness. The Psalms provide the right note for moods of thankfulness, sorrow, despair, hope, rage, love, mercy, doubt, vengeance, faith. In the vicissitudes of David's life we have a companion who can utter the words we feel in all the trials that come our way — in wandering, escapes, captivity, banishment, bereavement, persecution. He expresses for us the exaltation that comes from the below

CHAPTER 42.

JOB HUMBLES HIM-SELF BEFORE YAHWEH Vv 1-6

1 Yahweh is omnipotent.
2 RV: "And that no purpose of Thine can be restrained." He has been shown God's universal power & universal care even in the jungle (see right top p. 711). He has been shown that God has created for His purpose animals that personify the pride of flesh 40:11 and the political power 41:34, and therefore He has all creation under His control. His creatures, therefore, must accept all the vicissitudes of life in faith, knowing that He is in control, and will do all things well. Cp. Mk. 7:37 and all will work out for the best.
3 Job repeats Yahweh's words and confesses that he had done so.
4 In condemning why he did not desire to vindicate himself. Job's ready confession reveals his true greatness and genuine humility.
5 Cp. 38:1; 40:7. Job is humbled.
6 Previously he demanded an audience 9:35; 10:2; 13:22. In order to vindicate himself. Now he pleads that his confession of failure be heard.
Again he quotes the words of Elihu from out of the storm, and humbly confesses that all he has to say is an apology for his insolence.

THE PSALMS (Cont.)

quiet contemplation of nature (Ps 8, 29, 104), the excitement of the battlefield of Israel (Ps 20, 60, 110), the splendor of great coronations (Ps 45). The Apostles dwelt often on these moods and quoted freely from the Psalms. The Psalms are prophetic, they take us into the future and cause us to thrill at the great drama yet to be played in the earth and which is fittingly expressed in these Songs of Zion" (amended)

The Psalms guide our emotions and feelings as other Scriptures do our faith and action. The Israelites used them in the Temple, the Jews used them in the synagogue; Christ

716 Luke Uses Them in Their Services Col. 3:16 James 5:13.

The title Psalms is endorsed by N.T. usage: Luke 20:42. Acts 1:20. 13:33.

JOB: SUMMARY. Jam. 5:11. We have seen a man subjected to trials, deserted of friends, reproached by his wife, perplexed by specious arguments, driven to implore him self, yet successfully brought through it all by God honored at last. We may experience trials, defection of friends, misunderstanding — let us remember the end of Job. The sky may be dark, the storm of debate fierce, the thunder & lightning of attack ominous — but the Voice of Yahweh can be heard in its midst above it. A man does not reveal himself at best in argument debate on self justification, but in Job

It was in his final confession that Job reached the height of his power, a true vindication. It was in this that Yahweh was finally vindicated & Satan defeated. And this had necessarily to be done without a formal explanation of the real cause purpose of the suffering.

BOOK I

PSALM 1.

TWO DESTINIES STERS IN A LIFE OF FOLLY OR WISDOM

Introduction or Preface to the Book of Psalms, which evaluates man's conflict between good & evil between the Righteous One and the Wicked One. Ps 1:6

The Psalmist put into effect his own counsel 119:63-72.

He provides an example of godly conduct Ps 119. He exhorts to follow these rules Ps 1:1. And warns of the danger of being led astray by false impressions 119:113.

THE ENDURING PROSPERITY OF THE RIGHTEOUS. Vv 1-3.

Not Carry or Chaff

Happiness

13 He and thre
14 And the first name of and the Keren-ha
15 And no wome

Whoeve

The Psal

The Greek

1

Gr. Psa poem to b Heb. Te called Te

The happin See opp

BLESS walk sel of the eth in th sitteth in ful.

2 But law of th law doth night.

3 And h planted b that bring his season not with he doeth

4 The but are the wind

5 Theref not stan nor sinne tion of th

6 For th way of th way of perish.

PSALM 2.

In Unison

1 The kings ex

WHY

Imagine 2 The ki

"BLESSED"

Keynote of for happine

ness — and so perverse happiness wh way is here out the Psalm

Happiness 4:8. but its ful ure Age, when righteous w the present tri Yoke of the

Like the Pentateuch, the Psalms are divided into 5 books. As the writings and labour of Moses brought Israel to nationhood, so the writings and labour of David formulated the Kingdom. David acts as a bridge between Moses and Christ. And like Christ's dissertation on the mount, David's words in the Psalms likewise commence with a beatitude. • The last five Psalms repeat the Pentateuch.

13 [a] He had also seven sons and three daughters.
14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.
15 And in all the land were no women found so fair as the daughters of Job: and [b] their father gave them inheritance among their brethren.
16 After this lived Job an hundred and forty years, and [c] saw his sons, and his sons' sons, even four generations.
17 So Job died, *being* old and [d] full of days.

[a] Cp. ver. 10 & ch. 1. 2 with 2 Sam. 12. 23.
[b] Cp. Num. 27. 1-8.
[c] Gen. 50. 23. Cp. Is. 53. 10.
[d] Gen. 25. 8 & 35. 29.

THE BOOK OF PSALMS.

Gr. Psalmos (Sing) Psalmoi (plur.): "A poem to be sung to a stringed instrument." Heb. Tehillim: Praises. Sometimes called Tephilloth: Prayers. Ps 72:20

Ground of opposition – the unwillingness of rebellious nature to submit. Fastenings by which yoke secured on neck – Keths. – Ps 2:3, Hos 11:4.

PSALM 1.

1 The happiness of the godly. 4 The unhappiness of the ungodly.

BLESSED *is* the man [1] that walketh not in the counsel of the [2] ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the [b] scornful.
2 But [c] his delight *is* in the law of the LORD; and [d] in his law doth he meditate day and night.
3 And he shall be [e] like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not [7] wither; and whatsoever he doeth shall [f] prosper.
4 The ungodly *are* not so: but *are* [g] like the chaff which the wind driveth away.
5 Therefore the ungodly shall not [h] stand in the judgment, nor sinners in the congregation of the righteous.
6 For [i] the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

[b] Ps. 37. 13. Prov. 1. 22.
[c] Ps. 119. 35.
[2] Or, *troubled*.
[d] Josh. 1. 8. Ps. 119. 1.
[e] Heb. *anointed*.
[f] Heb. *upon Zion the hill of my holiness*.
[g] Num. 24. 6. Jer. 17. 8.
[7] Or, *for a decree*. Cited Acts 13. 33.
[h] Heb. *fade*.
[i] Gen. 39. 3.
[j] Job 21. 18. Ps. 35. 5. Is. 17. 13.
[k] Job 34. 24. Ps. 89. 23.
[l] Ps. 5. 5. Luke 21. 36.
[m] Rev. 2. 27.
[n] Is. 30. 14. Jer. 19. 11.
[o] Ps. 37. 18.
[p] Job 4. 14. Ps. 48. 6.
[q] Gen. 41. 40. John 5. 23.
[r] Prov. 31. 2.
[s] Ps. 46. 6.
[t] Rev. 6. 16, 17.
[8] Or, *tumultuously assemble*.
[u] Ps. 34. 8. Prov. 16. 20. Is. 30. 18. Rom. 9. 33.
[9] Heb. *meditate* RV.
[v] Ps. 5. 11 & 7. 1.

PSALM 2.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHY do [r] the heathen [8] rage, and the people [9] imagine a vain thing?
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall [a] laugh: the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, and [3] vex them in his sore displeasure.
6 Yet have I [4] set my king [5] upon my holy hill of Zion.
7 I will declare [6] the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.
8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.
9 Thou shalt [t] break them with a rod of iron; thou shalt dash them in pieces [m] like a potter's vessel.
10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
11 Serve the LORD with fear, and rejoice with [o] trembling.
12 [p] Kiss the [q] Son, lest he be angry, and ye perish *from* the way, [s] when his wrath is kindled but a little. [t] Blessed *are* [u] all they that put their trust in him.

[a] Ps. 37. 13. Prov. 1. 26.
[3] Or, *trouble*.
[4] Or, *poured out*. Cp. Prov. 8. 23.
[5] Or, *over*.
[6] Or, *for a decree*.
[o] Ps. 2. 11.
[p] Gen. 41. 40. John 5. 23.
[q] Prov. 31. 2.
[r] Ps. 46. 6.
[s] Rev. 6. 16, 17.
[t] Ps. 34. 8. Prov. 16. 20. Is. 30. 18. Rom. 9. 33.
[u] Ps. 5. 11 & 7. 1.

Derived from Yom = Day = Fair as the Day. Cp 2 Sam 23:4
Same as Cassia
A perfume behind the bark-layer to peel off.
Horn of Stibium – Stibium being the dye which women used to anoint the upper & lower eyelids to give lustre to them. Hence beautified eyes. The three beautified appearance, character, sight.
If she received double in this V 10 he was to whom his calumnies came upon him.

PSALM 1.

CELESTINE STARS IN A LIFE OF FOLLY OR WISDOM?

An introduction or Preface to the Book of Praises, which manifests man's conflict between good & evil between the Righteous One and the flesh One. Ps 1:8
The Psalmist put into effect his own counsel. Ps 26:3-12
He provides an example of godly conduct. Ps 1:2. He exhorts to follow these ways. Ps 1:7. And warns of the danger of being led astray by false impressions. Ps 73.

THE ENDURING PROSPERITY OF THE RIGHTEOUS. VV 1-3.

Not standing or abiding
Heb. Navah – THAT man
Implies an acquaintance with
Ps 1:6, Jer. 7:24, 2 Chr.
Heb. Lachaam See note Gen.
Derived from "Racha" – Unrest
Ps 107, Isa 57:20,21) thus
Result of the disharmony
has brought. Related to a
man whose unsettled aim
no certain end, and walks
no certain rule. NEGATIVE
CERTAINTIES.
A more complete identification than mere walking
counsel put into effect.
Heb. Chattaim – to miss the
mark. Gen 4:7, Jud 20:16, Gen 13:13
THE WICKEDNESS OF
THE GODLY. VV 4-6

PSALM 2.

REVOLT OF SCORNERS.
INITIALLY MANIFESTED. Ps 2:1,2
HUMAN BACKGROUND – David
and Zion of the Jebusites
with rejoicing brought the
to its resting place.
The surrounding nations
came to overthrow David
& challenged in seven great
battles. 2 Sam Chaps 5, 10, 21 Chr
Ps 2
PROPHETICAL Cp Acts 10:43 Zech.
Ps
Also the following 2 Sam. 7.
Ps 45:6,7, 72, 110
DIVINE TUMULT. VV 1-3.
The insurrection is both
vain and hopeless.
Ps 2:1,2. Cp in sequence Ps 12
Ps 9:17, 10:15; 139:4,
See Acts 4:24-28 for
Fulfilment of V 1:2.

Psalms 1. Cont.

Probably the Palm referred to. See Note. Ps 92:12. Noted for its love of water, stately appearance, evergreen foliage, health-giving fruit Isa 41:19
Implies cultivation Ge Col 2:7
Cp John 4:14, Rev. 22:1-2.
Lit. "To carry through to a successful end." Ultimately this will be so in spite of opposition. Christ Heb 5:8.

THE ULTIMATE RUIN OF THE WICKED. VV 4-6

See note V 1. All wickedness stems from this restlessness
The grain with drawn Amos 9:9 the useless husk is left to the wind Ps 35:5, Is 17:13, Matt 3:12. Withered & worthless, restless, unquiet, without form or stability, driven by every wind & dispersed into every corner.
Cp Ps 1:3-5, 130:3, Mal 3:2
LXX: Ecclesia EKKAH Witness
Cp 2 Tim 2:19, Rev 2:2 etc.
A Way of life Ps 16:11 Peace Isa 57:21 Eternity Ps 119:24
Cp Prov 14:12

V 1 suggests the stir and tumult of the gathering host – now the session of the scorners sit.

YAHWEH'S CONTEMPT

According to Massorah one of 134 places where Yahweh altered to Adonai in original.
From the turmoil on earth we are directed to the heavens where Yahweh is enthroned.
Heb "Nasak" – Anointed – see margin. The formula for anointing given in V 2 and proclaimed on 3 different occasions for prophet Matt 3:17, priest Matt 17:5, King Heb 1:5-6
Heb. – "Zion the Hill of My Sanctuary" – Margin
David the Beloved Anointed of Yahweh – a type of Christ.
The proclamation of Christ as King will demonstrate to all world that He is the Begotten of Father. Christ proclaimed Son of God at resurrection Acts 13:33 Rom 1:4 Col 1:18 Rev 1:5
The decree = 2 Sam 7:14

The Hebrew is "bar" not "ben" and is elsewhere translated "ground." Dan 2:35 Acts 9:4, 22:7 etc. The idea is "Prostrate yourself to ground." R.V. margin is "receive instruction."
R.V. – "For His wrath will soon be kindled." "A little" indicates "soon" or "quickly."
"Take refuge."

CHRIST'S AUTHORITY VV 7-9

The first stanza ended with the defiant words of rebels, the second with the reply of Yahweh, and now the King repeats the Divine decree. Seal = Rule. The word "נָסַךְ" if used with different vowels can signify "rule."

CHRIST'S TRIUMPH. VV 10-12

Lit. (R.V.) – "In the way" find that the expedition leads only to ruin Ps 1:6

"BLESSED" Heb. 'Ashrey' – Happy (plural). The keynote of the Psalms. Yahweh made man for happiness Deut 33:29. Ps 144:15.
and every man craves for happiness – and hates the thought of misery. But so perverse is the human heart, that it seeks happiness where it cannot be found. The true way is here laid down – and expounded throughout the Psalms.
Happiness can be obtained even now. 1 Tim. 4:8. but its full fruits will be tasted in the future Age, when the ultimate triumph of the righteous will be openly manifest. Then the present triumphs of the wicked, and reverses of the righteous will be shown as

717 Psalm 1. Cont. 9 Complete identification
10 Lit. Session." Now adopting attitude wicked counsellor. 11 "Letoim" – "to make decide." CONTUMACIOUS WICKEDNESS. The first state of evil (1) – A complete disregard for God or man Prov 24:9
(2) – It is impossible to reform such Prov 1:25
12 (3) – Their attitude mind prevents them acknowledging wisdom Prov 14:6 (4) – Folly to engage with them – Prov 4:27-5 Avoid them Prov 22:10. To be punished Prov 19:29. To edification of mankind Prov 21:11
13. The design of the Law is for happiness. "Delight" implies more than mere formalism Deut 33:29 Ps 144:15
15. "Yeheeh" – Deep, serious affectionate thoughtfulness
14 Not merely at formal meetings or occasions.

PSALM 3.

CONFIDENCE IN YAHWEH'S PROTECTION
A MORNING HYMN AFTER A NIGHT OF DANGER. cp Vs 3, 5.
To be considered in conjunction with Ps. 4 - An Evening Psalm

Circumstances - Assurance of help received. - V 5 cp Ps. 84:9 Eph. 4:26

PSALM 3. cp 2 Sam. 17:27-29.

The security of God's protection.
A Psalm of David, when he fled from Absalom his son.

LORD, [b]how are they increased [2]that trouble me! many *are* they [c]that rise up against me.

2 Many *there be* which say of my soul, [d]*There is* no help for him in God. Selah.

3 But thou, O LORD, *art* [f]a shield [2]for me; my glory, and [g]the lifter up of mine head.

4 I cried unto the LORD with my voice, and [h]he heard me out of [i]his holy hill. Selah.

5 I [k]laid me down and slept; I awaked; for the LORD sustained me.

6 [l]I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast [m]smitten all mine enemies *upon* the cheek bone; thou hast [n]broken the teeth of the ungodly.

8 [p]Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

YAHWEH A SHIELD Ps. 3:3 Heb. "Magen" - A small shield designed to turn the thrusts of the enemy, thus a Defence, a Protection. It was appropriate to these circumstances - particularly in the mouth of David, the warrior. Gp Gen. 15:1. in the light of the dangers to which Abraham subjected Deut. 33:29. Gp Ps. 18:30 35. for Yahweh's warrior.
- Note the martial terms 2 Sam. 22:3
- Requires trust in a Shield not visibly present Ps 33:20
- Knowledge of it induces confidence Ps. 28:7.
- An upright walk essential Prov. 2:7.
- Each saint to become manifestation of Shield Ps 4:1,7 cp 84:11

a Deut. 33. 19. Ps. 50. 14.
b 2 Sam. 15. 12.
c 2 Sam. 22. 40.
d Is. 9. 3.
e Cp. 2 Sam. 16. 8.
f Gen. 15. 1. Ps. 28. 7.
g Or, *about*.
h Job 10. 15. Ps. 27. 6.
i Ps. 34. 4 & 55. 2.
k Ps. 2. 6.
l Lev. 26. 6. Ps. 4. 8. Prov. 3. 24.
m Ps. 83. 4.
n Job 16. 10.
o Job 29. 17. Ps. 58. 6.
p Ps. 30. 5 & 88. 13 & 90. 14.
q Ps. 37. 39 & 62. 7. Prov. 21. 31. Is. 43. 11 & 45. 21. Jer. 3. 23. Hos. 13. 4. Jonah 2. 9. Rev. 7. 10 & 19. 1.
r Or, *a blessing*. cp Pr. Man. 5:14
s Heb. *before thine eyes*.
t Job 36. 16. Ps. 66. 14.
u Or, *be gracious unto me*. Job 19. 21. Ps. 6. 2.
v Heb. *the man of bloods and deceit*. Ps. 26. 9 & 55. 23.
w Heb. *the temple of thy holiness*. Ps. 11. 4. Jonah 2. 7.
x Heb. *that watch against me*. Ps. 27. 11 & 54. 5.
y Cited Eph. 4. 26.
z Or, *stedfastness*. Job 42. 7, 8. Ps. 51. 10.
a Ps. 77. 6.
b Heb. *in his mouth*, i.e. *in the mouth of any of them*.

PSALM 4 (Smitings cp Ps 3:7)

1 David prayeth for audience. 6 Man's happiness is in God's favour.

To the chief Musician on Neginoth. A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast [q]enlarged me *when* I *was* in distress; [r]have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 [s]Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 [a]Offer the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put [d]gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

q Heb. *in a large place*.
r Ps. 6. 2.
s Heb. *the man of godliness*. Ps. 32. 6.
t Ps. 2. 6.
u Lev. 26. 6. Ps. 3. 5. Prov. 3. 24.
v Ps. 43. 4.
w Job 16. 10.
x Job 29. 17. Ps. 58. 6.
y Ps. 30. 5 & 88. 13 & 90. 14.
z Ps. 37. 39 & 62. 7. Prov. 21. 31. Is. 43. 11 & 45. 21. Jer. 3. 23. Hos. 13. 4. Jonah 2. 9. Rev. 7. 10 & 19. 1.
a Or, *sted-fastness*. Job 42. 7, 8. Ps. 51. 10.
b Ps. 77. 6.
c Heb. *in his mouth*, i.e. *in the mouth of any of them*.

PSALM 5.

4 God favoureth not the wicked. 7 David, professing his faith, prayeth unto God to guide him.

To the chief Musician upon Nehiloth. A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear [e]in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness, neither shall evil dwell with thee.

5 The foolish shall not stand [f]in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor [g]the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward [h]thy holy temple.

8 Lead me, O LORD, in thy righteousness because of [i]mine enemies; make thy way straight before my face.

9 For *there is* no [j]faithfulness in their mouth; their inward

d Heb. *joy*.
e Ps. 88. 13.
f Heb. *before thine eyes*.
g Ps. 26. 9 & 55. 23.
h Heb. *the temple of thy holiness*. Ps. 11. 4. Jonah 2. 7.
i Heb. *those which observe me*. Ps. 27. 11 & 54. 5.
j Cited Eph. 4. 26.
k Or, *stedfastness*. Job 42. 7, 8. Ps. 51. 10.
l Ps. 77. 6.
m Heb. *in his mouth*, i.e. *in the mouth of any of them*.

DAVID CONTRASTS —
- MULTITUDE — YAHWEH AS MAN WAR.
- THEIR ARROWS — THE YAHWEH SHIELD
- THEIR INTENTIONS - HIS STRENGTH
- THEIR ACCUSATIONS - THE FACT OF HIS PRESENCE
- THEIR THREATS — HIS CONFIDENCE IN YAHWEH

RAGAZ - to quiver in fear or anger.

PSALM 4.

THANKSGIVING FOR YAHWEH'S PROTECTION
An evening hymn after having experienced Divine help. Vv 1, 8
Linked with Ps 3. but the danger has faded, and the Psalmist recognises his privileged status. So may we - and so the advise of V4 is offered to the Ecclesia Eph. 4:26.

APPEAL TO YAHWEH + DEFIANCE TOWARDS ENEMIES

PSALM 5.

A PLEA FOR HELP FROM THE MACHINATIONS OF UNSCRUPULOUS + HYPOCRITICAL ENEMIES.

A morning Psalm after the gloomy shadows of night have been destroyed by the warming rays of the early sun.

Probably composed during the rebellion of Absalom. cp 2 Sam. 15:31 Cp Vv 6, 10, 11.

1 THE King ON EARTH SEEKS HELP OF THE KING OF HEAVEN. Vv 1-7.

1 He is representative on earth of the King in heaven. 1 Chron. 29:11 Ps. 24:1-3
2 The first thought of the day is prayer cp Ps. 5:3 7:8 88:13 NT p. 56

1 Ie. Continue to hear cp Ps. 3:4 V3.
2 There is a need to tell we want an answer 18:1. 119:145.
3 His appeal is based his privileged, forgiven state. See Note on Justification Gal 3
4 He speak in light of past experience of Though hemmed in by trouble, Yahweh has brought him out of it made him confident of the righteousness of his cause.
5 Benee Ish. Eminent men. "Ish" rendered "hu Ps. 49:2. 62:9. Many had sided with Absalom
His personal honour dignity. See Note Ps 3:2
7 The foolish, empty ed, handsome Absalom whose prospects were and his promises empty (leasing).
Saron = lie R.V. false
9 Mark this! See what end will be. cp Note
10 Even though all others might rise against him
Palah - "Put much" The verb combines the of marvellous dealing with that of chace and flight cp Ps. 17:7 Isa. 29:14
True Ecclesia.
12 Chasid - many acts ing kindness. Manifested dutiful love to Yahweh + kindness to others. A characteristic Exod 34:6 to be emulated by his
CONFIDENCE IN HIS CAUSE
He had experience Divine help and knew that the rebellion was doomed to fail
The circumstances 2 Sam 15:30. 5 RAGAZ.
"Ragzu" - can be trembling "as per R.V. marg. Jonah's vice: If you think you cause for anger don't your disaffection commit acts of rebellion against Yahweh + His Anointed. Consider deeply before you Do nothing rashly to justify the evil acts of others. Sleep on the
REBELS WARNED
14 They were seeking ow their cause prosperity 2 Sam. Prov. 21:27. Ps 50:16
15 Discontented grumblers among his subjects cp Num. 6 Ps 3:2. cp 2 Sam. 15:
THE JOY OF DIVINE CARE
There is a peace of mind the midst of trouble happiness far better than boisterous mirth of harvest vintage celebrations which typify rejoicing of rebels
3 Cf. Gal 5:22 Num 14:1, 27.
17 Two blessings - Rest Cont. with "many". Can be rend. "apart" apart" cp Num 23:9 Deu
25. R.V. marg. "in solitariness". Thus David here typifies Christ

PSALM 6.

HISTORICALLY It is difficult to place in Saul's reign. The Psalmist is clearly covered by enemies. V 10 he is beset on every side so that he has no confidence in himself. 4-7. He is brought to the extremity of despair and is in dire need of Yahweh's help.
PROPHETICALLY. It is appropriated by Christ. Cf. John 12:27. cp Matt. 7:23 Luke 22:42. The Psalm is expressive of deep feelings pleadings of Christ under extreme trial

SALVATION OUT OF DEATH

A PLEA FOR ASSISTANCE IN SUFFERING. Vv 1-3.

The only way he can escape this is by complete obedience. Then if the cause that suffering is an evidence of Yahweh's anger built of opposition sinful men organised on illustration of. Cf. Acts 14:22. See Luke 18:24. It illustrates the constant need of help + strength.

RV: "withered away." Roth: "Languishing." He is affected physically by the persecution and opposition received. His sensitive mind reacts to that, he is pained in feeling it in his very bones.
Note the plural

3 RV. "order." I.e. "to arrange" of setting in order pieces of wood Gen 22 Lev 1:7 "or parts of the" see Lev 1:8 One of the
ries was wont for priests to prepare wood for morning
An element of that righteousness is His faithfulness in the performance of covenant promises.
The word suggests a beast of prey lying in wait. cp Mg. RV mg. "that"
in wait.
11 Gk. "is bent on destructions" R.V. mg. "A fowling."
THE ULTIMATE DESTRUCTION OF THE WICKED
9 SALVATION OF THE RIGHTEOUS Vv 10-12.
Gk Historical note + See Lord's prayer. 2 Sam. 15.
GINNATH
As no longer worthy.
They rejoice not vindictively because Yahweh's name is honoured magnified in such
Lit. "Smitings" Cp. Hab. Smitings" the Psalmist experienced.
Mg. Fig. The circumcised.

To the
O
ten m
2 F
LORD
heal
vexed
3 M
but th
4 Re
soul:
mercie
5 O
remem
grave
thanks
6 I a
ing:
bed to
with m
Mi
cause
because
8 D
workers
LORD
my we
9 The
supplica
receive
10 Let
organs
health
Prov. 16:
agent. a
Appro
the fir
27
5 How
come
2 THE
6 Thumb
ently -
abandonc
7 RV: "Lo
of Yahw
The only
Yahweh -

sacrifice which was offered at sunrise Lev 6:12. Num 28:4. Thus in prayer, the offerer became his own priest.

4 RV: "Will keep watch" as for an answer. But see Col 4:12.

5 RVmg.: "The evil man shall not sojourn with Thee." God will not entertain him as a guest but rather consume him Isa 33:14. Heb 12:29.

David's complaint in sickness.

(their words threaten death like an open grave)

6 part is [2] very wickedness;
(a) their throat is an open sepulchre; they flatter with their tongue.
(their words are smooth and specious)

10 (b) Destroy thou them, O God; let them fall (c) by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.
(This was the real sin of the Absalom revolt)

11 But let all those that put their trust in thee rejoice; let them ever shout for joy, because (d) thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou [e] compass him [f] as with a shield.
— A large shield protecting the whole body.

PSALM 6.

An Ode: a complete harmony.

David's complaint in his sickness.

To the [1] chief Musician on [2] Neginoth [3] upon Sheminith. A Psalm of David.

O LORD, rebuke me not in thine anger, neither [g] chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.
(Roth: favor. "Be gracious")

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 (h) For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?
— Quoted Isa 38:18

6 I am weary with my groaning; (i) all the night make I my bed to swim; I water my couch with my tears.

7 [k] Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 (l) Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.
— Heb 5:7.

9 The LORD hath heard my supplication; the LORD will receive my prayer.
(Repeated in confident assurance.)

10 Let all mine enemies be ashamed and sore vexed: let them return *and be* ashamed suddenly.
(A PLEA FROM ENEMIES MADE SUCH BY PERSONAL BLINDNESS)
Psalm 6

[1] Heb. wickednesses. Ps. 52. 2.
[2] Cited Rom. 3. 13.
[3] Or, RV: Hold Make them guilty. Ezek. 25. 12.
[4] Or, from their counsels.
[5] Hab. 3. 1.
[6] Or, business. Deut. 24. 5.
[a] Heb. thou coverest over, or, protectest them.
[b] Heb. not a deliverer. Ps. 50. 22.
[c] Cp. 2 Sam. 16. 7, 8.
[d] 1 Sam. 24. 11. Ps. 59. 3.
[e] Heb. crown him. Ps. 103. 4.
[f] Cp. Ps. 35. 2.
[g] 1 Sam. 24. 7 & 26. 9.
[1] Ps. 4, title.
[2] Or, upon the eighth. 1 Chr 15:21. Ps. 12, title.
[h] Jer. 10. 24.
[i] Ps. 94. 2.
[k] Ps. 35. 23.
[l] Ps. 20. 9 & 22. 5, 20. Isa. 38. 18.
[m] Or, every night.
[n] Job 17. 7. Ps. 31. 9 & 38. 10 & 88. 9. Lam. 2. 11.
[o] 1 Sam. 16. 7. Ps. 139. 1.
[p] Ps. 119. 115 & 139. 19. Mat. 7. 23. Luke 13. 27.
[q] Ps. 26. 2. Rev. 2. 23.
[r] Heb. My buckler is upon God.
[s] 2 Chr. 29. 34. Ps. 11. 2 & 32. 11 & 36. 10. Cp. Ps. 37. 14.
[t] Or, God is a righteous judge.

PSALM 7.

Shiggaion of David, which he sang unto the LORD, concerning the [5] words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:
(Roth: pursue Saul de)

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* [6] none to deliver.

3 O LORD my God, [b] if I have done this; if there be [7] iniquity in my hands;
(See the echo of these words in John 16:32)

4 If I have rewarded evil unto him that was at peace with me: (yea, (c) I have delivered him that without cause is mine enemy:)
(John 15:18, 23-25)

5 Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, [d] lift up thyself because of the rage of mine enemies: and [e] awake for me *to* the judgment *that* thou hast commanded.
(Heb: edah - an assembly from ed - a witness)

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.
(RV: peoples. Cp Heb 11:40)

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: [f] for the righteous God trieth [8] the hearts and reins.

10 (g) My defence *is* of God, which saveth [h] the upright in heart.

11 [i] God judgeth the righteous, and God is angry *with the wicked* every day.

[5] Hab. 3. 1.
[6] Or, business. Deut. 24. 5.
[7] Heb. wickedness. Ps. 52. 2.
[8] Heb. reins. Ps. 7. 9.
[a] Ps. 20. 9 & 22. 5, 20. Isa. 38. 18.
[b] Or, every night.
[c] Job 17. 7. Ps. 31. 9 & 38. 10 & 88. 9. Lam. 2. 11.
[d] 1 Sam. 16. 7. Ps. 139. 1.
[e] Ps. 119. 115 & 139. 19. Mat. 7. 23. Luke 13. 27.
[f] Ps. 26. 2. Rev. 2. 23.
[g] Heb. My buckler is upon God.
[h] 2 Chr. 29. 34. Ps. 11. 2 & 32. 11 & 36. 10. Cp. Ps. 37. 14.
[i] Or, God is a righteous judge.

PSALM. - MIZMOWR from ZÂMAR - Striking, hence to touch the strings or parts of a musical instrument. MIZMOWR, therefore, is a poem set to music. Pluck the strings of the heart.

4 FINAL PHRASE V.17.
Whatever doubt may arise in our minds concerning the ways of Providence now, the future will reveal all to His glory and our benefit. Deut 14:23.

19 The danger of the wicked is imminent for God is already prepared. The sword for those at hand, the arrow for those afar off.

20 Deadly weapons - indicating the mortal nature of the combat.

21 Lit. Fiery arrows - Roth. Those used in sieges - So He penetrates every defence. Cf. Eph. 6:16.

6 DIVINE JUDGMENT. NATURAL CAUSE. III-16

The wicked often passes judgment on the verdict of God. V. 8.

22 The wicked plan to carry out great plans to produce his scheme but ultimately they all prove abortive.

23 Lit. "Delved if deep." A figure taken from the pitfalls used by hunters. But in hunting David laid the foundation for his own disgrace. Haman was hanged on his own gallows. Judas encompassed his own suicide.

PSALM 8

A Messianic Psalm.

A person is said to have a good name because of the character he bears. In the days of Goliath this was by the vindication of His power to redeem and save in the face of the blasphemies of Goliath that typed the future. Note David's words. 1 Sam 17:46. Above the Jewish heavens.

The striding David was a babe in the sight of Goliath. He first testified to Yahweh's greatness by proclaiming the Truth, and later indicated it in conflict. So also do the saints Cor. 1:27. Matt. 11:25. Ps 44:9

The overwhelming power of the enemy is destroyed by comparatively weak opposition demonstrating the true Source of Power. The Philistines in the past the world in the future Goliath = Gogue. Heb. 2:14 The Spiritual Creation of the future of which the Kingdom under David and Solomon were a type. Cp Col. 1:16. Eph. 2:6, 7:10.

Consider the circumstances of Saul and Israel, or the blasphemous, indifference world about.

Yahweh did so in the person of David and will do so in the Lord. Cp note Ps 62:2-6.

O David received this as a type of Lord.

Israel and nations here figuratively beasts and

24 A variant of Gittoth - winepresses. Cp Neh. 13:15. See Appendix p. 10. A Tabernacle Psalm pointing to the protection Yahweh afforded when Israel stood in need of it.

David slew Goliath and displayed his head outside of Jerusalem - the antitypical David did the same. Heb. 2:14

God's great love to man.

12 If he turn not, he will [a] whet his sword; he hath bent his bow, and made it ready.
13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.
14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.
15 [b] He made a pit, and digged it, and [c] is fallen into the ditch *which* he made.
16 [d] His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.
17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

[a] Job 16. 9. Cp. Deut. 32. 41.
[b] 2 Chr. 15. 20. Ps. 48. 14. Cp. Ps. 46, title.
[c] Heb. *He hath digged a pit.*
[d] Job 4. 8. Ps. 9. 15 & 35. 8 & 57. 6 & 94. 23 & 119. 85 & 141. 10. Prov. 5. 22 & 26. 27 & 28. 10. Eccles. 10. 8.

PSALM 8.

God's glory is magnified by his works, and by his love to man.

To the chief Musician [e] upon Gittith. A Psalm of David.

O LORD our Lord, how [f] excellent *is* thy name in all the earth! who [g] hast set thy glory above the heavens.
2 [h] Out of the mouth of babes and sucklings hast thou [i] ordained strength because of thine enemies, that thou mightest still [j] the enemy and the avenger.
3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
4 [k] What is man, that thou art mindful of him? and the son of man, that thou visitest him?
5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
6 [m] Thou madest him to have dominion over the works of thy hands; [n] thou hast put all *things* under his feet:
7 [o] All sheep and oxen, yea, and the beasts of the field;

[e] Ps. 81, title.
[f] Ps. 148. 13. Is. 12. 4. Cp. Deut. 9. 14.
[g] Ps. 113. 4.
[h] Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.*
[i] Mat. 11. 25. Cited Mat. 21. 16.
[j] Heb. *founded.* 1 Chr. 9. 22.
[k] Ps. 102. 12. Lam. 5. 19.
[l] Ps. 44. 16.
[m] Job 7. 17. Cited Heb. 2. 6-8.
[n] Heb. *a high place.* 2 Sam. 22. 34. Ps. 91. 2.
[o] Ps. 91. 14.
[p] Gen. 1. 26, 28.
[q] Mat. 28. 18. Cited 1 Cor. 15. 27.
[r] Heb. *Flocks and oxen all of them.*
[s] Gen. 9. 5. Ps. 10. 13. Cp. 1 Kin. 21. 17-19.

PSALM 8 - Instruction - "For the chief Musician upon Muth-labben." Jewish Targum = "Labben" - "of the son" should be "Labbon" = "To praise, regarding the death of the man who went out between the camps" Cp 1 Sam. 17:4. The chief Musician is Messiah Hab 3:19. Goliath = Gogue.

The Psalm is thus historic and prophetic, bridging the dramatic introduction of David to Israel with that of Messiah in the future.

This Psalm celebrated the glory of David's victory. It was the prayer before the contest.

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.
9 O LORD our Lord, how excellent *is* thy name in all the earth!

Aden.

Subscription Ps 8 - See Note below

PSALM 9.

See Notes Introduction

1 David praiseth God for executing of judgment. 11 He inciteth others to praise him.

To the chief Musician upon Muth-labben. A Psalm of David.

Aleph: each I

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.
2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.
3 When mine enemies are turned back, they shall fall and perish at thy presence.
4 For thou hast maintained my right and my cause; thou satest in the throne judging right.
5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.
6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.
7 But the LORD shall endure for ever: he hath prepared his throne for judgment.
8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.
10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.
11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.
12 When he maketh inquisition for blood, he remembereth

12 Typified by the sheep David kept, and the Lion and Bear from which he protected them.
13 The ultimate purpose of Creation. Gen. 1:26. Heb. 2 1:5-14 17.

PSALM 9.

THE VINDICATION OF TRUTH.

1 PRAISE TO YAHWEH FOR PERSONAL WORK VV. 1-12.

Not merely the highest innermost feelings, R. "seeing of Judgment" for then will be seen the full purpose of Creation. Cp Ps 8:3-6, 9 Roth: "Thou hast set" i.e. in answer to the plea of Ps. 7:7. Cp Mall. 2:17-3:1. Hab 1:6

2 COMPLETE DESTRUCTION OF ENEMY FLESHLY POWER CONTRASTED WITH TRIUMPH YAHWEH'S

Rasha - The Wicked One. Cp Zech. 5:8 2:8

Olam and ad. - The hidden period and beyond. Contract Name of Yahweh Ps. 8:1. Cp Exod 17:14 Deut 25:19.

Cp Mig. Supported by Camb. Bible, Bulkley Chorbah = Ruin, desolations - Cp Babylon Rev 18:2. 14:8. Cp Rev 16:19.

RV: "Sitteth as King" Acts 17:31. RV = "Peoples." Versions. See Note Meysharim = Equity

3 A COVER FOR PEOPLE VV 9-10

Misgab - High tower, Cliff or inaccessible place. RV: High Tower

Dak - Crushed. Cp 18:24.

Cp John 17:3. 1 Cor 1:30. Matt. 3:16.

16 It may seem like now, but that day will reveal that it is not. Ps. 68:5-6. Cp Rev 16:14

4 A CALL TO PRAISE VV 11-12.

17 RV mg peoples Gentiles. Cp V. 8.

18 Enquiry Cp Rev 16:6

creation is disrupted the blasphemy and oppression of the wicked

Teacher that they may Kn

Enosh. First occurrence - Mankind in general (Isa 5:22. 45:14. Jud. 16:7) especially - Weak, frail. From anash weak and denotes inability or good morally. Note the co

Be "humble," the poor" Vv 9, 10. V. 12 "the meek" Heb "Anavim" from "To bend or bow" - either by personal humility or by circumstances.

A PRAYER FOR HELP VV 13-14

Cam. Bible suggests should be transferred as a prayer for help to in rendering by reason the verbs as perfects of imperatives: Yahweh hath been gracious, he hath seen my affliction, etc. Cp Lam 1:15

The most prominent petition.

COMPLETE DISCOMFITURE OF NATIONS VV 15-16

Yahweh hath made Himself known, He hath executed judgment

Lit "Return" Cp Gen 3:19 Thy shall come for judgment. Cp reason Ps 10:4 thoughts Ps 10:11. They are culpable for "He has not Himself without witness" Acts 14:17 Rom 1:20. Therefore - Judgment. Deut 12:1 7:11-12. Note that it is "God" - not Yahweh. They knew nothing of Him as servant.

CERTAINTY OF JUDGMENT + DELIVERANCE OF VV 17-18

Man might forget God but God will not.

A PRAYER FOR THE CONSUMMATION VV 19-20

Morah same consonants as Monrah ... Str. derives from root yare - to fear, differs from yarâ to teach. Diff word to normally "To fear." Overtake! "Set a schoolmaster over them." Clarke: "Place a teacher among them."

ANALYSIS - See also LXX.

Praise and singing that from the "whole heart" The manifestation of Yahweh's works in perfected creation (Rev 21:1) Vv 1-4. The necessity takes the suppression of the disruptive forces of Wickedness 5-8. The vindication of the righteous. Vv 9-10 Further praise and thanksgiving Vv 11-14. The discomfiture of the wicked and vindication of Yahweh - Vv 15-20.

them: 19 David c
cry of the
13 Have
LORD:
which I
hate me
up from
14 That
thy prais
daughter
in thy sal
15 The h
in the pi
the net w
own foot
16 The
the judg
cuteth: th
the work
Higgaion
17 The w
into hell,
that forg
18 For
alway be
tation of
perish for
19 Arise
man prev
be judged
20 Put th
that the
themselve
lah. - A the
generally

1 David compla
the wicked.

WHY s
O
thou thyse
ble?

2 The
doth pers
them be t
that they
3 For the
his heart's
the coveto
abhorreth,
4 The w
pride of hi
not seek
not in all h
5 His way

See No
THE CHA
OF THE "
HISTORY
Ps. 5:10 2nd
SITUATION.
wickedness
manifests
sion of Tru
1 THE OPP
CENT OF
YAHWEH

A Teacher that they may know themselves men Ps 9:20

Enosh. First occurence - Men of name Gen 6:4 Always in a bad sense (Isa 5:22, 45:14, Jud. 18:25) Morally - depraved. Physically - weak, frail. From 'anash - to be sick, wretched, weak, and denotes inability for strength physically; and for good morally. Note the contrast: "The lofty looks of man (Adam) shall be humbled, and the haughtiness of men (Enosh) shall be bowed down" Isa 2:11, 17 (Bullinger).

The Teacher will reveal to men that despite all their material power and so-called knowledge they are but men – weak, frail, morally and physically.

5 RVmg: "They (i.e. the poor) are taken ..." Thus the wicked have a measure of success. Rev 6:11, 13:7, 18:24

9 The "humble," the "poor" Vv 9, 10.

10 RV mg "the meek" Heb "'Anâvim" from root "To bend or bow down" - either by personal humility or by circumstances.

PSALM 9.

THE VINDICATION OF TRUTH.

1 PRAISE TO YAHWEH FOR PERSONAL WORK VV 1-4.

1 Not merely the lips. Innermost feelings. R. version of "Judgment"

2 For then will be seen the full purpose of Creation. Gp Ps 89:6-9

3 Roth: "Thou hast set me." In answer to the plea of Ps 7:7. Gp Matt 25:31-32. Hab 3:6

2 COMPLETE DESTRUCTION OF FLESHLY POWER CONTRASTED WITH TRIUMPH YAHWEH'S

4 Rasha – The Wicked One. Gp Zech 5:8. 2 Thess 2:8

5 Olam and ad. - The ages. period and beyond. Contract Name of Yahweh Ps 89:1. Gp Exod 17:14 Deut 25:19

6 Gp Mg. Supported by Camb. Bible, Driver

7 Chorbâh = ruin, desolations. Gp Babylon Rev 18:2, 14:8

8 Gp Rev 16:14.

9 RV: "Sitteth as King"

10 Acts 17:31.

11 RV: "Peoples." Lit. trans. See Note 2 on v 8

12 Meyshâr = Equity.

3 A COVER FOR THE PEOPLE Vv 9-10

13 Misgâb - High tower. Cliff or inaccessible place. RV: High tower

14 DAK - Crushed. Gp Isa 18:2, 4.

15 Gp Job 18:19, Jhn 17:12, Mal. 3:16.

16 It may seem like it now, but that day will reveal that it is not. Ps 68:5-6. Gp Ezek 14:22

4 A CALL TO PRAISE Vv 11-12.

17 RV mg Peoples = Gentiles. Gp V 8.

18 Enquiry Gp Rev 18:6

creation is disrupted by the blasphemy and oppression of the wicked

PSALM 10.

a David complaineth to God of the outrage of the wicked. 12 He prayeth for remedy.

WHY standest thou afar off, O LORD? why hidest thou *thyself* in times of trouble? (BAṢAR – Messenger, Harvest. Gp Ex 5:6, 2 Pet 2:6)

2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. (devised)

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth. ← Gp Zech 11:5

4 The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I *shall* never *be* in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble. (to strike) (RV "and say")

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. – Gp Exod 22:22, Ps 68:5

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

721 Lawlessness has reached such a pitch that it seems as though Yahweh winked at evil. Wickedness is not only committed, but the wicked are boasting of their actions, and finding that justice does not overtake them, are acting in complete indifference of God. Their prosperity V 5 security V 6 insolence V 11, 11 deceit V 7 violence V 8 of the system of the man of the earth V 18 is vividly portrayed. But the ultimate triumph of righteousness is beyond all doubt.

1 It seems as Yahweh is indifferent. Gp Rev 11:6.

2 ʿÂLAM – To veil, conceal. Str. "To muffle up" Camb. Bible. – Eyes so as not to see Isa 1:15. Ears so as not to hear. Lam 3:56. Gp Isa 59:1.

3 DÂLAQ - Flame. Read "hotly pursue" Gp Ps 7:5, 35:6. Gp Absalom's army after David Gp Rev 12:17

4 ANIY = Depressed, downcast, oppressed.

Teacher ... Ps 9:20 (cont.)

Gp Ps 9:12 Most prominent position.

COMPLETE DISCOMFITURE OF NATIONS Vv 15-16

15 Yahweh hath made Himself known, He has executed judgment

16 Lit. "Return" Gp Gen 7:14. They shall come up for judgment. Gp Isaiah 19:4 threat to Ps 5:10, 22. They are culpable for "He has not Himself without witness" Acts 14:17 Rom 1:20. Therefore – Judgment. Dan 12:1, 7:11-12. Matt 25:31-46. Note that it is "God" – not Yahweh. They knew nothing of His covenant.

3 CERTAINTY OF JUDGMENT + DELIVERANCE Vv 17-18

Man might forget God but God will not.

A PRAYER FOR THE CONSUMMATION Vv 19-20

19 Morâh same consonants as Morrah – fear. Str. derived from root yare – to fear, others from yârâ – to teach. Cliff would to most normally "to fear." Coverdale: "Set a schoolmaster over them." Clarke: "Place a teacher among them."

ANALYSIS Gp also Ps XXX

"Praise and singing that stems from the "whole heart" at the manifestation of Yahweh's works in perfected creation (Gen 2:1-3) Vv 1-4. This necessitates the suppression of the disruptive forces of wickedness 5-8. The vindication of the righteous. Vv 9-10. Their praise and thanksgiving Vv 9-12. The discomfiture of the wicked and vindication of Yahweh. Vv 13-20.

---

5 RV mg: "Thus the wicked have a measure of success." Rev 6:11, 13:7, 18:24

THE RECKLESS CHARACTER OF THE WICKED Vv 1-6.

1 See Mg. This is indicative of the hypocrisy of the lawless. God, he [illegible] makes unjust gain, he blesses, he says "thank God." But in doing so he shows his complete indifference to Yahweh's moral requirements.

7 RV: "saith He will not require it." He acts on the assumption that Yahweh will not punish."

8 He mouths the name of God, but his actions reflect the values of his mind regarding Him.

9 RV: "All ways are firm at all times." He seems to prosper in his schema.

10 Gp Rev 18:7-8

3 THE RUTHLESS CONDUCT OF THE WICKED Vv 7-11

11 Guiles & extortion. Paul cites this as typical of human corruption linking it with Ps 5:10.

12 Stored up ready for use.

13 Like a brigand he lies in ambush awaiting his prey.

14 Rev 18:12-14

15 RV: "helpless." CHELEKÂ – Dark. The ignorant.

16 Babylon the Great. Gp 2 Thess 4:17, 1 Peter 5:8, Rev 8:2.

17 RV mg: "And being crushed he (i.e. the poor) boweth down, and the helpless fall into" Those under his control, fig. the claws of the lion.

18 The use of El in this context is significant.

19 Gp Rev 18:7.

2 A PRAYER FOR DIVINE INTERVENTION Vv 12-15

21 RV: "poor." Heb ʿANIY – Afflicted. See Note 4, for their arrogance. See Ps 9:12, 34:2, 69:32. A common root "ʿANAH with "ʿANÂY = meek.

22 Manifest indifference because of delay in judgment. Gp Rev 8:11.

23 Emphatically contradicting the viewpoint of the wicked. Gp V 11.

24 See mg. Gives up or abandon. But God will never abandon him. Gp Ps 9:10.

3 THE ULTIMATE VINDICATION OF THE RIGHTEOUS Vv 16-18

25 Ps 68:5

26 Rev 11:14.

PSALM 11.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

To the chief Musician, A Psalm of David.

IN the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?
2 For, lo, [a] the wicked bend their bow, they make ready their arrow upon [2] the string, that they may [3] privily shoot at the upright in heart.
3 If [b] the foundations be [4] destroyed, what can the righteous do?
4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, [5] his eyelids try, the children of men.
5 The LORD [c] trieth the righteous: but the wicked and him that loveth violence his soul hateth.
6 Upon [6] the wicked he shall rain [7] snares, fire and [8] brimstone, and [9] an horrible tempest: *this shall be* [h] the portion of their cup.
7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM 12.

David, destitute of human comfort, craveth help of God. 3 God's judgments on the wicked.

To the chief Musician [9] upon Sheminith, A Psalm of David.

HELP, LORD; for [m] the godly man ceaseth; for the faithful fail from among the children of men.
2 They speak vanity every one with his neighbour: *with* flattering lips *and* with [3] a double heart do they speak.
3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [4] proud things:
4 Who have said, With our tongue will we prevail; our lips [5] *are* our own: who *is* lord over us?
5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* [2b] puffeth at him.
6 [c] The words [11] of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.
7 Thou shalt keep them, O LORD, thou shalt preserve [12] them from this generation for ever.
8 The wicked walk on every side, when [5] the vilest men are exalted.

PSALM 13.

See top p. 720

1 David complaineth of delay in help. 5 He boasteth of divine mercy.

To the [6] chief Musician, A Psalm of David.

[f] HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?
2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?
3 Consider *and* hear me, O LORD my God: [g] lighten mine eyes, lest I sleep the *sleep of* death;
4 [k] Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when [l] I am moved.
5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.
6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM 14.

Jer Notes Ps 53

1 David describeth the corruption of a natural man. 7 He glorieth in the salvation of God.

To the chief Musician, A Psalm of David.

[n] THE [o] fool hath said in his heart, [p] There is no God. [q] They are corrupt, they have done abominable works, *there* is none that doeth good.
2 The LORD [r] looked down from heaven upon the children of men, to see if there were any

(a) Ps. 82. 8 & 94. 16. Is. 33. 10.
2 Or, *would ensnare him.*
(b) Ps. 10. 5.
(c) 2 Sam. 22. 31. Ps. 18. 30 & 19. 8. Prov. 30. 5.
(d) Ps. 7. 12 & 64. 4.
3 Heb. *in darkness.* Job 3. 6, &c.
4 Heb. *him*: i. e. *every one of them.* Ps. 17. 12 & 141. 10.
(e) Ps. 75. 3 & 82. 5. Is. 24. 20.
5 Heb. *the vilest of the sons of men are exalted.* Ps. 89. 47.
6 Or, *overseer.* Ps. 4. title.
(f) Ps. 79. 5 & 89. 46.
(g) Cp. BACHAN Gen. 22. 1.
7 Or, *quick burning coals.* Ps. 91. 3.
(8) Or, *a burning tempest.*
(h) Job 21. 20. Ps. 75. 8. Cp. Ps. 16. 5.
(i) Ezra 9. 8. Ps. 19. 8.
(k) Ps. 25. 2 & 30. 1.
(l) Ps. 10. 6.
(9) Or, *upon the eighth.*
(10) Or, *Save.*
(m) Ps. 50. 5. Is. 57. 1.
8 Heb. *a heart and a heart.*
(n) To ver. 7, Ps. 53. 1-6.
(o) Judg. 19. 23. 1 Sam. 25. 25.
(p) Ps. 10. 4.
9 Heb. *great things.*
(q) Gen. 6. 5, 12, 13.
(r) Cited Rom. 3. 10-12.
10 Heb. *are with us.*
(s) Ps. 102. 19.

PSALM 14.

Historical: The general depravity of mankind highlighted in the flood, Babel, and Sodom (Vv. 2-4); is reflected in Israel in Saul's oppression of godly men and indifference to Yahweh's covenant. Later the Jebusites proclaimed their contempt of Yahweh. See Notes Ps 53.

UNIVERSAL CORRUPTION OF MANKIND AND DIVINE REDEMPTION THEREFROM.

1 THE PREVAILING WICKEDNESS OF MANKIND AND ITS CAUSE Vv. 1-3

(1) Ps 53:2 "Elohim. David composed the Psalm at a time when Divine intervention was necessary to establish the covenant - Hezekiah era?

YAHWEH: MY PORTION Ps 16:5

Levites were given no earthly inheritance - only Yahweh Num. 18:20 Deut. 10:9 18:1. As a priestly nation, Yahweh was Israel's portion spiritually Exod. 19:6, Jer. 10:16 and that of individual Israelites Ps 73:26, 119:57, 142:5. A Divine title Jer. 10:16.

---

7 Of the confidence of the Psalmist. Ps. 9:4; 10:14, 14:2, 102:19-21.
8 The eyelids narrow the eyes when thoughtful penetrating gaze is fixed on an object. Try - BACHAN - test (espec.
metals (Str) - a metaphor from the refining of gold. Heb 12:5-11.
9 Therefore they are not especially tried with the object of purifying. Ps. 11:1-7. Rev. 3:16-19.
10 Difficulties + troubles in many forms.
11 The unexpected + sudden fate of sodom being an example. Jude 7, Ps 18:7-15
illustrative of how Yahweh helped David in need.
12 The character of Yahweh should be reflected in His children + is the basis of His care + judgment.
13 His face lights up upon them with joy + pleasure. Num 6:25, Ps. 4:6; 16:11; 44:3. Cp Mt. 5:8. Cf. Isa. 10:27.

PSALM 11.

YAHWEH: A REFUGE FOR THE RIGHTEOUS.

David is in deadly peril. Faint-hearted friends counsel flight. Indignantly he rejects the suggestion, for he has made his refuge with Yahweh + is confident in His protection.

Historical: Perhaps when David acted wisely "in the court of Saul 1 Sam 18:14, 15, 30. 19:1 before the time for flight had come.

1 SUGGESTIONS OF FAINT-HEARTED FRIENDS. Vv. 1-3.

1 "How I taken refuge" = He is not unmindful of his danger has taken appropriate steps. To retreat from there would evidence lack of faith.
2 The faith-destroying observations of faint-hearted friends.
3 Similar language used figuratively of slander. Ps. 64:3-4 Jer. 9:3. But see 1 Sam. 19:4.
4 The foundations of righteousness upon which a true society should be built. Ps. 75:3 82:5 Prov. 10:25.

2 THE TRUE FOUNDATIONS OF FAITH Vv. 4-

Faint-hearted faithlessness judges by external appearance - faith penetrates to the invisible. Col. 1:1; 2 Cor. 4:18 Heb. 11:27.
5 He is in a position to see all. He is an omnipotent King with power to enforce His will Ps 82:1 89:18 96:13 103:19-22.

PSALM 12.

YAHWEH: A SAVIOR AGAINST MAN'S TREACHERY.

Historical. Unscrupulous enemies were poisoning Saul's mind against him 1 Sam 26:19. Keilah was ready to betray its deliverer 1 Sam 23:11. The Ziphites meditated treachery 1 Sam 23:19.

1 A PRAYER FOR HELP 1-4.

1 AMID FAITHLESSNESS, HYPOCRISY + TREACHERY 1-2

1 There is no salvation elsewhere. Similar expressions of despondency are frequent among the prophets. Hos. 13:9, Mic. 7:2. Isa 57:1; 59:14. Jer. 5:1, 7:28, 9:2.
2 CHASID - Kind, pious. "The practice of dutiful love towards God or fellowman." Or possibly one who experiences the kindness or loving kindness of God. Ps 4:3 = 2nd mg: "one that is godly" Cp Ps 32:6
3 Lit mg "faithlessness" faileth." No substance in them - false.
4 Cp Prov. 21:22-28.
5 It thinks one thing + utters another. Such was Satan Is useless in war. Cf. 1 Chr. 12:33, 38.

2 INSOLENT BRAGGARTS TO BE JUDGED Vv. 3-4.

1 "Lips of smoothness" = Cp. Ps. 55:21.
2 They will do mighty things with the tongue, using weapons with and deceiving those otherwise ineffectual.

PSALM 12.

The situation is extremely difficult. Loyal members of the covenant-people are hard to find. Some virtues like faithfulness are no longer powerfully in evidence. The state is so bad that it forces a passionate cry from the Psalmist: "Save Yahweh!" He, alone, is adequate to the situation.

3 We can use them in our service as corallies Cp Prov 6:18.
4 Adon - We are accountable to none. We are at liberty to serve self.

2 THE ANSWER OF YAHWEH Vv. 5-8

1 THE PSALMIST HEARS YAHWEH'S ANSWER AND AFFIRMS ITS TRUSTWORTHINESS. Vv. 5-6.

1 Both septuple. Ges. "he panteth for it." Leupold: "I will set in safety he who so eagerly panteth for it."

"BE THAT BACKBITETH...
observe what he dares
your back when your

JACOB REJOICING!

1 Kings "Deal wisely D
The verb signifies
right action as well th
& right purpose. (Ge
2 Slight variation in
N.T. "Every one 3
of them is ... ar
MAN'S DEPRAV
2 ITS SHOWN IN OPPRESSION OF GOD'S PEOPLE: ITS PUNISHMENT Vv. 4-6.
4 At the moment of deliverance of Yahweh's people.
5 Even though deliverance may be delayed.
6 Ridiculed His confidence in Yahweh
Yahweh's Afflicted Cp 9:12
3 PRAYER FOR DELIVERANCE 7
7 David's earnest desire 2 Sam. 23.
8 Cp Note on God of Jacob, Off. P. 72.
9 See above

PSALM 15.

A TRUE CITIZEN OF ZION

Sojourn (mg) implies temporary abode. Child - Tent, & temporary structure for a harlot's house Hos 4:11 wandering from Sinai (Law) to Zion (Kingdom). Ps 132:13-14 permanently. Many find a temporary place in Ecclesia - hoping they will attain the kingdom? Cp Mt. 20:16
That! Who is a true member of the Ecclesia is content to find a place in the kingdom.
Positive speech. Note that priests dedicated hands + feet to Lev 8:24 Cp Heb 2:17
He reckons God before his eyes, takes His word for rule of conduct.
He gives practical expression to the things learned Cp Acts 10:25.
He is no hypocrite his outward life is an expression of inward conviction.
Context "walketh" work Cp 24. He not only avoids working but also acting to spread abroad.
Cherpah from charaph to strip, make bare, desire of garments, silence through the winter which strips the fields of clothing. Notwithstanding how the world views such, that his attitude anticipates the Kingdom Is 32:5
He scrupulously observes Yahweh's law. Lev 25:35, Lev 25:35

SERM
Vv. 1
Vv. 2
Vv. 3
Vv. 4
Vv. 5
Vv. 6

THE THAT BACKBITETH..." Ps. 15:3. To bite when the back is turned. "He is a knave, who would rob you of your good name; he is a coward that would speak of you in your absence what he dared not to do in your presence; and only an ill-conditioned dog would fly at and bite your back when your face was turned" (A.C.). Cp. Phil. 3:2.

JACOB REJOICING! ISRAEL GLAD Ps. 14:7. — In that day the transition from one to the other will be complete. As Jacob they will rejoice in deliverance, as Israel they shall "be glad" in the revelation of their new status.

RVmg: "Deal wisely" The verb signifies both action as well as right purpose. Variation in light of "Every one" RSV: "Every one of them is..."

David fleeth to God for preservation.

16 PRESERVE me, O God: for in thee do I put my trust.
2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;
3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.
4 Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.
5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.
6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.
7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.
8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

A PLEA FOR VINDICATION AND PRO-TECTION

PSALM 17.

1 David craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagerness. TEPHILLAH – prayer, intercession. Cp. Hab.

A Prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.
2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.
3 Thou hast proved mine heart; thou hast visited me in

PSALM 15.

A TRUE CITIZEN OF ZION

David describeth a citizen of Zion.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.
4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.
5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM 16.

David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of the resurrection, and life everlasting.

Michtam of David.

PSALM 16.

YAHWEH: THE PSALMIST'S PORTION IN LIFE AND HIS DELIVERANCE IN DEATH

Historical: Fleeing from Saul, David had been taunted with the precept that Yahweh had forsaken him & he should throw in his lot with other gods. 1 Sam. 26:19. Messianic Cp. Mic. 2:7 with Cp. v. 10.

1 COMPLETE CONFIDENCE vv. 1-2 IN GOD

RSV: "I have no good apart from thee."

2 HIS JOY IN THE SOCIETY OF SAINTS vv. 3-4

RSV: "As for the saints in the land, they are the noble in whom is all my delight."

RV: "That exchange Yahweh for another god." David's answer to the suggestion of 1 Sam. 26:19.

Offered to Moloch or some such god.

We will not fellowship Cp. 1 Cor. 10:20-21. Cp. Exod. 23:13 Will not form to them in prayer.

3 BLESSINGS DERIVED FROM SERVING YAHWEH vv. 5-8

Spoken when David fleeing from Saul. Similar words to Aaron when Yahweh allotted no special inheritance in the land. Num. 18:20.

His portion or condition. Cp. Ps. 11:6.

Suggesting also his thirst for God. Ps. 42:2. Jer. 6:25. See top. p. 732.

GOWRAL – Pebble by which it determined the lot. See note Num. 26:55.

Fig. portion or destiny. Str.

Portion of inheritance measured for inheritance. His portion Yahweh. v. 11. 27:11a.

Taught how to follow Him. Ps. 32:8.

As he ponders the way of God his conscience dictates his order. John 16:12. Heb. 12:2.

To strengthen it. Ps. 73:21,26. 109:31. 121:5.

4 THE JOY SET BEFORE HIM vv. 9-11

That which expresses glory – the tongue. Ps. 16:9. 108:1. John 11:40. RV: "shall dwell in safety" (or confidently – mg.). Cp. Job 11:18. 11:19. See Note Ps. 84:3. Resurrection to eternal life. Christ ascended into "the presence of God for us" Heb. 9:24. replacing Gabriel Luke 1:19.

To which privileged position he ascended Act 2:34-35.

PSALM 17.

A Messianic Psalm of the true Beloved. Cp. Ps. 63

Based upon an occasion when David beset by pitiless & pitiless enemies such as 1 Sam. 23:25. Heb. 12:1.

Pressed beyond measure by ruthless and unscrupulous enemies, the Psalmist finds refuge in Prayer & Divine Communion.

APPEAL FOR JUSTICE ON THE BASIS OF PERSONAL INTEGRITY. Vv. 1-5.

1 The Psalmist cannot understand why he has been subjected to such hostility by his contemporaries, and appeals to Yahweh for justification. Jhn 15:25 Cp. v. 17.

2 Rotherham: "my loud cry." – "A shrill piercing cry expressive of emotional stress."

Rotherham: "On lips that would not deceive."

SERMON ON MOUNT IN EMBRYO

V1. Who shall dwell. Mat. 5:3-12.
V2. Walketh uprightly. Mat. 5:13-16 – Walking in the light.
Worketh righteousness. Mat. 5:17-20 – Righteousness exceedeth Pharisees.
Truth from heart. Mat. 5:21-6:34. Heart hatred 5:21-26. Heart adultery 27-32. Heart almsgiving 6:1-4. Heart prayer 5-15. Heart fasting 16-18. Heart treasure 19-23. Heart service 22-24. Heart rest 25-34.
Nor doeth evil, ... "Love your enemies" Matt. 5:43-48.
V3. Backbiteth not – nor taketh up... Mat. 7:1-5 "Why beholdest thou the mote..."
V4. A vile person... Mat. 7:15-23 "By their fruits"
Sweareth own hurt, Mt. 5:33-37 Communication 'yea, yea' 'Nay...'
V5. Money to usury. Mat. 5:38-42. "Give..."
He that DOETH... Mt. 7:24-27 "Build upon rock."

PSALM 18.

David praiseth God for his manifold and marvellous blessings.

To the chief Musician. A *Psalm* of David, [a] the servant of the LORD, who spake unto the LORD the words of [b] this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

[c] I WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, [1] my strength, [d] in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 The [e] sorrows of death compassed me, and the floods of [f] ungodly men made me afraid.

5 The [g] sorrows of hell compassed me about: the snares of death [2] prevented me.

6 [h] In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also [i] of the hills moved and were shaken, because he was wroth.

8 There went up a smoke [3] out of his nostrils, and [k] fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did [l] fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* [m] dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, [n] hail stones and coals of fire.

13 The LORD also thundered

[a] Ps. 36, title.
[b] To ver. 50, 2 Sam. 22. 1-51.
[c] Ps. 116. 1.
[1] Heb. *be not moved.*
[d] Heb. *my rock.* ver. 31, 46. Ps. 19. 14 & 73. 26 & 144. 1.
[2] Heb. *my rock.*
[3] Heb. *by his.*
[4] Heb. *sitting.*
[e] Cited Heb. 2. 13.
[f] Or, *that savest them which trust in thee from those that rise up against thy right hand.*
[5] Or, *cords,* ver. 5.
[g] Deut. 32. 16.
[6] Heb. *Belial.*
[7] Or, *cords,* ver. 4.
[h] Heb. *that straite me.*
[8] Heb. *my enemies against the Lord.* Cp. Ps. 27. 12 & 41. 2.
[i] Ps. 17. 13.
[k] Ps. 66. 14.
[l] Job 15. 27. Cp. Deut. 32. 15.
[m] Cp. 2 Sam. 22. 8.
[n] Heb. *The likeness of him,* (i.e. *of every one of them*) *is as a lion that desireth to ravin.*
[o] Ps. 21. 9.
[p] Heb. *present his face.*
[q] Or, *by* RV *thy sword.*
[r] Or, *From men by thine hand.*
[s] Deut. 28. 49.
[t] Or, *their children are full.*
[u] Heb. *not as* 2 Sam. 22. 12.
[v] Josh. 10. 11.
[w] Ps. 76. 11.

V.34 He is training my hands for war..."
V.36. Thou wilt cause my going to extend under me; and my ankle-joints have not wavered."
Future Tense used by J. Thomas. Eureka. 1.P.175.

THE PSALM PROPHETICALLY. The Psalm is Messianic. This is shown by the citations in the N.T. and the future tense in which many of the verbs are cast. See also David's words: V1. It is generally accepted as such. "When David gives thanks for his victories, he, at the same time, prepares a prophecy of Christ's person and victories." (Luther)

DAVID'S INTEGRITY V.20-23 See below

for his manifold and marvellous blessings.

in the heavens, and the Highest gave his voice; [a] hail *stones* and coals of fire.
14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.
15 Then [d] the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.
16 He sent from above, he took me, he drew me out of [5] many waters.
17 He delivered me from my strong enemy, and from them which hated me: [e] for they were too strong for me.
18 They [h] prevented me in the day of my calamity: but the LORD was my stay.
19 He brought me forth also into a large place; he delivered me, because he delighted in me.
20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.
21 For I have kept the ways of the LORD, and have not wickedly departed from my God.
22 For all his judgments *were* before me, and [i] I did not put away his statutes from me.
23 I was also upright [6] before him, and I kept myself from mine iniquity.
24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands [7] in his eyesight.
25 With the merciful [8] thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;
26 With the pure thou wilt shew thyself pure; and with the froward thou wilt [3] shew thyself froward.
27 For thou wilt save the afflicted people; but wilt bring down [b] high looks.
28 For thou wilt [c] light my [2] candle: the LORD my God will enlighten my darkness.
29 For by thee I have [3] run through a troop; and by my God have I leaped over a wall.
30 *As for* God, his way is perfect: the word of the LORD is [4] tried: he *is* a buckler to all those that trust in him.
31 For who *is* God save the LORD? or who *is* a rock save our God?
32 *It is* God that [e] girdeth me with strength, and [f] maketh my way perfect.
33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.
34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.
35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and [6] thy gentleness hath made me great.
36 Thou hast enlarged my steps under me, that [7] my feet did not slip.
37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.
38 I have wounded them that they were not able to rise: they are fallen under my feet.
39 For thou hast girded me with strength unto the battle: thou hast [9] subdued under me those that rose up against me.
40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.
41 [k] They cried, but *there was* none to save *them*: even unto the LORD, but he answered them not.
42 Then did I beat them small as the dust before the wind:

[a] Josh. 10. 11. Not in 2 Sam. 22. 13, 14. Cp. Ps. 148. 8.
[b] Prov. 6. 17. Cp. 2 Sam. 22. 28.
[c] Ps. 118. 27. Or, *lamp*.
[3] Or, *broken*.
[d] Ps. 42. 1. Joel 1. 20. Cp. Job 36. 30.
[4] Or, *refined*.
[5] Or, *great waters*. Ps. 29. 3. 1 Sam. 2. 4. 2 Sam. 22. 33.
[e] Ps. 142. 6. [f] ver. 5. Ps. 17. 13. Mat. 17. 25.
[6] Or, *with thy meekness thou hast multiplied me*.
[7] Heb. *mine ankles*. See Note above. KV also gives in future tense.
[g] Cp. 2 Sam. 22. 23.
[8] Heb. *with* Cp. 2 Sam. 22. 24.
[9] Heb. *caused to bow*. Ps. 17. 13 & 78. 31.
[2] Heb. *before his eyes*. Ps. 5. 5.
[h] Prov. 1. 28. Cp. 2 Sam. 22. 42.
[3] Or, *wrestle*.

THE PSALM PROPHETIC (Cont from above)

As prophecy, the Psalm forecasts:
The source of Christ's strength Vv1-3.
His trials 4-6.
Resurrection and the wonders following it - leading to A.D. 70. Mat 27: 45-54 Mat. 28: 2-4. Mat. 24. 6-8. Luke 21: 23 Acts 2: 19-21 — Vv 7-18.
Divine approval of the Son Vv 19-24.
Calling out of a people. Vv 25-28.
World conquest Vv 29-45.
Universal worship. Vv 46-50.

In the phenomena of nature we have direct evidence of Divine power - a fitting symbol for His Judgments - Theophany in national events.

725 PSALM 18 ANALYSED. I.

HOW YAHWEH APPEARED TO THE PSALMIST

Strength - Hiding Place - FORTRESS - DELIVERER - Rock - Large and small Shield - Horn of Salvation - High tower - Saviour V2. - Deliverer V. 43 - Avenger V. 47. - Promoter of Glory V. 48 - Illuminator V. 28.

HOW THE PSALMIST RESPONDED TO YAHWEH'S GOODNESS

With Love V1. - Confidence - Trust - Praise - Prayer V3. Thanks V. 49. He acknowledges that Yahweh lives, delivers, avenges, elevates. Vv 46-48 and that He should be reverenced, exalted, thanked, praised Vv 47-50.

THE PERSONAL EXPERIENCES OF PSALMIST

He was surrounded by danger - the Threat of

PSALM 19 - IN SYMBOL SHOWS THE GLORIOUS FUTURE - AND DIRECTS TO THE WONDROUS WORD BY WHICH IT CAN BE ATTAINED. THAT WORD SHOULD BE HEEDED BECAUSE OF —

Its Author - Yahweh v.7
Its Sufficiency - perfect 7
Its Utility - converts, gives wisdom 7
Its Infallibility - sure 7
Its Benefit - Rejoices & enlightens immediate
Its purity - cleansing from sin 8
Its perpetuity - endures forever 9
Its ultimate benefit - great reward 11.
Its value - more precious gold 10.

NOTICE THE CONCLUDING
Confession of sin v.12
Prayer for help v.13
Faith in Redeemer v.14

Jer 22:43 = trample.
The only difference is in one letter נָכַת NAKAT N - Daleth instead of Resh.

THE ESTABLISHMENT OF DAVID'S DOMINION AT HOME AND ABROAD. vv.43-45 2 Sam 22.

2 Sam. 22:44 = "my."
Rosh goyim.
Such will be his reputation.
Lit: Sons of a foreign woman
Rev. 17.
Gp Marg. The unwilling homage paid by the vanquished
i.e. their resistance. Gp Isaiah
They will realise their fawning
pretences are ineffectual Gp Rev. 17.

THANKSGIVING FOR VICTORY

Yahweh's exalted attribute. The sum total of Christ's experience was that Yahweh exists Heb.

Heb. Barak: "to kneel" - hence reverence - worship - praise to Him.
True. Gp 2 Pet. Note. 2 Sam 22:3
Render: "Even the ... etc.
Gp Marg. He thus vindicates the right by His judgments. Ps. 18:6
Dr T. - "The Man of violence" - Paul's Man of Sin.
2 Sam. - Saul. For Christ - leader of Israel. For Saints - Rev. 19:5. Gp Dan. 7:24, 11
Cited. Rom. 15:9. Universal acceptation of Truth. Heb. 2:14
Gp 2 Sam. 12:31. = Salvation.
He magnifies the salvations of His King. David could see beyond himself to Christ Gp Heb. 11:32.
Consonants same in Samuel as Psalm.
Olahm - The hidden perfect.

PSALM 19.

This Psalm quoted by Paul as applicable to Saints (Rom. 10:18) Complete fulfilment at Christ's return

As nature reflects the glory of El, so will His political creation of future.
"Naba" - To tell forth or prophesy. See Note Isa. 61:1. Gush forth copiously.
Gp 2 Cor. 10:16. "Line" is rendered "sound" by Sept.
Though inarticulate, natural creation "speaks" of the power and wonderful design of its Architect and is a fitting symbol of Christ and His Work. Cf. John 1:9.
Adam Clarke = Heb: "Among them." Thus the Sun is said to have a fixed dwelling around which planets revolve. He is centre of all activity.

PSALM 19 SUMMARY

THE REVELATION OF YAHWEH'S GLORY AND MAJESTY IN NATURE - FORESHADOWING THE KINGDOM. vv.1-6
THE REVELATION OF HIS GLORY IN HIS WORD. vv.7-11

PSALMS.

David praiseth God. *He prayeth for grace.*

I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Gp Isa 55:3, Jer 32:40

PSALM 19.

1 The creatures shew God's glory. 7 The word his grace. 12 David prayeth for grace.

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

PSALM 20.

The church's confidence in God's succour.

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

2 Send thee help from the sanctuary, and strengthen thee out of Zion;

3 Remember all thy offerings, and accept thy burnt sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

---

a Judg. 5. 31.

b Heb. At the hearing of the ear. Job 42. 5.
c Heb. the sons of the stranger. ver. 45. Ps. 144. 7.
d Or, doctrine.
e Or, yield feigned obedience. Heb. lie.
f Or, restoring.
g Ps. 111. 7.
h Ps. 12. 6.
i Heb. giveth avenges for me.
k Or, destroyeth.
l Heb. truth.
m Ps. 119. 72.
n Ps. 119. 103.
o Heb. the dropping of honeycombs.
p Heb. man of violence.
q Cited Rom. 15. 9.
r Or, confess.
s Job 34. 32.
t Ps. 20. 6.
u Gen. 20. 6. 1 Sam. 25. 39.
v Ps. 119. 133. Rom. 6. 12.
w Or, much. ver. 11. Ps. 29. 3.
x Gen. 1. 6. Ps. 50. 6. Rom. 1. 19.
y Heb. my rock.
z Or, without these their voice is heard. Heb. without their voice heard.
a Heb. set those on a high place.
b Or, Their rule, or, direction.
c Heb. thy help.
d Heb. support thee.

4 Isa. 61:10. 62:5. Jn 3:29. Rev. 19:8
5 Referring to diurnal progress
6 "Mechuppo" - from under his veil. It: vv as a sort of canopy erected on four poles which four Jews held over the bridegroom's head
7 Gibbor
8 Referring to annual progress, the revolution of seasons
The sun is as the Bridegroom for glory and splendour, and as a Giant or a Strong Man for power and heat.

THE REVELATION OF THE WORD Vv 7-14

Heb "Torah" from Yarah - To instruct, direct. It is Yahweh's system of instruction by which men are (1) Taught His will of Yahweh (2) Directed how to walk (3) Redeemed and led along the path of life eternal.
10 The very heart of the Law - the 10 commandments Exod 21
Word implies open-hearted. Not those in own conceit.
12 RV = precepts. Heb "pikkudim" = appointments
13 Yesharim = straight, right, upright. Opp to that which is unjust
14 Yahweh's demands
15 Clean or pure - contrast to the ways of flesh. Pure like the light of the sun. Gp Prov
16 Reverence, awe, submission to His authority, respect for His majesty.
17 In contrast to ways of the heathen or of the flesh. Gp 5:17-23.
18 Like Yahweh Himself
19 They are in accordance with Truth and Justice. His judgments confirm, make sure and certain. All of which is implied in the word "emeth" - Truth
20 True - but who believes these words? Prov. 3:13-18.
21 Honey is both soothing and strengthening. Pure, satisfying

---

If it relates to proud defiant sin, David was held back from such 1 Sam 25:39.
22 His integrity would be maintained.
23 Not in original.
24 Words may sound acceptable, but Yahweh alone can judge the heart.
25 Like a sacrifice - without spot or blemish Gp Ps. 107:22. 116:17. 141:2.
26 Goel. See Note Ruth 4. He Who redeemed Israel from Egypt. Ex. 15:13. Isa. 61:9 will redeem His servants.
His Rock to sustain and protect.
His Goel to redeem.

Honey is sweet, but that from the comb is the sweetest of all. Cp this note of emphasis with "fine gold."
Heb Nizhar = "clear" thus to be enlightened, or see clearly, thus discerning the value of following Yahweh's way and seeking the great reward.
Yahweh's Law, the Light of His Truth alone illuminates a man's mind often revealing the folly of his ways.
By the power of His Word. Jhn 17:17
Wherever used elsewhere, relates to proud overbearing men. The Psalmist prays to be delivered from the oppression of the proud and godless lest he be tempted to deny Yahweh

PSALM 20.

INTERCESSION TO THE GIVER OF VICTORY. THE PEOPLE'S PRAYER FOR THE KING. vv.1-5.

DÂSHÊN "Accord at fat. Let the Divine fire consume it Lev. 9. The fat, the choicest part, stored energy devoted to Yahweh. Cp Lord Hon. Ps. 37:14.
The King's thanksgiving Ps. 61:2. His heart's desire would be victory.
YESUWAH - Salvation, deliverance, victory. Name = Victory.
The Standards of the Lord in a victory celebration. Cognate word to standard Num. 21:8 etc.
The people's prayers join with the King's. Gp Deut 15:20.

CONFIDENCE IN YAHWEH vv.6-8

The King's response. The victory now gives assurance for future confidence.
RV "answer."
See opp. Exod 15:2 Ch 13:10-12. Num 11:20:15 Ps 22:7-8.

PRAYER FOR THE FUTURE v.9.

Heb: Yahweh hath saved the King. Answer us then on the day when we call. 1 Cor. 16. Rom 5:1-5

PSALM 21

A PRAYER OF THANKSGIVING AND ANTICIPATION

THANKSGIVING FOR PAST BENEFITS 1-7

LXX: "dost meet"
Yahweh has blessed the King in a remarkable degree in such a way that the whole nation knows of it. Gp Ps 72 71, 19, 9.
Confirmation of his kingly position: the crown of faith. 2 Sam. 7:16 Ch. v.15. Gp Rev 2:10. 14:14.
David did glory in this 2 Sam. 7:18-29. 21:1-7.
Divine honors majesty. See mg. Attributes of Deity. The King = His representative on earth.
RV: "dost thou lay..."
Gp margin. Made him the possessor and the medium of blessings. Gp Isa. 55:4. Acts 13:34.
RV: "presence." The realisation that Yahweh was with him. See Ps. 16:11. 89:15. 140:13. PANIM

ANTICIPATIONS OF FUTURE VICTORIES. vv.8-12.

The King is addressed by the people as typical of the coming Messiah. The Targum paraphrases "King" in Ps. 1, 7 as Kingdom. Rock

PSALM 20.

INTERCESSION TO THE GIVER OF VICTORY. THE PEOPLE'S PRAYER FOR THE KING'S.

Historical: This intercessory Psalm was based on a notable victory that has been won, and thus first used as a liturgical Psalm on a notable occasion. See 2 Sam. 8:3-4, 13. Cp Ps. 20:7. Illustrations. Ps. 33:16-17. Prov. 21:31. Isa. 31:1. Jer. 17:5. The Psalm expresses the pray'r of the people = the response of the King - illustrating the value of mutual prayer. Rom. 15:30.

Thanksgiving for victory.

1 DÂSHEN Ash Regard as fat. Let the Divine fire consume it. Lev. 9. The fat, the choicest part, stored energy judged to Yahweh. Condition. Ps. 37:14. The king's thanksgiving Ps. 119. His heart's desire would be victory.
YESUWÂH - Salvation, deliverance, victory. Root = victory.
The standards of the tribe in a victory celebration. Cognate word to standard. Num. 2 etc.
The people's prayer join with the King's. Cp. Rom. 15:30.

2 CONFIDENCE IN YAHWEH Vv. 6-8.

The King's response. The victory won gives assurance for future confidence.
RV "answer."
See opp. Exod. 15. 2 Cp. 13:10-12. 14:11. 20:15-17. Ps. 22:7-8.

3 PRAYER FOR THE FUTURE V. 9.

Both: Yahweh hath raised the King. Answer us then on the day when we call. * 1 Cor. 10. 4. Rom. 5:1-11.

PSALM 21

A PRAYER OF THANKSGIVING AND ANTICIPATION.

1 THANKSGIVING FOR PAST BENEFITS 1-7

R.V. "dost meet"
Yahweh has blessed the king in a remarkable degree & in such a way that the whole nation knows of it. Cp 2 Sam. 7:1, 14, 9.
Confirmation of his kingly position: the crown of faith. 2 Sam. 7:16 Cf. v. 15. Cp Rev. 2:10. 14:14.
David did glory in this 2 Sam. 7:18-29. 23:1-7.
Divine honors majesty. See mg. Attribute of deity. The king = His representative on earth.
RV: "dost lay..."
Cp margin. Made him the partaker and the medium of blessings. Cp Isa. 53:11. Acts 13:34.
RV: "presence." The realisation that Yahweh was with him. See Ps. 16:11. 89:15. 140:13. PANIM

2 ANTICIPATIONS OF FUTURE VICTORIES. Vv. 8-12.

The King is addressed by the people as typical of the coming Messiah. The Targum paraphrases "King" in Ps. 21:7 as King Messiah. Reach... glory. Deut. 33...

1 THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!
2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.
3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.
4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.
5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.
6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.
7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.
8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.
9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.
10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.
11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.
12 Therefore shalt thou make them turn their back, when thou shalt make ready with thy strings upon thy face against them.
13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

Historically based on. 2 Sam. 7

PSALM 21.

1 A thanksgiving for victory. 7 Confidence of further success.
To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!
2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.
3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.
4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.
5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.
6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.
7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.
8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.
9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.
10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.
11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.
12 Therefore shalt thou make them turn their back, when thou shalt make ready with thy strings upon thy face against them.
13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

"WHY" Ps. 22:1.

Heb. LAMAH = LA, "To" what MAH, "What purpose" — To what purpose. Cp Isa. 1:11 (M LAMMAH — Double "m") — To what purpose. MAN (Manna) from the same root Exod. 16:15.

THANKSGIVING AND PRAYER FOR THE DAVIDIC COVENANT

Psalm 21. is a companion Psalm to Psalm 20. The outstanding victory therein celebrated illustrated Yahweh's power to save Ps. 20:6. such as had been promised in the Davidic Covenant on which Ps. 21. is historically based. Note the concluding petitions in both prayer. Ps. 20:9. Ps. 21:13.

Ps. 2:9. 45:3-4. 72:9. Isa. 60:12. 1 Cor. 15:25. Rev. 19:15.

Heb. turn to ashes: or, make fat. Prov. 15. 30.
Mal. 4. 1.
The guarantee of victory. Cp Num. 2 opp. Exod. 15.
1 Kin. 13. 34. Job 18. 16, 17, 19. Ps. 37. 28 & 109. 13. Is. 14. 20.
Ps. 18. 50. Cp. Ps. 2. 2.
Heb. from the heaven of his holiness. Ps. 2. 6.
Heb. by the strength of the salvation of his right hand. Cp. Ps. 28. 8.
Or, thou shalt set them as a butt.
Heb. shoulder.
1 Sam. 10. 9.
Or, the kind of the morning.
Cited Mat. 27. 46. Mark 15. 34.
Heb. from my salvation.
Job 3. 24. Ps. 32. 3 & 38. 8. Cp. Heb. 5. 7.
Heb. there is no silence to me. Ps. 77:20
Ps. 61. 6. Cp. 2 Sam. 7. 19.
Ps. 45. 3 & 96. 6 & 104. 1 & 111. 3 & 145. 5, 12 & 149. 9.
Heb. set him to be blessings. Gen. 12. 2.
Heb. glad- dest him with joy. Cp. Ps. 45. 7.
Ps. 10. 6.
Heb. open, 1 Sam. 22. 3.

PSALM 22.

The Day Dawn Looking forward

1 David complaineth in great discouragement. 9 He prayeth in great distress. 23 He praiseth God. *The connecting link Ps. 18:6*
To the chief Musician upon Aijeleth Shahar, A Psalm of David.

MY God, my God, why hast thou forsaken me? *why art thou* so far from helping me, *and from* the words of my roaring?
2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.
3 But thou *art* holy, O *thou* that inhabitest the praises of Israel.
4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
6 But I *am* a worm, and no man; a reproach of men, and despised of the people.
7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

727 himself benefiting from the redemption he brought others Cp Heb. 12:2.
The Most Holy from whence arose Israel's praise.
This contrasts the mission of Christ from that of the patriarchs, and should help to see a man apart — the Lamb of God. Thus deliverance was not possible for them. Female fat of eggs.
Heb. "Tola" the crimson cochineal insect of Mexico. Used in the Tabernacle Exod. 25:4. & purification of lepers & water of separation Num. 19:6. Cp Isa. 1:18. "As the "worm" to provide the blood of purification, there was no more once for him. He was trampled under foot.
"Ish." He took the lowest place.
Mocked even by the lowest people Isa. 53:3.
Cited. Luke 23:35.
Gesture... ...ty of contempt... Shakespeare Cp

The greater strength. Ps. 110:5. The King is the right hand of Yahweh to execute judgments.
RV: Furnace. Cp Mal. 4:1. Ps. 18:42, 58. 21:9. 2 Thess. 1:8. Rev. 19:15.
RSV: "When you appear." "At the season of thy presence."
e. PANEH - Face.
Rev. 11:18. Ps. 2:5, 12. 1 Thess. 5:16.
There are those who endorse the evil of their elders. John 8:44. Cp Ps. 21:11.
Ps. 2:1. Ezek. 38:10. Rev. 17:14.
Cp Ps. 45:5. Hab. 3:11. Zech. 9:14. Cp Ps. 76:3.

3 FINAL PETITION: BE THOU EXALTED. V. 13.

See Similar construction Ps. 20:9. Ps. 18:46. 46:10. 57:11. 72:19. Num. 14:21. Luke 1:68-79. Eph. 1:17-23. 2:14. Mic. 5:10. Rev. 19:11-16.
To the Day Dawn of Messiah's Coronation. Isa. 33:17

PSALM 22

THE LORD AS SIN OFFERING

The intensely personal character of the language bears witness that it springs from the experience of an individual life — whilst in its predictions it goes beyond individual experience.

CHRIST'S PLEA FOR DIVINE CERTIFICATE Vv. 1-10

Yahweh is still "his El" — he has not lost faith, or feels himself abandoned.
Such a question does not necessarily indicate the speaker does not know the answer — in this case, Why Christ had to suffer but merely that he had committed nothing to merit the evils inflicted. (See similar usage in ...)
Christ knew the reason (Ps. 22:21). It was therefore not a cry of reproach, but expressive of Christ's sinlessness. Thus the answer is that which had laid on him the chastisement of our peace.
Not forsaken in the sense of abandoned or betrayed, but the sense of withdrawal. The El or Power of Spirit of Yahweh was now withdrawn. Cp. John 16:32. Heb. "Azab" = leave, leave.
Yahweh's withdrawal of His spirit caused Him to be "far off" from helping the Lord.
RSV: Groaning. "Cp Matt. 26:39.
The questions are asked in the light of Note 2 above.
R.V. = "answereth not." There was no way out. The Father's Will required the offering of the Son.
RV = "But find no rest." Cp Luke 12:50. Historically David had a similar experience.
Heb. "Kodesh." = Separate. He is separate from the limitations and imperfections of man - and thus pure, righteous, perfect. Therefore, in the sacrifice of Christ there was no imperfect... the willing... the sin bear...

YAHWEH HAS DONE THIS Cp V 11. The song of praise, begun by the Psalmist (v. 22), is echoed by the Ecclesia, is taken up by Israel. All the nations of the earth swell the chorus, and the strain reverberates around the world. So gloriously ends the Psalm which began in the darkest sorrow. It is a parable of Christ, of the Ecclesia, of Israel, of the world.

"It is finished!" Joh 19:30

The last line of this Psalm according to C.B: "It is finished."

The promise to Jacob in Gen. 28:15 beautifully unites the first and last lines of the Psalm. The Lord likewise uttered the first and last line Cp John 19:30. Probably the whole Psalm which may have impressed the repentant thief.

THE MOCKING CROWDS vv 7-8

David prayeth *in great distress.*

8 [2]He trusted on the LORD *that* he would deliver him: let him deliver him, [c]seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou [d]didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* [e]none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They [f]gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am [g]poured out like water, and all my bones are [h]out of joint: my heart is [i]like wax; it is melted in the midst of my bowels.

15 My strength is [j]dried up like a potsherd; and [k]my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have [l]inclosed me: [m]they pierced my hands and my feet.

17 I may tell all my bones: [n]they look *and* stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far [o]from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the [p]dog.

21 Save me from the lion's mouth: for thou hast [q]heard me from the horns of [r]the unicorns.

22 [s]I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 [t]Ye that fear the LORD, praise him; all ye the seed of Jacob, [u]glorify him; and [v]fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but [w]when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: [x]I will pay my vows before them that fear him.

26 [y]The meek shall eat and be satisfied: they shall praise the LORD that seek him: [z]your heart shall live for ever.

27 [a]All the ends of the world shall remember and turn unto the LORD: and all the [b]kindreds of the nations shall worship before thee.

28 [c]For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that be* [d]fat upon earth shall eat and worship: all they that go down to the dust shall [e]bow before him: and none can keep alive his own soul.

30 A seed shall serve him; [f]it shall be accounted to the Lord for a generation.

31 [g]They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

[2] Heb. *He rolled himself on the* LORD.
[a] Ps. 50. 15.
[b] Or, *if he delight in him.*
[c] Or, *keptest me in safety.*
[d] Heb. 5. 7.
[e] Num. 30. 2. Ps. 50. 14. Jonah 2. 9.
[f] Is. 65. 13.
[g] Heb. *not a helper.*
[h] Ps. 69. 32.
[i] Ps. 2. 8. Is. 52. 10.
[j] Heb. *opened their mouths against me.*
[k] Ps. 96. 7.
[l] Lam. 2. 11.
[m] Ps. 47. 8. Obad. 21.
[n] Or, *torn asunder.*
[o] Josh. 2. 11. Nahum 2. 10.
[p] Ps. 68. 2.
[q] Ps. 45. 12. Cp. Ps. 78. 31.
[r] Prov. 17. 22.
[s] Lam. 4. 4. Cp. John 19. 28.
[t] Ps. 72. 9.
[u] Cp. Ps. 87. 6.
[v] Ps. 88. 17.
[w] Mat. 27. 35. John 19. 23
[x] Ps. 86. 9.
[y] Ps. 78. 6.
[z] Luke 23. 35.
[a] Luke 23. 34. Cited John 19. 24.
[b] Ps. 35. 22.
[c] Is. 40. 11. Ezek. 34. 23.
[d] Phil. 4. 19.
[e] Heb. *his only one.*
[f] Heb. *from the hand.*
[g] Ezek. 34. 14.
[h] ver. 16.
[i] Heb. *pastures of tender grass.*
[j] Is. 40. 21. Rev. 7. 17.
[k] 2 Tim. 4. 17.
[l] Heb. *waters of quietness.*
[m] ver. 2.
[n] Ps. 5. 8.
[o] Num. 23. 22.
[p] Ps. 25. 11.
[q] Ps. 102. 21.
[r] Ps. 135. 20.

THE AGONY OF APPROACHING DEATH vv 14-18

THE LORD SEEKS THE FATHERS HELP

HIS TRIALS INTENSIFY vv 11-18

THE SCENE: the communion of the Son when all others forsake him. Cp Mat 26:56.

Jew and Gentile leaders. Men like Caiaphas, Herod, Pilate.

Bulls are in the habit of goring in a circle round any novel object and are easily irritated into charging with their horns. Noted for rich pastures - thus speaking of well fed animals Cp. Deut 32:15. Cp. Mat. 27:41.

Preparing to spring on its prey

Cp Mat. 27:46

Cp Mat 26:38

Cp Mat 27:50

Cp Mat 27:51

Cp Mat 27:54

Cp Mat 27:55

Cp Mat 27:60

Cp Mat 27:61

Cp Mat 28:2

Cp Mat 28:4

Cp Mat 28:8

Cp Mat 28:9

Cp Mat 28:11

Cp Mat 28:16

Cp Mat 28:17

Cp Mat 28:18

Cp Mat 28:19

Cp Mat 28:20

Cp Mat 28:20

Cp Mat 28:20

PSALMS 22

- The judgment of his righteousness 1-5
- The sufferings of his sufferings 6-21
- The fruit of his sufferings 22-31
- His confidence in the resurrection 23-24
- His assurance of coming glory 25-31

...derer, is taken up by Israel
...around the world. So glor-
...of Christ, of the Ecclesia,

...of the Psalm. The Lord likewise
...have impressed the repentant thief.

distress. 47 R.V. "[and] mawe"
48 By so doing the seed of
and fear Jacob become of Israel Q
of Israel, Isa. 43:19, 25.
49 despised As men do Q vs
diction of 50 Cf. Isa. 49:7.
hath he 51 Yahweh's servant Isa
him] but 4, 7 = Zion's future King
him, he Cp Zech. 9:9

FUTURE GLORY Psa

e of thee 52 R.V. "Of thee cometh
ation] I my praise." The word he
ore them is an extension of the
W 23:26. It is "Teh-hil-lah"
and signifies praise ex-
eat and pressed in hymns. Cp.
ll praise Rev. 5:9-10.
n] your 55 Thank-offerings vow
er.] in the time of trouble. Q
he world Luke 22:16-18.
urn unto 56 The sacrificial feast
kindreds Heb. Cp Mat. 26:29
worship 57 R.V. "Let your heart"
The Lord, having listened
n is the the praises of the men in
governor return invokes a blessing
on them. Cp Ps. 67:5-7.
fat upon FUTURE POWER.
worship] Cp Ps. 9:13. 22:11. 27
n to the They have forgotten
re him] day will return. Jer. 16:19
live his FUTURE PRESTIGE W 24:
The mighty shall be
Cp Isa. 25:6-7.
These mortals Jer. 6:30
Any rebellion will be
nd shall crushed. Zech. 14:17-19.
ss]" unto 26:5-10.
e born, Isa. 53:10. 9:5. Rev. 21:24
Ps. 102:18. Luke 21:32
To all mankind Cp
and succeeding
millenial generations

PSALM 23

Yahweh-Ro'ah (Rev
YAHWEH AS GOOD SHEP
HERD. Vvs 1-4 BOUNTE
KING Vvs 5-6.

A natural develop
in the work of Christ
the agony of Ps 22

He feeds, guides, pro
for every need, prote
in danger, is liberal
bounty. Eph 3:20-21 Phil

1. He could speak fr
personal experience
what the shepherd fe
for his sheep. He had
his flock through the
dark defiles of the
fastnesses of Judah
where lurked death
many forms, he had
protected it at cost
of his own safety
Sam. 17:34 and he
experienced in his
life and stresses
pure, satisfy

...ecepherd;
...ie down
...leadeth
...ers.
...ul: he
...aths of
...name's
...through
...dow of
...vil: for
...rod and
...me.
...when
...-29)
...upon
...He
...9:20. 75:
...Shepherd-
...chr. 11:2.
...ion of
...9:19.
...2:11. 15:
...Heb. 11:20.
...n 21:16.
...Bill.

...Ruler was Shep... Shepherds of Scripture YAHWEH Ra'ah Zidkenu ... on sheep, also a club to beat dogs, ward off beasts. Thus A DEFENCE ... 23. THE BOUNTIFUL KING ... the King has ...

PSALM 22.

HIS TRIALS 1-21

- The purpose of his sufferings 1-10
- The extent of his sufferings 11-21

HIS TRIUMPH 22-31

- His confidence in the resurrection 22-24
- His assurance of coming glory 25-31

PSA 22 - CROSS : SUFFERING - LE AGNEAU
23 CROOK SAVIOR - PRIESTHOOD
24 CROWN SOVEREIGN - 2nd Advent.

YAHWEH DOES DEAL THIS "Cp V 11. The song of praise, begun by the Psalmist (v.22), is echoed by the faderie is taken up by Israel.

PSALMS 22. 23. 24.

The Cross, the Crook, and the Crown.
The Saviour, the Shepherd, the Sovereign

- Psalm 22 Christ as Sin offering
- Psalm 23 Christ as Burnt offering
- Psalm 69. Christ as Trespass offering.

Psalm 24 Cont.

The Gates of Zion are represented as drooping, as downcast because of defeat. Consider the joy of David when the victory was achieved in the second attempt to bring the Ark to its resting place. The Gates will figuratively be downcast at the prospect of the future Jer. 10:4-8. But Cp. Jer. 31:38-40.

Solomon had a special gate 1 Chron 9:18. which was lifted 2 Chr. 23:20. 2 Kgs 11:19. which Jotham made higher 2 Kgs 15:35 To "lift up" suggests to rebuild in a greater way, comparable to the glory and dignity of the King who has to occupy it Cp. Prov. 17:19. Jer. 31:38-40.

19 Olam. - The Doors of the hidden period.

20 The Ark was the symbol of this in the past 2 Sam. 6:2. so that when it was not present "the glory departed" 1 Sam. 4:21 Cp Ps. 19:1.

21 Cp Zech 13:6. An echo of Exod. 15:2-3; 15:18 - King

22 Zion had been wrested from the Jebusites, great victories had been won, but David disclaims personal merit. Yahweh is the Victor as at the Red Sea Exod. 15:2-3. For future see Ezek. 38:16, 23. Jer. 16:14-15.

23 There is a slight variation in the Hebrew in the form of the question here above that of V.8 "Who is he then, the King of Glory." The answer is Yahweh Sabaoth, the great deliverer and sustainer of Israel Rom. 9:29. - Lord of the glorious company with Him Rev. 19:11-16. 17:14.

4 Members of the host are noted for:
- Cleanness of hands
- Purity of heart
- Truthfulness of Tongue to God and man.

} V.4

2 Tim. 2:3-4. Prov. 16:32.

Ps. 25:3 "Wait for Thee" Roth. & RV. Wait = QÂVÂH - To twist, And together as a rope. The root of QAV - measuring line 1 Kg 7:23. Job 38:5. Ps. 19:4. Tried to Yahweh, so must wait for Him. no help elsewhere

PSALM 25 (Cont).

Form: An acrostic psalm - but not truly symmetrical Koph is omitted, and Aleph א (Vv1,2) and Resh ר Vv. 18,19 occur twice. Thus a broken acrostic made so by sin. V.7.

The acrostic suggests an alphabet of praise, prayer and meditation - the utterance of a humble and confident faith. - the perfection of the acrostic broken by sin.

The peculiarities of the Psalmist repeated in measure in the there also. Vau has only a line instead of a verse and the ...calculated with a supplementary verse headed by Pe. ...prayer 119:34 = thanksgiving - and both are related. Cp Ps. 3 ... 16

A PRAYER FOR PROTECTION, GUIDANCE AND PARDON Vv1-7.

1 ...soul when are depressed by problems, frustrations and sense of personal failure, the Psalmist lifts himself to Yahweh in prayer as the only source of hope and help. Ps. 63:1. 7.

2 Haboqedim - Real worshippers. Bâqad - To ... cover. ... as foes of covertly (Roth), but in direct opposition, thus they ... David without cause on his part. ... Men of war by Means ...

3 ... God as his salvation, ... nourish shame if. Note ... are called ...plical an.

PSALM. 25 Cont.

22 The seed of the faithful such as Abraham - i.e those who reveal these characteristics. Cp John 8:39.

23 The verse relates to the meek Mt. 5:5. Thus material, tangible benefits accrue from service to Yahweh.

24 Sod = secret assembly from yâcade - to set apart. Here is the true Ecclesia the world knows not. It enjoys the spiritual benefits of intimate fellowship and friendship with Yahweh now. RYNG = Counsel or friendship. Roth. Intimacy.

25 Reveal by personally showing so that they "see" it physically as 'yâda' can signify.

26. He is the only Source of true help.

27. Release me from entanglements & perplexities of life into which I have blundered.

3 RENEWED PRAYER FOR HELP & FOR CONSUMMATION OF DIVINE PURPOSE Vv16-22.

28 Solitary Roth "alone" — without friend or helper apart from Yahweh.

Psalm. 24.

Cited 1 Cor. 10:26. ...show universality of His influence Cp.

As in Psalm 19. natural creation is used as the basis of illustrating the spiritual creation of the future. Thus the "earth" and "habitable" relate to the future Israel Isa. 65:17-18.

3 All that it produces to the glory of its Creator.

4 The habitable and its inhabitants.

5 This is emphatic in Hebrew. It is essentially Yahweh's creation, to His glory.

6 In LXX "Epi" and can signify proceeding from, upon and springing from. Thus above the seas and waters as though resting upon them.

1 Figuratively the nations Isa. 57:20. Cp Rev. 15:2. where the Redeemed stand upon the Sea. Rev. 10:2.

2 CONDITIONS OF ACCESS TO HIS SANCTUARY. 1-6.

3 It being Most Holy. Ezek. 43:12. Cp Ps. 2:6.

4 Not merely appear, but stand his ground as in Ps. 1:5. Cp ... Ezek. 44:15.

10 Roth. "Upon the currents doth make it firm." The currents of man's policies cannot sweep away that which Yahweh "makes firm." Ps. 125:1.

12 Cont. Sinful Isa. 5:18 - false gods (Doctrine) Ps. 31:6. Thus ... that is unlike or opposed to Yahweh Who is from everlasting to everlasting.

13 To one's neighbor. Thus the phrase comprehends the foundation of the Law: Love to God & to one's neighbor Mt. 22:28-31.

14 Like Obed-edom. 2 Sam. 6:10-11

15 Ps. 22:30. 14:5. 112:2. Seek = Dârash, to tread, frequent or follow. Thus to pursue or search. St.

16. Bâqash. - To search out, espec. by worship and prayer. The first word seems to imply to "learn" the next "to apply." Yahweh likewise "seeks" such. Jhn. 4:23. so they are mutually drawn together.

17 The God of Jacob pronounced a blessing upon the supplanter and changed his name to Israel.

3 ENTRANCE OF THE DIVINE KING Vv7-10.

In David's day the presence of Yahweh, the King of Israel was indicated by the Ark, and the conveying of it to its resting place Ps. 132:13-14 was preparatory to the building of Solomon's Temple. In that Temple, the Gates and Doors were elevated or lifted up as became the glory of the One ...ting the Ark Ps. 20:11. It is significant that after David brought the Ark to Zion, he immediately wanted to build the Temple, or "lift up the Gates" 1 Sam. 7:2.

In time to come a new King will enter the ancient and veteran ... city whose grey and narrow gates will be too small ... mean for the glory and dignity to be revealed. Mark. 1:1 ... there will be a demand that these Gates ... Rev. 20:5 Rev. 7:17. ...rable to the glory that will ... Heb. 12 ... Shekinah Sheki-ah. שכן.

The Ruler was ... of nation ... Yahweh ... that the divi... The Psalm ... Complete union a... and the dear star... the lonely shepherd... lack a union of ... and tenderness. ... his side companio... on behalf of thei... he stands in jeop... very hour. They trust ... wholly, though they ... see the pastures ... which he leads them ... Cp Deut. 2:7. 8:9 ... Ps. 23:2. 84:11.

...heth deshey - Cotton ... turf such as shep... used for safe shelter ... of it in which the ... graze to eat. SEE BELOW.

PSALM 24.

A VICTORIOUS WARRIOR ... ENTERS IN GLORY.

1 HIS UNIVERSAL DOMINION Vv1-2.

Heb. "To Yahweh be ... forth." First draw... attention to Him - the ... 2 Work of right... courtesy and a mind given to the Truth. Hebrews used "heart" as we would "mind." Cf. Ps. 15:2. See Isaiah 11:14-15.

Contrast the unclean hands of Uzzah 2 Sam. 6:6. Clean hands are those working in accordance with Divine ... Eccl. 3:1-8. Direct the mind towards Ps. 25:1 to set the heart upon Deut. 2... to desire Hos. 4:8. 2 Shav from a root = rush over, ... past, thus something that might draw attention, but which is transitory. It has the signification of ... violation, "evil." It ... but to that which is ... false and unreal Ps. 4... (See opp. page).

PSALM 25.

A prayer for forgiveness of sins and help in time of affliction and trouble. Cp Luke ... 44-47

Historically. At a late ... period in David's life after the ... insurrection with ... Sheba Cp V 7 ... Israel - of the Feeble ... is in need of ... forgiveness and help ... V.14 with John 7:17. Rom. ... 2 Cor. 4:16 ... Eph. 4:23 ... See opposite ...

5 [a] Thou preparest a table
before me in the presence of
mine enemies: thou [2] anointest
my head with oil; my [d] cup
runneth over.

6 Surely goodness and mercy
shall follow me all the days of
my life: and I will dwell in the
house of the LORD [3] for ever.

PSALM 24.

God's lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalm of David.

THE earth *is* the LORD's, and the fulness thereof;
the world, and they that dwell therein.

2 For he hath founded it [1] upon the seas, and established it upon the floods.

3 [f] Who shall ascend into the hill of the LORD? or who shall stand in his [k] holy place?

4 [l] He that hath [e] clean hands, and [m] a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from [n] the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors: and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM 25.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

A Psalm of David.

UNTO thee, O LORD, do I [o] lift up my soul.

[a] Ps. 78. 19.
[b] Ps. 22. 4, 5.
[c] ver. 20. Ps. 31. 1.
[2] Heb. Gimel
[d] Ps. 16. 5.
[e] Is. 49. 23.
[f] Ps. 27. 11. Ex. 33. 13.
[3] Heb. to length of days.
[k] Heb. thy holiness. Ps. 51. 1.
[l] Ex. 9. 29. Deut. 10. 14.
[m] Ps. 103. 17
[1] Ps. 136. 6.
[e] Heb. The clean of hands.
[m] ver. 9.
[n] Heb. The God of his salvation.
[o] Is. 33. 15.
[p] Gen. 20. 5.
[q] Ps. 73. 1.
[r] ver. 5.
[s] Ps. 27. 9 & 88. 1.
[t] Ps. 25. 3 & 31. 3.
[u] Or, O God of Jacob. So RV
[v] Heb. shall lodge in prosperity.
[w] Prov. 29. 23.
[x] Ps. 112. 2.
[y] Ps. 37. 9.
[z] Job 29. 4. Cp. John 7. 17 & 15. 15.
[a] Or, and his covenant to make them know it.
[b] Ps. 123. 1, 2 & 141. 8. 2 Chr. 20. 12.
[c] Heb. bring forth. Ps. 31. 4. Ex. 4. 7.
[d] Ps. 9. 15.
[e] Ps. 69. 16 & 86. 16 & 119. 132.
[f] Ps. 86. 4 & 143. 8.
[g] Job 10. 15.

lit. "Distresses have enlarged my heart." i.e. made it more receptive to Divine instruction - humbled him.
31 Therefore I am weak.
31 A hatred that expends itself in cruelty and violence
32 Preserve
33 Lit: "taken refuge" Cp. Ruth 2:12.
34 Singlemindedness sincerity - not hypocrisy.
35 Honesty of outlook & purpose. These two virtues will overshadow his life, preserving him in ways of God until He is revealed. Thus not merely prayer but performance dominates him
36 This is his hope, his greatest desires, and all personal troubles and pleas fade into insignificance besides this.
Thus it is out of the alphabetical arrangement of the Psalm.

BEAUTY OF YAHWEH: No'am = pleasantness, graciousness, kindness. This will be revealed in age to come when it will be seen that it overshadowed even adverse circumstances for our good. 1S 27:4 SACRIFICES OF JOY 16. TARUWAH - Clamor. Acclamations of joy or battle cry, The Note of Day of Trumpets pointing to Day Atonement Lev 23:24

2 WITH YAHWEH AS HIS HELP HE LOOKS CONFIDENTLY TO THE FUTURE 4-6

Messianic vv 12-13

PSALM 27

● YAHWEH: MY LIGHT & SALVATION

Historical: In the cave of Adullam Cp v. 10 with 1 Sam 22:3. The sudden transition of confidence & despair is typical of this time. Cp 1 Sam 27:1

1 CONFIDENCE 1-6

1 WITH YAHWEH AS HIS HELP HE HAS NO FEAR 1-3

Cp Rom. 8:31

Illuminating the darkness of the way 18:28 36:9 43:3 Such light includes joy. 97:11. Cp Zech 14:7 1 John 1:5 John 8:12.

His personal experiences were reminiscent of the nation at the Exodus.

RVmg. "stronghold" - A defence against assault. 18:2; 31:2,3

He likens them to wild beasts consuming him with the voice of slander as others of Saul was intending to do just that. In Adullam, in the strength of Yahweh, David was prepared for any eventuality. 1 Sam 22:2

RV "asked." It was the object of his prayer. He would dedicate his life to attaining it. Cp Ps 23:6 The way to it was by following the Shepherd. His prayer & desire later granted by promise 2 Sam 7:11-16 Cp 2 Sam 23:5 Cp Ps 15:1 I ask see above

NO'AM - Divine likeness. Cp Ps 90:17 revealed in the Lord Zech 11:7 Cp Isa 33:17

RVmg. "consider His temple." - Cp Ps 48 Dan 11:45 Ezek 40:1-4

Reverting to v3.

In His shelter. Cp Ps 31:20 57:1 119:114 Prov 18:10 Jhn 17:11

Ps 31:20; 91:1

My tent - an abiding place. John 15:4-7 Cp Ps 15:1,2 Heb 7:24

In accessible from danger or attack Cp Ps 18:2 Heb 7:26

Ps 3:3, 2 Sam 7:9 1 Thess 4:17-18 Eph 5:19-20.

2 CONCERN 7-12

1 A PLEA FOR HELP VV 7-12

Cp Note. Ps 24 6. The Psalmist responds to the appeal of Yahweh - and now it's the basis of his own appeal. Cp Deut 4:29

Surrounded with enemies as in the Cave Adullam. David seeks Yahweh's help 1 Sam 21:10, 15; 22:5

Perhaps there was a feeling of personal failure in fleeing to the Philistines in fear of Saul 1 Sam 21:10-15. Christ likewise pleads the cause of his people.

AZABH - To leave as well as forsake. David was bereft of their help 1 Sam 22:1-4 and as an orphan pleads the help of his heavenly Father Cp Ps 68:5-6

21 Like a parent does a babe to pacify its agitation.

PSALM 26.

● A PLEA FOR VINDICATION AND PROTECTION.

HISTORICAL Probably during Absalom's insurrection when David was full of doubts as he hid standing with Yahweh. Cp v 8 with 2 Sam 15:25

1 A PRAYER FOR VINDICATION IN VIEW OF PERSONAL INTEGRITY VV. 1-8

Vindicate my integrity. TAME - Completeness, sincerity. RV: "Without wavering." A true index to David's integrity & sincerity.

BACHAN - To test - esp. metals etc. - As the refiner assays his metal to test its fineness. By bringing me into circumstances in which the reality of my faith may be demonstrated.

As the refiner smelts gold to remove dross.

His spiritual vision fixed upon Yahweh is the root cause of his integrity 2 Cor. 3:18. Col. 4:18. Heb. 11:27

Deliberate & protracted intercourse, suggesting community of interests. Ps 31; Ser. 15:17. Lit. "men of vanity" - hollowness, falsehood. Cp 12:2.

'ALAM - To veil, conceal. Str. Hypocrites disguising their real thoughts & intentions. Ps 28:3. Cp 2 Sam. 15:2-6.

QAHAL - Ecclesia - called out for its own evil purposes Cp 2 Sam. 15:10-11. In contrast to those called to Divine worship v. 12. Our true characters are indicated by the type of people with whom we like to associate.

A figurative action denoting guiltlessness Deut 21:6. Ps 73:13 performed by priests "what the priest did in symbolic rite, the people were to do in spiritual reality." Comb. Bible. The priests did this before

BEAUTY OF YAHWEH: No'am = pleasantness, graciousness, kindness. This will be revealed in age to come when it will be seen that it overshadowed even adverse circumstances for our good. 1S 27:4 SACRIFICES OF JOY 16. TARUWAH - Clamor. Acclamations of joy or battle cry, The Note of Day of Trumpets pointing to Day Atonement Lev 23:24

David's confidence **PSALMS.** *in his integrity.*

and my pain, and forgive all my sins.
19 Consider mine enemies; for they are many, and they hate me with cruel hatred.
20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.
21 Let integrity and uprightness preserve me; for I wait on thee.
22 Redeem Israel, O God, out of all his troubles.

PSALM 26.

David resorteth unto God in confidence of his integrity.
A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.
2 Examine me, O LORD, and prove me; try my reins and my heart.
3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.
4 I have not sat with vain persons, neither will I go in with dissemblers.
5 I have hated the congregation of evil doers; and will not sit with the wicked.
6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:
7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.
8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.
9 Gather not my soul with sinners, nor my life with bloody men:
10 In whose hands *is* mischief, and their right hand is full of bribes.
11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.
12 My foot standeth in an

Ps. 27. 11.
Ps. 22. 25 & 68. 26.
Heb. hatred of violence. Ps. 74. 20.
ver. 2.
Ps. 16. 1.
Is. 60. 20. Mic. 7. 8.
Ps. 118. 14. Ex. 15. 2.
Ps. 23. 4.
Cp. Ps. 34. 22.
Ps. 130. 8.
Heb. approached against me.
Ps. 23. 4.
Ps. 7. 8 & 35. 24.
ver. 11.
Ps. 25. 2.
Ps. 18. 36 & 37. 31.
Ps. 7. 9 & 17. 3 & 66. 10.
Or, *the delight.*
Ps. 90. 17. Cp. Zech. 11. 7.
2 Kin. 20. 3.
ver. 5. Ps. 1. 1.
Job 11. 11.
Ps. 31. 20. Job 14. 13. Is. 4. 6.
Ps. 31. 6.
Ps. 73. 13. Ex. 30. 19.
Heb. of shouting. Job 33. 26.
Neh. 12. 42.
Ps. 9. 1.
Ps. 27. 4.
Or, *My heart said unto thee, Let my face seek thy face, &c.*
Ps. 24. 6.
Mat. 23. 21.
Heb. of the tabernacle of thy honour.
Or, Take not away.
Heb. men of blood.
Heb. filled with.
Ex. 23. 8.
Ps. 24. 5.
ver. 1.
Heb. will gather me.

Heb. 12:13

even place: in the congregations will I bless the LORD.

Cf v. 6

PSALM 27.

David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer. LXX adds: Before he was anointed. A Psalm of David.

THE LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?
2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.
3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident.
4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.
5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.
6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.
7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.
8 *When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.
9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.
10 When my father and my mother forsake me, then the LORD will take me up.

Heb. 12:13

The confidence of the sheep follows the shepherd Ps 23

Enjoy sweet communion

Cp Ps 23:6

Cp Ps 15:1

Cp Ps 23:4

PSALM 28 Psalm 28 is a companion Psalm to Psalm 27, but set in inverted pattern. In Ps.27 praise is first expressed and prayer afterwards. In Ps.28 the plea for help is first made and the praise is then expressed on the basis of help received.

YAHWEH'S MAJESTY IN THUNDER Ps.29 "This Psalm is a magnificent description of a thunder-storm. Its mighty march from north to south, the desolation and terror which it causes, the peal of the thunder, the flash of the lightning, even the gathering fury as full of the elements, are vividly depicted." - Perowne The beginning of the storm - the low, faint muttering of thunder in the distance Vv.3-4. It follows ed by the full fury of it as it crashes the cedars & shakes the mountains Vv.5-9. finally to die away over the south (Kadesh) 8-9, leaving peace Vv.10-11

Messianic Vv. 12-13

PSALM 27

YAHWEH: MY LIGHT & SALVATION.

Historical - In the cave of Adullam. Cp V.10 with 1 Sam 22:3. The sudden transition of confidence & despair is typical of that time. Cp 1 Sam 27:1

1 CONFIDENCE 1-6

1 WITH YAHWEH IS HIS HELP WE HAS NO FEAR 1-3

Cp Rom. 8:31.

Illuminating the darkness of the way. 18:28 36:9. 43:3 Such light includes joy. 97:11. Cp Jn. 1:4, 9. 1 Jn. 1:5. Jn. 8:12.

His personal experiences were reminiscent of the nation's at the Exodus.

RV mg. "Stronghold" - A defence against all assaults. 18:2, 31:23

He likens them to wild beasts consuming him with the wild ness of slander as otherwise Saul was intending to do just that. At Adullam, in the strength of Yahweh, David was prepared for any eventuality. 1 Sam. 22:2 RV "asked." It was the subject of his prayers. He would dwell in his presence to attain it. Cp Ps. 23:6 The way to it was by following the Shepherd. His prayer & desire later granted by promise. 2 Sam. 7:18 Cp 2 Sam. 21:5 Cp Ps. 15:1 I Sam. 1:28 See above

NEAM - Divine pleasantness. Cp Ps. 90:17 perceived in the Lord. Zech. 11:7. Cp Isa. 33:17

RV mg. "consider His people". Cp Ps. 48 Dan. Ezek. 4:10-11

Speaking to. V3.

Or, shelter. Cp Ps. 31:20 57:1. 119 114. Prov. 18:10 Jhn. 17:11.

Ps. 31:20; 91:1

Eg Tent, an abiding place. Jhn. 1:14-7

Cp Ps. 83:3

Inaccessible from danger or attack Cp Ps. 18:2. Mk. 7:24-37.

Ps. 3:3. 2 Sam. 7:9 1 Thess. 4:17-18. Ps. 5:11-12. 20.

2 CONCERN 7-14

1 A PLEA FOR HELP VV 7-12

Cp Note. Ps. 26

6 The Psalmist responds to the appeal of Yahweh - and makes it the basis of his own appeal. Cp Deut. 4:29

Surrounded with enemies as in the Cave Adullam. David seeks Yahweh's help. Cp 1 Sam. 21:10, 15; 22:5

13 Perhaps there was a feeling of personal failure in fleeing to the Philistines in fear of Saul. Christ likewise pleads the cause of his people.

SELAH - To lean

For the necessary requisites to learn. Ps. 25:4, 5, 9, 12. 86:11. 1 Thess. 6:18. Jam. 1:21.

As a shepherd Cp Ps. 23:2. A level open plain free from pitfalls or places in which enemies may lie in ambush. Cp Heb. 12:13.

Kephesh - Desire. He is in imminent danger Jon. 2:1-5 - 8. Ps. 22:19-20 Mt. 26:39 Lk. 22:42 Ps. 119

2 REASSURANCE 11-16

Heb. 12:2-3. Jam. 5:7-11. Ps. 116:9-11.

See Note. Rom. 11:22.

Patience required. Ps. 25:3, 21. 31:24. Isa. 28:16

RV: "Be strong and let thine heart take courage" Josh. 1:6, 7, 9, 18 Deut. 31:6-7 1 Cor. 16:13

PSALM 28.

A PLEA FOR HELP PRAISE FOR ASSURANCE

Historical. Absalom's rebellion 2 Sam. 15. His treacherous conspiracy. They require the Messiah of David. Vv. 5, 8 Messianic Vv. 5, 8 Cp Jhn. 10:27-28

1 AN URGENT PLEA FOR A HEARING. VV 1-2

Rock: See Note top p. 190 2 Sam. 22:2

He desires a token of good. Ps. 86:17.

Without strength as the dead.

He urgently beseeches, for the need is vital.

The outward symbol of an uplifted heart. Ex. 25:11.

Cp Most Holy. 1 Kg 6:5, 6, 16, 19, 20

DEBIYR from DABAR - To arrange, i.e. words - Str. Cp Num. 7:89 Cp Ps. 5:7 NIE

2 A REQUEST FOR DISCRIMINATION BETWEEN HIM AND THE WICKED. VV 3-5

Cp Ps. 26:9 Nte Num. 16:26 Cp 2 Sam. 15:2-6, 12. Jer. 5:5-21; 6:2-4 Hab. 2:2-18

Not a vindictive cry for vengeance, but a solemn prayer that Yahweh will openly manifest Himself in righteous judgments upon them in vindication of His holiness such as they deserve Cp Jhn. 5:10 Ps. 5:10 ATC Phil. 1:1-2 Tim. 4:14 Rev. 18:6

3 PRAISE FOR BENEFITS RECEIVED VV 6-7

His prayer answered, the Psalmist responds in thanksgiving. Let us be warm in both. 1 Thess. 5:18 Eph. 5:20; Phil. 4:6; Heb. 13:15; Ps. 34:1

RV: "hath trusted."

Ps. 29 LXX = "On the occasion of the solemn [illegible] of the Tab[ernacles] &c.

David prayeth earnestly against his enemies.

11 Teach me thy way, O LORD, and lead me in [3] a plain path, because of [5] mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted,* unless I had believed to see the goodness of the LORD in the land of the living.

14 [c] Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Repeated to impress it on the faint heart.

PSALM 28.

1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

A Psalm of David.

UNTO thee will I cry, O LORD [d] my rock; [f] be not silent [3] to me: lest, *if* thou be silent [3] to me, I become like [4] them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands [6] toward thy holy [7] oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my [g] shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

[a] Ps. 86. 11.
[2] Or, *his strength.* Cp. Ps. 29. 11.
[3] Heb. *a way of plainness.*
[4] Heb. *strength of salvations.*
[5] Heb. *those which observe me.*
[6] Or, *Shepherd.*
[c] Or, *Unto.* Ps. 78. 71.
[d] Ps. 116. 9.
[7] Heb. *ye sons of the mighty.*
[e] Ps. 37. 34.
[8] Heb. *the honour of his name.*
[9] Or, *in his glorious sanctuary.* [f] 1 Chr. 16. 29. [g] Ps. 96. 9.
[10] Or, *great waters.*
[a] Ps. 18. 2.
[f] Ps. 35. 22 & 39. 12 & 83. 1.
[3] Heb. *from me.*
[4] Heb. *in power.*
[g] Ps. 143. 7.
[h] Ps. 88. 4.
[5] Heb. *in majesty.*
[6] Or, *towards the oracle of thy sanctuary.*
[i] Ps. 138. 2. 1 Kin. 6. 5.
[k] Ps. 114. 4, 6.
[l] Deut. 3. 9.
[m] Num. 23. 22. Ro. 39.
[7] Heb. *cutteth out.*
[n] Num. 13. 26.
[o] Job 39. 1.
[p] Or, *to be in pain.*
[q] Or, *every whit of it uttereth, &c.*
[r] Gen. 6. 17. Job 38. 8.
[s] Ps. 10. 16. Ps. 2:6-7. Dan. 2:44.
[Magen.]
[t] Ps. 3. 3.
[2] Ps. 48, title.
[3] Num. 7. 10. Deut. 20. 5.
[u] Ps. 107. 32.

8 The LORD *is* [2] their strength, and he *is* the [h] saving strength of his anointed.

9 Save thy people, and bless thine inheritance: [i] feed them also, and lift them up for ever.

PSALM 29.

1 David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

A Psalm of David.

GIVE unto the LORD, O [k] ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD [l] the glory due unto his name; worship the LORD [m] in the beauty of holiness.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon [n] many waters.

4 The voice of the LORD *is* [o] powerful: the voice of the LORD *is* [p] full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and [q] Sirion like a young [r] unicorn.

7 The voice of the LORD [s] divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of [t] Kadesh.

9 The voice of the LORD maketh [u] the hinds [v] to calve, and discovereth the forests: and in his temple [w] doth every one speak of *his* glory.

10 The LORD sitteth upon [x] the flood; yea, [y] the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM 30.

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him.

A [2] Psalm *and* Song [3] *at the dedication of the house of David.*

I WILL extol thee, O LORD; for thou hast lifted me up,

[k] Ps. 68. 11.
[l] Ps. 96. 8.
[m] 1 Chr. 16. 29. 2 Chr. 20. 21.
[n] Ps. 77. 19. Jer. 51. 13. Rev. 17. 1.
[o] Ps. 147. 5.
[p] Ps. 93. 1.
[q] Deut. 3. 9.
[r] Num. 23. 22. Ro. 39.
[s] Ps. 104. 4.
[t] Num. 13. 26.
[u] Job 39. 1.
[v] Or, *to be in pain.*
[w] Or, *every whit of it uttereth, &c.*
[x] Gen. 6. 17. Job 38. 8.
[y] Ps. 10. 16. Ps. 2:6-7. Dan. 2:44.
[z] Ps. 3. 3.
[2] Ps. 48, title.
[3] Num. 7. 10. Deut. 20. 5.
[a] Ps. 107. 32.

4 INTERCESSION FOR THE PEOPLE VV 8-9

RV mg. "Some versions: 'a strength unto His people.'" RV: "a strong hold of salvation to..." Note plural in mg. - repeated salvations A 2016. RV "bear them up" Isa. 40:11

PSALM 29.

YAHWEH'S MAJESTY IN [redacted] STORM. THUNDER

LXX = For the last (8th) day feast Tabernacles Lev. 23:36 Jhn 7:37. Talmud. Pentecost.

A CALL TO WORSHIP Vv1-2

1 Bne Elim "Sons of the Gods" - RV mg. Cp Ps 82:1. Jhn 10:34

2 Ascribe unto Him that is to His Name.

This Christ did Jhn 12:28 17:6 26 Cp Note p. 567

RV mg. "In holy array." "Beauty garments for glory" = beauty Exod 28:2. These Christ assumed as priest Rev 1:4-6

YAHWEH'S POWER & MAJESTY

The forces of nature are used to illustrate the awe-inspiring power of Yahweh - particularly in manifestation of judgment Cp 2 Sam 22:7 Nte

Prob. Mediterranean. He that hears the rumble of thunder as the storm sweeps in from the west. Ps. 2:1

The heavy masses of dark storm clouds above which rolling in obliterate the sun.

Not only heard in the ominous rumble of political trouble, but in the warning admonitions of the Apostles Cp Acts 2:21, 38

QOL YAHWEH - A loud voice. The repetition in the Psalm sounds like thunder.

A shattered uprooted giant of the forest symbolises Yahweh's

Lit - "Sat enthroned at the deluge."

power in storm. Cp political storms. Isa. 2:15.

The entire forest dancing under the weight of the storm.

The ear-splitting crash of thunder & rush of wind shall the very mountains - the sentinels of the north.

RV: "Cleaveth the flames of fire" - a reference to the forked lightning darting out of the dark clouds.

The storm sweeps south to the wilderness of Kadesh (Sin chasm) which is made to shudder at the thunderclap.

Prematurely in fear, so that all creation is affected.

RV: "And stripped the forests bare." Branches, leaves bark are torn away. Thus the glory of the forest is reduced. Cp Isa 9:18; 10:18 Ezek. 20:47 Jer. 46

16 RV: "Everything saith Glory" The storm impresses the reality of Yahweh upon everyone and thing executed by it.

THE CONFIDENCE OF THOSE WHO TRUST IN YAHWEH

731

The storm passes. Though awful in majesty, Yahweh's people need not fear, for them it is the revelation of Yahweh as Judge and King Who shall speak peace to them.

17 See Note 9. MABBUWL - Deluge only used in Gen. 6. The confidence of saints is that Yahweh is in control of the storms of life. Hab 3. Mk. 4:39. Ps. 65:7. Nature controlled Job 38:8-11, 25. Cp Job 22:15-17.

18 After the storm. Heb 13. Isa 55:12 Rev. 16:18

19 These verses are like the rainbow after the storm. Cp Gen 2:8-9; 6:8-9; 8:1; 9:8-17; 12:1-3; 15:1; 17:1; 18:1; 22:1-2, 15-18 Ex 3:6-8; 6:2-8 Lev 26:9-13 Num 6:24-27. Lk 1:68-75 Jhn 16:33

The Psalm thus commences with Glory to God in the highest & concludes with Peace on earth [illegible]

PSALM 30.

JOY IN THE MORNING (RESURRECTION).

Historical: See inscription. At the Dedication of the site of the Temple following the tragedy of the census and plague. 2 Sam. 24; 1 Chron. 21.

Prophetical: Thanksgiving of the joy of salvation. Cp vv. 4, 9, 12. Cp. v. 9 with Hezekiah's prayer. Isa. 38:10-20.

1 THANKSGIVING FOR DELIVERANCE OUT OF GRAVE PERIL vv. 1-3.

1 David's feelings of thanksgiving at deliverance from the threat of death. Cf. 1 Chron. 21:30. Consider event of Resurrection.
2 R.V.: "Raised me up" – from the depths of trouble, fig: the grave. Consider the relief at the cessation of the plague. 1 Chr. 21.
3 The tragedy humbled him, convicted him of himself, drove him to Yahweh.
4 He recognized his own involvement in the national sin. John 2:17. 2 Sam. 24:16.

2 AN INVITATION TO SAINTS TO JOIN HIM IN PRAISE 4-5

5 At the termination of Judgment evidence of His remarked goodness. See also in future.
His Name-bearers are called to holiness. Num. 6:21-27. 1 Pet. 1:15, 16. Rev. 4:8. Ps. 103:17. Lev. 11:44. 7:8, 57:15, 16.
In relation to eternity. Lev. 11:44. 1 Pet. 1:16. Rev. 22:11, 17. 2 Cor. 7:1.
Ps. 103:8. 2 Sam. 21:14; Mic. 7:18. This is expressive of the Divine Memorial. Exod. 34:6. One of the Divine purposes as a whole. The verse sums up the teaching of the whole Bible & will be manifested at the Judgment Seat. Cp Ps. 103:8; 2 Pet. 3:9. Rev. 21:8. John 14:20.

3 DAVID'S PERSONAL EXPERIENCE ILLUSTRATIVE [redacted] vv. 6-10.

2 This induced a sense of security, in which the census was taken. This statement reveals David's motive at the time. 1 Chron. 21:2-3.
6 He temporarily had overlooked this. Cp Jacob's comment. 1 Chron. 21:3. Cf. Num. 6:25.
7 This taught him a powerful and salutary lesson.
Cp Life. Lev. 17:11. Cp Ex. 9:5-6. Ps. 6:5. Isa. 38:18.
The Temple would provide means of access for such mercy & help. 1 Kgs. 8:31.

PSALM 31.

Worn out in mind and body, despised, deformed and persecuted, the Psalmist casts himself upon God. Faith upholds him as he recalls past mercies; despondency overwhelms him as he thinks of his present distress. All the clouds clear and the sunlight of God's goodness floods his being. (Cambridge Bible).
vv. 21-22. Indicate that the Psalm was written under the circumstances of 1 Sam. 23 Cp. 24. There David experienced the treachery of his own tribe – an experience that foreshadowed the experience of the Lord Jesus.
That it is Messianic is shown by a comparison [illegible]. And, to the saints.

PROFESSIONS OF TRUST AND PRAYERS FOR DELIVERANCE BASED ON PAST EXPERIENCE.

4 THE JOY OF FORGIVENESS vv. 11-12.

The dedication of the site of the Temple provided the means whereby this could be done (in the future – as the apocalypse of the living Temple in the Age to come will do likewise.

The experience of David showed the need and the value of the Temple as a channel of approach by the people.

David praiseth God for his deliverance.

1 [a] Ps. 35. 19, 24.
2 Heb. *to me for a rock of strength.*
[b] Ps. 18. 2. 2 Sam. 22. 2.
[c] Ps. 6. 2.
[d] Ps. 86. 13.
[e] Ps. 16. 10.
[f] Ps. 25. 15.
[g] Ps. 9. 15.
[h] Ps. 28. 1.
[i] Cited Luke 23. 46. Cp. Acts 7. 59.
[j] Or, *to the memorial.*
[k] Jonah 2. 8.
[l] Heb. there is but *a moment in his anger.*
[m] Ps. 103. 9. Is. 26. 20.
[n] Ps. 63. 3.
[o] 2 Cor 4. 17.
[p] Heb. *in the evening.*
[q] Heb. *singing.*
[r] Ps. 5. 3.
[s] Ps. 10. 6.
[t] Deut. 32. 20.
[u] Heb. *settled strength for my mountain.*
[v] 2 Sam. 22. 20.
[w] Ps. 104. 29.
[x] Ps. 6. 7.
[y] Ps. 6. 5.
[z] Ps. 38. 11. Job 19. 13.
[a] Ps. 69. 8. Job 19. 14.
[b] Jer. 31. 4, 13. Lam. 5. 15. But cp. Ps. 149. 3.
[c] Ps. 64. 8.
[d] Ps. 88. 4, 5. Eccles. 9. 5.
[e] I.e. [illegible] my tongue, or, my soul.
[f] Heb. *a vessel that perisheth.*
[g] To ver. 3. Pr. 71. 1-3. See Ps. 25. 2.
[h] Job 24. 1.
[i] Ps. 7. 1.

PSALM 31. A PRAYER IN TIME OF DESPERATE NEED.

1 David shewing his confidence in God, craveth his help. 7 He rejoiceth in his mercy. 19 He praiseth God for his goodness. See Introd. p. 220.

To the chief Musician, A Psalm of David.

1 IN thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me;

1. On the basis of covenant relationship 732
2. Lit. "Have I taken refuge"
3. Disappointed and confounded by finding his trust is in vain. It could only be by his own folly.
4. Incline. Listen to the whispered complaint. We usually place our ear to the lips of the sick & dying, to those weakened by extremity.

DIVINE TITLE: Yahweh, El of Faithfulness. EMETH – stability. Fix certainty, truth, trustworthiness. From root AMAN – a common root with AMEN. 145:18. Cp Ps. 31:23.

PSALM 31. – Applicable to the personal & multitudinous Christ. Cp vv. 5 with Luke 23:46. Acts 7:59. V. 13 with Jer. 20:10. V. 24 with 1 Cor. 16:13.

PRAYER FOR DELIVERANCE: 1-8 (TRUST)
Based on confidence in grace Yahweh 1-5.
Previously experienced by Psalmist 6-8.
DESCRIPTION OF PRESENT TROUBLE 9-18.
With protestations of trust 14-16.
Assurance of being heard 17-18 (TROUBLE) (TRIUMPH)
EXHORTATION 23-24.

TRUTH
THANKFUL PRAISE
For hearing all righteous
For hearing Psalmist
EXHORTATION

deliver me speedily: be thou my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for the name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

5 Strong hold Hos. Tzur.
6 Fortress thou ... ah, the fortress ... had proved of ... David was thrown ... his own resource ... thus foreshadow ... the Lord's similar experiences.
7 Sela = Cliff, in caves of which hid places could be fo...
8 See Note.
9 As shepherd of ... Ps. 50:1.
10 He compares ... emies to hunters ... fowlers. True of Da... how much more ... Lord. Mat. 12:14 ...
11 Applied by Ch... to himself. Luke 2...
12 Cometh - faith... ness, stability, fro... Aman - to build ... or support, to at... Isa. 28:16 ... KV: Thate. He ... no sympathy or ... ship with worsh... of false gods. Ter...
Cp Rev. 2:6.
13 False gods.
Loving Kindn...
Cp 1 Sam. 23:14 ...
16 Allowing amp... scope to move a... "Room" = space.
URGENT PLEA ST... ING THE EXTREMI... HIS NEED. vv. 9-11.
18 Cp Ps. 69:20.
19 Wasted away ... of provocation ... really David or ... pursued him and ... men of Judah be... him. Prophetic... Christ surrounde... detraction. Isa. 53:3.
20 To the Hebrew ... = the body.
Sept: humiliation ... "aven" perverseness ... root "to be bent" ... "crooked." Illumin...
ure was a food ... David and Christ ... 2 Cor. 12:4. Heb. ...
David realised the ... for much drup... to subdue the ... and make one ... ent on Yah-weh ... he was almost ov... ed by it.
David found ... betrayed by tha... helped. 1 Samu...
So likewise the ... Such as Ziphite... 23:19.
Prophetically ... 2 Sam. 6:6. Mark ...

and in his experi... is able to lead us ... the benefits deri... therefrom.
For the historical ... around see conclu... Inc notes of Psalm...
The shining for ... as in the Urim ... the Mercy Seat ... the presence of Ya... help. Cp Num. 6:24-2...
Thy loving Kindne... KV.
Lord or arrogant ... A righteous or...
THANKFUL PRAISE ...
JUDGMENT'S GOODNESS ... THE DANGER PASSED ...
Rom. 11:22.
David had a token ... in the Divine pr... when he was afford... against Saul. This qu... is inexhaustible ... and is stored up for ... appropriate moment...
Selah.
Adam.
Besetther paneyc... with the covering ... by countenance. Not... that they do, or h... done to them goe... inactived. Cp Col. 3:13...
KV: "plottings" How... true this was of David ... Jesus until his tro... name. Korkel – SHARKEL ... text. There the right... are covered and hi... from the wicked ... in enjoying the fello... of Yahweh.
Lit. "He hath made ... marvellous His loving Kind... to me."
Can be rendered "b... fenced city." This was ... Selah 1 Sam. 23. There ... escaped by Saul and ... wounded by those ... be prepared to belie... David threw him ... on the mercy of ... much and experienced ... help. In the same ... the Lord found this ...
RV marg - Alarm.
Contrast. V. 11. He was ... ought to such extrem... that he thought he ... to be given into the ... hand of his enemies. ... Lord reading such ... as this, and apply... them to himself would ... see he would never ... given into the hands ... the wicked until the ... appointed time.
Or "Keepeth faithful... AMANIM - family of ones ... "wait for." I.e the ... festation of Yahweh ... earth.

God is to be praised for his goodness.

16 [a] Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* [2] let them be silent in the grave.

18 Let the lying lips be put to silence; which speak [3] grievous things proudly and contemptuously against the righteous.

19 Oh how great *is* thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in [k] the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from [l] the strife of tongues.

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a [6] strong city.

22 For [c] I said in my haste, I am cut off [7] from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his [8] saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [e] Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM 32.

1 Blessedness consisteth in remission of sins, 3 Confession of sins giveth ease to the conscience. 8 A Psalm of David, Maschil.

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD [f] imputeth not iniquity, and [9] in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy [i] hand was heavy upon me: my moisture [10] is turned into the drought of summer. Selah.

5 I [h] acknowledged my sin unto thee, and mine iniquity have I not hid. [c] I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee [11] in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my [g] hiding place; thou shalt preserve me from trouble; thou shalt compass me about with [12] songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: [13] I will guide thee with mine eye.

9 [m] Be ye not as the horse, or as the mule, *which* have no understanding: [14] whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 [q] Many sorrows *shall be* to the wicked: but [r] he that trusteth in the LORD, mercy shall compass him about.

11 [t] Be glad in the LORD, and rejoice, ye righteous: and [15] shout for joy, all ye *that are* [16] upright in heart.

PSALM 33.

1 God is to be praised for his goodness, 6 for his power, &c. 20 Confidence is to be placed in God.

REJOICE [a] in the LORD, O ye righteous: for [b] praise is comely for the upright.

2 Praise the LORD with [d] harp: sing unto him with the psaltery *and* an [3] instrument of ten strings.

3 Sing unto him [h] a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 [k] He loveth righteousness and judgment: [l] the earth is

---

[a] Num. 6. 25.
[1] Ps. 51. 3. Al. = Because.
[c] Ps. 38. 18. Job 33. 27. Luke 15. 18.
[2] Or, *let them be cut off for the grave.*
[3] Heb. *a hard thing.*
[4] Heb. *In a time of finding.*
[d] Is. 55. 6.
[e] Ps. 27. 10.
[f] Is. 64. 4.
[g] Ps. 31. 20.
[h] Cp. Ps. 23. 5.
[i] Judg. 5. 1.
[k] Ps. 32. 7.
[5] Heb. *I will counsel thee, mine eye shall be upon thee.*
[l] Job 5. 21.
[m] Prov. 26. 3.
[6] Or, *fenced city.*
[n] Ps. 103. 5 only. James 3. 3.
[o] Ps. 116. 11. 1 Sam. 23. 26.
[p] Jonah 2. 4.
[q] Prov. 13. 21. Rom. 2. 9.
[r] Ps. 25. 2.
[s] Ps. 50. 5.
[t] Ps. 58. 10 & 97. 12.
[u] Deut. 32. 43.
[7] Ps. 27. 14.
[8] Ps. 7. 10.
[9] Ps. 33. 18 & 147. 11.
[a] Ps. 32. 11.
[10] Or, *A Psalm of David giving instruction.* ver. 8.
[b] Ps. 147. 1.
[11] Cited Rom. 4. 7, 8.
[c] Ps. 71. 22. Cp. Ps. 144. 9.
[d] 2 Cor. 5. 19.
[12] John 1. 47.
[e] Ps. 40. 3 & 96. 1.
[f] 1 Sam. 5. 6.
[13] Ps. 119. 64.

[14] Not necessarily new in words but renewed in meaning. See note Ps 40:3. Cp Isa 42:10. Ps 144:9 - for David's prayer facing Goliath.
[15] Suggesting a careful discrimination as to what things we should praise Him for.
[16] With enthusiasm. Read "joy" Ps 27:6.

Ps. 119:32 The power of the Word; and the privilege derived from the knowledge thereof

It is set forth in three divisions:
- The Word of Yahweh Vv. 6-9
- The Counsel of Yahweh Vv. 10-12.
- The Eye of Yahweh Vv 13-19

10. Providing physical evidence of the power of the Word referred to Vv 4, Ps 148:5 Rom 10:17 12:2.
11 Spirit Gen 1:2. Ps 104:30 Ep Hbr. 20:22.
12. The mighty deep witnesses to the power of an Almighty hand Ps 104:2-29. It obeys His laws Job 38:8-11. The present tense is given for what was done at creation because Yahweh's laws continue to hold it in place. Jer 5:22.
13 The sea is prevented from covering the earth by the restraint of tidal forces. Yahweh has used this same power for miraculous use at times. Exod 14:15-16; Ps 78:13.
14 The contemplation of this story in creation should produce this. Rom 1:20. Ep the appeal of Amos 4:13; 5:8; 9:6. Yahweh to Job. Ch 38.
15 Again emphasizing the power of the Word. Ps 45. John 1:1-3, 14. Gen 1:1-5. Ps 119:9.
16 The power of His Word revealed in world events. Ps 147:4; Isa 40:26. Dan 4:17. Dan 2:20-23.
17 Ps 21:11. Mic 6:8.
18 Cf. V 10. His purpose stands firm like creation. Jer 33:20-21. Ps 72:17; 89:34-37. Prov 20:28.
19 Ps 105:2-10.

3 THE BLESSED, PRIVILEGED CONDITION OF HIS PEOPLE Vv 12-19

20. In spite of the present circumstances of life. Ps 146:5. Mic 7:7.
21 The Israel of God. Gal 6:16. Elected = chosen. Eph 1:4; Rev 17:8. His inheritance. Exod 19:5; Jer 10:16; Mic 2:4.
22 Therefore He can properly supervise the interests of His own people. There is privilege + responsibility in this thought. Ep Luke 12:48.
23 RV: "looketh forth." He intently considers. A different word to 13.
24 RV: "He that fashioned His hearts of them all." Prov 20:12; Psa 33:15; Zech 12:1; Job 34:21; Prov 24:12. 2 Chron 29:12-18 (Jehoshaphat). 31:7-8 (Hezekiah). 2 Kings 18:17 (Elisha).
25 Ps 20:7; Ecc 9:11; Isa 30:16; Mic 5:10.
26 He has the ability + power to do this though in the world He does not always do so. Heb 11.

4 THE CONFIDENCE THAT THEY REPOSE IN HIM 20-22

28 Ps 27:14; 62:1,2,5,6. 130:5,6
29 Ps 33:1 NEB 115:9-12. His confidence is in Yahweh, not in man or horse.
30 David appointed Psalms for this purpose. 1 Chr 16:7-10. Hannah at the birth of Samuel 1 Sam 2:1. Mary. Luke 1:47-50. Paul in prison Phil 4:4,6. Acts 16:25. Apostles in persecution Acts 5:41.

Ps. 32.

4 Aspects of blessedness Vv 1-2.
4 Evidences of Chastisement Vv 3-4 (Groan, Roaring, Hand heavy, Moisture)
4 Results from Chastisement V. 5
4 Blessings After Chastisement Vv 6-7
Vv 8-11 Vv 1-23.
4 Aspects of Instruction Vv 8-10
Final Exhortation V. 11.

An exhortation to praise God. 31:4 Ps 25:2. 125:1. 6 11-12.

full of the (3)goodness of the LORD.] 10

6 (b)By the word of the LORD were the heavens made;] and (c)all the host of them by the breath of his mouth.] 12

7 He gathereth the waters of the sea together (d)as an heap:] (e)he layeth up the depth in storehouses.] Ep Heb 12:26-29

8 Let all the earth fear the LORD:] let all the inhabitants of the world stand in awe of him.] 14 15

9 For (f)he spake, and it was *done*;] he commanded, and it stood fast.] 16

10 (g)The LORD (h)bringeth the counsel of the heathen to nought:] he maketh the devices of the people of none effect.] 17

11 (i)The counsel of the LORD standeth for ever,] the thoughts of his heart (j)to all generations.] 18

12 (k)Blessed *is* the nation whose God *is* the LORD;] *and* the people *whom* he hath (l)chosen for his own inheritance.] 21

13 (m)The LORD looketh from heaven;] he beholdeth all the sons of men.] 22

14 From (n)the place of his habitation he looketh] upon all the inhabitants of the earth.] 23 24

15 He fashioneth their hearts alike;] (o)he considereth all their works.] Ps 44:21; Prov 21:2; 1 Cor 4:5; Jer 32:19

16 There is no king saved by the multitude of an (p)host:] a mighty man is not delivered by much strength.] 1 Sam 17:47; 2 Sam 14:11

17 (q)An horse *is* a vain thing for safety:] neither shall he deliver *any* by his great strength.] 26

18 Behold, (r)the eye of the LORD *is* upon them that fear him,] upon them that hope in his mercy;] Ep Ps 34:11-16 Chesed 27

19 (s)To deliver their soul from death,] and to keep them alive in (t)famine.] Cf Ps 29

20 (u)Our soul (v)waiteth for the LORD:] he *is* (w)our help and our shield.] 29 30

21 For our (x)heart shall rejoice in him,] because we have (y)trusted in his holy name.] 31

22 Let thy mercy, O LORD, be upon us,] according as we hope in thee.] Ep 31:1,24; Rom 5:1-5; Ps 119:49-50. Ep Mt 9:29.

(a) Or, *mercy*. ver. 18, 22.
(b) Ps. 25. 2.
(c) Gen. 1, 6, 7. Cp. John 1. 3.
(d) Gen. 1. 1.
(e) Ps. 78. 13. Ex. 15. 8.
(f) Gen. 1. 9.
(g) Or, *Jehovah*.
(h) Eph. 1. 20.
(i) Ps. 148. 5, 6. Gen. 1. 3.
(j) Jer. 9. 24.
(k) Luke 1. 51.
(l) Heb. *maketh frustrate*.
(m) Ps. 69. 30. Luke 1. 46.
(n) Prov. 19. 21.
(o) Heb. *to generation and generation*.
(p) 2 Chr. 25. 2. NEB Ps. 144. 15.
(q) Ps. 3. 4.
(r) Deut. 7. 6. Cp. Ex. 19. 5.
(s) Or, *The blessed unto him*. Is. 60. 5.
(t) Job 20. 20. Ps. 11. 4.
(u) 2 Sam. 22. 1.
(v) 2 Kin. 8. 39.
(w) Mat. 18. 10.
(x) Zech. 9. 8. Gen. 32. 2.
(y) 2 Chr. 16. 9.
(z) Heb. 6. 5. 1 Pet. 2. 3.
(a) Ps. 2. 12.
(b) Ps. 25. 2.
(c) Ps. 20. 7. Prov. 21. 31.
(d) Job 4. 10.
(e) Ps. 84. 11.
(f) Ps. 34. 15. Job 36. 7. Cp. Ps. 11. 7.
(g) Ps. 31. 24 & 147. 11.
(h) Acts 12. 11.
(i) Cited 1 Pet. 3. 10-12.
(k) Ps. 37. 19. Job 5. 20.
(l) Ps. 34. 2.
(m) Ps. 106. 13. Is. 30. 18.
(n) James 1. 26.
(o) Deut. 33. 29.
(p) Rev. 14. 5.
(q) Zech. 20. 7.
(r) Is. 1. 16, 17.

A HYMN OF PRAISE AND INSTRUCTION.

PSALM 34.

1 David praiseth God, and exhorteth others thereto. 8 They are blessed that trust in God. 11 Exhortation to fear God. 15 Privileges of the righteous.

A Psalm of David, when he changed his behaviour before (a)Abimelech; who drove him away, and he departed.

I WILL bless the LORD (b)at all times:] his praise *shall* continually *be* in my mouth.] 2

2 My soul shall (c)make her boast in the LORD:] the humble shall hear *thereof*, and be glad.] 3

3 O (d)magnify the LORD with me,] and let us exalt his name together.] 4

4 I (e)sought the LORD, and he (f)heard me,] and delivered me from all my fears.] 5

5 They looked unto him, and (g)were lightened:] and their faces were not ashamed.] 7

6 This (h)poor man cried, and the LORD heard *him*,] and (i)saved him out of all his troubles.] 7

7 (k)The angel of the LORD (l)encampeth round about them that fear him,] and delivereth them.] 8

8 O (m)taste and see that the LORD *is* good:] (n)blessed *is* the man *that* (o)trusteth in him.] 9

9 O fear the LORD, ye his saints:] for *there is* no want to them that fear him.] 10

10 (p)The young lions do lack, and suffer hunger:] but (q)they that seek the LORD shall not want any good *thing*.] 11

11 Come, ye children, hearken unto me:] I will teach you the fear of the LORD.] 12

12 (r)What man *is he that* desireth life,] *and* loveth *many* days, that he may see good?] 13

13 (s)Keep thy tongue from evil,] and thy lips from (t)speaking guile.] 14

14 (u)Depart from evil, and do

(a) Prayer Ps 56 Protection Ps 142 Praise Ps 146.
(b) 1 Sam. 21. 10-15.
(c) Title - Ps 56
(d) Heb. *Abimelech*, who drove him away, and he departed. HUPHI (BARAK - To bow the knee -
(e) Ps. 105. 3. Jer. 9. 24.
(f) Ps. 69. 32.
(g) Ps. 40. 16.
(h) Ps. 107. 6.
(i) Ps. 50. 15.
(k) Gen. 32. 1, 2. Ex. 14. 19. Num. 20. 16. Judg. 6. 11. 2 Kin. 6. 17. Dan. 3. 28. Zech. 9. 8. Heb. 1. 14.
(l) Heb. *pitcheth round about*.
(m) Ps. 119. 103. 1 Pet. 2. 3.
(n) Ps. 2. 12.
(o) Ps. 84. 12.
(p) Ps. 34. 10. Job 4. 10.
(q) Ps. 37. 25.
(r) Ps. 107. 43. Hos. 14. 9.
(s) Ps. 141. 3. Eph. 4. 29.
(t) Heb. *deceit*.
(u) Ps. 37. 27.

Ps 35 Introduction - See opp. bottom.

There is agony in this Psalm. David is beset with powerful + unscrupulous enemies. They try ruthlessly to destroy him, contemptually laying traps for him, consumed by bitter hatred of him.

It is the first of the imprecatory Psalms. Yet in spite of grievous wrong suffered, nowhere does he express the intention or the wish of taking personal revenge upon his adversaries or traducers. He desires their punishment that Yahweh's course (which is also his cause) might be vindicated, but he leaves this entirely in the hands of Yahweh. Ep Rom 12:19; Deut 32:35

Ps. 34:5. "lightened." - NÂHAR To sparkle, to be cheerful (from the sheen of a running stream) the root of NÂHAR - River such as the Nile. Ep mg.
● PRAISE 1-6 ● PROVISION 7-10 ● PRACTISE 11-14 ● PROTECTION 15-22.

1 and the Anvil on which it is ed, is the experience, the afflictions life. V. 19. By these pains all self-assertive pride is destroyed

RULE 3 DISCIPLINE OF SEEKING THE GOOD OF OTHERS. David to Saul 1 Sam. 19:4. So Lord Rom. 5:3-10. This is solely affirmative. It is not be discouraged by a prolonged effort to overcome it. Consider the experience of David the Lord.

Title "Toward." Contrast Though this is true teaches the loyalty of his saints by bring them into - but they always have access to Him Ep Heb 4:16

1 Past tense for this ex. David refers to his experience

"Mahberey leb" = broken to shivers "Dakkey ruach" = beaten out spirit hammer is needed to break the heart to shiver and to beat out spirit. The Word is a hammer Jer 23: See Above

PSALM 35.

Relating to the true of v. 19 with John 15:25.

Historically based on David's adventures 1 Sam 21, but prophetic of Ep Ps 22:26 with John 19:24

1 Appellative for the Lord of Oath. Gen 20:2 21:1

YAHWEH'S CARE FOR THOSE WHO FEAR HIM Vv 1-10

2 Stands emphatically at the beginning of the sentence in the original. A contrast to those whose boast is elsewhere.

3 The patient or meek

4 Heb. "Dawrash" - to pursue or seek out to seek with earnest desire.

5 Looked expectantly and because it was to him, they became radiant in countenance

6 Lit. "Brightened" "Radiant." See above

7 Lit "put to the blush" R.V. shall never be confounded" Word translated "shame" Ps 35:4, 26.

8 "Ani" - Afflicted. David typically, literally, Christ prophetically 13:4 Exod 23:26. Josh 5. Matt

10 In ultimately David experienced great trouble before deliverance came Ep 1 Cor 10:13, James 5:11

11 Quoted in 1 Pet 2:3 and applied to Christ. Happy. Ashrey Beth

"Taketh refuge."

14 Yahweh's saints are contrasted with the powerful and ruthless ones of the earth. They may appear weak, but they have access to Power the world knows not.

15 A metaphor for powerful and ruthless capable of defending themselves and truth in their strength. Some versions including Septuagint render "powerful men" Instead of the pr

THE PSALMIST BEC... THE TEACHER OUT ... HIS PERSONAL EXPE...

Vv 11-22.

17 The teachable disp... of a child is required learn the lesson. Pr... of the Christ Ep Matt

18 To revere, respect in awe, fear to offe... The Psalmist shows the manifestation this fear is found action and not m... words. Heb 13:7

pursue." At this time having respite from the Philistines bent all energies to destroy Ep Prophetically it comes to the time when God's leaders set about it

...ghtened." - NÂHAR ...e, to be cheerful (from ...en of a running stream). ...ot of NAHAR-River: such as ...life. Cp mg.
...AISE 1-6 ● PROVISION 7-10 ● PRAC- ...11-14 ● PROTECTION 15-22.

...aise God. 31 Cp Ps. 5:2. 125:4. 6 11-12.

...ve @ trust- ...

A HYMN OF PRAISE AND INSTRUCTION.

PSALM 34.

...LORD, be ... we hope ... 5:4-5 Ps ...

Historically based on David's adventures 21 but prophetic of... Cp Ps. 22:22 with Heb 2:12

...Prayer Ps 56 ...Protection Psalms ...Praise. Ps. 146. ...norteth others ... that trust in ...God. 15 Privi- ... Ps 56

1 Appellative for the ... of Gath. Gen 20:2 21:

...anged his be- ...who drove him. (BARAK - To bend) ...the knee-

YAHWEH'S CARE FOR THOSE WHO FEAR HIM Vv 1-10.

...LORD I at ...aise shall ...mouth. ...make her ...the hum- ...f, and be ...ones Cp V 6 ...RV: MEEK ...ORD with ...his name

2 Stands emphatic at the beginning of the sentence in the Hb. 19 not A contrast to those whose boast is elsewhere.
3 The patient or meek
4 Heb. "Dorash" - to pursue, or seek out to seek with earnest ...otion.
5 Looked expectantly and because it was to Him, they became ...radiant in countenance.
6 Lit. "Brightened" "radiant." See above
7 Lit. "put to the blush" RV: "shall never be ...founded." Word trans- ...ed "shame" Ps 35:4 26
8 "Ani" = Afflicted. Poor, ...historically, Christ pre- ...eminently

...D, and he ...vered me ...him, and ...heir faces ...d, and the ...d saved ...bles. ...ORD "en- ...them that ...th them. ...that the ...ed as the ...him. ...o, ye his ...want to ...do lack, ...ut they ...shall not ...hearken ...you the ...that de- ...th many ...e good? ...gue from ...n speak- ...example. ...and do ...Saul had ...m 18:10-12. ...used the ...m before

9 Ultimately David experienced a great trans... before deliverance came. Cp Ps 18:13 Jonah 2:1
10 Quoted in Heb 2:13 and applied to Christ
11 "Happy" Ashrey Beat.
12 "Taketh refuge"
13 Yahweh's saints are contrasted with the powerful and ruthless ones of the earth who may appear weak but have access to the Almighty the world knows not.
14 A metaphor for powerful and ruthless capable of defending themselves and trusting in their strength. Versions including RV render "powerful" Instead of the Rock who provided greater example of omitting to evil. 1 Pet. 3:11

THE PSALMIST BEGINS THE TEACHER OUTLINES HIS PERSONAL EXPERIENCE Vv 11-22.

17 The teachable ... of a child is requisite ... learn the lesson of Christ Cp Matt 11:29

18 To revere, respect, having respite from the Philistines bent all the manifestation of energies to destroy this fear is found in David, prophetically if action and not powers to the time when ... quoted. Heb 2:12 ... Cp Vv 15-16 ... Josh 5. Matt ...

...e stand in the way ... defend against David's ...saries

...pursue." At this time ...

...

...

THE ATONEMENT: PSALM 36. (See Paul's citation of this Psalm VI. Rom 3:10-18). The whole nation ultimately manifested this attitude of unbelief Rom. 11:7-10, and its fall opened the way for Gentiles Rom. 11:11, revealing the superb + lofty wisdom of Yahweh in mercy Ps. 36:5; Rom. 11:30-36. His Righteousness - the declaration of which is the basis of the Atonement Rom. 3:25 - "is very high" Ps. 71:15-19.; His people led by it Ps. 5:8; basis of judgment. Ps. 9:8, 18:20; Proclaimed to Gentiles [illegible]; Justification standard to His people 24:5.; proclaimed by tongue 35:28; to be revealed as light 37:6; 40:10; 45:7; 40:6-7.; manifested by the Lord Jesus as a basis for forgiveness of sins Rom. 3:25-27. The Psalm thus speaks of the wickedness of flesh 1,4.; the continued mercy of Yahweh on the basis of acknowledging His righteousness vv. 5-9. and the Psalmist's constant need of Yahweh's help in view of pressures of life 10-12.

A PSALM OF COMF
1 The duty of a go is to put his con fretting and th
2 He grieves this and their ultim
● Avoid fretting by

20 Indicates deceit Prov. 6:13. 10:10.
21 Quoted. Jhn 15:25
21A Their conduct is just the opposite of 34:17-14 - those who fear Yahweh.

26 Insult and triumph are both expressed here.

27 Heb. Mishpat = A verdict favourable or unfavourable here in sense vindication and refutation of his enemies.

28 Heb. "Billaanuhu" - We have gulped him down." He must have been Saul's thought as he set out with 3,000 men for David 1 Sam 24:2. And the leaders of Israel when they were made blind Luke 22:5-6.

CONFIDENCE IN ULTIMATE VINDICATION vv. 27-28.
A general rejoicing on the part of the whole ecclesia in the Vindication & Triumph of the anti-typical David who will be at their head in that day. Cp v. 18.
David's glory in the kingdom is typical of the future.

PSALM 36.

THE WICKEDNESS OF MEN CONTRASTED TO THE RIGHTEOUSNESS OF GOD. Cp 116:2,10,11 with v. 10.

Historical: From the inscription, some time after the covenant made to David Cp 2 Sam 7:5, 19, 20, 21. He has certainly tasted of Yahweh's goodness v. 7 Cp Ps 16:8.
Prophetical. Cp v. 1 with Rom 3:18 the hopeless state of man apart from the righteousness of Yahweh in Christ Rom

I THE WICKEDNESS OF MAN AND TO WHAT IT LEADS. vv. 1-4.

NE'UM - An oracle. "A divine oracle about transgression has been heard in my heart" - Leupold. Thus then becomes a Divine declaration of the motives, character and result of the transgression of the wicked.
RASHA' - Morally wrong, an actively bad person.
PACHAD - Terror, alarm. Cf.
YIRAH - reverence. Ps. 2:11; 5:7. 2 Cor 7:1. The apostle referred to has completely lost that wholesome dread of God that would hold him in check. He is a practising if more refining atheist. Cf v. 1
[illegible] of quoting these words

wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

23 Stir up thyself, and [a] awake to my judgment, *even* unto my cause, my God and my Lord.

24 [b] Judge me, O LORD my God, according to thy righteousness; and [c] let them not rejoice over me.

25 Let them not say in their hearts, [d] Ah, so would we have it: let them not say, We have swallowed him up.

26 [e] Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour [f] my righteous cause: yea, let them say continually, Let the LORD be magnified, [g] which hath pleasure in the prosperity of his servant.

28 And [h] my tongue shall speak of thy righteousness *and* of thy praise all the day long.

PSALM 36.

[i] The grievous estate of the wicked. [5] Excellency of God's mercy. [10] David prayeth for favours.

To the chief Musician, *A Psalm* of David the [j] servant of the LORD.

THE transgression of the wicked saith within my heart, that [k] *there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, [l] until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and [m] deceit: [n] he hath left off to be wise, *and* to do good.

4 He deviseth [o] mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 [p] Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like [q] the great mountains; [r] thy judgments *are* a great deep: O LORD, thou preservest man and beast.

7 How [s] excellent *is* thy lovingkindness, O God! therefore the children of men put their trust [t] under the shadow of thy wings.

8 They shall be [u] abundantly satisfied with the fatness of thy house; and thou shalt make them drink of [v] the river of thy pleasures.

9 For with thee *is* [w] the fountain of life: in [x] thy light shall we see light.

10 O [y] continue thy lovingkindness unto them that [z] know thee; and thy righteousness to [a] the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are [b] the workers of iniquity fallen: they are cast down, and shall not be able to rise.

[a] Or, Awake in my vanity. Ty.
[b] Is. 65. 2.
[c] CHESED. Gr. ACAN. Ps. 57. 10 & 108. 5. Hab. 3:18-20
Mountains of El.
[d] Heb. the mountains of God. RV
[e] Ps. 77. 19. Job 11. 8.
[f] Ps. 59. 5 & 78. 65.
[g] Heb. RV precious. Ps. 139. 17.
[h] Ps. 26. 1.
[i] Ruth 2. 12.
[j] ver. 19. Ps 27: 7-9
[k] Heb. scattered.
[l] Heb. Ah, ah, our soul. Ps. 27. 12.
[m] Job 20. 17.
[n] ver. 4. Ps 90: 12.
[o] Jer. 2. 13.
[p] Acts 26. 18.
[q] Heb. they are great out at length.
[r] Ps. 87. 4. Job 18. 21.
[s] Ps. 7. 10. Cp
[t] Heb. my righteousness.
[u] Ps. 149. 4.
[v] Ps. 94. 4.
[w] Ps. 71. 24 & 51. 14 & 71. 8, 15. Cp. Ps. 37. 30.
[x] ver. 7, 8. Prov. 24. 19.
[y] Ps. 18, title.
[z] Cited Rom. 3. 18. Ps. 90. 5, 6.
[a] Heb. to find his iniquity to hate.
[b] Ps. 25. 2.
[c] Heb. Selah in truth, or, stableness. Is. 33. 6.
[d] Cp. Jer. 4. 22.

8 At the right hour when it is most opportune for reflection. He plans his schemes. Prov. 4:16.

2 THE MERCY AND RIGHTEOUSNESS OF YAHWEH IN CONTRAST. VV. 5-9

9 Higher than the thoughts of flesh. 18:35:7-9; 103:11
Mercy to be established in political heavens. Ps. 68:33-34. 102: 25-27.
10 Immovable, firmly enduring. Ps. 125:1. 111:3. Thus, must be maintained. See above.
11 Unfathomable to man Cp Rom. 11:33.
12 His care for such illustrates the teaching of the atonement. Mt. 6:26. 10:29. 1 Cor. 9:9. Job 36:34-41. Cp Gen. 9:16.
13 His mercy manifested in Christ - Hebrews
Ps. 45:16-7.
14 The spiritual meal Lev. 7:15; Jer. 31:14. Luke 22:16-20.
Christ as teaching the way Jhn. 14:6 16:7; 7:37-39. 9-12
3 PRAYER FOR CONTINUED MERCY
Ps. 9:10 Note 91:14.
"Deliver me from evil" from proud oppressors who would trample him underfoot. Cp vv. 1-4.
With the eyes of faith he sees those

PSALM 37

A PSALM OF COMFORT AND INSTRUCTION. Cp Rev. 12:10

1 The experience of David in regard to such as Saul, Ahithophel, Absalom, Shimei & the like, illustrate the teaching of the Psalm.
1 GENERAL PREPOSITION: FRET NOT OVER EVIL-DOERS vv. 1-2.
2 CHARAH - To glow or grow warm. To heat up with excitement or anger. Cp vv. 7,8. See also Prov. 24:19 & Cp. Mt. 13:41. For the severity of the temptation see Ps. 73:3.
2 THE NEED OF TRUST IN YAHWEH vv. 3-7
3 Ruth: Trust in Yahweh to do good. Dwell in the land and feed on fidelity. Yea rest thy delight on Yahweh. That he may give thee the requests of thy heart. See note
4 Ruth: "Dwell in the land and feed on fidelity." Do not leave the land even in time of famine. Cp Ruth 1:1
5 'EMUNAH - fulness, security, fidelity, from 'AMAN - To build up, support, faith. Suggests a stability based on faith.

Ps. 37 Commitment of Righteous 1-11 (vv. 1-5). Calamity for the wicked 12-22 (V. 20) The Confidence of the Righteous 23-31 (V. 29) Comparison of their Destinies 32-40 (vv. 37-38).

Psalm 36
- The Corruption of the God less 1-4
- The Character of God 5-9.
- Continuance in Grace 10-12

Bad verses: "He setteth himself in a way that is not good" 4a. His righteousness is like

That the Law exercised no restraint in the absence of faith or belief. The mere profession of God is not faith - there must be whole-hearted conviction. Heb. 11:6
4 Particularly when sentence against him is delayed. Cp Ecc. 8:11. He is blind to his sin Cp Deut. 29:19. Ps. 10:3. Jer. 2:23, 34-35; 17:19. Luke 16:14-15.
5 RV: "That his iniquity shall not be found out and be hated."
6 Such wickedness always bears certain fruit, and always has certain manifestations Mt. 7:20.
7 He has lost all worthwhile objectives Ps. 125: 3. Heb. 10:27

nately manifested this attitude
ealing the superb + lofty wis-
of the Atonement. Rom 3:25 -
ustification granted to His
by the Lord Jesus as a basis for
ed mercy of Yahweh on the
ew of pressures of life 10-12.

God's mercy. 8 At the right thing
when it is most opp
, and to do ortune for reflec
tion. he plant his
schemes. Prov 4:16.

ischief upon
n himself in
ot good;] he
] 1 Thn. 4:8
LORD, is in
thy faithful-
the clouds.]
ness is like
ains;] thy
great deep]
servest man
aver.]
thy loving-
herefore the
t their trust
ow of thy
merely Israel)
abundantly
tness of thy
shalt make
river of thy
lights.
the fount-
light shall
revealing the
2. 8:12
thy loving-
that know
teousness to
art.] 1 Ch. 28:9
oot of pride
and let not
ked remove
extreme oppo-
him sufficiently.
workers of
ey are cast
t be able to
n. their strength
32:47. Yahweh's
righteousness
37. demands that.
and confidence in
of the godly and
rld.'
lf because of
her be thou
workers of
de - RV mg)
soon be cut
grass,] and
herb.]
ORD, and do
ou dwell in
y thou shalt
feed on fid-
rd even in time
ty, fidelity, from
faith. Suggest
th.
1-11 (Ps 55).
The Compo-
Comparison of
l vss. 1-4
5-9.
10-12
n a way
w is like

A PSALM OF COMFORT AND INSTRUCTION (Analysis)

1. The duty of a good man in the face of wickedness and oppression is to put his confidence in Yahweh and be patient, avoiding fretting and the manifestation of envy
2. He prayes this by listing present benefits of the righteous and their ultimate reward

• Avoid fretting by recalling that the wicked are ◦quickly re- moved V.2 ◦ cut off V.9 ◦ have no future V.10,15 ◦ bring about their own hurt V.15 ◦ shall perish V.20 ◦ are cursed of Yahweh V.22 ◦ have no continuance in the purpose ◦ are themselves enviers V.35 ◦ are punished now V.36 ◦ have no hereafter V.38
• In view of this the Righteous should ◦ Trust in Yahweh V.3 ◦ Do good V.3 ◦ Delight in Him V.4 ◦ Lean upon Him V.5 ◦ Accept His guidance without complaint V.7 ◦ Cease from irritation V.8 ◦ Be content V.16 ◦ Cease to do evil, learn to do good V.27 ◦ Wait patiently on Yahweh and keep His way V.34 ◦ Remain in association with Him V.37

6 Roth: "That He might give thee the requests of thy heart." See note 2 MISH 'A LATH 7 Place all your cares + problems on Yahweh. Cp Prov. 16:3 Phil 4:6. 7 cp Note Ps. 22:8. 8 Christ is an illustration of that. Cp the mockery Ps. 22:8 with the sequel Ps. 22:31 cp. Jam. 5:10-11. 9 Luke 12:3-9. 10 RV mg. "Be still before" i.e. in the calmness of faith. 11 Roth: "Burn not with vexation." See note V.1. 12 Cp Ps. 7:12.

3 FURTHER REASONS FOR AVOIDING IRRITATION Ps. 37 vv. 8-11

13 RV. "It tendeth only to evil." 14 As a servant. But Roth: "wait for Yahweh" - thus exercising patience Luke 12:58 43. 2 Tim 4:8. 15 Roth: The Lawless one" Cp Isa. 29:20. 16 Ps. 7:12 119:165 Isa 9:16-7, 32:17

4 THE FUTILITY OF THE ACTIVITY OF THE WICKED 12-15

17 Secretly plans against him. 18 In hatred like a wild beast. eager to devour its prey. 19 Cp Ps 58:10-11. 20 Roth: Operated 21 Roth: The upright in life. Their wicked devices recoil upon their own heads Cp Ps 7:15; 9:15, 16. 18 Isa 32:17, Jer. 22:16.

5 RIGHTEOUS AND WICKED CONTRASTED. 16-22

23 HAMOWN - Noise, tumult crowd. Thus noisy opulence. 24 Their power shall be rendered impotent. 25 Ultimately this will prove true though it must be awaited in faith. Cp vv 24, 31. 26 It will not be said to their shame that they are without help Cp v. 25.

PSALMS.

Different estate of the godly and the wicked.

6 4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.]
5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.]
6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.] ℸ Daleth. 10 Prov 4:18 Ps 58:10 Mt. 13:43
7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.] ה He.
8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.] ח
9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.] Ps 115:11-13 ו Vav.
10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.]
11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.] ז Zayin 12
12 The wicked plotteth against the just, and gnasheth upon him with his teeth.] ח
13 The Lord shall laugh at him: for he seeth that his day is coming.] ט Cheth.
14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.] 21
15 Their sword shall enter into their own heart, and their bows shall be broken.] 22 י Teth.
16 A little that a righteous man hath is better than the riches of many wicked.]
17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.] 26 כ Yod
18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.]
19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.] 27 ל Caph.
20 But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.]
21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.]
22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.] 29 מ Mem.
23 The steps of a good man are ordered by the LORD: and he delighteth in his way.]
24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.] 30 נ Nun.
25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.]
26 He is ever merciful, and lendeth; and his seed is blessed.]
27 Depart from evil, and do good; and dwell for evermore.]
28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.]
29 The righteous shall inherit the land, and dwell therein for ever.] 5 Pe (Meditation - Cam)
30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.]
31 The law of his God is in his heart; none of his steps shall slide.] 32 ע Tsadi
32 The wicked watcheth the righteous, and seeketh to slay him.]
33 The LORD will not leave him in his hand, nor condemn him when he is judged.] 33 ק Koph
34 Wait on the LORD, and keep his way, and he shall

* Job 5. 20.
b Mal. 3:2-11. as a burning
c Heb. Roll thy way upon the LORD. Ps. 22. 8.
d Heb. the preciousness of lambs.
e Mic. 7. 9.
f Ps. 102. 3.
g Job 11. 17.
h Cp. Deut. 28. 12.
i Heb. Be silent to the LORD. Ps. 62. 1.
k Ps. 112. 5.
l Jer. 12. 1.
m ver. 9.
n Eph. 4. 26.
o ver. 7.
p Prov. 16. 9.
q Or, established.
r Cp. Job 27. 13.
s Prov. 24. 16.
t Cp. Job 24. 24.
u Job 7. 10.
v Cited Mat. 5. 5.
w ver. 22.
x Job 15. 23.
y Ps. 112. 5.
z Heb. all the days.
a Ps. 34. 14.
b Or, practiseth.
c Ps. 102. 28.
d Ps. 2. 4.
e Ps. 50. 5.
f Ps. 137. 7. Jer. 50. 27.
g Ps. 21. 10.
h See ver. 9.
i Heb. the upright of way. Cp. Ps. 7. 10.
j Cp. Ps. 35. 28.
k 1 Sam. 2. 4.
l Deut. 6. 6. Is. 51. 7.
m Prov. 15. 16.
n Or, goings.
o Job 38. 15.
p Ps. 145. 14.
q Ps. 31. 7.
r Ps. 109. 7.
s See ver. 9.
t Ps. 27. 14.

27 The enemies of the righteous make themselves the enemies of Yahweh Ps 97:7-9
28 "The glory of the meadows" - Roth: "the excellence of the pastures" - RV. Soon burnt up by the heat of the sun.
29 Roth: "They have vanished"
30 Ges. "like smoke"
31 Roth: "Have they vanished" Cp Mtt 6:30 Jam 1:10-11.
32 Because he is impoverished for he lacks the Divine blessing. Both wicked + righteous are mix in the nation + do not refer to Gentiles.
33 The inability of the wicked + the prosperity of the righteous both come from Yahweh Who has arranged the ultimate destiny of both.

6 THE BLESSINGS OF THE RIGHTEOUS Vv 23-29

34 Heb. "established" Yahweh is viewed as a Guide establishing the walk of righteous. 35 Roth: "When with his via he is well pleased." See also Camb
36 He shall rise again Yahweh will supply our needs but not necessarily our wants Mtt. 6:28-34
37
38 He will carefully use the obedience that Yahweh may bless him with Ps. 112:5. 1 Thess 4:14
39 Gen. 11:45
40 CHASIDAIV - from CHESED - mercy. His merciful or compassionate ones. Those who manifest the Divine characteristic of loving Kindness Cp Ps 18:25.

Y AYIN. This stanza should commence after "somth" which should end with a •. The LXX indicates a word has been lost in the next line, that should commence the new stanza which should read as in Rotherham. See Cambridge Bible.
41 Roth: "Unto times age-abiding have the perverse been destroyed." Cambridge: "the unrighteous have been destroyed for ever."

7 CHARACTERISTICS OF THE RIGHTEOUS Vv 27-40

42 HAGAH - To murmur. So Roth: "softly uttereth." He is not loud + blatant in speech, but quiet + reverent. Cp Ps 1:2 Prov 8:30 22 Ps 37:30
43 Roth. "speaketh justice."
44 Cp Ps 119:97 Mind (meditation) + speech, intellect and way are all in conformity - there is no disharmony. The Divine Law governing thought and mind, treasured in the heart, regulates all conduct.
45 With words as well as weapons Ps 64:3 Cp the experience of the Lord Luke 4:7. Heb 2:10
46 Flesh might condemn him as with the Lord - but not Yahweh
47 In view of Yahweh's promised acquittal 138 the righteous must learn to exercise patience. KAVAH, wait implies the extension of a right line from one point to another. The first point is the human heart, the line is the intense desire, the last point is Yahweh. The waiting is occupied by "seeking."

Character of Righteous - Vv 30-31 — WHAT YAHWEH WILL DO. — Character of Wicked Vv 12, 14, 32

The Righteous Cp V 16

- Will receive the desires of his heart V 4,5.
- Openly manifest his righteousness V 6.
- Inherit the earth V 9, 10, 18, 22, 29
- Find peace V 19.
- Upheld V 17, 24
- Enjoy Divine oversight V 14, 23, 25.
- Experience prosperity V 21
- Will vindicate the just V 23
- Become exalted in the earth V 34
- Find peace + prosperity at last V 37
- Receive salvation + strength from Yahweh 39, 40

The Wicked

- Shall be cut off V 9, 22.
- Held up to ridicule V 13.
- Be destroyed by their own devices V 15
- Power broken V 17
- Utterly perish V 20
- Find adversity V 21.
- Posterity destroyed V 28
- Destroyed together at the end V 38

PSALM 38. "TO BRING TO REMEMBRANCE" The RVmg renders "To make memorial". Heb. ZÂKAR — To mark, remember, mention - Str. From this root is derived ZIKROWN (memorial) - see Note p.100, and also AZKÂRÂH, the Memorial Offering — a term used for the portion of meal offering burnt with incense on the altar Lev. 2:2, 9, 16. 5:12; 6:15; for the incense placed on the shew bread and afterwards burnt Lev. 24:8. Also for the offering for memorial (or the portion of that offering burnt) Num. 5:26. - AZKÂRÂH cp with ZIKROWN in v.16) in the Offering of Jealousy "bringing iniquity to remembrance" (ZÂKAR). See use of term. 1 Ki 17:18 Is. 43:26-27 If sin is brought to Remembrance it can be blotted out. Ps. 32:5. If it is hidden, Yahweh will bring it to remembrance EZEK. 21:23-24; 29:16. Cp Num. 32:23. The LXX reads "For remembrance concerning the Sabbath day" - associating the Psalm with the burning of frankincense Lev. 24:8. Jewish tradition says it was used liturgically when the AZKARAH was burnt. Used in synagogue on Day Atonement - the yearly remembrance of Sin Heb. 10:3. A remembrance of what is due to Yahweh in relation to personal transgression and in seeking Divine help.

8 DESTINY OF RIGHTEOUS AND WICKED CONTRASTED Vv.28, 40.

Cp. Ecc. 8:12-13

48 Roth: "a tyrant." O. Ger. - Ruthless.

49 Roth. "A cedar in Lebanon" following LXX. RV. "like a green tree in its native soil." Heb = "like a green native." One who has established his roots firmly in familiar territory - like the deeply rooted giant of the forest apparently secure from all danger of sudden disturbance.

50 Roth. with LXX, Vul, Syr. etc "Then I passed by..." The success of the wicked even in this life, is but temporary.

51 TAM - Complete. Job 1:1 Gen. 25:27 Lo. Gen. 17:1 Similar word TAMIYM from common root TAMAM.

52 RV: "latter end." 'ACHARYTH = the last or end, hence the future - Str. Roth. "an hereafter" Ch. Comb. "an after, a sequel" Is. 46:10 Comb. For the peace see v. 29.

53 Matth. 13:40-43 Rom. 2:6-9 RV: "Have taken refuge." Not merely trusted, but taken active steps to shelter in Him. Prov. 18:10. Ps. 17:8.

PSALM 38

A PENITENT SINNER'S LAMENT.

Occasion: Probably during the rebellion of Absalom. Cp v. 11. when experiencing the result of 2 Sam. 12:9-12. A possible chronological sequence would be Ps. 51, 38, 32.

Resistance. It is similar to Ps. 6. which is directly Messianic. This Psalm = multitudinous Christ who repents the experiences of the fold but conscious of actual sins committed.

Sick in mind + body, conscious of personal failure, deserted by his friends — unable to sleep or rest a racked with pain the Psalmist pleads for Divine help and communion as a token of his ultimate salvation v.22.

1 THE EXTENT OF HIS SUFFERING Vv.1-8.

Divine judgments punishment Ps. 7:11-12.

Administering punishment Ps. 32:4; Ruth 1:20-21.

Conscience-smitten because he realised the Divine displeasure at his sin, he felt ill in mind + body. Ps. 32:3-4. The whole nation was ultimately found in that condition Isa. 1:5-6.

This constantly preyed upon him. Cp 2 Sam. 16:11-12.

They would drown him as a flood; they would crush him a heavy burden - unless with help. As a schoolmaster led him to Christ Cp Ps. 40:2; Matth. 11:28;

CHABUROH - Stripes, wealts Str. Fig. he has been beaten by Yahweh + the wealts refuse to heal.

'IVVELETH - Silliness, perverseness See Note p. 516 Ps.

Note the special work of appointed Levite 1 Chr. 16:4

See below for analysis

PSALM 38.

David moveth God to take compassion of his [Typ. p.720] pitiful case. See above

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am troubled; I am bowed down greatly: I go mourning all the day long.

7 For my loins are filled with a loathsome disease: and

738

[illegible] exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*. RESH

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found. SHIN

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off. TAU

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

* See ver. 9.
(a) Is. 1. 6.
(b) Ps. 52. 5. 6.
(c) Job 5. 3. Cp. Ps. 73. 18.
* Ps. 22. 1.
1 Or, a green tree that groweth in his own soil.
(d) Ps. 6. 6.
(e) Ps. 6. 7. Prov. 15. 30.
(f) Heb. is not with me.
(g) Ps. 31. 11 & 88. 18.
(h) Ps. 119. 165.
(i) Luke 10. 31.
(k) Heb. strike. Ps. 39. 10.
(l) Or, my neighbours.
(m) Cp. Matt. 27. 55. Luke 23. 49.
(n) Job 18. 17. Ps. 73. 17.
(o) Ps. 52. 2.
(p) Ps. 35. 20.
(q) Ps. 38. 2, 9.
(r) Acts 12. 11.
(s) Ps. 25. 2.
(t) Or, thee do I wait for. Ps. 39. 7. RV
(u) Or, answer. Ps. 38. 41, &c.
(v) Ps. 70, title. 1 Chr. 16. 4.
(w) Ps. 13. 4.
(x) Ps. 6. 1. NRV
(y) Deut. 32. 35. Ps. 94. 18.
(z) Job 19. 5.
(a) Job 6. 4.
(b) Ps. 32. 4.
(c) Heb. for halting. Jer. 20. 10.
(d) Ps. 32. 5.
(e) 2 Cor. 7. 5.
(f) Heb. peace, or, health.
(g) Heb. being lively, are strong.
(h) Ps. 35. 19.
(i) Heb. buried. Is. 22. 3.
(k) Job 30. 28.
(l) Heb. for my help. Ps. 22. 19 & 35. 2 & 40. 13 & 70. 1 & 71. 12 & 146. 5.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. Treating him as a leper.

12 They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth. RVmg = "arguments"

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*. Cp A. 35:12-13.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O Lord my salvation.

The whole issue is put into Yahweh's hands

(a) See ver. 9.
(b) Is. 1. 6.
(c) Ps. 52. 5. 6.
(d) Job 5. 3. Cp. Ps. 73. 18.
* Ps. 22. 1.
2 Or, a green tree that groweth in his own soil.
(e) Ps. 6. 6.
(f) Ps. 6. 7. Prov. 15. 30.
(g) Heb. is not with me.
(h) Ps. 31. 11 & 88. 18.
(i) Ps. 119. 165.
(k) Luke 10. 31.
(l) Heb. strike. Ps. 39. 10.
(m) Or, my neighbours.
(n) Cf. Matt. 27. 55. Luke 23. 49.
(o) Job 18. 17. Ps. 73. 17.
(p) Ps. 52. 2.
(q) Ps. 35. 20.
(r) Ps. 38. 2, 9.
(s) Acts 12. 11.
(t) Ps. 25. 2.
(u) Or, thee do I wait for. Ps. 39. 7. RV
(v) Or, answer. Ps. 38. 41, &c.
(w) Ps. 70, title. 1 Chr. 16. 4.
(x) Ps. 13. 4.
(y) Ps. 6. 1. NRV
(z) Deut. 32. 35. Ps. 94. 18.
(a) Job 19. 5.
(b) Job 6. 4.
(c) Ps. 32. 4.
(d) Heb. for halting. Jer. 20. 10.
(e) Ps. 32. 5.
(f) 2 Cor. 7. 5.
(g) Heb. peace, or, health.
(h) Heb. being lively, are strong.
(i) Ps. 35. 19.
(k) Heb. buried. Is. 22. 3.
(l) Job 30. 28.
(m) Heb. for my help. Ps. 22. 19 & 35. 2 & 40. 13 & 70. 1 & 71. 12 & 146. 5.

8 'AVÂH - To be crook, twisted Str. See mg. 738 old Eng. for twisted. He is twisted + bent over with remorse.

9 Because he cannot get over the enormity of his sin.

10 RV: "Burning." He is inflamed with a fever the result of a guilty conscience.

PSALM 38: THE PRAYER OF THE PENITENT

- SUFFERING FOR SIN Vv.1-8.
- FORSAKEN OF FRIENDS Vv.9-14
- SEEKING SALVATION Vv.15-22.

Sheol: Pit, the grave = SHA'OWN = Uproar as of Rushing by impl. destruction. Cp the turbulent times of Judges + of war 1 Sam. 3:11.

THE COMPLETION OF BOOK ONE

This group of 4 Psalms (35-40) closes the 1st book and is similar in character to the four that end the 2nd book.

- Cp 38 with title. 70 - 38:4, 11, 22 with 69:1, 2, 13. - 40:2, 3, 6, 12-17 with 69:14, 30, 31 - 41:1 with 72:13 - 41:2, 3, 7, 8 with 71:10, 11, 18 - 42:7, 8 with 71:10, 11 - 43:1 with 72:1, 8, 14.

Ps. 40:1 "Waited patiently" - Lit. Waiting I waited "QAVÂH - To bind together, to collect, to gather. Fig. to expect. He recalled reasons why he should

PSALM
THE SE
STRENGT

11 His mental anguish induced a physical reaction. It made him sick in mind + body.
12 RV: "I am faint + sore bruised." His sin causes him to experience mentally what Christ did physically in suffering for sin. Cp Ps. 53:5; Isa. 53:5, 10.
13 SHA'AG = To rumble or moan - Str. Berk "I groan..."

2 THE ATTITUDE OF FALSE FRIENDS ACCENTUATE HIS SUFFERINGS Vv.11-14

His sin is anomalous + does not engross his mind. His state is that of Paul's Rom. 7:15-20.
15 RV: "throbbeth." The revelation of sin so appalled him as to have a physical reaction.
They are dim + dull from weakness + weeping.
RV: Plague. It is specially used for leprosy. Lev. 13:9. They treated him as a leper.
Such as Ahithophel Berk: "think up treacheries." - The associates of Absalom. RV: present tense "bear not" "I am a conscious of guilt, he kept silent + committed his cause to Yahweh - 1 Sam. 16:10 1. Cp Christ's example Isa. 53:7 1 Pet. 2:23

3 HE SEEKS THE HELP AND VINDICATION OF YAHWEH Vv.15-22

This explains the motive of his silence Cp Ps. 39:2. Mic. 7:7.
RV: "For I said, Lest they rejoice over me:" His enemies rejoiced at his calamities, seeing in them evidence of Yahweh's disfavour Ps. 22:12; 35:19; 41:11
They rejoiced at evidence of mistakes made. Cp Ps. 35:26
He recognises that he is prone to sin.
He constantly recalls his shortcomings to mind, sorrowing over the way he fell.
Active + powerful. Cp Ahithophel. 2 Sam. 16:23
Falsely, through the scheming of Ahithophel - Absalom.

PSALM 38 "TO BRING TO REMEMBRANCE" The RVmg renders "To make memorial". Heb. ZÂKAR — To mark, remember, mention - Str. From this root is derived ZIKROWN (memorial) - See Note P.100, and also AZKÂRÂH, the Memorial Offering — a term used for the portion of meal offering burnt with incense on the altar Lev. 2:2, 9, 16. 5:12; 6:15; for the incense placed on the show bread and afterwards burnt Lev. 24:7, 8. Al[illegible] for memorial (or the portion of that offering burnt Numb. 5:26. - AZKÂRÂH cp with ZIKROWN in V.15) In the Offering[illegible] 1 Ki 17:18 Isa 43:26-27 Sin is brought to Remembrance, ready [illegible] used [illegible] branc[illegible]

PSALM 39.

THE SEARCH FOR STRENGTH IN THE MIDST OF WEAKNESS

A companion Psalm to 38. Cp Vv. 2, 4-38:1 13-14. V. 7 - Ch. 38:15. B 8-38:16. Vv 10-11 - 38:1-3, 11.

1 A RESOLUTION TO SILENCE GROUP 13

The apex of righteousness Lam 1:16; 3:2-9 Prov 13:21. Ps. 10:13. Ct Ps 4; 23:8 4

RÂSHÂ' - A lawless one. Amos 3:10-15. Cp Ps 37:1.

5:12-16. Christ fulfilled in this Isa 53:7.

He became indignant with all the wicked-ness about. This proved He understands Hab 1:1-4

Jer. 20:9 The smoulder-ing fire within flared into flame. In danger of sinning with the tongue, He turned to Yahweh.

2 A PRAYER FOR HELP 4-6

6 CHÂDEL - Vacant, ceasing. Comp Cp Ps 90:4, 5, 9, 10. Jam 4:14, Ps 89:47. Cp Ps 49:10-11. Ps 62:9. 144:4. Ecc. 10. 12:17-14

RVmg "at his best state" = "standing firm." 1 Ki 8:46; Rom 3:23.

RV mg. "as a shadow" ▼ TSELEM = shade, phantom, illusion, fond "image". An unsubstantial image in whom no real confidence should be placed. 2 Cor 4:14 -18. Jam. 4:14.

HÂMAH - Make a loud noise, tumult, roar, clamor, commotion. Etc.

Ecc. 1:14; 2:17, 18, 2:21. 4:7, 8. 6:4-12. 12:8 12. 1 Ki 5:7. 2 Chr 5:12. Ecc. 10:12-42. 12:20-29. Prov 31:22. Ecc. 5:12-16. Jam. 4:13.

3 FOR IN YAHWEH ALONE IS STABILITY Vv 7-9

What is the only thing to wait for? Who claims there is no God 14:1

4 AN APPEAL FOR RELIEF Cp 13.

Lord "more" 38:11 The just consequences received. 2 Sam. 12:9-11

Both: "Thou consumest as a moth" Cp Hos. 5:12. The moth is unseen, but its results disastrous. To Yahweh! consuming hand can "utterly mar" physical strength, beauty all things desirable. Note the more urgent suggestions: prayer, cry, tears.

He recognizes his dependent status on Yahweh - so that he can make made and

I wi
Om
the
2
hel
and
3
me
bur
ton
4
min
my
ma
5
day
mi
thee
best
Sela
6
in
are
heap
eth
7 A
I for
8 D
gress
repro
9
my
it.
10
from
the
11
dost
thou
const
surel
Selah
12 H
and g
not t
I am
a soj
were
Ps. 40
sacrifi
sacrifi
17. He
weh's
dolen
defen
the af
Cp Ps 3
As str
for sp
for h
SHA
He is

THE BOOK OF PSALMS.

"Moses gave to the Israelites the five books of the Law; and corresponding with these David gave to them the five books of the Psalms" - Midrash on Ps. 1.

Davidic

THE GENESIS BOOK: CONCERNING MAN Pss. 1-41

The counsels of Yahweh concerning man. All blessing bound up in obedience Gen. 1:26-28; 2:15-17. Obedience to the Word is as a tree of life to him Ps. 1:3; Gen. 2:16. Disobedience brought ruin Ps. 2; Gen. 3. The ruin repaired only by the Son of Man in his atoning work as the Seed of the woman Cp Ps 8; Gen. 3:15. The book concludes with a Benediction + a double Amen (See. C. B.)

1 MAN AND THE SON OF MAN. Pss 1-8.

1 The Truly Happy Man - In Complete Communion with Yahweh . . . . . Psalm 1.

2 Man in Rebellion - Ultimately Conquered by the Son of Yahweh . . . . . Psalm 2.

3 A Morning Prayer In View of His Rebellion - Confidence in Yahweh the Shield V.3. . . . . Psalm 3.

4 An Evening Prayer of Thanksgiving for Protection - God hath enlarged me in distress V.1 . . . . . Psalm 4

5 A Morning Plea for Help From Unscrupulous and Hypocritical Enemies - Lead me, O Yahweh, in Thy righteousness Because of mine enemies" V.8 . . . . . Psalm 5.

6 A Plea for Yahweh's Help In View of Lack of Confidence Induced by Powerful Opposition - "O Yahweh heal me; for my bones are vexed." "Yahweh hath heard my supplication" Vv. 2, 9 . . . . . Psalm 6.

7 Shall Not The Judge of All The Earth Do Right! - Yahweh shall judge the people." "My defence is of God which saveth the upright in heart" Vv. 8, 10 . . . . . Psalm 7.

8 The Glory Of Yahweh Revealed In the Son - "How excellent is Thy name in all the earth" Vv. 1, 9. . . Psalm 8

9 The Vindication of Truth - "Thou hast maintained my right + my cause" V. 4 . . . Psalm 9

10 The Character + Ultimate Destruction of the Man of the earth - "To judge the fatherless + the oppressed, that the man of the earth should no more oppress" V. 18 . . . . . Psalm 10.

11 Yahweh: A Refuge For The Righteous - "In Yahweh put I my trust" V. 1. . . . . Psalm 11

12 Yahweh: A Saviour Against Man's Treachery - "For the oppression of the poor, for the sighing of the needy, now will I arise saith Yahweh" V. 5 . . . . . Psalm 12

13 Yearning For Help From Yahweh - "How long" Vv 1, 2 . . . . . Psalm 13.

2 THE MAN OF THE EARTH Pss 9-15

His days, character and end, including the "time of trouble" (9:9; 10:11).

14 Universal Corruption of Mankind + Redemption Therefrom - "There is none that doeth good, no, not one" V. 3. . . . . Psalm 14

15 A True Citizen Of Zion - "He that doeth these things shall never be moved" V. 5 . . . . . Psalm 15

3 THE MAN: CHRIST JESUS Pss. 16-41.

16 Yahweh: His Portion in Life And Deliverance In Death - "Yahweh is the portion of my inheritance + my cup" V. 5 . . . . . Psalm 16

17 A Plea For Vindication + Protection - "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness" V. 15 . . . . . Psalm

18 The Deliverance And Victory Of Yahweh's Servant - "Great deliverance giveth He to His King; and sheweth mercy to His anointed" V. 50 . . . . . Psalm 18

19 The Glory And Influence of the Word Of Yahweh - "Let the words of My mouth + the meditation of my heart be acceptable in Thy sight, O Yahweh my strength and my redeemer" V. 14. . . . . Psalm 19

20 Intercession through the King - "Save Yahweh: let the King hear us when we call" V. 9 . . . . . Psalm 20

21 Thanksgiving + Prayer For The Davidic Covenant - "The King shall joy in Thy strength, O Yahweh; And in Thy salvation how greatly shall He rejoice!" V. 1 . . . . . Psalm 21

22 The Lord As Sin Offering - "My God, my God, why hast Thou forsaken me?" V. 1. . . . . Psalm 22

23 Yahweh As The Good Shepherd - "Yahweh is my shepherd; I shall not want" V. 1 . . . . . Psalm 23

24 The Lord As Victorious Sovereign - "Lift up your heads O ye Gates; and the King of glory shall come in" V. 9 . . . . . Psalm

25 A Prayer For Help + Forgiveness - "Look upon mine affliction + pain; and forgive all my sins" V. 18 . . . . . Psalm 25

26 A Plea For Vindication + Protection - "But as for me, I will walk in mine integrity; Redeem me + be merciful unto me" V. 11. . . Psalm 26

27 Yahweh: My Light And Salvation - "One thing have I desired of Yahweh, that will I seek after; That I may dwell in the house of Yahweh all the days of my life, To behold the beauty of Yahweh, + to enquire in His temple" V. 4 . . . . . Psalm 27

28 A Plea For Help And Praise For Assistance Received - "Blessed be Yahweh, because He hath heard the voice of my supplications V. 6 . . . . . Psalm 28

29 Yahweh's Majesty in Storm + Peace - "Yahweh will give strength unto His people; Yahweh will bless His people with peace" V. 11 . . . Psalm 29

30 Rejoicing in Yahweh's Rophekâ - "O Yahweh, I cried unto thee, and Thou hast healed me. O Yahweh, Thou hast brought up my soul from the grave" Vv 2-3 . . . . . Psalm 30

31 A Prayer in Time of Desperate Need - "Into Thy hand I commit my spirit" V. 5 . . . . . Psalm 31

32 The Blessedness of forgiveness - "Blessed is he whose transgression is forgiven, Whose sin is covered" V. 1 . . . . . Psalm 32

PSALM 38: THE PRAYER OF THE PENITENT

- SUFFERING FOR SIN Vv. 1-8.
- FORSAKEN OF FRIENDS Vv. 9-14
- SEEKING SALVATION Vv. 15-22.

Cp 22. Pit, horrible = SHA'ÔWN = Uproar as of Rushing by impl. destruction. Cp the turbulent times of Jud. 20:34 + of war 1 Sam. 31:1.

Ps. 40:1 "Waited patiently" - Lit. "Waiting I waited" QÂVÂH - To bind together, to collect, to gather. Fig. to expect, the recalled reasons why he should

31 • 41:11 with 72:13 • 41:2, 3, 2B with 71: 10, 13, 18 • 41:7, 8 with 71:10, 11 • 41:13 with 72:18, 19.

erful. Cp Ahithophel. 2 Sam. 16:23

Falsely, through the scheming of Ahithophel. Ab[illegible] Salom

PSALM 38 "TO BRING TO REMEMBRANCE" The RV mg renders "To make memorial". Heb. ZÂKAR — To mark, remember, mention. Str. From this root is derived ZIKRÔWN (memorial) - See Note p. 100, and also AZKÂRÂH, the Memorial Offering — a term used for the portion of meal offe... incense on the altar Lev. 2:2, 9, 16; 5:12; 6:15; for the incense placed on the shew bread and afterwards burnt Lev. 24:7, 8. Also Offering o... brance" (H... read "Re... used Lit... brance.

Praise To Yahweh for His Goodness • "Behold the eye of Yahweh is upon them that fear Him, Upon them that hope in His mercy" V. 18. . . . Psalm 33.

8 DE... AND Wicked... Hymn of Praise • Instruction. • O magnify Yahweh with me, And let us exalt His name together" V. 3. . . . Psalm 34.

Cp. Ecc. 9
58 Ro... - Ruth
49 A... Pl... "like... Self." native... lished ... after ter... rooted ... apparent... er of Sud...
50 Rob... "The... success... this life,...
27 THOU... 25:27...
TA'ANIYN... 52 RV:... "the L... Str. R...
Ps. 118:5-9 ... trust...
53 Matt... 54 RV... merely... trust to...
Rom. 11...

35 A Prayer for Help Against Enemies Within • "For without cause have they hid for me their net in a pit, which without cause they have digged for my soul" V. 7. . . . Psalm 35.

36 Man's wickedness contrasted to God's Righteousness • "He setteth himself in a way that is not good" V. 4. "Thy mercy, O Yahweh, is like the great mountains" V. 6. . . . Psalm 36.

37 Fret Not Because of Evildoers • "I have seen the wicked in great power, And spreading himself like a green bay tree. Yet he passed away, and, lo, he was not" Vv. 35, 36. . . . Psalm 37.

38 A Penitent Sinner's Lament - Christ pleads for his own. • "I will declare mine iniquity; I will be sorry for my sin" V. 18. . . . Psalm 38.

39 Seeking Strength in Times of Weakness • "Yahweh, make me to know mine end, And the measure of my days, what it is; That I may know how frail I am" V. 4. . . . Psalm 39.

40 Confidence • Hope in the Midst of Trial • "I delight to do thy will, O my God" V. 8. "Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, Yahweh be magnified" V. 16. Psalm 40.

41 The Blessed State Of Those Who Bless • "Blessed is he that considereth the poor; Yahweh will deliver him in time of trouble" V. 1. Psalm 41.

BLESSING IN THE PSALMS

Two expressions are used in the Hm. 'ESHER, ... A word in the ... ral expressing blessings or happi... ness (It is rend. "happy" several times) and 'ÂSHAR, its root, to be right, go forward, prosper' etc. It is applied to: 84:12 ... 119:1f. ...
- The man who lives Godly 1:1, 106:3.
- Put their trust in God 2:12; 40:4 ...
- Have their sins forgiven 32:1-2.
- Help the afflicted 41:1-2.
- Blessed upon the earth. 41:2.
- The Nation whose God is Yahweh 33:12. All nations shall call Him blessed 72:17.
- Whom God chooses for fellowship 65:4.
- Dwells in God's house 84:4.
- Derives strength in Yahweh 84:5.
- Know the joyful sound of the Gospel 89:15.
- Whom Yahweh disciplines & teaches 94:12.
- That feareth Yahweh 112:1, 128:1.
- That seek Him with whole heart 119:2.

Rend. "Happy"
- His quiver filled with supporting sons 127:5.
- That feareth Yahweh; walks in His ways 128:2.
- That opposes Babylon • destroys its power of evil 137:8-9.
- That are effectively governed & ruled 144:15.

• BÂRAK and its derived word BERÂKÂH is also rendered "blessed". It means to kneel in adoration, or when used of Yahweh, to condescend to meet with man.

PSALM 1.

Blessed - ASHREY plural of 'ESHER ← Blessing. These are enumerated Mt. 5: 3-12. The Hebrew expresses the superlative by a plural of intensity: "O how very happy ..." Cp Jer. 17:7-8.

Acrostic Psalms
Broken 9-10. 25.

PSALM 2 - Cp 2 Sam. 7:12.
- V. 1. Rage : RÂGASH - Gather tumultuously. Rev. 17:14, Ps. 118:10-12.
- V. 2. Set : YÂTSAB. - To place permanently so as to stay.
- V. 4. Divine title: YOSHEBH BASHSHAMAYIM - The Sitter in the Heavens Cp. Ps. 93; 113:4-6; Isa. 40:12-22; 66:1-2.
- V. 6. SET NÂSAK - To pour, as a libation. By anal. To anoint.
- V. 7 Yahweh's decree 2 Sam. 7:12. "Unto me" - David as typical of Christ. Cp Ezek. 37:24. "This day" • Prophet Mt. 3:17. • Priest Acts 13:33 - Rom. 1:4. • King Ps. 2:7. "unto me" - David as special object of Yahweh's paternal love Ps. 89:26-29.
- V. 8 "Ask" - Jn. 17:4-5. "Give thee" Ps. 22:27; 72:8; Dan. 7:13.
- V. 10 Some nations wisely accept. Isa. 49:23. 52:15; Ps. 72:8

PSALM 9.

Historical.

The Psalm comprises the outpouring of praise:
1. For a mighty deliverance already received V.V. 1-12.
2. For the assurance of continued help. Vv. 13-20

From V. 11 it was composed after the Ark had been established in Zion Ps. 132:13-14.

This was followed by a time of peace 2 Sam. 7:1 disrupted by wars as powerful enemies attempted to destroy David's authority 2 Sam. 8:1-7, 12-15, 10:1-19.

Such victories provide occasion of praise in such words as V. 5, 6.

David also conscious of the seeds of trouble in the nation V. 13. He tried to correct this by showing kindness to Mephibosheth 2 Sam. 16 through Ziba; but the internal enmity with still rankled among the followers of Saul flared into open rebellion at the first opportunity as was shown by the attitude of Shimei. 2 Sam. 16:5. The Psalm seems expressive of this V. 13.

Prophetical

It points to the coming of the Lord Ps. 9:8; Acts 17:31. when he will be manifested as a refuge for the oppressed V. 9-10 and the everlasting Gospel shall go forth to the world. V. 11. Rev. 14:6.

Ps. 6. - A sense of personal weakness
Ps. 7 - Confidence in Yahweh despite powerful opposition
Ps. 8 - Victory on the field of battle anticipating Heb. 2:5-9
Ps. 9 - Conquest of ... national enemies whose disruptive beasts are thus quieted — foreshadowing future victories.

V. 1. "Marvellous works" - A special term for the wonderful works of Yahweh on behalf of His people Ex. 3:20; Ps. 78:4, 11, 32. To recount & celebrate these is the duty & delight of the saints.

PSALM 39.

THE SEARCH FOR STRENGTH IN THE MIDST OF WEAKNESS

A companion Psalm 38. Cp Vv. 2, 9-38:1 ... 14. V. 7 - Ch. 38:15. ... 6-38:16. Vv. 10-11 - ... 1:1-3, 11.

1 A RESOLUTION TO SILENCE BROKEN 1-3
The apex of righteousness - ... Sam. 1:26; 3:2-8 ... 13:21. Ps. 16:8; Ecc. ... 12:14; 23:8-9.
RÂSHÂ' - A lawless one. Amos 3:10-15. ... 7:6. Ps. 37:1. ... 38:11-16. Christ from ... ked in this Ps. 5:1-7. He became indignant ... with all the wicked- ... ss about. This proved ... pardoning Hab. 1:1-4. ... Jer. 20:9 ... fire within flared ... he flame. In danger ... running with the tongue, he turned to ... driven.

2 A PRAYER FOR HELP 4-6
CHÂDEL - Vacant, ... ewing. Come ... Cp Ps. 90:3, 5, 9, 10. ... Sam. 4:14, Acts 2:42. ... 49:10-11. ... 62:9, 144:4. Ecc. ... 12, 12:11-14.
RV mg "at his best state." = "Standing firm." Isa. 8:4; Rom. 3:23. RV mg: "As a shadow." TSELEM = shade, phantom, illusion. Lend "Image." An unsubstantial image in which no real confidence should be placed. 2 Cor. 4:16-18. Jam. 4:14.
HÂMAH - To be a loud noise, tumult, roar, clamor, commotion. Str. ... Ecc. 1:14; 2:17, 18, 2:22, 4:2-8, 6:4-12, 12:8, 12. Isa. 5:14. 10:30-32. 12:20-29. 1 Pet. 5:7. Prov. 13:22. Ecc. 5:13-16. Jam. 5:13.

3 FOR IN YAHWEH ALONE IS STABILITY Vv. 7-9
What is the only thing to wait for? Who claims there is no God 14:1

4 AN APPEAL FOR RELIEF 10-13.
Lend "more" 38:11 The just punishment received. 2 Sam. 12:9-11
Kath: "Thou consumest as a moth." Cp Hos. 5:12. The moth is unseen, but its results disastrous. So Yahweh's consuming hand can destroy man's physical strength, beauty & all things desirable.
Notice the increasing urgency suggested by prayer, cry, tears.
He recognizes his dependent status on Yahweh - so that he can make moderate ... Lk. 2:5-23. ... 11

Brevity and ...

To the chief M... A...

I SAID, I ... my way ... with my to... my mouth ... the wicked ... 2 I was du... held my pea... and my sorr... 3 My hear... me, while I ... burned: ... the ... tongue, ... 4 LORD, ... mine end, ... my days, w... may know ... 5 Behold, t... days as an ... mine age is ... thee: verily ... best state is ... Selah. ... 6 Surely ... in a vain sh... are disquiet... heapeth up ... eth not who s... 7 And now, ... I for? my ho... 8 Deliver me ... gressions: ... reproach of t... 9 I was du... my mouth; ... it. ... 10 Remove ... from me: ... the blow of ... 11 When th... dost correct ... thou makest ... consume awa... surely every ... Selah. ... 12 Hear my ... and give ear u... not thy peace: ... I am a stran... a sojourner, ... were. ...

Ps. 40 - Thus ... sacrifice of self ... sacrifice of pra... 17 He openly ack... weh's goodness fo... dolence, in gratit... deferred him ... the attributes ...
Cp Ps. 36:5-7, 10 ...

As strangers were ... for special clem... for like treatm... SHA'AH - To ... He is conscious of ...

PSALM 39.

David's care of his thoughts. 4 Of the brevity and vanity of life.

To the chief Musician, even to 2 Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, even from good; and my sorrow was [b] stirred.

3 My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,

4 LORD, [c] make me to know mine end, and the measure of my days, what it is; that I may know [d] how frail I am.

5 Behold, thou hast made my days as an handbreadth; and [e] mine age is as nothing before thee: verily every man [f] at his best state is altogether vanity. Selah.

6 Surely every man walketh in [g] a vain shew: [h] surely they are disquieted in vain: [i] he heapeth up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions: [j] make me not the reproach of the foolish.

9 [k] I was dumb, I opened not my mouth; [l] because thou didst it.

10 [m] Remove thy stroke away from me: I am consumed by the [n] blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest [o] his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; [p] hold not thy peace at my tears: for I am a [q] stranger with thee, and a sojourner, [r] as all my fathers were.

[a] Job 7. 19.
[b] Job 9. 27.
[c] Job 10. 20.
[2] Ps. 62, & 77. title.
[d] Heb. 114 a bridle, or, muzzle for my mouth.
[e] Heb. 738 In waiting / waited. Gen. 2. 16.
[f] Heb. troubled. Gen. 34. 30.
[g] Heb. a pit of noise. Ps. 65. 7.
[h] Ps. 69. 14.
[i] Ps. 33. 3.
[j] Ps. 90. 12. Cp. Job 7. 1.
[k] Or, what time I have here.
[l] Ps. 2. 12.
[m] Ps. 90. 4.
[n] Heb. settled. Ps. 119. 89. Cp. Ps. 49. 12.
[o] Ps. 139. 6. Ex. 15. 11. Job 5. 9.
[3] Heb. an image. 1 Sam. 6. 5.
[p] Ps. 62. 9.
[q] Ps. 49. 19. Luke 12. 20.
[2] Or, none can order them unto thee.
[r] Ps. 71. 15.
[s] Ps. 51. 16. 1 Sam. 15. 22.
[t] Ps. 44. 23.
[3] Heb. digged.
[u] Job 40. 4, 5. Cp. 2 Sam. 16. 10.
[v] Job 13. 21.
[w] Jer. 36. 2.
[x] Luke 24. 44.
[4] Heb. of ruth conflict, 113
[y] Ps. 103. 21.
[z] Heb. in the midst of my bowels.
[5] Heb. that which is to be desired to him to melt away.
[a] Ps. 22. 25.
[b] Ps. 119. 19.
[c] 2 Kin. 20. 5.
[d] Lev. 25. 23.
[e] 1 Chr. 29. 15.

As strangers were commended to Israel for special clemency Exod. 22:21, he appeals for like treatment on his own behalf.

SHA'AH - To gaze. RVmg look away from me. The averted eye of Yahweh

PSALM 39. THE SEARCH FOR STRENGTH IN THE MIDST OF WEAKNESS

A companion Psalm

1 A RESOLUTION TO SILENCE BROKEN 1-3

1 The duty of righteousness - Lev. Num 12:6; 3:2-8 Acts 6:2, 4; 14:23 Cf Rom 14; 7:18-24

2 KÂSHÂ' - A lawless one, Amos 3:12-15. Ps. 7:6 Ps. 17:1. 38:12-16 Christ fulfilled in this Ps. 5:1-7.

3 We become indignant with all the wicked-ness about. This proved his undoing Hab 1:1-4

Jer. 20:9 the smouldering fire within flared into flame. In danger of sinning with the tongue, he turned to Yahweh.

2 A PRAYER FOR HELP 4-6

4 CHÂDEL - Vacant, ceasing. Comp. Ps 90:4, 5, 9, 10. Gen 6:14, Ps 144:4. Ps 49:10-11

5 Ps 62:9. Heb. Rec. 12:1-11-14

RVmg "at his best state" = "standing firm."

Gen 3:13. 1 Kgs 8:46; Rom 3:23

RVmg "as a shadow." TSELEM = Shade, phantom, illusion. Used "image." An unsubstantial image in which no real confidence should be placed. 2 Cor 4:14

13. Jam 4:14.

6. HÂMAN - Make a loud noise, tumult, roar, clamour, commotion, &c.

Rev 11:18, 2 Pet 2:17, 18, 2 Pet 3:3-8, 1 Pet 4:1-2 Ps 73:5-17. Luke 12:42-44. 12:20-29 1 Pet 5:7

Prov 11:21. Ecc 5:1-6. Jam 4:13.

3 FOR IN YAHWEH ALONE IS STABILITY vv 7-9

What is the only thing to wait for? Who claims there is no God 14:1

4 AN APPEAL FOR RELIEF 10-13.

Lord "more" 38:11 The just guiltlessness received. 2 Sam. 12:13

Heb: "Thou consumest as a moth" Ps 39:11 The moth is unseen, but its mouth destroys. So Yahweh's consuming hand can destroy man's physical strength, beauty & all things desirable.

10 Note the increasing urgency of the suppliant's cry. 39 Ps 6:3 Ps 88:3

11 He recognises his dependent status on Yahweh - so that he can make no demand

Lit 25:23. Ps 119:19

JEDUTHUN: Confession, Praise. Also called Ethan 1 Chr. 15:17. One of the music directors appointed by David 1 Chr. 15:17-19; 25:1-6. His choir was set apart "to prophesy in giving thanks & praising Yahweh" 1 Chr. 25:3. "Confession = praise for the combined note of the 3 Psalms associated with his name" Thirtle. Cp Ps. 62; 77. In all 3 verses find a place.

PSALM 39. Historical: Late in David's life v.5 when the realisation of his own shortcomings made him determined to guard his lips 2 Sam. 16:11-12, 19:21-22. Yet he found Hus in vain 2 Sam 24:1 He was suffering the result of prolonged punishment Ps 39:10-13. Cp 2 Sam 12:9-11. Therefore he determined to keep silent in face of unbelief - but uneasy, dependent, he turned to Yahweh.

PSALM 40.

Thanksgiving at David receives the hand of Yah Weh in his life and prays for continuance of it.

Messianic v 6. Cp Heb 10

Historical See Intr. p 74-6.

Christ as Burnt offering Cp Ps 69.

THANKSGIVING FOR PRAYER ANSWERED. Vv 1-3.

1 Lit "Bowed down" See Note Ps 38:2 Sorrow 1-5 Submission 6-11 Supplication 12-17

2 Lit "Pit of destruction" He likens himself to a prisoner in dungeon hemmed in, cannot escape - or a dead man in a grave, without hope. The experience of David foreshadowed the death of the Lord from which he was rescued. Heb 5:7. Cp 1 Sam 30:6

He likens himself to a traveller floundering in a treacherous morass or quicksand.

A reference to his enemies - and prophetic of the Lord's

Sela. Cp Notes 1 Sam 22:2

A secure & elevated refuge

A song of Deliverance. Ps 33:1-5. Ps 96:1. 98:1 Ps 9-10 Ps 149:1 Chodesh, new In sense rebuilt, changed.

The shout of joy and relief in Divine deliverance. As followers David rejoiced with him, so also followers Lord Rev 5:9-10. 14:3 They sing Song of Lamb Rev 15:3

6. At David's victory, at Christ victory, at our victory.

THE MAN OF FAITH IS HAPPY

Amid all storms life he finds a peace passing understanding

"Digged ears (see Margin) - ears opened to receive truth, is a "body prepared" ready to hear and do the will God. Heb. 10:5

Paul's rendering confirmed by Sept

R.V. = "Mine ear hast thou pierced." Ps 40:6 Heb 10:5

C.B suggests Heb 10:5 not a quotation, but adaptation the Lord used.

8 Gibbor - Made strong because of his trust Ps 46:5 No con Hebrew

9 Lit "turn aside" Heb

10 False accusations

THE SERVICE OF GOD OBEDIENCE THE ONLY ADEQUATE RETURN FOR SUCH LOVE

11 The way to Yahweh's favour cannot be purchased by material offerings in the absence of the heart in obedience to His will. The commandment of Exodus was obedience rather than sacrifice Exod. 15:26. The sacrifice was merely a token of the heart and only acceptable when the heart right Ps 51:16. Hos 6:6 Mic 6:8 Jer 7:22

12 David's thoughts probably sprang from 1 Sam 15:22 Christ endorsed this when he saw the formalism of the

PSALM 40.

Thanksgiving for David's deliverance. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.

To the chief Musician. A Psalm of David.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of [a] an horrible pit, out of the [b] miry clay, and set my feet upon [c] a rock, and established my goings.

3 And he hath put [d] a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

4 [e] Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, are [f] thy wonderful works which thou hast done, and thy thoughts which are to us-ward: [g] they cannot be reckoned up in order unto thee: if I would declare and speak of them, [h] they are more than can be numbered.

6 [i] Sacrifice and offering thou didst not desire; mine ears hast thou [j] opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the [k] volume of the book it is [l] written of me,

8 I delight to do [m] thy will, O my God: yea, thy law is within my heart.

9 I have [n] preached righteousness [o] in the great congregation: lo, [p] I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness

[a] Heb. 1114 a pit of destruction. Ps. 69. 2.
[b] Heb. 2917 mire of the deep. Ps. 69. 2.
[c] Ps. 27. 5.
[d] Ps. 33. 3.
[e] Ps. 1. 1.
[f] Ps. 139. 17.
[g] Heb. they cannot be ordered unto thee.
[h] Ps. 71. 15.
[i] Ps. 51. 16. 1 Sam. 15. 22.
[j] Heb. digged.
[k] Heb. roll. Jer. 36. 2.
[l] Luke 24. 44.
[m] Heb. to do thy will, 1113
[n] Ps. 22. 25.
[o] Heb. in the midst of the congregation.
[p] Ps. 119. 13.

Lit. "brighten up"

See Appendix p. 11.

See NIBI for headings.

Heb. brighten up. Ps. 2 Sam 23:1-7

Lit. "Asked" Deut. 10:12. Mic 6:8.

13 David undertook the work neglected by Saul, Christ that which mankind could not accomplish but see Heb. 10:7

14 "For me" C.B. What was required of David he found in Law Ps 119:11

Of Christ found throughout Luke 24:27.

Note Christ's comment Luke 24:46

15 The true sacrifice. Jn 5:36 Heb 10:7

Cf. John 8:44 God's will was not animal sacrifice but sacrifice of Self.

YAHWEH'S GOODNESS PUBLICLY PROCLAIMED

vv 9-11. BÂSAR - Announced Called news) Str.

Lit. "true-hearted goodness" of"

Left. Ezekiel

and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let [b] thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: [d] mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to shame that wish me evil.

15 Let them be [k] desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But [o] I *am* poor and needy; yet [q] the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM 41.

1 God's care of the poor. 4 David complaineth of his enemies' treachery. 10 He fleeth to God for succour.

To the chief Musician, A Psalm of David.

BLESSED *is* he that considereth [s] the poor: [t] the LORD will deliver him [2] in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and [2] thou wilt not deliver him unto the will of his enemies.

3 The LORD will [x] strengthen him upon the bed of languishing: thou wilt [6] make all his bed in his sickness.

4 I said, LORD, [z] be merciful unto me: [7] [a] heal my soul; for I have sinned [b] against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he [c] speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [3] my hurt.

8 An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 [h] Yea, [6] mine own familiar friend, in whom I trusted, [f] which did eat of my bread, hath [6] lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, [p] thou upholdest me in mine integrity, and settest me before thy face for ever.

13 [r] Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

[a] Ps. 6. 2.
[b] Ps. 57. 3 & 61. 7 & 85. 10. Prov. 20. 28.
[d] Ps. 12. 2 & 144. 8.
[d] Ps. 18. 5 & 116. 3. 2 Sam. 22. 6. Jonah 2. 5.
[e] Ps. 38. 4 & 65. 3.
[2] Heb. *Verseketh.* Ps. 38. 10.
[3] Heb. *evil to me.* See ver. 1.
[f] To ver. 27, Ps. 70. 1-5.
[6] Heb. *A thing of Belial.* Deut. 15. 9.
[7] Ps. 38. 22 & 71. 12.
[h] Ps. 55. 12, 13, 20. Job 19. 19. Cp. 2 Sam. 15. 12. Jer. 9. 4.
[5] Heb. *shalom, the man of my peace.* Jer. 20. 10.
[i] Acts 1. 16. Cited John 13. 18.
[6] Heb. *magnified.* Ps. 55. 12.
[k] Ps. 73. 19.
[l] Ps. 35. 21.
[m] Ps. 35. 27.
[n] Ps. 34. 3.
[o] Ps. 86. 1.
[p] Ps. 17. 5 & 63. 8.
[q] Ps. 37. 5.
[r] Luke 1. 68.

Or, A Psalm giving instruction, &c.
Ps. 32, title.
[s] Prov. 14. 21. Cp. Mat. 5. 7.
[t] Or, *the weak*, or, *sick*,
[u] Heb. *prayeth.*
[2] Heb. *in the day of evil.*
[v] Ps. 63. 1.
[3] Or, *do not thou deliver.*
[w] Ps. 80. 5.
[x] Ps. 20. 2.
[6] Heb. *turn.*
[y] 1 Sam. 1. 23.
[z] Ps. 4. 1.

BOOK II.

PSALM 42.

David's zeal to serve God in the temple.

To the chief Musician, [1] Maschil, for the sons of Korah.

AS the hart [9] panteth after the water brooks, so panteth my soul after thee, O God.

2 [1] My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 [u] My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 [8] When I remember these things, [v] I pour out my soul in me: for I had gone [9] with the

740 David's exile in Mahanaim during rebellion of Absalom 2 Sam. 17:24-29. It expresses the despondent state of his supporters at that time.

TYPICAL – of the state of mind of Christ's followers depressed by the godless environment in which they live, and ardently desirous of the restoration of glory in Zion and the presence of the King there.

Weary and despondent David's company arrive at Mahanaim, but supreme over all their sense of personal discomfort is the fact that they are cut off from contact with the Tabernacle and the centre of worship.

FURTHER NOTES ON PSALM 40 SEE APPENDIX P. 11.

HISTORICAL Probably the period of great distress for David out of which he was delivered at ZIKLAG Cp 1 Sam 30:6 Ps 40:2-3. The death of Saul would impress 1 Sam 18:12 more forcibly Cp Ps 40:5 6-7

PSALM 41 as Prophetic of Christ. Jhn 13:18

He considered the sick and obtained the blessing V.1-3.
Upon him the sins of the people rested, and he prays for them V.4.
He experienced hatred = malignity V.5.
His enemies tried to trap him in talk V.6.
They plotted against him V.7.
They decried him as a sinner Jhn 10:24 - V.8
He was betrayed by a friend V.9.
Yahweh vindicated him by raising him up V.10

In Heb. This is not a prayer but an expression of confidence. "Thou will not withold etc." THOU is emphatic.
Note the alternation of pos. and neg. in V.9-10. As he has defended Yahweh's loving kindness and truth so these will defend him

PLEA FOR HELP IN FACE OF URGENT NEED V.11-17.

Even as David reviewed Yahweh's goodness in his life he realised there were still problems to face. As for the Lord, he offered V.6-7. at the commencement of his ministry Heb 10:5 knowing that difficulties faced him

Ra'ath Cp. Gen 41:3. Here indicative of wicked attempts to destroy. Rend. "afflictions" Ps 34:19. Heb Aramaic See Note Ps 37:16. Ps 10:23. See Note Isa 37:36. Ps 10:23.

They were very real to Christ being found in the flesh Phil 2:7-8

"Cannot see." Apart from Yahweh's help the task is beyond him Daniel 1 Cor 5:19

Otherwise it would mean that the wicked triumph at the expense of Yahweh's goodness and purpose – a negation of the confident expression of

An insulting exclamation of triumph Jhn 16:20, 22.

The contrast of Righteous in hope. 2 Tim 4:8 Ps 20:5

Jhn 4:36 Phil 2:16-18, 25 1 Thes 1:6 David's attitude Acts

Gen 12:20 15:12 17:1, 5, 22:14 Ex 6:3; 1 Cor 6:20. 1 Pet 2:24

NO confidence in flesh. Here is source strength. Cp 1 Sam 3:3, 8-14.

PSALM 41.

Historically based on revolt of Absalom and defection of Ahithophel Cp 2 Sam 15, 17 but prophetic of Messiah's own sufferings Cp John 13:18, 26

THOSE WHO BLESS CAN RELY ON YAHWEH'S BLESSING V.1-3.

The last Psalm as well as the first in this 1st book of Psalms commences with beatitude & the Lord echoed the same lesson Cp Mat 5:7. Note the cause of happiness. Yahweh will deliver, preserve, keep alive, bless with an inheritance, guide out of trouble, comfort in sickness

i.e. ease his bed in times of sickness. Lit turned up, tossed, or shaken it. A metaphor taken from the action of one making more comfortable the bed of sickness. In all trouble the merciful can look to Yahweh for help. Verbs:

i.e. "seeks out," "helps." By such practical action true sonship is manifested. Cp Mat 5:43-48, 9 Yahweh will look after His own To such the blessings are both immediate and affirmative Mark 6:31.

Marg. David's action Messiah's Ours

PENT YEARNING
A DIVINE COMMUNION

Noun masc. put
2nd Mind. "Verb-feminine
by audible panting in- ead by the agony of
mself out.
he fountain of living Ps 36:8-9. Jer 2:13

PSALM 42 CO
HE EXPRESSE
CAUSE

He still fin his banishr
Day and ni meditating
David enco

multitude, to the hous voice of joy a multitude day. i.e. the

5 Why art O my soul? disquieted in in God: for him for the nance.

6 O my Go down withi will I reme the land of Hermonites, Mizar.

7 Deep call the noise of all thy wav are gone ove

8 Yet the mand his the daytime, his song sha my prayer u life.

9 I will s rock, Why h me? why cause of the enemy?

10 As with bones, mine me; while th me, Where is

11 Why ar O my soul? disquieted w thou in God praise him, of my count God.

PSA

1 David, praying to promiseth to serv courageth his sou

JUDGE m plead n an ungodly me from the just man. (Ish

2 For thou my strength: cast me of

PSA

DAVID PLEADS HIS

The more lonely he can seek Ya

Yahweh the Ju Not an ignoran Divine charact Yahweh's judg Whatever were anguish of th of David were we experience

Absalom the opal his bod

DESPONDENT YEARNING FOR DIVINE COMMUNION

HE EXPRESSES CONFIDENCE & PLEADS HIS CAUSE Vv 2-10.

13 He still finds Divine Communion despite his banishment from society.
14 Day and night he communes with Yahweh meditating on His loving kindness, hearkening to His words, responding in prayer.
15 Sela. A high rugged crag, useful as a hiding place or fortress. Against that rock the waves dash themselves in vain.
16 What is the purpose of these sufferings.
17 The taunts stab him to the heart.

David encourageth his soul to trust in God.

PSALMS.

multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet [a] praise him *for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will [b] command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a [c] sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 [d] Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

[a] Ps. 40. 11 & 57. 3.
[b] Ps. 2. 6.
[c] Heb. *bowed down.* Ps. 84. 1.
[a] Or, *give thanks.* Ps. 18. 49.
[e] Heb. *the gladness of my joy.* Cp. Ps. 45. 15 & 51. 8.
[f] Or, *his presence is salvation.*
[d] Ps. 42. 5, 11. Cp. 2 Sam. 17. 22, 24.
[f] Deut. 3. 9.
[g] Or, *the little hill.* Cp. Gen. 19. 20, 22.
[h] Jonah 2. 3.
[i] Ps. 133. 3.
[k] Job 35. 10.
[l] Ps. 78. 3. Judg. 6. 13.
[1] Ps. 43. 2. Job 30. 28.
[m] Deut. 7. 1. Josh. 3. 10. Judg. 6. 9. 2 Chr. 20. 7.
[n] Ps. 80. 8. Ex. 15. 17.
[o] Or, *killing.* Ezek. 21. 22.
[p] Josh. 24. 12.
[q] ver. 5. Ps. 43. 5.
[r] Deut. 4. 37.
[s] Ps. 74. 12.
[t] Ps. 133. 3.
[u] Deut. 33. 27.
[v] Ps. 26. 1.
[w] Ps. 60. 12.
[x] 1 Sam. 24. 15.
[y] Or, *unmerciful.*
[z] Ps. 22. 16.
[a] 1 Sam. 17. 47.
[b] Heb. *from a man of deceit and iniquity.* Ps. 5. 6.
[c] Ps. 31. 4.
[d] Ps. 44. 9.
[e] Ps. 42. 9.

PSALM 43.

DAVID PLEADS HIS CASE (SEE INTRO. TO Ps. 42.)

1 David, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

JUDGE me, O God, and [a] plead my cause against an [b] ungodly nation: O deliver me [c] from the deceitful and unjust man.

2 For thou *art* [d] the God of my strength: why dost thou [e] cast me off? why go I mourning because of the oppression of the enemy?

3 [a] O send out thy light and thy truth: let them lead me; let them bring me unto [b] thy holy hill, and to [c] thy tabernacles.

4 Then will I go unto the altar of God, unto God [d] my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 [d] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

(Affliction upon the faithful Gn 37:22)

PSALM 44.

1 The church, in memory of former favours, 9 complaineth of their present evils, 23 and fervently prayeth for succour.

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, [a] our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst [m] drive out the heathen with thy hand, and [n] plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession [o] by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, [p] because thou hadst a favour unto them.

4 [r] Thou art my King, O God: [s] command deliverances for Jacob.

5 Through thee will we [t] push down our [u] enemies: through thy name will we [v] tread them under that rise up against us.

6 For [w] I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

PSALM 42 — BOOK 2 OF PSALMS

"WHY DOST THOU HIDE THY FACE?"

A lament pleading deliverance, appropriate to Passover. See Superscription. Shoshannim-Lilies.

1 "THOU HAST HELPED US" Vv 1-3.

1 It has been rehearsed in the Passover celebrations. Exod. 12:26-27, 13:14-16.
2 Both: "didst spread them out" i.e. Israel. They were planted & then spread. Ps. 80:11.
3 Moses Isa 63:12, Exod. 15:6.
4 Gracious towards Israel Ps. 44:3
5 Terrible towards the enemy Exod. 15:7, Ps 21:8

2 "THOU MUST HELP US!" Vv 4-8

5 Thus deserving of the obedience of His subjects, but also bearing the responsibility to protect & deliver.
Yahweh as King Ps. 47:6, 74:12, 1 Sam. (2:10).
6 Who lacks the power to deliver himself. See Note opp. p. 72.
7 TSARIN = Adversaries.
8 Having pushed them down, we will be able to tread them under.

PSALM 44: DELIVERANCE IN TIME OF NEED. 2 Cor. 4:8-11

HISTORICAL: The circumstances expressed by the Psalm require a time of military setback, and a people greatly perturbed thereby as feeling they were undeserving of it Vv 17-22. The precarious military situation recorded in 2 Sam. 8:3-13 when David's attack on Hadadezer was jeopardized by the counter-attacks of the Damascenes and Edomites answer to the requirements. (The circumstances of the nation in the days of Hezekiah - to whom C.B attributes the Psalm hardly answer to Vv 17-21). An indication of the serious nature of the situation can be gathered from 1 Kg 11:15 which suggests that the issue was so grave that Joab had to bury the dead secretly lest the enemy discover how greatly his forces had been weakened.

This was the prayer for help. Ps. 20 was the prayer of thanksgiving for the victory Cp Ps. 60.

PROPHETICAL: V. 11 is cited by Paul Rom. 8:36 and applied to the Ecclesia beset by opposition & trials in the warfare of faith but ultimately victorious.

PSALM 45: THE KING AND HIS CONSORT. - An Anthem celebrating their marriage

HISTORICAL - Possibly celebrated the marriage of Solomon to his bride from Egypt. 1 Kgs 3:1 of whom no evil is recorded such as in 1 Kgs 11:1-4. The language (see superscription) is similar to Song - a series of love songs - in which the bride is linked with Egypt. Song 1:9. Solomon as Gibbor 1 Kgs 4:26. 9:15. 2 Chron 8:3-5.

PROPHETICAL AND ALLEGORICAL Isa. 54:5-8. Rev. 19:7. 21:2. 22:17. Eph. 5:25-28. Hos. 2:2. Matt. 9:15. 2 Cor. 11:2. Prov. 31. The Bride - whether Jew or Gentile must come out of Egypt & to

PSALM 44. Rom 8:36. There is comfort in the assurance shewn by David's ultimate victory, that while weeping may endure for a night joy cometh in the morning Ps. 30:5.

• The feelings of David at the initial reverses experienced from the attack of Edom. 2 Sam. 8:13. (Cp similar expressions Ps. 60).
• Reflected by the Ecclesia in persecution. Rom. 8:36.
• Prayer for help Ps. 44 • Prayer for guidance Ps 60 • Thanksgiving for victory Ps 2 etc.

9 Past tense: "Have we boasted" c.

3 "BUT THOU ART NOT HELPING US!" Vv 9-16.

10 'APH - Very emphatic, as marking a great contrast - as if a note of surprise.
11 This was the appearance at the time - particularly when the Edomites attacked. See Intro. This is often the appearance in the warfare of faith, as Yahweh tries His servants.
12 Cp 1 Sam. 8:18. Evidently initial reverses of a serious nature took place (particularly at the hands of the Edomites) before final victory was won.
13 There had been heavy loss of life. See Intro. • Cp 1 Kgs 11:15.
14 Some had been taken captive.
15 - To no advantage.
16 They trust with scorn Israel's confidence in Yahweh. Notice how fearfully David expresses his very feelings in prayer to Yahweh.

[f] Caused through defeat or an attack that David could not resist (the was far north) and which threatened the nation.
18 The voice of criticism in the midst of Israel

8 [a] In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast [b] cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us [3] like sheep *appointed* for meat; and hast [d] scattered us among the heathen. ~ Cp Ps 60:1-3 and introduction.

12 [e] Thou sellest thy people [f] for nought, and dost not increase *thy wealth* by their [f] price.

13 Thou [g] makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us [m] a byword among the heathen, [n] a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of [q] the enemy and avenger.

4 "WE ARE DESERVING OF HELP" Vv 17-22.

This section illustrates Rom. 8:36 cp Heb 12:3-13. 5:8

17 All this is come upon us; yet have we not forgotten thee, neither have we [t] dealt falsely in thy covenant.

18 Our heart is not [u] turned back, neither have our [v] steps [v] declined from thy way;

19 Though thou hast sore broken us in the place of [a] dragons, and covered us with [b] the shadow of death.

20 If we have forgotten the name of our God, or [c] stretched out our hands to [g] a strange god;

21 Shall not [i] God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

19 Jackals. The Edomites came from the wilderness to cowardly attack a defenceless people.

20 This Name was vindicated in the first Passover deliverance. Exod. 15:3 Jer 32:20 Ps. 63:12. Ps. 139:11. Jer. 17:10. Heb 4:13.

22 Those slain fighting the work of Yahweh died as did the martyrs of the early Ecclesia Rom. 8:36 and, as Paul showed, not without hope or without Yahweh. Their ultimate victory is sure - was typified in the complete crushing of Edom by David who thus "got him a name" 2 Sam. 8:13. Ps. 60. Title. Thus out of uncertainty and doubt there come the confidence and vindication of faith and a wonderful victory. Let us look to that time. Heb. 11:1, 6. The prayer of faith will ultimately be surely answered as was David's.

5 "THEREFORE DO THOU HELP US" Vv 23-26.

23 The Psalmist did not shrink from using human language in regard to Yahweh in spite

23 [o] Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For [c] our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise [2] for our help, and redeem us for thy [r] mercies' sake.

Cp the prayer of Rev. 6:9-11. We lie utterly prostrate, crushed, • helpless. Cp Ps 119:25.
25 Israel's battle cry. Num. 10:35.
26 PADAH - Release, Ransom, Redeem. RV: Loving Kindness - an attribute of the Name Exod 34:6-7.

PSALM 45.

The majesty and grace of Christ's kingdom. To the chief Musician [4] upon Shoshannim, for the sons of Korah, [5] Maschil, A Song of loves.

MY heart [7] is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the [t] pen of [k] a ready writer.

2 Thou art fairer than the children of men: [l] grace is poured into thy lips: therefore God hath blessed thee for ever.

3 [o] Gird thy sword upon *thy* thigh, O *most* mighty, with thy [p] glory and thy majesty.

4 And in thy majesty [6] ride prosperously because of truth and meekness *and* righteousness: and thy right hand shall teach thee [r] terrible things.

5 Thine [s] arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 [x] Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 [z] Thou lovest righteousness, and hatest wickedness: therefore [2c] God, thy God, hath [d] anointed thee with the oil of [f] gladness above thy fellows.

8 All thy garments *smell* of [h] myrrh, and [h] aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among [l] thy honourable women: [m] upon thy right hand did stand the queen in [n] gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear;

PSALM 45.

1 Instruction. Teaching the glory of coming King, and status of called. 2 Cor. 11:2. Eph. 5:25-28.
See Note for Yedidyd - Beloved. Portion of Solomon's name. 2 Sam. 12:25. from same root "Dod" as David, which is used in Song for Christ always used of high & noble affection, especially of Yahweh's love for His people. Ps 60:5. Deut 33:12. Isa 5:1
THE BEAUTY OF THE KING. Vv 1-4. Song 5:16
Heb. Rawchash - Stream as from fountain to boil over. RV: overfloweth. The Psalmist heart is excited as he views the subject. Composed. Old Art maker - poet. Prompted to express record the thought overflowing from the mind.
This is mental & moral not merely physical.
Lit. Sons of Adom. He is the medium of Divine favor. Cp Isa 30:4. Luke 4:22. John 7:46.
R.V. mg. "upon."
Because of the beauty of character and the way he expressed Divine will.
THE GLORY OF HIS VICTORIES. Vv 3-5
Yahweh's mighty warrior. Isa. 27:1. 59:17-19. Hab 3:3-13. Eph 6:13-17.
Eph. 6:17. Rev. 19:15. Heb 4:12. Zech 12:8.
12 Gibbor - hero.
13 Splendor. He must go forth to battle in the fulness of his strength and splendor.
Victoriously. Arearing a way into

15 R.V.: "In behalf of." Cp Isa 11:4-5. Cf. Isa. 59:14-15. See Isa 28:19. Zeph 2:3. Ps 37:11. 76:9.
16 Yaw-rawh = Guide, direct, point.
17 Deut. 10:21. 2 Sam. 7:23. Ps 46:9. 110:5. Ps. 65:5. 145:6.
18 Cp. Isa 49:7. Ps. 64:3, 7.

THE EXCELLENCE OF HIS RULE Vv 6-8

19 Kis'acha Elohim olam vaed: O God thy throne is forever and eternal. A.C. The King = the visible rep. of the invisible ruler. Cp 1 Chr. 29:23. Lam 5:19. 2 Sam. 7:11. Ps 89:4-5. Ps. 72:5. Luke 1:31-32.
20 Used for Judges. Exod. 21:6. 22:8, 9, 28. 1 Sam. 2:25. Men Divinely appointed to

8-9 MARRIAGE King praised

Beauty
Speech
Valour
Prosperity
Conquest
Stability

3 They are fragrant with his glorious character. Cp Zech 3:4-5.
4 Heb. Mor from root = bitter. His sacrifice a thorny tree. When bark pierced exudes a sort resin whitish in appearance that turns red. Cp John 19:34. See Note. p 846
5 The fruits of the Spirit See Append. 16.
8 A fragrant tree like cinnamon. An element of the anointing oil of the anointing. Exod 30:22-25. 37:29. Prob. connected with throne. 2 Chr 9:17.
Moffatt - "This daughter of a King"
K.V. "Out of ivory palaces stringed instruments have made thee glad." The King's bride attired goes forth to meet His bride. See Notes. Marriage Supper Rev 19. Attending on Bride & the Queen = the Ecclesia in general. These honorable women are members in particular Acts 2:47. They are of royalty Rev 1:6. See Note K. Song 1.
9 Heb. Nitzebah = Is placed i.e. in honor.
The best gold. Lam 4:1-2. Ps 45:13. Rev 3:18.
EXHORTATION TO THE BRIDE Vv. 10-11
Attend to the Word Gen 24:4. Ruth 1:16. Cp 1 Cor 7:29-31.
Because he receives the undivided love and loyalty of Bride
WEDDING GUESTS. V 12
Answering the type of Hiram. Tyre is rep. of all nations Isa 23:17.
THE BRIDE PRESENTED TO GROOM. Vv 14-15
See Note - Rev. 19.
Her inward virtues reflect her external appearance. Jam 1:26.
Faith developed through infinite patience according to Divine pattern.
Fine embroidery. Fleecy workmanship. Cp Gen 6:10. Rev. 14:7. Cp Note 29. Rev. 6:9. 2 Cor 11:2.
CONGRATULATIONS ON UNION V 16-17
Christ
Maidens, the Bride.
Cp Acts 7:56 with Ps 110:1.
Olam v Ad.

SECRET 8-9 MARRIAGE King praised — Beauty Splendor Speech Justice • Equity Valour Fulness of gifts Prosperity and graces Conquest Stability of Rule

BRIDE PRAISED — Inward virtues Maidens who follow Outward beauty Fruitfulness in posterity. Title • Dignity EXHORTED — Attire • Vesture Exhorted (study) Position - Right hand Incline (Obedient) Forget (Separate)

of Christ's kingdom

PSALMS.

The church's confidence.

8 They are fragrant with his glorious character. CD Zech.3:4-5.
Heb. Mor from root of myrrh. His sacrifice. A thorny tree. When bark pierced exudes a gum resin whitish in appearance that turns red. Cp John 19:34. See Note. p.846
The fruits of the Spirit. See Append. 16.
A fragrant tree like cinnamon. An element of the anointing oil. Ex.30:22-25. 1:3
Prob. connected with ivory throne. 2 Chr 9:17
Moffatt - "This daughter of a King"
R.V. "Out of ivory palaces stringed instruments have made thee glad." The King's suitable attired goes forth to meet his Bride. See Notes. Marriage Supper Rev 19
9. Attending on Bride
As the Queen = the Ecclesia in general these honorable women are members in particular Acts 2:17
They are of royalty Rev 1:6. See Note
Song 1.
Heb. Nitzebah = Is placed i.e. in honor.
The best gold. Com 44:9. Heb 1:7 Rev 3:18

EXHORTATION TO THE BRIDE Vv. 10-11.
10. Attend to the Word Gen 24:4 Ruth 1:16. Cp Ps 29:2
Because he receives the undivided love and loyalty of Bride

WEDDING GUESTS. V 12
Answering the type of Hiram. Type is rep. of all nations Isa 23:3
THE BRIDE PRESENTED TO GROOM. Vv 14-15.
See Note - Rev. 19.
Her inward virtues reflect her external appearance. Rom 11:36
Faith developed through infinite patience according to Divine pattern.
i.e. embroidery. Heb. = workmanship. Cp Exod 28:4-10. Rev 19:7. Cp Note 29. Rev.
Isa 2 Cor 11:2.

CONGRATULATIONS ON THE UNION V 16-17.
Christ
= Maidens, the Bride.
Cp Acts 7:56 with Rev 3:21.
Olam = Ad.

1 The Holy • Most Holy. In the future Israel after the flesh • Spirit. Jerusalem the future dwelling place of Yahweh. Kit Ex 40:34-38. Lev. 16:2 Is. 33:20-21. Sym. Rev 21:2, 4, 21-23
2 Even now Heb. 12:23. 2 Cor. 6:16. 1 Cor. 6:19.
3 Though subjected to attack and pressures, not overcome. Nation Jer. 30:11 Zech. 1:15-16. Eccles. Isa 2 Cor. 4:8-9, 12:7 2 Cor 11:6-10
See mg. 2 Sam. 23:4, Mal 4:2, Isa 21:11. The overthrow of Sennacherib was in the morning. 2 Kg. 19:35
Isa. 30:30. Exod. 15:16 Ps. 76:8
This refrain corresponds to Israel's watchword - Immanuel. Isa. 7:14. 8:8-10. Mt. 1:23.
13 See Note opp. p. 72.
14 See Note Ps. 9:19. Cf. V. 1 where word is MACHASEH - Shelter He not only shelters, but will lift high above the storms of life. Ps 43:3-4. See use of cognate verb SAGAB Ps 20:1. See use of MISGAB in Ps. 18:2. 48:4. 144:2.

3 AN EXHORTATION TO MEDITATE UPON THE FOREGOING AND PROFIT FROM IT 8-11

15 CHAZAH - Gaze, perceive (with pleasure) Str. Thus to meditate. Its significance. All nations invited to come Cp Isa 33:13. Ps 2:10-12 Rev 14:6-7.
16 SHAMMAH - Ruin, from SHAMEM To stun. Thus desolations that cause consternation Isa 21:11-14. Jer. 23:11-32-33.
17 The destruction of Sennacherib foreshadows the final abolition of war. Isa Site 9:5-7. Rom 5:14-15. Isa 2:4. Mic 4:3.
18 AGALAH - Carriage. Only here rendered chariot. LXX = Shechinah reading AGELAH. Cp Ps. 78:13. Exod. 19:16. Cp Isa 33:10. Cp Exod 14:17 14. 2 Chron. 20:17. = Type of the future. See Ps. 2:10. Heb. 2:2c. Cf. Isa 31:8.
20 Hezekiah typed this 2 Kings 32:22.

PSALM 47.

YAHWEH AS UNIVERSAL MONARCH. Cp. Ps. 46:10

Historical. See Note. Ps. 46. One of 3 Psalms 46, 47, 48 commemorating the significant event. The contest was that of the gods versus Yahweh. Isa 36:18-20

1 THE NATIONS CALLED TO APPLAUD YAHWEH FOR HIS CARE OF ISRAEL. Vv 1-4.

Cp Ezek. 39:21-24. 38:23. Zech. 8:20-23. 14:16.
RV "peoples." - the nations generally. They are called to applaud Yahweh for His goodness to Israel because of the concrete blessings it will introduce. Isa 2:2-4. People clapped at the elevation of a king 2 Kg. 11:12.
The Elohim Rev. 5:8-10, for shouting at accession Cp 1 Sam. 10:24
Elyon. First pronounced of the victory of Abraham. Cp Note on 14. Ps 47:7.
YARE - Awe-inspiring - to be reverenced. Cp Ps. 45. Ex. 15:11
The Elohim V 1 are one - Jehovah. Sennacherib arrogantly assumes His title Isa 36:18-20. Cp Ps. 46:2
If they do not voluntarily submit. Rom 14:7-12. 17:14. Ps. 2. Isa 14:22. 45:23.
Thus spiritual • natural Israel. Gal 6:16; Rom 11:2.

2 A CALL TO ACKNOWLEDGE HIS MAJESTY • GLORY. 5-9

6 ALAH - same word = exalted v 4. - By His triumph over Sennacherib Isa 37:21
The acknowledgment of the people
MASCHIL - Cp Note
The Nations (Sennacherib) by 21st century the future

---

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. 2 Kg. 19:3-10 12 Ps 29
7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.
8 Come, behold the works of the LORD, what desolations he hath made in the earth.
9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. (Isa. 33:10-17)
11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

PSALM 47.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician. A Psalm for the sons of Korah. Cp Ps 87:2 P.720

O CLAP your hands, all ye people; shout unto God with the voice of triumph.
2 For the LORD most high is terrible; he is a great King over all the earth.
3 He shall subdue the people under us, and the nations under our feet. Exod 15:17 Deut 4:38, 7:1, Jer. 3:19
4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
5 God is gone up with a shout, the LORD with the sound of a trumpet. - a call to consider 4 Key p.1654.
6 Sing praises to God, sing praises: sing praises unto our King, sing praises.
7 For God is the King of all the earth: sing ye praises with understanding.
8 God reigneth over the heathen: God sitteth upon the throne of his holiness.
9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth

---

forget also thine own people, and thy father's house; Ruth 2:11
11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. Husband Gen 18:12. 1 Pet 3:5-6 Eph 5:22.
12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.
13 The king's daughter is all glorious within: her clothing is of wrought gold. Cp Note Exod 28:39
14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.
15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.
16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. Isa. 53:10
17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever. Lit peoples

PSALM 46.

Shir: A Song

The confidence which the church hath in God. To the chief Musician for the sons of Korah, A Song upon Alamoth.

GOD is our refuge and strength, a very present help in trouble. Ahab not acknowledge Hos. 13:4 Jer 14:8
2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. Zech 14:5
4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.

PROTECTION GOD 1-3 PRESENCE GOD Defence 4-7 POWER GOD. 8-11.

OUR REFUGE AND STRENGTH

Probably composed by Hezekiah consequent upon the overthrow of Sennacherib Isa 36, 37 thus constituting one of his songs Isa 38:20 (Shir, word to "sing" above). This Psalm should be compared with Isaiah 33 where the destruction of Sennacherib is seen as typical of Armageddon.

1 THE CONFIDENCE OF THE FAITHFUL WHO TRUST IN GOD Vv. 1-7 Cp Isa 33:1-6

1 RV. "changed." These convulsions of nature suggest the terrifying fear that swept the people as the Assyrian conquered nations • invaded Israel. Cp Mic 3:7, 11-13.
Alm = Hid - "found to be" = He has already

743

3 He is still our refuge and strength - proven to be such in time of need. Our confidence - Rev 3:14. Cp Luke 11:25, 16:28. Cp Isa. 31:6.
4 GA'AVAH - Arrogance, pride. The sea threatened to rise • cover the mountains

2 THE PRESENCE OF GOD IS THE JOY AND SECURITY OF HIS PEOPLE Vv 4-7 Cp Ps 65:9-13

5 Fig. Ps. 36:8. Jhn 4:14, 7:37-39.
Typically • the quiet waters of Siloam shown in contrast to flooding, eroding Euphrates Isa 8:6-8. Hezekiah brought the water within the walls to ensure supplies in time of siege Isa 22:9-11.
Literally Ezek. 47:1-12.
Symbolically Rev. 22:1-2. Isa 33:20-21 - Consequent upon the destruction of the Assyrian
6 Lit Isa. 60:21 Sym. Isa. 12:22, 49:10-13

belong unto God:] he is greatly exalted.] Ps 97:9

PSALM 48.

The ornaments and privileges of the church.

A Song *and* Psalm [2] for the sons of Korah.

(b) GREAT *is* the LORD, and greatly to be praised] in (c) the city of our God, *in* (d) the mountain of his holiness.]

2 (f) Beautiful for situation, (g) the joy of the whole earth,] *is* mount Zion, (h) on the sides of the north,] (i) the city of the great King.]

3 God (k) is known in her palaces for a refuge.]

4 For, lo, (m) the kings were assembled,] they passed by together.]

5 They saw *it, and* so they marvelled;] they were troubled, *and* hasted away.]

6 (o) Fear took hold upon them there,] *and* pain, as of a woman in travail.]

7 Thou (q) breakest the ships of Tarshish] (s) with an east wind.]

8 As we have heard, so have we seen] in (u) the city of the LORD of hosts, in the city of our God:] God will establish it for ever.] Selah.]

9 We have thought of thy lovingkindness, O God,] in the midst of thy temple.]

10 According to (x) thy name, O God,] so *is* thy praise unto the ends of the earth:] thy right hand is full of righteousness.]

11 Let mount Zion rejoice,] let the daughters of Judah be glad,] because of thy judgments.]

12 Walk about Zion, and go round about her:] tell the towers thereof.]

13 (z) Mark ye well her bulwarks,] (a) consider her palaces:] that ye may tell *it* (b) to the generation following.]

14 For this God *is* our God for ever and ever:] he will be our guide (c) even (d) unto death.]

2 Or, *of.*

a Ps. 78. 1.

b 2 Chr. 16. 25.

c Ps. 46. 4.

d Ps. 87. 1. Is. 2. 3. Zech. 8. 3.

e Ps. 62. 9.

f Ps. 50. 2.

g Lam. 2. 15.

h Is. 14. 13.

i Mat. 5. 35.

k Ps. 76. 1.

l Mat. 12. 25.

m Num. 22. 1. Cp. 2 Sam. 10. 6-19. The vassal Kings of Jerusalem's Urn 10

n Ps. 122. 7. Mk 10:24. 1 Tim 6:17.

o Ex. 15. 15.

p Cp. Mat. 25. 9.

q Ezek. 27. 26.

r Mat. 16. 26. Jer. 18. 17. Isa 27:8 - Quinquereme.

s Ps. 101. 8.

t Ps. 89. 48.

u Ps. 92. 6.

v Ps. 5. 9.

x Deut. 28. 58. 3 Heb. *to generation and generation.*

y Gen. 4. 17.

z ver. 20.

a Eccles. 3. 19.

b Heb. *Set your heart to her bulwarks.*

c Or, *raise up.*

d Ps. 102. 28.

e Judg. 5. 13. Cp. Job 4. 21.

f Or, *strength*

g Or, *the grave being a habitation to every one of them.*

h Is. 58. 11.

PSA 48:12. Contrast the exhortation of Nehemiah NEH 2:11-15

PSALM 48

THE CITY OF THE GREAT KING

Historical: See Note p. 746 See below

1 ITS GLORY vv. 1-3.

Yahweh has proved Himself a present help 46:1f. His triumph over His enemies has caused Him to be exalted 47:9 - for this He should be greatly praised.

Cp. Lam. 2:15; Ps 50:2 Ps 2:6

Cf Zech. 14:10. The land around Zion will be depressed in forming a huge valley. Zion will thus dominate the area, being "beautiful for elevation" (Heb. Noph). It will be situated at the extreme north of this depression.

"The border, or flank, of the north" can be understood figuratively, at the place of God's dwelling. See Note top. p. 760

ARKAW - A citadel. Nowhere else in Psalms but Isa. 32:20. Cf. Ps 89:1.

SAMAR: A place guarded by waking or watch.

The same title used for Sennacherib, Isa. 36:4, 13

Destruction of Sennacherib, 605 BC. 46:1

2 ITS DELIVERANCE vv. 4-8

Ps 46:2 Ezek 38:13. Tyre to be referred to Ezek. 27:26. Tyre an earlier: the greatest merchantile marine power ancient world. The destruction of Sennacherib illustrated that Yahweh Lord of land & sea. Rev 10:12. Their experience fully justified the claims of Yahweh. Exod 34:

Yahweh of hosts = "our Elohim."

3 ITS WIDESPREAD INFLUENCE vv. 9-14

Delivered in days of Sennacherib - Isaiah by Christ - became & will become the centre of meditation & the wonder of divine mercy.

Goodness - Severity Rom. 11:22

Exod. 14:6-9 vindicated as at the time of Exodus See opp. p. 96 & destruction Sennacherib Isa 37:13. Manifested by Christ. Ps. 110:1.

Jerusalem is the mother-city Cp Jer 31: Subject towns = her daughters. Heb. BATH rendered "towns" Num. 21:25, Josh 17:11, 1 Sa. In Hezekiah's time, Judah particularly rejoiced though Northern tribes also involved 2 Chr. 30:11 In future destruction Gog matter of particular rejoicing to Judah Zech.

4 ITS GLORIOUS TEMPLE 12-14

The Temple - City one Jer. 31:38-40. Ezek Note p. 1068

The "north" ships will pass around the citadel - sanctuary. Ezek. 26:16

Four dominant corner towers - speaking of complete (4-fold) Israel & Ezek 48:16,30,34 The towers counted for purpose of siege by Sennacherib Isa 37:18.

The outer wall separating from the world. See Note p. 1068

Destroyed 2 Ki. 25:4; Isa 64:11 Rebuilt Ezra 3:8

*AL MUTH read as one word with different vowels: ALAMOTH 1 Chr 15:20 See RV mg.

13 RV: "To be the people of the God of Abraham." Gen. 17:5. Rom. 9:25. Rev. 7:9-10. The nations likewise attached to Abraham in that day Zech. 8:11, 22-23.

PSALM 49.

THE HOPELESSNESS OF IGNORANCE.

Historical: David? Cp 1 Sam 23:1. It is soothing re-assurance such as David noted for. 1 Sam 16:23

Messianic v. 15:

1 A SOLEMN EXHORTATION TO ALL 1-4

RV "peoples" The proclamation of the Gospel in all the world. They will be compelled to submit ultimately. Ps 22:27

Adam Ish Lit. Beni-Adam: Beni-Ish = Sons of The Truth knocks all down.

Exemplified by Christ Luke 11:49

MASHAL See Note p. 806

The enigma of life that prosperity vanishes to help apart from understanding.

Cp Job 18:16 & 1 Chr. 29:15. In this case the sharp, percussive note sounded out the warning message of Yahweh Cp Lam 1:7.

2 THE WARNING MESSAGE OF THE HARP 5-12.

Both David & Christ experienced such days, but cp. Ps 23:4 See below.

"Costly" (Dr. T.) All the riches of the world cannot redeem such Cp Ps 50:12,15

PADAH - Ransom, Rescue.

KOPHER - A cover, from KAPHAR - Atonement.

PIDYOWN: from PADAH v. 7. Ransom.

RV: "And must be let alone for ever" i.e. Redemption - for it is too costly for man to attempt Cp Ps 92:6 Lk 2:25-29 21:26; 5:11; 16; Jer. 17:11 Luke 12:20 1 Tim 6:9,10 See note below.

3 THE CONTRAST BETWEEN THE GODLESS RICH & THE RICH IN FAITH vv. 13-15

RV mg. "This is the way of them that are foolish" Kesil Cp Nte p. 815. Cp Luke 12:47,48 Mal 4:1, 2, 3 Sam 23:3-7.

RV: "And their beauty shall be for Sheol to consume that there be no habitation for it."

PS. 49:5 RV mg: "when the iniquity of them that would supplant me compasseth me about, even of them that trust." There is no need to fear the opposition of such men if confidence is placed in Yahweh James 5:10-11.

Riches can profit, but not to appease Yahweh. If a man neglected to keep a dangerous animal under control & it killed life - his life was forfeit, but could be redeemed by payment of money. Exod. 21:30. But not so the deliberate murderer whom Yahweh judged Num 35:31. Ps. 49:11. RV mg: "Their graves are their houses for ever..." Many ancient versions have this reading involving merely a transposition of letters QBRM for QRM. QABLRIM - Memorial grave for

---

SIMILARITY BETWEEN PS 46 & 48 744

"In both we have the same triumph, the same proud affection for the holy city - sanctuary, the same confidence in God's dwelling there, the same vivid picturing of the scattering of enemies & their rapid dispersion, the same swift movement of style in describing that overthrow. The same thought of the diffusion of God's praise in the world as its consequence, the same closing summons to look upon the tokens of deliverance, with the difference that in the former Psalm, these are the shattered wreckage of the defeated foe, & in this the unharmed battlements & palaces of the delivered city." - Maclaren. Note the parallels with 11:4 - written partly before & partly after 11:5.

DIVINE JUDGMENT. At the acknow

Ps 47, and Jerusalem is the
48 the poverty of the g
Is 49 and the hypocrisy
ely revealed Ps 50. Emphy
49:5-16; 15; Amos 5:25-26; Hos.

Ps 7:20-21; 27:14 God's ma
Ps 17:15; 116:2-6; 119 15 But G
soul from
grave:] fo
me.] Selah

1 Sam 12:2 THE HOPELESSNESS OF THE GODLESS 16:20

There is concern when the godless acquire an enemy to exploit their influence. But in fact it is short-lived. Ps

Job 1:21, Ecc 5:15 Lk 12:20; 1 Tim 6:7. Count himself happy. Congratulate him-

Ps 88:5; Isa 26: 14; Jer. 51:57; Eph.

The importance of belief John 6:29, 46. John 8:31-32. John 14:23.

PSALM 50

JUDGMENT ON EMPTY FORMALISM.

THE APOCALYPSE OF GOD THE JUDGE vv. 1-6.

El Elohim Yahweh The Mighty One, Ae who shall be manifested as the Mighty One! See use of El elsewhere Gen 31:29; Deut 6:4; 5:9; 6:15; 7:9.

His great silence is broken. v. 21. Isa 42:

The whole earth is to be witness to His mighty acts of judgment universally & Righteously.

The effect will be seen throughout the millennial day during which the "earth" will respond to His judgments Isa 26:7-11 Mal 1:11

The multitudinous son of Righteousness enthroned in Zion Deut 4:1; Heb 7:14, Rev 10:4

Both "Let our God come & let Him not keep silence" See also 2. A prayer for His coming. Cp 2 Thess 1:7 10 Ps 97:3, Hab 3:5 A consuming fire Deut 4:24; 9:3 Heb 12:29

SAHAR - To storm, come like a whirlwind. The Cherubim Ezek 1:4 RV: "above." The call is expressed in v.6. Heaven, in the persons of the angels will gather the saints from out of the earth. See Notes Mk 13:11.

Ps 96:11; 98:9 Heb 9:28; Rom 2

CHASIYDIM - Those who are the objects of Yahweh's CHESED or loving kindness. Both "holy ones of

THE mig
LORD,
called the ea
of the sun u
thereof.]
2 Out of Z
of beauty.]
3 Our Go
shall not ke
shall devour
shall be very
about him.]
4 He shall
from above,
that he may
5 Gather
unto me;]
made a cove
sacrifice.]
6 And the
clare his ri
God is judg
7 Hear, O
I will speak
will testify ag
God, even thy
8 I will no
thy sacrifices
loving kindness are
Rom. 11:26; 2
They are the p
there will be ch
The political
Jer. 23:5-6
The Lord Jesus
Elohim. Cp Ps 75
9-12. 2 Cor 5:10; Ps
Ps 7:11-5; 9:16

2 HIS REQUI

The call goes
Ezek. 38:16 Jer
This will bring
Jer. 3:21

DIVINE JUDGMENT. At the time when Yahweh is acknowledged as Universal monarch Ps 47, and Jerusalem is the city of the Great King Ps 48 the poverty of the godless rich will be obvious Ps 49 and the hypocrisy of empty formalism compld. ely revealed Ps 50. Empty formalism denounced: Ps 40:6; 69:30-36; 15; Amos 5:21-26; Hos. 6:6, 8:11, Isa. 1:11-15; Mic. 6:6-8; Jer. 7:21-23.

God's majesty in the church.

15 But God [a] will redeem my soul [2] from the power of [2] the grave:] for [b] he shall receive me.] Selah.]

16 Be not thou afraid when one is made rich,] when the glory of his house is increased;]

17 For when he dieth he shall carry nothing away:] his glory shall not descend after him.]

18 Though [4] while he lived [c] he blessed his soul:] and *men* will praise thee, when thou doest well to thyself.]

19 [6] He shall go to the generation of his fathers;] they shall never see [6] light.]

20 Man *that is* in honour, and understandeth not,] is like the beasts *that* perish.]

[a] Hos. 13. 14.
[2] Heb. *from the hand of the grave.*
[4] Or, *hell.* Ps. 16. 10.
[b] Ps. 73. 24.
[c] Ps. 16. 2. Acts 17. 25.
[6] Heb. *in their life.*
[c] Deut. 29. 19.
[5] Heb. *with me.*
[f] Ps. 24. 1.
[6] Heb. The soul *shall go.*
[g] Ps. 56. 13.
[h] Ps. 69. 30, 31.
[i] Job 22. 27. Eccl. 5. 4, 5.
[k] Ps. 81. 7.

PSALM 50.

1 The majesty of God in the church. 5 His order to gather saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

A Psalm [7] of Asaph.

[7] Or, *for Asaph.* Josh. 22. 22.

THE mighty God, *even* the LORD, hath spoken,] and called the earth] from the rising of the sun unto the going down thereof.]

2 Out of Zion, [m] the perfection of beauty,] [n] God hath shined.]

3 Our God shall come, and shall not keep silence:] [o] a fire shall devour before him,] and it shall be very tempestuous round about him.]

4 [p] He shall call to the heavens from above,] and to the earth, that he may judge his people.]

5 Gather [r] my saints together unto me;] [s] those that have made a covenant with me by sacrifice.]

6 And [t] the heavens shall declare his righteousness:] for [u] God *is* judge himself.] Selah.]

7 [x] Hear, O my people, and I will speak;] O Israel, and I will testify against thee:] [a] I *am* God, *even* thy God.]

8 [d] I will not reprove thee for thy sacrifices] or thy burnt offerings, *to have been* continually before me.]

9 [e] I will take no bullock out of thy house,] *nor* he goats out of thy folds.]

10 For every beast of the forest *is* mine,] *and* the cattle upon a thousand hills.]

11 I know all the fowls of the mountains:] and [d] the wild beasts of the field *are* [5] mine.]

12 If I were hungry, I would not tell thee:] [f] for the world *is* mine, and the fulness thereof.]

13 Will I eat the flesh of bulls,] or drink the blood of goats?]

14 [h] Offer unto God thanksgiving;] and [i] pay thy vows unto the most High:]

15 And [k] call upon me in the day of trouble:] I will deliver thee, and thou shalt glorify me.]

16 But unto the wicked God saith,] What hast thou to do to declare my statutes,] or *that* thou shouldest take my covenant in thy mouth?]

17 Seeing thou hatest instruction,] and castest my words behind thee.]

18 When thou sawest a thief, then thou consentedst with him,] and [8] hast been partaker with adulterers.]

19 [9] Thou givest thy mouth to evil,] and thy tongue frameth deceit.]

20 Thou sittest *and* [v] speakest against thy brother;] thou slanderest thine own mother's son.]

21 These *things* hast thou done, and I kept silence;] thou thoughtest that I was altogether *such an one as* thyself:] *but* I will [w] reprove thee, and [x] set *them* in order before thine eyes.]

22 Now consider this, ye that [b] forget God,] lest I tear *you* in pieces, and *there be* [c] none to deliver.]

23 Whoso offereth praise glori-

[m] Lam. 2. 15.
[n] Deut. 33. 2.
[8] Heb. *his portion was with adulterers.* Cp. 1 Tim. 5. 22.
[o] Ps. 21. 9. Cp. Lev. 10. 2.
[9] Heb. *Thou sendest.*
[p] Deut. 4. 26.
[r] Job 19. 18.
[s] Ps. 4. 3 & 30. 4 & 116. 15.
[t] 2 Chr. 6. 11.
[u] Ps. 97. 6.
[w] Ps. 90. 8.
[x] 2 Kin. 19. 4.
[y] Ps. 75. 7.
[z] Job 13. 18.
[a] Ps. 81. 8.
[a] Ex. 20. 2.
[b] Ps. 9. 17.
[c] Ps. 7. 2.
[d] Jer. 7. 22.

THE EXHORTATION. "Who can rest confident in his own strength when he sees David fall? Who can despair of Divine mercy when he sees him forgiven? 'Sad triumph of sin over all that is great or excellent in man.' Glorious triumph of grace over all that is shameful or dreadful in sin!" 1 John. 1:9.

David's prayer for remission of sins.

fieth me: and to him **that** ordereth *his* conversation *a*right will I shew the salvation of God.

PSALM 51.

1 David prayeth for remission of sins, whereof he maketh a deep confession. 6 He prayeth for sanctification, &c.

To the chief Musician, A Psalm of David, 2 when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done (*this*) evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

(a) Heb. that disposeth his way.
(a) Luke 22.32.
(b) Heb. bloods. Gen. 4. 10.
(b) 2 Sam. 11. 17.
(c) Ps. 24. 5.
(d) Ps. 35. 28.
(e) 2 Sam. 12. 1 & 11. 1-4.
(f) Ps. 4. 1 & 25. 7.
(f) 1 Sam. 15. 22.
(g) Or, that I should give it.
(g) Is. 43. 25.
(h) Ps. 34. 18.
(i) Rev. 1. 5. Acts 22. 16.
(k) Ps. 38. 8.
(l) Ps. 122. 6. Cp. Ps. 69. 35, 36.
(m) Ps. 32. 5.
(n) Ps. 147. 2.
(o) Gen. 20. 6.
(p) Deut. 33. 19.
(q) Luke 15. 18, 21.
(r) Cited Rom. 3. 4.
(s) Deut. 33. 10.
(t) Ps. 58. 3. Job 14. 4.
(u) Heb. warm me.
(v) Ps. 32, title.
(w) 1 Sam. 22. 9.
(x) Ps. 120. 4.
(y) Cp. Num. 19. 18.
(z) Is. 1. 18.
(a) Ps. 50. 19.
(b) Ps. 5. 9. Job 6. 30.
(c) Cp. Ps. 57. 4 & 140. 3.
(d) Ps. 35. 20.
(e) Cp. Jer. 16. 17.
(f) Or, and the deceitful tongue.
(g) Acts 15. 9.
(h) Heb. beat them down.
(i) Or, a constant spirit.
(k) Prov. 2. 22.
(l) Ps. 102. 10.
(m) Gen. 4. 14.
(n) Rom. 8. 9.
(o) Job 28. 13.
(p) Ps. 40. 3.
(q) Job 22. 19.
(r) Ps. 54. 6. Cp. Job 30. 15.

PSALM 51 Cont. 13. Paul. (Rom 3:4) quotes in conformity with LXX "might overcome (or prevail) in thy being judged." (Lit). That is - when Yahweh's judgments are called in question they are seen to be just when all the facts are brought into view.

13 *Then* will I teach transgressors thy ways; and sinners shall be (a) converted unto thee.

14 Deliver me from (b) blood-guiltiness, O God, thou (c) God of my salvation: *and* (d) my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou (f) desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

17 The sacrifices of God *are* a (h) broken spirit: a broken and a (k) contrite heart, O God, thou wilt not despise.

18 (l) Do good in thy good pleasure unto Zion: (m) build thou the walls of Jerusalem.

19 Then shalt thou be pleased with (p) the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

PSALM 52.

David, condemning Doeg, propheseth his destruction.

To the chief Musician, (1) Maschil, A Psalm of David, when (2) Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O (z) mighty man? the goodness of God *endureth* continually.

2 (a) Thy tongue deviseth (a) mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O *thou* deceitful tongue.

5 God shall likewise (2) destroy thee for ever, he shall take thee away, and (3) pluck thee out of *thy* dwelling place, and root thee out of (k) the land of the living. Selah.

6 The righteous also shall (l) see, and fear, and (m) shall laugh at him:

(a) Heb. that disposeth his way.
(a) Luke 22.32.
(b) Heb. bloods. Gen. 4. 10.
(b) 2 Sam. 11. 17.
(c) Ps. 24. 5.
(d) Ps. 35. 28.
(e) 2 Sam. 12. 1 & 11. 1-4.
(f) Ps. 4. 1 & 25. 7.
(f) 1 Sam. 15. 22.
(g) Or, that I should give it.
(g) Is. 43. 25.
(h) Ps. 34. 18.
(i) Rev. 1. 5. Acts 22. 16.
(k) Ps. 38. 8.
(l) Ps. 122. 6. Cp. Ps. 69. 35, 36.
(m) Ps. 32. 5.
(n) Ps. 147. 2.
(o) Gen. 20. 6.
(p) Deut. 33. 19.
(q) Luke 15. 18, 21.
(r) Cited Rom. 3. 4.
(s) Deut. 33. 10.
(t) Ps. 58. 3. Job 14. 4.
(u) Heb. warm me.
(v) Ps. 32, title.
(w) 1 Sam. 22. 9.
(x) Ps. 120. 4.
(y) Cp. Num. 19. 18.
(z) Is. 1. 18.
(a) Ps. 50. 19.
(b) Ps. 5. 9. Job 6. 30.
(c) Cp. Ps. 57. 4 & 140. 3.
(d) Ps. 35. 20.
(e) Cp. Jer. 16. 17.
(f) Or, and the deceitful tongue.
(g) Acts 15. 9.
(h) Heb. beat them down.
(i) Or, a constant spirit.
(k) Prov. 2. 22.
(l) Ps. 102. 10.
(m) Gen. 4. 14.
(n) Rom. 8. 9.
(o) Job 28. 13.
(p) Ps. 40. 3.
(q) Job 22. 19.
(r) Ps. 54. 6. Cp. Job 30. 15.

for the cleansing of th
him to society Lev. 14
the defilement of dea
John. 1:7 Hyssop = agent
The blood on the hy
the blood of Christ by w
forgiveness of sins, the
ward to the action of
brings a moral renew
20 Cp Isa. 1:18
21 This would only be
blotted out his sin.
22 David felt crushed
of the criminals on the c
hasten their death. Thro
the position of the repe
23 Lit "Create me..."
Yahweh alone could do
thing that had not exist
formalism was no indic
heart as Paul showed.
24 Lit "make news."
25 Note: "right spirit,"
spirit" V 12. Ruach Nacho
"determined." See Margi
to Israel. Ezek 36:26
26 Cp Ps 11:7 41:12.
27 Rejected from access
then associated with Ta
rael driven from the lan
"Yahweh's presence." Cp
2 Kgs 20. Jer. 7:15.
28 Kadesh Ruach. This w
and given to David 1 Sam
David dreads that it will
The exercise of this gift w
joy of his life, by if the
being Cp Acts 1:46 Heb 3:1
also sanctified Rom 15:1
th teaching 1 Cor. 2:13 Ca
ent's Manual renders: "Sp
29 This had been lost in th
whether Yahweh would
30 Ruach Nedibar = a free,
Spirit. Word rendered "wi
22 where Israel asked to
Yahweh an offering in vie
ity they had experienced
1:17. Luke 6:35. Now David
generous, princely spirit of
be extended to forgive, su
him.

DAVID'S VOWS. Vv

31 David was true to his pro
to give the greatest public
shortcomings and Yahweh
delivering these Psalms up for
instruction for the benefit o
others. Cp Ps. 32:6.
32 He acknowledges his sin
death. See note. 2 Sam. 11:5.
as it does in the case of as a
mercy triumphed over His
33 Yahweh remained just wh
mercy Cp Rom. 3:25. David he
acknowledge his sin, and w
punished for it. 2 Sam. 12:6,

PSALM 51 (cont.)

SIN AND GRACE COMBINE TO PRODUCE A PSALM OF HUMILITY AND BEAUTY.

The Psalm is quoted by Paul Rom. 3:4 and used by him collectively for Israel, the Ecclesia. See also similar references in the prophets. V 1 with Isa 63:7. V 3 - Isa 59:12. V 7 - Isa 43:25 44:22. V 11 Isa 63:10-12.

Thus David who so often types Christ, here types the multitudinous Christ.

His sorrow is deep, he makes public his need for Divine help that others might be taught. V 13 He delivers the composition to the "chief musician" for public use for all those in similar case. Thus the Chief Musician is the advocate of penitent Israel, Rom 8:34 - the reaction when his prayer was accepted.

PRAYER FOR FORGIVENESS. Vv 1-2.

Cp "Transactions" Note: He needs the free bestowal of favour. There is no excuse for his conduct. RACHAM - The womb - He leans upon the revealed character of Yahweh. Exod 34:6,7 Ps 103:8-9 Ps 145:8 Notice the gradation - Favour, loving kindness, Tender mercy. The loving, the anxious desire of a Father to protect and save his own. The verse implies the helplessness of David apart from grace or cancel. He acknowledges his guilt and recognises the mercy of Yahweh can do it. Notice development "Blot out" - "Wash thoroughly" "cleanse" Heb. "pasha" = Rebellion. Note development "iniquity" "Sin." Lit. "Wash me again and again." Cp the burnt offering Lev 1:9. Niphal - so as to make fit for fellowship Cp Lev 13:6,34 Cf. V 4.

CONFESSION. Vv 3-5

Lit. "I know" (Definite). He has been led to things apparent to Yahweh and Nathan's revelation has cleared his spiritual vision. There had been twinges of conscience, but they had been stifled until now. Ps 32:3.

We do not know the circumstances relations between Bathsheba and Uriah, but in any case, the hurt to them was as nothing in comparison to Yahweh's hurt. In imagining that Yahweh could overlook such conduct was to malign His Holy Name. David's sin combined all possible avenues of sin (2 Sam. 11 note) and therefore gathered all sin to one head. By doing he was rescued from none but Yahweh - his sin could not bring him into condemnation. The sheep were entrusted to his care and he was responsible to the owner. See notes 2 Sam. 12:13

Wrong: Lit: "Thou art righteous in thy words: thou art pure in thy judging." Cp Rom. 3:4 and there applied to the ecclesia, so that David here stands as a type of multitudinous Christ, for whom the Lord daily pleads. What judgment Rom 3:4

PSALM 51 (cont.)

Instruction given on David's experience. Doeg slew the priests of Yahweh and hounded David. He typifies the Apostasy which has done similarly Cp Rev. 13:7-9.

The Psalm is divided into two parts: I. The coming destruction of the Wicked. 2. The eventual success of the righteous.

COMING DESTRUCTION OF THE WICKED. Vv 1-5

Doeg's information was designed to harm David's cause. David in turn felt his indignation to avenge the murderers of Doeg, and rests upon the power of Yahweh. Gibbor. Sept. = a lawless one. He was type of antichrist whose boasts against the righteous are verbial.

The braggart here thinks himself safe, but there is a greater than he who will call him into account.

Loving Kindness. The word rendered "mercy" in V 5. The confidence of saints in this life is in this Cp Rev.

Thus Yahweh's kindness is contrasted with the cruel boasting in his wealth, but El shall so completely break it down, as to make the restoration of its ruins impossible, and take him as a man does a coat from the hearth with tongs, and plucking him out of his dwelling, drive him forth as a homeless wanderer. He is spreading himself "as a green bay tree" Psa 37:35 but will be uprooted.

THE REJOICING OF THE RIGHTEOUS. Vv 6-9

The judgment that must assuredly have come upon Doeg, but which is not recorded, foreshadowed coming national judgment on the Antichrist. 2 Thess 2:8

The first impression caused by El's judgments

The sins of tongue = falsehood, slander, false witness. Doeg endulged in this, so also the Apostasy. Rev 13:5-6

Lit. "very wickedness." RV.

Instead of performing service in removing hair or beard, it is used to hurt.

Habitually practises

Not merely truth, but truth that promotes justifications.

Words that consume Cp Rev. 13:15

Heb. Yittotscha = "pull down" thy building. Clarke. the doom of the wicked is forcibly described by various figures. He fancies himself securely entrenched in the fortress of his own strength, but El shall break it down. He is at ease in his home.

for the cleansing of the leper and restoring him to society Lev.14:1. for cleansing from the defilement of death Num.19:6 Cp 1 John 1:7. Hyssop = agent of cleansing.

19 The blood on the hyssop points forward to the blood of Christ by which there is granted forgiveness of sins, the washing points forward to the action of the Word which brings a moral renewal Eph.5:26.

20 Cp Isa.1:18.

21 This would only be possible if Yahweh blotted out his sin.

22 David felt crushed by his sin. The bones of the criminals on the cross were broken to hasten their death. Jhn 19:31-36 David was in the position of the repentant thief. Cp Ps 32:3.

23 Lit. "Create me..." David recognised that Yahweh alone could do that. He desired something that had not existed before. Religious formalism was no indication of this "new" heart as Paul showed. See note. Gal.6:15.

24 Lit. "make new."

25 Note: "right spirit," "holy spirit" v.11 "free spirit" v.12. Ruach Nachon = "constant," "steady" "determined." See Margin. Note the promise to Israel. Ezek. 36:26

26 Cp Ps.11:7, 41:12.

27 Rejected from access to Divine worship, then associated with Tabernacle. When Israel driven from the land, it was from "Yahweh's presence." Cp 2 Kings 13:23, 17:20 24:20. Jer. 7:15.

28 Kadesh Ruach. This was taken from Saul and given to David 1 Sam.16:13-14 and now David dreads that it will be taken from him. The exercise of this gift was the greatest joy of his life, by it the Psalms came into being Cp Acts 1:16. Heb 3:7. The Holy Spirit also sanctified Rom.15:16. by the power of its teaching 1 Cor. 2:13 Gal.5:16. Hebrew Student's Manual" renders: "Spirit of Thy holiness."

29 This had been lost in the doubt as to whether Yahweh would forgive.

30 Ruach Nedibar = a free, generous princely spirit. Word rendered "willing" Exod.35:5, 22 where Israel asked to render back to Yahweh an offering in view of the liberality they had experienced from Him Cp James 1:17. Luke 6:35. Now David pleads that the generous, princely spirit of Yahweh should be extended to forgive, sustain, and uplift him.

DAVID'S VOWS. Vv 17-15

31 David was true to his promise. He helped to give the greatest publicity to his own shortcomings and Yahweh's generosity by delivering these Psalms up for public use and instruction for the benefit and guidance of others. Cp Ps. 32:6.

32 He acknowledges his sin is worthy of death. See note. 2 Sam.11:5. In David's case, as it does in the case of us all, Yahweh's mercy triumphed over His law.

33 Yahweh remained just whilst extending mercy Cp Rom. 3:25. David had to openly acknowledge his sin, and was severely punished for it. 2 Sam. 12:6, 11-14. Note v.10.

- Pardon 1-4
- Problem 5-6
- Purge 7-12
- Promise 13-17
- Prophecy 18-19
- Confession 1-4
- Explanation 5-6
- Petition 7-12
- Supplication 13-17
- Anticipation 18-19

34 This would only be possible by granting his petition.

DAVID'S OFFERING Vv 16-17.

35 The law provided no formal or legal forgiveness for such a sin as had been committed Cp Ex. 21:14 There was but one thing possible — to throw himself completely on the mercy of Yahweh offering a penitent heart, and broken spirit. How much greater was David for the experience he underwent.

36 Any formalised religion in the absence of what Yahweh desires is of little value. Ps.40: 6; 50:8. Prov.15:8. Jer. 7:21-24. Amos 5:21-22, Mark 12:33.

37 Ruach Nishbarah = break into pieces. Ps. 34:18; Ps. 147:3. 2 Kings 22:19. Luke. 18:11-14. Ps.22:24.

38 Heb. "leb nishbar venidkah." "Dakar" = beat out thin. Reduce thick masses metal into thin plates easily bent to any desired shape. Thus a heart so reduced that it is pliable to the moulding hands of Yahweh.

DAVID'S DESIRE Vv 18-19.

39 Sig. Sr. = Conspicuous, a guiding pillar. Called the City of David 2 Sam. 5:7. David's sin threatened to undo all that Yahweh had promised relating to Zion. His prayer for forgiveness was not merely for present advantage, but future glory. The Son promised had not yet been born. 1 Chr. 22:9.

40 Guard and protect. David's sin threatened to bring trouble on the nation if Yahweh withdrew His protection. So whatever might happen to the King - save the nation.

41 Cp Isa. 56:7. Jer. 33:17-18. David's mind looks forward to the glorious future upon which the whole of his life was based. Yahweh is pleased with sacrifices offered in proper spirit Ps. 66:13-15. Ps 118:27. Heb 9:23. 13:16.

42 Olah - Denotes sacrifices ascending in smoke and flame. From Hiphil of Verb 'alah - to cause to ascend. Note that Israel so consumed because they rejected the sacrifice of Yahweh. Acts 2:19.

43 Kalil - Entirely consumed. The process completed.

44 David was a prophet. Acts 2:30. Cp. Ezek. 45:22.

THIS PSALM was probably composed as David lay all night upon the ground in excess of grief when the full enormity of his sin was brought home to him 2 Sam. 12:16.

IT IS LINKED with Ps.32. which acknowledges his gratitude to Yahweh in covering his sin.

For almost a year (see 2 Sam. 12) he stubbornly refused to acknowledge his sin in spite of the accusing voice of conscience and seemingly the admonitions of sickness (Ps 32:3-4) which may have been the cause of his long absence from the war which meanwhile was conducted (2 Sam. 12:26-28). Nathan's message, however, struck home to his heart and revealed the full measure of his guilt and ingratitude (2 Sam. 12:7-9) to Yahweh.

David threw himself upon Yahweh's mercy, and because he had exhibited mercy in the past to such as Saul, he now received a like treatment.

Psalm 52

V.1 Boastest - Doeg - Timid, or fearful. He told Saul a partial truth with a false accusation 1 Sam. 22:10, 22. His presence caused David to seek refuge in Gath.

V.2 Mischiefs - HAVVATH - "eagerly coveting = rushing upon.

V.3. Love evil: Note the development • He boasts in" mischief • His tongue speaks very wickedness, such as is studied • plotted. • He works deceit • He loves evil more than good. • He delights in falsehood • He loves words that destroy others • Has tongue is deceitful - pretending friendship whilst concerting evil v.4.

V.5 For ever. NETSACH = GOAL. Ges. includes meaning = perpetual, completely As the reaching of a goal completes an action, so his destruction will be absolute.

PSALM 53.

This Psalm is a repetition of Ps. 14 with a slight variation in V.5. In the great events of history: the Flood, Babel, Sodom etc. there was evidence of man in ignorance of God and following the dictates of depraved human nature, refusing to recognise that God is with the righteous. Ps. 14:5-6. Ps. 53:4.

The historical circumstances that illustrated this could well have been the contempt of the Jebusites for Israel and its God 2 Sam. 5:6-10. The taking of Jebus, Zion, paved the way for David's extension of power 2 Sam. 5:10.

The repetition Ps. 53 could have been brought forth by Hezekiah in the face of Sennacherib's threat + Rab-shakeh's lying words against the God of Israel whom he decried as being no better than the gods of the heathen. 2 Chron. 32:15-19. Cp Ps 53:5.

It is quoted by Paul to show that humanity is under the domination of sin + needs redemption from such. Rom. 3:9-12. Note Paul's conclusion Vv 19-31.

THE UNIVERSAL CORRUPTION OF MANKIND AND THE DIVINE REDEMPTION FROM IT

1 THE PREVAILING WICKEDNESS OF MANKIND AND ITS CAUSE VV. 1-3.

1. NÂBAL. - A stupid person whose stubbornness makes him wicked. Cp Nabal 1 Sam. 25:25. Abner died as such, failing to recognise or heed that Yahweh was with David + dying at the hand of Joab 2 Sam. 3:33. Cp the Parable of the Fool Luke 12:20.
2. Not externally. Even where God is respected he is atheistic. It is a practical atheism. Where God is not a reality evil conduct abounds. Cp Num. 14:21. Folly is the opposite of ~~[illegible]~~ wisdom in its highest sense. Predicated of forgetfulness of God or impious opposition to His will Deut. 32:6, 11; Ps 74:18, 22.
- Gross offence against morality 2 Sam. 13:12-13. Sacrilege Josh. 7:15. Ungenerous churlishness 1 Sam. 25:25.
- For a description of a fool in his folly see Isa. 32:5-6. (Vile person - Nabal; villainy - NEBELÂH). - The last generation of Israelites; Amnon + Tamar; Abner; Nabal. Men must forget God to act like that.
3. A practical atheism + not merely a theoretical denial of God. Ps 10:4; 73:11; Jer 5:12; Zeph. 1:12. Rom. 1:28
4. Reminiscent of the Flood Gen. 6:11-12. Atheism of the heart corrupted them.
5. No one apart from those who seek God Cp. Gen. 6:5.
6. He is infinitely just + merciful. Cp Babel Gen. 11:5. Sodom Gen. 18:21.
7. Cp the pleading of Abraham - for lo's sake Gen. 18:23-32. Basis of Intercession - Abraham's respect for God's Word Gen. 18:17-19. Effectiveness of it Gen. 19:29.
8. Roth. "Tainted." 'ÂLACH - To muddle, turn sour like milk.

2 THE DEPRAVITY OF MANKIND EXEMPLIFIED IN ITS OPPOSITION TO GOD'S PEOPLE: HIS CARE SHOWN IN THEIR DELIVERANCE VV 4-5.

9. Cannot they discern between right + wrong?
10. Easily + without thought. Cp Num. 14:9.
11. These words are additional to Ps. 14. Referring to Sennacherib's host which was suddenly overwhelmed by fear whereas previously it was full of confidence. Thus Hezekiah used David's Psalm of Instruction, and applied it to his own circumstances.

12 Cp Ps. 2:4-5.

3 PRAYER FOR THE FINAL DELIVERANCE OF ISRAEL V.6.

This prayer is applicable to the wresting of the City of David from the Jebusites Ps. 14. as well as the deliverance of Jerusalem from the hands of Sennacherib. Both are typical of the future. Here the Psalmist has Elohim instead of Yahweh - perhaps an allusion to the Angel of Death. Cp 2 Chr. 32:19-21.

13. RSV: "Restores the fortunes." But the Psalmist sees the present deliverance as a token of a greater one to come.
14. Israel after the flesh + spirit
15. From NÂGAN - To strike or smite; hence smitings. Referring to God's smitings with words and acts. Cp v.5. which differs from Ps. 14:5-6. Relating also to the future.

PSALM 55

PRAYER IN THE FACE OF WICKED CONSPIRACY AND THE DEFECTION OF A FORMERLY TRUSTED FRIEND.

- Historical: The defection of Absalom + Ahithophel. 2 Sam. 16:20. David's enemies are many, for through the treachery of his son, Jerusalem seethed with discontent. 2 Sam. 15:1-6.
- Prophetically: The treachery of Judas Sec also A. 1:1.

1 A PASSIONATE APPEAL FOR HELP VV 1-3A

1. RUWD - To tramp about, to ramble. RV. "I am restless."
2. HUWM - Agitate, be distracted. RV mean. Roth: "Be driven to and fro."
3. Insulting, calumniating, threatening.
4. HÂQÂH - Constraint - to hem in or crush down.

2 THE VIRILITY OF THE PERSECUTION AND ITS DEPRESSING EFFECT. VV. 3B-5.

5. They devise mischief against him + hurl it at him so as to figuratively stone him to death.
6. RV "persecute."
7. CHUWL - To twist or whirl. "Writhes" as in travail-pangs.
8. David did not lack the courage to battle with an enemy - but this was no ordinary fight Cp Vv 12-13. The throne of Yahweh's Kingdom was endangered by the rebellion of his son + the defection of his friend. David keenly felt the shame of this + would rather have died than to have Absalom undermine Yahweh's authority in the way he had. Rather than fight, he fled the city. 2 Sam. 15:10-14. Cp 2 Sam. 16:11 2 Sam. 18:33.

Christ's sensitive feelings must have been similar at the defection of Judas.

3 HE DESIRES REFUGE IN SOME SOLITARY PLACE VV. 6-8

9. To a place of shelter inaccessible to flesh Song 2:14. Jer. 9:2. He has no heart to fight those opposed to him - Note the sub-scription.
10. This is what David did 2 Sam. 16:23, 20. See Note p. 4

...lled vindictively Vv 20-21 but in consequence of the blindness of those who imagined they could escape such judgments.
...Heb "Geber" akin to ...ther man in full vig... of strength emphasising confidence in the flesh.
...Heb = Stronghold. ...Targ Syr. = wealth ...one of most useful of ...ns whose produce is ...ired by all countries. ...Ps 72:3. Is 23:21; 60:21. ...Zech 4:14.
...Trees will grow in the future Temple Ezek 47:1 ...Sym botically Rev 22:2 ...Loving kindness. Contrast with trust of wicked

...Olahm and Ad. ...RV "Give thee thanks" ...sacrifice of thanks-giving Ps 50:14 ...Vindicated His Name ...and avenged His saints ...RSV "proclaim" Heb. ...wait for" ...RV: "in the presence ..." - implying some public act of praise Ps 22: ...Ps 54:6. ...Chasidim = Beloved ...who are the object of His chesed or loving-kindness. Vv 1, 3. ...Subscript to ff. 52. The chief musician = Jesus Christ ...Shalath = Great Dancing (Exile) - Rejoicing consequent upon Divine judgment on wicked.

DOEG'S CH...
1. Boas...
2. Studied...
3. Deceit... but...
4. Habitu...
5. Delight...

The co...

7 Lo... made ... but "tr... of his ... himself...
8 But ... tree in ... trust in ... ever an...
9 I w... because... I will ... it is go...

1 David des... man. 6 H...
To the chief...
THE ... 2 he... Corrupt... done ... there is...
2 God l... ven upon... to see if... did unde... God.
3 Every... back: ... come filth... doeth goo...
4 Have ... quity no... up my pe... they have...
5 There ... fear, "wh... God hath ... of him th... thee: ...tho... shame, be... spised the...
6 "Oh t... Israel wer... When Go... captivity ... shall rejoi... be glad.

David, compla...
To the chief Mu... A Psalm of Da... and said to Sau... with us?

The corruption of man.

7 Lo, *this is* the man that made not God his strength; but [a] trusted in the abundance of his riches, *and* strengthened himself in his [b] wickedness.

8 But I *am* like [c] a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it*: and I will wait on thy name; [d] for *it is* good before thy saints.

PSALM 53.

1 David describeth the corruption of a natural man. 6 He glorieth in the salvation of God.

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

[m] THE fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is [n] gone back: they are altogether become filthy: *there is* none that doeth good, no, not one.

4 Have [o] the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There [p] were they in great fear, [q] *where* no fear was: for God hath [r] scattered [s] the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 [t] Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM 54. GOD IS MY HELPER

David, complaining of the Ziphims, prayeth for salvation.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, [u] when the Ziphims came and said to Saul, Doth not David hide himself with us?

The corruption of man.

SAVE me, O God, by thy name, and judge me by thy strength.

2 [v] Hear my prayer, O God; give ear to the words of my mouth.

3 For [w] strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, [x] God *is* mine helper: the Lord *is* with them that uphold my soul.

5 He shall reward evil unto [y] mine enemies: [z] cut them off in thy truth.

6 I will [a] freely sacrifice unto thee: I will praise thy name, O LORD; [b] for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

PSALM 55.

David complaineth of his fearful case.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

[c] GIVE ear to my [d] prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my [e] complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for [f] they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and [g] the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath [h] overwhelmed me.

6 And I said, Oh that I had wings like a [i] dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 [j] Destroy, O Lord, *and* di-

---

[a] Ps. 49. 6. Mark 10. 24. Cp. Luke 12. 20.
[b] Ps. 55. 1. (Or, substance. Prov. 10. 3.
[c] Ps. 37. 35 & 128. 3 & 144. 12. Jer. 11. 16.
[d] Ps. 18. 44, 45 & 144. 7. Cp. Ps. 86. 14.
[e] Ps. 118. 7.
[f] Ps. 54. 6.
[g] Ps. 50. 5.
[h] Heb. *those that observe me.* Ps. 5. 8.
[i] Ps. 143. 12.
[k] Ps. 89. 19.
[l] Ps. 51. 12. Num. 15. 3.
[m] Ps. 52. 9. To ver. 6, Pr. 14. 1-7.
[n] Cited Rom. 3. 10-12.
[o] Ps. 54. 2.
[p] Ps. 6. 9.
[q] Ps. 35. 4.
[r] Ps. 64. 1.
[s] Ps. 94. 4.
[t] Ps. 140. 10. Cp. 2 Sam. 16. 7, 8.
[u] Heb. *they feared a fear.*
[v] Lev. 26. 17.
[w] Ps. 89. 10 & 147. 16.
[x] Ps. 141. 7.
[y] Ps. 116. 3.
[z] Heb. *covered me.* Ps. 78. 53.
[a] Heb. *Who will give salvations, &c.*
[b] 1 Sam. 23. 19. & 26. 1.
[c] Is. 9. 3.

Ps. 56. Historical: Opposed by his own countrymen David sought refuge in Gath 1 Sam. 21:10 where he found himself under restraint, for the Philistines recognised the champion. He "feigned madness in their hands" but later escaped 1 Sam. 22:1. Prophetically of Christ, considered mad by his brethren who acted the part of Philistines. Cp Jn 7:5 Cp Mt 12:46-50

Cp 1 Sam 16:7. The covenant name
* repetition given for confidence
* assurance.

5 CONCLUDING VOWS OF GRATITUDE + THANKSGIVING Vv 12-13.

20 He recognises his obligations + will carry them out Ps 66:13-16.

13 Pour out the judgment of Babel upon them so as to defeat their counsel Cp 2 Sam. 15:31.

14 The anti-David party inspired by Ahithophel + using the vain + stupid Absalom as a tool.

15 Violence + Strife are personified as watchmen on the walls.

16 RV. "Oppression."

5 BETRAYED BY A TRUSTED FRIEND. Vv 12-14.

He interrupts the denunciation to relate what is the bitterest ingredient in his cup of suffering.

17 This connects with the foregoing. The defection of the friend is the product of the prevailing conditions and conspiracy.

18 Ahithophel was David's counsellor. 2 Sam. 15:12.

19 Cp the general opinion of the value of his advice. 2 Sam. 16:23.

6 INVECTIVE OF VV 9-11 RESUMED. V 15.

20 The general conspiracy. He calls down no maledictions upon his previous friend but prays for the destruction of the conspiracy.

21 Their secret conclaves where they plan their conspiracy. Cp Jacob's horror Gen. 49:6

22 RV mg. "Their inward part."

7 THE PSALMIST'S CONFIDENCE IN GOD. Vv 16-18.

23 David passed over Kidron 2 Sam. 15:23 ascended Mt of Olives v 30 wept over the city and prayed unto Yahweh v 31. Christ did also.

24 He put confidence in the Yahweh Name. Cp John 17:1-6, 26.

25 RV: "Will I complain and moan." The same words as in v 2. - "complain" "noise."
He will bring his distress constantly before Yahweh. Whilst his enemies plotted against him in secret + wrought confusion in the city, early and late he kept praying the issues before Yahweh and help came. Cp Heb 5:7-9.
v 26. He has done it in the past and will do so again.

27 Ps 54:6-7. (Cp 2 Kg 6:16) Cp Mt 26:39. The RV-RSV unwarranted.

8 THE CERTAINTY OF JUDGMENT ON THE WICKED 19

28 CHALLAPHOTH from CHALAPH - change i.e clothes. They do not change their way

9 THE REVEALED CHARACTER OF HIS TREACHEROUS FRIEND Vv 20-21

29 RV: "such as were..." The plural is used because the defection of the traitor [illegible] David's friends i.e. jeopardy of Judas did the rest of the Apostles. Cp Mt 26:31.

30 Lit. "Smooth were the buttery words of his mouth" Cp Hebrew Students Manual. Indulge in flattery - deception Cp John 13:18 Mt 26:23.

10 THE SOURCE OF TRUE HELP AND COMFORT Vv 22-23.

31 LXX: "care" as per 1 Pet 5:7 Heb YEHABB - What is given (by Providence) i.e a lot, = burden" Str. A burden laid on us by Yahweh - something permitted. Cp Ps 37:5, Cp 1 Chr 5:18-20. Leupold: "Yehabhellha may mean 'what he has given you' (RSV) or it may be derived from the Aramaic word YEHABHA ('burden)."

748 In spite of iniquity?

14 RV: "peoples" - nations. Humble the nations by judgment and those in Israel who imitate their ways. "Tell" = count.

15 Thou knowest them all. David fled to Samuel 1 Sam. 19:18; fled from Ramah to Jonathan 20:1, fled to Achish in Gath 21:10 escaped to Adullam 22:1. to the forest of Hareth 22:5-6. Departed east of Keilah 23:13. to Ziph. Pursued in Maon 23:25. In Engedi 24:1-2. Wilderness of Ziph 26:1-2. To Achish 27:1. Cp Mt 10:30 See Jn 7:1.
Take heed to them = preserve them ever before thee.

17 RV: "Then shall mine enemies turn back in the day that I call." His confidence in ultimate victory is in God.
Cp Rom. 8:31. See above.

* Jer. 6. 7.
b Ps. 10. 6.
c Ps. 69. 15.
2 Heb. men of bloods and deceit.
3 Heb. shall not half their days.
4 Job 15. 32.
5 Or, A golden Psalm of David.
Ps. 16, title.
e Ps. 4. 1.
f Job 19. 5.
g Ps. 21. 9 & 57. 3.
6 Heb. a man according to my rank.
Ex. 40. 23.
7 Heb. Mine observers.
Ps. 5. 8. Nu
h Prov. 2. 17. Jer. 3. 4.
8 Heb. Who sweetened counsel.
i Ps. 83. 18 & 92. 8.
k Ps. 42. 4.
l ver. 10, 11.
m Num. 16. 30, 33.
n Or, the grave. Ps. 16. 10.
o Ps. 118. 6 & 146. 3, 5.
p Mat. 15. 19.
q Ps. 59. 3 & 140. 2.
r Dan. 6. 10. Acts 3. 1.
s Acts 10. 9.
t Ps. 72. 10.
u 2 Kin. 20. 5.
v Deut. 33. 27.
w Mal. 3. 16.
9 Or, With whom also there be no changes, yet they fear not God.
x Ps. 118. 6.
y Ps. 7. 4.
z Heb. he hath profaned.
a Ps. 28. 3.
b Prov. 5. 3, 4.
c Ps. 37. 5.
d Or, gift.
e Ps. 34. 22 & 49. 15 & 86. 13.
f Ps. 112. 5. Gen. 45. 11.

PSALM 56.

David complaineth of his enemies.

To the chief Musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath. Note Ps 57

BE a merciful unto me, O God: for man would b swallow me up: he fighting daily oppresseth me.
2 c Mine enemies would daily swallow me up: for they be many that fight against me, d O thou most High.
3 What time I am afraid, I will trust in thee.
4 e In God I will praise his word, in God I have put my trust; f I will not fear what flesh can do unto me.
5 Every day they wrest my words: all their g thoughts are against me for evil.
6 They h gather themselves together, they hide themselves, they mark my steps, when they i wait for my soul.
7 Shall they escape by iniquity? in thine anger cast down the people, O God.
8 Thou tellest my wanderings: k put thou my tears into thy bottle: are they not in thy book?
9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.
10 In God will I praise his word: in the LORD will I praise his word.
11 In God have I put my trust: I will not be afraid what man can do unto me.
12 Thy vows are upon me, O God: I will render praises unto thee.
13 l For thou hast delivered my soul from death: will not

12 He will provide strength to bear it.
13 They will be utterly + permanently removed. Cp 1 Pet 5:6-11.
14 He both illustrates + fulfils the Psalm. i.e the Lord Jesus

15 "Relating to the dove in the distant Terebinth" (or Oaks) The restless wanderings of the dove which returned to the Ark for shelter - Gen. 8:9.

PSALM 56

● PRAYER FOR DELIVERANCE IN THE SPIRIT OF FAITHFUL TRUST.

1 A CONFIDENT PLEA FOR HELP IN THE FACE OF BITTER ADVERSARIES 1-4

CHANAN - Feed or sheep in kindness to an inferior. Be gracious. Cp 51:1

ENOSH See note Ps 8:4

Both. "hath panted for me." SHA'AP - to inhale eagerly. They ruthlessly pursue him. RV: "All day long he daily..." "Without respite."

SHARAR - To manifest hostility. Cp 1 Sam 22:5 David was subjected to the hostile scrutiny of his foes. Cp also Luke 20:20 Mt 22:15, 21.

RV: "Mad fight proudly against me." MAROM mi Elyon - to be high, lifted up. Cp Jn 7:1 Ps 40:4.

The only time Scripture records David experiencing fear was when he was in Gath 1 Sam 21:12. Perhaps his greatest disappointment was when his family acted as if he was out of mind.

In the strength he derives from God he will be able to praise the promise + hope derived from the word Ps 130:5.

RV: "What can flesh do unto me?"

2 A REPEATED PLEA DESCRIBING THE ATTACKS OF HIS ENEMIES 5-11

10 Cp 1 Sam 24:14 Mt 22:15; 26:4 Lk 11:54;
Cp Nhc Ps 54:1
Cp Lk 20:20
1 Sam 23:27-28
11 "Notwithstanding my iniquity did not prevent God's inheritance to [illegible]"
RV: "peoples" - nations. Humble the nations
12 RV: "What can flesh do unto me?"

2 A REPEATED PLEA DESCRIBING THE ATTACKS OF HIS ENEMIES 5-11

THE DEFEAT OF THE EN

v. vv 6-11

Nephesh = "their soul" forming a double parallelism. Lines 1+3 = their sin. lines 2+4 = their punishment.
Historically true when David was caught by the Philistines in Gath 1 Sam 21:10-15 and escaped by feigning madness.

PSALM 58 (cont.).

The sun dries up the moil as the sun of Righteousness will the Wicked
15 RSV: "that never see the sun" - as they will not!
16 RV. "He shall take them away with a whirlwind, the green and the burning alike." - Both active and potential wicked.

THE EFFECT OF YAHWEH'S RIGHTEOUS JUDGMENT 10-11

17 Ps 52:6; 64:10; 68:3; Nah 1:6; Ps 46:8-11; 94:1; 149:7 RSV
18 Ps 46:8-11; 94:1; 149:7 RSV

The nature of the wicked.
Key Verse V.11.

PSALM 58.

David describeth the nature of the wicked.
To the chief Musician, [1] Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?
2 Yea, ~~in heart~~ ye work wickedness; [a] ye weigh the violence of your hands in the earth.
3 [b] The wicked are estranged from the womb: they go astray [c] as soon as they be born, speaking lies.
4 [d] Their poison *is* [e] like the poison of a serpent: *they are* like the deaf [f] adder *that* stoppeth her ear;
5 Which will not hearken to the voice of [g] charmers, [h] charming never so wisely.
6 [i] Break their teeth, O God, in their mouth: break out the [k] great teeth of the young lions, O LORD.
7 Let them [l] melt away as waters *which* run continually: *when* he bendeth *his bow* to *shoot* his arrows, let them be as cut in pieces.
8 As a snail *which* melteth, let *every one of them* pass away: *like* [m] the untimely birth of a woman, *that* they may not see the sun.
9 [n] Before your pots can feel the thorns, he shall take them away as with a whirlwind, [o] both living, and in *his* wrath.
10 The righteous shall rejoice when he seeth the vengeance: he shall [p] wash his feet in the blood of the wicked.
11 So that a man shall say, Verily *there is* [q] a reward for the righteous: verily [r] he is a God that judgeth in the earth.

RV: Verily there is a God. Zech 12:8.

PSALM 59.

David prayeth to be delivered from his enemies.
To the chief Musician, [s] Al-taschith, Michtam of David; [t] when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: [u] defend

PSALM 58

A CALL FOR JUDGMENT ON UNRIGHTEOUS LEADERS

Historical & David's action in returning to take vengeance on Saul 1 Sam 26:10; 24:13.
Prophetical. Mal 2:3; 3:1; Dan 7:26-28; 11:40-45; 12:1-3. Mic 3:2.

1 REBUKE OF HYPOCRITICAL LEADERS VV. 1-5

1 ELEM - Silence. RV: "in silence." The leaders neglect their duty. They are dumb when they should speak. Ps 132, 56:10 Ch. 1 Sam 5:11. Ps 40:9-10; Jer 11:7-10, 17-19. Exod 2:13-5. John Mk 3:3-10 Mk 2:3
2 Sons of Adam - not sons of God. Silently scheming evil Mk 3:2.
RV: "ye weigh out." An ironical statement. The Jews were careful in scrupulous adherence to the law while oppressing others. Mk 23:4; Jn 18:28
RASHA - See Note Gen 13:13.
ZUWR - Treat as foreigners. LXX APALLOTRIOO, used Eph 4:18; Col 1:21 & Ps 58:3 Eph 2:3. Prov 22:14.
Gen 8:21.
Their venemous & harmful talk Ps 140:3.
The name given to a snake that does not respond to the appeal of charmers. The Asp - most venemous of all serpents. All snakes are deaf - though they have some capacity to sense vibrations received through the ground - a snake is charmed through the movement of the pipe - not the sound. Nothing can win these men ever Ps 58:5.

2 A PLEA FOR GOD TO RESTRAIN THEM 6-9

The Greek LXX renders or perfects: "God shall surely break" as with VE which becomes prophetic. The figure is that of a ferocious lion hunting the prey but rendered harmless. True of the ruthless Saul and such as Doeg and of those who pursued the Lord. A present tense = prayer to render them harmless.
RV: "runneth apace" - quickly disappear. Such enemies last only for a time. Ps 37:1-2.
The wicked leaders.
RV: "When he aimeth his arrows, let them be as though they were cut off" - Their power broken, their power to harm destroyed.
"As it goes along" - Destroyed in the tracks. RSV: "Let them be like the snail which dissolves into slime." It leaves a slimy track, but is soon destroyed.

PSALM 59

A PRAYER FOR HELP AND AN EXPRESSION OF TRUST IN THE FACE OF UNPRINCIPLED FOES

See Notes Intro. A.17 B.C.

1 A PLEA FOR HELP VV. 1-5.

Lift me up higher above those that rise up so that the floods of ungodly men would not drown him Ps 124.

DANGER 1-5 DEFENCE 6-13. DELIVERANCE 14-17

ELOHIM ELYON. Ps 57:2.

In Gen. 14. He is revealed as El Elyon (see Note) Whose supreme power was manifested in the conquest of Chedorlaomer, Ps 47:2, 7:17 He is revealed as Jahweh Elyon Whose rule is yet [illegible] manifested in the earth Ps 7:17. Here as Elohim Elyon of [illegible] through whom He is and will be manifested [illegible] Thy glory

PSALM 59: MESSIANIC The snarling dogs around David's house, foreshadowed the Jewish dogs around the Lord. Ch. 22: 16; Phil. 3:2 — the punishment requested was fulfilled in Jewry's dispersion Cp Ps 11:3, and the frustration of his enemies foreshadowed that of Jewry v.15.

8 Cp Ps. 22:12-21.

9 In the morning they return, make a noise like a dog, and go round about the city.

זָעַז, strong, vehement, harsh, fierce. Cf. עֹז - strength, force, security, majesty.

v.9, v.17. = the root. Gen 15:2,13

Discovered that David had escaped 1 Sam. 19:11. Zech. 12:10.

He sang Yahweh's praise at Ramah in company of Samuel. 1 Sam. 19:18, 20.

3 Saul's emissaries were sent to David's house "to watch him + slay him in the morning" 1 Sam. 19:11. With the aid of Michal he made his escape.

4 David was innocent of any transgression against Saul. He had done nothing to incite the attack.

"Station themselves" i.e. - i.e around David's house to prevent him escaping. Cp Ps. 44:23. Ps. 79:8 Note.

The militant title of Deity invoked against the forces opposing David. Cp Ps. 69:6.

The angel-host that overshadowed him at Mahanaim. Gen. 32:1, 28-32.

Those within who acted as much as well as those without.

BAGAD = To cover, act covertly indicative of treachery and faithlessness.

2 A PROMISE OF PATIENCE Vv 6-9.

The enemies v1, + workers of iniquity v.2 who act as the heathen v.5.

Having traced David to his house, they disperse for a time to watch from a distance + take up their stations again at evening. 1 Sam 19:11.

CHESED. Ps 5:7 86:5

Growling + threatening.

Parade its walls so he cannot escape. He compares his enemies to a troop of savage + hungry dogs. (Cp Ps. 22:16) such as infest eastern villages, in the day time sleeping in the sun or slinking lazily about, in the night-time collecting together, and traversing the streets in search of food, howling dismally.

NABA' - To gush forth, to utter, to flow. A flow of sweet or vile speech.

They sneeringly claim that the Beloved has no help in God.

His enemies are strong v.3. but God is stronger. They lie in wait for him v.3 but he waits on God. They rise up against him v.1 but God lifts him higher.

3 A PROVIDENCE-MENT OF CONFIDENCE Vv 10-13.

"My God of mercy shall meet me" Both. "will come to meet me" Note Ps. 79: 8 + 102:24 + 59:10 + 21:3 + 69:20 + 88:13 + 119:147 + 130:6 + 143:8 v.4.

Not too suddenly, lest the lesson be not sufficiently borne upon the faithful. Cp Ps. 4:2 + 91:15 + 102:2.

Lit. "make them wander." NUWA' - rend "fugitive" Gen 4:12, 14 Cp Ps. 22:22.

MAGEN - small shield or buckler. See Note Ps. 3:3 + 18:2 + 91:4. David's shield. Cp Ps. 5:12 of mankind

PSALM 60

It has been conjectured that while David was occupied in the north with the Syrian war, the Edomites invaded Judah inflicting serious damage, threatening the success of the victories in the north. It was a critical moment. But David promptly detached a force which routed the Edomites 2 Sam. 8:13.

PROPHETICALLY - Messianic. Christ in subjugating the nations will deliver Israel from disaster Jer 30:7 Ezek 20:37. Thus in the midst of victory there will be the remembrance of defeats and past evils and

for deliverance. an acknowledgment that success is due entirely to Yahweh. Cp Jer. 3:21-Jer 4:2.

See Note Ps. 17. But R.V. derived word from "to them" - Gold (See Note) Something precious hidden away. Thus a Medallion now displayed publicly to teach.

Syria between the Rivers = Mesopotamia 10v (Of these must have been Hadadezer in Pt enumerated 2 Sam 8:3 Cp 2 Sam. 8:13

GRAVE DISASTERS AT ISRAEL 4v1-2. - History Edom's attack recalls the conditions under Saul

1. i.e. in the past Ps
2. A plea for Divine help in extremity. Prophetically Jer 3:22 RV-Note
3. Great disasters in love Cp Similar language Ps 2:9 RV-Rent.
4. The rents + rifts Cp through earthquake Gods 1 Chr. 12:10
5. i.e. Calamitous.
6. R.V. "Staggering" Like drugged potion given to Condemned Criminals and which robs them of reason and dulls their sensibility. Despite past troubles a display of Salvation yet in promise.

THE BANNER UNFURLED BY DAVID (CHRIST) Vv 4

1. "Nes" = pole or ensign. Isa. 18:3 Num 21:8 Symbol victory Ex 17:15
2. Comp B. = "faithfulness" For similar word (Kosher) Cf. Prov. 22:21 Authorised Version "certainties"
3. West and East of Jordan, as are also Gilead and Manasseh, Ephraim and Judah. Shechem and Succoth will probably form northern boundary of holy oblation.
4. A helpful thought. humble vessel that Moab (Britain) will be Isa. 18. Cf 2 Sam. 8:11 for historical back ground.
5. Take possession Ruth. 4:7. Cp Isa
6. Syriac reads "Over Philistia triumph Ps. 108:9
7. Bozrah or Babylon the Great Isa. 34:6. Isa 26:1, 5
8. Amos 9:11-12. Num. 24:18.
9. See note Num 3
10. David and Christ Millennial 2:17 That is, (Cp. Ps. 110 strength
11. The victories dictated on the basis promises Ps 89:35
12. In the days of answering prayer to the covenant.

PSALM 61

tention to cla... ed on David's b... 1-4. ● Saved him... the wood in Wilder... Messianic. D...

Cp defeat Mt. Gilboa... In anticipation of the promise.

PSALM 61.

A PLEA FOR R... ORATION.

Historically: Whe... fleeing from Saul... Prophetically. - ... Israel Cp Ps. 6:6-7.

1 THE EXILE'S PR... ER FOR HELP. 1-...

1. Strangers + pilgrims on the earth. Heb. 11. 1 Pet. 2:11.
2. TZUR.
3. Roth: footnote "Too high for me - which he cannot ascend unaided." R. 62:2, 6, 7. David's wanderings may have suggested the metaphor 1 Sam 2. 1 Chr. 11:15.
4. So long as he keeps the principles of the Name, he is safe.
5. Roth: "I would be..." Cam. "Let me..." The words are a prayer Ps 61:4; 27:4-6.
6. Olam - the age
7. This becomes his City of Refuge Heb 6:18 Cp Ps 17:8; 57:1; Ruth 2:12. Cp Mt 23:37.

2 HIS CONFIDENCE IN THE FUTURE 5-8

8. Taken from Saul Cp as to David 1 Sam. 13: 14. Reign ruled 1 Sam 13: 1-4 28:16-18.
9. He uses 3rd person because he speaks of himself in his office of King Cp Jer 38:15. Hitherto real King probably expected in age to come Rev 5 9-10. 20:4.
10. Abide = YASHAB - sit down Cp 2 Sam. 7:18. enthroned. - David as type of Christ. 2 Sam 7:16. Olam - long as reign.
11. RV: Loving Kindness See Christ's agency Ps 89:10-11. Mic 7:20. Luke 1:54-55.
12. They form the basis of his rule and preserve the success of his reign.
13. For he will witness it. 2 Sam 7:16 [redacted]

[redacted] AB - perpetuity

14. The praise that shall yet arise in Zion Ps 65:1. Rev 19: 1-7.

PSALM 62

CALM CONFIDENCE IN THE MIDST OF [illegible]

PSALM 59

1 Deliver me from mine enemies, O my God:
defend me from them that rise up against me.
2 Deliver me from the workers of iniquity,
and save me from bloody men.
3 For, lo, they lie in wait for my soul:
the mighty are gathered against me;
not for my transgression, nor for my sin, O LORD.
4 They run and prepare themselves without my fault:
awake to help me, and behold.
5 Thou therefore, O LORD God of hosts, the God of Israel,
awake to visit all the heathen:
be not merciful to any wicked transgressors. Selah.
6 They return at evening:
they make a noise like a dog,
and go round about the city.
7 Behold, they belch out with their mouth:
swords are in their lips:
for who, say they, doth hear?
8 But thou, O LORD, shalt laugh at them;
thou shalt have all the heathen in derision.
9 Because of his strength will I wait upon thee:
for God is my defence.
10 The God of my mercy shall prevent me:
God shall let me see my desire upon mine enemies.
11 Slay them not, lest my people forget:
scatter them by thy power; and bring them down, O Lord our shield.
12 For the sin of their mouth and the words of their lips,
let them even be taken in their pride:
and for cursing and lying which they speak.
13 Consume them in wrath, consume them, that they may not be:
and let them know that God ruleth in Jacob unto the ends of the earth. Selah.
14 And at evening let them return; and let them make a noise like a dog, and go round about the city.
15 Let them wander up and

2 Heb. to eat.
3 Or, If they be not satisfied, then they will stay all night. Cp. Prov. 19. 23.
4 Ps. 35. 23.
5 Heb. to meet me.
6 Or, A golden Psalm.
7 ver. 14. Cp. Ps. 22. 16.
8 Heb. broken. 2 Sam. 5. 20.
9 Ps. 145. 7.
10 Ps. 57. 4.
11 Job 22. 13.
12 Ps. 2. 4.
13 Heb. my high place.
14 Ps. 94. 22 & 144. 2.
15 Is. 5. 26 & 11. 12 & 13. 2.
16 Ps. 21. 3. Mat. 17. 25.
17 Ps. 54. 7.
18 Heb. mine observers.
19 Ps. 5. 8.
20 Prov. 22. 21.
21 To ver. 12, Ps. 108. 6-13.
22 Ps. 127. 2. Deut. 33. 12. Is. 5. 1. Jer. 11. 15.
23 Num. 32. 13. Cp. Gen. 4. 12-15.
24 Ps. 89. 35.
25 Ps. 84. 9.
26 Prov. 18. 7.
27 Josh. 17. 7.
28 Gen. 33. 17. Josh. 13. 27.
29 Josh. 13. 29-31.
30 Gen. 49. 10. Num. 21. 18. Deut. 33. 21. Judg. 5. 14. Is. 33. 22.
31 2 Sam. 8. 2.
32 Ps. 83. 18.
33 2 Sam. 8. 14.
34 Or, triumph thou over me: (by an irony). Cp. Ps. 108. 9.
35 ver. 6.
36 Heb. city of strength. Ps. 31. 21.

PSALM 60

To the chief Musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.
2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.
3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.
4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.
5 That thy beloved may be delivered; save with thy right hand, and hear me.
6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
8 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.
9 Who will bring me into the strong city? who will lead me into Edom?
10 Will not thou, O God, which hadst cast us off? and thou, O

37 Or, Let me dwell in thy tabernacle for ever. Cp. Ps. 23. 6.
38 Heb. Let me trust in the covert of. Cp. Ps. 17. 8. Ruth 2. 12.
39 Heb. Add days to the days of the king.
40 Heb. Let him prepare.
41 Heb. Let him appoint.
42 Heb. Let him cause to dwell.
43 Heb. Let him keep.
44 Heb. Let him cause to sing.
45 Heb. Let him cause to sing.
46 Heb. Let him cause to sing.
47 Heb. Let him cause to sing.
48 Heb. Let him cause to sing.
49 Heb. Let him cause to sing.
50 Heb. Let him cause to sing.
51 Heb. Let him cause to sing.
52 Heb. Let him cause to sing.
53 Heb. Let him cause to sing.
54 Heb. Let him cause to sing.
55 Heb. Let him cause to sing.
56 Heb. Let him cause to sing.
57 Heb. Let him cause to sing.
58 Heb. Let him cause to sing.
59 Heb. Let him cause to sing.
60 Heb. Let him cause to sing.
61 Heb. Let him cause to sing.
62 Heb. Let him cause to sing.
63 Heb. Let him cause to sing.
64 Heb. Let him cause to sing.
65 Heb. Let him cause to sing.
66 Heb. Let him cause to sing.
67 Heb. Let him cause to sing.
68 Heb. Let him cause to sing.
69 Heb. Let him cause to sing.
70 Heb. Let him cause to sing.
71 Heb. Let him cause to sing.
72 Heb. Let him cause to sing.

PSALM 61

A Psalm of David.

1 Hear my cry, O God;
attend unto my prayer.
2 From the end of the earth will I cry unto thee,
when my heart is overwhelmed:
lead me to the rock that is higher than I.
3 For thou hast been a shelter for me,
and a strong tower from the enemy.
4 I will abide in thy tabernacle for ever:
I will trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows:
thou hast given me the heritage of those that fear thy name.
6 Thou wilt prolong the king's life:
his years as many generations.
7 He shall abide before God for ever:
prepare mercy and truth, which may preserve him.
8 So will I sing praise unto thy name for ever,
that I may daily perform my vows.

PSALM 62

To the chief Musician, to Jeduthun, A Psalm of David.

1 Truly my soul waiteth upon God:
from him cometh my salvation.
2 He only is my rock and my salvation;
he is my defence; I shall not be greatly moved.
3 How long will ye imagine mischief against a man?
ye shall be slain all of you:
as a bowing wall shall ye be,
and as a tottering fence.
4 They only consult to cast him down from his excellency:
they delight in lies:
they bless with their mouth,
but they curse inwardly. Selah.
5 My soul, wait thou only upon God;
for my expectation is from him.
6 He only is my rock and my salvation:
he is my defence; I shall not be moved.
7 In God is my salvation and my glory:
the rock of my strength, and my refuge, is in God.
8 Trust in him at all times; ye people,
pour out your heart before him:
God is a refuge for us. Selah.
9 Surely men of low degree are vanity,
and men of high degree are a lie:
to be laid in the balance,
they are altogether lighter than vanity.
10 Trust not in oppression,
and become not vain in robbery:
if riches increase, set not your heart upon them.
11 God hath spoken once;
twice have I heard this;
that power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy:
for thou rewardest every man according to his work.

PSALM 59: MESSIANIC — The snarling dogs around David's house, foreshadowed the Jewish dogs around the Lord. Ch. 22: 16; Phil. 3:2 — the punishment requested was fulfilled in Jewry's dispersion Cp Ps 11:3, and the frustration of his enemies foreshadowed that of Jewry v.15.

8 Cp Ps. 22:12-21.

9 In the morning they return, make a noise like a dog, and go round about the city.

זָעַז, strong, vehement, harsh, fierce. Cf. עֹז - strength, force, security, majesty.

v.9, v.17. = the root. Gen 15:2,13

Discovered that David had escaped 1 Sam. 19:11. Zech. 12:10.

He sang Yahweh's praise at Ramah in company of Samuel. 1 Sam. 19:18, 20.

3 Saul's emissaries were sent to David's house "to watch him + slay him in the morning" 1 Sam. 19:11. With the aid of Michal he made his escape.

4 David was innocent of any transgression against Saul. He had done nothing to incite the attack.

"Station themselves" i.e. - i.e around David's house to prevent him escaping. Cp Ps. 44:23. Ps. 79:8 Note.

The militant title of Deity invoked against the forces opposing David. Cp Ps. 69:6.

The angel-host that overshadowed him at Mahanaim. Gen. 32:1, 28-32.

Those within who acted as much as well as those without.

BAGAD = To cover, act covertly indicative of treachery and faithlessness.

2 A PROMISE OF PATIENCE Vv 6-9.

The enemies v1, + workers of iniquity v.2 who act as the heathen v.5.

Having traced David to his house, they disperse for a time to watch from a distance + take up their stations again at evening. 1 Sam 19:11.

CHESED. Ps 5:7 86:5

Growling + threatening.

Parade its walls so he cannot escape. He compares his enemies to a troop of savage + hungry dogs. (Cp Ps. 22:16) such as infest eastern villages, in the day time sleeping in the sun or slinking lazily about, in the night-time collecting together, and traversing the streets in search of food, howling dismally.

NABA' - To gush forth, to utter, to flow. A flow of sweet or vile speech.

They sneeringly claim that the Beloved has no help in God.

His enemies are strong v.3. but God is stronger. They lie in wait for him v.3 but he waits on God. They rise up against him v.1 but God lifts him higher.

3 A PROVIDENCE-MENT OF CONFIDENCE Vv 10-13.

"My God of mercy shall meet me" Both. "will come to meet me" Note Ps. 79: 8 + 102:24 + 59:10 + 21:3 + 69:20 + 88:13 + 119:147 + 130:6 + 143:8 v.4.

Not too suddenly, lest the lesson be not sufficiently borne upon the faithful. Cp Ps. 4:2 + 91:15 + 102:2.

Lit. "make them wander." NUWA' - rend "fugitive" Gen 4:12, 14 Cp Ps. 22:22.

MAGEN - small shield or buckler. See Note Ps. 3:3 + 18:2 + 91:4. David's shield. Cp Ps. 5:12 of mankind

PSALM 60

It has been conjectured that while David was occupied in the north with the Syrian war, the Edomites invaded Judah inflicting serious damage, threatening the success of the victories in the north. It was a critical moment. But David promptly detached a force which routed the Edomites 2 Sam. 8:13.

PROPHETICALLY - Messianic. Christ in subjugating the nations will deliver Israel from disaster Jer 30:7 Ezek 20:37. Thus in the midst of victory there will be the remembrance of defeats and past evils and

for deliverance. an acknowledgment that success is due entirely to Yahweh. Cp Jer. 3:21-Jer 4:2.

See Note Ps. 17. But R.V. derived word from "to them" - Gold (See Note) Something precious hidden away. Thus a Medallion now displayed publicly to teach.

Syria between the Rivers = Mesopotamia 10v (Of these must have been Hadadezer in Pt enumerated 2 Sam 8:3 Cp 2 Sam. 8:13

GRAVE DISASTERS AT ISRAEL 4v1-2. - History Edom's attack recalls the conditions under Saul

1. i.e. in the past Ps
2. A plea for Divine help in extremity. Prophetically Jer 3:22 RV-Note
3. Great disasters in love Cp Similar language Ps 2:9 RV-Rent.
4. The rents + rifts Cp through earthquake Gods 1 Chr. 12:10
5. i.e. Calamitous.
6. R.V. "Staggering" Like drugged potion given to Condemned Criminals and which robs them of reason and dulls their sensibility. Despite past troubles a display of Salvation yet in promise.

THE BANNER UNFURLED BY DAVID (CHRIST) Vv 4

1. "Nes" = pole or ensign. Isa. 18:3 Num 21:8 Symbol victory Ex 17:15
2. Comp B. = "faithfulness" For similar word (Kosher) Cf. Prov. 22:21 Authorised Version "certainties"
3. West and East of Jordan, as are also Gilead and Manasseh, Ephraim and Judah. Shechem and Succoth will probably form northern boundary of holy oblation.
4. A helpful thought. humble vessel that Moab (Britain) will be Isa. 18. Cf 2 Sam. 8:11 for historical back ground.
5. Take possession Ruth. 4:7. Cp Isa
6. Syriac reads "Over Philistia triumph Ps. 108:9
7. Bozrah or Babylon the Great Isa. 34:6. Isa 26:1, 5
8. Amos 9:11-12. Num. 24:18.
9. See note Num 3
10. David and Christ Millennial 2:17 That is, (Cp. Ps. 110 strength
11. The victories dictated on the basis promises Ps 89:35
12. In the days of answering prayer to the covenant.

PSALM 61

tention to cla... ed on David's b... 1-4. ● Saved him... the wood in Wilder... Messianic. D...

Cp defeat Mt. Gilboa... In anticipation of the promise.

PSALM 61.

A PLEA FOR R... ORATION.

Historically: Whe... fleeing from Saul... Prophetically. - ... Israel Cp Ps. 6:6-7.

1 THE EXILE'S PR... ER FOR HELP. 1-...

1. Strangers + pilgrims on the earth. Heb. 11. 1 Pet. 2:11.
2. TZUR.
3. Roth: footnote "Too high for me - which he cannot ascend unaided." R. 62:2, 6, 7. David's wanderings may have suggested the metaphor 1 Sam 2. 1 Chr. 11:15.
4. So long as he keeps the principles of the Name, he is safe.
5. Roth: "I would be..." Cam. "Let me..." The words are a prayer Ps 61:4; 27:4-6.
6. Olam - the age
7. This becomes his City of Refuge Heb 6:18 Cp Ps 17:8; 57:1; Ruth 2:12. Cp Mt 23:37.

2 HIS CONFIDENCE IN THE FUTURE 5-8

8. Taken from Saul Cp as to David 1 Sam. 13: 14. Reign ruled 1 Sam 13: 1-4 28:16-18.
9. He uses 3rd person because he speaks of himself in his office of King Cp Jer 38:15. Hitherto real King probably expected in age to come Rev 5 9-10. 20:4.
10. Abide = YASHAB - sit down Cp 2 Sam. 7:18. enthroned. - David as type of Christ. 2 Sam 7:16. Olam - long as reign.
11. RV: Loving Kindness See Christ's agency Ps 89:10-11. Mic 7:20. Luke 1:54-55.
12. They form the basis of his rule and preserve the success of his reign.
13. For he will witness it. 2 Sam 7:16 [redacted]

[redacted] AB - perpetuity

14. The praise that shall yet arise in Zion Ps 65:1. Rev 19: 1-7.

PSALM 62

CALM CONFIDENCE IN THE MIDST OF [illegible]

prepared to take heed. V 11. Yahweh permits the ungodly to continue in duress that the Vine among men may be saved Rom 9:22-23. 2 Pet. 3:15. Pharaoh's judgment was drawn out that men might have opportunity to observe + repent Exod. 9:16 + so Rahab was saved Josh. 2:10. The long drawn out punishment on Israel + final humiliation will have similar effect Ezek 39:27.

For significance of term see app p. 72

4 A PROCLAMATION OF ASSURANCE Vv 14-17.

Lit. "they shall" i.e. They love darkness John 3:19-21. 9:41-5. Cp John 7:16, 18

RV: "And tarry all night if they be not satisfied." Their prey was the Beloved but he escaped them to cause them to wander. It might

750 V.7. R.V. "Ephraim also is the defence of mine head." - The powerful tribe of the north is compared to the warriors helmet. Cp Zech 10:7. 9:13.

"Who shall lead me into the strong city?"

Petra, capital of Edom was easily defended. It could only be approached along a narrow defile some 1½ miles long between precipitous cliffs of red sandstone rising perpendicularly for 1,2 or 300 ft. This deep cleft, like a dry torrent, [redacted] leads to the strong city which was carved out of red rock. Courage and faith were not only needed to attack this place, but the blessing of Yahweh as well. Cp 2 Sam. 8:12.

PSALM 61. According to the Syriac Version this was composed when Jonathan revealed to David, Saul's intention to slay him. Several times he interceded on David's behalf • made a Covenant 1 Sam 18:1-4 • Saved him from Saul's anger 1 Sam 20:17 • In the wood in Wilderness of Ziph 1 Sam 23:16-18 Messianic. David as type Christ V.6.

PSALM 62. A sequel to Ps. 61. When David was being pursued by Saul, Jonathan went to him secretly and "strengthened his hand in God" 1 Sam 23:16. when David's own followers threatened to stone him at Ziklag, he "strengthened himself in Yahweh" 1 Sam 30:6. This Psalm expresses the reason why one should so do. Yahweh is a Rock, Tower, Refuge, Salvation. The Psalmist has enemies 1-4, followers who are in danger of wavering V.8. But in Yahweh confidence can be placed 9-12.

PSALM 60. A PSALM IN DISASTER
- DISASTER. 1-4.
- DECLARATION 5-8
- DETERMINATION 9-12
- Key Verses. 6, 12.

Note that the Word of God forms the basis of faith and confidence. Vv. 6-8
A recent experience suggesting God has cast off His people.

David fleeth to God.

God, *which* didst not go out with our armies? [4]

11 Give us help from trouble: for vain *is* the [2] help of man.

12 Through God we shall [3] do valiantly: for he *it is that* shall [4] tread down our enemies.

Millenial Kingdom. - Vv 6-7.

PSALM 61.

1 David fleeth to God upon his former experience. 4 He voweth perpetual service to God.

To the chief Musician upon Neginah, [5] A Psalm of David.

HEAR my cry, O God: [6] attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart [7] is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a [8] shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will [9] trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life: *and* his years as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM 62.

1 David professing his confidence in God discourageth his enemies, 5 and encourageth the godly.

To the chief Musician, to [2] Jeduthun. A Psalm of David.

TRULY my soul [9] waiteth upon God: from him cometh my salvation.

2 He only *is* my rock and my salvation: *he is* my [10] defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

(2 Heb. salvation, Ps. 146. 3. (3 Num. 24. 18. Ps. 118. 15, 16. (3 Heb. in their inward parts. (6 Ep. Ps. 62. 3. (6 ver. 7. (d Ps. 3. 8. (e Ps. 55. 1, 2. (f 1 Sam. 1. 15. Lam. 2. 19. (g Ps. 77. 3. (h See ver. 1. Ps. 39. 5. (9 Ps. 34. 6 [8a] & 62. 7, 8. (k Prov. 18. 10. (l Rom. 3. 4. Ep. Ps. 116. 11. (4 Or, alike. (5 Or, make thy refuge. Ps. 57. 1. (m Ruth 2. 12. (n Ps. 52. 7. Mark 10. 24. Luke 12. 15. (o Job 33. 14 & 40. 5. (6 Heb. Thou shalt add days to the days of the king. (7 Or, strength. Ps. 59. 9, 17. (8 Heb. as generation and generation. (p Ps. 86. 15. (1 2 Chr. 15. 7. Jer. 17. 10. Mat. 16. 27. Rev. 2. 23. (r Ps. 40. 11. (s Ps. 50. 14. (t 1 Sam. 22. 5. (u Ps. 78. 34. Is. 26. 9. (v Ps. 84. 2. (2 Ps. 39, title. (10 Or, Only. (11 Heb. is silent. Ps. 65. 1. (12 Heb. weary. (13 Heb. without water. (x 2 Chr. 16. 11. (14 Heb. high place. (y Ps. 10. 6. (z Is. 30. 13. (a Ps. 119. 48.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse [1] inwardly. Selah.

5 My soul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree are vanity, *and* men of high degree are a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*.

11 God hath spoken once; twice have I heard this; that power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

751 of his worship. He has enjoyed such visions of divine power + glory in his worship that he pines for the reality. Heb 12:2. 2 Tim 4:8. Cp Ps 27:4. 17:15

6 For it leads to eternal life and communion with Yahweh. Cp Luke 9:23-26

7 This fact should find expression in our praise by prayer and song. SHABACH - To laud in a loud tone.

8 BARACH — To kneel in humility.

9 In thankfulness and praise. 1 Tim 2:8 The outward symbol of an uplifted heart. Ps. 28:2

10 Cp Ps. 28:1. 54:6. John 7:11, 26. Ezra 10:12

---

enjectured that while David in the north with the Syrian tes invaded Judah inflicting victories in the north. It was ed a force which routed the aling the nations will def- Thus in the midst of defeats and past evils and ce. an acknowledgment that success is due entirely e if to Yahweh. Cp Jer. 3:10 D 14, 21 - Jer 4:2.

hy 1 See Note. Ps. 37. But AV's ud RV. derived word from "to ng] them - Gold (See Marg.) - nce Something precious hidden my away. Thus a Meditation th, now displayed publicly de- to teach. 2 Syria between the Rivers = Mesopotamia 1 Chr. 19:6. Some of these must have been with Hadadezer in pr encounter 2 Sam 8:3-13. of GRAVE DISASTERS & DEFEAT ISRAEL Vv 1-7. - Historical - Edom's attack recalls Obadiah's conditions under Saul. uth, 1. i.e. in the past Cp 44:1 ove 2. A plea for Divine help ah, in extremity. Prophetically - Jer. 3:22 RV - Return ss 3. Great disasters in Israel Cp Similar language Jer 4:20 us] 4. RV - Rent. O 5. The rents & rifts caused through earthquake Cp Isa to 6. i.e. Calamitous. t] 7. RV - "Staggering" Like a drugged potion given to Condemned criminals and which robs them of reason or and instils their senseless Despair. Past trouble a token of Salvation rests in promise. of THE BANNER UNFURLED 8) DAVID (CHRIST) Vv 8-9 er "Nes" - pole or ca- it Sign. Isa. 18:3 Num. of 21:8 Symbol victory Ex 17:15 2 Comp B. - "faithfulness" For similar word (Kosher) Cf. Pro 27:27. ABSOLUTE VICTORY BASED be ON PROMISES Vv 10-12 ht 1 West and East of is Jordan, as are also Gilead and Manasseh, Ephraim and ill Judah. Shechem it and Succoth will probably form s- northern boundary is- of holy oblation. er 6 A helpful though y humble vessel. The u Moab (Britain) will be Isa. 18. Cf 2 Sam. t 8:11 for historical e back ground. d 5 Take possession Ruth. 4:7. Cp Isa 11:14 h 6 Syriac reads O "Over Philistia triumph Ps. 108:9. 7 Bozrah or Baby- lon the Great Isa. 34:6. Isa 26:1, 5 Amos 9:11-12. Num. 24:18. 9 See note Heb 3 10 David and Christ Multitudinous Heb. 1:17 That of 11 Cp. Ps. 110 strength 12 The victories are based on the basis promises Ps 89:35 13 In the days of answering prophecy to the present.

PSALM 61. A PLEA FOR RESTORATION. Historically - When fleeing from Saul. Prophetically - Messianic Cp Vv 6-7.

1 THE EXILE'S PRAYER FOR HELP. 1-4

1 Strangers = pilgrims on the earth. Heb 11:13. 1 Pet 2:11.
2 TZUR.
3 Roth footnote: "Too high for me" - which he cannot ascend unaided. Cp Ps. 62, 2, 6, 7. David's wanderings may have suggested the metaphor 1 Sam 24:2. 2 Chr. 11:15.
4 So long as he Keeps the principles of the Name, he is safe. Roth: "I would be..." Cp. "Let me .." The words are a prayer Cp 5:1; 27:4-6
5 Olam - the age
6 This becomes his City of Refuge Heb 6:18. Cp Ps 17:8; 57:1; Ruth 2:12. Cp Mat 23:37.

2 HIS CONFIDENCE IN THE FUTURE. 5-8

8 Taken from Saul's Oath to David 1 Sam. 19:6 Read 1 Sam 19:1 - 2 Sam 23:16-18.
9 He uses 3rd person because he speaks of himself in his office of King Cp Ps. 18:5. His official King prolonged his age to come Rev 9:20. 20:4
10 Abide = YASHAB - Sit down Cp 2 Sam. 7:18. enthroned. - David as type of Christ. Cp 7:16 Olam - long as reign.
11 RV: Loving Kindness. See Christ's appeal Cp 18:10-11. Mic 7:20. Luke 1:54-55.
12 They form the basis of his rule and preserve the success of his reign.
13 For he will witness it. 2 Sam 7:16. [illegible] AB - perpetuity.
14 The praise that shall yet arise in Zion Ps. 65:1. Rev 19:1-2.

PSALM 62. CALM CONFIDENCE IN THE MIDST OF [illegible]

1 PATIENCE IN THE FACE OF MALICIOUS ENMITY Vv. 1-4. Cp Eze 13:10

1 'AK - A particle of affirmation "surely" hence (by limitation) only - Str. In Heb. it stands at beginning Vv. 1, 2, 4, 5, 6, 9. RV: "My soul waiteth only upon God." Heb. "Only unto God in silence is my soul" "Is silent" - See mg. There is no complaint to God because of trials. But patient calmness in the assurance that deliverance will come. Cp V. 5; 37:7;
3 For these Divine titles, See 2 Sam 22:2-3.
4 Though challenges cause him some disquietude, he will not be broken out of the way for his confidence is in God. Cp Mic. 7:6 Y. 1 Cor. 10:13. 2 Cor. 1:3-6. 9; 4:8-10.
5 RV: "How long will ye set upon a man, That ye may slay him all of you? Like a bowing wall, like a tottering fence." Sees, in David's experience from Saul; Christ's [illegible] was [illegible] to [illegible]

PSALM 63 MILLENIAL GLORY. Historical background: After David's great sin V.3. when he had experienced the goodness of Yahweh & received assurances for the future 2 Sam 23:1-7. Messianic: David in a dual capacity: As the man chosen of Yahweh - the Messiah V.4 Ps 78:70 and as the multitudinous Christ with transgressions to be forgiven V.3. only by the strength of Yahweh could Himself be conquered. V.7.

PSALM 64: DIVINE RETRIBUTION: The tables are suddenly turned. What they intended to inflict upon others befalls the wicked themselves. God intervenes suddenly & unexpectedly. • They aimed to shoot but Yahweh shoots first Vs 4,7. • They whetted their tongue for evil, but it overcame them Vs 3,8. • They were suddenly wounded and all were awed Vs 7,9. • This became the basis for world wide acknowledgement of Divine justice V.10.

A SONG OF PRAISE Ps
• Public Praise Vs 1-12
• Private Devotion Vs 13-
  • Praise for His glorio
  • Praise for His humbli
  • Praise for His many
    of Goodness.

2 THE JOY OF DIVINE FELLOWSHIP Vs 5-8

CHELEB - Richest, best as Gen 45:18. Psa 22:14. Or fat as Divine food not to be eaten as Lev 3:17. except spiritually.

DESHEN - Fatness, as the best or abundance

HALAL - Praise. In recalling blessings received. Rom 1:17. Cp Isa. 61:10 Col 1:11. Col 3:22. Phil 1:25, 4:4. Though in exile.

He calls God to mind, becomes so engrossed with thoughts of His goodness as to occupy the whole night. Cp Luke 6:12.

Past deliverances provide the basis for future confidence. Rom 5:1-5. Cp Ps 17:8; 36:7; 57:1.

The wings of the Cherubim typify that protection. Ps 61:4. Cp Matt 23:37.

"Hath cleaved" Ruth 2:12. Ps 17:7, 18:35. Man's effort is met by Yahweh's response. Jam 4:8. Heb 11:6.

3 THE CERTAINTY OF DIVINE JUDGMENT Vs 9-11

They ascends to God; they descend to hell.

RVmg. Jackals. Abandoned to the sword they come to an ignominious end. Cp. Ahithophel Absalom.

PSALM 64.

Historical: The attempts of men to poison the mind of Saul against David 1 Sam 26:19 Cp Ps 52, or Absalom in his rebellion. 2 Sam 15:

Prophetical: Christ, as Yahweh's polished shaft Isa 49:2. Cp Mat 11:24. Luke 20:20. Heb 4:12.

YAHWEH'S CERTAIN RETRIBUTION OF THE RIGHTEOUS.

1 PRAYER FOR PRESERVATION FROM MALICIOUS & TREACHEROUS ENEMIES. Vs 1-6

SIYACH. - To ponder, converse with oneself, meditate. RV= "complaint." The danger is very real. The plots are deadly in character. The Psalmist is in danger of his life. The appeal is imperative in the exigency.

Thou will preserve ... "Thou will hide ..." There is confidence in the midst of anxiety.

RIGSHAH - A tumultuous crowd. Cp 1 Sam 14:20. Cognate verbs Cp Ps 55:14; 57:6; 59:3; 64:2; Jer 4:19; 30:21; Ezek 21:14; Amos 3:9; Hab 3:14; Zech 14:13; Mal 3:5; Acts 4:25, 26; 5:17.

RV: "and have aimed

1 To the chief Musician. A Psalm of David. A Song.

2 PRAISE waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. Cp Ps 22:25; 66:13

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6 Which by his strength setteth fast the mountains; being girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth,

752 for Cp Isa 44:22; 66:14; 33:13; Zech 14:16; Isa 2:2-4. RVmg: "And of the sea afar off." "all flesh" in subjection. Cp v. 2 Gen 1:28; John 17:2 note.

13 Fig. rep. power; sym. early political power. Isa 2:2.

14 Demonstrated by Christ Mt 8:25-27. Politically. Cp Isa 57:20; Rev 15:2; 4:6; 21:1.

15 Tumultuous hosts of nations; sym. battled by unruly elements. Ps 46:2-6; Isa 17:12-14; Rev 16:

16 Manifestations of power. Ps 46:6-11.

17 From east to west in the coming millenial "Day" 2 Sam 23; Matt 4; Heb 11:29.

3 HIS GLORY THROUGHOUT THE EARTH Vs 9-13. Cp Ps 67:6

Divine blessings, both literal & figurative

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.

To the chief Musician. A Psalm and Song of David.

PSALM 65

1 SHIR - To sing. Not necessarily with accompaniment, often with rejoicing. Cp Luke 24; Amos 8:3.

• MILLENIAL PRAISE TO THE HEARER OF PRAYER.

1 HIS GLORY IN THE TEMPLE Vs 1-4

If will be heard for there ultimately Isa 56:6-7; Zech 14:16 Cp Ps 66:1

Heb. Zion. This setting is from LXX Vulgate.

Ps 66:19; 102:17-19; Solomon 2 Chr 6:19-21; Elijah 1 Kgs 18:29, 37; Hezekiah 2 Chr 32:20; Israel in future Isa 62:2-6; Jer 29:12-14; Dan 9:17-19; Luke 11:9-10; 18:1; 1 Thess 5:17.

GABAR - To be strong. Matters of iniquity have been too much for me. Interceding on behalf of multitudes of our Christ-Cp Heb 5:7.

KAPHAR - Cover. Pacify Num 16:5. Israel Lev 4:20; 16:30; Elect Christ Isa 53:10; 1 Pet 2:19; 4:1; 1 John 2:2; 4:10; Ezek 43:1-7; 44:1-3

RV: "The holy place of thy temple" Cp Exod 40:34; 1 Kgs 8:10-11

2 HIS GLORY IN HIS CONQUESTS Vs 5-8

An expression used of the Exodus Deut 10:21; 2 Sam 7:23; 1 Chr 17:21; Neh 9:10; Ps 106:22; Isa 63:6. Cp Jer 16:14-15; Isa 11:11.

His righteousness will be vindicated Ps 46:10; Isa 41:16; 45:16; 51:3; Rev 19:1-6

Prayers for Christ's return, peace of Jerusalem, etc. Ps 122:6; Isa 62:1,7. Ps 68:19-20

PSALM 66

HISTORICALLY. A song of thanksgiving on the part of one (see Sing-grace after pronoun from V.13 on) who is identified with the nation (9 plural pronouns V.1-12). The Vows of V.13 ff identified with Ps 132. Thus circumstances similar? The Ark in Zion was consummation of the victory of Exodus. Called a Psalm of Resurrection by LXX (the nation commonly raised from Egyptian grave). Cp V.13-14 with 5:6 (A Psalm of David) prophetically Cp V.13-14 with Ps 22:25. Cp V.13 Cp Rev 15:3

PRAISE FOR GOD'S SOVEREIGNTY Vs 1-4.

Consequent upon David's victories which brought nations subject to God 1 Chr 17:17 as Christ's will.

Heb: "the glory." Rom 2:10. Exod 32:6-7; 34:1. Heb: "Celebrate the glory of His praise." - Great hymn of the acclamations which hail a victorious King. See mentioned in Song of Lamb Rev 15:3. Cp Rev 5:9-14

Heb: "come cringing" unto thee.

They shall then comprehend its true significance Rev 15:4 Exod 15:3 Isa 61:11.

PRAISE FOR THE EXERCISE OF HIS SOVEREIGNTY Vs 5-7.

As a basis for hearing V.16

Cp Ch 46:8; Deut 32:7-12. Victories in the past foreshadow those of the future. Jireh (yawrah) to fear, really to revere - Str. Men in either fear Him or revere Him. "Praise Him for His mighty acts: His name Ps 99:3. To the King! Ps 76:12. His character - Ps 147:2. Manifestation Ps 45:11. Acts - Ps 98:1-6. Believed -

A SONG OF PRAISE Ps 65-66

- Public Praise vv1-12
- Private Devotion. vv13-20
  - Praise for His glorious reign 1-4
  - Praise for His humbling of flesh 5-7 16-20.
  - Praise for His manifestation of Goodness. 8-12.
  - Honor Him by payment of Vows 13-15.
  - Honor Him by proclamation of His truth.

"INCENSE OF RAMS" v15. The ram was offered as a burnt offering or peace offering only by the whole nation or its princes, by the high priest or an ordinary priest, or by a Nazarite – never by an ordinary individual. (by whom, however, it was to be used as a trespass offering. He goats are mentioned only in connection with the offering of the princes. Num 7:17. (in cont. to Kid of goats), Bullock (bāqār not shown or par – normal words used) See Note Lev 1:5 used only for burnt offering Lev 1:4 or for vow or peace offering Num 15:8. Cp 2 Chr 29:21, 32. Thus a prince offering for the nation. (Note singular + plur. pronouns).

An exhortation to praise God for his benefits.

To the chief Musician. A Song or Psalm.

MAKE a joyful noise unto God, all ye lands:
2 Sing forth the honour of his name: make his praise glorious.
3 Say unto God, How terrible *art thou in thy* works! through the greatness of thy power shall thine enemies submit themselves unto thee.
4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.
5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.
6 He turned the sea into dry *land*: they went through the flood on foot: there did we rejoice in him.
7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.
8 O bless our God, ye people, and make the voice of his praise to be heard:
9 Which holdeth our soul in life, and suffereth not our feet to be moved.
10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.
11 Thou broughtest us into the net; thou laidst affliction upon our loins.
12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*.
13 I will go into thy house with burnt offerings: I will pay thee my vows,
14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.
15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.
16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.
17 I cried unto him with my mouth, and he was extolled with my tongue.
18 If I regard iniquity in my heart, the Lord will not hear *me*:
19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer.
20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM 67.

1 Prayer for enlargement of God's kingdom, 3 to the joy of the people, 6 and increase of God's blessings.

To the chief Musician on Neginoth. A Psalm or Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah.
2 That thy way may be known upon earth, thy saving health among all nations.
3 Let the people praise thee, O God; let all the people praise thee.

PSALM 65

SHIR – To sing. Not necessarily with accompaniment often with rejoicing.

MILLENNIAL PRAISE TO THE HEARER OF PRAYER.

HIS GLORY IN THE TEMPLE vv1-4

PSALM 66

LITURGICALLY. A song of thanksgiving on the part of one (see sing. pronoun from v13 on) who is identified with the nation (9 plural pronouns – v12). The vows of v13 associated with Ps 132 thus circumstances similar? The Ark in Zion was consummation of the victory of Exodus. Called a Psalm of Resurrection by LXX (the nation completely raised from Egypt-grave). Cp vv1-4 with Ex 15:1-6 (A Psalm of David). Prophetically Cp Vv13-14 with Ps 22:25. 116: Lit v13 Cp Rev 15:3

PRAISE FOR GOD'S SOVEREIGNTY. vv1-4.

Consequent upon World's victories which brought nations subject to God. Cp v17 as Christ's will.
Both: "The glory." Rom. 11:33. Exod 32:6-7. Ps 8:1.
Both: "Celebrate the glory of His praise." – Great hymn of the acclamations which greet a victorious King. See mentioned in Song of Lamb Rev 15:3. Cp Ps 65:5-8. 98:1-9.
Both: "Come cringing unto thee."
They shall then comprehend its true significance. Water Ps 68:4 Exod 15:3 Rev 15:4.

PRAISE FOR THE EXERCISE OF HIS SOVEREIGNTY 5-7.

As a basis for hearing v16. Cp Ch 46:8. Jer 32:17-22. In reference to the past foreshadows those of the future.
Yare' (Yawah) to fear, really to revere – Str. Men can either fear Him or revere Him. "Praise Him for" lit. name Ps 99:3. T. to the King: Ps 76:12. His character – Ps 47:2. Manifestation Ps 145:11. Acts 4:24 Believers

PRAISE INVITED FROM ALL WHO LEARN OF HIS GOODNESS Ps

Not merely Israel but all nations. Ps 67:2.
In trouble Cp v14.
Praised for deliverance.
He searched his heart that he might purify it. He did not look on iniquity unmoved. He did not pretend to be what he was not.

PSALM 67.

UNIVERSAL PRAISE TO GOD

Universal Worship: Nations Rejoice Before the Messianic Reign Ps 72:1-7

At the close of the Covenant 2 Cp 2 Sam 7:11, 23-24. "That Yahweh art praised Thy God..." "Worship at Thy footstool" 2 Sam 7:29 followed by victories in which His people delivered to Yahweh 2 Chr 14:11.

THE APPEAL THAT DIVINE GLORY BE REVEALED TO NATIONS

vv1-2.

Elohim, not Yahweh. Referring to a time when Yahweh manifested in a multitude.
CHANAN – To bend or stoop in kindness to an inferior. R favour, bestow – Str.
The notion of Israel in Age to come.
Lit. "with us." For the simple preposition of the original "unto" or "upon." The Psalmist-subscribers one which suggests the thought of God's gracious abiding with His people – Companion Bible. The [illegible] will be among them

PRAISE FOR GOD'S BENEFICENT POWER vv5-12.

All heard of the deliverance from Egypt, few acted upon the knowledge Josh 2:9-11. Jer 32:20-21 31:9-10 Zech 8:13, 22.
RV Lit "Gentiles" – margin Gentiles who are invited to rejoice with Israel

SUMMARY Invitation to praise Yahweh effectually by joyful singing v1. Song of His praise v2. Acknowledging His goodness + severity v3. Calls on all to consider His works. Enemies forced to obey v3. All people render a willing service. Sovereign all by invisible power. Consider His terrible works. Red Sea + Jordan v6. Trials illustrated by 5 similes. Refining of silver + protracted v10. Net – entangled burdens v11. Long + protracted v12. Painful burden – cares of life v11. Demeanour of men of flesh. Fire + Water – Useful servants but harsh masters, extreme + varied dangers v12. But the end of all deliverance.

THE KING WORSHIPS AS REPRESENTATIVE

See note on offerings above. The King offers on behalf of nation. 1 Prepared heart – to there must be preparation for acceptable worship. 2 In actual service. 3 In activity of labor. 4 In maturity, experience, guidance. Christ will offer sacrifice "Tradition Moses (For numbers see margin of the text)

2 Or, *after* thou hadst made it to desire rain.
3 Heb. putteth. Exod 9:14.
Cp Ps 46:4.
b Job 23. 10. c Is. 48. 10. Zech. 13. 9.
4 Or, thou causest rain to descend into the furrows thereof.
5 Heb. thou dissolvest it.
6 Heb. the crown of thy goodness.
d Is. 43. 2. e Job 36. 28.
7 Heb. moist.
f Ps. 100. 4 & 116. 19.
8 Heb. are girded with joy.
9 Heb. opened.
g Is. 30. 23. h Ps. 104. 9.
i Ps. 95. 1.
k Heb. all the earth.
l Hab. 2. 13. Ps 17:11.
l ver. 5. Rev. 15. 3.
m Ps. 116. 1, 2.
n Heb. with the voice of excellency.
Heb. lie. Yield unwilling homage Ps 18:44
o Ps. 46. 8. Cp. ver. 16.
p Ex. 14. 21. q Ps. 74. 15. Cp. Josh. 3. 14-17.
r Num. 6. 25. Job 33. 26.
s Heb. with us.
t Luke 2. 30, 31.
u ver. 5. Ps. 66. 4.

Jordan.

Redemption of Temple.

Shir to Sing Mizmor to prove.

Ps 11:18

Ps 17:11

Ps 65:4

Zech 8:23 Jer 31:9

Selah – after v2?

Enoch. Ps 9:20 NIV

Dedication of self

Lk 22:16-17

Selah

Ps 65:4

Ps 66:13-15

Ps 22:25

Ps 116:14

Ps 116:18

Ps 22:26

Ps 116:17

Ps 116:1-2

Ps 116:3-4

Ps 116:5-6

Ps 116:7-8

Ps 116:9

Ps 116:10

Ps 116:11

Ps 116:12-13

Ps 116:15

Ps 116:16

Ps 116:17-19

Ps 65:1-2

Ps 65:3

Ps 65:4

Ps 65:5-8

Ps 65:9-13

Ps 66:1-4

Ps 66:5-7

Ps 66:8-12

Ps 66:13-15

Ps 66:16-20

Ps 67:1-2

Ps 67:3-5

Ps 67:6-7

THE WINGS OF THE DOVE

The pinions or extremities are only seen when the bird is in full flight. Thus Israel, once prostrate among the sheepfolds (John 10:4) is pictured as lifted up, extending its influence throughout the world. The Sun of Righteousness shining on this bird causes it to [illegible] the glory of redemption & faith. The gold is "green-[illegible]" YERAQRAQ - the color of grass, reminding of Passover "bitter herbs". Hab. 3:17 -Green ears.

HERMON OR ZION. Vv 15-16. Hermon (5,166 ft) dominated the mountainous barrier of Bashan Deut 3:9. It is the grandest of the mountains of the Holy land. It is formed of rugged basaltic rocks which rise in precipitous peaks high above the fellow mountains suggesting the ideas of majesty, antiquity & impregnability. It stood as a sentinel in the north, but its snow-capped peak can be seen far in the south. In comparison Zion is an inconspicuous mountain about 2500 ft. Yet Yahweh chose it, as He chooses the humble Y.K. Dan 4:17 1 Cor 1:26-31.

PSALMS.

A prayer at the removing of the ark.

PEOPLE = AM-LUMM - People = Nations

5 YESHUWAH - Salvation. fem. gender. The saints extend knowledge of salvation. Sg. YESHUATHECHA - Thy Salvation

2 AN APPEAL THAT ALL NATIONS ACKNOWLEDGE ISRAEL'S GOD. 3-4

16 RV: "with equity." This righteous rule is the cause of joy. Ps. 72:7, 12-14; Is. 11:3-5. Read "led" A. 7:35-36, 44-47. What he did for Israel He now does for nations. Mat. 1:21

3 MILLENIAL BLESSINGS 5-7.

4 YAREY - Revere Ps. 72:5, 7; 33:8

6 Israel's millennial blessings Ps. 85:12; 134:3.

PSALM 68.

Historically connected with bringing the Ark to Zion 2 Sam. 6. See esp. p. 353.

A Messianic Psalm based on the events of the past, and quoted by Paul as applicable to Christ cf v. 18 with Eph. 4:8

MIZMOR - Instrumental music from ZAMAR - To strike. In Temple Song (SHIR) of David set to instrumental music

1 THE VICTORIOUS MARCH OF THE GLORIFIED ELOHIM. Vv. 1-6

1 Heb = future tense. "God shall arise." And so to end v. 3 c. The fulfilment of Num 10:35. Yahim instead of Yahweh because the promise of the Name is fulfilled in the glorified host who bear that Name. Vv. 4, 5, 7, 8, 11, 17, 18, 20, 24, 32, 33, 35. See Note 4.

2 The emblem of total disappearance.

3 The emblem of utter impotence.

4 "At the presence" PANIY as in v. 3. This relates to the manifestation of the Angel of His Presence Exod. 33:14. 23:20. from the Lord Jesus. 2 Thess. 1:7-10. Glorified in his saints the Kingdom of the future. Thus brings doom and destruction to the Wicked, relief and joy to the righteous. The sighing in Egypt was turned into singing at the manifestation of Yahweh in power Exod. 15. Cp Is. 51:10-11. 26:19

6 The Cherubim. Cp Ps. 18:10.

7 RV: "through the deserts" Isa 40:3. 20. 22.

8 Outside the Psalms this abbreviated form found only Exod. 15 2 Sam. 22:8. Ps. 18:7. 42:2. 144:5. 38:11 - all associated with deliverance.

9 The subjects of special logistics. Exod. 3:22. A Divine attribute. Deut. 10:17-18. Associated with the fatherless because he has the infirmities. Deut. 14:29. 16:11. Cp Mt. 18:29. Judge Luke 18:3-6

10 "the possessors into promised land. Ezek. 37:21-22. Ps. 68:7

11 "Yahweh's mercy. Dwell in a parched land the grave. Ps. 68:6. 146:7.

2 ILLUSTRATIONS FROM PAST HISTORY Ex 7:18

13 Cp Hosea 3:12. Cp 2 Kings 17:

14 Exod. 19:16-18 The earthquake indicative of Divine power & majesty Ps. 104:32. Cp

15 The record of rain in

Let God arise, let his enemies be scattered: let them also that hate him flee before him. (PANIY)

2 As smoke is driven away, so drive *them* away: as wax melteth before the fire, so let the wicked perish at the presence of God. (PANIY - face)

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*. (Exod 32:31 "parched")

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: (CALL COVENANT)

8 The earth shook, the heavens also dropped at the presence of God, *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great *was* the company of those that published *it*.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord is among them, *as in* Sinai, in the holy *place*.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, who daily loadeth us *with benefits*, *even* the God of our salvation. Selah. (BARAK - To kneel, bless, adoration)

20 He that *is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

16 Roth: "This Sinai at the presence of God, the God of Israel." It was fitting Sinai that the covenant-relation was established between Yahweh & His people.

17 Roth restores "thine inheritance" to this line, thus: "A bounteous rain dost thou shed abroad O God, upon thine inheritance." This "rain" constituted the manna, waters etc Exod. 16:4. Ps 78:24-27. Israel constituted Yahweh's inheritance Exod. 34:9. Deut. 9:26, 29. He will similarly take His spiritual inheritance to Sinai. Cp use of inheritance Luke 1:54. Ps 28:9; 33:12.

18 Roth: "When exhausted thou thyself hast supported it." They were strengthened at a time of weariness and exhaustion as this will be in the future

MACHAR - To guide

2 Heb. confirm it.

Heb. lead. WILT

a Ps. 65. 9. 1 Chr. 12. 39.

b Ps. 86. 12. Rev. 20. 4.

4 Heb. army.

c Ps. 110. 5.

5 Heb. did flee, did flee.

d Ps. 22. 27.

e Ezek. 40. 43.

f Job 39. 13.

g Zech. 2. 6.

h Num. 30. 35. Cp. Ps. 84 & 132. 8. Is. 33. 3.

i Or, for her, the wall. But Cp. ver. 10.

k Judg. 9. 48.

l Heb. from his face.

m Ps. 37. 20. Is. 9. 18. Hos. 13. 3.

n Ps. 22. 14.

o Ps. 87. 1, 2.

p 2 Kin. 6. 16, 17. Hab. 3. 8.

q Or, even many thousands.

r Heb. rejoice with gladness.

s Rather as Is. 57. 14.

t Acts 1. 9. Cited Eph. 4. 8.

u Ex. 15. 2 & 17. 16 (and in the word Hallelujah).

v Acts 2. 33.

w Heb. in the high.

x Ps. 10. 14.

y Ps. 113. 9.

z Heb. in a house.

aa ver. 18.

bb Deut. 32. 39.

cc Judg. 4. 14.

dd Prov. 4. 23.

ee Judg. 5. 4.

ff Ps. 110. 6. Hab. 3. 13.

gg Judg. 5. 5.

hh Num. 21. 33.

ii Heb. shake out. Is. 10. 15. Cp. Prov. 7. 27.

3 THE CERTAINTY OF FUTURE DELIVERANCE AND GLORY Vv 19-35.

1 DELIVERANCE OF SAINTS FROM OUT OF DEATH 19-20

RV: "who daily beareth our burden" Cp Ps 68:19. RV: "deliverances." Marginal "All. A different word from that of v. 19 (YESHUATHECHA) though from a common root (YASHA - To be safe). He delivers from evil day by day and is the Strength of our ultimate salvation. Ps 116:12.

See opp.

754 Rebellious are those who having submitted, sin a second time & are required to pay further tribute 1 John 1:8-10. See opp.

Yah Elohim Cp Rev 21:3

THE CERTAINTY OF FUTURE DELIVERANCE

PSALMS. CHAYATHECHA. removing of the ark.

19 CHAY - Thy Living ones The Cherubim 1:20

20 YASHAB - Settled. Israel remained there over a year while it was given national life & organized into the cherubim.

21 Both parts future. Cp Rom. 11:22 The past is the assurance for the future. Mt 5:3.

22 OMER - rend. promise Ps. 77:8 accurate with the covenant oath. in Heb 3:9.

RV: "The women that publish the tidings are a great host." Cp. Exod. 15:20 Jud 5. 1 Sam 18:6

Cp Isa 53:12.

RV: "Sheepfolds" - A State of weakness fear Cp Jud. 5:16.

KARAPH - The chief or extremity - thus outstretched as in flight (see above)

A. Clarke - "Is All Bashan, the craggy mount, Mt. Bashan, the mount of God? Why envy ye, ye craggy mounts? This is the mount of God in which He has delighted to dwell" Bashan, Tabor, Carmel are high mounts, but Zion will exceed them all in glory Ps. 48:2.

"Yahweh among them (the angels and chariots) hath come from Sinai into His Sanctuary" Exod. 4:12

Quoted by Paul. "The Lord come from Sinai into his sanctuary"

The Cherubic chariot 1 Chron. 28:18. Ps. 99:1. In Davidic day this constituted the Ark.

RIBBOTHAYIM - twice ten thousand. Lit. "counted by ten thousands" Deut. 33:2. Hab. 3:8

Lit. "They have gone up to the height" & the ascension of the Ark to Zion prefigured Christ's ascension to heaven awaiting the building of the Temple. Cp Acts 2:24.

An echo of Deborah's song Jud. 5:12. They have conquered our foes Cp 2 Sam. 7:1 Christ Cp 2 Tim. 2:14. Rev. 11:10

The tribute paid to David was dedicated by him to Yahweh. 2 Sam 8:2, 10-11. Sealed with our gifts to Him through Christ. See opp.

Expressive of

THE GIFTS. V. 18

Paul's application of the interpretation, not a quotation.

"Ascended": From His burial, resurrection and his ascension into heaven.

"For men" BAADAM - God manifest in flesh. But "unto men" - the gifts bestowed and the ministry of apostleship & confirmation of all Vv 11-16. This is the message before us. David received from Yahweh which he gave Him for the Temple. A living acceptance by a nation and to the nation

Deut. 33:17 Ps. 68:27. Sanctuaries

does not mean Course of the earth

(ft) dominated the mountain. of Bashan Deut 3:9. It is is formed of rugged basaltic fellow mountains suggest- ility. It stood as a sentinel een for in the south. In n about 2500 ft. Yet Yahweh, 4:17 1 Cor 1:26-31.

ark. 19 CHAY- Living on The Cherubim 1:20

thou 1:20-22. 10:15 NOTE.

herit- 20 YASHAB- settled, Israel remained

hath there over a year while it was given national God, life organized into the dness Cherubim.

21 Both, past & future. Cp Rom. 11:22 The vord past is the assurance of y of the future. Mt. 5:3.

22 GOMER - rend. pro- d flee mise "Ps. 77:8 asso- ciate with the covenant ed at oath in Heb 3:9.

23 RV: "That the women mong are a great host." Cp. Exod. 15:20 Jud. 5:30 1 Sam. 18:7. e as vered

24 Cp Isa. 53:12. thers

25 RV: "Except for Him"- A State of reckless scat- fear. Cp Jud 5:16. white

26 KAPPAYIM - The edge or extremity - thus opp outstretched as in Heb (see above).

27 A. Clarke - "Is All the ill as Bashan, the craggy mount, Mt. Bashan, 18) the mount of God? Why envy ye, ye ills craggy mounts? This God is the mount of God the in which He has desi- ver.] red to dwell." are Bashan, Tabor, Carmel thou- are high mounts, rd is but Zion will ex- n the ceed them all in glory Ps. 48:2.

28 "Yahweh among d on them (the angels) ivity and chariots) hath eived come from Sinai the into His Sanctuary." LORD Ezek. 43:2 em. Ginsburg quoted by who Roth. "The Lord efits hath come from tion Sinai into His sanc- tuary."

29 The Cherubic chariot 1 Chron. 28: the 18; Ps. 18:10. In Dav- unto id's day this constit- the uted the Ark.

30 RIBBOTHAYIM the - twice ten thous- the and. Lit. "counted" e as by ten thousands." ses. Deut. 33:2. Heb. 3:8 ring

31 Lit. "They that will gone up to the height" from the ascension of the Ark to Zion prefigured Christ's ascension to heaven awaiting the building of the Temple. Cp Heb. 9:24. ed,

32 An echo of with- Deborah's song Jud. 5:12. Thou hast conquered our foes Cp 2 Sam. 7:1 Christ 14:20 Heb. 2:14 Rev. 19:10

33 The tribute paid to David was dedi- cated by him to Yah- weh. 2 Sam. 8:12, 10- 11. So also with our gifts to Him through Christ. See opp. Expressive of

---

PSALM 69. A time of acute despondency when David's patience is wearing thin "waiting for God" v.3. His enemies are malicious, numerous, powerful v.4. He is fearful lest he succumb under his trials v.1. He suffers for Yahweh's cause, because of his zeal vv7-9, he is mocked because of his righteousness v.10-12. He recognises that he is His servant, and how, his loneliness, the heartlessness in overthrowing them of all the righteous vv26-29. David fled to Gath.

NO PSALM IS QUOTED MORE in N.T. except A 22. C.B. suggests Ps. 22 Christ as Sin-offering Ps. 40 Christ as burnt offering Ps. 69 Christ as Trespass offering.

PSALM 68: AN ANALYSIS

1. THE VICTORIOUS MARCH OF THE GLORIFIED ELOHIM Vv1-6
   1. God's Declaration Of War Against His Enemies Contrasted With The Joy Of The Righteous Vv. 1-3.
   2. Praise To Yah The Liberator Of His People Vv4-6.
2. ILLUSTRATIONS FROM PAST HISTORY. Vv. 7-18.
   1. The Confirmation of His Covenant At Sinai Vv7-10
   2. The Vindication of His Promise In The Conquest Of Canaan Vv 11-12.
   3. The Assurance of Future Redemption Of Israel Vv13-14.
   4. The Choice of Zion As His Dwelling Place Vv. 15-18.
3. THE CERTAINTY OF FUTURE DELIVERANCE AND GLORY Vv19-35.
   1. Deliverance Of His Saints From Out Of Death Vv19-20.
   2. Overthrow Of Gog V21.
   3. Restoration of Israel Vv22-23
   4. Restoration of Zion's Glory Vv24-28
   5. Establishment of Universal Authority Vv29-31
   6. All Nations Summoned to Praise Israel's God And Acknowledge His Sovereignty Vv32-35.

A Passover Psalm – Shoshannim – Lilies, indicative of Spring and Yahweh's Protective Care Mt. 6:28. Cp 1 Kgs 7:26. 2 Chron. 4:5. Song 2:16; 4:5; 5:13; 6:2,3; 7:2. and purity (from its whiteness).

The three stanzas end a verse before each Selah.

SNOW IN SALMON V.14

Scattered – PÂRAS. To spread forth as in 1 Kgs 8:7. not PUWTS as in Ps. 68:1. These Kings are spread forth through the land "for her" (see mg) i.e. the resplendant dove – redeemed Israel. The Kings = In Mk. 14:28.

As Snow – SHÂLAG – Snow-white (Snow – SHELEG) Yahweh's word Isa. 55:10. Purity Ps. 51:7. Isa. 1:18 Lam. 4:7. Divine glory. Dan. 7:9. Mt. 28:3. Christ's crown of glory Rev. 1:14. Snow protects the crops; melting snow fructifies the earth, feeds the crops, provides water. The Kings will minister to all their needs. Snow is also a means of discipline Job. 38:22 Ps. 147:16. 148:8. Every snow-drop is a six-pointed crystal, no two being the same in design. Thus – flesh purified.

SALMON – A hill by Shechem Jud. 9:48. Sig. Shady, Dark – probably because wooded. Thus – "It will be snow-white in a dark place." This in consequence of V.13. Roth: "It will gleam like snow in the gloom." Snow reflects sunlight extremely well, each crystal part being like part of a mirror.

THE GIFTS. V.18

Paul's application of this scripture is an interpretation, not a quotation, thus:

"Ascended": From this he argues the death, burial + resurrection of the Lord. Eph. 4:9-10. and his ascension into heaven.

"For men" BAADAM – "among men" i.e. – i.e. as God manifest in flesh. But Paul renders: "gave gifts unto men" – the gifts being grace to all Eph. 4:7. and the ministry of apostles, Preachers etc for the edification of all Vv 11-16. This is the intent of the passage before us. David received tribute on behalf of Yahweh which he gave to Israel for the building of the Temple. A king accepts tribute on behalf of a nation and so the nation is enriched thereby.

In this sense Paul interpreted the passage and so did the Jews. The Targum paraphrases the verse thus: "Thou didst ascend to the firmament, O prophet Moses! thou didst lead captivity captive; thou didst teach the words of the law; thou didst give gifts unto the sons of men."

Though the Targum in its present form is much later than Paul, its comment must likely represented the oral teaching of the Jews at the time of the Apostle – Com. Bible.

"The rebellious" The literal Hebrew: "and the revolters to dwell Yah Elohim." i.e. "And" or "Yea" (NV). is APH – accession, also. H.C. Leupold renders: "Yea the rebellious who are destined to dwell with the Lord God." Browne: "Yea with the rebellious (also) shall Yah God abide."

2 OVERTHROW OF GOG V.21.

38 Rosh as in Gen. 3:15. Ezek. 38:2.

39 KODKOD SEAR – The crown of Seir (Edom – Gen. 25:25). Or the long hair could represent consecration to war Joel 3:9. Babylon survives the destruction of Gog Rev. 17:14.

3 RESTORATION OF ISRAEL Vv22-28

40 Cp Num. 21:33 Isa. 11:11, 15. 27:12-13. Hos. 2:14-15. Isa. 65:14.

41 Zech 10:8-11.

"Let God Arise!" • Predicted Num. 10:35 • Performed Ps. 68:11 • Purpose accomplished 2 Chr. 6:41.

PSALM 69

DELIVERANCE IN DISTRESS

1. A PRAYER FOR HELP Vv1-21
   1. HIS DIRE NEED Vv1-6.

1 He is like a drowning man. The flood of calamity has risen till it threatens his life. See the metaphor Ps. 124:4. 32:6. 66:12. 124:4. Cp Luke 12:50

2 Fording a river the current of which, suddenly rising, threatens to sweep him away. Cp Gen. 2:5. Luke 12:50.

3 Having considered external pain, he now present his hidden feelings – tired out, tears dried up, anxious waiting for God. Cp Isa. 7:11 – Luke 12:50. "How am I constrained" Heb 5:7.

4 Both in David's case as in Christ's. But see Luke 12:7. Mt. 10:30. Mk. 5:30.

5 The word here used "Ashmah" has many times been used for trespass offering Lev. 6:5 an animal to which was imputed the sins of the people. Jesus was such, possessing in common with all men sin's flesh 1 Pet. 2:24 Cp 3:18. Rom. 4:3.

This does not appear so much confession of specific sins, as recognition that if they exist God knows them. David was unjustly accused: "I restored that which I took not away." So also was Christ. Without retaliating they both left it but to judge. In David's case he was guilty of folly, trespass but in the Lord's case only that which was imputed to him for purpose of atonement. Gal 3:13.

6 These titles speak of His strength to save. The future of Israel depended on David + on Christ. But the former departed into Sheol, the latter into the grave. The former through his own weakness, the latter because of sins of humanity Ro 4:25. Heb. 7:27. Both conscious of the weakness of flesh called on Jahweh to save. Ps. 102 Title.

2. PERSECUTED FOR GOD'S SAKE Vv7-12.

6 If the LORD abandoned of God those who seek Him will be discouraged because he suffers for God's sake. Cp Jer. 15:15.

7 Cherpâh – disgrace from châraph – to pull off, shame, expose (as by stripping) to defame. True of David, true of Christ.

8 True of David, of Jeremiah of Christ as far as nation was concerned.

9 A symbol of the whole nation Num. 12:7. Hos. 8:1.

10 Jahweh's message was mocked as well as His servants who delivered it. Matt. 27:14 etc. True of David, of Jeremiah Jer. 6:10, 20:8. Christ Rom. 15:3 Cp Num. 21:5 Heb. 11:25. Deut. 32:15. Isa. 65:15. Sanctuaries does today and will tomorrow. Course of individuals + nations to ultimately fill the earth with His glory as the waters fill the sea. Num. 14:21 be God His prayer in Gethsemane. Mt. 27:39. Punishment of the Jews 24:2. Elevation of Lord Abolition Mosaic [illegible] special proclam.

THE WINGS OF THE DOVE

The pinions or extremities are only seen when the bird is in full flight. Thus Israel, once prostrate among the sheepfolds (Ps. 68:13) is pictured as lifted up, Exter the Sun of Righteousness shin the glory of redemption + fo YERAQRAQ - the color of gra - green eas.

5 YESHUWAH - Salvation. fem gender. The saints extend knowledge of salvation. Sig. YESH GATHECHA - Thy salvation

2 ARK APPEAR. THAT ALL NATIONS ACKNOWLEDGE ISRAEL'S GOD. 3-4

6 RV: "with equity." This righ rule is the cause of joy. Ps. 72:7, 12-14; Isa. 11:3

7 Read "led" A. 78:14-53 Wha led us for Israel He never does fo nations. Mal. 1:11

3 MILLENIA - BLESSINGS 5-7.

8 YARAY - Reverence. Ps. 72:5; Se 33:9. Israel's millennial fulfilm... Gn A... 45:7.

PSALM 68

Historically commemorating the bringing up of the ARK to Zion. 2 Sam. 6 1 Chr. 15. See opp. p. 333.

A Messianic Psalm based in the events of the past, and quoted by Paul as applicable to Christ cf v. 18 with Eph. 4:8

MIZMOR - Instrumental music from ZAMAR - To strike. Its Aram. (ZAMIR) of David set to instru sacred music.

1 THE VICTORIOUS MARCH OF THE GLORIFIED ELOHIM. Vv. 1-6

1 Heb = future tense. "God shall arise." And so to end v. 3 e the fulfilment of Num. 10:35. Yahim instead of Yahweh be cause the promise of the Name fulfilled in the glorified host. wh - or that Name. V. 4; Acts 2:14 See Note 4.

2 The emblem of total disappearance

3 The emblem of utter impot ence

4 "At the presence" PANIY as in v. 2. This relates to the manifestation of the Angel of His Presence Exod. 33:14. John 2:11 Even the Lord Jesus. 2 Thess. 1:10 Glorified in his saints the Elohim of the feature. This brings dismay and destruction to the Wicked, relief and joy to the righteous The sighing in Egypt was turned into singing at the manifestation of Yahweh in power Exod. 15. Cp. Ex. 32:10-11; 24:14

6 The Cherubim. Cp Ps. 18:10.

7 RV: "through the deserts" Isa. 40:3, 20 22.

8 Outside the Psalms this abbrev - ated form found only Exod. 15: 2; 17:16. Isa. 12:2. 26:4. 38:11 - all associated with deliverance.

9 The subjects of special legis - lation. Exod. 23:22. A Divine attribute Deut. 10:17-18 Associated with the fatherless because he has no inheritance. Deut. 14:29. 16:11 Cp Mal. 3:5. Judges Luke 18:3-8 Heb. 13:4.

10 Ps. "the congregation" Zech. 9:16-17. Ps. 107:7

11 "Word" Yahweh's mercy. 12 v. 16. Cp Deut. 32:39. "Dwell" in a parched land the grave. Isa. 65:2.

2 ILLUSTRATIONS FROM PAST HISTORY Vv. 7-18

13 Cp Exod. 3:12. 1 Cp Exod. 4:

14 Exod. 17:8 The earth - quake indicative of Divine power + majesty Ps. 97:4. Judg. 5:4

15 No record of rain in Sinai supported it." They were strengthened at a time of weariness and exhaustion" will be in the future

HERMON OR ZION. VV 15-16 Hermon (3,166 ft) dominated the mountain - eus barrier of Bashan Deut 3:9. It is the grandest of the mountains of the Holy land. It is crowned at most [illegible]

PSALM 68

BLESSED BE THE GOD WHO MARCHES ON TO VICTORY

- He who comes to overthrow enemies and help His own Vv 1-6.
- He who guided Israel through the wilderness - Vv 7-10.
- He who gave them the land of Promise and will redeem them again Vv 11-14.
- He who will come to Zion for His habitation - Vv. 15-18.
- He who subdues all His enemies Vv 19-23.
- He who will be honored by solemn worship at the Sanctuary Vv. 24-27.
- He who brings the mighty to His feet in adoration Vv 28-31.
- He who will receive universal praise which He will share with His people Vv 32-35

—Blessed be God!

Psalm 69 reveals the means.

The Chief Musician — Christ.
Shoshannim - Lilies. - see Introduction

POSSIBLE HISTORICAL BACKGROUND

- Was it the desert victory of David over the Amalekites after the sacking of Ziklag? 1 Sam. 30.
- Never was David's popularity at lower ebb, never did the future look so dark and hopeless. His followers even threatened to stone him, but he strengthened himself in Yahweh 1 Sam. 30:6.
- He defeated the Amalekites, took "captivity captive" recovered the spoil, adjudicated over his followers + rewarded them establishing permanent principles of law and justice 1 Sam. 30:22, and was shortly after re-united to his people and acknowledged as King.

Allusions in the Psalm.

- He strengthened himself in Yahweh by whom he gained the victory. 1 Sam. 30:6. Ps. 68:1.
- The Amalekites were acknowledged as "the enemy" of Yahweh 1 Sam. 30:26. Ps. 68:1.
- The victory was overwhelming through the aid of Yahweh 1 Sam. 30:23. so that the wicked perished "as smoke is driven away" Ps. 68:2.
- It was gained by riding through the desert. 1 Sam. 30:9-15. Cp Ps. 68:4.
- The fatherless and widows were restored 1 Sam. 30:19 Cp Ps. 68:5-6.
- The pursuit and battle took David into the regions of Sinai reminding him of the march of Israel. Ps 68:7-8.
- The refreshment of victory "confirmed the inheritance when it was weary." 1 Sam. 30:9-10 Ps 68:9. David saw a repetition of mercy and help such as the desert had been the scene in the past Ps. 68:7-11.
- There was Divine sanction for the pursuit 1 Sam. 30: 8. Ps 68:11.
- Statute about dividing the spoil 1 Sam. 30:24-25. Ps 68:12.
- Elevation from a state of complete hopelessness to one of great glory. 1 Sam. 30:1-2 Sam. 2:4 Ps. 68:12.
- Site of battle. Passing over brook Besor south of Beersheba, David came upon an Egyptian who had been abandoned 3 days earlier. The Amalekites would therefore be in the region of Sinai (Cp Exod. 17:8) this being the site of battle where "captivity was led captive" Ps. 68: 17-18. recalling the earlier victory Exod. 17:8.
- Escape from death. This is what the recovery of the captives could be compared with. Ps. 68:19-20.

ASSOCIATION WITH THE TEMPLE

- This incident was decisive to the future elevation of David, a step to his elevation to glory which he [illegible] considered as the apex, the building of the Temple. Ps. 27:4. 2 Sam. 7:2. He was not permitted to build it, but the plans were revealed to him by the Spirit 1 Chron. 28:11-19. preparations were made for it 1 Chron. 22:1-16 and in conjunction with Samuel, appointments made in regard to it 1 Chron. 9:11.
- This Psalm anticipates its influence + glory. V. 29.

1 THE GLORIFIED ELOHIM. VV. 1-6

2 MARCHES - "plunged." Str. H. 5782: 10-11. Rev. 14:17-20 Isa. 63:1-4.

3 RV: "That the tongue of thy dogs may have its portion from thy enemy." The complete and abject overthrow of Israel's enemies.

RESTORATION OF ZION'S GLORY 24-28

4 A solemn procession of thanksgiving to the Temple

4 All mankind, friend + foe to Kingdom Isa. 40:5. Ps. 98: 1-3. Ezek. 37:26-28. Jer. 31:3-4

5 HALIYKAHIM = a walking, by impl. a procession. Poetic. — The saints in glory. Luke 13:28. Ezek. 46:9-10. 46. Cp Ps. 87:7. Ezek. 40:44.

See opp.

Moffatt - "Cheer that brute of a Nile power, the bullocks and steers of pagans." Cp Zech. 10:11. RV-margin The price of redemption. Exod. 30:13 Ps. 118

Cp 1 Chron. 18:2

He rides through the desert to establish his power in [illegible] heavens

63. Cf. V. 4.

The heavens of the heavens of old. — the political heavens of the future — the Kingdom restored Ps. 2:5. 11. Deut. 27:26

The saints

64 A Voice that is heard + obeyed throughout the world Ps. 19:4. 46: 6. Isa. 30:20. Joel 3:16

65 See extended Note top p. 1123 and note the change from Jacob to Israel.

66 Identified with Faithfulness Ps. 36: 5 and truth 57:10. 108:4. The Government of the saints Mt. 24:20. 26:64. Rev. 1:7.

67 YARE - To fear, revere Exod. 15: 11 Deut. 10:17. Ps. 47:2. 65:5.

Sanctuaries

Gifts to Him means Christ. See opp.

Expressive of

PSALM 69. A time of acute despondency when David's patience is wearing thin "waiting for God" V.3. His enemies are malicious, numerous, powerful V.4. He is fearful lest he succumb under his trials V.1. He suffers for Yahweh's cause, because of his zeal VV.7-9, he is mocked because of his righteousness V.10-12. He recognises that only Yahweh can save him and pleads His goodness, mercy and truth, the fact that he is His servant, and the triumph of his godless enemies if he should fail VV.13-19. He pleads his heartbroken sorrow, his loneliness, the hostile attitude of his enemies VV.20-21. He prays that Yahweh should manifest His authority and justness in overthrowing them VV.22-28 and expresses his confidence in his personal ultimate victory to the rejoicing of all the righteous VV.30-34 & the salvation of Zion VV.35-36. HISTORICALLY probably relates to 1 Sam 27:1 when in despair David fled to Gath.

An exhortation to praise

PSALMS.

God for his mercies.

NO PSALM IS QUOTED MORE in N.T except Ps 22. C.B. Suggests Ps 22 Christ as Sin-offering Ps 40 Christ as burnt offering Ps 69 Christ as Trespass offering

PSALM 69

- DELIVERANCE IN DISTRESS
- A PRAYER FOR HELP VV.1-21
- HIS DIRE NEED VV.1-6.

1 He is like a drowning man. The flood of calamity has risen till it threatens his life See the metaphor Ps. 18:16. 32:6. 66:12. 124:4. Cp Luke 12:50

2 Fording a river the current of which, suddenly rising, threatens to sweep him away. Cp Isa. 2:15. Luke 12:50.

3 Having considered external pain, he now presents his hidden feelings - tired out, tear-dried & anxious waiting for God. Cp Isa. 38:14 - Luke 12:50. "How am I constrained" Heb 8:7.

4 Both in David's case as in Christ's But see Luke 12:7.

5 The word here used "Ashmah" has many times been used for trespass offering Lev. 6:5 an animal to which was imputed the sins of the people. Jesus was such, possessing in common with all men sin's flesh Rom. 8:3. Cp Rom. 7:13. This does not appear so much confession of specific sins, as recognition that if they exist God knows them. David was unjustly accused: "I restored that which I took not away. So also was Christ. Without retaliating they both left it but to justice. In David's case he was guilty of folly & trespass but in the Lord's case only that which was imputed to him for purpose of atonement. Cp Isa 53:5. These titles speak of His sufferings to save. The future of Israel depended on David & on Christ. But the former departed into Gath, the latter into the grave. The former through his own weakness, the latter because of sins of humanity Rom. 5:12. Heb. 7:27. Both consisted of the weakness of flesh called on Jahweh to save. Ps 102 Note.

PERSECUTED FOR GOD'S SAKE Vv.7-12.

6 If he is abandoned of God those who seek Him will be discouraged because he suffers for God's sake. Cp Jer. 15:15.

7 Cherpâh = disgrace from charaph - to pull off, strip bare (as by stripping) to defame. True of David, true of Christ.

8 True of David & of Jeremiah of Christ as far as nation was concerned.

9 A symbol of the whole nation Num. 12:7. Hos. 8:1.

10 Jahweh's message was mocked as well as His servants who delivered it. Matt. 21:18-46. True of David & of Jeremiah Jer. 6:10. 20:8. Christ

23 a That thy foot may be
dipped in the blood of thine
enemies, and b the tongue of
thy dogs in the same.

24 They have seen thy goings, O God; even the goings
of my God, my King, in the
sanctuary.

25 c The singers went before,
the players on instruments
followed after; among them
were the damsels playing with
timbrels.

26 d Bless ye God in the congregations, even the Lord,
from e the fountain of Israel.

27 There is little Benjamin
with their ruler, the princes of
Judah f and their council, the
princes of Zebulun, and the
princes of Naphtali.

28 ~~Thy God hath commanded~~
thy strength: strengthen, O
God, that which thou hast
wrought for us.

29 Because of thy temple at
Jerusalem g shall kings bring
presents unto thee.

30 Rebuke h the company of
spearmen, the multitude of the
bulls, with the calves of the
people, till every one submit
himself with pieces of silver:
i scatter thou the people that
delight in war.

31 Princes shall come k out of
Egypt; l Ethiopia m shall soon
stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing
praises unto the Lord; Selah:

33 To him that n rideth upon
the heavens of heavens, which
were of old; lo, he doth o send
out his voice, and that a mighty
voice.

34 Ascribe ye strength unto
God: his excellency is over
Israel, and his strength is in
the p clouds.

35 O God, thou art q terrible
out of thy holy places: the
God of Israel is he that giveth
strength and power unto his
people. Blessed be God.

a Ps. 58. 10.
b Or, red.
c 2 Kin. 22. 19.
d Ps. 45. title.
e Rom. 11. 9.
f ver. 2, 14. Job 22. 11.
g Jonah 2. 5.
h 1 Chr. 13. 8 & 15. 16.
i Heb. the mire of depth.
k Heb. depth of waters.
l ver. 15. Judg. 12. 6.
m Ps. 26. 12.
n Deut. 33. 26.
o Or, ye that are of the fountain of Israel. RV
p Cp. Prov. 5. 16.
q Ps. 31. 24.
r 1 Sam. 9. 21.
s Ps. 35. 19.
t Or, with their company.
u Cp. Jer. 15. 10.
v Heb. guiltiness. Gen. 26. 10.
w Ps. 45. 12.
x Or, the beasts of the reeds.
y Jer. 15. 15.
z Or, he scattereth.
a Cp. Is. 19. 19.
b Ps. 31. 11. Cp. John 1. 11.
c Zeph. 3. 10.
d Job 19. 13.
e Cited John. 2. 17.
f Cited Rom. 15. 3.
g Deut. 33. 26.
h Heb. give. Ps. 46. 6 & 77. 17.
i Ps. 35. 13.
k 1 Kin. 20. 31.
l Job 17. 6.
m Or, heavens. Ps. 89. 6, 37.
n Ps. 47. 2 & 65. 5.
o Cp. Ps. 110. 2.
p Job 30. 9.
q Heb. drinkers of strong drink.
r Ps. 109. 4.
s 2 Cor. 6. 2.

SAVE me, O God; for a the waters are come in b unto my soul.

2 I sink in c deep mire, where there is no standing: I am come into d deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: e mine eyes fail f while I wait for my God.

4 g They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: h then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my i sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because k for thy sake I have borne reproach; shame hath covered my face.

8 I l am become a stranger unto m my brethren, and an alien unto my mother's children.

9 For n the zeal of thine house hath eaten me up; and o the reproaches of them that reproached thee are fallen upon me.

10 When I wept, and chastened p my soul with fasting, that was to my reproach.

11 I made q sackcloth also my garment; and I became r a proverb to them.

12 They that sit in the gate speak against me; and I was the s song of the t drunkards.

13 But as for me, u my prayer is unto thee, O LORD, v in an

a Ps. 124. 4.
b Jonah 2. 5.
c Ps. 40. 2.
d Ps. 124. 5.
e Lam. 2. 11.
f Ps. 119. 82. Isa. 38. 14.
g Ps. 35. 19. John 15. 25.
h Ps. 35. 7.
i Ps. 38. 5.
k Jer. 15. 15.
l Job 19. 13. Ps. 31. 11.
m Cp. John 7. 5.
n John 2. 17.
o Rom. 15. 3.
p Ps. 35. 13.
q Isa. 50. 3. Rev. 6. 12.
r Deut. 28. 37. Jer. 24. 9.
s Lam. 3. 14.
t Job 30. 9.
u Ps. 109. 4.
v 2 Cor. 6. 2.

755 of Jeremiah Jer. 6:18. 6:26 of Christ Cp. Matt 8:16-17 with Mark 1:24.

12 The highest to the lowest in the land mocked him Cp Matt 27:29, 41.

3 IN SPITE OF ALL PROVOCATIONS & BREAKS HE STILL TRUSTS IN YAHWEH 3:4-17.

From the hard heartedness of men he turns to the mercy of Yahweh.

13 A contrast to the scorners of the previous verse

FEATURES OF THE PSALM. Christ's deep atonement Vv.2-5. His prayer for his disciples V.6. His prayer for his enemies Vv.7-12. The unreasonable opposition of his enemies Vv.4. His prayer in Gethsemane Vv.1-19. His confession V.5. Punishment of the Jews V.20. Elevation of Lord Abettors Messiah V.21. His special proclamation of the Gospel

Ps 68 Moffatt - "Check that brute of a Nile Power, the bullocks and steers of pagans" Cf Zech. 10:11. Rv peoples

The price of redemption. Exod 30:13 1 Pet 1:18

Cp 1 Chron 18:2

He rides through the desert to establish his power in polluted heaven

63 Cf. V 4.

The heavens of the heavens of old. - the mythical heavens of the future - the Kingdom restored Ps 25:13. Deut 27:26

The saints

64 A Voice that is heard & obeyed throughout the world Ps 19:4. 46:6. Isa 30:30. Joel 3:16

65 See extended Note top p. 1121 and note the change from Jacob to Israel.

66 Identified with faithfulness Ps 36:5 and truth 57:10. 108:4. The Government of the earthly Millennium 24:20. 26:6. Rev 1:7.

67 YARÉ - To fear, revere Exod. 15:11 Deut 10:17. Ps 47:2. 65:5. Sanctuaries

42 MARCHAIT - "plural" ed. "Str. Ps 58: 10-11. Rev 14:19-20 Isa 63:1-4.

43 RV: "That the tongue of thy dogs may have its portion from thy enemy." The complete and abject overthrow of Israel's enemies.

4 RESTORATION OF ZION'S GLORY 24-28

A solemn procession of thanksgiving to the Temple.

44 All mankind friend + foe to Zion Isa 40:5. Ps 98: 1-3. Ezek 37:26-28. Jer 33:8-9

45 HALIYKÂHIN = a walking, by infl. a procession Florin. - The saints in glory. Luke 13:28 Ezek. 46:9-10. 46. Cp Ps 87:7. Ezek 40:44.

See opp.

Ps 68 Moffatt - "Check that brute of a Nile Power, the bullocks and steers of pagans" Cf Zech. 10:11. Rv peoples

The price of redemption. Exod 30:13 1 Pet 1:18

Cp 1 Chron 18:2

He rides through the desert to establish his power in polluted heaven

63 Cf. V 4.

The heavens of the heavens of old. - the mythical heavens of the future - the Kingdom restored Ps 25:13. Deut 27:26

The saints

64 A Voice that is heard & obeyed throughout the world Ps 19:4. 46:6. Isa 30:30. Joel 3:16

65 See extended Note top p. 1121 and note the change from Jacob to Israel.

66 Identified with faithfulness Ps 36:5 and truth 57:10. 108:4. The Government of the earthly Millennium 24:20. 26:6. Rev 1:7.

67 YARÉ - To fear, revere Exod. 15:11 Deut 10:17. Ps 47:2. 65:5. Sanctuaries

Israel mortal + Immortal.

69 Therefore they should place their trust in Him. For strength and power given see Deut. 4:38; Isa. 40:12. Phil 4:11. 2 Co. 12:9.

70 Heb. emphatic "THE people" c. They stand out among the people of the earth as the people of His choice. For their strength see Ps 29:11 Isa 40:29. Thus the Psalmist's vision anticipated Rev 15:3-4.

71 He alone is worthy to be worshipped. He is the true source of true wisdom, holiness, strength, goodness. His mercy matches His majesty for both are infinite. As He delivered in the past, so He does today and will tomorrow. He shapes the course of individuals + nations to ultimately fill the earth with His glory as the waters fill the sea. Isa 11:9. Num 14:21. Hab 2:14. Rev 11:15. Blessed be God

PSALM 69 "Though we may be jeered for well doing, we must never be jeered out of it." We cannot expect too little of men or too much of God Cp [redacted] Ac. 14:6-13. Eph. 3:20

PROPHETIC ANALYSIS Heb. 5:7-8 The ministry of the Lord: a baptism unto death Vv1-3, Luke 12:50. Surrounded by numerous enemies V.4a. Jn 15:25 Wrongfully oppose him, falsely accuse him V.4b. True state known to Yahweh V.5. His victory essential to salvation V.6. Because of that bears reproach V.7. Treated as foreigner by Israel V.8. Jn 7:48. Mother's (not Father's) children oppose him V.8. Jn 7:5. Noted for zeal V.9. Jn 2:17. Reproached for Father's sake V.9. Rom. 15:3. Mocked by highest to lowest V.12. Mt. 27:28. Delivered out of death by answer prayer Vv13-18. Heb. 5:7. On the Cross, Vv19-21. His persecutors ensnared by the Law V.22. Blindness in part overtakes them V.23. Rom. 11:8

14 'emeth - stability. Fig. certainty, trustworthiness. Str.

David complaineth of his affliction. no forgiveness of sins.

acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Num. 23:10

14 Deliver me (b) out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the (c) waterflood overflow me, neither let the deep swallow me up, and let not (f) the pit (g) shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and (d) I am full of heaviness: and I looked *for some* (h) to take pity, but *there was* none; and for comforters, but I found none. Mt. 26:56.

21 They gave me also gall for my meat; and (i) in my thirst they gave me vinegar to drink.

22 (j) Let their table become a snare before them: and *that* which *should have been* for their welfare, *let it become* a trap. Judge them according to thy righteous Law. Ex. 21 Romans.

23 (k) Let their eyes be darkened, that they see not; and (l) make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 (m) Let (n) their habitation be desolate; *and* (o) let none dwell in their tents. Cp Note Ps 55:15

26 For they persecute *him* whom thou hast (p) smitten; and they talk to the grief of (q) those whom thou hast wounded.

27 Add (r) iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of (s) the book of the living, and not be (t) written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will (u) magnify him with thanksgiving.

31 (v) *This* also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The (w) humble shall see *this, and* be glad: and (x) your heart shall live that seek God.

33 For the LORD heareth the poor, and (y) despiseth not his prisoners.

34 (z) Let the heaven and earth praise him, the seas, and every thing that (a) moveth therein.

35 (b) For God will save Zion, and will build the cities of Judah, that they may dwell there, and (c) have it in possession.

36 (d) The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM 70.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief Musician, A Psalm of David, to bring to remembrance.

(e) MAKE haste, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them (f) be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: (g) make haste unto me, O God:

PSALM 69. Cont. National trou... from their inhe... of life Vv26-28. Christ elevated ... The meek rejoice in him and ... coming glory Vv35-36. Noted ministry, death, resurrection ... resurrection of saints and fu...

Ps. 40:17. = "O my God" David ...

PSALM 71. thou a... delivere... tarrying...

LXX: By David (a Psalm sung by) the sons of Jonadab & the first that were taken captive. But who was Jonadab & what was the captivity? Cp 2 Sam. 3:32; Jer. 35:6.

A CONFESSION OF FAITH IN OLD AGE

Cp V. 20. Cp 1 Kings 2:1-4 David's instruction to Solomon, fittingly followed by Ps. 72. Cp. 72:20 and 1 Kg. 2:10.

1 THE PRAYER OF FAITH Vv1-8

A IN TIME OF DISTRESS Vv1-4

From Ps. 31:13 recalling the early adventures and the treachery of his own tribe.

[Some word read "wish" in mind" A. 31:1 See Notes. In old age he recalls earlier deliverances and prays for a continuance of such.

Ps. 31:2 = Deliver me speedily. = There was a greater exigency then.

The Hebrew commences the line with His phrase emphasising the basis of the deliverance Cp Vv. 15, 16, 19, 24 This is the theme of his conversation in old age V. 24. The elevation of Yahweh's righteousness is the basis of any deliverance. Rom. 3:21-26

Dwelling place. Thinks.

13

Constantly seek shelter Cp Ps. 90:1.

RV: "Rescue."

Unjust, violent men. Contrast to Yahweh's righteousness V. 2.

B THE BASIS OF HIS APPEAL Vv5-8

TIQVAH = Gen. A rope. Expectation. Something to hold on to Hos. 2:15

MIGTACH - Place of refuge, confidence. "Upon thee have I rested..." Cp Ps. 22:9. = GIYACH - to gush forth. Here = GAZAH - To separate. Gal. 1:15.

MOWPHETH - Contemptuous. By implication, terror, others. A type of one abandoned. Deut. 28:46. The disasters that came on David late in life. Cp Shimei 2 Sam. 16:5-7

C A PLEA FOR HELP IN WEAKNESS 9-13

With increasing years, David's problems mounted. Revolt Sheba 2 Sam. 20; famine 2 Sam. 21; plague 2 Sam. 24; Revolt Adonijah 1 Kings 1:5-7. At the same ...

15 The grave Ac. 2:27. Zech. 9:11. Cp Acts 2:31.

16 Hold him forever Heb. 5:7. Acts 2:24. Rom. 1:18.

17 Can be rendered "comforting" "gracious" etc.

18 The opposite of God "hiding His face" V. 17. Cp Ac. 3:19

19 I am bound to Your cause, doing your will. He was the servant with ears digged. Ex. 21:6

20 Answer my prayer Lam. 3:57

21 Whose triumph will cause God's honor to suffer Cp V. 6 - God Who is just Rom. 3:26 - will ultimately help the righteous to vindicate His character, though He might put them to the test.

HIS CONDITION WELL KNOWN TO YAHWEH Vv19-21.

22 "THOU knowest." "Thou" is emphatic.

23 Kelimmah from KALAM to wound. Notice the development: first stripped of his good character, then shamed, finally deeply wounded. You know the circumstances.

24 You can hear and see all that is spoken or done.

25 Unfair reproaches, calumnies, aspersions, slanders falling upon a sensitive heart a crushing burden so heavy that one can decline under it Cp Ps. 27:27-44.

26 Metaphorically this applied to David for gall (Rosh - poisonous herb) signifies trouble Deut. 32:32; Jer. 9:15, 23:15; and the word, undrinkable wine here styled "vinegar" can be likened to bitter worm wood which drink is used to describe extreme misery Lam. 3:15, 19. Prov. 5:4. Deut. 29:18. The drink the Lord was given on the cross was the culmination of the persecution spoken against him in life and the misery he endured.

2 DECLARATION OF GOD'S JUDGMENT AGAINST HIS ENEMIES. Vv22-28.

It would be immoral, unjust and dishonoring to Yahweh that His truth enemies should flourish Exod. 34:7. therefore the Psalmist could predict their coming punishment in order to emphasise its righteousness identify himself with it. This in spite of Mic. 2:1-4 which related to those who did not understand what they were doing.

27 Rom. 11:9-10 identifies these enemies with Israel whose unbelief in the law ensnared. Cp Rec. Paul's rendition.

1 DESTROY THEIR POWER. Vv22-26.

Rom. 11:25.

28 Cp Mt. 13:14. They remained blind in reasoning and understanding. The very organs that gloated over the Lord's sufferings thus judged. Note Paul's comment Acts 13:46.

29 I am denote strength which previously given over to persecution is now weakened in fear. This fulfilled as AD 70 approached.

30 Quoted Acts 1:20 as expressive of the rejection of the traitor Judas, also quoted Matt. 21:38 as expressive of the traitor nation - Judah.

31 They rejoice over his sufferings going over them point by point - "they gosip to the pain" - BOX

32 Chol 31 = pierced Isa 53:5.

Ps. 40:13 = Yahweh. The means by which the help was to come. The earlier Vertes of Ps 40 had implied this Vv1, 5, 8.

Cited 40:13 Cp use in Ps 38:22 with similar title.

See Note Ps 40:14. The text there is fuller.

See note = Variation in text Ps. 40:13.

Ps 40:13 = "Hast say unto me." That Psalm individual to Christ; this for general use. By defeating the malicious attacks of

Cp 2 Tim 4:18.

RNJV - Depressed, downcast. Yet!

Variation from 40:17. - "The Lord thinketh upon me."

"My help" Protect.

"EZER = from root = to surround,

PSALM 70

MAKE HASTE TO HELP

See Note to P. 38. This Psalm comprises a repetition of Ps 40:14-17 with slight variations. It was probably adapted for general use in the offering of incense - as the expressions of Ps 40 would not be appropriate Vv 6-10. This became a memorial Psalm for all Cp 1 Chr. 16:4. RV mg. "to make memorial." LXX: "To make King the memorial" as in Lev 24:7; Cp Num 10:10. Cp Isa 66:3.

PLEA FOR HELP IN TIME OF NEED Vv1-5

2 Same as Ps 40:11 ...

too little of men

enemies V.4. Thankfu
ory essential to salva
n. oppose him V.5. That
livered out of death
ertakes them V.8. Rom

2 BLOT THEM OUT OF THE BOOK OF LIFE
3 "avenge rend" pun
ishment "Gen. 4:15
26:11, 43 1 Sam. 25
etc. As they have fo
rtunately recounted the
ees that have fallen
n the righteous V.2
pay them adding
r iniquities up on
ne.

COMING TRIUMPH OF THE PSALMIST
PRESENT TRIBULATIONS
29-33
Out of reach of his
enemies. Ps 59:1 Ps
The formal sin
ning Heb. 3:11-12.
Full grown, not und
r 3 yrs = thus a
er age for sacrifice
Ps 9
Clean animal Lev.

David was a prison
er in Gath. All be
prisoners in the
1:15.

COMING TRIUMPH OF ZION V.35-36.
All creation invit
d to join in a cho
-praise - fig. lan
vens, earth) a
rs (sea) Ps 22:22
David could well ha
id this in mind in
he had taken Zio
had before this
od the coming Ju
ith Samuel 1 Chron

When David came
ver he built the
th = influence
Cp also Zech. 9:1
= implies continu
nd growth.
many more with
aracter = purpose
91 = attribute,
urpose.

SALM 70
AKE HASTE TO
ELP
ote to Ps
This Psalm
a repeti
Ps 40:13-17
ght variations
probably ad
r general use
offering of
- a title to
of Ps 40.
of be appre
6-10. This
e men or sl
all Cp 1 Chr.
ms = be mad
nal. # LXX: "To
the memorial
Lev 24:7, Cp
10. Cp 1:12

EA FOR HELP
TIME OF NEED
1-5
as Ps 40:11
Ps

PSALM 69. Cont. National trouble weakens them V.23-24. Ejected from their inheritance V.25. Blotted out of Book of Life V.26-28. Christ elevated V.29. Supercedes sacrifices of Law V.31. The meek rejoice in him and shall live V.32. Shall be raised V.33. Coming glory V.35-36. Notice the sequence in which the ministry, death, resurrection of Christ, rejection Israel, coming resurrection of saints and future glory - is given.

A CONFESSION OF FAITH IN OLD AGE PSALM 71: The utterances of a faith which has proved the goodness of Yahweh throughout a lifetime of bitter trials without losing confidence. Here calls his sin and the sorrow that accompanied his later years, like Paul (2 Timothy) David takes retrospect of Yahweh's dealings with him from the beginning, and expresses himself in words which are an anticipation

12 ADONAI. = "O my God" *David prayeth for himself, and against his enemies.*

PSALMS.

PSALM 71.

LXX: By David (a Psalm [illegible]) the sons of Jonadab & the first that were taken captive. But who with Jonadab & what was the captivity! Or Sam. 32; Jer. 35:6.

A CONFESSION OF FAITH IN OLD AGE
Cp V. 20. Cp 1 Kings 2:1-4. David's instructions to Solomen, fulfilling followed by Ps. 72. Cp 72:20 and 1 Kg 2:10.

1 THE PRAYER OF FAITH VV. 1-13
A IN TIME OF DAVID'S PRESENT VV. 1-4
From Ps. 31:3 recalling the early adventures and the treachery of his own tribe.
Some record read. "death" and "Ps. 31:1. See Notes. In old age he recalls earlier deliverances and prays for a continuance of such.
Ps 31:2 = "Deliver me speedily." = There was a greater urgency then.
The Hebrew commences the line with this phrase emphasising the idea of the deliverance. Cp VV. 11, 14, 24. This is the theme of his conversation in old age. V. 24
The elevation of Yahweh's righteousness is the basis of any deliverance. Num. 14:20
4 Dwelling place. Josh. 1:3
5 Constantly seek shelter Cp Ps. 90:1.
6 RV: "Rescue."
Unjust violent men. Contrast to Yahweh's righteousness V.2.
B THE BASIS OF HIS APPEAL VV. 5-8
8 TIQVAH = Ger. A rope. Expectation. Something to hold on to Heb 6:18.
9 MIGTACH - Place of refuge, confidence.
10 "Upon thee have I rested..."
Cp Ps. 22:9. = GIYACH - to gush forth. Here = GA'ZAH - To separate. Gal 1:15.
MOWRIYTH - Conspicuous. By implic. Heaven, others. A typical example of one abandoned. Deut. 28:46. The disasters that came on David later in life. Cp Shimei 2 Sam. 16:5-7.
C A PLEA FOR HELP IN WEAKNESS 9-13
With increasing years, David's problems mounted. Revolt Sheba 2 Sam 20; famine 2 Sam 21; plague 2 Sam 24; revolt Adonijah 1 Kings 1:5). At the same ar

LXX: By David, a psalm sung by the sons of Jonadab, & the first that were taken captive. Jer. 35:1 Note

a ver. 8, 24. Lit. "have I taken refuge."
b To ver. 3. Ps. 31. 1-3.
c Ps. 92. 5.
d and set me free "c. Additional Pc. Ps. 31
2 Heb. Be thou to me for a rock of habitation. RV
d Ps. 90. 1.
e Ps. 133. 3.
3 Heb. unto the age and every hour. Is. 46. 4.
f Ps. 140. 1, 4.
4 Heb. hand, thine arm.
g Ps. 36. 5.
h Jer. 14. 8 & 17. 13 & 50. 7. 1 Tim. 1. 1.
i Ps. 126. 2. Luke 1. 49.
5 Ex. 15. 11.
l 2 Chr. 32. 8.
m Ps. 60. 3.
n Ps. 85. 6.
o Is. 8. 18. Zech. 3. 8. 1 Chr. 29:11 Mt. 6:13.
6 ver. 24.
7 Heb. with the instrument of psaltery.
p Ps. 33. 2.
q ver. 18.
r Ps. 78. 41 & 89. 18.
8 Heb. watch, or, observe.
s Ps. 34. 22.
t Ps. 83. 5.
u Ps. 35. 28.
v Ps. 105. 11.
w Ps. 35. 22. 22:11
9 Ps. 40. 13 & 70. 1.
x ver. 24. Ps. 35. 4, 26 & 40. 14.
y Or, of.

covered with reproach and dishonour that seek my hurt.]
14 But I will hope continually,] and will yet praise thee more and more.]
15 a My mouth shall shew forth thy righteousness] and thy salvation all the day;] for I know not the numbers thereof.]
16 I will go in the strength of the Lord GOD:] I will make mention of thy righteousness, even of thine only.]
17 O God, thou hast taught me from my youth:] and hitherto have I declared thy wondrous works.]
18 Now also 3 when I am old and greyheaded, O God, forsake me not;] until I have shewed thy strength unto this generation,] and thy power to every one that is to come.]
19 w Thy righteousness also, O God, is very high,] x who hast done great things:] O God, y who is like unto thee!]
20 Thou, z which hast shewed me great and sore troubles, shalt a quicken me again,] and shalt bring me up again from the depths of the earth.]
21 Thou shalt increase my greatness,] and comfort me on every side.]
22 I will also praise thee 4 with the b psaltery,] even thy truth, O my God:] unto thee will I sing with the harp,] O thou c Holy One of Israel.]
23 My lips shall greatly rejoice when I sing unto thee;] and d my soul, which thou hast redeemed.]
24 e My tongue also shall talk of thy righteousness all the day long:] for they are confounded, for they are brought unto shame, that seek my hurt.]

PSALM 72.

1 David, praying for Solomon, sheweth the goodness and glory of his kingdom in type, and of Christ's in truth. 18 He blesseth God.

A Psalm 7 for Solomon.

2 THE PRAISE OF FAITH VV. 14-24
19 He contrasts his state with that of his adversaries.
20 YACHEL = to wait, ie be patient. Cp V.5.
21 Righteousness and salvation go hand in hand. Cp V.2. Is. 45:21.
22 CAPHORATH - Totals. From the same root as "tell" CAPHAR - to score, record. Thus a play on words. He will count and recount. The theme is inexhaustible
RV: "I will come with the mighty acts..." Cp Ps. 40:12. This will be his constant theme Cp V.18
No self justification. He will remember his sin.
"And unto this, I will tell" he has habitually and continuously done this.
RV: "the next..."
RV: "Thou who hast..."
RV: "us" but footnote shows another reading: "me."
Sing. number also in e
Pursued by Saul; threatened by friends, Ziklag 1 Sam. treachery of his tribe 1 Sam. Philistines, Domestic, Nation[illegible]
Ps. 27:11
Ps. 16:10; Isa. 26:19; Dan. 12:2 Ps. 61:6-7
Ps. 61:6-7 GEDULLAH - Greatness in sense dignity, majesty. This is elsewhere ascribed to Yahweh 1 Chr. 29:11; Matt. 6:13. The King, because of his status shared that in measure but will do so in greater degree in the future 2 Tim. 4:8, Rev. 1:4-6. Luke 19:19
f "with the instrument (Kelee of a Psaltery understood)
BIKELLY NEBEL - Cp 2 Sam 6:5 1 Chr 15:16 - from KELLY = a prepared vessel, and NEBEL = Psaltery - A skin bag - a wind instrument. The lyre.
KINNOR from a root "to twang" hence a percussion instrument. Mellow
See Note on Title Isa. 5:1.
RV: "Shout for joy" - Live rhapsodic singing.
All nature being will respond to the melody in his heart.
Drawn from Ps. 35:28.
HAGAH - Musing, meditative speech, a murmur.
RV: "... put to shame for they are confounded."
He speaks of this as accomplished, so complete is his faith in Yahweh's righteousness.

PSALM 72.

Ps. 71 dwells on the personal benefits that accrue from the righteousness of Yahweh. Ps. 72 depict the national and universal blessings that will flow from the same source when the Kingdom is established over all. Psalm shall both war [illegible] rule on righteousness [illegible]

Time David lacked the strength to cope with them as well as he previously did - he felt an increasing need of Divine help.
RV: "concerning."
A reference to the conspiracy against Solomon. Cp 1 Kg. 1:7-8 Cp V. 15.
They could have reasoned thus on the grounds that the King's appointee - Solomon was the fruit of a sinful alliance.
RV: "None to deliver." The conspiracy must surely succeed.
RV: "put to shame" Cp V. 1. Cp Ps. 70:1-3.

CONFESSION OF FAITH IN OLD AGE (Cont.)
of those in which the apostle declared his hope in Christ: "I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day." (2 Tim. 1:12)
It is said that it is a repetition of other Psalms. Vv 1-3 = Ps. 31:1-3; Vv 5-6 = Ps. 22:9-10; Vv 12-13 = Ps. 35:22; 40:11. It is natural and appropriate that David's mind in old age should range over the experience of the past and recall those circumstances. The first quotation relates to the treachery he experience from his own tribe and the help of Yahweh at that time

757

PSALM 72. The preceding Psalm dwells much upon the righteousness of Yahweh; this Psalm depicts the blessings which will flow from the righteousness of His earthly representative: the theocratic King. In Psalm after Psalm in this book (Ps 42-72) we have heard the cry of the oppressed: here is unfolded to our view the splendid vision of a perfect ruler who shall be the champion of the oppressed, whose glory will be "redressing human wrong." (Com. Bible)

V1. Wisdom. Type. 1Chr. 22:11 Antitype Isa. 11:2-3. V2 Judgment. Type 1Kg 3:28. Antitype Isa. 32:1. V3 Peace. Type 1 Kg. 4:24 Antitype Isa 2:4
V4 Security. Type 1Kg 4:24 Antitype Mic. 4:4. V5 Reverence. Type. 1Kg. 4:31. Antitype Jer. 32:40. V6 Revival. Type 1 Kg 10:8 Antitype. Isa 44:3
V7 Righteousness. Peace to flourish. Type. 1Kg 4:24 Antitype Isa. 9:6-7. V8 Dominion. Type 1Kg 4:24. Antitype Ps. 2:8

PSALM 72.

THE GLORY OF MESSIAH'S REIGN.

David's prayer for Solomon. (SEE NOTE PREVIOUS PAGE)

1 GIVE the king thy judgments, O God, and thy righteousness unto "the king's son.

Historical background. 1Chron. 29:23. Ref. Fulfilment 1 Kings 4:20. Messianic. Zech. 9:10.

I ITS CHARACTER: RIGHTEOUS. Vv1-4.

1 Yahweh is the Source of true judgment. Deut 1:17. and this shall characterise Messiah's reign. Isa. 11:3, 16:5, 28:6, 32:1. For the type, see 1 Kgs 3:5-9. — depressed. 2 Lit. Thy afflicted ones. Israel spiritually & naturally. Gal 6:16. 3 Or. Dan. 7:25. Dan. 9:24. 3 The large and small nations that make up the empire of Christ. Rev. 7:10. Isa. 14:8. ruled over by the saints. Rev. 5:10. Luke 19:17. effect of righteousness: peace Isa. 32:17. Type. 1 Chron. 22:9. Antitype: Am 9:11. Deut. 32:2. 2 Sam. 23:4. Isa. 40:6. This should commence next time. The judgment has the effect of helping those who receive it. Their need but ruthlessly crushing the merciless oppressor. Gal 6:16. Rev. 21:22-22:5. Dan. 2:44. The sign of righteous judgment. 1 Kgs 3:28.

II ITS DURATION: ETERNAL. Vv 5-7.

5 Yahweh - Whose name shall be revered through the reign of His Son. Ps. 89:36. Mal. 3:16. 6 Gez: mown grass or fleece. Jud. 6:37. Cp. Ruth's mowings 2 Sam. 7:8. = Pastured lands. So as the showers descend and with the dew fructify the soil and produce the growth - so that out of righteousness & peace flourish. Vv. 1-4. Cp. V. 16. Gen. 26:4. Gal. 3:16.

III ITS EXTENT: UNIVERSAL. Vv 8-11. Cp. Zech. 9:10.

8 RV: River = Euphrates. Thus extend beyond border promised Abraham. Gen. 15:18. 9 The Arabians submit. Hab. 3:7. Isa. 60:6. 10 The northern Confederacy. 11 RV. mg. Tribute. Among the presents = Israel. Isa. 60:4. Zeph. 3:10. Isa. 18. Type. 1 Kg 10:24-25. All the colored peoples. Mentioned among the Cushites Gen. 10:7. coupled with Egypt, Ethiopia Isa. 43:3. As Nu. Final remarks of resistance. Rev. 17:14. Hag. 2:7-9. Zech. 6:11-15. Isa. 16:1. Type. 1 Kg 10:23.

IV ITS BENEFITS: REDRESSING HUMAN WRONG. Vv12-14

12 The military victory shall be followed by a moral one. And in this the true strength of Messiah's rule shall lie. Isa. 16:5. 13-5. 14 His work as Savior will continue for those who recognise their need - even in the Kingdom. 15 Oppression (RV), fraud (RV. mg.). Violence and murder. Cruelty suppressed.

V ITS EFFECT: GLORY TO GOD - PEACE & GOODWILL TOWARD MEN. Vv15-17

16 Response to the royal proclamation. 1Kgs 11 25, 24, 29. He delivers and saves them. and they bring to him a liberal hand (Green), a praying heart, and a praising tongue.

V.9. Enemies submit. Type 1Kg. 8:17-18 Antitype Mic. 5:5-6. V.10. Tribute Type 1 Kgs 10:21 Antitype Isa. 60:6, 9. Tarshish & Sheba. Type. 2 Chr. 9:21. 1 Kings 10. V.11 Type. 1 Kings 4:24. Antitype, Isa. 60:12. V.12. Deliverer 1 Kings 4-25 Rom. 11:26. V.13 Savior 1 Kgs 3:28 Rom. 11:27. V.14 Redeemer 1 Kgs 3:26-27 Isa 31:11.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Abrahamic Covenant.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

"Ether - root = to be fragrant. Fig. Go forward, be honest, prosper, thus happily.

PSALM 73.

1 The prophet, prevailing in a temptation, 24 sheweth the occasion thereof. 28 A Psalm of Asaph. See Append. P. 16 Titles

1 TRULY God is good to Israel, even to such as are of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, when I saw the prosperity of the wicked.

4 For there are no bands in their death: but their strength is firm.

5 They are not in trouble as other men; neither are they plagued like other men.

6 Therefore pride compasseth them about as a chain: violence covereth them as a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They set their mouth against

2 THE CAUSE: THE APPARENT PEACE OF THE ARROGANT Vv 3-14

4 RV: "Arrogant" - boastful presumption. 5 Heb. SHALEM - The peace. They are not

758 1 Kings 3:14 Royal acclamation Rev. 5:13-14. Arabs subdued. 1 Kgs 4:21. Isa. 60:6. Prayer. Praise Isa. 24:4. V.16 Plenty. Populous. 1 Kgs 4:20 Jer. 33:9-16. V.17 Endurance. Blessing 1 Kgs 10:7-8 - Isa. 11:9. V.18 A Theocracy. 1 Chron. 29:23 - Jer. 31:17. V.19 Earth filled with glory. 1 Kings 10:5 - Hab. 2:14. V.20 Fulfilment of David's Hope. 1 Chron. 28:5 - Isa. 11:1.

PSALM 73.

R.S.V. - "For they have no pangs, their bodies are sound and sleek."

THE PROBLEM OF THE PROSPERITY OF THE WICKED SOLVED

1 INTRODUCTORY SUMMARY. Vv 1-2.

1 AK = Expression - Nay, but after all. In spite of all appearances to the contrary - all the problems of the Psalmist this result remains. 2 RV: "Pure." The true Israel of God. Cp Col. 6:16. They are recipients of God's goodness Exod. 33:14. Rom 11:22. Cp Matt. 5:8. 3 His doubts about God's goodness had caused the founda- = of his life to

6 Many eliminate as RSV but Hebrew retains it. they are untroubled throughout life until a quiet death claims them. 7 Instead of the instruction of the Law. Cp NTE. Prov. 1:8-9 Cp Deut. 8:13-14. 8 CHAMAC - Can signify violence by deed or word. By impl. wrong (Str). They justify themselves by their wrong attitude to others, which becomes their cloak or covering. 9 Both: "their iniquity proceedeth from fatness." That which they should offer to God in sacrifice they expend upon themselves. Cp Deut 32:15. Jer 5:28. 10 "The imaginations of the heart overflow" e. They are dominated by the emotions of the flesh. Cp Matt 12:34. 11 RSV: "They scoff & speak with malice - loftily they threaten oppression." See also e. 12 RV: "They have set their mouth in the heavens." - They claim Divine authority. 13 Their conclusions are given widespread publicity. Ps 52:6. 14 LXX: "my people" in Thy are drawn by this evil example to drink the waters of sinful pleasure to the full. 15 Elyon, the Disposer. See Note Gen 14. 16 The same word as is translated "Truly" V.1. 17 He is depressed by his knowledge of failure - he derives no satisfaction from his striving.

3 THE SOLUTION Vv. 15-26

15 If he openly expressed the foregoing thoughts, he would discourage the righteous. He determined to take it to God. 19 Read "Verily" (4) "Truly" v.1.

A sure foundation upon which one can rest with confidence See Note. Deut 32. An appropriate title in view of Vv. 2, 15, 18

20 LIWR - To open one's eyes, to behold and arouse oneself. A different word to "awaketh" — awake = awake suddenly. 21 Kidneys - Fig. for inner feelings whilst "heart" = mental activity. His thoughts were

22 Boorish - To kneel. 23 Cp Jer. 12:11-22. The covenant name, preserves Israel, causes adoration to ascend following during olam, and extends to all the earth. 24 Reflected in Hupa Isa. 63:14. 25 So let it be - Soli shall be. Cp Gen 41:40.

4 EPILOGUE V.26

26 Expressing David's humility. Cp 1 Sam 25:10. 27 Kalah - Can be now accomplished = it is in its fulfilment. Cp 2 Sam 22:15. David's confidence

5 ITS NATURE: A THEOCRACY. Vv 18-19

This doxology closes the second book of Psalms. Cp Ps. 41:13.

ASAPH MEDITATING IN THE TEMPLE Cp V.7 Cp 1Chron 25:1 Top.p.577 Append.p.10. Thus commencing the Book of Leviticus in the Psalms.

Ps. 73. The problem of the prosperity of the wicked solved Ps. 74. How long shall the enemy triumph? Ps. 75. The assurances of God as Judge.

BOOK 3 = 17 PSALMS. 73-89. 11 by Asaph; 3 Korah; 1 each David, Heman, Ethan. 1Kings 4:31.

Problems of Righteous 1-3 • Prosperity of Wicked 4-12. • Progress Towards Salvation 13-20. • Prospect for Eternity 21-28

6 Many eliminate as RSV, but Hebrew retains it. They are untroubled throughout life until a quick death claims them.
7 Instead of the instruction of the Lord. Cp NT. Prov 1:7 Cp Deut. 8:13-14.
8 CHAMAC - Consignify violence by deed or word. By impl. wrong (Str). They justify themselves by their wrong attitude to others, which becomes their cloak or cover.
9 Roth: "Their iniquity proceedeth from fatness." That which they should offer to God in sacrifice they expend upon themselves. Cp Deut 32:15. Jer 5:28.
10 "The imagination of the heart overflow" i.e. They are dominated by the emotions of the flesh. Cp Matt 12:34.
11 RSV: "They scoff & speak with malice - loftily they threaten oppression." See also e.
12 RV: "They have set their mouth in the heavens." - They claim Divine authority.
13 Their conclusions are given widespread publicity. Ps 52:4. Jer 9:4.
14 LXX: "my people" in
15 Elyon, the Dispenser. See Note Gen 14.
16 The same word as is translated "Truly" V.1.
17 He is depressed by his knowledge of failure - he deserves no satisfaction from his thinking.
18 Elyon, the Dispenser. See Note Gen 14.
19 Read "Verily" V.13 "Truly" V.1.
20 UWR - To open one's eyes, to behold and arouse oneself. A different word to "awaketh" - grants = awake suddenly.
21 Kidneys - fig. for inner feelings whilst "heart" = mental activity, the thoughts where

1 The state of the world which lies in ignorance. Ps 49:20
2 The state of Israelites who apostatise from Yahweh. Jam 4:4 Rev 2:20.
28 MACHSEH - Refuge, shelter. "I have made the Lord Yahweh my refuge." RV.

Lamentation for the present 1-11 • A look at the past 12-17 • A Longing for the future 18-23

PSALM 74.

HOW LONG SHALL THE ENEMY TRIUMPH?

1 Instruction, from śā kal - to scrutinise, look well into a matter. Usually based on a specific incident. Historical Cp Note App.p.10. See subscription. Prophetical: AD 70.

1 APPEAL TO GOD. VV1-3.

2 Ne-tsach - indefinitely. Roth. "utterly." Completely, so that there is none to help. Cp Lam. 3:31. The answer Rom 11:4.
3 Rather as Roth: "Shall thine (Imperfect tense)
4 Cp Deut 28:20. This smoking or would hide the needy of "the sheep" from His eyes. His would be hid from them. Ps 17:8
5 An expression used by David when pleading the cause of the people at a time when they had rejected their Messiah. 2 Sam 16:17 suggestive of AD 70.
6 His Land + Truth. See Appendix Rem as Shepherd A 78:52-55. Cp 79:13
7 עֵדָה fem. of עֵד - Witness. Cp Josh 22:34. Cp Isa. 43:10, 44:8-9 = עֵד.
8 Bestir thyself to view this
9 Desolations = Ruins (See also Ps 73:18 RV). Perpetual = ne-tsach (see Note 2). Ruin so extensive that there seems no hope of restoration. Ps 73:18 only other place where mashuw'ah occurs (Jer 25:9, 12 = different word) indicating this is a prophetic picture of AD 70 Cp Mic 3:12.

2 DESECRATION OF THE TEMPLE VV4-9.

Asaph saw the Temple completed - saw pagan shrines set up for Solomon's wives, and predicted the inevitable end.
10 Mô'êd - Set feasts Lev 23:2. They show no reverence for either the sacred times or places.
11 RV: "They seemed as men that lifted up axes upon a thicket of trees. And now.... They treat the Temple with scant respect. True of both Babylonian + Roman destruction Cp 2 Kgs. 25:4, 7-9. Cp Ezek. 7:21-24.
12 Particularly true of the accidental burning of AD 70.
13 RV: Profaned. For the extent of destruction Cp Mic 3:12.
14 Plural of mô'êd (See Note 10) thus "meeting places." The LXX renders this as part of the enemy's boast: "let us cease the feasts of the Lord to cease." but assuredly the Babylonians did not invade with this in mind - nor did the Romans. The verse as it stands is true of AD 70.
15 The visible outward symbols of religion. They re-

Ps. 16. 5.
s Job 22. 23. t ver. 3. Ps. 17. 14.
u ver. 1. Job 21. 15.
v Ps. 26. 6. Deut. 21. 6.
2 Or, A Psalm for Asaph to give instruction.
3 Ps. 60, title.
4 Heb. my chastisement was.
w Ps. 44. 9.
x Ps. 18. 8. Deut. 29. 20.
y Ps. 79. 13. Ezek. 34. 31.
z Ex. 15. 16. Deut. 32. 6.
5 Heb. it was labour in mine eyes.
a Or, tribe.
b Ps. 20. 2. 2 Kin. 19. 1.
c Deut. 32. 29.
d Ps. 37. 38.
e Ps. 73. 28. Cp. Is. 61. 4.
f Ps. 35. 6. Jer. 23. 12.
g Lam. 2. 6.
h Mat. 24. 15. Cp. ver. 9.
i Ps. 90. 5. Job 20. 8.
k Ps. 78. 65.
l 2 Kin. 6. 29.
7 Heb. They have sent thy sanctuary into the fire.
m Ps. 49. 10.
8 Heb. I knew not.
9 Heb. with thee.
n Ps. 83. 4.
2 Heb. break.
o Ps. 32. 8 & 107. 11.
p Ps. 49. 15.
q 1 Sam. 3. 1. Lam. 2. 9. Ezek. 7. 26. Amos 8. 11.
b Ps. 6. 3 & 79. 5 & 80. 4 & 82. 2 & 94. 3.
c Ps. 10. 13 & 79. 12.
d Ps. 40. 12 & 84. 2 & 119. 81.
3 Heb. rock. Ps. 18. 2.

of my heart, and [e] my portion for ever.]
27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.]
28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.]

PSALM 74.

1 The desolation of the sanctuary. 10 The psalmist craveth God's help in consideration of his power, &c.
2 Maschil of 3 Asaph.

O GOD, why hast thou cast *us* off for ever? why doth thine anger smoke against [h] the sheep of thy pasture?]
2 Remember thy congregation, *which* thou hast purchased of old; the [e] rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.]
3 Lift up thy feet unto the perpetual [f] desolations: even all *that* the enemy hath done wickedly in the sanctuary.]
4 Thine enemies roar in the midst of thy [p] congregations; [q] they set up their ensigns *for* signs.]
5 *A man* was famous according as he had lifted up axes upon the thick trees.]
6 But now they break down [t] the carved work thereof at once with axes and hammers.]
7 [7] They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.]
8 [z] They said in their hearts, Let us [2] destroy them together: they have burned up all the synagogues of God in the land.]
9 We see not our [15] signs: [a] there is no more any prophet: neither *is there* among us any that knoweth [b] how long.]
10 O God, how long shall the adversary [c] reproach? shall the enemy blaspheme thy name for ever?]

Many eliminate as RSV, but Hebrew retains it. They are untroubled throughout life until a quick death claims them.
7 Instead of the instruction of the Lord. Cp NT. Prov 1:7 Cp Deut. 8:13-14.
8 CHAMAC - Consignify violence by deed or word. By impl. wrong (Str). They justify themselves by their wrong attitude to others, which becomes their cloak or cover.
9 Roth: "Their iniquity proceedeth from fatness." That which they should offer to God in sacrifice they expend upon themselves. Cp Deut 32:15. Jer 5:28.
10 "The imagination of the heart overflow" i.e. They are dominated by the emotions of the flesh. Cp Matt 12:34.
11 RSV: "They scoff & speak with malice - loftily they threaten oppression." See also e.
12 RV: "They have set their mouth in the heavens." - They claim Divine authority.
13 Their conclusions are given widespread publicity. Ps 52:4. Jer 9:4.
14 LXX: "my people" in
15 Elyon, the Dispenser. See Note Gen 14.
16 The same word as is translated "Truly" V.1.
17 He is depressed by his knowledge of failure - he deserves no satisfaction from his thinking.
18 Elyon, the Dispenser. See Note Gen 14.
19 Read "Verily" V.13 "Truly" V.1.
20 UWR - To open one's eyes, to behold and arouse oneself. A different word to "awaketh" - grants = awake suddenly.
21 Kidneys - fig. for inner feelings whilst "heart" = mental activity, the thoughts where

1 The state of the world which lies in ignorance. Ps 49:20
2 The state of Israelites who apostatise from Yahweh. Jam 4:4 Rev 2:20.
28 MACHSEH - Refuge, shelter. "I have made the Lord Yahweh my refuge." RV.

Lamentation for the present 1-11 • A look at the past 12-17 • A Longing for the future 18-23

PSALM 74.

HOW LONG SHALL THE ENEMY TRIUMPH?

1 Instruction, from śā kal - to scrutinise, look well into a matter. Usually based on a specific incident. Historical Cp Note App.p.10. See subscription. Prophetical: AD 70.

1 APPEAL TO GOD. VV1-3.

2 Ne-tsach - indefinitely. Roth. "utterly." Completely, so that there is none to help. Cp Lam. 3:31. The answer Rom 11:4.
3 Rather as Roth: "Shall thine (Imperfect tense)
4 Cp Deut 28:20. This smoking or would hide the needy of "the sheep" from His eyes. His would be hid from them. Ps 17:8
5 An expression used by David when pleading the cause of the people at a time when they had rejected their Messiah. 2 Sam 16:17 suggestive of AD 70.
6 His Land + Truth. See Appendix Rem as Shepherd A 78:52-55. Cp 79:13
7 עֵדָה fem. of עֵד - Witness. Cp Josh 22:34. Cp Isa. 43:10, 44:8-9 = עֵד.
8 Bestir thyself to view this
9 Desolations = Ruins (See also Ps 73:18 RV). Perpetual = ne-tsach (see Note 2). Ruin so extensive that there seems no hope of restoration. Ps 73:18 only other place where mashuw'ah occurs (Jer 25:9, 12 = different word) indicating this is a prophetic picture of AD 70 Cp Mic 3:12.

2 DESECRATION OF THE TEMPLE VV4-9.

Asaph saw the Temple completed - saw pagan shrines set up for Solomon's wives, and predicted the inevitable end.
10 Mô'êd - Set feasts Lev 23:2. They show no reverence for either the sacred times or places.
11 RV: "They seemed as men that lifted up axes upon a thicket of trees. And now.... They treat the Temple with scant respect. True of both Babylonian + Roman destruction Cp 2 Kgs. 25:4, 7-9. Cp Ezek. 7:21-24.
12 Particularly true of the accidental burning of AD 70.
13 RV: Profaned. For the extent of destruction Cp Mic 3:12.
14 Plural of mô'êd (See Note 10) thus "meeting places." The LXX renders this as part of the enemy's boast: "let us cease the feasts of the Lord to cease." but assuredly the Babylonians did not invade with this in mind - nor did the Romans. The verse as it stands is true of AD 70.
15 The visible outward symbols of religion. They re-

A sure foundation upon which one can rest with confidence See Note: Deut 32 An appropriate title in view of VV2, 18 11

embittered and his feelings aroused by his previous envy of the foolish V3. and this resulted in him becoming as described in V.22. Thus the importance of the exhortation Ps 37:1
22 Cp Ps 92:6. That which distinguishes man from beasts is his ability to commune with God. This was destroyed by his envy of the wicked V.3.
23 Since communing in the Temple he has found fellowship with God and is determined to keep it.

4 CONCLUSION: THE STRENGTH OF HIS HEART VV. 25-28

sabbaths were "for signs" Exod 31:13, 17. Ezek 20:12, 20.
16 True only of AD 70. The marginal references relating to Nebuchadnezzar's destruction relate to visions of hope which the prophets of that time could not give.
17 Jeremiah and Daniel Knew "how long" Jer 29:10. Dan. 9:2 - but of AD 70 and the desolations Cp Mk. 13:32. Acts 1:6-7.

3 AN IMPASSIONED PLEA FOR HELP VV10-11.

In VV1-3 he entreated God's help on the ground of the people's needs - now he does so on the basis of the Divine honor.

Ps. 73:3 Envious. Cp עָלַל - to be out - to flourish red. Virtuous of conscience. Acts 23:1 24:16 1 Tim 1:5, 19 3:9 1 Pet 3:16, 21 Heb 13:18 1 John 3:21

Will flow from the
U we have heard the
n of the oppressed,
4:24 Antitype
10:3 Antitype.
4:24 Antitype
Cp 1Kg 10:2,10. The gifts
interest of Queen, typical
precious things paid to
of in Millenium. See
Scattered in sowing
but prolific in growth
sees the cornfields
ching to the very top
he mountains, with the
d rustling through the
of corn as through
cedars of Lebanon.
Cp V.6 Increased pop-
lation. Type. 1Kg
0. Cp Isa 49:20
Hayah - Rendered
Am. Ex 3:14. Themes
ation of the Father's
ne in the earth.
Yimnon - "Shall have
issue" See Mg Gen
ITS NATURE: A
THE OCTAGON 18:19
doxology closes the
d book of Psalms. Cp
:13.
Barak - To kneel.
Cp Jer 22:17-22. The
venant name, pre
Israel, caused ad-
on to ascend to Him
g glam, and exten
the earth.
effected in His people
:61 11f.
So let it be. Soit
hall be. Cp Gen 41:32
EPILOGUE V.20
Expressing David's
umility. Cp 1 Sam.
Selah - Can be rend
ccomplished" - i.e.
fulfilment. Cp 2 Sam
David's endeavour
SALM 73.
Sufficient
"For they
e pangs, their
are sound
eek."
PROBLEM
THE PROS-
ERITY OF THE
KED SOLVED
TRUDDE-
Y SUMM-
. Vv1-2.
Expres-
lay, but
all. In
f all app-
es to the
ry - all
obrems
Psalmist
sult re-
Pure." The
Israel of
Col. 6:16.
receipient
goodness
14. Rom 11:
14. 5:8
is about
oodness had
founda-
life to

NORTH from whence cometh promotion. "Tsawphon" – "hidden," "dark," or "unknown." From a root signifying to hide (by covering over), by impl. "to hoard" or "reserve." Fig. to "deny," to protect, to lurk, esteem, hide, layup, keep secret (STRONG). Dan (Judge) stationed on North of marching troops. (Num 2:25) the place of fair weather (Job 37:22) empty of man's presence (Job 26:7). The symbol of God's throne (Isa 14:13-14). Thus the place where the cherubim originate (Ezek 1). And the coming judgment of the earth (Isa 41:25; 45:31). The place where Israel driven (Jer. 3:12, 18).

IMPENDING JUDGMENTS – INDIVIDUAL + NATIONAL WILL BRING THIS HOME TO ALL Vv2-5

1. Cf Margin. R.S.V: "At the set time that I appoint I will judge with equity." Lev. 3:17. Acts 17:31. Ps 102:13. Heb 10:37.
2. R.S.V – "When the earth totters and all its inhabitants it is I who keep steady its pillars."
3. The political as well as the natural
4. Rebuking the wicked. Ps 74:23. RV = "Arrogant"

PROMOTION FROM GOD Vv. 6-8

5. It must then come from the north, from Yahweh.
6. Wrath and vision
7. Medicated wine – a potion of stupifying drugs was given to criminals prior to execution
8. Bloodshed for wine. Bloodshed for rep. blood. Thus to drink is symbol of judgment. Ezek 23:31. Jer 25:15

REJOICING BECAUSE OF ULTIMATE VINDICATION Vv 9-10

9. Psalmist rested in mercy Yahweh drinking wine of His covenant.
10. The Psalmist will do this manifesting Yahweh's power
12. Heb: "Of a Righteous One."

PSALM 76

1. Smitings of Neb

THE GOD OF ISRAEL IN VICTORIOUS POWER

I GOD VICTORIOUS IN ZION Vv1-3

1. Through the history of Jebus 2 Sam 5
4-9.
2. Cp. Ps. 74:1. The effect of the victory throughout Israel as it will be in the future. Ps 149
3. The character of the city was changed 2 Sam. 5:10; 7:1 Future. Isa 9; Isa 60:18.
4. SUKKAH – booth. A shelter from sun. Cp Isa 4:6; Amos 9:11
5. The occupation of Jebus and the establishing peace typical of Ps 46:9; Isa 2:4; Micah 4:3

18 Once extended to destroy Pharaoh's defeat Israel Exod. 15:12. Is now as if idly thrust into the folded garment Lam. 2:3

4 THE MIGHTY WORKS OF REDEMPTION + CREATION DECLARE GOD'S POWER TO SAVE Vv12-17

19 RV: "Tel." In spite of rejection God remains Israel's King. He has not abdicated.
20 Plural: Salvations for spiritual Israel Acts 15:14, and natural Israel, putting a difference between them and Gentiles Cp. Exod. 8:23. Ps 77:14. Note the emphatic THOU + THINE. Here as MERCY (Salvation) + POWER (Miracles + Creation).
a Tannyn from Tan, to elongate. A general term for a lizard or sea monster. Here prob. crocodile emblematic of Egypt. Isa 27:1. 51:9. Ezek 29:3.
b From Lavah (some root as Levi) – to twine, unite. Prob. crocodile, but here emblematic of Egypt's great strength, of the dragon was of its extended power. Cp Isa 27:1. See Job. 41:1-10. relation to Egypt see particular w.w. Cf. Vv 11. See v. 14.
21 His omnipotence was shown in cleaving the Sea to produce fountains + rivers that a stream or winter torrent. Exod. 17:6. Num 20:8. Ps 105:41. Isa 48:21. = His mercy.
22 Cf perennial rivers like the Jordan, His control of which indicated His control over all others (as well as the mighty confederacies of which they are symbols).
23 His control of Nature, guarantees His covenant. Jer 33:20-21. Cp Ps. 147:2-5.
24 The moon. Gen. 1:14-16. Ps. 89:34-37.
25 The divisions of land + sea Ps. 104:9. fig. of the nations Deut. 32:8. Acts 17:26.
26 Harvest and rest.

5 RETURN TO PRAYER: VINDICATE THYSELF BEFORE THY ENEMIES Vv18-23.

A prayer for the peace of Jerusalem: Ps 122:6. Isa 62:6-7.

PSALM 75.

GOD IS JUDGE Vv2, 7.

GOD'S MIGHTY ACTS SHOW HE IS NIGH TO ALL WHO CALL ON HIM V.1.

Cf Acts. 17:27.

The Psalm presents God as Judge and then follows the Judge's sentence. Ps 74:22-23. "Plead thy cause; forget not the voice of thine enemy." He knew a Day of Judgment! Dan 7:9-12.

1 Recognition Vv1 + Recompense Vv2-5 + "Remember" Vv6-8 + Rejoicing Vv9-10.

Neither forsake nor destroy. Kill thee Deut. 28:61. (3 of the 4 such Psalms are by David Ps 57:1; 59:1).
Psalms are by David Ps 57:1; 59:1).
This Psalm prophetic of Israel's cry in "the latter days" when saved out of Babylon

11 Why [a] withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.
12 For God *is* my King of old, working salvation in the midst of the earth.
13 [c] Thou didst [3] divide the sea by thy strength: [d] thou brakest the heads of the [4] dragons in the waters.
14 Thou brakest the heads of [h] leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.
15 [i] Thou didst cleave the fountain and the flood: [m] thou driedst up [6] mighty rivers.
16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.
17 Thou hast set all the borders of the earth: thou hast [7] made summer and winter.
18 [r] Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.
19 O deliver not the soul of thy turtledove unto the multitude *of the wicked*: forget not the congregation of thy poor for ever.
20 Have respect unto [z] the covenant: for the dark places of the earth are full of the habitations of cruelty.
21 O let not [a] the oppressed return ashamed: let the poor and needy praise thy name.
22 Arise, O God, [b] plead thine own cause: remember how the foolish man reproacheth thee daily.
23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [c] increaseth continually.

[a] Lam. 2. 3. Cp. Ex. 4. 7.
[c] Deut. 4. 7.
[d] Ps. 44. 4.
[2] Or, *When I shall take a set time.*
[d] Ps. 17. 2.
[e] Ex. 14. 21.
[3] Heb. *break.*
[g] Cp. Is. 27. 1. Is. 24. 19. Ezek. 29. 3.
[h] Is. 51. 9. Ezek. 29. 3.
[4] Or, *Rey whales.* Ps. 104. 26
[h] Job 41. 1.
[i] Zech. 1. 21.
[k] 1 Sam. 2. 3.
[l] Ex. 17. 6.
[m] Ps. 66. 6. Josh. 3. 13. &c. Ps. 78. 16
[6] Heb. *rivers of strength.*
[6] Heb. *Arid desert.* Jer. 51. 43
[n] Ps. 50. 6. & 89. 11.
[o] 1 Sam. 2. 7. Dan. 2. 21.
[p] Job 22. 20.
[7] Heb. *made them.* Ps. 104. 19
[q] Ps. 11. 6.
[r] Ps. 89. 50. Rev. 16. 19.
[s] Prov. 23. 30.
[t] Ps. 73. 10.
[u] Cp. Cant. 2. 14.
[x] Ps. 106. 45. Gen. 17. 7. Lev. 26. 44.
[y] Jer. 48. 25. Cp. Job 16. 15.
[z] 1 Sam. 2. 1.
[a] Ps. 9. 9.
[b] 2 Sam. 24. 15.
[8] Or, *for Asaph.*
[c] Ps. 48. 1, 3.
[d] Gen. 24. 18 (not 33. 18). Heb. 2. 1, 2.
[9] Heb. *ascendeth.*
[e] Ps. 46. 9.
[f] Ps. 78. 48. Deut. 32. 24.
[10] Or, *Destroyest.*
[11] Ps. 57, title.
[g] Ezek. 38. 12.
[h] Job 24. 22. Is. 46. 12.
[i] Ps. 121. 3. Is. 5. 27. Cp. 2 Kin. 19. 35. Jer. 51. 39.

PSALM 74. Cont

29 Lit "a foolish people." Nabal = stupid, wicked, i.e. impious. Applied to Gentiles in Deut 32:21.
30 Heb. "Tore" – imitating its call! The offering of poverty Lev. 1:14-17. 14:22. with pigeon (Jonah). This choice was given because Turtledove not found in Palestine in winter. It is a wild bird, not domesticated like the pigeon with strong migratory habits, but returning to Palestine every spring Song 2:12. which is looked upon "as one of the most striking events of the bird year. Though rapid fliers, they are easily caught on the ground by snares. Only found from April to October (Passover to Tabernacles), spending the winter in Arabia.
Heb. Chayyah. RV: "wild beast" i.e. 4th Beast

PSALM 75.

1 The psalmist praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud.

To the chief Musician, [2] Al-taschith, A Psalm or Song [3] of Asaph. See Appen #10

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is [b] near thy wondrous works declare.
2 [d] When I shall receive the congregation I will judge uprightly.
3 [f] The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.
4 I said unto the fools, Deal not foolishly: and to the wicked, [i] Lift not up the horn:
5 Lift not up your horn on high: speak *not with* a [k] stiff neck.
6 For promotion *cometh* neither from the east, nor from the west, nor from the [6] south.
7 But God *is* the judge: he putteth down one, and setteth up another.
8 For [p] in the hand of the LORD *there is* a cup, and the wine is red; it is full of [s] mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.
9 But I will declare for ever; I will sing praises to the God of Jacob.
10 All [y] the horns of the wicked also will I cut off; but [z] the horns of the righteous shall be exalted.

Cf Isa 30:27
MAISHARUM – Righteous Ones
by Righteous Ones
Cp. Vol. I, p. 339

PSALM 76.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

To the chief Musician on Neginoth, A Psalm or Song [3] of Asaph.

IN [c] Judah *is* God known: his name *is* great in Israel.
2 In [w] Salem also is his tabernacle, and his dwelling place in Zion.
3 There [e] brake he the [f] arrows of the bow, the shield, and the sword, and the battle. Selah.
4 Thou *art* more glorious *and* excellent than the mountains of [g] prey.
5 [h] The stouthearted are spoiled, they have [i] slept their

Deut 31:21
Dan 7:9-12
Rev 20:4
Reference A-3. Defeat 4-9
Deliverance
Reception Vv12

Chayyah – Same word as "wild beast" – the Cherubim of Ezek 1. The corresponding Arabic word means "such a ligatured group as was guided in war + on the march by one chief, migrating together + forming generally a single settlement" (Robertson Smith – Kinship + Marriage in Early Arabia pp 8 – Camb.). From the meaning of life or living, the word came to mean a clan, a group of one blood on the principle "the life of the flesh..." Lev. 17:11 (Camb.)

33 Return from [illegible] prayer without result
34 Israel's cause is Yahweh's cause.
35 Cp Mg. A cry of distress at a time of crisis.
Heb shahath = destroy. Used by David 2 Sam 24:16 on ground of covenant name – He will

ALIGNMENT OF Ps 76 WITH Ps. 75

- Yahweh's Name near Ps 75:1, 76:1. • The Elohim of Jacob praised 75:9; 76:6 • God is displayed as Judge 75:2, 7; 76:8, 9. • Both Psalms are exuberant in expressions of triumph and thanksgiving. • 76 is a development out of 75.
- Historically: The taking of Jebus 2 Sam 5:6-9. David's reign extended over the whole nation, so that God was not only known in Judah, by His covenant Name, but great in Israel. V1
- Prophetically: The future Ezek 38. The Jebusites = antitypical treaders-down. Cp Luke 21:24. God (Elohim, Christ in multitudinous manifestation) will be revealed as glorious (Heb OWR) luminous Mal 4:2 and excellent (ADDIYR) - to expand, be large the Mighty One.

PSALMS.

PRAISE TO THE VICTORIOUS GOD Vv 1-4

A consideration of God's great and gracious works. Foolish questions induced by fleshly reasoning

To the chief Musician, [1] to Jeduthun, A Psalm of Asaph. [2]

1 I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM 78.

1 An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the incredulous and disobedient. 67 The rejection of the Israelites.

Maschil of Asaph.

PSALM 77. See above.

1 The psalmist sheweth what fierce combat he had with diffidence. 10 The victory which he had.

To the chief Musician, [1] to Jeduthun, A Psalm of Asaph. [2]

PSALM 77.

FAITH'S CONQUEST OF DEPRESSION

I. THE PROBLEM. Vv 1-9

Occupation with self - Vv 1-3

1 I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

Introspection - Vv 4-6

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Despair - Vv 7-9

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

II. THE SOLUTION. Vv 10-20

Occupation with God. Vv 10-12

10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

Result: Relief from depression. In God's presence, in service, in sacrifice. Vv 16-20

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

YÂRÂY - THE TERRIBLE ONE Ps 76:11-12.

To fear, revere, cause to tremble, venerate. Because of His power, majesty, remoteness, holiness. He is the One high above all human power or thought. Who as Creator and Sustainer of the universe should be feared, revered, admired, respected.

A similar attitude, though on a lower plane, should be shown towards • Godly parents Lev 19:3. • Successful leaders Josh 4:14. • the Sanctuary Lev 19:30. • An oath 1 Sam 14:26. – thus indicated by love, respect, reverence, personal integrity.

• THE TITLE. Rend. The Terrible One Ps 76:11; Dreadful El Dan 9:4 RVm; "My name is dreadful" Mal 1:14; 2 Mal 4:5. – A name of remoteness.

His character is manifested by His terrible, awe-inspiring, fear-impelling works. Exod 34:10; 1 Chron 17:21. He is the Avenger of wrong Lev 19:14; 25:17. Israel's sin is summarised in the statement: "they have not feared" Jer 44:10.

• MANIFESTATIONS. His "Name of Terribleness" manifested to and through Israel 1 Chron 17:21; through Christ Ps 45:4; before whom all will bow ultimately Isa 45:23; Phil 2:10,11.

• WORSHIP. Awe of Yahweh; reverence for His august majesty; fear to offend One we deeply love; respect for Him in view of great privileges granted are essential to acceptable worship, and befitting to man the created before El the Creator. Thus "thou shalt not take My name in vain" Exod 20:7.

• FAMILY CHARACTERISTIC. Fear of God will be expressed in action, in defiance, if need be, of human authority Exod 1:17; Acts 5:29; Josh 6:18; 1 Sam 3:19-13; Matt 10:28; 1 Pet 2:17. Exclusive to Yahweh. help.

See Over.

PSALM 77

- Depression can be conquered by meditating upon Yahweh's great deliverances of former days for He changeth not. Heb 13:5-6
- The Problem. 1-9
- In the day of distress, he strove in vain to find comfort in prayer Vv 1-3
- In the watches of the night he pondered the past history of Israel Vv 4-6, and asked could God have cast off His people 7-9.
- The Solution. Vv 10-20
- The problem must be in himself V 10, and the answer sought in searching Yahweh's revelation of Himself in the past Vv 11-15
- He considers Yahweh's mighty power 16-19, and seeks comfort in His shepherd-like characteristics. V 20.

12 NETSACH - A goal, the bright object at a distance travelled towards - hence continually (to the most distant point of view).
13 CHAMAR - To end, cease. The promise Josh 1:5
The attributes proclaimed as the very essence of His Name Exod 34:6

2 THE SOLUTION Vv 10-20

- Occupation with God. 10-12
The above reasoning stems from his infirmity Ps 6:2, 31:9
He will counter his depression by recalling Yahweh's Mighty deeds "Most High" Cp Ps 20 but Most Abraham's victory ever great still. The Covenant Name. Cp. Isa 63:12
RV: "make mention" - Not only commune but speak.
SIYACH - Ponder, converse aloud with oneself - Str. Ps 105:2; 119:27, 143:5
- Result: Relief from depression. In God's presence, in service, in sacrifice Ps 63:2,3; 73:17; 84:2; 150:1.
13 Exod 15:13-16 And what of our Forever Deliverance.
GAAL. Exod 15:13,16.
He is named because in saving the lives of the people he became as a second father to them. Cp the antitypical Joseph.
14 The Divine control of nature indicative of His greatest power Cp Mal 3:6; Exod 15:5,8
"Afraid" - CHIYL - To writhe. The receding waters writhed - trembled - "the birth pangs of the nation" - Unseen. Like the Red Sea troubles.
Earthquake + storm both played their part on that terrible night Exod 14:20-25.
GAGAL - Rolling - the vault or circuit of heaven. RV = "whirlwind."
From out of all the storm and turmoil there emerged this quiet pastoral scene. The flock quickly following the Shepherd into open pastures and tender green pasture.
So it is with the storm and turmoil + doubt of life: after the storm there came the calm.

1 Smitings of Hob.
THE GOD OF ISRAEL IN VICTORIOUS POWER
I GOD VICTORIOUS IN ZION Vv 1-3.
1 Through the taking of Jebus 2 Sam 5.
4-9
2 Ps. 75:1. The effect of the victory throughout Israel - as it will be in the future. Ps 149:1.
3 The character of the city was changed 2 Sam 5:10-12. 7:1 Future. Hag 2:9; Isa 60:18
4 SUKKAH - booth. A shelter from heat Isa 4:6; Amos 3:11
5 The occupation of Jebus and the ensuing peace typical of Ps 46:5-11; Ezek 39:3
6 From a root signifying to protect, to lurk. Of marching troops (Num 2:2). Of God's throne (Ps 9:4). Of the judgment of the IMPENDING JUDGMENTS - INDIVIDUAL + NATIONAL WILL BRING THIS HOME TO ALL Vv 6-8
I Cf Margin. R.S.V. "At the set time that I appoint I will judge with equity" Lev 7:37. Acts 17:31. Ps 102:13. Heb 1:3.
2 R.S.V. "When the earth totters and all its inhabitants, it is I who keep steady its pillars."
3 The political as well as the natural / Sanh
4 HALAL Rebuking the world Ps 74:22 RV: "Arrogant"
PROMOTION FROM GOD Vv 6-8
5 It must then come from the north, from Yahweh.
Judd 11:27. Acts 17:31
7 Wrath Elohim - Christ and saints. Nah 1:8-9.
8 Medicated wine or a potion of stupifying drugs was given to criminals prior to execution. Matt 27:34, 48.
9 Bloodshed for wine rep. blood. Thus to drink is symbol of judgment Isa 51:17-22. Ezek 23:31. Jer 25:27.
REJOICING BECAUSE OF ULTIMATE VINDICATION Vv 9-10
10 Psalmist rested in mercy Yahweh drinking wine of His covenant.
11 The Psalmist will do this manifesting Yahweh's power
12 Heb: "Of a Righteous One."

= PSALM 76 =

1 Smitings of Hob.
THE GOD OF ISRAEL IN VICTORIOUS POWER
I GOD VICTORIOUS IN ZION Vv 1-3.
1 Through the taking of Jebus 2 Sam 5.
4-9
2 Ps. 75:1. The effect of the victory throughout Israel - as it will be in the future. Ps 149:1.
3 The character of the city was changed 2 Sam 5:10-12. 7:1 Future. Hag 2:9; Isa 60:18
4 SUKKAH - booth. A shelter from heat Isa 4:6; Amos 3:11
5 The occupation of Jebus and the ensuing peace typical of Ps 46:5-11; Ezek 39:3
6 From a root signifying to protect, to lurk. Of marching troops (Num 2:2). Of God's throne (Ps 9:4). Of the judgment of the IMPENDING JUDGMENTS - INDIVIDUAL + NATIONAL WILL BRING THIS HOME TO ALL Vv 6-8
I Cf Margin. R.S.V. "At the set time that I appoint I will judge with equity" Lev 7:37. Acts 17:31. Ps 102:13. Heb 1:3.
2 R.S.V. "When the earth totters and all its inhabitants, it is I who keep steady its pillars."
3 The political as well as the natural / Sanh
4 HALAL Rebuking the world Ps 74:22 RV: "Arrogant"
PROMOTION FROM GOD Vv 6-8
5 It must then come from the north, from Yahweh.
Judd 11:27. Acts 17:31
7 Wrath Elohim - Christ and saints. Nah 1:8-9.
8 Medicated wine or a potion of stupifying drugs was given to criminals prior to execution. Matt 27:34, 48.
9 Bloodshed for wine rep. blood. Thus to drink is symbol of judgment Isa 51:17-22. Ezek 23:31. Jer 25:27.
REJOICING BECAUSE OF ULTIMATE VINDICATION Vv 9-10
10 Psalmist rested in mercy Yahweh drinking wine of His covenant.
11 The Psalmist will do this manifesting Yahweh's power
12 Heb: "Of a Righteous One."

= PSALM 76 =

Deut 6:13
• Fear commanded Deut 6:2, 10:12, 20; 1 Ki 8:40. Heart + fear: Deut 17:13; 28:58; 31:12; Neh 1:11. A prayer to teach fear. Ps 86:11 Cp Jer 32:40 Ps 111:9, 90:11. • Fear in action. Fear, serve, obey 1 Sam 12:14, 24; 2 Chr 6:31, Jos 5:12, 24:14 Ps 2:11, 5:7. Works + repentance. 2 Cor 7:11. manifested in attitude Lev 19:14, 25:17 Ps 34:11. Respect for experience Lev 19:32. Integrity Gen 42:18; Exod 18:21
• The effects. Beginning of wisdom Ps 111:10 Prov 1:7 Cp 9:10. Humility Prov 22:4. Praise Ps 22:23 Isa 60:5. Purifying 2 Cor 7:1. Ps 19:9. Fear of the Avenger 2 Chr 19:7. Prov 16:6. Exclusive to Yahweh. help.

Ps. 77 recalls Yahweh's wonderful works of old for the encouragement of faith in the hour of distress; Ps. 78 invites readers to draw a lesson of warning for themselves from the past history of the nation. Again and again Yahweh's people forget the record of the past, with base ingratitude, that memoried faithlessness ignore His authority & goodness. Ps. 77 refers to Yahweh's shepherding of the nation by the hands of Moses & Aaron; this Psalm points to David serving in a similar capacity. Yahweh's overshadowing care and goodness in spite of Israel's forgetfulness & apostasy is clearly seen.

PSALM 78.

THE LESSONS OF HISTORY

The story of God's wrath **PSALMS.** *against the disobedient.*

Background: A Psalm of Instruction (See Title) written after the Temple had been built V. 69 to recall & impress the lessons of the past that they might be taught to future generations. Appropriate to the inauguration ceremony of the Temple! 1 Kings 8. & vv 15-20. - Ps 78:68-72. 1 Kg 8:57-61.

Prophetical. Messianic V2. Matth. 13:35.

1 PURPOSE OF PSALM: TO INSTRUCT THE COMING GENERATIONS AGAINST INFIDELITY BY THE CLEAR LESSONS OF HISTORY vv 1-8

1 Notice similarity to Proverbs Prov. 1:8. The "Wisdom of God" made similar appeal Luke 11:49.

2. Give careful undivided attention.

3 Enigmas. There is a hidden meaning behind Israel's history. 1 Cor. 10:11.

4 The identity of the children (sons) with the fathers of old stressed. A trust was committed by the ancestors of old for future generations. Deut. 6:7; 7:4; 6-9. Cp 2 Tim. 2:2

5 TESTIMONY - Esp. a hymn. From Hallel. Cp Ps. 22:3; 30-31. Ps. 145:4. Cp Ps. 8:4-5 note.

6 Cp Exod. 10:2; 12:26-27; 13:8-9. Cp Deut. 4:9; 6:20 Cp Paul to Timothy. 2 Tim. 2:2

7 The beauty of Zion Ps 48:13 Set time to favour her Ps. 102:13. Yahweh's works Ps. 145:4.

8 KECEL - Confidence. Prov. 3:26. Cognate word to that rendered "foot". See p. 816. Confidence in Yahweh contrasted with confidence in flesh.

9 Cp the fate of such under the Law. Deut. 21:18-20.

(C) Cp Example of spies Josh. 14:8 Habitation Barnabas Acts 11:23. Cp Deut. 12:4.

2 ISRAEL'S FAITHLESSNESS IN SPITE OF GOD'S HELP. Vv. 9-16.

11 The birthright had been given to Ephraim. Gen. 48:17. Jeroboam had shown himself to be with the tribe. Jud. 1:22. but they failed to obtain their inheritance. Jud. 1:27 in contrast to Judah, Jud. 1:2 this provides a basis for the climax of the Psalm: the election of Judah. Cp vv 67-68.

12 Cp Jud. 1:28.

13 In destroying the Canaanites Jud. 1:28. Cp Deut. 7:2.

14 Cp Ps 114 To be again wedged in the future. Ps. 72:18 Cp Redemption of Gentiles Isa. 49:16 Restoration of Israel Jer. 16:14-15.

15 See opp. p. 77 Rebuilt by Ramses II and called Ramses By. 2:11. Thus scene Israel's complete humiliation and of Yahweh's strength in wearing out plagued. Called also Avaris under the "Hyksos", but afterwards Ramses and Zoan. Modern SAN. 16. "congealed" Exod. 15:8 Ps. 42:7.

17 See Note top p. 114. He led them as a shepherd. Ps. 77:20; Ps. 80:1

18 Also as a covering Ps. 105:39. Cp also Neh. 9:12, 19.

19 Teaching Ps. 121:4. Cp. 119:1.

20 TZURIM. At Rephidim. Exod. 17:6.

Sub terranean watery at Rephidim.

SELA. The Cliff at Kadesh Num. 20:8 Yahweh remained faithful in spite of Meriba's mistake.

3 IN SPITE OF MIRACLES OF MERCY YAHWEH TEMPTED THROUGH OUT. RELIEF 17-31

22 RV: "To rebel" Cp Ps 95:8-10; 106:13-32 Deut. 9:18, 12, 22. Heb 3:16-19 The narratives of Exod. 16; Num. 11 are fused into one.

23 JESHAH - A parched land.

24 NASAH - To test, prove. They doubted whether He could provide food.

25 RV "will Ho." Wants replaces needs.

26 The climax of unbelief. If we are His people, let Him hasten supply us of our wants.

27 The burning of Taberah before the second giving of quails Num. 11:1.

28 RV "went up." Ascended as smoke from Divine wrath.

29 They had believed at the Red Sea Ex. 14:31 but it was not strong enough to prevail against difficulties.

30 Of which they had marvellous proofs in the deliverance. Exod. 16:21; 15:2.

31 Evidently had risen in desert.

32 RV: "grave." Yahweh did this subsequent to their camp learning understanding of His mercy.

33 Abbayr. A term applied to Yahweh. See opp. p. 72. Applied to Mighty One of Jacob. The supplier of their food. Cp Gen. 49:24

34 The forces of nature performed service for His people. An east wind brought locusts Ex. 10:13, divided the sea Ex. 14:21; a southerly wind brought quails Num. 11:31.

35 It was made so easy for them, but was not fully appreciated.

37 RV: "that they loved after." TA'AVAH - pleasure, desire, inclination.

---

a Ps. 49. 1. Is. 51. 4. Cp. Ps. 105 & 106.

b Ex. 17. 6. Cp. Ps. 114. 8.

c Ps. 49. 4. Mat. 5. 2. Cited Mat. 13. 35.

d Judg. 14. 12. Prov. 1. 6.

e Deut. 4. 9. Job 15. 18. Joel 1. 3.

f Ex. 12. 26.

g Ps. 95. 8-10. Deut. 9. 22. Is. 63. 10.

h Ps. 95. 8. Deut. 6. 16.

i Ps. 81. 5.

k Cp. Ex. 16. 3. Num. 11. 4.

l Heb. מַסָּה Massah Ex. 17. 6. Num. 20. 13.

m Ps. 102. 18.

Zech. 1:4

n Ps. 49. 13. Job 4. 6.

o 2 Kin. 17. 14. 2 Chr. 30. 7. Ezek. 20. 18.

p Ps. 68. 6. Deut. 32. 18, 30. Jer. 5. 23.

q Heb. that prepared not their heart. Deut. 11:16

r Ex. 16. 4.

s Heb. throwing forth.

t Ps. 105. 40. John 6. 31. Cp. Ex. 16. 14.

u Or, Every man did eat the bread of the mighty.

v Job 24. 22. Cp. Ps. 103. 20.

w Heb. to go.

x Ps. 106. 13.

y Ps. 78. 28. Ex. ch. 7—12.

z Heb. field of going.

a Num. 13. 22. Num. 13:22

b Ex. 14. 16.

c Ps. 136. 13. Ex. 14. 21.

d Ps. 33. 7. Ex. 15. 8.

e Ex. 13. 21.

led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most High in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

Heb. Nephesh. Rend. "appetite" Prov. 23:2; Ecc. 6:7.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

(RV: "yet") RV: —

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

YARIY: THE TERRIBLE ONE (cont. from p. 761) 762

- Benefits: Divine protection Ps. 34:7, 9. Heritage Ps. 61:5 Forgiveness Ps. 103:11 Pity Ps. 103:13 Blessing Ps. 25:12; 112:1; 115:13; 128:1, 4. Mercy Ps. 103:17 Salvation Ps. 85:9.
- Future. Christ will rule accordingly 2 Sam. 23:3 All commanded to fear Ps. 22:23; 67:7; 72:5. Rev. 14:7; 15:4.
- Call of Gospel is to God fearing Acts 10:22, 35; 13:26. A banner displaying truth Ps. 60:4. Perfect love develop thereby - but true Divine fear remains Cp. 1 Jn 4:18; Mal. 1:6. 2 Sam. 23:3
- Its absence revealed in aching character Deut. 28:67. Rev. 3:18 Deut. 28:28.
- Perfect character 2 Cor. 7:1. Eph. 5:21; Phil. Heb. 12:28;
- Fear of man (ascribing to him divine power) Prov. 29:25 Mt. 10:28-31. See Note "Fear not" Deut. 1.
- Contrast between the wise & the wicked Ecc. 8:12-13.

ISRAEL'S GREA...

"Believed not" Ps...

41 "Remembered...

17 They did not appreciate the goodness of Yahweh. Sept. adds Cp v 29. were not satisfied. Cp Num. 11:31-34. Ki brokh - hat'ava-yah - the Craving of the Greedy.

4 FURTHER CHASTISEMENT IN MERCY Vv 32-39

The previous judgments having failed to reform Israel, further ones only bringing temporary reformation - Yahweh's full revealed Himself as merciful.

39 As a breath - soon passing away.

40 RV "rebel." The feeling of the wilderness wilful and the alleviation of hope.

41 Sinning brought suffering; seeking brought salvation Cp Gen. 2:11.

42 TZUR Deut. 32:4.

43 El Elyon Gen. 14.

44 GA'AL - Near Kinsman. See Note top p. 104.

45 Cp Isa. 29:13; Ezek. 11:21.

46 The organ of thought and will Acts 10:1; 15:7.

47 Ps. 106:43-45. For His Name sake Exod. Jud. 6:9; Isa. 48:9.

48 Ruach holaich welo yashov - a spirit going and will not return. Cp Ecc. 12:7. Jam. 4:14.

5 AS YAHWEH MERCIFULLY TRIED ALL MEANS LEST THEY MUCH-PLIED THEIR SIN OF REBELLION Vv 40-55.

To Emphasize this he recounts the miracles which preceded and prepared the Exodus.

49 His power extended on their behalf Exod. 1:9.

50 Their woe meaning reaching in His wrath. Cp Exod. 12:12. 1 Cor. 10:1-11. Cp significance of plagues (See Note) first-born, firstborn, Divided sea etc.

51 Of Christ's first miracle John 2:1-11. First plague.

ISRAEL'S GREAT SIN. - had its root in little matters: They "forgot the works of El" Vv. 7,11
"believed not" Vv. 22,32 "Limited the Holy One" V. 41
41 "Remembered not" V. 42

PARABLE MÂSHAL. Its root meaning is that of comparison, the putting this and that together, noting likenesses in things unlike, & drawing out lessons therefrom. Much in little. Condensed truth. The books of human philosophy numbered in their thousands - Yahweh has provided one book only, containing every word with power.

18 They did not appreciate the goodness of Yahweh. Their lust Cp v. 29. was not satisfied. Cp Num. 11:31-34. - Ki brokh-hattaavah. The Graves of the Greedy.

The story of God's wrath against the disobedient.

30 They were not estranged from their lust.] But while their meat *was* yet in their mouths,]

31 The wrath of God came upon them,] and slew the fattest of them,] and [2] smote down the [3] chosen *men* of Israel.]

4 FURTHER CHASTISEMENT IN MERCY Ps 32-39

The previous judgments having failed to reform them & further ones only bringing temporary reformation - Yahweh still revealed Himself as merciful.

32 For all this they sinned still,] and believed not for his wondrous works.] - Cp Num. 14:22

33 Therefore [c] their days did he consume in [f] vanity,] and their years in trouble.] Cp 41

As a breath - soon passing away.

34 When he slew them, then they [g] sought him:] and they returned and enquired early after God.] Exod 6:6; 15:13

Sinning brought suffering; seeking brought salvation Cp Exod. 2:11.

35 And they remembered that [i] God *was* their rock,] and the high God [k] their redeemer.]

36 Nevertheless they [l] did flatter him with their mouth,] and they lied unto him with their tongues.]

37 For [m] their heart was not right with him,] neither were they stedfast in his covenant.]

38 But he, *being* [n] full of compassion, [p] forgave *their* iniquity,] and destroyed *them* not:] yea, many a time turned he his anger away,] and did not stir up all his wrath.]

39 For [r] he remembered that they *were but* [s] flesh;] a wind that passeth away, and cometh not again.] Cp Isa. 63:10]

5 AS YAHWEH MULTIPLIED HIS MERCIES THEY MULTIPLIED THEIR ACTS OF REBELLION 40-55.

To Emphasize this he recounts the miracles which preceded and prepared the Exodus

40 How oft did they [t] provoke him in the wilderness,] *and* grieve him in the desert!]

41 Yea, they turned back and tempted God,] and limited the Holy One of Israel.] ← More p. 857

42 They remembered not his hand,] *nor* the day when he delivered them [u] from the enemy.]

43 [v] How he had [w] wrought his signs in Egypt,] and [x] his wonders in the field of Zoan:]

44 And [b] had [y] turned their rivers into blood;] and their floods, that they could not drink.]

45 He sent [a] divers sorts of flies among them, which devoured them;] and [b] frogs, which destroyed them.]

46 He gave also their increase unto the [z] caterpiller,] and their labour unto [c] the locust.] 54

47 [d] He [1] destroyed their vines with hail,] and their [2] sycomore trees with [3] frost.]

48 [4] He gave up their cattle also to the hail,] and their flocks to [5] hot thunderbolts.]

49 He cast upon them the fierceness of his anger,] wrath, and indignation,] and trouble,] [h] by sending evil angels *among them*.]

50 [i] He made a [j] way to his anger;] he spared not their soul from death,] but gave [6] their life over to the pestilence;] 60 61

51 And [m] smote all the firstborn in Egypt;] the chief of *their* strength in the tabernacles of Ham:]

52 But made his own people to go forth [6] like sheep,] and guided them in the wilderness like a flock.] 64

53 And he led them on safely, so that they feared [6] not:] but [q] the sea [7] overwhelmed their enemies.] 66

54 And he brought them to the border [6] of his [r] sanctuary,] *even* to this [s] mountain, *which* his right hand had purchased.]

55 He cast out the heathen also before them,] and [t] divided them an inheritance [6] by line,] and made the tribes of Israel to dwell in their tents.]

6 ISRAEL'S UNFAITHFULNESS IN THE LAND 56-58.

56 Yet they tempted and provoked the [7] most high God,] and kept not his testimonies:] 70

57 But turned back, and dealt unfaithfully like their [7] fathers:] they were turned aside [u] like a deceitful bow.] 72

58 For they provoked him to anger with their [8] high places,] and moved him to jealousy with their graven images.]

59 When God heard *this*, he

7 YAHWEH ABANDONS THEM TO THEIR ENEMIES PERMITTING EVEN THE ARK TO BE TAKEN 59-64.

PSALM 80

- Yahweh as shepherd 1-3
- Yahweh as Judge vv 4-7
- Yahweh as Husbandman 8-19
- Plants Vine 8-11
- Restores 12-19

PSALM 79. SEE YAHWEH'S ANSWER TO THIS PRAYER IN REGARD TO HIS SERVANTS AND HIS SAINTS REV. 6:10-11

Prayer for a delayed Passover (deliverance)

Key to Apocalypse: Saints' fellowservants slain Cp V. 2. Rev. 6:10 · How long Vs Rev. 6:11 · Blood poured out V 10. Rev 6:9 · Prisoners V 11 Rev. 13:10 · Vengeance V 12. Rev. 18:6

91 The shepherd normally led the flock, but in these circumstances he might return to help those in such a case. David learned the need of patience + care.

92 RA'AH - To tend a flock, to shepherd it.

93 1 Kg 4:41. Ps 7:18; 10:12.

94 TEBUWNAH - Skill by use of intelligence. So - a practical application of intelligence.

95 Roth. footnote: "Decisively rejected."

96 Roth. "gave up." Cp 1 Sam. 4:11-22.

97 SHAKAN - To Dwell. From whence - Shekinah. Cp Jer. 7:12, 14; 26:6, 9.

98 The Ark was the symbol of Yahweh's strength. Ps. 132:8. The people realized that when they took it into battle. 1 Sam. 4:3.

99 Ichabod - the Glory is departed 1 Sam. 4:21.

100 Israel. Cp V. 71. Cp Eph. 1:18; 1 Cor. 10:11.

101 The fire of war. Num. 21:28 so that no husbands Cp Isa. 9:19.

102 RV: "Had no marriage song." See 78:64.

103 Phinehas' wife lamented more the spiritual disgrace of Israel than the death of her husband 1 Sam. 4:19-22.

8 THE UNFAILING MERCY OF YAHWEH Vv 65-66.

104 Suddenly, at the appropriate time, He turned on His enemies of Israel + delivered His people. Samuel was one medium of this. Cp Isa. 42:14.

105 RV: "Backward."

106 Example - Amalek 1 Sam. 15:2-3.

9 THE CHOICE OF JUDAH, ZION, AND DAVID 67-72.

107 No Shiloh in the tribal confinement of Ephraim Cp Jer. 7:12, 14; 26:6, 9. The Tabernacle was never brought back there. After the destruction of Nob by Saul, the Tabernacle set up at Gibeon 1 Chr. 16:39; 1 Kg 3:4-5; 2 Chr. 1:3 until building of Temple.

108 RV: "like the heights" — Roth.

109 Some codices have "Beth" ב in, instead of "Kaph" כ "like." C.B. Roth: footnote.

110 EBED - Bond servant. Cf. Heb 2:5-6.

111 Thus a practical training for the duties before him. Cp 2 Sam. 5:2; 1 Chr. 11:2; 17:6-7; A 13:22. See above.

PSALM 79

A Psalm for the Second Passover See Subscription. Num. 9:5-14. 2 Chron. 29:25-15, 30:23 See also Ps. 69.

The provision of a second Passover was for those defiled by death Cp Num 9:1-2 or absence.

This is a prophetic Psalm. See Note on Asaph App. P 10.

MIZMOR from ZAMAR, to cut off - the striking of the note and the separating of the syllable to conform thereto. Top. p. 220.

I LAMENT OVER JERUSALEM'S FUTURE STATE AND A PRAYER FOR DELIVERANCE

In a prophecy relating to the impending destruction of Jerusalem Jer. 10:17-25 Jeremiah quotes this Asaph as applicable (Ps. 79:6 with Jer. 10:25. And in a prayer (yet to be answered) founded on Jeremiah's prophecies Dan. 9:2, Daniel seems to make reference to it. Cp. 1 Chr. 9:10; Dan. 4:16; Ps. 74:9. This Psalm and Ps. 137 read ... to commemorate

PSALMS.

was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered [a] his strength into captivity, and his glory into the enemy's hand.

62 He [c] gave his people over also [d] unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not [e] given to marriage.

64 Their priests fell by the sword; [h] and their widows made no lamentation.

65 Then the Lord awaked as one out [m] of sleep, *and* [n] like a mighty man that shouteth by reason of wine.

66 And [o] he smote his enemies in the hinder [q] parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion [p] which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath [t] established for ever.

70 He chose David also his servant, and took him from the sheepfolds:

71 [u] From following the ewes great with young he brought him to [v] feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

PSALM 79.

1 The psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance.

(Elohim.) A Psalm [9] of Asaph.

O GOD, [a] the heathen are come into [b] thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 [d] The dead bodies of thy servants have they given to *be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* [f] none to bury *them*.

4 We are become a [g] reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? shall thy [s] jealousy burn like fire?

6 [t] Pour out thy wrath upon the [y] heathen that have [k] not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and [y] laid waste his dwelling place.

8 [m] O remember not against us [g] former iniquities: let thy tender mercies speedily [z] prevent us: for we are brought very low.

9 [q] Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, [r] for thy name's sake.

10 [s] Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the [6] revenging of the blood of thy servants *which is* shed.

11 Let [x] the sighing of the prisoner come before thee; according to the greatness of thy power [8] preserve thou those that are appointed to die;

12 And render unto our neighbours [v] sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise [2] to all generations.

Dan 9:16 Combines this verse with V. 8

[a] Ps. 105. 4.
[b] Jer. 14. 16.
[c] ver. 48.
[d] Dan. 9. 16.
[e] 1 Sam. 4. 10.
[f] Heb. *praised.* Jer. 7. 34.
[h] 1 Sam. 4. 11. Cp. 2 Chr. 26. 17.
[m] Deut. 29. 20. Zeph. 1. 18.
[n] Job 27. 15.
[o] ver. 6, 7. Jer. 10. 25. Zeph. 3. 8. Rev. 16. 1.
[q] Judg. 2. 10. Is. 45. 4, 5.
[t] Is. 42. 13.
[u] 1 Sam. 5. 6 & 6. 4.
[v] Is. 64. 9.
[w] Or, *the iniquities of them that were before us.* Jer. 11. 10. Cp. Ps. 106. 6.
[x] Mat. 17. 25.
[y] Ps. 87. 2.
[z] 2 Chr. 14. 11.
[6] Ps. 25. 11.
[8] Heb. *reserve the children of death.*
[9] Gen. 4. 15. Is. 30. 26.
[2] Ps. 74. 10. Neh. 4. 4.
[3] Or, *for Asaph.*
[4] Lam. 1. 10.
[5] Ps. 74. 2.
[7] Ps. 102. 14.
[8] Heb. *to generation and generation.*
[9] Deut. 28. 26.

764

6 Emphasising the relationship of Israelites to Yahweh. The secret of His purpose has been revealed to them

Quoted 1 Mac. 7:17.

2 PRAYER THAT YAHWEH CEASE TO BE ANGRY WITH ISRAEL AND DESTROY THEIR ENEMIES 5-12

7 Rev. 6:10. Ps. 6:3, 90:13, 13:1-2, 74:10. Hab. 1:2.

8 He will not tolerate a divided allegiance. He is a devouring fire to such. Deut. 4:24, 29:20. Heb. 12:29. Jo: 31.

9 Like Pharaoh. Exod. 5:2.

10 As it is a principle that judgment begins at house of God 1 Pt 4:17 and then proceeds to those who know Him not - this constitutes a prayer for the termination of the former judgment.

An appeal to the God of Jacob for help. Ps. 77. Ps. 72. Cp Gen. 28:15.

11 Vv 6-7 quoted Jer. 10:25.

12 The land not the Sanctuary. RV "his habitation."

RV: "The iniquities of our forefathers" These would be remembered if followed by that generation Cp Jer. 32:18 Exod. 20:5 Luke 11:47-51 Cp Ezek. 18:3-9. Note how Daniel borrows these expressions Dan. 9:16.

ROTH: "come to meet us" - like the father of the prodigal son Luke 15:20.

Trouble helps to empty us of self, put grace, reliance on Yahweh.

3 A PLEA TO YAHWEH TO VINDICATE HIS NAME Vv 9-12.

Revealed at Deliverance from Egypt's first Passover. Exod. 18:10 Isa. 63:12. 2 Sam. 7:23 Exod. 9:16.

13 KAPHAR - "Make atonement." Appropriate for passover theme. Cited Jer. 18:23 & Ps. 78:38.

14 Roth. "Avenging." As in the case of Rev 6:10 immediate relief is sought but not granted. As with Daniel's prayer it remains on record to be answered in the future. See also Rev. 18:20, 24.

15 Roth. "Groaning"

PSALM 80

THE STRENGTHENED BRANCH OF YAHWEH'S VINE

Shosh... The... name... Jo 2:... defile...

1 Psalm for Tabernacles. See subscription.

See introduction Ps 79. In the spirit of prophecy Israel's history outlined. Historical: Perhaps inspired by the warning of 1 Kg 11:18, 32 where Benjamin omitted Cp Ps 60:2

1 A PRAYER FOR ISRAEL Vv 1-3.

Cp Note Ps 23:1. Cp 79: If. 74:1. The appeal is to one who has a tender care for the flock. Isa 40:11. Mic. 7:14-16.

2 In a national sense - Israel after the flesh to whom given the birthright. 1 Chron. 5:1, 2 Cp. Ps. 81:5, Sec. 77: 20; 78:52. Ultimately the throne of David reflected. 78:67-72.

3 YASHAB - To sit enthroned (spec. as judge - Strong. Cp Rom. 4:12 11

4 Manifest Himself favourably Num. 6:25 Ps. 31:16, 67:1, 80:3; 94:1. Isa. 60:1.

5 They marched immediately behind the Ark in the conquest of the land - Ephraim with Benjamin - representative of all the tribes.

6 Ps 35:23; 44:23-26; Isa 42:13-14

7 Restore us! This prayer yet to be made by "Ephraim" as representative of all tribes. Cp Jer. 31:17-20

2 HOW LONG WILL ISRAEL SUFFER Vv 4-7

8 The anguished cry of suffering Israel through out the ages. Ps. 6:2, 13:1; 74:10, 79:4, 6; 80:3, 12; 89:46; 90:13; 94:3. 2 Mac. 1:11. Rev. 6:10.

9 They have rejected the Divine Wisdom therefore He rejects their prayers. Prov. 1:28-29. The SMOKE of Divine wrath will not permit prayers to penetrate Cp. Rev. 15:8.

10 Made feast their daily portion 42:3; 102:9.

11 SHALOSH: Triple. Thus full capacity.

3 PRAYER FOR ISRAEL AS YAHWEH'S VINE Vv 8-19

1 HIS PROTECTIVE CARE IN DAYS OF OLD 8-11.

12 RV. "Branches"

13 RV. "They didst drive out the nations." Ps 44:2; 78:55.

14 As the Husbandman carefully prepares the ground. Mt. 21:33.

15 A reference to Lebanon. So, with the next verse, it forced north, north east + ...

16 the

17 the

2

1 HIS PROTECTIVE CARE IN DAYS OF OLD 8-11.

21 Olam. The Millenium, suggesting remotely.

22 SHAVAK - To pour. "Poured out" = His servants' blood is poured out in dedicated service. Cp Rev. 6:9.

23 See references at deliverance Exod. 15:16-17, 19. Isa. 61:12. Cp Ps. 44:3.

24 Lit. "Sons of death" - as the Israelites were in Egypt. Cp the promise of release Isa. 42:7. 49:9. 61:1.

25 The promise on Babylon in answer Rev. 18:6, 20

26 This is the great concern of the Psalmist Cp Ezek. 36:23-23 "Hallowed by Thy Name."

4 A VOW OF THANKSGIVING V. 18.

PSALM 80 — As Yahweh "made strong" His Son, so the Son strengthens His brethren through the Word Phil 4:13

THE STRENGTHENED BRANCH OF YAHWEH'S VINE

Shoshannim-Eduth – Lilies, Testimonies. The Passover given by special testimony, namely the second Num. 9:1-5 cp 2 Chron. 30:2,5. The delayed Passover was for those defiled or absent. See Ps 59.

THE FLOCK OF JOSEPH
Ephraim + Manasseh were his sons, Benjamin his only full-brother. They camped after the Spirit + Flesh together on West of Deut 33:17 joined by Tabernacle + marched the Son of the Right ed together immediately behind the Ark. Ephraim + Manasseh typed Israel

Ps 80, 79 express the significance of the Flock of Joseph:
Turn – Forget
Thy face – Son of Righteousness – Double fruit

Miseries of the church.

THEME: Joseph's blessing of Joseph: Shepherd + Vine Gen 49:22-26.

See top opp.

PSALM 80.

1 The psalmist complaineth of the miseries of the church. 8 God's former favours are turned into judgments.

To the chief Musician [2]upon Shoshannim-Eduth. [3]A Psalm of Asaph. Cp Ps. 79.

GIVE ear, O Shepherd of Israel, thou that leadest [b]Joseph like a flock; thou that dwellest [c]between the cherubims, shine forth. Deut 33:17

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3 [d]Turn us again, O God, [h]and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long [5]wilt thou be angry against the prayer of thy people?

5 Thou feedest them with [k]the bread of tears; and givest them tears to drink in [l]great measure.

6 Thou makest us a strife unto [l]our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought [n]a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* [o]the goodly cedars.

11 She sent out her boughs unto the sea, and her [s]branches unto the river.

12 Why hast thou *then* [u]broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 [b]Return, we beseech thee, O

Num 8:89; Exod 25:17-22; 1 Kg 6:23-28; 2 Chr 3:10-13

[2] Ps. 60, title.
[3] Or, *for Asaph.*
[a] Is. 38. 12.
[b] Ps. 81. 5.
[c] Ps. 99. 1.
[d] Ps. 89. 21.
[e] Cp. Num. 2. 18-23.
[f] Cp. Ps. 8. 4, 5.
[g] Heb. *come for salvation to us.*
[h] ver. 7, 19.
[5] Num. 6. 25.
[i] ver. 3, 7.
[k] Heb. *wilt thou smoke.*
[k] Ps. 42. 3 & 102. 9.
[l] Pss. 8, & 84. titles.
[l] Or, *for.*
[l] Ps. 44. 13 & 79. 4.
[m] Ps. 95. 1. Cp. Lev. 23. 24. Num. 29. 1.
[n] Is. 5. 1-7 & 27. 2. Cant. 8. 11. Jer. 2. 21 & 12. 10. Ezek. 15. 6 & 17. 6 & 19. 10. Mat. 21. 33. Mark 12. 1. Luke 20. 9. Cp. John 15. 1-6.
[o] Lev. 23. 24.
[p] Ps. 78. 5.
[q] Ex. 11. 4.
[r] Heb. *like cedars of God.* Cf.
[s] Or, *against.*
[t] Ps. 114. 1.
[u] Job 8. 16.
[v] Is. 9. 4 & 10. 27.
[w] Ps. 89. 40, 41.
[x] Heb. *passed away.*
[y] Ps. 50. 22. Cp. Ex. 2. 23 & 14. 30.
[z] Ex. 19. 19.
[a] Ex. 17. 6.
[b] Or, *strife.*
[c] Ps. 50. 7.
[d] ver. 3.

God of hosts: look down from heaven, and behold, and visit this vine; 18 Stock – Cp Note

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Ps 27:9; 31:16; 44:3; Note development of Yahweh Name: Elohim

PSALM 81.

1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 11 Relating to wilfulness. See App. 10

To the chief Musician [6]upon Gittith. A Psalm App. 10 — [7]of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet [e]in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when [g]he went out [s]through the land of Egypt: *where* I heard a language *that* I understood not.

6 I [t]removed his shoulder from the burden: his hands [2]were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I [v]answered thee in the secret place of thunder: I [w]proved thee at the waters of Meribah. Selah.

8 [a]Hear, O my people, and I will testify unto thee: O

[6] Ps. 44. 13 & 79. 4.
[m] Ps. 95. 1. Cp. Lev. 23. 24. Num. 29. 1.
[7] Or, *for.*
[p] Ps. 78. 5.
[q] Ex. 11. 4.
[r] Heb. *like cedars of God.* Cf.
[s] Or, *against.*
[t] Ps. 114. 1.
[u] Job 8. 16.
[v] Is. 9. 4 & 10. 27.
[w] Ps. 89. 40, 41.
[x] Heb. *passed away.*
[y] Ps. 50. 22. Cp. Ex. 2. 23 & 14. 30.
[z] Ex. 19. 19.
[a] Ex. 17. 6.
[b] Or, *strife.*
[c] Ps. 50. 7.
[d] ver. 3.

with harp + other instruments 1 Chr. 25:1.

7 NEBEL – A skin-bag, some say a Lyre as having the same shape. Perhaps a wind instrument like the bagpipe of which the ancient Hebrews had a form. A feminine contribution to the orchestra. Cp 1 Chr. 15:16. Prophesied with 1 Chron. 25:1. Instrument of praise Ps. 150:3.

8 Strident, ear-splitting wailing, warning notes. Cp. Jgs 3:10,27

9 The type of Christ through whom the sons of Jacob were saved. Gen. 45:7.

10 Cp Exod. 11:4. He went out in judgment against the firstborn. The Shophar worn "Israel's firstborn to submit or else Lev. 23:23-32.

2 REMEMBERING THE DELIVERANCE Vv 5B-7

DISHARMONY. 5B-7.

11 Yadah – Record "making confession" 1 Sam. 12:6 Exod.

3:16 cbl. The speech of Egypt was foreign to Yahweh. Cp "I know not Yahweh" Exod 5:2. Cp Ps. 114:1. Egypt yet to speak truth Isa. 19:18 Cp Zeph. 3:9. In Egypt Israel influenced by local influences.

12 RV: "Basket." Clay was carried in sud. Inscriptions portray them.

13 Not merely from heaven Exod. 14:19 but apparently also from the pillar of fire. Exod 14:24

3 REPRESENTATIVE ISRAEL OF RESPONSIBILITIES.

Ps 79 1 Prayer fulfilled Luke 1:68,71 7:16

17 KANNÂH – Plant (as reed). RV read both as noun + verb (marg) "stock" or mg: "Protect (or maintain) that which ... established."

20 Cp Isa 63:12

21 "Branch" in Heb = Son" Ben See Sept. R.V Margin. Chaldee = "And upon the King Messiah whom thou hast made strong for thyself" cf Ps 89:19-20 Ps 2:8 Isa 11:1-3 Cp Mt 21:42

22 "Ish" – A great man in contrast with ordinary men. Ps 49:2. Where God is spoken of as a man, it is as "Ish" Cf Exod 15:3. Ps 110:1. Mic 5:1 Acts 2:36

23 "Adam."

2 A PRAYER FOR THE REVELATION OF YAHSHUA 17-19

2-4 'ÂMATS – Physically or mentally strong. Of begetting. Isa 7:14; Mt 1:23 John 1:14 Birth. Ps 22:9 to Luke 1:31-33; 2:28-30, 40. Quickened mind. Isa 11:2-3. John 2:24; John 1:14; John 3:20-36; 1 Tim 3:16. Character Zech 3:8; John 14:1 Thus Yahweh's method Jer 31:6 Rom 3:25; 5:19 – God in Christ effected reconciliation. Thus a body prepared. Heb 10:5 John 6:51.

5 Fall against into apostasy. Ps 79:8

26 Restoration to national life Hos 6:2. by the Word. Ps 119:25 93

27 Cp Ezek 36:23 Jer 42 Ps 80:18 Jer 16:21

28 Notice the development of the Divine Name in the refrains. The covenant name in multiplied Throws belligerent manifestation Zech 9:12-17.

PSALM 81

A PLEA FOR GENUINE SINCERITY IN WORSHIP

Historical: The first day of the 7th Month (Tishri – Sept-Oct) of the Redemptional Year (cf Jewish Civil New Year. This was the Day of Trumpet blowing or the feast of Trumpets Num. 29:1; Lev. 23:24. See Note top p. 105 a It is followed by Day of Atonement culminated in five fold celebration of Tabernacles. See Notes Lev 23. This Psalm is used by Jews as New Years Day Psalm.

1 REJOICING IN YAHWEH Vv 1-5A HARMONY

1 With enthusiasm and genuine sincerity. To the Levites as singers. 1 Chr. 25:1. To the priests who sounded the Trumpets. Num. 10:8-10.

2 It is as we recognise that our worship will be the more enthusiastic Cp Ps. 84:10, 84:11; 1 Th 1:1. Phil 4:11.

3 See opp. p. 72.

4 ZIMRAH – A musical song accompanied by an instrument.

5 TOPH – To Drum. Hence a hand-drum. Like a tom-tom.

KINNOR – To twang. A percussion instrument set in an octave of 8 strings. Perfect harmony, complete harmony expressing joy. Ps 27:6; 33:2; 43:4; 57:8; 71:22; 92:3; 98:5; 108:2; 137:2; 147:7; 149:3; 150:3; 1 Sam 16:16,23; 18:10; 19:9

Ps. 84. Historical. David's earnest desire for the full restoration of worship and its establishment in Zion. Cp. Notes 1 Chron. 13:11-14.
Prophetical: Messianic Vv. 7-9. Title in LXX: Toward the end, a Psalm etc. "Eis to Telos" Luke 22:37; Matt. 27:58.

Telos: "The limit, either of which a person or thing ceases to be what he or it was up to that point, or at which previous activities were ended; the final issue or result of a state or process."

GOD (ELOHIM) AS GUARDIAN OF JUSTICE Ps. 82.

All the injustice of the ages climaxed in that manifested by Judah's leaders against Christ V.6 Cp John 10:34, but he as Elohim judged them at the overthrow of A.D. 70. Cp Mt. 28:18; 22:7. He is yet to be manifested in multitudinous power to judge the earth, and to establish perfect Divine justice therein. Ps. 149:4-9; Isa. 2:4; 11:3, 31:22. 96:11; 98:9. 110:6. Rev. 2:26; 19:15.

14 RV: "If thou wouldst hearken unto me.."
15 Egyptian strange gods (foreign gods) had been humiliated by the plagues. Cp Exod. 12:12.
SHAMA - To hear intelligently with intention to obey.

16 And did not deliver them to destroy them & would have did grant them the needs of life. Cp. Ps. 37:3-4. Matt. 6:9-11. He brought them out of Egypt - therefore has a claim upon their allegiance 1 Jn. 4:19.
17 Failed to heed the shepherd's voice Ps. 80:1, and thus demonstrated they were not really His John 10:27, 3, 42-45.

4 RECALLING ISRAEL'S FAILURE AND ITS RESULT Vv. 11-16

21 "So I let them go after the stubbornness of their heart. He leaves such men in their own self-willed courses Cp Rom. 1:24.
2 Kgs. 21:10.
& Yahweh's mercy is inexhaustible Ps. 103:8, 17 as His covenant name reiterates Exod. 34:6-8. If Israel obey - He will subdue their enemies.
Obedience would have proven far more efficacious than their own fleshly counsels Vv. 11, 2 Cor. 7:2, 1-24. The very hand that now chastened Israel would lay low their enemies.
They would have been forced to submit - however reluctantly - and paid tribute. Is. 60:14.
RSV: "And their fate would last for ever." They would have been doomed in perpetual subjection.
LXX, Syr. Vul. - "Would He satisfy him" Some critics: "would satisfy him" See C.B.
& Let them prove obedient & they would find the ancient blessing true Exod. 3:8; Deut. 7:12-13.
& We, too can obtain sweet of strength from Christ the rock.

PSALM 82.

1 "The Elohim are stationed in the congregation of El. Within the Elohim He is judging. (Concordant). The Elohim of heaven thus overshadow Here on earth. Exod. 21:6; 22:8, 9, 28
2 Israel = Congregation of Yahweh. Num. 27:17; Ps. 74:2.
RV "respect" Cp Exod. 23:2, 3, 6-8; Deut. 16:19 - their attitude was an affront to Yahweh, for they judged on His behalf. They caused the adversaries to blaspheme 2 Sam. 12:14; Cp Yahweh as Judge Isa. 3:14-15; Ps. 50:4-6. Jer. 22:16-17.
3 The Mosaic Order was founded on the Law. When that was relaxed, the edifice was irreparably weakened.
4 It is by the manifestation of such judgment that men have confidence in Yahweh & Ps. 146:5-9; 72:4; 82:3-4; and that the Kingdom will be established Ps. 146:7-9; 72:4; 10:18. "Poor" - DAL - weak see RV mg. Note "Judge, Do justice; Rescue - Deliver.
A Divine soliloquy: Yahweh's rebukes go unheeded. "They have neither knowledge nor insight."
RV "to-fro" - like a rafter. Ps. 82:5.
7 Like Christ's accusers. They are busy perverting justice, receiving bribes.
8 Promised by Yahweh as His [illegible]

PSALM 82

YAHWEH'S JUDGMENT OF UNJUST JUDGES. GOD AS GUARDIAN OF JUSTICE.

Prophetical: Yahweh judged Israel in the person of His son. Cp. V.6 - John 10:34. Cp. John 12:31; 14:30; 16:11.

1 INDICTMENT OF ISRAEL'S JUDGES Vv. 1-2.
Judgment scenes are characteristic of the Psalms of Asaph. 50, 75, 81.
2 APPEAL FOR RIGHTEOUS JUDGMENT Vv. 3-4.
3 THEIR CHARACTER INCONSISTENT WITH THEIR STATUS Vv. 5-6

Israel, if thou wilt hearken unto me;
9 There shall no strange god be in thee; neither shalt thou worship any strange god.
10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
11 But my people would not hearken to my voice; and Israel would none of me.
12 So I gave them up unto their own hearts' lust: and they walked in their own counsels.
13 Oh that my people had hearkened unto me, and Israel had walked in my ways!
14 I should soon have subdued their enemies, and turned my hand against their adversaries.
15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.
16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

PSALM 82.

1 The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.

A Psalm of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.
2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.
3 Defend the poor and fatherless: do justice to the afflicted and needy.
4 Deliver the poor and needy: rid them out of the hand of the wicked.
5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
6 I have said, Ye are gods;

Deut. 11:16
a Ps. 44. 20. Is. 43. 12.
b Ps. 49. 12. Job 21. 32. Ezek. 31. 14.
c See Ex. 20. 2.
d Ps. 2. 8.
e Ps. 37. 3, 4.
f Prov. 1. 25, 30.
2 Or, for.
g Job 8. 4.
3 Or, to the hardness of their hearts, or, imagination.
h Is. 6a. 7.
i Deut. 5. 29.
k See Ps. 27. 5.
l 2 Chr. 32. 22.
4 Or, yielded feigned obedience. Heb. lied.
a Sam. 22. 45.
5 Heb. heart.
6 Heb. with the fat of wheat.
m Deut. 32. 13. Cp. Job 29. 6.
n 2 Chr. 20. 1, 10.
o Gen. 25. 18.
p 2 Chr. 5. 10.
q Josh. 13. 5.
r 1 Sam. 15. 2.
7 Or, for.
s Is. 3. 13.
t 2 Kin. 15. 19.
8 Heb. they have been an arm to the children of Lot.
u Deut. 2. 9.
x Deut. 10. 17.
y Num. 31. 7.
z Judg. 4. 15, 24.
a Judg. 4. 7.
9 Heb. Judge.
b Ps. 10. 18.
b Judg. 7. 25 & 8. 3.
c Judg. 8. 5, 6, 12, 21.
d Prov. 2. 23.
e Ps. 11. 3.
f 2 Chr. 20. 11.
g Heb. moved. Ps. 10. 6.
h Cited John 10. 34.
i Is. 17. 13.

GOD AS GUARDIAN OF JUSTICE

Ps. 82:1 - Elohim standeth in the congregation of the mighty; He judgeth among the gods.
Ps. 58:11 - Verily there is a reward for the righteous: verily He is a God that judgeth in the earth.
Ps. 96:10 - Say among the nations that the LORD reigneth: the world also shall be established that it shall not be moved: He shall judge the peoples righteously.
Ps. 96:13 - He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the peoples with His truth.
Ps. 98:9 - He cometh to judge the earth: with righteousness shall He judge the world, and the peoples with equity.

PSALM 83.

A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

A Song or Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.
2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.
4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.
5 For they have consulted together with one consent: they are confederate against thee:
6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
8 Assur also is joined with them: they have holpen the children of Lot. Selah.
9 Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:
10 Which perished at En-dor: they became as dung for the earth.
11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
12 Who said, Let us take to ourselves the houses of God in possession.
13 O my God, make them like

766

The victory of Gideon (Jud. 7, 8) is referred to by Isaiah as a typical triumph (Isa. 10:26) They fell like Jehoshaphat's enemies by one another's hands. 2 Chr. 20:23.
16 The storm-swollen torrent of the Kishon was an "act of God" as contributed to the victory Jud. 4, 5. Cp V. 21. The Israelites under Barak were as ill-prepared as those under Jehoshaphat. 2 Chr. 20:12.
17 The Raven & the wolf - feared generals of the Midianite army ignominiously destroyed Jud. 7:25. Isa. 10:26. - so let the leaders of this confederacy perish
18 Sig Victim of Sacrifice & Shelter is Denied (Lockyer) - the Kings of Midian Jud. 8:5, 12, 18.

Ch Srash - Do not overlook it & thereby look on

PSALM 83

1 Probably Jahaziel's 2 Chr. 20:14, 19-21 when Jehoshaphat opposed by Ammon-ite confederacy, destroyed by Divine intervention and mutual slaughter 2 Chr. 20:22-23 as type of future. Cp V. 13 with 2 Chr. 20:11. V. 18 with 2 Chr. 20:29. This the prayer before the battle

THE PLEA V. 1

2 The enemy loud in their boasts & active in preparation - may Jehovah arouse Him.
3 The true Israel, of whom the Lord Jesus is chief Isa. 49:2. Ps. 27:5. 17:8. 31:20. Heb. Tsaphon, Semitic root as derived "north" Ezek. 1:4. See Note p. 25.

THE PROBLEM. Vv. 2-4

2 Not merely Israel's. They are determined to destroy both people and worship 3 Jehovah V. 12, 18.
4 Sodom & The nexus of their preparations. The confederacy for multitudinous army). 2 Chr. 20:2, 12, 17, 24. Joel 3:14. Ezek. 39:11
5 They are proud and arrogant. Stiff-necked.
They intend to attack those whom Yahweh has promised to hide Ps. 27:5 Therefore it is a challenge to Yahweh.
6 Zikkar root of zikkaron "memorial" thus a challenge to the Memorial Name of Deity. Cp Exod. 3:15. Ps. 97:12.

THE ENEMY'S POWER

9 They are united in their nefarious resolve
They are dedicated Zenith yochithur - have solemnised a covenant or cut a covenant
Giblites from north Josh. 13:5 - Stonecutters. Cp 1 Kgs. 5:18. Ezek. 27:9
12 Were tributary to Jehoshaphat but rebelled 2 Chr. 17:11
13 Perhaps as in the days of David & Sam. to Menahem. 2 Kgs. 15:19
14 The Moabites & Ammonites evidently the head of the confederacy. 16 Lot mentioned to indicate the unbrotherly character of the hostility Amos 1:9

THE PETITION Vv. 9-18

Yahweh is called upon to repeat the wonderful victories of the past all of which foreshadow the greater in the future.

RV = Habitations. Na'ah = home, pasture. LXX - Altar. God's land and people.
Galgal = rolling thing. Ps. 77:18. Dust or chaff.
The sweeping fire which fanned by the wind consumes the wood and sets the mountain ablaze Isa. 9:18-19. 29:6.
Can be rend. "so shalt thou.."
RV = pursue.
At their abject defeat. A worthy prayer seeing the enemy is about upon destroying Yahweh's people = truth.
The primary object of chastisement is conversion V. 16, where that fails, the continued just judgment might be a salutary warning to others.

THE PURPOSE V. 18.

2 Chr. 20:29. Isa. 37:20.
Ps. 9:11.
Cp V. 4.
Supreme ruler. His office threatened his authority: their defeat vindicated His power.

PSALM 84

LOVE FOR THE SANCTUARY

See also Ps. 42, 43, 27, Ps. 63.

THE BLESSEDNESS OF ACCESS TO YAHWEH Vv. 1-4.

RV mg. "lovely."
MISHKAN = Dwelling place. The Holy = Most Holy with their right of entrance.
Evidently banned from the Tabernacle. Soul, heart, flesh - the emotions, reason, will Cp Ps. 16:9; 73:26. 1 Thess. 5:23.
It was the presence of the living God that made the Tabernacle so desirable Cf. Jer. 4, 14-15.
TSIPPOR Read "birds" Deut. 14:11 = "clean birds" See above.
R.S.V. = "The highways of Zion" = No reference to Zion in Hebrew. Why not? "Who ponder their ways" Instead supply "as I seek" As nature inclines birds to seek a refuge & to build their nests so grace has taught me to desire Thy altars & to worship there. 90:1; 91:1; 116:7.
He rules in the heart of the anointed on earth Ps. 5:12; 74:12; 99:1.
YASHAB - To settle to remain permanently. Abide there Ps. 23:6. 27:4; 65:4.
GOD - Continuance. Their praise will continuously ascend; for there is no end to the benefits derived from Yahweh.

2 THE BLESSEDNESS OF THOSE WHO OVERCOME ALL OBSTACLES IN HIS NAME 5-8

Cp Glory, army, Lit.

THE SPARROW AND THE SWALLOW Ps. 84:3.
The Sparrow is a clean bird fit for eating Deut. 14:11; the swallow is a migratory bird which also could be eaten. They have their abode, the latter returning to it year after year. The Psalmist too desired to return. Note Christ's comment- Mat. 8:20. His earnest desire was for Yahweh.

THE LIVING GOD - El chay. He Who is living & active as His Word, with Whom all things are manifest & open Heb. 4:12-13; Ps. 1:1-3.
Cf. the inanimate, unthinking, unseeing idols Ps. 115:2-9. He is the very repository of life 1 John 5:11-12; 1 Tim. 6:16; the living Strength. Ps. 42:2. ● EL CHAY: Manifested by conquests Josh. 3:10. ● Encouragement in depression Ps. 42:11. ● Restoration of Israel Hos. 1:10; Rom. 9:26. ● Elohim. ● Witnessed by His Word in speech Deut. 5:26 thus warned against profaning it. Lev. 22:32. ● Encouragement in difficulty: David vv. Goliath 1 Sam. 17:26, 36; Hezekiah vv. Sennacherib 2 Kg. 19:4.

The blessedness of God's service.

a wheel;] [a] as the stubble before the wind.]

14 As the fire burneth a wood,] and as the flame setteth the mountains on fire;]

15 So persecute them with thy tempest,] and make them afraid with thy storm.]

16 Fill their faces with shame,] that they may seek thy name, O LORD.]

17 Let them be confounded and troubled for ever;] yea, let them be put to shame, and perish:] (Ps. 59:13. 107:8-9.)

18 That *men* [d] may know that thou, [e] whose name alone *is* JEHOVAH, *art* [f] the most high over all the earth.] Elyon Gen. 14:17

PSALM 84. See Opp. Top.

1 The prophet, longing for the communion of the sanctuary, 4 sheweth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

To the chief Musician [g] upon Gittith. A Psalm [g] for the sons of Korah. - Cp. Ps. 87.

HOW [a] amiable *are* [h] thy tabernacles, O LORD of hosts! - See with Ps. 132:1-2.

2 [a] My soul longeth, yea, even fainteth for [k] the courts of the LORD:] my heart and my flesh crieth out for [l] the living God.]

3 Yea, the [m] sparrow hath found an house,] and the swallow a nest for herself, where she may lay her young,] *even* thine altars, O LORD of hosts, [n] my King, and my God.]

4 [o] Blessed *are* they that dwell in thy house:] they [p] will be still praising thee. [Selah.] Adam

5 Blessed *is* the man [q] whose strength *is* in thee;] in whose heart *are* the ways *of them*.] 6

6 *Who* passing through the valley [r] of Baca make it a well;] the rain also [s] filleth the pools.]

7 They go [t] from strength to strength,] every one *of them* in Zion [u] appeareth before God.] 10

8 O LORD God of hosts, hear my prayer:] give ear, O God of Jacob.] Selah. See opp. p. 72 top

9 Behold, O God our shield,] [v] look upon the face of [w] thine anointed.] - Messiah, not ours! 1 John 2:1-2

10 For a day in thy courts *is* better than a thousand.] [x] I had rather be a doorkeeper in the house of my God,] than to dwell in the tents of wickedness.]

11 For the LORD God *is* [y] a sun and shield:] the LORD will give grace and glory:] no good *thing* will he withhold from them that walk uprightly.]

12 O LORD of hosts,] blessed *is* the man that trusteth in thee.] Grace precedes glory. Gods & Apos. 2:33-35. Rom. 5:2. Heb. 11:26. Cp with Ps. 111; 32:1

PSALM 85.

1 The psalmist, from the experience of former mercies, prayeth for the continuance thereof. 8 His confidence in God's goodness.

To the chief Musician.] A Psalm [a] for the sons of Korah. - A. 87.

LORD, thou hast been [b] favourable unto thy land,] thou hast brought back the captivity of Jacob.] 2 Sam. 19:41.

2 Thou hast forgiven the iniquity of thy people,] thou hast covered all their sin.] [Selah.]

3 Thou hast taken away all thy wrath:] [c] thou hast turned *thyself* from the fierceness of thine anger.] KASAH, conceals, not KAPHAR

4 [d] Turn us, O God of our salvation,] [e] and cause thine anger toward us to cease.] - Zech. 12:10; 13:1.

5 Wilt thou be angry with us for ever?] wilt thou draw out thine anger to all generations?]

6 Wilt thou not revive us again:] that thy people may rejoice in thee?] BA-EL YAHWEH Christo

7 Shew us thy mercy, O LORD,] and grant us thy salvation.]

8 [f] I will hear what God the LORD will speak:] for [g] he will speak peace unto his people, and to [h] his saints:] but let them not turn again to folly.] Ps. 11:1.

9 Surely his salvation *is* nigh them that fear him;] that [i] glory may dwell in our land.]

10 [j] Mercy and truth are met together;] [k] righteousness and [l] peace have kissed *each other*.]

11 Truth shall spring out of

---

[a] Job 13:25. Is. 5:24.
[b] Cp. Ps. 61:6 & 63:11.
[c] Heb. I have chosen rather to sit at the threshold.
[d] Cp. Is. 60:19, 20. Mal. 4:2.
Magen See before. Gn. 15:1. Deut. 33:29. 28:7; 32:20; 59:11 119:114; 144:2. Prov. 30:5
[e] Ps. 59:13.
[f] Ex. 6:3.
[g] Ps. 9:2 & 97:9 & 123:4.
[h] Or, of. Ps. 42, title.
[i] Or, well pleased.
App. 10.
[j] Ps. 8 & 81, titles.
[k] Or, of.
[l] Ps. 27:4.
[m] Ps. 43:3 & 132:5. 63:1,2 & 26:8
[n] Ps. 42:1, 2.
[o] Or, thou hast turned thine anger from waxing hot.
[p] Ps. 116:19.
[q] Ps. 42:2. NKJ
[r] Ps. 80:5.
[s] Prov. 26:2.
[t] Cp. Neh. 1:3-10.
[u] Ps. 5:2.
[v] Ps. 65:4.
[w] Ps. 42:5, 11.
[x] Hab. 2:1.
[y] Zech. 9:10. Hag. 2:9.
[z] Or, of mulberry trees make him a weil, &c.
[a] Ps. 50:5.
[b] Heb. covereth.
[c] Or, from company to company. Jg. 6:6
[d] Hag. 2:7,9. Zech. 2:5.
[e] Ps. 42:2. Ex. 34:23.
[f] Ps. 89:14.
[g] Ps. 72:3.
[h] Luke 2:14.

KY = habitations.
Ya'sw = home, fig. future. LXX = Altar.
Galgal = rolling thing. Dust or chaff.
The sweeping fire which fanned by the wind consumes the wood and sets the mountain ablaze Isa. 10:16-19. 29:6.
Can be rend. "so shalt thou.."
KY = pursue.
At their abject defeat. A worthy prayer seeing the enemy is about upon destroying Yahweh's people = truth.
The primary object of chastisement is conversion v. 16, where that fails, the continued just judgment might be a salutary warning to others.
THE PURPOSE V. 18.
2 Chr. 20:29. Isa. 37:20. Ps. 59:11
Cp v. 4.
Supreme ruler. This latter threatened his authority: their defeat vindicated His power.

PSALM 84.
LOVE FOR THE SANCTUARY.
See also Ps. 42, 43, 27, 63.
I THE BLESSEDNESS OF ACCESS TO YAHWEH Vv. 1-4.
KJV reng. "lovely."
MISHKANOT Dwelling place. The Holy Most Holy with their significance.
Evidently barred from the Tabernacle. Soul, heart, flesh - the emotions, reason, will Cp 16:9; 73:26. 1 Thess. 5:23.
It was the presence of the living God that made the Tabernacles so desirable Cf. Jer. 7:4, 4, 11-14.
TSIPPOR. Read "birds" Deut 14:11 = "clean birds"
See above.
R.S.V. = "The highways of Zion" "a" No reference to Zion in Hebrew. Why not "who ponder their ways." Instead supply "to seek" As nature declares birds to seek a refuge & to build their nests, so grace has taught me to desire the privilege to worship there. 90:1; 91:1; 116:7.
He rules in the heart of the anointed on earth. Ps. 5:12; 74:20; 95:3. YASHAB - To settle to remain permanently. Abide there Ps. 22:6. 27:4; 65:4.
'OD - Continuance. Their praise will continually ascend: for there is no end to the benefits derived from Yahweh.
2 THE BLESSEDNESS OF THOSE WHO OVERCOME ALL OBSTACLES IN HIS NAME 5-8
MAGEN - Ps. 84:9.
ASHREY - Happy. Ps. 1:1.
Ps. 28:7-8. Isa. 41:10; 2 Cor. 12:9 - my strength made perfect. Phil. 4:13
Who ponders his ways. Cp Ps. 40:5; 84:4; 25:4; 143. Prov. 4:26. Rom. 6:3-5; 8:17; Rev. 7:14.
of weeping - RV. Ps. 66:10-12; Jn 16:21; Acts 14:22.
RV: "A place of springs." John. 4:14; 7:37-39.
MOWREH - Early rain, teacher. Cp Joel 2:23.
BERACHOTH - Blessings.: "The teacher shall be clothed with blessings." MOWREH - to point the way. Consider the vale of tears through which he passed to reach his present blessedness Cp Ps. 23. Consider the sons of Korah. Cp 2 Chr. 20:26
Prov. 4:18. Isa. 4:2; 30:21; Through pruning John 15:2,3
Cp grace to grace John 1:16 faith to faith Rom. 1:17 Glory to glory 2 Cor. 3:18 CHAYIL - force, resources army, company. - thus fellowship in strength.
Luke 19:37 "He shall be seen El Elohim in Zion - the climax. The will see

THE LIVING GOD (Cont. from above). Ps. 18:46. Dan. 6:20, 26. Cp Isa. 37:4, 17. ● Characterises - idols are not. ● Christ the manifestation as the Son of the living God: Father John 6:57, 69; Mt. 16:16; 26:63. ● As manifestation of Father, has life in himself Jn 5:26. ● Brought by light for others 2 Tim. 1:10. ● Search for Christ is the way John 14:6. 1 John 5:19-20. ● Resurrection and life John 11:25 Prince of life Acts 3:15. ● Manifested in others. ● Gospel = turn from idols to living God Acts 14:15; 1 Thess. 1:9. ● Words of this life Acts 5:20; 2 Cor. 3:2. ● Seal of living God. Rev. 7:2. ● City living God Heb. 12:22. ● Abhorrent purge conscience: serve living God Heb. 9:14. ● Warning regardless ● Behaviour in Assembly of 1 Tim. 3:15. ● Exhortation to fresh 2 Tim. 2:19. ● Saviour 1 Tim. 4:10. ● Heart, unbelief in Heb. 3:12. Fearful punishment Heb. 10:31.

The strength of the Mighty Ones "before" = El. "The God of gods will appear in Zion" - Jerepeld.
The resources available to those who put their trust in Yahweh Cp Ps. 84:7 Hag. 2:4. Zech. 4:6; 10:12.
3 THE BLESSEDNESS OF FAITH. Vv. 9-12.
A20 Yahweh's provision in Messiah. See below.
21 Supply ellipsis - "elsewhere" The "day" extends to 1000 years of blessedness 2 Pet. 3:8; Rev. 20:6.
22 The Korahites occupied this honored & exacting position 1 Chr. 9:19. Cp 2 Kgs. 22:4; 25:18 - the cause of Israel's failure was partly due to laxness in this duty Ezek. 44:6-8. New keepers to be appointed vv. 9-12 among most all. Such as the Psalmist attain unto higher position than that subordinate one Ezek. 44:15-16. Present day keepers of the charge of Him. Notes. Those who faithfully keep the charge today will be in the Temple courts as immortal priests in the millennium Ezek. 44:13; 48:11; 42:13; 46:19-24. 1-3. See Psalm 76:2
The Temple a temporary abode. Some of the Korahites, by their failure, turned the Temple into a temporary abode Ezek. 44:6-8.
See below. Cp either sin and how it grows, by its light or destroys with burning heat Rev. 7:16 Cf. Ps. 84:11. Manifested in Saints for time & Government Isa. 30:26. Rev. 21:23, 25. Cp Rev. 1:16
In sincerity Ps. 15:2; 101:2, 6

PSALM 85.
PRAYER FOR RESTORATION.
Historical: The time of punishment, after David's return 2 Sam. 24:16 15 = Christ - the future.
Prophetical: The message of peace V. 8 - Lk 2:14. The revelation of salvation V. 9 - Mat. 1:21; Lk 2:30. The blending of mercy & truth V. 10 - Matt. 1:17. The Divine glory in the Lord V. 9 - John 1:14 Lk 2:32. The manifestation of Righteousness V. 13. Rom 3:25.
I A PRAYER FOR HELP AND MERCY. Vv. 1-7.
PARTIAL RESTORATION. ● YAHWEH BE FAVOURABLE AND FORGIVEN HIS PEOPLE V. 1-3.
It is represented as weeping when David went into exile 2 Sam. 15:23. The natural seed. Prophetically the future in fulfilment of promise to Israel. Gen. 28:15. Captivity often used for condition Joel 3:1.
David did everything to atone for the kingdom on his return from exile 2 Sam. 19:43. There has been a partial restoration to favor of Israel today - "my people" Ezek. 36:24.
Ruth: "Wish thee even all thine indeed nation." Jer. 46:28
● A PLEA FOR COMPLETE RESTORATION. Vv. 4-7. Obad 21
Cleanse the sanctuary Zech. 3:1-5. Isaiah 6:6, 4; Jer. 3:22. Lk 2:21-38
OUR SHIELD: THE MESSIAH
Cp top p. 71B. Yahweh's provision in Messiah. He is Faith's shield Eph. 6:16. This shield includes favor Ps. 5:12 Salvation 18:35 Truth 91:4 And Power includes life 36:9 mercy 13:5 etc Preservation 91. 36:12 Security 4:8 Remembrance & salvation 106:4. See Exhortation to trust 32. 34:8; 91:11
YAHWEH ELOHIM A SUN.
Source of Light Ps. 84:11. 27:1. Life, Health, Destroyer of darkness. Ps. 27:1; 36:9. Isa. 60:1-3

PSALM 87 A TRUE CITIZEN OF ZION. "This Psalm is fittingly placed here, for it expands the thought of Ps 86:9. In the style and spirit of prophecy it is terse, abrupt, enigmatic, like a prophetic oracle." In its breadth of view and fulness of Messianic hope it vies with the grandest of prophetic utterances. It depicts Zion as the metropolis of the universal Kingdom of God, into which all nations are received as citizens. The franchise of Zion is conferred upon them as though it were theirs by right of birth." (Com. Bible)

HISTORICAL BACKGROUND – See Subscription. J.W. Thirtle: "Concerning, or relating to, Mahalath (for M'hâlôth) Leannoth' = 'Dancings with shoutings.' The catchwords are intended to serve as a reminder of a time of great rejoicing in the life of David. The bringing of the Ark to Zion is plainly recalled (2 Sam. 6:12, 14, 15. 1 Chr. 15:25-29). The Psalm reads as though it were written to commemorate the event. The Ark must lodge in Zion the city of God V.3. It cannot remain in any of the dwelling of Jacob V.2. Zion is established by the Most High V.5, and in the great census nothing will compare with being a citizen thereof."

The goodness and power of God. (The basis upon which Kingdom est. 2 Pet. 1:13; Isa 65:17-18)

the earth;] and righteousness shall look down from heaven.]
12 Yea, (a)the LORD shall give *that which is* good;] and (b)our land shall yield her increase.]
13 Righteousness shall go before him;] and shall set *us* in the way of his steps.] Gp Heb. 7:2. He shall lead them like a shepherd. Isa. 40:10-11.

PSALM 86.–Below

David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 17 He craveth some token of God's goodness.

● TEPHILLAH: see title of book. Qualities of God marked green

A Prayer of David.

BOW down thine ear, O LORD, hear me:] for (b)I *am* poor and needy.] Cited 25:20.
2 Preserve my soul; for I *am* (a)holy:] O thou my God, save thy servant [1] that trusteth in thee.] Cited 57:1-2.
3 (m)Be merciful unto me, O Lord:] for (b)I cry unto thee (c)daily.] Illustrating Luke 18:1. Col. 4:2. See Prayer-Mgt.
4 Rejoice the soul of thy servant:] for unto thee, O Lord, do I lift up my soul.] Gladden
5 For thou, Lord, *art* good, and (a)ready to forgive;] and [p]plenteous in mercy unto all them that call upon thee.] [p] Ps. 103:8-14. Below
6 (a)Give ear, O LORD, unto my prayer;] and attend to the voice of my supplications.]
7 (a)In the day of my trouble I will call upon thee:] for thou wilt answer me.] Hebrew
8 (a)Among the gods *there is* none like unto [1] thee, O Lord;] neither *are there any* works (b)like unto thy works.]
9 All nations whom thou hast made [c] shall come and worship before thee, O Lord;] and shall glorify thy name.] Rom. 11:26
10 For thou *art* (a)great, and doest wondrous things:] (b)thou *art* God alone.] Ps. 72:18 Below left
11 (a)Teach me thy way, O LORD; (b)I will walk in thy truth:] unite my heart to fear thy name.]
12 I will praise thee, O Lord my God, with all my heart;] and I will glorify thy name for evermore.] OLAM
13 For great *is* thy mercy toward me:] and thou hast [d] delivered my soul from (a)the lowest [2] hell.]
14 O God, (a)the proud are risen against me,] and the assemblies of (b)violent *men* have sought after my soul;] and have not set thee before them.]
15 (a)But thou, O Lord, *art* a God full of compassion, and gracious,] longsuffering, and plenteous in mercy and truth.]
16 O (a)turn unto me, and have mercy upon me;] give thy strength unto [1] thy servant,] and save the son of thine handmaid.]
17 (a)Shew me a token for good;] that they which hate me may see *it*, and be ashamed:] because thou, LORD, hast holpen me, and comforted me.]

Material prosperity. (Lev. 26) 4 Ps. 67:6. Rom. 11:33. a Ps. 84. 11. b Ps. 67. 6. c Ps. 30. 3. d Ps. 63. 9. 2 Or, grave. e Cp. Ps. 54. 3. f Heb. terrible. g Ex. 34. 6. h Qualities of God marked green 1 Or, A Prayer, being a Psalm of David. a Ps. 25. 16. b Ps. 40. 17. c Ps. 116. 16. d Or, one whom thou favourest. e Judg. 6. 17. f Is. 26. 3. m Ps. 4. 1. g Ps. 88. 9. h Or, all the day. Ps. 130. 3 - R.V. i Ps. 139. 4. p Ex. 34. 6. 7 Ps. 48, title. 8 Or, of. q Is. 28. 16. r Ps. 55. 1, 2. s Ps. 78. 68. t Ps. 77. 2. u Ps. 46. 4. Mat. 5. 35. v Ps. 89. 10. Job 9. 13. Is. 51. 9. w Ex. 15. 11. x Ps. 36. 10. Job 19. 13. John 10. 14. y Ps. 68. 31. z Deut. 3. 24. a Ps. 22. 31 & 65. 2. b Ps. 77. 13. c Ps. 22. 30. d Ps. 81. 18. Deut. 6. 4 & 32. 39. Is. 37. 16 & 44. 6, 8. Mark 12. 29. 1 Cor. 8. 4, 6. Eph. 4. 6. 2 Kin. 19. 15. e Ps. 27. 11 & 119. 33. f Ps. 26. 3. g 1 Sam. 10. 5.

PSALM 87.

The nature and glory of the church. 6 The increase, honour, and comfort of the members thereof. (Mizmor – Miz'tahlem) (Last – Top for 8)

A Psalm or Song for the sons of Korah.

HIS [q] foundation *is* in the holy mountains.]
2 The LORD [a] loveth the gates of Zion more than all the dwellings of Jacob. (Accurately they are goodly Rev. 21)
3 Glorious things are spoken of thee, O (a)city of God.] Selah.
4 I will make mention of (a)Rahab and Babylon [2] to them that know me:] behold Philistia, and Tyre, with (a)Ethiopia;] this *man* was born there.]
5 And of Zion it shall be said, This and that man was born in her:] and the highest himself shall establish her.]
6 The LORD shall [c] count, when he writeth up the people,] that this *man* was born there.] Selah. Gp Hab. 2:18.
7 As well the singers as the [d] players on instruments *shall be there*:] all my springs *are* in thee.]

Thus to ascertain by enumeration of deeds done that a person is really "born" there. Rev. 20:12.

11 The Book of Life Gp Dan. 12:1. Mal. 3:16. Phil. 4:3. People = peoples (R.V.) – thus all nations will be represented there

3 THE JOY AND REJOICING AT ITS TRIUMPH 7

R.V.: "They that sing as well as they that dance shall say: All my fountains are in thee." It is the joy of deliverance by the bride Gp Note 2. Exod. 15:20-21. Rev. 19:1-7. 2 Sam. 6:16.
13 Means of refreshment, fountain of salvation Isa. 12:3, of life Ps. 36:9. Jer. 2:13. 17:13. John 4:10. A reference to the Temple Waters of Shiloah? Isa. 8:6. Gp Ezek. 47:1. Joel 3:18. Zech. 14:8

EGYPT = Arrogance. BABYLON: Superstition 768
PHILISTIA = Enmity. TYRE = Cunning Zech. 9:2.
ETHIOPIA = Military power Jer. 46:9. Out of this fleshly environment true citizens of Zion have been called.

A DOORKEEPER Ps. 84:10. CAPHAPH (Saphath) A Keeper of the Threshold – the Office. Heb: "I have chosen to be at the threshold."

Ps. 86. for theme – see in order Vs. 5, 11, 15, 17.

"Preserve" – SHAMAR – Hedge about, guard, protect.
"Merey" – CHESED – The merey expects of Jehovah. From root common with "Holy" – CHASAD.

PSALM 88. THE SADDEST

● It expresses a pathetic [illegible] in unrelieved darkness. and the wail of the social leper son of Joel a grandson of [illegible] Korah. 1 Chr. 6:33; 15:17. "faithful" is called "the sing

PSALM 88

A griev
Heman the

1 CB – Zerahite, probably relating to a district. St. from CHABAB – to hide as in the bosom; to cherish or love. Gp John 1:18. See 1 Ch. 6:33

I A CRY FOR HELP IN THE AGONY OF NEED Vv 1-7. FAILING

1 Heb. Ha-Elohim: the God of my salvation
4. See Note on title Isa. 49:26. We recognise that salvation can come only from Yahweh Isa. 12:2
6. Answer to chants
2 A shrill, piercing cry of urgency. Gp Ps. 5:1.
3 He is at the very point of extremity he has had his fill of trouble & can take no more. Help from heaven – Luke 22:44.
4 RV: "help." Yahweh alone can succour him. Gp Ps. 22:19.
5 RV: "Cast off" Heb. CHOPHSHIY. Root of the word describing house of separation in which Uzziah, the leper dwelt in 2 Kg. 15:5. David was cut off from complete communion whilst Ark absent from Jerusalem Ps. 132. Christ was "counted" as a leper. Isa. 53:4. John 7:48-49.
6 Leprosy is a living death. Note Moses plea for Miriam Num. 12:12.
7 Those defeated in battle & contemptuously flung into a common grave. Exod. 32:27-28 Gp Lam. 5:9.
8 He was conscious of [illegible] for Gehenna! Gp V. 4
9 God had permitted him to be brought to the lowest extremity – yet He was still the God of his salvation Vv. 1 Gp Isa. 53:5-6, 10-11.
10 Yahweh's wrath is against sin, not against the sinner. But the latter suffered to redeem his followers from the effects of Divine wrath.

II He is ISOLATED FROM ALL IN HIS UNIQUE EXPERIENCES 8-12.

11 They viewed Christ as a spiritual leper Isa. 53:3; Zech. 11:8
12 The leper was compelled to live alone Lev. 13:46 Christ was thus ostracised.
13 RV "wasteth away." The dark [illegible] about the eyes from the effects of suffering.
14 The hope remains constant Jn. 16:23.
15 The interrogations imply the strongest negations Ps. 6:5; [illegible]

O LOR
tion.
night befo
2 Let m
thee:] incl
cry:]
3 For m
bles:] an
nigh unto
4 I am
that go d
am as a
strength:
5 Free a
the slain
whom tho
more:] a
from thy
6 Thou
lowest pit
deeps.]
7 Thy wr
me,] and th
with all t
8 Thou h
acquaintan
hast made
unto them
I cannot co
9 "Mine e
son of affli
called dail
stretched
thee.]
10 Wilt t
to the dea
arise and p
11 Shall th
declared in
faithfulness
12 Shall
known in
righteousne
getfulness
13 But [d] un
O LORD:] a
shall my p
14 LORD,
off my soul
thy face fro
Isa. 18:17-19;
16 Rephaim – sh
of whom is vag
Isa. 26:14.
17 The hope of
a resurrection
with will do wond
18 No! In nowise
19 Heb. ABADDON
root as Apollyon.
20 No! For God is
Mt. 8:12; Jude 13
21 P. 31:12; Eccl. 8

3 FAITH UNDA
LIEVED Vv
O Yeme bef

PSALM 88 THE SADDEST PSALM IN THE PSALTER.

● It expresses a pathetic cry for salvation but it ends in unrelieved darkness and gloom V.18, sounding forth the wail of the social leper Lev.13:45. ● Its author was the son of Joel a grandson of Samuel of the Kohathite family of Korah 1 Chr. 6:33; 15:17 ● Heman, whose name means "faithful" is called "the singer" or "the musician," & was the first of the three chief Levites appointed to conduct the vocal & instrumental music in Divine worship. He ever-ideally played the cymbal 1 Ch.25:1-6; 2 Chr. 5:12; 35:15. ● He is described as "the King's seer in the words of God" 1 Chr. 25:5. He was one who "prophesied" with his music V.1. ● Composed by Heman perhaps to console David during his "afflictions" whilst the Ark remained in obscurity. Ps. 132:1. ● he and Israel were cut off from proper approach to Yahweh in worship.

PROPHETIC of Messiah's humiliation, when he was as a leper to society Isa.53:3 a. Composed at the first disastrous attempt to bring Ark to Zion? Christ in the tomb.

PSALM 88

A grievous complaint.

Heman the Zarhite – e

Right Hearted · Faithful

PSALMS.

God's wonderful power.

PSALM 88.

A prayer containing a grievous complaint.

2 A Song or Psalm 3 for the sons of Korah, to the chief Musician upon Mahalath Leannoth, 4 Maschil of Heman the Ezrahite. LXX. Ismachie

O LORD a God of my salvation, I have b cried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry:

3 For my soul is full of troubles: and f my life draweth nigh unto the grave.

4 I am counted g with them that go down into the pit: I am as a man that hath no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou h remembrest no more: and they are i cut off from thy hand.

6 Thou hast laid me in k the lowest pit, in darkness, in l the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with m all thy waves. Selah.

8 Thou hast put away n mine acquaintance far from me; thou hast made me o an abomination unto them: I am p shut up, and I cannot come forth.

9 q Mine eye mourneth by reason of affliction: LORD, r I have called daily upon thee, s I have stretched out my hands unto thee.

10 Wilt thou t shew wonders to the dead? shall u the dead arise and praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

12 Shall v thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But w unto thee have I cried, O LORD; and x in the morning shall my prayer y prevent thee.

14 LORD, why z castest thou off my soul? why a hidest thou thy face from me?

15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 b They came round about me daily like water; they c compassed me about together.

18 d Lover and friend hast thou put far from me, and mine acquaintance into darkness.

PSALM 89.

1 The psalmist praiseth God for his covenant, 5 his wonderful power, 19 and favour to the kingdom of David. 46 He prayeth, and blesseth God.

Strength: Perpetuity. Wisdom

e Maschil of Ethan the Ezrahite.

h I WILL sing of the i mercies of the LORD for ever: with my mouth will I make known thy faithfulness k to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have l sworn unto David my servant,

4 Thy seed will I establish for ever, and build up m thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD n like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou o stillest them.

10 p Thou hast broken q Rahab

---

1 Heb. Ha-Elohim: the God of my salvation. 2 See Note on title. 3 He recognises that salvation can come only from Yahweh. 4 = Answer to cheer. 5 A shrill, piercing cry of anguish. Cp Heb. 5:7. 6 He is at the very point of extremity he has had his fill of trouble & can take no more. Help from heaven – Luke 22:44. 7 N: "help." Yahweh alone can succour him. Cp Ps. 22:19. 8 RV: "Cast off" Heb: CHOPHSHIY. Root of the word describing house of separation in which Uzziah the leper dwelt in 2 Kg. 15:5. David was cut off from regular communion whilst Ark absent from Jerusalem Ps. 132. Christ was "counted" as a leper. Isa. 53:4. John 7:48-49. 9 Leprosy is a living death. Note Moses plea for Miriam. Num. 12:12. 10 Those deserted in battle + contemptuous of flung into a common grave. Ezek. 32:24 Cp Isa. 57:9. 11 He was considered as Rephaim + destined for Gehenna! Cp V.4. 12 God had permitted him to be brought to the lowest extremity – yet He was still the God of his salvation. V.1. Cp Isa. 53:5-6, 10-11. 13 Yahweh's wrath is against sin, not against the son. But the latter suffered to redeem his followers from the effect of Divine wrath. 14 He is ISOLATED FROM ALL IN HIS UNIQUE EXPERIENCES 8-12. They viewed Christ as a spiritual leper Isa. 6:5; 53:3; Zech. 11:8. Isa. 26:14. 15 The leper was compelled to live alone Lev. 13:46. Christ was "afflicted" RS "wasteth away." The dark rings about the eyes" show the effect of sufferings. 16 Cp Hope remains constant Jhn. 6:68. 17 The interrogatives imply the strongest negatives Ps. 6:5; 30:9; 115:17; 119:175. 18 Rephaim – shadowy beings the very memory of whom is vague & uncertain. Rend. "deceased" Isa. 26:14. 19 The hope of the Beloved was not in death but in a resurrection therefrom Heb. 5:7 through which Yahweh will do wonders + receive praise Cp Rom. 4:25. 20 No! In nearness of life Rom. 6:13; Phil. 2:10. 21 Heb. ABADDON Cp Rev. 9:11. Cp Mt. 7:14 from same root as Apollyon. 22 No! For God is Light 1 Thes. 1:5; Jhn. 1:4; 8:12. Cf. Mt. 8:12; Jude 13. 23 A. 21:20; Exo. 8:20; 9:5.

1 PRAYER FOR IMMEDIATE HELP IN SPECIFIC TROUBLE V.1-7.

2 A CRY FOR HELP IN THE AGONY OF NEED & FAILING V.1-7.

3 FAITH UNDIMMED THOUGH TROUBLE UNRELIEVED VV.13-18

RV. "come before"

2 THE ABILITY OF YAHWEH TO B b FULFIL HIS PURPOSE Vv 5-18

10 Roth. "wonderousness" – His Divine power. The word is in the singular.number

11 QAHAL – Ecclesia

12 SHACHAQ – RV: Skies. Rend "clouds" Ps. 36:5; 57:10; 68:34. A powder, or vapor, as beaten small. From root SHACHAQ – To beat.

13 BNE ELIM: – Sons of Power. They mediums of Holy Spirit power. Joel 2:23, 28; Rev. 10:3.

14 SOWD – A company of people in close deliberation. RV "council of the holy ones" their labors will be in accordance with will of Yahweh. Cp the angels Dan. 4:17.

15 He will be manifested on earth, in His Son 2 Cor. 4:6 Cp 97:6. Diff vowels to Zech. 3. Str: Bowster. From root to urge, reverently, impatiently, connive, act proudly against. The future will reveal the determinate of the past.

PSALM 89

● CONFIDENCE IN YAHWEH'S COVENANT IN SPITE OF SUFFERING.

Historical: Cp V.20 1 Kg. 9:4-9; 11:11-13. Ethan must have suffered as Solomon + saw the kingdom divided. Prophetical: Messianic Vv.26-27

Providing hope as a counterbalance to Psalm 88.

1 See Note 1 Kg. 4:31. Noted for outstanding wisdom; also given the name Jedidiah – beloved, praising. See Note 2 Sam. 12:25.

1 YAHWEH'S LOVINGKINDNESS AND FAITHFULNESS EXPRESSED IN HIS COVENANT Vv.1-4.

2 CHESED – Loving Kindness + Love throughout the chapter. Whereas mercy speaks of forgiveness, chesed speaks of His condescending love, the great benefits that have come thereby. To count one's blessings is a theme for rejoicing Phil. 4:4-6.

3 EMUNAH – that which is firm, established, secure, sure – as "the sure mercies of David" Isa. 55:3.

BINAH – the house of David 2 Sam. 7:13. Whilst stone upon stone will be laid in the building of Yahweh's loving kindness preaching to the Age. Cp Rome Sec. Christ Messiah. The Davidic heirs of Olahm? Ps. 85:5; Ps. 68:32-35.

4 Representing the words of Yahweh 2 Sam. 7:10-16. 2 Pet. 1:19; Isa. 8:16. Isa. 32:3; Jer. 30:9; 31:18-26 Ezek. 34:23-24 cf. 37:24, 25, 27.

5 BERITH: The slaying + eating of an animal. Str – "A compact made by passing between pieces of flesh." Rom. 9:4; Heb. 8:6; 9:15; 12:24 Gen. 15.

6 Yahweh's choice 1 Kg. 8:16; 1 Chr. 13:14; 1 Sam. 16:12. Acts 13:22 Cp 2 Sam. 7:5, 8, 26; 1 Kg. 8:19, 20, 25 etc.

THE COVENANT PSALM

● It expresses confidence in the Covenant in spite of apparent uncertainties in the condition of the nation.

● The key words "loving kindness" & "faithfulness" both occur 7 times (the Covenant number) 1, 2, 5, 8, 14, 24, 28, 33, 49.

● See also "faithful" 19, 37, "I will not be false" 33, "I will not lie" 35, "Covenant" 3, 28, 34, 39, "oath" 3, 35.

● Its central figure 27

"BLESSED THE PEOPLE THAT KNOW THE TERUWAH" V.15.

RV mg: "trumpet-sound." Str. "An acclamation of joy or a battle-cry". It can signify ● the jubilant notes with which religious festivals were celebrated Ps.27:6; 33:3; 81:1, 95:1-2; 2 Chr. 6:13 – "shouting" when ark brought Zion. ● the acclamation with which a King greeted Ps.47:1, 5. (Shout RUWA - root of TERUWAH). Num.23:21 ● the blowing of Shofar on 7th month Lev.23:24; Num.29:1. Jubilee Lev.25:9. ● All this will have its application in the joyous celebrations of the future. Rev.15:2; 19:1-7.

THE PSALM 89. ● PRAISE VV.1-4. ● POWER 5-12. ● PRESENT 13-18 ● PURPOSE Vv.19-37. ● PUNISHMENT 38-45. ● PETITION Vv.46-51.

17 Ps.10:15; Isa.30:30; 40:10; 51:5, 9; 52:10; 53:1; 59:16. "The arm of His strength" Isa.62:8. 18 "Thine" in these verses is emphatic. "Thine are the heavens" (Roth) etc. the political heavens of the age Ps.18:31-34; Matt.6:13. 19A YAMIYN = Right, as the stronger. Ps.110:5. 19 The extent and continuance of His rule. 20 East + West of Jordan. 21 Terms used of Kradle Exod.15:6, 9, 12, 16, indicative of manifestation of power, resulting in the singing of song Moses + Lam's. Rev.15:3. 22 RV: "Righteousness." Rest will be a quality of Messiah's rule: Isa.11:1-2. Also Ps.72. 23 RV: "foundation."

ASHERY Cp V.52. 24 Happy. In that day their happiness will be complete Mt.5:3-12. 25 TERUWAH - See note above. 26 In the sunshine of My favour Ps.4:6; Num.6:24-27. Ps.80:1. Acts 15:14. Mal.3:16. RV: "do they rejoice ... are they exalted." Isa.26:8-10. Cp Isa.66:6 28 Rom.3:23-28; 10:1-10 Rev.19:8 29 He will provide the victory. Exod.17:14-16; Ps.121:3-8 through faith. John 5:4. 30 Promotion Ps.75:5-10. 1 Sam.2:1. Ps.132:17. 31 RV: "for our shield belongeth unto Yahweh" - Shield MAGEN See Note top p.718. 32 RV: "For to Yahweh our shield and to the Holy One of Israel our King." 32 RV: "And our King to the Holy One of Israel." But all Kings of Israel did not respond accordingly. Therefore Vv.38-45. For Holy One see Isa.5:16 RV mg: "Even to the Holy One of Israel our King." e KODESH.

3 THE KING YAHWEH WILL PROVIDE VV.19-37.

33 RV in accordance with many ancient MSS has the plural: "saints." CHACIYD, pious, saint, from root CHACAD - to be Kind. The promise to David was to all those in the covenant Isa.55:3. hence the plural. 34 "Endowed him with the powers assigned to him the office of helping My people in their need" Tom Bible. Ps.89:17, 19; 11:6; Isa.11:1-3; John 1:14; Isa.9:6; Matt.1:21. 35 GIBBOR - Yahweh's own arm Isa.9:6, where word is GEBUWRAH fem. form from same root a sig. Victory. 36 David typed the greater Beloved 1 KS.8.K. Ps.78:70. 37 To shepherd + save his people as a type of the Beloved to come. Cp 2 Sam.7:8-16; 1 Sam.2:8 38 Ps.88:11-51; 89:15-17; Isa. 42:1; 49:8. 39 Isa.54:10; Zech.2:9. 40 Shall not oppress him as a creditor. He will pay any debt Heb.2:14. 41 Taken from 2 Sam.7:10 where it is applied to the people in the future age who shall be identified with the Beloved of that age.

17 God's care for his church, PSALMS. and for David's kingdom.

in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.
11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast [d] founded them.
12 The north and the south thou hast created them: [e] Tabor and [f] Hermon shall rejoice in thy name.
13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand. YAD - Open hand Gesenius, Hands
14 [h] Justice and judgment *are* the [i] habitation of thy throne: mercy and truth shall go before thy face. Ps.144:11. Chesed
15 Blessed *is* the people that know the [j] joyful sound: they shall walk, O LORD, in the light of thy countenance. Below
16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
17 For thou *art* the glory of their strength: and in thy favour [m] our horn shall be exalted.
18 For [n] the LORD *is* our defence; and [p] the Holy One of Israel *is* our king. 2 Sam.7:14
19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.
20 [q] I have found David my servant; [r] with my holy oil have I anointed him:
21 With whom my hand shall be established: mine arm also shall strengthen him.
22 The enemy shall not exact upon him; nor [s] the son of wickedness afflict him.
23 And I will beat down his foes before his face, and plague them that hate him. (RV: I smite Ezek.44:12)
24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted. Zech.12:9
25 I will set his hand also in

[a] Ps. 72. 8. NATHAN - appoint
[b] Heb. with the arm of thy strength.
[c] 2 Sam. 7. 14. Heb. 1:6.
[d] 1 Chr. 22. 10.
[e] Jer. 31. 9. Cp. Ps. 2. 7.
[f] Ps. 104. 5.
[g] Josh. 19. 22.
[h] Deut. 3. 9.
[i] Heb. an arm with might.
[j] Deut. 11. 21. Job 14. 12.
[k] Ps. 97. 2.
[l] 2 Sam. 7. 14.
[m] 1 Kin. 2. 4.
[n] Or, establishment.
[o] Ps. 85. 10.
[p] Heb. profane my statutes.
[q] Ps. 98. 6. Lev. 23. 24. Num. 10. 5.
[r] Heb. I will not make void from him.
[s] Heb. to lie.
[t] 1 Sam. 2. 1. Cp. Ps. 132. 17.
[u] Or, our shield is of the LORD, and our king is of the Holy One of Israel.
[v] ver. 3. 49.
[w] Ps. 60. 6. Obad. Amos 4. 2.
[x] Ps. 72. 22.
[y] Heb. if I lie.
[z] Ps. 72. 5.
[a] Ps. 21. 5.
[b] Cited Acts 13. 22.
[c] Job 16. 19.
[d] 2 Sam. 16. 13.
[e] Ps. 44. 9.
[f] Ps. 78. 59.
[g] Deut. 3. 26.
[h] Lam. 2. 7.
[i] Ps. 74. 7.
[j] 2 Sam. 7. 10.
[k] Lam. 5. 16.
[l] Ps. 7. 5. Dan. 8. 7.
[m] Ps. 89. 38.
[n] Ps. 44. 23.

the sea, and his right hand in the rivers. 44 Heb. 5:7.
26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation. Deut. 32:15.
27 Also I will make him [c] my firstborn, higher than the kings of the earth. loving kindness Cp V.1
28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
29 His seed also will I make to endure for ever, and his throne [p] as the days of heaven.
30 [t] If his children forsake my law, and walk not in my judgments; SOOM - Set, place, appoint.
31 If they break my statutes, and keep not my commandments; Luke 12:47-48
32 Then will I visit their transgression with the rod, and their iniquity with stripes.
33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness [r] to fail.
34 My covenant will I not break, nor alter the thing that is gone out of my lips.
35 Once have I [s] sworn [y] by my holiness *that* I will not lie unto David. RV. Jn 12:34
36 His seed shall endure for ever, and his throne *as* the sun before me.
37 It shall be established for ever as the moon, and *as* a faithful [u] witness in heaven. Selah.
38 But thou hast [z] cast off and [a] abhorred, thou [b] hast been wroth with thine anointed.
39 Thou hast [c] made void the covenant of thy servant: [d] thou hast profaned [e] his crown *by casting it* [f] to the ground.
40 [g] Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.
41 All that pass by the way spoil him: he is [h] a reproach to his neighbours.
42 Thou hast set up the right

770

Cp Shiyhoth - "because they had transgressed against Yahweh" 2 Chr. 12:1-10. Shields of brass instead of gold.
Israel = foreign power.

THE FOOTSTEPS OF THINE ANOINTED

Cp V.51. "Anointed" is singular Roth "anointed one" thus the Messiah. For the footsteps or "tracks" see Song 1:8. These are daily reproached. "The Targum interprets the words of the delay of Messiah's advent: 'For Thine enemies reproach, O Lord, they reproach the slowness of the steps of Thine Anointed.'"

BOOK 4

prayer
Israel
in an

41 Sea = Rivers = nations. Isa.57:20; Rev 16:12; 17:15; 10:2. 44 Lit. Nile to Euphrates - the whole of ancient world. This will be pre-eminently millennial. Gen 15:18; Ezek 48; Ps 72:8 45 The prayer of Gethsemane. Mt.26:39, 42; At the tomb Lazarus anticipating his resurrection John 11:41 Ready to die Luke 23:46 In regard to mediatorial work John 20:17. 46 Christ, as ideal Israelite Isa.49:3 is granted Israel's life. Enoch 4:22 Jer 31:9 Cp Ps 2:7. Rom 8:29; Col 1:15, 18 A 2:10-12; 13:11. Num 24:7; Isa 49:7; Rev 19:16; 21:24 Isa 53:10; 55:13 Heb 2:13. 49 2 Sam 7:14 the chastisement due from a loving Father Cp Heb 12:3-12. 50 Man's unfaithfulness will not void the irrevocable covenant with David 1 Sam 15:29; Rom 11:29. Isa 54:8-10 Jer 33:20-26 23:5-6. 51 His character. See Note Isa 5:16. Cp Num 23:19 Heb 6:13, 17. Mal 4:1-2 John 8:12. Mt 13:43. Rev 4:7 Luke 11 21-33; Isa 30:26 SHWM - To put, place, appoint. - to set on throne. Ps 121:3-4; Rev 3:21; 5:9-10. Song 1:12, 13. 30:26; 60:20. Meanwhile varies in strength, marks off times in conjunction with the sun governs the tides 2 Cor 4:15. Witnesses to the existence of the sun.

4 THE SAD CONTRAST WITH THE PRESENT 38-45

RV: "Rejected" The King: Had succeeded David. 1 Kg 11:9-11.

NA'AR - To reject, disown 50 Because they did not keep the King's covenant Deut 11 14-20. 51 NEZER - Consecration, something set apart, dedicated as priest, Nazirite, King. See Ahijah's words to Jeroboam 1 Kg. 11:30-39. RV: "Even to the ground" - thus humiliating him. Rehoboam strengthened these 2 Chr. 11:1

"BLESSED THE PEOPLE THAT KNOW THE TERUWAH" V.15.

RV mg: "trumpet sound." Str. "An acclamation of joy or a battle-cry." It can signify ● the jubilant notes with which religious festivals were celebrated Ps. 21:6; 33:3; 80:1. 95:1-2; 2 Sam. 6:15 – "shouting" when ark brought Zion. ● The acclamation with which a King greeted Ps 47:1, 5 (1 Sam. 4 Rings – coronation)

BOOK 4: ISRAEL • THE NATIONS 90-106.

PROLOGUE: The Rest: Lost but Sought. Ps 90. Cf. v.7 with vv. 13-17.

- REST Desired Pss 91-94
- RRst Anticipated Pss. 95-100.
- REST Celebrated Pss. 101-106.

EPILOGUE: The Rest: How Lost • Valued Ps. 106.

Rest Desired
- Psalm 90: Eternal God: Mortal Man The Rest Lost - but Sought.
- Psalm 91: Yahweh the Refuge.
- Psalm 92: The Duty • Delight of Praising Yahweh. (Sabbath rest Psalm)
- Psalm 93: Yahweh as Sovereign Ruler. (A Psalm for before the Sabbath Rest)
- Psalm 94: A Prayer for the Manifestation of Divine Judgment. (Only by such will the Rest come).

Rest Anticipated.
- Psalm 95: Worship: In View of the Rest Promise. (Harden not your hearts)
- Psalm 96: Praise for The Coming King.
- Psalm 97: Rejoicing In The Majesty Of His Kingdom.
- Psalm 98: Rejoicing in Yahweh's Salvation.
- Psalm 99: Praise For The Extent Of His Kingdom.
- Psalm 100: An Exhortation to Universal Worship.

Rest Celebrated
- Psalm 101: The Basis Of Millennial Rule
- Psalm 102: The King In Humiliation And Subsequent Glory.
- Psalm 103: Praise for The Goodness Of Yahweh (The universality of His Powers Reign).
- Psalm 104: The Glory Of Yahweh Fills The Earth.
- Psalm 105: Thanksgiving for ... Wondrous Works. (The Coming Kingdom based on the Covenant of Mercy • Judgment)
- Psalm 106: A National Confession Of Sin (The Rest How Lost and Valued).

month Lev 23:24; Num. 29:1. Jubilee Lev 25:9.
● All this will have its application in the joyous celebrations of the future. Rev. 15:7; 19:1-7.

THE PSALM 89. ▲ PRAISE VV.1-4. ● POWER 5-12.

V.16-Ps 90. Let the out-working of God's power become apparent – in our lives, among the nations.
"Thy glory" – Its consummation to our children – the existing generation as it did in Moses' time.

[1] Taken from Deut. 32:36 where it is applied to the people in the future age who shall be identified with the Deliverer of that age. "Ron" the song

advent: "For Thine enemies reproach, O Lord, they reproach the slowness of the steps of Thine Anointed."

[2] RV: "even to the ground" – thus humiliating him.
[3] Rehoboam re-strengthened Rehoboam's throne 2 Chr. 11:1

BOOK
prov
Israe
in

[6] The success of ... that presaged ... for successful attack ... through the ages, ... which Etham in ... spirit of prophecy ... used to.
[7] Seeing. The ... of his kingdom. Th... golden age of Solom... became dimmed.
[8] The King prema... surely old with wor... Ps. 101:28. The nat... also – brought to ... end before His f... Hos. 7:7-10.
[9] Cp Deut. 29:24-...

5 A PLEA FOR THE ESTABLISH... PRESENT OF UNFOR... COVENANT 12...

[10] The earnest pray... es of the faithful Ps. 7... 57:5; 90:16; Hab. 1... 2; Rev. 6:10.
[11] Therefore come to... our deliverance ... quickly.
[12] RV: "For what ... thy hast Thou creat... ed all the children of ... men." Yahweh is re... minded of man's sinfu... Rom. 8:20 Ps. 89:3-4 ... as a basis for mercy.
[13] GEBER – Who is so ... strong that he can ... defeat death. Ps. 49:... 6-10. Rom. 8:4. The ... strongest are weak ... in need of Yah... weh's help.
[14] The taunts they have to bear from ... unbelievers. Ps 74:18, 19... 18, 22; 79:4, 10.
[15] Like a rabble hoot... ing = taunting = in... sulting; like dogs ... barking. See opp. ... before.

PSALM 90

MAN'S FADING GLORY AND UTTER DEPENDENCE ON YAHWEH

1 YAHWEH: AS ISRAEL'S REFUGE; INFINITE POWER AND SOVEREIGN DISPOSER OF HUMAN LIFE 1-6

Adonai – Speaking of His sovereign power as manifested through His overshadowing agents.
2 In spite of the fact that they have been strangers and pilgrims in the earth. Heb. 11:13. Cp Deut. 32:7.
5 Lit. "dost travail in birth with." Similar expression used for Israel Deut. 32:18. He whose might is manifested in the

"BLESSED THE PEOPLE THAT KNOW THE TERUWAH" V.15.

RV mg: "trumpet-sound." Str. "An acclamation of joy or a battle-cry". It can signify the jubilant notes with which religious festivals were celebrated Zion. RUWA-

month Lev 23:24; Num. 29:1. Jubilee Lev 25:9.
All this will have its application in the joyous celebrations of the future. Rev. 15:7; 19:1-7.

BOOK 4 : ISRAEL & THE NATIONS 90-106.

- PROLOGUE : The Rest : Lost but Sought. Ps 90. Cf. V7 with Vv. 13-17.
- REST Desired Ps 91-94
- REST Anticipated Ps. 95-100.
- REST Celebrated Ps. 101-106.
- EPILOGUE : The Rest : How Lost & Valued Ps. 106.

Rest Desired
- Psalm 90 : Eternal God : Mortal Man The Rest Lost - but Sought.
- Psalm 91 : Yahweh the Refuge.
- Psalm 92 : The Duty & Delight of Praising Yahweh. (Sabbath not Psalm)
- Psalm 93 : Yahweh as Sovereign Ruler. (A Psalm for before the Sabbath Rest)
- Psalm 94 : A Prayer for the Manifestation of Divine Judgment (Only by such will the Rest come).

Rest Anticipated.
- Psalm 95 : Worship : In Views of the Rest Promise. (Harden not your hearts)
- Psalm 96 : Praise For The Coming King.
- Psalm 97 : Rejoicing In The Majesty Of His Kingdom.
- Psalm 98 : Rejoicing in Yahweh's Salvation.
- Psalm 99 : Praise For The Extent Of His Kingdom.
- Psalm 100 : An Exhortation to Universal Worship.

Rest Celebrated.
- Psalm 101 : The Basis Of Millennial Rule
- Psalm 102 : The King In Humiliation And Subsequent Glory.
- Psalm 103 : Praise for The Goodness Of Yahweh (The Universality of His Power & Reign).
- Psalm 104 : The Glory Of Yahweh Fills The Earth.
- Psalm 105 : Thanksgiving ... Wondrous Works. (The Coming Kingdom based on the Covenant of Mercy & Judgment)
- Psalm 106 : A National Confession of Sin (The Rest How Lost and Valued).

PSALM 90

V.16. Ps 90. Let the out-working of God's power become apparent - in our lives, among the nations. "Thy Glory" - Its consummation to our children - the existing generation as it did in Moses' time

PROLOGUE

A PLEA FOR THE ESTABLISHMENT OF DAVIDIC COVENANT 1-12

MAN'S FADING GLORY AND LITTLE DEPENDENCE ON YAHWEH

1 YAHWEH : A Refuge
ISRAEL'S REFUGE
INFINITE POWER AND SOVEREIGN DISPOSER OF HUMAN LIFE 1-6

Adonai - Speaking of His sovereign power as manifested through His over-shadowing agents.

2 In spite of the fact that they have been strangers and pilgrims in the earth. Heb. 11:13. Cp Deut. 32:7.

3 Lit. "didst travail in birth with" Similar expression used for Israel Deut. 32:18 He whose might is manifested in the

40 shall not overthrow a creditor. He will pay any debt. Heb. 2:14.

#1 Taken from Num. 14:21 where it is applied to the people in the future age who shall be identified with the Redeemed of that age.

prefix the words of the adversary: 'For Thine enemies reproach, O Lord, they reproach the slowness of the steps of Thine Anointed."

RV: the ground. Humiliating him.

Rehoboam strengthened these

BOOK 4, THE NUMBERS BOOK Pss 90-106, CONCERNING ISRAEL AND THE NATIONS. It commences with the prayer of Moses Ps 90, and concludes with a review of Israels rebellions in the wilderness Ps 96. It contrasts Israel with the nations as in the wilderness of life, and calls upon the righteous to "sing a new song" in anticipation of deliverance therefrom Ps 96.

ET NOW: GOD ETERNAL MAN Key Verse
- The Sovereignty of God 1, 2.
- The Sorrows of Sin 7-12.
- The Satisfaction of Salvation 13-17.

hand of his adversaries;] thou hast made all his enemies to rejoice.]

43 Thou hast also turned the edge of his sword,] and hast not made him to stand in the battle.]

44 Thou hast made his (g) glory to cease,] and cast his throne down to the ground.]

45 [e] The days of his youth hast thou shortened:] thou hast covered him with shame.] (Selah.]

5 A PLEA FOR THE ESTABLISHMENT OF DIVINE COVENANT 46-52

46 [h] How long, LORD? wilt thou hide thyself for ever?] shall thy wrath burn like fire?]

47 [i] Remember how short my time is:] wherefore hast thou made all men in vain?]

48 What man *is he that* liveth, and shall not see death?] shall he deliver his soul from the hand of the grave?] (Selah.]

49 Lord, where *are* thy former lovingkindnesses,] *which* thou [n] swarest unto David in thy truth?]

50 [o] Remember, Lord, the reproach of thy servants;] how I do bear [p] in my bosom *the reproach* of all the mighty people;]

51 Wherewith (q) thine enemies have reproached, O LORD;] wherewith they have reproached the [r] footsteps of thine anointed.]

52 [s] Blessed *be* the LORD for evermore.] Amen, and Amen.]

(g) 2 Pet. 3. 8.
[h] Ps. 89. 5.
[i] Or, when he hath passed them.
(j) Heb. RV brightness, Ex. 24. 10.
[e] Ps. 73. 20.
[d] Ps. 37. 2.
[f] Or, is changed.
[e] Ps. 102. 23.
[f] Job 4. 20.
[g] 2 Kin. 19. 26.
[h] Ps. 74. 9.
[i] Job 7. 7 & 10. 9.
[k] Ps. 50. 21. Jer. 16. 17.
[l] Job 34. 32.
(m) Heb. turn-est away, Deut. 16. 7.
[n] Or, as a meditation. Ps. 49. 3.
[o] Heb. As for the days of our years, in them are seventy years.
[m] Gen. 47. 8.
[n] See ver. 3.
(p) Ps. 74. 18.
[p] Ps. 79. 12.
[q] Ps. 39. 4.
[r] Heb. cause to come.
[r] Cp. Ps. 17. 11.
[s] Ps. 6. 4.
[t] Ps. 41. 13.
[u] Gen. 6. 6. Deut. 32. 36.
[v] Or, A Prayer, being a Psalm of Moses. Chesed, Ps. 72. 20.
[2] Deut. 33. 1.
(w) Deut. 33. 27.
[3] Heb. in generation and generation. Ps. 102. 24. Cp. Deut. 32. 7.
(x) Ps. 77. 13. Deut. 32. 4. Hab. 3. 2.
[x] Ps. 27. 4.
[a] Deut. 2. 7 & 14. 29 & 16. 15 & 24. 19.
[b] Gen. 3. 19. Eccles. 12. 7.

PSALM 90

MAN'S FADING GLORY AND UTTER DEPENDENCE ON YAHWEH

PSALM 90.

Moses, setting forth God's providence, 3 complaineth of human fragility, 7 divine chastisements, 10 and brevity of life.

A Prayer of Moses the man of God.

1 YAHWEH: A REFUGE, INFINITE POWER AND SOVEREIGN DISPOSER OF HUMAN LIFE 1-6

LORD, (z) thou hast been our dwelling place [a] in all generations.]

2 Before the mountains were brought forth,] or ever thou hadst formed the earth and the world,] even from everlasting to everlasting, thou *art* God.]

3 Thou [b] turnest man to destruction;] and sayest, Return, ye children of men.]

4 For (c) a thousand years in thy sight] [b] are but as yesterday [2] when it is past,] and as a watch in the night.]

5 Thou carriest them away as with a flood;] [c] they are as a sleep:] in the morning they are [d] like grass *which* [e] groweth up.]

6 [f] In the morning it [g] flourisheth, and groweth up;] in the evening it is cut down, and withereth.]

7 For we are consumed by thine anger,] and by thy wrath are we troubled.]

8 [k] Thou hast set our iniquities before thee,] [l] our secret *sins* in the light of thy countenance.]

9 For all our days are (d) passed away in thy wrath:] we spend our years [6] as a tale *that is told*.]

10 [7] [m] The days of our years *are* threescore years and ten;] and if by reason of strength they be fourscore years,] yet *is* their strength labour and sorrow;] for it is soon cut off, and we fly away.]

11 Who knoweth the power of thine anger?] even according to thy fear, so *is* thy wrath.]

12 [q] So teach *us* to number our days,] that we may [8] apply our hearts unto wisdom.]

13 [8] Return, O LORD, how long?] and let it [9] repent thee concerning thy servants.]

14 O satisfy us early with thy mercy;] that we may rejoice and be glad all our days.]

15 Make us glad according to the days *wherein* thou hast afflicted us,] *and* the years *wherein* we have seen evil.]

16 Let (y) thy work appear unto thy servants,] and thy glory unto their children.]

17 And let [a] the beauty of the LORD our God be upon us:] and establish thou [a] the work of our hands upon us;] yea, the work of our hands establish thou it.]

(c) 2 Pet. 3. 8.
[b] Ps. 39. 5.
[2] Or, when he hath passed them.
(d) Heb. RV brightness, Ex. 34. 10.
[c] Ps. 73. 20.
[d] Ps. 37. 2.
[4] Or, is changed.
[e] Ps. 102. 23.
[f] Job 4. 20.
[g] 2 Kin. 19. 26.
[h] Ps. 74. 9.
[i] Job 7. 7 & 10. 9.
[k] Ps. 50. 21. Jer. 16. 17.
[l] Job 34. 32.
(m) Heb. turn-est away, Deut. 16. 7.
[6] Or, as a meditation. Ps. 49. 3.
[7] Heb. As for the days of our years, in them are seventy years.
[m] Gen. 47. 8.
[n] See ver. 3.
(p) Ps. 74. 18.
[p] Ps. 79. 12.
[q] Ps. 39. 4.
[8] Heb. cause to come.
[r] Cp. Ps. 17. 11.
[s] Ps. 6. 4.
[t] Ps. 41. 13.
[u] Gen. 6. 6. Deut. 32. 36.
[9] Or, A Prayer, being a Psalm of Moses. Chesed, Ps. 72. 20.
[2] Deut. 33. 1.
(w) Deut. 33. 27.
[3] Heb. in generation and generation. Ps. 102. 24. Cp. Deut. 32. 7.
(x) Ps. 77. 13. Deut. 32. 4. Hab. 3. 2.
[x] Ps. 27. 4.
[a] Deut. 2. 7 & 14. 29 & 16. 15 & 24. 19.
[b] Gen. 3. 19. Eccles. 12. 7.

771

3 PRAYER FOR RESTORATION OF FAVOR TO ISRAEL. Vv 13-17.

2 ISRAEL UNDER THE SHADOW OF DIVINE WRATH. Vv 7-12.

The success of Shishak presaged similar successful attacks through the ages, to which Ethan in the spirit of prophecy alluded.

Seeing. The lustre of his kingdom. The golden age of Solomon became dimmed.

The King premature old with worry Ps 102:24. The nation also brought to its end before its time Rev 7:1-16; Cp Deut 28:24-28

6 A PLEA FOR THE ESTABLISHMENT OF DIVINE COVENANT 46-52

The earnest prayers of the faithful Ps 79:5; 80:4; Hab 1:2; Rev 6:10.

Therefore come to our deliverance quickly.

RV: "For what vanity hast Thou created all the children of men." Yahweh is reminded of man's state.

Rom 8:20 Ps 89:3,4 All a basis for mercy.

GEBER - Who is to show that he can defeat death. Ps 48:6 to Rom 8V. The strongest are weak in need of Yahweh's help.

The taunts they have to bear from unbelievers. Ps 74:10, 18,22; 79:4,10.

Like a rabble hooting "haunting" insulting; like dogs looking. See opp. below.

Gp Deut 29:29; 2:7. 16:15. 24:19. 25:12. 30:9. 31:29. Thus a characteristic phrase of Deuteronomy where it occurs 7 times Gp Cor 2:14-4.

Gp Paul's similar exhortation in view of the brevity of life. 1 Cor. 15:58. = Kingdom

The many links with Deuteronomy (see Notes) would suggest this as a prayer for the new generation about to enter the land.

1 YAHWEH: A REFUGE, INFINITE POWER AND SOVEREIGN DISPOSER OF HUMAN LIFE 1-6

Adonai - Speaking of His sovereign power as manifested through His overshadowing agents.

In spite of the fact that they have been strangers and pilgrims in the earth. Heb 11:13. Gp Deut 32:7.

Lit. "debt travail in birth with" Similar expression used for Israel Deut 32:18 He whose might is manifested in the

Condescends to weak mortal man. Ps 8:4. 103:13-17. Olam to Olam.

The Ancient of Days. See note top p 1093.

Enosh. See top. p. 721.

DAKKA' - Crushed, lit. powder from DAKA' - To crumble - Str. Roth. "unto dust."

Eternal God

Moses

Mortal Man

Key Verse

- The decree. Gen 3:19.
- Adam.
- In the Divine Dimension of existence time does not exist. Thus, Rom 4:17 We are limited by time because we have beginning and end. Not so God. V2.
- Specific Divine judgement as in the case of Korah, Dathan, Abiram - or the Flood. Suddenly & violently snatched away.
- Unconscious in death. Eccl 9:5-6. Isa 40:6
- Revived by the dew of the evening.
- Emphasizing the transformed of human life. Exhortation - Eccl 9:10.

2 ISRAEL UNDER THE SHADOW OF DIVINE WRATH. Vv 7-12.

Israel in the wilderness because it had broken the covenant, mankind generally because of personal transgression. Eph 2:3.

Yahweh refused to cover the flagrant sins of Israel. Exod 32:34-35 Num 14:22-24, 28. Though privileged they wasted their opportunities.

BAHAL - To tremble or palpitate. Alarmed, agitated, dismay ed. Num 22:3.

Gp Ps 46:1,2,7. 1 Chr 16:25 Cp 8:17

From which wickedness instinctively shrinks. John 3:18-21.

Gp Mg. and see Deut 16:3; = decline as towards evening.

"A generation of Thy work" Gp Jer. 7:29. So also was the generation that perished in the wilderness.

Roth. "We end our years like a sigh." HEGEH - muttering, sighing, murmur. Rend. "mourning." Camb. "We have consumed our years as a murmur." - A brief passing utterance, a fleeting sound. We are heard for a moment and pass away. Gp Jam. 4:14.

GEBUWRAH

ROHAB - Pride. There may be a boast of age but real pleasure departs. Gp Ecc 12:1.

AMAL - Wearing effort, hence worry. Even Moses experienced that.

Avert - To send, to exert oneself in turn. Gp Gen. 47.

KUWPH (coof): "To cover (with wings, or obscurity) hence to fly; also (by imp. of dimness) to faint." Str. Rend "faint" 1 Sam. 14:28, 31. 2 Sam 21:15. A figure of speech Euphemy - in which pleasant expressions are used for unpleasant facts. like Gen 15:15. where Abram told he would be gathered to his fathers (i.e die) though they idolaters.

Who properly estimates his intensity of wrath against sin so as to fear Him in such a way as to avoid it.

The beginning of wisdom. Prov 1:7; 9:10 Cp 2:4 Ps 19:9. Luke 12:5. Eph 5:21.

PSALM 91.

Jewish tradition ascribes this to [illegible]. David - LXX. Prophetically - Messianic Gen 11-12.

A close connection between Ps 90, 91, 92. Cp "dwelling place" 90:1 [illegible] 9. "flourish" 90 [illegible] 6. "make glad" 90:15-16 92:4. Judgment of wicked 90:7-8; 92:11.

90. The hopelessness of natural man
91. The preservation of Righteous
92. Thanks giving for His salvation.

YAHWEH MY REFUGE

1 THEME OF THE PSALM: YAHWEH A REFUGE Vv 1-2.

1 Spoken prophetically of Christ Cp Vv. 11-12.
2 Covert or hiding place 27:5 31:20; 32:7. Holy Place.
3 See note bottom p. 20.
4 The attitude of the Godly moved by Christ's example and victory. 2 Cor. 1:10, 2 Tim 4:18; Heb 2:14-15.

2 YAHWEH'S PROVIDENTIAL CARE Vv. 3-8. KANAPH Extremities

5 Christ was under Divine protection & delivered from every attack. Cp John 2:4; 7:6, 30; 8:20; Lk 4:5-13; 12:28; "No man taketh it from me" John 10:18; 19:11.
6 ZAA - destroying word (Cognate Heb: same consonants, Pestilence = DEBER; Word = DABAR. Cp Hab. 2:13; John 7:16-53. INF. 12:18.
7 An example of a biased tradition. The Greek idea (all imately incorporated into Jewish thought) was that calam ent or deprived spirits were responsible for certain dis- eases & extremes of Na ther. The LXX thus render "Not of the evil things that walks in darkness; nor of calamity & the evil spir- it at noonday.
8 TSINNAH - A large pointed shield covering the whole body & protecting by its pricklines - Str. or Hook pointed - Str. 9 SOCHERAH - From root to travel around. A large shield encompassing the whole body.
10 Plague & pestilence are personified as destroying angels Is. 37:36; 2 Sam. 24:15-17.
11 Like Israel in Egypt at the Red Sea Ex. 12:23; 14:19-31.

3 THE COMPLETE SECURITY AFFORDED THE BELOVED Vv 9-13

12 Heb & "Because thou Yahweh my refuge the most High hast set thy habitation. The All expresses good sense Cp Vv. 1-2.
13 The refuge of those who follow Christ's example Cp V. 2
14 Cant. 8:6 "Set" be let before thee Keith "there shall not be sent unto thee misfortune." JSAV "Feast" - indicating no per- manent home. Cp Matt. 8:20.
16 These words omitted by the der- ef, so that the Scripture was mis- quoted & misapplied. It was mate- rially answered by the Lord Matt 4:7 who showed that it is a sin to pre- sume on the protection of Yahweh.
17 Overcome all force, open op- position, or secret intrigue treachery.
18 PETHEN: Asp, the Egyptian Cobra, a venomous snake found in Palestine, reaching to length 8 feet. & like not the protection extended Apollos Cute [illegible] 16:17-18; Cp Luke 22:31-32. Type of conquest of Serpent-power Rev 20:2; Luke 4:6; Matt 28:18; Eph 1:20; PAREPHRT. NV - Serpent, as in [illegible]

PSALM 92.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

A Psalm or Song for the sabbath day!

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:
2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night,
3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.
4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.
5 O LORD, how great are thy works! and thy thoughts are very deep.
6 A brutish man knoweth not; neither doth a fool understand this.
7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:
8 But thou, LORD, art most high for evermore.
9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.
10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.
11 Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

Ps 93 (Cont)

5 There is nothing new in the reign of Yahweh - His regal authority was from the be- ginning. Ps 90:2 92:8

FLESHLY POWERS MENACE HIS SOVEREIGNTY IN VAIN. Vv 3-4.

6 Lit. the rivers, rising up and threatening to inundate the land. The Euphrates Isa 8:7-8.
9 Nile Jer 46:7-8 emblematic of Northern & Southern Powers.
7 Crashing din, tumult, collision.
8 See Appendix p.10 for better struc- ture in modern translation.

Security of the godly.

● Historical 2 Sam. 24:15. ● Messianic Vv 11-12. Promises 91:14-16; 7:11 severely Mal 4:1.

PSALM 91.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all. Christ.

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.
3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. (insidious attempts to ensnare)
4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.
5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; (attacks under cover of night or open to view)
6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.
7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. (it not be affected thereby)
8 Only with thine eyes shalt thou behold and see the reward of the wicked.
9 Because thou hast made the LORD, which is my refuge, even the most High, thy habi- tation; (see V.1. RAAH)
10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee, to keep thee in all thy ways.
12 They shall bear thee up in their hands, lest thou dash thy foot against a stone. Matt 4:6 Luke 4:10
13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. - Rom 16:20.
14 Because he hath set his love upon me, therefore will I deliver him: I will set him on

a Ps. 90. 15. Job 12. 4.
b Ps. 32. 7.
c 1 Sam. 2. 30. John 12. 26.
d Deut. 6. 2. 1 Kin. 3. 14.
e Heb. length of days. Ps. 21. 4. Prov. 3. 2.
f Heb. lodge. Job 39. 28.
g Ps. 17. 8.
h ver. 9. Jer 17:17. Ps. 94. 22.
i Ps. 31. 3. 2 Sam. 22. 2.
k Ps. 25. 2.
l Prov. 6. 5. Acts 12. 11.
m Ps. 69. 22. Job 18. 9.
n Ps. 48, title.
o Ps. 147. 1.
p Job 39. 13. Ruth 2. 12. Cp. Mat. 23. 37.
q Ps. 5. 12.
r Ps. 36. 5.
s Heb. in the nights. Ps. 134. 1.
t Cant. 3. 8. Cp. Prov. 3. 23.
u Ps. 33. 2.
v Ps. 71. 22.
w Or, upon the solemn sound with the harp.
x Heb. Higgaion. Ps. 9. 16.
y Deut. 32. 24. Hos. 13. 14.
z Ps. 90. 16 & 143. 5.
a Ps. 111. 2. Is. 28. 29. Rev. 15. 3.
b Ps. 36. 6. Rom. 11. 33.
c Ps. 49. 10 & 94. 8.
d Job 12. 6.
e Deut. 33. 27.
f ver. 12, 13. Is. 27. 6.
g Cited Mat. 4. 6. Luke 4. 10.
h Ps. 34. 7. Mat. 18. 10.
i Ps. 77. 16. Is. 25. 1. Nah. 2. 2.
k Job 4. 12.
l 1 Sam. 2. 2.
m Ps. 23. 5.
n Or, gild.
o Ps. 54. 7.

THE ULTIMATE ESTABLISHMENT OF DIVINE AUTHORITY IN THE EARTH. Vv 9-15.

772

19 Metaphor for power. The Psalmist speaks of himself as Israel, whom he sees restored and established when the wicked are destroyed. RV - Serpent
20 See Note. Deut. 11:17. Its strength and vit- ality indicated in Job 39:9 Num 23:22. Some have identified it with the wild ox, and the metaphor is derived from animals tossing their heads in consciousness of vig- our.
21 Its King-Priests. Rev 5:9, 10.
22 This is imperative to the triumph of Yahweh & [illegible]

high, because he hath known my name.
15 He shall call upon me, and I will answer him: I will be with him in trouble; I will de- liver him, and honour him.
16 With long life will I satisfy him, and shew him my salvation. - An example to the sheep to follow. John 10:27; 12:26; 14:6

PSALM 92.

A Psalm or Song for the sabbath day!

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: (Chesed.)
2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night,
3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. (Descend - Note Ps 33:2)
4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.
5 O LORD, how great are thy works! and thy thoughts are very deep.
6 A brutish man knoweth not; neither doth a fool understand this.
7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:
8 But thou, LORD, art most high for evermore.
9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.
10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.
11 Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

and purpose
21 showing that no- one nor the wicked will be overthrown
11 His Temple, his People etc are to be completely secure in Age to Come Joel 3:17. Isa. 52:1.

4 YAHWEH'S ASSURANCES OF HELP

This sustained Help in the darkest hour of trial John 16:32 Cp Heb 2:18. Trial is no indication that He has deserted us Heb 12:5-11; 5:8
20 Yahweh's presence will not exempt from trials. Rom. 8:35-39; 5:3-5.

MEDITATION FOR THE LORD'S DAY

PSALM 92.

1 It was sung at the libation of wine which accompanied the sacrifice of the first lamb of the Sabbath burnt-offering. Num. 28:9-10.
It reveals the Sabbath as a day of joyful thanksgiving and devout meditation looking forward to the Day and Rest of Messiah's Kingdom.

THE DUTY AND DELIGHT OF PRAISING YAHWEH

2 It is a tribute due to Yahweh - a profitable and delightful occupation for man.
3 'Mizmor' from which Psalm derived.
4 It is expressive of both character and purpose. It defends; is delayed; is answered.
5 Elyon Cp Gen 14 = Supreme Governor of the world.
6 Morning and evening are natural limits for prayer. Loving-kindness and faithfulness are attributes of the Lord. The former expresses the call of the Lord, the latter in its relation to the end of the present individual Sabbath or Day of rest. 2 Cor 6:2.
7 See Marg. -
WHY PRAISE is due:
8 The glory of nature & creation shew forth the ultimate glory & the completed glory of creation when all shall come out of the grave always has been Exod 15:18. Deut 33:5. Heb. poal ing something done.
9 Heb MA'ASEH labour. MA'ALEH: labour. Not creation of physical world, but in the fitting them for their future.
11 His purpose and intentions among the nations Cp Ps 33:11; 139:17. Rom 11:33.
12 "Ish baar" - The animal man, the child of the flesh, even lifted up in sight of his fellows. He

PSALM 94. It is not enough a God is He?
Ruler of the world - He required to see this, for A prayer for the peace with Ps 124:1-2. On the 11th Deliverance, here mentioned sonal & national deliverance
Grows in desert around The
See Note Song 7:7
straight and upright
Produces fruit
is ornamental.
6:29; 31:35 used
token deliverance, victory, peace. Rev 12:10
9
In mountain snows storms, its roots em- bedded in rock. Is of stately appearance, frag- rant and considered in- corruptible if kept from wet. See note Num. 24:6.
Such planting shall flourish. Symbol based on literal Temple of the future. Cp Ezek 41:22 with Rev 6:12 The Tree the oldest living thing earth
Lit "full of sap and green"
The ultimate prosperity of the righteous is testimony to Yahweh's justice.
Cp Deut. 32:4
No matter how unpromising evil things appear now the future will reveal that His way is best

PSALM 93

LXX: for the day before the sabbath, when the land had been filled with inhabitants - A praise-song of David.
On the 6th day = Creation Man - God's rule began.
HISTORICALLY: The period of anarchy of Saul's reign led to the re-affirmation of Yahweh's authority & establishment of the true theocracy under David - 1 Chr. 16:7, 31
YAHWEH'S ETERNAL SOVEREIGNTY. Vv 1-2.
The verbs in the perfect tense denote an act- ed fact. (Camb.) He is by an act vindicat- ed His authority and proclaimed Himself King. Always has been Exod 15:18. Deut 33:5. Jud 8:22-23 1 Sam. 12) though flesh has not always acknowledged this. Jud 21:25.
manifested Himself in royal garments. - REV- ealed His Kingly author- ity Zech 14:9.
Girded for action as a warrior King Exod 15:3. Zech 14:3
some read Tiggēn for Tiggon - adjust- ed or ordered. As King with supreme pow- er he has adjusted things to His command See Heb 2:8

THE
is
the Lo
strength
girded h
is stablis
moved.
2 Thy
of old:
lasting.
3 The
O LORD,
up their
their wav
4 The
mightier
many w
mighty w
5 Thy
sure:
house, O

The prophet
impiety. 8
12 The blesse
defender of th

O LORD
venge
God, to w
longeth, O
2 Lift up
of the earth
to the pro
3 LORD,
wicked,
wicked tri
4 How lo

AN ARDENT
DIVINE JUD
LXX: A
According to
ial Psalm for
It follows
Psalmist exulted
from that lofty
world of flesh
Divine judgment
REVEAL
This is the

a God is He? Do we faithfully adhere to His teaching? He is not only the Creator and
ruler of the world. - He is also the trustworthy Educator of men and their infallible Judge. Faith is
required to see this, for so often to flesh it appears as though Yahweh has abdicated His guidance.
1 A prayer for the peace of Jerusalem = the triumph of the Gospel. See quotations. Vv. 11, 14 in NT. Cp. VII
with 11:124-12. On the 4th day of the week the first Passover was slain. Cp Exod 16:1 speaking of the
deliverance here mentioned. Ps 92 = 7th Day rest. Ps 93 = Elevation of Yahweh in consequence Ps 94 - Per-
sonal = national deliverance.

Grows in desert around
See Note Song 7:7
straight and upright-
Produces fruit
is ornamental
6:28 31,35 used
Given deliverance,
glory, Peace
12:13
in mountain snows
storms, its roots em-
bedded in rock. Is of
lovely appearance, frag-
rant and considered in-
valuable if kept from
See note Num. 24:6
Such planting shall
with Symbol based
literal Temple of the
Cp Exod 40:25 with
The Tree
evident living thing
earth
"full of sap and
green."
The ultimate prosper-
of the righteous is
testimony to Yahweh's
character.
Cp Deut. 32:4
No matter how unjust
evil things appear now
future will reveal
His way is best.

PSALM 93

The majesty, power, &c. of Christ's kingdom.

12 (a) The righteous shall flourish
like [b] the palm tree:
he shall
grow like a cedar in Lebanon.
13 Those that be planted in
the house of the LORD
shall
flourish in the courts of our
God.
14 They shall still bring forth
fruit in old age;
they shall be
fat and (c) flourishing;
15 To shew that the LORD *is*
upright:
he is my rock, and
[c] *there is* no unrighteousness in
him.

[a] Ps. 72. 7. Cp. Num. 24. 6. Is. 60. 22.
[b] Cant. 7. 7.
[c] Heb. green.
[d] Job 22. 13. Ps. 68. 4.
[e] Job 34. 10. Rom. 9. 14.
[f] Ps. 92. 6.
[g] Ex. 4. 11. Prov. 20. 12.
[h] 1 Chr. 16. 31.
[i] Ps. 104. 1. Job 40. 10. Is. 51. 9.
[k] Cp. Rom. 1. 20.
[l] Ps. 92. 9.
[m] Ps. 65. 6.
[n] Job 35. 11. Is. 28. 26.
[o] Ps. 96. 10.
[p] Cited 1 Cor. 3. 20.
[q] Ps. 45. 6.
[r] Heb. from then.
[s] Deut. 8. 5. 1 Cor. 11. 32.
[t] Ps. 55. 23.
[u] Ps. 65. 7.
[v] Is. 57. 15. Cp. Ps. 92. 8.
[w] 1 Sam. 12. 22. Cited Rom. 11. 2.
[x] Heb. to length of days.
[y] Heb. shall be after it.
[z] Ps. 55. 18.
[a] Ps. 12. 5. 2 Sam. 23. 10, 12.
[b] Ps. 5. 5. Job 34. 8.
[c] Heb. God of revenges.
[d] Deut. 32. 35. Nah. 1. 2.
[e] Ps. 124. 1, 2.
[f] Or, quickly, soon
[g] Heb. shine forth.
[h] Ps. 38. 16.
[i] Ps. 58. 11. Gen. 18. 25.
[k] Ps. 20. 2.
[l] Ps. 74. 10.
[m] Ps. 139. 23. Job 4. 13.
[n] Ps. 52. 2.
[o] Ps. 145. 7.

PSALM 93.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth, [a] he
is clothed with majesty;
the LORD [a] is clothed [a] with
strength, *wherewith* [m] he hath
girded himself:
the world also
is stablished, that it cannot be
moved.
2 [n] Thy throne *is* established
[o] of old:
thou *art* from ever-
lasting.
3 The floods have lifted up,
O LORD, the floods have lifted
up their voice; the floods lift up
their waves.
4 [p] The LORD [m] on high *is*
mightier than the noise of
many waters, yea, than the
mighty waves of the sea.
5 Thy testimonies are very
sure:
holiness becometh thine
house, O LORD, [q] for ever.

PSALM 94.

The prophet complaineth of tyranny and impiety. 8 He teacheth God's providence. 12a The blessedness of affliction. 16 God is the defender of the afflicted.

O LORD (a) God, [b] to whom
vengeance belongeth;
O
God, to whom vengeance be-
longeth, shew thyself.
2 Lift up thyself, thou (c) judge
of the earth:
render a reward
to the proud.
3 LORD, [d] how long shall the
wicked, how long shall the
wicked triumph?
4 *How long* shall they [k] utter
and speak hard things?
and
all the workers of iniquity
boast themselves?
5 They break in pieces thy
people, O LORD, and afflict
thine heritage.
6 They slay the widow and
the stranger, and murder the
fatherless.
7 [e] Yet they say, The [d] LORD
shall not see, neither shall the
God of Jacob regard *it*.
8 [f] Understand, ye brutish
among the people:
and ye fools,
when will ye be wise?
9 (g) He that planted the ear,
shall he not hear?
he that
formed the eye, shall he not
see?
10 He that [h] chastiseth the
heathen, shall not he correct?
[n] he that teacheth man know-
ledge, *shall not he know?*
11 (p) The LORD knoweth the
thoughts of man, that they are
vanity.
12 Blessed *is* the man whom
thou [r] chastenest, O LORD, and
teachest him out of thy law;
13 That thou mayest give him
rest from the days of adversity,
until [s] the pit be digged for the
wicked.
14 For (t) the LORD will not cast
off his people, neither will he
forsake his inheritance.
15 But judgment shall return
unto righteousness:
and all
the upright in heart shall
follow it.
16 Who will rise up for me
[v] against the evildoers?
or who
will [x] stand up for me [v] against
[a] the workers of iniquity?
17 (c) Unless the LORD had been
my help, my soul had (u) almost
dwelt in silence.
18 When I said, [y] My foot
slippeth;
thy mercy, O LORD,
[z] held me up.
19 In the multitude of my
[a] thoughts within me thy com-
forts delight my soul.
20 Shall the throne of [b] ini-
quity have fellowship with

[a] Heb. arrogantly. (Comp. 75)
[b] Ps. 82. 5.
[c] Ps. 119. 87.
[d] Job 22. 13. Ps. 59. 7.
[e] Ex. 4. 11. Prov. 20. 12.
[f] Ps. 92. 6.
[g] Ps. 73. 22.
[h] Job 5. 17. Prov. 3. 11. Heb. 12. 5.
[i] Ps. 119. 66. 1 Cor. 14. 20.
[k] Ps. 64. 3.
[l] Ps. 10. 4.
[m] Ps. 119. 75. Heb. 12. 10.
[n] Ps. 119. 97. 1 John 2. 20.
[o] Ps. 119. 102.
[p] Ps. 139. 4. Heb. 4. 13.
[q] Ps. 119. 89. Is. 40. 8. Matt. 5. 18.
[r] Ps. 119. 71. Heb. 12. 10.
[s] Ps. 119. 67. 1 Pet. 1. 6.
[t] 1 Sam. 12. 22. Ps. 37. 28. Rom. 11. 1, 2.
[u] Ps. 119. 92. 2 Cor. 1. 8, 9.
[v] Ps. 119. 115. Matt. 7. 23. 2 Tim. 2. 19.
[w] Ps. 119. 116. Is. 41. 10.
[x] Ps. 119. 143. Is. 26. 3.
[y] Ps. 119. 165. Prov. 3. 23.
[z] Ps. 119. 28. Is. 41. 13.
[a] Ps. 119. 103. Song 2. 3.
[b] Ps. 119. 61. Hos. 6. 9.

773 do so! Such is the nature of the question.
24 At the very time he was conscious of failure, he also felt the loving help of Yahweh to sustain him.

THE DOOM OF TYRANNY AND DELIVERANCE OF OPPRESSED VV. 20-23.

25 Those who contrive wrong by statute Isa 10:1. who use their positions of authority for evil purposes.

PSALM 95

YAHWEH'S ETERNAL SOVEREIGNTY

(a) His Majesty - Strength 1-2 (b) His Invincibility Vv. 3-5.

Will be vindicated Deut. 32:35, 41, 43. Nah 1:2. Rom. 12:19. Heb. 10:30. Vengeance is placed in Heb. Cp Jer. 51:56.
2 Mg. Withall the Splendour & His glorious Manifestation Deut. 33:2. Ps. 50:2. 80:1. 2 Thes. 1:9.
3 Reveal Thyself in all Thy Might & Rule. Isa 33:10. Ps. 7:6
HOW LONG SHALL THE WICKED TRIUMPH? Vv. 3-7.
4 The ardent prayer of those oppressed by surrounding wickedness and with a strong vision of coming glory. Ps 6:2. 74:10. Hab 1:2. Rev. 6:10. 19:10.
5 Nahas = Gush, or belch forth. Their hearts full of pride & words boastfully pour from their lips.
6 Thus treating Yahweh with contempt Cp Jer. 2:13.
Destitute of the comfort of a husband
Far from friends & country.
Natural protector.
7 They act as though they think they are ruthless in their attitude to the defenceless whom Yahweh has promised to vindicate Exod. 22:21-23
They are lawless V. 8. This is their blasphemy, the real Ground of their impiety and ruthless oppression.
YAHWEH WILL CERTAINLY VINDICATE HIMSELF IN JUDGMENT Vv. 8-11
12 In spite of the temporary triumph of the wicked Yahweh still rules.
13 Ps 92:6.
14 It is absurd to suppose or act as though the Creator of the organs of sense is unable Himself to use them.
15 Heb includes idea of instruction, discipline etc indicating Yahweh has not left nations without testimony witness Cp Rom. 1:20. Acts 17:26-28. Rom 2:14-15.
16 So Paul's exhortation to the Ecclesia follows! "Let no one glory in man" 1 Cor 3:21. Cf. Ps 94:12.

THE CONFORMANCE OF YAHWEH'S PEOPLE Vv. 12-15

12 The chastisement = discipline of true understanding See Note V. 10. Cp Heb 12:5-12. 5:8. Wise men welcome this but fools rebel against it Cp Prov 14:27. Heb. 4:7-11.
13 The redemption of Israel is a guarantee that Yahweh will vindicate His promises. Ezek. 36:22.
20 Jacob. Ps. 78:71 Yahweh cannot finally abandon His persecuted people Jer 12:7. Rom 11:1-2. Cp Lam. 1:11, 14; 1:18.
21 Men shall recognise the justice of Yahweh's judgments = by so doing will find justification. Jer. 4:2. Note. Rom. 4:4
The sincere in heart not merely in externals.

YAHWEH AS THEIR CHAMPION. Vv. 16-19.

Who is there apart for Yahweh. Conscient

PSALM 95 The Psalm is divided into two main parts: the first, expressing the joy and privilege of worship; the second outlining the solemn responsibilities associated therewith. The one set forth the Goodness of Yahweh the other His severity. Rom. 11:22. The first calls forth joy & thankfulness; the second, self-examination & repentance. The former calls to mind Yahweh's greatness and loving kindness, the latter, man's weakness and danger.

7a 7b-11

The Psalm is thus a practical manifestation of Yahweh's character in worship: Gracious, but visiting iniquity on the guilty Exod. 34:6-7. For Exhortation — 2 Cor. 5:10-11.

It is used by the Jews as a Friday evening Psalm to introduce the Sabbath. Cp Heb. 4:9.

Paul quotes it to believers in danger of unbelief & expounds it at length Heb 3:7 - 4:16.

26 Both Israel after the flesh & spirit have suffered from such decrees.

An exhortation to praise God for his greatness, &c.

thee,] which frameth mischief [a] by a law?] 26

21 They gather themselves together against the soul of the righteous,] and [c] condemn the innocent blood.]

22 But the LORD is my [27] defence;] and my God *is* [e] the rock of my refuge.]

23 And [f] he shall bring upon them their own iniquity,] and shall cut them off in their own wickedness;] *yea*, the [g] LORD our God shall cut them off.]

27 RV: High tower. A place of defence and protection where they are impervious to attack. Cp Prov. 18:10. Though for a time the attacks of the enemy may seem successful, the ultimate triumph of those who shelter in Yahweh is assured.

28 They shall suffer from the results of their own folly

29 The saints in glory. Zech. 14:5.

Hear His Voice V7. Exposed He 8-10. Summarised 7

Numbers. Num 14:22

PSALM 95

Composed by David. Heb 4:7

Historically: When Ark returned

Priests & Levites organised for worship. 1 Chron 16. Cp vv 4, 7, 29 etc.

Cited. Heb 3:7 - 4:7.

Illustrative of fact that the promised rest awaits the future Heb. 4:8

1 INVITATION TO WORSHIP YAHWEH. VV 1-7A.

2 MANNER OF WORSHIP. VV 1 2

A "provoking" of one another to worship. Heb 10:24-25. Ps 116:1

Reason. Ps 118:1

Ranan. To sing loudly, enthusiastically, joyfully. This in consciousness of blessings received.

Tzur See Note. 2 Sam 22:3. Cp Deut 32:15. Ps 18:46

RV: "Face. Heb panîym - from The Elohim. From pânâh — to turn Cp. Ps 69:16 84:16, 25:

The praise of V1 will cause His faces to turn. Cp. Ps 34:15-7 Jer 29:12-22.

Towdâh - an extension of the hand in praise and confession, from Yâdâh rend. "praise" "confess Lev 5:5, 26: Ezra 10:11. Towdâh rend. "confession" Josh 7:19. Ezra 10:11. We express our thanks in a concrete manner by confessing sin in the assurance He will forgive & thus humbling ourselves before Him Mic. 6:6-8. Ps 50:14, 23.

Zemiróth - A song accompanied by instrument. From Zâmar, to pluck. Read, Prune (i.e. a vine). The song should pluck at our hearts as well as strings of harp. Hos 14:2. 1 Cor 14:15. Jam. 5:13. Lev 25:3-4.

2 REASON FOR WORSHIP. VV 3-7A.

7 The three titles proclaim His purpose, power, & manifestation

We have faith in the first, trust in the second & have hope in the third. Cp Ps 36:5-10 46:4 47:9 Exod 15:2

Expression of His majesty.

As Creator, His power is beyond man's conception Cp Gen 1:1 Ps 24:1-2.

Cp Exod 20:17. 1 Chron 29:11 Expressive of His mighty power

A restoration because of the greatest reason of all: His relation to Israel - to create the Israel of God. Is 43:1

[a] Ps. 58. 2. Cp. Ps. 50. 16.
[b] Heb. 3. 11, 18.
[c] Heb. *if they enter into my rest.* Num. 14. 23.
[d] Ex. 23. 7. Cp. Mat. 27. 4.
[e] Deut. 32. 9.
[f] Cp. Ps. 95. 1.
[g] Ps. 7. 16 & 34. 21.
[h] To ver. 23. 1 Chr. 16. 23-33. Ps. 96.
[i] Ps. 48. 1.
[k] ver. 2. Ps. 47. 1.
[l] 2 Sam. 22. 47. Gr. Cp. Ps. 94. 22.
[m] Heb. *the presence of his face.* Ps. 27. 13. Cp. Mic. 6. 6.
[n] Cp. Ps. 78. 67.
[o] Ps. 96. 4 & 135. 5. Ex. 18. 11.
[p] Ps. 97. 9.
[q] Ps. 22. 27.
[r] Heb. *In whose.*
[s] Or, *the heights of the hills are his.*
[t] Num. 23. 22.
[u] Heb. *of his name.*
[v] Heb. *Whose the sea is.*
[w] Ps. 45. 12.
[x] Ps. 116. 19.
[y] Or, *in the glorious sanctuary.*
[z] 2 Chr. 6. 13.
[a] Ps. 74. 1.
[b] Ps. 80. 1.
[c] Cited Heb. 3. 7-11.
[d] Num. 14. 22.
[e] Ex. 17. 2, 7.
[f] Heb. *contention.*
[g] ver. 9.
[h] Is. 35. 1.
[i] Ps. 90. 16.
[k] Acts 13. 18. Cp. Heb. 3. 17 with Heb. 3. 9, 10.
[l] Ps. 119. 158. Ezek. 16. 47.
[m] Ps. 92. 9.

RV: whose heart goeth astray.

err in their heart,] and they have not known my ways:]

11 Unto whom [b] I sware in my wrath,] [2] that they should not enter into my [c] rest.] Deut 1:34

RV: "Wherefore I sware. [c] Cp Num 14:21-23

See top p 775

PSALM 96.

Sectiones 2 Chr. 16:23-33.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.

Top p 775

O SING unto the LORD a new song: sing unto the LORD, all the earth.] BARAK - Reverence

2 Sing unto the LORD, bless his name;] shew forth his salvation from day to day.]

3 Declare his glory among the heathen,] his wonders among all peoples.] (RV "peoples") 'ELILIYLIM Nothings

4 For [b] the LORD *is* great, and greatly to be praised:] he *is* to be feared above all gods.] Top 775

5 For all the gods of the nations *are* idols:] but the LORD made the heavens.] See Note 1 Chron 16:26

6 Honour and majesty *are* before him:] [c] strength and beauty *are* in his sanctuary.]

7 Give unto the LORD, O ye [d] kindreds of the people,] give unto the LORD glory and strength.] (RV "peoples")

8 Give unto the LORD the glory [e] *due unto* his name:] bring [g] an offering, and come into [r] his courts.]

9 O worship the LORD [s] in the beauty of holiness: fear before him, all the earth.] TEBEL - The habitable world or local System.

10 Say among the heathen *that* the LORD reigneth:] the world also shall be established that it shall not be moved:] he shall judge the people righteously.] (RV "RIGHTLY") (Cp Ps 75:2)

11 Let the heavens rejoice, and let the earth be glad;] let the sea roar, and the fulness thereof.] (RV "sing for joy")

12 [b] Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth:] [f] he shall judge the

PSALM 96. Title: "Ark" "when the house was built after the captivity." The captivity could relate to David's banishment by Saul; or the Ark taken by Philistines & never properly restored until taken to Zion

PSALM 97

PRAISE FOR THE NATURE OF HIS KINGDOM

In answer to 96: 1, 2, 3, 7 etc.

Lit: For David when his land is established. Cp 1 Sam. 7:11 Typically the Kingdom established in righteousness & peace on earth & in the heavens, & finally & perfectly: In Messiah

1 THE AWE-INSPIRING MAJESTY OF HIS REIGN 1-5

Independent nations incorporated into His Empire. Cp Mic. 4:13 Nah 4:12 Rev 11:15

At Sinai His glory is veiled in fear-inspiring majesty, in judgment which will cause the world to tremble & submit. Exod 19:16-18; 20:18-21. Rev 16:18-21.

RV: "foundation" Ps 45:6-7; 89:14; 99:4; Isa 9:7; 11:1-5.

Heb 1:5; Mal 4:1; 2 Thess 1:8; Heb 12:29; 2 Pet 3:10-12.

2 THE TREMBLING EARTH AT HIS PRESENCE: THE HEAVENS REVEALING RIGHTEOUSNESS 4-6.

Poetically Rev 16:18 Literally Zech 14:4; Isa 2:19.

3 AMUM - peoples, Gen 25:16. Hiph: "have seen." Cp Zech 2:5, 8; Isa 66:18. Cp John 1:14

4 FALSE RELIGION SUPPRESSED 7-9

Isa 42:16-18; Zech 12:4-5; Rev 18.

Even heaven shall joy in its tribute. Rev 5:11.

ELYON - RV most high 9:2:7:17; Gen 14:

Manifested in all Zech 14:9; Eph 4:6.

This then demonstrated Jer 16:21

5 THE RESPONSIBILITY AND CONFIDENCE OF THE ELECT 10-12.

If we learn to hate evil, we will learn not to do it — we must develop an abhorrence for it Amos 5:15 though we can mentally abhor but physically enjoy a thing. Rom 7:15. Our love of Yahweh demonstrated by our hatred of evil. Rev 2:6 Ps

CHASYD - Beloved. See note Ps 86:2, ing

At the judgment seat. Ps 116:6; Isa 65:13.

To rejoice in Him & to hate evil is a fixed way of doing what is right Rom 12:9; Phil 3:1; 4:4.

Bear ever in mind the purpose of our call: God manifestation & not merely human salvation.

The psalm Gentiles, God. Cp Isa

6 SI new

REJOIC

The LX seems to of Messi 66 Cp 52:10. V3

Mary to have Luke 1:46

If it is the without - especial (Camb. 8

1 PRAIS

PSALM 96 TITLE: "AXX" "when the house was built after the captivity." The captivity could relate to David's banishment by Saul, or the Ark taken by Philistines (never properly restored until taken to Zion)

A NEW SONG • Because of personal victory Ps 40:3. • Vindication of the Divine purpose Ps 33:3; 98:2-3, 98:1; Isa 42:10. • Assurance of salvation Ps 144:9, 149:1; Cp Rev 5:9-10; 14:3.

Ps 96 SUMMARY: AN INVITATION to all nations to recognise that Yahweh alone is God. He is Great - Praise worthy and will ultimately judge the whole earth.

96:3. GADOL - Great in any sense including age, being, power. Therefore to be greatly praised (greatly = ME'OD - with vehemence, whole-heartedly).

96:6 Honour - HODE = An imposing form and appearance. Majesty = HADAR - magnificence, Kingly dignity.

96:6. Beauty - TIPH'ERETH - Ornamental fem.

PSALM 97

• PRAISE FOR THE NATURE OF HIS KINGDOM

In answer to 96:1, 2, 3, 7 etc. LXX: "for David when his land is established." Cp 1 Chron. 21:1. Typically the kingdom established in glory in days of Solomon, and prophetically: In the Millennium.

1 THE AWE-INSPIRING MAJESTY OF HIS REIGN 1-3

Independent nations incorporated into His Empire. Cp Mic. 4:1-3, Isa 42:10. Christ sings His glory is veiled in fear-inspiring majesty, in judgment which will cause the world to tremble + submit. Exod. 20:18-21; Lev. 26:41; Deut. 4:30; 30:1-2.

Foundation Ps 45:6; 89:14; 99:4; Isa. 11:4-5. Heb 1:8; Mal. 4:1; 2 Thess 1:8; Heb. 10:29; 2 Pet 3:10-12.

2 THE TREMBLING EARTH AT HIS PRESENCE: THE HEAVENS REVEALING RIGHTEOUSNESS 4-6.

Poetically Rev. 16:18 Literally Zech. 14:4; Isa 2:19.

Amim - peoples, Gen 25:23 Heb.

Niphal: "have seen." Cp Zech. 2:5-8; Isa. 66:18; Cp John 1:14.

3 FALSE RELIGION SUPPRESSED 7-9

Isa 24:16-18; Zech. 13:1-5; Rev 18.

Even heaven shall pay its tribute. Rev. 5:11.

ELYON - RV most high Cp Ps 7:17; Gen 14.

Manifested in all Zech. 14:9; Eph. 4:6. Thus then demonstrated Jer. 16:21.

4 THE RESPONSIBILITY AND CONFIDENCE OF THE ELECT 10-12.

If we learn to hate evil, we will learn not to do it - we must develop an abhorrence for it. Amos 5:15. Though we can mentally detest but physically enjoy a thing. Rom. 7:15. Our love of Yahweh demonstrated by our hatred of evil. Rev 2:6 NIV.

CHASYD - Beloved. See note Ps 86:2, ing. At the judgment seat. Ps. 116:6; Isa. 65:13.

To rejoice in Him who hate evil is a sound way of doing what is right Rom. 12:9; Phil. 2:11; 4:4. We bear ever in mind the purpose of our call: God manifestation + not merely human salvation.

A NEW SONG

PSALM 98

REJOICING IN YAHWEH'S SALVATION

The LXX = A Psalm of David. The Psalm seems to find an echo in Isaiah's prophecy of Messiah as suffering Servant + King - Isa 40-66 Cp. 1b with Isa 59:16; 63:5. V2 with Isa 62:10. V3 with Isa 61:7 V8 with Isa 55:12.

Mary in her joyful Song of Praise seems to have gained inspiration from this Psalm. Luke 1:46-55.

It is the only Psalm described as Mizmor without addition. Signifies: To make Melody - especially as applied to instrumental music (Camb. Bible).

1 PRAISE FOR THE MANIFESTATION OF SALVATION TOWARDS ISRAEL V1-3

A WARNING REGARDING WORSHIP. Vv 7b-11

1 THE URGENCY OF THE INVITATION 7b.

7 Emphatic. It is the appeal of the Spirit Word. Heb 3:7. There should be no delay 2 Cor. 6:1-2.

8 shâmah - To hear intelligently, with object of obedience. Cp Deut 5:29.

2 THE WARNING OF THE PAST Vv 8-11.

9 KJV: "As at Meribah" the scene of murmuring Rephidim Exod. 17:1-7, a year + a half after the Exodus 40 yrs later Num. 20:1-13; 1 Cor. 10:1-6, 8-12. Deut 33:8.

10 External formalism can hide "an evil heart of unbelief" Heb 3:12 though all will be ultimately revealed. Mt. 7:16-20.

Baqhon - To put to the test. Cp Note. Heb. 3:9. Whilst they were challenging Him, He continued to labor for their good. Experienced this, but not properly responding. Yâdah. Can signify to see with approbation. Cause instruction in. Cp Gen. 17:3. Cp Num. 14:34. Grievous - To loathe. Heb. Lit. To cut off. Ps. 95:10.

PSALM 96

PRAISE FOR THE COMING KING

Ps. 96 composed by David when the Ark was brought to Jerusalem 1 Chron. 16.

1 Chron. 16:23 - "When the house was being built after the captivity." Thus the earliest possible date for the Psalm. Cp Isa. 66:7 Before the throne of Yahweh.

1 PRAISE FOR THE COMING KING Vv 1-3

BARAK - With the meaning, the knee in Zion was a symbol of victory for the individual. Victorious Hero + conqueror after the pattern of full obedience. Cp Rev. 21:21-5 Meanwhile Eph. 6:10-18 WARFARE TO BE PRAISED

2 THE NATIONS INVITED TO ACKNOWLEDGE IN WORSHIP 7-9

Ps. 110:3. "In holy array" Heb Ps 110:3. "In the beauties of holiness" AV. Cp Ps. 29:2. Isa 35:2. Before me above Ps. 95:6. Bowed down. Cp Ps. 95:6. Kneel. Cp Ps. 95:6. Before the Lord our maker. Cp Ps. 95:6.

Job 40:14. Ps. 60:17.
Is. 52:10.
Is. 62:2.
Rom. 3:25.
1 Chr. 16:31.
Or, revealed.
Heb. many, or, great isles.
Ps. 72:10.
Luke 1:54.
1 Kin. 8:12.
Ps. 36:5.
Ps. 22:27.
Or, establishment.
Ps. 89:14.
Ps. 21:9.
Is. 14:7 & 44:23 & 49:13 & 52:9.
Ps. 77:18.
Ps. 92:9.
Judg. 5:5. Nah. 1:5.
Is. 51:3.
1 Chr. 15:24.
2 Chr. 15:14.
Ps. 89:15.
Ex. 20:4.
Lev. 19:4.
Cp. Heb. 1:6.
Ps. 68:11 & 96:10, 13.
Ps. 9:8.
Ps. 83:18.
Ps. 101:3. Amos 5:15. Rom. 12:9.
Ps. 121:7.
Acts 12:11.
1 Chr. 16:31.
Ps. 80:1. Ex. 25:22.
Esth. 8:10. Job 22:28.
Heb. staggering.
Ps. 7:10.
Or, to the memorial.
Deut. 7:21.
ver. 5:9. Luke 1:49.
ver. 1.
Job 37:23.
Ps. 33:3.
Ps. 72:18.
ver. 9.

done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM 99. See below

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.

THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

2 The LORD is great in Zion; and he is high above all the people.

3 Let them praise thy great and terrible name; for it is holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our

2 THE RIGHTEOUS CHARACTER OF YAHWEH'S KINGDOM Vv 4-5

Ps. 45:6-7; 111:2; Isa. 11:3-5; Jer. 23:5; Rev 19:11, 16; 2 Sam. 23:3-4; Deut 32:3-4.
Isa 9:7; 42:4; 61:11
The Song of Deliverance Exod. 15:2 heard again Rev. 15:3. Cp Isa. 12:2-6; 25:1. Cf. Hos. 11:7.

PSALM 99

• Holy in power 1-3
• Holy in Justice 4-5
• Holy in Mercy. 6-9
• The holiness of Yahweh's name makes it truly great to His friends + terrible to His enemies.

Ps. 40:3 Note.
Job 37:23.
Ps. 33:3 Note.

775

This Mary realised in the conception of her son Luke 1:31. 49. She echoed the wonder of David at the promise of such a son 2 Sam 7:19, 22, 26.

2 An echo of Moses' Song Exod 15:2, 6, 8, 12; Deut 32:12. Expressions used by Isaiah for coming Messiah Isa 12:2; 40:10; 52:10 65

3 Notice Mary's use past tense for future events Luke 1:51-53 Rom 4:17

4 Yashua Matt 1:21; Ps 80:2 Rom 8:3, 2 Cor. 5:19. Heb. YESHUWAH

5 Cp Isa. 51:1, 5-8, 56:1.

6 Israel complained that He had forgotten. Isa 49:14; 40:27

7 His loving Kindness + His faithfulness. - Owed Acts 28:20; Col 1:6, 16, Eph 2:12

8 Now by preaching Col 1:23 - in the future by fact. Isa. 49:6

9

2 PRAISE FOR THE MANIFESTATION OF HIS SOVEREIGN POWER Vv 4-6

What has been accomplished for Israel is of sufficient importance to all the earth to induce it to raise shouts of praise to Yahweh

10 Heb. "shout" - Salute Yahweh with joyful shouts - music, the blare of trumpets V6 + clapping of hands V8 - the usual accompaniment of a King on his accession 1 Sam 10:24; 1 Kg 1:39; 2 Kg 11:12, 14.

ZIMRAH - Song. RV = Melody. Shaped like a ram's horn.

3 LET ALL NATURE RESPOND Vv 7-9

Cp Rev 5:13. Even nature responds as the curse is in measure lifted Isa 65:25, 11:6-9 Rom 8:20-23 and is here represented as praising Yahweh.

CHATSERSERAH: The silver trumpet Num 10:2 • prayer.

PSALM 99

UNIVERSAL PRAISE FOR THE HOLY ONE OF ISRAEL

Cp Vv. 3, 5, 9.: Thrice-holy 1 Sam 4:8. Proclaimed first in the House of Prayer for all nations. LXX: A Psalm of David: When the promise given? Cp 1:6

1 REVERENTIAL PRAISE FOR THE UNIVERSAL KING 1-3

A continuation of Ps. 98:1 RV plural, peoples. Cp Isa. 66:21; Ps. 22:27-28; 47:2; 93:1-2; 96:10; 97:1-2; 98:9; Num. "is enthroned" Ps. 29:10 Cp Exod. 25:22. His chariot 1 Chr. 28:18. Cp Ezek. 1:26-28; Rev. 4:6-11 Here Millenial Cherubim proclaim the Universal Holiness of Yahweh.

NUWT - Quake. Heb "the earth shall [illegible] shake" Political + literal earthquakes shall change conditions. Ps 97:5. Cp Rev 16:18; Isa. 2:19

The seat of His universal reign Ps 45:1; 1 Chr 28:23; Matt 5:35

They will see the results of Him in the restoration of Israel Ezek. 36:22-28; Jer. 33:8-9 the victory of Armageddon Ezek. 38:23, 39:22-29, the glorification of the People of the Name Acts 15:14-17; 2 Thess 1:7-12, 4 Zech 14:9, Cp Is. 66:2-5; 12; 76:12. See YBaay - Deut 11:7

7 Then demonstrated in the earth as an example for His subjects to follow. Lev 11:44 1 Pet 1:15-17 Cp 4:6-9. This constitutes a refrain to

THE KINGDOM ORATORIO

Pss 93-99 comprise a series expressing a great prophetic oratorio, whose title is Yahweh is King and which proclaim the glory of the Kingdom. It is completed by Ps 100 which is as a doxology ascribing praise unto the King and inviting all to worship before him. Ps 101: DeH

Ps. 93. Yahweh Reigneth. 100 Universal worship.
Ps. 94. Yahweh will Judge. 101 The basis of Millenial Rule.
Ps 95 Invitation to Worship
Ps. 96. Invitation to Praise
Ps 97 The Nature of the Kingdom
Ps 98 Universal rule
Ps. 99. Universal Praise.

2 AS REFLECTED BY THE KING Vv 2-4

2 RVmg - Com. Bible: "I will give heed unto the perfect way." In David, the free ody of Uzziah revealed that Yahweh required sincere integrity in worship if He is to dwell with man 23
6:11 ff Obededom was blessed.
3 Cp 2 Sam. 6:19 The ark
ENTER 1 Chr. 15:18. where His name manifested Exod. 20:24
Cp John 14:23
4 The type fell short of the antitype 2 Sam. 11
2. Tet - 1 Kg 9:14
5 It took hold of him unaware, but not the greater David.
ETH HALLECH - I will set myself to walk. It was his objective.

3 AS REVEALED BY HIS LAWS 5-8

6 Ps 15:4; Mt 24: 45; Lk. 12: 42-44 John 11:26; 14:3 17:24; Rev. 2:20-21; 14:1-4; 21:3
7 2 Sam. 7:11, 16 RV: "Morning by morning will I destroy." Courts of justice established to dispose the land of its pest 2 Sam 15:2, See 21 12. Cp Ps. 122:5; Mt 19:28; Est. in temple Ezek. 44: 23-24. Isa 30:19-21 Ps 48:2-8 Rev 21: 27
PSALM 102.
THE KING IN HIS HUMILIATION & SUBSEQUENT GLORY
Vv 1-11 Christ's first Advent.

1 COMPLAINT 1-11

Christ in prayer Lk. 22:44 Need for prayer at time approached Mk. 14:32-37. Cp Christ's Gethsemane petition. MEDITATE Cp the love of him who died. Ps 37:20. Jonathan. Note how David identified himself with Israel's sin, to plead forgiveness 9:11-11. So also Christ Ps. 69:5. The ocean of intellectual thought & emotion. Cp Christ. Mt. 26:37-38. Cp 106. 19:20; Lam 4:18. His distress is reflected in his pain of appearance Isa 52 14.
Both unclean & lonely and separate
~~There is a pelican that lives in the~~ ~~near distinct from~~ ~~those found by~~ ~~RSV and which~~ ~~on snakes & worms~~ of fish.
1 Hebrew indicates a small bird, not necessarily a sparrow R.S.V. = "lonely bird." Indicative of loss of fellowship and help from God
6 QA'ATH - Vomiter. Driver: Desp. Owl. The Pelican haunts marshy & desolate places. It migrates from Africa via Egypt - the Nile valley. QA'ATH used in "cormorant" in Lev 11; Zeph. 2:14 - a very shy bird difficult to observe
Both Pelican and

THE SET TIME TO FAVOUR ZION

for that time Yahweh then reveal great pity 49:13; Jer. 30:18; 31:2 time." Isa. 40:2; Heb from view MK. 13:32 to hidden his face H

9 Luke 6:11 Daniel. Dan. 6:3-5 Cp Stephen because identified with Christ Acts. 7:54; 26:11. 10 Are united by oath against him.
11 Note of extreme mourning Ps. 22:13; 80:5; Lam bread, Jobs on ash heap. Ezek 27:30 with ashes
8 Set aside from normal companionship
12 Both Daniel and Christ pleaded not exclusively for themselves but for all those identified with them. 1 Pet. 2:24. Cp Ps. 69:5;
13 The metaphor is taken from the action of a hurricane. Cp Paul's experience 2 Cor. 4:9. Christ buffeted with the storms of life. Heb 12:1-6.

2 CONFIDENCE IN THE FUTURE OF ZION 12-22.

14 YASHAB - To sit down, specially as judge. Str. RV mg: "sittest for ever." KV "Memorial" Exod. 3:15; Ps. 9:7; Cp Ps. 102:18. Ps. 135:13. 16 Incorporated in the Abrahamic covenant Ps. 69:35
17 CHANAN - To stoop in kindness. RV: "for it is time to have pity upon her."
18 Heb. 11:13; Ps. 78:2 Acts 19:26; Isa. Heb. 2 Pet. 3:10, 12; Rev. 17, 18; Acts 1:7. Cp Dan 9:2; 12:9-13
19 The ancient record debri excite the pity affection of Yahweh's servants. Cf. Sanballat's mockery Neh. 4:2, 10. Cp Jer. 50:18.
20 It will be this Name that will call for action Ezek 36:21-25; 38:16 23; 39:7 Result Jer. 33:9; Isa. 59:19; 60:3; 30:27
21 John 1:14. Cp Ezek 39:21; Zech. 2:8 Isa 66:18-19; Zech. 8:1 20-23
22 Ps. 87:18; 69:35; 102:22; Isa. 2:2-3; 14:26; 66:18; Jer. 11:4; 31:7
24 Israel will be forced by circumstances to turn to Yahweh Jer. 20:15-11; Deut 4:30. their prayer will mingle with those of the Gentiles of God "Gal. 6:16. Cp. Ps. 22:6. Isa. 62:7. Cp Dan 9. Cp Jer. 30:2; Isa. 43:9-13. Thus witness for today. New creation in Christ 2 Cor. 5:17; Gal. 6:15; Rev. 3:14. Israel after the flesh also to be changed Isa.

PSALM 100

AN EXHORTATION TO WORSHIP

Perhaps composed at the time the temple. The Arabic ascribes to David.
All the aspects of worship that this Psalm stresses are constant factors that deserve to be noted whenever Yahweh's people come together.
It emphasises the prophetic picture of Isa 56:6-7.
MIZMOR: A Psalm prob. for meditation. C.B.
2 RV "shout" Heb. Harro - exult, triumph, leap for joy. Thus greet him as King.
3 Cp Mg. Under Christ's universal rule, mankind will regain its lost unity. Gen 12:3; 17:4
4 Cf. "with fear" Ps. 2:11. Christ's reign will remove all human misery & lay the basis for universal joy Rev. 11:11.
5 YADA' - Ascertain by seeing, observation, instruction. The object lessons will be glorified saints restored Israel Ezek. 39:21, 28, 2 Thess. 1:10. The Gentiles are invited to learn by experience from the great mercy towards Israel. Jer. 31:9.
Manifested in the South Luke 20:16 Isa. 29:23; 60:21; 2 Cor 4:7
The Hebrew words for "not" and "to him" (=his) are pronounced the same (lo) though differently spelt (לֹא, לוֹ); hence the confusion between the readings. Cp Isa 14:1, 61 64:7.
4 Invitation to public worship Zech. 8:20-22. Heb. 12:22. Cp Rev. 6:16:23. 7:9-17
10 Then revealed in its fulness Zech. 14:21. Ezek. 36:22. Cp. Ps. 65:4.
11 RV: Loving Kindness. This will be established in restored Israel in spite of its sins. Rom. 11:29-32.
12 RV "Faithfulness." Restoration of Israel an example

Ps. 99 Cont. Ps. 106:32. Aaron (Golden calf) Exod 32:1-24. Samuel's reference with his sons precipitated the demand for a King which displaced Yahweh 1 Sam. 8:4-5. The priests of future quality through these experiences Jer. 3:1-4 Cp Ps. 32:6. Ezek. 44:26. There is hope for us in the forgiveness of these great men. Thus the invitation of the last verse. Nevertheless they should learn the holiness.

PSALM 101

776

THE BASIS OF MILLENIAL RULE & WORSHIP

Historical: On the original failure to convey the Ark to Zion, David asked the question of V.2 above 2 Sam. 6:9. The answer 1 Chron 15: 13. This Psalm expresses David's response.
Prophetical: Future King's reign & terms by which the universal worship of Ps. 100 established. Cp Ps. 101:8.

1 THE THEME OF THE PSALM V.1.

Loving kindness & justice are characteristics of Divine rule Ps. 84:11; which are to be reflected by David's greater son Isa 16:5. They form the basis of true fellowship between Yahweh & His servants. 1 John 1:3, 7 between one another Rom. 12:6: 1 Cor. 12:28.

PSALM 102.

Historical: This Psalm was evidently composed towards the end of the Babylonian captivity; and probably by Daniel Dan 9:2-19. Gabriel gave him the vision of 70 weeks indicative of further delay until "the set time to favor Zion"
Prophetical: Of Messiah's reign Vv 25-28 Cp. Heb. 1:10-12.
Expressive of Daniel's deep emotion at the lot of his people in captivity.

Christ experienced this treatment John 9:1 24. Cp Heb. 11:26; 13:13 - the "reproach of Christ." Cp Ps. 42:10; 44:13. Mocking him as one forsaken of Yahweh Isa. 53: 4. Ps 69:20 - Reproach broke His heart.

PSALM 100.

1 An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.
A Psalm of praise.

MAKE a joyful noise unto the LORD, all ye lands.
2 Serve the LORD with gladness: come before his presence with singing.
3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

PSALM 101.

David maketh a vow and profession of godliness.
A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.
2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.
3 I will set no wicked thing

Exhortation to praise God for his greatness, &c. PSALMS.

Moses, Samuel: Levites, Aaron 166 Jerusalem → Ps. 122:7
16 (a) 1 Chr. 28. 2. Isa. 60. 13. Ezek. 43. 7.
2 Or, it is holy. Rather as ver. 9.
(b) Josh. 24. 19. Rev. 15. 4.
c Ps. 40. 4.
(d) Jer. 15. 1. Heb. Ps. 99
e 1 Sam. 7. 9.
(f) Prov. 11. 20 & 17. 20.
(g) Ps. 31. 7. Mat. 7. 23.
h Ex. 14. 15. 1 Sam. 12. 18.
(i) ver. 8. Ps. 91. 23.
(k) Ex. 33. 9. Num. 12. 5.
l Ps. 95. 11, &c.
3 Or, perfect in the way.
(m) Ps. 119. 1.
m ver. 5.
n Ps. 2. 6.
4 Heb. shall not be established.
o Ps. 73. 14. Jer. 21. 12.
(p) Or, thanksgiving. ver. 4.
P Ps. 95. 1.
(q) Ps. 48. 8.
(r) Heb. all the earth. Ps. 66. 1.
7 Or, for.
r Ps. 95. 6.
Or, and his we are.
s Ps. 74. 1. Ezek. 34. 30, 31.
t Ps. 66. 13.
(u) Ps. 27. 9.
x Ps. 116. 19.
y Ps. 86. 1.
z James 4. 14.
9 Heb. to generation and generation.
(a) Or, (as some read) unto smoke.
a Ps. 22. 15. Job 30. 30.
b ver. 11.
c Job 19. 20.
(b) Or, flesh. RV.
d Lev. 11. 18.
e Ps. 119. 82. Intimate addition to his troubles
f 1 Kin. 9. 4.
4 Heb. thing of Belial.

before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.
4 A froward heart shall depart from me: I will not know a wicked person.
5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not suffer.
6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.
7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.
8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.
See other HILLS. - 132. 60

PSALM 102.

1 The prophet maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God.
A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.
2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.
3 For my days are consumed like smoke, and my bones are burned as an hearth.
4 My heart is smitten, and withered like grass; so that I forget to eat my bread.
5 By reason of the voice of my groaning my bones cleave to my skin.
6 I am like a pelican of the wilderness: I am like an owl of the desert.
7 I watch, and am as a sparrow alone upon the house top.
8 Mine enemies reproach me all the day; and they that are

THE SET TIME TO FAVOR ZION.
for that time Yahweh waits. Isa.30:18. He will then reveal great pity for His misguided people Isa. 49:13; Jer.30:18; 31:20; Zech.1:12. It is an "appointed time" Isa.40:2; Hab.2:3; 2 Pet.3:8-13. though hidden from view MK.13:32. the reason why He has hitherto hidden his face then revealed Ezek.14:22. Shall while His servants pray: How long? Ps.6:3; 13:1 74:10; 89:46; Hab.2:6. Rev.6:10.

42. SHAKAN - To dwell. - Thus be restored to dwell permanently in the land. The servants = Abraham, David, Christ. Ps.105:6.
43. In His presence as immortal King-priests Rev. 5:9-10; Ezek.44:15-16.

33 Daniel lived only to hear the proclamation of Cyrus; not to witness the return. Dan.1:21. Chron. Isa.58:8-9; Heb.5:7.
34 A prayer that he should not fail Heb.5:7. Isa.58:11. Certainly no belief in the immortality of the soul.
35 The Eternity of God is contrasted with man's finiteness. God is life 1 John 5:11-5; and death is a denial of His being. 1 Tim.6:15-16.
36 Glory by Israel Heb.1:10-12 I.e. that while the Mosaic order would be discarded, Messiah's throne would be for eternity. His quoted in conjunction with A.4:26-2 Deut.32:1; Isa.1:2. Heb.3:4
37 Isa.51:6; 65:17; 66:22. Matt.5:18; 24:35; 2 Pet.3:7.
39 "AMAD - Stand. Cp Mg. the Rock. Deut.32:4. Matt.7:24-27.
40 The constitution of the Kingdom changed not destroyed Luke 1:32-33. 2 Sam.2:13, 16
41 Lit. "Thou art he" i.e. Deut.32:39; Isa.41:4; 43:10, 13; 46:4; 48:12. The great Increate Foundation of Yahweh Name.

1 LUKE 6:11 Daniel. Dan. 6:3-5. Cp Stephen: because identified with Christ Acts. 7:54; 26:11.
a Are united by oath against him.
b Mad against me are sworn against me,
9 For I have eaten ashes like bread, and mingled my drink
11 Sign of extreme misery. Cp Ps.42:3; 80:5. Lit. "to" or "on ash heap." Job 2:8.
12 Set aside from normal companionship.
13 Both Daniel and Christ pleaded not exclusively for themselves, but for all those identified with them. 1 Pet. 2:24. Cp Acts 6:9-15;
14 The metaphor is taken from the action of a hurricane. Cp Paul's experience 2 Cor. 4:9. Christ buffeted with the storms of life. Heb. 5:7-8.

2 CONFIDENCE IN THE FUTURE OF ZION 12-22.

14 YÂCHAB - To sit down, specially as judge. Cp RV mg.: "Sittest for King." Kt "Memorial" Exod. 3:14; Cp Ps.100; Isa.26:8. Ps.135:13.
15 Incorporated in the Abrahamic covenant. Acts 3:25.
17 CHÂNAN - To stoop in kindness. RV: "For it is time to have pity upon her."
18 Heb.11:8; Ps.22:30. Rom.15:4; 1 Cor.10:11; Acts 1:7. Cp. Dan 9:2; 12:9-13.
19 The ancient saints desiccate the pity-affection of Yahweh's servants. Cf. Sanballat's mock Neh.4:2, 10. Cp Jer. 30:18.
20 It will be this Name that will call for action Ezek. 36:21-25; 38:16 21; 39:7 Result Jer. 33:9; Isa.59:19; 60:3, 30:27
21 John 1:14. Cp Ezek. 19:21; Zech. 2:8 Isa. 66:18-19; Zech. 8: 20-23.
22 Ps.37:18; 69:35; 102:22; Isa.2:2-3; 66:20; 66:18; Jer. 33:9 31:7
24 Israel will be forced by circumstances to turn to Yahweh Jer. 50:5-11; Dan 4:30. Their prayers will mingle with those of the "Israel of God" Gal. 6:16. Cp. Ps. 122:6. Isa. 62:7. Cp Deut. 9.
25 Cp Jer. 30:2; Isa. 43:9-13. Those redeemed for today. 2 Cor. 5:17; Gal. 6:15; Rev. 21:5. Israel after the flesh also to be changed Isa.
26 Hallel Yah. Ps.146:1; Rev. 19:1-9, Isa.24:16-15
27 Headed pray thus described. Isa. 63:15; Deut. 26:15. Ps. 102:2; 33:13. Cp Elijah's yet unanswered petition 1 Kg 18:26-27.
28 RV: "sighing." Those imprisoned to sin 2 Pet. 2:19 as well as those in enemy hands Zech. 14:2. The Gospel provides the key to the former Cp Isa 42: 7; 61:1; Rev. 1:18. 9 Christ's return will effect the latter. This in answer to prayer Ps. 79:11
29 By personal Zech 9:11-12 and national resurrection Ezek. 37:1-14. Death: TEMUWTHAH - plural - death by execution. Israel condemned to be put to death Jer. 30:6-7.
30 RV: "That men may declare" Cp Rev. 36:22; Ps. 22:22; Isa. 2:2-4; Zech. 14:16; Mic. 4:1-5; Isa 51: 8-11; The peoples might

b Thy years are throughout all generations.
25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.
26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
27 But thou art the same, and thy years shall have no end.
28 The children of thy servants shall continue, and their seed shall be established before thee.

a Job 12. 17. Eccles. 2. 2.
b Job 36. 26.
c Ps. 90. 1.
d Cp. rather Is. 65. 15. Jer. 29. 22 & 42. 18.
e Gen. 1. 1 & 2. 1.
f Ps. 42. 3 & 80. 5.
g Is. 34. 4.
h Heb. stand.
i Job 14. 2.
j Is. 40. 7. Jam. 1:11
k See Ps. 9. 7 & 10. 16.
l Is. 41. 4 & 43. 10, 13. Heb. 13. 8.
m Ps. 69. 36.
n Is. 60. 10. Zech. 1. 12.
o Syriac adds: Lord in the old age.
p ver. 2, 22. Ps. 104. 1, 35 & 146. 1.
q 1 Kin. 8. 43. Deut. 6:12; 8:11, 14
r Ps. 130. 8. Luke 7. 47
s Is. 60. 2.
t Is. 33. 24. Mat. 9. 2, 6.
u Cp. Neh. 1. 6, 11.
v Ps. 5. 12.
w Rom. 15. 4.
x Ps. 22. 31. Cp. Is. 43. 21.
y Is. 40. 31. Cp. Mic. 1. 16.
z Ps. 14. 2. Deut. 26. 15.
a Ps. 146. 7.
b Ps. 79. 11.
c Ex. 33. 13. Cp. Ps. 147. 19, 20.
d Heb. the children of death.
e Ps. 22. 22.
f Ps. 86. 15. Ex. 34. 6, 7.
g Heb. great of mercy.
h Is. 52. 16.
i Heb. 'ANAH afflicted.
j Cp. Is. 38. 10.
k Heb. according to the height of the heaven.

PSALM 102.

THE KING IN HIS HUMILIATION & SUBSEQUENT GLORY.

Vv.1-11 Christ's first Advent.

1 COMPLAINT 1-11

Christ in prayer Lk. 22:44 Need for prayer at time approached Mk.14:33-37.
2 Cp Christ's Gethsemane petition. Mk.14:35.
3 Of the "fat of the wicked" Ps.37:20. Jam. 4:14. Note how David identified himself with Israel's sin, to plead forgiveness 9:13-11. So also Christ Ps. 69:5.
The organ of intellectual thought & emotion. Cp Christ. Mt. 6:37-38.
Cp 38:6, 19:20; 2 Sam. 4:8 His distress is reflected in his personal appearance Isa 52
Both unclean but only and separate
There is a person that lives in waste places distinct from those found dead and which live in shallow streams of fish.
Hebrew indicates small bird, not necessarily a sparrow
S.V. = "lonely bird."
Creative of Isa. ion and help lessness
QÂR'ATH - Hebrew
writer. Driver: Scops
The Pelican haunts dry & desolate places, obtains water from Africa Egypt - the Nile.
QÂR'ATH read "and" in Isa.34 Zeph. 2:14 - a very bird difficult to obtain.
Hebrew Derived A

AS REFLECTED BY THE KING Vv.2-4.

2 RVmg. Com. Bible: "I will give heed unto the perfect way." To David, the tragedy of Uzzah revealed that Yahweh required complete integrity in worship if He is to dwell with man 2 Sam. 6:11-11 Obededom was blessed.
3 Cp 2 Sam. 6:9 The answer 1 Chr. 15:13. Where His name manifested Exod. 20:24 Cp John 14:23.
The type fell short of the antitype 2 Sam. 11 2. Yet - 1 Kg 3, 9-14.
It took hold of him unawares, but not the greater David.
ETHANALLECH - I will set myself to walk. It was his objective.

3 AS REVEALED IN HIS LAWS 5-8

6 Ps 15:4; Mt 24: 45; Lk. 12: 43-44
7 John 12:26; 14:3. 17:24; Rev. 7:20-21; 14:1-4; 21:3.
8 2 Sam. 7:11, 16
RV: "Morning by morning will I destroy." Courts of justice established to disperse the law as in post 2 Sam 15:2; Jer. 21: 12. Cp Ps. 122:5; Mt. 19:28; Est. in Temple Ezek. 44: 23-24 Isa 30:19-21. Rev. 21: 8; 22:15
Ps 48:2-8; Rev. 21: 27; 22:15

PSALM 103.

CONTEMPLATING - PRAISING YAHWEH'S GOODNESS & GLORY.

"A stream of grateful praise whose gentle and regular work, rise higher and higher as it flows from a mind moved to the innermost depths by blessings received.

1 A SELF-EXHORTATION TO BLESS YAHWEH FOR HIS BENEFITS Vv.1-5.

1 BÂRAK - To Kneel, in adoration.
2 Intellect, emotion, strength, feeling.
3 Expressive of all His goodness
4 Eph. 2:11; 1 Cor. 11:24; "This do and lets & quick remembers the greatest benefit. Let us ponder our sins, to recall the great mercies of His blessing Gen. 28:7 YAHWEH SHALOM.
6 RÂPHA' - YAHWEH ROPHEKA. Ex. Exod. 15.
7 SHACHATH - A pit. YAHWEH THY GA'AL. Isa. 54:8 See below.
8 The coronal wreath - stephanos or, the symbol of victory YAHWEH NISSI. Ps 21:3 45:4
9 'ÂDÛY - Adornment. - YAHWEH YIREH Gen 22:8
10 Youth is renewed with the strength of the eagle. Renew the inner man 2 Cor. 4:16

2 YAHWEH'S REVELATION TO MOSES VINDICATED BY EXPERIENCE Vv.6-18

His revelation of Himself 11-24:7 Exod. 33
1 WE ARE NOT PUNISHED AS WE DESERVE Vv.8-10

11 RV: "Righteous Acts." The care of Yahweh for the oppressed was manifested at the founding of the nation Exod. 2:23-25; 3:9 as well as in its development Exod. 2:15; 6:9; 12:9-14 16:18
12 He spoke to Moses, but Israel experienced His goodness and severity Rom. 11:22. The next verse indicates Israel experienced more of the former than the latter.
13 He has punished Israel less than their iniquities deserve declared Ezra Ezra 9:13

2 HIS FATHERLY MERCY AND LOVE IS BEYOND LIMITS Vv.11-18

V.4 Who redeems from the pit thy life!" Note the gradation: • Forgiveness of iniquity, • Healing of weakness, • Redemption from the grave; • Crowned with loving kindness; • Satisfied with good; • Youth renewed.

3 CONTRAST: BETWEEN HUMAN WEAKNESS AND DIVINE STRENGTH Vv.13-18.

22 Reverting to the theme of Vv.3-11. "ÂNAH - to afflict, humiliate. In preparation for exaltation. Phil. 2:5-11; Heb. 5:7-9.
See above

Vv 14-22. "The concluding portion of the Psalm extols the greatness and the majesty of Him who has thus stooped in pity to His children. The Psalmist had begun by calling upon his own soul to bless Yahweh for His goodness; he had associated with himself, as partakers in that goodness, all who feared Yahweh. Now he concludes by calling on the angels of heaven and all creation, inanimate as well as animate, to ascribe blessing and honor and power to Him who sitteth on the throne. Lastly from all that vast congregation of worshippers praising God, he again turns to himself, that his voice might not be wanting in the mighty anthem, "Bless thou Yahweh, O my soul." — Perowne - amended.

Psalm 103. Yahweh as the Father - our personal relations with Him
Psalm 104. Yahweh as Creator: the majesty of His power in His natural and political creation.

*Ode by Akenaton
Hymn to the Sun similar in many parts. Amended?

The power and *providence of God.*

Blessed
mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSALM 104

A Psalm of David LXX

A meditation upon the power, 7 and providence of God. 31 God's glory is eternal.

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty:

2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 Who laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, *which* run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap*; the cedars of Lebanon, which he hath planted;

17 Where the birds make their

a 2 Sam. 22. 11. Heb. flew
b Cited Heb. 1. 7.
c Mal. 3. 17.
d Ps. 103. 11.
e Heb. He hath founded the earth upon her bases.
f Ps. 78. 39.
g Gen. 3. 19. Eccles. 12. 7.
h Gen. 1. 9.
i Ps. 90. 5, 6. Is. 40. 6.
k 2 Sam. 22. 16. Is. 50. 2.
l Heb. it is not.
m Or, The mountains ascend, the valleys descend.
n Ex. 20. 6.
o Job 38. 8, 10, 11.
p Gen. 9. 11-16.
q Heb. Who sendeth.
r Heb. walk.
s Ps. 11. 4.
t Ps. 148. 2. Luke 2. 13.
u Heb. break.
v Heb. mighty in strength.
w Mat. 6. 10.
x Heb. give a voice.
y Ps. 147. 8.
z Ps. 104. 4. Dan. 7. 10.
a Ps. 145. 10.
b ver. 1, 2.
c Judg. 9. 13. Jer. 31. 12.
d ver. 35. Ps. 103. 1, 2, 22.
e Heb. to make his face shine with oil, or, more than oil.
f 2 Sam. 7. 22.
g Ps. 36. 6. Acts 7. 20.
h ver. 13.
i Judg. 9. 15.
k Gen. 1. 3.
l Num. 24. 6.
m Gen. 2. 6-8. Job 9. 8.
n Ex. 26. 7. Cp. Is. 40. 22.

---

15 Unlike North and South, this direction is without measure. Cp Mic. 7:19. Isa. 38:17. Eph. 3:18-20
16 To whom they should pay honor. Exod. 4:22. Hos. 11:1. Mal. 1:6. Isa. 63:16. 64:8. 1 Chron. 29:10. Ps. 91 - Be Thou.
17 YETSER - Formation, Fig. Conception. He knows what we are made of. Cp Ps. 103:21
3 LET MAN RECOGNISE HIS WEAKNESS AND SEEK YAHWEH'S STRENGTH 15-18
18 Enosh - Weak mortal man. See Note top, p. 221.
19 His usefulness is soon over.
20 His glory soon fades.
21 The east wind of summer is dry, parching, withers up all vegetation. Cp Jonah 2:8
22 Olam to olam.
23 So they are strengthened in their weakness and rise to immortality. Repeated v. 11, 8.
24 That which is right.
By this they show their love of Yahweh. 2 John. 6.
3 THE UNIVERSALITY OF YAHWEH'S POWER IS SET FORTH AS THE SUBJECT OF UNIVERSAL PRAISE Ps. 22
Gen. 2:1.
25 Yahweh as King Ps. 93:1, 45. 1, 5:3, 89:18.
26 BARAK - To Kneel in adoration, thus to praise. v. 1.

---

21 "Bless Yahweh ye His angels, Mighty Ones of power, Doers of His word, hearkening to the voice of His Command. Bless ye Yahweh all His hosts, His ministers who do His pleasure." — Dr. T. translation.
28 All Creation Cp Isa. 55:12
29 In the resounding chorus of praise the individual is not lost Cp v. 1.

PSALM 104

CREATION'S HYMN

THE REVELATION OF YAHWEH IN NATURE

A companion Psalm to Ps. 103. Whereas the former praises Yahweh for His goodness & mercy, this one does for His power & wisdom. Based on Gen. 1. Genesis reveals the FACT of creation, the Psalm sings its praises. It reveals that Yahweh not only worked to produce, but continues to do so to maintain (Jno. 5:17) — and thus for its ultimate glorification. (1 Cor. 15:28.)

1 YAHWEH'S WORTHINESS OF PRAISE v. 1

Before the acts of Creation there is God. "In the beginning God" and at

2 HIS ROBE IS LIGHT v. 2a

The work of the first day. Gen 1:3. Cp 1 John 1:5. 2 Tim 1:9-10. 1 Thess 5:5. Cp John 3:19-21. He destroys darkness Cp v. 35.

3 HIS ROYAL PAVILION IS THE HEAVENS v. 2b-4

The work of the second day. Gen 1:6-8
The blue [illegible] heaven is represented as

---

18 Rock badgers. Ps. 18:2. Prov. 30:26
19 Moon for seasons. Sun knows its going down. Gen. 1:14-19. Cp Ps. 74:16. Jer. 31:35.
20 Night - Time of beasts of prey. Cp Ps. 91:5. Song 3:8.
21 Young lions. Cp Job 38:39. Nah. 2:11-12.
22 Sun rises, they go to their dens.
23 Man goes to his work. Cp Gen. 3:19.
24 Yahweh's works. Cp Ps. 92:5. Rev. 15:3.
25 Sea. Cp Gen. 1:9-10. Ps. 95:5. Jonah 1:9.
26 Leviathan - Dragon. Cp Job 41:1. Isa. 27:1. Ps. 74:14.
27 All creatures look to Yahweh for food. Cp Ps. 145:15. Matt. 6:26.
28 Gather - Lit. "Store up". Cp Ps. 147:9. Job 38:41.
29 Hide Thy face - Withdraw Thy life-giving power. Cp Ps. 30:7. Job 34:14-15.
Take away their breath - Withdraw Thy life-giving power. Cp Ps. 146:4. Eccl. 12:7.
30 Send forth Thy Spirit - Give life. Cp Ps. 33:6. Job 33:4.
Renew the face of the earth - Restore life. Cp Ps. 51:10. Rom. 8:11.
31 Glory of Yahweh - Cp Ps. 19:1. Num. 14:21.
Rejoice in His works - Cp Gen. 1:31.
32 Look on earth - Cp Ps. 33:13-14.
Touch hills - Cp Ps. 144:5. Nah. 1:5.
33 I will sing - Cp Ps. 146:2.
34 My meditation - Cp Ps. 19:14.
35 Sinners - Cp Ps. 37:38. Isa. 66:24.
Bless ye Yah - Cp Ps. 103:1-2.

---

778 the glorious curtains of His royal palace. The beams of His palace are in the firmament above. The clouds are His chariot. The horses that draw it are the wind. His attendants are the angels, in spirit nature, and flaming fire ready to devour.

4 Cp Isa. 40:22. Ps. 115. Rev. 20.

5 "Of the 53 occurrences of this word, no less than 47 of them have to do with the Tabernacle, 42 of them being in Exod. 26 & 36." C.D. The blue top of the Tabernacle Exod. 26:4 is suggestive of the blue of heaven, so that the Tabernacle is heaven's representation on earth.

---

22 Where springs cannot reach, rain falls. Deut. 11. Cp Deut. 28:12. The result Ps. 72:16. Cf. Egypt Deut. 11:10.

---

24 The land was noted for the products of this verse. Deut. 12:17, representing spiritual food. Wine is a form of new life - is relaxing and envigorating. Oil refers to the spirit word - was used medicinally or to anoint the body. Bread is the staff of life. To gladden, to shine, to strengthen = 3 Developments in the Truth.
25 The natural growth in contrast to those served by man, often in unessential conditions.
26 CHACLYDAH - Prous. An unclean bird which inhabits ruins etc. but when these are absent will nest in the strong fir tree. Cp Gen. 31:19. Zech. 5:9 and see Matt. 5:45.
27 YA'EL - The Climber. (The Ibex). Yahweh provides a protection for such. Cp 1 Sam. 24:2.
28 SHAPHAN - The Hider. Prov. 30:26.
5 THE LUMINARIES HE MADE Vv 19-23.
The work of the 4th Day. Gen. 1:14-19.
6 HIS MAJESTY IN THE SEA Vv 24-26.
30 Prov. 3:19, 8:22. The Logos. Thm. 1:2.
31 LY: "Yonder is the sea, great & wide."
The work of the 5th Day. Gen. 1:20-23. Cp Ps. 107:23-32.
32 Fulfilling Yahweh's intention. Gen. 1:26.
33 Anglicised Hebrew LIVYATHAN - Wreathed ie for strength. The whale? Porpoise?
34 Eschat. Matt. 6:22-34. 16:18-19 Spiritually - Mk. 2:4-5. Lk. 12:42.
7 HIS RELATION TO ALL LIVING THINGS Vv 27-30
The work of 6th Day Gen. 1:24-31 with parallel reference to the final declaration Gen. 1:31-2:3.
35 All the animals referred to above including man.
36 Mal. 3:10. Gen. 1:31.
37 Withdraw Thy blessing. Cf. Ps. 30:7.
38 Life not death rules works. Cf. Gen. 1:31.
In nature as Spring time follows Winter. Suggesting & illustrating the resurrection.
8 YAHWEH'S MIGHT WILL ENSURE THE ESTABLISHING OF HIS PURPOSE 31-35
39 Indeed at Creation but as interpreted.
Earthquake, Volcano. Hints to the shattering might of Yahweh - to be manifested when He comes to establish His purpose. Isa. 2:19-22. Ezek. 38:19-22. Hag. 2:6-7. Zech. 14:4-5.
9 A VOW TO PRAISE YAHWEH AT ALL TIMES Vv 33-35
SHIYR - To sing, but with the idea of tra[illegible]

Psalm 103. His
of praising Ye
tation. It sugg
the time that

BLESSINGS FROM WAITING ON GOD. PS. 104:27.
- Daily Necessities. Ps. 104:27, 145:15.
- Salvation. Ps. 62:1.
- Instruction. Ps. 25:4-5.
- Answer to Prayer. Ps. 5:3, 21. 40:1-3.
- Courage. Ps. 27:14. 31:24.
- Help. Ps. 33:18-22.
- Ultimate Inheritance. Ps. 37:7-9, 34.
- Hope. Ps. 130:5-6.
- Right Judgment. Isa. 26:8-9. 30:18.
- Renewed Strength. Isa. 40:31.
- Grace, Mercy, Exaltation. Isa. 30:18.
- A future Vision. Isa. 64:4.
- Vindication. Isa. 49:23.
- Encouragement in adversity. Jam. 5:7-8.
- SHÂBAR - To scrutinize, expect (with hope and patience.
- DUMMIYAH - To wait quietly in stillness.
- QÂVAH - To bind, gather, expect.
- ZÂKAH - To wait long.

PSALMS.

An exhortation to praise God.

Dan. 4:34-35. Mic. 7:7.

26 nests:] as for the stork, the fir trees are her house.]
18 The high hills are a refuge for the wild goats;] and the rocks for the conies.]
19 He appointed the moon for seasons:] the sun knoweth his going down.] (Gp Mic. 3:6. John 9:4-5.)
20 [b] Thou makest darkness, and it is night:] wherein [2] all the beasts of the forest do creep forth.] Jer. 50:17. (John 3:19-21. 1 Thess. 5:4-8.)
21 The [c] young lions roar after their prey,] and seek their meat from God.] - Matt. 5:45.
22 The sun ariseth, they gather themselves together,] and lay them down in their dens.]
23 Man goeth forth unto [h] his work] and to his labour until the evening.]
24 O LORD, how manifold are thy works!] [i] in wisdom hast thou made them all:] the earth is full of thy riches.]
25 So *is* this great and wide sea,] wherein *are* things creeping innumerable,] both small and great beasts.]
26 There go the ships:] there is that [l] leviathan, *whom* thou hast [3] made to play therein.]
27 These [m] wait all upon thee;] that thou mayest [n] give *them* their meat in due season.]
28 *That* thou givest them they gather:] thou openest [o] thine hand, they are filled with good.]
29 [p] Thou hidest thy face, they are troubled:] [q] thou takest away their breath, they die,] and [r] return to their dust.]
30 Thou sendest forth thy spirit, they are created:] and thou renewest the face of the earth.]
31 The [s] glory of the LORD shall endure for ever:] the LORD shall rejoice in his works.]
32 He looketh on the earth, and [t] it trembleth:] he [u] toucheth the hills, and they smoke.]
33 I will sing unto the LORD as long as I live:] I will sing praise to my God while I have my being.]
34 My meditation of him shall be sweet:] I will be glad in the LORD.]
35 Let [w] the sinners be consumed out of the earth,] and let the wicked be no more.] [x] Bless thou the LORD, O my soul.] [y] Praise ye the LORD.]

Festivals governed by the moon - its phases a constant exhortation.

[b] Ps. 37:38. [c] John 9:4-5. Mal. 4:1-2.
[h] Is. 45:7. [i] See ver. 1. [2] Heb. *all the beasts thereof do tramp on the forest.* [3] Ps. 104:45. [l] Job 24:5 & 38:39. Amos 3:4. [m] To ver. 25. 1 Chr. 16:8-22. [n] Ps. 145:12. [o] Gen. 3:19. [p] Prov. 3:19. [q] Ps. 72:18. [r] Job 41:1. [s] Heb. *formed* Gen. 2:7, 8, 19. [t] Ps. 104:32. [u] Ps. 144:5. [w] Ps. 136:25 & 147:9. Job 36:31. Acts 14:17. [x] ver. 22. Cited Luke 1:72, 73. Cp. 1 Chr. 16:15. [y] Ps. 30:7. [z] Ps. 146:4. Gen. 2:7. Job 27:3 & 33:4 & 34:14, 15. Ezek. 37:9. Acts 17:25, 28. Cp. Is. 2:22. [a] Gen. 3:19. [1] Heb. *shall be.* Ps. 72:17. [4] Ps. 71:11. Cp. ver. 15. [5] Heb. *the cord.* Ps. 16:5 & 78:55. Josh. 17:5, 14. [6] Cp. Hab. 3:10. [7] Ps. 144:5. Cp. Ex. 19:18. [8] Cp. 1 Chr. 16:29. [9] Ps. 63:4 & 146:2.

PSALM 105.

1 An exhortation to praise God. 9 God's providence over Abraham, 17 Joseph, &c.

(1) O GIVE thanks unto the LORD; call upon his name:] [d] make known his deeds among the people,] RV - peoples.
2 Sing unto him, sing psalms unto him:] talk ye of all his wondrous works.]
3 Glory ye in his holy name:] let the heart of them rejoice that seek the LORD.]
4 Seek the LORD, and his strength:] seek his face evermore.]
5 Remember his [k] marvellous works that he hath done;] his wonders, and the judgments of his mouth:]
6 O ye seed of Abraham his servant,] ye children of Jacob his chosen.]
7 He *is* the LORD our God:] his judgments *are* in all the earth.] - Ps. 149:6-9.
8 He hath [e] remembered his covenant for ever,] the word *which* he commanded to a thousand generations.] - Deut. 7:9. Lev. 26:42-45.
9 [e] Which *covenant* he made with Abraham,] and his oath unto Isaac;]
10 And confirmed the same unto Jacob for a law,] *and* to Israel *for* an everlasting covenant:]
11 Saying, Unto thee will I give the land of Canaan,] the lot of your inheritance:]
12 When they were *but* a few men in number;] yea, very few, and strangers in it.]
13 When they went from one

Messianic. Cp vv 8-9. Luke 1:72-73.

[d] Ps. 9:11. [e] Gen. 9:16. Ex. 2:24. Lev. 26:42, 45. Ps. 106:45. [k] Ps. 78:4, 11. 106:7, 13, 22. 107:8, 15, 21, 31. 111:4. 119:27. 145:5. 150:2. [d] Ps. 148:1, 2.

PSALM 105

THANKSGIVING FOR YAHWEH'S WONDROUS WORKS

See Introductory Note top p. 780. The concluding Psalms of Book IV are thus suited to remind Israel of their God and their fulfilling!

Historical: The climax of David's reign when the Ark brought to Zion, had established a form of worship: "to record, & thank & to praise Yahweh Elohim of Israel" 1 Chron. 16:4. This Psalm derived therefrom 1 Chr. 16:8-22.

Prophetical: The basis for the future reign vv 6-8. 44-45. Isa. 12:4 the kingdom to come.

1 A SUMMONS TO WORSHIP
1P vv 1-5.

Cited Isa. 12:4 = applied to the future. Notice the three fold worship in this verse: Praise, Prayer, Proclamation.
Rev. 4:6; Isa. 66:19.

ZÂMAR - To touch the strings of an instrument. RV: Praises. Accompanied singing: thus to make melody (Eph. 5:19) & mind, sentiment & intellect unite in this form of service.

Note: If the topic of conversation & to break down any reserve on these subjects.

HALAL - To make a show, to boast e.g. Isa. 26:18. 1 Cor. 1:30-31.

True devotion leads to deep inward joy, giving expression to thanksgiving.

DÂRASH, to tread, frequent or follow. Thus to visit the sanctuary.

Manifested in the Ark Ps. 78:61. An Antitypically - Christ.

Yahweh's strength is found in fellowship with Him by walking in the light 1 Jn 1:7 "I through the Truth. And

26 The land was noted for the products of this verse. Deut. 12:17, representing spiritual food which is a form of new life - it relaxing and invigorating. Oil refers to the spirit word - was used medicinally or to anoint the body. Bread is the staff of life. To shine, to strengthen = 2 Develop-ments in the Truth.

25 The natural growth in contrast to those sowed by man, often in unfavourable conditions. 2 Kgs. 20:6. Fig Isa. 38:21.

26 CHÂGÎYDÂH - Prous. An unclean bird which suggests ruins etc. but when these are absent will nest in the strong fir tree. Gp Gen. 11:3, 9. Zech. 5:9 and see Mic. 5:5.

27 YA'ËL - The Climber. (The Ibex). Yahweh provides a protection for such. Gp 1 Sam. 24:2.

28 SHÂPHÂN - The Hider. Prov. 30:26

5 THE LUMINARIES HE MADE Vv 19-23.

The work of the 4th Day. Gen. 1:14-19.

Ps. 105:2.

6 HIS MAJESTY IN THE SEA Vv 24-26

30 Prov. 3:19. 8:22. The Logos. John 1:2.

31 RV: "Yonder is the sea, great & wide."

The work of the 5th Day. Gen. 1:20-23.

Gp Ps. 107:23-32.

32 Fulfilling Yahweh's intention. Gen. 1:26.

33 Anglicised Hebrew LIVYÂTHAN - Wreathed for strength. The whale? Porpoise?

34 Exhort. Mk. 6:32-34. 16:8-11. Spiritually - Lk. 24:47. Jn. 12:32.

7 HIS RELATION TO ALL LIVING THINGS Vv 27-30

The work of 6th Day. Gen. 1:24-31 with particular reference to the final declaration. Gen. 1:29-30.

35 All the animals referred to above including man.

36 Mal. 3:10. Gen. 1:30.

37 Withdrew Thy blessing. Cp Ps. 80:4.

38 Life not death rules. Nature as Spring one follows Winter. Suggesting & illustrating the resurrection.

8 YAHWEH'S MIGHT WILL ENSURE THE ESTABLISHING OF HIS PURPOSE Vv 31-32.

39 Re-did at Creation but not interrupted.

Earthquake, Volcano - Fig to the slumbering wrath of Yahweh - to be manifested when He arises to establish His purpose. Isa. 2:19-22. Ezek. 38:19. Nah. Zech. 14:4-5.

9 A VOW TO PRAISE YAHWEH AT ALL TIMES Vv 33-35

SHÎR - To sing, but with the idea of training the mind so that it might

CHOQ - Enactment or decree as in Ps. 2:7. Oath to Abraham 22:16 confirmed to Isaac Gen. 26:3 to Jacob Gen. 28:13.

CHÊBEL - A rope as twisted so cannot be broken, a measuring line to border a district.

Surrounded by enemies Gen. 12:6.

Note Jacob's comment Gen. 24:30. Gp Book. 7:7, 24:5.

Heb. 11:13; 1 Pet. 2:11.

Migrations of patriarchs from one nation to another in the land: Egyptians, Philistines etc.

Ps. 103. HISTORICAL. In Ps. 101:1 David expresses his intention of praising Yahweh - this Psalm fulfils his intention. It suggests an epoch associated with the time that Psalm commemorates: = 1 Chr. 16:24

779 BÂQASH - To search out, specially in worship and prayer, to strive after. Thy dutifulness in wadi read. "seek" also found 1 Chr. 16:11.

10 His favor. Num. 6:25.

11 Gp Isa. 46:9 note Cf. Israel's forgetfulness Ps. 78:11; Ps. 106:13.

12 How much more this in evidence after destruction Gog when Psalm sung with fullest meaning Gp Ps. 124.

2 YAHWEH'S GOODNESS TO THE PATRIARCHS. 6-15.

13 See the variation from 1 Chr. 16:14. The Psalm takes in the wider vision of the Kingdom.

Ever = Olam. See Notes. Luke 1:72-73 = how these expressions epitomised the names Zacharias & Elizabeth, the parents of John.

14 Zacharias referred to the "oath" Heb. vv 9-10 unto Abraham. Luke 1:72. Gp Gal. 4:4 & 3:17-18.

Ps. 105 & 106. Psalm 105 places the emphasis upon what Yahweh did for His people; the expressions are cheerful and sunny. Psalm 106 records how Israel requited Him, and in the very nature of the case, the expressions are sombre and sad. In Psalm 105, Israel's history forms the basis of a thanksgiving, in Psalm 106 it is the burden of a confession. "Nothing is more remarkable in these great historical psalms than the utter absence of any word or sentiment tending to feed the national vanity. All the glory of Israel's history is confessed to be due, not to her heroes, her priests, her prophets, but to God; all the failures which are written that history, all discomfitures, losses, reverses, the sword, famine, exile, are recognised as the righteous chastisement which the sin of the nation has provoked." — Perowne.

nation to another,] from one kingdom to another people;]
14 He suffered no man to do them wrong:] yea, he reproved kings for their sakes;]
15 Saying, Touch not mine anointed,] and do my prophets no harm.]
16 Moreover he called for a famine upon the land:] he brake the whole staff of bread.]
17 He sent a man before them,] even Joseph, who was sold for a servant:]
18 Whose feet they hurt with fetters:] he was laid in iron:]
19 Until the time that his word came:] the word of the LORD tried him.]
20 The king sent and loosed him;] even the ruler of the people, and let him go free.]
21 He made him lord of his house,] and ruler of all his substance:]
22 To bind his princes at his pleasure;] and teach his senators wisdom.]
23 Israel also came into Egypt;] and Jacob sojourned in the land of Ham.]
24 And he increased his people greatly;] and made them stronger than their enemies.]
25 He turned their heart to hate his people,] to deal subtilly with his servants.]
26 He sent Moses his servant;] and Aaron whom he had chosen.]
27 They shewed his signs among them,] and wonders in the land of Ham.]
28 He sent darkness, and made it dark:] and they rebelled not against his word.]
29 He turned their waters into blood,] and slew their fish.]
30 Their land brought forth frogs in abundance,] in the chambers of their kings.]
31 He spake, and there came divers sorts of flies,] and lice in all their coasts.]
32 He gave them hail for rain,] and flaming fire in their land.]
33 He smote their vines also and their fig trees;] and brake the trees of their coasts.]
34 He spake, and the locusts came,] and caterpillers, and that without number,]
35 And did eat up all the herbs in their land,] and devoured the fruit of their ground.]
36 He smote also all the firstborn in their land,] the chief of all their strength.]
37 He brought them forth also with silver and gold:] and there was not one feeble person among their tribes.]
38 Egypt was glad when they departed:] for the fear of them fell upon them.]
39 He spread a cloud for a covering;] and fire to give light in the night.]
40 The people asked, and he brought quails,] and satisfied them with the bread of heaven.]
41 He opened the rock, and the waters gushed out;] they ran in the dry places like a river.]
42 For he remembered his holy promise,] and Abraham his servant.]
43 And he brought forth his people with joy,] and his chosen with gladness:]
44 And gave them the lands of the heathen:] and they inherited the labour of the people;]
45 That they might observe his statutes,] and keep his laws.]
Praise ye the LORD.] 48

PSALM 106.

1 The psalmist exhorteth to praise God. 7 The story of the people's rebellion, and God's mercy.

PRAISE ye the LORD.]
O give thanks unto the LORD;] for he is good:] for his mercy endureth for ever.]

---

21 Pharaoh Gen. 12:10, Abimelech Gen. 20, 26. Laban Gen. 31:24.
22 Gen. 20:6; 26:11.
23 They had received of the Holy Spirit word. — Thus an anointing of truth. 1 Jhn 2:27; Gen. 41:38.
24 Gen. 20:7.

3 YAHWEH'S PROVIDENTIAL CARE OF JOSEPH 16-22.

25 Cp Note, Exod. 1:6. Cp 2 Kg 8:1. Gen. 41:54.

26 DÂBÂR — Word, matter, thing Str.
27 RV: "came to pass."
28 'IMRÂH — Command, meat, speech, word. "Promise" — Cam. Bible.
29 He had to learn patience. Gen. 40:23; Cp Ps. 119:50.
30 Thus suddenly, at the most unexpected time, Yahweh bent the will of the mightiest on earth, Joseph was ushered from the prison to the throne. Ecc. 4:13-16. David at Ziklag 1 Sam. 30:11 Cp Luke 12:42-48.

4 YAHWEH'S PROVIDENTIAL CARE IN EGYPT 23-25.

31 Yahweh is said to have done this because He controlled the circumstances that caused it — the divine growth of Israel's power. Cp Exod. 4:22.

5 YAHWEH'S MIGHTY WORKS WROUGHT THROUGH MOSES Vv 26-36.

32 RVmg: "Some ancient versions have, 'He.'"
33 DÂBÂRAI OUTH OUTHOV — "The words (matters) of His signs." The plagues were signs in Egypt witnessing to the supremacy of Yahweh. Exod. 4:17 Note.
34 The 9th Plague mentioned first because it was the plague that wrought conviction in the minds of the Egyptians that the Israelites should be released Exod. 10:7; 11:3 — though the death of the firstborn was necessary to convince Pharaoh.
35 The Egyptians, they pleaded with Pharaoh to release Israel Exod. 10:7. Cp Exod. 7:14ff. Cp John 2:14.
36
37 RV: "swarmed with." The 2nd Plague Exod. 8:1.
38 RV: "swarms." The 4th Plague Exod. 8:20. Ps. 78:45.
39 The 3rd Plague Exod. 8:16. "coasts" = borders RV. The 5th & 6th Plagues are omitted — murrain of beasts, boils & blains.
40 The 7th plague of hail accompanied by thunders & lightnings Exod. 9:18; Ps. 78:47 & 48.
41 RV "Borders" Exod. 9:23.
42 The 8th Plague RV: canker-worm as in Joel. 1:4. Perhaps the locust in its larva state. Not mentioned Exodus.
43 The tenth plague. Exod. 11:1. The firstborn called the beginning of their strength because the family is the strength of a nation.

6 YAHWEH'S MIGHTY WORKS AT THE EXODUS IN THE WILDERNESS 37-42

44 Like a victorious army in which there are none faint or weary. Cp Isa. 5:27.
45 Exod 11:21; Num 14:20. It not only guided them but protected them. See note top p. 199. Cp Isa 41:8.
46 Exod 16. Their murmurings are not mentioned because the purpose is to recall Yahweh's great acts.
47 Thus was the object of Yahweh's favour & obedience was the condition of retaining the benefits. Cp. Ps. 78:7; Deut. 4:1; 4:40; 26:17-18; 28:1-2, 9-10, 58-59.
48 It fittingly concludes with an ascription of praise

PSALM 106

A NATIONAL CONFESSION OF SIN

See Note above.
Historical. Vv 47 & 48 are included in the anthem sung when David removed the Ark to Mt Zion 1 Chron 16:35 & 36. It was an appropriate moment to recall the mercy of Yahweh on the background of Israel's transgressions.

1 INTRODUCTION YAHWEH'S GOODNESS AND MERCY Vv 1-5

1 Cited 1 Chron 16:34 & 41 at the Dedication of the Temple 2 Chron 5:13. Heb. CHESED — Loving-Kindness. At such times it was appropriate to recall that Israel's many sins could not exhaust Yahweh's loving-kindness. Cp Isa. 63:7. "His mercy is to the age" (Olam).
2 TOBE — Good in a variety of ways. Cp Chrestos, Kind, gracious. He is thus in spite of Israel's sin.
3 This phrase used in Act" brought to Zi

2 IN THE WILDERNESS: LUSTING AFTER FLESH Vv 13-15

16 3 days from Red Sea they murmured for water Exod. 15:22; a little later for food Exod. 16:1, in Rephidim for water Exod. 17:2.
17 They put Him to the proof by questioning His ability to help. Ps. 78:19.
18 The quails Num. 11:31; Ps. 78:29.
19 They had complained of this in seeking flesh Num. 11:6, but their gratification of it brought them to the "Graves of Lust." Num. 11:33-34.

3 JEALOUSY OF THE AUTHORITY OF MOSES & AARON 16-18

20 Korah, Dathan, Abiram and On.
21 Separated, consecrated.

780 1 Chron. 16:34, 41 & at the Dedication of the Temple 2 Chron. 5:13. Heb. CHESED — Loving-Kindness. At such times it was appropriate to recall that Israel's many sins could not exhaust Yahweh's loving-kindness. Cp Isa. 63:7. "His mercy is to the age" (Olam).

THE SORRO

4 They are beyond all human expression. Cp Rom. 11:33-36.
5 ESHSHER — Happy. Cp. Acts 22:4. They are happy in anticipation of sharing His bounty.
6 SHAMAR — To hedge about, guard, protect. But this consideration must extend to action — "doeth." Cp Deut.
7 A personal prayer, appropriate to every one who uses the Psalm. Cp Isa. 44:18; 2 Cor. 6:2.
8 TOBE — Read "prosperity" RV.

2 ISRAEL'S REBELLIOUS NESS Vv 6-46

1 AT THE RED SEA 6-12

10 Sinned in a similar manner. The Psalmist interceding on behalf of the people identified himself with their sin. Daniel did likewise (cf v 47; Dan 9:5). Moffatt — "For like our fathers we have done wickedly." This verse forms an introduction to the history of Israel's sin, which is then more particularly specified.
11 CÂVÂH — Crooked, thus to go astray.
12 RÂSHA' — To be wrong, to disturb or break down. To destroy law.
13 SÂKAL — To intelligently consider. The manifested complete lack of thought, Deut. 32:28-29; that, at the first sign of danger, they rebelled. Ex. 14:10, 12. Cp Deut. 32:15.
14 MIDBAR — Pasture land — As a shepherd Ps. 23:2.
15 GÂ'AL — As acted the part of a Kinsman, by redeeming himself as the God of Israel.

2 IN THE WILDERNESS: LUSTING AFTER FLESH Vv 13-15

16 3 days from Red Sea they murmured for water Exod. 15:22; a little later for food Exod. 16:1, in Rephidim for water Exod. 17:2.
17 They put Him to the proof by questioning His ability to help. Ps. 78:19.
18 The quails Num. 11:31; Ps. 78:29.
19 They had complained of this in seeking flesh Num. 11:6, but their gratification of it brought them to the "Graves of Lust." Num. 11:33-34.

V. 4 NI

V. 7 "Fo

V. 15 Lea

Ithem. Se
fate of the
4:1-5. Re
cation of th

Israel's rebellions, *and God's mercies.*

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise? 3 Blessed *are they* that keep judgment, *and* he that doeth righteousness at all times. 4 Remember me, O LORD, with the favour *that* thou bearest unto thy people: O visit me with thy salvation; 5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. 6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea. 8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. 9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. 10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy. 11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words; they sang his praise.

13 They soon forgat his works; they waited not for his counsel: 14 But lusted exceedingly in the wilderness, and tempted God in the desert. 15 And he gave them their request; but sent leanness into their soul. 16 They envied Moses also in the camp, *and* Aaron the saint of the LORD. 17 The earth opened and swallowed up Dathan, and covered the company of Abiram. 18 And a fire was kindled in their company; the flame burned up the wicked. 19 They made a calf in Horeb, and worshipped the molten image. 20 Thus they changed their glory into the similitude of an ox that eateth grass. 21 They forgat God their saviour, which had done great things in Egypt; 22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*. 24 Yea, they despised the pleasant land, they believed not his word: 25 But murmured in their tents, *and* hearkened not unto the voice of the LORD. 26 Therefore he lifted up his hand against them, to overthrow them in the wilderness: 27 To overthrow their seed also among the nations, and to scatter them in the lands. 28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. 29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them. 30 Then stood up Phinehas, and executed judgment: and so the plague was stayed. 31 And that was counted unto him for righteousness unto all generations for evermore. 32 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

Num. 16. 3. Ps. 106. 16. Deut. 11. 6. 2 Tim. 4. 10. Rom. 2. 13.
Ps. 15. 2.
Num. 16. 35.
Acts 24. 26.
Ps. 119. 132.
Ex. 32. 4. Acts 7. 41. Acts 28. 20. Gal. 6. 16.
Jer. 2. 11. Rom. 1. 23. Deut. 9. 10. 9. 29. Ps. 78. 58. 12.
ver. 7, 13. Deut. 32. 18.
Job 33. 27. Dan. 9. 5.
Ps. 78. 51.
Ex. 32. 10. ver. 33, 43. Ps. 107. 11. Cp. Ex. 14. 11.
Num. 14. 31.
Heb. a land of desire. Jer. 3. 19.
Ex. 9. 16. Ezek. 20. 9.
Deut. 1. 32 & 9. 23.
Ps. 77. 14.
Num. 14. 2.
Ex. 14. 21. Ps. 18. 15. Is. 50. 2. Nah. 1. 4.
Is. 63. 13.
Heb. to make them fall.
Ex. 14. 30.
Num. 25. 3.
Ex. 14. 27 & 15. 5.
Num. 25. 2. Acts 15. 20.
ver. 39.
Heb. They made haste, they forgat.
Num. 25. 7.
Num. 11. 4.
Heb. lusted a lust. Num. 11. 4. Luke 22. 15.
Num. 25. 11-13.
Ps. 78. 29. Num. 11. 31.
Ps. 81. 7. Num. 20. 2.
Num. 16. 1-3.
Num. 20. 12. Deut. 1. 37 & 3. 26.

V. 4 NIV "Remember me, O Yahweh, when You show favour to Your people, Come to my aid when You save them." Rom. 11:15.

V. 7 "Provoked" – MARAH – To make bitter. Ps. 29, 33, 43.

V. 15 Leanness: They did not benefit from the provisions He gave them. See their complaint Num. 11:6. & the fate of the greedy Num. 11:33-34. Cp James 4:1-5. Pleasure comes not from gratification of flesh but in restraint Phil. 4:11, 4:5.

PLAGUE: MAGGEPHAH from NAGAPH – To push, gore, smite. Hence a smiting – by disease or war.

4 They are beyond all human expression. Is. Rom. 11:33-36.

5 EH'SHER – Happy. Ex. 22:4. They are happy in anticipation of having His bounty.

6 SHAMAR – To hedge about, guard, protect. But this consideration must extend to action – "doeth." Below

7 A personal prayer of appropriate for every one who uses the Psalm. Is. 44:18. 2 Cor. 6:2.

TOB – Rend "prosperity" – EV.

1 ISRAEL'S REBELLIOUS NESS Vv 6-46

1 AT THE RED SEA 6-12

10 Sinned in a similar manner. The Psalmist intercedeing on behalf of the people identified himself with their sin. Daniel did likewise (cf v 47. Dan 9:5) Moffatt – "For like our fathers we have done wickedly." This verse forms an introduction to the nature of Israel's sin, which is then more particularly specified.

11 TA'VAH – Crooked, thus to go astray.

12 RASHA' – To be wrong, to disturb or break down. To destroy law.

13 SAKAL – To intelligently consider. They manifested complete lack of insight. Deut. 32:28-29 that all the first sign of danger they rebelled Exod. 14:11. Cp Deut. 32:15.

14 MIDBAR – Pasture land. – as a shepherd Ps 80:1.

15 GA'AL – To act the part of a kinsman, to redeem, himself as the God of Israel.

2 IN THE WILDERNESS: LUSTING AFTER FLESH Vv 13-15

16 3 days from Red Sea they murmured for water Exod. 15:22 a little later for food Exod. 16:1, in Rephidim for water Exod. 17:2. They put Him to the proof by questioning His ability to help. Ps. 78 Cp 95.

17 The quails Num. 11:31. Ps. 78:29.

18 They had complained of this in seeking flesh Num. 11:6. but their gratification of it brought them to the "Graves of Lust." Num. 11:33-34.

3 JEALOUSY OF THE AUTHORITY OF MOSES & AARON 16-18

20 Korah, Dathan, Abiram and On.

21 Separated: Consecrated.

22 Korah is not mentioned because his family did not perish Num. 26:11.

23 250 men that offered incense described as "these wicked men" Num. 16:26.

4 A FOURTH NATIONAL SIN: WORSHIP OF THE CALF 19-23

24 The Egyptian god of pleasure was a calf.

25 Yahweh was Israel's Glory. Cp Deut. 4:6-8. 10:21. Cp Jer. 2:11 Rom. 1:23. Ginsburg (Intro. To The Heb. Bible) claims this changed by Sopherim from "His Glory" See Ruth.

26 A military metaphor. Moses is compared to a brave leader covering with his body the breach made in the wall of his fortress. Cp Ezek. 22:30.

5 FIFTH SIN: LACK OF FAITH AND COWARDICE AT KADESH Vv 24-27

27 Ruth. "Refused" Cp Num. 14:31. Spattered. Turned from.

28 Jer. 3:9. Zech. 7:14.

29 This was Moses' reproach. Cp Deut. 1:32. 9:23.

30 See Deut. 1:27. for a description of the Israelites sulking in their tents instead of boldly marching into the Promised Land.

31 His many promises to bring them into the land. Exod. 3:17. 6:8. 15:17 etc.

32 He swore solemnly. Cp Num. 14:21-32. To lift up the hand to heaven is man's gesture reaching Divine aid to fulfil his oath. Here used anthropopathically of God. Cp Lev. 26:33. Deut. 28:64 the future apostasy was known to Moses Deut. 31:24-30.

6 SIXTH SIN: FELLOWSHIPPING THE HEATHEN 28-31

34 Cp Num. 25:2. – the "sacrifices of their gods" who were dead.

35 Ruth. "Destroy."

36 The judicial slaughter commanded by Moses is described as the plague. Num. 25:8, 9, 18.

7 SEVENTH SIN: MOSES MOVED TO IMPATIENCE Vv 32-33

37 Ruth. "Waters of Meribah."

38 See expression used Deut. 1:37. 3:26. He was not punished for their sakes, but for his own sin – but this was induced when acting on their behalf Num. 20:12.

THE DOXOLOGY V.48 This marks off the end of the Fourth Book of Psalms. See Similar concluding words — Ps. 41:13. 72.19. 89:52.

PSALM 107.
- Historical: Return from Babylon. V.2, 16. from imprisonment v.10. Perhaps 'thanksgiving' Psalm for celebration Tabernacles Ezra. 7:1-6.
- Prophetical: Of future ingathering when Babylon the Great overthrown V.3. Personal redemption. See Note "Four Framed Principles" p.781.

● See the Trilogy - Below

39 "RV" - "Because they were rebellious against his spirit." That is, the Israelites grieved the Holy Spirit. Cp Eph. 4:30-31. Cp. Isa. 63:10 with Ps. 78:40.

40 RV. "And." The rebellion of the Israelites vexed Moses who became impatient & was swept away by a gust of passion to speak foolish words. Num. 20:10.

8 CONTINUED DISOBEDIENCE IN THE LAND. FAILURE TO EXTERMINATE THE CANAANITES Vv. 34-39.

● The Command Exod. 23:32-33. 34:12. Deut. 7:2. Neglect Jud. 1:21, 27-36. 2:1.

31 "Shedim" - Destroyers (Young). Occurs Deut. 32:17. The gods of the heathen (like the gods of silver & gold today!! Upon the altar of ambition many a son & daughter has been sacrificed).

Ezek. 36:17.

33 Because they provoked his spirit,] [a]so that he spake unadvisedly with his lips.]

34 [c]They did not destroy the nations,] concerning whom the LORD commanded them:]

35 [d]But were mingled among the heathen,] and learned their works.]

Cp 1 Cor. 15:33.

36 And [e]they served their idols:] which were a snare unto them.]

37 Yea, [f]they sacrificed their sons and their daughters unto devils,]

38 And shed innocent blood, even the blood of their sons and of their daughters,] [g]whom they sacrificed unto the idols of Canaan:] and [h]the land was polluted with blood.]

39 Thus were they [i]defiled with their own works,] and went a whoring with their own inventions.]

39 RV: "And went a whoring in their doings" Cp Jer. 3:2-3. Ezek. 23:2-21. Hos. 2:2-5. They were guilty of spiritual adultery & infidelity. Cp. Num. 15:39.

ALTERNATIONS OF SINNING, SUFFERING: REFORM, RESTORATION, RELAPSE 40-46

40 Therefore [k]was the wrath of the LORD kindled against his people,] insomuch that he abhorred his own inheritance.]

41 And he gave them into the hand of the heathen;] and they that hated them ruled over them.]

42 Their enemies also oppressed them,] and they were brought into subjection under their hand.]

43 [l]Many times did he deliver them;] but they provoked *him* with their counsel,] and were [m]brought low for their iniquity.]

44 Nevertheless he regarded their affliction,] when he heard their cry:]

45 And he [n]remembered for them his covenant,] and repented [o]according to the multitude of his mercies.]

46 [a]He made them also [b]to be pitied] of all those that carried them captives.]

47 [d]Save us, O LORD our God,] and [e]gather us from among the heathen,] to give thanks unto thy holy name,] *and* to triumph in thy praise.]

41 The refrain of the book of Judges. Jud. 2:14, 20. etc. Note the warning Deut. 7:4.

45 Cf. V.5. The inheritance = Israel. Deut. 4:20. 9:29. Ps. 33:12.

46 Chushan-rishathaim for 8 yrs Jud. 3:8. Eglon for 18 Jud. 3:14. Jabin for 20 Jud. 4:3. Midianites for 7 Jud. 6:1. Ammonites for 18 Jud. 10:8. Philistines for 40 Jud. 13:1 etc.

47 Cp V.33.

48 Cp Lev. 26:39. Ezek. 24:23. 33:10.

49 Illustrating Vv. 1-2.

50 According to His Promise-covenant Lev. 26:42.

51 On the basis of such mercy, Moses prayed for forgiveness of Israel Ps. 90:11.

52 So that the full rigours of oppression were not felt. Solomon prayed for a continuance of this experience 1 Kg. 8:50.

3 PRAYER FOR DIVINE HELP V.47.

This prayer is the climax of the Psalm and is the point to which the long confession of national sin has been leading. It does not necessarily argue a late date for the Psalm for Solomon offered a similar prayer 1 Kg 8:46-53 and David who was a prophet was familiar with the future dispersion. Deut. 4:27-28. 2 Sam. 7:10. David could well pray this now in anticipation of the final glory Ps. 14:7. See a similar prayer for the peace of Jerusalem by David Ps. 122:6-9. Cp Isa. 62:7.

782

THE DOXOLOGY
Marking off the conclusion of the Numbers Psalms. See note above.

PSALM 107.

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life. Torah Script p. 783

[p]O GIVE thanks unto the LORD, for *he is* good:] for his mercy *endureth* for ever.]

2 Let [q]the redeemed of the LORD say *so*,] whom he hath redeemed from the hand of the enemy;]

3 And [r]gathered them out of the lands,] from the east, and from the west, from the north, and [s]from the south.]

4 They [t]wandered in [u]the wilderness in a solitary way;] they found no city to dwell in.]

5 [v]Hungry and thirsty,] their soul fainted in them.]

6 Then they cried unto the LORD in their trouble,] *and* he delivered them out of their distresses.] Cp 106:44.

7 And he led them forth by the [w]right way,] that they might go to a city of habitation.]

8 [x]Oh that *men* would praise the LORD *for* his goodness,] and *for* his wonderful works to the children of men!]

9 [y]For he satisfieth the longing soul,] and filleth the hungry soul with goodness.]

10 Such as [z]sit in darkness and [a]in the shadow of death,] *being* [b]bound in affliction and iron;]

11 Because they rebelled against the words of God,] and contemned the [c]counsel of the most High:] Cp Ps. 5:7,12; 46:12. Gen. 14.

12 Therefore he brought down their heart with labour;] they fell down, and *there was* [f]none to help.]

PSALM
- THANKSGIVING FOR THE RESTORATION
- 1 AN INVITATION TO THE REDEEMED TO PRAISE YAHWEH FOR HIS GOODNESS 1-3
- 2 DELIVERANCE TO THOSE WHO ARE LOST Vv. 4-9.
- 3 LIBERATION FROM THE IMPRISONED Vv. 10-16.
- 4 RECOVERY FROM SICKNESS Vv. 17-22.
- 5 PEACE TO THE STORM Vv. 23-32.

Rom. 11:22. See Note Ps. 106:4. The last captives from David's Psalm when the Ark brought home from captivity.

Olam. Range

See me. The phrase used to denote returning Israelites

In answer to Moses cf. Deut. 30:3-4. Cp Neh. 1 See Is. Neh. 13; Ezek. 10:11.

There was safety & right guidance in this. See top. p. 191.

Not the shortest or the most direct, or most pleasant, but the way of truth and Grace & favor. It is the way of God Deut. 8:2-4 but it ends right John. 14:6. John. 14:2; Heb. 11:10; Rev. 21:2.

Heb. "Let them give thanks.." i.e.

His loving kindness Mt. 5:6.

Cp Mic. 7:8 Isa. 42:7; 49:9; 61:1-3. Luke 1:79; 4:18-21.

Poetically Ezek. 37:1-14 Personally 1 Pet. 3:19. Cp 1 Pet. 4:6.

Their state was the result of sin.

2 Chr. 36:16. Heb. 10:28.

783

THE TRILOGY.

Notwithstanding the division of the books Pss 105, 106, 107 form a Trilogy. ● Historically Ps. 105 reviews Israel's history to the Exodus. Ps. 106 takes it on to the Babylonian Captivity Ps. 107 to the Restoration. Thus Ps. 105: 47 prays for the Restoration and Ps. 107 expresses thanks for it. The Exile is described as a lost caravan Vv. 4-8, an imprisonment Vv. 9-15, recovery from illness 16-22, delivery from the dangers of storm Vv. 23-32. See also note top 783.

They also form a Trilogy from a different viewpoint. Ps. 105 celebrates Yahweh's goodness in the choice of Israel & the deliverance from Egypt. Ps. 106 is a confession of Israel's obstinate rebellion against Yahweh's purpose for it. Ps. 107 is a call to thanksgiving for its restoration from exile. They refer to three successive periods of the national history. The first contains the fulfilment of the promise: "He gave them the lands of the nations" Jos. 11:23. The second contemplates warning: "He would scatter them to the lands" Lev. 26:33. The third the restoration: "He gathered them out of the lands." 107:3. The refrain of 107:6, 13, 19, 28 is an echo of 106:44. Cp. 107: 2 with 106:10; 107:11 with 106:13, 33, 43; 107:20 with 105:19.

FOUR FRAMED PRINCIPLES

They are "framed" by "Then they cried"... and praise." ● Begotten by the cuty 1 v 6-8 ● Delivered out 13-15. ● The Lord comes a 19-21. ● His earthly reign

God's

13 [a]Th LORD saved tresses.]

14 [c]He darkness death,] in sunde

15 Oh the LORD for his children

16 For gates of of iron

17 [f]Foo transgres their iniq

18 [f]The manner draw nea death.]

19 [g]The LORD in saveth th tresses.]

20 He healed them from

21 Oh th the LORD for his wo children o

22 And le sacrifices declare joicing.]

23 [c]They sea in shi in [d]great

24 These LORD,] and deep.]

25 For [f]h [g]raiseth which lift thereof.]

26 They heaven, th to the dep melted beca

27 They r [g]stagger li and [c]are at

28 [g]Then

1 John 1:1-9; 8:12; Jhn 4:16; 1 Jhn 1:5-7.

18 Not an appeal or a lament. - but an injunction. See Note top p. 716. Cp V. 10.

19 Is. 40:6) 78:14; Neh. 5; 111:4;

20 He has fulfilled the prophecy of Is. 45:2 typical of future. See Rev. 1:18.

4 RECOVERY FROM SICKNESS Vv. 17-22.

21 [f]EVIYLHM. - Silly, stupid See their characteristics. Bottom p. 815. Cp Prov. 1:7; 10:14 10:21 - Die for want of wisdom.

22 Often become physically sick. Ps. 22:4-6.

Hithpael = bring oneself into action on themselves Yahweh can draw from such. Is. 7:13. 38:8

3. Cp Lev. 1:4-8

Cp Deut. 15:26; Mt. 8:8; Num. 21:18 4.

25 RV mg "pits" - The graves into which they had almost descended. Neh. 1:4; Is. 50:4. Israel. See 22:11

5 PEACE TO THE STORM. Vv. 23-32.

Ps. 115:7; 148:8; Job 38:22-23. Cp Isa. 17:10-11; 57:20-21.

PS 107. THE

FOUR FRAMED PRINCIPLES OF PSALM 107.
They are "framed" by the call to praise: "Then they cried"... and "Oh that men would praise." ● Begotten by the Word they seek a city 4-6-8 ● Delivered out of prison - By baptism 13-15. ● The Lord comes as the Word to heal 19-21. ● His earthly reign of peace 28-31.

"CRY UNTO YAHWEH IN THEIR TROUBLE"
The Hebrew TSAR signifies narrow, tight, oppression, that extreme pressure. The Hebrew emphasises it as "THE distress" i.e. some particular distress or pressure that awakens a person to his need of Yahweh. Cp Acts 14:22.

Probably Part Singing.
1, 8, 15, 21, 31
Chorus 2-8; 9-12; 14; 16-18, 20; 20-24; 29-30; 32-43.
6, 13, 19, 28

His Goodness: The word is CHESED
vv. 8, 15, 21, 31. Tomb-Great things.

13 [a] Then they cried unto the LORD in their trouble,] and he saved them out of their distresses.]
14 [c] He brought them out of darkness and the shadow of death,] and [d] brake their bands in sunder.] [f] GOV-B NTE
15 Oh that *men* would praise the LORD *for* his goodness,] and *for* his wonderful works to the children of men!]
16 For he hath [g] broken the gates of brass,] and cut the bars of iron in sunder.]
17 [i] Fools because of their transgression,] and because of their iniquities, are afflicted.]
18 [l] Their soul abhorreth all manner of meat;] and [m] they draw near unto [n] the gates of death.]
19 [q] Then they cry unto the LORD in their trouble,] and he saveth them out of their distresses.]
20 He [t] sent his word, and healed them,] and [v] delivered them from their destructions.]
21 Oh that *men* would praise the LORD *for* his goodness,] and *for* his wonderful works to the children of men!]
22 And let them [@] sacrifice the sacrifices of thanksgiving,] and [@] declare his works with [3] rejoicing.]
23 [c] They that go down to the sea in ships,] that do business in [d] great waters;]
24 These see the works of the LORD,] and his wonders in the deep.]
25 For [f] he commandeth, and [i] raiseth the [h] stormy wind,] which lifteth up the waves thereof.]
26 They mount up to the heaven, they go down again to the depths:] their soul [l] is melted because of trouble.]
27 They reel to and fro, and [o] stagger like a drunken man,] and [7] are at their wit's end.]
28 [q] Then they cry unto the LORD in their trouble,] and he bringeth them out of their distresses.]
29 [b] He maketh the storm a calm,] so that the waves thereof are still.]
30 Then are they glad because they [e] be quiet;] so he bringeth them unto their desired haven.]
31 [f] Oh that *men* would praise the LORD *for* his goodness,] and *for* his wonderful works to the children of men!]
32 Let them [h] exalt him also [k] in the congregation of the people,] and [k] praise him in the assembly of the elders.]
33 He turneth rivers into a wilderness,] and the watersprings into [o] dry ground;]
34 [p] A fruitful land into [@] barrenness,] for the wickedness of them that dwell therein.]
35 [r] He turneth the wilderness into [s] a standing water,] and [u] dry ground into watersprings.]
36 And there he maketh the hungry to dwell,] that they may prepare a city for habitation;] ~ V.7.
37 And sow the fields, and plant vineyards,] which may yield fruits of increase.]
38 He blesseth them also, so that [b] they are multiplied greatly;] and suffereth not their cattle to decrease.]
39 Again, they are minished and brought low] through oppression, affliction, and sorrow.]
40 [c] He poureth contempt upon princes,] [g] and causeth them to wander in the [3] wilderness, *where there is* no way.]
41 Yet [i] setteth he the poor on high [6] from affliction,] and [k] maketh *him* families like a flock.]
42 [m] The righteous shall see *it*, and rejoice:] and all [6] iniquity shall stop her mouth.]
43 [p] Whoso is wise, and will observe these *things*,] even they

[a] ver. 6, 19, 28.
[b] Ps. 65. 7.
[c] Ps. 68. 6.
[d] Ps. 2. 3. Jer. 5. 5.
[e] Prov. 26. 20. Jonah 1. 11.
[f] ver. 8, 15, 21.
[g] Is. 45. 2.
[h] Ps. 30. 1 & 34. 3 & 99. 5, 9 & 145. 1.
[i] Prov. 1. 7 & 14. 9, &c.
[k] Ps. 22. 25.
[l] Job 33. 20.
[m] Ps. 88. 3. Job 33. 22.
[n] Job 38. 17.
[o] Deut. 8. 15. Is. 35. 7.
[p] Ps. 68. 6. Gen. 13. 10.
[@] Heb. *Sadon*, saltness.
[q] ver. 6, 13, 28.
[6] Is. 41. 18.
[s] Ps. 114. 8.
[t] Ps. 147. 18.
[u] Ps. 63. 1.
[v] Ps. 6. 2. Cp. 2 Kin. 20. 5.
[w] Ps. 30. 3. Job 33. 28, 30.
[x] Ps. 116. 17. Lev. 7. 12.
[y] Ps. 9. 11 & 22. 22.
[3] Heb. *singing*. KV.
[b] Cp. Gen. 17. 20.
[c] Is. 42. 10. Jonah 1. 3.
[d] Ps. 29. 3.
[e] Job 12. 21.
[f] Ps. 105. 31.
[g] ver. 4. Job 12. 24.
[4] Heb. *maketh to stand*.
[k] ver. 29.
[5] Or, *void place*.
[i] 1 Sam. 2. 8.
[@] Or, *after*.
[k] Ps. 77. 20. Job 21. 11.
[l] Amos 9. 13.
[7] Job 12. 19.
[9] Ps. 63. 11. Job 5. 16.
[o] Is. 24. 20.
[7] Heb. *all their wisdom is swallowed up*.
[6] Jer. 9. 12.
[r] ver. 6, 13.

1 Thn 1:1-9; 8:12; Jhn 9:5; 1 Jhn 1:5-7.

18 Not an appeal or a lament - but an injunction. See Note top p. 716. Cp v. 10.

19 Is 40:5; 78:4; 105:5; 111:4; He has fulfilled the prophecy of Is 40:5-2 Typical of future. See Lesh 1:18.

4 RECOVERY FROM SICKNESS Vv. 17-21.

21 'EVIYLIM - Silly, stupid. 16 See their characteristics. Bottom p. 805. Cp Prov 1:7; 10:21 - One for want of Wisdom. Often become physically sick. Ps 32:4-6. Withpael = bring affliction on themselves. Yahweh can draw from such. Ps 9:13. 88:7 healed them. Cp Exod 15:26; Mtt 8:17; Num 21:8-9. 22 KV mg "pits" - The graves into which they had almost descended. Hos 14:2; Ps 50:14 Israel. Rec 21:11

5 PEACE TO THE STORM. Vv. 23-32.

27 Ps 33:7; 148:8; Job 38:22-41. Cp Isa. 17:12-14; 57:20-21.

Probably Part Singing.
1, 8, 15, 21, 31
Chorus 2-8; 9-12; 14; 16-18, 20; 20-24; 29-30; 32-43.
6, 13, 19, 28

28 He calms the storms of individual life as well as the political storms. Cp Ps. 65:7; 89:9; Mtt. 8:26; Mar. 4:39-41; Lk 8:21-25; Mk 14:21-32.

QAHAL - Assembly from QAHAL - To convoke.
MOSHAB - Seat, session. Let Him be praised where the people assemble for worship, and where the rulers sit in council. The Elders of the future. Mt. 19:28.

6 DIVINE RULE IN THE AFFAIRS OF MEN 31-43.

The character of the Psalm changes and becomes more general, providing examples of His providence in the rise and fall of nations & people. Acts 17:24-28.

He controls nations by the control of natural things. Cp Ruth 1:6. Cp Hos. 2:8-22; Ps 65:9-13; 41:18. Joel 2:23; Ps. 72:6; Lev. 26:4. Mal. 3:6.

On oppressors. Thus though trouble may come, Yahweh overlooks it and will not permit His people to be entirely destroyed. Cp Isa. 10:5-7, 12-17, 20-24. Cited. Job 21:21, 22.
Troubles "without a way of escape" to their extreme embarrassment. Ezek. 36:17-38.
All mockery of Israel, & blasphemy of Israel's God are silenced. Cp Ps. 115:2. See Ps. 42:10. Exod. 14:7. Cp Ps. 28:4-5. Cp Isa. 5:11-12. Cp Dan. 10:12; 12:10. Eph. 5:18-19.

ornament v. 16. ion Tabernacles
the Great over- "four framed
s.
h
d THE DOXOLOGY. Marking off the conclusion of the
o Numbers Psalms.
e see note above.
e

= PSALM =
● THANKSGIVING FOR THE RESTORATION.
1 AN INVITATION TO THE REDEEMED TO
83 PRAISE YAHWEH FOR HIS GOODNESS 1-3.
Rom. 11:22. See Nah Ps. 106:4. This line copied from David's Psalm when the Ark brought home from captivity.
2 Olam in the age
See mg. The phrase used to denote returning Israelites.
In answer to Ps 106:47. Cp Deut. 30:3-4. Cp Mtg + See. Isa. 11:11-16; Zech. 10:11.
2 DELIVERANCE FOR THOSE WHO ARE LOST Vv. 4-9.
CB - "a trackless waste." The past but 32:10. The future Ant 8:12; Hos 9:17; Ezek 14:6.
There was safety & right guidance in this. See top. p. 199.
Not the shortest or most direct, or most pleasant - but the way of truth, and Grace & favor. It is the way of Trial Deut 8:2-4 but it ends right Jhn. 14:6. Jhn. 14:2; Heb. 11:10; Rev. 21:2.
Heb. "Let them give thanks..." i.e. His loving Kindness. Mt. 5:6.
3 LIBERATION FOR THE IMPRISONED. Vv. 10-16.
Cp Mic 7:8 Isa. 42:7; 49:9; 61:1; Luke 1:79; 4:18-21.
Poetically Ezek. Personally Ezek. 3:19. 12:19, 24, 44
Their state was the fault of sin. 2 Chr. 36:16. Heb. 10:28.

PSALM 109: AN IMPRECATORY PSALM.
The cause of the imprecations is that they "have spoken against me." But who was "me"? The Messiah - Whether David or Christ - Yahweh's anointed. In attacking such an enemy attacked Yahweh. Cp Zech 12:10 note. Note David's own attitude towards Saul 1 Sam. 26:9-11. Christ's warning Mat. 26:24

THEME PSALMS
- Psalm 109 is prophetic of Christ in his humiliation & trial
- Psalm 110 is prophetic of him in glory & power.
- The former reveals him as suffering; the latter in glory.
- The experiences related in the former enable him to be "touched with the feeling of our infirmities" Heb. 4:15 as High Priest in the latter. The help experience from Yahweh, in past extended to future 109:31; 110:5

34 That it is tempered and perfected by discipline. Ps. 50:23; Jer. 9:24; Hos. 14:9.

shall understand the loving-kindness of the LORD. 34

PSALM 108.

PRAISE TO THE GIVER OF VICTORY

Historical: This Psalm is composed of sections of two other Psalms. Vv. 1-5 come from Ps. 57:7-11, and Vv. 6-13 from 60:5-12

These two Psalms were composed during periods of difficulty in David's life from which he was delivered. The sections were doubtless combined by him for public worship as prophetically expressing the future victory of the Beloved, the Messiah.

1 PRAISE TO YAHWEH FOR DELIVERANCE Vv. 1-6.

See Notes Ps. 57:7-11.
Mizmor - Melody. Read "Psalm" in title.
The glory of man is his ability to express the ideas and praises of Yahweh. Ps. 16:9 Note. 71:8, 23, 24, 145:21.
NEBEL - Skin bag. A kind of bagpipes? Ps. 81:2 Note
KINNOWR - from root "to ring". Percussion instrument. RV ing. "I will awake the dawn."
Adonai 57:9 becomes Yahweh. The Name revealed. Zech. 14:9 Luke 1:68.
The Kingdom extended throughout the earth.
Cf. Ps. 57:5, 10. Ruling over the nations Ezek. 1:26

2 PRAY FOR HELP ON BASIS OF PROMISES Vv. 6-9

See Notes Ps. 60:5-12
The victory of the beloved Mt. 3:17 in the past becomes the basis of fulfilment of promises now recalled. Rom. 15:8; Luke 1:49-55.
Not yet - but promised. Gen. 49:10.
Variation Ps. 60. The land subdued west + east of Jordan, at a time when nevertheless go forth from the Lion of Judah.

3 PROCLAMATION OF CONFIDENCE IN CONQUEST BABYLON GREAT Vv. 10-11.

12 Rezrah or Babylon the great. 1 a. 34:6; 26:6.
10 In the days of Saul answering prophetically to the present.
RV "from the adversary" Edom. The future prayer of Israel Deut. 4:30.
Num. 24:18; Ps. 98:15-16.

PSALM 109.

PRAYER FOR HELP AND FOR JUDGMENT UPON UNRIGHTEOUS AND MALICIOUS ADVERSARIES

Historical: The unspeakable baseness of sinners Gen. 3:15; Rom. 3:13-18; the malicious and mischievous plotting of Ahithophel - 2 Sam. 15:31

PSALM 108.

David encourageth himself to praise God. 5 He prayeth for God's help, according to his promise.

A Song or Psalm of David.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.
2 Awake, psaltery and harp: I myself will awake early.
3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations. ("peoples") EHEYEH.
4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.
5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 That thy beloved may be delivered: save with thy right hand, and answer me.
7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.
10 Who will bring me into the strong city? who will lead me into Edom?
11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? ~ Zech. 9:14 cpp
12 Give us help from trouble: for vain is the help of man.
13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM 109.

1 David complaineth of his enemies. 16 He sheweth their sin. 26 He prayeth for help. 30 To the chief Musician. A Psalm of David.

HOLD not thy peace, O God of my praise;

ch. 17:4.

PROPHETICAL
The type fulfilled by the plotting of Judas Luke 22:2-6, and the unreasoning hatred of the leaders. The punishment of Judas Acts 1:20, which became also the fate of the nation Luke 21:24; Mt. 21:43.

1 AN APPEAL FOR HELP AGAINST A GANG OF MERCILESS ENEMIES Vv. 1-5.

1 Answer my prayer by vindicating my cause. Cp Ps. 143:11-12.
The vindication of the praise made of God will be in the help He now extends Cp Deut. 10:21 Jer. 17:14

2 For the mouth of the wicked and the [2] mouth of the deceitful [3] are opened against me: they have spoken against me with a lying tongue.
3 They compassed me about also with words of hatred; and fought against me without a cause.
4 For my love they are my adversaries: but I give myself unto prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him: and let Satan stand at his right hand.
7 When he shall be judged, let him be condemned: and let his prayer become sin.
8 Let his days be few; and let another take his office.
9 Let his children be fatherless, and his wife a widow.
10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.
11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
13 Let his posterity be cut off; and in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.
15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.
16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
17 As he loved cursing, so let it come unto him: as he

[2] Heb. mouth of deceit. Ps. 52. 4.
[3] Heb. have opened themselves.
Heb. Sing. "the wicked one." He becomes the mouthpiece for the others who follow. Cp Shimei & Ahithophel rep. the opinion of others. Cp the actions of Judas followed by the leaders + the nation.
RASHA' - Morally wrong. A breaker of all laws. Judas was wicked, deceitful + a liar.
Mt. 26:14-16, 25. What the principals did their followers endorsed. Mt. 27:16; Lk 20:20.
Mt. 12:24; Jn 7:46-48; 8:52; 9:24; 11:47-48; Luke 22:2.
1 HIS INCUMBENT OR LEADER
R.S.V. "Appoint a wicked man against him; let an accuser bring him to trial."
Adam Clarke - "Let an adversary stand at his right hand" i.e. - Let him be opposed and thwarted in all his purposes.
For a good example of biased translation compare Vv. 11, 20, Ps. 91:6
He is already in authority V. 8 but having abandoned that High office, he has brought himself subject to wicked men in the case of Caiaphas Jhn 11:47-52 Heb. PAQAD - a cognate word to PEQUDDAH - office V. 8
What Yahweh permits is treated as that which He does. He allowed Caiaphas to come to power because he was the representative of the people - their choice.
Otherwise evil would triumph.
A prayer wrung from a wicked man in his extremity, prompted by no true repentance, would be only an appeal to Yahweh to frustrate the part of the wicked to the utter confusion of righteousness.
Cited by Apostles against Judas jointly with Ps 69:25
Cp the warning Exod 22:24.
The punishment of Cain the murderer of Abel Gen. 4:11-14. Joab 2 Sam. 3:29. Jewry of whom Judas became representative Mt. 27:25. Israel become wanderers in exile bereft of a spiritual father; abandoned of Yahweh to their own resources - though mercy will be extended to those who may seek it Rom. 11:1, 11

[2] Heb. mouth of deceit. Ps. 52. 4.
[3] Heb. have opened themselves.
(a) To ver. 5. Ps. 57:7-11.
(b) Ps. 35. 19. Jhn 15:25; Ps. 69:4; Cp Jeremiah's opp. 9:1-8; Ps. 35. 12 & 38. 20.
NOTE
(c) To ver. 15. Cp. Ps. 35. 4-8.
(d) Zech. 3. 1.
(e) Or, an adversary. ver. 4, 20, 29.
(f) Ps. 113. 4. Cp. Jer. 51. 9.
(g) Or, thief. IV.
(h) Cp. Ps. 1. 5.
(i) Heb. go out guilty, or, wicked. Ps. 37. 33.
(j) Prov. 28. 9.
(k) To ver. 13. Ps. 69. 5-12.
(l) Cited Acts 1. 20.
(m) Or, charge. ver. 6. Num. 4. 16. 1 Chr. 24. 3.
(n) Ex. 22. 24.
(o) Ps. 59. 15.
(p) Ps. 65. 13. Cp. Ps. 60. 8.
(q) Ps. 22. 18.
(r) Josh. 19. 29.
(s) Cp. Prov. 10. 7.
(t) Ex. 20. 5.
(u) Ps. 44. 9 & 60. 10.
(v) Neh. 4. 5.
(w) Ps. 34. 16. Job 18. 17. Isa. 65. 17 Rev. 21. 4.
(x) Ps. 34. 18.
(y) Ps. 28. 1.
(z) Deut. 10. 21.
(a) Cp. Ezek. 35. 6.

784 17 Cp Ps. 37:25 These words relate particularly to the national Judas which had severed itself from Divine aid Cp Deut. 28:32.
18 Warning Deut. 28:29, 33, 34, 50-57.
19 There is only One Who could effectively do this Cp Isa 27:11 for His change of attitude. See the principle Luke 6:38; Jam. 2:13; Ps. 18:24-27.
20 The Judas nation called for the Lord's blood to be upon the children Mt. 27:25.
21 There is no future for those who reject Messiah as did Judas. See Note above Cp Prov 10:7. The posterity of such as those who continue the attitude of the father. Cp Deut. 5:9 - "those who hate Me." Mt. 23:31-36
22 This is only done when the children endorse the attitude of parent Exod 20:5 Lev. 26:39

YAHWEH ADONAI
urs only in Ps. 6
each case in a c
Christ was "streng
Luke 22:43. whil
THE IMPREC
The Treasury o
observes: "All th
are in the future
probably be so
uently used in th
laters both anc
aian imprecat
H.C Leupold
rew that are n
tives (a verb m
as futures (an
ally quite possi
out of them. Th
befall others; h
befall them. How
tinue at such le
but impossible to
occur from bec
The combined
cannot be expla
by rendering th
as authoritative
of the wicked.
which specifica
it cannot be re
The Solution
These imprecat
a wish, but
action taken by
preted. The righ
condemnation
the wicked aban
selves with evil
their choice, and
the righteousness
thus stands as Ju
right of Yahweh
he sinned so grev
for sin and woul
jeopardy. Forgive
when sin is ackno
had placed himself
he could not be h
there was no pla
upon his children
The Psalmist (+ for
stand as Judge
onerated + permi
honor, or shall
en off. The ans
ed. It is not a w
possible if right
In similar manne
judgment on Acha
done in the spirit
upholding the right
punishment was to
same suicidal cou
The Psalm is not
the lawgiver not permi
22 24:17-18; 25:21-22
the Spirit, and Paul re
that taketh vengeance
Psalm 108
See Historical note. The
David in retreat; the
the first at lowest ebb of
the apex of faith.
V.12. Help "EZRATH - h
protector a
"Help" TESHUW'AH - fro
Rend. "vain is the deliver
of the righteous
it from Yahweh.
miracle
Thus All
ipulation
Vv. 6, 7.
V. 9. Co

hit humiliation + trial)
ory + power.
the latter in glory.
ble him to be "touch-
4:11" as High Priest in the
xtended to future 109:31; 110:5.

nies. 3 Heb Sing. = "the wicked one." He becomes the mouth-piece for the others who follow. Cp Shimei + Ahithophel re the opinion of others. Cp the action of Judas as followed by the leaders + the nation.
cked RASHA' - Morally wrong. A breaker of all law. Judas was wicked, deceitful + a liar.
itful Mt. 26:14-16, 25.
hey 4 What the principals did their followers endorsed. Mt. 23:16; Lk. 20:20.
with 5 Mt. 12:24; Jhn 7:46-48; 8:59; 9:24; 11:47-48; Luke 22:2.
D 2 His INDICTMENT OF LEADER
bout R.S.V. "Appoint a wicked man against him; let an accuser bring him to trial."
and Adam Clarke - "Let an adversary stand at his right hand
t a ndle - Let him be opposed and thwarted
my er- in all his purposes.
self for a good example of biased translation compare VV. 11, 20, 29.
ded so Ps 91:6
red 6 He is already in authority V.8 but having abandoned that High office, he has brought himself subject to wicked a
o nd man - in this case Caiaphas. Jhn 11:47-53. Heb. PAQAD - a cognate word to PEQUDDAH - Office V.8
an 9 What Yahweh permits is treated as tho' which He does. He allowed Caiaphas to come to power because he was the representative of the people - their choice.
tan 10 Otherwise evil would triumph.
11 A prayer wrung from a wicked
is man in his extremity, prompted by no
h true repentance, would be only an appeal to Yahweh to Use
n the part of the wicked to the utter confusion of righteousness.
e 12 Cited by Apostles against Judas jointly with Ps. 69:25
ed, 13 Go the warning. Exod. 22:24.
nd 14 The punishment of Cain, the murderer of Abel Gen. 4:11-14. Joab 2 Sam. 3:29. Jewry of whom Judas became representative Mt. 27:25.
Israel became wanderers in exile, bereft of a spiritual Father; abandoned of Yahweh to their own resources - though mercy will ever be extended to those who may seek it Rom. 11:1, 11.

YAHWEH ADONAI He who shall be Lords or Rulers. This Divine name in this form occurs only in Ps. 68:20; 140:7; 141:8; Hab. 3:19 and in each case in a context of need for help or strength. Christ was "strengthened" by an angel in his time of need Luke 22:43, whilst the sufferings he endured equipped

THE IMPRECATIONS OF THE PSALMIST.

The Treasury of Scriptural Knowledge on Ps. 35:4-8 observes: "All the verbs in these verses in the original are in the future tense, as a prediction, and should probably be so rendered; though as that tense is frequently used in Hebrew for the imperative, most translators both ancient + modern, have considered them as an imprecation."

H.C. Leupold writes: "All verb forms in the Hebrew that are not strictly to be construed as optatives (a verb mood expressing a wish) are regarded as futures (an interpretation which is grammatically quite possible). Thus the sting seems to be taken out of them. The writer does not wish these things to befall others; he merely predicts them as likely to befall them. However, as since these predictions continue at such length + with such detail, it is all but impossible to keep the wish that they might occur from becoming a reality."

The Cambridge Bible: "These imprecations cannot be explained away, as some have thought, by rendering the verbs as futures + regarding them as authoritative declarations of the certain fate of the wicked. . . . The form of the verb is that which specifically expresses a wish or prayer, and it cannot be rendered as a simple future."

The Solution

These imprecations express not merely a prophecy, or a wish, but the inevitable consequence of the action taken by those against whom they are expressed. The righteousness of Yahweh demands the condemnation + punishment of the wicked. When the wicked abandons Yahweh + identify themselves with evil they will receive the result of their choice, and every true saint must endorse the rightfulness of the judgment. The Psalmist thus stands as Judge, + in doing so upholds the right of Yahweh to punish. To forgive Judas when he sinned so grievously would have been a triumph for sin and would have placed every Son of God in jeopardy. Forgiveness is only legitimate and moral when sin is acknowledged and forsaken. Judas had placed himself in such relationship to God that he could not be helped. He had to be condemned; there was no place for his prayer, he had brought upon his children the consequence of his folly. The Psalmist (+ for that matter all of us) must stand as Judge over Judas. Shall he be exonerated + permitted to retain his position of honor, or shall he be condemned and driven off. The answer is: Let him be condemned. It is not a wish, it is the only judgment possible if righteousness is to be upheld.

In similar manner, all Israel had to endorse the judgment on Achan Josh. 7:15, 24-26. This was not done in the spirit of revenge, but in judgment upholding the righteousness of Yahweh's law. The punishment was to dissuade others from the same suicidal course of action.

The Psalm is not expressive of vindictiveness, for the Law did not permit of such. Lev. 19:17-18; Prov. 20:22; 24:17-18; 25:21-22. The Psalm is the expression of the Spirit, and Paul reasoned: "Is God unrighteous that taketh vengeance" Rom. 3:5.

Psalm 108

See Historical note. The first section of Psalm recalls David in retreat; the second reveals him in triumph; the first at lowest ebb of David's life; the second at the apex of faith.

V.12. Help "EZRATH - fem. of root "to surround" i.e. protect or aid with feminine concern.
"Help" TESHUWW'AH - from SHAVA' - To call for help.
Read. "vain is the deliverance of man."

of the righteousness from Yahweh. miraculous acts. See Theological Word... Their His Creative acts. V.2. His historical manipulations V.3. and His miraculous deliverance. V.4 Vv. 6, 7. Works. MA'ASEH
V. 9. Commanded: TSAVAH - Constituted

David's Knowledge of Messiah David must have recognised that his promised seed would be a person of superhuman dignity 2 Sam. 7:14 - his Lord as well as his son. He foresaw his sacrifice Acts 2:30-31, his elevation to the right hand of power in Heaven, the abrogation of the whole Levitical economy Heb. 7:11ff. He return as warrior to subdue his enemies Ps 110:5-6 and to

Psalm 109. Cont.

21 Because his action reflected the wicked deeds of his ancestors: "ye are the children of them which killed the prophets" Mt. 23:31.
22 'ANIY - depressed, afflicted.
23 'EBYOWN - In want, esp. in feeling. Destitute, one in need of help - not necessarily of money.
24 Christ died of such Ps. 69:20. The punishment of Judas and his posterity was a salutary warning to all to avoid his attitude. Cp Deut. 29:22-29.
25 Ezek. 35:6. Mt. 7:1-2; Rom. 15:1-3; Gal. 6:1. The verbs in Vv. 17, 18 cannot be rendered as optatives (a verb mood expressing a wish) + the RV: "Yea he loved cursing, and it came unto him; And he delighted not in blessing, and it was far from him. He clothed himself also with cursing as with his garment, And it came into his inward parts like water; And like oil into his bones." These verses express the inevitable result.

PSALM 108 SUMMARY.

We should publicly and enthusiastically praise Yahweh as those who are not ashamed of our obligations to Him and our thankful sense of His goodness, particularly as expressed in the promises.
Key Verses. V. 1, 12, 13.

PSALM 109. SUMMARY.

The Psalmist is opposed by bitter enemies headed by a leader whose wickedness is so great as to ensure that he will be judged without hope of relief, whose very prayer will be accounted sin. The sad state of the Psalmist in the face of such opposition is described, but the Psalm concludes with his assurance of vindication at the hands of Yahweh. It foreshadows the attitude and fate of Judas Iscariot in his betrayal of the Lord.
Key Verses V.2, 6, 8, 25, 29-31. Cp Mt. 26:24
Judas typed the nation.
His Merciless Enemies 1-5. Their Unscrupulous Leader 6-20. The Psalmist's Helpless Condition 21-25.
His Plea For Help And Vindication 26-31.

PSALM 110 SUMMARY

The certainty of Christ's rule is beyond doubt. Though enemies be powerful + numerous Yahweh's oath will prevail + the Melchizedek priesthood established by the exercise of His might. The Psalm reveals:
The status of Christ V.1. His eternal priesthood V.4
The Rod of Yahweh's strength V.5. The Judge of all the earth V.6. and Redeemer of His people V.7.

PSALM 111 SUMMARY

All who love God delight to meditate upon the greatness + glory of His works. It leads them to understand Him better, adore Him and to become the channel of His praise to others.
Key word: Works 2, 3, 4, 6, 7. Theme 4, 10.

PSALM 112. SUMMARY.

The fear of Yahweh is the basis of true happiness. Material + spiritual blessings will be granted to him and he will be guided in the direction of true + eternal riches.
Key Verses 1, 7, 9.

PSALM 113 SUMMARY

Praise of Yahweh is a privilege + a duty that should be frequently employed and enjoyed. Themes of praise should be sought as the mind considers the eternal purpose of God set before saints.
Key Verses 1, 3, 5, 6.

PSALM 114 SUMMARY

The miracle of the redemption of Israel forms the pattern of Yahweh's dealings with flesh both near and in the future. The miracles of the past are repeated times again to understand help + will be seen in the future. Key verses V. 7.

ROYAL PRIESTHOOD.

VARIOUS KINGSHIP AND ...OUS RULE V. 1-3.

An oracle, used of solemn utterances. This Psalm ... prophecy coming Day ... "Prophet" Acts 2:30 ... - "touching." ... Exod. 15:6-12, 6a 15 ... tion of privilege + ... 3:21 with Ps. 45:9.

... y nation shall be ... the day of thy ... the splendors ... s, the Dew of ... shall be) to thee ... womb of the ...

... be used in sense ... See Str. Comb. Bible ... tion of the notions ... of Yahweh through ... Mt. 28:18. 1 Pet. 3:22 ... from all things now ... of Eph. 1:22, although ... work not completed. ... Millennium. 1 Co. 15:25 ... return when the ... ready for subjuga- ... or for complete Job ... Cp Zech. 14:12ff. ... the Jews Luke ... 21:20. ... of power Rom. 13:4 ... The symbol of authority ... the instrument of chas- ... tion of God was used ... punish Egypt Exod. 9:23 ... flourished established ... government of Aaron ... lifted as a sceptre ... rection Mic. 6:9 ... opposite.

... LM 111

... PRAISED FOR HIS ...
... CS
... RFECTNESS OF HIS ...
... : VV. 1-4.

... 4 - To express an ... praise - to be heard ... to ... ce. Ps. 104:35. ... 1. 19:1-6. consequences ... erthrow of Babylon ... arise - YE Hah. ... from YAD Hand. Lit. ... hand." Str. Extended ... worship. RV "give ... me token of thank- ... not appear before ... Exod. 23:15; 34:20. ... of intellectual emo- ... ; secret conclave; ... ate circle. Thus, ... , Ezek. 46:10. ... from ED - Witness, ... witness EDUT used ... 25:10; 31:16. Manifested ... conference of Israel in ... nature Ps. 19:1; ... 11, 24, 31. In history, a fin- ... pose Is. 14:1. The former are ... expressions of the existence and ... purpose of Creator. Rom. 1: ... 2e Ps. 89:5-11; 96:3-5. ... The greatest source of ...

PSALM 109: AN IMPRECATORY PSALM

The cause of the imprecations is that they "have spoken against me." But who was "me"? The Messiah - whether David or Christ - Yah... ...in all ... ...not ... ...ency attacked Yahw... ...itude towards Sa...

v2.

PSALM 110

Mizmor - To make melody

Peter quotes this Psalm to teach the resurrection and ascension of the Lord. Acts 2:29-36. by which Christ must be acknowledged as Lord & Christ.

In so doing, Yahweh has so elevated His son as to place his enemies as the footstool of his feet. Paul quotes the Psalm to show this has been accomplished 1 Cor. 15:25-27. Notes though the complete subjugation of "all things" as required by B.E.6 still await the future.

To accomplish this, Christ has been given the full authority of the Father. Mt. 28:18. 1 Pet. 3:22. an authority that will continue until the work and result required is complete, then there will be a change for he will pass over the perfected Kingdom to the Father. This is the reasoning of Paul based upon the use of the word "until" 1 Cor. 15:24-28. Contrast Eph. 1:22.

This even in Zion, Christ is figuratively at "the right hand of Yahweh" for the throne is Yahweh's Jer. 3:17 and He is with him in the judgment. this is the picture presented in such references as Rev. 5:7.

1 Cp Dan. 2:34-35, 44-45. Zech. 9:13-16. 10:3-12.

2 As in the days of Deborah they shall offer themselves willingly Jud. 5:2,9. Disciplined by reverses, the remnant shall accept the authority of Christ Zech. 6:3-4, 12:10-14. Hos. 3:5. and shall co-operate in the subjugation of the nations Zech. 9:13-15.

3 Military power: CHAYIL = army as in Exod. 14:28 (host) Dan. 11:4 (army), military strength as in Ps. 18:32, 33 etc. As he musters his army for the work of conquest the Jews will willingly offer themselves to him whom they will then recognise as their King.

4 Israel after the flesh shall be a transformed people Rom. 11:26. Ezek. 20:38, but now the Psalmist speaks of Israel after the spirit, the Israel of God Gal. 6:16. HADAREY - Ornaments. - Divine nature. Loving kindness to one's own Exod. 34:6

5 Roth. "out of the womb." The morning = 2 Sam. 23:4. Mal. 4:2. RECHEM = Mercy or ... YALAD - To beget or give birth

6 YALDUWTH - Childhood from ... Hence Bro Thomas translation. LXX = YALADTICHA - "I have begotten thee" instead of YALDUWTHECA - "of thy youth." The begettal or birth is of the sons of Zion through a literal or political resurrection Isa. 66:8 Like dew they reflect the glory of the Sun of Righteousness. Lu. 26:19 - one by their willingness, the other by the ornaments of holiness.

2 THE ROYAL PRIESTHOOD OF MESSIAH V.4

4 Ps. 89:3, 35, 49. 132:11. Jer. 33:14-26.

These words provide the basis of the exposition of Hebrews on priesthood and revealed that the Mosaic Aaronic order was to be abrogated. Heb. 7:11-12

5 Cp Gen. 14:18. Heb. 5:6, 10. 6:20. 7:1, 10-11, 15, 17, 21. There was a typical fulfilment of this in the elevation of Zadok at the accession of Solomon. See Note top p. 437. Cp Ezek. 40:46. 43:19. 44:15. 48:11. As head of the Kingdom of priests and holy nation Exod. 19:6 this is the right of the King who is firstborn of the nation. Such status had been lost to the first born through sin Exod. 32:26-29. and had been given to Levi Num. 3:12. The right of the firstborn is restored in Christ Col. 1.

- Typically this manifested by David & Solomon who assumed priestly duties: David 2 Sam. 6:13, 17, 18 - Solomon 1 Ki. 8. 14, 55, 62. - David's sons styled priests 2 Sam. 8:18

3 His VICTORIOUS CONQUESTS V.5-6.

6 Ginsburg's Heb. notes state many Mss. = Yahweh. (Roth)

7 MÂCHATS - Dash asunder crush (Lev). Roth. Shatter.

8 Ps. 9:5, 76:9. The Son will execute the judgment of Yahweh Cp Ps. 72.

9 The nations or the battle fields are strewn with corpses. Jer. 25:33. Isa. 66:16. Ps. 46:8-9

10 The word is in the singular: Roth. The serpent's head. Cp Hab. 3:14. Ezek. 38:2.

11 Roth: "over a land far extended.

4 His SOURCE OF REFRESHMENT V.7.

12 Weariness does not deter him from pressing on his conquest to a successful completion. He is constantly refreshed by communion with the Father as he was at his first advent. Jn. 4:6-15.

THEME PSALMS

- Psalm 109 is prophetic of Christ in his humiliation & trial
- Psalm 110 is prophetic of him in glory & power.
- The former reveals him is suffering; the latter in glory. ... ...exalted in the former & ...him to be "touch...

13 In contrast to other conquerors, he shall never faint nor be weary Isa. 40:28 but shall unremittingly continue the pursuit of his enemies until all things have been brought in subjection under his feet. Heb. 2:8

PSALMS 111, 112.

These two Psalms are similar in structure, contents, & language. As to structure, they are both acrostic; each consists of 22 lines, which begin with the letters of the alphabet in regular order; each is arranged in 8 couplets and two triplets - the former comprising Vv. 1-8 & the latter Vv. 9-10. Psalm 111 praises Yahweh's works; Psalm 112 praises His Ways. the former celebrates His power, goodness & righteousness; the latter describes the prosperity, beneficence, & righteousness of those who fear Him. the former reveals Him to be a God of action; the latter shows how that action is extended to His worshippers. Psalm 112 reveals that the Godly man is a reflection of the character of Yahweh.

Thus Cp. 111:10 - 112:1a; 111:2 - 112:1b; 111:3b - 112:3b, 9b; 111:4b - 112:4b; 111:4a - 112:6b; 111:7-8 - 112:7-8. Ps. 111 = Character Yahweh. 112 Characteristics His children.

Hallelujah Psalms

Three groups of Psalms are known by this title. In the first group 111-113. each Psalm begins with the word. & in the LXX it appears in the title. In the second group 115-117 each ends with it. In the third group 146-150. each begins & ends with the word

Acrostic Psalms.

These are Ps. 9, 10, 25, 34, 37, 111, 112, 119, 145. Some are imperfect. See Note bottom p. 720 Introduction Ps. 25. Sin breaks the harmony between God and man.

- Historical

A time when Yahweh's work of redemption has been revealed in vindication of His covenant Ps. 111:9 and the hearts of His people overflow with gratitude & praise.

"Several MSS of the LXX, and the Vulgate prefix to Ps. 112 the title: "For the Return of Haggai and Zechariah." Some versions of the LXX have the same title to Ps. 111. See Cambridge Bible

Perhaps the Psalm was composed for the Passover at the return from Babylon. See Ezra. 5:1-2, 5, 15-22

- Prophetical

The future return when the Kingdom shall extend to Gentile lands. Ps. 111:6. See Note on Hallelujah V.1.

PSALM 115 SUMMARY

The living God in heaven is to be glorified on earth and in doing so death and the grave will be conquered. All who desire to please Him are called upon to seek Him in that way as did the Lord.

- Key verses V.1, 13-14, 17-18

THE LIVING GOD OF HEAVEN GLORIFIED ON EARTH

- Yahweh: worthy to be glorified Vv. 1-3. - The emptiness of Idolatry Vv. 4-8 - Exhortations to Trust and Hope Vv. 9-11. - The Certainty of Divine blessing Vv. 12-15 - The Power and Promise of the Bleater Vv. 16-18

PSALM 116 SUMMARY See at head of Psalm.

- Praise for answered prayer 1-4 - Praise for deliverance out of death 5-9 - Declaration of confidence in Yahweh 10-11.
- Vow of Thanksgiving 12-19.
- Key Verses 1, 12, 15, 17, 18.

The intensely personal nature of this Psalm is indicated by the constant use of the personal pronoun "I" and "my". But that others can fellowship with him in his experiences is suggested by V. 15.

YAHWEH ADONAI

...urs only in Ps. 68:20 ... each case in a context ... Christ was "strengthened" Luke 22:43. whilst the ... him to become Lord of lo... 7-9; Rev. 17:14; Prov. 16:... This Name used on backg...

David

...to Christ's worth... ing & the result:

...delighte... let it be... 18 As "... cursing ... ment.] so ... bowels ... into his ... 19 Let ... garment ... and for ... is girded ... 20 Let mine ... LORD,] an... evil again... 21 But ... the Lord, ... because ... deliver t... 22 For ... and my h... in me.] ... 23 I am ... when it ... up and do... 24 'My ... through f... faileth of ... 25 I beca... unto them ... upon me ... heads.] - ... 26 'Help ... God:] O s... thy mercy ... 27 That ... this is th... LORD, has ... 28 Let t... thou:] wh... them be ... thy serva... 29 Let ... clothed w... them ... cov... their own ... a mantle. ... 30 I will ... LORD with ... I will pra... multitude. ... 31 For he ... right hand ... him from ... his soul.]

Ps 111.2. We...

Product... V.3 ... ity to His ac... Relates to m... ological Wor...

V.3. Righteo...

V.4. Wonde... miraculous ... Thus His Cr... (quotations V... Vv. 6, 7. Wor...

V.9. Corn...

YAHWEH ADONAI He who shall be Lords or Rulers. This Divine name in this form occurs only in Ps. 68:20; 140:7; 141:8; Hab. 3:19, and in each case in a context of need for help or strength. Christ was "strengthened" by an angel in his time of need Luke 22:43, whilst the sufferings he endured equipped him to become Lord of lords - to rule over others Heb. 5:7-9; Rev. 17:14; Prov. 16:32. Let us submit to the rule of heaven. This Name used on background of submission to evil.

David's Knowledge of Messiah David must have recognised that his promised seed would be a person of superhuman dignity 2 Sam. 7:19 - his Lord as well as his son. He foresaw his sacrifice Acts 2:30-31, his elevation to the right hand of power in Heaven, the abrogation of the whole Levitical ceremony Heb. 7:11-12. He returns as warrior to subdue his enemies Ps. 110:5-6, and to provide refreshment v. 7. This Psalm provided the basis of Peter's Pentecostal address Acts 2:34-35 and the inspiration of a large section of Hebrews Heb. 1:13; 5:6; 6:20; 7:17. ~~See Note bottom of p. 720~~. It is cited more than any other

7:55, 56; Rom. 8:34; 1 Cor. 15:25; Eph. 1:20; Col. 3:1; Heb. 10:12; 8:1; 10:12-13; 12:2; 1 Pet. 3:22; Rev. 3:21.

VI. applied to Christ's resurrection & ascension Acts 2:34-35

PSALM 110.

1 The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.

A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

Key words: WORKS.

PSALM 111.

1 The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works, 10 The fear of God breedeth true wisdom.

PRAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

Is the study of His greatness in Nature History or Prophecy.

8 RV: "honour and majesty." All His works are a revelation of those attributes of royal dignity with which He clothes Himself. Ps. 104:1

9 AD - His righteousness Rom. 3:24-26.

10 Heb. "A memorial He made for His Wonderful Works." Particularly the Deliverance from Egypt Exod. 12:26. His Name vindicated the least Exod. 32:11-13; 1. See Note on Memorials & witness p. 720.

11 That is the aspect of His Memorial Name reserved for Israel Exod. 34:6-7 - the other aspect, His sovereignty, is reserved for Israel's enemies (i.e. the true Israel). Rom. 11:2; Gp 2 Tim.

PSALM 110

SUMMARY

CHRIST'S ROYAL PRIESTHOOD

1 HIS ELEVATION: KINGSHIP, AND VICTORIOUS RULE v. 1-3.

1 NE'UM - An oracle, used of solemn divine utterance. This Psalm is thus pure prophecy coming David's title of "Prophet" Acts 2:30. Com. Bible - "touching."

Gp Ps. 80:17; Exod. 33:19; 34:6; Ps. 45:2.

12. The position of privilege & power. Gp Rev. 3:21 with Ps. 45:9.

Dr T.: "Thy nation shall be willing in the day of thy might: in the splendours of holiness, the Dew of thy birth (shall be) to thee from the womb of the dawn."

5 ADONAI - Can be used in sense of "whole" See Str. Comb. Bible. The subjugation of the nations is the work of Yahweh through His son. See Mt. 28:18; 1 Pet. 3:22. In anticipation all things now put under his feet Eph. 1:22, although in fact the work not completed until end Millennium. 1 Cor. 15:25. Christ will return when the nations are ready for subjugation. But see 1 Cor. 15:24.

6 A metaphor for complete subjugation. Gp Josh. 10:24. His enemies = the Jews Luke 19:27. Gp Exod. 17:14.

7 The sceptre of power Esth. 4:11; 5:2. MATTAH - The symbol of authority and power & the instrument of rule & government. The rod of God was used by Moses to punish Egypt Exod. 9:23. The rod that flourished established the Divine appointment of Aaron Num. 17. Identified as a sceptre Gen. 49:10. For correction Mic. 6:9. See opposite.

PSALM 111

YAHWEH PRAISED FOR HIS WORKS

1 THE GREATNESS OF HIS WORKS vv. 1-4.

1 From HÂLAL - To express an ecstasy of praise - to be beaded out, oneself. First occ. Ps. 104:35. Used in Rev. 19:1-6, consequent upon the overthrow of Babylon the Great. Praise ye Yah.

2 YÂDÂH - from YÂD - Hand. Lit. "To use the hand." Str. Extended hand in worship. RV "give thanks." Some token of thankfulness. Gp "Ye shall not appear before me empty." Exod. 23:15; 34:20.

3 The seat of intellectual emotion.

4 SÔDE - The secret conclave, the intimate circle. Thus, the elect. Gp Ezek. 13:9.

5 'EDÂH - from ED - Witness. Assembly of witness. EDIM used of Israel. Isa. 43:10. Manifested in the secret conclave of Israel.

6 Whether in nature Ps. 8:1; 19:1, 24, 31. In history, or in purpose Ps. 19:1. The former are expressive of the existence and purpose of Creator. Rom. 1:20. Ps. 97:1-6.

7 The greatest source of

Ps. 73. 6.
2 Heb. within him.
a Cited Mat. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 35.
b Acts 2. 33.
c 1 Cor. 15. 25. Eph. 1. 22.
d 1 Chr. 28. 2.
e Jer. 48. 17. Ezek. 19. 14.
f Cp. Ps. 68. 35.
g Judg. 5. 2.
3 Or, more than the womb of the morning: thou shalt have, &c.
h Ps. 25. 11.
i Ps. 69. 16.
k Cited Heb. 7. 21.
l Gen. 6. 6. Num. 23. 19.
m Cited Heb. 5. 6 & 7. 17.
n Gen. 14. 18.
o Ps. 102. 11. Job 14. 2.
p Ps. 16. 8 & 109. 31.
q Ps. 68. 14.
r Rom. 2. 5.
s Heb. 12. 22.
t Ps. 22. 6.
u ver. 5. Ps. 68. 21.
v Or, great. Ps. 29. 3.
w Ps. 22. 7.
x 2 Kin. 19. 21. Mat. 27. 39.
y Ps. 119. 86.
z Heb. Hallelujah.
a Ps. 22. 25 & 89. 5.
b Is. 65. 14.
c Lev. 6. 30.
d Job 8. 22.
e Ps. 89. 7 & 149. 1.
f Ps. 71. 13.
g Ps. 92. 5.
h Ps. 22. 26.
i ver. 10. Cp. Prov. Ps. 112. 3, 9.
k Ps. 16. 8. Cp. ver. 6, 7.
l Heb. from the judges of his soul.
m Ps. 86. 15 & 103. 8.

Cheth

---

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: when they looked upon me they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this is thy hand; that thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

David prayeth for help.

[Ps. 26:24; 27:3 - delighted not in blessing, so 5; Acts 1:18, 25 let it be far from him.]

See Note 25. Into his very being as when one drinks water. Rubbed well in. Until the felt.

May his vindictive, hateful attitude of mind be apparent to all as the garment he wears. He is identified with it. RV: "This is the reward (wages). Both Satan & the nation was paid in kind. Cp Judas' wages from Israel Mt. 27:4-5.

FROM THE WAY USED OF SUCH ADVERSARIES HE TURNS TO WORSHIP THE GOD OF YAHWEH vv. 21-25

Heb. Yahweh Adonai. See above.

ADAH - To work, do, accomplish. Cp Mt. 28:15.

Heb. "with"

He became pliable & submissive to the rule of heaven. There was the salvation of the human race involved in the Lord's offering.

Driven help-lessly before the wind Exod. 10:19; Joel 2:20.

SHEMEN - Oil. Indicative of mourning 2 Sam. 14:2.

PRAYERS FOR HELP: CULMINATING IN EXPRESSIONS OF CONFIDENCE vv. 26-31

The joy ever before him Heb. 12:2; Cp Phil. 4:4; 1 Thess. 4:16-18.

Ps. 16:8; 73:23; 109:31; 121:5; Cf. vv. 6-7 Yahweh is at the right hand of the oppressed whilst the adversary, the accuser is at the right hand of the enemy. The truth Rom. 6:23. The vindication of the righteous is from Yahweh.

Ps. 111:2. WORKS. MA'ASEH - Actions, transactions Activities or Products. V.3. WORK = PO'AL. Refers primarily to His acts in history not in creation. Relates to moral qualities of such. See Theological Wordbook of O.T.

V.3 Righteousness TSEDÂQÂH - Rightness, justice, virtue.

V.4. Wonderful WORKS, NIPHLÂOUTH His miraculous acts. See Theological Wordbook. Thus: His Creative acts. V.2. His historical manipulations V.3. and His miraculous deliverance vv. 4, 6, 7. WORKS, MA'ASEH

V.9. commanded: TSÂYÂH - Constituted

785 Cheth

"REVERENDIS HIS NAME" V. 9.
Yarey - To fear, revere, that hold in awe and dread. Rend "fearful" Deut. 28:58. Cp also Deut. 10:17. "The fear of Yahweh" V. 10. is YIRAH, the feminine counterpart of Yarey. Cp Pr. 89:7; Exod. 15:11; Mal. 3:16. Beginning of Firstfruits - sem.

PSS 113-114. THE FIRST PORTION OF THE HALLEL. The Hallel is sung at Passover, Pentecost, Tabernacles, Feast Dedication & at New Moons (with the exception of the New Year). At the domestic celebration of Passover Pss 113-114 are sung before the meal; the rest after it when the 4th cup has been filled. The Hallel is sometimes called the Egyptian Hallel Ps. 114:1. Perowne describes Ps. 113 as "a connecting link between the Song of Hannah & the Magnificat of the Virgin." It is generally considered to be post-exilic Ezra 6:16-22. Prophetic V. 3. Cp Mal. 1:11 Cp with Hannah's song 1 Sm 2:1-9.

Ps. 114 perhaps composed for Passover of Ezra 6:16-22. Note the imprint of Zechariah in it.

2 THE GREATNESS OF HIS GODDNESS 5-9

12 Even though Israel undeserving Ezek. 36:22; Heb 6:17-18. Cp Ps. 89:34; 105:8; 106:45; Dan. 9:14; Luke 1:72.
13 Ps. 78:42; 105:27. The past exhibitions of power provide confidence for the future 130:3-8. Bottom left 785
14 Ps. 2:8. RV past tense: "In giving them" thus restoring it to Canaan. However c = "to give to them the inheritance of the nations." Rom. 4:17
15 These are basic principles of His character. See them stressed in Moses' song of Witness to the nation Deut. 32:4. = Truth = Justice.
16 RV "precepts are sure" They are not mutable or changeable depending upon further revelation. They are based upon eternal principles. Mal. 3:6; Rom. 11:29. Syr. PIQQUD = Mandates.
17 Exemplified in the Passover. The return from Exile was a further similar act - through Cyrus. The Passover then must have been celebrated with special meaning Ezra 6:19. Of the future. Is. 11:11; Jer. 16:14-15.
18 YAREY - fearful
3 CONCLUSION V. 10.
19 See above Cp Prov. 1:7, 9:10. Love is its completion Col. 3:14; 2 Jhn. 6. Half-finished temple.
20 Cp Mg. "good success" RV mg "good reputa." Heb SEKEL from root SAKAL rend "good success" Josh. 1:8. "The cognate verb often denotes success resulting from intelligence." Camb. Bible. Cp SEKEL - Prov. 13:15
21 This is the crown of fear - the manifestation of love. Mk. 7:21; 2 Jhn. 6.

PSALM 112.
YAHWEH PRAISED FOR HIS INFLUENCE ON HIS PEOPLE Cp Acts 4:13; Matt. 7:16-20.

1 A RIGHTEOUS MAN'S INHERITANCE FROM YAHWEH Vv 1-3.
1 See Note Ps. 1:1. For us His happiness stems from Divine favor in forgiveness Ps. 32:1. Thus extending the thought of Ps. 111:10
3 Abrahamic characteristic Gen. 18:19. A manifestation of Love to Yahweh 2 Jhn. 6. If we learn to hate evil & love Good Amos 5:15 we shall not willingly do that which we hate.
4 GIBBOR - Valiant in war Is. 9:6; Rev. 6:2; 19:11, 17.
5 Here = in joy. The words applied to Yahweh 21:5; 45:3 are applied to His Son in His righteousness

PSALM 113.
1 An exhortation to praise God for his excellency, 6 for his mercy.

(PRAISE ye the LORD.)
1 Praise, O ye servants of the LORD, praise the name of the LORD. - Cp Mal. 1.
2 Blessed be the name of the LORD from this time forth and for evermore.
3 From the rising of the sun unto the going down of the same the LORD's name is to be praised.
4 The LORD is high above all nations, and his glory above the heavens.
5 Who is like unto the LORD our God, who dwelleth on high, Exod. 15:11
6 Who humbleth himself to behold the things that are in heaven, and in the earth!
7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;
8 That he may set him with princes, even with the princes of his people.
9 He maketh the barren woman to keep house, and to be a joyful mother of children.
(Praise ye the LORD.) - LXX places this Hallelujah at beginning Ps. 114.

PSALM 114.
An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;
2 Judah was his sanctuary, and Israel his dominion.

Ps. 114 - THE MEMORIAL OF ISRAEL'S NATIONAL BIRTH
Historical See Ps. 113. Probably Return Ezra 1:1 recalling the Passover by the "man of sin" 2 Thes. 2:3-8
Prophetical V. 2
1 ISRAEL'S CHANGE STATING AT THE EXODUS 1-2

Baptism of the nation 1 Cor. 10:1-2. Future Zech. 10:11
Earthquake accompanied the giving of the law Exod. 19:18 Cp future Zech. 14:4
3 AN APPEAL TO NATURE TO EXPLAIN THE CAUSE OF EARTHQUAKE Vv 5-6.
6 The manifestation of Yahweh in the Elohim Cause this Exod. 19:20; 33:21 A greater theophany yet to occur Mic. 1:3-4
4 THE GREATER THEOPHANY OF THE FUTURE 7-8
7 The non God remade. See opp. p. 72.
What He did in the past He can repeat in the future.
PSALM 115
HISTORICALLY: ISRAEL'S DELIVERANCE FROM EGYPTIAN IDOLATRY
PROPHETICALLY: THE LORD'S VICTORY OVER THE FORCES OF DARKNESS, IGNORANCE AND IDOLATRY (Jam. 4:7)
YAHWEH SUPPLICATED TO VINDICATE HIS NAME IN A TIME OF HUMILIATION AMIDST THE TAUNTS OF A MOCKING ENEMY Vv 1-9.
He pleads this not for ourselves. See also the request of Christ. John 12:28; 15:8; John 17:1, 6, 11, 24. The Father was glorified in that His name was vindicated. Rom.
His fundamental attributes of love and faithfulness. Exod. 34:6
Historically Cp Josh. 2:9-10. Historically Cp Josh. 2:11 Cp Mic. 7:10. They note this way of Christ Cp Isa. 53:1 Ps. 22:28-9.
Though not visibly apparent His power is real and tangible.
His Will performed in fulfilment Isa. 53:10 Redemption Isa. 55:11
YAHWEH'S POWER NEGATIVELY EXPRESSED Vv 4-8
Note the introverted form of the constructive parts of these verses. Cp Vs. 4-8, etc.
Created inanimate objects of the great, intelligent Creator. Cp. 148:7-8.
Man makes this his god. The constructive parallel
Troubled by the flesh Cp V. 8. They cannot teach Hab. 2:19 They cannot see their shipper's needs 10
But what are appealing them for help 11
Cannot smell the smoke of sacrifice
To protect

1 Praise, O ye servants of the LORD, praise the name of the LORD.
2 Blessed be the name of the LORD from this time forth and for evermore.
3 From the rising of the sun unto the going down of the same the LORD's name is to be praised.
4 The LORD is high above all nations, and his glory above the heavens.
5 Who is like unto the LORD our God, who dwelleth on high,
6 Who humbleth himself to behold the things that are in heaven, and in the earth!
7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;
8 That he may set him with princes, even with the princes of his people.
9 He maketh the barren woman to keep house, and to be a joyful mother of children.
Praise ye the LORD.

1 When Israel went out of Egypt, the house of Jacob from a people of strange language;
2 Judah was his sanctuary, and Israel his dominion.

Ps. 114 - THE MEMORIAL OF ISRAEL'S NATIONAL BIRTH
Historical See Ps. 113. Probably Return Ezra 1:1 recalling the Passover by the "man of sin" 2 Thes. 2:3-8
Prophetical V. 2
1 ISRAEL'S CHANGE STATING AT THE EXODUS 1-2

Implying not merely a foreigner, but one of foreign worship with different thought-processes, with difficulty of communication. Cp. Confusion Gen. 11:1-9 with Zech. 8:23; Zeph. 3:9.
2 RV "became." Yahweh dwelt in Judah in a special sense. The seat of His rule was there. This will also be the case in an even greater sense in the future Zech. 2:12. Note the link with the Exodus Exod. 15:17.
3 Exod. 19:3-6; 15:11-16. Cp Jer. 3:17
2 THE MIRACULOUS EVENTS THAT USHERED IN THE BIRTH OF THE NATION Vv 3-4.
4 To be exceeded in the future Zech. 14, Isa. 11:16.

PSALM 112.
1 Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly. See Note 111:1.

(PRAISE ye the LORD.)
1 Blessed is the man that feareth the LORD, that delighteth greatly in his commandments. - Carry Over CHIII:10.
2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.
3 Wealth and riches shall be in his house: and his righteousness endureth for ever.
4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.
5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion. (RV = "for")
6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. - Mk. 14:14-68; Heb. 6:10.
7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.
8 His heart is established, he

2 A RIGHTEOUS MAN'S MANIFESTATION OF THE WAYS OF YAHWEH Vv. 4-5.
7 Cp Isa. 50:10, 58:10. Ps. 97:11; Mic. 7:8-9.
8 Thus he manifests the characteristics of Yahweh Cp Mk. 3:48; Lk. 6:36. Cp Ps. 111:4
9 RV: "Well is it with the man that dealeth graciously & lendeth" Ps. 37:21, 26. Jer. 2:37
10 RV. "He shall maintain his cause in judgment." Roth: "He shall sustain his affairs with justice." He is concerned with the welfare of others.
3 A RIGHTEOUS MAN'S STABILITY BEFORE YAHWEH 6-8.
11 RV: V. 5 = "Well is it with the man that dealeth graciously" ch. and now V. 6. there follows the reason: He will be blessed of Yahweh. N. 154:

Ps. 114 perhaps composed for Passover of Ezra. 6:16-22. Note the impact of Zechariah on it.

Ps. 113-118 THE SECOND PORTION OF HALLEL (Hymn of Praise) - Sung at the conclusion of Passover (p Mat. 26:30, Mark 14:26) Of those who sung on that occasion only the Lord Jesus understood its full significance and the impending drama. The others would sing with their minds in the past, not realising the dramatic fulfilment of the words then so dear. What thoughts must have filled the mind of the Lord as he repeated the words
The term Hallel (praise) is employed of the ceremonial singing of Levites during Passover. 2 Chr. 30:21.

PSALM 116. Used by women at thanksgiving after childbearing. Appropriate to the Lord who suffered that others might live.

Ps. 114: • The Miracle of Redemption 1-4. • The Source of Redemption 5-8

Baptism of the Nation 1 Cor. 10:1-2. But see Zech. 10:11.

Earthquake accompanied the giving of the Law Exod. 19:18 & future Zech. 14:4

IN APPEAL TO NATURE TO EXPLAIN THE CAUSE OF EARTHQUAKE vv 5-6.

The manifestation of Yahweh in the Kedhim (Cause this Ezek. 19:20; 38:21) A greater theophany yet to occur Heb. 1:

THE GREATER THEOPHANY OF THE FUTURE 7-8

The man God remade. See opp. p. 72. What he did in the past he can repeat in the future. Zech. 13:1-2. John 4:11-14.

PSALM 115

HISTORICALLY: ISRAEL'S DELIVERANCE FROM EGYPTIAN IDOLATRY

PROPHETICALLY: THE LORD'S TRIUMPH OVER THE FORCES OF DARKNESS, IGNORANCE AND IDOLATRY (1 Sam. 17:43)

YAHWEH SUPPLICATED TO VINDICATE HIS NAME BY A DISPLAY OF HUMILIATION NOW IN THE FACE OF A MOCKING ENEMY. Vv 1-9.

He read this not for literalists. See also the speech of Christ. John 12: 23, 27-8. John 17:1-4, 5, 24. The Father was glorified in that His name was vindicated. Rom. 3:

His fundamental attributes of love and faithfulness. Exod. 34:6

Ps. 79:10. Historically Cp. Joel 2:17. Cp. Mic. 7:10. They take this way of Christ Cp. Isa. 53:3. Ps. 22:3-9.

Though not visibly apparent the power is real and tangible.

His Will performed in fulfilment Isa. 53:10 & redemption Isa. 55:11.

YAHWEH'S POWER NEGATIVELY EXPRESSED Vv 4-8.

Note the introverted form of the constructive parallelism of these verses. Cp. Vv 4-8 etc.

Graphic inanimate objects as the great, intelligent Cp. Indicate Cf. Hab. 2:19. Man makes this his god

The constructive parallelism

Mouthed by the flesh Cp. Vv 5. They cannot teach Hab. 2:19 They cannot see their worshippers' needs 10 Trust what are appealing to them for help. 11 Cannot smell the sweet odour of sacrifices. Ps. 51:16-17

PSALM 114

THE MEMORIAL OF ISRAEL'S NATIONAL BIRTHDAY

Typical See Note p. 111. Probably at Gilgal Ezra 6:14 recalling the Passover by the "new sign" Zech. 8

Rhetorical V. 7.

ISRAEL'S CHANGED STATUS AT THE EXODUS 1-2.

PSALMS. *The psalmist's love to God.*

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.
12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.
13 He will bless them that fear the LORD, both small and great.
14 The LORD shall increase you more and more, you and your children.
15 Ye are blessed of the LORD which made heaven and earth.
16 The heaven, even the heavens, *are* the LORD's: but the earth hath he given to the children of men.
17 The dead praise not the LORD, neither any that go down into silence.
18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116.

1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice *and* my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.
3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5 Gracious *is* the LORD, and righteous; yea, our God is merciful.
6 The LORD preserveth the simple: I was brought low, and he helped me.
7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

PSALM 115.

The psalmist exhorteth to confidence in God, who is to be blessed for his blessings.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say, Where *is* now their God?
3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.
4 Their idols *are* silver and gold, the work of men's hands.
5 They have mouths, but they speak not: eyes have they, but they see not:
6 They have ears, but they hear not: noses have they, but they smell not:
7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.
8 They that make them are like unto them; so *is* every one that trusteth in them.
9 O Israel, trust thou in the LORD: he *is* their help and their shield.
10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

Ps. 77. 16. Josh. 3. 13. 16. — See Note on Type.
Ps. 135. 19.
Ut. 'a fall of earthquake' Zech. 14. Rev. 16:18.
Heb. with. 118. 2; 20:4.
Ps. 96. 9.
Ruth 2. 20.
Ps. 96. 5 & 121. 2 & 124. 8 & 134. 3 & 146. 6. Gen. 1. 1.
Ps. 6. 5.
Cp. Is. 48. 12.
Acts 12. 23.
Ps. 113. 2. Dan. 2. 20.
Ps. 205. 45.
Ps. 42. 3.
Ps. 11. 4. Cp. 1 Chr. 16. 26.
Ps. 18. 1.
Deut. 4. 28. 2 Kin. 19. 18. Cp. Is. 44. 10-20. Acts 19. 26.
Ps. 66. 19 & 118. 21.
Is. 46. 7. Jer. 10. 5. Hab. 2. 18.
Ps. 86. 1.
Heb. in my days. Cp. 2 Kin. 20. 19.
Cp. Ps. 135. 17.
Ps. 18. 4.
Heb. found me. Gen. 44. 34.
Ps. 18. 6.
Is. 44. 11. Jonah 2. 8. Hab. 2. 19.
Ps. 86. 15.
Ps. 145. 17. Ezra 9. 15.
Ps. 118. 2-4 & 135. 19, 20.
Ps. 33. 20. Deut. 33. 29.
Ps. 19. 7. Prov. 1. 4.
Ps. 79. 8.
Ps. 25. 2.
Jer. 6. 16. Mat. 11. 29.
Ps. 13. 6.
Ps. 84. 9.

787 bound with cords ready to be carried away for execution.
Metsarey sheol - Straitnes (hemmed in) of the grave.
6. The prayer in peril Cp. Ps. 17:6. Heb. 5:7.
7. Expressive of His attributes & character. Exod. 34:
to which the Psalmist appealed not in vain.
8 These verses based on Exod. 34:6.
9. Pethey - Little ones. Those lacking experience. Yahweh gives spech. Understanding Ps. 119:130. wisdom Ps. 19:7. subtilty, Prov. 1:4. thus preserving them. Cp. Mat. 11:25. 18:3. Luke 10:21.
10 Anxiety is abandoned and tranquility comes through communion with the Father. Cp. Luke 22:40-46. Like the Apostles
11 RÂSHAM - To pendle, to vex, by ext. the vexers

Gentile believers. Isa. 56:1 Acts 11:16, 26. 16:10. Thus the nation, the priests and proselytes are each in turn appealed to.

THE CERTAINTY OF THE BLESSING. Vv 12-15.

The fact of blessings already received showed that Yahweh had not forgotten or deserted His people.
22 One and all without condition of rank. Rev. 19:5
23 Lit. Yahweh increase you - the expression of a prayer. As far as this concerns the Lord see Isa. 53:10.
24 He has the power to dispense all blessings. What infinite comfort the Lord Jesus must have received from this hymn as he went forward to his sufferings.

THE AUTHORITY OF HE WHO BLESSES. Vv 16-18.

25 He is supreme over all in both power and mercy. Isa. 55:9. Ps. 103:11. 1 Tim. 6:15-16.
26 Man's is a subordinate position though in their pride they do not realise it.
27 Cp. Ps. 6:5. 30:9. 88:11-12. 115:17. Isa. 38:18.
28 With what significance the Lord must have sung these words. How they exhort us that we should employ life properly.
29 Thus to the Psalmist Sheol is a place of silence. Ps. 31:5
30 The joy set before the Lord - anticipation of resurrection.

PSALM 116.

PRAISE FOR DELIVERANCE.

HISTORICALLY founded on Deliverance from Egypt, forming part of Passover celebrations. Cp. 118:

PROPHETICALLY - The Lord's deliverance. Vv. 8-16.

Not a Psalm of complaint but a song of thanksgiving of one rescued from death. It expresses the yearnings, fears, prayers expressed during the time of peril, interspersed with constant and repeated proclamations of praise for the Name of Yahweh because of deliverance.

THE REASON FOR THE PSALMIST'S LOVE: YAHWEH'S HELP IN NEED. 1-9

1 This love arose out of his belief Cp. V. 10. See. 1 Thes. 4:14. Ps. 18:1
2 Lit. Heareth. He is always ready to do so. Ps. 34:15.
3 Koth. - "Bowed." In His great mercy, He condescended to man coming down to His level. Ps. 18:16
The figure is that of Yahweh bowing His ear to the feeble suppliant too weak to speak loudly so as to be plainly heard.
Chebley maveth - Cords of death
The figure is that of a captive

An exhortation to praise

8 For thou hast delivered my soul from death, mine eyes
from tears, *and* my feet from
falling.
9 I will walk before the LORD
in the land of the living.
10 I believed, therefore have I
spoken: I was greatly afflicted:
11 I said in my haste, All
men *are* liars.
12 What shall I render unto
the LORD for all his benefits
toward me?
13 I will take the cup of
salvation, and call upon the
name of the LORD.
14 I will pay my vows unto
the LORD now in the presence
of all his people.
15 Precious in the sight of
the LORD *is* the death of his
saints.
16 O LORD, truly I *am* thy
servant; I *am* thy servant,
and the son of thine hand-
maid: thou hast loosed my
bonds.
17 I will offer to thee the
sacrifice of thanksgiving, and
will call upon the name of the
LORD.
18 I will pay my vows unto
the LORD now in the presence
of all his people,
19 In the courts of the LORD's
house, in the midst of thee,
O Jerusalem. Praise ye the
LORD.

PSALM 117.

An exhortation to praise God for his mercy and truth.

O PRAISE the LORD, all
ye nations: praise him,
all ye people.
2 For his merciful kindness
is great toward us: and the
truth of the LORD *endureth* for
ever. Praise ye the LORD.

PSALM 118.

1 An exhortation to praise God for his mercy.
5 The psalmist sheweth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

O GIVE thanks unto the
LORD; for *he is* good: be-
cause his mercy *endureth* for
ever.
2 Let Israel now say, that his
mercy *endureth* for ever.
3 Let the house of Aaron now
say, that his mercy *endureth*
for ever.
4 Let them now that fear the
LORD say, that his mercy en-
dureth for ever.
5 I called upon the LORD in
distress: the LORD answered
me, *and* set me in a large
place.
6 The LORD *is* on my side;
I will not fear: what can man
do unto me?
7 The LORD taketh my part
with them that help me: there-
fore shall I see *my desire*
upon them that hate me.
8 *It is* better to trust in the
LORD than to put confidence in
man.
9 *It is* better to trust in the
LORD than to put confidence in
princes.
10 All nations compassed me
about: but in the name of the
LORD will I destroy them.
11 They compassed me about;
yea, they compassed me about:
but in the name of the LORD
I will destroy them.
12 They compassed me about
like bees; they are quenched
as the fire of thorns: for in
the name of the LORD I will
destroy them.
13 Thou hast thrust sore at me
that I might fall: but the LORD
helped me.
14 The LORD *is* my strength
and song, and is become my
salvation.
15 The voice of rejoicing and
salvation *is* in the tabernacles
of the righteous: the right
hand of the LORD doeth va-
liantly.
16 The right hand of the
LORD is exalted: the right
hand of the LORD doeth va-
liantly.
17 I shall not die, but live,

HISTORICALLY Associated with T. Tabernacles Vs 27 and linked with Passover for Tabernacles had been in deliverance Egypt Ex 23:39-43. Exod 15:1 Certainly expresses feelings of people at that time Vv. 5-13. Cp. V. 14.

MESSIANICALLY foreshadowing Millennium when Tabernacles fulfilled Zech 14:16.

Quoted - 6, 22, 23, 26.

Sung antiphonically: chair answering choir

A PSALM OF JUBILANT THANKSGIVING

O GIVE THANKS. Vv 1-4

1 "For His loving Kindness is to the Age" See Notes Ps 136:1

2 Cp Rom 11:22 The proper singers of the Psalm have experienced it. Cp. "Now" V. 26

3 fold division See Notes. Ps 115:9-11 They "trust" here, in the Age, they have experienced

TO MY DELIVERER 5-18

4 Messiah speaks, but His experience is that of all saints.

5 Hemmed in and hard pressed by enemies, he was set free to move on without hindrance.

6 An idiomatic expression indicating Yahweh in the capacity of many helpers.

7 So Israel out of Egypt - so Christ after resurrection

8 Cp Acts 6:27.

9 Saith: "surely I will make them be content" (Gesenius) Cp Ps 73 = The purpose of cutting off.

10 In numbers with anger y noise and violence rous stings

11 Suddenly flares up, makes plenty of noise, then as suddenly collapses.

12 He addresses his enemies

13 The figure is that of two warriors Cp 64:3-7. Isa 49:2

TO MY STRENGTH

14 Cp Moses Song Exod. 15:2. Messiah Mark 12:30

15 The Lord's song of victory and rejoicing is echoed by the triumphant saints Rev. 5:9-10. Isa 61:3 Rev. 5:9-10. Isa 61:3

16 Ps 89:17. 110:1, 5

17 For the valiant deeds of this "right hand of Yahweh" Christ, head of his redeemed and glorified body see Heb. 2.

A particle of supplication not of time. Idea that the glories which the Psalmist saw might be consummated.

Save Now - Hoshi'ah nna Hosanna - a contracted form from same root as Jesus - Yashua. The shout of the crowds who played upon the word's name Mat 21:9

Zion Jer. 31:23 Isa 26:1

The Temple. Ezek 41:2

MY SALVATION 21-29.

21 Lit "That belongs to" Ezek 44:1-3 Note

Another allusion to Exod 15:2.

These words were quoted by the Lord to leaders of Israel as they were making preparations for the Passover when they were sung.

Zech. 4:7.

Prophetically the Psalmist saw the work accomplished.

Marvelous. Same word used in relation to redemption Israel. Jer. 32:21

Acts 17:31 Ps. 102:18 Isa 2:2, Mat. 4:1 Heb 2:2 SEE ABOVE

Yasar - To bind or join and in its idiomatic use, to make ready. Gen 46:29 bad 16:6. 1 King 18:30

Hag - A feast or festival sacrifice

Any thing woven or interlaced

Comp. Bible trans. "Make ready the festal sacrifice with branches until (Ald.) (It is consummated at) the horns of the altar." See also Moffatt. for use of "hag" to Passover, see introductory note to Haggai. The Psalm expresses the joy of deliverance through sacrifice. Isa will express this in nature. - a feast of deliverance exclusive to Israel. Exod 12:14-20 Deut 16:1-22. Luke 22:1 Cp Gen. 4:7. bottom 788

Another echo of Ex 15:2. Cp Note. V. 1.

PSALM 119

THE ALPHABET OF PRAISE TO THE WORD OF YAHWEH

THE JOY OF WALKING IN THE PRECEPTS

27 Notice the development. Salvation is extended into prosperity.

28 A title of Messiah the King. Mat 11:3 This is extended by disciples into: Blessed is the King that cometh..." The multitude shouted this greeting, the Pharisees rebuked them Mat 21:9 Luke 19:

Christ's kingdom typified.

39 The Lord declared their house desolate until all should proclaim it Mat 23:37-39 Luke 13:35 These incidents occurred just prior to Passover, when Psalm sung

29 He has proved Himself to be the Strength of Israel at at the Exodus Ex. 15:2

30 Israel yet to acknowledge this. Rom. 11:26

PSALMS. *Sundry prayers, praises, &c.*

and [a] declare the works of the LORD.]

18 The LORD hath [b] chastened me sore:] but he hath not given me over unto death.]

19 [c] Open to me the gates of righteousness:] I will go into them, *and* I will praise the LORD:]

20 This gate of the LORD,] [e] into which the righteous shall enter.] -Cp Ps 24:3-5. Ezek 44:15-16.

21 I will praise thee: for thou hast heard me,] and art become my salvation.]

22 [g] The stone *which* the builders refused] is become the head *stone* of the corner.]

23 [h] This is the LORD's doing;] it *is* marvellous in our eyes.]

24 This *is* the day *which* the LORD hath made;] we will rejoice and be glad in it.]

25 Save now, I beseech thee, O LORD:] O LORD, I beseech thee, send now prosperity.]

26 [i] Blessed *be* he that cometh in the name of the LORD:] we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath [m] shewed us light:] bind the sacrifice with cords,] even unto the horns of the altar.]

28 Thou *art* my God, and I will praise thee:] thou *art* my God, I will exalt thee.]

29 [o] O give thanks unto the LORD; for *he is* good:] for his mercy *endureth* for ever.]

The Alphabet of Grace

PSALM 119.

Sundry prayers, praises, and professions of obedience.

Christ our burden bearer

א ALEPH.

BLESSED *are* the [1] undefiled in the way,] who walk in the law of the LORD.]

2 Blessed *are* they that keep his testimonies,] *and that* seek him with the whole heart.]

3 They also do no iniquity:] they walk in his ways.]

4 Thou hast commanded *us* to keep thy precepts diligently.]

5 O that my ways were directed] to keep thy statutes!]

6 Then shall I not be [12] ashamed,] when I have [p] respect unto all thy commandments.]

7 I will praise thee with uprightness of heart,] when I shall have learned [q] thy righteous judgments.] -MISHPATIM - See below.

8 I will keep thy statutes:] O forsake me not utterly.]

House - 646 216

ב BETH.

9 [r] Wherewithal shall a young man cleanse his way?] by taking heed *thereto* according to thy word.]

10 With my whole heart have I sought thee:] O let me not [h] wander from thy commandments.]

11 [t] Thy word have I hid in mine heart,] that I might not sin against thee.]

12 Blessed *art* thou, O LORD:] [k] teach me thy statutes.]

13 With my lips have I declared] all the judgments of thy mouth.]

14 I have [m] rejoiced in the way of thy testimonies,] as *much as* in all riches.]

15 I will [o] meditate in thy precepts,] and have respect unto thy ways.]

16 I will [p] delight myself in thy statutes:] I will not forget thy word.]

Camel A Carrier Christ our Helper

ג GIMEL.

17 [r] Deal bountifully with thy servant, *that* I may live,] and keep thy word.]

18 [s] Open thou mine eyes,] that I may behold wondrous things out of thy law.]

19 I *am* a stranger in the earth:] hide not thy commandments from me.]

20 [t] My soul breaketh for the longing] *that it hath* unto thy judgments at all times.]

21 Thou hast rebuked the [z] proud *that are* [v] cursed,] which do err from thy commandments.]

[a] Ps. 6. 5 & 107. 22.

[b] 2 Cor. 6. 9.

[c] Is. 26. 2. Cp. Ps. 24. 7. 9.

[2] Heb. *judgments of thy righteousness.* ver. 62, 106, 160, 164.

[d] Ex. 21. 1 & 24. 3.

[e] Is. 35. 8. Rev. 22. 14.

[f] Ps. 25. 7.

[g] Cited Mat. 21. 42. Mark 12. 10. Luke 20. 17.

[3] Heb. *This is from the* LORD.

[h] ver. 21, 110, 118.

[i] Ps. 37. 31. Luke 2. 19, 51. Ps. 94:13 Ps 95:7

[k] ver. 26, 64, 68, 108, 124, 135, 171.

[l] Cited Mat. 21. 9 & 23. 39. Mark 11. 9. Luke 13. 35.

[m] ver. 111, 162.

[n] Ps. 18. 28 & 97. 11.

[o] ver. 23, 27, 48, 78, 148. Cp. ver. 97, 99.

[p] ver. 24, 47, 70, 77, 92, 143, 174. Cp. ver. 35.

[q] ver. 2.

[r] Ps. 13. 6.

[4] Heb. *Reveal.* Num. 22. 31. Cp. ver. 22.

[s] Or, *perfect, or, sincere.* Gen. 17. 1. Prov. 11. 20 & 13. 6.

[t] ver. 54. Lev. 25. 23.

[u] Ps. 84. 2.

[v] 1 John 3. 9 & 5. 18.

[z] ver. 51.

[w] Deut. 27. 26.

1 See Note. Ps 1:1 Heb. 'ESHERI! Happinesses

2 TÂMIYM - Entire, integrity from root TÂMAM - To complete. St. Thus mature. See Note Gen 17:1

3 They do not merely theorise upon the Law but apply it. TORAH signifies Direction, Instruction, Teaching, as well as Law in the strict meaning of the term. It is used to denote the whole O.T. in Jn 10:34

4 NÂTSAR - To guard, protect, maintain, obey. St

5 ÊDÂH - Witness. "The idea of the word is that of an attestation, or formal affirmation - thus a solemn declaration of God's will on points especially of moral or religious duty, or a protest against human propensity to deviate from it" - Camb. Bible. Cp Deut. 4:45. 6:17, 20 etc.

6 Not merely external formalism Ps 51:16. With entire devotion of thought + will Cp Deut. 4:29. 6:5

7 This verse, connected with previous one, they

789

THE TEN SYNONYMS FOR LAW

The ten commandments are described as the ten words of the Decalogue Deut. 5:22. and, significantly the Alphabet of Grace is built around ten words, one of which is found in every verse except Vv 122, 132. They are saying, Word, Testimony, Way, Judgment, Precept, Commandment, Law, Statute, Righteousness. Cp Deut. 4:13 where Commandments is literally "Words" - debar.

(1) Saying (Word - note 20) - IMRÂH (19 times) LXX Logion Cp. Deut. 33:9

(2) Word (DÂBÂR - note 17).

(3) Testimony. (See Note. 2)

(4) Way - DERÊK - The course of conduct marked out by God's law. Cp Gal. 5:25.

6 PÂ'AL - To do systematically or habitually - Str.

9 PIQQUWDIM - Appointments, mandates. Thus to be accepted without question. Render: Thou hast appointed thy precepts To be kept diligently.

10 Me'OD - vehemently (enthusiastically), wholly, speedily. Thus find pleasure in so doing.

H KUWN - Lit. established (RV) Established. Thus firmly set up. See Prov 4:26.

12 Experience shame or disgrace

13 NÂBAT - To scan, look intently at, to regard with pleasure. Str. This only possible when observed.

14 The Psalmist has not yet attained unto complete understanding but thanks Yahweh for every advance. The will to obey Vs 2, 4 is the criterion of progress to Jn 7:17 See Note below 788

15 CHÔQQIM - Something engraved, an enactment, appointment.

16 He is determined to keep them, but realises the need of Yahweh's help. He puts no confidence in flesh.

THE RESOLVE TO KEEP YAHWEH'S ORDINANCES FAITHFULLY 9-16

17 DÂBAR - LXX - Logos. The communication of Yahweh's will to man. The 10 commandments are literally 10 words — Labor Deut. 10:4

18 Through inadvertence. My intention is good but my strength is small + the flesh is weak.

19 MITSVÂHIM - A definite command imparted by authority - mand implied by authority.

20 IMRÂH - The expression of the inner will to man. Fem. Rend. Logion in LXX. Cp with V 9. Similar in meaning.

21 RV. "Laid up" or treasured. Cp Prov 2:7. 10:14. Deut. 2:25. 33:3. Ps 17:14. 21:10. 31:19. 61:7. 64:6. 83:3. 140:5. Isa 30:33. Jer 51:13. Hos 13:12.

22 GÂRAK - To kneel in an act of adoration. Humility before Yahweh is the first essential to development of knowledge. Prov 1:7. 9:10. To kneel before Him is to promise to accept His guidance.

23 As commended, he has spoken of Yahweh's truth. Deut 6:13 Matt 4:10

24 The true riches Prov 22:4. 10. 11. Sin will be his ruin Vv 20, 23.

25 DÔRACH - A well trodden road. A duff word to [illegible] which is DERÊK - a course of conduct

3 YAHWEH'S WORD PROMISES STRENGTH IN TRIAL 17-24

26 He desires continuance of life only to serve Yahweh.

27 SHÂMAR - To hedge, guard, protect - thus jealously observe. RV: "So will I observe thy word."

28 Cp Eph. 1:17-18.

29 Cp V. 54. 1 Pet. 2:11.

Christ is the helper of such.

Cp Gimel.

30 He hides these from the so-called wise + reveals them unto babes. Luke 10:21. 1 Cor 1:26-31

GÂRAS - Is crushed. He expresses the reason for the ardent prayer of V. 19. The knowledge will help him in his distress.

He desires Knowledge to avoid similar mistakes.

(5) Judgment - singular + plural MISHPÂT - IM. - a verdict made authoritatively once + thus becoming a precedent. Also judicial acts on Yahweh's part indicating His law - 19 times in plural, 4 in singular.

(6) Precepts - PIQQUDIM - appointments or mandates. Found only in the Psalter. (Ps 103:18) Psalm 19:7. Cp

DOMINANT WORDS.

- Quicken - CHÂYÂH - Revive, Give new life. 25,37,40,88,107, 149,154,156,159.
- Affliction - 'ÂNÂH - Depression, misery. Afflicted 'ÂNÎY 59,92, 153, (67,71, 75,107) from ÂNAH - to be humbled.
- Teach - LÂMAD - Goad, teach by rod. 11,26,64,66,68,108,124, 135.
- Not Forget - SHÂKACH - To mislay, be oblivious of through want of memory or attention. 16, 83, 93, 109, 141, 153, 176.
- Delight - SHÂ'A' - To look upon with pleasure, fondle. 16, 47, 70 SHÂ'SHUA' from SHÂ'A' - Enjoyment. 24, 77, 92, 143, 174.
- Keep - SHÂMAR - Hedge, guard. 4,5,8,17,44,57,60,63,88,101,104, 134, 136, 146. NÂTSAR, Guard, maintain, obey. 3,33,34,69,100, 115, 129, 145.

THE MAIN PRAYE

"Teach me, O ... of thy statutes." ... spiritual enlighten... and it occurs 8 ti... of perfection. V. 12... 124, 135.

Sundry prayers, praises, **PSALMS.** *and professions of obedience.*

22 Remove from me [a] reproach and contempt; for I have [b] kept thy testimonies.

23 [d] Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* [e] my delight *and* [2] my counsellors.

Door. Jhn. 10:7

ד DALETH. Something swinging - Gen. 2:16; 3:1

25 [f] My soul cleaveth unto the dust: [g] quicken thou me according to thy word.

See above

26 I have declared my ways, and thou heardest me: [h] teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I [k] talk of thy wondrous works.

28 [l] My soul [4] melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

(John 10:1) See below

30 I have chosen the way of truth: thy judgments have I laid *before me.* RV "Cleave."

31 I have stuck unto thy testimonies: O LORD, [o] put me not to shame.

32 I will run the way of thy commandments, when thou shalt [p] enlarge my heart.

Hey - Behold. Light. (See top 791) Lattice - Window

ה HE. John 8:12

33 [q] Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 [r] Make me to go in the path of thy commandments; for therein do I [c] delight.

36 [b] Incline my heart unto thy testimonies, and not to covetousness.

37 [s] Turn away [e] mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 [t] Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away [e] my reproach which I fear: for thy judgments *are* good.

Vv. 20, 131 Ps. 119:5

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

Hook. Isa. 22:23 Num. 6

ו VAU. And. Exod. 26:32 Hooks.

41 Let thy mercies [f] come also unto me, O LORD, even thy salvation, according to thy word.

42 [3] So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk [e] at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also [m] before kings, and will not be ashamed.

47 And I will [n] delight myself in thy commandments, which I have loved.

Sword or weapon. Heb. 4:12

ז ZAIN.

48 [u] My hands also will I lift up unto thy commandments, which I have loved; and I will [2] meditate in thy statutes.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my [4] comfort in my affliction: for [v] thy word hath [z] quickened me.

51 The proud have had me greatly in derision: *yet* have I not [2] declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 [c] Horror hath taken hold upon me because of the wicked that [f] forsake thy law.

54 Thy statutes have been my songs in the house of my [o] pilgrimage.

[a] Ps. 39. 8.
[b] ver. 2, 33, 34, 56, 69.
[c] ver. 42.
[d] ver. 161.
[e] ver. 16, 47, 70, 77, 92. Prov. 8. 30.
[2] Heb. men of my counsel. Is. 40. 11.
[f] ver. 77.
[g] Ps. 44. 25.
[3] ver. 37, 40, 50, 88, 93. Ps. 71. 20.
[4] Or, So shall I answer him that reproacheth me in a thing.
[h] ver. 12.
[k] ver. 15, &c. Judg. 5. 10.
[l] Ps. 107. 26.
[4] Heb. droppeth. Job 16. 20. Eccles. 10. 18.
[m] Heb. of larges. Ps. 119. 5. Cp. Prov. 4. 12.
[n] Ps. 138. 1. Cp. Mat. 10. 28.
[o] ver. 116.
[p] Ps. 63. 4. Lam. 3. 41.
[q] ver. 15.
[r] Is. 60. 5. 2 Cor. 6. 11. Cp. 1 Kin. 4. 29.
[s] ver. 12.
[t] Job 6. 10. Rom. 15. 4.
[u] Ps. 105. 39 & 138. 2.
[z] ver. 25.
[v] Ps. 25. 5.
[x] ver. 157. Ps. 44. 18.
[c] Ps. 1. 2. Cp. ver. 16.
[w] ver. 112.
[2] 1 Kin. 8. 58.
[e] Ps. 11. 6. Cp. Ezra 9. 3.
[d] Prov. 1. 29. Ezek. 33. 31.
[6] Heb. Make to pass. ver. 39.
[e] Job 31. 1. Is. 33. 15.
[f] Ps. 89. 30.
[g] ver. 19. Gen. 47. 9.
[h] 2 Sam. 7. 25.

RV: "Which belong-eth unto the fear of thee." The antecedent is the word not the servant. That word induces reverence Pr. 25:14; 13:13

The only reproach he feared is failure to fulfil all require-ments of the law. V. 11 Right in the sense conducive to true happiness.

4 IN THE MIDST OF AFF-LICTION THE PSALMIST PRAYS FOR DEEPENED KNOWLEDGE TO KEEP HIM TRUE & STEADFAST. 25-32.

The Door of his mind is open to receive that instruction. Humbled by affliction. Here in deep distress, prostrate, as it were, on the ground.

Life promised as obedience to Law. Deut. 8:3; 30:6, 15, 19, Lev. 32:42.

RV: "answeredst" His prayers have been answered in the past. Now he requests further benefit: "teach me..." Jam. 1:5 See below.

See Synonyms 6. Note V.4. The prayer for deeper insight repeated. Vv. 34, 73, 125, 144, 169. RV. Meditate. Cp. Vv. 15, 23. He desires to probe further the wondrous teaching of the Law 18.

Dissolves into tears, requir-ing strengthening influence of the Word. Cp Mg.

This is in contrast to Way of Yahweh Gen. 3:24, the Way of Truth. It is the way of disloyalty based on falsehood Vv. 104, 128. Cp Rev. 21:8 in which is no future. Christ is the Door to that way. John 10:7; 14:6.

The understanding of it V. 18

Grant me the benefit prom-ised by so doing.

Heb. "For thou will enlarge" e. Yahweh will set his mind free from the cramping restraint of his present trouble Cp 1 Cor. 6: 11.

5 PRAYERS FOR INSTRUC-TION, GUIDANCE, STRENGTH

TORÂHNI - The verb from whence TORAH comes.

DÂREK - Road, fig. a course of life. Cp Gen. 3:24

NÂTSAR - To guard, pro-tect, maintain Cp 1 Jhn 2:5

Of the road, which he can behold stretched out before him.

A deeper insight than mere instruction

Complete realisation of its significance. Heb. "with all my heart" e. Undivided loyalty.

"Guide me" e Ps. 25:5.

BETSA' - Unjust gain Col. 2:5 Cp 2 Cor. 4:16. Ch. Isa. 33:15 with Ezek. 33:31.

All that is false, unreal, worthless. Cp 1 Jhn 2:15-17.

He seeks for renewed life and vigor to resist temp-ta-tion and to walk in Yahweh's way.

RV "confirm" See use of expression in regard to the promises.

THE TEN SYNONYMS FOR LAW.

Cont. from p. 789.

(7) Commandments - MITSVÂHIM - 21 times in plural, once singular collect-ively. Definite, specific commandments imposed authoritatively. Cp V. 10.

(8) Law - TORAH. Occurs 25 times. It denotes direction or instruction; a body of teaching, a system of Law. See Note. V. 1.

(9) Statutes - CHUQQIM. 21 times. Once SHUQQOTH V. 16. 22 Times. See Note V. 8.

(10) Righteousness - TSEDÂQÂH, TSEDEQ - 6 forms. Rightness, Rectitude, Justice, Vir-tue. The manifestation of Law.

100 MERCY - CHEYSED - Loving Kindness. Vv. 41, 76, 64, 124

RACHAM - Compassions (by extent - the womb. Rend. "tender mercies" Vv. 77, 156

CHÂNAN - To bend or stoop in kindness to an inferior, to favor, bestow. 58. 132

6 PRAYERS FOR GUID-ANCE AND COURAGE TO DE-PLAY THE TRUTH

Vv. 42, 46, 43

The Word (see note 89) promised many salvation to the faith-ful. Deut. 28:1-13 The Hooks (VAVIM) of silver in Tabernacle displayed the glory of Yahweh.

His personal exp-erience of Yahweh's loving Kindness will be sufficient answer to display to the world

By withholding mercy: salvation

His love: grat-itude, will flow forth. his obedience

Olam = Ad.

REKHOBAH - Open square, here of liberty without restraint.

He "seeks", "de-lights in" "loves" V. 47

He is not among the great himself Vv. 51, 69, 78, 85.

Knowing he will be vindicated.

He longs to turn hold of them, as the ideal set be-fore him - like the veil suspended up on the Hooks.

7 THE WORD SUS-TAINS IN FACE OF AFFLICTION & OPPO-SITION

This petition is based on his exper-iences & attitude in-dicated in the preced-ing verses.

RV: "Because" Because the Word has kindled hope.

LUWTS - Scorned, to make mouth at. Cp Ps. 1:1.

RV "swerved"

Yahweh will vindicate & repay Rom. 12:19. Cp. Deut. 32:35 Prov. 25:21-22.

RV "Hot in" dignation." It caused him deep sorrow V. 136.

They have calm-ed his feelings," songs cheer up lonely traveller on his journey Gen. 4

8 YAHWEH AND HIS SAINTS. Cp 57, 63.

CHELEQ - Smooth. Relating to stones used in lot. Thus apportion, separate. Inheritance. Note: Num. 26:55. Josh. 13:11. Cp Ps. 73:26. 142:5. Cp. Num. 18:20 Josh. 11:23. This inheritance hedged him in.

SHÂMAR - To hedge about. Thus to attend to, guard, protect.

PANIM - Faces. Cp. Gen. 4:14; Num. 6: 25.

Undivided mind - loyalty - full concentra-tion of mental powers.

CHÂNAN - Gracious. To bend in condescention to an in-ferior. Cp Jach. 7:10

RV "Cords" - a metaphor from the snare or noose of the hunter V. 110. Ps. 18:5.

RV "have wrapped me around." i.e. entangled me.

Unfair oppression will not cause him to turn from Yahweh Rev. 2:10-11.

Far from forgetting, he would abide by the most inconven-ient times to remember it. Cp John. 14:31

CHESED - Loving Kindness. This is spoke of tribulation such as Vv. 61. Cp Ps. 23:5; 143:8.

9 YAHWEH'S GOOD-NESS EVEN IN AFF-LICTION.

Notwithstanding his affliction V. 50, the persecution of princes 161, the contempt 22, derision gen-erally received from the wicked V. 51, the blessings of Yahweh far outweigh the affliction received V. 56.

He seeks for guidance in com-prehending the com-mandments in which he believed.

SHÂGÂG - Stray, sin ignorantly. "I was ignorant" e. He need-ed affliction to learn of the fulness of Divine will. Even Christ need-

THE MAIN PRAYER OF THE PSALM.
"Teach me, O Yahweh, the way of thy statutes." It is a prayer for spiritual enlightenment Cp Num. 14:5 and it occurs 8 times - the number of perfection. V. 12, 26, 33, 64, 68, 108, 124, 135.

א 'ALEPH - an ox's head. (Ezek. 1:10 - though a diff. word). Rend. "oxen" Isa. 30:24 Ps. 8: 7 - 'ALEPHIM. Cognate word 'ALLUPH Jer. 11:19 'ALLUPHIM Ps. 144:14. Numerical Value 1, but with two dots above it ℵ = thousand. Frequently rendered "thousand" often in the sense of family. Num. 1:16; 10:4. Rend "family" Jud. 6:15 "Kine" Deut. 7:13; 28:4, 51.

The Root word 'ÂLAPH אָלַף signifies to associate with, hence to "learn or cause to teach." 7 is rend. "learn" Prov. 22:25. "teach" Job. 33:33. 35:11. "utter" Job. 15:5. See below

Sundry prayers, praises, PSALMS. and professions of obedience.

ℵ Expressive of deliverance. Isa. 63:1; 12; Exod. 15:3.

55 [a]I have remembered thy name, O LORD, in the night, and have kept thy law.
56 This I had, because I kept thy precepts.

[a] Ps. 63. 6.

ב CHETH.

57 Thou art [d]my portion, O LORD: I have said that I would keep thy words.
58 I intreated thy [2]favour with my whole heart: be merciful unto me according to thy word.
59 [f]I thought on my ways, and turned my feet unto thy testimonies.
60 I made haste, and [h]delayed not to keep thy commandments.
61 The [5]bands of the wicked have robbed me: but I have not forgotten thy law.
62 At [m]midnight I will rise to give thanks unto thee because of thy righteous judgments.
63 I am a companion of all them that fear thee, and of them that keep thy precepts.
64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

[b] Job 10. 8.
[c] See ver. 27.
[d] Ps. 16. 5. Cp. ver. 111.
[2] Ps. 34. 2.
[2] Heb. face. Ps. 45. 12. Job 11. 19.
[3] Heb. righteousness. ver. 138.
[f] Cp. Luke 15. 17.
[g] Ps. 33. 4.
[h] Judg. 3. 26.
[4] Heb. to comfort me.
[5] Or. companies. 1 Sam. 18. 5.
[k] See ver. 83.
[l] See ver. 41.
[l] See ver. 41.
[m] Cp. Acts 16. 25.
[n] See ver. 51.
[o] See ver. 15.
[p] Ps. 33. 5.
[q] See ver. 12.
[r] ver. 6.
[s] Ps. 73. 26 & 84. 2.
[t] Phil. 1. 9.
[u] See ver. 74.
[x] ver. 123.
Deut. 28. 32.
[y] ver. 71, 75.
Jer. 31. 18.
Heb. 12. 6.
[z] Ps. 101. 2.
[a] Cp. Job 30. 30.
[b] Ps. 106. 1 & 136. 1 & 134. 3.
[c] Ps. 125. 4.
[d] ver. 61, 93, 109, 141, 153, 176.
[e] See ver. 12.
[f] See ver. 51.
[g] Job 13. 4 & 14. 17.
[h] Ps. 39. 4.
[i] Rev. 6. 10.
[k] ver. 56. 100.
[l] Job 15. 27. Is. 6. 10.
[m] See ver. 51.
[n] See ver. 16.
[o] Heb. faithfulness. ver. 138.
[p] Ps. 109. 26.
[q] ver. 127. Ps. 19. 10.

ט TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.
66 Teach me good [q]judgment and knowledge: for I have believed thy commandments.
67 [r]Before I was afflicted I went astray: but now have I kept thy word.
68 [s]Thou art good, and [t]doest good; teach me thy statutes.
69 The [u]proud have [v]forged a lie against me: but I will keep thy precepts with my whole heart.
70 [x]Their heart is as fat as grease; but I [w]delight in thy law.
71 It is good for me that I have been afflicted; that I might learn thy statutes.
72 [y]The law of thy mouth is unto me better than thousands of gold and silver.

י JOD.

73 [b]Thy hands have made me and fashioned me: [c]give me understanding, that I may learn thy commandments.
74 They that fear thee will [d]be glad when they see me; because I have hoped in thy word.
75 I know, O LORD, that thy judgments are [3]right, and that thou [g]in faithfulness hast afflicted me.
76 Let, I pray thee, thy merciful kindness be [4]for my comfort, according to thy word unto thy servant.
77 Let thy tender mercies [k]come unto me, that I may live: for thy law is [l]my delight.
78 [m]Let the proud be ashamed; for they dealt perversely with me without a cause: but I will [n]meditate in thy precepts.
79 Let those that fear thee turn unto me, and those that have known thy testimonies.
80 Let my heart be sound in thy statutes; [r]that I be not ashamed.

כ CAPH.

81 [s]My soul fainteth for thy salvation: but I [t]hope in thy word.
82 [z]Mine eyes fail for thy word, saying, [z]When wilt thou comfort me?
83 For I [a]am become like a bottle in the smoke; yet [d]do I not forget thy statutes.
84 [h]How many are the days of thy servant? [i]when wilt thou execute judgment on them that persecute me?
85 The [m]proud have digged pits for me, which are not after thy law.
86 All thy commandments are [o]faithful: they [p]persecute me wrongfully; [q]help thou me.
87 They had almost consumed

THE WORD (see note p. 789) promised mercy & salvation to the faithful. Deut. 28:1-11 The Hooks (VAVIM) of Silver in Tabernacle displayed the mog of Yahweh.

6 PRAYERS FOR GRACE AND COURAGE TO DISPLAY THE TRUTH
Vv. 42, 46, 48.

7 THE WORD SUSTAINS IN FACE OF AFFLICTION & OPPOSITION

8 FELLOWSHIP WITH YAHWEH AND HIS SAINTS. Cp 63, 63.

9 YAHWEH'S GOODNESS EVEN IN AFFLICTION.

10 HAVING RESPONDED TO AFFLICTION HE NOW SEEKS THE COMFORT & ENCOURAGEMENT OF FAITH

11 FAITH TRIUMPHANT: MAINTAINED IN SPITE OF PERSECUTION AND DEFERRED HELP

Hand - Guidance, power, means pointing Isa 51:10 JOD. To help

Bent hand or Palm Jer 31:10 To hold CAPH.

Keeping the precepts = the fruit. Hedge, Corral or Fence Jhn 10:16

Serpent 2 Cor 5:19

Undivided mind, loyalty - full concentration of mental powers.

CHÂNAN - Gracious. To bend in condescention to an inferior. Cp Deut 7:2

RV "Cords" - a metaphor from the snare or noose of the hunter v 110. Ps. 18:5.

RV "have wrapped me around." i.e. entangled me.

Unfair oppression will not cause him to turn from Yahweh Rev 2:10-11.

Far from forgetting he would abuse the more earnestly to remember it. Cp John 14:31

CHESED - Loving Kindness. This = spite of tribulation Such as v 41. Cp Ps. 23:5; Num. 6:25.

Not withstanding his affliction v 50, the persecution of proves (v 51) the contempt (v 22), derision generally received from the wicked v 51, the blessings of Yahweh far outweigh the affliction received v 15.

He seeks for guidance in comprehending the commandments in which he believed.

SHAGAG - Stray, sin ignorantly. "I was ignorant" c. He needed affliction to learn of the fulness of Divine Will. Even Christ needed that to "learn obedience" Heb 5:8; 4:15.

SHÂMAR - See top p. 790. RV "observe."

Yahweh is good in nature & action Deut. 8:16. Mk 7:37; 79:17

That he might reflect similar goodness Mt. 5:45

The Serpent class. Mt. 23:33.

TÂPHAL - Plastered, impudulously Jhn 9:34; Mt. 12:24 26:60-66.

The lesson he has learnt in the school of affliction is the inestimable preciousness of Yahweh's law Prov. 3:13-18

Having responded to affliction he now seeks the comfort & encouragement of fellowship

KUWN - Come to stand erect established

Physically mature, complete the work by developing his spiritual perceptions.

He would be a source of encouragement & inspiration to others. Cp Mk. 8:34-35 Jhn 1:41-50.

Cp Deut. 8:2, 3, 16 where same word rend. "humble." See top p. 790. All Yahweh's actions are right Deut. 32:4 performed in view of His greater knowledge of matters Heb. 4:12. Even affliction is for our benefit Heb. 5:8 & 12:2. 4:15.

There is need of this lest one be overwhelmed with sorrow Heb. 12:11 Cp 2 Cor. 2:7. Yahweh is the God of Comfort 1 Cor. 1:3 &

Cp vv 57, 69.

RV = mg: "They have overthrown me with falsehood..." Mk. 26:61

Leaving it to Yahweh to answer Mk. 26:62.

RV: "And they shall know thy testimonies." He would lead them to Yahweh as a Shepherd Jhn. 10:16.

RV "Perfect": Cp. v. 1.

YÂD

Physically, moisture, complete

RV "Hold me up" Cp. v. 1.

Yahweh will vindicate & repay Rom. 12:19. Cp. Deut. 32:35 Prov. 25:21-22.

RV "Hot indignation." It caused him deep sorrow v. 136.

They have calmed his feelings, & songs cheer up lonely traveller on his journey Gen. 4:9 Heb. 13:5.

RV "Because." Because the Word has kindled hope.

LUWTS - Scorn, Scorned, to make mouth at. Cp Ps. 1:1.

RV "swerved"

Yahweh will vindicate & repay Rom. 12:19. Cp. Deut. 32:35 Prov. 25:21-22.

RV "Hot indignation." It caused him deep sorrow v. 136.

They have calmed his feelings, & songs cheer up lonely traveller on his journey Gen. 4:9 Heb. 13:5.

This petition is based on his experiences & attitude indicated in preceding verses.

RV: "Because." Because the Word has kindled hope.

LUWTS - Scorn, Scorned, to make mouth at. Cp Ps. 1:1.

RV "swerved"

Yahweh will vindicate & repay Rom. 12:19. Cp. Deut. 32:35 Prov. 25:21-22.

RV "Hot indignation." It caused him deep sorrow v. 136.

They have calmed his feelings, & songs cheer up lonely traveller on his journey Gen. 4:9 Heb. 13:5.

791

נ cont. The cognate word נָלַל 'ALLUWDH or (Short) לַל 'ALLUDH is rend. Captain Jer. 13:21. Duke Gen. 36:15 &c. Chief friend Prov. 16:28; 17:9. Governor Zech. 9:7; 12:5, 6 Guide Ps. 55:13 Prov. 2:17; Jer. 3:4; Mic. 7:5; Ok. Jer. 11:19. It signifies familiar, friend, gentle, bullock as tame, & so Chieftain. Strong.

נ is the Chief who leads the way; the Ox that treads out the grain, the Friend or Guide to point the way; the One who grows into a Thousand, or a family. Christ is "one (ECHAD - one to unify) among a thousand (ALEPH)

ב BET. Contraction of BAYITH - a house, tent etc. from BÂNAH to build - either a house or a family. From which is derived BEN, a son, the builder of the family name, and BATH the feminine form. EBEN - Stone. As the stones in a building to one stone & daughter. Christ both the foundation stone & headstone 1 Pet. 2:4-8; Zech. 4:7. Somewhat BAYITH from BUWTH "To pass the night" Deut. 6:7 & Chal. Gen. 24:23. Here

ג GIMEL Clouds lying the neck of the camel. Strong - from GAMAL - To treat, benefit, requite. Gesenius from Arabic to carry. Thus a Burden-Bearer. Str. GAMAL is used - To Recompense, Reward, deal bountifully, do good. The Camel unclean like human nature. Isa. 53:6; 1 Pet. 2:24.

ד DALETH - Door - Ges. DELETH = Swinging door or. Exod. 21:6. Two-leaved door of temple 1 Kg. 6:34. Ezek. 41:24. Leaves. Ezek. 41:24. Cp. Jan. 10:7 Acts 14; 28 1 Cor. 16:9; 2 Cor. 2:12. Col. 4:3; Rev. 3:8, 20. 4:1. Thus he opens door of utterance, the door of heart, the entrance into positions of power; the door of death and hell. Rev. 1:18.

ה HE - Lo! See! Thus a window, lattice, something that reveals a new vista. Numeral = five.

ו VAV (V or W). Copulative as joining together "and" and as forming parts of other words. VAVIM - hooks of Tabernacle. Exod. 26: 32, 37; 27:10, 11, 36:36, 38; etc.

ז NUWN C... the name ... Lord "con... son (the ... MANUWN ... derived f...

17 Despite his extreme peril & the utter godlessness of his opponents, he had kept Yahweh's precepts.
18 His only desire for life is to serve Yahweh.

12 THE ETERNITY, IMMUTABILITY & COMPREHENSIVENESS OF YAHWEH'S WORD HAS GOADED HIM ON.

19 Its principles are eternal & immutable above the accidents of human logic, chance or infidelity.
20 The permanency of the earth is the guarantee of Yahweh's unchanging faithfulness. Gen. 8:22.
21 All are subject to His control. Ps. 148:8.
He obeyed it because he delighted so to do. Vv 93; Ps. 45:7. Rom. 5:15. Cp. Isa. 40:29-31. Thy Word received him V 93, been the subject of study 94 provided consolation in trouble 95.
I.e. Given me new life.
DARASH - To tread or frequent, to follow (seek or ask by implication), thus to study with object of applying. It has goaded him on. Danger or opposition will not deflect him from his course V 95.
TIKLAH - Completeness. Richness, the whole purpose, scope & completeness of the law. Ps. 19:8. Matt. 7:12-13. Gal. 3:19. Rom. 7:19. Its scope is life by drawing attention to need of Redeemer. Gal. 3:24.

13 YAHWEH'S LAW TRULY LOVED IMPARTS WISDOM Vv 97-104.

The water of life is refreshing in itself - therefore this section is remarkable in that it does not include any form of personal petition.
Cp. Vv 47, 48, 113, 119, 127, etc. His meditation indicates a deep love of the Law. It is not to him a restraint or a burden but a solace & delight. Cp. V 18.
The wisdom of the world is expended in that which is transient & soon forgotten. 1 Cor. 1: 19-21. 2 Cor. 4:15-18.
The commandments - through his constant meditation. Because through meditation it becomes more than head knowledge - causing him to become emotionally moved by it.
Better - the aged. His comparative youthfulness is more than compensated by his attitude to the Law. Cp. 1 Tim. 4:12.
NATSAR - Guard, preserve, obey - Str.
SHAMAR - To hedge about, protect, guard. Cp. 1 John 2:3.
Such skilful instruction is bound to have its fruit. Cp. Ps. 126:6.
Soothing = strengthening.

ז ZAIN - Weapon - hence the shape of the letter. Numerical value = 7.

ח CHETH pro. Kh. numeral = 8. A fence or hedge, from root to surround, to gird. Hedged in by inheritance & by the Law.

ט TET A serpent from its shape and from an Arabic root. The section of the Psalm Vv. 65-72 emphasises the inherent goodness of Yahweh (see translation e) in contrast to the evil of human nature. Mt. 19:16-17.

י YOD = 10 numerical value. YAD signifies the open hand, indicative of power, means, direction. In distinction from CAPH, the closed one. Cp. V. 73. Str. Gen. 8:20.

כ CAPH = Numerical value = 20. The Hebrew KAPH is from KAPHAPH - to curve. Thus the hollow of the curved hand ready to take hold of something to help. See Heb. 2:16; Zech. 12:10. The plural Ciphoh intended branches of palm trees Lev. 23:40 under which Israelites could shelter. See use of Coph. Exod. 4:16; 31:23-24. 2 Chron. 30:6 - hence power. Final form of letter ך.

ל LAMED - Numerical value = 30. Its name: LAMAD - To goad, by impl. to teach, to tend, expert. Song 2:15; Instruct. Song 8:2. Teach frequ. Ps. 25:4, 5; 119:12, 26. It has the same meaning as MALMAD - Ox goad. Cp. Acts 9:5.

מ MEM - Numerical value = 40. מ ם

PSALMS.

Sundry prayers, praises, and professions of obedience.

117 me upon earth:] but I forsook not thy precepts.] p. 790.
88 [b]Quicken me after thy lovingkindness;] so 118 shall I keep the testimony of thy mouth.]

ס SAMECH.

113 I hate *vain* thoughts:] but thy law do I love.] ~ Cp V. 97
114 Thou *art* my [w]hiding place and my [x]shield:] I [y]hope in thy word.] ← Vv 74, 81 (or "that I may")
115 [z]Depart from me, ye evildoers:] for I will keep the commandments of my God.] p. 790
116 Uphold me according unto thy word, that I may live:] and [a]let me not [b]be ashamed of [c]my hope.] disappointed in expectation
117 [d]Hold thou me up, and I shall be safe:] and I will have respect unto thy statutes continually.] ↓ Luke 1:51-53.
118 Thou hast [e]trodden down all them that err from thy statutes:] for their [f]deceit *is* falsehood.]
119 Thou [g]puttest away all the wicked of the earth [h]like dross:] therefore I love thy testimonies.]

ע AYIN

120 My flesh trembleth for fear of thee;] and I am afraid of thy judgments.]

פ PE

129 Thy testimonies *are* wonderful:] therefore doth my soul keep them.]
130 The entrance of thy words giveth light;] it giveth understanding unto the simple.]
131 I opened my mouth, and panted:] for I longed for thy commandments.]
132 Look thou upon me, and be merciful unto me,] as thou usest to do unto those that love thy name.]
133 Order my steps in thy word:] and let not any iniquity have dominion over me.]
134 Deliver me from the oppression of man:] so will I keep thy precepts.]
135 Make thy face to shine upon thy servant;] and teach me thy statutes.]
136 Rivers of waters run down mine eyes,] because they keep not thy law.]

צ TSADHE

137 Righteous *art* thou, O LORD,] and upright are thy judgments.]
138 Thy testimonies that thou hast commanded *are* righteous and very faithful.]
139 My zeal hath consumed me,] because mine enemies have forgotten thy words.]
140 Thy word *is* very pure:] therefore thy servant loveth it.]
141 I *am* small and despised:] *yet* do not I forget thy precepts.]
142 Thy righteousness *is* an everlasting righteousness,] and thy law *is* the truth.]
143 Trouble and anguish have taken hold on me:] *yet* thy commandments are my delights.]
144 The righteousness of thy testimonies *is* everlasting:] give me understanding, and I shall live.]

ק QOPH

145 I cried with my whole heart;] hear me, O LORD:] I will keep thy statutes.]
146 I cried unto thee;] save me, and I shall keep thy testimonies.]
147 I prevented the dawning of the morning,] and cried:] I hoped in thy word.]
148 Mine eyes prevent the night watches,] that I might meditate in thy word.]
149 Hear my voice according unto thy lovingkindness:] O LORD, quicken me according to thy judgment.]
150 They draw nigh that follow after mischief:] they are far from thy law.]
151 Thou *art* near, O LORD;] and all thy commandments *are* truth.]
152 Concerning thy testimonies, I have known of old] that thou hast founded them for ever.]

ר RESH

153 Consider mine affliction, and deliver me:] for I do not forget thy law.]
154 Plead my cause, and deliver me:] quicken me according to thy word.]
155 Salvation *is* far from the wicked:] for they seek not thy statutes.]
156 Great *are* thy tender mercies, O LORD:] quicken me according to thy judgments.]
157 Many *are* my persecutors and mine enemies;] *yet* do I not decline from thy testimonies.]
158 I beheld the transgressors, and was grieved;] because they kept not thy word.]
159 Consider how I love thy precepts:] quicken me, O LORD, according to thy lovingkindness.]
160 Thy word *is* true *from the beginning*:] and every one of thy righteous judgments *endureth* for ever.]

ש SHIN

161 Princes have persecuted me without a cause:] but my heart standeth in awe of thy word.]
162 I rejoice at thy word,] as one that findeth great spoil.]
163 I hate and abhor lying:] but thy law do I love.]
164 Seven times a day do I praise thee,] because of thy righteous judgments.]
165 Great peace have they which love thy law:] and nothing shall offend them.]
166 LORD, I have hoped for thy salvation,] and done thy commandments.]
167 My soul hath kept thy testimonies;] and I love them exceedingly.]
168 I have kept thy precepts and thy testimonies:] for all my ways *are* before thee.]

ת TAU

169 Let my cry come near before thee, O LORD:] give me understanding according to thy word.]
170 Let my supplication come before thee:] deliver me according to thy word.]
171 My lips shall utter praise,] when thou hast taught me thy statutes.]
172 My tongue shall speak of thy word:] for all thy commandments *are* righteousness.]
173 Let thy hand help me;] for I have chosen thy precepts.]
174 I have longed for thy salvation, O LORD;] and thy law *is* my delight.]
175 Let my soul live, and it shall praise thee;] and let thy judgments help me.]
176 I have gone astray like a lost sheep;] seek thy servant;] for I do not forget thy commandments.]

Finis.

Praise ye the LORD.

Hallelujah.

---

*Ver. 128.
[b] See ver. 25.
[c] Prov. 6. 23.
[2] Or, *candle.*
[a] Sam. 22. 17.
[d] Neh. 10. 29.
[e] ver. 152. Ps. 89. 2. 1 Pet. 1. 25.
[f] Ps. 89. 1.
[3] Heb. *to generation and generation.* Ps. 77. 8.
[g] See ver. 25.
[h] Heb. *standeth.* ver. 91. Eccles. 1. 4.
[i] Cp. Hos. 14. 2. Heb. 13. 15.
[k] Jer. 33. 25.
[l] See ver. 12.
[j] Judg. 12. 3.
[m] ver. 10, 21.
[n] Deut. 33. 4. Cp. ver. 57.
[o] ver. 14, 162.
[p] See ver. 36.
[q] Mat. 5. 18. Cp. Job 28. 3.
[r] Heb. *to do.* Deut. 4. 13.
[s] ver. 33.
[t] Job 11. 9.
[u] ver. 113, 163, 165.
[v] Ps. 32. 7.
[w] Gen. 15. 1.
[x] See ver. 74.
[y] Deut. 4. 6. Cp. ver. 99, 100.
[z] Ps. 6. 8.
[3] Heb. *it is ever with me.*
[a] 2 Tim. 3. 15.
[b] Ps. 25. 2.
[c] Rom. 5. 5. Phil. 1. 20.
[d] Ps. 146. 5.
[e] Cp. Job 32. 7-9.
[f] ver. 22, 56.
[h] Ps. 20. 2.
[i] Prov. 1. 15.
[k] Lam. 1. 15.
[l] Ps. 19. 10.
[7] Heb. *causest to cease.*
[2] Kin. 23. 5.
[8] Heb. *Kolate.* Cant. 2. 3.
[m] Ezek. 22. 18.*

---

14 THE PSALMIST VOWS FIDELITY TO THE WORD COME WHAT MAY. Vv 9-112

136 A light in darkness. Prov. 6:23. 2 Sam. 22:29. Cf. Rev. 4:19. Ps. 35:6.
137 He will continue to offer the sacrifice of praise in spite of persecution.
138 Metaphor for hazarding his life. Like treasure openly carried is liable to attack. Cp. Jud. 12:7. 1 Sam. 14:6.
139 Opposition & attack could not deflect him from right.
140 Cp. Eph. 1:18
In spite of trouble Jeremiah experienced this when consuming the word. Jer. 15:16
141 For Ever RV. i.e. OLAM.

15 PRAYER FOR STRENGTH TO REMAIN LOYAL IN THE FACE OF PERSECUTION Vv 116

142 RV: "them that are of a double mind." Unstable wavering - no true support. Ps. 19:21. Jam. 1:8. Rev. 25:19.
143 ÇARAH - Trouble, I can only take hold of Heavenly desires to be separated from evil doers. V 111 & supported by Divine grace. Ps. 37:17, 24.
144 ÇA'AD - Support. Ps. 18:35;
145 They marked themselves & deceive others, claiming they shall succeed. Cp. Heb. 3:19.
146 Like the dross & metal. Jer. 6:28-30. Ezek. 22:18-19. Mal. 3:2-3.
147 They guarantee a vindication of the right in spite of affliction.

MAYIM - Waters. Sing. מַיִם - MA. MAYIM - To rain = fire & brimstone, hail, rain, or moisture. 2 Cor. 2:15-16. MAYIM - Water. Ps. 1:3; Jhn 3:5; 4:14; 7:38
Final form. ם
See Miriam's name p. 92. Cp. Ps. 119:82.

נ NUN. Numerical value = 50 נון = fish (Davidson) To reproduce, propagate, perpetuate, Drawing out (as of a fish)

ע AYIN - Numerical value = 70. Its name: AYIN - Eye, fountain. Gen. 16:14. Fig. Deut. 32:10. Ps. 17:8. Prov. 7:2. Fig. Deut. 28:54. Prov. 23:6. Fig. Deut. 15:9. Prov. 28:22. Fig. Prov. 6:13. Fig. Prov. 10:26. Fig. Prov. 30:17. Fig. Gen. 3:6. Fig. Num. 15:39. Fig. Num. 14:14. Fig. Num. 22:5. Fig. Ps. 32:8. Fig. Ps. 34:15. Fig. Ps. 94:9. Fig. Prov. 15:3. Fig. Prov. 22:12. Fig. Isa. 33:17. Fig. Isa. 37:17. Fig. Jer. 5:1. Fig. Jer. 16:17. Fig. Jer. 32:19. Fig. Ezek. 1:18. Fig. Ezek. 10:12. Fig. Amos 9:8. Fig. Zech. 4:10. Fig. Mal. 1:5. Fig. Rev. 1:14. Fig. Rev. 5:6.

פ PE - Numerical value = 80. The mouth - means of blessing or cursing. See Ps. 119:131. Job 29:23. Lam. 3:29. Isa. 5:14. Prov. 30:32. Job 5:16. Ps. 63:11. Num. 16:30. Ps. 107:42. Job 22:22. Ps. 119:72. Prov. 8:8. Ps. 119:103. Prov. 16:26. Ps. 81:10. Prov. 10:11. Ps. 17:10. Ps. 73:9. Ps. 12:2. Ps. 35:21. Ps. 22:13. Ps. 107:11. Ps. 119:13. Ps. 38:13. Ps. 39:1. Ps. 40:3. Ps. 141:3. Ps. 144:8, 11. Ps. 149:6. Prov. 5:3. Prov. 6:2. Prov. 7:21. Prov. 8:7. Prov. 10:6, 11, 14, 31, 32. Prov. 11:9, 11. Prov. 12:6, 13, 14. Prov. 13:2, 3. Prov. 14:3. Prov. 15:2, 7, 23, 28. Prov. 16:10, 23, 26, 27, 30. Prov. 18:4, 6, 7, 20. Prov. 19:28. Prov. 21:23. Prov. 22:14. Prov. 24:2, 7. Prov. 26:7, 9, 28. Prov. 27:2. Prov. 29:6. Prov. 30:10, 20, 32. Prov. 31:8, 9, 26. Eccles. 5:2, 6. Eccles. 8:2. Eccles. 10:12. Isa. 1:20. Isa. 6:5, 7. Isa. 9:12, 17. Isa. 10:14. Isa. 28:11. Isa. 30:2. Isa. 34:16. Isa. 36:11. Isa. 37:29. Isa. 40:5. Isa. 45:23. Isa. 48:3. Isa. 49:2. Isa. 50:4. Isa. 51:16. Isa. 53:7. Isa. 55:11. Isa. 58:14. Isa. 59:13. Isa. 62:2. Isa. 65:24. Jer. 1:9. Jer. 5:14. Jer. 9:8. Jer. 12:2. Jer. 15:19. Jer. 17:16. Jer. 18:18. Jer. 20:9. Jer. 23:16. Jer. 23:33. Jer. 23:36. Jer. 36:4, 18. Jer. 38:27. Jer. 42:6. Jer. 44:17, 25. Jer. 48:28. Jer. 50:27. Jer. 51:44. Lam. 2:16. Lam. 3:38. Lam. 4:20. Ezek. 2:8. Ezek. 3:2, 17, 26, 27. Ezek. 4:14. Ezek. 16:56. Ezek. 21:22. Ezek. 24:27. Ezek. 29:21. Ezek. 33:7, 22, 31. Ezek. 34:10. Ezek. 35:13. Ezek. 36:3. Dan. 3:4. Dan. 4:31. Dan. 5:5. Dan. 6:12. Dan. 7:5, 8, 11, 20. Dan. 8:9, 11. Dan. 10:16. Dan. 11:16, 36. Hos. 2:17. Hos. 4:2. Hos. 5:3. Hos. 6:5. Hos. 7:9. Hos. 8:1. Hos. 9:7. Hos. 12:14. Hos. 13:15. Hos. 14:2. Joel 1:5. Joel 2:3, 5, 17. Amos 1:11. Amos 3:4, 12. Amos 4:10. Amos 5:10. Amos 6:10. Amos 9:1. Obad. 12. Jonah 1:12. Jonah 2:10. Jonah 3:6. Mic. 3:5. Mic. 4:4. Mic. 5:6. Mic. 6:12. Mic. 7:3, 5. Nah. 1:6. Nah. 2:12. Nah. 3:12. Hab. 2:3, 16. Hab. 3:16. Zeph. 1:12. Zeph. 3:9, 13. Hag. 1:2. Hag. 2:14. Zech. 2:8. Zech. 5:3. Zech. 7:3, 5, 7, 11, 12. Zech. 8:10. Zech. 9:7. Zech. 10:2. Zech. 11:8, 9, 17. Zech. 13:2, 8. Zech. 14:12. Mal. 2:6, 7. Mal. 3:4, 16. Mal. 4:1. Final ך.

ג GIMEL Couchying the neck of the camel. Strong - from GĀMAL - To treat, benefit, requite Gesenius from Arabic to carry. Thus a Burden-Bearer. Str. GĀMAL is used - To Recompense, Reward, deal bountifully, do good. The Camel unclean, like human nature

ד DALETH - Door - Ges. DELETH = Swinging door or. Exod. 21:6. Two-leaved door of Temple 1 Kg. 6:34. Ezek 41:24 Leaves. Ezek. 41:24 Cp. Jhn. 10:7 Acts 14: 27 1 Cor. 16:9 2 Cor. 2:12. Col. 4:3; Rev. 3:8, 20. 4:1. Thus he opens door of utterance, the door of heart, the entrance into positions of power; the door of death and hell. Rev. 1:18.

ה HE - Lo! See! Thus a window, lattice, something that reveals a new vista. Numeral = five.

ו VAV (V or W). Copulative as joining together "and" and as forming parts of other words. VAVIM - hooks of Tabernacle. Exod. 26:32, 37; 27:10, 11; 36:36, 38; etc.

ן NUWN (Co[illegible] the name of Jehovah. Lend "continuance" to the son (the seed) MANOWN derived from

PSALM 119: THE ALPHABET OF PRAISE TO THE WORD OF YAHWEH.

GENERAL THEME AND CONSTRUCTION: AND SETTING.

- The expressed praise for Yahweh's Law: its benefits and the determination of the writer to keep it. See the Ten Synonyms for Law. p. 789
- After an introduction as to the blessedness of keeping the Law Vv. 1-3, the Psalmist addresses himself in Prayer to Yahweh in such personal ways as implying a specific individual and circumstances. Vv. 10, 19, 27, 46, 51, 60, 73 etc.
- Each of the 22 sections are divided into 8 stanzas which is the number of perfection through circumcision. The aim of the Psalmist is to seek the help of Yahweh in putting away the flesh by the sacrificial dedication of himself. 8 - Octave - Perfect harmony.
- It is an acrostic Psalm, each letter of which prophetically introduces an aspect of the Lord, the Word made flesh. Jhn. 1:14
- The setting of the Psalm is significant. It is preceded by a group of Psalms, the second portion of the Passover Hallel (Ps. 115-118) that prophetically foretold the completeness of the Lord's witness unto death and resurrection and the universal glory of his coming Kingdom. (Ps. 115:1; 116: 7-9; 116: 18-19; 118: 22-24) including the preaching of the Gospel in the call unto the Gentiles Ps. 117.

It is followed by the Songs of Degrees. (Ps. 120-134) that commemorate the strivings of Hezekiah (typical of the saints) to render unto Yahweh that due to His holy name.

- Appropriately the Psalm is suggestive of the co-operation of the Son with the Father in effecting the victory over Sin and Death. Jhn 16:32; Heb. 5: 7-10.
- There was a prayer uttered in Gethsemane with great feeling so that "his sweat was as it were great drops of blood falling to the ground" (Luke 22: 44) after an angel had been sent to "strengthen him" V. 43. Did these Psalms have relation thereto?

THE ALPHABETICAL SEQUENCE:

Imbedded in the Hebrew Alphabet - the perfect language Zeph. 3:9 there is a prophecy of the Lord as "the Word made flesh."

It introduces Aleph, the One, the Firstborn, "the head of the Body, the Ecclesia" Col. 1:18 in whom believers can find completeness. Col. 2: 9-11.

Christ had to "learn obedience". He commenced thus as a child so that the perfection of his offering was foreshadowed by the Hebrew Alphabet.

- ALEPH: the beginning - as a child. V. 7
- BETH - House, as a young man submissive to Instruction V. 9.
- GIMEL - Camel, from a root to benefit - As a servant V. 17. submissive to what laid on him V. 23.
- DALETH - Door Jhn 10:7. See its use Exod. 21:6 - in Acc. Proclaiming the Word. Vv. 29, 30; Jhn 14:6.
- HE - Window, thus Light. - Teach, grant understanding, guide 33, 34, 35, 36. As giving light. Jhn 8:12.
- VAU - HOOK, to join. Absolute dependance on Yahweh, linked to Him. 41-43. His Ministry
- ZAIN - Sword or Weapon. Heb. 4:12. Increasing antagonism because of prevailing wickedness. See Vv. 52, 53, 56. Cp. the 6:60, 66-71; 8:23-26; 7:44-47; 7:19, 25. [illegible] 55
- CHETH - A Fence or Hedge. - To surround. In the Upper Room. 57, 61, 62. Guarded until the time appointed. Mt. 26:18; Jhn. 7:8; 16:14, 22
- TETH - A Serpent as revealed by its shape. Preparing for Gethsemane. Vv. 69, 70
- YOD - The Open hand. of help extended or guidance. V. 73, 75, 78-79. His Confidence in Yahweh at moment of trial. Matt. 26:39.
- CAPH - Closed hand of help. 81-83, 85, 86, 87. Help "the Garden. Luke 22:43
- LAMED - To goad 82, 90, 92, 94, 96. The joy set before him. Heb. 12:2
- MEM - Water - Refreshment. 103 Knowledge of God's presence with him. Jh. 19:10-11.
- NUN - Fish, prolific seed. As a voluntary sacrifice unto the end. His seed is assured. Vv. 107-110, 112. Cp. Jhn 10:17-18; Matt. 26:53. Isa. 53:9-12. The anticipated harvest from the dying seed. Jhn 12:23-25
- SAMECH - Prop. Read "uphold" V. 116. Cp. Vv. 117 Cp. 118, 119. Leaning on the Father. Jhn. 16:32. The Apostles sleeping. Matt. 26: 38-40.
- AIN: - Eye or Spring. Vv. 123, 125, 128. Sorrow at betrayal of Judas and the fleeing Apostles. Jhn 18:5; Matt 26:48-50, 56; Mk 14:50.
- PE - Mouth. Vv. 131, 134, 135. The Lord limited his requests to the Father Heb. 5:7; Cf. Jhn 17:9-11.
- TZADDI - Righteous. 137, 138, 142, 144. The whole process of Atonement acknowledged. Rom. 3:25-26. as delivered to be crucified. Gal. 3:13.
- KOPH - Balance - the back of the head; or encirclement - the attitude of Christ's enemies who sought to crush his head but only succeeded in crushing his heel. The perfect man under pressure. It was in the early morning the Jews delivered him to Pilate. His enemies encircled his cross. Vv. 147, 150, 151 Cp Mk. 15:15-25. The soldiers conduct him to Golgotha + crucify him "the third hour" - in the morning.
- RESH - Head. As the Firstborn Col. 1:18 from the Dead he was submissive to its requirements Phil. 2: 8-11. and on the Cross prayed for the wicked seeking their enlightenment. Luke 23:34 Cp Vv. 154, 155, 159 Acts 9:15.
- SCHIN. - Tooth. Either the serpent's bite or the Immortality of Ivory. The word is used for both. Vv 161, 164, 165, 166, 168. The seed of the serpent derided him. Luke 23:35-39 (Cp. V. 161). but the 7 sayings of the Lord on the cross. (V. 164) witnessed to his inner peace and confident assurance (Luke 23: 46; Jhn 19:30 - V. 165). The serpent's sting of death claimed him but with the assurance of immortality.
- TAU - Cross, Mark or Sign. Cp 169, 170, 172, 174. (Cp Luke 12:50). 175 (Resurrection). The Cross became the mark of his nature; his Resurrection, the mark of approval. (Heb. 2:24; Rom. 1:3-4. Jhn 6:27.

THE CHRIST FAMILY.

'ALEPH which signifies head or, numerically Number One - the First, but with two dots above it it becomes a thousand or family and is so used in Num. 1:16; 10:4. Read family Jud. 6:15

It is from a root signifying to associate with, hence to learn or cause to teach. It is rendered "learn" Prov. 22:25 "teach" Job 33:33; 35:11. "utter" Job. 15:5. See Notes on 'ALEPH.

Christ set the pattern for the family to follow so this Psalm applies to all "in Christ". They are drawn first to the chief, 'Aleph, enter the House, Beth and finally have the Mark or Tau on them. Ezek. 9: 4; 2 Cor. 11:2; Rev. 7:3-14:1. From a child of faith they develop to the maturity of sonship in the Age to come. Rom. 8:14-23.

- 'ALEPH - First principle: The blessedness of keeping the law. 1-8 (Cp 1-2).
- BATH: The cleansing Word: the Foundation of the House of God 9-16 (Cp. V. 9; 1 Tim. 3:15).
- GIMEL: The Aim of Life Providing Strength in Trial Vv 17-24 (V. 19)
- DALETH: The Great Choice Vv. 25-32 (Cp V. 30).
- HE: Prayer for Enlightenment and Guidance Vv. 33-40. (Vv. 33, 34).
- VAU: LEANING UPON and Delighting in the Word Vv. 41-48 (V. 47).
- ZAIN: The Quickening Word as the Sword of the Spirit Vv. 49-56. Cp V. 50 - Heb. 4:13.
- CHETH: Fellowship as a Protection from The Wicked Vv. 57-64 Cp V. 63.
- TETH: Yahweh's Overshadowing Care As a help to Overcome the Flesh. Vv. 65-72 Cp V. 67.
- YOD: Constant appeal for Yahweh's Help and Guidance Vv 73-80 Cp V. 73.
- CAPH: Support under Pressure Vv 81-87 Cp V. 81

16 AN APPEAL T[illegible] YAHWEH TO A[illegible] NOW IN VINDI[illegible] TION OF HIS SER[illegible] ANT

149 Manifested Divine characteristics. Ps. 33:11 89:14. See Note both p. 789.

150 Guarantee his [illegible] ure.

161 One who merges his will in that of another, who is always under the eye of his master. Matt. 6:6.

152 So as to destroy the good they were about oppressing him.

153 Because of continual straining to [illegible]

154 The remedy for the dependency of V. 123 in fuller knowledge will sustain him.

155 The more men break the commands the greater will be manifest [illegible] in contrast.

156 RVmg. "all thy precepts to be right"

17 THE BLESSING O[illegible] THE WORD SHOU[illegible] REASON WHY THE SHOULD BE KEPT

157 PETHACH - To open wide, thus disclose that normally closed to view.

158 V. 105; Prov. 6:23 Divine title Isa. 10:17; Gal. 5:14-16. Phil. 2: 15.

159 BIYN - To separate, distinguish. Phil. 1:10. 2 Tim. 2:15.

160 PEH

161 SHA'APH - To inhale deeply. Fig. to desire. See diff word. Ps. 42:1; In his hunger for the meat of the word.

162 MISHPAT - Verdict, Judgment, Right. See mg. According to the Verdict. Heb. 6:10 2 Tim. 4:18.

163 "Established" e Cp Ps. 40:2

164 Illuminate the darkness with the light of thy favor.

165 Divine favor more greatly revealed thereby. This phrase occurs so often it is like a refrain Vv. 11, 26, 31, 64, 68, 108, 124.

ג CAPH = Numerical value = 20. The Hebrew KAPH is from KAPHAPH - to curve. Thus the hollow of the curved foot to surround, to gird. Hedged in by Inheritance and by the Word

ב MEM - Numerical value = 40. מ

ה PE numerical value = 80. PEH = the mouth, as the means of blowing. See Ps. 119:131 Also sens "edge" of sword (the vocal mouth) Gen. 34:26; Deut. 13:15 etc. for which see Heb. 4:12. Final ף

To respect, propagate, perpetuate, Drawn out (as of

ג GIMEL Coupled with the neck of the camel. Strong - from GAMAL - To treat, benefit, requite Gesenius from Arabic to carry. Thus a Burden-Bearer, one who bears

ד DALETH - Door - Ges. DELETH = Swinging door or. Exod 21:6. Two-leaved door of temple 1 Kg. 6:34. 4:7; Rev. 3:8, 20. 4:1. Thus he opens door of utterance, the door of heart, the entrance into the positions of power?

ה HE - Lo! See! Thus a window, lattice, something that reveals a new vista. Numeral = five.

ive as joining together = "and" and as forming parts of other words VAVIM - hooks of Taber-

ז NUWN (Cont.) D... prolific, the name of Josh... lend. "continued son (the servant MANUWN Prov. 29 derived from Nu...

106 YARE - Reverent- ial awe - the beginning of wisdom. Prov. 1: 7; 14:27; 16:6.

16 AN APPEAL TO YAHWEH TO ACT NOW IN VINDICATION OF HIS SERVANT

9 Manifested Divine character istics. Ps. 35:15; 119:9. See Note bottom 189.

10 Guarantee his fidelity.

11 One who merges will in that of another, who is always under the eye of his master. Mal. 1:6.

12 So as to destroy that pride they were already expressing him.

13 Because of conscious straining to look.

14 The remedy for the despondency of v. 123 is a fuller knowledge which will sustain him.

15 The more men break the commands the greater will be manifest love in contrast.

156 RVmg. "all thy precepts to be right".

17 THE BLESSEDNESS OF THE WORD SHOWN IN THE REASON WHY THEY SHOULD BE KEPT

17 PETHACH - To open wide, thus disclose that normally closed to view.

118 v. 106; Prov. 6:23 Divine title Isa. 10:17. Gal. 5:14-16. Phil. 2:5.

119 BIYN - To separate, distinguish. Phil. 1:10. 2 Tim. 2:15.

120 PEH

121 SHA'APH - To inhale deeply. Fig. to desire. See diff. word Ps. 42:4; In his hunger for the meat of the Word.

122 MISHPAT - Verdict, Judgment, Right. See mg. According to the Verdict. Heb. 6:10 2 Tim. 4:8

123 "Establish" e.g. Ps. 40:2

124 Illuminate the darkness with the light of thy favor.

125 Divine favor more greatly revealed thereby. This phrase occurs so often it is like a refrain Vv. 11, 26, 31, 64, 68, 108, 124.

LAMED: The Eternal Immutability of the Word As A Guide. Vv 89-96 Cp Vv 89, 92.

MEM: The Refreshing Wisdom that Comes From A Love of the Word. Vv. 97-104 Cp 97, 103

12 NUN: The Word as a Source of Light and Revived Life In All Circumstances Vv 105-112 Cp. 105, 109, 111

SAMECH: Prayer For Strength To Remain Loyal in Persecution Vv. 113-120 Cp Vv 116-117.

AIN: An Appeal To Yahweh To Act in Vindication of His Weeping Servant. Vv. 121-128 Cp Vv 122-123.

PE: The Blessings Derived from the Deeper Understanding Reveal Why the Requirements of the Word Should Be Kept Vv. 129-136 Cp V. 129.

TZADDI: Yahweh's Everlasting Righteousness Revealed by the Word. Vv. 137-144 Cp Vv. 137, 142.

KOPH: Truth's Triumph Over Trouble Vv. 145-152 Cp. Vv 150-151.

RESH: Urgent Petition in Affliction for Deliverance And Revival Vv. 153-176 Cp 153, 156.

SCHIN: Persecuted Yet at Peace Vv 161-168 Cp Vv. 161, 164-165.

TAU: Concluding Petition: For Greater Insight and Ultimate Salvation Vv 169-176. Cp Vv. 169, 174-175.

ACROSTIC IN ENGLISH

Aleph
1. All-blessed are the perfect in the way,
Who walk in the law of Yahweh.
2. All-blessed are they who keep His testimonies,
Who seek Him with the whole heart.
3. Also they practice no iniquity:
They walk in His ways.
4. All Thy precepts Thou hast commanded
That they may be kept with diligence.
5. Ah! Yahweh, that my ways were directed
To observe Thy statutes!
6. Ashamed I shall not then be
When I have respect unto all Thy commandments.
7. At length I will praise Thee with upright heart
When I learn Thy righteous judgments.
8. And I will observe Thy statutes:
O forsake me not utterly.

Beth
9. By what means shall a young man cleanse
his path?
By taking heed thereto according to Thy word.
10. With my whole heart I have sought Thee
O let me not err from Thy commandments.
11. Beneath the covert of my heart have I hid
Thy saying
That I might not sin against Thee
12. Blessed art Thou O Yahweh;
Teach me Thy statutes.
13. By my lips have I declared
All the statutes of Thy mouth.
14. Blessings I discerned in the way of Thy
testimonies
As much as in all riches.

ח CHETH pro. Kh. numerical = 8. A fence or hedge, from root to surround, to gird. Hedged in by inheritance and by

כ CAPH = Numerical value = 20. The Hebrew KAPH is from KAPHAPH - to curve. Thus the hollow of the curved

pies the open hand, means, direction. In distinction from KAPH, the closed one. Cp V. 73. Str. Gr. Lex. 3224

* LAMAD - to goad - to teach, instruct, learned, expert. Song 3:8; Instruct Song 3:2. teach freq. Ps. 25:4,5; 119:12,26. It has the same meaning as MALMAD - Ox goad. Cp. Acts 9:5.

מ MEM - Numerical value = 40.

נ NUN - Numerical value = 50 = fish (Davidson) To resprout, propagate, perpetuate,

פ PE numerical value = 80. PEH = the mouth, as the means of blowing. See Ps. 119:131. Also means "edge" of sword (the wide mouth) Gen. 34:26; Deut. 13:15 etc. for which see Heb. 4:12. Final ף

Sundry prayers, praises, and professions of obedience.

120 [a]My flesh [b]trembleth for fear of thee:] and I am afraid of thy judgments.]

ע AIN.

121 I have done judgment and justice:] leave me not to mine oppressors.]

122 [c]Be surety for thy servant for good:] let not the proud oppress me.]

123 Mine eyes fail for thy salvation,] and for the word of thy righteousness.]

124 Deal with thy servant according unto thy mercy,] and teach me thy statutes.]

125 [h]I *am* thy servant; [i]give me understanding,] that I may know thy testimonies.]

126 *It is* time for *thee*, LORD, to work:] *for* they have made void thy law.]

127 Therefore [m]I love thy commandments] above gold; yea, above [n]fine gold.]

128 Therefore I esteem all *thy* precepts *concerning all things* *to be right*;] *and* I hate every false way.]

פ PE.

129 Thy testimonies *are* [o]wonderful:] therefore doth my soul keep them.]

130 The entrance of thy words giveth light;] it giveth understanding unto the simple.]

131 I [r]opened my mouth, and panted:] for I longed for thy commandments.]

132 [z]Look thou upon me, and be merciful unto me,] as thou usest to do unto those that love thy name.]

133 Order my steps in thy word:] and let not any iniquity [b]have dominion over me.]

134 Deliver me from the oppression of man:] so will I keep thy precepts.]

135 [d]Make thy face to shine upon thy servant;] and teach me thy statutes.]

136 [e]Rivers of waters run down mine eyes,] because they keep not thy law.]

[a] Cp. Hab. 3. 16.
[b] Job 4. 15.
[c] Ezra 9. 15. 1:10
[d] Ps. 19. 7, 9.
[2] Heb. *righteousness*. ver. 75, 172.
[3] Heb. *faithfulness*. ver. 86.
[e] Job 17. 3.
[f] Ps. 69. 9. John 2. 17.
[g] Heb. *Cut me off.*
[z] See ver. 82.
[h] Heb. *tried, or refined.* Ps. 12. 6.
[h] Ps. 116. 16.
[i] See ver. 27.
[k] Ps. 19. 9. ver. 151, 160. John 17. 17.
[l] Jer. 18. 23.
[b] Heb. *found me.* Gen. 44. 34.
[m] See ver. 72.
[n] Ps. 19. 10.
[o] Ps. 145. 12. Prov. 5. 15.
[o] Ver. 104.
PELE' = Miraculous.
[p] Judg. 13. 18.
PELE' = miraculous. Beyond human comprehension.
[r] Or, *that I may keep.*
[q] Ps. 19. 7. Prov. 1. 4.
[r] Mat. 17. 25.
[s] See Ps. 5. 3.
[t] Job 29. 23.
[u] Ps. 63. 6. Ex. 14. 21.
[v] Ps. 25. 16 & 106. 4.
[b] Heb. *according to the custom towards those, &c.*
[z] See ver. 15.
[b] Ps. 17. 5.
[4] ver. 5.
[w] Ps. 19. 13.
[x] Ps. 145. 18.
[d] Num. 6. 25. Ps. 4. 6.
[e] Lam. 3. 48. Jer. 9. 1 & 14. 17.
[f] Cp. Ps. 104. 5.

ק QOPH.

137 [c]Righteous *art* thou, O LORD,] and upright *are* thy judgments.]

138 [d]Thy testimonies *that* thou hast commanded *are* righteous] and very faithful.]

139 My zeal hath [e]consumed me,] because mine enemies have forgotten thy words.]

140 Thy word *is* very [f]pure:] therefore thy servant loveth it.]

141 I *am* small and despised:] *yet* do not I forget thy precepts.]

142 Thy righteousness *is* an everlasting righteousness,] and thy law *is* [g]the truth.]

143 Trouble and anguish have [e]taken hold on me:] *yet* thy commandments *are* my delights.]

144 The righteousness of thy testimonies *is* everlasting:] give me understanding, and I shall live.]

ר RESH.

145 I cried with *my* whole heart; hear me, O LORD:] I will keep thy statutes.]

146 I cried unto thee; save me,] and I shall keep thy testimonies.]

147 I [r]prevented [s]the dawning of the morning, and cried:] I hoped in thy word.]

148 Mine eyes [r]prevent [t]the *night* watches,] that I might [u]meditate in thy word.]

149 Hear my voice according unto thy lovingkindness:] O LORD, [v]quicken me according to thy judgment.]

150 They draw nigh *that* follow after mischief:] they are far from thy law.]

151 [c]Thou *art* near, O LORD,] and all thy commandments *are* truth.]

152 Concerning thy testimonies, I have known of old that thou hast [f]founded them for ever.]

[c] Cp. Hab. 3. 16.
[d] Ps. 19. 7, 9.
[2] Heb. *righteousness*. ver. 75, 172.
[3] Heb. *faithfulness*. ver. 86.
[e] Job 17. 3.
[f] Ps. 69. 9. John 2. 17.
[g] Heb. *Cut me off.*
[r] Mat. 17. 25.
[s] See Ps. 5. 3.
[t] Job 29. 23.
[u] Ps. 63. 6. Ex. 14. 21.
[v] Ps. 25. 16 & 106. 4.
[b] Heb. *according to the custom towards those, &c.*
[f] Ps. 119. 90.

ש SHIN SIN.

153 Consider mine affliction, and deliver me:] for I do not forget thy law.]

154 Plead my cause, and deliver me:] quicken me according to thy word.]

155 Salvation *is* far from the wicked:] for they seek not thy statutes.]

156 Great *are* thy tender mercies, O LORD:] quicken me according to thy judgments.]

157 Many *are* my persecutors and mine enemies;] *yet* do I not decline from thy testimonies.]

158 I beheld the transgressors, and was grieved;] because they kept not thy word.]

159 Consider how I love thy precepts:] quicken me, O LORD, according to thy lovingkindness.]

160 Thy word *is* true *from the beginning*:] and every one of thy righteous judgments *endureth* for ever.]

ש SHIN SIN.

161 [h]Princes have persecuted me without a cause:] but my heart standeth in awe of thy word.]

162 I rejoice at thy word,] as one that findeth great spoil.]

163 I hate and abhor lying:] *but* thy law do I love.]

164 Seven times a day do I praise thee,] because of thy righteous judgments.]

165 Great peace have they which love thy law:] and nothing shall offend them.]

166 LORD, I have hoped for thy salvation,] and done thy commandments.]

167 My soul hath kept thy testimonies;] and I love them exceedingly.]

168 I have kept thy precepts and thy testimonies:] for all my ways *are* before thee.]

[h] Ps. 119. 23.

ת TAU.

169 Let my cry come near before thee, O LORD:] give me understanding according to thy word.]

170 Let my supplication come before thee:] deliver me according to thy word.]

171 My lips shall utter praise,] when thou hast taught me thy statutes.]

172 My tongue shall speak of thy word:] for all thy commandments *are* righteousness.]

173 Let thine hand help me;] for I have chosen thy precepts.]

174 I have longed for thy salvation, O LORD;] and thy law *is* my delight.]

175 Let my soul live, and it shall praise thee;] and let thy judgments help me.]

176 I have gone astray like a lost sheep;] seek thy servant;] for I do not forget thy commandments.]

NUWN (Cont.) DÂG - fish, so called as [illegible] prolific. [illegible] Nuwn was the name of Joshua's father I Chr. 7:27. Lend "continued" Ps. 72:17. The word son (the servant who becomes Son) is MÂNUWN Prov. 29:21. continuator is derived from Nuwn. The fish was the symbol of Christ & Christianity derived from an acrostic of the initials of the five words Iesous Christos Theos Huios Soter - Jesus Christ Son of God Saviour = ICHTHUS - fish. Final form ן "snare" Ps. 119:110. PACH is from PÂCHACH - to spread a net.

ס SAMECH. Numerical value 60. To lean or rest upon. Hence a prop. To sustain. "Rd" hand on bullock Ex. 29:10, 15, 19. Lev. 1:4 etc. Yahweh "upholdeth" Ps. 37:17, 24. 54:4. Humanity's need of a prop Isa. 63:5 (Heb.) b. Isa. 41:10. Song 2:5 etc.

ע AIN. Eye. Numerical value: 70. Fountain Gen. 16:7; Deut. 11:28; Num. 27:9. See Note Zech. 3:9. Cp. Ps. 119:123.

ץ TZADDI. Numerical value = 90. 798 Davidson's Grammar suggests with a question mark "Fish hook." perhaps identifying it with [illegible] TSUWD צוד to lie in wait, to catch. Often from TSÂDAQ - To make right or justify. TSADDIYQ צַדִּיק derived from this root. See Ps. 119:137. Christ is a fisher of men to that end. Acts 15:14. Mk 1:17. Final form. ץ

פ PE. numerical value = 80. PEH = the mouth, as the means of blowing. See Ps. 119:131. Also rend "edge" of sword (lit. = wide mouth) Gen. 34:26; Deut. 13:15 etc. for which see Heb. 4:12. Final ף

ק QOPH. Numerical value 100. קוף Koph = root of NÂQAPH נָקַף rend "round" 129, 147; Josh. 6:3. Compass. 2 Kings 11:8; 2 Chr. 23:7; Ps. 17:9; 2 Kg 6:14. Thus the hole of an axe (Lev.) the eye of a needle (David) or Back of head (Dav.) See Oxford Gen. for Root. The root NÂQAPH suggests an encirclement with hostile intent which accords well with the stanza under that heading Gesenius [illegible] Ps 88:17. The shape of the letter suggests the back of the head - the occiput (OKsiput), the cranium, enclosing the emotional part of the brain likewise according well with the stanza.

ר RESH. Numerical value = 200. Sig. "Head," chief, the sum [illegible]

Ps. 119:160. "Beginning" II Resh. RV: "The sum of thy word is truth" Read "head" Ps. 119:22. Cp. 18:43; 68:21 etc.

ש SHIN SIN. Numerical 300. Tooth. Shenim, teeth. From SHÂNAN, Sharp, pointed. Metaph. to sharpen the tongue, to use insulting words, or to teach diligently as in Deut. 6:7. The plural word SHENNAHBIYM is derived from SHEN = Ivory. I Kg 10:22. SHEN is rend "ivory" in I Kg [illegible] 22:39; and applied to "christ" Ps. [illegible]; Song 5:14.

Head Eph. 4:15

ר RESH.

153 [a] Consider mine affliction, and [b] deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 [c] Salvation *is* far from the wicked: for they seek not thy statutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the [d] transgressors, and [e] was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

160 [f] Thy word *is* [g] true *from* the beginning: and every one of thy righteous judgments endureth for ever.

ש SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

ת TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall [h] utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have [i] gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

[a] Lam. 5. 1.
[b] Ps. 140. 1.
[c] 1 Sam. 24. 15.
[d] Ps. 145. 7.
[e] Job 5. 4.
[f] Or, *Many*.
[g] Josh. 24. 22. Deut. 30. 19. Prov. 1. 29. Luke 10. 42.
[h] Ps. 25. 3.
[i] Ps. 139. 21.
[j] See ver. 97.
[k] Is. 53. 6.
[l] Job 29. 13.
[m] See ver. 83.
[n] Heb. *The beginning of thy word is true.*
[o] See ver. 142.
[p] ver. 23.
[q] Jonah 2. 2. Ps. 118. 5.
[r] Ps. 35. 15.
[s] Is. 9. 3. Cp. 1 Sam. 30. 16.
[t] Or, *What shall the deceitful tongue give unto thee? or what shall it profit thee?*
[u] Heb. *added.*
[v] See ver. 97.
[w] Or, *It is as the sharp arrows of the mighty man, with coals of juniper.*
[x] Ps. 45. 5.
[y] Ps. 127. 4.
[z] Job 30. 4. 1 Kin. 19. 4, 5.
[a] Ps. 37. 37. Prov. 3. 2. Is. 32. 17.
[b] Gen. 10. 2.
[c] Is. 60. 7.
[d] Heb. *they shall have no stumbling block.*
[e] Gen. 49. 28. ver. 174.
[f] Or, *a man of peace.*
[g] See ver. 97.
[h] Or, *Shall I lift up mine eyes to the hills? whence should my help come?*
[i] Prov. 5. 21.
[j] Ps. 87. 1.
[k] Ps. 124. 8. Cp. Ps. 144. 7.

PSALM 120

1 David prayeth against Doeg, 5 and complaineth of his necessary conversation with the wicked.

A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* for peace: but when I speak, they *are* for war.

PSALM 121.

The great safety of the godly, who put their trust in God's protection.

A Song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the

The Songs of Degrees.
There was a transition of 10° on the sundial of Ahaz: 2Ki 20:8 — there are 15 unnamed songs & 5 additional acknowledged songs.
• 15 songs of steps (Ascent) compared because of the 15 yrs of life — typical of LIFE OUT OF DEATH.

PSALM 121

YAHWEH THE GUARDIAN

Hezekiah turns to Yahweh Isa 37:1 as a counter to the lying tongue and a protection to the threats of Rabshakeh. Isa 36, Ps 120:1.
This is a Psalm of trust counselling men to trust in Yahweh in all the circumstances of life. There is nothing profound in it — but rather a simple faith. Cp. Isa 26:5, 7

1 THE SOURCE OF HELP. Vv 1-2

2 Surrounding Jerusalem, on the eastern side of which would be seen Sennacherib's army. Isa 36:2.
3 [c] EZER - Aid from [r] AZAR - To surround, protect.

Cant. Shenir to Bride Song 4:2; 6:6. Cp Christ Gen. 49:12. Cp. Metaphor. Use Mic. 3:5; Zech. 9:7. The Serpent's bite Ps 35:16; 37:12. 57:4. Destroyed Ps. 3:7; 58:6. In the Stanza the serpent's utterance 119:

161 compared with the value of the incorruptible & righteous word. 162-164.

TAV - Arabic rod a sign in the form of a cross branded on the neck of horses or camels whence the name of the letter TAV, which in Phoenician, or on the coins of the Maccabees has the form of a cross. From the Phoenicians, the Greeks & Romans took both the name and the form of the letter. A sign (cruciform) or mark. Subscribed instead of a name to a bill of Complaint; hence subscription. From TAVAH - Scrabble 1 Kgs 21:13. "Set a mark" Ezek 9:4, 6. Desire Job 31:35 (=Tav, Num. Lxx ΘΨ.176. John 6:27. TAV

V.1. Personne: "Sure not suffer thy foo... He that keepeth ... slumber."
• The first two vers... the feelings and fe... Elkiah or Jerusale...

2 THE ASSURANCE OF HELP — The...

4 AL - Subjective and conditional. The encouraging response of others to Hezekiah: Roth: "May he not ... "Not let him g...
5 Taken into captivity Lev. 26:17.
6 SHAMAR - To hedge about, Guard.
7 He is as a sentinel or guard to Israel. Ps. 121:1. for Israel's Guard see Gen. 28:15.
8 Protection. These comprise the comforting assurances of the Godly in Israel to Hezekiah.
9 The place of honour and power.
10 As the heat of the sun is symbolic for open persecution, the moon represents more secret opposition of treachery. Hezekiah was subjected to both. Cp Isa 38
11 About this time Hezekiah fell sick. Isa. 38:1. In his sickness and freedom in the city

PSALM 122
DELIVERANCE, BLESSING AND PEACE IN ZION
1 THE GLORY OF THE FUTURE JERUSALEM 1-5

1 Ry: "are standing" CB: - "have and shall still stand." In Hezekiah, a reference to the Passover. 2 Chr. 30:11, 18.
2 The valleys bridged, the buildings walled in - metaphorical for united Israel in Hezekiah's time. 2 Chron. 30:1, 18-27. 31:1. And the union of Jew, Gentile in the New Jerusalem. Gal 4:26. Rev. 21:10. Or. Ezek. 40:2.
3 The Ark. Exod. Typical of Christ.
4 Predicted. Cp Gen. 17:8. looking Jerusalem with heaven Ps 9:4-9. 82:1. In Age to come placed in Temple for Judgment & education in addition to. Ezek. 44:23-24.
5 2 Sam. 7:11, 16. Isa. 55:3. Zech. 12:8
2 A PRAYER FOR ITS FUTURE HOUSE Vv 6-9.
6 "May they prosper" - RV marg.
7 REA' - Associate. Israel after the flesh.
8 His Dwelling Place. One Time - Tabernacle. In Future

I
the
3
a ci
gethe
4
the
b the
thank
LORD
5 Fo
of juc
house
6
salem
love t
7 Pe
and
palac
8 Fo
panion
Peace
9 Be
LORD
good.

Da
ed for
of Ser
ag edo
The
and ca
and cle
He foo
sickne
Kgs 20
2Chr 3
Isa. 38
Da
on the
ed for
future
Dan 9:24

---

146 RINNAH - A loud ungrateful cry. Luke 24:41

180 Like Israel in Egypt Exod. 2:11. Thus a fellow feeling with those who suffer Heb. 4:15.
181 Cp Ps. 39:1; 43:4. He requests that Yahweh become His Advocate to vindicate his cause Cp. Rom. 1:14; Acts 2:24.
182 GA'AL - Redeem.
183 DARASH - To search (study), Tread (apply).
184 CHAYAH. - To live, fig to revive. Ps 71:20; Jhn 5:21; Rom. 4:17. Note Vv 154, 159. In the midst of wicked enemies, in the face of death, he looks to Yahweh to give him life.
185 Acts 2:24; Rom. 4:25.
186 Cp Ps. 25:15. Cp A. 119:23.
23, 51, 61. Numerous though they be, they are matched by the "many" mercies of Yahweh v. 156.
187 Ry: "treacherous dealers" Isa. 24:16.
188 Their disloyalty to the Word caused him to vow them with loathing (Rsv marg. "loathed them"). Cp Zech. 11:8. Mk. 3:5. Rev. 2:6.
He pleads for life on the basis of the promises 154, the lovingkindness & righteous judgments of Yahweh 156, on the grounds that love which so sharply contrasts with the attitude of the enemies v. 158
190 Ry: "the sum of thy word is truth." All the experiences of life, all the sum of Scripture totals up to vindicate the Word. So that the Word is nothing but Truth. Cp John 14:6. A.

21 THE PSALMIST HAS BOTH LOVED & KEPT YAHWEH'S LAW.

1. This stanza & that of MEM contain no petition.
2 Mk. 13:44, 52. Col. 2:3.
3 Opposed to the Truth 29, 104, 128. Cp Rev. 21:8
4 Isa. 26:3. John 14:27. Phil. 4:7.
5 Ps. 45:7. Amos. 5:15. Loving the law they will hasten to keep it. 1 John. 2:10. v. 97
6 With confidence in his own integrity, he appeals to Yahweh's omniscience as evidence of it. For the phrase Cp Ps. 38:9 for the thought Heb. 4:13. Cp John 17:4.

22 CONCLUDING PETITION FOR GREATER INSIGHT AND FOR DELIVERANCE

RINNAH - A loud ungrateful cry. Luke 24:41

Tooth - Ivory - Immortality righteousness.

Cross sign Mark - Beg.

Thus he is a wanderer in Wilderness of life - not one morally astray.

PSALM 120
1 See Note Isa 36:1
Hezekiah used these Psalms and applied his circumstances
2 Jerusalem's siege. Jerusalem. 2 Kings 19:4
3 2 Kings 19:3, 4, 19 - 32:20 Isa 37:15-20
4 2 Kings 18:36
5 Rabshakeh's Heb 18:19-35
6 Designed to allure Cp Isa. 36:14-20
7 Hezekiah had no means to combat the strength of the Assyrian but Yahweh
Cp Isa 31:2 2 Chron 32:6-8.
8 Rabshakeh had fired the arrows of his tongue Cp Ps 58:7 but Yahweh now answer more effectively.
9 Gibbor = Mighty One.
10 The coals of this shrub (a broom) are said to burn hotter of all charcoals - expressing the severity of the punishment.
11 Amens foreseers. A figurative expression indicating the faithlessness of many in Israel. Isa
12 Ishmaelites - related but hostile. The Psalmist receives no help from his own but relies on Yahweh
13 Yahweh alone provided the means of peace, but many in Israel turned from Him. Cp Isa 30.
14 The Assyrians 2 Kgs 18:19. 2 Chr 32:1. Isa. 36:1.

PSALM 122
DELIVERANCE, BLESSING AND PEACE IN ZION
1 THE GLORY OF THE FUTURE JERUSALEM 1-5

2 A PRAYER FOR ITS FUTURE HOUSE Vv 6-9.

Theme: Looking unto Yahweh v.2.

SONGS OF DEGREES. 2 Kgs 20:6
- 5 speak of Trial · Distress 120-124.
- 5 speak of Trust · Hope 125-129
- 5 speak of Confidence · Blessing 130-134

Shir ha-maaloth read. "degrees" 2 Kg 20:9; Isa. 38:8. "steps" Ex. 20:26; 1 Kg. 10:19-20; Ezek. 40:22, 26, etc.

v.3. Perowne: "Surely He will not suffer thy foot to be moved He that keepeth thee will not slumber."
- The first two verses express the feelings and fears of Hezekiah & Jerusalem is threatened by the Assyrian hordes.
- From v.v 3-8 there is expressed the comforting assurances of such as Isaiah & Isa. 37:16, 7, 22-35.

PSALM 122.

THE ASSURANCE OF HELP

The safety of the godly.

1 I was glad when they said unto me, Let us go [r] into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded [1] as a city that is [2] compact together:

4 [a] Whither the tribes go up, (YAH) the tribes of the LORD, unto [b] the testimony of Israel, to give thanks unto the name of the LORD.

5 For [c] there are set thrones of judgment, the thrones of the house of David.

6 [d] Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy [f] walls, and prosperity within thy [f] palaces.

8 For my brethren and companions' sakes, I will now say, [g] Peace be within thee.

9 Because of the house of the LORD our God I will [k] seek thy good.

[a] Ps. 66. 9. 1 Sam. 2. 9.
[b] Ps. 25. 15 & 121. 1 & 141. 8.
[c] Ps. 76. 5.
[d] Ps. 2. 4 & 11. 4.
[e] Is. 5. 27.
[f] Ps. 91. 1. Num. 14. 9.
[g] Ps. 91. 5. Is. 49. 10. Rev. 7. 16. Cp. 2 Kin. 4. 19.
[h] Ps. 4. 1.
[i] Ps. 120. 6 & 129. 1.
[k] Ps. 97. 10. [1] Neh. 4. 4.
[m] Num. 27. 17. Deut. 28. 6.
[n] Neh. 2. 19.
[o] Amos 6. 2.
[p] CHANAN - to stoop or bend in kindness to an inferior.
[r] Ps. 94. 17.
[s] Ps. 129. 1.
[t] Is. 2. 3.
[u] Ps. 96. 1. Num. 16. 30, 32, 33. Prov. 1. 12.
[v] Ps. 147. 2. Cp. 2 Sam. 5. 9.
[w] Ps. 55. 15.
[x] Ex. 28. 7 & 39. 4. Neh. 4. 6.
[y] Cp. Ps. 48. 16 & 144. 2. Job 22. 11.
[z] Ps. 69. 2. 2 Chr. 32. 4. Is. 3. 8.
[a] Deut. 16. 16.
[b] Ps. 81. 5.
[c] Deut. 17. 8.
[d] Heb. ale 1st. Ps. 125. 1. Joel 3. 20.
[f] Ps. 51. 18.
[g] Ps. 91. 3.
[h] Ps. 48. 13.
[i] Ps. 121. 2.
[k] Ps. 115. 15. [1] 1 Sam. 25. 6.
[m] Neh. 2. 10. Esth. 10. 3.
[n] Ps. 25. 2.

1 About this time Hezekiah fell sick. Isa. 38:1. [2] His authority and freedom in the city

PSALM 122
- DELIVERANCE
- BLESSING AND PEACE IN ZION

1 THE GLORY OF THE FUTURE JERUSALEM 1-5.

1 RV: "are standing" CB.- "have come and shall still stand." In Hezekiah, a reference to the Passover. 2 Chr. 30:11, 18.

2 The valley is bridged, the buildings walled in - metaphorical for united Israel in Hezekiah's time 2 Chron. 10:1 18:27. 31:1. And the union of Jew & Gentile in the New Jerusalem. Gal. 4:26. Rev. 21:10. Or. Ezek. 40:2.

3 The Ark. Exod. 40:1. Typical of Christ.

4 Predicted. Cp Deut. 17:8. Linking Jerusalem with heaven. Ps 9:14-9. 82:1. In Age to come placed in Temple for Judgment + education in addition to. Ezek. 44:24-24

5 2 Sam. 7:11, 16. Isa. 55:3. Zech. 12:8

2 A PRAYER FOR ITS FUTURE PEACE vv. 6-9.

6 "May they prosper" - RV marg.

7 REA - Associate. Israel after the flesh.

8 His Dwelling Place. Once time - Tabernacle. In future Age to come placed in Temple for Judgment + education in addition to. Ezek. 44:24-24

9 Because of the house of the LORD our God I will [k] seek thy good.

[k] Ps. 69. 32. Is. 65. 1. Zeph. 2. 3. Amos 5. 4. Heb. 12. 14.

PSALM 122

David's vision of future glory is appropriated for use by Hezekiah in relation to the attack of Sennacherib - typical of the overthrow of Armageddon.

The Temple was Hezekiah's constant thought and care. He began his reign by "opening its doors" and cleansing it (Cp 2 Chr. 29:3 - mentioned 17 times) and Isaiah took Sennacherib's letter there Isa. 37:14. In his sickness, his prayer and answer related to it 2 Kgs 20:5. The sign he asked related to it 2 Kgs 20:8. Isa. 38:22. His songs were to be sung there Isa. 38:20.

David, whose mind was constantly centred upon the unbuilt Temple 1 Chron. 29:1-2, 28:2-21, looked forward with greater intensity to that of the future - 2 Sam. 7:12; Ps. 27:4, 12, 84:10. Perhaps compare Wine "or. Excursion to Zion"

In this Psalm Hezekiah proclaims his confidence in Yahweh whom he has served in the Temple & in the ultimate peace of the city such as is promised.

Isa. 62:7 - The Peace of Jerusalem - Luke 19:42

- The prosperity of those who love it are bound up in its peace v.6.
- Its walls = its defence fig. its civil institutions and officers.
- Its Palaces = its administration, its rule + government.
- Brethren + companions = its inhabitants: kindred after the spirit and flesh.
- House of God = Dwelling Place of Yahweh. The presence of His Shekinah = the source of Hezekiah's confidence.

PSALM 123.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

A Song of degrees.

1 UNTO thee [b] lift I up mine eyes, O thou that [d] dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 [h] Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with [i] contempt.

4 Our soul is exceedingly filled with the "scorning of [o] those that are at ease, and with the [l] contempt of the proud.

[b] Ps. 25. 1 & 86. 4 & 143. 8.
[d] Ps. 2. 4 & 11. 4.
[h] Ps. 4. 1.
[i] Ps. 120. 6 & 129. 1.
[l] Neh. 4. 4.
[o] Amos 6. 1.

Theme: Our Help v.8

PSALM 124.

The church blesseth God for a miraculous deliverance.

A Song of degrees of David.

1 IF it had not been the LORD who was on our side, [q] now may Israel say:

2 If it had not been the LORD who was on our side, when men rose up against us: (Adam)

3 Then they had [s] swallowed us up [t] quick, when their wrath was kindled against us:

4 Then [v] the waters had [x] overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul. (BARAK - To kneel.)

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird [e] out of the snare of the fowlers: the snare is broken, and we are escaped.

8 [g] Our help is in the name of the LORD, [h] who made heaven and earth.

[q] Ps. 129. 1.
[s] Ps. 35. 25. Lam. 2. 16.
[t] Num. 16. 30, 33. Prov. 1. 12.
[v] Ps. 69. 2.
[x] 2 Sam. 5. 9.
[e] Ps. 91. 3.
[g] Ps. 121. 2.
[h] Ps. 115. 15.

Theme: The security & trust in Yahweh

PSALM 125.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

A Song of degrees.

1 THEY that [a] trust in [f] the LORD shall be as mount

[a] Ps. 2. 12 & 34. 8 & 84. 12.
[f] Ps. 91. 1. Num. 14. 9.

PSALM 125

YAHWEH: PROTECTOR OF HIS PEOPLE

A song in vindication of complete and implicit reliance upon Yahweh. It is prophetic in tone, and could represent the response of Isaiah to the thanksgiving of Hezekiah Ps. 124.

1 HE WILL NOT SUFFER THEM TO BE OPPRESSED LONGER THAN THEY CAN BEAR IT vv. 1-3.

1 Mountains are a symbol of permanency. Gen. 49:26. Isa. 54:10.

PSALM 123

WHEN REJOICED WITH CONTEMPT

LOOKING TO YAHWEH

The reproachful Assyrian lifted up his eyes against Yahweh 2 Kg 19:22. Ishah: God: Be not afraid. v.6. Hezekiah lifted up his eyes in reverence. Cp Isa. 37:16.

1 UTTER DEPENDENCE UPON YAHWEH. vv. 1-2.

1 See commencement Hezekiah's prayer. Isa. 37:16.

2 Eyes of hope lifted in expectation. Thus can see the future as well as the past and has power about Him to help. Cp Ps. 43.

4 Dependent upon their masters for their every need. Cp Isa. 40:18

5 The hand of masters past to what should be done's direction.

6 The least sign that he will help + deliver us.

2 A PLEA FOR HELP FROM CONTEMPTUOUS AND POWERFUL ENEMIES. vv. 3-4.

3 Cp Lam. 3:61-20.

3 LA'ANAN - Secure, in a bad sense. St. Read "Kesull" Isa. 37:29.

PSALM 124

THANKSGIVING FOR NATIONAL DELIVERANCE

The complete destruction of Sennacherib's host Isa. 37:36. Cp Isa. 37:36. Cp 2 Sam. 5:19

1 YAHWEH: GIVER OF VICTORY vv. 1-5

1 Ephasizing the magnitude of the victory. The Psalm commences almost like a Gasp Cp Gen. 31:42 Neh. 4:20 2 Chron. 32:8. Cp Ps. 94:17. 118:6.

2 RV: "Let Israel now say". The matter is beyond doubt.

3 RV: "alive."

4 Consumed as a fire or destroyed as a flood.

2 THANKSGIVING AND CONFIDENCE FOR FUTURE 6-8

5 Sennacherib in the Taylor cylinder boasted: "Hezekiah of Judah ... I shut up like a caged bird in Jerusalem ... He was overwhelmed by fear of the brightness of my lordship."

6 Cp Isa. 36:18; 37:11-20

7 A reference to Egypt, Yahweh's sovereign power. Cp Note. Gen. 14:18

PSALM 125

YAHWEH: PROTECTOR OF HIS PEOPLE

A song in vindication of complete and implicit reliance upon Yahweh. It is prophetic in tone, and could represent the response of Isaiah to the thanksgiving of Hezekiah Ps. 124.

1 HE WILL NOT SUFFER THEM TO BE OPPRESSED LONGER THAN THEY CAN BEAR IT vv. 1-3.

1 Mountains are a symbol of permanency. Gen. 49:26. Isa. 54:10.

PSALM 126 Continued.

4 A reference to the sign given to Hezekiah Isa.37:30. Cp. Mt.5:4.

5 RINNAH - Koré "singing" v.2. - Shouts of joy.

6 Lit. "Bearer of the seed" i.e. seed for sowing. Cp:

2 Jerusalem is encompassed by mountains that overshadow it and hide it so that it is only seen when these hills are topped. So Yahweh overshadows & protects His people But in the future. — Ps. 48:12. So her people will stand out.

3 The foulds around the city protect them even from earthquake though. Zech. 14:10

4 RASHA' — The Wicked One. Cp. Sennacherib's defeat gives assurance of this in regard to Gog. RV: "sceptre of wickedness"

5 Inheritance

6 Prolonged oppression might induce despair - hence Gen 10:13. Cp. Ps. 37:7-8; 73:10. Let us learn to "wait patiently."

2 A PRAYER FOR THE FAITHFUL AND A WARNING TO RENEGADES Vv 4-5.

7 To Israelite whose love, honest straightforward faith. Cp Neh. 5:19; 13:31.

8 Like Shebna. Isa. 22:15-19. Doubly true Israelites, but not in heart.

9 Cp Paul's use of the phrase in view of the workers of iniquity in his day. Gal. 6:16.

PSALM 126.

THE JOY OF DELIVERANCE

The feelings of the people at the overthrow of Sennacherib

1 THE RELIEF AND JOY OF THE PEOPLE Vv 1-3.

1 See mg. Reference is to Zion itself. "RV mg "Brought back those that returned to Zion." The deliverance brought them back completely to Yahweh.

2 Gentile response to the amazing deliverance. Cp. Isa. 37:36 39:1. Cp Ezek. 34: 27-31, 28-29.

2 A PRAYER FOR PLENTY AS WELL AS PEACE 4-6.

See Yahweh's promise Lev. 26: 42. The Land despoiled by Hieroglyphics 2 Chron. 32:11. Yahweh's promise Isa. 37:30. Future Amos 9:13.

3 NEGEB. Lit "the dry." The water courses were regularly replenished to become sparkling streams. Thus - reanimate our feeble community suddenly, unexpectedly.

See above

PSALM 127

HISTORICALLY CELEBRATING THE COMPLETION OF TEMPLE 1 KINGS 8.

ERECTED BY HEZEKIAH EXPRESSING HIS TRUST. SICK UNTO DEATH HE RECEIVED EXTENSION OF LIFE AND AN INDIRECT PROMISE OF SON FOR HE WAS THEN CHILDLESS (2 Kings 20:1, 18).

FUTILITY OF MERELY HUMAN LABOUR Vv 1-2.

1 Solomon busy building Temple and palace - fortifying cities 2 Chron. 8:1-6 - all futile apart Divine blessing!

Heb "Baith" from root "to build" "upon" (root) "over" "over"

1 Cor. 3:6, 1 Thess. 2:9. (the first in weeping; the latter with singing). Cp Jas 5:7

7 It was in the blessing of Hezekiah Isa. 37:30; it shall be in the preaching of the Gospel Isa. 55:10-11.

PSALM 127.

ALL BLESSING IS FROM YAHWEH

In view of Yahweh's help we labor not in vain 1 Cor. 15:58

A prayer for the church.

PSALMS.

Zion, *which* [3][a] cannot be removed, *but* [b]abideth for ever.]

2 *As* the mountains *are* round about Jerusalem, [d]so the LORD *is* round about his people] from henceforth even for ever.] -Gk LXX

3 For [e]the rod of [2]the wicked shall not rest upon the lot of the righteous;]lest the righteous put forth their hands unto iniquity.]6 5 Is 34:8

4 [h]Do good, O LORD, 7 unto *those that be* good,] and to *them that are* upright in their hearts.] Reflect Divine characteristics. See meaning of Jacob's name. 8

5 As for such as turn aside unto their [i]crooked ways,] the LORD shall lead them forth with the workers of iniquity:] *but* [k]peace *shall be* upon Israel.] 9 Cited Summary Index 13. Gal. 6:16

PSALM 126. Key. Y.1.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof. Promise 5,6

A Song of degrees.

WHEN the LORD [l]turned again the [1]captivity of Zion,] [p]we were like them that dream.] - Deliverance typified in the healing of Ezekiel

2 Then was our mouth filled with laughter,] and our tongue with singing:] then said they among the heathen,] The LORD 'hath done great things for them.] 2.

3 The LORD hath done great things for us;]*whereof* we are glad.] Cp Isa. 44:23; 49:13; 51:11; 52:9; Zeph. 3:14; Zech. 2:10.

4 Turn again our captivity, O LORD,] [x]as the streams in the south.] 3 4

5 "They that sow in tears shall reap in [1]joy.] 5 2 Kg. 19:29-31

6 He that goeth forth 6 and weepeth, bearing [m]precious seed,] shall doubtless come again with rejoicing, bringing his sheaves *with him.*] Summary Index 13. 7

SEE ABOVE

PSALM 127. Key. Y.1.

1 The virtue of God's blessing. 3 Good children are his gift. See title above.

A Song of degrees for Solomon.

EXCEPT the LORD build the house, they labour in vain 2 that build it:] except [d]the LORD

[a] Ps. 10. 6. Prov. 10. 30.
[b] Ps. 122. 5.
[c] Cp. Is. 5. 11.
[d] Zech. 2. 5.
[e] Gen. 3. 17. [Isa. 30:31]
[f] Prov. 22. 8. Cp. Is. 14. 5.
[2] Heb. wickedness.
[g] Gen. 33. 5.
[h] Ps. 119. 68.
[3] Heb. hath filled his quiver with them.
[i] Or, shall subdue, as Ps. 18. 47, or, destroy.
[j] Judg. 5. 5. Prov. 2. 15.
[k] Ps. 128. 6. Gal. 6. 16.
[l] Ps. 112. 1.
[m] Ps. 119. 1. Prov. 8. 32.
[1] Is. 3. 10. Cp. 65:21-22. Ps. 109. 11.
[n] Heb. returned the returning of Zion.
[o] Job 42. 10.
[p] Acts 12. 9.
[q] Ezek. 19. 10.
[r] Ps. 52. 8.
[s] Ps. 71. 19.
[t] Sam. 12. 24. Luke 1. 49.
[u] Or, Ebenezer. Neh. 6. 16.
[6] Heb. hath magnified to do with them. Joel 2. 20.
[v] Ps. 134. 3.
[w] Ps. 20. 2.
[x] Cp. Job 6. 15.
[y] Job 42. 16. Prov. 17. 6.
[z] Ps. 125. 5.
[a] Cp. Jer. 31. 9. &c.
[7] Or, singing.
[8] Or, seed basket.
[9] Or, Much.
[b] Ps. 92. 9.
[c] Ps. 124. 1.
[2] Or, of Solomon.
[3] Heb. that are builders of it in it.
[d] Ps. 121. 4.
[e] Cp. Is. 50. 6.

Same root. Children are as the stones of a house - the more numerous and stronger they are the better the house There is required the Divine blessing to even afford to build the house, thus the requisite toil encouraged by Divine aid.

2 He is the Watchman over Israel. Ps. 121:4. Israel's history testifies to that. All the fortifications of Solomon 2 Chr. 8: were vain without that help; all the Cities of Watchmen were as nothing.

In Hezekiah's time — Yahweh guarded the city. 2 Chron. 32:1-8, 2 Kg 19:1

Blessed Hezekiah with a Son to follow

796

keep the city, the watchman waketh *but* in vain.] 3

2 *It is* vain for you [c]to rise up early, to sit up late,] to [c]eat the bread of sorrows:] *for* so [f]he giveth his [g]beloved sleep.] 2

3 Lo, [2]children *are* an heritage of the LORD:] *and* the fruit of the womb *is his* reward.] Gen 33:5

4 As [h]arrows *are* in the hand of a [4]mighty man;] so *are* children of the youth.]

5 Happy *is* the man that [3]hath his [4]quiver full of them:] they shall not be ashamed,] but they [4]shall speak with the enemies in the gate.] 15 RV. = When

PSALM 128.

The sundry blessings which follow them that fear God. 4 Prayeth, Wisheth, Foreseeth.

A Song of degrees.

1 BLESSED *is* every one that [i]feareth the LORD;] [m]that walketh in his ways.] 1 Esher

2 [n]For thou shalt eat the [5]labour of thine hands:] happy *shalt* thou *be*, and *it shall be* well with thee.] - Cp Lev. 26:4, Deut. 28:12

3 Thy wife *shall be* [9]as a fruitful vine, by the sides of thine house:] thy children [r]like olive plants round about thy table. BARAK - To Kneel, benefit - sons.

4 Behold,] that thus shall the man be blessed] that feareth the LORD. CONDESCEND to heed - help - BARAK

5 [t]The LORD shall bless thee [u]out of Zion:] and thou shalt see the good of Jerusalem all the days of thy life.] 2 Chron. 34:28

6 Yea, thou shalt see [v]thy children's children,] *and* [x]peace upon Israel. Isa. 54:7-8 Ultimately fulfilled in Kingdom Zech. 12:12.

Typical of the Resurrection.

PSALM 129.

An exhortation to praise God for saving Israel PRESERVATION in their great afflictions.

PRAYER

A Song of degrees.

1 MANY a time have they [6]afflicted me from my youth,] [9]may Israel now say:]

2 [y]Many a time have they [b]afflicted me from my youth:] yet they have not prevailed against me.]

3 [c]The plowers plowed upon

PSALM 128

THE BLESSEDNESS OF THOSE WHO FEAR YAHWEH AND THEIR HOME 1-3 • A LONG LIFE 4-6

Expressing what followed on Hezekiah's recovery from his illness. Isa. 38

1 FEAR OF YAHWEH A FOUNDATION FOR DOMESTIC PROSPERITY Vv 1-3.

1 The beginning of wisdom Prov. 1:7. - A walking therein is an extension of it.

2 It is fruitful, graceful, providing shelter and wine that rejoices the heart and relates the mind

3 Springing up around the parent stem, fresh & full of promise, producing fruit to keep the family light burning. The expression alive is an emblem of vitality & vigor. Ps. 21:6 Zech. 9:17

2 AS A FOUNDATION FOR COMMUNAL BLESSING Vv 4-6

'CHILDREN HERITAGE OF YAHWEH' "Thus belongs to Him, God's

A family broadens experience - mellows the harsh judgments Creates understanding and sympathy

Reveals what Yahweh seeks from us - love respect we should pay Him

Emphasises pain Ecclesial family quarrels must cause Him Cp Gal. 4:19

Prophetic Fathers House through Greater than Solomon Isa 53:10. John 14:1. Heb. 2:16. Cp Yahweh's Arrow Ps 64:7.

Blessedness of the godly. 3 Cp Ps 37:16. 60 Ps 112. Prov. 21:31.

4 Cp Mat. 6:25-34. Prov. 10:22. Ecc. 5:12, 11:9.

5 Ps 121:7.

5 Labour without profit because lacking the Divine blessing Cp Ps. 127:2.

6 = "Thus." The things desired are given during sleep. Business prosper, flocks increase, crops grow etc. Ecc. 5:18-19

7 Heb. Yedija Solomon's name = Jedidah 2 Sam. 12:25 Israel = Beloved Ps 60:5

8 RSV "in sleep" i.e. while they sleep. Heb as A.V. "Sleep speaks of contentment, relaxation in the knowledge of blessing received. "Giveth sleep" in addition to other blessings Cp Ecc 5:12 Mk 4:26-27

YAHWEH'S GREATEST BLESSING

The family constitutes the greatest "House" Col. 3:15

9 Heb. "Ben" Gen 35:18

10 Our labour in vain unless increase granted 1 Cor. 15:58, 1 Thess 2:1, 1 Cor 3:6-7, 9 Ps 127:1-2

11 Like weapons used by warrior providing defence assisting in business of life. Where would David have been without Solomon on in the greatest desire of his heart 1 Chr. 28:5, 9 Solomon as Yahweh's "arrow" of Son. Ps 64:7.

12 Sober.

13 Said to be stronger more virile, but also recently grown to prefect in old age when young children an encouragement - as Hezekiah found. 2 Kings 20:6

14 As quiver full of arrows gives warrior adequate defence, so multiplicity of sons in family house - each helping the other and the parents.

But the arrows in hand must be wisely directed else they will become arrows in the heart.

15 The gate was the place of dispute, judicial judgment, social intercourse. The man pressing his case supported by a numerous progeny of powerful sons would command respect. Cp Yahweh's sons Rev. 7:4

PSALM 129.

INEVITABLE JUDGMENT UPON ZION'S ENEMIES. • PRAYER FOR THE TREATMENT OF HISTORY. Vv 1-4. • The

1 RSV = "set." The emphasis on Jerusalem's sub calls for such a response - as will also God's

2 The brutally thrashed, lacerated back of the slave. Israel suffered but has not been entirely subdued. They suffered because Mic. 4:6.

3 The bands by which Yoke is fastened to the animal Jer. 27:2

THE CONCLUSION

DRAWN = ZION'S ENEMIES SHALL PERISH. Vv. 5-8.

4 See the expression used in reproof to Sennacherib = Treatment of his enemies. Isa. 37:27.

5 RV "Reaper."

6 The lap or loose fold of the garment used for collecting ears of corn. Children were carried in it. Ps. 113:9, 127:3.

7 Zion - a contrast to the fate of her enemies. Cp Jer. 31:21.

PSALM 130

THE EFFICACY OF PRAYER

Reminiscent of the Writing of Hezekiah's vow received from sickness Isa. 38:19.

1 HOW THE ASSURANCE OF HELP WAS REACHED Vv 1-2.

1 Not dread, but a reverence of His majesty which leads to offend. Deut. 5:29 1 Pet. 1:17.

2 AN EXHORTATION TO ISRAEL TO SEEK THE SAME HELP 3-8

2 Of promise Isa. 38:5.

3 RV "Watchmen." The anxious hours of restlessness of night are dispelled by the golden shining forth of the sun. Cp Isa. 38:11.

4 The restoration of the King ensured the continuity of the line of David & foreshadowed the redemption of the human SPIRAM. See Note Exod. 15:11.

PSALM 131.

HUMILITY BORN OF REPENTANCE

Hezekiah, tired of Yahweh, manifested pride towards the ambassadors of Babylon, but being humbled, turned in repentance to Him. 2 Chron. 32:25-26. Isa. 39:8.

1 It had been, but he had humbled himself. 2 Chron. 32:25-26

2 Lit. "go to - fro"

PSALM 129.

INEVITABLE JUDGMENT UPON ZION'S ENEMIES. ● PRESERVATION.

THE TESTIMONY OF HISTORY. VV.1-4.

1 RV. "Let." The antiphon or response on Sennacherib and calls for such a response.—As well also God

2 The brutally threshed, lacerated back of the slave. Israel suffered but has not been entirely subdued. They suffered because Hos. 4:16.

3 The bands by which yoke is fastened to the animal Job 39:10.

THE CONCLUSION DRAWN: ZION'S ENEMIES SHALL PERISH. VV.5-8.

4 See the expression used in regard to righteous treatment of his enemies. 1 Sam. 24:7.

5 RV. "Reaper."

6 The lap or loose fold of the garment used for collecting corn. Children were carried in it. Gen. 48:12.

7 Zion—a contrast to the fate of its enemies. Cp Jer. 31:21.

PSALM 130.

THE EFFICACY OF PRAYER

REMINISCENT of the Writing of Hezekiah when received from sickness Is. 38:9.

HOW THE ASSURANCE OF HELP WAS REACHED 1-4

1 Not dread, but reverence of His majesty which fears to offend. Deut. 5:29 1 Peth. 1:17.

2 AN EXHORTATION TO ISRAEL TO SEEK THE SAME HOPE 5-8

2 Cf promise Isa. 58:9.

3 RV. "Watchmen." The anxious fears & excitement of night are dispelled by the golden shining forth of the sun. Cp Isa. 28:19.

4 The restoration of the King ensured the continuity of the line of David & foreshadowed the redemption of the nation.

5 PARAH. See Note Ezek. 11:11.

PSALM 131.

HUMILITY BORN OF REPENTANCE

Hezekiah, tired of Yahweh, manifested pride towards the ambassadors of Babylon, but being humbled, turned in repentance to Him. 2 Chron. 32:25-26. Isa. 39:8.

1 It had been but he had humbled himself. 2 Chron. 32:25-26.

2 Lit. "go to-fro."

Ps. 132. A portion of this Psalm is quoted by Solomon in his prayer of dedication for the Temple. 2 Chr. 6:41-42.

Determination to Build the House 1-7
Dedication of the House 8-12
Divine Blessing on the House -13-18.

The sorrows of the Past 1-4
prayer for the Future 5-8

BUWISH - publicly disgraced through. humiliating defeat.

The psalmist's hope. PSALMS.

my back: they made long their furrows. See Isa. 50:6 Micah 3:12.

4 The LORD is righteous: he hath cut asunder the cords of the wicked. Cp 2 Chron. 32:21

5 Let them all be [b] confounded and turned back that hate Zion. Disgraced & defeated. Isa. 37:37-38.

6 Let them be [d] as the [e] grass upon the [4] housetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his [5] bosom.

8 Neither do they which go by say, The blessing of the LORD be upon you: [f] we bless you in the name of the LORD.

BERAKAH - Prosperity

BARAK (Gk) PENITENCE & PARDON.

PSALM 130.

1 The psalmist professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

A Song of degrees. Cp Luke 12:58

(m) OUT of the depths have I cried unto thee, O LORD,

2 Lord, hear my voice: [o] let thine ears be attentive to [p] the voice of my supplications.

3 If thou, LORD, shouldest [r] mark iniquities, O Lord, [s] who shall stand?

4 But there is [x] forgiveness with thee, [y] that thou mayest be feared. 1 Below Ps. 76:9

5 [u] I wait for the LORD, my soul doth wait, and [b] in his word do I hope.

6 My soul waiteth for the Lord more than they [3] that watch for the morning: [6] I say, more than they that watch for the morning.

7 [f] Let Israel hope in the LORD: for [g] with the LORD there is mercy, and with him is plenteous redemption.

8 And [k] he shall redeem Israel from all his iniquities.

PSALM 131.

David professeth his humility.

A Song of degrees of David.

LORD, [n] my heart is not haughty, nor mine eyes lofty: neither do I [o] exercise

[2] Heb. wonderful. Job 42. 3.
[3] Heb. my soul. Esth. 9. 31.
[n] Mat. 18. 3.
[b] Ps. 35. 4.
[c] Ps. 130. 7.
[d] 2 Kin. 19. 26.
[e] Job 8. 12.
[4] Heb. from now. Ps. 113. 2.
[f] Ps. 79. 12.
[5] Ruth 2. 4.
[h] 2 Chr. 6. 42.
[i] Ps. 118. 26.
[k] Ps. 65. 1.
[l] ver. 5.
[m] Ps. 69. 2. Cp. Lam. 3. 55.
[n] Prov. 6. 4.
[o] Ps. 86. 6. 2 Chr. 6. 40.
[p] Ps. 140. 6.
[q] 1 Chr. 22. 7.
[6] Heb. habitations. ver. 7.
[r] Job 10. 14.
[s] Ps. 143. 2.
[t] Gen. 35. 19. 1 Sam. 17. 12.
[u] 1 Chr. 13. 5.
[x] Neh. 9. 17. Dan. 9. 9.
[y] 1 Kin. 8. 39.
[z] Ps. 5. 7.
[a] Ps. 40. 2. Is. 26. 8.
[b] Ps. 119. 74. (To ver. 10, 2 Chr. 6. 41, 42. Ps 68:1)
[d] Ps. 78. 61 & 105. 4.
[e] ver. 16. Job 29. 14.
[3] Or, which watch unto the morning.
[f] Ps. 131. 3.
[g] Ps. 86. 15.
[h] ver. 17. Cp.
[i] 1 Kin. 1. 39.
[k] Ps. 110. 4.
[l] Ps. 25. 22.
[m] 2 Sam. 7. 12.
[7] Heb. thy belly.
[m] 1 Kin. 2. 4.
[n] Ps. 138. 6.
[o] 1 Kin. 8. 25.
[6] Heb. walk. Ps. 1. 1.
[p] Ps. 48. 1, 2 & 78. 68, 69 & 135. 21.

David's care for the ark.

myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted [3] myself, [a] as a child that is weaned of his mother: my soul is even as a weaned child.

3 [c] Let Israel hope in the LORD [f] from henceforth and for ever.

CONFIDENCE IN YAHWEH'S COVENANT

See Top Left.

PSALM 132.

1 David's prayer at the removing of the ark, 11 with a repetition of God's promises.

A Song of degrees. Cp Ps 120-134 Contents.

LORD, [f] [h] remember David, and all his afflictions:

2 How he sware unto the LORD, and [k] vowed unto [l] the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not "give sleep to mine eyes, or "slumber to mine eyelids, - No rest until...

5 Until [q] I find out a place for the LORD, [5] an habitation for the mighty God of Jacob.

6 Lo, we heard of it at [t] Ephratah: [u] we found it in the fields of the wood. 1 Sam. 6:13

7 We will go into his tabernacles: [x] we will worship at his footstool.

8 [w] Arise, O LORD, into thy rest; thou, and the [d] ark of thy strength. Num. 10:35

9 [e] Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of [h] thine anointed.

11 The LORD [i] hath sworn in truth unto David; [k] he will not turn from it; [l] Of the fruit of [7] thy body will I set upon thy throne. - The Resurrection Acts 2:30

12 [m] If thy children will keep my covenant and my testimony that I shall teach them, their children shall also [o] sit upon thy throne for evermore.

13 [p] For the LORD hath chosen

797 conveyed to Zion, surrounded by the white clad priests, and with the joyous acclamation of the people Cp 1 Chr. 15:25-28

14 The place selected was designed as a permanent abiding place — the first Wanderings were over. Obedience of the people alone could disturb that rest. Answer. V.14.

15 Applies that the glory might return to the Ark.

16 It had been revealed in sinful manifestation against Gentile 1 Sam. 5:1 and Jew 1 Sam. 6:19 alike.

17 Let the symbol of the white priestly garments be reflected in their character. Zech. 3:5 Cp Rev. 3:4

18 Thy chosen people.

19 Let them fully rejoice in the circumstances.

20 Judah's Kings - leading ... Messiah Cp V.17.

[3] Heb. vanity.
[a] Ps. 116. 7.
[b] Ps. 130. 5.
[c] Ps. 130. 7.
[d] Ps. 42. 5.
[e] Ps. 119. 74.
[f] Ps. 115. 9.
[g] Ps. 33. 18.
[h] Ps. 84. 9.
[i] Ps. 89. 3.
[k] Ps. 89. 35.
[l] Ps. 89. 4.
[m] Ps. 89. 29.
[n] Ps. 89. 36.
[o] Ps. 89. 4.
[p] Ps. 135. 4.
[q] Ps. 78. 68.
[4] Heb. Shiloh.
[5] Heb. habitations.
[r] Ps. 68. 16.
[s] Ps. 78. 67.
[t] Ps. 78. 68.
[u] Ps. 78. 69.
[x] Ps. 99. 5.
[w] Num. 10. 35.
[6] Heb. Arise.
[7] Heb. thy belly.

PSALM 132 (Cont.) YAHWEH'S ANSWER TO THE PRAYER OF HIS PEOPLE VV.11-18

19 An answer to V.1. For value of oath see. Heb. 6:16-17

20 Absolute certainty of fulfilment cp. 2 Sam. 7:

21 Applied to Christ Acts 2:30

21 Heb. "Kdah" — "A concise and forcible style."

ment of Yahweh's will and human folly.

22 Heb. עַד "perpetuity." The descendants of David did not keep the covenant, and in consequence the throne came to an end Cp Isa. 24:5.

PSALM 132

HISTORICALLY CELEBRATING THE BRINGING OF ARK TO JERUSALEM BY DAVID (2 Sam. 6; 1 Chr. 13)

SELECTED BY HEZEKIAH AS EXPRESSIVE OF HIS CONFIDENCE IN THE COVENANT 2 Chr. 29:7

BUT PROPHETIC OF FUTURE WHEN ANTITYPICAL ARK WILL ENTER JERUSALEM. Ps. 24:7-10

A MESSIANIC PSALM Cp. Acts 2:30. Hezekiah had no son.

THE CONGREGATION JOINS WITH DAVID IN PRAYER. VV.1-5

1 Cp Nehemiah's similar prayer Neh. 5:19 13:14, 22, 31 Answer Cp V.10.

2 The pain, trouble & anxiety he underwent to attain his objective. The worship of Yahweh was his first consideration 1 Chr. 22:5; 2 Sam. 6:8; 1 Chr. 15:13

3 Abbir - Mighty One. Cp Ps. 45:3 The title is appropriate here, for it is those "of Jacob" who worship at Yahweh's footstool.

4 There could be no true rest for David until his greatest desire was consummated. See Notes 1 Chron. 13

5 Cp 1 Chron. 15:1. See answer V.1

6 Heb. "Mishkan" - Dwelling place Cp Exod. 25:3-9 A throne where Yahweh may dwell among His people. Plural - Holy; Most Holy.

THE PEOPLE'S ENTHUSIASM FOR THE WORK VV.6-7.

Cp 1 Chron. 13:1-4 David invited the people to participate with him in this work — they enthusiastically responded.

7 Cp "Thus far and no further." The ancient site of Bethlehem Cp Ruth 1:2 the birthplace of David. From earliest times David had spoken of the reform of worship in Israel. Samuel had fostered him in this (1 Sam. 19:18) and there long before he had come to the throne Israel had heard of his intention.

8 Neglected and in obscurity See 1 Sam. 7:1-2. 1 Chr. 13:3 note.

9 Lit: "at Yaar's fields." Kirjath-jearim = The city of Forests and adjacent thereto, in the property of Abinadab, was the Ark. 1 Sam. 7:1

10 A mutual exhortation to labour together in anticipation of the ultimate pleasure of Divine worship.

11 The Ark. 1 Chr. 13:2. As He is enthroned between the Cherubim and above the Mercy Seat, so the Ark is treated as His footstool.

THE ARK CONVEYED TO ZION V.8

Here is pictured the joyous

797 conveyed to Zion, surrounded by the white clad priests, and with the joyous acclamation of the people Cp 1 Chr. 15:25-28

12 The place selected was designed as a permanent abiding place — the first Wanderings were over. Obedience of the people alone could disturb that rest. Answer. V.14.

13 Applies that the glory might return to the Ark.

14 It had been revealed in sinful manifestation against Gentile 1 Sam. 5:1 and Jew 1 Sam. 6:19 alike.

15 Let the symbol of the white priestly garments be reflected in their character. Zech. 3:5 Cp Rev. 3:4

16 Thy chosen people.

17 Let them fully rejoice in the circumstances.

18 Judah's Kings - leading ... Messiah Cp V.17.

Ps. 132:5 "A place" A habitation." The first was the temporary accomodation in the City of David. 1 Chr. 15:1 The second was the Temple 2 Sam. 7:2. Though not permitted to build the Temple, he was shewn the plans 1 Chr. 28:11-19 purchased the site 1 Chr. 21:24-26; 22:1. prepared wealth and materials. 1 Ch. 29:2-3.

Vv 8-10 These words are used by Solomon in her dedicatory prayer. This was a culmination of David's action in conveying the Ark to Jerusalem. See also Num. 10:35.

Ps. 110:5 Wait ORVAH = To bind together for strength. Collect together reasons to support hope.

QUESTION - ANSWER
V.1. A V.11. } ISRAEL'S REQUEST. Vv 1-10.
V.5. A V.13. } YAHWEH'S ANSWER. Vv 11-18.
V.9. A V.16.
V.10. A V.17.

PSALM 133.
Historical: Unity of tribes at Hebron (fellowship). Cp 2 Sam. & 1 Chron. 12:38-40.
Used by Hezekiah 2 Chr. 30: 5-20. HABERGEON - Ex 28:42
"skirts of his garments" - Heb = collar. Roth. links this thought with beard not the ointment "This construction is possible by construing shey yoredh with zagan rather than with shemen. But to have the same perhaps twice in close succession refer in the one instance to one room & a moment later to another is quite unlikely" - H.C. Leupold.
The high priest's garments were anointed Ex. 29:21.

PSALM 135
PRAISE OF YAHWEH FOR MERCY TO ISRAEL
1 WHY ISRAEL SHOULD PRAISE YAHWEH 1-4
HALLEL. See note Ps. 146:1.

BLESS YAHWEH
The call to w... background of ... us, and finds ... lyptic triumph of ... 11:20 - Rev. 19:5

23 Answer to V.5. From the beginning Yahweh had revealed His intention of selecting such a place. Deut 12:5. Cp Mal 3:2; Jo 7:37. Rev 4:10
24 Answer to V.7. Ezek. 43:7
25 Cp Jer 33:11. Zech 8:3. 7:14
16

26 Answer to V.9. Cp Lev 6:16. Rev 14:4. Ps 22:22. Heb 2:12. 13:10. 16: Rev 19:2

27 Answer to V.10. Cp Amos 9:11. Heb = power. Cp Ps 72:2; 21:2
Continuance of line of David in its captivity to be lead. 2 Sam 21:17. 11:36; 15:4. Cp Ezek 37:25. Zech 12:8.
15:4 vs 15 - Gleam, twinkle. Zech 6: 12:8

PSALM 133
Anointing Exod 29:7. Lev 8:12. Exod 30:23-25. This gave forth a pleasant odor, and represented the Spirit. John 1:9. Eph 5:18. Col 3:16. Eph 1:16-17. Col 3:22-26.
1 Benefited the whole person of High Priest, and does the same for the multitudinous body of Christ which derives its benefit from the anointing (Christing) of its Head. - The Lord Jesus.
2 Gently descending - thus does not cause harm of heavy rain, but fructifies and enriches the ground. Dew is formed in the cool of night when the ground is sufficiently warm. The conditions must be propitious for it. In the antitype - where the "soil" is "warm" and the contrary winds of doctrine do not blow, there will be found unity. - See bottom Right.
3 There will be revealed the full benefits of co-operation in, and unity with, the Body of Christ. John 15 ref. Isa. 25:6. Ps. 128:5.
5 It stems from above. It is good - like the dew, it is pleasant like the ointment.
HERMON = ZION: North = South, high = low.
In Hezekiah's time, men of the north joined with those of the south to worship & praise Yahweh. 2 Chron 30: 11, 18.

PSALM 134
THE UNIFYING WORSHIP
Hezekiah restored the full order of worship 2 Chr 29:20-28 and after the chief contributed his own selections of songs to the public worship. 134:3b 26 - his antitype desiring to have been to "go up to the house of Yahweh" - Isa 38:22. Ps 42 Hyl. 116:18.
THE CALL. Vv 1-2.

God's promises to David. PSALMS. Exhortation to praise God.

Zion; he hath desired it for his habitation.
14 This is my rest for ever: here will I dwell; for I have desired it.
15 I will abundantly bless her provision: I will satisfy her poor with bread.
16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy. - Cp Job 38:7.
17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.
18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

IN PRAISE OF UNITY.
PSALM 133.
A Song of degrees of David.
BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!
2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;
3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

PSALM 134.
An exhortation to bless God.
A Song of degrees.
BEHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.
2 Lift up your hands in the sanctuary, and bless the LORD.
3 The LORD that made heaven and earth bless thee out of Zion.

PSALM 135.
1 An exhortation to praise God for his mercy, 5 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.
PRAISE ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.
2 Ye that stand in the house of the LORD, in the courts of the house of our God,
3 Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.
4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.
5 For I know that the LORD is great, and that our Lord is above all gods.
6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.
7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.
8 Who smote the firstborn of Egypt, both of man and beast.
9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.
10 Who smote great nations, and slew mighty kings;
11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:
12 And gave their land for an heritage, an heritage unto Israel his people.
13 Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.
14 For the LORD will judge his people, and he will repent himself concerning his servants.
15 The idols of the heathen are silver and gold, the work of men's hands.
16 They have mouths, but they speak not; eyes have they, but they see not;
17 They have ears, but they

Ps. 134. 1. ver. 8, Ps. 68. 16. Ps. 116. 19. Or, surely. Gen. 2. 17, &c. Ps. 119. 68. Ps. 52. 9 & 147. 1. ver. 9. Deut. 10. 15. Ps. 50. 5. Ex. 19. 5. Hzek. 29. 21. Luke 1. 69. Ps. 95. 3. 1 Kin. 11. 36 & 15. 4. Or, candle. 2 Sam. 21. 17. ver. 10. Ps. 115. 3. Job 8. 22. Jer. 10. 13 & 51. 16. Job 5. 10 & 28. 25, 26. Job 38. 22. Heb. 13. 1. Ps. 78. 51. Heb. even together, i.e. Heb. also from man unto beast. Ex. 30. 25, 30. Deut. 6. 22. Ps. 136. 15. Ex. 28. 32 & 39. 23. Deut. 3. 9. To ver. 12. Ps. 136. 17-22. Ps. 87. 1. Lev. 25. 21. Deut. 28. 8. Josh. 12. 7-24. Ps. 78. 55. Deut. 29. 8. Ps. 135. 1, 2. Ex. 3. 15. 1 Chr. 9. 33. Ps. 92. 2. Ps. 102. 12. Heb. From generation to generation. Ps. 77. 8. Ps. 28. 2 & 119. 48. Or, in holiness. Deut. 32. 36. Ps. 115. 15. Ps. 128. 5. To ver. 18. Ps. 115. 4-8. Ps. 106. 1. Ps. 113. 1.

PSALM 135
PRAISE OF YAHWEH FOR MERCY TO ISRAEL
1 WHY ISRAEL SHOULD PRAISE YAHWEH 1-4
HALLEL. See note Ps. 146:1.
2 YAHWEH'S OMNIPOTENCE IN CREATION Vv. 5-7.
3 YAHWEH'S OMNIPOTENCE EXERCISED ON BEHALF OF HIS PEOPLE 8-12
4 THE IMPOTENCE OF MAN-MADE GODS 15-18.
5 ISRAEL SUMMONED TO PRAISE YAHWEH 19-21
BARAK - To kneel in adoration.
All restored Ezek 45: 10. Rom 11:26.
Priesthood restored Rev 1:6 Jer 33:20-22. 18 R. 48 4, 9. 132:13-16 Is 14:22; Jer 3:17. Mic 5:5. Top 916. Zech 14:16.

PSALM 136
MANIFESTATION OF DIVINE GOODNESS & MERCY TOWARDS ISRAEL - PROBABLY SUNG AT THE BRINGING OF ARK TO ZION (1 Chr. 16:41) AND DEDICATION OF SOLOMON'S TEMPLE 2 Chr. 5:13 Cp Ezra 3:11

Deut. 7:6 Cp Acts 15:14. This imposes a responsibility upon Jacob. The Suffering becomes Israel - & then with El. Cp Christ's call to Apostles. Mark 16, 19. - to become sons Cp Mt 19:28.
Cited. Exod. 18:11
Praised for his Omnipotence, manifested in the forces of nature.
Num. 21: 21-24.
Num. 21:33-35. Deut. 2:30-31 & Amos 2:9.
THE ENDURING OF HIS MEMORIAL NAME 13-14
Established at the Exodus Isa 63:12. Ps. 72:17; 102:14
Exod. 20:5-7; Hos. 12:5; Mal 3:6.
See bottom p. Isa. 26:8. Mal 3:6
DIYN - Rule, or as umpire Yinah
Cited. Heb 10:30.
NACHAM - Lit. be sorry, show repentance. In this case He will vindicate His name Exod 32:12-14 Deut 32:5-7.
GOYIM - Nations - RV. In Ps. 9 suspension of normal law. It only possible to Omnipotence
The wonders of Creation unify to Omnipotent intelligence at work Prov. 8:19; 30:2
Gathered the seas together, caused Earth to appear Gen 1:9

Ps. 136. 15. Ex. 28. 32 & 39. 23. Deut. 3. 9. To ver. 22. Ps. 87. 1. Lev. 25. 21. Deut. 28. 8. Josh. 12. 7-24. Ps. 78. 55. Deut. 29. 8. Ps. 135. 1, 2. Ex. 3. 15. 1 Chr. 9. 33. Ps. 92. 2. Ps. 102. 12. Heb. From generation to generation. Ps. 77. 8. Ps. 28. 2 & 119. 48. Or, in holiness. Deut. 32. 36. Ps. 115. 15. Ps. 128. 5. To ver. 18. Ps. 115. 4-8. Ps. 106. 1. Ps. 113. 1.

798

PSALM 135.
AN APPENDIX TO THE SONG OF DEGREES
Messianic - V. 14.
Ps 133 Hermon & Zion - Separate. Deut 3:9 Conspicuous. Like a guiding pillar - St. Read "Waymarks" Jer 31:21 - Tsiyuwn.
H-8 = Here only.
Ps 135 is an expansion of Ps 134 and therefore could have been composed by Hezekiah as an appendix to "his songs" Isa. 38:20. It seems to have been used by Ezra & Nehemiah on the occasion of sealing the covenant with Yahweh. Neh 9:4-5. It is a Mosaic of Praise. Cp. V.1 - Ps 113:1; V.2 - Ps. 134:1. V.14 - Exod. 19:5. Deut. 7:6. V.5 - Exod. 19:5, 18:11. V.7 - Jer. 10:13. Vv 10-12 - Ps 136:17-22. V.15-20 - Ps 115:4-11

PSALM 135 =

PRAISE OF YAHWEH FOR MERCY TO ISRAEL

WHY ISRAEL SHOULD PRAISE YAHWEH 1-4

HALLEL. See note Ps. 146:11.

BLESS YAHWEH Ps. 135:19-21.

The call to worship is on the background of the Hallelujah chorus, and finds mention in the Apocalyptic triumph of Rev. 19:1-8. Cp. Ps. 115:20 - Rev. 19:5.

Ps. 130:7. PLENTEOUS REDEMPTION. PEDUTH - To achieve the transfer of ownership from one to another by the payment of a price. - as in the slaughter of Egyptian firstborn Exod. 4:23; 12:29. Here by the Assyrian army. Here the noun is feminine. Redemption Ps. 49:8. Redeem. PÂDÂH - Sever, Ransom, Release.

Ps. 133:1, Unity. Not merely in union. TÔGETHER = to become one.) 2 with.

14 No life in their teaching.

Exhortation to praise God **PSALMS.** *for particular mercies.*

hear not:][a] neither is there any breath in their mouths.] 18 They that make them are like unto them:] so is every one that trusteth in them.] 19 Bless the LORD, [b]O house of Israel:] bless the LORD, [c]O house of Aaron:] 20 Bless the LORD, O house of Levi:] ye that fear the LORD, bless the LORD.] 21 Blessed be the LORD out of Zion, [d]which dwelleth at Jerusalem.] [e]Praise ye the LORD.]

[a] Hab. 2. 19. Cp. Ps. 115. 6.
[b] Gen. 15. 17. Rev. 19: 5.
[c] Ps. 115. 9, 10, 12 & 118. 2, 3.
[d] Ps. 135. 9. Ex. 14. 28.
[e] Heb. *shaked off.* Ex. 14. 27.
[f] Ps. 22. 23 & 103. 11, 13, 17 & 115. 11 & 118. 4.
[g] Ex. 15. 22. Deut. 8. 15.
[h] Ps. 132. 13.
[i] Ps. 105. 45.
[k] To ver. 22, *Ps.* 135. 10-12.
[l] ver. 26. Ps. 118. 1. 1 Chr. 16. 34.
[m] Ps. 106. 1.
[n] 1 Chr. 16. 41. Ezra 3. 11.
[o] Deut. 10. 17.

ISRAEL SUMMONED TO PRAISE YAHWEH 19-21

IS BÂRAK - To kneel in adoration.
16 All restored Ezek 48.
Jno. Rom 11:26.
17 Priesthood restored Re. 5:10 Jer. 33:20-22.
18 Is. 48:1, 9, 132:13-14 Is. 24:23; Jer. 3:17. Mt. 5:35. Top 19:16. Zech. 14:16.

Background Rev. 19:1-8

PSALM 136.

An exhortation to give thanks to God for particular mercies.

O GIVE thanks unto the LORD;] [a]for *he is* good:] for his mercy *endureth* for ever.] 2 O give thanks unto [n]the God of gods:] for his mercy *endureth* for ever.] 3 O give thanks to [n]the Lord of lords:] for his mercy *endureth* for ever.] 4 To him who [o]alone doeth great [p]wonders:] for his mercy *endureth* for ever.] 5 To him that [r]by [s]wisdom [t]made the heavens:] for his mercy *endureth* for ever.] 6 To him that [z]stretched out the earth above the waters:] for his mercy *endureth* for ever.] 7 To him that made [z]great lights:] for his mercy *endureth* for ever:] 8 [b]The sun [3]to rule by day:] for his mercy *endureth* for ever:] 9 [b]The moon and stars to rule by night:] for his mercy *endureth* for ever.] 10 To him that [c]smote Egypt in their firstborn:] for his mercy *endureth* for ever:] 11 And [d]brought out Israel from among them:] for his mercy *endureth* for ever:] 12 [e]With a strong hand, and with a stretched out arm:] for his mercy *endureth* for ever.] 13 To him which [g]divided the

[a] Ps. 72. 18.
[b] Ps. 69. 36.
[c] Gen. 8. 1.
[r] Prov. 3. 19.
[s] Eccles. 10. 6. Cp. Ps. 113. 7.
[t] Gen. 1. 1.
[n] Cp. Gen. 27. 40.
[z] Ps. 104. 5. Job 37. 18. Is. 42. 5 & 44. 24. Cp. Gen. 1. 6, 9.
[b] Ps. 104. 27.
[3] Gen. 1. 14.
[c] Ps. 118. 2. 1 Chr. 16. 34.
[d] Gen. 1. 26.
[3] Heb. *for the ruling by day.*
[e] Ps. 78. 51 & 135. 8.
[d] Ex. 12. 51 & 13. 3, 17.
[g] Deut. 4. 34.
[f] Job 40. 22.
[g] Ps. 78. 13. 1 Kin. 3. 25, 26.

PSALM 136 =

MANIFESTATION OF DIVINE GOODNESS & MERCY TOWARDS ISRAEL - PROBABLY SUNG AT [k] RETURN OF ARK TO ZION OR AT SOME DEDICATION [m] Cp 1 Chr. 5:13; Cp Ezra 3:11

[l] Elohim of elohim El who is Elohim (manifested multitudinously) manifests His power through the gods (rulers) of Israel. Exod 21:6

PRAISE YAHWEH Vv 1-3.

[k] The Covenant name of deity expressive of His self-revelation in Elohim and Adonai
Loving Kindness
Clause "Ki le olam chasdo" "For his loving kindness is to the coming age." In that age the purpose of creation will be realised, the redemption of Israel Zech 8:11, the future for those of the state Isa 43:7 will be fully revealed in the manifestation of Divine goodness.

These words formed the opening refrain on the part of priestly singers whilst the general congregation responded with the Hallelujahs. Cp Ezra 3:11

[m] Adonim of the Adonim which manifested as the Lord of heaven and earth
Note 1:2.

MIRACLES OF NATURAL CREATION Vv. 4-6.

[p] Heb "para law" - Root-Separation, hence miracles, the suspension of normal law. It is only possible to Omnipotence.

The wonders of Creation testify to Omnipotent intelligence at work Prov. 3:19; 8:22.

[r] Caused the seas together, caused Earth to appear

HIS GLORY SEEN IN HEAVENS ABOVE 7-9. 799

These evidences of Divine majesty foreshadow the glory of the millennial reign Ps 19.

HIS GOODNESS AS REDEEMER of ISRAEL 10-12.

Our thoughts have been lifted to consider Yahweh the Invisible. We see evidences of His greatness in natural creation - in the majesty of the earth, in the vastness and glory of heavens. And now He is brought very close to us in the facts of history in the redemption of Israel which typifies the redemption of every individual saint.

HIS GOODNESS AS PROTECTOR OF HIS PEOPLE Vv 13-15.

[s] Or Sagacity Acts 7:38 See note "Song with Understanding" 1 Chr. 25:7.

13. The full significance these historical facts will bring Yahweh very close to His people will be revealed in the future.

HIS GOODNESS AS GUIDE 16-18.

[u] Yawlak - To walk. He was with them sharing their trials.

HIS GOODNESS IN GIVING AN INHERITANCE Vv 19-22.

12. They battled the way to the promised land but were swept aside by Divine might. Cp Num. 21:21-35.

15 To him [f]which led [u]his people through the wilderness:] for his mercy *endureth* for ever.] 16 To him [f]which smote great kings:] for his mercy *endureth* for ever:] 18 And slew famous kings:] for his mercy *endureth* for ever:] 19 Sihon king of the Amorites:] for his mercy *endureth* for ever:] 20 And Og the king of Bashan:] for his mercy *endureth* for ever:] 21 And gave their land for an heritage:] for his mercy *endureth* for ever:] 22 *Even* an heritage unto Israel [p]his servant:] for his mercy *endureth* for ever.] 23 Who [q]remembered us in our [q]low estate:] for his mercy *endureth* for ever:] 24 And hath [u]redeemed us from our enemies:] for his mercy *endureth* for ever.] 25 Who [v]giveth food to all flesh:] for his mercy *endureth* for ever.] 26 [a]O give thanks unto the God of heaven:] for his mercy *endureth* for ever.]

[f] Ex. 15. 22. Deut. 8. 15.
[f] Ps. 135. 10.
[u] Ps. 111. 9.
[p] Ps. 69. 36.
[q] Gen. 8. 1.
[q] Ps. 106. 43.
[u] Ps. 25. 22. 1 Pet. 1. 18, 19.
[v] Ps. 104. 27. 145. 15, 16. Mat. 6. 26.
[a] Ps. 107. 8, 15, 21, 31.

HIS GOODNESS IN HIS CONFESSION Rom. Vv 23-26.

[q] Humiliation and weakness. See Note Ps. 18:35.
[a] His goodness is not limited to Israel. Mat. 5:45.

15. The Strength above Who from His height views us all. - A fitting Conclusion to a Psalm expressing praise for His goodness manifested in strength.

PSALM 137.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the rivers of [f]Babylon,] there we sat down, yea, we wept, when we remembered Zion.] 2 We hanged our harps upon the [f]willows in the midst thereof.] 3 For there they that carried us away captive required of us

[f] Cp Jer. 51:13. Ezek 17:4. By the side of the stream, perhaps under the shadow of a weeping willow, the exiles gather to mourn.

1 THE SILENCE OF SHAMED SONG IN THE SORROW OF EXILE Vv 1-3.

2 Judea mourning under a tree symbolised the overthrow of the State in 70 AD as depicted on coins.

3 ARABIM: Euphrates Aspen trees. "The tree grows as high as 45 feet. The crisp leaves are borne on flattened stems attached obliquely to the main stalk. This causes them to droop, hang down, continually sway back and forth, like weeping, wailing women." - All the idols

PSALM 137

JERUSALEM: MY CHIEF JOY.

Historical. The LXX has a title: "Of David by Jeremiah." In the style of David's Psalms (the imprecatory Psalms are from him) but composed by Jeremiah. Though Jeremiah never was in Babylon, his friends did visit the city and could well have returned with the record of their experiences which Jeremiah incorporated in the Psalm. Some such occurrence as Ez. 8:1; 14:1; 20:1 could provide the historical background.

It presents: "a wonderful mixture of soft melancholy and fiery patriotism. The hand that wrote it must have known how to smite sharply with the sword, as well as how to tune his harp. The words are burning words of a heart breathing tender love to his country, unyielding hate to its foes." (Perowne - amended).

Deut. 7:6 Cp Acts 15:14. This imparts responsibility upon Jacob. The Supplanter becomes Israel - a Prince with El. Cp Christ's call to Apostles. Jno 15:19. - to become princes Mt. 19:28.

YAHWEH'S OMNIPOTENCE EVIDENCED ON BEHALF OF HIS PEOPLE Cited Jer. 32:20.

THE KINDLINESS OF HIS MEMORIAL NAME 13-14

Established at the Exodus Isa. 63:12. Ps. 72:17; 102:12, Exod. 3:15-7. 12:15; Mal. 6:3

See bottom p. 100 Mal. 3:16

YN - Rule, as in empire, kingdom. Malachi 1:4.

RACHAM - Tenderly, show mercy. In this way will vindicate name Exod. 34:6

THE IMPOTENCE OF MAN-MADE GODS 15-18.

Isa 2:20-22.

OYIM - Nations RV. In Ps. 115: = Pagan word "Divine" idol-

12 ASHER - Blessed. "O the blessings..." It was Cyrus who did this in past. Yahweh's sanctified ones Isa. 13:3-5; Isa. 44:28; 45:1. Future: Ez. 36:4-6; Rev. 17:14; 19:6, 20. It is impossible for Zion and Babylon to be coalescence - for both are world powers. Light and darkness can not exist together.
13 Fulfils the declared purpose of Yahweh on Babylon, Isa. 13:16 which will destroy forever its power of evil. See opp.

ANALYSIS OF PSALM 138 • Worship must be sincere - from the heart • It must be open - before the mighty Y1 • It must be reverent - before the temple 2 • It must be in truth - in the light of His Word Y2. • It must be in acknowledgment of God's presence and ability to help Y3. • In recognition of His coming Kingdom Y4-5. • Of His great mercy to us Y6 • In the light of His ability to save Y7. • And to mould us for the Kingdom Y8
See it a parallel to the Lord's prayer.

4 So mocking both the songs of Yahweh, and asserting the supremacy of the gods of Babylon over Yahweh. Thus a profanation of all they held most dear Hab. 2:16
2 A CURSE UPON THE ISRAELITE WHO FORGETS JERUSALEM. Vv 4-6.
5 In captivity - When they reclaim the glory of Zion & the power of Yahweh its King
6 R. Su: 1, 2, 10, 16; 13-14, 16; 5-9; 138. 6:1, 6-7. Jer. 17:14; Neh. 1:2-4; 2:2-3. Saved to forget Isa. 65:11.
7 Let all power of speech and song desert me
8 The dearest of all my joys. Ps. 16:10; Matt. 6:13; Acts 20:24; Gal. 1:20; Phil. 3:7-9.
3 A CURSE UPON JERUSALEM'S ENEMIES. Vv 7-9
9 Their inveterate hostility reached a climax of hatred at the destruction of Jerusalem. Obad 11-16. Amos 1:4, NTE Amos 1:11
10 Urged Babylon on to even greater destruction. So also in future. Obad 15. Cp Zech. 1:15. 11 RV my "that art laid waste." Is prophetically doomed to be. Jer 51:58

PSALM 138

A PSALM OF THANKSGIVING
Historically. Probably after 2 Sam 7, when trials and troubles still remained for David Cp Y7 2 Sam 8.

1 THANKSGIVING FOR PRESENT BENEFITS Vv 1-3.
1 RV: "Give thee thanks." This is in response for some specific benefit received. eg 2 Sam 7.
2 Neged Elohim. "In the presence of Elohim" - The mighty ones such as Ps. 82:1.
3 Zâmar - To play upon an instrument, thus to make melody.
Heaven Cp Ps 57:9 Note.
RV: "Give thanks unto Thy Name." - Because it is on the basis of the Name that the promise given. Cp 2 Sam 7:13, 16.
The Name is expressive of Grace & Truth. John 1:14.
All the attributes of the Name are expounded in the Word apart from which they cannot be properly understood or expounded.
4 He had experienced the efficacy of prayer.
RV: "Thou didst encourage me."

2 ASSURANCE OF HOPE 3-6.
10 RV: "Shall give thanks unto thee." See 47
11 When the Kingdom is universally established Ps. 72:11. Cp 22, 102:15-16; 113:2-4; Isa 33:14.
12 They will advance and praise His justness & mercy in redemption. Isa. 33:14 Lam. 3:22. Gen. 4:11-16. 2 Cor 3:18.
The revelation of this power & mercy in the redemption of His nation.
14 Yahweh saw Christ as he really was & tended Him. "Regard" - ground Isa 49:13

PSALM 139: A Psalm of David
This is disputed on the ground that it has "a strong Aramaic coloring" & the title is varied in LXX. But the CB comments: "The words alleged to be Chaldaisms in Vv 14, 8, 20 are found in the earlier books such as Lev. 1-2 Samuel. There is no internal evidence of non-Davidic authorship."
Vv 4-5 LXX: "For there is no unrighteous word in my tongue; behold O Lord, thou hast known all things, the last & the first: thou hast fashioned me & laid thine hand upon me." Cambridge Paragraph Bible = "Yahweh."

PSALMS. God's allseeing providence. Mt 5:3-12. Isa 57:15.

lowly: but the proud he knoweth afar off.
14 No distance hinders them from His view to shelter them from deserved punishment nor will Yahweh grow near to them to help

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

PSALM 139.

1 David praiseth God for his allseeing providence, 17 and for his infinite mercies. 19 He defieth the wicked. 23 He prayeth for sincerity.
To the chief Musician, A Psalm of David.
O LORD, thou hast searched me, and known me.
2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
3 Thou compassest my path and my lying down, and art acquainted with all my ways.
4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.
5 Thou hast beset me behind and before, and laid thine hand upon me.
6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. Acts 2:31 - Be experienced thru.
9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me, and thy right hand shall hold me. Isa 42:1, 6;
11 If I say, Surely the darkness shall cover me; even the night shall be light about me;
12 Yea, the darkness hideth not from thee; but the night

800 Finite man has not the capacity to attain unto it Isa 55:8-9. Ps. 131:1. Prov. 10:2-4. Christ was a body prepared with the capacity to obtain the knowledge revealed to him Ps. 40:5-6.
11 So high as to be inaccessible to man; so high as to be beyond normal man to grasp. A special man had to be provided to do so. Cp Rom 11:33. John 1:18. John 5:19; 12:45; 16:27; 14:9; 6:37. Jesus claimed to know the Father & identified himself with Him John 10:15-30. The Father was "in" him. John 10:38. 2 Cor 5:19. 1 Tim 3:16.

2 YAHWEH'S OMNIPRESENCE Vv 7-12.
He is always encompassed with the consciousness of Yahweh's presence.
12 The speed by which light travels from east to west - the sea being toward the west.
13 SHUWPH - Snap at. Jg. "overwhelm." RV. The

THE EMBROIDERER
Exod. 35:35. and refe
the blue, purple, sc
ed the veil, identif
20; 6:19; 9:3. The p
completed in the
Dav

3 YAHWE
TRANSH
15 QÂNÂH - Kyng "form
16 The kidneys (impulse, a
moral sentim
burnt offering
3:16.
entwine, c
the various
body.
18 YÂDÂH - hand - in ac
ment of a
def. RV. "
19 YÂRÂSH - rerse.
20 NIPHL
what made
- from PÂ
derful - To
put a diff
21 PÂLÂ
finguish,
22 OTSEM
strength.
relate to
equipped
the strain
upon it.
Leupold
tralithes.
23 "the h
24 RÂQ
To variega
Str. "wo
art, em
Only othe
this form
35:35
25 The G
The final
ing was c
26 GOLEM
bryo. u
It has read
unperfect
27 KWG
all wi
the days th
ordained
things we
ed before
took life
28 RV: "H
by day we
ed." Can
"Even days
were form
as yet the
none of

PSA
PRAY
PROTE
AGAIN
CUTO

ILLUSTRIO
War no
threat to
Cp 2 Sam
2. But he
from the
violent o
of uncre
enemies
lom. Ah
2 Sam. re
the revo
Sheba 2 Sam
noted for the
unscrupulous
violence of Joab
Joash. A

All the da
in His book,
body prepare
Zech. 3:9.
Ruth: "Th
yet there was
the time of C
Deity Dan. 9:2
Perowne:
was none of th
the times of
suppose that th
alluded to, a
fashioned day
of the followin
(cp. Isa. 38:10)
29 Expressive
and beauti
5:30; 10:30. 45:1
30 It is an in
31 The mind
union. The
were of Him;
in His presence
such that there
much so, and
be son by the
is they do the F

4 A PRAYER
AND PERF
32 RÂSHÂ' Sc
their destruc
consummated.
for ever tolera
why Yahweh does
after: Wicked,
God V 20
33 Publicly declar
of their ruth
34 Cp Ps. 73:1 B-
35 The enormity
ed upon them
the name in vain
36 Divine love
regard of the ho
and which we sh
His name is profa
should be no comp
will be reflected
justly maligned o
37 QEWT - To
Cp. Ps. 119:158. Mal
38 They may not
3:18; 1:15-16
39 TAKLIYTH -
nation against
of righteousness
himself and in
formalism, pers
with of Yahweh
40 He identifies H
inconsistent wit
love is to expres
seek their com
cease to be at e
41 Yahweh has a
spirit of Christ)
in his feelings
scrutiny of his

producing
divine life
blessed

12 ASHER - Blessed. "O the blessings..." It was Cyrus who did this in past. Yahweh's sanctified ones Isa 13:3-5; Isa 44:28; 45:1. future Ps 149:6-9; Rev 17:14; 18:6, 20. It is impossible for Zion and Babylon to be coalescent - for both are world powers. Light and darkness can not exist together.
R. Fulfils the declared purpose of Yahweh on Babylon Its [illegible]
will

PSALM 139 Cont.

All the days of the Lord's life were recorded by Yahweh in His book, and were fulfilled in his life. Ps. 40:7. He was a body prepared, and the engraving of the character was of God. Zech. 3:9.

Roth: "The days they should be fashioned, ~~whereof~~ while yet there was not one among them." This would denote that the time of conception and birth was predetermined of Deity Dan 9:24-26.

Perowne: "The days which were ordered when as yet there was none of them" — suggesting not merely the time of birth, but the times of life also ordered. See note 4. He continues: "Some suppose that the yet undeveloped members in the embryo are alluded to, as so many threads rolled a twisted together, and fashioned day by day. But the pronoun must rather be anthropomorphic of the following plural "days"; these are so many threads of life (cp. Isa. 38:12) which were written in God's book." Cp John 6:27.

29 Expressive of the love of the Son for the Father; the close and beautiful communion between them both. Cp. John 1:18. 5:30, 10:30. 15:15. 17:24.

30 It is an inexhaustible theme Rom. 11:33-36.

31 The mind of Christ and the mind of the Father thought in unison. They were "one" John 10:30. His last waking moments were of Him; and as he awoke from sleep he found himself again in His presence Cp Mk. 1:35. This mental unity with the Father was such that there was complete manifestation of the Father in character. so much so, and so much was this derivable upon the moulding of the Son by the Father that men are called upon to honor the Son as they do the Father John 5:23.

4 A PRAYER THAT YAHWEH MIGHT DESTROY THE WICKED AND PERFECT THE RIGHTEOUS Vv 19-24.

32 RÂSHÂ' See note Gen 13:13. They cannot be converted and their destruction is necessary that Yahweh's purpose may be consummated. As light destroys darkness, so Divine goodness cannot for ever tolerate evil. Cp 1 Pet. 3:20. 2 Pet. 3:15. for the reason why Yahweh does not move against them now. Notice their character: Wicked, Violent, blasphemous V. 20, contemptuous of God V. 20.

33 Publicly declares his separation from such, and his abhorrence of their ruthless violence Mt. 25:29-44.

34 Cp Ps. 73:18-19; 74:18, 23-24. Ps 12:4;

35 The enormity of their sin is that the Divine Name has been placed upon them. Num. 6:27. Acts 15:14. See note Prov. 30:9. To take the name in vain is to act inconsistently with it Ezek. 36:22.

36 Divine love is not a boundless toleration of evil, but a very jealous regard of the honor of Yahweh. The love that Christ had for his Father, and which we should have for our Father will not stand silently by when His name is maligned. Cp Ps. 15:4; 31:6; Rev 21:2, 6. Zech 11:8 There should be no compromise Jer. 15:19. Where love is strong enough it will be reflected in jealousy and hate where the object of it is unjustly maligned or treated with enmity.

37 QUWT - To cut off. fig to detest. RV mg. "do not I loathe" Cp. Ps. 119:158. Mal 2:5. Gal 2:11; 1 Tim. 1:20.

38 They may not consciously do this, but in effect they do so Cp Phil. 3:18; 1:15-16.

39 TAKLIYTH - Completion. He expresses a burning ~~evil~~ indignation against evil - including blasphemy and these principles of unrighteousness expressed in the Divine Name. Christ revealed in himself and instilled into others a revulsion of hypocritical formalism, personal selfishness, wrong teaching, indifference to the will of Yahweh. See sermon on Mount.

40 He identifies himself so completely with Yahweh. This is not inconsistent with the teaching to love your enemies - for such love is to express towards them the greatest good. Here it would seek their conversion that they may honor Yahweh - and cease to be at enmity.

41 Yahweh has already done so V.1 and now the Psalmist (in the Spirit of Christ) invites Him to continue to do so - there is purity in his feelings, even in his hatred of evil. He invites the closest scrutiny of his innermost feeling John 8:29; 8:46; 4:34; 5:30

ANALYSIS OF PSALM 139 • Worship must be sincere - from the heart • It must be open - before the mighty V1 • It must be reverent - before the temple? • It must be in truth - in the light of the Word V.2. • It must be in acknowledgment of God's presence and ability to help V.3. • In recognition of His coming Kingdom V.4-5. • Of His great power and mercy to us V.6 • In the heart of His [illegible] to praise

6:38; Luke 22:42.

42 The Father's response Mt. 3:17; 17:5. John 12:28.

43 'OTSEB - pain. See Mg. Song 5:16.

44 his the son of His handmaid Ps 86:16; 116:16; Luke 1:38, 48. Christ as a dutiful son seeks the guidance of his Father.

THE LIFE OF THE LORD IN PROPHECY.

Childhood.

- Divinely begotten. Psalm. 139:13-16. Cp John 1:14; 16:27. Son of Yahweh's handmaid. Ps. 86:16; 116:16; Cp Luke 1:38, 48.
- Born of a virgin Isa. 7:14; Mat. 1:23.
- The place of his birth. Mic 5:2; Matt. 2:6.
- The early attack on his life. Jer. 31:15 Cp Mt. 2:18.
- The flight into Egypt. Hos. 11:1 Cp Matt 2:15.
- The early manifestation of his potentiality. Ps. 22:9-10. Ps. 40:6-8; Heb 10:5. Cp Luke 2:40; 2:52; 2:48-50.
- His early upbringing. Isa. 7:15 Cp Luke 2:52.
- Aided by Holy Spirit Isa 11:1-2.
- Character. Ps. 45:7.

The Psalm reveals Yahweh as

• Omniscient 1-6 • Omnipresent 9-12. • Omnipotent 13-18. • Omnicompetent (All Jurisdiction) 19-24.

Vv 4-5 LXX: "For there is no unrighteous word in my tongue; behold O Lord, thou hast known all things, the last & the first: thou hast fashioned me & laid thine hand upon me." Cambridge Paragraph Bible = "Eastward."

2 YAHWEH'S OMNIPRESENCE Vv. 7-12.

He is always encompassed with the consciousness of Yahweh's presence

12 The speed by which light travels from east to west - the sea being toward the west.

13 SHUWPH - Snap at. fig. "overwhelm" RV. the

12 They will admire and praise His justness & mercy & compassion Jer. 33:9 [illegible] Gen. 49:11-26 Deut. 33:11-26 2 Sam 3:39.

14 the revelation of His power & mercy & condemnation of His [illegible]

14 Yahweh saw Christ as he really was a tender plant like [illegible] around Isa 53:2

Jn. 7:16. Jn 14:24. 17:8

9 The guiding hand of Yahweh was ever present so that he was behind & before. He was fashioned according to the [illegible] with

12 ASHER - Blessed. "O the blessings..." It was Cyrus who did this in past. Yahweh's sanctified ones Isa. 13:3-5; Isa. 44:28; 45:1. Future. Ps. 149:6-9; Rev. 17:14; 18:6, 20. It is impossible for Zion and Babylon to be coeternal - for both are world powers. Light and darkness can not exist together.

B. Fulfill the
will des

4 So mo
Yahwe
experienth
Babylon o
profanati
must de

2 A
RAB
JER

5 In capt
learn th
power of
6. A Sut
5-9; Isa
Neh. 1:2
forget H
7 Let all
cong q
8 The de
B. Isa. 1
Hab. 1:6

3 A

9 Their
reached
the desir
Num. 11:
11:1
10 Ung
creatio
nature.
11 for ma
= prop

A PSA
Asshona

THE
EN
IRV: "
unrespo
benefit
1. 7 Neg
ence
spies sw
28n
instru
selod
Hea
RV:
Nam
the ba
Hamma
26
The
Gras
7 A
Not
the M
they d
destroo
He th
ellica
RV:
me.

2 ASS
10 RV:
thee."
11 When
crually
Gen. 49:24; Neh. 9:10; Job 21:2-5;
Jer. 33:14.
12 They will admire and praise His justness & mercy in redemption. Isa. 33:14; Rom. 11:33; Eph. 3:10; 2 Pet. 3:12.
B. The revelation of His power & many

CURSE ON EDOM AND BABYLON Ps. 137:7-9.

"When such thoughts are voiced in prayer is not the issue committed to the hands of the Almighty? And did not the children of Israel know the principle: "Vengeance is Mine, I will repay saith the Lord" (Jer. 11:20; Ps. 94:1 Cp Rom. 12:19. By putting just vengeance into the hands of God they allowed "Him to determine what was to be done, for He knew much better than they did. Or is retribution a thing about which we are so calmly indifferent that we do not care whether it is visited upon the guilty or not." Leupold.

Moreover the Psalm, probably composed by Jeremiah was written on the background of the predicted retribution to be exacted against Babylon by Yahweh's "sanctified ones" Isa. 13:11. The Judge of all the earth is righteous. Gen. 18:25. and as He decreed that the Canaanites should be destroyed, so now He does the children of Babylon. The Israelites failed to carry out the execution upon the Canaanites, and found that the "little ones" grew up to spiritually destroy them.

Christ and the saints shall destroy Babylon the Great and in that contest represent the blessed of this verse.

"The stones" = the Sela - a Divine title.

Ps. 18:2; 40:2; 44:9. Cp Mk. 21:42-44.

ANALYSIS OF PSALM 138

Worship must be sincere - from the heart
It must be open - before the mighty V1.
be reverent - before the temple
It must be in truth - in the light of the Word V.2.
It must be in acknowledgment of God's presence and ability to help V.3.
In recognition of His coming Kingdom V.4-5.
of His great mercy to us V.6
In the light of His ability to save V.7.
And to mani

authorship."

V.4-5 LXX: "For there is no unrighteous word in my tongue; behold O Lord, thou hast known all things, the last & the first: thou hast fashioned me & laid Thine hand upon me." Cambridge Paragraph Bible = "Yahweh."

3:16.

2 YAHWEH'S OMNIPRESENCE Vv. 7-12.

He is always encompassed with the consciousness of Yahweh's presence.

12 The speed by which light travels from east to west - the sea being toward the west.

13 SHUWPH - Snap at. fig. "overwhelm." RV. the

14:24; 17:6

9 The guiding hand of Yahweh will ever be present so that he behind & before, as was fashioned according to the Divine will.

THE EMBROIDE

Exod. 35:35. and
the blue, purple,
ed the veil, iden
20; 6:19; 9:3. Th
completed in th

D

3 YAHWEH'S REIGN - TIONSHIP Vv. 13-18

15 QÂNAH - To erect, create Ayme "formed."
16 the kidneys. The seat of impulse, affections & moral sentiments. Part of burnt offering. See Note Lev. 3:4.
KÂRAK - To entwine, to knit together the various parts of the body.
18 YÂDAH - To extend the hand - in acknowledgment of a wonderful act. RV. "give thanks."
19 YÂREH - Cause to depart.
20 NIPHLAITHEE - I was made wonderfully - from PALAH - Wonderful - To distinguish, put a difference.
21 PÂLA' - To distinguish, set apart.
22 OTSEM - power, strength. It could relate to the frame equipped to endure the strain placed upon it. Isa. 52:14. Leupold = potentialities.
23 "the hiding place"
24 RÂQAMTEE - To variegate color. Str. "worked with art, embroidered." Only other occurrence of this form of word Ex. 35:35
25 The Grave which The final embroidering was completed.
26 GOLEM - The embryo, unformed substance. It is read. "substance unperfect."
27 Ring: "They were all written, even the days that were ordained." All things were recorded before they took place.
28 RV: "Which day by day were fashioned." Cam. Bible: "Even days which were formed, when as yet there was none of them."

sh	
ne	
all	
my	
me	
14	
fea	
ma	
wo	
kno	
15	
hid	
ma	
wro	
the	
16	
sta	
and	
ber	
cont	
whe	
then	
17	
thy	
how	
18	
they	
the	
still	
19	
wick	
me t	
20	
thee	
mies	
21	
LORD	
not I	
rise u	
22 I	
hatre	
enem	
23	
know	
know	
24 A	
wick	
me in	

see Ora.

PSALM 140.

PRAYER FOR PROTECTION AGAINST PERSECUTORS.

Davi

To the

D

The
to pro

1

Sheba
tent
and
the pr

Ps. 139

HISTORICAL: War was no longer a threat to David V.7. Cp 2 Sam. 21:17-18; 3. But he suffered from the slanders violent opposition of unscrupulous enemies. Absalom; Ahithophel; 2 Sam. 15-17. Or the revolt of Sheba 2 Sam. 20 noted for the unscrupulous violence of Joab

THE EMBROIDERING V15 The only other occurence of this form of the word is in Exod. 35:35. and relates to the skilful embroidering of the blue, purple, scarlet and fine twined linen which formed the veil, identified with the flesh of the Lord Heb. 10:20; 6:19; 9:3. The process which began at begettal was completed in the resurrection of the Lord, when the full beauty of the skilful work of the Embroiderer was manifested for all to see Rom. 1:4; 1 Tim. 3:16. The work of God in Christ, designed from the beginning was brought to a wonderful completion 1 Tim. 1:15; 2 Cor. 5:19.

a The Spirit in the Psalmist invites us to consider with wonder and with awe the most remarkable event in human history – when God's redeeming power, breeding as did His creative power at man's beginning, thus moved to bring into being a new man, not son of earth as Adam, but son of Mary & thus son of man & Son of God. God's power moved; His

shineth as the day] [2]the darkness and the light are both alike to thee.]

3 YAHWEH'S RELATIONSHIP VV 13-18

13 For thou hast [a]possessed my reins:] thou hast covered me in my mother's womb.]

14 I will praise thee; for I am fearfully *and* wonderfully made:] marvellous *are* thy works;] and *that* my soul knoweth [1]right well.]

15 [f]My [3]substance was not hid from thee,] when I was made in secret,] *and* [b]curiously wrought in [k]the lowest parts of the earth.]

16 Thine eyes did see my substance,] yet being unperfect;] and in thy book [l]all *my members* were written,] [1]*which* in continuance were fashioned,] when *as yet there was* none of them.]

17 "How precious also are thy thoughts unto me, O God!] how great is [n]the sum of them!

18 *If* I should count them, they are more in number than the sand:] when I awake, I am still with thee.]

19 Surely thou wilt [r]slay the wicked, O God:] [s]depart from me therefore, [t]ye bloody men.]

20 For they [u]speak against thee [v]wickedly,] *and* thine enemies take *thy name* in vain.]

21 [w]Do not I hate them, O LORD, that hate thee?] and am not I [x]grieved with those that rise up against thee?]

22 I hate them with perfect hatred:] I count them mine enemies.]

23 Search me, O God, and know my heart:] [y]try me, and know my thoughts:]

24 [z]And see if *there be* [3]any wicked way in me,] and [a]lead me in the way everlasting.]

PSALM 140.

PRAYER FOR PROTECTION AGAINST PERSECUTORS.

PSALM 140.

David prayeth to be delivered from Saul and Doeg. See top p 710

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man:] [c]preserve me from the [3]violent man;]

2 Which imagine mischiefs in *their* heart;] continually are they gathered together *for* war.]

3 They have sharpened their tongues like a serpent;] [b]adders' poison *is* under their lips. Selah.]

4 Keep me, O LORD, from the hands of the wicked;] [c]preserve me from the violent man; who have purposed to [d]overthrow my goings.]

5 The proud have [e]hid a snare for me, and cords;] they have spread a net by the wayside;] they have set gins for me. Selah.]

6 I said unto the LORD, Thou *art* my God:] hear [f]the voice of my supplications, O LORD.]

7 O GOD the [c]Lord, [m]the strength of my salvation,] thou hast covered my head in the day of battle.]

8 Grant not, O LORD, [o]the desires of the wicked:] further not his wicked [p]device; [q]lest they exalt themselves. Selah.]

9 *As for* the head *of those* that compass me about,] *let* the mischief of their own lips cover them.]

10 Let burning coals fall upon them:] let them be cast into the fire:] into deep pits, that they rise not up again.]

11 Let not [r]an evil speaker be established in the earth:] evil shall hunt the violent man to overthrow [s]him.]

12 I know that the LORD will [t]maintain the cause of the afflicted,] *and* the right of the poor.]

13 Surely the righteous shall give thanks unto thy name:] the upright shall dwell in thy presence.]

PSALM 141.

David prayeth that his suit may be acceptable. A Psalm of David.

LORD, I cry unto thee: [c]make haste unto me; give ear unto my voice, when I cry unto thee.] RV: Hearken unto

---

PSALM 139

THE BODY PREPARED

Historical Not to be included Ps 51:1?

but is the premise used 2 Sam 7:14 Ps 22:9; Heb 10:5; Acts 2:26-28.

1 THE PSALMIST'S ACKNOWLEDGEMENT OF YAHWEH'S OMNISCIENCE VV1-6.

1 Cp Jer 17:10

2 Thou is emphatic Yahweh alone "knew" him. Cp Mt Matt 22:42.

3 My whole life whether at rest or in activity.

4 ZARAH - To spread out. RV stretch out "Thou hast traced my path..." The circumstances of Christ's life were clearly marked out John 2:4 7:6,8,30; 8:20; 12:23 13:1, 27; 18:11. 17:1.

5 Before the word thought has taken shape "to the point to it can be expressed by the appropriate word Yahweh knows it.

6 Complete cognisance, motive Christ overshadowed by Divine presence throughout his life Luke 2:52; Matt 11; John 16:12; 19:11 John 5:16-18; 7:30; 10:39 See LXX rend to left

7 See LXX rend. Omni doctrine was taken Jn 3:16. Jn 6:44 8:29 14:24. 17:6 Ac 9 The guiding hand of Yahweh was ever present so that the body behind a before, he was fashioned as according to the divine will

PRAYER FOR PROTECTION AGAINST PERSECUTORS.

HISTORICAL: War was no longer a threat to David V7. Cp 2 Sam 21:17:18; 2. But he suffered from the slanders violent opposition of unscrupulous enemies. Absalom, Ahithophel 2 Sam. Ps 17. Or the revolt of Sheba 2 Sam 20 noted for the unscrupulous violence of Joab

The revolt of Sheba seems more likely to provide the background.

1 PRAYER FOR DELIVERANCE FROM UNPRINCIPLED SLANDERERS Vv. 1-3.

Sheba capitalised upon the general discontent in Israel, so as to divide the nation and reduce it to civil war. David takes the problem to Yahweh in prayer.

Ps. 139 watchful eye never slept, as in secret the interweaving embroidery which belonged to a divine manifestation went on, producing in the fruth a man who bore the divine likeness, for the strands skilfully blended formed a cherubic figure. "

2 Heb. *as is the darkness, so is the light.*
3 Heb. *man of violences* ver 4.
a Prov. 8. 22.
b Ps. 52. 2. Cp. ver. 11.
c Cited Rom 3. 13.
d Ps. 72. 18.
e Ps. 71. 4.
f Heb. *greatly.*
g Eccles. 11. 5. Cp. Job 10. 8.
h Or, *strength, or, body.*
i Ps. 36. 12.
k Ex. 26. 36.
l Jer. 18. 22.
k Ps. 63. 9.
l Heb. *all of them,* ver. 4.
m Ps. 28. 2, 6.
n Or, what *days they should be fashioned.* Cp. Job 17. 7.
o Ps. 28. 8.
p Ps. 36. 7.
q Ps. 35. 25.
r Ps. 119. 160.
s Or, *let them not be exalted.*
t Prov. 28. 7.
u Is. 11. 4.
v Ps. 6. 8.
w Ps. 5. 6.
x Jude 15.
y 2 Chr. 19. 2.
z Heb. *a man of tongue.*
a Or, *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to his overthrow.*
b Ps. 119. 158.
c Ps. 9. 4.
d Ps. 26. 2.
e Heb. *way of pain,* or, *grief.*
f Ps. 23. 3.
g Ps. 70. 5.
h Ps. 119. 153.
i Ps. 71. 4.

2 Which imagine mischiefs in *their* heart;] continually are they gathered together *for* war.]

3 They have sharpened their tongues like a serpent;] adders' poison *is* under their lips. Selah.]

4 Keep me, O LORD, from the hands of the wicked;] preserve me from the violent man; who have purposed to overthrow my goings.]

5 The proud have hid a snare for me, and cords;] they have spread a net by the wayside;] they have set gins for me. Selah.]

6 I said unto the LORD, Thou *art* my God:] hear the voice of my supplications, O LORD.]

7 O GOD the Lord, the strength of my salvation,] thou hast covered my head in the day of battle.]

8 Grant not, O LORD, the desires of the wicked:] further not his wicked device; lest they exalt themselves. Selah.]

9 *As for* the head *of those* that compass me about,] *let* the mischief of their own lips cover them.]

10 Let burning coals fall upon them:] let them be cast into the fire:] into deep pits, that they rise not up again.]

11 Let not an evil speaker be established in the earth:] evil shall hunt the violent man to overthrow him.]

12 I know that the LORD will maintain the cause of the afflicted,] *and* the right of the poor.]

13 Surely the righteous shall give thanks unto thy name:] the upright shall dwell in thy presence.]

1 They carefully and secretly work out plots to overthrow the Psalmist.

2 They persistently strive to put a quietus - thus incessant strife - debate.

3 Likened to a sharp razor Ps. 52:2. Drawn sword Ps 57:4 64:3. There is something manly about a contest in battle but it is difficult to counter the devilish influence of slander, scandal, invective Jam 3:5-10. Cp 2 Sam 19:41.

4 TAKSHUWB - To coil, be ready to strike. Read "zip" Rom 3:13

5 The poison glands are hidden "situated between the eye & the lips" - Eye, tongue in conjunction, one seeking secret all the other spreading it. - produces civil war, death.

2 REPEATED PRAYER FOR DELIVERANCE FROM THEIR PLOTS VV. 4-5. Cp Luke 18:1.

6 Repeated Cp V1. Luke 18:1

7 To trip me up Ps 118:13.

8 GE'EH - Arrogant. Cp Note to P. 44 ft.

3 APPEAL TO YAHWEH: HELPER IN TIME OF NEED V 6

9 The Helmet of salvation Eph 6:17.

10 Would Yahweh do that? He might in punishment of David & of the nation. The revolt of Sheba was permitted for that reason David, by this prayer, humbly recognises that fact & pleads with Yahweh accordingly.

4 A PRAYER FOR THE OVERTHROW OF THE ENEMY. VV 9-11

The triumph of David's enemies would be at the expense of the truth

11 Contrast with V 7.

12 Let the very thing they devise for me happen to them. This was granted. Sheba's head was flung to Joab at Abel of Beth-maachah. 2 Sam 20:15-22.

13 Let Divine Judgement act in the case of Sodom overwhelm them.

14 Sheba's main weapon was the tongue. 2 Sam 20:1 He used the opportunity of general discontent to further his own cause 2 Sam 19:42-43. He sought to supercede David.

15 MEDHEPHAH - To push. Prov 22:21.

5 DAVID'S CONFIDENCE IN THE VINDICATION OF THE RIGHT VV 12-17

16 Not merely because he is afflicted & poor, but because he is such because of his submission to the will of Yahweh. David is the one referred to. Consider his submission to Divinely directed trials. Shimei 2 Sam 16:5-13 19:21.

17 SAK - Nevertheless - i.e. in spite of all appearances to the contrary.

18 In the land.

801 slanderers attempted to drive him out. To dwell in Yahweh's presence to dwell here in peace & security.

THE WARFARE

War against an unscrupulous enemy who attempted to dislodge the King from his throne Cp V. 11. and to that end stirred up rebellion against his authority being Master of the Tongue. Violence V1, scheming V2 slander V3. political ploys V5 are weapons used in the warfare. The King could not descend to match these weapons. He had greater ones. Yahweh was His and would hear & answer him V6. That was the ground of his confidence V12. He aspired that reservoir of power and gained the victory.

2 Let [a] my prayer be set forth
before thee as [b] incense; and
the lifting up of my hands as
[c] the evening sacrifice.

3 Set [d] a watch, O LORD, be-
fore my mouth; keep the door
of my lips.

4 Incline not my heart to any
evil thing, to practise wicked
works with men that work
iniquity: and let me not eat
of their dainties.

5 [e] Let the righteous smite
me; it shall be a kindness: and
let him reprove me; it shall be
an [f] excellent oil, which shall
not break my head: for yet my
prayer also shall be in their
calamities.

6 When [g] their judges are
overthrown in stony places,
they shall hear my words; for
they are sweet.

7 [h] Our bones are scattered at
the grave's mouth, as when one
cutteth and cleaveth wood
upon the earth.

8 But [i] mine eyes are unto
thee, O GOD the Lord: in thee
is my trust; leave not my soul
destitute.

9 Keep me from [j] the snares
which they have laid for me,
and the [k] gins of the workers
of iniquity.

10 Let the wicked [l] fall into
their own nets, whilst that I
withal [m] escape.

[a] Luke 1. 10.
[b] Heb. directed.
[c] Ruth 2. 10.
[d] Heb. perished from me. Job 11. 20. Amos 2. 14.
[e] Heb. no man sought after my soul.
[f] Ex. 29. 41.
[g] Prov. 21. 23.
[h] Ps. 140. 6.
[i] Ps. 27. 13.
[j] Ps. 79. 8.
[k] Or, *Let the righteous smite me kindly, and reprove me; let not* their *precious oil break my head, &c.*
[l] Prov. 9. 8.
[m] Cp. Ps. 143. 11.
[n] Ex. 30. 23.
[o] Cp. Ps. 148. 11.
[p] Ps. 53. 5.
[q] Ps. 31. 1.
[r] Job 14. 3.
[s] Ps. 25. 15.
[t] Job 15. 14.
[u] Heb. *make not my soul bare.*
[v] Ps. 91. 3.
[w] Ps. 140. 5.
[x] Ps. 7. 15.
[y] Ps. 77. 3.
[z] Heb. *pass over.*
[a] Ps. 77. 11.
[b] Ps. 111. 2.
[c] Or, *A Psalm of David, to give instruction.*
[d] 1 Sam. 22. 1.
[e] Ps. 77. 1.
[f] Job 11. 13.
[g] Ps. 42. 2.
[h] Ps. 30. 8.
[i] Ps. 63. 1.
[j] Ps. 102. title.
[k] Ps. 27. 9.
[l] Ps. 143. 4.
[m] Or, *for I am become like, &c.*
[n] Ps. 28. 1.
[o] Or, *Look on the right hand, and see.*
[p] Is. 63. 5.
[q] Ps. 25. 4.

and beheld, but there was no
man that would [b] know me:
refuge [c] failed me; no man
cared for my soul.

5 I cried unto thee, O LORD:
[d] I said, Thou *art* my refuge
and my portion [f] in the land
of the living.

6 Attend unto my cry; [g] for
I am brought very low: deliver
me from my persecutors; for
they are stronger than I.

7 Bring my soul out of prison,
that I may praise thy name:
the righteous shall compass me
about; for thou shalt deal
bountifully with me.

PSALM 143.

David prayeth for favour in judgment.

A Psalm of David.

HEAR my prayer, O LORD,
give ear to my supplica-
tions: [n] in thy faithfulness an-
swer me, *and* in thy right-
eousness.

2 And [o] enter not into judg-
ment with thy servant: for [q] in
thy sight shall no man living
be justified.

3 For the enemy hath perse-
cuted my soul; he hath smitten
my life down to the ground; he
hath made me to dwell in dark-
ness, as those that have been
long dead.

4 Therefore [s] is my spirit over-
whelmed within me; my heart
within me is desolate.

5 [x] I remember the days of old;
I meditate on all thy [y] works;
I muse on the work of thy
hands.

6 [a] I stretch forth my hands
unto thee: [b] my soul *thirsteth*
after thee, [c] as a thirsty land.
Selah.

7 Hear me speedily, O LORD:
my spirit faileth: [d] hide not thy
face from me, [e] lest I be like
unto them that go down into
the pit.

8 Cause me to hear thy loving-
kindness in the morning; for
in thee do I trust: [k] cause me

[b] Ruth 2. 10.
[c] Heb. perished from me. Job 11. 20. Amos 2. 14.
[d] I said, Thou *art* my refuge *and* my portion in the land of the living. — Lit: whilst I live
[f] Ps. 27. 13.
[g] Ps. 79. 8.
[n] Ps. 71. 2.
[o] Ps. 130. 3. Rom. 3. 20. Gal. 2. 16. Cp. Ps. 51. 11.
[q] Ps. 130. 3. Rom. 3. 20. Gal. 2. 16.
[s] Ps. 77. 3.
[x] Ps. 77. 5.
[y] Ps. 111. 2.
[a] Ps. 44. 20. 68. 31. 88. 9. 143. 6.
[b] Ps. 42. 2. 63. 1.
[c] Ps. 63. 1.
[d] Ps. 27. 9. 69. 17. 102. 2. 143. 7.
[e] Ps. 28. 1.
[k] Ps. 90. 14.

PSALM 142.

A CRY FOR HELP IN TROUBLE

Maschil of David; A Prayer when he was in the cave.

I CRIED unto the LORD
with my voice; with my
voice unto the LORD did I
[c] make my supplication.

2 I [e] poured out my complaint
before him: I shewed before
him my trouble.

3 When [f] my spirit was over-
whelmed within me, then thou
knewest my path. In the way
wherein I walked have they
privily laid a snare for me.

4 [g] I looked on *my* right hand,

[c] Luke 18. 1.
[e] Ps. 102. title.
[f] Ps. 77. 3. 143. 4.
[g] Or, *for I am become like, &c.*

THE SENTINEL AT THE TONGUE
Ps. 141: 3.
Cp Ps. 34:13; 39:1; Jam. 3:3-12. The tongue can be our "glory" singing praises to Yahweh's Name Ps. 30:12; 57:8 but too often it is our shame. Then it can become as destructive as an uncontrolled fire Jam. 3:6 thus demanding that we rule our spirit Prov 16:32. A disciplined tongue conserves an acceptable sacrifice to Yahweh Hos. 14:2. If we pray to be delivered V.4. we must play our part in avoiding temptation Prov. 4:14-15 2 Cor. 6:17 - otherwise prayer will be ineffective. The Psalmist shows that thought, word and deed must be in conjunction one with the other.

802 There was no real spiritual life in such conditions, and he desired to be quickened from such a state. V.11.
RV mg. "my spirit fainteth" — His troubles are too great for him to successfully handle. Cp Ps. 142:3.
SHAMEM — Appalled, stunned, paralysed - as he considers the gravity of his offence & the consequences of his banishment Cp 2 Sam. 16: 10-12.
5 THE SOURCE OF HELP Vv. 5-6.
10 His meditation on the past recalled the might, mercy & faithfulness of Yahweh to help.
11 David in exile seeks divine communion. Cp Ps 68:9 for rain as indicative of divine blessing.
2 PLEA FOR GUIDANCE Vv. 7-12.
1 HEARKEN AND SPEAK Vv. 7-8.
This section (7-12) comprises quotations from other

12 He repeats the appeal of V1. His case is desperate. If Yahweh fail to hear & heed he is as good as dead.
13 He needed guidance in view of the spiritual & moral dangers that beset him in Ep 4:22; 1:22; 2:3; 2:14; 1 Thes 4:1.
2 DELIVER & TEACH 9-10
14 He recognises that his problems are due to his own failings! Ep 2:5; 4:22; 9:12; 139:24; Col 1:19; Heb 11:20-21; 12:1.
15 Lit. "A plain country" - level land - no difficulty, stumbling blocks. Ep 119:26-7; Heb 12:7-13. Ps 27:11.
3 RESTORE & REVIVE 11-12.
16 Ps 51:4; 119:25, 37, 40, 88, 107; 118:17. Eph 2:14 - In vindication of it. It promises mercy to the repentant & punishment to the unrepentant guilty - Hence the basis of this Psalm Exod 34:6-7.

PSALM 144

DAVID'S PRAYER AS HE WENT FORTH TO BATTLE - 1 SAM 17:45
APPEAL TO THE GIVER OF VICTORY. 1-2
1 Which gave him skill in the battle so that the victory was Yahweh's. Cp the fate of the lion & the bear. 1 Sam 17:37. He recognised this throughout life. Ps 18.
2 Cp My. He recognised that victory came not in his own prowess but from on high.
An inaccessible height. See Notes. Ps 9:9.
2 David saw victory over Goliath as a means to that end.
HIS LOVING CONDESCENSION. V3-4.
3 Cp Ps 8:4.
4 Cp Jam 4:13. Yet Israel was crouching in fear before Goliath.
PRAYER FOR HELP VV5-8
5 A plea for direct Divine intervention, such as typifies the resurrection Ps 18:9. A man must be conscious of personal high destiny, to feel that his deliverance is important enough to presume to call upon Yahweh for direct intervention.
6 His spirit-power. Cp Ezek 1:4-24.
7 A baptism of suffering. Lit. Rise 1 Sam 17:8, 11; 18:12. Goliath's utterance typifies

18 RV: "in thy loving kindness." His enemies are opposing Yahweh's purpose - not merely the Psalmist. It is part of Yahweh's loving-kindness that He cut off all enemies of the truth & deliver those who are His servants. If Ahithophel & Absalom had triumph the cause of truth would have been overwhelmed. He thus prays on the grounds that he is Yahweh's servant. In actual fact, to his personal enemies David showed great mercy at that time. 1 Sam 16:6-11; Ps 138. (Shimei).

David blesseth (RVmg: Unto thee have I hidden — Rend: In thee have I taken refuge) PSALMS.

to know the way wherein I should walk;] for I lift up my soul unto thee.] (Ps 71:15; 143:6)
9 Deliver me, O LORD, from mine enemies:] I (a)flee unto thee to hide me.] (Ps 25:4-5; 40:18.)
10 (b)Teach me to do thy will; for thou *art* my God:] (c)thy spirit *is* good; lead me into (d)the land of uprightness.]
11 (e)Quicken me, O LORD, (f)for thy name's sake:] for thy righteousness' sake bring my soul out of trouble.] (Ps 6:1)
12 And of thy mercy cut off mine enemies,] and destroy all them that afflict my soul:] for (g)I *am* thy servant.]

PSALM 144.

LXX: Against Goliath

1 David blesseth God for his mercy. 5 He prayeth for deliverance.
A Psalm of David.

(h)BLESSED *be* the LORD (i)my strength,] (j)which teacheth my hands (k)to war,] *and* my fingers to fight.] (Ps 18:34; 2 Sam 22:35)
2 (l)My goodness, and my (m)fortress;] (n)my high tower, and my deliverer;] (o)my shield, and *he* in whom I trust;] who subdueth my people under me.]
3 (p)LORD, what *is* man, that thou takest knowledge of him!] or the son of man, that thou makest account of him!]
4 (q)Man is like to vanity:] his days *are* as (r)a shadow that passeth away.] (When his day is spent)
5 (s)Bow thy heavens, O LORD, and come down:] (t)touch the mountains, and they shall smoke.] (Cp previous at Sinai Exod 19:18)
6 Cast forth (u)lightning, and scatter them:] (v)shoot out thine arrows, and destroy them.]
7 (w)Send thine (x)hand from above;] (y)rid me, and deliver me out of great waters,] from the hand of strange children;]
8 Whose mouth (z)speaketh vanity,] and their right hand *is* a right hand of falsehood.]
9 I will (a)sing a new song unto thee, O God:] upon (b)a psaltery *and* an instrument of ten strings will I sing praises unto thee.]
10 *It is he* (c)that giveth (d)salvation unto (e)kings:] who delivereth David his (f)servant from the hurtful sword.]
11 Rid me, and deliver me from the hand of strange children,] whose mouth speaketh vanity,] and their right hand *is* a right hand of falsehood:]
12 That our sons *may be* (g)as plants grown up in their youth;] *that* our daughters *may be* as (h)corner stones, (i)polished *after the* similitude of a palace:]
13 *That* our garners *may be* full, affording (k)all manner of store:] *that* our sheep may bring forth thousands *and* ten thousands in our streets:]
14 *That* our oxen *may be* (l)strong to labour;] *that there be* no breaking in, nor going out;] that *there be* no complaining in our streets.]
15 (m)Happy *is that* people, that is in such a case:] yea, happy *is that* people, whose God *is* the LORD.] - Ps 33:12; 2 Sam 7:10

Ps 144 re-echoes Pss 8, 18, 39, 104, 33 or is rather re-echoed in them. David never forgot the thrill of that moment when he stepped on to the Plain of Elah to do battle with the Giant. That one battle and victory sealed his destiny.

803

as does the flesh.
11 1 Sam 17:46
4 DAVID'S CONFIDENCE IN VICTORY. VV9-11
12 He has complete confidence in victory. 1 Sam 17:45-47; John 16:33; 17:1-3.

PSALM 145.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.
David's *Psalm* of praise.

(n)I WILL extol thee, my God, O king;] and I will bless thy name for ever and ever.]
2 Every day will I bless thee;] and I will praise thy name for ever and ever.] (GADOWL = Might, Dignity)
3 (o)Great *is* the LORD, and greatly to be praised;] (p)and his greatness *is* unsearchable.]
4 (q)One generation shall praise thy works to another,] and shall declare thy mighty acts.]
5 I will speak of the glorious honour of thy majesty,] and of thy wondrous (r)works.]
6 And *men* shall speak of the might of thy terrible acts;] and I will (s)declare thy greatness.]
7 They shall (t)abundantly utter the memory of thy great goodness,] and shall sing of thy righteousness.]

Ps. 18. go. 2 Sam. 22.
(2) Or, victory. 2 Sam. 19. 2.
(3) Heb. hide me with thee.
(b) Ps. 119. 12.
(c) Neh. 9. 20. Cp. Ps. 51. 11, 12.
(d) Ps. 27. 11. Is. 26. 10.
(e) Ps. 71. 20.
(f) Ps. 25. 11.
(g) Ps. 116. 16. & 124. 4.
(h) Heb. from kind to kind.
(i) Heb. My rock.
(k) Heb. able to bear burdens, or, loaden with flesh.
(l) Ps. 18. 34. 2 Sam. 22. 35.
(m) Heb. to the war, &c.
(n) Or, My mercy. Cp. Ps. 59. 10.
(o) Deut. 33. 29.
(p) Ps. 59. 9.
(q) 2 Sam. 22. 2.
(r) Job 7. 17.
(s) Ps. 39. 5.
(t) Job 14. 2.
(u) Ps. 18. 9. Is. 64. 1.
(v) Ps. 104. 32.
(w) Ps. 48. 1.
(x) Ps. 18. 13.
(y) Heb. And of his greatness there is no search. Is. 38. 19.
(z) Ps. 12. 16 & 144. 4.
(a) Heb. hands.
(b) ver. 11. Ps. 69. 14.
(c) ver. 11. Ps. 12. 2.
(d) Heb. things, or, words.
(e) Ps. 33. 3.
(f) Heb. declare it.
(g) Ps. 33. 2.
(h) Eccles. 10. 1. Prov. 18. 4.

DAVID'S PSALM OF PRAISE

This doxology heads the five Hallelujah Psalms with which the book of Psalms concludes. It is itself the final Psalm in the 5th main division of the Psalms. It expands the thought: "Thine is the kingdom, the power, and the glory, for ever and ever." It is addressed to Yahweh as supreme King whose dominion is eternal and universal. It proclaims His majesty, greatness, and goodness; His providential care for all creation; His constant love for those who love and fear Him. It commences with the voice of David Vv.1-2, is taken up by those like-minded Vv 4, 7 and does not cease until all the world joins in the chorus of praise V.21.

The Psalm is recited twice in the daily morning service and once in the evening service of the synagogue.

The Lord's Prayer expresses its praise: Hallowed be Thy Name Vv1-9 Thy kingdom come, Vv 10-13 Thy will on earth as in heaven Vv 17-20. Our daily bread 15-16 Forgiving debts, Vv 10, 12. Deliver from evil 19-20 The power & glory for ever

5 THE ULTIMATE RESULT OF VICTORY Vv. 12-15
The promised blessing of Yahweh Deut 28:2ff will ultimately be obtained through Christ's victory Deut 30:2 - 2 Sam 7:10
12 Firm support coupled with beauty - fully developed and mature. Ep 5:8-9; 1 Pet 3:4
13 RV: "fields." Thus general prosperity.
RV: "When our oxen are well laden." Bringing home the harvest. Lev 26:5, 10; Isa 65:19-25
No hostile invasion. Zech 14:11
Broad-places where people gather. Cp Prov 20:21; Zech 8:5
Ps 33:12; 65:4; 89:15; 144:15; Deut 33:29; Eph 1:3.

PSALM 145

1 DAVID'S PRAISE VV1-3
1 TEHILLAH - A praise. Cp Title of Book. Cp 1 Chron 29:10-14; in thanksgiving for the Temple.
2 RUWM - High, thus to elevate, exalt
3 BARAK - To kneel in adoration or humility
OLAM - AD - David's confidence in the promise.
5 He stands in a very personal relationship to Yahweh, & because of that is more inclined to sing His praises
MEOD - Vehemence, Str. - words expressive of wholehearted enthusiastic, superlative praise.
7 HALAL - To be clear of sound
Str. The Psalm is a fitting introduction to the Hallelujah-Psalms.
GEDULLAH - Son of GADOWL - perhaps specifically His mighty deeds on behalf of the Bride. Isa 40:10; Rom 11:31
2 HE LEADS OTHERS TO PRAISE VV4-7
4 Exod 1:14; Ps 22:30-31
10 SHABACH - To address in a loud tone RV - Laud.

ness,] and shall sing of thy righteousness.]

8 The LORD *is* gracious, and full of compassion;] slow to anger, and of great mercy.]

9 The LORD *is* good to all;] and his tender mercies *are* over all his works.]

10 All thy works shall praise thee, O LORD;] and thy saints shall bless thee.]

11 They shall speak of the glory of thy kingdom,] and talk of thy power;]

12 To make known to the sons of men his mighty acts,] and the glorious majesty of his kingdom.]

13 Thy kingdom *is* an everlasting kingdom,] and thy dominion *endureth* throughout all generations.]

14 The LORD upholdeth all that fall,] and raiseth up all *those that be* bowed down.]

15 The eyes of all wait upon thee;] and thou givest them their meat in due season.]

16 Thou openest thine hand,] and satisfiest the desire of every living thing.]

17 The LORD *is* righteous in all his ways,] and holy in all his works.]

18 The LORD *is* nigh unto all them that call upon him,] to all that call upon him in truth.]

19 He will fulfil the desire of them that fear him;] he also will hear their cry, and will save them.]

20 The LORD preserveth all them that love him:] but all the wicked will he destroy.]

21 My mouth shall speak the praise of the LORD:] and let all flesh bless his holy name for ever and ever.]

PSALM 146.

1 The psalmist voweth perpetual praises to God.
3 He exhorteth not to trust in man.

PRAISE ye the LORD.] Praise the LORD, O my soul.]

2 While I live will I praise the LORD:] I will sing praises unto my God while I have any being.]

3 Put not your trust in princes,] nor in the son of man, in whom *there is* no help.]

4 His breath goeth forth, he returneth to his earth:] in that very day his thoughts perish.]

5 Happy *is he* that *hath* the God of Jacob for his help,] whose hope *is* in the LORD his God:]

6 Which made heaven, and earth,] the sea, and all that therein *is*:] which keepeth truth for ever:]

7 Which executeth judgment for the oppressed:] which giveth food to the hungry.] The LORD looseth the prisoners:]

8 The LORD openeth the eyes of the blind:] the LORD raiseth them that are bowed down:] the LORD loveth the righteous:]

9 The LORD preserveth the strangers;] he relieveth the fatherless and widow:] but the way of the wicked he turneth upside down.]

10 The LORD shall reign for ever,] even thy God, O Zion, unto all generations.] Praise ye the LORD.]

PSALM 147.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence, &c.

PRAISE ye the LORD:] for *it is* good to sing praises unto our God;] for *it is* pleasant; *and* praise is comely.]

2 The LORD doth build up Jerusalem:] he gathereth together the outcasts of Israel.]

3 He healeth the broken in heart,] and bindeth up their wounds.]

4 He telleth the number of the stars;] he calleth them all by their names.]

5 Great *is* our Lord, and of great power:] his understanding *is* infinite.]

6 The LORD lifteth up the

The five Hallelujah Psalms seem to summarise the five books, thus.
- Ps. 146 – Genesis V.1 cp Gen 2:7; V.5 – Gen 28; V.6 – Gen 1.
- Ps. 147 – Exodus. V.4 – Exod. 1:1; VV.2, 12 – Exod. 1:7, 20; VV. 15, 19 – Exod. 20.
- Ps. 148 – Leviticus V.14 – Lev. 10:3.
- Ps. 149 – Numbers VV.1-4 – Num. 14:21. 24:17-24.
- Ps. 150 – Deuteronomy V.2. Deut. 3:24.

All these Psalms used in the morning service of synagogue.

1 A CALL TO PRAISE VV 1-2.

Hallelujah. See Note, Ps. 104:35.
HÂLAL – To be clear in sound, to shine Str. Thus to cleanse • enthusiastically proclaim.

---

11 GEBUWRÂH = (one word) – Valor, Victory Str. Thus His deliverances or mighty acts of victory.
12 Heb. "The majesty of the glory of thy honor" &c.
13 Heb. Instances or examples of thy wondrous works. Cp. c.
14 SIYACH – To ponder, converse with oneself. Str. RV = Meditate.
15 'AMAR – To say. Cf. V.5.
16 cEZ VIYZ – Strength. Cp. His character Deut. 10:17. Manifested in Plagues, Deliverance from Egypt etc. It is a duty, combined with sacrifice, thus to speak. Cp. Ps. 107:19-22. Deut. 6:7.
17. NÂBA^c – To gush forth. Thus to pour forth as a perpetual stream of praise. Cp. Prov. 18:4. Ps. 119:171.
18. Ps. 31:18. Isa. 63:7. Rom. 11:22.

3 HIS GRACE • MERCY ELICIT-ALLY TO BE PRAISED 8-9

Gracious = All loving favor
Mercy = Our great need. Cp Ps. 86:15.
[a] Exhortation Mt. 5:44-48.
[b] Exhortation. Mt. 6:25-30.

4 THE COMING KINGDOM
THE OBJECT OF PRAISE 10-16

Ps. 103:20. Particularly with the alleviation of the curse. Rom. 8:22-23. Isa. 11:6-9.

CHÂSÎYD – Kind, pious. Thy beloved. Cp. Jude 1. They shall respond in love.
Yahweh as King. 1 Tim. 1:17. Ps. 10:16. 29:10. 95:3. Dan. 4:3. Luke 1:33. 1 Cor. 15:25.
Keth: "Yahweh is ready to uphold all who are falling."
Cp. Ps. 37:17, 24.
Yahweh as King is shown dispensing His bounty to all creation. Exhort. Mt. 6:25-30.
Keth: "And fillest every living thing with gladness."

5 YAHWEH'S READINESS TO HEAR PRAYER 17-21

This is especially comforting to the Psalmist.
CHÂSÎD = full of loving-kindness. So that He is just (righteous) • kind. A first principle to recognize in prayer.
Not merely an acknowledgment of truth – but what that demands – sincerity, earnestness.
This will limit their desires. John 14:13. Reverence • love are inseparable elements of true worship. Fear preserves love from degenerating into presumptuous familiarity; love prevents fear from becoming mere abject dread • superstitious servility.
[a] I.e. for the Kingdom. SHÂMAR = To hedge about, to guard. Cp. Ps. 37:28, 40.
The Psalm of praise commences as it began: V.12, with the Psalmist expressing his determination to sing praises • expressing the hope that others will join with him in so doing.

PSALM 146.

YAHWEH'S CONCERN FOR THE HELPLESS AND NEEDY.

Put not confidence in flesh but in Him.
Historical LXX "of Haggai • Zechariah."
It would certainly encourage Nehemiah.

WAITING FOR THE GOD OF JACOB.

Jacob had to learn to wait – for Rachel, for the blessing, for Joseph. Cp Gen 48:15-16.
"Hope" Ps. 146:5. SEBER = To watch, to expect with hope • patience. Only here • Ps. 119:116. Cognate Verb SÂBAR = Wait Ps. 104:27.

נ NÛN – This verse included in LXX after V.13, and completes the alphabet:
Faithful is Yahweh in all His words,
And holy in all His works.

PSALM 147. PRAI
VV 2, 12-13, 19-20. 146, and VV. 12-20 ariah is prefixed emiah to celebrate Neh. 12:27-43. Cp

10 Not the weak but those who have learned humility in the school of suffering. See Note both p. 804. Meekness even in controversy. 2 Cor. 10:1. Gal. 6:1, 2 Tim. 2:24. Tit. 3:2. 1 Pet. 3:15.

2 PRAISE YAHWEH: FOR HIS BENEFICENCE RECOGNISING THE CONDITIONS OF HIS FAVOR 7-11

11 Not only for His special • His purpose but His loving kindness.
12 Apart from Man's cultivation. Mt. 5:25. Acts 14:17.
13 YAHWEH YIREH.
14 'OREB – Dark, night. A cruel scavenger, that picks out the eyes of its victims. Prov. 30:17. Yahweh cares for His creatures no matter how unattractive their habits may be. Cp. Job 38:41. Luke 12:24. Cp Rom. 5:3-5, 10.
15 See Note. Ps. 145:14.
16 YÂCHAN – To wait.

3 ZION INVITED TO PRAISE YAHWEH FOR THE BLESSINGS OF SAFETY • PROSPERITY

17 SHÂBACH – To address in a loud tone.
18 HÂLAL. See Note Ps. 146:1.
19 CHÂZAQ. Read "repaired" Neh. 3:14 etc.
20 The city populated. Neh. 11:1-2.
21. Cp Neh. 13:12-15.
22 The expressions that follow describe the severity of winter, attributed to the direct commands of Yahweh. Where command is likewise used to break it. V.18. Thus at He can bless V.14. so He can punish.
23 Indicative of the winter, spring times, harvest of the nations.
24. Deut. 4:12-14. 2 Sam. 7:23-24.
25 Cp Amos. 9:12.

PSALM 148.

CREATION'S PRAISE FOR THE PURPOSE OF YAHWEH.

Historical. Cp V.14. Neh. 9:5-6.
Prophetical. Ps. 8:3-4. Ps. 17:1-6. Rev. 5:13. The Millennium will see the correction of the curse that rests on all creation. Rom. 8:18-23. Possibly also the hill of the earth to provide for a

"HE HEALETH THE BROKEN IN HEART. HE TELLETH THE NUMBER OF THE STARS"

His ability to do the former, is manifested in His strength in regard to the latter.

"HE UPHOLDETH THE MEEK"

Two examples. Num. 11:1. Matt. 11:19. 21:5. Phil. 2:4.
They accept the guidance of the Word. Jam. 1:21. Ps. 25:9. Isa. 61:1. Zeph. 2:3.
They are oppressed. Amos 2:7.
Divine overshadowing. Ps. 76:9. Isa. 11:4.
Future blessing. Ps. 22:26. 37:11. 149:4. 147:6. 19. Matt. 5:5.
Attribute to develop. 1 Pet. 3:4. Col. 3:12. Gal. 4:19. Col. 3:12. 1 Tim. 6:11. Eph. 4:2. Col. 3:12.

1 PRAISE YAHWEH: THE RESTORER OF ISRAEL VV 1-6

ZÂMAR. Cp Note Ps. 146:2.
TEHILLÂH – Laudation. from. Hâlal.
Nehemiah's prayer. Deut. 1:9. He recognized Yahweh's influence in his labors. Ps. 127:1.
YAHWEH RA'AH – the Shepherd. The work performed under Zerubbabel, Ezra, Nehemiah.
YAHWEH ROPHEKA Exod. 15:26. Israel in exile was broken-hearted • miserable. Ps. 137:1-4.
6 El Shaddai – Omniscient and Omnipotent. Cp Isa. 40:26-28. Figuratively Dan. 12:3. 1 Cor. 15:41. Gen. 15:5. Rev. 7:9.
7 Thus has personal knowledge of each one.
8 Adonim. Yahweh as ruler manifesting His power in a multiplicity of ways. His Omnipotence

PSALM 147. PRAISE YAHWEH FOR HIS GOODNESS TO ISRAEL.

Vv 2, 12-13, 19-20. In LXX the Psalm is divided into 2: Vv 1-11 = 146, and Vv. 12-20 = 147. The title: Alleluia: of Haggai and Zechariah is prefixed to both. Probably used by Ezra and Nehemiah to celebrate the successful completion of the wall Neh. 12:27-43. Cp Ps 147:2, 13, 20.

10 Not the weak but those who have learned humility in the school of suffering. See Note both Ps. 30:4. Meekness ever- en in controversy. 2 Cor. 10:1. Gal 6:1. 2 Tim. 2:24. Tit. 3:2. 1 Pet. 3:15.

All things exhorted to praise God.

meek:] he casteth the wicked down to the ground.] Ps. 37:11, 38

7 [a]Sing unto the LORD with thanksgiving:] sing praise upon the harp unto our God:]

8 Who covereth the heaven with clouds,] who prepareth rain for the earth,] who maketh grass to grow upon the mountains.]

9 [d]He giveth to the beast his food,] and [e]to the young ravens which cry.] (Strength in war Ps. 33:16-18)

10 He delighteth not in [f]the strength of the horse:] he taketh not pleasure in the [g]legs of a man.] (Natural ability in fighting Ps 18:33-34)

11 The LORD taketh pleasure in them that fear him,] in those that hope in his mercy.] See Note above.

12 Praise the LORD, O Jerusalem;] praise thy God, O Zion.]

13 For he hath strengthened the bars of thy gates;] he hath blessed thy children [2c]within thee.] Neh. 6:15-16

14 [3]He maketh peace in thy borders,] and [m]filleth thee with the [4]finest of the wheat.]

15 [n]He sendeth forth his commandment upon earth:] his word runneth very swiftly.]

16 He giveth [o]snow like wool:] he [p]scattereth the hoarfrost like ashes.]

17 He casteth forth his ice like morsels:] who can stand before his cold?]

18 [r]He sendeth out his word, and melteth them:] he causeth his wind to blow, and the waters flow.]

19 [s]He sheweth [t]his word unto Jacob,] his statutes and his judgments unto Israel.]

20 [u]He hath not dealt so with any nation:] and as for his judgments, they have not known them.] Praise ye the LORD.] Hallelujah.

PSALM 148.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures to praise God. Hallelu Yah

PRAISE ye the LORD.] Praise ye the LORD from the heavens:] praise him in the heights.]

2 Praise ye him, all his angels:] praise ye him, all his hosts.]

3 Praise ye him, sun and moon:] praise him, all ye stars of light.]

4 Praise him, [b]ye heavens of heavens,] and [c]ye waters that be above the heavens.]

5 Let them praise the name of the LORD:] for [f]he commanded, and they were created.]

6 [g]He hath also stablished them for ever and ever:] he hath made a decree which shall not pass.]

7 Praise the LORD from the earth,] ye [h]dragons, and all deeps:]

8 Fire, and hail; snow, and vapours;] stormy wind fulfilling his word:]

9 [k]Mountains, and all hills;] fruitful trees, and all cedars:]

10 Beasts, and all cattle;] creeping things, and [3]flying fowl:]

11 Kings of the earth, and all people;] princes, and all judges of the earth:]

12 Both young men, and maidens;] old men, and children:]

13 Let them praise the name of the LORD:] for his name alone is [6]excellent;] [v]his glory is above the earth and heaven.]

14 He also exalteth the horn of his people,] the praise of all his saints;] even of the children of Israel, a people near unto him.] [w]Praise ye the LORD.]

Hallelu-Yah.

PSALM 149.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to the church. Hallelu-Yah

PRAISE ye the LORD.] [v]Sing unto the LORD a new song,] and his praise in the congregation of saints.]

2 Let Israel [z]rejoice in him that [a]made him:] let the children of Zion be joyful in their [a]King.]

3 [b]Let them praise his name

---

1 PRAISE YAHWEH: THE RESTORER OF ISRAEL. Vv 1-6

1 ZÂMAR. See Note Ps. 146:2.

2 TEHILLÂH - Laudation from. HâLal. See Note Ps. 145:1. Nehemiah's prayer. Deut. 1:9. He recognised Yahweh's influence in his labours. Ps. 127:1.

3 Cp Nehemiah's

4 YAHWEH RA'AH - the Shepherd. The work performed under Zerubbabel, Ezra, Nehemiah.

5 YAHWEH ROPHEKA Exod. 15:26. Israel in exile was broken-hearted & miserable. Ps. 137:1-4.

6 El Shaddai - Omniscient and Omnipotent. Cp Isa. 40:26-28. Figuratively Rom. 12:3. 1 Cor. 15:41. Gen. 15:5. Rev. 7:9

7 Thus has personal knowledge of each one.

8 Adonim. Yahweh as ruler manifesting His power in a multiplicity of ways. His Omnipresence. He

2 PRAISE YAHWEH FOR HIS BENEFICENCE: RECOGNISING THE CONDITIONS OF HIS FAVOR 7-11

11 Not only for His special people & His purpose but for His loving kindness.

12 Apart from Man's cultivation. Mk. 4:26-28. Acts 14:17.

13 YAHWEH YIREH.

14 TOREB - Dark night. A cruel scavenger that picks out the eyes of its victims. Prov. 30:17. Yahweh cares for His creatures no matter how unattractive their habits may be. Cp Job 38:41. Luke 12:24. Cp Rom. 5:8, 10.

15 See Note Ps. 145:14.

16 YÂCHAL - To wait.

3 ZION INVITED TO PRAISE YAHWEH FOR THE BLESSINGS OF PEACE & PROSPERITY 12-20

17 SHâSACH - To address in a loud tone.

18 HâLAL. See Note Ps. 146:1.

19 CHâZAQ. Read "repaired" Neh. 3:14 etc.

20 The city populated. Neh. 11:2.

21 Cp Neh. 13:12-15.

22 The expressions that follow describe the severity of winter, attributed to the direct command of Yahweh. Where command is likewise required to break it. Vv. 18. Thus as the cold Ex. v. 14, so He can banish.

23 Indicative of the winter, spring times, harvest of the nation.

24 Deut. 4:1-2-34. 2 Sam. 7:23-24. 25 Cp Amos. 3:2.

PSALM 148.

CREATION'S PRAISE FOR THE PURPOSE OF YAHWEH.

Historical Cp V. 14 Neh. 9:5-6

Prophetical. Ps. 8:3-4 Ps. 19:1-6. Rev. 5:13. The Millennium will see the extraction of the curse that lies on all creation. Rom. 8:18-23. Possibly also the lift of the earth to provide for a more equitable climate as must have been in evidence before the Flood.

4 THE HEAVENLY CREATION CALLED UPON TO PRAISE YAHWEH Vv 1-6.

1 HâLAL - See Note Ps. 146:1.

1A to praise God.

5 Praise rings out from the heaven to be echoed back from the earth beneath. V. 7

The sanctified heaven will do similarly.

6 They will rejoice then as at creation for spiritual creation will be brought to consummation. Job 38:7. 1 Pet. 1:12. Cp Ps. 103:20-21.

7 Light-bearers Cp Ps. 104:4. Rev. 21:5.

8 The clouds of heaven. Rev. 1:7. Isa. 19:1. Cp Rev. 19:1-6.

9 [e]For AD even for OLAHM

10 Rest away. Cp KRY. Gen. 8:22. Jer. 31:35-36. 33:25.

2 A SUMMONS TO THE EARTH TO PRAISE YAHWEH Vv 7-13.

11 TANNIYN from TAN - To elongate - thus a huge monster. Whale the largest living creature. The Sperm Whale of the Mediterranean reaches a size of 60 ft.

12 Lightning

13 All creation doing their glorifies His holy name.

11. Ps. 2:10-12. 72:11

12 Ps. 19:1.

3 THE REASON FOR PRAISE V. 14.

13 Dignity and power. Cp Ps. 7:6. 8. Ps. 89:17, 24. Ps. 92:10.

14 TEHILLÂH. Cp Note Ps. 147:1

15 Cp Note Ps. 145:10.

16 Cp Col. 3:16.

17 A priestly community among whom He dwells. Ezek. 37:26. Rev. 21:3. Cp Jer. 30:21.

PSALM 149.

PRAISE FOR PRESENT AND FUTURE VICTORY.

Historical: perhaps celebrating the victory of Nehemiah Cp V. 6 Neh. 4:16.

Prophetical. The experience of the past becomes the assurance for the future. Rev. 19:1-6

1 THE FAITHFUL EXHORTED TO PRAISE YAHWEH FOR VICTORY ACHIEVED Vv. 1-4.

Cp 1 Tim. 1:18. 2 Tim. 2:3-4. 1 Cor. 4:26. 1 Tim. 6:12-13. 2 Tim. 4:7.

1 CHâDâSH - from CHâDASH To renew, rebuild. See Note Ps. 33:3. Cp Rev. 5:9. 14:3.

TEHILLAH - Laudation from HâLAL

QâH?! - Ecclesia. Jas. 5:

---

805 Nehemiah's time, called out of Babylon.

4 CHâSIYDIM. See Note Ps. 145:10.

5 Cp Gal. 6:16.

6 This will be a subject of rejoicing in the Age to come. Ps. 100:2. Cp Isa. 29:23. 60:21. 1 Cor. 4:7.

7 Cp Ps. 87:5-6. Heb. 12:22. Sons of Zion not of Sinai Gal. 4:24-26. Zion = Conspicuous, a monumental or guiding pillar. (Read sign, title, Waymark Cognate word. - Ziyon) Exod. 3:15. 2 Kings 23:17. Jer. 31:21. Cp with Sinai - the bush.

8 GîYL (Gael). To spin around under violent emotion. Quoting the words of Zech. 4:4.

THE MEEK.
See Note bottom p. 804.
The meek in controversy — 2 Cor. 10:1. Gal. 6:1. 2 Tim. 2:25. Tit. 3:2. 1 Pet. 3:15.
Nehemiah exemplified this attribute.

THE GRAND FINALE

The final 5 Psalms provide a doxology that rises higher and higher in a crescendo of praise finally erupting in the climax of Ps. 150. The tears, complaining, striving, warfare screw and sighing of previous experiences are all-on end, drowned out in the glorious description of praise that concludes these songs of Zion. Hallelujah celebrates the victory of the ages. Rev. 19:1-8 and is presented in 5 stages of grace. Ps. 146 Vindication of helpless. Ps. 147. Restoration of Israel. Ps. 148 Establishment new heavens + earth. Ps. 149 Exercise of power throughout earth. Ps. 150 Universal worship from the Temple.

5 PLACES WHERE PROCLAIMED WILL

A bird will be caught because it has the means to escape, but not the mind to discern the purpose

22 The Proverbs enlighten the eyes to facts which if heeded will not permit one to be "caught". They only are "caught" who do not recognize the real motives of tempters.

23 The blood + lives of the innocent. But the Proverbs instil wisdom.

24 Ch. 1:27. Is. 65:12.

25 A covetous, greedy man is like a murderer or robber. Vv. 11-14 destroying lives in his insatiable pursuit of gain.

3 THE APPEAL OF WISDOM 20-33

26 CHOKMOTH — the plural of V. 2. The various forms of wisdom. Christ is the personification of true wisdom. Cp. Luke 11:49 with Mt. 23:34. Cp. Mt. 11:25-27. 1 Cor. 1:24, 30. Col. 2:3.

26 Is plainly + publicly manifested. Rom. 1:20; Acts 17:24-27. 14:15-17. Mt. 10:27.

27 PETHAYIM — Those seduced + deceived. 4. V. 4.

28 LU WEISIM — "mock mouth at" — to scoff. He is a stage of decline from simplicity.

29 KECIYL — Fool. all stupid, silly (in their unbelieving) — A fourth-stage decline. Sec. 30

30 This was the object even of the outpouring at Pentecost. Jno. 14:26. 31 Is. 50:12; 55:1; Mt. 22:4-5. Jas. 4:8; 6:12; 66:4. Rev. 7:10. Mt. 23:37-38. But the call has constantly gone out. Rev. 22:17

32 Cp 1 Pet. 1:20; 2 Pet. 3:15

33 The Pharisees were guilty of this. Luke 7:30.

34 RV "at a storm"

35 Cp Lu. 9:10-11; Jer. 2:19; 6:14; Gal. 6:7-8

36 This expresses the deepest degree of intellectual + moral depravity. Cp Ps. 138:2. It expresses contempt for Yahweh's Word. Cp. Mal. 2:16

CRIETH V. 20 TARON — All the fem. sing. of RANAN, to vibrate the voice. Imp. a clear, loud, ringing tone. A plural noun with a sing. verb. The many aspects of wisdom personified as with one voice by the Exclaimer, the Word of God.

5 "Beds" — lit. PALAGHIN — partitions and divisions of authority. cp. SONG 3:7.

The use of PROVERBS I. the proverbs.

9 An expression of joy for victory in war. Exod. 15:20, and religion. 2 Sam. 6:14-16. Both examples foreshadow future triumph.

10 "Sing praises" lit. ZAMAR. See note. Ps. 147:12.

11 Evidenced in the victory of Nehemiah.

12 Present benefits give assurance of Hell.

13 PA'AR — To gleam, embellish, Cp Is. 61:3. 1 Thess. 3:12. Ps. 110:3. 17:15.

2 THE FAITHFUL EXHORTED TO PRAISE YAHWEH FOR VICTORY ANTICIPATED. Vv. 5-9.

14 Heb. 4:12.

15 Ps. 46:5-11. Rev. 11:18. Ps. 24:8. Isa. 49:24. Ps. 68:1. For how the righteous view these judgments see Ps. 58:10. Ps. 92:1.

16 LEOMIM — Peoples. 17 Cp Isa. 45:14. 49:7, 23. 60:3. Ps. 2.

18 Cp Deut. 32:35-42. Isa. 41:10-17. Ezek. 21, 24. Joel 3:12. Mic. 4:13. Zech. 14. Jer. 30:16.

ENTICEMENT OF SINNERS 1:10-14

= Privacy = Concealment V. 11. 2 Promise of success V. 12.
3 Enrichment. 4 Sharing; Fellowship V. 14.

"Solomon spoke 3000 proverbs." 1 Kings 4:32.

Father: Mother: David's Bathsheba; Yahweh a Father of the covenant people. Gal. 4:26.

CHAPTER 1

1 IN PRAISE OF WISDOM: PROVERBS FOR SOLOMON. 1:1 — 9:18.

Pronouns in the second person "thy" "thy" etc indicate proverbs taught Solomon by his teachers.

1 INTRODUCTION CH. 1:1-9

1 Some being for him others being by him.
2 CHOKMAH — Wise, intelligent
3 MUWSAR — Chastisement, discipline, restraint.
4 BEENAW — from a root to separate, distinguish thus to understand right from wrong.
5 SAKAL — Prudence, circumspect, intelligent. RV wise dealing
To accept a truth as just or right because it is God-given; Judgment — Its proper application. Equity — To obtain right principles.
7 PETHAYIM from PATHAH, to be open = open-hearted, those susceptible to impression. Cp Ps. 19:7; 119:130 Cp 1 Cor. 14:20; Rom. 16:18.
8 Thoughtfulness or caution in applying it.
9 CHEN BULOTH from CHABAL — a rope as many strands bound together.
11 When this departed from Solomon, he forsook Wisdom 1 Kings 11:6.
gether, and thus steerage (as a management of ropes. The Proverbs designed to steer the wise through the sea of life.
10 MELECTTAH — Enigma (Coverture) Satire (Str), Figure (RV).

2 ENTICEMENT OF SINNERS. Vv. 10-19 — 2:5

11 A reverential fear — a fear to offend = such as will keep from sin. Ps. 111:9-10. — To bottom
12 Love is its completeness. 2 Tim. 2:19 Cp Eph. 2:4 2 Tim. 1:9. Cp Ps. 111:10. Prov. 9:10. Cp Prov. 2:5; 9:10.
Yahweh - first truth. Awe.

ADMONITORY ADDRESSES TO YOUTH IN THE NAME OF WISDOM

SEE CONTENTS FOR ANALYSIS.

"My son" — 2 Sam 7:14 Luke 2:52

CHAPTER I.

1 The use of the proverbs. 7 An exhortation to fear God. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of her contempt. TSEDEQ — God's standard of right. Cp Ps. 145:17

THE [a] proverbs of Solomon the son of David, king of Israel; (Practical knowledge)

2 To [2] know wisdom and instruction; to perceive the words of understanding; (2 application of wisdom)

3 To receive the instruction of wisdom, justice, and judgment, and [3] equity; 6 Those to whom Given.

4 To give [c] subtilty to the [d] simple, to the young man knowledge and [4] discretion.

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

6 To understand a proverb, and [5] the interpretation; the words of the wise, and their [f] dark sayings.

7 ¶ [g] The fear of the LORD is the beginning of knowledge:

Chen - Kindness, grace (beauty)

a 1 Kin. 4. 32.
2 Heb. an adding.
b Judg. 8. 26. Cp. ch. 25. 12.
3 Heb. equities. Ps. 17. 2.
c ch. 8. 5, 12.
d ch. 7. 7 & 8. 5. Ps. 116. 6.
4 Or, advisement. ch. 2. 11 & 3. 21. Job 42. 2.
e Ps. 28. 1.
5 Or, an eloquent speech. Hab. 2. 6.
f Judg. 14. 12. g ch. 9. 10 & 15. 33. Deut. 4. 6. Job 28. 28. Ps. 111. 10. Eccles. 12. 13.

(1) (2) (3) (4)

but fools [h] despise wisdom and instruction.

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

9 For they shall be [2] an ornament of grace unto thy head, and [b] chains about thy neck.

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

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

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

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

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

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

16 For their feet run to

CHOKMAH - V. 2

4 MUWSAR - Disciplinary education, correction — by which it may be enforced. Pr. 13:24. 22:15. 23:13-14.

5 Torah - The rule of instruction.

6 Rosh "A wreath of beauty" = wisdom. Prov. 4:9.

7 Moral rectitude is an ornament of authority. Gen. 41:42. Dan. 5:29 Cp Prov. 16:32 1 Pet. 3:1-4.

8 CHATTAIM - The mark.

9 With the hope of easy gain.

20 No one can lead us into sin if we refuse to consent.

21 Fellowship with them.

4 Reasons for Exhortation

1. It is the way of evil + inevitable harm. V. 16. 2. The danger is not exaggerated V. 17. 3. Their own lives are at risk. 4. Example of failure to obey warning provided

UNIVERSAL PRAISE STEMMING FROM THE TEMPLE

1 WHO AND WHERE TO PRAISE V. 1.

1 His mighty Acts manifested. Ps. 111. = Hallelu-El - one Word in Heb.

2 WHY PRAISE HIM. V. 2.

2 Abundant. Cp Ps. 1 Chron. 29:11

3 HOW TO PRAISE HIM. Vv. 3-5.

3 Generally used by Priests. Josh. 6:4. Neh. 12:35, 41.

4 Refs. Harp + Lyre Used by Levites. 1 Chron. 13:8. 15:16. 2 Chron. 29:25.

5 RV = The pipe. See Cyclopedia of Music. Ps. 150.

6 Providing a chorus of sound expressive of joy + jubilation. Cp 1 Chron. 15:16.

4 THE CLIMAX OF PRAISE V. 6

13 EVIYLIM - The perverse, incorrigible, who know not Yahweh. Isa. 4:22. They lack knowledge. Prov. 1:22 Are brutish. Ps. 49:10

A WARNING AGAINST BEING LIKE CAIN V. 19

14 MUWSAR - Disciplinary education, correction — by which it may be enforced. Pr. 13:24. 22:15. 23:13-14.

15 Torah - The rule of instruction.

16 Rosh "A wreath of beauty" = wisdom. Prov. 4:9.

17 Moral rectitude is an ornament of authority. Gen. 41:42. Dan. 5:29 Cp Prov. 16:32 1 Pet. 3:1-4.

18 CHATTAIM - The mark.

19 With the hope of easy gain.

20 No one can lead us into sin if we refuse to consent.

21 Fellowship with them.

4 Reasons for Exhortation

1. It is the way of evil + inevitable harm. V. 16. 2. The danger is not exaggerated V. 17. 3. Their own lives are at risk. 4. Example of failure to obey warning provided

Job - Blessing through suffering.
PROVERBS — Practical wisdom for life at present.
ECCLESIASTES — Teaches us not to set our affection on anything under the sun, but to let our treasure be on high.
SONG of SONGS — Sweet intimacy of communion with Christ.

806 PSALMS - Rejoicing in Hope.

PROGRESSIVE STAGES OF TRUE HAPPINESS

The Song of Divine Grace

PROVERB. MASHAL from MAHAL - To Rule, or Liken. See its use Ps. 78 applied to Christ. Matt. 11:25. Solomon + Christ both noted for Proverbs, of which there are five kinds: Historical (i.e typical); Metaphorical (using figures drawn from nature to express a moral truth); Enigmas (wrapped up in some riddle); Parabolic (set forth as allegories); Didactical (giving precise instruction on points of morals, religion, behavior). Ps. 49 1-4 Gen. 3:15

"My Son" = Christ

LOVE AND FEAR. The Psalms express the emotion of love; the Proverbs reveal the requirements of Reverence. Both Love and Fear required for true worship. The former prevents the latter degenerating into mere servility; the latter prevents the former from becoming too familiar. A blend of both elevates the respect and filial love that is due to Yahweh so that we honor Him as a Father and obey Him as a Master. Mal. 1:6

SCORNERS Cp Ps. 1:1.
- To be avoided even in preaching 9:7
- They delight in their folly 1:22 • Impervious to rebuke 13:1 • Will question but not accept truth 14:6 • Hates reproof 15:12. • Obnoxious to Yahweh 3:34 • Judgment coming 19:29. • Cast out 22:10.

SPACES WISDOM PROCLAIMED WITHOUT — Outsiders. • Streets — Acquaintances • Chief place — Public Assembly.

A bird will be caught because it has the means to escape if it has not the mind to discern the purpose.

The study of wisdom PROVERBS 2. tendeth to godliness.

Gates - Place of Business City - all classes

22 The Proverbs enlighten the eyes to facts which if heeded will not permit one to be "caught." They only are "caught" who do not recognize the real motives of tempters.

23 The blood • lives of the innocent. But the Proverbs instil wisdom.

24 Cp Ch. 1:27. 1 Tim. 6:10.

25 A covetous, greedy man is like a murderer or robber Will for destroying lives in his insatiable pursuit of gain.

3 THE APPEAL OF WISDOM 20-33

26 h CHOKMOUTH — plural of V.2. The various forms of wisdom. Christ is the personification of true wisdom. Cp Luke 11:49 with Mt. 23:34. Cp. Mk. 11:14. 1 Cor. 1:24, 30. Col. 2:3.

26 Is plainly • publicly manifested. Rom. 1:20; Acts 17:24-27. 14:15-17. Mt. 10:27.

27 PETHAYIM - Those seduced • deceived. Cp. V.4.

28 LO WITSIM - "make mouths at" - to scoff. He is a stage of decline from simplicity.

29 KECIYL - Fat, all my counsel, and would none of my reproof: stupid, silly (in their well-being) - A fourth stage of decline. Scoffers

30 This was the object even of the outpouring at Pent. cost. Jnn. 14:26.

31 Isa. 50:12; 55:1; Matt. 22:14-5. Isa. 65:12; 66:4; Jer. 7:13. Mt. 21:37-38 But the call has constantly gone out. Rev. 22:17

32 Cp 1 Pet. 1:20; 2 Pet. 3:5.

33 The Pharisees were guilty of this. Luke 7:30.

34 RV "at a storm"

35 Cp Isa. 3:10-11; Jer. 2:19; 6:19; Gal. 6:7-8

36 This expresses the deepest degree of intellectual & moral depravity. Cp Ps. 138:2. It expresses contempt for Yahweh's Word. Cp. Mal. 2:16

CHAPTER 2.

1 Wisdom promiseth godliness to her children, 20 and direction in good ways.

4 THE BENEFITS OF WISDOM'S WAY CONTRASTED TO THOSE OF THE STRANGE WOMAN Vv. 1-22.

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

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

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

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

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

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

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

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

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

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

11 Discretion shall preserve thee, understanding shall keep thee:

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

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

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

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

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

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

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

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

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

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

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

1 Note the tone of entreaty. The father is by no means sure that the son will listen to him as he comes before him in the attitude of supplication & appeal. Generally a new generation must learn the mistakes all over again. Cp. Rehoboam for whom these words primarily written. Solomon's "wisdom" was in heeding them.

1 POSITIVE BENEFITS: A KNOWLEDGE OF YAHWEH

2 Note the gradation: to receive - now to store up as treasure. Cp Ch. 1:29.

3 Listen attentively, catch every word. Isa. 42:2. Note Christ applied Mt. 11:14.

4 Solomon heeded this. Ecc. 2:9, 16. A means of doing so — Ps. 90:12.

5 TABUWNAH Intelligence, the reasoning out of a matter by understanding from a common root with BEENAW (Ch. 10. BIYN) to separate & distinguish. Used Ch. 1:5. Cp Phil. 1:10; 2 Tim. 2:7; Heb. 5:14.

6 Insistently seek • enquire.

7 BEENAW from a common root with TABUWNAH Note

8 Never satisfied. Ecc. 1:8, 6:7 Pray for it. Ps. 119:34; Cp 73, 125 Jam. 1:5. Treasure it Ps. 119:162. Prov. 2:4, 8:11, 16:16; 23:23.

9 Matt. 6:19-21; 13:44; 19:21, 22, 29. Cp Luke 18:18

10 BIYH - to separate, distinguish. Cp Ch. 1:7, 15:21.

11 Implying a search. Mk. 7:7-8

12 Ps. 25:12; Isa. 54:13; Jn. 7:46. 2 Sam. 15:17. Ps. will give.

13 Ps. 119:7, 119:98, 104.

14 It is there to be sought. Cp V.4 Mt. 7:7; 13:44-52

15 MARGIN. See note p. 718 Assurance of protection Cp Prov. 3:26

16 Ps. 66:9; 1 Sam. 2:6. He does this by overshadowing their lives. Prov. 3:12.

2 NEGATIVE BENEFITS: DELIVERANCE FROM EVIL

10-19. Job 28:28

17 As a permanent guest Cp Rev. 1-3 Prov. 12:23

Wisdom - Cp Note 1:2.

18 Knowledge feeds wisdom.

19 NATSAL - Snatch or pluck even after enmeshed with evil.

Prophecies of Proverbs.

1: YOU SHALL REAP AS YOU SOW Ch. 1:24-33.

- This prophecy is only partly fulfilled as yet. Its complete fulfilment awaits the future. Cp Gal. 6:7-8. Rom. 2:2-16.
- Next prophecy: Ch. 2:21-22.

807 CONDEMNATION CH. 1. WHY JUDGMENT COMES.

- Refusal of wisdom's call V.24 • Disregard of her invitation • Setting at nought her counsel V.25 • Ignoring her reproof V.25 • Hatred of her knowledge V.29 • Refusing to fear Yahweh V.29 • The reduction of the simple V.32. • The self-assurance of fools. 3:7.

Gradual deterioration

THE SIMPLE Pethayim Cp Ch. 1:4. - inconsiderate, unwary, artless, guileless, unsuspecting. Those who through want of knowledge & experience act rashly & unwisely V. 22; 7:7; 9:4, 6; 14:15, 18; 22:3; 27:12. Cp Ps. 116:6; 119:130; Heb. 5:13; 1 Pet. 2:2.

The Ways of Evil. 1 Speaking perverse things (e.g. of religious & moral matters) V.12 • Walking in ways of darkness V.13 • Rejoicing to do evil V.14 • Delight in vile affections V.14 • Ways are crooked V.15 • Walk in perverse paths V.15

THE 7 STEPS OF DETERIORATION OF THE EVIL MAN (CIVIL) AND STRANGE WOMAN. VV. 12-19. (ECCLESIASTICAL).

The Evil Man	The Strange Woman
1. Speaks perversely V.12	1. Flatters with her lips V.16
2. Leaves path right V.13	2. Forsakes her Guide V.17
3. Walks in Darkness V.13	3. Forgets her Covenant V.17
4. Rejoices to do evil V.14	4. Brings others to death V.18
5. Delights in Sins others V.14	5. Leads others to Sheol V.18
6. Ways are crooked V.15	6. Destroys her dupes V.19
7. Walks perverse paths V.15	7. Ruins their hope life V.19

Wisdom + Knowledge will preserve from this + lead to life

20 The bold perverseness of others encourages them in their own evil ways. RA. Gen H:13.
21 Twisted, bent.
22 Their ways are crooked, so the path they walk is perverse to the Truth. ZORDH:
23 ZUWR - To turn aside. An apostate Israelitish woman. The adultery is religious not moral. See Note Ch.31.
24 NOKRIY - foreigner. See Note Ch.31. The adultress spoken of as foreigner. fem. as here = NOKRIYOH.
25 Roth: "With her speeches she seduceth." Cp Rev. 2:20-23. Cp Prov. 5:3; 7:21; 6:24, 7:5.
26 Ezek 16:18, 37-58; Mal 2:11-16.
27 SHU WACK - To sink Str. Rving. "sinketh." Jerm.
28 Rephaim from RAPHA - to war feeble.
29 Cp Heb 6:4-6. For the deadly effects of adultery consider Heb. 6:4; Eph. 5:5. 1 Cor 6:9; Rev 21:8.

3 RESPECTIVE DESTINIES OF GOOD & EVIL VV 20-27

30 Cp VV. 1-11.
31 RASHAIM - Lawless
32 BAGADIM. To cover as with a garment. To act covertly. This implies selective violent action. 2 Thess. 1:7-10. Dan 7:11-12.

CHAPTER 3

1 An exhortation to obedience, faith, &c. 13 The happy gain of wisdom. 27 An exhortation to charitableness, &c.

5 THE REWARDS OF WISDOM. VV. 1-10

(5)

1 Cp Ch. 1:8. Law = teaching
2 LEB. - The heart represents feelings governed by intellect. Cp Gen. 6:5, 8:21.
3 NRTSAR - Guard, protect, obey. YITSOR from = let guard.
4 MITZYOUTH. "Remembrance, Hebrew, observance are the three developments of this verse. Rom. 8:1, 3:20.
5 Not the laws commandments but the "days" which is masculine agreeing with the verb "add" which is m. also. L. + L. are feminine. C.B.
6 In the Hiphil = make increase for thee, or cause to increase or grow in wisdom. Wisdom does not guarantee a long life but an enriched existence. Cp 1 Tim 4:8
7 BLESSED excludes all selfishness + hate. EMETH (Germans, stability) the performance of promise) + hypocrisy + irresolution. Combined = kindness in another's trouble, courage in your own. Cp Prov 20:28 Ps. 25:10. From Yahweh - Ps 40:11. Cp Ch. 4:15.
8 Inscribed on intellect, thought governed thereby. Cp Jer. 17:1
9 SEKEL - Intelligence. This will be demonstrated by the manifestation of mercy + truth. "By exp. success" - Str. Examples of finding grace - Noah Gen. 6:8, Moses Exod. 33:13, Israel Deut. 14:2, Mary Luke 1:30, Christ Luke 2:52, Ezekiah 2 Chron. 30:22, Christ. 10 Eg. Samuel 1 Sam. 2:26, Ezekiah 2 Chron. 30:22, Luke 2:52, Exhortation Num. 14:9, Deut. 4:1-40, Josh. 1:7-8, Ps. 119:1-176.
11 Not merely in "eternals" - will be bold basis of trust.
12 "PROP NOT" Prov. 3:5-10.
13 BIYNRH - from BIYN - To separate mentally, to distinguish. Then action do so. Cp Ch. 4:5, 7.

CHAPTER 4

9 THE VALUE OF WISDOM: ACQUIRE WISDOM VV. 1-9

1 Solomon passes on the fruits of his experience + upbringing. Cp Ch. 2:1, 11, 24, etc. Ch. 3:7, 21, 24
2 Cp Ch. 1:2, 9 cp. Ch. 7:11.
3 Cp 1 Chr. 28:5, 22:9
4 YARCHIYD. from YACHAD - To be one. By implic. "beloved." Solomon was so beloved as if he were an only child. Actually Bathsheba had other children 2 Sam. 5:14, 1 Chron 3:5. The same expression is used of Isaac Gen 22:2, 12.
5 Examples of David's instruction 1 Kg. 2:2, 1 Chr. 22:11-13, 28:9

Prophecies of Proverbs
2: DESTINY OF THE RIGHTEOUS AND OF THE WICKED 2:21-22
The former to dwell in the earth; the latter to be rooted out of it.
- Previous Prophecy. Ch. 1:20-33
- Next prophecy. Ch. 3:35.

808 "THE SON IN WHOM HE DELIGHTETH" V.12.

"The Hebrew text is uchob eth-ben yirtseh. Now uchab may be a noun, compounded of the conjunction vau - "and," the comparative particle "ke," "as" or "like;" and ab, "a father"; or it may be the third person preterite Kaal of "caab" "he spoiled, wasted, marred, ulcerated," compounded with the conjunction vau "and." And in this sense the LXX most evidently understood it.... And as to "ratsah," one of its prime meanings is "to accept," "to receive graciously" "to take into favor"; the translation, therefore, of the LXX and the apostle is perfectly consonant to the Hebrew, and our version of Prov. 3:12 is wrong." - Adam Clarke.

17 SHOR - String as twisted. Fig. the centre of strength - Str. Ges. = "Nerves" Roth. "body."
18 Roth. = "refreshing." Bones are moistened, or strengthened with marrow. Job 21:24 When the bones dry up their strength is impaired, and healing from RAPHA, general debility of the system sets in. Ps 32:3 Prov 17:22.
19 There is riches in giving. Cp Ecc 5:13-17, Prov 11:24-25, 19:17, 22:9, Luke 6:38, Ecc 11:1-2, 2 Cor 9:6-11.

6 THE SEARCH FOR WISDOM VV. 11-20

20 We must not only thank Yah with his prosperity, but learn the lesson of adversity. Ps 94:12, Heb 12:7-11, 2 Cor 12:9
21 MATSA - but found Ps. 90:12, Prov 9:5-10, 4:5-9, 8:35. The search complete.
23 PUWQ - To draw out. So rend 1 Sam 2:28. Rend. "offering" Ps 141:2 or giving out. Or "obtain me" - drawing out from another for one's own use. Cp Prov. 31:12, 18, 22. We should aim to draw it forth from God's diligence + to others.
24 Trading in it. Cp Prov. 2:4, 8:11, 19, 16:16, 2 Chron 11-12, Matt. 13:44, 19:21, Luke 18:22, 2 Cor 8:7, Phil. 3:8-9
25 TEBUW'AH - Income Str. Produce of fruit from the tree of life V.18.
26 PANIYNIM - Pearls Str. Highly prized pink pearls are obtained from the shell known as pinna in the red sea. - Unpolished stones. Cp John 8:59, 10:31, Prov 8:11, 20:15, 25:11, See Note Rev 21:21.
27 Ps. 2:12; Prov 3:12
28 Prov 8:18, 2 Cor 6:10, Ps 19:10-11
29 Public paths. Prov 2:20, Ps 63:5, Phil 4:8, Heb 11:9
30 "paths" = private. "Lives" - Life in its manifold fulness + richness. Cp Prov. 11:30, 13:12, 15:24, Ps 36:9, Prov 13:14, 14:27 for fountain life.
31 Having commended wisdom, he illustrates its value.

7 THE SECURITY OF WISDOM 21-26

32 Its influence will be manifested internally + externally. Cp Heb 4:12.
33 In complete security with the peace of God within Phil 4:7 + the power of God without. 1 Pet 1:5, 1 Jn 1:6
34 Cp Ps. 4:8 The confidence of one living in wisdom - in daily communion with God.

PARENTAL
Instruct - danger. life. Is c ple. Bu the Tru
35 If we have done everything that is required of us, and done it discreetly in wisdom + can rejoice in faith + perfect security.
36 It will come. Cp Ps 1 Pet 3:14
37 Ps 31:23, 24, 31
8 PRECEPTS OF WISDOM CONTRASTED WITH THOSE OF PERVERSITY 28-35
38 The poor have a claim on others Prov. 11:17 Gal 6:10, 1 Jn 6:11-18 Jam 1:27, 2:15
39 To devise evil against a friend at any time is reprehensible but particularly so when he expresses complete trust in you. Cp Prov 6:14, 18 Ps 35:20, 55 41:1.
40 Strife over mere things is foolish. Prov 15:18, 25:8-9, Rom 12:18, 2 Tim 2:24, Gen 13:8
41 LUWZ - To turn aside, to be perverse Only here + 2:15 in Proverbs.
42 Ps 25:14 Matt 11:25 John 15:15
43 The curse is temporal misfortune ending with "cutting off" Cp Deut 28:20, 15:3, 32.
44 Inheritance belongs to sons - they are treated as Yahweh's sons Rom 8:17, Matt 11:29
45 Dan. 12:2-3.
46 Shall elevate them or display them as fools before all Cp Phil 3:19

= CHAPTER 4

1 Solomon passes on the fruits of his experience + upbringing Cp Ch. 2:1, 11, 24, etc. Ch. 3:7, 21, 24
2 Cp Ch. 1:2, 9 cp. Ch. 7:11.
3 Cp 1 Chr. 28:5, 22:9
4 YARCHIYD. from YACHAD - To be one. By implic. "beloved." Solomon was so beloved as if he were an only child. Actually Bathsheba had other children 2 Sam. 5:14, 1 Chron 3:5. The same expression is used of Isaac Gen 22:2, 12.
5 Examples of David's instruction 1 Kg. 2:2, 1 Chr. 22:11-13, 28:9

PARENTAL ADVICE CH.4. In this chapter Solomon recalls the instruction & law of his father. Law signifies direction, & by this means David sought to teach Solomon to avoid the pitfalls of life. Why should the father be anxious to instruct & direct the son? Because he has seen more of life — its mystery, peril, tragedy — and he is anxious to preserve him from danger. Thus he would both instruct & lead V.11. A person's time is saved when he is saved from mistakes, & in that way his life is extended V.10. (But Cf. Ecc. 2:12). • Every parent can leave his son the fortune of a godly inheritance & personal example. But most look in the wrong direction for a heritage to leave behind. Let it be the heritage of a home devoted to the Truth, of a good example in the things of Yahweh, of wise counsel and faith; for this is greater than wealth. 3V.15

The blessings and benefits of wisdom.

thou shalt lie down, and thy sleep shall be sweet.

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

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

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

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

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

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

31 ¶ [g]Envy thou not [h]the oppressor, and choose none of his ways.

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

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

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

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

CHAPTER 4

1 Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents.

[a]HEAR, ye children, the instruction of a father, and attend to know [b]understanding.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18 [o]But the path of the just *is* [d]as the shining light, that shineth [e]more and more unto the perfect day.

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

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

21 [g]Let them not depart from

---

[a] ch. 2. 2, 3 & 8. 22.
[b] Ps. 91. 5. Ch. 3. 25. 1 Pet. 3. 14.
[c] 2 Thess. 3. 10.
[d] 1 Sam. 2. 9.
[e] ch. 1. 7 & 8. 22.
[f] Gal. 6. 10.
[g] Heb. *Banish the scorners thereof.* ch. 1. 10 & 16. 22.
[h] Lev. 19. 13.
[i] 2 Sam. 2. 22.
[k] Or, *Practise no evil.* ch. 6. 14 & 12. 20.
[l] ch. 1. 9 Mic. 3. 11.
[m] Or, *she shall compass thee with a crown of glory.*
[a] Rom. 12. 18.
[b] ch. 3. 3.
[c] Ps. 37. 1.
[d] Heb. *a man of violence.* ch. 16. 29.
[e] 2 Sam. 12. 23.
[f] ch. 2. 15.
[g] 2 Sam. 22. 37. Job 18. 7.
[h] Job 29. 4. ch. 3. 23. Ps. 91. 11, 12.
[i] Ps. 37. 22. Zech. 5. 4. Mal. 2. 2.
[k] ch. 3. 18. Job 27. 8.
[l] Cited James 4. 6. 1 Pet. 5. 5. Ps. 138. 6.
[m] ch. 1. 10, 15. Ps. 1. 1.
[n] ch. 8. 33.
[o] Heb. *exalteth the fools.*
[a] Ps. 36. 4.
[b] ch. 5. 7 & 7. 24 & 8. 33.
[c] ver. 5. 7. ch. 2. 3.
[d] Job 11. 17 & 22. 28.
[e] 2 Sam. 23. 4.
[f] Ps. 84. 7.
[g] 1 Sam. 2. 9.
[h] 2 Chr. 22. 5.
[i] 2 Chr. 28. 9.
[k] ch. 7. 2.
[l] ch. 3. 21.

PARENTAL ADVICE: Many a child has been sacrificed on the altar of Parental Kindness — which is really only a cover for their personal pleasure. On the threshold of life a young person has the choice of two paths — Solomon's advice was to avoid the evil and seek the good. Vv.25-26.

Prophecies of Proverbs.

3 FUTURE GLORY AND SHAME Ch.3:35
Wise and fools to be separated and rewarded accordingly. Rom. 2:3-11
Thelour Prophecy. Num. 24:17 • Num. 4:18b

12 CHOOSE THE RIGHT PATH Vv.20-27.
• Avoid bad Company.
32 Listen attentively, catch every word. Isa. 55:3.
33 Never close your eyes to them, even though it may seem that to do so may bring a momentary advantage.

YEARS OF LIFE SHALL BE MANY V.10.
The verb is plural since "years of life" is feminine. The verb therefore refers to saying: the influence of which shall increase through life, so that the years shall be full & many in the service of Yahweh — whether in fact they have been few in number.

An exhortation to the study of wisdom.

Prophecies of Proverbs.
1 THE COMING PERFECT DAY Isa 2:1-4
The Sun of Righteousness will illuminate the world, destroying the forces of darkness.
Previous Prophecy 3:35 ● Next Prophecy 5:22

14 HOWD = Grandeur Str. Read "beauty" Hos 14:6 Comeliness Dan. 10:8 The virginal beauty of character Rom 16:19
15 They end in suffering enslaved to King Sin Rom 6:23

28 Vulgate: Inebriate thee. -ecstasy thee. Go my Let her love satisfy thee if thou thyrst for it
29 If love is to run to excess let it be of your wife.
30 This should always be kept in mind

31 It arouses passion of such strength that the deluded victim finds it most difficult to extricate himself. It brings in its train dissatisfaction, disgrace, disease, death

34 SHÂMAR - To hedge about - to protect. In very thought upheld his teaching Ex 20:6 Ps 5:11B, so that the need to keep them stems from within. Rom 2:14-15.
35 Not merely unto life eternal The keeping of Yahweh's Law gives peace + contentment to the mind, preventing the basis of sound health Cp. Ps 32:3-4 Cp 2 Kgs 18:26
36 NÂTSAR - To guard. Keep bad thoughts at bay Phil. 4:8
37 MISHMÂR - A guard from SHÂMAR Gn 26:5: KJV: "Above all that must be guarded keep thou thy heart."
38 lot SÂ'AH "Sources (origin + direction)" - Gesenius. The heart pumps the blood through the arteries. Lev 17:11. So thought stimulates action in the things of Yahweh Rev 8:3; 16:1. Cp Rev 13:1 See Luke 6:45:
39 A conscious effort required. - A practical application of doctrine. Eph 4:25-31 Col. 3:8; Jam 1:21, 26; 1 Pet 2:1
40 Beware of hasty, angry, rash speech.
41 Contradictory, argumentative speech, backbiting. Cp Prov 8:8, 13; 17:10; Titus 1:13
42 See clearly the issues before you + do not be deflected therefrom Cp Prov 21:3. Acts 11:23. 2 Cor 4:18; Phil. 3:13, Heb. 11:13; 12:27
43 RV: "make level" Mg "weigh carefully" 4:26 12:15
44 RV mg: "ordered aright"
45 Avoid crooked ways: deceptions, tricks, wiles.

CHAPTER 5

12 WISDOM'S PROTECTION AGAINST STRANGE WOMEN Vv 1-23

1 HER SEDUCTIVE APPEAL BUT DISASTROUS END Vv 1-6

1 Matters proved by personal experience.
2 ME ZIMMOTH (plural) plans Str. Hence thoughts, sagacity.
3 Speak only right - do not agree to do wrong Cp Ps 17:3. Mal 2:7 First thought = plan. Second speech. Third = action.
4 ZUWR - An apostate Israelitish woman.
5 Sweet = soothing. She uses language similar to the true bride to deceive Song 4:11
6 She promises enjoyment, pleasure, freedom from danger.
7 A bitter poisonous plant. Related to false doctrine Deut 29:18 Judgment Lev 9:4B. 2 Sam 3:33, 39. Death. Rom 8:11. Cp. Prov 6:24-35, 7:21-23. 9:18. 23:27-28. Ecc 7:26. Jer 6:15. Rom 2:3-4
8 Divine judgment revealing the true character of the worldly and wicked.

9 She leads her victims to ruin. See the constant reiteration of this warning 2:18. 7:27. 9:18.
10 There is no escaping this end. destruction. Hell = Place of
11 To prevent you reflecting on the path of life she constantly changes her allurements to hold you entrapped - and you are no match for her guile.

2 THE RUINOUS CONSEQUENCES OF SUCH INDULGENCE Vv 7-14

12 Used by David to his children in general, and not specifically to Solomon as for example V1. but recalled by Solomon here as appropriate. RV: Some
13 Centre your attention on other matters. Prov. 4:15, 6:27-28. Eccles. 6:8. Jude 23.

1 Thou shalt not commit adultery.
2 Thou shalt not covet.
3 Thou shalt not steal.
4 Thou shalt not bear false witness.
5 Thou shalt not kill.

34 thine eyes; keep them in the midst of thine heart.
22 For they are (b) life unto those that find them, and health to all their flesh.
23 ¶ Keep thy heart [3] with all diligence; for out of it are the issues of life.
24 Put away from thee [4] a froward mouth, and perverse lips put far from thee.
25 Let thine eyes look right on, and let thine eyelids look straight before thee.
26 Ponder the path of thy feet, and let all thy ways be established.
27 [k] Turn not to the right hand nor to the left: remove thy foot from evil.

Key verses. Vv 3:21-22

CHAPTER 5.

1 Solomon exhorteth to the study of wisdom.
3 The mischief of whoredom and riot.

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

[k] Ezek. 24. 23.
(l) Ecclus. 8. 35 & 21. 21. Deut. 32. 47.
(m) Ecclus. 32. 1.
[3] Heb. Keep with all diligence. Cp. Ecclus. 6. 15 & 12. 18.
[4] Ecclus. 1. 25.
[5] Heb. above all keepings.
[p] Mat. 11. 29. Ps. 68. 20.
[q] Heb. frowardness of mouth, and perverseness of lips.
[r] Ps. 94. 17. Ecclus. 5. 6. 21.
[s] Or, all thy ways shall be ordered aright.
[t] Hos. 13. 15. Cp. Ps. 68. 26.
[u] Deut. 5. 32.
[v] Is. 1. 16.
[w] Deut. 24. 5.
[x] Ps. 127. 4. Mal. 2. 14.
[y] Ecclus. 2. 2 & 4. 20.
[z] Ecclus. 22. 27.
[a] Cant. 4. 7 & 5. 14.
[b] Heb. waters thereof.
[c] Heb. ere [illegible] Heb. ere [illegible] Prov. 20. 23.
[d] Ecclus. 2. 16.
[e] Ecclus. 2. 16.
[f] Heb. paths. Ps. 119. 103.
[g] Ps. 55. 21.
[h] Ps. 119. 168.
[i] Eccles. 7. 26.
[j] 2 Chr. 26. 9. Job 14. 16.
[k] Ps. 37. 4.
[l] Ps. 7. 15.
[m] Ecclus. 7. 27.
[n] Heb. sin.
[o] Job 4. 21.
[p] Ecclus. 4. 1 & 7. 24.
[q] Ecclus. 11. 15 & 17. 18.
Nokree - complete foreigner Rev 11
[r] Heb. thy strength. Job 6. 22.

11 And thou (c) mourn at the last, when thy flesh and thy body are consumed,
12 And say, How have I (d) hated instruction, and my heart [d] despised reproof;
13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!
14 I was [v] almost in all evil in the midst of the congregation and assembly.
15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.
16 Let thy [f] fountains be dispersed abroad, and rivers of waters in the streets.
17 Let them be only thine own, and not strangers' with thee.
18 Let thy fountain be blessed: and [w] rejoice with [x] the wife of thy youth.
19 Let her be as the loving [y] hind and pleasant roe; let her breasts [z] satisfy thee at all times; and be thou ravished always with her love.
20 And why wilt thou, my son, be ravished with a [a] strange woman, and embrace the bosom of a stranger?
21 For [g] the ways of man are before [h] the eyes of the LORD, and he pondereth all his goings.
22 ¶ [i] His own iniquities shall take the wicked himself, and he shall be holden with the cords of his [j] sins.
23 [k] He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAPTER 6.

1 Against suretiship, 6 idleness, &c. 16 Seven things hateful to God. 20 The blessings of obedience. 25 The mischiefs of whoredom.

MY son, if thou [l] be surety for thy friend, if thou hast stricken thy hand with a stranger,
2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

[c] Ezek. 24. 23.
[l] Ecclus. 8. 13 & 29. 14. Prov. 11. 15 & 17. 18. & 20. 16 & 27. 13.
[2] Heb. Snared in the words.

CHAPTER 6
Suretyship relieves responsibility and leads to sloth.
Sloth makes idle time for gossip + mischievous talk. 1 Tim 5:13.
This leads to discord.

Prophecies of Proverbs. Cp Ch 6:22, 32.
5 COMING JUDGMENT OF ADULTERERS - Cp 5:20-23.
Spiritual + literal adultery will be judged in that day Heb. 13:4. Rev. 17, 18. Cp Prov. 7:27.
● Previous Prophecy Ch 4:18-19.
● Next Prophecy. Prov 10:30

16 NRHAM - To growl roar Heb 9:27 Rev 6:15
17 It destructive to the health shortens life
18 Remorse + impending judgment
19 1 Thess 5:2
20 RV. "I was well-nigh in all evil" (better RV). He was on evil influence in the [illegible] RJV "I was [illegible]
21 RJV "I was [illegible] the point of ruin, in the [illegible] bled congregation

3 THE BLESSING OF A MORAL LIFE
22 Seek satisfaction from within your own. Its freshness, satisfying character Heb 13:9
23 Children spring out of the moist well - bringing blessing to others
24 ZUWR An example reflected by her
25 Regerve in her mutual admiration is the foundation of marital happiness
26 A reference to fondness of dress their young - and their graceful beauty. CHEN - Grace Love + Grace combined.
27 DADEYAH only here Gen 22:24 equivalent to Dodyah - her love + caressing of the wife being indication of this

4 DIVINE JUDGMENT AWAITS ADULTERERS Vv 20-35

CHAPTER 6

13 WISDOM'S PROTECTION FROM SURETYSHIP

See warnings Prov 11:15 17:18 22:26
If enter upon it to obtain security 20:16 27:13
2 Rotherham: "for you don't for either a friend or a stranger."
3 You involve yourself in a risk that can be to your hurt. You take the burden off him + place it on your shoulder. You assume his responsibility + that is no good for him or you. Assist him in some other way if you can + will.

THE ANT: Proverbial for every country
1 The ants of the Holy Land store up grain in the
2 To facilitate their activities place their nests in a place where the grain
3 They certainly eat the winter months

4 Constantly urge him to pay his creditor. Give him no rest until he has done this.
5 Rotherham: "Go hasten thee + urge thy neighbour" - Weary him until he has paid, make him feel the full weight of his responsibility.
6 As it frantically struggles to free itself, realising its danger - do so yourself

14 WISDOM'S WARNING AGAINST SLOTH Vv 6-11

7 NEMÂLAH - NÂMAL - To become clipped or circumcised Str. - pros. from its almost bisected form.
8 KÂTSAR - from a root - "to decide" = a Judge. Also of a military commander Judg 5:14 Jud 2:16-11.
9 Shoter - Scribe In Exod 5:6, 14 the person employed by the Egyptian taskmasters to urge the people on
10 Lit. as certain for the traveller has a set purpose + timetable
11 Irresistible.

15 WISDOM'S WARNING AGAINST DISCORD. Vv 12-19

12 Lit. "A man of Belial" or worthlessness. See Note. Jud 19:22 Cp the fear of the righteous. Ps 18:4 Mg
13 RA. See Note Gen. 13:13.
14 By slight + vague circumlocution he implies what he is not prepared to put into words. Prov 16:10.
15 He points the finger of criticism + scorn.
16 The former are but the external manifestations of hidden wickedness. The heart becomes the workshop of his evil intentions
18 Cp Gen. 6:7-8.
19 6 = number of flesh 7 = number completeness.
20 Ps. 18:27.
21 The hidden workshop of the flesh, churning out schemes and plans of evil.
22 RA. Cp Vv 6

16 WISDOM'S PROTECTION AGAINST ADULTERY. (STRANGE WOMEN) Vv 20-35.

3 Do
deliver
come
friend
and r
4 G
eyes, n
lids.
5 Deli
the ha
as a bi
fowler.
6 ¶ (1)
gard;
be wise
7 (2) Wh
overseer
8 Prov
summer
food in
9 How
sluggard
out of th
10 Yet
slumber
hands to
11 So sh
as one th
want as a
12 ¶ A
wicked
froward r
13 He (3) w
he speake
teacheth
14 Froward
he devise
ally; he
15 Therefo
come sudd
he be brok
16 ¶ Thes
LORD hate
abominatio
17 (4) A pr
tongue, an
18 An h
innocent bl
wicked ima
be swift in
19 A fa
speaketh
soweth (dis
ten. Ps 2:4
20 ¶ (5) My
(14) CH
YAMIM - D
of life "e
in plural
future l
CH
Ps 86:2. M
of Covenan
clude the
relation
Yahweh
believe
reference
obedience
of God
it (in the
that

THE ANT: Proverbial for industry in every country.

(1) The ants of the Holyland lay up vast stores of grain in their nests.
(2) To facilitate this act of providence they place their nests as near as possible to the place where the grain is thrashed & stored
(3) They certainly eat this grain during the winter months
(4) They encourage certain insects which secrete sweet juices to consort with them and collect and store their eggs with their own that they may have them at hand for future use when they shall have hatched Unger

the Ant is highly industrialized their homes scrupulously clean each really attached to young works quietly, unweariedly, without interfering in others World for good of the Community with astonishing organization Are ingenious carpenters and masons, building their own systems of homes & underground tunnels keep has a definite job in life for the good of the community - right to be dealt to protect often mothers or young will not shirk heavy loads & will cooperate to bear them.

Seven things

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

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

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

WISDOM'S WARNING AGAINST SLOTH vv 6-11

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

7 Which having no guide, overseer, or ruler,

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

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

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

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

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

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

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

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

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

a ch. 3. 3.
b Ps. 68. 30.
c Or, it shall thou art surely smitten with thy friend.
d Ps. 132. 4.
(e) ch. 3. 21, 24.
f ch. 2. 11.
g Or, candle.
h Cp. Job 12. 7.
i Cp. Ch. 30. 27.
k Or, of the
l Mat. 5. 28.
m ch. 10. 5. Deut. 28. 30.
n ch. 20. 3.
o 2 Sam. 2. 36. Cp. ch. 28. 21.
p Heb. the
q Heb. Wash thy
r Ps. 31. 18.
s ch. 27. 4. Cp. Cant. 8. 6.
t ch. 12. 17. Cp. Ps. 27. 12.
u Lev. 20. 10.
v Heb. He shall not accept the face of any ransom.
w ver. 14.
x ch. 1. 9. Deut. 6. 7.

1 Constantly urge him to pay his creditor. Give him no rest until he has done this.
5 Heb: "Go hasten thee" & urge thy neighbor - Worry him until he has paid, make him feel the full weight of his responsibility.
6 As it frantically struggles to free itself & shakes its dung-de se ycilleth
7 NEHALAH - NAHAL - To become exposed or circumcised Sk. — peel from its almost erected form.
8 KATSAR - from a root - "to decide" = a Judge. Used of a military commander. Judg 5:14 Josh 2:6-11
9 Shoter - Scribe In Exod 5:6, 14 the person employed by the Egyptian taskmasters to urge the people on
10 Be as certain for the traveller has a set purpose & timetable. Irresistible.
11 Cp Gal. 6:7-8.
19 6 = number of flesh 7 = number completeness.
20 A. 18:27.
21 the hidden workings of the flesh, churning out schemes and plans of evil.
22 RA. Cp vs 16
WISDOM'S PROTECTION AGAINST ADULTERY. (STRANGE WOMEN) Vv 20-35.

(14) CH. 7:2. Length days Lit CHEK 8 times YAMIM - Extension of days and (mg) "years of life" = full days = active life. Life is in plural CHAYYIM = the present and the future 1 Tim. 4:8 Cp Gen. 25:8; 35:29
CH 3:3. Mercy = Truth Chesed Cp Ps 86:2. Nelson Glueck = the responsibilities of Covenant relationship. This would include the affection & regard of family relationships & responsibilities - of Yahweh's parental love in which believers can trust, enjoy & find refuge & the reverential & loving obedience of believers as children of God. See the use 2 Sam. 15:20. It is linked with truth because that — "shows & binds the relationship. Prov. 19:19 be ever kept in mind.
CH 3:6. "Acknowledge him" YADA' to know, recognize. Analyse the circumstances of life so as to see the Divine hand shaping them. He shall make straight the paths by removing obstacles. YASHAR - angle straight or even = His power of direction belongs to God. See Jer. 10:23.
CH 5:6: "She gives no thought to the way of life; her paths are crooked but she knows it not". NIV See also Roth.

23 Deut 6:8
24 The affections of the mind
25 As an ornament of grace - speaking of moral behaviour.
26 It is likened to a Shepherd, a Nurse and a Companion - In Guidance, Care and Company - by Day and by Night.
27 The commandment is more specific pointing out individuality Ps 119:105
28 It is more general, illuminating the whole purpose of God Cp Ps 119:105
29 They point the way along which we must walk See Note Gen 3:24
30 RA. Cp v 13
31 NOKREE - Foreign But see = NOKRIYYAH fem of NOKREE Thus though woman not specifically expressed (See mg) it is at least implied. The woman: Lev 17:8.
32 Sam 4:4 Like Israel in relation to Egypt
33 Her sophistications designed to allure Cp 2 Kgs 9:30.
34 Extreme poverty - as the result of his means Cp use of expression 1 Sam 2:36
35 Destroy his hope of eternity Cp Ps 49:8 Mk 16:26.
36 The fact that he had an urgent need will not justify his illegal action He will be obliged to make good completely
37 1 Cor 6:9 1 Tim 1:9-11 Gal 5:19-21 Rev 21:8, 22:15
37 A LEB - Heart A proper feeling induced by knowledge or intellect Cp Rom. 7:7, 9, 4:16 Opposed to sin.
38 The husband will be consumed with jealousy, rage, and the desire for revenge which nothing shall alleviate
39 These terms can apply spiritually

THE HARLOT: cp Rev. 17. ● She was not a common prostitute, for she was a married woman living in reputation among her neighbors V. 19 and engaging upon her disreputable pursuit under cover of night V. 9 whilst the genuine husband is away. cp John 9:4-5 Luke 19:12. ● She is known by her gaudy, seductive attire V 10. Rev. 17:4 ● By her subtilty V 10 2 Cor 11:3 ● Her bold, clamorous demands V 11 2 Pet 2:14 ● Her wandering feet V 12. Rev 17:2 18:3,9. ● Her brazen conduct. V 13 2 Pet 2:13. ● Her false cloak of religion V 14 Rev. 2:20. ● Her proselyting zeal. V. 15. Mtk 23:15. ● Her external glory V 16 Rev 17:4 ● Her false sanctity V 17. 2 Pet 2:19. ● Her intoxicating appeal Vs 16,21 Rev 17:2 18:3. ● Her rejection of Christ's return V v 19-20 2 Pet 2:1. ● Rel: flesh pleasing doctrines V 21. 2 Pet 2:19. HER DUPE ● Begins as a simpleton ends as a fool Vs 7, 22 ● Attracted by idle curiosity - did not deliberately seek her V 8 ● Flattered by external appearances, warmth of approach, easy doctrine Vs 13-21 ● Succumbs impervious to his fate V 23

CHAPTER 7. *Description of a harlot.* PROVERBS 7, 8. *The fame and excellency,*

17 WISDOM'S PROTECTION AGAINST THE WILES OF A STRANGE WOMAN. 1-27

1 EXHORTATION TO WISDOM AS A GUARD AGAINST THE FLATTERY OF AN ADULTRESS Vv. 1-5

1 SHAMAR - Guard, Hedge about.
2 As treasure.
3 "thou shalt live" - The Kal Imperative has the force of the future (Cp Vulgate). - W. F. Deane - Pulp.
4 ISHON - The little man - because of the miniature reflection of objects there, and particularly of the person who looks into another's eye. Thus the object looked at fills the eye.
5 manifested externally and internally
6 The eye is the most tender part of the body - a small speck of foreign matter will cause pain.
7 The purest affection.
8 RV mg. "familiar friend." One with whom one discusses matters intimately.
9 When the mind is filled with that which is good it is armed against the seductions of evil.

2 AN EXAMPLE OF THE SEDUCTION OF A STRANGE WOMAN. Vv 6-23.

10 He put himself in the way of temptation. Cf 2 Tim 2:22. We must give to Yahweh the best of our time, labor, and affection.
11 TSA'AD - To pace, to tread regularly - thus to saunter along slowly.
12 NESHEPH - Dusk. Cp John 8:
13 His patience is rewarded.
14 "With" is not in original. Her attire immediately captures the attention Rev. 17:4
15 NÂTSAR - Concealed. RV: wily. She hides her true feelings professing an affection she does not have 2 Cor. 11:3.
16 At one moment she is outside a her door, the next she is down the street. Ch. 4:14-15. 23:28. Cp
17 Street Lev. 2:20, 31, 30. 32. Cp Rev. 18:3, 23.
17 c RÂZAZ - Stout, bold. She put on a bold, brazen look.
18 She has a pretense of piety. When the blood of the offering was ~~shed~~ shed, the fat burned, the breast & shoulder were the priest's portion; but the rest of the carcase belonged to the offerer who might carry it home & make a feast with friends. Lev. 3:1-17. 7:31-34.
19 She claims to have fulfilled the requirements of religion and for a preference calls upon him to associate with her in the feasting commemorating her communion with Yahweh. To her,

Nicholas of Alexandria 2 SAM 5

CHAPTER 7.

Solomon persuadeth to a kind familiarity with wisdom. 10 He sheweth the cunning of a whore, 22 and the desperate simplicity of a young wanton.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 8.

1 The fame, 6 and evidency of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom.

DOTH not wisdom cry? and understanding put forth her voice? TABOUN. See Note

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

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

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

[a] Cp. 1 Kin. 10. 28. Is. 19. 9.
[b] Cp. Ps. 68. 9.
[c] Ch. 2. 1.
[d] Mat. 20. 11.
[e] Ch. 4. 4.
[f] Deut. 32. 10.
[g] Ch. 3. 3.
[h] Heb. On his hand.
[i] Or, the new moon. Ps. 81. 3.
[k] Job 31. 4.
[l] Ch. 5. 3 & 6. 24.
[m] Ch. 2. 16.
[n] Heb. suddenly. Ch. 6. 15.
[o] Eccles. 9. 12.
[p] Ch. 1. 4.
[q] Heb. the eyes.
[r] Ch. 6. 32.
[s] Job 24. 15.
[t] Heb. in the twilight of the day.
[u] Judg. 16. 1, 5. Neh. 13. 26.
[v] Ps. 73. 6. Cp. Gen. 38. 14.
[w] Ch. 9. 13.
[x] Ch. 2. 18 & 5. 5 & 9. 18.
[y] Ch. 5. 6. 1 Tim. 5. 13. Cp. Gr. Tit. 2. 5.
[z] Cp. Is. 14. 18.
[a] Gen. 23. 20.
[b] Heb. strengthened her face, and said. Ch. 21. 29. Deut. 28. 50.
[c] Ch. 1. 20 & 9. 3.
[d] Job 28. 12.
[e] Heb. Peace offerings are upon me. Cp. Num. 30. 6.
[f] Lev. 7. 11, &c.
[g] Ps. 50. 14.

Heb. 15th

carved works, with fine linen of Egypt.

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 8.

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

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

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

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

22 CHATUBAH - for a carving hence of a person as figured in
23 Like the genuine bride of Christ
Cf. S. Song 4:11
24 RAVAH - Shake to thirst. Rend. "make drunk" Isa. 63:6 "let us intoxicate ourselves with love" - as though the feeling of pleasure just felt. Note Ref. to intoxication Rev 17:2 Cf. Song 1:2.
25 A false religion will set aside the needs of duty for a false love
26 There is no fear of him returning unexpectedly Cf Luke 12:46 Mt. 25:6
27 RV "At the full moon" There is no sign of this Cp 9 Cf Luke 15:16
28 Imperious to the serious consequences of so doing.
29 "EVIYL" - Silly, perverse. He is to captivity having not appreciated what it means. His simplicity V 7 has hardened into perversity.
30 Perhaps better in parenthesis. His pleasure is short lived. There is no future in it. To the Hebrew the liver represents the source & centre of life. Under Cp Eph 6:16 He has laid aside the shield of faith to fall on her
31 The bird is entrapped unsuspectingly.

1 EXHORTATION: WARNING 2-21

32 SÂTAH - Deviate from duty
33 Her successful have been great - many have fallen to her wiles
34 Rotherham - "the wise" - plural of Hoelet Rev 17:5 One sin leads to all other

CHAPTER 8

2 WISDOM INTRODUCED 1-21

As the harlot represents the Apostasy, Wisdom points to the Ecclesia. Christ was the divine wisdom of

812 Logos made flesh. 9 is so described Cp Luke 11:31,49. Cp Mt. 13:54. Mtk 6:2. Col. 2:3. a wisdom that comes from above Jam. 3:17. This Wisdom passed on to Apostles Luke 21:15. 1 Cor. 2:6-7. Eph. 1:17. 3:10.

Wisdom: CHOKMÂH - To be wise in mind, word or act. SOPHIA - The insight into the true nature of things.
1 Wisdom, in this context, is the mind, or teaching (Logos) of God whether proclaimed by Prophet 2 Chron 36:15-16. the Lord Jhn 18:20 or the Apostles 1 Cor. 1:21; 2:7, 13 14a; 9:16.
2 Unlike the harlot she selects the most public places in which to proclaim her truths. The desire of Wisdom is that all should hear and heed 2 Pet. 3:4. 1 Tim 2:4.

THE HOUSE OF WISD

Lord Jesus is a son
ing V. 7. The wisdom
was brought into be
is the Logos, the Dee
All earth is yet to r
1 Cor. 1:21. Meanwhile

3 WISDOM'S APPEAL 4-11

3 KECIYLIM - fat, stupid. Those intell actually heavy & dull.
4 NÂGHID - Prince, Governor. Roth. "princely things." Things of the King & Kingdom.
5 MEYSHÂR - from YÂSHAR - Straight or even Heb. 12:13. Thus straightness, rectitude. The princely things provide the incentive - the straight or right things - the way to attain them.
6 HÂGÂR - To murmur, utter. Diff word to Ps 86 Prov. Mod. lok
7 Righteousness is upheld. Cp Ps 12:6. Isa 45:21. 63:1 = even in war.
8 PÂTHAL - To twine RV "crooked." "devious"
9 NÂKOKTH - Straightforward, correct, equitable. The understanding heart recognises the utterances of Wisdom as true. Cp 1 Cor. 2:14-15. Ps 25:14.
10 Prov. 2:4-5. 3:11-14. 16:16. Ps. 119:72, 127, 162. Heb 12:6. 2 Cor. 6:10
11 Ps 19:10. Mt. 6. 19-20. 16:26. Phil. 3:8-9.

4 WISDOM PROCLAIMS HER OWN VIRTUES. 12-21

12 'ORMÂH - Discretion Str. The practical application of wisdom, manifested in cleverness & discretion both of which are implied in the word.
13 MEZIMMÂH - Plans clever schemes. Thus the exercise of knowledge in well-considered designs. Wisdom is not merely theoretical.
14 This is the practical application of that attitude of mind upon which the foundation of Wisdom's house rests. There can be no fellowship between light and darkness. Rom. 12:9. 1 Thess. 5:22. 2 Tim. 2:19.
15 True Wisdom will create humility. Rom. 2:4. Ps. 138:6. 1 Pet. 5:5.
16 Actions of wicked-ness, walking evilly - often induced by pride.
17 Bold, boastful defiant declarations justifying an evil walk & stemming from pride.

sound
standi
15
princes
16 B
nobles
the ea
17 I
and
shall f
18
with
and ri
19 M
gold,
my rev
20 I
righte
the pa
21 T
18 TUS
The
work
19 Wis
fear
christ
Wisdom
20 RÂ
caused
21 Solo
displ
22 2 Co
23 Cp A
10:18
full stre
24 The
25 Swo

THE HOUSE OF WISDOM is the House of God 1Tim 3:15 Eph 2:19-22. Moses was a servant in that house; the Lord Jesus is a son Heb 3:1-6. The Voice of Wisdom sounds forth from it crying v 1,3 calling v 4, speaking v 6, uttering v 7. The wisdom is Divine, expressive of the purpose of Yahweh in creation Num 14:21 Ps 72:19 Isa 11:9 Hab 2:14. Man was brought into being for that purpose Gen 1:26-28; the Lord personified it Luke 11:31,49 1 Cor 1:24,30. This Wisdom is the Logos, the Declaration of the Divine purpose John 1:1-4. The Lord Jesus was the Logos made flesh John 1:14. All earth is yet to reflect the excellence of His Divine Wisdom Ps 19 brought about by preaching (or "crying aloud" Rom 10:18, 1 Cor 1:21. Meanwhile "the world by Wisdom knows not God" 1 Cor 1:21 2:6-16. The path of Wisdom Job 28.

PROVERBS 8.

3 WISDOM'S APPEAL 4-11

the nature, power, and eternity of wisdom. Ps 147:5 Col 1:15-23; 2:3 1 Tim 2:4-6

4 Unto you, O men, I call; and my voice *is* to the sons of man. (Adam - To high or low)

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

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

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

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

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

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

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

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

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

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

15 By me kings reign, and princes decree justice. (SARAR)

16 By me princes rule, and nobles, even all the judges of the earth. (Divine wisdom is personified in the Lord)

17 I love them that love me; and those that seek me early shall find me. Ecc 12:1 Isa 55:6 Jam 1:5

18 Riches and honour *are* with me; yea, durable riches and righteousness. Jam 2:20-26

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

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

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

4 WISDOM PROCLAIMS HER OWN VIRTUES. 12-21

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

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

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

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

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

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

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

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

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

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men. Ps 11:3; 32:1; 128:1,2

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways. (SHAMAR - To hedge, guard, protect)

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

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

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

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

GOD'S WORKMANSHIP V.30

• We are His workmanship created in Christ Jesus unto good works Eph. 2:10.

5 WISDOM MANIFESTED IN CREATION vv 22-31

27 QÂNÂH - To erect, display, possess. Wisdom was exercised in everything that was done — and all was done with the Divine purpose in view. Isa 46:9,10 Gr. 1:14 NN ftg "Brought me forth." Not in original. RV mg: "as" - as the earliest revelation of his working. Wisdom is displayed in the marvellous order of creation Rom 1:20

RV mg. "the first of..." or the foremost of His works. Wisdom or the Logos was before anything else John 1:1 It was not something acquired, but always possessed

Olahm - the hidden period.

The Divine Plan & Purpose was in the Mind of Deity when He decreed the creation of the earth. Gen 1:2.

Before the ages of creation of (v.1) Wisdom had "brought forth" - the Elohim being some of the fruit of it

Rosh - rend "sum" Ps 139:17 - the totality of it all.

The great oceans held in by the coasts.

from root 'AMAN - To confirm, support, be faithful

'Amon - To build up, or support. RV: "as a master workman" Ex 31:2-6; 35:30-35; John 1:3 or craftsman

All that He made was very good Gen 1:31

Particularly rejoicing in His path designed for life, and in life itself Ps 104:31.

Because made in the image and likeness of God Gen 1:26-27. = Sons of Adam. Job 38:7

6 WISDOM'S CALL TO HER CHILDREN vv 32-36.

The "sons of Adam" were brought into being to manifest a divine wisdom Gen 1:27-29 but sin intervened to separate them into the seed of the woman and the seed of the serpent. The former are children of Wisdom - or the Word made flesh John 1:14 His highest work of Creation.

Ch 3:17. Jn 3:14.

At the house of wisdom Ch 9:1. Cf. ch. 7:27.

Jn 1:4.

"Which bringeth salvation" Isa 24:1.

CHÂTÂ - To miss the mark. Roth: "he that misseth me" Cf "findeth" V. 35. - Endangers his life.

See Lunn's Vol. 1, pp. 84, 90.

3 KECIYLIM - Fat, stupid. Those intellectually heavy & dull.

4 NÂGÎD - Prince, Governor. Roth. "princely things." Things of the King & Kingdom.

5 MEYSHÂR - From YÂSHAR - Straight or even Heb 12:13. Thus straightness, rectitude. The princely things provide the incentive - the straight or right things - the way to attain them.

6 HÂGÂR - To murmur, utter. Diff. word to v6. Ponder, meditate

7 Righteousness is upheld. Ps 11:2; 112:6; Isa 45:21; 63:1 = even in war.

8 PÂTHAL - To twine. RV "crooked." "devious"

9 NÂKOACH - Straightforward, correct, equitable. The understanding heart recognises the utterances of Wisdom as true. Cp 1 Cor 2:14-15; Ps 25:14.

10 Prov 2:4-5; 3:13-15; 16:16; Ps 119:72,127, 162; Mch 3:6; 2 Cor 6:10

11 Ps 19:10; Mt 6:19-20; 1 Pet 1:7

12 'ORMAH - Discretion. Str. The practical application of wisdom, manifested in cleverness & discretion both of which are implied in the word.

13 MEZIMMÂH - Plan, clever schemes. Thus the exercise of knowledge in well-considered designs. Wisdom is not merely theoretical.

14 This is the practical application of that attitude of mind upon which the foundation of Wisdom's house rests. There can be no fellowship between light and darkness. Rom. 12:9. 1 Thess. 5:22. 2 Tim. 2:19.

15 True Wisdom will create humility. Prov. 2:1. Ps. 138:6. 1 Pet. 5:5.

16 Actions of wickedness, walking evilly - often induced by pride.

17 Bold, boastful, defiant declarations, justifying an evil walk & stemming from pride.

18 TUSHIYYÂH - Substantiate, support, ability Str. 8213 The furtherance of a matter. RV mg. "Effectual working." NIV "sound judgment"

19 Wisdom, understanding, might, knowledge, fear of Yahweh are among the attributes of Christ outlined in Isa. 11:2 ff, Isa. 9:6. - the Logos or Wisdom made flesh.

20 RÂZENIM - Heavy. Those in authority who weigh causes. Honorable Cr.

21 Solomon sought wisdom 1 Kg 3:9. Christ will display it with his SARIM Isa 32:1.

22 2 Cor. 6:10. 8:9. Jam 2:5, Rev. 2:9.

23 Cp Ps 49:6. Ecc 5:10-16. Mt. 6:19-20. Cp Mary Lk. 10:42. Parable Rich fool. Lk. 12:20-21, 33. Unfaithful steward Lk. 16:11-12. Cp Eph 3:18. Phil. 4:19. Rev 3:18.

24 The fruit of Tree Life Prov. 3:18. Rev. 2:7. 22:2. Col. 2:3

25 Swerving not to one side or the other. Prov.

THE HOUSE OF WISDOM. has 7 pillars. The foundation is the declaration of Peter Mt 16:17 upon which is erected the 7 doctrinal pillars of Eph 4 3-6 and the seven fruits of the Spirit enumerated in Isa 11 2-3. Wisdom, and understanding; counsel and might; Knowledge and fear of Yahweh; Delight (RV) in this fear or reverence. MEN MUST CHOOSE BETWEEN THE HOUSE OF WISDOM OR FOLLY - there is no half-way mark; the virgins are wise or foolish. Cp Prov 4:6 Cp 2 Cor. 6:14-18

Wisdom has provided a house (shelter) and a feast (sustenance). She has issued an invitation V.5. The requirements of it V.6. The effect of it vv 4-12.

See the seven fruits of Wisdom Jam 3:17.

Lk 10 Having dramatised Wisdom's folly now speaks, employing illustrative theorem.

The doctrine of wisdom. PROVERBS 9, 10. *The custom of folly.*

Cp the response - in the Banqueting house of Wisdom. Song 2:4

CHAPTER 9

7 WISDOM'S PREPARATIONS AND APPEAL Vv. 1-12

soul: all they that hate me love death.

1 THE PREPARATIONS OF WISDOM Vv 1-6

CHAPTER 9.

1 The discipline, 4 and doctrine of wisdom.
13 The custom, 16 and error of folly.

[e] WISDOM hath builded her house, she hath hewn out her seven pillars:

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

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

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

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

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

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

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

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

10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

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

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

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

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

15 To call passengers who go right on their ways:

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

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

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

1 FIRST SECTION IN THE COLLECTION 10:1-22:16 Prefaced by "a wise son"

23 Cp Mg. Partaking of the mysteries of Rome's communion. 2 Pet 2:13

24 Her seductive house gives no indication of the destiny of her dupes Isa 28:14 Mt 25:27-28

CHAPTER 10

2 PROVERBS OF SOLOMON 10:1-22:16.

375 Proverbs in the form of Contrasts, Complete, or Comparative Couplets.

1 PROVERBS BY SOLOMON FOR ALL Lk 1:19

(Note the use of the 3rd person him, his, he, they)

1 CONTRASTED PERSONS AND THINGS 10:1-15:33

A practical application of the introduction of Wisdom - Folly.

1 TWO KINDS OF SON Vv 1-2

1 Both share their feelings but a father is naturally elated by the ability of his son whilst a mother more keenly feels his failings.

CHAPTER 10.

1 THE PROVERBS of Solomon. [11] A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

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

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

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

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

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

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

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

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

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

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

2 In the day of calamity Prov 11:4,5 Lk 12:16-21 15:11-32

3 Luke 16:9 1 Tim 6 19:21 Thus he seek righteousness is evidence of true wisdom.

2 BE DILIGENT 3-5

4 Is lazy, indolent.

5 RV "thrusteth away the desire..." Their inability to enjoy what they have Ps 73:4-12 Luke 12:20

6 Is lazy, indolent.

3 BENEFITS OF RIGHTEOUSNESS 6-7 8.

7 SHADDIYA - Rightly CONTRASTED WITH THE TORRENT 8-11

8 Without boasting or arguing. He will listen to learn.

10 He has nothing to hide or fear Ps 32:1-2 Mt 10:26 Mk 4:22 Lk 8:17 Jn 3:20 Mt 10:26 Mk 4:22 Lk 8:17 Col 2:3

11 Mg. Note 6:13. Insinuating craft or malice.

12 Cp 3 Jn 1c Prov 12:22 13:3.

13 Prov 19:14 15:7 16:21 24 26:3-26 Ps 37:30-31 Eph. 6:4 Jam 3:9-13.

14 Cp v 6 Ecc 10:12 Mt 12:34-37.

THE SIMPLE - See Note Ch 1:4

- Benefit — Open-hearted to receive the Truth Ps 19:7 119:130. Prov 1:4.
- Appeal — Prov 1:22. 8:5. 9:4.
- Warning — Prov 1:32.
- Danger - Susceptible to evil influences Prov 7:7. 14:15.
- The mark of the adulterer Prov 9:16
- Gullible Prov 14:15
- Thoughtless of future Prov 22:3. 27:12.
- Will heed when scorner rebuked Ps 19:11. 21:11.

THOSE VOID OF UNDERSTANDING

- Their lack of knowledge of evil influences can bring into danger Prov 7:7 • they are subjected to the appeal of both Wisdom and Folly Prov 9:4, 16.

814 • Often good natured but thoughtless Prov 17:18 • Susceptible to evil influences Prov 12:11 • Is lazy Prov 24:30, • may learn from reproof Prov 19:25.

REPROVE NOT V.8.

Cp Rom. 12:18. Reproof is only of value when it will accomplish good. Then it must be offered even though it bring trouble - we must risk insult for the sake of righteousness. Therefore before reproof can be effectively administered, care must be exercised as to the circumstances in which it is offered, and the character of the one to whom it is directed. We must not use the advice of Prov. 9:8 to avoid our bounden duty. Cp Gal 2:11.

THE

• mind right 12:5 • mouth
Divine Providence 10:3, 11
• Is observant 21:12 • Is
1 • Rejoices in the right

KEY VERSE Ch. 1:
ship
ship with Yahweh,
2 Continuing discipl
fruits of Knowledge
respect for Divine
despise wisdom

CHAPTER O

Purpose of Provc
Theme V 7 The
Vv 8-9 The entic
Vv 10-14 The op
20-33. KEY VERSE
Basic to all true
worship is that Go
Ed and served. Thi
and was personifi
took it as one of

CHAPTER

Positive Benefits o
Negative Benefits -
Evil Man's Strange
Destinies of Righteou
KEY VERSES VV 6
Yahweh has prov
sincerely desireth o
shall have access to
ledge & understandin
will preserve from
life willful and th
Lazy within Prov
Conditions Note
1. Proper reception
Erection V 2. 3. Search
4 Clear Evaluation
Development
Discrimination V
Cp the "ish" VV 1-4

CHAPTER

Those who submi
Cps and guidance
Him in faith shall
health, good & sal
body, a real succe
Chapter illustrate
Wisdom to make
ed as a blessing.
Key Word: Love
Theme Verses VV
Divine promise V
Note the little wo
the rewards that flow
4, 6, 8, 10

The rewards of W
Search for Wisdom
Wisdom 21 26 "recep

CHAPTER FO

The Voice of Wisdo
Wisdom's Way of Folly 10
Right Path 2c-27
Wisdom is the princi
a purposeful life, enlighte
ter the life that new
Key Word: Wisdom
Theme Verses 1:2, 23

fail, faint. Fig. To be feeble
Wicked, Impious. • Shown by
15:12, 14 19:1; 8:7 • Mischie
standing 18:2. • In distress 2
verbs to folly 26:11. • Reflects
ents 17:21, 23 19:13 10:1 1
13:20. • Unpractical 13:24

THE BLESSINGS OF THE RIGHTEOUS. Ps 16 Ps 22

• mind right 12:5 • mouth - a well of life 10:11 • Speech profitable 10:21, 12:14, 11:24 • Permanent abiding place 12:7 • Embraces the Name 18:10 • Enjoys Divine providence 10:3, 11:8, 11:21 • Is considerate 12:10 • Hates lying 13:5 • Light shines brightly 13:9 • Example to others 12:26 • Is discreet 15:28 • Is observant 21:12 • Is liberal 21:26 • Brings honor to his father 23:24-25 • Is beneficent 29:7 • Considerate of less fortunate 29:7 • Courageous 28:1 • Rejoices in the right 28:12 • Finds gladness 10:28 • Has high motives 11:23 • Find satisfaction in labor 18:16 • Realizes fairness 16:26 • Shall see "25. 4.

PROVERBS - OUTLINE

KEY VERSE Ch. 1:7.: True discipleship. 1. A right relationship with Yahweh: "The fear of Yahweh" 2. Continuing discipleship: "The first-fruits of Knowledge" 3. A submissive respect for Divine guidance: "Fools despise wisdom & instruction"

CHAPTER ONE

• Purpose of Proverbs Vv 1-6 • Major Theme V 7 • The Way of Wisdom. Vv 8-9 • The enticement of sinners Vv 10-14. • The appeal of Wisdom Vv. 20-33. • Key Verse V 7.

Basic to all true knowledge and worship is that God is to be reverenced and served. This is true Wisdom and was personified by Christ who took it as one of his titles Luke 7:35

CHAPTER TWO

• Positive Benefits of Wisdom. Vv 1-9. • Negative Benefits - Deliverance from the Evil Man & Strange Woman Vv 10-19 • The Destines of Righteous & Wicked Vv 20-22 • Key Verses Vv 5-7.

Yahweh has provided that those sincerely desireous of doing His will shall have access to the required knowledge & understanding. His Wisdom will preserve from the corrupting evil life without and the seductions of Apostasy within. • Promise Vv 20-22. • Conditions. Note the development 1. Proper reception V. 1. 2. Close Consideration V. 2. 3. Searching Education V. 3. 4. Clear Evaluation V. 4.

Development • Fear of Yahweh V 5 • Discrimination V 9 • Deliverance V 12. of the "ish" Vv 1-4 with "then" Vv 5, 9.

CHAPTER THREE

Those who submit to God's precepts and guidence by acknowledging Him in faith shall find spiritual health, good & satisfying habits of body, & real success in life. The Chapter illustrates the power of Wisdom to make men both blessed & a blessing.

Key Word. • favour Vv 4, 32.
Theme Verses • Vv 5, 11, 26
Divine promise V. 6.
Note the little word "so" - introducing the rewards that flow from Wisdom Vv. 2 4, 6, 8, 10

• The rewards of Wisdom 1-10 • The search for Wisdom 11-20. The Security of Wisdom 21-26 • Precepts of Wisdom. 27-35

CHAPTER FOUR

• The Value of Wisdom 1-9 • The Way of Wisdom & Way of Folly 10-14. • Choose the Right Path 20-27.

Wisdom is the principal thing. It makes for a purposeful life, enlightens the path providing for the life that now is & that which is to come.

Key Word: Wisdom V. 5.
Theme Verses 18, 23

CHAPTER 5

• [illegible] • [illegible] 1-6 • The ruinous consequences of indulgence 7-14 • The blessings of a moral life 15-23

The study of Wisdom will reveal the folly of indulging in physical or figurative adultery. There is no lasting pleasure in it now; it causes bitterness & guilt on an ever-widening circle in contrast to the satisfaction of a moral life and the avoidance of judgement to come.

Key word: Strange Woman
Theme verses Vv 21.
Prophecy 22-23.

CHAPTER 6

• Wisdom's Protection Against Suretyship 1-5 • Wisdom's warning against Sloth 6-11 • Wisdom's Description of Wickedness & Discord 12-19 • Wisdom's Protection against the strange (foreign) woman 20-35

• Suretyship to be avoided, because by it poverty & ruin are often brought into families • Sloth leads to poverty & want • An adulterous association with the world without should be detested as a sin that impoverishes men, debauches their consciences, threatens death & destroys reputation

Key Verses Vv 4-5. Theme Verses 20-23.

CHAPTER 7

• Wisdom's Protection Against the Wiles of the Strange Woman. • Motivation of God's Word if used as a defence & armour will protect against spiritual adultery, revealing its falseness and destiny, answering all its flatteries and leading to a higher way of life.

Key verses Vv 4-5, 27.

CHAPTER 8

• Wisdom's Call • Wisdom Introduced 1-3 • The value of her appeal 4-11 • Her Virtues 12-21 • Her manifestations 12-31 • Her call 32-36

Right Knowledge of the Divine Will & Purpose is to be sought & treasured above the wealth of the world, for it brings favour with Yahweh, and eternal life.

• Key verses. Vv 10-11, 35-36.

Wisdom finds its place in every avenue of life both personal & political. The works of creation demonstrate the Wisdom & power of the Creator, and testify to His purpose & plan.

CHAPTER 9

• The Houses Of Wisdom & Of Folly • Wisdom's Preparations 1-3. • Wisdom's Invitation 4-6. • Wisdom's Instructions 7-8. • Wisdom's Benefits 9-12. • Stupidity's Preparations 13-15. • Stupidity's Invitation V. 16. • Stupidity's offer V. 17. • Stupidity's rewards V. 18.

Key Verses Vv 10, 18

THE PROVERBS OF SOLOMON 10:1 22:16

• Practical application of the instruction of Wisdom and folly • The first part Ch 1-9 answers to the call of the Logos. • The second part to the practical application

CHAPTER 10

THE BLESSEDNESS OF THE WAYS OF WISDOM AND THE FOLLY OF STUPIDITY'S WAYS 9:13

Solomon answered Wisdom's call and this is what he found • The Just will be crowned with the everlasting blessings of God; In death shall leave behind them blessed memories • The ways of the foolish will not prosper eternally & will earn contempt.

Theme V 2 Key Verses 3, 4, 14, 22, 28.
Prophecy V 30.

CHAPTER 11

CONTRASTS OF RIGHTEOUSNESS & THE OPPOSITE

The ways of Righteousness are plain & safe and provide practical means of security. The ways of wickedness are dangerous and bring their own sorrow now with no alleviation at Christ's Coming.

Theme V. 5, 19. Key Verses Vv 24, 26. Prophecy Vv 30-31.

CHAPTER 12.

DOMESTIC & PUBLIC RELATIONS

The conduct of the righteous provides a basis for comfort & satisfaction with the hope of eternal life. Any triumph of the wicked is but for the moment with no future hope.

Theme V. 2. Promise V. 19. Assurance V 28

CHAPTER 13.

HOW TO GET THE MOST OUT OF LIFE

The second Section in the Collection 10:1-15:33

This is indicated by the introduction: "A wise son" (Gpoke 10:1). "Wise" is from CHOKAH which signifies: "A manner of thinking & attitude concerning life's experiences: including matters of general interest & basic morality. These relate to prudence in secular affairs, skills in the arts, moral sensitivity, & experience in the ways of Yahweh"

Strong & illustrative verses 5, 7, 11, 20.
• Making the tongue profitable 1-3 • Labour with zest 4-8 • Set yourself defined objectives 9-12. • Co-operate with God 13-18 • Set Targets: Labour to accomplish them 19-25.
• Prophecies 13:9, 19, 21

CHAPTER 14

There are builders & destroyers in a nation or an Ecclesia; but the Tabernacle of the upright though moveable & despicable shall, at all events have grace & comfort & shall be eternally established.

• Key words: Righteousness & Wickedness V. 2.
• Illustrative verses: 11, 12, 16, 26, 27.
• Traits of wisdom & folly 1-7. • Understanding one's way 8-19. • Causes & effects of human relationships 20-27. • Life's contrasts 28-35
• Prophecies. 14:11.

MANIFESTATIONS & BENEFITS OF WISDOM.

CHAPTER FIFTEEN

PROVERBS CONTRASTING GOOD & ILL

• Virtues & Vices of Tongue 1-7. • Worship abominable to Yahweh 8-9 • On Correction 10-12. • Virtues of cheerful mind & Contentment 13-17. •

The meek shall then inherit the earth whilst the wicked shall be removed.

• Previous Prophecy 5:22-23.
• Next Prophecy 12:19

HONEST

THE HOUSE OF WISDOM. has 7 pillars. The foundation is the declaration of Refer Matt 16:17 upon which is erected the 7 doctrinal pillars of Eph 4: 3-6 and the seven truths of the Spirit enumerated in 1st II Cor Wisdom and understanding Delight BETWEEN

Christ Jesus in the Collection, 16-18; 19:19. Indicated by the appeal "My Son"

CHAPTER SIXTEEN

PROVERBS CONTRASTING GOOD & EVIL

The safe way is the way of the upright, a way that will be made plain to those who seek it in truth. However there is need to guard against being deceived See V. 25 Cp Lam 3:17-19. Illustrative Verses Vv. 7, 8, 18, 25, 31, 32

CHAPTER SEVENTEEN

CONTRASTS IN LIFE

To Know the Gospel creates responsibility to apply its principles To fail to do so is to fail to "Know" God & Jesus Christ in the complete sense John 17:3; Jer. 22:16. It is in application that the Gospel reveals its greatest witness

See Promise V 2 Key Verses 3, 13.

CHAPTER EIGHTEEN

PROVERBS CONTRASTING GOOD & EVIL

If we heed God's Word, God's Word will keep us from all that is really hurtful. Those who despise His Word are on the road to ruin The Name of Yahweh is a strong Tower of Safety.

Key Verse 10.

CHAPTER NINETEEN.

THINGS TO BEWARE - PARTICULARLY FOR A KING

God's Word provides a sure guide keeping from things that are hurtful. Those who despise it will suffer for so doing

Illustrative Verses 7, 21, 13, 27.

Prophetic V 16

A new sub-section commenced V 20 22 16

CHAPTER TWENTY.

WARNINGS & INSTRUCTIONS REGARDING WAYS & FOLLY

In this imperfect state, no person can claim to be sinless; but the just walking by the rule of God's Word, may have the comfort of a good conscience, & his children will fare the better for his example

Key Verses: Advice V 7; Evil V 9, Promise V 22 Co-operation V. 29.

CHAPTER TWENTY-ONE

INSTRUCTION FROM LIFE'S EXPERIENCES

Those who carefully govern their lives and seek after what is right shall experience its fruits with honour & life.

Key verses Vv 3, 13, 21, 30

Religion must be a practical manifestation of true sacrifice V 3

CHAPTER TWENTY-TWO.

WISE COUNSEL

The attainment of a good name is of lasting benefit; and while it demands discipline it will lead to eternal life.

A new section commences with this chapter: The first collection of the Words of the Wise V 17. Good company can help to good conduct.

Key Verses 1, 4, 9, 9, 17-19.

CHAPTER TWENTY-THREE

EXERCISE RESTRAINT

Over-indulgence is a sin that easily overcomes us creating habits that are hard to break. Exercise care in the presence of luxury, gluttony & sensuality lest our hearts be overcharged with surfeiting & the day come upon us unawares.

Key Verses 12, 17, 19, 23

CHAPTER TWENTY-FOUR.

BUILDING FOR FUTURE BLESSEDNESS

Do not be deluded by the seeming prosperity of evil men, there is no lasting benefit in what they do. Honour & revere Yahweh in the assurance of His Providence; and so labour in hope & confidence.

Key verses 3, 6, 12, 17

This chapter commences a new sub-section: a second list of Proverbs by the wise: Vv. 23 30

CHAPTER TWENTY FIVE

GUIDELINES OF CONDUCT FOR KINGDOM CITIZENSHIP Reforms necessary in Hezekiah's Reforms

HEZEKIAH'S SELECTION OF SOLOMON'S PROVERBS (II 29:1-29:27.

The example of the King sets the pattern for the people; they should be an extension & illustration of his policy & rule

Key verses 5, 11, 19, 28.

Concerning Kings 1-7; Profitable use of the tongue 8-15; Against excess 16, 17; Against unfaithfulness 18, 19; Social & moral evils 20-28

CHAPTER TWENTY-SIX

WARNINGS & INSTRUCTIONS CONCERNING FOOLS 1-12; SLUGGARDS 13-16; MEDDLERS 17-22; HYPOCRISY 23-28

Our greatest offender is the tongue; It reveals the fool, the sluggard, the meddler and the hypocrite for what they are We have two ears & two eyes, but only one tongue Let us so discipline it that we see and hear more than we speak - for we cannot recover our words

Key verses 12, 20, 27

CHAPTER TWENTY-SEVEN

OBTAINING VALUE OUT OF LIFE

Avoid boastfulness 1-6; Seek Contentment 7-8; The value of friendship 9, 10 The Virtues of Prudence 11, 12; The limitations of thoughtlessness 13-16; Man in Society 17-22; Diligence in Business 23-27

Use today with diligence, wisdom, prudence & presume not upon tomorrow. It is subject to the will of Yahweh.

Key verses 1, 12, 23.

CHAPTER TWENTY-EIGHT

28 CONTRASTIVE DESTINIES

What we put into life determines what we get out of it If we allow the Word to guide our decisions we will find a security in the worst of times together with the promise of better things to come

Key verses 4, 6, 9 Promises 13, 14

CHAPTER TWENTY-NINE

LIFE'S CONTRASTS

God's way and the way of flesh provide contrasts in every avenue of endeavour whether in personal morality or public service, the exercise of authority or in submission to proper guidance. There is both the narrow way or the broad way to choose Cp. Gen 3:24; 6:12. Acts 9:2; 18:26; 19:9, 23; 22:4. Cp Prov. 16:25; 16:9; 11:5; 19:21.

Key words "Righteous & Wicked 12. Wise & Fools V 11

Key Verses 1, 18 Promise 25 mg

CHAPTER THIRTY

LIFE'S LESSONS

God's word is pure and sure And using it as a guide to the practical issues of life we shall find it a shield against temptation, and a protection against hidden dangers that lurk in the path of the unwary. That Word, however, must be accepted and acted upon in its entirety.

Key verses 1, 5, 6, 32, 33

CHAPTER THIRTY-ONE

DESIRABLE CONDUCT AND COMPANIONSHIP FOR A KING

Responsible sober exercise of authority will enhance the throne and the help of a good wife will ensure it.

Key Verses 8, 9, 10 in

The purpose of Proverbs is to direct the manner of saints towards the ideal, even the Lord Jesus Christ who is "made unto us wisdom and righteousness" 1 Cor 1:30

1 FIRST SECTION IN THE COLLECTION 10:1-22:16

2 Cont.

3 Her ter and su

4 Cont cl invitati

5 Wine water light wine at feasti wine m increase

6 P. 28: ification to feast

7 The br dom's vo

8 Prov. 7:

2 T W

9 Cp Pr instru See batt

10 LEB. dex u likewise below.

11 RV my -PETH

12 BIYN such.

13 Wise mala their d

14 Cp P honor he but he make

15 RÂ daily

Invite but d such f ed yet shame To Pro and more b belliger Cp Lord ed alw righte

17 Th

Ps 141

18 L

19 Yo more co

20 The benefit will self Gal 6:6. 1 Cor 3:8.

3 THE INVITATION OF FOLLY

Vv. 13-18

21 Turbulent, animated by passion emotion. A cont to her calm, dignified rival Cp. Talks seeks Life Wisdom Folly

17 Prov. 12:34-37.

- mind right 12:5
- Divine Providence 16
- Is observant 21:12
- Rejoices in the r the overthrow of the
- Shall revive though

It seeks occasion to provoke enmity & dissension in bonds, but love is kindly in deeds, but love is conciliatory & removes all occasion for trouble.

BIYN - To separate mentally or distinguish Cp 2 Tim. 2:18; Phil. 3:16; Ps. 17:10. He is divorced in speech & does not cause trouble by rash or foolish words Cp Proverbs 18:7.

His thoughtless speech brings self-punishment.

LIKE Treasure Mt 6:20; Prov 2:16 for use on proper occasions Prov 21:22. 14:17. Mt 12:33.

Careless in conversation, they bring trouble on themselves.

He shelters behind it, makes it talk.

MECHITTAH - Ruin Nobody listens Proverbs 1:26. 19:7. 22:10-13.

DAL. - Weakness, feebleness. LXX: feeble. Implies effort & toil Gen 41:6 Jas 5:16

• mind right 12:5 • mouth - a well of life 10:11 • Speech profitable 10:21,32; 11:9 • Remnament abiding place 12:7 • Embraces the Name 18:10 • Enjoys Divine Providence 10:3; 11:8, 11:21 • Is considerate 12:10 • Hates lying 13:5 • Light shines brightly 13:9 • Example to others 12:26 • Is discreet 15:28 • Is observant 21:12 • Is liberal 21:26 • Brings honor to his father 23:24-25:1 • Is beneficent 24:24 • Considerate of less fortunate 29:7 • Coarse recess 28:1 • Rejoices in the right 29:12 • Finds gladness 10:28 • Has high motives 11:23 • Find satisfaction in labor 10:16 • Realized desire 10:24 • Shall see the overthrow of the wicked 29:16; 21:16; 14:19 • Their prayer is heard 15:29 • Stores up enduring treasure 13:6 • Provided needs now 13:25 • Shall revive though cut down 11:8 • Yield fruit 12:12 • Flourish 11:28 • Repaid good 11:31 • Hope in death 14:32 • Eternal Inheritance 10:25, 30, 11:31.

It sheds occasion to provoke enmity & debate in deeds, but love is conciliatory & removes all occasion for trouble.

16 BIYN - To separate mentally or distinguish Cp 2 Tim. 2:7; Phil. 1:10. Pr. 17:20. He is divorced in speech & does not cause trouble by rash or foolish words Cp Prov. 15:2.

His thoughtless speech brings self-punishment.

Like treasure Mt. 6:20 Prov. 2:4 for use on proper occasions Prov. 10:11, 14:23 Mt. 13:52.

A Careless in conversation, they bring trouble on themselves. He shelters behind it, makes it talk. MECHITTAH - Ruin. Nobody listens Prov. 1:24-26, 29:1 Dt. 22:19, 22:22, 22:27.

DAL. - Weakness, feebleness. Lit: feeble. Implies effort to lift Gn 41:19 Dan 6:27. Gn 41:56 Gal. 6:7-9. 1 Cor. 15:58 Gal. 6:7-9. Mt. 7:24-27 Luke 11:28, Heb. 2:1. Ct. Heb. 12:25.

There arises the desire to impress & this leads to exaggeration, untruthfulness, slander. Lev. 5:1-7. 10, 13-14 James 3:2.

BACHAR - Tested - Purified by fire. Ps 17:3 Think - think before you speak. Then your words bring health 12:18, Life 15:4 delight 15:23, fruit 25:11, 12. Reveal treasure Mt. 12:35.

Ps 37:30. Ecc. 10:9-10. Jas 2:1-5, 27. 1 Pet. 5:5.

5 CONTRASTED DESTINY OF THE FAITHFUL AND FOOLISH vv 22-32

The faithful recognize this Ecc 5:18-19, & act accordingly 1 Tim. 6:17-19. Cp Deut. 8:17-18. Jer. 24:7-8. Cp 2 Cor. 8:9

He finds pleasure in it.

RV: "And so is wisdom to a man of understanding.

RV: "When" Ps. 37:9-10, 58:9, 73:18-20.

Sets them on edge irritates them. It will be fulfilled. Cp Rom. 12:20. There is no real future for such.

Moral virtues, and PROVERBS 11. their contrary vices.

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

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

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

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

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

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

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

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

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

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

22 [p] The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

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

24 (g) The fear of the wicked, it shall come upon him: but (h) the desire of the righteous shall be granted.

25 [s] As the whirlwind passeth, so *is* the wicked no *more*: but (i) the righteous *is* an everlasting foundation.

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

27 (j) The fear of the LORD [u] prolongeth days: but [v] the years of the wicked shall be shortened.

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

29 (l) The (way) of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

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

31 [e] The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know [k] what is acceptable: but the mouth of the wicked *speaketh* [l] frowardness.

CHAPTER 11.

A (m) FALSE balance *is* abomination to the LORD: but (n) a just weight *is* his delight.

2 [o] *When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

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

4 (q) Riches profit not in the day of wrath: [r] but righteousness delivereth from death.

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

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

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

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

9 An hypocrite with *his* mouth destroyeth [u] his neighbour: but through knowledge shall the just be delivered.

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

a Prov. 17:9. 1 Cor. 13:4. 1 Pet. 4:8. James 5:20. Cited 1 Pet. 4:8.
b Ps. 1:6. Cp Ps. 37:20.
c Ch. 12:23 & 13:16.
d Heb. heart. Ch. 6:32.
e ver. 25. Ps. 10:6 & 125:1.
f Ps. 37:30.
g Ch. 18:11. Mark 10:23.
h ch. 11:19.
i ch. 14:8. Eccles. 10:12.
k ch. 6:23.
l Heb. *frowardnesses*. ver. 31.
m Or, *transgresseth to err*. Is. 3:12.
n Lev. 19:35. Deut. 25:13-15.
o Heb. *Vessels of desire*. ch. 20:23.
p Ps. 15:3.
q Heb. *a perfect stone*. Lev. 19:36.
r Job 31:2.
s ch. 29:23.
t ch. 10:28.
u ch. 17:27.
v ch. 15:4.
w ch. 8:19.
x ch. 10:2.
y Heb. *heart*. ch. 6:32.
z Gen. 26:12. Cp. Deut. 8:18.
a Heb. *multiply*. ch. 9:6.
b ch. 2:14.
c ver. 8.
d Job 15:21.
e Ps. 145:19. Mat. 5:6.
f Ps. 58:9.
g Job 8:13,14.
h Mat. 7:24.
i ch. 21:18.
k ch. 9:11.
l Heb. *addeth*, ch. 3:2.
m Cp. Job 15:32.
n ch. 28:12.
o Job 8:13. Ps. 112:10.

RV. "a strong hold." There is safety in doing right Rom. 13:3, 1 Pet. 3:13.

RV: "it is a destruction" Cp Prov. 21:15 Cp 2 Cor. 2:14-16 Luke 2:34 Privilege brings added responsibility.

Cp v. 21. Ps 16:8, 17:11, 32:8-9, 112:6, 125:1, 141:8-9, Luke 16:14-16.

RV: "The fruit of the lips" Cp Isa. 57:19, Heb. 13:15 Jam. 3:13.

Cp Mt. 12:36-37 Ps. 4:3-4.

To God and for men. Mt. 12:35.

Cp Eph. 4:29.

CHAPTER 11

2 CONCERNING RELATIONS IN THE COMMUNITY 1-31

1 ACQUISITION OF WEALTH 1-4

Lev. 19:35-36, Deut. 25:13-16. Honesty & integrity are the foundation of Godly duty. Prov. 11:1, 20:10, Cp Ezek. 45:9-10, Prov. 16:5, 18:12, Cp Luke 14:11.

Pride comes before a fall 16:18, 18:12, Cp Luke 14:11.

1 Cor. 10:12.

2 The honest straightforwardness

3 In the right way: with the blessing of Yahweh give them success!

4 CELEIH - Distortion, Str. By which they attempt to catch the unwary.

5 They are caught by their own bait Ps. 9:15. Their shadey design ruin their moral nature, & losing all sense of righteousness they are rejected of God.

6 TAMIYM - Complete, upright, honest Cp Ps. 37:37.

7 YASHAR - make straight or even Cp Heb. 12:12 He will walk in the light of truth Cp 3 John 1:4.

2 VIRTUES OF UPRIGHTNESS 5-8

8 YASHAR - Straight. A derivelopment from v 5. Righteousness will straighten his way v 5, & this straightness will lead to deliverance RV. "mischief" Cp 1 Cor. 3:19. Ecc. 10:8, Ps. 7:16.

9 Cp Mt. 7:15, 15:5-14. An Hypocrite is inconsistent with his profession & endeavors to justify himself by leading others in the same way. Heb CHANEPH - soiled, impious - thus ungodly RV: godless.

10 Because the righteous rule to the benefit of all - as the history of Israel reveals and are generally respected by all Cp Prov. 3:4. A city or an Ecclesia is exalted & honored by the presence of such. Rejoicing.

3 CIVIL RESPONSIBILITIES 9-14

Prophecies of Proverbs

6 THE RIGHTEOUS TO POSSESS THE EARTH ETERNALLY

Prov. 10:30 (Gen. 13:15) 21

The meek shall then inherit the earth whilst the wicked shall be removed.

Previous Prophecy 5:22-23.

Next Prophecy 12:28

1 'EVIYL - Rend. fool, fools, foolish. • Despise Wisdom 1:7 • Despise parental instruction 15:5 • Betrayed by tongue 10:14, 16:22. • Cannot reason 29:9. • Indifferent to consequences 7:22. • Boastful 10:8,10 • Conceited 12:15 • Mocks at sin 14:9 • Shows wrath quickly 12:16. • Belligerent in wrath 29:11. • His condition reflected by conversation 17:7. • A meddler 20:3 • Dull 24:7 • Incorrigible 27:22. • Proud 14:3 • No pleasure to parents 17:21 • Servant to wise 11:29. Signifies to be perverse, silly. See Note Prov. 1:7 2 'IVVEL'ETH - Rend. folly, foolish, foolishness. • Causes to go astray 7:21, 19:3 • Simple open to it 14:18 • Inherent 22:15 • Is sinful 24:9 • Difficult to change in a fool 27:22 • Obvious to all 12:23, 13:16 • Led by anger 14:17, 29. • Deceitful 14:8 • Dangerous 17:12. • Destructive 14:1. • Speech reveals it 15:2, 14. • Fools teach it 16:22. • Foolish find joy in it 15:21. • Degrading 26:11. • Presumptuous in judging 18:13. • How to answer it 26:4-5. 3 NABAL - To wilt, fall away, fail, faint. Fig. To be foolish, wicked, despise, disgrace. • If these have done foolishly 30:32. Root of 4 NABAL - Stupid, foolish, wicked, impious. • Shown by speech 17:7. • No joy to parents 17:21. 5 KECIYL - Fat, stupid, dull. • Slanderous 10:18. • Evil Speaker 15:2, 14. 19:1; 8:7 • Mischief-maker 10:23 • Angrily confident 14:16. • Self-confident 28:26. • Dangerous 17:12. • Despises wisdom 1:22. • Standing 18:2. • Indiscreet 29:11 • Wasteful 21:20. • Contentious 18:6. • Openly stupid 12:23; 14:33; 15:14. • Deceitful 14:8. • Reverts to folly 26:11. • Rejects reproof 17:10. • Made worse by prosperity 1:32. • Openly manifested 13:16. • Brings sorrow to parents 17:21, 25. 19:13; 10:1; 15:20. • Should be disciplined 19:29; 26:3. • Afterwards avoided 14:7. • Companions contaminated 13:20. • Impractical 17:24. • Do not confide 23:9; 26:6. • Parables unseemly 26:7,9. • Honor unseemly 19:10; 26:1, 8.

THE RIGHTEOUS ONLY SAVED WITH DIFFICULTY v 31.

Peter's quotation of the Proverb (1 Pet. 4:18) shows that it is only with difficulty that the righteous will be saved in time of trouble & therefore there is need for them to constantly seek Divine aid to that end. The context of his quotation is the suffering of the righteous and he warns against them suffering as the consequence of their own folly. Solomon prefaces his proverb with the invitation to "Behold". Behold what? The difficulty by which even the righteous are saved, as the example of such men as Moses and David show. Thus the need to observe the preceding proverbs which are designed to show that as a man sows, so shall he reap - both now and in the future (1 Tim. 4:8). Thus this proverb is an observation and not a true prophecy - it describes a principle which applies now and will apply then. It emphasis that as it will only be with difficulty that the righteous will be saved due concern should be given to these proverbs.

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

12 He that is (2) void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

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

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

15 He that is surety for a stranger (e) shall smart *for it*: and he that hateth (f) suretiship is sure.

16 (g) A gracious woman retaineth honour: and (h) strong *men* retain riches.

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

18 The wicked (k) worketh a deceitful work: but to (l) him that soweth righteousness *shall be* a sure reward.

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

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

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

22 *As* (u) a jewel of gold in a swine's (v) snout, *so is* a fair woman which (w) is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* (x) wrath.

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

25 (A) The liberal soul shall be made fat: and (B) he that watereth shall be watered also himself.

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

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

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

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

30 The fruit of the righteous *is a* (G) tree of life; and (H) he that winneth souls *is* wise.

31 (I) **Behold**, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAPTER 12.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* (a) obtaineth favour of the LORD: but a man of wicked devices will he condemn.

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

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

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

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

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

8 A man shall be commended

(a) ch. 29. 8
(b) Mat. 5. 7 & 7. 2.
(c) Heb. the counsel of words. ch. 6. 22.
(d) ch. 24. 24.
(e) Heb. He that undertaketh, being a surety. ch. 20. 16. Lev. 19. 16.
(f) Ps. 7. 15. Esth. 7. 10.
(g) ch. 15. 22.
(h) Mark 10. 24.
(i) ch. 14. 21.
(k) Ps. 92. 12.
(l) Eccles. 5. 16.
(t) Heb. shall be reckoned. ch. 13. 20. Cp. ch. 18. 24.
(u) Heb. Ring of gold in swine's snout. ch. 6. 1 & 17. 18 & 22. 26.
(v) Cp. ch. 31. 30.
(w) ch. 3. 18.
(x) Dan. 12. 3 James 5. 20 Cp. 1 Cor. 9. 19. 22.
(A) Cp. Luke 11. 41.
(B) Heb. He that watereth, being watered. ch. 20. 19. Lev. 19. 16.
(C) Ps. 7. 15. Esth. 7. 10.
(D) ch. 15. 22.
(E) Mark 10. 24.
(F) ch. 14. 21.
(G) Ps. 92. 12.
(H) Eccles. 5. 16.
(I) Heb. shall be recompensed. ch. 13. 20. Cp. ch. 18. 24.
(a) Heb. Make fat. ch. 13. 4. Cp. ch. 28. 25.
(b) Heb. The root of the righteous. ch. 10. 25.
(c) Ruth 3. 11.
(d) Cp. ch. 31. 23. 1 Cor. 11. 7.
(e) Gen. 24. 22.
(f) ch. 14. 30. Job 13. 28.
(g) Heb. departeth from.
(h) Cp. Rom. 2. 8, 9.
(i) Ps. 37. 36. Mal. 2. 24.
(k) Heb. The Gall of Cleansing.
(l) Cp. 2 Cor. 6. 9, 10.

THE FOOL (Cont. from p. 815) 816

(5) KECIYL (cont). • God will judge 26:10 • Receives shame 3:35 • How to answer 26:4-5. • Appeal 8:5. • More hope than a conceited wise man 26:12. or a hasty man 29:20. 6 KECIYLUWTH – the state of the fool, silliness. • The name of the abandoned woman. 9:13. 7 NÂBIY' – Prophet. Strong lists 30:22 under this word, but the Hebrew Bible has NÂBÂL. A fool filled with meat disturbs the earth 30:22. • See KESEL. Rend. "confidence" Prov. 3:26

12:1. Instruction. MUWSÂR – Chastisement, reproof, warning. RV Correction

12:2. Wicked devices. MEZIMMATH – Evil plans or plots. "a crafty man" NIV.

PRUDENCE Root. "
Str. Dis
'ÂRU
The proper moment to exp
ledge properly Ecc 8:5 • Ru
assesses a situation 14:15
is knowledgable 13:16 • F

11 'ÂVÂH – Crooked. He shall be known for what he is.
"Is his own servant" (Treasury of Scripture Knowledge). Better to work hard yourself than to assume the airs of a rich man • yet lack the necessities of life.
15 YÂDA' – To Know. Str. A stranger's word for "regard". "He knows" the feelings & need of those laboring for him. His own success is dependant upon doing so. Gen 4:1 1 Cor. 9:9. 1 Tim 5:18.
Of the tender mercies of Pilate Luke 23:22.
There is pleasure in rewarding labor. Gen 3:19. Ps. 128. 2 Eph 4:28. 1 Thess. 4:11-12. 1 Cor. 15:58.
RVmg – "vain things" – neglect their business for empty schemes
RVmg. "the prey" – They do not want to labor.
That which is planted with care, and tendered patiently

3 THE NEED FOR CARE IN CONVERSATION 13-23.

RVmg: "In the transgression of the lips is an evil snare." Amon speaking inadvisedly brings trouble on himself. Ep 11:15; 11:18. 6:1-3. 18:6-7. Ch. 15:2.
They shall extricate themselves therefrom by taking heed to the Divine counsel e.g. 6:3. Ep 21:23.
Words can be like seeds producing fruit of righteousness Ep 1 Thess 2:19. Ch. Mk 12: 35-37. Maternity – D.I. 18:20-21. as she speaks
What he does to help others Isa 3:10-11. Mk. 10:41-52 Lk 6:18.
See mg. = openly. He does not conceal it. Ep 25:28. 29:11
He hides his feelings, lets passions cool before attempting to set things right. Then seeks Yahweh's help. Prov 20:22. 24:29.
PUWACH – To puff, blow. Str. Hence to breathe out fearlessly. Ex 5:25.
Hated of God. 6:14; 13:5. 28. 21:2a. 24. 25.
BÂTA' – To babble. AV – speaketh rashly. Such a one, babbling thoughtlessly wastes by his foolish chatter, or pernicious insinuations A. 5:2-3. 5:4a. 5:4; 7:64ff. Dan 3:6-8.
REGA' – A wink of the eyes – Str. A very short time. There is no permanency in lying; it is soon found out.
That is the secret hidden intent of such to do not love

---

10 THE LAW OF SOWING & REAPING v 31

Note the change in negative & affirmative
SHÂCHAR – To dawn. Arise early with determination to pursue the course
The good of others. Solomon is referring to the man of God
RV "the green leaf"
LXX "deals not graciously with"
Whatever he is to others he annoys & worries his own family.
His labor will be to naught charity must begin at home.
Instead, by his misdirected & troubled, fretting worries over business etc. he loses his house.
This one ignores trouble, more as plans, is indifferent to warning signs, is improvident & loses all
Take heed – observe this.
SHÂLAM – To be safe

CHAPTER 12

3 DOMESTIC & PUBLIC RELATIONS 1-28

1 CONTRASTED CLASSES IN THE COMMUNITY vv 1-3

Correction. Such have more academic interest in knowledge. They fail to use the personal, practical application of it Prov 3:11
BÂ'AR – To make brutish. To consume. The brutish satisfy self instinctively. The higher appreciation Phil 3:19 Cp Ps 49:10.
Therefore there is future for such
KUWN – To be erect. To stand perpendicular. He shall be known for his crooked practices

2 THE CONTRAST OF A HOUSE OF BUILDERS 4-12

Embarrassed not by her ill-judged interference, by her slothful weakness, by her overfulness by her misuse of the tongue Ep 11:2. 21:9, 19. 25:24. Ecc. 7:26-28

PRUDENCE Root. ʿĀRAM, to be or make bare, cunning. Str. Discreet. ● He regards reproof 15:5. ʿĀRUWM ● He hides his feelings 12:16 ● Waits the proper moment to express knowledge 12:23 ● Handles knowledge properly 13:16. ● Ruthlessly examines self 14:8 ● Carefully assesses a situation 14:15 ● Finds out all he can about a matter, is knowledgable 14:18 ● Foresees evil 22:3, 27:12. ʿORMÂH fem. Discretion. Wisdom manifested in tact 8:12. BIYN – To separate, mentally to distinguish. (cp understanding Pro. 2:2) ● Wise in heart 16:21. ● Knowledgeable 18:15. SÂKAL – Circumspect, intelligent – a prudent wife from Yahweh. 19:14.

WISE – CHÂKÂM – "The essential idea represents a manner of thinking, interest, attitude concerning life's experiences; including matters of godly basic morality. These concerns relate to prudence in secular affairs, skills in the arts, moral solidarity, experience in the ways of Yahweh." L

PROVERBS 13. *Moral virtues, and their contrary vices.*

‖ ʿÂVÂH – Crooked. He shall be known for what he is.

according to his wisdom: but he that is [2] of a perverse heart shall be despised.

9 [b] *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 [d] A righteous *man* regardeth the life of his beast: but the [3] tender mercies of the wicked *are* [4] cruel.

11 [e] He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* [5] void of understanding.

12 The wicked desireth [6] the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 [f] [g] The wicked is snared by the transgression of *his* lips: but [7] the just shall come out of trouble.

14 [m] A man shall be [n] satisfied with good by the fruit of *his* mouth: and the [o] recompence of a man's hands shall be rendered unto him.

15 [p] The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 [q] A fool's wrath is [8] presently known: but a prudent *man* covereth shame.

17 *He that* [r] speaketh truth sheweth forth righteousness: but a false witness deceit.

18 [v] There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but [s] a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 [b] There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 [g] Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 [a] A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the [3] slothful shall be under tribute.

25 [c] Heaviness in the heart of man maketh it stoop: but [c] a good word maketh it glad.

26 The righteous *is* more [5] excellent than his neighbour: but the way of the wicked seduceth them.

27 The [h] slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

[a] ch. 13. 16. Cp. ch. 10. 14.
[2] Heb. *perverse of heart.*
[b] Cp. ch. 13. 7.
[3] Or, *deceitful.* Job 13. 7 & 27. 4.
[c] ch. 15. 13 & 17. 22.
[d] Cp. Deut. 25. 4.
[e] Cp. Is. 58. 4.
[4] Or, *bowels.* Cp. Gen. 43. 30.
[5] Or, *abundant.*
[f] ch. 5. 9.
[g] ch. 28. 19.
[h] ver. 24.
[i] ch. 6. 32.
[6] Or, *the fortress.* Eccles. 9. 14. Is. 29. 7.
[7] Heb. *The snare of the wicked is in the transgression of lips.*
[k] ch. 18. 7.
[l] ch. 21. 23.
[m] ch. 13. 2 & 18. 20.
[n] ch. 1. 31 & 11. 30. Is. 3. 10.
[o] ch. 19. 17. Judg. 9. 16.
[p] ch. 12. 14.
[q] ch. 21. 2 & 26. 12. Cp. ch. 14. 12 & 16. 25.
[r] Ps. 143. 3.
[s] ch. 29. 11.
[8] Heb. *in the that day.*
[t] ch. 6. 11.
[u] ch. 6. 19.
[v] ch. 11. 25.
[w] ch. 11. 24.
[x] ch. 11. 3.
[y] ch. 19. 9. Ps. 52. 4, 5.
[z] Heb. *sin, chatta'* to fall short, or miss the mark.
[a] Ps. 91. 10. Prov. 4:18-19 11:20
[b] ch. 6. 16, 17.
[c] Job 18. 5.
[9] Or, *candle.* 2 Sam. 21. 17. Cp Ps 19:5

He waits the opportune time to express it. Cp v. 16.
He speaks his mind come what may!

4 HOW TO GET ON IN LIFE vv 24-28

CHÂRUTS – Incisive, determination, eager.
Heb. slothfulness.
DE'ÂGÂH – Anxiety. RVmg. 'care.' To be overburdened with such brings dejection & despair. So avoid it. Mt 6:34 1Pe 5:7.
RV. "a guide to." He becomes an example, an object of emulation to others.
An example for evil
Heb = Sloth
CHÂRAK = To broil, to entangle or snare. RVmg. "shareth not his prey." He will let it get away.
He will concentrate upon obtaining & holding it. RV. "But the precious substance of men is to the diligent."

CHAPTER 13.

It commences with the need to hearken to parental instruction. It concludes V 24 with the need of discipline where the instruction is not heeded.

A WISE son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 A [p] man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall* eat violence.

3 [r] He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 [t] The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent [z] shall be made fat.

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

6 [u] Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth [9] the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

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

9 [d] The light of the rightful rejoiceth: but the [1] lamp of the wicked shall be put out.

[p] Prov. 12. 14.
[r] ch. 21. 23.
[t] ch. 21. 25.
[z] ch. 11. 25.
[u] ch. 11. 24.
[1] Heb. *Mûsâwr* – chastisement, reproof, restraint. Str. – discipline
Notice Contrast One contemptuous of good Ps. 1:1
Receive comfort, credit & benefit
Wise & profitable speech.
Heb. bâgad = Traitor, faithless.
Their speech has been false – they are deserted in need & overthrown without help.
The shut Who speaks sparingly with care and caution.
Always Wanting never Working
Cp Ps. 19:29, 119 Pro 21:25 It is a negation of all he stands for
Heb. Râshâ' Lawless. Not bound by principle or governed by Law
Makes himself contemptible and hateful to all who know him. There is scarcely a word of reproach than being called a liar.
His excessive covetousness does not permit him to enjoy the fruits of his labour. Eccl 5:
Prov 27:20
Rev 2:9. James 2:5. Phil 4:
1 Tim. 6:6-8.
Heb. Kôpher = Covering. Fig. Redemption. A rich man has much to lose and is subject to constant pressure which, however can be relieved by payment.
RV "No threatening." No one can gain from interfering with him. That the wealthy must exercise additional care.

3 DESTINY OF THE WICKED vv 9.

Divine light kindled in the heart reproducing Divine characteristics Ps. 18:28.
SÂMACH – Brightly cheerfully.
See bottom

CARE IN CONVERSATION 13-23.

RVmg: "In the transgression of the lips is an evil snare." Anyone speaking inadvertedly brings trouble on himself. Cp 11:15.; 11:13. 6:1-3. 18:6-7. Cf. 15:2.
They shall extricate themselves therefrom by taking heed to the Divine counsel e.g. 6:3. Cp 21:23.
Words can be like seeds producing fruit of righteousness Cp 1 Thess 2:19. Cf. Mk. 12: 35-37. Maternally – 13:2. 18:20-21. As he sows so shall he reap. Gal 6:7.
What he does to help others. 1Ga 3:10. 1 Pe. 4:10. Mt. 10:41-42 Lk. 6:38.
See mg. = openly. He does not conceal it. Cp 25:28. 29:11.
He hides his feelings. Lets passions cool before attempting to set things right. Then seeks YAHWEH's help. Prov 20:22. 24:29.
PUWACH – To puff, blow. Str. Hence to breathe out fearlessly. Cp 14:5, 25.
Hated of God. 6:19; 15:8. 21:26. 24:28
BÂTA' – To babble. RV – speaketh rashly. Such a one, babbling thoughtlessly wounds by his foolish chatter, or pernicious misrepresentations Ps. 52:2. 57:4. 59:7. 64:3. Jam 3:6-8.
REGA' – A wink of the eyes – Str. A very short time. There is no permanency in lying; it is soon found out.
That is the secret hidden intent of such to do no harm

THE NEED FOR CARE IN CONVERSATION 13-23.

RVmg: "In the transgression of the lips is an evil snare." Anyone speaking inadvertedly brings trouble on himself. Cp 11:15.; 11:13. 6:1-3. 18:6-7. Cf. 15:2.
They shall extricate themselves therefrom by taking heed to the Divine counsel e.g. 6:3. Cp 21:23.
Words can be like seeds producing fruit of righteousness Cp 1 Thess 2:19. Cf. Mk. 12: 35-37. Maternally – 13:2. 18:20-21. As he sows so shall he reap. Gal 6:7.
What he does to help others. 1Ga 3:10. 1 Pe. 4:10. Mt. 10:41-42 Lk. 6:38.
See mg. = openly. He does not conceal it. Cp 25:28. 29:11.
He hides his feelings. Lets passions cool before attempting to set things right. Then seeks YAHWEH's help. Prov 20:22. 24:29.
PUWACH – To puff, blow. Str. Hence to breathe out fearlessly. Cp 14:5, 25.
Hated of God. 6:19; 15:8. 21:26. 24:28
BÂTA' – To babble. RV – speaketh rashly. Such a one, babbling thoughtlessly wounds by his foolish chatter, or pernicious misrepresentations Ps. 52:2. 57:4. 59:7. 64:3. Jam 3:6-8.
REGA' – A wink of the eyes – Str. A very short time. There is no permanency in lying; it is soon found out.
That is the secret hidden intent of such to do no harm

Prophecies of Proverbs.

7 THE DESTINIES OF TWO KINDS OF TONGUES. Ch. 12:19. Cp Mt. 12:36-37. Jam. 4:11-12. Luke 12:3-5.
Previous Prophecy 10:30.
Next prophecy 13:7.

CHAPTER 13.

Prefaced by "A wise son"

2 SECOND SECTION IN THE COLLECTION 13:1-15:19.

1 ON MAKING THE TONGUE PROFITABLE vv 1-3.

We have two eyes & two ears to see & hear with, but only one tongue fenced with teeth. Let it keep its subordinate position.

2 ON MAKING LABOR PROFITABLE vv 4-8.

1 HOW TO MAKE LIFE PROFITABLE

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

11 [a] Wealth *gotten* by vanity shall be diminished: but he that gathereth [2] by labour shall increase.

12 Hope deferred maketh the heart sick: but [c] *when* the desire cometh, *it is* a tree of life.

13 Whoso [2] despiseth the word shall be destroyed: but he that feareth the commandment [3] shall be [i] rewarded.

14 The law of the wise *is a* [k] fountain of life, to depart from [l] the snares of death.

15 [m] Good understanding giveth favour: but the way of transgressors *is* hard.

16 [o] Every prudent *man* dealeth with knowledge: but a fool [4] layeth open *his* folly.

17 A wicked messenger falleth into mischief: but [5] [q] a faithful ambassador *is* health.

18 Poverty and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 [s] The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools [u] shall be destroyed.

21 [w] Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and [y] the wealth of the sinner *is* laid up for the just.

23 Much food *is in* [a] the tillage of the poor: but there is *that is* destroyed for want of [judgment].

24 [d] He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 [e] The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAPTER 14.

EVERY [e] wise [1] woman [c] buildeth her house: but the foolish [d] plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: but [f] *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but [h] the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 A [n] faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but [p] knowledge *is* easy unto him that understandeth.

7 Go [r] from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 [t] Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth [6] his own bitterness; and a stranger doth not intermeddle with his joy.

11 [x] The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 [z] There is a way which seemeth right unto a man, but [b] the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and [c] the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every

---

[a] Cp. ch. 10. 2 & 20. 21.
[b] ch. 9. 1.
[c] Deut. 25. 9.
[2] Heb. with the hand.
[d] ch. 11. 21.
[e] ver. 29.
[f] Cp. Job 12. 4.
[g] ch. 19. 16. Num. 15. 31.
[h] Hos. 7. 16.
[3] Or, *shall be in peace.* Job 22. 21.
[i] ver. 21.
[k] ch. 13. 14.
[l] ch. 10. 11.
[m] 2 Sam. 22. 6.
[n] ch. 3. 4. & 22. 1. Eccles. 9. 11.
[o] Ex. 20. 16.
[p] ch. 12. 23 & 15. 2.
[4] Heb. *spreadeth.* Ex. 37. 9.
[q] ch. 8. 9. Kesiy
[5] Heb. *an ambassador of faithfulness.*
[r] ch. 25. 13.
[s] Gen. 21. 16. Num. 9. 2. 1 Sam. 26. 20.
[t] ver. 12.
[u] ch. 10. 23.
[6] Heb. *the bitterness of his soul.* Cp. 1 Sam. 1. 10. Job 3. 20.
[7] Heb. *shall be broken.* ch. 11. 15.
[v] ch. 11. 19. Ps. 32. 10.
[x] ch. 15. 25. Job 8. 15 & 21. 28.
[y] ch. 28. 8. Job 27. 16. Eccles. 2. 26.
[a] ch. 16. 25. Cp. ch. 12. 15.
[a] Jer. 4. 3. Hos. 10. 12.
[d] Rom. 6. 21.
[e] ch. 5. 4.
[d] ch. 10. 18 & 22. 15 & 23. 13, 14 & 29. 15, 17.
[e] Ps. 34. 9, 10 & 37. 3, 25

Prophecies of Proverbs 818

8 THE LAMP OF THE WICKED TO BE EXTINGUISHED.

CH. 13:9. Their light shall no longer shine. 13:9 Isa. 50:11. Prov. 24:20, 20:20. Rev. 18:23. Note past judgment on Jerry. Jer. 25:10.

● Previous Prophecy Ch. 12:14.
● Next Prophecy Ch. 13:13.

Prophecies of Proverbs

9. THE WORD: THE BASIS OF JUDGMENT CH. 13:13.

Cp. Jn. 12:48-50. Mt. 12:36

● Next Prophecy. 11:21.

Prophecies of Proverbs

10. GOOD TO BE RECOMPENSED 13:21.

Cp. Eph. 6:14. Heb. 10:30.

● Next Prophecy. 14:11

Prophecies of Proverbs

11. THE ORGANISATIONS OF THE WICKED TO BE OVERTHROWN.

14:11 Cp. Isa. 2:10-22. Rev. 16:18-19. 2 Cor. 4:14-18. There will be a complete reversal of positions as the seeming permanent structure of the wicked are overthrown

● Next Prophecy 14:18-9.

---

7 PRIDE AND TRACTABLENESS V.1c

14 RV: "By pride cometh only... It is self-assertive, demanding its "rights", it is exacting, claiming its dues; it is overbearing, intolerant of opposition. "Pride only breeds quarrels."

20 They are not too proud to take advice.

8 EASY COME EASY GOES V.11.

21 Without personal effort is not properly valued. Prov. 20:21. The tenderey is to spend it easily. Let us learn the value of it. 1 Tim. 6:17-18.

9 NEVER DESPAIR V.12.

22 The disappointment of raised expectations leads to intence depression of spirits such as to make one sick. The pleasure of that which is hoped for is largely lost even when it comes. So continue to hope - but do not limit hope by time. This leads to impatience and despair.

10 THE VALUE OF THE DIVINE WORD. VV.12-18

Deut. 8:3; Num. 23:15. 1 Sam. 15:22-23. Lk. 16:31. Heb. 10:28-29. John. 12:48-50.

SHALAM - To be safe, completed. It signifies wholeness, oneness, secure salvation. Jhn. 17:21. The Word brings fellowship + peace now. Jhn. 14:27. 16:33. 20:19, 21, 26. Ps. 119:165.

Is rough. Cp. Heb. 12:13. There is no peace now for such nor future in the Kingdom.

See Note top p. 817. He gives thought + deliberation to a matter, + then acts - He deals + worketh.

He displays his folly like a shop-keeper. One works the other talks.

One false to his trust shall not prosper. He will be found guilty + discharged. Lk. 16:10-12. + Act

29 To profit from reproof shows humility + good sence + wins respect from others. Cp. 12:1.

11 THE BLESSINGS OF OBEDIENCE VV.19-25.

This is the objective of every man.

Fools use evil means to accomplish it.

He will be helped + encouraged to that end. Cp. 1 Cor. 15:33.

Sin brings suffering. Cp. Jas. It catches up with them sooner or later. Ps. 73:17-18.

RV: "shall be recompensed with good."

The Truth is the greatest inheritance we can leave.

This is often the case now. Cp. Jacob Gen. 31:9. Israelites Exod. 12:35-36. 9 will be so ultimately.

NIR - Freshly ploughed land. Str. It is there to be obtained by hard work.

Discretion + care, and not merely hard labor is necessary.

SHÂKAR - At the Dawn. Refer early in life or early in the formation of bad habits. See Note V.1. He will be guided to good.

Because his needs are few + he is easily satisfied. Deut. 8:11. 1 Tim. 6:8. Heb. 13:5. 1 Jn.

CHAPTER 14

2 MANIFESTATION AND BENEFITS OF WISDOM, 1-35

1 TRAITS OF WISDOM + FOLLY 1-7

Domestic life should be founded on Wisdom. 31:10-31. 16:17. 28:6.

His Upright walk is a manifestation of his fear or reverence.

CHOTER - Sheet. The tongue. 18:6. 21:24. 28:23. Jam. 3:6.

Cannot be bribed.

PU WACH - To puff - will breathe forth. He does it naturally. 7 therefore skilfully. His very attitude towards it precludes him doing so. Meekness is a necessary requisite. Ps. 25:9.

Such will manifest a reverence towards God. Prov. 1:7. The fear of Yahweh. Ps. 1:7. Isa. 9:6. 11. 20:19:27. 1 Cor. 3:11. 15:33. Jude 23.

2 UNDERSTANDING ONE'S WAY VV.8-19.

Correctly discerns motives, purposes, objectives. 2:6-9. Eph. 5:17.

MIRMÂH - Occurs often. Indicating to the imagene that they are clever or wise.

They make sport of it, pass over it with a joke, + encourage others in the same way by their easy view of it - but they lose favor with the righteous.

It cannot be properly expressed or shared, for every one's creed stops the hardest.

Joy likewise is something personal. So have the fulness of sorrow + joy to itself.

Laughter can be cause of sorrowing heart or an empty head. Cp. Ecc. 2:2. 7:3-6. 11:9. Cf. Jam. 4:9.

Externally he may give the appearance of being very pious but cp. Num. 22:37. Prov. 1:31. 12:14.

See Note bottom 8:14. + the credulous. Cp. Rom. 16:18-19. Eph. 4:14. 5:17. 1 Jn. 4:1.

"BE SLOW TO WRATH"

● A fool is quick-tempered. Prov. 15:18. ● Restraint. ● Friendship of angry men. ● Fools harbor resentment.

18 Acts with deliberation and discretion. Cp. Amos. 5:13.

19 The result of a foolish move. Prov.

20 p. 815-5.

21 He easily falls into rage. He is confident in himself. 21:24. 28:26. 22 In contrast to the Godly who remain calm + thoughtful. Isa. 30:15.

2-815. See above.

23 The shrewd schemer who hides his anger.

Cp. V.15 Note

25 His application of knowledge is as a crown of glory.

26 Thy will be the ultimate state in Israel, revealing the benefit of applying the wisdom of Proverbs.

3 CAUSES + EFFECTS IN HUMAN RELATIONSHIPS 20-27

A relative term indicating to be indifferent towards.

Indicative of the grossest selfishness. Revealing how Yahweh views such selfishness.

RVmg. "Shall they not go astray." These who meditate evil will follow the path. 3:29. 6:14. Jam. 3:14. Cp. Prov. 21:7.

Mt. 5:7. Acts 20:35.

Natural. Rom. 2:14. 28:17. Spiritual. Jhn. 6:27. Heb. 6:10-11.

Even in spiritual matters. Jhn. 6:7. 7:21.

They have the wisdom to use them properly.

Wealth only emphasizes this. Cp. Ps. 49:6-10-12. Luke 12:19-20.

It destroys all fear of man. Ps. 27:4. Rom. 8:11.

4 LIFE'S CONTRASTS. 28-35

A happy, contented, + numerous people is more to the glory of a King than records of conquests. Prov. 30:31. 1 Kg. 4:20.

RV mg. "tranquil" Str gives as a related abstract meaning of MARPE' - placidity. Cp. Phil. 4:11. 1 Tim. 6:6. Heb. 13:5. 1 Tim. 6:6.

One can be made sick with envy. Cp. Ps. 73:3. Jam. 3:14.

Who has legislated on their behalf. Deut. 15:9, 11, 14. will move to help them. Ps. 126. + has already provided for the relief of our spiritual poverty. 2 Cor. 8:9. 6:10.

EPHES - Cessation hence loss of support leading to rebellion.

TABHWNAH - from BHYN - To separate discriminate. Implies in

word:] but the prudent *man* looketh well to his going.]

16 [j]A wise *man* feareth, and departeth from evil:] but the fool rageth, and is confident.]

17 *He that is* [k]soon angry dealeth foolishly:] and a man of wicked devices is hated.]

18 The simple inherit folly:] but the prudent are crowned with knowledge.]

19 The evil bow before the good;] and the wicked at the gates of the righteous.]

20 [l]The poor is hated even of his own neighbour:] but [m]the rich *hath* many friends.]

21 He that despiseth his neighbour sinneth:] but he that hath mercy on the poor, [n]happy *is* he.]

22 Do they not err that devise evil?] but mercy and truth *shall* be to them that devise good.]

23 In all labour there is profit:] but the talk of the lips *tendeth* only to penury.]

24 The crown of the wise *is* their riches:] *but* the foolishness of fools *is* folly.]

25 A true witness delivereth souls:] but a deceitful *witness* speaketh lies.]

26 In the fear of the LORD *is* strong confidence:] and his children shall have a place of refuge.]

27 The fear of the LORD *is* a fountain of life,] to depart from the snares of death.]

28 In the multitude] of people *is* the king's honour:] but in the want of people *is* the destruction of the prince.]

29 *He that is* [o]slow to wrath *is* of great understanding:] but *he that is* [p]hasty of spirit exalteth folly.]

30 A [q]sound heart *is* the life of the flesh:] but [r]envy the [s]rottenness of the bones.]

31 He that oppresseth the poor [t]reproacheth [u]his Maker:] but he that honoureth him hath mercy on the poor.]

32 The wicked is driven away in his wickedness:] but [v]the righteous hath hope in his death.]

33 Wisdom resteth in the heart of him that hath understanding:] but [w]*that which is* in the midst of fools is made known.]

34 Righteousness exalteth a nation:] but sin *is* a reproach [x]to any people.]

35 [y]The king's favour *is* toward a wise servant:] but his wrath is *against* him that causeth shame.]

CHAPTER 15.

A [z]SOFT answer turneth away wrath:] but [a]grievous words stir up anger.]

2 The tongue of the wise useth knowledge aright:] [b]but the mouth of fools [c]poureth out foolishness.]

3 [d]The eyes of the LORD *are* in every place,] beholding the evil and the good.]

4 [e]A wholesome tongue *is* [f]a tree of life:] but perverseness therein *is a* breach in the spirit.]

5 [g]A fool despiseth his father's instruction:] [h]but he that regardeth reproof is prudent.]

6 In the house of the righteous *is* much treasure:] but in the revenues of the wicked is trouble.]

7 The lips of the wise disperse knowledge:] but [i]the heart of the foolish *doeth* [k]not so.]

8 The [l]sacrifice of the wicked *is* an abomination to the LORD:] but the prayer of the upright *is* his delight.]

9 The way of the wicked *is* an abomination unto the LORD:] but he loveth [m]him that followeth after righteousness.]

10 [n]Correction *is* [o]grievous unto him that forsaketh the way:] *and* he that hateth reproof shall die.]

11 [p]Hell and destruction are before the LORD:] how much

CHAPTER 15: SUMMARY

The worship of a wicked man is hateful to Yahweh V8 but that of a sincere man draws him close V29. As hidden things are open to his view so He discerns the shiftings & evasions of the human heart V11.

Key Words: Righteous & Wicked V6

Strong Verses: 3, 8, 9, 11, 33.

CONTRAST THE "VOID OF HEART" V.21 MG
with the possessor of a heart V.32 MG.
The former lacks spiritual life and so "despises his life" V.32 Cp 19:8. 17:16. 18:15
He refuses discipline. Cp Rev 3:19

17 Cp 9:18 The world's love of darkness John 3:18-21. Hatred of Christ's reproofs John 7:7. Cp. Ahab Micaiah 2 Chr. 18:7
18 Who would correct & teach him.

8 VIRTUES OF CHEERFULNESS AND CONTENTMENT 16-17

19 The face reflects the condition of the mind. The benefits of a merry heart. V15. 17:22. Cp 2 Cor. 1:12. The helpful effects of encouragement. 12:25. 16:24. 18:14.
20 Cp V.2.
21 'ĀNIY - Depressed Sterile self-afflicted, or gloomy. It matters not what happens - the day is evil to them.
22 There is capacity for full enjoyment therein. Phil. 4:11.
23 One fattened for the table. True pleasure is in mutual affection - not in the quality of meat. Cp 21:19.

9 FACETS OF MORAL TRUTH VV. 18-33.

24 MADDŌWN - Contention Cp 26:21. This usually induced by pride 23:25. 29:22. Contention often end in litigation. Cp Mk. 4:25, 40.
25 RIB - Law dispute. The "wayful" often has to seek the help of the "slow to anger" to prevent this result of their indiscretion.
26 Real or imagined difficulties which slow his progress - give pain. 22:5, 19.
27 RV. "an highway." Job 5:14 Heb. 12:13. This demands spiritual & mental activity.

3 THIRD SECTION IN THE COLLECTION. V20-19:19

1 SOURCES OF JOY AND SORROW VV 20-23.

28 Thought & co-operation are necessary for good results.

2 FIRST PRINCIPLES OF RELIGION. VV 24-33.

29 Lit "goeth upward" Phil. 3:20.
30 By resurrection to life eternal Cp. Ex. 5:5. 7:21. Exh. 23:14.
31 Cp 12:7. 14:11. 16:18. 29:21.
32 The inheritance. Deut 10:17-18. Ps. 68:5-6.
33 Actions and words may not reflect the thoughts - but. Cp. Heb. 4:13. MACHASHEBETH - contrivances. RV: "Evil devices are an abomination to Yahweh"

more then (a) the hearts of the children of men?] Jer. 17:10. Jhn 2:24-25. Heb. 4:13

12 A scorner (b) loveth not one that reproveth [him:] neither will he go unto the wise.]

13 [d] A merry heart maketh a cheerful countenance:] but [e] by sorrow of the heart the spirit is broken.] (Inward desire) Cp 1 Cor 8:2 Prov 18:15

14 The (heart) of him [that hath understanding (seeketh) knowledge:] but the mouth of [fools feedeth on foolishness.]

15 All the days of the afflicted are evil:] but he that is of a merry heart *hath* a continual feast.] - Rom. 12:12. 2 Cor. 1:12. 1 Pet. 1:6.

16 (k) Better *is* little with the fear of the LORD] than great treasure and trouble therewith.]

17 (m) Better *is* a dinner of herbs where love is,] than a stalled ox and hatred therewith.]

18 [o] A wrathful man stirreth up strife:] but *he that is* slow to anger appeaseth strife.]

19 [q] The way of the slothful *man is* as an hedge of thorns:] but the way of the righteous [is made plain.] Rom. 14:7

20 [r] **A wise son** maketh a glad father:] but a foolish man despiseth his mother.] (i.e. the way of folly)

21 Folly *is* joy to *him that is* (s) destitute of wisdom:] but a man of understanding walketh uprightly.] (This is his joy)

22 [t] Without counsel purposes are disappointed:] but in the multitude of counsellors they are established.] - 11:14. 20:18. 24:6.

23 A man hath joy by the answer of his mouth:] and (u) a word *spoken* [2] in [due season, how good *is it!*] (Result of good counsel)

24 The way of life *is* (w) above to the wise,] that he may depart from hell beneath.]

25 [f] The LORD will destroy the house of the proud:] but he will (x) establish the border of the widow.] 22 - Mth 15:11.

26 [h] The thoughts of the wicked *are* an abomination to the LORD:] but *the words* of the pure *are* [2] pleasant words.]

27 [i] He that is greedy of gain troubleth his own house;] but he that hateth gifts shall live.]

28 The heart of the righteous (y) studieth [7] to answer:] but the mouth of the wicked poureth out evil things.]

29 The LORD *is* [l] far from the wicked:] but (z) he heareth the prayer of the righteous.]

30 The light of the eyes rejoiceth the heart:] *and* a good report maketh the bones fat.]

31 (a) The ear that heareth the reproof of life] abideth [k] among the wise.] - 9:8-9. 14:20

32 He that refuseth (b) instruction despiseth his own soul:] but he that (c) heareth reproof (d) getteth understanding.]

33 (e) The fear of the LORD *is* the instruction of wisdom;] and [p] before honour *is* humility.]

(a) 1 Sam. 16. 7. Ps. 44. 21.
2 Heb. words of pleasantness.
(b) Amos 5. 10
c ch. 1. 29.
d ch. 17. 22. Cp. ver. 15.
e ch. 12. 25.
(f) Ps. 37. 30. Cp. 1 Pet. 3. 15.
g Ps. 10. 1. Cp. Ps. 18. 41.
(h) Ps. 145. 18. John 9. 31.
i ver. 5. ch. 25. 12.
k ch. 14. 33.
(l) ch. 16. 8. Ps. 37. 16. Eccles. 4. 6. 1 Tim. 6. 6.
(m) Or. Correction. ver. 10.
(n) Or, cleaveth. Gen. 22. 18.
o ch. 17. 1.
p Heb. Possesseth a heart. ch. 19. 8.
(q) ch. 3. 7.
r ch. 16. 28.
s ch. 18. 12.
t ch. 19. 24.
(u) Cp. ver. 9.
v Or, dispositions.
w Cp. Mat. 10. 19, 20.
x Heb. Is parted off as a country. Jer. 18. 15.
y ch. 10. 1.
z 1 Sam. 16. 7.
(a) Heb. Roll. Ps. 22. 8.
b Ps. 37. 5.
(c) Heb. wise of heart. ch. 6. 32.
d Is. 43. 7. Rom. 11. 36.
e ch. 11. 14.
f Job 21. 30.
(g) ch. 25. 11.
(h) ch. 11. 21.
i Heb. in his season. Ps. 1. 3.
k Heb. held innocent. ch. 6. 29.
(l) Col. 3. 1, 2.
m ch. 3. 3.
n ch. 12. 7.
(o) Cp. Deut. 19. 14.
p ch. 6. 16.
q ch. 15. 26.

820 ation of righteousness, forms the basis of true atonement and forgiveness Cp Luke 11:41 Acts 10:4. Jam. 5:20.
1 An extension of the first clause. Mercy & truth will secure forgiveness; fear or reverence of Yahweh will make forgiveness unnecessary.
10 Not necessarily all his enemies - but He will raise up support for him from amongst his enemies. Abimelek & Isaac Gen. 26:27. Esau & Jacob Gen. 33:4-5. the earth & woman Rev. 12:16.
11 Because there is contentment of mind now, and anticipation of great reward in the future. Cp Luke 12:20. Ps. 37:16.

CHAPTER 16.

(r) THE (s) preparations of the heart (in) man,] and [t] the answer of (the tongue, *is* from the LORD.] KV: "belongs to man, but"

2 All the ways of a man *are* clean in his own eyes;] but [u] the LORD weigheth the spirits.]

3 (f) [x] Commit thy works unto the LORD,] and thy thoughts shall be established.] - 14:21

4 [v] The LORD hath made all *things* for himself:] yea, [a] even the wicked for the day of evil.] Cp 6:17. 8:13 &

5 Every one *that is* proud in heart *is* an abomination to the LORD:] (g) *though* hand *join* in hand, he shall not be (h) unpunished.]

6 By (i) mercy and truth iniquity is purged:] and by the fear of the LORD *men* depart from evil.]

7 When a man's ways please the LORD,] he maketh even his enemies to be at peace with him.]

8 (k) Better *is* a little with right-

r Cp. Mat. 10. 19, 20.
s Heb. preparations of the heart.
t Cp. Ex. 4. 12. Mat. 10. 19, 20.
(u) Cp. 1 Sam. 2. 3. Jer. 17. 10. Heb. 4. 13.
v Cp. Rom. 11. 36.
(w) Cp. Ex. 9. 16. Rom. 9. 17.
x Cp. Ps. 37. 5. Dan. 4. 27.
(y) Cp. Ex. 8. 10. Deut. 33. 29. Ps. 18. 2. Jer. 17. 7.
z Cp. ver. 1.
a Cp. Ex. 9. 16. Rom. 9. 17.
(b) Cp. Ps. 37. 20. Jer. 17. 6.
c Cp. ch. 15. 33.
(d) Cp. ch. 15. 16.
e Cp. ch. 15. 27.
(f) Cp. ch. 15. 3.
g Cp. ch. 11. 21.
h Cp. ch. 15. 29.
(i) Cp. ch. 14. 22.
k Cp. ch. 15. 16.

Soothing, helpful, comforting - a reflection of the way of life. Ps. 19:8 Mk. 12:35.
Restless in his ambition, niggardly in his economics, unscrupulous in his dealings. He does not truly prosper. 1 Kg 21 20:21 Achan Josh 7:21 Gehazi 2 Kgs 5:27 28:16 2 Kg 16 Cp 3:5. Ecc. 7:7.
Thoughtful & deliberate 16:23 Cp Ecc. 5:2, 6
Irresponsible & thoughtless 10:19 11:16 29:11, 20. Ecc. 10:12 Mk. 7:21 12:34 Jam 3:1-8
The beaming glance of the eye presages good news & rejoices the one upon whom it is turned Cp 16:15.
Good health makes one feel better 3:8 16:24 Is 1:5, 7. 9:17.
A man must humble himself to fear Yahweh & act accordingly 16:6 Dt 5:6-7 29:29. 2 Kg 14 1 Pet 2:5. 2 Tim 4:10. 1 Jn 2:5

CHAPTER 16

5 THE KING'S GUIDANCE OF THINGS VV 1-3.

Man plans but the putting into effect is from God
Hebrew idiomatically rendered "God rules all things so that they agree, or unite one to another, or even the wicked is (or are fitted) to the day of evil." Cp V. 25. 21:2 1 Sam. 15:13-14 Lk 18:9-11.
Not merely the external but the inward motives 5:21. 24:12. Heb 4 12.
Cast: Roll Transfer the burden to Him. We can only transfer to Him but does He will approve. Cp 1 Cor 9.

4 THE ADMINISTRATION OF REWARDS & PUNISHMENTS. 4-9

RV. "for the end." An end appropriate to it. Ecc 3:11.
Cp 19:9. The fact that others are with him or endorse his action will not prove him right.
KĀPHAR - Cover. A sacrificial appli

CONTRAST THE "VOID OF HEART" V.21 MG
with the possessor of a heart V.32 MG.
The former lacks spiritual life and so "despises his life" V.32 Cp 19:8. 17:16. 18:15
He refuses discipline. Cp Rev 3:19

CHAPTER 16: RIGH
V8,
The safe way is the
that will be made
in truth. However
being deceived V 2
Key verses 7, 8,

12 CHĀSAB - To plait or weave. Thus intensity of thought & care thus prepares but God supplies. Jam 4:15-16.

5 DIVINE AUTHORITY AS MANIFESTED BY THE KING. VV 10-15

Cp Rom 13:1-7
This was the case with Israel's kings who sought Yahweh. 8:15. 16:12. 21: 1. Cp 1 Kg 1:16 Christ - 2 Sam. 23:3.
He set the standard of fair trading. The standard weight was "the shekel of the sanctuary" Exod. 38:24 Cp Ezek. 45:10-12.
They must set a standard of righteousness.
16. In war 20:18 Judgment 25:5. Social equity 29:14. Cp Deut. 17: 4. Isa. 32:1.
17 Ideal kingship is here in view. Cp the King of heaven Num. 6:25.

6 MORAL LAWS IN REGARD TO THE WISE AND FOOLS 16-26

19 Ecc. 7:12. Mk 16 26. Lk 12:21.
20. Cp Note Ch 1:2. Both wisdom & understanding are needed as guides in life.
They keep to the highway 15:19. Cp Gen. 3:24.
22 Save himself from ruin. Cp also. Mk 16 39.
23 Because success is short lived.
24 Yahweh is the Advocate of such Ps 34:18. 138:6. Isa 57: 15. Mk 5:13. Lk 1:51-53. 18:13-14.
25 DABAR - Word. RV: "He that giveth heed unto the word shall find good" 8:35. 13:15.
26. Because he has an effective Helper in time of need.
27 Ps 8:17. They receive commandments 10:10. Bring pleasure to others 21:15. Cp Tom. 3:17.
28 Instruction properly imparted Ps 19:10 11 Prov. 16:24. 15:7. 27:9. Ps 45:2. Lic 11:10. Isa 50: 4. Lk 4:22. Jhn 7:46.
29 The possessor of understanding has this within him to revive him at all times 10:11. 11:14. 14:12. 18:4. Jhn 7:37-39.
SEKEL - Intelligence, peace in thought & act.

MORAL LAWS IN
lati
16
get
get
cho
17
is t
kee
soul
18
tion
fore
19
hum
tha
the
20
wis
wh
hap
21
call
ness
lear
22
spri
hath
fools
23

CHAPTER 16 RIGHTEOUSNESS CONTRASTED
VB, 12, 13, 25, 31.
The safe way is the way of the upright, a way that will be made plain to those who seek it in truth. However there is need to guard against being deceived V 25. Cp Rom 16 17 19
Key verses 7, 8, 18, 25, 31, 32.

eousness] than great revenues without right.]

9 A [a] man's heart deviseth his way:] but [c] the LORD directeth his steps.]

10 [3] A divine sentence *is* in the lips of the king:] his mouth transgresseth not in judgment.]

11 A just [d] weight and balance *are* the LORD's:] [4] all the weights of the bag *are* his work.]

12 *It is* an abomination to kings to commit wickedness:] for [e] the throne is established by righteousness.]

13 Righteous lips *are* the delight of kings;] and they love him that speaketh right.]

14 [g] The wrath of a king *is as* messengers of death:] but a wise man will pacify it.]

15 [h] In the light of the king's countenance *is* life;] and his favour *is* as a cloud of [k] the latter rain.]

16 [l] How much better *is it* to get wisdom than gold!] and to get understanding rather to be chosen than silver!]

17 The highway of the upright *is* to depart from evil:] he that keepeth his way preserveth his soul.]

18 [m] Pride *goeth* before destruction,] and an haughty spirit before a fall.]

19 Better *it is to be* of an humble spirit with the lowly,] than to divide the spoil with the proud.]

20 [n] He that handleth a matter wisely shall find good:] and [o] whoso trusteth in the LORD, happy *is* he.]

21 The wise in heart shall be called prudent:] and the sweetness of the lips increaseth learning.]

22 Understanding *is* [5] a well-spring of life unto him that hath it:] but the instruction of fools *is* folly.]

23 [u] The heart of the wise teacheth his mouth,] and addeth learning to his lips.]

24 [b] Pleasant words *are as* an honeycomb,] sweet to the soul, and health to the bones.]

25 There is a way that seemeth right unto a man,] but the end thereof *are* the ways of death.]

26 [6] He that laboureth laboureth for himself;] for his mouth [7] craveth it of him.]

27 [7] An ungodly man diggeth up evil:] and in his lips *there is* as a burning fire.]

28 [f] A froward man [8] soweth strife:] and a whisperer separateth chief friends.]

29 A violent man enticeth his neighbour,] and leadeth him into the way *that is* not good.]

30 He shutteth his eyes to devise froward things:] moving his lips he bringeth evil to pass.]

31 [i] The hoary head *is* a crown of glory,] *if* it be found in the way of righteousness.]

32 [m] *He that is* slow to anger *is* better than the mighty;] and he that ruleth his spirit than he that taketh a city.]

33 The lot is cast into the lap,] but the whole disposing thereof *is* of the LORD.]

CHAPTER 17.

[9] BETTER *is* a dry morsel, and quietness therewith,] than an house full of [9] sacrifices *with* strife.]

2 A wise servant shall have rule over a son that causeth shame,] and shall have part of the inheritance among the brethren.]

3 [q] The fining pot *is* for silver, and the furnace for gold:] but the LORD [r] trieth the hearts.]

4 A wicked doer giveth heed to false lips;] *and* a liar giveth ear to a naughty tongue.]

5 Whoso mocketh the poor [t] reproacheth his Maker:] *and* he that is glad at calamities shall not be [u] unpunished.]

[a] Cp. ver. 1, ch. 19. 21.
[b] ch. 15. 26.
[c] Ps. 37. 23.
[3] Heb. Divination.
[d] Is. 40. 12.
[4] Heb. The work of him that weigheth. Cp. Job 28. 25.
[5] Heb. all the stones.
[e] Heb. boweth unto him.
[6] Heb. A man of his labour. Pr 23
[f] ch. 25. 5.
[g] ch. 19. 12.
[7] Heb. sendeth forth.
[h] ch. 19. 12 & 20. 2.
[i] Job 29. 24.
[k] Job 29. 23.
[8] Heb. maketh strife.
[l] ch. 8. 10, 11, 19.
[m] ch. 18. 12 & 25. 28.
[n] ch. 19. 8 Jam 1:19 Eph 4:26 Pr 1:7.
[o] ch. 29. 25.
[p] ch. 15. 17.
[9] Or, cheer, feasting. So ch. 15. 17. Cp 17:1 Heb. 12:16
[q] ch. 27. 21. Ps. 26. 2. Mal. 3. 3.
[r] 1 Chr. 29. 17. Jer. 17. 10.
[t] ch. 14. 31.
[u] Mal. 2. 17. Ps. 37. 28.

1 Ki 3:5 Col 3:16.
12:18, 15:23, 26, 27:4, 5, 14
7-11 Soothing words of true comfort.
12 Cp 14:12 NOTE
NIV: The labourer's appetite works for him; his hunger drives him on
RV: "The appetite of the toiling man..." Soul is equivalent to desire as in 6:30 This hunger is a strong incentive to work Luc 1:2 2 Thess 3:10.

7 THE EFFECTS OF EVIL CONDUCT VV 27-30.

He labors at it - fig. turning over the soil like a laboring man in search of it
Ps 52:2-4 Jam 3:6.
TAHPUKAH - perversity or fraud Str. From HAPHAK - to turn about or over Thus to change or pervert
Violently as a sower scattering seed or a warrior hurling a javelin Cp Sam 3:34 Cp 15:8, 28:20-22.
Cp 1:10. His very evidence is suggestive of capable, efficient leadership.
To the consequences of his evil actions.
Or "compressing his lips"
CRY: "He that compresseth his lips) He disguises his feelings - hiding the treacherous smile or he sees his plans mature.

8 THE EFFECT OF GOOD CONDUCT VV 31-32.

Because the theory of life has been tested in the crucible of actual experience.
9 EXERCISE FAITH V 33

CHAPTER 17

10 PROVERBS OF PERSONAL CONTENTMENT & PEACE 1-9
Thus spiritual Israel shall reign over natural Israel Rom 9:8 Emphasizing the value of wisdom Cp Luke 11:42-43
Therefore be sincere Cp Ser. 17:10. Rom 8:7-8 Heb. 11:6. 1 Pet. 1:7. Ps 12:6
Mischievous. Be reliable in speech & do not consort with those who are otherwise 28:23.
NIV "shows contempt"
Therefore be compassionate
NIV: Malicious
CASAH - to make or appoint.
RUWSH - Deshlute

Prophecies of Proverbs IIA
SERVANTS TO RULE OVER
THE FOOLISH SON 17:2.

Cp John 15:15; Mat. 19:28-30; Jer. 3:15; Rev. 5:9-10 Rev 20:6; Isa. 63:16; 66:9; 49:19-29.
The Israel of God Gal 6:16. shall rule over Yahweh's first born Ex 4:22-23. Cp the punishment on Reuben.
Next prophecy 19:8-9.
Last. 11:11.

12 CHASAB - To plaister weave. Thus intensity of thought & care not prepared but God disposes. Jam 4:13-15
5 DIVINE AUTHORITY AS MANIFESTED BY THE KING VV 10-15
Cp Rom 13:1-7
13 This was the case with Israel's Kings who sought Yahweh. 8:15 16:12 21: Cp 1 Kg 3:16 Christ - 1 Sam. 23:3.
14 We set the standard of fair trading. The standard weight was "the shekel of the sanctuary" Exod. 38:24. Cp Ezek. 45:10-12.
15 They must set a standard of righteousness.
16 In war 20:18 Judg 7 Mont. 28:5 Social equity 29:14. Cp Rev. 19:
17 Isa. 32:1.
Ideal Kingship is here in view. Cp the King of heaven Num 6:25.
6 MORAL LAWS IN REGARD TO THE WISE AND FOOLS 4:26
19 Eccl. 7:12. 9:11. 16 20. Lk 12:21.
20. Cp Note Ch 1:2. Both wisdom & understanding are needed as guides in life.
21 They keep to the highway 15:19. Cp Gen. 3:24.
22 Sorrow himself from ruin. Cp also. Ecc. 10 19.
23 Because success is shortlived.
24 Yahweh is the Advocate of such Ps 34:18. 138:6. Isa. 57: 15. Mk 5:3. Lk 1:51-53. 18:13-14.
25 DABAR - Word. RV: "He that giveth heed unto the word shall find good" Prov. 13:13.
26 Because he has an effective Helper in time of need.
27 p 8:17. They receive commandments 10:8. Bring pleasure to others 21:15. Cp Rom 3:17.
28 Instruction properly imparted Ps 19:10 11 Prov. 16:24. 15:7. 27:9. Ps 45:2. Luc 12:10. Isa. 50: 4. Lk 4:22. Jhn 7:46.
29 The possessor of understanding has this within him to revive him at all times Ecclesiastes 11:14. 12:1. 18:4. John 7:37-39.
SEKEL - Intelligence in thought & act.

Ch 17:1. Sacrifices: Part of the thank or peace offerings was eaten by members of the family where the right spirit did not exist could degenerate into excess leading to quarrels & dissention See 1 Sam. 1: 5, 6, 13; 2:13; 20:26-30 Cp 1 Cor. 11. 21-22; 2 Pet. 2:13-14; Jude 12. It is not the followers of religion that grace a home but application of the spirit of it. Piety in external must stem from heart.

THE LOT 16:33.

Lot = GORAL - Rough prop - a pebble Str. Cap = bosom as 17:23. 21:14. "The reference is to the bag of the ephod, in which were the two stones by which Yahweh gave true judgment or decision Cp Exod. 28:30. Num. 26:55 note."

MEANS OF PERSONAL PEACE CH 17.

1 - Be content V 1 2 - Act wisely V 2. 3 - Be sincere in heart V 3. 4 - Be reliable in speech V 4 5 - Be compassionate V 5. 6 - Seek family joys V 6. 7 - Seek wisdom in speech V 7. 8 - Acknowledge a reward benefits received from others V 8. 9 - Cover the faults of others V 9.

6 (e) Children's children *are* [b] the crown of old men; and the glory of children *are* their fathers.

7 [2] Excellent speech becometh not a fool: much less do [3] lying lips a prince.

8 [f] A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression [6] seeketh love; but he that repeateth a matter separateth *very* friends.

10 [7] A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 [i] Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 [j] Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore [k] leave off contention, before it be meddled with.

15 He that [l] justifieth the wicked, and he that [m] condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it*?

17 [n] A friend loveth at all times, and a brother is born for adversity.

18 A man void of [2] understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 [3] He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 [o] He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 [p] A merry heart doeth good [4] *like* a medicine: but a broken spirit [q] drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 [r] Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to (h) her that bare him.

26 Also to punish the just *is* not good, nor to strike princes for equity.

27 He that hath knowledge [i] spareth his words: and a man of understanding is of (h) an excellent spirit.

28 Even a fool, [t] [k] when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAPTER 18.

1 (l) THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom as a flowing brook.

5 *It is* not good to [9] accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 [r] A fool's [5] mouth *is* his destruction, and his lips *are* the snare of his soul.

8 [s] The words of a (t) talebearer

(e) Ps. 127. 3, 4 & 128. 3, 6.
[b] ch. 16. 31.
[c] ver. 25. ch. 10. 1.
[2] Heb. *A lip of excellency.*
[d] ch. 15. 23.
[3] Heb. *a lip of fame.*
[4] Or, *a medicine.*
[e] Ps. 22. 25.
[f] ch. 18. 16.
[5] Heb. *a stone of grace.*
[g] ch. 14. 6.
[6] Or, *frustrateth.*
[7] Or, *A reproof entereth more into a wise man than to strike a fool an hundred times.*
[h] ch. 23. 25. Cant. 6. 9.
[i] ch. 10. 19. James 3. 2.
[j] 2 Sam. 17. 8. Hos. 13. 8.
[k] Or, *a coal of fire?* K V ch. 25. 25. Jer. 18. 14.
[l] Job 13. 5.
[m] ch. 20. 22. Mat. 5. 39.
[n] ch. 20. 3 & 25. 8. 1 Thes. 4. 13.
[o] Or, *He that separateth himself seeketh according to his desire, and intermeddleth with every business.*
[p] Ex. 23. 7. Is. 5. 23.
[q] Job 34. 27. Ps. 94. 21.
[r] Job 6. 14.
[s] ch. 26. 22.
[t] Or, *whisperer.* ch. 16. 28.

V. 8 NIV. "A bribe is a charm to the one who gives it; wherever he turns he succeeds."

V. 17 Friend REYA' - Those associate from RA'AH to tend a flock

V. 19 Exalteth his Gate. He makes the facade of his house to display his wealth & magnificence but cp 2 Kg 25:9. A low profile is best.

UNDERSTANDING. V. 18 Leb = Heart or Knowledge

V. 24. Biyn - To Separate or distinguish. Phil. 1:10.

V. 27 TABUWN - To argue or reason a matter to its conclusion. From. BIYN

V. 28 Biyn. AV: "Men esteemed as prudent"

Pesho' - from root = quarrel, revolt.

CH. 18:1. RV: "He that separateth himself seeketh his own desire; And rageth against all sound wisdom."
He is hypercritical and quarrelsome He separates himself from others in his selfish desire to please himself & then rages against the contrary view.

V. 2. Understanding : TABUWN = from BIYN - To separate or distinguish. Tabuwn sig. intelligence by arguing out the implication of things that differ. Phil 1:10.

V. 3. Wicked - RASHA' - morally wrong.
NIV = "And with shame comes disgrace"

V. 4. Beyond the fool to grasp. Where ignorance is bliss it is folly to be wise.

THE NAME OF YAHWEH v 10 cp Jhn 17:11, 1:1, 14, 20.

This is expressive of all that He is in Himself Exod 34:5-7 and what He is for those who obey Him. The significance of His name was revealed to Israel by the great deliverance at the Red Sea. See opp. Exod 15 and because of the Name they will be delivered in the future Ezek. 36:22. Cp Num 6:27 Jhn 17:6, 11, 26 Acts 15:14

INTEGRITY - TÔM (tome) = Completeness, fig. prosperity. St. From TÂMAM - a common root with TAMIYM - Perfect, and Thummim - fulnesses. It implies maturity & the wealth of experience. Of the rich fool Lk 12:16.

10 RV: "Dainty morsels - eagerly sought & swallowed up. The hearer of slander condones & encourages the speaker of it. v 5.

11 To be protected and allowed against the one referred to.

12 IDLENESS condemned. Such do not recognise the value of work as a discipline & training for the Kingdom Gen 3:19. Eph 6:6. 1 Cor 15:58 Cp 10:26

13 RV: Destroyer. 14:28. 28:24. Lk 15:11-24

16 SOME CONDITIONS OF GOOD & ILL 10-16

16 In Cor to v 10. Cp 10:30. 15:24. A 4:12. B 44:6. 64

v. 17 Jhn 7:37

17 A man will courageously bear up under physical ills - but will succumb to a wounded spirit.

18 CHASTENING The prudent get knowledge because his ear is ever open to receive it.

19 The right use of riches can assist to obtaining eternal life Luke 16:9. 1 Tim 6:17-19.

17 EVILS OF THE TONGUE & CONTENTION 17-21

18 Therefore exercise caution in such matters. Cp 16:32 NOTE

19 Close it against any hope of reconciliation.

A man of integrity whose word can be relied upon, benefits thereby in spiritual things cf Ch 12:11 Ps 15:4

20 His capable of helping or hindering. Cp Ps 4:7. 10:20-21, 31. Luke. Rom 10:10-15. Tit. 1:10 ff. Jam 3:6-9.

21 They must abide by the consequences thereof. Ps 33:11.

18 LOVE IN DIFFERENT RELATIONS 22-24

24 CONJUGAL LOVE. The ideal wife is in mind. Gen 2:24. 19:14. not. Gen 24:5. 27:19. 27:15. They are not easy to come by Ecc 7:28. 1 Sam 2:1-6.

25 COMPASSIONATE Love advocated. It is so scarce, for one cannot enter into the feelings of the other - no more than the arrogance of the rich acknowledges the humility of the poor when he cries for help.

26 RV: "He that maketh many friends [illegible] to his own

Moral virtues, and PROVERBS 19. their contrary vices.

are [2] as wounds, and they go down into the [3] innermost parts of the belly.

9 He also that is slothful in his work is [b] brother to him that is a [c] great waster.

10 The name of the LORD *is* [d] a strong tower: the righteous runneth into it, and [4] is safe.

11 [e] The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 [f] Before destruction the heart of man is haughty, and [g] before honour *is* humility.

13 He that [5] answereth a matter [i] before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 [k] A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 [l] A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 [m] Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 [n] *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties; but [o] the rich answereth roughly.

24 A man *that hath* friends must [6] shew himself friendly:

[2] Or, *are as* a *wound*. men are wounded. Cp. ch. 22. 18.
[b] ch. 18. 9.
[c] ch. 27. 10.
[3] Heb. *chambers*. ch. 20. 27.
[d] ch. 28. 6.
[e] ch. 14. 20 & 28. 7.
[f] ch. 3. 34 & 22. 4.
[g] 2 Sam. 22. 28. Ps. 18. 27 & 131. 1. Prov. 15. 33.
[4] Heb. *is set aloft*. Is. 2. 11.
[h] ch. 10. 15.
[i] ch. 29. 20.
[k] Cp. Ps. 37. 7.
[l] ch. 15. 33.
[5] Heb. *returneth it to him*. 1 Sam. 17. 30.
[m] John 7. 37.
[n] ch. 18. 22.
[o] Ex. 23. 2.
[6] Heb. *doth himself friend*. ch. 16. 5.
[p] ch. 29. 26.
[q] Gen. 32. 20. 1 Sam. 25. 27.
[r] ch. 17. 8.
[7] Heb. *a man of friends*.
[s] ch. 27. 10.
[t] Cp. Ps. 38. 11.
[8] Heb. *a heart*. ch. 15. 32.
[u] ch. 16. 20.
[v] ch. 12. 19.
[w] ch. 12. 14.
[x] Eccles. 10. 6, 7.
[y] ch. 14. 29.
[9] Or, *prudence*. 2 Chr. 2. 12.
[z] Mat. 12. 37.
[a] ch. 20. 2.
[b] ch. 12. 4.
[c] ch. 14. 35.
[d] Hos. 14. 5.
[e] Cp. James 3. 3.
[f] ch. 21. 9.
[g] ch. 27. 15.
[h] ch. 11. 25.
[i] Cp. 2 Cor. 12. 14.

destruction "This is a SPURIOUS FRIENDSHIP created by bribes & compromise. Such friends will drain his resources and leave him in time of need. Cp Ch 14:6.

Prophecies of Proverbs.

12 LIARS SHALL PERISH WHILST OTHERS FIND GOOD. CH. 19:8-9.

See Notes.

● Next Prophecy 14:11. ○ Last 14:11

and there is [o] a friend *that* sticketh closer than a brother.

RUPHAH - To be destitute

2 Sam. 1:26. Jhn 15:14-15

CHAPTER 19.

RA'A' - Spoil, break to pieces, make good for nothing. She [2] AHAB - To love, have affection

1 [p] BETTER *is* the poor [d] that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

DAL - Weak, Languid, sickly

3 The foolishness of man perverteth his way: and [s] his heart fretteth against the LORD.

4 [m] Wealth maketh many friends; but the poor is separated from his neighbour.

5 [n] A false witness shall not be [t] unpunished, and *he that* speaketh lies shall not escape.

CHÂLÂH - Stroke the face

6 [o] Many will intreat the favour of the prince: and [u] every man *is* a friend to [7] him that giveth gifts.

7 [r] All the brethren of the poor do hate him: how much more do his friends [s] go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him*.

8 He that getteth [8] wisdom loveth his own soul: he that keepeth understanding [t] shall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies [u] shall perish.

10 Delight is not seemly for [v] a fool; much less [w] for a servant to have rule over princes.

11 [x] The [9] discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is* [y] as the roaring of a lion; but [z] his favour *is* [a] as dew upon the grass.

13 A foolish son *is* the calamity of his father; and [b] the contentions of a wife *are a* [c] continual dropping.

14 [d] House and riches *are* the

[o] Prov. 17:17. 18:24. John 15:14-15.
[p] ch. 28. 6.
[d] ch. 10. 9.
[q] ch. 28. 18.
[s] ch. 14. 20.
[m] ch. 14. 20.
[t] ch. 11. 21.
[n] ch. 12. 17.
[u] ch. 14. 20.
[r] ch. 17. 17.
[s] Job 19. 13. Ps. 31. 11. 38. 11. 88. 8.
[8] Heb. *a man of wisdom*.
[t] ch. 16. 20.
[u] ch. 12. 19.
[v] ch. 12. 14.
[w] Eccles. 10. 6, 7.
[x] ch. 14. 29.
[9] Or, *prudence*. 2 Chr. 2. 12.
[y] Mat. 12. 37.
[z] ch. 20. 2.
[a] ch. 12. 4.
[b] ch. 14. 35.
[c] Hos. 14. 5.
[d] Cp. James 3. 3.
[e] ch. 21. 9.
[f] ch. 27. 15.
[g] ch. 11. 25.
[h] Cp. 2 Cor. 12. 14.

21 BEHAVIOR IN THE DOMESTIC SPHERE W. 13-14

24 HAVOUTH. Disasters, plural & plural in dicating the many & varied calamities such can bring on his father 10:1. 15:20. 17:21, 25. Cp 22:15.

25 Like the water treatment it sends him mad. 9:8. 21:4, 14. 25:24. 27:15. Cf. 1 Kgs 3:1-6. Prov 31:10-31. A foolish son or a contentious wife can render home life miserable and unendurable.

CHAPTER 19

19 THE LOWLY IN LIFE Vv 1-7

This constitutes true wealth. Rev 2:9. Jam 2:5. Cp 12:26. 15. 16. 8. 28:6. A 27:26. Mt. 6:26

1 [q] IQQESH - distorted, crooked - whether rich or poor. The heaviest labor is largely ineffective & unrewarding.

CHÂTÂ - Miss. His haste without knowledge causes him to stray out of the way. This is possible spiritually as well as literally.

2 TA'WEL'ATH - Perverseness. The inherent evil. This is a tendency of flesh. Ezek 18:21, 24. 33:17, 20. Flesh finds it difficult to submit to divine chastisement, & tends to blame God for adversity. Heb 12:3-12. How much better, happier, and contented is the lowly poor of

V 1.

RV: "But the poor is separated from his friend." The friend thus ignores the requirements of the Law Deut 15:7. Nevertheless he still has a friend Jam 2:23.

His perfidy is detected, Even though he testify against the poor, it is discerned.

He shall be known for what he is Num 12:23. See his ultimate fate v. 9.

NÂDÎYB voluntary / e.g. generous - Str. RV: "liberal man."

This is one of the few strictures in the book, in the book which is mainly set out in couplets or distichs.

He is shunned even of his relations for his poverty demonstrates their neglect.

His pathetic appeals fall on deaf ears - teaching him to seek that One Whose help will be given. Ps 41:8. 15:16. 69:33. Cp Prov 14:17.

20 MAXIMS OF INTELLIGENCE Vv 8-12.

Cp Mtg. The heart is not the symbol on intellect only, but of will & affections also. A person with "a heart" not only knows but also acts for his feels.

Cp 1 Kgs 3:10-14. Prov 8:11-36 Jhn. 12:25.

Ps 19:11 Rom 2:18 Jam 1:22. 2:18-26.

Prov 19:20. 21:8. 22:15. Their folicheads are detected next v 3 and their ultimate destruction is sure. 8 "ÂBAD) = to wander away, to lose oneself, by imp. to perish

RV: "Delicate living." He profits from adversity and austerity. Luxurious living only feeds his ego. 30:22. Cp Nabal 1 Sam 25:16. Cp Jam. 4:9.

He lacks the training & therefore should be ruled - not rule. 30:22. Ecc. 10:7. Competent servants can be elevated to rulership Luke 12:42-44.

20 Makes him long suffering or patient. Mt 24. 18:18. Mk 12. 17:14. Gal 5:22-23. Jam. 1:19.

21 His honor 20:3 Cp Eph. 4:32

22 To be feared and approved. 14:14. 15. 20:12. Ecc 3:14.

23 Fructifying, reviving, refreshing 14:26. 2 Sam. 23:4. Ps 72:6. Hos 14:5.

REYA'IM - An associate, companion etc

inheritance of fathers:] and a prudent wife *is* from the LORD.]

15 [a] Slothfulness casteth into a deep sleep;] and an idle soul shall [b] suffer hunger.]

16 [c] He that keepeth the commandment [d] keepeth his own soul:] *but* he that despiseth his ways shall die.]

17 [e] He that hath pity upon the poor lendeth unto the LORD;] and [f] that which he hath given will he pay him again.]

18 [g] Chasten thy son while there is hope,] and let not thy soul spare [h] for his crying.]

19 A man of great wrath shall suffer punishment:] for if thou deliver *him*, yet thou must [i] do it again.]

20 Hear counsel, and receive instruction,] that thou mayest be wise [j] in thy latter end.]

21 [k] *There are* many devices in a man's heart;] nevertheless the counsel of the LORD, that shall stand.]

22 The desire of a man *is* his kindness:] and a poor man *is* better than a liar.]

23 The fear of the LORD *tendeth* [l] to life:] and *he that hath it* shall abide satisfied;] he shall not be visited with evil.]

24 [m] A slothful *man* hideth his hand in *his* bosom,] and will not so much as bring it to his mouth again.]

25 Smite a scorner, and the simple [n] will beware:] and reprove one that hath understanding, *and* he will understand knowledge.]

26 He that wasteth *his* father, *and* chaseth away *his* mother,] *is* a [o] son that causeth shame, and bringeth reproach.]

27 Cease, my son, to hear the instruction] *that causeth* to err from the words of knowledge.]

28 [p] An ungodly witness scorneth judgment:] and the mouth of the wicked devoureth iniquity.]

29 Judgments are prepared for scorners,] and stripes for the back of fools.]

CHAPTER 20.

[q] WINE *is* a [r] mocker, strong drink *is* raging:] and whosoever [s] is deceived thereby is not wise.]

2 The fear of a king *is* as the roaring of a lion:] *whoso* provoketh him to anger [t] sinneth *against* his own soul.]

3 *It is* an honour for a man to cease from strife:] but every fool will be meddling.]

4 [u] The sluggard will not plow by reason of the [v] cold:] *therefore* shall he [w] beg in harvest, and *have* nothing.]

5 Counsel in the heart of man *is like* deep water;] but a man of understanding will draw it out.]

6 [x] Most men will] proclaim every one his own [y] goodness;] but a [z] faithful man who can find?]

7 The just *man* [a] walketh in his integrity:] [b] his children *are* blessed after him.]

8 A king that sitteth in the throne of judgment] scattereth away all evil with his eyes.]

9 [c] Who can say, I have made my heart [d] clean,] I am pure from my sin?]

10 [e] Divers weights, [f] *and* divers measures,] both of them *are* alike abomination to the LORD.]

11 Even a child is [g] known by his doings,] whether his work *be* pure, and whether *it be* right.]

12 [h] The hearing ear, and the seeing eye,] the LORD hath made even both of them.]

13 Love not sleep, lest thou come to poverty;] open thine eyes, *and* thou shalt be satisfied with bread.]

14 *It is* naught, *it is* naught, saith the buyer:] but when he is gone his way, then he boasteth.]

---

[a] ch. 6. 11.
[b] ch. 10. 4.
[c] Luke 10.28.
[d] Gen. 9. 21. Eph. 5. 18.
[e] ch. 19. 25.
[f] Is. 28. 7. Hos. 4. 11.
[g] Deut. 15. 7. Eccles. 11. 1. Mat. 10. 42. 2 Cor. 9. 6 8. Heb. 6. 10.
[h] ch. 19. 22.
[i] Or, *for his fault.*
[j] Num. 16. 38.
[k] Luke 6. 38.
[l] Or, *in the latter days.*
[m] Or, *a wise man doth scatter off.* Ec. 10. 18.
[n] ch. 21. 11. with Deut. 21. 18. 21.
[o] ch. 19. 26.
[p] Or, *a rioter.* Gen. 8. 22.
[q] Heb. *wine is a mocker.*
[r] Ps. 109. 10.
[s] Ps. 37. 37. Job 21. 13. Ps. 33. 10. Is. 14. 26. Heb. 6. 17.
[t] Ec. Mat. 6. 2.
[u] Or, *will not plow.*
[v] Ps. 12. 1.
[w] Ps. 26. 1. 2 Cor. 1. 12.
[x] Ps. 112. 2.
[y] ch. 10. 16.
[z] 1 Kin. 8. 46. Ps. 51. 5.
[a] ch. 28. 18.
[b] Job 8. 6.
[c] Heb. *a man and a man.*
[d] Deut. 25. 13.
[e] ch. 11. 1. Ec. ch. 16. 2.
[f] Heb. *an ephah and an ephah.* Deut. 25. 14.
[g] Heb. *and by his doings.*
[h] 1 Sam. 23. 22.
[i] Mat. 7. 16.
[j] ch. 25. 12.
[k] ch. 10. 5.
[l] Heb. *a lattering of lips.*

Moral virtues, and their contrary vices.

15 [a] There is gold, and a multitude of [b] rubies: but the lips of knowledge *are* a [c] precious jewel.

16 [d] Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 [e] Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice make war.

19 He that goeth about *as a* talebearer revealeth secrets: therefore meddle not with *him* that [1] flattereth with his lips.

20 [m] Whoso curseth his father or his mother, his [2] lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 [n] Say not thou, I will recompense evil; *but* [o] wait on the LORD, and he shall save thee.

23 Divers weights *are* an abomination unto the LORD; and [p] a false balance *is* not good.

24 Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man who devoureth *that which is* holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 [q] The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.

28 [r] Mercy and truth preserve the king: and [s] his throne is upholden by mercy.

29 The glory of young men *is* their strength: and [t] the beauty of old men *is* the grey head.

30 The blueness of a wound [2] cleanseth away evil: so do stripes the inward parts of the belly.

CHAPTER 21.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he [c] turneth it whithersoever he will.

2 [f] Every way of a man *is* right in his own eyes: but [g] the LORD pondereth the hearts.

3 [i] To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [j] An high look, and a proud heart, *and* [k] the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 [l] The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall [3] destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 [4] *It is* better to dwell in a corner of the housetop, than with [5] a brawling woman in a wide house.

10 [t] The soul of the wicked desireth evil: his neighbour [u] findeth no favour in his eyes.

11 [w] When the scorner is punished, the simple is made wise: and when the wise [v] is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 [x] Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 [c] A gift in secret pacifieth

---

[a] ch. 11. 24.
[b] Job 28. 18.
[c] Heb. is a piercing medicine against evil.
[d] Job 28. 15-17, 19.
[e] ch. 6. 1 & 27. 13.
[1] Heb. Bread of lying, or, falsehood.
[f] Cp. Ezra 6. 22.
[g] ch. 12. 15.
[h] ch. 24. 12. Luke 16. 15.
[i] ch. 24. 6. Job 37. 12.
[j] ch. 15. 8.
[k] 1 Sam. 15. 22.
[l] Cp. ch. 13. 3.
[2] Heb. Hollowness of lips.
[m] ch. 6. 17.
[3] Or, cutteth.
[4] Or, the house of the solitary.
[n] ch. 20. 22.
[o] Ex. 21. 17.
[p] ch. 13. 9 & 24. 20.
[5] Or, contentions. ver. 27. 2 Sam. 21. 17.
[q] Job 18. 5.
[r] Cp. ch. 10. 2.
[s] ch. 24. 29. Deut. 32. 35.
[t] Ps. 27. 14.
[u] Heb. [illegible] or, favour with them.
[v] Heb. Taketh knowledge.
[w] ver. 19. ch. 19. 13.
[x] Heb. He that shutteth his ear.
[y] Heb. A house of fulness.
[z] Job 23. 13.
[a] Heb. is not secured.
[b] ch. 19. 25.
[c] Ex. 21. 22.
[d] Neh. 8. 11.
[e] 2 Cor. 2. 11.
[f] Or, lamp. ver. 26.
[g] ch. 3. 3.
[h] ch. 16. 12.
[i] Cp. Mat. 18. 30.
[j] ch. 16. 31.
[k] ch. 17. 8.

A wide house V 9. Cheber - society, charmer. from CHABER: To join (by spells) to fascinate. to charm. The term for the vice of SOURSTIC DISHARMONY. This does not occur when there is Submission by one EPH 5:24 & Sacrifice by the other 1 25

21 Of superlative value. Moral virtues, and their contrary vices. PROV. 3:14-15.
22 If any are so foolish to ignore the warning regarding surety-ship 6:1-9 is unable to make good his guarantee - let him leave his garment. Exod. 22:26-27 Deut. 24:12-13. Amos 2:8. 1 Cor. 6:7.
23 RV: "that is surely for strangers." Secure yourself properly
24 Bread gained without labor, or dishonestly. 4:17 9:17 Mt. 6:11
25 Pleasure only superficial. A person recalled for what he is suffers for it Rom 5:3-5
26 All exigencies, every emergency can be discussed. 15:22 24:6.
27 25:8. Luke 14:31.
28 He causes trouble in the community 16:28 Deut. 19:16-21. Lev. 19:16. 1 Tim. 5:13
29 RV: "openeth wide" 11:3.
5 SINS INEVITABLY PUNISHED 20-23.
30 Put to death leaving no posterity
31 BAHAL To tremble or palpitate. Suggesting obtained by violence or like the prodigal demanded prematurely Luke 15:11.
32 It induces idleness and greed.
33 17:11. 24:29 Ep. Mk. 7:12. Rom. 12:17-19
6 DIVINE PROVIDENCE: HUMAN RESPONSIBILITY 24-30.
34 C.B. "Devoureth" = "Rashly promises." R.V. = "It is a snare to a man rashly to say, It is holy, and after [vows] vows to make enquiry." (i.e. to see if he can afford to do so) Lev. 5:2, 4.
35 Ps. 17:23. Cp Prov. 10:29. Therefore he must seek Yahweh's way. Prov 2:6, 19:21. 16:9.
36 He cannot of himself, therefore he must seek to do Yahweh's will Cp Lev. 4:11.
37 ZARAH - To winnow, or sift. Thus to separate. Cp Mk. 3:12.
38 The threshing wheel to drive the grain Is 28:27. Cp Amos 9:9.
39 Spirit refers to the sentient (feeling) part of man by which he perceives, reflects feels, desires. Mt 5:28. 26:41, Mk 2:8, Lk 1:47-48 etc. See top N.T. p. 316.
40 It is this intellectual part of man that enables him to manifest God likeness when illumined by the Divine light of Truth Ps. 119:105 It reacts as a conscience revealing true motives, inner thoughts, operations, etc Heb 4:12-13 1 Jn 3:19-21

Prophecies of Proverbs
14. THE INEVITABILITY OF JUDGMENT
20:20-22.
"It is appointed unto men once to die, but after this the judgment" Heb 9:27 Men might defy Yahweh's spiritual and natural laws now V 20, enrich themselves by that means V 21, and avenge themselves V 22 but "outer darkness" [Mt 8:12; 22:13; 25:30] awaits such, they shall lose their inheritance Eph 1:11, and will be held accountable for their misdeeds Mt. 6:14-15.
● Next prophecy 21:16 ● Last 19:16.

825 July 19: 22.

42 CHABUROTH - Bound (with Stripes, 1 Cor wool Str. RV. "Stripes that heal" cleanse away evil." As in serious illness when an operation is necessary, so with deep-seated sin - Extreme action is essential Cp 1 Tim 1:20 Cp 19:25, 27:6. Lev. 27:15-19. Heb. 12:10.
43 The hidden motives, thoughts, desires, intentions Cp V. 27

CHAPTER 21

7 DIVINE PROVIDENCE IN HUMAN AFFAIRS Vv 1-3
1 RV: "water-courses." Banked up and directed by the gardener so Yahweh uses circumstances to govern action - both in regard to the King of the past & the future 16:1, 9 20:24. Ezra. 7:21-28 Neh 1:11; 2:4 Ps 105:25 106:46 Dan 1:9 11:35 Acts 7:10
2/3 Cp Mt 11:2. Cp 16:2, 16:25, 20:24 17:20:18, Heb 1:1-2 Jer 7:21-23. Hos 6:6 Mk 6:6-8, Mt 9:13. Mt 9:13 12:7 How much more acceptable when justice and judgment is tempered with mercy
8 A FAMILY OF VICES 4-9
They all spring from pondering the flesh. • SIX VICES
● The Sin of Pride V 4
4 RACHAB - Roomy in every direction. Str. Thus: Swelling. Yahweh hates pride Pr 6:17, Ps 101:5
5 Ploughing is NIR, light (see mg) 18 different pointings. NER. the former suggests the labor of the wicked, the latter his illumination, what he looks upon. Cp Mt. 6:22-23. Cf. Mt 5:14 Pride stems from personal prowess or viewpoint.
6 RASHA' - Morally wrong.
● The Vice of Covetousness. V 5
7 Patient industry will produce its anticipated result Cp Pr. 12:11. 13:11, 14:23
8 The desire to get rich quick without labor Cp Pr. 20:21. 28:20
● The Vice of Dishonesty. V 6
9 RV: "Vapour" - There is nothing substantial or lasting in them. The breeze will waft them away. Cp 1 Tim. 6:9. Cp Prov. 11:21. 11:11.
● The Vice of Violence V 7
10 Those who use ruthless violence are liable to have it used against them to their destruction. It shall direct with them as a guest. See mg. Cp Ps. 9:15
● The Vice of Perversity V 8
11 RV: "him that is laden with guilt is exceeding crooked" The distinction is very
● The Vice of Bad Temper V 9
12 Cp mg. - A house in common. A nagging, contentious woman makes a home intolerable. A solitary corner, even with inconveniences is preferable. Cp Pr. 12:4. 19:13. 27:15-16.
9 LESSONS FROM LIFE'S EXPERIENCE Vv. 10-12
● The Incorrigible V 10.
13 There are some who are inherently wicked, & can never be anything else. They will not respond to any correction.
14 The closest friend or acquaintance is not immune from their attack. Cp Pr. 26:1-4. 27:5-6.
● When the simple is made wise
15 See Note bottom p. 807.
16 He observes, and learns

40 A witness of lies. See Mg. The evidence of such is soon discredited. For doctrinal lies see. 1 Jn. 2:22, 2 Jn 7.

41 LANETSACH – for continuance, to perpetuity. The witness to truth is continuous for the future shall reveal it. Even now truth speaks for itself; it may be ignored, but it cannot be overthrown. 2 Cor. 13:8.

42 is stubborn & shameless, but will be punished. Prov 28:14 29:1 1 Jn. 3:23, 5:3, 8:12, 44:16-17.

43 Gp Pro. 11:5, Ps. 114:59, Eccl. 18:28, Hos. 1:5, 7, 2:15, 18, 14. 1 Thess. 5:11.

44 Ps. 33:10-11, Isa. 29: 14, Prov. 19:21, Isa. 14: 27, 46:10 11, Jer. 9:23. 1 Cor. 1:20, 3:19. Therefore – 2 Cor. 13:8

45 Gp Ps. 20:7, 33:17 18 147:10, Ecc. 9:11, Isa 31:1

The strength of the Wisdom & learning of Egypt.

46 Ps 3:3,8, 66:20 Ps 144:10 Rom 7:25, 1 Cor. 15:57 therefore remember Yahweh in all your considerations 2 Cor 4: 13-15.

21 Always ready to hand. This practise can be for good or ill. Gp Prov 12:23.

10 ALTERNATIVES PRESENTED TO CHOICE vv 13-20.

- Equity or iniquity V. 13

22 They derive pleasure from doing what is right Isa 5: 12 irrespective as to the consequences – even though it may seem to work against their interests. 1 Cor 12:2

23 RV: "But it is destruction to the workers of iniquity." It appear to them to work against their interests, & therefore to contribute to their destruction.

- A Good Life or none. V. 16.

24 TA'AH – To vacillate, reel or stray. Str. He does so, outside the way of understanding pursuing a restless course.

25 RV: "Rest." His restless wanderings shall there cease.

- Plenty or Pleasure. V 17.

26 Ex 23:11 Lk 15:13-16 Poor spiritually 1 Tim 5:6 2 Tim 3 4. Cf. Rom 12:11.

27 The normal adjuncts of banquets. Ps 23:5 104:15.

- Death or Destruction V 18

28 The wicked shall be cut off by God's judgments in order to preserve the righteous. Gp the flood, Sodom, Egypt. Ps 58:10-11 Gp Nah 1:6 2 Cor 4: 25 Isa 54:14

- Isolation or Irritation Restraint or Regret V. 20.

29 RV: "Swalloweth." He uses no restraint & soon exhausts all that has been accumulated. V 17. Gp Prodigal son Lk 15:12-16.

11 THE WISE AND LOVING LIFE vv 21-23.

30 They seek to do God's will and also extend help and sympathy to others.

31 Rom 2:7, 1 Cor 15:58 2 Tim 4:7-8. 1 Pet 1:7.

32 Wisdom is greater than bodily strength. Pro 20:18.

33 It can be used both for attack & defence. Ecc 7:19 9:18 18. Cp Luke 14:28-32.

34 Knows when to open it and speak & when to keep it closed – extremely difficult. Jam 3:8 1 Pet 3:9. Yet true religion demands it. Neh 6:3 Jam 1:26.

35 He will not be involved in the contentions, debates, explanations & involvements that too ready a use of the tongue will create.

12 THE PROCESS OF VICE 24-26

36 RV: "The proud & haughty man, scorner is his name." He worketh in the arrogance of pride." See also mg. The evil character of the man Scorner is created of a pride manifested in wrath. Gp Esth 7:8-9

37 He wants things & seeks to obtain them without labor. Gp 2 Thess 3:8-10. Gp Prov. 6:6-11, 12:24, 27, 13:4, 15 19, 19:24, 20:13, 21:25, 24:30-34.

38 Proud wrath V 24 slothful desire V. 26 & greedy covetousness are a trinity of evil responsible for much wickedness. Gp Col. 3:5.

13 JUST JUDGMENTS OF YAHWEH vv 27-31

39 RV mg. "To atone for wickedness." offering the fruit of ... seeks to Yahweh to seek forgiveness is an insult to the character of Yahweh Gp Matt 23:14.

21 anger: and a reward in the bosom strong wrath.

22 15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

23 16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

24 17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

25 18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

26 19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.

27 20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

28 21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

29 22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

30 23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

31 24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.

32 25 The desire of the slothful killeth him; for his hands refuse to labour.

33 26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

34 27 The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

35 28 A false witness shall perish: but the man that heareth speaketh constantly.

36 29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

37 30 There is no wisdom nor understanding nor counsel against the LORD.

38 31 The horse *is* prepared against the day of battle: but safety *is* of the LORD.

2 Or, history. 4 Ps. 3. 8. 5 Eccles. 7. 1. 6 ch. 10. 20. 3 Or, sport. 8 Or, *for our* is better than, &c. 4 Job 31. 15. 7 ver. 9. 5 Heb. in the land of the desert. 9 Or, The reward of humility, &c. 1 ch. 21. 20. 4 ch. 15. 19. 5 ch. 15. 4. 6 ch. 4. 27. 7 Or, Plural Caterpillar. 8 Eccles. 12. 1. 9 Heb. in his way. 1 Cp. 2 Sam. 5. 6 9. 2 Heb. to the man that speaketh. 3 ch. 18. 21. 4 ch. 22. 5. 2 Or, And with the rod of his anger he shall be consumed. 3 Heb. Head of a car. 2 b 2 Cor. 9. 6. 4 Heb. in the strength of pride. 5 ch. 19. 17. 6 Cp. Luke 14. 13. 7 ch. 13. 4. 8 Gen. 21. 9, 10. Cp. Ps. 101. 5. 9 Cp. Ps. 101. 6. 3 Or, And hath grace in his lips. 4 ch. 15. 8. 6 Or, the matters. 7 Heb. in wickedness. 8 Heb. A witness of lies. 10 ch. 26. 13. 9 Eccles. 7. 26. 3 Or, considereth. 9 Ps. 119. 5. 10 Is. 8. 9, 10.

CHAPTER 22.

14 THE ATTAINMENT AND PRESERVATION OF A GOOD NAME Vv. 1-16.

1 A *b* GOOD name *is* rather *c* to be chosen than great riches, *and* loving favour rather than silver and gold.

1 WHAT IS NECESSARY Vv. 1-2.

1 Ecc. 7:1 Lk 16: 20 Phil 4:8 Heb 11:39

2 The rich and poor meet together: the LORD *is* the maker of them all.

2 CHEN: Deportment or demeanor from whence comes a good name. See Mg Cf Prov 31:30.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

3 They meet with other. Wealth may elevate one in the eyes of flesh – but not in those of Yahweh. The good name also counts.

4 *d* By humility *and* the fear of the LORD *are* riches, and honour, and life.

2 POSITIVE REQUIREMENTS 3-5

- Prudence V 3.

5 *e* Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

4 Is not involved in something that would injure his good name.

- Humility V 4.

6 *f* Train up a child in the way he should go: and when he is old, he will not depart from it.

5 By humility fear of Yahweh, that in turn, results in riches etc Prov 3:16 where humility is duplicated by mistake, etc.

- Restraint. V 5

7 The rich ruleth over the poor, and the borrower is servant to the lender.

6 He brings trouble on himself.

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

7 He who regards the life & morals will be for ... Cp 15:5 16:17

9 *g* He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

3 AIDS TO DEVELOPING A GOOD NAME 6-12.

- Early training V 6

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

6 CHANAK – Initiate. To Narrow (i.e limit). Str. Gen. "To put in one thing into the mouth, to give to be taken." Thus develops a taste, a desire for it. Apply to a trade, a way of life, to the Truth. Cp Gen 18:19, Deut. 6:6-7

- Independence, V 7.

11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.

7 EBED – Slave. He loses his freedom of action "He that goes a borrowing goes a sorrowing"

- Integrity V 8.

12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

8 Such are soon keen for what they can & their scheming ends in nothing.

- Liberality V 9.

h Luke 6:30-35, 38. Lk 21:6 2 Cor 9:6-11

13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

- Consideration V 10

14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

10 He is inconsiderate, indulging only in action, not open to reasoning Cp 26:20.

- Sincerity V 11

11 He is not only sincere & without guile in heart – but can express himself with grace 16:13, Ps 45:2

- Reverence V 12.

12 RV: "him that hath knowledge" This is recognised & acted upon by the one of good name.

4 HINDRANCES TO THE ATTAINMENT OF A GOOD NAME 13-16

Prophecies of Proverbs.

15 THE FINAL RESTING PLACE OF THE WICKED 21:16.

The man once enlightened who goes astray, has no peace of mind in his vacillation, but will receive permanent rest of body in the second death. The Hebrew for "dead" in this verse is Rephaim. This term is used of some who will not rise Isa. 26:14 and some who will Isa. 26:19. Rend. "deceased" V. 14 and "dead" V. 19. Also "giants" Deut. 2: 11. 3:11. ● Last prophecy 20:1 X-22 ● Next 22:17

Prophecies of Proverbs

16 RIGHTEOUSNESS TO BE ESTABLISHED IN THE EARTH 21:18

The wicked shall be cut off by Divine judgments in order to preserve the righteous Ps. 58:10 11.

● Next prophecy

Prophecies of Proverbs

17: DESTINIES OF THE WITNESS OF LIES & A SPEAKER OF TRUTH 21:28

Liars. Rev. 14:20. 21:8; 22:15. Truth. Ps 85. 11. 117:2. Isa. 26:2. 33:6. Cf. Isa 54:14.

● Next prophecy.

● Profligacy V 14.

15 ZUWR – To turn aside. Apostate adultress 23:27. Lust digs its own grave. It condemns: peace of mind, health, worship, reputation. Ps 32:1-5. Ecc. 7:26.

16 Evil men are left to their state. Cf. the mercy of Yahweh to David 2 Sam 12:7.

● Undisciplined folly V 15.

17 The natural heritage.

● Extortion V 16.

18 A bribe to gain their help to increase Extortion does not pay – particularly in God's Kingdom (or the Ecclesia) over which Solomon ruled.

3 THE WORDS OF THE WISE 22:17 – 24:34

1 FIRST COLLECTION VV 17-24:22

1 INTRODUCTION 17-21

19 CHAKANIM – plural.

20 That which I have learned from them.

21 Adding to the enjoyment of life 2:10 3:17; 24:13-14, Ps 19:10 119:103, 111, 162. Song 5:16.

22 "if they be established together upon thy lips" – RV "if you not only know them but also express them.

23 The purpose of this collection.

2 BASIC SOCIAL CONDUCT 22-29

● Avoid Oppression 22-23.

24 DAL – Dangling – feeble, powerless

25 It destroys any confidence in justice.

26 Did soon Israel decline from Ecclesia: will decline in world.

● Avoid Contagious Anger 24-25.

27 An unbridled tongue will arouse your anger & you will add to the emotional agitation.

● Avoid Suretyship 26-27 Under the conditions described V 27 it is dishonest & adds to the problems of life.

● Respect the rights of others 28-29.

28 These established by Yahweh Deut 19:14 27:17.

● Encourage the Diligent 29.

29 MAHIR – quick, ready – also skilful. Str. Prov 10:4; 12:24 (adj word), Rom 12:11 Lam 1:8 58, 2 Tim 4:2.

CHAPTER 23.

3 AWE BEFORE APPETITE Vv 1-3

A hexastich, closely connected with Ch 22:29. A warning addressed to a man whose diligence is rewarded by being made the guest of Kings.

1 Darby – "who" It is not a time of self indulgence but of self restraint.

15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches*, and he that giveth to the rich, *shall* surely *come* to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he *is* poor; neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou one of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

CHAPTER 23.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

V 12. Instruction MUWCÂR. From a root meaning to chastise. Chastisement, reproof, warning, instruction. Learn through adversity V 12. Teach it to your child. V 13. It will save his life V 14.

V 13. CHILD - NAAR - A boy of age from infancy to adolescence.

WISDOM STRONGER THAN PHYSICAL STRENGTH 24:5

"However feeble in body, the wise, thoughtful man is wise and strong in counsel, firm in purpose, brave in conduct, thoroughly to be depended upon & supported by his perfect trust in Yahweh (4:7,12) In the practical way he can invent labor saving devices that save labor doing the work of many.

CHARACTERISTICS OF A WISE SON ¥24

- Accepts & applies instruction 1:5 - Profits by example 6:6 - Accepts rebuke 9:8; 15:31 - Increases wisdom 9:9 - Is diligent in business 10:5 - Respects commandments 10:8 - Lays up knowledge 10:14 - Controls the tongue 17:28 - Rules well 11:29 - Lives 11:30 - Selects company 13:20 - Increases & expounds knowledge aright 13:17 - Knowledge 18:15 - Increases his wisdom 21:11 - Manifests strength & character 24:5 Rebuke

2 AVOID GLUTTONY. 14:21

One effect of fearing Yahweh

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among [b] winebibbers; among [d] riotous eaters [5] of flesh:

21 For the [f] drunkard and the glutton shall come to poverty: and [g] drowsiness shall clothe a man with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 (h) Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 (i) The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 (k) She also lieth in wait as for a prey, and increaseth the transgressors among men.

29 [l] Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath [m] wounds without cause? who hath [n] redness of eyes? Their excess openly manifested

30 They that [o] tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 (p) At the last it biteth like a serpent, and stingeth like [q] an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down [r] in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have [s] stricken me, shalt thou say, and I was not sick; they have beaten me, and [2] I felt it not: when shall I awake? [t] I will seek it yet again.

[a] ch. 27. 22. Jer. 5. 3. Cp. ver. 29.
[b] ver. 29, 30. Is. 5. 11, 22.
[2] Heb. I knew it not. Job 20. 20. Eccles. 8. 5.
[c] Eph. 4. 19. Cp. ch. 26. 9.
[d] ch. 28. 7.
[e] Is. 56. 12.
[3] Heb. of their flesh.
[f] Deut. 21. 20.
[g] ch. 6. 11.
[h] ver. 10. ch. 23. 17. Ps. 37. 1.
[i] ch. 30. 17.
[k] ch. 4. 5, 7 & 8. 22 & 18. 15. Mat. 13. 44.
[l] ver. 15, 25. ch. 10. 1.
[m] ch. 21. 22.
[4] Heb. is in strength.
[5] Heb. strengthened me, or, hurt me.
[n] ch. 20. 18.
[o] ch. 23. 20.
[p] ch. 23. 32.
[q] Heb. a cockatrice.
[r] ch. 23. 34.
[s] Ps. 69. 26. Rom. 2. 6.
[t] Cant. 4. 11.
[u] Heb. in the heart of the sea.
[v] Heb. upon thy palate.

CHAPTER 24

(u) BE not thou envious against evil men, neither desire to be with them. Be separate

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established: (TABUWN 4:2)

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 (w) A wise man is strong; yea, a man of knowledge increaseth strength. Always improving his efforts See Note above

6 For (x) by wise counsel thou shalt make thy war: and (y) in multitude of counsellors there is safety. (CHOMCUTH - Plur. 4:20)

7 [z] Wisdom is too high for a fool: he openeth not his mouth [7] in the gate.

8 He that [a] deviseth to do evil shall be called a mischievous person. "Lord of mischief" - by the truly wise

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy (strength) is [7] small. (4:5 Wisdom must be harnessed to courage to implement it)

11 If thou forbear [8] to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man (d) according to his works?

13 My son, eat thou [c] honey, because it is good; and the honeycomb, which is sweet [2] to thy taste:

14 Note the sweetness of wisdom

47 but also note the warning of

A WISE SON (cont. from above).

- Is law abiding 28:7 - Avoids contention 29:8 - Controls self in strife 29:11 - Rejoices the hearts of his parents 23:15 Cp V 26, 24

"He that begetteth a wise son shall have joy in him" - 23:24

HEZEKIAH'S SELECTION 25:1 Hezekiah's reform "healed" the nation of its previous spiritual sickness. It demanded both religious & practical reforms, & in these avenues he restored conditions comparable to those of David & Solomon. The practical proverbs now selected were evidently particularly necessary for the revival of the time. They were probably copied under the supervision of Isaiah. See ... abominations, the conjunction "and."

14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

9 AVOID PLOTTING AGAINST THE JUST Vv 15 11

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

10 AVOID VINDICTIVENESS 17:14

18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

11 AVOID ENVY Vv 19-20

21 My son, fear thou the LORD and the king: *and* meddle not with them that are given to change:

12 MANIFEST LOYALTY Vv 21 22

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. It *is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 *Every* man shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

CHAPTER 25.

1 Observations about kings, 8 and about avoiding causes of quarrels, and sundry causes thereof.

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men*:

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what

FIVE KINDS OF WORDS, Vv 11-13.

- Appropriate words V 11 - That come naturally, that run smoothly as upon wheels, designed to help and heal, & not to hurt.
- Reproving words V 12. Faithful words uttered in love with the design to help
- Refreshing words V 13 - Encouraging, reassuring
- Vain words V 14 - Boastful, promising but never performing as disappointing as clouds with out rain
- Kind words V 15. - Understanding, sympathetic, showing out the best in another.

CONTRAST: • Hated of Yahweh: false tongue cc 6:17 • lo hasting usages 12:17-23 • Divine judgment 19:5, 9; 21:28.

PROVERBS 26. *Sundry maxims and observations of Solomon.*

7 Or, *The parable is taken in the mouth of fools, even as a dart is taken in the hand of him that hireth a fool, or of him that hireth them that pass by.*

[a] Ps. 101. 5.

8 Or, *As one that bindeth a stone in a sling, so is he that giveth honour to a fool.*

9 Or, *A thorn is gone up into the hand of a drunkard, even as a parable in the mouth of fools.*

10 Or, *The great God that formed all things both rewardeth the fool, and rewardeth transgressors.*

[b] ch. 25. 23.

11 [c] As a dog returneth to his vomit, so a fool returneth to his folly.

12 [d] Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

CHAPTER 26.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

CHAPTER 26.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

wardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAPTER 27.

1 Observations of selflove, 5 of true love, 11 of care to avoid offences, 23 and of the household care.

BOAST not thyself of to morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for *better is* a neighbour *that is* near than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself;

---

11 Prov 26:7. Isa 5:21; Rom 1:22; 12:16 Rev 3:17-18 Gp Prov 28:11, 29:20; Jer 16:11 1 Cor 3:18-19 Ct. Prov 22:24

12 Because conceit not only makes him a fool, but a blind fool.

4 PROVERBS CONCERNING THE SLUGGARD 26:13-16

13 Any excuse is better than none.

Croaking as it does so Always Complains Prov 6:9-10, 24:33

KV "burieth his hand in the dish" See Note 19:24

He is too lazy to study & depends upon his "feelings" or own cursory view of a matter.

RVmg "answer discreetly."

5 AVOIDING STRIFE AND MEDDLING 17:14

RV: "vexes himself" This not only adds to the noise by barking, but the one dog has to be in danger of being bitten.

Intensely, indiscriminately.

RÂMAH - To hurt, shoot, delude. Thus to slander & backbite & pretend it is a joke.

16 Thus ceased of the troublemaker. Is 12:1; 54:13;

6 WARNING AGAINST HYPOCRISY 23:26

RV. "Fervent." Enthusiastic lips, seeming to burn with affection, that hide a wicked heart are worthless, no matter how smooth, shining & splendid they may appear.

Worthless vessel covered with base metal.

NÂKAR = To make known, but also to disguise, hence AV. He cloaks his hatred with honeyed words. Gen 42:7, 8. 12:2; 28:1. Jer 9:2-8; Luke 20:20-21.

RV "Guile."

26:18 MAD - LÂHAHH To burn, be rapid, to exhaust with emotion.

He repeats his folly - never learns

Cited 2 Pet. 2, 22.

Ps. 7. 15.

Heb. iterateth his folly.

He repeats it backsliding into sin.

James 4. 13.

Heb. to morrow day.

Or, he is weary.

1 a Cor. 10. 12.

Prov 26

Heb. heaviness.

Or, Heb. is carried.

Heb. Wrath is cruelty, and anger an overflowing.

Heb. if waters, or, if sparks.

Or, envy?

Heb. Without wood.

Cant. 1. 2.

Or, Kisses, gracious, or, liberal.

Or, NIPGAN whisperer.

Ch. 22. 10.

Heb. troubleth under foot.

Heb. is silent.

Is. 44. 12.

Job 6. 7.

Ch. 26. 2.

Heb. chambers.

Heb. from the counsel of the soul.

Or, is known.

Ch. 18. 24. Cp. Ch. 17. 17.

Heb. maketh his face to shine.

Or, hatred is covered in deceit. NIV

Ch. 22. 1

26:2 BIRD TSIPPÔR - Sparrow. It flutters around the place - whilst the swallow migrates to strange countries. So an undeserved curse might circulate around for a time but will ultimately disappear.

26:10 GREAT GOD = RAB, A Great (or master workman) forms all things (aright); but he that hireth a fool hires one who will ruin the work" In other words carefully select your workmen Gp 1 Tim 3:6; 1 Tim 3:2.

26:13 Slothful 'ÂTSEL from a root "to lean idly"

26:17 Meddleth 'ÂBAR - To cross over to go out of one's way.

831 The reputation of its parents. The folly of Israelites can cause the name of Yah. wch is to be blasphemed by Gentiles 2 Sam 12:14 Rom 2:24

V. 10 thy brother's house: A true friend is united to you in mind, in doctrine and standards. As such "he sticketh closer than a brother" Gp Pr 17:17; 18:24. Gp Jonathon, Ebed-melech. Ter. 38:7, 10, 12, Paul's Timothy etc. Union of the Spirit is greater than that of the blood Gp Phil 1:4.

---

13 He is too lazy to work for his needs

1 a Cor. 10. 12.

1 Prov 22

Heb. heaviness.

Or, He is carried.

Heb. Wrath is cruelty, and anger an overflowing.

Heb. if waters, or, if sparks.

Or, envy?

Heb. Without wood.

Cant. 1. 2.

Or, Kisses, gracious, or, liberal.

Or, NIPGAN whisperer.

Ch. 22. 10.

Heb. troubleth under foot.

Heb. is silent.

Is. 44. 12.

Job 6. 7.

Ch. 26. 2.

Heb. chambers.

Heb. from the counsel of the soul.

Or, is known.

Ch. 18. 24. Cp. Ch. 17. 17.

Heb. maketh his face to shine.

Or, hatred is covered in deceit. NIV

Ch. 22. 1

QÂHÂL - Ecclesia. Ultimately revealed in true light. If not now at the Judgment Seat 1 Tim 5:24; Rom 14:10-12. 1 Cor 4:5.

Law of Retribution

Is in danger of sedoing Ecc 10:8 NIV Ps 7:16. 9:16

There seems to be some control of circumstances that governs that there is a retributive justice in the things of life. Gp Haman + Mordecai. In view of that, let us apply Rom 12:19-21

Lying "Whom it hath crushed."

Gp Prov 5 w. 44-44; 10:32 ii

15:21-24

Gp Prov 29:5; Lk 20:20-21

CHAPTER 27.

7 BEWARE BOASTFULNESS JEALOUSY, HYPOCRISY &c

Luke 12:19-20; Jas 4:13-16.

Jhn 8:54. 2 Cor. 10:18.

There is value in labor no matter how heavy, but a fool never learns and the weight always remains Prov 17:12.

SHATAPH - To gush out, inundate - Speaking of the way it bursts forth

Prov 6:15 14:30; Mt 27:18; Acts 5:17 mg. 7:9, 17:5; Jas 3:14-16, 4:5-6; 1 Jhn 3:12 Gp Gen 8:6.

Lev 19:17 Mt 18:15; Gal 2 Jhn 1 Jhn 5:20 Mt 5:23-24.

Ps 141:5 Heb 12:10. Rev 3:19

Pr 10:18, 26:23-26. 2 Sam 2 Sam 3:9-10 Mt 26:48-50

8 THE BLESSING OF CONTENTMENT Vv 7-8

He spurns the sweetest things, therefore enjoys little. Moderation provides the best basis for enjoyment - too much ruins it Phil 4:11, 1 Tim 6:6-8, Heb 13:5

One that cannot find his nest or is Ho 16:2.

He receives no satisfaction

A rolling stone gathers no moss Gp Heb 13:5 Restlessness is a great evil. Gen 37:10

9 IN PRAISE OF FRIENDSHIP Vv 9-10

Ps 45:7-8; Isa 61:3. The perfume blocks out obnoxious smells whether on the person or in a place.

RV: "that cometh from hearty counsel." - Counsel that strengthens the heart in times of difficulty & depression. A person that speaks from the depth of his soul gives strength & help & assist to overcome the difficulties by the way

He has a care not only for you, but for your house and its reputation

You may need their help.

16 Prov 17:17, 18:24 Prov. Good Samaritan Luke 10:30-37.

10 THE VIRTUES OF PRUDENCE Vv. 11-13

17 Nothing rejoices a parent more than wisdom in his children. It reflects to his own credit. Gp Gen 18:19. Gen Heb 11:1, 11:20; 23:15, 16 24, 28 Ex 2:18-21; 2 Jhn 4.

18 The conduct of children

but @the simple pass on, and are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 ©A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 ᵈWhoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 ᵉHell and destruction are never full; so ᵏthe eyes of man are never satisfied.

21 *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 ᵖThough thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

24 For ˢriches *are* not for ever: and doth the crown *endure* ᵗto every generation?

25 ʳThe hay appeareth, and the ˢtender grass sheweth itself, and ʳherbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for ᵘthy food, for the food of thy household, and for the ᵛmaintenance for thy maidens.

@ch. 1. 4.
ᵉEp Isaac ref. 21 = learn to count the cost
ᵏ Lev. 26. 17. Where iniquity, injustice & other evils such as obstacles abound
² Or, By men of understanding and wisdom shall they likewise be prolonged.
©ch. 19. 13.
ᵃ Heb. without food. servants
ᵈ Prov 27.18
ᵉ 1 Cor. 9. 7
ᵖ Ps. 92. 6.
ˢ Ps. 119. 100.
ᵗ ch. 29. 1.
ᵏ ver. 18.
ʳ ch. 15. 11. Job 26. 6.
ˢ Heb. mist.
ᵗ Eccles. 1. 8 & 4. 8.
ᵘ ch. 29. 3.
ᵛ Or, provision
ʷ ch. 25. 8.
ˣ Ex. 22. 25.
ʸ Heb. by
ᶻ Lev. 25. 36.
ᵃ Is. 1. 5. Cp. ch. 23. 35.
ᵇ Ps. 109. 7. John 9. 31.
ᶜ Heb. see thy heart.
ᵈ Heb. strength.
ᵉ ch. 26. 27. Ps. 7. 15.
ᶠ Heb. to generation & generation
ʳ Ps. 104. 14.
ˢ Gen. 1. 11.
² Heb. in his eyes.
ᵗ ch. 11. 10.
ᵘ Cp. 1 Tim. 6. 8.
³ Or, couch for. Ps. 64. 6.
ᵛ Heb. life. Is. 57. 10.
ʷ Job 31. 33. Ps. 32. 5. Jer. 2. 35. 1 John 1. 10.
ˣ Ps. 32. 5.

CHAPTER 28.

General observations of impiety and religious integrity.

THE wicked ᵇflee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but ²by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain ³which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 ʳEvil men understand not judgment: but ˢthey that seek the LORD understand all *things*.

6 ᵍBetter *is* the poor that walketh in his uprightness, than *he that is* ʰperverse *in his* ways, though he *be* rich.

7 Whoso keepeth the law *is* ⁱa wise son: but he that ᵏis a companion of riotous *men* ˡshameth his father.

8 ᵐHe that by usury and ⁽ᵃ⁾unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even ⁽ᵇ⁾his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise ²in his own conceit; but the poor that hath understanding searcheth him out.

12 ᵗWhen righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is ⁽ᶜ⁾hidden.

13 ⁽ᵈ⁾He that covereth his sins shall not prosper: but ⁽ᵉ⁾whoso

ᵇ Lev. 26. 17. Ps. 53. 5.
² Or, By a man of understanding
³ Heb. without food.
ʳ ch. 29. 27.
ˢ Ps. 34. 10.
ᵍ ch. 19. 1.
ʰ Heb. perverse of lips.
ⁱ ch. 29. 3.
ᵏ Or, feedeth himself with
ˡ ch. 19. 26.
ᵐ Ex. 22. 25. Lev. 25. 36. Ps. 15. 5. Ezek. 18. 8.
ᵗ ch. 11. 10.
ᶜ Heb. sought for. Ps. 64. 6.
ᵈ Ps. 32. 5. Jer. 2. 35. 1 John 1. 10.
ᵉ Ps. 32. 5.

CHAPTER 28.

14 CONTRASTING DESTINY OF THE POWERFUL WICKED & SINNER & RIGHTEOUS VV1 28

1 His fear is created by an uneasy conscience Pr 5:22
Undismayed at the presence of attack by the fearsome Yahweh is with them. He
13:5-6 1 Sa 17:45-47 Ps 27:1-2 Cp David 1 Sam 17:32; Apostle Acts 4:13; David Ps 16; Paul 1 Thes 2:2
The nation bears the prey of their contending for the land Cp Hos 6:4;
KEN - Station, authority, order.
DAL - feeble.
The poor man has risen to a position where he cannot practically exercise the accomplishments and opportunities Prov 30:22
Coming of the wicked time to reap the crop
To justify their own conduct Jer. 5:31 Mal 3:15 Rom 1:32 John 5:44 7:7 1 John 4:5
They are upon their opponents & do not merely defend it secretly (Ps 10:8-9) Yahweh 18th March 3:7; Micah 2:6; John Baptist Matt 3:7; 14:4 Paul Gal 2:11; Eph 5:11; 1 Thes 2:3; Jude 3.
What is right Ps 15:4; 24:3-4; Isa 5:20; 42:6 Blind to it John 12:39-40.
Judgment that can see right from wrong Ecc 8:5-6; 2:26
1 Jn 1:8; Pr 16:5-18; 1 Jn 1:8 1 Jn 2:22 Lazarus Luke 19:21
RV mg "perverse of two ways" - A double-minded man
1:8; Jam 1:8
confidence can be placed in him.
He gives pleasure to others while living wisely himself 1 Tim 4:10; 2 Tim 3:12. This requires the discipline of a father Heb 5:8; 12:5-11
RV "Glutton"
Generally an evidence of lack of discipline - certainly of contempt of instruction 23:21 19:26
17 NESHEK - Interest on money
TARBITH - Interest in kind - paid in spe

dog was highly pra... ments show that ... enters suggest, "A... THE GOAT = TA...
RACHAM - To endear as fruit of the womb to show compassion
26 Not merely God, but sin itself.
27 Prov 22:9; Exod 22:; Rom. 2:4-5; 15:8; Heb 3:13
29 RV Mg - Calamity
Both frightening & dangerous
RV mg. "O prince that lacketh understanding & of great oppression": he that A warning that such oppression will result in uprises against his oppressive rule. Cp. Rehoboam. 1 Kg 12:16; Jehoiakim Jer 22:13-14 Cp Prov 16
Be kindly in authority.
He is oppressed with the guilt of wilful murder, so that the cities of refuge are not available to him. Leave him to his fate. In spite of his remorse Divine justice as prescribed by the Law should not be hindered. Yet with compassion for forgiveness if he is genuine. Meanwhile justice might warn others
And not merely talketh. Cp Ps 15:2
RV mg "perversely in two ways" ... "Yet" 2. He is not straight forward but vacillates, pretending to be pursuing one path when he is following another
A reliable man. Cp John Luke 16:10-12; 1 Cor 4:2 Rev 2:10(13)
And therefore is unprejudiced 1 Thes 5:9-10 Cp
Prov 18:5; 24:23-25; Deut 27:24-25
GEBER. Once the practice is begun it will continue until it will be done for the most paltry rewards. Every thing will have its price. Cp Micah 7:3; Mic 3:11; Rom 16:18 2 Pet 2:3
Cp Prov 23:6 NIV
27:4-5; 1 Tim 6:9 Cp Matt 6:31-34, 1 Tim 6:6; Heb 13:5 Jam 4:3; Proverbs 28; Isa 5:8-10.
He proves himself to be a true friend. Prov 27:5-6; 2 Sam 12:7; Ps 141:5 Isa 58:1; 15; Gal 2:11; 2 Pet 3:15-16.
Prov 19:26; Mic 6:8; 4:6.
RÂCHAB NEHERSH - Wide soul. RV Greedy spirit — Covetous. Grasping avariciousness makes for strife Cp Prov 4:17
Matt 6:31-34, 1 Tim 6:6; Heb 13:5 Jam 4:3; Proverbs 28; Isa 5:8-10.
Heavenly shall be upon him in the future life if not in this. Cp Heb 12:16
He proves himself to be a true friend. Prov 27:5-6; 2 Sam 12:7; Ps 141:5 Isa 58:1; 15; Gal 2:11; 2 Pet 3:15-16.
Prov 19:26; Mic 6:8; 4:6.
RÂCHAB NEHERSH - Wide soul. RV Greedy spirit — Covetous. Grasping avariciousness makes for strife Cp Prov 4:17
Matt 6:31-34, 1 Tim 6:6; Heb 13:5 Jam 4:3; Proverbs 28; Isa 5:8-10.

V.12 NIV "As water reflects a face, so a man's heart reflects a man": It is necessary to peer into it to clearly see the true reflection.

18 Secure yourself properly against one who guarantees somebody you do not know. Collateral security is a wise procedure.

19 See Notes Prov 20:16 Vv.11-13 Prudence • Reflects credit: brings pleasure to others • Needs the exercise of forethought • Will assure adequate protection.

11 THE IRRITATIONS OF THOUGHTLESSNESS V.16

20 He does it out of his own exuberance of spirits and not out of consideration of his friend who may not then be in a position to receive it. A warning also against insincerity. Cp Absalom's "early morning" rising to undermine David's influence 2 Sam 15:2-4

The maddening irritation of a leaky roof which cannot be stopped whilst the storm of rain outside threatens further damage. Cp also Prov 19:13; 21:9; 25:24; 27:15

RV: "He that would restrain her restraineth the wind." He who would restrain her or hide her faults might as well attempt to stop the wind or the violence. Its presence is obvious by its odor.

12 MAN IN SOCIETY 17:22

The stimulating benefits of mutual intercourse - to dent be a receive

The benefits of diligent labor even for servants. See mg.

A man is tested by the praise he receives. If he profits by it, it is as gold refined by fire. If he is puffed up by it, it has revealed the dross. Cp Prov 25:4

Sept = "Though thou scourge a fool, disgracing him in the midst of the council, thou will still in no wise remove his folly from him." To bray is to pound so as to remove husks. The best of advice is wasted on an incorrigible fool. Don't waste your time.

28 The attributes & qualities of man are reflected in his fellows. 1 Cor. 2:11 therefore we should understand the weaknesses of others, & not unduly condemn. Mt. 7:1-5. Cp Ecc 8:16

29 Like the lust of the eyes 1 Jn 2:16. demanding, rapacious, never satisfied. See Notes on terms used. Pro 30:15-16; Job 20:6; Cp Pro 30:15-16; Lu. 5:10 11; 6:7; 4:8. Ex. Ps 119:37; Prov 30:7-9

13 DILIGENCE IN BUSINESS VV 23-27.

Spiritually as well as literally 1 Pet. 5:2-4; John 21:15-17 state = Pasture, fences - guarded, kept

31 Cp Prov 24:32. Heb 3

32 Cp Prov 23:5 CHOSEN = strength, abundance, treasure laid up. Like: "A man has not strength to power for ever." Thus he should labor while he can. 1 Tim 6:17-18

33 The symbol of authority. NEZER - Worn by the Ex 29:6 (+ 2 Sam 1:10

CHATZIR - Herbage. RV: "The grass is cornied" The grass appears & is cut & carried away as hay then the aftergrowth shews itself. Finally the fodder from off the hills is cut & stored. Yahweh is the Giver of all Ps 104:14. Man needs to be careful in the bounty given him & make the best use of it Mt. 6:10-14

35 You benefit by the care of your flocks.

36 Pay the mortgage on the land so that your material prosperity is advanced.

24 RV: "When the righteous triumph..." Pr 29:2; 28:28; 29:2; 11:10

25 To cover it to execute or drown them. This decludes neither God nor man. Ps 32:3-5. Mt 21:25-26. Luke 18:10-13

Understanding - BIYN - Separate. Distinguish Phil 1:10

V.1 Examples of righteous boldness: Moses Ex 32:26 Elijah 1 Kg 18:15 19 Nathan 2 Chr 26:17 19 Nehemiah 6:11 Shadrach etc. Dan 3:16-18 Daniel 6:10 Stephen Acts 7:51 60 Paul 4th 26:24

V.2 Divine Providence Intermen officers Deut 3:16-22; 4:47.

V.3 Need need burning into mind

V.4 Lp Saul 1 Sam 21:2f Absalom 2 Sam 15:6 Nobles Neh 6:19 Jews Acts 2:13

PROV 30:31 GREYHOUND ZARZIYR (Tight-Hy girt) MOTHER (Jerms). The dog was highly prized in Egypt + Assyrian monuments show that it was used for hunting: Germans suggest, "A warrior girt in the loins"

HE GOAT = TAYISH = Butter. The stately leader and protector of the flock. LXX = "the he goat leading the herd."

PROV 30:32 "THOUGHT" : ZÂMAM - To plan. St usually in a bad sense - so "evil" implied but not stated. Context demands it.

LAY THY HAND UPON THY MOUTH" : this is an expression denoting the acceptance of blame Job 21:5; 40:4,5 Hence the exhortation to humility + an encouragement to live peaceably with all men" Rom. 12:18

Sundry maxims and PROVERBS 29. observations of Solomon.

confesseth and forsaketh *them* shall have mercy.]

14 Happy *is* the man that feareth alway:] but he that hardeneth his heart shall fall into mischief.]

15 As a roaring lion, and a ranging bear;] so *is* a wicked ruler over the poor people.]

16 The prince that wanteth understanding *is* also a great oppressor:] *but* he that hateth covetousness shall prolong *his* days.]

17 A man that doeth violence to the blood of *any* person] shall flee to the pit; let no man stay him.]

18 Whoso walketh uprightly shall be saved:] but *he that is* perverse *in his* ways shall fall at once.]

19 He that tilleth his land shall have plenty of bread:] but he that followeth after vain *persons* shall have poverty enough.]

20 A faithful man shall abound with blessings:] but he that maketh haste to be rich shall not be innocent.]

21 To have respect of persons *is* not good:] for for a piece of bread *that* man will transgress.]

22 He that hasteth to be rich *hath* an evil eye,] and considereth not that poverty shall come upon him.]

23 He that rebuketh a man afterwards shall find more favour] than he that flattereth with the tongue.]

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression;] the same *is* the companion of a destroyer.]

25 He that is of a proud heart stirreth up strife:] but he that putteth his trust in the LORD shall be made fat.]

26 He that trusteth in his own heart is a fool:] but whoso walketh wisely, he shall be delivered.]

27 He that giveth unto the poor shall not lack:] but he that hideth his eyes shall have many a curse.]

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

CHAPTER 29.

+ Observations of publick government, 15 and of private. 22 Of anger, pride, &c.

HE, that being often reproved hardeneth *his* neck,] shall suddenly be destroyed, and that without remedy.]

2 When the righteous are in authority, the people rejoice:] but when the wicked beareth rule, the people mourn.]

3 Whoso loveth wisdom rejoiceth his father:] but he that keepeth company with harlots spendeth *his* substance.]

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

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

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

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

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

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

10 The bloodthirsty hate the upright:] but the just seek his soul.]

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

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

13 The poor and the deceitful man meet together:] the LORD lighteneth both their eyes.]

Judgment V 4. Mishpât - Verdict Cp Solomon Ps. 72:1.

CH. 30:3 DA'ATH - fem. from YADÂ, to know by examination or viewing. DA'ATH knowledge of experimental nature as in Prov 24:5 ability to build tabernacle + Temple Ex 31:3; 35:31; 1 Kg 7:14 + Discernment Ps. 119:66. LXX = "I do know the knowledge of holiness." So also LXX.

833 In "anger" RV, or in humor. D d Cp Mt 11:17 The Jews rejected alike the fierce denunciations of John Baptist, and the soft appeal of the Lord.

Because their just and moderate behavior is a reproach to their violent wickedness. Cp Gen 4:5-6; Saul to Jonathan - 1 Sam 20:31-33; Ahab + Micaiah - 2 Chr 18:7; John + Herodias Mk 6:18,19,24

27 Believers + the world Jn 15:18-19; Mat 5:10 Cam 1 John 3:12-13

Cp Prov 12:16,23; 14:33; Eccl 7:9

He is judicious and thoughtful + weighs up the evidence. Cp Prov 18:13 He shows restraint.

17 EXERCISE AUTHORITY RIGHTEOUSLY. VV. 2-17

The influence of practical example. If one in authority deals in deceit he will inspire deceit and will be led + thus be faithful + true.

PROV 11:24, A 17:28 But in relieving the poor there are certain safeguards to be observed 2 Thess 3:10

Cp NT. Prov 11:26

GV 12.

There are some who cannot be converted and must be destroyed - hence the destruction that must precede Christ's rule (Psalm. Prov 11:10; 21:12; 28:28)

CHAPTER 29

15 PERSONAL MORALITY AND PUBLIC GOOD VV 1-7

1 Cp Wisdom's oft-heard reproof Prov 1:23-31 + Elihu's sorrow Lam 2:21,14

A metaphor derived from obstinate animals that will not submit to the yoke. Cp Deut 9:6,13; 10:16; Jer 2:20; 5:3 6:6,14 Cp Mt 11:29 Lam 3:27

Cp Prov 6:14,15; 29:1; Israel as a nation an example of this. Cp also "sudden destruction" in Corinthian. 1 Thess 5:3

RÂPÂH - Increase as in 28:16 RV.

This expresses a development from 28:28 - Standards are lifted; people are happier, prosperity increases Cp 11:10; 28:12 they suffer oppression + have cause for complaint + lamentation.

RÂ'AH - feedeth - thus close communion Cp Ps 28:7 People + nation both benefit by wise administration - so also does an Ecclesia Ezek 34:23,24

Governed by mercenary or selfish considerations.

Says only what is agreeable - he is no true friend Cp 28:23

Such are incorrigible Cp 15:10; 17:10; 27:22,30 17:11,13; 21:14 28:5

They are deluded by the thought that their way shall not be cut off - + that for them the God of Judgment has no reality. Ps 14:1; Mal 2:17, therefore he has no will to cast off evil habits Prov 24:16 Cp his snare 18:7 20:25; 22:25

He does not live only for the present. Ps 49:11 Rom 12 Phil 4:11 1 Thess 5:6; Phil 4:11

DIYN - Judgment Thus comes to the reference of such. Ps 82:3

RV: "hath not understanding to plead with it" Has not the ability to assert right from wrong - even if he desired help - so his support would be only an hindrance

16 HURTFUL CHARACTERISTICS

TAKAR - To Crush. Cf Marg RV "Oppressor." Moffatt "Both get their light of life from the Lord." Prov 22:2 The poor can take comfort from the fact that they are under the eye of Yahweh + the oppressor, take warning of the same + extend mercy to the poor who seeks his aid.

LÂTSOWN - Derision, from a root LUWTS, To scoff. Hence men of derision. Cp Isa 28:14 their scorn + derision excite rebellion.

19 Their wisdom is demonstrated by their ability to do this.

Mt 5:9 Eph. 4:26

'EVIL - Silly, perverse. See v. 9.

The fool will keep talking and refuse whether met

THE LIZARD. Prov 30:28

Heb. SEMAMITH – Probably the Rock Gecko. The smallest of the lizards, no more than 2 inches in length. The most remarkable feature of typical geckos is their ability to cling to smooth surfaces of walls & ceilings with the aid of microscopic hairs on the undersurface of their toes; these are so fine that they can engage with the tiniest irregularities of the surface.

Sundry maxims, &c. PROVERBS 30. *Agur's confession of faith.*

14 [a] The king that faithfully judgeth the poor, his throne shall be established for ever.

15 [c] The rod and reproof give wisdom: but a child [f] left *to himself* bringeth his mother to shame.

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

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

18 [k] Where *there is* no vision, the people perish: but [m] he that keepeth the law, happy *is* he.

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

20 [o] Seest thou a man *that is* hasty [5] in his words? *there is* more hope of a fool than of him.

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

22 [t] An angry man stirreth up strife, and a [u] furious man aboundeth in transgression.

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

24 Whoso is partner with a thief hateth his own soul: [y] he heareth cursing, and bewrayeth *it* not.

25 [a] The fear of man bringeth a snare: but whoso [b] putteth his trust in the LORD shall be safe.

26 [c] Many seek [7] the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 [d] An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER 30.

1 Agur's confession of his faith. 7 The two points of his prayer. 10 The meanest are not to be wronged. 11 Four wicked generations. 15 Four things insatiable. 17 Parents are not to be despised. 18 Four things hard to be known. 21 Four things intolerable. 24 Four things exceeding wise. 29 Four things stately. 32 Wrath is to be prevented.

[a] Ps. 72. 4.
[b] ch. 10. 1.
[c] ch. 16. 12. Cp. ver. 4.
[d] 2 Kin. 9. 25.
[f] ch. 13. 24.
[g] Is. 16. 2 & 27. 10.
[h] Ps. 73. 22.
[2] Heb. *but knowl. in K.*
[k] John 3. 13.
[l] Cp. Job 38. 4 7.
[m] Ps. 74. 9.
[n] Job 26. 8.
[o] Or, *Clouds.*
[p] Luke 11. 28.
[q] Rev. 19. 12.
[r] ch. 22. 29.
[s] Ps. 18. 30 & 119. 50.
[t] Heb. *pierced.* Ps. 12. 6.
[5] Or, *in his matters* ver. 19.
[u] ch. 26. 12.
[v] Ps. 84. 11.
[w] Deut. 4. 2.
[x] ch. 15. 18. ch. 26. 21.
[6] Heb. *withholdest not from me.* Gen. 30. 2.
[y] 2 Sam. 22. 28.
[7] Heb. *the face of a ruler.*
[z] 2 Cor. 6. 14.
[a] ch. 16. 2.
[b] Ps. 131. 1.
[c] Ps. 57. 4.
[d] Ps. 14. 4.

V.2. Man - Ish. designed for Gen. 1:26.

CHAPTER 30.

5 THE WORDS OF AGUR Vv 1-33

V.5. "Pure" or purified. LXX: "Tried in the fire" He proves & found pure by the practical experiences of life, - as this Ch. reveals.

Hezekiah's scribes having completed the compilation of Solomon's proverbs, Ch. 25:1 (see) pass on to these & others.

In these names the anonymity of the author or is preserved

1 The Gatherer
2 Pious Obedient
3 God is with me
4 I am strong
These individuals are unknown but their names (from following sentences & translation of Vulgate rendering) - "The words of the Gathered, the son of prudence. The vision of the man who has God with him, who is strengthened by God dwelling with him."

Ithiel - Strong in God because God is with him

HIS HUMILITY Vv 2-4

As he meditates upon the glory of the Divine revelation and the wisdom of the men of God, he confesses his unworthiness by contrast to become such exalted company.

Ish (p. B 801) = educated or gifted. Baldam = Common or Uneducated (from worldly standards). Wisdom come from Source v.5.

He lacks the ordinary ability of the saint. Heb "nedanim" - and so the Sept.

Who can possess unto this knowledge of his own efforts. The limitations of the human, the power of the mighty, the maintenance of vast planets on which life is all beyond his power, they reveal there is One before whom alone can obtain Divine wisdom Vv 5-6

Name is symbolic with purpose and character. This is the revelation of Father's Name. THE ONLY SOURCE OF KNOWLEDGE Vv 5-6

The only way to obtain true Wisdom is from God

A defence

As they are purified as Gold is purified in the fire, adding of inferior metal cannot improve its value

THE REQUEST OF Vv 7-9

Not at. Exch. Ant. = Shav. "False shows" appearances. Used of idolatry, not limited to pagan worship Hos 4:15, Ps 31:6 Jer 14:14, 23:16, 27:9 Col 3:5 To remove the unsubstantial & leave the reality. Faithlessness

FOUR THINGS INSC

They are hidden things... leave no track. The ... enjoyment with a maid...
Seeks its prey, but h...
Hypocrisy Prov 23:35
Ploughing its course ...
Unlawful practices ...
V.15. ENOUGH: hone...

FOUR INSATIABLE APPETITES Vv. 15-16

ALUKAH: To adhere or suck

The leech is known in Palestine for its insatiable appetite for blood. It is a bloodsucker, and here stands for its human counterpart

Probably Greed and Ambition - the driving forces of men

The four principles here enumerated can be likened to four vices which if indulged and cultivated will so dominate the desires as never to be satisfied. The grave can be likened to the DESIRE OF REVENGE. LXX: The love of women

LIBIDINOUS DESIRES
DRUNKENNESS. and
COVETOUSNESS
WORLDLY AMBITION

THE END OF THOSE WHO CURSE PARENTS V. 17

In mocking parents they mock at those who are their greatest friends. They shall be deserted by friends and became the prey of human carrion. The ravens pick out the eyes of helpless lambs deserted by those who would protect them. Cp. Gn 11 Because, for VV DESCRIBES WHAT THE ATTITUDES OF V 16 CAN LEAD TO.

4 THINGS DISCREDITING

The Hebrew (zare) means "hate" and probably relates to an ill-tempered or hating woman who, once married does not restrain her hate or temper, and thus becomes overbearing and disagreeable

Being only used to obeying orders, he has not the ability to rule and thus brings trouble

Not having wisdom to rightly use that with which he has been blessed he becomes overbearing and pompous

Becomes insolent and imprudent to the rest of the family.

4 THINGS WHICH SHEW HOW WISDOM CAN GIVE STRENGTH TO THE WEAK. Vv. 24-28

They are moved by a wisdom that comes from the Creator.

With no visible leader yet act in conjunction in their communities, storing together food for the future. So God's people are "made wise" for the future 2 Tim 3:15 (Gen)

FOUR WICKED GENERATIONS TO BE AVOIDED Vv 11-14. (Negatively & Positively Expressed).

20. Deut. 5:16. Eph 6:2-3 note. Father stands in the family the equivalent to Yahweh in Divine family. Eph 3:15 Lack natural affection
25. Self-righteous hypocrites V. 12 Luke 18:11
26. Pompous pride. V 13 Arrogance Pr. 6:17; 21:4; cf Ps. 131:1
27. Cruel oppression V 14 induced by greed.

A fitting conclusion to this section of the book. There is mutual antipathy between the two classes. The attitude of the upright is a standing reproach to the wicked and generates hatred in him. John 15:18-19; 3:19-21.
There can be no affiliation, no close associ-

EVILS THAT WISDOM REVEAL V 10.

Sr. R.V. = "Slander."
Heb. "Galal" - Bring into contempt (D.). The servant has the ear of his master, and if it is shown that he has been falsely accused the accuser will be discredited. Why a "servant." Because one may try to gain favor by so doing, thinking the obscure slave beneath him has not the power to retaliate. See Rom 14:4.

Vv 11-31 6 Groups of 4 sentences each. 4 = universality. FIRST - 4 Generations.

1 THE Words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth as knives, to devour the poor from off

Four things insatiable.

15 The horseleach hath two daughters, crying, Give, give.
There are three things that are never satisfied, yea, four things say not, It is enough:
16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.
17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.
18 There be three things which are too wonderful for me, yea, four which I know not:
19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.
21 For three things the earth is disquieted, and for four which it cannot bear:
22 For a servant when he reigneth; and a fool when he is filled with meat;
23 For an odious woman when she is married; and an handmaid that is heir to her mistress.
24 There be four things which are little upon the earth, but they are exceeding wise:
25 The ants are a people not strong, yet they prepare their meat in the summer;
26 The conies are but a feeble folk, yet make they their houses in the rocks;
27 The locusts have no king, yet go they forth all of them by bands;
28 The spider taketh hold with her hands, and is in kings' palaces.

Of chastity, &c.

29 There be three things which go well, yea, four are comely in going:
30 A lion which is strongest among beasts, and turneth not away for any;
31 A greyhound; an he goat also; and a king, against whom there is no rising up.
32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

CHAPTER 31.

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 10 The praise and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.
2 What, my son? and what, the son of my womb? and what, the son of my vows?
3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.
4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:
5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.
7 Let him drink, and forget his poverty, and remember his misery no more.
8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.
9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

a Is. 30. 6.
b ver. 18, 21, 29. ch. 6. 16.
2 Heb. home. Wealth. Above
3 Or, horse.
4 Heb. girt in the loins. Cp. Job 40. 16.
c ch. 27. 20. Cp. Gen. 9. 22.
d Gen. 11. 6.
e Judg. 18. 19. Job 40. 4.
f ch. 23. 22.
g 1 Kin. 17. 4.
(5) Or, the valley. Num 13. 23.
6 Heb. heart. ch. 23. 34.
h ch. 10. 1. Cp. Num. 3. 24.
i ch. 30. 1.
k Ps. 2. 12.
l Is. 49. 15. Cp.
m ch. 5. 9. ch. 7. 26. Cp. Deut. 17. 17.
n 1 Kin. 11. 1.
o ch. 19. 10. Eccles. 10. 7.
p Eccles. 10. 17. DERER.
q ver. 9.
7 Heb. alter.
Ps. 89. 34. Jer. 2. 36.
8 Heb. of all the sons of affliction.
r Ps. 104. 15.
9 Heb. Strife made sense.
Ps. 58. 5.
s Job 29. 13.
t ch. 6. 6.
(5) ch. 6. 8.
u Heb. bitter of soul. Job 3. 20.
v Ps. 104. 18.
w Cp. Job 29. 12, 15, 16. Is. 1. 17.
x Heb. the sons of destruction. ver. 5.
10 Heb. gathered together.
a Lev. 19. 15. Deut. 1. 16.
b Jer. 22. 16.
c Ps. 86. 1.

FOUR THINGS INSCRUTABLE vv. 18-19
They are hidden things: the eagle, the serpent, the ship, leave no track. The young man hides his attempt at illicit enjoyment with a maid.
35 Seeks its prey, but hides its intention
36 Hypocrisy Mat 23:35 Tracks disappear
37 Ploughing its course unknown to others
38 Unlawful practises hidden from view
V.15. ENOUGH: none or Wealth. They do not recognise their affluence or wealth.

FOUR INSATIABLE APPETITES vv. 15-16
ALUKAH: To adhere of suction
15 The leech is known in Palestine for its insatiable appetite for blood. It is a bloodsucker, and here stands for its human counterpart
29 Probably Greed and Ambition - the driving forces of men.
10. The four principles here enumerated can be likened to four vices which if fed and cultivated will dominate, the desires of never to be satisfied
The grave can be likened to the DESIRE OF REVENGE LXX: The love of wisdom
b. LIBIDINOUS DESIRES
c. DRUNKENNESS. and COVETOUSNESS
d. WORLDLY AMBITION

THE END OF THOSE WHO CURSE PARENTS. V.17
17a. In mocking parents they mock at those who are their greatest friends. They shall be deserted by friends and became the prey of human carrion. The ravens pick out the eyes of helpless lambs deserted by those who should protect them. Cp. Gen 11 Ephr. Nesher - because, Targ. YET DESCRIBES WHAT THE AUTHOR OF V.16 CAN LEAD TO.

THINGS DISQUIETING V.22
22a The Hebrew (sane) means "hate" and probably relates to an ill-tempered or hating woman who, once married does not restrain her hate or temper, and thus becomes overbearing and disagreeable.
b. Being only used to obeying orders, he has not the ability to rule and thus brings trouble.
c. Not having wisdom to rightly use that with which he has been blessed he becomes overbearing and pompous Cp 19
d. Becomes insolent and insudent to the rest of the family.

THINGS WHICH SHOW HOW WISDOM CAN GIVE STRENGTH TO THE WEAK. vv. 24-28
24a They are moved by a wisdom that comes from the Creator.
b. With no visible leader but act in conjunction in their communities, storing together food for the future. So God's people are "made wise" for the future 2 Tim 3:15 1 Cor
25a RSV: "Rock badger." About the size of a rabbit, but having soft feet they cannot burrow as a rabbit and find refuge in the clefts of rocks. Ps 104:18.
b. They know where to go for refuge so should Yahweh's people seek their Rock being feeble. Prov. 18:10
26a They co-operate to each others support, and observe mutual order. Cp. 1 Cor. 14:40.
b. At one command. See note. 1 Thess 4:16
27a Her industry brings its sure reward - so also with the Truth. 1 Cor. 15:58.
28a This can be the destiny of those who seek Yah's wisdom, look to His defence, co-operate to welfare others, and labor in

THE HIDING OF SIN V.20.
20a Like the eagle she seeks out her prey, like the serpent she allures and beguiles, like the ship she pursues her course impervious to the dangers and storms that assail her, and she hides her real intentions as a man with a maid.
b. Used of sin generally Real motives hidden

---

835 THERE ARE OPEN WICKEDNESSES TO BE AVOIDED Vv. 11-12
THERE ARE INSATIABLE APPETITES TO BE SHUN Vv. 15-16
THERE ARE HIDDEN SINS TO BE MANIFESTED Vv. 18-20
THERE ARE EVILS THAT DISTURB Vv. 21-23
BUT THERE IS WISDOM WHICH GIVES STRENGTH TO WEAK Vv. 24-28
AND A WAY OF LIFE PLEASING TO THE FATHER. Vv. 29-31.

RSV "The lizard you can take in your hand, Yet it is in the kings palace."

FINAL ADVICE
a. If pride or passion has caused you to do folly or evil Num 16:3
b. Don't add wrong to wrong by excusing it or blaming it on others Prov 17:26. Top 833.
c. One thing progresses to another
d. Angry contention in justifying oneself.
e. Will end in irreconcilable quarrels. So - Cease from evil and do good.

CHAPTER 31

THE MODEL WOMAN. Chr. Ideal Eph 5:25

THE ADVICE OF A MOTHER Vv. 1-9

1a. "Devoted to L." - Probably Solomon 2 Sam 12:24 Given to David & Bathsheba as a pledge of forgiveness after repentance
b. Heb. "Heed my son." Lemuel is not the only son but the son of the womb and the son of her prayers and true marriage. Bathsheba's first child did not answer to this description. Perhaps so called Solomon, Lemuel to remind him that he belonged to Yahweh more than herself.
2. What advice shall I give you:

WARNING. Vv. 3-9

4. Chayil - Substance. Do not waste it on Women Seek the virtuous Vv 10-31 Spiritually Rev
5. I.e. to excess Eph 5:18. The need all their faculties about them. Cp Ecc. 10:17. Pr 20:1
6. Lacking a clear mind. Spiritually Cp Rev 18:3
7. See Note Ps 75:8. Such wine was given to criminals, not kings
8. It has its use Ps 104:15. But the king, by wise counsel, would be above its need.

INSTRUCTION. Vv. 8-9.

9. For those who lack an advocate.
10. Beney Chaloph - Children of passage. Indigent travellers, speaking of want and oppression.
11. Do not hesitate to speak openly and freely even in support of an unpopular cause if it is right.

V 17. The eye is the mind's instrument for expressing inward feelings - then scorn & insubordination from "obey"
= YIQAHAH - Unusual word from root "to gather" hence wrinkled. LXX "old age of his mother."

ECCLESIASTES;

OR, THE PREACHER.

LATIN: One who speaks in an Ecclesia.

CHAPTER I.

1 The preacher sheweth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new. 12 He hath found this so in the study of wisdom.

THE words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward

"Creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. 8:20. See v. 21.

ILLUSTRATES TRUTH of Rom. 8: 18-21. 1 John 2:15-17. Mat. 6:19-21. Col. 3:2.

Color code: Conclusions

Written after Proverbs

Song Cp 1 Kg 4:32; 11:41

a ch. 3. 9.
b ver. 2, 12. ch. 7. 27.
c Ps. 119. 90.
d ver. 12.
e Cp. Ps. 19. 5, 6.
f ch. 12. 8.
g Heb. panteth. Ps. 119. 131.
h Rom. 8. 20.
i Job 7. 16.
j ch. 11. 5.

836

THE QUEST FOR THE CHIEF GOOD

1. BY PERSONAL EXPERIENCE Chps 1-2
   - In Wisdom Ch 1:12-18
   - In Pleasure, Wealth and Greatness. Ch 2:1-11
   - Comparison of Wisdom and Pleasure Ch 2:12-23
   - FIRST SUMMING UP. Ch 2:24-26
2. BY GENERAL OBSERVATION Chps 3-5
   - Man governed by Laws beyond his control Ch 3
   - Ills which limit man's happiness Ch 4
   - Advice in view of the foregoing Ch 5:1-17
   - Second Summing up. Ch 5:18-20
3. BY PRACTICAL MORALITY Chps 6-8
   - Materialism does not satisfy Ch 6
   - Warnings and Rules deducted from experience. Ch 7
   - The advice of wisdom in view of existing Anomalies Ch 8:1-15
4. THE QUEST REVIEWED & CONCLUDED Chps 9-12
   - The limitation of man's wisdom, the inevitability of death. Ch 9:1-6.
   - Mirth, Wisdom, Morals, all share the same. Ch 9:7-11:8.
   - True Good - Living in awareness of God. Ch 11:9-Ch 12:7
   - FINAL Conclusion Ch 12:8-14

vanity, not willingly, but by reason of him who hath subjected the same in hope Rom. 8:20. See v. 21.

ILLUSTRATES TRUTH of Rom. 8: 18-21. 1 John 2:15-17. Mat. 6:19-21. Col. 3:2.

Color code: Conclusions

Written after Proverbs

Song Cp 1 Kg 4:32; 11:41

a ch. 3. 9.
b ver. 2, 12. ch. 7. 27.
c Ps. 119. 90.
d ver. 12.
e Cp. Ps. 19. 5, 6.
f ch. 12. 8.
g Heb. panteth. Ps. 119. 131.
h Rom. 8. 20.
i Job 7. 16.
j ch. 11. 5.

836

THE QUEST FOR THE CHIEF GOOD

1. BY PERSONAL EXPERIENCE Chps 1-2
   - In Wisdom Ch 1:12-18
   - In Pleasure, Wealth and Greatness. Ch 2:1-11
   - Comparison of Wisdom and Pleasure Ch 2:12-23
   - FIRST SUMMING UP. Ch 2:24-26
2. BY GENERAL OBSERVATION Chps 3-5
   - Man governed by Laws beyond his control Ch 3
   - Ills which limit man's happiness Ch 4
   - Advice in view of the foregoing Ch 5:1-17
   - Second Summing up. Ch 5:18-20
3. BY PRACTICAL MORALITY Chps 6-8
   - Materialism does not satisfy Ch 6
   - Warnings and Rules deducted from experience. Ch 7
   - The advice of wisdom in view of existing Anomalies Ch 8:1-15
4. THE QUEST REVIEWED & CONCLUDED Chps 9-12
   - The limitation of man's wisdom, the inevitability of death. Ch 9:1-6.
   - Mirth, Wisdom, Morals, all share the same. Ch 9:7-11:8.
   - True Good - Living in awareness of God. Ch 11:9-Ch 12:7
   - FINAL Conclusion Ch 12:8-14

away - comparatively quickly & completely; fails to satisfy the mind of man which craves for something more permanent & progressive; that leaves no result or adequate result behind.

SUMMARY. Through all the tantalising ironies and wearying repetitions of life there moves an all-embracing Divine control (3:17. 9:1. making towards a future restitution Ecc 12:14 God is constantly recognised (Ch 2:24-26. 3:10-14. 5:19. 8:17. 9:1) which gives the Preacher through present vanities to the final truth. He views life from standpoint of flesh - Wisdom, possessions, pleasure all to one end - personal satisfaction But all fail to truly satisfy for God "hath set eternity in man's heart Ch 3:11 and anything less is not sufficient Ch 5:18 12. 6:7. This want of satisfaction is designed to cause men to seek the higher good Ch 2:25. 3:14 7:14. Thus through this maze of doubt and perplexity a man is brought to the time when all shall be put right 3:17 8:5-12 12:14. WE SHOULD NEVER LET WHAT WE DO NOT KNOW DESTROY OUR FAITH IN WHAT WE DO KNOW.

Scientist today acknowledge that which Solomon here states - that the winds are governed by strict law. See Redfield's theory of storms. The law of evaporation

the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

All nature reveals unvarying repetition bearing no tangible result Lit. "go thither they go again." Constant pouring of rivers into the sea brings no result

7 **All the rivers** run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.

DABAKIM

8 All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

12. See. All words are wearisome. To go through the catalogue of vain repetition is both laborious and profitless

Some render: "All things are in restless activity" - bringing no advance, producing nothing permanent.

9 The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 There is an unvarying monotony in life which cannot be changed - birth, growth, marriage, family, death

14. "Labor": Word Version, aeroplane are but different ways of doing that which was done before

15. In the vastness of the past, recorded or unrecorded, the seeming novelty has already been known. The discoveries of earlier times are forgotten and seem quite new when revived.

16. First summary. What profit is labor and toil - all is soon forgotten.

THE QUEST BY PERSONAL EXPERIENCE Ch 1-2.

THE SEARCH IN WISDOM Vv.12-18

17. Solomon, writing for posterity uses the past tense.

18. To the Hebrews this was the seat of understanding and intellectual faculties generally.

11 There is no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 That which *is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know

"Darash" - penetrating into the depth of an object immediately before one. "Tur" - A comprehensive survey of things further off.

"This is a sore travail" etc. RV: "It is a" Lit. "Travailed." The word for laborious and painstaking enquiry, the careful selection of facts and the placing of them in their proper perspective The travail here referred to.

Ruath ruach - "A feeding on wind." Ps 49:10-11. Men cannot change the course of events or satisfactorily correct all the anomalies of which life is full He tries and may succeed in part, but there is always "something lacking, and the work is not complete.

25 So in man there does not exist the wisdom to straighten the crooked - the Godly man must seek Yahweh.

26 The Knowledge of wisdom would naturally throw into bold relief its opposite number - madness and folly.

26A 'ANAH not only signifies to pay attention to a matter, but also to respond to it by being humbled - reflected by.

26B 39 times God mentioned as Elohim, never as Yahweh. Why? Elohim rep. God as working in the present order through angels - Yahweh = Covenant God for future. Solomon considering mankind

In general - man does not profit from the experience of the past

[a] ch. 12. 12.
[b] ch. 2. 23.

[c] Cp. Job 36. 27, 28.
[2] Heb. returneth to go.

[d] Prov. 27. 20.

[e] ch. 3. 15.
[f] ch. 3. 13. Ps. 34. 12.

[g] ch. 7. 6. Prov. 14. 13.
[h] Ps. 102. 8.

[i] ch. 1. 17.
[3] Heb. To draw my flesh with wine.

← SEE LESSON BELOW

[k] ver. 2.
[4] Heb. the number of the days of their life.
[l] See ver. 17.

[m] 1 Kin. 7. 1-12.
[n] Cp. 1 Kin. 4. 33.
[o] ch. 3. 10.
[p] Or, to afflict them.
[q] ch. 2. 11, 17, 26 & 4. 4.
[6] Heb. sons of my house. Gen. 15. 3.
[r] ch. 7. 13.
[7] Heb. defect.
[s] 1 Kin. 9. 28 & 10. 10, 14, 21.
[t] Ex. 19. 5.
[5] Heb. had seen much.
[9] Heb. musical instrument and instruments.
[u] ver. 12. ch. 2. 3, 12 & 7. 23, 25. Cp. 1 Thess. 5. 21.
[v] ch. 1. 16. Cp. 1 Chr. 29. 25.

madness and folly: I perceived that this also is vexation of spirit.

CONCLUSION

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

HALAL - Noisy, or showy folly or madness. Same as See 1 Cp. 8:8.

CHAPTER 2.

1 The vanity of human courses in the works of pleasure. 18 The vanity of human labour. 24 Nothing better than joy in our labour; but that is God's gift.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

CONCLUSION.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

TUWR - To spy out.

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

Carmel

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were

fem. HBlol

27. "Holeloth" - intensive plural Confusion of thought. An unwisdom which deranges all order and propriety.

28 "Sikluth" - Vice or Wickedness "SiKlwth"

29 The pursuit of fleshly wisdom only served to accentuate the anomalies mentioned earlier. It could not reveal a solution that only lay in a direct ion that such wisdom could not follow. 1 Cor. 1:19 21.

30 The more one knows, the more one is oppressed by the evil and unsatisfactory nature of human affairs

31. To the view of the uncultured or ignorant, the wisdom of the sage seems almost divine - but the wise knows his limitations

(1) Problems he cannot solve
(2) Errors he cannot correct
(3) Evils he cannot remedy
He becomes painfully conscious he does not deserve the reputation he enjoys among his fellows. Particularly does he realise his limitations in the sight of God.

CHAPTER 2.

THE SEARCH IN PLEASURE, WEALTH & GREATNESS. Vv.1-11

1 Sensuous Enjoyment. Vv.1-

Dissatisfied with the quest through wisdom, casting aside the restraints of wisdom, and the thought of Divine Being. Ps 14:1 53:1

2 He found it vanity, a species of delirious intoxication which stupifies reason, coarsens the outlook, and overthrows judgment.

What does it effect towards true happiness and contentment? Prov. 14:13 Such are dead (Rev 3:1) self deceived Tit. 3:3 Their pleasure shortlived Luke 6:24 faced. James 4:5. 1 Tim 5:6

2 Banqueting - Revelry. V.

Lit. "I spied out." Having proved the fruitlessness of sensual pleasure he seeks it in another direction - the pleasures of the Table

Taxes and tribute. See Hebrew

Lit. "While my heart was guided with wisdom." He retained sufficient control to restrain his passions, as not to be wholly given over to vice.

3 Art and Culture. Vv.4-6

Leaving the coarser modes of pleasure he tries others of more refinement

4 a PARDEYSIM = Paradises or enclosed pleasure gardens.

5-6 1 Kings 10:8. Josephus says - 1,000 chariots, 20,000 horses. Drivers, riders = young men of comely appearance, tall and well built with long flowing hair, dressed in tunics of Tyrian purple, and hair powdered with gold dust that glittered as they rode.

8 Taxes and tribute and the rich and unusual presents reserved for Kings - Thus he attended to the business as well as the pleasure of life.

9 In personal prestige, in wealth, in culture, in wisdom and in experience

LESSONS Man, like nature, is confined to a circle from which he cannot free himself; and though he uses all the power with which he is endowed to penetrate the enigma of life, and free himself from it, he is wholly unable to do so. Minor changes and improvements take place but life itself remains throughout the ages subject to the same limitations, calamities, uncertainties and close.

Nature presents a spectacle of constant change and restlessness, but overriding all is the principle of stability in change - a Divine purpose in nature about us.

4 WEALTH AND GREATNESS Vv.7-9.

KOHELETH NOT AN ATHEIST - though Covenant Name not once mentioned, God is referred to 37 times He set forth as the highest Ch 5:1 an Object of fear Ch 5:7. 12:13. of worship Ch 5:1-2. Disposer and Governor of all Ch 7:13. Koheleth acknowledges the existence of such things as truth, error, right wrong, holiness and sin Ch 5:4-6. 7:15-16. 9:2-3

6 SELF GRATIFICATION V10.

The Search in Pleasure 2:1 Entertainments serve a useful purpose as occasional diversion from the serious tasks of life. but the chief + lasting good is not revealed in this section

He retained control of his senses

He tasted to the full the delights of fleshly gratification whether refined or otherwise 1 Jn 2:16

But true happiness cannot be forced – it developes very often, out of the sacrifice of present benefits Luke 18:18

In labour there is a measure of enjoyment and thus there is exhortation Ecc. 9:7-10 But with satiety the pleasure lags. Thus the rejoicing is but temporary.

God had given him the opportunity of indulging every whim. All things come from him Acts 14:17 Jas 1:17. 1 Tim. 6:17. Seeing He is the Giver, He alone can determine their wise use.

RESULT In his pleasure, his misery became most profound He found it did not give true and lasting happiness. The way of pleasure is not the way of peace. It cannot impart lasting happiness and will lead to everlasting misery and shame. At best it is but a form of escapism

COMPARISON OF WISDOM AND PLEASURE Vv 12-23

On the one side Wisdom is contrasted with the actions and habits of madness and folly.

The King has tried everything. He has had the wisdom and wealth to do so to the fullest extent, so that no one coming after the King could possibly do more

There is one result described. A person walking in wisdom can perceive his direction The fool walks from moment to moment in darkness V14

Prov 4:18-19

This is an apt simile, for wisdom comes from above Jas 3:16. Dan. 2:20. 1 Cor 1:30. Eph 1:17. 3:18.

Here is where wisdom fails. Its advantage is short lived In view of an inrush of oblivion, Wisdom is really a disadvantage for it reveals more clearly the anomalies of life and therefore brings greater sorrow Ch 1:18

This is so true that unless recorded in an encyclopaedia the memory of the wise lapses altogether As it is, there are many fools recorded in these books as wise, with their folly camouflaged. Ps 49:10

Empty and a striving after wind.

RESULT - Seek Wisdom. Learn to discriminate between it and folly. It will give advantages though short lived.

THE VANITY OF BUSINESS

a Sorrow in getting success V22
b Sorrow in keeping Riches V23
c Sorrow in parting with them V18

The vanity of human labour. ECCLESIASTES 3. ReRehoboam

before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I [a] kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

RESULT V11.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* [c] vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and [d] madness, and [e] folly: for what *can* the man *do* that cometh after the king? *even* that which hath been [1] already done.

13 Then I saw [f] that wisdom excelleth [g] folly, as far as light excelleth darkness.

14 [h] The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that [i] one event happeneth to them all.

15 Then said I in my heart, As [j] it happeneth to the fool, so it [k] happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* [l] no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool. Humanity does not learn by experience.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* [m] vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had [n] taken under the sun: because [o] I should leave it unto the man that shall be [p] after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet [q] to a man that hath not laboured therein shall he [r] leave it *for* his portion. This also *is* vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all [s] his days *are* [t] sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

THE 1st SUMMING UP

24 [u] [k] *There is* nothing better for a man, *than* that he should eat and drink, and *that* he [v] should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I? apart from Him - NIV

26 For [w] God giveth to a man that *is* good [x] in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, [y] that he may give to *him* that *is* good before God. This also *is* [z] vanity and vexation of spirit. Even God's gifts in this life are temporary

CHAPTER 3.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 God shall judge the righteous and the wicked.

TO every *thing there is* a [a] season, and a time to every purpose under the heaven:

2 A time [b] to be born, and a time to [c] die; a time to plant,

838 He is disgusted to reflect upon the labor he had put into that which is unprofitable and vain – Striving, driving – drudging, slaving, planning, plotting – scheming, contriving, hurrying, worrying – Rising early, working late. To what end. V18. Ch. 5:16. Koheleth is examining the value of wisdom directed into mundane things V19.

1 The Limitations of Wisdom Vv12-17
2 The Limitation of Success Vv18-23.

[a] Cp. ver. 3.
[b] ch. 3. 22 & 5. 18 & 9. 9.
[c] ch. 1. 14.
[1] Heb. *since*. Jer. 40. 11.
[d] ch. 1. 17 & 7. 25.
[e] See ver. 3.
[2] Or, *in these things which have been already done.*
[f] Job 14. 1.
[g] ch. 1. 18.
[h] ch. 2. 14.
[i] Heb. *that there is an excellency in wisdom more than in folly, etc.*
[j] ch. 6. 1. Prov. 17. 24
[k] ch. 3. 12, 13, 22. Luke 12. 19. 1 Cor. 15. 32. Cp. 1 Tim. 6. 17.
[l] ch. 3. 19.
[3] Or, *drudgery*
[m] See ver. 1.
[4] Heb. *happeneth to me, even to me.*
[n] Job 32. 8.
[o] ch. 1. 13.
[p] Heb. *before him.* Gen. 7. 1. Luke 1. 6.
[q] Prov. 13. 22.
[r] ch. 2. 14.
[s] Heb. *Labours of.*
[t] Ps. 39. 6. ver. 1. ch. 8. 6.
[u] Cp. ver. 12.
[v] Heb. *to hear.*
[w] Heb. 9. 27. Cp. ver. 20.

Having established the will of God Ch 3:1-8 a hedge in by which these cannot be altered things as they are - THE TENSES 1-12

GENERAL PROPOSITION V1.

1 "Zeman" = Fixed duration
2 "Eth" = the beginning
So all things have an appointed beginning and duration of time
3 "Increase" evil = profit or pleasure, but it later came to signify "business" or "matter"

THE CONTRASTS OF LIFE Vv 2-8

14 pairs of contrasts originally printed in parallel columns, one "time" ever against another

4 Those who give the contrasts, must themselves yield to the law of death

Ecc 9:2,7

Dominated by seasons or the will of man
Judicial execution
In need dominated by extraneous circumstances
Dominated by decay that age brings

1 The funeral + wedding
2 Hired mourners + dancers
3 For clearing land + building
4 Repair of fences, tents + mixing - this all things have in common

1 Heb "Olam" - Aged or Eternity. God has set this before man and without this in view the future is an inscrutable mystery of V11.

2 Heb "without" (Yng) A time when love of friends must come to an end

3 A time of prosperity not governed by circumstances over which we have no control.

WISE REACTION TO THESE CIRCUMSTANCES Vv 9-15.

Seeing that all seasons are governed by circumstances beyond man's control, what advantage is there in trying to alter them. We must accept them as they are

Ecc 1:13. Note.

Appropriate to its season. The light + warmth of summer, the blazing cold of winter, the invigorating freshness of spring. The grace of youth, the strength of manhood, the experience of unity and calmness of age. The joy of battle, the pleasure of repose. Lux Hinc: "True enjoyment only comes when life is lived in conformity with Divine precepts"

3 A true wisdom is not grief - a true knowledge which is not a pure joy untainted

Nothing wrong in enjoying contentment V24
Good only comes in God's way 1 Chron 29:14 1 Tim 6:17 1 Cor 10:31 Ps 4:6-7

26 Lit "with" R.V.
27 R.V. gathering
Success, Kithereunto
That is with regard to success. And to her who pleases God comes to hand
29 Because all is temporary
30 Adequate remedies
Success gives a temporary enjoyment, but when it is reached the mind ceases
31 pains the effort in obtaining, suffering, pain and travail in problems + success investments, profits returns, often means that he has the facility to enjoy success
Trouble is by God's permission
Ecc 5:19
32 Not for him the sleep of the laboring man. His mind is full of his worries and schemes for the morrow

THE FIRST SUMMING UP

RESULT. - Be rich in business. Rom 12:11 But above all Ecc 9:10 But above all serve the Lord. Ps 68 16 Rom 12:11 1 Cor 15:58

THE FIRST SUMMING UP Vv 24-26

Man may enjoy good things for what he labors but only according as God permits thus the necessity of doing all things in conformity to His will

Heb = "It is not good in man" Is the standard to gain true value for labor performed not exist in man, it must be sought from God

This is a Hebraism expressing preeminence. Cp. Ecc. 2:24,25

R.V. and margin enjoyment apart from Him: "True enjoyment only comes when life is lived in conformity with Divine precepts"

ECCLESIASTES 4.

GENERAL PROPOSITION vv 1.

1 A season for every thing, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

CHAPTER 4.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better is he than both

THE TEN VANITIES - Under the Sun - in human endeavour

1 HUMAN WISDOM - Ch 2:15-16 - Wise and fools one end.
2 HUMAN LABOUR - Ch 2:18-21 - Worker no better than shirker in the end.
3 HUMAN PURPOSE - Ch 2:26 - Man proposes but
4 HUMAN RIVALRY - Ch. 4:4 - Success brings envy not joy
5 HUMAN AVARICE - Ch 4:8 - "Miser" wants "more"
6 HUMAN FAME - Ch 6:16 - Is brief, uncertain, soon forgotten
7 HUMAN INSATIETY - Ch 5:10 - Money does not satisfy
8 HUMAN COVETING - Ch 6:9 - Gain often not enjoyed

See note V.2 this does not apply to those who have heaven's comfort Isa 57:1-2

THE EVILS OF ENVY, RIVALRY V.4

Heb Kishron "Successful" RV "Skilful" Ecclesiastes Ch 2:21 RV marg - "It cometh of man's toil with his neighbour" An envious desire to outdo others results in vanity and vexation

Note Eccl 3:14

OF IDLENESS V.5

The fool goes to the other extreme. Choosing industry rejects only in envy. Vanity and vexation, he sinks into total apathy and indifference Destroys himself Ps 37:2 Prov 6:6 Gen 2:15 2 Thess 3:10

THE LIE OF CONTENTMENT V.6

Wisdom takes the middle course finding contentment in what blessings we have from God, finding no duty without gratitude Eph 4:28 1 Tim 6:8 Heb 13:5 Phil 4:11,12 Ps 131:2

EVIL OF AVARICE Vv 7-8.

Again I looked.
Miserable in his avarice God and suspicion he drives off from him and is completely friendless. Prov 15:16,17 Prov 27:20 Luke 12:15-22
A sad business

THE VALUE OF FRIENDS Vv 9-12

Disciples Mark 6:7
The rich man in his greed has no true reward Mt. 19:19, 27:17
A solitary traveller on a lonely road may be attacked & overcome, but two might withstand such attack.
Three often used verse of completeness - Virtues Faith, Hope, Charity. Third heaven

SUM - The folly of rivalry, Envy, Greed - the virtues of Industry, Contentment and companionship

VANITY OF HUMAN FAME Vv 13-16

Yelid - Youth Gen 30:26,37-39
RV: "Who knoweth not how to receive admonition any more"
Alternate rendering: "Better a poor and wise youth, than an old and foolish king, who will not yet has not learned to be admonished. For a prison may go from a prison to a throne, whilst a King may become a beggar in his own kingdom" Cox. Quest for Chief Good
RV - "That they were with the youth, the second, that stood up in his stead." The truth draws to himself the allegiance of all the people displaced by the King.

REHOBOAM AN ILLUSTRATION

- He refused instruction and lost part of his glory to Jeroboam previously a prisoner in Egypt 1 Kg. 12:1-20.
- Solomon, likewise, refused to be admonished and lost part of his glory for his posterity 1 Kg. 11:9-12.
- Both Wisdom & understanding required. Prov 3:13. The former provides knowledge of a matter; the latter = the application.

See Joseph as illustration of wise youth (above).

Vanity is increased by oppression, &c.

6 Yea, they have to go through it
they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh. — Luke 12:15, Prov 15:16

6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

7 Then I returned, and I saw vanity under the sun.

8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. — 4 Prov 13:11 Mt.

9 Two are better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. - Ep 6:21, 6:1-2

11 Again, if two lie together, then they have heat: but how can one be warm alone?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

Insubstantial (Abel): a feeding on wind & vexation

Cooperation help

comfort defence

840 POLITICAL ABUSES. Vv 8-9

16 There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Joseph an illustration. Exod Supplement

CHAPTER 5.

1 Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God. Gen 28:17

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. The mind wanders in the meeting Col 4:2

3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. Eccl 10:14

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. Dan. 4:17. Sup

9 Moreover the profit of the

16 Robbery Roth: "wresting of justices"
17 I.e. by subordinate rulers who use their positions of privilege to enrich themselves
18 Be not surprised or dismayed. There is nothing you can do to alleviate the matter
19 The King who is above his appointed subordinates, and has power to correct abuses in his realm.
20 Heb. "Shamar" - In a hostile sense.
21 Heb. "Gebohim" plural. Over earthly rulers there are heavenly powers. Dan. 4:17 These punish abuses on earth, Eph. 5:6, Col. 3:6. See Rom 13:1-5

25 Numbers run
The people all of who
heard he stood
26 His perfidy was
If later energies
Jesse thus he brings
and repudiating his
authority
Historical although
Joseph.
Out of prison
Benefited Egypt
Applauded by
Forgotten by

LIFE'S ILLUSTRATION
Shows promise for
Trained as developed
Crowned authority
Honored to many
Destroyed in age

LESSON
The vanity & folly of
The fickleness of pride
praise
The importance of

CHAPTER 5
Advice in view of
FORTHCOMING Vv 1-7
RE RELIGION Vv 1-7

Walk wisely be
full of your conduct
Avoid irreverence
Not necessarily
building, but
congregation Luke 22:8 1 Tim 3:15
1 Sam. 15:22 Prov
21:3 Ps. 50:7-15 Hos 6:6
Is. 1:11-15 Heb 10:5-7
More empty form
him - delight in
formals
Inward devotion
required Ps. 40:8
Avoid MEN FEARING
MY LORD MOST HIGH
PRAYERS Without Fear
INC. Mat. 6:7
Quietly reflect upon
your words Col 4:2
weigh well your
es, petitions, vows
Isa 55:8-9
A dream is cluttered
ed with reality and
the mind being
led with business
Excess of work
result in an empty
& disconnected from
reality
Warning against
sincerity.
Law of vows - Deut
23:21-23 Cp Ps 15:4
Acts 5:4
Be thyself
Could be priest
or angel (the re
ents Jehovah) Gen 48
Mal. 2:10 1 Cor 11
By punishment
Jonah 3:3,4
Walk wisely with
entry before God
Be careful sincere
prayer

THE TEN VANITIES Under the Sun = human perspective

HUMAN WISDOM

HUMAN LABOUR

HEAVEN

HELL

CHAPTER 2

"KNOWETH" = YADA' — To know — prop to ascertain by eyeing it. Who can know by observation of human nature — identified with that of the beasts — that God has designed a higher unity of the human. But had indeed is the case. Man has an intellect, a moral accountability that exalts him above the beasts and offers him the manifest divine guidance he desires.

CHAPTER 3

CABOAH A high one over a high one & one high over (Cabbalistic) set over them

CHAPTER 7

SEEKING A BETTER WAY NOW

Introduction

A Basis for Making Wise Decisions

Some Pitfalls for Right Judgment

1. Listen to Good Advice even when it hurts Vs 5-6
2. Don't let your judgment be warped by emotional impacts
3. Carefully analyse the ultimate impact of a decision
4. Avoid emotional stress in making decisions
5. Avoid irrelevant reasoning
6. Seek Wisdom
7. Do Not Ignore Divine Providence
8. Avoid self-righteousness & Wickedness
9. Seek Wisdom but recognise your limitations 19-20
10. Avoid unfair criticism 21-22
11. Recognise the difficulty of making a wise decision 23-24
12. Remember that others can lead you astray. 25-29

Both wisdom & understanding required. Prov 3:13. The former provides knowledge of a matter; the latter = the application.
See Joseph as illustration of wise youth (above).

20 Heb. "Shamar" = In a hostile sense.
21 Heb. "Gehohim" plural. Over-earthly rulers there are heavenly powers. Dan. 4:17. These punish abuses on earth. Eph. 5:6. Col. 3:6. See. Rom. 13:4

12 By punishment
Summary
• Walk wisely
• Be careful

THE TEN VANITIES - Under the Sun - in human endeavour

HUMAN WISDOM - Ch 2:15-16 - More dead fools can end
HUMAN LABOUR - Ch 2:18-21 - Worker no better than shirker in the end
HUMAN PURPOSE - Ch 2:26 - Man proposes but
HUMAN ENDEAVOR Ch. 4:4 - Success brings envy not joy
5 HUMAN AVARICE Ch 4:8 - "Much" wants more
6 HUMAN FAME Ch 4:16 - is brief, unreliable, soon forgotten
7 HUMAN INSANITY Ch 5:16 - Money does not satisfy
8 HUMAN CONTRIVE Ch 6:9 - Gain of [illegible] by oppression, &c.

CONCLUSIONS REACHED

Wisdom adds to grief Ch 1:18 and is short lived Ch 2:15. There is no supreme good or lasting happiness in all the pursuits of science; no genuine satisfaction in unbridled lust, no true joy in folly; and that Wisdom excells folly as much as light excells darkness

● First Summary Ch 2:12-17

Wisdom brings grief even though it is superior to folly. Nevertheless both are temporary Ch 2:16
As one's own striving cannot bring lasting good it is best to enjoy God's gredtion in this life whilst recognising that it is temporary. Enjoyment of life now is a good given blessing - but it is temporary Ch 2:24

Conclusion Ch 3:1-15

END Seek to extract pleasure + enjoyment out of one's labour in spite of its temporary nature. There is a measure of good in work well done

CONCLUSION Ch 4:1-3

That good enjoyed by few. Most are subject to oppression, envy, loneliness or frustration of ability

● Second Summary Ch 3:16-22

A man better enjoy the work + the fruits of his labour than be free + worry about them. Even a man who has riches + wealth should not become obsessed by them. Let a man keep interested. Busy work can productively occupied with one's God-given portion of life's experiences, which he has as the gift of God. He will then find pleasure in his possessions.

The next section shows limits on this

Conclusion Ch 5:1-9

Connect these sections Ch 5:10-20. All labour is designed for personal enjoyment to provide, but generally a man remains unsatisfied. What advantage then has he who labours if (being rich) he is wise or if being poor he knows how to comport himself properly, what advantage have such labourers above a fool? None if they remain without regard for a thing present to the eyes in contrast to a future which exists only in the imagination / desire. One man gives himself to the pleasures of wealth, the other man finds himself in want. In the end neither - they all reach the same end Ch 6:6

CHAPTER 7

SEEKING A BETTER WAY OF LIFE

Introduction Ch 7:1-14
A Basis For Making Wise Decisions Ch 7:15-22

Knowledge of [illegible] the application.
See Jacob as illustration of [illegible]

"rulers there are [illegible]
Lord There [illegible] on earth, Eph.
5:6. Col 3:6. See Rom 6:23

THE TEN VANITIES - Under the Sun - in human endeavour

HUMAN WISDOM - Ch 2:15-16 - Wise and fools one end.
HUMAN LABOUR - Ch 2:18-21 - Worker no better than shirker in the end.
HUMAN PURPOSE - Ch 2:26 - Man proposes, but
Ch 11:4 - Success brings envy not joy
HUM
5 HUMAN AVARICE - Ch 4:8 - "Much" wants "more"
6 HUMAN FAME - Ch 4:16 - is brief, uncertain, soon forgotten
7 HUMAN INSATIETY Ch 5:10 - Money does not satisfy
8 HUMAN COVETING Ch 6:9 - Gain often not enjoyed.

CONCLUSIONS REACHED

Wisdom adds to grief Ch 1:18 and is short-lived. Ch 2:15. There is no supreme good, or lasting happiness in all the pursuits of science; no genuine satisfaction in unbridled lust, no true joy to folly; and that Wisdom excells folly as much as light excells darkness.

● First Summary Ch 2:24-26

Wisdom brings grief even though it is superior to folly. Nevertheless both are temporary Ch 1:15. As one's own striving cannot bring lasting good it is best to enjoy God's goodness in this life whilst recognising that it is temporary. Enjoyment of life now is a God given blessing - but it is temporary. v. 26

Conclusion Ch 3:22.

Seek to extract pleasure + enjoyment out of one's labour in spite of its temporary nature. There is a measure of good in work well done.

CONCLUSION Ch 4:2

That good enjoyed by few. Most are subject to oppression 4:1-3; envy 4:4; loneliness - 12 or limitation of ability 13-16

● Second Summary. Ch 5:18-20

A man better enjoy the work + the fruits of his labour than to fret + worry about them. Even a man who has riches + wealth should not become obsessed by them. Let a man keep interested, busy, and constructively occupied whatever his material state, accepting what he has as the gift of God. He will then find pleasure in his possessions.

The next section shows limitations of this conclusion Ch 6:1-9

Connect these verses with vv 2-3. All labour is designed for personal enjoyment or profit, but generally a man remains unsatisfied. What advantage then has he who labours if (being rich) he is wise, or if being poor he knows how to conduct himself properly; what advantage have such labourers above a fool? None if they remain without contentment, for a thing present to the eyes is preferable to a future which exists only in the unfulfilled desire. One man gives himself to the pursuit of wealth, the other man gives himself to wisdom. The fool seeks neither: they all reach the same end' Ch 9:10

CHAPTER 7.

SEEKING A BETTER WAY OF LIFE

Introduction Ch 6:12

A Basis For Making Wise Decisions. 7:1-6

requires ... Knowledge of a matter; the latter = the application.
See Joseph as illustration of wise youth (above).

21 Heb "Elohim" ... rulers there are heavenly powers. Dan. 4:17 These punish abuses on earth. Eph. 5:6, Col. 3:6. See. Rom. 13:4

9. HUMAN FRIVOLITY Ch 7:6 - It only hides the sad end
10 HUMAN FOLLIES Ch 8:6-11 Bad often rewarded

So Kohcleth is forced to his conclusion - to Serve God for He will bring all things into perfect judgment ultimately righting all wrongs and explaining all apparent anomalies FIND THIS LEADS TO CHRIST the greater than Solomon, and under him we learn to serve God not only because of the reality of vindication and judgment, but in love as to a heavenly Father

Vanity of riches. ECCLESIASTES 6. *Of children, &c.*

earth is for all: the king *himself* is served by the field.

Designed - fidd ellipses
All are dependent upon the cultivation of the soil, and this regulates oppression. It is to the King's own benefit that he cares for the peasant If he does not do so he will suffer. But our interference in oppression - if we lack the authority and power - will not help the situation
AVOID THE MISERY AND FOLLY OF AVARICE Vs 10-12
This is in view of the observation recorded in Ch 4:7-12 See Paul's warning 1 Tim 6:9-10
There is no real pleasure or enjoyment in wealth viewed as an end in itself.
This is the point. The one who legitimately uses wealth, as God desires, is not concerned with these evils
Additional riches makes for additional calls - increased taxation and expense, all hateful to the soul for him who sees riches as an end in itself and who is inordinately in love with them
They do not make riches work for them.
They do not use them to good ends, they cannot eat, drink or clothe themselves with riches they can only look at them - and the real pleasure of them is destroyed in worry

LIMITATIONS OF RICHES Vs 10-11.

Frequently acquired by wrong.
Always incapable of yielding true satisfaction.
Often multiply cares
Seldom realise the hopes they raise.
Must eventually be relinquished.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to [a] the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 [d] There is a sore evil *which* I have seen under the sun, *namely*, riches kept for [a] the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 [f] As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [h] what profit hath he that hath [i] laboured for the wind?

17 All his days also [m] he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [o] *it is* good and comely *for one* to eat and to drink, and to [q] enjoy the good of all his labour that he taketh under the sun [s] all the days of his life, which God giveth him: for [t] *it is* his portion.

19 Every man also to whom God hath given [u] riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; [w] this *is* the gift of God.

This verse describes the misery of one who has struggled to acquire riches - then loses them. It is greater than the misery of the poor
B. 49:17. 1 Tim 6:7 Thus the wisdom of seeking something greater than mere wealth.
The recurring thought of the Preacher 1:3, 2:22, 3:19. is accentuated as he considers the additional labor of the avaricious and greedy.
This is in consequence of losing his riches. v.14 He has nothing to console himself and passes his life in gloom and hopelessness.

20 [z] For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

[z] Or, Though he have not much, yet he remembereth, &c.
This is the point - See 1 Tim 6:9 ff

CHAPTER 6.

1 Vanity of riches without use. 3 Of children, 6 and old age without riches. 9 Vanity of sight and wandering desires. 11 The conclusion of vanities.

THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man [a] to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 [c] If a man beget an hundred *children*, and live many years, so that the days of his years be many, and [e] his soul be not filled with good, and also [g] *that* he have no burial; I say, *that* [h] an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and [i] his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he [n] seen no good: do not all go to one place?

7 [p] All the labour of man *is* for his mouth, and yet the [q] appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* [s] the sight of the eyes [t] than the wandering of the desire: this *is* also [v] vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: [z] neither may

Heavy upon
Keep: him occupied with joy in his heart.
RSV

Of children, &c. Of the man who has learnt the lesson of calm enjoyment and of faith in God does not worry unduly over the future of life
Can be rendered "God fills him with the joy of his heart" He receives peace

CHAPTER 6.

III. SEARCH BY PRACTICAL MORALITY Chpt 6-8

Ch. 6 Exacting.
The resting on pleasure and possessions will not provide true happiness. They are not necessarily to act upon the advice given above Ch 5:18-20
WEALTH WITHOUT HAPPINESS
Heb "Rish" Used of number or degree More approp use the latter here - it tells heavy circumstances.
To enjoy Ch 5:19
Being childless others inherit
It shows that something more than riches are required.
HAPPY WITHOUT APPRECIATION
Vs 3-6 An answer to finds no satisfaction or enjoyment. A life reflected Ends in disgrace 2 Ki 9:35 Jer 22:19 No last rites
RV "it" i.e. the stillborn child
RV "in vanity" i.e. into nothingness It is nameless and unrecorded
RV Marg. "It is better with this Man"
Though a man lives the longest life - and sees no good. Thus something more than riches, a numerous progeny, and long life is required. So the quest continues. Is the blessing!
FRUSTRATED DESIRE Vs 7-9.
Men constantly strive for pure enjoyment, but it constantly eludes them.
His personal enjoyment
The same labour, and unsatisfied desires - what object
What has the deserted poor man who knows how to properly control himself before mankind (the living) over the fool? Thus the wise man warns the prudent that he is faced with the same problems. And materialism is not the answer
The enjoyment of what can be used
Desire = Nephesh (soul) - Restlessness for what cannot be attained. FAILURE TO FUTURE: Jer 10:14
RV marg. "Whatsoever he be, (i.e. rich, poor, wise or fool), his name was given him long ago, and it is known that he is man" (Adam). And as man he is subject to vanity Rom 8:20. God has placed in man the desire for greater good Gen. 1:26 and unless that is satisfied there remains the hungering after greater things. He remains discon-

sickness and wrath 1 Tim 6:9

LESSON:

THE SECOND SUMMING UP Vs 10-20

For the first see Ch 2 24-26.
Delitzsch: "Behold what I have seen as good, what as beautiful, is this -"
Cp 1 Tim 6:8
Let the rich remember this See 1 Tim 6:17
Cp Heb 3 and 4:7
See Supplement.
Despite the conclusion reached the power to enjoy possessions is limited and outside a man's own ability to obtain. There are disappointments in life that hinder this. Hence the next section.

THE SEARCH BY PRACTICAL MORALITY (CH 6)

1 EVILS SEEN BY SOLOMON (CH 6)
1 VANITY: No Power To Enjoy Life's Blessings; No Family To Share It. 1-2
2 VANITY: A Large Family But Die Dishonored 3-6
3 VANITY: HUMAN DESIRE - Never Satisfied 7-9
4 VANITY: HUMAN NATURE - Weak, Transient 10-12

2 ADVICE ON THE BETTER THINGS OF LIFE (7:1-8:8)
1 "Better Things" • A good name better than a false reputation V1 • The day of death better than day of birth V1 • Sobriety rather than levity V2 • Sorrow rather than foolish laughter V3 • Rebuke rather than praise V4-5 • The End of a matter rather than beginning V8 • Patience rather than haughtiness V8

3 SEVEN-FOLD ADVICE WITH REASONS (7:9-22)
• Avoid impatience V9 • Avoid self-justification V10 • Recognise God's omnipotence V13 • Profit from the various experiences of life V14 • Avoid hypocrisy V16 • Avoid excess V17 • Attach Value wisely V11-12
4 WISDOM EMPHASISED BY MAN'S WEAKNESS (7:23-8:8)

The remedies — against vanity. — Physical, Mental, Moral

he contend with him that is mightier than he.

11 • Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, [4] all the days of his vain life which he spendeth as [a] a shadow? for [c] who can tell a man what shall be after him under the sun?

Answering the question: What is good for man in this life

CHAPTER 7.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom, 23 The difficulty of wisdom.

Play on words! Shem / Shemen

A [1] GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 • *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart. HA'ADAM

3 • Sorrow *is* better than laughter: for by the sadness of the countenance [m] the heart is made better. YITAB - Made well (Cp. revel)

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth. (KESIL p. 815)

5 • *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the [2] crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 • Surely [n] oppression maketh a wise man mad; and a gift destroyeth the heart.

8 • Better *is* the end of a thing than the beginning thereof: *and* [o] the patient in spirit *is* better than the proud in spirit.

9 [3] Be not hasty in thy spirit to be angry: for anger [p] resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not enquire [q] wisely concerning this.

11 • Wisdom *is* good with an inheritance: and *by it there is* profit [r] to them that see the sun.

12 For wisdom *is* a [s] defence, *and* money *is* a [s] defence: but the excellency of knowledge *is, that* wisdom [t] giveth life to them that have it.

13 **Consider the work of God**: for who can [u] make *that* straight, which he hath made crooked?

14 • **In the day of prosperity be joyful**, but in the day of adversity consider: God also hath [v] set the one over against the other, to the end that man should find nothing after him.

15 **All *things* have I seen** in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 • Be not righteous over much; neither make thyself over wise: why shouldest thou [w] destroy thyself?

17 • Be not over much wicked, neither be thou foolish: [x] why shouldest thou die [y] before thy time?

18 *It is* **good that thou should-est take hold of this**; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten [z] mighty men which are in the city.

20 [a] For *there is* **not a just man upon earth, that doeth good, and sinneth not.**

21 Also [b] take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 [c] **All this have I proved**

[1] Heb. *name from a name.*
[2] Ch. 4. 12.
[3] Or, RV *Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.*
[4] Ch. 11. 7.
[4] Heb. *the number of the days of the life of his vanity.*
[5] Heb. *Ps. 17. 14 portion.*
[6] Heb. *Job 14. 2.*
[7] Ch. 1. 3.
[8] Ch. 8. 7.
[9] Prov. 3. 18.
[10] Ch. 1. 15 & 12. 9.
[11] Dan. 4. 34.
[12] Cp. *1 Thess. 1. 10.*
[13] Deut. 28. 47.
[14] Prov. 22. 1.
[15] Cp. Cant. 2. 13.
[16] Heb. *spirits.*
[17] 2 Chr. 2. 18.
[18] Ch. 8. 14.
[19] Ps. 119:67, 71, 126:5-6
[20] See 2 Pet. 3. 11. Heb. 11. 7.
[21] Or, *Angels*
[22] 2 Cor. 7. 1.
[23] Judg. 18. 20 & 19. 6.
[24] Heb. *be abundant.*
[25] Prov. 10. 27.
[26] Heb. *not in thy time.*
[27] Ps. 141. 5. Prov. 13. 18 & 15. 31, 32.
[28] Ps. 98. 9 & 118. 12.
[29] Heb. *sound.*
[30] Prov. 21. 22 & 24. 5. Cp. ch. 9. 16, 18. Prov. 8. 14.
[31] Ch. 8. 8 & 10. 5. Gen. 42. 6.
[32] Ch. 4. 1.
[33] Ex. 23. 8. Prov. 17. 23.
[34] 1 Kin. 8. 46. 2 Chr. 6. 36. Prov. 20. 9. Cp. ver. 28.
[35] Heb. *evil thine heart.*
[36] Cp. Gal. 6. 1.
[37] Prov. 14. 29.
[38] Ch. 5. 2 & 8. 3.
[39] Prov. 14. 33.

A PATIENT RESIGNATION TO THE ORDERING OF GOD'S PROVIDENCE (7:9-15)

11 Heb. "Gealah" - "grave admonition" - which heals and strengthens whilst it wounds. Prov. 13:1, 17:10, 19:25, 24:14, 25:12, 27:5-6
Play on words in Hebrew.
Terms = Sirim. Pot = Sir. Similar
"As noise of nettles under the Kettles" — Loud crackling noise, but of short duration of fire with small heat. Eccl. 2:2, Job 30:15, Ps. 31:3-4, 39:11
This verse begins with "Ki" (or") which introduces usually a reason for what has preceded. Contrast with "rob" (better) in Vss 1,2,3,5,8. The parenthesis (A.V. breaks this sense. Better put V.6 in parenthesis and connect Vv 5-7. In V.5 the rebuke of the wise is valuable even in the case of rulers who are tempted to excess.
The exercise of oppression will reduce even a wise man to a fool. Let him rebuke but not oppress. Prov. 28:21
Corrupts understanding

12 Lit. "Long in spirit." Contrast Prov. 14:29
13 Hasty against the trials of life, fretting against God. Cp. Neh. 2:10. Hebrew: "AREK" - Long.
14 This verse illustrates manifestations of impatience — we cannot change yesterday — we cannot today.
15 Preaching Is. 12:1-6. Trials Jas. 1:2-4, 12; Rom. 5:1-5. Thus attitude demands faith Heb. 11:13-16.
Let him rebuke V.5 but not be bribed.

842 You will set up false values
Heb "ya'al" - how-lah - to hold in contempt. The servant having more intimate knowledge ridicule the false opinion established by listening to others
Unjustly so - Thus do not take much notice of mere words and opinions

WHAT APPROVED WISDOM REVEALED (7:23-29)

23 See heading.

Things discovered: • True wisdom is very elusive Vv 23-24 • A designing woman is the snare of life's greatest snares V.26 • How few and scarce are those who are true and consistent • Man not God is responsible for this condition V.29.

It is wise to learn from existing circumstances (but accept as the will of God)
15 R.V. "Yea more excellent is it for [4] life" - lead on to life
17 It wisely directs. One can buy way out of trouble
19 Which shows it to be [5] more profitable than the decrees of God
We can profit from both, and be valuable lessons in life being made up of both. Triumph and disaster on both
21 We can for the future be dependent on God, from experience of failure, chance tomorrow
5:7 Ps. 62:9-10 AVOID SELF-RIGHTEOUSNESS
A warning against over-flaunting one's knowledge of the sense of Law 10-14 See Luke 12:16-21
Notice disappointment often makes cynics of friends
See heading
Add ellipsis - "Similar"
Spite of "Similar" Deut. 7:22 where this thing "stands" standing
Often this brings persecution Mark 3:21, 2 Tim. 3:12, 1 Pet. 4:14, Acts 4:22.
Wicked to evil. Beware of flesh. Kashire = Sadness brings punishment now Col. 3:5-6, Rom. 6:21
Shall escape = extremes and its evil results
Moderation controlled by wisdom
Completeness. Contains the whole
Ithmetical system is used repetitively for an indefinite multitude See note Amos 1:3.
Showing the real value of wisdom. 1 Kings 3:11, 2 Chron. 1:11, Prov. 3:13, Ps. 119:14, Rom. 11:33, Eph. 3:8, Phil. 3:8, Col. 2:3, Rev. 3:17
Heb. Shalleth - necessarily military. Trans. "Ruler" Gen. 41:34, Error. Gen. 42:6.
Do not pay serious attention to what men say. Cp. Ecc. 10:20

Its Influence
• Sharpened
• Elevation of
• Refinement
• Knowledge

Beyond that which mere observation could reveal the desired search for meaning of things. 1 Kgs 8:27, Rom 11:33, Isa 55:8-9, Rom

Lit. "I turned" He considered from a new angle RV "I turned about and my heart was set to" R.V. Wickedness is folly and foolishness is madness

For his experience see 1 Kings 11:1, 4, 11. Cp. his advice Prov. 3:14, 22, 10:23, 24:27. Note Prov. 31. A designing woman who goes out in an entrap. Cp. Mic. 7:5-6, Prov. 7:5-23

This was Solomon's experience with his 1000 wives. 1 Kings 11:3 but it is not universal experience. Sarah, Rahab, Deborah, Ruth and record of Adam. Cp. 1 Tim. 2:13-15

Adam. Cp.

Marking text added to original MS Cp Solomon Deut. 17:15-20.

CHAPTER 8.

THE WORLD OF WISDOM.

IN VIEW OF EXISTING UNEVENNESS

Who can compare with him.

The proper relation of circumstances to fools. Cp. one Shaker sect to the other. Cp. Phil. 4:11, "I have learned in whatsoever state I am therewith to be content." Do things in the strength He is enabled by wisdom to work out.

The blatantness of impudence engendered by arrogance and want of culture is tempered. Wisdom will make a man happy, yet humble submit to powers that be. Rom. 13:1-5

This wisdom and humility will cause one to submit to Authorities in spite of existing or small ills. Jer. 27:5-6, 12, Jer. 29:7, Prov. 24:21, Titus 3:1, Rom. 13:1, 1 Pet. 2:13, Eph. 6:5, 1 Kings 2:43, 2 Chron. 36:13

The practical

THE ADVANTAGES OF WISDOM 1-8.

Its Influence Upon the Individual.
- Sharpened Intellect (shews on face) V1.
- Elevation of Character (keeps Commands) V2.
- Refinement of manners V3.
- Knowledge to bear with existing anomalies

Arguments in View of Anomalies
- Every purpose time & judgment therefore the present evil limited V6
- God's purpose will not permit misery to last for ever (Num 14:21) V6
- The Authorities are blind to coming retribution V7
- They do not realise they subject to hand of God

Unchangeable Things Man Must Accept
- Wind and weather V8
- Power over the day of death V8
- Discharge from death V8
- Ultimate judgment of the Wicked. V8

The difficulty

ECCLESIASTES 8.

Beyond that which mere observation could reveal. He desired seek out meaning of things

by wisdom: [a] I said, I will be wise; but it was far from me.
24 That which is far off, and exceeding deep, who can find it out?
25 [d] I applied mine heart to know, and to search, and to seek out wisdom, and the [1] reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:
26 And I find more [e] bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: [f] whoso pleaseth God shall escape from her; but [m] the sinner shall be taken by her.
27 Behold, this have I found, [n] saith the preacher, [2] counting one by one, to find out the account: -CHESHBOWN Regd "reason" V 25 but see below = sum total
28 Which yet my soul seeketh, but I find not: [p] one man among a thousand have I found; but a woman [q] among all those have I not found.
29 Lo, this only have I found, [r] that God hath made man upright; but [s] they have sought out many inventions.

CHISHSHABOWN - Military enquiry 2 Chr 26:15, or mental devises Brickeley "devices"

CHAPTER 8.

1 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 God's work is unsearchable.

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

[a] Rom. 1. 22.
[1] Heb. Chesh. Knowledge, Prov. 23. 35.
[2] Rom. 11. 33.
[c] ch. 12. 14.
[3] Heb. I and mine heart compassed.
[d] ch. 1. 17.
[e] ch. 3. 1. (Heb. 17.) Ch. 9. 10.
[f] Prov. 24. 22.
[g] ch. 6. 12 & 10. 14.
[4] Prov. 5. 4.
[5] Or, Any [that] shall be.
[h] ch. 7. 14.
[i] Job 14. 5.
[6] Heb. he that is [not] free.
Gen. 16. 6.
[k] Prov. 22. 14.
[7] Or, Trace, Passage of Wayfaring.
[l] Cp. Deut. 20. 5.
[m] ch. 1. 1.
[8] Or, weighing the thing after the account.
[n] Cp. ver. 20
[o] Cp. 1 Kin. 11. 3.
[p] Gen. 1. 27.
[q] Gen. 3. 6, 7.
[r] Ps. 10. 6. Is. 26. 10. Rom. 2. 4, 5. 2 Pet. 3. 9.
Gen. 2:1114
1 Cor. 2:8/16
Prov 4 17:23
[s] Cp. Prov. 4. 8, 9 & 17. 24.
[t] Deut. 4. 40.
[u] Ps. 37. 10. Prov. 1. 32. Mat. 25. 34.
[v] Ps. 39. 8.
[9] Heb. the [thereof].
Is. 3. 11.
[w] Job 14. 2.
[x] ch. 7. 9.
[y] 2 Chr. 20. 4. Ps. 1. 1.
[z] Job 9. 22. Cp. Job 34. 18.
[a] Job 21. 7.

He will not be accomplice of wisdom, &c. rebellion

OF WISDOM, &c.

[f] i.e. obeys the laws Rom 13:3. Prov. 24:21-22. Lk 20:25.
[12] He bears with existing anomalies Knowing a change will come in God's time & judgment.
Rev 8:9-10.
// WISE MAN'S SUPERIORITY CONSISTS IN
Illustration of intellect
Elevation of character
Refinement of manners
Knowledge to bear with existing anomalies

IGNORANCE CAUSES MISERY AND WICKEDNESS V6-11

Here follows four arguments why a wise man should remain under the evils which the present ruler reveal and thus submit to the authorities. "Because" is "for" in Hebrew = "for the same reason" is rendered "therefore" another instance in V7. The four comprise statements forming one argument

[i] See V5
[k] i.e. "for"
[l] This is not the purpose of creation Num 14:21 and may be changed.
The King cannot foresee the future, and thus controls act in his foolish despotism. But retribution is coming Prov 24:22.
[m] He does not realise the hand of God in his affairs
"Ruach" = wind Ecc 1:6
[n] Compared to God's judgments Isa 40:12. Cannot control the forces of nature Jer 10:12
[o] "over" Cp Gen 2:16
// IMPOSSIBLE THINGS SET FORTH
[1] Control of nature
[2] Power over day of death
[3] Discharge from death
[4] The wicked to finally escape.
[5] Ultimately it will be so
The inference is with praise and glory.
[p] Lit "And they come, and from the place of the holy they were forgotten in the city where they had so done" The wicked die in peace, they depart from the holy Temple, their wickedness forgotten, their name in death is praised.
[q] Because their wicked heart is undetected. Cp V10
RV: "emboldened" Ps 52:7
Eccl 8:11, 12. Ps 10:4-11
[r] Because.
[s] Indefinitely Prov 11:21.
[t] Which really reverence him
WISDOM REVEALS THAT RIGHTEOUSNESS WILL ULTIMATELY PREVAIL
[u] The longest life is but a shadow at death Ps 102:11 109:23 144:4 James 4:14. Job 14:2
[v] Meanwhile. Ps 90:12

Cp 1 Cor. 7:32-40. Solomon's first summary applies man's task to his fallen nature Ecc 7:29 & to the "NEW MAN" Rom 12:1-2

Rebel against his authority
Do not [y] be induced to enter into conspiracy of insurrection to rise up to oppose State against authorities because of evil practises. Cp Isa 42:2.
10 Some have rendered "because" so that the statement continues on to show why one might be induced [y] to stand up against the government.

WISDOM OR AN INHERITANCE 7:11

The particle "IM" - with can be rendered "and" as in 1 Sam 17:42. Both Wisdom and an Inheritance are useful to an active man, but Wisdom exceeds the Value of material possessions Prov. 2:1c-11; 3:13-18; 4:5. Eccl 9:16. Let us learn to ponder & decide

THE REASON: CHESHBOWN: Account, reckoning, the sum total Read "account" V.27

The sum of Solomon's experience is low in regard to men as well as women. Why? Because his position of eminence attracted designing men to him. They fawned before him, flattered him; and only few revealed true integrity. Cp Matt 7:14; Luke 13:23-28. His experience with his 1000 wives equally disastrous (he excluded by true wife 1 Kgs 3:11) because they were selected for purpose of alliances etc & not from motives of true love 1 Kgs 11:1-3 = the foundation of true happiness not laid. They did not answer to requirements Gen 2:18; Cp Prov 18:22; 19:14 - also by Solomon. Careful selection necessary. See Note opp p. 261 Col 3

MAN'S ENDLESS LABOR vv 16 17

Some are so busy that they have not time to properly sleep - yet such ceaseless labor seems unnecessarily merely to supply what can be used in this life. If it is difficult to ascertain the purpose of man's ceaseless labor - how much more to ascertain that of God

"GOD ACCEPTETH THY WORKS" V. 7.

RV "God hath already accepted thy works" God has appointed men to labor Gen. 3:19 and is pleased for him to enjoy the simple pleasures with which the earth abounds Num. Ecc. 4:16 but cf Luke 12:41; Mt. 6:32. Ecc. 2:10; 3:18. 1 Tim 5:18 Recognize Given 1 Tim 4:3 5

"WHATSOEVER..." V 10.

Enthusiastic labor - particularly towards Yahweh.
- Word Deut 32:46-47
- Seeking Yahweh Jer 29:13 Mt 6:33.
- Labor in building 1 Chr. 22:18-19.

Example David 1 Chron. 28:20 29:1-3. Hezekiah 2 Chr. 31:20-21. Haggai 1

Zechariah Ezra 1 Neh Nehemiah Neh 2:11-20 3:11; 4:2,6,9-13,17-23 13:4-11. Christ Jn 4:34 see below.

HOWLELRH from Hālal. - A state one is blind to true issues

16 Jolly. Men follow their own passions to the little for God which is really in the best interests

Leave these words out and note the decisive and final conclusion of the original

Men press on in the affairs of this life for some good

Not considered pet, but a loathsome and despicable one 1 Sam. 17:43 2 Sam. King of beasts

There is no device or reward in death

IN VIEW OF INEVITABLE OF DEATH'S UNCERTAINTY OF LIFE - MISUSE BEST OF OPPORTUNITIES

The view presented affirmed

Common, every

Joy & Purity.

Enjoy life as the gift of God.

Heb "a" Prov 5:18; 18:22; 19:14; Mt 19; 2:15;

Do it while you have opportunity Heb Sheol

FOR IT IS IMPOSSIBLE TO CALCULATE ON ISSUES & DURATION OF LIFE

A warning that our own labor is not the key of success the favor of Yahweh is necessary

i.e. knowledge

Suddenly and unexpectedly

As in vs. 11 so that the Day of opportunity is limited. Gal 6:10 2 Cor 6:2. The "time" need not be propitious for the success of a venture, without reference to greatest ability will succeed Cp 1 Tim 4:2

A wrong use of the truth. Hos. 12.

PEGA" - Strokes an incident beyond our control - though not beyond that of God. Mat 10:29-31 Luke 12:5-7 Gal 6:7 Gen 2:13-16; Prov 21:30-31 Dan. 4:35 Sennacherib Eph 1:11; Ps. 33:11 Prov

THE TEACHING

- Wisdom
- Wisdom
- Wisdo
- Wisd
- Wi

vv13-18

AND THOUGH W IS DESPISED IT

Here is an excellent worldly wisdom performs a service is forgotten.

It seemed a just example

The lack per effectually - thus was a little 28 this consists foolish the best The besieged ignores the value of wisdom

29 As soon as the city was past the man who had to offer but was forgotten

What there is lonely for your diligent meditation

That is, once passes.

Their clamorous daily drowns urgent cry of wi Prov. 28:27;

His example of exercised. Korah Num

CHAPTER 10

INSTRUCTIONS F GUIDING OF WI

The comparative significance of the which spoils a reputation.

Or fermenting

Right hand is powerful, of great use than left - a wise man's heart

When a fool at a public work, h becomes evident all.

One in authority In danger because have wisely advi against his will

Dont hastily res unbridge.

Heb "marpe" - gentleness "meekness" soft answer turneth away wrath Prov.

Tyrannical rulers incompetent favor eminent position

"A great dullard

V. 4 BERKELEY

"If a ruler's ha rises against y do not resign position, for c composure may re serious mistake

ECCLESIASTES 9.

MAN'S ENDLESS LABOR vv 16 17

Some are so busy that they have not time to properly sleep - yet such ceaseless labor seems unnecessarily merely to supply what can be used in this life. If it is difficult to ascertain the purpose of man's ceaseless labor - how much more to ascertain that of God

"GOD ACCEPTETH THY WORKS" V. 7.

RV "God hath already accepted thy works" God has appointed men to labor Gen. 3:19 and is pleased for him to enjoy the simple pleasures with which the earth abounds Num. Ecc. 4:16 but cf Luke 12:41; Mt. 6:32. Ecc. 2:10; 3:18. 1 Tim 5:18 Recognize Given 1 Tim 4:3 5

"WHATSOEVER..." V 10.

Enthusiastic labor - particularly towards Yahweh.
- Word Deut 32:46-47
- Seeking Yahweh Jer 29:13 Mt 6:33.
- Labor in building 1 Chr. 22:18-19.

Example David 1 Chron. 28:20 29:1-3. Hezekiah 2 Chr. 31:20-21. Haggai 1

Zechariah Ezra 1 Neh Nehemiah Neh 2:11-20 3:11; 4:2,6,9-13,17-23 13:4-11. Christ Jn 4:34 see below.

HOWLELRH from Hālal. - A state one is blind to true issues

16 Jolly. Men follow their own passions to the little for God which is really in the best interests

Leave these words out and note the decisive and final conclusion of the original

Men press on in the affairs of this life for some good

Not considered pet, but a loathsome and despicable one 1 Sam. 17:43 2 Sam. King of beasts

There is no device or reward in death

IN VIEW OF INEVITABLE OF DEATH'S UNCERTAINTY OF LIFE - MISUSE BEST OF OPPORTUNITIES

The view presented affirmed

Common, every

Joy & Purity.

Enjoy life as the gift of God.

Heb "a" Prov 5:18; 18:22; 19:14; Mt 19; 2:15;

Do it while you have opportunity Heb Sheol

FOR IT IS IMPOSSIBLE TO CALCULATE ON ISSUES & DURATION OF LIFE

A warning that our own labor is not the key of success the favor of Yahweh is necessary

i.e. knowledge

Suddenly and unexpectedly

As in vs. 11 so that the Day of opportunity is limited. Gal 6:10 2 Cor 6:2. The "time" need not be propitious for the success of a venture, without reference to greatest ability will succeed Cp 1 Tim 4:2

A wrong use of the truth. Hos. 12.

PEGA" - Strokes an incident beyond our control - though not beyond that of God. Mat 10:29-31 Luke 12:5-7 Gal 6:7 Gen 2:13-16; Prov 21:30-31 Dan. 4:35 Sennacherib Eph 1:11; Ps. 33:11 Prov

THE TEACHING

- Wisdom
- Wisdom
- Wisdo
- Wisd
- Wi

vv13-18

AND THOUGH W IS DESPISED IT

Here is an excellent worldly wisdom performs a service is forgotten.

It seemed a just example

The lack per effectually - thus was a little 28 this consists foolish the best The besieged ignores the value of wisdom

29 As soon as the city was past the man who had to offer but was forgotten

What there is lonely for your diligent meditation

That is, once passes.

Their clamorous daily drowns urgent cry of wi Prov. 28:27;

His example of exercised. Korah Num

CHAPTER 10

INSTRUCTIONS F GUIDING OF WI

The comparative significance of the which spoils a reputation.

Or fermenting

Right hand is powerful, of great use than left - a wise man's heart

When a fool at a public work, h becomes evident all.

One in authority In danger because have wisely advi against his will

Dont hastily res unbridge.

Heb "marpe" - gentleness "meekness" soft answer turneth away wrath Prov.

Tyrannical rulers incompetent favor eminent position

"A great dullard

V. 4 BERKELEY

"If a ruler's ha rises against y do not resign position, for c composure may re serious mistake

The striving for rewards this life is vanity

LE THIRD SUMMING UP v 15.

Previous ones see.

Similar word to "rejoices."

In this life.

Again brought to the the conclusion the wisdom enjoying earth's bounty the gift of Yahweh.

ings 4:20. Personal experience, General observa- on, Practical morality - re- al anomalies of life, but o the wisdom of quieten ment of Yahweh's gifts

E SEARCH RESUMED 9 NCLUDED v 16 - Ch 12:14

E LIMITATION OF MAN'S WIS- OM - THE INEVITABILITY OF ATH. v 16 - Ch 9:6

He had already done this but then it was that might have knowledge to estigate. Now it is that might examine that Hath it done.

h His direction of man's fhors is largely inscrutable. ssantly, invisibly His hand ojects affairs Isa 64:4

CHAPTER 9.

e left no stone unturned his labours.

A conclusion reached Ps. Prov. 21:1 Matt 6:25-34 10:29; 1 Sam. 2:9; Ps 31:15 Gen. favour or displeasure. cannot judge there may from normal sight.

"Will (lies) before them future is inscrutable, mercumstances might result in to a turning from good to evil

God's bounty is shed abroad all - both just and unjust.

Once again he comes to the occurring theme [Ch 2:14; 3:19; 5:15; 6:12] teaching truth of 1 Cor 15:19 Death inevitable.

He who takes up an oath lightly.

In view of the common end of man he is inclined to sin recklessly, grasping at what this life holds out.

Like things

work of the righteous: I said that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it. Rom 11:33 - How vain are all complaints against God when we neither understand nor can comprehend His providences: this demands faith

CHAPTER 9.

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Of comfort in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

FOR all this (3) I considered in my heart even to (4) declare all this, (5) that the righteous, and the wise, and their works, are in the hand of God: (6) no man knoweth either love or hatred by all that is before them. Cp Mine the purpose - Heb 8:1-4

2 (7) All things come alike to all: there is (8) one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is (9) one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. Heb 4:27

5 For the living know that they shall die: but (a) the dead know not any thing, neither have they any more a reward; for (b) the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go thy way, (c) eat thy bread with joy, and drink thy wine with a merry heart; (d) for God now accepteth thy works. see above

8 Let (e) thy garments be always white; and let thy head lack no ointment.

9 (f) Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, (g) which he hath given thee under the sun, all the days of thy vanity: (h) for that is thy portion in this life, and in thy labour which thou takest under the sun. see below

10 Whatsoever (i) thy hand findeth to do, (k) do it with thy might; for there is no work, nor (l) device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that (m) the race is not to the swift, nor (n) the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet (o) favour to men of skill; but time and (p) chance happeneth to them all.

12 For (q) man also knoweth not his time: as the fishes that are taken in an evil net, and as (r) the birds that are caught in the snare; so are the sons of men (s) snared in an evil time, when it falleth suddenly upon them.

Simchah - enjoyment religious or otherwise

Things 4:2

Ps. 6:5; 88 vs 11; 115 88 18-19, 104 15:18 Ecp Job 14:21.

Neh. 8:10. Ps. 31:24 & 88:5, 12 Is. 26:19. Ep Job 7:8-10.

(a) ch. 3:11. Job 5:9.

(b) ch. 2:24. Cp. 1 Sam. 1:18.

(c) Cp. ver. 11. ch. 11:9.

(d) Jer. 44:17 (e) Ps. 23:5. Mt. 6:17. Lu. 7:46. Rev. 3:4.

(f) Heb. See, or, Enjoy life. ch. 2:1.

(g) ch. 3:13.

(h) ch. 2:10, 24

(i) Heb. I gave, or, set my heart. ch. 3:11 & 8:16.

(k) Cp. ch. 3:18.

(l) ch. 8:13.

(m) Judg. 9:33.

(n) Rom. 12. 11.

(o) Cp. Heb. 12:5.

(p) ch. 7:25.

(q) Job 9:22 & 21:7-18. Ps. 73:3. Mal. 3:14.

(r) ch. 2:14. Amos 3:4. 2 Chr. 20. 15. Prov. 13. 15. 1 Kin. 5:4.

(s) ch. 8:7. Prov. 7:23.

(t) Prov. 29:6. Luke 21:35.

844 God does not design all the evil that occurs; we bring it upon ourselves. But He permits it to happen for our own good. Rom. 8:28.

"WHATSOEVER" V.10.

Cont. from above.
- Slothful in business Rom. 12:11
- Preaching Rom 15:20.
- Application of truth 1 Cor. 9:24-26; 15:10; Eph. 5:16.
- Service to world Col. 3:23.
- Diligence to make calling sure 2 Pet. 1:10-11.
- General. John 4:34; 9:4; 2 Cor 6:2-3.

THE VALUE OF WISDOM AND THE DAMAGE OF AN EVIL EXAMPLE 9:18.

The value of wisdom is forced home at a time of crisis when circumstances make it imperative that something be done. Human nature is such that this soon forgotten.

The attitude of a sinner in rejecting wisdom's counsel when the need no longer exists is followed by others with evil results.

Let us walk wisely at all times & not only when crises force us to do so Eph. 5:15-16.

THE TEACHING OF THE PARABLE
- Wisdom and folly often allied
- Wisdom is superior to force
- Wisdom is often unheeded
- Wisdom is repaid with ingratitude when forced on men
- Wisdom only appreciated when meditated upon

A CONCLUSION REACHED: WISDOM BENEFITS
Ecc. 9:1-18 [Genesis Brief 1:16 Excels folly 2:13 From God 2:26 Benefits 7:11 29 8:1 Limitation, 8:17; 9:11.]
- Instructions for the Guidance of Wisdom
  - Folly sometimes manifested by rulers 5-7
  - Maxims of wisdom for Practical Guidance 8-11

Observations of ECCLESIASTES 10. *Wisdom and folly.*

when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:
14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:
15 Now there was found in it a [d] poor wise man, and he by his wisdom delivered the city; yet no man remembered that same [d] poor man.
16 Then said I, (e) Wisdom *is* better than strength: nevertheless [f] the [d] poor man's wisdom *is* despised, and his words are not heard.
17 The (g) words of wise *men are* heard in [k] quiet more than the cry of him that ruleth among fools.
18 [e] Wisdom *is* better than weapons of war: but [l] one sinner destroyeth much good.

CHAPTER 10.

1 Observations of wisdom and folly: 16 of riot, 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

DEAD flies cause the ointment of the (i) apothecary to send forth a stinking savour: so *doth* a little [a] folly him that is in reputation for wisdom *and* honour.
2 A wise man's heart *is* at his right hand; but a fool's heart at his left.
3 Yea also, when he that is a fool walketh by the way, (j) his wisdom faileth *him*, and (k) he saith to every one *that* he *is* a fool.
4 If the spirit of the ruler rise up against thee, [c] leave not thy place; for [d] yielding pacifieth great offences.
5 There is an evil *which* I have seen under the sun, as an [f] error *which* proceedeth [g] from the ruler:
6 [i] Folly [z] is set [a] in great dignity, and the rich [z] sit in low place.
7 [b] I have seen servants [b] upon horses, and princes walking as servants upon the earth.
8 [c] He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.
9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.
10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* [f] profitable to [h] direct.
11 Surely the serpent will bite without [i] enchantment; and (l) a babbler is no better.
12 (m) The words of a wise man's mouth *are* [j] gracious; but (n) the lips of a fool will swallow up himself.
13 The beginning of the words of his mouth *is* [k] foolishness: and the end of [l] his talk *is* mischievous [m] madness.
14 [n] A fool [o] also [p] is full of words: [q] a man cannot tell what shall be; and what shall be after him, [r] who can tell him?
15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.
16 [s] [t] Woe to thee, O land, when [u] thy king *is* a child, and thy princes [v] eat in the morning!
17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes [b] eat in due season, for strength, and not for drunkenness!
18 [w] By much slothfulness the building decayeth; and through idleness of the hands the house [x] droppeth through.
19 [y] A feast is made for laughter, and [z] wine [z] maketh merry: but [b] money answereth all *things*.

4 MISTAKES OF DESPOTIC RULERS vv5-7
- Exalting an unworthy favorite to great dignity v6a
- Degrading a demoting one qualified to rule v6b
- Elevating servants to the dignity of princes v7a
- Debasing princes to the status of a servant. 7b.

So that rulers do not always exhibit the wisdom that their position demands Cp Ch. 8:1 5:6

V.4 BERKELEY.
"If a ruler's temper rises against you, do not resign your position, for composure may remedy serious mistakes."

THE WISDOM OF ACTION vv8-11.
There are dangers in any action taken. These, however can be largely avoided by proper foresight vv8-11 Some action must be taken even though there are dangers Ch 11:4-6 - otherwise nothing will be accomplished We cannot foresee the future Ch 8:17; 9:1.

WORDS ARE NO SUBSTITUTE FOR ACTION 12-15.
The wise uses knowledge aright Prov. 15:2. His tongue is health Prov 12:18. He knows when to keep silent Prov 10:19. The tongue of the fool is that of one who proffers advice but never acts - like a sign post! A fool may be accounted wise if he keeps his mouth shut - but open it & he removes all doubt [illegible]

20 ¶ [a] Curse not the king, no not in thy [2] thought; and curse not the rich [f] in thy bedchamber: for a bird of the air shall carry the voice, and [e] that which hath wings shall tell the matter.

CHAPTER 11.

1 Directions for charity. 7 Death in life, 9 and the day of judgment in the days of youth, are to be thought on.

CAST thy bread [g] upon the waters: [h] for thou shalt find it after many days.

2 [k] Give a portion to [l] seven, and also to eight; [n] for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the [q] spirit, *nor* [r] how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening [s] withhold not thine hand: for thou knowest not whether [t] shall prosper, either this or that, or whether they both *shall be* [z] alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to [a] behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. **All that cometh *is* vanity.**

9 ¶ [d] **Rejoice,** O young man, in thy youth; and let thy heart **cheer thee** in the days of thy youth, and [h] **walk** in the ways of thine heart, and in the sight

[a] Ex. 22. 28.
[3] Cp. ch. 9. 7.
[2] Or, *conscience.*
[f] ch. 12. 14.
[4] Luke 12. 3.
[3] Or, *anger.*
[e] Prov. 1. 17.
[f] 2 Cor. 7. 1. 2 Tim. 2. 22.
[g] Heb. *upon the face of the waters.*
[2] Cp. Is. 32. 20.
[h] Prov. 19. 17.
[k] Prov. 22. 6.
[l] Mat. 5. 42. 2 Tim. 6. 18.
[i] Prov. 6. 16.
[m] ch. 12. 8.
[n] Eph. 5. 16.
[o] Cp. 2 Sam. 19. 35.
[p] ch. 2. 8, *in the pleasures in life, the term for that is gone*
[5] Or, *the grinders fail, because they grind little.*
[q] *or thou that feel'st labour, which are limited.*
[r] ch. 1. 6. Cp. John 3. 8.
[s] Job 10. 8. Ps. 139. 13-16.
[t] ch. 7. 18.
[6] Heb. *shall be right.*
[z] Cant. 6. 11 & 7. 12.
[u] Num. 13. 33.
[x] Is. 65. 25. Ezra 3. 9.
[y] Ps. 143. 3.
[a] Jer. 9. 17.
[a] ch. 7. 11.
[b] ver. 1, 2.
[c] Gen. 2. 7 & 3. 19. Job 34. 15.
[d] Luke 12. 19.
[e] ch. 3. 21.
[f] Gen. 2. 7. Num. 16. 22. Job 34. 14.
[g] ch. 1. 2.
[h] Job 31. 7.
[7] Or, *Let more wise the Preacher was, &c.*

Be discreet: Your friend has a friend who has a friend Of charity, &c. Prov. 11:13; 18:8; 20:19; 26:20-22

of thine eyes: [b] but know thou, that for all these *things* [c] **God will bring thee into judgment.**

10 Therefore remove [3] sorrow from thy heart, and [f] put away evil from thy flesh: **for childhood and youth *are* vanity.**

CHAPTER 12.

1 The Creator is to be remembered in due time. 8 The preacher's care to edify. 13 The fear of God is the chief antidote of vanity.

REMEMBER now thy Creator [1] in the days of thy youth, while [m] the evil days come not, nor the years draw nigh, when [o] thou shalt say, I have no [p] pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and [5] the grinders cease because they are few, and those that [7] look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all [o] the daughters of musick shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree [r] shall flourish, and the [u] grasshopper shall be a burden, and desire shall fail: because **man goeth to his [u] long home, and [x] the mourners go about the streets:**

6 [b] Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall [c] **the dust return to the earth as it was:** and [c] the spirit shall return unto God [f] who gave it.

8 ¶ [g] **Vanity of vanities, saith the preacher; all *is* vanity.**

9 And [3] moreover, because the

[1] Heb. "Creators" plural of majesty.
[m] Eccl. 11. 8.
[o] Cp. Is. 32. 20.
[p] Prov. 22. 6.
[u] Num. 13. 33.
[x] Is. 65. 25. Ezra 3. 9.
[b] Or, *the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.*
[c] Gen. 2. 7 & 3. 19. Job 34. 15.
[f] Num. 16. 22. Job 34. 14.
[g] ch. 1. 2.
[3] Or, *Like more wise the Preacher was, &c.*

10 "Ps beautiful tapestry curtains Solomon." Bride to be perfected Eph 5:27 Virgins describe her as she will be, as she is divinely represented when they form part with her for marriage.
11 Despise me not.
12 Brown or discoloured by action of sun. Symbol of

of the waist. Thus of Ch 7:2. The Hebrew word, though in its strictest sense is navel, is a term of far more refinement than the English synonym (from the term "belly" should be rendered "bosom," in other places the frame at large. The word "thigh" is by a figure occasionally employed for the limb in general" (quoted by A Wilk)

Division according to Hebrew scholars, particularly Dr. Mason Good (appror 1800)

The church's love SOLOMON'S SONG 1. to Christ.

"Wrap" ... to wrap" ... hence - to wander, blin... "For why should I wan... or among the flocks o... thy companions?" This verse shows int... sense longing of Bride ... for Groom. "No other ... provide satisfactory ... substitute. Only Christ ... her union ... Rev 19:7 ... See opp: ... o patient ... love are ... ting it u... appear ... Jer. 6:16 ...

SONG 1 THE ROMANCE OF THE AGES

THE ARDENT DESIRE AND BLOOMING HUMILITY OF THE BRIDE CHAPTER 1:1-8

He is the centre and mainspring of her life Vv 1-2 Her love is shared by the attendant virgins but she feels undeserving of it and inadequate for the great honor paid her 1v 3-6. She longs for the consolation that only the assurance of the Groom can give V 7 She is directed to labor during the period of waiting for his coming V 8

SONG 2

THE SWEETNESS OF COMMUNION AND SELF SACRIFICING DEVOTION OF LOVE CHAPTER 1:9-2:7

The Groom's opinion of the Bride Vv 9-10 The virgins help to beautify her 1:11 The Bride's love of the Groom Vv 12-14 Mutual admirations of the Bride and Groom Vv 15 - Ch 2:4. Longing for the marriage - Vv 6-7

SONG 3

SIGNS OF HIS COMING CHAPTER 2:8-17

Excitement of the Bride at indications of his coming Vv 8-9 The Groom's message of Love Vv 10-13 Preparation of the virgins V 15. Response of the Bride Vv 16-17

SONG 4

HIS SUDDEN APPEARANCE CHAPTER 3:1-5

Seeking him by night Vv 1-3 His unexpected advent V 4 Exhortation by virgins V 5.

SONG 5

THE GLORY OF THE MARRIAGE CHAPTER 3:6 - 4:7

Triumphal procession to Jerusalem Vv 6-11. The Bride's beauty praised Ch 4:1-7

SONG 6

ENTERING THE INHERITANCE CHAPTER 4:8 - 5:1

Viewing the land V 8 The Bride's detachment praised Vv 9-15. The communion of love V 16 Ch 5:1

SONG 7

THE FIRST ADVENT CALL AND PROCLAMATION OF A BETROTHAL CHAPTER 5:2 - 6:10

Awakened to Divine love Vv 2-6 Subjected to persecution Love's anguish Vv 7-8 Proclaiming the beauty of Christ - Vv 9-16 Explaining his absence Ch 6:1-3 Proclaiming the beauty of the Bride Vv 4-9 General admiration V 10.

SONG 8

THE BRIDE'S ARDENT DESIRE CHAPTER 6:11-13.

Love's fancy Vv 11-12. The virgins' appeal V 13.

SONG 9

THE BEAUTY OF THE BRIDE CHAPTER 7:1-9

The Bride's detachment praised by virgins Vv 1-5 Her beauty praised by the Groom Vv 6-9

SONG 10

THE ARDENT LONGING OF THE BRIDE FOR THE ABSENT GROOM CHAPTER 7:10 - 8:4.

A plea for him to come quickly V 10 The purity of her love for him Ch 8:1-2 Her ardent longing for his presence Vv 3-4

SONG 11

THE JOY AND CONSOLATION OF THE MARRIAGE CHAPTER 8:5-7

Reminiscing on the past V 5. The inflexible demands of love V 6-7

SONG 12

LOVE'S LABOR IN THE FUTURE CHAPTER 8:8-14.

Supervising family relationships Vv 8-10 Supervising the inheritance Vv 11-12. Final prayer Vv 13-14.

Chapter 1.

V2. "Him" She does not name him; there is no need to. She is identified with him and so completely absorbed by him that there could be no other.

"Kisses of his mouth" - A kiss had far greater meaning then than today. It was the token of allegiance 1 Sam. 10:1 friendship 1 Sam. 20:41. affection Gen. 45:15 true love 1 Pet. 5:14 adoration Hos. 13:2. It is the natural sign of sympathy & affection, thus Absalom won the hearts of the people by kissing those who came to court with their suits 2 Sam. 15:5. Cf. Prov 27:6. Luke 22:47,48. True & right words are as a kiss of the mouth; the Bride may well expect this of the Groom. Cf Prov. 24:26. Such words demand

Go Luke 7:45 →

homage and obedience. The Hebrew of Gen 41:40, "thy mouth shall all my people kiss" for they will submit to the decrees issued therefrom

V3. "The savour of thy good ointments" The precious ointment Ps 133:2 Rejoices Prov. 27:9 Heb 1:9 Heals & soothes Mark 6 Costly Mk. 26:7 The savour is the perfume manifested in proclamation & performance of the Truth 2 Cor. 2:14-17. Eph 5:2 Phil. 4:18

"Thy name is as ointment poured forth" - the attributes of the Name Acts 15:14 Exod 34:6-7 in manifestation & the result of the pouring out of ointment by a sinner Luke 7:37-38 particularly vv 47 to end a saint 1 Tim 1:15 Cf the attitude of Judas - called to be an element of the Bride Vv 4-8.

Ointment - themen from root shamen, to shine

Most shorer some such sense as we describe the whole or chief part

shade for the sheep. Ps 23:5

SPIKENARD — A fragrant plant used for healing and perfume in ancient times. It was very costly Mark 14:3 b "Nard" for nard, d for, or, but similar to Heb. nārāh - to glisten, to shine. See Str.

Be discreet: Your friend has a friend who has a friend

Of charity, &c. Prov. 11:13; 18:8; 20:19; 26:20-22

ECCLESIASTES 11, 12. Of the Creator.

for encourage such 3:4 ought is to risk the ... rance of ... them ... present ... the beauti... to risk re... your hurt ... Means be ... will be ... Cette are ... ll be reflec... ossibly in ... intenance ... have p... d fold in ... Heb - "M... nes" I c...

CHAPTER ...

n the bas... ere wise ... be value... c the mist... s. Men are... ly Hebr... n, but l... n which ... 4 ... 11:2... ood + fe... o good, ... Hum, but ... Hisya-u... hat will te... SEnlimited ... evolence ... with 3.1 ... misfortu... ght war ... de cann... stance. ... he quar... ed slows d... a re... 21 ... hosp we try ... If bible ex... prep nothing ... above rk des... mente. Sort ... to then, for ... des... the Ruach ... nei-rant of ... portance ... between ... exclude ... child ... the fe... Labor ... 2 Cor. ... Whett... orming ... joy Lit... Light ... Heb. "... Bette... Empl... the gra... ilkY ... het th... each f... all be ... ormie...

V 4 "Draw me" See Note that this expresses the Bride's willing submission to the lead of her Shepherd husband the Good Shepherd. Contrast Cant "driven" from the Divine presence Gen 3:24 Ch. Hos. 11:4

V 7 "As one that turneth aside" "Going" and RV: "As one that is veiled." The true identity of the Bride is unknown in the absence of Christ. She wanders veiled until the Judgment will reveal her true identity 1 John 1:7

V 9 "My love" Heb ra'yāh fem of rēya' - friend, associate, husband, lover, etc from the root rā'āh (RAH-ah) to tend a flock, hence shepherd. The Bride has these shepherd characteristics that are also possessed by the Groom, they have mutual interests, so that she is his female friend and associate cf Jn 15:14-15

V 10 "Thy cheeks" RV Ark suggests "brows" but the RV renders "thy cheeks are comely with plaits of hair." Long hair is both a glory to a woman 1 Cor 11:15 and a symbol of subjection to the man V 7 as the Nazarite to his vow as separated to Jehovah Num 6:5

"Chains of gold" - Suggests authority Gen 41:42 Dan 5:7-9

V 11 "We" The plural seems to suggest the attendant virgins as in 1:6, whose good graces will help beautify the Bride Rev 19:7

"Borders" - Jerim, round ornaments RV "plaits" hanging down on both sides of the head, like the trappings of a decorated horse - with which the groom has compared his bride. The virgins hearing this promise to provide the decoration - gems of faith and redemption

V 12 "Sitteth at his table" To sit at the Table implies fellowship. The bride seems to be referring to those moments of spiritual communion such as we enjoy at the Table, when the ointment of our living seeds forth its most powerful odor. Christ is with us Mk 14:20 RV in past tense: "When I sat my spikenard sent."

V 14 "Camphire" Heb Kopher - Atonement, the Henna plant. RV - "henna flowers" a creamy white flower used for producing a golden dye. They are very fragrant and noted for their beauty. The three kinds of perfume indicate life (Spikenard - to glisten, shine) death (myrrh - bitter) and resurrection (white flowers and golden dye)

"En-gedi" "Fountain of the wild Goat" On the edge of the arid wilderness, a place of great fertility, and most suitable for refuge.

V 15 "Our couch is green" Not necessarily the nuptial bed or bridal bower is intended, but the home itself as a bowery resting place. Ra'ănān (green) sig to be green, verdant, soft, fresh by anal "new" figuratively "prosperous" Str.

"Cedor" "Fir" See Note 1 Kgs 5:8 Top p 467 Roth: "Our Better - Warned.

MYRRH — Heb: bitter. (Heb: mar) A fragrant substance, an ingredient in the oil used to anoint Aaron and his successors (Exod 30:23) as a perfume (Rev. 7:17 Ps 45:8) and for the purification of women Est 2:12 cf Ps 133. It was used as a salve for the purification of the dead Jn 19:39 Thus used at birth and death of Lord. Mat. 2:11

V 1 A warning that modify the former rejoicing 1 Cor 15:10

Chapter 1

Fretted ceiling = Cypress trees" i.e. Beautiful and fragrant with Cypress.

Chapter 2

V 1 Rose Chabatstseleth - lit any wild flower. "The crocus is perhaps nearest to the meaning, as the name is probably derived from a root "to form bulbs," or "bulbous knobs" (R A Redford "The Song of Solomon" Bul Tem) The Crocus is five leaved

Lily - Shoshannah, according to some derived from number six (shesh) If it six leaved

V 3 The benefits of the Bride through Divine grace

1 "Sat down" She has a place of rest Eph 2:6

2 "Under his shadow" A place of shelter Ps 91:1

3 "With great delight" A place of joy 1 Pet 1:8

4 "And his fruit" A place of nourishment

5 "Is sweet to my taste" A place of refreshment Ps 104:34

V 3 "Stay me with flagons" -- Heb 'Ashishah Something pressed together Str Ash - Cashash (formed by press ing fruit) A cake of compressed the fruit of her labor in the Lord's Vineyard

V 6 LOVE'S BENEFITS

SECURITY - In the cleft of the rock
PRIVILEGE - Feeding with the Groom
RESPONSIBILITY - Destroy the foxes
ASSURANCE - He is mine, I am his
ANTICIPATION - He is coming
SEPARATION - Required of Bride
PARTICIPATION - Reigning with him through Covenant

Chapter 3

V 6 "Pillars of smoke"

- Pillars - Timarah from Tamar, to be erect, a palm, that Timarah = A column as spreading at the top
- The phrase occurs only Jud 20:40 Jer 6:26 - Sig and implies destruction
- Pillar of cloud is a different word
- Here, see it is "LIKE" pillars of smoke i.e. like the nucleus mushroom cloud of smoke Gen 19:28
- The smoke of sacrifice associated with Divine protection Isa 6:4
- Smoke of incense associated with Divine communion Rev 8:4, the hiding of Divine glory on the Day of Atonement Lev 16:2
- Perhaps all these ideas are combined

- there is certainly a hiding of identity indicated by the question: Who is this...?
- Communion is suggested by the erect appearance of the palm like column (Cp Ps 92:12)
- The context suggests war
- The Bride is being conducted to her abode through territory infested by those who would harm her

- PILLARS OF SMOKE: Divine power for consumption of flesh
- MYRRH: Sacrificial death
- FRANKINCENSE: Prayer
- POWDERS ('abāqāh - powdered spices used for perfume & incense - Understood Anointing oil, Holy Spirit
- 60 VALIANTS: Tabernacle defence Num 1:26 ff

HANDLE SWORDS: Capable in war
SWORD ON THIGH: Welfare temporarily over
FEAR OF NIGHT: Gentile night from which the world will then be emerging

Chapter 4

V 1 "Within thy locks" RV "Behind thy veil" the symbol of marriage the hiding of flesh Gen 20:16

V 3 "Like a thread of scarlet" In contrast to the thick, colorless clumsy lips of the leper covered even as he calls "Unclean unclean" Lev 13:45 Ep 4:29 5:4

"Speech comely" Like that of the groom Song 2:14 5:16 V 1 Ps 45:2 Isa 5:19

SEVEN CHARACTERISTICS OF THE BRIDE Ch 4 1-5

- Her Eyes - Reveal heart: be mild, harmless, chaste, intelligent, faithful
- Her Hair - Beside she is obediently in subjection
- Her Teeth - Indicate the result of good habits in diet
- Her Lips - Freedom in sound words of truth
- Her Temples - reflect a mind given to the Queen, by the Spirit free of self
- Her Neck - shows the results of good departments carefully supervising the welfare of her own
- Her Breasts - proclaim her mature RV - that she is capable of feeding her spiritual offspring

V 6 Myrrh - from of sweet, Amen - truth, verity Amanā sig something fixed a covenant Sr - Part of Anti Lebanon range from whence waters of Abana (also called Amana 2 Kgs 5:12) flow. So the Bride is taken further north, east to a mountain overlooking one of David's most notable victories - Jud 3:13 1 Sam 15:4 17:1

Shenir and Hermon - Shenir Coat of mail (Deut) or Peak (Ezk) from Shen, tooth "in the sense of pointed Lam 4 Hermon High, Above Str Devoted to Sacred Ungers ing one of high from whence a glorious, panoramic view of the land is seen. The mount of the Transformation see Matt N.T. p 41 The Apostles looked there to see the reality

V 11 Lebanon - Sig White, from Lebah "The heart" Thus a symbol of righteousness the smell is the scent of cedar immortality the Acts temple 467 So white garments of Bride Rev 19:8

V 12 The Garden is enclosed or separated
- The Spring is shut up or covered
- The fountain is sealed or bears the mark of authority 2 Cor 1:22 Rev 7:2-4

V 13 THE GARDEN OF PLEASANT FRUITS

There are nine enumerated, and there are nine fruits of the Spirit enumerated by Paul Gal 5:22

- Pome granate (Rimmon - upright - Love Jhn 3:16
- Camphire (Kopher - Cover) - Joy Hel Immanuel 1 Thes 1:6
- Spikenard (Heb Nard) Shalen, Shine - Peace - precious Phil 4:7
- Saffron - A beautiful flower representing the beauty of the exterior of the hidden heart - Long suffering - Forbearance of patience mercy Heb 5:2 to forgive one a love Col 3:13
- Calamus (Heb qaneh - reed) A sweet cane Gentleness Ex 30:23 Cp Isa 42:3
- Cinnamon (qinnāmōn - wood) The inner life - Goodness Rom 11:22
- Echinkincense (Libonah - white) Obtained by wounding the tree Ex 27 - Faith
- Myrrh (bitter) Death to self - Meekness
- Aloes (Ahaliym - trees) A tree of Divine planting - Temperance - the outward manifestation of knowledge

Chapter 6

V 4 "Terrible as an army with banners" The beauty of the Bride is overwhelming, it is fighting and conquering, like a mighty host with flying banners, set forth to victory. Stand until Christ appears the Bride is seen in her essence. She lungs her head & complains while he is absent, but when he comes & reveals to her self - delighting in his virtues these beauty, which are the fruits of his own shine forth as the sun for ever and ever. The word which is rendered "terrible" is from the root (Ayom) "to be impetuous" "to press impetuously upon" "to inspire terror" "to overshadow" "to put up" referring to the flash of the eyes. Rivers powering brightness of the countenance So the perfection of excellence of the Bride shall strike light the soul and no earthly power shall be able to stand before it (R A Redford)

V 11 "Nuts" Heb egoz - walnut - Str - Probably the only nut used in the symbolism of the tabernacle Exod 25:33 - speaking of Jesus resurrection Num 17:8 - the walking tree

The outward shell is thick, hard & coarse, but the nut inside is white, sweet and nourishing, with a delicate flavor (Zohar) Denotes that Jesus both God & man

Chapter 7

V 2 The navel - is the center of life for the body through the umbilical cord the unborn babe is fed thus sustaining its future stress it is symbolic of Christ Reference to the navel implies careful care must be taken of which the present beauty of the Bride is the outcome of John 7:38 Prov 4:23 The Mother See the blend of positive and negative virtues in Prov 3:13-18

10 "As beautiful tapestry curtains Solomon" Bride to be perfected Eph 5 Virgins describe her as she will be, as she is divinely represent at we they form part with for marriage

11 Despise me not.

12 Brown or discolouration of sun - Symbol trouble + persecution Job 30:30 Rev 7:16

13 Persecution John 16 Rev. 12:17 Cp Christ 14 Servitude with drudgery in labour not associated with Cod vineyard So anxious she to labour in vineyard of God, she begrudges the time spent elsewhere. cf Acts 11:26 Rev. 13:16-17.

THE KEY Song to Eph 5:27

THE ALLEGORY Isa 54 Hos 2 Ez 16 Rom 6 2 Cor 11 Eph 5 Rev 19

The Song of songs. The Song expressed of songs

CHAPTER 1

Song 1 The Bride in the Chambers

The superlative song 1:1 The Hebrew word "Shir" translated "song" signifies "a stringed instrument" There are two words in this song. The Song is read annually at the Passover RV Ark

The Bride's mind is fully occupied with thoughts of the absent loved one. She longs for his return as the kiss, the token of his love Cf Judas Gen 29:11 Rose wine is refreshing, stimulating & strengthening Ps 104:15 Sign of gladness & prosperity Gen 27:28 Deut. 7:13 Christ's love (symbolized by wine) is better than this 1 John 3:16 "Like the fragrance of thine own sweet perfume is thy name - a liquid perfume poured out" the name = Yahoshua Num 13:16 The ointment made holy that anointed Ex 30:23-25 Heb 1:9 Virgin's Bride attracted by perfume of His name 2 Cor 1:21 1 John 6 Rev. 15:16 12:12.

6 We will follow the fragrance of thy perfume The present state of Bride in this place Eph 1:3 awaiting purification for approaching marriage 1 Cor 2:12 Cp Phil 2:12

9 Thou art altogether lovely " The virgins (if accepted) form part of the Bride John 3:29 Mat. 25:10-13.

Bride in modesty, deprecates beauty (she is conscious of sin) Tents Kedar made goat's hair, became blackened by exposure to sun. They were meanly contemptible. In present state Bride still tainted Adamic mortality Rom 7:18.

Be sep... V 17 ... riptures ... The first word in Heb. ... in large characters to draw ... in reverence of what ...

Hel immanuel ... 1 Thes 1:6

Je is going to place of Glory

preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out [a]acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as [b]nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and [c]much study *is* a weariness of the flesh.

13 [d] [3]Let us hear the conclusion of the whole matter: [e]Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For [f]God shall bring every work into [4]judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

[a] ch. 7. 13.
[b] ch. 1. 28.
[2] Or, reading.
[3] Or, The end of the matter, even all that hath been heard, is,
[c] Heb. words of delight, ch. 3. 2.
[d] Deut. 6. 2.
[e] Ezra 9. 8.
[f] Job 19. 29.
[4] ch. 8. 5, 6.

THE SONG OF SOLOMON.

"The Song a hymn which Solomon the prophet the King of Israel, uttered in the spirit of prophecy before the Lord"

CHAPTER 1.

The church's love unto Christ. 5 She confesseth her deformity. 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents. 9 and shewing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another. Shir ha Shirim

THE song [a]of songs, which *is* Solomon's.

2 Let him kiss me with [b]the kisses of his mouth: for [1]thy love *is* better than wine.

3 Because of the savour of thy good ointments *thy* name *is as* ointment poured forth, therefore do the virgins love thee.

4 [c]Draw me, we will run after thee: the king hath brought me into his chambers: [d]we will be glad and rejoice in thee, we will remember [e]thy love more than wine: [f]the upright love thee.

5 I *am* black, but [g]comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath [h]looked upon me: my mother's children were angry with me; they made me [i]the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be [2]as one that turneth aside by the flocks of thy companions?

8 [k] If thou know not, [l]O thou fairest among women, go thy way forth by the footsteps of the flock, and [m]feed thy kids beside the shepherds' tents.

9 I have compared thee, [n]O my love, to a company of horses in Pharaoh's chariots.

10 [o]Thy cheeks are comely with [p]rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee [q]borders of gold with studs of silver.

12 [r] While [s]the king *sitteth* at his table, [t]my spikenard sendeth forth the smell thereof.

13 A bundle of [u]myrrh *is* my wellbeloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a [v]cluster of [w]camphire in the vineyards of [x]En-gedi.

15 [y]Behold, thou *art* fair, my love; behold, thou *art* fair; [z]thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of [a]our house *are* cedar, *and* our [1]rafters of fir.

[a] Luke 1. 42.
[b] Cp. Ex. 40. 10. Eccles. 1. 2.
[c] Prov. 27. 6.
[1] Heb. loves.
[d] Heb. 4. 10.
[e] Sreve. 15.
[f] Ezek. 16. 11. 13.
[g] Cp. ch. 5. 13.
[h] ver. 10.
[i] John 6. 44.
[k] Ps. 119. 32.
[l] Ps. 45. 10.
[m] ver. 4.
[n] Mark 14.
[o] John 12. 3.
[p] Or, Thine ear rings
[q] Ps. 17. 2.
[r] John 12. 3.
[s] ch. 2. 13 & 4. 3 (RV) & 6. 4 (585).
[t] Ps. 120. 5.
[u] ch. 7. 7, 8.
[v] Or, cypress.
[w] 1 Sam. 23. 29.
[x] ch. 4. 1.
[y] Or, my companion.
[z] Job 20. 9.
[a] ch. 5. 12.
[b] ch. 8. 11, 12 Job 27. 18.
[c] ch. 7. 13.
[d] Cp. 1 Kin. 5. 8.
[1] Or, flowering galleries.

---

1 The Bride in King's Chambers.

2 The superlative song (King 4:32 The Hebrew word "Shir" translated "song" signifies "a string of pearls." There are twelve gems in this string. The song is read annually at the Passover. RW. Ask

3 The Bride's mind is fully occupied with thoughts of her absent loved one. She longs for his return & the kiss, the token of his love. Cf. Judas (Luke 22:47 Rom 16:16)

4 Pure wine is refreshing, stimulating & strengthening. Ps. 104:15. Sign of material prosperity Gen. 27:28 Deut. 7:13. Christ's love (symbolised by wine) is better than this 4:10 Jud 9:13 "Like the fragrance of thine own sweet perfume is thy name - a liquid perfume poured out." The name = Yahoshua Num 13:16 The ointment made holy that anointed Ex 30:23-25 Heb 1:9 Virgins & Bride attracted by perfume of His name 2 Cor. 1:21 Jhn. 6:44, 15:16, 12:32.

6 We will follow the fragrance of thy perfume. The present state of Bride in holy place Eph 1:3. awaiting purification for approaching marriage. Est 2:3,12 (Ps 26:4-6, 10:1) 1 Pet 2:5.

8 Thou art altogether lovely. The virgins (if accepted) form part of the Bride Jhn. 3:29 (Mat. 25:1-10-13.

9 Bride in modesty, depreciates beauty (she is conscious of sin). Tents Kedar made goat's hair, became blackened by exposure to sun. They were mean & contemptible. In present state Bride still tainted Adamic mortality. Rom 7:18.

10 "As beautiful tapestry curtains Solomon." Bride to be perfected. Eph 5:27 Virgins describe her as she will be, as she is divinely represented as when they form part with her for marriage.

11 Despise me not.

12 Brown or discoloured by action of sun. Symbol of trouble & persecution Job 30:30. Rev. 7:16

13 Persecution Jhn 15:18-19 Rev. 12:17. Of Christ. Ps 69:9 Rom 15:3

14 Ser vitude with drudgery in labour not associated with God's vineyard. So anxious is she to labour in vineyard of God, she begrudges the time spent elsewhere. cf Heb 11:36-38 Rev. 13:16-17.

THE KEY. Song 4:7 Eph 5:27

THE ALLEGORY. Isa 54:5 Hos 2:19 Ps 45 Mar 9:15 2 Cor 11:2 Eph 5:25-27 Rev 19:7

The Song of Songs - the Song composed of Songs!

— CHAPTER 1 —

Song 1: The Bride in King's Chambers.

Division according to Hebrew scholars, particularly Dr Mason Good (appror 1800)

The church's love — to Christ.

Unmarried — The Shulamite, Bride to be
BROWN — The attendant virgins, sister element of multitudinous BRIDE
RED - Bride
WHITE - reverence

CHEEK - Bride's present | SEE SUMMARY TOP OF CH 1
Gold - Bride to Groom's | CH II

"Rish" - to wrap: hence - to wander - blind. "For why should I wander among the flocks of thy companions?" This verse shows intense longing of Bride for Groom. No others can provide satisfactory substitute. Only Christ can reveal when union will take place. Rev 6:11 Ps 74 to Dan 12:6 See opp.

To the answer is to gather, continue in well doing among the flock, feeding it until the Bridegroom appear Jhn 21:15 1 Cor 11:1 Jer 6:16

2ND SONG - MUTUAL ADMIRATION OF BRIDE AND GROOM vv 9-17 - 2:1-7

Both: Todmore "Mares preference to horses were used for riding or chariots. Considered swifter, endurance, handsome, & longer without food. "The Orient loves his horse. A well bred horse excells for beauty and graceefulness in animal world. The mare in Pharaoh's chariot would be beautifully decorated, highly trained, under control of skilful charioteer, quickly submissive to his touch and guidance. Alt

Alt "Brow" i.e. Decorated with headdress, coronet, crown of jewels Mal 3:17 Rev 11:19 Phil 2:5 See opp. (2 Phil 1:7. Num 11:22-23)

Word signifies Table for meals - Table of Lord. See 41 Used by Mary to express her love for Lord Mark 14:3 Symbolic of Ecclesia's love for Groom manifested at Table & Lord's coming Mt. 26:7 22 Probably refers to gums which women used scent. It is custom place some such incense upon bosom on retiring. The warmth drew forth the sweet and richer fragrance. Ever love for Christ will draw forth service. Ps 42:8 Phil 4:18

23 Lit "it" - the myrrh.

24 Love of Christ should constantly in our heart-bed Prov 6:20-22 See opp.

25 Cyprus (marg.) In the E. an odiferous shrub from which is made henna. The Hebrew "Kopher" - same as Atonement. En A pleasant, well watered part in Judah not far from Jericho (Josh 15:1 See opp.

27 The eyes reveal the disposition of mind. Thine to be mild, harmless, chaste, faithful of which Dove emblematic Mat 10:16 Christ's eyes his pleasure in Bride (Jude 1:5

28 The Bride reveals Christ's words. Thou only art fair. By expressing himself as per v 15

29 LV: "Couch," a resting place Heb 4:16 Mat 11:28. Refreshing and pleasant Ps 23:2 Ps 92:10 same word rendered "fresh" See opp.

32 Heb 5:6 Ps 133.

33 Cyprus which like the Cedar is strong and fragrant.

34 Part of the bridal party, 2 Sam 13 2 Cor 11:3 Compl. both sexes. Rev 14:4

35 Notice the progression "Kiss me" V 2. "Draw me" V 4. "Tell me" V 7 - a progressive experience.

36 In the heat of the sun, the Good Shepherd finds rest & shade for the sheep. Ps 91:1

RW Ref Event

847

THE SONG OF SOLOMON — The Hebraist Dr Mason Good declares: "No translation I have met with has rendered the Song with all the delicacy of diction to which the original is fairly entitled. The chief Error of all results from their having uniformly given verbal renderings of Hebrew terms and idioms which ought to be translated equivalently — a method of which any language in the world, when interpreted into another, may occasionally convey a meaning altogether different to that intended. The observation applies particularly to the organs of the human body. Among the Hebrews, the liver (Heb kabar) as well as the heart was supposed to be the seat of love and delight (Ps. 16:9). "My heart and my glory delighteth" - lit. "My heart and my liver rejoiceth." Among ourselves the spleen is supposed to be the region of disappointment and melancholy. Were a Jew told that Cowper had long laboured under a spleen, he would be ignorant of the meaning the ancient Hebrews used the term "navel" (Heb. shorer) some such sense as we describe the whole or chief part

CHAPTER 2.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church.

I *AM* the [c]rose of Sharon, *and* the [d]lily of the valleys.

2 As the [d]lily among thorns, so *is* [f]my love among the daughters.

3 As the [g]apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down [h]under his shadow with great delight, and [i]his fruit *was* sweet to my [j]taste.

4 [k]He brought me to the [l]banqueting house, and his banner over me *was* love.

5 [p]Stay me with flagons, [q]comfort me with apples: for [r]I *am* sick of love.

6 [s]His left hand *is* under my head, and his right hand doth embrace me.

7 [t][u]I charge you, [v]O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is [b]like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, [x]shewing himself through the lattice.

10 My beloved [y]spake, and said unto me, [z]Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the [a]turtle is heard in our land:

13 The fig tree putteth forth her green figs, and the vines *with* the [*]tender grape give a good smell. [b]Arise, my love, my fair one, and come away.

14 ¶ O [c]my dove, *that art* in the clefts of the rock, in the secret *places* of the [d]stairs, let me see thy countenance, [e]let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the [f]foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 [g][h]My beloved *is* mine, and I *am* his: he [i]feedeth among the lilies.

17 [m]Until the day break, and the shadows flee away, turn, my beloved, and [n]be thou like a roe or a young hart upon the mountains [o]of Bether.

CHAPTER 3.

1 The church's fight and victory in temptation. 5 The church glorieth in Christ.

[p]BY night on my bed I [q]sought [r]him whom my soul loveth: [s]I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek [t]him whom my soul loveth: [u]I sought him, but I found him not.

3 [v]The watchmen that go about the city found me: *to whom I said,* Saw ye [w]him whom my soul loveth?

4 *It was but a little that* I passed from them, but I found [x]him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 [y]I charge you, [z]O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 [a][b]Who *is* this that cometh out of the wilderness like [c]pillars of smoke, perfumed with myrrh and frankincense, with all powders of the [m]merchant?

7 Behold his bed, which *is*

---

[a] Rather as Ezek. 38. 20.
[b] ch. 8. 13.
[c] Is. 35. 1.
[d] 2 Chr. 4. 5. Hos. 14. 5.
[e] Ezek. 23. 4. Cp. Luke 13. 32.
[f] ch. 1. 15.
[g] Prov. 25. 11.
[h] ch. 6. 3.
[i] Heb. I sat down and sat down, &c.
[j] ch. 4. 5.
[k] Is. 25. 6.
[l] Cp. Rev. 22. 2.
[m] ch. 4. 6.
[n] Heb. palate.
[o] Cp. ch. 1. 4.
[p] Heb. house of wine.
[q] ch. 8. 14.
[r] Or, of sweetness.
[s] Gen. 27. 37.
[t] Heb. stay me with apples.
[u] ch. 5. 8.
[v] ch. 8. 3. Cp. Deut. 33. 27.
[w] Ps. 42. 2. Is. 26. 9.
[x] ch. 1. 7.
[y] Heb. I adjure you.
[z] ch. 3. 5.
[a] ch. 1. 5.
[b] ch. 5. 6.
[c] Cp. Is. 52. 7.
[d] ch. 5. 7.
[e] ch. 8. 14.
[f] Heb. flourishing.
[g] Judg. 18. 1.
[h] ver. 13.
[i] ch. 2. 7.
[j] ch. 1. 5.
[k] Cp. Ps. 74. 19. Jer. 8. 7.
[l] ch. 8. 5.
[m] Joel 2. 30. Cp. Ex. 13. 21.
[n] ch. 7. 12.
[o] ver. 10.
[p] 1 Kin. 10. 15.
[q] ch. 1. 15 & 5. 2. Cp. Mat. 10. 16.

Solomon's; threescore valiant
men are about it, of the valiant
of Israel.
8 They all hold swords, being
expert in war: every man hath
his sword upon his thigh because
of fear in the night.
9 King Solomon made him-
self a chariot of the wood of
Lebanon.
10 He made the pillars thereof
of silver, the bottom thereof of
gold, the covering of it of purple,
the midst thereof being paved
with love, for the daughters of
Jerusalem.
11 Go forth, O ye daughters of
Zion, and behold king Solo-
mon with the crown wherewith
his mother crowned him in
the day of his espousals, and
in the day of the gladness of
his heart.

CHAPTER 4.

1 Christ setteth forth the graces of the church. 8 He sheweth his love to her. 16 The church prayeth to be made fit for his presence.

BEHOLD, thou art fair, my
love; behold, thou art
fair; thou hast doves' eyes
within thy locks: thy hair is
as a flock of goats, that appear
from mount Gilead.
2 Thy teeth are like a flock
of sheep that are even shorn,
which came up from the wash-
ing; whereof every one bear
twins, and none is barren
among them.
3 Thy lips are like a thread
of scarlet, and thy speech is
comely: thy temples are like
a piece of a pomegranate
within thy locks.
4 Thy neck is like the tower
of David builded for an ar-
moury, whereon there hang a
thousand bucklers, all shields
of mighty men.
5 Thy two breasts are like
two young roes that are
twins, which feed among the
lilies.
6 Until the day break, and
the shadows flee away, I will

SOLOMON'S SONG 4.

get me to the mountain of
myrrh, and to the hill of
frankincense.
7 Thou art all fair, my love;
there is no spot in thee.
8 Come with me from Leba-
non, my spouse, with me from
Lebanon: look from the top of
Amana, from the top of Shenir
and Hermon, from the lions'
dens, from the mountains of the
leopards.
9 Thou hast ravished my
heart, my sister, my spouse;
thou hast ravished my heart
with one of thine eyes, with
one chain of thy neck.
10 How fair is thy love, my
sister, my spouse! how much
better is thy love than wine!
and the smell of thine oint-
ments than all spices!
11 Thy lips, O my spouse,
drop as the honeycomb:
honey and milk are under thy
tongue; and the smell of thy
garments is like the smell of
Lebanon.
12 A garden inclosed is my
sister, my spouse; a spring
shut up, a fountain sealed.
13 Thy plants are an orchard
of pomegranates, with pleasant
fruits; camphire, with spike-
nard,
14 Spikenard and saffron;
calamus and cinnamon, with
all trees of frankincense;
myrrh and aloes, with all the
chief spices:
15 A fountain of gardens, a well
of living waters, and streams
from Lebanon.
16 Awake, O north wind;
and come, thou south; blow
upon my garden, that the spices
thereof may flow out. Let
my beloved come into his
garden, and eat his pleasant
fruits.

CHAPTER 5.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

Christ's love to the church.

I AM come into my garden, [b] my sister, my spouse: I have [d] gathered my myrrh with my spice; I have eaten my honeycomb with my honey; [e] I have drunk my wine with my milk: eat, O [h] friends; drink, [i] yea, drink abundantly, O beloved.

2 [k] I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, [b] my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the [n] drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by [o] the hole *of the door*, and [r] my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers with [s] sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed [t] when he spake: [u] I sought him, but I could not find him; I called him, but he gave me no answer.

7 [v] The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, [c] O daughters of Jerusalem, if ye find my beloved, that ye tell him, that [w] I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, [f] O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, [x] the [i] chiefest among ten thousand.

11 His head *is as* the most [e] fine gold, his locks *are* [z] bushy, *and* black as a raven.

12 [f] His eyes *are as* the eyes of doves by the rivers of waters, washed with milk, *and* [3] fitly set.

13 His cheeks *are as* a [i] bed of spices, *as* [4] sweet flowers: his lips *like* [k] lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the [l] beryl: his belly *is as* bright ivory overlaid *with* [m] sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is as* [n] Lebanon, excellent as the [o] cedars.

16 [p] His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAPTER 6.

1 The church professeth her faith in Christ. 4 Christ sheweth the graces of the church, 10 and his love towards her.

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into [a] his garden, to the [b] beds of spices, to feed in the gardens, and to gather [c] lilies.

3 [b] I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* [c] with banners.

5 Turn away thine eyes from me, for [2] they have [3] overcome me: [d] thy hair *is* as a flock of goats that appear from Gilead.

6 [h] Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

(a) ch. 4. 16.
(b) ch. 4. 9.
(c) Ps. 19. 10.
(d) Or, *curled*.
(e) Ps. 80. 12.
(f) ch. 4. 11.
(g) ch. 1. 15.
(h) Cp. Prov. 9. 5.
(i) Heb. *sitting in fulness*, i.e. *fitly placed, and set as a precious stone in the foil of a ring*.
(k) Judg. 14. 20. John 3. 29. Cp. Mat. 9. 15, &c.
(l) Or, *and be drunken with loves*. Cp. Prov. 7. 18.
(m) ch. 6. 2. Ezek. 27. 7.
(n) Or, *tower of perfumes*. Cp. ch. 8. 10.
(o) ch. 2. 1.
(p) Ex. 28. 20. Ezek. 1. 16. Dan. 10. 6.
(q) Ex. 24. 10.
(r) Amos 6. 11.
(s) ch. 4. 8 & 7. 4.
(t) Judg. 9. 15.
(u) Heb. *His private speech*. ch. 2. 3. Ps. 119. 103.
(v) Neh. 8. 10.
(w) Rather as Ezek. 8. 7.
(x) Jer. 31. 20.
(y) Or, (as some read) *in me*.
(z) Heb. *passing*, or, *running about*. ver. 13.
(a) ch. 1. 8.
(b) Cp. ver. 2.
(c) ch. 3. 1.
(d) ch. 4. 16.
(e) ch. 5. 13.
(f) ch. 3. 3.
(g) ch. 2. 1.
(h) ch. 2. 16.
(i) ch. 1. 5.
(j) Heb. *what*.
(k) ch. 2. 5.
(l) ver. 10.
(2) Or, *they have puffed me up*. Ps. 138. 3.
(3) ch. 1. 8.
(4) ch. 4. 1.
(5) ch. 4. 2.
(6) Heb. *a standard-bearer*. ch. 6. 4, 10.
(7) Mark 10. 44.

THE BELOVED DESCRIBED

SKIN: White and ruddy: Perfect health and vigor. The result of proper food. Jhn 4:32. and the health-giving properties of the sun. Ps. 84:11

HEAD: Gold. Glorified the Father. Jhn 17:4. Gold. 1 Pet. 1:7. Status as head. Col. 1:18; 2:10.

HAIR: Bushy, black as raven: Separateness. Num. 6. 5 perpetual youth. Isa. 40:30-31 Feeling infirmity. Heb. 4:15.

EYES: Mild, clear, penetrating, sound. Cf. Prov. 22:29. Cp. Mt. 6:22.

CHEEKS - Express healthful vigor & maturity even though the world rejects him. Cp. Isa. 50:6. Mic. 5:1.

LIPS: Speaking of Righteousness, God manifestation. Human sacrifice.

HANDS: Faithful and strong in intercession and in judgment. Heb. 4:16. Rom. 8:34

BODY: Incorruptibility, Righteousness, God-manifestation.

LEGS: Strength on a foundation of faith. Rev. 10:1

ASPECT: Majestic, lofty, and crowned with righteousness. "Excellent as cedars." Bachar - to try, i.e. select. As one would select cedars above all else, so he would choose the bridegroom. The cedar - evergreen, non-corruptible.

PALATE: A lover of good things. Ps. 119:103.

PERSONALITY - Altogether lovely. Heb. Mahmadim (plural). - Desirable in

7 (e) As a piece of a pomegranate are thy temples within thy locks.]

8 There are threescore queens, and fourscore concubines, and virgins without number.]

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her.] The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.]

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?]

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.]

12 Or ever I was aware, my soul made me like the chariots of Ammi-nadib.]

13 Return, return, O Shulamite; return, return, that we may look upon thee.] What will ye see in the Shulamite? As it were the company of two armies.]

CHAPTER 7.

1 A further description of the church's graces.
10 The church professeth her faith and desire.

HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.]

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.]

3 Thy two breasts are like two young roes that are twins.]

4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.]

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.]

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.]

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.]

10 I am my beloved's, and his desire is toward me.]

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.]

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.]

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.]

CHAPTER 8.

1 Love of the church to Christ. 8 Calling of the Gentiles. 14 The church prayeth for Christ's coming.

O THAT thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.]

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 [a] His left hand *should be* under my head, and his right hand should embrace me.

4 [b] I charge you, [c] O daughters of Jerusalem, [2] that ye stir not up, nor awake my love until he please.

5 Who *is* this that cometh up from the wilderness, leaning upon her beloved? I [4] raised thee up under the [i] apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 [d] Set me as a seal upon thine heart, as a seal upon thine arm: for [e] love *is* strong as death; [f] jealousy *is* [g] cruel as the grave: the coals thereof *are* coals of fire, *which* hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 [h] We have a little sister, and [i] she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a [j] palace of silver: and if she *be* a door, we will inclose her with [k] boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a [l] vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces of* silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: [m] cause me to hear it.

14 [n] Make haste, my beloved, and [o] be thou like to a roe or to a young hart upon the mountains of spices.

[a] ch. 2. 6.
[b] ch. 2. 7.
[c] ch. 3. 5.
[2] Ps. 69. 25.
[2] Heb. Hir, should not stir up, or, wake, &c.
[4] 1 Kin. 6. 15.
[i] ch. 3. 6.
[d] Ch. ch. 5. 13.
[e] ver. 4.
[f] Prov. 25. 11.
[g] Heb. Shalom
[h] See Jer. 3. 3.
[i] Rom. 5. 8.
[j] Eccles. 2. 4.
[k] Ps. 80. 8.
[l] Mat. 21. 33.
[m] See ch. 1. 6.
[j] Is. 49. 16.
[k] Jer. 22. 14.
[l] Cp. Rom. 8. 35.
[m] Cp. Prov. 6. 34, 35.
[4] Heb. hasted.
[n] ch. 2. 14.
[o] Heb. like unto.
[o] Gen. 16. 12, 21.
[n] Rev. 22. 17.
[o] Cp. Ps. 55. 6.
[p] ch. 2. 9, 17.
[p] Cp. Ezek. 16. 7.

YESH'YAHUW — YAHWEH WILL SAVE" from Yesha + Yah

THE BOOK OF THE PROPHET ISAIAH.

CHAPTER 1.

1 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 25 He promiseth grace, 28 and threateneth destruction to the wicked.

THE [1] vision of Isaiah the son of Amoz, [2] which he saw concerning Judah and Jerusalem in the days of [3] Uzziah, [4] Jotham, [5] Ahaz, *and* [6] Hezekiah, kings of Judah.

2 [m] Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 [n] The ox knoweth his owner, and the ass his master's [o] crib: *but* Israel [p] doth not know, my people [q] doth not consider.

4 Ah sinful nation, a people [2] laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have [3] provoked the Holy One of Israel unto anger, they are [4] gone away backward.

5 [5] Why should ye be stricken any more? ye will [r] revolt more and more: the whole head *is* sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no [s] soundness in it; *but* wounds,

[1] Job 32. 2.
[2] See Jer. 23. 33.
[3] Heb. 5. 12, 13.
[2] Heb. of heaviness.
[3] ch. 57. 3, 4.
[4] 2 Chr. 28. 22.
[5] Ps. 74. 10.
[3] Heb. alienated, or, estranged. Eze. 8. 16
[1] 2 Kin. 15. 1.
[2] 2 Kin. 15. 32.
[3] 2 Kin. 16. 1.
[4] 2 Kin. 18. 1.
[4] Heb. 9. 13.
[q] Deut. 32. 1.
[4] Heb. increase revolt.
[r] Jer. 8. 7.
[5] Heb. Why should ye be stricken more and more? ye will revolt more and more?
[s] Job 2. 7.

11 This was the true character of the nation towards the end of Uzziah's reign despite its political shrewdness (2 Chr. 26:15 ff.)

12 Occurs 30 times in Isaiah 13 From Yasha'yah to Isa

prophet as the legend has it the Jews did to him in bringing about his death

— His Life — Isaiah was the statesman prophet of Judah. His social status was high. He had familiar interviews with kings (Ch. 7; 37) but could humble himself before the people. He was extremely patriotic, a prophet, poet, historian (2 Chr. 26:22; 32:32). He was married with two

ISAIAH = According to R. Roberts commenced ministry approx. 698 B.C. 852 A.M. Is prophetic work covering reigns of Uzziah, Jotham, Ahaz, and Hezekiah (Ch. 1:1). He was required to appear before Kings (Ch. 36-37) as well as humble himself before Israel (Ch. 20:2)

MODERN CRITICS — Suppose that two men wrote Isaiah, and from chapter 40 onwards is attributed to a later writer. This fallacy is exposed by the following testimonies where these chapters are attributed to Isaiah. Ch. 29 (Matt. 15:7-9) Isa. 61 (Luke 4:17) Isa. 40:3 (Matt. 3:3; Luke 3:4; John 1:23) Isa. 42:1 (Matt. 12:17-18) Ch. 53 (Matt. 8:17; Acts 8:32) John 12:38; Rom. 10:16; Isa. 45:1 (Rom. 9:20).

It is hostility to supernatural prediction that underlies the more rabid higher criticism. Those who divide his writings into two books do so because they refuse to believe he could predict the state of the kingdom & the Babylonian oppression as he does in that section.

JUDAH · POLITICALLY STRONG BUT SPIRITUALLY DECADENT

THEIR SACRIFICES, THEIR SERVICE, THEIR PRAYERS – AN ABOMINATION - Prov 15:8 – BUT DIVINE MERCY ALWAYS AVAILABLE Isa 1:18.

CHRIST SEEN V 11 - the devotions of these who have not ● YAHWEH PRESSES THE DIVINE LAW.
known/loved Christ are both costly

Chapter 7

V 6 "O love for delights" – ʾahabah from root ʾahav "to be soft, pliable, effeminate" or "luxurient". "Man is for strength, judgment and achievement. Woman is for grace, sympathy and ministration." Between them they form a beautiful unit. "heirs together of the grace of life" R.V. These qualities seem to be perfection in the Groom and his Bride.

V 7 "Like the palm tree" – takes the yrs to reach maturity + by that time it might be over 60 ft in height, tall and graceful. Bear crops for 80 yrs after which a slow decline will set in. There are male or pollen bearing trees as distinct from the female or fruiting trees (Book of the Bible "A Wonderful Tree").

The Palm is noted for ● Uprightness - being tall and straight ● Usefulness - the fruit is nourishing + medicinal, corn etc fed upon the stem, the leaves are used for thatching + weaving into mats, the fibre makes rope and rigging, the juice provides both sugar and liquor, wine vinegar, timber fuel ● Beauty – it is the largest and used for decorative purposes ● Power - conquering the desert with its choking sand, Famine heat, lack of water, fierce tempests ● Stability - it has a deep taproot that drives far into the soil ● Fruitfulness - it is the staff of life to the people of the desert ● Guidance - it is a sure indication of the presence of water ● Permanence - it bears fruit long after most trees and is noted for its longevity

V 8 "Causing those that are asleep to speak" – the sound speech of the bride can do that as in Song 2:14

V 13 "The mandrakes give a smell" Young = love apples. They "gave a smell" or ripened at the wheat harvest Gen 30:14-16 thus indicating harvest time.

"All manner of pleasant fruits" – fruits = dishes. Could be joys, observances, and opulence etc Ps 104:15.

Chapter 8

V 5 "Leaning upon her beloved" United in their love. Her personal struggles are over; she is leaning on him for guidance, strength and wisdom having learned the "lesson of life. Let us do so now."

"I raised thee up..." RV: "Under the apple tree I awakened thee; there thy mother was in travail with thee; there was she in travail that brought thee forth."

The groom recalls the past. The awakening of the bride to love ● The travail of the Ecclesia is in trial and persecution in bringing children to the birth Heb 2:13

V 9 "The wall and the door: The wall is for defence, the door is for admission. One speaks of strength, the other of beauty. One holds at bay any immoral advances; the other permits entrance of that which is legitimate Ps 24:7

V 11 "Baal-hamon" Cf with God's Ecclesia Ezek 38:11 burned in the City of the Dead Ezek. 39:11.

V 12 "My vineyard" This translation (Berkeley) is supported by RV with margin with variation. It indicates that on marriage everything that the Bride has is passed to the Groom though the workers thereof are rewarded with a double tithe – the inheritance of the firstborn 1 Cor 9:7 Zech 9:12

V 14 "Mountains of spices" (Besamim) The Mountains of Bether or separation (Ch 2:17) are now become the Mountains of Besamim or Balsam. The Garden of Shakes bright sweet Spices 2 Sam 9:4 they were used for the anointing oil Exod 25 & 30:23 the Mountain of spices may well signify elevation to Divine nature.

Chapter 7:10 "His desire is towards me" This seems to be the Key to the song. She has already confessed her total dedication to her Lord Ch 2:16 6:3 Now she uses language that links the marriage with the covenant to Eve. The word "Desire" - Teshuwqah occurs only Gen 3:16 & 4:7 Song 7:10 and is rendered "return" in LXX and "restoration" by Concordant. See Notes Cpp Gen 3.

"His restoration is towards me. In this is seen the climax of the Covenant to Eve.

Paul thus interprets the song quoting Isaiah 49:7 in Eph 3:27

LOVE and related words

Dowdim (plural) loves – Beloved Sig "To boil" disturbed, agitated 1:2 – hence to be troubled,

Love – ʾahab "To have affection" (RV) "to desire breathe after, long for." A friend who is loving, intimate, beloved (Ges) 1:3

MESSIANIC FIGURES IN ISAIAH

1 Prophecy of Immanuel – 7:14
2 The King – 9:6: The Wonderful
3 The antitype Melchizedek: King of Righteousness and Peace 11:1

THE BOOK OF ISAIAH

● CONSTRUCTION

The main arrangement of Isaiah is remarkable. As there are 66 books in the Bible so there are 66 chapters in this book. As the Bible is divided into 39 books in the O.T. + 27 in the New, so there is a natural division of 39+27 chapters in Isaiah, for Ch 40 opens up an entirely new theme. Moreover as the 39 books of the O.T. are based on the have + threaten judgements because of disobedience; so the first 39 chapters of Isaiah are based upon impending Divine judgments. As the N.T. proclaims the doctrine of grace through Christ Jesus + the salvation it will bring, so also does the final section of Isaiah.

● KEY WORDS

A Key word is "Salvation" (Yeshuah name) It occurs more often here (about 27 times) than in any other book of the Bible except Psalms. The "Holy one of Israel" is a Key phrase occurring some 30 times (See bottom p 887) of course one is related to the other.

● SEVEN EVERLASTING THINGS

Strength 26:4 Judgment 28:17 Joy 35:10 Kindness 54:8 Covenant 55:3 Salvation 45:17 Light 60:19

1 INTRODUCTION AND EPILOGUE CH 1:1 – 31

1 The Writer V 1.
2 The Waywardness of the Sinful Nation 2-4
3 Abandoned as Leprous 5-9
4 Worship Completely Apostate 10-15
5 Appeal to Reform 16-20
6 Deserved Condition of Nation 21-26
7 To Be Ultimately Purged + Redeemed 27-31

2 THE DAY OF YAHWEH CONCERNING JUDAH AND JERUSALEM CH 2:1 – 6:13

1 Zion's Ultimate Glory 2-5
2 Cause of Intermediate Calamity 6-9
3 Judgment upon All Flesh (Gentile) 10-22
4 Judgment upon Israel 3:1-8
5 The Cause of the Judgment 9-11
6 The Course of the Judgment 12-25
7 Oppressions of Ruling Classes 4:1
8 Immorality of Women Rebuked 2-6
9 Ultimate Purging of Nation 5:1-7
10 The Indictment + 6 Terrible Woes 8-23
11 The Punishment 24-30
12 Isaiah's New Vision + Call 6:1-13
a The Glory of the Seraphim 1-4
b Isaiah's Response 5-8
c Isaiah's Commission 9-13.

3 THE BOOK OF EMMANUEL: OR THE DAY OF YAHWEH CONCERNING ISRAEL CH 7:1 – 12:6

1 Isaiah's Assurance to Ahaz 7:1-9
2 Ahaz Rejects An Offered Sign 10-13.
3 The Sign of Immanuel 14-16
4 Judah Punished for Refusing the Sign 17-25
5 The Sign of the Son Maher shalal-hash baz 8:1-4.
6 Immanuel's land to be inundated. 5-8
7 Gentiles Subsequently to be Punished 9-10
8 Immanuel's Mission foretold 11-17.
9 Hands uplifted in prayer 1 Tim. 2:8 Must be
5 TURN AND SEEK YAHWEH Vv 16-20. clean Ps 24:3-4.
29 The appeal. Ps 37:2 Jer. 4:14 The means. John 15:3. Eph. 5:26.
4 Threatened Punishment on Northern Kingdom 9-12

4. Arar = to close. closing, most solemn and sacred moments of the festivals - such as the Great Day of John 7:37.
26 Mow'ed – appointed festivals

52 Roth: "with justice" They must acknowledge the Truth Zech 12:10-14 Rom 9:31-33 Jer 31:31-40.
54 Roth: "her returning

Future tense.
2 that his left hand
ere "etc. See. Ch 2:6
Of Ch 2:7.
Kjvmg: Set his
Be - left etc.

18 "Flame of Yah." RV
19. Heb 11 4th Rom 5 35 39
20 Despised. Love cannot be purchased. Is 55:1-6 9

12TH SONG. LOVE'S LABOUR DURING THE KINGDOM

21 Immature During the Kingdom age, the equivalent of the Bride
22 In marriage. Bride's Groom supervise development of "little sister" community.
23 Virgin Ch 62

10 Warning of Apostasy & Punishment 9:13-21
11 Woe in the Day of Visitation 10:1-4
12 Punishment of Assyrian Rod of Yahweh's Anger. 5:14
13 Final Humbling & Conversion of Israel 10:20-23
14 Destruction of Assyrian Army as a type of God's Humiliation. 24-34
15 Reign of Messiah. 11:1-16
(a) Character of the reign. 1-5
(b) Axe - Prosperity of the reign 6-9
(c) Universality of the reign 10-16.
16 Israel's Song of Deliverance. 12:1-6.

4 THE DAY OF YAHWEH UPON THE NATIONS CHS 13-35.

1 THE BURDEN OF BABYLON CH 13:1-14:32

1 Yahweh Commands His Forces 13:1-5
2 The Day of Yahweh's Vindication 6-16
3 Complete Overthrow of Babylon Commanded 17-18.
4 Babylon Never to be Rebuilt 19-22.
5 Restoration of Israel. 14:1-3.
6 The Proverb Against Babylon 4-23
(a) Sudden fall 4-8
(b) Excitement in hell at it 9-11
(c) Ignominious Darkening of Day Star 12-15
(d) Ignominious Death & Burial 16-20
(e) Ignominious termination of Dynasty 21-23
7 Destruction of Sennacherib As a Type of Babylon's Fall 24-27

2 THE BURDEN OF PHILISTIA CH 14:28-32

1 Philistia to make Way For the Restored Kingdom 28-32.

3 THE BURDEN OF MOAB CH 15:1-16:14

1 Sudden Attack 1-4
2 Flight of Refugees 5-7
3 Complete Overthrow 8-9
4 Advice for Moab 16:1-5
5 Her Pride Humbled 6-11
6 Restoration of Moab 12-14

4 THE BURDEN OF DAMASCUS CH 17:1-14 18

1 Divine Judgment on Damascus 1-2
2 Divine Judgment on Israel its Ally 3-5
3 A Remnant Saved 6-11.
4 The Nation Punished 9-11
5 The Nations Punished 12-14
6 A Call to Help Israel 18:1-2
7 The Threatening Storm 3-6
8 The Final Restoration 7.

5 THE BURDEN OF EGYPT CH 19:1-20:6

1 Yahweh's Invasion 1
2 Egypt's State Under An Oppressor 2-10
3 The Glory of Egypt Perished 11-15.
4 The Healing of Egypt 16-25.
5 The Impotence of Egypt 20:1-6

6 THE BURDEN OF THE DESERT OF SEA CH 21:1-10.

1 The Approaching Storm 1-2
2 Fear in Babylon 3-8
3 Proclamation of its Fall 9-10

7 THE BURDEN OF DUMAH (EDOM) 21:11-12.

1 What of the Night 11-12

8 THE BURDEN OF ARABIA CH 21:13-17.

1 A Change of Character & Country 13-17.

9 THE BURDEN OF THE VALLEY OF VISION CH 22.

1 Consternation At Advance Sennacherib 1-3.
2 Isaiah's Distress 4-8.
3 Ungodly Preparations for Defence 9-11
4 Parable of Shebna & Eliakim 15-25.

10 THE BURDEN OF TYRE CH 23:1-18

1 The Distress of Tyre 1-7
2 The Judge of Tyre 8-14
3 The Decline of Tyre 15-16
4 The Restoration of Tyre 17-18

(Note continual references to the Day of Yahweh 13:4,6,13; 14:3; 17:4,7,9; 19:16,18,19,21, 23,24; 20:6; 22:12,20,25; 23:15)

5 ISRAEL: CHASTENED, PURIFIED, GLORIFIED. CHS 24-27

1 Calamities on the Land. 24:1-13
2 Yahweh Glorified by A Remnant Among the Gentiles 13-16
3 Judgment on the Gentiles 17-23.
4 Thanksgiving for Victory of Babylon 25:1-5:
5 Future Festival in Jerusalem 6-8
6 The Apocalypse of the King 9-12
7 Israel's Song of Praise 26:1-8
8 Comfort for her Mourners 19-21.
9 Judgment Upon the Powers of Darkness 27:1.
10 The Second Song of the Vineyard 27:2-6
11 Jacob to be purged of Sins 7-11
12 The Final Restoration 12-13.

6 SIX WOES ON CONTEMPORARY ISRAEL CHS 28-35.

Alternated with Prophecies of future glory.

1 WOE TO THE DRUNKARDS OF EPHRAIM AND JUDAH 28:1-29

1 Overthrow of Samaria 1-4
2 Deliverance of the Faithful 5-6
3 Condemnation of False Teachers 7-8
4 Forestalling Contempt for Yahweh's Word 9-13.
5 A Warning for Scoffers 14-15.
6 The Foundation Stone of Salvation 16-17
7 Yahweh's Just Judgment 18-22
8 Hearken to Yahweh the Instructor 23-29.

2 WOE TO THE HYPOCRITES OF ARIEL CH 29:1-14

1 Distress on Ariel by Sennacherib's Invasion 1-6.
2 Sennacherib's Hopes Fade into a Dream 7-8
3 Blindness of Jews 9-12
4 Heed Yahweh the Wonderful Worker 13-14

3 WOE TO THE POLITICAL SCHEMERS OF JERUSALEM CH 29:15-24.

1 Their hypocritical attitude 15-17
2 Vindication of Genuine Saints at the Judgment Seat 18-21
3 Seek Yahweh the Redeemer 22-24

4 WOE TO THE EGYPTIAN LEAGUE CH 30:1-33

1 Egypt's Help is in Vain 1-7
2 Judah's Folly Recorded 8-17
3 Wait For Yahweh the Gracious 18-33

5 WOE TO APOSTATE ALLIANCE-MAKERS CH 31:1-32:20.

1 It Evinces Lack of Wisdom 1-3
2 In Yahweh is Protection 4-5
3 Turn to Yahweh the Deliverer 6-7
4 Destruction of Sennacherib Predicted 8-9.
5 The Kingdom Established in Righteousness 32:1-8
6 A Warning to Women of Israel 9-12
7 Desolations Decreed 13-14
8 Restoration & Refreshment 15-20

6 WOE TO THE ASSYRIAN SPOILER CH 33:1-24.

1 Woe to the Spoiler 1
2 Prayer for Help 2
3 The Answer to Prayer 3-4.
4 Distress Prior to Deliverance 7-12

5 Character & Privileges of Redeemed in Zion
6 Behold Yahweh the Avenger Ch 59:18 Ch 63:1-6 Ch 34, 35

7 YAHWEH'S SWORD UPON IDUMEA CHS 34, 35

1 Typical of General Judgment upon Gentilism 1-4
2 The Judgment Complete & Final 5-10
3 Edom to become Desolate 11-15
4 The Certainty of Fulfilment. 16-17
5 The Wilderness of Edom to Flourish 35:1-2
6 The Ransomed to Rejoice 3-10

8 HISTORICAL INTERLUDE CH 36:1-39:8

See Analysis p. 884

9 PROPHECIES OF REDEMPTION AND CONSUMMATION CHS 40-66

Typed by Hezekiah's Historical Interlude

1 THE SUPREMACY OF YAHWEH CHS 40-48

1 Yahweh Supreme In Attributes 40:6-31

JUDAH - THEIR CHR... and ... UNLE...

12 They ... g... healing balm ... web could ... Vide ... 12A Cursed by ... Gentiles 12B People of ... 13 Actually, ... of Uzziah, ... powerful ... pendent, bu... that saw th... destruction ... Assyrian ... 14 Heb. Kes... temporary sh... provide shel... grape Gathe... temporary ... those who ... vineyard ag... redation ... 15 Ashelter ... who guarded ... en against ... beasts - of ... her harvest ... in. 16 A remn... Quoted Rom ... Ex 2 Cor 3:6 ... Pharaoh's b... 10:10 and Y... answer Ex... 17 The m... name of De... INDICTMEN... EL. THE CAL... LISTED Vv 4... 18 Their cham... deserved th... 19 Gp Gen 1... typical cho... 20 Gp I Sam... 6:20 Hos 6... 21-24. Mal... 21 They im... in the exter... formalism ... buy their ... ine favor ... 22 They w... for hypocri... weh's wor... 20:10 ... 23 Thus He ... His great a... He desires ... heart. Cp M... 24 Heb. m... Gift These ... because the... pty. Cp Note... 25 Atzar = h... closing, mas... sacred mon... 26 Mow'ed ... festivals ... Great Day ... 26 Now 'ed ... all parts of the festivals ... make the sinner ... more obstinate ... rebellious. 10 Heb. "On ... festivals - ... part." - Punishment ... had been admin...

ISAIAH

Isa. 65:1. (Rom 9:20).

It is hostility to supernatural prediction that underlies the more rabid higher criticism. Those who divide his writings into two books do so because they refuse to believe he could predict the state of the kingdom & the Babylonian oppression as he does in that section.

prophet of Judah ... high. He had familiar interviews with Kings (Ch 7; 37) but could humble himself before the people. He was extremely patriotic, a prophet, poet, historian 2 Chr 26:22; 32:32. He was married with two

JUDAH: POLITICALLY STRONG BUT SPIRITUALLY DECADENT

THEIR SACRIFICES, THEIR SERVICE, THEIR PRAYERS — AN ABOMINATION - Prov 15:8 - BUT DIVINE MERCY ALWAYS AVAILABLE Isa 1:18.

CHRIST SEEN V 11 - the devotions of those who have not apprehended Christ are both costly and abominations Cp 1 Cor 13:1-4 Sacrifice is unavailing unless the offerer sees the purpose in it

YAHWEH PRESSES THE DIVINE LAW-SUIT WITH PROMISE OF MERCY V18
See the case as presented by Isaiah's contemporary Micah 6

ISAIAH 1.

An exhortation to repentance.

12 They kneeled the healing balm that Yahweh could alone provide

12A Caused by sword + rod of the Babylonian hosts

12B Image of leprosy: the nations

13 Actually, in the days of Uzziah, Judah was powerful and independent, but the prophet saw the ultimate destruction - The divine punishment executed by nations

14 Heb. Kesukka = A temporary shelter to provide shade for the grape gatherers, or a temporary place for those who watch the vineyard against depredation Cp Matt 21:33-39.

15 A shelter for those who guarded the garden against thieves or beasts - of no use after harvest gathered in.

16 A remnant saved. Quoted Rom 9:29 Cp. Ezek 36:22 Cp. Pharaoh's boast Exod 10:10. and Yahweh's answer Exod 11:7.

17 The most common name of Deity in Isaiah

INDICTMENT ON ISRAEL. THE CAUSE OF WOE LISTED VV4-15.

18 Their character V.10 deserved this fate
R Cp Gen 19 for their typical character
20 Cp 1 Sam 15:22, Jer 6:20, Hos 6:6, Amos 5:21-24, Mat 23:23
21 They imagined that in the extent of their formalism they could buy their way to Divine favor
22 They was no place for hypocrites in Yahweh's worship Cp Rom 10:10.
23 Thus He expresses His great abhorrence. He desires a change of heart. Cp Mat 5:24.
24 Heb. minhhath = Gift. These were vain because they were empty. Cp Note 21.
25 Atzar = to close. The closing, most solemn and sacred moments of the festivals - such as the Great Day of John 7:37.
26 Mow'ed - appointed festivals. Th[illegible]

Ps. 38. 14.
2 Or, etc.
3 Jer. 22. 3. Mic. 6. 8.
4 Or, ointment.
5 Deut. 28, 51.
6 Jer. 22. 3.
7 ver. 23.
8 Mic. 6. 2.
9 Heb. as the overthrow of Sodom, etc.
10 Ps. 52. 7.
11 Job 27. 13.
12 ch. 24. 20.
13 Lam. 3. 22.
14 Cp. 2 Kin. 19. 4.
15 ch. 13. 19.
16 Mic. 4. 4.
17 Josh. 10. 24.
18 Jer. 2. 20.
19 1 Sam. 15. 22. Cp. Jer. 6. 20.
20 Jer. 6. 30.
21 Rev. 14. 10.
22 Hos. 9. 15.
23 Heb. great for coats.
24 Hos. 4. 18.
25 Heb. to be seen.
26 Ex. 23. 17.
27 Zech. 7. 10.
28 Cp. Eccles. 5. 1.
29 Ps. 115. 19.
30 ch. 3. 1.
31 Num. 28. 11. 1 Chr. 23. 31.
32 1 Chr. 23. 31.
33 Ps. 101. 5.
34 Deut. 32. 41. Judg. 16. 28.
35 Or, grief.
36 Lev. 23. 36.
37 Ps. 81. 14.
38 Amos 5. 8.
39 Heb. according to pureness. 2 Sam. 22. 25.
40 Num. 28. 11.
41 Jer. 6. 29 & 9. 7.
42 Lam. 3. 6.
43 Deut. 1. 12.
44 ch. 43. 24.
45 Jer. 33. 7.
46 1 Kin. 8. 22.
47 Prov. 1. 28.
48 ver. 21.
49 Zech. 8. 3.
50 Heb. multiply prayer. ch. 59. 3. Cp. Prov. 6. 17.
51 Or, they that return of her.
52 Heb. bloods.
53 Jer. 4. 14.
54 Job 31. 3.
55 Heb. breaking. Prov. 16. 18.

12 They kneeled the healing balm that Yahweh could alone provide
12A Caused by sword + rod of the Babylonian hosts
12B Image of leprosy: the nations
13 Actually, in the days of Uzziah, Judah was powerful and independent, but the prophet saw the ultimate destruction - The divine punishment executed by nations
14 Heb. Kesukka = A temporary shelter to provide shade for the grape gatherers, or a temporary place for those who watch the vineyard against depredation Cp Matt 21:33-39.
15 A shelter for those who guarded the garden against thieves or beasts - of no use after harvest gathered in.
16 A remnant saved. Quoted Rom 9:29 Cp. Ezek 36:22 Cp. Pharaoh's boast Exod 10:10. and Yahweh's answer Exod 11:7.
17 The most common name of Deity in Isaiah
18 Their character V.10 deserved this fate
R Cp Gen 19 for their typical character
20 Cp 1 Sam 15:22, Jer 6:20, Hos 6:6, Amos 5:21-24, Mat 23:23
21 They imagined that in the extent of their formalism they could buy their way to Divine favor
22 They was no place for hypocrites in Yahweh's worship Cp Rom 10:10.
23 Thus He expresses His great abhorrence. He desires a change of heart. Cp Mat 5:24.
24 Heb. minhhath = Gift. These were vain because they were empty. Cp Note 21.
25 Atzar = to close. The closing, most solemn and sacred moments of the festivals - such as the Great Day of John 7:37.
26 Mow'ed - appointed festivals. Th[illegible]

and [12A] bruises, and [12B] putrifying sores: they have not been closed, neither bound up, neither mollified with [2] ointment. Note the fate of Sodom 7 13

7 [c] Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, [d] as overthrown by strangers.

8 And the daughter of Zion is left [h] as a cottage [14] in a vineyard, as [i] a lodge in a garden of cucumbers, as a besieged city.

9 [15] Except the LORD of hosts had left unto us [j] a very small remnant, we should have been as [m] Sodom, *and* we should have been like unto [m] Gomorrah.

10 ¶ Hear the word of the LORD, ye [o] rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* [q] the multitude [21] of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of [5] he goats.

12 When ye come [6r] to appear before me, [s] who hath required this at your hand, to tread [a] my courts?

13 Bring no more [t] vain oblations; [u] incense is an abomination unto me; [c] the new moons and [d] sabbaths, the calling of assemblies, [e] I cannot away with; *it is* [7] iniquity, even [v] the solemn meeting.

14 Your [f] new moons and your [g] appointed feasts [w] my soul hateth: they are [w] a trouble unto me; [x] I am weary to bear *them*.

15 And [y] when ye spread forth your hands, [z] I will hide mine eyes from you: yea, when ye [9] make many prayers, I will not hear: [a] your hands are full of [3] blood.

16 ¶ [b] Wash you, make you clean; put away the evil of your doings from before mine eyes; [10] cease to do evil;

17 Learn to do well; [b] seek judgment, [10] relieve the [37] oppressed, [c] judge the fatherless, plead for the widow.

18 Come now, and [d] let us reason together, [34] saith the LORD: though your sins be as scarlet, [33] they shall be as white as snow; [35] though they be red like crimson, [36] they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: [e] for the mouth of the LORD hath spoken *it*.

21 [f] How is the faithful city [38] become an [39] harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 [g] Thy silver [41] is become dross, [h] thy wine mixed with water:

23 [i] Thy princes *are* rebellious, and companions of thieves: [42] every one [10] loveth gifts, and followeth after rewards: [v] they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith [k] the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and [l] avenge me of mine enemies:

25 ¶ And I will [h] turn my hand upon thee, [10] and [c] purely [k] purge away thy dross, and take away all thy tin:

26 And I will [m] restore thy judges [n] as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, [r] the faithful city.

27 Zion shall be redeemed with judgment, and [s] her [52] converts with righteousness.

28 ¶ And [n] the [53] destruction

6 THE DEPRAVED CONDITION OF THE NATION Vv 21-31

Concerning no response for His appeal, the prophet indicts the nation.

38 Cp Isa 45:2.
39 Faithless and appointed to death. Cp Jer 2:20 Ezek 16:20-21 24 Lev 17:4 Ezek 16:20-21 Rev 2:20-22, 17:5
40 Roth. "justice"
41 The metal of redemption
Prov 25:4 Cp Isa 1:22 The figure of adultery represented by adulterated silver
42 Spiritual adultery or unfaithfulness Cp Isa 23:17
43 Cp Note Deut 32:17

7 THE NATION TO BE PURGED & REDEEMED Vv 25-31

44 The Adon Yahweh Sabaoth The One with might to perform His will
45 ABIYR - The lofty, powerful One - high above flesh, whose eyes perceive both the future & the past. See note on this verse Cpp P-ty
46 They are a burden to A at present V 14
47 The faithful city of V 21 Cp Zech 8:3
48 Cp Isa 24:19 Ezek 20:38 Zech 13:8-9, Mal 3:3 Meaning while Jer 9:7; 6:29
49 BEDYL - Tin - but here evidently used for the stannum of the ancients - lead mixed with silver or
Cp Ezek 22:18-22.
50 Jer 33:7; Amos 9:11. Cp. Type p 457, 469.
51 Cf. V. 21. Cp. Zech 8:3 See top p 916. Cp. Isa 62:1; Jer
52 Roth: "With justice" They must acknowledge the Truth Zech 12:10-13 Ezek 20:34-36 Jer 31:31-36.
53 Roth: "her returning

ruin Str. Cp. mg. The punishment about to come upon them. Cp Lam 2:11; 3:47; Hos 10:10 same word

16 ¶ [p] Wash you, make you clean; put away the evil of your doings from before mine eyes; [10] cease to do evil;

17 Learn to do well; [b] seek judgment, [10] relieve the [37] oppressed, [c] judge the fatherless, plead for the widow.

18 Come now, and [d] let us reason together, [34] saith the LORD: though your sins be as scarlet, [33] they shall be as white as snow; [35] though they be red like crimson, [36] they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: [e] for the mouth of the LORD hath spoken *it*.

21 [f] How is the faithful city [38] become an [39] harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 [g] Thy silver [41] is become dross, [h] thy wine mixed with water:

23 [i] Thy princes *are* rebellious, and companions of thieves: [42] every one [10] loveth gifts, and followeth after rewards: [v] they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith [k] the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and [l] avenge me of mine enemies:

25 ¶ And I will [h] turn my hand upon thee, [10] and [c] purely [k] purge away thy dross, and take away all thy tin:

26 And I will [m] restore thy judges [n] as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, [r] the faithful city.

27 Zion shall be redeemed with judgment, and [s] her [52] converts with righteousness.

28 ¶ And [n] the [53] destruction

THE DAY OF YAHWEH CONCERNING JUDAH AND JERUSALEM

A Day of Yahweh is an epoch in which He is openly vindicated in the right of Flesh. See top p 1153

THE APPEAL V 5

The coming Day of Peace + Righteousness vv 2-4 as contrasted with the present Day of Pride and Idolatry vv 6-9

CALLS OF THE CAL-
AMITY vv 6-9
JUDGMENT ON vv 6-9

2 The coming of Christ's kingdom.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

THE HOUSE OF GOD of JACOB

Cp with Bethel = House of God. Gen 28: 16, 22

Cp with the apostate house of Jacob. Isa 2:5

The prophecy fulfils Solomon's prayer. 1 Kg 8:43.

6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

Josh. 24. 20.
Or, more than the east.
Num. 23. 7.
Deut. 18. 14.
2 Kin. 1. 2.
ch. 57. 5.
Or, abound with the children, &c.
Cp. Prov. 29. 21.
ch. 65. 3 & 66. 17.
Deut. 17. 17.
ch. 6. 13. Ezek. 6. 13.
Deut. 17. 16.
ch. 43. 17. Judg. 16. 9.
Or, and they are born.
ch. 9. 18.
Jer. 2. 28.
ver. 18, 20. ch. 10. 10, 11. Lev. 19. 4.
ver. 11, 17. ch. 5. 15.
Eccles. 12. 4.
ch. 1. 1.
ver. 10, 21. Job 40. 13. Rev. 6. 15.
Cited 2 Thess. 1. 9.
To ver. 4. Mic. 4. 1-3.
Gen. 49. 1.
Ps. 68. 15. Cp. Ps. 87. 1.
ver. 17. ch. 13. 11.
Or, prepared.
Ps. 48. 8.
ch. 5. 16. Ps. 46. 10.
ver. 17, 20. ch. 3. 7, 18.
ch. 27. 13. Ps. 72. 8. Luke 24. 47.
Jer. 31. 6 & 50. 5. Zech. 8. 21.
ch. 54. 13.
Judg. 9. 15.
John 4. 22.
Ezek. 27. 6. Zech. 11. 2.
ch. 30. 25.
ch. 11. 9. Joel 3. 10.
2 Sam. 23. 20, 21. 1 Kin. 10. 22. Cp. Rev. 8. 9.
Or, teythers.
ch. 18. 5.
Heb. pictures of desire.
Ps. 46. 9 & 72. 3, 7.
Eph. 5. 8.

Berk.: Influenced

Withdrawn protection.
Arabia, Persia, Babylonia countries visited for astrology, mysticism, divination Dan 2:27 Isa 47:13 Jer 27:9 Micah 5:12 See worship toward the east Ezek 8:16
ANNO to cover, clothe over, act covertly practise magic (called fr. Perhaps drained by appearance of clouds or sky Ge
Isa 2:7
Ge 1:2 1 Sam 6:2 The influence of these beasts still was strong + evil Through their gold Baal-worship Isa 2:20 Rev 9:20
Keth. "with the children of foreigners strike hands" Contrary to the separation enjoined Ezra 9:12 Neh 13:25 Isa 31:1 Ge 24:3 Ezek 17:15 Influence of Egypt Isa 31:1 Ge 24:3 Ezek 17:15
In thought + act more than
JUDGMENT ON

KV: "From before the terror of Yahweh"
See Notes Mal 4:5 top p 1151. Yahweh's Day is the day in which He is vindicated. Past days Isa 13:6 Ezek 30:3 Joel 1:15 Zeph 1:7, 14 Joel 2:31 Zech 14:1 Future Ezek 38:18 Zech 12:11 Rev 6:12
Thing not necessarily "one" - men, system, organisation, building, religion
Symbol for Empire + kingdom Isa 14:6
Rulers Amos 2:9 Like the cedar of luxuriant growth
Empires, major power
Smaller powers lifted up in pride Isa 2:12
Military preparedness. Defensive power
Ch 3 11 Ps 48:7 Isa 2:16 Foreign trade, seapower
SEKHIYYOTH RV. "pleasant imagery" Word does not occur elsewhere, but cognate nouns MASKIYTH - "idol" Num 33:52 a figure carved on wall "stone" Lev 26:1 "image" (Heb) any image, devotional Images Ezek 8:12. RV. Images, Images of
Doubled for emphasis indicating certainty of fulfilment. Gen 41:32.
The common + great men. — Mankind as a whole + the leaders

CHAPTER 2

Concerning Judah + Jerusalem

Interrupted prophecy continuing to the end of Ch 4.

PROLOGUE - Zion's ultimate Glory Vv 1-5

1 Prophets originally called seers. 1 Sam 9:9 Both literal + figurative. For latter contrast the humiliation of Israel Isa 29:24 Lam with Kingdom Dan 2:35 physical elevation. Zech 14:10 Ps 48:2 Joel 3:18 Zech 6:20 Hag 2:6, 20 Isa 30:25 The earthquake that will elevate Zion will, in its reverberation, overthrow Rome.

2 Jer. 3:17 Isa 11:10. 49:22 60:5, 62:2. 66:18, 19.

3 Jews. Jer. 31:6 Zech 4:5 and entire Zech 8:20-23 Isa 60. 66:14-20. Ps 132:5

All who worship there, both mortal + immortal, shall have come to understand the Law. See opp. p 72. Cf V 6 Isa 42:4. 51:4-5. Ps 119:2. Micah 4:3 Isa 11:9 Ps 40:7 Rev 19:15 Isa 11:3-4. Acts 3:21. Ps. 82:8. 96:13. 110:6. Rev 14:14. Isa 9:7. 11:6-9. Ps 46:9 Hos 2:18. Joel 3:18. Rev 11:15. Zech. 9:10. Isa 60:17-18. Ps 72:3-7.

Cf. Joel 3:10

LAMAD - To goad, i.e. to teach with the rod. training + practising for war. It does not mean that there will not be any revolts Isa 46:10. 65:20. Zech 14:1-18.

Let the grand future before us act as an incentive. For Light see. Ps. 119:101, 130. Cf. Isa 10:10. 11.

the state + that section.

under the ... of the

3 Idolatry contrasted with the present time + 31 covetousness

32 Literally and (Heb). Literally Ezra 2:15 Zech 11:6 Hab 3:6 Fig. Hag. 2:7 Rev 16:18.

33 Col. 3:5.

34 CHAPHARPERA dig, a burrower mole-rat.

35 Many frequented places and ruins

36 Cp Lam 3:22 Is possible shelter to be in the cleft Ro RV. "the caverns of rocks" + into the cle ragged rocks"

37 Cp v. 10.

38 Contrast v. 9 1-4. Jer 17:5.

CHAPTER 3

PUNISHMENT ON

4 Vv 1-8

Yahweh's judgments foreshadow those on Jer. 24. 27-29.

2 Barrenness in Isa about to remove

3 RV: "stay + staff. Heb. the mass. + fe forms of the same MILU'AN = MULLEN

4 SHA'ANN - Support Foot of MESHAN cl

5 A clean sweep orders of society b person

6 QASAM - To divi ie determine by or magical scroll - To consult. Read "so sayers" - the title o Dan. Jer. 27:9. 29:8. Ezek 13:9, 22.

7 Skilled workman.

8 Contrast present Jth Rabbinical trifles Rulers like Moses Sa David Jhn 19:15 Lk

9 Both figures truely literally. For death moved King, so that children reigned - M 2 Kgs 21:12 2 Chr 33: Jeriah = 8 2 Chr 36: Jehoahaz = 23 Jer 22. Jehoiakim = 25 Jer 5 Jehoiachin = 8 Jer 22 Kish = 21 Jer 11.

10 Ruthless anarchy disrespect for age experience shall be characteristic, con to the requirements the Law Le 19:32. 1 Tim 3:1-5

11 KARHAB - To ur reverely - to pr on, or crowd on. all deference + res trodden down.

18 And [1]the idols he shall utterly abolish.

19 And [b] they shall go into the holes of the rocks, and into the caves of [2]the earth, [b] for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day [c] a man shall cast [3] his idols of silver, and his idols of gold, [4] which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 [k] Cease ye from man, [l] whose breath *is* in his nostrils: for wherein is he to be accounted of?

(1) Or, *the idols shall utterly pass away.*
[a] ch. 4. 1.
[b] ver. 10.
[2] ch. 2. 10.
[2] Heb. *the dust.*
[d] Zeph. 2. 3.
[e] ver. 18.
[3] Heb. *lift up the hand.*
[4] Heb. *thunder up.*
[f] ch. 31. 7.
[5] Heb. *the idols of his silver, &c.*
[6] Or, *which they made for him.*
[g] Ps. 78. 17.
[h] Job 15. 18.
[i] Gen. 13. 13 & 18. 20, 21.
[k] Ps. 146. 3.
[l] Or, *Job 27. 3.*
(m) Eccles. 8. 12. Jer. 17. 11.
[n] Ps. 128. 2.
(o) Eccles. 8. 13.
[p] Judg. 9. 16. Prov. 12. 14.
[7] Heb. *done to him.*
[q] Job 12. 20.
[r] Lev. 26. 26.
[s] Or, *they which call thee blessed.* Mal. 3. 15.
[9] Heb. *stedfastly up.* ch. 9. 16.
[t] Ps. 82. 1.
[u] Hos. 4. 1.
[v] Ps. 143. 2.
[2] Heb. *a man eminent in countenance.*
[3] Or, *burnt.* ch. 5. 5.
(x) Or, *skilful of speech.*
[z] ch. 5. 7.
(y) Eccles. 10. 16.
[a] Ps. 94. 5.
[4] Cant. 6. 5.
[b] Cp. ch. 32. 9-11.
(c) Cant. 3. 11.
[5] Heb. *deceiving with their eyes.*

CHAPTER 3.

1 The great confusion which cometh by sin. 9 The impudency of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

FOR, behold, the Lord, the LORD of hosts, [1] doth take away from Jerusalem and from Judah [2] the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and [2] the honourable man, and the counsellor, and the cunning artificer, and the [3] eloquent orator.

4 And [4] I will give children *to* be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall [a] behave himself proudly [5] against the ancient, and the base against the honourable.

6 When [a] a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our [6] ruler, and *let* this [d] ruin *be* under thy hand:

7 [e] In that day shall he [3] swear, saying, I will not be an [4] healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, [f] to provoke the eyes of his glory.

9 [g] The shew of their countenance doth witness against them; and they [h] declare their sin [i] as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, [k] that *it shall be* well *with him*: for [l] they shall eat the fruit of their doings.

11 Woe unto the wicked! [m] *it shall be* ill *with him*: for [n] the reward of his hands shall be [7] given him.

12 [o] *As for* my people, children are their oppressors, and women rule over them. O my people, [p] they which lead thee cause *thee* to err, and [q] destroy the way of thy paths.

13 The LORD [r] standeth up [s] to plead, and standeth to judge the people.

14 The LORD [t] will enter into judgment with the ancients of his people, and the princes thereof: for ye have [3] eaten up [u] the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 [v] Moreover the LORD saith, [b] Because [c] the daughters of Zion are haughty, and walk with stretched forth necks and [5] wanton eyes, [7] walking and

(6) Or, *the ruin.*
[c] ch. 4. 1.
[3] Heb. *lift up the hand.*
[8] Or, *a healer.*
[d] Ps. 78. 17.
[e] Job 15. 18.
[f] Gen. 13. 13 & 18. 20, 21.
[g] Ps. 146. 3.
[h] Cp. Job 27. 3.
(i) Eccles. 8. 12. Jer. 17. 11.
[k] Ps. 128. 2.
(l) Eccles. 8. 13.
[m] Judg. 9. 16. Prov. 12. 14.
[n] Heb. *done to him.*
[o] Job 12. 20.
[p] Lev. 26. 26.
[q] Or, *they which call thee blessed.* Mal. 3. 15.
[9] Heb. *stedfastly up.* ch. 9. 16.
[r] Ps. 82. 1.
[s] Hos. 4. 1.
[t] Ps. 143. 2.
[2] Heb. *a man eminent in countenance.*
[3] Or, *burnt.* ch. 5. 5.
(x) Or, *skilful of speech.*
[z] ch. 5. 7.
(y) Eccles. 10. 16.
[a] Ps. 94. 5.
[4] Cant. 6. 5.
[b] Cp. ch. 32. 9-11.
(c) Cant. 3. 11.
[5] Heb. *deceiving with their eyes.*

They adorned in the latest fashion; they endeavored to attract by the glory of their attire & the seductiveness of their appearance. They had every necessary, every form of garment but the right ones. Isa. 61:10. Gal. 3:27. 1 Pet. 3:3-6.

THERE SHALL BE A TABERNACLE 4:6

The word is SUKKAH, the singular form of the plural SUKKOUTH - booths. from a root SOK - A hut (as of entwined boughs). Cp Lev. 23:27-42. Deut. 16:13-16. In the future, the Feast of Tabernacles (booths) shall be celebrated in the Temple Zech. 14:16 Cp. Isa. 25:6. - the booths being provided in the arboreal growth indicated. Ezek. 41:25-26. Isa. 60:13. The Feast of Tabernacles foreshadowed the millennium. RM 91 33 NOTE.

YAHWEH'S MAGNIFICENT MINORITY are inscribed in the "holiness hall of fame" V.3.

29 Berk. "tinkle their ornaments on their feet." Cp Exod. 28:35. Cp 1 Kgs 4:26

30 The scab of leprosy. Cp. Lev 13:2. 14:56-57. Heb. SAPHACH - To scrape out. Hence to make bald, or cause the hair to fall off through sickness. The word in Leviticus quoted above is from this root being SAPPACHATH, the margin saying causing the hair to fall off.

31 Her crowning glory. 1 Cor. 11:15. Cp. Exod 28:40.

Strip them of the clothing & ornaments of which they were so proud.

33 Berk. "The finery of their anklets, net-bands and crescents" Crescents were worn suspended around the neck. Same word - Judg 8:26.

34 Berk. "earrings, bracelets, and gauze veils"

35 Berk: "head bands, anklechains, sashes.."

36 BAYITH NEPHESH - House of breathing. Berk: "perfume vases"

37 LACHASH - Whisper, an incantation - an amulet Ecc 10:11 Berk: "charms." Ear-rings

38 Berk: "festival robes, top tunics, shawls and purses."

39 Sweet aromatics or scent.

40 MAQ - Putridity Str. and "rottenness" Isa. 5:24. The corruption of leprosy? Lev. 13:5. 17:1. 14:17.

41 RV: Rope. - the crudest form of cord - the emblem of poverty

42 Berk. "a rich robe"

43 Babylon, Rome, Russia. Jer. 50:2-3. Zech 3. Rev. 14.

44 In the coin struck by Vespasian, the captive Judah - Judea capta - sits dejected on the ground.

Branch Tremach top right p. 85

CHAPTER 4.

Graphic illustration indicating that War will play such havoc that men would be scarce, and women glad to obtain husbands on any terms.

1 Provide for own necessities of life. Lev 26:26

3 Imperative mood of marriage.

ULTIMATE PURGING OF ISRAEL. VV. 2-6

4 All past days of Yahweh are typical of that which is to come, though that will excel the grand consummation Isa 2:2-4.

5 Called also, the root of Jesse Rom 15:12. David Rev 22:16. Cp Isa. 53:2. The single shoot incorporate others Isa. 60:21.

6 Both ornament & glory, like the high priest's garments Exod 28:2. John 1:14. 2 Cor 4:6. Heb 1:3. Israel out standing the staff Beauty Zech 11:10.

7 The produce of the branch the saints. Cp. Rev 19:8 GA'AWN - for - Majesty. GA'AH - to mount

"Re hab and saints Himself a significan Col Rom Israel

10 The warning indignant threat

11 Cp Prov. 20:12. Dan 8:13. Luke

12 Dan 8:13. Luke

13 BATHAH - De He will neglect that it would its original sha

14 Cp Levitical Co Lev 26:4 Acts 3:26.

5 The anticipated the vine.

16 The wild grap PACH - Slaughte mg. "shedding of

2 THE INDICTM WOES VV 8

1 FIRST WOE 8

11 AVARICIOUS MEN CONDEMNED The man leads to abuse woe is pronou gainst those who add to their own by grinding down Mic. 2:1. Note the of the law, Num. 1 16 Cp Mg. He hears of the oppressed. V. 2:13:7:5

17 Fertile lands become sterile. One 8, 9 Galls. Should pro 4000. (Dr Kay).

2 SECOND WOE CONDEMNATION DISSOLUTE PLEAS LEADING TO DI FOR THE WORD

Cp Prov. 20:1; 23 Eccl. 10:17; Isa. 28

20 These instru ironically used to pr Yahweh 1 Sam 12 used to enflame passions of these Cp Amos 6:5

21 Isa. 27:11. Jer 4:6. 6:6. Mic 2 Luke 19:42-44. John Rom. 1:28. 2 Pet because of the hardness of the people ment, the prop december 70 A.D. past.

THE EL TH

The title from a ro could not notes als on Kadesh Hab. 3:12. 19:2. Mar It is eq 43:14; 48 Sanhedr The Sa "Thus

shall be a sanctuary. 9 TIPHAREETH - Ornament from PA'AR - To glean, embellish. Cp with "beautiful" from TSEBIY = prominent, splendour from a root TSABAN - To amass. They shall rule as an ornament of grace. Prov. 1:9

10 Zech. 13:9 They shall then accept the branch & its fruit with eagerness. Cp Isa. 10:20-22. 27:12-13. 37:31-32.

11 Ezek. 20:37-38. Zech 12:10. 13:9. Isa. 1:27. 52:1. Ezek 36:24-28

12 Cp Mic Dan. 12:2.

13 The attitude indicated in Isa. 2:16-24. As the nation is to be the channel of redemption, its members must reflect the requirements. Zech 2:13, 8.

14 The ruthless wreckage of its rulers. Ch. 1:15. including their guilt in the crucifixion Zech. 13:1.

15 Isa. 9:5. Mal. 3:2-3. 4:1.

16 RV: "over the whole habitation of..."

17 Ps. 105:39. Exod. 13:21

18 Cp Isa. 140:5; 35:2 66:18. Ezek 39:21. 43:2-5 Zech. 2:5, 8; 6:13.

19 SUKKAH - Booth, shelter. Same word. Amos 9:11

20 Figuratively as well as literally. Rev 7:16

21 Ps 46:1. 145:2.

comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: - Cp Zech 14:20-21. See above

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. - They shall learn that Yahweh is a shelter & a refuge.

CHAPTER 5.

1 Under the parable of a vineyard God excuseth his severe judgment. 8 His judgments upon covetousness, 11 lasciviousness, 13 impiety, 20 and injustice. 26 The executioners of God's judgments.

NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I

Mark 12:6 → 2

(a) Or, exceeding nicely. a ver. 18. (b) Heb. for the escaping of Israel. (c) Heb, make naked. b Jer. 13. 22. Nah. 3. 5. c Obad. 17. d Ex. 32. 32. Luke 10. 20. Heb. 12. 23. e See ver. 7. (f) Or, to life. f Cp. Mal. 3. 2, 3. g 1 Pet. 3. 3. (g) Or, network. (h) Judg. 8. 21. (i) Or, sweet balls. Judg. 8. 26. (j) Or, spangled ornaments. (k) Heb. houses of the soul. h Ex. 13. 21. i Cp. Zech. 2. 5. (l) Or, above. (m) Heb. a covering. (n) Ps. 27. 5. o Lam. 2. 10. p Heb. might. Judg. 5. 31. q Ps. 60. 5. (r) Jer. 14. 2. Lam. 1. 4. s ch. 19. 8. (t) Ps. 80. 8. (u) Or, emptied. v Heb. cleansed. w Job 2. 13. Lam. 2. 10. (x) Heb. the horn of the son of oil. Cp. ch. 21. 10. (y) Mat. 21. 33. Mark 12. 1. (z) Or, made a wall about it. x ch. 62. 10. y ch. 2. 11. (a) Heb. heaved. (b) ver. 4. (c) Mat. 21. 19. Mark 11. 13. Luke 13. 6. (d) Heb. let thy name be called upon us. (e) Or, take them away. (f) Jer. 23. 5. (g) Heb. beauty and glory.

Berk: "head wrappings, lingerie, headwear, purses, veils"

Berk: a branding mark Ezek. 9:4 Cp

Berk: "hand mirrors, fine linen, turbans, gauze veils"

Zech 11:17

If Judah's pathetic women were to be his grandchildren they would taste their heart!

Cp Ezek. 16:49

THE BRANCH OF YAHWEH

Three different words are used. BEN - Son. The Son made strong Ps. 80:15. TSEMACH - A sprout. as above Thus "the sprout of Yahweh is that which He has caused to spring forth and thus speaks of Divine parentage. In. Jer. 23:5 it is revealed that this sprout shall come through David to be King and Justifier. Cp also Jer. 33:15. In Zech 3:8 the Branch is said to be Yahweh's servant to and as high priest. In Zech. 6:12. he is styled "the man" who would build the Temple and act as King priest. NEHTZER. Isa. xiii. see note. Strong derives it from NATSAR - To guard, protect. See its use Isa. 60:21.

856

THE SONG OF THE VINEYARD. 5:1-30

In this parable, Isaiah proposes to sing a song relating to a beloved Friend, a husbandman that has a vineyard. At the conclusion of it he reveals that Yahweh is the Friend & Israel is the vineyard. V.7.

- The Parable - 1-7
- The Indictment - 8-23
- The Punishment - 24-30
- The Future. See the second Song of the Vineyard 27:2.

The ideal Gen 49:11; 49:22 The wine Jud. 9:13. The failure in the vine Ps 80:1-14. Jer. 2:21. 6:9. 8:13. Ezek. 15. 17:6-10. Jer. 12:10. Hos 10:1. Joel 1:7, 12. Song 1:6. 8:11. Mt. 20:1. 21:28. Mk. 12:1. Luke 20:9. John 15:1. See the Lord's parable of the Vineyard Mark 12:1-12. Followed as this one ... a series of woes. Mt 23

CHAPTER 5

THE SONG OF THE VINEYARD 1-7

YAHWEH'S CARE FOR HIS PEOPLE VV 1-3

1 RV: "Let me sing for..."

2 YEDIYD. from. DOWD - To boil, warm in love. This is Divine attribute 1 Jn 4:7-9. Jn 3:16. Cp Song 1:2, 4.

3 DOWD. Song 5:16 The son as the Beloved manifests the qualities of His Father. Cp Mk 12:6

4 Cp Ng. Horn = hill or brow. & son of oil or fatness. Cp. Zech 4:14 Beloved

5 SOREQ - Best grape-purple in color - deep red wine

6 Poisonous berries such as 2 Kings 4:39-40 bring ing death to those that eat them V.S. BE'USHIM - Poison berries Str. Plural of BE'OSH - Bad stench. Str. Gr. = "monk's-hood, a poisonous herb, offensive in smell, which produces berries like grapes.

7 In expectation & with patience.

8 The prophet's song ends here and Yahweh makes direct appeal.

9 Cp 2 Kg 17:4-18. 2 Chron 36:11-16.

4 Cont. The Vineyard is conspicuous - like Israel - Yahweh's Witnesses among the nations - Isa. 43:9.

have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away [a] the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be [2] trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up [d] briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For [e] the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [3] his pleasant plant: and he looked for judgment, but behold [4] oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears *said* the LORD of hosts, [2] Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one [f] bath, and the seed of an homer shall yield [k] an ephah.

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; [g] that continue until night, *till* wine [h] inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but [i] they regard not the work of the LORD, neither consider [5] the operation of his hands.

13 ¶ Therefore my people are gone into captivity, [k] because they have no knowledge: and [l] their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell [m] hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [n] the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But [o] the LORD of hosts shall be exalted in judgment, and [p] God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of [q] the fat ones shall [6] strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 [r] That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

20 ¶ Woe unto them [s] that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them *that are* [t] wise in their own eyes, and prudent [u] in their own sight!

22 [v] Woe unto them *that are* mighty to drink wine, and men of strength to mingle strong drink:

23 [w] Which justify the wicked for [x] reward, and take away the righteousness of the righteous from him!

24 Therefore as [y] the fire devoureth the stubble, and the flame consumeth the chaff, so [z] their root shall be as [7] rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and [8] despised the word of [9] the Holy One of Israel.

[a] Prov. 15. 19.
[b] See ch. 2. 9. & 17.
[2] Heb. *for a treading.*
[c] ch. 2. 11.
[d] ch. 7. 23-25 & 9. 18 & 10. 17 & 27. 4. Heb. 6. 8.
[3] Or, *the pleasant plant.*
[4] Heb. *The God the holy.*
[e] ch. 3. 14.
[f] ch. 20. 16. Ps. 66. 15.
[g] Ps. 109. 11.
[5] Heb. *plant of his pleasures.*
[6] Heb. *a stranger.*
[h] 2 Pet. 3. 4.
[i] So Mic. 2. 2.
[7] Heb. *ye.*
[8] Or, *This is in mine ears, saith the LORD, &c.*
[9] Heb. *that say concerning evil, It is good, &c.*
[2] Heb. *If not, &c.*
[k] Ezek. 45. 11. [2] Hos. 4. 6.
[l] Rom. 12. 16. Cp. Job 37. 24. Rom. 1. 22. 1 Cor. 3. 18.
[m] Heb. *before their face.*
[n] See ver. 11.
[o] So ver. 22. Prov. 23. 20. Cp. Eccles. 10. 16.
[p] Prov. 23. 30.
[q] Prov. 17. 15.
[r] Or, *pursue them.*
[s] Ezek. 24. 10.
[t] Ex. 23. 8.
[u] Job 34. 27. Ps. 28. 5.
[v] Heb. *the tongue of fire.*
[w] Ps. 143. 5.
[x] Job 18. 16.
[y] ch. 3. 24.
[z] ch. 1. 3. Hos. 4. 6.
[a] Heb. *Their glory are men of Anakim.* 8. 11.
[2] ch. 1. 4.
[b] See ch. 12. 6.

---

10 The warning tones of indignant threatening.
11 Cp Prov. 20:12.
12 2 Sm 6:18 Amos 2:12 4
13 BATHAH – Desolation. He will neglect it so that it would revert to its original state.
15 Cp Levitical Covenant Lev 26 Deut 28 Cp Ezek 34:26.
5 The unhedged fruit of the vine.
16 The wold grapes. MISPACH – Slaughter Str. RV mg. "shedding of blood."
2 THE INDICTMENT: SIX WOES VV 8-23
1 FIRST WOE 8-10
1 USURIOUS MONOPOLIES CONDEMNED The greed of man leads to abuse and woe is pronounced against those who would add to their own possession by grinding down the poor. Ahi 2:1 Note the provision of the Law. Num 35:5ff
10 Q Mg. He hears the cry of the oppressed. V 7. Cp Mic 2:1-3:3.
Fertile lands would become sterile. One bath = 8.9 Galls. Should produce 1000. (Dr Kay).
2 SECOND WOE 11-12 CONDEMNATION OF DISSOLUTE PLEASURE LEADING TO DISTASTE FOR THE WORD. V 11-12 Cp Prov 20:1; 21:17; 23:29-32. Eccl 10:17; Isa 28:7
20 These instruments originally used to praise Yahweh 1 Sam 10:5 now used to enflame fleshly passions at these feasts. Cp Amos 6:5
21 Isa 27:11 Jer 8:7 Hos 4:6. 6:6. Mk 23 16:27. Luke 19:44 John 1:9-11 Rom 1:28 2 Thes 2:10. Because of the certainty of the punishment the prophet describes it as already past.
THE EL THE HOLY (KADESH) V 16 ● His Name 57:15 In Jerusalem 60:9,14.
● The title The Holy One occurs over 30 times in Isaiah. It is from a root "to be clean" and therefore relates to one who could not look on unmoved at blasphemy & wickedness. See notes also on Yahweh M'qaddishim Exod 31:13. For notes on Kadesh, see bottom p. 164, top p. 165. Lev. 19:2. 2 Kg 19:22 Hab 1:12. His people are called to that state Exod 19:6. Lev. 19:2. Manifested in Christ Ac 16:10
● It is closely connected with the title of Redeemer. Isa 41:14; 43:14; 48:17; 49:7, 26; 54:5)
● Sanctified in judgment. Isa 5:16 10:17, 20; 29:19, 23;
● The Saviour - Redeemer Isa 43:3, 14; 47:4; 49:7;
"Thus saith Yahweh, thy Redeemer, the Holy One of Israel; I am Yahweh thy Elohim which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa 48:17

"THEY REGARD NOT THE WORK OF YAHWEH" V 12.
"He hath made His wonderful works to be remembered" Ps 111:3-4 and Saints should rejoice in them. At the first Passover He made Himself a Name Isa 63:12 and Israel came to understand the significance of Yahweh. See Notes Exod 15. So, at the anti-typical Passover, the Name was manifested in flesh. 1 Tim 3:16. Israel should have rejoiced in the revelation of the Name in His history. Deut 32:3-4; Ps 92:4 Cp Josh 24:2-13 1 Chron 16:12-22; Ps 78:1-7; 105:5-45; 106:7-46; 136:4-26; 147:1-7. They were called upon to "remember": Deut 5:15; 7:18; 8:2; 9:7; 15:15; 24:4 etc.
● We likewise are so commanded. Eph 2:11 1 Cor 11:24.

THE BRANCH (Tsemach)
David's question 2 Sam 23:5 affirmatively answered Isa 4:2 11. It will do so for all Israel. Ezek 29:21. Tsemach = Isa 4:2 2 Jer 23:5-6, 33:15-16. Zech 3:8; 6:12. Sprout of Yahweh again. Ie Son of Yahweh - God manifestation for he "Offspring or fruit of earth" See Jer 33:15.

14 "Sheol" – the grave, OBJ tion. into this the nation ultimately descended Ezek 31 Cp Isa 14:9. 30:33.
23 RV = present tense: "is." The prophet viewed it as accomplished for the people would not respond to His appeal.
24 The Mighty, the Holy (One) KADESH. The former expresses His power; the latter His character.
5 The humbling of the nation will finally result in the people turning again to Yahweh. His vindications will be shown in the judgments. Cp Ezek 38 Yahweh M'qaddishim.
The poor of the land. them oppressed. 2 Kg 25:12.
27 GORIM – sojourners, "wanderers" – RV Nomad tribes, Gentile THIRD WOE V 18
SIN = IRRETICULOUSNESS CONDEMNED. VV 18-19
The figure is that of men dragging a loaded conveyance by means of ropes or harness. The load is iniquity or sin, the harness vanity. The general idea is that men following sinful lives their occupation with talent and vigour, and whose only response to the exhortation to righteousness is insult satire.
4 FOURTH WOE V 20
HYPOCRISY = GRAFT CONDEMNED V 20
29 Prov 17:15. Mal 2:17; Luke 16:15)
30 They gloss over evil deeds giving them high-sounding names. They call cowardice caution, rash ness courage, wastefulness generosity. Claim to be liberal. 31 Mk 6:20. Rom 11:12. They claim to be all moral standards, enlightened
5 FIFTH WOE V 21
PRIDE CONDEMNED V 21
Prov 20:18; 3:7; 26:12, 16.
6 SIXTH WOE V 22 DRUNKENNESS V 22-23.
The leaders of the nation who in their confused and befuddled state cannot regulate or judge properly. Amos 2:1 B.C. This leads to bribery & corruption V 23
3 THE PUNISHMENT 24-30
RV "and as the dry grass sinketh down in the flame." The individuals referred to are the nation Cp 11:1.

---

85 This title is rarely used outside of Isaiah. It is thrice used in the Psalms, 71:22; 78:41; 89:18 once in Kings 2 Kg 19:22 twice in Jeremiah 50:29; 51:5; once in Ezekiel 39:7. Isaiah: 1:4; 5:16, 19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11-12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 49:7; 54:5; 55:5; 60:9, 14.
● Isaiah saw holiness as a most essential element of Yahweh's nature and character: 6:3, 5, 7.
● Holiness is the ground upon which both Jew and Gentile saved, must manifest the family characteristic. 1 Pet 1:15-19; Isa 11:7 65:25.
● The Holy One will dwell in the midst of Israel in the person of the Lord Jesus. Isa 12:6 Cp John 8:46. Cp Titus 1:7.
● His counsel rejected by Israel in the past. Isa 30:11, 12, 15; 31:1; 37:23; 48:17-18
● His unequalled power - adequate to vindicate His name and establish His principles in the earth. Isa 41:16; 46:10;
● Creator - King of Israel Isa 41:15; 43:15; Maker - Husband Isa 54:5;

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

CHAPTER 6.

1 Isaiah's vision of the Lord's glory. 9 He sheweth the obstinacy of the people unto their desolation. 13 A remnant shall be saved.

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 But yet in it *shall be* a

a Cp. 2 Kin. 22. 13.
b Heb. Ex. 25: 20 this cried to this.
c Rev. 4. 8.
d Jer. 4. 24.
e Heb. his glory is the fulness of the whole earth
f Or, as dung.
g ch. 9. 12, 17. 21. Jer. 4. 8.
h Heb. Thresholds.
i Ex. 19. 18 & 40. 34. Rev. 15. 8.
k Cp. Ps. 18. 7, 8.
l ch. 11. 12. Jer. 50. 2.
m Ex. 3. 6.
n Heb. cut off.
o Zech. 10. 8.
p Deut. 28. 49.
q ch. 33. 17.
r Ps. 105. 37.
s Ps. 76. 5.
t Heb. and in his hand a live coal.
u Dan. 5. 6.
v Gen. 14. 23.
w Rev. 6. 9.
x Ps. 45. 5.
y Heb. caused it to touch.
z Heb. Behold me.
a See ch. 2. 11.
b Heb. Hear ye in hearing, &c.
c Or, without ceasing. &c.
d Jer. 4. 23.
e Heb. in seeing.
f Or, distress.
g Or, when it is light, it shall be dark in the destructions thereof.
h Ps. 69. 23.
i Ps. 79. 5.
k 2 Kin. 15. 7.
l 2 Chr. 26. 22.
m John 12. 41.
n Heb. desolate with desolation.
o Or, the skirts thereof.
p Rev. 4. 8.
q Ezek. 1. 11.
r ch. 10. 21, 22.

"Isaiah saw Christ's glory and spake of him" John. 12:41. That glory was the glory of the Father John 17:4-5 yet to be manifested in the earth. Rev. 4:8.

The Seraphim Represent the Multitudinous Christ in Glory – and yet are here represented as pouring out judgment before the time of glory on the basis of 2 Cor. 4:15. See similar use of 4 beasts cp Note Rev. 6:1.

EARTHQUAKE v. 4. Cp Mt. 27:51. The presence of Divine glory filled the house with cloud driving out flesh therefrom Exod. 40:34-35; 1 Kg. 8:10-12. Ezek. 10:4 which is associated with smoke Isa. 4:5.

SERAPHIM. See Note Index. Cp Ps. 104:4

7 Fulness of Divine glory veiled by glorified saints = Jew + Gentile.
8 So that body completely covered or clothed upon.
9 Granting mobility, to instantly carry out the Divine will in judgment Ps. 18:10; Ps. 103:20; 104:3-4
10 Acknowledging the supreme holiness by which alone He will enter into relationship with flesh Exod. 19:11. Rev. 15:3-8. Cp invitant title.
11 Note the five fold repeated declaration of this purpose. Num. 14:21, Ps. 72:19; Isa. 11:9; Hab. 2:14
12 RV: "The foundations of the thresholds."
13 Divine anger, judgment Exod. 19:18. Ps. 18:8. 76:7.

2 ISAIAH'S RESPONSE TO THE VISION 5-8

17 A sense of unworthiness induced by vision of divine glory. Ex. 19:10-11; Jg. 13:22
16 The antitypical altar – Heb. 13:10 By his word we are cleansed. John 15:3 and by baptism are introduced into the constitution of righteousness. (Rom. 5:12-20)
17 Antitypically Christ delivered this message John 12:40 (Mat. 13:8-15) By him the harsh type were cleansed. Rom. 6:4-5. Ps. 40:9-12.
18 The people did not deserve the cleansing effects which knowledge would have brought. (Mat. 13:13). Thus a veil continues over Jewry. Rom. 11:21. There is no injustice in this Rom. 9:20-22. 10:18-21. Isa. 65:1-4.
19 The prayer of the Lord in asking the question. Heb. Luke 6:12. Who shall go for the Father the Son. Cp John 7:17.

3 THE COMMISSION Vv 9-12.

R Fulfilled by Christ and the Apostles (Matthew Paul uses a Messianic prophecy to their use Isa. 52:7. Rom. 10:15. See Note below.
20 By proclaiming a message in the name of Yahweh which they would reject.
21 This was the message of the Apostles Acts 2:19-20; 2:40; 13:40-41 And the reason for them turning to the Gentiles. Acts 28:28-31.

4 A SPIRITUAL SEED PRESERVED V. 13.

22 A token number representative of all. Cp Mic. Deut. 33:2
23 Roth. "Though it again be consumed" This was the case in AD 70 with the remnant which returned, although some true seed remained

"WHOM SHALL I SEND?" v8

The Lord was an Apostle sent of Yahweh Heb. 2:11 John 3:17, 34; 5:36, 37; 6:29, 38, 39, 44, 57; 7:16, 18, 28, 29; 8:16, 18, 42; 10:36; 11:42; 17:3, 18, 21, 23, 25 (apostleship).

The Apostles sent by him with an urgent commission Mk. 16:16. and a compelling desire to perform it; "Woe is me if I preach not ..." 1 Cor. 9:16. 1 Cor. 3:9.

The Commission.

There are numerous quotations of this in N.T. suggesting that it was widely accepted as a testimonium to the situation that arose when the Jews rejected Christ and were rejected of Yahweh. It was employed as such to more versions than one, the most significant being Cp Isa. 6:9-10 (Septuagint Version) Matt. 13:14-15 (Acts 28:26-27) John 12:39-41 Rom. 11:8 (Deut. 29:4) Cp Isa. 29:10 Rom. 11:8 (Isa. 29:10) Cp Isa. 63:17 Mk. 4:12 (Isa. 6:9-10) Luke 8:10 (Isa. 6:9-10) Cp Isa. 42:18-20 John 9:39-41 Rom. 11:25 Cp Isa. 44:18 2 Cor. 3:14 Cp Isa. 59:10 Deut. 28:29 Cp Isa. 59:9 Lam. 3:2 Cp Isa. 59:8 Rom. 3:17 Cp Isa. 59:7 Rom. 3:15 Cp Isa. 59:4 Rom. 3:13 Cp Isa. 59:3 Rom. 3:13 Cp Isa. 59:2 Rom. 3:23 Cp Isa. 59:1 Rom. 3:10-18 Cp Isa. 58:2 Rom. 10:2 Cp Isa. 58:1 Rom. 2:8 Cp Isa. 57:21 Rom. 3:16-17 Cp Isa. 57:20 Rom. 3:13 Cp Isa. 57:19 Rom. 3:13 Cp Isa. 57:18 Rom. 3:15 Cp Isa. 57:17 Rom. 3:15 Cp Isa. 57:16 Rom. 3:14 Cp Isa. 57:15 Rom. 3:14 Cp Isa. 57:14 Rom. 3:13 Cp Isa. 57:13 Rom. 3:13 Cp Isa. 57:12 Rom. 3:13 Cp Isa. 57:11 Rom. 3:13 Cp Isa. 57:10 Rom. 3:13 Cp Isa. 57:9 Rom. 3:13 Cp Isa. 57:8 Rom. 3:13 Cp Isa. 57:7 Rom. 3:13 Cp Isa. 57:6 Rom. 3:13 Cp Isa. 57:5 Rom. 3:13 Cp Isa. 57:4 Rom. 3:13 Cp Isa. 57:3 Rom. 3:13 Cp Isa. 57:2 Rom. 3:13 Cp Isa. 57:1 Rom. 3:13 Cp Isa. 56:12 Rom. 3:13 Cp Isa. 56:11 Rom. 3:13 Cp Isa. 56:10 Rom. 3:13 Cp Isa. 56:9 Rom. 3:13 Cp Isa. 56:8 Rom. 3:13 Cp Isa. 56:7 Rom. 3:13 Cp Isa. 56:6 Rom. 3:13 Cp Isa. 56:5 Rom. 3:13 Cp Isa. 56:4 Rom. 3:13 Cp Isa. 56:3 Rom. 3:13 Cp Isa. 56:2 Rom. 3:13 Cp Isa. 56:1 Rom. 3:13 Cp Isa. 55:13 Rom. 3:13 Cp Isa. 55:12 Rom. 3:13 Cp Isa. 55:11 Rom. 3:13 Cp Isa. 55:10 Rom. 3:13 Cp Isa. 55:9 Rom. 3:13 Cp Isa. 55:8 Rom. 3:13 Cp Isa. 55:7 Rom. 3:13 Cp Isa. 55:6 Rom. 3:13 Cp Isa. 55:5 Rom. 3:13 Cp Isa. 55:4 Rom. 3:13 Cp Isa. 55:3 Rom. 3:13 Cp Isa. 55:2 Rom. 3:13 Cp Isa. 55:1 Rom. 3:13 Cp Isa. 54:17 Rom. 3:13 Cp Isa. 54:16 Rom. 3:13 Cp Isa. 54:15 Rom. 3:13 Cp Isa. 54:14 Rom. 3:13 Cp Isa. 54:13 Rom. 3:13 Cp Isa. 54:12 Rom. 3:13 Cp Isa. 54:11 Rom. 3:13 Cp Isa. 54:10 Rom. 3:13 Cp Isa. 54:9 Rom. 3:13 Cp Isa. 54:8 Rom. 3:13 Cp Isa. 54:7 Rom. 3:13 Cp Isa. 54:6 Rom. 3:13 Cp Isa. 54:5 Rom. 3:13 Cp Isa. 54:4 Rom. 3:13 Cp Isa. 54:3 Rom. 3:13 Cp Isa. 54:2 Rom. 3:13 Cp Isa. 54:1 Rom. 3:13 Cp Isa. 53:13 Rom. 3:13 Cp Isa. 53:12 Rom. 3:13 Cp Isa. 53:11 Rom. 3:13 Cp Isa. 53:10 Rom. 3:13 Cp Isa. 53:9 Rom. 3:13 Cp Isa. 53:8 Rom. 3:13 Cp Isa. 53:7 Rom. 3:13 Cp Isa. 53:6 Rom. 3:13 Cp Isa. 53:5 Rom. 3:13 Cp Isa. 53:4 Rom. 3:13 Cp Isa. 53:3 Rom. 3:13 Cp Isa. 53:2 Rom. 3:13 Cp Isa. 53:1 Rom. 3:13 Cp Isa. 52:15 Rom. 3:13 Cp Isa. 52:14 Rom. 3:13 Cp Isa. 52:13 Rom. 3:13 Cp Isa. 52:12 Rom. 3:13 Cp Isa. 52:11 Rom. 3:13 Cp Isa. 52:10 Rom. 3:13 Cp Isa. 52:9 Rom. 3:13 Cp Isa. 52:8 Rom. 3:13 Cp Isa. 52:7 Rom. 3:13 Cp Isa. 52:6 Rom. 3:13 Cp Isa. 52:5 Rom. 3:13 Cp Isa. 52:4 Rom. 3:13 Cp Isa. 52:3 Rom. 3:13 Cp Isa. 52:2 Rom. 3:13 Cp Isa. 52:1 Rom. 3:13 Cp Isa. 51:23 Rom. 3:13 Cp Isa. 51:22 Rom. 3:13 Cp Isa. 51:21 Rom. 3:13 Cp Isa. 51:20 Rom. 3:13 Cp Isa. 51:19 Rom. 3:13 Cp Isa. 51:18 Rom. 3:13 Cp Isa. 51:17 Rom. 3:13 Cp Isa. 51:16 Rom. 3:13 Cp Isa. 51:15 Rom. 3:13 Cp Isa. 51:14 Rom. 3:13 Cp Isa. 51:13 Rom. 3:13 Cp Isa. 51:12 Rom. 3:13 Cp Isa. 51:11 Rom. 3:13 Cp Isa. 51:10 Rom. 3:13 Cp Isa. 51:9 Rom. 3:13 Cp Isa. 51:8 Rom. 3:13 Cp Isa. 51:7 Rom. 3:13 Cp Isa. 51:6 Rom. 3:13 Cp Isa. 51:5 Rom. 3:13 Cp Isa. 51:4 Rom. 3:13 Cp Isa. 51:3 Rom. 3:13 Cp Isa. 51:2 Rom. 3:13 Cp Isa. 51:1 Rom. 3:13 Cp Isa. 50:11 Rom. 3:13 Cp Isa. 50:10 Rom. 3:13 Cp Isa. 50:9 Rom. 3:13 Cp Isa. 50:8 Rom. 3:13 Cp Isa. 50:7 Rom. 3:13 Cp Isa. 50:6 Rom. 3:13 Cp Isa. 50:5 Rom. 3:13 Cp Isa. 50:4 Rom. 3:13 Cp Isa. 50:3 Rom. 3:13 Cp Isa. 50:2 Rom. 3:13 Cp Isa. 50:1 Rom. 3:13 Cp Isa. 49:26 Rom. 3:13 Cp Isa. 49:25 Rom. 3:13 Cp Isa. 49:24 Rom. 3:13 Cp Isa. 49:23 Rom. 3:13 Cp Isa. 49:22 Rom. 3:13 Cp Isa. 49:21 Rom. 3:13 Cp Isa. 49:20 Rom. 3:13 Cp Isa. 49:19 Rom. 3:13 Cp Isa. 49:18 Rom. 3:13 Cp Isa. 49:17 Rom. 3:13 Cp Isa. 49:16 Rom. 3:13 Cp Isa. 49:15 Rom. 3:13 Cp Isa. 49:14 Rom. 3:13 Cp Isa. 49:13 Rom. 3:13 Cp Isa. 49:12 Rom. 3:13 Cp Isa. 49:11 Rom. 3:13 Cp Isa. 49:10 Rom. 3:13 Cp Isa. 49:9 Rom. 3:13 Cp Isa. 49:8 Rom. 3:13 Cp Isa. 49:7 Rom. 3:13 Cp Isa. 49:6 Rom. 3:13 Cp Isa. 49:5 Rom. 3:13 Cp Isa. 49:4 Rom. 3:13 Cp Isa. 49:3 Rom. 3:13 Cp Isa. 49:2 Rom. 3:13 Cp Isa. 49:1 Rom. 3:13 Cp Isa. 48:22 Rom. 3:13 Cp Isa. 48:21 Rom. 3:13 Cp Isa. 48:20 Rom. 3:13 Cp Isa. 48:19 Rom. 3:13 Cp Isa. 48:18 Rom. 3:13 Cp Isa. 48:17 Rom. 3:13 Cp Isa. 48:16 Rom. 3:13 Cp Isa. 48:15 Rom. 3:13 Cp Isa. 48:14 Rom. 3:13 Cp Isa. 48:13 Rom. 3:13 Cp Isa. 48:12 Rom. 3:13 Cp Isa. 48:11 Rom. 3:13 Cp Isa. 48:10 Rom. 3:13 Cp Isa. 48:9 Rom. 3:13 Cp Isa. 48:8 Rom. 3:13 Cp Isa. 48:7 Rom. 3:13 Cp Isa. 48:6 Rom. 3:13 Cp Isa. 48:5 Rom. 3:13 Cp Isa. 48:4 Rom. 3:13 Cp Isa. 48:3 Rom. 3:13 Cp Isa. 48:2 Rom. 3:13 Cp Isa. 48:1 Rom. 3:13 Cp Isa. 47:15 Rom. 3:13 Cp Isa. 47:14 Rom. 3:13 Cp Isa. 47:13 Rom. 3:13 Cp Isa. 47:12 Rom. 3:13 Cp Isa. 47:11 Rom. 3:13 Cp Isa. 47:10 Rom. 3:13 Cp Isa. 47:9 Rom. 3:13 Cp Isa. 47:8 Rom. 3:13 Cp Isa. 47:7 Rom. 3:13 Cp Isa. 47:6 Rom. 3:13 Cp Isa. 47:5 Rom. 3:13 Cp Isa. 47:4 Rom. 3:13 Cp Isa. 47:3 Rom. 3:13 Cp Isa. 47:2 Rom. 3:13 Cp Isa. 47:1 Rom. 3:13 Cp Isa. 46:13 Rom. 3:13 Cp Isa. 46:12 Rom. 3:13 Cp Isa. 46:11 Rom. 3:13 Cp Isa. 46:10 Rom. 3:13 Cp Isa. 46:9 Rom. 3:13 Cp Isa. 46:8 Rom. 3:13 Cp Isa. 46:7 Rom. 3:13 Cp Isa. 46:6 Rom. 3:13 Cp Isa. 46:5 Rom. 3:13 Cp Isa. 46:4 Rom. 3:13 Cp Isa. 46:3 Rom. 3:13 Cp Isa. 46:2 Rom. 3:13 Cp Isa. 46:1 Rom. 3:13 Cp Isa. 45:25 Rom. 3:13 Cp Isa. 45:24 Rom. 3:13 Cp Isa. 45:23 Rom. 3:13 Cp Isa. 45:22 Rom. 3:13 Cp Isa. 45:21 Rom. 3:13 Cp Isa. 45:20 Rom. 3:13 Cp Isa. 45:19 Rom. 3:13 Cp Isa. 45:18 Rom. 3:13 Cp Isa. 45:17 Rom. 3:13 Cp Isa. 45:16 Rom. 3:13 Cp Isa. 45:15 Rom. 3:13 Cp Isa. 45:14 Rom. 3:13 Cp Isa. 45:13 Rom. 3:13 Cp Isa. 45:12 Rom. 3:13 Cp Isa. 45:11 Rom. 3:13 Cp Isa. 45:10 Rom. 3:13 Cp Isa. 45:9 Rom. 3:13 Cp Isa. 45:8 Rom. 3:13 Cp Isa. 45:7 Rom. 3:13 Cp Isa. 45:6 Rom. 3:13 Cp Isa. 45:5 Rom. 3:13 Cp Isa. 45:4 Rom. 3:13 Cp Isa. 45:3 Rom. 3:13 Cp Isa. 45:2 Rom. 3:13 Cp Isa. 45:1 Rom. 3:13 Cp Isa. 44:28 Rom. 3:13 Cp Isa. 44:27 Rom. 3:13 Cp Isa. 44:26 Rom. 3:13 Cp Isa. 44:25 Rom. 3:13 Cp Isa. 44:24 Rom. 3:13 Cp Isa. 44:23 Rom. 3:13 Cp Isa. 44:22 Rom. 3:13 Cp Isa. 44:21 Rom. 3:13 Cp Isa. 44:20 Rom. 3:13 Cp Isa. 44:19 Rom. 3:13 Cp Isa. 44:18 Rom. 3:13 Cp Isa. 44:17 Rom. 3:13 Cp Isa. 44:16 Rom. 3:13 Cp Isa. 44:15 Rom. 3:13 Cp Isa. 44:14 Rom. 3:13 Cp Isa. 44:13 Rom. 3:13 Cp Isa. 44:12 Rom. 3:13 Cp Isa. 44:11 Rom. 3:13 Cp Isa. 44:10 Rom. 3:13 Cp Isa. 44:9 Rom. 3:13 Cp Isa. 44:8 Rom. 3:13 Cp Isa. 44:7 Rom. 3:13 Cp Isa. 44:6 Rom. 3:13 Cp Isa. 44:5 Rom. 3:13 Cp Isa. 44:4 Rom. 3:13 Cp Isa. 44:3 Rom. 3:13 Cp Isa. 44:2 Rom. 3:13 Cp Isa. 44:1 Rom. 3:13 Cp Isa. 43:28 Rom. 3:13 Cp Isa. 43:27 Rom. 3:13 Cp Isa. 43:26 Rom. 3:13 Cp Isa. 43:25 Rom. 3:13 Cp Isa. 43:24 Rom. 3:13 Cp Isa. 43:23 Rom. 3:13 Cp Isa. 43:22 Rom. 3:13 Cp Isa. 43:21 Rom. 3:13 Cp Isa. 43:20 Rom. 3:13 Cp Isa. 43:19 Rom. 3:13 Cp Isa. 43:18 Rom. 3:13 Cp Isa. 43:17 Rom. 3:13 Cp Isa. 43:16 Rom. 3:13 Cp Isa. 43:15 Rom. 3:13 Cp Isa. 43:14 Rom. 3:13 Cp Isa. 43:13 Rom. 3:13 Cp Isa. 43:12 Rom. 3:13 Cp Isa. 43:11 Rom. 3:13 Cp Isa. 43:10 Rom. 3:13 Cp Isa. 43:9 Rom. 3:13 Cp Isa. 43:8 Rom. 3:13 Cp Isa. 43:7 Rom. 3:13 Cp Isa. 43:6 Rom. 3:13 Cp Isa. 43:5 Rom. 3:13 Cp Isa. 43:4 Rom. 3:13 Cp Isa. 43:3 Rom. 3:13 Cp Isa. 43:2 Rom. 3:13 Cp Isa. 43:1 Rom. 3:13 Cp Isa. 42:25 Rom. 3:13 Cp Isa. 42:24 Rom. 3:13 Cp Isa. 42:23 Rom. 3:13 Cp Isa. 42:22 Rom. 3:13 Cp Isa. 42:21 Rom. 3:13 Cp Isa. 42:20 Rom. 3:13 Cp Isa. 42:19 Rom. 3:13 Cp Isa. 42:18 Rom. 3:13 Cp Isa. 42:17 Rom. 3:13 Cp Isa. 42:16 Rom. 3:13 Cp Isa. 42:15 Rom. 3:13 Cp Isa. 42:14 Rom. 3:13 Cp Isa. 42:13 Rom. 3:13 Cp Isa. 42:12 Rom. 3:13 Cp Isa. 42:11 Rom. 3:13 Cp Isa. 42:10 Rom. 3:13 Cp Isa. 42:9 Rom. 3:13 Cp Isa. 42:8 Rom. 3:13 Cp Isa. 42:7 Rom. 3:13 Cp Isa. 42:6 Rom. 3:13 Cp Isa. 42:5 Rom. 3:13 Cp Isa. 42:4 Rom. 3:13 Cp Isa. 42:3 Rom. 3:13 Cp Isa. 42:2 Rom. 3:13 Cp Isa. 42:1 Rom. 3:13 Cp Isa. 41:29 Rom. 3:13 Cp Isa. 41:28 Rom. 3:13 Cp Isa. 41:27 Rom. 3:13 Cp Isa. 41:26 Rom. 3:13 Cp Isa. 41:25 Rom. 3:13 Cp Isa. 41:24 Rom. 3:13 Cp Isa. 41:23 Rom. 3:13 Cp Isa. 41:22 Rom. 3:13 Cp Isa. 41:21 Rom. 3:13 Cp Isa. 41:20 Rom. 3:13 Cp Isa. 41:19 Rom. 3:13 Cp Isa. 41:18 Rom. 3:13 Cp Isa. 41:17 Rom. 3:13 Cp Isa. 41:16 Rom. 3:13 Cp Isa. 41:15 Rom. 3:13 Cp Isa. 41:14 Rom. 3:13 Cp Isa. 41:13 Rom. 3:13 Cp Isa. 41:12 Rom. 3:13 Cp Isa. 41:11 Rom. 3:13 Cp Isa. 41:10 Rom. 3:13 Cp Isa. 41:9 Rom. 3:13 Cp Isa. 41:8 Rom. 3:13 Cp Isa. 41:7 Rom. 3:13 Cp Isa. 41:6 Rom. 3:13 Cp Isa. 41:5 Rom. 3:13 Cp Isa. 41:4 Rom. 3:13 Cp Isa. 41:3 Rom. 3:13 Cp Isa. 41:2 Rom. 3:13 Cp Isa. 41:1 Rom. 3:13 Cp Isa. 40:31 Rom. 3:13 Cp Isa. 40:30 Rom. 3:13 Cp Isa. 40:29 Rom. 3:13 Cp Isa. 40:28 Rom. 3:13 Cp Isa. 40:27 Rom. 3:13 Cp Isa. 40:26 Rom. 3:13 Cp Isa. 40:25 Rom. 3:13 Cp Isa. 40:24 Rom. 3:13 Cp Isa. 40:23 Rom. 3:13 Cp Isa. 40:22 Rom. 3:13 Cp Isa. 40:21 Rom. 3:13 Cp Isa. 40:20 Rom. 3:13 Cp Isa. 40:19 Rom. 3:13 Cp Isa. 40:18 Rom. 3:13 Cp Isa. 40:17 Rom. 3:13 Cp Isa. 40:16 Rom. 3:13 Cp Isa. 40:15 Rom. 3:13 Cp Isa. 40:14 Rom. 3:13 Cp Isa. 40:13 Rom. 3:13 Cp Isa. 40:12 Rom. 3:13 Cp Isa. 40:11 Rom. 3:13 Cp Isa. 40:10 Rom. 3:13 Cp Isa. 40:9 Rom. 3:13 Cp Isa. 40:8 Rom. 3:13 Cp Isa. 40:7 Rom. 3:13 Cp Isa. 40:6 Rom. 3:13 Cp Isa. 40:5 Rom. 3:13 Cp Isa. 40:4 Rom. 3:13 Cp Isa. 40:3 Rom. 3:13 Cp Isa. 40:2 Rom. 3:13 Cp Isa. 40:1 Rom. 3:13 Cp Isa. 39:8 Rom. 3:13 Cp Isa. 39:7 Rom. 3:13 Cp Isa. 39:6 Rom. 3:13 Cp Isa. 39:5 Rom. 3:13 Cp Isa. 39:4 Rom. 3:13 Cp Isa. 39:3 Rom. 3:13 Cp Isa. 39:2 Rom. 3:13 Cp Isa. 39:1 Rom. 3:13 Cp Isa. 38:22 Rom. 3:13 Cp Isa. 38:21 Rom. 3:13 Cp Isa. 38:20 Rom. 3:13 Cp Isa. 38:19 Rom. 3:13 Cp Isa. 38:18 Rom. 3:13 Cp Isa. 38:17 Rom. 3:13 Cp Isa. 38:16 Rom. 3:13 Cp Isa. 38:15 Rom. 3:13 Cp Isa. 38:14 Rom. 3:13 Cp Isa. 38:13 Rom. 3:13 Cp Isa. 38:12 Rom. 3:13 Cp Isa. 38:11 Rom. 3:13 Cp Isa. 38:10 Rom. 3:13 Cp Isa. 38:9 Rom. 3:13 Cp Isa. 38:8 Rom. 3:13 Cp Isa. 38:7 Rom. 3:13 Cp Isa. 38:6 Rom. 3:13 Cp Isa. 38:5 Rom. 3:13 Cp Isa. 38:4 Rom. 3:13 Cp Isa. 38:3 Rom. 3:13 Cp Isa. 38:2 Rom. 3:13 Cp Isa. 38:1 Rom. 3:13 Cp Isa. 37:38 Rom. 3:13 Cp Isa. 37:37 Rom. 3:13 Cp Isa. 37:36 Rom. 3:13 Cp Isa. 37:35 Rom. 3:13 Cp Isa. 37:34 Rom. 3:13 Cp Isa. 37:33 Rom. 3:13 Cp Isa. 37:32 Rom. 3:13 Cp Isa. 37:31 Rom. 3:13 Cp Isa. 37:30 Rom. 3:13 Cp Isa. 37:29 Rom. 3:13 Cp Isa. 37:28 Rom. 3:13 Cp Isa. 37:27 Rom. 3:13 Cp Isa. 37:26 Rom. 3:13 Cp Isa. 37:25 Rom. 3:13 Cp Isa. 37:24 Rom. 3:13 Cp Isa. 37:23 Rom. 3:13 Cp Isa. 37:22 Rom. 3:13 Cp Isa. 37:21 Rom. 3:13 Cp Isa. 37:20 Rom. 3:13 Cp Isa. 37:19 Rom. 3:13 Cp Isa. 37:18 Rom. 3:13 Cp Isa. 37:17 Rom. 3:13 Cp Isa. 37:16 Rom. 3:13 Cp Isa. 37:15 Rom. 3:13 Cp Isa. 37:14 Rom. 3:13 Cp Isa. 37:13 Rom. 3:13 Cp Isa. 37:12 Rom. 3:13 Cp Isa. 37:11 Rom. 3:13 Cp Isa. 37:10 Rom. 3:13 Cp Isa. 37:9 Rom. 3:13 Cp Isa. 37:8 Rom. 3:13 Cp Isa. 37:7 Rom. 3:13 Cp Isa. 37:6 Rom. 3:13 Cp Isa. 37:5 Rom. 3:13 Cp Isa. 37:4 Rom. 3:13 Cp Isa. 37:3 Rom. 3:13 Cp Isa. 37:2 Rom. 3:13 Cp Isa. 37:1 Rom. 3:13 Cp Isa. 36:22 Rom. 3:13 Cp Isa. 36:21 Rom. 3:13 Cp Isa. 36:20 Rom. 3:13 Cp Isa. 36:19 Rom. 3:13 Cp Isa. 36:18 Rom. 3:13 Cp Isa. 36:17 Rom. 3:13 Cp Isa. 36:16 Rom. 3:13 Cp Isa. 36:15 Rom. 3:13 Cp Isa. 36:14 Rom. 3:13 Cp Isa. 36:13 Rom. 3:13 Cp Isa. 36:12 Rom. 3:13 Cp Isa. 36:11 Rom. 3:13 Cp Isa. 36:10 Rom. 3:13 Cp Isa. 36:9 Rom. 3:13 Cp Isa. 36:8 Rom. 3:13 Cp Isa. 36:7 Rom. 3:13 Cp Isa. 36:6 Rom. 3:13 Cp Isa. 36:5 Rom. 3:13 Cp Isa. 36:4 Rom. 3:13 Cp Isa. 36:3 Rom. 3:13 Cp Isa. 36:2 Rom. 3:13 Cp Isa. 36:1 Rom. 3:13 Cp Isa. 35:10 Rom. 3:13 Cp Isa. 35:9 Rom. 3:13 Cp Isa. 35:8 Rom. 3:13 Cp Isa. 35:7 Rom. 3:13 Cp Isa. 35:6 Rom. 3:13 Cp Isa. 35:5 Rom. 3:13 Cp Isa. 35:4 Rom. 3:13 Cp Isa. 35:3 Rom. 3:13 Cp Isa. 35:2 Rom. 3:13 Cp Isa. 35:1 Rom. 3:13 Cp Isa. 34:17 Rom. 3:13 Cp Isa. 34:16 Rom. 3:13 Cp Isa. 34:15 Rom. 3:13 Cp Isa. 34:14 Rom. 3:13 Cp Isa. 34:13 Rom. 3:13 Cp Isa. 34:12 Rom. 3:13 Cp Isa. 34:11 Rom. 3:13 Cp Isa. 34:10 Rom. 3:13 Cp Isa. 34:9 Rom. 3:13 Cp Isa. 34:8 Rom. 3:13 Cp Isa. 34:7 Rom. 3:13 Cp Isa. 34:6 Rom. 3:13 Cp Isa. 34:5 Rom. 3:13 Cp Isa. 34:4 Rom. 3:13 Cp Isa. 34:3 Rom. 3:13 Cp Isa. 34:2 Rom. 3:13 Cp Isa. 34:1 Rom. 3:13 Cp Isa. 33:24 Rom. 3:13 Cp Isa. 33:23 Rom. 3:13 Cp Isa. 33:22 Rom. 3:13 Cp Isa. 33:21 Rom. 3:13 Cp Isa. 33:20 Rom. 3:13 Cp Isa. 33:19 Rom. 3:13 Cp Isa. 33:18 Rom. 3:13 Cp Isa. 33:17 Rom. 3:13 Cp Isa. 33:16 Rom. 3:13 Cp Isa. 33:15 Rom. 3:13 Cp Isa. 33:14 Rom. 3:13 Cp Isa. 33:13 Rom. 3:13 Cp Isa. 33:12 Rom. 3:13 Cp Isa. 33:11 Rom. 3:13 Cp Isa. 33:10 Rom. 3:13 Cp Isa. 33:9 Rom. 3:13 Cp Isa. 33:8 Rom. 3:13 Cp Isa. 33:7 Rom. 3:13 Cp Isa. 33:6 Rom. 3:13 Cp Isa. 33:5 Rom. 3:13 Cp Isa. 33:4 Rom. 3:13 Cp Isa. 33:3 Rom. 3:13 Cp Isa. 33:2 Rom. 3:13 Cp Isa. 33:1 Rom. 3:13 Cp Isa. 32:20 Rom. 3:13 Cp Isa. 32:19 Rom. 3:13 Cp Isa. 32:18 Rom. 3:13 Cp Isa. 32:17 Rom. 3:13 Cp Isa. 32:16 Rom. 3:13 Cp Isa. 32:15 Rom. 3:13 Cp Isa. 32:14 Rom. 3:13 Cp Isa. 32:13 Rom. 3:13 Cp Isa. 32:12 Rom. 3:13 Cp Isa. 32:11 Rom. 3:13 Cp Isa. 32:10 Rom. 3:13 Cp Isa. 32:9 Rom. 3:13 Cp Isa. 32:8 Rom. 3:13 Cp Isa. 32:7 Rom. 3:13 Cp Isa. 32:6 Rom. 3:13 Cp Isa. 32:5 Rom. 3:13 Cp Isa. 32:4 Rom. 3:13 Cp Isa. 32:3 Rom. 3:13 Cp Isa. 32:2 Rom. 3:13 Cp Isa. 32:1 Rom. 3:13 Cp Isa. 31:9 Rom. 3:13 Cp Isa. 31:8 Rom. 3:13 Cp Isa. 31:7 Rom. 3:13 Cp Isa. 31:6 Rom. 3:13 Cp Isa. 31:5 Rom. 3:13 Cp Isa. 31:4 Rom. 3:13 Cp Isa. 31:3 Rom. 3:13 Cp Isa. 31:2 Rom. 3:13 Cp Isa. 31:1 Rom. 3:13 Cp Isa. 30:33 Rom. 3:13 Cp Isa. 30:32 Rom. 3:13 Cp Isa. 30:31 Rom. 3:13 Cp Isa. 30:30 Rom. 3:13 Cp Isa. 30:29 Rom. 3:13 Cp Isa. 30:28 Rom. 3:13 Cp Isa. 30:27 Rom. 3:13 Cp Isa. 30:26 Rom. 3:13 Cp Isa. 30:25 Rom. 3:13 Cp Isa. 30:24 Rom. 3:13 Cp Isa. 30:23 Rom. 3:13 Cp Isa. 30:22 Rom. 3:13 Cp Isa. 30:21 Rom. 3:13 Cp Isa. 30:20 Rom. 3:13 Cp Isa. 30:19 Rom. 3:13 Cp Isa. 30:18 Rom. 3:13 Cp Isa. 30:17 Rom. 3:13 Cp Isa. 30:16 Rom. 3:13 Cp Isa. 30:15 Rom. 3:13 Cp Isa. 30:14 Rom. 3:13 Cp Isa. 30:13 Rom. 3:13 Cp Isa. 30:12 Rom. 3:13 Cp Isa. 30:11 Rom. 3:13 Cp Isa. 30:10 Rom. 3:13 Cp Isa. 30:9 Rom. 3:13 Cp Isa. 30:8 Rom. 3:13 Cp Isa. 30:7 Rom. 3:13 Cp Isa. 30:6 Rom. 3:13 Cp Isa. 30:5 Rom. 3:13 Cp Isa. 30:4 Rom. 3:13 Cp Isa. 30:3 Rom. 3:13 Cp Isa. 30:2 Rom. 3:13 Cp Isa. 30:1 Rom. 3:13 Cp Isa. 29:24 Rom. 3:13 Cp Isa. 29:23 Rom. 3:13 Cp Isa. 29:22 Rom. 3:13 Cp Isa. 29:21 Rom. 3:13 Cp Isa. 29:20 Rom. 3:13 Cp Isa. 29:19 Rom. 3:13 Cp Isa. 29:18 Rom. 3:13 Cp Isa. 29:17 Rom. 3:13 Cp Isa. 29:16 Rom. 3:13 Cp Isa. 29:15 Rom. 3:13 Cp Isa. 29:14 Rom. 3:13 Cp Isa. 29:13 Rom. 3:13 Cp Isa. 29:12 Rom. 3:13 Cp Isa. 29:11 Rom. 3:13 Cp Isa. 29:10 Rom. 3:13 Cp Isa. 29:9 Rom. 3:13 Cp Isa. 29:8 Rom. 3:13 Cp Isa. 29:7 Rom. 3:13 Cp Isa. 29:6 Rom. 3:13

HISTORICAL BACKGROUND. Ahaz was Judah's vilest King. During his reign he was successively invaded by Syria and Israel. 2 Chr. 28:5. A large number of captive Jews were taken to Damascus. Pekah of Samaria slew in one calamitous day 120 000 and took captive 200,000. Through the remonstrance of the prophet Oded, however, these were released 2 Chr. 28. Now fear swept Judah as they are threatened with a combined invasion Isa. 7:2. Ahaz sought protection of Tiglath-Pileser of Assyria (See Note 2 Kings 15:19) Isaiah appealed to him to seek Yahweh's protection in a sign. He rejected this with the appearance of religious scruple Isa. 7:12. His real reason however was his secret alliance with the Assyrian whom, he was warned would destroy Judah.

PROBABLE SEQUENCE
Disastrous invasion of Syria and Israel. 2 Chr. 28:5
Threat further invasion 7:2.
Assurance of Isaiah V4?
Return of Captives V3.2 Chr. 28.
Esarhaddon took 10 tribes into captivity.
In less than 65 yrs both Syria and Ephraim had fallen. Rezin was slain by Tiglath-Pileser 3rd and Pekah by Hoshea. Samaria fell before Shalmaneser and the ten tribes went into captivity. 2 Kings 17:23, 24.

Ahaz is comforted. ISAIAH 7. Christ is promised.

22 Cant. Or the present remnant Zech. 13:8-9
24 RV: Terebinth. From Heb root = strength.
25 From Heb. = Strength.
26 RV: "Whose stock remaineth, when they are felled." Job 14:7. Isa. 11:1 65:22. 1 Jn 4:3
27 Col. 2:8; Col. 3:16 (Mt. 24:22. Rom. 9:6-7) 11:17.
28 MATSTSEBETH - That stationary or permanent.

tenth, [3] and it shall return, and shall be eaten: as a teil tree, and as an oak, whose [4] substance is in them, when they cast their leaves: so [5] the holy seed shall be the substance thereof.

THE THREATENED INVASION V1-3.

CHAPTER 7

THE BOOK OF EMMANUEL

Chps 7-12 have been called "The Book of Emmanuel. They deal with the long history of Israel from days Ahaz to the enthronement of Christ. Ch. 12:6

1. One of Judah's worst Kings 2 Kings 16:3-5 2 Chron 28:23 Sig. "He holds" - A Contraction of Yehoahaz = Yah upholds - Young.
2 Sig Yah is perfect
3 Sig Yah hath Given Help. Thus. — Yah hath given help, Yah is perfect and He upholds.
4 This was 2nd invasion. The first was disastrous.
5 The point ~~where the water had entered~~ where, later Sennacherib challenged Yahweh. Ch. 36:12.

ISAIAH'S ASSURANCE

The assurance was not given because of faithfulness on Ahab's part see V. 9 marg. but because the confederacy sought to establish a new dynasty in Jerusalem (V.6) which would have defeated the covenant with David.

6 Their joint names signify: "Yahweh will save and the Remnant will Return." It was an assurance that Israel would not be completely destroyed. Cp Ch. 10:21-22. Cp 2 Chr. 28

7 Ahaz had probably gone to this place accompanied by his counsellors to see if the waters could be stopped to deny their use to the invaders. Cp 2 Chr. 32:4. It was a public place and probably a large concourse was present to hear Isaiah's message. Cp Acts 16:17

8 Heb. "Keep thyself" - i.e. from fear.

9 An expression of contempt. They were not firebrands, but merely the ends, or tails of such.

10 Not blazing, but half burnt

11 Cp 2 Kings 15:25. An expression of contempt omitting the real name and defining him as "son of..." particularly if the father was not well known. e.g. 1 Sam. 20:27, 31

12 Sig. An expression of contempt to omit his proper name. Nothing else is known of him.

13 = Capital. Sense of passage: Syria's power will not be extended beyond what it now possesses.

[1] Ahaz is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that [a] Rezin the king of Syria, and [a] Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. Cp. 2 Chr. 28:6 with 2 Kgs

2 And it was told the house of David, saying, Syria [b] is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. = Because of previous defeat 2 Chr. 28:6

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and [c] Shear-jashub thy son, at the end of [p] the conduit of the upper pool in the [d] highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, [e] neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of [f] the son of Remaliah.

5 Because Syria, Ephraim, and [f] the son of Remaliah, have taken evil counsel against thee, saying, Force it to join the confederacy.

6 Let us go up against Judah, and [g] vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For [h] the head of Syria is [i] Damascus, and the head of Damascus is Rezin; and [j] within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is [c] Samaria, and the head of Samaria is [d] Remaliah's son. [k] If ye will not believe, surely ye shall not be established.

10 ¶ [l] Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. Given choice of any miracle among heavenly bodies or on earth

12 But Ahaz said, [m] I will not ask, neither will I tempt the LORD. He asked Assyria instead. Seems.

13 And he said, Hear ye now, [n] O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; [o] Behold, [k] a virgin shall conceive, and bear [q] a son, and [r] shall call his name [m] Immanuel.

15 [m] Butter and honey shall he eat, [s] that he may know to refuse the evil, and choose the good. Cp Amos 5:15.

16 [t] For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of [u] both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that [v] Ephraim departed from Judah; even the king of Assyria.

18 And it shall come to pass in that day, that the LORD shall hiss [w] for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in [x] the holes of the rocks, and upon all [a] thorns, and upon all [6] bushes.

[2] Or, when it is returned, and hath been brouzed.
[a] 2 Kin. 17.24.
[3] Or, stock, or, stem.
[4] Heb. from a people. Job 34. 30.
[b] Ezra 9. 2. Mal. 2. 15.
[c] ch. 8. 4.
[d] ch. 8. 6.
[5] Or, Do ye not believe? it is because ye are not stable.
[6] Heb. And the LORD added to speak. Gen. 8. 12.
[e] 2 Kin. 19.29.
[7] Or, make thy petition deep.
[f] 2 Kin. 15.25, 37. 8:6
[g] Cp. 2 Kin. 16. 7.
[h] Luke 1. 27.
[8] Heb. resteth on Ephraim.
[i] Cited Mat. 1. 23.
[k] Gen. 24. 43.
[l] ch. 9. 6.
[9] Or, thou, O virgin, shall call.
[m] ch. 8. 8, 10.
[n] Deut. 32.13, 14. Job 20. 17.
[o] Luke 2. 40, 52.
[p] i.e. 6:13 The remnant shall return. 10:21
[p] 2 Kin. 18.17.
[q] Cp. ch. 8. 4.
[7] Or, causeway.
[r] Heb. let not thy heart be tender.
[s] Cp. 2 Kin. 15. 30.
[t] ch. 8. 6.
[t] 1 Kin. 12.16.
[8] Or, taken.
[u] 2 Kin. 23.29, 33-35.
[v] Jer. 23. 4.
[w] 2 Sam. 8. 6.
[x] 1 Kin. 11.24.
[a] ch. 55. 13.
[6] Or, commendable trees.

PUNISHMENT ON JUDAH

20 Cp Isa. 5:30 Ch. 8:7 Ezek. 29:18 Rev. 17:16 Egypt and Assyria are the two great powers of the world. Judah's punishment is to be at the hands of both. Cp Ch. 8:7 Ezek. 29:18 Rev. 17:16

21 Sig. Left with only enough to support life.

22 Cp Isa. 5:17 Ch. 5:6 Ch. 32:13 Hos. 2:12 Mic. 5:5 Zech. 11:2 Mal. 1:3 Cp Ezek. 29:10 Ch. 30:6 Ch. 32:13 Hos. 2:12 Mic. 5:5 Zech. 11:2 Mal. 1:3

23 Calamities unequalled.

24 The very poorest hired by Ahaz would destroy Judah. Mostly to pillage. The feet to pasture.

27 Abyssinia is noted for species of fly which attack the cattle in droves, gnawing their skin with sharp proboscis

Ahab did not believe Yahweh could give a sign. But he knew many in Judah still believed on Him. These might be disheartened if he asked for a sign which would not be forthcoming, and thereby weakened in their opposition to Syria. Thus he rejected the

"I WILL NOT TEMPT YAHWEH" V12

Cp Deut. 6:16 Ahaz assumes a reverence he did not possess. He had already entered into negotiations with Assyria, was stripping the Temple of silver and gold to pay him and by his devices and resources they are unwilling to use the aids God would give

THE SIGN OF IMMANUEL

R.V. "The land whose king thou abhorest shall be forsaken." There was an immediate and an ultimate fulfilment of the prophecy. The immediate is outlined in Isa 8. The ultimate is that of which Isaiah's Mat. 1:23 is a type.

25 Within 9 months the birth of the child the prophecy would be fulfilled. Cp Note Ch. 8:7. Micah likewise predicted the coming of one who would be Immanuel Cp Mic. 5:2 Cp Mat. 1:21, 2:6 where the two prophecies are linked together 2 Kings 19:31

859

Ahaz had probably gone to this place accompanied by his counsellors to see if the waters could be stopped to deny their use to the invaders. Cp 2 Chr. 32:4. It was a public place and probably a large concourse was present to hear Isaiah's message. Cp Acts 16:17

Heb. "Keep thyself" - i.e. from fear.

An expression of contempt. They were not firebrands, but merely the ends, or tails of such.

Not blazing, but half burnt

An expression of contempt omitting the real name and defining him as "son of..." particularly if the father was not well known. e.g. 1 Sam. 20:27, 31

Sig. An expression of contempt to omit his proper name. Nothing else is known of him.

= Capital. Sense of passage: Syria's power will not be extended beyond what it now possesses.

A very beautiful expression denoting universal trembling, consternation and alarm at the confederacy 8:12.

Cp 2 Kings 15:25. An expression of contempt omitting the real name and defining him as "son of..." particularly if the father was not well Known. e.g. 1 Sam. 20:27, 31

Sig. An expression of contempt to omit his proper name. Nothing else is known of him.

= Capital. Sense of passage: Syria's power will not be extended beyond what it now possesses.

They shall infest the land in such quantities that there would be no escaping the pests.
Or A disgrace 2 Sam. 10:4 1 Chron. 19:4

A prophecy against

ISAIAH 8.

Israel and Judah.

20 In the same day shall the Lord shave with [b] a razor that is hired, *namely*, [c] by them beyond [d] the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left [e] in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at [m] a thousand silverlings, it shall *even* be for [n] briers and thorns.

24 [o] With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And on all hills that shall be digged [p] with the mattock, there shall not come thither the fear of briers and thorns: but [x] it shall be for the sending forth of oxen, and [y] for the treading of lesser cattle.

[a] ch. 7. 16.
[b] Cp. Ezek. 5. 1.
[c] 2 Kin. 16. 8. 2 Chr. 28. 21.
[d] Or, he that is *before the king of Assyria shall take away the riches, &c.*
[e] ch. 8. 7.
[f] ch. 7. 8.
[g] ch. 7. 9.
[h] Neh. 3. 15.
[i] ch. 7. 1, 4.
[k] Ezek. 32. 2. Cp. ch. 27. 12, 13. Rev. 17. 15.
[l] ch. 7. 20.
[m] Heb. *in the midst of the land.*
[n] ch. 7. 17, 20. Cp. 2 Kin. 17. 5, 6.
[o] Cant. 8. 11.
[p] ch. 5. 6. Cp.
[q] Cp. Judg. 5. 6, 11.
[r] Ps. 124. 4.
[s] ch. 30. 28.
[t] Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
[u] Ezek. 9. 9.
[v] ch. 18. 1. Dan. 9. 27.
[x] Cp. Rev. 20. 9.
[y] ch. 7. 14.
[z] Or, *set.*
[a] Cp. ch. 27. 10.
[b] ch. 5. 5.
[c] ch. 7. 7.
[d] Rom. 8. 31.
[e] Heb. *in strength of hand.*
[f] ch. 30. 8. Hab. 2. 2.
[g] Heb. *In making speed to the spoil he hasteneth the prey, or, Make speed, &c.*
[h] 2 Kin. 16. 10, 11, 15, 16.
[i] Cited 1 Pet. 2. 14.
[k] Heb. *approached unto.*
[l] Num. 20. 12.
[m] Ps. 76. 7.
[n] Ezek. 12. 16.

CHAPTER 8.

1 In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for their infidelity. 9 God's judgments shall be unresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

MOREOVER the LORD said unto me, Take thee a great roll, and [b] write in it with a man's pen concerning [c] Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, [c] Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I [d] went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 [a] For before the child shall have knowledge to cry, My father, and my mother, [2] the riches of [e] Damascus and the spoil of [f] Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of [v] Shiloah that go softly, and rejoice in [h] Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them [i] the waters of [k] the [l] river, strong and many, *even* [l] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and [p] go over, he shall reach *even* [q] to the neck; and [r] the stretching out of [s] his wings shall fill [t] the breadth of thy land, O [u] Immanuel.

9 ¶ Associate yourselves, O ye people, [s] and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and [x] it shall not stand: for [a] God *is* with us.

11 ¶ For the LORD spake thus to me [e] with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 [c] Sanctify the LORD of hosts himself; and *let* him be your fear, and *let* him be your dread.

14 And [d] he shall be for a

VERSE 21. The general idea seems to be that the land shall be desolate and in this condition a young man in his loneliness cares for the one heifer and two sheep which is all that remains. There is ample pasturage because of lack of animals – thus abundance of milk. It typifies Messiah's labor Cp Amos 9:11.

THE LEPER CLEANSED. V.20.

This was part of the ritual for the cleansed leper Lev. 14:9. Judah was humbled by the humbling of Sennacherib and cleansed by the work of Hezekiah the man V.21. The type of Christ who shall really effect the cleansing of Israel.

V.4. NIV = "Raise the war cry, ye nations, and be shattered" Cp Joel 3:9-10.

Ahaz hired the King of Assyria, Cp 2 Kings 16 and Yahweh effected his humiliation by the same means. Assyria could gain victory over Judah. 2 Chr. 30:1-7.

All the hair of the body: Complete destruction and disgrace Cp 2 Sam. 10:4.

2 Heifer Num. 19 Christ Heb. 9:13-14 He produced the abundance of milk (righteousness) Isa. 2:2 for the remnant who believe.
John 10:16 The remnant who follow the Lord partake of the rich soul food of Immanuel.

Keseph = silver. The hire of the vineyard Cp Song 8:11.

Desolate Israel. They rejected Christ the sign, and since that time both land and people have been barren of goodness Matt. 12:1-9 parable of the vineyard.

It becomes a vast hunting ground. Abandoned by men the wild beasts multiply thereon. Dan. 4:27

Which were dressed with the mattock, thou shalt not be able to come there for fear of the briers" etc. (A. Barnes) Large uncultivated pasture land. Isa. 5:17 7:23-25

CHAPTER 8

PRIMARY FULFILMENT OF THE SIGN. VV 1-4

Lit. A tablet, made of wood, metal or stone for a permanent record. Cp Isa. 30:8 Hab. 2:2 The writing was cut with iron stylus or chisel.

Isaiah's son by the prophet. V.3.

So common men might understand. The King having rejected the sign the people are given the opportunity of grasping its significance.

Or, He shall hasten to the booty, he shall make speed to the prey. Having rejected the sign of Immanuel the nation received this action.

Faithful in the sense that they would faithfully record the event but not necessarily faithful to Yahweh. Uriah was an infamous man, the accomplice of Ahaz in corrupting the truth. He was faithful in the sense that Ahaz would believe him. 2 Kgs. 16:10-16.

Yah is light

Yah hath remembered.

7 Whom Yahweh will bless.

They had rejected the virgin and received the

AT THE POOL SILOAM Ch 7:3. 8:6.

Here Isaiah met Ahaz Ch. 7:3 and in rejecting the Sign of Immanuel, the King rejected its quiet message Ch. 8:6 and inherited the Euphratean flood V.7. It swamped the land tearing out the soil, eroding the country. Today that flood is drying up for Immanuel's sake. Rev. 16:12. See John. 2:19-22. 7:37-39. 11.

860 V.12. The people were looking to the confederacy with Assyria as their only hope and were in mortal fear of the alliance with Syria with Israel and their joint threat to Judah. Ch. 7:2.

Last part of verse quoted by Peter 1 Pet. 3:14 in the face of the possibility of active persecution against Christians by outsiders, particularly Rome. As Yahweh was to be the hope of true Jews in Isaiah's time, so He was to be to Christians when He would be manifested as a Sanctuary. See Peter & Luke 1:74

9 Cp Ch. 7:16 See Note. 8 The time limit was little over a year. Cp Isa. 10:6 14; 17:3 2 Kgs 16:7-9

9A NIV: "Over" i.e. over their downfall. To rejoice in their ruin is to share it for the Assyrian would betray the JUDAH SHALL NOT ESCAPE VV5-8

10 Sent. Neh. 3:11 Jn. 4: 7, 11 The water was conducted by aqueduct It represents DIVINE guidance.

11 Tiglath Pileser slew Rezin, conquered Syria, and subdued the greater portion of Israel which was finally overthrown by Shalmaneser and Sargon.

12 In contrast to the turbulent, rushing Euphrates

13 Culminating in Babylonian captivity. Meanwhile the Assyrian reached to the neck, threatening Jerusalem the political head.

14 It shall be his throne the people rejected the sign. Eventual destruction of Gentilism by Immanuel. The Assyrian type Gogue Meanwhile Cp Isa. 26:17.

PUNISHMENT ON GENTILES VV 9-12

The Assyrian had a vast confederated host, but it would fail because of Immanuel V.10.

16. All the plotting of the Assyrian would be without avail because of the Divine purpose with Immanuel. Cp Num. 14:2 Ps. 46:6-7

17. A strong prophetic impulse Is. 26:8 living on Yahweh's help Ezek. 3:14 24:27 33:22

PROPHECY OF IMMANUEL Cp 18 with Heb 2:13

The Divine purpose outlined in the appeal of the Spirit which projected the future.

18. Set this Divine power of the heavens apart in your hearts. As Isaiah appealed to the people, so also John Baptist in preparation of Messiah Isa. 40

"I. AND THE CHI

Isaiah – Sa
Shear-jashub
Maher-shala
Immanuel –

MINISTRY OF LORD V

19 Yahweh manifested in Jesus. A sanctuary in a place where El man ifests himself for approac in worship and praise Ps 2:5 2 Cor 5:19. John 12:4

20 Deity is Rock, an can be either a she er or a Cause of tro le Deut. 32:4, 15, 18 He was manifested the Lord as such. C 1 Pet 2:5 Mat 21:42 21 Old Eng for "fall FALL OF JEWRY. V.1

DISCIPLES SEALED. V

INDIVIDUALS SEEK YAHWEH. V.17.

FORMATION OF EC MESSIA V. 18

DEVELOPMENT OF APOSTASY. VV19-2

20 Heb. Obhoth - fo root = from belly. LXX = "seek ventri loquists and thos speaking from the earth, and speakin vain things spea ing from the bel = A necromancer who claimed po er to call up the dead, to learn o them concernin future. 1 Sam. 2 Deut. 18:11. They practised the a of ventriloquism by speaking from the belly Cp Ps 115 11 Heb. YIDDEHONIM "Knowing ones." clergy 2 Ch. 29:4 21. Chirp like young birds. They claim t CHAPTER 9 know so much be their words reveal they know so little 24 Heb. Hagha - To meditate, consider To sigh, mourn Jer 31. Isa. 16:7. To a like a dove Isa. 38:1 59:11. Sometimes grumble like lion Isa 31:4. The feeb plaintive lament tions or sighs whi necromancers use Or the clergyman's voice of today. ISRAEL IN DISPERSION 25. "Oppressed and fa ished" (Barnes) Ap

The church's joy in the birth of Christ.

sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, it is because *there is* no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

CHAPTER 9.

1 What joy shall be in the midst of afflictions, by the kingdom and birth of Christ. 8 Judgments upon Israel for their pride, 13 for their hypocrisy, &c.

NEVERTHELESS the dimness *shall not be such* as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down,

---

a ch. 28. 16. Luke 2. 34. 1 Pet. 2. 8.
b Cp. 2 Chr. 26. 4.
c Cited Mat. 4. 15.
d Ps. 69. 22 & 140. 5.
2 Or, *populous.*
e Mat. 21. 44.
f Cp. Eph. 5. 8.
g ch. 42. 7. Luke 1. 79.
h Dan. 12. 4.
i ch. 50. 4. Jer. 2. 24.
k Hab. 2. 3. Cp. Luke 2. 25.
l ch. 26. 15.
m ch. 54. 8. Deut. 31. 17.
3 Or, *to him.* Job 6. 21. Ps. 100. 3.
n Ps. 27. 14.
o Cited Heb. 2. 13.
p ch. 7. 3.
q Deut. 28. 46.
4 Or, *When thou breakest.*
r Cp. Nah. 1. 13. Mat. 11. 29.
s Ps. 72. 7. Zech. 3. 8.
t Judg. 7. 22.
5 Or, *When the whole battle of the warrior was, &c.*
u 2 Kin. 21. 6.
6 Or, *and it was, &c.*
v Cp. ch. 44. 25.
7 Heb. *meat.*
w Ps. 106. 28.
x Luke 2. 11.
y Luke 16. 29.
z ch. 7. 14.
a Cp.
b John 4. 6.
c Mat. 28. 18.
d Mic. 3. 6.
8 Heb. *no morning.*
e Judg. 13. 18.
f Eph. 2. 14.
g Ps. 89. 4. Luke 1. 32.
h Rev. 16. 9.
i ch. 5. 30.
k Jer. 23. 5.
l ch. 9. 2.
m ch. 37. 32.
n 2 Kin. 19. 31.
o ch. 7. 2.
p ch. 7. 9.
q ch. 8. 22.

CRIME AND PUNISHMENT

Crime – Pride in ability to establish power Vv 9-10
PUNISHMENT – Further humiliation by one-time allies turning against them. Vv 11-12
CRIME – Widespread Apostasy v 13
PUNISHMENT – Judgment on spiritual leaders v 15
PUNISHMENT. Vv 11-12.

Crime – Wicked leadership Vv 15-16
PUNISHMENT – Left to its own resources. 17
CRIME – NATIONAL APOSTASY V 13
PUNISHMENT – NATIONAL ANARCHY. Vv 19-21
CRIME – OPPRESSION OF FATHERLESS Ch 9:1-2
PUNISHMENT – DESERTED GOD – TAKEN INTO CAPTIVITY Vv 3-4

V. 11 After Syria had been conquered by the Assyrians they were compelled to join the latter in an attack on Israel. Yahweh controls history.

3. with greater beauty and of more permanency.
14 A very common tree. See note 1 Chr. 27:28.
15. Many MSS read "princes"
There was a change of policy in Syria towards Israel after the death of Rezin. Though not specifically stated they must have invaded Israel as predicted. — In punishment
16 Ephraim + Syria (Rezin) were intent upon erecting a new dynasty in Jerusalem (Isa 7:6 This would have annulled the covenant with David, but God defeated it by destroying Rezin by the Assyrians 2 Kings 16:9. Rezin's fate was warning to Israel to listen to the prophets admonition.

CRIME: APOSTASY. V 13.
PUNISHMENT: Vv 14-15.
The result of not heeding the warning 2 Kings 17:1.
The top branch and the coarse, long-jointed reed that grow in marshes, apt emblem of the base and worthless classes of society.
CRIME: WICKED LEADERSHIP leading to civil strife and endless rivalry.
Example 2 Kings 3:14, 19.

PUNISHMENT V. 17.
The hope and strength of the nation.
Ungodliness blazing like a bush-fire. Dan. 3:25.
Heb. 6:8

CRIME: WIDESPREAD WICKEDNESS SWEEPING THE NATION
18
It shall sweep the nation like an angry fire involving both high and low, but like a fire it shall also destroy. Cp Dan. 3:25
The image is that of a rolling, raging fire, consuming the land, blotting out heaven by its columns of thick smoke.
PUNISHMENT. Vv 19-21.
The prevailing wickedness shall result in widespread anarchy and complete indifference to the sufferings of others.
A state of faction will divide the nation, dissolving the most tender ties resulting in complete anarchy and famine. Cp 2 Kings 6:28-30

but we will build with hewn stones: the sycomores are cut down, but we will change *them* into cedars.] Niv "them" "these" "See top right"
11 Therefore the LORD shall set up the adversaries of Rezin against him, and [2] join his enemies together;
12 The Syrians before, and the Philistines behind; and they shall devour Israel [3] with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.
13 For [4] the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.
14 Therefore the LORD will cut off from Israel head and tail, branch and rush, [5] in one day.
15 The ancient and [m] honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.
16 For [5] the leaders of this people cause *them* to err; and [6] *they that are* led of them *are* [7] destroyed.
17 Therefore [o] the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one *is* [q] an hypocrite and an evildoer, and every mouth speaketh [8] folly. For all this his anger is not turned away, but his hand *is* stretched out still.
18 For wickedness [t] burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* [v] the lifting up of smoke.
19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the [5] fuel of the fire: [a] no man shall spare his brother.
20 And he shall [6] snatch on the right hand, and be hungry; and [c] he shall eat on the left hand, and [c] they shall not be satisfied:

[a] ch. 49. 26. Eccles. 4. 5.
[b] Judg. 8. 1.
[c] 2 Chr. 28. 6-8. Cp. ch. 11. 13.
[d] ch. 7. 1.
[e] ver. 12.
[2] Heb. *mingle.*
ch. 19. 2.
[f] 2 Kin. 16. 6.
[g] 2 Chr. 28. 18.
[3] Heb. *with whole mouth.*
[h] ver. 17, 21. ch. 10. 4.
[i] ch. 1. 5. Hos. 7. 10.
[4] Or, *to the writers that write grievousness*
[k] Rev. 18. 8.
[l] ch. 14. 32.
[m] ch. 3. 3.
[n] Hos. 9. 7. Luke 19. 44.
[5] Or, *they that call them blessed.*
[6] Or, *they that are called blessed of them.*
[7] Heb. *swallowed up.*
[o] Ps. 147. 10.
[p] ch. 9. 12.
[q] Job 8. 13.
[8] Or, *villany.*
[r] See ver. 12.
[9] Or, *Woe to the Assyrian.*
[2] Heb. *Asshur.* ch. 7. 17.
[t] ch. 9. 4. Ps. 17. 13.
[3] Or, *though.*
[u] ch. 9. 17.
[v] ch. 10. 17. Ps. 83. 14. Mal. 4. 1.
[w] Jer. 34. 22.
[4] Heb. *to lay them a treading.*
[x] Ps. 68. 2. Hos. 13. 3.
[y] Gen. 50. 20. Mic. 4. 12.
[5] Heb. *meat.* ver. 5.
[z] Mic. 7. 2.
[6] Heb. *cut.* Hab. 3. 17.
[a] 2 Kin. 18. 24.
[b] Lev. 26. 26.
[c] Gen. 20. 10. Amos 6. 2.
[d] 2 Chr. 35. 20.
[e] 2 Kin. 8. 65.
[f] 2 Kin. 18. 34.

they shall eat, every man the flesh of his own arm:
21 [b] Manasseh, Ephraim; and Ephraim, Manasseh: and [c] they together *shall be* against Judah.
[c] For all this his anger is not turned away, but his hand *is* stretched out still. Cp v 12.

In judgment – Ruth 1:13

CHAPTER 10.

LEGAL OPPRESSION

1 The woe of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WOE unto them that decree unrighteous decrees, and [d] that write grievousness *which* they have prescribed;
2 To turn aside the needy from judgment, and to take away the right from [1] the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!
3 And what will ye do in [f] the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?
4 Without me they shall bow down under the prisoners, and they shall fall under the slain. [p] For all this his anger is not turned away, but his hand *is* stretched out still.
5 [2] O Assyrian, [g] the rod of mine anger, and [h] the staff in their hand is mine indignation.
6 I will send him against [i] an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and [k] to tread them down like the mire of the streets.
7 Howbeit [l] he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.
8 [b] For he saith, Are not my princes altogether kings?
9 *Is* not [a] Calno as [c] Carchemish? *is* not [d] Hamath as [e] Arpad? *is* not [f] Samaria as [g] Damascus?

[d] Deut. 24. 14. Mal. 3. 5.
[1] Heb. *afflicted.*
[e] Jer. 5. 12.
[f] Jer. 8. 12.
[g] ch. 9. 4.
[h] Ps. 17. 13.
[2] Or, *though.*
[i] ch. 9. 17.
[k] ch. 10. 17. Ps. 83. 14. Mal. 4. 1.
[l] Jer. 34. 22.
[3] Heb. *to lay them a treading.*
[m] Ps. 68. 2. Hos. 13. 3.
[n] Gen. 50. 20. Mic. 4. 12.
[4] Heb. *meat.* ver. 5.
[o] Mic. 7. 2.
[5] Heb. *cut.* Hab. 3. 17.
[p] 2 Kin. 18. 24.
[q] Lev. 26. 26.
[r] Gen. 10. 10. Amos 6. 2.
[s] 2 Chr. 35. 20.
[t] 2 Kin. 8. 65.
[u] 2 Kin. 18. 34.

CHAPTER 10

CRIME: OPPRESSION

1. Oppressive and iniquitous decrees
2. Oppressive decisions Cp Mat. 23:14 defrauding the weak + poor
3. The defenceless will be defended by Yahweh Rom. 12:19. Ps. 68:5. Deut. 28:49; Dan 9:27; Mt. 24:15
PUNISHMENT. Vv 3-11.
4. Because as you have oppressed the fatherless Yahweh will leave you to your own resources
5. Deprive your wealth
6. Abandoned by me
7. Taken into captivity
8. Gesenius = "among"
9. There is still hope for repentance.

DESTRUCTION OF ASSYRIAN – COMING OF MESSIAH – A HYMN OF PRAISE Vv – CH 12

14th year Hezekiah Sennacherib invades Judah, took Lachish Hezekiah panicked and parleyed 2 Kgs 18:14 and sought peace on payment of ransom obtained by stripping Temple of its wealth
This prophecy shows danger of invasion not past, but that Judah's safety was in Yahweh
THE ASSYRIAN: YAHWEH'S ROD OF PUNISHMENT Vv 5-19
10. He was Yahweh's slave. Cp Prov. 21:1. Jer. 27:6
11. Judah repeated the sin of Israel Cp Isa 17. Matt. 15:7. Mark 7
THE MOTIVES OF THE ASSYRIAN. Vv 7-11
Yahweh uses the

19. City of Shinar – perhaps Calneh. Gen 10:10. Amos had warned Israel that the conqueror of Samaria would be the victor of Calno. Amos 6:2.
16. I.e. possessed by Assyria. Carchemish was on the Euphrates. It was later attacked by the Egyptians, and reconquered by Nebuchadnezzar. Cp 2 Kings 23:29. Jer. 46:2. 2 Chr. 35:20.
17. An important city on the Orontes in the northern extremity of Canaan – thus in Syria Cp 2 Kings 12:24.
18. I.e. conquered. This city was not far from Hamath

862a schemes and ambitions of men and nations to further His plans. He overrides them for good, thus bringing good out of evil. Cp Ps. 76:10
12. He was not a willing tool of Yahweh. His purpose was world domination for personal aggrandisement. His objective was Egypt. Judah was an obstacle and had to be destroyed.
13. This was the pompous claim of these monarchs as recorded on the monuments. Cp Ezek 26:7. Dan. 2:37. Ezra 7:12.
14. Cp the actual boast of Rabshakeh. Isa 36:19. 2 Kings 18:34

THE DESTRUCTION OF

19. I.e. unable to defend themselves.
20. He looked upon the gods of those nations as more powerful than Yahweh, who in any case had been unable to defend Samaria.

YAHWEH THREATENS ASSYRIA Vv. 12-16.

21. In humbling them
22. Pride and ambition
23. The self complacency and air of majesty and haughtiness
24. Changed the boundaries, thus acted as though possessing Divine power Acts 17:26.
25. He thus expresses the ease with which he has rifled the nations
25A Rom. 9:20-21.
25B NIV = "used"
25C NIV: "wield him who lift it up.."
25D NIV: "brandish him who is not wood"
26. See note on Yahweh's wrath below.
Yahweh – C.B. NIV.
27. Those who have fattened themselves on the nations. Cp the destruction wrought 2 Kgs 17:30. Isa 17:36. See below.

DESTRUCTION FOR THE ASSYRIAN. Vv 17-19

28. Heb. Ur = Yahweh
Often compared to fire. Deut. 4:24. 9:3. Heb. 12:29
29. The common soldiers
30. Cp Isa 37:36. Nah. 1:5
27. Cont. NIV renders: "will send a wasting disease upon his sturdy warriors.."

THE DESTRUCTION OF SENNACHERIB TYPIFIES THE OVERTHROW OF GOGUE Cp Dtic 8:5.

V.22 NIV: "Destruction has been decreed, overwhelming and righteous."
V.24 "Be not afraid" – Cp 8:12-13 35:4, 37:6, 22, 38-38
V.25 NIV: "Very soon My anger against you will end and My wrath will be directed to their destruction." 33-36 14:24-25, 30:30-33, 31:8-9, 37:36-38

19 Le unable to defend themselves.
20 He looked upon the gods of those nations as more powerful than Yahweh, Who in any case had been unable to defend Samaria.

The Assyrian's **ISAIAH 10.** *fall foretold.*

pad?] *is* not @Samaria ⊗as Damascus?]
10 [d] As my hand [19] hath found the kingdoms of [e] the idols, and whose graven images did excel them of Jerusalem and of Samaria;
11 Shall I not, as I have done unto Samaria and her [e] idols, so do to Jerusalem and her idols?]

YAHWEH THREATENS ASSYRIA Vv. 12-16.

21 In humbling them
22 Pride and ambition
23 The self complacency and air of majesty and haughtiness
24 Changed the boasting tones that acted as though possessing Divine power Acts 17:26.

12 Wherefore it shall come to pass, *that* ⊗when the Lord hath performed his whole work [f] upon mount Zion and on Jerusalem, [m] I will [g] punish the fruit [5] of the stout heart of [n] the king of Assyria, and the glory of his high looks.
13 [o] For he saith, [By the strength of my hand I have done *it*, and [p] by my wisdom; for I am prudent:] and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants [3] like a valiant *man*:]
14 And my hand hath found as a nest the riches of the people:] and as one gathereth eggs *that are* left,] have I gathered all the earth;] and there was none that moved the wing, or opened the mouth, or peeped.]
15 Shall the axe boast itself against him that heweth therewith?] *or* shall the saw magnify itself against him that shaketh it?] [2] as if the rod should shake *itself* against them that lift up,] *or* as if the staff should lift up [3] *itself, as if it were* no wood.
16 Therefore shall the Lord, the Lord of hosts,] send among his [x] fat ones [y] leanness;] and under his glory he shall kindle a burning like the burning of a fire.]
17 And the light of Israel shall be for a fire,] and his Holy One for a flame:] and [b] it shall burn and devour [c] his thorns and his briers [d] in one day;]
18 And shall consume the

25 He thus expresses the ease with which he has rifled the nations.
25A Rom. 9:20-21.
25B NIV = "uses".
25C NIV: "wield him who lifts it up..."
25D NIV: "branish him who is not wood"

26 See note on Yahweh Sabaoth below.
Yahweh - C.B. NIV.
27 Those who have fattened themselves on the nations. Cp the destruction wrought 2 Kgs 19:35 Isa 37:36. See below.

DESTRUCTION FOR THE ASSYRIAN. Vv. 17-19

28 Heb. Ur. = Yahweh. Often compared to fire Deut. 4:24, 9:3, Heb. 12:29
29 The common soldiers
30 Cp Isa. 37:36, Nah. 1:5
27. Cont. NIV renders: "will send a wasting disease upon his sturdy warriors..."

glory of his forest, and of [c] his fruitful field,] both soul and body:] and they shall be as *when* a standardbearer fainteth.]
19 And the rest of the trees of his forest shall be [3] few,] that a child may write them.]
20 ¶ And it shall come to pass [f] in that day, *that* the remnant of Israel,] and [g] such as are escaped of the house of Jacob,] shall no more again stay upon him] that smote them;] but [l] shall stay upon the LORD,] the Holy One of Israel, in truth.
21 [o] The remnant shall return, *even* the remnant of Jacob, unto [p] the mighty God.
22 For [r] though thy people Israel be as the sand of the sea, *yet* a remnant [6] of them shall return:] the consumption decreed [7] shall overflow [7] with righteousness.]
23 For the Lord GOD of hosts shall make [40] a consumption, even determined, in the midst of all the land.]
24 ¶ Therefore thus saith the Lord GOD of hosts,] O my people that dwellest in Zion,] be not afraid of the Assyrian:] he shall smite thee with a rod,] [s] and shall lift up his staff against thee, after the manner of Egypt.]
25 For [t] yet a very little while, and the indignation shall cease, and mine anger in their destruction.]
26 And the LORD of hosts shall stir up a scourge for him according to [u] the slaughter of Midian at the rock of [v] Oreb: and *as* [z] his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.
27 And it shall come to pass [a] in that day, *that* his burden [4] shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of [e] the anointing.]

Gn 32:36

ABOVE

[g] ver. 10, 11. ch. 7. 9.	[31] His leaders. Vv 33, 34
[o] ch. 7. 8.	[32] His Empire. Heb. = Carmel Perhaps this is Yahweh's answer to Sennacherib's boast that he would enter Carmel. 2 Kings 19:23
[p] 2 Kin. 18. 9-ch. 19. 10. Jer. 4. 26.	[33] There will be no one to rally them together. The destruction shall be complete. With the overthrow of Sennacherib the Assyrians never again menaced Judah.
[2] Heb. *from the soul, and even to the flesh.*	JEWRY HUMBLED CONVERTED
[r] 2 Kin. 18. 33.	[34] After the desolations of the Assyrian Cp Zech. 13:8-9 Cp 1:4 4:2-3; 6:13; 37:4; 37:31, 32. Rom. 9:27-29
[s] ch. 7. 8.	Cp 2 Kgs 19:30-31.
[3] Heb. *number.*	[1] Shear-Jashub Isa 7:3, 8:18 Return in truth. V.20. Hos 1
[t] ver. 27. ch. 26. 11.	[36] El Gibbor Isa. 9:6 - Messiah
[u] ch. 30. 30.	[37] Eliminate "yet." = "A remnant (only) shall return."
[v] Ps. 83. 11.	[38] Heb. Kalo = To complete, to waste away as in disease.
[z] Ex. 14. 26. Cp ch. 11. 15.	[39] Haruts = To sharpen to bring to a point, because the determined shall be brought to an issue.
[a] ver. 20.	[40] See Note V.22.
[4] Heb. *shall remove.*	[41] Cited Rom. 9:27-28 to show there is hope despite punishment
[b] ch. 9. 18.	DESTRUCTION OF SENNACHERIB TYPES GOGUE'S OVERTHROW
[c] ch. 5. 6.	[42] An expression of tenderness in the midst of punishment. An appeal of a loving Father to His erring children. See the comment of Paul on the title Yahweh Sabaoth. Rom. 9:29.
[d] ch. 9. 14. Cp Ps. 45. 7 & 89. 20-22. Dan. 9. 24.	[43] A hint that true help would not come from either the King of the North or the South. Cf. Hos 3:1-2
[e] 2 Kin. 19. 35. Cp Dan. 9. 24.	[44] There would be widespread reformation in Jewry Cp Zech. 13:9 Hos. 2:18-23 Above
	[45] From a root to "intermix" "engage" "occupy" "pledge" - other uses to define flies, mosquitoes, ravens etc. The slaughter of Midian was of Divine instrumentality through the specially selected 300 of Gideon's army.
	[46] As Egypt was destroyed. The destruction of Gogue is compared to that. Jer. 16:14-15.
	[47] Heb. Shehmen. R.V. "fatness." The word implies the oily appearance caused by smearing oil on and comes from a root "shaman" - "to shine." Barnes declares = "from the face of oil" (the lit. Hebrew). Vulgate thus translates it. The Chaldee paraphrase

THE LIGHT OF ISRAEL V.17. 863

- The first creative act (Ur). Gen. 1:3-4.
- Luminaries in heaven for that purpose 1:16-17.
- Israel light in their dwellings Exod. 10:23
- Pillar of fire to give light Exod. 13:21. Cp 14:20.
- Lampstands in Holy Exod. 25:37 - no give light Num. 8:2.
- Light to walk Neh. 9:12, 19. Ps. 119:105; 130. Prov. 6:23. Lam. 2:15; Hos. 6:5. Mic. 7:8-9 Cp Isa. 50:10;
- The Light manifested Mt. 4:16; Jhn. 1:8-9; 8:12. 9:5. 2 Cor. 4:6. 1 Jhn 2:8
- The Light reflected Mt. 5:14, 16. Eph. 5:8 Phil. 2:15; 1 Thess. 5:5; 1 Jhn 1:7; 2:9-10;
- Future. 2 Sam. 23:4; Hab. 3:4; Mal. 4:1-2. Zech. 14:6-7. Rev. 21:23-24; 22:5. Isa 30:27.
- Yahweh as Light Jhn. 1:7. 1 Jhn 1:5; Ps. 27:1 37:6; 43:3. 104:2. 1 Tim. 6:16. The Light

"The people shall be broken before the Messiah." Saints are "sons of oil" See Mg. Zech. 4:14 (different word in Hebrew).

is so powerful it must be [redacted] veiled. 1 Tim. 6:16. Hab. 3:4.

YAHWEH SABAOTH V.16. Cp Josh. 5:15

First time used 1 Sam. 1:3. See notes. Isa 1:9; 4:; 51:15; 37:16. Note Paul's citation of Isa. 1:9 (Rom. 9:29) and his use of Ch. 10:22 (Rom. 9:27-28) in connection therewith. Many MSS have Yahweh. See comment J. Alexander in "Isaiah" p. KSV.

RAPID ADVANCE OF ASSYRIAN 28-32.
It is expressed in rapid staccato statements like a series of reports given by messengers arriving one after the other.
48 i.e. Ai = Ruin.
49 From a root signifying Terror.
50 Signifies "Hidden place." See Note 1 Sam. 14:2
A very difficult crossing south of Ai on the approach to Jerusalem
51 He has left his baggage. Established a depot.
52 He has gone over the pass and cries: "We will spend tonight at Geba" = the Hill on border of Judah. 2 Kgs 23:8. Zech 14:10
53 Sig. The Height. Not far from Geba.
54 Sig. Springs. A city north of Jerusalem. The cry is to be like sound many waters. Warning others of danger.
55 Sig. Zion. There was city of this Name close to Jerusalem as well as in north. 1 Macc 4:9
56 Just outside Jerusalem. In Hezekiah's day, the Assyrian was there halted, humbled v.33 and destroyed v.36. "Nob" = Fruit. He shall pause there to pluck it

SUDDEN DESTRUCTION 33-34
57 Isa. 37:36-7. Heb. pooraw from paw-ar = beauty
58 Isa. 37:36.
59 Isa. 37:37.
60 For shadowing 25:4
61 NIV. "the Mighty One"

CHAPTER 11

COMING OF MESSIAH
As the destruction of Sennacherib typifies Gog's overthrow so the prophecy automatically passes on to Messiah

BRIEF CHARACTER v.1-5. OF HIS REIGN
1 Heb. "Nehtzer" = A plant, sucker or young tree, springing from the old root and preserved or preserved when the tree is cut down — Parkhurst. 6083 Eden
2 Luke 2:48. 1:35. Matt 3:16.
3 The word is applied to an ancient family that is fallen into decay. Lit. = the stump of a tree cut down. Job 14:8 Psa. 119:24. Gen 25:8. 35:15.
4 Luke 2:47, 52. Dome = "shall delight in" From riahh - smell. Take delight in smelling: delight: to breathe in fragrance
Piercing discernment John 2:24-25. John 4:29. 7:19. 8:26. The effect produced by the anointing of the Spirit only partially fulfilled at the first advent Isa. 61:1-2
5 Impartial judgment 32:1
6 With perfect integrity he shall argue the case of the meek.
7 Prov. 1:2. The ability to know & use the right means for the end in view, leading to success: efficiency - and the art to distinguish a difference.
8 The ability to impart wisdom to others = guide them aright & the power to implement what counsel might impart.
Right living 2 Tim. 2:22-6. Ps. 72:1-6-23. 72:1-6. Jer. 23:5-6

THE "LITTLE CHILD" (Hezekiah as a type).
Qâtân = younger (Cp Gen. 27:15. 43:29. 48:19) - the second Adam. Cp Notes Firstborn See Isa. 42:5.
SUCKING CHILD - Cp Isa. 49:14-15. 22-23.
WEANED CHILD Isa. 66:7-8.
THE SERPENT (political) POWER rendered ineffective Rev. 20:2

vv. 28-32 "He is come!" A prophetical • dramatic description of the march of Sennacherib's army approaching Jerusalem in order to take it, of the terror and confusion spreading • increasing in the several places as he advanced.

The peaceable kingdom

ISAIAH 11.

Above - right.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:
29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.
30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.
31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.
32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.
33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.
34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

48 = Aiath
49 = Migron
50 = Michmash
51 = carriages
52 = passage
53 = Geba
54 = Gallim
55 = Laish
56 = Anathoth
57 = Madmenah
58 = Gebim
59 = Nob
60 = mount
61 = The Mighty King. See below

CHAPTER 11.

1 The peaceable kingdom of the Branch out of the root of Jesse. 10 The victorious restoration of Israel, and vocation of the Gentiles.

Isa 53:2; Zech 6:12

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.
11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
13 The envy also of Ephraim

of the Branch.
Cp Isa 61:1; Zeph 2:3 3:37:11
7 He shall rule with authority Cp Rev 19:15. 16. Heb 4:12. Psa 45:4. 72:2. 132:9. 110:2
8 He shall use the Spirit in executing the judgments of the nations destroying such as Gog. Cp Zech 14:6 Ps 18:8
9 His righteousness shall ensure his subjects. It will be witnessed and acknowledged by all. Cp Job 24:14. Isa 61:10. Eph 6:11-17. Isa 59:16-17 and context. Ps 109:18-19. Loins = Heb. Mothen = the small of the back. Reins = Heb. Kawlaits = Lom.

THE PEACE AND PROSPERITY OF HIS REIGN v.1-9
10 Those who are by nature violent and aggressive are restrained. Who prey on others like the wolf, who are swift to do evil. See below

11 Can apply to human animals as well Jer 51:42 Covers all depths & all caverns, flows, fills & recedes, spreads like deep flowing waters.
6 Christ both stem and root. Rev 22:16. He was the stem v.1. as to his human parentage, but the root because of Divine derivation
7 See Exod 17:15. Yahweh Nissi - "He Who shall be my banner." A memorial celebrating the prevailing of Israel & also the lifting of the serpent on pole (the standard or ensign Num. 21:8. John 3:14 see also Isa. 18:3. 31:9 Rom. 15:12.
Heb. 4:4. R.V. "Rest" resting place shall be glorious" i.e. the Temple.
10 Upper Egypt where disobedient Jews fled Jeremiah.
11 A city in Syria.

THE UNIVERSALITY OF HIS REIGN v.10-16
12. Messiah's objective 8:56. LUKE 17:24
13 The full regathering. That under Zerubbabel was only a partial restoration. This is likened to that of Egypt Cp Jer. 16:15 Deut 4:30, 31 30:3-6; Ps 68:22 Jer. 23:7-8 Cp Micah 7:14 Isa 9:1-6

THE SPIRIT v.2. Cp Isa 42:1; 59:21; 61:1 Matt 3:16; John 1:32-33; 3:34. Acts 10:38

See the 7 pillars of Wisdom (top. p. 814).
1 Wisdom 2 Understanding 3 Counsel 4 might 5 Knowledge 6 fear 7 Delight (RV) in this fear - Seven fruits of spirit.
Of these, the 7 branched Lampstand fed by the oil was a type.
The third view of Messiah (see opp. 852) - the antitype of Melchizedek: King of Righteousness & Peace, He appears as Yahweh's Rod of righteousness in contrast to Assyria as His rod of anger.

864 and are as cruel as the leopard, or who are as venomous as the Adder will be disposed to live in peace and harmony with others. These animals represent the Gentiles in contrast to the lamb, Kid etc. representative of true Israel.
11. A particularly venomous serpent AV. 4. 91:13. Deut. 32:13. Job. 20:14, 16. = emblematic of sudden malignant and violent passion
THE STANDARD. Vs 10 12 Nes 1803. will cause fear 319 Standard (Nes) to restore Israel 49:22 Elevated for the people 62:10. Cp Cant 6:4

BABYLON. A
This
gates of bras
try was earl
strength of H
had every thi
14 Shoulders = ba
Num. 34:11. Josh
8, 10, 11. mg. They
suddenly attack
previous enemi
Zech. 9:13-14. 10
Whilst Israel is be
gathered in, Judah
will be engaged
the work of con
Cp Ezek. 20:33-4
37:19-21
11 CHAIRAM - Devot
religious use Str.
from
Union Version
12 Smite Zech. 10:11
Isa. 59:19-21. The Red
smitten as in da
Moses for return
Jews. Exod. 14:2
13 The Euphrates
converge on the
from north and
submitting to a
ional form of be
14 Completely
15 added from Dan

CHAPTER 12
THE SONG OF D
ANCE
Answering to th
Exod 15 on the f
Exodus. Cp Ch. 1
1 Cp Ch. 11:11 note.
2 The prophet re
to be addressing
after the flesh in
Verse and Israel
the Spirit in V.4
3 Cp Exod 15:2
4 Heb. Yah. Probe
included for em
though excluded
some mss. The Se
excludes it
5 Cp Exod 15:2 Ya
6 See the signifi
use that the Lor
of this. Cp John 7:
7 Cp Ps 36:9 Prov
Jer. 2:13. 17:13. Jo
8 When His goodn
seen in all the ear
Cp Ch. 11 note
9 Cp Margin. The m
adulterous Bride of
10 Vs 1:1 are in
metre and repre
the song of bro
flesh V.3. = In p
It is the invitat
sequence upon
session. Vv 4-6
answering refr
spiritual Israe
Based on Son
Cp Rev. 15.

BABYLON. According to Herodotus was 15 m. each way and encompassed by walls 87 ft thick + 350 ft high. Though this may have been an exaggeration it is indicative of tremendous power of city. There were 100 gates of brass Isa. 45:2. ~25 on each side cutting the city into streets (151 ft width) and squares. Babylonish industry was early known Josh. 7:21. By its conquests it obtained a strangle-hold on world commerce, so that by the strength of the city, the success of the army, the fertility of the soil, and its commercial advantages, Babylon had everything designed to establish it for perpetuity. Isaiah wrote about 170 before its destruction.

SARGON 721 took for himself the title: "Great King of the gods of Babylon." (Prism Cheerum) Babylon was the chief province of Assyria.

14 Shoulders = borders. Num. 34:11. Josh. 15:5, 10, 11. mg. They shall suddenly attack their previous enemies. Zech. 9:13-14. 10:5-10. Whilst Israel is being gathered in, Judah will be engaged in the work of conquest. Cp Ezek. 20:33-44. Jer. 51:19-21.

11 CHARAM - Devote to religious use str. "Dam" "Dry up" - Non Intern. Version.

A Smite Zech. 10:11 cf. Isa. 51:10-11. The Red Sea smitten as in days of Moses for returning Jews. Exod. 14:20-21.

B The Euphrates. They converge on the land from north and south submitting to a national form of baptism

C Completely "cursed" = hidden from LXX in Egypt

D Highway - See below. Guided by the Cloud

CHAPTER 12

THE SONG OF DELIVERANCE

Answering to the Exodus on the first Exodus. Cp Ch. 11:11

1 Cp Ch. 11:11 note

2 The prophet seems to be addressing Israel after the flesh in this verse and Israel after the Spirit in V.4.

3 Cp. Exod. 15:2.

4 Heb. Yah. Probably included for emphasis though excluded in some mss. The Sept. excludes it.

5 Cp. Exod. 15:2. Yahweh

6 See the significant use that the Lord made of this. Cp Jn. 7:37.

7 Cp Ps. 36:9. Prov. 14:27. Jer. 2:13. 17:13. John 4:14.

8 When His goodness is seen in all the earth. Cp Ch. 11:11 note

9 Cp Margin. The multitudinous Bride of Christ

10 Vs. 1-2 are in poetic metre and represent the song of Israel after flesh V.3. = In prose. It is the invitation consequent upon their confession. Vv 4-6. - The answering refrain of spiritual Israel. Based on Song of Moses. Cp Rev. 15.

CHAPTER 12.

A joyful thanksgiving of the faithful for the mercies of God. THE SONG OF MOSES

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Cp Isa. 40:1-2. Cp Ch. 10:25

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the 'LORD JEHOVAH *is* my [a] strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation. 10 & THE KING OF THE LAND

4 And in that day shall ye say, [b] Praise the LORD, [c] call upon his name, [d] declare his doings among the people, make mention that his name is exalted. -26:8 - Mal. 3:16 - peoples 63:11-12

5 [e] Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 [f] Cry out and shout, thou inhabitant of Zion: for great is [g] the Holy One of Israel in the midst of thee.

a ch. 5. 24.
b ch. 14. 28. Zech. 12. 1.
c ch. 47. 1.
2 Heb. *the children of the east.*
d ch. 1. 1.
3 Heb. *Edom and Moab* shall be *the laying on of their hand.*
4 Heb. *the children of Ammon their obedience.*
e ch. 5. 26.
f Jer. 51. 25.
g ch. 60. 14.
h ch. 10. 32.
i Zech. 10. 11. Cp. ch. 10. 26.
k ch. 45. 1. Cp. Ps. 50. 5.
l Joel 3. 11.
5 Heb. *in shoes.*
m ch. 19. 23.
6 Heb. *the likeness of.*
n ch. 51. 10. Ex. 14. 29.
o ch. 14. 31. Jer. 51. 8.
p Zeph. 1. 7.
q Joel 1. 15.
r Cp. Job 31. 23.
7 Or, *fall down.*
s ch. 26. 4. Ps. 68. 4.
t ch. 19. 1. Josh. 2. 11.
u Ex. 15. 2. Ps. 118. 14.
x ch. 66. 7. Ps. 48. 6. Hos. 13. 13. Mic. 4. 9, 10. John 16. 21. 1 Thess. 5. 3.
8 Heb. *wonder.*
9 Heb. *every man at his neighbour.* 1 Chr. 16. 8.
2 Or, *proclaim his name.*
a Heb. *faces of the flames.*
b Ps. 145. 4-6.
c Mal. 4. 1.
d Ex. 15. 1, 21.
e ch. 54. 1.
f Job 9. 9.
g Heb. *inhabitress.*
h Mat. 24. 29.

CHAPTER 13.

1 God mustereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The desolation of Babylon. (Confusion)

THE [a] burden [2] of [c] (Babylon), [d] which Isaiah the son of Amoz did see. Cp Ch. 14. 2:1

2 [e] Lift ye up a banner [f] upon the high mountain, exalt the voice unto them, [h] shake the hand, that they may go into the gates of the nobles.

3 I have [k] commanded [l] my sanctified ones, I have also called [m] my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, [n] like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. (Kings of Earth)

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ [o] Howl ye; [p] for the day of the LORD *is* at hand; [q] it shall come [r] as a destruction from the [7] Almighty. Isa 2:12 - Mal. 4.

7 Therefore shall all hands [7] be faint, and every man's [t] heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; [u] they shall be in pain as a woman that travaileth: they shall [8] be amazed [9] one at another; their faces *shall be as* [a] flames.

9 Behold, [x] the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. (In the sense of unsparing)

10 For [y] the stars of heaven and [d] the constellations thereof shall not give their light: [e] the

JUDGMENTS ON THE NATIONS. CHS 13-35.

CHAPTER 13.

1 THE BURDEN OF BABYLON CH 13:-14:

1 YAHWEH COMMANDS HIS FORCES. VV 1-3

1 A kingdom Jer. 51:27. Dan. 2:35
2 Massa from Nasa - to lift to raise up, therefore that which is heavy or burden - some, something weighty and oppressive.
3 A military ensign or standard. A call to gather armies.
4 Shout unto the Medes and Persians.
5 Beckon them. Do everything possible to arouse them.

The Hand of God is ever present in national affairs

6 Majesty or glory - exhibited in His plan to destroy Babylon - in which the Medes rejoiced.

2 THEY ARE ON THE MOVE VV 4-5

He hears the confused, excited preparations for war.
7 I.e. Inspects and numbers
8 Yahweh is represented as marching with the army. These type the Kings of the East. Rev. 16:12.

3 THE DAY OF YAHWEH'S VINDICATION VV 6-16

Fear stalks the earth as the political foundations are removed. Shadmuth - Isaiah - destruction
9 The Destroyer. The destruction of Babylon was a DAY of judgment. Dan. 5. So also Rev. 16:19
10 Cp Isa. 24:23 & 34. Jer. 50:40. Dan. 5:6
11 They shall turn for help one to another, only to see in the faces of companions a reflection of their own fear.
12 In the heat and anguish of trying to escape.
13 For similar expressions. Isa. 24:4. Ezek. 32:7-8. Joel 2:10 Cp Isa. 30:26
14 Constellations are clusters of stars.

Eyes transfixed and staring in startled excitement and fear.

Destruction V 6 Desolation V 9 Darkness V 10

5 Yet the prophecy is couched in vague general terms but is very specific.

A HIGHWAY. A road cast up and made into a public thoroughfare (like those to the cities of refuge Deut. 19:3. Ancient enemies Assyria and Egypt linked thereby 19:23. Exclusive 35:8. Established by Messiah 40:3. Prominent 49:11. Leads to the Temple and Christ 62:10. 64:11.

THE IMPROBABILITY OF ISAIAH BEING FULFILLED. Spoken about 170 years before.

1 Jews then in their land and on friendly terms with Babylon Cp Ch. 39
2 The strength and apparent impregnability of Babylon made V. 20. seem most improbable.
3 The Medes were Babylon's greatest ally. The combined efforts of the two nations overthrew Nineveh. Intermarriage between the royal families of both had taken place.
4 Babylon was then a most fertile

sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will [b] punish the world for *their* evil, and the wicked for their iniquity; and I will [c] cause the arrogancy of the proud to cease, and will [d] lay low the haughtiness of the terrible.

12 [e] I will make a man more precious than [f] fine gold; even a man than [m] the golden wedge of Ophir.

13 Therefore [o] I will shake the heavens, and the earth shall remove out of her place, in [p] the wrath of the LORD of hosts, and [q] in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: [r] they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 [s] Their children also shall be dashed to pieces before their eyes; [t] their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up [u] the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, [d] the glory of kingdoms, the beauty of [x] the Chaldees' excellency, shall be [2] as [f] when God overthrew Sodom and Gomorrah.

20 [h] It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 [a] But [3] wild beasts of the desert shall lie there; and their houses shall be full of [3] doleful creatures; and [4] owls shall dwell there, and [5] satyrs shall dance there.

22 And [6] the wild beasts of the islands shall cry in their [7] desolate houses, and [k] dragons in *their* [k] pleasant [8] palaces: and [n] her time *is* near to come, and her days shall not be prolonged.

[a] Cp. ch. 34. 11-13, 15. Rev. 18. 2.
[2] Heb. *Ziim.*
[b] ch. 24. 21.
[3] Heb. *Ochim.*
[4] Or, *ostriches.*
[5] Heb. *daughters of the owl.*
[c] Nah. 2. 2.
[d] ch. 2. 11.
[6] Heb. *Jim.*
[e] Cp. ch. 24. 6.
[f] Prov. 25. 17.
[7] Or, *palaces.*
[g] Ezek. 29. 7.
[h] Ps. 44. 19. Jer. 51. 37.
[i] Ps. 19. 10.
[k] ch. 58. 13.
[l] ch. 39. 7.
[m] Job 28. 16.
[n] ver. 6, 9. Jer. 51. 33.
[o] ch. 2. 19. Hag. 2. 6.
[p] ver. 9.
[q] Lam. 1. 12.
[r] ch. 60. 10. Ps. 102. 13.
[s] Jer. 50. 16. Cp. Rev. 18. 11-19.
[t] Zech. 1. 17. Heb. 6. 5. Zech. 8. 22. Eph. 2. 12-14.
[u] ch. 49. 22 & 60. 9. Cp. Ps. 126. 2.
[v] 2 Kin. 8. 12. Nah. 3. 10.
[x] Zech. 14. 2.
[8] Heb. *that had taken them captives.*
[a] ch. 21. 2. Jer. 51. 28. Dan. 5. 28.
[b] ch. 60. 15.
[c] Mic. 2. 4. Hab. 2. 6.
[d] ch. 4. 2.
[9] Or, *taunting speech.*
[e] ch. 23. 13.
[2] Heb. *as the overthrowing.*
[f] Jer. 50. 40.
[3] Or, *sceptres of gold.*
[g] ch. 9. 4.
[h] Jer. 50. 39.
[i] Ps. 125. 3.
[4] Heb. *a stroke without removing.*

CHAPTER 14.

1 God's merciful restoration of Israel. 4 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestina is threatened.

FOR the LORD [a] will have mercy on Jacob, and [b] will yet choose Israel, and set them in their own land: and [c] the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and [d] bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, [1] whose captives they were; and [e] they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt [f] take up this [2] proverb against the king of Babylon, and say, How hath the oppressor [g] ceased! the [3] golden city ceased!

5 The LORD hath broken [h] the staff [i] of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with [4] a continual stroke, he that ruled the nations in

[a] Ps. 102. 13.
[b] Deut. 4. 37. & 7. 7. & 10. 15. Ps. 47. 4. & 78. 68. & 87. 2. & 105. 6. & 135. 4. Mal. 3. 17.
[c] Zech. 2. 11. Eph. 2. 12, 19.
[d] ch. 49. 22. & 60. 9. Cp. Ps. 126. 2.
[1] Heb. *that had taken them captives.*
[e] ch. 49. 23. & 60. 12. Zech. 14. 2.
[f] Hab. 2. 6.
[2] Or, *parable.*
[g] ch. 21. 2. Jer. 51. 41. Dan. 5. 30.
[3] Heb. *exaction of gold.*
[h] Jer. 51. 20.
[i] Ps. 125. 3.
[4] Heb. *a stroke without removing.*

"I WILL STIR UP THE MEDES" V.17. The Medes were actually allies of Babylon. For a considerable period they were dominated by the Assyrians. The death of Ashurbanipal (approx. 626 BC) was followed by the sudden and rapid decline of the Empire. Babylon revived under Nabopolassar. Media asserted its independence under Cyaxares. For a moment the invasion of the Scythians delayed the death of Assyria. In 614 Media and Babylon jointly attacked Assyria. Ashur was destroyed, and though Nabopolassar had not arrived in time to help Cyaxares, the two kings met among the ruins of the fallen city and pledged themselves to friendship and confederacy. In 612 a joint Median-Babylonian attack

THE NATION TO BE COMPLETELY OVERTHROWN. Vv 11-16.

15 Pride was the besetting sin of Babylon's rulers. Dan 4:10-12. 5:22. Isa 14:11.

16 Men shall be so cut off as to become few Isa 24:6 and so Babylon shall cease as a nation.

17 The finest, purified, most expensive gold.

18 A tremendous political earthquake. Rev. 16:18 Cp Hab 3:6 Ecc 10:

19 Babylon.

20 Once so proud, lofty, arrogant and self-confident, it shall become like the trembling gazelle or frightened timid deer, swiftly fleeing and panting for safety.

A flock without a shepherd, for the King will be slain Dan. 5:30.

The captives in Babylon Jer. 50:8, 51:6, Cp v. 28.

The invaders will spare neither age nor sex.

Their allies. No wonder Daniel rejected the King's honour. Dan. 5:17.

Cp Is. 47:8, 9 She received the first—set the scene to which Jer. 51:33-36.

THE ROD OF YAHWEH'S ANGER Vv 17-23

Jointly with the Persians. Isa 21:2. and under the instrumentality of Cyrus. Isa 44:28. 45:1.

It was a well known characteristic both of Cyrus & the Medes that they were contemptuous of wealth and battled for glory and conquest. Herodotus testifies to this as quoted by Keil.

COMPLETE DESTRUCTION OF BABYLON - NEVER TO BE REBUILT 14-22.

28 Lit. "the glory of the pride of the Chaldees."

BABYLON. Became an uninhabitable desert by the inundation of the Euphrates and the building of Seleucia on banks of the Tigris in B.C. 293. Alexander had intended to make it the throne of his Kingdom, but his intention was defeated by his untimely death.

"THE GLORY OF KINGDOMS" V.19. Note the appellations used: "Great Babylon" Dan. 4:30. "the golden city" Isa. 14:4, "the lady of kingdoms" Isa. 47:5. "abundant in treasures" Jer. 51:13. "the praise of the whole earth" Jer. 51:41.

"SATYRS SHALL DANCE THERE" V.21. Sawe'er - Hairy. RV: Wild goats. Rend. "goat" Lev 4:24 16:9,10,15, 17:7. Rend. "devils" Lev 17:7 Deut. 32:17. 2 Chr. 11:15. a reference probably to Pan. See Rev 18:2. Figuratively these beasts and birds represented the idolatrous worship which came to be associated with them.

866 From above

overthrew Nineveh. The Medes remained allies of Babylon until about 550 BC. (5 yrs after accession of Nabonidus. Then the Mede Astyages was defeated by his grandson Cyrus who captured Ecbatana, the capital of Media. Babylonia, Lydia in Asia Minor, and Sparta formed an alliance against him. He defeated the fabulously wealthy Croesus of Lydia and then turned towards Babylon. SUMMARY: 1 Media - a dependent province of Assyria when prophecy made. 2 Gained independence by help Babylon 3 Unexpectedly stirred against Babylon by Cyrus.

Jacob - Israel = development from one to the other.

Below

Restoration of Israel.

29 Whilst Arabs will visit the site in daytime without fear some superstition prevents them doing so.

30 The Persian kings converted the desolate city into an hunting park.

31 A contrast to the sheep who shall no longer do so.

32 RSV following LXX = "Howling creatures"

33 The evil dwellers in obscure and dark retreats, give doleful screech and seeks its food at night. "The ostrich is a shy & timorous creature delighting in solitary barren deserts. In the night they frequently make a doleful and hideous noise, groaning as if in the greatest agonies." Shaw's travels

34 Not in Heb. RV: "wolves shall cry in their castles." RSV "Hyenas will cry in their towers."

35 That is, once Yahweh issues His command.

CHAPTER 14.

REJOICING IN EARLY CONVERSION UPON OVERTHROW OF BABYLONIAN MONARCHY Vv 1-3

RESTORATION OF ISRAEL Vv 1-3.

1 A token of Divine love. Mal 1:2-3.

2 A token fulfilment. 8:17. See Note on Nethinim p. 637. Future Zech 8:22. Isa 60:3.

3 Past. Ezra 1, 6:8 Neh 2:5-7. Future. Isa 11 60: 3-4 Zeph 3:10.

4 The true rest, not attained when come out Egypt. Deut 5:15 Heb 4:8. Matt. 11:28

THE SUDDEN DOWNFALL OF BABYLONIAN KING Vv 4-8

5 Mâthâl. rend. parable. Num 23:7. Ps 78:2 A maxim usually of a metaphorical nature, hence a simile.

6 Nâgas = To drive, impl. to task, harass, tyrannise. STAFF V.5 SHEBET - or Signify a rod for punishment or the symbol of dominion. Rend. "Ruler" Num. 21:18; 24:17 Deut 33:21 Gen. 49:10 Ps. 60:7 Ps. 108:8 Isa. 14:29.

THE FALL OF

bread. But the self, he pres... is to retire... persons wa... taken with... & MURDAPH fr... QAPH - To pursue... hostile intent.

7 Consequent on victory of C... which is typica... that of Christ...

8 Symbols of ... See Notes. 1 ...

9 Or Wood m... The Cutter...

EXCITEMENT IN HELL

10 Râgaz - To qu... fear, excitement... der violent emot... by a figure, the ... are represented... only stirred at ... of so august a p... life.

11 Rephaim. St... Râphâr - either ... invigorate (as ... or to slacken ... death). Rend ... (i.e. in crime). ... 4. Num 23:24 ... Gen. 14:5 etc. ... ceased" Isa 26:... whom there is ... resurrection. See ...

12 Kî-êch = A ... throne. They are ... enfeebled as sitting ... their covered ... Sheol (ii) Ashtoreth ... in place of ... against couch ... with ... Incline.

THE IGNO... DARKENIN... DAY STAR

13 Helel from Hâ... shine. Noun o... where else. In ... Zech. 11:2 the ve... occurs, rendered ... Gesenius suggests ... be so rend here. ... "Shining One."

15 See Note. Re... appearance of ... foreign luminary ... political heaven... ed a new "day ... ancient kingdom ... quickly came. ... and the early ... was not realis...

16 Applie to co... with Dan 11:2 ... Jer. 51:29.

17 Elevated above ...

18 contrast "st... north" V.13. ... ascend former, ... latter.

19 In astonishm... great a fall ... 15:9-10. The fall ... that Babylon will ... in remembrance ... out the millenni... 14:11 The prop... fayes the astro... of passers by rep... dead body of ... among the ...

Israel's triumph in the fall of Babylon.

anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: [b] they break forth into singing.

8 [c] Yea, [d] the fir trees rejoice at thee, *and* [e] the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [2] Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up [f] the dead for thee, *even* all the [g] chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall [h] speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy [i] viols: the worm [j] is spread under thee, and the worms cover thee.

12 [k] How art thou fallen from heaven, [4] O Lucifer, [l] son [5] of the morning! *how* art thou [m] cut down to the ground, which didst [n] weaken the nations!

13 For thou hast said in thine heart, [a] I will ascend into heaven, [b] I will exalt my throne above the stars of God: I will sit also upon [c] the mount of the congregation, in [d] the sides of the north:

14 I will ascend above the heights of the clouds; [e] I will be like the most High.

15 Yet [o] thou shalt be brought down to hell, to [p] the sides of the pit.

16 They that see thee shall [q] narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* [3] opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one [6] in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 [r] Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [s] the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children [t] for the iniquity of their fathers; [u] that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon [v] the name, and [7] remnant, and [w] son, and [x] nephew, saith the LORD.

23 I will also make it a possession for [y] the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 [z] That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and [8] his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For [9] the LORD of hosts hath purposed, and who shall disannul *it*? [10] and his hand *is* stretched out, and who shall turn it back?

(a) Cp. Prov. 7. 27.
(b) ch. 44. 23. & 49. 13. Ps. 98. 4.
(c) Cp. Ezek. 31. 16.
(d) 2 Kin. 5. 8.
(e) Judg. 9. 15. 2 Kin. 5. 8.
(2) Or, *The grave.*
(f) Ezek. 32. 21.
(g) Eccles. 6. 3.
(h) Job 26. 5.
(i) Ps. 81. 2. 10.
(3) Heb. *leaders, or, great goats.*
(k) Ex. 20. 5. Cp. Mat. 23. 35.
(l) Judg. 18. 14.
(m) Ps. 140. 10. Cp. Ps. 140. 8.
(n) ch. 5. 12.
(o) Esth. 4. 3. Ps. 139. 8.
(p) Prov. 10. 7.
(q) Jer. 51. 62.
(r) Gen. 21. 23. Job 18. 19. Ps. 72. 17.
(s) Judg. 12. 14.
(t) ch. 34. 4. Lam. 2. 1. Rev. 8. 10.
(4) Or, *O day star.*
(u) Cp. Job 38. 7.
(v) ch. 34. 11. Zeph. 2. 14.
(w) ch. 22. 25.
(x) Job 14. 10.
(y) Job 20. 6. Jer. 51. 53. Amos 9. 2.
(z) Dan. 8. 10. Obad. 4.
(5) Cp. ch. 2. 2.
(a) Ps. 48. 2.
(b) ch. 37. 36. Cp. Jer. 50. 18 with ver. 4-25.
(c) Cp. 2 Thess. 2. 4.
(d) Obad. 4. Mat. 11. 23. Luke 10. 15.
(6) ch. 10. 27.
(e) Ezek. 32. 23. Cp. ver. 19.
(f) Ps. 33. 14. Cant. 2. 9.
(g) 2 Chr. 20. 6. Job 9. 12. Prov. 21. 30. Dan. 4. 35.
(7) Or, *did not let his prisoners loose homewards*

THE FALL OF BABYLON. Babylon rebelled against Darius Hystaspes. According to Herodotus, fully determined not to yield they resorted to the expedient of strangling all women except their mothers and one female to each family to bake their bread. But the city was taken by the aid of Zopyrus who frightfully mutilating himself, cutting off his nose and ears and scourging himself, he presented himself to the Babylonians as a deserter claiming he had been so treated because he recommended Darius to retire. He insinuated himself into the good graces of the Babylonians and by skill and apparent success against the Persians was put in charge of the walls. Having obtained this object, he opened the gates to the Persians and the city was taken without difficulty.

THE FALL OF BABYLON (cont.) Darius 867 levelled the walls and took away the gates. Xerxes, his son, destroyed the Temples, including the Temple or Tower of Belus. It was again captured by Alexander the Great. Then by Antigonus, by Demetrius, by Antiochus the Great, and by the Parthians. Each successive conquest contributed to its reduction. Seleucus Nicanor founded Seleucia in its neighborhood, on the Tigris, to draw off its inhabitants, and to this new city a great number of its inhabitants migrated. Gradually it declined until in 2nd century it was largely deserted. In 4th century, its walls were repaired and to form an enclosure for wild beasts, and it became a hunting park for the pastime of Persian monarchs.

By 1322, according to the traveller Sir John Maundeville, it was a place deserted and avoided because of the fierce, venomous beasts that abounded there.

• SHEOL is the Grave. Cp trans. Num. 16:34 in. 1 Cor. 15:55. Gesenius derives it from verb: "To be hollow." Others: To ask, or demand – indicative of its insatiable appetite. Others - Concealed place. See Note in Index on hell.

• SHALL NEVER BE RENOWNED V20. Cp the or-

SERPENT'S ROOT = NACHASH, but "fiery serpent" = SARAPH

The expressions are similar to Num. 21. where the serpent on the pole is described as SARAPH. Cp Ch. 30:6, 14:29

MOAB Isaiah repeats an ancient prophecy 16:13

MOAB. Sig From a father. The incestuous son of Lot. Thus of the flesh. Israel warned not to molest them Deut. 2:9-11; but they resisted Israel, & hired Balaam. Num. 22:1-25, seduced Israel Num. 25:1, prohibited from congregation to 10th generation Deut. 23:3.

4 PALESTINA PUNISHED. The lamentable state of Moab. 13 Sig. Little or Small. Lot, the father of Moab, fled there in time of danger Gen. 19:21.

1 THE LAND DEVASTATED BUT KINGDOM RESTORED.

28 In the year that king Ahaz died was this burden.

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

Fulfilled within 3 years.

CHAPTER 15.

The lamentable state of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; his fugitives shall flee

NIV- Jaas for 23 Shelishiyah

unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER 16.

1 Moab is exhorted to yield obedience to Christ's kingdom. 6 Moab is threatened for her pride. 9 The prophet bewaileth her. 12 The judgment of Moab.

SEND ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the

MOAB IN

prove the
ain into
the auth
ment to

the man
years,
high pl
Mesha,
let me
king ov
Chemosh
and he
in my d
his hou
possess
own day
years.
Then di
Kiryath
Ataroth
city of
slew al
and I c
ground
away th
said ur
night,
noon,
thousar
slaves
carrie
them o
of Isr
agains
forth
and I
ha, an
and th
ed the
no wel
peopl
I digg

MOAB IN THE FUTURE In the days of David, his relations found refuge in Moab 1 Sam. 22:3-4. This was before he was established as King in Jerusalem. When the anti-typical David appears, this will likewise prove the case Dan. 11:40-45; Isa 21: 13-14. The latter-day Moab is Jordan - but the crisis of the End will bring Britain into that position Ezek. 38:13, to fulfil the terms of this prophecy: A covert to Israel; an ultimate acceptance of the authority of David's Throne; a humiliating experience which shall prove their religion 'vain' v. 12; a typical fulfilment to reveal how the crisis will be resolve through Divine intervention v. 14. see also Jer. 48

THE MOABITE STONE

Found at Dibon in 1868, now in the Louvre, Paris.

+ + + + + +

"I am Mesha, the son of Chemosh-melek, the King of Moab, the man of Dibhon; my father reigned over Moab for thirty years, and I sat on the throne after my father. I built a high place for Chemosh in Korha, a place of salvation for Mesha, for he hath delivered me from all monarchs, and he hath let me look with scorn upon all mine enemies. Now Omri the king over Israel, oppressed Moab for many days, for that Chemosh was wroth with the land. His son reigned in his stead and he said, 'Now will I oppress Moab.' Thus spake he even in my days; but I have gained the victory over him and over his house, and Israel is laid waste for ever. Omri took possession of the land of Medeba, and he dwelt therein in his own days and somewhile in the days of his son, even forty years. But in my time, Chemosh gave back the land unto me. Then did I build Baal-Meon, and I have made. . .and I built Kiryathayim. The people of Gad had dwelt in the land of Ataroth from days of old; and the king of Israel built the city of Ataroth. I assaulted the city, and I took it, and I slew all the people thereof in the sight of Chemosh and Moab; and I carried away the Ariel of David, and I dragged it on the ground before the face of Chemosh at Kerioth. And I carried away the people of Saron and the people of. . .And Chemosh said unto me, 'Go carry Nebo over Israel.' And I went up by night, and I fought against the city from dawn even until noon, and I took it, and I slew every man, even seven thousand men, and children, and women, and maidens, and slaves, and I dedicated them unto Ishtar-Chemosh. And I carried away from thence the Ariels of Yahweh, and I dragged them on the ground before the face of Chemosh. And the King of Israel built Yahas and dwelt therein after he had fought against me; but Chemosh drove him forth before me. I led forth two hundred of the men of Moab, I led them up to Yahas, and I took it, that I might join it unto Dibhon. I built Korha, and the forest wall, and the. . . .wall, I built the doors and the towers thereof. I built the royal palace, and I digged the sluices for the water cisterns in the city. There was no well in the city of Korha, therefore I said unto all the people, 'Let every man dig him a well in his own house,' and I digged the water-courses even unto Korha by the hands of

SERPENT'S ROOT = NACHASH, but "fiery serpent" = SARAPH

The expressions are similar to Num. 21. where the serpent on the pole is described as SARAPH. Cp Ch. 30:6. 16:13

MOAB Isaiah repeats an ancient prophecy 16:13

28:32.

MOAB. Sig From a father. The incestuous son of Lot. Thus of the flesh. Israel warned not to molest them Deut. 2:9-11; but they resisted Israel, & hired Balaam. Num. 22:1-25, seduced Israel Num. 25:1. prohibited from congregation to 10th generation Deut. 23:3.

4 PALE

1 THE A

But

1 Cp Nte. Is of Hezekia the fulfilmer against Assyr Pelesheth the wande times type f of covenant

3 Assyria 2 would rej future of Se of Hezekiah

4 The spirit power wi latterday h This is the f nary or any a must fear.

Adder or a Amous ser So called itself aga and causes ron. They w shment ag Israel Num. the latter-a Spiritual the Kingd note on Ft Hezekiah H the pe was overth shall be the The latter RSV "me Lovith: be servants his seed.

The an nation. verge on, the remark 7:5. 4 Ch.

CHA

5 THE PRO

1 SUDD

1 Suddenly, 2 Sig "city" 28 on 'ba Num 21:14,2 3 Sig "forth abbreviat Jeseth Ch. 16 4 Sig. Pinin Hish Num Num 21:33,34 Josh 13:4,17. Jer. 48:18,22

Go up to hre 5 Sig. "to d form sough God Num 32 v. 38, 3:47. to Moab. Mo stone.

6 Waters of quie ed to Reuben Josh 13:16 Men- tioned in Moabite stone

7 Publicly and privately their are signs of greatest distress and mourning.

THE BOOK OF WOES

cc. 28-33

Just as the "woes" of Ch 5. and the circumstances of Cc. 1-12 reflected the spiritual state of the nation and its relation to Assyria upto and including the time of Ahaz. so these chapters do so in relation to the time of Hezekiah. They provide the background of conditions leading to the historical interlude.

The first "woe" must have been given before the overthrow of Samaria by Shalmaneser followed and completed by Sargon in Jan. 721 BC. If it is dated before the actual siege which lasted about 3 yrs it would place it about the time Hezekiah commenced to reign.

ISA 28:10 NIV.

10 "For it is:
Do and do, do and do,
rule on rule, rule on rule;
a little here, a little there."
(Heb. = sav lasav sav lasav kav lakav kav lakav - perhaps a mimicking of the prophet's words).

11 Very well then, with foreign lips & strange tongues God will speak to this people, to whom he said, "This is the resting place, let the weary rest," and "this is the place of repose" - but they would not listen.

12 So then the word of the Lord to them will become: Do and do, and do

the captives of Israel. I built Aroer, I made the road unt Arnon. I built again Beth-Bamoth, which was ruined. I built Bosor. . . .I added one hundred cities unto the land of Moab. I built Medeba and Beth-Baal-Meon. . . And Chemosh said unto me: 'Go down and fight against Horonayin,' and I went down and fought against it. . ."
(Mesha lived about 200 years before Isaiah).

old enmity. See also Cp Jer. 48:36.

Ar is from a root = awaking and hence denotes a city guarded by waking or a watch.

MOAB IN THE FUTURE In the days of David, his relations found refuge in Moab 1 Sam. 22:3-4. This was before he was established as King in Jerusalem. When the anti-typical David appears, this will likewise prove the case Dan. 11:40-45; Isa 21:13-14. The latter-day Moab is Jordan - but the crisis of the end will bring Ant. ain into that position Ezek. 38:13, to fulfil the terms of this prophecy: A covert to Israel; an ultimate acceptance of the authority of David's Throne; a humiliating experience which shall prove their religion vain v. 12; a typical fulfilment to reveal how the crisis will be resolved through Divine intervention v. 14. recap to Jer. 48

throne be [1] established: and he shall sit upon it in truth in the tabernacle of David, [b] judging, and seeking judgment, and [c] hasting righteousness.

6 ¶ [d] We have heard of the pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* [e] his lies *shall* [f] not *be* so.

7 Therefore shall Moab [g] howl for Moab, [h] every one shall howl: for the foundations of [i] Kir-hareseth shall ye [k] mourn; surely *they are* stricken.

8 For [l] the fields of Heshbon [p] languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto [s] Jazer, they wandered *through* the wilderness: her branches are [t] [x] stretched out, they are gone over the sea.

9 ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for [u] [x] the shouting for thy summer fruits and for thy harvest is fallen.

10 [c] And gladness is taken away, and joy out of [d] the plentiful field; and [e] in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine [f] in *their* [h] presses; I have [i] made *their vintage* [z] shouting to cease.

11 Wherefore [l] my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on [q] the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab [r] since that time.

14 But now the LORD hath spoken, saying, Within three years, [a] as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* [3] feeble.

CHAPTER 17.

1 Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The woe of Israel's enemies.

THE [f] burden of [m] Damascus. Behold, Damascus is taken away [o] from *being* a city, and it shall be a ruinous heap.

2 [q] The cities of Aroer *are* forsaken: they shall be for flocks, which [r] shall lie down, and [t] none shall make *them* afraid.

3 [u] The fortress also shall [v] cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* [@] the glory of Jacob shall be made thin, and [b] the fatness of his flesh shall wax lean.

5 And it shall be [f] as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it is as he that gathereth ears in [g] the valley of Rephaim.

6 [#] [k] Yet gleaning grapes shall be left in it, [m] as the shaking of an olive tree, [n] two *or* three berries in the top of [o] the uppermost bough, four *or* five in the [p] outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to [r] his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which

[1] Or, *prepared.*
[a] Job 7. 1.
[b] Ps. 96. 13.
[c] Prov. 22. 29.
[d] Jer. 48. 29. Zeph. 2. 10.
[3] Or, *not many.*
[e] Jer. 48. 30.
[f] Prov. 15. 7.
[g] Jer. 48. 20, 31.
[h] ch. 15. 3.
[i] 2 Kin. 3. 25.
[k] Or, *mutter.*
[l] Jer. 48. 31.
[m] See ch. 13. 1.
[n] Cp. Jer. 49. 23-27.
[o] ch. 15. 4.
[p] Ps. 83. 4.
[q] ch. 19. 6.
[r] Josh. 13. 25.
[s] Job 11. 19. Zeph. 3. 13.
[t] Num. 21. 32.
[u] Lev. 26. 6. Deut. 28. 26. Jer. 7. 33.
[v] ch. 7. 16.
[x] Or, *plucked up.*
[z] Judg. 15. 9.
[@] ch. 16. 10.
[b] Or, *the alarm is fallen upon, &c.*
[#] ver. 10. Jer. 25. 30 & 48. 33 & 51. 14.
[@] ch. 7. 16.
[b] ch. 10. 16.
[g] Jer. 48. 33.
[d] ch. 10. 18.
[e] Judg. 9. 27.
[f] Jer. 51. 33.
[g] 2 Sam. 5. 18.
[k] ch. 5. 2.
[l] ch. 17. 3 & 21. 2 & 24. 8.
[m] ch. 6. 13.
[n] ch. 63. 15. Jer. 48. 36. Cp. ch. 15. 5.
[o] ch. 24. 13.
[p] 1 Kin. 17. 12. Job 33. 29.
[q] ver. 9.
[r] ch. 27. 10.
[s] ch. 15. 2.
[t] ch. 27. 11. Prov. 14. 31. Hos. 8. 14.
[u] ch. 48. 3, 5. Ps. 93. 2. Cp. Amos 2. 1-3.

"IN THAT DAY" v.4. In Ch 7. Isaiah linked these events with the Immanuel prophecy, and they are evidently typical of the future. The Assyrian shall attack Damascus Mic. 5:5, the time of Jacob's trouble will humble Jerry Isa. 17:4; Jer. 30:6-9, but this will cause them to seek Yahweh in truth Isa. 7:7; Jer. 30:8-11. The nation appointed to this task, "the rod of Yahweh" Isa. 10:5-6 shall be punished in turn. Isa 17:12-14. Israel will be attacked by those very nations in which she has placed her confidence Jer. 30:14-15

In faithfulness ref. 45:4; 85:10-11. Zech 8:3
10 OHEL - RV "Tent." Not as home, 9:11. A temporary dwelling as in 11.15:1 But a permanent abode in Ps. 19:4; 61:4. Isa 33:20. the Sanctuary. Ezek 41:1 Ref Isa. 11:1-5; 32:1-2. 2 Sam. 21:3. Ps. 72:2-4 96:13; 98:9; 99:4. Zech 9:8.
12 Quick to do that which is right. Heb 1:8-9.
MOAB HUMBLED BECAUSE OF PRIDE Vv 6-8
Cp Jer. 25:29, 15. Ez 25:8. Zeph 2:8-11
RV: "His boastings are nought." The verse implies that Moab is unrepentable. Cp Israel's "lovers" Jer. 30:14-15
15 National disaster a lamentation.
16 ASHIYSH - Pressing. RV: "Ravin-eater," cognate word ASHIYSHAH (few) rend Hag. 1:6. 2 Sam. 6:19; Song 2:5. Hos. 3:1. The products of the country.
17 City of Refuge one time CAPital. 2 Kg 3:25.
Reckoning. Once controlled by Sihon Num. 21:23-26
Sig. Coolness. Noted for the excellence of its wine Jer. 48:32-33
See Note Jer. 48:32.
21 Sig. God has ascended. About 1 m. north Heshbon.
Instead of shouts of joy at harvest, there will be shouts of joy at conquest & victory of Moab's enemies. RV: "Upon thy harvest the battle shouting is fallen"
23 Divine judgment has reduced Moab.
24 The seat of compassion, pity, tender mercy. Ps 25:6; 1 Kg 3:26; Isa 63:15. In ancient times the bowels denoted the upper viscera & not merely the lower viscera as today. Jer. 4:19.
27 The beating of the heart, the agitation of the nerves, the feeling of nausea & indigestion indicative of deep feeling.
MOAB WEARIED 12-14
26 RV: "when Moab presenteth himself when he wearieth himself upon the high place, & shall come to his sanctuary

Time exactly marked off as would be the case with a hireling. Probably fulfilled by Sennacherib
RV. Brought into contempt.
RV: "of no account."

CHAPTER 17.

6 THE DOOM OF DAMASCUS Vv. 1-11

1 DIVINE JUDGMENT ON THE CITY. Vv. 1-2.

For background. See Amos 1:3-5
Sig. Like giving drink. See 1 Kg. 11:24. Sack of blood. Song 7:4. A beautifully situated city on the eastern side of the Anti-Lebanus, well watered by the Abana so that it appears in the wilderness like a vast and fertile oasis. A beautiful panoramic view of the city is gained from the crest of Antilibanus which rises abruptly on the western side of the city some 500 feet.
In 4th year Ahaz, Tiglath-pileser took Damascus at the instigation of Ahaz 2 Kg 16:7-9 who had refused the sign of Isaiah. Isa 7:1, 11-12. Ahaz became seduced by the altar of Damascus 2 Kg 16:10-15.
Sig. Poor, naked, helpless. A district adjacent to Damascus, having cities of its own not to be confused by the city of Aroer elsewhere, e.g. Num. 32:34; 2 Sam. 24:5.
Shepherds shall lead their flocks to graze there.
No inhabitants to drive the shepherds away.

2 DIVINE JUDGMENT ON ITS ALLY Vv. 3-8.

Ephraim had been allied to Damascus against Judah - Isa 7:8-9 Cp 2 Chr. 28:23-24.
Ahaz hired Tiglath-pileser by despoiling the Temple, & Rezin, King of Damascus was slain. The Kingdom ceased with his death. Cp 2 Kg 16:9. Amos 1:3-5.
An ironical statement illustrated by the next verse. Damascus recovered, but was later attacked by Nebuchadnezzar, as predicted. Jer. 49:23.
See below
Assyria humbled Zion as well as Damascus Isa. 5:8. Judah is included in the latter-day application of the prophecy. - "the glory of Jacob" Israel was taken into captivity by the Assyrian. Shalmaneser completed the work of Tiglath-pileser by depopulating the country 2 Kg. 17:3, 17-23.
Valley of Giants. Philistines twice to despoil Judah's harvests 2 Sam. 23:13; David twice defeated them. 2 Sam. 5:18-25.

3 A REMNANT SAVED 6-8.

RV "Yet there shall be left therein gleanings..."
There was a typical fulfilment of this in the days of Hezekiah 2 Chr. 30:13-22 when the Assyrian was also overthrown. Cp Zech. 13:9
RA "Ah! See, behold.
As Ahab did the altar of Damascus. 2 Kg 16:10-19. In the Northern Kingdom the altars of Dan & Bethel 1 Kg 12:28-30

"THE ROCK OF THY STRENGTH" V.10.
Tzur. Moses first used title Deut 32:4,15,18,30,31. Echoed by David 2 Sam. 22:2, 32, 47; 23:3. Ps. 18:2, 31, 46. 19:14; 28:1 etc. Now by Isaiah Isa. 26:4; 30:29; 44:8. Elsewhere Hab. 1:12. Instead of Israel looking to that Rock, they put their confidence in their rock-fortresses. V. 9.
Strength. Stronghold (RV). Cp. Prov. 18:10.

SULTRY CALM BEFORE THE STORM V.4
J. Thomas renders: "In His dwelling place without fear, as dry heat impending lightning, as a cloud of dew in the heat of harvest." Lex. Vol. 3, p. 403. The cloud of dew = the rainy. Isa. 26:19. Lex. Vol. 2, p. 25. No rain to cool the sultriness until after the storm. For rain see Isa 55:10. Cp. 2 Sam 23:4.

18 RV: Asherim. See note top. p. 945.
19 Probably emblems of Baal.

4 THE NATION PUNISHED. Vv 9-11

20 RV: "as the forsaken places in the woods or on the mountain top which were forsaken from before the children of Israel." Sennacherib did this before coming to Jerusalem. So also will God. Israel shall experience temporarily the fear of the Canaanites when Joshua invaded the land. Jos. 30:4-8.
21 The sin of forgetfulness. Ps. 78: 42. Cp Isa. 51:13.
22 Ps. 68:19-20. Yet to be acknowledged by all the world Ps. 65:5. Purges sins. Ps. 79:9. Cp Exod. 15:2. Manifested in Christ. Isa. 42:6; 62: 11. Luke 1:69; 2:30. Israel is the channel of it. Jhn. 4:22; Rom. 28:28. See Notes opp. Exod. 15.
23 CHEMDAH - desirable. That which attracts the flesh. Forgetfulness of Yahweh led to the introduction of every seductive form of religion. Cp Hos. 8:11; 10:11, 12:11. RV margin "the ships of Chittim"
24 ZUWR - To turn aside, an apostate. See Prov. 31.
25 RV: "In the day of thy planting thou hedgest it in, and in the morning thou makest thy seed to blossom." Every thing was done to cultivate the plant - but the harvest was a disappointment.
26 NED - To heap up, from NUWD - To nod, waver, wander, disappear. RV: "fleeth away." Where were the gods of the nations in the face of Sennacherib's threat? 2 Kg. 18:33-35. Isa. 36:19. 2. Not will foreign aid help Israel in face God's attack. Jer. 30:6-8; 12-15; Jer. 31: 15-18.

1 THE NATIONS PUNISHED. Vv 12-14.

27 RV: "Ah, the uproar of many peoples." Isaiah draws attention to the flooding invasion of the Assyrian. Ahaz called upon it to relieve the threat of the northern confederacy of Damascus and Ephraim Vv 1-5 but it would also flood over into Judah Isa. 8:7. Isaiah draws attention to this as indicative of Gog's attack.
28 Isa. 51:20; Ps 93, Cf. Rev. 15:2; 16:6; 21:1. Cp Amos 2:16.
29 Isa. 8:7-8. Cp Ps 93:3-4, Ps. 2.
30 RV: "He" - Yahweh through the Son. Isa. 24:21-23; 63:1-4. Dan 11: 45; Joel 3:16; Zech. 14:3. Rev. 16:15-17; Ezek. 38:17-23. Isa. 2: 4; 9:7; 66:15-16. 2 Thess. 1: 7-8. "them" in Heb (and "they") is him and he. See RV mrg. Sennacherib fled back but was assassinated. Isa. 37:37. Gog will be represented twice of all those with him. Isa. 10; 41; Rev. 19:21; 20:8; Ezek. 38:17.

Ethiopia and Egypt threatened.

his fingers have made, either [a] the groves, or the [2] images.
9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.
10 Because thou hast forgotten [c] the God of thy salvation, and hast not been mindful of [d] the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:
11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* [3] a heap in the day of grief and of desperate sorrow.
12 ¶ Woe to the [4] multitude of many people, *which* [h] make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [4] mighty waters!
13 The nations shall rush like the rushing of many waters: but *God* shall [5] rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like [6] a rolling thing before the whirlwind.
14 And behold at eveningtide trouble; *and* before the morning he *is* not. [7] This *is* the portion of them that spoil us, and the lot of them that rob us.

[a] Deut. 16. 21. Mic. 5. 14.
[2] Or, *sun images.*
[3] Chr. 14. 5.
[3] Or, *a nation that meteth out, and treadeth down.*
[4] Heb. *a nation of line, line, and treading under foot.*
[5] Or, *whose land the rivers despise.*
[b] ch. 5. 26.
[c] Ps. 68. 19, 20.
[d] Deut. 32. 18. *See above* Ps. 31. 2 & 62. 7.
[6] Or, *regard my set dwelling.*
[e] Ps. 89. 14. Cp. Ps. 99. 2.
[7] Or, *after rain.*
[f] 2 Kin. 4. 39.
[g] Job 15. 33.
[8] Or, *removed in the day of inheritance, and there shall be deadly sorrow.*
[9] Or, *noise.*
[h] Jer. 6. 23.
[i] Cp. ch. 37. 36.
[k] Rather as ch. 40. 22.
[4] Or, *many.*
[l] Ps. 65. 29. Cp. [2] Chr. 32. 23.
[3] Or, *thistle-down.*
[4] Or, *outspread and polished, &c.* See ver. 2.
[m] ch. 33. 1, 4.
[n] Cp. ch. 20. 4, 5. [2] Kin. 19. 9. Ezek. 30. 4, 5, 9. Zeph. 2. 12.
[5] Ch. 13. 1.
[p] Ezek. 29. 2—31. 2.
[6] Ps. 18. 10 & 104. 3.
[q] Ex. 12. 12. Jer. 43. 12.
[r] ch. 13. 7.
[s] Eccles. 9. 11. Jer. 2. 23. Lam. 4. 19.
[t] ver. 7.
[5] Or, *outspread and polished.*

CHAPTER 18.

1 God in care of his people will destroy the Ethiopians. 7 An access thereby shall grow unto the church.

WOE to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:
2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye [1] swift messengers, to [a] a nation [2] scattered

31 Dan. 11:35. Mic. 4:13; Joel 3:11-14.
32 Rev. 11:18; Mal. 4:1-2. 2 Sam. 23:1-7. Zech. 14: 6-7
33 Isa. 51:22-23; 33:1-6; 60:14; 54:17; Jer. 25:29.

CHAPTER 18.

8 A PRESENT FOR YAHWEH Vv 1-7.
1 THE LAND SHADOWING WITH WINGS SUMMONED Vv 1-2.

1 RV: "Ah" Cp 17:12. The nation summoned.
2 A nation of widespread dominion or protectorate Cp usage Isa. 8:8. LXX: "ye wings of the land of ships" The extremity of the ancient world. Cush or Ethiopia had extended to Nubia or the area of the Upper Nile. "Cush begat Nimrod" Gen. 10:8 where antitype is yet to become "a mighty one in the earth." Cp Mic. 5:5-6. The influence of "the land of ships" extends beyond that of the modern Nimrod.
4 A merchantile marine power Ezek. 38:13.
5 Or papyrus. - the symbol of Egypt. Ps. 68:30. The reference is to Britain in Egypt.
6 Eliminate. It is not Britain that says this, but Yahweh Who commands it. Isa. 60:9.
7 Not the usual word for "scattered." MÂSHAK - To draw out, spread out. Read "soweth" Amos 9: 13. Cp 1 Pet. 1:1.
8 MOWRÂT - Stripped, bald a Cp Isa. 50:6. Stronger Obstinate.

Whatever prim

2 EGYPT UNDER G
Vv 2-4.
The conditions lead to the consummation now outlined.
3 This suggests a of internal strife civil war culminating in subjection to a vader V. 4. This ca brought about by rea against present pro-A policy when the King North moves south
4ff. 9 LXX "name against Egypt was formerly ided into 42 names of tners.
10 Shall be poured ou wasted. If shall be hausted with conten a in prospect of defe subjugation.
11 Heb El-eel, Yoniy for nothing. Egypt possibly seek help from Moslem world - but in 12 Cp Ch. 8:19. Egypt probably appeal to the so-called Christia - but in vain.
13 Sawkar - To shu Cumptic. to surrend Cp Ezek. 38:17.
Qâtsech - Severe, thus making destruc that must be obeyed.
15 Adonim - Lords - th they leaders of the c crated host.
16 Heb. az = strong, rigorous.
17 This Adon, or ruler be alone capable wreaking Egypt.

3 THE OVER STATE EGYPT. Vv 5-10
18 Nâthath - to dry Her commerce sh Cp Dan. 11:44.
19 Local trade.
20 Roth: "And river STINK." Cheyne - pale. The normal cou of life shall stagnate rivers - branches of the
21 "The canals of E be stripped & waste the artificial canals which the land irrig in the national calamity the normal requisi daily living will be hed.
22 Nekh. "The meadow 2 broth from arab be naked, open, bare.
23 Roth - Nile. Heb. - River. The meado relying upon the inun tion of Nile remain cultivated. There is ine in Egypt.
24 Nekh - "The mouth means of blowing. Place where waters of flow are discharged into a probably into irrigati
25 Through neglect great "natural" ch Nurse. The vanco of the Nile. The calamity will cause m cease from their la aggravate famine a
27 Booth - To be pa The fear of the in shall bring to an end hry.
28 The very found the nation shall

CHAPTER 19.

1 The confusion of Egypt. 11 The foolishness of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Assyria, and Israel.

THE [a] burden of [1] [p] Egypt. Behold, [2] the LORD rideth upon a [r] swift cloud, [3] and shall come into Egypt: and [r] the idols of Egypt shall be moved at his presence, and [4] the heart of Egypt shall [7] melt in the midst of it.

PANIYM Faces. 6314

9 CHAPTER 19 — THE SMITING & HEALING OF EGYPT
1 INVASION V 1
1 Heb. Mitzrayim. See Ham. Gen 10:6 See Cushites Q. The anarchy by Inhabitants - Civil Black.
2 Zech. 14:3.
3 Kal, light or swift detachment of the hituinous Christ
4 Mt. 24:30 Rev. 1:7 & 6:6. Hab. 3:3-10
5 Nuwa - To wave also to be removed. The religious leaders Egypt will be in fear at the invasion their fear will be founded. They was probably into irrigati
6 The strength vigor of the nation
7 The whole nation be in a state of all fear of the sudden of events, and the marshalled invade

Whatever primary application this prophecy had to past events, its full application is undoubtedly in the future

EGYPT UNDER GOG. VV 2-4

The conditions leading to the consummation of V.1 now outlined.

8 This suggests a state of internal strife and civil war culminating in subjection to an invader V.4. This could be brought about by reaction against present pro-Russian policy when the King of the North moves south Dan 11:40

9 LXX "nome against nome" Egypt was formerly divided into 42 nomes or districts

10 Shall be poured out or wasted. It shall be exhausted with contention, a prospect of defeat & subjugation.

11 Heb Et-eel Vanity, good for nothing. Egypt will possibly seek help from the Moslem world - but in vain.

12 Cp Ch 8:19. Egypt will probably appeal for aid to the so-called Christian world - but in vain.

13 Sawkar - To shut up (implic. to surrender). Cp Ezek 38:17.

14 Qâshech - Severe, stern (but making demands that must be obeyed.

15 Adonim - Lords - the military leaders of the conquered host.

16 Heb. az = strong, harsh, rigorous.

17 Thus Judah, or Ruler will be alone capable of delivering Egypt.

THE DIRE STATE OF EGYPT. VV 5-10

18 Nâshath - To dry up. Her commerce shall fail Cp Dan 11:44

19 Local trade.

20 Roth: "And rivers shall STINK." Cheyne - Stagnate. The normal current of life shall stagnate.

21 Yeôr = branches of the Nile.

22 "The canals of Egypt shall be shallow & waste" L. The artificial canals which the land irrigated. In the national calamity, even the normal requirements of daily living will be neglected.

23 Roth. "The meadows."

24 Âroth from ârâh, to be naked, open, bare.

25 Roth - Nile. Heb Yeôr - River. The meadows lying upon the inundation of Nile remain uncultivated. There is famine in Egypt!

26 Tsêch - The mouth as the means of blowing. "The place where waters of a stream are discharged into another - probably into irrigation canals.

27 Through neglect in the great national crisis.

28 Murgâl The various streams of the Nile. The general calamity will cause men to cease from their labors & will aggravate famine conditions.

29 Booth - To be pale (so Roth) The fear of the invasion shall bring to an end all industry.

30 The very foundations of the nation shall be destroyed. The rich and these in authority shall be broken or crushed (Roth).

31 Roth: "All who make wages be bowed down in soul." RV. "All they that work for hire shall be grieved in soul." The laboring class shall be affected in the general calamity. Thus: Commerce shall cease V.5. Egypt shall be isolated and food shall become scarce V.6. The fields remain uncultivated V.7. Fishing ceases aggravating famine conditions V.8. Industry closes down V.9. Rich & poor involved in the calamity V.10

4 A PUNISHMENT FROM YAHWEH 11-15.

Cp Jer. 32:20. Ps. 68:30.

30 Sig. Traveller a. The Tanis of the Greeks and once a royal residence

31 Irrational. The wisdom of Egypt was once proverbial 1 Kgs 4:30. Acts 7:22. but in opposing Israel it has been stupid. The brutish (fleshly) person understands not the Divine purpose. Ps 92:6. 94:8.

32 The prophet mocks her ancient power, wisdom and prestige.

1 THE CONVERSION OF EGYPT VV 21-22

52 Zeeh. 14:18. Ps 68:30. Sacrifice represents animal offerings Cp Isa 66:3. whilst "oblation" (minhâ) denotes any offering that is not through shedding of blood. These also offered at Jerusalem Ezek 44:20.

---

1 Heb. *mingle.*
a 1 Cor. 1. 20.
2 Jer. 2. 26. Ezek. 30. 13.
c ver. 14. Job 12. 24.
3 Or, *governors.*
4 Heb. *corners.*
5 Heb. *shall be emptied.*
6 Heb. *swallow up.*
7 Heb. *a spirit of perversities.*
d ch. 8. 19.
e ch. 24. 20. Ps. 107. 27.
8 Or, *shut up.*
f ch. 9. 14.
g ver. 18, 19.
h Jer. 50. 37. Nah. 3. 13.
i Ezek. 30. 12. Cp. Jer. 51. 36.
k ch. 10. 32.
l 2 Kin. 19. 24.
m Ex. 2. 3, 5.
n ch. 33. 9.
o ch. 41. 2.
9 Heb. *and* shall *not* be.
p 2 Kin. 7. 13.
q Cp. Num. 11. 5.
r Zeph. 3. 9. Cp. Jer. 43. 13.
10 Heb. Zeph. the lip. 3:9
s Job 41. 1.
t ch. 16. 8.
11 Or, *of Heres, or, of the sun.*
u ch. 22. 19. Judg. 6. 25. 2 Kin. 18, 30 & 19. 10, 14.
v Ex. 24. 4.
w Cp. Ps. 68. 31.
x Cp. 1 Kin. 10. 28. Prov. 7. 16. Ezek. 27. 7.
12 Or, *white works of fine linen.*
13 Heb. *foundations.*
y Josh. 22. 27.
14 Heb. *of living things.*
z Num. 13. 22.
a Jer. 10. 14, 21 & 51. 17.
b ch. 31. 2.
c Ps. 72. 1.
d 1 Cor. 1. 20.
e ver. 18, 19, 23.

---

1 The conditions leading to the consummation of V.1 now outlined.

2 This suggests a state of internal strife and civil war culminating in subjection to an invader V.4. This could be brought about by reaction against present pro-Russian policy when the King of the North moves south Dan 11:40

3 LXX "nome against nome" Egypt was formerly divided into 42 nomes or districts

4 Shall be poured out or wasted. It shall be exhausted with contention, a prospect of defeat & subjugation.

5 Heb Et-eel Vanity, good for nothing. Egypt will possibly seek help from the Moslem world - but in vain.

6 Cp Ch 8:19. Egypt will probably appeal for aid to the so-called Christian world - but in vain.

7 Sawkar - To shut up (implic. to surrender). Cp Ezek 38:17.

8 Qâshech - Severe, stern (but making demands that must be obeyed.

9 Adonim - Lords - the military leaders of the conquered host.

10 Heb. az = strong, harsh, rigorous.

11 Thus Adon, or ruler will be alone capable of delivering Egypt.

12 THE DIRE STATE OF EGYPT. VV 5-10

13 Nâshath - To dry up. Her commerce shall fail Cp Dan 11:44

14 Local trade.

15 Roth: "And rivers shall STINK." Cheyne - Stagnate. The normal current of life shall stagnate.

16 Yeôr = branches of the Nile.

17 "The canals of Egypt shall be shallow & waste" L. The artificial canals which the land irrigated. In the national calamity, even the normal requirements of daily living will be neglected.

18 Roth. "The meadows."

19 Âroth from ârâh, to be naked, open, bare.

20 Roth - Nile. Heb Yeôr - River. The meadows lying upon the inundation of Nile remain uncultivated. There is famine in Egypt!

21 Tsêch - The mouth as the means of blowing. "The place where waters of a stream are discharged into another - probably into irrigation canals.

22 Through neglect in the great national crisis.

23 Murgâl The various streams of the Nile. The general calamity will cause men to cease from their labors & will aggravate famine conditions.

24 Booth - To be pale (so Roth) The fear of the invasion shall bring to an end all industry.

25 The very foundations of the nation shall be destroyed. The rich and these in authority shall be broken or crushed (Roth).

26 Roth: "All who make wages be bowed down in soul." RV. "All they that work for hire shall be grieved in soul." The laboring class shall be affected in the general calamity. Thus: Commerce shall cease V.5. Egypt shall be isolated and food shall become scarce V.6. The fields remain uncultivated V.7. Fishing ceases aggravating famine conditions V.8. Industry closes down V.9. Rich & poor involved in the calamity V.10

27 A PUNISHMENT FROM YAHWEH 11-15.

Cp Jer. 32:20. Ps. 68:30.

28 Sig. Traveller a. The Tanis of the Greeks and once a royal residence

29 Irrational. The wisdom of Egypt was once proverbial 1 Kgs 4:30. Acts 7:22. but in opposing Israel it has been stupid. The brutish (fleshly) person understands not the Divine purpose. Ps 92:6. 94:8.

30 The prophet mocks her ancient power, wisdom and prestige.

31 THE CONVERSION OF EGYPT VV 21-22

32 Zech. 14:18. Ps 68:30. Sacrifice represents animal offerings Cp Isa 66:3. whilst "oblation" (minhâ) denotes any offering that is not through shedding of blood. These also offered at Jerusalem Ezek 44:20.

---

33 Cp Vv 21-25. Ps 68:30. Hab 3:13-15

34 Evod. Silly, deluded, from a root, to be perverse. This shown in traditional antisemitism

35 Sig To wave a The Memphis of the Greeks. Called Moph. Hos 9:6. One of the chief cities of ancient Egypt, the royal seat of Psammetichus.

36 Roth: "They who are the cornerstone of her tribes, have led Egypt astray" i.e, her rulers.

37 Cp Amo 3:6 How has Yahweh done this? By controlling the circumstances that produced it - Israel in the land. Intoxicated by envy and hatred, Egypt has revealed a perverse spirit which has led to her own undoing.

38 Ma'aseh - an action. Egypt will be completely caught Dan 11:42 so that there will be nothing that anyone can do to extricate the nation from the problem.

39 All classes of society Cp Ch 9:14

5 THE HEALING OF EGYPT. Vv 18-25

a EGYPT HUMBLED Vv 16-17

40 In warning & threatening. Kâlâh - Brandishing - if Egypt does not submit.

41 The purpose of Yahweh will be made known through Israel out Egypt, & will cause widespread fear because of previous anti-Semitism.

42 To destroy. God then in possession of it & punish all those who oppose the Divine will in regard to Israel.

b THE TRUTH TAUGHT V 18

43 The number of grace. Five centres throughout the land where Truth, taught & propagated

44 Allegiance.

45 Heb - Destruction (See Roth).

Some have Ohr = Sun Cp Mal 4:2. LXX = City of Righteousness, but this is suggested by others as a corruption The city of Destruction shall commemorate the overthrow of oppressors V 20 as a permanent memorial Cp Ezek 39:11

c YAHWEH MEMORIALISED V 19

46 As a memorial of the new covenant in Egypt Cp 2:1. Cp the case of 2½ tribes Josh 22:24-27

47 An obelisk. These were set up at places where special manifestations of Divine goodness occurred Cp Gen 28:18. 35:14. Gen 10:19. Gen 13:18. Gen 14:14. It is situated at the border opposite where the "Lord's" first rested (Cog, or first entered the land (Then Egypt first heard the voice of Yahweh.

48 The verb will permit the verse to be rendered, "And when they shall cry" (J. Alexander on Isaiah) Concord. - "In case they will cry unto Yahweh in view of their oppressors" - Having been delivered of God

They join as servants with Christ & the altar & pillar are set up not only to memorialise the past victory but as a token that if they remain faithful they will be protected from any further such attacks.

If A.V. accepted, this cry to Yahweh will follow the deliverance. They will cry because of past miseries and to be delivered from any such repetition - in consequence of which a second appointed Ruler in Egypt - the Saviour

49 This term used of saints Obad 21. - one of whom will be set up as general ruler in Egypt

50 Heb. Rab. Chief over others. Rend. Captain 2 Kings 25:8,10,11 - & Prince Jer 39:3, 41:1. Officer Esther 1:8 & 9:3

51 With the assurance of protection & hope they gladly submit to Jehovah

fice and [a] oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it*: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ [d] In that day [e] shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 [d] In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt [f] my people, and Assyria [g] the work of my hands, and Israel [h] mine inheritance.

[a] Mal. 1. 11.
[b] ch. 37. 9.
[c] ch. 30. 3. 5.
[d] Or, country.
[d] ver. 16, 18.
[e] ch. 11. 16.
[f] ch. 43. 1. Mic. 6. 2.
[g] Ps. 138. 8.
[h] Ex. 34. 9. Deut. 4. 20. 9. 29. 1 Kin. 8. 51. Jer. 10. 16. 51. 19. Joel 3. 2. Rev. 12. 17.

CHAPTER 20.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that [i] Tartan came unto [k] Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD [l] by [a] Isaiah the son of Amoz, saying, Go and loose the sackcloth [d] from off thy loins, and put off thy shoe from thy foot. And he did so, walking [m] naked and [n] barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked [m] naked and [n] barefoot [o] three years *for* [p] a sign and wonder upon Egypt and upon [q] Ethiopia;

4 So shall the king of Assyria lead away [r] the Egyptians prisoners, [s] and the [t] Ethiopians captives, young and old, naked and barefoot, even [u] with *their* buttocks uncovered, to the [v] shame of Egypt.

5 And [w] they shall be afraid and ashamed [x] of Ethiopia their expectation, and [y] of Egypt their glory.

6 And the inhabitant of this [z] isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

[a] Mal. 1. 11.
[i] ch. 37. 9.
[k] ch. 30. 3. 5.
[l] Or, country.
[d] ver. 16, 18.
[e] ch. 11. 16.
[f] ch. 43. 1. Mic. 6. 2.
[g] Ps. 138. 8.
[h] Ex. 34. 9. Deut. 4. 20. 9. 29. 1 Kin. 8. 51. Jer. 10. 16. 51. 19. Joel 3. 2. Rev. 12. 17.
[i] Ch. 13. 1. Mic. 1. 9.
[m] Cp. Rev. 17. 3.
[n] Jer. 51. 36. Rev. 17. 1.
[o] Job 37. 9. Zech. 9. 14.
[p] Job 1. 19.
[q] Heb. *hard.*
[r] Ex. 21. 8. Judg. 9. 23. Job 6. 15.
[s] Cp. Hos. 2. 23.
[t] ch. 29. 23.
[u] 2 Kin. 21. 14. Joel 3. 2.
[v] ch. 11. 11.
[w] ch. 13. 17.
[x] ch. 16. 10.
[y] ch. 15. 5. Ezek. 30. 4. Nah. 2. 10.
[z] ch. 13. 8.
[a] 2 Kin. 18. 17.
[b] 1 Sam. 5. 1.
[c] Ps. 38. 6.
[d] Or, *My mind wandered.*
[e] Ps. 55. 5.
[f] Heb. *by the hand of Isaiah.*
[g] ch. 1. 1.
[h] Cp. Deut. 28. 67.
[i] 1 Kin. 9. 1.
[k] Heb. *put.*
[l] 2 Kin. 1. 8. Cp. Zech. 13. 4 with ch. 50. 3.
[m] ch. 23. 13.
[n] 1 Sam. 19. 24.
[o] 2 Sam. 15. 30. Jer. 2. 25.
[p] Cp. ch. 22. 6. Jer. 51. 11.
[q] Cp. ch. 37. 30.
[r] 1 Cor. 4. 9.
[s] Zeph. 3. 10.
[t] ver. 9.
[u] Cp. ver. 2.
[v] Heb. *the captivity of Egypt.*
[w] 1 Kin. 18. 29.
[x] ch. 28. 1.
[y] Or, *erred as a lion.*
[z] 2 Sam. 10. 4.
[a] Hab. 2. 1.
[b] Heb. *nakedness.*
[c] Or, *every night.*
[d] ch. 37. 27.

CHAPTER 21.

1 The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon. 11 Edom is moved to repentance. 13 The set time of Arabia's calamity.

THE [a] burden of [a] the desert of [b] the sea. As [c] whirlwinds in the south pass through; so [d] it cometh from the desert, from a terrible land.

2 A [e] grievous vision is declared unto me; [f] the treacherous [g] dealer dealeth treacherously, and the spoiler spoileth. Go up, [h] O Elam: besiege, [i] O Media; all the sighing thereof [k] have I made to cease.

3 Therefore [l] are my loins filled with pain: [m] pangs have taken hold upon me, as the pangs of a woman that travaileth: I was [n] bowed down at the hearing *of it*; I was dismayed at the seeing of it.

4 [o] My heart panted, [p] fearfulness affrighted me: [q] the night of my [r] pleasure hath he [s] turned into fear unto me.

5 [t] Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* [u] anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And [v] he saw [w] a chariot *with* [x] a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he [y] hearkened [z] diligently with much heed:

8 And [a] he cried, A lion: My lord, [b] I stand continually upon the watchtower in the daytime, and I am set in my ward [c] whole nights:

[a] Or, *The burden of the wilderness.*
[b] Jer. 51. 42.
[c] Zech. 9. 14.
[d] Heb. *it is coming.*
[e] Heb. *hard.*
[f] Isa. 24. 16.
[g] Or, *robber.*
[h] Jer. 49. 34.
[i] Jer. 25. 25.
[k] 2 Kin. 21. 16.
[l] Jer. 30. 6.
[m] Jer. 6. 24.
[n] Heb. *I was bowed.*
[o] Jer. 23. 9.
[p] Heb. *fearfulness.*
[q] Heb. *the night of my pleasure.*
[r] Or, *delight.*
[s] Jer. 4. 20.
[t] Jer. 51. 39.
[u] Heb. *make fat.*
[v] Ezek. 23. 14.
[w] Jer. 22. 6.
[x] Heb. *a pair of riders on horses.*
[y] Heb. *hearkened with hearkening.*
[z] Heb. *abundantly.*
[a] Or, *A lion cried.*
[b] Heb. *I am a standing upon a watchtower.*
[c] Heb. *perfect.*

---

55 Shuwb: To turn (not necessarily return). Str.

E A UNITED WORLD. Vv 23-25.

53 Mesillah — A raised way, thus making for easy access. Cp Isa. 62:10 10. 11:16

54 To the prophet the three nations here enumerated constituted the whole world. For the similar healing of the latter-day Assyrian, see Mic. 5:5-8

55 Not listed in ranks, but the intermediary through which the world is united. Zech. 8:20-23. Jno 4:22.

56 Note the transformation: Apostasy Ezek. 5:4-4. Purging by war Ezek. 11:12. Yahweh returned Ezek. 37:26. Israel — a blessing. The nation among the nations will be like the Tabernacle in the midst of Israel.

57 With titles previously reserved for Israel showing these nations incorporated into the Israelitish constitution of the Kingdom fulfilling Gen 12:3. 17:4.

58 There will be found the Divine presence. Zech 2:11.

CHAPTER 20

VAIN IS THE HELP OF EGYPT.

Assyria had extended its conquests over Syria and Israel. It was opposed by a confederacy being formed by Egypt. Assyria retaliated by invading Palestine. In these circumstances of danger Judah looked to Egypt. V.5. instead of to Yahweh reaping the condemnation of the prophets.

1 A general of Sargon's army. This could have been Sennacherib who was Crown Prince and Viceroy, or Co-Rex with his father Sargon during the latter's reign. In the Tablet K 2169, he is called "Rabsaki" or General, and "great royal son" or heir to the throne, and is said to possess his own seribe, thus: "Tablet of Aia-zuzu-bu-ilu, the Scribe of the Rabshakeh, of Sennacherib, the great royal son of Sargon, King of Assyria."

2 This was to check the spirit of revolt generated among neighboring nations and sponsored by Egypt. See archaeological inscription - Appendix 68

3 "The Strong One" (Aldouketi Oic) "Prince of the Sun" (Smith). His existence was once questioned, but excavations at Nineveh unearthed a cylinder recording this very expedition

31 Cont. This caused by disciplinary action of rainbowed angel. Isa. 42:11. 43:19-20 Probably "tidings out of east" Dan 11:44. Final conversion Isa. 60:6-7.

32 Israel at evening.

2 A SET TIME FOR FULFILMENT. Vv 16-17

33 "In yet a year." — J. Alexander. i.e.

34 A computed appointed time. Heb. This could have been typically fulfilled within that time by Sennacherib.

35 2nd son Ishmael Gen 25:13

8 Thus this patriot showed the folly of Judah's confidence in Egypt. V.5.

9 In monuments prisoners are shown as naked or dressed only in short, with dishevelled hair & chained hands

10 Their confidence in such as Egypt will result in only fear and shame.

CHAPTER 21

THE DESERT OF THE SEA. OR THE DOOM OF BABYLON. Vv 1-10

1 THE APPROACHING STORM. Vv 1-2

He sees a dread... approaching from a... and hears Yahweh's commands to the invading armies.

1 Herod. 1.184: Semiramis confined the Euphrates within its... bed by raising great dams against it; for... it overflowed the whole country like a sea." Abydenus in Euseb. says, respecting the... ing of B. by Neb., "it is reported that this was covered with... er, and was called a... Co with wilderness waters of Rev 17:15. Jer. 51:42. 47.

2 Armies Jer 46:14

3 Natural Job. 37:9. Isaiah Zech. 9:14. Heb.

Negeb.

4 A hot dry burning wind of judgment

5 Portending great calamity

6 Elsad. - To cover. Thus real intention hidden, such as when enemy attacks unexpected. In that sense the Medes ordered to Babylon what had rendered to others. Rev 16:19. 18:6

7 They are commanders of Yahweh's army. 13:3.

8 That Babylon is to... on others

2 FEAR IN BABYLON

The prophet envisages the fear in Babylon at the approach of the enemy.

9 Cp Note! Thus Babylon's gods will be...

10 As in childbearing, senses are dominated by the pangs of parturition to the exclusion of all else. Cp the attitude of the King at the writing of the hand. Dan. 5.

11 Roth: "flutterers" horror terrifieth me"

12 A picture of utter confusion. Some render: They set a watch, they better set a watch, etc.

13 LXX "Prepare thy Chaldee!" "Flee and

---

31 Cont. This caused by disciplinary action of rainbowed angel. Isa. 42:11. 43:19-20 Probably "tidings out of east" Dan 11:44. Final conversion Isa. 60:6-7.

32 Israel at evening.

2 A SET TIME FOR FULFILMENT. Vv 16-17

33 "In yet a year." — J. Alexander. i.e.

34 A computed appointed time. Heb. This could have been typically fulfilled within that time by Sennacherib.

35 2nd son Ishmael Gen 25:13

8 Thus this patriot showed the folly of Judah's confidence in Egypt. V.5.

9 In monuments prisoners are shown as naked or dressed only in short, with dishevelled hair & chained hands

10 Their confidence in such as Egypt will result in only fear and shame.

CHAPTER 21

THE DESERT OF THE SEA. OR THE DOOM OF BABYLON. Vv 1-10

1 THE APPROACHING STORM. Vv 1-2

He sees a dread... approaching from a... and hears Yahweh's commands to the invading armies.

1 Herod. 1.184: Semiramis confined the Euphrates within its... bed by raising great dams against it; for... it overflowed the whole country like a sea." Abydenus in Euseb. says, respecting the... ing of B. by Neb., "it is reported that this was covered with... er, and was called a... Co with wilderness waters of Rev 17:15. Jer. 51:42. 47.

2 Armies Jer 46:14

3 Natural Job. 37:9. Isaiah Zech. 9:14. Heb.

Negeb.

4 A hot dry burning wind of judgment

5 Portending great calamity

6 Elsad. - To cover. Thus real intention hidden, such as when enemy attacks unexpected. In that sense the Medes ordered to Babylon what had rendered to others. Rev 16:19. 18:6

7 They are commanders of Yahweh's army. 13:3.

8 That Babylon is to... on others

2 FEAR IN BABYLON

The prophet envisages the fear in Babylon at the approach of the enemy.

9 Cp Note! Thus Babylon's gods will be...

10 As in childbearing, senses are dominated by the pangs of parturition to the exclusion of all else. Cp the attitude of the King at the writing of the hand. Dan. 5.

11 Roth: "flutterers" horror terrifieth me"

12 A picture of utter confusion. Some render: They set a watch, they better set a watch, etc.

13 LXX "Prepare thy Chaldee!" "Flee and

Shields usually made of a frame of brass or wood over which spread the skin of an ox, etc. rhinoceros, elephant etc. Rubbed with oil they became more supple and impenetrable.

3 REPORT OF THE WATCHMAN. Vv 6-9a

In the face of the careless indifference of Babylon, the prophet is commanded to set up his own watchmen to report.

14 Roth: "When he seeth a train of horsemen in double rank..." etc. Gesenius - chariot should be "cavalry" and relates to cavalry two abreast hastening to the destruction of the city. Rachcb (chariot) comes from a root "to ride." The pair = Medes & Persians. Herodotus states they used asses and camels

---

In warfare. Herodotus states that Media advanced two

15 Roth. "hearken... attitude of impending d... Babylon.

16 Cp Rev. 6... bowed dow... against Baby...

17 Long pe... reverence... on duty of...

Ezek 33.

18 Roth: "H... of men com... men in dou...

4 DOOM

19 The quo... Not shou... man repres...

20 Babylon... Rev. 14:8. threshing ins... Is. 15.

21 The Israe... from Baby... Rev. 14:8. Jer. 4:9.

BURD... "MAH... WHAT... NIGH...

22 One of... mael. ... Some der... from dâma... silent, an... of the nig... on Edom. = Idumea... seeing Dum... contraction... 23 for or... fied w... to appeal... Watchman... been in na... or insult. nature of...

24 Whether... country... referred to... tied with K... 13. Obad 21... the events... the watchm... 25 morning... night for... its fate by M...

CHAPTER

CONSTERNATION... ADVANCE OF... Vv 1-3. Cp 2 K... 32.

Lit. S... To lift, rais... suffer, endur... den. A prop... laration Co... weighty and... ments.

2 Jerusalem... evated is o... ed by other... It is encom... valley. Wes... = Hinnom... and Jehosh... 3 Pointing t... glory of C...

4 The city... er to excit...

ISAIAH 22 : AN INDICTMENT ON THE PEOPLE BECAUSE OF FAITHLESSNESS IN THE FACE OF INVASION

ISAIAH 22.

CHAPTER 22.

1 The prophet lamenteth the invasion of Jewry by the Persians. 15 He prophesieth Shebna's deprivation, 20 and Eliakim, prefiguring the kingdom of Christ, his substitution.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield.

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing

873 reservoir and denying access to the waters to the enemy. Cp 2Chr. 32:5,30.

SPIRITUAL APOSTASY OF PEOPLE 12-14.

24 There was complete lack of faith which manifested itself in revelry and riot on the principle that death was inevitable - it was useless putting confidence in God or man. Defence either physical or spiritual was vain

25 (xi) housetops were designed for prayer. Acts 10:9 but had become a place of anxiety.

26 (xi) "revelry" v13, 1 Cor 15:32

27 Suggesting prolific growth in contrast to present aridity. Cp Isa 43:20

28 RV: "At evening." Cp v.12.

29 Suggesting settled conditions — a contrast to present nomadic existence.

30 Two persons of this name. son Cush Gen 10:7 settled near Persian Gulf. And son Keturah. Gen 25:3 settled in Petrea. Muscat

31 "Shall bring..." An act of kindness Deut 21:14 contrasting with present state Gen 16:12. - See Top p. 872.

THE PROPHET LAMENTETH THE INVASION OF JEWRY.

Against Cyrus ruling to Babylon

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*.

Sometimes used for Arabia in general

CONSTERNATION AT THE ADVANCE OF SENNACHERIB

IV. 1-7. Cp 2 Kgs 18:13. 2 Chr. 32.

FEAR IN BATTLE

The prophet enacts the fear in Babylon at the approach of the enemy.

CHAPTER 22.

THE DESERT OF THE SEA. OR THE DOOM OF BABYLON. VV. 1-11

THE APPROACHING STORM. VV. 12,

He sees a dread... approaching from... and hears Yahweh's commands to the... armies.

BURDEN OF DUMAH. Vv 11-12.

WHAT OF THE NIGHT?

A CHANGE IN CHARACTER OF COUNTRY. Vv 13-17.

BURDEN OF THE VALLEY OF VISION. VV. 1-25.

Judgment on Jerusalem typical of the Judgment of the future.

DOOM OF BABYLON. Vv 18-25.

CHAPTER 21.

BURDEN OF DU-

WHAT OF THE NIGHT?

CHAPTER 22.

CONSTERNATION AT THE ADVANCE OF SENNACHERIB

IV. 1-7. Cp 2 Kgs 18:13. 2 Chr. 32.

FEAR IN BATTLE

PREPARATIONS FOR DEFENCE 9-11.

The people look to fleshly power rather than to Yahweh.

19 Cp 2 Chr. 32:5. The people were all too conscious of their lack of ability to successfully oppose Sennacherib yet failed to appreciate the Defence they had in Yahweh.

20 Preparations were made for defence. See note 2 Sa. 7:8. and Cp. 2 Chr. 32:4.

21 A survey of the strength of the city - excellent preparations so long as Yahweh not neglected.

22 Mikwah - Collection of waters (Young). A reservoir

23 Hezekiah built this second wall then enclosing the

SHEBNA'S DEPRIVATION AND ELIAKIM'S SUBSTITUTION

ELIAKIM A TYPE OF CHRIST

SHEBNA'S DEPRIVATION

ELIAKIM'S SUBSTITUTION

ELIAKIM A TYPE OF CHRIST

THE BURDEN OF THE VALLEY OF VISION. VV. 1-25.

SPIRITUAL APOSTASY OF PEOPLE 12-14.

HOW THE ELEVATION OF ELIAKIM OVER SHEBNA PREFIGURED THE GLORY OF CHRIST.

TARSHISH — Sig. "To break or subdue." See Note on Beryl. Dan. 10:6. The second son of Javan Gen. 10:4. Rend. Greece Dan. 8:21. "The Javanese settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the straits of Gibraltar. It is to be expected, therefore, that the settlements would be originally named after their patriarchs, namely, 'Elishah, and Tarshish, Kittim, and Dodanim' .... The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his (i.e Tarshish). One of his Atlantic settlements was called Tartessus, or, as it occurs in Polybius + Stephanus Byzantinus, Tarseion Tartessus is probably a

See next Page

25 The philosophy of the atheist who is a fool Ps. 14:1. The miserable

26 It will be unto them according to their faith.

PARABLE OF SHEBNA 9.
ELIAKIM Vv. 15-25.
Cp Isa 37:2. 2 Kings 18:18, 26, 37.

A different class is condemned: - those who were confident in their self-righteousness.

15 This expression implies rebuke. Similar expression Cp. 2 Chr. 28:22.

Sig. "To lead captive." He is representative of Israel resting in the flesh. He was deposed in favour of Eliakim. See Isa 37:2, 2 Kings 18:18, 26 37. where he is deposed as bad a scribe and Eliakim has his title to the Palace. Cp 1 Kgs 4:3. Seals have been found with this inscription on them, indicating a position of honour. (Marston - The Bible Comes Alive).

16 A severe reproof of his pride and ostentation at a time of distress and wickedness. He would not be permitted to occupy it in peace.

18 Boasting that his descendants would be able to witness his glory.

19 The details are not revealed. The captivity could have taken place under Manasseh 2 Chr. 33:11.

20 He trusted in the flesh as did Judea in days of Christ and the flesh took them captive.

21 Lowth: "He will whirl thee round and round and cast thee away." Throw violently with a sling with such velocity as to cast him into a distant land.

22 His pride and ostentatious display seen even in his equipage.

23 Because he appointed to a position of trust one unqualified to bear it. In this he was like Israel after the flesh. Ezek. 17:22. Probably elevated by Ahaz deposed by Hezekiah.

24 I.e his face. This was the action of a mourner

15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto [k] Shebna, [m] which *is* over the house, *and* say,

16 What hast thou here? and whom hast thou here, [n] that thou hast hewed thee out a sepulchre here, [o] as he [o] that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, [p] the LORD will carry thee away with [q] a mighty captivity, [r] and will surely cover thee.

18 He will surely [s] violently turn and toss thee *like* [t] a ball into a [u] large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy [v] state shall he [w] pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: - Portion of Yah. 2 Kg 18:18.

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be [x] a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And [y] the key of the house of David will I lay [z] upon his shoulder; so [a] he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* [b] a nail in a sure place; and he shall be [c] for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, [d] the offspring and the issue, all vessels of small quantity, from the vessels of [e] cups, even to all the [f] vessels of [g] flagons.

25 In that day, saith the LORD of hosts, shall [h] the nail that is fastened in the sure place be removed, and be cut down, and fall; and the [i] burden that was upon it shall be cut off: [j] for the LORD hath spoken *it*.

See also Ezek. 26, 27, 28 125 years before the destruction.

CHAPTER 23.

1 The miserable overthrow of Tyre. 17 Their unhappy return.

THE [k] burden of [l] Tyre. [m] Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of [n] Chittim it is revealed to them.

2 Be [o] still, [p] ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of [q] Sihor, the harvest of the river, *is* her revenue; and [r] she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, [s] ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her [t] afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose [u] traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, [v] to stain the pride of all [w] glory, *and* to [x] bring

a Job 5. 25.
b Cited 1 Cor. 15. 32.
c Ex. 24. 6.
d ch. 5. 9.
2 Or, *instruments of viols.*
e Lam. 4. 2.
f 1 Sam. 3. 14.
g Cp. ver. 13.
h See ver. 23.
i ch. 13. 1.
k 2 Kin. 18. 18, 26, 37. ch. 1. 20.
m 1 Kin. 4. 6. 2 Kin. 18. 18. Cp. ver. 20, 21.
n 2 Sam. 18. 18.
3 Or, *O he.*
o Mat. 27. 60.
p ch. 13. 1.
q Cp. Jer. 25. 22. Ezek. 26. 2. Amos 1. 9. Joel 3. 4. Zech. 9. 2-4.
r ver. 14. 1 Kin. 10. 22.
4 Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeously.* ver. 18. *shall surely, &c.*
s ver. 12.
5 Heb. *the captivity of a man.*
t Cp. 2 Chr. 33. 11.
6 Heb. *silent.*
u Jer. 47. 6.
x ver. 6.
y Lev. 26. 4.
z ch. 29. 3. Ezek. 24. 5.
7 Heb. *large of spaces.*
a 1 Chr. 13. 5.
b Ezek. 27. 3.
c 1 Kin. 20. 5.
d ch. 19. 18.
e Gen. 45. 8. Esth. 10. 11.
f ver. 2.
g Mat. 16. 19.
h Job 31. 36.
i Rev. 3. 7. Cp. Job 12. 14.
8 Heb. *from afar off.* ch. 5. 26.
k Ezek. 15. 3.
l ver. 11.
m Cp. ch. 9. 7.
9 Heb. *To pollute.*
n ch. 4. 2.
o ch. 9. 1.

874

Esther 6:12. 7:8.

23 Sig. *El* shall establish, or set up. Cp Acts 15:16. His elevation points to the restoration. He typified Christ.

24 He will become custodian of precious things of Israel. Cp 1 Pet. 1:18. Mal 3:18 Robe = Girdle. Cp Isa 9:6. Rev. 3:7. For antitypical Shebna see Mat. 23:13.

This Key probably an emblem of office used on ceremonial occasions as suggested in Note. 1 Kings 10:16.

Tyre was founded by Zidon but soon outgrew it. It obtained seamen from Sidon Ezek. 27:8. For judgment on Zidon Cp Ezek. 28:20.

3 The flooding of the Nile which produced Egypt's harvest, in which Tyre traded Ezek. 27:7.

10 The Nile. Sig Black - a reference to black soil washed down to Delta. Egyptian = Shi-hrw, Lake or Pool of Horus.

11 At the fallen state of her daughter. Cp v 12, 2.

12 Tyre speaks as the mistress + strength of the sea. Her power to establish colonies has ceased.

13 Lowth: "When the report comes to Egypt... The success of Nebuchadnezzar + later of Alexander will be heard with trepidation in Egypt. Not only would it mean a lucrative market gone, but also a threat to their own state. Cp Jer. 27:17:20.

42 The chief authority thus vested in him.

43 Applied to Christ Zech. 10:4. In Ecc. 12:11 as "words of wise." Christ was Logos made flesh. Cp Ezra 9:8.

44 The things of Messiah's reign are permanent. Isa. 32:18. 2 Cor. 4:18.

45 Kissai or Covering. Same root as Atonement - Covering of Glory. Cp Lev. 24. Zech. 6:13. 21.

46 To all his brethren. Cp John 14. Heb. 2:11.

47 Vessels of golden. 1 Kings 10:21. 16, 17. In Solomon's palace were hung on pins. Song 4. Cp 2 Tim. 2:20. Rev. 3:18.

48 LXX: From least to greatest. "Issue" in Heb from root = least (Rosenmuller). Israel and Gentile believers.

49 Those of various ability from 1 to 10 talents. Mat. 25:15.

50 Antitypically Shebna was removed 1900 yrs ago and Eliakim put in office.

51 That appears to be.

52 Those who rest upon the Law.

CHAPTER 23.

BURDEN OF TYRE
SEE ALSO Ezek.

Mystical Tyre Ps. 45:12
Type Hiram 1 Kgs 5:1.
SUBDIVISIONS
TYRE Vv 1-7.

Sig. Rock. Similar to Tzur For the cause of judgment. Num. 20:12. See Note p. 1065 Tyre is called upon to howl because the lucrative business with Tyre would be now completely destroyed. Cp Ezek. 26:12.

Sig. Smiter, bruiser or A son of Javan Gen. 10. Est. a settlement on southern coast Cyprus - Citium. In Maccabees the name used for Macedonia. The mariners returning home in the ships of Tarshish learn that Tyre is fallen. Cp Ezek 27:16.

The once excellent in the shelter of the island no longer exists - it having silted up. See Ezek 26:12.

Silence would descend on the once noisy, busy Port.

Insular Tyre.

"The Tarshish here refe... It is mentioned by Dio... iron, tin + lead to the... agree with the suppo... simply in its pronunci... + The Phoenicians... were the most impor...

The Tyrians fled to their colonies - the spirit of Tyre revived in Tarshish. Jerome comments: "We have read in the histories of the Assyrians that when the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships + fled to Carthage, or to some islands of the Ionian + Aegean Sea."

THE JUDGE OF TYRE
Vv 8-13

15 Is the ruin of a city so ancient + magnificent the work of man or God?

16 The city dispensing counsel. The flag followed trade, as in Britain Cp Ezek. 27:33. 38:13.

17 They constitute the aristocracy - a nation of shop-keepers.

18 Heb. Canaanites. Cp Neh. Con. H...

19 Lit. "the river." i.e Nile. As it overflows its banks so shall Tyre, established in Tarshish, overflow its banks and establish its daughter colonies.

20 There will appear nothing to hinder this exhibition of power. But Jehovah's will will prevail.

XII.

21 Tyre, Zidon, Chittim etc As today: London, Wash... nation etc.

22 Ra'ashag = violated so Roth.

23 Tyre, Tarshish and its daughters all descended from Zidon + were spiritually Canaanites.

Cp VI. Seek refuge in your colonies.

25 Take heed to the nations. I will raise up to punish you this nation from the north as today!!

26 Was not noted for power, were bedouin nomads. See expression Ezek. 32:21. For organization of Chaldeans, see note of Chaldeans, see Job 1:17.

27 Gen. 10:10.

28 Confirmed. Acted by... 1 Sa...

29 I.e. Tyre. Babylon ... fulfil Jehovah's judgments. ... 17:1-2. Jo Rabia.

THE DECLINE OF TYRE Vv. 14-16

30 Dynasty or Kingdom. Dan 7:17. 8:20.

31 Accord. to Herod. lib. 5. cap 105, the Tyrian fleet assisted Darius Hystaspes against the Ionians.

RESTORATION OF TYRE V. 17-18

32 She again became the mart of nations.

33 Latterday Tyre. Ps. 45:12 Ps. 72:10 Cp Isa 2:16 ... 18:7. Isa 60:9. 66:19. Her trade will be used for beneficial purposes. Trade established upon Divine principles. Ezek 28:4-10.

34 Her original co-operation with Kingdom = God restored. 1 Chron. 22:4. 14:1. 2 Sam. 5:11 ... 7:11-16. 9:11-12. Typical fulfilment. Rem...

TARSHISH (Cont.) contraction for Tartessus hence, Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Baetis, or Guadalquiver, & the Atlantic; one of the channels is dried up, so that it is now a part of the peninsular." (Dr. T. 1908)
"The Tarshish here referred to was doubtless a city or country in Spain (Tartessus), & was the most celebrated emporium to which the Phoenicians traded. It is mentioned by Diod. Sic. 5:35-38; Strab. 3:145; Pliny His. Nat. 3:3. According to Jer. 10:9, it exported silver, according to Ezek. 27:12,25 it exported silver, iron, tin & lead to the Tyrian market. In this chapter vv 1,6,10, it is represented as an important Phoenician or Tyrian colony. All the circumstances agree with the supposition that Tartessus in Spain is the place here referred to. The name Tartessus is derived from the Hebrew Tarshish by a change simply in its pronunciation. See Bochart (Geog. Sacra. lib 3. c. 7) and J. D. Michaelis (Spicileg. Geog. Heb. p. 1. pp. 82-103). —A. Barnes.
& the Phoenicians, a Semitic people, eminently industrious and pacific, occupied a narrow strip of the Syrian coast, of which the ports of Tyre & Sidon were the most important points. In these they gathered by way of commerce the wealth of the Levant, and from them distributed it to the regions
See below

into contempt all the honourable of the earth. Cp Isa. 2:12,16.
10 Pass through thy land as [a]a river, O daughter of Tarshish: *there is* no more [2]strength.
11 He stretched out his hand over the sea, [b]he shook the kingdoms: the LORD hath given a commandment [c]against the merchant *city*, to destroy the [d]strong holds thereof.
12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.
13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for [e]them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it [f]to ruin.
14 Howl, ye ships of Tarshish: for your strength is laid waste.
15 And it shall come to pass in that day, that Tyre shall be forgotten [g]seventy years, according to the days of one king: after the end of seventy years [h]shall Tyre sing as an harlot.
16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.
17 ¶ And it shall come to pass [i]after the end of seventy years, that the LORD will [j]visit Tyre, and she shall turn to her hire, and [k]shall commit fornication with all the kingdoms of the world upon the face of the earth.
18 And her merchandise and her hire shall be [l]holiness to the LORD: it shall not be treasured nor laid up; for [m]her merchandise shall be for them that dwell before the LORD, to eat [n]sufficiently, and for [o]durable clothing.

[a] Gen. 41. 1.
[2] Heb. girdle. Ps. 109. 19.
[b] Cp. Mat. 24. 30. Luke 21. 25.
[c] ch. 14. 26.
[d] Heb. fortresses.
[e] Heb. Canaan. ver. 11. Job 41. 6.
[f] Or, strengths. ver. 4, 14.
[g] Hos. 4. 9.
[7] Or, prince. Gen. 41. 45.
[i] Ezek. 7. 12.
[j] Jer. 15. 10.
[k] Ps. 72. 9 & 74. 14.
[l] ver. 1, 4, 5.
[m] Jer. 6. 27.
[n] ch. 1. 20.
[o] Ch. 25. 2.
[p] ver. 7. ch. 16. 8.
[q] Heb. the weight of the people. Jer. 49. 16 & 51. 53.
[r] Num. 35. 33.
[s] Cp. Jer. 25. 9.
[t] Heb. it shall be unto Tyre as the song of a harlot.
[u] ch. 33. 8. Gen. 17. 13.
[v] Job 30. 30.
[w] ch. 10. 25. Cp. ch. 13. 22.
[x] ver. 15.
[y] Hos. 2. 8. Joel 1. 10.
[z] ch. 24. 21.
[a] Rev. 17. 2 & 18. 3, 9.
[b] Jer. 7. 34. Rev. 18. 22.
[c] ch. 5. 12.
[d] ch. 16. 10.
[e] ch. 5. 14.
[f] Zech. 14. 20.
[g] Cp. Ezra 3. 7. Acts 21. 3, 4.
[h] ch. 34. 11. Ps. 107. 40.
[i] ch. 23. 1.
[j] Ezek. 39. 19.
[k] Heb. old. Prov. 8. 18.
[l] Ps. 144. 14.
[m] Cp. Joel 2. 5.

TARSHISH (Cont.) of the West. In the course of their business they established B75
trading stations in many distant lands, the most important being Carthage, on the African coast, Gades, in Spain, and possibly Marseilles on the northern coast of the Mediterranean. They vastly improved the art of shipbuilding, & in their more sea worthy vessels they were able, on the one hand, to venture past the Pillars of Hercules (Gibraltar & Ceuta) and traffic in tin with the British. On the other hand, in the opinion of some authorities, from the Red Sea and the Persian Gulf they traversed the Indian Ocean, the China Sea, & the Pacific as far as the coast of Peru. According to Herodotus, they even circumnavigated Asia from Egypt to Gibraltar." (F. J. C. Hearnshaw in "Sea-power and Empire.")
Retains ... tures the latter-day ... Tyre

1 The doleful judgments of God upon the land. 13 A remnant shall joyfully praise him. 16 God in his judgments shall advance his kingdom.

BEHOLD, [b]the LORD maketh the earth empty, [1]and maketh it waste, and [c]turneth it upside down, and scattereth abroad the inhabitants thereof.
2 And it shall be, [d]as with the people, so with the [7]priest; as with the servant, so with his master; as with the maid, so with her mistress; [e]as with the buyer, so with the seller; as with the lender, so with the borrower; [f]as with the taker of usury, so with the giver of usury to him.
3 [h]The land shall be utterly emptied, and utterly spoiled: [p]for the LORD hath spoken this word.
4 The earth mourneth *and* fadeth away, the world [m]languisheth *and* fadeth away, [q]the haughty people of the earth [m]do languish.
5 The [r]earth also is [1]defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, [s]broken the everlasting covenant.
6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth [t]are burned, and [u]few men left.
7 [v]The new wine [3]mourneth, the vine languisheth, all the merryhearted do sigh.
8 [w]The mirth of [x]tabrets [a]ceaseth, [b]the noise of them that rejoice endeth, the joy of the harp ceaseth.
9 They shall not drink [1]wine with a song; strong drink shall be bitter to them that drink it.
10 The city of [4]confusion is broken down: every house is shut up, [f]that no man may come in.
11 *There is* [h]a crying [i]for

[1] Heb. maketh empty.
[2] See margin. Everything is thrown into confusion - both civil & religious institutions. All classes of society will be affected - none will be exempt.
[3] EREETZ as in v.1.
[4] The prey of an invader.
[5] Cp Ch. 1:30.
[6] The Israelitish world - both northern & southern kingdoms - those in land & those in Dispersion.
[7] See mg. Those in authority and positions of eminence.
[8] As it was before Israel entered because of the crimes of the Canaanites Lev. 18:24-28 Cp warning Lev. 20:22 Cp Deut. 28:15-68
[9] Disregarded His spoken Word Cp John 12:48.
[10] Perverted the Truth Cp Mic. 3:7-9; Jer. 23:36; Cp Gal. 1:7
[11] Proved unfaithful to their charge. Cp Gen. 17:14; 2 Sam. 22:45; Ps. 105:10. Heb. 11:20 Their revealing they were of Israel Heb. 12:16. Deut. 28:15-20, 30:17-18
[12] By the fire of Yahweh's wrath Cp the expression. Exod. 22:24; Lev. 26:2 Ps. 17:1, 7, 8. Cp Yahweh as a consuming fire Isa. 4:5. The symbol of the burning bush. Exod. 3:2. Cp Deut. 33:16
[13] All pleasure ceases out of the land.
[14] TOPH - A hand drum, perhaps like a tambourine.
[15] They will only drink wine to drown their sorrows - not for recreation.
[16] TOHU - without form, a state of chaos without true order. The faithful city is also described as an harlot of Isa. 1:21. But cp. 60:14.
[17] The prophet in vision sees the city in ruins, walls broken down, what houses remain barricaded

TYRE THE TYPE
- Co-operated with Israel - See Summary p. 1040
- Opposed Israel - See Summary
- Helped build Second Temple Ezra 3:7 Cp Isa. 60:9
- An Island merchant power Isa. 23:2.
- Granting Independence to Colonies Isa. 23:8
- Humbled by a despised power from the north Isa. 23:13 Ezek. 26:7
- To revive in the latter days Isa. 23:18 Ps. 45:12 Ps. 72:10 Isa. 60:9.

ISAIAH'S PATTERN SONG. : The prophet seemed to draw upon the expressions used in Moses Song of Deliverance. (Cp. Isa.11:11). Cp "I will exalt thee" Isa 25:1 - Exod 15:2. "He is become my salvation" Isa 12:2 - Exod. 15:2. "Hath dashed in pieces" Isa.13:16 - Exod 15:6. "Consumed them as stubble" Isa.47:14 - Exod 15:7. "Who is like" Isa 46:5 - Exod. 15:11. "Doing wonders" Isa 25:1 - Exod 15:16. "Fear + dread" Isa. 8:13 - Exod. 15:16. "Yahweh shall reign" Isa. 24:23 - Exod. 15:18

ISRAEL CHASTISED, PURIFIED, GLORIFIED CHS 24-27

1. Calamities on the Land . . . . . 24:1-12.
2. Yahweh Glorified by a Remnant Gentiles. 24:13-16.
3. Judgment on the Gentiles . . . . . 24:17-23.

20 Some artificial means of alleviating their sorrow.
21 So that the enemy has easy entrance and complete control.

A remnant shall rejoice. ISAIAH 25. The prophet praiseth God

wine[1] in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* [b] as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, [f] they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the [6] fires, *even* [g] the name of the LORD God of Israel in [h] the isles of the sea.

16 ¶ From the [7] uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, [8] My leanness, my leanness, woe unto me! [i] the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [p] Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for [z] the windows from on high are open, and [v] the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall [d] reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall [9] punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, [2] *as* prisoners are gathered in the [3] pit, and shall be shut up in the prison, and after many days shall they be [4] visited.

23 Then the moon shall be confounded, and the sun ashamed, when [d] the LORD of hosts shall reign in [e] mount Zion, and in Jerusalem, and [5] before his ancients gloriously.

CHAPTER 25.

1 The prophet praiseth God for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for [i] thou hast done wonderful *things*; *thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made [k] of a city an heap; *of* a defenced city [m] a ruin: [n] a palace of strangers [o] to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, [r] the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, [t] a refuge from the storm, [u] a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down [x] the noise of strangers, as the heat in [a] a dry place; *even* the heat [b] with the shadow of a cloud: [c] the branch of the terrible ones shall be brought low.

6 ¶ And in [6] this mountain shall the LORD of hosts make unto all people [f] a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will [8] destroy in this mountain the face of the cover-

[1] Ps. 75. 12.
[2] Heb. with the gathering of prisoners.
[3] Or, dungeon. Gen. 40. 15. Jer. 37. 16.
[4] Or, found wanting.
[5] ch. 27. 6.
[6] Mal. 2. 9. Cp. ch. 60. 19. Rev. 21. 23.
[d] Rev. 11. 15.
[e] Heb. 12. 22. Cp. ch. 25. 6, 7.
[f] ch. 35. 10. Cp. Rev. 14. 2, 3.
[5] Or, there shall be glory before his ancients.
[6] Or, valleys.
[g] Mal. 1. 11.
[h] ch. 11. 11.
[7] Heb. wing.
[i] Ps. 72. 18.
[8] Heb. Leanness to me, or, My secret to me.
[k] ch. 37. 26. Jer. 51. 37.
[l] ch. 21. 2.
[m] ch. 23. 13.
[n] ch. 13. 22. 1 Kin. 16. 18. Prov. 18. 19.
[o] ch. 17. 1.
[p] Jer. 48. 43, 44.
[q] ch. 29. 13 & 43. 23. Rev. 11. 13.
[r] Cp. ch. 19. 24.
[s] ch. 27. 5.
[t] ch. 4. 6.
[u] ch. 30. 2. Num. 14. 9. Cant. 2. 3.
[x] Gen. 7. 11.
[y] Ps. 18. 7.
[z] ch. 5. 14.
[a] ch. 32. 2.
[b] Ex. 13. 21.
[c] ch. 24. 16.
[d] ch. 19. 14. Cp. ch. 2. 2, 3 & 24. 23.
[9] Ps. 63. 5. Prov. 9. 2. Mat. 22. 4. Luke 14. 16.
[6] ch. 2. 11.
[8] Heb. swallow up.
ch. 10. 22. Zech. 10. 3.
[9] Heb. visitation ver. 8. ch. 3. 12.

1 Some MSS. add, *and* of oil.

2 Yahweh Glorified by a Remnant 13-16.

22 Amim - peoples Rv-Gentiles
23 These were left to the poor + the stranger Lev 23:22
& the Truth was proclaimed to such. The Gentile converts of this remnant or branch of a wild olive grafted in Rom. 11:15, 17-21.
24 fr. Gentile kings
25 Rahah - To shout - usually for joy. Rv - shout. Thus it is here when Israel mourns, and profanes the Name of Yahweh Ezek 36:20. there rejoice in it + honor it. Both "On account of the splendor of Yahweh have they made a shrill cry on the west" The Truth moved to the west. Cp Rev. 21:2.
26 Cp Rom 16:11) 28:14. Flee on exhortation to share of Yahweh encouraging them to abide with their singing + worship.
27 URIM - Lights Exod 28:30 Lev 8:8 Ezra 2:63 The mark-ing of gems from the breastplate of the High priest. So the worship of saints is borne into the presence of Yahweh Heb 9:24 Cp Gal. 2:15; Eph 5:8-14 Col 1:13, 26; 18:23. 2 Cor. 4:6. Ch. 42:3; 19:21
28 This is the burden of the song: Roth. give singular number: "the righteous one" the Lord Jesus. Cp. this joy shared with rest.
29 He hears promises + praises, but experiences only lean-ness - it is a "day of shall things" Zech. 4:10
30 BAGAD - To cover as with a garment. Thus real intention hidden. Can relate to spiritual unbelief. Isa. 48:8; Jer. 3:20; 5:11 dealers of Rev. 18:11-13 Hos 5:7
31 Two similar words to emphasize the treachery. Heb BOG-DIM (treacherous dealers) BAG, BAGDU (have dealt treacherously) OBEGEHD BOGNES-HIM BAGRADU. The extreme treachery of spiritual lions has wrought the judgment of Truth, and brought learning to those who have labored in its cause. This has been reflected in political instability Vv. 17-22.

3 JUDGMENT ON THE GENTILES Vv. 17-23.

32 Hunting expressions as mankind flees from the pit they are entrapped in the snare. Cp Luke 21:35.
33 The Gentiles dominating the land of Israel. Cp Ezek. 4:23.
34 The sound of the pursuers. The noise of the 7th Trumpet. Rev. 11:15
35 Judgment as destructive as the flood.

876 Gentiles Isa 56:7
17 Figuratively Ps. 63:5; Rev. 9:2, 14:22:14; Luke 14:16. Literally. Ezek. 45:17-20. 44:3. Cp Kitchens Ezek. 46:24. Cp the Marriage supper of the Lamb Mt. 22:2-12; Rev 19:7-9. This feast foreshadowed Exod 24:9-11
18 Left to stand = mature for a long time + then poured off = so refined.

4 Thanksgiving Babylon
5 Future Festival
6 The Apocalypse
7 Israel's song
8 Comfort for
9 Judgment on Darkness

19 Not merely bro... 2 Cor. 3:15. but nations Cp Rev. Jer. 16:19-20. Isa.
20 Doubled for em... 11:5.
21 RV "for ever." TSACH - permanency. The victory won 1900 yrs ago its final consum... Hos = Rev. 21:4
22 He is depicted as tenderly both at beginning + end of... Yahweh. Seeing
23 Zech 13:19-20. Isa 60:15).
26 CONFIDENCE IN...

6 FUTURE Vv. 9-12
24 Isa 40:9-10
25 Waiting for Christ Cp 1 Thess. 1:9-10. 1 Pet 1:13 Rom 8:22-25. Titus 2:13. 1 Jn. Rev 22:20
26 In protection from fence Exod 7:16, 28 11, 21.
27 See Notes top pg. the power of flesh. English speaking from of which will put its confidence in at the time of Ezek. 18:4)
28 The gram gathered into the Kingdom
29 Yahweh. Cp Isa 11:11 RV: "In the waste the dunghill" - to p... refg.
31 RV: "There of" i.e. filthy pool. He will v... endeavor to extinc... himself.
32 RV: "And he sh... low his pride together with the craft of his hands" Cp Isa 16:6
33 Those in whom... rest put her trust Ezek. 18:11. All h... pride humbled Isa

CHAPTER 26

7 ISRAEL'S SONG OF PRAISE TO YAHWEH Vv. 1-19

A BECAUSE OF HIS PROTECTION Vv. 1-6

1 The day of restitution Rev 11:15; 17:8; 21:12
2 Zech 12:7. Israel of the flesh.
3 The saints Rev. 21:19
4 They constitute a building Eph 2:20-22. A of Strength. Rev 21:10 Jerusalem likewise Temple city of peace ament strength Zech 14:11, 16
5 Within its walls a salvation. Cp Isa 2:3 Rev 22:14 cf.
6 Ramparts for ac... tional strength.
7 The appeal is ho... today Ps 118:19-20 2:6?. Future Rev 2... Literal. Isa 60:11 8:20.
8 Ruth 2:11-13; Isa 60:21

CHAPTER 25

4 THANKSGIVING FOR VICTORY OVER BABYLON Vv. 1-5

Cp Moses Song of Victory. Exod 15.
1 Cp Isa 11:11.
2 Cp Exod. 15:3. Cp. Isa 63:12.
3 Cp Exod. 15:11 Isa 9:6.
RV: "Even counsels of old in faithfulness etc. The victory is in fulfilment of Yahweh's declared purpose. Cp Ch. 28:29; 46:10; 37:26
Babylon the Great Isa. 37:26; 14:23; Rev. 16:19; 18:2.
Foreigners, strangers to the covenants of promise Eph 2:11-12.
4 The saint, the inhabitants of the strong city 26:1
5 ARITS - powerful, tyrannical, oppressive. See Str. Rev. 16:19
Subjugates upheld them. Isa 26:4; Ps 27:1, 28:8; 29:11 Isa 45:24. RV: Stronghold.
Ps 84:11; 17:8; 57:1; 61:7. Cp Isa. 42:2.
6 Cp Isa 26:20-21 2 Thess 1:7.
7 The tumult of Armageddon. Isa 9:4-6.
13 As the heat of the sun can be reduced by the interposition of a thick cloud. For cloud see Rev 1:7 Luke 21:27.
14 RV "The sons" Rev 16:21-22.

6 ANTICIPATION OF GLORY 6-8

15 Isa 9:6-7; Rev 19:11-16.
RV prophet-

(A) Thanksgiving for victory over Babylon . . . . . 25:1-5.
(B) Future Festival in Jerusalem. 25:6-8
(C) The Apocalypse of the King. . 25:9-12
(D) Israel's Song of Praise. . . . 26:1-19
(E) Comfort for the Mourners . . 26:19-21.
(F) Judgment on the Powers of Darkness 27:1
(G) The Second Song of the Vineyard . . . 27:2-6
(H) Jacob to be purged of sins . . . . 27:7-11.
(I) The Final Restoration 27:12-13

THOU MOST UPRIGHT - YÂSHÂR - Straight, Even :: He smooths the way of the just V.7 makes it level enables the righteous to pursue their way of fruitful activity and of Divine Worship. The expression is applied to Yahweh in Deut 32:4; Ps 25:8; 92:15 Our paths do not always seem even but sometimes the circuitous path up a mountain is both the shortest track and the easiest.

19 Not merely saved for his judgments, &c. 2 Cor 3:15 but all nations Gp Rev 18:23 Ex 16:19-20. Isa 2:2-3 a the vail that is spread over all nations. 1 Cor 15:54-58.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. Ch 24:23; 25:6,7.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

CHAPTER 26.

1 A song inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. Rev 21:27

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: TSUR See Note top p. 870

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. Acts 15:14

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth. Gen 15:18; Obad 15 21. Isa 49:20 RV: "Thou hast enlarged all the borders of the land."

Yah Yahweh Tzur Olammin
The complete manifestation of He who will be the Rock of Ages of the hidden perios.

14 Those vindicating those who put trust in Him Gp 25:2, 32:19; Rev 18:2.

15 ANIY - Downcast, depressed. Mk 5:3 Gp Ps 109:22; 40:17; 70:5; 86:1.
16 Gp James 2:5; Rev 2:9, 2:26
17 MEYSHÂR - Even ness, Straightness. "They way is straight" Ps 4:8, 27:11, 143:10. If we acknowledge Yahweh in our ways He will direct our paths Prov 3:6. This needs effort on our part Heb 12:12-13
18 YÂSHAR - Straight, even RV "Thou that art upright" - the Upright (One)
19 PÂLAC - To roll (Hat) to prepare. RV. "direct"
20 During years of difficulty, frustration, trial, opposition - we waited Gp Ch 25:9.
21 RSV: "Thy memorial name is the desire of our soul." See Notes Mal 4:1-6
22 SHÂKAR - To down - As the signs of the new day appear Mal 4 RVmg "diligently"
23 He desires the present evil world to be changed - Yahweh's name vindicated - Num 14:21 Gp Isa 27:9 Ps 58:11; 64:9; 83:18; Hab 2:14 Gp Rev 16:11
24 Isa 20:4; Ps 22:7, 17
25 This is human nature. Gp Israel Isa 63:9; Deut 2:7; Ps 106:43; Prov 16:2; Hos 2:6
26 NECHOCHÂH - Straightforwardness, integrity, truth. A land where Yahweh is honored, His worship upheld Gp Ps 143:10. Gp Jer 12:1 Mic 2:3; Mic 11:17
27 RV: Yahweh Thy hand is lifted up but they see not - Gp the prayer Ps 10:12 anticipates Mic 5:9
28 RV: "but they shall see Thy zeal for the people and be ashamed." Gp Is 60:14; Ps 86:17
29 The fire reserved for the enemies. RV: "Yea fire shall devour thine adversaries." Gp Isa 33:14-16. Mal 4:1 Mt 25:41 2 Thess 1:8; Rev 19:20.

C BECAUSE HIS POWER IS MANIFESTED IN PERSONAL SALVATION AND NATIONAL ELEVATION IN SPITE OF POWERFUL OPPOSITION Vv 12-18.

30 Peace is troubled by any fractions or opposition V.1
31 Both in = for us. Gp Gen 6:17 Rom 8:31-39. 1 Cor 15:16 Isa 2:1-22; 4:2 - for. In = 2 Cor 4:16 1 Tim 2:15; Isa 60:21
32 A confession of shortcoming as they confess that they have temporally given way to pressure from the world Gp 2 Chr 12:8. Gp Rom 6:22.
33 By Yahweh's mercy alone, 34 mere mortals, they should not have been brought under spiritual domination to such. Now they recognise this. Gp Ps 69:1 Ps 57:1-4, 5 Lam 2:18. Cp Isa 26:13.
35
36
37
38 RV: "Yahweh"

THE DEAD v.19.
Three different Hebrew words describe the dead of this verse: MEWTHIM-Death; NEBELÂH - Dead corpse. REPHAIM - Feeble. The first and third are plural nouns -Dead ones; feeble ones. The second is singular noun with plural verb - My dead corpse, they shall arise, thus a noun of multitude. See Eureka 3, p. 522.

THE SONG OF THE VINEYARD vv.2-6.
This should be compared with the first song Ch.5:1-7. This second song relates to Israel after the flesh and Israel after the spirit. v.6. It reveals the purpose of punishing + disciplining (pruning (John 15:2)) and of the ultimate purpose of restoration.

Rev 11:1; 11:2, 16:11 Thus Israel's oppressors will be overthrown. Isa 51:21-23.

10 THE SECOND SONG OF THE VINEYARD vv.2-6

Cp with 1st song Ch.5. A song of rejoicing in contrast to a dirge of sorrow.

11 RV: "A vineyard of wine, sing ye unto it..." Red wine = them or, cheaper - choice wine. Cp Isa 5:1-7. Ps 80:8.

12 NATTAR - Guard, protect, maintain. Cp Zech 10:2; 11:10, 15:12. Mk. 21:33-41.

13 Cp Isa 6:6 Cf. Deut. 32:1-2.

14 His anger is turned. Ps 21:9; 45:3-5; 85:1-3.

15 Berkeley: "Should I find thornbushes + briers in it, I would fight them + burn them all together."

16 If the words be avoid this fate. Lk 23:34; 45:24; 58:1-2; Cp Christ's appeal to Jerusalem. Lk 13:34.

17 Rom 5:1-10; 2 Cor 5:19-21; Eph 2:16-17; Col 1:20-21.

18 Isa 27:13; 49:22-23; Hos 14:5-6. Rom 11:16-26.

19 Isa 54:1-3, 60:22, Gal 6:16; Eph 2:11-14. Rev 7.

14 JACOB TO BE PURGED OF SIN vv.7-11.

20 The nation will not be completely destroyed. Isa 57:16; Jer 30:11.

21 RV: "When thou sendest her away, thou dost contend with her, he hath removed her with his rough blast in the day of the east wind." Cp Hab 1:9 NIE. Cp Isa 10:24-27; 11:4; 48:11; Rom 11:26.

24 The purpose of the punishment.

25 Destined to idolatry. They will crumble like chalkstone.

26 RV: "For" - The punishment inflicted.

27 Jerusalem 5:9-10; 6:11-12.

28 Spring up among the ruins thereof.

29 A picture of utter desolation. Hos 2:12.

30 Until the desired fruit is manifested.

12 THE RESTORATION vv.12-13.

31 CHABAT - To beat off as fruit or olive berries from a tree. RV: "beat off (this fruit)" Amos 9:9; Ezek 20:38.

32 EUPHRATES. Isa 11:15. See River 3. The Nile, however.

34 LAQAT - To pick up, gather, spec. to glean. Knocked down - humbled first. Jer 31:14. Deut 16:9-11; Amos 9:9. Zech 10:5-12.

it far unto all [a] the ends of the earth.

16 LORD, [b] in trouble have they visited thee, they poured out a prayer *when* thy chastening was upon them.

17 [c] Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have [1] the inhabitants of the world [m] fallen.

19 [n] Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for [p] thy dew *is as* the dew of [q] herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [r] enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were [s] for a little [t] moment, [u] until the indignation be overpast.

21 [v] For, behold, the LORD cometh out of his place to [w] punish the inhabitants of the earth for their iniquity: the earth also shall disclose her [x] blood, and [y] shall no more cover her slain.

CHAPTER 27.

The care of God over his vineyard. 7 His chastisements differ from judgments. 12 The church of Jews and Gentiles.

IN that day the LORD with his sore and great and strong sword shall punish [z] leviathan the [a] piercing serpent, even leviathan that crooked serpent; and he shall slay [b] the dragon that *is* in the sea.

2 In that day [c] sing ye unto her, [d] A vineyard of red wine.

3 [e] I the LORD do keep it; I will water it [f] every moment: lest *any* hurt it, I will keep it night and day.

4 [g] Fury *is* not in me: who would set [h] the briers *and* thorns against me in battle? I would [i] go through them, I would [j] burn them together.

5 Or let him take hold of [k] my strength, [l] *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob [m] to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 [n] In measure, [o] when it shooteth forth, thou wilt debate with it: [p] he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, [q] the groves and [r] images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: [s] there shall the calf feed, and there shall he lie down, and consume [t] the branches thereof.

11 When [u] the boughs thereof are withered, they shall be broken off: the women come, *and* [v] set them on fire: for [w] it is a people of no understanding: therefore [x] he that made them will not have mercy on them, and [y] he that formed them will shew them no favour.

12 ¶ And it shall come to pass [z] in that day, *that* the LORD shall [a] beat off from [b] the channel of [c] the river [d] unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

[a] Ps. 48. 10.
[b] Hos. 5. 15.
[c] Ezek. 28. 23.
[d] ch. 5. 6.
[e] 2 Sam. 23. 6.
[1] Heb. *secret speech.*
[m] Or, *march against.*
[n] ch. 13. 8.
[o] ch. 9. 18.
[p] ch. 25. 4.
[q] Cp. Job 22. 21.
[r] ch. 37. 31. Hos. 14. 5.
[s] Heb. *according to the stroke of those.*
[t] Jer. 30. 11.
[u] Cp. Ps. 17. 14.
[v] Job 3. 16.
[w] Dan. 12. 2.
[x] John 3. 34.
[y] Or, *when thou sendest it forth.*
[z] ch. 66. 14. Deut. 32. 2.
[a] Or, *when he removeth it with.*
[b] ch. 18. 4.
[c] 2 Kin. 4. 33. Mat. 6. 6.
[d] Ezra 9. 8.
[e] ch. 54. 7. Ps. 30. 5.
[f] Job 14. 13. Ps. 57. 1.
[g] Cp. 2 Kings 23. 6-14.
[h] Or, *sun images.* RV.
[i] Mic. 1. 3.
[k] ch. 24. 22.
[l] Cp. ch. 7. 21-25.
[m] Heb. *Bloods.*
[n] Cp. Job 16. 18.
[o] ch. 17. 6.
[p] Job 14. 9.
[q] Heb. 6. 8.
[r] Jer. 8. 7.
[s] ver. 2, 12, 13.
[t] ch. 22. 11.
[u] ch. 43. 1.
[v] Job 41. 1.
[w] Or, *crossing like a bar.*
[x] ch. 51. 9.
[y] See ver. 1.
[z] Deut. 24. Judg. 6. 11.
[a] Judg. 12. 6.
[b] ch. 5. 1.
[c] Gen. 15. 18.
[d] 2 Chr. 7. 8.
[e] Ps. 80. 8.
[f] Ps. 121. 4.
[g] Job 7. 20.
[h] Job 7. 18.

CHAPTER 27

1 JUDGMENT ON THE POWERS OF DARKNESS

1 The coming Day of Yahweh - Isaiah's theme Isa. 2:12

2 QÂSHEH - Severe. Rough - hardy, be well-tempered. (Lowth.)

3 GÂDOL - Great in any sense. Sur. - Large; more powerful etc.

4 CHÂZAQ - Strong in the sense of being able to conquer.

5 Used to symbolise punishment by war. Lev. 26: 25, 33. + the agents by which this effected. Jer. 25:32. + Ps. 17:13, 14. Cp Is. 9:13. The future sword. Ezek. 38:21; Rev. 19:21; The Spirit Heb. 4:12; Eph. 6:17

6 From LÂVÂH - To twine, wreathe. Thus symbol of fleshly power - confederated together. See Job 41; Ps. 74:14; 104:26

7 BÂRÎACH - A fugitive, or to stretch across as a bar. See mg. The root BÂRÂCH is rendered "shoot" Exod. 26:33. Thus a cross-bar for joining together the boards of tabernacle. Thus the idea of extended. Also - flying. Perhaps reference to its extended length, to join together. The serpent power + ally extended.

8 See Note. Cp. Gen 3; Col 2:14, 29; Amos 9:2 Rev. 19:9; 20:2. Future Mic. 7:17; Isa 65:25.

9 QÂQAIL FTHOWN - Tortuous. The coils. Refers to the character of the power, the previous expression to its political power. Cp Deut 32:25.

10 Symbol Egypt. Traditional oppressor of Israel. See Exod. 3:8; Babylon Jer 51:34, 44; Rome

SIX WOES ON CONTEMPORARY ISRAEL. Chs 28-35.
Alternated with prophecies of future glory.
1 Woe to THE DRUNKARDS of Ephraim + Judah. 28:1-29.
● Hearken to Yahweh the Instructor. Vv 23-29.
2 Woe to the Hypocrites of Ariel 29:1-14.
● Heed Yahweh the wonderful worker! Vv 13-14.
3 Woe to the political schemers of Jerusalem. Ch. 29:15-24.
● Seek Yahweh the Redeemer 22-24.
4 Woe to the Egyptian league 30:1-33.
● Wait for Yahweh the Gracious. Vv 18-33
5 Woe to Apostate Alliance-Moloch 31:1-9.
● Behold Yahweh the [illegible] 32:1-20
6 Woe to the Assyrian Spoiler. Ch. 33:1-24.
● Behold Yahweh the Avenger -Ch. 34, Ch 35.
Typical of the future crisis with Gog. Ch 28:16; 29:15-24; 30:27-33; 31:9; 32:1-20; 33:13-24; 34-35. Ch 35.

Rev. 17:1. Hos 2:16-11. Thus Israel's oppressors will be overthrown. Isa 51:21-23.

10 THE SECOND SONG OF THE VINEYARD. Vv 2-[illegible] 2-6.

Cp with 1st song Ch 5. A song of rejoicing in contrast to a dirge of sorrow.

11 RV: "A vineyard of wine, sing ye unto it..." Red wine = them. Or, choicer - choice wine. Cp Isa 5:1-7. Ps 80:8.

12 NATTAR - Guard, protect, maintain. Cp Jn 10:27-30. 15:1-2. Mt. 21:33-41.

13 Cp Isa 5:6. Cf. Deut. 32:1-2.

14 An anger is turned Jer 12:1; 51:6-10; Ps 85:1-3.

15 Berkeley: "Should I find thornbushes & briers in it, I would fight them & burn them all together."

16 If he wants to avoid this fate. Cp 26:3-4. Lk 24:18; 19:42; Cp Christ's appeal to Jerusalem. Lk 13:34.

17 Rom 5:1-10. 2 Cor 5:14-21; Eph 2:16-17; Col 1:20-21.

18 Isa 37:31; 49:20-23; Hos 12:5-6. Rom 11:16-26.

19 Isa 54:1-3. 60:22. Gal 6:16; Eph 2:11-14. Rev 7.

17 JACOB TO BE PURGED OF SIN. Vv 7-11.

20 The nation will not be completely destroyed. Isa 6:13; 10:11. Jer 30:11.

21 Ref: "When thou sendest her away, thou dost contend with her, he hath removed her with his rough blast in the day of the east wind."

22 Cp Hab 1:9 NIE.

23 Cp Isa 1:24-25; 45:4; 48:11; Rom 11:26.

24 The purpose of the punishment.

25 Parallel to Idolatry. They will crumble like chalkstone.

26 RV: "For" - The punishment inflicted upon Jerusalem 3:9-16; 4:11-12.

27 Bring up among the ruins thereof.

28 A picture of utter desolation. Hos 2:12.

30 Until the desired fruit is manifested.

Vv 9-

12 THE RESTORATION. Vv 12-13.

13 CHABAT - To beat off as fruit or olive berries from a tree. RV: "is cast off (this fruit)" Amos 9:9; Ezek 20:40.

31:8-18.

32 EUPHRATES. Isa. 11:15 See Rivers 3. The Nile, however.

33-34 LAQAT - To pick up. Gather, spec. to glean. Knocked down. Humbled first. Jer 31:4. Deut 10:13-14. Amos 9:9. Zech 10:9-12.

Ephraim threatened. ISAIAH 28. Christ is promised.

35 Isa 11:16; 19:23-25. Zech 10:8-12.

36 Isa 2:2; 24:23; Zech 14:11, 16; Mtt. 5:35 Isa 25:6; Jer. 23:5-6; Ezek 43:7.

13 And it shall come to pass a in that day, *that* (O) the great trumpet shall be blown, and they shall come which were b ready to perish in the land of Assyria, and c the outcasts in the land of Egypt, and (O) shall worship the LORD in the holy mount at Jerusalem. 36 \ Isa 25:9.

Jubilee. Lev 25:9. Zech 9:11-13.

a See ver. 1.
(O) Mat. 24:31. Rev. 11:15.
b Job 29:13. d Job 31:28. e ch. 26:3.
(O) Ch. 2:3. Cp. Zech. 14:16. Ezek. 43.
c Jer. 6:20.

Samaria's hill surrounded by its wall was shaped like a crown.

CHAPTER 28

JUDGMENT ON NORTHERN KINGDOM - A WARNING TO THE RESIDUE.

Historical Background: Invasion Shalmaneser 2 Kings 17:9-12. 1-4 OVERTHROW OF SAMARIA 1 Ch. 5:26.

2 The proud, haughty government of Samaria
3 Spiritual as well as literal. Cp Isa 29:9. Jer 23:9. Cp. 2 Kings 17:2. for state. Israel.
4 Samaria was the pride of the northern kingdom and was a place of great beauty. See note. Isa 40:24
5 The glory of Samaria will fade as does the flowers on the hills of lush valleys when the sun strikes on them. Such valleys were found around Samaria, so that the analogy was always in evidence.
6 A man's reason, conscience, moral feelings and physical strength are soon overcome by such indulgence - the same is true of spiritual wine Eph 5:18.
7 Shalmaneser 2 Kgs 17:3-12. the type of Gog. Cp same expression used for Nebuchadnezzar. Ezek. 18:11
8 As the storm, hail and flood destroys crops - in contrast to the "gentle rain from heaven" Cp Deut. 32:2. so will the invasion of the Assyrian.
9 Bikkurah = Early fig. It appears about May and is styled "boccore" in contrast to the "Kermouse" or proper crop which ripens in September.
10 The fig is immediately eaten. The other may be dried or preserved.

CHAPTER 28.

1 The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. 7 He rebuketh their error. 9 Their untowardness to learn, 14 and their security. 16 Christ the sure foundation is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.

WOE to a the crown of pride, to the drunkards of Ephraim, whose b glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are c overcome with wine!

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of d hail *and* a e destroying storm, as a flood of f mighty waters overflowing, shall g cast down to the earth with the hand. = With Violence. LXX.

3 The crown of pride, the drunkards of Ephraim, shall be trodden h under feet: - Like their steps

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as i the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he k eateth it up.

5 ¶ l In that day shall the LORD of hosts be for (m) a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle n to the gate.

7 ¶ But they also o have erred through wine, and p through strong drink are out of the way; q the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* r judgment. s Cp Isa. 1:1. Conference

8 For all t tables are full of vomit *and* filthiness, *so that* there *is* no place clean.

9 ¶ u Whom shall he teach knowledge? and whom shall he make to understand 2 doctrine? h *them that are* weaned from the milk, *and* drawn from the breasts. ? = NIV

10 For precept (3) *must be* upon precept, precept upon precept; i line upon line, line upon line; here a little, *and* there a little:

11 For (m) with 4 stammering lips and another tongue 5 will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them 6 precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, v ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have 7 made a covenant with death, and with hell are we at agreement; when the over-flowing scourge shall pass through, it shall not come unto us: for w we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, (N) Behold, I lay in Zion for a foundation a stone, x a tried stone, a precious corner *stone*, y a sure foundation: z he that believeth shall not make haste. = be ashamed. Rom 10:11

a ch. 9:9. b Jer. 6:10.
2 Heb. *the hearing*
h Mat. 11:25 & 18:3.
Or, hath been.
c ver. 3.
k ver. 13, 17. Ps. 19:4.
l ver. 4, 5. ch. 4:2.
m Cited 1 Cor. 14:21.
4 Heb. *stammerings of lip.*
5 Or, *He hath spoken.*
6 Heb. *broken.*
(3) ch. 30:30. Rev. 11:19.
n Ps. 91:6.
(2) ch. 17:12.
o Amos 5:7.
7 Heb. *with feet.*
p ver. 22. ch. 29:20.
q Hos. 9:10. Mic. 7:1.
r Heb. *swalloweth.* ch. 3:12.
s See ch. 2:11.
(N) ver. 1. Cf.
t ver. 17. Rom. 1:25.
(1) Cited 1 Pet. 2:6.
u Cp. Judg. 5:8.
(4) Gen. 49:24. Ps. 118:22 & ch. 8:14.
v Prov. 29:1. Hos. 4:11.
w Luke 23:35.
x ch. 19:14.
y Ps. 87:1. 1 Cor. 3:11.
(5) Ps. 25:2. Cited Rom. 10:11.
z ch. 30:16. Cp. Lev. 10:9.

DELIVERANCE TO THE FAITHFUL. Vv 5-6.

879

In the type, Judah was saved and Sennacherib destroyed. Cp Hos. 11:12,
11 Cp Isa. 37:36. For the faithful minority in contrast to Vv.
12 In the antitype the faithful of Nephi-Lacon in the day of Christ Zech. 9:16. Cp Spiritual Israel 1 Thess 2:19-20.
13 Yahweh will manifest Himself in Christ individually and collectively. Cp Acts 17:31. The destruction of Sennacherib was a type of this - together with glory Hezekiah's reign.
14 i.e repel the invader to his own gate.

CONDEMNATION OF WICKED & FALSE TEACHERS. Vv 7-8.

Punishment was to fall on Judah because of the wickedness of its people, though the nation would be delivered.
15 From a root "to stagger" or "reel." Cp Exod 20:7. Hos 4:11. It impairs vision and judgment
16 Spiritual as well as literal. Isa 19:14. Jer 51:7. Rev 17:4. Isa 24:9
17 Lit. They wander, stagger, reel. Cp meaning "sin" Cp note Jud 20:16.
18 Completely absorbed by it so that reason, strength & virtue is gone.
19 Their vision is cloudy. They have no sound or clear picture of Truth. This led to the advice of Isa. 30:1-2.
20 The picture is that of complete debauchery leading to disgusting habits Cp Ch 5:11-12.

CONTEMPT FOR YAHWEH'S WORD. Vv 9-13.

Messengers of God disregarded as being mere repetition of childish instruction.
21 This is the reaction of professed leaders. They are indignant because God treated them as children, as indeed they were Cp Isa 3:4.
22 Whom does He take to be? Mere children!
23 There had been a monotonous repetition of instruction and warning such as a father gives to a child or a teacher to junior class and this irritated the class leaders who were wise in their conceit.
24 Because they reject this instruction
25 Heb "laeg" = "scorning" Ye. Trans. "mocker" Ps. 35:16. As they mocked His word so He would scorn their plight.
26 A foreign language. They would be taken into captivity. Cp 2 Kgs 18:28
27 He taught them the way of rest and happiness but they would not hear. Cp Matt 11:28-29
28 Barnes - "shall be." The would that could have saved would now destroy. Cp 2 Cor. 2:16

THEY WERE SCORNFUL OF THREAT PUNISHMENT. Vv 14-15.

29 They acted as though in league with death and hell which would not touch them. Cp Vv 18
30 They imagined that their pact with Egypt and other nations would save them. See notes. Cp Isa 45:20-21; 2 Kgs 17:3-4. There was only one refuge Cp Ps 91:1-2

THE ONLY SOURCE OF SALVATION. Vv 16-17.

The ultimate triumph of Zion and all truly associated therewith is sure.
31 Cp Matt. 7:24, 26. - of whom Hezekiah a type.
32 One tested whose qualities are known and upon whom one can build with confidence, therefore "elect" or selected as per 2 Pet. 2:6. Cp Matt 7:24-27
33 A safe foundation in face coming storm
34 See N.T. renderings. Shall be constant and steady not fleeing away. The storm shall not affect him - but he will be safe.

35 Upon this stone a house will be built according to the specifications of righteousness and judgment. Cp. 1 Pet. 2:5.

36 Used by carpenters for measuring.

37 A piece of lead attached to string and used to obtain a perpendicular line.

38 The overflowing scourge of v. 15 as will also the divine judgments of the last day. 1 Pet. 4:17. Isa. 26:20.

HEAVY JUDGMENTS ON THE GUILTY & UNBELIEVING. 18-22

39 Three figures are used to describe the judgment: a scourge, devastating flood, a warrior.

40 There shall be no delay.

41 Continuously until utter destruction comes. Ader. 2

42 Zeraah = Trembling & terrible fear. Cp. Isa. 28:18.

43 A proverbial saying. They shall seek rest and comfort but will find defence insufficient for their needs.

44 From "paratz" - to tear or break forth like the bursting of waters.

45 1 Chr. 14:16. After the victory of Baal-Perazim David smote the Philistines from Gibeon.

46 Strange because then it was the Philistines - now it is his people.

47 Your punishment - bands of imprisonment - be made stronger.

48 See note. Ch. 10:22-23

THE BENEFIT OF DIVINE JUDGMENT. Vv 23-29.

a The Divine Ploughman is determined to break up the soil

49 Is Yahweh prepared to continue to plow among His people without sowing and reaping! No.

50 Probably fennel or dill the seed of which was mixed with bread to give it flavor. NIV = Caraway.

51 A plant with aromatic flavor.

52 That appropriate means of sowing and harvesting are required to get a crop. So different methods of instructing, punishing, disciplining and educating His people used that some grain might be obtained. And v. 1 the punishment is appropriate to the need.

The siege of Jerusalem foretold.

17 Judgment also will I lay to [a] the line, and righteousness to the plummet: [f] and [b] the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be [2] trodden down by it.

19 From the time that it goeth forth it shall take you: for [d] morning by morning shall it pass over, by day and by night: and it shall be [e] a vexation only to understand [f] the report.

20 For the bed is shorter than that *a man* can stretch himself *on it:* and [h] the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up [k] as *in* mount Perazim, he shall be wroth [l] as *in* the valley of [m] Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts [n] a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and [o] break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in [5] the principal wheat and the appointed barley and the [9] rie in their [2] place?

26 [3] For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, [c] *which* is wonderful in counsel, *and* excellent in working.

[a] 2 Kin. 21. 13.
[b] Job 38. 23.
[f] Heb. *a treading down to it.* ch. 5. 5.
[k] Ps. 92. 5. Jer. 32. 19.
[l] ch. 50. 4.
[m] Deut. 28. 25.
[n] Or, with *he shall make* you *to understand doctrine.*
[d] ver. 9. ch. 53. 1.
[e] Or, *Ah Ariel.* i. e. *the lion of God.*
[f] ver. 2, 7. 2 Sam. 23. 20. Ezek. 43. 15.
[h] ch. 25. 7.
[5] Or, *of the city.*
[9] 2 Sam. 5. 9.
[2] Heb. *cut off the heads of.*
[3] 2 Sam. 5. 20. 1 Chr. 14. 11.
[i] Josh. 10. 10, 12. 2 Sam. 5. 25. 1 Chr. 14. 16.
[m] Josh. 9. 3.
[o] ch. 28. 24.
[c] Luke 19. 43.
[p] Judg. 9. 6.
[q] Deut. 20. 20.
[r] Luke 19. 44.
[s] ch. 10. 23.
[t] Cp. ch. 26. 16.
[u] ch. 8. 19.
[7] Heb. *peep,* or, *chirp.*
[x] Job 39. 10.
[y] ch. 25. 5. Cp. ver. 20.
[z] See Ps. 1. 4.
[8] Or, *the wheat* in *the principal* place, *and barley* in *the appointed* place.
[a] Num. 6. 9. ch. 30. 13.
[9] or, *spelt.* Ezek. 4. 9.
[2] Heb. *border.*
[b] ch. 24. 22. Ezek. 38. 8.
[3] Or, *And he bindeth it in such sort as his God doth teach him.*
[c] ch. 28. 2.
[d] ch. 30. 30.

V 19 NIV: "The understanding of this message will bring sheer terror."

V 28 NIV: "Grain must be ground to make bread; so one does not go on threshing it forever. Though he drives the wheels of his threshing cart over it, his horses do not crush it."

880

CHAPTER 29.

1 God's heavy judgment upon Jerusalem. 7 The unsatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 18 A promise of sanctification to the godly.

WOE to [o] Ariel, to Ariel, [5] the city *where* David dwelt! add ye year to year; let them [6] kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee [u] round about, and [v] will lay siege against thee with [p] a mount, and I will raise [q] forts against thee.

4 And [r] thou shalt be brought down, *and* shalt speak out of the ground, and [t] thy speech shall be low out of the dust, and thy voice shall be, as of [x] one that hath a familiar spirit, out of the ground, and thy speech shall [7] whisper out of the dust.

5 Moreover the multitude of thy [y] strangers shall be like small dust, and the multitude of [z] the terrible ones *shall be* [8] as chaff that passeth away: yea, it shall be [a] at an instant suddenly.

6 Thou shalt be [b] visited of the LORD of hosts with thunder, and with earthquake, and great noise, with [c] storm and tempest, and [d] the flame of devouring fire.

29:44 Oxf. Ges.: ".. and thy voice shall be as a ghost from the ground and from the dust thy speech shall chirp.." Cp "Nikkonsky" p. 107

NIV: "Brought low, you will speak from the ground; your speech will mumble out of the dust. Your voice will come ghost like from the earth; out of the dust your speech will whisper."

ARIEL.

There seems a play on words: 'Ari-El the lion of God shall become as 'Ariel the "altar-hearth of God".

53 Rend. "Although" Though Yahweh will bruise His people in producing the seed He will use skill as the farmer to produce the best. He will not break it.

54 Lit. "magnify" His wisdom." Sin is dealt with in appropriate manner and not in one unvarying form

CHAPTER 29

JERUSALEM HUMBLED SENNACHERIB'S INVASION: A TYPE OF THE FUTURE

DISTRESS ON ARIEL 1-2

1 Genenius = same as Arabic = fire hearth i.e. Burnt offering. Cp mg. Word applied to Altar. See mg. Ez 43:16. Judah's sacrifices did not atone for their sins Cp Vv. 9-16. The people were therefore to be punished.

2 Now there was a great contrast to the faith of David.

3 Add to their wrong doing year to year. The error was that of formalism and error. Vv 4-10

4 Sacrifices imply feasts. Thus let festivals go round. - revolve in perpetual unmeaning circle.

5 As the hearth of the burnt offering. Cp Zeph 1:7 Acts 2:14 See Ch. 31:9.

JERUSALEM HUMBLED

6 i.e. Send an army. Isa 10:5. Deut 28:49

7 Prostrate to the dust

8 Changed in character - in a low tone the normal loud lofty tone suppressed.

SENNACHERIB DESTROYED. Vv 5-6

Judah humbled Yahweh will also humble the Assyrian. Isa 10:

9 Despite power, success, undoubted ab

10 The Assyrian. And Yahweh "about all come.." NIV

SENNACHERIB'S HOPES FADE AS A DREAM. 7-8

7. The confederate forces of Assyria Cp. 10. 22:5-6. Cp Psa 126:1

12 S. hopes will seem assured - but it will be as a dream.

JUDAH'S SIN REVEALED. Vv 9-17

13 Names:- "Stand astonished & wonder! Stare and be blinded with amazement"

14 See Note. Isa 28:21

15 He controls the circumstances but they were guilty in that they should exist above them

16 Spiritual Apathy

17 Ignorance of the Word. Cf. Josh 1:7

18 Empty religious Formalism. Cp Ezek 33:31. Matt. 15:8-9 Rev

19 Not by the Word Col 2:20-22. Isa 66 Cf. Zeph. 1:8 note

20 Cp 1 Cor. 1:19-21 All their wise planning was futile in the invasion of Sennacherib Isa 22:9-11 Ch 14-15. All wisdom & planning will be revealed as such if independent of Yahweh. Cp Ps. 127.

7 ¶ [a] And the multitude of all the nations that fight against [c] Ariel, even all that fight against her and her [d] munition, and that distress her, shall be [f] as a dream of a night vision.

8 It shall even be as when an hungry *man* [g] dreameth, and, behold, he eateth; but [h] he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and [i] his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; [j] cry ye out, and cry: [k] they are drunken, [l] but not with wine; [m] they stagger, but not with strong drink.

10 For [n] the LORD hath poured out upon you the spirit of [o] deep sleep, and hath [p] closed your eyes: the prophets and your [q] rulers, the seers hath he covered.

11 [r] And the vision of all is become unto you as the words of a [s] book [t] that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; [t] for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the Lord said, [u] Forasmuch as this people draw near *me* with their mouth, and with their lips do [v] honour me, but have removed their heart far from me, and their fear toward me is taught by [w] the precept of men:

14 [x] Therefore, behold, [y] I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for [z] the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 **Woe unto [b] them that seek deep to hide** their counsel from the LORD, and their works are in the dark, and [c] they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for [1] shall the work say of him that made it, He made me not? or shall [k] the thing framed say of him that framed it, He had no understanding?

17 *Is* it not [m] yet a very little while, and [n] Lebanon shall be turned into a fruitful field, [o] and the fruitful field shall be esteemed as a forest?

18 ¶ And [p] in that day [q] shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 [r] The meek also [2] shall increase *their* joy in the LORD, and [s] the poor among men shall rejoice in the Holy One of Israel.

20 For [t] the terrible one [u] is brought to nought, and the [v] scorner [w] is consumed, and all that [x] watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for [y] him that reproveth in the gate, and [z] turn aside the just [3] for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, [a] the work of mine hands, in the midst of him, [b] they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear [c] the God of Israel.

24 They also that erred in spirit [4] shall come to understanding, and [d] they that murmured shall learn [5] doctrine.

[a] Cp. ch. 37. 36.
[b] ch. 30. 1.
[c] ver. 2. Ezek.
[d] Prov. 12. 12.
[e] Job 22. 13.
[f] Job 20. 8.
[g] Job 20. 8. Ps. 73. 20.
[h] Ps. 73. 20.
[i] ch. 45. 9.
[k] Ps. 103. 14.
[l] Ps. 107. 9.
[m] ch. 10. 25.
[n] Cp. ch. 10. 34.
[o] ch. 10. 18 & 32. 15.
[1] Or, *take your pleasure, and riot.*
[p] ch. 2. 11.
[q] ch. 35. 5. Mat. 11. 5.
[r] ch. 19. 14.
[s] ch. 51. 21.
[t] Cited generally Rom. 11. 8.
[u] Job 4. 13.
[v] ch. 61. 1. Mat. 5. 5.
[2] Heb. *shall add.*
[w] ch. 6. 10.
[x] Heb. *heads.*
[y] Mat. 5. 3. Cp.
[z] 2 Cor. 3. 14.
[a] ver. 5.
[b] ch. 16. 4.
[3] Or, *letter.* 2 Sam. 11. 14.
[c] ch. 8. 16. Dan. 12. 4.
[d] ch. 28. 14.
[e] Mic. 2. 1.
[f] Ps. 127. 5. Amos 5. 10.
[g] Amos 5. 12.
[h] ch. 59. 4.
[i] Ezek. 33. 31. Cited Mat. 15. 8, 9. Mark 7. 6.
[j] ch. 25. 3.
[k] Col. 2. 22.
[l] ch. 19. 25 & 45. 11 & 60. 21. Ps. 100. 3. Cp. Hab. 1. 5. Acts 13. 41.
[4] Heb. *I will add.*
[m] Mat. 6. 9. Cp. 2 Cor. 5. 5.
[n] ch 41. 17. Ex. 24. 10. Mat. 15. 31.
[o] Jer. 49. 7.
[5] Heb. *shall know understanding.*
[p] Ps. 106. 25.
[q] Job 11. 4.

A PRO-EGYPTIAN PARTY — There seems to have been a section in Judah agitating for alliance with Egypt. Perhaps Shebna was deposed because he was of that number Isa. 22:15. Rabshakeh appealed to that element Isa. 36:6.

THE WARNING OF THE LEVITICAL COVENANT
Cp. V. 17 with Lev. 26:8. See Note top p. 172.

A RESTORED
A REFORM
A REVIT

CHAPTER 30.
WOE FOR TRUSTING IN EGYPT. Vv 1-2.
1 Deut. 14:1. Hos. 1:10. Mal. 1:6.
2. Heb. Nāsāḵ = "pouring out as a libation. Sept. = "made covenant" — i.e. with Egypt.
3 One sin adds to another. A faulty move can lead to further evil.
4 Always "down" — deliberation. Gen. 12:10. 42:3. 43:15. Num. 20:15. Deut. 10:
5 Emblem of protection and defence — as a shade from the burning heat of the sun.
EGYPT UNABLE TO HELP: THE ALLIANCE = IN SHAME 3-7.
6 Isaiah had already warned of this Isa. 20:5.
Judah's most honorable employed to go into Egypt to make good impression.
8 Said to be residence of kings lower Egypt. Below
9 Contraction Tahpanhes. one time capital of nation Jer. 43:9.
10 They found on investigation that Egypt was either unable or unwilling to help. See use of word Jer. 20:6.
11 The burdened beasts go southwards "or "Oh the burden of the beasts!" The prophet saw in vision heavy laden beasts carrying a rich present into Egypt.
12 Recalling Egyptian slavery. Cp Jer. 2:6.
13 Noted for its deadly poison. Judah was turning to a country which could only bring them into the midst of trouble.
14 A type of serpent which inhabits date palms and which flies from tree to tree by twisting the tail around a branch and so forming a spring by which they throw themselves to the next. It is styled by Arabs the FLYING SERPENT. Fiery Serpent of Isa. 14:29.
15 "Therefore I call her: 'The Blusterer that sitteth still!'" Strength - Heb Rahabh is play on word normally used for Egypt. Isa. 51:9. Ps. 87:4. 89:10. Sig. fierce, courage to behave.

The people threatened — ISAIAH 30. — for trusting in Egypt.

CHAPTER 30.

1 The prophet threateneth the people for their confidence in Egypt, 8 and contempt of God's word. 18 God's mercies towards his church. 27 God's wrath, and the people's joy, in the destruction of Assyria.

WOE to [a] the rebellious children, saith the LORD, [b] that take counsel, but not of me; and that [c] cover with a covering, but not of my spirit, [d] that they may add sin to sin:
2 That walk [e] to go down into Egypt, and have not [f] asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!
3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. — Heb reproach disgrace
4 For his princes were at Zoan, and his ambassadors came to Hanes.
5 [f] They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach. A BURDEN OF THE BEASTS OF THE NEGEV
6 [g] The burden of "the beasts of the south: into the land of trouble and anguish, [h] from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*. humps
7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried [i] concerning this, Their strength *is* to sit still. RAHAB the Do Nothing
8 ¶ Now go, [j] write it before them in a table, and note it in a book, that it may be for [k] the time to come for ever and ever:
9 That [l] this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:
10 Which say to the [m] seers, See not; and to the prophets, proudly. Isa. 3:5. and has in most instances a relation to pride, boasting and arrogance. Ps. 40:4. Egypt proposed to do a lot but sat still.

JUDAH'S FOLLY RECORDED. Vv 8-11

16 Probably a tablet of stone Deut. 9:9. Exod. 31:18.
17 Ezek. 36:22.
18 They make promises but do not keep them.
19 Ad Olam. The phrase LA'AD 'AD 'OLAM never occurs elsewhere, & many suggest a change in the pointing making it AYD instead of AD = "A testimony (id) for ever" or "till the con" fi.

[a] Jer. 11. 21. Amos 2. 12 & 7. 13. Mic. 2. 6.
[b] 2 Kin. 22. 13.
[c] ver. 9. Ps. 68. 6.
[d] ch. 29. 15.
[e] ch. 25. 7.
[f] Deut. 29. 19.
[g] Or, *fraud.*
[h] Prov. 2. 15.
[i] ch. 31. 1.
[j] Num. 27. 21. 1 Kin. 22. 7. Jer. 21. 2.
[k] Ps. 62. 3. Ezek. 13. 11-13.
[l] Prov. 6. 15.
[m] ch. 29. 5. Prov. 6. 15.
[n] Ps. 2. 9.
[o] ver. 7. ch. 20. 5 & 31. 1. Cp. ch. 36. 6, 9. Jer. 37. 5. 7.
[p] Heb. *the bottle of potters.*
[q] Job 6. 10.
[r] Prov. 6. 27.
[s] Jer. 2. 36.
[t] ch. 28. 12. Job 36. 16.
[u] ch. 13. 1.
[v] Job 40. 15. Cp. Ps. 68. 30.
[w] ch. 7. 4. Ex. 14. 14.
[x] Cp. Deut. 8. 15.
[y] Mat. 23. 37.
[z] ch. 31. 1. Cp. Hos. 14. 3.
[a] Lev. 26. 8. Deut. 28. 25.
[b] Or, *a tree bereft of branches,* or, *boughs:* or, *a mast.*
[c] Or, *to her.*
[d] ch. 33. 23.
[e] Rom. 2. 4.
[f] Hab. 2. 2.
[g] Ps. 46. 10.
[h] Heb. *the latter day.* Num. 24. 14. Cp. Top of Job 19. 25.
[i] ver. 1. ch. 1. 4. Deut. 32. 20.
[k] Ps. 2. 12 & 33. 20.
[l] ch. 65. 9, 19.
[m] 1 Sam. 9. 9.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear *it*, he will answer thee. 88a act toward them patiently as a Father to his children. — all is for the ultimate benefit of the nation Cp Ezek 14:23.

ATZOAN. Original name of place called Raamses where extensive buildings evidently by Hebrew slaves uncovered. The scene of Israel's humiliation and Yahweh's glory Ps. 78:12, 43. A city known for its antiquity and glory Num. 13:22, a centre of Egyptian power Isa. 19:11, 13 where doom predicted by Ezekiel Ezek 30:14. To that site of previous humiliation Israel's emissaries went seeking help. Why not seek the help of Yahweh who helped there previously.

for trusting in Egypt. — ISAIAH 30.

19 Cp Jer. 5:30-31.
19A Illusions j
20 Recede from the way. This was the effect if not the actual words of their attitude.
21 Cp Gen. 6:12. Exod. 33:18. Mat. 7:14. 22:16. Acts 18:26. 19:9, 23. 2 Pet. 2:15.
22 i.e. His instruction.
THE NATION TO BE PUNISHED FOR FAITH IN YAHWEH ALONE WILL SAVE Vv 12-17.
23 Kadish - from root to be clean. Emphasising His righteousness in contrast to their wickedness frequently used by Isaiah Ch. 1:4, 5, 19, 24. 10:20. 12:6. 17:7. 29:19. 31:1. 41:14. They did not want to hear in His Name, but have replied in His name
24 The analogy is that of a wall breaking before a flood.
25 Threatening ruin.
26 Bursting forth in utter destruction for similar use Is. 6:13. A gradual destruction is indicated. The sense of alliance was the remote cause of this ultimate and final ruin. It was done at the expense of the Covenant Name & Word
27 Cp Jer. 18:1-6. 19:1-11.
28 To Me.
29 Calmly reposing in His help. Mat. 11:28-29. Cp Jer. 13:11.
30
31 The word "flee" would signify rapid motion necessary in retreat. The Jews were boasting that they would obtain from Egypt the means to repel by attack. Cf. the meaning Deut. 17:16. 28:68.
32 Isolated with none to help - the fate of Judah
YAHWEH WILL VISIT AND UTTERLY SAVE JUDAH Vv 27-33
This was typically illustrated in the destruction of Sennacherib
33 Barnes: "Yet more Evidence of Yahweh abounding mercy.
34 Yahweh continue

A. Though left d... like as a mast or... hill. Israel will be... gathered and re... ed. The tribulat... of the last days... cause them to fu... Yahweh Deut. 4:... Jer. 29:12-14. Mal...
36 Jer. 3:15.
37 Suggest de... from root sig. "... (Barnes) thus w... away or covered... of sight as chi... under the wing...
38 Constant inst... tion and superv...
39 These image... made of wood... ered with silver... gold. (See marg...
40 Metal image... in a cast.
41 There will b... formal repudiati... of former iniqui... Israel in the Te... Ezek. 4:4-7. 9, 27. ... also Jer. 3:18 —...
42 As unclean ... repulsive
43 Old English ... to till or cultiv...
44 Lowth - well ... mented. Such ... considered hig... nutritious.
45 From a Heb. ... sig. to mix, m... ing ample foo... all kinds.
46 Caused by ... great earthqu... Joel 3:18. Zech... Ezek. 47.
47 Isa. 7:11-19. ... 35:9-20. Zech...
48 For fate of ... the heavens se... 51:6.
49 Ecclesiastica... 12.
50 Political ... 2 Sam. 23:4.

YAHWEH IN BE... ENT MANIFEST... AGAINST THE AS... Vv 27-33.
51 In the past ... the Angel of D... Exod. 23:20. In th... = the Saints, Jud... Acts 14. Jn. 1... Isa. 43:7. 52:6. ...

A RESTORED NATION Vv 18-19.
A REFORMED PEOPLE Vv 20-22.
A REVITALISED LAND Vv 23-25.

YAHWEH A GOD OF JUDGMENT.
V.18 Mishpat from shaphat. To pronounce a verdict pronounced authoritatively. Also judicial acts based on His law. Cp Isa. 10:24-27. As a God of Judgment, His word should have been heeded & acted upon.

voice of thy cry; when he shall hear it, he will answer thee.
20 And *though* the Lord give you [c] the bread of adversity, and [d] the water of [2] affliction, yet [f] shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:
21 And thine ears shall hear a word behind thee, saying, [g] This *is* the way, walk ye in it, [h] when ye turn to the right hand, and when ye turn to the left.
22 Ye shall defile also [m] the covering of [4] thy graven images of silver, and [n] the ornament of thy molten images of gold: thou shalt [5] cast them away as a menstruous cloth; [6] thou shalt say unto it, Get thee hence.
23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: [r] in that day shall thy cattle feed in large [s] pastures.
24 [t] The oxen likewise and [u] the young asses that [x] ear the ground shall eat [y] [z] clean [7] provender, which hath been winnowed with the shovel and with the fan.
25 And there shall be [b] upon every high mountain, and upon every [b] high hill, rivers *and* [c] streams of waters in the day of the great slaughter, when the towers fall.
26 Moreover [d] the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.
27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, [8] and the burden *thereof is* [7] heavy: his lips are full of indignation, and his tongue as a devouring fire:

[a] ch. 11. 4. 2 Thess. 2. 8.
[b] ch. 8. 8.
[c] 1 Kin. 22. 27. Ps. 127. 2.
[d] ch. 27. 8.
[e] 1 Kin. 22. 27.
[2] Or, *oppression.* Ex. 3. 9.
[f] Ps. 74. 9.
[g] ch. 37. 29.
[h] ch. 35. 8. Acts 9. 2.
[i] 1 Kin. 1. 40.
[j] Deut. 5. 32.
[k] ch. 2. 3.
[l] Heb. *Rock.* ch. 26. 4. Deut. 32. 4.
[m] Num. 16. 38.
[4] Heb. *the graven images of thy silver.*
[5] Heb. *the glory of his voice.*
[n] Ex. 28. 8 & 39. 5.
[6] Heb. *scatter.* ch. 41. 16. Num. 16. 37.
[o] Hos. 14. 8.
[p] ch. 37. 36.
[q] ch. 10. 5, 24. ch. 2. 11.
[7] Heb. *every passing of the rod founded.*
[r] Ps. 65. 13.
[s] ch. 32. 20.
[t] Heb. *cause to rest upon him.* ch. 28. 12.
[u] See ver. 6.
[x] Gen. 45. 6.
[y] Or, *savoury.*
[z] Heb. *leavened.*
[7] Job 24. 6.
[a] ch. 11. 15 & 19. 16.
[b] Or, *against them.*
[c] ch. 30. 25.
[d] 2 Kin. 23. 10.
[e] ch. 2. 14, 15.
[8] Heb. *from yesterday.* 1 Sam. 10. 11.
[8] Heb. *lifted up.* ch. 2. 14.
[f] ch. 41. 4.
[g] ch. 60. 19.
[h] ch. 30. 2, 3.
[i] Ps. 20. 7.
[9] Or, *and the grievousness of flame.*
[7] Heb. *heaviness.*

28 And [a] his breath, as an overflowing stream, [b] shall reach to the midst of the neck, [d] to sift the nations with the sieve of vanity: and *there shall be* [g] a bridle in the jaws of the people, causing *them* to err.
29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth [i] with a pipe to come into [l] the mountain of the LORD, to the [e] mighty One of Israel.
30 And the LORD shall cause [5] his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.
31 For [p] through the voice of the LORD shall the Assyrian be beaten down, [q] *which* smote with a rod.
32 And [t] *in* every place where the grounded staff shall pass, which the LORD shall [8] lay upon him, *it* shall be with tabrets and harps: and in battles of [z] shaking will he fight [9] with it.
33 For [a] Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAPTER 31.

1 The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He sheweth the fall of Assyria.

WOE to them [a] that go down to Egypt for help; and [b] stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

THE NABALS TO BE DEPOSED. IIA. 32:5. "The Nabals of the present evil world are to be deposed, that the antitypical David and Abigail may be delivered & enthroned. 'Vile person' in this chapter is nabal, literally a fool - a vain & foolish mortal, from the verb to wither or fade - contrast the evergreens of righteousness (A.J.). And Nabal is the typical fool of the O.T. Scriptures. And David & Christ are the typical 'liberals.' See how David prepared for the temple, fetched his people, & divided the spoil. And see how Christ, 'though he was rich, yet for our sakes became poor, that we through his poverty might be rich.' 2 Cor. 8:9 - CCC.

THE FOREST TO BE FLATTENED. CH 32:15,19. That which is today esteemed a fruitful field will then be treated as a wild uncultivated forest. Heb. YAAR - an unprotected, uncultivated growth of trees, thickets, thorns & briers. Cf. the cultivated field of the Gospel 1 Cor. 3:6-9. The Assyrian referred to as a "forest." 12. 10:18, 19, 31-34. Cp. Isa. 29:17. The hail will beat down the forest of the bitter day Assyrian. Isa. 32:19.

2 He is not less wise and powerful than Egypt. Jer. 10:7, 12. 1 Cor. 1:21-29.
3. Lev. 20:12-14. 45:7. Amos 3:6. He disciplines in wisdom. Heb. 12: 5-10.

4 Adam

2 IN YAHWEH IS PROTECTION VV 4-5.

5 A roaring raven or lion will not be driven from its prey by a multitude of shepherds, nor would the multitudinous army and power of Assyria distress Yahweh from His purpose to deliver Zion.
6 His deliverance of Jerusalem in the days of Hezekiah is typical of His intentions in the future.
7 Roth: "As little mother-birds hovering, so will Yahweh of hosts throw a covering over Jerusalem."
8 POSAKH (Hebrew Bible not Str). Same as Exod. 12:11, 23. Favour - deliverance. A promise fulfilled in Hezekiah's time & yet to be repeated. Cf V. 4.

3 EXHORTATION: TURN TO YAHWEH THE DELIVERER VV 6-7

9 Isa. 29:15.
10 When Yahweh is vindicated in the overthrow of Sennacherib Cp Isa. 30:22 a type of the future Isa. 2:20

4 DESTRUCTION OF SENNACHERIB PREDICTED 8-9

A type of the future Mic. 5:5.
11 Not by a man of high or low rank - but by Divine intervention. Cp Dan. 11:45; 8:25. "Mighty man" = Isa; "mean man" = Adam. RV = "not of man; and the sword not of men shall devour him; and he shall flee..."
12 RV: "become tributary." The army would be brought into subjection to Israel.
13 Cp Ezek. 38:21-22.
14 ABAR - To cross over, retreat. RV: "His rock shall pass away by reason of terror." SELA - Lofty eminence or cliff. Fig. his power. It will dissolve in terror.
15 Yahweh manifested as such. Exod. 17:15. Yahweh Nissi.
16 OWR (UR) - Light, flame. Cp Isa. 10:17.
17 There His enemies shall be consumed as typed by Sennacherib.

CHAPTER 32.

5 THE SEQUEL: HEZEKIAH'S REIGN ASTYPICAL OF MESSIAH'S. Vv 1-20.

ISAIAH 32.

The blessings of Christ's kingdom.

1 THE KINGDOM ESTABLISHED IN RIGHTEOUSNESS Vv 1-8

1 Cp 2 Kg 18:1-7 for summary Hezekiah reign. Christ was born & died as King Mt. 2; 27:37. Mt. 19:28; 2 Tim. 2:12. Rev. 1:6, Rev. 1:5; 5:9-10; 20:4
2 Isa. 17:14. A multitudinous man ~~and~~ army. The word Eph. 4:14; 2:10. Rotherham Young reads: "So shall each one become..."
3 Isa. 25:4. Political protection.
4 A shelter or covering. Secure in worship Isa. 4:6.
5 Dispensing refreshing truth. 1 Jn 1:5-8 - 19 Isa. 30:20-21 Mal 1:11.
6 SELA: Roth. "Mo[u]ve Cliff." A shelter from the heat of oppression or persecution. Rev. 7: 16 There is shade, coolness & shelter in Yah
7 cliff.
8 The burning sands of the desert unrelieved by any growth.
Clear, unhindered vision. Isa. 52:7-8. 1 Cor. 13:12. Isa. 35:2
9 Clear insight.
A greater disposition to accept the truth, seeing evidence of its verity. a city in the overthrow of the Assyrian. Cp Isa 2: 2-4 • Here is reverence.
The precipitate who normally do not take time to consider a matter. Cp Isa. 35:4 • Here ll
TSACH - Clear, white, bright (as light).
• Here is communion. Cp Zech. 8:21.
NABAL - See Note p. 815 Cp Luke 12:16-20
• No mistaken identity - a person seen in true light Isa. 32:5.
KELAY - To withhold, niggardly, deceive, fraudulent, parsimonious
NADIB - play on words RV mg "Noble."
RV mg "folly." The fool will utter folly" - guilty of heresy
Even though his cause is just.
He is liberal, generous, warm-hearted towards the truth & its requirements. Ps. 112:5 9; Prov. 11:24; Mal. 3:8 vv 8-11; Luke 6:37-38 2 Co. 9:6-11.

2 A WARNING TO LADIES OF LEISURE Vv. 9-12

He indicts their careless unconcern in the face of impending ruin. 9 Isa. 32:11; Amos. 4:1; 6:1-6 Cp 1 Tim. 5:6 9-15.
Luxuriously enjoying the comforts of life impervious to the approaching crisis.

2 Sam. 23:4.
a Ps. 45:1 & 72:1, 2, 4. Jer. 23:5.
b Num. 23. 19.
c Heb. remove. 2 Kin. 17:23 & 18:4.
c Ps. 94:4.
d ch. 4:6 & 25:4. Cant. 2:3.
e ch. 25:5.
f Heb. heavy. ch. 30:2.
f ch. 35:5.
g Heb. hasty. ch. 35:4. Hab. 1:6.
h Hos. 11:10. Amos 1:2 & 3:8.
i Cp. ch. 28:21 & 35:6.
j Or, elegantly.
k Or, multitude. ch. 29:5, 7, 8.
l ch. 42:13.
m Deut. 32:11. Ps. 91:4.
n ch. 2:20 & 30:22.
o Or, when he speaketh against the poor in judgment.
p Heb. the idols of his gold.
q Or, be established
Deut. 19:15.
r ch. 37:36.
s Amos 6:1. Cp. ch. 3:16-24.
t Heb. Days [shall] a year.
u Or, for fear of the sword.
v Or, tributary. Gen. 49:15. Prov. 12:24.
w Heb. for melting, or, tribute. ch. 10:18 & 13:7.
x Heb. his rock shall pass away for fear.
y Or, his strength.
z Cp. Ex. 17:15.
a ch. 24:15.
b Heb. the fields of desire.
c Ps. 128:3.

1 BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.
2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.
3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.
4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.
5 The vile person shall be no more called liberal, nor the churl said to be bountiful.
6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.
7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.
8 But the liberal deviseth liberal things; and by liberal things shall he stand.
9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.
10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.
11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.
12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

2 Sam. 23:4. Ps. 45:1 & 72:1, 2, 4. Jer. 23:5. Num. 23. 19. Heb. remove. 2 Kin. 17:23 & 18:4. Ps. 94:4. ch. 4:6 & 25:4. Cant. 2:3. ch. 25:5. Heb. hearty. ch. 36:2. ch. 35:5. Heb. hasty. ch. 35:4. Hab. 1:6. Hos. 11:10. Amos 1:2 & 3:8. Cp. ch. 28:21 & 35:6. Or, elegantly. Or, multitude. ch. 29:5, 7, 8. ch. 42:13. Deut. 32:11. Ps. 91:4. ch. 2:20 & 30:22. Or, when he speaketh against the poor in judgment. Heb. the idols of his gold. Or, be established Deut. 19:15. ch. 37:36. Amos 6:1. Cp. ch. 3:16-24. Heb. Days [shall] a year. Or, for fear of the sword. Or, tributary. Gen. 49:15. Prov. 12:24. Heb. for melting, or, tribute. ch. 10:18 & 13:7. Heb. his rock shall pass away for fear. Or, his strength. Cp. Ex. 17:15. ch. 24:15. Heb. the fields of desire. Ps. 128:3.

2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.
3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.
4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.
5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.
6 Turn ye unto him from whom the children of Israel have deeply revolted.
7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.
8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.
9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

CHAPTER 32.

1 The blessings of Christ's kingdom. 9 Desolation is foreshewn. 15 Restoration is promised to succeed.

The destruction of the Assyrian and the establishment of Hezekiah's throne in peace after the healing of his sickness provided visual illustration of Yahweh's future intentions through the Messiah.

20 RV mg "confident." Sure that their state will not be disturbed. Cp Luke 12:16-20. Rev. 18:15.
21 Berkeley: "In little more than a year..."
22 The invasion of the Assyrian would destroy all hope of vintage; the wealth of the nation shall cease.
23 Take off your gay clothing & put on the garb of mourning. Sometimes the cities were addressed as "women." Cp Jer. 15:8.
24 Berkeley: "Beat your breasts in mourning"

3 DESOLATIONS DECREED VV 13-14.

Sennacherib laid the land waste & took over 200,000 captive. This was typical of the desolation to be experienced by Jerusalem under the Babylonians & Romans.

25 Abandoned & desolate through the captivity Sennacherib took over 200 Captives - See Taylor's Cyc. p. 582.
26. Isa. 23:27-39.
27 RV: "hill" mg. Ophel. This was fortified in the past 2 Chron. 27:3.
28 OLAM - The hidden period but not for ever. See of the succeeding verses it is limited by "until"

4 RESTORATION 15

Luke 21:24. Joel 2:23, 28. Isa. 57:13. 58:11. Carmel (Heb).
33 The wilderness fruitful & ed into a fruitful field. V 15 DIVINE judgment or justice will be fa In the restabilised Is people. For latter fruitful field see Heb. 6 This was typically fulfilled in Hezekiah's reign. Isa. 29:19. No strife, no faction, war, strikes, disturbances, murders, crime. Isa. 32:22; 11:9
37 Isa. 32:20-22; 60:1 18. Jer. 23:5-6. Ezek. 34:25-26.
Immune from all invasion
RV: "But it shall hail in the downfall of the forest." See foot of p. RBH. Cp Rev. 16:21.
Roth. "In a sunken place shall the city lie." Rev. 18:21.
The Ox for ploughing & the ass for transportation. One for sacrifice, the other for redemption. Cp

CHAPTER 33.

WOE TO SPOILER. V. 1.

When the Spoiler of Israel comple his work they shall be spoiled Ch. 10:12. Exhort. - Lev. 18:10. Here the Assyrian spoiler (Sennacherib) typifies the latter day Assyrian.

PRAYER FOR RELIEF. V. 2.

2 Personal supplication intermixed with pleas for national defence and help.

CHAPTER 33. THE SIXTH WOE VV. 1-12. THE ASSYRIAN SPOILER.
VV. 13-24. YAHWEH - THE KING IN HIS BEAUTY.

13 Upon the land of my people shall come up thorns *and* briers; [2] yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the [3] forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and [h] the wilderness be a fruitful field, [i] and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And [k] the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When [l] it shall hail, [m] coming down on the forest; [n] and the city shall be low in a low place.

20 Blessed are [o] ye that sow beside all waters, that [p] send forth *thither* the feet of [q] the ox and the ass.

CHAPTER 33.

1 God's judgments against the enemies of the church. 13 The privileges of the godly.

WOE to thee [r] that spoilest, and thou *wast* not spoiled; and [s] dealest treacherously, and they dealt not treacherously with thee! [t] when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; [u] we have waited for thee: [v] be thou their arm [w] every morning, our salvation also in the time of trouble.

3 At the [x] noise of the tumult the people fled; [a] at the lifting up of thyself the nations were scattered.

4 And your [7] spoil [8] shall be [c] gathered *like* the gathering of [d] the caterpiller: as the running to and fro of locusts shall he [e] run upon them.

5 [f] The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be [k] the stability of thy times, *and* [l] strength of [4] salvation: the fear of the LORD *is* his treasure.

7 Behold, their [5] valiant ones shall cry without: [m] the ambassadors of peace shall weep bitterly.

8 [p] The highways lie waste, the wayfaring man ceaseth: he [q] hath broken the covenant, [r] he hath despised the cities, he regardeth no man.

9 [s] The earth mourneth *and* [t] languisheth: Lebanon is ashamed *and* [6] hewn down: [v] Sharon is like a wilderness; and [z] Bashan and Carmel shake off *their fruits.*

10 [b] Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: [f] *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised [g] the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

[a] Num. 10. 35. Ps. 68. 1.
[2] Or, *burning upon, &c.*.
[@] Cp. Eh. 27. 10.
[3] Job 27. 19.
[4] Ps. 78. 46.
[3] Or, *clifts and watch-towers.*
[4] Prov. 28. 15.
[f] Ps. 97. 9 & 148. 13.
[@] Joel 2. 28.
[h] ch. 35. 1, 2.
[i] ch. 29. 17.
[k] Ps. 37. 3.
[l] Prov. 27. 24.
[4] Heb. *salvations.* ch. 26. 18. Ps. 28. 8.
[5] Or, *messengers.* Cp. ch. 29. 1.
[m] Cp. 2 Kin. 18. 37.
[@] James 3. 18.
Cp. Ps. 72. 3. Rom. 5. 1.
[@] Ps. 119. 165.
[p] Judg. 5. 6.
[q] Cp. 2 Kin. 18. 14.
[r] ch. 24. 5.
[s] ch. 24. 4.
[t] ch. 16. 8.
[u] ch. 28. 2.
[v] Zech. 11. 2.
[6] Or, *withered away.* ch. 19. 6.
[@] Or, *and the city shall be utterly abased* ch. 26. 5.
[w] ch. 35. 2.
[x] ch. 2. 13.
[@] Cp. Eccles. 11. 5.
[b] Ps. 12. 5.
[c] Job 21. 11.
[@] ch. 30. 24.
[e] ver. 4, 23. ch. 17. 14 & 21. 2. Hab. 2. 8.
[f] ch. 9. 18.
[g] ch. 21. 2.
[h] Cp. Rev. 13. 10.
[i] ch. 9. 17.
[k] ch. 25. 9 & 26. 8.
[l] Ps. 83. 8.
[m] Job 7. 18. Cp. ch. 27. 24 & 37. 36.

THE JUDGMENT ON IDUMEA is TYPICAL of that on Gentile Nations generally.
Note how V.4 is borrowed to describe the great revolutionary changes brought about by Constantine Rev. 6:12-14, and those to be brought about by Christ Matt. 24:29. The Jews speak of the Roman Captivity as the Talith Edom, and view the oppressions of Edom as typical of those under Rome.

THOSE WHO SHALL DWELL. VV. 15-6

26. Those who refuse to listen to that which results in hatred between brethren. Matt. 5:21-22

27. Who abhores the sight of sin and watches against the occurrence of it.

Elevated to rulership Rev. 2:26

Yahweh the Rock of ages shall be his defence. Isa. 26:4. Prov. 18:10.

THE KING IN HIS BEAUTY. VV. 17-19.

Is. 45:6a 52:1 YOPHIY- from YAPHAH - Bright. His transfiguration

Lowth renders: "Thine own land far extended" Is. 57:8.

"Reflect upon" past terror. See life from Divine perspective, view the triumph of Armageddon in the light of Christ's victory.

Nun beer or Master Master. He who called to gether the mighty forces of the Assyrian.

See Margin - the weigher of Treasure - referring to the wealth of the Assyrian

The one who planned the strategy of the enemy, by counting the towers that must be overthrown.

Zech 14:21. cf Egypt. Zech 14:13 Is. 66:2. The warlike shall not again invade the land.

Foreign

Jabbering

CONTEMPLATE ZION

Ps. 48:12-14.

o i.e. Festivals. Two main ones. Passover for Jews celebrating deliverance from Egypt: Ezek. 45:22. Tabernacles - Feast of ingathering for Gentiles as well as Jews. Zech. 14:16.

Ohel or tent Isa. 4:5-6

As waters shall flow from the Altar eastward and heal the Dead Sea. Ezek 47:1-12 Zech 14:8 Joel 3:18 Zech 13:1

So living waters will come from the Living Altar, to revive

The privileges of the godly.

15 He that walketh [2]righteously, and speaketh [3]uprightly; he that despiseth the gain of [4]oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of [5]blood, and shutteth his eyes from seeing evil;

16 [c]He shall dwell on [6]high: his place of defence *shall be* the munitions of rocks: [7]bread shall be given him; [d]his waters *shall be* sure.

17 Thine eyes shall see [e]the king in his beauty: they shall behold [8]the land that is very far off.

18 Thine heart shall meditate terror. [f]Where *is* the scribe? where *is* the [9]receiver? where *is* he that counted the towers?

19 [h]Thou shalt not see a fierce people, [k]a people of a deeper speech than thou canst perceive; of a [l]stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: [p]thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; [r]not one of [t]the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place [s]of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our [t]lawgiver, [v]the LORD *is* our king; he will save us.

23 [w]Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And [a]the inhabitant shall not say, I am sick: [b]the people that dwell therein *shall be* forgiven *their* iniquity.

2 Heb. in *righteousnesses.*
3 Heb. *uprightnesses.* Ps. 17. 2.
4 Or, *deceits.*
5 Heb. *bloods.* ch. 1. 15.
a Ps. 49. 1.
b Deut. 32. 1.
c ch. 15. 2.
6 Heb. *heights,* or, *high places.* Ps. 148. 1.
7 Heb. *the fulness thereof.* Ps. 24. 1.
d Cp. 2 Chr. 32. 30.
e Cp. ch. 6. 5.
8 Heb. *the land of far distances.* Jer. 8. 19.
f 2 Cor. 1. 20.
g Joel 2. 20.
9 Heb. *weigher.* 2 Sam. 18. 12. Rev. 6
h Cp. 11. 14.
2 Kin. 19. 32.
i Deut. 28. 50.
k Deut. 28. 49. Jer. 5. 15.
l Heb. 1. 11. Rev. 6. 13.
m Rev. 6. 14.
2 Or, *ridiculous.*
n ch. 28. 11.
o ch. 14. 12.
p Ps. 46. 5 & 125. 1, 2.
q Deut. 32. 42. Jer. 46. 10.
r Cp. ch. 37. 33.
s Cp. Jer. 49. 7.
t ch. 22. 23.
u ver. 2.
3 Heb. *broad of spaces,* or, *hands.* Neh. 7. 4.
v ch. 63. 1. Zeph. 1. 7.
4 Heb. *statutemaker.*
w Ps. 89. 18.
5 Or, *rhinocerots.*
6 Or, *They have forsaken thy tacklings.* Cp. Amos 5. 2.
7 Or, *drunken.* ver. 5.
x ch. 61. 2.
a Ps. 103. 3.
b Jer. 50. 20.

The Dead Sea of Nations. Jhn. 4:14. Heb. 11:10. Rev 22:1-

43 War ship

44 Ship of commerce. The figure is symbolic not literal and indicates that Zion's glory will not be through war or commerce, but through the healing influence of the Truth.

45 Yahweh will be progressively revealed as Judge, Lawgiver, King.

DESTRUCTION - SALVATION

VV. 23-24.

46 Here the invader is viewed metaphorically as a ship tossed in a tempes-

886 tuous sea with mast disabled, tackings loose, and sails flapping, and so wrecked upon the shore where it is spoiled by people so weak in comparison as to be styled "lame."

47. Israel - see B. 103:3. Mic. 7:6-20.

CHAPTER 34.

1 The judgments wherewith God revengeth his church. 11 The desolation of her enemies. 16 The certainty of the prophecy.

[a]COME near, ye nations, to hear; and hearken, ye people: [b]let the earth hear, and [7]all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their [c]slain also shall be cast out, and [d]their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And [e]all the host of heaven shall be dissolved, and [m]the heavens shall be rolled together as a scroll: and [2]all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

5 For [q]my sword shall be bathed in heaven: behold, [s]it shall come down upon Idumea, and upon the people of my [u]curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for [x]the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the [5]unicorns shall come down with them, and the bullocks with the bulls; and their land shall be [7]soaked with blood, and their dust made fat with fatness.

8 For *it is* [a]the day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof

All the institutions and officials of Gentildom overthrown.

CHAPTER 34.

YAHWEH'S SWORD UPON IDUMEA

See also. Obad. Jer. 49 Amos 1:11-12. Note on Psa.

1 FORESHADOWING THE GENERAL JUDGMENT ON NATIONS 1-4

1 Nations invited to view the fate of Idumea as typical of their own. Obad. 15, 16

Edom represents the flesh in political manifestation

2 dreadful the slaughter that there shall not be buried, but cast out to rot upon the ground. Dan 12:2. Jer. 25:33. Ezek. 39:11

3 A hyperbolical expression denoting mountains washed with blood.

6 See similar expression and Note. Isa. 13:10

2 THE COMPLETE EXTENT OF THE JUDGMENT VV. 5-10

5-8: It is final in its extent

7 Reth "saked." RV "hath drunk its fill" Cp Jer. 25:27. Ravah - to slake the thirst (Str) Cp Jer. 46:10. Deut. 32:42.

Cherem, from a root Charam to seclude, to devote for destruction. Cherem is rend. "devoted" Lev. 27:28,29 = set aside for destruction. Edom is used here typically - i.e. it is smeared with fat.

All classes of people - Lambs - people in general Goats - princely or munity. Rams - civil and military leaders.

Cp Ezek. 39:17

See Note top p. 887.

RV - wild oxen. Reem, Buffaloes. Military power Deut. 33:17.

Be subdued, humbled destroyed With the anomalr of V.6.

The land manured, made rich with the slain.

Cp Is. 35:4. 59:17. 63:1-6. Jer. 50:28 Still On Edom. Ezek. 25:14, 17.

BOZRAH Mode... Sheep...

century. Bozrah ... or rampart) is ... (the sheep of ... South East of De...

17. Figurative language for complete ... destruction. The fate ... Sodom & Gomorrah ... 19:24-28 - "the over... of Sodom & Gomorrah" ... 49:17-18. See below ...

18 Cp Jude 7. Rev. ... Sodom is set ... as an example of ... judgment that ... fall on Babylon. ... this prophecy typ... future.

19 See Note Rev. ... 9:11 19:3 Ever...

20 See Note below

21 It was once a ma... caravan route ... shall be no longer ... ued. The redeemed ... passage to Israel ... 20:21 & the punishm... fits the crime Ps. 13...

22 Heb. Nay-teach- ... tinually, to the ... distant point of vie... thus no redemption ... normal view. But ... Ch 13:19-20.

3 DESOLATION OF ... 11-15

Similar judgment ... ed out on heads on ... ion.

23 Similar to descr... of Babylon's fall ... Is. 13:20-22. 14:23. ... 18:6.

24 This is the work ... architects and ... designed the judgme... Edom.

25 There shall not ... any Edomites to ... swer the call to pa... age to the King ... 11. Deut. 33:19. Rev. ... Is. 63:1-2.

26 The result of de... ation and hea...

27 Sometimes applied ... men Ps. 72:9 74:... See Note Isa. 41:10

28 Heb. Delightful ones ... wolves because of ... howling

29 RVmg = he goat

30 Thou shall rest ... undisturbed

4 THE CERTAINTY OF FULFILMENT V...

31 All the doleful cre... mentioned above ... play their part in ... the land of Edom.

32 They will settle do...

33 The prophet has ... ed it and Yahweh ... reform it. These be... represent the nations ... occupy mystical Ed... it falls. Dan. 7:11-12. ... 2:20-22.

34 He has determined ... inheritance - for ... the nations.

35 For the eternal.

BOZRAH Modern Buseirah. It was the metropolis of N. Edom (1200-700 B.C.) -Unger. Gen. 36:33. Amos 1:11-12. 1 Chr. 1:44. Noted for sheep Mic. 2:12. Desolation predicted Jer. 49:13,22. Scene of tremendous destruction Isa. 63:1. After centuries of desolation had hidden it from view it was discovered by Buckhardt in early 19th century. Bozrah sig. Enclosure or Fortification. Rome in Hebrew also signifies fortification. Babylon in the plain of Dura (wall or rampart) is also etymologically linked with Bozrah. Bozrah is the mystical city of the Gentiles Isa. 24:5. The sacrifice of Bozrah (the sheep of the fold or enclosure) commences at Armageddon and is completed in Europe. Rev. 19:15-21. Bozrah situated South East of Dead Sea, about 35 m nth of Petra.

17 Figurative language for complete & utter destruction. The fate of Sodom & Gomorrah Gen. 19:24-28. - "the overthrow of Sodom & Gomorrah" Jer. 49:17-18. See below.

18 Jude 7. Rev. 14:10.

19 Sodom is set forth as an example of the judgment that shall fall on Babylon. Thus this prophecy types the future.

14 See Note Rev. 14:11, 19:3. Ever - Olam.

20 See Note below

21 It was once a main caravan route but shall be no longer so used. The Edomites denied passage to Israel Num. 20:21. The punishment fits the crime Ps. 18:24-25.

22 Heb. Nay - each - continually, to the most distant point of view. Thus no redemption from normal view. But Cp. Ch. 43:19-20.

3 DESOLATION OF EDOM vv. 11-15

A similar judgment poured out on her as on Babylon.

23 Similar to description of Babylon's fate Cp. Isa. 13:20-22. 14:23. Rev. 18:2.

24 This is the work of God architect and Yahweh designed the judgment on Edom.

25 There shall not be any Edomites to answer the call to pay homage to the King Ps. 72. Isa. 34:12. Deut. 33:19. Reason Isa. 63:1-2.

26 The result of depopulation and neglect. Sometimes applied to men Ps. 72:9. Isa. 49:23. See Note Isa. 49:23.

28 Heb. Doleful ones. RV. wolves because of their howling.

29 RVmg = he goat

30 They shall rest their undisturbed

4 THE CERTAINTY OF FULFILMENT vv. 16-17

31 All the doleful creatures mentioned above shall play their part in taking over the land of Edom.

32 They will settle down there

33 The prophet has proclaimed it and Yahweh will perform it. These beasts represent the nations to occupy mystical Edom when it falls. Dan. 7:11-12. Cp. Rev. 4:2-22.

34 He has determined their inheritance - figuratively the nations.

35 For the eldm.

ISAIAH 35. The joyful flourishing of Christ's kingdom.

17 shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

18 10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ¶ But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. (RV jackals) (RV ostriches)

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. (RV Heb. arrow-snake)

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER 35.

1 The joyful flourishing of Christ's kingdom.
3 The weak are encouraged.

THE WILDERNESS OF EDOM TO FLOURISH 1-2.

1 Figuratively Rev. 17:15. Ez. 20:45.
2 Tsee-yah - parched, dry and lacking the water of life Cp. Isa. 44:18-19, 21.
3. For the creatures that shall inhabit it, figuratively the Gentiles
4 Ample growth of trees, fig. spiritual and literally Isa. 41:19. and literally Isa. 21:13.
5 The Gentiles, the theme of V1.
6 Hadar = magnificence, & glory, majesty.

THE RANSOMED TO REJOICE VV. 3-10

Israel spiritual and literal shall be comforted.
7 The dramatic events of the last days will cause fear as spiritual Israel faces the judgment-seat & natural Israel experiences increasing trouble Jer. 30:5-7.
8 Cp. the impatient, therefore failing, leading to dependency & unbelieving fear. Cf. Ch. 28:16.
9 Contrast "fear God" V2.
10 He will avenge & recompense both Israels. Cp Rev. 18:24. Mic. 5:15.
11 Cp Luke 7:22-23. As in the 1st advent this will occur both literally & figuratively. Jer. 30:17 Ezek. 47:8. Isa. 41:18-20. 42:11.
12 Figuratively Rev. 22:1, 17 Literally Ezek. 47:8. Isa. 41:18-20.
15 RV "the glowing sand" - "mirage." What men think is without substance will become the reality. - Ch. 34:13
14 RV: Jackals - The most desolate places shall spring into fertility and growth.
15 Roth: "A raised way." A path well defined like those leading to the cities of refuge Deut. 19:3. Cp Josh. 20. Fig. Prov. 16:17 For Israel Isa. 11:16. For Gentile Isa. 19:23 For Elect Isa. 40:3; 62:10 Israel Jer. 31:21
16 Cp Nte Gen. 3:24. The raised highway which all can see will point the way of holiness.
17 Roth: "He himself shall be one of them travelling the road." Christ shall travel this road Isa. 40:3, and subsequently the Divine presence shall be with the ascending pilgrims Zech. 14:16.
18 Ev-eel - perverse, Roth: "The perverse shall not stray therein." They shall be excluded.
19 Nations such as Babylon shall no longer prey upon the land.
20 Acts 20:29.
21 Without money Isa. 52:3. As from Egypt. Isa. 11:11. Exod. 15:16
22 Anointed with the oil of gladness. Heb. 1:9 In that this joy stems from a Divine cause Compare the rejoicing of the Ecclesia even now Heb. 12:22

COMPLETE AND UTTER DESOLATION

"I would that the sceptic could stand, as I did, among the ruins of this city, among the rocks and there could open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lip quivering, his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one risen from the dead; though he would not believe Moses & the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him" (Stephens - "Incidents of Travel"). The Holy writings of Petra.

"IT SHALL LIE WASTE" V. 10 - Volney, quoted by Keith

"Evidences of Prophecy" pp 135-168: "... There are to the south-east of the lake Asphaltites, (Dead Sea), within three days journey, upwards of thirty ruined towns absolutely deserted. Several of them have large edifices with columns that may have belonged to the ancient temples or at least to Greek churches. The Arabs sometimes make use of them to fold cattle in; but in general avoid them on account of the enormous scorpions with which they swarm."

THE PROPHET TURNS HISTORIAN. ~ This is the third time this history is recorded. (2 Kgs 17-20 2 Chr 32) thus underlining the great importance of the events narrated. They form the historical basis or type of the prophecies of Isaiah and dramatise the final great controversy by which Yahweh will vindicate His power at Christ's coming and usher in the Kingdom. This had become apparent to me by independent research but was confirmed by the exposition of T.W. Thurtle ('O.T. Problems') endorsed by Companion Bible.

CHAPTER 36.

SENNACHERIB BESIEGES JERUSALEM. Vv 1-3.

See Notes. 2 Kings 18. 2 Chr 32. Hezekiah tested. He had magnified the Law. 2 Chr. 30:18, 31. Yet though the Law promised immunity from attack when Law honored, he was attacked. The test revealed the true character of the people. Isa 22. Cp 2 Kgs 18:1-8

See. 2 Kings 18:14-16 for Hezekiah's negotiations & 2 Chron 32:1-6 for his military preparations when it became obvious the foreigners would attack. Hezekiah. "Fort counsel." 2 Chr 32:3 Some were for turning to Egypt Cp Isa 30 Some put confidence in military preparation above. Isa 22:9-11. Some were fatalistic seeking pleasure in limited time that remained Isa 22:12-13. Some rejected the idea that Yahweh would punish. Isa 22:15-19. The city was troubled and excited Isa 22:2 Isaiah sought to divert the current of thought to Yahweh, denouncing, pleading, threatening, warning, encouraging as it was needed. He promised deliverance in Jerusalem. Isa. 29:8.

The Rabshakeh called for the King and his representatives were sent to parley with him 2 Kgs 18:17.

RABSHAKEH DEMANDS CAPITULATION. VV 11-10.

Cp 2 Kgs 18:19-35 2 Chr. 32:9-16.

Hezekiah had strengthened the people against the Assyrian by a wonderful speech in which he appealed to them to have faith in Yahweh. 2 Chr. 32:7-8.

Note Rabshakeh's speech in 2 Chron. 32:11, 15 in which he tries to drive a wedge between the people and the King.

3 Bitfachon is a diminutive expressing contempt = foolish confidence. A.C.

4 Note Mg. = mere talk, vain and empty boasting.

5 Lit. On the support.

6 Reeds sometimes used for such purpose. They are light, hollow, with long joints. A slender reed could break and pierce a man's hand. So Israel would find their reliance on Egypt would

Sennacherib's invasion.

ISAIAH 36. Rabshakeh's blasphemy.

CHAPTER 36.

1 Sennacherib invadeth Judah. 4 Rabshakeh, sent by Sennacherib, by blasphemous persuasions soliciteth the people to revolt.

NOW it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the [2]scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith [c]the great king, the king of Assyria, What confidence [3]*is* this wherein thou trustest?

5 I say, *I sayest thou,* (but *they* are but vain words) [4]*I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [6]pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and [a]put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not sent *me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the [c]great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, [5]Make *an agreement* with me *by a present,* and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 [h]Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations de-

[a] Ps. 20. 7.
[b] 2 Kin. 18. 13. See Note.
[c] 2 Chr. 32. 1. See Note. Chief of the officers.
[d] To ch. 37. 38. 2 Kin. 18. 17-19, 37.
[d] ch. 22. 15.
[e] See Note Isa 22:15
[2] Or, secretary. For significance of this verse see 2 Chr. 32:11.
[e] ver. 13.
[f] ch. 36. 12.
[3] Heb. a word of lips. Prov. 14. 23.
[4] Or, but counsel and strength are for the war.
[g] ver. 9. Cp. ch. 30. 3 & 31. 1.
[6] Or, Seek my friendship by a present. Heb. Make with me a blessing. "a present" not in text.
[c] Or, hostages.
[h] Cp. 2 Kin. 18. 11.

1 Sennacherib's invasion of Judah was a historical fact. Cp 2 Kgs 18:13 2 Chr 32:1. Hezekiah had made preparations for defence. 2 Chr 32:3-5. Sennacherib's army was encamped at Lachish. 2 Kgs 18:14. Cp 2 Chr 32:9. Rabshakeh was sent from Lachish to Jerusalem. 2 Kgs 18:17. Cp 2 Chr 32:9. Rabshakeh stood by the conduit of the upper pool in the highway of the fuller's field. 2 Kgs 18:17. Cp 2 Chr 32:30. Hezekiah had stopped the upper watercourse of Gihon and brought the water down to the west side of the city of David. 2 Chr 32:30.

2 Eliakim, Shebna and Joah were sent out to meet Rabshakeh. 2 Kgs 18:18. Cp 2 Chr 32:9. Eliakim was over the household. Shebna was scribe. Joah was recorder. Cp 2 Kgs 18:18. Cp 2 Chr 34:8. Eliakim was the son of Hilkiah. Cp 2 Kgs 18:18. Cp 2 Chr 34:8. Eliakim was the son of Hilkiah. Cp 2 Kgs 18:18. Cp 2 Chr 34:8. Eliakim was the son of Hilkiah. Cp 2 Kgs 18:18. Cp 2 Chr 34:8.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. V.2.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, *I sayest thou,* (but *they* are but vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations de-

4 Rabshakeh's speech. Cp 2 Kgs 18:19-25. Cp 2 Chr 32:10-15. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

5 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

6 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

7 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

8 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

9 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

10 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

11 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

12 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

13 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

14 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

15 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

16 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

17 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

18 Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10. Rabshakeh's speech was addressed to the people on the wall. Cp 2 Kgs 18:19. Cp 2 Chr 32:10.

This now constituted an insult to the character of Yahweh — so that the people could approach Yahweh as did David Isaiah 17:45.

19 This was well calculated to appeal to many Jews — particularly in view of Isaiah's prophecy. Isa. 10:5-6. Rabshakeh may well have had the advice of a renegade Jew.

ELIAKIM'S REQUEST REFUSED. Vv 11-12. 2 Kgs

11 The language of diplomacy.

12 Lit. Water of feet. He desired them to hear him out so they might plainly understand that if they reject this ultimatum they themselves will be responsible for the ensuing seige that will so reduce their's late that they will be forced to consume their own excrements.

RABSHAKEH CALLS ON PEOPLE TO REVOLT. Vv 13-20. Cp 2 Kgs 18:28

16. See the c... of 2 Chr. 32:

THE REPRESEN... REPORT TO HE...

CHAPTER 3... Cp 2 Kings 19. 20... 17-21.

For complete ... 2 Kings 19 whe... identical (lang... used.

HEZEKIAH APPE... YAHWEH V. 1.

A DEPUTATION ... ISAIAH FOR AS... Vv 2-5.

HIST...

888

16(v3) The roles of Eliakim & Shebna are here reversed; Eliakim being elevated by divine decree Cp 22:15, 20-21.

17(v2) In the very spot where the faith of his father Ahaz was tested 7:3. It was here that Isaiah gave the Immanuel prophecy which declared "if you believe you will be established 7:10.

15 This was the promised concession — a pleasant country rich in familiar products like their own. It was a place to desert the Divine inheritance. The war had a religious basis.

HEZEKIAH AS TYPE CHRIST. In the embattled city a drama was enacted that foreshadowed the sufferings and glory of Messiah. The King was first brought low in sickness, was then made great in Victory in defeat Sennacherib, was applauded by nations. Ch 39 established his worship in the land. See Ch 38:22. See Note top p. 892.

lived his land out of the hand of the king of Assyria? 16
19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered [a] Samaria out of my hand?
20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?
21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.
22 ¶ Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

16. See the comment of 2 Chr. 32:14.

See Notes Ch. 10:9-11.

[a] ch. 7. 9.
[b] ver. 32.
[2] Heb. *found.*

THE REPRESENTATIVES REPORT TO HEZEKIAH

CHAPTER 37.

2 Kings 19. 2 Chron 32: 19-21.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

HEZEKIAH APPEALS TO YAHWEH V 1.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

Acknowledging his spiritual sinfulness due to sin, & in the aspect of mourning (which he had earlier altered 2 Chr 29:5)

A DEPUTATION TO ISAIAH FOR ASSISTANCE: Vv 2-5.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto [c] Isaiah the prophet the son of Amoz.
3 And they said unto him, Thus saith Hezekiah, This day *is* [f] a day of trouble, and of rebuke, and of [4] blasphemy: for [g] the children are come to [h] the birth, and *there is* not strength to bring forth.
4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for [b] the remnant that is [2] left.
5 So the servants of king Hezekiah came to Isaiah.

[c] ver. 21. ch. 1. 1.
[f] ch. 22. 5.
[4] Or, *provocation.*
[g] ch. 13. 8.
[h] Hos. 13. 13.
[i] Jer. 49. 23.

ENCOURAGEMENT FROM YAHWEH Vv 6-7

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.
7 Behold, I will [3] send a blast upon him, and [e] he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

[3] Or, *put a spirit into him.*
[e] Cp. Jer. 51. 46. Obad. 1.

FULFILMENT Vv 8-9.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

FURTHER THREATS FROM SENNACHERIB Vv 10-11.

9 And [d] he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,
10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.
11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?
12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?
13 Where *is* the king of [i] Hamath, and the king of [i] Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

[d] ch. 20. 5.

To voice of the antichrist, the man of sin, the diabolos - who would have his power destroyed through the typical death of Hezekiah 38:1, 37:36-4 Kgs 2:19.

HISTORICAL INTERLUDE Ch 36:1-39:8

1. SENNACHERIB'S INVASION Ch 36:1 - 37:38.
   1. The Encounter: Rabshakeh's Ultimatum 36:1-10.
   2. He Refuses To Speak In Chaldean. . . . 11-12.
   3. He Urges the people to Revolt . . . . 13-20.
   4. Judah's Ministers Confer With Hezekiah . . 22.
   5. Hezekiah Appeals to Isaiah . . . . . 37:1-5.
   6. Isaiah Predicts the [illegible] of Sennacherib. . 6-7.
   7. Further Threats From Sennacherib: A TRIAL OF FAITH 10-13.
   8. The Blasphemy Reported to Yahweh: THE REFUGE OF FAITH 14.
   9. Hezekiah's Prayer: THE PLEADING OF FAITH. . . . 15-20.
   10. Yahweh's Encouraging Reply: THE ANSWER TO FAITH. . 21-35.
   11. The Destruction of the Assyrian host: THE DELIVERANCE BY FAITH. . 36-38.
2. HEZEKIAH'S SICKNESS Ch 38:1-22.
   1. Isaiah Warns of Impending Death . . . . . v. 1.
   2. Hezekiah Appeals To Yahweh . . . . . Vv 2-3.
   3. The Sign of Deliverance . . . . . Vv 4-8
   4. Hezekiah's Writing . . . . . Vv 9-20
   5. Life cut short: . . . . . Vv 9-11
   6. Posterity Denied . . . . . Vv 11-14
   7. Assurance of Extension of Life . . . . Vv 15-17
   8. Posterity Granted . . . . . Vv 18-19
   9. Hezekiah's Vow . . . . . V 20.
   10. Explanatory Facts . . . . . Vv 21-22
3. THE BABYLONIAN SUBVERSION Ch 39:1-8
   1. Hezekiah Is Pleased With the Deputation . Vv 1-2
   2. Isaiah Rebukes the King . . . . . Vv 3-7.
   3. Hezekiah's Acceptance of the Rebuke. . . v. 8.

THE WORK OF HEZEKIAH – General Estimate. 2 Chron. 31:20-21, 2 Kgs 18:5. He opened the House Yahweh after it had been closed. (2 Chr. 29:3) Cleansed it after it had been desecrated; Restored its services according to command David (2 Kgs 18:3); Grieved that he might be cut off from service by sickness (2 Kgs 20:3). Extent of his revival. (2 Chr. 30:26) Organised songs Temple. (Isa. 38:20) Literary work (Prov. 25:1) Temple services. (2 Chr. 29:30). The Drama of his life expressed in "his songs (Isa 38:20) The Shir Ram-ma'alôth – A Song of the degrees. Pss 120-134. His piety covered Judah and saved it from Sennacherib. His sickness: At first was no heir to the throne this message was understood as a Divine rejection of the King fraught with dire consequences to the people.

HEZEKIAH PRESENTS THE ASSYRIAN LETTER TO YAH. WRS. Vv14-20.

Hezekiah's prayer. ISAIAH 37. *Isaiah's prophecy.*

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: [c] thou hast made heaven and earth.

17 [c] Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [6] nations, and their countries,

19 And have [8] cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, [i] that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

YAHWEH'S FURTHER MESSAGE OF ENCOURAGEMENT Vv21-35.

21 ¶ Then [k] Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, [m] the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Jerusalem representing the faithful remnant ✠2 COR 11:2.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 [3] By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down [2] the tall [a] cedars thereof, *and* the choice [a] fir trees thereof: and I will enter into the height of his border, *and* [3 b] the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all [d] the rivers of the [4 d] besieged places.

26 [e] Hast thou not heard long ago, *how* [f] I have done it; *and* of ancient times, that [f] I have formed it? now have I brought it to pass, that thou shouldest be to lay waste [g] defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [7] of small power, [h] they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

28 But I know thy [9] abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy [l] tumult, is come up into mine ears, therefore will I put my hook in thy nose, and [m] my bridle in thy lips, and I will turn thee back by the way by which thou camest. ✠EZEK 38:4

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and [o] in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

Whereas Ahaz rejected a sign 7:11 Hezekiah sought one & was given one associated with Nh-az. 38:7-8

• The siege would only last 2 years – in the 3rd they would be able to sow their own grain.

31 And [2] the remnant that is escaped of the house of Judah shall again [p] take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth [q] a remnant, and [4] they

[2] Heb. *the tallness of the cedars thereof, and the choice of the fir trees thereof.*
[a] ch. 14. 8.
[3] Or, *the forest and his fruitful field.*
[b] Mic. 7. 14.
[c] Acts 4. 24.
[d] ch. 19. 6.
[4] Or, *fenced and closed.* Ps. 31. 21. Jer. 10. 17. Mic. 7. 12. Hab. 2. 1. Zech. 9. 3.
[e] Acts 4. 29.
[5] Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste, and defenced cities to be ruinous heaps?*
[f] Cp. ch. 10. 5, 15 & 22. 11.
[g] ch. 25. 2.
[6] Heb. *lands.* Not so
[h] 2 Kin. 19. 17.
[7] Heb. *short of hand.* Cp. Job 14. 1. Prov. 14. 17, 29.
[i] ch. 20. 5.
[8] Heb. *given.*
[9] Or, *sitting.*
[k] ch. 45. 6.
[l] ver. 2. ch. 1. 1.
[m] Cp. Amos 6. 1.
[n] Ps. 32. 9.
[n] ch. 10. 32. Zech. 2. 10 & 9. 9.
[o] Cp. ch. 20. 3.
[2] Heb. *the escaping of the house of Judah that remaineth.*
[p] ch. 27. 6.
[3] Heb. *By the hand of thy servants.*
[q] ver. 4.
[4] Heb. *the escaping.*

THE WRITING OF HEZEKIAH. Heb. "Michtab" another spelling of "Michtam" - the superscription of some Psalms: (16, 56-60) from Katam (C.B) to cut in or engrave (See Sept). The word points to graven, therefore permanent writing, graven because of its importance. The A.V. & R.V derive the word from Kethem gold, either from its being precious or hidden away. The Michtam Psalms are all pervaded by the common characteristic of being Personal, Direct and more or less Private. The reference is to David's son and Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. Ps 16:10-11. 56:13. 57:3. 58:10-11. 59:16. 60:5,12. (C.B - Condensed.)

The Assyrians slain. **ISAIAH 38.** *Hezekiah's prayer.*

that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, [a] He shall not come into this city, [b] nor shoot an arrow there, nor come before it with [3] shields, nor [c] cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For [d] I will defend this city to save it for mine own sake, and for my servant David's sake.

36 [f] Then the angel of the LORD went forth, and [g] smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and [i] went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [5] Armenia: and Esar-haddon his son reigned in his stead.

[a] Heb. 6:10
[2] Heb. with *great weeping.*
[a] Cp. ch. 33. 20.
[b] Cp. Ps. 76. 3.
[3] Heb. *shield.*
2 Kin. 19. 32.
[c] Luke 19. 43.
[d] ch. 38. 6.
[e] ch. 37. 35.
[f] Cp. 2 Kin. 19. 35.
[g] Cp. ch. 14. 25 & 17. 14 & 30. 31 & 31. 8. Ps. 76. 6.
[i] Cp. 2 Kin. 20. 9, 10.
[4] Heb. *degrees by,* or, *with the sun.*
[i] Cp. ch. 31. 9.
[5] Heb. *Ararat.*

CHAPTER 38.

1 Hezekiah by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 9 His song of thanksgiving.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [1] Set [2] thine house in order: for [3] thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [4] sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days [21] fifteen years.

6 And [d] I will deliver thee and this city out of the hand of the king of Assyria: and [e] I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 [h] Behold, I will bring again the [3] shadow of the degrees, which is gone down in the [4] sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 [k] I said in the cutting off of my days, I shall go to [l] the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see [m] the LORD, *even* [m] the LORD, [n] in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me [p] as a shepherd's tent: I have cut off [r] like a weaver my life: [s] he will cut me off *with* pining sickness: [t] from day *even* to night wilt thou make an end of me.

13 I reckoned [t] till morning, *that,* [u] as a lion, so will he break all my bones: [t] from day *even* to night wilt thou make an end of me.

[1] Heb. with *great weeping.*
[2] Heb. *Give charge concerning thy house.*
[3] Job 4. 20.
[k] Cp. Ps. 102. 24.
[l] Job 38. 17. Mat. 16. 18.
[m] Ps. 68. 4.
[n] Ps. 27. 13.
[p] To ver. 8, 2 Kin. 20. 1-6, 9-11. Cp. ch. 33. 24. 2 Chr. 32. 24.
[p] 2 Cor. 5. 1.
[r] ch. 1. 1.
[s] Job 7. 6.
[t] Job 6. 9.
[6] Or, *from the thrum.*
[t] Job 10. 16.

---

1 If Hezekiah would work to provide for his house vI, Yahweh would provide safety for the nation.
21 Nearly dazzling the term of his reign 2 Chron 29:1.

THE SIGN OF DELIVERANCE

V vii-8

See a more complete order of events in 2 Kings 20.

2 An immediate answer. Isaiah had not returned home before this reply to prayer came. Cp 2 Kgs 20:4.

2 Kings adds: "for My sake and for my servant David's sake." Thus the Covenant was the foundation of this answer to Hezekiah. He was granted extension of life that the Davidic Covenant might be confirmed.

Parallel with ch 37:35

3 See the Psalms of Degrees. Ps 120 - 134. Hezekiah had asked for a sign. 2 Kgs 20:8 In contrast to Ahaz. Isa 7:10

3A Like the Jordan to Adam! Josh 3:16.

HEZEKIAH'S "WRITING."

Vv 9-20. THE PSALM OF HEZEKIAH as in Ps 103.

His experience foreshadows the death & resurrection of the Lord. Life cut short.

4 Of Leprosy. Cp V 21

5 Heb. "Demee" = quiet, rest. RV: "Noontide." Gesenius: "quiet." According to him the idea is "now, when I might have rest, when I am delivered from my foes, when I am in the midst of my life, of my reign, and of my plans of usefulness, I must die." Travail - Isa 53:11. Thus the going down into Sheol was a sudden giving over to death.

6 Cp Acts 2:31 Rev. 1:18. Isa 53:8

7 The years of greatest usefulness Isa 53:8

8 Heb. Yah Yah. Repetition for emphasis expressing the ardent desire of Hezekiah for continued worship.

9 Heb. Hedel = Rejection of silence. Root word rendered "cease" Job 3:7. 13. 4 frequently. LXX = "I shall behold man no more." Same root: "rejected" Isa 53:3 Gk

This sentence of death was as rejection to Hezekiah. Ps 88:5 ff. Without a posterity he was without hope.

POSTERITY DENIED Isa 53:10

10 Heb. dor. = Age or generation. Ps

Yahweh after it restored its servile ... (2 Kgs 20:21) ... hr. 29:30). The Dram... iety covered Judah ... as a Divine repro...

...y.

...ast ny he he ill ars fir ter er, el. nk of all ed ng nd ve ght est ies nts ney de, hy nst nst me ore se, nd the ign his elf; ich in ap, eat is lah wn- d: hall ney

But David's House was also in jeopardy from within - Hezekiah was sick 38:1 & with him the royal line.

DISASTER FOR THE ASSYRIAN HOST. V. 36.

Mainly the leaders and officers. 2 Chr. 32:21.

9 Mal 4:1-3

At same time Hez. healed!

MURDER OF SENNACHERIB. Vv 37-38

CHAPTER 38.

Notes 2 Kings 20

DREAD NEWS. V. 1

Hezekiah saw in this more than death - he saw rejection. Cp his Writing Vv 9-20

1 Apparently during the seige, throwing the city into greater confusion & fresh. Cp 37:36

2 But at this moment he had no "house." Cp Psa 127.

APPEAL TO YAHWEH Vv 2-3.

3 The leprosy (v 21) must have already entered the blood-stream & was attacking the vital organs.

4 Ezek 38:4

Where Hez rejected a sign 7:14; Hezekiah sought & was given one associated with 2 Kgs 38:7-8

The hope was that last 2 years - after they would be the sons

THE GRAVE (Sheol. from a root - "to enquire, to demand.") Sheol is translated "Grave" Gen. 37:35. 42:38. 44:29,31. 1 Sam. 2:6. 1 Kgs 2:6,9. Job 7:9. 14:13. 17:13. 21:13. 24:19. Ps. 6:5. 30:3. 31:17. 49:14-15. 88:3. 89:48. 141:7. Prov. 1:12. 30:16. Ecc. 9:10. Song. 8:6. Isa. 14:11. 38:10, 18. Ezek. 31:15. Hos. 13:14.

Pit. Num. 16:30,33. Job. 17:16.

Hell. Deut. 32:22. 2 Sam. 22:6. Job 11:8. 26:6. Ps. 9:17. 16:10. 18:5. 55:15. 86:13. 116:3. 139:8. Prov. 5:5. 7:27. 9:18. 15:11,24. 23:14. 27:20. Isa. 5:14. 14:9,15. 28:15,18. 57:9. Ezek. 31:16-17. 32:21,27. Amos. 9:2. Jonah 2:2. Hab. 2:5.

Sheol is THE Grave as distinct from "Kober." - Sepulcre or individual burying place. Gen. 35:20. 50:5. Num. 19:16 ff. etc. from. bur, a pit. (Cp Gen 23:4) i.e. something hewn or dug.

Note that all go into Sheol - the righteous and the wicked.

891

HEZEKIAH AS TYPE CHRIST. — IN SICKNESS.

Leprosy set him as man apart — Isa. 53:4
Sick unto death. Vv 1, 9. — Isa. 53:12.
Brought to Sheol. Vv 10, 15 — Isa 53:9.
Cut off V. 10 — Isa 53:8.
From Land Living 11 — Isa. 53:8.

No Posterity V. 12-14 — Isa 53:8
Brought from death. V. 16 — Acts 2:31.
Oppressed – Bitterness Vv 10-15 — Isa. 53: 7:11
For peace – bitterness. V. 17 — Isa 53: 5.
All sins put away. V. 17 — Isa 53: 12.
A Posterity V. 19 — Isa 53: 10.

"Posterity" Num 9:10. Should be thus rendered, here and Isa 53:8 (Thirtle). R.V = dwelling. Gesenius = habitation. His house is folded up like Shepherd's tent for with no posterity it will end.

11 As a weaver takes his web from the loom by cutting the warp so his life cut off.
12 Heb. "Wilt thou finish me!" Suddenly cut off both his life and posterity.
13 He looked to the morning hoping for relief but their was no hope. The sickness threatened to destroy him as a lion would crush his bones.
14 Suddenly within the compass of a single day.
15 Heb "Wilt thou finish me" Cp. Note 12.

ASSURANCE OF RENEWED LIFE Vv 15-17.

16 The second part. The first = "I said" V. 10. Now in the surprise and gratitude of unexpected deliverance, he cannot find words to express himself. V. 21.
17 I.e. Answered the prayer of V. 14.
18 Dâdâh. Only other occur. Is. 42:4. I went with solemn slow pace in sacred procession. The idea here – I will go humbly, submissively, in serious manner recognising I am travelling to the grave. I will avoid pride, pomp, display. bearing in mind my sickness.
19 By such experiences realising dependence on Yahweh, and humbling flesh.

POSTERITY GRANTED. 18-19.

20 Sept.: "From this day shall I beget children who shall declare Thy righteousness."

A LIFE PROSPECT OF PRAISE V. 20.

21 Thirtle: "Yahweh is my salvation."
22 Cp Songs Degrees. Pss 120-134. Cp V. 8.
23 The subscription to the Psalm. 41:9

EXPLANATORY FACTS. 21-22

24 The leprosy was cured by application of figs. It was not cured by the figs: for it was miracle. The figs = symbol of Israel. Jer. 24. Joel 1 & Acts 28:20
25 Shekheen – to be hot, fo ulcerate. The word used in conjunction with leprosy. Lev. 13:19-21. It is used to describe Elephantiasis or the Black Leprosy.
26 I.e. on the third day. Matt 16:21

The Babylonian (see p. 883)
1 With its morbid cry 2 With its shrieking sound

ISAIAH 39. captivity foretold.

14 Like [a] a crane or [a] a swallow, so did I [b] chatter: I did [c] mourn as a dove: [d] mine eyes fail with looking upward: O LORD, I am oppressed; [2] undertake for me. Be my surety, my protection
15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall [h] go softly all my years [i] in the remembering his sickness bitterness of my soul.
16 O Lord, by these *things* men live, and in all these *things* is the life of my spirit: so wilt thou recover me, and [k] make me to live. i.e. instead of
17 Behold, [l] for peace I had great bitterness: but [7] thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins [m] behind thy back.
18 For [n] the grave cannot praise thee, death can *not* celebrate thee: [o] they that go down into the pit cannot hope for thy truth. Repeated 3 times. cp 26, 205
19 The living, the living, he shall praise thee, as I *do* this day: [p] the father to the children shall make known thy truth.
20 [q] The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. THE SUBSCRIPTION TO THE PSALM
21 For [r] Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.
22 [s] Hezekiah also had said, What *is* the sign [t] that I shall go up to the house of the LORD?

[a] Jer. 8. 7.
[b] ch. 8. 19.
[c] ch. 59. 11. Ezek. 7. 16.
[d] Ps. 69. 3.
[2] Or, Ps 119: ease me, 122
[e] Job 17. 3.
[3] Or, spicery.
[f] Cp. 2 Kin. 18. 15, 16 with ch. 33. 1, 23.
[g] Cp. ch. 57. 9.
[4] Or, jewels.
[5] Heb. vessels, or, instruments.
[h] Ps. 42. 4. Cp. 1 Kin. 21. 27.
[i] Job 7. 11.
[k] Ps. 119. 25, 37. Cp. Ps. 119. 71, 75.
[6] Or, *in my peace* came *great bitterness.*
[7] Heb. *thou hast loved my soul from the pit.*
[l] ch. 5. 26.
[m] Cp. Hos. 7. 2.
[n] Ps. 6. 5. Eccles. 9. 10.
[o] ch. 14. 19. Ps. 28. 1.
[p] Deut. 4. 9 & 6. 7. Ps. 78. 3, 4 & 145. 4.
[q] Job 30. 9. Ps. 4, title. Hab. 3. 19. Cp. Ps. 150. 4.
[r] 2 Kin. 20. 7.
[8] Fulfilled, Dan. 1. 2, 3, 7.
[s] 2 Kin. 20. 8.
[t] ch. 13. 22.
[u] 2 Kin. 20. 5. On the 3rd day.
[v] To ver. 8. 2 Kgs. 20, 12-19. See Notes

CHAPTER 39.

1 Merodach-baladan, sending to visit Hezekiah, hath notice of his treasures. 3 Isaiah, understanding thereof, foretelleth the Babylonian captivity.

[w] AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

HEZEKIAH'S FAILURE

2 And Hezekiah was glad of them, and shewed them the house of his [3] precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [4][5] armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

ISAIAH'S REBUKE.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come [x] from a far country unto me, *even* from Babylon.
4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.
5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:
6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.
7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and [y] they shall be eunuchs in [z] the palace of the king of Babylon.
8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

[w] 2 Kin. 20. 12-19.
[x] Heb. from afar.
[y] 2 Kin. 20. 18.
[z] Dan. 1. 3.

CHAPTER 40.

1 The promulgation of the gospel. 3 The preaching of John the Baptist. 9 The preaching of the apostles. 12 The prophet by the omnipotency of God, 18 and his incomparableness, 26 comforteth the people.

Here Hezekiah types the multitudinous Christ.

CONGRATULATIONS FROM BABYLON. V. 1.

* More notice than Sennacherib's threat

Wait until 8th day. Lev. 12:3 Lu 2:21. A special dispensation for Hezekiah authenticated by the sign. Thus he typed the Lord who on 3rd day was delivered from defilement of death and ascended unto Divine presence in nature. John 20:17.

1 Hezekiah's recovery. 2 His unthankfulness. 5 The promise of the deliverance from Babylon. 6 The excellency of the word of God.

1 The general sense of the whole chapter is this: seeing that I have added fifteen years unto thy life, I will also deliver thee and this city out of the hand of the king of Assyria, and will defend it for mine own sake, and for my servant David's sake. 2 Kings 20:6.
2 AL-LEB – The seat of feeling.
3 TSABA – An army, a company of servants, a ministry, priesthood. Num. 4:23, 8:24, 10:21. Sparta. Dan. 10:1
4 RATSAH – To be pleased with, to favour. Lev. they have well pleased their long sabbaths. Jer. 31:12 ceremonies, reformation, and now have become favourers of them. Ezra 1.
5 Her punishment hath been partly because she will become, and partly because armies of the firstborn. John 9 Elijah.
6 The forerunner of John 9 Elijah.
7 Every difficulty shall be removed. A highway or freeway of holiness may be established. Cp Jeremiah
8 KABOD – Majesty, glory. A visible manifestation of the invisible God which is seen in the veiling of His glory. Cp Ex. 33:18-23. Cp Isa. 35:2 Salvation, Jesus. Proclaimed by Gabriel in Luke 1:26. Isaiah 40:10 Isaiah 40:3 of Yahweh. Matt. 3:3 the forerunner. Heb. = "a voice" Luke. Not of vv 3, 6 Cp Acts 10:36 Luke 2:11 Cp Phil 2:11 Cp Rom. 10:9 Sam 1:10 prayed the "ing of Samuel" the Gospel. Rom. 1.
12 Fisherman."
13 The holy called sinners drops up a reference
14 Isa. 46 Ps. 119:89-91; Mk. 5:18; 11:25.
15 BESOR – people in Gedor freshing ingt. LXX (evangelist) See Peter 1 Pet. 1:25
16 In to the inent poor Religious

HEZEKIAH'S ACCEPTANCE OF REBUKE

6 Cp Rom. 8:28. Jas 2:10.
7 CB = Nevertheless

892

PROPHECIES OF REDEMPTION AND CONSUMMATION
CHS 40–66
Typed by Hezekiah's Historical Interlude

1. The Supremacy Of Yahweh ..... Chs 40-48
2. The Suffering Servant of Yahweh .... Chs 49-57
3. The Promised future Glory by Yahweh .. Chs 58-66.

● Chapters 40-48 set forth Yahweh as Supreme in contrast with the vain + impotent idols of the heathen. Deliverance from Babylonian captivity is predicted through Yahweh's political servant whose significant name is given as Cyrus.
● Chapters 49-57 deal with Redemption. They contrast the guilt sufferings of Yahweh's Servant with his future glory + predict deliverance from spiritual captivity. Each of these two sections end

THE SUPREMACY OF YAHWEH CHS. 40-48
- Incomparable in creative power Ch. 40:12;
- Incomparable in Unerred Wisdom Ch. 40:13-14.
- Incomparable in power Ch. 40:15-16.
- Incomparable in unchallenged Supremacy. Ch. 40:17.
- Incomparable as an Object of Worship Ch. 40:18-
- Incomparable in His Omniscience . . . 40:12-26
- He has the Ability and Will to help . . . 41:1-14.
- The Marvel of His Omnipotence . . . 41:17-20
- His Incomparable Omniscience . . . 41:21-29

YAHWEH: INCOMPARABLE IN ATTRIBUTES. CHS 40-41 see p. 892 p. 896

YAHWEH'S WISDOM IN CREATION v. 12.
- Measured waters. : A greater water surface would mean evaporation so great as to deluge earth with rain; areas smaller with deeper oceans reheard ed; shallower and more widely spread – become hotter greater evaporation.

THE SUPREMACY OF YAHWEH
For analysis see bottom p. 892.
1 YAHWEH SUPREME IN ATTRIBUTES 40-41
1 THE COMFORT AND MAJESTY OF YAHWEH CH. 40:1-31
1 HIS UNFAILING CONSOLATIONS VV. 1-11

The promulgation of the gospel. ISAIAH 40.

1 COMFORT ye, comfort ye my people, saith your God. - Elohim. Yah in multitudinous manifestation

2 Speak ye [3] comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? (RVmg "above")

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell *in*:

23 That bringeth princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

PROPHECIES OF REDEMPTION ETC 893

cont from opp.

- Chapters 56-66 proclaim the vision of future glory. They contrast present hypocrisy, immorality and apostasy with the future deliverance of the faithful. This section concludes with the statement "peace like a river" to the redeemed in contrast to the rejected "whose fire shall not be quenched."

"COMFORT" NACHAM - To sigh - with relief; to lament or grieve Ter. 15:6. Ps. 90:13. to avenge (ease) Isa. 1:24. The comfort predicted in these chapters will bring relief; will cause lamentation over past blindness; will be brought about by Yahweh's avenging Himself

THE VOICE OF THE FORERUNNER vv. 1-8
- The Appearance of the Royal Majesty v. 9
- The second appearance of the Lord of Glory. vv. 10-11

---

1 The general theme of the whole of this section. Cp 51:1; 51:9; 61:2; 66:13. 69:18; 52:9; see below. Heb. NAHAM
2 AL-LEB - To the heart - The seat of intellectual feeling.
3 TSABA' - Army, then period of service - hardship, privation toil. Ps. 107:15. Spiritual Israel Dan. 10:1
4 RATSAH - To be pleased with, to satisfy. they have worked off the long period of arduous service of privation & now the time has come for restoration. Lev. 26:41. Deut. 32:43
5 Her punishment has been particularly difficult because of her privileged position as firstborn. See Index.
6 The forerunner: John & Elijah. Mal. 4:5 Note.
7 Every difficulty shall be removed that a freeway of salvation may be established Cp expression Heb. 12:13.
8 KABOD YAHWEH: The majesty, power, honor. A visible manifestation of the invisible God, in which is seen the unveiling of His glory Cp Isa. 35:2; 66:18.
9 LXX at in Luke: "the salvation of God." Proclaimed to Jew and Gentile in part. Future. Isa. 66:18.
10 Isaiah heard the Voice of Yahweh v. 3 bidding the forerunner to preach Heb. = "a valley" See RotH. Not "the voice" of v. 3.
11 Cp Ps. 103:13-16; Jam. 1:10-11. Cited 1 Pet. 1:24 Jam. 1:10-11. This compared the basic teaching of John, Jesus and the Gospel. Jhn. 6:63 Rom. 7.
12 Peter - "glory of man."
13 The hot east wind called Sirocco which dries up as if blown. A reference to Rome. Isa. 46:10-11; 55:10-11. 119:89-91; Zech. 1:6; Mk. 5:16; 24:35; 1 Pet. 1:25.
14 BESORAH - A participle in the feminine gender from root BASAR - Cheering - refreshing with good tidings. LXX EVANGELIOY (evangelii). Fem. = Bride. See Peter's comment. 1 Pet. 1:25.
15 Into the most prominent position. Zion - the Religious centre. See the

ISAIAH'S REBUKE

HEZEKIAH'S FAILURE
Taken off guard
by this diplomatic
approach, Hezekiah
forgot to pray and
failed. Cf. Ch 37:14,
15. Ch 38:2.
Indicating the
completeness of the
Cf. Cpl Cor. 10:12

There was none
born as yet. Manasseh was born in
of 15 yrs grand
him. 2 Kgs 21:1
according to Jewish
addition Hezekiah
married yet -
married Hephzibah
daughter Isaiah

HEZEKIAH'S ACCEP-
NCE OF REBUKE
Cp Rom. 8:28. Jas
10.
CB = Nevertheless

SUMMATION
Chs 40-48
chs 49-57
chs 58-66.

Free and open
confession of sin.

eme in con-
. Deliverance
with's political
ontrast the past
glory & predict
section end

hoppers; [a] that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 [f] That bringeth the princes to nothing; he maketh the judges of the earth as vanity.
24 Yea, they shall not be planted; yea, they shall not be sown: yea, their [h] stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away [h] as stubble.

25 [i] To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, [m] that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, [p] My way is hid from the LORD, and [s] my judgment is passed over from my God?

28 ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [w] *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD [z] shall renew *their* strength: they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

CHAPTER 41.

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

[b] KEEP silence before me, O [d] islands; and [e] let the people renew *their* [4] strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up [2] the righteous *man* from the east, called him to his foot, gave the nations before him, and [f] made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed [3] safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, [g] the first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, [6] Be of good courage.

7 So the carpenter encouraged the [5] goldsmith, *and* he that smootheth *with* the hammer [6] him that smote the anvil, [7] saying, It *is* ready for the sodering: and he fastened it with nails, [t] *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob [x] whom I have chosen, the seed of [y] Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ [a] Fear thou not; [b] for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

---

[a] Job 9. 8. [b] Zech. 2. 13. [c] Ps. 104. 2. [d] ver. 5. ch. 11. 11 & 40. 15 & 42. 4, 10, 12, 15 & 49. 1. Ps. 72. 10. [e] ch. 40. 31. [f] Job 12. 21. Ps. 107. 40. [2] Heb. *righteousness.* ver. 10. [3] ver. 25. ch. 46. 11. Cp. Rev. 16. 12. [h] ch. 11. 1. Job 14. 8. [i] ch. 45. 1. [k] Ps. 83. 13. [4] Heb. *in power.* ch. 57. 2. Job 5. 24. [l] ver. 28. Deut. 4. 15, 16. Cp. Acts 17. 29. [m] Cp. Job 25. 3. [n] ver. 27. ch. 43. 10 & 44. 8 & 48. 12. Rev. 1. 11. [o] Ps. 147. 4. [p] Ps. 147. 5. [q] ch. 34. 16. [r] Job 3. 23. Cp. ch. 49. 14. [s] Heb. *Be strong.* Deut. 31. 7. [t] ch. 49. 4. [5] Or, *founder.* Judg. 17. 4. [6] Or, *the smiting.* [7] Or, *saying of the solder, It is good.* [u] ch. 40. 20. [w] Ps. 145. 3. Rom. 11. 33. [x] ver. 9. ch. 43. 20. Deut. 7. 6. Ps. 135. 4. Cp. ch. 43. 1. [y] 2 Chr. 20. 7. Cited James 2. 23. [z] ch. 41. 1. [8] Heb. *change.* Job 29. 20. Cp. ch. 9. 10. [a] ver. 13, 14. [b] Deut. 31. 6.

---

894 eal thou" 51:7-8 - Exhortation to the righteous.
- "Fear not" - to the barren wife 54:4, 14.
- See the prayer 63:17.
- Heb: YAREY - fear, reverence.
- the following = PACHAD - To be startled. Isa. 44:8, 11.

---

43 Cp Note Ps. 104:2. The earth to be filled with Divine glory. Num. 14:21; Rev. 21:3.

44 His design in creation argues a design of purpose on earth. Dan. 2:20-22, 37; 4:17. Jer. 25; 49:28; Luke 1:51-54.

45 i.e. permanently. Cp Ps. 37:35-36. Reference is to a tree planted permanently.

46 As a field to produce a harvest. Neh. 1:14.

47 The stump shall die because the roots will be destroyed. Cf. Isa. 11:1.

48 Cp V. 7.

49 Dan. 2:35.

4 YAHWEH: INCOMPARABLE IN HIS ABILITY TO HELP AND COMFORT Vv. 28-31.

50 The stars observe a regular order in the heavens with the precision of a well drilled army. See Gen. 2:1; Job 25:3. They introduce the different seasons thus acting as an army. Cp Dan. 12:3. 1 Cor. 15:41. The stars are unnumbered to mortal man - but known to Yahweh. Cp Rev. 7:9.

51 Like a commander instructing his troops.

52 He holds them in position by the power of gravity. Ps. 22?

1. Note.

53 His power is infinite, so that there is some reason for Him not moving to the help of His people.

54 The very experiences of Jacob, the covenant made with him Gen. 28:13-15 showed that Yahweh not indifferent.

55 One who has power to prevail as a prince with God. Gen. 32:28.

5 YAHWEH: INCOMPARABLE IN HIS ABILITY TO HELP AND COMFORT Vv. 28-31.

56 They had experienced this and the records of history testified to it.

57 Elohim of the Olam. Is He who shall be. He is not limited by time, He looks beyond it: His very attributes as Yahweh express both Goodness + severity; His work as Creator ensures the fulfilment of His purpose in creating.

58 Cp Ps. 121:2.

59 Deut. 8:18. Isa. 41:10.

60 Phil. 4:13; 2 Cor. 12:9-10 - My strength made perfect. Col. 1:11 Heb. 11:34.

61 NAHAH BACHUR - Active selected young men.

62 Strength must be sought apart from flesh. Ps. 31:16. 34:10. 145; Ecc. 9:11; Amos 2:14.

63 QAVAH - To bind together, to expect. To strengthen oneself by anticipating Yahweh's help, expecting deliverance from Him: Ps 25:3, 5; 27:14; 37:7, 9, 34. 42 8:17; 30:18; Lam. 3:25.

64 CHALAPH - To change, or renew, revive, renew, or cause to flourish after declining. Such people are resilient.

65 A metaphor for effortless strength. Deut. 2:8. Ps 103:5.
- Yahweh is the source of strength.
- The strength is renewed by
- He delights the

---

6 NATIONS INVITED TO A PUBLIC INVESTIGATION OF YAHWEH'S ABILITY TO HELP HIS PEOPLE 1-7

1 Let them approach to Yahweh's declaration of purpose, illustrated in His actions towards His people. Cp 43:9-10.

Maritime countries. Cp Jer. 25:22.

AV: "people" - nations generally.

Make them draw close. Joel 3:9-12.

Yahweh's controversy Jer. 25:31; Joel 3:1-2. Rev. 16:16.

Proximately Cyrus Isa. 45:1. Ultimately Christ. Jer. 23:5-6.

Ps 2:8-9 Yahweh does it. Rom. 8:13. 2 Cor. 5:19. Dan. 2:35; Rev. 14:14-20.

Into foreign path into Babylon? The first time. Micah 4:1-2. Rev. 17:14 as Cyrus did Babylon. Rev. 16:19.

Acts 17:14. Ex 3:15; Ps. 22:30.

First One. Dt. 32:39. Rev. 1:8; 22:13.

Plural = last one. Jt. Col. 1:24; Eph. 4:10. Cp Rom. 5:1-2; 2 Peter 1:4.

The conquests of Cyrus, as they will the destruction of Armageddon.

They "come together" in alliance under Babylon, as the nations will under Babylon the Great. Rev. 17:13-18.

Pacts of mutual assistance.

Strengthened themselves in their idolatry as the nations will in the papacy. Dan. 8:25; Rev. 18:7.

7 YAHWEH'S ASSURANCE THAT HE WILL HELP 8-16

Not merely Israel after the flesh. Gal. 3:29; Rom. 9:6. Jew in Abrahamic character of the elect. Rev. 17:14.

The man made by God. See Note Jsp p. 40.

AV: "corners thereof."

See Note Jsp 903

2 AHAB. - To have affection for. Loving me. My lover. Heb. 13:5-6. Rom 8:31. Cp. Isa. 54:17.

The hand of strength - Christ. Cp Rom. 10:1-3; Isa. 41:28; 59:16-17. Cp Isa. 60:21; 2 Cor. 4:6-7.

CHAPTER 41

1 ISRAEL EXHORTED TO SEEK THAT HELP: FOR YAHWEH ALONE CAN BOTH PREDICT AND PERFORM 1-7

ISAIAH'S THEME: FEAR THOU NOT V 10.

There are constantly re-occurring exhortations to fear not in the closing chapters of Isaiah.
- "I am with thee" 41:10
- "I will help thee" 41:13-14
- "I have redeemed thee" 44:1
- "I am with thee" 43:5
- "I will pour water" 44:3.
- "Fear not the reproach of men, for the moth shall

---

25 Will apply to the spiritual seeds. Cp Rev. 2; Zech. 2:19; Isa. 49:26; 54:17; 14; Zech. 12:3.

26 'AYIN - A non-as though non-existent. Isa. 40:17. 41:11; Dan. 4:35. They a token of His acherib.

27 A 37:35-36 be impossible to them for they to exist.

28 Isa. 17:13. Dan. 8:25; 11:45; 29 Isa. 43:1-6; 44:1; Deut. 17:2 Fulfilling a nec 51:17-18.

30 TOLA - An of insignificance be crushed under

31 METHIM - Adul

8 THE MANNER OF HELP TO BE GIVEN TO ISRAEL Vv. 17-20

32 Mic. 4:13; Jer 13-14; Rev. 14:14 Hab. 3:12; Baby be threshed. Isa Cp Zech. 12:6;

33 PIYFHI (your) read. "two-ed Ps. 149:6.

34 Dan. 2:35; 11;

35 Boast or exc cel converted 1:2 Rom. 11:26 shall recognise Lord as God m Zech. 12:10; 13

36 'ANIY - Af depressed. The spiritual drou day Amos 8:11 as yet Israel Thirst. Jacob's trouble will ca Jer. 30:15-18; D

37 Yahweh mo in a multitu

38 Yahweh wi the needs of H in circumstance expected. Cp 33-38. That lac fulfilled also. 18; Zech. 14: 42:8-12. Cp Re

39 The spiritu cannot wit a flourishing fa "trees of right Isa. 60:21; 61 22:2. Cp Isa. 6 Cf. Heb. 6:1

40 Immortal Note top p. 4

41 Cp Lev. 23.

42 Unknown. Oleaster. olive, for men in same con Neh. 8:15. Son rich in resino er. Fig. the S trees in orde mortality, h perfume (clo Sorek.

43 BEROWTH 1Kg 6:18. RV for its "st tall trunk, as for mast

MELEK YACOB (YA'AQOB): The King of He who will supplant. Yahweh revealed as the tutelary (protector or guardian) God of Jacob. A contrast to the kingly character attributed to pagan gods: Molech = King; Melkarth = King of the city. Baal = Lord; Adramm elech = Glorious King. Adonis = My Lord. Yahweh as King. Jud 8:22-23.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and [2] they that strive with thee shall perish. -Isa.60:12.

12 Thou shalt seek them, and shalt not find them, *even* [4] them that contended with thee: [5] they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, [6] thou worm Jacob, *and* ye [7] men of Israel; I will help thee, saith the LORD, and [f] thy redeemer, [k] the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having [2] teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt [o] fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* [q] shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue [s] faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 [u] I will open rivers in high places, and fountains in the midst of the valleys: [x] I will make the wilderness a pool of water, and the dry land springs of water.

19 [a] I will plant in the wilderness the cedar, [c] the shittah tree, and the myrtle, and the oil tree; I will set in the desert [d] the fir tree, *and* [e] the pine, and the box tree together:

20 [e] That they may see, and know, and [g] consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. -Isa 60:21 61:9.

21 [3] Produce your cause, saith the LORD; bring forth your [a] strong *reasons*, saith the King of Jacob.

22 [b] Let them bring *them* forth, and shew us what shall happen: let them shew [c] the former things, what they be, that we may [6] consider them, and know the latter end of them; or declare us things for to come.

23 [d] Shew the things that are to come [f] hereafter, [7] that we may know that ye *are* gods: yea, [h] do good, or do evil, that we may [i] be dismayed, and behold *it* together.

24 Behold, [m] ye *are* [8] of nothing, and your work [9] of nought: an abomination *is he that* chooseth you.

25 [n] I have raised up *one* from the north, and he shall come: from the rising of the sun [p] shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay.

26 [r] Who hath declared from the beginning, that we may know? and beforetime, that we may say, He *is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 [z] The first [v] *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 [b] For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could [3] answer a word.

29 Behold, [9] they *are* all vanity; their works *are* [t] nothing: their molten images *are* wind and confusion.

[2] Heb. *the men of thy strife.*
[3] Heb. *Cause to come near.*
[4] Cp. 2 Cor. 10. 4.
[5] Heb. *the men of thy war.*
[6] Heb. *set your heart upon them.*
[7] Or, *few men.*
[8] Or, *worse than nothing.*
[9] Or, *worse than of a viper.* ch. 30. 6 & 59. 5.
[2] Heb. *mouths.* Ps. 149. 6.
[a] ch. 45. 21. Cp. ver. 26.
[b] ch. 42. 9.
[c] ch. 45. 11.
[d] Ps. 22. 6.
[e] ch. 42. 23.
[f] John 13. 19.
[g] Jer. 10. 5.
[h] ch. 54. 5. 8. Ps. 78. 35.
[i] ver. 16. ch. 12. 6.
[k] ver. 10.
[m] Ps. 115. 8.
[n] ch. 45. 21.
[o] Ps. 1. 4. & 35. 5. = Chr. 36. 23.
[p] ch. 45. 25.
[q] ver. 4. ch. 43. 9 & 44. 7 & 45. 21.
[s] ch. 19. 5.
[t] ch. 29. 23.
[u] ch. 35. 6, 7.
[x] See ver. 4.
[v] ch. 40. 9.
[z] ch. 43. 19. Ps. 107. 35 & 114. 8. Cp. Ex. 17. 6. = Kin. 3. 16.
[a] ch. 55. 13.
[b] Cp. ch. 63. 5.
[c] Ex. 25. 5. &c.
[d] ch. 60. 13.
[3] Heb. *return.* Ex. 19. 8.
[e] Job 12. 9.
[f] See ver. 12.
[g] ver. 22.

THE SHITTAH TREE V. 19.

From SHOTET - to pierce, to scourge. "The wood is hard, very heavy, indestructible by insects, of a fine + beautiful grain. It yields the medicinal gum arabic. It is adorned with lovely golden flowers, and is remarkably luxuriant in dry places. It grows to a height of 20 feet. Surely representative of a tried faith. The acacia.

THE SUPREMACY OF YAHWEH See p. 893.

- IN COMPARABLE IN REDEMPTION CHS 42-45.
  - In the provision of a righteous servant . . 42:1-9
  - In personal and national redemption . . . 42:10-17.
  - In vindication of His righteousness 42:21-24
  - In restoration of Israel 43:1, 3, 10, 11, 12, 25.
  - In forgiveness 44:1-7-8; 21-24.
  - In the provision of a deliverer 45:14-7 11-13; 21-25.
- IN COMPARABLE IN RETRIBUTION CH 46-48
  - In manifestation of power to punish or save 46:1-5, 9-10.
  - In contrast to the ineffectual gods of Babylon 46:1-4, 12-13.
  - As Creator will reveal new heaven & earth in place of Babylon. 48:12-16.
  - Full care & guarantee of future care 48:20-22

CHAPTER 42.

2 YAHWEH SUPREME IN REDEMPTION CHS 40-45.

1 HIS SELECTED SERVANT TO REDEEM. CH 42:1-25.

1 THE CHARACTER OF THE SERVANT. VV 1-4.

1 Contrast. Ch 41:29. 11 Mt. 12:18.
2 The work was a work of Yahweh. The character of the Son was Divine Jhn. 1:14; 14:9; Rom. 8:3; 2 Cor. 5:19. 1 Jn. 4:9, 17-8; 5:20; 1 Jn. 4; 9 John 16:12.
3 Mt. 3:17; 17:5. We are chosen in the Beloved. Eph. 1:4-6; Col. 1:13.
4 MISHPAT Both legal & religious term. In the latter sense (here used) expressive of Divine righteousness. Lev. 5:15; 5:2. Rom. 1:2-6, 29.
5 Not a contentious person or political agitator.
6 His work would be one of restoration not destruction. See note. Mt. 12:20.
7 See Note bottom p. 16. NT.
8 Mt. 12:20 = unto victory. "Judgment according to truth = victory. Matthew gave the sense.
9 He shall accomplish his mission without doubt. 10:9-7; 49:5-10; 53:10-12; Jhn. 17:4-5; Heb. 12:2-4.
10 Why? Neh. 12:3-9.
11 LXX: "And in his name shall the Gentiles seek" as per Mt. 12:21. Thus he would accomplish his work • Without political agitation v. 2. • With infinite patience v. 3. • With the assurance of victory. v. 4.

2 THE CALL OF THE SERVANT vv. 5-7.

12 Thus far above human thought, ability • power Isa. 33:9; 40:12, 22; 44:24; 45:12, 18; 48:13; 51:13; 54:5; 55:9-10.
13 Gen. 33:11; 34:18. Acts 17:28
14 In accordance with His righteous purpose of redemption. Rom. 3:25-26; Ps. 44:6-7; Jer. 23:5-6; 33:15-16; Ps. 97:6; 132:11; 45:11.
15 Support him • enable him to bear all trials. Jhn. 16:31-33. Christ has done similarly for us. Heb. 2:18.
16 NATHAN - appoint.
17 LXX: "A covenant of a race." -i.e. Israel. Quoted "light" Acts 13:23.
18 A work of Yahweh. Ps. 44:18. Contrasting to John Baptist that Jesus • Messiah Mt. 11:5. A unique work John. 9:24-33. Apostolic preaching Acts. 26:18. Cp. Isa. 29:18; 35:5.
19 Heb. 4:9-14; 6:1; Ps. 146:7 Lk. 4:18-21; Heb. 2:14-15; 9:14; 1 Jn. 3:19

3 A CALL FOR JUBILATION AT YAHWEH'S WORK OF REDEMPTION vv. 8-12.

20 62:8-9; 63:18; Jer. 16:21. Deut. 28: 58. His Name guaranteed by His redemptive work both for individuals Exod. 3:14, & nationally Ezekiel 36:22. Cp. Isa. 48:9, 11.
21 "Kabod" - Honour, one behind. Thus an inferior Co Exod. 33:18; Num. 12:8; Phil. 2:6; Jhn. 5:44; Jhn. 5:18; Phil. 2:6, Jhn. 5. 23; Yahweh's redemptive grace required that the manifest Sonship in flesh. Cp Isa. 42:8; 48:11; Ps. 69:9; 2 Co. Exod. 20:5-6. Cp. Rom. 8:32. 2 Cor. 8:19. 1 Thes. 3:16.
22 A guarantee that all prophecy will be fulfilled. His power, manifested in Creation & guarantees His ability to perfect His spiritual creation. Ps. 102:11-27; Acts 17:24-31.
23 The call for a "new song" is based upon the ground that the mercy reveal 1:9 "new one" v. 9. This is the "new covenant" of Jer. 31:31. BIRTH implies the cutting into twain & sharing of the covenant victim. Gen. 15.
24 Widespread praise of Yahweh to the ends of the earth and beyond the seat of His mercy proclaimed to all peoples. Acts 1:8; Isa. 24:14-16. Among the new things revealed was the preaching to the Gentiles Acts 15:18-19. The angels searched into these things. 1 Pet. 1:10-12. Cp Rom. 16:25-26.

PERFECT v. 19.

"An intimate friend, or trusted one. Heb. MESHULLAM (Pual of SHALAM), to be at peace with. Cp 2 Sam. 20:19; Job 22:21; Ps. 7:4, It is from this word we have Muzzulman's Moslem. Israel, in the presence of the foe, was, in Yahweh's sight, thus perfect. See Deut. 32:21.

1 YAHWEH GREAT IN MERCY (the means provided v. 6)

CHAPTER 42. HYMN 85

1 The office of Christ, graced with meekness and constancy. 5 God's promise unto him. 10 An exhortation to praise God for his gospel.

[d] BEHOLD [1] [e] my servant, whom I uphold; [2] [f] mine elect, *in whom* [g] my soul delighteth; [3] [h] I have put my spirit upon him: he shall bring forth judgment [4] to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. [5]

3 A [i] bruised reed shall he not break, [6] and the [j] smoking flax shall he not [k] quench: [7] he shall bring forth judgment unto truth. [8] [9]

4 He shall not fail nor be [l] discouraged, till he have set judgment in the earth: [m] and the isles shall wait for his law. [10] [11]

5 ¶ Thus saith God the LORD, he that [12] created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: [13]

6 I the LORD have called thee in righteousness, [14] and [n] will hold thine hand, and will keep thee, and [o] give thee for a covenant of the people, [p] for a light of the Gentiles; [15] [16] [17] [18] - Ice Note 23

7 [q] To open the blind eyes, to [r] bring out the prisoners from the prison, [19] and [s] them that sit in darkness out of the prison house. -Zech. 9:11-12.

8 I *am* the LORD: that *is* my name: [20] and my glory will I not give to [t] another, [21] neither my praise to graven images.

9 Behold, [u] the former things are come to pass, [22] and [v] new things do I declare: before they spring forth I tell you of them. CHADASH - Rebuild, Repair, Renew [23]

10 [w] Sing unto the LORD a new song, *and* his praise from the end of the earth, [24] [x] ye that go down to the sea, and [y] all that is therein; [z] the isles, and the inhabitants thereof.

11 [a] Let the wilderness and the cities thereof lift up *their voice*, the villages *that* [b] Kedar doth inhabit: [25] let the inhabitants of the rock sing, let them shout from the top of the mountains. [26]

12 Let them give glory unto the LORD, [27] and declare his praise in the islands.

13 The LORD shall go forth [c] as a mighty man, he shall stir up jealousy like [d] a man of war: he shall cry, yea, roar; he shall [e] prevail against his enemies. [28] [29]

14 I have long time holden my peace; [30] I have been still, *and* [f] refrained myself: *now* will I cry [g] like a travailing woman; I will destroy and [h] devour at once. [31] [32]

15 I will make waste mountains and hills, [33] and dry up all their herbs; and I will make the rivers [i] islands, and I will dry up the pools. [34]

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [j] straight. [35] These things will I do unto them, and not forsake them. -Jer. 23:5-6; Heb. 13:5.

17 ¶ They shall be [k] turned back, [36] [l] they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 [m] Hear, ye deaf; and [n] look, ye blind, that ye may see.

19 [o] Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as he *that is* perfect, and blind as [p] the LORD's servant? [37] [38] [39] [40] p 118.6; 110

20 [q] Seeing many things, [r] but thou observest not; [s] opening the ears, but he heareth not. [41]

21 The LORD is well pleased for his righteousness' sake; he [t] will magnify the law, and make [u] *it* honourable. [42]

22 [v] "at peace with me." They would be at peace, because not conscious of their sins Jhn. 9:41, Thus there were self-righteous. Jhn. 12:40. This became a principle of Gospel preaching Rom. 2:17-21; 11:7-10, 25. See below.

40 Because the deaf should have known the import of the things they studied.

41 Ps: "It pleased Yahweh, for His righteousness' sake, to magnify the law and make it honourable." Cp Isa. 46:12-13; Dan. 9:24-27. Mt. 3:17; 5:17; Jhn. 8:29; 15:10. Rom. 3:25-26. 2 Cor. 5:19-21; Ephesians by Christ Phil. 2:9.

42 Mt. 5:17; Ps. 40:8; Rom. 7:12; 8:3-4; 10:4 Rom. 2:18-15; 3:21; Heb. 8:10; 1 Cor. 9:20-23. The law still binding Gal. 5:3. Its curse removed in Christ Col. 2:14 Cp Acts. 15:10. Gal. 3:13.

43 The Jews brought it into disrepute

[a] ver. 4, 12, 15.
[b] ch. 55. 12. [c] ch. 60. 7. Cp. ch. 21. 16, 17.
[d] Cited Mat. 12. 18-20.
[e] ch. 43. 10. Ezek. 34. 24. Zech. 3. 8. Phil. 2. 7.
[f] Ps. 89. 3.
[g] Mat. 3. 17.
[h] ch. 11. 2 & 61. 1. Mat. 3. 16. John 3. 34.
[i] Ps. 78. 65. [j] Ex. 15. 3.
[k] ch. 58. 6.
[l] Or, *dimly burning*. 1 Sam. 3. 2.
[m] Or, *behave himself mightily*. Job 15. 25.
[n] Heb. *quench it*.
[o] Gen. 45. 1.
[p] Heb. *broken*.
[q] ch. 13. 8. Jer. 6. 24.
[r] Heb. *swallow*, or, *sup up*. Job 7. 2. Eccles. 1. 5.
[s] ch. 60. 9. Cp. Mat. 12. 21.
[t] ch. 41. 13. Job 8. 20.
[u] Heb. *into straightness*. ch. 40. 4.
[v] ch. 49. 8. [w] ch. 9. 3 & 49. 6 & 51. 4 & 60. 1-3. Luke 2. 32.
[x] ch. 50. 5.
[y] ch. 35. 5.
[z] Ps. 97. 7.
[a] Ps. 142. 7.
[b] Luke 1. 79.
[c] Cp. John 8. 43.
[d] Cp. John 9. 39.
[e] ch. 48. 11.
[f] ch. 43. 8. [g] Ps. 10. 4.
[h] Cp. ch. 41. 22, 26.
[i] ch. 41. 8.
[j] ch. 43. 19.
[k] Deut. 29. 2.
[l] Rom. 2. 21.
[m] Jer. 6. 10.
[n] Ps. 33. 3.
[o] Ps. 107. 23.
[p] Ps. 138. 2.
[q] Heb. *the fulness thereof*.
[r] Or, him.

YAHWEH TAKES THE WITNESS STAND Vv.11-13. Cp Deut. 32. Josh 24:27
- Before Him there is brought unbelieving Israel and the Gentiles Vv.8-9.
- He calls as His witnesses Israel as a nation and His Servant - Christ personal + multitudinous.
- The claim: He has created for His glory - not vice versa as in Gentile worship.

THE FOUR SERVANT SONGS.

1 His Character	Isa.42:1-4.	1 His Destiny	Isa.52:13-15.
2 His Call.	Isa.49:1-6.	2 His Reception	Isa.53:1-3.
3 His Qualifications	Isa.50:4-9.	3 His Sufferings.	Isa.53:4-6.
4 His Vindication.	Isa.52:14-53:12.	4 His Submission.	Isa.53:7-9.
		5 His Reward.	Isa.53:10-12.

See bottom p. 911 etc.

22 But this *is* a people robbed and spoiled; [2] *they are* all of them snared in holes, and they are hid in prison houses: they are [b] for a prey, and none delivereth; [3] for [c] a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear [4] for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 [d] Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, [e] yet he knew not; and it burned him, yet he [f] laid *it* not to heart.

CHAPTER 43

YAHWEH'S WITNESS TO HIS ABILITY TO REDEEM Ch 43:1-44:5

ISRAEL COMFORTED WITH ASSURANCES THAT YAHWEH WILL SAVE Vv.1-7.

CHAPTER 43.

The Lord comforteth the church with his promises. 8 He appealeth to the people for witness of his omnipotency. 14 He foretelleth them the destruction of Babylon, 18 and his wonderful deliverance of his people.

BUT now thus saith the LORD [g] that created thee, O Jacob, [h] and he that formed thee, O Israel, Fear not: [i] for I have redeemed thee, [k] I have called *thee* by thy name; thou *art* mine.

2 [l] When thou passest through the waters, [m] I *will be* with thee; and [n] through the rivers, they shall not overflow thee: [o] when thou [p] walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, [q] thy Saviour: [r] I gave [s] Egypt [t] *for* thy ransom, Ethiopia and [u] Seba for thee.

4 Since [v] thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy [w] life.

5 [x] Fear not: for I *am* with thee: I will bring thy seed [a] from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring [d] my sons from far, and my daughters from the ends of the earth;

7 *Even* every one [e] that is called by my name: for [f] I have created him for my glory, I have formed him; yea, [g] I have made him.

8 ¶ [h] Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: [k] who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 [l] Ye are my witnesses, saith the LORD, and [m] my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: [n] before me there was [5] no God formed, neither shall there be after me.

11 [o] I, *even* I, *am* the LORD; and [z] beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no [b] strange *god* among you: therefore [d] ye are my witnesses, saith the LORD, that [g] I *am* God.

13 Yea, [h] before the day was I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall [6] let it?

14 ¶ Thus saith the LORD, [i] your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, [k] and have brought down all their [7] [r] nobles, and the [s] Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

[2] Or, *in snaring all the young men of them.*
[a] Ps. 107. 3.
[b] 2 Kin. 21. 14. Jer. 30. 16.
[3] Heb. *a treading.*
[c] ver. 24. Zeph. 1. 13. Hab. 2. 7.
[d] 2 Cor. 6. 18.
[e] ch. 63. 19 & 65. 1. James 2. 7.
[4] Heb. *for the after time!*
[f] Eph. 2. 10.
[g] Ps. 100. 3.
[h] ch. 42. 19. Mat. 13. 14.
[i] Cp. Deut. 29. 24.
[k] ch. 41. 26.
[l] 2 Kin. 25. 9.
[m] Hos. 7. 9.
[n] ch. 44. 19 & 47. 7.
[o] ver. 12.
[p] ch. 42. 1. Cp. ch. 55. 4.
[q] ch. 41. 4.
[5] Or, *nothing formed of God.*
[r] ver. 7.
[s] ver. 21. ch. 44. 2.
[t] Hos. 13. 4.
[u] ver. 14. ch. 44. 22.
[v] Ps. 3. 8.
[w] ch. 45. 3, 4.
[x] Ps. 66. 12.
[a] Deut. 31. 6.
[b] Deut. 32. 16. Ps. 81. 9.
[c] Cp. Josh. 3. 13.
[d] See ver. 10.
[e] Dan. 3. 25.
[f] Prov. 6. 28.
[g] John 8. 58.
[h] ch. 41. 4. Ps. 90. 2.
[6] Heb. *turn it back?*
[i] ch. 14. 27.
[k] Job 9. 12.
[l] ch. 49. 26 & 60. 16.
[m] 2 Kin. 18. 21.
[n] Ps. 68. 31.
[o] Prov. 21. 18.
[p] ch. 44. 6, 24. Job 19. 25.
[q] Ps. 72. 10.
[r] 1 Sam. 18. 30.
[7] Heb. *barz.*
[s] ch. 23. 13.
[8] Or, *person.*
[t] Luke 1. 74.

17 Cp Ch. 41:16 NOTE; 14; 44:2. The Keynote of Deuteronomy. See Intro. Jer. 30:10 11
18 Isa. 11:11-12. 27:12,13; 60:11-11; 66:19-20; Deut. 30:3; John 11:52.
19 Isa. 60:4.
20 Both spiritual + natural Israel. Cp Isa. 44:5. Acts 15:14. 48:1; 63:18-19. 65:1
21 Cp. Deut. 4:6-8; 28:9 & 58; Isa. 29:23; 48:11; John 15:8; 1 Pet. 2:9; 4:11, 14; Rom. 5:1-2.
22 [9] ASAH. Rend. "appoint." Ps. 104:19. The process: created, moulded into shape, appointed
ISRAEL WITNESSES TO YAHWEH'S POWER Vv.8-13
Revelation to Israel Zech 12: 9-13; Rev. 1:7. They will learn to use their eyes and ears.
24 To testify on behalf of their gods if they so desire. Cp 41:6
25 RV "peoples."
That they have gods who created + formed their worshippers for their glory, who are lords of history.
27 Isa. 41:26.
28 Israel after the flesh + spirit Gal. 6:16. Cp. John 15:27; Acts 1:8; Cf. 1 Cor. 15:11. Yahweh's people do not exist for themselves alone; they must witness to His existence + truth in Word + deed Isa. 61:11.
29 Singular whereas witnesses is plural. Christ the faithful Witness, singular and multitudinous: Cp Isa. 42:1-7; 55:4; Rev. 1:5; 3:14.
30 Unbelieving Jewry + Gentile nations
31 Isa. 41:11, 42:6-8; John 5:25, Isa. 45:21-22; Ps. 3:8; Gal. 1:4; We saved through a servant v.10 by which He becomes Redeemer or next of Kin v. 14 Cp Acts 5:30-31. Cp Luke 2:11; Acts 4:12; 1 John 4:14; 5:20-21; God as Saviour Tit. 2:10; 3:4-6; Jude 25
32 I announced deliverance, effected it, + proclaimed its significance. The allusion is to the deliverance from Sennacherib announced by Isaiah 37:33-35; effected by the angel 37:36, recorded by the prophet, and typical of the future.
You Israelites.
RV mg: "From this day forth."
The destruction of Sennacherib was a demonstration of His power to save. So also was the victory effected in Christ by his resurrection. This demonstrated Yahweh's power Rom. 1:3-4 the overthrow of the antitypical Sennacherib - God - will see the truth firmly established in the earth. See Ezek. 38:23.
He will accomplish His purpose Cp 46:9-10; 48:14-15.
RV: "Minder. M."

YAHWEH PROCLAIMS HIS INTENTION TO DESTROY BABYLON Vv.14-15.

See top p. 904
See Isa. 5:19.
Yahweh announces His purpose to send Cyrus to Babylon 45:1 as typical of the future. 44:28; 46:11.
RV: "Call of Horn..."

897 fugitives.

Ff
42 RV: "even the Chaldeans in the ships of their rejoicing." RINNAH = a shout of joy or grief; the context requires the latter, their "ships of their wailing" foreshadowing Rev. 18:9-19. Babylon was noted for its mercantile marine. Its ships traversed the Euphrates leading to the Persian Gulf. A canal linked the Euphrates with the Tigris north of the city called Nahar Malca, or the Royal River.
43 To be revoked.
44 To be obeyed.
45 To be respected
46 To be revered as subjects. All this is demonstrated by His action in humbling Israel's oppressors thereby demonstrating His power.

1 YATSAR - To squeeze into shape. Jacob is remade into Israel. This applies to both natural + spiritual Israel.
2 GAAL - To pay the price, ransom. Cp 44:22 in regard to the deliverance from Egypt. Exod. 6:6; 15:13.
3 Personal choice with knowledge of the character of the one so called.
4 The holy people Exod. 19:14, 16.
5 A baptism of suffering that threatens to overwhelm. Ps. 69:1; 71:20; 124:4-5.
6 Consuming persecution. Cp "fire + water" Ps. 66:12. Cp the symbol of Burning Bush + the opening of Red Sea.
7 True of the nation or of spiritual Israelites. Cp Dan. 4:27.
8 See bottom p. 857.
9 Bottom p. 905. He will save through His servant Isa. 42:4-5 Jesus 2:29-32 Acts 2:30-31.
10 NATHATTI (NATHAN) rend by Ges. "I will give."
11 KOPHER - A cover. The British occupation of Egypt 1882 provided an excuse to attack Turkey in Palestine + led to the occupation of Palestine + the British Mandate. Cp the wages paid Nebuchadnezzar Ezek. 29:18-19.
12 British interests in these countries - Ethiopia + Aden drew her into the M.E. To be converted Ps. 68:30-31.
13 For the fathers' sake Rom. 11:28. Ezek. 36:22.
14 The channel of salvation John 4:22; Eph. 2:11-13
15 Jer. 31:3; 50:11; 51:6; 50:7. Cp Jer. 29:10-14.
16 AMIM - peoples. If men or nations oppose the Divine purpose with Israel, they will be swept aside. Cp Ezek. 28:10.

THE GOD OF JESHURUN. Deut. 33:26; Isa. 44:2. (Cp Jer. 32:20)

The Strength (El) of the Upright One — Christ and the Saints. A diminutive of endearment derived from YASHAR (causat. to make) right, pleasant, prosperous. Str. Gesenius states that the ending "un" is a termination indicating affection or kindness. He suggests "it seems not improbable that it was a diminutive form of the name Israel, a title of affection for them" implying "the righteous little people." The LXX renders it: "beloved Israel." It is significative that the Lord used a diminutive expression when addressing the Apostles: "Little children" John 13:33 & that this was used in turn by the Apostles to believers 1 John 2:1 etc Gal. 4:19. Jeshurun is used 4 times: Of the waywardness of such in prosperity Deut. 32:15; Of their acknowledgment of Divine authority Deut. 33:26; Of their character as selected Isa. 44:2; Of their source of Strength = El Deut. 33:26; future manifestation of Kingly glory.

47 A reference to the deliverance from Egypt Exod. 14:21

24 **4 FORMER MARVELS TO BE SUPERCEDED 16-21**

Cp Jer. 16:14-21.

16 Thus saith the LORD, [a] which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, [e] they are quenched as tow. - Cp 42:4.

18 ¶ Remember ye not the former things, neither consider the things of old. Zech. 1:4-6

19 Behold, I will do [h] a new thing; now it shall spring forth; shall ye not know it? [k] I will even make a way in the wilderness, *and* [l] rivers in [m] the desert. - Applies figuratively & literally

20 The beast of the field shall honour me, [p] the dragons and the [q] owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 [s] This people have I formed for myself; [t] they shall shew forth [u] my praise.

22 ¶ But thou hast not called upon me, O Jacob; but [a] thou hast been weary of me, O Israel. - Amos 8:5-6; Mal. 1:13

23 [b] Thou hast not brought me the [c] small cattle of thy burnt offerings; neither hast thou [d] honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor [f] wearied thee with [g] incense.

24 Thou hast bought me no sweet cane with money, neither hast thou [7] filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast [7] wearied me with thine iniquities.

25 I, even I, *am* he that [n] blotteth out thy transgressions [o] for mine own sake, [p] and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy [2] teachers have transgressed against me.

28 Therefore [b] I have profaned the [3] princes of the sanctuary, and have given Jacob [4] to the curse, and Israel to reproaches.

CHAPTER 44.

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol makers. 21 He exhorteth to praise God.

YET now hear, [v] O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and [w] formed thee from the womb, *which* will help thee; [x] Fear not, O Jacob, my servant; and thou, [y] Jesurun, whom I have chosen.

3 For [q] I will pour water upon him that is thirsty, and floods upon the dry ground: [r] I will pour my spirit upon thy seed, and my blessing upon thine [s] offspring: Natural & adopted.

4 And they shall spring up *as* among the grass, as [v] willows by [z] the water courses.

5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall [c] subscribe *with* his hand unto the LORD, and [d] surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [h] *am* the first, and I *am* the last; and [i] beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I [k] appointed the ancient people? and [m] the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: [a] have not I told thee [r] from that time, and have declared *it?* [s] ye *are* even my witnesses. Is there a God beside me? yea, [t] *there is* no [g] God; I know not any.

63 Priests Mal. 2:7

64 CHEREM - Devoted to destruction treating them like Gentiles. See note Isa. 34:5

65 Deut 29:24-29. Lam. 2:17; 1:7. 2 Pet 2:8.

CHAPTER 44

6 OUTPOURING OF DIVINE BLESSING Vv. 1-5.

See note Isa 41:8; 42:19. Both natural & spiritual Eph. 2:11-13.

In spite of failure, salvation is a work of grace.

Moulded = shaped the course of the nation from the beginning, just as Jacob was from birth.

Not only restore them from their political & personal graves (national = individual resurrections in 43:5 but will further bless them.

A term of endearment signifying the Upright One. Uprightness is a characteristic of the true family of God. Ps. 25:8; 112:4 & 119:7

& cognate word.

Fulfilling the promise of Mt. 5:6 through the outpouring of Holy Spirit blessings. Joel 2:28-32. Nat. Israel - Jer. 31:33-34. Ezek. 36:24-28.

Divine teaching Deut. 32:2; Ps. 72:6

The seed of Jehovah Isa. 53:10. Spirit seed are 2 Pet. 1:4; Luke 20:36 with Heb. 11:10; 1 Cor. 15:44.

ARAROM. - from a root to give pledges or provide security - perhaps from the Excellent Cover. "The tree grows very rapidly & is easily propagated by cutting of shoots or slips, which when pushed into moist earth, take root almost at once & grow up rapidly." - All the Plants. the root boil the bones & pierced & being washed are used at Tabernacle. Lev. 23:40; Rev. 7:9.

The seed Vv.

QARA'. To call = address, thus pray.

SHEM - The mark or memorial of individuality. To pray to the God of Jacob See Off. p. 72.

Shall sign a solemn contract Jer. 32:10 ff 44; Neh. 9:38 & 11 were before witnesses. Heb. 12:1

3 YAHWEH THE ONE GOD ABLE TO REDEEM Vv. 6-23

1 NONE BESIDE HIM Vv. 6-8

Cf. 42:8 & 14. Heb. = "Singular" Unitarian - the Commandments 1 & 4. Ex. 6:2 Yahweh = unique manifested in Christ. Isa. 42:8 & 14 John 8.

He is unique - 21

---

47 Cp 46:9. Deut. 7:18; 8:2; 1 Chr. 16:12; Eph. 2:11 Former things to be forgotten Isa. 65:17; Rev. 21:4

24 Something previously unsurpassed

Christ is a "way" Jhn. 14:6 In the wilderness Rev. 17:3. Israel regathered Ezek. 20:33-38 will surpass the Deliverance from Egypt Jer. 16:14-21. See also Isa. 41:17-19.

See before

Deut. Exp. Vol 3, p. 598: "The living things of the plain shall glorify Me, "swift things" and the daughters of voracious eyes" (the wild Arabs figuratively "the dragons" and the "owls" or "ostriches.") Cp Isa. 35:1-2.

Lilith - Dragons - Tannim, jackals - RV, indicative of dwellers in desolate places. From THW - To elongate, thus Tahaw as - "swift things." Owls = BATH YA'ANAH = daughters of the owl from YA'AN, to pay attention, or heed.

The Divine care paid to Israel, the amazing transformation in the land will convince the fierce, untamed Arabi of the veracity of the Hope of Israel. Cp Jer. 33:7-9.

Reflect His glory by obeying His precepts Exod. 19:5-6; Deut. 4:4-6; 1 Pet. 2:9. Cp Isa. 66:21; 61:3.

5 UNWORTHY ISRAEL AND FORGIVING GOD Vv. 22-28

I have not acted towards you as a slave, forcing you to do this. My commandments are not grievous & oppressive. See use of phrase Lev. 25:39. Yahweh treated Israel as a son Exod. 4:22 & He asked of Israel filial love Deut. 6:4-5.

MINCHAH - A bloodless oblation.

RV: Frankincense. Exod. 30:8; 37:29; Lev. 16:13. Yahweh required that to be offered, but His demands were not wearisome.

Calamus Exod. 30:23 for the anointing oil.

Implying that it was expensive & had to be purchased from afar. Cp Jer. 6:20; Ezek. 27:19.

N. "Burdened." Yahweh had to labor as a slave forgiving their sins, & chastening them to overcome them. Israel did not offer sincerity but sin to Yahweh.

On a basis of Grace not works Ezek. 36:22 which Israel must learn Rom. 10:3 & 10.

Vindicate your actions if you can. This will yet be proved to Israel. Jer. 23:6; 24:7; 31:33-34; Ezek. 11:19-20; 36:24-28; Heb. 8:8-11; Zech. 12:8-10; Ezek. 16:63; Deut. 30:2-3 & 6; Rom. 11:26-27

CONVERSION OF ARABS. V. 20. "This implies the subjugation of the Arabian desert, and its fertilization, which will make its people glorify the conqueror and sing for joy Cp Isa. 35:1-2, 5-7 & 20; 42:11. Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petræa, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword: to subsequent instruction, as to the character of the New Power so recently developed in Teman; and made witnesses of the wonderful transformation of their [illegible] from an arid, sandy and rocky wilderness into a well-watered park of choice, odoriferous, trees and shrubs! And such is the testimony of the prophets. Isaiah, in speaking of the crisis of Messiah's accession to David's throne, declares it to be "a day of Midian" His words are... Isa. 9:4-5

Eureka Vol 3, pp. 598-599.

898

witnessed by the fulfilment of His prophetic word.

10 Giving them His ordinances, predicting their future (e.g. Deut. 28), constituting them His witnesses Isa. 43:10.

17 The time of the coming of the last one & the manner of his appearance was revealed Isa. 9:6; 7:14. Dan. 9:25 & Gal. 4:4; Luke 1:31-35.

2 THE GROSS STUPIDITY OF IDOLATRY Vv. 9-20

An expose of an idol factory. The folly of those who worship an handmade god.

9 ¶ [a] They that make a graven image *are* all of them vanity; and their (2) delectable things shall not profit; and [c] they *are* their own witnesses; (3) they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image [g] *that* is profitable for nothing?

11 Behold, all his fellows [h] shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together. – both idols and worshippers

12 [i] The smith [5] with the tongs both worketh in [k] the coals, and fashioneth it [l] with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. – See below

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which [7] [m] he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man [z] to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and [b] falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen [h] the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he [b] falleth down unto it, and worshippeth *it*, and [c] prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 [f] They have not known nor understood: for he hath (5) shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none (4) considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I [b] fall down to (6) the stock of a tree?

20 He [m] feedeth on ashes: (8) a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not (9) a lie in my right hand?

3 ISRAEL EXHORTED TO SEEK ITS CREATOR Vv. 21-23.

21 ¶ Remember these, O Jacob and Israel; for (1) thou *art* my servant: I [p] have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I [q] have blotted out, [r] as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for [t] I have redeemed thee.

23 [u] Sing, O ye heavens; for the LORD hath done *it*: shout, [v] ye lower parts of the earth: [x] break forth into singing, ye mountains, [a] O forest, and every tree therein: for [t] the LORD hath redeemed Jacob, and [c] glorified himself in Israel.

24 Thus saith the LORD, (10) thy redeemer, and (c) he that formed thee from the womb, I *am* the LORD that maketh all *things*; (11) that stretcheth forth the heavens alone; [p] that spreadeth abroad the earth by myself;

(2) Heb. *desirable.* Job 20. 20.
(3) Ps. 115. 5.
(4) Heb. *setteth to his heart.* ch. 42. 25 & 46. 8 & 47. 7 & 57. 1, 11. Cp. ch. 65. 17.
(5) Heb. *daubed.* Lev. 14. 42. Ezek. 13. 10.
(6) Heb. *that which comes of a tree.* Job 40. 20.
(7) Or, *taketh courage.*
(8) Hos. 4. 12. Rom. 1. 21. Heb. 3. 13.
(9) Ps. 144. 8. Rom. 1. 25.
(10) Heb. *desirable.*
(11) Job 9. 8.

[5] Or, with *an axe.* Jer. 10. 3.

[a] ch. 40. 17 & 41. 24, 29.
[b] ch. 5. 5 & 6. 13.
[c] Cp. ver. 8.
[f] ch. 45. 20.
[g] Hab. 2. 18.
[h] ver. 1, 2.
[i] ch. 43. 25. Ps. 51. 1.
[k] Prov. 26. 21.
[l] Jer. 10. 4.
[m] Job 13. 12.
[p] ch. 49. 5. Job 9. 8.
[q] Ps. 136. 6.
[r] ch. 24. 15.
[t] ch. 43. 25. Ps. 80. 15.
[u] ch. 49. 13. Ps. 69. 34. Rev. 18. 17-
[v] ch. 5. 5 & 6. 13.
[x] Ps. 63. 9.
[a] ch. 14. 7 & 49. 13.
[b] ver. 17, 19. ch. 46. 6.
[c] ch. 49. 3 & 60. 21 & 61. 3.

THE SMITH V. 12

* The smith was more or less a sacred person, and the iron foundry was an annex of heathen temples. "Mounds of scoriae & iron slag are found near many heathen temples. So writes Prof. Sayce in "The Proceedings of the Society of Biblical Archaeology (1911)" Note the contrast exhibited - perhaps on purpose - with Solomon's Temple 1 Kg. 6:7. C.B.

CYRUS

• The famous cylinder of Cyrus found by Hormuzd Rassam in the 19 century records that he reversed the inhuman policy of the Babylonians & restored to their places the captive peoples who had been forcibly removed therefrom. 2Ch.36:22 implies Divine help. Cyrus claimed this Ezra 1:2. Harpagus in a letter to Cyrus wrote: "Heaven evidently favours you, or you could never have thus risen superior to fortune." Herod. 1:124. Herodotus wrote of Cyrus: "When he considered the peculiar circumstances of his birth, he considered himself more than human. He reflected also on the prosperity of his arms, - that wherever he had extended his excursions he had been followed by success & victory." 1:205.

25 That frustrateth the tokens of (a) the liars, and [c] maketh [d] diviners mad; that turneth wise *men* backward, and (b) maketh their knowledge foolish; 1 Cor.1:20. Gp 46:9-11

26 That confirmeth the word of [i] his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and [k] to the cities of Judah, Ye shall be built, and I will raise up the (c) decayed places thereof:

27 (d) That saith to the deep, Be dry, and I will dry up thy rivers: Rev.16:12.

28 That saith of [q] Cyrus, *He is* my shepherd, and shall perform [r] all my pleasure: even saying (e) to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Ezra. 1:1-4.

CHAPTER 45.

1 God calleth Cyrus for his church's sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his saving power.

THUS saith the LORD to [s] his anointed, to Cyrus, whose [t] right hand I [u] have holden, [a] to subdue nations before him; and [b] I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and [f] make the crooked places straight: [g] I will break in pieces the gates of brass, [g] and cut in sunder the bars of iron:

3 And I will give thee [l] the treasures of darkness, and [l] hidden riches of secret places, that thou mayest know that I, the LORD, [m] which call *thee* [n] by thy name, *am* [o] the God of Israel. • 6 The Purpose 4

4 For (f) Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have [p] surnamed thee, though thou hast [q] not known me.

THE FALL OF BABYLON Hdt. 1:191.

"Having diverted the river, by means of a canal, into the lake, which was before a swamp, he made the ancient channel fordable by the sinking of the river. When this took place, the Persians who were appointed to that purpose, close to the stream of that river, which had now subsided to about the middle of a man's thigh, entered Babylon by this passage. . . It is related by the people who inhabited the city, that by reason of its great extent, when they who were at the extremities were taken, those of the Babylonians who inhabited the Centre knew nothing of the capture; (for it happened to be a festival:) but they were dancing at the time, and enjoying themselves, till they received certain information of the truth: & thus Babylon was taken for the first time."

(a) ver. 6, 14. ch. 44. 8. Deut. 4. 35.
(b) Jer. 50. 36.
[c] Job 12. 17.
[d] Deut. 18. 14.
[e] 1 Sam. 2. 4. Ps. 18. 32, 39.
(1) 1 Cor. 1. 20.
[g] ch. 37. 20.
(2) Mal. 1. 11.
[i] Cp. ch. 20. 3.
[k] Ps. 69. 35.
[l] Ps. 104. 20.
(3) Amos 3. 6.
(4) Heb. *treasures*. ch. 49. 19 & 51. 3.
(5) ch. 11. 15 & 27. 12. Jer. 50. 38.
(6) Deut. 32. 2. Job 36. 28.
(7) Ps. 72. 3 & 85. 11.
[t] ch. 45. 1. Cp. 1 Kin. 13. 2.
[r] ch. 46. 10 & 48. 14.
(8) ch. 45. 13.
(9) 2 Chr. 36. 22.
[u] Eccles. 6. 10.
[v] Job 33. 13.
[x] ch. 29. 16. Jer. 18. 6.
[y] ch. 13. 3.
[z] ch. 41. 13.
[a] Or, *strengthened*. Ezek. 16. 49.
[a] ch. 41. 2.
[b] Cp. Job 12. 21.
(c) ch. 41. 23.
[d] Cp. Jer. 31. 9.
[e] ch. 29. 23.
[f] ch. 40. 4.
[g] Ps. 107. 16.
[h] Gen. 1. 26.
[i] Jer. 50. 37 & 51. 13.
[k] Gen. 2. 1.
[l] Job 3. 21. Prov. 2. 4.
[m] ch. 41. 2.
(10) Or, *make treasurehl.* ver. 2.
[n] ch. 43. 1 & 48. 15.
[o] Ex. 33. 12.
[p] ch. 44. 28.
[q] ch. 29. 23.
[r] ch. 52. 3.
(11) ch. 41. 8 & 44. 1.
(12) Ps. 68. 31 & 72. 10, 11.
[s] ch. 44. 5.
[t] ver. 5. Judg. 2. 10.
[u] 1 Chr. 11.

5 ¶ (a) I *am* the LORD, and *there* is none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 [v] That they may know (b) from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. — See top p. 909.

7 I form the light, and [i] create darkness: I make peace, and (m) create evil: I the LORD do all these *things*. Form: YATSAR. Note 27

8 (g) Drop down, ye heavens, from above, and let the skies pour down (n) righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. YATSAR: to squeeze into shape

9 [w] Woe unto him that [x] striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [y] Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of (o) things to come concerning my sons, and concerning [z] the work of my hands command ye me.

12 I have made the earth, and [a] created man upon it: I, even my hands, have stretched out the heavens, and [b] all their host have I commanded.

13 [c] I have raised him up in righteousness, and I will (p) direct all his ways: [d] he shall build my city, and he shall let go my captives, [e] not for price nor reward, [f] saith the LORD of hosts. Gp Ezra 1.

14 Thus saith the LORD, (q) The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, [g] men of stature, shall

(13) Indicative of His ability to reveal the future of His spiritual creation Rev. 3:14.
(14) Cyrus both typical Isa. 41:2 and antitypical Acts 3:26.
(15) Remove all obstacles from his path.
(16) Isa. 18:17 Gp Hab. 1:13-17.
(17) Ps. 68:31 Gp Isa. 19:21 Zeph. 3:10.

5 ISRAEL'S SALVATION

The conversion of the Gentiles.

(18) men of Seba (Ethiopia). Ps. 72:10. Under = with Seba, S.W. Arabia including Yemen.
(19) Herodotus 3:20. refers to the unusual height of the Sabeans.

16 BIL'ADEY- "Beside that which" -Ges. Str. "Except, without, beside." Fur. 1. 112 - apart

17 By causing the Light to shine Mal. 4:2. Jhn 1:1-9; 1 Jhn 1:5.

18 By withdrawing the Light Jhn 9:1-5. Gp Amos 8:9; Matt. 6 Gp. Mal 4:2; Isa. 30:26; Hab. 3:4, 11.

19 Isa. 9:1-7. Gp Ps. 2:9-11; Dan. 4:17. Ps. 75:7.

20 The political heavens of Cyrus, typical of those of Christ. Ezra. 1:1-4 Gp Isa 65. 17-19; 2 Pet 3:13.

21 SHACHAQ - A pouder, thin vapor. Root "clouds" Job 35:5; 36:28; Ps 68:34 Ech. Gp Rev. 1:7.

22 Challenge: "Let the earth open, & the dead revive, & righteousness be revealed at the same time." The political resurrection of Israel after Messianic era. Or the earth opened to receive the rain from above.

3 JUDGMENT ON THOSE WHO OPPOSE THE DIVINE WILL 9:10

23 Results His will as exhibited typically in the work of Cyrus.

24 Frail broken earthen vessels. Let them attempt something out of their strength. It would be ridiculous for the clay to complain in this way, or to doubt the ability of the potter to make something to his glory.

25 Does a newborn child demand of its parents an explanation of its birth. Equally absurd for a man to quarrel with his Maker in regard to His intentions.

4 YAHWEH'S UNCHALLENGED SOVEREIGNTY 11:8.

27 YATSAR - Jer. 33:2; Ezek 36:36; Dan. 2:28; Zech. 12:1.

29 Jer. 33:3; Ezek 36:37; Dan. 2:28; Do this instead of uselessly lamenting present difficulties.

29 Israel after the flesh - spiritual Isa. 66:8 Gp Jer. 31:9; 19. Hos. 1:10; Rom 8; 2 Cor. 6:16; 1 Thes 3:2.

30 Isa. 29:23, 43:7; 60:21; Eph. 2:10;

"NONE BESIDE ME" Isa. 45:5.

There are different verbs used in relation to this statement, thus ZUWLAH = "Removed from" Isa. 45:5; 21. BIL'ADEY = "without, apart from" Isa. 45: 11; 44:6, 8; 45:6, 21.

YAHWEH: ISRAEL'S MAKER (YATSAR) Isa. 45:9-11. "From a root YAATSAR, to press, be narrow, fig to be in distress. Thus to squeeze or mould into shape or form, esp as a Potter. Str "Formed man" Gen. 2:7, 8, 19. Fashioned Jerusalem. Isa 22:11. 2 Kg 19:25. Potter. Cp Isa. 29:15-16. 64:8; Jer. 18:6; Rom. 9:19-24. Formed Israel - will destroy. Isa 27:11. Moulded course human history. Isa 57:26. Israel. Isa. 43:1 for glory 43:7, 21. Christ. 44:2, 21, 24; Ps. 139:16. Isa. 44:15. The earth for Purpose. 45:18. Squeezing into shape Rom. 9:19-24. Heb. 8:5

31 The conquest of these countries by Zion. Isa 60:5-16. 45:5-9

38 Implying conversion 1 Cor. 14:25. Cp Isa. 45: 24; Jer. 16:19; Zech. 8:20-23; Isa 44:17; 66: 14.

39 None else apart from the manifestation of Yahweh V.6. See above.

40 As His manifestation was veiled in the Tabernacle between the Cherubim, so it will be in the Temple of the future Heb. 9:5.

41 Incorporated in the Name Ezek 36: 21-28.

42 They would never find Yahweh to fail. Rom. 9:33, 10:11; 1 Pet. 2:6

43 Ad-Olamaiy Ad - the Ages of Eternity.

God's saving power. ISAIAH 46. The vanity of idols.

come over unto thee, and they shall be thine: they shall come after thee; (a) in chains they shall come over, and (b) they shall fall down unto thee, they shall make supplication unto thee, *saying*, (c) Surely God *is* in thee; and (d) *there is* none else, *there is* no God.

15 Verily thou *art* a God (e) that hidest thyself, O God of Israel, the Saviour. Christ's South. Zech. 14:5 Obad. 21

16 (f) They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of (g) idols. - Cp Isa. 2:20-21. Olam. 41

17 *But* Israel shall be saved in the LORD with an everlasting salvation: (h) ye shall not be ashamed nor confounded (i) world without end.

18 (k) For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not (l) in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else. RV "He created it not a waste."

19 (m) I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me (n) in vain: (o) I the LORD speak righteousness, I declare (p) things that are right. Not of confusion 1 Cor. 14:33.

20 ¶ Assemble yourselves and come; draw near together, (q) ye *that are* escaped of the nations: (r) they have no knowledge (s) that set up the wood of their graven image, and (t) pray unto a god *that* cannot save.

21 (u) Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it (v) from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and (w) a Saviour; *there is* none beside me. - Bil'adey 45:5

22 Look unto me, and (x) be ye saved, (y) all the ends of the earth: for I *am* God, and *there is* none else.

23 (z) I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, (a) That unto me (b) every knee shall bow, (c) every tongue shall swear.

24 (d) Surely, shall *one* say, in the LORD have I (e) righteousness and strength: *even* to him shall *men* come; and (f) all that are incensed against him shall be ashamed. - Isa 60:12.

25 (g) In the LORD shall all the seed of Israel be justified, and (h) shall glory. - HALAL - Praise. Ps. 106:11 Ps. 111:1 149:2. Rev. 19: 1-6.

CHAPTER 46.

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols not comparable to God for power, 12 or present salvation.

(i) BEL boweth down, Nebo stoopeth, their (k) idols were upon the beasts, and upon the cattle: your (l) carriages were heavy loaden; *they are* a burden to the (m) weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, (n) but (o) themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and (p) all the remnant of the house of Israel, which are borne *by me* (q) from the belly, (r) which are carried from the womb: His concern as a Father Cp Num. 11:12

4 And *even* to your (s) old age (t) I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver you.

5 ¶ (u) To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 (v) They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: (w) they fall down, yea, they worship.

7 (x) They bear him upon the shoulder, they carry him, and set him in his place, and he

(a) Ps. 149. 8. (b) Gen. 22. 18. (c) ch. 49. 23. (d) Cited Rom. 14. 11. (e) 1 Cor. 14. 25. (f) Phil. 2. 10. (g) Deut. 6. 13. (h) ver. 5. (i) Or, Surely he shall say of me, In the LORD is all righteousness and strength. (k) ch. 57. 17. Rom. 11. 33. (l) Heb. *with confusion.* ch. 33. 15. (m) ch. 14. 11. (n) ch. 42. 17 & 44. 11. (o) ch. 54. 17. (p) 1 Cor. 1. 30. (q) Ps. 49. 14. (r) ch. 41. 16. (s) ch. 54. 4. (t) ch. 26. 4. (u) ch. 42. 5. (v) ch. 21. 9. Jer. 50. 2 & 51. 44. (w) ch. 10. 11. (x) Judg. 18. 21. (y) ch. 40. 17 & 49. 4. (z) Ps. 63. 1. (a) ch. 48. 16. Deut. 30. 11. John 18. 20. (b) Cp. Jer. 48. 7. (c) Heb. *their soul.* ch. 44. 20. (d) Cp. ch. 6. 13. (e) Ps. 119. 138. (f) Ps. 17. 2. (g) Ps. 22. 10 & 71. 6. (h) Ex. 19. 4. Num. 11. 12. (i) ch. 66. 19. (k) Ps. 71. 18. (l) Ps. 102. 27. (m) ch. 44. 15 & 48. 5, 7, 8. Rom. 1. 22. (n) ch. 46. 7. (o) ch. 44. 17. (p) ch. 40. 18. (q) ch. 41. 22. (r) ch. 40. 19. (s) Ps. 93. 2. (t) ch. 44. 15. (u) ch. 43. 11. Ps. 3. 8. (v) ch. 45. 20. Jer. 10. 5. (w) Sam. 5. 3. Amos 5. 26. (x) ch. 52. 10. Ps. 22. 27.

6 YAHWEH NOT THE AUTHOR OF CHAOS - Vv. 18-19.

44 "Former (YATSAR) of the earth = its MAKER ('ASAH)" h. - 'Asah: make or appoint. Cp Ps. 119:73

45 TOHU - "a waste" C.B. "He did not create it a waste" h. Num. 14:21. Ps. 72:19; Isa. 6:12; 11:9; Hab. 2:14. - Future glory & times enumerated - the number of grace.

47 TOHU - In a pathless or trackless chaos or waste, where there are no indications of how he is to be found - but in the orderly procedure of His Word.

7 YAHWEH'S INVITATION TO THE NATIONS (20-25)

48 An appeal & a challenge Cp 41:1.

49 Those that transgress after Divine judgment. Jer. 25:13; Zech. 14:16.

50 Their inability to save made obvious by Divine shaking Isa 2: 19-22.

51 Advance your strongest arguments. 41:22.

52 The witness of prophecy on Cyrus & on Christ. Cp 42:22-23; 43:9; 44:7-8; 46:9-10; 48:3, 16.

53 See above. ZUWLAH. Zech. 12:10; Num. 21: 8-9; Ps. 22:27; 65:5) Cp 2 Chr. 20:12. Mic. 7:7.

1 Thus to squeeze or mould into shape or form, esp as a Potter. Str "Formed man" Gen. 2:7, 8, 19. Fashioned Jerusalem. Isa 22:11. 2 Kg 19:25. Potter. Cp Isa. 29:15-16. 64:8; Jer. 18:6; Rom. 9:19-24. Formed Israel - will destroy. Isa 27:11. Moulded course human history. Isa 57:26. Israel. Isa. 43:1 for glory 43:7, 21. Christ. 44:2, 21, 24; Ps. 139:16. Isa. 44:15. The earth for Purpose. 45:18. Squeezing into shape Rom. 9:19-24. Heb. 8:5

25 This will be abundantly clear by His judgments in the earth. Isa. 2: 19-22; Isa. 28:19; Ezek. 38:16, 23.

26 His proclaimed intentions will vindicate His righteousness & will be accomplished.

27 Every knee shall bow in homage. They will see Yahweh manifest in Christ. Zech. 12:10. Also cited generally in Phil. 2:10-11. At the name of Jesus - Yah Shua. Cp Isa. 45: 21-22.

28 Paul renders "confess" or praise Rom. 14:11; Phil. 2:11. This is as the result of judgment personal and national. Rom. 11:12. Cp Isa. 26:19.

29 Cf mg. This will be the confession. They will see in Christ (the "me" or antitypical Isaiah) a manifestation of Yahweh & will acknowledge that all righteousness & strength stems from Him. Paul interprets this as: "That Christ is Lord to the glory of God the Father" Phil. 2:11 - "Jesus Christ is Lord" = a Divine manifestation, Yah Saviour Anointed.

"OWZ - Strength, security, majesty, honour. Thus, together with justification, only through the Lord.

To Christ as King did to Cyrus.

Opposed to his rule

The true seed to Eternal Life

Israel after the flesh - forgiveness of sins. Rom. 11:26-27.

CHAPTER 46.

3 YAHWEH: SUPREME IN RETRIBUTION. CH. 44-47

1 YAHWEH'S ABILITY TO SAVE CH. 44:1-45:3

1 HEATHEN GOD'S CANNOT SAVE Vv. 1-2.

See below. The impotency of Babylon's gods contrasted with Yahweh. Cp Ch. 45:21. Isaiah's far seeing pictures these gods loaded face downward (bowing) on the back of a pack-animal - the only means whereby it can escape capture. They cannot save themselves, how can they save others!

RV: "The things that ye carried about are made a load" - they were unable to move to their own help.

Themselves

Their influence limited to one small section of earth!!

2 THE INCOMPARABLE MIGHT OF YAHWEH CONTRASTED Vv. 3-7.

These had responded to Hezekiah's appeal to worship 2 Chr. 30: 1-5. Typical of Gentile converts they kept the Passover other than it was written 2 Chr. 30: 18-20.

Cf. V. 2. Yahweh burdens Himself with the problems of His children - not vice versa as the gods Cp Isa. 44:17 Cp Isa. 41:4; 43:11, 25; Ps. 42:2-21 Mal. 1:2; 3:6) Rom. 11:29. Ps. 115: 4-8

3 CONTRASTED WITH THE IMPOTENCY OF IDOLS Vv. 5-11

5 He concedes no comparison has no peers. See bottom p. 442 top p. 443

6 Thus the glory of their god is governed by their purse and the ability of the goldsmith! Cp Col. 3:5 Isa. 2:20-22. Ps. 115:4-8

The broken cylinder of Cyrus records: "The gods of the land of Shinar = Accad... in their own shrines I made inhabit (again), a dwelling of heart's delight. May all the gods whom I brought (again) into their own cities, daily before Bel & Nebo, speak of length of days for me! May they utter words in my favor, & to Merodach my lord, let them say: Cyrus the king that feareth thee & Cambyses his son.... made them dwell in a quiet habitation." — Light from the East p. 225.

Nebo, the prophet, was the great god of learning, & special patron of the sciences. His great sanctuary was the temple called E-Zida, at Borsippa, the principal seat of learning in Babylon. Cp Gen. 11:1-5

901 BEL AND NEBO. The main gods of Babylon. Bel represented the civil power, for his name signified "Lord." Nebo = the religious power. His name means "revealer of secrets" from Nabi, prophet. Nebuchadnezzar was forced to recognize in Yahweh a "God of gods" (civil authority - Cp also Dan. 4:17) and a "Revealer of secrets" Dan. 2:47.

Sennacherib's "prism inscription" Column 3: 55, tells how Merodach-baladan, on the approach of Sennacherib, carried off the patron deities of his land in flight & placed them with their shrines on shipboard for his flight down the Euphrates. But these were overtaken and captured. This happened in the days of Isaiah so his comparison was not without point to his contemporaries.

standeth; from his place shall he not remove: yea, *one* shall cry unto him, [a] yet can he not answer, nor save him out of his trouble.

8 Remember this, and [d] shew yourselves men: [O] bring *it* again to mind, O ye transgressors.

9 [B] Remember the former things of old: [C] for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

10 [e] Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, [p] My counsel shall stand, and I will do [r] all my pleasure:

11 Calling [t] a ravenous bird from the east, [z] the man that executeth my counsel from a far country: yea, [a] I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 [2] ¶ Hearken unto me, [d] ye stouthearted, that *are* far from righteousness:

13 [h] I bring near my righteousness; it shall not be far off, and my salvation [C] shall not tarry: and I will place [K] salvation in Zion for Israel my glory.

CHAPTER 47.

1 God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, 7 pride, 10 and overboldness, 11 shall be unresistible.

COME down, and sit in the dust, O virgin [r] daughter of Babylon, sit on the ground: *there is* no throne, [s] O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, [u] uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: [x] I will take vengeance, and I will not [b] meet *thee as a man.*

4 As for [c] our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou [b] silent, and get thee into [b] darkness, O daughter of the Chaldeans: [c] for thou shalt no more be called, [e] The lady of kingdoms.

6 ¶ [O] I was wroth with [h] my people, [i] I have polluted mine inheritance, and given them into thine hand: [j] thou didst shew them no mercy; [m] upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And [o] thou saidst, I shall be a lady for ever: [q] so that thou didst not lay these *things* to thy heart, neither didst remember [t] the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, [x] that dwellest carelessly, [v] that sayest in thine heart, [a] I *am*, and none else beside me; [b] I shall not sit *as* a widow, neither shall I know [c] the loss of children:

9 But [c] these two *things* shall come to thee [D] in a moment [v] in one day, the loss of children, and widowhood: they shall come upon thee [in their perfection] [l] for the multitude of thy [m] sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou [n] hast trusted in thy wickedness: [C] thou hast said, None seeth me. [q] Thy wisdom and thy knowledge, it hath [D] perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

11 ¶ Therefore shall evil come upon thee; [20] thou shalt not know [f] from whence it riseth: and [21] mischief shall fall upon thee; thou shalt not be able to [f] put it off: and [r] desolation shall come upon thee suddenly, *which* [v] thou shalt not know.

12 [a] Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy

[a] Ps. 115. 5. [b] 1 Sam. 2. 9. [c] Cp. ch. 13. 19. [d] 1 Sam. 4. 9. [e] ver. 7. [O] ch. 44. 19. [B] Cp. Zech. 1. 15. [h] ch. 19. 25. [i] ch. 43. 28. [j] Deut. 32. 7. [C] ch. 45. 5. [m] Deut. 28. 50. [n] ch. 41. 26. [o] Rev. 18. 7. [p] Prov. 19. 21. [q] ch. 42. 25. [r] ch. 44. 28. [s] Deut. 32. 29. [t] Gen. 15. 11. [u] ch. 41. 2. [z] Heb. *The man of my counsel.* Ps. 119. 24. [a] Zeph. 2. 15. [y] ver. 10. [z] Num. 23. 19. [a] Cp. ch. 45. 6, 18. [b] Rev. 18. 7. [c] ver. 9. Ps. 35. 12. [d] Ps. 76. 5. [e] ch. 51. 19. [f] ver. 11. [g] 1 Thes. 5. 3. [K] ch. 9. 14. [h] ch. 51. 5. Ps. 85. 9. [C] Hab. 2. 3. [k] ch. 62. 11. [l] ver. 12. Nah. 3. 4. [m] Deut. 18. 10. Rev. 18. [n] Cp. Ps. 52. 7. [o] Ps. 10. 11. Job 22. 13. [p] Jer. 48. 18. [q] Jer. 50. 35 & 51. 57. [r] ch. 13. 1. Ps. 137. 8. [s] Or, *caused that he turn away.* Jer. 50. 6. [t] ver. 5. ch. 23. 13. [u] Heb. *the morning thereof.* [v] Ezek. 7. 26. [w] Cp. 1 Sam. 10. 5. [x] Heb. *expiate.* Num. 35. 33. [a] Ps. 35. 8. [y] Prov. 5. 6. [z] Rom. 12. 19. [a] ch. 29. 3. [b] ch. 64. 5. [c] Jer. 50. 34.

9 RV: "Will accept no man." Mg "make truce with." Heb. PĀGA' – Gen. "will not make peace with any man." Babylon consigned to total destruction Isa 60:12; Dan. 7:11; Rev. 19:20.

YAHWEH'S DISOBEDIENT SERVANT.

Israel is set forth as Yahweh's servant, whose ear, however "was not opened" to hear the divine instruction 48:8. Cp. Israel as servant Isa. 41:8-9; 42:19; 44:1,2, 21, called upon to behold the truly obedient servant 42:1, the prophecies of which Chps 49-57 are about to be proclaimed Cp Ch. 48:6. Israel as a nation was called as Yahweh's servant to hearken Isa. 42:18-20, but this decreased to a remnant Ch. 41:8-9. and is culminated in the Messiah Ch. 42:1. The Messiah is thus set forth as the apex of a pyramid, the base of which is Israel after the flesh, and the converging sides the redeemed. They converge on to the apex set forth in Servant prophecy.

youth; if so be thou shalt be able to profit, if so be thou mayest [b] prevail.

13 [c] Thou art wearied in the multitude of thy counsels. [d] Let now the [2] astrologers, the star-gazers, [3] the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be [e] as stubble, the fire shall burn them; they shall not deliver [4] themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* [f] fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* [5] thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAPTER 48.

CHAPTER 48. See before

1 God, to convince the people of their foreknown obstinacy, revealed his prophecies. 9 He saveth them for his own sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their backwardness. 20 He powerfully delivereth his out of Babylon.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and [g] are come forth out of the waters of Judah, [h] which swear by the name of the LORD, and make mention of [i] the God of Israel, *but* not [k] in truth, nor in righteousness.

2 For they call themselves of [l] the holy city, and [m] stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 [n] I have declared the former things [o] from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and [p] they came to pass.

4 Because I knew that thou *art* [q] obstinate, [6] and [r] thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: [s] lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even [t] hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, [u] thou knewest not; yea, [v] from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor [w] from the womb.

9 ¶ For my name's sake will [x] I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, [y] I have refined thee, but not [z] with silver; I have chosen thee [a] in the furnace of affliction.

11 [b] For mine own sake, even for mine own sake, will I do *it*: for [c] how should *my name* be polluted? and [d] I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; [e] I *am* he; [f] I *am* the first, I also *am* the last.

13 [g] Mine hand also hath laid the foundation of the earth, and [h] my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; [i] which among them hath declared these *things*? [j] The LORD hath loved him: [k] he will do his pleasure on Babylon, and his arm *shall be* on [7] the Chaldeans.

15 I, even I, have spoken; yea,

CHAPTER 48

- Comprises three discourses preceded by an appeal to Israel to hearken Cp vv 1, 12, 16.
- Discourse One: A remonstrance: Israel reminded of past failures.
- Discourse Two: An Invitation - Israel invited to review that which already had been taught them.
- Discourse Three: An Exhortation: Israel reminded of Yahweh's mercy, of the blessings that come from His way: and urged to flee from Babylon & seek Him as the only place of true peace.

YAHWEH: THE REDEEMER. V.7. See Notes Job 19:25; Ruth 4; Ps.19:14. Ps. 78:35; Prov. 23:11. Goel - Next Kinsman. The title is used most frequently by Isaiah (Yah will save). Cp Isa. 41:14; 43:14; 44:6,24; 47:4; 48:17; 49:7,26; 54:5,8; 60:16; 63:16. Jer. 50:34. Isa 59:20. Significantly it is found there in three prophecies relating to the Suffering Servant. The Redeemer to be revealed through one Isa. 44:6 who is to manifest himself in many Isa. 41:4 (plural see Rev 1:8 note) The Redeemer must have the right, the desire and the ability to redeem. ● The Right as Kinsman Isa 44:24; 54:5; 63:16 ● The Desire Isa 41:10; 43:14; 54:8 ● The Ability Isa 47:4; 48:17; 49:6 ● To be revealed through His Servant Isa. 44:6; 59:20. ● Manifested in Christ. Luke 1:68; 2 Cor 5:19; Cp. Gal 3:13; 4:5. Tit 2:14. 1 Pet. 1:18. Rev. 5:9; 14:3-4. The price paid Acts 20:28; 1 Cor. 6:19-20. Liberty in Christ Rom. 8:1-4; Gal. 5:1.

30 He not only predicted the event but personally supervised its development. The event related to the overthrow of Babylon by Cyrus & the overthrow of Babylon the Great by the Lord.

31 Here the prophet presents his authority as typical of the Christ. Isa. 6:8; Eph. Cp Heb. 9:20.

32 Educates in most profitable ways. Deut. 8:17-18; 1 Kings 8:36; Eccles. 12:11-14; Isa. 54:13. Ps. 25:8,9,12; 73:24.

33 Ps. 32:8; Jer. 6:16.

34 Deut. 5:29; 32:29; Ps. 81:13-16. Luke 19:42.

35 Isa. 32:17, 26:3; 54:13 Cf. Isa 48:22.

36 Like a flowing river bringing the blessings of good to others. Rivers symbolic of plenty & prosperity. Isa. 32:2; 33:21;

37 They appear boundless - they are active not stagnant - purifying in their effect - they cover the earth Hab. 2:14.

38 Increase fulfilling Abrahamic covenant Gen. 22:17.

39 RV mg "like the bowels thereof" - swarming with life Gen 1:20.

40 The Name of Israel

3 FLEE FROM BABYLON 2021

Its influence even then apparent Isa. 54:1-8.

41 There is no fusion here

D. Proclamation of Gospel Eph. 2:11-20. Cp Isa. 26:1; 45:22; 44:23; 49:13; 52:9. Cp 14:32; Rev. 10:6-8.

42 Blessings available. Here are available today for those who break with Babylon & its attitudes & seek the spiritual satisfaction of Yahweh's peace V. 18.

43 SHALOM - prosperity, friendship, completion, soundness, safety. But we must seek peace & pursue it Ps. 34:14; Matt. 6:19-34; Phil. 4:6-7; Heb. 12:14.

2 YAHWEH'S SUFFERING SERVANT CH. 49-57

See Analysis p. 892.

1 CALL, QUALIFICATIONS AND MISSION OF MESSIAH Vs 1-7A

1 PROCLAMATION OF THE MISSION Vs. 1-6

1 Lit: "peoples" - having come in the flesh & been rejected of the Jews Vs. 4-6 he turns to the Gentiles.

2 As an Apostle or prophet, Heb. 3:2; as a sacrifice, and a priest Heb 5:1-6. A Divine call needed in each case

YAHWEH'S SUFFERING SERVANT CH. 49-57. 904
1 The Call, Qualifications & Mission of Messiah . . . Ch. 49.
2 The Willing Submission of Yahweh's Messiah Ch. 50.
3 Yahweh's Promised Deliverance Ch. 51:1-8.
4 Three Fervent Appeals To Yahweh for Action Ch. 51:9-52:6.
5 Three Stirring Messages of Hope 52:7-12.
6 The Suffering Servant's work of Redemption Ch. 52:13-53:12.
1 HIS PROPITIATORY WORK CH. 49-53.
2 HIS WORK OF RESTORATION CH. 54-57.

V.5. Rotherham:
Now therefore said Yahweh -
Fashioning me from birth
To be servant to Him
To restore Jacob unto him
And that Israel unto him might be gathered
And I be honourable in the eyes of Yahweh
And my God be proved to have been my strength.
Footnote: Text reads: Though Israel be not gathered, Yet should I...

CHAPTER 49.

1 Christ, being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles with gracious promises. 13 God's love is perpetual to his church. 18 The ample restoration of the church. 24 The powerful deliverance out of captivity.

LISTEN, [k] O isles, unto me; and hearken, ye / people, from 2 far; [m] The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; [4] in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; - Cp Mt. 22:44.

3 And said unto me, [d] Thou *art* my servant, O Israel, [e] in whom I will be glorified.

4 Then I said, [g] I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely [k] my judgment *is* with the LORD, and my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I [o] be glorious in the eyes of the LORD, and my God shall be my strength. - 2 Cor. 5:19; 1 Tim. 1:16

6 And he said, [q] It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the [5] preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 [v] Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, [e a] to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of [e] the LORD that is faithful, *and* the Holy One of Israel, and [g] he shall choose thee. (Cp Note p. 897)

8 Thus saith the LORD, [h] In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and [i] give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness,

[k] Ch. 41:1. [l] Ch. 45:1-3. [m] Heb. 4:12. Rev. 1:16. [n] Ch. 45:19. [o] Ch. 41:8 & 51:16. [e] Ch. 44:23. John 13:31. [f] Ch. 61:1. [g] Ch. 65:23. Job 39:16. [h] Ch. 49:7. [i] Ver. 20. Ch. 43:14. [k] Ch. 40:27. [l] Ps. 32:8. [4] Or, my reward. Ch. 40:10. [m] Deut. 32:39. Jer. 50:34. Ps. 81:13. Luke 19:42. [n] Ch. 66:12. [o] Or, Yet Israel may be gathered to him, and I may, &c. Ch. 9:3. [e] Ch. 9:1. [p] Ch. 10:22. Gen. 22:17. Hos. 1:10. [q] Job 5:25. [4] Or, Art thou lighter than that thou shouldest, &c. [r] Ch. 52:11. Jer. 50:8. Zech. 2:6,7. 2 Cor. 6:17. Rev. 18:4. [5] Or, desolations. Ch. 48:6. [v] Ch. 42:6. Cited Acts 13:47. Cp. John 11:52. Acts 26:17. [t] Ch. 52:9. [u] Cp. Ex. 19:4-6. [e] Ch. 41:8. [y] Ver. 26. [e] Ch. 35:6. [6] Or, to him that is despised in soul. Hos. 6:2. [a] Ps. 22:6. [b] Ch. 43:19. [c] See ver. 23. [d] Ps. 78:20. [e] Deut. 7:9. [f] Ch. 57:21. [g] Ch. 42:1. [h] Ps. 69:13. [i] Ch. 42:6. [k] Ch. 41:1. [7] Or, Cause up. [l] Ch. 58:12. [m] Ver. 5.

be a very ... em or ... ro be th... ancient ... symons ... by a Heb...

39 Cp Col. 1:18; ... Luke 1:29; 2 C... 1 Phil. 2:15 ...

31 They shall be ... the shepherd. The ... 32 There will be ... pasture, even on ... heights where ... all) does not ...

33 Applied by J... Rev 7:16 to H... cessful comple... the Shepherd's ... in the millenni...

40 - SHAHAB quivering slave ... pert. the mirro... parched gro... Lga. 35:7 Cp Isa...

41 The way will ... prepared - ob... holes will be ... mountains - ... way; valleys ... Heb. 12:13

42 Along the ... way to ... at Jerusalem ... 24:2-4.

43 Chinese. Se... above.

3 THE REJE... HEAVENS OF THE FU... V. 13.

4 ZION CO... ED IN HE... POVERTY

44 The complain... Daughters of ... Isa. 3:17. durin... trance. Cp Isa. 4...

45 The strong... attachment ... in nature - ... mother's love ... greater.

46 Pity + succ... ills & woes of d... sickness.

47 Cp Rom. ... 26. Cp the Isra... God. Rom. 8:1... Heb. 13:5-6.

48 An indelible ... (like tattooing ... He is constantly ... ed to work ... The engravi... not be remo... Cor. 12:28) Re... 29.

49 Cp 26:4; ... their defence ... tion contents ... His mind. Cp ... 8:8-9. - Not ... not hear. Jer...

50 Lived aft... flesh & spirit ... 6-11. Cp Isa. ...

BENJIM - (So... Sons (as buri... the family na...

51 MEHARRAS... Breakers thr... Pulled down ... trust to ... error up. Cp Isa. ... 22, 23.

52 Full restorati... Israel V.22. ... Ezek. 20:38 ...

THE LAND OF SINIM Str.: "A distant oriental region." Gesenius: "The context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be the land of the Seres or Chinese, Sinenses; this very ancient & celebrated nation was known by the Arabians and Syrians by the name of Sin, Tein, Tshini, & might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia (This, however, was later than Isaiah. But as Isaiah, moved by Divine Inspiration could name Cyrus the conqueror of Babylon, he could under such inspiration mention the Chinese -HPM). . . . . In the Chinese language "dshin" denotes men; whom then may not this name have been given by foreigners to the Chinese. . . . Others suppose the name given to the Chinese from the Dynasty of Thsin (though Isaiah was centuries before this).

God's constant love to his church.

30 Shew yourselves.[30] 31 They shall feed in the ways, and their pastures *shall be* in all high places.[32] 33

10 [c] They shall not hunger nor thirst; [d] neither shall [e] the heat nor sun smite them: for he that hath mercy on them [f] shall lead them, even by [g] the springs of water [h] shall he guide them. 41

11 And [i] I will make all my mountains a way, and my highways shall be exalted. 42

12 Behold, [m] these shall come from far: and, lo, these [n] from the north and from the west; and these from the land of Sinim.[43]

13 ¶ [o] Sing, O heavens; and [p] be joyful, O earth; and break forth into singing, [q] O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 [r] But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, [s] that she should not have compassion [t] on [u] the son of her womb? yea, [v] they may forget, [w] yet will I not forget thee. 48

16 Behold, [x] I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. 49

17 Thy children shall make haste; [y] thy destroyers and they that made thee waste shall go forth of thee. + Armageddon

18 ¶ [z] Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. [k] *As* I live, saith the LORD, [l] thou shalt surely clothe thee with them all, as with an ornament, and [m] bind them *on thee*, [n] as a bride *doeth*.

19 For [o] thy waste and thy desolate places, and the land of thy destruction, [p] shall even now be too narrow by reason of the inhabitants, and they that

[a] ch. 3. 12.
[b] Cp. Rom. 11. 11.
[c] Cited Rev. 7. 16.
[d] Ps. 121. 6.
[e] ch. 35. 7.
[f] Zech. 10. 10.
[g] Rev. 7. 17.
[h] Eccles. 12. 6.
[i] Cp. Mat. 3. 9.
[k] Cp. ch. 40. 4.
[l] Job 30. 3.
[m] ch. 43. 5, 6.
[n] Ps. 107. 3.
[o] ch. 60. 4.
[p] ch. 44. 23.
[q] ch. 62. 10.
[r] 1 Chr. 16. 31. Ps. 96. 11.
[s] Ps. 148. 9.
[t] ch. 14. 2.
[u] Heb. *bosom.* Neh. 5. 13. Ps. 129. 7.
[v] ch. 66. 12.
[w] Cp. Mal. 3. 17. Mat. 7. 11.
[x] Ps. 72. 10.
[y] 1 Thes. 2. 7.
[z] Heb. *nourishers.* Num. 11. 12.
[a] Heb. *princesses.* 1 Kin. 11. 3.
[b] Rev. 3. 9.
[c] Heb. *from having compassion.*
[d] Prov. 31. 2.
[e] Ps. 72. 9.
[f] Cp. Rom. 10.
[g] Ps. 27. 10.
[h] Cp. Ps. 22. 9.
[i] Ps. 25. 3. Rom. 5. 5.
[k] Cant. 8. 6. Cp. Rev. 13. 16.
[l] Heb. *the captivity of the just.*
[m] ver. 19.
[n] Heb., *captivity.*
[o] ch. 60. 4.
[p] Ps. 35. 1.
[q] Num. 14. 21. Heb. 6. 17.
[r] Jer. 43. 12.
[s] ch. 9. 20.
[t] ch. 3. 20.
[u] Rev. 16. 6.
[v] ch. 61. 10.
[w] ch. 44. 26.
[x] Or, *new wine.*
[y] ch. 60. 16.
[z] Cp. Zech. 2. 4.
[a] See ver. 7.
[b] Ps. 132. 2.

[a] swallowed thee up shall be far away.[58]

20 [b] The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: [c] give place to me that I may dwell.

21 Then shalt thou say in thine heart, [d] Who hath begotten me these, seeing I have lost my children, and [e] am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?[67]

22 Thus saith the Lord GOD, [f] Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and [g] they shall bring thy sons in *their* [h] arms, and thy daughters [i] shall be carried upon *their* shoulders.[70]

23 And [k] kings shall be thy [l] nursing fathers, and their [m] queens thy nursing mothers: [n] they shall bow down to thee with *their* face toward the earth, and [o] lick up the dust of thy feet; and thou [p] shalt know that I *am* the LORD: [q] for they shall not be ashamed that wait for me.[74]

24 ¶ Shall the prey be taken from the mighty, or [r] the lawful captive delivered?

25 But thus saith the LORD, Even [s] the [t] captives of the mighty shall be taken away, and the prey of the [u] terrible shall be delivered: for I will contend with [v] him that contendeth with thee, and I will save thy children.

26 And [w] I will feed them that oppress thee with their own flesh; [x] and they shall be drunken with their own blood, as with [y] sweet wine: [z] and all flesh [a] shall know that I the LORD *am* thy Saviour and thy Redeemer, [b] the mighty One of Jacob. – See opp. p. 72 Cp. Isa. 21:2.

[a] Ye have sold yourselves for nought, and ye shall be redeemed without money. Cp. Isa. 52:3.
[b] Cp. Rom. 11. 17.
[c] Cp. ch. 54. 1.
[d] Heb. *Who hath begotten me these?*
[e] Heb. *solitary.*
[f] Rev. 10. 5.
[g] ch. 11. 12.
[h] Heb. *bosom.*
[i] Heb. *upon the shoulder.*
[k] ch. 60. 10.
[l] Num. 11. 12.
[m] 1 Kin. 11. 3.
[n] Rev. 3. 9.
[o] Ps. 72. 9.
[p] Ps. 27. 10.
[q] Cp. Ps. 22. 5.
[r] Ps. 25. 3. Rom. 5. 5.
[s] Cant. 8. 6. Cp. Rev. 13. 16.
[t] Heb. *the captivity of the just.*
[u] ver. 19.
[v] Heb., *captivity.*
[w] ch. 60. 4.
[x] Ps. 35. 1.
[y] Num. 14. 21. Heb. 6. 17.
[z] Jer. 43. 12.
[a] ch. 9. 20.
[b] ch. 3. 20.
[c] Rev. 16. 6.
[d] ch. 61. 10.
[e] ch. 44. 26.
[f] Or, *new wine.*
[g] ch. 60. 16.
[h] Cp. Zech. 2. 4.
[i] See ver. 7.
[k] Ps. 132. 2.

905 49:26; 60:16. He declared that there is no Savior besides Him Isa. 43:11; 45:21; and also that He would manifest Himself as Redeemer (next of kin) to Israel; and through a savior. Isa. 19:20 and saviour. Obad. 21.

● In the N.T. the title is applied to God the Father. Luke 1:47; 1 Tim. 1:1; 2:3; 4:10. This last statement declares that He is Savior to all (and not exclusively Israel). Cp also Isa. Titus 1:3,4; 2:10; 3:4; Jude 25. ● Jesus was elevated as Yahweh servant or prince of salvation Acts 5:31; 13:23; 1 Thes. 4:14 Rom. 8:3; 2 Cor. 5:19; 1 Tim. 1:15. That his name Matt. 1:21 John 3:16, and title Luke 2:11; John 4:42; 2 Tim. 1:10; Tit. 1:4; 2:13; 3:6. To Titus Paul links both God and Christ as Savior. (See references) – one manifested through the other. Peter joins Christ's title of Lord with that of Savior. He is the Savior if we recognize God manifested in him, and submit to his authority. See 2 Pet. 1:11; 2:20; 3:2; 3:18.

● As Savior both Yahweh and Jesus' relationship as Redeemer is declared. He is the Savior of the Body 4:23; 5:23 and he is coming to complete the process 1 Cor. 1:7; 5:5; Phil. 3:20; 1 Thes. 1:10; 5:9; 2 Tim. 4:8; Titus 2:13; Heb. 9:28; 1 Pet. 1:5; 2 Pet. 3:12; 1 John 4:14; Jude 21; Rev. 22:20. It is significant that the title is applied more to Yahweh than to Jesus.

YÂSHA' – SAVIOUR. V. 26

Used for Yahweh 2 Sam. 22:3; Ps. 106:21 Jer. 14:8 "No Savior besides Yahweh" – Hos. 13:4. It is Isaiah who uses the title more than any other writer, as is appropriate in view of his name. YESHA'YÂHUW (in the book, but YESHA'YÂH as title) – Yahweh will save. from YÂSHA': He is the Holy One Isa. 43:3; apart from Whom there is no Savior v. 11; Who must be sought Isa. 45:15, 22; the Redeemer Isa.

THE SUFFERING SERVANT'S MINISTRY AND CHARACTER.
- His words to the weary Ch. 50:4
- His filial obedience to the Father Ch 50:5
- His complete submission to suffering Ch. 50:6.
- His Confidence - Inflexible resolve Ch. 50:7
- His Confidence in Ultimate Vindication Ch. 50:8-9.

"Let him trusteth in Yahweh" V.10. Cp Ps. 112:4.

V10 The DARKNESS includes days of antagonism & persecution.
V11 "kindle a fire." Used elsewhere of Yahweh's anger DEU 32:22. JER 15:14.

CHAPTER 50 — An exhortation to trust in God.

CHAPTER 50 — 2 THE WILLING SUB-MISSION OF YAHWEH'S MESSIAH — 1 THE REBELLION OF ISRAEL Vv. 1-3

CHAPTER 50.

1 Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 by his obedience in that work, 7 and by his confidence in that assistance. 10 An exhortation to trust in God, and not in ourselves.

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, was *there* no man? when I called, was *there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He *is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Israel was selected as a servant nation Isa. 42:19; 49:21 but did not remain obedient. Christ was the ideal Israelite. Jn 4:34

1 For marriage relationship between Israel & Yahweh, see Isa. 62:5; 54:5; Jer. 3:14; Eze. 16

2 He had not so acted towards Israel therefore no such bill could be found. The nation was without excuse for its waywardness.

3 Under the Law an impoverished parent could relieve himself by selling his children Exod 21:7; Neh. 5:5. Yahweh had not hired of Israel and divorced her; nor had He lacked the means of help.

4 This relates to AD 70 when Israel "cast off" Rom. 11:15.

5 Yahweh came in the person of His son, following His prophets.

6 There was a lack of response. Isa. 65:12; 66:4; Hos. 5:4,7; Zeph. 1:4; 3:2,7

7 That is one of His titles Isa. 49:7; 54:5 - was through redemption from Egypt that the nation came into existence Isa. 63:9. Here, however, the word is not GOEL, but PEDUTH and signifies "division" Exod 8:23.

8 NATSAL - To snatch away

9 Remember the past and apply it to the present Cp Christ's appeal Matt. 23:37

10 The Nile was a symbol of Egyptian political power. In the first plague - the river became as a wilderness - unproductive of life Exod. 7:20-21.

11 Cp Exod. 10:21. Yahweh put a division between Israel and Egypt. The former had light v. 21. But now Israel closed its eyes to the Light John 1:4,11. Cp Isa 50:10.

CHAPTER 50 — 2 THE CHARACTER OF THE MESSIAH Vv. 4-9

12 LIMMUWD - Instructed. RV: "Them that are taught." mg. "disciples." Cp Luke 4:22; 21:15; John 7:15; 8:28. His doctrine was divine stemming from the Lamb John 3:34; 8:47; 14:10; 17:8. Thus a disciple.

13 RV: "that I should know how to sustain with words him..." Matt. 11:28; 12:20

14 He was in constant communion with the Father. He did not receive visions and revelations intermittently like the prophets, for the Father "hath not left me alone" John 8:29.

20 He has alerted him to hear. LXX: "He has given me an ear to hear."

21 Ps. 40:6-8 Diff. word for opened. Cp John 6:24; 10:21; 11:37; Luke 22:42.

22 This was considered a great insult. He endured the greatest indignities.

23 Christ told His disciples that the Scriptures of the prophets (including that he should be spit upon) would be fulfilled. Luke 18:31-32. This is the only place reference is made to this. Cp Mk. 26:67.

24 John 16:32-33; Heb 4:15.

25 To go to Jerusalem Luke 9:51 Against the leaders Matt 22:15-36; When physically tortured 1 Pet. 2:21-24.

26 He was conscious of this fact all the time for the Father never left him alone Jn. 8:29. He was justified by resurrection Rom. 1:16; Acts 2:24 Cp Rom. 8:32.

14 Isa. 26:12; Acts 15:15; 1 Pet. 2:9.
15 Rom. 8:12-4. 1 Cor. 9:21.
16 Isa. 42:21-4, 6, 49:6; Matt. 12:18-20; Luke 2:32; John 5:12 16:7-12 = his work of judgment.

27 In judgment Cp 41:1.

28 BAAL MISHPAT - Lord of my Judgment. Who can successfully indict him! Cp John 8:46, Mt. 26:60-67; John 19:10-11.

29 Cp Luke 22:143.

30 These words from Ps 102:26 are cited Heb 1:11 and applied to the Jewish state.

CHAPTER 51 — 3 MESSIAH'S ROYAL AND WARNING Vv. 1-8

31 Does not clearly see his way John 9:4-5

32 Isa. 26:13-4. Down at Ziklag 1 Sam 30. 6. War with Hagarite 1 Chr. 5:20; Jehoshaphat at 2 Chr. 20:17,20. Mic. 7:7-9; 2 Cor 1:3-9 1 Pet. 5:7.

33 Christ: Yahweh manifested in flesh Heb. 1:8 Cp. Mt. 28:18

34 Roth. "Kindlers of fire." QADACH - To inflame. "Wanton fire raising" - Roth. Isa. 28:15-20; 30:15-16. 55:2 Mt. 15:6-8 Rom. 10:3

35 Roth "fiery dart" ZIYQAH similar to ZIQ rend. "fire brands" Prov. 26:18 RV: "firebrands."

36 Yahweh will discern them to such a walk Amos 4:4-5.

37 Abandonment to your own ways and hopes.

CHAPTER 51 — 3 YAHWEH'S PROMISED DELIVERANCE Vv. 1-8.

1 Threefold clarion call to hearken.

FIRST HEARKEN — 1 LOOK UNTO ABRAHAM 1-3.

1 To Isaiah as type of Christ the suffering servant.

2 The true seed Cp. Rom. 4:30; 2:28, Cf. Rom. 10:1-6 John 8:39-44.

3 The figure is taken from the act of quarrying stone for the purpose of building. The rough stone must be shaped according to specifications. They were to "remember this. Cp Deut. 5:11 6:20-25; 26:5; Josh. 24:2-4. Cp Eph 2:11-13.

4 The excavation from whence the stone was taken. Deut. 26:5; Jer. 24:2-4. Eph. 2:11-13.

5 Called from idolatry, a stranger pilgrim in a land of enemies. Gen 12:6. Heb. 11:8-16.

6 She received strength to conceive Heb. 11:11. Cp 1 Pet. 3:5-6.

7 He will do the same for us though we be lonely, isolated, and surrounded with enemies. This is also Israel's assurance + guarantee.

8 One lonely pilgrim became a numerous nation - so waste lands can be made productive and fertile. Cp Isa. 12:1; 40:11-2; 49:13; 54:6-8; 66:10-14 Jer. 31:12-14; 25; Zeph. 3:14-20. Preaching of Gospel. Isa 61:1-3; 2 Cor. 1:3-4.

9 Isa 44:26; 49:9; 52:9; 61:4 Ps 102:13-14; Jer. 11:12-13.

10 Isa. 41:18-20; Cp Joel. 2:3.

11 Jer. 23:11.

2 SECOND HEARKEN: THE SALVATION OFFERED Vv 4-6.

906 ed. See his faith Gen. 15:1-6; Rom 4:16-25.

In his Representative position, Christ represents both Yahweh - as the "Arm of Yahweh" V.5. and the people - as Advocate before the throne of Grace V.9. Thus Yahweh's reply to the appeal is through the Lord V.16. Cp 53:1

5 @My righteousness *is* near; my salvation is gone forth, and [c]mine arms shall judge the people; [f]the isles shall wait upon me, and on mine arm shall they trust.

6 [g]Lift up your eyes to the heavens, and look upon the earth beneath: for @the heavens shall vanish away like smoke, and [m]the earth shall wax old like a garment, and they that dwell therein shall die [p]in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ [s]Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; [x]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For @the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ [t]Awake, awake, [y]put on strength, [k]O arm of the LORD; awake, as [l]in the ancient days, in the generations of old. *Art* thou not it [5][m]that hath cut [n]Rahab, *and* wounded [o]the dragon? - Cp Isa. 27:1. Cp 52:9. 63:11-13.

10 *Art* thou not it which hath [p]dried the sea, the waters of the great deep; that hath made the depths of the sea a way for [q]the ransomed to pass over?

11 [r]Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. Cp Isa. 40:1

12 I, *even* I, *am* [u]he that comforteth you: [z]who *art* thou, that thou shouldest [5]be afraid of a man *that* shall die, and of the son of man *which* shall be made [b]*as* grass; - Isa. 37:27; 40:6-8

13 And [d]forgettest the LORD [s]thy maker, [v]that hath stretched forth the heavens, and [h]laid the foundations of the earth; and hast feared continually every day because of the fury of [i]the oppressor, as if he [2]were ready to destroy? and [n]where *is* the fury of the oppressor?

14 [o]The captive [11]exile hasteneth that he may be loosed, and [q]that he should not die [r]in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, [t]that [u]divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And [z]I have put my words in thy mouth, and I @have covered thee in the shadow of mine hand, that I may plant the heavens, and [c]lay the foundations of the earth, and say unto Zion, [d]Thou *art* my people.

17 ¶ [e]Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD [f]the cup of his fury; [7][g]thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. - Isa. 15:14.

19 These two *things* [3]are come unto thee; who shall be sorry for thee? desolation, and [4]destruction, and the famine, and the sword: [23][z]by whom shall I comfort thee?

20 [f]Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore [v]hear now this, [a]thou afflicted, and @drunken, but not with wine: Cp V.17 note.

22 Thus saith thy Lord the LORD, and [w]thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

52 1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I *am* he that doth speak: behold, it *is* I.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

53 1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was* any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

54 1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy maker is thine husband; the LORD of hosts is his name; and thy redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear: and from terror, for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

55 1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so *are* my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish *that which* I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

56 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him.

9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they *are* greedy dogs which can never have enough, and they *are* shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

57 1 The righteous perisheth, and no man layeth *it* to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil *to come*.

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself* to *another* than me, and art gone up; thou hast enlarged thy bed, and made *thee* a covenant with them; thou lovedst their bed where thou sawest *it*.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall take them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also that *is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

58 1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they*, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do* this day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and *that* thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

59 1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; we *are* in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that there was no judgment.

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD, My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

60 1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nourished at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebajoth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy children from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and that their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

61 1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves.

7 For your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

62 1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

63 1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art* thou red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as a horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, and the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting.

17 O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed it but a little: our adversaries have trodden down thy sanctuary.

19 We are thine: thou never barest rule over them; they were not called by thy name.

64 1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean thing, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

65 1 I am sought of *them that* asked not for me; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that *was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is* in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are a* smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

66 1 Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23

THE AWAKENING VOICE OF THE WATCHMEN.

The three calls to "Awake" Ca. 51:9, 17; 52:1. are followed by three stirring appeals 52:7, 9, 11 calculated to awaken Zion. These are preliminary to calling attention to Yahweh's suffering servant who shall accomplish the work 52:13.

HOW BEAUTIFUL! V.7.

How welcome is his arrival! How agreeable the tidings he brings!

26. The call of Elijah. Rev. 18 14. consequent upon the proclamation of the Gospel Rev. 14:6. Though Elijah goes forth before then Mal 4:5. his work will be co-eleangous with it. At present expressive of Gospel appeal. Cited 2 Cor. 6:17

27 RV "Cleanse yourselves" They are to become a priestly nation. Zech. 8:13, 22, 23. Ezek 20:38.

28 Antity prist tamarisk and, Table, Shewbread, altar Incense, etc. expressive of Truth.

29 CHIPPÂZOWN - Nervous haste. Second Exodus See below 1:11 Isa. 11:11

CHAPTER 52.

3 AWAKE: JERUSALEM. BEAUTIFY YOURSELF 1-6.

Jerusalem is addressed as a female sitting on the ground, covered with dust, mourning her desolation. Cp Isa. 3:26.

1 Put off your sackcloth & clothe yourself with strength. Priestly garments Exod. 28 2 expressive of God manifestation Isa. 61:3, 10. To become the priestly nation Isa. 1:6; 66:21; Jer. 31:18, 21. Ezek. 44:10-11. 46:19.

2 Hitler. Top p. 946. Jerusalem today called "holy city" Isa. 48:2. - but in that day with true meaning Jer. 3:17. Mic. 5:15. Jerusalem will become a Temple city.

4 All nations will be circumcised or brought into covenant relationship Ps. 118:10. Isa. 60:11.2.

6 The unworthy shall not be permitted entrance Ezek. 44:23-24. Of the past Ezek. 6-8

6 Cp Isa. 3:26; 51:23; Descriptive of mourning Job 2:13.

7 Arise from the dust and sit upon your throne of glory.

8 Jer. 51:6, 45; 50; Rev. 18:4 Zech. 2:7. Cp astonishment at the seer spiritual Israel. Isa. 52:20-21

They derived no benefit from their slavery. Ps. 44:12; Isa. [illegible]; 50:1; Jer. 15:13

10 The cost is too high to be assessed in money. Ps. 49:6-8. 1 Pet. 1:18. Their money rendered useless. Isa. 2:20. Anti typical Cyrus required Isa. 45:11. Zech. 6:1. GÂ'AL - as next of Kin.

11 Providing examples of redeeming without money.

12 The Exodus typical of the future Isa. 11:11.

13 Sennacherib's overthrow typical of future. Isa. 37: 36. Mic. 5:5-6.

14 That they are oppressed without cause. Cp Zech. Luke 4:18 "He sent Me to heal the broken hearted."

15 It will be vindicated in power as at the Exodus. Exod. 15:2-3; Isa. 63:12. Ps. 98:10. Zech. 6:8 GÂ'AL - as next of Kin.

ISAIAH 52. *Of Christ's kingdom.*

Christ's free redemption.

28 Adonim - Rulers. See Is. 45:11 where used in sense of Husband. Ges. here = "thy Husband Yahweh." Cp. Isa. 54:5. Cp Gen. 3:16. Adonim - one ruler exercising all forms of control???

29 See Jeremiah's use of this in relation to Babylon. Jer. 50:34. See Note on Redeemer p. 908.

30. Jer. 25:17. Zech. 12:2. Dan. 12:1; Jer. 25:31-33. 2 Thess. 1:7-9; Rev. 17:14 16:17-21. Zech. 1:14, 18.

Ch. 52:13. Israel will be called upon to "Behold" Yahweh in servant manifestation Exod. 12:16. Cited. Jhn 12:37; Acts 2:33; 5:31; 1 Pet. Phil. 2:9

22 Thus saith [a] thy Lord the LORD, and thy God *that* [d] pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: [f] Isa. 41:10-14

23 But [h] I will put it into the hand of them that afflict thee; [i] which have said to thy soul, Bow down, that we may go over: and [l] thou hast laid thy body as the ground, and as the street, to them that went over.

• The Call 1-2 • The condition 3-5. • The

CHAPTER 52.

1 Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christ's kingdom shall be exalted.

[q] AWAKE, awake; put on thy strength, O Zion; put on [t] thy beautiful garments, O Jerusalem, [u] the holy city: for henceforth there shall no more come into thee the uncircumcised and [v] the unclean. Rev. 21:27

2 [a] Shake thyself from the dust; arise, *and* sit down, O Jerusalem: [c] loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [f] Ye have sold yourselves [g] for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, [k] My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? [l] they that rule over them make them to howl, saith the LORD; and [m] my name continually every day is [n] blasphemed.

6 Therefore my people shall know my name: therefore *they* shall know [q] in that day [r] that I *am* he that doth speak: behold, *it is* I.

Ezek. 36:26-11.

16 They will see in the Lord: God manifest in flesh. See Zech. 12:10. Ezek. 37:13-14. 39: 27-29.

5 THREE STIRRING MESSAGES OF HOPE vv. 7-12.

1 GLAD TIDINGS FOR ZION. vv. 7-8.

30 They went "thrust out" at the Exodus Exod. Dt. 4 Deut. 16:3 "in haste". Chippâzown. but not in future.

31 Zech. 9:14-16; 10:9-12; 14:3.

37 'ÂSAPH - To gather. "Your Gatherer" Concord. See Note Israel educated in Atonement Isa. 5:13.

[a] Ps. 45. 11.
[d] Nah. 1. 15. Cited Rom. 10. 15.
[c] Cant. 2. 8.
[d] 1 Sam. 24. 15. Jer. 50. 34.
[e] Eph. 6. 15. Cp. Acts 5. 9.
[f] ch. 40. 9.
[g] 1 Chr. 16. 31.
[h] Jer. 25. 17. Zech. 12. 2.
[i] Cp. Ps. 66. 11, 12.
[k] 1 Cor. 13. 12.
[l] Cp. ch. 52. 2.
[m] Ps. 98. 4.
[n] Cp. ch. 58. 12.
[o] ch. 51. 3.
[p] ch. 51. 9. Ps. 98. 1.
[q] ch. 51. 9.
[r] Ps. 98. 3. Mat. 28. 19. Cited generally Luke 3. 6.
[s] ch. 45. 22. Ps. 22. 27.
[t] Ex. 28. 2.
[u] ch. 48. 2. Neh. 11. 1.
[v] ch. 48. 20. Cp. 2 Tim. 2. 21. Cited 2 Cor. 6. 17.
[w] ch. 35. 8. Joel 3. 17. Rev. 22. 27.
[x] Ezra 2. 7. Cp. Lev. 22. 2.
[y] Cp. ch. 51. 23.
[z] Cp. Ex. 12. 33, 39.
[a] Zech. 2. 7.
[b] Ex. 12. 11. Deut. 16. 3.
[c] Mic. 2. 13. Cp. Ex. 34. 19.

2 Heb. *gather you up.*

[d] ch. 50. 1.
[e] Ps. 44. 12.
[f] ch. 42. 1.
3 Or, *prosper.*
[g] ch. 53. 12.
[h] Gen. 46. 6. Job 17. 8.
[i] ch. 53. 2, 3. Cp. Ps. 22. 6.
[k] Ezek. 36. 23. Heb. 9. 13.
[l] 1 Tim. 6. 1. Cp. Ezek. 36. 20, 23.
[m] ch. 1. 4.
[n] ch. 2. 11.
[o] Ps. 102. 27.

7 ¶ [w] How beautiful upon the mountains are [x] the feet of him [y] that bringeth good tidings, [z] that publisheth peace; [a] that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, [b] Thy God reigneth! Rom. 11:22

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for [c] they shall see eye to eye, when the LORD shall bring again Zion. (Openly; Plainly Gen. 32:30; 1 Cor. 13:12)

9 ¶ [d] Break forth into joy, sing together, [e] ye waste places of Jerusalem: [f] for the LORD hath comforted his people, he hath redeemed Jerusalem. Ps. 42, 43

10 The LORD hath made bare [g] his holy arm in the eyes of all the nations; [h] and [i] all the ends of the earth shall see the salvation of our God. Zech. 14:1-4.

11 ¶ [k] Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, [l] that bear the vessels of the LORD.

12 For [m] ye shall not go out [n] with haste, nor go by flight: [o] for the LORD will go before you; and the God of Israel *will* be your rereward. See above

13 ¶ Behold, [p] my servant shall deal prudently, [q] he shall be exalted and extolled, and be very high.

14 As many [r] were astonied at thee; (so] his visage was so marred more than any man, and his form more than the sons of men: In like manner.

15 So [t] shall he sprinkle many nations; the kings shall shut their mouths at him: [u] for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. Cited Rom. 15:21

Acceptance of this basis for Israel's Restoration.

CHAPTER 53.

1 The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

[a] Ps. 98. 2, 3. Cp. Ps. 22. 6.
[b] Ezek. 36. 26. Heb. 9. 13.
[c] 1 Tim. 6. 1. Cp. Ezek. 36. 20, 23.
[d] ch. 1. 4.
[e] ch. 2. 11.
[f] Ps. 102. 27.

908

signifies "in like manner" for, in the day of his humiliation many were shocked at his appearance and degradation, so in the day of glory many shall applaud his majesty. His humiliation which shocked many was necessary in order that he might "sprinkle" many nations.

Note the contrast. "many" are shocked at his humiliation, "many" are struck dumb at his glorious appearance — Also "many" are sprinkled by him, many are struck dumb by his glory.

¶ In all places where the Heb. "nazâ" is used it is rendered "sprinkle" and not as RSV or R.V. Blood was sprinkled to cleanse, in the sense of expiating sin Lev. 16:27; 16:14; Heb. 9:19 See 5:9

16 Paul's thrusts of greater prominence. Paul = "them" applies it to the Apostles. John, Christ Apostles fulfilled this in part. Elijah and others typified "the feet" will do so in future. Mal 4:5. For "feet" see Zech. 14:4. They are bearers of grace.

19 Elijah's message Isa. 40:9.

20 Cp Ps. 68:11 Song 2:8. Isa 9:6-7. Mic. 5:5. Jer. 23:5-6

21 Isa. 24:23. 33:22. Ps. 45:5-6. Mic. 4:7 Zech. 9:9. Mt. 25:34 Jhn 18:37. Rev. 11:15

22 Isa. 62:6. Song 3: 8. Jer. 31:6-7; Ezek. 33:7.

23 Israel after the flesh, spirit. For former: Isa. 56:10; Song 2:7; Jer. 6:17. Jer. 32:39.

2 JERUSALEM RESTORED. 9-10.

2 Symbolic of state of the people - no fruit all. In Israel then to Jer. 23:9. Zech. 8: 7, 13, 20-23; 14:16

3 SUMMONS TO A NEW EXODUS 11-12

Separation; Sanctification demanded See above.

MESSIAH'S PROPITIATORY WORK VS 13 to CH. 53:12

CONTRAST OF SUFFERINGS WITH GLORY. vs 13-15

1 Consider! Take heed. The mind is directed to the Messiah. Israel elevated thru "Prosper" see margin. to Gesenius, Lowth etc. the prophet sets his attention on the ultimate glorification of Messiah. Then and sustains him in the face of Messiah's humiliation.

3 For servant character see Heb. 10:7. Devotion to service Ps. 40:6 Elevation Acts 5:30-31 Phil. 2:9, 10, 11 Rev. 3:21 This exaltation is yet to be manifest in Earth.

5 Has been translated "chastised." In respect of his birth, status, and outward condition God bore no relationship to his glorious destiny. His respect to man is expected prophetically in Ps. 6

6 His face bore eloquent witness to his daily striving against the flesh and the burden he had to bear though only 30. Luke 2:52 23. He looked at least so. John 8:17.

7 The cumulative effect of his trials which ended in the indignities of his trial and the cross.

8 Same word as in vs 7 in vs 8 Sig-

Water also symbolic of p
Christ shall ex
National sins b
Blood of sp makin
Armageddo
being sacrificia
aspect. Ezek 39:
He shall purg
nations, by the
which is likenes
ing rain. Ezek
Deut. 3
Elijah Isa. 20-4
Cp. 1 Kgs 1:2.
They shall be
admiration and
for use of expres
Micah
Ps 107:42.
Despite all th
of Christendom,
has been largely
Cp Isa 25:7
In the person of
tangible evidenc
which "had not b
them."

CHAPTER

A MORE DETAILED OF THAT INTRODU
REVOLT 3 YEARS
AMUSEMENT AT
ACCEPTING MESS
The testimony
Isaiah, but all th
Cp Luke 24:25-2
All Doctrine of
ness and glory.
Sin: power to
All. Rom. 1:16
Re RESURRECTION,
DEATH VV 2-10
Yahweh Who al
all true characte
Ps 2:4
Slender plant,
direct struggling
ground in Expres
humble origin
in sharp contrast
mighty prince, th
objected in them
Cp. 1 Sam 16:11
(Heb) "man of form
had no striking e
appearance, no a
fect calculated to
men to him.
Heb. Hadar. Tran
glory, majesty. Da
Ps. 8:5, 21:5; 96
signs of royalty,
of office, no splen
and no glamorous cl
Even if our gaze
fell upon him, the
have to hold out atte
no external appeara
Ready was there
character, thought
Phil 2:1-11.
Thus
stand as a caption
history. The rich, th
He learned have
ed and rejected
Heb 12:11
Indifferent to h
ings which culmina
cross.
The purpose of his
Vss 4-6
Heb. "nagâ" - To h
to carry Mt 8:17
Sickness, disease
Matthew = "infirmit
Cp. He felt keenly
pain of those who
being filled by com
for them. Matt 8:16
Lk 5:12; Lk 7:11
Mk 1:40
Heb. "sabal" - To bear
Sorrow is gr

Benefit of his passion.

WHO hath believed our report? and to whom is the arm of the LORD revealed?
2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.
11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

CHAPTER 54.

HOPE FOR THE DESOLATE

1 The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, 4 their safety, &c.

SING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.
2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;
3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.
4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.
5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer

THE BARREN SHALL BEAR – Sarah, Rebecca, Rachel, Hannah, Manoah, Elizabeth were all "barren" – but they bore children who played a great part in the development of the Divine purpose. Christ, himself, was born of a virgin. The barren will be made to bear through the redemptive work of Yahweh's servant as described in Isa 53.

THE HERITAGE V.17. For His to apply we must become the servants of Yahweh – merging our will in His

CHAPTER 55.

YAHWEH'S APPEAL TO THE THIRSTY.

1 A Call To Satisfaction Vv.1-5.
2 A Call to Repentance Vv.6-7.
3 A Call to Transformation. V8-13.

RIGHTEOUSNESS This stems from God in much fu- & excess + in mar- -ifestations Sp Moth. 5 44-48

ISAIAH 55.

The church's safety.

12 B. 22:28; Mic. 4:4; Zech. 14:9; Rev. 11:15. Isa. 54:1 62

13 Called. Acts 13:46. Forsaken & grieved – The state of the Ecclesia today 2 Cor. 11:4, 17; Rom. 8:18. 14 One forwards whom there is a deep + tender love. 15 "When she is cast off" RV cast off by the world which hates her John 15:18-19. 16 The Elohim – the Father + the Son. Note the plural pronoun in John 3:11. 17 Left to own resources. Cp Ps. 22:1. Luke 22:35-37 Matt. 23:34-36. Cp Ps. 30:5. 18 John 2:13. "Gather" – Gr. ASAPH – Take to oneself. 19 In discipline. Cp Ps. 4:1, 6; 5:9; Eph. 2:3

2 YAHWEH'S EVERLASTING LOVE. Vv. 7-10. RACHAM – To fondle

17 When there in the Ark – including animals – were saved. Cp. Lk 17:26-27; Mt. 24:37-41. 18 This will be reserved for the ungodly. Jer. 25:33, 150 Ezek. 13:10-11; Ezek. 38:22. The earth will be completely purged. 19 Mighty confederacies or empires like Babylon Jer. 51:25. Cp Gen. 7:19-20. Political convulsions Rev. 16:18. 21 Num. 25:12; Ezek. 34:25; Mic. 5:5; Isa. 9:6; 26:12; Zeph. 2:13-18.

3 JERUSALEM'S FUTURE GLORY. Vv. 11-13.

22 The ancient city is addressed – for it is the foundation of future glory, under a changed constitution, making it the New Jerusalem. 23 RV: "I will set thy stones in fair colors" – Mg. antimony. The stones inlaid in this "Antimony is a lead-ore, used for blackening the eyelids to make the eyes shine out more lustrously. It is to be the mortar with which the new stones of Jerusalem will be set – that they may shine forth like dazzling gems." Some word PUKH lend "glistening" 1 Chr. 29:2. The stones described Rev. 21:18-21. 24 Berkeley: "I will establish you upon sapphires." – Sky-blue Sapphire = God manifestation. Num. 11:25-29; Deut. 22:12. Cp. Exod. 24:10; Ezek. 1:26; 10:1. 25 RV: "Pinnacles" LXX: Bulwarks. Suggestion – the turrets rep. rays of sun. SHIMSHOUTHAIKH – from SHEMESH, sun = Apertures for the light of the sun. Cp. Why not structures for the reflection of the sun? Cp. Rev. 21:23. 26 RV "Rubies." KADKOD. from KADHAD – To beat, to pound, to strike fire – hence a sparkling gem reflecting the light of the sun. 27 EKDOKH, To burn, ie a sparkling gem. Gates of New Jerusalem = Acts 2:41. 28 12 in all – for Tribes + the Apostles Rev. 21:14, 19 ff. 29 Applied by the Lord to his disciples. Jhn. 6:45.

30 Isa. 26:3; 32:17; Ps. 119:165; John 14:27; 16:33; Rom. 5:1; 15:13; Phil. 4:7.

31 Isa. 45:24; 52:1. 60:21; 61:10-11; 62:1; Jer. 31:23. Zech. 8:3. Mal. 3:16. Both the literal + spiritual cities shall be of this character.

32 Zech. 9:8; Ultimately apply to natural seed as well Jer. 23:3-4; 30:10; Mic. 4:12-13; Zeph. 3:19; Zech. 2:4-5.

4 IMMUNITY FROM SUCCESSFUL ATTACK. Vv. 15-17.

33 Rev. 17:12-14. 34 Yahweh desires their reformation not their destruction. Rev. 14:7. 35 Cannot touch God's people with impunity Jer. 12:7-13.

* Prov. 26.21.
(a) Ch. 13. 5.
(b) Prov. 5. 18. Mal. 2. 14.
c Ps. 30. 5.
d ch. 45. 24, 25.
e Jer. 31. 3.
f ver. 5.
g Gen. 8. 21.
h Mat. 5. 6. John 7. 37.
i Cp. Jerusalem Created Prov. 9. 5.
k Cp. Jer. 31. 35, 36.
l Rev. 3. 18.
m Mat. 10. 8.
(c) Gen. 7. 19, 20.
n John 6. 27.
o Heb. weigh. Gen. 23. 16.
p Ps. 46. 2 & 102. 26.
q ch. 23. 18.
r Num. 25. 12. Ezek. 34. 25. Mal. 2. 5.
s ch. 57. 4. Job 22. 26.
t ch. 51. 21.
u Mat. 11. 28.
v Prov. 4. 4.
w 1 Chr. 29. 2.
x ch. 61. 8. Jer. 32. 40.
y Rev. 21. 19.
z 2 Chr. 6. 42. Ps. 89. 1, 28.
a Jer. 30. 9.
b Ezek. 27. 16.
c John 18. 37. Rev. 1. 5.
d Cp. ch. 32. 12.
e Dan. 9. 25. Mic. 5. 2. Acts 5. 31.
f Jer. 31. 34. John 14. 26. 1 Cor. 2. 10.
g Joel 2. 28. Acts 2. 39.
(d) ch. 8. 16. Mic. 4. 2.
h Cp. ch. 58. 15. Eph. 2. 11, 12.
i Ps. 119. 165.
k 2 Sam. 22. 44.
l ch. 60. 9.
m Acts 3. 13.
n Ps. 32. 6. Mat. 5. 25. Luke 13. 25.
o Ps. 56. 6.
p Joel 3. 11, 12.
q Heb. the man of iniquity.
r Zech. 8. 17.
s 1 Sam. 7. 3.

smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

See above Ref. 1 Right.

CHAPTER 55.

1 The prophet, with the promises of Christ, calleth to faith, 6 and to repentance. 8 The happy success of them that believe.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he

910 hearkening." i.e. "continue to hearken."

10 Heb "Anag" – To find pleasure and satisfaction in oneself. To make an effort.

11 "Natah" – To stretch out. More than merely listen. It is to avidly seek as the thirsty would water. Bond OVER

12 Not immortal.

13 Confirmed by oath Ps. 132:11 Preached by Apostles. Acts 13:34.

14 The one promised David around whom Mercies revolve.

15 By Voice John 18:37. and deed he witnessed to way salvation

16 2 Tim 2:2. Rev. 19:11-16 Messiah Heb 3:13

17 peoples. Cp Mk 1:8

36 All things are under Yahweh's control – even oppression Isa. 10:12; Ezek. 38:3

37 Isa. 10:15. 37:26; Exod. 9:16; Prov. 16:4; Ps. 17:13; Dan. 4:35; John 19:11.

38 In the ultimate Int. 16:19; John 10:28; Rom. 8:28-39; 1 Isa 50:8; Ps. 23:6; John 8:46; Cp Rev. 10:10-11

40 Isa. 58:14; Ps. 84:12; Rom. 6:22-23.

41 Isa. 45:20-25; Ps. 76:14; Jer. 23:6; Rom. 3:22; 10:4; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9

2 Peter 1:1 = CHAPTER 55 =

DIVINE OFFER TO THE THIRSTY Vv.1-3

1 Not merely Jews. Cf v.5.

2 The invitation is only to those A thirst for spiritual things is not a natural law like the need for natural food and drink, and must be cultivated. It will come by considering the emptiness of normal life and the folly of man's ways. Eccles. 2:11. Eccles. 12:1 16. David had this thirst Ps. 42:1-2. 63:1-2. See also Amos 8:11-13. Christ fulfilled it Matt. 5:6 John 4:14. 7:37-38 Yahweh tried to teach the lesson to Israel Deut. 8:3 James 2:5 Rev. 3:18. Though lacking money it must be paid for – in time, effort and energy. Water of life Rev. 22:17 Wine of oldness. Ps. 104:15 The Nourishment 55:2.

7 Why cannot ye discern between value of spiritual natural things 1 Cor. 6:17, 49. Cp Matt. 6:33

8 Men weary themselves to obtain that which will not sustain or satisfy them neglecting that which will Matt. 6:33-34.

9 The first principle of Yahweh's requirements, but it is necessary to apply what is accepted of state Israel is 58 2-3. with which He desired. Mic. 6:8 Heb. is, "hear Ke

IRSTY.

RIGHTEOUSNESS
This stems from God in merciful-ness & is mani-fested in

-13.

nce 36 All things are under Yahweh's control - even oppressors

oals Isa. 40:12; Lev. 25:1

geth 37 Isa. 10:25. 27:26. Exod. 9:16. Prov. 16:4

his A. 17:13; Dan. 4:30-35; John 19:11.

the 38 In the ultimate

med Mt. 16:19; Jn. 20:23-

and Jo; Rom. 8:28-39.

rise 39 Isa. 50:8. Ps. 2:2.

hou John 8:46. Cp. Rev. 2:

the 10-11

the 40 Isa. 58:14; Ps. 81:

the Rom. 6:22-23.

ness 41 Isa. 45:24-25. Ps. 21:

16, 19; Jer. 23:6; Rom.

3:22; 10:4. 1 Cor. 1:30

2 Cor. 5:21 Phil. 3:9

CHAPTER 55

hrist, DIVINE OFFER TO

a The THE THIRSTY Vs. 1-2

eth, 1 Not merely Jew

and Cf. v. 5.

ome 2 The invitation

me, only to these. A

out thirst for spiritual things is not a nat-ural law like the

end need for natural

not food and drink, and

r for must be cultivated

ot? It will come by con-

me, sidering the emptiness of normal life

ood, and the folly of

tself man's ways. Ecc-

2:11. Eccles. 12:

ome 3 David had the

soul thirst Ps. 42:1-2. 63:

ake 1-2. See also Amos

with 8:11-13. Christ ful-

rcies filled it. Mat. 5:6

Jhn 4:14. 7:37-38

Yahweh tried to

him teach the lesson

ople, to Israel. Deut. 8:

ife to. James 2:5

4 Rev. 3:18. Though

ll a lacking money it

not, must be paid for -

not in time, effort and

be- energy.

and 5 Water of life Rev.

ael; 22:18. Wine of glad-

e. ness. Ps. 104:15. Is.

6 Nourishment

hile 2:2.

pon 7 Why cannot ye

discern between

his value of spiritual

nan natural things

re- 6:27, 49. Eccles. 3:

ho 8 Men weary them-

en." selves to obtain

sal- which will not sa-

tisfy. tain or satisfy the

than neglecting that

K which will Mat.

6:33-34.

OVER 9 The first principle

hed of Yahweh's require-

ments, but it is not necessary to apply

what is accepted

of state Israel

5:2 2-3. with which

He desired. Ho. 6:

Heb. is, "hear ye

19. Yahweh will not always hear. Cf. Jer. 7:16. 11:14. 14:11-12.

20.

21.

SUMMARIES.

CHAPTER 54.

YAHWEH'S RESTORED WIFE IN THE AGE TO COME

We may with greatest assurance depend upon Yahweh for the keeping of His covenant. His anger will not burn for ever. He will gather them from their dispersion that they may return to their land where He will again be a husband to them.

● Key Verses 4, 7, 10, 17.

THE MINISTRY OF THE SERVANT OF YAHWEH

...es are ...tyrs of ...of ...47:

RIGHTEOUS DEFINED.

...elytes to the Truth, ...surely" — i.e. heart-...thy from born ...Mk. 15:25-28 LK.

2. Deut. 23:1 If will ... Neh. 8:27. ... to no con- ... chatement ... humble,

...ILEG- ...-8

Acts

...ev. 8:9 ... in Spir- ...t. ...8:22. ...8:4.

their will.

...ourney- ...te

43:18.

...ful- ...tries: ...forever. Christ

...SECURITY ...:21

...OF ITS

...

...1:1.

...ittle na- ...149. Israel ...ogue Ezek

...5; Rev.

...of the Gos- ...1. Luke 6: ...ping sent- ...

...ng of oppres-

...aming. In Christ' ...uning of vic- ...en strength

...rom," which never materialize.

22 Ravenous appetite for the things of the flesh which cannot be satisfied.

23 Hireling shepherds unmindful of the real care of the flocks in their charge. Jn. 10:11, 12.

4 Rom. 2:13. Rom. 2:24.

Heb. plural: the blessings.

5 ENOSH - Weak, mortal man Cp. Ps. 9:20. Rom. 5:6-10.

65:8-9; 65:13-15; 66:14. The development is expressed as a contracting and enlarging pyramid:

- ISRAEL = ALL Isa. 41:8-9.
- THE FAITHFUL MINORITY } Isa. 42:19. 44:1, 2, 21, 26.
- CHRIST 49:3-7 52:10; 53:11; 53:11.
- His Faithful Followers Isa. 65:8 (See Ref. above).

ISRAEL REDEEMED Isa. 63:17

"the Father making Yahweh's work of redemption His own. The theme of the servant begins with Israel as a nation; is reduced to a remnant, then concentrated in the mediator who, as the second Moses, calls forth the second Israel, the Redeemed to restore the nation. A rising pyramid at whose base, and at its apex is the Savior.

THE MINISTRY OF THE SERVANT OF YAHWEH

The messages of John and the Lord Jesus are expressed in Isa 61:1-2. The benefits and objectives of the Truth explained in Vv 3-8. The character of those who refuse it and their judgment in Vv 9-57:21. Mt 21:37.

19. Yahweh will not always hear. Cf Jer. 7:16. 11:14. 14:11-12. 15:1. 16:5. Cf PROV. 1:24 with 2 Cor. 6:2
20. Here is progression – "ways" "thoughts" cf. 2 Cor. 10:5. Not merely in word must we return, but in deed and in thought.
21. Yahweh's thoughts and ways are completely different to those of flesh, thus there must be a forsaking of the latter and an embracing of the former. cp. PHIL 2:5.
11. Yahweh's thoughts are not merely different to flesh, but higher, on a different plane entirely. But how can we think the thoughts of Yahweh or follow His ways, but through His word. JN 6:63
13. It does return as Scripture reveals. Is. 55:7. Jer. 10:13. 51:16.
24 = "except it."
25. Note how Paul links this with righteousness. 2 Cor. 9:10.
26. The redemption of Israel is a token of the power of the Word... The preservation of the Seed shows power of the Word to accomplish that which it promises.
"Go out" = "Go forth" i.e. from wanderings.
27. Jer. 33:6-9.
28. Not merely literal see Heb. 6:7-8.
29. Olahm – Sign of the Hidden Period. Then will be realised value of the Water, Wine and Milk of Yahweh's offering.
Curse removed Rev. 22:3, Zech. 14:21

CHAPTER 56.

YAHWEH'S OFFER TO THE RIGHTEOUS Ve 1-9.

1 THE BLESSEDNESS OF THE RIGHTEOUS Ve 1-2

1 The prophet exhorteth to sanctification. 3 He promiseth it shall be general without respect of persons. 9 He inveigheth against blind watchmen.

THUS saith the LORD, Keep ye (a) judgment, and do justice: for (b) my salvation *is* near to come, and my righteousness to be revealed. – Rom. 1:16-17. 3:25-26.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; (d) that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 6

3 ¶ Neither let [b] the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly [7] separated me from his people: neither let [c] the eunuch say, Behold, I *am* a dry tree. 9

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; 10

5 Even unto them will I give in (e) mine house and within my walls [12a] a place and (f) a name better than of sons and of daughters: I will give them an everlasting name // that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 (h) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: [p] their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for [q] mine house shall be called an house of prayer (i) for all people.

8 The Lord GOD which gathereth (r) the outcasts of Israel saith, Yet (s) will I gather *others* to him, [3] beside those that are gathered unto him. 16 17

9 ¶ All ye beasts of the field, come [18] to devour, *yea*, all ye beasts in the forest. 19

10 His [s] watchmen *are* blind: they are all ignorant, they *are* all dumb [a] dogs, they 20 cannot bark; [5] sleeping, [4] lying down, loving to slumber.

11 Yea, *they are* (k) greedy dogs *which* (l) can never have enough, and they *are* [c] shepherds *that* cannot understand: they all look to their own way, (c) every

2 Heb. *he will multiply to pardon.*
Ps. 130. 7.
[a] Ps. 130. 4.
[b] ver. 6. ch. 60. 10. Deut. 23. 3. Acts 10. 1.
[c] 2 Sam. 7. 19. Ps. 40. 5.
[d] Ps. 103. 11.
[e] Deut. 23. 1. Acts 8. 27.
[f] Deut. 32. 2. Cp. Job 29. 22. Ezek. 21. 2.
(g) Cp. 1 Thes. 5:2. 2 Tim. 3. 15.
(h) John 1. 12. Cp. Rom. 8. 15.
[i] 2 Cor. 9. 10.
[k] Cp. ch. 54. 9.
[l] ch. 35. 10.
[m] ch. 44. 23.
(n) ch. 2. 2. Ezek. 20. 40.
[o] 1 Chr. 16. 33. Ps. 65. 12.
[p] Heb. 13. 15. 1 Pet. 2. 5.
[q] ch. 41. 19.
[r] ch. 7. 19. Cp. Mic. 7. 4.
(s) Cited Mat. 21. 13. Mark 11. 17. Luke 19. 46.
[t] Mark 11. 17. Cp. Mal. 1. 11.
Jer. 13. 11.
[u] ch. 11. 12.
(v) John 10. 16. Eph. 1. 10. Cp. Eph. 2. 11-16.
[3] Heb. *to his gathered.*
[w] ch. 62. 6. Jer. 6. 17.
[4] Or, *equity.*
[x] Phil. 3. 2.
[y] ch. 46. 13.
(z) Mat. 3. 2. Cp. Rom. 13. 11.
[5] Or, *dreaming, or, talking in their sleep.*
[6] Heb. *strong of appetite.*
[7] Heb. *know not to be satisfied.*
[a] Jer. 23. 1.
(b) ver. 4, 6. ch. 58. 13.
(c) Jer. 6. 13.

911

THE SERVANT OF YAHWEH.

Though "the servant" himself speaks in Isa 61:1-3 the prophecy speaks of servants rather than servant Isa 54:17; 56:6; 63:17; 65:8-9; 66:13-15; 66:14. The development is expressed as a contracting and enlarging pyramid:

ISRAEL = ALL Isa 41:8-9.
THE FAITHFUL MINORITY } Isa 42:19 44:1,2,21,26.
CHRIST 49:3-7 50:10; 52:13; 53:11.
His Faithful Followers Isa 61:6 (See Rejoicing)
ISRAEL REDEEMED Isa 60:21

In Ch. 42. the incomparable majesty of Yahweh is set forth, for all to see in His servant. He is described as one of lofty character, unfailing perseverance – a manifestation of the Father seeking Yahweh's work of redemption thereby. The theme of the servant begins with Israel as a nation; is reduced to a remnant; then concentrated in the Messiah who is the second David, calls forth the second Israel, the Redeemed to restore the nation. A rising pyramid at whose base, apex is the Savior.

THE RIGHTEOUS DEFINED. Vv 1-12.

6 Gentile proselytes to the Truth.
7 RV: "will surely" – i.e. heathen differently from born Israelites. Cp Isa. 66:25-29. Lk. 7:6-8. Gal. 3:28.
8 Contrast Law Deut 23:1 with grace. Mk. 14:12; Acts 8:27.
9 Useless, entitled to no consideration. This very statement induces the speaker humble, to acknowledge the Lord.

3 THE FUTURE PRIVILEGES OF SUCH Vv 4-8

10 Cp Mk. 21:31.
11 Yahweh. Isa. 63:12 Cp Acts 15:14. Rev. 14:1.
12 Cp Ezek. 44:15; Rev. 5:9 10 Rev. 20:6. Priests in Spiritual city. Rev. 21:14-27.
13 Mk. 12:30-34; Rom. 8:28. 1 Cor. 16:22. 2 Tim. 4:8. Mal. 3:16.
14 This is the extent of their love – to submit to His will.
14a YAD VASHEM – Today a mausoleum on Jerusalem commemorating those "cut off" by the Holocaust without a name.
15 Cp Isa. 60:7. Ezek. 43:18-27; 44:15 45:17-25.
16 Gentile believers, the fulness of Israel, the nations. Isa. 2:2. This verse expresses the basic message of Christ. Jhn. 10:16.

JUDGMENT ON GUILTY JUDEA Vv 9-57:21

I THE BRUTISHNESS OF ITS LEADERS Vv. 9-12.

Ps 92:6. 94:8; Prov. 12:1.
17 A call to the Gentile nations. Rome. Deut. 28:49. Christ warning Mt. 22:7. Cp Luke Ezek 39:17.
18 Jer. 12:9; Ezek. 29:5; Rev. 14:17-18.
19 The blind guides of the Gospel. Mt. 15:14; 16:2-4. Luke 6:39. They were sleeping sentinels.
20 Give no warning of approaching danger.
21 KHOZIM – dreaming. In Christ's day – today – dreaming of victories in their own strength which never materialise.
22 Ravenous appetite for the things of the flesh which cannot be satisfied.
23 Hireling shepherds unmindful of the real care of the flocks in their charge. Jn 10:11,12.

RIGHTEOUSNESS This stems from God in manifestation + in man

TY.

Isaiah

one for his gain, from his quarter.

12 [b] Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and [c] to morrow shall be as this day, *and* much more abundant.

CHAPTER 57.

1 The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelical promises to the penitent.

THE righteous perisheth, and no man [a] layeth *it* to heart: and [c] merciful men *are* taken away, none considering [1] that the righteous is taken away [2] from the evil *to come*.

2 He shall [c] enter into peace: they shall rest in their [d] beds, *each one* walking [e] *in* his [f] uprightness.

3 ¶ But draw near hither, ye sons of [g] the sorceress, [h] the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, [i] a seed of falsehood,

5 Enflaming yourselves [k] with idols [l] under every green tree, [m] slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 [n] Upon a lofty and high mountain hast thou set [o] thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for [p] thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and [q] made thee *a covenant* with them; [r] thou lovedst their bed [s] where thou sawest *it*.

9 And [t] thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself* even unto hell.

10 Thou art wearied in the greatness of thy way; *yet* [u] saidst thou not, There is no hope: thou hast found the [4] life of thine hand; therefore thou wast not grieved.

11 And [v] of whom hast thou been afraid or feared, that [w] thou hast lied, and hast not remembered me, nor laid *it* to thy heart? [x] have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but [y] he that putteth his trust in me [z] shall possess the land, and shall inherit [a] my holy mountain;

14 And shall say, [b] Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, [c] whose name *is* Holy; I dwell in the high and [d] holy *place*, [e] with him also *that is* of a contrite and humble spirit, [f] to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 [g] For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on [5] frowardly in the way of his heart.

(a) Cp. Ezek. 16. 20 & 23. 2-30.
(1) Or, *thou providest room.*
(b) ch. 28. 7.
(2) Or, *thou respectedst the king.*
(c) Prov. 23. 35. Luke 12. 19. Parable of fool.
(d) Job 6. 26. Jer. 2. 25 & 18. 12.
(4) Or, *living.* Prov. 27. 27.
(e) ver. 11. ch. 42. 25.
(f) ch. 51. 12.
(3) Heb. *men of kindness*, or, *goodliness.*
(g) 2 Kin. 20. 20. Job 27. 19. Ps. 26. 9.
(h) Ps. 78. 36.
(i) Cp. 1 Kin. 14. 13. 2 Kin. 22. 16.
(6) Or, *from that which is evil.*
(k) Ps. 50. 21.
(7) Or, *go in peace.*
(l) ch. 41. 5.
(m) 2 Chr. 16. 14. Ezek. 32. 25.
(8) Or, *before him.* Ex. 14. 2. Ezek. 46. 9.
(n) ch. 26. 10.
(o) ch. 2. 6. Deut. 18. 14.
(p) Mat. 12. 39.
(q) ch. 14. 32.
(r) Ps. 37. 9.
(s) ch. 11. 9.
(t) ver. 3. ch. 1. 4.
(9) Or, *among the oaks.*
(u) ch. 62. 10. Cp. Ps. 68. 4.
(v) 2 Kin. 16. 4.
(w) Lev. 18. 21. Ps. 106. 37. Ezek. 16. 20.
(x) Luke 1. 49.
(y) Zech. 2. 13.
(z) Ps. 34. 18 & 113. 6.
(a) ch. 65. 9.
(b) Ezek. 16. 16.
(c) Ezek. 23. 17.
(d) Ps. 103. 9.
(e) Ezek. 16. 15.
(2) Heb. *turning away.*
(3) Or, *hewed it for thyself larger than theirs.*

"THE GLORY OF YAHWEH - THY REREWARD" V.8: Paul expresses it: "The end everlasting life" Rom.6:22. There is a manifestation of "the beauty of Yahweh" now Ps. 90:16-17, and that glory is designed to last "forever" Ps. 104:31 Yahweh's people are created for it Isa.43:7. It will only be granted to Yahweh's own Isa. 45:11. In them it will be revealed Isa. 40:5. And all flesh will ultimately see it Isa. 35:2.

18 I have seen his ways, and [a] will heal him: I will lead him also, and restore comforts unto him and to [b] his mourners.

19 I [c] create [d] the fruit of the lips; Peace, peace to *him that* is [e] far off, and to *him that is* near, saith the LORD; and I will heal him. Yahweh Rapheka Exod 15:26

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. [f] Individually or nationally Isa 57:21 Cp Rev. 15:2; 4:6; 14:20; 21:1.

21 [g] There is no peace, saith my God, to the wicked. Isa. 48:22

See Analysis top p. 915

CHAPTER 58.

3 The prophet describeth a counterfeit fast and a true one. 8 The promises due unto godliness, 13 and to the keeping of the sabbath.

In view of Ch. 57:18-21.

CRY [h] aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; [i] they take delight in approaching to God.

3 ¶ [j] Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we [k] afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and [l] exact all your [m] labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: [n] ye shall not fast as *ye do this* day, [o] to make your voice to be heard on high.

5 Is it such a fast that I have chosen? [p] a day for a man to afflict his soul? *is it* to bow down his head as [q] a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

They found a pleasure in their religious services, but afforded none to Yahweh: "Lo! in the day of your fast ye take pleasure, but all your toilers ye drive on!" - Roth.

There was ungodly contention and competition in their religious exercises. Prov. 21:27. Mt. 6:16. 23:14. Cp Phil. 3:18 for their legalistic approach.

They had violent thoughts and feelings towards their fellows.

If you want your voice to be heard on high you must not fast like this.

Do you imagine that this is the fast that I have chosen?. Is this the form of affliction - simply to bow the head as unthinkingly the bulrush does before the wind!

6 *Is* not this the fast that I have chosen? [r] to loose [s] the bands of wickedness, [t] to undo [u] the heavy burdens, and [v] to let the [w] oppressed go free, and that ye break every yoke?

7 *Is it* not [x] to deal thy bread to the hungry, and [y] that thou bring the poor that are [z] cast out [a] to thy house? [b] when thou seest the naked, that thou cover him; and that thou hide not thyself from [c] thine own flesh?

8 ¶ [d] Then shall thy light break forth as the morning, and thine [e] health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD [f] shall be thy rereward. Exod. 15:26. Isa. 57:18. Jer. 8:6. Hos. 6:2; 14:4. Cp Prov. Mt. 11:28

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, [g] the putting forth of the finger, and [h] speaking vanity;

10 And *if* thou [i] draw out thy soul [k] to the hungry, and [l] satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day: changed.

11 And the LORD shall guide thee [m] continually, and satisfy thy soul in [n] drought, and make fat thy bones: and thou shalt be [o] like a watered garden, and like a spring of water, whose waters [p] fail not. A future generation

12 And *they that* [q] *shall be* of thee [r] shall build the old [s] waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, [t] The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If [u] thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath [v] a delight, the holy of the LORD, honourable; and shalt honour him, not doing [w] thine own

Roth: "it." Yahweh was honored by them honoring it. Christ honored it by observing its true principles. Isa. 42:21. Mt. 12:8.

[a] Jer. 3. 22.
[b] Ps. 73. 4. Cp. Neh. 5. 10-12.
[c] Mat. 5. 4.
[d] Heb. *the bundles of the yoke.*
[e] Jer. 34. 9.
[f] Heb. 13. 15.
[g] Heb. *broken.* ch. 42. 4.
[h] Acts 2. 39.
[i] Luke 3. 11.
[k] Ezek. 18. 7.
[l] Or, *afflicted.*
[m] Cp. Ps. 68. 6.
[n] Job 31. 19.
[o] Neh. 5. 5. Cp. Gen. 29. 14.
[p] ch. 48. 22.
[q] ver. 10. Job 11. 17.
[r] Jer. 8. 22.
[s] Heb. *shall gather thee up.* ch. 52. 12.
[t] Cp. ch. 40. 3
[u] Heb. *with the throat.* Ps. 149. 6.
[v] Cp. Prov. 6. 13.
[w] Ps. 12. 2.
[x] Ps. 144. 13.
[y] ver. 7.
[z] ver. 11.
[a] Mat. 13. 20.
[b] Cp. Mal. 3. 14.
[c] Ps. 48. 14.
[d] ver. 5. Lev. 16. 29.
[e] Heb. *droughts.* Cp. Ps. 68. 6.
[f] Jer. 31. 12.
[g] ch. 60. 17.
[h] Or, *things wherewith ye grieve others.*
[i] Heb. *griefs.*
[k] Heb. *lie, or, deceive.*
[l] ch. 61. 4.
[m] ch. 52. 9.
[n] Or, *ye fast not as this day.*
[o] Cp. Mat. 6. 7.
[p] Ezek. 22. 30.
[q] Or, *to afflict his soul for a day?*
[r] ch. 56. 2, 4.
[s] ch. 9. 14.
[t] ch. 13. 22.
[u] ch. 66. 3.

913

To forgive debts and undo wrongs at personal loss. Matt. 6:12.

To help and assist. Fellow Israelites - members of your own community & not merely members of one's own family.

3 YAHWEH'S RESPONSE TO TRUE RELIGION 5-12

Attracting others to the glory Cp Mt. 5:14-16.

Better: "thy healing" RV. From the spiritual sickness that plagued them but to the cause of which they were blind Cp V.2.

Thy righteousness is to perform the will of Yahweh expressed in the Law. See Note: "Guided by the Cloud" p. 199. Their conformity to Divine Law would be as their standard behind which they would march. Cp Ps. 85:13. Cp Acts 16:4, 21, 37.

The glory He will ultimately confer. See note above. Cp Isa 65:24; Ps. 34:15-17; 50:14; Jer. 29:12-13; Mt. 7:7-8.

Oppressive burdens. In scorn or contempt. Cp Isa. 29:21; 65:5; 66:5.

Roth: "The speaking of iniquity." Heb. 'AVEN - a vain or empty thing. Cp Mt. 12:36. Rend. "iniquity" - Isa. 1:13.

Manifest a genuine sympathy in supplying their needs. Cp Deut. 15:7-10. Ps. 41:1. Prov. 19:17; 11:24-25; 14:21; 28:27. Luke 14:12-13. Jam. 2:15-16.

The light of your actions shall shine forth, to the glory of Yahweh. Ps. 37:6; 112:4. Mt. 5:16. Ps. 25:9; 32:8; 48:14; 78:14. In times of spiritual depression Cp Ps. 43:5; Amos 8:11-12. Mal. 3:16.

Sustain your strength. Ps. 1:3; Isa. 41:10. Jer. 31:12. See 40:29-31.

Cp Isa. 61:4. Including the Temple Jer. 31:38. Condition of your changed outlook. Ezek. 11:19-21. Restored as before. Amos 9:14. See the assurance Isa. 57:13; 32:19. Israel failed in this, so Yahweh provided a Man. See Isa. 59:16-19. Dan. 9:25; Amos 9:11.

4 A TRUE OBSERVANCE OF THE SABBATH ENJOINED Vv.13-14.

Apparently both the Sabbatical year 2 Chron. 36:21. and the weekly sabbath Jer. 17:21-23 had been neglected. The true sabbath. Neh. 9:14.

Take care how they walk; treat the sabbath as holy ground - reverence it. Cp Lev. 26:2-4.

Cp V.3.

Cp Ps. 42:2, 4. Ps. 1:2, Prov. 8:34, 1:22. Contrast

1 HYPOCRISY DENOUNCED Vv.1-2

A Day of Atonement. See Note p. 1058.

Note the necessary requirements for this. Mic. 3:8. Cp Isa. 1:11-15.

They are not conscious hypocrites. They aim "to do righteousness" but only see this in observing externals of religion. Roth: "that had done..." They had fulfilled the legal requirements of the Law - observed the feasts, offered the sacrifices etc. Cp Phil. 3:6.

They study these (Cp Ezek. Chps 21-23) as though they intended to observe them.

We must not conclude that because we find pleasure in prayer & praise that we are pleasing to Yahweh.

2 FORMALISM REPROVED 3-7.

They are blind to their own failure, and astonished at the withdrawal of Divine blessings. Cp Mal. 3:14.

The only fast commanded by the Law was Day Atonement Lev. 16:29, 31 though similar days noted by civil & religious authorities on time of national events Cp Luke 18:12. Mic. 3:9-11.

Cp Lev. 23:27.

CHEPHETS, pleasure, desire, from CHAPHETS - To incline to. Hence those pleasures to which the flesh naturally inclines.

CHAPTER 57B

5 THE FUTURE GLORY. Ch. 57B-66

1 WHAT IS REQUIRED TO ATTAIN IT 57B:1-59:8

1 HYPOCRISY DENOUNCED Vv.1-2

2 FORMALISM REPROVED 3-7

3 YAHWEH'S RESPONSE TO TRUE RELIGION 8-12

4 A TRUE OBSERVANCE OF THE SABBATH ENJOINED Vv.13-14

5 ULTIMATE RESTORATION Vv.18-21.

In pity & for His holy name's sake Ezek. 36:22; Jer. 3:22; 31:3; 6; Hos. 14:4-8. Isa. 40:10-11; 49:10. Ezek. 34:13-16, 23.

Praise Heb. 13:15. Hos. 14:2. Created by Yahweh because He has created the means of redemption. He called it forth.

45 Doubled for Emphasis. A real & permanent peace. Isa. 54:7. See above.

Melech or Molech. To idolatrous nations to enter into alliance.

As low as one could get.

The length of the journey undertaken to obtain foreign aid. They did not despair of obtaining assistance & so turning to Yahweh.

The unsatisfactory form of life that such a search would reveal.

RV "faint" mg "sick." Barnes: "wholly disheartened."

They have not feared Yahweh, but flesh Cp Isa. 51:12-13. It was because Yahweh held His peace that they feared not. Cp Ecc. 8:11; Isa. 42:14.

4 YAHWEH'S ABANDONMENT OF THEM IN FAVOR OF THE RIGHTEOUS 19-21

The allies & idols she has sought Vv. 10. But Cp Jer. 30:

Gen. 11:5; Ps. 27:11-24; Mat. 5:5; 11:9; 24:21; 27:13; 58:7.

Roth: "And one said..." RV: "And he shall say..." The ministry of Christ accomplished this establishing a highway of salvation & the city of refuge Heb. 6:18. He removed stumbling blocks by forgiveness of sins. Cp Isa. 62:10. See Note. Isa. 57:14.

In heaven, inaccessibly remote. Isa. 66:1. Hag. 2:6. Mt. 6:9.

Also dwells in the humblest of believers. Isa. 66:2; Ps. 34:18; 113:6. Mt. 5:3. Jam. 4:6; 1 Pet. 5:5.

Isa. 61:1-3, Ps. 147:3. Mat. 5:4; Luke 4:18; 6:21; Cp Prodigal son Luke 15:20-24. Cp Ps. 10:14; 146:8.

The sentient part of man would not be able to satisfy itself

ways, nor finding thine own pleasure, nor speaking *thine* own words:

14 Then [c] shalt thou delight thyself in the LORD; and I will [d] cause thee to ride [e] upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

CHAPTER 59.

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is only of God. 20 The covenant of the Redeemer.

BEHOLD, the LORD's hand [1] is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated *between* you and your God, and your sins [2] have hid *his* face from you, that he will not hear.

3 For [m] your hands [n] are defiled with blood, and your fingers with iniquity; your lips [o] have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* [p] pleadeth for truth: they trust [q] in vanity, and speak lies; [r] they conceive mischief, and bring forth iniquity.

5 They hatch [s] cockatrice' eggs, and weave [t] the spider's web: he that eateth of their eggs dieth, and [u] that which is crushed breaketh out into [v] a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 [w] Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [x] destruction *are* in their paths.

8 The way of peace they know not; and *there is* no [y] judgment in their [z] goings: [a] they have made them crooked paths: whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: [b] we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 [c] We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; we *are* in desolate places as dead *men*.

11 We roar all like bears, and [d] mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, [e] we know them:

13 In transgressing and lying against the LORD, and [f] departing away from our God, speaking oppression and revolt, conceiving and [g] uttering [3] from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and [h] equity cannot enter.

15 Yea, truth [i] faileth; and he *that* departeth from evil [k] maketh himself a prey: and the LORD saw *it*, and [4] it displeased him that *there was* no judgment.

16 ¶ And [l] he saw that *there was* no man, and [m] wondered that *there was* no [n] intercessor: [o] therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For [p] he put on righteousness as a breastplate, and an helmet of salvation *upon* his head; and he put on the garments of [q] vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD, My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAPTER 60.

1 The glory of the Church. 4 The conversion of the Gentiles. 8 The return of the dispersed. 13 The beauty of the Church. 15 The felicity of the Church. 19 The glory of God.

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebajoth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy children from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and that their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bowing unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61.

1 The preaching of the gospel. 4 The restoration of the Church. 8 The covenant of the Redeemer. 10 The joy of the Church.

THE spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves.

7 For your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

CHAPTER 62.

1 The glory of the Church. 6 The prayer of the Church. 10 The return of the captives.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

CHAPTER 63.

1 The vengeance of God against his enemies. 7 The mercies of God to his people. 15 The prayer of the Church.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as a horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, and the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting.

17 O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed it but a little: our adversaries have trodden down thy sanctuary.

19 We are thine: thou never barest rule over them; they were not called by thy name.

CHAPTER 64.

1 The prayer of the Church. 5 The confession of sin. 8 The mercy of God.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER 65.

1 The calling of the Gentiles. 8 The remnant of Israel. 11 The destruction of the wicked. 17 The new heavens and the new earth.

I AM sought of *them that* asked not for me; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that *was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is* in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are a* smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER 66.

1 The vanity of outward worship. 5 The calling of the Gentiles. 7 The fruitfulness of Zion. 15 The coming of the Lord. 18 The glory of the Gospel.

THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

THE FUTURE GLORY. Chs 58-66
1 What is required to attain it Chs 58,59.
2 What it will reveal Chs 60-65.
3 The concluding challenge, warning, promise Ch 66.

45 QIN'AH - jealousy from QANA. See Divine Title Gp. Exod. 20:5 Dt 5:9; 6:15; Ps 69:9. Zech 1:14; 8:2 Note. Zeph. 3:8

46 This was a flowing outer garment which, in warfare, was secured by a girdle about the loins. It was usually purple in color. Ge 49:11; Dt 32:14; Is 63:1-3; Rev 19:13,15

47 Ge 49:10; Nu 24:17-19; Ps 110:5,6; Is 11:4; 49:22-23; Dan 7:27; Mal 1:11.

48 The adversaries = apostate Israelites; the enemies = Gentiles Ge 12:1; 24:60; 27:29; Is 66:6; Lk 19:27; 21:22; Rev 19:15;

49 Ps 110:1; Is 10:24; 11:4-16; 49:22-23; Dan 7:27; Mal 1:11.

50 Is 17:12-13.

51 The adversaries' weapon - the sword. Eph 6:17.

52 NUWC - To flit or vanish away. Roth: "The breath of Yahweh driving it on."

53 See Paul's note: "out of Zion."

54 See Paul's variation. The Deliverer shall turn away ungodliness etc. This is implied.

55 Paul adds a reference: "When I shall take away their sins."

56 Mal 4:2; Hab 3:4 (where horn = ray); Is 59:20. Upon thee in deep contrast to the rest of mankind. Israel at last comes into its own.

1 The eyes of all the world shrouded in darkness become focussed upon the bright light of Zion.

Objects are obscured in the night. With the rising of the sun true shape becomes discernable. So with ... come shape, her ... will be revealed.

2 Reflect the light.

3 Multitudinous Christ Jn 8:12; Phil 2:15; Is 42:6; 49:6; Eph 2:10; Is 60:3.

4 Is 59:20. Upon thee in deep contrast to the rest of mankind. Israel at last comes into its own.

5 The eyes of all the world shrouded in darkness become focussed upon the bright light of Zion.

Objects are obscured in the night. With the rising of the sun true shape becomes discernable. So with ... come shape, her ... will be revealed.

6 Is 60:3.

7 Is 60:5.

8 Is 60:7.

9 Is 60:9.

10 It is an intensification of the light that shone in darkness 1900 years ago Mat 4:16 now extended to whole world.

11 Is 60:11.

12 Is 60:12.

The conversion of the Gentiles. ISAIAH 60.

ing, and was clad with zeal as a cloke. 46 Gp Ps 28:4 7

18 [a] According to their [2] deeds, accordingly [c] he will [4] repay, [d] fury to his adversaries, recompence to his enemies: [8] to [e] the islands he will repay recompence. foreign nations afar off

19 [f] So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in [m] like a flood, the Spirit of the LORD shall [10] lift up a standard against him. - see mg.

20 ¶ And [n] the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, [o] this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and [p] my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

THE APPROACHING DAWN Vv1-2.

CHAPTER 60.

1 The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.

ARISE, [q] shine; for thy light is come, and [r] the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. Reflected light

3 And [s] the Gentiles shall come to thy light, and [t] kings to the brightness of thy rising.

4 [u] Lift up thine eyes round about, and see: [v] all they gather themselves together, [w] they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and ... when the Sun of Righteousness directs His beams upon her.

A The little light emanating from the Ecclesias will be withdrawn. The darkest hour is just before the dawn. ARAPHEL = gloom

9 Heb. "peoples."

10 It is an intensification of the light that shone in darkness 1900 years ago Mat 4:16 now extended to whole world.

2 GENTILES ATTRACTED TO ZION'S LIGHT.

Only Israel will offer hope after the calamities of Armageddon.

11 As in the days of Solomon 1 Kings 4:21; 10:1.

12 Lo with = "my sun-rising."

[a] ch. 63. 7.
[2] Heb. *recompences.*
[b] ch. 55. 5. Cp. Rom. 11. 25.
[3] Or, *noise of the sea shall be turned toward thee.*
[c] Deut. 7. 10.
[d] ch. 63. 3, 5.
[4] Or, *wealth.*
[e] ch. 41. 1.
[f] Jer. 2. 23.
[g] Ps. 113. 3.
[h] Judg. 6. 1.
[i] Gen. 25. 4. 1 Chr. 1. 33.
[5] Ps. 72. 10.
[k] Mat. 2. 11.
[m] Cp. Rev. 12. 15.
[n] ch. 40. 9.
[6] Or, *put him to flight.*
[o] Cp. ch. 10. 18.
[p] Gen. 25. 13. Ps. 120. 5.
[7] Cited Rom. 11. 26.
[q] Gen. 25. 13. 1 Chr. 1. 29.
[r] Cp. ch. 66. 20.
[s] ver. 13.
[t] Jer. 31. 31. Heb. 8. 10.
[u] ch. 64. 11.
[v] Cp. Cant. 3. 6.
[w] Gen. 8. 9.
[x] ch. 51. 16.
[y] ch. 51. 5.
[z] ver. 4.
[a] Gal. 4. 26.
[b] Ps. 68. 30. Zech. 14. 14.
[c] Jer. 3. 17.
[d] ch. 55. 5.
[e] ch. 56. 3, 6.
[f] See ver. 3.
[8] Or, *be enlightened; for thy light cometh.*
[g] ch. 57. 17.
[h] ch. 40. 5. Hag. 2. 7, 9.
[i] ch. 14. 1. Ps. 102. 13.
[k] Rev. 21. 25.
[9] Or, *wealth.*
[l] Rev. 21. 24.
[m] ver. 5, 11.
[n] ch. 49. 23. Rev. 21. 24.
[o] Cp. ch. 41. 11. Zech. 14. 17.
[p] ch. 49. 18.
[q] ch. 35. 2.
[r] ch. 49. 20-22.
[s] ch. 41. 19.
[t] Ezek. 43. 7.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. conversion Ge 1 Kings 10:1.

7 All the flocks of [p] Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: [r] they shall come up with acceptance on mine altar, and I will [s] glorify [t] the house of my glory.

8 [u] Who *are* these *that* fly as a cloud, and [x] as the doves to their windows?

9 Surely [y] the isles shall wait for me, and the ships of Tarshish first, [z] to bring [a] thy sons from far, [b] their silver and their gold with them, unto the name of the LORD thy God, and [c] to the Holy One of Israel, because he hath glorified thee. Ezek 48:1-2

10 And [d] the sons of strangers shall build up thy walls, and [e] their kings shall minister unto thee: for [f] in my wrath I smote thee, but [g] in my favour have I had mercy on thee.

11 Therefore [h] thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the [i] forces of the Gentiles, and *that* [k] their kings *may* be brought.

12 For [l] the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 [m] The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make [n] the place of my feet glorious.

FULL CONQUEST OF GENTILES Vv10-12.

37 As in days of Solomon 1 Kin 5:16; 9:21

38 Constant flow of worshippers towards Zion Zech 14:16; Is 56:6-7; Is 2:2-4; Is 66:23-24.

39 As a token of national subjection they shall be compelled to prostrate themselves before Zion's monarch. Ps 149:8; Ps 72:10-11; Is 49:7.

40 Ps 9:17; Rev 11:18. Israel's state reversed Is 27:13.

6 FULL GLORY OF ZION Vv15-22.

41 Sig. White. It helped glorify Solomon's Temple 1 Kin. 5:9; Gp Ps 50:2

42 These trees speak of the glory, beauty & permanency of future Age

[1] ch. 25. 2. Ps. 9. 17. Is. 34. 10.
[2] Chr. 2. 9.
[3] Ezra 3. 7.
[4] Is. 41. 19.
[5] Ezek. 27. 24.
[6] Ezek. 27. 22.
[7] Ezek. 27. 6.
[8] Ezek. 27. 5.
[9] Ezek. 27. 9.
[10] Ezek. 27. 25.
[11] Ezek. 27. 18.
[12] Ezek. 27. 19.
[13] Ezek. 27. 17.
[14] Ezek. 27. 21.
[15] Ezek. 27. 20.
[16] Ezek. 27. 23.
[17] Ezek. 27. 15.
[18] Ezek. 27. 12.
[19] Ezek. 27. 13.
[20] Ezek. 27. 14.
[21] Ezek. 27. 10.
[22] Ezek. 27. 11.
[23] Ezek. 27. 8.
[24] Ezek. 27. 7.
[25] Ezek. 27. 16.

915

45 CHOSHEK. Sig. absence of light, ignorance, wickedness. A world without Christ, without hope. Not entirely for the feeble light of the Ecclesias still existent.

13 Jerusalem called to lift up her eyes to the glory, eyes that with previously cast down in grief. See similar expression Is 49:18.

14 The nations begin to look to Zion rather than New York, Moscow or London.

15 The full influx of Israeli return

16 "Borne upon the shoulders" C.B. Carefully conducted back to the land. It shall be considered an honor to do this Is 49:22; 18:7

17 RSV. "be radiant." Moffat: "With radiant face you see them."

18 RSV: "thrill" i.e throb with joy deeply stirred.

19 Swollen with joy. Moffatt: "your heart a-thrill and throbbing"

20 Jewish: "riches of the sea" Chaldee: "Wealth of the west" As in the days of Solomon Zion became the world centre of trade 1 Kings 10:14-15

21 Trade now modified according to Divine principles Is 23:18; 61:6; Ps 45:12; 72:10.

CONVERSION OF ARABIA 6-7

See also Is 21:13-17

He sees the traditional enmity of Ishmael at an end, the wild untamed Arab converted and joining the flood of pilgrims Zionwards Zech 14:16; Is 2:2-4

22 Fill the land.

23 Noted for swiftness Jer 2:23.

24 Sig. Brawling, Contention (St.) Son Abraham - Keturah Gen 25:1 Closely associated Ishmaelites Gen 16:12

25 Sig. Obscurity (St.) Son Midian Gen 25:4

26 As in days Solomon 1 Kings 10:22; Gp Jer 6:20

27 Dark (St.) Associated with Arab Is Ezek 27:21. Son Ishmael Gen 25:13

28 To be converted Is 42:11; 60:7

Descended from Ishmael Gen 25:13,16. Ultimately took Seir and east Jordan. Aretas 2 Cor 11:32. Was one of their Kings.

29 Ezek 40:38 Sacrifice to be instituted Is 19:21; 56:7; Jer 33:17-18; Ezek 40:41; 46:15; Zech 14:16; Mal 3:3-4

30 Hag 2:7-9.

4 FULL REGATHERING ISRAEL 8:4

Gp Zech 10:7-12; Is 49:20.

31 A great company Is 11:16; 19:24 attracted by Sun of Righteousness so as to cover the land of Israel after the flesh V.8.

32 "Tales" Israel will resemble the homing instinct of the pigeon tribe in their return home. Type Tyre 1 Kgs 5.

33 Maritime countries.

34 They wait upon Yahweh with a gift Is 18:7; Zeph 3:10;

35 Defines a country not a type of ship or it would imply other ships after Gp 2 Chr 9:21

36 Nourish Ps 72:13; Jer 31:

NAMES OF JERUSALEM. Cp V.14.
"Throne of Yahweh" Jer. 3:17.
"City of Great King" Mat. 5:35.
"A City of Truth" Zech. 8:3.
"The Holy Mountain" Zech 8:3
"The Habitation of Justice" Jer. 31:23
"City of Yahweh" Ps 101. 8.

"Glorious things are spoken of thee, O city of God!"
Psalm 87. DARASH = 1Ch 6:32.
The Perfection of beauty Lam 2:15.
The Joy of the whole earth.
The Holy City. Isa. 52:1. Neh. 11:1.

THE MIGHTY ONE OF JACOB. V 16
Abhir - Strength. Used only in conjunction with names Jacob, Israel. Gen. 49:24. Ps 132:2, 5; Isa. 49:26. 1:24. from root Abar - "To soar" i.e to overshadow, protect. Cp Exod. 19:4. Deut. 32:11. Isa. 31:5.

43 Destroyed and cleansed from off the land. Dan. 8:14 Ezek. 19:14 Zech. 14:21
44 Cp Rev. 3:9
45 Heb "awr" – A place guarded by watching (St.) Cp Deut. 11:12
Cp Ezek. 48:35.
47 Sig. Conspicuousness in the sense of a monumental or guiding pillar (St.) Is. 49:22.
48 Kadish - from a root signifying to be clean. A title vindicating the righteousness of Yahweh.
Olam.
The seat of dignity and majesty.
51 Men shall rejoice in the things which Zion stands for rather than those represented by London, Paris, Athens, Moscow or New York.
52 Whatever is valuable and which they possess shall contribute to your welfare DIALOGUE – "Thou shalt be satisfied with the riches of the people, and shalt delight thyself in the wealth of Kings"
Cp Jesus.
Cast. See Notes.
Poverty turned to riches
In days of Solomon.
LXX: Rulers. Solomon had
Cp 1 Kings 4:7. with Matt. 6:29 Solomon's officers did not bring peace
Tribute collectors. Solomon's brought oppression and revolt.
Jerusalem - a House of Prayer. Isa 56:7.
Created Light. The government and Ecclesiastical system of the past gave light to Zion
Olam. This Light manifested by Christ. Jhn 8:12.
Cp Ezek. 43:1. The Prophet saw the glory depart
As it has in the past. Acts 2:20. Mic. 3:6
LXX = Eclipsed
Cp Isa. 30:26.
Isa. 4:3. 52:1. Zech. 14:21.
Heb. Netzer Ch. 11:1. Note.
Thus the original intention of the call out of Egypt established Jer. 11:11. Deut. 8:19, 30.
Lowth = "The little One."
Grotius = "The least one" Mic. 5:2-8
Isa. 29:23. 42:7.

The church's blessings. ISAIAH 61. The office of Christ.

14 (a) The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall (b) bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, (c) The Zion of the Holy One of Israel.

15 Whereas thou hast been (d) forsaken and (e) hated, so that no man went through *thee*, I will make thee an eternal (f) excellency, a joy of many generations.

16 (g) Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that (h) I the LORD *am* thy Saviour and thy Redeemer, (i) the mighty One of Jacob.

17 (j) For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 (k) Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call (l) thy walls Salvation, and thy gates (m) Praise.

19 (n) The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and (o) thy God thy (p) glory.

20 (q) Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and (r) the days of thy mourning shall be ended.

21 (s) Thy people also *shall be* all righteous: (t) they shall inherit the land for ever, (u) the branch of my planting, (v) the work of my hands, (w) that I may be glorified.

22 (x) A little one shall become a thousand, and a small one a (y) strong nation: I the LORD will (z) hasten it in his time.

(a) ch. 14. 2.
(b) Ps. 35. 18.
(c) Cp. Hab. 2. 3.
(d) ch. 49. 23.
(e) ch. 11. 2. John 1. 32. Cp. Heb. 12. 22.
(f) Ps. 45. 7.
(g) Mark 1. 38.
(h) ch. 29. 19.
(i) ch. 54. 6.
(j) Deut. 21. 15.
(k) Ps. 147. 3.
(l) Ps. 34. 18.
(m) Lev. 25. 10.
(n) Ps. 47. 4.
(o) Ps. 146. 7.
(p) ch. 49. 23.
(q) Cp. Lev. 25. 9.
(r) Cp. ch. 35. 4.
(s) ch. 57. 18.
(t) ch. 43. 3.
(u) Ps. 132. 2.
(v) Cp. Ps. 30. 11.
(w) Ps. 149. 4.
(x) Ps. 45. 7. Heb. 1. 9.
(y) 1 Kin. 10. 21, 27.
(z) ch. 57. 5.
(a) Ps. 147. 14.
(b) ch. 60. 21.
(c) ch. 3. 12.
(d) John 15. 8.
(e) ch. 11. 9.
(f) ch. 58. 12. Ezek. 36. 10.
(g) ch. 26. 1.
(h) ch. 61. 11.
(i) Cp. Ps. 74. 3.
(j) Rev. 21. 23.
(k) Eph. 2. 12.
(l) ch. 60. 10.
(m) 2 Chr. 26. 10. Joel 1. 11.
(n) Zech. 2. 5.
(o) See ver. 1.
(p) ch. 66. 21. Ex. 19. 6. 1 Pet. 2. 9.
(q) Cp. Amos 8. 9.
(r) ch. 60. 5.
(s) Cp. Jer. 2. 11.
(t) ch. 66. 19. Rev. 21. 4.
(u) ch. 52. 1. 2 Pet. 2. 13.
(v) ch. 40. 2. Zech. 9. 12.
(w) Ps. 37. 9.
(x) Mat. 15. 13. John 15. 2.
(y) Eph. 2. 10.
(z) Jer. 5. 2.
(a) ch. 44. 23.
(b) Cp. Mat. 13. 31, 32.
(c) Ps. 11. 7.

CHAPTER 61.

1 The office of Christ. 4 The forwardness, 7 and blessings of the faithful.

(d) THE Spirit of the Lord GOD *is* upon me; because the LORD (e) hath anointed me (f) to preach good tidings unto (g) the meek; he hath sent me (h) to bind up (i) the brokenhearted, (j) to proclaim liberty to the captives, and (k) the opening of the prison to *them that are* bound;

2 (l) To proclaim the acceptable year of the LORD, and (m) the day of vengeance of our God; (n) to comfort all that mourn;

3 To appoint unto (o) them that mourn in Zion, (p) to give unto them (q) beauty for ashes, (r) the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called (s) trees of righteousness, (t) the planting of the LORD, (u) that he might be glorified.

4 ¶ And (v) they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, (w) the desolations of many generations.

5 And (x) strangers shall stand and feed your flocks, (y) and (z) the sons of (a) the alien *shall be* (b) your plowmen and your vinedressers.

6 But (c) ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: (d) ye shall eat the riches of the Gentiles, and (e) in their glory shall ye boast yourselves.

7 ¶ For your shame (f) ye shall *have* double; and for confusion they shall rejoice in their portion: (g) therefore in their land (h) they shall possess the double: (i) everlasting joy shall be unto them.

8 For (j) I the LORD love judg-

(d) Cp Heb. 1:1-3.
(e) Luke 4:18. Acts 2:32. 10:38.
(f) Cp Matt. 3:16.
(g) Ps. 147:6. As the good shepherd Cp Ezek. 34:4 and as the true Israelite Isa. 58:6.
(h) In captivity to sin, they could be released to return to God. Rom. 6:18. Rev. 1:18.
(i) Luke has: "and recovering of sight to the blind, to set at liberty them that are bruised." The LXX includes the reference to the blind and doubtless the Hebrew did also.
(j) The Year of liberty or release Lev. 25:9. The trumpet sounding foreshadowed the proclamation of the Gospel.
(k) Isa. 24:8. 35:4; 59:17-18. 63:1-6. 66:16. Ps. 110:5-6. Zech. 1:14. Mal. 4:1-3. 1 Thess. 2:16. 2 Thess. 1:7-9. Rev. 19:11-16.
(l) Isa. 22:22. 57:18. 66:10-12. Jer. 31:13. Mat. 5:4. Luke 6:21.
(m) Roth: "To appoint unto the mourners in Zion —"
(n) Not merely to appoint but to make sure they receive.
(o) RV: "A garland" - the coronal wreath.
(p) AYIL = Strength. Roth: "Oaks"
AYILLIM - Strong ones. Cp Mat. 7:17-19.
(q) Isa. 43:7. Acts 15:16. Mat. 5:16. Rom. 15:6. 1 Cor. 6:20. Phil. 1:11; 2:13-15. 2 Thess. 1:10. 1 Pet. 2:9, 4:11, 14.
(r) YAHWEH'S GRACE TOWARDS ISRAEL 4-6
(s) Israel after the flesh
(t) Israel after the flesh the become a Kingdom of priests Exod. 19:6. They shall command the produce of the world Isa. 23:18
(u) Cp Isa. 66:(21) Jer. 33:20-26. Ezek. 44:10-20. Zech. 6:13, 23.
(v) SHARATHIM - To Minister as menials. Cp Jer. 33:22.
(w) YAMAR - To change places. Cp Mic. 4:8.
(x) THEY INHERIT THE FIRSTBORN'S PLACE Vv 7-9
(y) Roth. "In very exchanged.

THE GOSPEL PROCLAIMED TO MEEK 916

CH. 61:1

They are the meek, not the weak!
- Christ was meek Mt. 11:29. 21:5. Ps. 45:4
- Moses was meek Num. 12:3. The meek are teachable Ps. 25:9. James 1:21. 3:17.
- The meek can be guided Ps. 25:9. It is something to be sought. Zeph. 2:3. Gal. 5:23. Eph. 4:2. Col. 3:12. 1 Tim. 6:11.
- Rebuking should be done in the spirit of meekness 1 Cor. 4:21. 2 Cor. 10:1. Gal. 6:1. 2 Tim. 2:25. Tit. 3:2.
- Preaching should be done in meekness. 1 Pet. 3:15.
- It is an ornament 1 Pet. 3:4.
- They shall find satisfaction Ps. 22:26. be treated equitably Isa 11:4. obtain salvation. Ps. 76:9. 149:4. be cleansed Ps. 149:4. Increase their joy Isa. 29:19. inherit the earth Ps. 37:11. Mat. 5:5.

THE ACCEPTABLE YEAR.

This was the Year of Liberty Lev. 25:9 The sounding of the Trumpet foreshadowed the preaching of the Gospel "in an acceptable year" 2 Cor. 6:2. Liberty proclaimed. Isa 42:7. 49:9. Eph. 1:7. Col. 1:13-14. Acts 26:18. Rom. 6:16-22. 7:21-25.

20 Isa. 35:10. 51:11. 60:19-20.
21 Roth. "Justice." National redemption like individual salvation shall proceed on that basis Rom. 1:16-17. Jer. 31:33-34. Ezek. 36:25-26.

22 The word [illegible] IRH (burn) offenno) is also word for evil as far as conscience are concerned. RV: "I hate rob with iniquity. Is what Israel suffered from Gentiles + what wch in justice repay.
23 RV: "I will them their pose in truth. 9 EMUTH - faith certainty. Cp. 65:16.
24 Honored, or in repute as
See Mic 4:8 Zech 13, 21. Lk 6:6.

10 ISAIAH'S ASCRIPTION PRAISE
25 SUWS - To be bright, cheer See above + before
26 The Lord Jesus Rom. 13:11-14. Cor. 1:8. Phil 3:9 Cor. uking priesthood 11:9, 16. Rev. 19:9
27 Which stems Yahweh. Isa 56: Rom. 2:25
28 KÂHAN - To ister as a priest. 9:10.
29 PE'ER - an or ornament, ie fano dress. LXX = Mi See Note Exod 2 Isa. 62:3. The crow righteousness. 2 Tim 4 Zech. 1:17
30 KALLIL - Dr or ornament of Kind. Rev 19:8
31 TSÂMACH - Hence the shoot plant
32 Gen 40:10 Comet the centre new worship

CHAPTER 62

11 ISAIAH'S INTERCESSION Vv 1-3.
In all such offices types Christ as Salvation [The anticipation God's Servants.
102:11-16. 122:6-9.
2 Cp Isa. 112:4-7. 52:5, 6, 7 & Ps. 98:1-3. 62:2
3 Illuminating the reading darkness 1-2
4 Attracting attention to the light. Mat 5:14. 8:13; Jer. 32:4
5 Isa. 62:1-10. 61:9. 66:19. Mic. 7:16. Zech. 14:16.
6 CHÂDASH - fr DASH To rebuild, and old name with version of once, be the presence of In the Kingdom Ps 85; Zech. 14:9. Rev. 21:7.
7 The establishment a royal genealogy Rev 5:9-10 rep that removed Zedekiah Ezek 26

ment, @I hate robbery for burnt offering; and I will direct their [b] work in truth, and @I will make an everlasting covenant with them. [c] Olam Gp Ezek. 20:37 Nte

9 And [d] their seed shall be known among the Gentiles, and [e] their offspring among the people: all that see them shall acknowledge them, @that they *are* the seed *which* the LORD hath blessed. Ezek. 39:21-29. Rom. 11:16-24.

10 [f] I will greatly rejoice in the LORD, my soul shall be joyful in my God; for [g] he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom [h] decketh *himself* with ornaments, and as a bride [i] adorneth *herself* with her jewels. Gp Isa. 49:18; 61:10, 11

11 For as the earth bringeth forth her bud, and as the garden causeth [j] the things that are sown in it to spring forth; so the Lord GOD will cause [k] righteousness and [l] praise to spring forth before all the nations. Spring forth Gp 42:9, 43:19, 44:4, 45:8

CHAPTER 62.

1 The fervent desire of the prophet to confirm the church in God's promises. 5 The office of the ministers (unto which they are incited) in preaching the gospel, 10 and preparing the people thereto.

FOR [1] Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until [m] the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And [n] the Gentiles shall see thy righteousness, and @all kings thy glory: and thou shalt be called by [o] a new name, which the mouth of the LORD shall name.

3 Thou shalt also be @a crown of glory [p] in the hand of the LORD, and a royal diadem [q] in the hand of thy God.

4 @Thou shalt no more be termed Forsaken; neither shall thy land any more be termed [r] Desolate: but thou shalt be called @Hephzi-bah and thy land @Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [s] *as* [t] the bridegroom rejoiceth over the bride, *so* @shall thy God rejoice over thee.

6 I have set @watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: @ye that make mention of the LORD, keep not silence, — Ps. 122:6.

7 And give him no @rest, till he establish, and till he make Jerusalem @a praise in the earth. — Gp Notes Isa. 60 p. 916.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it @in the courts of my holiness.

10 ¶ Go through, go through the gates; [v] prepare ye the way of the people; [w] cast up, cast up the highway; gather out the stones; [x] lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, @Say ye to the daughter of Zion, Behold, thy salvation cometh; [y] behold, his reward *is* with him, and his [z] work before him. Gp Notes Isa. 40 note.

12 And [a] they shall call them, [b] The holy people, [c] The redeemed of the LORD: and thou shalt be called, Sought out, @A city not forsaken.

[1] Zion's Comfort Marriage Vv. 4-5

[m] ch. 1. 11, 13. Prov. 15. 8. Mal. 1. 13.
[n] ch. 49. 4.
[o] ch. 56. 3.
[p] ch. 54. 2.
[q] Heb. *My delight is in her.* Ps. 16. 3.
[r] Or, *Married.*
[s] ch. 54. 3.
[t] Job 5. 25.
[u] ch. 65. 23.
[v] Heb. *with the joy of the bridegroom.*
[w] John 3. 29.
[x] ch. 65. 19.
[y] Hab. 3. 18.
[z] Cant. 3. 3. Jer. 6. 27. Ezek. 3. 17.
[a] Job 29. 14. Ps. 132. 9, 16.
[b] Or, *that are the LORD's remembrancers.*
[c] ch. 26. 13.
[d] Heb. *decketh as a priest.*
[e] See ver. 3.
[f] Heb. *silence.* Rev. 19:6
[g] ch. 49. 18. Rev. 21. 2.
[h] Job 40. 10. Jer. 4. 30. Ezek. 16. 11, 13.
[i] Zeph. 3. 20.
[j] Lev. 11. 37.
[k] Heb. *If I give,* &c. Ps. 95. 11.
[l] Deut. 28. 30. Jer. 5. 17.
[m] Ps. 72. 3.
[n] ch. 60. 18. Ps. 148. 14.
[o] Or, Deut. 32. 11, 12.
[p] ch. 40. 3.
[q] Prov. 4. 18.
[r] ch. 57. 14.
[s] ch. 49. 22.
[t] Ps. 98. 2.
[u] ch. 60. 3.
[v] Zech. 9. 9. Mat. 21. 5.
[w] Rev. 2. 17.
[x] ch. 40. 10.
[y] Or, *recompence.* NFE
[z] Zech. 9. 16.
[a] See ver. 2.
[b] ch. 63. 18.
[c] Ps. 107. 2.
[d] Hos. 1. 10.
[e] See ver. 4.

22 The word 'OW-LAH (burnt offering) is also the word for evil as far as covenants are concerned. Thus RV: "I hate robbery with iniquity." This is what Israel has suffered from the Gentiles - what Yahweh in justice will repay.
23 RV: "I will give them their recompense in truth."
EMETH - faithfulness, certainty. Cp. 158:6; 65:16.
24 Honored, or had in repute as per 41:2; 42:1; 49:7; 52:13; 61:6.
See Rev. 2:8 Zech. 8:13, 21. Isa. 61:6.

10 ISAIAH'S ASCRIPTION OF PRAISE 10-11.

25 SUWS - To be bright, cheerful. See above & before.
26 The Lord Jesus Rom. 13:14 Gal 3:27. Phil 3:9 Constituting priesthood Ps. 132:9, 16. Rev. 19:8.
27 Which stems from Yahweh. Isa 54:17. Gp Lam. 2:22
28 KÂHAN - To minister as a priest. Rev. 5:9-10.
29 PE'ER - An ornament, ie fancy headdress. LXX = Mitre. See Note Exod 28:37. Isa 61:3. The crown of righteousness. 2 Tim. 4:8
30 KALLIM - Bride, or ornament of any kind. Rev 19:8.
31 TSÂMACH - To sprout. Hence the shoot, or early plant.
32 Gp Isa 60:10 Zion becomes the centre of new worship Isa 2:2-4.

CHAPTER 62.

11 ISAIAH'S INTERCESSION FOR ZION Vv. 1-3.

In all such offerings he types Christ as Yah's salvation (The anticipation of God's servants. Ps. 51:18; 102:13-16; 122:6-9. 2 Gp Isa. 1:26-27, 32:15-17, 51:5, 6, 8 Ps. 98:1-3. Mic. 6:8. 3 Illuminating the preceding darkness. Isa 60:1-2.
LAMPS shining as the light. Mt. 5:16 Zech. 8:13; Jer. 31:9.
5 Isa 52:10; 60:11-9; 61:11; 66:19. Mic. 5:8; 7:16. Zech 14:16. Isa 56:6; 7.
6 CHÂDASH - from CHADASH To rebuild. Hence a old name with a new significance, because of the presence of Yahweh in the King. Gp Ezek. 45:25; Zech. 7:9. Gp Isa Rev. 21:7.
7 The establishment of a royal priesthood Lev 8:10 replacing that removed at time Zedekiah Ezek 21:26

"BEAUTY FOR ASHES" V. 3.

RV: "Garland" The stephanos or coronal wreath. The world gave Christ a crown of thorns John 19:2, 5. and itself strives for a corruptible crown 1 Cor. 9:25. but Christ's followers are offered an incorruptible one 1 Cor. 9:25, a glory that fadeth not away 1 Pet. 5:4 a crown of rejoicing 1 Thes 2:19. of righteousness 2 Tim 4:8 of life Jas. 1:12 Rev 2:10. Warning Rev. 3:11.

"I WILL GREATLY REJOICE IN YAHWEH" Isa. 61:10.

In this ascription of praise to a Just - Merciful God, Isaiah joins with Hannah. 1 Sam. 2:1. Habbakkuk 3:18 Mary Luke 1:46-47. Paul Phil. 4:4. Ezra declared: "The joy of Yahweh is your strength" Neh. 8:10. Gp Ps. 28:7. Heb. SUWS - to be bright, cheerful. See also SÂMACH • To brighten up.

8 YAHWEH'S GRACE TOWARD ISRAEL 4-6

14 Israel after the flesh
15 Israel after the flesh shall become a Kingdom of priests Exod 19:6 They shall command the produce of the world Isa 61:6 Gp Isa 2:2 66:21; Jer. 33:20-26 Ezek 44:10-20. Zech 8:13, 23.
17 SHÂRATHIM - To minister. Heard as ministers. Gp Jer 33:21
18 YÂMAR - To change place. Gp Mic. 4:13
9 THEY INHERIT THE FIRSTBORN'S PORTION 4v 9-9
19 Noth: "To appoint as ministers"

13 THE DILIGENCE OF ZION'S TRUE WATCHMEN. Vv. 6-7.

11 Sig of word Ezek 3:17. See Notes on responsibility. Ezek. 33. Gp Isa 52:8 Cf. Isa. 56:10.
12 See Mg. Those who bring to mind the true significance of Yahweh. - fast revealed at Exodus. Isa 62:12; Gp 11:11. Gp Isa. 21:8
13 DEMIY - Silence. Comp. Same word a "silence" V. 6. Speak up regarding Jerusalem's desolations - but to Him
14 Establish Jerusalem to her former status. Jer. 30:19-21
17 Mt. 5:18.
16 This will follow the restoration of the city
Zech. 8:3, 20-23; Rev. 21.

14 ISRAEL TO ENJOY THE FRUIT OF THEIR LABOR Vv. 8-9.

17 Is. 11:10-15.
18 Isa. 30:30; 40 Nte. 52:10. 53:1
19 The curse removed. Deut 28:33, 51 Gp Isa 65:21-23.
20 Converted. Rom 11:25-27.
Jer. 31:30-40.
21 Tithes presented as enjoined by the Law Deut. 12:11-12. 14:22-27. Presented in the Temple Isa. 56:7 Ezek. 44:29-30.

15 THE DELIVERER WITH ZION'S REWARD 10-12.

22 The gates previously closed against the Jewish people now open granting them exit from the lands of their dispersion, or entrance into the land. They are invited to leave an and enter the other Gp Isa 48:6-7. Jer 3:14 Isa 40:1-5.
23 Every obstacle removed Gp Isa 40:4; 57:14. Roads built as through a city of Refuge Deut. 19:3. Gp Josh. 20:2.
24 NES. The standard of the Deliverer. Rom 11:25. The commencement of the warfare declared. Exod 17:16 ff. Gp Isa. 49:22.
25 The work of Elijah. Gp Notes Mal. 4.
26 Yeshua.
27 Zech. 8:23.
28 Isa 60:12; Gp Deut 7:6 28:1; 30:9; Exod 19:5 (Deut 30:6.

29 GÂ'AL. Gp. Ruth 4. Gp Divine title p. 460. Gp Isa. 31:4; 63:4 Ps 107:2; Rom 11:25-29.
30 DÂRASH - To search after, enquire. Zech 8:22; 14:21. Isa 23, 1 Thus a Temple city. Zeph 2:11
31 Gp Isa 4:4. A city Divinely protected. Isa 2:2-5. LO-NE'EZ RAH (LO-NE'EZABAH).

REJOICING IN YAHWEH.

• SÂMACH - To brighten up, cause to be cheerful. • Commanded Lev. 23:40 • In material blessings from Yahweh's hand Deut. 12:7 Ecc. 3:10-14, 5:18-20 Deut. 28:47. • Should rejoice in the privilege of Divine worship 1 Chron. 16:10 • Ps. 149:2. • It springs from trust in Him Ps. 5:11. • From a recognition of His mercy Ps 31:7 • From a knowledge of His overshadowing guidance Ps 107:40-43. • In obvious fulfilment of hope Prov. 13:19 • In Uprise of Jerusalem Isa. 66:10. • In Yahweh's salvation. Ps. 13:5-6 (GIYL - To whirl about in an excess of joy). • In tribulations Mt. 5:11. Acts 5:41. Rom. 5:2. • Names written in heaven Luke 10:20. • Partakers Christ's sufferings 1 Pet. 4:13. • In the Truth 1 Cor. 13:6. • In the hope Rom. 12:12. • In anticipation of the fruits of labor 1 Thes 2:19. Rev 14:7 • In all circumstances Phil. 4:4. 1 Thes 5:16.

CONTRAST Rejoicing in one's own strength - a thing of nought Prov. 21:13.

917

THE DAY OF VENGEANCE V.4

- The prerogative of Yahweh. Deut. 32:35, 41:43. Nah. 1:2. Isa. 34:8.
- Manifested through Christ. Isa. 59:16-18. 35:4. 61:2.
- Executed through the saints. Ps. 149:7. 58:10.
- Saints desire it to vindicate Yahweh's Name. Ps. 58:10.
- Saints pray for it (Hallowed be Thy Name) Ps. 94:1.

- Against Edom. Ezek. 25:14-17
- Against Babylon Jer. 50:15, 28. 51:6.
- Of the Temple Jer. 50:28. 51:11
- Of Jerusalem. Jer. 51:36

- Christ spake of the "days of vengeance" Luke 21:22 ff applied it to Jerusalem, the destruction of which typifies that of the nations. Jer. 25:28-29. He evidently had in mind those spoken of and prayed for by Jeremiah (Lam. 1:20, 2:21)

YAHWEH OF

Isa. 64:8. By
- Sons of God
weh is the fa
- Begotten
to birth by A
Christ the or

48 RV "Thy holy pe
fe-- The faithful re
nant. In Isaiah's da
thus comprised the p
elect + his followers.
49 In the days of He
Kish what Temple
restored.
50 Manasseh + his a
books. Typical of th
latter destruction.
51 Not in original.
RV: "We are becom
as they over whom T
never barest rule; a
that were not. Ma
arsh persecuted suc
Ps. 5:16 2 Ki. 21:1
52 Not of Thy true
family.

CHAPTER 63. — *Christ's power to save.*

THE CONQUEROR OF EDOM. VV. 1-6

1 HIS GLORIOUS AND AWE-SOME APPEARANCE VV. 1-6

Compare with Isa. 34

- The conqueror of Edom will be unknown to Israel and unknown to the world
2 Typical of the flesh in political manifestation (Ps. Isa. 30:1-6)
3 See note Ch. 34:6. Representative of mystical Babylon. Isa. 2:3.
4 (Ps. Isa. 30:6 - the prophecy, with the accomplishment Rev. 19:11)
5 For glory and beauty Exod. 28:2. Rev. 1:13. Ps. Isa. 63:1.
6 RV: "Travelling" = "marching" thus suggesting indomitable, inexorable strength.
7 (Ps. Rev. 19:11. Ps. 45:4, 7. 72:2-4. 85:13. 96:13. 98:9.
8 Israel, or any nation that submits. Ps. 2:12. Rev. 14:7.
9 Heb. "Edom" thus linked with Edom. Bozrah and Edom could be taken in the appellative sense, as a place of gloom.
10 The multitudinous Christ. 1 Cor. 12:12. Col. 3:11. Ps. 149. 1 Pet. 4:17. The Vine + the fruit. To be interpreted in the light of the conquest of the enemies. Ps. the two "reasons" Rev. 19:11-16. Ps. 45:3-5. 110
11 RV: "peoples" Upon whom name of my God is called. Jer. 15:16. Amos 9:12. Acts 15:17. These are those whom he treads in the winepress.
12 Ex. 15:6, 12. Jer. 22:24.
13 Israel shall be deserted of all. Jer. 30:5-7, 8-14.
14 As a mark of contempt, Judah is represented as looking for that which might be reasonably expected
15 Ps. 77:16. Zech. 14:12. Rev. 19:11. Ps. 96:11.
16 (Ps. Isa. 63:7. Jer. 3:19. Rev. 15:3. Deut. 32:6. Isa. 64:8. Jer. 2:27. 31:9. Mal. 1:6. Ps. 103:13. Rev. "pest tense "trod" "made" etc. Ps. 44:7.
18 RV: "I poured out their life-blood on the earth." Thus made a libation of it, dedicating their life or strength to His service. 1 S. 15:18-20 Nm.

A PRAYER OF THANKSGIVING, PRAISE + SUPPLICATION. 63:7 - CH. 64:12.

Isaiah becomes one of Yahweh's Remembrancers. Ch. 62:6 ff as spiritual head. 66

1 THANKSGIVING FOR MERCIES RECEIVED VV. 7-14.

19 ZÂKAR - To mark so as to be recognized. Used. Hos. 2:17.
20 TEHILLÂHIM - Hymns of salvation from HÂLAL Cp. Rev. 14:1-3 Cp. Psalms.
21 Ps. 44:17. Rom. 11:22.
22 The manifestation of these is conditional (Isa. 2:1-7. Micah 4:1-7. Isa. 2:2-4. 19.
23 Exod. 3:7; 4:22 - Heb. 14:15. 6. Zech. 11:1. 2 Cor.

CHAPTER 63.

THE CONQUEROR OF EDOM. VV. 1-6.

1 Christ sheweth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath he remembereth his free mercy. 15 The church in their prayer, 17 and complaint, profess their faith.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I *that* speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

Preparation for Prayer 7-14
The Prayer 15-64:12

24 BEN IM - Sons. Yahweh may well expect that as such they should remain true to Him. John 8:42-44.
25 Isa. 45:13, 11; Deut. 32:29. Cp. Acts 9:31.

YAHWEH WITH HIS PEOPLE 11-12

- SEPARATION - Out of the Sea
- SANCTIFICATION - His holy Spirit within
- PROTECTION - Dividing the waters
- DEDICATION - To make an everlasting Name.
- DESTINATION - That led them
- RECOVERY - Not stumble.

ISAIAH 63. — *Israel's rebellion.*

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 ¶ But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting.

17 ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

26 Yahweh is not indifferent to the sufferings of His people. 1 Pet. 4:15. He has purpose in His discipline. Ex. Judges 10:16. Ezra 3:7-9. 2 Ch. 28:8. He feels the sufferings of His brethren. Acts 9:4.

27 PÂNIYM - face. His four-fold manifestation given in future manifestations (Isa. 19:1). Exod. Exodus Josh. 5:14; Num. 12:8. Josh. 5:14. Dan. 10:21. Today. Ps. 3:22. Future. Dan. 12:1. Cp. Exod. 23:20-23.

28 GÂ'AL. Cp. Ps. 74:4.

29 As a father his child, or a shepherd the fainting lambs. Isa. 40:11.

30 "Who were saying" or "who say."

31 To thus enquire after Yahweh is precious to Him, to Him whose Name is blotted at Exodus Cp. Ps. 2:6; 138:2; 10.

32 To instruct Him. Neh. 9:20. Cp. Heb. 4:5. Num. 11:17.

33 RV: "That caused His glorious arm to go at the right hand of Moses... as for him of the desert. Cp. Num. 24:8.

34 The Name not vindicated at the Exodus. Exod. 9:16; 2 Sam. 7:23. Rom. 9:17. Cp. Num. 14:13-15; Ps. 83:18. That Name fully revealed at Christ. Exodus Luke 9:31.

35 RV: "Cattle." Margin: "As consisteth as sheep in the meadow."

36 To rest in Canaan. Cp. Ps. 95:11. Thereby the true rest yet to remain. Heb. 4:1-9.

2 REMEMBRANCE OF DELIVERANCES Ps. 77

3 PRAYER FOR DELIVERANCE FROM SIN + SUFFERING VV. 15-19

The prophet recounts present tragic conditions + pleads for help.

37 Recalling Solomon's prayer. 2 Chr. 6:21.

38 For Israel. Zech. 14. Isa. 42:13.

39 RV "mighty acts"

40 RV: "The yearnings of thy bowels + thy compassions are restrained toward me." Berkeley: "Thy yearning pity + compassion."

41 Earthly fathers may forget - but not Jehovah. Heb. 12:4-11. See use of Title Ps. 44:20. Deut. 32:6. Jer. 3:4. Jon. Cp. Ps. 103:13. Heb. 12:9.

42. Cp. Mic. 3:9; 8:11-12; John 8:38-42.; Rom. 2:28-29; Gal. 3:26-29.

43 Isa. 40:20-21.

44 In the sense of permitting them to do so when He has the power to prevent it. Cp. Ps. 115:3-8.

45 By creating circumstances that contributed forcefully this, as in the case of Pharaoh. Exod. 8:15, 32. 9:34. Rom. 9:17 note. This is a confession that they were as immature children before Him utterly dependent upon His care, protection + guidance.

46 This illustrates the figurative expressions. He has caused them to err by the withdrawal of His help.

47 The faithful remnant's sake.

The church's prayer. *Calling of the Gentiles.*

18 [a] The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; they were not called by thy name.

CHAPTER 64.

1 The church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

OH that thou wouldest rend the heavens, that thou wouldest come down, that [n] the mountains might flow down at thy presence,

2 As *when* [o] the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When [p] thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world [q] *men* have not heard, nor [r] perceived by the ear, neither hath the eye [s] seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou [t] meetest him that rejoiceth and [u] worketh righteousness, *those that* remember thee in [v] thy ways: behold, thou art wroth; for we have sinned: [w] in those is continuance, and we shall be saved.

6 But we are all as [x] an unclean *thing*, and [y] all our righteousnesses *are* [z] as filthy rags; and [a] we all [b] do fade as a leaf; and our iniquities, like the wind, have [c] taken us away.

7 And *there is* none that [d] calleth upon thy name, that stirreth up himself to take hold of thee: for [e] thou hast hid thy face from us, and hast [f] consumed us, [g] because of our iniquities.

8 But now, O LORD, thou *art* our father; [h] we *are* the clay, and [i] thou our potter; and [k] we all *are* the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, [l] neither remember iniquity for ever: behold, see, we beseech thee, [m] we *are* all thy people.

10 [n] Thy holy cities are a wilderness, Zion is a wilderness, [o] Jerusalem a desolation.

11 Our holy and our [p] beautiful house, where our fathers praised thee, [q] is burned up with fire: and all [r] our pleasant things are laid waste.

12 Wilt thou [s] refrain thyself for these *things*, O LORD? [t] wilt thou hold thy peace, and afflict us very sore?

CHAPTER 65.

1 The calling of the Gentiles. 2 The Jews, for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 11 Judgments on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, [u] unto a nation *that* [x] was not called by my name.

2 [y] I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people [z] that provoketh me to anger continually [a] to my face; that sacrificeth [b] in gardens, and burneth incense [c] upon [d] altars of brick;

4 [e] Which remain among the graves, and [f] lodge in the monuments, [g] which eat swine's flesh, and [h] broth of abominable *things is in* their vessels;

5 [i] Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my [k] nose, a fire that burneth all the day.

6 Behold, [l] *it is* written before me: I will not keep silence, but

---

[a] ch. 62. 12.
[b] ch. 63. 18.
[c] Job 4. 19.
[d] ch. 45. 9.
[e] Ps. 138. 8.
[f] Ps. 74. 1, 2.
[g] Heb. *thy name was not called upon them.* ch. 43. 7.
[h] Ps. 79. 8.
[i] Ps. 79. 13.
[k] Cp. ch. 27. 10.
[l] Ps. 79. 1.
[m] 2 Sam. 22. 10.
[n] ch. 60. 7.
[o] Judg. 5. 5.
[p] 2 Kin. 25. 9.
[q] Lam. 2. 10.
[r] Heb. *the fire of meltings.*
[s] Gen. 45. 1.
[t] Ps. 83. 1.
[u] Ex. 34. 10.
[v] Cited Rom. 10. 20.
[w] Cited generally 1 Cor. 2. 9.
[x] Or, *seen a God besides thee, which doeth so for him, &c.* Kg
[y] ch. 63. 19.
[z] Cited Rom. 10. 21.
[a] ch. 47. 3.
[b] Acts 10. 35.
[c] ch. 26. 8.
[d] ch. 58. 2.
[e] Deut. 32. 21.
[f] Job 1. 11.
[g] Cp. Mal. 3. 6.
[h] Ch. 1. 29.
[i] Heb. *terebinths.*
[k] ch. 9. 10.
[l] Lev. 5. 2, &c.
[m] Cp. Ex. 20. 24.
[n] Phil. 3. 9.
[o] Cp. Deut. 18. 11.
[p] Cp. ch. 30. 22.
[q] ch. 40. 6-8.
[r] ch. 34. 4.
[s] ch. 66. 17.
[t] Or, *pieces.*
[u] Ps. 102. 10.
[v] Cp. Mat. 9. 11.
[w] Hos. 7. 7.
[x] ch. 54. 8.
[y] Or, *anger.*
[z] Heb. *Perpetuities.* Ps. 46. 6.
[a] Heb. *by the hand:* as Job 8. 4.
[b] Mal. 3. 16.

YAHWEH OUR FATHER (AB) See Notes Deut 32:6. Isa. 64:8 By induction Isa 63:16. Cp Prol 1:6; Ps 103:13. ● Sons of God Isa 63:8; Exod 4:22-23; Jhn 8:41-44 ● Yahweh is the family name Num 6:22-27; Neh 15:14; Matt 6:9. ● Begotten by the Word. Jhn 3:3; 1 Pet. 1:23-25 ● Brought to birth by Abrahamic Covenant. Isa. 54:5; Gal 4:26 ● In Christ the only begotten Jhn 1:11-14 ● Able to cry Abba. Mk 14:36; Rom. 8:14-17; 9:4; Gal 4:17; Cp Jhn 15:15.

48 RV "thy holy people" - The faithful remnant in Isaiah's day that comprised the pole-star of his followers.
49 In the days of Hezekiah when Temple restored.
50 Manasseh + his allies. Typical of the latter destruction.
51 Not in Original. RV: "We are become as they over whom thou never barest rule; as they that were not called by thy name."
52 Not of thy true family.

= CHAPTER 64 =

4 SUPPLICATION FOR YAHWEH TO REVEAL HIS POWER 1-5.

1 An open theophany of glory Ch 2 Cf. 6:1 at Sinai Exod 19: 11, 19. Cp Ps 18:9.
3 RV mg. "quake." Mts will both likewise Isa 2:19; Ezek 38:19; Zech 14:4 + politically Rev 16:18; Isa 2:2
4 RV: "As when fire kindleth the brushwood + the fire causeth... The mountains will be as powerless to resist Yahweh as dead wood or water to resist fire.
5 See Note. Isa 63:12
6 Deut. 10:21. 2 Sam 7:23.
7 These come from revelation not from natural sight as Paul reveals in his exhortation. 1 Cor. 2:9. Yahweh works for the benefit of His people Isa 64:3-4; Ch 63:9; See 63:11.
8 Exod. 32:24; 2 Sam 12:22. Heb 4:16.
9 Ps 37:24; 118:21. Phil. 4:11.
10 And therefore suffer. ie working righteousness etc.

5 THE CAUSE OF SUFFERING 6-7.

12 RV: "We are all become as one that is unclean." Cp Lev 5:2. Rom 7:18, 24.
13 Rom. 10:1-6.
14 A menstruous cloth - to be disposed of Isa 30:22 Lam. 1:17. Pollutes so as to be set aside Lev. 15:19-22
15 Sin destroys spiritual vitality Ps. 90:5-6.
16 Like withered Autumn leaves driven before the wind.
17 A hyperbole like Ps 14:1-3 expressing the appearance of things. 18 Isa. 27:5; 56:4. This is more than mere prayer; it is earnest, intense, "effectual fervent"

prayer Jam. 5:16 on the part of one who fully realises the needs of a situation. Consider the ferventness of Christ's prayer. Heb 5:7
19 Isa. 57:17; 59:2. Deut 32:19-25.
20 RV mg: "have delivered us into the power of..." "they became dominated by sin and are given up to its influence Rom 1:24, 26, 28.
"melted" - to release to; to knot together. Not to be completely consumed as one.

919 Inconsistencies Cp Rom. 2:17-24.
16 A symbol of anger. Ps. 18:6
17 Cp Jer. 7:20; 17:27; Deut 32:22
18 In His book: Isa. 4:2-4. Ezek 11:9; See also the Song of Witness against Israel. Deut 31:28-29. Deut 32.
19 He will testify against them in judgment Cp. Ps 50:3

6 AN APPEAL THAT YAHWEH SHOULD NOT ABANDON HIS CHILDREN. VV 8-12.

21 YAHWEH Cp Name + Note Isa 9:6
22 Through the moulding influence of Divinely controlled circumstances Cp Isa 48:17; 60:21; 2 Cor. 4:6-7. Eph. 2:10.
23 RSV: "exceedingly angry."
24 He pleads on the basis of kinship - as Yahweh's sons Isa. 63:8, 19 Character of such Ps. 79:13; 119:94.
The Assyrians took Jerusalem in the time of Manasseh, 2 Chr. 33:11-12 in contrast to the deliverance in time Hezekiah
25 The centre of Divine worship See 2 Chr. 33:1-5. But see 11:9. 62:11.
26 SHEMÂMÂH from SHÂMEM - to stun, grow numb Cp 2 Ki 21:16
27 RV "is burned with fire." Primary application to Manasseh. 2 Chr. 33:19
28 The beauty of its courts + old buildings.

= CHAPTER 65 (see top 919) =

YAHWEH'S ANSWER TO HIS PEOPLE'S SUPPLICATIONS. 1-16

WHY YAHWEH CALLED GENTILES vv. 1-7.

1 Paul states that in this statement Isaiah was "very bold" in revealing that Gentiles would be called of Yahweh. "sought" DÂRASH - to tread, frequent + in Niphal, as here, to gain access
2 MÂTSÂ' - to come forth, to appear to exist. Paul: made manifest."
3 BÂQASH - To search out, strive after - particularly in worship or prayer.
4 Yahweh responded in mercy. There is a sense of eagerness in the response Cp Isa. 30:18 + 1 Pet. 3:20
5 This is in answer to the claim of Israel. Cp Exod 19 Cp Isa 63:15-19; 64:7; 63:19. But privilege brings responsibility Isa 41:9 - and this will be obvious in the Age to come.
6 In invitation or entreaty. Prov 1:20 Cp. 1 Pet 3:20
7 Paul renders this: "a rebellious + gainsaying people" - i.e. non-persuasive and argumentative.
8 In their very religious services. Cp Isa 58:3-5; 1:10-20.
9 They worshipped not to please Yahweh but to satisfy self. Such worship very common.
10 Heb.: "broods" Cf. Exod 20:26 They imitated Heathen others and worshipped in a way that regarded flesh. Cp Jer 19:4; 32:35; 2 Ki 23:10, 13.
11 Remain defiled. Num. 19:11, 16 or consult the dead. Deut. 18:11. Isa 8:19.
12 LIYN - To stop (usually overnight). Str.
13 NETSOOREEM - Safe places caverns etc. from NÂTSAR - to guard, protect. In the Temple of Esculapius, it was customary for the sick and infirm, who came there to be cured, to sleep in such secret places.
14 Gideon Lev. 11:7
15 In spite of these shocking and hypocritical

A SEED OUT OF JACOB V.9.
Consider the following promises:
Lev. 26:20-22; 11:11-16; 27:6. Jer. 31:31-40; Ezek. 36:8-15, 24; 37:21-28; 34:25-31; Amos 9:11-15; Obad. 17, 21; Zeph. 3:10; Zech. 10:6-12.

THE GOD OF TRUTH V.16
Elohai Amen - Mighty Ones of faithfulness being all of that principle faith - "without which... Heb 11:6 Christ is the Amen, and there in him are the multitudinous (Elohim) Amen. See p. 290.

THINGS PROMISED
- Happiness V.19
- Longevity V.20.
- Security V.22
- Prosperity V.21.
- Satisfaction Vs 23-23.
- Fellowship V.24
- Peace V.25.

20 For the expression cp. Lk 6:36. Ps 79:12.

21 2 Ki 17:41. Hos. 4:13; Ezek 6:13

22 Rotk. "Reproached" - as did Rabshakeh with lying words. Isa. 37:4, 23-24.

WHY ISRAEL WILL BE SAVED. Vs 8-10.

23 The searching husbandman finds a good cluster of grapes among those that are rotten or withered.

24 AL-TASCHITH - The heading to the pleading Ps'alms (Ps. 57, 58, 59). (Rt. not. SHACHATH - bring to ruin). Cp Amos 9:11. A remnant saved. Zech 13:9. Rom. 11:26. Isa. 59:20-21. Cp. Ezek. 20:22.

25 Note the plea Isa. 63:17 and the response Isa. 65:9, 11, 16. There will be those who remain.

26 The remnant that will return. Isa. 10:20-22 and who through trouble, will be restored like Jacob. Cp Isa. 27:6; 29:22

27 Exod. 30:13. Jer. 32:17-26. Luke 19:12-27; Amos 9:11

28 YARASH: To occupy by driving out previous tenants and possessing in their place - Str.

29 Cp Ezek. 38:8, 21; 39:2, 4. An ensign lifted up. Isa. 18:3. A voice proclaimed. Isa. 52:7. King enthroned. Ps. 24:7-10. Yahweh's declaration. Ps. 87:1.

30 The elect according to grace. Rom. 11:5-7. The triad of God. Gal. 6:16. Cp Isa. 65:15, 22.

31 YA'ALEH. See Note 28.

32 Rotk: "for." Instead of a likeness. Cp Isa. 39:4; 55:2. - providing the animals for the sacrifices of the Temple.

33 Cp Mic. 2:11.

34 The approach to the Temple. Cp Deut. 31:11, Ezek. 38:11.

THE REBELS PURGED OUT Vv. 11-16.

35 RV: "But ye that forsake Yahweh..." Cp Josh. 24:20; Jer. 17:13.

36 The theocracy centred in the Temple and representative of the whole land. Cp Isa. 2:2; 11:9; 56 7:57-63; Isa. 65:25; Ps. 132:13.

37 Rotk: "for Fortune." God was the god of good fortune. Josh. 11:17 Heb. GAD = fortune

38 Rotk. RV = Destiny. Babylonish gods purporting to tell future events. Cp Isa. 44:24-26.

39 There will be careful discrimination. Cp Zech. 13:9. Amos 9:9. A play on words MANAH - To weigh out, number. RV: "I will destine"

40 This is the Fortune they shall worship

41 Note the loving condescension of Yahweh. Cp 2 Chron. 36:15-16. and the reason why He ultimately

(a) Jer. 16:18. Ezek. 11:21.
b Ps. 79:12.
c Cp. Deut. 28:37.
d ver. 9.
e Ex. 20:5.
f ch. 62:2.
g Ezek. 18:6.
h Job 34:24.
i Cp. Ezek. 20:27.
k Ps. 72:17. Jer. 4:2.
l Rev. 3:12.
m ch. 19:18.
n Ps. 102:8.
o Job 11:16.
p Joel 2:14.
q ch. 66:22. 2 Pet. 3:13.
2 Heb. come upon the heart. (Gen. 2:7)
r ch. 30:19.
s Ps. 69:35.
t ch. 26:4.
(u) ver. 15. Mat. 24:22.
x Cp. Jer. 31:7.
y ch. 33:9 & 35:2.
z ch. 62:5.
a Cp. Mic. 7:14.
(b) Josh. 7:26.
c ch. 35:10.
d Josh. 24:20.
e ver. 25. ch. 57:13.
(f) Ezek. 23:41. 1 Cor. 10:21.
(g) Or, Gad.
h Cp. Gen. 30:11.
i Cp. Jer. 31:17.
k Prov. 23:30. Jer. 7:18.
(l) Or, Meni.
m Eccles. 8:12.
n Ezek. 28:26. Amos 9:14.
(o) ch. 50:2 & 66:4.
p ch. 62:8.
Jer. 31:5.
q Ps. 92:12.
(r) Heb. shall make them continue long, or, shall wear out. Job 21:13.
s Ps. 90:17.
t ch. 49:4.
(u) Cp. Deut. 28:41.
v Ps. 78:33.
w ch. 61:9.
x Job 5:25.
y Ps. 32:5.
z Mat. 8:12.
(a) Heb. breaking.
b Dan. 9:21.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

(c) Jer. 16:18. Ezek. 11:21.
b Ps. 79:12.
c Cp. Deut. 28:37.
d ver. 9.
e Ex. 20:5.
f ch. 62:2.
g Ezek. 18:6.
h Job 34:24.
i Cp. Ezek. 20:27.
k Ps. 72:17. Jer. 4:2.
l Rev. 3:12.
m ch. 19:18.
n Ps. 102:8.
o Job 11:16.
p Joel 2:14.
q ch. 66:22. 2 Pet. 3:13.
2 Heb. come upon the heart. (Gen. 2:7)
r ch. 30:19.
s Ps. 69:35.
t ch. 26:4.
(u) ver. 15. Mat. 24:22.
x Cp. Jer. 31:7.
y ch. 33:9 & 35:2.
z ch. 62:5.
a Cp. Mic. 7:14.
(b) Josh. 7:26.
c ch. 35:10.
d Josh. 24:20.
e ver. 25. ch. 57:13.
(f) Ezek. 23:41. 1 Cor. 10:21.
(g) Or, Gad.
h Cp. Gen. 30:11.
i Cp. Jer. 31:17.
k Prov. 23:30. Jer. 7:18.
(l) Or, Meni.
m Eccles. 8:12.
n Ezek. 28:26. Amos 9:14.
(o) ch. 50:2 & 66:4.
p ch. 62:8.
Jer. 31:5.
q Ps. 92:12.
(r) Heb. shall make them continue long, or, shall wear out. Job 21:13.
s Ps. 90:17.
t ch. 49:4.
(u) Cp. Deut. 28:41.
v Ps. 78:33.
w ch. 61:9.
x Job 5:25.
y Ps. 32:5.
z Mat. 8:12.
(a) Heb. breaking.
b Dan. 9:21.

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. (the PLAIN - from Joppa to Carmel)

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

refused to hear. But cf. Isa 58:9.

42 In My presence, in the Temple Cp. Ezek. 43:7-11.

43 Cp Mt. 5:6. Cf. Amos 8:11.

44 Their spirit would be broken and crushed under the weight of calamities that would come upon them.

45 Cp Deut. 28:37; Zech. 8:13.

46 BACHIYR - Elect Cp V. 9

47 Instead of the Seed of Jacob v. 9 they will be converted and receive the name of Israel. - A prince with Elohim naming upon them the Name of Yahweh. Amos 9:12.

48 Invoke blessing on himself by his conduct. Cp Num. 6:24-27.

49 The God of the Amen (faithfulness) - Certainty. Cp 2 Cor. 1:20; Rev. 3:14; 1:18 He keeps covenants promise.

50 To swear in His context is to give allegiance to.

51 Thus demonstrating His faithfulness. Ezek. 36:22

THE NEW HEAVENS AND NEW EARTH 17-25

52 Deut. 32:1. Ps. 102: 25-27. 51:6. 66:1. Isa. 2:12. 4:2-6. Joel 2:30. Nah. 2:6.

53 Cp Ps. 12:1-6. 42:10-12. 48:13. 49:13; 51:11; 52:7-10. 66:10-14. Response 61:10

54 Isa. 62:11-5; Jer. 31:41; Zeph. 3:17

55 Isa. 25:8; 32:10; 51:3, 11; 60:20; Jer. 31:12. Rev. 7:17; 21:4.

56 Rotk: "There shall be thenceforth no more..."

57 Rotk: "A youth. One dying a hundred years old will be accounted but a youth. To die at that age will be premature & will be considered either as dying in youth or cut off by special judgment.

58 Security and permanent enjoyment. Cp Isa. 62:8-9. Jer. 32: 44. Lev. 26:16. Deut. 28:30, 33.

59 They shall not be prematurely cut off or rejected therefrom.

60 It is claimed that only disease or accident can destroy a tree Cp V. 20.

61 Cp Mg. Derive full satisfaction therefrom.

62 Cf. Isa. 49:14; 54:1.

63 Children.

64 Cp Isa. 61:9. Jer. 31:17. See also Ezek. 47:22-23; 44: 9; 66:5. Cp Ch. 58:9. In view of their attitude to Him, He will anticipate their needs & supply them.

67 Isa. 2:4; 11:9. Mic. 4:3

68 V 11. Ezek. 43:11-Zech. 8:13; 14:20-21.

CHAPTER 66.

CONCLUDING CHA... ENCE, WARNING, PRO... ISE

EXTERNAL GLORY IN... SUBSTITUTE FOR INW... WICKEDNESS. Vv 1-4

1 He thus asserts his ... al majesty, supreme ... authority. Ps. 94:1. No ... ly house is sufficient ... contain His glory. Cited ... 5:34-35. Cited at great ... length by Stephen Acts 7 ... 2 Where is one adequate ... to My glory. Cp 1 Kgs. ... 27. 2 Chr. 6:18. Thus Solo... the builder, expressed ... same thought.

3 RV = "will build." "can build." The ... 1 2 Cor. 6:16-18 as the ... taught. Lev. 26:12.

4 Not in an external ... ing in the absence ... hearts of the people ... Temple merely symbolic ... the place of rest. 2 Sam. ... 6:2 Chr. 6:41. Ps. 132:8 ... to be properly manifested. Heb. 4:1-11.

5 The Temple in Jeru... lem is but a symbol ... of the great makers ... of the Universe ... of materials He supplies ... pleting to a nobler ... spiritual Temple. Eph. ... 6 Have regard Cp ... 4:5. Exod. 2:25. ... humble heart + con... spirit provide an ... ent foundation for ... which spiritual ... Tenacity (avarice) ... cast-down, afflicted ... humble. Mt. 5:3.

8 Abraham believed ... Heb. 11:6. Cp Ps. ... 126 9:14. Cf. Nah. ... 1:11. Isa. 5:12 32:6.

9 The hatefulness ... sin with out a ... converted heart. ... of Isaiah this feel... humble apothecary ... asseth. Cp Ch. 1:11-

10 This was actua... 2 Kg. 21:16. It is ... that Isaiah thus ch... 1:17.

11 So abominable ... the price not to ... also Temple Deut. ... 22. 2 Pet. 2:22.

12 Often bloodle... Isa. 1:11.

13 Cp Mg. See Ac... 28:9.

14 Ta'aluni (Ta... Caprice (as a ... ing on) Str. flu... sin vexation

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER 66.

The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have an holy church.

THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? 2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word. 3 He that killeth an ox *is as* if he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. 4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

THE BOOK OF THE PROPHET JEREMIAH.

CHAPTER 1.

1 The time, 3 and the calling of Jeremiah. 11 His prophetical visions of an almond rod and a seething pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

THE words of Jeremiah the son of Hilkiah, [d] of the priests that *were* in [e] Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of [i] Josiah the son of Amon king of Judah, [k] in the thirteenth year of his reign.

3 It came also in the days of [l] Jehoiakim the son of Josiah king of Judah, [p] unto the end of the eleventh year of [q] Zedekiah the son of Josiah king of Judah, [b] unto the carrying away of Jerusalem captive [c] in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I [f] formed thee in the belly [r] I knew thee; and [h] before thou camest forth out of the womb I sanctified thee, *and* I [s] ordained thee a prophet [t] unto the nations.

6 Then said I, [m] Ah, Lord GOD! behold, I cannot speak: for [n] I *am* a child.

7 ¶ But the LORD said unto

[a] ch. 27. 1.
[b] ch. 59. 4.
[2] Or, *coaches.*
[c] Jer. 25. 33.
[d] Cp. Rev. 19. 21.
[e] ch. 65. 3.
[3] Or, *one after another.*
[f] Ezek. 8. 11.
[g] ch. 65. 4.
[h] Lev. 11. 29.
[i] ch. 61. 6.
[j] Esth. 9. 28.
[k] ch. 65. 27.
[m] ch. 65. 2.
[n] ch. 53. 10.
[o] Ps. 86. 9.
[p] Luke 2. 34.
[4] Or, *Zech. 14. 16.*
[5] Heb. *from new moon to his new moon, and from sabbath to his sabbath.*
[r] ch. 45. 20.
[s] 1 Kin. 10. 22.
[t] Ps. 65. 2.
[u] Gen. 10. 5.
[x] Cp. ch. 34. 3.
[y] Mal. 1. 11.
[z] Cited Mark 9. 44.
[a] ch. 14. 2.
[b] ch. 49. 22.
[c] ver. 15, 16.
[d] Rom. 15. 16.
[e] Dan. 12. 2.

[g] 2 Kin. 24. 18.
[h] ch. 52. 12.
[i] 2 Kin. 25. 8.
[k] Ezek. 1. 3.
[l] ch. 29. 27. 1 Chr. 6. 60.
[m] Is. 44. 2, 24.
[n] Ex. 33. 12. 1 Cor. 8. 3.
[o] Judg. 13. 5. Luke 1. 15.
[p] 2 Kin. 22. 1
[6] Heb. *from new moon to his new moon, and from sabbath to his sabbath.*
[q] ver. 20. ch. 25. 15.
[r] ch. 25. 3.
[s] Ex. 4. 10. Is. 6. 5.
[t] Cp. 1 Kin. 3. 7.
[u] 2 Kin. 23. 36.
[v] ch. 39. 2.

16 For by fire and [a] by his sword will the LORD [b] plead with all flesh: and [c] the slain of the LORD shall be many.
17 They that sanctify themselves, and purify themselves [e] in the gardens [3] behind one tree [f] in the midst, eating swine's flesh, and the abomination, and [h] the mouse, shall be [i] consumed together, saith the LORD.
18 For I *know* their works and [m] their thoughts: it shall come, that I will gather all nations and tongues; and [o] they shall come, and see my glory.
19 And I will set [p] a sign among them, and I will send [r] those that escape of them unto the nations, *to* [s] Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* [u] the isles afar off, that have not heard my fame, neither have seen my glory; and [v] they shall declare my glory among the Gentiles.
20 And [a] they shall bring [b] all your brethren [d] *for* an offering unto the LORD out of all nations upon [g] horses, and in chariots, and in [2] litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel [c] bring an offering in a clean vessel into the house of the LORD.
21 And I will also take of them for [g] priests *and* for Levites, saith the LORD.
22 For as [k] the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so [m] shall your seed and your name remain.
23 [q] And it shall come to pass, *that* [4] from one new moon to another, and from one sabbath to another, [5] shall all flesh come to worship before me, saith the LORD.
24 And they shall go forth, and look upon [z] the carcases of the men that have transgressed against me: for [a] their worm shall not die, neither shall their [c] fire be quenched; and they shall be [c] an abhorring unto all flesh.

[1] Heb. *Minchah*, a gift, a sacrifice, a present. Usually voluntary = bloodless, including fine flour.

[7] An eternal warning seen by all people, hence not OT imagery. Cp. Hell.

JEREMIAH'S TIMES

"It was Jeremiah's lot to prophesy at a time when all things in Judah were rushing down to the final and mournful catastrophe, when political excitement was at its height, when the worst passions swayed the various parties; and the most fatal counsels prevailed .... to see his own people whom he loved with the tenderness of a woman, plunging over the precipice into the wide, yet terrifying ruin" — Dr. moorehead.

CENTRAL THEME "I will punish - I will restore. Whilst failure through sin, there shall be final triumph through the love of God. Though there is wrath to the full there is

922 JEREMIAH HIMSELF

Was timid and retiring Ch 1:6 Was deeply sympathetic and with an intensity of feeling lived, felt and suffered in his message (Cp Ch. 9:1-4. 3:9. 4:19 ♦ 5. He entered into the feelings of both Yahweh and the people. His sympathy with the people was such that he could almost plead against the threatened chastisement as too severe (Ch. 4:10, 19, 20. 10:23-25. 14:7-9, 19-22). But there come a change as he found the people refused to repond. He found them stubborn, he suffered their derisive mockery, discovers their

THE MAN OF SORROWS AND ACQUAINTED WITH GRIEF. – Points of identification with Christ. Cp Col 1:18

Ministered 40 yrs before destruction Jerusalem. Wholesale denunciation of error Ch.1:16.–Mat.23; Jhn 6:26.
Foreknowned like Christ Ch 1:5. – Jhn. 17:3. Would prevail against people Ch.1:19.–Acts 5:30-31.
Under Divine protection. Ch 1:8 – Jhn 16:32; 19:11. Warns Jerusalem. Jer. 4:14-17. Mat. 23 37-39.
Yahweh's words in his mouth Ch.1:9 – Jhn 7:16. 12:49 Denunciation of leaders Ch.5:30-31. Mat. 23

Confirms the covenant – Travels Judea preaching the Olive branch about to be broken. – Treated as Sheep to slaughter – rejected by his own ... his time

JEREMIAH: MAN OF SORROWS AND ACQUAINTED WITH GRIEF

THE PROPHET

Unlike most of the prophets, Jeremiah introduces himself. • He was a priest by birth 1:1. • He was called to his ministry at an early age 1:6, but was reluctant to take the service, pleading his youth, inexperience & deficiency of speech as an excuse 1:6. • In answer he was told that he was marked out before birth 1:5. • He then officially received the Divine appointment, authority and commission 1:9-10. • The ministry was a difficult one. He had to proclaim a stern message of rebuke and warning, one that cost this tender-hearted and truly patriotic man of God much sorrow and many tears 9:1; 13:17; 14:17; Lam. 2:11, and wrung his heart. • Whereas Isaiah prophesied of the suffering servant of Yahweh, Jeremiah fellowshipped his sufferings. He lacked the comfort of a wife, for he was commanded not to marry 16:1-2. He received bitter opposition from the people. His own family 12:6, and his home-town acquaintances 11:18-23 conspired against him. The people of Jerusalem rejected his message 18:18. He was taken into custody, beaten, and placed into stocks 20:1-3. Released, he was assaulted and almost killed 26. He was imprisoned several times 37:11-15; 38. On the fall of Jerusalem, he was released by Nebuchadnezzar, and given choice of staying in the land, or of an honored position in exile. He remained to assist the new governor, but on the assassination of Gedaliah by Ishmael 41:1-4, he was compelled against his will to accompany the refugees to ~~Jerusalem~~ Egypt. • Tradition says that he met his death there by stoning after a ministry of forty years.

THE BOOK "Thus saith Yahweh" occurs 420 times

• See Notes Ch.1. p. 933 etc. The book is a combination of history, biography, and prophecy; but it is not written in chronological order. Among other things in that:
• It records that the Ark will have no place in restored Israel 3:16.
• It uses the phrase: "rising up early and speaking" some 11 times 7:13, 25; 11:7; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4 though it is only used once outside of Jeremiah 2 Chr. 36:15. written after Jeremiah.
• It refers to impending judgment as "the time of visitation 8:12; 10:15; 11:23; 23:12; 46:21; 48:44; 50:27; 51:18. Jeremiah was as Yahweh's priest inspecting the leprous house of Israel Lev. 14:34-38.
• Dramatic terms are used constantly. "Forsake" and "forsaken" occur 24 times, "backsliding" or "backslider" 13 times; "return" 47 times.
• It is a book of outstanding exhortation: warning against forsaking a fountain for a broken cistern 2:13; against mere external reformation 2:22; false claims of peace 6:14; appeal to return to the old paths 6:16. Lost opportunities 8:20; What to glory in 9:24; need of regeneration 11:13; Yahweh a stranger 14:8; Premature decay 15:9; the word absorbed by Jeremiah 15:16; its power 23:29; condition of heart by nature 17:9; Yahweh Tzidkenu 23:6; conversion of Israel 24:7; 31:31-34; Yahweh's appeal 31:3; 44:4.
• It draws on unusual expressions: "the generation of his wrath" 7:29; their shameless sin described as "neither could they blush" 6:15; 8:12.
• Note the prophet's prayers: 1:6; 4:10; 12:1-4; 14:7-8; 44:11, 25; 15; 17:13-18; 18:13-18; 20:7; 32:16-25.

ANALYSIS

I JEREMIAH'S CALL + COMMISSION Ch.1:1-19

1 The Prophet + His Period of Ministry . . . 1-3.
2 His Call . . . 4-8
3 Authorisation . . . 9-10
4 Divine Encouragement . . . 11-19.

II IN JUDAH: BEFORE THE FALL OF JERUSALEM Ch.2:1 – 35:19

A PROPHECIES GENERAL AND UNDATED 2-20

1 YAHWEH'S MEMORY: ISRAEL'S FORGETFULNESS Ch.2:1-35.

1 Israel's Early Promise + Solemn Covenant . . . 2:1-4.
2 Yahweh's Faithfulness Despite Provocation . . . 5-8
3 The Enormity of Israel's Sin . . . 9-11
4 The Cause of Her Present Sufferings . . . 14-19.
5 The True Character of the Nation Despite Josiah's Reformation . . . 20-30
6 Judah Following the Way of Apostate Israel . . . 31-35.
7 Yahweh's Rejection of the Apostate Nation
8 The Reason: Spiritual Adultery . . . Ch.3:1-5.

2 GOOD NEWS FOR THE PENITENT Ch.3:6 – 4:2

1 Judah More Guilty than Israel . . . 6-11.
2 Repentant Israelites To Be Invited to Return . . . 12-17.
3 The Latter-Day Response . . . 18.
4 The Terms of the Restoration . . . 19 – 4:2.

3 JUDAH'S PUNISHMENT INEVITABLE Ch.4:3 – 6:30

1 A Warning to Judah + Jerusalem . . . 4:3-8
2 The Extent of the Impending Destruction . . . 9-13.
3 True Inward Repentance the Only Hope . . . 14-18
4 Jeremiah's Deep Personal Concern . . . 19-22
5 The Utter Destruction of Judah Symbolised . . . 23-31.
6 Judah's Guilt of Perjury . . . 5:1-6.
7 Judah's Guilt of Spiritual Immorality . . . 7-9.
8 Judah's Guilt of Treachery . . . 10-18
9 Judah's Guilt of Spiritual Blindness . . . 19-24
10 Judah's Guilt of Fraud + Perverted Justice . . . 25-29.
11 The Widespread Involvement of Judah's Sins . . . 30-31
12 Judah's Enemies Encouraged to Attack . . . 6:1-8
13 Judah's Unashamed Depravity . . . 9-17.
14 The World to Witness Judah's Disgrace . . . 18-25.
15 Jeremiah As A Refiner of Silver to the Nation . . . 26-30.

4 JUDAH INDICTED AT THE TEMPLE GATE Ch.7:1 – 10:25

1 Mere External Religious Formalism Will Not Save . . . 7:1-7.
2 The Temple Will Be Treated As Was Shiloh . . . 8-16
3 The Apostasy of Judah Found in Streets of Jerusalem . . . 17-20
4 Thus Mere Ritualism Cannot Save . . . 21-28
5 Judah has Forgotten its Vows . . . 29-31.
6 Judah Shall Suffer In Tophet . . . 32 – 8:3
7 The Stupidity of Judah's Apostasy . . . 4-12.
8 Jeremiah's Deep Sorrow . . . 13-21.
9 Jeremiah's Desire for Isolation . . . 9:1-3.
10 The Incurable Evil of the Nation . . . 4-8.
11 The Punishment Decreed . . . 9-11
12 The Lack of Wisdom Deplored . . . 12-16
13 A Call for Wailing Women . . . 17-22
14 An Appeal to Glory in Yahweh . . . 23-24
15 Religious Formalism will Not Help . . . 25-26.
16 Idol-worship Ridiculed . . . 10:1-5
17 Yahweh's Greatness Contrasted . . . 6-16.
18 Judah to be Violently Ejected . . . 17-18.
19 The Wailing of Jerusalem: the Forlorn Mother . . . 19-22.
20 The Prophet's Prayer . . . 23-24.

5 THE BROKEN COVENANT 11:1 – 12:17.

1 Jeremiah Commanded to Proclaim Yahweh's Covenant . . . Ch.11:1-5.
2 He Tears Judah proclaiming the Message . . . 6-8
3 Proclaims the Apostasy of Judah . . . 9-10.
4 Warns that the Curse of the Covenant Will Rest on the people . . . 11-14
5 That the Olive Branches will be Broken Off . . . 15-17
6 He Becomes as a Lamb to the Slaughter . . . 18-19.
7 Prayer For Vindication . . . 20
8 Prayer Granted: Anathoth to be Punished . . . 21-23.
9 Prayer! How Long! . . . 12:1-4.
10 Is Warned of Family Opposition . . . 5-6.
11 Of Yahweh's Abandonment of Judah . . . 7-13.
12 Of an Ultimate Restoration . . . 14-17.

6 THE MESSAGE OF THE MARRED GIRDLE 13:1-27

1 The Sign of the Marred Girdle . . . 1-11.
2 The Sign of the Broken Wine Bottles . . . 12-14
3 The Humbling of Pride . . . 15-21
4 The Scattering of Judah . . . 22-27

7 MESSAGE CONCERNING THE DROUGHT 14:1 – 15:21.

1 Drought Conditions in the Land . . . 14:1-6
2 Jeremiah's Prayer for Relief . . . 7-9
3 Plea Rejected – Action Required . . . 10-12
4 False Prophets to be Punished . . . 13-16
5 Coming Effects of the Drought . . . 17-18
6 Further Plea By Jeremiah . . . 19-22
7 Plea Rejected . . . 15:1-9.
8 Jeremiah's Lament . . . 10.
9 Yahweh's Reply: He will be Protected But Judah Punished . . . 11-14.
10 Jeremiah Pleads the Cause of his People . . . 15-18
11 Instructed to Proclaim Yahweh's Case . . . 19-21.

8 THE SIGN OF THE UNMARRIED PROPHET 16:1-17:18

1 Jeremiah Forbidden to Marry, Mourn, Rejoice . . . 16:1-9
2 Punishment for that Generation Inevitable . . . 10-13.
3 Hope for a Future Generation . . . 14-15
4 Israel to be Purged through Suffering . . . 16-18
5 Gentiles to be Converted through Compulsion . . . 19-21
6 Judah's Sin Deprecated. Must be Punished . . . 17:1-4.
7 A Reminder of the Cursing + Blessing of Law . . . 5-8
8 The Deceitful Heart . . . 9-11
9 The Reliability of Yahweh . . . 12-13.
10 The Prophet's Prayer . . . 14-18

9 MESSAGE AT THE CITY GATE Ch.17:19-27.

1 The Sabbath: A Warning + A Choice . . . 19-27

10 MESSAGE OF THE POTTER + THE CLAY Ch.18:1-23

1 The Parable of the Marred Vessel . . . 1-10.
2 Judah's Contemptuous Rejection of the Warning . . . 11-12
3 The Enormity of Judah's Guilt . . . 13-17
4 Jeremiah Persecuted, Prays to Yahweh . . . 18-23.

11 MESSAGE OF THE BROKEN BOTTLE Ch.19.

1 The Prophecy by the Valley of Hinnom . . . 1-6.
2 The Contents of the Bottle Poured Out . . . 7-9.
3 The Bottle is Broken . . . 10
4 The Lesson Explained . . . 11-15.

12 THE RESULT OF JEREMIAH'S PROPHESYING 20

1 Jeremiah Imprisoned by Pashur . . . 1-2.
2 Pashur's Name Changed . . . 3-6.
3 Jeremiah's Complaint to Yahweh . . . 7-9
4 Jeremiah's Confidence in Yahweh . . . 10-11.
5 Jeremiah's Feelings in Prison . . . 14-18.

B PROPHECIES SPECIFIC AND DATED 21-39

1 TO ZEDEKIAH: JERUSALEM DOOMED Ch.21.

1 Zedekiah's Request . . . 1-2.
2 Jeremiah's Reply . . . 3-7.
3 A Way of Escape . . . 8-10.
4 The Cause of the Punishment . . . 11-14.

2 AT THE PALACE OF JEHOIAKIM Ch.22:1 – 23:8

1 The King Warned of his Folly . . . 1-5.
2 Punishment Threatened . . . 6-9.
3 Lamentation for Jehoahaz . . . 10-12.
4 Jehoiakim's Ignominious Death Predicted . . . 13-19

---

1 Cor. 13:4, 7 "Every prediction of coming judgment is soaked in tears; every pleading is punctuated with sobs" (Baxter)

He was completely faithful. Though his sensitive nature shrank from the task set him, he continued it to the bitter end, feeling the pain of his message, yet determined to do the bidding of Yahweh though none should hearken Ch.11:1; Ch.7:27

Welfare, while they were doing the exact opposite. 2:13.

12 This is the lament of the prophets. Cp Mat. 2:10 Mk. 6:3

8:10 and turn their worshipers the same Ps 115:4 They become befooled in their imaginations Rom. 1:21

They become deluded by their delusions 2 Thes. 2:11 Perversion of

5 Jerusalem to be Bereft . . . . . 20-22.
6 Jechoniah's fate . . . . . 24-30.
7 Shepherds + flock punished . . . 21:1-2.
8 Flock Restored New Shepherds Appointed . 3-4
9 New King Established in Righteousness . 5-6.
10 Great Deliverance for Nation . . . 7-8.

3 BECAUSE OF THE PROPHETS. CH. 23:9-40.
1 Iniquity of the Prophets 9-10
2 The Year of Visitation Impending . . . 11-12
3 The Law of Jealousy Invoked 13-15
4 The People Warned to Discriminate between the Prophets 16-20
5 The Prophets Responsible for Arresting Wickedness . . . . . 21-27.
6 Exhortation to speak faithfully . . . 28-29
7 Yahweh's Rebuke of Prophets . . . 30-32
8 Mockers Rebuked 33-40

4 THE TWO BASKETS FIGS - AFTER THE DEPORTATION CH 24
1 The Symbol of Good + Bad Figs . . . 1-3.
2 Explanation of Good Figs 4-7
3 Explanation of Evil Figs . . . . . 8-10.

5 IMPENDING CAPTIVITY - 4TH JEHOIAKIM. CH 25.
1 Judah Rebuked For Not Hearkening . . . 1-7.
2 Seventy Years Captivity Impending . . . 8-11
3 Babylon Then Punished 12-14
4 Wine Cup of Fury Given to All Nations . . 15-29.
5 The Terrible Day of Yahweh 30-31
6 Shepherds and Flock Humbled . . . . 34-38.

6 BEFORE THE SANHEDRIN - EARLY REIGN JEHOIAKIM CH 26.
1 Jeremiah's Public Appeal in the Temple . . 1-7
2 Opposition of the Rulers and People . . 8-9
3 Accused Before the Sanhedrin . . . 10-11
4 Jeremiah's Bold Defence 12-15
5 Case of Micah Adduced in Support Jeremiah . 16-19
6 Jeremiah's Fearlessness Compared to Urijah . 20-23
7 Ahikam's Effective Support of Jeremiah . . 24.

7 YOKES FOR THE NATIONS - BEGINNING JEHOIAKIM CH 27.
1 Jeremiah to wear a Yoke as a Sign . . 1-2
2 Yokes are sent to surrounding Nations . 3-11
3 Later Zedekiah Advised to Submit . . 12-15.
4 Priests + People Warned Against False Prophets 16-18
5 Destruction of Temple Foretold . . . 19-22.

8 JEREMIAH CHALLENGED BY HANANIAH - ZEDEKIAH CH. 28
1 Hananiah's False Prophecy 1-11
2 Jeremiah's Spirited Reply . . . . . 5-9.
3 Hananiah's Bold Defiance 10-11
4 Jeremiah's Rejoinder 12-14
5 Hananiah's Death As Predicted . . . 15-17

9 JEREMIAH'S LETTER TO EXILES (1ST DEPORTATION) 29
1 Circumstances and Introduction . . . 1-3
2 Instructed the Captivity will be Protracted 4-7.
3 Warned Against False Prophets . . . 8-9.
4 Yahweh's Love Still with His People . . 10-14
5 Jerusalem Will Suffer Siege . . . . 15-19.
6 Second Letter: Against False Prophets . . 20-23
7 Shemaiah Denounced 24-29
8 His Death Predicted 30-32

10 HOPE IN THE END 30.
1 Full Restoration Promised 1-3
2 Accomplished Through Trouble 4-9
3 Assurances of Final Restoration . . . 10-17
4 The Nature of the Restoration . . . 18-22
5 The Preliminary Tempest 23-24

11 ALL ISRAEL TO BE SAVED CH 31.
1 Saved Out of Gentile Wilderness . . . 1-9
2 The Gentiles Invited to Witness Israel's Restoration CH
3 Rachel Shall Cease Her Weeping . . . 15-17
4 Ephraim to Confess Her Iniquity . . . 18-21
5 Vast Change in Zion 22-26
6 Yahweh To Be Vindicated 27-30
7 A New Covenant for Israel 31-34
8 The Guarantee Of Fulfilment 35-37
9 The City of the Future 38-40

12 JEREMIAH IN PRISON - 10TH ZEDEKIAH CH 32.
1 Jeremiah Imprisoned 1-5
2 He Purchases The Field of Hanameel . . 6-12
3 Recording the Purchase for the Future . 13-15.
4 His Prayer for Further Enlightenment . . 16-25
5 Yahweh's Reply: The Captivity Will Return 26-44

13 HOPE IN SPITE OF TRAGEDY CH 33.
1 The Revealer of Secrets Speaks . . . 1-3.
2 Future Forgiveness + Blessings for Israel . . . . . 4-9.
3 The Desolate Land to Flourish . . . 10-11.
4 The Branch of David to Rule . . . . 14-16.
5 A Royal Priesthood Set Up 17-18
6 The Certainty of Fulfilment . . . . 19-22.
7 Changed Status of the People . . . 23-26.

14 A MESSAGE OF DOOM. (BABYLONIAN SIEGE) 34
1 Jerusalem Shall Not Escape 1-7
2 Because It Is False To Its Oath . . . 8-11.
3 The People Have Profaned The Name . . 12-16.
4 Therefore the Sword Will Consume . . 17-22

15 THE RECHABITES FAITHFUL EXAMPLE CH 35.
(Days Jehoiakim).
1 The Rechabites Faithfulness Under Trial . . 1-11
2 Contrasted With Jews Faithlessness . . 12-15.
3 Judah to be Punished - Rechabites Saved. 16-19.

16 JEHOIAKIM'S REPUDIATION OF YAHWEH'S FINAL WARNING CH 36.
1 Jeremiah's Prophecies Recorded by Baruch . 1-4
2 Baruch Commanded To Read It to the People 5-8
3 The Reading of the Scroll 9-10
4 Micaiah Reports it to the Princes . . . 11-15.
5 The Princes Request to Hear the Scroll . 16-19.
6 The Burning of the Scroll . . . 21:9, 20-26.
7 The Scroll Re-written 27-28
8 Jehoiakim's Fate Predicted 29-31

17 THE CATASTROPHIC CRISIS (The Siege). CH 37.
1 Irresolute Rule of Zedekiah 1-2
2 His Appeal to Jeremiah . . . . . 3-4.
3 Egypt Advances - Chaldeans Withdraw to Attack . . . . . 5.
4 Zedekiah Warned the City Will Fall . . 6-10
5 Jeremiah Flees the City Imprisoned . . 11-15.
6 Zedekiah Seeks Audience With Jeremiah . 16-17
7 Jeremiah Seeks Zedekiah's Aid 17-21

18 JEREMIAH IN THE DUNGEON (SIEGE). CH. 38.
1 A Final Message: Safety Lies in Flight . . 1-3.
2 Flung into Dungeon: Accused of Sedition . 4-6.
3 Helped by Ebed-melech . . . . . 7-13.
4 Zedekiah's Final Interview: Advised to Capitulate 14-18
5 Jeremiah's Appeal: Safety Lies in Obedience 19-23
6 Jeremiah Sworn to Secrecy 24-28

19 THE CITY FALLS. CH. 39.
1 Summary of the Siege . . . . . 1-3.
2 Flight, Capture, Punishment of Zedekiah 4-7
3 Destruction of Jerusalem 8-10
4 Nebuchadnezzar's Kindness to Jeremiah 11-14
5 Assurance for Ebed-melech 15-18

3 AFTER THE FALL OF JERUSALEM
CH. 40:1 - 44:30. 1 THE FATE OF THE REMNANT.
1 The Babylonian Release Jeremiah . . 1-6.
2 Gedaliah Governor + Ruler . . . . . 7-16.
3 Ishmael Assassinates Gedaliah . . 41:1-2
4 Ishmael Slaughter of Pilgrims . . 41:4-7.
5 Ishmael's Flight . . . . . 8-10.
6 Johanan's Unsuccessful Attack on Ishmael 11-15
7 Johanan Retreats to Bethlehem . . . 16-18
8 Jeremiah's Message to the Remnant 42:1-22.
9 Jeremiah Compelled to Retreat to Egypt. 43:1-7.
10 First Prophetic Message: Nebuchadnezzar Will Invade Egypt . . . . . 8-13.
11 Second Prophetic Message: Consider Your Ways 44:1-10
12 Sinning will bring suffering . . . . 11-14.
13 The Jews Reject Jeremiah's Counsel . . 15-19
14 He Warns: their Apostasy the Cause of their Sufferings 20-23
15 Yahweh Vows To Punish 24-29
16 Egypt will be Invaded . . . . . 29-30.

4 PROPHECIES AGAINST THE GENTILES
CH. 45:1 - 51:64.

1 Introduction: Baruch Encouraged to write 45:1-5
2 Against Egypt (46:1-28) 46:1-28
a Defeat of Necho's Army (1-12)
b Doom of Egypt (13-26).
c Ultimate Restoration Israel (27-28).
3 Against The Philistines 47:1-7
a The Advance of Nebuchadnezzar (1-4)
b Philistia Overwhelmed (5-7).
4 Against Moab 48:1-47
a The Invasion by Nebuchadnezzar (1-5)
b Moab Urged to Flee (6-10)
c Desolation of Moab (11-25)
d Reason For The Judgment (26-30)
e Lamentation for Moab (31-39)
f The Destruction of Moab (40-46)
g The Restoration of Moab (47).
5 Against The Ammonites 49:1-6
a Their Violence To Be Severely Punished (1)
b Desolation of the Land (2-5)
c Ultimate Revival (6).
6 Against Edom. Complete Destruction . 49:7-22
7 Against Damascus 49:23-27
8 Against Kedar + Hazor 49:28-33
9 Against Elam 49:34-39
10 Against Babylon + Chaldea 50:1 - 51:64.
a Judgment on Babylon (1-4)
b Israel Released (4-8)
c Desolations Decreed on Babylon (9-10).
d Israel Sheep Restored (17-20)
e Ignominious Defeat of Babylon (21-32)
f Israel's Strong Redeemer (33-34)
g The Sword of Destiny on Babylon (35-40).
h The Irresistible Might of Babylon's Conqueror (41-46)
i Israel Avenged in Babylon's Fall (51:1-6).
j The Captives Desert Babylon (7-9).
k Yahweh's Vengeance on Babylon (10-13)
l Babylon's Idolatry Overwhelmed (14-18).
m Israel Becomes Yahweh's Weapon of Destruction (19-23)
n Babylon Likened to a Burnt Mountain (25-26)
o The city Taken (30-32).
p Israel's Complaint Against Babylon + Yahweh's Reply (33-37)
q The Completeness of Babylon's destruction (41-44).
r Leave Babylon Before it's too late (45-50)
s The Reproach of the Sanctuary Requited by the God of Recompences (51-56)
c Complete Annihilation of Babylon (57-58).
11 Public Reading of Prophecy of Babylon . . 59-64

5 CONCLUSION: JERUSALEM OVERTHROWN. CH 52.
1 Review of Zedekiah's Reign 1-3
2 The Siege of Jerusalem 4-5
3 Zedekiah's Attempted Escape + Punishment . . 6-11
4 The City Destroyed 12-16
5 The Captivity 17-23
6 The Temple Destroyed 17-23
7 Judah's Leaders Executed 24-27
8 Deportations By Nebuchadnezzar . . 28-30
9 Elevation of Jehoiachin By Evil-Merodach 31-34

FOR CHRONOLOGICAL SEQUENCE SEE INDEX UNDER "K"

His refusal to compromise Jer. 15:19.

39. Jer.

5 FRI
4:1

40 Afte
by id
did Godo

41 Heb.
Thus
Being fe
personal
Apostate

42 Jeh

43 from
Egypt Ex

6 YA
Ju

44 Ge

45 Zech

46 Ex

47 An

48 Ex

49 Ke

50

exterio
extremi
the thre

ance n
cate Jo
influen

C

the pro

Josiah's

would
fore th
ople.
2. Just
sig.
3 Jon
"Ae wh
exalts,
reets, w
swelled
son of

4 Ge
Amos 3
7-11. M
10.

5 Reign
2 Chr.

6 This w
commenc
ment of the people (not the
King) illustrates the Health of
Ch. 3:16, 18

7 Dethroned by Pharaoh Necho
after 3 months - ??

THE MAN
Ministe
Foreka
Under
Yahwe
hear th

14 Not so m
mind as a p
would comp
million unfa
protection
Christ. Cp V.

DIVINELY
15 This wa
a vision.

16 To preac
authority
destiny in
them.

THE SIGN
ALMOND

17 Heb. Sha
watcher."
from its e
as being
the trees
from the
winter.
18 Heb. She
play on w
'keeping wa
over my w
This was a
age for Jo
firming th
dah 2 Kings

THE SIGN
SEETHING

19 Babylon
boil over
ah.
These two
the pattern
prophecy
is athand
the north
destructio
20 A conf
the north
uchadnezz
2 34:1.
21 As the s
power and
Ch. 43:10

GET UP AN
22 Ch 46

JEREMI
degradin
ery to c
revenge,
11:19-20 -
His le
tion of
reputation
illation
1 Cor. 13
every p
He
shrank
end, fee
do the

CENTRAL THEME "I will punish - I will restore" as he found the people refused
Whilst failure through sin, pond. He found them stubborn,
there shall be final triumph through the love of ed their derisive mockery, du
God. Though there is wrath to the full there is thankless plots against his life, and

THE MAN OF SORROWS AND ACQUAINTED WITH GRIEF – Points of identification with Christ. Cp Ch 11:18-20

Ministered 40 yrs before destruction Jerusalem. Foreknowned like Christ Ch 1:5. – Jhn 17:3. Under Divine protection. Ch 1:8 – Jhn 16:32; 19:11. Yahweh's words in his mouth Ch 1:9 – Jhn 7:16. 12:49. Bear the reproach of men Ch 1:17. – Ps 69:20.

Wholesale denunciation of error Ch 1:16. – Mat 23. Jhn 6:26. Would prevail against people Ch 1:19. – Acts 5:30-31. Warns Jerusalem. Jer 4:14-17. Mat 23:37-39. Denunciation of leaders Ch 5:30-31. Mat 23. Visits Temple & proclaims den of thieves Ch 7:11. Mk 11:17. Cp P 933. See Notes. P 933

Confirms the covenant – Travels Judea preaching the Olive branch about to be broken – treated as sheep to slaughter – rejected by his own people – proclaims times Gentiles limited Ch 11:11.

Not so much a command as a promise. He would complete his mission under Divine protection as did Christ. Cp V. 18

me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and [b] whatsoever I command thee thou shalt speak.

8 [d] Be not afraid of their faces: for [f] I *am* with thee [g] to deliver thee, saith the LORD.

DIVINELY INSPIRED 9-10

This was evidently a vision.

9 Then [i] the LORD put forth his hand, and [k] touched my mouth. And the LORD said unto me, Behold, [l] I have put my words in thy mouth.

10 See, I have this day set thee [m] over the nations and over the kingdoms, [n] to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

To proclaim with authority Yahweh's destiny in relation to them.

THE SIGN OF THE ALMOND ROD Vs 11-12

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see [o] a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

Heb. Shaked – "The watcher" So called from its early blossom as being the first of the trees to wake from the sleep of winter.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see [q] a seething [r] pot; and the face thereof *is* [s] toward [t] the north.

Heb. Shoked – a play on words. Lit. keeping watch am I over my word "(Roth) This was a grim message for Josiah confirming that of Huldah. 2 Kings 22:15-17.

To prophesy – to blow Yahweh's bellows – bringing it to the boil.

THE SIGN OF THE SEETHING POT Vs 13-16

14 Then the LORD said unto me, [u] Out of the north an evil [s] shall break forth upon all the inhabitants of the land.

15 For, lo, I will call [a] all the families of the kingdoms [v] of the north, saith the LORD; and they shall come, and [b] they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And [d] I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Babylon ready to boil over on to Judah.

These two signs set the pattern of his prophecy: 1. The time at hand. 2. From the north will come destruction.

17 ¶ Thou therefore gird up thy loins, and arise, and [a] speak unto them all that I command thee: [c] be not dismayed at their faces, lest I [2] confound thee before them.

A confederacy of the north under Nebuchadnezzar Ch 25:9; 34:1.

As the symbol of power and conquest. Cp Ch 46:10. 49:38.

GET UP AND FIGHT 17-19

Cp Eph 6:12-14.

18 For, behold, I have [e] made thee this day a defenced city, and [h] an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

CHAPTER 2.

1 God, having shewed his former kindness, expostulateth with the Jews their causeless revolt. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the [1] ears of Jerusalem, saying, Thus saith the LORD; I remember [3] thee, the kindness of [p] thy youth, [q] the love of thine espousals, [r] when thou wentest after me in the wilderness, [s] in a land *that was* not sown.

3 [t] Israel *was* holiness unto the LORD, *and* [u] the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the LORD, [v] What iniquity have your fathers found in me, that they are gone far from me, and [w] have walked after [x] vanity, and [y] are become vain?

6 Neither said they, Where *is* the LORD [4] that brought us up out of the land of Egypt, [z] that led us through the wilderness,

Paronomasia (similar sounding words). Tehath = dismayed. "ahiteka" = dumay.

24 Cannot be broken down.
25 Cannot be breached or battered down.
26 Because all were guilty Cp Ch 5:30-31.

CHAPTER 2.

YAHWEH'S MEMORY – ISRAEL'S FORGETFULNESS Ch 2 – Ch 3:1-5.

A REVIEW OF ISRAEL'S SINS

Yahweh still loves His people – He expostulates on their ungrateful return for past goodness – shows that their wickedness has resulted in calamity – Concludes with an appeal to them to return.

ISRAEL'S EARLY PROMISE

1 Most public part of the city. Later the same prophecy was publicly read by Baruch. Ch 36:1-8

2 Chesed – piety favor. From a root to bow or acknowledge kend. "favor" Ex 2:17.

3 The acceptance of Mosaic Covenant was as a marriage contract Exod 24:6-8. Num 6:22

4 As a bride follows her husband to his tent. Isa 54:5-8.

5 A dedicated thing, of which the High Priest was the symbol Cp Exod 28:36. Jer 8:11. Marriage and priesthood are linked in Ezk 44:22. Both require separation, dedication, the husband rendering due benevolence or kindness to the bride. 1 Cor 7:3. the bride honoring the husband. 1 Pet 3:6.

Recalling the growth out of Egypt commemorated each harvest. Deut 26:1-11 note Vs 10

Like Achan who touched devoted thing. Josh 7:11, 19-21.

As firstfruits Israel belonged to Yahweh and must be either redeemed or destroyed. Exod 13:13.

Josiah extended some control in the ruined north as well as in the more favored south. 2 Chr 34:6, 9, 21.

YAHWEH KEPT HIS CONTRACT DESPITE PROVOCATION Vs 6-8

7 Avel = injustice. Where is a single act of injustice?

10 Ha-Hebel = The nothingness mere breath. The idols 2 Kg 17:15 which are nothing 1 Cor 8:10 and turn their worshippers the same Ps 135:18. They become befooled in their imaginations Rom 1:22.

They become deluded by their delusions 2 Thes 2:11-12 perversion of

JEREMIAH – A CHARACTER STUDY (Cont.)

923

degrading persecution, and that is driven by their cruel treachery to cry out that Yahweh will punish them – not in a spirit of revenge, but from a sense of outraged justice and Kindness. (Ch. 11:19-20. 18:18-23 20:10-12 32:16-23. 42:20-22)

His love for Yahweh and his fellowman resulted in the manifestation of patient perseverance in the face of the most ungrateful repudiation of his message. He bravely persisted despite the humiliation heaped on him by an unheeding people. Here was love. 1 Cor. 13:4, 7 "Every prediction of coming judgment is soaked in tears; every pleading is punctuated with sobs" (Baxter).

He was completely faithful. Though his sensitive nature shrank from the task set him, he continued it to the bitter end, feeling the pain of his message, yet determined to do the bidding of Yahweh though none should hearken Ch 11:19; Ch 7:27

intellect leads to perversion of conduct. They become false in believing, in thinking, in doing, and forbearing. Even in the midst of Josiah's reformation this vanity – induced by original false worship persisted. Error pervaded the whole life of the nation and the individual. They supposed they knew and honored Yahweh but were mistaken; they supposed they were doing His will and securing their own welfare, while they were doing and securing the exact opposite. 2:13.

12 This is the lament of the prophets. Cp Amos 2:16 Mic 6:3.

TAHPANES Jer 2:16. "In the eastern Delta, 12 m. north of Tell-el Mash Kuta, the mound known as Tell Defenneh is located on the Pelusiac branch of the Nile. Tell Defenneh is thought to mark the site of ancient Tahpanes." (Historical Geography of the Bible).

B The great lone wilderness called a "fearsome land" Isa. 21:1 "of trouble & anguish" Isa. 30:6.
14 An epithet of the Grave Job 10:22. Israel politically resurrected.

15. Deut. 11:10-12.
16. The consequence. Ch 4:26

17. Cp Mal. 2:7.
18 1 Sam. 2:12.
19 Lit Shepherds — The Kings and princes. Cp V. 26.
20. Cp V.S.

THE ENORMITY OF ISRAEL'S CONDUCT ONCE MORE STRESSED Vv 9-19.

The present generation repeats the errors of its fathers.
As he pleaded with their fathers through the prophets so he would plead with them that they might be without excuse.
27 Cilium in Cyprus to Kedar - the rough tribes of the Syrian desert - from West to East.
28 The heathen nations kept to their heathen gods - even if they did incorporate one another's worship. It was but a variation of the common superstition - but Israel had bartered Truth for Error that which was supreme value for that which was worthless.
24 Yahweh styled their Excellency Amos 8:7. They exchanged this for shame Ch 3:24 11:13.
25 Josiah headed these heavens which ultimately would be filled with fear then made desolate.
26 The teaching of Truth and its application = Fountain life Prov. 10:11 13:14 14:27. This with Yahweh Ps 36:9. He is Fountain because sustains quickens life Jer. 17:13. Cp. Ezek 4:16. Cp. Isa 2:3. Typically manifested Joel 3:18 Zech. 14:8 Ezek 47:1 Ps. 46:4. Cp Pool Siloam Isa. 8:6 with John 4:10. John 9:4 etc. Cp. with V. 18. Contrast Jer 6:10.
ISRAEL SUFFERS BECAUSE IT TURNED FROM YAHWEH Vv 19.

27 Jeremiah at times addresses himself to whole nation because a remnant still remained in north (Jer. 31:6).

through [a] a land of deserts and of [b] pits, through a land of [c] drought, and of [d] the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into [2] a plentiful country, to eat (l) the fruit thereof and the goodness thereof; but when ye entered, ye (m) defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and [e] they that handle the law knew me not: [f] the pastors also transgressed against me, and [g] the prophets prophesied by Baal, and walked after [h] *things that* do not profit.

9 ¶ Wherefore I [i] will yet plead with you, saith the LORD, and [z] with your children's children will I plead. See Note V. 23

10 [j] For pass [k] over the isles of [3] Chittim, and see; and send unto [l] Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, [4] which *are* yet no gods? but my people [m] have changed their glory for [n] *that which* doth not profit. — Cp 4:5

12 Be astonished, [o] O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; [p] they have forsaken me [q] the fountain of [r] living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant? *is* he a homeborn *slave?* why is he [s] spoiled?

15 [t] The young lions roared upon him, *and* [5] yelled, and they made his land waste: his cities are burned without inhabitant. — Cp 2 Kings 17:25.

16 Also the children of Noph and Tahapanes [6] have broken the crown of thy head.

17 Hast thou not procured this [u] unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now [v] what hast thou to do in the way of Egypt, to drink the waters of [7] Sihor? or [w] what hast thou to do in the way of Assyria, to drink the waters of [x] the river? [8] Euphrates. RSV

19 [y] Thine own wickedness shall correct thee, and thy [z] backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and [a] bitter, [b] that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not (c) transgress; when upon every high hill and under every green tree thou wanderest, [c] playing the harlot.

21 Yet I had planted thee (c) a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? Cp Deut. 32:32.

22 For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord GOD. Kathar - engraven

23 [d] How canst thou say, I am not polluted, I have not gone after Baalim? see thy way [e] in the valley, know what thou hast done: [9] *thou art* [f] a swift [g] dromedary traversing her ways;

24 [h] A wild ass [i] used to the wilderness, *that* snuffeth up the wind at (d) her pleasure; in her occasion who can [10] turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, [11] There is no hope: no; for I have loved strangers, and after them will I go.

[a] Mat. 12.43.
[b] ch. 18. 20.
[c] Is. 35. 1.
[d] ch. 13. 16. Job 3. 5.
[e] ver. 36. Is. 30. 1, 2.
[f] 1 Chr. 13. 5. Is. 23. 3.
[2] Or, *the land of Carmel.*
[g] ch. 4. 26.
[h] 2 Chr. 28. 16. Hos. 5. 13.
[i] Num. 13. 27. Deut. 8. 7.
[j] Gen. 31. 21. Is. 7. 20.
[k] Is. 3. 9.
(l) Lev. 18. 25. Cp. Ps. 78. 58.
[m] ch. 3. 22.
[n] Rom. 2. 20.
[o] Num. 5. 19.
[p] ver. 17.
[q] Eph. 4. 22.
[r] ch. 23. 13.
[s] ver. 11.
[t] Ezek. 27. 20.
[u] Ex. 20. 5, 6.
(3) Or, *serve.*
[v] Cp. Ezek. 5. 7.
[4] Or, *even to.*
[w] Gen. 10. 4.
[x] Is. 1. 22.
[y] Is. 60. 7.
(c) Is. 5. 2.
[z] Is. 37. 19. Gal. 4. 8.
[a] Ps. 106. 20. Rom. 1. 23.
[b] ver. 8.
[c] Deut. 4. 26. Is. 1. 2.
[d] Prov. 30. 12.
[e] ch. 7. 31. Ezek. 6. 3.
[f] ver. 27, 28. Judg. 10. 6.
[g] ch. 17. 13.
[5] Or, *O swift dromedary.*
[h] Is. 18. 2.
[i] John 4. 10.
[k] Is. 60. 6.
[6] Or, *O wild ass, &c.*
[7] Heb. *taught.*
(d) Heb. *the desire of her heart.*
[8] Heb. *become a spoil.*
[9] Or, *reverse it.*
[l] Is. 5. 29.
[10] Heb. *gave out their voice.*
[11] Or, *feed on thy crown.*
[12] Or, *Is the case desperate?*

26 As the thief is ashamed, even as Yahweh found His pleading with the nation was fruitless.
27 When the heat is abated. KJV: "When she is humbled." Cp Ps 141:6. Ps 34.
28 Restrain your ways lest you are taken into captivity quoted as per. Isa. 20:4.
29 The language of desperate sinners rejecting all restraint Cp Isa. 22:13.

924

28 [12] But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? all of you have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? also thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

28 He was Yahweh's first-born Exod. 4:22-23. but was brought into servitude because of apostasy Cp Ch 11:9.
29 Assyria, Babylon Jer. 4:17 50:17.
30 Memphis and Daphne - royal cities of Egypt.
11 "The form of the Hebrew verb seems to indicate some contemporary trouble; perhaps some plundering raids by an Egyptian army, which about this time was besieging the Philistine stronghold of Ashdod. (Herod. 2:157). 'The Egyptians are bruising (or crushing) thee' seems to be the sense; and so it is given by the Jewish commentator Rashi" (Expositor Bible).

32 Hath a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? also thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

32 He led Israel as a shepherd. Ps 80:1. Jer 31:9. but they wandered out of the way like an unruly flock of goats. Josiah's reform was on surface only.
33 There were evidently those who were advocating an alliance with Egypt Cp Isa. 30:1. They would find this policy as disastrous as Ahaz' Assyrian alliance had been earlier. V 36.
The Black River identified with the Nile and so rendered in RSV.
This despite the reformation of Josiah — so the prophet pleaded with the people.

THE TRUE CHARACTER OF THE NATION DESPITE JOSIAH'S REFORMATION 2:20.

Ignoring the Massoretic pointing RSV = "You broke your yoke etc." Israel has ever been a stubborn ox. See Note V. 2. Cp. James 4:4.
Natrum - a native salt called soap-earth and used for washing. The reference is to artificial means of effecting their cleansing.
Hinnom. Ch 7:31.
Their reform did not atone for their actions - it was not from the heart.
The prophet contemplates their fondness for false worship to the eagerness with which the dromedaries traverse the plain running in all directions. The impossibility of restraining those fleet animals when hurried away by the impetuous call of nature is represented as a parallel to that unbridled lust and eagerness with which Judah ran after their gratification for idolatry or spiritual adultery. V 20.
Cp Gen. 16:12. Unrestrained. Job 39:5-8.
Her lust. The time when female asses seek the males scenting them afar off. RSV: "in her heat".
When the heat is on nothing will deter her.
They know that

26 As the thief is ashamed
when he is found, so is the
house of Israel ashamed; they,
their kings, their princes, and
their priests, and their pro-
phets,
27 Saying to [d] a stock, Thou
art my father; and to a stone,
Thou hast [2] brought me forth:
for they have turned [3] *their*
back unto me, and not *their*
face: but [f] in the time of their
[g] trouble they will say, Arise,
and save us.
28 But [h] where *are* thy gods
that thou hast made thee? let
them arise, [i] if they can save
thee in the time of thy [k] trouble:
[l] for *according to* the number
of thy cities are thy gods, O
Judah.
29 [m] Wherefore will ye plead
with me? ye all have trans-
gressed against me, saith the
LORD.
30 In vain [n] have I smitten
your children; they received
no correction: [o] your own sword
hath devoured your prophets,
like a destroying lion.
31 ¶ "O generation, see ye the
word of the LORD. [p] Have I
been a wilderness unto Israel?
a land of darkness? wherefore
say my people, [q] We are lords;
we will come no more unto
thee?
32 Can a maid forget her or-
naments, *or* a bride her [r] attire?
yet [s] my people have forgotten
me days without number.
33 Why [t] trimmest thou thy
way to seek love? [u] therefore
hast thou also taught the
wicked ones thy ways.
34 Also in thy skirts is found
the blood of the souls of the
poor innocents: [v] I have not
found it by [7] secret search, but
upon all these.
35 Yet thou sayest, Because
I am innocent, surely his anger
shall turn from me. Behold,
[w] I will plead with thee, because
thou sayest, I have not sinned.

[d] ch. 31. 22.
[2] Prov. 24. 21.
[3] Is. 30. 3.
[f] ch. 3. 9.
[g] 2 Sam. 13. 19.
[2] Or, *begotten me.*
[3] Heb. *the hinder part of the neck.* ch. 18. 17.
[f] Judg. 10. 9.
[g] ch. 11. 12.
[h] Deut. 32. 37.
[i] Is. 45. 20.
[k] Heb. *evil.*
[l] Heb. *saying.* Judg. 10. 2.
[m] Deut. 24. 3. Cp. Is. 62. 5.
[n] ch. 11. 13. Is. 2. 8.
[o] Cp. ver. 23.
[p] ver. 2, 9. Ps. 106. 38.
[q] ch. 2. 20.
[r] ver. 7, 12. 2 Chr. 30. 6.
[s] Is. 1. 5.
[t] ver. 21. Num. 23. 3.
[u] Neh. 9. 26. 2 Chr. 36. 16.
[v] Gen. 38. 14. Prov. 23. 28.
[w] Cp. Deut. 32. 5.
[x] ver. 5.
[6] Heb. *We have dominion.* Cp. Ps. 12. 4.
[y] Hos. 11. 12.
[z] ch. 14. 22. Lev. 26. 19.
[a] Job 29. 23.
[b] Ezek. 3. 7.
[c] Is. 3. 20. Cp. Is. 61. 10.
[d] ch. 6. 15.
[e] Deut. 32. 18. Ps. 106. 21.
[f] ch. 7. 3.
[g] Prov. 2. 17.
[h] ch. 2. 2.
[i] ch. 5. 2.
[k] ver. 12. Ps. 103. 9.
[l] 2 Kin. 21. 16. Ps. 106. 38.
[7] Heb. *digging.* Ex. 22. 2.
[m] ver. 8, 11.
[n] ch. 2. 20.
[o] ver. 9. Is. 59. 4. Prov. 28. 13.
[z] 1 John 1. 8.

36 [a] Why gaddest thou about
so much to [b] change thy way?
[c] thou also shalt be ashamed of
Egypt, as thou wast ashamed
of Assyria.
37 Yea, thou shalt go forth
from him, and [d] thine hands
upon thine head: for the LORD
hath rejected thy confidences,
and thou shalt not prosper in
them.

CHAPTER 3.

1 God's great mercy in Judah's vile whoredom. 6 Judah is worse than Israel. 12 The promises of the gospel to the penitent. 20 Israel reproved, and called by God, maketh a solemn confession of sins.

[k] THEY say, [k] If a man put
away his wife, and she go
from him, and become another
man's, shall he return unto her
again? shall not that [2] land be
greatly polluted? but thou hast
[3] played the harlot with many
lovers; yet [4] return again to
me, saith the LORD.
2 Lift up thine eyes unto [r] the
high places, and see where thou
hast not been lien with. [s] In
the ways hast thou sat for
them, as the Arabian in the
wilderness; and thou hast pol-
luted the land with thy whore-
doms and with thy wickedness.
3 Therefore [5] the showers have
been withholden, and there
hath been no [a] latter rain; and
thou hadst [b] a whore's forehead,
[c] thou refusedst to be ashamed.
4 Wilt thou not from this time
cry unto me, My father, thou
art [6] the guide of [d] my youth?
5 [e] Will he reserve *his anger*
for ever? will he keep *it* to the
end? Behold, thou hast spoken
and done evil things as thou
couldest.

[a] Jer. 2. 36.
[b] Prov. 24. 21.
[c] Is. 30. 3.
[d] ch. 3. 9.
[e] 2 Sam. 13. 19.
[2] Or, *begotten me.*
[3] Heb. *the hinder part of the neck.* ch. 18. 17.
[f] Judg. 10. 9.
[g] ch. 11. 12.
[h] Deut. 32. 37.
[i] Is. 45. 20.
[k] Heb. *evil.*
[l] Heb. *saying.* Judg. 10. 2.
[m] Deut. 24. 3. Cp. Is. 62. 5.
[n] ch. 11. 13. Is. 2. 8.
[o] Cp. ver. 23.
[p] ver. 2, 9. Ps. 106. 38.
[q] ch. 2. 20.
[r] ver. 7, 12. 2 Chr. 30. 6.
[s] Is. 1. 5.
[t] ver. 21. Num. 23. 3.
[u] Neh. 9. 26. 2 Chr. 36. 16.
[v] Gen. 38. 14. Prov. 23. 28.
[w] Cp. Deut. 32. 5.
[x] ver. 5.
[6] Heb. *We have dominion.* Cp. Ps. 12. 4.
[y] Hos. 11. 12.
[z] ch. 14. 22. Lev. 26. 19.
[a] Job 29. 23.
[b] Ezek. 3. 7.
[c] Is. 3. 20. Cp. Is. 61. 10.
[d] ch. 6. 15.
[e] Deut. 32. 18. Ps. 106. 21.
[f] ch. 7. 3.
[g] Prov. 2. 17.
[h] ch. 2. 2.
[i] ch. 5. 2.
[k] ver. 12. Ps. 103. 9.
[l] 2 Kin. 21. 16. Ps. 106. 38.
[7] Heb. *digging.* Ex. 22. 2.
[m] ver. 8, 11.
[n] ch. 2. 20.
[o] ver. 9. Is. 59. 4. Prov. 28. 13.
[z] 1 John 1. 8.

6 ¶ The LORD said also unto
me in the days of Josiah the
king, Hast thou [7] seen *that*
which [m] backsliding Israel hath
done? [n] she is gone up upon
every high mountain and
under every green tree, and
there hath played the harlot.

REVIEW OF THE PROPHECY. Ch 3:6-4:2.

Judah more guilty than Israel. Vv 6-12.
Penitents in Israel invited to return Vv 12-13.
Thus in anticipation of latterday return 14-18.
The latterday appeal to Israel and its response

"TO THE NAME OF YAHWEH" V.17.

Jerusalem shall be the spiritual centre of the universe because it will be pervaded by the Divine presence. Isa. 4:5; Ezek. 43:7 cp. Isa. 30:27; 33:5; 59:19; Prov. 18:10.

12 "And I said, After she hath *Promises to* 7 (a) And I said after she had done all these *things*, [2] Turn thou unto me. But she returned not. And her [b] treacherous [c] sister Judah saw *it*.

8 And I saw, [d] when for all the causes whereby backsliding Israel committed adultery [e] I had put her away, and given her [f] a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the [4] lightness of her whoredom, that she defiled the land, and committed adultery with [k] stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me [m] with her whole heart, but [7] feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel [p] hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward [q] the north, and say, Return, thou backsliding Israel, [8] saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 "Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the [v] strangers [x] under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for [c] I am married unto you: and I will take you [f] one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it [2] come to mind: neither shall they remember it; neither shall they visit *it*; neither shall [3] *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and (a) all the nations shall be gathered unto it, (b) to the name of the LORD, to Jerusalem: neither [i] shall they walk any more after the (5) imagination of their evil heart.

18 In those days [i] the house of Judah shall walk [6] with the house of Israel, and they shall come together out of the land of [n] the north to [o] the land that I have [8] given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee [a] pleasant land, [2] a goodly heritage of the hosts of nations? and I said, [r] Thou shalt call me, My father; and shalt not turn away from me.

20 ¶ Surely *as* a wife [s] treacherously departeth from her [t] husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon [x] the high places, weeping *and* (a) supplications of the children of Israel: for they have perverted their way, *and* [b] they have forgotten the LORD their God.

22 [44d] Return, ye backsliding children, *and* I [c] will heal your [y] backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is salvation hoped for* [h] from the hills, *and from* the multitude of mountains: truly [i] in the LORD our God *is* the salvation of Israel.

24 For [k] shame hath devoured

(a) 2 Kin. 17. 13.
[b] ver. 10. Is. 21. 2.
[c] Ezek. 16. 46.
[2] Heb. *come upon the heart.* Is. 65. 17.
[d] Ezek. 23. 9.
[3] Or, *it be magnified.*
[e] 2 Kin. 17. 18.
[f] Deut. 24. 1. Is. 50. 1.
(4) Cp. Is. 2. 2, 3.
(5) Is. 60. 9.
[6] Or, *fame.* Cp. Gen. 18. 22.
[i] ch. 7. 24.
(6) Or, *stubbornness.* Deut. 29. 19.
[k] ch. 2. 27.
[l] ch. 50. 4. Is. 11. 13.
[m] Or, *to.* Hos. 7. 14.
[7] Heb. *in falsehood.* ch. 29. 9.
[n] ver. 12. ch. 16. 15.
[o] ch. 7. 7. Amos 9. 15.
[8] Or, *caused your fathers to possess.* Zech. 8. 12.
[p] Ezek. 16. 51. Mat. 12. 41.
[9] Heb. *land of desire.* Ps. 106. 24.
[10] Heb. *an heritage of glory, or, beauty.*
[q] ver. 18. ch. 2. 13.
[r] Cp. Is. 63. 16.
[11] Heb. *from after me.* Deut. 7. 4.
[s] ver. 7.
[t] Heb. *friend.* ver. 1.
[u] ch. 5. 11.
[v] Lev. 26. 40.
[x] ver. 23.
[y] ch. 2. 25.
[z] ver. 6.
(a) ch. 31. 9.
[b] ch. 2. 32.
[c] Is. 54. 5.
[d] ver. 1, 14.
[e] Hos. 6. 1.
[f] Cp. Rom. 11. 5.
[g] ch. 2. 19.
[h] ver. 21.
[i] Ps. 3. 8.
[k] ch. 11. 13.

REVIEW OF THE PROPHECY. Ch 3:6-4:2.

Judah more guilty than Israel. Vv 6-12.
Penitents in Israel invited to return Vv 12-13.
Thus in anticipation of latterday return 14-18.
The latterday appeal to Israel and its response

"TO THE NAME OF YAHWEH" V.17.

Jerusalem shall be the spiritual centre of the universe because it will be pervaded by the Divine presence. Isa. 4:5; Ezek. 43:7 cp. Isa. 30:27; 33:5; 59:19; Prov. 18:10.

12 "And I said, After she hath done all these things, she will return unto Me." See NIV.
12A See Ezekiel's allegory of the two women Ezek. 23 based on this verse.
13 RSV: "She saw not for all the adulteries of that faithless one." See also Roth.
In the Assyrian captivity. & Isa 50:1 Deut 24:1. & 1 Cor 7:15
14 "Harlotry was so light to her" (RSV). Roth "levity of her unchastity. She eagerly prostituted herself with any god not heeding the example of Israel.
15 For the figure Ps 106:38. Gen 4:10
16 This half-hearted, insincere contemptuous service was more insulting than outright apostasy, therefore Yahweh declared. See 2 Kgs 23:27.
17 She had the example of Israel before her, she had greater spiritual opportunities with the Temple, David's throne, prophets etc. & Ezek 23:11. Ho 4:15.

RETURN O ISRAEL! Vv 12-18

18 A play on words: "Turn back - back turning Israel." The appeal is to individuals in the nation whether in the northern kingdom or in Assyria.
19 Yada' = "Know" Mal. 1:6.
20 Gone this way and that.
20A CHACLYD from common root with CHESED. Holy love from whence flows favor - Elected.

LATTER-DAY RETURN. Vv 14-18

There is but one place where they can find Yahweh: Zion Deut 12:5.
21 See Note 18. This time it is to children (sons) - both Israel and Judah.
22 The appeal of Vv 12-13. is here a command. Heb. = Baal, owner. See Note Hos 2:16. Deut 24:1
23 Israel shall be gradually restored. Isa 27:12.
24 & family or clan larger than a city. Cp 2 Sam 12:8.
25 Shepherds. The future rulers of the nation. Matt 19:28. Rev 5:9.
26 Heb. to make circumspect of mind, or spirit. Ezek 11:19-20. 36:26.
IT Ex 9:6.

V 19 The 10 tribes. Gentiles. The bride - Vv 6-11. Isa 54:5
"Put" = SHEETH. (= Seth - Appointed). "Set" Ps 121:3 "Ishtar" or Sacred. Ps 25:16 No Heb. word for "C"

TO THE NAME OF YAHWEH V.17

Jerusalem shall be the spiritual centre of the universe because it will be pervaded by the Divine presence. Isa 4:5; Ezek 43:7 cp. Isa 30:27; 33:5; 59:19; Prov 18:10.

the penitent. 28 Pârâh = To bear fruit. Spiritually and literally. Implies the passage of time Mic 7:15. The spiritual fruit is the weaning from Judaism to the new light in Christ so they no longer return to the Ark.
29 What is the Ark of future? Christ & saints. Rom. 3:25. Rev. 4:6. 15:5. At this Ark a new Covenant made. Cp Jer. 30:5. 31:31-33. 33:20-25. Rom. 11:26.
30 Roth "Neither shall it be made any more." The Old Covenant taken away. Heb 8:13.
31 Cp 1 Ch. 28:5. 29:23. Isa. 60:14. Ezek 43:7. Matt 5:35.
32 Cp Note Isa 25:7. 60:19. Zech. 14:16.
33 Shall jointly return. The work of Elijah. Mal 4:5
34 They went into the north - figuratively obscurity. See note. Ps. 75. See their joy on return. Jer. 16:15.

HOW CAN YAHWEH RECEIVE ISRAEL CONSISTENT WITH HIS RIGHTEOUSNESS? V.19

35 Restore them to the status of sons = Divine household
36 Cp Song. Deut 11:10-12. Deut. 8:19. 11:16, 45. Ex 20:6.
37 Lit. "A heritage of glory among the multitude of nations. Isa 60:11-15. 62:2-3. 28:5. Yahweh who determined the borders of all nations. Acts 17:26 specially selected this land for His people. Lev 27:28.
38 These are the conditions upon which He will accept them.
39 Heb. Ab. Previously Baal. V. 14. obeying the commands of the false. This replaced by spirit of love as to a father. Cp V. 4. Cp Gal. 4:6. Rom. 8:15. Mark 14:36. This will constitute them "sons" Cp Gal. 4:1-5. Rom. 9:4.
40 Following him trustingly as sheep the Shepherd. Cp Ps 80:1.

ISRAEL REPROVED AND RESTORED. Vv 20-25

41. Res = Friend, guard protects (young) Cp Baal but incorrect.
42 As a basis for reconciliation Israel

926 plainly shown that she has deserted her Husband, Friend and Protector. Cp Hos 2:7. Public reproof. Ezek 41:7-9 16:41. 23:26.
43 The very places which witnessed their apostasy now hear their lamentation. Ezek 36:23. Deut 4:30. Jer. 30:3-8. 31:15-16.
44 The love of Yahweh overflows at the misery of His people. As a Father, a Husband a friend, a Guide (V. 22, V. 14, V. 20, V 4) He is afflicted at their afflictions. Isa 63:9 and acts for their deliverance Eph 3:20. Cp Isa. 12:1-2. Hos. 14:1, 4. Cp Mal. 4:15.
45 Cp Ch 2:5. Roth "Surely to falsehood pertain the hills, the noisy throng on the mountains!" Primarily a reference

REVIEW OF THE PR
Impending troub
The extent of
True inward
Jeremiah's de
Judah to be
Judah guilty
46 The judgement of
Yahweh has come upo
them because of sh
47 The influence of th
worship causes them
shame and unable
bear it in the face o
Zion's light now man
feat Isa 60 they prost
themselves in shame.
Kel-im-mow = dis
honour, reproach (Str
A frank open co
fession without an
attempt at person
justification.

CHAPTER 4

WHAT ISRAEL MUST D
Do. Vv 1-2.
To the cry of penite
humbled in the dust
turning they have n
cover to their sin, n
refuge comes the fi
but loving answer
Divine mercy.
The means will be
used. Zech. 13:1. Ps
Jer 33:28.
Their actions be
this - they acted a
though Yahweh
does not live. Cp 5
Ge Num. 14:21. Th
prophet again mak
mention of the Law
Torah found Deut
11:18-20.
Eh'meth - faithfu
ness in good faith
Acceptation of Him
truth is followed
Judgment and ju
tification Cp Rom.
23 and contrast
past Isa. 48:1 with
future Zech. 8:8.
Israel shall lea
in a world-wide
conversion. Cp Isa.
25. Zech. 8:20-23.

THE INEVITABILITY
JUDAH'S DESTRUCTIO
Ch 4:3 - Ch. 6:30
Judah is now addr
to warn the people th
Josiah's reformation
not effective that
glorious consummati
of Ch 3:17. was then
be experienced.

THE NAME FOR YAHW
Jer 4:1 VV 3-8
Time is running ou
days were then happe
which would project
Nebuchadnezzar to the
Nebuchadnezzar. Cp
Jer. 25:9
Do not dream that
superficial reform
sufficient, do not try to
among them, their
cast. Cp V. 14.

the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and [c] our confusion covereth us: for [d] we have sinned against the LORD our God, we and our fathers, [e] from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAPTER 4.

1 God calleth Israel by his promise. 3 He exhorteth Judah to repentance. 19 A grievous lamentation.

IF thou wilt return, O Israel, saith the LORD, [f] return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not [g] remove.

2 [h] And thou shalt swear, [i] The LORD liveth, [k] in truth, in judgment, and in righteousness; and [l] the nations shall bless themselves in him, and [m] in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, [n] Break up your [o] fallow ground, and [p] sow not among thorns.

4 [q] Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: [r] lest my fury come forth like fire, and burn that none can quench *it*, [s] because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, [t] Blow ye the trumpet in the land: cry, gather together, and say, [u] Assemble yourselves, and let us go into [v] the defenced cities.

6 [w] Set up the standard toward Zion: [x] retire, stay not: for I will bring evil from [y] the north, and a great [z] destruction.

7 [a] The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place [b] to make thy land desolate; *and* thy cities shall be laid waste, [c] without an inhabitant.

8 For this [d] gird you with sackcloth, lament and howl: [e] for [f] the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall [g] wonder.

10 Then said I, Ah, Lord GOD! [h] surely thou hast greatly deceived this people and Jerusalem, [i] saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, [k] A dry wind of [l] the high places [m] in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* [n] a full wind from those *places* shall come unto me: now also will I [o] give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* [p] as a whirlwind: his horses are [q] swifter than eagles. Woe unto us! [r] for we are spoiled.

14 O Jerusalem, [s] wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For [t] a voice declareth [u] from Dan, and publisheth affliction from [v] mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 [w] As keepers of a field, are

[a] ch. 20. 5.
[b] ch. 18. 16.
[c] Job 8. 22.
[d] Is. 5. 9.
[e] Cp. Ezra 9. 7.
[f] Is. 22. 12.
[g] ch. 22. 21.
[h] Num. 25. 4.
Is. 5. 25.
[i] ver. 26.
Is. 13. 9. 13.
[k] Ps. 48. 5.
Is. 13. 8.
[l] ch. 3. 1.
[m] 1 Kin. 22. 22.
[n] 1 Kin. 14. 15.
Ps. 11. 1.
Prov. 26. 2.
[o] ch. 5. 12 & 14. 13.
[p] Deut. 6. 13 & 10. 20.
Is. 65. 16.
[q] ch. 5. 2.
Ruth 3. 13.
[r] Is. 48. 1.
Zech. 8. 8.
[s] Ps. 72. 17.
Is. 65. 16.
[t] ch. 51. 1.
Ezek. 17. 10.
[u] ch. 3. 2.
[v] Is. 45. 25.
1 Cor. 1. 31.
2 Cor. 10. 17.
[w] Job 1. 19.
[x] Hos. 10. 12.
[y] Prov. 13. 23.
[z] Or, *a fuller wind than those.*
[a] Mat. 13. 7, 22.
[b] Heb. *utter judgments.* ch. 39. 5.
[c] 2 Kin. 25. 6.
[d] Deut. 19. 16.
[e] Is. 5. 28.
[f] ch. 21. 12.
[g] Deut. 28. 49.
2 Sam. 1. 23.
Lam. 4. 19.
[h] ch. 9. 19.
[i] Deut. 28. 20.
[k] Is. 1. 16.
James 4. 8.
[l] ch. 6. 1.
Ezek. 7. 14.
Hos. 5. 8.
Joel 2. 1.
[m] ch. 8. 16.
[n] ch. 1. 13.
[o] ch. 8. 14.
[p] ch. 1. 18.
[q] Josh. 24. 33.
[r] ch. 50. 2.
[s] Or, *strengthen.*
[t] ch. 1. 13.
[u] Heb. *breaking.*
[v] ch. 2. 15.
[w] Cp. 2 Kin. 25. 1-4.

they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings [b] have procured these *things* unto thee; this *is* thy wickedness, because [c] it is bitter, because it reacheth unto thine heart.

19 ¶ [d] My bowels, my bowels! I am pained at [e] my very heart; [e] my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, [g] the sound of the trumpet, [h] the alarm of war.

20 [i] Destruction upon destruction is cried; for the whole land is spoiled: suddenly are [m] my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear [g] the sound of the trumpet?

22 For my people *is* foolish, [o] they have not known me; they *are* sottish children, and they have none understanding: [q] they *are* wise to do evil, but to do good they have no knowledge.

23 [r] I beheld the earth, and, lo, *it was* [s] without form, and void; and the heavens, and [t] they *had* no light.

24 I beheld [u] the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, [v] *there was* no man, and all the birds of the heavens [b] were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his [h] fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet [l] will I not make a full end.

28 For this [o] shall the earth mourn, and [p] the heavens above be black: because I have spoken *it*, I have purposed *it*, and [q] will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou [f] deckest thee with ornaments of gold, though thou rentest thy [3] face with painting, in vain shalt thou make thyself fair; *thy* [k] lovers [l] will despise thee, they will seek thy life.

31 For I have heard a voice as of [u] a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter [x] of Zion, *that* bewaileth herself, *that* [y] spreadeth her hands, *saying*, Woe *is* me now! for my soul [z] is wearied because of murderers. (or swooneth)

CHAPTER 5.

1 The judgments of God upon the Jews, for their perverseness, 7 their adultery, 10 their impiety, 19 their contempt of God, 25 and their great corruption in the civil state, 30 and ecclesiastical.

[x] RUN ye to and fro through the streets of Jerusalem, and see now, and know, and [a] seek in the broad places thereof, [a] if ye can find a man, [c] if there be *any* that executeth judgment, that seeketh the truth; [d] and I will pardon it.

2 And [e] though they say, [f] The LORD liveth; [f] [g] surely [i] they swear falsely.

3 O LORD, *are* not [k] thine eyes upon the truth? thou hast stricken them, but they have not [m] grieved; thou hast consumed them, *but* [n] they have refused to receive correction: [q] they have made their faces harder than a rock; [r] they have refused to return. -i.e. repent

---

[a] Num. 23. 19.
[b] ch. 2. 17. Ps. 107. 17. Is. 50. 1.
[c] ch. 2. 19.
[d] Is. 16. 11. Hab. 3. 16. Cp. Is. 22. 4.
[3] Heb. *the walls of my heart.*
[e] Is. 15. 5 & 22. 4.
[f] Is. 61. 10.
[g] ver. 22. ch. 6. 17 & 42. 14. Job 39. 24.
[3] Heb. *eyes.*
[h] ch. 49. 2.
[i] Ps. 42. 7. Ezek. 7. 26.
[k] Ezek. 23. 5.
[l] ch. 30. 14. Lam. 1. 2, 19.
[m] ch. 10. 20 & 49. 29.
[n] ch. 6. 24.
[o] Ps. 82. 5.
[p] 2 Kin. 8. 22. Is. 1. 15. Lam. 1. 17.
[q] Cp. Ps. 36. 3.
[r] Cp. Is. 24. 19.
[s] Gen. 1. 2.
[t] ver. 28. Is. 5. 30.
[u] Nah. 1. 5. Is. 5. 25. Ezek. 38. 20. Rev. 6. 14.
[x] 2 Chr. 16. 9. Dan. 12. 4. Amos 8. 12. Zech. 4. 10.
[y] Zeph. 1. 3.
[z] Cant. 3. 2.
[a] Ezek. 22. 30.
[b] ch. 9. 10.
[c] Cp. Gen. 18. 23-32. Ps. 12. 1.
[d] Gen. 18. 26. Cp. ver. 7.
[e] Tit. 1. 16.
[f] ch. 4. 2.
[g] Job 34. 25. Is. 26. 14.
[h] See ver. 8.
[i] ch. 7. 9.
[k] 2 Chr. 16. 9.
[l] ch. 5. 10, 18. Neh. 9. 31.
[m] Prov. 23. 35.
[n] ch. 7. 28 & 17. 23. Zeph. 3. 2, 7.
[o] ch. 12. 4. Hos. 4. 3.
[p] Is. 50. 3.
[q] Is. 50. 7. Ezek. 3. 8, 9.
[r] ch. 15. 7.

---

23 Nebuchadnezzar was the servant of Yahweh Jer. 27:6.

24 As they had not given their heart unto Yahweh so He permitted the punishment of the hand of foreigners to reach deep into the heart.

JEREMIAH'S DEEP PERSONAL CONCERN AT THE IMPENDING DESTRUCTION Vv 19-22.

His very vitals are affected. His emotion is deep-seated. Cp. Isa. 22:4. 16:11.
His heart beats rapidly in fear — it thumps as though it could be heard.
Remain calm
Art hearkening (Heb: present tense — Expositor's Bible).
His own habitation is involved in the general calamity. For use of term see Ch. 6:20. 49:29.
"Must" — Expositor's Bible.
Refused to hearken to his message and indulged the flesh becoming selfish.
Cp Hos. 4:6. 6:6. 9:9. Isa. 5:13. Ps. 82:6. Jer. 8:9. 1 Cor. 4:20.

JUDAH TO BE COMPLETELY DESTROYED Vv 23-29.

Though the redemption of Zion is ultimately certain Ch. 31:7. Judah is warned that the current reformation would not bring it about. The primeval state of Creation Gen. 1:2. becomes the type of the impending destruction of Yahweh's national creation. Heavens and earth (Isa. 1:2) mountains and hills (Dan. 2:35) animals and birds (Jer. 12:4) are used as national symbols. Jeremiah saw the mountains tremble before the advance of the Babylonian for even such powerful nations as Egypt feared the wrath of Nebuchadnezzar.
Thus punishment supervised by the Angel of His presence. Isa. 63:9.
A remnant saved. Cp Ch. 5:10, 18. Rom. 11:5. Neh. 9:31. Cp Isa 1:2.

Vv 23-31 An Outline

"His lyric fervour enabled him to see with utmost distinctness the havoc wrought by the invaders: the surprise of cities, the looting of houses, the flight of citizens to the woods and hills at the approach of the enemy; the desertion of the country towns, the devastation of fields and vineyards, confusion and desolation everywhere, as though primeval chaos had returned; and he tells it with all the passion and intensity of one who is relating an actual personal experience" (Expos. Bible).

---

1. See Note Ch. 4:12. Enslaved to the empty terrors of their own imaginations, they who cowered before dumb idols stood untrembling in the awful Presence of Him whose laws restrained the ocean within due limits and kept the mighty orbs of heaven in place, upon Whose sovereign will the fruitfulness and increase of the field depended Ch. 5:21-24.
2. Cf. v. 1. with 2 Chr. 16:9.
3. Being drunk with Babylonish wine and thus unable to discern the chastening of Yahweh Prov. 23:35.
4. Instruction

As he observed the seeming crowds indifferent to the ways of Yahweh, he excused them on the basis that they were the poor and foolish — not the leaders of the nation. In 5 he considers the latter to find they were no different. Cp Vv 30-31.
The debasement of standard of life among the ruling classes was a sure symptom of danger to the nation from laxity of principle among the masses.
6 Having despised their Shepherd they are given over to the jungle animals: the Lion (Babylon) for strength, the Leopard (Greece) for speed, the evening wolf for rapacity (Rome). The first slays, the second spoils, the third keeps watch — anxious to oppress. Son of these nations in Israel. See also Hos. 13:7-8. Vv 15-17. Zep. 3:6. 22.

MORAL RESTRAINT RELAXED. Vv 7-9.

or "Why" (Exp Bible).
Zion's. Cp V. 19.
The idols' temples where harlot priestesses sat for hire 2 Kings 23:6-7
Kvmg. "Roaming at large."
Cp Ezek. 5:11. With relaxing of religious standards there came relaxing of moral restraint.

CONTEMPT FOR GOD'S WORD & WARNINGS Vv 12-13.

They did not shrink behind Yahweh's reference Cp Isa. 22:14 Therefore the other shall fall.
Made Him a liar — denying that the prophets' words were Yahweh's.

37. None shall be immune.
38 The prophet saw the Babylonians sweep down through the land spoiling the cities spreading destruction and vice on every side, causing fear and panic as they approach Jerusalem Overthrown.
His eyes follow the course of devastation until it reaches the metropolis.
39 "And thou that art doomed to destruction, what canst thou do?" — Expositor's Bible. The promise of Ch. 31. is for the future.
Cp Harlot's dress Rev. 17:4.
i.e. "Broaden thine eyes with henna"
As she witnesses but cannot avert the slaughter of her children Zion's shrieks tell of her sorrow and echo in the ears of the prophet.
Continuous and increasing pain.
In prayer 1 Kgs. 8:22. But it is not confession of sin and a plea for pardon — but a complaint at punishment which Zion claims is unwarranted.

CHAPTER 5

JUDAH'S SINS.

PERJURY Vv 1-6.

The Apostasy had blunted the spiritual perceptions of the people. So complete, so widespread was the national decline that it seemed impossible to find one good man in the capital (the slaughter of Manasseh had reduced the population of this class 2 Kings 21:16.). In the gay crowded streets, the busy bazaars, the Temple, the gate where justice was administered there was found complete indifference, which whilst ex-

4 Therefore I said, Surely these *are* poor; [5] [a] they are foolish: for [b] they know not the way of the LORD, *nor* [b] the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for [b] they have known the way of the LORD, *and* the judgment of their God: but [f] these have altogether broken the yoke, *and* [h] burst the bonds.

6 Wherefore [D] a lion [k] out of the forest shall slay them, *and* [m] a wolf of the [2] evenings shall spoil them, [n] a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings [3] [q] are increased.

7 ¶ [r] How shall I pardon thee for this? [s] thy children have forsaken me, and [t] sworn by [u] *them that are* no gods: [x] when I had fed them to the full, [y] they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one [b] neighed [c] after his neighbour's wife.

9 [d] Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ [h] Go ye up upon her walls, and destroy; but [a] make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah [k] have dealt very treacherously against me, saith the LORD.

12 [m] They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; [o] neither shall we see sword nor famine:

13 And the [∧] prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, [c] I will make my words in thy mouth fire, and this people [d] wood, and it shall devour them.

15 Lo, I will bring [e] a nation upon you [g] from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, [e] a nation whose language thou knowest not, [l] neither understandest what they say.

16 Their quiver *is* as [o] an open sepulchre, they *are* all mighty men.

17 And [p] they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy [z] fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I [e] will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, [f] Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as [f] ye have forsaken me, and served strange gods in your land, so [g] shall ye serve strangers in a land *that is* not your's.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O [i] foolish people, and without [4] understanding; [4] which have eyes, and see not; which have ears, and hear not:

22 [n] Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the [p] bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof [q] toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked men: they lurk, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

[a] Num. 12. 11. Is. 19. 13.
[b] ch. 8. 7. Mic. 3. 1.
[c] ch. 1. 9.
[d] Is. 9. 18. Obad. 18. Zech. 12. 6. Rev. 11. 5.
[e] Deut. 28. 49. Cp. Amos 6. 14.
[f] Ps. 62. 9.
[g] ch. 4. 16. Is. 39. 3.
[h] ch. 2. 20. Ps. 2. 3.
[k] Jer. 4. 7. Hab. 1. 8.
[l] Ps. 80. 13.
[m] Ps. 81. 5. Is. 33. 19.
[n] Hab. 1. 8. Zeph. 3. 3.
[2] Or, *deserts*.
[q] Cant. 4. 8. Hos. 13. 7.
[r] Ps. 5. 9.
[s] Lev. 26. 16. Deut. 28. 31. Cp. Is. 62. 8.
[3] Heb. *are strong*.
[t] ch. 15. 8.
[u] ver. 2.
[x] ver. 19.
[y] Josh. 23. 7.
[z] Deut. 32. 21. 2 Chr. 13. 9. Gal. 4. 8.
[a] Ver. 18. Deut. 32. 15.
[b] ch. 9. 2 & 23. 10.
[c] ch. 1. 18.
[d] ch. 4. 27. Nah.
[e] ch. 13. 27 & 50. 11.
[f] Ezek. 22. 11.
[g] ch. 13. 22 & 16. 10 & 22. 8. Deut. 29. 24, 25.
[h] 1 Kin. 9. 8, 9.
[i] ver. 29. ch. 9. 9. Cp. ch. 44. 22.
[k] ver. 7. ch. 2. 16.
[l] Deut. 4. 27, 28 & 28. 48, 68.
[4] Cp. ch. 39. 8.
[o] Deut. 32. 6.
[4] Heb. *heart*.
[p] ch. 3. 20. Is. 21. 2.
[i] Mat. 13. 14.
[m] ch. 4. 10.
[n] ch. 10. 7.
[o] ch. 14. 13. Is. 28. 15.
[p] Ps. 104. 9.
[q] ch. 46. 7.

selves, yet can they not prevail; though [b] they roar, yet can they not pass over it?

23 But this people hath [f] a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, [i] that giveth rain, both (I) the former and [m] the latter, in his season: [n] he reserveth unto us (o) the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden [p] good *things* from you.

26 For among my people are found wicked *men*: (q) they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a [s] cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: [u] they judge not the cause, the cause of the fatherless, [a] yet they prosper; and the right of the needy do they not judge.

29 [d] Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ (G) A wonderful and [f] horrible thing is committed in the land;

31 [t] The prophets prophesy falsely, and the priests [u] bear rule [l] by their means; and [m] my people love *to have it* so: and what will ye do in the end thereof?

CHAPTER 6.

[x] The enemies sent against Judah 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE children of Benjamin, [x] gather yourselves to flee out of the midst of Jerusalem, and [a] blow the trumpet in [c] Tekoa, and set up [d] a sign of fire in [g] Beth-haccerem: for evil appeareth [v] out of the north, and great destruction.

2 I have likened the daughter of Zion to a [@] comely and [h] delicate *woman*.

3 [k] The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 [p] Prepare ye war against her; arise, and let us go up [q] at noon. Woe unto us! for [r] the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and [b] "cast a mount against Jerusalem: this *is* the city [z] to be visited; she *is* wholly oppression in the midst of her.

7 [z] As a fountain casteth out her waters, so she casteth out her wickedness: [b] violence and [c] spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest [e] my soul [t] depart from thee; lest I make thee desolate, a land [v] not inhabited.

9 ¶ Thus saith the LORD of hosts, [k] They shall throughly glean [k] the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

10 [w] To whom shall I speak, and give warning, that they may hear? behold, (O) their ear *is* uncircumcised, and [y] they cannot hearken: behold, [q] the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; [r] I am weary with holding in: I will pour it out [s] upon the children abroad,

[a] ch. 4. 5.
[b] ch. 51. 55. Ps. 46. 3.
[c] 2 Sam. 14. 2.
[d] Judg. 20. 38. Is. 30. 27.
[e] Neh. 3. 14.
[f] Deut. 21. 18.
[g] ch. 1. 13.
[h] Or, *dwelling at home.*
[k] Deut. 28. 56.
[i] Job 5. 10. Ps. 147. 8. Mat. 5. 45.
[k] ch. 23. 1.
(l) Deut. 11. 14.
[m] Job 29. 23.
[n] Gen. 8. 22.
(o) Ex. 34. 22. Deut. 16. 9.
[p] ch. 12. 3. Joel 3. 9.
[q] ch. 15. 8.
[r] Ps. 90. 9.
[s] ch. 5. 26.
(t) Or, *they pry as fowlers lie in wait.*
[t] Hab. 1. 15.
[u] Or, *coop.*
[v] Or, *pour out like an engine of shot.*
[w] Ezek. 4. 2.
[x] Luke 19. 44.
[y] Is. 1. 23. Zech. 7. 10.
[z] Cp. Is. 57. 20.
[a] ch. 12. 1.
[b] Ps. 55. 9. Ezek. 7. 11.
[c] ch. 20. 8.
[d] See ver. 9.
[e] Ezek. 23. 17, 18. Hos. 9. 12.
[f] Heb. *be loosed*, or, *disjointed.*
(g) Or, *Astonishment and filthiness.*
[f] ch. 23. 14.
[g] ch. 4. 7.
[h] Cp. Deut. 24. 12.
[i] ch. 7. 8. Lam. 2. 14. Ezek. 13. 2.
[k] Is. 46. 3.
[l] Or, *take into their hands.*
[t] ch. 33. 13.
[m] Cp. Mic. 2. 11.
[n] Is. 28. 9.
(o) Acts 7. 51.
[p] ch. 7. 26.
[q] ch. 20. 8.
[r] ch. 20. 9.
[s] ch. 4. 6.
[t] ch. 9. 21.

and upon [a] the assembly of [b] young men together: for even the husband with the wife [c] shall be taken, [d] the aged with *him that is* full of days.

12 And [f] their houses shall be turned unto others, *with their* [g] fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For [i] from the least of them even unto the greatest of them [k] every one *is* given to covetousness; and [l] from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the [z] hurt [a] *of the daughter* of my people slightly, [b] saying, Peace, peace; when [m] *there is* no peace.

15 [n] Were they ashamed when they had committed abomination? nay, [o] they were not at all ashamed, neither could they blush: [p] therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for [q] the old paths, where *is* the good way, and walk therein, [r] and ye shall find [s] rest for your souls. [t] But they said, We will not walk *therein*.

17 Also I set [u] watchmen over you, [v] *saying*, Hearken to the sound of [w] the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 [x] Hear, O earth: behold, I will bring evil upon this people, even [y] the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 [z] To what purpose cometh there to me [a] incense from [b] Sheba, and [c] the sweet cane from a far country? [d] your burnt offerings *are* not acceptable, nor your sacrifices *sweet* unto me.

21 Therefore thus saith the LORD, [e] Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, [h] Behold, a people cometh from [k] the north country, and a great nation [m] shall be raised from the sides of the earth.

23 They shall lay hold on bow and [o] spear; they *are* [p] cruel, and [q] have no mercy; [r] their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: [s] our hands wax feeble: anguish hath taken hold of us, *and* [t] pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* [b] fear *is* on every side.

26 ¶ O daughter of my people, [d] gird *thee* with sackcloth, and [e] wallow thyself [f] in ashes: make thee [i] mourning, *as for* an only son, most [l] bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* [o] a tower *and* [q] a fortress among my people, that thou mayest know and [r] try their way.

28 [s] They *are* all grievous revolters, [t] walking with slanders: *they are* [x] brass and iron; they *are* all [y] corrupters.

29 The bellows are burned, [z] the lead is consumed of the fire; [a] the founder melteth in vain: for [b] the wicked are not plucked away.

30 [c] Reprobate silver shall *men* call them, because the LORD hath rejected them.

[a] ch. 15. 17.
[b] ch. 9. 21.
[c] ch. 8. 9.
[d] Lam. 2. 21.
[e] Ezek. 3. 20.
[f] Deut. 28. 30.
[g] To ver. 15, ch. 8. 10-12.
[h] To ver. 24, ch. 50. 41-43.
[i] ch. 31. 34. Jonah 3. 5. Acts 8. 10. Heb. 8. 11.
[k] ch. 1. 13.
[l] Is. 56. 11.
[m] ch. 25. 32.
[n] Mic. 3. 11.
[o] Job 39. 23.
[p] ch. 50. 14. Is. 13. 9.
[q] Is. 13. 18.
[r] Is. 17. 12.
[z] Heb. *bruise*, or, *breach*. Nah. 3. 19.
[a] ch. 8. 11, 21.
[b] ch. 4. 10.
[m] Is. 48. 22. Ezek. 7. 25.
[n] ch. 8. 12.
[o] ch. 3. 3.
[p] 2 Sam. 4. 1.
[q] ch. 4. 31. Is. 42. 14.
[r] ch. 20. 3.
[s] ch. 18. 15. Ps. 139. 24. Luke 16. 29.
[t] ch. 4. 8.
[x] Lam. 3. 16. Ezek. 27. 30. Esther 4. 1. Ps. 116. 7. Cited Mat. 11. 29.
[y] Is. 28. 12. Amos 8. 10. Zech. 12. 10.
[z] ch. 44. 16.
[a] ch. 31. 15. Hos. 12. 14.
[b] Is. 56. 10. Hab. 2. 1.
[c] ch. 50. 5.
[d] Is. 23. 13.
[e] Is. 58. 1.
[f] ch. 1. 18.
[g] Zech. 13. 9.
[h] Ps. 68. 6.
[i] ch. 9. 4. Lev. 19. 16.
[k] ch. 2. 12.
[l] Ezek. 22. 18.
[m] Is. 1. 4.
[n] Prov. 1. 31.
[o] Is. 1. 25.
[p] Cp. Amos 4. 11.
[q] Ps. 40. 6.
[r] Is. 43. 23.
[s] 1 Kin. 10. 1.
[t] Or, *Refuse silver*.
[u] Is. 1. 22.
[x] Is. 43. 24.
[y] ch. 7. 22.

THE DRAMA OF THE OCCASION - The people stand in the outer court facing the court of the priests in which stood the Temple itself. Jeremiah stands facing them as visible mediator with the Temple - the Throne of Yahweh behind him. He does not congratulate them upon their manifest devotion, the generosity of their contributions, the enthusiasm of their service - his message is a shock to their self-esteem, an alarm to their slumbering conscience and confidence, a menace of wrath and destruction upon them and their holy place which they had converted into "a den of robbers" V.11. Thus this incident anticipated the dramatic entry of the Lord into the Temple as recorded Mark 11:17

CHAPTER 7

A call to repentance.

THE HYPOCRISY AND FALSE CONFIDENCE OF JUDAH IN RELIGIOUS FORMALISM - to CH10.

Probably proclaimed before 2nd reform of Josiah when the people were enthusiastically contributing to rebuilding of Temple See note 2 Chron 34:9

REPAIR THE TEMPLE & YOUR LIVES! VV.1-7

1 They were enthusiastically pressing forward with contributions for the repair of Temple and worship there! Chr 34:9-10

3 Heb. Yatab = make good. Let your external enthusiasm be reflected inwardly.

They could escape threatening punishment by true reformation, but they rejected the advice and Huldah's prophecy was vindicated 2 Chron 34:24-25.

Flatter not yourselves that the formalism of the Temple will suffice in place of V.3 & Mic 3:11. Their attitude to the Temple could become a form of idolatry.

As He had placed His name they believed He would not permit evil against it and therefore they were safe. & Mat. 24:2.

4 A true reformation required. 1: They must be true & honest in attitude. 2. They must worship Yahweh alone. Cp. 2 Kgs 21:16.

THE WARNING OF SHILOH & The Temple - A den of thieves.

From false prophets who contradicted Jeremiah's warnings and promised peace. Cp Ch. 6:14, 8:11. 5:31.

7 They neglected these "weightier" things though they swore by the Temple and rested on ritualism. Cp Mat. 23:23-24.

They had the effrontery and impudence to do this. They stood before Yahweh as servants yet rejected His commands; they claimed Him as their King yet acted in rebellion to His commands; they set themselves up as His sons yet rendered Him no honor or filial affection. 11 Cp Mal. 3:8.

THE WORD OF THE LORD

1 The word that came to Jeremiah from the LORD, saying,

2 [e] Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and [h] I will cause you to dwell in this place.

4 [i] Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye throughly amend your ways and your doings; if ye [o] throughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, [r] the fatherless, and the widow, and [s] shed not innocent blood in this place, [t] neither walk after other gods to your hurt:

7 [v] Then will I cause you to dwell in this place, in [b] the land [v] that I gave to your fathers, [d] for ever and ever.

8 ¶ Behold, [e] ye trust in [f] lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and [i] swear falsely, and [l] burn incense unto Baal, and [m] walk after other gods whom ye know not;

10 And come and stand before me in this house, [3] which is called by my name, and say, We are delivered to do all these abominations? - See Note 5

11 Is [o] this house, which is called by my name, become [p] a den of robbers in your eyes?

A LIP-SERVICE RELIGION.

Cp V.4 with Vv. 17-18, Vv 30-31.

The sacrifices and festivals of the Temple were combined with the feasting and debauchery of Astarte and the heartless savagery of Moloch.

12 But go ye now unto [a] my place which *was* in [b] Shiloh, [c] where I set my name at the first, and see [d] what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, [g] rising up early and speaking, but ye heard not; and [g] I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, [k] as I have cast out all your brethren, *even* the whole seed of [l] Ephraim.

16 [m] Therefore [n] pray not thou for this people, [m] neither lift up cry nor prayer for them, neither [p] make intercession to me: [m] for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, [z] to make cakes to the [zz] queen of heaven, and [a] to pour out drink offerings unto other gods, [c] that they may provoke me to anger.

19 [v] Do they provoke me to anger? saith the LORD: [h] do *they* not *provoke* themselves [k] to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, [n] and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of

[a] Judg. 18.31.
[b] ver. 14. Josh. 18. 1.
[c] Deut. 12.11.
[d] ver. 14. 1 Sam. 4. 10. Ps. 78. 60.
[e] ch. 26. 2.
[g] ver. 25. 2 Chr. 36. 15.
[h] ver. 27. Is. 50. 2.
[i] ver. 7.
[k] Mic. 3. 11.
[l] 2 Kin. 17. 6. Ps. 78. 67. Hos. 4. 17 & 5. 9 & 6. 4 & 12. 1.
[m] ch. 11. 14.
[n] ch. 14. 11. Job 22. 15. Cp. Ex. 32. 10. Deut. 9. 14.
[o] 1 John 5. 16.
[p] ch. 22. 3.
[q] ch. 15. 11 & 36. 25. Is. 59. 16.
[r] Deut. 24. 14.
[s] ch. 5. 28.
[t] ch. 22. 3.
[v] ver. 9.
[b] ch. 13. 10 & 25. 6. Deut. 6. 14.
[u] Deut. 6. 15.
[d] ch. 44. 17, 19.
[y] Deut. 4. 40.
[z] Or, *frame*, or, *workmanship of heaven*.
[a] Cp. 2 Kin. 23. 13.
[c] ch. 19. 13. Is. 65. 11.
[b] ch. 3. 18.
[e] ch. 11. 17 & 44. 3. 8. 1 Kin. 14. 9 & 16. 2. 2 Chr. 34. 25.
[d] ch. 25. 5.
[e] Mic. 3. 11. Cp. ch. 22. 29.
[f] ch. 5. 31.
[z] Job 35. 6.
[h] Cp. Deut. 32. 16.
[i] ch. 5. 2.
[k] ch. 51. 51. 2 Chr. 32. 21.
[l] ch. 1. 16.
[m] Deut. 6. 14.
[3] Heb. *whereupon my name is called.*
[n] ch. 12. 4.
[o] Cp. Is. 56. 7.
[p] Cited Mat. 21. 13.

REVIEW OF THE PROPHECY CH.7–CH.10. In the Court of the Temple

The Temple will not save Ch.7:1-7.
It will experience a similar fate to Shiloh 8-16
The city is full of adultery. 17-20 Ritualism cannot save 21-28.
Judah has forgotten its vows 29-31
It has prepared for its own destruction 32-8:3.
The stupidity of Judah's apostasy. 4-12.

Jeremiah's sorrow Vv13-21.
He prefers isolation Ch.9:1-3
Incurable evil of nation 4-8.
The punishment decreed 9-11
Wisdom has ceased. 12-16.
Wailing women required 17-22
Fleshly wisdom cannot help 23-24.
Circumcision no avail 25-26.

Idol-worship ridiculed
Yahweh's greatness contrasted
Judah to be slung out 17-18
The wailing of the forlorn mother 19-20
The reason of the calamity 21-22
The prophet's prayer

JEREMIAH 8.

Their disobedience. *and their calamities.*

hosts, the God of Israel; [a] Put your burnt offerings unto your sacrifices, and [d] eat flesh. 19

22 [f] For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, [2] [f] concerning burnt offerings or sacrifices: 20

23 But this thing commanded I them, saying, [g] Obey my voice, and [m] I will be your God, and [n] ye shall be my people: and [n] walk ye in all the ways that I have commanded you, that [p] it may be well unto you.

24 [q] But they hearkened not, nor inclined their ear, but [r] walked in the counsels *and* [r] in the [s] imagination of their evil heart, and [3] [t] went backward, and not forward. = NO STRAIGHT STEP

25 Since the day that your fathers came forth out of the land of Egypt unto this day [u] I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

26 [d] Yet they hearkened not unto me, nor inclined their ear, but [e] hardened their neck: [f] they did worse than their fathers.

27 Therefore [g] thou shalt speak all these words unto them; but they will not hearken to thee: [h] thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, [k] nor receiveth [v] correction: [l] truth is perished, and is cut off from their mouth.

29 ¶ [m] Cut off thine [w] hair, O *Jerusalem*, and cast *it* away, and take up a lamentation on [q] high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house [x] which is called by my name, to pollute it.

31 [b] And they have built the high places of [c] Tophet, which *is* in [e] the valley of the son of Hinnom, [g] to burn their sons and their daughters in the fire; [h] which I [28] commanded *them* not, neither [3] came it into my heart.

32 ¶ [k] Therefore, behold, the days come, saith the LORD, that it shall no more be called [c] Tophet, nor [e] the valley of the son of Hinnom, but the valley of slaughter: [o] for they shall bury in Tophet, till there be no place.

33 And [r] the carcases of this people shall be meat for the fowls of the heaven, [31] and for the beasts of the earth; [w] and none shall fray *them* away.

34 Then will [y] I cause to [z] cease from the cities of Judah, and from the streets of Jerusalem, [z] the voice of mirth, and the voice of gladness, [b] the voice of the bridegroom, and the voice of the bride: for [c] the land shall be desolate.

[a] ch. 6. 20. Is. 1. 11. Amos 5. 22.
[b] ch. 19. 5.
[c] 2 Kin. 23. 10.
[d] Cp. ch. 11. 15.
[e] Josh. 18. 16.
[f] ch. 11. 4, 7.
[g] Ps. 106. 38.
[h] Deut. 17. 3.
[2] Heb. *concerning the matter of.* ch. 14. 6.
[i] Ps. 40. 6. Hos. 6. 6.
[3] Heb. *came it upon my heart.*
[k] 2 Kin. 12. 4.
[l] ch. 19. 6.
[m] Ex. 15. 26. Deut. 6. 3.
[n] Ex. 19. 5. Lev. 26. 12.
[o] Deut. 5. 33.
[p] ch. 19. 11.
[q] ch. 42. 6.
[r] ver. 26. Ps. 81. 11.
[s] Deut. 28. 26.
[t] Ps. 81. 12.
[u] ch. 3. 17.
[v] Or, *stubbornness.*
[w] ch. 9. 22. Is. 17. 2.
[x] Heb. *were.*
[y] ch. 2. 19. Hos. 4. 16.
[z] Is. 16. 10.
[a] Rev. 18. 22.
[b] 2 Chr. 36. 15.
[c] John 3. 29.
[d] ch. 27. 17. Lev. 26. 31.
[e] ver. 24. ch. 6. 10.
[f] 2 Chr. 30. 8.
[g] ch. 16. 12.
[h] ch. 1. 7.
[i] ver. 13.
[k] ch. 2. 26.
[l] ch. 5. 3.
[v] Or, *instruction.* ch. 17. 23.
[l] ch. 9. 3.
[m] Job 1. 20.
[n] Num. 6. 4.
[o] Cp. ch. 7. 32.
[p] Deut. 4. 19.
[q] ch. 3. 2.
[r] 2 Kin. 21. 3. Ezek. 8. 16.
[s] ch. 25. 33. Is. 57. 1.
[t] ch. 22. 19 & 36. 30.
[w] ch. 9. 22 & 16. 4 & 25. 33.
[x] ver. 10.

933

CHAPTER 8.

1 The calamity of the Jews. 4 He upbraideth their foolish and shameless impenitency. 13 Their grievous judgment, 18 and desperate estate.

AT that time, saith the LORD, they shall bring out the bones of [i] the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And [o] they shall spread them before [p] the sun, and the moon, and [p] all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and [r] whom they have worshipped: [3] [s] they shall not be gathered, [t] nor be buried; [u] they shall be for dung upon the face of the earth.

MOSES JEREMIAH CHRIST

MOSES	JEREMIAH	CHRIST
	Ch. 7:4	Mat. 24:2.
Deut. 24:14 ...	Ch. 7:6.	
Deut. 6:14-15 ...	Ch. 7:6.	
Deut. 4:40 ...	Ch. 7:7.	
Deut. 6:14 ...	Ch. 7:9	Mat. 23:21-23.
		Mat. 21:23.
	Ch. 7:11 ...	Luke 21:24.
Deut. 4:11	Ch. 7:12 ...	
Deut. 9:14 ...	Ch. 7:16	Jhn 17:9.
Deut. 6:13 ...	Ch. 7:21-23 ..	Heb. 10:5-9.
	Ch. 7:26 ...	Mat. 23:30-31.
Deut. 17:9 ...	Ch. 7:28 ...	Mat. 21:13.

MOSES JEREMIAH CHRIST

MOSES	JEREMIAH	CHRIST
	Ch. 7:34 ...	Luke 23:28-29.
Deut. 4:19	Ch. 8:2.	
Deut. 29:24 ...	Ch. 8:2.	
Deut. 28:66 ..	Ch. 8:3.	
	Ch. 8:5 ...	Matth 15:6.
Deut. 28:30 ...	Ch 8:10	
Lev. 14:44-45 ..	Ch 8:12.	
	Ch 8:13 ...	Mat. 21:19.
Deut. 29:18 ...	Ch. 8:14. 9:15	
	Ch 8:21 ...	Mat. 5:17.
	Ch. 9:1 ...	Luke 19:41
	Ch. 9:2 ...	Matth 16:4.
	Ch. 9:4 ...	Matth 10:21.

MOSES JEREMIAH CHRIST

MOSES	JEREMIAH	CHRIST
Deut. 32:9 ..	Ch. 9:6.	
	Ch. 9:12 ..	1 Cor. 1:19.
Deut. 31:29 ..	Ch. 9:13	
Deut. 28:64 ..	Ch. 9:16.	
	Ch. 9:23 ..	1 Cor. 1:31
	Ch. 9:25 ..	Rom. 2:25
Deut. 30:6.	Ch. 9:26 ..	Rom. 2:...
Exod. 15:11.	Ch. 10:6-7.	Rev. 15:4.
Deut. 32:9 ..	Ch. 10:16.	

12 Your eyes are fixed on the Temple - to are mine. You see a national Palladium. I see a desecrated sanctuary, a shrine polluted and profaned which will destroy you.

13 It was whilst the Ark was at Shiloh that it was taken captive by Philistines. 1 Sam. 4:11. Shiloh was in Ephraim which had suffered from Assyrians — Judah could suffer a like fate, the Temple would not protect Mat 24:2.

14 From the land Jon. 1:3.

15 In the absence of wholehearted universal reformation YS intercession was useless Ch 11: 14. Ch 15:1.

SPIRITUAL ADULTERY IN THE CITY. 17-20

16 Allotr, like pulse, lie barbequed set up in the streets where the worship of Astoreth, the voluptuous goddess of love and dolt dance was practised by whole families. These were later destroyed by Josiah to the regret of many Ch. 44:17-19

This was the time worship, the cere being in that sho See. Gen. 14 note 2

17 The anger they engender in Yahweh shall rebound in punishment on their own heads.

18 Prayers and tears ceremonies and promises shall be unavailing.

YAHWEH DESIRES OBEDIENCE NOT MERELY RITUAL 21-22

19 Moffatt = "You can add your burnt offerings to your other sacrifices and eat the flesh yourselves!" In short - Keep your sacrifices! Judah did not appreciate the true significance of sacrifice which should be a token of a man offering himself. Yahweh is not pleased in sacrifice for sin alone - He desires the forsaking of sin.

20 Ie in the absence of the lesson they were designed to teach - ie the forsaking of sin.

21 Sacrifice in the absence of this unavailing.

22 They did not advance in the knowledge and love of Yahweh. They steadily retrograded in moral worth until they became hopelessly corrupt and past correction Lit. = "They became back and not face." They turned the back to Him.

23 Cp V.9. Ch. 6:13. 8:5 9:3. 12:1. Where Truth is not prized debased ideas of God and false conceptions of morality must creep in.

JUDAH'S WICKEDNESS VV29-31.

24 The Nazarite whose vow had been broken Num. 6:5. or the leper in the head Lev. 13:33

25 Sing a dirge upon your unhallowed high places - the scene of your apostasies.

26 Josiah destroyed this 2 Kgs 23:6.

"And they found a copy of the Law" — 2 Kings 23.

Ch. 7:34 ... Luke 23:28-29.

Destroyed by Josiah 2 Kgs 23:10. Rabbins say derived from Toph = Drums used to drown shrieks children.

28 As though Yahweh would be pleased with this stern, vile, inhuman slaughter of His first born Exod 13:13 1 Tim. 2:14. Lev 20:2-5.

JUDAH GIVEN TO TOPHET 32-34

29 There will be no drums to drown the shrieks of dismay.

30 Gratis or nothing. It will be well known who consigned thereto.

31 Jeremiah is quoting from Deut. 28:26. the context shows they will be defeated in battle and their king taken into captivity V.76. Cp Jer 3:3

Thus Yahweh will defile Tophet with the graves of the people as did Josiah 2 Kgs 23:10.

32 No encouragement to marry when desolation and ruin surrounds them.

CHAPTER 8

1 As it was the custom of many nations to deposit wealth with the dead, it was also the habit of conquerors to break open tombs in the search of such.

2 Thus showing such gods were indifferent to their fate. Josiah attempted to destroy such worship 2 Kgs 23:5

Words are multiplied to express the extraordinary zeal of these worshippers.

4 Thus fulfilling Deut. 28:15

3 And [a] death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all [c] the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem [f] slidden back by a perpetual [g] backsliding? [h] they hold fast deceit, [k] they refuse to return.

6 I [l] hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to [n] his course, as the horse [o] rusheth [p] into the battle.

7 Yea, [r] the [s] stork in the heaven knoweth her appointed times; and [t] the turtle and [u] the crane and [w] the swallow observe the time of their coming; but [x] my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, and [@] the law of the LORD *is* with us? Lo, certainly [5] in vain made he *it*; [b] the pen of the scribes *is* in vain.

9 [c d] The wise *men* are [e] ashamed, they are dismayed and [e] taken: lo, they have rejected the word of the LORD; and [7] what wisdom *is* in them?

10 Therefore [f] will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, [b] they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation [8] they shall be cast down, saith the LORD.

13 ¶ [2] I will surely consume them, saith the LORD: [d] *there shall be* no grapes on the vine, [e] nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? [i] assemble yourselves, and [i] let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us [m] water of [3] gall to drink, because we have sinned against the LORD.

15 [9] We looked for peace, but no good *came; and* for a time of health, and behold trouble!

16 The snorting of his horses was heard [z] from Dan: the whole land trembled at the sound of the neighing of [v] his strong ones; for they are come, and have devoured the land, and [4] all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not be [c] charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint [8] in me.

19 Behold the voice of the cry of the daughter of my people [9] because of them that dwell in [0] a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they [k] provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 [i] For the hurt of the daughter of my people am I

[a] Job 3. 21, 22. Rev. 9. 6.
[b] ch. 3. 3.
[c] ch. 23. 3, 8 & 29. 14, 18.
[2] Or, *In gathering I will consume.* Zeph. 1. 2.
[d] Cp. ch. 6. 9.
[e] Joel 1. 7. Cp. Mat. 21. 19.
[f] ch. 7. 24.
[g] ch. 2. 19.
[h] ch. 9. 6.
[i] ch. 4. 5.
[k] ch. 5. 3.
[l] Cp. 2 Pet. 3. 9.
[m] ch. 9. 15.
[3] Or, *poison.* Deut. 29. 18.
[n] ch. 22. 17 & 23. 10.
[o] Is. 30. 28. Ezek. 13. 11.
[p] Job 39. 21.
[q] ch. 14. 19. Job 30. 26.
[r] Is. 1. 3.
[s] Job 39. 13.
[t] Cant. 2. 12.
[u] Is. 38. 14.
[w] ch. 4. 15.
[x] ch. 46. 15. Judg. 5. 22.
[5] ch. 5. 4, 5. Is. 27. 11.
[4] Heb. *the fulness thereof.* Deut. 33. 16.
[@] Cp. Rom. 2. 17.
[6] Or, *the false pen of the scribes worketh for falsehood.* Cp. Is. 10. 1.
[b] Ps. 45. 1.
[c] Eccles. 10. 11.
[6] Or, *Have they been ashamed, &c.* ver. 12.
[d] 1 Cor. 1. 19.
[e] ch. 6. 11. Job 5. 13.
[7] Heb. *the wisdom of what* thing.
[8] Heb. *upon.*
[f] To ver. 12, ch. 6. 12-15.
[9] Heb. *because of the country of them that are far off.*
[0] Cp. Is. 39. 3.
[k] Deut. 32. 21.
[i] ch. 10. 19 & 14. 17.

CHAPTER 9

VV.1-2. Jeremiah's hospitality of strangers of the people drift to ruin.

CHAPTER 9

1 Thus he wept over Jerusalem as did the Lord. LUKE 19:41.

JEREMIAH'S GRIEF 1-3

HE WOULD PREFER ISOLATION

Jeremiah's prayer VII-1 followed by Yahweh's answer Vv. 4-6.

2 An isolated place for passing travellers where they would come and go over night.

3 Cp James 4:4. This was also Christ's lament Mth 16:4

4 See similar prophecy relating to Christ Ps. 64:2-4. Cp V.8

THE NATION WALLOWS IN DECEIT Vv4-8.

The nation had sunk so low morally that deceit was rampant, the closest relations trying to overreach one another.

5 Deceive one another with the object of overreaching them. Note Mg.S. Roth "dupe" i.e. make a fool of them.

6 This has become habitual.

7 So continuously is it practised.

8 His presence among them - their reactions to his message revealed their true character.

9 It blinded their eyes to the fact of sin.

10 By casting them in to the furnace of affliction. Isa 1:25. Jer. 6:29, 30

11 All other means have proved ineffectual.

5 As warned. Deut 28:64. The impenitency of the people. 19 Inspection. The house of Judah was leprous - the priests Jeremiah had inspected it, so it is to be cast down in accordance with the terms Cp Lev 14:44-45.

DESPAIRING LAMENT OVER FATE 13-9:1

20 Vineyard unfruitful - Isa 5.

21 Figtree barren Lk 21:29.

22 Fields no increase.

23 By foreign invasion.

24 As though the judgments of Yahweh will not fall on them.

25 Stupified with terror

26 Poppy-Water or fire on water. Rush-head of a plant. Israel had grown the plant Deut 29:18. 32:32 and now must drink the water Cp Jer. 9:15. 23:15.

27 They listened to the false prophets that promised peace and health.

28 From the north comes judgment Cp Vv6

29 It is all laid waste by the marauding Chaldeans.

Adders. The Babylonians will not be bought off.

"Sorrow is upon me past my remedying; my heart within me is faint" (Blayney). He keenly feels the wickedness of the people and the hopelessness of their cause.

Roth: "Lo the voice of the cry for help of the daughter of my people from a land far away"

The people blind to the cause of their troubles. See similar question by Gideon Jud 6:13. The condition of the people shows that a preliminary captivity takes place.

30 The complaining voice of the people in the siege. The false prophets promised the peace Cp Ch 28 Jerusalem was besieged in the winter of the year but not taken until the end of the next summer Jer. 52.

THE STUPIDITY OF JUDAH'S APOSTASY Vv4-12.

6 If men fall to the ground do they not try to recover? 7 If a traveller turn out of the right way will he not turn back when apprised of the fact? 8 The wrong way.

Yahweh represents Himself as patiently waiting for some genuine sign of real reform on the part of the nation

9 All the eagerness, heedlessness and recklessness of sin

All living creatures are subject to laws upon which their wellbeing depends - as winter approaches, these birds detect it, and seek warmer climate.

Understand neither their duty nor happiness, apprehend not the meaning of Yahweh's mercy or judgment nor how to adjust themselves to either, or how to survive!

This was their boast Ch 18:18

For any use they make of it.

= false. The Scribe not only wrote but interpreted as did Ezra who is styled a scribe Ezra 7:6. Neh 8:1-13 their pen was a lying pen (See mg). Thus Jeremiah's rebuke anticipated that of the Lord Cp Mat 15:6.

Are shown to be fools for the very judgments they ignored will overtake them.

So Deuteronomy is again fulfilled Ch. 28:30

See Notes Ch. 6:13-15 where these words repeated.

CHAPTER 9.

VV. 1-2. Jeremiah would prefer isolation & the hospitality of stranger than endure the rebelliousness of the people toward Yahweh & the nation's drift to ruin.

A very expensive medicinal ointment obtained from trees & held to be worth twice its weight in silver.

Jeremiah lamenteth their manifold sins.

hurt; [a]I am black; astonishment hath taken hold on me.
22 *Is there* no [d]balm in Gilead;
is there no [e]physician there?
why then is not the health of
the daughter of my people [f]recovered?

CHAPTER 9.

1 Jeremiah lamenteth the Jews for their manifold sins, 9 and for their judgment. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threateneth both Jews and Gentiles.

1 [g]OH [h]that my head were
waters, and mine eyes
a fountain of tears, that I might
weep day and night for the
slain of the daughter of my
people!
2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave
my people, and go from them!
for [i]they *be* all adulterers,
an assembly of treacherous men.
3 And [j]they bend their tongues
like their bow *for* lies:
but [k]they are not valiant for the
truth upon the earth; for they
proceed from evil to evil, and
[l]they know not me, saith the
LORD.
4 [m]Take ye heed every one of
his [n]neighbour, and trust ye
not in any brother: for every
brother will utterly [o]supplant,
and every neighbour [p]will walk
with slanders.
5 And they will [q]deceive every
one his neighbour, and will not
speak the truth: they have
taught their tongue to speak
lies, *and* weary themselves [r]to
commit iniquity.
6 Thine habitation *is* in the
midst of deceit; [s]through deceit
they refuse to know me, saith
the LORD.
7 Therefore thus saith the
LORD of hosts, Behold, I will
[t]melt them, and try them; for
[u]how shall I do for the daughter
of my people?
8 [v]Their tongue *is as* an arrow
shot out; [w]it speaketh deceit:
one [x]speaketh peaceably to his
neighbour with his mouth, but
[y]in heart he layeth [z]his wait.
9 ¶ [a]Shall I not visit them for
these *things*? saith the LORD:
shall not my soul be avenged
on such a nation as this?
10 For the mountains will I
take up a weeping and wailing,
and [b]for the [c]habitations of the
wilderness a lamentation, because they are [d]burned up, so
that none can pass through
them; neither can *men* hear
the voice of the cattle; [e]both
[f]the fowl of the heavens and
the beast are fled; they are
gone.
11 And I will make Jerusalem
[g]heaps, *and* a den of dragons;
and I will make the cities of
Judah [h]desolate, without an
inhabitant.
12 ¶ [i]Who *is* the wise man,
that may understand this? and
who is he to whom the mouth
of the LORD hath spoken, that
he may declare it, for what the
land perisheth *and* [j]is burned
up like a wilderness, that none
passeth through?
13 And the LORD saith, Because they [k]have forsaken my
law which I set before them,
and have not obeyed my voice,
neither walked therein;
14 But [l]have walked after the
[m]imagination of their own heart,
and after Baalim, [n]which their
fathers taught them:
15 Therefore thus saith the
LORD of hosts, the God of Israel; Behold, [o]I will feed them,
even this people, [p]with wormwood, and [q]give them water of
gall to drink.
16 I [r]will scatter them also
among the heathen, whom neither they nor their fathers have
known: and I will send a sword
after them, till I have consumed
them.
17 ¶ Thus saith the LORD of
hosts, Consider ye, and call for

[a] ch. 14. 2. Job 5. 11 & 30. 28.
[b] Ps. 12. 2, 3 & 120. 3, 4.
[c] Ps. 28. 3.
[d] Gen. 37. 25.
[e] Heb. *in the midst of him.* Gen. 41. 21.
[f] Or, *wait for him.*
[g] ch. 5. 9, 29.
[h] Heb. *gone up?* ch. 30. 17 & 33. 6. 2 Chr. 24. 13.
[i] ch. 12. 4.
[j] Or, *pasture.* Ps. 65. 12.
[k] Or, *desolate.*
[l] ver. 12. ch. 2. 15.
[m] Heb. *Who will give my head, &c.* Deut. 5. 29.
[n] ver. 18. ch. 4. 19 & 13. 17 & 14. 17. Is. 22. 4. Lam. 1. 2, 16 & 2. 11, 18 & 3. 48.
[o] Heb. *from the fowl even to, &c.*
[p] ch. 4. 25.
[q] Is. 25. 2.
[r] Heb. *desolation.* ch. 10. 22.
[s] ch. 5. 7, 8. Hos. 7. 4.
[t] ch. 23. 18. Ps. 107. 43. Hos. 14. 9.
[u] Is. 59. 4, 13. Cp. ver. 8.
[v] ch. 7. 28.
[w] ver. 10.
[x] ver. 6. Is. 1. 3.
[y] Mic. 7. 5, 6.
[z] Or, *friend.* Gen. 38. 12.
[a] ch. 6. 28. Lev. 19. 16.
[b] ch. 3. 17.
[c] Or, *stubbornness.*
[d] Or, *mock.*
[e] Cp. Gal. 1. 14.
[f] Ps. 80. 5.
[g] Lam. 3. 15.
[h] ch. 8. 14.
[i] Deut. 28. 64.
[j] Is. 1. 25.
[k] Hos. 11. 8.
[l] Ps. 57. 4.

SINS OF JUDAH.
(1) Adulterous (2) Treacherous V.2. (3) Gross liars (4) Cowardly in the Truth (5) Evildoers (6) Ignorant of Yahweh (7) Cheaters V.6 (8) Slanderers (9) Deceivers V.5. (10) Mockers (11) Hypocrites (12) Train in Lying (13) Bend every effort to sin V.5. (14) Blind to sin.

Jeremiah's grief. He suffers with his people. Matth. 8:17.
He reflects the appearance of those who suffer starvation in the siege.
That this people should have so neglected the divine healing balm and so suffered.
Yes - but it has been ignored. Cp Isa. 1:6.

CHAPTER 9.
1. Thus he wept over Jerusalem as did the Lord. Luke 19:41.

JEREMIAH'S GRIEF 1-3
HE WOULD PREFER ISOLATION
Jeremiah's prayer V1 - followed by Yahweh's answer Vv 4-6.
2. An isolated place for passing travellers where they would come and go over night.
Cp James 4:4. This was also Christ's lament. Matth 16:4.
See similar prophecy relating to Christ. Is. 64:1-4. Cp V.8

THE NATION WALLOWS IN DECEIT Vv 4-8
The nation had sunk so low morally that deceit was rampant; the closest relations trying to overreach one another.
5. Deceive one another with the object of overreaching them. Note Mg.S. Roth = "dupe" i.e. make a fool of them.
6. This has become habitual.
7. So continuously is it practised.
8. His presence among them - their reaction to his message revealed their true character.
9. It blinded their eyes to the fact of sin.
10. By casting them into the furnace of affliction. Isa. 1:25. Jer. 6:29-30
11. All other means have proved ineffectual.

Inspection. The use of Judah was rous. - the priests amiah had inspect it. So it is to be t down in accordance with the terms Lev. 14:44-45.

SPAIRING LAMENT
ER FATE 13-9:1
Vineyard unfruit 1-Isa 5.
Figtree barren 19
Fields no increase. By foreign inva n.
As though the pe nts of Yahweh will fall on them.
Stupified with rror
Poppy-Water or po water. Rah-head a plant. Israel had own the plant Jer 8:14. 23:32 and now ust drink the wate Jer. 9:15. 23:15.
They listened to the se prophets that pr sed peace and hea From the north nes judgment. Cp Ver It is all laid waste the marauding Ba ans.
Adders.
The Babylonians will be bought off.
"Sorrow is upon me, ut my remedying; y heart within me is unt" (Blayney). He erly feels the ruin ss of the people and e hopelessness of the ause.
Roth: "Lo the voi the cry for help the daughter of m eople from a land r away"
The people blind the cause of their oubles. See similar r similar question b deon Jud. 6:13. B ndition of the peop ows that a preliminar aptivity takes place.
5. The complaining ace of the people in the siege. The false rophets promised the eace Cp Ch. 28 Jere lem was besieged in he winter of the ye ut not taken until nd of the next summ er. 52.

15. Jackals. CB.

WHERE IS WISDOM? Vv 12-16.
Paul seems to quote on this chapter in 1 Cor. 1:19-31. V.31 is a direct quotation of V.24 whilst V.20 seems a paraphrase of Ch. 8:8-9. It speaks of the blindness of Judah and its absolute failure in the face of Divine Wisdom manifested in the Word - both spoken & manifested.
16. As predicted. Deut. 31:29.

Gen 6:5

17. Thus He will feed them on that which they themselves produce. Cp Deut. 29:18. Cp Ch. 8:14 note. Wormwood = Hebrew (2) a bitter, nauseous herb which is also poisonous. It is said that Gall is from the poppy - a form of opium making this water poisonous also.

CALL FOR WAILING WOMEN.
LAMENT THE RAVAGES OF DEATH
Vv 17-22 Cp V.10.
18. The ghastly ravages that the self afflicted judgments of El will bring upon the people. Observe them in all their hideousness and mourn the frightful effects of turning from Yahweh.

"LET NOT MAN GLORY..." Cp Vv 23-24.
It is not the outward props of state-craft, and strong battalions, and inexhaustible wealth, that really and permanently uphold a nation; not these but the knowledge of Yahweh, a just insight into the true nature of God, and a national life regulated in all its departments by that insight. There Judah failed. And an Ecclesia can fail in the same direction.

19 Both = "Woe." There" shall-ful in lamentation" Amos 5:16.

A call to mourning.

[a] the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that [c] our eyes may run down with tears, and our eyelids gush out with waters.

20. The funeral dirge of Zion follows to end V. 22.
21 Both. = "left." i.e driven out.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

22. Death is represented as a thief entering not by the door which is barred, by "climbing up some other way." Bars and bolts will prove futile against such an invader.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall [k] as dung upon the open field, and as [m] the handful after the harvestman, and [o] none shall gather *them*.

FUTILITY OF FLESHLY WISDOM. Vv 23-24. Cp Jer 10:21. 17:5-10
23 In V. 12. he laments the lack of wisdom in apprehending the intentions of Jahweh. Some may have hearkened to the prophet, acknowledged the wisdom of his words, but attempted by their personal wisdom or diligence, their might or preparations to resist the enemy, or their riches or material resources to sustain such an attack. There will be no escaping the wrath to come. The only value will be in - V. 24. the judgment will overtake all, but for some it will be for good Jer 24:5.
7. A similar state existed in apostolic days - so the Apostle warned in similar terms. Cp 1 Cor 1:31. 2 Cor 10:17.
24 Both: for having intelligence and knowing me.

23 ¶ Thus saith the LORD, [q] Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 [s] But [t] let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for [u] in these *things* I delight, saith the LORD. Cp Ch 16:21

25 ¶ Behold, the days come, saith the LORD, that [v] I will [w] punish all *them which are* [x] circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that* are [y] in the utmost corners, that dwell in the wilderness:

FUTILITY OF FLESHLY CIRCUMCISION. Vv 25-26.
25 The Jews put great store on the outward external sign, but see. Rom. 2:25. 1 Cor 7:19. Thus Judah here is indiscriminately classed with other nations.
26 Notice Mg. = The Arabians. Herodotus records their custom of shaving the temples all around and leaving a tuft of hair on the top of the head Herod. 3:8. which practise, like circumcision, had a religious significance. Lev. 19:27. Jer 9:25.

for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart. Deut 30:6

CHAPTER 10.

CHAPTER 10. THE FOLLY OF IDOL-MAKING DESCRIBED WITH KEEN IRONY.

1 The unequal comparison of God and idols.
17 The prophet exhorteth to flee from the calamity to come. 19 He lamenteth the spoil of the tabernacle by foolish pastors. 23 His humble supplication.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

1 These words seem to be directed to the righteous element that would be taken into captivity Jer 24:7. They constitute an appeal not to succumb to their idolatrous environment.

22 Thus saith the LORD, Learn not the way of the heathen, and [z] be not dismayed at the signs of heaven; for the heathen are dismayed at them.

2 They may be inclined to do so attributing the success of Babylonish army to potency of the nations' gods.

3 For the [a] customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, [b] with the axe.

3 Isa 47:8. Jer 6:2

4 They deck it with silver and with gold; [c] they fasten it with nails and with hammers, that it move not.

4 Breath or mere wind

5 They *are* [d] upright as the palm tree, [e] but speak not: [f] they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, [g] neither also *is it* in them to do good.

5 Flesh humbles it to the dust - then worships it. One of thousands in a forest cut crudely out done with an axe.

6 Further humiliation

IN CONTRAST - GREAT IS YAHWEH. 6-16

6 Forasmuch as *there is* [h] none like unto thee, O LORD; [h] thou *art* great, and thy name *is* great in might.

7 There appears a blending of the song of Moses and of the Lamb in these two verses. Cp Rev 15:3-4. Jeremiah was as a bridge between these two great leaders, interpreting Deuteronomy and anticipating the message of the Apocalypse.

7 "Who would not fear thee, [i] O King of nations? for [k] to thee doth it appertain: forasmuch as among all [l] the wise *men* of the nations, and [m] in all their kingdoms, *there is* none like unto thee.

8 But they are [n] altogether [o] brutish and [p] foolish: [q] the stock *is* a doctrine of vanities.

This is the Covenant Name as during Israel that it would not remain under thralldom of Babylon forever.

Supreme in power - disposing of the destiny of nations. Dan. 4:17. Rev 15:3

9 Silver spread into plates is brought from [r] Tarshish, and gold from [s] Uphaz, the work of [t] the workman, and of the hands of [t] the founder: blue and [u] purple *is* their clothing: they *are* all the work of cunning *men*.

The wisest of nations has not a God of Wisdom like Yahweh. Through Him Israel becomes wise Cp 1 Cor 1:24, 30

11 Yahweh's wisdom makes fleshly wisdom appear as folly. 1 Cor 1:20, 25

12. Or: A doctrine of Vanities of mere wind (Cp Ps). All the work of men as the next Verse. shows. The Indignity of men burning but silver & gold, melting it in fire, spreading it over wood - and worship-

10 But Jehovah *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from *under* these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasuries.

14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them; for he *is* the former of all *things*: and Israel *is* the rod of his inheritance: the LORD of hosts *is* his name.

17 Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 Woe *is* me for my hurt, my wound is grievous: but I said, Truly this *is a* grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: there is none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, *and* devoured him, and consumed him, and have made his habitation desolate.

936

ing it - it set up for adoration. Its heart of wood, its casing of gold alike reveals it as a manufactured article. So also is the pomp and display of fleshly power today. 2 Cor. 4:18.
The reality is contrasted with the vanity or nothingness of idol worship in V. 10.

THE PORTION OF JACOB

The heavens above speak of His work Ps 19:1-3. The voice of thunder, the flash of lightning in developing His purpose of Omnipotence Job 38:25

10 The reality of which of the Elohim are but the manifestation.
Both words in plural Elohim of Lives In His power through Elohim are the lives of all Num 16:22

15 This verse in Aramaic, thus expressing in the very language of the country into which they were to be taken - answer the Jews were to give in testifying the Truth. So the Gospel was preached in Babylon See Dan 2-18, 28. 4:17.

16 Whereas they make their gods. Yahweh created the world. All creation testifies to His power and wisdom in

17 Heb. Understanding - Heb. Tsaboon = intelligence or reason. Cp Isa 40:12.

18 Thunder.
19. Uproar (Egypt.)
20. Water is composed of hydrogen and oxygen. Lightning passing through the atmosphere ignites and decomposes these gases which explode and the water formed comes down as rain. Manifestation of Spirit in latter-days = Ps. 72:6.

21 In the face of such manifestations of power and glory

22 Chaldea. From Kasad to apportion or separate. The word signifies smooth - indicative of the stones used in Kdt. So He has selected Jacob for Him and He for Jacob. Lam. 3:24 Ps. 73:26. 119:57. Cp Deut 7:6. Ps 33:12. 89:3. Micah 6. 13:14. Isa. 44:1. John 15:16, 19. 1 Pet 2:9. Rev. 17:14.

23 Shebet - Rend. Rod sceptre, staff, tribe. RV. Tribe. Ch 51:19

24 So let Gentiles tremble. Cp Ch. 12:14.
I WILL SWING YOU OUT Vv 17-18.

25 Cp Isa 22:18
26 Find my predictions are even as I state. If they had listened with incredulous contempt to the warnings of the prophets. Their fate as guides had said it could not happen as they had believed it

THE REMORSE OF THE FORLORN MOTHER 19-22

Jeremiah imagines the distress of the inhabitants of Zion.
21. fatal

THE PORTION OF JACOB. Vv 12, 13, 16. The solid earth is itself a natural symbol of strength and stability. The heavens above speak of His glory. Ps. 19. the mighty deep of ~~His~~ the marvel of His handiwork Ps 107:23. the variety of creation of His wisdom. Ps. 104:24. The constant labor of Nature testifies that His activity is never suspended, His presence never withdrawn. The conflict of the elements, the roar of thunder, the flash of lightning, the downpour of water, the rush of storm-wind, are His work and assist in developing His purpose Job. 37:13. All the elements testify to His majesty, His greatness, His reality, His Omnipotence Job 38: 25, 26, Ps 135:7 and our utter dependance on Him Ps. 73:26; 119:57.

Of God's covenant. 30 To bottle.

10 But the LORD *is* the [2]true God, he *is* [a]the living God, and an [c]everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 [(i)]Thus shall ye say unto them, [d]The gods that have not made the heavens and the earth, *even* [e]they shall perish from the earth, and from under these heavens.

12 [(j)]He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a [(k)]multitude of waters in the heavens, and [l]he causeth the vapours to ascend from the ends of the earth; he maketh lightnings [(m)]with rain, and [(n)]bringeth forth the wind out of his treasures.

14 Every man [o]is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image [p]*is* falsehood, and [q]*there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation [r]they shall perish.

16 [s]The portion of Jacob *is* not like them: for he *is* the former of all *things*; and [(t)]Israel *is* the rod of his inheritance: [u]The LORD of hosts *is* his name.

17 ¶ [v]Gather up thy wares out of the land, O [w]inhabitant of the fortress.

18 For thus saith the LORD, Behold, [x]I will sling out the inhabitants of the land [y]at this once, and will distress them, [z]that they may find *it so*.

19 ¶ [a]Woe is me for my hurt! my wound is grievous: [b]but I said, Truly this *is* a grief, and [c]I must bear it.

20 [d]My tabernacle is spoiled, and all my cords are broken:

[2] Heb. *God of truth.*
[a] Ps. 42. 2.
[c] Heb. *king of eternity.*
[i] ch. 4. 20.
[d] ch. 2. 5 & 23. 1.
[(i)] In the Chaldean language.
[e] Cp. Ps. 46. 5.
[e] ver. 15. Is. 2. 18. Zech. 13. 2.
[j] Nah. 3. 19.
[(j)] To ver. 16, ch. 51. 15-19.
[k] ch. 1. 13.
[l] ch. 9. 11.
[k] Prov. 20. 24. Cp. Prov. 16. 1.
[(k)] Or, *noise.*
[l] Ps. 135. 7.
[m] Ps. 119. 5. Prov. 3. 6.
[n] ch. 30. 11 & 46. 28. Ps. 6. 1 & 38. 1.
[(m)] Or, *for rain.*
[7] Heb. *diminish me.*
[o] ver. 25. Ps. 79. 6, 7.
[8] Or, *is more brutish than to know.*
[p] Job 18. 21.
[q] 1 Thes. 4. 5.
[r] ch. 8. 16 & 30. 16. Ps. 14. 4.
[r] Hab. 2. 18. Rom. 1. 25.
[s] Ps. 135. 17. Hab. 2. 19.
[t] Ps. 16. 5.
[(t)] Deut. 32. 9. Ps. 74. 2.
[u] ch. 31. 35. Is. 47. 4.
[v] Cp. ch. 6. 1. Ezek. 12. 3.
[9] Heb. *inhabitress.*
[x] 1 Sam. 25. 29.
[y] ch. 16. 21.
[(b)] Deut. 27. 26. Gal. 3. 10.
[z] ch. 29. 14.
[a] ch. 4. 19 & 8. 21.
[b] Ps. 77. 10.
[c] Mic. 7. 9.
[(c)] Deut. 4. 20.
[d] ch. 4. 20. Cp. Is. 54. 2.
[e] ch. 7. 22, 23. Lev. 26. 3.

my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up [b]my curtains.

21 For [c]the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the [f]bruit is come, and a great commotion out of [h]the north country, to make the cities of Judah desolate, *and* [i]a den of dragons.

23 ¶ [(k)]O LORD, I know that [k]the way of man *is* not in himself: *it is* not in man that walketh [m]to direct his steps.

24 O LORD, [n]correct me, but with judgment; not in thine anger, lest thou [7]bring me to nothing.

25 [o]Pour out thy fury upon the heathen [p]that know thee not, and upon the families that call not on thy name: for they have [q]eaten up Jacob, and [q]devoured him, and consumed him, and have made his habitation desolate.

CHAPTER 11.

1 Jeremiah proclaimeth God's covenant, 8 rebuketh the Jews' disobeying thereof, 11 prophesieth evils to come upon them, 18 and upon the men of Anathoth.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [(b)]Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, [(c)]from the iron furnace, [d]saying, Obey my voice, and do them, according

[f] Jackals - CB.
[(k)] Jer. 7:21
[m] Prov. 20. 24.
[n] Ps. 6. 1 & 38. 1.
[7] Heb. *diminish me.*
[o] Ps. 79. 6, 7.
[p] Job 18. 21. 1 Thes. 4. 5.
[q] Ps. 14. 4.
[(b)] Deut. 27. 26. Gal. 3. 10.
[(c)] Deut. 4. 20.
[d] ch. 4. 20. Cp. Is. 54. 2.

THE PROPHET INTERPOLES WITH THE REASON OF THE CALAMITY 21-25.

21. Obsolete for "roar." CB. — Hark! the report of tumult is heard, a great commotion comes out of the north! Ch. 1:13.

JEREMIAH'S PRAYER. Vv 23-25.

Jeremiah, as representative of good Israel Jer. 24:7. humbly submits to the purpose of Yahweh, recognizing that the destiny of mankind is not with flesh. Though flesh oppose God, yet the Divine purpose will ultimately succeed.

22. With calm, dispassionate consideration. Cp Heb 5:8, 12:10. However bad Judah was, there was some good in the nation, but none in Babylon. Cp Hab. 1:13. And all the declarations of the past spoke of the doom of those that did this. e.g. Isa. 10:12.

CHAPTER 11.

CONSPIRACY AGAINST THE COVENANT. — CH 12:6

JEREMIAH ENDORSES THE COVENANT. VV 1-5.

Historical background 2 Chron 33:21-23, 2 Kgs 23:1-3. Jeremiah supports Josiah. Later he predicted the New Covenant. Jer. 31:31-34.

1 These warning words were probably uttered when the people stood to the covenant (2 Chr 34:33) They would be most impressive as emphasizing the key point of the covenant and solemnly underlining the responsibility assumed by "standing to it"

2 Designed to melt and purify metals Exod. 19:5-6; 24:3. Obey = listen attentively CB.

THE PORTION OF JACOB. JER 10:16

CHELEQ - Khaylek. See also Jer. 51:19. Cp Deut. 32:9. Eph. 1:18-23.

REVIEW OF THE PROPHECY. CHS 1&2.
Jeremiah confirms the Covenant Vv1-5
He tours Judea with his message Vv.6-8.
He warns of the folly of the people's ways Vv9-10
Declares that the curse of the Covenant will rest on them 11-13.
The Olive Branches will be broken off 14-17.
He is told not to mediate for them 14
A conspiracy

He becomes as a lamb to slaughter 18-19
He prays for vindication Divine justice 20
He is promised vindication 21-23
What is the purpose/extent of suffering Ch12:1-4
Prepare for opposition family 5-6
Impending judgments. 7-13.
Final glory. 14-17.

to all which I command you: so shall ye be my people, and I will be your God: 2 Cor.6:17-18 Exod.19:6.

5 That I may perform (b) the oath which I have sworn unto your fathers, to give them [c] a land flowing with milk and honey, as *it is* this day. Then answered I, and said, (c) So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and [d] do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, [h] rising early and protesting, saying, Obey my voice.

8 [h] Yet they obeyed not, nor inclined their ear, but walked every one in the (a) imagination of their evil heart: therefore I will bring upon them all the words of this covenant, [d] which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, [m] A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to [p] the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able [y] to escape; and [t] though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [z] trouble.

13 (a) For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* [3] shameful thing, even altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their [5] trouble.

15 [6] [e] What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and [g] the holy flesh is passed from thee? [7] when thou doest evil, [f] then thou rejoicest.

16 The LORD called thy name, (1) A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, [m] that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves [o] to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings.

19 But I *was* [q] like a lamb or an ox *that* is brought to the slaughter; and I knew not that [r] they had devised devices against me, [s] *saying*, Let us destroy [2] the tree with the fruit thereof, and [u] let us cut him off from [x] the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, [y] that [z] triest the reins and [a] the heart, [b] let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

2 Heb. *evil.* ver. 14. ch. 2. 28.
(a) ch. 2. 28.
3 Deut. 7. 12, 13. Ps. 105. 9, 10.
c ch. 32. 22. Ex. 3. 8.
3 Heb. *shame.* ch. 3. 24. Judg. 6. 32. Hos. 9. 10.
(4) Heb. *Amen.* Deut. 27. 15-26.
d Rom. 2. 13. James 1. 22.
5 Heb. *evil.* ver. 12.
6 Heb. *What is to my beloved in my house.*
e Cp. Ps. 50. 16. Is. 1. 11, 12.
f Ezek. 16. 25, &c.
g Hag. 2. 12. Cp. ch. 7. 21.
h 2 Chr. 36. 15.
7 Or, *when thy evil is.*
i Prov. 2. 14.
k ch. 34. 14.
(b) Ps. 52. 8
(8) Or, *stubbornness.*
m ch. 2. 21. Is. 5. 2.
n Is. 8. 12. Ezek. 22. 25. Cp. Hos. 6. 9.
o ch. 7. 18.
p ch. 17. 23. Ps. 79. 8.
q Is. 53. 7. Rev. 5. 6.
r ch. 18. 18. Lam. 3. 60, 61.
s ch. 50. 5.
9 Heb. *to go forth of.* 1 Sam. 14. 41.
2 Heb. *the stalk with his bread.*
t ver. 14. Prov. 1. 28.
u Is. 53. 8.
x Ps. 27. 13.
y ch. 17. 10 & 20. 12. Ps. 7. 9.
z ch. 6. 27.
a 1 Sam. 16. 7.
b ch. 15. 15 & 17. 18 & 20. 12. Lam. 3. 64.

4. Cp Deut. 30:15-20
5. Cp Num 13:27
6 This was the refrain of Israel at the blessing and curses were proclaimed on Mt. Ebal & Gerizim. Deut 27: 15-26.
Christ proclaimed himself as the Amen Rev. 3:14, 2 Cor. 1:20 - he was the confirmation of the Covenant. The word Verily is from the same root. So Jeremiah typed the Lord. Rom 9:1.
PROCLAIMING THE TRUTH THROUGH OUT JUDEA. Vv6-8.
He is directed to tour the land with the message of the Covenant - a tour that brought him into conflict with his own city. In this he typed Christ.
This was the message of Christ. Matth. 7:24-29
THE PEOPLE HAVE TURNED BACK. Vv 9-10 Cp Ch. 3:10.
Some time has elapsed. The people returned home after the enthusiasm of the proclamation of the covenant and celebration of Passover 2 Chr. 35:36. But the tour of Jeremiah received little success. The people heard with impotence his warning words, and like their forefathers, stubborn of heart, they repudiated his strictures. Thus they repeated the history of the past and in heart (they dare not flout the King) turned back to former iniquities.
THEREFORE THEY WILL EXPERIENCE THE CURSE OF THE COVENANT VV 11-13.

Ps 26:2. 73:21. Prov. 23:16. Jer 12:2. As the heart was considered the seat of intellect. Reins = Kidneys. Lev. 3:4 NIV
20 Not personal revenge but the vindication of Divine justice Cp 2 Tim 4:14. Heb = "I shall see thy vengeance on them..."

JEREMIAH'S WAR
YAHWEH PROMISES TO VINDICATE HIM. Vv21-23.
21. Cp Ch 1:1 Like the Lord, Jeremiah found his most virulent opposition in his home town. For type Luke 4:29
22. Probably on the basis that his prophecy was false and his teaching erroneous. Deut. 18:20 If so they distorted the Law to persecute Jeremiah as they did Jesus.

CHAPTER 12.
THE PROBLEM OF SUFFERING QUESTIONED AND ANSWERED.
WHY DO THE WICKED PROSPER? Vv1-4.
Cp Hab & Kkuk 1.
1 This is acknowledged. Jeremiah doubtless knew why the wicked prosper in a general sense - but not in this individual case. Cp Ps. 73:2,3, 13-17.
2 Rôsha - lawless. Probably relates to the priests of Anathoth. They were apparently prosperous, happy, established, and it all seemed by the providence of Yahweh. 3 See Note Ch 11:20 Ex 31:30-33
Sanctify - Separate. Cp Zeph. 1:7. This would vindicate the honor of Yahweh. This is a plea for the true sheep for the polluting evil of the would otherwise affect them. The nation might be saved by snatching these away. Their worst fault was the holy Name upon unclean lips, the wordy reverence for Yahweh which did not reflect the true state of their hearts.
Q.
Apparently drought had stricken the land. It had been threatened Ch 3:3. Now, although warned by Deut. 28 Yahweh had begun to impose natural punishments which later would develop into a widespread dearth. Ch 14:1-6

JEREMIAH'S WARNING. - Drought, famine, the exposure of the country naked and defenceless to the rapacity of vindictive enemies, to be trodden down of them until the times of the Gentiles be fulfilled. See the same repetition of miseries in Christ's Olivet prophecy after he, too, had called the people to honor their covenant. Luke 16:29-31

them: for unto thee have I revealed my cause. - TYPE Mth 27:46

YAHWEH PROMISES TO VINDICATE HIM. Vv21-23.

21 Cp Ch 11:1. Like the Lord, Jeremiah found his most virulent opposition in his home town. for. type Luke 4:24.

22 Probably on the basis that his prophecy was false and his teaching erroneous. Deut. 18:22. If so they distorted the Law to persecute Jeremiah as they did Jesus.

21 Therefore thus saith the LORD of the men of Anathoth, [b] that seek thy life, saying, [d] Prophesy not in the name of the LORD, [e] that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for [i] I will bring evil upon the men of Anathoth, *even* the year of their visitation.

Refrain Note 8:12 Cp Ch. 10:15.

CHAPTER 12.

THE PROBLEM OF SUFFERING QUESTIONED AND ANSWERED.

WHY DO THE WICKED PROSPER? Vv1-4.

Cp Habakkuk 1.

1 This is acknowledged. Jeremiah doubtless knew why the wicked prosper in a general sense - but not in his individual case. Cp Ps 73:2,3,13-17.

2 Rotha - lawless. Probably relates to the priests of Anathoth. They were apparently prosperous, happy, well established, and this all seemed by the providence of Yahweh.

3 See Note Ch 11:20 Ezek 31:30-33.

4 Sanctify - Separate. Cp Zeph. 1:7. This would vindicate the honor of Yahweh. This is a kindness for the true sheep, for the polluting evil of the world otherwise affect them. The nation might be saved by snatching these away. Their worst fault was the holy Name upon unclean lips, the wordy reverence for Yahweh which did not reflect the true state of their hearts.

Q.

6 Apparently drought had stricken the land. It had been threatened. Ch. 3:3. Now, as warned by Deut. 28:23. Yahweh had begun to impose natural punishments which later develop into a widespread dearth. Ch. 14:1 - As

1 RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet [g] let me [p] talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they [s] happy that [t] deal very treacherously?

2 Thou hast planted them, yea, they have taken root: [u] they grow, yea, they bring forth fruit: [v] thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [w] knowest me: thou hast seen me, and [x] tried mine heart [5] toward thee: pull them out like sheep for the slaughter, and [b] prepare them for [c] the day of slaughter.

4 How long shall [f] the land mourn, and the herbs of every field wither, [f] for the wickedness of them that dwell therein? [y] the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou [m] contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied* thee, then how wilt thou do in [a] the swelling of Jordan?

6 For even [c] thy brethren, and the house of thy father, even they have [f] dealt treacherously with thee; yea, [3] they have called a multitude after thee: [y] believe them not, though they speak [4] fair words unto thee.

7 ¶ I have forsaken mine house, I have left [h] mine heritage; I have given [5] the dearly beloved of my soul into the hand of her enemies.

8 [h] Mine heritage is unto me as a lion in the forest; [6] it [7] crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me as a [6] speckled bird, [i] the birds round about *are* against her; come ye, assemble all the beasts of the field, [y] [m] come to devour.

10 Many [o] pastors have destroyed [q] my vineyard, [r] they have trodden my portion under foot, they have made my [3] pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate [t] it mourneth unto me; the whole land is made desolate, because no man [z] layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 [d] They have sown wheat, but shall reap thorns: [e] they have put themselves to pain, *but* shall not profit: and [8] they shall be ashamed of [h] your revenues [i] because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all [k] mine evil neighbours, [l] that touch the inheritance [n] which I have caused my people Israel to inherit; Behold,

[a] ch. 49. 19. Zech. 11. 3.
[b] Mat. 13. 57.
[c] ch. 9. 4.
[d] Is. 30. 10.
[e] Cp. Deut. 13. 1, 5.
[f] Is. 21. 2.
[3] Or, *they cried after thee fully.*
[y] Prov. 26. 25.
[3] Heb. *visit upon.*
[4] Heb. *good things.*
[5] 2 Kin. 25. 28.
[6] Is. 19. 25.
[5] Heb. *the love.*
[i] ch. 23. 12.
[8] ch. 48. 44. Luke 19. 44.
[6] Or, *yelleth.*
[7] Heb. *giveth out his voice.*
[8] Or, *talented.*
[i] Is. 46. 11.
[m] Ezra 9. 15. Ps. 51. 4. Lam. 1. 18.
[9] Or, *cause them to come.*
[o] Is. 21. 14.
[q] Is. 56. 9. Ezek. 39. 17. Rev. 19. 17.
[r] ch. 6. 3.
[10] Or, *let me reason the case with thee.*
[y] Ps. 127. 5.
[q] Is. 5. 1, 5.
[r] Is. 63. 18.
[3] Heb. *portion of desire.*
[t] Lam. 1. 5.
[z] ch. 4. 28.
[4] Heb. *they go on.*
[11] Is. 29. 13.
[z] Is. 42. 25.
[y] Ps. 139. 1.
[z] Ps. 17. 3.
[5] Heb. *with thee.*
[a] Josh. 8. 6.
[b] ch. 6. 4.
[c] James 5. 5.
[d] Lev. 20. 16.
[e] Hab. 2. 13.
[f] Ps. 107. 34.
[12] Or, *ye.*
[g] ch. 4. 25.
[h] Rom. 6. 21.
[i] ch. 4. 8, 26.
[k] Ezek. 25. 6-12.
[l] Zech. 2. 8.
[m] ch. 22. 15.
[n] ch. 3. 18.

This latter prophecy was probably delivered during the reign of Jehoiakim, the above probably at the end of Josiah's reign.

6 Jeremiah shall not. He predicted they shall be punished. Confident in their prosperity, determined to destroy the prophet Ch. 11:21. they contemptuously laughed off his warnings by saying that he will not see their last end.

YAHWEH'S ANSWER: WORST IS COMING. 5-6.

The contending with horses, the deadly peril is the opposition he received from his own family + house - the most bitter of all

7 KV: "Pride" - the luxurious vegetation or jungle, the haunt of lions (Babylon) Cp Ch 49:19. So 14. Babylon as far as the nation - his own family as far as the Prophet. V.6.

OPPOSITION OF FAMILY. V.6.

8 Typical. John 7:5. Mk 3:21, 32-33. Multitude: our Christ Mth. 10:36. Luke 14:26.

9 They joined in the hue and cry of the pursuers, the mad shouts of violence which must have rung in his ears as he fled Anathoth.

YAHWEH REPUDIATES THE PEOPLE. Vv 7-13.

10 The Temple, the People, the Nation - His beloved. Ch. 2:2. This verse expresses His ultimate intention.

11 Boldly defiant, fiercely roaring against the requirements of Yahweh.

Thus the relations of the Prophet to his own house reflect the relations of Yahweh to His. So the Prophet is better able to look at things from Divine standpoint.

12 Hated her - Roth. Showing the state to which the nation sunk.

13 In Heb. it is expressed as a question of astonishment. "Is My heritage become as a vulture to Me?" Having repudiated Yahweh's goodness the nation is left to its own devices (its claws and talons).

14 Shepherds. The depredations of the invading nations is likened to the havoc wrought by nomad shepherds with their flocks treading down the gardens and vineyards.

15 The affliction is a punishment for religious blindness.

16 Fortresses.

17 Both Egypt 2 Chron 35:22 and Babylon acted as Yahweh's servants. Jer. 27:6.

18 The return or ingathering of labor.

TIME OF THE GENTILES LIMITED. Vv14-17. Cp Luke 21:24.

14 They are Yahweh's neighbors because Israel is His inheritance.

CHAPT. 13:11 YAHWEH'S PURPOSE IN ISRAEL. — He chose them, guided them, educated them, revealed His will to them, in order that they might reflect His glory, and that they might be equipped to pass on to others the message of His plan.

Review of Prophecy. Ch. 13
The marred girdle Vv1-11
The broken wine bottles. Vv12-14
The humbling of pride Vv15-21
The scattering of Judah. Vv22-27.

Historical Background: Probably the three months' reign of Jehoiachin
2 Kgs 24:8. Jer. 13:18.

JEREMIAH 13.

20. Cp Isa 10:12. Jer. 47, 48, 49. The type of
21. In the great upheaval of the last days, Judah (or well as Israel - but here Jeremiah was speaking to the former) will be taken out of the nations to be restored and become a blessing Zech. 8:13.
22. After the restoration of Judah Cp Neh 15:16
23. There will be a genesis restoration of nations upon principles of purity and righteousness Isa. 60:21. 19:24.
24. A complete precision of the record of history in relation to the resurrection which is based on Truth. Rom. 11
25. They will be blessed "in Abraham" Gal. 3:8. Gen. 17:4

a linen girdle. 6 Israel brought no glory to Yahweh Jer 13:6. Ezek 36:22.

1 I will pluck them out of their land, and pluck out the house of Judah from among them. 21.
15 And it shall come to pass, after that I have plucked them out [c] I will return, and [c] have compassion on them, and [d] will bring them again, every man to his heritage, and every man to his land.
16 And it shall come to pass, if they will diligently learn the ways of my people, [e] to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall [f] they be built in the midst of my people. Cp Heavenly Hill.
17 But [g] if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD. — ISa 60:12

CHAPTER 13

THE FALL OF PRIDE - See Prov. 6:17. 15:25. 16:5. 21:4. Ps. 101:5.

THE PROPHECY OF THE MARRED GIRDLE Vv 1-11

1 The symbol of righteousness Ex. 19:8. based on Truth Eph. 6
2. The ornament of priests. Ex 28:39. Lev. 16:4. Thus a fit emblem for Israel which is likened to "a kingdom of priests. Exod. 19:5-6. Deut. 7:6
3., an ornament to Yahweh. Deut. 4:6. 28:9.
2 Do not wash it. If it gets soiled, let it remain so - as emblematic of Israel's refusal to "wash" Cp Isa. 1:16. Jer. 4:14.
3 Greek modification of Perath = Sweet waters.
4. This would involve a long journey about 350 m. indicating long trek for Israel.
5 As Israel was to be buried among the nations by the waters of Babylon Ps. 137:1

CHAPTER 13.

1 In the type of a linen girdle, God prefigureth the destruction of his people. 12 Under the parable of the bottles filled with wine he foretelleth their drunkenness in misery. 15 He exhorteth to prevent their future judgments. 22 He sheweth their abominations are the cause thereof.

THUS saith the LORD unto me, Go, and get thee [o] a linen [p] girdle, and put it upon thy loins, and put it not in water.
2 [r] So I got a girdle according to the word of the LORD, and put *it* on my loins.
3 And the word of the LORD came unto me the second time, saying,
4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in [z] a hole of the rock. Cp Rock-dwelling Christ
5 So I went, and hid it by Euphrates, as the LORD commanded me.
6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.
7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle [a] was marred, it [b] was profitable for nothing.
8 Then the word of the LORD came unto me, saying,
9 Thus saith the LORD, [c] After this manner will I [a] mar the pride of Judah, and the great pride of Jerusalem.
10 This evil people, which refuse to hear my words, which [h] walk in the [2] imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which [b] is good for nothing.
11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; [i] that they might be unto me for a people, and [m] for a name, and [n] for a praise, and for a glory: but they would not hear.
12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, [q] Every bottle shall be filled with [r] wine: and [s] they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?
13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even "the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, [v] with drunkenness.
14 And [x] I will dash them [3] one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, [4] but destroy them.
15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.
16 [a] Give glory to the LORD

[a] ver. 9. ch. 18. 4.
[b] ver. 10. Ezek. 15. 4.
[c] ch. 33. 26. Deut. 30. 3.
[d] ch. 24. 6 & 30. 3.
[e] Cp. Ps. 137. 1.
[f] Lev. 26. 19.
[g] ch. 4. 2.
[h] ch. 16. 11, 12.
[2] Or, *stubbornness.*
[i] 1 Pet. 2. 5.
[m] Cp. Is. 60. 12.
[n] Ex. 19. 5.
[o] Is. 55. 13.
[p] Zeph. 3. 20.
Cp Deut. 26:19
[r] Cp. Ex. 28. 39. Lev. 16. 4.
[s] Cp. Acts 21. 11.
[v] ch. 48. 12.
ch. 25. 15.
[x] Cp. Ezek. 11. 2, 3.
[3] Cp. ch. 19. 1 & 27. 2. Is. 20. 2. Ezek. 4. 1-5 & 5. 1-4 & 12. 3-11 & 24. 3-5.
[4] ch. 2. 26 & 17. 19, 20 & 18. 18 & 19. 3 & 22. 2.
[a] ch. 16. 16. Is. 7. 19.
[b] Ezek. 23. 33.
[c] ch. 19. 11. Ps. 2. 9.
[5] Heb. *a man against his brother.*
1 Sam. 10. 11.
[6] Heb. *from destroying them.*
[a] Josh. 7. 19.

WARNING AGAINST PRIDE Vv15-21
Jer. 9:23. 1 Pet. 5:5. Luke 1:51.

22. Heb "gey" from root "ga'ah" - to swell up.
23. By acknowledging their folly and asking forgiveness.

8 Judah's day was declining. As the evening shadows were drawing in, so upon the hapless people would be wandering bewildered and lost in the gathering darkness. The prophet appeals to them to forget their pride and turn to Yahweh before it was too late but not to Israel's. Isa. 45:22. Jer. 8:4-11

26 Jehoiachin and his mother who were taken into captivity Jer 13:26. 2 Kings 24:12. Jehoiachin was only. about 18 so that his mother would be of considerable importance. Cp Ch. 22:26

27. The external mark of honor and glory.

28 Consider the signs of the times.

29 Zion is likened to the Seafold. Jer. 6:2 note. for where are the sheep? Taken into captivity.

They shall have nothing to say in vindication for they have deserted Him

They have trusted in the Gentiles who shall now lord it over them.

ISRAEL TO BE SCATTERED Ch. 13:1-7.

1 Hypocrites are slow to acknowledge their own folly and Yahweh's righteousness

It was the barbarous custom of Gentiles to lead their captives bound - figuratively demonstrated the lack of defence. Judah has rejected its defence

Christ Mat. 21:30 and Stephen Acts 7:51 echoed this statement

As to the Ethiopian see one revealed a reverence for Yahweh and then the Jews

7 The hebrew word signifies "swelling."

8 The root cause of the evil. Nos. 4:5. Cp Deut. 17:19. Josh 1:8. Deut 32:46. Ps. 19:7-11. Col. 3:9-10. The word causes us to think in conformity with Deity Prov. 23:7.

9 Amos 3:2. Deut 4:6-7. 26:16-19; Acts 15
10 Num. 6:27. Isa. 63:14. John 17:6, 11, 22
11 Jer. 2:3. Ps. 115:1-3
12 Deut. 28:41; John 17:1-5, 22; 15:8; Phil. 2:11.

13 This purpose ultimately to be fulfilled. Jer. 8:3-9. Zeph. 3:10.

THE PROPHECY OF THE WINE-JARS Vv12-14.

Earthenware Jar used by the prophet to represent Judah. Rep. Divine wrath and judgment Colin 25:15. Ps. 75:8.

They misunderstood his meaning, interpreting his words to signify an abundant harvest. Conditions evidently indicated a plentiful vintage

Explain more clearly

But Not Josiah the reigning monarch.

Cp Ch. 5:30-31.

With the wine of astonishment Ps. 60:3. Cp Ch. 51:7. This will induce a drunken state referred to in V.14. The resultant folly in the domestic and international spheres will bring destruction.

21. So that as "earthenware jars" they must be broken.

CHAPTER 14: HISTORICAL BACKGROUND. – Probably in Jehoahaz or early in Jehoiakim's reign. The prophet has spoken of drought in the reign of Josiah Ch.12:4. He here predicts it will reach serious proportions. Deuteronomy predicts drought followed by captivity Deut.28:23-25. Jeremiah warns of the fulfilment despite the opposition of the false prophets. V.13. for the people had broken the Covenant Jer.11.

your God, before [a] he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, [b] he turn it into [c] the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* [h] pride; and [i] mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your [g] principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold [j] them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall [5] punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: [k] shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [l] Wherefore come these things upon me? For the greatness of thine iniquity are [m] thy skirts discovered, *and* thy heels [6] made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? [n] *then* may ye also do good, that are [7] accustomed to do evil.

24 Therefore will I scatter them [o] as the stubble that passeth away by the wind of the wilderness.

25 [p] This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in [h] falsehood.

26 Therefore will I discover thy skirts upon thy face, that [b] thy shame may appear.

27 I have seen thine adulteries, and thy [d] neighings, the lewdness of thy whoredom, *and* thine abominations [f] on the hills in the fields. Woe unto thee, O Jerusalem! [g] wilt thou not be made clean? [2] when *shall it* once be?

CHAPTER 14.

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be intreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them.

THE word of the LORD that came to Jeremiah concerning [1] [k] the dearth.

2 Judah mourneth, and [l] the gates thereof [m] languish; [n] they are black unto the ground; and [o] the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; [q] they were ashamed and confounded, and [r] covered their heads.

4 Because the ground is chapt, for [t] there was no rain in the earth, the plowmen were ashamed, [r] they covered their heads.

5 Yea, [s] the hind also calved in the field, and forsook *it*, because there was no grass.

6 And [s] the wild asses did stand in the high places, [s] they snuffed up the wind like dragons; their [u] eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* [v] for thy name's sake: for [d] our backslidings are many; [e] we have sinned against thee.

8 [g] O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as [t] a wayfaring man *that*

[a] ch. 23. 12. Is. 5. 30. Amos 5. 8. Cp. Deut. 28. 29.
[b] Nah. 3. 5.
[c] ch. 2. 6. Job 3. 5.
[d] ch. 5. 8 & 8. 16.
[e] Is. 60. 2.
[f] ch. 2. 20.
[g] Ezek. 24. 13.
[h] Job 33. 17.
[2] Heb. *after when yet!*
[i] ch. 9. 1.

[3] Or, *head tires.* Brought to the dust.
[4] Heb. *the words of the dearths,* or, *restraints.*
[k] ch. 17. 8.
[l] Is. 3. 26. Lam. 1. 4.
[m] Is. 16. 8. Lam. 2. 8.
[n] ch. 8. 21.
[o] Ps. 144. 14.
[p] ch. 1. 13 & 6. 22.
[q] Ps. 40. 14.
[5] Heb. *visit upon.* ch. 9. 25.
[r] 2 Sam. 15. 30. note.
[s] ch. 6. 24.
[t] ch. 3. 3.
[u] ch. 5. 19.
[v] Job 39. 1. Ps. 29. 9.
[w] ver. 26. Is. 3. 17. Lam. 1. 8. Nah. 3. 5.
[6] Or, *shall be violently taken away.* Lam. 2. 6.
[x] ch. 2. 24.
[y] Cp. Mat. 19. 26.
[7] Heb. *taught.* ch. 2. 24. Is. 8. 16.
[h] Ps. 1. 4 & 83. 13.
[z] Ps. 25. 11.
[a] ch. 2. 19.
[b] ver. 20.
[c] Job 20. 29. Ps. 11. 6.
[d] ch. 17. 13 & 50. 7. Ps. 71. 5.
[e] ch. 10. 14.
[f] ch. 9. 2.

V.7. "Do thou act with a regard to Thy own Name" That is: Deal not with us according to our own deservings, but so as not to give occasion for strangers to speak evil of thy name, to question Thy power, wisdom, or goodness. So God says (Ezek. 20:9,14,22,44) that, amidst the various provocations He had received, He had still acted uniformly upon this principle. – Blayney.

REVIEW OF PROPHECY. Chps 14, 15.

Drought Conditions. Ch. 14:1-6.
Prayer for help 7-9
Prayer unavailing - action required 10-12
Dire punishment for false prophets 13-16.
Description of coming judgment. 17-18

Jeremiah pleads for people. 19-22.
Yahweh's answer: No hope. Ch 15:1-9
Jeremiah laments his state 10
Yahweh replies He will be cared for but Judah punished. 11-14
Jeremiah pleads the cause of people 15-18
He is told to set before them Yahweh's case. 19-21.

JEREMIAH 15.

Jeremiah's prayer. *Of lying prophets.*

turneth aside to tarry for a night?

15. "In a deep sleep" (Blayney). See LXX. This is an illusion for Gp. Ps 121:3-4
16. Gp Num 35:34
17. Gp Num. 6:27.
18. Desert us not!

YAHWEH'S ANSWER: PRAY NOT FOR THEM. Vv 10-12.

19. Yahweh has been long-suffering, the time for punishment has come

9 Why shouldest thou be as a man astonied, as a mighty man [b] *that* cannot save? yet [c] thou, O LORD, *art* in the midst [d] of us, and [2d] we are called by thy name; [f] leave us not.

10 ¶ Thus saith the LORD unto this people, [g] Thus have they loved to wander, they have not refrained their feet, therefore [i] the LORD doth not accept them; [k] he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [l] Pray not for this people [m] for *their* good.

12 [n] When they fast, I will not hear their cry; and [o] when they offer burnt offering and an oblation, I will not accept them: but [p] I will consume them by [q] the sword, and by [r] the famine, and by [s] the pestilence.

13 ¶ [t] Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [u] assured peace in this place.

14 Then the LORD said unto me, The prophets [d] prophesy lies in my name: [f] I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and [i] divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and [f] I sent them not, [m] yet they say, Sword and famine shall not be in this land; [n] By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and [o] they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

20. Probably a public fast had been called because of the lack of rain - instead of heeding it Yahweh threatens three additional judgments.

DIRE PUNISHMENT FOR THE FALSE PROPHETS. Vv 13-16.

Whilst Jeremiah was proclaiming a doctrine of impending doom, false prophets were busy blithely comforting the people with assurances that the drought would not reach famine proportions.
Against these false teachers, the most sweeping punishments are proclaimed: the fruit of their own wickedness. This would fall both on the deceivers and the deceived.
Jeremiah came into personal opposition with one of these false prophets in the person of Pashur Cp Ch 20. 1-6.

17 ¶ Therefore thou shalt say this word unto them; [p] Let mine eyes run down with tears night and day, and [q] let them not cease: for the virgin [h] daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into [k] the field, then behold the slain with the sword! and if I enter [k] into the city, then behold them that are sick with famine! yea, [m] both the prophet and the priest [3] go about [q] into a land that they know not.

19 [r] Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and [z] *there is* no healing for us? [s] we looked for peace, and *there is* no good; and [s] for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: [b] for we have sinned against thee.

21 Do not abhor *us*, [c] for thy name's sake, do not disgrace the throne of thy glory: [c] remember, break not thy covenant with us.

22 [g] Are there *any* among [h] the vanities of the Gentiles that can cause rain? or can the heavens give [k] showers? [l] art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

GRAPHIC DESCRIPTION OF COMING JUDGMENT Vv 17-18

21. The following vivid picture of distress in which Jeremiah weeps over Jerusalem. As he sees the people insensible to their spiritual condition.
22. The dislocation of the body-politic by a blow greater than any it has yet sustained.
23. A terrible, doleful picture of a ravaged city. Outside multitudes of soldiers lie slain, inside heaps of famine-starved bodies lie dead. 24. Are taken into captivity.

FURTHER PLEADING BY JEREMIAH Vv 19-22.

Shocked by the picture thus presented the prophet attempts to intercede for the people pleading with Yahweh for a way of escape.
25. Is this complete rejection? Is there not some way of escape?
26. So smitten that there is no healing.
27. He makes open the sins of the people but this does not reflect their mind.
28. This is an earnest prayer expressing his love for the nation & his loyalty to Yahweh. He pleads for the honor of His name in the sight of the heathen to heal the people
Cp Num. 14:13-21.
29. Even though we are deserving of it.
30. Only you can break the drought.

CHAPTER 15.

1 The utter rejection and manifold judgments of the Jews. 10 Jeremiah receiveth a promise for himself, 12 and a threatening for them. 15 His prayer, 19 and promise.

THEN said the LORD unto me, [o] Though [p] Moses and [q] Samuel [o] stood before me, yet my mind *could* not be toward

See evidence of Moses & Samuel as (true) forced AD 70: Acts 3:22-24.

YAHWEH'S ANSWER: CAST THEM OUT! Vv 1-9

1. Even those mighty intercessors of heroic times whose mediatorship proved effectual. Moses. Exod. 17:11. 32:11. Num 14:13. Samuel 1 Sam 7:9. 12:16. Ps 99:6. Cf. Isa. 63:10-11.

[a] Ps. 79. 3.
[b] Cp. Is. 59. 1.
[c] Ex. 29. 45.
[2] Heb. *thy name is called upon us.* ch. 7. 10, 11. Dan. 9. 18.
[d] Eph. 3. 15.
[f] ch. 9. 18.
[g] Ps. 119. 121.
[2] Lam. 3. 49.
[h] ch. 8. 21.
[i] Hos. 8. 13.
[k] Ezek. 7. 15.
[l] Hos. 9. 9.
[m] Cp. ch. 5. 31.
[n] ch. 7. 16.
[3] Or, *make merchandise against a land, and men acknowledge it not.*
[o] Gen. 34. 10.
[p] ch. 21. 10 & 24. 5, 6.
[q] ch. 15. 14.
[r] Prov. 1. 28.
[s] ch. 6. 20.
[t] Lam. 5. 22.
[u] ch. 16. 4 & 44. 27.
[z] ch. 15. 18.
[y] ch. 24. 10. Ezek. 14. 21.
[c] ch. 8. 15.
[a] ch. 4. 10.
[b] ver. 7. Ps. 106. 6.
[4] Heb. *peace of truth.*
[e] ver. 7.
[d] ch. 20. 6 & 23. 25.
[e] Lev. 26. 42. Ps. 106. 45.
[f] ver. 15. ch. 23. 21. Ezek. 13. 6.
[g] Job 38. 28. Zech. 10. 1.
[h] ch. 2. 5. Deut. 32. 21.
[i] ch. 27. 9 & 29. 8.
[k] ch. 3. 3.
[l] ch. 10. 13. Is. 30. 23.
[m] ch. 5. 12.
[n] ch. 44. 12. Cp. ch. 23. 30.
[o] ver. 19. ch. 35. 19.
[p] Ex. 17. 11. Ps. 99. 6.
[q] 1 Sam. 7. 9 & 8. 6.

THE MOTHER CITY'S

devastating flood "In people with a fan, "se the chaff from the nostrils, Yahweh's victor in hd- etna f her for her ill-time

2 "Send them away from before me" — Blayney. Tell them to go out of My sanctuary. Gp Isa. 1: 12-13.

3. I.e. the plague or pestilence. Gp Ch. 14:12. These four woes seem founded on Deut 28:21-26 and seem, in turn, the foundation of the four judgments of Ezek 14:21.

4. So overwhelming the defeat that those slain will not be buried, but will be left to the dogs, fowls, and beasts to tear and devour.

5. In fulfilment of Deut 28:25.
6. And which were then being imitated.
7. They had deserted Yahweh and had none to turn to. They would be completely desolate.

8. Yahweh repents when He remits in mercy the punishment due to sin, and is moved by some sufficient reason not to execute His threatened vengeance.
9. Thus scattering Heathen like chaff is scattered at the threshing floor. Gp Ezek. 5:12.
10. = the doors of His threshing floor.
11. The prophet is speaking in the present tense of things yet to happen.
12. Blayney - "I have brought against them a mother (i.e. Jerusalem) a chosen one (Nebuchadnezzar) spoiling at noonday. I have caused to fall upon them suddenly an enemy and terrors."
13. I.e. many. 1 Sam. 2

THE MOTHER CITY'S BEREAVEMENT. Vv 6-9 – "The cup of national iniquity was full, and its baleful contents overflowed in devastating flood. "In the gates of the land" – the point on the north-west frontier where the armies met – Yahweh winnowed His people with a fan, "separating those who were doomed to fall from those who were to survive, as the winnowing fan separates the chaff from the wheat in the threshing floor. There He bereaved the nation of their dearest hope, "the breath of their nostrils, Yahweh's anointed" (Lam. 4:20); there He multiplied their widows. And after the last battle He brought the victor in hot haste against the "Mother" of the fallen warriors, the ill-fated city, Jerusalem, to wreak vengeance upon her for her ill-timed opposition. But, for all this bitter fruit of their evil doings, the people turned not back from their own

this people: cast them out of my sight, and let them go forth. 2 to destruction!

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; [b] Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And [d] I will appoint over them four [2] kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And [f] I will cause them to be removed into all kingdoms of the earth, because of [g] Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside [h] to ask how thou doest?

6 [i] Thou hast forsaken me, saith the LORD, thou art [q] gone backward: therefore will I stretch out my hand against thee, and destroy thee; [r] I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* [t] of children, I will destroy my people, *since* [u] they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them [x] against the mother of the young men a spoiler [d] at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 [f] She that hath borne seven languisheth: [h] she hath given up the ghost; [k] her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ [a] Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither [e] lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily [e] it shall be well with thy remnant; verily [3] I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 [k] Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ [r] O LORD, thou knowest: remember me, and visit me, and [s] revenge me of my persecutors; take me not away in thy longsuffering: [u] know that [x] for thy sake I have suffered rebuke.

16 Thy words were found, and [a] I did eat them; and [a] thy word was unto me the joy and rejoicing of mine heart: for [7] I am called by thy name, O LORD God of hosts.

17 [c] I sat not in the assembly of the mockers, nor rejoiced; [c] I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound [v] incurable, *which* refuseth to be healed? wilt thou be altogether unto me

[a] ch. 20. 14.
[b] Ezek. 5. 12. Zech. 11. 9. Rev. 6. 8. Cp. Job 27. 14, 15.
[c] Is. 24. 2. Cp. Ps. 15. 5.
[d] Lev. 26. 16, 22.
[e] ch. 14. 11.
[2] Heb. *families.*
[3] Or, *I will entreat the enemy for thee.*
[f] Cp. ch. 39. 11, 12.
[g] Deut. 28. 26.
[h] ch. 1. 13.
[4] Heb. *I will give them for a removing.*
[i] Job 20. 24.
[k] ch. 17. 3.
[l] 2 Kin. 21. 11, 16, 17.
[m] Ps. 44. 12.
[n] ch. 9. 16.
[5] Heb. *to ask of thy peace?*
[o] ch. 17. 4. Deut. 32. 22.
[p] ch. 5. 13. Deut. 32. 15.
[q] ch. 7. 24.
[r] ch. 12. 3.
[s] ch. 11. 20, Judg. 16. 28.
[t] Cp. Hos. 13. 14.
[u] ch. 17. 16.
[x] Ps. 69. 7.
[y] Gen. 42. 36.
[6] Or, *whatsoever.*
[7] Heb. *thy name is called upon me.*
[z] Ezek. 3. 1, 3.
[a] Ps. 119. 111.
[b] ch. 5. 3. Is. 9. 13. Amos 4. 6, 8.
[8] Heb. *against the mother city a young man spoiling, &c.* Or, *against the mother and the young men.*
[c] Ps. 1. 1.
[d] ch. 6. 4.
[e] Lam. 3. 28.
[f] 2 Sam. 2. 5.
[g] Job 34. 6. Is. 17. 11.
[h] Job 11. 20.
[i] ch. 14. 19.
[k] Amos 8. 9.

The Mother-City's Bereavement (cont.)

ways;" and therefore the strophe of lamentation closes with a threat of utter extermination: "Their remnant – the poor survival of these fierce storms – "their remnant will I give to the sword before their foes."

GRAPHIC DESCRIPTION OF COMING JUDGMENT Vv 17-18.

21 The following vivid picture of distress in which Jeremiah wept over Jerusalem. He sees the people intolerable to their spiritual condition.

22 The dislocation of the body-politic by a blow greater than any it has yet sustained.

23 A terrible, dolorous picture of a ravaged city. Outside multitudes of soldiers lie slain, inside heaps of famine-stricken starved bodies lie dead.

24 Are taken into captivity

FURTHER PLEADING BY JEREMIAH Vv 19-21

Shocked by the picture thus presented the prophet attempts to intercede for the people pleading with Yahweh for a way of escape.

25 Is this complete rejection? Is there not some way of escape?

26 So overwhelming the defeat that those slain will not be buried, but will be left to the dogs, fowls, and beasts to tear and devour.

27 In fulfilment of Deut. 28:25.

28 And which were then being imitated.

29 They had deserted Yahweh and had none to turn to. They would be completely desolate.

30 Yahweh repents when He remits in mercy the punishment due to sin, and is moved by some sufficient reason not to execute His threatened vengeance.

31 Thus scattering them like chaff is scattered at the threshing floor. Cp Ezek. 5:12.

32 = the doors of His threshing floor.

33 The prophet is speaking in the present tense of things yet to happen

34 Blayney – "I have brought against their mother (i.e. Jerusalem) a chosen one (Nebuchadnezzar) spoiling at noonday. I have caused to fall upon her suddenly an enemy and terrors."

35 i.e. many. 1 Sam. 2:5.

CHAPTER 15

YAHWEH'S ANSWER: CAST THEM OUT! Vv 1-9

1 Even those mighty intercessors of former times whose mediatorship proved effective. Moses. Exod. 17:11-12. Num. 14:13. Samuel 1 Sam. 7:9. 12:16. Ps. 99:6. Cp. Isa. 63:16-17.

2 "Send them away from before me" – Blayney. Tell them to go out of My sanctuary. Cp Isa. 1: 12-13.

3 I.e. the plague or pestilence. Cp Ch. 14:12. These four woes seem founded on Deut. 28:21-26 and seem, in turn, the foundation of the four judgments of Rev. 6:1-8.

4 From the height of prosperity and security sudden ly and unexpectedly plunged into the depths of misery and abasement

JEREMIAH LAMENTS THE CONSTANT STRIFE V. 10

15 He expresses the anguish of a man wounded to the heart by the sense of fruitless endeavor and unjust hatred.

16 His innocence and integrity were received with the odium of the pitiless creditor who enslaves his hapless victim, or the unscrupulous and fraudulent borrower who repays a too ready confidence with ruin. Yet he had done his utmost to save his country and people.

YAHWEH ANSWERS HIS GRIEF AND DESPAIR. Vv 11-12.

17 In contrast to the fate of the remnant of V 9. Jeremiah's remnant are those who hearken to him. In spite of all appearances good would come of his testimony.

18 Judah in its attitude towards Yahweh and His prophets revealed an "iron" attitude.

19 This was the origin of the hardest iron of all, whilst it is said that the forgings of steel originated with the Chalybes, a people bordering on the Euxine Sea. In the clash of "metals" the iron of Judah would be broken.

YAHWEH THREATENS JUDAH Vv 13-14

20 Yahweh now addresses the people in explanation of His words to the prophet.

JEREMIAH'S COMPLAINT: WHY IS THE JOY OF THE TRUTH TURNED INTO SORROW? Vv 15-18.

The prophet faced a growing antagonism and hatred and sought its purpose.

21 He states His case before Yahweh, calling upon Him to avenge His cause.

22 He expresses his joy at the newly discovered Book of the Law. 2 Kgs 22:8 feeding upon it joyfully as required of one called by the Name.

23 Those who mocked at the warnings of Yahweh in the Law and said His threats will not be fulfilled. Cp Ch. 16:13.

24 Cp Ezek. 1:3. Yahweh had set exiled him to proclaim His message.

25 He had eaten the Book, it had become part of him. Now he viewed Judah from the standpoint of its

JUDAH'S STATE IS HOPELESS Ch 16 - Ch 17 18.

Historical background - Shortly after previous prophecy. See Note. p 941
Review of Prophecy

Jeremiah forbidden to marry, mourn or rejoice. Ch 17:1-9.
They would go into captivity 10-13 though future glory certain vv 14-15 - see below

JEREMIAH BECOMES A MAN SEPARATE, APART - FORBIDDEN TO MARRY - TO ENTER A HOUSE OF MOURNING - TO JOIN IN FEASTING AND FESTIVITY.

An attitude of solitary watchfulness and strict separation is now commanded the prophet, calculated to provide a warning of the utmost significance to a people who attached the highest importance to marriage, the permanence of the family, the reality of death, the recognition that joy springs from attachment to the things of God. It proclaimed more loudly than words could do the conviction that

JEREMIAH 16. below

30 RV: "Deceitful brook." The waters of which dry up. The notion was resting upon the belief that Yahweh was too merciful to do what the Law threatened - it imagined He was an unending River of Mercy despite their attitude. Zeph 1:12. Jer. 12:4. They would find He was like a brook whose waters fail UNLESS ... YAHWEH'S ANSWER ...

FROM THE VILE vv 19-21.

The prophet had shown a measure of intercession & pleading for the people. Yet it must follow that Yahweh's judgment must follow implicitly the Commands and Judgments delivered him. Setting the precious word before the vile teaching of the people, and thus acting as Yahweh's mouth. Cp Ch 15:19.

Having lodged the complaint of the people return to proclaiming the Divine Message.

As the suffering servant typifying Christ. Ch 50:21.

Do not plead for them.

Because he epitomises the true Israel. Cp v. 18 with Ch. 50:11, 16.

CHAPTER 16.

JEREMIAH FORBIDDEN TO MARRY vv 1-4 Cp Luke 23:27-31.

Fruitfulness was promised as a blessing under the Law Deut 28:4. but ceased to be so under the difficult times now impending.

Pestilence, famine, sword. Cp Ch 14:12.

Death would become so common and the present miseries so extreme.

There would be no time or thought for the dead because of the troubles pressing on the living.

JEREMIAH FORBIDDEN TO ENTER HOUSE OF MOURNING vv 5-7

Times of trouble were about to break over the nation to cause normal mourning to be superfluous.

The utter ruin of the Jews.

5 In view of impending miseries they are better off than the living Cp Isa. 57:1.

6 Cp Mat. 10:34. Jeremiah acted as high priest who were commanded not to mourn Ez Lev. 21:10-11 but to see beyond death, or in the conditions of judicial death, to acknowledge the righteousness of Yahweh as per Lev. 10:5-6.

7 There were symbols of mourning prohibited by the Law Lev. 19:28. 21:5. Deut 14:1. but which had become common practise Jer. 41:5. Ez 24:17. Cp Mg. The mourning feast.

JEREMIAH FORBIDDEN TO ENTER HOUSE JOY. 8

He shall fight against His people.

JEREMIAH'S ANSWER TO THE PEOPLE vv 10-13

They could point to the reform of Josiah, but cp. Ch 7:16. Cp Rev. 3:17.

The newly found Book of the Law. Ch 15:16; continues to testify against them. Cp Deut 7:6, 7.

Here is negative & positive wickedness. Cp 8:1.

There was manifested a state of religious and moral degeneration that went from bad to worse.

a Job 6. 15. Is. 58. 11. Cp. ch. 1. 18, 19.
b Ezek. 24. 16, 17, 22, 23.
2 Heb. be not sure! Is. 22. 23.
3 Or, mourning feast. Amos 6. 7.
c Zech. 3. 7.
d ver. 1.
e ver. 4. ch. 22. 18, 19 & 25. 33. Cp. Ezek. 7. 11.
f ch. 1. 18 & 6. 27.
g Lev. 19. 28. Deut. 14. 1.
h Job 1. 20. Is. 3. 24.
i ch. 20. 12.
4 Or, break bread for them. as Ezek. 24. 17. Hos. 9. 4.
k ch. 1. 8.
l Is. 13. 11, & 25. 4, 5 & 29. 5.
m ch. 7. 34.
n ch. 5. 19. Deut. 29. 24.
o ch. 22. 9. Deut. 29. 25.
p ch. 15. 2.
q ver. 6. ch. 22. 18, 19 & 25. 33. Cp. Ezek. 7. 11.
r ch. 8. 2.
s ch. 13. 10.
t ch. 14. 12.
u ch. 19. 7 & 34. 20. Deut. 28. 26.
x ch. 7. 26.
5 Or, stubbornness. ch. 3. 17.

Cp Zech. 11:8 Hos. 4:17.

Ch 7:34 25:10

1 The prophet, under the types of abstaining from marriage, &c., foresheweth the utter ruin of the Jews. 14 Their return from captivity shall be stranger than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

THE word of the LORD came also unto me, saying,
2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.
3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;
4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.
5 For thus saith the LORD,

Continued from above.

offspring was no pledge of permanence, for universal death was hanging over a condemned nation. If also marked a point of development in the spiritual life of the prophet. He no longer repines at his dark lot Ch 15:10, 15-18, no longer even complains at the Divine will, and the burden laid upon him. He sees now that he must refuse even natural and innocent pleasures for the truth's sake; to foresee calamity and ruin; to unceasingly denounce sin, to sacrifice a tender and affectionate heart to a life of asceticism. He stands as the last fortress of truth in an age of sham - for Truth he surrenders his all. Contrast with Ch 15:15-21.

CHAPTER 16.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:
7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.
8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.
9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

Thus Cp v. 2.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?
11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;
12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart,

Punishment would come first 16:18.
Gentiles to be converted 19-21.
The people inwardly wicked Ch 17:1-2.
Therefore Yahweh desert them 3-4.
The Cursing & Blessing of Law interpreted 5-8.
The folly of resting on man. 9-11.
The value of leaning on Yahweh. 12-13.
Jeremiah's prayer vv. 14-18.

THE GROVES. "The Heights" a goddess with the Asherah (Jud 2:13 etc.) THE ...

13 Alas is an ironical conception. In their utter banishment they would have their wish to the full and serve the gods they love so well. This service will be slavery: ye shall serve ...

A GLIMMER OF HOPE vv 14-15

14 Blayney: "After this he adds: 'It is obvious that this notice of a future restoration was here inserted on purpose to guard the people, during their exile, from falling into idolatry through despair by letting them see they still had a prospect of recovering God's wonted favor and protection.'"
15 The deliverance from Egypt celebrated by the former exceeded by that of latter days. Mic. 7:15. 20. to be celebrated by a greater Passover Ezek. 20:33-22 predicted in the discovered Book of the Law Deut. 4:30. 30:1-4.
16 By these means Judah was scattered, by these means they have also been regathered.
17 The enemy Cp Amos 9:2. Ezek. 12:13 Hab. 1:15 who would first allure them hunt ...

BUT FIRST: PUNISHMENT vv 16-18.

18 As Yahweh's first-born Exod. 4:22-23. Israel had inherited double privileges as rewards, responsibilities and thus punishment. Cp Deut. 21:17.
19 By their vile heathen practices ...
20 Their idols, called lifeless carcases, hateful and vile in Yahweh's sight Cp Lev. 26:30 Ezek. 43:7, 9. They cannot ... but He does. They cannot hear, but He does. They cannot pursue or return, and but He can and will ...

CONVERSION OF GENTILES vv 19-21.

Contrast Ch 15:18-19. Jeremiah turns to Yahweh in words of prayer that captures the true vision of Isa. 2. He sees the very nations whose gods Judah had embraced turning to Yahweh. This double vision because of vv. 14-15. This attitude of God is a judgment on His gods whilst fulfilling the purpose of Yahweh in Israel. Cp Jer. 12:16. Zech. 8:13.

THE GROVES. "The Hebrew word 'Asherah' which is uniformly and wrongly rendered 'grove' most probably denotes the wooden symbol of a goddess, and the Revisers therefore have not hesitated to introduce it as a proper noun in the singular (Jud. 6:25f.) with the plural 'Asherim' (Exod. 34:13etc) and Asheroth (Jud. 3:7etc) following the analogy of Baalim (Jud. 3:7) and Athtaroth (Jud 2:13) which are already familiar." (Cp 2 Kings 23:6). - RV. Preface.

THE LAND TO ENJOY ITS SABBATHS. - Cp ch. 17:4.

that they may not hearken unto me:

13 [b] Therefore will [c] I cast you out of this land [d] into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; [e] where I will not shew you favour.

14 ¶ [f] Therefore, behold, [g] the days come, saith the LORD, that it shall no more be said, [h] The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, [h] The LORD liveth, that brought up the children of Israel [n] from the land of the north, and from all the lands whither he had driven them: and [p] I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many [z] fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of [v] the holes of the rocks.

17 For [a] mine eyes *are* upon all their ways: they are not hid from my face, [a] neither is their iniquity hid from mine eyes. (See also Deut 21:6,7,9. They had defrauded Yahweh.)

18 And first [b] I will recompense their iniquity and their sin [d] double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and [g] my fortress, and [h] my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, [m] vanity, and *things* [o] wherein *there is* no profit.

20 Shall a man make gods unto himself, and [p] they *are* no gods?

21 Therefore, behold, I will [q] this once cause them to know, I will cause them to know mine hand and my might; and they shall know that [e] my name *is* [z] The LORD.

CHAPTER 17.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 19 The sabbath to be kept holy.

THE sin of Judah *is* written with [t] a pen of iron, *and* with the [u] point of [k] a diamond: *it is* [l] graven upon the table of their heart, and upon [m] the horns of [o] your altars;

2 Whilst [p] their children remember their altars and [q] their groves [r] by the green trees upon the high hills.

3 O [s] my mountain in the field, [n] I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even [t] thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for [u] ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and [v] maketh flesh his arm, and whose heart departeth from the LORD. (See - To turn off or swerve)

6 For he shall [w] be like the heath in the desert, and [x] shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* [y] a salt land and not inhabited.

7 [z] Blessed *is* the man that trusteth in the LORD, and whose [a] hope the LORD is.

8 For [b] he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but [c] her leaf shall be green; and shall [d] not be careful in the year of drought, neither shall cease from [e] yielding fruit.

9 The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 As the partridge sitteth *on eggs*, and hatcheth *them* not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and they that depart from me shall be written in the earth*, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 Behold, they say unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not hastened from *being a* pastor to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was *before* thy face.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

945

LOATHSOMENESS TO MARRY - To MOURNING AND FESTIVITY

now commanded the prophet once to a people who were of the family, the kindlement to the thing the conviction that

10:23. 5. In view of impending misery they are better off than the living Cp Isa. 57:1.

6. Cp Mat. 10:24. To Jeremiah acted as high priest who were commanded not to mourn Ezek. 24:16-17 but to

see beyond death, or the conditions of judicial death, to knowledge the righteousness of Yahweh, as per Lev. 10:5-6

7 These were symbols of mourning prohibited by the law Lev. 19:28 21:5 Deut. 14:1 but which had become common practise. Jer. 41:5. 48:37.

8. Cp Mg. The mourning feast.

JEREMIAH FORBIDDEN TO ENTER HOUSE JOY

9 He shall fight against His people.

JEREMIAH'S ANSWER TO THE PEOPLE

9A. They could put thee, to the reform of Josiah, but cp. Ch 11:10 Cp Lev. 3:17.

11. The newly found book of the Law continues to testify against them Cp Deut 28, 29.

11 Here is negative positive wickedness Cp A.I.

12. There was manifested a state of religious and moral degeneration that went from bad to worse

---

13. Here is an ironical conception. In their utter banishment they would have their wish to the full and serve the gods they love so well. This service will be slavery: yes they will serve.

A GLIMMER OF HOPE

Vv 14-15.

14. Blayney: "After this he adds: "It is obvious that this notice of a future restoration was here inserted on purpose to guard the people, during their exile, from falling in to idolatry through despair by letting them see they still had a prospect of recovering God's wonted favor and protection."

15 The deliverance from Egypt celebrated by the Passover exceeded by that of latter days. Mic. 7:15 20. to be celebrated by a greater Passover Ezek. 45:21-22 predicted in the discovered Book of the Law Deut. 4:30. 30:1-4

16 By these means Judah was scattered, by these means they have also been regathered.

17. The enemy Cp Amos 4:2. Ezek. 12:13 Job. 1:14 who would first allure then hunt.

BUT FIRST: PUNISHMENT.

Vv 16-18.

18. As Yahweh's firstborn Exod. 4:22-23. Israel inherited double privileges, rewards, responsibilities and thus punishment. Cp Deut. 21:17.

19 By their vile heathen practises.

20. Their idols, called lifeless carcases, hateful and vile in Yahweh's sight. Cp Lev. 26:30 Ezek. 41:7,9. They cannot see, but He does. They cannot hear, but He does. They cannot punish or reward but He can and will.

CONVERSION OF GENTILES.

Vv 19-21.

Contrast Ch 15:18-19. Jeremiah turns to Yahweh in words of prayer that captures the glorious vision of Isa. 2:2-4. He sees the very nations whose gods Judah had embraced turning to Yahweh. This doubtless because of Vv. 14-15. This attitude of Gentiles is a judgment on their gods whilst fulfilling the purpose of Yahweh in Israel. Cp Jer. 13:11. Zech. 8:13.

CHAPTER 17.

WHERE JOSIAH'S REFORM FAILED. Vv 1-2.

1. It is not openly manifested but hidden in the heart where it cannot be seen but was indelibly engraven. Judah with heart of stone remembered the gods and turned to them in thought

2. In heart they sacrificed to pagan gods - an answer to Ch 16:10

3. Lit. Sons. Now grown up since days of Josiah but still recalling the sensuous rites of pagan religion

YAHWEH DESERTS HIS PEOPLE Vv 3-4

3 Israel in comparison to the rest of the world is likened to a mountain in a field. For symbolic use mountain Isa 41:15. Zech 4:7. Jer 51:25. Isa 41:15. Zech 4:7. Jer 51:25

RV = "Because of."

Shamat = "fling down" Rendered "Release" in Year of Release Deut 15:1,2,3,9. 31:10 As Israel had failed to keep the law the land was going to be released from the debt of the people of polluting Judah and enjoy its sabbaths as the covenant enjoined Lev 26:34-35 43.

4 In accordance with the newly discovered Book of the Law. Deut 32:22.

CURSING & BLESSING INTERPRETED Vv 5-8.

The thought here expressed could have been prompted by the curses and blessings expressed in the Law Cp Deut 27:15-28:20 and which formed the basis of Judah's confession.

A time of drought Jer 14:1 such as the Law warned Deut 11:17 but which here Jeremiah shows to have a spiritual lesson to convey. Finally it is a warning against placing confidence in Egypt or any other power to avoid the Judgement pronounced in Vv 1-4. Those who do so will be abandoned to their folly, those who trust in Yahweh will be upheld even in spite of national judgment.

5 Heb. Geber = Strong man because he has access to Power

9 Heb. Adam - The flesh.

10 Heb. 'ar'ar, from a root "to be naked" (Prob. because of its exposed position). RVmg = Tamarisk - "a small, low weak shrub, scaleless and useless" Brought into an exposed position, naked without a

THAT "SWERVING" HEART V.5. A man is accursed who puts confidence in the changeable, inconstant heart of flesh. Hidden from view, it is a secret that baffles all human judgement. Who can take upon himself to say whether a person has or has not truly confided in Yahweh and rested on Him. The human heart is an unfathomable sea beyond the scope of man to probe, affected from moment to moment by differing circumstances and environments, and tainted with a subtle disease (V.9) that affects the will and intentions, the conscience and affections, warping judgment and making clear perception difficult.

15 Need not fear drought. Here was encouragement for those individuals who sought Yahweh in such times. Though the nation was to go into captivity they need not fear Cp Ch. 24:6.

THE FOLLY OF RESTING ON MAN VV 9-11.

16. Heb 'Agob rend. "crooked, polluted." From the same root as Jacob. So known in resting on flesh perfect on that which deceived and destroyed them. Because he was not one of those depending on flesh. Because this state of heart need to have cure our religious exercises are genuine and in accord with Yahweh. Cp 2 Tim. 3:13. James 1:22.

17. Anash = frail, feeble. R.V. sick. i.e. sick unto death, or incurable. This is the natural man. He must be subject to a change by the Word. Ed 3:19-10.

To the Jews the seat of the intellect. That which is hidden from man Yahweh is able to penetrate.

The Kidneys considered the seat of desire and feeling. See note Jer. 12:2.

Heb. Kore' - The crier or caller. It is uncertain to what bird is referred to. But whatever bird is referred to, it is certain that the young ones when fledged are sure to forsake their supposititious dam, and to join with those of their own feather; in which circumstance the point of comparison seems to lie.

THE VALUE OF RESTING ON YAHWEH VV12-19.

There the Divine Majesty was enthroned and could be approached. Ps 80:1.

In view of the promises He has given they forsake their own interests.

"They shall be written in the earth for revolters" (Blayney). Cp "Depart from me" = revolters.

JEREMIAH'S PRAYER. VV14-18.

The same reaction was afforded the preaching of the Gospel 2 Cor 2:14.

"I did not seek the duty of a prophet but having been selected I have not hesitated to perform the duty."

My Adversaries bitterly oppose me, but be Thou not like that. Rather help me.

Only thus shall His name be vindicated. His day of Destruction is a Day of Mercy for the saints for only by such can they be saved.

The sabbath is not be careful in the year of drought, neither shall cease from yielding fruit. 16

9 ¶ The heart *is* [b] deceitful above all *things*, and [c] desperately wicked: who can know it? = Yahweh alone — v. 10.

10 I the LORD [e] search the heart, I [f] try the reins, even [g] to give every man according to his ways, *and* according to the fruit of his doings.

11 As [h] the partridge [2] sitteth on eggs, and hatcheth *them* not; so he that getteth riches, and not by right, [k] shall leave them [l] in the midst of his days, and at his end shall be [m] a fool. — like the foolish partridge Cf Luke 12:20

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [o] the hope of Israel, [q] all that forsake thee shall be ashamed, *and* they that depart from me shall be [s] written in the earth, because they have forsaken the LORD, the fountain of living waters. Jer. 2:13. Cf. Jer. 6:17.

14 [t] Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for [x] thou *art* my praise.

15 ¶ Behold, [z] they say unto me, Where *is* the word of the LORD? let it [b] come now.

16 As for me, [c] I have not hastened from *being* [d] a pastor [4] to follow thee: neither have I desired the woeful day; [e] thou knowest: that which came out of my lips was [f] *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 [g] Let them be confounded that persecute me, but [k] let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and [5] destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go and stand in the gate

THE SABBATH: A WARNING AND A CHOICE VV19-27.

This prophecy commences a series which seem to set forth a sequence. To observe the sabbath in its true spirit Isa 58:13 was to observe the covenant to which they had put their hand. 2 Kgs 23:3 but the general attitude of the people was that described by Amos. Ch. 8:5. The words of Jeremiah were highly significant for the Sabbath was associated with the breaking of Egypt's bonds Deut 5:12-15 whereas under Jehoiakim, Judah was in bonds to Egypt 2 Kgs 23:35. The following prophecies provide the sequence. The people's choice Ch. 18. Yahweh's decree 19:1-15. Consequences to Jeremiah ch. 20:1-6.

of the [3] children of the people, whereby [a] the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; 30

20 And say unto them, [d] Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and [6] bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, [n] as I commanded your fathers.

23 [p] But they obeyed not, neither inclined their ear, but [r] made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, [u] to bring in no burden through the gates of this city on the sabbath day, but [v] hallow the sabbath day, to do no work therein; Isa 58:13.

25 [x] Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from [y] the cities of Judah, and from [k] the places about Jerusalem, and from [l] the land of Benjamin, and from the plain, and from [o] the mountains, and from [m] the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing [p] sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken

2 Or, *restraint.*
[a] ch. 13. 13.
[b] Is. 40. 4.
[c] ver. 16. ch. 15. 18.
[d] ch. 19. 3 & 22. 2.
[e] 1 Sam. 16. 7. Ps. 44. 21.
[f] ch. 32. 19.
[g] Job 34. 11.
[h] 1 Sam. 26. 20.
[2] Or, *gathereth young which she hath not brought forth.*
[i] ver. 24, 27. Neh. 13. 15, 19.
[k] Cp. Ps. 39. 6.
[l] Ps. 55. 23.
[m] Luke 12. 20.
[n] Ex. 20. 8, 9. Cp. Is. 56. 2.
[o] ch. 14. 8.
[p] ch. 7. 24, 26.
[q] Ps. 73. 27. Is. 1. 28.
[r] 2 Chr. 30. 8.
[s] Ex. 32. 32. Cp. Luke 10. 20.
[t] Ps. 6. 2.
[u] Neh. 13. 15, 19. John 5. 10.
[x] Deut. 10. 21. Ps. 148. 14.
[y] ver. 22, 27.
[z] Is. 5. 19. 2 Pet. 3. 4.
[a] ch. 22. 4.
[b] Judg. 13. 12. 1 Sam. 9. 6.
[c] Cp. ch. 1. 4, &c.
[d] ch. 2. 8.
[4] Heb. *after thee.*
[e] Ps. 40. 9.
[f] Prov. 5. 21.
[g] ch. 32. 44 & 33. 13.
[h] Zech. 7. 7.
[k] Ps. 35. 4.
[l] Ps. 25. 2.
[i] Josh. 15. 33.
[m] Gen. 13. 1, &c.
[5] Heb. *break them with a double breach.*
[n] Cp. ch. 11. 20.
[o] ch. 16. 18.
[p] Lev. 7. 12 & 22. 29. 2 Chr. 33. 16. Ps. 107. 22 & 116. 17.

28 Indicative of new prophecy.

29 Where the great crowds were wont to assemble - probably to see the King enter in pomp and glory.

30. After proclaiming the message in the main street he went to visit all other gates that all may hear.

31 It was a token of the Covenant. Exod 31:13 and therefore an appropriate theology at this time when the Covenant had been restituted.

32. The judgments pronounced were not irresistible, though Yahweh could foretell that the people would not hearken. Ch. 1:19. Thus if Zedekiah had heeded Jeremiah's counsel the city may have been saved. Jer. 38:17.

33 These are the divisions of the country belonging to Judah Josh 15:21, 39, 48. and with Benjamin they made up the whole nation of Judah.

34 The Temple would not be over thrown.

Review of Prophecy
The Sabbath. See

35. Thus they were threatened with the condemnation of Gehenna. Mth 23:33.

CHAPTER 18.

THE POTTER & THE CLAY
Historically - Probably early years Jehoiakim
See Chapter 14
THE MARRED VESSEL
1. To the Lower Town

2. He observed the Potter at work, and observed that the purpose of the Potter was not destroyed because some of his products were marred. If the first intention of the potter fail, he modifies it to suit his purpose on a second trial.

ISRAEL & THE NATIONS
CLAY. VV5-10.

If the unyielding perverse or intractable temper of Israel or any nation mar its beauty or purpose in the eyes of its Creator, render it unfit for its destinations she and the nations, He can take away the form He has given it & reduce it to a mass to shape & remodelling the ruined mass into accordance with His sovereign design.

Thus men are wholly malleable in the hands of the Maker - incapable in the nature of things of any real resistance to His purpose.

2 Cp Jonah

4. Thus Israel broken within sight of Potter used hand there & cast back into the furnace. Thus the nations reap what they have sown.

Review of Prophecy. Jer. 17:19-27.
The Sabbath. See Note bottom p 946.

THE POTTER AND THE CLAY. - Rom 9:21 - Isa. 29:16
Isa. 64:8. 2 Cor. 4:6. Isa. 60:21.
Shall mould nations to his will - Isa. 41:25.

THE POTTER WILL MOULD IS-RAEL INTO A VESSEL DISHONOR !!
See the Apostle's comment Rom 9:21. 2 Tim 2:20.
Gen V:3. The Potter will work upon the wheel to make of Judah a vessel to dishonor.

unto me [a] to hallow the sabbath day, and not [b] to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then [c] will I kindle a fire in the gates thereof, and [d] it shall devour the palaces of Jerusalem, and [f] it shall not be quenched.

[a] Cp. Num. 15. 32.
[b] Neh. 13. 15, 19. John 5. 10.
[c] Lam. 4. 11. Amos 1. 14.
[d] 2 Kin. 25. 9.
[e] 2 Kin. 17. 13. Jonah 3. 8.
[f] ch. 7. 20.
[g] ch. 7. 3.
[h] ch. 2. 25.
[i] ch. 3. 17.
[k] Cp. 1 Cor. 5. 1.
[l] ch. 19. 1, 2. 1 Chr. 4. 23. Cp. Zech. 11. 13.
[m] ch. 5. 30.
[1] Or, my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?
[2] Or, frames, or, seats. Ex. 1. 16.
[3] Or, that he made it, was marred, as clay in the hand of the potter.
[n] ch. 13. 7.
[o] Is. 19. 5.
[5] Heb. Or he returned and made. Num. 11. 4.
[p] ch. 2. 32.
[q] ch. 10. 15.
[r] Is. 45. 9. Rom. 9. 21.
[s] ch. 6. 16.
[t] Ps. 77. 19.
[u] Job 10. 9. Is. 64. 8.
[v] Prov. 15. 19. Is. 57. 14.
[w] ch. 19. 8. Lam. 2. 11.
[x] Job 16. 4. Mat. 27. 39.
[y] ch. 1. 10 & 42. 10.
[z] ch. 13. 24.
[a] Gen. 41. 6. Ex. 10. 13. Jonah 4. 8.
[b] ch. 2. 27.
[c] Ezek. 18. 21.
[d] ch. 26. 3, 13.
[e] ch. 11. 19.
[f] Cp. ch. 2. 8.
[g] 2 Chr. 35. 3.
[h] Prov. 14. 3.
[6] Or, for the tongue.

CHAPTER 18.

THE POTTER & THE CLAY.
Historically - Probably early years Jehoiakim
See Chapter 14.
THE MARRED VESSEL 1-4.
1. To the Lower Town Jer. 19:2.

THE POTTER'S HOUSE.

2. He observed the Potter at work, and observed that the purpose of the Potter was not destroyed because some of his products were marred. If the first intentions of the potter fail, he makes good his purpose on a second trial.

ISRAEL & THE NATIONS = CLAY. VV5-10.

If the unyielding pride or intractable temper of Israel or any nation mar its beauty or purpose in the eyes of its Creator & render it unfit for its destined use and functions, He can take away the form He has given it & reduce His work to shapelessness, remodelling the ruined mass into accordance with His sovereign design.
Thus men are wholly malleable in the hands of the Maker - incapable in the nature of things of any real resistance to His purpose.
2 Cp Jonah
4. Thus Israel brought within sight of Promised Land, then turned back into wilderness. Thus the nations reap what they have sown.

CHAPTER 18.

1 Under the type of a potter is shewed God's absolute power in disposing of nations. 11 Judgments threatened to Judah. 18 Jeremiah's prayer.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to [1] the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the [2] wheels.

4 And the vessel [3] that he made of clay [4] was marred in the hand of the potter: so he [5] made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [r] cannot I do with you as this potter? saith the LORD. Behold, [s] as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak [t] concerning a nation, and concerning a kingdom, [u] to pluck up, and to pull down, and to destroy *it*;

8 If that nation, against whom I have pronounced, [v] turn from their evil, [w] I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, [x] to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame [5] evil against you, and devise a device against you: [y] return ye now every one from his evil way, and [z] make your ways and your doings good.

12 And they said, [a] There is no hope: [b] but we will walk after our own devices, and we will every one do [c] the imagination of his evil heart.

13 Therefore thus saith the LORD; [d] Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done [6] a very horrible thing.

14 Will *a man* leave [7] the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place [e] be forsaken?

15 Because [f] my people hath forgotten me, they have burned incense to [g] vanity, and they have caused them to stumble in their ways *from* the [h] ancient [i] paths, to walk in paths, *in* a way not [k] cast up;

16 To make their land [l] desolate, *and* a perpetual [m] hissing; every one that passeth thereby shall be astonished, and [n] wag his head.

17 I [o] will scatter them as with [p] an east wind before the enemy; I will shew them [q] the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and [r] let us [s] devise devices against Jeremiah; [t] for the law shall not perish [u] from the priest, nor counsel from the wise, [v] nor the word from the prophet. Come, and [w] let us smite him [8] with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD,

[r] ch. 27. 11.
[s] Is. 29. 16. Rom. 9. 20.
[t] ch. 1. 10.
[u] Job 12. 14. Is. 22. 22. Rev. 3. 7.
[v] Ezek. 33. 11, 14.
[w] Ex. 32. 14. Amos 7. 3, 6. Jonah 3. 10.
[x] ch. 31. 28. Ezek. 36. 36.
[y] 2 Kin. 17. 13. Ezek. 33. 11. Zech. 1. 4.
[z] ch. 7. 3, 5.
[a] ch. 2. 25.
[b] Is. 57. 10.
[c] Ps. 81. 12.
[d] Is. 66. 19.
[e] Is. 1. 2.
[f] ch. 2. 32.
[g] Deut. 32. 21. 1 Kin. 16. 13, 26. 2 Kin. 17. 15.
[h] ch. 6. 16.
[i] Is. 35. 8.
[k] Is. 62. 10.
[l] ch. 19. 8. 25. 9, 11, 18. 29. 18. 44. 6, 22.
[m] 2 Chr. 29. 8.
[n] Ps. 22. 7. 109. 25. Lam. 2. 15. Mat. 27. 39.
[o] Ps. 44. 11.
[p] Job 27. 21. Ps. 48. 7.
[q] Ex. 33. 23. Ps. 89. 45.
[r] Num. 16. 11.
[s] Ps. 21. 11.
[t] ch. 8. 8. Ezek. 7. 26.
[u] Cp. Mal. 2. 7.
[v] Cp. ch. 23. 18, 22.
[w] Ps. 64. 3.
[7] Or, rocks.
[8] Or, with the tongue.

THE POTTER'S WHEEL (Heb. Stones). - A pair of circular stones were placed one upon another like millstones. The lower was immoveable, but the upper one turned upon the foot of a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work. Upon the top of this upper stone was placed the clay (the top being flat) which the potter, having given the stone due velocity formed into shape with his hand.

JUDAH'S RESPONSE V.12.
6 The people mock at the prophet taking his words on their lips in ironical rejection of his appeal. "You say our case is hopeless! Very well; we accept your description of us!"
THE ENORMITY OF JUDAH'S.
GUILT. VV. 13-17.
7 Cp Note Ch 2:11
8 Blayney -
Will the snow leave Lebanon before any rock of the field? Will men dig for strange waters (Cp 2 Kgs 5:12) perversely in preference to such a flow."
It would be unnatural and monstrous, if the snow should quit the top of Lebanon whilst lesser rocks remained covered. Or for the people to go to foreign parts for water whilst cool refreshing pure water found in their own land.
Yet they had forsaken the Fountain of Living Water. Cp. Jer 2:13 17:13. Cf. Jer. 6:7
Gods of nought.
Cp Jer 6:16.
Not prepared so that in the rough going they would stumble. Cp Isa. 57:14.
At the stupidity and folly of God's people.
A drying, blasting desert wind.
14 Thus revealing to Judah the enormity of their insult to Yahweh. For this they have done to Him Cp Ch. 2:27.
JEREMIAH PERSECUTED V.18.
Accusing him of being a false prophet, let us calumniate and disparage him, accusing him of crimes against the State. In like manner the leaders disparaged the Lord Cp Jn 9:24.
JEREMIAH'S PRAYER Vv.19-23.
See him as a type of Christ. - Jn 15:25.

REVIEW OF THE PROPHECY Ch19.
The warning of the Potter's vessel. Vv 1-11.
Judah's contemptuous response V. 12.
Jeremiah denounces the people VV13-17
The persecute him V. 18
His prayer VV19-23.

THE BROKEN BOTTLE - This was not a lump of clay that could be remouldered as in Ch. 18. but a vessel to be used and broken. It is carried outside the city V. 2. then poured out in Valley of Hinnom V. 2. then irreparably broken. V. 10.
The Potter's field bought with the price of Christ betrayal and turned into a field of blood. Zech 11:13. Mat. 27: 4-10.

The desolation of JEREMIAH 19. *the Jews foreshewn.*

and hearken to the voice of
(b) them that contend with me.
20 [c] Shall evil be recompensed
for good? for [d] they have digged
[e] a pit for my soul. (a) Remember
that I stood before thee to speak
good for them, *and* to turn
away thy wrath from them.
21 Therefore [h] deliver up their
children to the famine, (i) and
[i] pour out their *blood* by the
force of the sword; and [k] let
their wives be bereaved of their
children, and *be* widows; and
let their men be put to death;
let their young men *be* slain
by the sword in battle.
22 [o] Let a cry be heard from
their houses, when thou shalt
bring a troop suddenly upon
them: for [d] they have digged a
pit to take me, and [q] hid snares
for my feet.
23 Yet, LORD, thou knowest
all their counsel against me [s] to
slay *me*; [t] forgive [t] not their
iniquity, [u] neither blot out their
sin from thy sight, but let them
be overthrown before thee;
[v] deal *thus* with them in the
time of thine anger.

[a] ch. 1. 16.
[b] Ps. 35. 1. Is. 49. 25.
[c] Ps. 35. 12.
[d] ver. 22. Ps. 35. 7.
[e] ch. 2. 6.
[h] ch. 7. 34. 2 Kin. 21. 16.
[i] ch. 7. 31 & 32. 35.
[k] Cp. Ps. 109. 9, 10.
[o] ch. 32. 35. Lev. 18. 21. Cp. ch. 17. 2.
[s] Heb. *pour them out.* Ps. 63. 10. Ezek. 35. 5.
[k] Deut. 17. 3.
[q] ch. 7. 32.
[t] 2 Kin. 23. 16.
[u] ver. 2. Josh. 18. 16.
[v] ch. 20. 16.
[f] Is. 19. 3.
[y] Ps. 140. 5.
[r] Lev. 26. 17.
[z] Heb. *for death.* ch. 15. 2.
[s] Ps. 78. 38.
[t] Ps. 35. 4. Cp. ch. 11. 20 & 15. 15.
[u] ch. 7. 33 & 16. 4.
[x] Neh. 4. 5.
[y] Ps. 119. 126.
[z] ch. 18. 16. 2 Kin. 22. 19.
[a] Lev. 26. 29. Deut. 28. 53. Lam. 2. 20 & 4. 10. Ezek. 5. 10. Cp. Micah 3:3. Is. 9. 20. 49:26
[b] ch. 13. 2.
[c] ch. 18. 2.
[d] ver. 10. 1 Kin. 14. 3.
[e] ch. 26. 17. Deut. 21. 2. Acts 5. 21.
[f] Deut. 28. 53.
[g] ver. 6. Josh. 18. 16.
[h] Heb. *the sun gate.*
[k] Cp. Rev. 18. 21.
[l] ch. 17. 20.
[m] ch. 13. 13.
[n] ch. 13. 14.
[o] Ps. 2. 9. Lam. 4. 2. Is. 30. 14.
[p] Heb. *be healed.*
[q] ch. 7. 32.
[r] 1 Sam. 3. 11.
[s] ch. 1. 16.

this place, and [a] have burned
incense in it unto other gods,
whom neither they nor their fa-
thers have known, nor the kings
of Judah, and have filled this
place with (f) the blood of inno-
cents;
5 [p] They have built also the
high places of Baal, [t] to burn
their sons with fire *for* burnt
offerings unto Baal, [k] which I
commanded not, nor spake *it*,
neither came *it* into my mind:
6 (j) Therefore, behold, the days
come, saith the LORD, that this
place shall no more be called
[m] Tophet, nor [n] The valley of
the son of Hinnom, but The
valley of slaughter.
7 And I will [p] make void the
counsel of Judah and Jerusalem
in this place; and [r] I will cause
them to fall by the sword before
their enemies, and by the hands
of them that seek their lives:
and [n] their carcases will I give
to be meat for the fowls of the
heaven, and for the beasts of
the earth.
8 And [x] I will make this city
desolate, and an hissing; every
one that passeth thereby shall
be astonished and hiss because
of all the plagues thereof.
9 And [a] I will cause them to
eat the flesh of their sons and
the flesh of their daughters,
and they shall eat every one the
flesh of his friend [s] in the siege
and straitness, wherewith their
enemies, and they that seek
their lives, shall straiten them.
10 Then [h] shalt thou break
[d] the bottle in the sight of the
men that go with thee,
11 [h] And shalt say unto them,
Thus saith the LORD of hosts;
Even so [l] will I break this peo-
ple and this city, [m] as *one* break-
eth a potter's vessel, that can-
not [s] be made whole again: and
(n) they shall bury *them* in To-
phet, till *there be* no place to
bury.
12 Thus will I do unto this

[p] ch. 2. 34. 2 Kin. 21. 16.
[t] ch. 7. 31 & 32. 35.
[k] Cp. Ps. 109. 9, 10.
[j] ch. 32. 35. Lev. 18. 21. Cp. ch. 17. 2.
[m] Heb. *pour them out.* Ps. 63. 10. Ezek. 35. 5.
[n] Deut. 17. 3.
[l] ch. 7. 32.
[m] 2 Kin. 23. 16.
[n] ver. 2. Josh. 18. 16.
[x] ch. 20. 16.
[p] Is. 19. 3.
[y] Ps. 140. 5.
[r] Lev. 26. 17.
[z] Heb. *for death.* ch. 15. 2.
[s] Ps. 78. 38.
[t] Ps. 35. 4. Cp. ch. 11. 20 & 15. 15.
[u] ch. 7. 33 & 16. 4.
[x] Neh. 4. 5.
[y] Ps. 119. 126.
[z] ch. 18. 16. 2 Kin. 22. 19.
[a] Lev. 26. 29. Deut. 28. 53. Lam. 2. 20 & 4. 10. Ezek. 5. 10. Cp. Micah 3:3. Is. 9. 20. 49:26
[b] ch. 13. 2.
[c] ch. 18. 2.
[d] ver. 10. 1 Kin. 14. 3.
[e] ch. 26. 17. Deut. 21. 2. Acts 5. 21.
[f] Deut. 28. 53.
[g] ver. 6. Josh. 18. 16.
[h] Heb. *the sun gate.*
[k] Cp. Rev. 18. 21.
[l] ch. 17. 20.
[m] ch. 13. 13.
[n] ch. 13. 14.
[o] Ps. 2. 9. Lam. 4. 2. Is. 30. 14.
[p] Heb. *be healed.*
[q] ch. 7. 32.
[r] 1 Sam. 3. 11.
[s] ch. 1. 16.

16. They have laid snares for a wild beast.
17 So did Christ Mat 26:
31 "To render good for good is human, evil for evil is brutish, good for evil is Christian, but evil for good is devilish."
18 Since they are incorrigible I shall no more intercede for them but leave them to Your declared judgments.

19 When men continue implacable in their malice they can only expect Divine judgment and as a vindication of His honor & to save the righteous we do right to pray for it (Cp Paul's action - 2 Tim 4:14). At the same time the Hebrew can be expressed as a simple propheey. Thou will forgive not" ... etc

CHAPTER 19.

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

THE BROKEN BOTTLE
AT THE GATE OF POTSHERDS 1-2.
1 RV - "Buy." Cp Zech 11:13
2 Probably the head of the priestly courses. Cp 1 Chr. 24:4
3 Men of eminence to act as witnesses
4 Harsith. RV mg = Gate of Potsherds. Gesenius = The Pottery Gate. Valley of Hinnom = S. of city. It formed boundary between Judah and Benjamin - Jerusalem being in latter. Josh. 18:11, 16, 28.
5 Here broken sherds and other rubbish carried through and thrown into valley after Josiah had defiled it 2 Kgs 23:10.
6 Thus Jeremiah accompanied by his symbolic ceremony took the bottle to the Gate that men could see this was not a sherd but a whole bottle, he carried it. Then he addressed them.

THE PUNISHMENT TO FIT THE CRIME: HINNOM TO BECOME THE VALLEY OF SLAUGHTER 3-9
As they had deserted Yahweh to give their children to Molech, so they would be left to their own fate.
Similar words were used

THE BROKEN VESSEL.
Israel. - Isa. 41:25.
Nations. - Ps. 2:9.
In both cases their counsel is first poured out.

THE TYPE See Jeremiah's comment not here recorded. - Mat. 27:9-10
Incident took place at Potsherd Gate destined to be the scene of Israel's greatest crime - the betrayal through Judas. See Matt. 27:3-8.
Cp Jer. 19:4. Christ proclaimed innocent bloodshed Mat. 23:30, 27:4
They answered: What is that to us?
Cp Jer. 19:6. Christ proclaimed judgment Gehenna. Mat. 23:33.
To Aceldama. Field of Blood. - Mat. 27:8.
Cp Jer. 19:7. Christ proclaimed Jerusalem emptied out. Mat. 23:37-39.
Cp Jer 19:11 Christ proclaimed impending destruction Mat. 24:15, Luke 21:20
Taught Temple Luke 21:37. Betrayed Luke 22:2-6. Scourged
So Jeremiah scourged Ch. 20:2. Imprisoned V. 2. Restored V. 3.

PASHUR. - was a fore... conflict with such... This the backgr... ual antipathy... Gedaliah, Pashu... this enmity. Jer. 38:...

10 A huge place of ... burning where the ... shrieks of victims will ... be drowned by the ... drums of war.
11 Polluted with dead ... bodies. Cp 2 Kgs 23:10.
12 Upon the flat roofs of ... houses had been erected ... altars. Zeph. 1:5. Whilst ... Josiah's reform had re... moved all this, the ... hearts of the people ... remained unchanged. ... Jer. 3:10, 17:1, 44:17. ... Ezek. 8:12.
JEREMIAH IN THE TEM... PLE Vv. 14-15
14 From the leaders he now turned to the people

At this stage the bottle probably emptied in sight of the witnesses.

15 There will be no one to drown the shrieks of pain and dismay.
9 Gratis - that which is overlooked.
10 RV mg. Empty out.
11 Probably in this very spot the Chaldeans exacted a terrible retribution.
12 In fulfilment of Deut. 28:25.
13 In fulfilment of Deut. 28:26.
14 In fulfilment of Deut. 28:53.
15 In fulfilment of Deut. 28:53. See Lam. 4:10.

THE BOTTLE CEREMONIALLY BROKEN. V. 10
17 Ceremonially done with symbolic import.
JERUSALEM TO BECOME JUDAH'S FUNERAL PYRE. VV 11-13.
Complete and utter ruin that only Yahweh can heal. Jer. 30:12.
Christ used similar words. Mat 23:38.

CHAPTER 20.
JEREMIAH PERSECUTED
PASHUR INTERRUPTS JEREMIAH V. 1-2.
1 Sig. Free or Multitude of Liberty
2 The 16th order.
3 The head of the course Cp 1 Chr. 24:7 equivalent to chief priest and captains of temple Luke 22:52. Invested with authority and power to maintain order in Temple. He evidently looked on Jeremiah as a disturber of the peace.
4 He angrily interrupted him, ordered him to be scourged (Prob. 40 strokes 2 Cor. 11:24) and had him ignominiously flung into prison.
5 Lit. House of Confinement. Some version read "prison." Jer. 37:16, 2 Chr. 16:10.
JEREMIAH'S FREEDOM IN PRISON. Vv 1-6
These verses put out of chronological sequence. (Jeremiah in chronological order)
JEREMIAH REBUKES PASHUR Vv 3-6
6 He probably expected to see him cowed, reverses and pardoned completely discredited

place, saith the LORD, and to the inhabitants thereof, and even make this city [a]as Tophet:

[a] 2 Kin.23.10.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [a]as the place of Tophet, because of all the houses [d]upon whose [f]roofs they have burned incense unto [h]all the host of heaven, and [i]have poured out drink offerings unto other gods.

[b] 2 Kin.20.17. Cp. 2 Kin. 24. 12.
[c] Prov. 27. 24.
[d] ch. 32. 29. 2 Kin. 23. 12. Zeph. 1. 5.
[e] ch. 3. 24. Ezek. 23. 29.
[f] 2 Sam. 11. 2.
[g] Job 28. 10. Ezek. 22. 25.
[h] Deut. 4. 19. Acts 7. 42.
[i] ch. 7. 18.

14 Then came Jeremiah [a]from Tophet, whither the LORD had sent him to prophesy; and [k]he stood in the court of the LORD's house; and said to all the people,

[k] ch. 26. 2. Cp. 2 Chr. 20. 5.
[l] ch. 14. 13, 14 & 28. 15.

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because [m]they have hardened their necks, [o]that they might not hear my words.

[m] ch. 7. 26. 2 Chr. 30. 8.
[n] 1 Kin.22.20. Ezek. 14. 9.
[o] ch. 25. 3.
[2] Or, enticed. ver. 10.
[p] ver. 9. ch. 2. 6.
[q] ch. 1. 19.
[r] Ps. 119. 51. Lam. 3. 14.
[s] ch. 6. 7.
[t] ch. 21. 2 & 38. 2.
[u] ch. 6. 10 & 24. 9.
[3] 2 Chr.24.14.
[v] Ps. 44. 13 & 79. 4.
[w] ch. 29. 26. Cp. ch. 52. 24.
[x] Ps. 39. 3. Cp. Job 32. 18.
[y] ch. 29. 26.
[z] ch. 6. 11.
[a] ch. 37. 13.
[b] Ps. 31. 13.
[c] ver. 3.
[d] ch. 36. 16. Eccles. 10. 20.
[e] ch. 50. 5.
[3] Heb. Every man of my peace.
[f] Ps. 41. 9.
[4] Cp. Ps. 56. 6.
[g] Ps. 35. 15 & 38. 17.
[5] Or, Fear round about. ver. 10. Ps. 31. 13.
[h] ver. 3.
[i] ch. 1. 19.

CHAPTER 20.

1 Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOW [1]Pashur the son of [2]Immer the priest, who *was* also [3]chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in [b]the stocks that *were* in the high [c]gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the [b]stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but [6]Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee [m]a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover [b]I will deliver all [c]the strength of this city, and all [e]the labours thereof, and all [g]the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and [b]carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, [l]to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast [n]deceived me, and I was [2][n]deceived: [p]thou art [7]stronger than I, and [q]hast prevailed: I [r]am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried [s]violence and spoil; because [u]the word of the LORD was made [v]a reproach unto me, and [v]a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But [p]his *word* was in [a]mine heart as a burning fire shut up in my bones, and [c]I was weary with forbearing, and I could not stay.

10 ¶ [e]For I heard the defaming of many, [4]fear on every side. [f]Report, *and* [g]*say they*, and we will report it. [3][f]All my familiars [h]watched for [i]my halting, *saying*, Peradventure he will be enticed, and [q]we shall prevail against him, and we shall take our revenge on him.

11 But [r]the LORD *is* with me as a mighty terrible one:

[1] Sig. Free or Multiplier of Liberty
[2] The 16th order.
[3] The head of the course 1 Chr. 24:5. equivalent to chief priest and captains of Temple Luke 22:52. Invested with authority and power to maintain order in Temple. He evidently looked on Jeremiah as a disturber of the peace.
[4] He angrily interrupted him, ordered him to be scourged (Prob. 40 strokes Deut. 25:3) and had him ignominiously flung into prison.
[5] Lit. House of Correction. Same word rend. "prison." Jer. 29. 26. 2 Chr. 16:10.
[6] TERROR ALL AROUND
[7] Instead of Pashur stood before him in his resplendant robes, he found Jeremiah defiant — ready to courageously oppose Pashur as an enemy of Yahweh and of the State.

PASHUR. — was a false prophet. Ch 20:6. Jeremiah already come into conflict with such Ch. 14:13. This the background of their mutual antipathy. Gedaliah, Pashur's son, continued this enmity Jer. 38:1.

Review of Prophecy. Chpt 19, 20. "Bottle" v1. BAQBUQ = "Pour-pour" cp v. 7.
The bottle is taken outside Gate Potsherds. Ch 19:1-6.
Its Contents poured out Vv 7-9.
It is broken. v. 10.
The lesson taught Vv 11-13.
Jeremiah imprisoned by Pashur Ch 20:1-2. Jeremiah's complaint Vv 7-9.
Jeremiah's feelings 14-18. Jeremiah's Confidence Vv 10-13.
Pashur's name changed 3-6.

20. A huge place of burning where the shrieks of victims will be drowned by the drums of war.
21. Polluted with dead bodies. Cp 2 Kgs 23:10.
22. Upon the flat roofs of houses had been erected altars. Zeph. 1:5. Whilst Josiah's reform had removed all this, the hearts of the people remained unchanged. Jer. 3:10. 17:1. 44:17. Ezek. 8:12.

JEREMIAH IN THE TEMPLE Vv. 14-15

23. From the leaders he now turned to the people

CHAPTER 20.

JEREMIAH PERSECUTED
PASHUR INTERRUPTS JEREMIAH V. 1-2.

1. Sig. Free or Multiplier of Liberty
2. The 16th order.
3. The head of the course Cp 1 Chr. 24:5. equivalent to chief priest and captains of Temple Luke 22:52. Invested with authority and power to maintain order in Temple. He evidently looked on Jeremiah as a disturber of the peace.

JEREMIAH'S FEELINGS IN PRISON. Vv 14-18.

These verses probably out of chronological sequence. (Jeremiah not in chronological order)

JEREMIAH REBUKES PASHUR Vv 3-6.

6. He probably expected to see him cowed by reverses and pain and completely disarmed.

7. Cp v. 10. Jeremiah seems to have gained inspiration from Ps. 31:13. The Psalm probably sustained him in prison. It would lift him out of the depression suggested by Vv 14-18. Cp also Jer. 6:25. Lam. 2:22.

8. Same word rendered "Treasures" Prov. 15:6. Ezek 22:25. Cp 2 Kings 24:13.

9. The Temple.

JEREMIAH'S COMPLAINT 7-9

10. The word "patha" signifies "persuaded" as well as deceived and this verse has so been rendered. For Yahweh's permission see Jer. 1:7-9. Instance of use of word 1 Kgs 22:20-22. Prov. 25:15.
11. Ya'kole (prevailed) in Pihel signifies to fortify, encourage. Deut. 1:38. 3:28. Isa. 40:9. He had been encouraged by being told he would prevail Jer. 1:17-19. But the sum result of his labors seemed derision and mocking.
12. Blayney: "for as often as I speak, whether I cry out against injustice or proclaim devastation, the word of Jehovah is turned against me into matter of reproach and derision continually."
13. RV: "And if I say..."
14. RV: "...then there is in..."

JEREMIAH'S CONFIDENCE 10-13.

15. Magor-missabib v. 3.
16. RV. "Denounce and we will denounce him, say all my familiar friends, they that watch for my halting."

The name given to Pashur would suit me! Thus Jeremiah's private communings with God.

17. On my side
18. Mighty to defend, to save, to vindicate
19. Terrible in attack, to confound, to avenge.

Chronology of ch 20.
v1-2 Jeremiah publicly humiliated by Pashur.
v14-18 Jeremiah laments his humiliation
v7-13 Jeremiah's triumph over his depression & humiliation.
v3-6 Judgment pronounced against Pashur.

JER. 21 A FORESHADOWING OF MATH. 24:15-16.

As Christ warned that resistance to the Romans would prove in vain, and told his followers to flee the city when the saw the invader – so did Jeremiah Vv 8-9 As the Romans temporarily withdrew permitting Christians to escape, so did the Babylonians. Jer. 37:5 permitting some who believed to escape Luke 7:16. See Jer 37 for historical background to this chapter.

therefore my persecutors shall stumble, and [b] they shall not prevail: [c] they shall be greatly ashamed; for they shall not prosper: *their* [d] everlasting confusion shall never be forgotten.

20. Tries the faith and patience of such to effect their purification

21. See Note Jer. 11:20. Sees the inward motives and the intellect.

12 But, O LORD of hosts, [f] that triest the righteous, *and* [f] seest the reins and the heart, [g] let me see thy vengeance on them: [f] for unto thee have I opened my cause.

22. The prophet merges from prayer into praise and this exercise of faith dispels the gloom and turns his sorrow into joy.

13 [i] Sing unto the LORD, praise ye the LORD: [i] for he hath delivered the soul of the poor from the hand of evildoers.

JEREMIAH'S FEELINGS IN PRISON 11:18. See after V. 2.

14 ¶ [k] Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

Lowth maintains this is legitimate poetical language designed to emphasize the extent of grief. It is normal poetic language designed to indicate the depressed feelings of the prophet.

15 Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

In happy circumstances all are blessed – in adverse circumstances all are considered as contributing to the curse. Thus David in his lamentation over Saul cursed the Mountains of Gilboa. 2 Sam. 1:21. Logically this is absurd, but it makes excellent poetry to express the feelings.

16 And let that man be as [o] the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and [q] the shouting at noontide;

17 [t] Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me.*

In prison, oppressed, in pain, depressed Jeremiah expresses the extent of his feelings, but setting his spiritual vision on the joy before him, he turned from carnality to prayer, from praying to praise – and thus provided an example for all (cp V. 13. See Heb 5:7-9.

18 [u] Wherefore came I forth out of the womb [z] to see labour and sorrow, that my days should be consumed with shame?

CHAPTER 21.

1 Zedekiah enquireth of Jeremiah concerning the war. 3 He foretelleth a hard siege and miserable captivity. 8 counselleth the people to fall to the Chaldeans, 11 and upbraideth the king's house.

CHAPTER 21.

BABYLON ATTACKS!

ZEDEKIAH ENQUIRES CONCERNING THE OUTCOME

JEREMIAH PREDICTS DOOM.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him [a] Pashur the son of Melchiah, and [d] Zephaniah the son of [g] Maaseiah the priest, saying,

2 [b] Enquire, I pray thee, of the LORD for us; for [a] Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all [e] his wondrous works, that he may go up from us.

1. This would be in the 9th year, but prior to the 10th month when the siege commenced. See Jer 37 for background.

2. Sig. Free, or Multiplying Liberty. Perhaps he was sent because his name suggested a good omen. He too is referred to again Ch. 38:1.

7. Sig Yahweh is King.
Sig Yahweh has hidden
Work of Yahweh. Shemaiah had complained of Jeremiah to Zephaniah calling upon him to throw him into prison. Zephaniah did not believe the message now delivered from and died at the hands of the Babylonians Jer. 29:25. 37:2. 2 Kings. 25:18.

6 Heb. Darash = the seek, ie. in prayer not to enquire ab to Yahweh's will. Cp. Jer. 37:3, 7.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, [h] I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, [a] which besiege you without the walls, and [i] I will assemble them into the midst of this city.

6. These were hypocritical words. Zedekiah wanted only one answer – confirmation of his hopes for victory with the help of Egypt. Cp. Jer 37.

JEREMIAH'S ANSWER

YAHWEH WILL FIGHT AGAINST JUDAH 3-7

Such an answer was inevitable in the light of previous prophecies Cp Ch. 27:2. Zedekiah's approach was therefore so much wishful thinking.

7 They had a greater Weapon in Yahweh if they only turned to Him in heart.

5 And I myself will fight against you with [m] an outstretched hand and with a strong arm, even [n] in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [r] I will deliver Zedekiah [s] king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [v] he shall not spare them, neither have pity, nor have mercy.

8. This must have sounded seditious. It evidently aroused much antagonism as is suggested by Jer. 37:4 though for the moment nothing more was done.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, [b] I set before you the way of life, and the way of death.

A WAY OF ESCAPE

9. The way of life was in obeying the Word of Yahweh. At the present this took the form of submitting to the Babylonians. If the Government persisted the wise might escape by fleeing the city.

10. Jeremiah himself attempted to act on this advice but was prevented by so doing Jer. 37:13.

9 [d] He that abideth in this city shall die [b] by the sword, and by the famine, and by the pestilence: [e] but he that goeth out, and [f] falleth to the Chaldeans that besiege you, he shall live,

11 He shall barely escape. A principle expressed in 1 Pet. 4:17

12 Yet it was the city in which He had placed His Name, in which He desired to dwell Ps 132.

THE CAUSE OF YAHWEH'S WRATH 11-14

13. Act quickly! Later on, when it seemed Jeremiah's words were on the point of fulfilment, there was a belated attempt to act on this advice. Cp Jer. 34.

14. Jerusalem. See Note Isa. 22:1-5.

15. A reference to rocky Mt. Zion. Mishore (plain) = straight = fig justice, justly, from yâshar = to be straight i.e. right, be upright. Perhaps a sarcastic reference to what it should have been.

16. Figurative of the nation Ch. 22:7. Ezek. 20:46.

CHAPTER 22.

A RIGHTEOUS BRANCH PROMISED TO DAVID

CH. 22-8. Historical Background. Just prior to 2 Kgs 24:1. In reign of Jehoiakim Cp Vv 18-19

THE KING WARNED

1. He had been speaking at the Temple Ch 19:2. His appeal had been rejected by the priests. Now he took his stand on lower ground and proclaimed this warning in the Palace.

2. Thus reminding him of the high position he held.

3. All are involved, all are responsible.

4. Imitate the virtues of the promised Seed (cp Ps. 72. Jehoiakim was noted for the evils here enumerated V. 17.

5. for which Manasseh was noted 2 Kgs 21 and Jehoiakim (see V. 17. and for which Jerusalem was overthrown 2 Kgs 24:4.

6. Defraud not.

and [a] his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not [c] for good, saith the LORD: [f] it shall be given into the hand of the king of Babylon, and [g] he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, [i] say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [j] Execute judgment [m] in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, [o] lest my fury go out like fire, [o] and burn that none can quench *it*, because of the evil of your doings.

13 Behold, [r] I *am* against thee, O [4] inhabitant [u] of [v] the valley, *and* rock of the plain, saith the LORD; which say, [u] Who shall [v] come down against us? or who shall enter into our habitations?

14 But I will [s] punish you according to [a] the fruit of your doings, saith the LORD: and [c] I will kindle a fire in the forest thereof, [c] and [g] it shall devour all things round about it.

CHAPTER 22.

1 He exhorteth to repentance. 10 The judgment of Shallum, 13 of Jehoiakim, 20 and of Coniah.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, [g] Hear the word of the LORD, O king of Judah, [i] that sittest upon the throne of David, [t] thou, and thy servants, and thy people [g] that enter in by these gates:

3 Thus saith the LORD; [j] Execute ye judgment and righteousness, [j] and deliver the spoiled out of the hand of the oppressor: and [n] do no wrong, do no violence [p] to the stranger, the fatherless, nor the widow, neither [r] shed innocent blood in this place.

4 For [6] if ye do this thing indeed, [b] then shall there enter in by the gates of this house [kings [d] sitting [8] upon [7] the throne of David, [b] riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, [h] I swear by myself, saith the LORD, that this house [k] shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou [9] art Gilead unto me, *and* the head of [10] Lebanon: *yet* surely I will make thee a wilderness, *and* [p] cities *which* are not inhabited.

7 And I will [q] prepare destroyers against thee, every one with his weapons: and they shall cut down [t] thy choice cedars, and [z] cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, [=] Wherefore [11] hath the LORD done thus unto this great city?

9 [b] Then they shall answer, Because they have forsaken the covenant of the LORD their God, [b] and worshipped other gods, and served them.

10 ¶ [d] Weep ye [b] not for [e] the dead, neither bemoan him: *but* weep sore for [f] him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [h] Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, [f] which went forth out of this place; He shall not return thither any more:

12 But he shall die [m] in the place whither they have led him captive, and shall see this land no more.

13 ¶ [o] Woe unto him that buildeth his house by unrighteousness, and his [q] chambers by wrong; [s] *that* useth his neighbour's service [t] without

[a] ch. 39. 18.
[b] ch. 17. 25.
[c] Lev. 20. 5. Amos 9. 4.
[d] See ver. 2.
[2] Heb. *for David upon his throne.*
[e] ch. 14. 11.
[f] ch. 34. 2.
[g] ch. 34. 2, 22.
[h] ch. 49. 13. Gen. 22. 16. Amos 6. 8.
[i] Supplied from ver. 8.
[k] ch. 7. 34. Is. 64. 10. Ezek. 5. 14.
[3] Heb. *Judge.*
[l] ch. 22. 3. Zech. 7. 9.
[m] Ps. 101. 8.
[n] ver. 23. 2 Kin. 19. 23.
[o] ch. 4. 4.
[p] Cp. ch. 6. 8.
[q] ch. 6. 4.
[r] Ezek. 13. 8.
[4] Heb. *inhabitress.*
[s] Cp. Is. 22. 1, 5.
[t] Is. 37. 24.
[u] ch. 49. 4.
[v] ch. 21. 13.
[w] Prov. 17. 10.
[5] Heb. *visit upon.*
[x] ch. 5. 19.
[y] Prov. 1. 31. Is. 3. 10.
[z] Deut. 29. 25. 1 Kin. 9. 8.
[a] ch. 17. 27. Ezek. 20. 47.
[b] Cp. 2 Kin. 22. 20. Is. 57. 1. 2 Kin. 23. 30. 2 Chr. 35. 24, 25.
[c] ver. 11.
[d] ch. 17. 20.
[e] Cp. 1 Chr. 3. 15 with 2 Kin. 23. 30.
[f] ver. 4, 30. ch. 13. 13.
[g] ch. 21. 7.
[h] ch. 21. 12.
[i] 2 Kin. 23. 34. 2 Chr. 36. 4.
[j] Lev. 19. 33.
[k] Cp. Is. 5. 18-23.
[l] ch. 7. 6. Ps. 82. 3.
[m] Judg. 3. 20.
[n] ver. 17.
[o] ch. 25. 14. Lev. 25. 39.
[p] Lev. 19. 13. James 5. 4.

WHAT A SENSATION AS THE PEOPLE HEARD THIS INDICTMENT AGAINST JEHOIAKIM PROCLAIMED AT THE VERY GATES OF THE PALACE

CONIAH.– Yahweh establisher. Also named Jehoichin and Jeconiah both signifying Yahweh will establish. Jeremiah shortened his name thus implying, thus cutting off from it the idea of futurity. Yahweh establishes but this prince will have no future establishing. For Jeconiah see 24:1; 27:20; 28:4; 29:2.

wages, and giveth him not for his work;

14 That saith, I will build me a wide house and [2]large [b]chambers, and cutteth him out [3]windows; and *it is* [c]cieled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou [f]closest *thyself* in cedar? did not thy father eat and drink, and [h]do judgment and justice, *and* then [i]*it was* well with him?

16 He judged [k]the cause of the poor and needy; then [i]*it was* well *with him: was* not this [l]to know me? saith the LORD.

17 [o]But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and [o]for oppression, and for [t]violence, to do *it*.

18 Therefore thus saith the LORD concerning [r]Jehoiakim the son of Josiah king of Judah; [s]They shall not lament for him, *saying*, "Ah my brother! or, Ah sister! [u]they shall not lament for him, *saying*, [v]Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, [22]drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from [e]the passages: for all [d]thy lovers are destroyed.

21 I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner [f]from thy youth, [g]that thou obeyedst not my voice.

22 The wind shall eat up all [i]thy pastors, and [d]thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [7]inhabitant of Lebanon, [h]that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, [a]the pain as of a woman in travail!

24 *As* I live, saith the LORD, though [d]Coniah the son of Jehoiakim king of Judah were [6]the signet upon my right hand, yet would I pluck thee thence;

25 And [v]I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 [m]And [n]I will cast thee out, and [p]thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they [5]desire to return, thither shall they not return.

28 *Is* this man [d]Coniah a despised broken idol? *is he* [t]a vessel wherein *is* no pleasure? wherefore are they [z]cast out, he and his seed, and are [m]cast into a land which they know not?

29 [6]O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man [3b]childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, [e]sitting upon the throne of David, and ruling any more in Judah.

CHAPTER 23.

1 He prophesieth a restoration of the scattered flock. 5 Christ shall rule and save them. 9 Against false prophets, 33 and mockers of true prophets.

WOE be unto [h]the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against [h]the pastors that feed my people; Ye have scattered my

[a] ch. 6. 24.
[2] Heb. *through-aired.*
[b] Judg. 3. 20.
[3] Or, *my windows.*
[c] Deut. 33. 21.
[d] ver. 28. ch. 37. 1. 2 Kin. 24. 6, 8. 1 Chr. 3. 16.
[e] Gen. 38. 18. 1 Kin. 21. 8. Cant. 8. 6. Hag. 2. 23.
[f] ch. 22. 5. Neh. 3. 20.
[g] ch. 34. 20.
[h] 2 Kin. 23. 25.
[i] Ps. 128. 2. Eccles. 8. 12. Is. 3. 10.
[k] Prov. 31. 9.
[l] Judg. 2. 10.
[m] 2 Kin. 24. 15. 2 Chr. 36. 10.
[n] ch. 16. 13.
[o] ver. 3. Ep. ch. 26. 23.
[p] 2 Kin. 24. 8.
[t] Or, *incursion.*
[5] Heb. *lift up their mind.*
[z] Ep. ch. 29. 8, 9.
[r] ver. 13.
[s] ch. 16. 4, 6. Ps. 78. 64.
[t] Ps. 31. 12. Hos. 8. 8.
[u] 2 Kin. 13. 30.
[v] Job 41. 9.
[w] ch. 34. 5.
[x] ch. 36. 30. Is. 14. 19. Eccles. 6. 3.
[6] Is. 1. 2.
[7] Ep. ver. 28. 1 Chr. 3. 17. Mat. 1. 12.
[a] Num. 27. 12. Deut. 32. 49.
[b] ver. 22. Ep. ch. 2. 36.
[c] ch. 36. 30.
[6] Heb. *fruitfulness.*
[f] Ps. 129. 1.
[g] ch. 3. 13, 25 & 25. 3.
[h] ch. 6. 3 & 10. 21 & 22. 22. Is. 56. 11. Ezek. 34. 2, &c. Zech. 11. 17.
[i] ch. 23. 1.
[7] Heb. *inhabitress.*
[k] ch. 48. 28.

KANNREIM – BEG

Here comme
against thos
the people, a
to shoulder w
witnessing f

4 Tended them. They
ignored the needs
the flock.

YAHWEH WILL RESTO
THE FLOCK vv 3-4.
Ep Ch 34:15–17. 12:14
2:10-15.

5 The chief being Ch
Is 28. Ezek. 34:23. Jn
10. 1 Pet. 5:4.

YAHWEH WILL PR
VIDE A RIGHTEOUS
BRANCH. vv 5-6.

6 Zemach Zadik –
Shoot or bud. Ep
Ch. 22:30 Ep Hag
5:2. Zech. 3:8.

7 A vast contrast
the evil kings
erated in Ch. 22:
24, 30.

8 Not limited to
Ps 98:1-3.

9 Not as in the da
Jeremiah – threate
by Babylon and
10 Not as then in
passion.
11 Yahweh Zidke
He will bring right
ness to the nation
the New Covenan
31:31-40. provid
vast change to
times
12 This is in contrast
of v 6. showing th
regathering is fu
See notes. Ep Ezek.
"TO THE PROPHETS"
13 This seems to be
beginning of a
discourse. In the
the first word of
is the above capti
14 This expresses
great concern a
infidelity of th
prophets to the
message of Yah
In this he is like
Ep Ps 69:20
15 For their func
Appendix p. 1 Co
Heb. Nabee. See
Here was a class o
persons upon wh
emiah should ha
able to rely, wh
have looked to h
a lead, who had
brought into exi
by Samuel to co
such a state of
apostasy. 1 Sa

16 Heb. "Chambers to the wind." The openings built to such chambers so that they caught the cool breeze no matter from which direction it blew.
17 The phrase sometimes signifies to be happy 1 Cor. 4:8. Will all the lavish expenditure the pomp and show contribute to that state. Josiah did not seek more than the simple things of life and to do well and it was well with him
18 Jhn. 17:3.

19 To destroy anybody who might oppose him, such as Urijah. Ch. 26:23.

20 Part of a funeral dirge – mourning the death of a King and the bereavement of his Queen. There will be no such mourning for Jehoiakim.
21 Or "her glory." "Hodoh" is feminine and must relate to the glory of the queen.
22 Ep Kings 13:13. Jehoiakim evidently slain and contemptuously cast aside as a stubborn ass. Probably at the command of Nebuchadnezzar as a lesson to the people. Ezekiel also speaks of his disgrace. Ch. 19:5-9.
JERUSALEM BEREFT vv 20-22
23 All the verbs are in the feminine gender indicating Jerusalem referred to. Lebanon is the symbol of glory; from Bashan came the healing balm but all is in vain now
24 "The borders" – Blayney.

Ps 41:10.
25 Gentile army Jer. 4:10-13.
26 The nations – like Egypt – that supported Judah

CONIAH'S FATE vv 24-30

26 Jechoniah or Jehoiachin. Reigned 3 mths. 2 Ks 24:6.
27 The symbol of authority. See note. Jhn 17. Though Coniah was thus plucked off his descendant Zerubbabel as typical of Christ was restored. Hag 2:23.

28 Yet Zerubbabel – the Seed born in Babylon did return Ep Hag. 1.
29 Josephus – Book 10 Ch 7 gives him a good character, but Yahweh sees the heart. Longage indicates – Would any seeing the royal dignity of Coniah, have imagined such a 'take as this' His dignity became as a mere potsherd utterly Cast away and useless.
30 Ar-e-ree = Bare, destitute, childless. LXX render it "an outlawed or expelled man." "a man that shall not prosper in his days." "An outcast."
31 This is the basis upon which Coniah was reckoned as childless. Although he had 8 sons. 1 Chron and through him it proceed Messiah, that 12. But none of his sat upon his throne Nebuchadnezzar made Mattaniah king changing his name to Zedekiah 2 Kings 24.
32 Christ will sit on Throne of David in Jerusalem not Judah. The Kingdom restored before this happens. Hos. 3:5; Ezek. 37:

CHAPTER 23

THE SHEPHERDS IN-
DICTED FOR SCATTER-
ING THE FLOCK vv 1-2

1 Lit- Shepherds – Heads civil and religious rulers. Ep Ezek. 34.
2 They are held responsible for this because they do not feed the flock. Ep 1 Pet 5:2-3. That are appointed

Here commences a new prophecy directed against those who should have taught the people, and should have stood shoulder to shoulder with Jeremiah in his faithful witnessing for Yahweh.

REVIEW OF PROPHECY.
Iniquity of prophets Vv 9-10
The Year of Visitation impending Vv 11-12
The Law of Jealousy invoked Vv 13-15
Warning to the people Vv 16-17
How a true prophet could be detected Vv 19-20.

RESPONSIBILITY OF PROPHETS — THEIR PUNISHMENT impending 25-27
Advice for them. 28-29
Yahweh's Indictment 30-32
Mockers rebuked 33-40.

4 Tended them. They had ignored the needs of the flock

Christ is promised.

flock, and driven them away, and have not visited them: behold, [b] I will visit upon you [c] the evil of your doings, saith the LORD.

YAHWEH WILL RESTORE THE FLOCK Vv 3-4.
Gp Ch 3:15-19. 12:14-15. 16:14-15.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

5 The chief being Christ
Is. 9:7. Ezek. 34:23. Jhn 10. 1 Pet. 5:4

4 And I will set up [h] shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

YAHWEH WILL PROVIDE A RIGHTEOUS BRANCH. Vv 5-6.

5 ¶ [o] Behold, [p] the days come, saith the LORD, that I will raise unto David a righteous [q] Branch, and [r] a King shall reign and prosper, and shall execute [s] judgment and justice in the earth.

6 Zemach. Zadik — Shoot or bud. Contrast Ch. 22:30. Gp Isa 4:2. 53:2. Zech 3:8.

7 A vast contrast to the evil kings enumerated in Ch 22:10, 18, 24, 30.

8 Not limited to Judah Ps 96:13.

9 Not as in the days of Jeremiah — threatened by Babylon and Egypt. 10 Not as then in dispersion.

11 Yahweh Zidkenu. He will bring righteousness to the nation by the New Covenant Jer. 31:31-40. providing a vast change to these times.

12 This is in consequence of V 6. showing that the regathering is future. See notes Ch. 16:14-15.

"TO THE PROPHETS" 9-40

13 This seems to be the beginning of a new discourse. In the Hebrew the first word of V 9 is the above caption.

14 This expresses his great concern at the infidelity of the prophets to the message of Yahweh. In this he is like Christ Gp Ps 69:20

15 For their function see Appendix p. 3. 1 Cor. 14:3. Heb. Nabee. See Isa. 1. There was a class of trained persons upon whom Jeremiah should have been able to rely, who should have looked to him for a lead, who had been brought into existence by Samuel to cope with such a state of spiritual apostasy. And to them

[a] ch. 12. 4.
[2] Or, violence.
[b] Ex. 32. 34.
[c] ver. 22. ch. 4. 4.
[d] ch. 6. 13.
[e] ch. 7. 30. Ezek. 8. 6, 11.
[f] ch. 29. 14. Ezek. 34. 11-16.
[g] ch. 13. 16. Prov. 4. 19.
[h] ch. 3. 15.
[i] ch. 11. 23.
[3] Or, an absurd thing.
[4] Heb. unsavoury.
[k] Job 1. 22. Lam. 2. 14.
[l] ch. 31. 5. Is. 7. 9. Ezek. 16. 46.
[m] ch. 2. 8. Is. 9. 16.
[n] ver. 32. To ver. 6, ch. 33. 14-16.
[o] ver. 7. ch. 9. 25.
[5] Or, filthiness.
[p] Is. 4. 2.
[q] Is. 32. 1. Hos. 3. 5. Zech. 9. 9.
[r] ch. 29. 23.
[s] ver. 26. ch. 3. 10.
[t] Ps. 72. 2. Is. 9. 7. Dan. 9. 24.
[u] Ps. 64. 5. Ezek. 13. 22.
[v] Deut. 33. 28. Zech. 14. 11.
[w] Is. 1. 9, 10.
[x] ch. 32. 37.
[6] Heb. Jehovah-tsidkenu.
[y] 1 Cor. 1. 30. Rom. 10. 4. 1 Tim. 3. 16.
[z] To ver. 8, ch. 16. 14, 15.
[a] Prov. 5. 4.
[b] ch. 9. 15.
[c] ch. 8. 14.
[7] Or, hypocrisy.
[d] ver. 22. Num. 16. 28.
[e] Ezek. 6. 9.
[f] ch. 6. 14.
[8] Or, stubbornness.
[g] Mic. 3. 11.
[h] 1 Cor. 2. 16.
[i] ch. 5. 7, 8.
[9] Or, secret.
[k] Hos. 4. 2, 3.
[10] Or, cursing.
[l] ch. 4. 28.
[m] Ps. 65. 12.

953

INIQUITY OF PROPHETS 9-12

16 For the land is full of adulterers; for [11] because of [12] swearing the land mourneth; [13] the pleasant places of the wilderness [n] are dried up, and their [14] course is evil, and their [15] force is not right.

11 For [d] both prophet and priest are profane; yea, [e] in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways [f] in the darkness: they shall be driven on, and fall therein: [g] for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen [16] [i] folly in the prophets of [17] Samaria; [k] they prophesied in Baal, and [l] caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [m] an horrible thing: [n] they commit adultery, and [o] walk in lies: they [p] strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and [q] the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [r] wormwood, and make them drink [s] the water of gall: for from the prophets of Jerusalem is [18] [t] profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain, [u] they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, [v] Ye shall have peace; and they say unto every one that walketh after the [w] imagination of his own heart, [x] No evil shall come upon you.

18 For [19] [y] who hath stood in the [20] counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

As the life giving rain from heaven was withheld and resulted in the "pleasant places" being parched and arid, so as right teaching of the prophets ceased their way of life became ex...

22 Gebabwith from Gibbor. Their power or strength is not in righteousness.

23 The former by their lies, false doctrine, corrupt practices — the latter by their hypocrisy and heartless formalism.

24 The time of inspection for the leprous house of Jehoiakim Gp Lev. 14.

THE YEAR OF VISITATION IMPENDING. VV 11-12.

In V 11 the Owner of the house reports that it is leprous to the priest. Gp Lev 14:35. Now the time of inspection is threatened when it shall be emptied, and if necessary broken down.

THE LAW OF JEALOUSY INVOKED VV 13-15

See Num 5. and note that it is preceded by the removal of lepers from the camp.

25 Tiphlah. The root word rendered "unsavory" Job 6:6. This state having been seen in the camp, those affected were removed. Gp Num 5:1-4

26 Gp Note Gen. 19. Gp Deut 32. Isa. 1:9, 10. The fruit of Sodom was the vine of Gall, so these prophets would be forced to drink that which they themselves produced. Deut. 32:32.

27 See Note Jer. 9:15. Cp. Prov 5:4. In the trial of jealousy the accused woman was made to drink water that would cause bitterness if she were guilty. Such bitterness being described as "wormwood." Gp Num 5:18. Prov 5:4

28 Jer 2:8, 20:6, 23:21, 29:8, 31. 5:31, 14:14, 23. 16:19. 27:10-16.

WARNING AGAINST FALSE PROPHECYING. Vv 16-17.

29 They deceive you

THE TRUE PROPHET WILL PROCLAIM COMING JUDGMENT 18-20

30 The one who has done this will acknowledge the truth of the following verses

[11] Heb. Nabee.
[12] Or, cursing.
[13] ch. 4. 28.
[14] Ps. 65. 12.
[15] Or, strength.
[16] 1 Kings 22. 20-22. 2 Chron. 18. 19-21.
[17] Or, the city.
[18] Or, secret.
[19] Deut. 32. 46. Job 15. 8. Is. 40. 13. 1 Cor. 2. 16.
[20] Or, secret.

YAHWEH OUR RIGHTEOUSNESS.

There is a significant challenge in this title, for the name of the last king on Judah's throne was Zedekiah: Righteousness of Yahweh Gp Ezek 21:25-26. Zedekyah.

He is the "righteous branch" Tsemach (see Note Isa. 4:2.) indicating that he is the legitimate heir to the throne. Human, legal and divine principles are combined for the "righteous shoot" is described as Yahweh our Righteousness. In Jer. 33: 14-16 the Tsemach promise is set in line with promises to Abraham, David, the Levite priesthood etc. from Yahweh. Zech. 3:8 describes him as Servant.

12 es Mem Gp Heb. 7:14.
Our Lord sprang (or sprouted (anatole - LXX equivalent for root of Tsemach). Luke 1:78 (anatole - LXX equiv. for root Tsemach) can be rendered "Branch from on high" - the Branch from Yahweh.

19 Behold, a whirlwind of the LORD is gone forth in fury, even [a] a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 [b] The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: [d] in the latter days ye shall consider it perfectly.

21 [f] I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had [i] stood in my counsel, and had caused my people to hear my words, then they should have [l] turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and [q] not a God afar off?

24 [p] Can any hide himself in secret places that I shall not see him? saith the LORD. [q] Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, [r] that prophesy lies in my name, saying, I [t] have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* [u] prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet [v] that hath a dream, [t] let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 [w] *Is* not my word like as a fire? saith the LORD; and like a hammer *that* [a] breaketh the rock in pieces?

30 Therefore, behold, [c] I *am* against the prophets, saith the LORD, that [x] steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, [z] that use their tongues, and say, He saith.

32 Behold, I *am* against them [c] that prophesy false dreams, saith the LORD, and do tell them, and [c] cause my people to err by their lies, and by their [g] lightness; [h] yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or [k] the prophet, or a priest, shall ask thee, saying, What *is* [m] the burden of the LORD? thou shalt then say unto them, What burden? [n] I will even forsake you, saith the LORD.

34 And *as for* [k] the prophet, and the priest, and the people, that shall say, [m] The burden of the LORD, I will even [s] punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, [t] What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of [x] the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, [t] What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, [b] will utterly forget you, and [n] I will forsake you, and the city that I gave you and your

[a] ch. 25. 32.
[2] Or, that causeth their tongues.
Cp. Ps. 55. 21.
[b] ch. 30. 24.
[d] ver. 27, 28, 32. Num. 12. 6. Deut. 13. 1. Zech. 10. 2.
[d] ch. 48. 47 & 49. 39. Gen. 49. 1.
[e] ver. 13.
[f] ver. 16. ch. 14. 14.
[g] Zeph. 3. 4. Judg. 9. 4.
[h] ch. 14. 14.
[i] ver. 18.
[k] ver. 34. ch. 26. 7, 8 & 29. 1
[l] ch. 25. 5.
[q] Is. 13. 1. Lam. 2. 14. Mal. 1. 1.
[n] ver. 39.
[p] Cp. Ps. 94. 7.
[q] Ps. 139. 7-12. Amos 9. 2, 3.
[r] 1 Kin. 8. 27.
[3] Heb. *visit upon.* ver 2. ch. 9. 2, 25.
[t] ch. 5. 31
[u] ver. 37.
[v] ver. 27, 28, 32. Deut. 13. 1. Num. 12. 6. Zech. 10. 2.
[w] ch. 14. 14.
[x] Ps. 42. 2.
[y] Judg. 3. 7 & 8. 33, 34.
[4] Heb. *with whom is.*
[z] Cp. Heb. 4. 12.
[a] Job 16. 12.
[b] Hos. 4. 6.
[c] ch. 14. 15. Cp. Deut. 18. 20.

THE FIG TREE was an excellent symbol for Israel for fruit was continually ripening upon it. Travellers speak of three sorts of figs: the first (boccore) here referred to which come to maturity towards the middle or latter end of June; the Kermez or summer fig, which ripens seldom before August; and the winter fig. This is usually of much longer shape and darker complexion than the Kermez, hanging and ripening on the tree, even after the leaves were shed, and provided the winter proves temperate, is gathered as a delicious morsel in the spring. There were those Christ expected to find at the time of the Passover in March. FIGS = TE'ENIM. = General term for figs. used throughout the chapter. But note v.2. Sig.: To Spread Out. - "All the Plants". Noted for Covering Gen 3:6-7.

The type of JEREMIAH 24, 25. good and bad figs.

fathers, *and cast you* out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER 24.

1 Under the type of good and bad figs, 4 he foresheweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the rest.

THE LORD shewed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that (b) Nebuchadrezzar king of Babylon had carried away captive [1] Jeconiah the son of Jehoiakim king of Judah, and [m] the princes of Judah, with [o] the carpenters and [n] smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* [r] first ripe: and the other basket *had* [b] very naughty figs, which could not be eaten, [3] they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I [q] acknowledge [t] them that are carried away captive of Judah, [t] whom I have sent out of this place into the land of the Chaldeans [x] for *their* good.

6 For I will [v] set mine eyes upon them [x] for good, and [z] I will bring them again to this land: and [a] I will build them, and not pull *them* down; [c] and [c] I will plant them, and not pluck *them* up.

7 And [f] I will give them an heart to know me, that I *am* the LORD: and [g] they shall be my people, and I will be their God: for they shall return unto me [a] with their whole heart.

8 ¶ And as [b] the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give [d] Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and [e] them that dwell in the land of Egypt:

9 And I will deliver them [2] [p] to be removed into all the kingdoms of the earth for *their* hurt, [t] to be a reproach and [k] a proverb, [2] [k] a taunt and a [m] curse, in all places whither I shall drive them.

10 And [p] I will send [v] the sword, [q] the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

[a] ch. 29. 13.
[b] ver. 2, 3. ch. 29. 17.
[c] ch. 20. 11.
[d] ch. 21. 1.
[e] Cp. ch. 43 & 44.
[f] Amos 7. 1, 4 & 8. 1.
[2] Heb. *for removing*, or, *vexation*.
[g] ch. 15. 4 & 29. 18 & 34. 17. Deut. 28. 25.
[h] 2 Kin. 24. 12. 2 Chr. 36. 10. Esther 2. 6. Mat. 1. 12.
[i] ch. 29. 18 & 49. 13. Neh. 2. 17. Is. 43. 28.
[k] 2 Chr. 7. 20.
[l] ch. 22. 24.
[m] ch. 25. 18 & 26. 6 & 29. 22. 2 Kin. 22. 19.
[n] ch. 29. 2. 2 Kin. 24. 14.
[o] 1 Sam. 13. 19.
[p] ch. 29. 17.
[q] ch. 14. 12.
[r] Is. 28. 4.
[3] Heb. *for badness*.
[s] ch. 36. 1. Cp. 2 Kin. 24. 1. Dan. 1. 1.
[4] Heb. *the captivity*.
[t] ch. 29. 20.
[u] ch. 1. 2.
[v] ver. 6. ch. 14. 11.
[w] ch. 39. 12. Amos 9. 4.
[x] ch. 12. 15 & 29. 10.
[y] ch. 33. 7.
[z] 2 Chr. 36. 15.
[a] ch. 31. 28 & 42. 10.
[b] ver. 4, 7, 8. ch. 7. 13 & 11. 7, 8, 10 & 13. 10, 11 & 16. 12. Cp. ch. 6. 17 & 18. 12.
[c] ch. 32. 41. Amos 9. 15.
[d] ch. 32. 33. Ezek. 11. 19 & 36. 26, 27.
[e] ch. 30. 22 & 31. 33 & 32. 38. Lev. 26. 12.

CHAPTER 25.

1 Jeremiah reproving the Jews' disobedience, 8 foretelleth the seventy years' captivity, 12 and destruction of Babylon. 15 He foresheweth the destruction of all nations. 34 Howling of the shepherds.

THE word that came to Jeremiah concerning all the people of Judah [s] in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 [u] From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, (c) rising early and speaking; [d] but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, (b) rising early and sending *them*; [d] but ye have not

"Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees ... etc. Heb. 12:11-12.

REVIEW OF THE PROPHECY. - CH 25

Having ignored the warnings of Yahweh retribution would be poured out through His servant Nebuchadnezzar Vv 1-11.
For 70 years the nations subject to Babylon Vv 12-14
The wine cup of fury having been given to the nations (literal and mystical)
shall then drink Vv 15-29.
These things typical of the latter-day Gentile Times Vv 30-38.

hearkened, nor [a] inclined your ear to hear.

5 They said, [b] Turn ye again now every one [c] from his evil way, and [c] from the evil of your doings, and [d] dwell in the land that the LORD hath given unto you and to your fathers [e] for ever and ever:

6 And [f] go not after other gods to serve them, and to worship them, and [g] provoke me not to anger with [m] the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might [g] provoke me to anger with [m] the works of your hands to your own hurt.

PUNISHMENT IMPENDING FROM THE NORTH Vv 8-11.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all [i] the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [n] my servant, and will bring them against this land, and against the inhabitants thereof, and [2] against all these nations round about, and will utterly destroy them, and make them [o] an astonishment, and [o] an hissing, and perpetual desolations.

10 Moreover [2] I will take from them [p] the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [q] the sound of the millstones, and [h] the light of the candle.

11 And this whole land shall be [m] a desolation, *and* [o] an astonishment; and [r] these nations shall serve the king of Babylon [s] seventy years.

12 ¶ And it shall come to pass, [t] when seventy years are accomplished, *that* I will [u] punish the king of Babylon, and that nation, saith the LORD, for their iniquity, *and* the land of the Chaldeans, and [v] will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written [d] in this book, which Jeremiah hath prophesied against all the nations.

14 For [f] many nations and [v] great kings [h] shall serve themselves of them also: and [i] I will recompense them according to their deeds, and according to the works of their own hands.

THE WINE CUP OF FURY GIVEN TO THE NATIONS Vv 15-25

15 ¶ For thus saith the LORD God of Israel unto me; Take [w] the [l] wine cup [l] of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And [x] they shall drink, and [y] be moved, and be [q] mad, [r] because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and [z] made all the nations to drink, unto whom the LORD had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them [z] a desolation, [v] an astonishment, [v] an hissing, and [a] a curse; as *it is* this day:

19 [b] Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all [d] the mingled people, and all the kings of the land of Uz, and all the kings of the land of [f] the Philistines, and Ashkelon, and Azzah, and Ekron, and [1] the remnant of Ashdod,

21 [k] Edom, and [l] Moab, and the children of [m] Ammon,

22 And all the kings of [o] Tyrus, and all the kings of [p] Zidon, and the kings of the [3] isles which *are* beyond [r] the sea,

23 Dedan, and Tema, and Buz, and all *that are* [5] in the utmost corners,

24 And [t] all the kings of [u] Arabia, and all the kings of the mingled people that dwell in the desert,

[a] ch. 7. 26.
[b] ch. 18. 11.
[c] ch. 4. 4.
[d] ch. 46- ch. 51.
[e] ch. 7. 7.
[f] ch. 27. 7.
[g] ch. 50. 9. 41.
[h] ch. 22. 13. Lev. 25. 39.
[i] ch. 50. 29.
[k] ch. 7. 6 & 13. 10.
[l] ch. 7. 18. Deut. 32. 21.
[m] ch. 1. 16.
[n] Job 21. 20. Ps. 75. 8. Cp. ver. 27. ch. 1. 10.
[o] ch. 51. 7. Nahum 1. 10.
[p] ch. 46. 8.
[q] 1 Sam. 21. 14. Nahum 2. 4.
[r] ver. 27.
[s] Is. 51. 23.
[t] ch. 1. 13, 15.
[u] ch. 27. 6. Cp. Is. 44. 28. Ezek. 29. 18.
[v] See ver. 11.
[w] See ver. 9.
[z] ch. 27. 3, 6 & 28. 14.
[a] ch. 24. 9.
[b] ch. 46. 2, 25.
[c] ver. 18. ch. 18. 16.
2 Heb. *I will cause to perish from them.*
ch. 49. 38.
[d] Ezek. 30. 5.
[e] ch. 7. 34.
[f] ch. 47. 1, 5.
[g] Eccles. 12. 4.
[h] Rev. 18. 22.
[i] 1 Sam. 5. 1.
[k] ch. 9. 26.
[l] ch. 48. 1-47.
[m] ch. 22. 5.
[n] ch. 49. 1-6.
[o] ch. 47. 4. Is. 23. 1.
[p] ch. 27. 3.
[q] Cp. Is. 23. 15.
3 Or, *region by the sea side.*
[r] ch. 49. 23.
[s] Dan. 9. 2.
4 Heb. *visit upon.*
5 Heb. *cut off into corners,* or, *having the corners of the hair polled.*
[t] 2 Chr. 9. 14.
[u] Is. 13. 20.
[v] Zeph. 2. 9.

2 The desolation on the inhabitants will be complete though there will be a restoration of their descendants after 70 years. Vv 11-12. Perpetual = "olam" - hidden period - St.
3 The cheerful notes of gladness.
4 The meal ground first thing in the morning by the light of the candle is contrasted with the lighting of candle at night. "Gloomy shall be the silence of the morning, melancholy the shadows of the evening; no cheerful noise to animate the one, no enlivening to soften the gloom of the other. Desolation shall everywhere reign.
5 Chorbâh = (laid) waste, destruction.
6 Shammâh = ruin, by implication consternation.
7 - fulfilled by decree Cyrus 2 Chr. 36:22. Dan. 1:1 2 Hard 1 Chron.
Note. Commenced battle Carchemish 4th 606-605. Before accession Nebuchadrezzar. According to Ptolemy's Canon, he reigned 43 yrs. Evil-Merodach 2, Neriglissar = 4, Nabonidus (Belshazzar) = 17.

BABYLON THEN PUNISHED Vv 12-14. Cp Isa. 10:12-19.

8. Pride, ambition, luxury, tyranny, cruelty, idolatry blasphemy. Cp Jer. 50:29.
9 In Vv 10 the inhabitants - here the land — and so it has proved.

This is quoted in Rev. 18:22. To show that the same treatment will be meted out to Babylon the Great. Here John follows the Hebrew text not the LXX showing that the N.T writers did not follow the Greek translation except when they thought it consistent with the original.

10. Of Babylonia & the nations confederate with Cyrus.
11. See note Ps 72:2
12. Reel to and fro = RV.
13. Heb. Hâlal: To make a show, to boast, to rave etc.
14. These words collected after fulfilment of prophecy by Baruch, his amanuensis, or perhaps Ezra.
15. Heb. "ocki" from a root "to consult" probably relating to wisdom. The Chaldees of Job, probably Canaanites of Idumea & Edom is said to dwell there. Lam. 4:21. Jer. 49:7.
16. Or Gaza - St.
17. Cyprus or following the Heb. Text, the coastline.
18. Heb. Bûwz Sis disrespect. The brother of Uz Gen. 22:21 probably settled in an adjoining area. Elihu was a Buzite Job 32:2.
19. Probably the remote peninsula of Arabia.

THE FULFILMENT

land was temporarily enemy Cp. 2 Kgs 24:1 There is a latter 49:12. Rev. 17. Re

20 Descendants of Zim - I an ephi of Abraham's sons by Keturah. Gen. 25:2, 6. probably dwellers in Arab a 13. Pliny mentions a nation by name of Zaramenæ.

THE EFFECT OF THE CUP. Vv 26-29.

21. Yahweh's speech is here resumed which was broken off at V 16 Sheshach = Babylon. Jer 51:41. A cipher consisting of reversing the order of the Alphabet. SH "(Shin)" 2nd last letter inste of Beth (2nd letter) Kaph = Lamech, three Babel 11:1-12 letters
22. Calamity to yourselves.
23. In proclaiming the prophecy, Jeremiah was proclaiming the destiny of nations, and in that they were in his hands. Ch 1:10. The rejected the cup rejecting the mess
24. This is the principle of judgment 1 Pet. 4:17-18

THE TERRIBLE DA OF YAHWEH Vv 30-

The impending destruction was such as Zeph. 1:7 typical of yet to come to be manifested through greater Servant th Nebuchadnezzar
25 Jerusalem -- is past because of ellious Jews. In future because of nations. Zech 14 26 Isa. 63:1-3 Re 16:19
27. Shawwe' = Indicating destruction from roof = "R Read. "Rushing. 17:12. A rushing gether of nations fragments of ea
29. Ra' = A calamitous state (Cp Vs 5) from ro to spoil by bri up. See Note
30-38. This Section shows the bre up of principle righteousness erey will becom foolished cred sweeping from nation.
28. Typically fulf uchadnezzar as sword - yet to b

THE FULFILMENT Cp 2 Kings 24:7 ... Thus Abraham's land was temporarily delivered into the hands of the enemy Cp. 2 Kgs 24:7 - Gen 15:18.
There is a latter-day repetition of these events. Jer. 49:12. Rev. 17. Rev. 14:19-20.

SHESHAKH Y. 26. is a mystical name for Babylon indicating that Babylon both literal and mystical shall drink. Sheshach is said to drink after the other nations indicating the latter-day aspect of the Great Day of Yahweh

20 Descendants of Zim- ran, one of Abraham's sons by Keturah. Gen. 25:2, 6. probably dwelten in Arab 19. Pliny mentions a nation by name of Zaramenæ.

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of [b] the Medes,
26 And all the kings of [c] the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of [d] Sheshach shall drink after them.

THE EFFECT OF THE CUP. VV 26-29.

21 Yahweh's speech is here resumed which was broken off at V. 16 Sheshach = Babylon. Jer 51:41. A cipher consisting of reversing the order of the Alphabet. SH (Shin) 2nd last letter instead of Beth (2nd first) Cph = Lamech thus- Babel 11 & 12 letters

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; [e] Drink ye, and [f] be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.
28 And it shall be, if they refuse to [g] take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.
29 For, lo, I begin to bring evil on the city [h] which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for [i] I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

22 Calamity to yourselves.

23 In proclaiming the prophecy, Jeremiah was proclaiming the destiny of nations, and in that way they were in his hands. Ch 1:10. They rejected the cup in rejecting the message.

24 This is the Divine principle of judgment. 1 Pet 4:17-18

THE TERRIBLE DAY OF YAHWEH VV 30-33.

The impending destruction was such a day. Zeph. 1:7 typical of that yet to come, to be manifested through a greater Servant than Nebuchadnezzar.

25 Jerusalem -- In the past because of rebellious Jews. In the future because of the nations. Zech 14:2. 26 Isa. 63:1-3. Rev. 14:19

27 Shaw are' = uproar indicating destruction from root = "Rush." Read "Rushing." Isa. 17:12. A rushing together of nations from ends of earth

28 Ra' = A calamitous state (same word as V. 5) from root rā'a to spoil by breaking up. See Note Gen. 6:13. This Sodomic state, the breaking up of principles of righteousness or decency will become the established order of things sweeping from nation to nation.

29 Typically fulfilled by Nebuchadnezzar as Yahweh's sword - yet to be fulfilled in all its [illegible]

30 Therefore prophesy thou against them all these words, and say unto them, [j] The LORD shall roar from on high, and utter his voice from [k] his holy habitation; he shall mightily roar upon [l] his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.
31 A noise *shall come* even to the ends of the earth; for [m] the LORD hath a controversy with the nations, [n] he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.
32 Thus saith the LORD of hosts, Behold, evil *shall go* forth from nation to nation, and [o] a great whirlwind shall be raised up from the coasts of the earth.

33 And [p] the slain of the LORD shall be at that day from one end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.
34 ¶ Howl, ye shepherds, and cry; and wallow yourselves in *the ashes*, ye principal of the flock: for [q] the days of your slaughter and of your dispersions are accomplished; and ye shall fall like [3] a pleasant vessel.
35 And [r] the shepherds shall have no way to flee, nor the principal of the flock to escape.
36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.
37 And [s] the peaceable habitations are cut down because of the fierce anger of the LORD.
38 He hath forsaken his covert, as the lion: for their land is [6] desolate because of the fierceness of the oppressor, and because of his fierce anger.

[a] Is. 66. 16.
[b] 2 Kin. 17. 6.
[c] ch. 50. 9.
[d] ch. 51. 41. Cp. ch. 25. 7 & 31. 39 & 50. 21.
[e] Heb. your days for slaughter.
[f] ver. 15.
[g] ch. 48. 26 & 51. 39.
[3] Heb. a vessel of desire. ch. 22. 28.
[4] Heb. flight shall perish from the shepherds, and escaping from, &c. Ps. 142. 4.
[h] Ps. 65. 12. Is. 32. 18. Cp. Lam. 2. 2.
[5] Heb. upon which my name is called. ch. 14. 9.
[i] ch. 1. 5. Ezek. 38. 21.
[6] Heb. a desolation. ch. 44. 6, 22.
[j] Joel 3. 16. Amos 1. 2.
[k] ch. 17. 12. Ps. 11. 4 & 68. 5.
[l] ch. 27. 1.
[m] 2 Sam. 15. 25.
[n] ch. 19. 14.
[o] Cp. ch. 45. 5. Hos. 4. 1.
[p] Is. 59. 4 & 66. 16. Joel 3. 2.
[q] Ezek. 3. 10.
[r] Deut. 4. 2 & 12. 32. Acts 20. 27.
[s] ver. 23, 29. ch. 28. 8.
[t] ch. 23. 19 & 30. 23. Ezek. 1. 4.
[u] ch. 4. 4.

CHAPTER 26.

1 Jeremiah exhorteth to repentance. 8 He is apprehended, 10 and arraigned. 16 He is quit in judgment, by the example of Micah, 20 and of Urijah, 24 and by the care of Ahikam.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,
2 Thus saith the LORD; [u] Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, [v] all the words that I command thee to speak unto them; [w] diminish not a word:
3 If so be they will hearken, and turn every man from his evil way, that [x] I may repent me of the evil, which I purpose to do unto them [y] because of the evil of their doings.

CHAPTER 26

JEREMIAH ARRESTED BUT RELEASED historically & typically. John 7:14-53.

NICODEMUS ACTED THE PART OF AHIKAM.

EXHORTATION AT THE TEMPLE VV 1-7.

1 In Ch 25:1. this is described as the 4th year, but in the absence of any corresponding explanation here, there is no reason to doubt it occurred early and preceded Ch 25:1.

2 This would imply some festival and thus becomes the counterpart of John 7:14. This Court is the large court where the people worshipped when they did not sacrifice. When they did so they took it into the inner court

3 He was not to permit fear, favor or flattery to cause him to diminish his testimony.

4 The Divine mercy was still extended.

10 Of Babylon the nations could create with Cyrus

THE WINE CUP FURY GIVEN TO NATIONS. VV 15-28

Cp Ps 11:6 & 75:8. Jer 51:21. Jer 51:7

11 See note

12 Read heard = RY

13 Heb. HALOL: to howl, to shout, to cry, to roar etc.

14 These words after fulfilment of prophecy by Jeremiah, his amanuensis, or perhaps Baruch

15 Heb. 'ēth: probably relating to wisdom. The Book of Job, probably Edomite, and Eliphaz of Teman is said to be from there. Lam. 4:21.

16 Or Gaza

17 Cyprus or Caphtor: the Heb. for the coast-line

18 Heb. Bûz: Strong, disgraced. The Buzite or Uz Gen 22:21 probably settled in an adjoining area. Elihu was a Buzite. Job 32:2.

19 Probably the remote portions of Arabia

THIS WAS A REPETITION OF THE MESSAGE DELIVERED IN JOSIAH'S TIME -- BUT IN THE FACE OF GREATER OPPOSITION CH
It foreshadowed the mission of the Lord, particularly such incidents as are recorded in John 7:14-52

4 Christ likewise drew attention to the authoritative doctrine his enunciated. Jhn. 7:16.

4 And thou shalt say unto them, Thus saith the LORD; (a) If ye will not hearken to me, to walk in my law, which I have set before you,

5 [c] To hearken to the words of my servants the prophets, [e] whom I sent unto you, both rising up early, and sending *them*, [e] but ye have not hearkened;

6 Then will I make this house (c) like Shiloh, and will make this city [f] a curse [g] to all the nations of the earth.

6 i.e. in the courts, also described as the Temple. Jhn 8:20 Acts 21:26. The people were attracted to him, and gathered around him to hearken.

THE PEOPLE ARE ENRAGED 8-9

7 They took the lead in the matter and agitated the people against Jeremiah. In Christ's day the Scribes took the place of the prophets. Mth 23:2-3.

8 They surrounded him angrily threatening to murder him.

7 So [h] the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that [h] the priests and the prophets and all the people took him, saying, Thou shalt surely die. — Cp John 7:19.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be [e] like Shiloh, and this city shall be desolate [m] without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

JEREMIAH ACCUSED BEFORE SANHEDRIM. Vv 10-11.

9 Chief officers of the State — probably members of Jehoshaphat's first institution Num 11:16. Followed by Jehoshaphat 2 Chr 19:5. Baruch later read the roll before this court Ch 36:12.

10 Built by Jotham 2 Kgs 15:35.

10 ¶ When the princes [i] of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [j] in the entry of [o] the new gate of the LORD's *house*.

11 This was the attitude of the leaders of Christ's day. Jhn 7:25-26.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, [k] This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears. — See Jhn 7:30.

12 This was the charge finally preferred against the Lord. Mark 14:58. Mat 26:61.

JEREMIAH'S COURAGEOUS DEFENCE Vv 12-15.

13 This is the basis of his defence — his Divine commission and authority. He disclaims any personal authority for his message — calls upon them to accept it — draws attention to his lack of defence — reminds them that in attacking him they attacked Yahweh.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city

13 Therefore now (b) amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, [d] I *am* in your hand: [4] do [d] with me [2] as seemeth good and meet unto you.

14 As he was a prophet of Yahweh, he touched him at their own peril.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, (5) and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

15 Cp Mat 23:29-32. 27:4 Luke 23:13-15.

SUPPORT FOR JEREMIAH. V. 16 (People)

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

As in the case of the Lord many of the people supported him Jhn 7:31.

SUPPORT FOR JEREMIAH (Elders) V. 17

17 [l] Then rose up certain of [k] the elders of the land, and spake to all the assembly of the people, saying,

Answering to the intercession of Nicodemus Jhn 7:50. and others. Jhn 12:42 Vs.

THE CASE OF MICAH. Vv 18-19.

18 (f) Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; [n] Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

Roth: [n] was prophesying. [o] Lit. "He was habitually prophesying." Vs became (Pulp Com) "He was constantly verbally urging his message until put in writing." He was a poet.

19 Did Hezekiah king of Judah and all Judah put him at all to death? [p] did he not fear the LORD, and besought [4] the LORD, and [q] the LORD repented him of the evil which he had pronounced against them? (6) Thus might we procure great evil against our souls.

Note Mic. He recognised the ego of Yahweh was on him.

17 To this extent that it did not come to pass in Hezekiah's day. It was delayed as it was in Josiah's time.

THE CASE OF URIJAH. Vv 20-23.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of [r] Kirjath-jearim, who prophesied against this

Jeremiah's cause advanced by citing his case. Here Jehoiakim had acted contrary to Hezekiah and his evil circumstances in his reign illustrate the folly of his action.

18 Yahweh is Light

19 Yahweh has heard.

20 City of forests. A Gibeonite city.

THE PRINCES OF JUDAH V. 10.

These Sarim were evidently appointed by the King as his deputies to determine whether Jeremiah was guilty of sedition. This would be in accordance with the requirements of the Law Deut. 17:9.

[a] Cp. Lev. 26. 14. Deut. 28. 15.
[b] ch. 7. 3.
[c] ch. 25. 3, 4.
[d] ch. 38. 5. Josh. 9. 25.
[e] Heb. *as it is good and right in your eyes.*
[f] ch. 7. 12, 14. Note
[g] ch. 24. 9.
[h] ch. 29. 18.
[i] ch. 23. 33.
[j] Cp. Acts 5. 34.
[k] ch. 19. 1.
[l] Mic. 1. 1. Note
[m] ch. 4. 7.
[n] Cited from Mic. 3. 12.
[o] Or, *at the door.*
[p] ch. 36. 10.
[q] 2 Chr. 32. 26.
[r] Heb. *the face of the LORD,* Ex. 32. 11. 1 Kin. 13. 6. Job 11. 19.
[s] Ex. 32. 14. 2 Sam. 24. 16.
[t] Heb. *The judgment of death is for this man,* ver. 16. Deut. 19. 6 & 21. 22.
[u] ch. 38. 4.
[v] Cp. Acts 5. 39.
[w] Josh. 9. 17.

SOUND ADVICE FOR KING - PRIESTS - PEOPLE - PROPHETS.
Submit to Yahweh's servant - Nebuchadrezzar — and live!

21. Unlike Jeremiah v.14.

city and against this land according to all the words of Jeremiah:

21 And [a] when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22. He was in alliance with Egypt

22 And Jehoiakim the king sent men into Egypt, *namely,* [e] Elnathan the son of [f] Achbor, and *certain* men with him into Egypt.

23 God(El) hath given. The father of Nehushta Jehoiakim's queen. 2 Kgs 24:8. Jer 36:12, 25. He interceeded with the King not to burn the roll.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; [n] who slew him with the sword, and cast his dead body into the graves of the [z] common people.

24. Sig. A mouse

25. Ignominiously brought back before the King - cruelly slain for doing his duty - wisely cast into a common, communal grave as a token that he was worthless and contemptible. But Urijah's message come alive in Jeremiah - so the King's action had accomplished nothing. Cp Mth 14:12.

AHIKAM'S SUPPORT 24.

He enacts for Jeremiah the part that Nicodemus played for Christ. Jn 7:50. For Ahikam as a member of Shaphan's family see Note 2 Kgs 22.

24 Nevertheless the hand of [p] Ahikam the son of [q] Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAPTER 27.

1 Under the type of bonds and yokes he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar. 8 He exhorteth them to yield, and not to believe the false prophets. 12 The like he doeth to Zedekiah. 19 He foretelleth the remnant of the vessels shall be carried to Babylon.

IN the beginning of the reign of [v] Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus [t] saith the LORD to me; [c] Make thee bonds and [d] yokes, and put them upon thy neck,

3 And send them to the king of [e] Edom, and to the king of [e] Moab, and to the king of the [e] Ammonites, and to the king of [e] Tyrus, and to the king of [e] Zidon, by the hand of the messengers which come to Jerusalem [v] unto Zedekiah king of Judah;

4 And command them [s] to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 [b] I have made the earth, the man and the beast that *are* upon the ground, by my great power and [c] by my outstretched arm, and [d] have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [g] my servant; and [h] the beasts of the field have I given him also to serve him.

7 [i] And all nations shall serve him, and [k] his son, and [l] his son's son, [m] until the very time of his land come: and then [o] many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and [r] that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, [s] with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 [t] Therefore hearken not ye to your prophets, nor to [u] your diviners, nor to your [z] dreamers, nor to your [z] enchanters, nor to your [a] sorcerers, [t] which speak unto you, saying, Ye shall not serve the king of Babylon:

10 [b] For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But [r] the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also [f] to Zedekiah king of Judah according to all these words, saying, [r] Bring

[a] Cp. ver. 1. ch. 27. 1.
[b] Ps. 115. 15. Is. 45. 12.
[c] ch. 21. 5.
[d] Ps. 115. 16. Dan. 4. 17, 25, 32.
[e] ch. 36. 12, 25.
[f] 2 Kin. 22. 12.
[g] ch. 25. 9.
[h] ch. 28. 14. Dan. 2. 38.
[i] 2 Chr. 36. 20.
[k] ch. 52. 31.
[l] Dan. 5. 1.
[m] ch. 25. 12.
[n] Cp. ch. 22. 17. Neh. 9. 26.
[o] ch. 25. 14. Cp. ch. 25. 26.
[z] Heb. *sons of the people.* Cp. Ezek. 23. 42.
[p] 2 Kin. 22. 12.
[q] ch. 36. 10. 2 Chr. 34. 8.
[r] ver. 11, 12. ch. 30. 8.
[s] ver. 13. ch. 14. 12.
[t] ver. 14, 16.
[u] ch. 29. 8. Deut. 18. 10 & ch. 14. 14.
[z] ch. 26. 1.
[a] Heb. *dreams.* ch. 23. 27 & 29. 8.
[v] Cp. ver. 3. 12, 20. ch. 28. 1.
[b] Deut. 18. 10. Is. 2. 6.
[c] Deut. 28. 10.
[s] Or, *hath the LORD said.*
[d] ch. 5. 31 & 14. 14.
[e] ch. 13. 2. 1 Kin. 22. 11. Cp. Ezek. 7. 23.
[f] ch. 28. 1.
[s] Or, *concerning their masters, saying.*

6 We cannot question this. If brought men like Ezekiel, Daniel, the Rechabites, Jeremiah and others into adverse circumstances but was for their good Jer. 24:5. Cp Dan 4:17. 2:21.

5. The mighty universal monarch is seen as the mere slave of Yahweh.

14 As he was a prophet of Yahweh he touched him at his own peril.

15. Cp Mat. 23:29. 32. 27:4 Luke 23:14-15

16. Note Me. He recognised the cult of Yahweh was in him.

17. To this extent that it did not come to pass in Hezekiah's day was delayed as it was in Josiah's time.

SUPPORT FOR JEREMIAH. V.16 (Cp 26:16) As in the case of the Lord many of the people supported him. Jn 7:31.

SUPPORT FOR JEREMIAH (Elders) V.17

Answering to the intercession of Nicodemus. Jn 7:50. & others. Jn 12:42

THE CASE OF MICAIAH Vv18-19

18 Yahweh is light

19. Yahweh has here

20. City of foreshadowing Gibeonitish city

CHAPTER 27.

YOKES FOR THE NATIONS JEREMIAH TO WEAR.

YOKES AS A SIGN Vv1-2.

Some Mss have Zedekiah. The Syriac and Oxford Mss of the Arabic version = Zedekiah. Lowth, Blayney, Clarke = Zedekiah. If Jehoiakim prophecy must have been given him early and disclosed time Zedekiah V.3

2. Jeremiah wore them publicly as a sign and a warning as Isaiah was earlier. Is 20:2f3.

THE YOKES SENT TO SURROUNDING NATIONS. Vv3-11.

3. These were ambassadors apparently out to formulate an anti-Babylonian confederacy. Hence Jeremiah's warning to them and to Zedekiah.

REVIEW OF PROPHECY. CHPS 27-32.

Yoke for Nations. CH 27:1-11.
Sound advice for Zedekiah 12-15.
Sound advice for Priests People 16-18.
Destruction of Temple foretold 19-22.
Jeremiah Challenged by Hananiah CH. 28.
Jeremiah's letters to the Exiles CH. 29.

PROPHECY OF RESTORATION CHPS 30,31.

Full restoration promised CH 30:1-3.
To Come through trouble 4-9.
Assurances of protection 10-11.
Full restoration. 18-22.
A preliminary tempest 23-24
All Israel saved. CH 31:1.
Drawn out of wilderness. 2-9.
The nations to witness Israel's redemption Vv10-14.
Rachel's weeping to cease Vv15-17.
Ephraim to confess and repent Vv18-22.
Zion to be transformed 23-26
Yahweh to be vindicated 27-30
Israel to be brought under new Covenant 31-34
The guarantee of fulfilment 35-37
The New Metropolis 35-40.

959

SOUND ADVICE FOR ZEDEKIAH

Vv12-15.

Zedekiah had sworn fealty to Nebuchadrezzar 2 Chr. 36:13. and now Jeremiah calls upon him to keep faith with his word.

HANANIAH'S CHALLENGE - Jeremiah continued to wear his wooden yoke Jer. 28:10. as a constant reminder to the people. The mention of the 5th month, v1. suggests that he had been wearing it since the beginning of the year. This had doubtless excited the interest and comment of the people which Hananiah now attempts to stem. The dramatic contest took place in public, in the Temple before a large concourse of people.

your necks under the yoke of the king of Babylon, and [a] serve him and his people, and live.

13 [b] Why will ye die, thou and thy people, [c] by the sword, by the famine, and by the pestilence, [d] as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 [e] Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: [i] for they prophesy a lie unto you.

15 [j] For I have not sent them, saith the LORD, yet they prophesy [2] a lie in my name; [m] that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; [o] Hearken not to the words of your prophets that prophesy unto you, saying, Behold, [p] the vessels of the LORD's house shall now shortly be brought again from Babylon: [o] for they prophesy a lie unto you.

17 Hearken not unto them; [t] serve the king of Babylon, and live: wherefore should this city [u] be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now [z] make intercession to the LORD of hosts, that [a] the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning [b] the pillars, and concerning [b] the sea, and concerning [b] the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, [c] when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 [f] They shall be carried to Babylon, and [g] there shall they be until the day that [h] I visit them, saith the LORD; then [k] will I bring them up, and restore them to this place.

[a] ver. 17. ch. 38. 17.
[b] Ezek. 18. 31.
[c] ver. 13. ch. 14. 12.
[d] ver. 8.
[e] ver. 9.
[f] ch. 52. 17. 2 Kin. 25. 13.
[g] ch. 25. 12 & 32. 5.
[h] ch. 29. 10.
[i] ver. 10.
[j] Ezra 1. 7 & 5. 14 & 7. 19.
[i] ch. 14. 14.
[2] Heb. *in a lie*, or, *lyingly*. ch. 3. 10.
[m] ver. 10.
[o] Cp. ch. 27. 12.
[t] ver. 14, 16.
[p] ch. 28. 3. 2 Kin. 24. 13. 2 Chr. 36. 7 Dan. 1. 2.
[u] ch. 36. 12 & 37. 13.
[z] Ezek. 11. 1.
[a] Josh. 9. 3 & 21. 17.
[b] ver. 17. ch. 38. 17.
[w] ch. 7. 34 & 44. 2.
[z] ver. 4, 11 & 10. 12. ch. 27. 2, 11, 12.
[k] ch. 27. 16.
[3] Heb. *two years of days*. Gen. 41. 1. 2 Sam. 13. 23 & 14. 28. ver. 11. Amos 4. 4.
[z] Job 21. 15. Is. 59. 16.
[a] Dan. 1. 2.
[b] 2 Kin. 25. 13.
[4] Heb. *captivity*. ver. 6. ch. 24. 5 & 29. 22 & 29. 1, 4, 31 & 40. 1. Ezek. 1. 1.
[c] ch. 24. 1. Mat. 1. 11, 12.

= CHAPTER 28 =

CHAPTER 28.

1 Hananiah's false prophecy. 5 Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets. 10 Hananiah breaketh Jeremiah's yoke. 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hananiah's death.

JEREMIAH CHALLENGED BY HANANIAH.

Jeremiah's action Ch. 27. had incited the false prophets. It was challenged by a foremost man of the order-Hananiah.

AND it came to pass [n] the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* [q] Hananiah the son of [r] Azur the prophet, which *was* of [s] Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

HANANIAH'S FALSE PROPHECY. Vv 1-4

1 Yah is Gracious. Helper.

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken [x] the yoke of the king of Babylon.

3 [y] Within [3] two full years will I bring again into this place [v] all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the [4] captives of Judah, that went into Babylon, saith the LORD: for [z] I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence

[n] ch. 27. 1.
[q] ch. 28. 1.
[r] Ezek. 11. 1.
[s] Josh. 9. 3 & 21. 17.
[x] ver. 17. ch. 38. 17.
[y] ch. 25. 12 & 29. 10.
[v] ch. 27. 16.
[3] Heb. *two years of days*. Gen. 41. 1. 2 Sam. 13. 23 & 14. 28. ver. 11. Amos 4. 4.
[z] Job 21. 15. Is. 59. 16.
[4] Heb. *captivity*. ver. 6. ch. 24. 5 & 29. 22 & 29. 1, 4, 31 & 40. 1. Ezek. 1. 1.

3 High place. It was a priestly city Jos. 21. 17 so that Hananiah matched Jeremiah's qualifications of prophet-priest.

4 The encounter dramatically took place in the Temple before a large concourse of people.

5 It was solemnly & blasphemously pronounced in the Name of Yahweh, to a people who doubtless were awaiting some such Divine revelation.

6 This was in refutation of Jeremiah's prophecy of 70 years captivity Ch. 25:11-12.

7 Again in refutation of Jeremiah's prophecy. Jer. 34:4-5 22:28.

8 Such expectations were prevalent among the captives. See introductory note to Ezekiel

9 Again a direct challenge to Jeremiah's message. Jer. 27:9.

JEREMIAH'S SPIRITED REPLY: TIME WILL TELL Vv 6-9

SOUND ADVICE FOR THE PRIESTS AND PEOPLE 16-18

By this public speech Jeremiah challenged the popular outlook championed by such false prophets as Hananiah with whom he shortly after came into conflict

Let them demonstrate their genuineness by revealing their influence by calling upon Yahweh to proclaim that there will be no more captivity.

DESTRUCTION OF TEMPLE FORETOLD. Vv 19-22

If there is no change in the King, the priests, the people, the prophets.

coherence. Happily where in this at diffe

10. He expresse hearty concu in the hope the false pro was true. 9:1

11. The word cern not yo but all the

12. Jeremiah mits corrob evidence of truth of his inasmuch a are confirm the prophec Joel, Amos Micah etc predicted ev the Jews a boring coun

13. Unconditi as did Hana Jeremiah e peace if th turned from evil ways. H ish confirm in their sch prove him a prophet his must be fal for there w conditions Thus Jerem passed the Deut. 18:22

HANANIAH

BOLD ACTIO

He felt the Jeremiah's retaliated calculated the mob side. The silent to Jer burning o Jer. 36.

14. It was people now Jeremiah re lord pattern ing it utterly with a heate ry man in of priests an violently to him. He w went direc

AN ANSWE

EN YOKES

REPLACED Vv 12-14

15. His fal would caus use of mir the people upon them ever punish

CORRESPONDENCE WITH BABYLON CHAP. 29. "There is no person that can read this chapter with attention, without being sensible of an embarrassment and incoherence in particular parts of it, which leaves a suspicion of some capital defect either in the text or its arrangement. Happily the LXX are found to step in here to our relief, by evidencing a transposition of V. 15, which they have placed where undoubtedly it ought to stand immediately before verse 21. . . . . But there is still another difficulty in this chapter to be accounted for, which is, that it undoubtedly contains the substance of two letters written at different times, as is evident from comparing V 28 with VV 4, 5. although the title at the beginning announces

Hananiah's false See below. **JEREMIAH 29.** *prophecy, and death.* 16 The utmost power over people and nations Ep Dan 2:38.

of all the people that stood in the house of the LORD,

10. He expressed his hearty concurrence in the hope that the false prophecy was true. 9p 12a 4:1

6 Even the prophet Jeremiah said, [b] Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

11. The words concern not you alone but all the people.

12. Jeremiah submits corroborative evidence as to the truth of his words inasmuch as they are confirmed by the prophecies of Joel, Amos, Hosea, Micah etc. who predicted evil against the Jews and neighboring countries.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

13. Unconditionally as did Hananiah. Jeremiah offered peace if the people turned from their evil ways. Hananiah confirmed them in their actions. To prove him a true prophet his words must be fulfilled for there were the conditions attached. Thus Jeremiah proposes the test of Deut. 18:22.

9 [f] The prophet which prophesieth [g] of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

HANANIAH'S SYMBOLIC ACTION 10:11

10 ¶ Then Hananiah the prophet took the [h] yoke from off the prophet Jeremiah's neck, and brake it.

He felt the sting of Jeremiah's words & retaliated in a way calculated to get the mob on his side. This was equivalent to Jehoiakim's burning of the scroll Jer. 36.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; [i] Even so will I break the yoke of Nebuchadnezzar king of Babylon [m] from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

14

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken [k] the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

15

14 For thus saith the LORD of hosts, the God of Israel; [n] I have put a yoke of iron [m] upon the neck of all these nations, [o] that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and [p] I have given him the beasts of the field also.

16

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; [q] The LORD hath not sent thee; but [q] thou makest this people to trust [r] in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, [s] because thou hast taught [t] rebellion against the LORD.

17

17 So Hananiah the prophet died the same year in the seventh month.

18

AN ANSWER: WOODEN YOKES WOULD BE REPLACED WITH IRON. VV 12-14.

15. His false teaching would cause an attitude of mind among the people as to bring upon them even severer punishments.

HANANIAH'S DEATH PREDICTED VV 15-17.

He had accepted the test of Deut. 18:22. and imposed a short time limit. It is taken up by Jeremiah who frankly states that Hananiah is a false prophet and would die as such within the space of a few months.

17 Fulfilling the requirements of Deut. 18:5.

18. The month of the Day of Atonement. His sins were not forgiven. It was blasphemy against the Holy Spirit. Mark 3:29.

CHAPTER 29.

1 Jeremiah sendeth a letter to the captives in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years. 15 He foretelleth the destruction of the rest for their disobedience. 20 He sheweth the fearful end of Ahab and Zedekiah. 30 Shemaiah's doom foretold.

JEREMIAH'S LETTER TO THE EXILES.

INTRODUCTION V 1-3.

1. Heb. Cepher = Writing or Book — actually includes the substance of two letters. See Note above.

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of [l] the elders which were carried away captives, and [k] to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that [u] Jeconiah the king, and [v] the queen, and [w] the [x] eunuchs, [y] the princes of Judah and Jerusalem, and [q] the carpenters, and [q] the smiths, were departed from Jerusalem;)

2. Elhath made. 3 Yahweh has fulfilled. 4 Yahweh is Protection. The father of Jeremiah? Jer 1:1 He evidently sent them as ambassadors to assure Nebuchadnezzar of his continued loyalty. There had been some efforts to draw Zedekiah into an anti-Babylonian alliance Ch. 27:3 but the protests of Jeremiah evidently had the effect of stopping this action. Nebuchadnezzar evidently was not satisfied with this and demanded the personal presence of the King which took place the 4th year. Ch. 51:59

3 By the hand of Elasah the son of [z] Shaphan, and Gemariah the son of [a] Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

SEEK THE PEACE OF THE CITY: THE CAPTIVITY WILL BE LONG. VV 4-7.

Many of the captives were neglecting to cultivate the land or to settle down in the mistaken idea that they would soon return.

CHRONOLOGY.

Zedekiah's oath of allegiance Deut. 17:14-21.

1st embassy - early in reign. Jer. 29:3.

The anti-Babylonian league in 4th year Jer. 27:1, 28:1.

Opposition Jeremiah to false prophets. Jer. 28

Zedekiah's personal appearance in Babylon demanded 4th year Jer. 51:59.

Jeremiah's Babylonian prophecy to Seraiah in the 4th year.

but one, and there is no mark of distinction to be found afterwards. The distinction, however, is to be made at the end of V. 20." Blayney.

The first letter calls upon the captives to reconcile themselves to a long sojourn.

The second letter denounces Divine judgments against false prophets in Babylon who attempted to discredit the first letter.

JACOB'S TENTS. (Heb. "Ohell Cp Exod 26:7).
Yahweh forsook His tent. Ps 78:60. which, in consequence went into captivity among the Gentiles. His, however to be restored to Israel. Isa 41:8. Ezek. 41:1

their king, (a)whom I will raise up unto them.

10 ¶ Therefore (c)fear thou not, O (d)my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed (f)from the land of their captivity; and Jacob shall return, and shall be in rest, and (g)be quiet, and none shall make *him* afraid.

11 (c)For I *am* with thee, saith the LORD, to save thee: (i)though I make a full end of all nations whither I have scattered thee, (m)yet will I not make a full end of thee: but I will correct thee (o)in measure, and (p)will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* (r)incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, (s)that thou mayest be bound up; (t)thou hast no healing medicines.

14 (u)All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of (v)an enemy, with the chastisement of (x)a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 (d)Therefore all (e)they that devour thee (f)shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and (g)they that spoil thee shall be (h)a spoil, and all that prey upon thee will I give (h)for a prey.

17 For (k)I will restore health unto thee, and (m)I will heal thee of thy wounds, saith the LORD; because they called thee (n)an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, (b)I will bring again the captivity of Jacob's tents, and (c)have mercy on his dwelling-places; and the city shall be builded upon her own (2)heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed (k)thanksgiving and the voice of (l)them that make merry: and (l)I will multiply them, and they shall not be few; I will also (l)glorify them, and they shall not be small.

20 Their (m)children also shall be (n)as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And (q)their nobles shall be of themselves, and (q)their governor shall proceed from the midst of them; and I will (s)cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And (x)ye shall be my people, and I will be your God.

23 (z)Behold, the whirlwind of the LORD goeth forth with fury, a (4)continuing whirlwind: (a)it shall (5)fall with pain upon the head of the wicked.

24 (b)The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: (c)in the latter days ye shall consider it.

CHAPTER 31.

1 The restoration of Israel. 10 The publication thereof. 15 Rahel mourning is comforted. 18 Ephraim repenting is brought home again. 22 Christ is promised. 31 His new covenant. 35 The stability, 38 and amplitude of the church.

(i)AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which* were left of the sword (4)found grace in the

(a) Luke 1. 69. Acts 2. 30 & 13. 23.
(b) ver. 3. Cp. Amos 9. 11.
(c) ch. 42. 11. Is. 43. 5.
(d) Is. 41. 8.
(e) Ps. 102. 13.
(2) Or, *little hill.*
(f) Cp. ch. 3. 18 & 32. 37.
(g) Job 3. 18.
(h) ch. 33. 11. Is. 35. 10.
(i) Ezek. 36. 10. Zech. 10. 8.
(k) Amos 9. 8.
(l) Is. 9. 1.
(m) ch. 4. 27.
(n) ch. 33. 7. Is. 1. 26.
(o) ch. 10. 24. Is. 27. 8.
(p) ch. 25. 29.
(q) Cp. Gen. 49. 10. Deut. 18. 18.
(r) ver. 15. ch. 15. 18.
(3) Heb. *for binding up*, or, *pressing.*
(s) Num. 16. 5.
(t) ch. 46. 11. Cp. Prov. 3. 8.
(u) Lam. 1. 2.
(x) ch. 31. 1. Lev. 26. 12.
(y) Job 13. 24 & 16. 9. Lam. 2. 4.
(z) ch. 6. 23. Job 30. 27.
(a) ch. 23. 19 & 25. 32.
(4) Heb. *cutting.* Prov. 21. 7.
(5) Or, *remain.* 2 Sam. 3. 29. Hos. 11. 6.
(b) ch. 12. 13.
(c) Ezek. 38. 16. Hos. 3. 5.
(d) Cp. ver. 11.
(e) ch. 10. 25.
(f) Ex. 23. 22.
(g) Is. 33. 1.
(h) ch. 2. 14.
(i) ch. 30. 24.
(k) ch. 33. 6.
(l) ch. 30. 22.
(m) Ps. 6. 2.
(n) Mic. 4. 6. Zeph. 3. 19.

ASSURANCES OF RESTORATION & PROTECTION 10-17.

1 Repeating the encouragement of Isa. with 43:8 44:2. This applies primarily to the redeemed. Jer 24:5. 2 Cor. 4:15. Isa 54:17

a Lit. Secure.

b Jer 42:11. Ezek 6:8-10 Jer 4:27 Mal. 3:6.

c Mishpat = according to judgment (RV). i.e judicially. They having rejected the covenant, the covenant acts against them. From man's standpoint that is the case - only Yahweh can heal Israel. Rom. 11:23

Religion sig. "binding again." Hayney: "There is one that tendeth thee a helping hand for thy cure." Not until the nation accepts the services of the Mediator Jer. 3:1-2. 22:22.

d i.e severe chastisement. And seeing the afflicted state of Israel her fair weather friends deserted her.

e As though you have been unjustly treated. You are suffering because of your sins.

f Ken = Yet surely, or "after this." It is from a root Kuwn, to set right, or to erect, thus there is to be a reversal of Israel's lot as well as that of the nations. The record of history has testified to the truth of this verse and the future will likewise. Cp Rom. 11:23, Ezek. 20: 13-28. 36:24-28.

Contrast. Ch 31:23.

g In 1938 Zionism was outlawed by decision of UNO.

V.3: "FROM

"Seems o visionary p sented as 1od, as if. of verbs in manifest

5. Of the Gentile 20:38. Rev. 17:

3. See note a

6. See note a

7. Lit. Have I ed out mercy see margin.

8. The new purn state of the indicated by virgin. Cont 31:5.

9. Both civil a ions to Jeroc plied. Exod. 4: 11:34. 1 Sam. 10 Sig. Watchf Noted for vin Naboth's vine there. 1 Kgs 21

11 Implying co and settled c and reversing threat of Deu

30. Under M for 3 years fru ed as uncirc 4th year = Holy wch. 5th yea partaken. Common Le

25. "For the Da the watchme proclaimed Ephraim." (Roth). The re preter tense See note. V.

12. Ephrain Zion, reverse procedure by Jeroboam

13 Fulfilling iction of th 2 Chr. 29:40 and re the age-old of Gentiles.

14. Verb in p tense (Rhoym wch hath S See Notes V Rev. 1:7. 2 11:10 Jer. 50 3:21. Their J blended with course of pen

16 Tachanun - chanan - to stoop in sh near to an

17 The Wate which the wilderness Rock was Is 35:6-7. 10. 1 Cor. 4 28 Cp Heb

19 The birth ferted by given to Is as far as t farice vra 1 Chr. 5:1

THE PRELIMINARY TEMPEST. Vv 23-24

35 See Notes. Ch 23:19-20. Armageddon.

CHAPTER 31

ALL ISRAEL SAVED

1. Whilst judgment is poured out upon the Gentiles mercy is extended to Israel. Cp Ch 30 24. Thus will be the "latter times" Ezek. 38:16.

2. The 12 Tribes Rom. 11:26.

3. Hos. 1:10.

SAVED OUT OF THE WILDERNESS.

4. After the rebels have been purged out. Ezek 20:38

V.3: "FROM AFAR OFF YAHWEH APPEARED UNTO ME" (Roth. Blayney).

"Seems designed to intimate that the prophet was favored with a visionary prospect of a remote period to come in which God is represented as discoursing of the transactions belonging to that period, as if they were already at hand: and this accounts for the use of verbs in the past tense both in the preceding verse and Vs 6-7. It is manifest in V.26 that the prophet had been in a vision or trance

wilderness;] even Israel, [a]when I went to cause him to rest.]

3 (The LORD [6]hath appeared of old unto me, *saying*,) Yea, [d]I have loved thee with [e]an everlasting love:] therefore [3]with lovingkindness [7][h]have I drawn thee.]

4 Again [i]I will build thee, and thou shalt be built, O virgin [8]of Israel:] thou shalt again be adorned with thy [9]tabrets,] and shalt go forth in the dances of [9]them that make merry.]

5 (Thou shalt yet plant vines upon the mountains of [k]Samaria:] the planters shall plant, and shall [l]eat *them* as common things.]

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry,] [m]Arise ye, and let us go up to Zion unto the LORD our God.]

7 For thus saith the LORD;] Sing with gladness for Jacob,] and [n]shout among the chief of the nations:] publish ye, praise ye, and say,] O LORD, [o]save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country,] and [p]gather them [h]from the coasts of the earth, *and* with them [k]the blind and the lame,] the woman with child and her that travaileth with child together:] a great company shall return thither.]

9 They shall come [m]with [15]weeping,] and with [n]supplications will I lead them:] I will cause them to walk [q]by the rivers of waters [r]in a straight way, wherein they shall not stumble:] for [s]I am a father to Israel,] and (Ephraim *is* [u]my firstborn.]

10 ¶ Hear the word of the LORD, O ye nations,] and declare *it* in the isles afar off, and say,] He that scattered Israel [v]will gather him,] and [20]keep him, [c]as a shepherd *doth* his flock.]

11 For the LORD hath redeemed Jacob,] and [21]ransomed him [g]from the hand of *him that was* stronger than he.]

12 Therefore they shall come and sing [k]in the height of Zion,] and (shall flow together [m]to the goodness of the LORD,] [t]for wheat, and [o]for wine,] and [p]for oil,] and for the young of the flock and of the herd:] and their soul [r]shall be as a watered garden;] and [t]they shall not sorrow any more at all.]

13 Then shall the virgin rejoice [u]in the dance,] both young men and old together:] for I will turn their mourning into joy,] and will comfort them, and [x]make them rejoice from their sorrow.]

14 And I will [28][z]satiate the soul of the priests with fatness,] and my people shall be satisfied with my goodness, saith the LORD.]

15 ¶ Thus saith the LORD;] [b]A voice was heard in [c]Ramah,] lamentation, *and* [e]bitter weeping;] Rahel [3]weeping for her children refused to be comforted for her children, because [t]they *were* not.]

16 Thus saith the LORD;] Refrain thy voice from weeping,] and thine eyes from tears:] for thy work [29]shall be rewarded, saith the LORD;] and [t]they shall come again from the land of the enemy.

17 And [v]there is hope in thine end, saith the LORD,] that [p]thy children shall come again to their own border.]

18 ¶ I have surely heard [t]Ephraim [31]bemoaning himself *thus*;] Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*:] [z]turn thou me, and I shall be turned;] for thou *art* the LORD my God.]

[a] ch. 47. 6. Cp. Num. 10. 33. Deut. 12. 9.
[b] ver. 8.
[c] Is. 40. 11.
[2] Heb. *from afar.*
[d] Mal. 1. 2. Luke 1. 54. Rom. 11. 28.
[e] Ps. 36. 10.
[f] Is. 44. 23.
[g] Cp. Is. 49. 24, 25.
[3] Or, *have I extended loving kindness unto thee.*
[h] Hos. 11. 4.
[i] ver. 28. ch. 33. 7.
[k] Ezek. 17. 23.
[l] Is. 2. 2. Mic. 4. 1.
[m] Hos. 3. 5.
[n] Zech. 9. 17.
[o] Ps. 104. 15. Eccles. 10. 19. Joel 3. 18. Amos 9. 14.
[p] Deut. 12. 17.
[q] Or, *timbrels.*
[r] ch. 30. 19.
[s] Is. 58. 11.
[t] Is. 65. 21. Amos 9. 14.
[u] Is. 35. 10.
[v] Heb. *profane them.*
[w] ver. 5.
[x] John 16. 20.
[y] Is. 2. 3.
[z] Prov. 5. 19.
[a] Is. 12. 6. Cp. Is. 65. 18.
[b] Cited Mat. 2. 18.
[c] Josh. 18. 25. Cp. Gen. 35. 19.
[d] Ps. 118. 25.
[e] ch. 6. 26.
[f] ch. 3. 18.
[g] Ezek. 20. 34.
[h] ch. 6. 22.
[i] 1 Kin. 20. 40.
[j] Is. 35. 5, 6.
[k] Ezra 1. 5. Hos. 1. 11.
[l] ch. 50. 4.
[m] Or, *favours.*
[n] Zech. 12. 10.
[o] ch. 29. 11.
[p] Cp. Is. 65. 20.
[q] Is. 35. 7.
[r] Is. 35. 8.
[s] Rom. 8. 15.
[t] ver. 9.
[u] Ex. 4. 22. Ps. 89. 27.
[v] Lam. 5. 21.

965 Justice of punishment. Cp Deut. 4:30. Mat. 23:39. 39. Cp Jer. 3:22. The next verse shows how Yahweh will instantly turn back to Israel, acknowledging him as His dear son.

THE NATIONS CALLED UPON TO WITNESS.

ISRAEL'S REDEMPTION Vv 10-14.

As the restoration includes the re-establishment of the Temple Ch. 30:18-22, these verses show the joyous worship therein. Gentiles shall there witness the goodness of Yahweh to Israel Zech. 14:16. and shall rejoice together in Divine worship.

out of which he arose.

5. Of the Gentiles Ezek. 20:31. Rev. 19:3. Isa. 40:3. See note above. 6. See note above. 7. Lit. "Have I lengthened out mercy to thee." See margin.

8. The new purified state of the nation indicated by use of virgin. Contrast Ch. 31:5. 9. Both civil and religious rejoicing implied. Exod. 15:20. Jud. 11:34. 1 Sam. 18:6. 10. Sig. Watchtowers. Noted for vineyards. Naboth's vineyard was there. 1 Kgs 21. // Implying continued and settled dwelling and reversing the threat of Deut. 28. 30. Under Mosaic law for 3 years fruit treated as uncircumcised. 4th year = Holy to Yahweh. 5th year freely partaken = eat as Common. Lev. 19:23-25. "For the day is come, the watchmen have proclaimed up on Mt Ephraim." (Blayney & Roth). The verb in preter tense not future. See note V.3. 12. Ephraim returns to Zion, reversing the procedure laid down by Jeroboam at Bethel. 13. Fulfilling the prediction of Moses. Deut. 30:3 and reversing the age-old enmity of Gentiles. 14. Verb in preter tense (Blayney). "Yahweh hath saved." See Notes Vv 6, 3. 15. Rev. 1:7. Zech. 12:10-14. 10. Jer. 50:4. Jer. 3:21. Their joy will be blended with regrets because of past blindness. 16. Tachanuwnah from chânan = favor. To stoop in an act of kindness to an inferior. 17. The Water of Life, of which the water in the wilderness from the Rock was a type. Cp Isa. 35:6-7, 41:17-18, 49:10. 1 Cor. 10:4. 18. Cp Heb. 12:13 Note. 19. The birthright forfeited by Reuben was given to sons Joseph as far as land inheritance was concerned 1 Chr. 5:1 Gen. 49. Thus the application of Ephraim here to a land inheritance is particularly apt.

20. Guard or shepherd implying discipline and instruction. 21. Heb. padah = liberated. 22. Ga'al = redeemed and avenged. See Ruth. He will do this through Jacob's near kinsman - the Lord Jesus. 23. Cp Ezek. 43:12. 24. Divine blessings. Hos. 3:5. Rom. 11:22. 25. Refreshed and fertilized by the truth and grace of Yahweh. 26. Roth = "again languish." 27. Cp V.4. Both sexes, all ages will combine in expression of universal joy. 28. The plentiful offerings to be made. Mal. 3:3-4. Ezek. 44:29-31. 45:13-15. 29. The ample bounty then revealed. Is. 72:16. Rom. 10:3.

RACHEL'S WEEPING SHALL CEASE Vv 15-17

Rachel wept giving birth to Benjamin Gen. 35:19. In giving birth to the Lord 2:18. In the coming birth of the nation Jer. 30:5-6 - but in the end there we be comfort. 30. The High Place - near Bethlehem. Cp See Jer. 41:01. 31. She gave birth to both Joseph and Benjamin, thus to both the Kingdoms. 32. Cp Jer. 15:5-9. Such a crisis will lead to the Kingdom. Ezek. 37:11-12. Isa. 66:7-20. Rachel (like the nation) was to the grave weeping, she will rise to find comfort. 33. These words not quoted in Mat. 2:18. for the time for comfort had not then come. 34. Her mourning before Yahweh, her constant sorrow, her plea for help. 35. 'Achariyth = future posterity (Strong). "hope for thy posterity." Cp Jer. 29:11.

EPHRAIM'S CONFESSION OF UNQUIETFULNESS AND DETERMINATION TO CHANGE 18-21

See Ezek. 43:7-9 for the National confession of sin and expiation. 36. See Note V.9. 37. Bewailing their miserable state. See Lev. 26:40-44 for Yahweh's promise conditional upon such an attitude of mind as is revealed in this verse.

Israel is represented as acknowledging the

THE PROMISE OF LEVITICUS 26 FULFILLED. It was based upon "keeping My sabbaths, and reverencing My sanctuary' V.2. both of which will be done in the future Age. Ezek. 44:24 The blessing provided for ample rain V.4 plentiful crops V.5. peace V.6 outstanding victories of conquest Vv 7-8 numerous progeny V.9 Continued presence of Yahweh Vv 11-13. All this both Moses and Jeremiah saw when Yahweh shall "break the bands of your yoke, and made you go upright" Lev. 26:13 — Jer. 30:8. — Ample rain V.25 plentiful crops V.5 peace V.28. victory. V.22 numerous progeny. V.27.

40. An action expressing regret and self-indignation.
41. See the confession to this end in Jer. 3:25.

2 Beloved. The questions are asked as expressing an affirmative answer
3. Expressing that Yahweh deeply feels the affliction of His people. Cp Jud. 10:16 Hos. 11:8-9 Isa. 63:9.
Directions pointing the way in which Israel should go. Cp Isa 35:8 Deut. 2:46. Acts 11:23
See Note V.4.
Seeking help from Gentiles instead of having faith in Yahweh. Cp Ch. 2:18, 23, 31.
Nekhbah, sa bab geber. Bab = to turn about, and in phil or Aphel may signify to cause to turn about, hence to repulse, or put to the rout. The "new thing" is for the weak backsliding daughter to put to the rout the mighty One of the Gentiles. Ch. 9:13-15. 12:5. In confirmation of this, Israel is exhorted to have courage and faith.

Christ is promised. JEREMIAH 31. His new covenant.

19 Surely [40] after that I was turned, I repented; and after that I was instructed, I [41] smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach [42] of my youth.

20 *Is* Ephraim my dear son? is he a [1] pleasant child? for since I spake against him, I do earnestly remember him still: therefore [2] my bowels [3] are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up [43] waymarks, make thee high heaps: [44] set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou [45] go about, O thou [46] backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass [47] a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, [b] when I shall bring again their captivity; [d] The LORD bless thee, [e] O habitation of justice, *and* [f] mountain of holiness.

24 And there shall dwell in Judah itself, and [h] in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have [i] satiated the [m] weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, [q] the days come, saith the LORD, that [48] I will sow the house of Israel and the house of Judah with [49] the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* [b] like as [c] I have watched over them, [d] to pluck up, and [d] to break down, and to throw down, [d] and to destroy, and to afflict; [b] so will I watch over them, to [s] build, and to plant, saith the LORD.

29 [h] In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth [t] are set on edge.

30 [m] But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ [p] Behold, [q] the days come, saith the LORD, that I will make [u] a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* [z] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, [a] although [c] I was an husband unto them, saith the LORD:

33 [a] But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [c] I will put my law in their inward parts, and write it in their hearts; and [g] will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [i] they shall all know me, [k] from the least of them unto the greatest of them, saith the LORD: for I [l] will forgive their iniquity, [p] and [p] I will remember their sin no more.

35 ¶ Thus saith the LORD, [r] which giveth the sun for a light by day, *and* [t] the ordinances of the moon and of the stars for a light by night, [z] which [v] divideth the sea when the waves thereof roar; [x] The LORD of hosts *is* his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

966 my people of Israel."

53 Cp Jer. 15:7 16
54 Amos 9:11

55. They were excusing themselves by this proverb which implied they were not deserving of the punishment they received Ezek 18:2-3, but the time will come when they shall see and freely acknowledge that they have deserved the punishments received.

A NEW COVENANT 31-34. Cp Ezek 36:25-27

The Law shewed man his duty - Christ brings the grace of regeneration, by which the heart of man is changed and he is enabled to do his duty. The Law pointed forward to this, but the new confirmed Covenant reveals it Rom 16:25. This is hidden from Israel Rom. 11:25. Individuals like David, Jeremiah etc had the New Covenant written in their hearts - but Nationally it was not so. Here, then, is a National Covenant. See quotation and notes. Heb. 8:8-10. 56 Cp Zech. 13:1. Mic. 7:18-20. Ezek 43:27.

THE GUARANTEE OF FULFILMENT 35-37

See also Jer 33:20-26
These manifestations of omnipotence demonstrate the ability of Yahweh to fulfill His promise. Cp Is 47:4

57. Statutes.
58. Ragah = to roar violently, also in figurative sense to settle, make quiet. It is Yahweh who can roar the waves in a fury as in Jonah, or command "Peace, be still" "What are the wild waves saying as they dash upon the shore?" — will restore. I will restore

YAHWEH VINDICATED 27-30

Israel restored after the and has enjoyed its sabbaths. Ps 78:71-74. 132-136
See note above.

THE NEW COVENANT.

The Old Covenant manifested sin Rom. 7:13. and became a "ministration of death" 2 Cor. 3:7. The New Covenant Covered sin Rom. 4:7. and led to life.
The Old Covenant was impressed in externals — not written in the heart. Cp Deut. 29:4. 5:28-29.

JUST CHANGES IN ZION 31-40

The covenant title expressive of belligerent manifestation & power whereby this shall be done. Isa. 9:7.
What a vast change. Cf Ch. 19:4. Where was once violence, oppression, apostasy shall be righteousness and truth. Zech. 8:3. Ezek. 43:7-9.
Judah will be particularly blessed — a habitation of peace and righteousness. Zech. 2:12.
Will satisfy or comfort.

[a] Deut. 30. 2.
[b] ch. 32. 42.
[c] ch. 44. 27.
[d] ch. 1. 10.
[e] Ezek. 21. 12.
[f] ch. 24. 6.
[g] ch. 3. 25.
[h] Lam. 5. 7. Ezek. 18. 2, 3.
[i] Prov. 8. 30.
[k] Eccles. 10. 10.
[l] Cant. 5. 4. Is. 63. 15.
[m] Heb. *sound.*
[n] Ezek. 18. 4. Gal. 6. 5, 7.
[o] 2 Kin. 23. 17.
[p] Is. 57. 14.
[q] To ver. 34. cited Heb. 8. 8-12.
[r] ver. 38. ch. 9. 25.
[s] Cp. ch. 6. 16.
[t] Luke 22. 20. 2 Cor. 3. 6. Cp. Ezek. 16. 62
[u] Cant. 5. 6. Cp. ch. 2. 18, 23, 36.
[v] ch. 3. 6.
[w] Deut. 1. 32.
[x] Lam. 3. 1. Zech. 13. 7.
[y] Or, *should I have continued a husband unto them?*
[z] ch. 3. 14.
[a] Is. 59. 21. Cited Heb. 10. 16. Cp. Deut 30.
[b] Deut. 29. 14.
[c] ch. 30. 3.
[d] 2 Cor. 3. 3.
[e] Cp. Ps. 122. 6, 7, 8.
[f] Is. 1. 26.
[g] Zech. 8. 3.
[h] Lev. 26. 12. Hos. 2. 23. Rev. 21. 7.
[i] ch. 33. 12.
[k] Is. 54. 13.
[l] ch. 6. 13.
[m] Is. 43. 24.
[n] Ps. 63. 1.
[o] Is. 53. 10. Acts 10. 43.
[p] Cited Heb. 10. 17.
[q] Is. 43. 25.
[r] ver. 31, 38.
[s] Gen. 1. 16. Ps. 72. 5.
[t] Hos. 2. 23.
[u] Job 38. 33.
[v] Ps. 22. 30.
[w] Is. 51. 15.
[x] Job 26. 12.
[y] ch. 10. 16.

THE CITY OF THE FUTURE That this prophecy "was not fulfilled" says Dr. Dodd "from the return out of Babylon to the days of Christ" we are assured from sacred history; where we read that Mount Gosth, or Golgotha (which word in Hebrew signifies 'the Heap of Gotha'), was situated without Jerusalem. The same may be said of the 'Valley of dead bodies and of ashes.... We might also add that the last clause of the Chapter cannot refer to the Jerusalem rebuilt after the captivity...."

36 @If those [b] ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; @If heaven above can be measured, and the foundations of the earth searched out beneath, @I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, [k] the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And [n] the measuring line shall yet go forth over against it upon the hill [p] Gareb, and shall compass about to [p] Goath.

40 And [r] the whole valley of the dead bodies, and of the ashes, and all the fields unto [t] the brook of Kidron, unto [x] the corner of the horse gate toward the east, *shall be* holy unto the LORD; [z] it shall not be plucked up, nor [z] thrown down any more for ever.

CHAPTER 32.

1 Jeremiah, imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch preserves the evidences. 16 Jeremiah's complaint. 26 God confirmeth the captivity, 36 but promiseth a gracious return.

THE word that came to Jeremiah from the LORD [a] in the [1] tenth year of Zedekiah king of Judah, [c] which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up [g] in [h] the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, "Behold, I will give this city into the hand of the king of Babylon, and "he shall take it;

4 [c] And [3] Zedekiah king of Judah [d] shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, [e] and shall speak with him mouth to mouth, and his eyes [e] shall behold his eyes;

5 And [y] he shall lead Zedekiah to Babylon, and there shall he be [h] until I visit him, saith the LORD: [i] though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of [o] Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in [p] Anathoth: for [s] the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me [u] in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in [q] Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in [q] Anathoth, and [b] weighed him the money, *even* [2] seventeen shekels of silver.

10 And I [3] subscribed the evidence, and [d] sealed *it*, and [e] took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* [f] that which was sealed *according* to the law and [j] custom, and [f] that which was open:

12 And I gave the evidence of the purchase unto @Baruch [f] the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of [e] the wit-

[a] Ps. 148. 6. Is. 54. 9.
[b] Job 38. 33.
[c] ch. 34. 3.
[d] ch. 38. 18.
[e] ch. 33. 22.
[f] ch. 33. 24. Rom. 11. 1.
[g] Cp. ch. 39. 7.
[h] ch. 37. 21. & 38. 28.
[i] ver. 27.
[k] Neh. 3. 1. & 12. 39.
[l] 2 Kin. 14. 13.
[n] Ezek. 40. 3. Zech. 1. 16. Rev. 11. 1.
[o] ch. 35. 4.
[p] Cp. ch. 25. 26 & 51. 41.
[r] Josh. 21. 18.
[t] Cp. ch. 7. 31, 32.
[x] Lev. 25. 25. [z] 2 Sam. 15. 23.
[u] ch. 33. 1 & 39. 14.
[z] 2 Chr. 23. 15. Joel 3. 17. Cp. Is. 52. 1.
[z] Cp. ver. 28.
[1] Cp. 2 Kin. 25. 1, 2 with ch. 37. 5, 11 & 39. 1 & 52. 4.
[2] Gen. 23. 16. Zech. 11. 12. Mat. 26. 15.
[2] Or, *seven shekels and ten* pieces of *silver*.
[3] Cp. ch. 52. 12. 2 Kin. 25. 8.
[3] Heb. *wrote in the book.*
[j] Esth. 3. 12.
[f] ver. 25, 44. Is. 8. 2.
[s] Ps. 80. 8.
[f] ver. 8, 12. ch. 33. 1 & 39. 14.
[u] Neh. 3. 25.
[f] ver. 14.
[f] ch. 10. 3.
[@] ver. 13, 16. ch. 36. 4, 8, 10, 14, 26, 32 & 43. 3, 6 & 45. 1.
[e] Cp. ch. 51. 59.
[m] ch. 34. 2.
[n] ch. 34. 22.

THE CITY OF THE FUTURE

54 According to Divine specifications. Blayney: "Under the direction" of Yahweh.
60 El has favored. The North-East corner.
61 Unidentified. Sig Scobby. Sulley draws this line to the Mt of offence being the South-East Corner
62 To Low or hollow as call the Golgotha = The Heap of Gotha In Hebrew, and is identified by Blayney, Dodd and others with Goath. This = the Northern Border
63 Valley of Hinnom West and South of Jerusalem provides part of southern border.
64 Hinnom merges with Kidron running east.
65 The Bend of Gold on the priest the nation Jer. 2:3 now the city Ezek 48:35

CHAPTER 32.

JEREMIAH IN PRISON Vv 1-5

1 The events of this Chapter follow those of Ch 37:21.
2 Jeremiah had sought his liberty. The King had taken him from out of the dungeon, but had imprisoned him in the court of the Palace prison house See Note Ch 37:15-16 this was not so severe a restraint.

3 This had been constantly asserted by Jeremiah, especially during the last few months when the crisis had been developing. Ch 34:3.
4 Evidently a plan of escape was in the mind of the King should his plans for the defence of the city miscarry. The King was probably embarrassed by thus having his thoughts revealed.
5 As a blind man Ch. 39:7.
6 With death
7 Prov. 21:31.

JEREMIAH PURCHASES THE FIELD OF HANAMEEL Vv 6-12

7 El hath plied.
8 Recompence
10 This would be within 2000 cubits of Anathoth. Num 35:5
11 A little north of Jerusalem Sig Answered prayers.
12 He could possibly have avoided this on the grounds of his own poverty.
13 Yerushal'ah - not the usual word for inheritance = occupancy, conquest, patrimony. This field was then in the hands of the Babylonians and would revert to Hanameel at year of Jubilee Lev 25:25 Num 36:2. The purchase could not benefit Jeremiah for he could not occupy the land until freed and the Babylonians ejected.
14 Exact value unknown & with shekel at 2/6 = £2 2 6! Jeremiah had predicted a 70 year captivity so to him the purchase was not of much value. Hanameel probably submitted this proposition of Law to Jeremiah believing he would reject it and thus be shown up as one who does not conform to the Law. He may have been among those who ridiculed the prophet on an earlier occasion Jer. 12:6 Instructed by Yahweh, however, Jeremiah agrees to the foolish purchase.
15 This comprised the title deeds of the transaction and the contract. Cp Heb 11:1 not. The sealed portion probably comprised the Title Deeds, the open part the details of the transaction with the signatures of the witnesses.

JEREMIAH'S WONDERFUL INVESTMENT. In the court of the prison a drama was enacted with Jeremiah's cousin Anathoth for a pitable sum. The Babylonians were in possession of the field. Jeremiah had predicted their success in the impending siege, he had prophesied a 70 years captivity, but he had also proclaimed the ultimate triumph under Messiah Jer. 23:5-8. There was no opportunity of Jeremiah occupying this field except at Messiah's return. But as a testimony to the reality of this glorious consummation he agreed to it — and the witnesses confirmed it.

16 Thus they became witnesses to his hope. See above.

WITNESSING FOR THE FUTURE Vv 13-15.

17 They witness to his words and symbolic action.
18 Obviously until the days when V. 15 fulfilled. He evidently buried it at Anathoth. Cp Ch 37:12. Cp 32:44

2 COR 4:7.

19 Kanah - owned redeemed recovered, purchased. Jeremiah redeemed it with the right to possess and occupy V.8. Yahweh will see that he does not lose by the transaction. This verse looks beyond the end of the 70 years which Jeremiah did witness.

JEREMIAH'S PRAYER FOR FURTHER ENLIGHTENMENT 16-25.

YAHWEH IS OMNIPOTENT V.17

His Mercy and Justness. V.18
Those who hate Him Deut. 5:9-10.

His Omniscience V.19.

His Care of Israel. V.20.

21 The effect of the signs and wonders still remembered (e.g. by Passovers). Moffatt: "In Egypt's land, as ever since, You didst provide signal deeds of awe both for Israel and for outsiders."
Miracles which were meaningful - which provided the basis for Passover, Tabernacles, Manna, water of life.

Jeremiah in prayer

nesses that subscribed the book of the purchase, before all the Jews that sat [b] in the court of the prison.

13 ¶ And I charged [d] Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and [g] fields and vineyards shall be [h] possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto [i] Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, [n] thou hast made the heaven and the earth [p] by thy great power and stretched out arm, *and* [q] there is nothing [r] too hard for thee:

18 Thou shewest lovingkindness unto thousands, and [s] recompensest the iniquity of the fathers [t] into the bosom of their children after them: the Great, [u] the Mighty God, [x] the LORD of hosts, *is* his name,

19 [b] Great in counsel, and mighty in [y] work: [c] for thine eyes *are* open upon all the ways of the sons of men: [d] to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, [f] and in Israel, and among *other* men; and [h] hast made thee [i] a name, as at this day;

21 And [k] hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and [m] with a stretched out arm, and with great terror;

[a] Deut. 26. 15.
[b] ver. 2, 8. ch. 33. 1. Cp. ch. 37. 4. ch. 21. 5.
[d] ver. 12, 16. ch. 36. 4, 8, 10, 14, 26, 32 & 43. 3, 6 & 45. 1.
Cp. ch. 22. 8. Neh. 9. 26. Dan. 9. 10-14.
[g] Or, *engines of shot.* ch. 6. 6 & 33. 4.
[h] ver. 25, 36, 43.
[i] ver. 43.
[k] Prov. 8. 22.
[l] ver. 36. ch. 14. 12.
[n] ver. 11, 22.
[p] ver. 12, 13. ch. 36. 4, 8.
[q] ver. 7.
[r] Is. 37. 26.
[s] ver. 20.
[t] Or, *though.* [u] ch. 27. 5.
[x] ver. 27. Gen. 18. 14.
[y] Or, *hid from thee.*
[b] Ex. 20. 6. Deut. 5. 9, 10.
[c] Is. 65. 6.
[f] Num. 16. 22.
[h] Gen. 28. 14.
[i] Ps. 79. 12. Prov. 17. 23.
[k] Is. 9. 6.
[m] ch. 10. 16.
[n] ver. 3.
[p] Is. 28. 29.
[q] Heb. *doing.*
[r] ch. 16. 17. 2 Chr. 16. 9. Ps. 33. 13.
[s] ch. 17. 10. Ps. 62. 12.
[t] ch. 21. 10.
[u] ch. 19. 13.
[x] ch. 7. 28.
[y] Neh. 9. 10.
[h] 2 Sam. 7. 23. 1 Chr. 17. 21.
[i] Ex. 6. 6.
[k] ch. 3. 25.
[m] ver. 17. ch. 21. 5.
[n] ch. 25. 6, 7.

22 And hast given them this land, [a] which thou didst swear to their fathers to give them, [c] a land flowing with milk and honey;

23 And they came in, and possessed it; [e] but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the [2] mounts, they are come unto the city to take it; and [f] the city is given into the hand of the Chaldeans, that fight against it, [g] because of the sword, [g] and of the famine, [g] and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And [4] thou hast said unto me, O Lord GOD, [m] Buy thee the field for money, and [o] take witnesses; [3] for [f] the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, [t] the God of all flesh: [u] is there any thing too hard for me?

28 Therefore thus saith the LORD; [a] Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and [e] burn it with the houses, [l] upon whose roofs they have offered incense unto Baal, and [f] poured out drink offerings unto other gods, [y] to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me [h] from their youth: for the children of Israel have only provoked me to anger [i] with the work of their hands, saith the LORD.

[a] ver. 3.
[b] Is. 28. 29.
[2] Heb. *dove.*
[e] ch. 16. 17. 2 Chr. 16. 9. Ps. 33. 13.
[f] ch. 17. 10. Ps. 62. 12.
[g] ch. 21. 10.
[l] ch. 19. 13.
[y] ch. 7. 18.
[4] Neh. 9. 10.
[3] 2 Sam. 7. 23. 1 Chr. 17. 21.
[h] Ex. 6. 6.
[o] ch. 3. 25.

Confession of Sin
The sin justifies the trouble that Judah experienced.

The present distress a deserving fulfilment of Divine warning. V. 24.

23 This was the grim condition to which the city was reduced.

24 Blayney: "Yet" Jeremiah request further information, to why he should buy the land.

YAHWEH'S REPLY 24-44.

"BEHOLD THE SEVERITY" (Rom. 11:22).

The City shall Fall. Vv 28-29.

Because of Judah's Sins. Vv 30-31

"BEHOLD THE G
Despite terrible
and will restor
fort in their

All classes involved V.32.

Divine goodness flouted. V.33.
25 Like Orpah. See Ruth.

The extent of their defiling blasphemy Vv 34-35.

"BEHOLD THE GOODNESS OF YAHWEH"

Israel to be restored V.37.

Rejuvenated. 38.

On basis permanent cf. Vv 39-40.
26. Cp Gen. 6:12.

"BEHOLD THE GOODNESS AND SEVERITY OF GOD" Rom. 11:22.

Despite terrible sins, gross ingratitude, shocking perversion of Truth, Yahweh remembers His Covenant and will restore His people – a fact that permits every son and daughter of Yahweh to take comfort in their shortcomings, to seek His mercy and to trust in His promises.

31 For this city hath been to me *as* [2] a provocation of mine anger and of my fury from the day that they built it even unto this day; [c] that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done [e] to provoke me to anger, [f] they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And [i] they have turned unto me the [3] back, and not the face: though I taught them, [l] rising up early and teaching *them*, yet they have not hearkened [m] to receive instruction.

34 But [n] they set their abominations in the house, [n] which is called by my name, [n] to defile it.

35 [q] And they built the high places of Baal, [q] which *are* in the valley of the son of Hinnom, [s] to cause their sons and their daughters to pass through *the fire* unto Molech; [q] which I commanded them not, neither came it into my mind, that they should do this abomination, [x] to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [z] It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, [a] I will gather them out of all countries, [b] whither I have driven them [c] in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them [c] to dwell safely:

38 And [g] they shall be my people, and I will be their God:

39 And I [i] will give them one heart, and one way, [l] that they may fear me [2] for ever, [a] for the good of them, and of their children after them:

40 And [b] I will make an everlasting covenant [x] with them, that I will not turn away [4] from them, to do them good; but [d] I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [g] I will rejoice over them to do them good, and [h] I will plant them in this land [5] assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; [k] Like as I have brought all this great evil upon this people, [k] so will I bring upon them all the good that I have promised them.

43 And [o] fields shall be bought in this land, [p] whereof ye say, *It is* desolate without man or beast; [r] it is given into the hand of the Chaldeans.

44 Men shall buy [t] fields for money, and [t] subscribe evidences, and [t] seal *them*, and [t] take witnesses in [u] the land of Benjamin, and in [u] the places about Jerusalem, and in [u] the cities of Judah, and in the cities of [u] the mountains, and in the cities of [u] the valley, and in the cities of [u] the south: for [y] I will cause their captivity to return, saith the LORD.

CHAPTER 33.

1 God promiseth a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet [d] shut up in the court of the prison, saying,

2 Thus saith the LORD [f] the maker thereof, the LORD [f] that formed it, to establish it; [7] [h] the LORD *is* his name;

3 [k] Call unto me, and I will answer thee, and shew thee great

[2] Heb. *all days.* ch. 33. 18 & 35. 19. Luke 1. 75.
[a] Deut. 6. 24.
[3] Heb. *for my anger.*
[b] ch. 50. 5. Ezek. 16. 60. Is. 55. 3. Cp. Ps. 89. 34, 35.
[c] 2 Kin. 23. 27 & 24. 3.
[4] Heb. *from after them.* 2 Kin. 10. 29.
[d] ch. 31. 33.
[e] ver. 30. ch. 7. 18.
[f] ch. 2. 26 & 8. 1. Dan. 9. 8.
[g] Deut. 28. 63.
[h] ch. 24. 6.
[5] Heb. *in truth*, or, *stability.* ch. 32. 15 & 28. 9.
[i] ch. 2. 27 & 7. 24. Cp. Ezek. 8. 16.
[6] Heb. *neck.*
[k] ch. 31. 28.
[l] 2 Chr. 36. 15.
[m] ch. 5. 3.
[n] ch. 7. 30. Ezek. 5. 11.
[o] ver. 15.
[p] ch. 33. 10.
[q] ch. 7. 31.
[r] ver. 24.
[s] Lev. 18. 21.
[t] ver. 10.
[u] ch. 17. 26 & 33. 13.
[x] 2 Kin. 16. 19.
[y] ch. 30. 3.
[z] ver. 24.
[a] ch. 23. 3 & 29. 14 & 31. 10. Deut. 30. 3. Ezek. 37. 21.
[b] ch. 8. 3.
[c] ch. 21. 5.
[d] ch. 32. 2. Cp. ch. 37. 4.
[e] ch. 23. 6 & 33. 16. Ezek. 34. 25.
[f] Is. 37. 26.
[g] ch. 24. 7.
[7] Or, JEHOVAH.
[h] ch. 16. 21. Amos 4. 13.
[i] Ezek. 11. 19.
[k] ch. 29. 12. Ps. 91. 15.
[l] Deut. 6. 24.

YAHWEH'S CHALLENGE TO FLESH. VV19-26.

V.24. Hast thou not observed what this people have spoken, saying,
The two families which Yahweh had chosen, He hath even rejected them?
And they have treated my people with scorn,
So as not to look upon them any more as a nation" (Blayney).
[- Thus the Apostates declared there was no hope for the righteous — See Introd. Ezekiel]

and [2]mighty things, [a]which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which [4]are thrown down by [e]the mounts, and by the sword;

5 [f]They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain [i]in mine anger and in my fury, and for all whose wickedness [j]I have hid my face from this city.

6 Behold, [o]I will bring it health and cure, and [o]I will cure them, and will reveal unto them the abundance of peace and truth.

7 And [q]I will cause the captivity of Judah and the captivity of Israel to return, and will build them, [r]as at the first.

8 And [s]I will cleanse them from all their iniquity, whereby they have sinned against me; and [t]I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ¶ And [u]it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and [v]they shall [a]fear and [b]tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, [c]which ye say *shall be* desolate without man and without beast, even [f]in the cities of Judah, [f]and in the streets of Jerusalem, that are desolate, without man, and [h]without inhabitant, and without beast,

11 [l]The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, [b]Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring [c]the sacrifice of praise into the house of the LORD. For [d]I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate [h]without man and without beast, and in all the cities thereof, shall be [k]an habitation of shepherds [m]causing *their* flocks to lie down.

13 In [n]the cities of the mountains, in [n]the cities of the vale, and in [n]the cities of the south, and in [n]the land of Benjamin, and in [n]the places about Jerusalem, and in [n]the cities of Judah, [p]shall the flocks pass again [q]under the hands [r]of him that telleth *them*, saith the LORD.

14 [t]Behold, the days come, saith the LORD, that I [x]will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, [y]The LORD our righteousness.

17 ¶ For thus saith the LORD; [z]David shall never want a man [e]to sit upon the throne of the house of Israel;

18 Neither shall [g]the priests the Levites want a man before me [i]to offer burnt offerings, and [k]to kindle meat offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; [m]If

2 Or, *hidden.*
a Is. 48. 6.
b 1 Chr. 16. 34. Is. 12. 4.
c ch. 30. 19. Lev. 7. 12. Ps. 107. 22.
d ver. 26.
e ch. 32. 24.
f ver. 11. ch. 30. 20. Is. 1. 26.
g ch. 32. 5.
h Cp. Ezek. 36. 11.
i Ezek. 22. 20.
k ch. 31. 24 & 50. 19. Is. 65. 10. Ezek. 34. 14.
l Deut. 31. 17.
m Cant. 1. 7. Is. 13. 20.
n ch. 17. 26 & 32. 44.
o ch. 30. 17.
p Lev. 27. 32.
q ch. 5. 31.
r Cp. John 10. 3.
s ch. 24. 6 & 31. 4, 28.
t To ver. 16. ch. 23. 5, 6.
u Ezek. 36. 25. Cp. Heb. 9. 13.
v ch. 29. 10.
w ch. 31. 34.
x ch. 13. 11.
y Ps. 130. 4. Is. 60. 5.
z Deut. 2. 25.
3 Heb. *Jehovah-tsidkenu.*
a ch. 32. 43.
4 Heb. *There shall not be cut off from David.*
ver. 18.
b ch. 35. 19.
c 1 Kin. 2. 4. Ps. 89. 4.
d ver. 21. ch. 22. 2.
e ch. 11. 6.
f ver. 21. Cp. Is. 66. 21.
g ch. 4. 7.
h Cp. Rom. 12. 1 & 15. 16. Heb. 13. 15.
i ch. 1. 16.
k ch. 7. 31.
l ver. 25. ch. 31. 36. Ps. 72. 5. Cp. Gen. 8. 22.

3 Heb. Bâtsar = inaccessible being so lofty that they are beyond reach of man to gather in. Shut up in the court of the prison, with the Babylonians hammering at the walls of the city, the message of hope in this chapter must have seemed remote to the prophet.

FORGIVENESS AND BLESSINGS IN STORE FOR ISRAEL AS TO CAUSE FEAR AND ASTONISHMENT TO THEIR ENEMIES.

4 They were in process of being thrown down in accordance with Jeremiah's previous prophecy, and this would be completed.

5 Tenaciously the Jews were using the very rubble and ruin of war as a form of defence doubtless heaping it up as a wall of protection - but this fierce defence only resulted in the greater slaughter.

6 The great mercy of Yahweh - the vindication of His promises.
Râphâ' - a different word. It signifies to mend, to thoroughly make whole, thus the sentence suggests a development - health, cure, thoroughly restored - the glory of David and Solomon restored under Messiah Cp.

7 Sing. The general principle. Plur. The individual acts.

8 This was His purpose from the beginning. Cp Ch. 18:11.

9 It will be accomplished for Yahweh's sake. Isa 48:11. For this will "He want." Isa 30:18. He will be glorified in Israel Isa. 44:23.

11 They will be forced to recognise this as a manifestation of Divine power in the earth.

FLOURISHING CONDITION IN THE ONCE DESOLATE LAND VV 10-13.

12 Manifestation of Divine power in restoration listed at the dedication of the Temple. Ps

13 A Psalm of rejoicing used

14 Cp Isa 65:10. Thus flocks shall help supply Temple requirements.

MESSIAH'S RULE VV. 14-16.

15 "And this is the whom Yahweh shall call Our Righteousness" - Thus the strict grammatical translation of the words of the text" - Blayney. "He" feminine "she" should not appear

A ROYAL PRIESTHOOD VV 17-18.

16 Cp mg. It suggests a vast change in the Davidic rule in the Age to Come. It provides a contrast with the Davidic house in days of Jeremiah - Jehoiakim Jehoiachin, Zedekiah

17 Not merely over Judah. Cf. 22:30.

18 Immortal priests providing a great contrast to those of Jeremiah's day Cp Ezek. 44:15.

THE CERTAINTY OF FULFILMENT. Jr 22.

LACHISH + AZEKAH – The last of The Fortresses. V.7. – Twenty miles south-west of Jerusalem the green valley of Elah pushes its p- far into the mountains of Judah. From the little brook – scene of the due be- tween David and Goliath, the hill slopes gently upwards to a height of 1000 ft. From the top the plain of old Philistia stretches out to reach the Med- iterranean. On this height archaeologist Frederick J. Bliss identified Azekah. About 10-12 miles to south, J.L. Starkey dis-interred Lachish. "Eighteen ostraca, inscribed clay sherds, contained information about forward posts, observation posts and strong points held by Judahite troops which had not yet been overwhelmed. These despatches on clay had been sent to "Yaush," the "commandant of the fortress of Lachish," during that fateful "10th month" of the year 588 B.C. The messages, scratched out in haste, indicate with every line the frightful tension that existed just before the collapse. One of the last of these eye-witness reports reads: "May Yahweh grant that my lord should hear good tidings ... we are

Cont. p. 1001.

19 Cp Ps. 89:34-37.

20 This hope of the future is thus linked with the Flood. Gen 8:22.

ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

20

21 [b] *Then* may also my covenant be broken with David my servant, that he should not have a son [d] to reign upon his throne; and with [f] the Levites the priests, my ministers.

21 Cp Isa. 55:3. Acts 15:14-15.

22 Ezek 44:15. Rev 5:9-10. 1 Pet. 2:9.

22 As [h] the host of heaven cannot be numbered, neither [i] the sand of the sea measured: so will I multiply the [2] seed of David my servant, and the Levites that minister unto me.

"MY PEOPLE" CONTRASTED WITH "THIS PEOPLE" VV 23-26.

23 Apostate Judah – Contrast with "my people."

24 Natural and spiritual Israel – Jacob and David Cp V. 26.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even [m] cast them off? thus they have despised my people, [n] that they should be no more a nation before them. – See Note top p. 970

25 Natural + Spiritual Israel. Cp Ezek 38:16.

25 Thus saith the LORD; [o] If my covenant *be* not with day and night, *and* [q] *if* I have not appointed [r] the ordinances of heaven and earth;

26 Natural and Spiritual Israel.

27 Cp Isa. 55:3.

28 Yahweh's eyes are always on Israel; He neither slumbers or sleeps, therefore His eyes always on Israel for its good.

26 [h] Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [s] I will cause their captivity to return, [t] and have mercy on them. Here follow CH. 38.

CHAPTER 34.

A MESSAGE OF DOOM AS THE BABYLONISH ARMY SWEEPS SOUTH

For Background See Jer. 37.

JERUSALEM SHALL NOT ESCAPE, VV 1-7

1 The siege was begun in 9th year Zedekiah 10th day 10th month 2 Kings 25:1 This revelation came a little later, during the interval between the raising the siege and the return of Nebuchadnezzar Cp Ch. 37:5. [Vv 8 onwards] Ch. 34:21

CHAPTER 34.

1 Jeremiah prophesieth the captivity of Zedekiah and the city. 8 The princes and the people having dismissed their bondservants, contrary to the covenant of God, reassume them. 17 God giveth them into the hands of their enemies.

THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and [d] all the kingdoms of the earth [3] of his dominion, and all the people, fought against Jeru-

[a] 2 Kin. 25. 1
[b] Ps. 89. 34.
[c] ch. 21. 10 & 32. 3.
[d] ch. 22. 2.
[f] ver. 22. ch. 21. 10.
[g] Cp. Is. 66. 21.
[h] ch. 32. 4.
[i] ch. 31. 37.
[k] Gen. 22. 17.
[2] Heb. *his mouth shall speak to thy mouth.*
[l] ch. 32. 5.
[m] Cp. ch. 38. 17, 20.
[n] 1 Sam. 31. 12. 2 Chr. 21. 19.
[o] ch. 31. 36.
[q] ch. 31. 36. Ps. 72. 5. Cp. Gen. 8. 22.
[r] ch. 22. 28.
[s] Ps. 74. 16, 17 & 104. 19.
[t] ch. 31. 35.
[s] ver. 7, 11.
[t] ch. 12. 15.
[u] Josh. 10. 3.
[x] Josh. 10. 10.
[y] Cp. 2 Kin. 18. 13, 14.
[z] ch. 4. 5.
[a] ver. 15, 17. Lev. 25. 10.
[b] 2 Kin. 25. 1.
[c] Lev. 25. 39-46.
[d] ch. 1. 15. Cp. ch. 51. 28.
[3] Heb. *the dominion of his hand.*
Is. 58. 6.
Cp. Neh. 5. 8-12

971

salem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to [a] Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, [c] I will give this city into the hand of the king of Babylon, and [e] he shall burn it with fire:

2 With the approach of their Egyptian allies and the temporary raising of the siege the Jews imagined that their difficulties were over. Jeremiah's audience with the King dispelled all hopes of that!

3 And [g] thou shalt not escape out of his hand, but shalt surely be taken, and [g] delivered into his hand; [l] and thine eyes shall behold the eyes of the king of Babylon, [m] and [2] he shall speak with thee mouth to mouth, and [k] thou shalt go to Babylon.

3 The prophecy threatened the King in particular. It so incensed the King that he imprisoned the prophet. Cp. Ch. 32:2-5 or rather because the grounds upon which he refused to release him for h had already been imprison ed by Shelemiah. See Jer. 37:13.

4 [i] Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

4 By natural means.

5 [4] But [i] thou shalt die in peace: and with [m] the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and [p] they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

5 It was customary for the Jew to honor their great men at their funerals by burning odors for them 2 Chr 16:14, 21:19. Thu Zedekiah is promised a mor honorable death than Jehoia Kim was promised Jer 22:18.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against [u] Lachish, and against [7] [x] Azekah: for [y] these [z] defenced cities remained of the cities of Judah.

6 Sig. Tenacious. An extremely powerful fort about 40 m. S.W. Jerusalem in the low lands

7 Sig. A field dug by a hoe and set out with new vines. Sit about 10 m. north Lachish.

THE REASON WHY IT WILL NOT ESCAPE – IT IS FALSE TO ITS OATH Vv 8-11.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, [a] to proclaim liberty unto them;

The King had made a bold attempt to save the nation by binding it to the Covenant of Yah weh. But there was no genuineness in it. Already Rehoboam proved false to Nebuchadnezzar Ezek. 17:15, and now was attempting to double-cross Yahweh.

9 [c] That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, [c] go free; [d] that none should serve

[c] Under Mosaic law Israelites were not permitted to reduce their brethren in perpetual bondage but had to let them go free after 6 years. Exod. 21:2, Deut. 15:12. On the approach of Babylonians Zedekiah gained all Jerusalem in a covenant to honor this principle. By a solemn and impressive ceremony the nation undertook to honor the principle. Vv 18-19. Zedekiah was possibly moved by religious and political motives.

It honored Yahweh, and it released servants who could serve the State better in the prosecution of the war. But on the withdrawal of the Babylonians due to the advance of Egyptians Jer. 37:5, it seemed that the danger was passed and the nation went back on its word. It had broken solemn covenants made with Yahweh, its own people, and the Gentiles

FUTURE INHERITANCE OF RECHABITES.

"There shall be no failure of one in the line of Jonadab the son of Rechab standing before Me continually." (Blayney) See Notes. C.B also states "In 1913, 25,000 families, claiming to be his descendants, were found five days' journey from Bussorah." They were among the scribes after the return. 1 Chr. 2:55. There are true Rechabites today in those Gentiles who seek the kings of Yahweh in truth. The term "standing before Me" implies attendance upon royalty as a follower which requires the presence of the Prince when, at last, the fulfilment of the parable will be completed.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; [3] Jonadab the son of Rechab shall not want a man [d] to stand before me for ever.

CHAPTER 36.

JEHOIAKIM'S CONTEMPTUOUS DESPOILATION OF YAHWEH'S LAST WARNING.

HISTORICALLY: late in 4th year of Jehoiakim Nebuchadrezzar has taken the city (Dan. 1:1 Jer. 25:1). But Jehoiakim has been spared and dashes act as though all danger is past.

JEREMIAH'S PROPHECIES RECORDED. Vv. 1-4

In year of the seige 2 Kgs.

Yahweh's mercy still in evidence if they would but hearken and act. Isa. 55:7 Jer. 18:7-10

Blessed.

Name of Yahweh.

How did he remember the declarations of 23 years? Ps. 119:126.

BARUCH COMMANDED TO READ IT TO THE PEOPLE 5-8

Not in prison. He was either under some defilement or had been prohibited from publicly speaking in the Temple as per. Acts 4:18, 5:40. He was obviously not imprisoned because he was told to hide V. 19.

(See. Ch. 45. for encouragement given to Baruch at this time.

BARUCH - Grandson of Maaseiah, Governor of Jerusalem in Josiah's time 2 Chr. 34:8. and brother of Seraiah, the chief chamberlain Jer. 51:59.

1 And it came to pass [e] in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee [g] a roll of a book, and [h] write therein all the words that I have spoken unto thee against Israel, and [i] against Judah, and [k] against all the nations, from the day I spake unto thee, [l] from the days of Josiah, even unto this day.

3 [m] It may be that the house of Judah will hear all the evil which I purpose to do unto them; that [n] they may return every man from his evil way; [o] that I may forgive their iniquity and their sin.

4 Then Jeremiah called [p] Baruch the son of Neriah, and [q] Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon [r] a roll of a book.

5 And Jeremiah commanded Baruch, saying, [s] I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon [t] the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 [b] It may be [u] they will present their supplication [v] before the LORD, and [c] will return every one from [w] his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, [x] that [y] they proclaimed [z] a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in [a] the chamber of Gemariah the son of [b] Shaphan [c] the scribe, in [d] the higher court, at the [e] entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of [f] Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into [g] the scribe's chamber: and, lo, all the princes sat there, even Elishama [h] the scribe, and Delaiah the son of Shemaiah, and [i] Elnathan [k] the son of Achbor, and Gemariah the son of [f] Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the audience of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read the book in the audience of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our audience. So Baruch read *it* in their audience.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now how thou didst write all these words at his mouth.

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where you be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and *there was* a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

---

[e] ver. 9.

[b] ch. 26. 3. Ezek. 12. 3. Amos 5. 15. Zeph. 2. 3.

[g] Heb. *their supplication shall fall.* ch. 37. 20 & 38. 26 & 42. 2, 9.

[c] ch. 18. 8. Jonah 3. 8.

[d] Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.* ch. 33. 17.

[h] ch. 15. 1.

[i] ch. 25. 1 & 45. 1.

[k] 2 Chr. 20. 3.

[l] ver. 4, &c. Ezra 6. 2. Ps. 40. 7. Is. 8. 1. Ezek. 2. 9 & 3. 1-3. Zech. 5. 1, 2.

[m] ch. 30. 2.

[n] ch. 25. 2.

[o] ch. 25. 15-26 & 46. 1, &c.

[p] ch. 35. 2.

[q] ch. 1. 2 & 25. 3.

[r] ch. 26. 24. 2 Chr. 34. 8.

[s] 2 Kin. 18. 18.

[t] Cp. 2 Kin. 6. 36.

[u] ch. 26. 10.

[v] Or, *deer.*

[w] ver. 7. ch. 26. 3. Ezek. 12. 3. Amos 5. 15. Zeph. 2. 3.

[x] ver. 7. ch. 18. 8. Jonah 3. 8.

[y] ch. 31. 34.

[z] ch. 32. 12.

[a] ch. 45. 1.

[b] ver. 20. ch. 41. 1. 2 Kin. 25. 25.

[c] ver. 25. ch. 26. 22.

[d] ch. 33. 1 & 39. 15. Neh. 6. 10. Cp. 2 Tim. 2. 9.

974

BARUCH, SON OF NERIAH, SON OF MAASEIAH. (Work of Yahweh Jer. 32:12). appears suddenly in the narrative, as the trusted scribe of Jeremiah's, faithfully recording in writing what the prophet had proclaimed in speech. Courageously he read the record to the people in the Temple when Jeremiah was unable to do so. (V.VS-8). On a wintry day in December, he appeared in the chamber of a friendly noble - Gemariah which commanded a prominent position overlooking the entrance to the Temple V.10. The things heard by Gemariah's son where carried to the princes. At their demand, and doubtless at considerable personal risk, Baruch read it also to them (V.V 15-19).

Baruch witnessed the purchase of the field by Jeremiah (Ch. 32:12) and to him the imprisoned prophet delivered the deeds with instructions how they were to be cared for (V.14).

He became more and more identified with the prophet, and came up for censure by Johanan after the captivity Ch. 43. Due to the antagonism thus incited he, with the prophet, was forcibly taken to Egypt Ch. 43:6.

JEHOIAKIM'S CONTEMPTUOUS DESPOILATION OF YAHWEH'S LAST WARNING.

HISTORICALLY: late in 4th year of Jehoiakim Nebuchadrezzar has taken the city (Dan. 1:1 Jer. 25:1). But Jehoiakim has been spared and dashes act as though all danger is past.

JEREMIAH'S PROPHECIES RECORDED. Vv. 1-4

In year of the seige 2 Kgs.

Yahweh's mercy still in evidence if they would but hearken and act. Isa. 55:7 Jer. 18:7-10

Blessed.

Name of Yahweh.

How did he remember the declarations of 23 years? Ps. 119:126.

BARUCH COMMANDED TO READ IT TO THE PEOPLE 5-8

Not in prison. He was either under some defilement or had been prohibited from publicly speaking in the Temple as per. Acts 4:18, 5:40. He was obviously not imprisoned because he was told to hide V. 19.

(See. Ch. 45. for encouragement given to Baruch at this time.

BARUCH - Grandson of Maaseiah, Governor of Jerusalem in Josiah's time 2 Chr. 34:8. and brother of Seraiah, the chief chamberlain Jer. 51:59.

Cambridge Bible quotes Eusebius Hist. 2:23 show priests of Rechab protested against martyrdom of James the Just. Quotes Dr Wolf (1829) claims Bedy Rechabites near Mecca who still observe these customs. Bible Dictionary states true Rechabites exist today.

As worshippers. Gen. 8:22 Deut. 4:10. Jer. 15:1. 1 Kgs. 18:15. or in attendance upon a prince.

22. Orek yamim length of days. Is. 23:6. = Millenium. Jer. 3:17 18.

CHAPTER 36.

JEHOIAKIM'S CONTEMPTUOUS DESPOILATION OF YAHWEH'S LAST WARNING.

1 Jeremiah causeth Baruch to write his prophecy, 5 and publickly to read it. 11 The princes send Jehudi to fetch the roll, and read it. 19 They instruct Baruch to hide himself and Jeremiah. 20 Jehoiakim, being certified thereof, burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to pass [e] in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee [g] a roll of a book, and [h] write therein all the words that I have spoken unto thee against Israel, and [i] against Judah, and [k] against all the nations, from the day I spake unto thee, [l] from the days of Josiah, even unto this day.

3 [m] It may be that the house of Judah will hear all the evil which I purpose to do unto them; that [n] they may return every man from his evil way; [o] that I may forgive their iniquity and their sin.

4 Then Jeremiah called [p] Baruch the son of Neriah, and [q] Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon [r] a roll of a book.

5 And Jeremiah commanded Baruch, saying, [s] I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast

BARUCH'S ACTION TO THE PRINCES. V.11ff.

Considerable interest must have been made by the unusual activity of Baruch. Michaiah, hearing the words of indictment, recognising the seriousness of the charges reported the matter to the princes.

12 From the Temple to the Palace.

13 He has heard.

14 Yahweh is Deliverer Cf. V.25.

15 Yahweh has heard, is obeyed.

16 El hath Given. Jehoiakim's father. 2 Kgs. 24:1 Jer. 22:18.

25. Used by J. to bring back Urijah from Egypt.

17 Sig. A mouse.

18 Righteousness of Yah.

19 Yah is Gracious.

JEHOIAKIM BARUCH

THE BURN

presen Judah

THE PRINCE TO HEAR THE

20 A man of 21 Yah hath 22 Yah is R 23 Black C 24 He show able cours before the the Palace of Jeremia were hear ulation an particular king and Jehoiakim doctrine m would no persecute prophets. 25 The re ed them t tousness of hon, the help com aKim wil recognise ditions co tolerated God.

26 They kno man they with in J

THE PRIN JEHOIAK 27 As com vice bou matter ha on the n CONTEM CEPTION RE-YAHW

28 The w partment Summer Amos 3:1 29 Latter or Decem 30 Prob. lighted 31 He re ney rem "sect ron that ope therefor dulnet emiah the scro together

JEHOIAKIM IN THE PROVERBS. Prov. 1:29-30. 5:12. 8:13. 19:21. 21:30. 29:1.

BARUCH ENCOURAGED - See Ch. 45. This chapter expresses the fears of Baruch at this time and the encouragement of Jeremiah, and the Scribe's own comment upon the words of the prophet.

THE BURNING OF THE BOOK. synchronised with the year of Nebuchadnezzar's dream Dan 2:1. It had been written in the year when Nebuchadnezzar took the city. Jer 36:1. Thus, dramatically, the Word had been presented officially to Judah for the last time and rejected - and in far away Babylon revealed to Gentiles. The rejection of Judah thus initiated the times of Gentiles.

THE PRINCES REQUEST TO HEAR THE SCROLL v.14

20 A man of Judah. Name
21 Yah hath Given.
22 Yah is Recompense
23 Black (Ethiopian).
24 He showed admirable courage. He was before the council in the Palace. The burden of Jeremiah's words were heavy with accusation and threat — particularly to the king and his court. Jehoiakim was a vindictive man who would not hesitate to persecute Yahweh's prophets. Cp Jer. 26:22
25 The reading impressed them with the seriousness of their situation, they could not help contrast Jehoiakim with Josiah & recognise that such conditions could not be tolerated by a just God.

read the book in the ears of the people. Cp Deut. 23:7-8

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, [b] they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and [i] I wrote *them* with ink in the book.

26 They knew the type of man they had to deal with in Jehoiakim.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

THE PRINCES REPORT TO JEHOIAKIM. v.20

27 As counsellors they were bound to report any matter having a bearing on the nation.

CONTEMPTUOUS RECEPTION OF JEHOIAKIM. & YAHWEH'S REBUKE v.24

20 ¶ And they went in to the king into the court, but they laid up the roll [k] in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of [m] Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes [p] which stood beside the king.

22 Now the king sat in [q] the winterhouse in the ninth month; and *there was a fire* on the hearth burning before him.

28 The wealthy had apartments designed for summer and winter. Amos 3:15.
29 Latter end November or December.
30 Prob. a brazier of lighted coals.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the [r] penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

31 He read a scroll. Blayney renders "deleth" as "sections." Word = doors that open and shut and therefore could relate to distinct prophecies of Jeremiah or the sections of the scroll that are joined together. Cp MAT 23:13.

24 [s] Yet they were not afraid, [t] nor [u] rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless [v] Elnathan and Delaiah and Gemariah [w] had made intercession to the king that he would not burn the roll: but he would not hear them. — Cp Prov. 21:29.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and [x] Shelemiah the son of Abdeel, [y] to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, [z] The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; [a] He shall have none [c] to sit upon the throne of David: and his dead body shall be [d] cast out in the day to the heat, and in the night to the frost.

31 And I will [e] punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

32 Belhaar has opher = The knife of the scribe. Implements for writing were evidently before the king ready for the scribe or secretary's use in case necessary. Among them was the knife used for cutting the pen or making erasures. Furious with anger and contemptuous of the source of the writing the king took up the knife and slashed the scroll to pieces, and then burning it. He thus boldly and impiously showed his ministers that he was determined to continue his own way irrespective as to Yahweh's rebuke

33 In the presence of the king & in the face of his action their previous fears were overcome v.11 and they become indifferent as he.

34 Contrast with the attitude of Josiah his father 2 Kgs 22:11

35 These princes had twinges of conscience. Like Pilate Matt. 27:24 and Gamaliel Acts 5:34-39 they were appalled at the action of the king and tried to intercede and prevent the blasphemous act — but in vain.

36 [f] hath compassion. He was the king's son (cp mg) according to the ancient versions. He would have been extremely young as Jehoiakim reat only approx 30 (2 Kgs 23:36 Jer 36:1) He was probably act in capacity of aide only as representing his father.

37 Soldier of Yah or Yah is my Man
38 Help of El
39 Yah is Recompense
40 Servant of El
41 Like the Lord Jeremiah's time had not yet come Cp John 8:59. Cf. v.19 - their fears realised.

THE SCROLL REWRITTEN

The burning of the Bible will not destroy its power. It will rise up in judgment at last whatever the attitude adopted towards it Jer. 8:8 Deut. 29:19-21. Rev. 22:18.

JEHOIAKIM'S FATE 29-31.

42 Not verbally but in the new scroll which comprises this new book.
43 Jashab - To dwell, to remain at length. Jeconiah his son came to the throne, but was removed in 3 months
44 Cp Ch. 22:30.
45 For they were involved v.24.

975

JEHOIAKIM EXCLUDED FROM THE GENEALOGY OF CHRIST. Mat. 1:10.

The genealogy is divided into 3 x 14's. Mth. 1:17. the first in anticipation of the Kingdom the second during the Kingdom, the third when the Kingdom was in dispersion. In the ~~first group~~ second group Ahaziah, Joash and Amaziah were excluded for they are linked with the house of Ahab 2 Kgs. 8:27. Jehoiakim was also excluded because the independence of the Kingdom came to an end with the defeat of Josiah at Megiddo. Nor did he receive mention in the third group because he never went into dispersion and he never received personal mention because his great apostasy and "that which was found in him" 2 Chr. 16:5. showed that he was not truly of the seed of David.

THE WRITING OF THE BOOK

The term "ROLL" or "ROLL OF A BOOK" is found 21 times in the O.T. & 14 of these are in JER 36 — THE KEY THEME of the chapter.

They were re-assured by the bold words & impious acts of the King

[a] ch. 37. 3, 13. Cp. ver. 26.
[b] Cp. ver. 21.
[c] Cp. 2 Kin. 22. 11.
[d] ch. 41. 5. Gen. 44. 13.
[e] ver. 12.
[f] Is. 59. 16.

[g] Or, of the king. ch. 38. 6. Neh. 2. 1 Kin. 22. 26. Cp. 2 Kin. 10. 2. Zeph. 1. 8.
[h] ch. 37. 3. 13.
[i] Cp. ch. 45. 3.

Cp 1 Kgs. 22:8, 27 Prov. 21:29-30.

[k] Rom. 16. 22.
[l] ver. 12.
[m] ch. 25. 9. &c.
[n] ver. 12.
[o] ch. 22. 30.
[p] ch. 22. 2.
[q] 1 Kin. 10. 5. Amos 3. 15.
[r] ch. 22. 19.
[s] ver. 9. Neh.
[t] Heb. visit upon. ch. 9. 25.

Note his words at the time

JEHOIAKIM IN THE PROVERBS. Prov. 1:29-30. 5:12. 8:13. 14:21. 21:20. 29:1.

BARUCH ENCOURAGED - See Ch. 45. This chapter expresses the fears of Baruch at this time and the encouragement of Jeremiah, and the Scribe's own comment upon the words of the prophet.

THE BURNING OF THE BOOK. synchronised with the year of Nebuchadnezzar's dream Dan 2:1. It had been written in the year when Nebuchadnezzar took the city. Jer 36:1. Thus, dramatically, the Word had been presented officially to Judah for the last time and rejected - and in far away Babylon revealed to Gentiles. The rejection of Judah thus initiated the times of Gentiles.

read the book in the ears of the people. Cp Deut. 23:7-8

THE PRINCES REQUEST TO HEAR THE SCROLL 14-19

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, [b] they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and [i] I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

THE PRINCES REPORT TO JEHOIAKIM. V. 20.

20 ¶ And they went in to the king into the court, but they laid up the roll [k] in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of [m] Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes [p] which stood beside the king.

22 Now the king sat in [q] the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, [c] nor [d] rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless [e] Elnathan and Delaiah and Gemariah [f] had made intercession to the king that he would not burn the roll: but he would not hear them. - Cp Prov. 21:29.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and [g] Shelemiah the son of Abdeel, [h] to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, [l] The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; [n] He shall have none [o] to sit upon the throne of David: and his dead body shall be [r] cast out in the day to the heat, and in the night to the frost.

31 And I will [s] punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

They were re-assured by the bold words & improvement of the King

[a] ch. 37. 3. 13. Cp. ver. 26.
[b] Cp. ver. 22.
[c] Cp. 2 Kin. 22. 11.
[d] ch. 41. 5. Gen. 44. 13.
[e] ver. 12.
[f] Is. 59. 16.
[g] Or, *of the king.* ch. 38. 6. Ps. 105. 1 Kin. 22. 26. Cp. 2 Kin. 10. 2. Zeph. 1. 8.
[h] ch. 37. 3. 13.
[i] Cp. ch. 45. 1.
Cp 1 Kgs. 22:8, 27 Prov. 30:6 -10.
Rom. 16. 22.
[k] ver. 12.
[l] ch. 25. 9. &c.
[m] ver. 12.
[n] ch. 22. 30.
[o] ch. 22. 2.
[p] 1 Kin. 10. 5.
[q] Amos 3. 15.
[r] ch. 22. 19.
[s] ver. 9. Marg.
Heb. visit upon. ch. 9. 25.

975

JEHOIAKIM EXCLUDED FROM THE GENEALOGY OF CHRIST. Mat. 1:10.

The genealogy is divided into 3 X 14's. Mtt. 1:17. the first in anticipation of the Kingdom the second during the Kingdom, the third when the Kingdom was in dispersion. In the ~~first group~~ second group Ahaziah, Joash and Amaziah were excluded for they are linked with the house of Ahab 2 Kgs. 8:27. Jehoiakim was also excluded because the independence of the Kingdom came to an end with the defeat of Josiah at Megiddo. Nor did he receive mention in the third group because he never went into dispersion and he never received personal mention because his great apostasy and "that which was found in him" 2 Chr. 16:8. showed that he was not truly of the seed of David.

THE WRITING OF THE BOOK

The term "ROLL" or "ROLL OF A BOOK" is found 21 times in the O.T. • 14 of these are in JER 36 - THE KEY THEME of the chapter.

THE SCROLL REWRITTEN. The burning of the Bible will not destroy its power. It will rise up in judgment at last whatever the attitude adopted towards it. John 12:48. Deut. 28:19-21. Rev. 22:18.

JEHOIAKIM'S FATE 29-31.

THE PRINCES. Considerable interest must have been roused by the unusual action of Baruch. Micaiah hearing the words of indictment recognising the seriousness of the charges reported the matter to the princes.

BARUCH'S ACTION TO

BARUCH READS.

THE SCROLL. It was customary for the Jews to celebrate calamities by such fasts some of which are noted in Zech. 7:5. 8:19. This fast probably commemorated the destruction of Jerusalem by Nebuchadrezzar the year before.

MICAIAH REPORTS.

JEHOIAKIM'S REBUKE 22-24

22 The reading impressed them with the seriousness of their situation, they could not help contrast Jehoiakim with Josiah & recognise that such conditions could not be tolerated by a just God.

23 They knew the type of man they had to deal with in Jehoiakim.

27 As counsellors they were bound to report any matter having a bearing on the nation.

CONTEMPTUOUS RECEPTION OF JEHOIAKIM.

YAHWEH'S REBUKE 27-31

28 The wealthy had apartments designed for summer and winter. Amos 3:15.

29 Latter end November or December.

30 Prob. a brazier of lighted coals.

31 He read a scroll. Bloomfield renders "deleth" as "sections." Word = doors that open and shut and therefore could relate to distinct prophecies of Jeremiah or the sections of the scroll that are joined together. Cp MAT 23:33.

32 Bethaar has opher = The knife of the scribe. Implements for writing were evidently before the King ready for the scribe or secretary's use in case necessary. Among them were the knives used for cutting the pen or making erasures. Furious with anger and contemptuous of the source of the writing the King took up the knife and slashed the scroll to pieces, and then burning it. He thus boldly and impiously showed his ministers that he was determined to continue his own way irrespective as to Yahweh's rebuke.

33 In the presence of the King's in the face of his action their previous fears were overcome and they become indifferent as he.

34 Contrast with the attitude of Josiah his father 2 Kgs. 22:11.

35 These princes had twinges of conscience. Like Pilate Matt. 27:24 and Gamaliel Acts 5:34-39 they were appalled at the action of the King and tried to intercede and prevent the blasphemous act - but in vain.

36 *He* hath compassion. He was the King's son (cp mg) according to the ancient versions. He would have been extremely young as Jehoiakim was only approx 30 (2 Kgs 23:34. Jer 36:1) He was probably act in capacity of Judah only as representing his father.

37 Soldier of Yah or Yah is my Help of El.

38 Yah is Recompense.

39 Servant of El

40 Like the Lord Jeremiah's time had not yet come Jn 8:59. Ct. v 19 - their fears realised.

41 Yah hath Given.

42 Yah is Recompense

43 Yah hath Given. Jehoiakim's father 2 Kgs. 24:6. Jer 22:18

44 Used by J. to bring back Urijah from Egypt

45 Sig. A mouse.

46 Righteousness of Yah

47 Yah is Gracious

48 Yahweh is Deliverer Cp v. 25.

49 Yahweh hasteneth

50 Is obeyed.

51 El hath Given.

52 From the Temple to the Palace.

53 El has heard.

54 Yahweh is Deliverer

55 Yahweh hasteneth

56 Is obeyed.

57 El hath Given.

58 Jehoiakim's father 2 Kgs. 24:6. Jer 22:18

59 Used by J. to bring back Urijah from Egypt

60 Sig. A mouse.

61 Righteousness of Yah

62 Yah is Gracious

HISTORICAL BACKGROUND Trust in Egypt had revived with the accession to the throne of a young and enterprising prince by name Uaphra or Hophra. Syria and Palestine were once more stirred with the hope of shaking themselves free from the Chaldean yoke. Zedekiah sent an embassy to the court of Hophra, offering his alliance and asking that troops might be sent to his assistance Ezek 17:15. A secret treaty was probably made, and about the 6th year of his reign Zedekiah took the plunge and despite the warnings of Jeremiah, broke his fealty and openly raised the standard of rebellion against his overlord (2 Kings 24:20 2 Chr 36:13) - an act treated by Ezekiel as a heinous crime (Ezek 17:15, 16, 18, 19; 21:25 etc). Nebuchadnezzar immediately put his forces into motion. Since his expedition against Jerusalem, he had been maintaining an army on the coast of Syria which had been besieg-

46 The burning of the Bible thus availed naught. In fact the pronounced judgments were increased. V.32.

Jeremiah prophesieth **JEREMIAH 37.** *the Chaldeans' return.*

habitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

THE BOOK RESTORED. V.32.

In their place of hiding V.28 the Book was restored by Divine inspiration. See notes. Ch.45.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many [3] like words. 47

CHAPTER 37.

THE GATHERING CRISIS.

IRRESOLUTE RULE ZEDEKIAH. Vv1-2.

He was but a tributary King having taken an oath of homage to Nebuchadnezzar. He was also proved feeble and irresolute, having little of true piety, virtue or policy. In the 5th year of his reign, Ezekiel commenced to prophesy. Ezek 1:2. Josephus says that false prophets discredited the words of Jeremiah and Ezekiel by professing to find discrepancies in them. Jos. Ant. 10:7:4. See Jer. 21. When Nebuchadnezzar set out, Zedekiah inquired of Jeremiah through Pashur as to the outcome.

AND DEPUTATION TO JEREMIAH Vv3-5.

On the attack of Nebuchadnezzar, Zedekiah had sought advice of Jeremiah which he had not heeded. Jer. 21. Jer. 37:2. Now, with danger more imminent he sought the prayers of the prophet as Hezekiah did those of Isaiah Isa. 37:2. This was probably following the covenant referred to in Jer. 34. which was promptly forgotten as soon as the danger had passed. Yahweh is Able. The same as Jucal Ch. 38:1. Yah is Recompense. See Note Jer. 21:1.

EGYPT ADVANCES - CHALDEANS RETREAT. V.5 - TO ATTACK

The news that Egypt was advancing caused Nebuchadnezzar to raise the siege and move quickly south against Egypt. Zedekiah evidently took this as an omen that the false prophets were correct and Jerusalem would not fall to the Babylonians, and revoked the covenant he had put his hands to. Jer. 34:18.

1 The Egyptians having raised the siege of the Chaldeans, Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans' certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Intreating for his liberty, he obtaineth some favour.

AND [a] king Zedekiah the son of Josiah reigned instead of [b] Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, [2] did hearken unto the words of the LORD, which he spake [3] by the prophet Jeremiah. Here see Jeremiah 21

3 And Zedekiah the king sent [p] Jehucal the son of [q] Shelemiah and [r] Zephaniah the son of [s] Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us. Here see Jeremiah 34

4 Now Jeremiah [t] came in and went out among the people: [u] for they had not put him into prison.

5 Then [x] Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them [6] they departed from Jerusalem. Parallel captive come Jews. Jer 52:29.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, [a] that sent you unto me to enquire of me; Behold, [b] Pharaoh's army, which is come forth to help you, [b] shall return to Egypt into their own land.

8 And [c] the Chaldeans shall come again, and [c] fight against this city, and [c] take it, and [d] burn it with fire.

9 Thus saith the LORD; Deceive not your [2] selves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 [e] For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [4] wounded men among them, *yet* should they rise up every man in his tent, and [g] burn this city with fire.

11 ¶ And it came to pass, that [k] when the army of the Chaldeans was [5] broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, [6] to separate himself thence [m] in the midst of the people.

13 And when he was [o] in the gate of Benjamin, a captain of the ward [n] was there, whose name *was* Irijah, the son of [t] Shelemiah, the son of [t] Hananiah: and he took Jeremiah the prophet, saying, "Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* [v] false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to [x] the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and [c] put him in prison in [d] the house of [16] Jonathan the scribe: for they had made that the prison.

[a] ver. 3. ch. 21. 2.
[b] Ezek. 29. 2. Cp. ver. 19. ch. 46. 27. Lam. 4. 17.
[c] ch. 34. 22.
[d] ver. 8. ch. 21. 10.
[2] Heb. *souls.* Esth. 9. 31.
[3] Heb. *as they.*
[4] Cp. ch. 21. 4, 5.
[4] Heb. *thrust through.* ch. 51. 4. Lam. 4. 9.
[5] 2 Kin. 24. 17. 2 Chr. 36. 10.
[6] ver. 8. ch. 21. 10.
[h] ch. 22. 24.
[i] Cp. Ezek. 17. 13.
[k] ver. 5.
[5] Heb. *made to ascend.* ver. 5. ch. 34. 21.
[l] 2 Chr. 36. 12, 14.
[m] ch. 1. 1 & 32. 8.
[6] Or, *to slip away from thence in the midst of the people.*
[7] Heb. *by the hand of the prophet.* ch. 50. 1.
[x] 1 Kin. 16. 12.
[y] ver. 4. ch. 39. 14 & 40. 5, 6.
[o] ch. 38. 7. Zech. 14. 10. Cp. Neh. 8. 16.
[p] ch. 38. 1.
[q] Cp. ch. 36. 14, 26.
[r] 2 Kin. 25. 18.
[s] ch. 35. 4.
[t] ch. 28. 1.
[u] ch. 21. 9 & 38. 19. Is. 8. 12.
[x] Num. 27. 17.
[y] Cp. ch. 32. 2 & 33. 1.
[8] Heb. *falsehood, or, a lie.*
[z] 2 Chr. 36. 13. Ezek. 17. 15.
[a] ch. 38. 1.
[b] ch. 34. 21.
[c] Cp. Heb. 11. 36.
[d] ver. 20.

HISTORICAL BACKGROUND (Cont).

ing Tyre; but His body of troops could not be spared from its uncompleted task. Nebuchadnezzar deemed it necessary to come in person with a large army 2 Kgs 24:1. from Babylon and sit down in full strength before Jerusalem. But Judah was not his only or his principal enemy. Moab, Ammon, Philistia, Edom were all more or less hostile. At a certain point in his advance he came to a crossroad which led to Ramah on the one hand and Jerusalem on the other. Here he had recourse to divination which directed him on to Jerusalem (Ezek 21:20-22). Judah was ravaged far and wide. All the strongholds fell except Lachish and Azekah

Jer 24:7. Nebuchadnezzar personally directed the siege of Jerusalem. Mounds were raised against the walls especially to the north, movable towers were brought up, the city was assailed with battering-rams and engines of various kinds, slingers and archers drew nearer and nearer, resistance seemed hopeless when the hopes of the defenders were raised by the news that Egypt was on the march. The siege was raised and Nebuchadnezzar marched south to meet this new menace. Jer. 37:5

7 In vain will be all their intrigues and plans. Ps 127. Zedekiah's infidelity to God and man Jer. 34. Ezek. 19. would be punished.

8 This endorsed an earlier message of similar import given when Nebuchadnezzar had made his initial attack. Jer. 21:4-6.

JEREMIAH FLEES THE CITY. Vv11-15.

He acts as Christ exhorted his followers to act. Matt 24:14-15.

9 To Anathoth. Jer 1:1.

10 RV: "To receive his portion" In Jerusalem he was shut off from his patrimony. But he also probably had in mind the putting into effect of his own advice. Jer. 21:9.

11 Word: Supervision. Probably guarding the gate.

12 Yahdoth see

13 Yah is Recompense

14 Probably the false prophet Ch. 28:1.

15 The Sanhedrin.

16 Gift of Yahweh

17 Probably the royal scribe or Secretary of State.

18 "It was the custom for the governor or provost of a town to set aside a section of their house as a prison and to appoint one of their dependents as jailor" - J. Chardin (see Blayney).

THE KING, LIKE PILA... He sinks into ... Perhaps his fluc... more than exp...

THE KING SEEKS AN AUDIENCE WITH THE PROPHET Vv16-17. en...

19 Bayith bowr = House of the pit or well, or ditch. Ep 38:6. Probably a deep pit sunk like a well in the middle court around which houses built. In the sides were scooped out niches in which to sleep. The cell of the pit. The same word is frequently used for the grave Ep 14:15. In this damp miserable prison the prophet remained until the Babylonians returned. V.19

20. The Babylonians having returned and the weak foolish King's hopes having been destroyed V.19. Thus the haughty King was forced to humble himself before the prophet.

21. An indication of his weakness. He dared not run the risk of offending his counsellors intoxicated with the false hopes of a speedy deliverance.

22. This bold uncompromising answer was not likely to commend itself to the King or advance Jeremiah in favour. But he had the courage of faith.

JEREMIAH SEEKS THE KING'S AID 18-21.

23. His offence was that he had proclaimed the truth. Cp. Mic. 2:11.

24. His sufferings had not broken his spirit.

25. In the King's house Ch. 32:2. He would not let him go free completely because he was incensed with his message. Ch. 32:3.

26. This order was reversed at the intervention of the prince Ch. 38:9.

THE KING, LIKE PILATE, DELIVERS JEREMIAH INTO THE HANDS OF HIS ENEMIES V.5.

He sinks into the grave but is raised again therefrom. V.6-7.
Perhaps his thoughts, as he was buried into the pit, though unexpressed in this chapter, were those expressed in PSA 69:13-19

THE KING SEEKS AN AUDIENCE WITH THE PROPHET VV 16-17.

Jeremiah is cast into a dungeon.

16 ¶ When Jeremiah was entered into [b] the dungeon, and into the [3] cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him [2] secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, [c] thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 'Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: [4] let my supplication, I pray thee, be accepted before thee; [l] that thou cause me not to return to [m] the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah [n] into the court of the prison, and that they should give him daily [o] a piece of bread out of the bakers' street, [p] until all the bread in the city were spent. Thus Jeremiah remained [n] in the court of the prison.

[a] ver. 17, 18. ch. 21. 9.
[b] ch. 38. 6, 7, 9, &c. & 41. 7, 9. Is. 24. 22. Lam. 3. 53.
[3] Or, *cells*.
[c] ch. 38. 16.
[d] ch. 21. 10 & 32. 3.
[e] ch. 21. 7.
[f] ch. 34. 22.
[g] ch. 26. 11.
[h] ch. 6. 24.
[i] Cp. ver. 7, 8.
[2] Heb. *peace*. ch. 33. 9.
[k] Cp. ver. 24-27. ch. 37. 17.
[4] Heb. *let my supplication fall*. ch. 36. 7.
[l] ch. 38. 26.
[m] ver. 15.
[n] ch. 37. 16.
[o] Or, *of the flour*. ch. 36. 26.
[p] ver. 13, 28. ch. 32. 2.
[q] ch. 32. 2.
[r] Gen. 37. 24. Cp. Zech. 9. 11.
[s] 1 Sam. 2. 36.
[t] Cp. Ps. 69. 14. ver. 8, 10-12. ch. 39. 16.
[u] ch. 38. 9 & 52. 6. Lam. 2. 20. Ezek. 4. 10, 16. Cp. Is. 3. 1.
[v] Cp. Acts 8. 27.
[w] ch. 29. 2. Cp. Is. 56. 3-5.
[x] ch. 37. 13.
[y] ch. 37. 3.
[z] ch. 21. 1. Cp. 1 Chr. 9. 12.
[5] Heb. *he will die*.
[a] Ex. 16. 29.
[b] ch. 37. 21. Lam. 1. 11.
[c] ch. 21. 8.

2 Thus saith the LORD, [a] He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: [a] but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, [d] This city shall surely be given into the hand of the king of Babylon's army, [f] which shall take it.

4 Therefore the princes said unto the king, We beseech thee, [g] let this man be put to death: for thus [h] he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [3] welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for [k] the king *is* not he *that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into [m] the dungeon of Malchiah the son of Hammelech, that *was* [o] in the court of the prison: and they let down Jeremiah with cords. And [q] in the dungeon *there was* no water, but mire: so Jeremiah [s] sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of [v] the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting [x] in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and [c] he is like to die for hunger [c] in the place where he is: for [@] there is no more bread in the city.

ACCUSED OF SEDITION: FLUNG INTO DUNGEON. VV 4-6.

10 A similar accusation levelled against Christ. John 11:47-48.

11 This was a despicable shameful lie. The life of Jeremiah had been dedicated to the welfare of the people.

12 Blayney: "For the king can carry no point in competition with you." RSV: "King can do nothing against you."
Weakly the King, like Pilate, washes his hands of the matter. He had once rescued Jeremiah out of their hands & taken him under the royal protection – but their power was too great for him to oppose.

13 See Note Ch. 36:26. Malchiah would only be in his teens, but was dominated by evil influence of the faction. Name sig. Yahweh is King. These sons of the King earned their fate. Cp. Ch. 39:6.

14 A symbol of the grave. Zech. 9:11. Figuratively Jeremiah dies. Cp. LAM 3:53.

15 The dungeon was open to the rain causing the bottom to be miry. See PSA 69:2, 14 where such experiences foreshadow those of Christ. Jeremiah would have a fellowship with the sufferings of Messiah. Phil 3:10.

16 So did the King figuratively. V. 22.

RESCUED BY EBED-MELECH VV 7-13 Cp. Ch. 39:15-18.

The despised Ethiopian demonstrates that he is whiter in character – despite his black skin – than the Jews.

17 Bondservant of the King.

18 In his capacity of Judge.

19 The city reaching its last extremity. Death, famine, pestilence awaiting it. V. 2

He must have been a humane and noble-spirited man to have thus raised his voice against the powerful faction.

THE KING, LIKE PILATE, WASHES HIS HANDS OF THE MATTER. V.19.

20 The Babylonians having returned and the weak foolish King's hopes having been destroyed V.19. Thus the haughty King was forced to humble himself before the prophet.

21 An indication of his weakness. He dare not run the risk of offending his courtiers by succumbing with the false hopes of a speedy deliverance.

22 This bold uncompromising answer was not likely to commend itself to the King or advance Jeremiah in favor. But he had the courage of faith.

JEREMIAH SEEKS THE KING'S AID. 18-21.

23 His offence was that he had proclaimed the truth. Cp. Mic. 2:11.

24 His suffering had not broken his spirit.

25 In the King's house. Ch. 32:2 He would not let him go free completely because he was incensed with his message. Ch. 32:3.

26 This order was later reversed at the instigation of the princes. Ch. 38:9.

CHAPTER 38.

from Ch. 37

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech getteth him some enlargement. 17 He counselleth submission. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and [a] Jucal the son of Shelemiah, and [b] Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

CHAPTER 38

977

A FINAL MESSAGE: SAFETY LIES IN FLIGHT 1-3

1 Jeremiah was shut up in the court of the prison in the King's house. Ch. 32:2. 33:1.
2 Judged by Yahweh.
3 A Gift.
4 Yah is my greatness.
5 Powerful. Cp Ch. 37:3.
6 Repaid by Yahweh
7 Freedom. Cp Ch. 21:1.
8 Yahweh is King.
This powerful faction bitterly opposed to the Prophet combined to stop his outspoken words.

THE PROPHET AND THE KING BOTH SINK INTO THE MIRE - ONE LITERALLY V.6. THE OTHER FIGURATIVELY. V.22.

Sequel to Ebed-melech's courageous intercession. Ch. 39:15-18.

Jeremiah's advice

10 Then the king commanded [b] Ebed-melech the Ethiopian, saying, Take from hence thirty men [2] with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So [b] Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast [g] clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And [b] Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine [k] armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah [m] with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

ZEDEKIAH'S FINAL INTERVIEW WITH JEREMIAH 14-16

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [3] third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware [t] secretly unto Jeremiah, saying, [u] As the LORD liveth, [v] that made us this soul, I will not put thee to death, neither will I give thee into the hand of [w] these men that seek thy life.

SECOND ADVICE: CAPITULATE Vv 17-18.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly [a] go forth [b] unto the king of Babylon's princes, then [c] thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

"THE END HAS COME" EZEK. 7:2.

18 But [a] if thou wilt not go forth [c] to the king of Babylon's princes, then [d] shall this city be given into the hand of the Chaldeans, [d] and they shall burn it with fire, and [e] thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews [f] that are fallen to the Chaldeans, lest they deliver me into their hand, and they [h] mock me.

20 But Jeremiah said, They shall not deliver *thee*. [i] Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so [l] it shall be well unto thee, and thy soul shall live.

SAFETY LAYS IN OBEDIENCE 20-23.

21 But if thou refuse [n] to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, [4] Thy friends [o] have set thee on, and [p] have prevailed against thee: thy feet [q] are sunk in the mire, *and* [r] they are turned away back.

23 So they shall bring out all thy wives and [s] thy children to the Chaldeans: and [t] thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and [5] [t] thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But [x] if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, [d] I presented my supplica-

29 Thus submitting to Yahweh's decree Jer. 27:6. If he went forth.

"I FEAR THE JEWS" 19

30 He feared them, not Yahweh. Apparently numbers had deserted and Zedekiah feared he might be given into their hands for persecution. They doubtless blamed him for the disaster on the city and thy soul shall live.

JEREMIAH SWORN TO SECRECY 24-26.

31 Jeremiah describes what would happen. The harem, or concubines would be delivered into the hands of the Chaldean princes blaming the King for the disaster so that it would not be those who deserted v.19 but those who remained loyal who would turn on him.

32 Urged on by friends and allies (such as Egypt) who finally left him in the lurch.

Women of the first rank. Disaster would involve those most dear to him.

---

[a] ver. 2, 21. ch. 27. 12. 2 Kin. 24. 12.
[b] ver. 7, 8. ch. 39. 16.
[c] ver. 17, 22. ch. 39. 3.
[d] ver. 23. ch. 21. 10.
[2] Heb. *in thine hand.*
[e] ver. 11. ch. 43. 9. 2 Sam. 18. 2. Cp. ch. 39. 11 & 41. 9.
[f] ver. 23. ch. 32. 4.
[g] ch. 37. 13.
[h] Josh. 9. 5. 1 Sam. 31. 4.
[i] Cp. ch. 34. 4, 5.
[k] Ezek. 13. 18.
[l] ch. 40. 9.
[m] ver. 6.
[3] Or, *principal.* Cp. Prov. 22. 20.
[4] Heb. *Men of thy peace.* Obad. 7.
[n] ch. 43. 2. 1 Kin. 22. 25.
[o] Obad. 7.
[p] Job 38. 6.
[q] Ps. 35. 4. Is. 42. 17.
[r] ch. 39. 6 & 41. 10 & 43. 6. Cp. ch. 44. 7.
[s] ch. 37. 17.
[5] Heb. *thou shalt burn, &c.*
[t] ch. 21. 10.
[u] Ruth 3. 13.
[v] Is. 57. 16.
[w] ver. 1, 4.
[x] ver. 5.
[a] ver. 2, 21. ch. 27. 12. 2 Kin. 24. 12.
[b] ver. 18, 22. ch. 39. 3.
[c] Cp. ch. 34. 4, 5.
[d] ch. 36. 7.

---

1 Nebuchadnezzar was then absent from Jerusalem. Ch. 39:5-6.

2 The safety of the city and people depended upon the King's compliance to Yahweh's instruction.

THE FLIGHT.

It was night and under cover of darkness Zedekiah and his little army hurried in the opposite direction. By the rocky ravine of the Kedron they fled as far as the plains of Jericho, hoping to cross the Jordan and elude their pursuers — in vain.

978 fare rather than that of the city. He cannot bear the thought of being ridiculed though Jerusalem be given over to flames and its inhabitants exposed to every outrage.

The siege had lasted 1 year 5 mths 27 days. It was early July and the wheat harvest ought have been near. But provisions had long since began to fail. Still there was no thought of surrender. Zedekiah stayed within the walls from very weakness of mind; the princes because they would rather starve than surrender. Sights of horror were enacted in the homes Lam. 2:20, 4:10. The famished warriors could no longer defend the one weak point in their fortifications. With a wild shout, the besiegers poured through a breach in the northern wall.

"IN THE PLAINS"

The scene of ... becomes the ... grace. See Note

THE MATTER IS NOT DISCOVERED. Vv.27-

34. He told them the Truth and nothing but the Truth - but not the whole Truth.

35. A message of encouragement came to him for Ebed-melech. Ch. 39:15-

CHAPTER 39

THE CITY TAKEN

Jer. 52:1-7. 2 Chron. 36:11-21. 2 Kgs. 25:1-7.

SUMMARY OF SIEGE

1 Called Tebeth ... 16 answering to ... uary. On 10th day ... month the army ... Jer. 52:4.

2. See historical background. p. 976.

3 Thammuz = July. ... siege had lasted ... mths. See "The End has Come" p. 978.

4 Jerusalem stood ... two hills Zion to ... Acra to Nth. with ... Valley between ... 1:10. The middle ... was evidently a ... of communication ... between the two ... The Chaldeans ... themselves master ... this thus dominating the city.

5 A breach was ... In the city, the ... ished soldiers be... unable to defend ... Ch. 52:6.

6 Prince of Fire ... The Chaldeans ... stripped fire. This ... have been a title ... used by Nebuzaradan ... In addition to ... of Rab-talbachrim ... linking the relics ... of Babylon with ... civil duties.

7 Sword of Nebo...

8 Plural of Akkad... Sarsach = King...

9 RSV links with ... Chim as "the Ri... Chief of the Cham...

10 RSV = The Rab... Chief of the Mag...

11 With full display ... pomp and power ...

tion before the king, that [a] he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So [3] they left off speaking with him; for the matter was not perceived.

28 [f] So Jeremiah abode [g] in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAPTER 39.

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city destroyed, 9 the people taken captive. 11 Nebuchadrezzar's charge concerning Jeremiah. 15 God's promise to Ebed-melech.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And [m] all the princes of the king of Babylon came in, and [n] sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, [o] Rab-saris, Nergal-sharezer, [p] Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* [q] when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to [b] Riblah in the land of Hamath, where [b] he [2] gave judgment upon him.

6 Then the king of Babylon slew [c] the sons of Zedekiah in Riblah before his eyes: [d] also the king of Babylon slew all the nobles of Judah.

7 Moreover he [e] put out Zedekiah's eyes, and bound him [t] with chains, to carry him to Babylon.

8 ¶ And [h] the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the [3] captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and [i] those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left [i] of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields [7] at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah [s] to Nebuzar-adan the captain of the guard, saying,

12 Take him, and [s] look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, [r] Rab-saris, and Nergal-sharezer, [4] Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and [t] took Jeremiah out of the court of the prison, and [u] committed him unto [v] Gedaliah the son of [v] Ahikam the son of Shaphan, that he should carry him home: so he dwelt [x] among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, [t] while he was [u] shut up in the court of the prison, saying,

[a] ch. 37. 20.
[b] Ezek. 17. 15.
[2] Heb. *spake with him judgments.* ch. 4. 12.
[c] ch. 38. 23.
[d] ch. 52. 10.
[3] Heb. *they were silent from him.* Cp. 1 Sam. 7. 8.
[e] Ezek. 12. 13 compared with ch. 32. 4.
[t] Heb. *with two brazen chains,* or, *fetters.* Judg. 16. 21
[f] ch. 37. 21.
[g] ch. 32. 2.
[h] ch. 21. 10 & 38. 18, 23.
[3] Or, *chief marshal.*
[4] Heb. *chief of the executioners,* or, *slaughtermen:* and so ver. 10, 11.
[i] ch. 37. 13.
[7] Heb. *in that day,* ver. 16, 17.
[m] ch. 38. 17.
[n] Heb. *by the hand of.* ch. 38. 10.
[o] Cp. ch. 1. 15.
[p] ver. 13. Dan. 1. 3.
[q] Heb. *set thine eyes upon him.* ch. 24. 6.
[r] ver. 13. Mat. 2. 1.
[s] To ver. 10, 2 Kin. 25. 4 12.
[t] Dan. 1. 3.
[u] Mat. 2. 1.
[v] ch. 38. 28.
[x] ch. 40. 5. Cp. ch. 40. 1-4.
[y] 2 Kin. 25. 22.
[z] 2 Kin. 22. 12.
[a] ch. 37. 12.
[b] ch. 36. 5.
[c] 2 Kin. 23. 33.

Other principal men likewise were taken to Riblah and executed. Jer. 52. 24-27.

979

"IN THE PLAINS OF JERICHO" V.S.
The scene of Israel's first victory becomes the scene of its final disgrace. See Note. 2 Kings 25:5.

"IN THE LAND OF HAMATH" V.S.
The scene of David's greatest victory. 2 Sam. 8 witnesses the last King ignominiously dragged before the haughty pagan to have his eyes put out because of treachery. Yet Nebuchadrezzar was King to Jeremiah. Jer. 40:2-5. Rom. 13.1-4.

THE MATTER IS NOT DISCOVERED. Vv 27-28

34. He told them the truth and nothing but the truth - but not the whole truth.

35. A message of encouragement came to him for Ebed-melech. Ch. 39:15

= CHAPTER 39 =

THE CITY TAKEN

See 52:1-7. 2 Chron. 36: 11-21. 2 Kgs. 25:1-7.

SUMMARY OF SIEGE

1 Called Tebeth Est. 2: 16 answering to January. On 10th day of month the army came See 52:4.

2. See historical background p. 976

3 Thammuz = July. The siege had lasted 18 mths. See "The End has Come" p 978

4 Jerusalem stood on two hills Zion to Sth, Acra to Nth. with deep valley between Cp. 1:10. The Middle Gate was evidently a means of communication between the two parts The Chaldeans made themselves masters of this thus dominating the city.

5 A breach was made in the city, the famished soldiers being unable to defend it Ch. 52:6.

6 Prince of Fire - Smith. The Chaldeans worshipped fire. This could have been a title assumed by Nebuzaradan in addition to that of Rab-tabbachim, linking the religion of Babylon with his civil duties.

7 Sword of Nebo - Smith.

8 Plural of Akkadian Sarsack = King's son. Cp

9 RSV links with Sarsechim as "the Rab-Saris Chief of the Chamberlains

10 RSV = The Rab-mag. = Chief of the Magi.

11 With full display of pomp and power V. 4 the

"I FEAR THE JEWS"

30 He feared them not Yahweh. Apparently numbers had deserted and Zedekiah feared he might be given into their hands for persecution. They doubtless blamed him for the disaster on the city.

SAFETY LAYS IN OBEDIENCE 20:13

31 Jeremiah devoted what would happen. The harem, or concubine would be delivered into the hands of the Chaldean princes blaming the King for the disaster so that it would not be those who deserted Yahweh but those who remained loyal who would turn on him.

32. Urged on by friends and allies (such as Egypt) who finally left him in the lurch.

33 Women of the first rank. Disaster would involve those most dear to him.

JEREMIAH SWORN TO SECRECY 21:2

29 Thus submitting to Yahweh's decree Jer. 27:12.
If he went forth

He cannot bear the ... Jerusalem be given over ... to every outrage ... 27 days It was only ... have been near ... to fall Still those ... stayed within ... and the princes ... surrender Sight ... Lam. 2:20. 4:10. The ... defend the one with ... out the besiegers ... all.

his purpose was the way of the plain or Arabah. This could have been the Valley David traversed when he fled the city from Absalom after he had ascended Olivet

16 About 16-17 miles sig. Fertility. About 35 Nth. of Baalbek. From this point Nebuchadrezzar could superintend the sieges of Jerusalem and Tyre that were being conducted at the same time.

18 They had been favoured in persecuting the prophet. Cp Jer. 36:26. 37:16

19 His eyes had been blinded & the folly of his sons thus. v. 7.

DESTRUCTION OF JERUSALEM

Vv 8-10. (2 Kgs 25. 2 Chr. 36: Jer 52:13.

20 Chief whom Nebo favors - Smith. See Note 6.

21 Rab-tabbachim. Chief of the Slaughtermen.

22 Nebuchadrezzar did not ruthlessly destroy Judah as he may have done. He treated the nation with considerateness and leniency. Perhaps this was due to the influence of Daniel

NEBUCHADREZZAR'S KINDNESS TO JEREMIAH. Vv 11-14

Jeremiah's repute had reached the ears of Nebuchadrezzar. He is taken from prison on v. 14 to Ramah Ch. 40:1 and released. The words of the Captain of the Guard Ch. 40:2-4 show that Yahweh was honored by the Babylonians. Dan 2:47-49

23 See Note 6.

24 Sig. Nebo saves me. Blayney identifies him with Sarsechim v. 3. Perhaps the latter was a general term for the King's Sons, and the former the foremost prince among them Jeremiah thus honored.

25 Yahweh is Great. See Note p. 527. See Note Ch 40:1

26 A Brother has arisen

27 Prudent, shy.

ASSURANCE FOR EBED-MELECH Vv 15-18.

Connect with Ch. 38:7-13

FLIGHT, CAPTURE & PUNISHMENT OF ZEDEKIAH Vv 4-7

12 He had betrayed his word with the grossest perjury. Ezek 17:11-21 and in view of his resistance Knew he could expect no mercy.

13. Under cover of night the King now deserted his people leaving them to mercy Babylonians.

14. The defences of Hezekiah Is. 22:11.

15 There were two roads to Jericho, one over the mount of Olives - the easiest for

See Above

18A Fighting extended to the very Temple itself 2 Chron. 36:17. Cp Ezekiel's vision of the slaughter Ezek. 9:1-11.

JEREMIAH'S FRIEND – GEDALIAH – GIVEN THE POSITION OF AUTHORITY IN THE LAND. CH.40.

Jeremiah doubtless passed at first for one of the dependents of the palace, and was taken with Ebed-melech and the rest to Ramah Ch.40:1. – a conspicuous hill town, 5 miles north Jerusalem now the meeting place of bands of exiles from all quarters. It was there that Jeremiah had seen in vision the weeping Rachel. Jer. 31:15 distraught because of her captive children. and now in sober reality he saw and heard in bitter grief the last representatives of Israel taken into banishment. It is a dreary, lonesome, situation. Not far off to the south west was the still more strikingly situated hill-

Jeremiah is set free,

JEREMIAH 40. *and goeth to Gedaliah.*

16 Go and speak to [a] Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, [c] I will bring my words upon this city for evil, and not [d] for good; and they shall be *accomplished* in that day before thee.

Evidently the princes were threatening to destroy him. Yahweh promises him protection

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men [h] of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but [k] thy life shall be for a prey unto thee: [l] because thou hast put thy trust in me, saith the LORD.

[a] ch. 38. 7.
[b] Gen. 20. 15.
[c] Dan. 9. 12.
[d] ch. 14. 11.
[e] ch. 50. 5.
[f] ch. 39. 14.
[g] ver. 7, 11. ch. 41. 2. 2 Kin. 25. 22.
[h] ch. 22. 25.
[i] ch. 37. 12.
[k] ch. 21. 9.
[l] 1 Chr. 5. 20. Ps. 25. 2 & 37. 40.

CHAPTER 40.

JEREMIAH IS RELEASED. 1-6.

This word is not disclosed until Ch.42:7. So that the intermediate verses represent a long parenthesis

[1] Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 13 Johanan revealeth Ishmael's conspiracy.

THE word that came to Jeremiah from the LORD, (a) after that Nebuzar-adan the captain of the guard had let him go from (b) Ramah, when he had taken him being bound in [m] chains among all [n] that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

In Benjamin – about 5 miles north Jerusalem signifies High Place See Note Above

manacled with the other prisoners, Jeremiah had commenced the journey into captivity when instructions to release him came from Nebuchadnezzar Ch.39:11-12. Thus whilst his own people rejected his message the pagan King respected it. cf. Jer. 36:23 with Dan. 3:25

2 And the captain of the guard took Jeremiah, and [o] said unto him, [p] The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [q] because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from [r] the chains which [s] *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and [t] I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, [u] all the land *is* before thee: whither [v] it seemeth good and convenient for thee to go, thither go.

At Ramah he was ceremoniously released with words of commendation which indicted his hard-hearted fellow-citizens who had rejected the message.

What a reproach to the fallen Jews – to hear such a statement from the pagan commander. The shackles on their hands were a token that they were enslaved to sin and thus appropriately were on their way to Babylon.

[m] Or, *manacles.* ver. 4.
[n] Ps. 149. 8.
[o] ch. 28. 4.
[p] ch. 39. 10 & 52. 15. 2 Kin. 25. 12.
[q] ch. 50. 7. Cp. Deut. 29. 24.
[r] ver. 14, 15. ch. 41. 1-3, 6-16, 18.
[s] Cp. ch. 27. 9.
[t] ver. 23. 25. ch. 41. 11.
[u] ch. 44. 23. Dan. 9. 11.
[v] ch. 42. 1.
[w] ver. 2.
[x] Or, *are upon thine hand.*
[y] ch. 38. 20.
[z] Heb. *I will set mine eye upon thee.* ch. 39. 12.
[a] ver. 8, 13, 15. ch. 41. 6. Josh. 18. 26.
[b] Heb. *to stand before.* ch. 52. 12. Deut. 1. 38. Cp. ch. 44. 15.

5 Now while he was not yet gone back, [w] *he said,* Go back also to [x] Gedaliah the son of Ahikam the son of Shaphan, [y] whom the king of Babylon hath made governor over the cities of Judah, and dwell with him [z] among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him [a] victuals and a [b] reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to [c] Mizpah; and dwelt with him [d] among the people that were left in the land.

7 ¶ [e] Now when all the captains of the forces which were in the fields, *even* they and their men, heard that [f] the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and [g] of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to [h] Mizpah, even [i] Ishmael the son of Nethaniah, and [k] Johanan and Jonathan the sons of [l] Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and [m] Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and [n] it shall be well with you.

10 As for me, behold, I will dwell at [o] Mizpah, [p] to serve the Chaldeans, which will come

5 RSV following the Syr. = "If you remain" i.e. = you had best put yourself under the protection of Gedaliah.
6 The famine was sore. Jer 52:6.

[c] To ver. 9. 2 Kin. 25. 23.
[d] Cp. ch. 39. 14.
[e] Josh. 18. 25.
[f] Or, *manicles.* ver. 4.
[g] Ps. 149. 8.
[h] ch. 28. 4.
[i] ch. 39. 10 & 52. 15. 2 Kin. 25. 12.
[k] ch. 50. 7. Cp. Deut. 29. 24.
[l] ver. 14, 15. ch. 41. 1-3, 6-16, 18.
[m] Cp. ch. 35. 9.
[n] ver. 23. 25. ch. 41. 11.
[o] ch. 44. 23. Dan. 9. 11.
[p] ch. 42. 1.
[q] ver. 2.
[r] Or, *are upon thine hand.*
[s] ch. 38. 20.
[t] Heb. *I will set mine eye upon thee.* ch. 39. 12.
[u] ver. 8, 13, 15. ch. 41. 6. Josh. 18. 26.
[v] Heb. *to stand before.* ch. 52. 12. Deut. 1. 38. Cp. ch. 44. 15.

8 Sig. Watchtower. North of Jerusalem in Benjamin Josh.18:26. 1 Kgs 15:22. 2 Chr. 16:6. Neh. 3:7 not far from Anathoth. From Mizpeh the city and temple was visible. Here, possibly, in view of the beloved but ruined city Jeremiah wrote Lamentations Lam. 1:1.

9 Ahikam was in the confidence of Josiah 2 Kgs 22:12 and befriended Jeremiah Jer. 26:24 Shaphan his father also helped Josiah 2 Kgs 22:3. Now the prophet is befriended by Gedaliah. See Note p 537

GEDALIAH'S POLICY AND RULE Vs 7-12.

10 Judah's scattered forces re-assemble under Gedaliah perhaps to continue the struggle for independence. If so Gedaliah rejects their policy v.9

11 After the perjury of Zedekiah there was no further attempt by Babylon to establish a king. 2 Kgs. 17:15-19

12 Whom El hears. He proves a perfect marvel of craft and villainy, duping the unsuspecting and trusting Gedaliah. He was of the seed royal. 2 Kgs 25:25. and was probably jealous of Gedaliah feeling he should have

CONTINUITY OF HISTORY (Cont. from above)

Town of Mizpah selected as the residence of Gedaliah, the newly appointed Governor Ch.40:5. At Ramah Jeremiah was given the choice of Babylonish luxury or hardship in Israel Ch.40:4. He had already predicted the benefits of exile Ch.24:5. but he preferred to suffer with those who remained. There were Daniel and Ezekiel for the exiles, the poverty-stricken at home needed Jeremiah. Nebuchadrezzar gave hope for those that remained by providing for their organisation under Gemariah. The neighbouring nations had looked on with malicious pleasure at the calamities of Judah, and hoped to increase their territory at its expense Lam. 4:21,22. Ezek. 25, 26:1; 35. Obad. 10-16). The Governor had been carefully selected. (Jer. 40:9) His views were precisely

980 been appointed to the position of authority.

13 Sig Given of Yah.

those which Jeremiah had so long vainly inculcated. General confidence appears to have reposed in his upright character, and crowds of Jewish fugitives resorted to him from their temporary hiding places in foreign lands. Even the leaders of the Jewish guerilla bands condescended at his instigation to engage in husbandry. Nature did its best to efface the sad marks of invasion. The husbandmen (for the first time proprietors 39:10) gathered in much. Jer. 40:12.

14 Sig Gift of Yah
15 Sig The Gift of Yah
16 Sig. Bald.
17 Sig Yah has prevailed
18 Sig. Consolation
19 Sig. Gloomy.
20 Sig Distillation
Residence of Levites 9:16. and singers. Neh 12:28 apparently situated near Bethlehem 7:26.
21 Whom Yahweh
22 Sig. Oppression. History of Gilead. 3:14 Josh. 12:5.
23 Gedaliah's speech.
24 It was then some time. Ch.39
REFUGEES RESORT
GEDALIAH Vs 11-
His upright character inspires confidence in the Jews in surrounding countries.
25 The Divine blessing seemed to be with this remnant. Those who once had no land now found themselves to be landed proprietors. Jer. 39:10.
JEWISH GUERILLA
RESORT TO GEDALIAH
Johanan warns of Ishmael's Treachery
26 Sig In exultation
27 The vengeance of Yahweh and them for such as this Jer. 49:4
28 Gedaliah's nature could believe such treachery of a fellow Jew measured all men by Standard of his own integrity
29 He could not be urgency of the case, and urged that be permitted to slay the arch-enemy His suggestion was Gedaliah who had that none could base as Johanan resented Ishmael be.
30 Johanan reported that Ishmael had killed the lives of the remnant in the land as well as that of The cause it had threatened
31 Thus Gedaliah's feelings Geda... omitted the treachery developed. Had have sought the will of Yahweh as Jew could have through Jere...

14 Sig Gift of Yah or Grace
15 Sig The Gift of Yahweh.
16 Sig. Bald.
17 Sig Yah has prevailed.
18 Sig. Consolation.
19 Sig. Gloomy.
20 Sig Distillation. A residence of Levites 1 Chr. 9:16 and singers. Neh 12:28 apparently situated near Bethlehem Neh 7:26.
21 Whom Yahweh hears
22 Sig. Oppression. A territory of Gilead. Deut 3:14 Josh. 12:5;
23 Gedaliah's policy Speech.
24 It was then summer time Ch. 39:2.

MIZPAH (Watchtower) See Note 1 Kings 15:22.

SLAUGHTER OF GEDALIAH CH. 40:11-3.

This tragic incident which sealed the fate of those left in the land was commemorated by a fast Zech. 7:3 which was continued until the blessing of Yahweh at the return Zech. 8:19 which fasts and feasts foreshadow the conversion of the former to the latter at Messiah's return.

(October)

NOW it came to pass [a] in the seventh month, [b] that [c] Ishmael the son of Nethaniah the son of [d] Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to [e] Mizpah; and there [f] they did eat bread 3 together in Mizpah. Jer. 1:3

2 [b] Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, [n] whom the king of Babylon had made governor over the land. 4

3 Ishmael also slew all [b] the Jews that were with him, even with Gedaliah, at Mizpah, and [b] the Chaldeans that were found there, *and* the men of war. 5

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from [r] Shechem, from [s] Shiloh, and from [u] Samaria, *even* fourscore men, [v] having their beards shaven, and [z] their clothes rent, and [z] having cut themselves, [a] with [b] offerings [6] and incense in their hand, to bring *them* [c] to the house of the LORD. 9

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [3] weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, [d] *and cast them* into the midst of [e] the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have [f] treasures in the field, of wheat, and of barley, and of oil, and of honey. So he for-

[a] Zech. 8. 19 Cp. ch. 40. 10, 12 with 2 Kin. 25. 8. ch. 52. 12.
[b] 2 Kin. 25. 25.
[c] ch. 40. 6, 8.
[d] ch. 36. 12.
[e] ch. 38. 20.
[f] Num. 22. 1. 2 Sam. 8. 2.
[g] 1 Sam. 11. 1.
[h] Gen. 36. 8. Ps. 42. 9.
[i] ver. 5, 7. ch. 41. 9, 10. 2 Kin. 25. 22.
[k] Eccles. 2. 21.
[m] Cp. ch. 43. 5.
[n] ch. 40. 5.
[o] Cp. ch. 41. 1.
[p] ver. 8, 15, 16. ch. 41. 11, 13, 16.
[q] ver. 7. ch. 41. 11, 13, 16 & 42. 1, 8 & 43. 4, 5.
[r] Josh. 17. 7.
[s] Josh. 18. 1. ch. 12. 14 & 41. 10.
[u] Cp. ch. 49. 1-6. Zeph. 2. 9, 10.
[v] ch. 23. 13.
[z] ch. 48. 37. Deut. 14. 1. Is. 15. 2.
[a] ver. 8, 15, 16. ch. 41. 1-3, 6-16, 18.
[b] ch. 36. 24.
[3] Heb. *to strike thee in soul* ver. 15. Gen. 37. 21. Deut. 19. 6.
[4] Lev. 23. 34.
[5] Lev. 23. 37.
[6] Cp. 1 Sam. 1. 7 with 2 Kin. 25. 9.
[9] Heb. *in going and weeping.* 2 Sam. 3. 16. Ps. 126. 6.
[d] Cp. Ps. 74. 7 & 89. 39 & 118. 5.
[e] ver. 9. ch. 37. 16. 2 Kin. 10. 14.
[f] Cp. Judg. 6. 11.

unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 [g] Likewise when all the Jews that *were* in [h] Moab, and among the [i] Ammonites, and in [k] Edom, and that *were* in all the countries, heard that [k] the king of Babylon had [l] left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 [m] Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and [o] gathered wine and summer fruits very much.

13 ¶ Moreover [p] Johanan the son of Kareah, and [q] all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that [t] Baalis the king of [i] the Ammonites hath sent [v] Ishmael the son of Nethaniah [z] to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER 41.

1 Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites. 11 Johanan recovereth the captives.

REFUGEES RESORT TO GEDALIAH. VV11-12.

His upright character inspires confidence in the Jews in surrounding countries.
25 The Divine blessing seemed to be with this remnant. Those who once had nothing now found themselves to be landed proprietors. Jer. 39:10.

JEWISH GUERILLA BAND RESORT TO GEDALIAH 13-16

Johanan warns Him of Ishmael's Treachery

26 Sig In exultation Sfr.
27 The vengeance of Yahweh awaited them for such deeds as this Jer. 49:4-6. Zech. 14:
28 Gedaliah's trusting nature could not believe such treachery of a fellow Jew. He measured all on the standard of his own integrity
29 He could see the urgency of the matter, and urged that he be permitted to murder the arch-enemy. His suggestion shocked Gedaliah who thought that none could be so base as Johanan represented Ishmael to be.
30 Johanan realised that Ishmael threatened the lives of the remnant in the land as well as that of Gedaliah. The cause itself was threatened.
31 Thus governed by his feelings Gedaliah permitted the tragedy to be developed. He should have sought counsel of Yahweh as he doubtless could have done through Jeremiah.

981 He would prefer to be chieftain over a small band of Jews in Ammon than that! Cp V. 10. Meanwhile the revolt had to be kept secret at any cost.

10 ESCAPE VV 8-9

11 They thus purchased their lives, for food must still have been scarce Jer. 52:6

CHAPTER 41

ISHMAEL STRIKES!

MASSACRE AT MIZPEH 1-3.

The grossest act of base treachery is committed by Ishmael against the trusting Gedaliah.
1 On the 4th month the city had been breached Ch. 39:2. On the 5th month Jer. 52:12. had commenced its systematic destruction. Thus Gedaliah had only been established in his position, hence proclaimed his policy of appeasement Ch. 40:10.
2 See Note Jer 40:8.
3 This is an act of friendship Isa. 21:14 tantamount to a covenant. Ishmael's action was designed to take Gedaliah off his guard and to indicate that he concurred with his policy. Gedaliah had rejected all warnings. Ch. 40:13-16.
4 This was the reason for the attack. At the signal given by Ishmael when he arose, the conspirators likewise arose and commenced a systematic slaughter of all Jews present beginning with the governor. It was rebellion against Babylon.
5 This was a declaration of war. Ishmael had burned his boats behind him. There could be no peace with Babylon. The slaughter involved all sympathisers with Gedaliah's policy in Mizpeh. Yet for a time the assassins kept their crime secret outside those immediately affected.

SLAUGHTER OF PILGRIMS 4

6 Cities noted for past glories. At the first Abraham had received the promise Gen. 12:7. the tribes had assembled to hear recited the blessings and the curses of the law.
7 Signs of mourning and affliction. Lev 10:6. Jer. 16:6. Signifying feelings uncovered and revealed and deep hurt. Probably because of the calamity to the city and Temple.
8 Probably associated with the Feast Tabernacles – the normal rejoicing of which was turned into sorrow. Cp V. 1 with Lev. 23:34, 37.
9 To the site where it once stood. This began to be the practise soon after the return. Ezra 2:1-7.
10 Thus disguising himself as a supporter of Gedaliah and overwhelmed with the calamities on Israel. His motive seems rage against acceptance of any domination of Babylon. V. 2.

THE RETURN TO EGYPT. The escape of Ishmael placed Johanan in a predicament. Had he been able to deliver the arch-conspirator to the Chaldeans he may have been able to obtain a continuance of Nebuchadrezzar's favour. But appearances were against him. He had allowed a few bold men to subvert the existing organisation, to kill the representatives of Babylon, and to escape unpunished. Vengeance would assuredly be taken for this. They decided to make for Egypt and by-passing Mizpah pressed on to the place near Bethlehem where a caravansary had been set up by Chimham the son of Barzillai. 2 Sam. 19:37-38. Here a fresh council of war was held. It was no slight matter for them to return to the very land out of which they had been divinely guided. They approached Jeremiah as suppliants promising to cheerfully obey the commands of Yahweh. But in vain!

Johanan recovereth **JEREMIAH 42.** *the captives.*

12 In the centre of the town was a great cistern built by Asa to defend it and provide ample water. See Note 1 Kings 15:22. This became the tomb of the massacred pilgrims.

bare, and slew them not among their brethren.

9 Now [a] the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain [2 3] because of Gedaliah, *was it* [c] which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people [4] that *were* in Mizpah, [h] *even* the king's daughters, and all the people that remained in Mizpah, [i] whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to [k] the Ammonites.

11 ¶ But when [m] Johanan the son of Kareah, and [n] all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by [o] the great waters that *are* in [p] Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and [n] all the captains of the forces that *were* with him, then they were glad.

14 So [u] all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to [t] the Ammonites.

16 Then took [m] Johanan the son of Kareah, and [n] all the captains of the forces that *were* with him, [n] all the remnant of the people [v] whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty [b] men of war, and [b] the women, and the children, and the eunuchs, whom he had brought again from [d] Gibeon:

17 And they departed, and dwelt in [11] the habitation of [w] Chimham, which is by [s] Bethlehem, [g] to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [k] whom the king of Babylon made governor in the land.

[a] ver. 7. ch. 37. 16. [2] Kin. 20. 14.
[b] ch. 40. 7.
[2] Or, *near Gedaliah.*
[3] Heb. *by the hand,* or, *by the side of Gedaliah.* ch. 38. 10 & 40. 6.
[c] 1 Kin. 15. 22. 2 Chr. 16. 6.
[d] ver. 12. Josh. 9. 3.
[e] 2 Sam. 19. 37, 38.
[f] Gen. 35. 19.
[g] Cp. ch. 42. 14.
[h] ch. 38. 23 & 43. 6.
[i] ch. 40. 7.
[k] ch. 40. 5.
[l] ch. 40. 14.
[m] ch. 40. 8.
[n] ver. 13, 16. ch. 40. 13.
[o] ch. 40. 13.
[p] ch. 40. 8.
[q] ch. 43. 2.
[r] ver. 8. ch. 6. 13.
[s] Josh. 18. 14. 2 Sam. 2. 13.
[t] Or, *Let our supplication fall before thee.* ver. 9. ch. 36. 7.
[u] ver. 20. 1 Sam. 7. 8 & 12. 19.
[v] Is. 37. 4.
[w] Cp. Lev. 26. 22.
[x] ver. 10, 16.
[y] ver. 20. Ezra 8. 21.
[z] Num. 22. 18.
[a] 1 Sam. 3. 18. Acts 20. 20.

18 Geruth-Chimham Cp 2 Sam. 19:37-38.

19 Fear of Babylon not fear of Yahweh dictated their action.

CHAPTER 42.

1 Johanan desireth Jeremiah to enquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judea, 13 and destruction in Egypt. 19 He reproveth their hypocrisy, in requiring of the Lord that which they meant not.

THEN [c] all the captains of the forces, and [f] Johanan the son of Kareah, and [f] Jezaniah the son of [q] Hoshaiah, and all the people [r] from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, [t] Let, we beseech thee, our supplication be accepted before thee, and [t] pray for us unto the LORD thy God, *even* [n] for all this remnant; (for we are left *but* [z] a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us [z] the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [a] whatsoever thing the LORD shall answer you, I will declare *it* unto you; [b] I will keep nothing back from you.

CHAPTER 42.

DEPUTATION TO JEREMIAH VV1-6. "PRAY FOR US! WE WILL OBEY YAHWEH'S WORD!"

1 He was evidently beginning to assert himself more. Cf. 43:2.

2 The whole company approached the prophet.

ISHMAEL'S FLIGHT. V.10.

13 Including Jeremiah. The route at first by north to Gibeon, where they paused to replenish their water supply - for they had left in

JOHANAN AVENGES THE MASSACRE. VV11-14.

The terrible slaughter was discovered and news brought to Johanan. Immediately he and those chose and came up on them at the pool of Gibeon.

The sudden appearance of Johanan was a welcome sight to the captive Ishmael and his ten men. They had no hope against the forces now ranged against him. There was a small skirmish but Ishmael escaped with 8 men.

"Faced about" - Bloyney. The ruthless murders of Ishmael had put them in fear. So they had not opposed the intentions of Ishmael.

ISHMAEL'S ESCAPE V.15

Cp V.1. Two must have been slain.

RETREAT TO BETHLEHEM V.17

The escape of Ishmael had put Johanan in an awkward and dangerous position. Cp note above and V.

JEREMIAH CALLS UPON THE REMNANT TO OBEY THE LAW OF YAHWEH

Cp Vv 15-16, 19-20 with Deut. 17:16 "He shall not cause the people to return to Egypt"
Isa. 31:1. "Woe to them that go down to Egypt to help."

5 Then they said to Jeremiah, [a] The LORD be a true and [b] faithful witness between us, [c] if we do not even according to all things [e] for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [k] that it may be well with us, when we obey the voice of the LORD our God.

THE ANSWER AFTER 10 DAYS: REMAIN IN THE LAND. Vv 7-12

3 Ten days are spent in meditation before Yahweh and the answer came. But the delay tested the Jews. IRRITATION at the delay was growing Cp V. 20. They now only wanted one answer — to go into Egypt.

7 ¶ And it came to pass [l] after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he [m] Johanan the son of Kareah, and [o] all the captains of the forces which *were* with him, and all the people [r] from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me [s] to present your supplication before him;

10 If ye will still abide in this land, then [u] will I build you, and not pull *you* down, and I [u] will plant you, and not pluck *you* up: for [w] I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; [b] be not afraid of him, saith the LORD: [b] for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, [d] that he may have mercy upon you, and cause you to return to your own land.

WARNING IF THEY RETURN TO EGYPT. Vv 13-18

13 ¶ [f] But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but [h] we will go into the land of Egypt, where we shall see no war, nor [i] hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

They probably showed on their faces their disappointment at this message. As he saw their sullen obstinacy Jeremiah warned of the dire results of returning to that land, which Yahweh delivered them at such cost to Egypt.

4 Jeremiah was probably cognisant of their murmurings. Doubtless Baruch had apprised him of the discussions that had taken place. P Ch. 43:3.

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; [d] If ye wholly [f] set your faces to enter into Egypt, and [g] go to sojourn there;

16 Then it shall come to pass, *that* [h] the sword, [i] which ye feared, shall overtake you there in the land of Egypt, and [h] the famine, whereof ye were afraid, [2] shall follow close after you there in Egypt; and there ye shall die.

17 [3] So shall it be with all the men that [m] set their faces to go into Egypt to sojourn there; [p] they shall die [h] by the sword, [h] by the famine, and by the pestilence: and [q] none of them shall remain or escape from the evil that I will bring upon them.

The punishment threatened against David (2 Sam. 24:13) was now to be confirmed against his faithless seed.

18 For thus saith the LORD of hosts, the God of Israel; As [t] mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [z] ye shall be [z] an execration, and [z] an astonishment, and [a] a curse, and [a] a reproach; and ye shall see this place no more.

6 They had sought the assistance of Egypt and had not submitted to the yoke of Babylon Ezek. 17:11. Jer 27.

7 To those who would recognise the apostate nature of their action.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; [g] Go ye not into Egypt: know certainly that I have [c] admonished you this day.

JEREMIAH ACCUSES THEM OF HYPOCRISY. Vv 19-22

8 For it is the land of idolatry.

9 This forthright speech is a token of the tremendous courage of Jeremiah. Despite the desperate attitude of the people, their impatience of any opposition, and the violence of the times he does not hesitate to speak his mind freely and without restraint.

20 For [e] ye dissembled in your hearts, [e] when ye sent me unto the LORD your God, saying, [e] Pray for us unto the LORD our God; [g] and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* [k] for the which he hath sent me unto you.

NEBUCHADRESSAR THE "SERVANT" OF YAHWEH V.10. IS SENT TO WAGE WAR ON THE GODS OF EGYPT. V.12,13.
The foolish Jews turn from their Strength to these vain idols of the Gentiles. - CH.44.

22 Now therefore know certainly that [a] ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire [3] to go *and* to sojourn.

CHAPTER 43.

1 Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of [c] Hoshaiah, and [f] Johanan the son of Kareah, and all the [h] proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, [k] Go not into Egypt to sojourn there:

3 But [m] Baruch the son of Neriah [n] setteth thee on against us, [o] for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So [s] Johanan the son of Kareah, and [s] all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But [s] Johanan the son of Kareah, and [s] all the captains of the forces, took [u] all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* [x] men, and [x] women, and children, and [y] the king's daughters, and every person that [z] Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and [m] Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to [2b] Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in [b] Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in [c] the brickkiln, which *is* at the entry of Pharaoh's house in [b] Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, [d] my servant, and [g] will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, [i] he shall smite the land of Egypt, *and deliver* [l] such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And [p] I will kindle a fire in the houses of [q] the gods of Egypt; and he shall burn them, and [r] carry them away captives: and he shall [t] array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the [4] images of [5] Beth-shemesh, that *is* in the land of Egypt; and [q] the houses of the gods of the Egyptians shall he burn with fire.

CHAPTER 44.

1 Jeremiah expresseth the desolation of Judah for their idolatry. 11 He prophesieth their destruction. 15 The obstinacy of the Jews. 20 Jeremiah threateneth them for the same, 29 and for a sign prophesieth the destruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at

[a] ch. 24. 10. Ezek. 6. 11.
[2] Called *Hanes*, Is. 30. 4.
[b] ch. 2. 16.
[3] Or, *to go to sojourn.* ver. 15. ch. 44. 12, 14.
[c] 2 Sam. 22. 31.
[d] ch. 25. 9.
[e] ch. 42. 1.
[f] ch. 40. 8.
[g] Cp. ch. 1. 15.
[h] Ps. 86. 14 & 119. 51. Is. 13. 11. Mal. 3. 15.
[k] ch. 44. 13 & 46. 13.
[l] ch. 42. 19.
[m] ch. 15. 2.
[n] ver. 6. ch. 32. 12.
[o] ch. 38. 22.
[p] Cp. ch. 37. 23.
[q] ch. 17. 27.
[r] ver. 13. ch. 46. 25. Is. 19. 1. Ezek. 30. 13. Cp. Ex. 12. 12.
[t] ch. 48. 7.
[s] ver. 5. ch. 40. 13.
[u] Ps. 104. 2. Is. 49. 18 & 61. 10.
[4] Heb. *statues*, or, *standing images.*
[5] Or, *The house of the Sun.* Cp. Is. 19. 18. Ezek. 30. 17.
[x] ch. 40. 11, 12.
[y] ch. 44. 20.
[z] ch. 41. 10.
[2a] ch. 39. 10 & 40. 7.
[2b] ch. 2. 16.

= CHAPTER 43 =
THE CAPTAINS ANGRILY REJECT YAHWEH'S WARNING
Jeremiah's forthright denunciation of their hypocrisy, his scathing revelation of their real motives excited the angry rebuke of the people who retaliate by accusing the prophet of speaking falsely.
Whom Yahweh helps. Called also Jezaniah (Whom Yahweh hears) Ch.42:1
He is beginning to assert himself more and more and now takes the lead in opposing the prophet.
Sig. Whom Yahweh aids.
Perhaps Azariah was presuming on the meaning of his name forgetting that Yahweh hears and aids those who do his will.
Zedim = arrogant. from zyd to seethe, fig. to be insolent. Thus their stiffneck arrogance springs from their seething anger. See use of word Ps 119: 21, 51, 69, 78, 122. There used in contrast to those governed by the Word.
See Note Jer. 36. They evidently recalled the roll he publicly read and accused him of wanting justification of his words.
THE RETURN TO EGYPT. V. 7.
Jeremiah is forced to go. He could not protect them by his presence, he should at least share their fate.

EGYPT BRINGS I
The women o
in turning t
1 A city of Lower Egypt not far from Pelusium (A.C.)
2 Cp Ch.43:7.
3 Mopher (Targum) Memphis - a celebrated city of Middle Egypt and capital of the district
4 A district of Upper Egypt known as Thebais (Bochart) Thus the Jews were scattered over the principal parts of Egypt.
5 Indicative of extreme desolation. Cp V 6
6 A tender expression of affectionate entreaty. God commands!! Do it not! The father entreats "Oh do not this!" The merciful loving Kindness of Yahweh thus expressed
7 They disregarded the authority of God and were not moved by the entreaties of the Prophet.
8 Thus a kind and merciful Father was changed into an angry God - the hurt of Judah
9 It is to your own advantage to seek Him, serve Him, your country remember that it self-inflicted
10 In fulfilment of the warning Dt 28

JEREMIAH PREDICTS
NEBUCHADREZZAR'S
INVASION OF EGYPT
6 RSV: "In the pave... or in the pavement" See Note 2 Sam 21. In 1886 Flinders Petrie found this pavement. - "A great open-air platform of brickwork, a sort of mastaba such as is now seen outside all great houses and most small ones in this country." (memoir on Tanis, part II Egypt Exploration Fund, 1888 p. 50)
7 Which the Jews commenced to worship Cp Ch. 44
8 "Clothe himself" The conquest of Egypt will present no greater difficulty to him than a shepherd putting on his cloak. See Note on Ch 44 for details Cp Ezek. 29:19
RSV: "He shall clean the land of Egypt as a shepherd cleans his cloak of vermin."
9 RSV: Obelisks
10 RSV: Heliopolis On] about 10 m NNE East Cairo. Great Temple to the Sun.

= CHAPTER 44 =
LOOK AT ROLL STATE OF JEWS IN EGYPT
JEREMIAH CALLS UPON THEM TO CONSIDER THEIR WAYS
1-10.

EGYPT BRINGS IDOLATRY AND DISASTER.
The women of Judah take the fore in turning to idolatry. Cp. Amos 4:1.

The Jews' idolatry in Egypt threatened.

1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [a]Migdol, and at [b]Tahpanhes, and at [c]Noph, and in the country of [d]Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are [e] a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed [f] to provoke me to anger, in that they went [g] to burn incense, *and* to serve [h] other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit [i] I sent unto you all my servants the prophets, [i] rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 [j] But they hearkened not, [j] nor inclined their ear to turn from their wickedness, [k] to burn no incense unto other gods.

6 Wherefore [l] my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are [m] wasted *and* [n] desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil [o] against your souls, to cut off from you [p] man and woman, [q] child and suckling, [r] out of Judah, to [s] leave you none to remain;

8 In that ye [t] provoke me unto wrath with [u] the works of your hands, [v] burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be [w] a curse and [x] a reproach among all the nations of the earth?

9 Have ye forgotten the [y] wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of [z] their wives, and your own wickedness, and the wickedness of [a] your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not [b] humbled *even* unto this day, neither have they [c] feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, [d] I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have [e] set their faces to go into the land of Egypt to sojourn there, and [f] they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed [f] by the sword *and* by the famine: they shall die, [g] from the least even unto the greatest, [f] by the sword and by the famine: and [h] they shall be an execration, *and* an astonishment, and [i] a curse, and [i] a reproach.

13 [k] For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, [f] by the sword, [f] by the famine, and [f] by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall [l] escape or remain, that they should return into the land of Judah, to the which they [m] have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that [n] their wives had burned incense unto other gods, and all the women [o] that stood by, a great multitude, even all the people that dwelt in the

[a] ch. 46. 14. Ex. 14. 2.
[b] ch. 2. 16. Is. 19. 13.
[c] ver. 15. Is. 11. 11.
[d] 1 Kin. 11. 1 & 15. 13.
[e] ver. 6. [f] Heb. *contrite.* Ps. 51. 17.
[g] Prov. 28. 14.
[h] ver. 8. ch. 7. 18.
[i] ver. 5, 8. ch. 1. 16.
[j] ch. 19. 4. [k] ch. 32. 29. Ps. 34. 16.
[l] 2 Chr. 36. 15.
[m] ch. 42. 15.
[n] ch. 34. 14.
[o] ch. 14. 12 & 42. 16 & 46. 19.
[p] ch. 7. 20.
[q] ch. 6. 13.
[r] ch. 42. 18 & 46. 19.
[s] ch. 7. 34 & 22. 5.
[t] ver. 22. ch. 9. 11 & 25. 38.
[u] ver. 8.
[v] ch. 43. 11.
[w] Num. 16. 38.
[x] Cp. ch. 38. 23. 1 Sam. 15. 3.
[y] Lam. 2. 11.
[z] Heb. *out of the midst of Judah.* ch. 50. 8 & 51. 6.
[a] Ps. 79. 11.
[b] ch. 42. 17.
[c] ch. 7. 18.
[d] ch. 1. 16.
[e] ch. 1. 16.
[f] Heb. *lift up their soul.* ch. 22. 27.
[g] ver. 12. ch. 42. 18.
[h] ver. 9, 25.
[i] Heb. *wickednesses, or, punishments, &c.*

SINNING BRINGS SUFFERING IN EGYPT. V. 11-14.
The prophet warns that their idolatry must end in disaster.
12 By refusing to help He brings evil on Judah for it has no strength in itself
13 Their determination indicated that they saw in Egypt a greater defence than in Yahweh, and the famine showed they were prepared to embrace the things of Egypt.
14 The larger number, though some would escape. V. 14, 28.
15 The very things from which they fled would catch up with them. Cp. 42:16.
16 If they stop in Egypt they shall not escape but soon will be driven therefrom - but not to B.I. say to Britain! Cp. V. 28

THE JEWS REJECT THE COUNSEL OF JEREMIAH. 15-19
17 The women assert a baneful influence urging the men to idolatry - and they were easily capitulate.

PHAKOAH-HOPHRA v.30. (cp p.976). Known as Pharaoh Apries. According to ancient historians (Herodotus etc) the Egyptian subjects rebelling, he sent Amasis a general, to reduce them to their duty. But no sooner had Amasis begun to appeal to them than they fixed a helmet on his head, and proclaimed him King. Amasis accepted the title and confirmed the Egyptians in their revolt; and the greater part of the nation declaring for him Hophra was obliged to retire into Upper Egypt. The country thus weakened by intestine war, was attacked and easily overcome by Nebuchadrezzar whoon quitting it left Amasis his viceroy. Hophra then marched on Amasis but being defeated at Memphis, was taken prisoner

see below

JEREMIAH 44.

The destruction of Egypt foretold.

18 Those in Pathros evidently took the lead in repudiating Jeremiah's message.

19 Fulfilling the propheecy of Moses. Deut 31:29.

20 Thus being self-condemned and bringing themselves under the penalty of death. Deut. 17:2-5. 13:1-5

21 Melecheth - Queen St. The women had tired of the reforms of Jeremiah and desired to return to their former easy state. Jer. 7:18. They could not see any material advantage in serving Yahweh for they lacked faith.

22 The flesh being satisfied all was well. They would serve Yahweh if He satisfied the flesh.

23 Their forms of worship were similar to those enjoined by Yahweh. Exod. 9:23 Lev. 2:14. 23:16. Num. 15:10. but were offered to a false god. This was perversion and apostasy. 24 Their vows had been endorsed by the men, and as the law demanded (cp Num. 30:6-16) why should Jeremiah complain!

JEREMIAH'S REPLY. YOUR RELIGION IS THE CAUSE OF YOUR TROUBLES. 44:20-23.

25 They spake and acted as though Yahweh was ignorant of their actions, as though He were like the idols they worshipped dumb, deaf, inanimate. Jeremiah reminds them that the current troubles were due to the fact that He was cognisant of their actions

18 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 ¶ And this shall be a sign unto you, saith the LORD, that I will punish you in this place,

YAHWEH'S VOWS PROCLAIMED 24-28

26 They had lifted up their hands in confirmation of their vow

27 Yahweh's vow.

28 Cp Ezek 20:39. Ps. 50:16-17. Judah in Egypt relates to the Jews spiritual state. They are really in Egypt. Those who so will escape.

29 They were responsible Cp v.14.

30 Yahweh's true witnesses - even in Egypt

EGYPT WILL BE INVADED & JEWS PUN-

HOPHRA (Cont). carried to Sais and strangled in his own palace. 986

Nebuchadrezzar thus had an easy conquest of the land. Cp Ch. 43:12.

DEATH of JEREMIAH

Tradition says that he was stoned to death in Egypt by the Jews consequent upon delivering this forthright prophecy. Heb. 11:37.

EGYPTIAN INTERVENTION & BATTLE CARCHEMISH. - When Ashur-uballit had withdrawn from Nineveh to Harran to establish the Assyrian royal court there, he was supported by Egyptian troops, with whose aid he held the city for two years. The city ultimately fell. To bring adequate support Nechoh marched from Egypt & established himself in Carchemish 2 Kgs 23:29. 2 Chr. 35:20. From there, in company with Ashur-uballit Necho crossed the river to regain Harran but was unable to do so. (see Note 2 Chr. 35:20). The Euphrates now became the Egyptian - Babylonian border and the aged Nabopolassar was unable to dislodge his enemy. Finally under the Crown-prince Nebuchadrezzar the decisive battle took place.

that ye may know that my words [a] shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and [c] into the hand of them that seek his life; as I gave [d] Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAPTER 45.

1 Baruch being dismayed, 4 Jeremiah instructeth and comforteth him.

THE word that Jeremiah the prophet spake unto [i] Baruch the son of Neriah, [k] when he had written these words in a book at the mouth of Jeremiah, [m] in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; [q] I fainted in my sighing, and [r] I find no rest.

4 ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, [t] *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And [x] seekest thou great things for thyself? seek *them* not: for, behold, [z] I will bring evil upon all flesh, saith the LORD: but [c] thy life will I give unto thee for a prey in all places whither thou goest.

CHAPTER 46.

1 Jeremiah prophesieth the overthrow of Pharaoh's army, 13 and the conquest of Egypt by Nebuchadrezzar. 27 He comforteth Jacob.

THE word of the LORD which came to Jeremiah the prophet [h] against the Gentiles;

2 Against Egypt, against the army of [i] Pharaoh-necho king of Egypt, which was by the river [j] Euphrates in [k] Carchemish, which Nebuchadrezzar king of Babylon smote [l] in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [n] Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are [o] beaten down, and are [p] fled apace, and look not back: [q] for fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; [r] they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this [s] *that* cometh up as [t] a flood, whose waters are moved as the rivers?

8 Egypt [u] riseth up like [v] a flood, and *his* waters [w] are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; [x] the Ethiopians and [y] the Libyans, that handle the shield; and [z] the Lydians, [a] that handle *and* bend the bow.

10 [b] For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and [c] the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts [d] hath a sacrifice [e] in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, [f] O virgin, the daughter of Egypt: in vain shalt thou

[a] Prov. 19. 21.
[b] 2 Chr. 35. 20.
[c] ch. 25. 1 & 36. 1 & 45. 1.
[d] ch. 46. 13, 25. Ezek. 29. 2, 3 & 30. 21-24. Cp. ch. 37. 5.
[e] ch. 46. 26.
[f] ver. 14. Cp. ch. 51. 11, 12. Nahum 2. 1.
[g] ch. 39. 5.
[h] ch. 51. 3.
[2] Heb. *broken in pieces.* Job 4. 20.
[3] Heb. *fled a flight.* Mat. 2. 10.
[i] ch. 32. 12.
[k] ch. 36. 4.
[l] ch. 20. 3.
[m] ch. 36. 1.
[n] ver. 12. Dan. 11. 19. Cp. ver. 16.
[o] Cp. ch. 47. 2. Is. 8. 7, 8. Dan. 11. 22.
[p] Gen. 41. 1, 2, &c.
[q] Lam. 5. 5.
[r] ch. 25. 16.
[s] Lam. 1. 3.
[t] ch. 1. 10. Cp. Is. 5. 5.
[1] Heb. *Cush.* Zeph. 3. 10.
[2] Heb. *Put.*
[u] Ezek. 27. 10.
[x] Ps. 131. 2. Cp. ch. 51. 59.
[y] Is. 66. 19. Cp. Ps. 78. 9.
[z] Cp. ch. 25. 26, 31.
[a] ch. 50. 14, 29. 2 Chr. 5. 18.
[b] Joel 1. 15.
[c] ch. 21. 9.
[d] ver. 14. Is. 34. 5.
[e] Ps. 36. 8.
[f] Is. 34. 6. Zeph. 1. 7.
[g] ver. 6.
[h] ch. 1. 5 & 25. 13, 15-25.
[i] Cp. Is. 47. 1.
[k] 2 Kin. 23. 29. Notes 2 Chr. 35. 20.

CHAPTER 45.

This Chapter is linked with Ch 36 but finds its position here because it is a natural introduction to the Chapters which follow. These chapters could form some of the additional matter given Jeremiah at the time Cp. Ch 36:32.

2 The unexpected success of the Babylonians became the occasion of several prophecies concerning of ultimate destruction at their hands. Cp. ch. 25:1. 36:1. 45:1. 3-4 VAST EGYPTIAN PREPARATIONS. In a very animated style and great poetic energy and colouring the prophet describes the Egyptian preparations to meet the Babylonian attack at Carchemish. 2A "Coats of mail" (Blayney).

THE VISION OF DEFEAT. 5-6 3 The prophet describes a vision he saw of the discomfited Egyptians, panic-stricken and fleeing.

4 It will be useless for them destruction will be complete.

EGYPTIAN CONFIDENCE. 5-10 The confidence of Nechoh to meet the threat of Nebuchadrezzar is here described. Hitherto successful he is led on to doom unconscious of the fact that in this the purpose of Yahweh is fulfilled V.10.
5 Carchemish and on to Babylon.
6 Bochart and others maintain that Arabs adjacent to Egypt here referred to. 6A and the Lydians = Ethiopia.
7 "Because" (Blayney). They are led on to their doom because of His reason.
8 The defeat of the Egyptians was absolutely decisive. According to Babylonian records, under the vigorous generalship of Nebuchadrezzar the Egyptian were overwhelmed at Carchemish. They retired to Hamath with the Babylonians on their heels. Here a further battle took place even more disastrous than the first. Egyptian resistance was broken
9 All the healing medicine attempted will prove vain
10A city or country not conquered is termed a virgin.

~~use many medicines;~~ for ~~thou shalt not be cured.~~

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the King, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste *and* desolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.

21 Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; ~~she shall be delivered into the hand of the people of the north.~~

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

CHAPTER 47.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the pro-

a Heb. *no cure shall be unto thee.* ch. 30. 13.
b Ezek. 30. 21.
c ch. 49. 8.
d ch. 11. 23.
e Cp. Is. 29. 4.
f Ps. 144. 14.
g ver. 6.
h ch. 43. 10. Is. 19. 1. Ezek. 29. 19.
i Judg. 6. 5 & 7. 12.
k ch. 44. 1.
l ver. 19. Is. 19. 13.
m ch. 2. 16.
n ver. 6, 10. ch. 2. 13.
o ver. 3, 4.
p ver. 10.
q Or, *nourisher.* Prov. 8. 30.
r Heb. *Amon.* Nah. 3. 8.
s ch. 47. 3.
t Ezek. 30. 14, 15, 16. Nah. 3. 8.
u Prov. 28. 3.
v ch. 43. 12.
w Heb. *multiplied the faller.* Ps. 78. 38.
x Lev. 26. 37.
y ch. 50. 16. Cp. ch. 25. 38. Zeph. 3. 1.
z Is. 19. 22-25. Ezek. 29. 11. Cp. ch. 48. 47.
a Cp. ch. 37. 7.
b ch. 48. 15.
c Is. 47. 4.
d Josh. 19. 12.
e Cp. ch. 48. 18.
f Heb. *make thee instruments of captivity.* Ezek. 12. 3.
g ch. 44. 12.
h ch. 4. 7. Cp. Ezek. 29. 12.
i ver. 6, 10.
k Cp. ch. 25. 20.
l Or, *not utterly cut thee off*
m Heb. *bullocks of the stall.* Mal. 4. 2.
n Ps. 37. 13.

IN 1881 (Pulpit Com.)

No confirmatory evidence existed that Nebuchadnezzar ever invaded Egypt, and the fact was disputed. Three of his own inscriptions have since been discovered near Tahpahnes proving he invaded Egypt in his 37th year about 18 years after Jeremiah uttered the prophecy of Jer. 43:10.

DESTRUCTION OF MEMPHIS V19.

With the overthrow of Thebes, Memphis again became the Capital. In the 7th Century it was the Residence of the Governor of Egypt who made terms there with the Arab Invaders. The founding of Cairo drew the people away from Memphis. Yet its glory remained. An Arab traveller, Abd-ul-Latif (13th Cent.) wrote: "Its ruins still offer to the eye of the spectator a collection of wonderful works which confound the intellect, & to describe which the most eloquent man would labor in vain. The longer we look upon the scene, the higher rises the admiration it inspires; every new glance that we cast upon the scene reveals a new charm..." (Wonders of Prophecy - J. Urquhart).

THE DOOM OF EGYPT. Vv 13-26.

See also Ezek. Ch. 29-32, Jer 46:10-13. Is. 19.

11 MITSRAYIM - Oppressors. See Index.

12 Canaanite word for Watchtower. At extreme north Egypt. Modern Tell el Hair about 12 m. from Pelusium. Cp Ch. 44:1. Not. Exod 15:4, 22.

19 Memphis - the Capital of Lower Egypt. The seat of the Pharaohs in time of Joseph. Raised by Psammetichus into the metropolis of whole Kingdom. See Index.

Cp Note Ch. 44:1 An Egyptian frontier fort on the route to Palestine, about 10 m. west Suez Canal. In 1886 Petrie uncovered the ruins of a large castle in front of which was "great open air platform of brick work" the very place he believed, where Jeremiah hid the stones. Ch 43:8.

News from the frontier towns will reveal that resistance is in vain & they must prepare for the worst.

Roth: "hath devoured." All Egypt's allies have fallen.

The verb is in the singular LXX, Vul. = "one." O.T. = thy bull or Apis the sacred bull in which the supreme god Osiris was believed to be incarnate.

Roth: "to be stumbling." The mercenaries of Egypt stumble over one another in their haste to retreat.

Roth: "Proclaim ye a name." The Egyptians will be compelled by the disastrous defeat of Pharaoh to proclaim that he is but a name not noise. That is his name! He was the real antagonist - and Nebuchadnezzar but His servant Jer. 27:4-6

The population - the land being considered the mother.

Even the idols to be destroyed - as they are Ezek. 30:13

Her past culture, glory & attainments.

Roth. "a gadfly." It is only half an inch long, but its sting sends a heifer rushing madly & vainly about. Its horns are useless against a gadfly.

Her pampered = privileged mercenaries.

"I WILL SMAH NOT BE CURED" (i.e by these medicines but cp. Isa. 19).

Egypt never fully recovered. It was successively dominated by the Persians, Greeks, Romans, Saracens, and Mamelukes. Early in the 16th Century the Turks took possession. Towards the end of 19th Century the French came on the scene. They were driven out by the English who handed control back to Turks. In 1882 the national party under Orabi Pasha revolted and forced the Turkish ruler to flee - and Britain marched in to restore order. Today Russia is attempting the same. Note the emphasis on mercenary soldiers. Vv 16, 21.

26 Cp Nah. Ch. 3:12.

27 Roth: "like a serpent departeth." The feeble voice of Egypt, humbled to the dust is like that of a serpent gliding away in fear. The Cobra was identified with Egypt. See similar figure. Isa. 29:4.

28 By a change of figure her glory turned to a boastful feral.

Blayney: "that it may not be found" on searching."

ARBEL = Lexicon. Sig. Increaser.

Roth. "Put to shame."

Roth: "Amon of No." The chief god of Thebes. Ezek. 30:14-16. Nah. 3:8.

Cp Isa. 19:22

RESTORATION OF ISRAEL 28

Cp Jer. 30:10-11.

CHAPTER 47
YAHWEH'S SWORD AGAINST PHILISTIA Vv 1-7

DESCRIPTION. p. 352 - Deut 2:23.
PROPHECIES Ezek 25: 15-17 Amos 1:6-8. Zeph 2:4-7. Zech 9:6
Punished because of the "old hatred" Ezek 25:15.
Attacked Judah when brought low. Amos 1:6, 2 Chron 28:17-19.
Pride Zech 9:6.

THE PHILISTINES 9:7), the m Palestine th cent. BC

I THE ADVANCE OF NEBUCHADNEZZAR Vv 1-4.

Prob Necho 2 Chron 35:20 9 thus prior to Megiddo when Josiah was slain (cp. BC 608) a Egyptian prospects looked good. Afterwards Necho evidently ravaged Philistia. Prophecy fulfilled 20 years later, when Nebuchadnezzar besieged Tyre. Philistia in league with Tyre Jer. 27:1.

2 A flood of destruction Jer. 46:8, 11a. 28:18. Ezek. 26:19

3 A condition of extreme terror shall grip them as they flee before the invader.

4 The prophecy evidently fulfilled at the same time as Nebuchadnezzar took Tyre. Cp Ezek 26.

2 THE RESULTS OF THE INVASION 5-7

5 A sign of deep mourning Jer. 16:6

6 Philistia was on the coastal plains or valley. On the right are the mountains of Judah Hebron etc. On the left the sea, bordered with low lying hills. Gath was in a very pleasant valley, the Shephelah. LXX have Ana Kim Cp Josh 11:22

7 Will your lamentation never cease? Cp Ch. 16:6.

8 Nebuchadnezzar Cp Ps. 17:13, Johns servant Jer 27:6, 43:10, Ch 46:10.

9 For the expression see Ezek 25:16.

10 For some reason Ashkelon was evidently singled out for special punishment - perhaps as representative of entire nation Jer 25:20. Cp Amos 1:8

CHAPTER 48
AGAINST MOAB Vv 1-47.

I INVASION OF BABYLON Vv 1-10

1 RV "of" i.e. coming.

2 "From father" - Cp Jer 8:14 & See note top p. 1144.

3 The prophet sees the flood of the Babylonian invasion sweeping over the nations submerging it in destruction.

4 A town adjacent to the mountains Cp Num. 2

THE PHILISTINES (Pelesite) were Indo-Europeans from Caphtor (Crete) (Cp Amos 9:7), the main wave of them settling in SW Palestine, "the land of the Pelesite" in the 12th cent. BC.

PROPHECIES CONCERNING MOAB
Hired Balaam. Cp Num 21, 23, 24. Ps 60:8, 83:6. 108:9. Isa. 11:14. Isa. 15. - repetition in part to Jeremiah 48. Isa. 16. 25:10. Jer. 9:26. 25:21. 27:3. Ezek 25:8-11. Dan 11:41. Amos 2:1-3. Zeph. 2:8-9.

MOAB'S FOLLY
They did not wisely benefit from their long period of peace N.II. They thought they did. They fortified their cities, established their worship, built up their wealth - but they were the very grounds of complaint against them.

JEREMIAH 48.

Judgment of Moab — *for their pride, &c.*

THE ADVANCE OF NEBUCHADNEZZAR Vv. 1-4.

1 Prob. Necho's conquest 608 BC (see 2 Kgs 23:29) Thus prepare Megiddo where Josiah was slain (App. 8C 608) was a Egyptian stronghold, looked good. After-ward Necho evidently ravaged Philistia - prophecy fulfilled 20 years later when Nebuchadnezzar besieged Tyre. Philistia in league with Tyre. Jer 27:1.

2 A flood of destruction Jer. 46:8, 11a. 25:18. Ezek. 26:19

3 A condition of extreme terror shall grip them as they flee before the invader.

4 The prophecy evidently fulfilled at the same time as Nebuchadnezzar took Tyre. Cp Ezek. 26.

THE RESULTS OF THE INVASION 5-7

5 Sign of deep mourning Jer. 16:6

6 Philistia was on the coastal plains or valley. On the right are the mountains of Judah - Hebron, etc. On the left, the Sea, bordered with low lying hills. Philistia was in a very pleasant valley, the Shephelah. Like her Ania Kim (Cp Josh. 11:22)

7 Will your lamentation never cease!

8 Nebuchadnezzar Cp Ps. 17:13. Jahweh's servant Jer. 27:6. 43:10. Ch. 46:10.

9 For the expression see Ezek. 25:16.

10 For some reason Ashkelon was evidently singled out for special punishment - perhaps as representative of entire nation Jer. 25:20. Cp Amos 1:8.

CHAPTER 48

AGAINST MOAB
Vv. 1-47.

1 INVASION BY BABYLON. Vv. 1-5.

1 RV "of" i.e. concerning.

2 "From father" Str. Cp Jun 8:44 See note top p. 1144a.

3 The prophet sees the flood of the Chaldean invasion sweeping over the nations, saluting it in destruction.

4 A town adjacent to the mount haunted by Rechabites Num. 2 Heb.

(1) ch. 25. 20. Ezek. 25. 15. Zeph. 2. 4, 5.
(b) Amos 1. 6, 7.
2 Heb. Azzah. ver. 5. ch. 25. 20.
(c) Or, be brought to silence. ch. 8. 14. Ps. 31. 17.
(d) Is. 10. 31.
(e) ch. 46. 7.
(f) ch. 1. 13.
4 Heb. go after thee.
5 Heb. the fulness thereof.
6 Heb. Weeping with weeping.
(g) Or, a naked tree. Ch. ver. 19.
(h) Joel 3. 4.
(i) Num. 21. 29. Cp. Is. 46. 1, 2.
(k) ch. 49. 3.
8 Heb. the isle.
(l) Gen. 10. 14.
(k) ch. 48. 37. Is. 3. 24.
(l) ch. 25. 20. Judg. 1. 18.
(m) ch. 48. 37. Deut. 14. 1.
(n) Deut. 32. 42. Ezek. 21. 3.
(o) ver. 28.
9 Heb. Gather thyself.
Gen. 49. 1.
2 Heb. How canst thou.
(p) Ezek. 14. 17.
(q) Cp. Judg. 5. 23. 1 Sam. 15. 3. 1 Kin. 20. 42.
(r) 1 Cor. 15. 58.
(s) Or, negligently. Ps. 78. 57. Prov. 10. 4.
(t) Job 13. 7. Ps. 32. 2. Mic. 6. 12.
(u) Zeph. 1. 12. Cp. Is. 25. 6.
(v) ch. 25. 21. Is. 15. 1.
(w) ver. 22. Num. 32. 3.
(x) Num. 32. 37.
4 Heb. stood.
5 Or, the high place.
(y) ver. 34, 45. ch. 49. 3. Is. 15. 4.
(z) Is. 51. 14.

they have devised evil against it; (a) come, and let us cut it off from *being* a nation. Also thou shalt (b) be cut down, O (c) Madmen; the sword shall (d) pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; (e) her little ones have caused a cry to be heard.

5 For in the going up of Luhith (f) continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 (g) Flee, save your lives, and be like (h) the heath in the wilderness.

7 ¶ For (i) because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and (k) Chemosh shall go forth into captivity *with* (l) his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 (m) Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 (n) Cursed *be* he that doeth (o) the work of the LORD (p) deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled (q) on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste (r) remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall (s) cause him to wan-

RV: "her" i.e. Moab. National annihilation is decreed, and they are urged to do the work thoroughly 9 10.

12 Heb. for Dunghill - Geo. identified with MADMENAH - Dunghill Isa 25:10. Another play on words: "Thou shalt be brought to silence O Silent-town" Identified with Khirbet Dimneh 2½ m. N.W. of Rabba.

13 Cp Ch. 47:6

14 Sig Double cave. A city on the mountain slope of Luhith along the route of the invading Babylonians. See Moabite Stone p. 868 Prob. El 'Arak - Unger.

15 LXX "Moab is ruined, proclaim it to Zoora" (Zoar). Isa. 15.

5 "His fugitives shall flee unto Zoar" See Note. "Little ones" = TSA'OWR" Zoar: TSO'AR = Little. It was to Zoar that Lot fled and which heard the cry then, as we have would be appropriate. But it was a small village like Zoar involved in the Calamity.

"Hoored" Str. Unknown. Cp. Isa 15:5.

16 A succession of weeping fugitives.

17 Complete confusion on part of fugitives as they ascend & descend without plan or purpose - with lamentations of destruction.

MOAB URGED TO FLEE
Vv. 6-10.

14 Cp Mg. Escape for your life & leave your possessions.

Idols are described as "the work of thy hands" Deut 4:28. Isa. 41:29. 57:12. Cp above. Sig To subdue, the power-full. Honored with horribly cruel rites like Molech. Note that in the Moabite stone the anger of Chemosh is said to be the cause of Moab's subjugation to Israel.

26 The table-land from Moab towards the desert. Cp Josh. 8:19, 17:21.

28 Cp v. 28. Isa. 16:2. where Moab likened to "wandering bird cast out of nest"

Nebuchadnezzar, as Yahweh's servant is commanded to do the work thoroughly. Jer. 27:6.

DESOLATION OF MOAB.
Vv. 11-25.

From the time they took the land from the giant Emim Deut. 2:9-10. Moab had reformed it & prospered Cp Ruth 1:1 but they had not learned to respect Yahweh nor His people.

It was customary to pour wine from one vessel into another to improve the quality & to separate the liquid from the dregs. Moab had been at ease so long that she had become stale. She had not learned the many lessons she would have been taught if she had been invaded & humbled more.

The "taste" and "scent" of the Moabite "wine." In other words, the national character remains the same.

TSA'AH - To tip over Str. RV: "Them that pour off;" they shall pour him off; Mg. "tilt." The figure is that of tilting an earthen jar so as to pour off the liquid from the dregs or lees.

CHAPTER 48.

1 The judgment of Moab, 7 for their pride, &c., 26 for their contempt of God and his people. 47 The restoration of Moab.

(u) AGAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto (x) Nebo! for it is spoiled: (y) Kiriathaim is confounded *and* taken: (z) Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in (a) Heshbon

ultimately reverted to Moab, and referred to on Moabite stone. See opp. 868. Nebo = "To be high" and was a Babylonian deity. Cp Isa. 46:1.

"The double city." Referred to on Moabite stone p. 868 The feared Emim were expelled from here by Moabites Gen 14:5. Deut. 2:10 Identified by some with El Kureiyat between Medeba and Dibon.

6 Rv. "put to shame."

7 Sig. "height." - Perhaps an appellative for the high country or a surname for the capital Kir Moab Isa 15:1 See Unger. Could relate to the fortress - the height - of the capital.

8 Cp v. 29. See the Moabite Stone p. 868.

9 Sig. Contrive, plot, reckon. Thus a play on words. "In plot-town they have plotted evil." Heshbon now Hesban is 20 m. east of Jordan in a

989 most desirable location watered by an excellent spring Song 7:4. Originally a Moabite town, it was taken by Sihon of the Amorites & wrested from him by Israelites Moses Josh. 21:39. Jos. 21:39. and became a levitical city in the tribe of Reuben. Josh. 21:39; Josh. 13:17. on the border of Gad, with which it is sometimes identified Josh. 21:39.

MOAB'S SINS
- Callousness produced by long prosperity V.11.
- Haughty contempt of Yahweh V.26.
- Antisemitism. V.27.
- National pride and arrogance V.29.
- Blasphemy. V.42.

MOAB AND AMMON
They were closely related to Israel, being born of incestuous union with Lot. Gen. 19:31-38. Moab sig. "From a father" and Ammon "Son of my people" Cp. Jer. 49:1.
Jeremiah, in his treatment of

JEREMIAH 48.

Judgment of Moab — *for contempt of God.*

der, and shall empty his vessels, and [b] break their bottles.

13 And Moab shall be ashamed of Chemosh, as [c] the house of Israel was ashamed of [d] Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and [3] his chosen young men [g] are gone down to the slaughter, [i] saith the King, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, "say, How is [o] the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit [r] Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O [s] inhabitant of [v] Aroer, stand by the way, and [a] espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for [d] it is broken down: [e] howl and cry; tell ye it in [f] Arnon, that [g] Moab is spoiled,

21 And judgment is come upon [w] the plain country; upon Holon, and upon Jahazah, and upon [i] Mephaath,

22 And upon [r] Dibon, and upon [l] Nebo, and upon Beth-[m] diblathaim,

23 And upon [n] Kiriathaim, and upon Beth-gamul, and upon [o] Beth-[p] meon,

24 And upon [q] Kerioth, and upon [r] Bozrah, and upon all the cities of the land of Moab, far or near.

25 [t] The horn of Moab is cut off, and [u] his arm is broken, saith the LORD.

26 ¶ [a] Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For [e] was not Israel a derision unto thee? [f] was he found among thieves? for since thou spakest of him, thou [2] skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and [h] dwell in the rock, and be like [k] the dove *that* [l] maketh her nest in the sides of the hole's mouth.

29 [m] We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; [t] his lies shall not so effect *it*.

31 Therefore [q] will I howl for Moab, and I will cry out for all Moab; *mine heart* [3] shall mourn for the men of [i] Kir-heres.

32 [m] O vine of [x] Sibmah, I will weep for thee with the weeping of [x] Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 [n] And [c] joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine [4] to fail from the winepresses: none shall tread with shouting; [c] *their* shouting *shall be* no shouting.

34 [o] From the cry of Heshbon *even* unto Elealeh, *and even* unto [k] Jahaz, have they uttered their voice, from [m] Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be [6] desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in [i] the high places, and him that burneth incense to his gods.

[a] ch. 25. 27. Is. 19. 14.
[b] Ps. 2. 9.
[c] Hos. 10. 6.
[d] 1 Kin. 12. 29.
[e] Ezek. 25. 8. Zeph. 2. 8.
[f] Cp. ch. 2. 26.
[2] Or, *movedst thyself.*
[3] Heb. *the chaice of.*
Gen. 23. 6.
[g] ch. 50. 27.
[h] Ps. 55. 6, 7. Cant. 2. 14.
[i] ch. 46. 18.
[k] ver. 9.
[l] ch. 22. 23. Job 39. 27.
[m] Is. 16. 6.
[n] Cp. Is. 14. 4.
[o] Ps. 110. 2. Is. 9. 4 & 14. 5.
[4] Or, *those on whom he stayeth* (Heb. *his hart*) *do not right.*
[p] ch. 50. 36.
[q] ver. 20.
[r] Num. 21. 30.
[s] Is. 16. 7.
[t] Cp. ver. 1. 2 Kin. 3. 25.
[u] Is. 16. 8, 9.
[v] Josh. 13. 19.
[5] Heb. *inhabitress.* ch. 22. 23.
[w] Deut. 2. 36. Cp. ver. 6.
[x] Num. 21. 32.
[y] Nah. 2. 1. 2 Sam. 4. 13.
[z] Is. 16. 10.
[a] Joel 1. 12.
[b] Ezek. 25. 8. Zeph. 2. 8.
[c] ver. 31. Is. 16. 7. Cp. ch. 51. 8.
[d] Is. 16. 2.
[e] ver. 8, 18, 20.
[f] ver. 8.
[g] Josh. 13. 18.
[h] Is. 15. 4.
[i] ver. 1.
[m] Num. 33. 46. Ezek. 6. 14.
[n] ver. 1.
[o] Josh. 13. 17.
[p] 1 Chr. 5. 8.
[q] Amos 2. 2.
[r] 1 Chr. 1. 44.
[6] Heb. *desolations.*
[s] Ps. 75. 10.
[t] Is. 15. 2 & 16. 12.
[u] Ezek. 20. 29.

24 Nationally overthrown with all its institutions of State and Society
26. Mos. 10:15. Amos. 3:14, 5:5-6.
31. Gibborim - Heroes. - Moab's vain boast.
32. RV: "and they are gone up into her cities." The enemy has gone up and the defenders have come down & this is the force that really obtained the victory
34. Moab's sceptre of power. As in. Ps 110:2.
36. These close at hand, including Judah could sympathise with deepest feeling for they, too, would feel Nebuchadnezzar's power.
6. Sig. "pining." - Note play on words. Dibon counted to Reuben Josh. 13:9, 17. = Dhiban - a heap of ruins 3 miles north, Arnon. Here the Moabite Stone discovered in 1868. Dibon mentioned in Moabite stone as associated with God. - and God restored it - Num. 32:34.
17. Dibon was the headquarters of a district. -
18. Sig. Nudity. On N. bank of Arnon - 13 mile W of Dead Sea. Fortified by Mesha as mentioned on Moabite Stone. Now called Aroir. The most southern most town of Israel east of Jordon. Aroer was situated near the Rim of the Arnon & thus had excellent view of the route along which fugitives fled. It is about 4 m. south east of Dibon but about 1500 ft below it on the north edge of the deep chasm of the Arnon.
19. Berk - "What is the matter?" The answer given in next verse.
20. Sig "Sandy" Not identified.
21. Sig. to stamp, perhaps threshing. Str. A town of Reuben where Sihon defeated. Num. 21:23. Deut. 2:32. On Moabite Stone mentioned as fortress. Also referred to as Jahaz & Jahaza. Exact location unknown.
23. Sig Illumination. A levitical city of Reuben Josh. 21:37. Eusebius claims a garrison stationed here as protection from marauders of desert. Perhaps Tell Jawa, 6 m. south. Ammon - Unger: Jahazah near Mephaath as they always mentioned together Josh. 13:18 etc.
24. "House of two calves of figs" Called Almon-diblathaim Num. 33:46. & Diblath Ezek. 6:14. Mentioned Moabite stone. Identified with Deleilat el-Gharbiyet 2½ m. N.E of Libb.
25. House of Recompense. Identified with Khirbet Jemeil, 6 m. east of Dibon.
45. Also called Beth-Baal-meon - The house of the lord of the habitation. Given to Reuben Num. 32:38. Josh. 13:17. Identified with Ma'in 4 m. S.W. Medeba. mentioned in Moabite Stone.
46. Sig. Cities. Perhaps extension Kir Isa. 15:1. Kerioth occurs in Moabite Stone. Site unknown.
47. Sig. Enclosure, fortress, sheepfold. One time capital of Edom. Jer. 49:13. - Modern name: Buseirah.
42. The decree of the King of heaven has gone forth. V.15. and His servant will execute it V.30. Jer. 27:6.

4 REASONS FOR THE JUDGMENT W.26-30.

990

Moab reproduced years earlier Isa. ian invasion as The Moabite in language show to the land & rep which they we
10. The pipe or flute was specially used at funeral ceremonies & so is appropriate in this context Mt. 9:23. Lk. 7:32.
11. RV: Heb. = "therefore." Because of the Divine judgment there would be mourning & riches would cease.
12. RV: "How is it broken down! how do they howl!"
6 THE BABYLONIAN INVASION Ver. 40-46.
14. DA'RAH - To dart - swoop. Irresistibly.
34. Sig. Cities. Mentioned on Moabite Stone. RV mg: "the cities are taken." See Note Amos 2:2.
From being a nation. Cp. Isa. 7:8.
An alliteration in Hebrew: PACHA PACHATH, PACH. One danger succeeds another in succession. Finally those who take refuge in Heshbon are destroyed. V.45 they who fled in Chemosh perish V.46.
At a leprous house. See Note Jer. 8:12.
"Without strength" - RV. "strong holds" Isa. - Roth. "Their confidence Heshbon's strength - In vain.
RV. "Is gone" Thus is a quotation from Num. 21:28 & prophecy Balaam
Dead Sea
Nimrim

5 LAMENTATION FOR MOAB 31-39

RV: "That is nought; his boasting: have wrought nothing."
So terrible is the affliction the prophet expresses the feelings of the people & also Isaiah's reaction. Isa. 21:3.
City of Pottery. mod. Kerak. A strong fort, taken by Joram, where King Mesha, in desperation offered his firstborn as a sacrifice. 2 Kg 3:25-27.
Sig Coolness. Noted for its extremely potent wine Cp Isa. 16:8-9.
Sig. Helpful. A town near Gilead Num. 32:1, 3. given to God's constituted a levitical city Josh. 21:39. It was a place of importance, giving its name to a district. Num. 21:32. Identified with Khirbet Jazzir, S of Solt. The weeping must have been for some national calamity - perhaps when Moab took it from Israel.
The fruit of the vine had been exported over the fl-er beyond the Dead Sea, bringing joy to others. But now there was weeping in Sibmah.
North to Jazer and West to Engedi.
Moab came into existence through wine Gen 19:35-37.
Their shouting will not be the triumphant shout of those who tread out grapes. Jer. 25:30. but the anguish of their

Unger → South east of Dead Sea - Prob in Wady Nemeirat

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 ~~There shall be lamentation generally upon all the house-tops of Moab~~, and in the streets thereof: for ~~I have broken Moab like a vessel wherein is no pleasure, saith the LORD.~~

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 ~~And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.~~

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, ~~saith the LORD.~~

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAPTER 49.

1 Judgment of the Ammonites. 6 Their restoration. 7 Judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 of Elam. 39 Restoration of Elam.

CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring

Judgment of Edom and Damascus.

again the captivity of the children of Ammon, saith the LORD.

7 ¶ [b] Concerning Edom, thus saith the LORD of hosts; [d] Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 [h] Flee ye, turn back, dwell deep, O inhabitants of [i] Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

9 [m] If grapegatherers come to thee, would they not leave some gleaning grapes? [m] if thieves by night, they will destroy till they have enough.

10 But [o] I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and [r] he sois not.

11 Leave thy fatherless children, I [t] will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment was [x] not to drink of the cup have assuredly drunken; and [z] art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For [a] I have sworn by myself, saith the LORD, that [c] Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 [e] I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, [v] saying, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, and despised among men.

16 Thy terribleness hath deceived thee, and the pride of

[a] 2 Kin. 14. 7.
[b] ch. 25. 21. Is. 21. 11. Lam. 4. 21. Ezek. 25. 12-14. Amos 1. 11.
[c] ch. 48. 28.
[d] Cp. 1 Kin. 4. 30.
[e] ver. 20. 1 Chr. 1. 45.
[f] Is. 14. 25. Amos 9. 2. Cp. ch. 51. 53.
[g] Cp. Is. 19. 11.
[h] ver. 30.
[2] Or, they are turned back. Above Ezek. 9. 2.
[i] ch. 25. 23. Is. 21. 13.
[k] ch. 50. 40. [l] Is. 13. 19.
[m] Obad. 5.
[3] Heb. their sufficiency. Ex. 36. 7.
[n] ver. 19, 20, ch. 50. 44, 45.
[o] Obad. 6. Mal. 1. 3.
[p] ch. 4. 7. Cp. Dan. 7. 4.
[q] ch. 12. 5.
[r] ch. 31. 15. Is. 17. 14.
[s] ch. 10. 6. Ex. 15. 11.
[4] Or, convent me in judgement. Job 9. 19.
[t] ver. 6, 39. ch. 46. 26.
[u] Cp. ch. 30. 21.
[x] Cp. ch. 25. 28. Obad. 16.
[y] ver. 7.
[z] ch. 25. 29.
[a] ch. 22. 5.
[b] ch. 8. 16. Ezek. 26. 15. Cp. [illegible] ch. 50. 46.
[c] ver. 22. ch. 48. 24.
[5] Heb. Wendy sea.
[d] ch. 48. 40.
[e] To ver. 16, Obad. 1-4.
[f] ver. 13.
[g] ver. 4.
[h] Is. 17. 1. Amos 1. 3.
[i] ver. 24, 27. Is. 7. 8.
[k] 1 Kin. 8. 65.
[l] 2 Kin. 18. 34.
[6] Heb. melted.
[7] Or, as on the sea.

Nebuchadnezzar: Yahweh's servant to execute His judgment. Jer. 27:1-8; Ezek. 21:18-24, Jer. 37:1-10 25:15-25.

Latter-day Destroyer of Edom is also the Destroyer of Babylon Cp Vv 19-20 with Jer. 50:44-45.
Complete overthrow of Gentile fleshly power. Is. 11:6. Sodom-Gomorrah foreshadowed the destruction of Babylon Isa. 13:19. Jude 7.
V.19 "Who is like me?" - See Exod. 15:11; Ps 89:6,8; 113:5-6; Isa. 40:25. Cp Zech. 12:8; Isa. 45:14
V.20 "Hear the counsel of Yahweh" "ETSAW - Advice, Counsel. It shall prove infallible Ps. 33:11; Prov. 19:21
Acts. 4:28; Eph. 1:11. "The least of the flock" Cp Zech. 4:6; 1 Cor. 1:27-29; Zech. 12:8; Isa. 45:14. Cp Jer. 50:45
V.21 "The earth is moved." Cp Isa. 14:4-15; Jer. 50:46; Rev. 18:10.
V.17 RV. "astonishment" - at the fall of so great a power.
V.18 From 536 AD Petra suddenly vanished from the pages of history. For 1000 years until Burckhardt 1812.

16 The Ammonites revived as a powerful nation in the times of the Maccabees 1 Macc. 5:6-7.

EDOM of Obad.

1 Edom noted for its cunning diplomacy against Israel. Obad 7-10 but this reacted against Edom Ezek 25:8 Cp Fleshly wisdom. 1 Cor. 1:19-22
2 Complete destruction. Mal 1:3-4.
2A South or Right. The southern portion of Edom, and chief stronghold Obad. 9 Cp. Heb. 3:13. Ezek. 38:13 Sig their judgment a.
3 Made him defenceless. Cp Rom 9:13. Ps. 37:28 Obad. 9.
4 Assurance to Israel sadly spoiled by Edom. Deut. 10:18
5 Israel. cf Jer. 25:28-29. 30:11; 46:27; Obad. 16-17
6 Gen. 35:11. Cf Gen. 22:16 Isa. 34:6. Amos 1:12. Isa. 63:1. Sig Enclosure, Fortification. See Note Tab. 887
7 See the extended prophecy Isa Chaps 34, 35. Bozrah: Typical Babylon Gregl. Isa. 34:1-9, 15 Obad. 18. Mal. 1:4-4.
8 Heb. A report. Obad. 1.
9 Nebuchadnezzar into whose hands the nations were delivered Jer. 25:9-11.
10 1 Sam. 2:7-10; Obad. 2; Mic. 7:18; Luke 1:51
11 Prov. 16:18; Obad. 3.
12 Warlike prowess - modern weapon of destruction.

Edom was a rocky, mountainous country, and many of the inhabitants dwelt in caves cut out of the rocks & hills, some cities - e.g. Petra - were cut out of rock.
It made its nest on the high inaccessible rocks and crags impervious to attack. Eagle: the invariable symbol of enemies of Yahweh's people.
11 Completes violent overthrow of Gentiles.
LATTER DAY DESTRUCTION Vv 19-22
11. The Destroyer prophet's day - Nebuchadnezzar, Yahweh's sword.
But in the future - the Lord Jesus.
12 Appropriate to the Lord. Rev. 5:1
Gen. 49:9.
In the time of harvest the river of Jordan will overflow its banks, and the lion will leave his lair in the thickets on the banks, and range out of their covert and infest the country. It will be in harvest time that the Lion of Judah will ravage Edom Joel 3 Zech. 11:3 Jer. 49:19
Lowth: "I will rouse him up, and make him run upon her." The answer to Gen. 49:9.
15 Rendered "upon" In 1 Kings 9:5.
16 Ps. 2:5
17 Dan. 12:2
18 Acts 17:26. Luke 21:
19 Heb. 11:3.
"Habitation of the strong" rendered "strong sheepfold" RV. The Shepherd is the False Prophet Rev. 13 or idol shepherd Zech. 11:17. to be destroyed at Christ's coming 2 Thess. 2:8
20 i.e. oppose
21 Ezek. 21:26. Dan. 6:17. Luke 12:32. 1 Cor. 1:27.
22 Take them captive
23 Edom is likened to a house, the fall of which startles all its neighbours. Zech. 5:4

Judgment of Edom

13 For, lo, I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

Bozrah: Capital of Edom, situated in the fertile, well-watered valley of the Orontes at the foot of Hermon. Its modern name is Hamath, and inscribed stones identified as Hittite have been found there.
29 Spread out. Tell Rifhad, 13 m. nth of Aleppo. A place of considerable importance not far north of Hamath, mentioned in Assyrian inscriptions as being occupied.
30 Concerning the intentions of Nebuchadnezzar. 31 Cp mg. Isa. 47:20.

Occupied by Solomon 2 Chr. 8:4. conquered for a short time by Jeroboam 2. 2 Kg 14:25. Under Sargon incorporated into the Assyrian Empire. Isa. 10:9. 36:19. Shalmaneser claims to have captured 89 towns belonging to it. Located in the fertile, well-watered valley of the Orontes at the foot of Hermon. Its modern name is Hamath, and inscribed stones identified as Hittite have been found there.

Num. 34:8. Josh. 13:5. Ezek. 47:16-17, 20.

992

Hamath is confounded, and Arpad: for they have heard evil tidings: they are [6] faint-hearted; there is sorrow [7] on the sea; it cannot be quiet.

24 The borders of Edumea extended to the Red Sea, so its destruction is represented as complete, extending to the very borders of the land.
25 Swift and direct to the prey
26 1 Thess. 5:3 The destruction of the latter day Edom will be the birth-pangs of a new order.

CONCERNING DAMASCUS 23-27.

27 The capitol of Syria, bordering Hamath which was to the north. This was included within the Promised Land & the territory ruled over by David, 2 Sam. 8.
28 Sig Walled or protected. At the northern point of the Promised Land. See

32 Not left without an inhabitant? Cp Isa. 32:14. Jer. 4:29. Isa. 7:16. for examples of use of the phrase. Damascus, a woman, if repentant entered at boasting her city still remains inhabited. The prophet rejoins that that will be to her sorrow.
33 Recalling the earlier words of Amos. Ch. 1 & 2 - Edom - Ch. 1 - Damascus - Ch. 2 - Israel.
CONCERNING KEDAR AND HAZOR Vv 28-33
34 Dark. The descendants of Ishmael Gen. 25:13 - usually used in Scripture of a nomadic tribe of Ishmaelites, who wandered as far as the Persian Gulf, but generally as a collective name for Bedouins generally. Isa. 42:11; 21:16-17. Jer. 2:10; 49:28. Ezek. 27:21 Hab. 3:7
35 Sig Enclosure, Prob. a collective name for settled Arabs in contrast to the wandering Bedouin.
36 Hide in the deepest valleys & recesses you can find.
37 The words express the ease by which the conquest will be effected. - It will require little drill.
38 RV. Keth. "Sword"
39 Keth.: "An abandonment unto the age-abiding." Arabs ultimately converted. Isa. 60:6-7.

24 Damascus [a] is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: [b] anguish and sorrows have taken her, as a woman in travail.

25 How is [d] the city of [e] praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, [f] and all the men of war [h] shall be cut off in that day, saith the LORD of hosts.

27 And [i] I will kindle a fire in the wall of Damascus, [k] and it shall consume the palaces of [l] Ben-hadad.

28 ¶ [m] Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to [m] Kedar, and spoil [n] the men of the east.

29 [o] Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, [p] Fear *is* on every side.

30 ¶ Flee, [q] get you far off, [r] dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the [s] wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, [x] *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and [v] I will scatter into all winds them *that are* [6] in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, [6] *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [c] Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break [d] the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and [e] I will send the sword after them, till I have consumed them:

38 And [g] I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass [3] in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

CHAPTER 50.

1, 9, 21, 35 The judgment of Babylon. 4, 17, 33 The redemption of Israel.

THE word that the LORD spake [1] against Babylon *and* against the land of the Chaldeans [4] by Jeremiah the prophet.

2 Declare [5] ye among the nations, and publish, and [5] set up a standard; [7] publish, *and* conceal not: say, Babylon is taken, [z] Bel [7] is confounded, [a] Merodach is broken in pieces; [b] her idols are confounded, her images are broken in pieces.

3 For [c] out of the north there cometh up a nation against her, which shall make her land desolate, [6] and none shall dwell therein: they [7] shall remove, they shall depart, both man and beast.

---

[a] ch. 6. 24.
[b] Is. 13. 8.
[c] ch. 25. 25. 2 Kin. 24. 18. Is. 11. 11.
[d] ch. 33. 9.
[e] ch. 51. 41.
[f] ch. 50. 30 & 51. 4.
[g] Is. 22. 6. Cp. ch. 50. 14. Dan. 8. 1, 2.
[h] ch. 48. 2.
[i] ch. 17. 27.
[k] Amos 1. 4.
[l] 1 Kin. 15. 18 & 20. 1. 2 Kin. 6. 24.
[m] Is. 60. 7. Cp. Is. 21. 13.
[n] Judg. 6. 3. Is. 11. 14. Ezek. 25. 4, 10.
[o] ch. 9. 16 & 48. 2.
[p] Ps. 120. 5.
[q] ch. 43. 10.
[r] ch. 20. 3.
[s] ch. 48. 47.
[x] Heb. *fit greatly.* ch. 50. 8. Ps. 11. 1.
[v] ver. 8.
[w] Is. 13. 1—14. 27 & 21. 1-10. Cp. ch. 25. 26.
[6] Or, *that are at ease.* Job 16. 12. Ezek. 23-42.
[4] Heb. *by the hand of Jeremiah.* ch. 37. 2. 2 Kin. 16. 12.
[c] ch. 25. 24. Num. 23. 9. Mic. 7. 14.
[5] Heb. *lift up.*
[y] ver. 36. ch. 51. 2. Ezek. 5. 10.
[3] ch. 51. 44. Is. 46. 1.
[a] Cp. 2 Kin. 20. 12.
[6] Heb. *cut off into corners,* or, *that have the corners of their hair polled.* ch. 9. 26.
[b] ch. 51. 47, 52.
[c] ch. 51. 48. Is. 41. 25.

THE BOOK OF BABYLON. CHPS 50, 51. The year following Ezekiel in exile received his vision of the Cherubim. Cp Jer. 51:59. Ezek. 1:2

It foretells the complete and humiliating overthrow of Babylon. It was read in the city at the time when the last King on David's throne was humiliating himself therein. Ch. 51:59-64. Its antitypical fulfilment will be accomplished by a greater Zedekiah. Jer. 23:5-6. The book was publicly read before the Jews in Babylon then dramatically cast into the Euphrates as a symbol of Babylon's fall. Thus whilst to these Jews home destruction was predicted. Jer. 28:13-14. to those abroad there was given hope

REDEMPTION OF ISRAEL Vv 4-5

A token of Divine mercy. Cp Jer. 29:10-14

"There is undoubtedly a double application to this prophecy. It relates primarily to the regathering after 70 years, but ultimately to the restoration in Messiah's times. 4-5, 18, 19, 20, 33, 34. Ch. 3:18; 33:14; 30:10; 31:11; 31:6, 7, 31; 32:40; 33:8, 15, 16; 50:4, 5, 20; Ezek. 20:37; 34:25; 36:24-28; 37:21-28; Hos. 1:10, 11; 2:23; Amos 9:11-15; Zech. 8:7, 8; 12:10; 13:1; Rom. 11:26, 27; Heb. 8:8-12; 10:16, 17; Rev. 7:17; 21:3, 4, 22-27.

8 See Note. Jer. 31:9. Zech. 12:10

9 RV. "Enquire concerning." Cp. 6:16. 3:19-4:2

10 Heb. "hitherward" (RV mg). Jeremiah was still in Babylon. Jerusalem. Cp Neh. 8:6-13

11 Olahm. The Jews on their return entered into a covenant. Neh. 9:38. 10:1. but the covenant here referred to seems that of Jer. 32:40.

JEWRY INVITED TO RETURN 6-8

They are first reminded of their sins and invited to separate from the judgments on Babylon. See also Jer. 3:18 - 4:2.

6 As sheep. Cp. Ps. 132:14. Babylon like her modern counterpart knew of the Divine indictment on Israel. Cp Jer. 40:2-4.

7 Having been reminded of their sins, they are invited to come out. See Rev. 18:4. for similar future invitation.

8 Lead the way. Other nations will follow. Zech. 8.

DESOLATIONS DECREED ON BABYLON. VV 9-16.

15 Cp Isa. 18. Thus is the Day of Jehovah, Isa. 11:5. in which He will be vindicated. Rev. 6:9-11; 19:1-2.

16 These are the Kings of the East of Rev. 16:12; 17:14; 19:14. Rev. 17:5; Ezek. 25:13-17; 6, 15-17; 26:2-3; Obad. 12 Zech. 1:15.

18 The insolence and rudeness of the oppression of Jehovah's people boasting in their overthrow. Blayney: "skittish heifer that treadeth." Cp. Deut. 25:4 Approp - Ps. 22:12

14 The metropolis (Gr. mother-city) is always considered the Mother of the state. e.g. Jer. 15:8. Babylon = Mother of Harlots. Rev. 17:5. Ezek. 34:5, 6, 12.

V 6 "Lost sheep" Isa. 53:6 Matt. 9:36; 10:6; 15:24; 18:11; Jhn. 10:7, 15-16.

"gone from mountain to hill" - From large to small pasture. Jer. 2:20.; 3:6, 23 Ezek. 34:6.

V 8. Exiles Jeremiah had told them to settle down therein Jer. 29:5-12.

V. 19 "Bring again" 31:4-5; Jeremiah's message of hope 3-18; 23:3; 24:6-7; 29:10-14; 30:10, 11; 31:8-10; 32:37; 33:7-11.

Judgment of Babylon, and redemption of Israel. JEREMIAH 50.

Jer. 3:16-18; 33:16. Is. 50:20; 51:47-48; Is. 63:4

4 In those days, and in that time, saith the LORD, the children of Israel shall come, [a] they and the children of Judah together, [b] going and weeping: they shall go, and seek the LORD their God. 31:31-34. Isa. 2:3-5

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. Ezek. 34 Below

6 My people hath been [k] lost sheep: their shepherds have caused them to go astray, [l] they have turned them away on the mountains: [m] they have gone from mountain to hill, they have forgotten their [n] restingplace. Jer. 2:20 Cp Jer. 50:6; 51:22-23

7 All that found them have devoured them: and [o] their adversaries said, We offend not, because they have sinned against the LORD, [p] the habitation of justice, even the LORD, [q] the hope of their fathers. Rom. 11:28-29

8 [c] Remove out of the midst of Babylon, and [d] go forth out of the land of the Chaldeans, and be as the he goats before the flocks. QAHAL V. 44

9 For, lo, [r] I will raise and cause to come up against Babylon [s] an assembly of great nations from the north country: and [t] they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as [u] of a mighty [v] expert man; [w] none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 [x] Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown [y] fat [z] as the heifer [a] at grass, and [b] bellow as [b] bulls; 18 19

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Vv 39-40; 25:12; 49:13. 13:20-22. Rev. 18:21-23.

13 Because of the wrath of the LORD [c] it shall not be inhabited, [d] but it shall be wholly desolate: [e] every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 [f] Put yourselves in array against Babylon [g] round about: [h] all ye that bend the bow, shoot at her, spare no arrows: for [i] she hath sinned against the LORD. V. 29 Ch. 51:14

15 Shout against her [g] round about: [j] she hath given her hand: [k] her foundations are fallen, [l] her walls are thrown down: [g] for it is the vengeance of the LORD: take vengeance upon her; [m] as she hath done, do unto her. 26 Isa. 47:11 & 61:2 & 63:4

16 Cut off the sower from Babylon, and him that handleth the [n] sickle in the time of harvest: [e] for fear of the oppressing sword [o] they shall turn every one to his people, and they shall flee every one to his own land.

17 [p] Israel is [q] a scattered sheep; [r] the lions have driven him away: [s] first the king of Assyria hath devoured him; and [t] last this Nebuchadrezzar king of Babylon [u] hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will [v] punish the king of Babylon and his land, [w] as I have punished the king of Assyria.

19 And [x] I will bring Israel again to his habitation, and [y] he shall feed on [z] Carmel and [a] Bashan, and his soul shall be satisfied upon mount Ephraim and [b] Gilead.

20 In those days, and in that time, saith the LORD, [c] the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and

[a] ch. 3. 18. Ezek. 37. 22.
[b] Ps. 126. 5. Zech. 12. 10.
[c] ch. 17. 6.
[d] ver. 3.
[e] ch. 49. 17.
[f] ver. 9.
[g] ver. 29. ch. 51. 2.
[h] ch. 32. 40.
[i] ch. 51. 3. Is. 13. 18.
[k] Job 29. 13.
[l] ver. 7.
[m] Is. 47. 10.
[n] 1 Chr. 29. 24. Cp. ch. 3. 20.
[o] ch. 51. 56.
[p] ch. 51. 56.
[q] Heb. Return to his habitation.
[r] Prov. 24. 15.
[s] Ps. 79. 7.
[t] ch. 51. 56. Ps. 137. 8.
[u] ch. 40. 2, 3.
[v] Zech. 11. 5.
[w] ch. 31. 23.
[x] Or, 51:23 as before.
[y] ch. 46. 16.
[z] Ps. 22. 4.
[a] ch. 51. 9. Is. 13. 14.
[b] ch. 49. 30.
[c] ch. 51. 6. Is. 48. 20. Rev. 6. 9 & 18:4
[d] ch. 2. 15.
[e] ch. 25. 14.
[f] 2 Kin. 17. 6.
[g] ch. 25. 26.
[h] 2 Kin. 24. 10, 14.
[i] Lam. 3. 4.
[k] 1 Sam. 4. 2.
[l] Ps. 127. 4.
[m] Is. 24. 21. Or, Isa 13:3 destroyer.
[n] ch. 10. 21.
[o] 2 Sam. 1. 22.
[p] Cp. Is. 14. 24, 25.
[q] ch. 33. 12. Ezek. 34. 13, 14.
[r] Is. 47. 6.
[s] Josh. 19. 26.
[t] Ps. 22. 12.
[u] Heb. *big*, or, *corpulent*.
[v] ch. 48. 34.
[w] Josh. 13. 10.
[x] Hab. 3. 12.
[y] Or, *neigh as steeds*.
[z] Ps. 22. 12. Is. 10. 13.
[a] Is. 33. 24.

20 Blayney: "Behold her, the last of the nations." Vulgate "Behold she shall be the hindermost of the nations." 25:26

21 Cp Isa. 11:21. Rev. 18:11.

22 Cp Rev. 18:10.

23 Rev. 18:5-6. Ch. 51:2, 11, 13, 27. Isa. 11:4. 17, 18.

24 In submission. Cp. 1 Chr. 29:24. mg. Lam. 5:6

25 Blayney: Battlements. 51:25, 44, 58, 64. Rev. 18:6; Ps. 137:8. Vv. 14, 28; 46:10. 26 Vv. 11, 36. Deut. 32:35, 41, 43. Ps. 94:1; 149:7. Rev. 18:12.

27 The allies of Babylon Rev. 18:15.

28 Jer. 2:15; 5:6, 49:19; 51:38

THE SHEEP RESTORED TO PASTURE Vv 17-20

29 Through the iniquitous attitude of the shepherds, who did nothing to protect the sheep. Cp V. 6. Ezek. 34. John. 10:12. 8. Cp. Ps. 23.

30 RSV. gnawed. Blayney "picked him to the bone." Thus leaving the Valley of dry bones. Ezek. 37.

On the principle of Isa. 10:12, 15. Though Nebuchadrezzar was the servant of Yahweh Jer. 27:6. he was unconscious of it.

The scattered sheep return. Here the 12 tribes are undoubtedly referred to, and while the regathering at the end of 70 was a type of this. Cp Ezra 6:17. the complete fulfilment yet awaits the future.

33 Isa. 33:24. Ezek. 37:25-29. Mic. 7:19. Zech. 13:1. Rom. 11:26.

34 Sig. Fruitful or contraction of REHEM-EL = Vineyard of God

35 Vv. 4-5; Jer. 3:18; 23:3; 24:6-7; 30:10-18; 31:8-10; 32:37; 33:7-12. Isa. 65:9-10;

994

Ezek. 11:17; 34:13-14; 36:24, 33; 37:21-22; 38:8; 39:25-29; Amos 9:14-15. Obad. 17-21.

35 Fertile a. Dick. Noted for its rich pasture lands.

37 Double fruit = Witness. Gen. 31:47. Both in West & East. Cp Jer. 31:6. Ob. 19.

33 Cp. Jer. 44:14; Matt. 23:19; Rom. 11:26.

34 Amos. 9:9. Zech. 8:19.

WOE TO BABYLON

War, destruction, and scarce is heaped upon In the day of Yahweh's visitation.

39 The dual number marsh = Blayney Land of redoubled (RV mg = Rebellion) Cp Ps. 137 spiritual Babylon. Rev. 14. The Cambride Bible's reference may be made geographically the Babylonian Marshes the land by the river Narraru or Bitter River in South Babylonia.

36 Same root as "Vision" V. 27 signifying a reckoning, an official visit for the purpose. Combined identify it with Assyria a people lying east of Babylonian names of Divine judgment.

37 Cp Isa. 44:6.

38 Cp Dan. 5. According to Herodotus part of the city was taken before that dwelt in the midst were drive of the Isa. 21:3-4.

39 The Medes = Persians. But in the future sharp sword and ruined shaft Isa. 45. Its battle axe are arrows weapons of war - 51:20-21. Zech. 9:10. The Medes represent saints. Isa. 13:3.

40 Blayney: "from to end" refers to Ch 51:31. and refers to the siege of the city. There will be escape as for Babylon.

41 Trample on her.

42 Her strong men per Vulgate Cp

43 See Note Jer. 50:21.

44 Blayney gives Tense: "that ran and escaped." Matt. the proclamation Rev. 14:8.

45 The covenant of Deity.

46 Desecrated and tamed. Dan. 1:1-2 Ritual Babylon has Spiritual Temple

47 See Note Isa.

48 Cp Rev 18:6. "is manifest to the righteous judgment of God" 2 Thess.

AGAINST BABYLON Jeremiah adds his testimony to that of Isaiah, Habakkuk and Daniel. Isaiah declared Yahweh's sanctified ones, the Medes and Persians would overthrow it Ch.13. He predicted the fall of Lucifer Ch.14. Spoke of the night of pleasure to be turned into fear and destruction Ch.21. Named its victorious Conqueror nearly 200 yrs before born Ch.45, and prophesied how the brazen Gates would be opened. He declared its gods would be exhibited as subjects of Divine judgment and contempt. Ch.46. He declared its astrologers would be challenged & disgraced Ch.47.

they shall not be found: for @I will pardon them ^b whom I reserve. W 1, 9, 15 The rebels

21 ¶ Go up against the land of ^d Merathaim, even against it, and against the inhabitants of @/ Pekod: waste and ^g utterly destroy after them, saith the LORD, and do ^h according to all that I have commanded thee. = The Kings of East - Medo-Persia.

22 ⓚ A sound of battle *is* in the land, and of great destruction.

23 How is "the hammer of the whole earth cut asunder and broken! how is Babylon ^o become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and ^q thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth ⓜ the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses: ⓒ cast her up as ^u heaps, and destroy her utterly: ^c let nothing of her be left.

27 Slay all her ^f bullocks; ^h let them go down to the slaughter: woe unto them! for their day is come, ^i the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to ^m declare in Zion the vengeance of the LORD our God, the vengeance of ^p his temple.

29 Call together the archers against Babylon: ^s all ye that bend the bow, camp against it ^t round about; let none thereof escape: ^z recompense her according to her work; according to all that she hath done, do unto her: ^{4a} for she hath been proud against the LORD, against the Holy One of Israel.

30 ^c Therefore shall her young men fall in the streets, and all her men of war ^e shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, O *thou* ^k most proud, saith the Lord GOD of hosts: ^l for ^{5a} thy day is come, the time *that* I will visit thee.

32 And ^{5b} the most proud shall stumble and fall, and none shall raise him up: ^l and ^m I will kindle a fire in his cities, ^l and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; ^p The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; ^r they refused to let them go.

34 ^s Their Redeemer *is* ^t strong; ^u the LORD of hosts *is* his name: ⓝ he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and ^z upon her princes, and upon ^b her wise *men*.

36 A sword *is* upon the ^{a b d} liars; and they shall ^e dote: a sword *is* upon ^g her mighty men; and they shall be dismayed.

37 A sword *is* upon ^k their horses, and upon ^k their chariots, and upon all ⓒ the mingled people that *are* in the midst of her; and ^u they shall become as women: a sword *is* upon ^q her treasures; and they shall be robbed.

38 A ^r drought *is* upon her waters; and they shall be dried up: for it *is* the land of ^t graven images, and ^u they are mad upon *their* idols.

39 Therefore ^v the wild beasts of the desert with ^v the wild beasts of the islands shall dwell

---

WOE TO BABYLON 21-32

War, destruction, and woe decreed upon it In the day of Yahweh's inspection

33 Cp Jer 1:14-16; Mic 7:19; Rom. 11:26-27.

34 Amos. 9:9. Zech. 11:9.

35 A sword upon the Chaldeans, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword upon the liars; and they shall become fools: a sword upon her mighty men; and they shall be dismayed.

37 A sword upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword upon her treasures; and they shall be robbed.

38 A drought upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell

---

49 Yahweh is the Holy One of Israel. Those who oppress Israel act proudly against Him Mic. 4:12. How true this is of spiritual Babylon.

49A Is 13:3-4. Isa. 13:15-18.

50 An excellent title of Spiritual Babylon Rev 18:7

51 Xenophon relates (Lib. VII) that when Gobryas and Gadatas, two of Cyrus's generals, with their soldiers, entered the city, they marched directly for the palace killing all they met and having surprised the guards, cut them in pieces, slew the King and made themselves masters of the place. The subjugation of the whole city then followed. Cp Rev. 18:8

ISRAEL'S STRONG REDEEMER WILL DELIVER 33-34.

32 Not in point of time, but in similar manner. RSV. = "are oppressed with them."

53 Ga'al = Kinsman Redeemer Christ. See Notes. Ruth 4. Bottom left.

54 Châzaq. = Powerful in a destructive sense. From a root = "to hold fast." Cp. V.33. He will hold fast the enemies of Israel in a grasp of iron.

THE SWORD OF DESTINY ON BABYLON. Vv 35-40.

55 The clergy. See note Dan. 5:7.

56 Her scientists

57 Pretenders to knowledge of the future, Isa. 44:25.

58 RSV. = become fools.

59 Armaments. Ps 20:7-8.

60 Those taken captive in ancient Babylon - those who make up modern Babylon. Cp Ezek. 20:7.

61 Fearful and ineffectual for war.

62 The drying Euphrates diverted by Cyrus to gain entrance to the city. Cp Rev. 16:12. Ser. 51:32-36.

63 Like Rome 51:44, 47, 52

64 "Therefore wild beasts and jackals shall dwell in Babylon, and ostriches shall dwell in her"... RSV - A picture of complete and utter desolation Cp Rev. 18:2. Jer. 51:26, 37, 38, 43, 62-64. Isa. 13:20-22; 14:23; 34:11-17.

V.26. "Cast her up" - Heb. Tread her: See Isa. 995 63:3-4; Mic. 4:13; 7:10

Rev. 14:19-20; 19:15.

"Destroy her utterly" W 13, 15, 25 Jer. 51:25, 26, 64; Isa. 14:23. Rev. 18:21-24.

V.29. "Recompence" V. 15, 51:56 - Divine title. Ps. 137:8-9; Rev. 16:6; 18:6.

V.34 "Thy Redeemer": Manifested in strength. Past - Exod. 6:6 • Prov. 23:11 = Future Isa. 41:14; 43:14; 44:6, 23, 24; 47:4; 54:5; Mic. 4:10 Rev. 18:18.

"Give rest" etc. Isa. 14:3-7; 2 Thess. 1:6-7; Heb. 12:3

there, and [a] the owls shall dwell therein: and it [b] shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [c] As God overthrew Sodom and Gomorrah [c] and the neighbour *cities* thereof, saith the LORD; [c] *so* shall no man abide there, neither shall any son of man dwell therein.

41 [d] Behold, a people shall come [e] from the north, and [f] a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: [g] anguish took hold of him, *and* pangs as of a woman in travail.

44 [f] Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but [g] I will make them suddenly run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will [h] appoint me the time? and who *is* [a] that shepherd that will stand before me?

45 Therefore hear ye [c] the counsel of the LORD, that he hath taken against Babylon; and [c] his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 [i] At the noise of the taking of Babylon [m] the earth is moved, and [n] the cry is heard among the nations.

[a] Is. 13. 21, 22.
[b] ver. 3, 13. ch. 25. 12 & 51. 43, 62.
[c] ch. 49. 18.
[d] Heb. *heart.* Prov. 23. 34.
[e] Lam. 3. 62.
[f] ch. 4. 11. Cp. Is. 21. 1.
[g] To ver. 43. ch. 6. 22-24.
[h] ver. 3. Cp. ch. 51. 27.
[a] ch. 25. 14 & 51. 27, 28. Cp. Rev. 17. 16.
[i] ch. 15. 7. Is. 41. 16. Cp. Mat. 3. 12.
[k] ch. 2. 28.
[l] ch. 50. 14.
[m] Ex. 4. 13.
[n] ch. 46. 4.
[o] ch. 50. 21. Cp. Dan. 5. 6.
[p] ch. 37. 10. Is. 13. 15. Lam. 4. 9.
[r] ch. 49. 26 & 50. 30.
[s] Cp. Is. 54. 5, 6.
[t] ver. 44, 45. ch. 49. 19, 20.
[u] ver. 9. ch. 50. 8. Is. 48. 20.
[v] ver. 45.
[w] ch. 48. 2.
[x] Or, *consent me to plead*
[a] ch. 50. 15.
[b] Is. 44. 28.
[c] ver. 24. ch. 50. 29.
[d] ch. 51. 11. Is. 14. 24. Lam. 2. 8.
[e] Rev. 17. 4.
[f] Rev. 14. 8.
[g] ch. 25. 16.
[h] Is. 21. 9.
[i] ch. 50. 24. Rev. 18. 8, 10, 17, 19.
[k] Is. 13. 6. Rev. 18. 9, 11, 19. Cp.
[l] ch. 48. 20.
[m] ch. 46. 22.
[n] Cp. ch. 49. 21.
[o] ch. 8. 16.
[p] Rev. 18. 9.
[q] ch. 50. 16. Is. 13. 14.

CHAPTER 51.

1 The severe judgment of God against Babylon in revenge of Israel. 59 Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the [a] midst of [d] them that rise up against me, [e] a destroying wind;

2 And will send unto Babylon [f] fanners, that shall fan her, and shall empty her land: for [k] in the day of trouble they shall be against her [l] round about.

3 Against [m] *him that* bendeth let the archer bend his bow, and against [m] *him that* lifteth himself up in his [n] brigandine: and spare ye not her young men; [o] destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* [q] thrust through [r] in her streets.

5 For [s] Israel *hath* not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 [u] Flee out of the midst of Babylon, [x] and deliver every man his soul: be not [y] cut off in her iniquity; for [z] this *is* the time of the LORD's vengeance; [b] he will render unto her a recompence.

7 Babylon *hath been* [d] a golden cup in the LORD's hand, that made all the earth drunken: [e] the nations have drunken of her wine; therefore the nations [f] are mad.

8 [g] Babylon is suddenly fallen and destroyed: [i] howl for her; [k] take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: [u] forsake her, and [o] let us go

every one into his own country: for her judgment reacheth [b] unto heaven, and is lifted up even to [b] the skies.

10 The LORD hath brought forth [c] our righteousness: come, and [d] let us declare in Zion the work of the LORD our God.

11 [h] Make bright the arrows; gather the shields: 'the LORD hath raised up the spirit of the kings of [k] the Medes: for [l] his device *is* against Babylon, to destroy it; [m] because it *is* the vengeance of the LORD, [m] the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, [n] make the watch strong, set up the watchmen, prepare the [o] ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 [q] O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts [s] hath sworn [3] by himself, [t] *saying*, Surely I will fill thee with men, as with [x] caterpillers; and they shall [t] lift up [z] a shout against thee.

15 [a] He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a [1] multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man [c] is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob *is* not like them; for he *is* the former of all things: and [@] Israel *is* the rod of his inheritance: the LORD of hosts *is* his name.

20 [g] Thou *art* my battle axe *and* weapons of war: for [3] with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces [p] old and young; and with thee will I break in pieces [p] the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 [u] And I will render unto Babylon and to all the inhabitants of Chaldea [y] all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, [b] O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee [c] a burnt mountain.

26 And they shall not take of thee [d] a stone for a corner, nor a stone for foundations; but thou shalt be [9] desolate for ever, saith the LORD.

27 [e] Set ye up a standard in the land, [f] blow the trumpet among the nations, [o] prepare the nations against her, call together against her [h] the kingdoms of [i] Ararat, [k] Minni, and [l] Ashchenaz; appoint a [m] cap-

[b] Rev. 18. 5. [b] Ps. 108. 4. [c] Ps. 37. 6. [d] Supplied from ch. 10. 16. [e] Cp. ch. 23. 6. [f] ch. 50. 28. [g] ch. 50. 23. Ps. 17. 13. Cp. Is. 45. 1, 2. [h] ch. 46. 4. Is. 21. 5. [2] Heb. *pure*. ch. 4. 11. [3] Or, *in thee*, or, *by thee*. ver. 21-23. [k] Is. 13. 17. [l] 2 Kin. 17. 6. [i] ch. 50. 45. [m] ver. 6. ch. 50. 28. [n] Nah. 2. 1. Cp. Ezek. 38. 7. [o] Is. 21. 5. [5] Heb. *liers in wait*. Josh. 8. 4. [p] Cp. 2 Chr. 36. 17 with ver. 24. Ps. 137. 8, 9. [q] Rev. 17. 1. Cp. ver. 36. Num. 24. 7. [r] ch. 50. 37. [s] ch. 22. 5. [3] Heb. *by his soul*. Amos 6. 8. [t] ch. 50. 5. [u] ver. 6, 56. ch. 50. 15. [x] Ps. 105. 34. Cp. Joel 2. 2. [y] ver. 22, 49. [6] Heb. *utter*. Ex. 32. 18. [z] Is. 16. 9. Ezek. 21. 22. [1] To ver. 19. Ps. 10. 12-16. [a] 2 Kin. 23. 13. Is. 13. 2. [6] Or, *noise*. [c] Rev. 8. 8. [d] Cp. Ps. 118. 22. [9] Heb. *everlasting desolations*. ver. 62. [7] Or, *is more brutish than to know*. [e] ver. 12. [f] ch. 4. 5. [g] ch. 6. 4. [h] Cp. ch. 50. 41. [i] Gen. 8. 4. [k] Ps. 45. 8. [l] Gen. 10. 3. [m] Nah. 3. 17.

IN FORETELLING THE DESTRUCTION OF LITERAL BABYLON JEREMIAH FORESHADOWED THE DESTRUCTION OF MYSTICAL BABYLON AS THE PROPHECIES OF DANIEL AND REVELATION ABUNDANTLY SHOW

38 Cyrus. Isa. 44:8 1 Christ Isa. 53:4.
38A His Saints. Isa. 13:2,17; 21:2; Dan. 5:28-29

39 Rev. 18:7-10 Cp 50:36, 43; Isa. 13:13; 14:16; 21:4; Dan. 5:6

40 Rev. 18:21 Dan. 5:1-4, 30

41 Literally this was fulfilled, and Babylon became a desolation, and spiritually it will also. Rev. 18:2.
48 RV Jackals.
49 The sorrowing of the drunken inhabitants of Babylon who unheeding of their fate gave themselves over to feasting on the eve of destruction Dan. 5.
50 Yahweh "did" it only because He controlled the circumstances leading to it. Shut in by Cyrus they evidently gave themselves over more completely to their drunken festivities. See Note.

THE CITY IS TAKEN. 30ff.

A year before the siege of Babylon Cyrus defeated a Babylonish army after which they retired behind their walls. When he entered the city he made proclamation that the people remain in their houses on pain of death. In similar fashion the defeat of Gogue will cause Babylon the Great to retire behind its borders.

Neubigauer renders: "Courier comes to meet courier —messenger meets messenger —to inform the King of Babylon that his city is taken at the extremity, that the passages are stopped (i.e. surrounded), that fires are burning among the reeds, that the men of war are terrified." Isa. 21:3-9; 47:11-13. This fear and panic will be enacted in the future. Ez. 2:12-22. Mic. 7:16-17. 42 Mic. 4:13. Isa. 41:15.

JERUSALEM'S COMPLAINT AGAINST BABYLON VV34-35.

43 Heb "Tannin" = Sea or river monster such as crocodile. Cp Ps. 74:14. Ezek. 29:3. Isa. 27:1. Rev. 12:9.
44 Blayney = "From the scene of our delight."
45 Cp Ps. 137:8. Rev. 18:6.

YAHWEH'S ANSWER 36-40.

46 The Euphrates which flowed through the city fed a great lake or reservoir Cp V43. This was dried up by Cyrus diverting the river and the subsequent destruction of the city. Typically it points to Rev. 16:12 whereby Rev. 17:1 will be dried up.
V30. "Her bars are broken"
47 Ps. 107:16; Isa. 45:2; Jer. 50:36 mg.
48 Deut. 32:35,43. Ps. 94:1-3; Rom. 12:19 Rev. 19:1-3.

SHESHACH V41. Fine Linen - Dic. A Stopper of the Way a. A symbol name of Babylon - Sr. Perhaps a local god celebrated at time city taken. Dan. 5:1-3, 9

61 A growing crescendo of trouble. 1 Thess. 5:3. Rev. 14:6-12.
62 The days of Noah repeated. Berosus, the Chaldean historian, as cited by Josephus, (Against Apion. bk 1) gives an account of civil violence and disorders following the death of Nebuchadnezzar. His son Evil-Merodach was slain, and his throne usurped by one of his subjects - who in turn was murdered. Cp Dan. 5.

THE SPOILE...
Shaddai. ... Babylon, he... 3, 9, 41. 51:...
62 Cp 50:12-16; 45... 62A Isa. 65:17-1... 15:1-4; 16:4-6; 18... 19:1-7.
63 Rinnan = Shou... joy or in triumph... "shout over Baby... Israel's heaven ... earth.
64 Cp Isa. 41:25... 64A Ps. 11; 24,25; 50... 18, 29, 33, 34; Ps. 137... Rev. 13:9-10; 18:5-...
65 The Babylonis... who escape c... told to turn fro... their idols and... the salvation ... Zion. Rev. 14:6-9...
THE REPROACH
THE SANCTUARY
66 The regret o... Israelites at the ... ph of the enem... recognise that th... due - not to we... of the part of ... which, but open... the part of tho... who should kno... better. This is ... root of their ...
67 The literal ... the figurative ... Ezek. 24:7. ... 67A 24:3-7; 79...
REQUITED BY T...
OF RECOMPENSE
68A 50:9, 10, 21, 28... ac. 27 mm. 21:4; R... 14; 19:11-12.
68 Cp Dan. 7:5...
68A 50:22, 27, 4... Rev. 18:17-19.
68B Ps. 65:7; 9... Isa. 17:12-14; Rev... 14-15.
69 Gem awlots... treat good ... Cp Ps. 18:24-2... Harr. fear.
COMPLETE ANNI... TION. 57-58.
70 Dan. 5 Rev. ... Ps. 94:1 Hab...

bylon;] and [a] her whole land shall be confounded, and all her slain shall fall in the midst of her.]

48 Then [d] the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers [shall come unto her from the north, saith the LORD.

49 [3] As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all [3] the earth.

50 [k] Ye that have escaped the sword, go away, stand not still: "remember the LORD afar off, and let Jerusalem "come into your mind!

51 [p] We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 [r] Wherefore, behold, the days come, saith the LORD, that [t] I will do judgment upon her graven images: and [t] through all her land [x] the wounded shall groan.

53 Though Babylon should [v] mount up to heaven, and though she should [v] fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 [a] A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great [b] voice; when [c] her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for [d] the LORD God of recompences shall surely requite.

57 And [h] I will make drunk her princes, and [i] her wise men, [b] her captains, and [b] her rulers, and her mighty men; and [c] they shall sleep a perpetual sleep, [c] and not wake, [e] saith the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; [2] [v] The broad walls of Babylon shall be [w] utterly [l] broken, and [m] her high gates shall be burned with fire; and the people shall labour [n] in vain, and [i] the folk [j] in the fire, [f] and [m] they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah [o] the son of Neriah, the son of Maaseiah, when he went [6] with Zedekiah the king of Judah into Babylon [o] in the fourth year of his reign. And *this* Seraiah *was* [r] a [2] quiet [3] prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* [4] all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, [e] that none shall remain in it, [z] neither man nor beast, but that it shall be [8] desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* [6] thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon [d] sink, and shall not rise from the evil that I will bring upon her: [e] and they shall be weary. [f] Thus far *are* the words of Jeremiah.

CHAPTER 52.

1 Zedekiah rebelleth. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nebuzar-adan burneth and spoileth the city. 24 He carrieth away the captives. 31 Evil-merodach advanceth Jehoiachin.

JEREMIAH 52 — A FOREWORD TO THE LAMENTATIONS.

Thus the historical outline of Kings is here repeated.
For Notes see Jer. 39. 2 Kgs. 25. 2 Chr. 36.

CHAPTER 52.

SUMMARY OF DESTRUCTION OF JERUSALEM.

SUMMARY OF ZEDEKIAH'S REIGN. VV 1-3.

For Notes see 2 Kings 24:18-20

1 Righteousness of Yahweh.
2 Indicates the potential influence of the mother on the child
3 Father-in-law of dew - self assertive for the glory.
4 Yah will exalt.
5 Whiteness - Near Lachish.
6 Yahweh will set up. He sought to slay Urijah Jer 26:21-23 burnt the Bible 36:21-23, 29-31.
7 Caused by spiritual immaturity. Pr. 28:2; Ecc. 10:16. Isa 3:4-5

THE SIEGE OF JERUSALEM

VV 4-7 Additional notes Ch 39

8 Proclaimed a fast. Zech. 8:19.

Jerusalem is besieged and taken.

1 ZEDEKIAH *was* one and twenty years old when he [2]began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass [a]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, [b]and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain. →Araboh

ZEDEKIAH'S ATTEMPTED ESCAPE. VV 8-9. Notes. Ch 39.

Araboh. See Notes Jer. 39:5.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

JUDGMENT ON ZEDEKIAH

VV 10-11 Notes. Ch 39.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he [3]put out the eyes of Zedekiah; and the king of Babylon bound him in [4]chains, and carried him to Babylon, and put him in [5]prison [b]till the day of his death. Below

THE CITY DESTROYED. VV 12-14.

12 ¶ Now in [c]the fifth month, in the tenth *day* of the month, [c]which *was* [d]the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, [6][7]captain of the guard, [8]which served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about. [e] 2 Kg 25:10

15 Then Nebuzar-adan the captain of the guard carried away captive [f]*certain* of the poor of the people, and the residue of the people that remained in the city, and those [g]that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left [i]*certain* of the poor of the land for vinedressers and for husbandmen.

THE TEMPLE BROKEN DOWN. VV 17-23.

17 Also [j]the pillars of brass that *were* in the house of the LORD, and [k]the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and [l]carried all the brass of them to Babylon.

18 [m]The caldrons also, and the [9]shovels, and the snuffers, and [m]the [2]bowls, and [m]the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And [n]the basons, and the [3]firepans, and [m]the bowls, and

V. 12. 10th Day. In 2 Kg 28:8 = 7th day Nebuzaradan came from Riblah to Jerusalem; but it seems he did not set fire to the Temple & City until the 10th day being probably occupied on the intervening days in taking the vessels out of the house of Yahweh & collecting all the riches that could be found. In commemoration of this tragedy two fasts were held - the 17 of 4th Month for destruction of Jerusalem & 9th of 5th month for destruction of the Temple Zech 7:3-5; 8:19.

To ver. 27, 2 Kin. 24. 18—25. 21.
2 Heb. reigned.
3 Heb. 34:3. blinded. 5.
4 Or, fetters.
5 Heb. house of the wards.
6 Ezek. 12. 13.
7 ch. 1. 3.
8 Cp. ver. 29.
9 Or, chief marshal.
10 Heb. chief of the executioners, or, slaughtermen, ver. 14. Gen. 37. 36.
11 Heb. stood before. ch. 40. 10.
12 To ver. 7, ch. 39. 1, 2.
13 ver. 16.
14 ch. 37. 13.
15 To ver. 16, ch. 39. 4-10.
16 ver. 15.
17 ch. 27. 19.
18 Predicted, ch. 27. 22.
19 2 Kin. 25. 14, 15.
20 Or, instruments to remove the ashes.
21 Or, basons. 2 Kin. 25. 15.
22 1 Kin. 7. 50.
23 Or, censers. 2 Kin. 25. 15.

1000

watching for the signal stations of Lachish, according to the signals which my lord has given ... we are no longer receiving signals from Azekah." This message told Jaush, the commanding officer at Lachish, that Azekah had fallen. Nebuchadrezzar could now withdraw his engineers for the attack on the last fortress but one. "The Biblical History" Starkey revealed that Lachish was overthrown by a new technique. The forests were cleared for miles around and the wood piled high against the walls of the doomed fort. This was fired. Sheets of flame must have kept skyhigh as a ring of fire encased the fort. Ultimately the white-hot stones burst and the walls caved in. Lack of wood prevented this technique being used at Jerusalem. Instead it was attacked by battering rams and siege engines. After 18 months it fell.

[a] the caldrons, and [b] the candlesticks, and [a] the spoons, and [c] the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and [d] twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [2] the brass of all these vessels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and [g] a [3] fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* [h] hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* [i] five cubits, with [j] network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were [m] ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah [o] the chief priest, and Zephaniah [p] the second priest, and [q] the three keepers of the [3] door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and [r] seven men of them that [7] were near the king's person, which were found in the city; and the [s] principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, priests who stood at the door to receive the offerings of the people, and were Hus Keepers of the sacred treasury; an office of high trust and consideration 2Kg 1001 see Index opp. W. for Threshold.

and brought them to the king of Babylon to Riblah. Jer. 39:5.

27 And the king of Babylon smote them, [10] and put them to death in Riblah in the land of Hamath. Thus [10A] Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive: [11] [e] in the seventh year three thousand Jews and three and twenty:

29 [f] In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two [8] persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard [k] carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ [m] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in [9] the five and twentieth *day* of the month, *that* Evil-merodach [n] king of Babylon in the *first* year of his reign lifted up the head of [q] Jehoiachin king of Judah, and brought him forth out of prison, Prov. 21:1

32 And spake [6] kindly unto him, and set his throne above the throne [t] of the kings that *were* with him in Babylon,

33 And changed his prison garments: and he did continually eat bread before him all the days of his life. 2 years!!

34 And *for* his [u] diet, there was a continual diet given him of the king of Babylon, [v] every day a portion until the day of his death, all the days of his life.

[a] ver. 18.
[b] 1 Kin. 7. 49.
[c] Ex. 25. 29 & 37. 16. Num. 4. 7.
[d] 1 Kin. 7. 25, 44; 2 Kg. 25:16.
[2] Heb. *their brass.*
[e] Cp. 2 Kin. 24. 2, 12. Dan. 2. 1.
[f] ch. 37. 5. Cp. ver. 12.
[g] 1 Kin. 7. 15.
[3] Heb. *thread.*
[h] Heb. *souls.* ver. 30. Gen. 14. 21 & 36. 6.
[i] Job 11. 12.
[j] 1 Kin. 7. 16. Cp. 2 Kin. 25. 17.
[k] Cp. ch. 41. 18.
[l] 2 Kin. 25. 17. Esth. 1:10-12
[m] To ver. 34. 2 Kin. 25. 27-30.
[n] 1 Kin. 7. 20.
[o] Cp. 2 Kin. 25. 27.
[p] Cp. ch. 20. 1.
[q] ch. 37. 1. Cp. ch. 22. 24-30.
[r] ch. 35. 4.
[3] Heb. *threshold.* Is. 6. 4.
[6] Heb. *good things with him.* ch. 12. 6.
[s] Cp. ch. 37. 3.
[t] Cp. 2 Kin. 25. 29.
[7] Heb. *saw the face of the king.* Esth. 1. 14.
[8] Or, *scribe of the captain of the host.*
[u] ch. 40. 5.
[9] Heb. *the matter of the day in his day.* 2 Chr. 31. 16.
[10] Whilst they died, Jeremiah saw the message they had decided was delivered
[10A] As predicted 24:9-10; 25:9-11.

MINOR DEPORTATION OF JEWS. Vv 28-30.

See Note Ezek. 1. The departations mentioned here seem to be minor ones not referred to elsewhere and gathered together in this place to complete the picture.

11 These were probably those taken into captivity by the bands of Chaldeans etc. sent by Nebuchadnezzar recorded in 2 Kgs 24 1-2.

12 When the siege was broken off at the advance of the Egyptians Jer. 37:5 and doubtless relates to the prisoners in the camp. (The city fell the following year)

13 Engaged in the siege of Tyre, Nebuchadrezzar sent an expedition against the Ammonites, Moabites etc. probably taking captive these refugee Jews. Josephus speaks of this expedition as taking place in the 23rd year.

ELEVATION OF JEHOIACHIN BY EVIL-MERODACH. Vv 31-34. Also 2 Kgs 25:27-30

14 Sig Yahweh doth establish.

15 Kings - 27 CB. suggest decree made on 25th – carried out on 27th. Probably a mistake

16 Man of the god Merodach This favor on part of Babylon must have caused pleasure to Jews as emblematic of impending alleviation of their state. But 10 years were not up and their hopes were soon dashed. Within 2 years a revolt occurred. Evil-Merodach was slain and Neriglissar - a usurper - took the throne. Jehoiachin probably fell with his patron.

The friendship of Babylon did not help Jehoiachin

17 He lived in royal state in Babylon.

18 This probably written of Jehoiachin who like Joseph changed his garb of humiliation and servitude for that of royalty. Cp. Ps. 137. Dan. 5:17

---

2 The oxen were under the lavers, not the bases. 1 Kgs 7:25 thus "under" should not appear as a preposition governing the bases, but as follows (following the RSV): "twelve bronze bulls that were under (the sea), the bases which ... Ahaz had removed the sea from its position on the oxen. 2 Kgs 16:17.

3 The weight of the brass could not be given so the dimensions are revealed. 2 Ch. 3:4 There the two pillars are given in one measure = 35 cubits probably plus a base of ½ cubit = 36 in all.

4 Lit. "toward every wind" – thus on 4 sides. 1 Kings 7:42. 2 Chr. 4:13. = 400 pomegranates. 4 x 96 = 384. But as they were in 4 sets of rows on the wreath work of the 2 pillars (i.e. "toward every wind") there must have been 4 angular pomegranates that could not be said to be toward the wind. In 4 sets there would total 16 giving the complete number of 400. Thus each set was 100 round about.

EXECUTION OF JUDAH'S LEADERS. Vv 24-27.

7 Sig Yah hath prevailed

8 Sig Yah hath hidden. Cp Ch. 29:6. He was the Sargon or Second priest who officiated instead of the high priest if the latter was indisposed. Jer. 29:25, 29. 37:3; 2 Kgs 25:18.

9 These were not ordinary doorkeepers taken from among the Levites, but were

---

n. 14 See notes 39:16

THE CITY DESTROYED. Vv 12-14.

2 In the parallel place 2 Kgs 25:8 7th The mistake could occur by a transcriber writing at length the numbers instead of expressing them as numerals and perhaps confusing them. 7 = 7th. 10.

3 Warned 7:14 Cp 2 Kgs 25:9. Lam. 2:7. Ezek. 7:2 & 22. 24:21.

THE CAPTIVITY Cp 15:1-2.

TEMPLE BROKEN DOWN. Vv 17-23

6 Exod. 37:23. 2 Chr. 4:22. Exod. 25:29; 1 Kgs 7:50.

7 Num. 7:13 ech

TITLE in Hebrew = Êîkâh. "Alas!" or "How!", an exclamation of pain and grief, a wailing cry, used by 3 prophets, concerning Israel: By Moses in her multiplication Deut. 1:12. By Isaiah in her dissipation Isa. 1:21. By Jeremiah in her desolation Lam. 1:1.

IT IS READ on the fast of the 9th of Ab (5th month = August). On that day are commemorated five great calamities: (1) Return of 12 spies and decree of 40 yrs wandering (2) Destruction of Temple by Nebuchadnezzar (3) By Titus (4) The taking of Bether by the Romans, when 580,000 were slain (5) The ploughing of Zion like a field Cp Jer. 26:18. Mic. 3:12.

How!! A cognate word HAYIH signifies. It is not Rend. "none" Lam. 1:2, 9, 17.

AN ELEGY IN A GRAVEYARD — is divided into 5 different Elegies, four of which the first four are acrostic. The fifth, though divided into 22 vv answering to Hebrew alphabet is not acrostic. It is as though, in that closing prayer, the poet forgot his mechanical device in his excess of grief and poured out his heart to Yahweh in an outburst of intense feeling.

The Book forms an Introverted poem the two former chapters corresponding to the two latter ones and being bridged by the long centre Chapter.

AN ANALYSIS

Chapt. 1. - Jerusalem's
Chapt. 2. Yahweh's
Chapt. 3. Jeremiah's
Chapt. 4. Yahweh's
Chapt. 5. Jeremiah's
Zion's

but hope Cp Jer. 9:11; 10:22; Lam. 2:17. 33:10-12.

LAMENTATIONS OF JEREMIAH.

Jeremiah 52 comprises a Preface to Lamentations. 2:15-16.

Cp the warning. Jer. 18:21. 36:17.

CHAPTER 1.

JERUSALEM'S SAD PLIGHT

BEWAILED BY THE PROPHET. 1-11. 18:6-7

Jeremiah mourns Jerusalem's sad reverses, at the same time sorrowfully confessing that all her miseries were of her own seeking, the result of national wickedness and rebellion against Yahweh.

1. This figure is adopt in describing Jerusalem, that in days of Vespasian a coin struck portraying Judea as a woman in tears sitting solitary beneath a palm tree, 1:10; Isa. 3:26

David 2 Sam 8:14. 10:6-19. Solomon 1 Kgs 4:21, 24. Jehoshaphat 2 Chron 17:10-11. Uzziah 2 Chron 26:6-8. Hezekiah 2 Chr. 32:23.

Heb. "Weeping she weepeth." She weepeth continually. Thus sin brings sorrow.

Cp Jer 3:1-2. 22:20-22. Ez. 16:37.

They approached Zedekiah as allies. Jer. 27:3. but compare their attitude on the fall of Jerusalem. Ezek. 25:3. 26:2 etc.

Heb. Galah = To denude. Also rend. "exile," "remove," etc. Blayney: a voluntary exile when people fled the country to Egypt and elsewhere because of the threat of affliction and servitude - leaving Zion desolate and deserted.

Certainly not in deserting Zion! Lev. 26:36-39. Deut. 28:64-67

Heb. Râdaph = to run after. Hence "pursuers" 4:18-19.

Like a hunted animal caught in a place where there is no way to turn.

The very roads leading to Zion are desolate being empty of traffic, the usual crowds around the gates are absent. Young and old, priests and laymen are affected. 2:6-7

They triumph in fulfilment of Deut. 28:43-44; Lev. 26:17.

Instead of festal joy in the feasts Cp Jer. 7:34. 16:9. 25:10. 31:13.

Dispirited, easily frightened, without hope, weak. Deut. 28:65

When it was too late, the prophet's exhortations were vindicated. Cp Isa. 26:9. Ps. 137:1-2. 2:1-7.

V. 8. "Nakedness. Cp Jer. 13:22, 26; Rev. 3:18; 16:15.

"Sigheth" - but does not repent. Cp 4, 11, 21, 22; Jer 4:31; Lam 2:10.

V. 9. Filthiness" - open for all to see. Jer. 2:34 11:26-27; Cp Deut. 22:22.

Remembereth not. Jer. 5:31; Deut. 32:29. Isa. 47:7. Heb. 4:13.

Hath magnified. Ps 74:3, 4, 7, 21.

The miserable estate of Jerusalem by reason of her sin. Beth. Isa. 54:4.

HOW doth the city [a] sit solitary, *that was* full of people! [b] *how* is she become as a widow! she *that was* great among the nations, *and* [c] princess among [f] the provinces, how is she become tributary!

2 [Beth] She [g] weepeth sore [i] in the night, and her tears *are* on her cheeks: among all [l] her lovers [m] she hath none to comfort *her*: all her friends [n] have dealt treacherously with her, they are become her enemies.

3 [Gimel] Judah is gone into captivity because of affliction, and because of great servitude: [o] she dwelleth among the heathen, [p] she findeth no rest: all [r] her persecutors overtook her between [s] the straits.

4 The ways of Zion do mourn, because none come to [v] the solemn feasts: all [@] her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are [b] the chief, her enemies [c] prosper: for the LORD [d] hath afflicted her [f] for the multitude of her transgressions: [@] her children [h] are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her [p] miseries all her [s] pleasant things that she had [r] in the days of old, when her people fell into the hand of the enemy,

[a] ch. 3. 28.
[2] Heb. *is become a removing*, or, *wandering*. Cheth
[b] Is. 47. 9. Jer. 15. 8.
[c] Ezek. 16. 37.
[d] ver. 4, 11.
[e] ch. 5. 16.
[f] Eccles. 2. 8.
[g] Deut. 32. 29. Is. 47. 7. Teth
[h] Jer. 9. 1.
[i] Job 7. 3. Ps. 6. 6.
[k] ver. 2. Kaph
[l] Jer. 22. 22.
[m] ver. 9, 16. Eccles. 4. 1.
[n] Is. 21. 2.
[o] Jer. 52. 27.
[3] Or, *Eccl. 4. 1 desirable.*
[p] Ps. 79. 1. Jer. 51. 51.
[4] Heb. *for the greatness of servitude.*
[q] Deut. 28. 64, 65.
Cp. Deut. 23. 3. Neh. 13. 1.
[r] Jer. 45. 3.
[s] ver. 6.
[t] Ps. 116. 3.
[u] ch. 2. 12.
[v] ch. 2. 6.
[x] ver. 7.
[@] Jer. 14. 2.
[5] Or, *to make the soul to come again.*
[6] Or, *It is nothing.*
[b] Deut. 28. 13. Jer. 13. 22.
[7] Heb. *stare by the way!*
[c] Jer. 12. 1.
[d] ver. 12.
[e] ver. 22. Mem ch. 2. 20.
[f] Jer. 30. 14. Dan. 9. 7.
[g] Cp. Jer. 52. 28.
[h] Jer. 22. 22.
[i] ver. 5.
[k] Is. 13. 13. Cp. Job 20. 23.
[l] Ps. 102. 3.
[m] Ezek. 12. 13 & 17. 20.
[n] ver. 22.
[o] Deut. 28. 48.
[p] ch. 3. 19.
[q] Is. 58. 7.
[8] Or, *desirable.*
[r] Job 40. 17.
[r] ch. 2. 17.

8 Jerusalem hath grievously sinned; therefore she [z] is removed: all that honoured her despise her, because [e] they have seen her nakedness: yea, [d] she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she [v] remembereth not her last end; therefore she came down wonderfully: [k] she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her [z] pleasant things: for she hath seen *that* [f] the heathen entered into her sanctuary, whom thou didst command *that* [t] they should not enter into thy congregation.

11 All her people [d] sigh, [r] they seek bread; they have given [z] their pleasant things for meat [5] to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ [Lamed] *Is it* nothing to you, all ye that [r] pass by? behold, and see if there be any sorrow like unto my sorrow, [e] which is done unto me, wherewith the LORD [i] hath afflicted *me* [k] in the day of his fierce anger.

13 From above [l] hath he sent fire into my bones, and it prevaileth against them: [m] he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* [n] faint all the day.

14 [o] The yoke of my transgressions is bound by his hand: they are [q] wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into

and none did help her: the adversaries saw her, *and* did mock at her sabbaths. Beth left

1002 her that she cannot free herself.

15. R.V. Desolations Bu Heb. Mushbâth (Cessa is from Shabbath and Could relate to sabba Keeping (C.B.). The Je were despised for Keep sabbath: Juvenal (Sat "To whom every 7th was a blank, and for ed not any part of h life." Seneca (Quoted Augustine) "They los 7th part of their life Keeping their sabbaths injured themselves by abstaining from performance of many necessary things in s times." Unfortunately Israel likewise mocked at the sabbaths. Jer. 17:19-27. Mal. 1:13. They imitated the ways of the heathen. Heb. "In sinning hath sinned." i.e. ha sinned wilfully & delib erately 2 Ch. 36:14-16

17. Deprived of strength & glory. As she defiled herself with spiritual adultery (idolatry) Jer. 3:2 so she has been exposed to shame like a common harlot.

18. Ashamed to be seen in her despicable condition Below left

19. Evident to her very borders Below left

20. What the result of such folly must be.

21. The prophet suffers with his people.

22. Yahweh will avenge the Temple. Jer. 50:29

BEMOANED BY THE CITY. Vv 12-22.

Jeremiah suddenly withdraws and expresses Jerusalem's complaint. In her distress she humbly solicits Divine comfort & redress from Yahweh the she had looked for in vain elsewhere.

NONE TO COMFORT. Vv 12-17.

24. This is an appeal to her lovers to help. Cp. V. 2

25. The prophet teaches Jerusalem to see in her reverses the avenging hand of Yahweh - and so repent.

26. Jerusalem is tied and bound by the chain of its sins, so wreathed or twisted about

YAHWEH APPEALED TO. Vv 18-22.

Yahweh is first vindicated Vv 18-19 then prayed to Vv 20-22.

32. Hear this vin dication of Yahweh

33. Cp 2 Chron 36:17.

34. Expired Cp Jer. 22:22.

35. War rages on all sides, at home famine and pestilence strike. Jeremiah has warned of this. Jer. 15:6-9.

36. Cp Jer. 25:29. Jer. 12:14.

JEREMIAH'S PATRIOTISM.

He watched, prayed and lived for the welfare of his people and country. He shared the adversities, sorrows, wants, afflictions and disgrace of the nation. He only ceased to live for the nation when he ceased to breathe.

"Though not reckoned among the prophetical books by the Jews, though not invoked as predictions by the writers of the N.T. yet by the sacredness of the grief it depicts, by the grandeur of the prophetic character that it represents" foreshadows the grief and lamentation of the Lord. Cp Lk. 19:42. Matt. 23:37. Luke 19:41.

AN ELEGY IN A GRAVEYARD

(1) JERUSALEM'S PLIGHT Ch. 1

Note the use of the third person in Vv. 1-11 - "she," "her," "the city." The prophet bewails the state of the city. In Vv. 11-22. the lamentation is in the first person as he identifies himself with it, and personally agonizes at her fate.

1. BEWAILED BY THE PROPHET Vv 1-11
2. BEMOANED BY THE CITY Vv 12-22.
3. NONE TO COMFORT Vv 12-17
4. YAHWEH VINDICATED AND APPEALED TO Vv 18-22.

AN ANALYSIS

Chapt. 1 - Jerusalem's plight
Chapt. 2 Yahweh's Judgment.
Chapt. 3 Jeremiah's grief
Chapt. 4 Yahweh's anger.
Chapt. 5 Jeremiah's prayer.
Zion's humiliation

In the Jewish grouping of the O.T. it is the centre of the 5 Megilloth or Rolls.
Song of Songs - read at Passover
Ruth - read at Pentecost.
Lamentations - read at anniversary of destruction of Temple
Ecclesiastes - read at Feast Tabernacles.
Esther - read at Feast of Purim.

LIKE THE PROCESSIONAL MOURNERS OF THE PAST Mat 9:23. Jer. 9:17. Jeremiah laments with true and full intensity of feeling the death of the nation.

The misery

LAMENTATIONS 2. of Jerusalem.

their hands, from whom I am not able to rise up. Samech

15 The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. Ain

16 For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Pe

17 Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them. Tzaddi

18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. Koph

19 I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Resh

20 Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death. Schin

21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me. Tau

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

Key Word - Swallowed up. Vs. Strong Verse VII.

37. That is, vindicate Thy Name. Unless Yahweh destroy Wickedness and the Wicked in the earth, there is no hope for the righteous.

CHAPTER 2.

Jeremiah lamenteth the misery of Jerusalem.

YAHWEH'S ANGER MANIFESTED AGAINST THE NATION POLITICALLY Vv 1-5.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

1. A heavy cloud of anger blots out Zion from view and separates it from Yahweh. Through that cloud the natural prayers cannot penetrate until action matches words. See Ch 3:44.
2. From its exalted position
4. Mat 11:23
Jerusalem. See the expression used for Babylon. Isa 13:19.
The Ark of the Covenant. Cp Ex 25:2. Ps 99:5. 132:7. The mercy seat with the glory was the throne, the Ark beneath = the footstool.
5 NA'AH - Pastures as Ps 23:2. No feed for the "sheep."
6 Ry: "Profaned" Cp Ps 89:39. He has treated it as common by permitting Gentiles to enter the east.
His angelic help Ps 91:11, 12.
Warning Deut 5:22. Prov. Jer. 7:20 Appeal Ps 79:5. 89:46
8 OHEL - Temporary dwelling, i.e. Jerusalem.
Cp Jer. 7:20; 2 Chr. 36:21, 25
V.6. Jer. 15:1; 30:14. 2 Kg 20:9; 2 Chr. 36:16-17.

He
A play on words: 'ANIYAH TA'ANIYAH - moaning and be-moaning.

2 MANIFESTED AGAINST ITS WORSHIP Vv 6-10.

Wav
SOKE - A booth (as interlaced. Thus a protection such as a hedge. Cp (though different words). Isa 32:2, 5; Ps 27:5, 12; 89:40.
MOW'ED - Appointed gatherings. Cp Note Lev. 1:1. A reference to the Temple. Before Jer 52:11; Lam. 4:16 Ezek 21:25-27. Lev. 26:31, 44; Ps 78:59.
Zain 61 Jer 7:12-14.

V.6. The Temple: He has destroyed the Temple as if it had been no better than a temporary booth erected in a garden while the fruit is gathered in, and then removed or suffered to decay.

2 YAHWEH'S ANGER. Ch. 2.
Note the change in Vv. 11, 20.
1 MANIFESTED AGAINST THE NATION POLITICALLY Vv. 1-5.
2 MANIFESTED AGAINST THE NATION'S WORSHIP Vv. 6-10.
3 THE PROPHET'S GRIEF Vv. 11-19
4 HIS PLEA TO YAHWEH Vv. 20-22.

different Elegies, four are acrostic. The Hebrew alphabet is prayer, the poet for- grief and poured our are feeling. e two former chapters eing bridged by the

15. R.V. Desolations (pl. Heb. Mushbath (Cessa- is from Shabbath, and could relate to Sabbath Keeping (C.B.). The Jews were despised for their Sabbath: Juvenal (Satire "To whom every n was a blank, and for- ed not any part of the life." Seneca (quoted by Augustine) "They lose 7th part of their life" Keeping their sabbaths injured themselves by abstaining from performance of many necessary things in our times. Unfortunately Israel likewise mocked at the sabbaths. Jer 17:21-27. Mal. 1:13. They imitated the ways of the heathen. Heb. "In sinning hath sinned." i.e. "He sinned wilfully" - de- liberately 2 Ch 36:14. 17. Deprived of strength and glory. As she de- filed herself with spiritual adultery (idolatry) Jer. 3:1) so she has been ex- posed to shame like a common harlot. 18. Ashamed to be seen in her despicable condition Below 14:3. 19. Evident to her neighbours. Below 14:1 20. What the result of such folly must be. 21. The prophet suffers with his people. 22. Yahweh will avenge the Temple. Jer 50:28

REMOANED BY THE CITY. Vv 12-22.

Jeremiah suddenly withdraws and ex- presses Jerusalem's complaint. In her distress she humbly solicits Divine from Yahweh the comforts & redress she had looked for in vain elsewhere.

NOTE TO CONTEXT. Vv 12-17.

This is an appeal to her lovers to help. Cp. V.2

The prophet hears Jerusalem to rest In her reverse the avenging hand of Yahweh - and so repent.

Jerusalem is tied and bound by the chain of its sins, so wreathed or twisted about

27. A festal gathering but instead of the trumpets calling Israel together for that joyful cause the nations were called to feast on Judah Zeph. 1:7, 8.
28. Bring back my life. Comp. All the pleading of the prophet had failed to bring home their responsibilities to the people. Perhaps adversity might do it. Isa 26:9.
30. To her lovers.
31. RV "unclean." Filthy & loathsome to her former lovers, like a woman separated from the congregation at the time of her legal uncleanness.

YAHWEH APPEALED TO. Vv 18-22

Yahweh is first vindicated Vv 18-19 then prayed to Vv 20-22
32. Hear this vindication of Yahweh
33. Cp 2 Chron 36:17.
34. Expired Cp Jer. 22:22.

35. War rages on all sides, at home famine and pestilence strike. Jeremiah had warned of this. Jer. 15:6-9.

36. Cp Jer 25:29. Ner. 13:14.

THE CAUSE OF THE DISASTER: Heeding the false teaching of lying prophets v.14.

12 'ARMONWN - Elevation St. i.e high buildings of the Temple.
13 RV: "solemn assembly." The people doubtless gathered together for that purpose - but the late.
14 Cf. Zech. 2:5
15 Measured it for destruction. Cp 2 Kgs 21:13. Isa. 34:11; Amos 7:7 Cp Zech. 2:1-2. Cp Jer. 48:27
16 RV: "Languish."

altar, he hath abhorred his sanctuary, he hath [2]given up into the hand of the enemy the walls of her palaces; [d]they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: [e]he hath stretched out a line, he hath not withdrawn his hand from [3]destroying: therefore he made [4]the rampart and the wall to lament; they [m]languished together.

9 Her gates are sunk into the ground; he hath destroyed and [n]broken her bars: [o]her king and her princes *are* among the Gentiles: [p]the law *is* no *more*; [q]her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion [r]sit upon the ground, *and* keep silence: they have [s]cast up dust upon their heads; they have [t]girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 **Mine eyes do fail with tears, my bowels are troubled,** [u]my liver is poured upon the earth, [v]for the destruction of the daughter of my people; because [w]the children and the sucklings [5]swoon in the streets of the city.

12 They say to their mothers, [x]Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for [y]thy breach *is* great like the sea: who can heal thee?

[a] Jer. 2. 8.
[2] Heb. *shut up.*
[b] Ezek. 12. 24.
[c] Is. 58. 1.
[d] Ps. 74. 4.
[e] Jer. 30. 3.
[f] Jer. 23. 33.
[3] Heb. *by the way.*
[g] Job 27. 23.
[h] 2 Kin. 21. 13.
[4] Heb. *mud-laving up.*
[i] 2 Kin. 21. 23.
[k] Ezek. 27. 2.
[l] Ps. 48. 2.
[m] Jer. 14. 2.
[n] Cp. ch. 3. 46-51.
[o] Job 16. 9.
[p] Ps. 35. 25.
[q] Jer. 51. 30.
[r] Deut. 28. 36.
[s] Cp. 2 Chr. 25. 3.
[t] Ps. 35. 21.
[u] Ps. 74. 9.
[v] Cp. Lev. 26. 16, &c. Deut. 28. 15, &c.
[w] Is. 3. 26.
[x] ch. 2. 7.
[y] Josh. 7. 6.
[5] Or, *swaddled with their hands*
Cp. ver. 22.
[z] Ps. 39. 5.
[a] ch. 4. 13.
[b] 2 Sam. 5. 20.
[c] 2 Chr. 36. 17.

12 Broken down and laying in the dust. Cp Deut. 28:36. Jer. 51:8-12
14 The complete observance of the Law being rendered impossible by the destruction of the Temple.
Cp Ezek. 7:26. Her true prophets had been removed from the city. Dan. 1:6. Jer. 29:1-2
The tragedy is beyond words to express Cp Job 2:13. Indicating they are humbled to the dust in sorrow and mourning.
Made of goat's hair, thus black, coarse, rough suggesting evil tidings, mourning.
In fear of their fate.

3 THE PROPHET'S GRIEF vv. 11-19.

His emotions are deeply moved.
Violent emotion occasions a copious discharge of bile Cp Job. 16:13
Cp Jer. 8:21b.
Dying in their mother's arms for lack of food.
Heb: "How shall I solemnly admonish thee."
By showing that her misfortune is at least on a parallel with others - but in fact it is unparalleled.
Nothing can stem the rush of water through the breach - a flood that would only destroy Cp 2 Sam. 1:20.

14 Thy [a]prophets have seen [b]vain and foolish things for thee: and [c]they have not discovered thine iniquity, [e]to turn away thy captivity; but have seen for thee false [f]burdens and causes of banishment.

15 All that pass [g]by [d]clap *their* hands at thee; they [d]hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call [k]The perfection of beauty, [l]The joy of the whole earth?

16 "All thine enemies have opened their mouth against thee: they [d]hiss and [c]gnash the teeth: they say, [p]We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen it.

17 [x]The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded [8]in the days of old: he hath thrown down, [c]and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up [d]the horn of thine adversaries.

18 Their heart cried unto the Lord, [f]O wall of the daughter of Zion, [d]let tears run down like a river day and night: give thyself no [i]rest; let not the apple of thine eye cease.

19 Arise, [l]cry out in the night: in the beginning of the watches [m]pour out thine heart [m]like water before the face of the Lord: lift up thy hands toward him for the life of [q]thy young children, that faint for hunger [r]in the top of every street.

20 ¶ Behold, O LORD, and consider to whom [s]thou hast done this. Shall the women eat their fruit, *and* children [8]of a span long? shall the priest and [v]the prophet be slain in the sanctuary of the Lord?

21 [a]The young and the old lie on the ground in the streets: my virgins and my young men

[a] Jer. 14. 13-15. 23: 14. 14-16.
[b] Ezek. 13. 3.
[c] Jer. 23. 14.
[e] Jer. 29. 14.
[f] Lam. 2. 9.
[g] Jer. 18. 16.
[d] Job 27. 23.
[k] Ps. 48. 2.
[l] Jer. 51. 48.
[m] Ps. 62. 8.
[n] 1 Sam. 7. 6.
[o] ch. 1. 11.
[p] Ps. 35. 21.
[q] Ps. 74. 9.
[r] Cp. Lev. 26. 16, &c. Deut. 28. 15, &c.
[x] Jer. 44. 6.
[8] Or, *of a span dressed*
[c] Ps. 59. 5.
[d] Ps. 89. 17.
[v] Jer. 2. 30.
[a] Deut. 32. 25.
[i] Ps. 132. 4.
[l] Isa. 22. 4.
[m] Ps. 42. 4.
[q] Nah. 3. 10.
[r] Lam. 4. 1.

found by the workmen of Josiah. 2 Chron. 34:15-28. Cp Deut. 28:53.
The answer is, Yes. Consider Jeremiah's own indictment against it Jer. 7.

32. Cp Jer. 6:13-14. 14:13-15. 23:14-40.
33 SHAV - Destruction, ruinous state. Cp Jer. 23. 13.
34 TARMEL - To smear, plaster. Str. Destructive teaching that hid the truth.
35 False oracles Jer. 14. 13-14.

Daleth

36 Cp Jer. 2:10, 15
37 Gestures of malicious joy, indifference & suffering Job 27:23. Ps. 22:7 Jer. 19:8
38 Cp Ps. 50:1

Ain

39 Cp Ezek. 26:2. 25:3.
40 Jer. 50:7, 17 51:34 The unreasoning hate of Gentiles against Jews (Esau against Jacob) is a phenomenon of every age.
41 The destruction of Jerusalem was a triumph for Yahweh not for the heathen Jer. 27:6; 43:10
42 Zech. 1:6. Cp Deut. 28:52
43 The heart of the prophets who proclaimed & warned of the impending destruction v. 17.

Tzaddi

45 The true Wall or defence of Zion was Yahweh Zech. 2:5.
46 Let them be punished - they justly deserve it

Koph

RV: "Respite." The destruction of the city would bring this Cp Zech. 6:8 Ezek. 16:39-42.
48 BATH - Daughter. Same word as earlier. With all thy punishing do not cause to cease Cp Hab. 1 Cp Ps. 122:6. Isa. 62:1
49 The prophet now turns to the people.
50 There were watches said to - hence all night through.
51 I.e. - at every street corner.

4 THE PROPHET'S PRAYER 20-22

52 To Israel the chosen people.
53 RV: "That are dandled in the hands." Jeremiah is appalled at the reality of his own prophecy. Cp Jer. 14:9 based upon the book of the Law

55 Yahweh's sword = Nebuchadnezzar Jer. 47:6.
56 A national sacrifice. Zephaniah's warning fulfilled Zeph 1:8
57 Jeremiah's words fulfilled Cp Jer. 20:13.
58 RV: "Pleaded" Young people whom he has tried to help have been consumed

CHAPTER 3.

JEREMIAH'S GRIEF
A MAN OF SORROWS & ACQUAINTED WITH GRIEF Isa.

1 Geber
2 In the process of punishing others. By this means some might be saved. Jeremiah took this burden on himself as did the Lord.
3 Into trouble
4 His troubles are Divinely directed, that he might be an example to the people Cp Jer. 16 and by suffering with them help some to find Yahweh Cp Heb. 5:1-2.
5 So also Christ Cp Isa. 52:14 note.
6 His anguish of mind is as painful as if his bones were broken
7 For Jeremiah the dungeon Jer. 38:6 for Christ the grave. Cp Mark 14:36.
9 Cp Jer. 14:11-12 Mic. 7:9.
10 Endured by stones he walks to and fro for an opening.
11 Constant danger to set him.
12 His will has been subordinated to that of God.
13 He caused Jeremiah to suffer with his people
14 Yet! or yea! - an old wound.

CHAPTER 3 - CONSTRUCTION — Each verse in this Chapter is a line in the Hebrew in which the chapter is divided into 22 vv. Thus each verse has 3 lines and each line commences with the same letter. In it the prophet is representative of the nation and speaks in the name of the whole. He is also typical and prophetical of the Lord who took upon himself the sins of the nation and whosoever will approach the father through him.

are fallen by the sword;] [a] thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.] ת Tau

22 Thou hast called as in [a] a solemn day [1] my terrors round about,] so that in the day of the LORD's anger none [2] escaped nor remained:] [3] those that I have [4] swaddled and brought up hath mine enemy consumed.]

CHAPTER 3.

1 The faithful bewail their calamities. 22 By the mercies of God they nourish their hope. 37 They acknowledge God's justice. 55 They pray for deliverance.

א Aleph.

I *AM* the man *that* [p] hath seen affliction [q] by the rod of his wrath.]

2 He hath led me, and [r] brought *me into* darkness, but not *into* light.]

3 Surely against me is he turned; he turneth his hand *against me* all the day. ב Beth

4 My flesh and my skin [s] hath he made old; [t] he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travail.

6 [b] He hath set me in dark places, as *they that be* dead of old. ג Gimel

7 [d] He hath hedged me about, that I cannot get out: [u] he hath made my chain heavy.

8 Also [f] when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked. ד Daleth.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and [i] pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow. ה Heth

13 [v] He hath caused the [w] arrows of his quiver to enter into my reins.

14 I was a derision to all my people; *and* [b] their song all the day.

15 [c] He hath filled me with [2] bitterness, [x] he hath made me drunken with wormwood. ו Vau

16 He hath also broken my teeth with [y] gravel stones, he hath [3] covered me with ashes.]

17 And thou hast [k] removed my soul far off from peace: I forgat [4] prosperity. ז Zain

18 [m] And I said, [n] My strength and [o] my hope is perished from the LORD:

19 [5] Remembering mine affliction and my misery, the wormwood and the gall. ח Heth

20 My soul hath *them* still in remembrance, and is [6] humbled in me.

21 This I [7] recall to my mind, [z] therefore have I hope. ט Teth

22 ¶ *It is of* the LORD's mercies that we are not consumed, [8] because his compassions fail not.

23 *They are* new [9] every morning: [10] great *is* thy faithfulness.

24 The LORD *is* [a] my portion, saith my soul; therefore will I hope in him. י Jod

25 The LORD *is* good unto them [c] that wait for him, to the soul *that* seeketh him.

26 *It is* good [11] that *a man* should both [c] hope and quietly wait for the salvation of the LORD.

27 [g] *It is* good for a man [h] that he bear the yoke in his youth.

28 [i] He sitteth alone and keepeth silence, [12] because he hath borne *it* upon him.

29 [k] He putteth his mouth in the dust; [13] if so be there may be hope.

30 [m] He giveth *his* cheek to him that smiteth him: he is filled full with reproach. כ Kaph

31 For the Lord will not cast off for ever: ל Lamed

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.]

[a] ch. 3. 43.
[b] ch. 5. 14. Job 30. 9. Cp. Ps. 69. 12.
[c] Cp. Is. 51. 22.
[1] Heb. *bitternesses.*
Ex. 12. 8. Num. 9. 11.
[2] ver. 19. Jer. 9. 15.
[3] ver. 6.
[4] Jer. 20. 3.
[5] Prov. 20. 17.
[6] Jer. 44. 17 & 44. 14.
[7] Or, *rolled me in the ashes,* Jer. 6. 26.
[8] Hos. 9. 12, 13.
[9] ch. 2. 7.
[10] Cp. ver. 20
[11] Heb. *good.* Jer. 18. 20.
[m] ver. 54.
[n] 1 Sam. 15. 29. Is. 63. 3.
[o] Ps. 39. 7.
[12] Or, *Remember.*
[p] Cp. Jer. 20. 18.
[q] Ps. 2. 9.
[13] Heb. *bowed,* Ps. 42. 6.
[r] Is. 5. 30.
[14] Heb. *make to return to my heart.* Deut. 4. 39.
[s] ver. 24.
[t] Is. 1. 9. Mal. 3. 6.
[u] 1 Chr. 17. 9. Ps. 49. 14.
[v] Ps. 51. 8. Is. 38. 13.
[w] Job 7. 18.
[x] Ps. 36. 5.
[y] Ps. 16. 5.
[z] Ps. 143. 3.
[a] Ps. 130. 6. Is. 30. 18.
[b] ver. 9. Job 19. 8. Hos. 2. 6.
[c] Mic. 7. 7.
[d] Job 19. 7 & 30. 20.
[e] Ps. 94. 12.
[f] Mat. 11. 29.
[g] Jer. 15. 17.
[h] Cp. Job 42. 6.
[i] Hos. 6. 1.
[j] Job 16. 10. Is. 50. 6.
[k] Job 16. 12.
[l] Cp. Job 6. 4.
[m] Heb. *sons.* Job 41. 28.

OUTLINE OF THE CHAPTER.

Jeremiah as an example of the most severe and trying afflictions Vv 1-21.
Points to the inexhaustible mercy of Yahweh as a never-failing source of consolation & hope. Vv 22-30.
He is ever gracious to those who seek Him, He is prone to pardon and pity and takes no delight in punishing Vv 31-38.
He is not like man delighting in tyranny, malice and injustice 34-36.
Yahweh's goodness is such that none can rightly complain of injustice 37-39
This is evident if we examine our motives and actions 40-47
Jeremiah stresses his grief at the current evils 48-51
They remind him of his own sufferings 52-54
But he recalls his salvation 55-58
He mentions current evils 59-63
And anticipates Divine judgment on such. 64-66

33 For [a] he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause, the Lord approveth not.

37 Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their musick.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

CHAPTER 4.

1 Zion bewaileth her pitiful estate. 13 She confesseth her sins. 21 Edom is threatened. 22 Zion is comforted.

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen

[a] Heb. 12. 10.
[2] Heb. *from his heart.* Cp. Num. 16. 28.
[b] Ps. 11. 1.
[c] Ps. 35. 19.
[d] Ps. 107. 10.
[e] Jer. 37. 16 & 38. 6, 9, 10.
[f] Dan. 6. 17.
[3] Or, *a superior.* Deut. 26. 19.
[g] Job 22. 11. Ps. 69. 2.
[h] Ps. 88. 5. Ezek. 37. 11.
[i] ver. 9.
[k] Hab. 1. 13.
[4] Or, *saith not.* Cp. Ps. 54. 7.
[l] Cp. Ps. 33. 9.
[m] Ex. 8. 15. Esth. 4. 14.
[n] Job 2. 10. Is. 45. 7. Amos 3. 6
[o] Cp. James 4. 8.
[p] Cp. Prov. 19. 3.
[5] Or, *murmur.* Num. 11. 1.
[q] Mic. 7. 9.
[r] Zech. 14. 19.
[s] Ps. 9. 4 & 35. 23.
[t] Ps. 25. 1 & 119. 48.
[u] Jer. 11. 19.
[v] Dan. 9. 5.
[w] Ps. 78. 17.
ch. 2. 21.
[x] Ps. 139. 2.
[y] ver. 8.
[z] ver. 14.
[a] Ps. 28. 4.
[b] 2 Cor. 4. 13.
[c] Cp. ch. 2. 16, 17 & 4. 16, 17.
[d] Jer. 11. 20.
2 Tim. 4. 14.
[6] Or, *obstinacy of heart.*
[A] Deut. 25. 19. Jer. 10. 11.
[B] Ps. 8. 3.
[C] Ps. 119. 136. Jer. 9. 1.
[D] ch. 1. 1.
[E] Job 28. 16. Cp. Is. 2. 22.
[F] ch. 2. 19.
[7] Heb. *my soul.*
[8] Or, *more than all.*
[G] Ps. 19. 10.
[H] Jer. 19. 11.

THE INTENSITY

The complexi
inc Lam. 4:8;
parched Lam. 4
the dung hill
ren perished fo
their parents

5 RV. Jacksb, read-
ing TANNIM instead
of TANNIN Cp. Exod. 7
3.
6 Who are indifferent to
the fate of the young
in the egg. Job. 39:14-
17.

7 RV. "For the iniquity
of ..." "greater than
the sin of Sodom."
Cp. Isa. 1:9-10. Ezek.
16:44-50. Isa. 3:9.
Jer. 23:14. Mt. 11:23-24
Lk 10:12. 12:47.
8 By Divine judgment
Cp. Dan 11:45. RV: "No
hands were laid upon
her." The judgment
on Zion was worse
than that on Sodom,
for it was a linger-
ing judgment of
famine & seige. Cp Rv
8-10.
9 Wisdom likened to
these of which there
are highly prized pink
varieties. See Note.
May. 3:15.
10 A pure, deep blue.
See Note. Rev. 21:19.
11 Their appearance as
misery, accentuat-
ed by dark shadows
over their faces. For
those influenced by
spiritual considerations
the sin & suffering of
Jerusalem would be
even more acute - and
would accentuate the
appearance.
12 The very appearance
of the Nazarite setting
apart - as well as the
light of his countenan
reflecting the exaltat
tion he felt from his
vow.

THE CALICE:

2 YAHWEH'S JUDGMENT 11-16

13 Even though the city had been taken twice before by Nebuchadnezzar 1 Kg 24 1, 12. it was not thought it would be so completely overthrown nor that Yahweh would permit His temple to be destroyed. Cp Jer. 7:4, 8-15.

26. Of His own feelings without real cause. Cp Lam 3:21-22
27. Muchless His own.
HE IS NOT LIKE MAN. Jer 31:36.
Common acts of tyranny, malice and injustice are here specified. Man has power in judges in these - but not Yahweh.
28 Anything else to be calumniated or misrepresented before a superior.
29 To pervert justice.
Thus His chastening is for our benefit, His judgments are just. Cp Ps. 103:10 Eph. 3:20.
30. He turns with disgust from all acts of oppression and malignant cruelty. YAHWEH IS GOOD. LET NONE COMPLAIN HIS JUDGMENTS ARE UNJUST. Vv 37-39.
Tsâvâh - Constitute or enjoin. A haughty tyrant may decree, but it is Yahweh Who permits. Cp Matt 10:29.
Chas Tisdall. What has he got to complain of in God seeing all things come from Him Acts 17, 25, 28
Geber. Such should recognise the purpose of God and bear up under it like a man. 1 Cor. 16:13
LET US EXAMINE OURSELVES.
RECOGNISE THE REASON Vv 40-41
Châqar - penetrate, hence examine intimately. Let us search the motives of our tempers, words and works - not by our faint wishes, good intentions, transient resolutions, but by our deeds. And not merely an isolated act, but the whole course of our life - our ways. Hag. 1:5.
Cp Ps. 119:59
Prayer must not be limited to externals.
This is the prayer to be offered - a frank confession of sin and forsaking of it. See Notes Ps. 32. Prov 28:13. 1 John 1:9.
There has been no basis for it.
Cp Ch. 2:1. Hidden His face. Jer. 14:11-12. until action makes words. Jer. 26:13.
Râdaph = Run after. RV = pursued. Pursued them to a fatal end.
Cp Prov. 28:1.
The mere sweepings of their houses.
Cp Isa. 24:17.
JEREMIAH'S HEART FELT GRIEF AT THE CALAMITIES OF HIS COUNTRY. Vv 48-51
His grief at what he sees affects him physically - wearing out his health and strength.

Living sanctuary also 1 Pet. 2:4-6. Cp Num 24:6 Eternity from BANAH - To build as a Ben. 2:19.
The warning symbolism of Jeremiah had become reality. Jer. 19:11 YATSAR p. 901

ZION'S GOLD.

Three different words are used above, all of which have relation to the context.

- Gold V.1. ZÂHÂB - To shimmer, to shine forth as gold
- Fine Gold V.1. KETHEM - Something carved. Ore as originally mined.
- Fine Gold V.2. PAZ - Refined gold.

5 Bently

HIS OWN SUFFERING CREATES IN HIM A SYMPATHY FOR THEM. Vv 43-45
Like the head the tongue Most they mention a part Which Love & Hate And
Like a fowler in pursuit of a bird.
46 Chinnâm = gratuitously, without provocation. Cp John 15:25.
47 Laid a stone upon the entrance thus burying him alive.
48 He literally sank in mire. Figuratively he was baptised in trouble. Cp LUKE 12:50
HE RECALLS THE SOURCE OF HIS SALVATION 55-57
49 His gasping. Yahweh heard groaning of bowels Exod. 2:23-24 Jonah when dying Jon. 2:2. Disciples when thinking Luke 24:15, 28.
50 Isa 41:10, 13. Cp Deut 31:6. Heb. 13:5-6.
51. Gâ'al. Cp Ruth.
AND PRESENTS THE CURRENT NEED. 59-63
52 He adverts to his present sufferings. Those oppressing him were those who brought the nation to ruin.
53 Repaying him because he had spoken against them.
54 Higgâyon = meditation.
55 I am a laughing-stock to them of all times - whether sitting down or walking abroad.
As they to him reflected the attitude of the Gentiles to Judah, so he delivers his case and that of the nation into the hands of Yahweh.
IN ASSURANCE OF DIVINE JUDGMENT 64-66
64. The verbs are not in the imperative mood & should be rendered in future "Thou will" etc. See LXX, Blayney etc.
65 Blayney: "Thou wilt give with a hearty accordance thy curse unto them."
66 Pursue. Cp Note Vv 1

CHAPTER 4

4 YAHWEH'S ANGER Vv 1-22

1 PITIFUL STATE OF ZION. Vv 1-12

1 See Note top p 1002. Cp 1 Pet. 1:7. Rev 3:18
2 Not only the stones of the literal Temple but those of the

THE INTENSITY OF SUFFERING IN THE SIEGE

The complexion of the men grew black with famine Lam. 4:8; 5:10; their skin was shrunk and parched Lam. 4:8; the rich & noble women searched the dung hills for scraps of offal Lam. 4:5; the children perished for want, or were even devoured by their parents Lam. 2:20; 4:3,4,10; Ezek. 5:10; water was scarce and was sold at a price Lam. 5:4; a third part of the inhabitants died of the famine & the pestilence that arose out of it Ezek 5:11-12.

pitchers, the work of the hands of the potter!] ג Gimel.

3 Even the [2] sea monsters draw out the breast, they give suck to their young ones:] the daughter of my people *is become* [d] cruel, like [e] the ostriches in the wilderness.] ד Daleth.

4 The tongue of the sucking child [f] cleaveth to the roof of his mouth for thirst:] [g] the young children ask bread, *and* no man [h] breaketh *it* unto them.] ה He.

5 They that did feed [i] delicately are desolate in the streets:] they that were brought up [j] in scarlet embrace dunghills.] ו Vau

6 For [k] the [l] punishment of the iniquity of the daughter of my people [m] is greater than [n] the punishment of the sin of Sodom,] [o] that was overthrown as in a moment, and no hands stayed on her.] ז Zain

7 Her [p] Nazarites were purer than snow, they were whiter than milk, they were more ruddy in [q] body than [r] rubies, their [s] polishing *was* of [t] sapphire:]

8 Their visage is [u] blacker than a coal; they are not known in the streets:] [v] their skin cleaveth to their bones; it is withered, it is become like a stick.] ח Teth.

9 *They that be* slain with the sword are better than *they that be* slain with hunger:] for these [w] pine away, [x] stricken through for *want of* the fruits of the field.] ט Yod.

10 [y] The hands of [z] the pitiful women [a] have sodden their own children:] they were their meat in the destruction of the daughter of my people.] י Caph.

11 The LORD [b] hath accomplished his fury; [c] he hath poured out [d] his fierce anger,] and [e] hath kindled a fire in Zion, and it hath devoured the foundations thereof.] ל Lamed

12 The kings of the earth, and all the inhabitants of the world, would not have believed] that the adversary and the enemy should have entered into the gates of Jerusalem.] מ Mem.

13 ¶ [f] For the sins of her prophets, *and* the iniquities of her priests,] [g] that [h] have shed the blood of the just in the midst of her,] נ Nun.

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood,] [i] so that men could not touch their garments.] ס Samech

15 They cried unto them, Depart ye; [j] *it is* [k] unclean; depart, depart, touch not:] when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.] ע Ain

16 The [l] anger of the LORD hath divided them; he will no more regard them:] they [m] respected not the persons of the priests, [n] they favoured not the elders.] פ Pe

17 As for us, our eyes as yet failed [o] for our vain help:] in our watching we have watched [p] for a nation *that* could not save *us*.]

18 [q] They hunt our steps, that we cannot go in our streets:] our end is near, our days are fulfilled; for our end is come.]

19 Our persecutors are [r] swifter than the eagles of the heaven:] they pursued us upon the mountains, they laid wait for us in the wilderness.] צ Tsadi

20 [s] The breath of our nostrils, the anointed of the LORD, [t] was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.]

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of [u] Uz;] [v] the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.]

22 ¶ [w] [x] The punishment of thine iniquity is accomplished, O daughter of Zion;] he will no more carry thee away into captivity:] he will visit thine iniquity, O daughter of Edom;] he will [1] discover thy sins.] ק Qoph

---

[a] Is. 22. 24. Jer. 48. 12.
[2] Or, sea calves, Ps. 74. 13.
[b] Jer. 5. 31. Ezek. 22. 26.
[c] Mat. 23. 31.
[d] Job 30. 21.
[e] Job 30. 29.
[f] Ps. 22. 15.
[g] ch. 2. 11, 12.
[3] Or, in that they could not but touch.
[h] Mic. 3. 3.
[i] 2 Sam. 1. 24.
[4] Or, ye polluted. Cp. Is. 65. 5.
[k] Lev. 13. 45.
[l] Prov. 31. 21.
[m] Nah. 2. 3.
[n] Job 24. 8.
[o] 2 Kin. 7. 9. Ps. 69. 27.
[5] Or, iniquity. ver. 13, 22.
[6] Or, face. Job 23. 15.
[p] Is. 1. 10. Mat. 10. 15.
[q] ch. 3. 39.
[r] Gen. 19. 25. 2 Pet. 2. 6.
[s] ch. 5. 12, 14.
[t] Num. 6. 2.
[u] Cp. 2 Kin. 24. 7.
[v] Is. 30. 5, 6.
[w] Ex. 24. 10.
[x] Job 28. 18.
[y] Ezek. 41. 12-15.
[z] Rev. 21. 19.
[a] ch. 3. 52.
[7] Heb. darker than blackness.
[b] Job 19. 20.
[c] Jer. 4. 13.
[8] Heb. flow out.
[d] Ps. 78. 20.
[e] Jer. 51. 4.
[f] Cp. Gen. 2. 7.
[g] Ezek. 12. 13.
[h] ch. 2. 20.
[i] Deut. 28. 56.
[j] 2 Kin. 6. 29.
[k] Job 1. 1. Jer. 25. 20.
[l] Jer. 25. 15.
[m] Ezek. 5. 13.
[n] Jer. 7. 20.
[o] ch. 1. 12.
[p] Jer. 17. 27.
[9] Or, Thine iniquity. ver. 6.
[r] Is. 40. 2.
[10] Or, carry thee captive for thy sins. Nah. 2. 7.

THE TERRIBLE PLIGHT OF JERUSALEM.

The punishment it reaped was worse than that of Sodom V6 because its guilt was greater 1Kin.11:21-24. It experienced a slow, lingering death two frightening examples of which are given. ● The shocking effects of the famine that ravaged the city Vs 8-9. ● The vile and gruesome murders that were occasioned by it V.10. ● Every aspect of compassion, kindness, and decency was destroyed by the extremities to which the people were reduced.

[1007] ying southern Judea were finally completely absorbed by the Maccabees.

37 With trouble. As V.16.

38 Terrible as the punishment was it was not comparable to the sin, and it was limited. Jer. 25:11-12, 29:10.

35 YACAPH - To add, augment. Str. to increase.

36 "Carry away" = GALAH - To denude, to strip Str. Ges = to uncover, to reveal some hidden thing. Rend. "reveal" Isa. 20:2-4. Jer. 13:6. No additional denuding or stripping to be revealed. Thus they will return.

37 In contradistinction this will result in utter extinction.

38 Yahweh covers sins when He forgives Ps. 32:1. He "discovers" them by punishing Jer. 20.

---

1 2Kg 24:14. This happened in the time of Manasseh, & could have happened since. Note the murderous intent towards Jeremiah. Jer. 26:17.

15 NUWA' - stagger as in Ps. 109:27. as though drunk with fear and consternation at the extent of the punishment. Cp Deut 28:28-29. Jer. 23:12.

16 In the fall of Jerusalem in AD 70 a state insanity inflicted the Jews, so that they fought among themselves - a similar condition may have afflicted them now.

17 Without becoming defiled. Num 19:13.

18 As they are led into captivity they were pursued by the cries of others drawing attention to their polluted state.

19 Spiritual leprosy. Cp Lev. 13: 45. Cp Jer 5:12 note. Jo 15: 11:23; 22:12.

20 RV: "Men said among the nations." Cp Deut 28:65. Even the remnant that fled to Egypt was destroyed. Jer 44:1 12-14.

21 Scattered them. See use of term Gen 49:7.

The nations among whom they were scattered

3 ISRAEL'S VAIN CONFIDENCE IN GENTILES 17-20

RV: "Our eyes do yet fail in [2] looking for our vain help" They relied on the broken reed of Egypt Isa. 36:6, Jer. 37:7-8.

Evidently the city was defended street by street & house by house - adding to the misery & mortality of the defenders.

Their keen eyes espied the prey and swiftly they swooped to the kill Jer. 4:13.

Fugitives had no hope of escape.

The King on the theocratic throne 1 Chr. 29:23 represented the life-breath of the nation. Once he was taken the throne ceased. Ezek. 21:25-27. Cp Ps. 89:39.

Hunted like an animal. Cp. 2 Kings 25:4-6.

So long as the King remained, there was some hope of national existence among the Gentiles, but once the "breath of their nostrils" was taken - the nation expired.

4 EDOM WARNED: HER REJOICING WILL BE SHORT-LIVED 21-22

An ironic invitation to Edom to savour her rejoicing to the full for it shall be short lived. Cp Obad. Jer. 49:7-22. They most ungenerously rejoiced at the calamities of Israel, cutting off the fugitives from Beersheba Obad. 10-11. and forgetting the responsibilities of the Brotherly Covenant Amos 1:9.

See Note. Jer. 25:20.

See Note Obad. The Edomites were reduced by Nebuchadnezzar, conquered by the Nabateans, and ...

PRAYER IN TIME OF NEED.

"Is any afflicted? - let him pray." Jam. 5:13. Nehemiah: "Let not all the trouble seem little before Thee, that hath come upon us" Neh. 9:32.

HOPE IN THE END. V.22. The RVmg = "But" at "Unless". Both: "For though Thou hast not utterly rejected us." The desolations fallen on Zion are inconsistent with the covenant relationship of faith in Abraham and David which guarantees the future of the nation. Thus the Lamentations end on a faint note of Hope. See also. Jer. 29:10-14.

CHAPTER 5

5 JEREMIAH'S PRAYER Vv 1-22.

1 ISRAEL'S LOST INHERITANCE AND DESOLATE STATE Vv 1-16.

The time of This prayer not acrostic. See Note Introduction.

CHAPTER 5.

A pitiful complaint of Zion in prayer unto God.

[b] REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 [f] Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood [g] is sold unto us.

5 [i] Our necks *are* under persecution: [k] we labour, *and* have no rest.

6 [m] We have given the hand [o] to the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, *and are* not; and we have borne their iniquities.

8 [t] Servants have ruled over us: *there is* none that doth [u] deliver *us* out of their hand.

9 We gat our bread with *the* peril *of* our lives because of the sword of the wilderness.

10 [x] Our skin was black like an oven because of the [y] terrible famine.

11 [a] They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of [a] elders [c] were not honoured.

13 They took the young men [d] to grind, and the children [e] fell under the wood.

14 The elders have ceased from the gate, the young men from [@] their musick.

15 The joy of our heart is ceased; [h] our dance [i] is turned into mourning.

16 [j] The crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this [@] our heart is faint; for these *things* [n] our eyes are dim.

18 Because of the mountain of Zion, [p] which is desolate, [q] the foxes walk upon it.

19 [r] Thou, O LORD, remainest for ever; [s] thy throne from generation to generation.

20 [t] Wherefore dost thou forget us for ever, *and* forsake us [s] so long time?

21 [@] Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 [v] But thou hast utterly rejected us; thou art very wroth against us.

[a] cp. ch. 4. 16.
[b] Ps. 89. 50.
[c] Cp. Prov. 25. 6.
[d] Judg. 16. 21.
[e] Cp. Josh. 9. 27.
[f] Ps. 79. 1.
[g] ch. 3. 14.
[h] Ps. 30. 11.
[i] Job 30. 31.
[k] Heb. Cometh for grace.
[l] Heb. The crown of our head is fallen. Job 19. 9.
[m] Heb. On our necks are we persecuted.
[n] Jer. 45. 3.
[o] ch. 1. 22.
[p] 1 Chr. 29. 24.
[q] ch. 2. 11.
[r] Hos. 12. 1.
[s] Dan. 9. 17.
[t] Cp. Neh. 4. 3.
[u] Ps. 9. 7. Hab. 1. 12.
[x] Ps. 45. 6.
[y] Neh. 2. 10.
[a] Ps. 13. 1.
[b] Ps. 136. 24.
[c] Heb. for length of days
[d] Ps. 89. 2, 7. Jer. 31. 28.
[e] Ps. 119. 83.
[f] Or, terrors, or, storms. Ps. 11. 6.
[g] Or, I or See with them above utterly reject us?
[h] Is. 13. 16.

1 ZĀKAR - Mark so as to be recognised - Str. Gp 1:20 2:20.
2 Gp 2:15, 3:61.
3 Gp 1 Kg 8:36; Ps 79:11
4 They were forced to pay for the common necessities of life - part of the inheritance that Yahweh had given them. Gp Deut. 28:48.
5 RV: "Our pursuers are upon our necks" Gp 1:14. 4:19. Deut. 28:48. Jer. 27: 2, 8, 11, 12. 28:14.
6 RV: "are weary." Gp Deut. 28:65-66. Neh. 9:36-37
7 Surrendered. Gp Jer. 50:15. Starvation awaits them unless they find refuge with one or other of their hereditary foes. Lg. Jer. 42:14-19.
8 They have continued on in the example set them & so inherited the punishment Gp Exod. 20:5. 34:7. Num. 14:18. Jer. 32:18. Gp the prophets answer to the complaints of the people Jer. 31:29. 16 VI-VII Ezek. 18:2, 20. Mk. 13:31.
9 The sin Exod. 4:22 delivered into the hands of servants. Jer. 27:6.
10 Consumed by fever.

PROPHET IN EXILE

6 successive deportations are referred to. 4th year Jehoiakim Dan. 1:1, 2. 6 yrs later 2nd? taken captive Jer. 52:28. Following year, Jehoiachin etc. 2 Kgs 24:12-16. 4 10 yrs later 832 Jer. 52:29. Following year further deportation of upper classes 2 Kg 25:11-12. 6. 4 yrs later (3rd Heb) 745 persons. Jer 52:30.

CH 1 VISION OF GLORY

ANALYSIS See p 1014. The hand of Yahweh V.3. Yad - open: power, means direction

THE BOOK OF THE PROPHET "EL WILL STRENGTHEN" [i.e. The Son of Man]

EZEKIEL.

Cp Note 3: 14

Prophesied for at least 22 years. For [illegible] date see Ch 29:17

THE APOCALYPSE OF O.T.

The two prophets of the exile (Ezekiel, Daniel). Ezekiel, like Rev. ejation commences with vision of Cherubim. Rev. 4. and concludes with vision. Temple (Chs. 21, 22). It has its Gog - Magog etc. its spiritual Babylon ch. eating of roll etc.

CHAPTER 1.

SUMMARY Bottom (912).

1 The time of Ezekiel's prophecy. 4 Vision of four cherubims, 15 of the four wheels, 26 of God's glory.

THE PROPHET INTRODUCES HIMSELF. Vv 1-3.

Levites commenced their service Num 4:3. Though no such specific time is given the priests, it doubtless applied to them as well. As a man of sign he foreshadows the public appearance of the Lord. Luke 1:23.

NOW it came to pass [d] in the thirtieth year, in the fourth month, in the fifth *day* of the month, as I *was* among the [3] captives [f] by the river of Chebar, *that* [@] the heavens were opened, and I saw [h] visions of God. = Elohim.

2 In the fifth *day* of the month,

[a] Cp. ch. 8. 1.
[b] 2 Kin. 24. 12, 15.
[c] Heb. Jehezekel.
[d] Jer. 1. 1.
[e] Num. 4. 3.
[f] ch. 3. 22.
[g] Heb. captivity.
[h] ver. 3.
[i] Mat. 3. 16.
[k] ch. 8. 3.
[l] Jer. 23. 19.
[m] Jer. 1. 13.
[n] Heb. catcheth itself. RV
[o] ver. 27. mg.

This would synchronise with 18th year Josiah when nation entered into covenant 2 Kgs 22:

Thammuz - approx. July thus the heat of summer [illegible]

Said to be the Kebar or the Nar-Kabari - The Great Canal. It flowed into the Euphrates north of Babylon. Here some of the Exiles were placed, possibly to cultivate the land. Here Ezekiel prophesied for 22 yrs, though sometimes in Jerusalem taken to Jerusalem.

ATTITUDE OF JEWS after 1st deportation.

The Jewish exiles were distributed into different settlements throughout Babylonia, forming small communities with certain organisation and freedom to worship

One such colony was of Tel-abib Ch 3:15 and in it Ezekiel must have been a dominant figure Ezek. 11:21.

In Jerusalem the deadly dope of false prophets (Gp Jer. 27:9. 29:1-10) had spread the idea that those who remained were Heaven's favorites, that the city was inviolate and they would not be removed. Gp Ezek. 11:15. 33:24.

In exile, the infatuated Jews were permeated with the delusive idea that their captivity would soon end Ezek 13:10, 17

1008

Fleeting continually

Their teaching was supported by Hananiah of Jerusalem who predicted they would return in 2 yrs with the vessels of the Temple (Jer. 28). Jeremiah wrote to the exiles warning them to take no heed. Jer. 29. His letter was replied to by one of the exiles - Shemaiah suggesting that the priest Zephaniah should imprison Jeremiah as a madman Jer. 29:24-28.

But the death of Hananiah, the voice of Ezekiel, necessitate captivities destroyed all hopes of a speedy return.

EZEKIEL was a man of determination not deterred by opposition Ezek. 3:8-9. He was commanded to proclaim the Word,

which was [a] the fifth year of [b] king Jehoiachin's captivity,

3 The word of the LORD came expressly unto [c] Ezekiel [c] the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and [e] the hand of the LORD was there upon him. There was no doubt about it assuredly

4 ¶ And I looked, and, behold, [i] a whirlwind came [k] out of the north, a great cloud, and a fire [@] infolding itself, and [l] a bright-

Ch 10:1 = 14th year after city smitten = 25 year captivity. As smitten 6 yrs later in 18th Zedekiah, Ezekiel must have come captivity Jehoiachin Sig My contempt. Sig. Length (Str) - so the captivity would be long, but the vision showed that Yahweh was not unmindful of His people Gp 11 He felt the influence of Yahweh's presence

WHIRLWIND FROM THE NORTH V.4.

8 Tempest, destruction Gp Isa 17:13. Jer. 23:19 Note. Gp Isa 66:15.
9 The Babylonians Jer. would descend from the north upon Jerusalem. The Judgment would be for the ultimate benefit of [illegible]

By the hand of servants. V.8. Impalement was a common punishment with Assyrian & Babylonians. See Illustration in Nineveh & Its Palaces (Bonomi) p. 192.
12 RV: "The young men bare the mill" Like slaves they had to carry the extremely heavy millstone.
13 The royal nation deported. Ex 19:6. Cp. Jer. 13:18. Isa 28:1, 3, 5.

2 JEREMIAH'S SORROW 11-18

Ps. 137:5-6. Jer. 122:6. Isa. 62: 1, 7.
15 RVmg - Jackals

3 PRAYER FOR THE PEACE OF JERUSALEM. VV 19-22.

YĀSHAB - To sit, thus - sit enthroned. RVmg. "sittest as King" Thus all is in your power - Babylon is your servant! Gp Mal. 3:6.
Thou hast the power to help - please do so! Answer Zech 8:9. Gp Mal. 3:16. Amos 9:11

HOPE IN THE END. V.22. The RVmg = "But" at "Unless". Both: "For though Thou hast not utterly rejected us." The desolations fallen on Zion are inconsistent with the covenant relationship of faith in Abraham and David which guarantees the future of the nation. Thus the Lamentations end on a faint note of Hope. See also. Jer. 29:10-14.

the righteous - the... fore introduced b... the Cherubim (as ... Revelation Gp Ch. 6: ... because all things ... their benefit.
The Cherubim ar... ate from the nar... a figurative sense ... 1:25. R 25:6 Note ... out of obscurity ... shall come to pe... the judgement wh...
10. A community ...
12. Rev 1:7
13 The Spirit in bei... ent manifestation ... Martin The flame ... Heaved around ... whirling cloud ... such velocity as ... appear to catch ... of each other ... festation of Deit... Deut 4:24.
14 It was encased ... light. Matt 25:3-4.
15 Jewish trans.: ... Amer. R.V: "Glow... metal." Heb. Cha... which the LXX ... en as Electron ... metal which Boch... says is compos... of Gold and Si... - faith and rede...
18 Pet. 1:18. 1:7 ... 3:18, perhaps a... ing to the Urim ... whilst the 11 C... ures = Thummim ... See Note Exod ...
4 LIVING CREATURES
16 The general ap... was that of a m... (Cp Ch 41:3 - the ... ridiculous son o... Eph 4:13. It is s... cent that Sen... a constant title ... to Ezekiel. See n... below Cp Dan. ...
Spiritual Israel ...
1-3 Rev 4. 6:5 ... divided into 4 C... Num 2. thus com... ing the Divine ... ment. Rev. 20:... Yāshar = Straig... even To make ri... pleasant, prosper... Heb 12:13. The sa... will be motivat... the one ideal b... directed by Spirit ... Yahweh. Rev. 19:... Oren used fo... ng Deut 23:14. ... clad with plates ... or brass for purp... Spiritual Israel ... through the wo...
17 Flesh purifie... note Rev 1:15.
19 Hidden benef... celestial aspect ... Cherubim was th... of an Adam. Th... be extended in ... of the Hand of ... of Num 5:6-7 Je... delivered into t... Christ and saints ... he is Son man Jes... though now hidden

THE EXILE IN BABYLONIA RECEIVES A VISION COMPARABLE TO THE EXILE IN PATMOS. The glory of the future Cherubim foreshadowed in Eden. Gen 3:24. In the Tabernacle where Yahweh revealed Himself to man. Exod 25:18-22. In the future glory when the Visions of Elohim revealed in Temple. Ezek. 41:1-2.

Dr Thomas - from root "that which is ridden" Cp R. 18:10 1 Chr. 28:18 Note. See 2 Kings 24:1-12. 13:14.
כ particle of resemblance רוּן = "the Majesty" = Resembling the Majesty. (W. Brown "Antiquities of Jews")
As the Cherubim in Temple was the Chariot of Divine Majesty or throne of Yahweh in Israel 1 Chr. 28:18. and as the 4 divisions guarded the Tabernacle, the symbol of His presence, so the Cherubim are the foundation of the future.

Ezekiel's vision of His Throne

EZEKIEL 1. Cp V. 26.

Rachav

12 ness was about it, and out of the midst thereof [b] as [c] the colour of amber, out of the midst of the fire. ayin = Eye 8 9 10 12

5 Also out of the midst thereof came the likeness of [e] four living creatures. And [f] this was their appearance; they had [g] the likeness of a man.

6 And every one had four faces, and every one had four wings. Lit, move each direction. Cp V 17

7 And their feet were [z] straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled [i] like the colour of burnished brass.

8 [o] And they had the hands of a man under their wings on [p] their four sides; and they four had their faces and their wings. Though 4 they were one.

9 [r] Their wings were [s] joined one to another; [t] they turned not when they went: [u] they went every one straight forward. They acted in concert as one direct to any part requiring their help.

10 As for the likeness of their faces, [x] they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Rev 10:10

11 Thus were their faces: and their wings were [b] stretched upward; two wings of every one were joined one to another, and [d] two covered their bodies.

12 And they went every one straight forward: [c] whither the spirit was to go, they went; and they turned not when they went. No need for they faced each point of compass. Rev 10:11

13 As for the likeness of the living creatures, their appearance was like burning [h] coals of fire, and like the appearance of [6] lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. manifestation of Divine Judgement. Is 66:15 Zech 9:14

14 And the living creatures [k] ran and returned as the appearance of [9] a flash of lightning. Ran to execute returned to report Ps 103:19-20.

15 ¶ [d] Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. = 4 Wheels in all. workmanship

16 The appearance of the wheels and their work was like unto the colour of [h] a beryl: and they four had one likeness: and their appearance and their work was [i] as it were a wheel in the middle of a wheel.

17 [l] When they went, they went upon their four [m] sides: and [n] they turned not when they went. Rims

18 As for their rings, they were so high that they were dreadful; and their [3] rings were [q] full of eyes round about them four. Not limited to wheels Ch 10:12

19 [u] And when the living creatures went, the wheels went by them: and [v] when the living creatures were lifted up from the earth, the wheels were lifted up. Lit: RV Beside

20 [a] Whithersoever the spirit was to go, they went, thither was their spirit to go; and [v] the wheels were lifted up over against them: [v] for the spirit [t] of the living creature was in the wheels. The harmonising + motivating power

21 [b] When those went, these went; and [c] when those stood, these stood; and [v] when those were lifted up from the earth, the wheels were lifted up [f] over against them: [v] for the spirit [6] of the living creature was in the wheels. Roth = over

22 And the likeness of [v] the firmament upon the heads of the living creature was as the colour of the terrible [4] crystal, stretched forth over their heads above. Yarey Root of Yitrah Note 27

23 And under the firmament were their wings [l] straight, the one toward the other: every one had two, [m] which covered on this side, and every one had

---

[g] Dan. 10. 6. Mat. 24. 27.
[h] ch. 8. 2.
[e] Lev. 13. 55. Num. 11. 7.
[d] ch. 10. 9. Top 1013
[e] Rev. 4. 6, &c.
[f] ch. 19. 8. Cherubim. Ch 9:3, 10
[g] ver. 10. Adam
[h] Dan. 10. 6. Rev. 21. 20.
[i] ch. 10. 10. Cp V 17
[z] Heb. a straight foot. Cp. ver. 23. ch. 10. 11.
[i] Dan. 10. 6. Rev. 1. 15.
[m] ver. 8.
[n] ver. 9.
[o] ch. 10. 8, 21.
[p] ver. 17. ch. 10. 11.
[3] Or, spokes. 1 Kin. 7. 33.
[q] ch. 10. 12.
[r] ver. 11.
[s] Ex. 26. 3. Lev. 18. 18.
[t] ver. 12, 17. ch. 10. 11.
[u] ver. 21. ch. 10. 16.
[x] ver. 12. ch. 10. 22.
[v] ver. 20, 21.
[a] ch. 10. 14. Cp. Rev. 4. 7.
[4] ver. 22. ch. 10. 17.
[4] Or, of life. ver. 21.
[b] Or, divided above.
[b] ver. 19, 20.
[c] ch. 10. 17.
[d] ver. 23. Cp. Is. 6. 2. Jhn Over. 20. 3:8
[f] ch. 10. 19.
[6] Or, of life. ver. 20.
[v] ver. 25, 26. ch. 10. 1. Cp. ch. 10. 20.
[h] ch. 10. 2. Ps. 18. 12, 13 & 120. 4 & 140. 10.
[i] Rev. 4. 6.
[k] Rev. 4. 5. Cp. Ps 104:3 Ex. 20. 18.
[l] ver. 7.
[m] ver. 11.
[n] ver. 18. Cp. Zech. 4. 10.

EZEKIEL (Cont.) irrespective as to results. Ch 2:5-7. Words did not come freely from him Ch 3:26 but when they did they were weighty and impressive. Later after the fall of Jerusalem when his prophecies had been vindicated he found himself speaking much more fluently. Ezek 33:22.

He seemed to be held in respect by the Jews. Ezek 33:31 though they did not heed his words. Seems rather austere, standing aloof from what took place about him, condemning it by symbolical action as well as by words.

CALLED SON OF MAN approx. 100 times As though now hidden from view, he was a Man of Sign Ezek. 24:24+ the title

1009

IS suggestive.

He was a priest and commenced to prophesy at 30. He was married Ezek 1:1-2 16-17 and lived in his own house at Telabib Ezek 3:24 8:1. The sudden death of his dearly-beloved wife came as a shock, but he was commanded not to mourn Ezek 24:16-17. According to Jewish tradition he was murdered by a fellow exile whom he had rebuked.

THEME - "They shall know that I am Yahweh"

29 times = Punishment Jerusalem. 24 = Judgments on Gentiles. 17 = Restoration + final blessing. COMMISSION 1-3 JUDGMENT ON JERUSALEM. 4-24 DENUNCIATIONS. 25-32 FUTURE GLORY 40-48 PROPHECIES OF RESTORATION

---

the righteous - therefore introduced by the Cherubim (as in Revelation Cp Ch. 6:1) because all things for their benefit.

The Cherubim originate from the north in a figurative sense Isa. 41:25. Ps 75:6 Note from out of obscurity they shall come to perform the judgements written Heb 10. A community Heb 12:1. Rev 1:7

The Spirit in belligerent manifestation. See Margin The flames flashed around the whirling cloud with such velocity as to appear to catch hold of each other. Manifestation of Deity Cp Deut 4:24

It was encased in light. Matt 28:3-4. 13

Jewish trans. = "Coal" Amer. R.V. = "Glowing metal" Heb Chashmal which the LXX render as Elektron, a metal which Bochart says is compounded of Gold and silver - faith and redemption 1 Pet 1:18. 1:7 Exod 38:8, perhaps answering to the Urim whilst the 4 creatures = Thummim. See Note Exod 28:30

4 LIVING CREATURES.

The general aspect was that of a man. 1 Cor 15:45. - the multitudinous Son of God Ch 4:13. It is significant that Son of man is constant title given to Ezekiel. See note below Cp Dan. 3:25 18

Spiritual Israel Rom 2:6-7 Rev 4:6 5:9-10 divided into 4 Camps. Num 2. thus constituting the Divine encampment. Rev 20:9. 16

Yâshar = straight or even. To make right, pleasant, prosperous. Cp Heb 12:13 The saints will be motivated by the one ideal being directed by Spirit of Yahweh. Rev 14:26 17

Often used for threshing Deut 25:4 and were shod with plates iron or brass for purpose. Spiritual Israel will thresh the world Mic 4:13. 18

Flesh purified. See Note Rev 1:15. 19

Hidden beneath the celestial aspect of the Cherubim was the hand of an Adam. This can be extended in judgment of the Hand of Yahweh 1 Sam 5:6-7 Judgment delivered into hands of Christ and saints because he is Son of man Jhn 5:27. Though now hidden from view.

Ezek 1:1 = 30th year = 5th year after city smitten = 25 year captivity. Jehoiachin smitten by Nebuchadnezzar. Zedekiah. Ezek must have come into captivity Jehoiachin 1st deportation. My contemporaries. Length (Str) - Seventy years captivity would be long, but the vision covered (that Yahweh was not unmindful of His people Cp V. 1 felt the influence of Yahweh's presence.

WHIRLWIND FIRE) Job 38:1 Jer 23:19 Nah 1:3 Zech 9:14 Mal 4:1 Rev 6:12-17 Isa 29:6 30:30 Jer 25:32 Ezek 13:11 22:20 38:22 Amos 1:14 Hab 3:11 Ps 18:7-15 50:3 97:3 Dan 7:9-10 Hos 13:3 Zeph 1:18 3:8 Nah 1:5-6 Matt 24:29 Rev 6:12-17 Isa 66:15 Jer 4:13 Ezek 1:4 Ps 18:8-15 Hab 3:5 Rev 4:5 8:5 11:19 16:18 Isa 29:6 Ps 77:18 Rev 8:5 11:19 16:18 Exod 19:16 Heb 12:18-21 Rev 4:5 8:5 11:19 16:18 Exod 19:16 Heb 12:18-21 Rev 4:5 8:5 11:19 16:18 Exod 19:16 Heb 12:18-21

RUTH V. 14.

Tempest, destruction Ps 77:18. Jer 23:19 Ezek 1:4 Isa 66:15. The Babylonians would descend from the north upon Jerusalem. The Judgment would be for the ultimate benefit of [illegible]

Thou hast art on Zion of faith future of the e of hope.

y the hand of rvants. V.8. alement was a non punish- t with Assyrian ycenians. See ration in Nine- th Palaces (Bon- p. 192

V: "The young bare the mill- stone they had to the extremity millstone. The royal nation ed. Ex 19:6 Cp 13:18. Isa 28:1,

JEREMIAH'S SORROW 17:18

Ps 137: Ps 102: 122:6. Isa 62:

Vmg - Jackals

PRAYER FOR THE PEACE OF JERUSALEM. Vv 19-22.

RAHAB - To sit, us - art enthroned. 8. "Sittest as King" all is in your r - Babylon is p servant Cp Mal.

Thou hast the r to help - pleas o! answer Zech 8:9. Mal. 3:16. Rom

OF O.T.

ets of the exile zekiel, like Jer s with vision of concludes with 21,22) It has its spiritual Babylon ch of roll etc

40:1 = 14th year r city smitten = 25 year captivity mitten by Nebuchadnezzar. Zedekiah. Ezek must have come aptivity Jehoiachin My contemp. Length (Str) - Se captivity would be , but the vision ed (that Yahweh not unmindful His people Cp V. felt the influence Yahweh's presence

IRLWIND FIRE) Job 38:1 Jer 23:19 Nah 1:3 Zech 9:14 Mal 4:1 Rev 6:12-17 Isa 29:6 30:30 Jer 25:32 Ezek 13:11 22:20 38:22 Amos 1:14 Hab 3:11 Ps 18:7-15 50:3 97:3 Dan 7:9-10 Hos 13:3 Zeph 1:18 3:8 Nah 1:5-6 Matt 24:29 Rev 6:12-17 Isa 66:15 Jer 4:13 Ezek 1:4 Ps 18:8-15 Hab 3:5 Rev 4:5 8:5 11:19 16:18 Isa 29:6 Ps 77:18 Rev 8:5 11:19 16:18 Exod 19:16 Heb 12:18-21 Rev 4:5 8:5 11:19 16:18 Exod 19:16 Heb 12:18-21

RUTH V. 14.

Tempest, destruction Ps 77:18. Jer 23:19 Ezek 1:4 Isa 66:15. The Babylonians would descend from the north upon Jerusalem. The Judgment would be for the ultimate benefit of [illegible]

Because they faced all points of the compass indicating their omniscience.

21 Reuben, Judah Gen 49. Ephraim Deut 33:17 Jer 31:18. Dan God is Light. 1 Jhn. 1:5. Spirit Jhn 4:24 Fire Deut 4:24 and His attributes revealed through man. Ancients selected these animals to represent these. The horns, the curling locks on forehead of ox and like unto the colour of fire. The shining eyes having gold-like color, flowing mane of eagle suggestive of Spirit. The Gospels reveal Christ as a Man (Luke) - Cp genealogy Lion or King (Matthew) Ox or Servant (Prov. N:4) Eagle or Spirit (John). (Mark - no genealogy)

Symbols represent communion who combine Kingship, Service, Spirit, through Adam to Nature

In posture of flying indicating ready to be actively employed Divine service.

The Divine fire Lev. 9:24 by which was ignited the sacrifices and incense Lev 10:1-2 and which consumes the flesh Is 13:9-12 Nah 1:6. So the living beings are inflamed with the Spirit of Yahweh. Cp Ch. 10:12

THE TERRIBLE WHEELS. Vv 15-21.

A royal priesthood. See Note Dan. 10:6

An interlocking wheel, enabling it to travel in any direction and thus dividing the wheel (emblematic of eternity) into 4 sections. They followed the direction of the head. Ch. 10:11

Gâbâh - lofty in sense sublimity.

Yârâh = to fear in sense of reverence. These wheels thus as earth V.15 and yet lifted up as to cause reverence. Eternal life will reveal Divine characteristics on earth

Living intelligence. The wheels are communities of righteous. See Note Zech 3:9. These eyes look in all directions filling the interlocked wheels.

Complete identification of all parts of the "one body." No matter what their functions might be in the future Age, they will act in absolute concert one with the other, the Spirit of Yahweh motivating them. Zech 11:16.

Repeated for emphasis showing the essential unity of the "one Body."

THE TERRIBLE FIRMAMENT. 22-28

The 4 Beings are shown serving a crystal expanse supporting a throne answering to Sea of Glass of Rev. 4:6 Note

REFERENCE TO CHERUBIM. Ps 99:1-2 · 80:1 Omniscient - full of eyes. V.18. Omnipresent V.20. Omnipotent V.13.

FROM THE NORTH Cp Jer 1:14 In a trance Ezekiel stands at Jerusalem and sees the approach of the Cherubim after which he is "transported" back to the exiles in Babylon in Ch.3:14

THE FACES. CH.1:10 : The RV eliminates the comma after "lion". Ezekiel saw the face of a man: to the right of it, that of the lion, the ox on left and the eagle behind.

The intense brightness of its purity inspiring fear. See the use of "Terrible" Ps. 47:2; 65:5; 66:3,5.

Crystal - QERACH - Ice - Pure, colorless transparency reflecting light.

31 A beautiful transparent Rock Crystal representing the purity and peace of the Kingdom upon which the throne is established.

32 Ready for motion Ps 103:20

33 In complete unity.

34 A plural word from a root "to destroy" שׁד (Shaded) or Shad (Breasts) to nourish. MACHANEH - Camp, Encampment Rev. 20:9. Exc. 1:18!

35 The Commander in chief Isa 55:4. Dan 8:25.

36 After the Judgments written Ps 149:7 the Voice will go forth as per Isa 2:2-4.

THE THRONE ABOVE V.1 & 27.

27 Jer. 3:17 Cp Ps. 9:4,7 Matt. 25:31 Isa. 6:1

28 Blue. Divine manifestation Num. 15:38 Deut 22:12. It represented Simeon in Breastplate = Hearing Thus 17:17 In Rev. = Reuben Rev. 21. From hearing to seeing.

29 Dan. 7:11, Rev. 1:13. Cp 2 Thess. 1:8 Dan. 7:9.

30 Clear shining forth of Divine majesty.

THE COVENANT TOKEN. V.28.

Contrast. Amos 8:11 Cp Joel 2:13 Cp Ps 74:9; Dan 9:24

Figurative Death. Dan. 10:15

The pledge of a final clearing after the dark thunder clouds of judgment have passed away. It teaches that God's wrath is to the full there is love to the end. Isa 40:7

CHAPTER 2.

See bottom 1011.

EZEKIEL'S COMMISSION TO FAITHFULLY PROCLAIM YAHWEH'S WORD WHETHER THEY LISTEN OR NOT.

1 A symbol of resurrection Dan. 10:11 but resurrection is a symbol of a spiritual standing Rom. 6:3. In that sense this man of Sign had to stand upright to hearken and proclaim the Word.

2 In this sense we can obtain the Spirit - through the Word. Cp Mg. Judah and Israel comprise the nations. Some word used for Gentiles, for they were acting as such. Heb. Goiim.

Ch 3:1. This is in substance equivalent to Rev. 22:18-19. The true prophet or watchman does not change his message Acts 6:20. His meat is to do his Lord's will John 4:34? He takes what he finds in the Word he makes his own.

two, which covered on that side, their bodies.

24 And when they went, [b] I heard the noise of their wings, [c] like the noise of great waters, as [d] the voice of [e] the Almighty, the voice of [f] speech, [g] as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from [h] the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above [i] the firmament that *was* over their heads *was* [j] the likeness of a throne, [k] as the appearance of [l] a sapphire stone: [m] and [n] upon the likeness of the throne *was* the likeness [o] as the appearance of a man above upon it.

27 And I saw [p] as the colour of amber, as the appearance of fire round about within it, [q] from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and [r] it had brightness round about.

28 [s] As the appearance of the bow [t] that is in the cloud in the day of rain, [u] so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of [v] the glory of the LORD. [w] And when I saw *it*, [x] I fell upon my face, and I heard a voice of one that spake.

Filled with the Spirit = his divine Command. Bottom Right 1011

CHAPTER 2.

1 Ezekiel's commission. 6 His instruction. 9 The roll of his heavy prophecy.

AND he said unto me, [y] Son of man, [z] stand upon thy feet, and I will speak unto thee.

2 [a] And the spirit entered into me when he spake unto me, and [b] set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious [c] nation *that* hath rebelled against me: [d] they and their fathers have transgressed against me, *even* unto this very day.

4 For [e] they *are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, [f] whether they will hear, or whether they will forbear, (for [g] they *are* a rebellious house,) yet [h] shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, [i] be not afraid of them, neither be afraid of their words, though [j] [k] briers and thorns *be* with thee, and thou dost dwell among [l] scorpions: be not afraid of their words, nor [m] be dismayed at their looks, though [n] they *be* a rebellious house.

7 [o] And thou shalt speak my words unto them, [p] whether they will hear, or whether they will forbear: for they *are* [q] most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that [r] rebellious house: open thy mouth, and [s] eat that I give thee.

9 ¶ And when I looked, behold, [t] an hand *was* sent unto me; and, lo, [u] a roll of a book *was* therein;

Israel = the Nations 2 Cor 7:15

10 And he spread it before me; and it *was* written [v] within and without: and *there was* written therein lamentations, and [w] mourning, and woe.

CHAPTER 3.

Summary below.

1 Ezekiel eateth the roll. 4 God encourageth him. 15 God sheweth him the rule of prophecy. 22 God shutteth and openeth the prophet's mouth.

MOREOVER he said unto me, Son of man, eat that thou findest; [x] eat this roll, and go speak unto the house of Israel. Bottom left.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of

[a] ch. 20. 18. Jer. 3. 25.
[b] ch. 10. 5.
[c] ch. 3. 7.
[d] Heb. hard of face. Ezek.
[e] Ps. 29. 3. Rev. 1. 15.
[f] Job 37. 4. Ps. 29. 3.
[g] Gen. 17. 1.
[h] Jer. 11. 16.
[i] Dan. 10. 6. Rev. 19. 6.
[j] ver. 7. ch. 3. 11.
[k] ver. 6, 8. ch. 3. 9, 26.
[l] ver. 22.
[m] ch. 33. 33.
[n] ch. 3. 9. Jer. 1. 8.
[o] ch. 10. 1.
[p] Ex. 24. 10. Rev. 21. 19.
[q] Or, *rebels.*
[r] Cp Is. 9. 18 Mic. 7. 4.
[s] 2 Kin. 22. 19. Dan. 8. 15. Cp. Rev. 1. 13.
[t] Deut. 8. 15. Luke 11. 12.
[u] ver. 4.
[v] Jer. 1. 7.
[w] ch. 8. 2.
[x] Heb. *rebellion.* ver. 5, &c. Is. 30. 9.
[y] ver. 4, 13, 28. Cp. Prov. 4. 18. Is. 60. 3. Hab. 3. 4.
[z] Rev. 4. 3 & 10. 1.
[a] Gen. 9. 13.
[b] ch. 3. 3. Rev. 10. 9.
[c] ch. 8. 3. Dan. 10. 10. Rev. 10. 2. Cp. Jer. 1. 9.
[d] Jer. 36. 2.
[e] ch. 3. 23 & 8. 4 & 9. 3.
[f] ch. 3. 23. Josh. 5. 14. Dan. 8. 17. Acts 9. 4. Rev. 1. 17.
[g] Rev. 5. 1.
[h] Job 37. 2.
[i] Dan. 8. 17.
[k] Dan. 10. 11.
[l] ch. 3. 24. Dan. 8. 18.
[m] ch. 11. 5. Dan. 8. 18 & 10. 11.
[n] ch. 2. 8, 9.
[o] Heb. *nations.*

THE NEED OF THE CHERUBIC VISION 1010

We need to catch that vision in days like these. Science has put staggering new powers and weapons into man's hands. Wickedness finds much bigger and far more terrifying forms of expression than ever before. Things move on such a vast scale and with such frightening contingencies, and at the back of such antagonised forces, that the international situation easily becomes profoundly disturbing. The reins of providence seem to hang loosely. Evil forces in large areas of the earth seem to have it pretty much their own way. It is easy for our eyes to become so held by the startling evolution of human history today that we lose our vision of that glory-flashing throne high over all, and our sense of Divine sovereignty.

Cp EZEKIEL'S EATING OF THE BOOK WITH THAT OF JOHN'S. REV. 10.

CH.3. EZEKIEL COMMISSIONED AS WATCHMAN. ● Key Verse. V. 17. ● Illustrative verses. 8, 9, 18, 19, 27. Watchmen must restrain their held responsible for words to faithfully & fearlessly proclaim these the outcome. only of Yahweh. If their warning is unheeded ● Christ anticipated. See John 6:15 15:18 their commission is fulfilled & they will not be

TO WHOM DID E...

the same. But ... to accept either ... might make ... for the future ... ment to the ...

2 Completely mas... cate and observ... it making it par... of himself

3 Ps. 19:10. 119:103. Je... 15:16. It was joy... to him to receive ... the Divine Revelation ... but as he applied ... it, it caused him ... to look upon the ... world from the ... Divine standpoint ... see it in all its wi... edness. V.14.

SENT TO A DIFFICULT PEOPLE VV4-9.

4 The Jews in exile had probably ma... gled with some of the captives of the north.

5 This constitutes the Ecclesia Lk 10:16. John 15:20-24.

6 He was a man of determined resolve for the difficult task before him.

7 To match Israel's heart Zech. 7:12 Rend. Diamond ... 17:1. Heb. Shâmîr = "to scratch." ... capable of making some impression.

SPEAK "MY" WORD

8 He is commanded to first absorb the message himself ... then to proclaim ... and nothing else ... the people Cp Acts 20:27. Paul limited Cp 3:1,4. See above. Yahweh no longer recognises man as ...

OVERSHADOWED BY CHERUBIM. 12

His ministry was to develop elements of Cherubim & ... are shown as ... shadowing his ... of it.

9 Heb. "Ra'ash" = ... motion, uproar. ... Earthquake. Cp ... 24.

10 Qârar = To Kneel ... adore. Praised or ... ed be His glorious ... Ezek 43:2. The ... sinning. Jhn. 1:14. ... All the manifestation ... of glory and judge ... are for the ultimate ... development of ... cherubim

TO WHOM DID EZEKIEL PROPHESY? He prophesied of but not to Jerusalem. As Jer. 24 shows, after the captivity of Jehoiachin those left in Jerusalem put it down to the sinfulness of exiles. There probably did the same. But Jeremiah declared exile an act of grace those left in Jerusalem due for dire punishment. This hard to accept either at home or abroad. Until exiles realised that Yahweh really brought them into exile that He might make them the beginning of a renewed people Ezekiel could not begin his task of preparing them for the future. So during the last dark years of Jerusalem, before Nebuchadnezzar executed God's punishment to the full upon the guilty city, Ezekiel had to explain to the exiles the inner meaning of the

Ezekiel is made a watchman to Israel.

man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. @ Then did I eat *it;* and it was in my mouth (b) as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people [e] of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people [f] of a strange speech and of an hard language, whose words thou canst not understand. Surely, [g] had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant [p] harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, [t] all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to [u] them of the captivity, unto [v] the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; [w] whether they will hear, or whether they will forbear.

12 Then [x] the spirit took me up, and I heard [y] behind me a voice of a great [z] rushing, *saying,* Blessed *be* the glory of the LORD [a] from his place.

13 *I heard* also the noise of the wings of [b] the living creatures that [c] touched one another, and

(a) Rev. 10. 9. Cp. ver. 10.
(b) Ps. 19. 10.
[2] Heb. *bitter.* Cp. Rev. 10. 10.
[3] Heb. *hot anger.*
[e] ver. 22.
2 Kin. 3. 15.
[4] Heb. *deep of lip, and heavy of tongue.*
[4] ver. 23. ch. 1. 1.
[4] Job 2. 13. Ps. 137. 1.
[5] Heb. *deep of lip, and heavy of language.*
[f] Gen. 50. 10. 1 Sam. 31. 13.
[g] Jer. 42. 7.
(h) Or, *If I had sent thee, &c. would they not have hearkened unto thee?*
[h] Mat. 11. 21.
[i] ch. 33. 7.
[k] Jer. 1. 18.
[l] ch. 33. 2, 6.
Is. 52. 8.
[m] ver. 18-20. Ex. 18. 20.
[7] Heb. *stiff of forehead and hard of heart.*
[n] ch. 33. 8.
[o] Gen. 2. 17.
[p] Is. 50. 7.
[r] ver. 19. ch. 18. 18.
[s] ver. 20.
[t] ch. 33. 9.
[u] Jer. 26. 2.
[v] 1 Tim. 4. 16.
[w] ver. 21.
[x] ch. 18. 24.
[y] ver. 15. ch. 1. 1.
[z] ch. 33. 2.
[a] ch. 14. 3. Jer. 6. 22.
[b] ver. 27. ch. 2. 5, 7.
[8] Heb. *righteousnesses.* Is. 64. 6.
(c) ver. 14. ch. 8. 3.
ver. 13. Nah. 3. 2. Ex. 18. 4. Cp. ch. 1. 4.
[d] ch. 1. 5, 15, &c.
[e] Heb. *her sister.* Gen. 33. 4.

the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went [2] in bitterness, in the [3] heat of my spirit; but [d] the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt [d] by the river of Chebar, and [e] I sat where they sat, and remained there [f] astonished among them [f] seven days.

16 [g] And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 [i] Son of man, [k] I have made thee a [l] watchman unto the house of Israel: therefore hear the word at my mouth, and [m] give them warning from me.

18 [n] When I say unto the wicked, [o] Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* [q] shall die in his iniquity; but [r] his blood will I require at thine hand.

19 [s] Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; [t] but thou [u] hast delivered thy soul.

20 Again, [v] When a righteous *man* doth turn from his righteousness, and commit iniquity, and [b] I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his [8] righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man,* that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

TO WHOM DID HE PROPHESY? ... agony that was going on in their fatherland. His message was not for Jerusalem for there was no hope for that city. But when Temple and City was destroyed and the nation was no more, some, at least, of the exiles were willing to listen to him and learn as he prepared a new generation for the return. Yahweh had promised after 70 years.

Thus Ezekiel commences with "now" or "And" as a sort of appendix to the letter of Jeremiah sent to the exiles Jer. 29.

"THE HAND OF YAHWEH" Ch. 1:3

Yad - the open hand - power, means, direction. Used of Elijah 1 Kg 18:46 Elisha 2 Kg 3:15. Isaiah 8:11 Daniel 8:18; 10:10 John Rev. 1:17. more constantly used by Ezekiel 2:9; 3:14, 22; 8:1; 37:1; 40:1.

Ch. 1. VISION OF GLORY

Though no man has seen Yahweh at any time, His glory has been revealed through His son. John 1:14. • will be revealed through "mousson." Heb 2:10. 1 Tim. 6:15-16; 2 Thess. 1:10

Key Verse - Vision of Elohim V. 1.
Prophetical of Christ - V. 26.

1 Completely mastercate and absorb it making it part of himself

2 Ps. 19:10. 119:103. Jer. 15:16. It was joyous to him to declare the Divine Revelation, but as he absorbed it, it caused him to look upon the world from the Divine standpoint and see it in all its wickedness. V. 14.

SENT TO A DIFFICULT PEOPLE V. 4-9.

4 The Jews in exile had probably mingled with some of the captives of the north.

5 This constituted the Ecclesia Gp Lk 10:16. John 15:20-24.

6 He was a man of determination selected for the difficult task before him.

7 To match Israel's heart Zech. 7:12. Rend. Diamond Jer 17:1. Heb. Shâmîyr = "to scratch." Thus capable of making some impression.

SPEAK "MY" WORDS. V. 10

8 He is commanded to first absorb the message himself & then to proclaim it and nothing else to the people Gp Acts 20:27.

OVERSHADOWED BY CHERUBIM. 1:4-14

His ministry was to develop elements of Cherubim • they are shown as overshadowing his fabric.

9 Heb. "Ka'ash" = commotion, uproar. RSV • Earthquake. Gp Ch. 1:24.

10 Barak = To Kneel, ie adore. Praised or Adored be His glory Gp 1 Kg 8:15. The beginning. John 1:1-14.

All the manifestation of glory and judgement are for the ultimate development of the Cherubim

V. 13 the Cherubim ... right of it,

3 Gr my. Callous "past feeling" Eph. 4:19. 1 Jn 3:4. Jn. 3:1. Ch. 2:1-3 27.

4 The things of which he would speak would come to pass in their time. Gp Ezek. 33. Deut. 18:19.

TO MANIFEST COURAGE & FAITH V. 6-8.

5 Gp Heb 6:8 2 Jn 6 (Gp 2 Jn 6:8)

6 Whose sling is their tail - they back-bite with the lips.

7 Not his own John 14:10, 17:8.

8 A noun in the Heb. See me. Reflection of himself.

YAD - The open hand - power, means, direction.

THE EATING OF THE ROLL V. 1-3

7 Not only the instrument of conveyance but embodied in fabric of power ... el became the Hand of Yahweh. See note Ch. 1:8 Below 10:11

8 There was no room for any aberrations by the prophet himself. They were complete and final. Rev. 5:1

9 Ezekiel received a virtual re-commissioning Ch. 33:1-9 before commencing his work of building up and completing.

CHAPTER 3

As it is assimilated it becomes part of the prophet. It dominates him and makes him stand on a human level Yahweh's attitude towards a sinful people. Gp 6:11. Ezek. 18:18.

Are held responsible for the outcome.

Christ anticipated. See John 6:57-58

CHAPTER 2. SUMMARY.

If we are ready to be used of Yahweh, He will be pleased to work in us that which is desirable to Him Phil. 2:13. But to labour effectively in His service requires fearlessness in the face of human opposition • the faithful proclamation of His will Exod 23:2. Prov. 29:25.

Key Verse 3:6

Christ foreshadowed V. 7.

EZEKIEL'S COMMISSION AS PROPHET

Cooperating and moving forward to judgement. STRONG CHAZAQ - The root of Ezekiel. See also CHAZAQ (Known from same root). 3:8.

11 Grief and anguish of mind because of the grievous things he was to declare • the opposition he knew he would receive

12 Urging and impelling as well as empowering him to deliver his message

EZEKIEL: THE WATCHMAN VV 15-21.

13 Sig Heap of Corn. (Abib = first Jewish month).

14 Shâmame' - stunned. St. RSV: "overwhelmed" - at the task before him and the majesty of Cherubic revelation and his own experience. Ch. 1:28.

15 The time of mourning for the dead Gen. 50:10 Num 19:11 Job 2:13. Ezekiel is a new man Ezek. 2:2, but the week of impurity for the corpse of the old must pass before he begins his work. 7 days were the period of consecration for the priest Lev. 8:33. Here to carry out his priestly work Gp Ch. 1:1. by proclaiming the Word of Yahweh Lev. 10:11. Deut. 24:8. Mal. 2:7. 2 Chron. 17:7.

16 Tsâphâh = To lean forward to peer into distance - thus on the lookout for danger. Gp Ps. 5:3. Note the recommission. Ch. 33:2. Gp Note Ch. 2:10.

17 A terrible responsibility thus rested upon him. Gp Acts 18 20:26.

18 See note. Jer. 6:21.

19 You will be responsible, Ezekiel!

20 Gp Ch. 33:13-16.

21 Muwl - See mg. All the manifestations of righteousness, the revelations of Yahweh. Ch. Rev. 19:8

THE 430 DAYS. Between Ch.12, 8:1. are exactly 1 year and 2 months. The Jewish year is a lunar year of 354 days, the months being alternatively 30 and 29 days in length. If it was a leap year (which today comes around about twice in 3 years) a further 29 days were added making 442 in all. From that a further 7 must be deducted to provide for Ch. 3:15. This leaves 5 days for the vision of the Cherubim and the instructions and preparations for this parable.

The siege of Jerusalem lasted longer than 430 days. Cp Jer. 52:4-6. but it was raised for a time on the approach of Egyptians Jer. 37:5. so the actual period could have been 430 days divided into two periods of 40 and 390 days? Cp. V9

THE PROPHET RESTRAINED: TO SPEAK ONLY YAHWEH'S WORDS. Vv 22-27.

25 See Note. V.15.

26 After 7 days silence to the wonderment of his associates V. 15. he moves into complete isolation for preparation for the task before him. See also. Mk. 4:1-2; Gal. 1:17.

27 Returning to Tel-abib. V. 15. he remained in seclusion for final preparation. With Ezekiel, periods of silence were frequent Ch. 24: 27; 29:21.

24 RSV: "Cords shall be placed upon you and you will be bound with them." - i.e. he would symbolize what would happen to them. Ch. 3: 8.

25 The refusal of the people to hear would be matched by silence on part of Jahweh.

26 Cp Ch. 24:27. Instead of speaking he would dramatically enact his message as in Ch. 4. The dumb prophet

4 Do not be concerned with the reaction - but proclaim the message - not illustrative of Yahweh's silence

6 Ps. 44:22; 69:9; Rom. 15:3.

CHAPTER 4

TEACHING BY SYMBOLS

CH. 4 - CH. 5:4.

SIEGE OF JERUSALEM ENACTED.

Vv 1-3. See Note. 10

1 RSV: Brick. Here were used something like a slate and the drawings imbedded in it.

2 By drawings or by clay models. Probably the latter in view of V3.

With nostalgia the captives would recognize the outline of the besieged city. Evidently displayed without comment.

3 The Babylonians represented this iron wall, and they were there because there was nobody to intercede with Yahweh for Israel. Thus it was an iron wall between the city and the priest.

3A As described in 2 Kg. 25:1; Jer. 52:4

B Or mound from which were plied the bows or catapults. Cp. Jer. 6:6; 32:24 (mg); 33:4

C Camps or encampments - plural in Hebrew. - stationed around the city.

D Described from the Hebrew for "ram" because it was directed to "butt" against the walls.

E The iron shields of the besiegers would create a formidable fence Ch. Zech. 2:5.

The type of a siege. **EZEKIEL 4.** *Severity of the famine.*

22 ¶ [a]And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and [c]I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, [e]the glory of the LORD stood there, as the glory which I saw [f]by the river of Chebar: and [e]I fell on my face.

24 [g]Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, [i]they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And [k]I will make thy tongue cleave to the roof of thy mouth, that [l]thou shalt be dumb, and shalt not be to them [3]a reprover: [m]for they *are* a rebellious house.

27 But when I speak with thee, [n]I will open thy mouth, and thou shalt say unto them, [o]Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

THE SIGN OF THE TILE

CHAPTER 4

Summary below

1 Under the type of a siege is shewed the time from the defection of Jeroboam to the captivity. 9 The hardness of the famine.

THOU also, son of man, take thee a tile, and lay it before thee, and [u]pourtray upon it the city, *even* Jerusalem:

2 And [x]lay siege against it, and [b]build a fort against it, and [c]cast a mount against it; set the camp also against it, and [e]set [6]*battering* rams against it round about.

3 Moreover take thou unto thee [7]an iron pan, and set it *for* a wall of iron between thee and the city: and [i]set thy face against it, and it shall be besieged, and thou shalt lay siege against it. [b]This *shall be* a sign to the house of Israel.

4 Lie thou also [d]upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt [g]bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee [3]each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and [n]thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, [q]I will lay bands upon thee, and thou shalt not turn thee [4]from one side to another, till thou hast ended [r]the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and [s]beans, and [t]lentiles, and millet, and [u]fitches, and put them in one vessel, and make thee bread thereof, [x]*according* to the number of the days that thou shalt lie upon thy side, [r]three hundred and ninety days shalt thou eat thereof.

10 And [a]thy meat which thou shalt eat *shall be* [a]by weight, twenty [d]shekels a day: [y]from time to time shalt thou eat it.

11 [z]Thou shalt drink also water [v]by measure, the sixth part of [h]an hin: [y]from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt

[a] ver. 14. ch. 1. 3.
[b] ch. 12. 6 & 24. 24.
[c] Cp. Acts 9. 6 & 22. 10.
[d] Cp. Eccles. 10. 2.
[e] ch. 1. 28.
[f] ver. 15.
[g] ver. 5, 6.
[h] ch. 44. 10.
[i] ch. 3. 25.
[k] ch. 4. 8.
[l] Job 29. 10.
[m] Luke 1. 20. Cp. 1 Sam. 3. 1.
[n] Heb. *a day for a year, a day for a year.*
[o] Heb. *a man reproving.* Cp. Is. 29. 21.
[p] ch. 3. 27.
[q] ver. 11. Rev. 22. 11.
[r] ch. 3. 25.
[s] Heb. *from thy side to thy side.*
[t] ver. 9. ch. 5. 2.
[u] 2 Sam. 17. 28.
[x] Gen. 25. 34. 2 Sam. 23. 11. Or, *there.*
[y] Ex. 9. 32. Is. 28. 25. Cp. ver. 10, 16.
[z] ver. 4.
[a] ch. 8. 10. Is. 49. 16.
[b] ver. 3, 7, 8. 2 Chr. 32. 10.
[c] ver. 16. Cp. Jer. 37. 21.
[d] ch. 17. 17. Jer. 52. 4.
[e] Jer. 6. 6. Dan. 11. 14
[f] ch. 45. 22.
[g] ch. 21. 22.
[h] Or, *chief leaders.*
[i] ver. 16. John 3. 34.
[k] Lev. 19. 35.
[l] ch. 45. 24.
[m] Or, *a flat plate, or, slice.* Lev. 2. 5.
[n] ver. 7. Jer. 21. 10.

1012 not time to make a set meal Exod. 12: 39 - representing the hurry and disorder occasioned by the siege

THE VISION OF CH. 1.

CHAPTER 1. Though no man has seen God at any time, theophanies of His glory have been revealed. The effect is incredible - the humbling of flesh. The Word should do that for the students. Key verse 28. Christ seen in millennial glory V. 26.

CHAPTER 4 This vision and parable is timed about 4 years before the event. It is now between the 4th month of the 5th year Ch. 1:2. & the 6th month of the 6th year Ch. 8:1. of Zedekiah and the siege began in the 9th year 2 Kg 25:1.

SUMMARY. Israel refusing to properly serve Yahweh with cheerfulness in the abundance of all things will be compelled to serve their enemies in agony & the want of all things. Key verse. V.5.

4 Facing East the left would be Northwards the Northern tribes

5 The length of Ezekiel's ministry was a great reminder of God's patience with His people

6 Dr. T = From foundation of Temple to Rehoboam = 479 yrs. Rehoboam to 19th Nebuchadrezzar 390 = 430 in all. Thus period ended prophetically in B.C. He is at epoch of Moses when Israel "began with a little help" Dan. 11:34

The 40 years probably dated from Josiah's reformation of Josiah's ceremonial

7 In stern, threatening aspect

8 Stretched from his cloak against the city usage Isa. 52:10

9 He would experience during the period indicated

10 It is probable that the actual siege lasted for this period. Although the overall period was longer. Cp. 4-8. it was raised for a period of time Jer. 37:5.

FAMINE IN THE CITY

Vv 9-17.

11 In times of siege city it is usual for people to mix a great deal of corn grain with a little of the better to make provision longer.

12 Probably the last portion of the day. See Note 10.

13 About 10 oz.

14 About 1½ pts.

15 Such as people make in haste when they have

"BURNING COALS OF FIRE" EZEK. 1:13. The living creatures were in appearance like burning coals of fire bathed in fire like the coals of wood on the altar: a fire that consumes flesh but not the Cherubim. Like the burning bush Ex. 3:2; pillar of fire by night Ex. 13:22; the fire of Yahweh Num. 11:1-3; the fire of God 2 Ki. 1:12, for "our God is a consuming fire" Deut. 4:24; Heb. 12:29. "Lamps" LAPPIDIM - torches RV. As in Gen. 15:17; Jud. 7:16, 20. The shining forth of Divine glory Zech. 14:7 cp. Matt. 28:3-4. It was intermittent not constant, manifesting itself when necessary or required.

V 15. Wheel cp Dan. 7:9. This comprised the "chariot of the Cherubim. 1 Chr. 28:18.

The type of the prophet's hair.

bake it with dung that cometh out of man, [a] in their sight.

13 And the LORD said, Even thus [c] shall the children of Israel eat their defiled bread [17] among the Gentiles, whither I will drive them.

14 Then said I, [d] Ah Lord GOD! behold, my soul hath not been polluted: [e] for from my youth up even till now have I not eaten of [1] that which dieth of itself, or [2] is torn in pieces; neither came there [3] abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung [i] for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, [n] I will break the staff of bread in Jerusalem: and [o] they shall eat bread by weight, and [q] with care; and [r] they shall drink water by measure, and [s] with astonishment: = Dismay RSV.

17 That they may want bread and water, and be astonied one with another, and [t] consume away for their iniquity. = Lev 26:39

SIGN OF THE SHARP KNIFE.

CHAPTER 5.

Summary below Right

1 Under the type of hair, 5 is shewed the judgment of Jerusalem for their rebellion.

AND thou, son of man, [u] take thee [a] a sharp knife, take thee [2] a barber's razor, and [c] cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*. cp V.12.

2 Thou shalt burn with fire [e] a third part in the midst of [f] the city, when [g] the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part [h] thou shalt scatter in the wind; and [i] I will draw out a sword after them.

3 [o] Thou shalt also take there-

of a few in number, and bind them in thy [3] skirts.

4 [b] Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and [p] countries *that are* round about her.

6 And she [k] hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and [m] my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye [o] multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, [s] neither have done according to the judgments of the nations [t] that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and [x] will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee [z] that which I have not done, and whereunto [1] I will not do any more the like, because of all thine abominations.

10 Therefore [d] the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I [h] scatter into all the winds.

11 Wherefore, [i] as I live, saith the Lord GOD; Surely, because [m] thou hast defiled my sanctuary with all thy [w] detestable things, and with all thine abominations, therefore will I also

SHAVING THE HAIR

If a Nazarite "defiled the head of his consecration" he was required to shave his head and commence anew his vow of separation Num 6:9. As representing the nation, Ezekiel as defiled shaved his head. As the righteous remnant, he again commenced his vow of separation and permitted his hair to grow. Ezek. 8:3.

THESE PROPHECIES PROBABLY PROCLAIMED TO THE PEOPLE AS EZEKIEL LAY RECUMBANT IN HIS HOUSE

Ch.4:6 — Ezekiel's work Cp Ch.6:9.

Four expressions stand out in the early verses of Ch.6 - high places, altars, images, idols. The first were to be destroyed, the second made desolate, the third destroyed, the fourth to become witnesses of the terrible punishment, indicating the extent of the iniquity. The picture presented V.6 - cities laid waste, high places desolate, idols broken, images cut down, works abolished, people slain, until the prophet bursts out: "Clap your hands, stamp your feet, and say, Alas for all the evil abominations of the house of Israel"

@diminish *thee*; [b] neither [c] shall mine eye spare, [c] neither will I have any pity. Ch.7:4.

12 ¶ A [d] third part of thee shall die with [h] the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and [m] I will scatter a third part into all the winds, and [n] I will draw out a sword after them.

13 Thus [p] shall mine anger be accomplished, and [q] I will cause my fury to rest upon them, and [r] I will be comforted: and they shall know that I the LORD [t] have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover [z] I will make thee waste, and [2] a reproach among the nations [a] that *are* round about thee, [b] in the sight of all that pass by. Deut 28:37

15 So it shall be a reproach and [d] a taunt, [e] an instruction and [g] an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and [i] in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them [j] the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and [p] will break your staff of bread:

17 So will I send upon you [r] famine and [s] evil beasts, and they shall [t] bereave thee; and [u] pestilence and [u] blood shall pass through thee; and I will bring [r] the sword upon thee. I the LORD have spoken *it*.

CHAPTER 6.

Summary below

The judgment of Israel for their idolatry. 8 A remnant shall be blessed.

AND the word of the LORD came unto me, saying,

2 Son of man, [b] set thy face toward [d] the mountains of Israel, and prophesy against them, 1 King 11:6-9

3 [o] And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [i] to the mountains, and [i] to the hills, to [k] the rivers, and [l] to the valleys; Behold, I, *even* I, will bring a sword upon you, and [o] I will destroy your high places. Lev 5717

4 And your altars shall be desolate, and [o] your [2] images shall be broken: and [r] I will cast down your slain *men* before your idols.

5 And [o] I will [3] lay the dead carcases of the children of Israel before their idols; and [u] I [v] will scatter your bones round about your altars. See below V.6

6 In all your dwellingplaces the cities [c] shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and [f] made desolate, and your idols may be broken and cease, and your [h] images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, [k] and ye shall know that I *am* the LORD.

8 ¶ [m] Yet will I leave a remnant, that ye may have [n] *some* that shall escape the sword among the nations, [o] when ye shall be scattered through the countries. Isa 7:3; 10:20

9 And they that escape of you [q] shall remember me among the nations whither they shall be carried captives, because I am broken [7] with their whorish heart, which hath departed from me, and [v] with their eyes, which [z] go a whoring after their idols: and [a] they shall lothe themselves for the evils which they have committed in all their abominations. Zech 13:8,9

10 And they shall know that I *am* the LORD, *and that* [c] I

[b] ch. 16. 27.
[b] ch. 7. 4, 9. Jer. 21. 7.
[c] ch. 16. 5 Is. 13. 18.
[d] ch. 19. 9 & 36. 1, 4.
[e] ch. 9. 5, 10.
@ Cp. ver. 2.
[g] ch. 36. 1, 4.
[h] ch. 6. 11, 12. Jer. 15. 2.
[i] ch. 36. 4, 6.
[j] ch. 31. 12.
[l] Jer. 2. 23.
[m] ver. 10.
[n] ver. 2.
[o] Lev. 26. 30.
[p] ch. 6. 12. Lam. 4. 11.
[q] ch. 16. 42 & 21. 17.
[2] Or, *sun images.*
[z] Chr. 34. 5.
[r] ver. 13. Cp. 2 Kin. 23. 14.
[t] Is. 1. 24.
[t] ch. 36. 5, 6 & 38. 19.
[3] Heb. *give.* ch. 5. 14.
[u] Cp. 2 Kin. 23. 14.
[v] Lev. 26. 31. Jer. 22. 5. Cp. ch. 6. 6.
[y] Ps. 53. 5. Cp. Jer. 7. 32.
[z] Neh. 2. 17. Ps. 79. 4. Jer. 24. 9.
[a] ver. 5.
[b] Lam. 2. 15.
[c] ch. 5. 14.
[d] Is. 43. 28. Zeph. 2. 8.
[e] Prov. 6. 23.
[f] Ps. 5. 10.
[g] ch. 6. 14.
[h] ver. 4.
[i] ch. 25. 17.
[k] ch. 7. 4, 9. Ex. 7. 5.
Joel 2. 27.
[l] Deut. 32. 23.
[m] ch. 12. 16.
[n] Jer. 44. 28.
[o] ch. 5. 10.
[p] Lev. 26. 26.
[q] ch. 20. 43.
[r] ch. 14. 22.
[s] Lev. 26. 22.
[t] ch. 36. 12.
[u] ch. 38. 22.
[a] Jer. 23. 9.
[v] Num. 15. 39.
[z] ch. 23. 30.
[a] Job 20. 1.
[b] ch. 13. 17.
[c] Cp. ch. 5. 13.

EXPLANATION OF THE PARABLES. VV 12-17.

15. Consider the fate of those who fled to Egypt. Jer 44:28. Cp Ezek 21:9. Cp Lev. 26:33. Ezek 14:21.

16 Lit. wrath or indignation

17 A just concern for My honor and authority.

18 Be quieted or satisfied.

18 Thus fulfilling the threat of the Law Deut. 28:37.

19 MUMSAR - Chastisement, discipline as in Prov. 1:2 Lev's "chastisement" in Isa. 53:5. Jer 30:14

Hail, tempest, frost, drought - all the natural means by which famine comes. Cp Ruth 1:6. Cp Deut. 32:23, 42.

They multiply in a land not inhabited Exod 23:29 Cp Ezek. 14:15, 21. See 2 Kg 17:25

CHAPTER 6.

INDICTMENT FOR IDOLATRY - BUT A REMNANT SAVED.

JUDAH DENOUNCED FOR IDOLATRY. VV 1-7.

A characteristic phrase Cp 4:3; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2. In this case, situated in the wide-spread plains of Babylonia, he looked towards the mountainous country of Judea.

CHAPTER 6: MESSAGE AGAINST THE MOUNTAINS OF ISRAEL. If men do not destroy idolatry, as they ought, Yahweh will destroy both it & them. Idolatry is a negation of the whole purpose of God in Creation Gen. 1:26. Key verses Ps 4, 10.

"I am broken with her whorish heart." — As the heart of a husband would be broken at the unfaithful conduct of a fickle woman. V.6 "Your images cut down" - The work of destruction would be more thorough than the reformation of Josiah.

1 Judea is particularly known as its mountains. Its mountains = idolatry

2 In fulfilment of Lev. 26:30

2A RV - Watercourses, i.e. ravines. The hills & valleys were alike the scenes of idolatry 2 Kg. 17:10-11, 20; Jer. 7:31; Isa. 57:5-7.

3 As an obvious testimony that they are powerless to save. Heb. Gillulim - "a mass of dung balls"

4 So that they are defiled. name or word of derision for idols perhaps logs or blocks"

4A CHAMMANIM - Pillars or obelisks identified with the sun worship. See mg. RV.

4B GILLULIM - A cairn or heap of stones given to the worship of Baal. C Below

A REMNANT SAVED. 8-14

In Anger there is Justice.

5 Cp Amos 4:9 Rom. 9:22, 23

6 Ezekiel's work was to prepare a remnant for after the 70 yrs captivity. Cp Jer 29:10-14 13. Jer 23:9 Cf. Jer 23:33

9 A mixture of grief toward Yahweh, indignation against themselves, and abhorrence for the offence

10 Jhn 17:3. They shall reflect the effect of knowledge by action Cp Ch 7:4.

THE GLORY IN ISRAEL

I. THE GLORY APPEARS (Ezekiel's Commission) CHS 1-3.

A. The Vision of the Cherubim Ch. 1.

1. The Prophet Introduces himself . . . . . 1-3.
2. The Vision of Four Living Ones . . . . . 4-14.
3. The Terrible Wheels . . . . . 15-21.
4. The Terrible Firmament . . . . . 22-25.
5. The Throne Above . . . . . 26-28.

B. Ezekiel's Commission Ch. 2:1-8

1. To Fearlessly Proclaim the Word Given Him . . . 1-8

C. Ezekiel's Instructions Ch. 2:9-3:14.

1. The Eating of the Roll 9-3:3
2. The Difficulty of his Mission 4-11
3. Divine Overshadowing of his life . . . . . 12-14.

D. His Duty As A Watchman Ch 3:15-27.

1. Constituted A Watchman to Israel . . . . . 15-21.
2. To Speak Only Yahweh's Words . . . . . 22-27.

II. THE GLORY DEPARTS (Judgement on Jerusalem) CHS 4-24

A. THE SIEGE OF JERUSALEM DRAMATISED Ch 4.-5.

1. The Siege Symbolised 1-8
2. The Famine in the City Symbolised . . . . . 9-17.
3. The Captivity Symbolised . . . . . Ch. 5:1-4.
4. The Reason for the Punishment 5-11
5. Explanation of the Parables . . . . . 12-17.

B. A REMNANT PRESERVED CH. 6.

1. Judah Denounced for Idolatry 1-7
2. The Faithful Remnant Saved . . . . . 8-10.
3. The Land brought to Desolation . . . . . 11-14.

C. COMPLETE DESOLATION OF THE NATION CH. 7.

1. The End is Come . . . . . 1-15.
2. The Fate of the Remnant . . . . . 16-19.
3. The Fate of the Temple . . . . . 20-22.
4. The Captivity Dramatised . . . . . 23-27.

D. IDOLATRY AMONG THE ELDERS CH 8.

1. Conveyed In Vision To Jerusalem 1-4
2. The Image of Jealousy at the Temple 5-6
3. The Idolatry of the Sanhedrin 7-12
4. Women Weeping for Tammuz 13-14
5. Persian Worship of the Sun 15-16
6. Yahweh's Determination to Vindicate His Honor . . . 17-18.

E. THE DESTROYING ANGEL OVER JERUSALEM CH 9.

1. A Careful Discrimination Between Just & Unjust . . . 1-4
2. The Unjust Given Over To Slaughter 5-7
3. Ezekiel Intercedes In Vain . . . . . 8-11.

F. The Glory DEPARTS FROM JERUSALEM CHS 10-11.

1. Coals of Fire Between the Cherubim 1-7
2. The Glory Departs from the Temple & Joins the Cherubim . 8-17
3. The Cherubim Remove to the Eastern Gate . . . . . 18-22.
4. Wicked Counsellors of the East Gate . . . . . 11:1-3.
5. Their Mocking Taunt will Prove True . . . . . 4-11.
6. Ezekiel Obtains Assurances of Mercy from Yahweh . . . 11-21.
7. The Cherubim & Glory Leave the City . . . . . 22-23.
8. Ezekiel in Vision Returns to the Captivity . . . . . 24-25.

G. The Fate of the King & People Dramatised CH. 12.

1. Ezekiel enacts the fall of Jerusalem 1-7
2. He explains the meaning of his parable . . . . . 8-16.
3. He dramatises the distress of the people 17-20
4. No further delay in fulfilment 21-25
5. A Rebuke for those who Proclaim Otherwise 26-28

H. The Guilt of False Prophets CH. 13.

1. They are reproved As Being Guided by the Flesh . . . 1-9
2. Their Wall will be Broken Down 10-16
3. Pagan Practices of false Prophetesses Condemned . . . 17-23.

I. Yahweh's Righteousness Vindicated CH. 14.

1. Idolaters In Heart Condemned 1-5
2. A Call for Repentance . . . . . 6-11.
3. The Justness of the Impending Punishment 12-21
4. A Remnant to be Saved . . . . . 22-23.

J. The Parable of the Fruitless Vine CH. 15.

1. It is fit for Nothing 1-5
2. As Such It Will be destroyed . . . . . 6-8.

K. The Parable of the Foundling Child CH. 16.

1. Its Wretched State 1-5
2. Yahweh's Merciful Care & Espousal 6-14
3. The Bride Becomes A Harlot . . . . . 15-34.
4. The Harlot's Lovers Will Witness Her Disgrace . . . 35-43
5. The Allegory of the Two Sisters 44-52
6. Yahweh's Mercy In Reconciliation & Restoration . . . 53-63.

L. The Parables of the Eagles, the Vine, & the Cedar CH. 17.

1. The Parable of the Eagles & the Vine . . . . . 1-10.
2. Explanation: Zedekiah's Treachery Will Prove Fatal . . . 11-21.
3. The Parable of the Flourishing Cedar . . . . . 22-24.

M. The Parable of the Sour Grapes CH. 18.

1. Israel's False Proverb Refuted 1-4
2. Its teaching Contradicted . . . . . 5-9.
3. The Truth Stated Negatively & Positively . . . . . 10-18.
4. A General Application of the Truth 19-24
5. Yahweh's Justness Vindicated 25-29
6. An Appeal To Israel . . . . . 30-32.

N. The Parable of the Lioness & Whelps CH. 19.

1. Lament For Jehoahaz . . . . . 1-4.
2. Lament For Jehoiachin . . . . . 5-9.
3. Lament For the Vine of Israel 10-14

O. The Goodness & Severity of Yahweh CH. 20:1-44.

1. Yahweh Rejects the Elders' Enquiry 1-4
2. Israel Reminded of its Rebellion in Egypt 5-9
3. Israel Reminded of its Rebellion . . . . . 10-26.
   - a. At Kadesh . . . . . 10-17.
   - b. On the Way to the Land . . . . . 18-26.
   - c. In the Land . . . . . 27-29.
   - d. The Contemporary Generation 30-32
4. Yahweh Vindicated in the Final Restoration . . . . . 33-44. 2.

P. Yahweh Vindicated in the Final Restoration CH. 20:45-21:32.

Q. The Sighing Prophet & Sharpened Sword CH. 21:1-17.

1. The Consuming Fire of Destruction . . . . . 1-7.
2. Ezekiel Commanded to Sigh Because of the Sword . . . 8-17.
3. The Song of the Sword . . . . . 18-27.
4. The Sword Directed Against Jerusalem . . . . . 28-32.
5. The Sword Turned Against Ammon . . . . . 33-37.

R. Jerusalem: The Bloody City. CH. 22.

1. Jerusalem's Sins 1-12
2. Yahweh's Punishment 13-16
3. The Parable of Israel as the Dross of Metal 17-22
4. The Polluted Lord & People . . . . . 23-31.

S. The Parable of Aholah & Aholibah CH 23.

1. Their Infidelity . . . . . 1-21.
2. Their Punishment . . . . . 22-35.
3. The Divine Indictment . . . . . 36-49.

T. The Parable Of the Boiling Pot & Mourning Prophet CH. 24.

1. The Parable of the Boiling Pot . . . . . 1-14.
2. The Parable of the Mourning Prophet . . . . . 15-27.

III. THE GLORY HIDDEN (Judgment on Nations that Mocked Israel). CHS 25-32

A. Judgment on Ammon. CH. 25:1-7. . . . . 1-5.

1. Cause of the Judgment . . . . . 6-7.
2. Extent of the Judgment

B. Judgment on Moab CH. 25:8-11 . . . . . 8.

1. Cause of Judgement . . . . . 9-11.
2. Extent of Judgment

C. Judgment on Edom CH. 25:12-14 . . . . . 12.

1. Cause of Judgment . . . . . 13-14.
2. Extent of Judgment

D. Judgment on Philistia CH. 25:15-17. . . . . 15.

1. Cause of Judgment . . . . . 16-17.
2. Extent of Judgment

E. The Doom of Tyre. CHS 26, 28:1-19. . . . . 26:1-6.

1. Divine Judgment & its Cause . . . . . 7-11 to
2. First Wave: Destruction of Palae-Tyre 12-14 25:
3. Further Wave: Alexander's Attack . . . . . 15-21. Her
4. Tyre's Fall: An Object Lesson to Others

F. Lamentation At The Fall Of Tyre CH. 27. . . . . 1-11. Y-

1. Tyre's Diversified Beauty . . . . . 12-24 ed
2. Tyre's Fabulous Wealth 25-36
3. Tyre's Humiliating Fall

G. Divine Judgment on Tyrian Pride. CH. 28:1-19. 1-10

1. The Arrogant Pride Of Tyre's Monarchy . . . . . 11-19.
2. A Dirge Over the Fall of Tyre's Monarchy

H. The Judgment On Sidon CH. 28:20-26. 20-23

1. Sidon Reduced 24-1
2. Israel Elevated

THESE [illegible] PROCLAIMED TO THE ELDERS AS EZEKIEL HAD PREVIOUSLY PROCLAIMED IN HIS HOUSE

Ch. 4:[illegible]

- Four
Mede de
iniquity
slain, a

EXPLANA
ABLES.

15. Cons
those
Dt. Jer.
21:9. 6
21.

16 Lit
tion
A jo
My
ity.

18 Thus
thro
Deut.
disco
shall
Jer 30

IND
-BE
JUDA
IDO

Ho
dr
tem
mu

2Kg

Ezekiel

(7) Seven Prophecies Against Egypt 29:1-32:32

1 The Doom of Egypt . . . . . 29:1-16.
2 Egypt: Wages for Babylon's Conquest of Tyre . . . . . 17-21.
3 Complete Overthrow of Egypt & her Allies 30:1-19.
4 Complete Overthrow of Pharaoh . . . 20-26.
5 Parable of the Assyrian Cedar . . . 31:1-18.
6 Lamentation over Egypt's Fall . . . 32:1-16.
7 Egypt in Sheol . . . . . 17-32.

(4) THE GLORY PREPARES: PROPHECIES OF THE RESTORATION CH. 33-39.

(1) EZEKIEL RECOMMISSIONED AS Watchman 33:1-20

1 Responsibilities as Watchman 1-6
2 A Watchman's Duties Defined . . . 7-9
3 A Message of Hope for Israel . . . 10-11
4 A Message of Warning for Israel . . 12-16.
5 The Justice of Yahweh's Judgment . . 17-20
(2) Ezekiel Vindicated As Watchman . 21-33
1 A Message From the Smitten City . . 21-22
2 The Attitude of the Remnant in the Land 23-29
3 The Attitude of the Remnant in Dispersion 30-33

(3) The Coming Shepherd King CH. 34.

1 The Failure Of Israel's Shepherds . . 1-10
2 Yahweh as Chief Shepherd to Restore the Flock 11-16
3 Judgment on the Flock 17-22
4 The Work of the Future Shepherd King 23-30.

(4) The Doom Of Anti-Semitism Ch. 35.

1 Yahweh Opposed to Such 1-4
2 The Cause of His Anger . . . . . 5-6.
3 The Complete Overthrow Of Edom . . . 7-9
4 The Reason for the Overthrow . . . 10-13
5 The Time of the Overthrow . . . . 14-15.

(5) A Transformed Land Ch. 36:1-15.

1 The Gentiles to be Ejected . . . . . 1-7.
2 The Land to Yield its Fruit . . . . 8-15.

(6) A Transformed People Ch. 36:16-38

1 Israel has Defiled the Land 16-20
2 Yahweh Will Vindicate His Profaned Name 21-24
3 The People to be Cleansed from Iniquity. 25-32
4 Israel to Constitute the Holy Flock. 33-38

(7) A Transformed Nation Ch. 37:1-14

1 The Resurrection of Dry Bones . . . 1-10.
2 Revival of Complete Nation 11-14

A Transformed Government - Ch. 37:15-28.

1 Two Sticks Become One . . . . . 15-17.
2 Ezekiel's Sign 18-19
3 Explanation 20-28

(8) The Coming Crisis Ezek. 38

1 The People . . . . . 1-7.
2 The Plan 8-12
3 The Protest . . . . . 13.
4 The Period 14-16
5 The Purpose . . . . . 17-23.

(9) FLESH HUMBLED YAHWEH VINDICATED CH. 39.

1 Complete Humiliation of Gog 1-5
2 The Western World Humbled . . . . 6-7.
3 Yahweh Honored 8
4 Fleshly Weapons Destroyed 9-10
5 The City of the Dead 11-16
6 The Nations Invited to Yahweh's Sacrifice . 17-20
7 Yahweh's Glory Among the Nations . . 21-22
8 The Gentiles Accept the Hope of Israel . . 23-24
9 Final Restoration of Israel . . . 25-29

(5) THE GLORY RETURNS: DIVINE WORSHIP IN THE AGE TO COME CH. 40-48

(1) The Millennial House of Prayer Ch. 40-42.

1 Time & Importance of the Prophecy . 40:1-4.
2 The Wall of the House . . . . . 5-16.
3 The Outer Court . . . . . 17-28.
4 The Gate on the South . . . . . 24-31.
5 The Inner Court towards the [illegible] . . 32-34
6 The North Gate 35-38
7 Provisions for Preparing Sacrifices . 39-43.
8 The Chambers of the Singers 44-47
9 The Porch of the House . . . . . 48-49.
10 The Inner Temple . . . . . 41:1-3.
11 Its Cantilever Vaulting Ceiling . . . 4-12.
12 The Separate Place 13-14
13 The Decoration of the Temple . . . 15-26.
14 The Chambers for the Priests . . 42:1-12
15 Dining Rooms of Mortal Priests . . . 13-14
16 Summary of Measurements . . . . 15-20.

(2) RETURN OF GLORY AND CLEANSING OF ISRAEL. CH. 43:1-27

1 Dedication Service . . . . . 1-6.
2 Israel Exhorted to Cleanse its Ways . . 7-9.
3 The House Explained to Repentant Israel . 10-11
4 The Most Holy 12
5 The Altar . . . . . 13-17.
6 The Ordinances of the Altar. In Cleansed Israel. . . . . 18-27.

(3) THE ROYAL PRIESTHOOD CH. 44-45.

1 The Prince's Gate: East . . . . . 1-3.
2 The Sacrificial Gate: North . . . 4-8
3 A Necessary Qualification of Worshippers . 9
4 Mortal & Immortal Priests 10-16
5 Special Garments for Levites . . . 17-19.
6 Special Hairs for Levites . . . 20-22
7 Special Teaching for People . . . 23-24
8 Special Holiness for Levites . . . 25-27
9 Special Inheritance for Levites . . 28-31.
10 The Holy Oblation & Sanctuary . . 1-5
11 The Possession of the City . . . 6
12 The Prince's Portion . . . . . 7-8.
13 A System of Justice & Equity Established 9-12
14 Offerings of the people for Prince. 13-16
15 The Prince's Part in Sacrifice . . . 17.
16 The Annual Feasts Restored . . . 18-25

(4) THE KING IN HIS BEAUTY CH. 46.

1 His Presence at Special Services . . . 1-3.
2 His Sabbath Offering 4-5
3 His Offering at the New Moon . . 6-7.
4 His Entry into the Sanctuary . . . 8-10.
5 His Special Offerings 11-12
6 His Daily Offerings 13-15
7 His Gifts to Sons & Servants . . . 16-18
8 The Corner Towers for Preparing the Sacrifices . . . . 19-24.

(5) THE VISION OF THE HOLY WATERS CH. 47.

1 Measuring the Waters . . . . . 1-5.
2 The Dead Sea Healed 6-10
3 The Miry Places 11
4 The Wood of Life 12
(6) THE Borders of the Land 47:13-48:35.

1 The Borders Defined 13-21
2 Israel's Inheritance . . . . . 21-23.
3 The Seven Northern Tribes . . . . 48:1-7.
4 The Holy Oblation for Priests . . . 8-14.
5 Portion for the City . . . . . 15-17.
6 The Residue over against the Holy . . . 18-20.
7 The Prince's Portion 21-22
8 The five Southern Tribes 23-29
9 The City: Yahweh Shammah . . . 30-35.

The House of The Millennium.

Surrounded by large wall. 40:5; 42:16-20. Port of Temple 44:7. Ep. 8:14, 16; 10:3, 14, 19. Entrance Porch 40:48. Outside door 47:1. Threshold 47:1 Faced east 47:1 Water issued from 47:1. Some Ruins of the house 48:21. Separated from the Profane Place 42:20 Keepers there of 40:45 Charge of Gates 44:11, 22. Levites 45:5; 46:24 Atonement made 45:20 Altar before House 40:47.

ISRAEL'S RESTORATION.

Restoration & Conversion - a new spirit manifested. 11:17-20. Witness among nations. 12:14-16. Exile their way back - brought into bond covenant, rebels purged - worship & sacrifice in Jerusalem 20:39-44. A remnant will recognise the purpose of punishment. 14:22. Yahweh's unfailing mercy shall bring reconciliation through an everlasting covenant 16:53-63. The dry tree shall flourish. 17:24. Overturned until 21:27. Regathered, sanctified, dwell safely, build & plant in sight of nations 28:25-26. The restoration of the flock under the Shepherd King 34:23-31. Gentiles ejected from the Land 36:1-7. Restoration of fertility 36:8-15. A restored & transformed people 36:22-23. Gentile threatened also result 36:34-36. Israel will request this 36:37-38. Spiritual resurrection 37:1-14. A united nation 37:15-22. A restored monarchy & worship 37:23-25. A covenant of peace & Sanctuary 37:26-28. Brought back from exile. Gathered out of nations, occupying waste lands, mountains of Israel 38:8. Waste, dwell safely, rural settlements, safety or confidently 38:8, 11. Cattle goods, midst land, safely, people of Israel 38:12, 16. Israelites destroy weapons of northern host 39:9, 12, 14. Israel restored in fulness 39:25-29. Ceremony by which Israel restored fully 43. Restoration of Priests & Levites 44:4-31. Restoration of Land 45. Restoration of Prince 46:1-18. Restoration of sacrifice. 46:19-24. Healing of Dead Sea 47:1-12. Borders of Land 47:13-23. The tribal inheritance. 48:1-35.

p.i.e - without cause Ch 14.23.

" marks of indignation and sorrow.

Thus there is purpose in the punishment. See Note v.10.

The desert towards Moab. That vast and Terrible wilderness of Deut 1:5. Ges: RIBLAH for which see 2 Kg 23:33 & 25:6, 20, 21.

CHAPTER 7.

THE END IS COME

Prophets warning exile that [illegible] no hope Jerusalem in spite that The false Tell say.

and to Yahweh ree and the Judah's

LAM. 4:18

MARY. The pr Ishmael

men may b ed, but it table and fe. They are in their ev beaten b od of the making verses 4,7

have not said [a] in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite [d] with thine hand, and [e] stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for [g] they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: [i] thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, [m] when their slain *men* shall be among their idols round about their altars, upon every high hill, [q] in all the tops of the mountains, and under every green tree, and under every thick [u] oak, the place where they did offer [w] sweet savour to all their idols.

14 So will I [y] stretch out my hand upon them, and [z] make the land desolate, yea, [a] more desolate than the wilderness toward [b] Diblath, in all their habitations: and they shall know that I *am* the LORD.

upon thee all thine abominations.

4 [b] And [c] mine eye shall not spare thee, neither will I have pity: but [f] I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: [h] and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it [o] watcheth for thee; behold, it is come.

7 [k] The morning is come unto thee, O thou that dwellest in the land: [l] the time is come, [m] the day of trouble *is* near, and not the [p] sounding again of the mountains.

8 Now will I [r] shortly [s] pour out my fury upon thee, and [t] accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye [u] shall not spare, neither will I have pity: I will recompense [v] thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD [x] that smiteth.

10 Behold the day, behold, it is come: [y] the morning is gone forth; [z] the rod hath blossomed, pride hath budded.

11 [d] Violence is risen up into [e] a rod of wickedness: none of them *shall remain*, nor of their [f] multitude, nor of any of [6] their's: [g] neither *shall there* be wailing for them.

12 The time is come, the day draweth near: let not [k] the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return [l] to that which is sold, [7] although they were yet alive: for the vision *is* touching the

[a] ch. 14. 23.
[b] ver. 9.
[c] ch. 5. 11.
[d] ch. 21. 14.
[e] ch. 25. 6.
[f] ch. 9. 10.
[g] ch. 7. 15. Jer. 42. 17.
[h] ver. 9, 27.
(2) Heb. *is against thee.* RV.
[i] ch. 5. 13.
[k] ver. 10, 12. ch. 12. 22. Is. 28. 5.
[l] ver. 12. Zeph. 1. 14, 15.
[m] ver. 4, 5.
[n] Is. 22. 5.
(3) Or, *echo.*
[o] Is. 16. 9. Jer. 25. 30. Cp. Is. 22. 5.
[p] ch. 18. 6. Jer. 2. 20.
[q] Hos. 4. 13.
[r] Job 20. 5.
[s] ch. 9. 8 & 14. 19 & 20. 8, 13.
[t] ch. 5. 13.
[u] Is. 1. 30.
[v] ch. 16. 19 & 20. 28, 41. Gen. 8. 21.
[x] ch. 25. 7, 13, 16 & 35. 3. Is. 5. 25.
[y] ch. 33. 28.
(4) Or, *desolate from the wilderness.*
(5) Heb. *upon thee.* ver. 4.
(6) Num. 33. 46. Note Jer. 48. 22.
[b] Is. 9. 13.
[c] ver. 11. Is. 10. 5.
[d] ver. 23. Jer. 6. 7.
[e] Is. 14. 5.
[f] ver. 12-14.
(6) Or, *their tumultuous persons.* Heb. *tumult.*
[g] Cp. ch. 24. 16, 23. Jer. 16. 4-6.
[h] Mal. 2. 1.
[i] ver. 3, 6. Lam. 4. 18.
[k] Is. 24. 2.
[l] Job 37. 3.
[m] ver. 8.
(7) Heb. *though their life were yet among the living.*
(8) Heb. *give.*

whole multitude thereof, *which* shall not return; neither shall any strengthen himself [3] in [4] the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 [b] The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But [d] they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 [f] All hands shall be feeble, and all knees shall [7] be weak *as* water.

18 They shall also [g] gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and [h] baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be [8] removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: [9] because it is [k] the stumblingblock of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but [l] they made the images of their abominations *and* of their detestable things therein: therefore have I [10] set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place*: for the

(2) Or, *burglers.* Ps. 17. 4. Jer. 7. 11. Dan. 11. 14.
(3) Or, *whose life is in his iniquity.*
(4) Heb. *his iniquity.*
[a] ch. 9. 9. Cp. 2 Kin. 21. 16.
[b] ch. 6. 11. Deut. 32. 25. Lam. 1. 20.
(5) Or, *they shall inherit their holy places.* ch. 22. 16. Josh. 14. 1.
(6) Heb. *Cutting off.* Cp. Is. 38. 12.
[c] Is. 47. 11.
[d] ch. 6. 8.
[e] Mal. 2. 7.
[f] ch. 21. 7.
(7) Heb. *go into water.*
[g] Lam. 2. 10.
(8) Heb. *with their judgments.*
[h] Is. 3. 24.
[i] ver. 4.
(9) Heb. *for a separation, of, uncleanness.*
(10) Or, *because their iniquity is* their *stumblingblock.*
[k] ch. 3. 20 & 14. 3, 4, 7 & 44. 12.
[l] ver. 11, 12. ch. 7. 26 & 9. 6 & 14. 1 & 20. 1, 3. 2 Kin. 6. 32. Jer. 19. 1. Cp. ch. 33. 31.
[m] ch. 1. 3.
[n] ch. 16. 27. Jer. 7. 30. Cp. ch. 8. 5-16. 2 Kin. 21. 4.
[o] ch. 1. 27.
(11) Or, *made it unto them an unclean thing.*
[p] ch. 1. 4.
[q] ch. 2. 9. Cp. Dan. 5. 5.
[r] ch. 3. 12.
[s] Cp. 2 Cor. 12. 1-3.

(12) Or, *robbers.*

robbers shall enter into it, and defile it.

23 ¶ Make a chain: for [a] the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and [5] their holy places shall be defiled.

25 [6] Destruction cometh; and they shall seek peace, and *there shall be* none.

26 [c] Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but [e] the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and [8] according to their deserts will I judge them; [i] and they shall know that I *am* the LORD.

CHAPTER 8.

1 Ezekiel, in a vision of God, 5 is shewed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun. 18 God's wrath for their idolatry.

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and [l] the elders of Judah sat before me, that [m] the hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo [o] a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, [p] as the colour of amber.

3 And [q] he put forth the form of an hand, and took me by a lock of mine head; and [r] the spirit lifted me up [s] between

To gain a clear pic
Herod's. On the Temp
Forest of Lebanon. T
words the Temple ha
proper, partly in the

5 Not in reality. See bo

6 That leads to the inner court, and called the court of the priests. He is in the court and look- ing through the gate. V.5.

7 The base. But though the image may have been removed, the hearts of the people were still intent on idolatry. V.12. Jer. 17:1-2

8 This was probably an image in con- nection with Yahweh worship. Exod. 20:4 Deut. 4:23. 5:8

9 In the court. Normally in the Temple. 1 Kgs 8:10-11. It departs from East. Ch. 9:3, 10:4, 18, 11:23. Will return via the East. Ezek. 43:1-2. Meanwhile Cp V. 6.

THE IMAGE OF JEALOUSY IN THE ENTRY

10 Cp Note 7. Though the image may have been removed, its heart it was seen - so when they entered for wor- ship it was with that in mind.

IDOLATROUS WORSHIP OF THE SANHEDRIN

Note 1-12.

11 Perhaps the east gat of the Inner Court called the Gate of Ni- canor over which was the council cha ber where the San- hedrin met. See no Jer. 35:4

12 Showing what was done was done in the greatest privacy.

13 Egyptian gods: ox ape, crocodile, ibis beetle. Their worship grovelled in the dust.

14 The Sanhedrin

15 See Note 2 Kgs 22 Sig. Yahweh doth hearken." But his wicke ness was repaid by Yah refusing to hearken. No play on words. V.16

He was a leader of ap Tasy. Cp Ezek. 11:1-2

16 Sig Coney fr root "to ha He had taken p in Josiah's re ation 2 Kg. 22: Two of his son to Jer Ahikam Jer. 2 Gemariah Jer. 3

15 "It shall not turn back" — the vision shall be fulfilled.
16 They may harden themselves in sin, and refuse to face up to this threat, but they will not escape.

16A TAQA — to clatter, slap, clang. Cp use Jer. 6:1 It is the alarm of war. Cp Lev. 26:36.

17 The Jews will be food for these insatiable destroyers.

THE FATE OF THE REMNANT THAT ESCAPE Vv 16-19.

A Fearful and trembling and lamenting the calamity fallen on them.

B It flows downward and cannot surmount an obstacle facing it. Gen 49:14

C Their wealth shall not be sufficient to purchase food in the famine of the siege

D "Is like an unclean thing" RSV - Useless in the day of slaughter - an encumbrance to those who wish to escape So RSV. They valued it too highly, coveted it too much abused it to the purposes of pride, ostentation, display, luxury, oppression, idolatry. - Lit's wife.

E THE DESECRATION OF THE TEMPLE

F The Temple

G Caused it to become profane by giving it into the hands of the Gentiles.

H This was due to the false attitude of the people towards it. They worshipped the building rather than what it stood for — the Divine presence. Jer 7:4f.

J The Chaldean soldiers penetrated to the Most Holy. Cp Ch. 9:7.

16A Heb "the chain" - a couple chain to link the fires together Cp Mat. 3:10

17 Judah trusting to her own strength.

18 Cp Jer 5:31; 6:13; 21:2; 23: 23-40 etc.

19 RSV: paints Yet ample opportunity had been given the King and people to repent.

THE COMING OF THE TRINITY DRAMATIS

25 Cp Jer 19:4

26 Not from ro to break in Worst - not in ev most evil but destructive

CHAPTER 8

INTRODUCING AN

JERKS OF VISION

LATER TO DESTRO ALEM

TAKEN TO JERUSA

1 Over 12 months elapsed since the vision (Ch 1) In time the prophet spent on his side a model of Jeru See Note p102. dramatisation of prophecies had ope ed the elders of ah who now look him as an inspired teacher. Cp Ezek

2 In spirit he w taken to Jerusa He described he perceived to the ers as they sat be him. They had pro ably come to enq further details of fate of Jerusalem

3 LXX. RSV = Ru ing "ish" instead "esh" (fire) Ezek 27. The Cherubim overshadow the ju ments on Jerusal as they did later on Rome. Rev 6:1 5, 7 Rev. 8:1; 11:2 This is on the basi Rom. 8:28. 2 Cor In this vision Ezek

CH. 8:3. Visions of God. The word here used is MAR. and signifies things seen. It is in the feminine gender. See also Ezek. 1:1.

CHAPTER 8: SUMMARY.

Worship can be but the facade for wickedness. Though the nation had entered into covenant with Yahweh & boasted in the Temple Jer. 7:4, few had absorbed the Word of Jeremiah. Jer. 15:16. Though they attended the Temple their hearts were not with God. Secretly they gave themselves to idolatry.

Key verses Vv. 6, 12, 18.

1016 reveals that a careful discrimination would be maintained in all the Divine judgments. Those who would ultimately form part of the Cherubim would be carefully preserved. Ezek. 9:4, Amos. 9:9. This same principle is preserved in the Apocalypse for judgment is hindered until the sealed are preserved. Rev. 7:3.

4 Ezek. 1:8. 2:9. Dan. 5:5. The hand of a man points to the work of the Commander. Isa 57:14. In the past Michael - in the future the Lord Jesus.

YAHWEH ABANDONS HIS TEMPLE CH 8:1 - 11:25. See the Law of Jealousy Num. 5.

To gain a clear picture, it must be borne in mind that in one major detail Solomon's Temple differed widely from Zerubbabel's and Herod's. On the Temple-mount from north to south lay three groups of buildings, the Temple, the Palace, and the House of the Forest of Lebanon. The first two each had its own court while the whole complex was surrounded by "the great court." In other words the Temple had only one court strictly belonging to it. The incidents seen by Ezekiel took place partly in the Temple court proper, partly in the adjacent great court. - Ellison.

Not in reality. See bottom 1018.

EZEKIEL 8.

The abominations of Jerusalem.

Perhaps 2 Kgs 16:14

6 That leads to the inner court, and called the court of the priests. He is in the court and looking through the gate. V.5.

7 The Cave. But though the image may have been removed, the hearts of the people were still intent on idolatry. V.12. Jer. 17:1-2

8 This was probably an image in connection with Yahweh worship. Exod. 20:24 Deut. 4:23. 5:8

9 In the court. Normally in the Temple. 1 Kgs 8:10-11. It departs from East Ch. 9:3 10:18 11:23. Will return via the East Ezek. 43:1-2. Meanwhile Cp. v. 6.

THE IMAGE OF JEALOUSY IN THE ENTRY 5-6

10 Cp. Note 7. Though the image may have been removed, in heart it was seen - so when they entered for worship it was with that in mind.

IDOLATROUS WORSHIP OF THE SANHEDRIN 7-12

Note 7-12.

11 Perhaps the east gate of the Inner Court called the Gate of Nicanor over which was the council chamber where the Sanhedrin met. See note Jer. 35:4.

12 Showing what was done was done in the greatest privacy.

13 Egyptian gods: ox type crocodile, ibis beetle. Their worship grovelled in the dust.

14 The Sanhedrin. Bethlehem Right

15 See Note 2 Kgs 22

16 Sig. Yahweh doth hearken. But his wicked-ness was repaid by Yahweh refusing to hearken. Note play on words. V.18.

He was a leader of apostasy Cp. Ezek. 11:1-2

16 Sig Coney from root "to hide." He had taken part in Josiah's reformation 2 Kg. 22:8. Two of his sons were friendly to Jeremiah: Ahikam Jer. 26:24 and Gemariah Jer. 36:10,25

Ct Yahweh, QANNÂ Exod. 34:14.

a ch. 5. 11.
b Prov. 25. 11.
c ver. 5. Deut. 4. 16.
d Deut. 32. 16, 21.
e ch. 9. 9.
f ch. 1. 28.
g ch. 3. 22.
h ver. 3.
i Jer. 23. 11. Cp. ch. 7. 20.
k ver. 16. ch. 9. 2. Ex. 40. 6, 29. Cp. ch. 40. 47.
l ch. 10. 3 & 40. 28 & 43. 5 & 45. 19 & 46. 1. 1 Kin. 6. 36.
m Joel 2. 17.
n 1 Kin. 6. 3.
o ver. 5.
p ch. 11. 1.
q Cp. Jer. 2. 27 & 32. 33.
r Cant. 5. 4.
s Jer. 8. 2.
t Job 31. 26.
u ch. 12. 5.
z Or, *Is there any thing lighter than to commit,* 1 Kin. 16. 31.
A ch. 9. 9.
B ch. 7. 23.
C Jer. 7. 18. RV - Turned again.
D Gen. 1. 24. Rom. 1. 23.
E ch. 15. 2.
F ch. 5. 13.
G ch. 4. 1 & 23. 14. Job 13. 27. Cp. ch. 16. 26.
H ch. 5. 11.
I Prov. 1. 28.
K Num. 11. 16. Cp. Ex. 24. 1.
L ver. 1.
M Is. 66. 17.
N 2 Chr. 34. 8.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Ch. 7:4 - Ch 9:10

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAPTER 9.

1 A vision, whereby is shewed the preservation of some, 5 and the destruction of the rest. 8 God cannot be intreated for them.

10 Ezek. 11:21. 14:3. 11:2-3. 9:9. 12:26-27. Where no one could see - so Ezekiel had to die.

A This attitude & such sayings stimulated by the elders pervaded the nation. Cp Ch. 11:3; 12:22; 17:2, 18; 33:10; 37:11. 2 forms of popular sayings.

WEEPING FOR TAMMUZ 13-14

17 This is distinguished from that of V.5. This, it is suggested was at upper north gate that at lower north. This close by Temple, that by the Altar.

18 Cp Jer. 44:17-19. Amos. 5:1. Tammuz the Phoenician Adonis. He was supposed to die and 6 days later rise to life again. Worshipped in Babylon as the eternal son and as the shepherd. Israel had turned from Shepherd Israel (Yahweh) to that of Babylon. His name given in Babylon Dumu-zi probably signifies Son of Life. His name given to 4th month (July) when harvest fully in, and summer is in its strength. The worship is associated with a nature myth - the return of sun in strength and the resurrection of growth from the earth after winter.

PERSIAN WORSHIP OF SUN. 15-16

19 i.e. Priests.

20 Perhaps 24 priestly orders plus high priest.

21 Cp 2 Chron. 29:6. Jer. 2:27 with Ezek. 8:9.

YAHWEH WILL VINDICATE HIS HONOR. VV 17-18.

22 This is said to be in imitation of Persian worshippers of Sun who held a branch, or a bunch of dates, or pomegranate or piece of tamarisk tree so their breath could not contaminate the glory of the rising god.

23 This text said to be one of places amended by Jewish Rabbins and should read in my nose" i.e. face. The idea being that these heathen customs were flaunted before the very face of Yahweh. LXX = "They are as those who mock me!" or "publicly affront me."

V.14. "Women": Women were generally prominent in the later idolatry and apostasy of Judah and Israel. Amos. 4:1; Isa 3:16-26 2 Kg. 23:7; Jer. 44:9, 15-19.

What Ezekiel saw in vision is constantly seen in reality. Men who have been unfaithful to their trust have been similarly abandoned by Yahweh, so that the Divine Name might be no longer compromised by their infidelity, worldliness and depravity.

V.7. "A hole in the wall": This suggests a secret entrance which Ezekiel proceeds to enlarge, so exposing the wickedness of the worship. This worship was conducted not openly but clandestinely V.12.

1017 V.10. This is suggestive of Egyptian worship, probably stimulated by Jehoiakim's Egyptian alliance 2 Kg 23:33-35 and which Zedekiah endeavoured to renew. See Ezek.

V.5. "Then" Ezekiel was first shown the vision of glory, then the image of jealousy in way of contrast. The guilt of Judah was measured by the contrast.

V.6 "I should go" - Yahweh remains only to pour out judgment.

V.11. Seventy men. - Parallel with 70 elders who saw the glory originally Exod. 24:1,9. Some such representation of elders may have been maintained - but the Sanhedrin as such was not formally organised as such until after the return of the captivity.

THE CHERUB. V.3. - The singular is used interchangeably with the plural Cp. Ezek 1:20, 21, 22. 10:15, 20. Thus the four were one. The speaker-man is in the singular and is identified as Yahweh. Ch. 1:28, 2:1. 3:1. Ch. 3:22. Ch. 8:2. Angelically this ONE was the Angel of His Presence in whom was His Name. Exod. 20:23. in charge of the host of heaven Josh. 5:14. the Yahweh Elohim. Prophetically or typically they represent Christ and his brethren who are ONE and for whom He speaks. He is "the appearance of a man" of Ezek. 1:5. Cp Isa. 55:4. Dan. 8:25. Isa. 9:7. Rev. 19:11, 14. John 17:21.

CHAPTER 9.

Summary below

THE DESTROYING ANGEL OVER JERUSALEM.

A CAREFUL DISCRIMINATION FIRST MADE Vv 1-4.

Compare with Rev. 7:1-3.

1. Ch. 8:2.
2. Heb. 1:14. Exod. 23:20-23. Josh. 5:14.
3. To indicate the terrible nature of the judgments.
4. Cp Ch. 8:3. Connecting with vision of Cherubim. Ch. 1:4. This was a gate used by priests. These having proved unworthy, the Kabod entered therein to indicate their mission. They were about to offer Israel as the sacrificial victim Cp Ch. 1:7.
5. This man makes the 7th - the complete number.
6. Priest's garment on the Day of Atonement Rev. 16:4. Cp Rev. 19:8.
7. Cp Rev. 7:3. An allusion to the ancient custom of so marking servants to indicate whose they were and to what service they are called.

The sacrificial altar where flesh purified Num. 16:38.

"Lifted itself up from off the Cherub whereon it had been" - Ruth.

The glory was evidently making preparations to leave and had come to the threshold of the house, having left the Most Holy. Cp Ch. 10:4, 18.

Intellectually impressed with the things of Yahweh. Exod. 12:28. Mat. 3:16. 2 Cor. 1:22. 2 Tim. 2:19. Rev. 7:2-3. 9:4. 14:1. Ezek. 9:4. Cf. Rev. 13:15-17. Ezek. 6:11. Ps. 47:1. 58:10. Isa. 57:15. Jer. 44:17. 2 Cor. 12:21. 2 Pet. 2:5-9.

First mercy then judgment. Cp Exod. 34:6-7. Isa. 26:1-2.

Destruction delayed pending the sealing of the righteous. Cp. Gen. 19.

DESTRUCTION SWEEPS THE CITY Vv 5-7.

14 This is not mere persecution such as the saints have often experienced, but judicial execution.

This is a Divine principle Jer. 25:29. Amos 3:2. Luke 12:47. 1 Pet. 4:17-18. Connecting with the priests.

16. The Sanhedrim Cp Ch. 8:8-12.

17. The Chaldeans were Yahweh's servants to effect this Jer. 27.

6. Cp. Ezek. 7:20-22. 2 Chron. 36:17.

Ps. 79:1-4. Lam. 2:4-7.

EZEKIEL'S INTERCESSION IS IN VAIN Vv 8-10.

Cp Rev. 22:11-12.

& was left whilst the 7 went

THE VISION OF THE SIX MEN OF JER. 39:3

EZEKIEL 9, 10.

The vision of the coals of fire, &c.

HE cried also in mine ears with a loud voice, saying, Cause them [b] that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six [c] men came from the way of [c] the higher gate, [d] which lieth toward the north, and every man [3] a slaughter weapon in his hand; and [e] one man among them *was* [k] clothed with linen, with a writer's inkhorn [6] by his side: and they went in, and stood beside [m] the brasen altar.

3 And [n] the glory of the God of Israel [o] was gone up from the cherub, whereupon he was, to [p] the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and [q] set a mark upon [r] the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to [s] the others he said in [t] mine hearing, Go ye after him through the city, and smite: [u] let not your eye spare, neither have ye pity:

6 [v] Slay [w] utterly old *and* young, both maids, and little children, and women: but [x] come not near any man upon whom *is* the mark; and [y] begin at my sanctuary. Then they began at [1] the ancient men which *were* before the house.

7 And he said unto them, [m] Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, [z] that [a] I fell upon my face, and cried, and said, [b] Ah Lord GOD! wilt thou destroy all the residue of Israel [a] in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and [d] the land is [2] full of blood, and the city full of [3] perverseness: for they say, [e] The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, [f] mine eye shall not spare, neither will I have pity, *but* [g] I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [7] reported the matter, saying, I have done as thou hast commanded me.

EZEKIEL HAD SEEN THE FIERY CHERUBIM ON JUDGMENT BENT COME FROM NORTH TO JERUSALEM. HERE HE SEES THE RESULT - THEY ARE MORE CONCERNED WITH SALVATION THAN JUDGMENT.

about their work - 6 to condemn and one to reprieve. It is significant that 6 were necessary for one work and only 1 for sealing. 6 = number of man whilst 7 = covenant number. All human natural sympathies led him to intercede as they did Moses [illegible] Cf. 1 Sam. 15:16

CHAPTER 10.

Summary below

1 Vision of the coals of fire, 8 of the cherubims.

THEN I looked, and, behold, in [c] the firmament that was above the head of the cherubims there appeared over them [d] as it were a sapphire stone, [e] as the appearance of the likeness of a throne.

2 And he spake unto [f] the man clothed with linen, and said, Go in between [g] the wheels, *even* under the cherub, and fill [2] thine hand with [h] coals of fire from between the cherubims, and [i] scatter *them* over the city. And he went in [k] in my sight.

3 Now the cherubims stood [h] on the right side of the house, when the man went in; and the cloud filled [k] the inner court.

4 Then [l] the glory of the LORD [4] went up from the cherub, *and* *stood* over [m] the threshold of the house; and [n] the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And [o] the sound of the cherubims' wings was heard even to the outer court, as the

1018 CHAPTER 9: SUMMARY.

Secret idolaters will be revealed for what they are, and will receive the punishment they deserve. They do not deserve pity for they could have prevented their ruin, but would not, However none shall be lost whom Yahweh has marked for life + salvation.

Key Verses Vv 4-5, 7.

CHAPTER 10: SUMMARY

Divine glory cannot bear the presence of Sin. Hab. 1:13 therefore coals of fire are scattered o'er the guilty city + the Glory makes ready to depart therefrom.

Key Verses. Vv 2, 4, 6, 18

THE BERYL OR TARSH[ISH] stone) so called by [illegible] gold yellow colou[r] beautified gem in very rarely fou[nd] hardness are seco[nd]

7 Strength of Destroy[ers], sounding like thunder. As the glory took up its position at the Threshold, the Cherubim moved to attend upon it.

Ps. 29. The name of God as ruling over all are.

8 Both: "The cherub" Cp V. 2. The general aspect of the living beings was that of a man or the Cherub Ezek. 1:5.

9 All things are for the sake of the elect 2 Cor. 4:15. Thus the Cherubim are shown diverting the Eschatological host.

THE CHERUBIM A[GAIN] DESCRIBED

Identified as Cherubim, further details are supplied.

9A Ayin - Eye. Mentioned 21 times in 1:10, the Golden-Beaver. Now the eye becomes the cherub - chariot to be conveyed about.

10 There was apparently one head and four faces in each direction. For the head see 4:15.

11 So that the general appearance was that of an eye of Cherubim. Cp Ch. 1:4, 16:18 Zech. 4:10b.

12 Heb. Ophan, the Wheels which turns around.

13 Heb. Galgal = Heb. Galgal = Wheel, i.e. the action of moving around. The Cherubim are commanded to commence their duties.

14 Cp Ch. 1:10. The Cherub replaces the ox, probably to indicate the duties of Cherubim. The ox is servant, the man, the Cherub is the servant of Yahweh.

Ps. 8:10 Ox = Shoveller. Heb. = A traveller.

In this description the ox is seen first in front of the man Ch. 1:10, then Ezekiel saw it to the south, here it is from the West and East.

THE BERYL or TARSHISH. - Generally rendered by LXX and Vulgate as chrysolite (i.e. gold stone) so called by the ancients because of its fine gold yellow colour. It is now called Topaz. It is a very beautiful gem in its pure and perfect state, though very rarely found so: and the finer pieces of it in hardness are second only to the diamond. Cp Ch 1:16.

THE MAN IN LINEN = ISH. Vv 2,3,6

THE CHERUBIC MAN'S HAND: ADAM. Vv 8, 14, 21 - Thus identifying the Cherubim with Adamic race.

7 Strength of Destroyers, sounding like thunder. As the glory took up its position at the threshold, the Cherubim moved to attend upon it. Ps. 29. The name of God as ruling over nature.

8 Roth: "The cherub" Cp V. 2. The general aspect of the living beings was that of a man or the Cherub Ezek. 1:5.

9 All things are for the sake of the elect. 2 Cor. 4:15. Thus the Cherubim are shown directing the Eschatic host.

THE CHERUBIM AGAIN DESCRIBED. 8-22

Identified as Cherubim, further details are supplied.

9A AYIN - Eye, mentioned as the ox in 1:10, the burden-bearer. Now the ox becomes the cherub-chariot to be conveyed along.

10 There was apparently one head and four faces in each direction. For the head see 4:15.

11 So that the general appearance was that of an eye of amber. Cp Ch. 1:4 Cp Gen 16:13 Zech. 4:10 Note

12 Heb ōphan, that which turns around

13 Heb. Galgal = the whirling, i.e. the action of moving around. They are commanded to commence their duties.

14 Cp Ch. 1:10. The Cherub replaces the ox, probably to indicate the duties of Cherubim. As the ox is servant of man, the Cherub is the servant of Yahweh. Ps. 97:10 Ox-Shower in Heb. = A traveller.

In this description the ox is seen first instead of the man Ch. 1:10 for then Ezekiel saw it from the south, here he sees it from the West travelling East.

THE SINGULAR CHERUB & THE PLURAL CHERUBIM

The cherub indicates the ark, the plural indicating the angelic company who conveyed the glory away. Cp Acts 1:9

7 voice of the Almighty God when he speaketh. Ish. Cp Ps 77:18

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out. Ch 9:2.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and *the likeness of* the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

15 Note plural and singular number. A multitude condensed into one. The four divisions of Israel made one nation. Cp Gal. 3:28. John 17:21.

16 "The spirit of the Living One" - Roth. Cp Eph. 4:4-12: 18. The spirit, at present, is the Mind of Christ brought into being by the Word Rom. 8:9 Vv 4-8. We serve in this "newness of spirit" Rom. 7:6

17 Having left the Temple it is borne by the living Cherubim. Cp Rev. 1:14. Meanwhile Ps 78:60-61. In like manner the glory left Jerusalem 1900 years ago. Mat 23:37-39

18 Roth: "it stood" i.e. the glory. The gradual departing of the glory answered to the repeated sins of the nation which were driving Yah weh from it. Cp Jer. 6:8 & 7:12-13.

19 He recognised them as the counterpart of the Cherubim in the Most Holy

CHAPTER 11.

Summary below

1 The presumption of the princes. 4 Their sin and judgment. 13 Ezekiel complaining, God sheweth him his purpose in saving a remnant. 22 The glory of God leaveth the city. 24 Ezekiel is returned to the captivity.

MOREOVER the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh

CHAPTER 11.

JUDGMENT ON LEADERS IN JERUSALEM - GRACE TO THE EXILES.

THE MEN WHO DEVISE MISCHIEF Vv 1-3.

When Ezekiel is next taken to the East Gate it will be to view a great contrast 43:1-2.

CHAPTER 11: SUMMARY.

The transgression of the leaders is proclaimed and the impending judgment is revoked. But blended with severity is God's goodness and provision is made for the redemption of the faithful remnant in the age to come. That done, the Glory leaves the city.

Key verses. Vv 5, 10, 19, 21

Promises 19-21.

eastward: and behold at the door of the gate [c] five and twenty men; among whom I saw Jaazaniah the son of [c] Azur, and [d] Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 [h] Which say, [2] It is not near; let us build houses: [m] this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 [n] And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know [o] the things that come into your mind, every one of them.

6 [p] Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; [s] Your slain whom ye have laid in the midst of it, [t] they *are* the flesh, and this city *is* [m] the caldron: but [u] I will bring you forth out of the midst of it.

8 [v] Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And [w] I will bring you out of the midst thereof, and [x] deliver you into the hands of strangers, and [y] will execute judgments among you.

10 [d] Ye shall fall by the sword; I will judge you [f] in the border of Israel: [h] and ye shall know that I *am* the LORD.

11 [i] This *city* shall not be your [m] caldron, neither shall ye be the flesh in the midst thereof; but [c] I will judge you [f] in the border of Israel:

12 [h] And ye shall know that I *am* the LORD: [3] for ye have not walked in my statutes, neither executed my judgments, but [b] have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, [e] that [d] Pelatiah the son of Benaiah died. Then [f] fell I down upon my face, and cried with a loud voice, and said, [g] Ah Lord GOD! [f] wilt thou [k] make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet [g] will I be to them as [r] a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; [z] I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and [a] they shall take away all [b] the detestable things thereof and all the abominations thereof from thence.

19 And [c] I will give them one heart, and I will put [g] a new spirit within you; and I [i] will take the stony heart out of their flesh, and will give them an heart of flesh:

20 [k] That they may walk in my statutes, and keep mine ordinances, and do them: and [l] they shall be my people, and I will be their God.

[c] ch. 8. 16.
[b] ch. 8. 10. Lev. 18. 3. Cp. ch. 5. 7.
[c] Jer. 28. 1.
[d] ver. 13.
[e] Cp. Acts 5. 5.
[f] ch. 9. 8.
[g] ch. 4. 14.
[h] Cp. Jer. 13. 12.
[2] Or, It is *not* for us *to build houses* near.
[i] ch. 12. 22.
[k] ch. 20. 17. Jer. 4. 27.
[l] Cp. Jer. 29. 5, 28.
[m] ver. 7, 11. ch. 24. 3, 6.
[n] ch. 2. 2 & 3. 24.
[o] ch. 20. 32 & 38. 10. Jer. 7. 31.
[p] ch. 7. 23.
[q] ch. 37. 26. Is. 8. 14.
[r] Ruth 2. 7. Hos. 8. 10.
[s] ch. 24. 6.
[t] ver. 3. Mic. 3. 3.
[u] ver. 9.
[x] ch. 20. 41 & 28. 25. Is. 11. 12.
[y] Jer. 42. 16.
[z] ch. 7. 21.
[a] ch. 37. 23. Cp. Ezra 9. 11.
[b] ver. 21. ch. 5. 11.
[c] ver. 11. ch. 5. 8.
[d] 2 Kin. 25. 19-21. Jer. 39. 6 & 52. 10.
[e] Jer. 32. 39. Cp. Acts 4. 32.
[f] ver. 11. 2 Kin. 14. 25.
[g] ch. 18. 31 & 36. 26. Ps. 51. 10.
[h] ver. 12. ch. 6. 7.
[i] Cp. Zech. 7. 12. 2 Cor. 3. 3.
[k] Ps. 105. 45.
[l] Lev. 26. 12.
[3] Or, *which hate not walked.*

YAHWEH'S CARE OF THE MEN OF EZEKIEL'S REDEMPTION. V. 15.

GEULLAH, from GA'AL To redeem. RVmg "Redemption" He was sd to redeem, but they rejected his approaches.

CH 11 The princes, representatives of the civil authority follow the priests of Ch. 8:16. in their wickedness. Jer. 5: 30-31.

1 A statement of astonishment that these persons should so degrade themselves. See above.
2 Yahweh hears.
3 Helper [Father of the folk. prophet. See mg.].
4 Yahweh rescues
5 Yahweh builds.
6 They were thus representatives of the people. Their names proclaimed Judah's desperate need: Yahweh hears. He is a helper and can rescue and build.
The death of one of their number V.13. showed that Yahweh was not prepared to hear or help such apostates. Cp Jer. 7:16.
7 The threatened judgment.
8 Jeremiah had used the figure of a cauldron to predict coming judgments Jer. 1:13. Ezekiel also. Ch 24:
9-11. The Jews mockingly retorted if Jerusalem be the caldron they were content to be the flesh therein for they would at least be protected from the fire. They were prepared to share its fate, placing confidence in the Temple to preserve them. Jer. 7:4.
Implying that those taken into captivity were the offal.

OUT OF THE POT INTO THE FIRE VV 4-12.

Ezekiel takes up their mocking refrain and answers accordingly. Yahweh's favorites were those whose death they had caused - meanwhile they would not have the privilege of dying in the city Cp VV8-10.

10. Their proverb V3 is very apt and shall be fulfilled - but not in the way they believed.
11 Jerusalem was evidently filled with violence.
You are the offal to be flung into the fire.
13 Its chief representatives were taken to Riblah and there judged. Jer. 39:5.

THE FATE OF

20 Rebels purged out. Ch. 20:38.
21 Whose heart beats in unison with that of idolatry. Ch. 8:6, 44-21.

THE GLORY LEAVES THE TEMPLE V.V. 22-25

It becomes as a mere empty shell until it returns in a different form. Ch. 43:1-2.
23 From here the glory left 1900 years ago Acts 1:11-12.

THE END OF THE VISION. VV 24-25.

22 Was at an end.

CHAPTER 12

THE IMPENDING JUDGMENT DRAMATISED. VV 1-7.

1 They refused to hear the Divine message and continued to hope for an early return.
First occurrence. The visions of God cease replaced by direct word of revelation.
RSV: "an exile's baggage. He enacted one of the saddest moments of the exile's life - making up a little bundle of possessions and trudging to another part of the town with them.
3 As did the King when the walls were breached 2 Kgs 25:4-5.
Cp Lev 6:9; Mic 13:13; Jhn 12:14; Acts 28:27. The statement summarises the first teaching appeal of the Gospel by both the Lord & the Apostle.

EZEKIEL'S FEAR. 14 This death reminded him of his other prophecies of woe which is allowed full operation to imperil the existence of all Israel.

YAHWEH'S ASSURANCE. VV 14-21.

15 RSV - exile, following Gr. Heb. Gealiah from GA'AL "to redeem." As next of Kin he would redeem them. Principally related to regathering under Cyrus in which ministry Ezekiel helped to produce a righteous generation - but ultimately related to redemption of Israel by Christ. Below They were "next to Kin" of Ezekiel who were of his way of thinking - the good figs sent into exile Jer. 24.
16 RSV = "They have gone far from Yahweh" - Implying those taken into exile were great sinners.
17 RSV: "A sanctuary to them for a while" Footnote: "in small measure" He will overlook them. 2 Cor. 6:16 [Rev 18:4]
18 You who are exiles.
19 See Notes Jer 32: 39. Ezek 36:25-31
The regathering under Cyrus typical of a greater regathering under Christ Jer. 31:31-33; 32:37-39
The ideal Yahweh has ever had in calling the people Exod 6:7. Lev. 26:12. 1 Sam 12:22. 2 Sam. 7:23. This ideal maintained even in apostasy Hos 2:12 Jer 24:7. To it Ezekiel constantly reverts. 14:11; 27: 14; 36:28; 37:23, 27.

V. 14. KINDRED. The term implies the office and function of a goel to redeem and avenge those among one's relations who had suffered wrong. Lev. 25:25, 48; Num. 5:8. Ezekiel like Christ had a "brother" relationship with those who suffered exile.

THE FATE OF KING AND PEOPLE Ch.12:1-20. Delivered in 6th year Zedekiah Ch.8:1 five years before fulfilment.

20 Rebels purged out. Ch.20:38.
21 Whose heart beats in unison with that of idolatry. Ch.14:4-21.

21 But as for them whose heart walketh after the heart of their detestable things and their abominations, [b] I will recompense their way upon their own heads, saith the Lord GOD.

THE GLORY LEAVES THE TEMPLE Vv.22-28
It becomes as a mere empty shell until it returns in a different form. Ch.43:1-2.

22 ¶ Then [d] did the cherubims lift up their wings, and the wheels beside them; and [f] the glory of the God of Israel was over them above.

23 And [f] the glory of the LORD went up from the midst of the city, and stood upon [i] the mountain which *is* on the east side of the city.

24 ¶ Afterwards [k] the spirit took me up, and brought me [l] in a vision by the Spirit of God [m] into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

21 From here the glory left 1900 years ago Acts 1:11-12.
22 Was at an end.

THE END OF THE VISION. Vv.24-25.

CHAPTER 12

THE IMPENDING JUDGMENT DRAMATISED. Vv.1-7.

CHAPTER 12

1 By the type of Ezekiel's removing, 8 is shewed the captivity of Zedekiah. 17 Ezekiel's trembling sheweth the Jews' desolation. 21 The Jews' presumptuous proverb. 26 Speediness of the vision.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of [q] a rebellious house, [r] which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, [t] prepare thee [s] [u] stuff for removing, and remove by day [v] in their sight; and thou shalt remove from thy place to another place in their sight: [b] it may be they will [d] consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, [u] as stuff for removing: and thou shalt go forth [h] at even in their sight, [e] as they *that* go forth into captivity.

5 [2 a] Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in [c] the twilight: thou shalt cover thy face, that thou see not the ground: for [e] I have set thee *for* a sign unto the house of Israel.

7 And I did so [g] as I was commanded: I [s] brought forth my stuff by day, [h] as stuff for captivity, and in the even I [3] digged through the wall with mine hand; I brought *it* forth in [c] the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, [n] What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This [o] burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: [p] like as I have done, so shall it be done unto them: [t] they shall remove *and* go into captivity.

12 And the prince that *is* among them [r] shall bear upon *his* shoulder in [c] the twilight, and shall go forth: they shall dig through the wall to carry out thereby: [w] he shall cover his face, that he see not the ground with *his* eyes.

13 [x] My net also will I spread upon him, [z] and he shall be taken [a] in my snare; and I [c] will bring him to Babylon *to* the land of the Chaldeans; [e] yet shall he not see it, [f] though he shall die there.

14 And [g] I will scatter toward every wind all that *are* about him to help him, and all his [i] bands; [k] and I will draw out the sword after them.

15 [l] And they shall know that

[2 a] Heb. *Dig for thee.* ver. 7.
[a] ch. 8. 8.
[b] ch. 7. 4. Is. 65. 6.
[c] ver. 7, 12. Gen. 15. 17.
[d] ch. 10. 19.
[e] ver. 11. ch. 24. 24. Is. 20. 3.
[f] ch. 1. 28.
[g] ch. 24. 18 & 37. 7.
[h] ver. 4.
[3] Heb. *digged for me.* ver. 5.
[i] Cp. ch. 43. 2. Zech. 14. 4.
[k] ver. 1.
[l] ch. 1. 1.
[m] Cp. ch. 8. 3.
[n] ch. 17. 12.
[o] 2 Kin. 9. 25.
[p] ch. 24. 24.
[t] Heb. *by removing go into captivity.* ver. 3.
[q] ver. 3, 9, 25. ch. 2. 5.
[r] ver. 5, 6. Is. 42. 20. Mat. 13. 14.
[s] Jer. 13. 2.
[u] Or, *instruments.* Jer. 46. 19.
[v] ver. 4, 7.
[w] ch. 32. 3. Ps. 9. 15. Hos. 7. 12.
[x] ver. 4, 5, 6. ch. 4. 12 & 21. 6 & 37. 20 & 38. 16 & 43. 11.
[z] ch. 17. 20.
[a] Job 19. 6. Ps. 66. 11.
[b] Jer. 36. 3.
[c] 2 Kin. 25. 7. Jer. 52. 11.
[d] ch. 18. 14.
[e] Cp. Jer. 32. 5.
[f] Jer. 52. 11.
[g] ch. 5. 10.
[h] Cp. 2 Kin. 25. 4. Jer. 39. 4.
[i] ch. 17. 21 & 38. 6, 9.
[k] ch. 5. 2.

CHAPTER 12: THE SIGN OF THE BESIEGED-PROPHET

Sinners imagine that their works are not evil because the threatened sentence is not executed speedily Ecc. 8:11. Ezekiel dramatises the evil to come upon Jerusalem & reveals that the captivity is at hand

Key verses. 2, 6, 11, 25, 25.

1 They refused to heed the Divine message and continued to hope for an early return.
2 First occurrence. The visions of God cease replaced by direct word of revelation.
3 RSV: "an exile's baggage. He enacted one of the saddest moments of the exile's life - making up a little bundle of necessities and trudging to another part of the town with them.
4 As did the King when the walls were breached. 2 Kgs. 25:4.
5 Cp Lev. 6:9; Mk. 13:13; Jhn. 12:40; Acts. 28:27. This statement summarises the final teaching and appeal of the Gospel by both the Lord & the Apostle.
6 Before the wondering crowd he dug through the wall built of sun-dried bricks as the poorer houses were, enacting the escape of Zedekiah. 2 Kings 25:4.
7 With his face wrapped so he could not see Ezekiel stumbled off with his burden, enacting the blindness of Zedekiah 2 Kings 25:5.
8 Thus Ezekiel indicated the King would get ready to flee before the city was breached.
9 When they heard of the complete fulfilment of these words - saw the blinded King in Babylon they would realise he spake for Yahweh.

EXPLANATION OF THE PARABLE Vv.8-16

7 Heb. "massa" from root "to lift up." Signifies a burden or an oracle lifted up over someone. Often an oracle which is burdensome.
8 RSV = "who are in it."
See the fulfilment Jer. 39:4-7
9 i.e. Dark.
10 Cp Jer. 39:4 52:7. They probably fled through a breach made by themselves in the wall.
11 He shall be caught like an animal in the snare. His attempt at escape will prove vain because Yahweh has decreed otherwise.

I *am* the LORD, [a] when [b] I shall scatter them among the nations, and [b] disperse them in the countries.

16 [c] But I will leave [2] a few men of them [f] from the sword, from the famine, and from the pestilence; that they may declare [g] all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and [i] with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that [k] her land may be desolate from [3] all that is therein, [l] because of [m] the violence of all them that dwell therein.

20 And [n] the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [r] The days are prolonged, and [t] every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [v] The days are at hand, and the effect of every vision.

24 For [a] there shall be no more any [b] vain vision nor [6] flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and [c] the word that I shall speak shall come to pass; it shall be no more [c] prolonged: for in your days, [d] O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel [4] say, [g] The vision that he seeth *is* [h] for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

[a] ch. 5. 10. Cp. [a] Kin. 25. 5.
[b] ch. 22. 15.
[c] Is. 13. 22.
[d] ver. 2.
[e] ch. 6. 8.
[2] Heb. *men of number.* Cp. Gen. 34. 30.
[f] ch. 14. 21.
[g] ver. 22. Amos 6. 3.
[h] ch. 38. 8. Is. 24. 22. Dan. 8. 26 & 10. 14.
[i] ch. 4. 16.
[k] ch. 19. 7 & 30. 12.
[3] Heb. *the fulness thereof.*
[l] Ps. 107. 34.
[m] ch. 7. 23.
[n] ch. 6. 6.
[4] Heb. *them that are prophets out of their own hearts.*
[o] ver. 17. Jer. 23. 16.
[5] Heb. *walk after.* Gen. 32. 19.
[6] Or, *and things which they have not seen.*
[p] Cp. Col. 2. 18.
[6] Cant. 2. 15.
[r] ver. 27.
[s] ch. 22. 30. Ps. 80. 12.
[t] Cp. ver. 23.
[7] Or, *breaches.* Amos 4. 3.
[8] Heb. *hedged the hedge.*
[u] ver. 7, 9. ch. 12. 24.
[v] Jer. 14. 14.
[x] ch. 7. 7.
[y] Ps. 119. 49.
[z] ch. 13. 23.
[a] Lam. 2. 14.
[6] ch. 13. 6, 7.
[b] Jer. 23. 21.
[c] ver. 28. Is. 55. 11.

CHAPTER 13.

1 Reproof of lying prophets, 10 and their untempered morter. 17 Of prophetesses and their pillows.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto [o] them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that [5] follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are [6] like the foxes in the deserts.

5 Ye have not gone up [7] into the gaps, neither [8] made up the hedge for the house of Israel [8] to stand in the battle in the day of the LORD.

6 [u] They have seen vanity and lying divination, saying, The LORD saith: and [x] the LORD hath not sent them: and they have [z] made *others* to hope that they would confirm the word.

7 Have ye not seen [a] a vain vision, and have ye not spoken [a] a lying divination, [d] whereas ye say, The LORD saith it; albeit I have not spoken?

CHAPTER 13: REPROOF OF LYING PROPHETS 1022

The teaching of lying prophets is plainly denounced, the destruction of their untempered walls of defence is described & the evil influence of the false prophetesses together with their fate & that of their dupes is set forth.

Key verses Vv. 3, 9, 17, 22, 23.

THE SIEGE ENACTED 12:20.
A further revelation after a silence.
RSV = fearfulness.

RSV = Dismay.
RSV = "Because their land will be stripped..."

NO FURTHER DELAY IN FULFILMENT Vv 23-25.
This proverb designed to discredit the warnings of Jeremiah and others See also 2 Pet 3:4. They were a class who rejected the warnings as false. Contrast Vv 26-28. "Such has been the cry of those of little or no faith." Jer. 5:19; Amos 6:3; Jer. 17:15; Matt 24:48.

The "smooth things" of Is. 30:10 and "flattering lips" of Ps. 12:2-3.

CHAPTER 13. This chapter adds to the indictment of Ch. 12:21-28 and should be read in combination with Jer. 23 which, as Jeremiah was in communication with the exiles, Ezekiel may have seen. Jer. 29:1.

4 The foxes. They are cunning Lk. 13:32. They spoil the vine & its fruit Song 2:15. They burrow among ruins Lam. 5:18; Neh 4:3. So the false prophets were crafty, ruined the vineyard of Yahweh Isa. 5:7, and profited from the ruin of Israel. Christ likened them to wolves Mt. 7:15; Acts 20:29 & Rev 13:11.

FULFILMENT IMPENDING 21-23
18 This was a class who though accepting the warnings as genuine fought that fulfilment in the far distant. This class at least accepted Ezekiel as a prophet.

CHAPTER 13
FALSE PROPHETS
THEIR WORKS 1-16
THEY ARE GUIDED BY THE FLESH 1-9
1 According to fleshly reasoning. Cp Jer. 5:31. 1 Ki. 22:10. Jer. 14:14. 23:16, 26.
2 Nabal = foolish impious (Gr). A mental or spiritual obtuseness that borders on atheism. Insensible to Yahweh's best [illegible] - Inter. Critic. Com.
3 Ravening and Crafty. Deceitful workers 2 Cor. 11:13 who craftily insinuate false doctrine into weak & unstable minds, and greedily catch at advantages to themselves.
4 By a sound exercise of the prophetical office by faithful exhortation and courageous teaching strengthened the spiritual [illegible] fences of Israel. Cp Ch. 22:30. Ps. 106 23 But see Isa. 58:1
5 What they claim to see is vain and false. They proclaimed "peace" Jer 6:14; 8:11. Ezek. 13:10, 16. "The way of peace they know not" Isa 59:8.
6 RSV: "And yet they expect him to fulfil their word."
7 So Ezekiel, in forthright manner, openly accuses the false prophets of lying

Ps 89:7; 111:4; Jer 6:11.
8 Heb. "Sowd" - A secret assembly. RSV = assembly. Those acquainted with the secret intentions and purposes of their prince. Thus those acquainted with the whole counsel of Yahweh. Cp Ps 25:14. Jer 23:18.
9 An allusion to registers usually kept of the members of a city or corporation and which entitles them to its privileges. Ps 87:6. Below
10 Though they confidently promised the people a speedy return.
THE WALL THEY ERECT WILL BE BROKEN DOWN. Vv 10-16.
11 By preaching peace when there is none. They lessened the guilt of Israel and the fear of God. They lead people into error and weakened the hands of true prophets.
12 Chowlk - a wall. Context = jerry built tottering wall white with whitewash. Sinuous carelessly covered with whitewash.
13 Following the stream of public opinion.
14 Tophel = smear, plaster, slime. Rend. "foolish" Lam. 2:14. cf. unsavory Job 6:6. RSV: Whitewash. Cp Matt 23:27-28. This whitewash hid the weakness of wall, gave an illusion of stability.
15 RSV: "Great hailstones shall fall." A storm of rain, hailstones and wind speaking of the judgments of Yahweh would wash off the slime, reveal the wall in all its weakness, and bring it crashing to the ground.
16 Where are your assurances of peace? Their doubts were like those of the Pharisees. Cp Matt 28:27; Luke 11:44; Acts 23:5 See right.

THE UNTEMPERED (WHITE WASHED) WALL - "One of the main causes of false prophecy is laid bare in Vv10-16 viz. the instinctive desire to swim with the stream. Those who denounce traditionalism but for all that are normally its slaves very often fail to realise that only the willingness to put Truth before everything else and unflinching surrender of the whole of one's being to it can keep a man from proclaiming what will make him popular. The prophets are pictured as saying, "All is well"—the implication of "Peace"—and as whitewashing the jerry built wall the people have put up. The very approval (whitewashing) by the prophets prevented the people seeing how flimsy was their structure, until the storm of judgement came and swept it all away. The wall was leprous and the whitewash was a futile attempt to hide this plague which condemned the building. Ep. 1Sa 20:13; Mk. 7:24-25. Luke 6:47-49. - 9 Feb 23

prophetesses reproved. EZEKIEL 13. *Of divinations, &c.*

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, [b] behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon [c] the prophets that see vanity, [c] and that divine lies: they shall not be in the (2) assembly of my people, neither [f] shall they be written in the writing of the house of Israel, [g] neither shall they enter into the land of Israel; [h] and ye shall know that I *am* the Lord GOD.

10 ¶ [i] Because, even because they have seduced my people, (3) saying, Peace; and *there was* no peace; and one built up (4) a wall, and, lo, others [p] daubed it with untempered *morter*:

11 Say unto them [p] which daub *it* with untempered *morter*, that it shall fall: there shall be [r] an overflowing shower; and ye, O [s] great hailstones, shall fall; and [t] a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord GOD; I will even rend *it* with [x] a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that [y] ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: [h] and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them [y] that have daubed it with untempered *morter*, and will say unto you, The wall *is* no more, neither they that daubed

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and [a] which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [d] set thy face against [e] the daughters of thy people, [e] which prophesy out of their own heart; [f] and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* [i] that sew pillows to all (3) [k] armholes, (2) and [l][m] make kerchiefs upon the head of every stature (3) to hunt souls! [o] Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye [o] pollute me among my people for handfuls of barley and [q] for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against [u] your pillows, wherewith ye there hunt the souls (6) to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 [u] Your kerchiefs also will I tear, and [v] deliver my people out of your hand, and they shall be no more in your hand to be hunted; [s] and ye shall know that I *am* the LORD.

22 Because [a] with lies ye have made the heart of the righteous sad, whom I have not made sad; and [b] strengthened the hands of the wicked, that he should not return from his wicked way, (6) [7] by promising him life:

23 Therefore [c] ye shall see no more vanity, nor divine divinations: [s] for [v] I will deliver my

[a] Jer. 6. 14. Mic. 3. 5.
[b] Jer. 21. 13.
[c] ver. 6, 7, 23. ch. 12. 24 & 21. 29 & 22. 28. Jer. 5. 31.
[d] ch. 6. 2.
[e] Or, Ex. 15. 20. Judg. 4. 4. 2 Kin. 22. 14.
(2) Or, *secret*, or, *counsel*. Jer. 23. 18.
[f] Ps. 69. 28 & 87. 6. Dan. 12. 1. Ezra 2. 62. Neh. 7. 5.
[g] ch. 20. 38.
[h] ver. 14, 21, 23. ch. 6. 7.
[i] ver. 20.
(3) Or, *elbows*.
[k] Jer. 38. 12.
[l] ch. 36. 3. Lev. 26. 43.
[m] ver. 21.
(4) ver. 10. Ver. 6. 14. Mic. 3. 5.
[o] Prov. 6. 26. Ca. 2 Pet. 2. 14.
(5) Or, *a slight wall*.
[p] ver. 11, 14, 15. ch. 22. 28. Lev. 14. 42. Is. 44. 18. Mat. 23. 27. Acts 23. 3.
[r] Prov. 28. 21.
[s] Is. 28. 2. Jer. 8. 6.
[t] ver. 13. ch. 38. 22.
[x] ver. 13. Is. 30. 13.
[y] ver. 18.
(6) Or, *into gardens*. Num. 17. 8. Cant. 6. 11 & 7. 12.
[z] ver. 13.
[a] ver. 23.
[b] ver. 9.
[c] Jer. 28. 15.
[d] Jer. 23. 14.
6 Or, *that I should save his life*. ver. 18, 19.
7 Heb. *by quickening him*. Ps. 119. 25.
[e] ver. 6. ch. 12. 24. Mic. 3. 6.

1023

8 Hebs "sowed" - A secret assembly. RSV: assembly. Those acquainted with the secret intentions and purposes of their prince. Thus those acquainted with the whole counsel of Yahweh Cp 14:3. 25:14. Jer 23:18

9 An allusion to registers usually kept of the members of a city or corporation and which entitled them to its privileges. Ps. 87:6. Below

10 Though they confidently promised the people a speedy return.

THE WALL THEY ERECT WILL BE BROKEN DOWN. Vv10-16.

11 By preaching peace when there is none. They lessened the guilt of Israel, and the fear of God. They lead people into error and weakened the hands of true prophets.

12 Choyik - a wall. Context: jerry built tottering wall whose flimsiness came only to be covered with whitewash.

13 Following the stream of public opinion.

14 Paphel = smear, plaster, slime. Rend "foolish" Lam. 2:14. unsavory Job 6:6. RSV: Whitewash. Cp Matt. 23:27-28. This whitewash hid the weakness of wall, gave an illusion of stability.

15 RSV: "Great hailstones shall fall." A storm of rain, hailstones and wind speaking of the judgments of Yahweh will wash off the slime, reveal the wall in all its weakness, and bring it crashing to the ground.

16 Where are your assurances of peace. Their doubed walls were like those of the Pharisees Cp Matt 23:27; Luke 11:44; Acts 23:3. See right.

THE WRITING OF THE HOUSE OF ISRAEL V 9.

Registers were kept of citizens of cities and in such were inscribed also the names of proselytes. Ps. 87:6. Ezra 2:62 provides an example of the use made of such registers. The names of false prophets would be excised therefrom and they would not return to the land. In like manner Yahweh has His Book of Lives. Exod 32:32; Isa. 4:3; Dan. 12:1 Cp Amos 9:8-9. Note the contrast between "My people" above and "thy people" Ch. 3:11 13:17.

JERRY-BUILT WALLS

They promise a protection they cannot provide. So when the storm breaks as it will, their disillusioned followers will enquire: "Where is the daubing?" It will be washed away in the storm that will inevitable come. Isa 28:2, 17; 30:30.

V. 20 "To make them fly" RSV: "As if they were birds".

Their superstitions, and amulets etc were like the snares of a fowler designed to catch their dupes as hunters ensnared and caught birds. Yahweh would destroy their snares by making obvious the lying nature of their superstitions.

Entries of Destruction inevitable see the manifestation of self-assertive Women. Gen. 4:22; Isa. 3:18-26.

FALSE PROPHETESSES Vv17-23

See also Jer. 29:21-23. Amos 4:1. Cp. 1 Tim. 2:11-14. Cor 11:10

17 Cp V.2. Babylon gave ample scope for the superstitions here referred to.

The gift of prophesy sometimes bestowed on women Exod 15:20. Jud 4:4. 2 Kgs 22:14 which encouraged others of the sex to aspire to the same gift. Cp. Rev. 2:20.

18 RSV = "Sew magic bands upon all wrists".

19 RSV = "Make veils for the heads of persons of every stature." This flaunting of superstitious and ornamental headress was opposite to the garb of mourning requisite for the occasion (Cp Isa. 47:1-2) in view of true prophets threat of impending disaster (Cp Isa. 3:16). It was equivalent to the daubing with untempered morter.

20 In the sense of deceiving Cp 2 Pet. 2:14.

21 RSV. "Will you hunt down souls belonging to my people, and keep other souls alive for your profit." - A superstitious rite in which these prophetesses professed to discriminate in judgment for meagre reward V. 19.

22 The prophets predicted the destruction of those who resisted Babylon, and life for those who submitted. These false prophetesses proclaimed the very opposite Cp 12:22 with Ezek 6:5. Jer. 29:5-6.

23 RSV. "Behold I am against your magic bands with which you hunt the souls for birds, and I will tear them from your arms and let the souls you hunt go free."

According to International Critical Commentary, archaeology has revealed a Babylonian superstition of this nature here condemned.

He will reveal the magic bands to be the powerless superstition they were in reality.

24 RSV: "Your veils will I tear off" Thus their cheats and impostures would be evident to all.

25 All the above mentioned customs were in that category.

IDOLATRY IN THE HEART — The Word opens the heart and reveals the true state thereof Heb. 4:12.
The Israelites sought the prophets they desired Isa. 30:10. just as an Ecclesia normally receives the ministry it secretly wants. No greater insult can Yahweh be offered than for a man who offers Him no allegiance, or at best a divided one, which He will not accept to come to His prophet and ask to know His will which he will only do if it suits him. Cp Vv 7-8
Daniel's labors would be well known in Babylonia at this time Cp Dan. 2:1. 1:1 with Ezek. 1:2

people out of your hand: [a] and ye shall know that I *am* the LORD.

CHAPTER 14.

Summary below

1 God answereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments. 12 God's irrevocable sentence of famine, 15 of noisome beasts, 17 of the sword, 19 and of pestilence. 22 A remnant shall be left.

THEN [c] came certain of the elders of Israel unto me, and sat before me.
2 And the word of the LORD came unto me, saying,
3 Son of man, these men have set up their idols in their heart, and put [d] the stumblingblock of their iniquity before their face: [e] should I be enquired of at all by them?
4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth [d] the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;
5 [g] That I may take the house of Israel in their own heart, because they are all [h] estranged from me through their idols.
6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn [i] *yourselves* from your idols; and turn away your faces from all your abominations.
7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which [k] separateth himself from me, and setteth up his idols in his heart, and putteth [d] the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:
8 And [l] I will set my face against that man, and will make him a [m] sign and [n] a proverb, and [b] I will cut him off from the midst of my people; [o] and ye shall know that I *am* the LORD.
9 And if the prophet be deceived when he hath spoken a thing, [p] I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.
10 And they shall bear [q] the punishment of their iniquity: [r] the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;
11 That the house of Israel [s] may go no more astray from me, neither [t] be polluted any more with all their transgressions; but [u] that they may be my people, [v] and I may be their God, saith the Lord GOD.
12 ¶ The word of the LORD came again to me, saying,
13 Son of man, when the land sinneth against me [w] by trespassing grievously, then will I stretch out mine hand upon it, and [x] will break the staff of the bread thereof, and will send famine upon it, and [y] will cut off man and beast from it:
14 [z] Though these three men, [a] Noah, [b] Daniel, and [c] Job, were in it, [d] they should deliver *but* their own souls [e] by their righteousness, saith the Lord GOD.
15 ¶ If I cause [f] noisome beasts to pass through the land, and they [g] spoil it, so that it be desolate, that no man may pass through because of the beasts:
16 [h] *Though* these three men *were* [i] in it, [k] as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but [l] the land shall be desolate.
17 ¶ Or *if* [m] I bring [n] a sword upon that land, and say, [o] Sword, go through the land; so that [p] I cut off man and beast from it:

[a] ver. 9, 21.
[b] ch. 15. 7. Lev. 17. 10. Jer. 44. 11.
[c] ch. 6. 7.
[d] 1 Kin. 22. 22. Jer. 20. 7.
[e] ch. 8. 1. Cp. ch. 20. 1 & 33. 31.
[f] Lam. 4. 6.
[g] ch. 7. 19.
[h] 2 Pet. 2. 15.
[i] ch. 20. 3, 31. 2 Kin. 3. 13. Cp. ch. 36. 37.
[k] ch. 37. 23.
[l] Lev. 26. 12.
[m] ch. 15. 8 & 17. 20 & 18. 24 & 20. 27. Lev. 20. 40.
[n] ver. 21. Lev. 26. 26.
[o] Cp. 2 Thess. 2. 11, 12.
[p] ver. 17.
[q] ver. 7. Is. 1. 4. Jude 19.
[r] ver. 16, 18, 20. Jer. 15. 1.
[s] Gen. 6. 9.
[t] ch. 28. 3. Dan. 9. 23.
[u] Job 1. 1.
[x] ver. 20. ch. 3. 19.
[y] Prov. 10. 2.
[z] Or, others.
[a] ch. 18. 30, 32.
[b] ver. 21.
[c] Or, *heretofore* ch. 36. 12. Lev. 26. 22.
[d] Heb. *in the midst of it.* ver. 9, 14, 18, 20.
[e] ver. 18, 20. Is. 49. 18.
[f] ch. 15. 8.
[g] ch. 21. 3, 4 & 29. 8 & 32. 11 & 38. 21. Lev. 26. 25. Job 27. 14. Jer. 47. 6, 7.
[h] ch. 15. 7. Lev. 17. 10. Jer. 44. 11.
[i] ch. 21. 16.
[k] ver. 13, 19, 21. ch. 25. 13 & 29. 8. Zeph. 1. 3.
[l] Cp. Num. 26. 10.
[m] ch. 5. 15. Deut. 28. 37.

CHAPTER 14.
THE IDOLATER & THE PROPHET Vv 1-11.
"I WILL SEIZE THEM BY THE HEART." Vv 1-5
1 This indicates that Ezekiel was of some standing in their sight Cp ch. 8:1 but unfortunately they did not heed his words Cp ch. 33:30-33 the reason being v 3
2 See also Ex. 20:5. Their idolatry consisted not in deserting the true worship, but in corrupting it.
3 Should I give any answer to such hypocrites.
4 He would receive no answer from the prophet, but he would from Yahweh — an answer he would not like, but what he deserves "I, Yahweh, will answer him Myself" (RSV) and with such judgment as will "seize the house of Israel by the heart" Vv 4-5
"seize by the heart" (RSV) The heart will be opened up to reveal what is therein, that all hypocrisy might be laid bare. Heb 4:12
REPENT WHILST THERE IS TIME Vv 6-8.
Shuwb = "turn back," "return to the starting point," "retreat" (St). RV "Return ye."
Shuwb = Return, return! the entreaty of urgency.
Every proselyte
Not necessarily in the land. Cp Vv 8, 9.
Acts the part of an hypocrite by seeking the will of Yahweh with no intention of obeying it unless it conforms to what he wants to do.
11 See Note 4.
12 Make him a mark for My indignation.
13 Manifested in the judgment that I execute against him.

CHAPTER 14: SUMMARY
Many who have no idols in the sanctuary have idols in their hearts, which is no less a usurpation of Yahweh's throne. When gods of money or fleshly pleasure dominate the minds of men, a message of [illegible] will not be received from Yahweh.
Key Verses: [illegible] 13-14; 20-21

IDOLATRY IN THE HEART — The Word opens the heart and reveals the true state thereof Heb. 4:12.
The Israelites sought the prophets they desired Isa. 30:10. just as an Ecclesia normally receives the ministry it secretly wants. No greater insult can Yahweh be offered than for a man who offers Him no allegiance, or at best a divided one, which He will not accept to come to His prophet and ask to know His will which he will only do if it suits him. Cp Vv 7-8
Daniel's labors would be well known in Babylonia at this time Cp Dan. 2:1. 1:1 with Ezek. 1:2

14 Judicial condemnation.

YAHWEH WILL MAKE USE OF FALSE PROPHETS Cp 2 Thess. 2:11-12
15 If they have recourse to prophets who are deceived by the [illegible] Silence of the [illegible] Cp Vv 1, 7. to an answer of [illegible]
16 By His very [illegible]
17 Thus there is mercy in judgment. Otherwise iniquity would be bound and none would be saved.

THE ABSOLUTE JUSTICE OF JERUSALEM'S DOOM
Ezekiel destroys [illegible] lingering hope of judgment being averted. Already he has told them that hope was with Daniel alone. Some may have snatched at the hope that the righteous in Jerusalem (Ch. 9) would save the city. Both agree that the righteous alone will save only themselves
THE RIGHTEOUS WILL SAVE ONLY THEMSELVES Vv 12-14
18 When the measure of iniquity has been reached.
19 Noah delivered his family [illegible]. Daniel the man and his friends Dan. 2. Job his friends Job 42:7-10. but the intercession of the righteous would help Jerusalem Jer. 7:16. Amos 7:2, 5
NOT EVEN THEIR FAMILIES SAVED
20 In fulfilment of the warning through Moses Lev. 26:44-45.

21 He is determined to make complete end of Judah in the Land. LEV 26:25
THE RIGHTEOUS REMNANT SAVED. 22-23
22 A righteous seed which shall preserve the race and lay the foundation for the return under Zerubbabel. — a type of the future. Rom 9
23 Because of the assurance of restoration
24 Yahweh will be both justified and glorified in the future of Israel. His goodness and severity will be understood.
CHAPTER 15
JUDAH: A WILD VINE FIT FOR DESTRUCTION
A COMMENTARY
Jer. 2:21. 12:1
FIT FOR NOTHING
1 Apart from its production of fruit it is not as useful as the wood of other trees.
2 RSV: "peg." RV: "[illegible]"
3 vine more than any tree, the vine which is among the trees of the [illegible]
Eliminate [illegible]
CHAPTER
MARY: VESSEL BURNING C
The vine is so that it must [illegible] fruit to be [illegible]
Key Verses

THE PARABLE OF THE VINE CH.15. — A picture of despair. This is not the cultivated vine but the wild vine of the forest. V.6. — Israel as a nation among nations — inferior to them in many respects. V.3. and fit only for destruction.

THE VINE AS A SYMBOL. Good Gen.49:11. Jud. 9:13. Ps. 128:3. Song 6:11. 7:12. Mat.26:29. John 15. Bad. Deut. 32:32. Ezek 17:6. Hos. last. Joel 1:7,12. Nah. 2:2. Rev. 14:18. Jer. 12:10. General. Ps 80. Isa. 5. Jer. 2:21. Mat 20:1-8. 21:28-46. Luke 6:43-45. Luke 20:9-16. 1 Cor. 9:7.

The rejection of Jerusalem.

18 [a] Though these three men were in it, [d] *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send [e] a pestilence into that land, and [f] pour out my fury upon it in blood, to cut off from it man and beast:

20 [a] Though Noah, Daniel, and Job, *were* in it, [d] *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; [i] they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; [k] How much more when [l] I send my four sore judgments upon Jerusalem, [m] the sword, and [m] the famine, and [m] the noisome beast, and [m] the pestilence, [o] to cut off from it man and beast?

22 ¶ Yet, behold, [q] therein shall be left a remnant that shall be brought forth, *both* sons and daughters: [r] behold, they shall come forth unto you, and ye shall see [r] their way and their doings: and [s] ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And [s] they shall comfort you, when ye see [r] their ways and their doings: and ye shall know that I have not done [t] without cause all that I have done in it, saith the Lord GOD.

[a] ver. 14.
[d] John 15. 6. [Heb. 6. 8.
[e] 2 Kin. 19. 10.
[d] ver. 16, 20. Is. 49. 18.
[2] Heb. *Will it prosper?*
[e] ver. 21. ch. 38. 22. 2 Sam. 24. 15.
[3] Heb. *made fit.*
[f] ch. 7. 8.
[i] Job 9. 14 & 15. 16.
[k] Cp. ch. 14. 21 & 19. 10-14.
[l] ver. 14. ch. 3. 19. Lev. 26. 17.
[m] ch. 14. 8. [note
[4] Or, *Also when.*
[l] Prov. 10. 2.
[m] ch. 5. 17. Rev. 6. 8.
[o] ch. 6. 7. 7. 4. 11. 10.
[q] ver. 13, 19. ch. 25. 13. Zeph. 1. 3.
[r] ch. 14. 16.
[s] ch. 6. 8. Joel 2. 32.
[5] Heb. *trespassed a trespass.*
[r] ver. 23. ch. 20. 43.
[s] Cp. ch. 16. 54. Israel as an adulterous wife Cp. Isa 1:21; Jer. 2:2. Hos. 1:2
[t] ch. 6. 10.
[6] Heb. *cutting out*, or, *habitation.*
[u] ver. 29. Hos 12. 7.
[x] Gen. 15. 16.
[y] Judg. 1. 26.
[z] Hos. 2. 3.
[7] Or, *when I looked upon thee.*
[a] ch. 8. 17.
[b] ch. 5. 11.
[c] Is. 22. 23.

21 He is determined to make complete end of Judah in the land. LEV 26:22

THE RIGHTEOUS REMNANT SAVED. 22-23.

22 A righteous seed which shall preserve the race and lay the foundation for the return under Zerubbabel — a type of the future Isa. 1:9. Rom 9:29.

23 Because of the assurance of return

24 Yahweh will be both justified and glorified in the future of Israel. His Goodness severity will be understood.

CHAPTER 15

JUDAH: A WILD VINE FIT FOR DESTRUCTION

A COMMENTARY UPON Jer. 2:21. 12:10

FIT FOR NOTHING! 1-5.

1 Apart from the production of fruit it is not as useful as the wood of other trees.

2 RSV: "peg."
RV = What is the vine more than any tree, the vine branch which is among the trees of the forest? Eliminate italics.

CHAPTER 15: SUMMARY: MARY: VISION OF THE BURNING VINE

The vine is unique in that it must produce fruit to be of value.

● Key Verses Vv. 2-7, 6-7.

CHAPTER 15.

Summary below left.

The rejection of Jerusalem is shewn.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or *than* [a] a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take [c] a pin of it to hang any vessel thereon?

CHAPTER 16: SUMMARY

Men must not claim a relationship with Yahweh that they do not, in fact, manifest in action. A relationship with Yahweh demands a loyalty + love towards Him consistent with such a claim. Thus the people of Jerusalem did not reveal, and making known its abominations, Yahweh proclaimed its judgments. Yet, so great is Yahweh's love + so unchangeable His ultimate purpose Mal. 3:6; Rom. 11:29, that finally Jerusalem shall be redeemed.

● Key Verses Vv. 2, 16, 35, 59, 60-63.

4 Behold, [b] it is [c] cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. [4] [2] Is it meet for *any* work? [5]

5 Behold, when it was whole, it was [3] meet for no work: [g] how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD; [h] As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And [k] I will set my face against them; they shall go out from *one* fire, [6a] and *another* fire shall devour them; [6b] and ye shall know that I *am* the LORD, when I set my face against them.

8 And [p] I will make the land desolate, because they have [5] committed a trespass, saith the Lord GOD.

[b] Heb. 12:29 Mal. 4:1 Is. 30:16
[c] 3
[4] This is the normal thing for fruitless vines. Israel had already been cast into the fire. The ends had been burnt by Egypt and Babylon — the centre, Jerusalem was scorched inasmuch as Jehoiachin had been taken captive with the people. Ezek. 1:2.
[4] RSV: Scorched.
[5] Is of use? Is it worth anyone's trouble trying to save such a useless scorched piece of wood

IT WILL BE DESTROYED. 6-8.

6 As the wild vine among the trees of the forest. Not a cultivated vine in a cleared vineyard.
6a Amos 5:17-20; 9:1-4.
6b See the future. Ezek. 20:38, 42, 44. Cp Ps. 9:6. — summary.

[g] Prov. 19. 2.
[h] ch. 17. 6 & 19. 10-14.
[k] ver. 14. ch. 3. 19. Lev. 26. 17.
[p] ch. 14. 8. [note
[5] Heb. *trespassed a trespass.*

7 A great trespass. Heb. ma'al = treachery, unfaithfulness, breach of trust. From ma'al to cover up. Hence Eng. colly or hypocritically. 2 Chr. 36:14-16.

Summary bottom left.

CHAPTER 16.

THE UNATTRACTIVE FOUNDLING CHILD. Vv 1-5.

1 Under the similitude of a wretched infant is shewed the natural state of Jerusalem. 6 God's extraordinary love towards her. 44 Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments. 60 Mercy is promised her in the end.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy [a] birth and thy nativity *is* of the land of [u] Canaan; thy father *was* [x] an Amorite, and thy mother [y] an Hittite.

4 And *as for* thy nativity, [z] in the day thou wast born thy navel was not cut, neither wast thou washed in water [7] to supple *thee*; thou wast not salted at all, nor swaddled at all.

5 [b] None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open

1025 and exposed infant. Notice K k her the least concern or interest in it. The normal attention given to a child is not given to it. It is represented as filthy, uncared for, and helpless. Wallowing in dirt and filthy with blood, there is no attraction in the infant for any to be drawn to it. All pass it by as being no concern of theirs — but Yahweh in His love takes it up and tends it.

7. R.V. = "Cleanse."
8 It was apparently the custom to rub newborn babes with salt — probably to dry up the humours of their bodies
9 Cp conditions in Egypt. Many male children were treated as this verse suggests.

CHAPTER 16.

THE UNATTRACTIVE FOUNDLING CHILD. Vv 1-5.

1 Bring home to her the cause of her miseries — why she is suffering. Many Jews at home and abroad were ignorant of this, could not see the full extent of Jerusalem's wickedness and confidently interpreted an early ameleoration of conditions. See Introduction p. [illegible].

2 This was the place which Yahweh selected out of all others in which to place His Name. Originally it was a Canaanite city, and mystically Jerusalem (the State founded on the city) is represented as inheriting its pagan origin rather than the called out state to which it had been brought. Deut 12:5. Ps 132

3 מוֹלֶדֶת moledeth = origin (St).
מוֹלֶדֶת moledeth from יָלַד yalad = birth = birthplace but also issue, offspring etc. Thus the offspring partakes of the character of Jerusalem's origin — Canaanite. Instead of the people changing the character of Jerusalem its heathenish origin is represented as asserting itself and changing the people.

5 These nations were noted for their iniquity Gen. 15:16, so that no association with them was permitted Deut. 7:1-3. Jerusalem was a Jebusite city before David took it. 2 Sam. 5:6. It could have been founded by Amorites and Hittites.
Israel in Egypt before coming to political maturity is represented as a neglected

JERUSALEM: QUEEN AND HARLOT. — An Allegory of Jerusalem. Ezekiel's most elaborate allegory. "The fact that it ill accords with modern taste is no ground for passing over it quickly, for it praises some of his basic concepts ... may be too that if we had not developed a false modesty we should not have so much perverse sexual description in many a modern novel. Of course the imagery is ugly and unattractive, if only matches the even more ugly sin it represents" - Ellison.
The use of Jerusalem is symbolic and political rather than literal. As such, part of "Jerusalem" was ... Ezekiel in exile, and in view of the general attitude (p. 1008) it was necessary to reveal the true spiritual state ... the nation.

10. Nephesh - Soul.

field, to the lothing of thy person,[10] in the day that thou wast born. KY. Welfering

6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.[12]

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to [s]excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and [t]thou becamest mine.

9 Then washed I thee with water; yea, I throughly washed away thy [u]blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and [v]shod thee with [w]badgers' skin, and I girded thee about with [x]fine linen, and I covered thee with [y]silk.

11 I decked thee also with ornaments, and I put [z]bracelets upon thy hands, and [a]a chain on thy neck.

12 And I put a jewel on thy forehead, and [b]earrings in thine ears, and [c]a beautiful crown upon thine head.

13 Thus [d]wast thou decked with gold and silver; and thy raiment *was of* [e]fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and [f]thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And [g]thy renown went forth among the heathen for thy beauty: for it was perfect through my [h]comeliness, which I had put upon thee, saith the Lord GOD. Cp Phil. 3:19

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications [i]on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places [j]with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so. Cp Gen. 37:3

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself [k]images of men, and didst commit whoredom with them, the crowning insult

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 [m]My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [n]a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, [o]whom thou hast borne unto me, and [p]these hast thou sacrificed unto them [q]to be devoured. *Is this* of thy whoredoms [r]a small matter,

21 That thou hast slain [s]my children, and delivered them to cause them to pass through [t]*the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered [u]the days of thy youth, when thou wast [v]naked and bare, *and* wast [w]polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

[a] ch. 27. 10.
[b] Or, *trodden under foot*
[c] Lev. 17. 7. Is. 1. 21. Jer. 2. 20. Hos. 1. 2.
[d] ver. 25.
[e] Cp. Ex. 1. 7.
[f] Heb. *made thee a million.*
[g] Cp. 2 Kin. 23. 7.
[h] Gen. 30. 32, 33, 35, 39.
[i] Heb. *ornament of ornaments.* Cp. Cant. 1. 1.
[j] ver. 13.
[k] ch. 7. 20.
[l] Ruth 3. 9. Jer. 2. 2.
[m] Heb. *of a male.* Jer. 30. 6.
[n] ch. 23. 41.
[o] Ex. 19. 5.
[p] Hos. 2. 8.
[q] Heb. *bloods.* ver. 6. ch. 18. 13.
[r] Ruth 3. 3. Ps. 23. 5.
[s] Heb. *a savour of rest.* ch. 6. 13.
[t] ver. 13, 18. ch. 17. 3. Ex. 26. 36.
[u] Luke 15. 22.
[v] Ex. 25. 5.
[w] ver. 13. ch. 27. 7. Gen. 41. 42. Rev. 19. 8.
[x] ver. 13.
[y] Cp. ver. 21, 36.
[z] ch. 23. 40.
[a] ver. 36. ch. 20. 26. Is. 57. 5. Jer. 7. 31.
[b] ch. 23. 42. Gen. 24. 22. Num. 31. 50.
[c] Heb. *to devour.*
[d] Gen. 41. 42.
[e] Prov. 1. 9. Cant. 1. 10.
[f] Num. 16. 9.
[g] Heb. *nose.* Is. 3. 21.
[h] Num. 31. 50.
[i] ch. 23. 42.
[j] ch. 20. 31.
[k] ver. 11.
[l] ver. 10.
[m] ver. 43, 60. Deut. 32. 13.
[n] ver. 7.
[o] ver. 13, 15.
[p] ver. 6.
[q] Lam. 2. 15.

THE FOUNDLING CHILD BECOMES YAHWEH'S BRIDE Vv 6-14.

12 Bowz = To trample. Cp Eng. See. Exod 3:7-8.
12 The command went forth and the Deliverer was provided in the person of Moses.
13 Meanwhile He overlooked them. They developed in number until the desire for independent nationhood developed.
14 As a young maid grown up and desires to beautify herself. Cp Various signs of public maturity, a woman's table - the time of marriage.
15 The second 'have' answering to the sending of Moses and the actual deliverance.
17 Like Boaz to Ruth, Yahweh became the Redeemer of Israel. Ruth 3:9. Her marital state. Jer. 2:2.
18 Enriched her with the spoils of Egypt. Vv 10-11.
19 At Sinai.
20 Excused virgin: understood a course of purification and preparation for actual marriage. Esth. 2:12. Ruth 3:3.
21 The Bride to be was anointed with oil like the priests for like the priest she was separated and dedicated to her Lord. Marriage and priesthood are thus associated. Jer. 2:2. Note margin Isa. 61:10 ff.
22 Like the priest's garments emblematic of his character. Exod. 28:2-4. See Note. Exod. 25:5. Sandals of a purple color = chart, or blue. God-manifestation.
24 The garments of salvation Isa. 61:10. Ps. 45:13-14. Cp Isa. 61:10.
26 Likened to knowledge in Prov. 1:9. 25:11-12.
27 See Note Gen. 24:22.
28 An hearing ear.
29 A crown of glory Isa. 62:3 answering to the plate of gold on the High Priest. Exod. 28:36. which reminded every Israelite what he should be. Jer. 2:3
30 The symbol of faith and redemption Cp. 1 Pet. 1:18.
31 Israel in the Land. Deut. 32:13. received not the bare necessities, but of the luxuries of life.
32 Under David and Solomon.
33 Eg. 1 Kgs. 4:21.

V. 29. Now he enters on later forms of evil adopted from more distant countries as in the times of Ahaz & Manasseh.

WORSHIP OF MOLECH VV 20-21. 1026 Moloch worship included a practice which is described as making a son or daughter pass through the fire Ezek 16:20-21; 23:37. The evidence is clear that children were slaughtered - burnt like other sacrificial victims. Josephus says of Ahaz: "He also sacrificed his own son as a burnt offering to the idols according to the custom of the Canaanites." Archaeologists have found hundreds of urns containing the bones of children of from 4 to 12 years of age who had been burned alive. The ancient Melkart festival at Tyre had much in common with Baal worship in other Canaanite communities. When the prolonged heat of summer would burn everything up, the Melkarth would offer himself as a sacrifice to the sun in order to win the favor of heaven. During the month Peritius

Forbidden Lev. 18:21; 20:1-5. But observed in times of Apostasy 1 Kg 11:7; 2 Kg 16:3; 21:6, 23:10. Cp Jer. 7:29-34; Ezek 16:20-21; 20:26, 31; 23:37-39. The word is related to the Semitic Melech, king. It originally signified a counsellor. Milchbaal is a Phoenician personal name, & it is certain that the Baal whom Elijah challenged was Baal of Tyre, otherwise known as Melcharth.
According to Albright, the concept of Malkut, or kingship, gave rise to the concept of malkana which means "promise" in Syriac the deity Moloch became the god of vows & solemn promises, & children were sacrificed to him as the hardest & most-binding pledge of the sanctity of a promise.

(Feb-March) the festival of the Awakening was observed. Elijah's command "Cry aloud - perhaps he is sleeping & must be awoken" 1 Kg 18:27 may be a reference to this belief - C.F. Pfeiffer The Patriarchal Age

Perhaps also merely to go through the fire 2 Chr. 28:3; 33:6

THE EMINENT PLACE v. 24, 39. - Heb. "Gab" = Curved. A vaulted or arched chamber such as existed in pagan temples. The Latin term for this is "fornix" from which comes "fornication" -- an indication of the nature of the practises associated with this worship.

THE FRANK CRUDE LANGUAGE OF THIS CHAPTER IS AN INDICATION OF THE ABHORRENCE IN WHICH YAHWEH VIEWED THEIR PERNICIOUS PRACTISES.

38 See margin. The Greek, Syriac & Latin versions all understand by this verse a reference to brothels and their signs there were associated with the pagan worship. Cp 2 Kgs. 23:7. Rev. 2:20.

24 That thou hast also built unto thee an [a]eminent place, and [a]hast made thee an high place in every street.

25 Thou hast built thy high place [b]at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet [d]to every one that passed by, and [e]multiplied thy whoredoms.

39 The very people from whom Yahweh was at such pains to save them - who had so oppressed Israel Vv4-8 and the Deliverance from the Passover celebrated.

26 Thou hast also committed fornication with [f]the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, [i]to provoke me to anger.

40 Their power according to the flesh was great.

27 Behold, therefore I have stretched out my hand over thee, and [k]have diminished [l]thine ordinary *food*, and [m]delivered thee unto the will of them that hate thee, [o]the daughters of the Philistines, which are ashamed of thy lewd way.

41 Open your eyes you foolish adultress and see how I have diminished you

42 The Philistines occupied portion of Judah and oppressed the nation constantly over many centuries.

28 Thou hast played the whore also [q]with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

43 Have not had the wickedness to forsake their own gods Hos 7:11

29 Thou hast moreover multiplied thy fornication in the land of [u]Canaan unto [x]Chaldea; and yet thou wast not satisfied herewith.

45 Every form of idolatry from countries near and far adopted

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

46 Unstable

47 A woman acknowledging no superior, who will neither be guided nor governed.

31 [c][e] In that thou buildest thine eminent place in the head of every way, and [e]makest thine high place in every street; and hast not been as an harlot, [h]in that thou scornest hire;

48 They were not driven by necessity to their infamous trade, but rather lavished their riches on their lovers.

32 *But as* a wife that committeth adultery, *which* taketh strangers [l]instead of her husband!

49 They courted the favor of all nations neglecting Yahweh who could have saved. She gave to her lovers what belonged to her Husband. Cp 2 Kgs 16:8; Isa. 30:6; Hos. 12:1.

33 They give gifts to all whores: but [n]thou givest thy gifts to all thy lovers, and [z]hirest them, that they may come unto thee on every side for thy whoredom.

50

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that [c]thou givest a reward, and [e]no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy [h]filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by [o]the blood of thy children, [n]which thou didst give unto them;

37 Behold, therefore [p]I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, [r]with all *them* that thou hast hated; [p]I will even gather them round about against thee, and [s]will discover thy nakedness unto them, that [r]they may see all thy nakedness.

38 And [p]I will judge thee, [g]as [f]women that break wedlock and [g]shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down [b]thine eminent place, and shall break down [b]thy high places: [d]they shall strip thee also of thy clothes, [f]and shall take [7]thy fair jewels, and leave thee [g]naked and bare.

40 [i]They shall also bring up a company against thee, and [k]they shall stone thee with stones, and thrust thee through with their swords.

41 And [m]they shall burn thine houses with fire, and [o]execute judgments upon thee in the

2 Heb. *bribest.*
2 Or, *brothel house.*
[a] ver. 31. Is. 57. 7.
[b] ver. 31. Lam. 2. 19.
[c] Hos. 8. 9.
[d] ver. 15.
[e] Cp. ver. 36.
[f] Jer. 11. 15.
[g] ch. 20. 7, 8.
[h] ch. 24. 11.
[i] Jer. 7. 18.
[k] ch. 5. 11.
[l] Job 23. 12.
[m] ver. 37.
[n] ver. 20, 21, 28. Cp. Jer. 2. 34.
[o] ver. 57.
[p] Or, *cities.* Num. 21. 25. Jer. 49. 2.
[r] Hos. 8. 10.
[s] 2 Kin. 16. 7-18. 2 Chr. 28. 16-21.
[t] ch. 23. 28.
[u] ver. 39. Rev. 17. 16.
[x] Lam. 1. 8.
[y] ver. 3.
[z] ch. 23. 14-16.
[a] ch. 21. 30.
[b] Heb. *with judgements of.*
[c] Lev. 20. 10. Deut. 22. 22.
[d] Gen. 9. 6.
[e] ver. 24, 25.
[f] Or, *In thy daughters is thine, &c.*
[g] ver. 25.
[h] Hos. 2. 3.
[i] ver. 24.
[k] ch. 23. 26.
[l] Heb. *instruments of thine ornament.* ver. 17.
[m] ver. 7.
[n] ver. 33, 34. Cp. ver. 36.
[o] ch. 23. 46. Job 11. 10.
[p] ch. 23. 47. John 8. 5, 7.
[q] ch. 23. 5. Num. 5. 29.
[r] 2 Kin. 25. 9. Jer. 39. 8 & 52. 13.
[s] ver. 34, 41. Hos. 8. 9.
[t] ch. 5. 8.

51 Neehosheth - Copper (Brass) also the verdigris, the poisonous rust of copper or brass Cp Ch 24:11 Clarke suggests the venereal virus that is engendered by promiscuous connections Cp Nah 3:4

52 Both enemies and allies 2 Kgs 24:2 Jer 38:1.

53 Like a common harlot Judah will be stripped to its shame that all might witness its disgrace

54 The adulterer and adultress were both put to death. Thus Israel procured the destruction of her "lovers" as well as herself Cp v. 38

55 Spiritual adultery has moved Yahweh to jealousy Deut. 32:16. 1 Kgs. 14:22. Ezek. 8:3, 5. The Law of Jealousy now imposed Num. 5:14

56 Cp v. 24. Heb. "Gab" Clarke = "Stew" or "Brothel." So Coverdale. Here the Temple likened to a brothel by Ezekiel for the reason given in Ch 8.

57 The Law for Adultery carried out.

58 The punishment for an adulterous city. Ie an idolatrous city Deut. 13:16. The daughter of a priest guilty of harlotry was burnt with fire. Lev. 21:9.

59 You are different to all others. You are fond of borrowing their rites and religion, but none adopt yours! How could they with such an example before them as the Jews set.

THE HARLOT'S LOVERS TO WITNESS HER DISGRACE 35-40

WORSHIP OF MOLECH (Cont).

This was based upon the principle of a most offering the dearest & most precious to himself, the crowning sacrifice being his firstborn son. Mic. 6:7. The children were burnt 2 Chr. 19:5; Ezek. 16:21. Diodorus Siculus describes the worship as it took place at Carthage, the Phoenician colony. There was in the Temple an image of Saturn (Moloch) - a human figure with bull's head and outstretched arms. It was made glowing hot with fire inside it, & the child - then laid in its arms & from thence rolled into the fiery lap below. Any crying was drowned by the din of flutes & kettledrums. "Mothers," says Plutarch, "stood by without tears or sobs; if they wept or sobbed they lost the honour of the act, & the children were sacrificed notwithstanding" - Quoted by F.W. Farrer (Pulpit).

1027

A WONDERFUL TOKEN OF DIVINE LOVE

Despite the terrible iniquity of Jerusalem, the shocking evils of the people Divine love triumphs in the end in the restoration and reconciliation of a humbled and disciplined people.

sight of many women: and [a]I will cause thee to cease from playing the harlot, and [b]thou also shalt give no hire any more.

42 So [c]will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered [i]the days of thy youth, but [k]hast fretted me in all these *things;* behold, therefore [m]I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not [p]commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* [q]proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that [s]lotheth her husband and her children; and thou *art* the sister of [t]thy sisters, which lothed their husbands and their children: [u]your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* [x]Samaria, she and her daughters that dwell [a]at thy left hand: and [2]thy younger sister, that dwelleth [b]at thy right hand, *is* [d]Sodom and her daughters.

47 [c]Yet hast thou not walked after their ways, nor done after their abominations: but, [3]as *if that were* a very little *thing,* [e]thou wast corrupted more than they in all thy ways.

48 [g]As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, [4]fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and [c]committed abomination before me: therefore [d]I took them away [f]as I saw *good.*

51 Neither hath [g]Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and [h]hast justified thy sisters in all thine abominations which thou hast done.

52 [i]Thou also, which hast [u]judged thy sisters, [o]bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When [r]I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and [z]mayest be confounded in all that thou hast done, in that [v]thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to [c]their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not [t]mentioned by thy mouth in the day of thy [5]pride,

57 Before thy wickedness was discovered, [t]as at the time of *thy* reproach of the daughters of [6]Syria, and all *that are* round about her, [k]the daughters of the Philistines, which [7]despise thee round about.

58 [m]Thou hast [8]borne thy lewdness and thine abominations, saith the LORD.

[a] ch. 23. 27.
[b] ver. 33. 34.
[c] Gen. 13. 13. & 18. 20.
[d] Gen. 19. 24.
[e] ch. 5. 13.
[f] Gen. 18. 21.
[g] ver. 46, 47.
[h] ver. 52. Jer. 3. 11.
[i] ver. 22.
[k] Eph. 4. 30.
[l] Cp. Rom. 2. 3.
[m] ch. 7. 4.
[n] Ps. 106. 30.
[o] ver. 54. ch. 32. 24.
[p] ch. 22. 9.
[q] ch. 17. 2. Num. 21. 27. Hab. 2. 6.
[r] Deut. 30. 3. Zeph. 2. 7.
[s] Lev. 26. 30.
[t] ver. 46. Cp. ver. 61.
[u] ver. 3.
[x] ver. 61.
[y] Cp. ch. 14. 22, 23.
[z] ver. 51, 53, 55. Jer. 23. 13.
[a] Is. 54. 3.
[2] Heb. *lesser than thou.* ch. 43. 14.
[b] ch. 20. 3. 1 Sam. 23. 19.
[c] ch. 36. 11.
[d] ver. 48, 49, 55, 56. Is. 1. 10.
[e] ch. 5. 7.
[3] Or, *that was lothed as a small thing.*
[g] 2 Kin. 21. 9.
[4] Heb. *for a report,* or, *hearing.*
[5] Heb. *pride,* or, *excellencies.*
[6] Is. 49. 18.
[7] Cp. Mat. 10. 15 & 11. 24.
[8] Cp. 2 Kin. 16. 5. Is. 7. 1.
[9] Heb. *Aram.* Num. 23. 7, &c.
[t] Cp. 2 Chr. 28. 18. Is. 14. 28.
[7] Or, *spoil.*
[i] Gen. 13. 10.
[m] ch. 23. 35, 49.
[8] Heb. *borne them.* ch. 32. 8.

54. As an example to all mankind and thus an act of mercy.
He will exact upon her the satisfaction of a jealous Husband. Cp Ezek. 8:3. Num. 5:11-31
She survived the stoning sword & burning & Yahweh's love was such that He remembered the covenant & forgave Her sin. Rom. 11:28
60 RSV gives as a question: "Have you not committed lewdness in addition to all your abominations?" Cp Ch. 22:9.

THE ALLEGORY OF THE TWO SISTERS Vv44-52.

They showed their distaste for Yahweh by ignoring Him Who is represented as their Husband Is 54:9 and her children by delivering them up to Moloch.
There is a family likeness to Samaria and Sodom. Though those cities had been overthrown, they are treated as being in existence to illustrate the true character of Jerusalem. Cp V. 50
First to claim independence. Left = North. Right = North & South.
Inasmuch as greater privileges and opportunities had been given Jerusalem Cp Amos 3:2.

64. Cp Gen. 19.

65 Therefore take warning Jerusalem.

66 They are justified inasmuch as less blame attaches to them. Words used similarly to 18:14.

67 Condemned for apostasy and justifies their punishment.

YAHWEH'S MERCY IN RECONCILIATION AND RESTORATION

68. The fact that Jerusalem is to be restored is a comfort to those whose sin is not as great.

69 Cp Gen. 13:10 Ezekiel predicts this restoration Ezek. 47:8.

70 Ps. 132. Jer. 3:1

71 Was held in contempt by Jerusalem as not worthy of comment. RSV "Was not your sister Sodom a byword in your mouth in the day of your pride, before your wickedness was discovered? Now you have become like her, an object of reproach for the daughters of Edom (or Aram).

YAHWEH'S UNFAILING MERCY. RECONCILIATION

72 This was a repetition in exile of Jeremiah's wonderful words which refreshed his sleep. Jer. 31:31. V. 26. Jer. 32:40.
73. Cp Ezek. 43:10. Zech. 12:10. Rev. 1:7.
74 All shall acknowledge the supremacy of Jerusalem.
75 RSV. "Not on account of this Covenant with you." This Covenant they broke. Restoration and reconciliation will come through the Abrahamic Covenant.
76. The Covenant title of the Burning Bush
77. Prov. 30:32.
78. RSV. "forgive" Mic. 7:19. Kôphar = to cover i.e. Atonement.

CHAPTER 17

ALLEGORY OF ZEDEKIAH THE COVENANT BREAKER.
HIS POWER SET ASIDE BY THE BABYLONIAN EAGLE Vv1-6
1 "An allegory." RSV
2 Nâshar = To loose. The king of birds is strong, rapacious & largest of birds of prey. A symbol of Babylon. Jer. 48:40 & 49.
3 Strength, power, beauty - speaking of the might of the Empire. Great wings = extensive empire. Long-winged = rapid conquest. Full of feathers = multitudinous subjects. Divers colours = Different nationalities.
4 The elite of Judah 2 Kgs 24:14-15
5 Jehoiachin
6 The King's seed = Zedekiah.
7 The Euphrates = power of Babylon symbolised by its water Cp Isa 8:7. upon which Zedekiah

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast [c]despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee [h]in the days of thy youth, and I will establish unto thee [i]an everlasting covenant.

61 Then [k]thou shalt remember thy ways, and be ashamed, when thou shalt receive [l]thy sisters, [l]thine elder and thy younger: and I will give them unto thee [m]for daughters, but [n]not by thy covenant.

62 And [o]I will establish my covenant with thee; [p]and thou shalt know that I *am* the LORD:

63 [q]That thou mayest remember, and be confounded, and [r]never [s]open thy mouth anv more [t]because of thy shame, when I am [u]pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAPTER 17.

1 Under the parable of two eagles and a vine, 11 is shewed God's judgment upon Jerusalem. 22 God promiseth to plant the cedar of the gospel.

AND the word of the LORD came unto me, saying,

2 Son of man, [a]put forth a riddle, and [c]speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; [f]A great [2]eagle [g]with great wings, longwinged, full of feathers, which had [3]divers colours, [h]came unto Lebanon, and [i]took [k]the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of [m]traffick; he set it in a city of merchants.

5 [p]He took also of the seed of the land, and [s]planted it [q]in a fruitful field; he placed *it* [s]by great waters, *and* set it *as* a willow tree.

6 And it grew, and became [u]a spreading vine [a]of low stature, [b]whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth [c]branches, and shot forth sprigs.

7 There was also [d]another great eagle [v]with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by [m]the furrows of her plantation.

8 It was planted in a good [4]soil by great waters, [e]that it might bring forth branches, and [e]that it might bear fruit, [e]that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [v]shall it not utterly wither, when [x]the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to [b]the rebellious house, [d]Know ye not what these *things mean*? tell *them*, Behold, [e]the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And [c]hath taken of the king's seed, and made a covenant with him, [f][m]and hath [s]taken an oath of him: he hath also taken [e]the mighty of the land:

14 That the kingdom might be [r]base, that it might not lift itself up, [s]*but* that by keeping of his covenant it might stand.

15 But [t]he rebelled against him [x]in sending his ambassa-

[a] Cp. ver. 14.
[b] ver. 7, 23. Jer. 11. 10.
[c] ch. 17. 15.
[d] Deut. 29. 12.
[e] ch. 19. 14. Hos. 11. 6.
[f] Lev. 26. 42.
[g] Cp. ver. 15.
[h] ver. 22.
[i] Jer. 32. 40.
[k] ver. 63. ch. 20. 43.
[l] Cp. ver. 46, 48.
[m] ver. 20. Cant. 5. 13.
[2] Heb. *field.* ver. 5, &c.
[n] Is. 54. 1.
[o] ver. 23.
[p] Cp. Jer. 31. 31.
[q] ver. 60.
[r] ch. 6. 7.
[s] ver. 61.
[t] Rom. 3. 19.
[u] ch. 29. 21.
[x] Prov. 16. 14.
[v] ch. 19. 12. Jer. 4. 11.
[w] Jer. 18. 17.
[a] Judg. 14. 12.
[b] ch. 2. 5.
[c] ch. 16. 44.
[d] ch. 12. 9.
[e] 2 Kin. 24. 11. Cp. ver. 3.
[f] Jer. 48. 40.
[g] ver. 7. Job 39. 12.
[3] Heb. *embroidering.* 1 Chr. 29. 2.
[h] Cp. Jer. 22. 23.
[i] ver. 22. Cp. ver. 12.
[k] ver. 22. ch. 31. 3, 10.
[l] 2 Kin. 24. 17. Jer. 37. 1.
[m] ver. 15, 16, 18.
[4] Heb. *brought him to an oath.* Neh. 10. 29.
[n] Hos. 12. 7.
[o] ch. 32. 21. Job 41. 25.
[p] Cp. ver. 13.
[5] Heb. *put it in a field of seed.*
[q] Cp. Deut. 8. 7-9.
[r] ver. 6. ch. 29. 14.
[s] Is. 44. 4.
[6] Heb. *to keep his covenant, to stand to it.*
[t] 2 Kin. 24. 20.
[u] ch. 15. 6.
[x] Is. 30. 4.

YAHWEH'S UNFAILING MERCY: RECONCILIATION 60ff

72 This was a repetition in exile of Jeremiah's wonderful words which refreshed his sleep Jer. 31:31. V. 26. Jer. 32:40.

73 Cp Ezek. 43:10. Zech. 12:10. Rev 1:7.

74 All shall acknowledge the supremacy of Jerusalem

75 RSV "Not on account of the Covenant with you." This Covenant they broke. Restoration and reconciliation will come through the Abrahamic Covenant.

76 The Covenant title of the Burning Bush.

77 Prov. 30:32.

78 RSV "forgive" Mic. 7:19. Heb. Kāphar = to cover. i.e. Atonement.

CHAPTER 17

ALLEGORY OF ZEDEKIAH THE COVENANT-BREAKER HIS POWER SET UP BY THE BABYLONIAN EAGLE VV1-6.

1 "An allegory" RSV

2 Nehesher = To lacerate.

3 The king of birds, swift strong, rapacious. The largest of birds of M.E. A symbol of Babylon Jer. 48:40 49:22.

3 Strength, power, beauty - speaking of the might of the Empire. a Great wings = extensive empire longwinged = rapid conquest. Full of feathers = multitudinous subjects. Divers colors = Different nations

4 The elite of Judah 2 Kgs 24:14-15.

5 Jehoiachin

6 The King's seed V8. Zedekiah.

7 The Euphrates, or power of Babylon symbolised by its water. Cp Isa 8:7. upon which Zedekiah was dependant.

8 Dependent upon the water.

9 Heb Kᵉnāʿan. Spiritual Canaanites. Gen. 12:6. Zech. 14:21. Rev. 18:12.

10 Heb. Kᵉnāʿan.

CHAPTER 17: PARABLES OF THE GREAT EAGLES.

Zedekiah's faithlessness illustrated by his breaking of his covenant with Babylon. (Cp 1 Tim. 1:9). He who breaks covenant with God & treads underfoot the requirements of His Word, will undoubtedly receive the just punishment of his treachery. Yet Yahweh's purpose will be fulfilled.

Key Verses: 2, 17-18; 22-24

9 Zedekiah flourished but was dependent on Babylon

10 Toward! the eagle

HE TURNS TO EGYPT. VV 7-10.

11 Egypt with whom Zedekiah made an alliance. 2 Chr. 36:13. Jer 37:5, 7.

12 Looked for succour to Egypt.

13 By the Nile.

14 Conditions under Babylon were sufficiently good that there was no need to turn to Egypt. Such treachery only involved himself and the country in ruin.

15 Nebuchadnezzar would not need great power to root out the miserably reduced Kingdom of Judah.

16 A parching, scorching desert wind emblematic of the Chaldean army.

EXPLANATION OF THE ALLEGORY: ZEDEKIAH'S TREACHERY WILL PROVE FATAL. VV 11-21.

17 Jehoiachin

18 Zedekiah became notorious for breaking covenants Jer 34.

ZEDEKIAH IS REPEATEDLY CONDEMNED FOR "BREAKING HIS COVENANT"
Cp Vv 13, 14, 15, 16, 18.
YAHWEH WILL PROVIDE ONE WHO WILL KEEP THE COVENANT Vv 22-24.

17 For a time it seemed as though good would come. The Babylonish siege was raised through fear of Egypt. Jer. 37:5.

God's promise to plant

dors [a] into Egypt, [b] that they might give him horses and much people. 19 [d] Shall he prosper? shall he escape that doeth such *things*? or [g] shall he break the covenant, and be delivered?

16 [h] *As* I live, saith the Lord GOD, surely [i] in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall [o] Pharaoh with *his* mighty army and great company make for him in the war, [p] by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had [q] given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely [s] mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And [x] I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and [y] will plead with him there for [a] his trespass that he hath trespassed against me.

21 And all his fugitives with all [c] his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that [f] I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD; I will also [i] take of the highest branch of the high cedar, and will set *it*; I will [m] crop off from the top of his young twigs [o] a tender one, and will plant *it* [r] upon an high mountain and eminent: Cp Ezek. 40:2.

23 [t] In the mountain of the height of Israel will I plant it: and [x] it shall bring forth boughs,

[a] Jer. 37. 5, 7.
[b] Deut. 17. 16. Is. 31. 1, 3.
[d] Cp. ch. 31. 6. Dan. 4. Ez.
[g] ver. 9, 10
[h] ch. 39. 4. Gen. 7. 14.
[i] ver. 6.
[o] ver. 16, 18, 19.
[p] ver. 19. Is. 49. 18.
[q] ch. 12. 13.
[s] ch. 21. 26.
[x] ch. 20. 47.
[y] Is. 56. 3.
[a] ch. 22. 14 & 24. 14.
[c] Jer. 44. 30.
[f] ch. 4. 2.
[i] ver. 13. 1 Chr. 29. 24.
[m] ch. 16. 44.
[r] Jer. 31. 29.
[t] Eccles. 8. 2.
[x] Is. 49. 18.
[o] ch. 12. 13 & 21. 23, 24.
[y] ch. 20. 35, 36.
[z] Jer. 31. 30. Gal. 3. 10.
[a] ch. 14. 13.
[2] Heb. *judgment and justice.*
[b] ver. 19, 21, 27. ch. 33. 14, 16. 1 John 3. 7.
[c] ch. 12. 14.
[d] ver. 11, 15. ch. 22. 9. Is. 65. 7.
[e] ver. 12, 15. ch. 33. 25. Deut. 4. 19.
[f] ver. 24.
[g] ver. 11, 15. ch. 22. 11.
[h] ch. 22. 10. Lev. 18. 19.
[i] ver. 3. Lam. 1. 17.
[l] ver. 12, 16. Ex. 22. 21.
[m] ver. 4.
[n] ver. 12, 16. ch. 33. 15. Ex. 22. 26.
[o] Is. 53. 2. Cp. Is. 11. 1.
[p] ver. 12, 16, 18. ch. 33. 15.
[r] ver. 16. Mat. 25. 35.
[s] Cp. Ps. 2. 6.
[t] Job 31. 19.
[v] ch. 20. 40. Is. 2. 2, 3.
[x] ver. 13, 17. ch. 22. 12.
[z] ver. 8. ch. 31. 3.
[2] Ex. 22. 25. Jer. 15. 10.

and bear fruit, and be a goodly cedar: and [c] under it shall dwell all fowl of every wing; in the shadow of [f] the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD [k] have brought down the high tree, have exalted the low tree, have dried up [l] the green tree, and have made [m] the dry tree to flourish: [n] I the LORD have spoken and have done *it*.

CHAPTER 18.

1 God reproveth the unjust parable of sour grapes. 5 He sheweth how he dealeth with a just father, 10 a wicked son of a just father, 14 a just son of a wicked father, &c. 31 He exhorteth to repentance.

THE word of the LORD came unto me again, saying,

2 What mean ye, that [r] ye use this proverb concerning the land of Israel, saying, [s] The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 [u] *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: [x] the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do [z a b] that which is lawful and right,

6 *And* hath not [g] eaten upon the mountains, neither [c] hath lifted up his eyes to the idols of the house of Israel, neither [d] hath defiled his neighbour's wife, neither [e] hath come near to [k] a menstruous woman,

7 And [f] hath not [i] oppressed any, *but* [n] hath restored to the debtor his pledge, [p] hath spoiled none by violence, [q] hath given his bread to the hungry, and [s] hath covered the naked with a garment;

8 [u] He *that* hath not given forth upon [v] usury, neither hath

29 Cf. V.6. The nations Cp Mark 4:32.
30
31 Israel under Solomon.
32 After Babylonish dispersion
33 By Rome Luke 21:31
34 To flourish at Christ's return, the new Zedekiah who will keep the Covenant. Jer 23:5-6

CHAPTER 19 YAHWEH'S RIGHTEOUSNESS-WORKS
OUR RESPONSIBILITY
A FALSE PROVERB REFUTED

1 It was currently used, even in the land itself Jer. 31:29. as well as by those in dispersion.
2 We suffer for the sins of our fathers whilst we are righteous ourselves.
3 Because He would put them plainly to the test and thus reveal to them that they suffered for their own sins V.30 the proverb will finally prove false in Age to Come. THE PROVERB CONTRADICTED.
5-9
4 Obeys his RELIGIOUS requirements.
5 Obeys his MARRIAGE obligations.
6 Obeys his SOCIAL obligations to fullest extent of kindness and compassion.

THE SON OF A SINNER WHO DOES RIGHT Vv 14-18.

20 Now Yahweh proclaims His covenant.
21 2 Kings 25:7.

22 Pharaoh never succeeded in reaching Jerusalem. Nebuchadnezzar broke off the siege to attack the Egyptians who were forced to retreat back into Egypt. Jer. 37:5.
23 This is particularly resented by Yahweh. Zedekiah's attitude in this matter was typical. He had treated his covenant with Yahweh just as lightly. Jer. 34.
Jer. 24 But the Covenant to Nebuchadnezzar was also Yahweh's covenant for it was proclaimed in His name. Most likely that was why Nebuchadnezzar changed Mattaniah's name to Zedekiah = Righteousness of Yahweh.
He had brought the name of Yahweh into contempt.

Cp Jer. 52:8-11. 2 Kgs 25:5-7.

ZEDEKIAH: THE COVENANT KEEPER. (Cp Jer 21:5-6) Vv 22-24

27 Christ. Cp Isa. 11:4.
28 From Christ their comes new growth as in the case of the vine. John 15. Thus a transplanting in which the mighty are deposed and the lowly exalted Cp Ezek 21:25-26. 1 Sam. 2:4-10. Luke 1:46-55.

Note how the obligations are positively and negatively stated.

CHAPTER 18: YAHWEH'S RIGHTEOUSNESS VINDICATED

Despite the specious reasoning + false teaching of the false prophets Yahweh's righteousness is vindicated in that He will justify those who perform His commandments but will punish the unrighteous. Therefore, the exhortation is to repent + live. He is just + true in all His ways.

Key Verses. Vv 2, 4, 9, 20, 21, 22, 24, 30

THE BASIS OF JUDGMENT
Gal. 6:5 2 Cor. 5:10

1 A general summing up of obligations Religious, Domestic, Social.
8 Embracing the ultimate as well as stressing that mankind is deserving of that which it suffers.
THE CASE NEGATIVELY STATED. 10-13
This Emphasised by Repetition

THE BASIS OF JUDGMENT IN THE AGE TO COME - INDIVIDUAL RESPONSIBILITY.
Gal. 6:5 2 Cor. 5:10. Rom. 14:10.

taken any @increase, *that* hath withdrawn his hand from iniquity, [c] hath executed true judgment between man and man,

9 [c] Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, [g] he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a [2] robber, [k] a shedder of blood, and [3] *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 [p] Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, [r] hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; [u] his [t] blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and [z] considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, [5] hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* [c] hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because [b] he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even [d] he shall die in his iniquity.

19 ¶ Yet say ye, Why? [f] doth not the son bear the iniquity of the father? When the son hath done [h] that which is lawful and right, *and* [i] hath kept all my statutes, and hath done them, [l] he shall surely live.

20 [m] The soul that sinneth, it shall die. [n] The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: [o] the righteousness of the righteous shall be upon him, and [q] the wickedness of the wicked shall be upon him.

21 But [s] if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 @All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 [v] Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But [z] when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? [9] [a] All his righteousness that he hath done shall not be mentioned: in [b] his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ [d] Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

@ Lev. 25. 36.
[b] Eccles. 5. 8.
[c] Deut. 1. 16. Zech. 8. 16.
[d] ch. 3. 18.
[e] ver. 17.
[f] Ex. 20. 5. Cp. ver. 2. 2 Kin. 23. 26 & 24. 3, 4. Lam. 5. 7.
[g] ver. 17, 19, 21. ch. 20. 11. Prov. 4. 4. Amos 5. 4.
[h] ver. 5.
[i] ver. 21.
[2] Or, *breaker up of a house.* ch. 7. 22. Cp. Dan. 11. 14.
[k] ch. 16. 38.
[3] Or, *that doeth to his brother besides any of these.*
[l] ver. 9, 17, 21, 28.
[m] ver. 4.
[n] Deut. 24. 16.
[o] Is. 3. 10, 11.
[p] ch. 22. 29.
[q] Rom. 2. 9.
[r] ch. 8. 6, 17.
[s] ver. 27. ch. 33. 11, 12, 19. Jer. 18. 8.
[t] ch. 33. 16.
[u] ch. 3. 18 & 33. 4. Lev. 20. 9, 11-13, 16, 27. Acts 18. 6.
[t] Heb. *bloods.* ch. 16. 9.
[z] ver. 28. ch. 12. 3.
@ ver. 32. ch. 33. 11. 1 Tim. 2. 4, 6. 2 Pet. 3. 9. Cp. Ex. 34. 6, 7. Is. 55. 7. Nah. 1. 3.
[z] ver. 26. ch. 3. 20 & 33. 12, 13, 18.
[5] Heb. *hath not pledged the pledge,* or, *taken to pledge.* Job 22. 6. Cp. ver. 7, 12.
[a] Cp. 2 Pet. 2. 20, 21.
[b] ch. 14. 13.
[c] Cp. Job 9. 33.
[d] ver. 29. ch. 33. 17, 20.

GENERAL SUMMARY. 19-21.

Gp 33:16. Prayer Ps 25:7 Granted Ps 32:1. Blot out Ps 51:1. He hath removed Ps 103:12. Will not remember Isa 43:25. Now no condemnation Rom 8:1. Sought but not found Jer 50:20 Remember no more Heb 8:12. Cf. Psa 10:3-4.

9 Mat 5:13. Jn 8:1-6. 1 Cor. 9:27. 10:3-12. 2 Cor. 6:1. Heb. 10:26, 31, 38. 2 Pet. 2:20-21. 2 Pet 3:17. 2 Jn 8. Rev. 3:11.

YAHWEH IS JUST. VV 25-29.

THE LAMENTATION Three examples are here cited to illustrate the matter of the previous chapter. Jehoahaz and Jehoiachin only reigned for a few months inheriting trouble caused by their predecessors Zedekiah's infidelity will cause the nation to mourn. Such incidents of history gave rise to the proverb of Ch.18:2 and are dealt with here by the prophet to emphasise that whilst in the ultimate Ch.18:4,9 shall apply, meanwhile the folly of man brings evil on the innocent. It is for the latter to see beyond any present distress to the ultimate when Yahweh will be seen as Just. Even in distress Yahweh overshadows the righteous for their good Jer.24:5. He is not unmindful of their lamentation Ezek.19:14 and will ultimately deliver them. Key Verses Vv 1, 14.

A lamentation

EZEKIEL 19.

for the princes.

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he [k] considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

REPENT AND LIVE 30-32.

30 Therefore I [o] will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [s] Repent, and turn [3] *yourselves* from all your transgressions; so iniquity shall not be your [z] ruin.

What Israel has not done, Yahweh will accomplish in them by His disciplinary action Ezek 36:16 The difficulty of reconciling the Jewish sovereignty and showing the triumph of Divine love. See what is implied Ezek. 37:14

31 ¶ [v] Cast away from you all your transgressions, whereby ye have transgressed; and make you [a] a new heart and a new spirit: [c] for why will ye die, O house of Israel?

32 For [e] I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [3] *yourselves*, and live ye.

CHAPTER 19.

Summary Above

LAMENTATION FOR THE PRINCES

Such songs were sung at the funerals of the dead

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit, 10 and for Jerusalem, under the parable of a wasted vine. Similar to Ch. 17.

MOREOVER [l] take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among [o] lions, she nourished her whelps among [p] young lions. - The heathen Jer 2:15

3 And she brought up one of her whelps: [r] it became [p] a young lion, and it learned [t] to catch the prey; [u] it devoured men.

4 The nations also heard of him; [b] he was taken in [c] their pit, and [4] they brought him [c] with chains unto the land of Egypt.

Egypt & its allies deemed as the aggressive power of Jehoahaz as men are alarmed at a lion & forces in order to him. Jehoahaz deported to Egypt by Necho. Nah. 2:11-13; 3:8-10.

LAMENT FOR JEHOIACHIN. Vv 5-9

Jehoiakim who was given the burial of an ass unlamented by the people, is not referred to Jer. 22:18-19

5 Now when she saw that she had [3] [v] waited, *and* her hope was lost, then she took [h] another of her whelps, *and* made him [i] a young lion.

Jehoiachin.

6 And he went up and down among the lions, [l] he [l] became a young lion, [l] and learned to catch the prey, [l] *and* devoured men.

Identified with Jehoiachin V.9

7 And he knew [2] [m] their desolate palaces, and he laid waste their cities; and [n] the land was desolate, [n] and the fulness thereof, by the noise of his roaring.

8 [p] Then the nations set against him on every side from [q] the provinces, and [r] spread their net over him: [b] he was taken in their pit.

9 And [u] they put him in ward [4] in chains, and brought him to the king of Babylon: they brought him into [5] holds, that his voice should no more be heard upon [b] the mountains of Israel.

10 ¶ Thy mother *is* [d] like a vine [5] [f] in thy blood, planted by the waters: [g] she was [h] fruitful and full of branches by reason of many waters.

11 And [i] she had strong rods for the sceptres of them that bare rule, and her [k] stature was exalted among the thick branches, and she appeared in her height with the multitude of [m] her branches.

Tribes.

12 But she was plucked up in fury, she was cast down to the ground, and [n] the east wind dried up her fruit: [i] her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted [q] in the wilderness, [s] in a dry and thirsty ground.

CH. 19: Josiah was followed by Jehoahaz who was deported into Egypt Vv 3-4. Jehoiakim was elevated by Necho, but because Jehoahaz was the people's choice and they hoped for his re-instatement, he is ignored in the parable. No lamentation for The people "waited" in vain V 5. Jer. 22:18-19

Jehoiachin was carried into Babylon. Vv 5-9

The second lamentation reveals that there is no hope for the nation under Zedekiah Vv 10-14.

1032 V 10. Blood. NIV = "Two manuscripts - "In your vineyard." AV = Jerusalem a vine in the blood of the nation, i.e. the source of its life, blood being symbolic of life.

13 The attitude of Jehoiachin deemed Nebuchadnezzar who deported him.

Chapter 20

between the fi... appearing of ... of Jerusalem ... of the ground ... deeper and lay...

11 Zedekiah in breaking his oath of fidelity to the King.

12 The nation will not recover from the trouble that devoloped for a long time to come.

= CHAPTER 20

THE GOODNESS AND SEVERITY OF YAHWEH

YAHWEH REFUSES THE ELDERS ENQUIRY Vv 1-44.

1 This seems to be used interchangeably with Judah. Gen 38:11; Ps 114:2 Or, perhaps, as representative of the whole nation - the judgment on Jerusalem condemning the

2 For reason see Ch. 14:3

3 Tenth 5 days since 8:1. 2 yrs 5 mths before siege 24:1

3 The doubled question has the force of a strong imperative: Yes, judge them!

4 So that they may know that they are their heirs.

Cp John 8:44. Matt 23:31. Previously this was done in figurative language - now it is outlined more directly.

ISRAEL'S REBELLION IN EGYPT Vv 5-9

5 Exod. 6:6-8

6 Divine name proclaimed. Exod. 6, 16 They called him manifest it.

7 Exod. 3:8.

8 Cp Deut. 11:10-11 Num. 11:4-6

LAMENT FOR THE VINE Vv 10-14.

COMPARE with Ch. 15

6 Gephen = To bend So the spiritual vine can bend for good or ill. For symbol Ps. 80:8. Isa 5 Jer. 2:21. Purpose. Jud. 9:13.

7 See mg. LXX = "as a flower on a pomegranate tree. The identifying the nation with priesthood Exod. 28:33. 39:24-25

8 Rulers.

9 Among the neighboring kings and nations 2 Chr 32:23

10 The greater part taken into captivity.

11 The only prey he caught was Judah itself.

12 'ALMÂNÂH - Widowed or desolate palaces. He "knew" these things - he interested the problem.

Chapter 20 commences a new section. Previously (Chs 8-19) the sin of Jerusalem has been described, but Chs 20-23 cover the period between the final drift into revolt (590 BC) and the appearing of the Babylonian armies before the walls of Jerusalem (588 BC) Ezek. 24:1. While covering much of the ground already traversed, the prophet now goes deeper and lays bare the deeper reasons for Jerusalem's sin.

11 Zedekiah in breaking his oath of fidelity to the King.
12 The nation will not recover from the trouble that developed for a long time to come.

14 And [a] fire is gone out of a rod [11] of her [b] branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. [d] This *is* a lamentation, and shall be for a lamentation. [12]

Summary below

CHAPTER 20. Above

1 God refuseth to be consulted by the elders of Israel. 5 He sheweth the story of their rebellions in Egypt, 10 in the wilderness, 27 and in the land. 33 He promiseth to gather them by the gospel. 45 Under the name of a forest he sheweth the destruction of Jerusalem. Previous date Ch 8:1

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of [1] the elders of Israel came to enquire of the LORD, and [2] sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? [3] *As* I live, saith the Lord GOD, [4] I will not be enquired of by you.

4 Wilt thou [3] judge them, son of man, wilt thou judge *them?* [5] cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when [6] I chose Israel, and [7] lifted up mine hand unto the seed of the house of Jacob, and [8] made myself known unto them in the land of Egypt, when I [9] lifted up mine hand unto them, saying, [10] I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, [11] to bring them forth of the land of Egypt into a land that I had [12] espied for them, flowing with milk and honey, which *is* [13] the glory of all lands:

7 Then said I unto them, [14] Cast ye away every man the abominations [15] of his eyes, and [16] defile not yourselves with [17] the idols of Egypt: I *am* the LORD your God.

8 But [18] they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: [19] then I said, I will pour out my fury upon them, [20] to accomplish my anger against them in the midst of the land of Egypt. [9]

9 [21] But I wrought [22] for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, [23] in bringing them forth out of the land of Egypt.

10 ¶ Wherefore [24] I caused them to go forth out of the land of Egypt, and brought them [25] into the wilderness.

11 And [26] I gave them my statutes, and [27] shewed them my judgments, [28] which *if* a man do, [29] he shall even live in them. [15]

12 Moreover also I gave them [30] my sabbaths, to be a sign between me and them, that they might know that [31] I *am* the LORD that sanctify them. [17]

13 But the house of Israel [32] rebelled against me in the wilderness: [33] they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: [34] then I said, I would pour out my fury upon them [35] in the wilderness, to consume them. [36]

14 [37] But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I [38] lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, [39] flowing with milk

[a] Judg. 9. 15. Cp. 2 Kin. 24. 20.
[b] ch. 17. 6.
[c] ver. 13, 21. Is. 63. 10.
[d] ver. 1.
[e] ver. 13, 21, 33, 34. ch. 7. 8.
[f] ver. 21. ch. 5. 13.
[g] ver. 14, 22. ch. 36. 21. Is. 48. 11.
[h] Ex. 32. 12. Neh. 9. 10. Ps. 106. 8. Is. 63. 14.
[i] ch. 8. 1.
[j] ch. 14. 1.
[k] Ex. 13. 18.
[m] Cp. ver. 35.
[n] Deut. 4. 8. Neh. 9. 13. Ps. 147. 19.
[o] Heb. *made them to know.* ch. 16. 2.
[p] ver. 31, 33. Is. 49. 18.
[q] ver. 13, 21. Lev. 18. 5. Prov. 4. 4.
[r] ver. 31. ch. 7. 26.
[s] ch. 28. 9.
[3] Or, *plead for them.* Cp. ver. 35, 36.
[t] ch. 22. 2.
[u] ver. 13, 16. ch. 22. 8. Ex. 20. 8, 9.
[v] ch. 16. 2.
[w] Lev. 21. 23. Neh. 9. 14.
[x] Num. 14. 22. Ps. 78. 40.
[y] Ex. 6. 7. Deut. 7. 6.
[z] ver. 16, 21.
[4] Or, *snare.*
[a] ver. 15, 23. ch 36. 7. Ps. 106. 26. Rev. 10. 5.
[b] Ex. 3. 8.
[c] Dan. 12. 7. Rev. 10. 5.
[d] ver. 8, 21.
[e] Ex. 20. 2.
[f] Num. 14. 29. Ps. 106. 23.
[g] Ex. 3. 8.
[h] ver. 9.
[i] Num. 10. 33.
[k] Jer. 3. 19.
[m] Num. 14. 28.
[n] ver. 8.
[o] ver. 24.
[p] ver. 18.
[q] Lev. 18. 3.
[r] ver. 6.

CHAPTER 20 SUMMARY: YAHWEH VINDICATED IN HIS JUDGMENTS:

God takes it as an affront when those come to inquire of Him who are resolved to go on in their trespasses. His judgment in Egypt, in the wilderness and in the Land illustrate that principle. His purpose requires the ultimate redemption of Israel, but that will be accomplished only through judgment & the purging out of rebels. The chapter should end at V.44.

Key Verses 3, 4, 14, 17, 22, 33, 38, 44.

OF THE DOOMED CITY: THE SIGHING PROPHET AND THE SHARPENED SWORD.

Because of continued wickedness the city of Jerusalem is doomed. The righteous shall see it and sigh. Yahweh's sword shall be drawn & sharpened. Loyalty shall cease from Jerusalem until the King Messiah whose right it is shall come. Meanwhile the sword once drawn shall continue its work of judgment against the heathen

Key Verses Ch. 20:47-49; 21:3, 6, 21, 25-27.

= CHAPTER 20 — THE GOODNESS AND SEVERITY OF YAHWEH

1 YAHWEH REFUSES THE ELDERS ENQUIRY Vv 1-4.

1 This seems to be used interchangeably with Judah. Cp 8:1; 14:1. Or, perhaps, as representative of the whole nation - the judgment on Jerusalem epitomising it.

2 For reason see Ch 14:3

A 1mth 5 days since Ch 14. Under a year since 8:1. 2 yrs 5 mths before siege 24:1.

3 The doubled question has the force of a strong imperative: Yes, judge them!

4 So that they might know that they are their heirs. Cp John 8:44; Matt 23:31. Previously this was done in figurative language - now it is outlined more directly.

2 ISRAEL'S REBELLION IN EGYPT Vv 5-9

5 Exod. 6:6-8

6 Divine name proclaimed. Exod. 3; 6, 16. They called to manifest it. Exod. 3:8.

7 Cp Deut. 11:10-12. Acts 11:44

8. Rulers.

9 Among the nations bearing King's name. Cp 20:32

10. The greatest taken into covenant

11 The only people he caught with his oath (Zedekiah) still.

12 'ALMANIS - wilderness palaces. Its "knees" - this thing - he trusted the position.

Exod 21:33, 34

scripture - d. "AV = of the neighbours

ENTERED Nebuchadnezzar

Tehoiakim was given burial of an unlamented people, as predicted for Jer 22:18

Tehoiakim was made King by Nebuchadnezzar 2 Chr 36:4. He reigned 3 months & 10 days. Jer 22:20. Purpose fulfilled 4:18.

See Mg. LXX: a flourishing vine

pomegranate has been identifying fruit with pomegranate Exod 28:33, 34

Rulers.

Among the nations bearing King's name 20:32

10. The greatest taken into covenant

11 The only people he caught with his oath (Zedekiah) still.

12 'ALMANIS - wilderness palaces. Its "knees" - this thing - he trusted the position.

ZAMENI FOR JEHOIACHIN. Vv 1

Jehoiakim was given burial of an unlamented people, as predicted for Jer 22:18

Jehoiakim was made King by Nebuchadnezzar 2 Chr 36:4. He reigned 3 months & 10 days. Jer 22:20. Purpose fulfilled 4:18.

LAMENTATION

THE VINE

Compare with

Ezek 19:10-14

Vine can be good or ill. Jer 2:21. Purpose fulfilled 4:18.

3 ISRAEL'S REBELLION IN THE WILDERNESS Vv 10-26.

12 Thus granting them privileges above all other nations. Deut 4:8; Ps 147:19-20. Rom 3:2

Cp Note Deut 26:16-17.

1 THOSE WHO RECEIVED SENTENCE OF DEATH AT KADESH Vv 10-17. Cp V.15

15 Cp Notes. Rom 10:5; Gal 3

11. Matt 19:17. Nobody could keep the Law perfectly in the absence of faith. Rom 10:6 The Law demonstrated the weakness of flesh Rom 8:3 and revealed the need of a redeemer. Gal 3:24

16 Neh 9:16-17. Cp Note Exod 31:18

17 Cp Note Exod 31:18

18 The Law was greatly ignored by this generation, though the details are not specifically recorded Cp Acts 5:26-27. Even circumcision & the Passover were ignored. Cp Josh 5:4. A merely formal observance of the Sabbath was a pollution of its real teaching. Isa 56:6; 58:5-7, 13-14

19 RSV: "thought" Cp V.8 See. Num. 14:26; 26:65.

20 Cp Ezek 36:23.

21. Cp V.8; Num 14:22-30; Ps 106:24. 1 Cor 10:5; Heb 3:7-11, 18; 4:3.

22, 23 Cp 20:9, 14. RV = "As a sweet savour will I accept you". Israel itself will become the sweet savour - as is spiritual Israel 2 Cor 2:15 Eph 5:2; Phil 4:18

Ch 20:47. SOUTH - DARROW

E.H. PLUMPTRE = The shining land. The direction from whence comes warm weather, and consequently, the shining forth of sun Job 37:17. Constantly used in Ezek 40, 42.

"I wrought for My name's sake" Vv. 9,14,22,44. Cp Ps 106:10.
- Because of that He will not forsake His people 1Sam.12:22.
- Leads in the paths of righteousness Ps.23:3. 31:3;
- Pardons Iniquity. Ps 25:11. 79:9.
- Delivers from the enemy. Ps 106:8.; 109:21; 143:11.
- Delays punishment Isa. 48:9
- Helps His people Jer.14:7,21.

Thus the grounds of Divine action are not man's deserts, but consideration for Yahweh's honor, & more character.

BAMAH V.29. Ezekiel includes a play on words and provides an imaginary definition for their high place by combining BA (Go) and MAH (whither). Where would worship at their high place take them?

22 MA'AC – To spurn, thus treat with contempt.
23 Thus a mere formal repudiation of idolatry or of sabbath keeping was not sufficient to keep the law. Cp Amos 5:25-26 NTE See Deut. 30:6, 11-14.

THE GENERATION THAT FOLLOWED WHICH ENTERED THE LAND Ps 78:26.

24 Cp Num. 14:28-34.
25 This is really an epitome of Deuteronomy which was delivered in the wilderness Cp Deut. 4:1-6.
26 This declaration is joined with a warning against having "other gods" Exod. 20:2-3; Deut. 5:6-7; 7:1-5; Ps 81:8-10. The need for holiness Lev. 19:2. There principles yet to be acknowledged by Israel. Jer 2:20-22.
27 Cp 4:12. "Sign" = 'OWTH, an appearing. Str. Thus a sign or a token, an evidence
28 Cp V.11.
29 RSV: "Thought" Cp V.8
30 They rebelled against Yahweh in the wilderness before they entered the land. Num. 21:6; 25:1-2.
31 In His compassion Ps 78:38.
32 See note above and below

33 Cp Ps 106:27; Deut. 28:64-68. Cp Moses' Song of Witness against Israel. Deut. 32. Cp vv. 26-27.

34 See Moses' warning in the wilderness. Deut. 4:29.
35 He brought upon them the punishment He had warned them Deut. 4:27-28; 28:36 and so brought them to political extinction. During the period of the Judges they suffered many an invasion in consequence.

"I WROUGHT" "I LIFTED UP MY HAND"

Israel was brought within the terms of the covenant and the oath Deut. 29:1, 10-13. – the oath made to Abraham Gen. 22. And this will ultimately preserve the nation through the terms of the new Covenant.

22 Nevertheless I withdrew (Above) mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I @lifted up mine hand unto them also in the wilderness, that I would [c]scatter them among the heathen, and [d]disperse them through the countries;

24 Because @they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [h]their eyes were after their fathers' idols.

25 [k]Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in [a]their own gifts, in that [b]they caused to pass through [d]*the fire* [b]all that openeth *the* womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; [j]Yet in this your fathers have blasphemed me, in that they have [2]committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which [m]I lifted up mine hand to give it to them, then they saw @every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their [r]sweet savour, and poured out there their drink offerings. (Heb MAH) See above

29 Then [3]I said unto them, (What *is* the high place whereunto ye go? And the name thereof is called Bamah [4]unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; [u]Are ye polluted after the manner of your fathers? and [v]commit ye whoredom after their abominations?

31 For when ye offer [x]your gifts, [z]when ye make your sons to pass through the fire, [b]ye pollute yourselves with all your idols, [4]even unto this day: and shall I be enquired of by you, O house of Israel? [f]*As* I live, saith the Lord GOD, I will not be enquired of by you.

32 And [9]that which cometh into your mind shall not be at all, that ye say, [i]We will be as the heathen, as the families of

[a] ver. 39.
[b] Ex. 13. 12. Lev. 18. 21. 2 Kin. 21. 6. 2 Chr. 28. 3. Jer. 32. 35.
[c] ver. 24. Num. 15. 39. Cp. Amos 5. 25.
[d] Supplied from ver. 31.
[e] ver. 22. Ps. 78. 38.
[f] ch. 5. 11.
[g] ch. 11. 13.
[h] ver. 21, 30. ch. 2. 3.
[i] Cp. Josh. 24. 14. 1 Pet. 1. 18.
[j] Cp. Ps. 78. 57.
[k] ver. 7.
[2] Heb. *trespassed a trespass.* ch. 14. 13.
[l] Deut. 5. 32. Cp. Deut. ch. 6 – ch. 12.
[m] ver. 5.
[n] Jer. 17. 22.
[o] Cp. Gen. 9. 12 & 17. 11.
[p] Is. 57. 5 & 65. 7.
[q] Num. 25. 1, 2. Deut. 31. 27.
[r] ver. 8.
[s] ver. 41.
[3] Or, *I told them what the high place was*, or, *Bamah.*
[t] Cp. ver. 40.
[u] ver. 31.
[x] ver. 7, 31.
[y] Ps. 106. 39.
[z] ver. 26, 39.
[@] ver. 5.
[b] ver. 7, 31.
[c] Deut. 28. 64.
[d] Lev. 26. 33. Ps. 106. 27.
[e] ver. 16, 21.
[f] ver. 3.
[g] ch. 11. 5.
[h] ver. 7.
[i] Cp. Jer. 44. 17.
[k] Cp. ver. 39. Ps. 81. 12. Acts 7. 42. Rom. 1. 24. 2 Thes. 2. 11.

3 ISRAEL'S APOSTASY WHILE IN THE LAND Vv 27-28

See also Ch 16:11-14 38 Ps 78:55-58; 105:8-11. 39 Isa 57:5; Jer 2:20; 7:6. 40 In Hatikvah thanked the gods for what Yahweh had performed 41 A play on words: ha-bamah 42 ha-ba'im 43 See note on love. Bamah Eig. High Place but Ezekiel breaks the word up to signify what comes to false worship and not true. EZEKIEL'S 4 OWN GENERATION Vv 30-32

44 Yes. See. Jer. 7:26; 9:14; 16:12. They clung to the old Paganism, not openly, but in heart. Cp Ezek 8:12. Yahweh had brought them into what was proclaimed a holy land but they had polluted it.

45 Israel hardened assimilation among the Gentiles but had not found it. It cannot escape its responsibilities.

ISRAEL'S FUTURE ACCEPTANCE OF THE COVENANT V. 37. 1034

- The original covenant endorsed by reading its teaching and sacrifice Exod. 24:3-8. - A covenant victim necessary to confirm a covenant because of sinfulness of human nature Heb. 9:18-20. - Christ is the covenant victim, so to be brought "in to the bonds of the Covenant" Ezek. 20:37 implies acceptance of him Isa. 42:6-7. - A national resurrection to the life of the Kingdom requires acceptance of him Ezek. 37:9, 11 by means of which they will walk "in newness of life" Rom. 6:3. - The acceptance of this New Covenant by Israel through which the condemnation of the first will be done away was predicted by Jeremiah Jer. 31:31-40. - Paul quotes the prophecy Heb 8:7-11 not to show that it was fulfilled, but to prove that the Mosaic being imperfect, a new covenant was to supercede it which would do away with the condemnation of the first Heb 8:7, 10; 9:15. - The New Covenant will not be forced upon them for they "shall be willing" Ps. 110:3. - The rejection of Israel do not indicate that they are "cut off." Cp Jer 31:35-37; 33:24; Rom. 11:25-29. Amos 9:7-10.

46 They would not be able to evade responsibility to Yahweh by burying themselves among the nations but would feel His disciplinary arm there also. Jer 21:5; 42:18; 44:16. Having accepted the Mosaic Covenant they are still answerable to its judgments Cp Gal 5:3.
47 See Notes Deut. 4. Preserving Jer 3:14-18; 12 Route Isa 11:11-16; 27:12-13; Zech. 10:6-12.
48 These are expressions used to describe the deliverance from Egypt Deut. 4:34; 5:15. They will be protected by the divine army of numerals Isa 52:11-12; Zech. 9:14.
49 Rev. 17:13.
50 SHAPHAT – To judge, pronounce sentence for or against, to vindicate or punish – Str. Rath = "contend"
51 Cp Deut. 8:1-3 Num 21:4-9.
52 To count the sheep – Lev 27:32. Jer. 33:13 By the good shepherd Ezek. 34:11-22; 37:1 Lk. Mic. 7:14. Cp Rom 9:9.
53 See below. Cp Ezek. 16:59-60. Deut. 30:6. Jer. 31:31-40; Ps 51:4-6. Rom. 4:25-29. The mission of Elijah will be to teach it Mal 4:5; Cp Lk 1:16-17; Jer. 3:14-17. They shall be willing Ps. 110:3. Strong nations rebuked Mic 4:3; 5:7; 7:14-17.
54 Cp Amos 9:8-9 The righteous will be brought to either the Red Sea or Euphrates to reenact the wilderness wanderings or pilgrimage of Abraham's then nationally baptised Isa 27:12-13. Zech 10:8-12; Rom. 11:26.
55 The language of irony. Sin on, but do not make the sin worse by hypocritically claiming to be pure in worship Cp Josh. 24:19-20

YAHWEH'S TRIU...
for His own pur... Rom. 11:28-29. No... the working ou... again their wi... practices, but, in... their deserts
Thro...
THE TRIUMPH OF YAHWEH IN THE FINAL REDEMPTION 33-44
5 the ... and ... GOD ... hand ... out a ... out, 34 ... from ... gath... whe... a n... stre... fury ... 35 ... th... and ... fac... 36 ... you ... of t... plea... Go... 37 ... pas... brin... cov... 38 ... am... tha... wil... cou... and... sha... Lo... 39 ... Isr... fG... ido... wi... h p... mo... yo... 4 ... ain... he... Go... of ... se... th... fr... yo... 40 ... cov... 41 ... am... tha... wil... cou...

YAHWEH'S TRIUMPH - Vv 33 - 44 : Yahweh chose Israel for His own purposes - to fulfil His promise to the fathers Rom. 11:28-29. Nothing Israel could do would thwart Him in the working out of His purpose with them. Time and again their wickedness brought them to the brink of destruction, but, in His mercy, He did not pour out upon them their deserts but "wrought for His Name's sake. In the final restoration He will do likewise V. 44 Ch. 36:22.

"The holy seed of Abraham was the substance in the nation's loins, on account of whom, and the things affirmed respecting him, it was not consumed (Isa 6:13; 65:8-9; Rom. 11:16), but carefully preserved as having

"a blessing in it," even "an inheritor of Yahweh's mountains," "who shall cause His servants to rejoice, & the nations to shout aloud for joy." (J.T. Mystery of the Covenant of the Land Explained p.1).

See NIV]

Ezekiel indulges a play on words imaginary deities high place by com- and MAN (which- uld worship at their e them!

rael.

not reby

n in they fire omb, deso- night

nah, srael, saith this emed com- me. ought the hand they d all ffered there ation also vour, their shore them, where- name unto

o the h the lluted your t ye mina-

your r sons , ye h all this quired srael? GOD, of by

ometh be at be as lies of

through th of ucted notes that it nagic to with ?; 10: orced 13:10; icate 1:24.

Threats mixed with promises. EZEKIEL 20. See bottom 1033.

THE TRIUMPH OF YAHWEH IN THE PRESENT AND REDEMPTION 33-44

5

the countries, to serve [a] wood and stone. (a rejection of past Deut. 4:1 32)

33 ¶ [c] As I live, saith the Lord GOD, surely [c] with a mighty hand, and [c] with a stretched out arm, and [d] with fury poured out, will I rule over you:

34 And [h] I will bring you out from the people, and [h] will gather you out of the countries wherein ye are scattered, [e] with a mighty hand, and [e] with a stretched out arm, and [d] with fury poured out.

35 And I will bring you into [m] the wilderness of the people, and there will [o] I plead with you [p] face to face.

36 [q] Like as [o] I pleaded with your fathers in the wilderness of the land of Egypt, so [o] will I plead with you, saith the Lord GOD. (To pithe them: Isa 6:13)

37 And [t] I will cause you to pass under the rod, and I will bring you into the [3] bond of the covenant:

38 And [u] I will [x] purge out from among you the rebels, and them that transgress against me: [v] I will bring them forth out of the country where they sojourn, and [b] they shall not enter into the land of Israel: [dd] and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; [f] Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but [h] pollute ye my holy name no more with [k] your gifts, and with your idols.

40 For [m] in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall [o] all the house of Israel, all of them in the land, serve me: there [o] will I accept them, and there will I require [2] your offerings, and the [4] first-fruits of your oblations, with all your holy things.

41 I will accept you with your [2] sweet savour, when [b] I bring you out from the people, and [d] gather you out of the countries wherein ye have been scattered; and [f] I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I [g] lifted up mine hand to give it to your fathers.

43 And there [k] shall ye remember [l] your ways, and all your doings, wherein ye have been defiled; and [n] ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 [r] And ye shall know that I *am* the LORD, when [s] I have wrought with you for my name's sake, not according to your wicked [l] ways, nor according to your corrupt [l] doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, [z] set thy face toward the south, and [@] drop *thy word* toward the south, and [e] prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, [@] I will kindle a fire in thee, and it shall devour every [@] green tree in thee, and every [@] dry tree: the flaming [i] flame shall not be quenched, and all faces [i] from the south to the north shall be burned therein.

48 And all flesh shall see that [n] I the LORD have kindled it: it shall not be quenched.

49 Then said I, [p] Ah Lord GOD! they say of me, Doth he not [@] speak parables?

CHAPTER 21.

1 Ezekiel prophesieth against Jerusalem with a sign of sighing. 8 The sharp and bright sword, 18 against Jerusalem, &c.

[a] Deut. 4. 28. 2 Kin. 19. 18. Dan. 5. 4. 23. Rev. 9. 20.
(2) Heb. savour of rest.
[b] ver. 34.
[c] ver. 3.
[d] ch. 11. 17.
[e] Jer. 21. 5.
[f] ch. 28. 22 & 39. 27. Num. 20. 12. Is. 8. 13.
[g] ver. 8.
[h] ver. 41. Jer. 31. 8. Over. 5.
[i] ch. 16. 61.
[l] ver. 44. ch. 14. 22, 23 & 24. 14.
[m] Cp. ver. 10.
[n] ch. 6. 9.
[o] ch. 17. 20.
[p] Cp. Deut. 5. 4.
[q] Cp. Num. 14. 21-23, 28, 29.
[r] ver. 26.
[s] ver. 9.
[t] Lev. 27. 32. Jer. 33. 13. Cp. ch. 34. 23 & 37. 24.
(3) Or, delivering.
[u] Cp. ch. 34. 17, 20, 22. Mat. 25. 32, 33. Ju Ch 21:2
[x] Eccles. 3. 18.
[v] Cp. ver. 35-
[z] ch. 6. 2.
(4) Job 29. 22. Is. 55. 10. Amos 7. 16. Mic. 2. 6, 11.
[b] ch. 13. 9.
[c] Cp. ch. 21. 2.
[d] ver. 26.
[e] Jer. 21. 14.
[f] Judg. 10. 14. Amos 4. 4.
[@] ch. 17. 24. Luke 23. 31.
[h] ch. 39. 7. Lev. 18. 21.
[k] Cant. 8. 6.
[l] ver. 31.
[m] ch. 28. 14, 16. Is. 56. 7.
[n] Is. 30. 33.
[o] ch. 39. 25.
[p] ch. 4. 14.
(1) ch. 43. 27. Is. 56. 7.
[2] ch. 16. 44.
[3] ch. 44. 30.
[4] Or, chief.

THE BONDS OF THE COVENANT 137. 1035

"The margin reads 'into a delivering of the Covenant,' which Boothroyd renders 'the discipline of the Covenant' - bemahsoreth hab'berith: "Masoreth' signifies fetters, bonds ... from the root Ahsar, he tied or bound. Boothroyd seems to have derived the word Masoreth from mosar, discipline; from the root yehsar chastised, corrected; the margin, however, assigns it to the root mahsar, to deliver from one to another anything in general; hence to deliver instruction, or to teach. But whatever the derivation of masoreth, its sense in the passage is not materially affected. To be in bonds is "to be in discipline," and to be in either is the result of a "delivery into" them. The delivering of the covenant to Israel must precede their being bound or disciplined by it; and this delivering the prophecy shows is preceded by their being gathered out of the countries into the peoples wilderness. When there, the New Covenant will be "enjoined unto" Heb. 9:20 or "made with" Exod. 24:8 them, that is, delivered unto them, as the Mosaic was to their fathers of old." - Mystery of the Covenant of the Holy Land Explained p. 16.

RV mg. "but hereafter surely ye shall hearken unto me and my holy name shall ye no more profane with your gifts & with your idols"

Cp Ezek. 43:7-11. Deut. 4:30. 57 Cp Ezek. 17:23. Ps 2:6; 68 Is 49:6 Isa 2:2-3; 66:20 Zec 14:16 Joel 3:17-18; Ob. 16. Mic 4:1-2. Luke 11:22 Mat. 8:33. Zech 14:16,17. 58 Ezek. 37:22-28; 39:21-29; 60; Zech. 8:13,20-23. 59 Rom. 11:26. 60 Burnt offering - a token of a dedicated life Gen 8:21 Lev. 1:9, 13, 17; Eph 5:2. Phil 4:18. 61 Ezekiel's continual encouraging message Ezek. 11:17; 36:24; 37:21; 38:8; 39:27, 28:25. In that His promises will be fulfilled Ezek 28:22, 25; 16:21; 38:16; 39:27. 63 They shall see in this a vindication of the Name of the God of Israel. Exod. 15:3 Cp Ezek. 37:6, 13-14, 28:22; 29:6, 7, 21, 25. The second Exodus. Isa 11:16; Jer. 16:14-21 Exodus. Isa 11:16; Jer. 16:14-21 64 Thus though long delayed by human rebellion, at last vindicated. 65 Lev. 26:39-41 Neh. 9:15. Ezek. 16:61; 36:31. Jer. 31:18) 66 Ezek. 36:21-22. Not only that it be not polluted by them v.14 but that it might be sanctified before the nations v.41. Their reaction Ps 126:2. Israel their channel of blessing Zech 8:23, 20-21

THE DOOMED CITY; THE SIGHING PROPHET AND THE SHARPENED SWORD. Vv 1 - Ch. 21:32.

1 THE CONSUMING FIRE OF DESTRUCTION Vv 45-49.

67 TEMAN = Right hand - East being front. Thus to south. Though Tel-abib was east of Judea, Ezekiel has been transported to Babylon & the Chaldean army, which is now marching south from Carchemish and the Euphrates. 68 A public utterance Ezek. 21:2 Bottom 69 DAROWM - The South 70 KRY: "of the field in the South" (capital) = Negeb, from a root to be parched. The dry trees of this region would more easily catch fire. Israel - spiritually dry and parched. See parabolic use of forest Jer. 21:14; Ezek. 17:24 NEGEB 72 All will be involved in the national disaster, though the "green" will be preserved through it for a future destiny. 73 TIAPHON - Obscurity Fulfilling Dan. 2:34-35. Fulfilling the prophecy of Huldah 2 Kgs. 22:17 and Jeremiah Jer. 7:20; 17:27. 77 Ezekiel records this whisper against him with sorrow and indignation. The question was posed to avoid the responsibility of acting. In this he experienced the sufferings of Christ Mt. 13:16; 13:14-15; 10-14. Ezekiel's indignation was followed by an interval of silence during which he brooded over their stubbornness, until the word of Yahweh came to him again and he spoke literally, explaining in detail the meaning of the parable. Ch. 20:11.

Ezekiel indulges a play on words imaginary deities high place by com- and MAN (which- uld worship at their e them!

3 ISRAEL'S APOSTASY WHILE IN THE LAND Vv 27-28

See also Ch. 16:1-14 38 Ps 78:55-72; 105:8-11. 39 Isa 57:5; Jer. 2:20; 3:6. 40 In that they thanked the gods for what Yahweh had performed 41 A play on words: ha-bamah 42 ha-ba'im 43 see note above. Bamah = High Place but Ezekiel breaks the rhythm up to signify what comes to false worship does not save them.

4 EZEKIEL'S QUERY GENERATION Vv 10-12

44 Yes. See Jer. 7:26; 9:14; 16:12. They clung to the old Paganism not openly, but in heart. Cp Ezek 9:12. Yahweh had brought them into what was proclaimed a holy land but they had polluted it.

45 Israel has desired assimilation among the Gentiles but has not found it. It cannot escape its responsibilities.

46 They would not be able to evade responsibility to Yahweh by burying themselves among the nations, but would feel His displeasure from there also. Jer 21:5; 42:18; 44:16. Having accepted the Mosaic Covenant they are still amenable to its judgments Cp. Gal. 5:3.

47 See Notes Mal. 4. Preaching Route Jer 7:10-12; Neh 11:16; 27:9-11; Zech. 10:6-12.

48 these are expressions used to describe the deliverance from Egypt Deut. 4:34; 5:15 They will be preceded by the Divine army of judgment Is 42:11-12; Zech. 9:14.

49 Rev. 17:3. SHAPHAT - To judge, pronounce sentence for or against, to vindicate or punish - Str. Hath = "contend" Cp Deut. 25:1-3 Num. 21:4-9.

51 To count the sheep Lev 27:32. Jer. 33:13 By the good shepherd Ezek. 34:11-12, 17; Isa. Mic. 7:14. Cp Amos 9:9.

52 See below. Cp. Ezek. 16:59-60. Deut. 30:6. Jer. 31:31-34; Heb. 4:14; 8:8-12. 4:25-29. The mission of Elijah will be to reach it Mal. 4:5; Cp Isa. 40:1-11; Zec. 3:14-4:2. They shall be willing Ps. 110:3. Strong nations rebuked Mic. 4:3; Isa 25:7; 49:7. Cp Amos 9:8-9

53 The righteous will be brought do either the Red Sea or Euphrates to reenact the wilderness wanderings or pilgrimage of Abraham's their nationally baptised Isa 27:12-13. Zech 10:8-12; Rom. 11:26.

54 The language of irony. Sin on, but do not make the sin worse by hypocritically claiming to be pure in worship Cp Josh. 24:19-20

THE SWORD DRAWN FROM THE SHEATH

In Ch.20:49 the prophet complained that he was required to speak in parables – so in this chapter a Key is given to its meaning & he reveals that nothing would divert the threatened judgment on the holy city, holy sanctuary and holy land V.2 for Yahweh was behind the work of Nebuchadnezzar. The meaning of the fire that would consume the forest 20:47 was that the sword of war would devastate the land 21:2.

The title "son of man" is the title of the Judge. John 5:27. So vivid was the record and vision of judgment that it thrust Ezekiel into such deep mourning as was painful to him: deep heartrending sighs, loud crying and howling, smiting of hands on thighs and so forth.

CHAPTER 21.

2 EZEKIEL COMMANDED TO SIGH BECAUSE OF THE SWORD 1-7.

A The three words rendered "south" are here more clearly defined.

1 Nebuchadnezzar. V.21. Jer. 47:6. Ps. 17:8. Jer. 15:2-3. Above.

2 All will be involved in the national disaster: the righteous to go into captivity, the wicked to be destroyed Ezek. 9:5-6. 20:46. Cp Jer. 24:5-6.

3. Cp 20:47 note. The fire would more naturally commence in the dry country of the Negev. – in the dry shrubs. Moreover Judah was to the south of the land.

4 The destruction of the Temple proved that beyond doubt for Yahweh made no move to save it. See note Ezek. 33:10. It was for this reason Ezekiel proclaimed the prophecy to the remnant in dispersion.

5. This is equivalent to saying the flame shall not be quenched until all is consumed 20:48.

6 He is to dramatic his message by acting the part of a mourner deeply mourning the passing of one greatly beloved. He must utter deep sighs as though his loins would break, drawing them deeply up from within him – he must sigh though painful to himself so as to make his breast sore. The prophet was evidently given a vision of the calamity, and this broke him down. Cp Jer. 4:19. Amos 7:2,5. Jer. 11:20.

3 THE SONG OF THE SWORD. Vv 8-17.

7. The wrath of Yahweh will put an edge upon it to effectively cut.

8 It is polished so as to glitter, and become as a flaming sword. Gen. 3:24.

9 Is the warning a mere joke?

10 RSV: "polished to flash like lightning."

11 SHEBET - Branching. Hence sceptre. Ezek. 19:11. Cp Gen. 49:10. Num. 24:17. The government will be completely overthrown. Ezek. 21:26-27.

12 Whether dry or green, all will feel the effects of the sword. Ezek. 20:47.

13 Yahweh rules in the kingdom of men Dan. 4:17 and has polished, or glorified Nebuchadnezzar.

14 He has a purpose in so doing & will certainly effect it.

A sword drawn

AND the word of the LORD came unto me, saying,

2 Son of man, [a] set thy face toward Jerusalem, and [@] drop *thy word* toward the holy places, and [a] prophesy against the land of Israel, A

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of [c] his sheath, and [d] will cut off from thee [e] the righteous and the wicked. 2

4 Seeing then that [d] I will cut off from thee [e] the righteous and the wicked, therefore shall my sword go forth out of [c] his sheath against all flesh (1) from the south to the north: 3

5 That all flesh may know that I the LORD have drawn forth my sword out of [c] his sheath: [a] it shall not return any more. 5 6

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh [i] before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and [l] every heart shall melt, and [m] all hands shall be feeble, and every spirit shall faint, and [m] all knees (2) shall be weak *as* water: [o] behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, (3) A sword, a sword [q] is sharpened, and also [r] furbished: 8

10 [q] It is sharpened to make a sore slaughter; [r] it is furbished that it may [s] glitter; 10 should [a] we then make mirth? [p] it contemneth [x] the rod of [y] my son, *as* every tree. 12 Judah Ezek. 22.

11 And he hath given it [r] to be furbished, 13 that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. 15 16

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: (2) terrors by reason of the sword shall be upon my people: [b] smite therefore upon thy thigh.

13 [3] Because *it is* a trial, and what if *the sword* contemn even the rod? 20 21 22 it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* [4] hands together, 23 and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, [p] which entereth into their privy chambers.

15 I have set the [5] point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! it *is* made bright, *it is* (6) wrapped up for the slaughter.

16 [k] Go thee one way or other, *either* on the right hand, [7] or on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and [n] I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to (1) Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at [z] the (2) parting of the way, [a] at the head of the two ways, [4] to use divination: he made bright the arrows, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, to *them that have* sworn oaths: but he will call the iniquity to remembrance, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall not be* this: exalt him that is low, and abase him that is high.

27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it *him*.

28 And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:

29 While they see vain things unto thee, while they divine a lie unto thee, to bring *thee* upon the necks of *them* that are slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken *it*.

1036 2713. 4912. Ezek. 21:28

Nebuchadnezzar's attack – shall it be against Rabbah or Jerusalem? V.20.

[a] Ch. 20. 46.
[@] Or, they are thrust down to the sword with my people.
[b] Jer. 31. 19. Cp. ver. 14, 17.
[3] Or, When the trial hath been, what then? shall they not also belong to the despising rod?
[c] ver. 4, 5, 30. Jer. 47. 6.
[d] Job 9. 22.
[e] ch. 20. 47.
[4] Heb. hand to hand.
(1) ch. 20. 47.
[f] 2 Kin. 20. 30.
[5] ver. 30. Is. 45. 23 & 55. 11.
[6] Or, glittering, or, fear.
(2) Or, chartered.
[i] ch. 12. 3.
[k] ch. 14. 27.
[7] Heb. set thyself, take the left hand.
[l] Josh. 2. 11.
[m] ch. 7. 17. Cp. ch. 22. 14.
[n] ch. 5. 13.
(3) Heb. Shall go into water.
[o] ch. 39. 8.
[p] Deut. 32. 41.
[q] ver. 10, 11.
[r] ver. 28.
[s] ver. 15, 28. Deut. 32. 41. Nahum 3. 3.
[t] ch. 25. 4, 5. Deut. 3. 11. Jer. 49. 2. Cp. ver. 28.
[u] Is. 6. 8.
[v] Or, it is the rod of my son, it despiseth every tree.
[x] Gen. 49. 10. Num. 24. 17.
[y] Cp. Ps. 89. 26, 27.
[z] Cp. Mat. 22. 9.
(4) Heb. Mother of the way.
[a] ch. 16. 25.

Yahweh Himself. Jer. 25:9. Ps. 17:13.
Cp V.6
The Rod of V.10. Cp V.25.
"Every tree" of V.10.
If the margin is accepted the rulers (the rod) will toll with the people (every tree) V.10.
BACHAN - A fire (esp. metals) Str. Everything shall be put to the test Ezek. 9:5-6; 5:2, 12, 17.
The government Previously Neb. has been content to punish & take hostages - now there is to be a complete overthrowing
V.26.
An action of command to the sword to do its work Cp V.17.
As dreadful as the threatened judgment was, so awful was the wickedness of the people, that Ezekiel was called upon to endorse & even order it.
The city was destroyed the third time, Neb. attacked 2 Kg. 24:25. Cp V.29.
RV: "deadly wounded."
RV: "the great one, that is deadly wounded." The sword would attack all classes of society, to the king himself. Even those who have helped him, as did the King.
RV "Stumbling" Wherever he turned from the south to the north there was bloodshed & trouble.
By the completion of the punishment.

4 NEBUCHADNEZZAR THE SWORD OF YAHWEH DIRECTED AGAINST JERUSALEM 18-27

SIYM - To put or mark, or place. Perhaps he drew a map.
He was to show two lines of possible attack from Babylon. At first the road was one and then it diverged at the parting of the ways.
The point where he must either move on to Jerusalem or over to Rabbath, likewise attacked Cp Jer.

5 THE SWORD DRAWN AGAINST AMMON

The Ammonites from immediate attack on Jerusalem seem to have been to appease him by attacking Judah. But their sword was not required. Yahweh pronounced judgment against them.
Their attack toward
Cp. Zeph. 2:8

JERUSALEM: THE BLOODY CITY EZEK. 22

Blood is a synonym for life. Lev. 17:11. Gen. 9:4. Therefore to "shed blood" is to destroy the life principle. Jerusalem was not so much given over to literal murders, but to destroying spiritual life, so that the blood was shed in the cause of flesh instead of being poured out to Yahweh in dedicated service. In the legislation regarding cities of refuge Deut. 19:1-13 the unintentional manslayer was freed from civil punishment, but submitted to extreme civil inconvenience perhaps for the rest of his life, thereby stressing what the taking of life meant to God. The shedding of blood, except by Divine permission or command, was supremely an insult to Him. How remote from this is the modern indifference to the taking of life (cp. road deaths). Reference for life as God's gift was in part the motivation of the legislation of Lev. 17:1-7.

ways, to use divination: he made *his* [2]arrows bright, he consulted with [3]images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint [4]captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, *to them* that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, [e]profane [f]wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: [g]exalt *him that is* low, and abase *him that is* high.

27 [h]I will overturn, overturn, overturn, it: and it shall be no more, [i]until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD [m]concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 [n]Shall I cause *it* to return into his sheath? [o]I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, [p]I will blow against thee in the fire of my wrath, and deliver thee into the hand of [7]brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; [r]thou shalt be no *more* remembered: for I the LORD have spoken *it*.

Above summary

CHAPTER 22.

1 A catalogue of sins in Jerusalem. 13 God will burn them as dross in his furnace. 23 General corruption of prophets, priests, princes, and people.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [d]wilt thou [9]judge, wilt thou judge the [2]bloody city? yea, thou shalt [3]shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD, [h]The city sheddeth blood in the midst of it, that [k]her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee [l]a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [5]infamous *and* much vexed.

6 Behold, [t]the princes of Israel, every one were in thee to their [6]power to shed blood.

[2] Or, *knives.*
[3] Heb. *teraphim.* Gen. 31. 19.
[4] Or, *cause* it *to return.* Is. 42. 22.
[e] ch. 16. 38. Gen. 15. 14.
[f] Or, battering *rams,* RV.
[6] Heb. *rams.*
[g] ch. 21. 20, 21. Prov. 29. 8.
[7] Or, *burning.*
[h] Or, *for the oaths made unto them.*
[i] ch. 25. 10.
[d] ch. 20. 4.
[e] Lev. 21. 7, 14.
[9] Or, *plead for.*
[f] Cp. ch. 17. 19. 2 Chr. 36. 13. Jer. 52. 2.
[2] Heb. *city of bloods* / ch. 24. 6, 9. Nah. 3. 1. Cp. Hab. 2. 12.
[3] Heb. *make her know.* ver. 36.
[k] Ex. 28. 4. 17. 32 & 29. 6 & 39. 28, 31. Lev. 8. 9.
[h] ver. 4, 6, 9, 12, 13, 27. ch. 33. 25.
[l] ch. 17. 24. Mat. 23. 12. Luke 1. 52.
[m] ch. 21. 25, 29.
[4] Heb. *Perverted, perverted, perverted, will I make it.*
[n] Gen. 49. 10. Zech. 6. 12, 13. John 1. 49.
[o] ch. 25. 2, 3, 6, 10. Jer. 25. 21 & 49. 1.
[l] ch. 5. 14 & 21. 28. Dan. 9. 16.
[5] Heb. *polluted of name, much in vexation.*
[t] ver. 27.
[6] Heb. *arm.*
[7] Ps. 79. 11.

RV: "Shook the arrows to and fro." They were put in a quiver with the names of the cities on them & after shaking one was drawn out.

The liver of a sacrifice was inspected for the purpose of divination

The decision will appear wrong to the defenders of Jerusalem who have sworn an oath of fealty to Nebuchadnezzar Jer. 37:15. But the Babylonian had little confidence in their assurances. Cp Ezek. 17:15-20 Jer. 37:5-11. 44:21

The treachery of Jerusalem towards Babylon was but a reflection of the treachery of the nation towards Yahweh. Note Jeremiah's advice. Jer. 27:12

RV: "O deadly wounded wicked one, the prince of Israel."

Zedekiah represented the whole state. It was not a mere deposing of the King as in the case of Jehoiachin & Zedekiah 2 Kg. 24:12,17 but complete overthrow of State worship & government. Diadem = MITSNEPHETH rend. mitre - the priestly crown of glory.

Complete overturning of all classes of society. Jeremiah was honored, Zedekiah went into captivity. Jer. 40:1-4. So also Christ.

A complete and final overthrow on Neb's third attack against the city. Cp Vs 14 Gen. 49:10. Ezek. 21:27 Luke 1:32-33 John 1:49. Acts 15:14 Rev. 5:5 Ps 89:27

Ezekiel's reference is to Gen. 49:10.

5 THE SWORD DRAWN AGAINST AMMON 28-32.

The Ammonites freed from immediate alarm by Nebuchadnezzar's attack on Jerusalem, seem to have sought to appease him by attacking Judah. But their sword was not required, and Yahweh pronounced judgment against them.

Their attitude toward Judah Cp. Zeph. 2:8. Their escape caused them to adopt a very insolent attitude towards Judah - but about 5 years later Nebuchadnezzar attacked and overthrew them.

False prophets among the Amalekites - their political leaders or advisers.

To attack Judah.

The crown (royalty) & diadem (priesthood) would be removed. A future restoration would be upon the basis of godliness. HEB 7:3, 12, 15

The judgment of wrath that Yahweh pours out upon the people is thoroughly deserved. Jerusalem destroyed lives and will be scattered; the fire of judgment will reveal only dross; princes, priests, prophets & people are alike in the condemnation & will all be effected by the judgment.

Key Verses. Vs 5, 6, 10, 25-29, 31.

V. 25. Judah's wicked government.

No, He will not. Nebuchadnezzar, as Yahweh's sword, still had work to do. Cp Jer. 27:7.

Their country will be invaded.

DA'AR - To kindle, consume (by fire) - Str. Then one who is indifferent to those being burned. Ps. 49:10. 92:6 etc.

Cp Ch. 25:10. This is in contrast to Judah and the throne of David. Cp V. 27. For Ammon there was no hope of restoration - the melting fire would consume it entirely.

YAHWEH'S WITNESS AGAINST HIS PEOPLE 21:1-11

CHAPTER 22.

JERUSALEM: THE BLOODY CITY VV. 1-16.

It is called this, not because of violence in the city merely, but because the sins destroyed the lives of people, and in that sense figuratively shed blood. Thus the leaders were spiritual murderers. Cp Lev. 17:11. Gen. 9:6.

1 JERUSALEM'S SINS 1-12.

1 Cp Note 20:4. As such he took the sins of the people

2 Murder and idolatry are grouped together as in 18:6, 15, 21:11, 14 for, in fact, they are related. The idolater is a murderer, destroying lives.

3 The day of punishment. 21:25

4 Threatened Deut. 29:24-27 Fulfilled Dan. 9:16.

INFAMOUS. TAME SHEM. Foul or defiled of name. The name name upon them was Yahweh. Num. 6:27 and that name they profaned Ezek. 36:20. Even the names - Israel (Prince with El) and Judah - praise - were defiled by them. Cp Isa. 65:15.

RV: "everyone according to his power, have been in thee to shed blood." The leaders had been foremost in an example of wickedness that had brought the city to ruin & death. Jer. 5:31. 14:14-16

A state of moral tumult and disorder as a consequence of its iniquity. Cp. 2 Kg. 2:19

THE SINS OF JERUSALEM.

Ruthless violence V.3. ● Idolatry. 3-4. ● Contempt of responsibilities towards parents. V.7. ● Oppression of defenceless V.7. ● Contempt for sacred things V.8. ● Reputation-destroying scandalising V.9. ● Idolatry V.9. ● Gross Immorality VV 9-11. ● Bribery V.12. ● Extortion V.12.

8 Very often on a religious pretence. Mk. 7:9-13. The fifth Commandment trampled underfoot - the blessing of continued national existence thereby forfeited Exod. 20:12. Deut. 27:16.

9 Deut. 27:19.

10 The things associated with the sanctuary. Lev. 19:30. Mal. 1:6-8, 12.

11 Breaking the 4th Command, & severing the covenant relationship. Exod. 20:8-11. 31:13-17. Ezek. 20:12.

12 They destroy lives by their scandals. Seeing. Cp. Exod. 23:1. Lev. 19:16. Jam. 3:2-10.

13 Pagan rites. Ezek. 18:6. Ps. 106:28.

14 Ezek. 18:14; 24:13. The following verses provide some examples of this.

15 Ezek. 18:6. Lev. 18:19. 20:18.

16 Adultery. The 7th Commandment broken. Exod. 20:14. Lev. 18:9, 12.

17 Taken bribes to destroy lives - not necessarily by physical death. Exod. 23:8. Deut. 16:19. Cp. Lev. 17:11. Exod. 21:28-26. Lev. 25:35-36.

18 The cause of worst sins. Ezek. 23:35. Deut. 32:18. Ps. 106:21. Jer. 2:32. 3:21. Rom. 1:28. Cf. Gen. 17:1. Num. 14:21

2 YAHWEH'S PUNISHMENT Vv. 13-16

20 In indignant & impatient command. Ezek. 21:14, 17. V.27. Jer. 5:26-27. 7:9-11. Implies a negative when Yahweh's judgments thunder forth.

3 THE POLLUTED LAND & PEOPLE Vv 23-31

Cp Ezek. 36:5

6, 13 The blessing of heaven withheld. Lev. 26:18-20. Jer. 33. Amos 4:6-7. Cf. Joel 2:23. Ezek. 36:33-36. 34:26. 2 Chr. 36:14-16. Cp. Ezek. 13:1-16. quoted in V.28. Cp Jer. 5:30-31. This attitude of false prophets probably worsened as the end approached. Isa. 56:11. Mic. 3:5-7. Cp 1 Pet. 5:8. Zeph. 3:3-4. They made loud professions - shouting down such as Jeremiah, but only to enrich themselves with their alleged good intentions - seizing, devouring it from the Saxon REAFIAN. They were fattening on the dead carcase of Israel. Ezek. 17:19.

26 Their teaching resulted in the city falling to Nebuchadnezzar. Jer. 27:14-17. Jer. 28. Jer. 29. 26:27. 31.

27 They stunned over the difference. Cp. Lev. 10:10. Cf. Ezek. 44:23. Cp 7-8

7 In thee [a] have they set light by father and mother: in the midst of thee have they [b] dealt by [2 c] oppression with the stranger: in thee [c] have they [d] vexed the fatherless and the widow.

8 [e] Thou hast despised mine holy things, and [f] hast profaned my sabbaths.

9 In thee are [g] men that carry tales to shed blood: and in thee [h] they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee [m] have they discovered their fathers' nakedness: in thee have they humbled [n] her that was set apart for pollution.

11 And [o] one [p] hath committed abomination with his neighbour's wife; and [q] another [r] hath [s] lewdly defiled his daughter in law; and [t] another in thee [u] hath humbled his sister, his father's daughter.

12 In thee [v] have they taken gifts [w] to shed blood; [x] thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by [y] extortion, and [z] hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore [a] I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 [b] Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.

15 And [c] I will scatter thee among the heathen, and disperse thee in the countries, and [d] will consume thy filthiness out of thee.

16 And thou [e] shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

[a] Deut. 27:16. Eph. 6:2.
[b] Ex. 22:21.
[2] Or, *deceit.* ver. 29. Lev. 6:4.
[c] ver. 12.
[d] Ps. 119:119. Prov. 25:4.
[e] Ex. 22:22. Job 22:9.
[f] Lev. 19:33.
[g] Jer. 6:30.
[h] ver. 26.
[3] Heb. *drosses.* ver. 19.
[i] ch. 20:13, 16, 21, 24 & 23:38.
[j] Heb. *men of slanders.*
[k] Lev. 19:16. Jer. 6:28.
[l] ch. 18:6.
[5] Heb. According to *the gathering.*
[m] Lev. 18:7, 8 & 20:11.
[n] 2 Cor. 6:17.
[o] ch. 33:26. Lev. 18:19.
[6] Or, *every one.* ver. 6.
[p] ch. 18:11. Jer. 5:8.
[q] Lev. 18:15 & 20:12.
[7] Or, *by lewdness.* ver. 9.
[r] Lev. 18:9 & 20:17.
[s] Deut. 27:25.
[t] ver. 3.
[u] ch. 18:6.
[v] ver. 7.
[w] ch. 23:35. Jer. 2:32.
[x] ch. 21:14.
[y] ch. 34:26. 1 Kin. 8:36. Ps. 68:9.
[z] Cp. Ch. 21:7. Eccles. 6:10.
[a] Jer. 20:5.
[b] Deut. 4:27. [4] Lam. 4:13. Mal. 2:8.
[8] Heb. *offered violence to.*
[c] ch. 16:41 & 24:11.
[9] Or, *shall be profaned.* ver. 26. ch. 7:24 & 25:3.
[d] Cp. ch. 44:24. Neh. 13:15. Jer. 17:22, 24, 27.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become [a] dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* [p] the [3] dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 [5] *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there,* and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor [q] rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and [r] precious things; they have made her many widows in the midst thereof.

26 [d] Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and [s] have hid their eyes from my sabbaths, and I am profaned among them.

1 THE PARABLE OF ISRAEL AS THE DROSS OF METAL Vv 17-22.

In the refining fire, those that remain in Jerusalem will be revealed as only dross. Cp Jer. 20:5. The parable based on Isa. 1:22-25. Jer. 6:30. Cp Mal. 3:2. 1 Pet. 1:7.

18 They have been treated as such, but reveal only dross.

19 It is to become as the refining pot into which the dross is gathered to be purified

22 Deut. 4:24. 29. 20. 32:22. Ezra. 10:6-7. 20:47-48

38 Cp 19:3-6
39 Cp Mk. 7:15. Jn. 10:12. Acts 20:29
40 Cp V. 25.
40A The prophets used as their ancestry to vent over the crimes of the princes whilst sharing their spoil. A quotation from 13:10

41 Jer. 5:26-28, 31. 6:13.
42 Exod 22:21. 23:9

43 A redeemer which the people would use as such. Cp Isa. 59:16. Jer. 5:1. Ezek. 13:5.

44 There were right-eous men like Jeremiah, but the people refused them.

CHAPTER 23

4 THE INFIDELITY OF AHOLAH AND AHOLIBAH IBAH. Vv 1-49

Cp With Ezek 16. There the corruption of worship is illustrated; here unfaithfulness with surrounding nations. Jam. 4:4.

1 THE PARABLE OF THEIR INFIDELITY Vv 1-21

1 The line of division, cause by the claims of Ephraim to supremacy were apparent long before the actual cleavage occurred. Jud. 8:1; 12:1-2. Sam. 14:43.

2 Cp Jam. 4:4.

3 Her own tabernacle - she set up her own form of worship.

4 So called because it first made the breach & separated.

5 My Tabernacle is in her.

6 Being in covenant relationship to Yahweh.

7 Both renders: Oholah & Oholibah — their names being derived from Oh El.

27 [a] Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And [c] her prophets have daubed them with untempered *morter*, [d] seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used [e] oppression, and [f] exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger [g] wrongfully.

30 And [h] I sought for a man among them, that should [i] make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore [m] have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: [n] their own way have I recompensed upon their heads, saith the Lord GOD.

[a] Is. 1. 23.
[c] ver. 7, 9, 12. Jer. 4. 30.
[d] 2 Kin. 15. 19. Hos. 8. 9.
[e] ver. 12, 23. [f] ch. 13. 10.
[f] ch. 38. 15. Eccles. 10. 7.
[g] ch. 22. 6.
[h] Heb. bestowed her whoredoms upon them.
[i] Heb. the choice of the children of Asshur.
[k] Or, deceit.
[l] ch. 28. 12.
[m] Heb. without right. Jer. 22. 13.
[i] Is. 59. 16. Jer. 5. 1.
[k] Is. 58. 12.
[l] 2 Kin. 15. 29. 1 Chr. 5. 26.
[m] ver. 22.
[n] ver. 29. ch. 16. 37.
[o] ver. 25.
[p] ch. 7. 4.
[q] Heb. a name. ch. 16. 14.
[r] ch. 5. 8.
[s] Heb. she corrupted her inordinate love more than, &c.
[t] Heb. more than the whoredoms of her sister.
[u] Jer. 3. 7, 8, 10. Ep. ch. 16. 45, 46.
[v] ch. 16. 15.
[w] ver. 8, 19, 27. ch. 20. 7.
[x] ver. 8, 19. ch. 16. 22.
[y] ver. 8, 21.
[z] ch. 16. 8.
[a] ver. 37.
[b] ver. 33.
[c] i.e. His tent, or, tabernacle. Ep. 1 Kin. 12. 28.
[d] i.e. My tabernacle in her. 1 Kin. 8. 29.
[e] ch. 16. 32.

CHAPTER 23

THE INFIDELITY OF AHOLAH AND AHOLIBAH. Vv 1-49

Ep with Ezek 16. There the corruption of worship is illustrated; here unfaithfulness with surrounding nations. Rom 4:15

THE PARABLE OF THEIR INFIDELITY Vv 1-21.

1 The line of division, cause by the claims of Ephraim to supremacy were apparent long before the actual cleavage occurred. Jud 8:1; 12:1. 2 Sam 19:43.

2 Ep Jer 4:4.

3 Her own tabernacle - she set up her own form of worship.

4 So called because it first made the breach + separated.

5 My Tabernacle is in her.

6 Being in covenant relationship to Yahweh.

7 Both renders: Oholah + Oholibah — their names being derived from Oh El.

CHAPTER 23.

1 Whoredoms of Aholah and Aholibah. 22 Aholibah is to be plagued by her lovers. 36 The prophet reproveth their adulteries. 45 Their judgments.

THE word of the LORD came again unto me, saying,

2 Son of man, there were [a] two women, the daughters of one mother: Gal. 4:25.

3 And [b] they committed whoredoms [c] in Egypt; they committed whoredoms [d] in their youth: there were their breasts pressed, and there [e] they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and [f] they were mine, and [g] they bare sons and daughters. Thus *were* their names; [a] Samaria *is* [1] Aholah, and Jerusalem [2] Aholibah.

5 And Aholah played the harlot [h] when she was mine;

[a] Ep Jer 3:6-8
[b] Ep Mi. 7:15. Jn 10:8. Acts 20:29
[c] Ep v 25.
[d] The prophets used as their opportunity to vent over the corpses of the princes whilst sharing their spoil. A quotation from 13:10
[e] Jer. 5:26-28, 31. 6:13.
[f] Exod 22:21. 23:9
[g] A redeemer which the people would use as such. Ep Isa 59:1. Jer 5:1. Ezek 13:5.
[h] There were righteous men like Jeremiah, but the people refused them.

CHAPTER 23. THE PARABLE OF AHOLAH AND AHOLIBAH 1039

Spiritual adultery separated Israel from God. This meant that the people denied themselves the help they would have received if they remained faithful. Forgetfulness of Yahweh is the source of all adulterous departures from Him, and such unfaithfulness will be punished. See top 1040.

Key Verses 2, 4, 5, 11, 25, 45-48.

6 [i] Which were clothed with blue, [k] captains and rulers, all of them desirable young men, horsemen [l] riding upon horses.

7 Thus she [1] committed her whoredoms with them, with all them *that were* [2] the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of [3] the Assyrians, upon whom she doted.

10 These [n] discovered her nakedness: [o] they took her sons and her daughters, and slew her with the sword: and she became [p] famous among women; for they had [q] executed judgment upon her.

11 And when her sister Aholibah saw *this*, [r] she was more corrupt in her inordinate love than she, and in her whoredoms [s] more than her sister in *her* whoredoms.

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians

[i] Ep Jer 4:30
[k] 2 Kin 15:19. Hos 8:9
[l] v 23. Nah 3:3
[1] Ep 2 Kin 16:7-10. Isa 7:1-20.
[2] Ep Ezek 16:26-29. 17:15. 2 Chr 28:16-21.
[3] Ep 2 Kin 15:29. 1 Chr 5:26.
[n] Ep Isa 47:3. Jer 13:22, 26. Nah 3:5.
[o] Ep Ezek 16:20, 21. 23:47.
[p] Ep Ezek 16:14.
[q] Ep Jer 44:4. They made loud protestations, shouting down such as Jeremiah, but only to entrap themselves with their alleged good works.
[r] Ep Jer 3:7-10. Ezek 16:46-52. Seizing + devouring it from the Saxon REAFIAN. They were failing on the dead carcase of Israel.
[s] Ezek 16:48.

1 THE PARABLE OF ISRAEL IN THE DROSS OF FIRE. Vv 17-22.

In the refining fire, those that remain in Jerusalem will be revealed as only dross. Ep Jer 24:5. The parable based on. Jer 1:22. Jer 6:30. Ep Mal 3:2. 1 Pet. 1:7.

23 They have been treated as such but reveal only dross.

26 It is to become as the tinning pot into which the impure gathered to be purified

3 THE POLLUTED LAND & PEOPLE Vv 23-31

28 Ep Ezek 16:5

29 The blessing of heaven withheld. Lev 26:18-26. Jer 33. Amos 4:6. 7. Ch. Jud 2:21. Ezek 36:33-36. 34:26. 2 Chr 36 throughout.

30 Ep Ezek 16:36-40 quoted in v 26

31 Ep Ezek 16:46 Ep Jer 5:30-31 This attitude of false prophets probably worsened as the end approached. Ez 38:11. Dan 3:5-7.

32 Ep 1 Kgs 8:8. Isa 30:1-5. They made loud professions of shouting down as Jeremiah, but only to entrap themselves with their alleged good works.

33 Seizing + devouring it from the Saxon REAFIAN. They were failing on the dead carcase of Israel.

34 Ezek 19:19.

35. Their teaching resulted in the city falling to Nebuchadnezzar. Jer 27:14-17. Jer. 28.

36 Jer. 2:8. 23:13-15.

37. They shunned not the difference. Ep Lev. 10:10. Ezek 44:23. Ezek 22:9-11. 8

4 THE INFIDELITY OF AHOLAH AND AHOLIBAH. Vv 1-49

1 THE PARABLE OF THEIR INFIDELITY Vv 1-21.

2 Son of man, there were [a] two women, the daughters of one mother: Gal. 4:25.

3 And [b] they committed whoredoms [c] in Egypt; they committed whoredoms [d] in their youth: there were their breasts pressed, and there [e] they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and [f] they were mine, and [g] they bare sons and daughters. Thus *were* their names; [a] Samaria *is* [1] Aholah, and Jerusalem [2] Aholibah.

5 And Aholah played the harlot [h] when she was mine;

[a] Ep Jer 4:4.
[b] Ep Jer 3:6-10. Ezek 16:15. Jn 10:8. Acts 20:29
[c] Ep v 25.
[d] The prophets used as their opportunity to vent over the corpses of the princes whilst sharing their spoil. A quotation from 13:10
[e] Jer. 5:26-28, 31. 6:13.
[f] Exod 22:21. 23:9
[g] A redeemer which the people would use as such. Ep Isa 59:1. Jer 5:1. Ezek 13:5.
[h] There were righteous men like Jeremiah, but the people refused them.

6 Thus should have reminded them of their heavenly responsibilities. Num 15:38; Deut 22:12.

9 Their martial order and appearance was appealing to the flesh.

10 The military power of Assyria attracted her.

11 She played one nation against the other. Hos 7:11.

21 Ep 2 Kgs 17:4. It was Hoseah's treachery in this regard that brought Shalmaneser against Samaria 2 Kg 17:4

+ Adopted their religious practices.

Ep 2 Kgs 17:13-41

15 Infamous. In fact she bore the name of her Husband, Yahweh.

16 Judah did not heed the lesson of Israel's captivity. Jer. 3:10.

15 Ahaz courted Assyria and rejected the Sign and help of Yahweh. 2 Kg 16:7-11. Isa 7:10-20.

16 Both Oholah and Oholibah. 2 Kg. 17:18-19.

17 They portrayed their triumphs in such interpretations

18 RV mg. "with dyed turbans" - as did the Babylonians.

19 Their martial appearance + power was attractive to the flesh.

ISRAEL'S SIN The full enormity of Israel's sin is graphically illustrated by the promiscuous conduct of Oholah and Oholibah. Their continuous adultery aroused the jealousy of Yahweh as their husband. Isa 54:5. See Note top. p. 141.
The chapter is similar to Ch. 16. But there, the unfaithfulness of Israel to Yahweh is highlighted, whereas here, Israel is shown to be unfaithful in her relations to others as well. She is quite amoral. She is out for personal gain and for that is prepared to grant her favors even to those she hates V.17. Note that whoredom (mixing) leads to idolatry. V.30. Cp Hezekiah. 2Kg 20:12-19.

of Chaldea, the land of their nativity:
16 And (2) as soon as she saw them with her eyes, she doted upon them, and [b] sent messengers unto them into Chaldea.
17 And the (3) Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was [4] alienated from them.
18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.
19 Yet [h] she multiplied her whoredoms, in calling to remembrance [i] the days of her youth, wherein she had played the harlot (4) in the land of Egypt.
20 For [j] she doted upon their paramours, (5) [m] whose flesh *is as* the flesh of asses, and [n] whose issue *is like* the issue of horses.
21 Thus thou [p] calledst to remembrance the lewdness of thy youth, [5] in bruising thy teats [k] by the Egyptians for the paps of thy youth.
22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, [o] from whom thy mind is alienated, and [t] I will bring them against thee on every side;
23 The Babylonians, and all the Chaldeans, [p] Pekod, and Shoa, and Koa, *and* all the Assyrians with them: (6) all of them desirable young men, captains and rulers, great lords and [s] renowned, all of them riding upon horses.
24 And they shall come against thee with [6] chariots, wagons, and [b] wheels, and with an assembly of people, *which* shall set against thee [d] buckler and [d] shield and [f] helmet round about; and I will set judgment before them, and [a] they shall judge thee according to their judgments.
25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: [c] they shall take thy sons and thy daughters; and [d] thy residue shall be devoured by the fire.
26 [e] They shall also strip thee out of thy clothes, [e] and take away thy [7] fair jewels.
27 Thus [f] will I make thy lewdness to cease from thee, and [g] thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.
28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* [u] whom thou hatest, into the hand *of them* [o] from whom thy mind is alienated: Cp V.17.
29 And they shall deal with thee hatefully, and shall take away all thy [9] labour, and shall leave thee [r] naked and bare: and [s] the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.
30 I will do these *things* unto thee, because [u] thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.
31 Thou hast walked in the way of thy sister; therefore will I give (7) [v] her cup into thine hand.
32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: [a] thou shalt be laughed to scorn and had in derision; it containeth much.
33 Thou shalt be filled [c] with drunkenness and sorrow, (8) with the cup of astonishment and

(2) Heb. *at the sight of her eyes.*
[b] Is. 57. 9.
(3) Heb. *children of Babel.* ver. 15, 23.
[c] ver. 10.
[d] Dan. 3. 6.
[4] Heb. *loosed*, or, *disjointed.* Jer. 6. 8.
[e] ch. 16. 39.
[5] Heb. *instruments of thy decking.*
[f] ver. 48. ch. 16. 41.
[g] ver. 3, 19. Cp. ver. 8.
[h] ch. 16. 25.
[i] ver. 3.
(4) ch. 16. 26.
[j] ver. 5.
(5) Cp. Jer. 2. 23, 24 & 5. 8 & 13. 27.
[m] ch. 16. 37.
[n] ver. 18, 22. Cp. ch. 17. 15.
[p] Jer. 50. 21.
[q] Jer. 20. 5.
[r] ch. 16. 7.
[s] ver. 10.
[t] ch. 16. 37.
[u] ch. 6. 9.
(6) ver. 6.
[v] Jer. 25. 15.
[7] Num. 1. 16.
[a] ch. 22. 4.
[b] ch. 10. 2.
[c] Jer. 13. 13.
[d] ch. 38. 4 & 39. 9. Ps. 35. 2.
(8) Is. 51. 17. Cp. Rev. 14. 9, 10.
[f] 1 Sam. 17. 38.

desolation, with the cup of (a)thy sister Samaria.

34 (b)Thou shalt even drink it and (d)suck *it* out, and thou shalt (f)break (g)the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because (h)thou hast forgotten me, and (i)cast me behind thy back, therefore (k)bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me; Son of man, (l)wilt thou (4)judge Aholah and Aholibah? yea, (m)declare unto them their abominations;

37 That they have committed adultery, and (n)blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, (o)whom they bare unto me, (p)to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: (r)they have defiled my sanctuary in the same day, and (s)have profaned my sabbaths.

39 For when (t)they had slain their children to their idols, then they came the same day (u)into my sanctuary to profane it; (v)and, lo, (w)thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men (x)to come from far, (y)unto whom a messenger *was* sent; and, lo, they came: for whom thou didst (z)wash thyself, (a)paintedst thy eyes, and (b)deckedst thyself with ornaments,

41 And satest upon a (c)stately (d)bed, and a table (e)prepared before it, whereupon (f)thou hast set mine (g)incense and mine (h)oil.

42 And a voice of (i)a multitude being at ease *was* with her: and with the men (k)of the common sort (5)were brought (l)Sabeans from the wilderness, which put (m)bracelets upon their hands, and (n)beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit (6)whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, (o)they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and (p)blood *is* in their hands.

46 For thus saith the Lord GOD; (q)I will bring up a company upon them, and will give them (7)to be removed and spoiled.

47 And the company shall stone them with stones, and (8)dispatch them with their swords; (r)they shall slay their sons and their daughters, and (s)burn up their houses with fire.

48 Thus (t)will I cause lewdness to cease out of the land, (u)that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and (v)ye shall bear the sins of your idols: (w)and ye shall know that I *am* the Lord GOD.

CHAPTER 24.

1 By the parable of a boiling pot, 6 is shewn the destruction of Jerusalem. 15 By the sign of Ezekiel not mourning for the death of his wife, 19 the calamity of the Jews is shewn to be beyond all sorrow.

AGAIN (x)in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the

(a) ver. 4.
(2) Or, *drunkards.*
(b) Jer. 25. 15.
(c) ch. 16. 11.
(d) Ps. 73. 10 & 75. 8.
(e) ch. 16. 12.
(f) Num. 24. 8.
(g) Is. 30. 14.
(3) Heb. *her whoredoms.*
(h) ch. 22. 12.
(i) 1 Kin. 14. 9.
(k) ver. 49. ch. 16. 58.
(l) ch. 20. 4. Cp. ver. 45.
(4) Or, *plead for.*
(m) ver. 24. ch. 16. 38 & 22. 2. Cp. ver. 36.
(n) Is. 58. 1.
(o) ver. 45. ch. 16. 38 & 22. 2.
(p) ver. 37.
(q) ch. 16. 40.
(r) ver. 4.
(s) ver. 39. ch. 16. 20.
(5) Heb. *for a removing and spoil.*
(t) ch. 5. 11.
(6) Or, *single them out.*
(u) ch. 22. 8.
(v) ch. 24. 21. 2 Chr. 36. 17.
(w) ch. 16. 41. 2 Chr. 36. 19.
(x) ch. 17. 21.
(a) ch. 44. 7.
(y) 2 Kin. 21. 4. Jer. 23. 11.
(z) Deut. 13. 11. 2 Pet. 2. 6.
(7) Heb. *coming.*
(b) ver. 35.
(c) ver. 26.
(d) ch. 6. 7.
(e) Ruth 3. 3.
(f) 2 Kin. 9. 30. Jer. 4. 30.
(g) ch. 16. 11.
(8) Heb. *honourable.*
(h) ver. 17. Esth. 1. 6.
(i) Is. 65. 11.
(k) ch. 16. 18.
(l) 2 Kin. 25. 1. Jer. 39. 1 & 52. 4.
(m) Prov. 7. 17. Cp. ch. 41. 22.
(n) Is. 57. 9. Hos. 2. 8.
(o) Cp. Is. 22. 2.
(9) Heb. *of the multitude of men.*

THE SIGN OF THE MOURNING PROPHET - Identified with God. of such judgment. Compare the circumstances of two other priests: Aaron Lev 10:6 and Jeremiah Jer. 16:4-10. Priests were called upon to endorse the judgment of Yahweh as something greater than even family Deut 33:8-10. and the priestly nation should do likewise. Cp Mt. 10:34-39; Luke 14:26. See below.

He could sigh - but not aloud V 17 He must make no open display of grief though he felt it inwardly. Why? Because it was a sign of Divine judgment. There should be no public display of mourning for the sufferings of the nation - but rather should they acknowledge that it is just and "bewail" the need

name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And [b] utter a parable unto [d] the rebellious house, and say unto them, Thus saith the Lord GOD; [f] Set on a pot, set *it* on, and also pour water into it:

4 Gather [h] the pieces thereof into it, *even* every good piece, the thigh, and [m] the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [2] burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD; Woe to [n] the bloody city, to the pot whose [q] scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; [s] let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon [x] the top of a rock; she [z] poured it not upon the ground, [b] to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; Woe to the bloody city! [1] I will even make [4] the pile for fire great.

10 Heap on wood, [c] kindle the fire, consume the flesh, and [f] spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that [k] the brass of it may be hot, and [l] may burn, and *that* [m] the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

[a] Jer. 13. 27.
[b] ch. 16. 44.
[c] Is. 22. 14.
[d] ch. 2. 5.
[e] ch. 5. 13.
[f] 2 Kin. 4. 38. Jer. 13. 2.
[g] ch. 17. 24.
[h] Lev. 1. 6.
[i] ch. 5. 11.
[k] 1 Sam. 15. 29.
[l] ch. 20. 43.
[m] 1 Sam. 9. 24.
[n] ch. 23. 45.
[2] Or, *heap.*
[q] ver. 21, 25. 1 Kin. 20. 6.
[r] ver. 9. ch. 22. 2.
[s] ver. 11, 12. ch. 11. 7.
[3] Heb. *go.*
[4] Heb. *Be silent.* Ps. 37. 7.
[t] Jer. 16. 5-7.
[u] Joel 3. 3. Cp. 2 Sam. 8. 2. Mat. 27. 35.
[x] Lev. 10. 6.
[y] ver. 23. Cp. 2 Sam. 15. 30. Is. 20. 2.
[z] ver. 8. ch. 26. 4, 14. Neh. 4. 13.
[a] Mic. 3. 7.
[5] Heb. *upper lip.* Lev. 13. 45. 2 Sam. 19. 24.
[b] Lev. 17. 13. Cp. Gen. 4. 10. Deut. 12. 16, 24.
[c] ver. 22. Jer. 16. 7. Hos. 9. 4.
[d] Job 16. 18.
[e] ch. 22. 9.
[f] ver. 5. Is. 30. 33.
[g] Is. 5. 11.
[h] Ex. 30. 33.
[i] ch. 7. 21, 22. Cp. Jer. 7. 14.
[k] ch. 7. 20 & 30. 6.
[l] Is. 64. 11. Lam. 2. 4. Cp. Ps. 27. 4.
[m] ch. 16. 36.
[6] Heb. *the pity of your soul.* Job 30. 30.
[n] ver. 25. ch. 23. 47.
[o] ch. 22. 15.

13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not [@] be purged from thy filthiness [c] any more, till [@] I have caused my fury to rest upon thee.

14 [d] I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, [i] neither will I spare, [k] neither will I repent; [l] according to thy ways, and according to thy doings, [n] shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee [o] the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears [3] run down.

17 [4] Forbear to cry, [r] make no mourning for the dead, [s] bind the tire of thine head upon thee, and [t] put on thy shoes upon thy feet, [u] and cover not *thy* [5] lips, and [a] eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, [c] Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, [g] I will profane my sanctuary, [h] the excellency of your strength, [6] the desire of your eyes, and [6] that which your soul pitieth; and [m] your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your

THE PARABLE OF THE MOURNING PROPHET Vv 15-27

THE SIGN OF THE MOURNING PROPHET (Cont) 1042

The terrible disaster to come upon the nation was so great as to overshadow any personal sorrow and to make such quite out of place. Cp vv. 21-23. Cp Lam. 1:12. 4:9-11

The Levitical Covenant Invoked

The expressions: "the pride of your power" V 21 and "ye shall pine away for your iniquities" V 23. are drawn from the Levitical Covenant Lev. 26: 19, 39 indicating that Israel's breaking of that covenant was the basis of His judgment against the guilty nation. Lev. 26:33-35.

shoes upon your feet: ye shall not mourn [a] nor weep; but [b] ye shall pine away for your iniquities, and [d] mourn one toward another.

24 Thus Ezekiel is unto you [e] a sign: according to all that he hath done shall ye do: and [g] when this cometh, [h] ye shall know that I am the Lord GOD.

25 Also, thou son of man, shall it not be in the day when I take from them [m] their strength, the joy of their glory, the desire of their eyes, and [s] that whereupon they set their minds, their sons and their daughters,

26 That [q] he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day [r] shall thy mouth be opened to him which is escaped, and thou [t] shalt speak, and [u] be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

CHAPTER 25.

1 God's vengeance, for their insolency against the Jews, upon the Ammonites; 8 upon Moab and Seir 12 upon Edom, 15 and upon the Philistines.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst Aha, against my sanctuary, when [h] it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to [l] the [2] men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make [o] Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the LORD.

6 For thus saith the Lord GOD; Because thou hast [i] clapped *thine* [2] hands, and [k] stamped with the [3] feet, and [l] rejoiced in [4] heart with all [m] thy despite against the land of Israel;

7 Behold, therefore [o] I will stretch out mine hand upon thee, and will deliver thee [p] for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that [r] Moab and [t] Seir do say, [z] Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the [v] side of Moab from the cities, from his cities *which are* on his frontiers, [5] the glory of the country, [a] Beth-jeshimoth, [b] Baal-meon, and [c] Kiriathaim,

10 Unto the men of the east [6] with the Ammonites, and will give them [d] in possession, that [e] the Ammonites [f] may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; [i] Because that Edom hath dealt against the house of Judah [9] by taking vengeance, and [k] hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; [m] I will also stretch out mine hand upon Edom, and [n] will cut off man and beast from it; and [o] I will make it

[a] Job 27. 15. Ps. 78. 64.
[b] ch. 4. 17.
[c] ch. 21. 20.
[d] Prov. 5. 11.
[e] ver. 27. ch. 12. 6.
[f] ch. 12. 11.
[g] John 13. 19 & 14. 29.
[h] ver. 27.
[i] Ps. 98. 8. Is. 55. 12.
[2] Heb. *hand.*
[k] ch. 6. 11.
[3] Heb. *foot.*
[l] Zeph. 2. 8.
[4] Heb. *soul.*
[m] ver. 15. ch. 36. 5.
[n] ver. 21.
[o] ver. 13, 16. ch. 6. 14.
[5] Heb. *the lifting up of their soul.* Jer. 22. 27.
[p] ch. 7. 21.
[6] Or, *meat.*
[7] ch. 33. 21, 22.
[r] ch. 3. 26, 27 & 29. 21.
[s] Is. 15. 1.
[t] ch. 35. 2. Cp. ver. 12.
[u] ch. 33. 22.
[z] Jer. 48. 26.
[7] Heb. *shoulder of Moab.*
[v] Josh. 18. 12.
[a] ch. 20. 6. Cp. Num. 32. 4.
[b] Josh. 12. 3.
[c] 1 Chr. 5. 8.
[d] Jer. 48. 1.
[8] Or, *against the children of Ammon.*
[d] ver. 4.
[e] ver. 2, 3, 5.
[f] ch. 21. 32.
[g] ch. 21. 28.
[h] ch. 22. 16.
[i] Cp. ver. 8. ch. 32. 29.
[2] Chr. 28. 17. Ps. 137. 7. Is. 21. 11 & 34. 5. Jer. 12. 14.
[9] Heb. *by revenging revengement.* ver. 15. ch. 24. 8.
[k] Ps. 5. 10. Jer. 2. 3.
[l] Cp. ch. 21. 20.
[2] Heb. *children.* ver. 10.
[m] ver. 7.
[n] ch. 14. 17.
[o] ch. 35. 9.

ISAIAH Shall punish Edom

A partial fulfilment by the Maccabees 1Macc. 11:32-34. John Hyrcanus conquered Idumea & compelled the people to submit to circumcision. Ant. 13-9:1. Anticipations Amos 9:12

9 Lit. The south.

10 Gn 19. RV: "even unto Dedan shall they fall by the sword." The nomadic Dedanim had their headquarters on Persian Gulf Isa 21:13. Ezek 38:13 but there apparently was a settlement adjacent to Edom. Dedan sig "of judgment" a.

11 See above

4 PHILISTIA SHALL PERISH Vv15-17

See Notes Dan 2:23. p. 352. Zeph. 2:4-7.

THE CAUSE OF JUDGMENT 15

THE EXTENT OF JUDGMENT 16

1 Through Nebuchadnezzar Jer 25:20. 47:1.

2 Lit. "I will cut off the cutters off." See Note Zeph 2:5.

3 See Note Ch 25:12

CH. 26. It is just with Yahweh to punish those who oppose His people & contrive to elevate themselves upon their ruin. They will themselves be punished. Key Verses Vv 2-3, 19. 15 Sorrowful

CHAPTER 26.

5 THE DOOM OF TYRE See Introduction Vv 1-21. See also Isa 23 Zech 9:2.

1 DIVINE JUDGMENT AND ITS CAUSE Vv 1-6.

1 LXX = "first month." Jerusalem was taken 9th day of 4th month. Siege commenced 10th day, 10th month, 9th year. 2 Kgs 25:1-2.

2 Sig. Rock - Thus strength. Tyre rejoiced in the adversity of Israel believing that this would result in added profit. The reformation of Josiah had reached north 2 Kgs 23:19. destroying the gods of the Phoenicians 2 Kgs 23:11. and drawing people to the worship of Yahweh in the Temple Jerusalem thus became the gates of the people.

4 Not immediate destruction by one nation, but several over the course of centuries - A continuous beating of Tyre, like the stormy waves upon the shore. The first attack Vv 7-11.

5 Cp V.12. Nebuchadnezzar took Tyre after 13 years siege, according to Josephus but prophecy was fulfilled by Alexander 240 years later. For this difficult siege Nebuchadnezzar received special wages Ezek. 29:18-20.

The prophetic messages against Ammon, Moab, Edom & the Philistines were comparatively short. That against Tyre occupies 3 Chapters. This nation occupied a position of greater privilege and therefore was given greater punishment Cp 2 Sam 5:11; 1 Kgs 5:1. Amos 1:2.

TESTIMONY OF MENANDER. - Josephus asserts, upon the authority of the Phoenician Annals, translated by Menander the Ephesian, into Greek, that Nebuchadnezzar besieged Tyre 13 years, when Ithobal was King, & began the siege in the 7th year of Ithobal's reign, that he subdued Syria & all Phoenicia. Afterwards the Tyrians received their kings from Babylon. Nebuchadnezzar laid siege to Tyre in 585 B.C. - the year after this prophecy proclaimed.

TYRE - Rock + thus

mouth of the Leontes & with colonies on the nations passing through be an independent from the mainland to in amazing fulfilment

18 Thrown into the sea to make a Causeway. Like-Tyre never rebuilt. Not a vestige remains. Its site is only ascertained by measurements from Insular Tyre. New Tyre built on Island, existed in reduced circumstances.

3 TYRE'S FALL: AN OBJECT LESSON TO OTHERS Vv 15-21

19 Her trading feats throughout the world.

20 The merchant princes of Tyre. Cp Isa 23:8 shall be dethroned. Their realm of authority as a sea power. 1 Sam. 4:1-18.

21 How totally and irrevocably.

22 When the power of the North decreased. V.7.

23 Thus Insular Tyre to remain - but destined to be dominated by Ptolemies, Seleucidae, Romans, Caliphs, Crusaders, Mamelukes etc. in degraded state. Inhabitants mostly impoverished fishermen.

24 Nebuchadnezzar's army probably destroyed Tyre's armaments allowing the city to be inundated.

25 Into its nature - "thrust into the heart of the sea." Luke 10:15

26 Israel is such because Yahweh lives. Name often used. Ezek. 32:18. 26:17, 20. Were related by revival of Israel.

27 Heb. Ballahah - alarm, from balal, to palpitate. Not only Tyre would be affected. Lesson to all who heed, causing them to fear Yahweh the Judge. Use of word Ch. 2 Kgs 19:7.

desolate from [a] Teman; and [2] they of [c] Dedan shall fall by the sword. 10 See Note Obad

14 And [e] I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and [h] they shall know my vengeance, saith the Lord GOD. See Note Ch 25:12

15 ¶ Thus saith the Lord GOD; [k] Because the Philistines have dealt by revenge, and have taken vengeance [o] with a despiteful heart, to destroy it [6] for the old hatred; — Ps 83:7. 2 Chron 28:18

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and [q] I will cut off [r] the Cherethims, and [t] destroy the remnant of the [5] sea coast.

17 And I will execute great [u] vengeance upon them [v] with furious rebukes; [z] and they shall know that I am the LORD, when I shall lay my vengeance upon them. Zep 1044 10:11

CHAPTER 26.

1 Judgment of Tyrus by Nebuchadrezzar. 15 Mourning of the sea at her fall.

AND it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying, Ref Joel 3:4. Amos 1:9-10

2 Son of man, [b] because that Tyrus hath said against Jerusalem, [c] Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause [f] many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like [k] the top of a rock. Cp V.14.

Alexander's 650 ft causeway to Tyre. (from Unger's Dictionary).

5 It shall be a place for [b] the spreading of nets [d] in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.

6 And [f] her daughters which are in the field shall be slain by the sword; [g] and they shall know that I am the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, [m] a king of kings, [n] from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and [p] he shall make a fort against thee, and [q] cast a mount against thee, and [r] lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of [a] the wheels, and of the chariots, when he shall enter into thy gates, [t] as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall [d] make a spoil of thy riches, and make a prey of thy [e] merchandise: and they shall break down thy walls, and destroy [f] thy pleasant houses: and they shall lay thy stones and thy timber and [g] thy dust in the midst of the water.

13 And [h] I will cause the noise of thy songs to cease; and the sound of [i] thy harps shall be no more heard.

6 Lesser satellite town on the mainland

7 They who take hold. Any onlookers moved Yahweh's Word. Cp Ezek 28:22.

2 FIRST WAVE: DESTRUCTION OF PAIOE-TYRE Vv 7-11

8 Predicted 125 years before Isa 23:13. See above.

9 He attacked Paloe-Tyre, but did not take the marine power here to produce Insular-Tyre whose resistance was defeated. Tyrians conveyed their treasure to Insular Tyre about ½ mile off coast & leaving Paloe-Tyre to its fate set up their engines on the island.

10 RV: "Battering engines."

11 RV: "Wagons."

12 Nebuchadnezzar not to succeed. Jos: Shalmaneser of Assyria besieged the city without success. The small Tyrian navy being sufficient to defeat him.

13 RV: "The pillars of thy strength." Margin "obelisks". Perhaps refers to two famous columns standing in the Temple of Melkarth, one of gold & one of emerald, as symbols of strength, or also to obelisks surmounted by a statue of Baal. Herod. 2:44

3 ANOTHER WAVE: ITHOBAL'S ATTACK Vv 12-14

14 Indicating others besides Nebuchadnezzar would devastate Tyre. Zech. 9:4.

15 Probably the once splendid palaces of the merchant princes of Tyre.

16 Approx. 320 B.C. Alexander attacked Tyre. On its island fortress its powerful fleet Tyre defied the Greeks. Alexander used ruins of Paloe-Tyre to construct a causeway between mainland & island, thus literally fulfilling the prophecy. With the help of the navy of Sidon, Tyre was overthrown. The island harbor eventually filled up Isa. 23:11.

17 Maritime power of Tyre to cease forever. The songs of a harlot attractive, her paramount. Isa 23:16.

TYRE: A SUMMARY. (See also Isa 23)

1044

A Strong city Josh 19:29. 2 Sam 24:7

Hiram built David a house 1 Chron 14:1. 2 Sam 5:11

Provide David materials for Temple 1 Chron 22:4.

Hiram the workman 1 Kgs 7:13-14.

Hiram the King 1 Kgs 9:11-12. 2 Chr. 2:3, 11, 14.

Merchants Neh 13:16

Some out of Tyre saved Ps 87:4

Why Punished

Pride Isa 23:9. Ezek 28:2.

Selfish covetousness Ezek 28:4.

Antisemitism Ps 83:1-7. Treachery, Violence Joel 3:4. Amos 1:9-10.

Conspired against Nebuchadnezzar Jer. 27:3

No allies to help Jer. 47:4

Would drink up suffering Jer. 25:22.

Overthrown by Alexander - foreshadowing Cog Zech 9:4

A symbol of Beauty Ezek 9:11.

Helps Zerubbabel Ezra 3:7.

Crowds flock to Christ Mt. 4:24. 15:21. Mk 3:8. Lk 6:17.

Comment Mt 11:21-22. Lk 10:13-14.

Herod's displeasure at Acts 12:20.

Stephen Acts 11:19. Paul & Barnabas Acts 15:3 proclaimed truth. Paul visited Acts 21:3-7.

TYRE – Rock = thus Strength located 60 miles N.W of Nazareth, was a double city, one part on an island, the other on the mainland, in a fertile & well-watered plain at the western foot of the Lebanon mountain range, 5 miles south of the mouth of the Leontes River. It was the great maritime power of the ancient world, at its zenith from the 12th to the 6th centuries B.C. with colonies on the N & W coasts of Africa, in Spain & Britain, controlling the commerce of the Mediterranean, with the wares of all nations passing through its port. A city renowned for its splendor & fabulous wealth. With its subjugation by Nebuchadnezzar it ceased to be an independent power. It was later subdued by the Persians; & again by Alexander B.C. 332, who took it by building a causeway half a mile wide from the mainland to the island. It never recovered its former glory, & has for centuries been a bare rock where fishermen spread their nets 26:14,5,14. An amazing fulfilment of Ezekiel's prophecy, that it "never more should have any being" 26:14,21. 27:36. 28:19.

SUMMARY: The flesh mentals vain conceit in its prosperity. In their pomp & pleasure it imagines itself beyond reproach, perfect. But their humility will be more abject because of this!
Key Verses 2, 3, 32, 35, 36.

CHAPTER 27

5A LAMENTATION AT THE FALL OF TYRE Vv 1-36.

Tyre, mistress of the Mediterranean, pictured under the imagery of a majestic ship, of incomparable beauty, bearing the wares & treasures of the nations, about to be submerged.
1 A funeral dirge Cp 2 Chron. 35:20-25. Luke 23:27-31.
2 Heb. "entries" or harbors. Tyre had two: the northern or Sidonian; the southern or Egyptian.

1 THE DIVERSIFIED BEAUTY OF TYRE Vv 1-11

3 Ezek. 28:12.
4 This boast was also in the mouth of its ruler Ch. 28:2; 15-17. Tyre noted for beautiful pride. Tyre was doubtless a magnificent city 28:12.
5 Kv. "heart." Tyre is pictured as a beautiful ship ploughing its way to ever distant horizons.
6 Noted for strength. Cp Is. 2:13 (to see top p. 667)
7 The Amorite name for Hermon, signifying Coat of Mail Deut. 3:9
8 Used to symbolize incorruptibility. See top p. 467
9 "allowed from "evil deeds" from it, thus suggesting strength.
10 Kv: "They have made thy benches (mg: deck) of ivory inlaid in boxwood..." "Thashur" is used for box tree, perhaps the cypress, in Isa 41:19 60:13. The Phoenicians beautified their dwellings with ivory. See the influence of Jezebel on Ahab 1 Kgs 21:39. Cp Ezek 27:6. The Vulgate identifies Chittim as Italy. It was probably used for several trading centres. Ivory (note the plural - isles) could have been obtained from Africa through the Phoenician Centre of Carthage.
12 Kv: "of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign." Such elegant sails distinguished the Phoenician ships and acted as an ensign.
13 The colorful awnings. Tyre was famous for its purple dye.
14 Another son of Javan Gen 10:2 note: "It denotes the countries on the coast of Greece, a part of Peloponnesus retains the name Elis among the Greek writers" - Lewin.
15 Descendant of Canaan. Gen 10:18. Identified with the island of Arvad in the Mediterranean about 2 m from coast nearly opposite Sidon.
16 Kv. "rovers" indicating the subordinate status of these Canaanites. They performed the menial tasks.
17 Mountainous from a root gabal, to twist, as a rope. LXX: Byblii & identified with Byblus. Cp Josh 13:5. Near Lebanon on Mediterranean. Source of Hiram's stone masons 1 Kgs 5:18.

SUMMARY

CHAPTER 27.

1 The riches, 26 and irrecoverable fall of Tyrus.

THE word of the LORD came again unto me, saying,
2 Now, thou son of man, take up a lamentation for Tyrus;
3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* [d] a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, [e] I *am* [2] of perfect beauty.
4 Thy borders *are* in the [f] midst of the seas, thy builders have perfected thy beauty.
5 They have [3] made all thy *ship* boards of fir trees of [g] Senir: they have taken cedars from Lebanon to make masts for thee.
6 *Of* the oaks of Bashan have they made thine oars; *and* [7] the company of the Ashurites have made thy benches *of* ivory, *brought* out of [8] the isles of Chittim.
7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be [m] thy sail; [n] blue and purple from the isles of [o] Elishah was that which covered thee.
8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.
9 The ancients of [q] Gebal and the wise *men* thereof were in thee thy [23] calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.
10 They of Persia and of [r] Lud and of [s] Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.
11 The men of Arvad with thine army were upon thy

[a] ver. 18. ch. 27. 28. Jer. 49. 21.
[b] Jer. 51. 52.
[c] Cp. Is. 23. 8.
[d] ver. 12. Is. 23. 3.
[e] ver. 4, 11. ch. 28. 12.
[2] Heb. *perfect of beauty.* Lam. 2. 15.
[3] Heb. *tremblings.* Cp. ver. 21.
[4] Heb. *heart.* Ps. 48. 2.
[5] Heb. *built.* ver. 4.
[f] ch. 19. 1 & 27. 2, 32. Rev. 18. 9.
[g] Deut. 3. 9.
[6] Heb. *of the years.*
[7] Or, *they have made thy hatches of ivory well trodden.*
[8] Heb. *the daughter.*
[h] Is. 23. 4.
[i] ch. 32. 23.
[k] Gen. 10. 4. 5.
[l] ver. 15.
[m] Is. 33. 23.
[9] Or, *purple and scarlet.*
[n] Ex. 26. 31, 36, &c.
[o] Gen. 10. 4.
[p] ch. 27. 34.
[q] Josh. 13. 5. 1 Kin. 5. 18. Ps. 83. 7.
[r] ch. 31. 14 & 32. 18.
[23] Or, *stoppers of chinks.*
[s] Heb. *strengtheners,* 2 Kin. 12. 5.
[t] ch. 30. 5. Is. 66. 19. Jer. 46. 9.
[u] Gen. 10. 6. 1 Chr. 1. 8. Nah. 3. 9.
[m] ch. 27. 36 & 28. 19. Cp. Rev. 18. 21.
[4] Heb. *terrors.* Cp. ver. 36.

18 They came from all parts to trade and therefore were represented in this great Ship of State.
19 Gen 10:13 Nte, The Lydians of Asia Minor. or, as descendants of Mizraim, of Africa.
20 As mercenaries
21 By keeping the peace they preserved the beauty of Tyre and permitted the growth of trade.

18 Thrown into the sea to make a causeway. Palae-Tyre never rebuilt. Not a vestige remains. Its site is only ascertained by measurements from Insular Tyre. New Tyre, built on island, existed in reduced circumstances.
TYRE'S FALL: AN OBJECT LESSON TO OTHERS Vv 15-21
19 Her trading posts throughout the world.
20 The merchant princes of Tyre. Cp Is. 23:8 shall be dethroned
A Their coats of author ity seen 1 Sam. 4:13.
21 How totally and irrecoverably.
22 When the power from the North descends V. 7.
23 Thus Insular Tyre to remain - but desolate dominated by Ptolemies, Seleucidae, Romans, Saracens, Mamelukes etc. Existing in degraded state - inhabitants mostly impoverished fishermen.
24 Nebuchadnezzar probably destroyed the ramparts allowing part of city to be inundated.
25 Into its national grave - "thrust into hell" Cp. Luke 10:15
26 Israel if such because Yahweh lives. Expression used. Ezek. 32:22, 24, 25, 26, 27, 32. Here relates to the revival of Israel.
27 Heb. Ballâhâh = to alarm, from bâlahh, to palpitate. Not as 25-7 Tyre would be an object lesson to all who take heed, causing them to fear Yahweh the Judge. See use of word Ex. 29:35. 28:29.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles [a] shake at the sound of thy fall, when [b] the wounded cry, when the slaughter is made in the midst of thee?
16 Then all [c] the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with [3] trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.
17 And [f] they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited [g] of seafaring men, the renowned city, [h] which wast strong in the sea, she and her inhabitants, [i] which cause their terror *to be* on all that haunt it! (Chittiyth - to fear)
18 Now [l] shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.
19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; [p] when I shall bring up the deep upon thee, and great waters shall cover thee; (Pit = Sheol)
20 When [r] I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;
21 "I will make thee [4] a terror, and thou shalt be no more:

Mourning at her fall. EZEKIEL 27. Her riches and commerce.

though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

THE TRADE OF TYRE "such has been the fate of this city, once the most famous in the world for trade and commerce But trade is a fluctuating thing: it passed from Tyre to Alexandria, from Alexandria to Venice; from Venice to Antwerp; from Antwerp to Amsterdam; and London. Now Tarshish is challenged by the Stokes.

HISTORICALLY. 250 years after Nebuchadnezzar Tyre was so strongly fortified that Alexander did not take it until after a 7 year siege. It rose again into wealth & power under the Seleucidae, & the Romans made it the capital of their province of Phoenicia. It appears as a flourishing town in Mt 15:21. Acts 12:20. 21:3,7 & is described by Strabo (16:2,23) as having 2 harbors & lofty houses. From AD. 636-1125 it was in the hands of the Saracens. Saladin attacked it without success in 1189. In 1291 after Acre had been taken by storm by El-Ashraf, Sultan of Egypt,

THE SEAL
that he fol
ected from
Adam V 2.
he was th
and V 4, 1
Ch. 27 5

walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; [a] they have made thy beauty perfect. (See Note p. 874)

12 [b] Tarshish was thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [c] Javan, Tubal, and Meshech, they were thy merchants: they traded [d] the persons of men and vessels of brass in thy [3] market.

14 They of the house of [e] Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of [f] Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of [g] the wares of thy making: [h] they occupied in thy fairs with [i] emeralds, [k] purple, and broidered work, and [l] fine linen, and [m] coral, and [6] agate.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market [n] wheat of [p] Minnith, and Pannag, and honey, and oil, and [q] balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in [3] precious clothes for chariots.

21 Arabia, and all the princes of Kedar, [4] they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, were thy merchants.

24 These were thy merchants in [1] all sorts *of things*, in blue [2] clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the [5] midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the [5] midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [7] and in all thy company which *is* in the midst of thee, shall fall into the [5] midst of the seas in the day of thy ruin.

28 The [9] suburbs shall shake at the sound of the cry of the pilots.

29 [q] And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall [4] make themselves utterly bald for thee, and gird them with sackcloth, and

From Arabia the review passes to Mesopotamia.

a ver. 3.
b ver. 25. ch. 38. 13. 1 Kin. 10. 22.
c Gen. 10. 2. 1 Chr. 1. 5.
d Rev. 18. 13.
1 Or, *excellent things.*
2 Heb. *foldings.* Cp. 2 Kin. 2. 8.
3 Or, *merchandise.* ver. 9, 17, 19, 25, 27, 33, 34.
e ch. 38. 6. Gen. 10. 3. 1 Chr. 1. 6.
f ver. 20. Gen. 10. 7.
g ver. 4.
h Heb. *heart.*
5 Heb. *thy works.* ver. 18.
h ver. 14, 19, 22.
i Ex. 28. 18 & 39. 11.
k ver. 7.
l 2 Chr. 15. 27.
m Job 28. 18.
6 Or, *chrysoprase.*
n Is. 54. 12.
7 Or, *even with all.*
o 1 Kin. 5. 9. Ezra 3. 7. Acts 12. 20.
p Judg. 11. 33. Cp. 2 Chr. 27. 5.
8 Or, *ruin.*
9 Or, *waves.*
q Cp. Rev. 18. 17, 18.
r Or, *Meuzal.* Cp. Gen. 10. 27.
s Ex. 30. 24.
3 Heb. *clothes of freedom.*
t Job 1. 20. Is. 3. 24.
4 Heb. *they were the merchants of thy hand.*

2 THE FABULOUS WEALTH OF TYRE Vv 12-24

2 Heb. "To be contracted, narrowed" - Parkhurst, who identified with, distinct of Tripoli, formerly called the Litus of Phoenicia, from its being narrowed & projected into the sea in that shape. LXX = guards, Vul. Pygmies, Gesenius = warriors, etc.

23 "Traded for thy wares" RV.

24 Sig. Effervescing (i.e. hot & active) - Str. & Lond. Greek. Ion 3:1. 10:20. 11:2. Joel 3:6.

25 Cp Gen. 10:2. In Greek history the names appear as Tibareni & Moschi (Herod. 3, 94).

26 They still enslave men, but in a different way!! The Tyrians traded Jewish slaves there Joel 3:6.

27 Lit. Copper. Copper mines were found near the Caucasus.

29 Armenia - famous for its horses and mules!!

29 Cp Ezek 38:11. Probably adjacent to Persian Gulf, from whence they had easy access to India or Ceylon and their ebony. Aram. from a root "to be exalted" hence - the high-

th V 7 = SHESH. Here. The former, Egyptian made of flax. This by the BYSSUS of the reeds, made of cotton. See Index.

See below

Sig "enumeration." A city of Amorites near Heshbon Jud. 11:26. a region famous for wheat 2 Chron. 27:5. It is significant to note the products of Israel in contrast to those of other nations - the Bread of Life.

Sf: probably pastry RV mg "Perhaps a kind of confection. LXX: "ointments"

Sig. "Like-giving drink" i.e. "refreshing. See Note 1 Kgs. 10:24. Historical background Amos 1:9

Sig "fruitful." Not far from Damascus & famous for wine.

RV: Vedan. Been identified with Waddan between Mecca and Medina.

RV: "traded with yarn (from Uzal - mg) for thy wares: Bright (mg. wrought) iron" etc.

RV: "for riding" - saddle cloths for horses.

Sig. Black & Kinned. Gen. 25:11. The nomadic Bedouins, famous for their flocks of sheep & camels. Isa. 60:7. Jer. 49: 28-29.

CORAL: from a root - To be high = high in price. Red - building coral was highly prized in ancient times, particularly the red & black. It was often polished - prepared.

AGATE: KADKOD as in 28:13 Exod. but a different word to 6:23:19; 39:12. from a root to deepen, in the sense of sparkling fire (Str.). Hence a sparkling gem of deep color. See Marg.

HISTORICAL TYRE (Cont. See Above) 10:6

Type passed into his hands without a struggle. When it again passed into the power of the Saracens, its fortifications were demolished, & from that time it sank gradually into its present obscurity. The harbor is choked up with sand, & with the remains of the old palaces, walls & temples, & is available for small boats only. The sea has swallowed up its grandeur. The soil on which the traveller stands is a mass of debris, in which marble, porphyry, and granite mingle with coarser stones. Ezek 26: 14 has been literally fulfilled.

57 instead of beauty Cf.

58 A funeral
59 Rdh. "the

60 Her expo

61 The ruin shall ad all these cor with.

62 They sha deride th of a once gr people.
Roth: "Unto him ing." There after day

CHAPT
THE FA
PROUD
In his pros enemies is wicked at an securely.
THE PR
King o
1 Need a occupying then (Str.) 2 Here the against Ba
The King at Tyre was 3 Whereas h tried from he has been when Nebuchadnezz defiance o Karkere & Yahweh.
4 I am I island fo make mer & supplied with.
5 Sidonians and he Sidon.
6 This is t nation G of God is and tho ba pride has to result b
7 The Phi in repute skill, ingen this is here joyed with and Wisdo such. Dam also wide

THE TRADE OF TYRE "such has been the fate of this city, once the most famous in the world for trade and commerce. But trade is a fluctuating thing: it passed from Tyre to Alexandria, from Alexandria to Venice; from Venice to Antwerp; from Antwerp to Amsterdam; and London. Now Tarshish is challenged by the States.

HISTORICALLY. 250 years after Nebuchadnezzar. Tyre was so strongly fortified that Alexander did not take it until after a 7 year siege. It rose again into wealth & power under the Seleucidae, & the Romans made it the capital of their province of Phoenicia. It appears as a flourishing town in Mt.15:21. Acts 12:20. 21:3,7 & is described by Strabo (16:2,23) as having 2 harbors & lofty houses. From AD. 636-1125 it was in the hands of the Saracens. Saladin attacked it without success in 1189. In 1291 after Acre had been taken by storm by El-Ashraf, Sultan of Egypt,

EZEKIEL 27.

The irrecoverable fall of Tyrus.

walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; [a] they have made thy beauty perfect. — Cp v.10. (See Note p.874)

12 [b] Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [c] Javan, Tubal, and Meshech, they *were* thy merchants: they traded [d] the persons of men and vessels of brass in thy [3] market.

14 They of the house of [e] Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of [f] Dedan *were* thy merchants; many isles were the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of [g] the wares of thy making: [h] they occupied in thy fairs with [i] emeralds, [k] purple, and broidered work, and [l] fine linen, and [m] coral, and [6] [n] agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market [o] wheat of [p] Minnith, and Pannag, and honey, and oil, and [q] balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, [r] cassia, and calamus, were in thy market.

20 [s] Dedan *was* thy merchant in [8] precious clothes for chariots.

21 Arabia, and all the princes of Kedar, [t] they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, were thy merchants.

24 These were thy merchants in [1] all sorts *of things*, in blue [2] clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the [u] midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the [v] midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [7] and in all thy company which *is* in the midst of thee, shall fall into the [w] midst of the seas in the day of thy ruin.

28 The [x] suburbs shall shake at the sound of the cry of thy pilots.

29 [y] And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall [4] make themselves utterly bald for thee, and gird them with sackcloth, and

From Arabia the review passes to Mesopotamia.

a ver. 3.

b ver. 25. ch. 38. 13. 1 Kin. 10. 22.

c Gen. 10. 2. 1 Chr. 1. 5.

d Rev. 18. 13.

1 Or, *excellent things.*

2 Heb. *foldings.* Cp. 2 Kin. 2. 8.

3 Or, *merchandise.* ver. 9, 27, 19, 25, 27, 33, 34.

e ch. 38. 6. Gen. 10. 3. 1 Chr. 1. 6.

f ver. 20. Gen. 10. 7.

g ver. 4.

4 Heb. *heart.*

5 Heb. *thy works.* ver. 18.

h ver. 14, 19, 22.

i Ex. 28. 18 & 39. 11.

k ver. 7.

l 1 Chr. 15. 27.

m Job 28. 18.

6 Or, *chrysoprase.*

n Is. 54. 12.

7 Or, *even with all.*

o 1 Kin. 5. 9. Ezra 3. 7. Acts 12. 20.

p Judg. 11. 33. Cp. 2 Chr. 27. 5.

q Or, *rosin.*

r Or, *myrrh.*

s Cp. Rev. 18. 17, 18.

t Or, *Meuzal.* Cp. Gen. 10. 27.

u Ex. 30. 24.

8 Heb. *clothes of freedom.*

v Job 1. 20. Is. 3. 24.

w Heb. *they were the merchants of thy hand.*

HISTORICAL TYRE (cont. see above) 1046

Tyre passed into his hands without a struggle. When it again passed into the power of the Saracens its fortifications were demolished, & from that time it sank gradually into its present obscurity. The harbor is choked up with sand, & with the remains of the old palaces, walls & temples, & is available for small boats only. The sea has swallowed up its grandeur. The soil on which the traveller stands is a mass of debris, in which marble, porphyry, and granite mingle with coarser stones. Ezek 26: 14 has been literally fulfilled.

22 Heb. "To be contracted, narrowed" - Parkhurst, who identified with district of Tripoli, formerly called the Litoral of Phoenicia, from its being narrowed & projected into the sea in that shape. LXX = guards, Vul. Pygmies, Gesenius = warriors, etc.

2 THE FABULOUS WEALTH OF TYRE Vv 12-24

23 "Traded for thy wares" RV.

24 Sig. Effervescing (ie hot & active) - Str. R and Greek. Gen 8:21. 10:20. 11:2. Joel 3:6.

25 Cp Gen 10:2. In Greek history the names appear as Tibareni & Moschi (Herod. 3, 94).

26 They still enslave men, but in a different way!! The Tyrians traded Jewish slaves there. Joel 3:6.

27 Lit. Copper. Copper mines were found near the Caucasus.

28 Armenia - famous for its horses and mules??

29 Cp Ezek 38:13. Probably adjacent to Persian Gulf, from whence they had easy access to India or Ceylon and their ebony.

30 From. From a root "to be elevated" hence - the highland.

31 Cp with V. "SHESH. Here BUTZ. The former, Egyptian fabric made of flax. This possibly the BYSSUS of the Greeks, made of cotton. See Index.

See below

32 Sig "enumeration." Rocky of Amorites near Heshbon. Jud. 11:33. a region famous for wheat & honey. Chron. 27:5. It is significant to note the products of Israel in contrast to those of other nations - the Bread of Life.

33 Sf. probably pastry RV mg "Perhaps a kind of confection." LXX: "ointments"

34 Sig. "Like giving drink" i.e. "refreshing." See "Note" 1 Kgs. 10:24. Historical background Amos 1:9

35 Sig "fruitful." Not far from Damascus & famous for wine. RV: Vedan. Been identified with Waddan between Mecca and Medina.

36 RV: "traded with yarn (from Uzal - mg) for thy wares: Bright (mg. wrought) iron" etc.

37 RV: "for riding" - saddle cloths for horses.

38 Sig. Black & Kinned. Gen. 25:11.

39 The nomadic Bedouins, famous for their flocks of sheep & camels. Isa. 60:7. Jer. 49: 28-29.

CORAL: From a root - To be high = high in price. Red - building coral was highly prized in ancient times, particularly the red & black. It was often polished & prepared.

AGATE: KADKOD as in 28:13. 54:12. but a different word to 52:23:19; 39:12. from a root to deepen, in the sense of sparkling fire (Str.). Hence a sparkling gem of deep color. See Marg.

39 Cp Ezek 38:13.

40 Sig. "Mane" i.e. of a horse as quivering in the wind (Str.) R and "thunder." Father of the Cushite Sheba. Gen 10:7. There was also a Sheba the Grandson of Abraham. Gen 25:3. See 41

41 The city of Nahor Gen 24:10.

42 A variant of Calneh built by Nimrod Gen 10:10.

43 They probably acted as the carriers for the places mentioned

44 RV: "In choice wares" Heb. "articles of beauty"

45 RV: "wrappings of blue." The famous purple robes of Babylon.

3 THE HUMILIATING FALL OF TYRE Vv 25-36

46 RV: "were thy caravans for thy merchandise." "Sing" = shuv to turn, i.e. to travel. The word has also the sense of "wail" as in Ex. 32:18. Job 24:14. Thus ships plying their trade to the most remote colony added to the prestige of Tyre & were as a wall to her.

47 The ships of Tarshish would call at the various colonies & so add to the glory of Phoenicia.

48 The ship of state (see Intro. to Chapter) has gloriously sailed into the open sea when suddenly it is engulfed by the Euroclydon (Acts 27:14 & Ps. 48:7) in returning in sudden & unexpected disaster.

49 The calamity will affect all connected with the Ship of State, & all be involved in the general ruin.

50 Used for pasture land around a city in a case of Tyre, this would be the waves, above the roaring of which is heard the shriek (Heb. Zahaq) of the drowning pilots.

51 Sea-faring men. The fall of the mother city will result in stagnation of trade throughout the colonies.

52 Roth: "over." It will be like lamentation for the dead.

53 For the common ruin their share in it.

54 Manifest the depth of mourning & lamentation by humbling themselves in the dust.

55 As a final forewell all ease & comfort.

56 Give the utmost publicity to their sorrow.

THE SEAL OF SIMILITUDE: V.12. The King of Tyre aspired to equality with God V.2. In that he followed the pattern of Adam in sinning and being ejected from the Garden of God. He is warned that he is but Adam V.2 and the fate of Adam was to be his. He felt that he was the personification of Wisdom + beauty - so was Adam Vv.4,12. He believed that he was Divine and glorious Ch. 28:2 but Adam was really that. He believed that he possessed Divine Wisdom Ch.28:3 but Adam was taught by the Cherub V.14. And as Adam sinned and was ejected from the Garden so would the King of Tyre from his position because of his great sin Ezek.26:2.

This is a dirge of great irony, satirical in the extreme, in which the record of the one great sin of Adam is used as a similitude of the one great mistake of Ithobal. Figuratively, he had been in Eden because he reflected the sin of Adam: so has everyone who sins similarly. Cp Ezek 31:8.

they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 [c] When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time [h] *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 [i] All the inhabitants of the isles [k] shall be astonished at thee, and [l] their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 [m] The merchants among the people shall [n] hiss at thee; [o] thou shalt be [p] a terror, and [q] never *shall be* any more.

CHAPTER 28.

2 God's judgment upon the prince of Tyrus. 11 A lamentation of his great glory corrupted by sin. 20 The judgment of Zidon. 24 Restoration of Israel.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto [t] the prince of Tyrus, Thus saith the Lord GOD; [u] Because [v] thine heart *is* lifted up, and [x] thou hast said, I *am* a God, I sit *in* the seat of God, [c] in the [y] midst of the seas; yet [v] thou *art* a man, and not God, though [z] thou set thine heart as the heart of God:

3 Behold, [a] thou *art* wiser than [b] Daniel; there is no secret that they can hide from thee:

4 [c] With thy wisdom and with thine understanding [d] thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 [2] By thy great wisdom *and* by [a] thy traffick [b] hast thou increased thy riches, and [c] thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because [d] thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring [f] strangers upon thee, [g] the terrible [e] of the nations: and they shall draw their swords against the [h] beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be a man*, and no God, in the hand of him that [3] slayeth thee.

10 Thou shalt die the deaths of [n] the uncircumcised by the hand of strangers: for [p] I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up [r] the sum, full of wisdom, and [s] perfect in beauty.

13 Thou hast been in [u] Eden the garden of God; every precious stone *was* thy covering, [t] the [w] sardius, [x] topaz, and [y] the diamond, [z] the [a] beryl, [b] the onyx, and [c] the jasper, [d] the sapphire, [e] the [f] emerald, and [g] the carbuncle, and [h] gold: [v] the workmanship of thy [i] tabrets and of thy pipes was prepared in thee in [r] the day that thou wast created.

14 Thou *art* the [k] anointed [l] cherub that covereth; and I have set thee *so*: thou wast upon [x] the holy mountain of God; thou hast walked up and

Tyre. Her prototype was the royal-priestly nation of Israel and the fate of Israel was to be that of Tyre Ch.26:2. Yahweh had Established Tyre in the position it occupied, and which in the mind of the King was the exalted position of the holy mount and Divine communion, but as Israel was ejected, so also would Tyre.

CHAPTER 28 SUMMARY: Those who are granted or who claim great privileges are also given greater punishment if they fail to respond thereto Amos 3:2; Luke 12:48. The King of Tyre was one such. He set himself up in competition with Yahweh. See above

Key Verses: 28:2, 6, 10, 17, 22, 25.

ZIDON: Heb. Tsuwd – "to lie in wait" to ensnare, thus a fishery. The firstborn of Canaan Gen. 10:15. 1 Chron 1:13. Called "the mother of Tyre Isa. 23:12. by whom Tyre was "replenished" Isa. 23:2. Called "great Sidon" Josh. 11:8 where inhabitants dwelt "careless and secure" Jud. 18:7. The daughter soon equalled, and in time excelled the mother." But whereas the daughter, Tyre was to be completely destroyed. EZEK. 26:14f. Sidon, the Mother, was to experience trouble in her streets EZEK. 28:23. Thus Sidon has continued throughout the ages, though in constant trouble. It was attacked by the Babylonians. The Persian yoke was placed upon it. When it tried to rebel against Artaxerxes Ochus the city was overthrown by Persian vengeance. But it was soon rebuilt & submitted to Alexander. The Seleucids of Syria, the Ptolemies of Egypt & the Romans exercised lordship in turn. During the Crusades it was taken several times and

down in the midst of [a] the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of [c] thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 [i] Thine heart was lifted up because of [k] thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 [o] Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of [e] thy traffick; therefore [p] will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people [q] shall be astonished at thee: [r] thou shalt be [s] a terror, and never shalt thou be any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, [t] set thy face [u] against Zidon, and [v] prophesy against it,

22 And say, Thus saith the Lord GOD; [w] Behold, I *am* against thee, O Zidon; and [a] I will be glorified in the midst of thee: and [x] they shall know that I *am* the LORD, [d] when I shall have executed judgments in her, [y] and shall be sanctified in her.

23 For I will send into her [h] pestilence, and [h] blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; [b] and they shall know that I *am* the LORD.

24 ¶ And [c] there shall be no more [d] a pricking brier unto the house of Israel, nor *any* grieving thorn [f] of all *that are* round about them, [g] that despised them; [b] and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; [h] When I shall have gathered the house of Israel from the people among whom they are scattered, and [b] shall be sanctified in them in the sight of the heathen, then [l] shall they dwell in their land that I have given to my servant Jacob.

26 And [m] they shall dwell [2] safely therein, and shall [n] build houses, and [o] plant vineyards; yea, they shall dwell with confidence, [b] when I have executed judgments upon all those that [p] despise them round about them; [b] and they shall know that I *am* the LORD their God.

[a] ver. 16. Cp. Mal. 3. 17.
[b] ver. 22.
[c] Cp. Num. 33.55. Josh. 23. 13. 2 Cor. 12. 7.
[d] Lev. 13. 51.
[e] ver. 5.
[f] Cp. Is. 23. 18.
[g] ver. 26. ch. 16. 57.
[h] ch. 11. 17 & 39. 27.
[i] ver. 2, 5.
[k] ver. 7.
[l] ch. 36. 28 & 37. 25.
[m] ch. 36. 28 & 38. 8. Jer. 23. 6.
[2] Or, *with confidence.* 1 Kin. 4. 25.
[n] Is. 65. 21.
[o] ch. 28. 26.
[p] Or, *spoil.*
[q] ch. 30. 8, 14, 16. Cp. Rev. 18. 9.
[r] ch. 6. 7.
[s] ver. 26. ch. 28. 24. 2 Kin. 19. 21.
[t] ver. 25. ch. 20. 41.
[u] Lev. 11. 9.
[v] ch. 38. 22.

CHAPTER 29.

1 Judgment of Pharaoh for his treachery. 8 Desolation of Egypt. 13 Restoration thereof.

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [a] set thy face against Pharaoh king of Egypt, and [a] prophesy against him, and [t] against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; [z] Behold, I *am* against thee, Pharaoh king of Egypt, the great [z] dragon that lieth in the midst of his rivers, [b] which hath said, My river *is* mine own, and I have made *it* for myself.

4 But [c] I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy [v] scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy [v] scales.

[a] ver. 2.
[t] ver. 3.
[z] Cp. Isa. 27. 1. Jer. 51. 34. Ezek. 32. 2.
[b] Cp. Isa. 36. 6.
[c] Cp. Isa. 37. 29.
[v] Lev. 11. 9.

THE REMOVAL OF BRIERS FROM ISRAEL Vv 24-26.

Israel to occupy all the land Gen. 15:18. Canaanite to be excluded Zech. 14:21. Multitudinous in Christ to exercise this Song 4:8. Summary Gen. 49:13.

45 A Canaanite See Pg and Heb. 6:8.

46 Cp Ezek 26:2. 28:2, 12, 15. Cf. Zeph. 3:19-20.

47 Cp Jer. 33:9. Ezek 39:27. 37:20-28.

48 The Supplanter shall supplant them.

Beh'tsach - Some would as it rend. "safely." RV and "securely" in both instances

CHAPTER 29
7 PROPHECIES AGAINST EGYPT
CH 29:1-32:32

for background see top. p. 1050

1 THE DOOM OF EGYPT Vv 1-16

Cp Ch 1:2. App. Jan. 587, about 7 mths before Fall of Jerusalem, when people still dreaming of relief from Egypt. Cp Ezek. 17:11-21 Cp. Ezek. 29:16. Jer. besieged. 24:1

Cp John 5:22

TANNIN. Aaron's rod turned into one Exod 7:9 mg. The crocodile. Cp Bottom. p. 1050

The pride of Egypt or Rahab. See Note. p. 1050

Herodotus 2:169 states that Apries (Hophra) believed himself so powerful that no god could overthrow him.

Something almost beyond the power of flesh. Job 41:1-2. But cp Herod. 2:30.

The peoples of Egypt - Pharaoh's subjects.

Sesostris I, 1000 years ago dug canal

ZIDON (Cont.). Sacked. It was finally retaken from the Crusaders by Bibars, Sultan of Egypt & Syria, in 1290. Prior to that, Saladin took it & dismantled it. The Franks reconquered it in 1197 only to see it quickly retaken by the Muslims & turned to ruins. The Franks rebuilt (1228), the Saracens redevastated (1249). King Louis restored it (1253). The Mongols ravaged it (1260). It was helped by the Templars. It was abandoned after the fall of Acre (1291). It became the scene of struggles between the Druze and Turks. It blossomed into vigorous existence in the 17th century under Fakhr ed-Din, the Druze emir who encouraged and protected its Commerce. Jezzar Pasha of Acre drove the French forth from its gates 1791. In 1840 it was bombarded by the allied fleets (Britain, Austria, Turkey). It was occupied by British troops Oct 6, 1918. (when Ibrahim Pasha was driven out of Syria).

1946 - Lebanon obtained her independence.

Note Christ's comment on the Divine judgment Mt. 11:21. Luke 10:13. Sidon still existed as a city. He visited the district Mt. 15:21. Walked the streets of Sidon according to the best text Mk. 7:24. Jews of the district (or Gentiles?) heard him preach at Capernaum Mk. 3:8.

SEVEN ORACLES AGAINST EGYPT. They each commence with the statement: "The word of Yahweh came unto me, saying" 29:1, 17; 30:1, 20; 31:1, 32:1, 17.

to transport myrrh trees from the land of Punt (Eritrea). Necho had it re-excavated, killing, according to Herodotus, 100,000 labourers in the process. He did not complete it, being persuaded by an oracle that all his labor would go to the advantage of a barbarian. [illegible] years, or the time it took [illegible]

A RASE KINGDOM. Vv 15-16. ● The [illegible]

SEVEN ORACLES AGAINST EGYPT

Chapts 29:1 - 32:32.

Each begins with the statement: "The word of Yahweh came unto me . . ." 29:1, 17; 30:1, 20; 31:1; 32:1, 17.

1. The pride of Pharaoh humbled. 29:1-16.
2. The Empire given as wages to Babylon 29:17-21
3. The Allies of Egypt involved in her fall 30:1-19.
4. Pharaoh's Power broken beyond healing 30:20-26
5. The Parable of the Assyrian Cedar 31:1-18.
6. Lamentation Over Egypt's Fall 32:1-16
7. Egypt and her companions in hell 32:17-32

See also Isa. 19:1-20:6; 30:1-7; 31:1-3. Jer. 46.

CHAPTER 29. SUMMARY

Those who abuse their God-given power will be justly stripped of it. Those who lift themselves up in their prosperity, forgetting that Yahweh is proprietor of the earth, will be impoverished. God may even use bad men as His servants to establish His purpose. This was Ezekiel's final prophecy.

● Key Verses Vv. 2, 6, 9, 12, 16, 17, 21, 15.

1 Chron 1:45. Called "the [illegible] inhabitants dwelt "confer[illegible] daughter, Tyre was to be [illegible] Sidon has continued [illegible] placed upon it ● When it had submitted to Alexander [illegible] was taken several times and

[illegible]aoh.

[illegible]r on [illegible]hall

THE REMOVAL [illegible]
BRIERS FROM [illegible]
EL Vv 24-26

[illegible]e no [illegible] the [illegible]riev- [illegible]ound [illegible]ised [illegible]now

[illegible]ood; [illegible]ered [illegible] the [illegible] are [illegible]ncti- [illegible]f the [illegible]lwell [illegible]given

[illegible]lwell [illegible]build [illegible]ards; [illegible] con- [illegible]cuted [illegible] that [illegible]bout [illegible]now [illegible] their

[illegible]hery. [illegible] hereof. [illegible]tenth [illegible]day of [illegible] the [illegible]ing, [illegible] face [illegible]Egypt, [illegible] him,

[illegible] saith [illegible] I am [illegible]ng of [illegible] that [illegible]rivers, [illegible]ver is [illegible]ade it [illegible]Luke. [illegible]in thy [illegible]e fish [illegible]o thy [illegible]hee up [illegible]rivers, [illegible] rivers [illegible]les. [illegible]ish forth [illegible]ombard [illegible] Turkey) [illegible]6 1918. [illegible]Syria. [illegible]judg- [illegible]isted at [illegible]alked the [illegible]Mk. 7: [illegible]d him [illegible]Punt CEN- [illegible]g, accord- [illegible]process. [illegible]Greek that [illegible]ians" [illegible]ion

CHAPTER 29
7 PROPHECIES AGAINST EGYPT
CH 29:1-32:32

[redacted]

For background see top. p. 1050

1 THE DOOM OF EGYPT Vv 1-16

1 Cp Ch 1:2. Apr. Jan. 587, about 7 mths before Fall of Jerusalem, when people still dreaming of relief from Egypt. Cp Ezek. 17:11-21 Cp. Ezek. 29:16 Jer. besieged 2 Cp John 5:22

3 TANNIN. Aaron's rod turned into one Exod 7:9 note. The crocodile. Cp Bottom. p. 1050.

4 The pride of Egypt or Rahab See Note. p. 1050. Herodotus 2:169 states that Apries (Hophra) believed himself so powerful that no god could overthrow him.

5 Something almost beyond the power of flesh. Job 41:1-2. But cp Herod. 2:70.

6 The peoples of Egypt - Pharaoh's subjects.

7 Sesostris I, 3000 years ago had conquered Libya, which gave in vain [illegible] al seized as part of "war booty." ● Egypt decisively defeated by Israel in 1948, 1956, 1966. ● In search for allies becoming more social[illegible] ● Federation [illegible]. ● Syrian/Egyptian union 1958 ended Sept. 1961. ● Federation between Egypt, Syria & Iraq in March 1963 ended a few months later. ● Egypt yet to be occupied by Russia Isa. 19:1-4. DAN. 11:40-45.

CONTRASTED WITH PAST GLORY.

● Flinders Petrie says that the original religion of Egypt was monotheistic. But before the dawn of the historic period a religion had developed in which each tribe had its own god represented by an animal. — Bailey's Bible Handbook, p. 107

[illegible] 1930 Hoover elected President, which gave [illegible] of 3 feet each and an average weight 2½ tons. Built of successive coats of rough-hewn blocks of limestone, the outer coat made smooth by exquisitely carved & close-fitting blocks of granite. These outer blocks have been removed and used in the building of Cairo. In the middle of the north side there is a passage 3' feet wide 4 ft high which leads into a chamber cut into solid rock 100 ft under ground level & exactly 100 ft under the apex. Two other chambers halfway between this and the apex richly adorned and sculptures depicting the king's exploits.

140000 men labored 10 years to [illegible] a cause.

[illegible] pyramid next.

● "The amazing thing about the pyramids is that they were built right at the dawn of history. Petrie says of the Pyramid of Cheops:— "the greatest and most accurate structure the world has ever seen." Enc. Brit: "the brain power to which it testifies is as great as that of any modern man." — Bailey Bible Handbook, p. 32

● Thus at dawn of history worshipped one [illegible] noted for marvellous skill. [illegible]

A BASE KINGDOM. Vv 15-16. The rising power of Necho was checked by Nebuchadnezzar and made it a province. When Persia conquered Egypt BC 525. divided up, Egypt was apportioned to Ptolemy. Afterwards came the Romans. In AD 640 Egypt was conquered by the Saracens. In AD 1250 the Saracens gave place to the Mamelukes. Early in 16th century the Turks took possession. Toward the end of 18th century the French came on the scene. They were driven out by the British who handed it back to the Turks. In 1882 the nationalist party under Arabi Pasha revolted, forced the Turkish ruler to flee. The English subdued the revolt, restored the Turkish Khedive and assumed control. 1936 Anglo-Egyptian treaty gave greater internal control to Egyptians,

See page 1051.

5 And I will leave thee [a]thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [2]open fields: thou [c]shalt not be brought together, nor gathered: I have given thee [e]for meat to the beasts of the field and to the fowls of the heaven. [f]

6 And all the inhabitants of Egypt [g]shall know that I *am* the LORD, because they have been [h]a staff of reed to the house of Israel.

7 [i]When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and [m]madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; [n]Behold, I will bring a sword upon thee, [o]and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; [p]and they shall know that I *am* the LORD: [q]because he hath said, The river *is* mine, and I have made *it*.

10 [r]Behold, therefore I *am* against thee, and [s]against thy rivers, and [t]I will make the land of Egypt [5]utterly waste *and* desolate, [u]from the tower of [7]Syene even unto the border of [z]Ethiopia.

11 [b]No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt [d]desolate in the midst of the countries *that are* desolate, [d]and her cities among the cities *that are* laid waste shall be desolate forty years: [e]and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD; At the end of forty years [h]will I gather the Egyptians from the people whither they were scattered: [f] Cp Exod. 14:1-4.

14 And [b]I will bring again the captivity of Egypt, and will cause them to return *into* the land of [d]Pathros, into the land of their [3]habitation; and they shall be there a [4]base kingdom.

15 It shall be the basest of the kingdoms; [c]neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more [k]the confidence of the house of Israel, [l]which bringeth *their* iniquity to remembrance, when they shall look after them: but [m]they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, [p]Nebuchadrezzar king of Babylon [r]caused his army to serve a great service [s]against Tyrus: every head *was* made bald, and every shoulder *was* [z]peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I [a]will give the land of Egypt unto Nebuchadrezzar king of Babylon; and [c]he shall take her multitude, and [8]take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt [9]*for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day [f]will I cause the horn of the house of Israel to bud forth, and I will give thee [g]the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

[a] Supplied ch. 32. 4.
[b] ch. 16. 53.
[2] Heb. *face of the field.* Jer. 9. 22.
[c] Jer. 8. 2 & 25. 33. Acts 5. 6.
[d] ch. 30. 14. Is. 11. 11.
[e] Jer. 34. 20.
[3] Or, *birth.* ch. 16. 3.
[4] Heb. *low.* ver. 15. ch. 17. 6, 14.
[f] Cp. ch. 30. 23.
[g] ver. 9, 16, 21. ch. 6. 7.
[h] 2 Kin. 18. 21. Is. 36. 6.
[i] Is. 20. 5 & 30. 3, 5. Jer. 2. 36. Cp. ch. 17. 15, 17. Jer. 37. 5, 7, 11.
[k] Is. 30. 2, 3 & 36. 4, 6.
[l] Num. 5. 15.
[m] Ps. 69. 23.
[n] ver. 6.
[o] ch. 14. 17 & 30. 4.
[p] ch. 26. 7, 8.
[q] ver. 3.
[r] Jer. 25. 9.
[s] Is. 23. 1.
[t] ver. 3. ch. 30. 22.
[u] ch. 30. 12.
[z] Is. 18. 2, 7.
[5] Heb. *wastes of waste.*
[6] Or, *from Migdol to Syene.* Kings
[7] ch. 30. 6.
[7] Heb. *Seveneh.*
[z] Zeph. 3. 10.
[a] ch. 30. 12 & 32. 11. Jer. 46. 13.
[b] ch. 32. 13 & 35. 7.
[c] ch. 30. 4.
[8] Heb. *spoil her spoil, and prey her prey.*
[d] ch. 30. 7.
[9] Or, for *his hire.*
[e] ch. 30. 23, 26.
[f] Ps. 132. 17. Luke 1. 69.
[g] ch. 16. 63
[h] Cp. Is. 19. 23. Jer. 46. 26.

---

7 The lion, bear, leopard etc. Dan 7.
7A Some MSS have "burned" - hence RSV. Their humiliation not hidden away
8 They shall experimentally know the power.
9 2 Kg 18:21; Is 36:6 Reeds are characteristic of Egypt as are crocodiles.
10 To halt/Rok. Egypt was using Judah as a cat's paw, as even Rabshakeh declared 2 Kg 18:21.
11 Cp Ps. 17:13.
12 A slaughter of both men & beasts as death stalks the land.
13 Cp V. 7. Will be driven out from the confection of the river Vv 3-4.
14 RV: "an utter waste & desolation" - by the failure of the Nile floods. Thus invasion & natural disaster would humble Egypt.
15 Migdol in the Delta. Cp Jer. 44:1.
16 Modern Arwan - at the 1st Cataract, adjacent to the border of Ethiopia.
17 "The foot of man shall not pass through it" - Roth. Politically dead & divided while the Babylonian remained there.
18 YASHAB = To sit down, dwell, remain, settle. It was impossible for the inhabitants to settle down as such so long as the Babylonians remained.
19 Nebuchadnezzar took Jerusalem in his 19th year 2 Kg 25:8 after which he invaded Egypt. This 40 years elapsed with the collapse of the Babylonian Empire.
20 Thomas Newton (Dissertations On The Prophecies) quotes Berosus (see Jos. 10:11-14) and Megasthenes as recording that Neb. did this. Probably he took fifteen groups of Egyptians as hostages following his practice elsewhere.
21 Southland. Cp Dan. 11:44 Cp Gen 10:13-14. Jer. 46:11, 15. The name of upper Egypt as distinguished from Mizraim or lower Egypt. Thebes. Colonies of Jews were settled there. Jer. 44:1, 15.
22 In the days of Hoshea 2 Kg 17:4, Hezekiah Lic. 30:2-5; 36:4, 6 & Jehoiakim 2 Kg 23:35 they did so.
23 This placing of confidence in Egypt brought their iniquity to remembrance by their Judge - Yahweh.
24 Look after Egypt

2 WAGES FOR BABYLON'S CONQUEST OF TYRE Vv. 17-20.

25 New Year's Day 571. The latest dated prophecy in the book. Placed here because of its relationship to subject matter. Neb. besieged Tyre 585 BC (see top. p. 1044) & in 572 the city fell. - Thus the year before this prophecy.
By the constant wearing of helmets under the besieged city.
"Rubbed bare" - RSV - i.e. by the carrying of burdens for the siege works.
The Tyrians removed their treasure to their island fortress and there rebuilt their power.
As King of kings.

EZEKIEL VINDICATED V. 21.

The Jews sought a refuge in Egypt & despite the warnings of Jeremiah forced him to go there. Jer. 42:19-22, Jer. 43 (see v. 10) 44:1 Cp V. 30)
After the Temple prophecies (Cp V. 17) Ezekiel would assist in development - Zerubbabel (Chief of Babylon) Cp Hag 1:1.

A base Kingdom (Cont.) In accordance with the Declaration of Independence (1922), but the decadent King Farouk ruled as nominal head. Farouk deposed 1952 and Neguib took control. 1954 Anglo-Egyptian agreement brought occupation to an end. 1956 Nasser elected President, British & Fr in Suez Canal seized as part of "war booty." Egypt decisively defeated by Israel in 1948, 1956, 1966. In search for allies becoming more socialistic. Syrian/Egyptian union 1/1958 ended Sept. 1961. Federation between Egypt, Syria & Iraq in March 1963 ended a few months later. Egypt yet to be occupied by Assyria ISA. 19:4. DAN. 11:40-45.

CONTRASTED WITH PAST GLORY.

Flinders Petrie says that the original religion of Egypt was monotheistic. But before the dawn of the historic period a religion had developed in which each tribe had its own god represented by an animal. (Baker's Petrie Handbook p. 107)

1049 The great pyramid of Cheops (4th dynasty) is claimed to be the greatest monument of the ages. It covers 13 acres, 768 ft square (now 750), 482 ft high (now 456). Estimated to have contained 2,300,000 stones of an average thickness of 3 feet each and an average weight 2½ tons. Built of successive coats of rough-hewn blocks of limestone, the outer coat made smooth by exquisitely carved & close-fitting blocks of granite. These outer blocks have been removed and used in the building of Cairo. In the middle of the north side there is a passage 3' feet wide 4 ft high which leads into a chamber cut into solid rock 100 ft under ground level & exactly 600 ft under the apex. Two other chambers halfway between this and the apex, with pictures and sculptures depicting the king's exploits.
100,000 men labored 10 years to build a causeway from the Nile to the site (the stones were quarried 12 m. to the east & floated across the Nile during inundations). Another 20 yrs to build the pyramid itself.
"The amazing thing about the pyramids is that they were built right at the dawn of history." Petrie says of the Pyramid of Cheops - "the greatest and most accurate structure the world has ever seen." Ency. Brit.: "The brain power to which it testifies is as great as that of any modern man." - Valley Bible Handbook p. 91
Thus at dawn of history worshipped one best noted for marvellous skill.

15 Something almost beyond the power of flesh. Job 41:1-2. But cp Hezek 2:70.
The peoples of Egypt - there only subsists.
Sesostris I, 3000 years ago dug canals & built dykes

BACKGROUND HISTORY. The dating of the prophecies against Egypt shows that each was brought forth by the political events of the time & should be studied in connection with them. Necho - defeated by Nebuchadnezzar at Carchemish (BC 604 - Jer 46) was succeeded by his son Psammetik II (the Psammis of Herod. 2, 160) in B.C. 594. He invaded Ethiopia and died in 588 leaving the throne to his son Uah-prahet, Pharaoh Hophra of Jer. 44:30 the Apries of the Greeks. Herodotus (2. 161) states that he attacked Tyre & Sidon, failed in an enterprise against Cyrene, & was deposed by Amasis (569). Zedekiah courted Egypt Ezek 17:11-18 vainly hoping for help.

The desolation of Egypt EZEKIEL 30. and her helpers.

CHAPTER 30

3 THE COMPLETE OVERTHROW OF EGYPT AND HER HELPERS. Vv. 1-19

1 A day of darkness and trouble.
2 They previously mocked at Israel's trouble - now their time has come.
3 Caused by fear of invasion as Ethiopia bordered on Egypt.
4 Many authorities relate this to possessions not persons.
5 Cp. Ch. 27:10. Descendants of Mizraim Gen. 10:13, and therefore probably an African nation. With Libya = an ally of Egypt Jer. 46:9.
6 Auxiliaries of various nations.
7 Unknown. Cesenius suggests Nub - Nubia.
8 Roth: "The sons of the land of the covenant." (Following LXX). Israel's reliance on Egypt contributed to her overthrow.
Cp Ezek. 29:16.
9 Modern Aswan. Cp Ch. 29:10.

CHAPTER 30 SUMMARY.

Nothing can protect a provoking people when Yahweh comes forth to contend with them. Not only shall they fall, but those also that trust in them.
Key Verses. Vv. 4, 6, 13, 19

13 See note Zeph. 2:12.

From. "Wonders of Prophecy" J. Urquhart.
THE RIVERS DRY. V 12
Herodotus noted 7 channels in the Delta of which he said that two - the present Damietta & Rosetta branches, were originally artificial, & he therefore speaks of "the five mouths". But "for a long time past there are no navigable and unobstructed branches but these two that Herodotus distinguishes as the work of man". Even these are accessible only to small vessels. The other 5 ancient mouths have long ago silted up, & their course can now hardly be traced through the network

Above Below

CHAPTER 30.

1 The desolation of Egypt and her helpers. 20 The arm of Babylon shall be strengthened.

THE word of the LORD came again unto me, saying,
2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!
3 For [a] the day *is* near, even the day of the LORD *is* near, a cloudy day; [3] it shall be the time of the heathen.
4 And the sword shall come upon Egypt, and great [4] pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and [b] her foundations shall be broken down.
5 Ethiopia, and [5] Libya, and Lydia, and all [c] the mingled people, and Chub, and the [6] men of the land that is in league, shall fall with them by the sword.
6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: [7] from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.
7 And they shall be desolate in the midst of the countries *that are* desolate, [d] and her cities shall be in the midst of the cities *that are* wasted.
8 [e] And they shall know that I *am* the LORD, [f] when I have set a fire in Egypt, and *when* all [g] her helpers shall be destroyed.
9 In that day [h] shall messengers go forth from me in ships to make the careless [i] Ethiopians afraid, and [j] great pain shall come upon them, as in the day of Egypt: for, lo, [k] it cometh.
10 Thus saith the Lord GOD; [l] I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.
11 He and his people with him, [m] the terrible of the nations, shall be brought to destroy the land: and [n] they shall draw their swords against Egypt, and fill the land with the slain.
12 And [o] I will make [p] the rivers [8] [q] dry, and sell the land into the hand of [r] the wicked: and [s] I will make the land waste, and [9] all that is therein, by the hand of [t] strangers: [u] I the LORD have spoken *it*.
13 Thus saith the Lord GOD; [v] I will also destroy the idols, and I will cause *their* images to cease out of [w] Noph; and [x] there shall be no more a prince of the land of Egypt: and [y] I will put a fear in the land of Egypt.
14 And I will make [z] Pathros desolate, and [a] will set fire in [10] [b] Zoan, and [c] will execute judgments in [d] No.
15 And I will pour my fury upon [e] Sin, the strength of Egypt; and I will cut off [f] the multitude of No.
16 And [g] I will set fire in Egypt: Sin shall have great pain, and No [11] shall be rent asunder, and Noph *shall have* distresses daily.
17 The young men of [h] Aven and of [12] Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.
18 At [i] Tehaphnehes also the day shall be [13] darkened, [k] when I shall break there the yokes of Egypt: and [l] the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.
19 Thus will I execute judgments in Egypt: [m] and they shall know that I *am* the LORD.
20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,
21 Son of man, [n] I have broken

[a] ch. 28. 7.
[b] Is. 19. 5, 6.
[c] ch. 29. 10.
[2] Heb. *drought.*
[d] Gen. 7. 22. Ex. 14. 21.
[3] Cp. Is. 19. 4. Hab. 1. 13.
[e] ch. 12. 19.
[f] Joel 1. 15. Zeph. 1. 7.
[3] Heb. *the fulness thereof.*
[g] ch. 28. 7.
[4] ch. 27. 24.
[h] Jer. 43. 12.
[4] Or, *fear.*
[i] Is. 19. 1.
[5] Is. 19. 13.
[6] Zech. 10. 11.
[7] Is. 19. 16.
[8] Jer. 50. 15.
[5] Heb. *Phut.*
[9] ch. 29. 14.
[10] Jer. 25. 20.
[11] ver. 8.
[6] Heb. *children.*
[12] Or, *Tanis.*
[13] Num. 13. 22.
[14] ver. 19. Cp. Nah. 3. 8-10.
[15] ver. 15, 16. Jer. 46. 25.
[16] Or, *Pelusium.*
[17] ch. 31. 2.
[18] Or, *from Migdol to Syene.*
[19] Cp. Ps. 120. 7.
[20] Or, *Heliopolis.*
[21] Gen. 41. 45. Cp. Jer. 43. 13.
[22] Or, *Pubastum.*
[23] ch. 29. 12.
[24] Jer. 2. 16.
[25] ver. 19, 25. ch. 6. 7.
[26] Or, *restrained.*
[27] Lev. 26. 13. Jer. 27. 2.
[28] ver. 14, 16.
[29] ver. 6.
[30] ch. 32. 21.
[31] Heb. *broken.*
[32] Cp. Is. 18. 1, 2.
[33] Zeph. 3. 10.
[34] ver. 4.
[35] ver. 8.
[36] ch. 29. 8.
[37] ver. 12, 24.
[38] ch. 28. 7.
[39] Jer. 48. 25.

SYMBOLS OF EGYPT 1050

DRAGON (TANNIN from TAN, to elongate). Rend. "Whale" (Gen. 1:21), In places relating to Egypt probably the crocodile or leviathan with which it is connected in Scripture. In itself the Dragon signifies a large marine animal: Cp Exod. 7:9. See Ps. 74:13-14; Isa. 27:1. Connected with Rahab Isa. 51:9. Elongate = antiquity?

RAHAB - Pride, Boaster Ps. 87:4; 89:10; Isa. 51:9.

LEVIATHAN from LÂVÂH - To twine - thus a wreathed or protected animal Cp Job 41. See Ps. 74:13-14 Isa 27:1. Involves prophetic references to the future destruction of figurative Egypt. Isa. 27:1.

The past destruction foreshadows the future: Jer. 46:14-15. 32:20-21.

"In ancient Egypt the crocodile was venerated as the symbol of sunrise and it became a hieroglyphic for this. At Thebes a young crocodile used to be reared in the temple and decorated with jewels of all kinds; at Ombi it was worshipped and its mummies have been found in the catacombs there & elsewhere" - Animals of Bible Lands

11 See opp. bottom.
12 Yahweh's sword Ezek 17:12. Their maladministration has brought desolation on the land.
13 See "The Amazing Witness of Memphis" opp. p. 77. "So completely has the doom been accomplished that 150 years ago the very site of Memphis was a matter of dispute" - Wonder of Prophecy. Yet in the beginning of the 6th Cent. A.D. it was the residence of the Governor of Egypt who made terms there with the Arab invaders.
14 See note Opp. p. 77. bottom. p. 1051.
15 No-Amon or Thebes. The sun god Amun, the hidden one, or Amon-Re.
16 Sig. Mire. Pelusium (same meaning). On eastern branch of Nile surrounded by swamps, providing a key point of defence.
17 Key point of defence damming the road to Philistia.
18 "Broken up" - RV. See action Cambyses. p. 1051 In BC 25 Strabo found the once united City broken up into separate villages - as it remains today.
19 RV: "Adversaries in the day time - openly attacked.
20 House of the goddess Bast. Egyptian = PI-PASHT - the cat-headed Egyptian Diana. Sit. on Suez Canal. Destroyed by Persians. Modern Tell Basta.
21 Jer. 2:16; 44:1; 46:14. Daphnæ frontier fortress not far from Pelusium. - about 27 m. South west.

4 THE DEFEAT OF PHARAOH DECISIVE 20-26

22 About the time Hophra's abortive attempt

A BASE KINGDOM. Cambyses, the son of Cyrus conquered Egypt (525 BC), followed by Alexander (332) who Hellenised it. In BC 30, after the battle of Actium it was occupied by the Romans. "Since then it has been ruled by Arab and Turk, Fatimid and Saracen, Mamluk, Ottoman, Turk, Albanian. Misrule, extortion and plague have kept the land poor. Even its language has disappeared, displaced first by Greek & then by Arabic, leaving only the 'mere jargon' (Chambers Encyclopedia) of ecclesiastical Coptic. Even if Egypt were to rise once again to the rank of a first-class state, it would be no more a true descendant of the Egypt that once was than a modern Italy of ancient Rome, or Greece of Athens and Sparta" — H.L. Ellison.

The Assyrian's greatness and fall. — The scenery is accomodated to the parable. The mighty Tigris watered the Cedar, whilst lesser streams watered lesser trees! (The Nile watered the Egyptian tree).

23 the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up [b] to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; [c] Behold, I *am* against Pharaoh king of Egypt, and [e] will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 [f] And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And [h] I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall [i] groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; [m] and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and [h] he shall stretch it out upon the land of Egypt.

26 [f] And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

[b] Cp. Jer. 51. 36.
[2] Or, *nourished.*
[3] Or, *brought him up.*
[b] Jer. 30. 13 & 46. 11.
[4] Or, *conduits.*
[e] ch. 28. 22 & 29. 3, 10 & 35. 3 & 38. 2 & 39. 1.
[d] ch. 19. 11. Is. 10. 33. Dan. 4. 11.
[e] Job 38. 15.
[h] Or, *when it sent them forth.*
[f] ver. 26. ch. 29. 12.
[g] Or, *Mr. 13:*
[g] Ch. 17. 23. Dan. 4. 12.
[h] ver. 10.
[i] Job 24. 12.
[k] ver. 9, 12. ch. 17. 6. Dan. 4. 14.
[l] ver. 9, 16, 18. Ch. 26. 13.
[m] ver. 8.

CHAPTER 31: SUMMARY: The records of history reveal that God humbles the arrogant so that even the mightiest nations are brought to naught. Prov. 16:18. Key verses. Vv. 2-9, 10-11.

CHAPTER 31

5 THE PARABLE OF THE ASSYRIAN CEDAR Vv. 1-18

In the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; [p] Whom art thou like in thy greatness?

3 ¶ Behold, [r] the Assyrian *was* a cedar in Lebanon [7] with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

[n] ver. 9, 12. ch. 17. 6. Dan. 4. 14.
Egypt had already been invaded by the Assyrian - See note below
[o] Dan. 5. 20.
[6] Heb. *in doing he shall do unto him.*
[p] ver. 18. Cp. ch. 32. 19.
[q] ch. 28. 7.
[r] Is. 10. 34. Dan. 4. 10.
[7] Heb. *fair of branches.*
[s] ch. 7. 26 & 32. 5.

4 [a] The waters [3] made him great, the deep [3] set him up on high with her rivers running round about his plants, and sent out her [4] little rivers unto all the trees of the field.

5 Therefore [d] his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, [b] when he shot forth.

6 [c] All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of [k] his branches: for his root was by great waters.

8 The cedars [l] in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of [n] his branches: so that all the trees of [t] Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and [o] his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; [6] he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, [q] the terrible of the nations, have cut him off, and have left him: [s] upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the

7 So the Assyrian, like the King of Tyre was represented in the parable as being in Eden. Ezek. 28:13
In 661 Ashurbanipal had invaded Egypt and occupied Thebes, fulfilling the prophecy of Nahum. Nah 3:8-10. See note below.
9 Manifested the same foolish pride as the Assyrian. Cp Ch. 29:3. Cp Is. 10:5.
9 Clouds - RVmg.
10 The Babylonians conquered the Assyrians who had conquered Egypt.
11 Nebuchadnezzar was Yahweh's slave. Cp Jer. 27:4-6 EL
12 Nebuchadnezzar as representing Babylon. Ezek 30:10-11

"A FIRE IN ZOAN"

See opp. p. 77. Zoan continued in importance until the time of Alexander the Great, whose brilliant city Alexandria stripped Tanis or Zoan of its commercial importance. The modern village of San marks the ancient site. Excavations by Pierre Montet since 1930 have uncovered extensive buildings evidently erected by Hebrew slave labor. —Ungers.

JUDGMENT ON NO (THEBES)

See description of its strength Nah. 3:8-10. Cp Jer 46:25. Once the most splendid city of Egypt, adorned with elegant public buildings, magnificent and colorful Temples & rich mementoes. Some of its private homes were 4 or 5 storeys high. The Temple of Karnack even in its ruinous state is considered a marvel. Thebes was called by the Egyptians: "The house of Amon," "The Mysterious City," "The City of the Hidden Name," "The City of the Lord of Eternity": The Mistress of Might." Splendidly situated in a most fertile & attractive part of the land, on both sides of the Nile, it was protected by a massive wall with reputedly 100 gates. Conquered by Assurbanipal BC 665; then by Nebuchadnezzar some time after 592; the Persian Cambyses (525) who poured out against it the wrath of his insane ferocity. Its majestic temples were burnt, its colossal statues were defaced. The city recovered gradually, but never regained its ancient glory. The capital was removed to Memphis, to Sais, to Alexandria, to Cairo. About the year 89 B.C. it was attacked by one of Egypt's own princes: Ptolemy Lathyrus, grandfather of Cleopatra. For 3 years it defied the siege & when it fell, it was almost entirely levelled to the ground. Judgment had been poured out.

THE WARNING OF ASSYRIA'S FALL.

The might of Assyria did not save her in the day that Yahweh moved against her. This should have provided a salutary warning for Egypt for she had experience the might of Assyria. when in 665 Assurbanipal conquered Egypt & devastated Thebes. This conquest was pressed home to the Assyrian as evidence of the mutability of human might as now the fall of Assyria is brought home to the Egyptian Nah 3:8-11. Necho had gone to the aid of the Assyrian 2 Kgs 23:29. - so there was omin-ous warning in the references to the Assyrians allies. Ezek 31:17.

13 "Upon its fallen trunk -Berk. The birds & beasts — vultures, owls, jackals & hyenas, hover & creep over the dead, decaying trunk. ice top

14 The fall of Assyria was a lesson teaching the mutability of human great-ness and pride.

15 Sil - BOWK - Pit, hide. All that are lifted up in pride find their end in the pit. Cp Egypt's pride ch. 29:3.

16 There was general con-sternation at the fall of Assyria. The prophet represents it as all nature mourning.

17 Sheol.

18 The surviving nations are represented as being in fear & mourning realis-ing that their turn will come; on the other hand, the "trees of Eden," the great kingdoms & Empires of the past that already are in Sheol, are "comforted" with the Know-ledge that yet another one who has defied the lesson of history has joined their company. See a similar parable Isa 14:4-20.

19 The close allies of Ass-yria were involved in its destruction and suffer-ed with it.

20 Let not Egypt imagine that she can escape the same fate. Cp V 10.

21 His allies Cp Ch. 28:4

people of the earth are gone down [a] from his shadow, and have left him.

13 [b] Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among [c] the thick boughs, neither [2] their trees stand up in their height, all that drink water: for [d] they are all delivered unto death, [e] to the nether parts of the earth, [f] in the midst of the children of men, [m] with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon [g] to mourn for him, and all the trees of the field fainted for him.

16 [r] I made the nations to shake at the sound of his fall, when I cast him down [t] to hell [u] with them that descend into the pit: and [x] all the trees of Eden, [y] the choice and best of [z] Lebanon, [a] all that drink water, [b] shall be comforted [c] in the nether parts of the earth.

17 They also went down [d] into hell with him unto [f] *them that* be slain with the sword; and *they that were* his arm, *that* [h] dwelt under his shadow in the midst of the heathen.

18 ¶ [i] To whom art thou thus like in glory and in greatness among [k] the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of [l] the uncircumcised with *them that* be slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

[a] ver. 17. Lam. 4. 20. Cp. ver. 12.
[b] ch. 31. 4. Cp. Is. 18. 6.
[c] ch. 28. 13.
[d] ch. 19. 3, 5.
[e] ver. 20. ch. 17. 23.
[2] Or, *stand upon themselves for their height.*
[3] Or, *dragon.* ch. 29. 3.
[f] Is. 18. 2. Nahum 3. 8.
[g] Ps. 82. 7.
[h] ver. 13.
[i] ver. 16, 18. ch. 26. 20.
[k] ch. 31. 18, 19. Prov. 25. 26. Cp. Ps. 68. 30.
[l] Ps. 82. 7.
[m] ver. 16, 18. ch. 26. 20.
[n] ch. 12. 13.
[x] ch. 26. 5.
[y] ch. 29. 5.
[z] ch. 31. 13.
[4] Heb. *to be black.* ch. 32. 7, 8.
[r] ch. 26. 15.
[s] ch. 31. 12.
[t] ch. 32. 21.
[u] ver. 14, 18. ch. 26. 20.
[x] ver. 9, 18. Cp. Is. 14. 8.
[5] Or, *the land of thy swimming.*
[y] ver. 9, 18.
[z] ver. 3.
[a] ver. 14.
[b] ch. 32. 31. Cp. Is. 14. 9-11.
[c] ch. 26. 20 & 32. 18, 24.
[6] Or, RV. *extinguish.*
[d] ver. 15, 16. ch. 32. 22.
[e] Mat. 24. 29.
[f] ver. 18. ch. 32. 20, 21.
[g] ch. 32. 15.
[h] ver. 6.
[7] Heb. *lights of the light in heaven.*
[i] ver. 2.
[8] Heb. *them dark.*
[k] ver. 9, 16.
[9] Heb. *provoke to anger, or, grief.*
[l] ch. 28. 10.
[m] ch. 27. 35.

Summary below

CHAPTER 32.

A lamentation for the fearful fall of Egypt.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [c] take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like [d] a young lion of the nations, and thou *art* as a [3] whale in [f] the seas: and thou camest forth with thy rivers, and [h] troubledst the waters with thy feet, and [k] fouledst their rivers.

3 Thus saith the Lord GOD; I will therefore [n] spread out my net over thee with a company of many people; and they shall bring thee up in my [o] net.

4 Then [p] will I leave thee upon the land, I will cast thee forth upon the open field, and [q] will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh [s] upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood [5] the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall [6] put thee out, [e] I will cover the heaven, and [g] make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the [7] bright lights of heaven will I make [8] dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also [9] vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will [m] make many people amazed [i] at thee, and [m] their kings shall be horribly

[c] ch. 19. 1.
[d] Gen. 49. 9. Num. 24. 9. Rev. 5. 5.
[3] Or, *dragon.* ch. 29. 3.
[f] Is. 18. 2. Nahum 3. 8.
[h] Ps. 82. 7.
[k] ver. 13.
[n] ch. 12. 13.
[o] ch. 26. 5.
[p] ch. 29. 5.
[q] ch. 31. 13.
[s] Heb. *to be black.* ch. 32. 7, 8.
[5] Or, *the land of thy swimming.*
[6] Or, RV. *extinguish.*
[e] Mat. 24. 29.
[g] ver. 2.
[7] Heb. *lights of the light in heaven.*
[8] Heb. *them dark.*
[9] Heb. *provoke to anger, or, grief.*
[i] ch. 28. 10.
[m] ch. 27. 35.

CHAPTER 32 SUMMARY

Great potentates, if they be tyrannical and oppressive - particularly against Yahweh's people will invariably be judged and humbled. Isa. 54:17; Dan 7:11-12; Rev 13:10.

Key verses 2, 16, 32.

CHAPTER 32

6 A LAMENTATION OVER 1-16 EGYPT'S FALL

1 March 585 Cp ch 26:1. 19 mths after Fall Jerusalem in 586.

2 QINAH - A funeral dirge, a taunt song.

3 RV: "Thou wast likened ..." Flatterers mouthed their praise likening Pharaoh as one would a lion - the King of beasts. Ezekiel rejected that description though acknowledging that he was often drawn in his own history. He was no force in international politics - but he was at home.

4 RV: "yet thou art as a dragon"; RV: "Dragon. Heb. TAN - Crocodile. Cp. Ch 29:3. Berk. "making water bubble." The crocodile was not normally taken with a net - but Yahweh is stating what he will do. Cp. Jon. 4:1-11. Its carcase becomes a prey to others. Cp Ps. 74:14. RAMUWTH = A heap. - bones, carcase. The dead body will be dragged all over the place.

5 Its blood will taint the very river. Cp Exod. 12:19-20.

11 All the other lights of heaven are represented as mourning the eclipse of this star, but are unable to help.

12 The prophet passes out of the region of metaphor into that of fact. The fall of Egypt will bring fear to other nations when the Babylonian sword is brandished before them. vv. 10-11.

13 This astonishment will induce fear of Babylon.

The Divine judgment on Egypt is an object lesson for every age Jer 32:21.

PHARAOH'S TOUR OF SHEOL

The great funeral procession conducts the dead Pharaoh to his resting place, and there the victims of Nebuchadnezzar's conquests await to greet him. It is perhaps reminiscent of the funeral processions - and belief of life after death, of the Egyptians.

afraid for thee, when I shall brandish my sword before them; and [b] they shall tremble at *every* moment, every man for his own life, [c] in the day of thy fall.

11 ¶ For thus saith the Lord GOD; [d] The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause [h] thy multitude to fall, [i] the terrible of the nations, all of them: and [k] they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; [m] neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I [r] make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and [t] the country shall be [4] destitute of that whereof it was full, when I shall smite all them [u] that dwell therein, then [v] shall they know that I *am* the LORD.

16 This *is* [x] the lamentation wherewith [y] they shall lament her: [z] the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all [a] her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and [c] cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 [e] Whom dost thou pass in beauty? [f] go down, and [g] be thou laid with [a] the uncircumcised.

20 They shall fall in the midst of *them that* are slain by the sword: [2] she is delivered to the sword: draw her and all her multitudes.

21 [c] The strong among the mighty [f] shall speak to him out of the midst of hell with [g] them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 [i] Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in [m] the sides of the pit, and her company is round about her grave: all of them [c] slain, fallen by the sword, [p] which caused [3] terror [q] in the land of the living.

24 There *is* [s] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [b] Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And [d] they shall not lie with the mighty *that are* fallen of the uncircumcised, which are

[a] ch. 28. 10.
[b] ch. 26. 16.
[c] ch. 27. 27.
[2] Or, *the sword is laid.*
[d] ch. 14. 17 & 29. 8, 19. Jer. 46. 26.
[h] ch. 17. 13 & 31. 11. Job 41. 25.
[f] Cp. ver. 27. ch. 31. 15, 16. Is. 14. 9, 10.
[g] ch. 30. 8.
[i] ch. 31. 2.
[k] ch. 29. 19.
[l] Cp. ver. 24, 26, 29, 30.
[m] Is. 14. 15.
[n] ch. 29. 11.
[o] ch. 31. 17.
[p] ver. 24-27. ch. 26. 17.
[3] Or, *dismaying.* Jer. 48. 39.
[q] Ps. 27. 13.
[r] Cp. ch. 34. 18. Job 41. 1.
[s] Is. 11. 11. Jer. 49. 34-39.
[t] ch. 12. 19.
[4] Heb. *desolate from the fulness thereof.*
[u] ch. 6. 7. Ex. 7. 5.
[v] ver. 2. 2 Sam. 1. 17.
[x] ch. 27. 32.
[y] ver. 18.
[z] ch. 31. 2.
[a] ch. 27. 13.
[c] ch. 26. 20.
[d] Cp. Is. 14. 18, 19.
[e] Cp. ch. 31. 2, 18.
[f] ver. 21, 24.
[g] ver. 28-30, 32.

Nebuchadnezzar was the sword of Yahweh Ps 17:13. His servant to fulfil His purpose Jer. 25:9-10 That sword was drawn out against the wicked at that time, a similar sword and terror will be drawn out against the nations today EZEK. 28:21.

See the destruction of Egypt likened to that of Bogue (or vice versa!!). Isa 10:26. Jer 16:14-15.

Without hope Cp Ch 28:10 Jer. 9:26
RV mg. "The sword is appointed."
23 RV: "Draw her away." Thus Sheol is addressed to accept the body of Egypt.
24 As in Isa 14:9, 18 the great chiefs among the dead in Sheol greet the arrival of the dead Pharaoh. Ezekiel then pictures Pharaoh touring Sheol.
25 Cp Ch 31:3 Assyria had once invaded Egypt.
26 Akkadian - Elamtu. - the land beyond the Tigris. E. of Babylonia, bounded on the N. by Assyria & Media & on the S. by the Persian Gulf. Its capital was the very ancient city of Shushan. Elam was the centre of very ancient political power. Chedorlaomer was King of Elam. Gen. 14. About 645 BC Susa (Shushan) was taken by Assyria, and later Nebuchadnezzar conquered Elam — See Unger.
27 Placed in the grave of the uncircumcised v. 19.
28 Herodotus (Cp 1:103, 4:1) mentions a great irruption of Scythians as having swept over Asia and Palestine even to Egypt in the time of Josiah, and which, after compelling Cyaxares to raise the siege of Nineveh left traces of itself in the name of the city Scythopolis.
29 They have a less honourable status in Sheol, for though frightening in their ferocity they did not represent an honoured civilisation as did the others, but were driven back into the north from whence they came. The remnant of their power was evidently overcome by Nebuchadnezzar.

Though Nesh invasion would be severe it would bring peace to the nation so that its waters are represented as being calmed Cp v.2.
Calm and smooth - a symbol of governmental blessing.
16 Cp Isa. 19:22. The overthrow of Babylon was typical of the overthrow of Babylon the Great of the future.
EGYPT IN SHEOL 17-32
The lamentation over her death having been uttered, vv. 1-16 she is now lowered into her grave and sees all already inhabited by fallen mighty nations. She is represented as going on a tour of Egypt Sheol.
17 Cp v. 1.
18 Ezekiel, with the mourning women of many nations join in a funeral dirge over Egypt.
19 Moffatt: "and send them down with a lament, you and the women of the mighty nations." They all join in the funeral dirge.
20 In her death state - none.

THE STRIDENT WARNING SOUND OF THE TRUMPET. V1. "The sound of the Shofar, consisting as handed down by tradition of three distinctive Shofar-notes —tekiah, theruah, teruah — has been looked upon from time immemorial as a call to contrition and penitence, as a reminder of the Shofar-sound of Sinai; and the Day of Memorial, the beginning of the ten days of Repentance, which culminate in the Day of Atonement, as a time of self-examination and humble petition for forgiveness. "The Scriptural injunction of the Shofar for the New Year's Day has a profound meaning. It says 'Awake, ye sleepers, and ponder over your deeds; remember your Creator & go back to Him in penitence. Be not of those who miss realities in

gone down to hell [a] with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [c] Edom, her kings, and all her princes, which with their might are [d] laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* [e] the princes of [f] the north, all of them, and all [g] the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that* be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and [m] shall be comforted over all [n] his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

[a] Heb. *with weapons of their war.* ch. 27. 10, 27.
[a] ver. 6, 7. ch. 3. 17. [a] Sam. 18. 24 Cp. Mic. 7. 4.
[b] ch. 3. 18.
[c] Heb. *he that hearing heareth.* [c] ver. 5, 6. Is. 58. 1. Jer. 6. 17. Cp. Amos 3. 16.
[d] ch. 28. 23. [e] ch. 25. 12.
[d] Heb. *given,* or, *put.* ver. 23. ch. 31. 14 & 35. 12.
[f] Josh. 13. 22. [g] ch. 38. 6, 15 & 39. 2.
[h] ch. 28. 22.
[i] ver. 8, 9. [k] ch. 3. 18.
[l] ch. 3. 17. [m] Jer. 1. 18.
[n] ch. 31. 16. [o] ver. 26.
[p] ch. 3. 29. [q] 1 Tim. 4. 16.
[r] ch. 4. 17. [s] ver. 22, 27, 30. ch. 3. 11. Cp. Hos. 4. 4.
[t] Cp. ch. 37. 11. Is. 49. 14.
[u] Heb. *A land when I bring a sword upon her.*
[v] ch. 14. 17. [w] ver. 27. Is. 49. 18.
[x] ch. 18. 23. Cp. [2] Sam. 14. 14.

CHAPTER 33.

EZEKIEL RECOMMISSIONED AS WATCHMAN.

Ezekiel is admonished of his duty as watchman. 10 God sheweth the justice of his ways towards the penitent, and towards revolters. 17 He maintaineth his justice. 21 The taking of Jerusalem, 28 and desolation of the land. 30 God's judgment upon the mockers of the prophets.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to [s] the children of thy people, and say unto them, [t] When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [a] watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and [b] warn the people;

4 Then [c] whosoever heareth the sound of the trumpet, and taketh not [c] warning; if the sword come, and take him away, [d] his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [i] he is taken away in his iniquity; but [k] his blood will I require at the watchman's hand.

7 ¶ [l] So thou, O son of man, I have [m] set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 [p] Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; [q] but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and [r] we pine away in them, [s] how should we then live?

11 Say unto them, [x] As I live, saith the Lord GOD, [y] I have

[a] ch. 3. 17. [b] Jer. 6. 17. Cp. Is. 58. 1. Amos 3. 6.
[c] Heb. *he that hearing heareth.* [c] ch. 3. 17. Cp. Acts 20. 26.
[d] ch. 18. 13. Cp. Matt. 27. 25.
[i] ch. 3. 19. [k] ch. 3. 18.
[l] ch. 3. 17. [m] Jer. 1. 18.
[p] ch. 3. 19. [q] 1 Tim. 4. 16.
[r] ch. 4. 17. [s] ver. 22, 27, 30. ch. 3. 11. Cp. Hos. 4. 4.
[x] Cp. ch. 37. 11. Is. 49. 14.
[y] ch. 14. 17. [z] ver. 27. Is. 49. 18.

While Ezekiel anxiously awaited news of the doomed city of Jerusalem, he was recommissioned for a new phase of his ministry. Previously he had been primarily a messenger of doom, now he was to proclaim the purpose of Yahweh to restore Israel and rebuild it as a new community.

1 Ezekiel recommissioned as a watchman Ch. 33:1-22.
2 A messenger from the smitten city Ch. 33:22-33.
3 The coming shepherd King Ch. 34.

RESPONSIBILITY OF A WATCHMAN. W. 1-6.

A re-statement of watchman's duties. See notes Ch. 3:17-22.
1 They are called upon to interpret the significance of national events, to see national disaster as Divine Judgment. Cp V. 21.
2 This is a contrast to Ch. 3:17 where Ezekiel is represented as selected solely by Yahweh. Now selected by the people indicates his changed status in the community. As the storm clouds gathered over Jerusalem and it became increasingly evident that his words were being fulfilled, he had gradually won the respect and the ear of the people Vv 30-33 until he became undisputed spiritual leader. Thus both the human and divine V. 7 side of his appointment is given. Though accepted by the people his responsibility to faithfully warn remained the same.

The Sound of the Trumpet (cont.)
their pursuit of shadows and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls & consider your ocfs; forsake each of you his evil ways and thoughts & return to God so that He may have mercy upon you." (Maimonides) - Jewish Commentary.

EZEKIEL'S DUTIES RE-DEFINED. 7-9

HOPE FOR ISRAEL IF V. 10-11

10 This was a practise followed in many of the ancient graves.
31 For the political relation of Edom at the time cp. Ch. 25:12-14
32 NEGIYK - a different word to NASI (an exalted one) V. 24. NEGIYK - something poured out, & thus by analogy to anoint. Used for vassal rulers. Josh. 13:21; Mic. 5:5.
33 They were conquered by Nebuchadnezzar whereas the Tyrians escaped him by retiring to their island fortress.
1 He will have many to console him and to share his fate!! This is rather "cold comfort" for Pharaoh.
CHAPTER 33 SUMMARY.
Watchmen have a responsibility to faithfully proclaim Yahweh's warning or else they will suffer the punishment they predict. Yahweh's word will prove true in all the predictions. This is shown by the fall of Jerusalem & the changed attitude of the remnant. Ref Jer. 21:4 etc. 26, 32-33.
2 Ezekiel had warned them of this back in 4:17, 24:23. as had also the Law Lev. 26:39.
5 Cp. mg. & words of antitypical Ezekiel Rev. 22:17.
6 Zahar, to gleam, fig. to enlighten (Hiph.) receiving enlightenment they would stand out by acting upon it. There was a greater need to act seeing Ezekiel's words had proved so true.
7 His real commission was from Yahweh, not the people. See Note Ch. 3:17.
8 See Note Ch. 3:17.
9 The duty of a spiritual watchman.
10 Because they had manifested a lawless disregard of Yahweh's will.

RESPONSIBILITY OF WATCHMEN.
- Sound a loud note of warning V.3.
- Assume personal responsibility V.6.
- Absorb the Word V.7
- Proclaim its authority V.7
- Leave it to people & Yahweh to effect reformation V.9
- Interpret significance of events. V.1.

"THE CITY IS SMITTEN!" V.21. - The messenger who brought the sad news was the forerunner of the sad, doleful company of captives brought from the destroyed city to Babylon Jer. 39. His presence caused Ezekiel to speak freely words of warning, reproof and, above all, of hope in the national redemption of Israel. The disobedient remnant would not inherit the land Cp Vv 25,26 but a humbled, disciplined educated people would Ezek. 37.

12 Cp 1 Tim 2:4. 2 Pet. 3:9 See what is implied. Ezek. 37:11-14.

no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for [b] why will ye die, O house of Israel?

4 WARNING FOR ISRAEL Vv 12-16. Cp Luke 10:28.

12 Therefore, thou son of man, say unto the children of thy people, [c] The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, [h] he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 Cp Isa. 64:6. Paul trusted in his own righteousness which made him a sinner Cp Phil 3:9. & Rom. 10:3.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Truth in consistent action is what was required.

14 Again, [n] when I say unto the wicked, Thou shalt surely die; [o] if he turn from his sin, and do [z] that which is lawful and right;

EZEKIEL'S LIFE RE-DEFINED

15 *If* the wicked [r] restore the pledge, [s] give again that he had robbed, walk in [u] the statutes of life, without committing iniquity; he shall surely live, he shall not die. - Luke 10:28

15 In act of mercy Ex. 22:26.

16 Integrity. Cp Zacchaeus. Luke 19:8.

16 [v] None of his sins that he hath committed shall be mentioned unto him: [o] he hath done that which is lawful and right; he shall surely live.

17 Doers of the Word Jam. 1:22.

5 YAHWEH IS JUST. Vv 17-20

17 ¶ [b] Yet [c] the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 i.e. Just. Cp Rom. 3:25-26

18 [f] When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

3 HOME RULING IF Vv 10-11

19 [x] But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Consistency in action required. The warning was appropriate at the time for it was on the eve of receiving news that the Temple was smitten - and the righteous overwhelmed by despair may have felt that their attitude was hopeless

20 ¶ Yet ye say, The way of

4 The Doom of those that hate Israel Ch 35.
5 A transformed Land Ch 36:1-15
6 A transformed People Ch. 36:16-38
7 A transformed Nation Ch 37:1-14
8 One People, one King, one God Ch 37:15-28
9 Gentile Jealousy & Revolt Ch 38.
10 The humbling of flesh & vindication of Yahweh Ch 39.

Ch. 33 vv 21-33.

[a] ch. 18. 30.
[b] ch. 18. 31.
[c] ch. 1. 2 & 40. 1.
[d] ch. 24. 26.
[e] ver. 28. ch. 18. 24.
[f] ch. 40. 1. Cp. ch. 26. 2 with 2 Kin 25. 2-4. Jer. 39. 2 & 52. 5, 6.
[g] ch. 1. 3.
[h] 2 Chr. 7. 14.
[i] ch. 24. 27.
[k] ver. 27. ch. 36. 4.
[l] Is. 51. 2. Cp. Acts 7. 5.
[m] Mat. 3. 9.
[n] ch. 3. 18.
[o] ch. 18. 27.
[p] ch. 44. 7. Gen. 9. 4. Lev. 3. 17.
[z] Heb. *judgement and justice.* ver. 16, 19. ch. 18. 5.
[r] ch. 18. 6.
[s] ch. 18. 7.
[t] ch. 22. 3.
[u] Ex. 22. 1, 4, 7. Lev. 6. 2, 4, 5. Num. 5. 6, 7. Luke 19. 8.
[v] ch. 20. 11, 13, 21. Lev. 18. 5.
[x] ch. 22. 11.
[y] ch. 18. 22.
[w] ver. 11.
[a] ch. 14. 21.
[b] ver. 20. ch. 18. 25, 29.
[c] ver. 2.
[d] ch. 39. 4. Cp. ch. 34. 5.
[e] Heb. *to devour him.*
[f] 1 Sam. 23. 29.
[g] ver. 22, 23. ch. 18. 24, 26.
[h] Judg. 6. 2. 1 Sam. 13. 6.
[k] Jer. 44. 2, 6, 22.
[l] Heb. *desolation and desolation.* ver. 29. ch. 6. 14 & 35. 3.
[i] ch. 30. 6.
[k] ver. 11, 12. ch. 18. 21, 27.
[l] ch. 6. 2.
[m] ch. 6. 7.

the Lord is not equal. O ye house of Israel, [a] I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year [c] of our captivity, in the tenth *month*, in the fifth *day* of the month, [e] that one that had escaped out of Jerusalem came unto me, saying, [f] The city is smitten.

20 In complete justice.

1 MESSENGER FROM JERUSALEM. Vv 21-22.

2 THE CITY IS SMITTEN! Vv 21-33

21 Many MSS have eleventh year which would make this about 6 months after the fall of city. 2 Kgs 25:2, 8. Ezekiel's wife had died when city fell, but he had been commanded not to mourn Ezek. 24:15-27.

22 Now [g] the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and [k] my mouth was opened, and I was no more dumb.

22 This had been predicted Ezek. 24:27. but at a later time. The future. See notes. Meanwhile he had spoken as Commanded intermittently 12:10, 22; 3:26; 4:14. Now fulfilled. 24:27. For the future see 43:11.

23 Then the word of the LORD came unto me, saying,

2 ATTITUDE OF REMNANT IN JUDAH. Vv 23-29

24 Son of man, they that inhabit those [k] wastes of the land of Israel speak, saying, Abraham was [l] one, and he inherited the land: but [m] we *are* many; the land is given us for inheritance.

Still rebellious Cp Jer. Chp 40-44

a) Seen in murder Gedaliah & flight into Egypt.

23 They were moved by a religious fanaticism that blinded them to their own shortcomings and the manifest judgements of Yahweh. Fervently they put their confidence in the still standing Temple Jer. 7:4 now in the fact that the land was promised to Abraham.

A.V. "surely given" - they put confidence in numbers.

25 Wherefore say unto them, Thus saith the Lord GOD; [n] Ye eat with the blood, and [o] lift up your eyes toward your idols, and [p] shed blood: and shall ye possess the land?

24 But he manifested different characteristics to those Jews Cp Luke 2:8. Jonah 3:3-4:2.

26 Ye stand upon your sword, ye work abomination, and [z] ye defile every one his neighbour's wife: and shall ye possess the land?

25 Did not acknowledge Yahweh in provision of life's needs.

26 Did not acknowledge His rights in worship.

27 Say thou thus unto them, Thus saith the Lord GOD; [a] As I live, surely they that *are* in the wastes shall fall by [a] the sword, and him that *is* in the open field [d] will I give to the beasts [3] to be devoured, and they that be [f] in the forts and [g] in the caves shall die of the pestilence.

27 Manifested violence not love to their neighbors.

28 They might have remained in the land if they had been obedient to Yahweh. Cp. Jer. 42:10.

28 For [h] I will lay the land [4] most desolate, and [i] the pomp of her strength shall cease; and [k] the mountains of Israel shall be desolate, that none shall pass through.

29 Then [m] shall they know

29 You live by violence Jer. 41:1-2.

30 Repudiate every principle of Divine will

31 Destroy the foundation of family and national life.

32 Beyond the reach of man? Beyond the reach of beast. Even there the hand of Divine judgement will reach forth to punish. "Forts" - strong holds formed by nature in caves or rocks of mountains Cp 1 Sam. 23:14.

33 See Note top p 1145. This judgment designed to discipline and reclaim.

that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, [c] the children of thy people still are talking [2] against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And [h] they come unto thee [i] as the people cometh, and [k] they [4] sit before thee *as* my people, and they hear thy words, but they will not do them: for [l] with their mouth [m] they shew much love, *but* [n] their heart goeth after their covetousness.

32 And, lo, [o] thou *art* unto them as [p] a very lovely song of one that hath a pleasant voice, and [q] can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then [r] shall they know that a prophet hath been among them.

CHAPTER 34

1 A reproof of the shepherds. 7 God's judgment against them. 20 The kingdom of Christ.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; [z] Woe *be* to the shepherds of Israel [t] that do feed themselves! [u] should not the shepherds feed the flocks?

3 [a] Ye eat the fat, and ye clothe you with the wool, [b] ye kill them that are fed: *but* [c] ye feed not the flock.

4 [c] The diseased have ye not strengthened, neither [f] have ye healed that which was sick, neither [h] have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither [a] have ye sought that which was lost; but with force and [b] with cruelty have ye ruled them.

5 And [d] they were scattered, [3] because *there is* no shepherd: and [f] they became meat to all the beasts of the field, when they were scattered.

6 [g] My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and [i] none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 [m] *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock [f] became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and [4] I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds [t] feed themselves any more; for I will deliver my flock from their mouth, [5] that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will [6] both search my sheep, and seek them out.

12 [6] As [v] a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in [d] the cloudy and dark day.

13 And I will bring them out from the people, and [e] gather them from the countries, and

[a] ver. 11, 12. Mat. 18. 12. Luke 15. 4.
[b] Ex. 1. 13, 14. Lev. 25. 43.
[c] ver. 2.
[d] 1 Kin. 22. 17. Mat. 9. 36.
[2] Or, *of thee.*
[3] Or, *without a shepherd:* and so ver. 8.
[e] Num. 27. 17.
[f] ver. 8, 10. Jer. 12. 9.
[g] Mat. 18. 12.
[h] ch. 14. 1.
[4] Heb. *according to the coming of the people.*
[i] Cp. ver. 11.
[5] Or, *my people sit before thee.*
[k] ch. 8. 1.
[l] Ps. 78. 36, 37. Is. 29. 13. Jer. 12. 2. 1 John 3. 18.
[m] Is. 49. 18.
[6] Heb. *they make loves,* or, *jests.*
[n] Ps. 119. 36. Mat. 19. 23.
[o] Mat. 13. 20.
[7] Heb. *a song of loves.*
[p] ch. 33. 3.
[q] 1 Sam. 16. 17. Ps. 33. 3. Is. 23. 16.
[r] ch. 2. 5.
[s] ch. 3. 18. Heb. 13. 17.
[t] ver. 8, 10. Jude 12.
[u] Luke 19. 10.
[v] Jer. 23. 1. Zech. 11. 17.
[8] Heb. *According to the seeking.*
[w] John 10. 11.
[x] Cp. 2 Cor. 12. 14.
[y] Is. 56. 11. Zech. 11. 16.
[z] Mic. 3. 2, 3. Zech. 11. 4, 5.
[a] ver. 8.
[b] ch. 39. 3.
[c] ver. 16, 21.
[d] Zech. 11. 16.
[e] ch. 11. 17 & 36. 8, 12. Deut. 30. 3. Ps. 107. 3. Is. 65. 9, 10. Jer. 31. 3, 8 & 50. 19.
[f] Ps. 147. 3.

will bring them to their own land, and feed them upon [b] the mountains of Israel by [c] the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon [d] the high mountains of Israel shall their fold be: [i] there shall they lie in a good fold, and *in* a [j] fat pasture shall they feed upon the mountains of Israel.

15 [m] I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 [p] I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy [t] the fat and the strong; I will feed them [z] with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between [2] cattle and cattle, between the rams and the [3] he goats.

18 [v] *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the [a] deep waters, but ye must [b] foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up [a] one shepherd [2] over them, and he shall feed them, [d] *even* [e] my servant David; [3] he shall feed them, and he shall be their shepherd.

24 And [h] I the LORD will be their God, [k] and my servant David [k] a prince among them; I the LORD have spoken *it*.

25 And I will make with them [m] a covenant of peace, and will cause the evil beasts to cease out of the land: and [o] they shall dwell safely in the wilderness, [27] and sleep in the woods.

26 And I will make them and the places round about [q] my hill [r] a blessing; and [s] I will cause the shower to come down in his season; there shall be [10] showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that [z] served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but [c] they shall dwell safely, and none shall make *them* afraid.

29 And I [31] will raise up for them [d] a plant [4] of renown, and they shall be no more [5] [e] consumed with hunger in the land, neither [f] bear [g] the shame of the heathen any more.

30 Thus [h] shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, [1] the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

[a] ver. 15. ch. 37. 24. Eccles. 12. 11.
[b] ch. 6. 2.
[c] ch. 6. 3.
[d] ver. 24. ch. 37. 24, 25. Jer. 30. 9.
[e] Is. 42. 1.
[i] Ps. 23. 2. John 10. 9.
[j] ver. 26. ch. 17. 23.
[h] ver. 30, 31. ch. 37. 27. Ex. 29. 45.
[k] Jer. 33. 15.
[k] ch. 37. 22 & 44. 3.
[l] Num. 13. 30.
[m] ch. 37. 26. Is. 54. 10. Cp. Eph. 2. 14, 15.
[n] ver. 23. Is. 40. 11.
[o] ver. 27, 28. ch. 38. 8.
[p] ver. 4. Mic. 4. 6.
[q] ver. 14.
[r] Gen. 12. 2. Is. 19. 24. Zech. 8. 13.
[s] ch. 22. 24. Lev. 26. 4.
[t] Is. 10. 16. Cp. Amos 4. 1.
[u] Mal. 3. 19.
[z] Jer. 10. 24. Cp. ver. 17, 20, 22.
[2] Heb. *small cattle of lambs and kids.* Ex. 12. 3.
[3] Heb. *great he goats.* ch. 39. 18. Is. 1. 11.
[y] ch. 16. 20.
[z] Jer. 25. 14 & 30. 8.
[a] ch. 32. 14.
[b] ch. 32. 2.
[c] ch. 39. 26.
[d] Is. 60. 21 & 61. 3. Cp. Is. 4. 2.
[4] Or, *for renown.* ch. 39. 13.
[5] Heb. *taken away.* Jer. 16. 5.
[e] ch. 36. 29. Zeph. 1. 2, 3.
[f] ch. 32. 24. Mic. 6. 16.
[g] ch. 36. 6.
[h] ver. 24. ch. 39. 28.
[1] Ps. 74. 1.

MT SEIR (Hairy, shaggy - the mountain range of Edom) - "It attains a general elevation of 4 to 5,000 ft above sea level, far higher than that of Hauran, Gilead or Moab. . . the variety of Mt Seir is thus greater than that of the Range to the north. Besides the cool stony plateaus which it has like the latter but lifts higher, its west flank is a series of ridges, shelves and strips of valley, mazes of peaks, cliffs and chasms that form some of the wildest rock scenery in the world. In the sandstone above the Arabah are the Siks (shafts), clefts or corridors between perpendicular rocks. Springs emerge between the porous upper strata of limestone and at the contact of the latter with the sandstone. On the limestone plateau devoid of springs cisterns preserve some of the winter rain, and at various periods dams and reservoirs have caught the surface

CHAPTER 35 — The judgment of mount Seir. See Notes Jer. 49:7. Obadiah. Summary before Right.

THE DOOM OF THOSE THAT HATE ISRAEL

4 I AM AGAINST THEE Vs. 1 Linking the judgment on typical Mt Seir with the redemption of Israel Ch 34
2 Noted for implacable hatred of Israel Amos 1:11 Ezek 25:12. Obad. 10. Ps 137:7. The type - Heb. 12:16-17. The 'blessing' Gen. 27:39 Cp Gen. 25:23.
3 Literally this will not be so for the desert shall blossom as the rose. Cp Isa. 42:11. 43:20.

2 CAUSE OF YAHWEH'S ANGER Vs 5-6.
4 The flesh has ever hated the spirit - nationally as well as individually.
5 Rotk. "In the time of the final punishment for iniquity." The crisis thus suggested is that of Ezek 38. "Unto great slaughter." Ezek. 39:17.
6 Loved cruelty and rejoiced in bloodshed.

COMPLETE DESTRUCTION OF EDOM. Vs 7-9.
8 Literally fulfilled as a type. The Nabatheans drove the Edomites out of their possession during Babylonian captivity. They settled in southern Judea & were ultimately conquered and converted by Hyrcanus.
9 Driven from their inheritance they never regained it. So Edom ceased to exist as the flesh will in national sense in Kingdom.

4 IN ATTACKING ISRAEL THEY HAVE ATTACKED YAHWEH Vs 10-13
10 Edom follows the pattern of Esau in trying to grasp the blessing given to Jacob.
11 It was His land Lev. 25: 23. His people Exod. 5:1, His eyes were upon it Deut. 11:12. He dwelt there Deut. 17:5 & will again Ezek 48:35. Mic. 5:45. Zech 8:23

CHARACTERISTICS
- Hatred V. 5
- Violence V. 5
- Anti-Semitism V. 10
- Envy & ENVY V. 11
- Blasphemy V. 12.
- Arrogance V. 13.
- Rejoicing at calamity of Israel. V. 15

CHAPTER 35.

The judgment of mount Seir.

MOREOVER [e] the word of the LORD came unto me, saying, Ezekiel as a type.
2 Son of man, set thy face against [c] mount Seir, and [d] prophesy against it,
3 And say unto it, Thus saith the Lord GOD; [f] Behold, O mount Seir, I *am* against thee, and [h] I will stretch out mine hand against thee, and I will make thee [6] most desolate.
4 I will lay thy cities waste, and thou shalt be desolate, [i] and thou shalt know that I *am* the LORD. Babylon etc. Rome.
5 [j] Because thou hast had a [5] perpetual hatred, [k] and hast [6a] shed *the blood of* the children of Israel by the [7] force of the sword [p] in the time of their calamity, [r] in the time *that their* iniquity *had* an end:
6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, [s] and blood shall pursue thee: [t] sith thou hast not hated blood, [u] even blood shall pursue thee.
7 Thus will I make mount Seir [8] most desolate, and cut off from it [x] him that passeth out and him that returneth. [x] i.e. travellers.
8 And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall [b] that are slain with the sword.
9 [y] I will make thee [9] perpetual desolations, and thy cities shall not return: [z] and ye shall know that I *am* the LORD.
10 Because thou hast said, These two nations and these two countries shall be mine, and [k] we will possess it; [1] whereas [m] the LORD was there:
11 Therefore, *as* I live, saith the Lord GOD, I will even do [n] according to thine anger, according to thine envy which

Mt Seir (Cont.)

waters "both the shallow & deep wadies" (G. A. Smith - Historical Geography of the Holy land).

As a symbol. — In height, in variety, in ruthless, spectacular scenery, Mt Seir thus exceeds its neighbors to the north. Like the flesh, its first sight is calculated to excite admiration, even envy - but hidden behind that facade is the sterility of death.

Mt Seir speaks of the flesh in political manifestation as Mt Zion does of the Spirit.

[a] Esth. 14:12.
[b] 2 Kin. 19:3.
[c] Gen. 32:3.
[d] Jer. 49:7, 8.
[e] ch. 6:2.
[f] ch. 30:22.
2 Heb. *to devour.* ch. 39:4.
[g] Cp. 1 Sam. 2:3.
[h] ch. 6:14.
3 Heb. *magnified.* Jer. 48:26, 42.
4 Heb. *desolation and desolation.* ver. 7.
[i] ver. 9, 12, 15.
[j] Is. 65:13, 14.
[k] ch. 36:2. Ps. 83:7. Obad. 10, 11.
5 Or, *hatred of old.* ch. 25:15.
[m] ch. 36:5.
[n] Mic. 7:8.
6 Heb. *poured out the children.*
[o] Ps. 63:10.
7 Heb. *hands.*
[p] Obad. 13.
[q] ver. 3, 4, 7, 9.
[r] ch. 21:25. Cp. Dan. 9:24.
[s] Mark 3:8.
[t] ver. 4.
[u] Cp. Ps. 109:17.
8 Heb. *desolation and desolation.*
[x] ch. 29:11.
[y] ver. 4, 8.
[z] ch. 6:3.
[a] ver. 5.
[b] ch. 31:17.
[c] ch. 25:3.
[d] Gen. 49:26. Deut. 32:13.
[e] ver. 3, 5.
[f] ch. 25:13.
[g] Jer. 25:12.
9 Heb. *Because, for because.* Lev. 26:43.
[h] Amos 8:4.
[i] ver. 4, 5.
[k] Ps. 83:12.
2 Or, *though the LORD was there.*
[l] Lam. 2:15.
3 Or, *ye are made to come up on the lip of the tongue.*
[m] ch. 48:35.
[n] Mat. 7:2.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy [3b] blasphemies which thou hast spoken against [e] the mountains of Israel, saying, They are [4] laid desolate, they are given us [g] to consume.
13 Thus [g] with your mouth ye have [3] boasted against me, and have multiplied your words against me: I have heard *them.*
14 Thus saith the Lord GOD; [k] When the whole earth rejoiceth, I will make thee desolate.
15 [m] As thou didst [n] rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: [q] thou shalt be desolate, O mount Seir, and [r] all Idumea, even all of it: [t] and they shall know that I *am* the LORD.

Summary before Right

CHAPTER 36.

[1] The land of Israel is comforted. 8 A promise of God's blessings. 16 Israel was rejected for their sin. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto [y] the mountains of Israel, [z] and say, Ye mountains of Israel, hear the word of the LORD:
2 Thus saith the Lord GOD; Because [a] the enemy hath said against you, [c] Aha, even [d] the ancient high places [e] are our's in possession:
3 Therefore prophesy and say, Thus saith the Lord GOD; [9] Because they have made *you* desolate, and [h] swallowed you up on every side, that ye might be a possession unto [i] the residue of the heathen, [l] and [3] ye are taken up in the lips of talkers, and *are* an infamy of the people:
4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the

[1] Lit. for emphasis: "Because because" even because" See Mg. There follows a 5-fold repetition for Yahweh's action.

DOOM.
- Completely desolate V. 2.
- Cities overthrown V. 4
- Overthrown by violence & bloodshed. Vs 6, 8.
- Never rebuilt V. 9.
- Desolate when all rejoice V. 14.

+ NIV "Because they ravaged and hounded you on every side." E. Plumptre: "Because there is snapping & biting at you round about."

12 They will recognize His true character by the judgments
13 A blasphemy is a lie against the Truth Rev. 2:9.
14 The flesh always views with contempt the desolate state of Zion politically or spiritually
15 As though Yahweh could not make good His promises to Israel towards His people or assert His right in Israel.

5 ALL TO REJOICE BUT EDOM
16 The fall of Babylon typified the Isa 14:17. Israel returned under Zerubbabel. Historic Edom was subsequently overthrown by the Maccabees.

CHAPTER 36

5 A TRANSFORMED LAND Vs 1-15
1 THE GENTILES REJOICED AT ISRAEL'S DESOLATION FROM Vs 1-7

Contrast the condemnation of Ezek. 6. Zeph. 3:9
The land will form the foundation of life in the Kingdom Micah
Lev. 25
Most of today's evils stem from the divorce of man from the natural conditions of earth life
Man = Adam. Earth = adamah - His very name illustrates his need.
1 Where Israel went wrong to worship falsely - a hint at the reason why the calamity occurred.
2 As predicted Deut 29:24-29. Below

THE LAND TH

3 The heat of My anger Cp. Zech. 1:14-15. Jer. 25:29.
4 The individual nations and the Antichrist Dan. 7:11-12. Rev. 19:20 - contemptuous poverty - despite of court. Mine - to poverty - stricken as to be incapable of enriching thought - absolutely destitute of true riches of truth
6 In an oath. Gen. 21:16. Ps. 132:11 Heb. 6:13
They have mocked at Israel, but in fact shall be mocked at
THE LAND TO YIELD ITS FRUIT Ez. 9
8 The land shall be ready for the people. Earthquake will not make great difference. And with the power the Yahweh Shammah city will be supplied with food
10 The Twelve Tribes. Ch 37:21-22. Cp Ch. 16:55. Amos 9:11. Rom. 11:26.

CHAPTER 35: SUMMARY

Those who manifest a perpetual hatred of Israel will inherit perpetual desolations; those who have shed blood without restraint will have their blood shed. When the earth is at peace they will be no more.

Key Verses. Vs 3, 5, 9, 12-14.

V. 2 TALKERS. LASHON A form of flame, babbler, evil speaker, a calumniator, slanderer, evil speaker.

THE LAND TRANSFORMED - after it has enjoyed its sabbaths. Lev 26:34 See note top. p 966.

Lord GOD [a] to the mountains, and to the hills, to the [2] rivers, and to the valleys, to [c] the desolate wastes, and to the cities that are forsaken, [e] which became [f] a prey and [g] derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; Surely [i] in the fire of [k] my jealousy have I spoken against the residue [4] of the heathen, and against [l] all Idumea, which have appointed my land into their possession with the joy of all *their* heart, [m] with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because [o] ye have borne [p] the shame of the heathen:

7 Therefore thus saith the Lord GOD; I have [q] lifted up mine hand, [r] Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your [v] branches, and yield your fruit to my people of Israel; for [5] they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye [b] shall be tilled and sown:

10 And [d] I will multiply men upon you, all the house of Israel, *even* all of it: and [e] the cities shall be inhabited, and [f] the wastes shall be builded:

11 And I will multiply upon you [h] man and beast; and [i] they shall increase and bring fruit: and I will settle you after [k] your old estates, [6] and will do better *unto you* than at your beginnings: [m] and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and [b] they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth [d] bereave them *of men.* [12]

13 Thus saith the Lord GOD; Because they say unto you, [h] Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither [3] bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee [m] the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD. [7]

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [q] they defiled it [8] by [r] their own way and by their doings: their way was before me [s] as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for [x] the blood that they had shed upon the land, and for their idols *where-with* they had polluted it:

19 And [a] I scattered them among the heathen, and they were dispersed through the countries: [c] according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, [y] they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity [z] for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the

[a] Mic. 6. 2.
[b] Obad. 17.
[2] Or, *bottoms*, or, *dales*,
[c] ch. 33. 24, 27.
[d] ver. 13, 14. ch. 5. 17 & 14. 15. Gen. 42. 36. Jer. 15. 7.
[e] ch. 34. 28. Dan. 9. 16.
[f] ver. 5. ch. 7. 21.
[g] Ps. 44. 13.
[h] Num. 13. 32.
[i] Deut. 4. 24. Heb. 10. 27.
[k] ver. 6. ch. 5. 13.
[3] Or, *cause to fall.* ver. 15.
[l] ch. 35. 15.
[m] ver. 6.
[n] ch. 25. 6.
[o] ch. 32. 24.
[p] ch. 34. 29. Cp. Ps. 123. 3, 4.
[q] Lev. 18. 25.
[r] ver. 19. ch. 20. 43.
[s] ch. 20. 5.
[t] ch. 35. 11.
[u] ch. 22. 10.
[x] ch. 16. 36 & 22. 3.
[y] ch. 17. 23.
[z] ch. 12. 23. Cp. Is. 56. 1.
[a] ch. 22. 15.
[b] Deut. 21. 4. Cp. ver. 34. ch. 48. 19.
[c] ch. 39. 24.
[d] ver. 37. ch. 37. 26. Jer. 30. 19.
[e] ver. 33-35. ch. 38. 12. Amos 9. 14.
[f] Is. 61. 4.
[g] Cp. Is. 52. 5. ver. 23. Lev. 18. 21. Amos 2. 7. Cited generally Rom. 2. 24.
[h] Cp. Jer. 31. 27 & 33. 12. Gen. 1. 28.
[k] ch. 16. 55.
[l] ver. 22. ch. 20. 9.
[m] ver. 23, 38. ch. 6. 7.

CHAPTER 36. SUMMARY

The insolence of flesh which lays claim to the things of God will be rebuked and the Land of Promise will be refilled to accommodate a transformed and restored people

Key Verses. Vv 2, 5, 7, 8, 11, 22-26, 37-38.

Entirely devoted to the consolation of Israel.

CHAPTER 45. SUMMARY

Yahweh is honoured by portions of the Promised Land being set apart for Divine service. Among the appointed offerings are sin offerings, for whilst sin will be restrained, the tendency is not removed until, at the end of 1000 years sin & death are finally eliminated.

Key Verses. Vv 1, 18-20.

CHAPTER 44. SUMMARY

Yahweh's worship is to be exclusive. The East-Gate is used only for the Prince and his associates; Priests are approved for past conduct; the work of mortal and immortal priests is defined and ordinances for their observance are set down.

Key Verses. Vv 3, 7, 9, 10, 15, 28-31

CHAPTER 46 SUMMARY.

The Kingdom will comprise a theocracy with the Prince providing an Example and incentive for worship. Ezekiel is shown the great corner Courts for preparation of the Sacrificial meals, & the offerings are regulated in.

Key Verses. Vv 2, 7, 9, 24, 27.

"NOT FOR YOUR SAKES" • They were chosen for the fathers' sakes, not because of personal greatness. Deut. 4:37. 7:7-8. They will be restored for same reason Rom. 11:28. • Their restoration a token of divine love and an assurance that complete reliance can be placed on all divine promises.

"CAUSE YOU TO WALK IN MY STATUTES" V. 27. This is the foundation of the promise of Lev. 26 the terms of which are outlined in Ezekiel's prophecy of the Restoration. See Note top. p 966.

The blessings of Rom. 11:28

Lord GOD; [a] I do not *this* for your sakes, O house of Israel, but [c] for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify [d] my great name, [e] which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, [f] when I shall be sanctified in you before [2] their eyes.

24 For [g] I will take you from among the heathen, and gather you out of all countries, and [h] will bring you into your own land.

25 ¶ Then will I [m] sprinkle [n] clean water upon you, and ye shall be clean: [o] from all your filthiness, and [q] from all your idols, [r] will I cleanse you.

26 [t] A new heart also will I give you, and [u] a [1] new spirit will I put within you: [v] and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And [@] I will put my spirit within you, and cause you to [b] walk in my statutes, and ye shall [d] keep my judgments, and do *them*.

28 And [g] ye shall dwell in the land that I gave to your fathers; and [h] ye shall be my people, and I will be your God.

29 I will also [k] save you from all your uncleannesses: and I will call for [l] the corn, and will increase it, and [m] lay no famine upon you.

30 And I will multiply the fruit of the tree, [o] and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then [s] shall ye remember your own evil ways, and your doings that *were* not good, and [t] shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 [b] Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also [e] cause *you* to dwell in the cities, and the wastes shall be builded.

34 And [g] the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like [j] the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then [p] the heathen that are left round about you shall know that I the LORD [z] build the ruined *places, and* plant that that was desolate: [z] I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; [z] I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men [4] like a flock.

38 As [3] the holy flock, as the flock of Jerusalem [f] in her solemn feasts; so shall the waste cities be filled with flocks of men: [i] and they shall know that I *am* the LORD.

CHAPTER 37.

1 By the resurrection of dry bones, 11 the dead hope of Israel is revived. 20 Of Christ's kingdom.

[11] THE hand of the LORD was upon me, and carried me out [p] in the spirit of the LORD, and set me down in the midst of [q] the valley [r] which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [1] valley; and, lo, *they were* very dry.

3 And he said unto me, Son of

---

[a] ver. 32. Cp. Deut. 9. 5.
[b] ver. 22.
[c] Ps. 106. 8. Cp. Is. 43. 25 & 48. 11.
[d] Cp. Is. 52. 5. ver. 23. Lev. 18. 21. Amos 2. 7. Cited generally Rom. 2. 24.
[e] ver. 10.
[f] ch. 20. 41 & 37. 28 & 38. 23.
[g] Cp. ver. 9.
[2] Or, *your*.
[h] ch. 28. 25 & 38. 16.
[i] ch. 11. 17 & 34. 13.
[k] ch. 37. 12, 21.
[l] ch. 28. 13.
[m] Is. 52. 15. Heb. 10. 22. Cp. John 1. 25.
[n] John 4. 10.
[o] ver. 29. Cp. ver. 33. Is. 4. 4. Joel 3. 21.
[p] Cp. Ps. 126. 2.
[q] ch. 37. 23.
[r] Jer. 33. 8.
[s] Is. 65. 21.
[t] ch. 18. 31. Jer. 31. 33.
[u] ch. 11. 19.
[v] ch. 17. 24.
[w] ch. 11. 19.
[x] ch. 14. 3.
[y] ch. 37. 14. Joel 2. 28.
[z] Lev. 26. 3.
[a] ch. 34. 31.
[b] Lev. 25. 18.
[c] Cp. Is. 66. 20. Rom. 12. 1 & 15. 16.
[3] Heb. *flock of holy things*.
[f] Cp. 2 Chr. 35. 7.
[g] Amos 9. 15.
[h] Lev. 26. 12.
[i] ver. 11.
[k] Mat. 1. 21.
[l] Joel 2. 19. Zech. 9. 17.
[m] ch. 34. 29.
[p] ch. 1. 3.
[r] ch. 34. 27.
[s] ch. 3. 12.
[t] ver. 2.
[4] Amos 1. 5.
[z] Dan. 12. 2.
[a] ch. 16. 61.
[1] Or, *champaign*.

V. 25. PURE WATER. Water of purification. The second step in the sanctification of the nation. Running water with the ashes of the red heifer Num. 19: 17-19; Zech. 13:1.

V. 26 A NEW HEART. A • 1st step in the process • Basis of sanctification of • Arrogance • Rejoicing at ch. Israel. V. 11

V. 29. "Uncleannesses." Q: 25 In accepting Christ there will be a cleansing of past sins — and this verse gives direct preservation against future lapses so nothing will check the outpouring of material blessings.

the Name. See the similar promise 11:19. and need of Israel to cooperate by personal effort to that end. Ch. 18:31. This is called elsewhere "one heart" "a heart of flesh" Ezek. 11:19; Jer. 32:39 and "a heart to know God" Jer. 24:7.

"A NEW SPIRIT" — The mind created by the Spirit word. Rom. 8:2, 6.

1060 CHAPTER 37 SUMMARY

He who made man in the beginning can and will rebuild him again. Scattered atoms can be marshalled in their proper place and every bone assembled in its place by the same wisdom and power by which they were first formed. And this both literally and politically. Ezekiel is given a vision of the Resurrection and explained that the miracle of its occurrence will also be experienced by the nation which will be reformed and transformed into a Theocracy.

Key Verses Vv. 3, 5-6, 11-12, 21-22, 27-28.

JACOB THE SUPPLANTER MUST BECOME ISRAEL - A PRINCE WITH GOD. - THE SPIRIT WILL DO THAT.

Note that "breath" is ruach - spirit - not neshemet as in Gen. 2:7. Here are resurrected bodies energised by the spirit Ch. 36:26-27. (Ruach however, is used for "breath" in Gen. 6:17. 7:15. Job 9:18. 12: 10. 17:1. 19:17 etc.) Ezekiel thus witnesses the Resurrection. Cp Hos. 6:1-3. (ROTH)

THE GRAVES - The word is qēber not sheol, and is rend. "memorial" in EZEK. 39:11 LXX = Mnēmeion. See Note John 5:28. - Memorial Sepulchres. Contrast EZEK. 39:11 Cp Zech. 10:9 NIE

man, [a] can these bones live? And I answered, O Lord GOD, [b] thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, [d] I will cause [f] breath to enter into you, and ye shall live:

6 And I will lay [g] sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; [i] and ye shall know that I *am* the LORD.

7 So I prophesied [m] as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, [q] the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the [2] wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from [u] the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and [w] the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole [x] house of Israel: behold, they say, [a] Our bones are dried, and [c] our hope is lost: [d] we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, [f] I will open your graves, and cause you to come up out of your graves, and [i] bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And [©] shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD [e] have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [h] take thee one stick, and write upon it, For [k] Judah, and for [l] the children of Israel his companions: then take another stick, and write upon it, For [N] Joseph, the stick of [o] Ephraim, and *for* all the house of Israel his companions:

17 And [p] join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when [r] the children of thy people shall speak unto thee, saying, [s] Wilt thou not shew us [t] what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take [z] the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand [c] before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, [b] I will take the [2] children of Israel from among the heathen, whither they be gone, and [c] will gather them on every side, and bring them into their own land:

22 And [d] I will make them one nation in the land upon [h] the mountains of Israel; and [k] one king shall be king to them all: and they shall be no more two

[a] Cp. 1 Cor. 15. 35.
[b] Deut. 32. 39. John 5. 21. 2 Cor. 1. 9.
[©] ch. 36. 27.
[d] Ps. 104. 30. Cp. ver. 9.
[e] ch. 17. 24.
[f] ver. 6, 8, 9, 10, 14. Gen. 6. 17 & 7. 15. Cp. Gen. 2. 7.
[g] ver. 8.
[h] Cp. Num. 17. 2.
[i] ver. 13. ch. 6. 7.
[k] Zech. 10. 6.
[l] 2 Chr. 11. 12, 23, 16 & 15. 9 & 30. 11, 18.
[m] ver. 10. ch. 12. 7.
[N] 1 Chr. 5. 1.
[o] Gen. 48. 13, 14, 19. Cp. Hos. 5. 3, 5.
[p] ver. 22, 24.
[q] Cp. Is. 66. 14.
[r] ch. 3. 11.
[s] ch. 12. 9.
[t] Gen. 33. 8.
[2] Or, *breath*.
[u] Amos 4. 13.
[w] Dan. 7. 2 & 11. 4. Rev. 7. 1.
[x] ver. 16.
[y] ver. 14. Rev. 11. 11.
[z] ch. 12. 3.
[a] Ps. 102. 3.
[b] ver. 25. ch. 36. 24. Hos. 11. 11.
[c] Cp. ch. 33. 10. Is. 49. 14.
[d] Lam. 3. 54.
[e] ch. 11. 17. Jer. 32. 37.
[f] Cp. Is. 26. 19. Hos. 13. 14.
[©] Jer. 50. 4.
[h] ch. 6. 2.
[i] ver. 25. ch. 36. 24.
[k] ver. 24, 25. ch. 34. 24.

1 Only Yahweh can accomplish this

7 Ruach - Spirit. Not of Gen 2:7. (Neshemeth) The Spirit is required for Israel to live. Ch. 36:26 Above.
5 The sinews shrank in Jacob. Gen 32:32. Cp Mic. 4:6. The sinews or ligaments were first required to tie the bones together, then flesh or muscles, and finally the skin - thus a process
6 Gol. Lit: "to call" a loud. Used of trumpet Exod. 20:18 war & people Exod. 32:17. etc. doubtless the noise accompanying Jacob's trouble V. 11.
7 The political earthquake Rev. 16:18 of which the literal is a type Ezek. 38:19. The overthrow of Gentile power will re-establish Israel in full glory.
8 The four spirits of the heavens that give life to Israel = the saints through the out pouring of Judgment. Cp Zech. 6:5.
9 Cp Zech. 4:12-14.

2 REVIVAL OF THE WHOLE HOUSE OF ISRAEL Vv 11-14

10 Throughout his prophecy he has been in association with "Israel" - possibly some remnants of the 10 tribes, but certainly Judah. Ch 28 2, 47:3, 13. 5:1 19:1-14 11:5-12a Cp Ezek 2:3 mg. but this prophecy refers to the "whole" house. Cf. V. 16.
11 Jacob's trouble will cause this cry to arise as in Egypt. Jer. 10:5-7 Mal. 2:3: 19. They will claim that Yahweh hath forgotten them. Isa 49:14. Ezek 19:25-26.
12 Roth. "We are quite cut off."
13 Hos. 13:14. Rom. 11: 15. The birth of sons - spiritual & natural Israel Isa 66:7-9.
14 Keber, not sheol. Sepulchres, or burying places. - the majestic

8 ONE NATION, ONE KING, ONE GOD. Vv 15-28
1 THE TWO STICKS 15-17
15 Cp Num. 17:2. but that rod doubtless was green. This stick withered & dry like Lam. 4:8.
16 Benjamin = Levi.
17 Cp Jer 31:9.
18 For Ezekiel was a type of Christ. Cp V. 19.
2 THE SIGN OF THE ADMINISTRATION 18-19
19 The hand of Yahweh, i.e. Christ.
3 THE EXPLANATION 20-28
20 Like the Hope of Israel before the eyes of spiritual Israel.
21 They will have to fight their way back. Ezek 20:33-38. Zech 9:11-17. 10:4-12. Num 23: 24. Mic. 5:8. For symbolism see Mal 4. Cp Ezek. 39:27-29.
22 Route Isa. 11:11, 16. 27:12-13. Hos. 1:6, 9, 11. 2:14-17. Thus nationally baptised.
23 Identifying the nation with Jerusalem its capital Cp Ezek. 6:2. Isa. 2:2-4.
24 Ezek. 34:23, 37:24; Luke 1: 31; Matt. 2:2; 27:37

CHAPTER 40: SUMMARY.

Ezekiel is given a vision of the Temple of the Age to come as a centre of Divine worship. He is introduced to the man with the measuring line and is taken on a tour of inspection. He is shown the various gates, the courts to which they give access, and the inner buildings

Key verses. Vv 2-4, 6-8, 20, 24, 32, 35, 39, 44.

CHAPTER 41: SUMMARY.

Ezekiel is conducted to the Inner Temple and describes the various parts.

Key verses. Vv 5, 6, 13-19, 22.

CHAPTER 42. SUMMARY.

Ezekiel is conducted to the inner range of the outer building and inspects the sections given over to the priests. He measures the entire square.

Key passages. Vv 6, 13, 20.

CHAPTER 43 SUMMARY.

The Cherubic glory enters the Temple. Israel is reinstated in.

Key verses. Vv 2, 7, 9, 26?

From here Israel gathered as a political resurrection, to be joined together. For "graves" see above. Ezekiel did not see the graves opened; he only saw the scattered bones. The opening of the graves must signify the real awakening of the politically dead people of Israel which clearly is shown in the scattered bones.

nations, neither shall they be divided into two kingdoms any more at all:

23 [g] Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I [d] will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so [f] shall they be my people, and I will be their God.

24 And [g] David my servant *shall be* king over them; and they all shall have one shepherd: [h] they shall also walk in my judgments, and observe my statutes, and do them.

25 And [i] they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children [l] for ever: and my servant David *shall be* their prince [m] for ever.

26 Moreover I will make [n] a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [o] multiply them, and [p] will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, [q] I will be their God, and they shall be my people.

28 And [r] the heathen shall know that [s] I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER 38.

1 The Army, 8 malice, 14 and judgment of Gog.

AND the word of the [t] LORD came unto me, saying,

2 [u] Son of man, [v] set thy face against [w] Gog, the land of [x] Magog, the chief prince of [y] Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, [z] O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and [a] put hooks into thy jaws, and I will bring thee forth, and [b] all thine army, horses and horsemen, all of them clothed with all sorts *of armour*, even a great company *with* [c] bucklers and shields, all of them handling swords:

5 [d] Persia, [e] Ethiopia, and [f] Libya with them; all of them with shield and helmet:

6 [g] Gomer, and all his [h] bands; the house of [i] Togarmah [k] of the north quarters, and all his bands: *and* many people with thee.

7 [l] Be thou prepared, and [m] prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ [n] After many days [o] thou shalt be visited: [p] in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* [q] gathered out of many people, against the mountains of Israel, which [r] have been always waste: but it is brought forth out of the nations, and they shall [s] dwell safely all of them.

9 Thou shalt ascend and come [t] like a [u] storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt [v] think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, [w] that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 [x] To take a spoil, and to take a prey; to turn thine hand

---

(a) ch. 36. 25. Ntc.
(c) ch. 29. 4.
ver. 15.
Dan. 11. 40. Cp. Rev. 9. 16.
(d) ch. 36. 29.
(e) ch. 23. 24.
(f) ver. 27.
(g) ch. 27. 10.
(h) Zeph. 3. 20.
(i) ch. 34. 23.
(k) Or, *Phut.*
(l) Gen. 10. 2, 3. 1 Chr. 1. 5, 6.
(m) ver. 9, 22. ch. 12. 14 & 39. 4.
(n) ch. 36. 27.
(o) ch. 27. 14.
(p) ver. 15. ch. 32. 30.
(q) ch. 39. 2. Ps. 48. 2.
(r) ch. 28. 25 & 36. 20.
(s) Cp. Is. 8. 9, 10. Jer. 46. 3, 4 & 51. 12.
(t) Jer. 46. 14.
(u) Is. 60. 21. Joel 3. 20. Amos 9. 15.
(v) ver. 16. Is. 24. 22.
(x) Is. 29. 6.
(y) John 12. 34.
(z) ch. 34. 25.
(a) ver. 12. ch. 34. 13.
(b) ch. 36. 10.
(c) Jer. 22. 5.
(d) ver. 28. ch. 11. 16 & 43. 7. Joel 2. 27.
(e) 2 Cor. 6. 16. Cp. John 1. 14.
(f) ch. 28. 26. Jer. 49. 31.
(g) Lev. 26. 12.
(h) ver. 22. Is. 26. 2.
(i) Is. 10. 3.
(k) ch. 36. 23.
(l) ch. 20. 12.
(m) Or, conceive a mischievous purpose.
(n) ch. 39. 1.
(o) ch. 6. 2.
(p) Jer. 49. 32.
(q) Or, safely, confidently.
(r) Rev. 20. 8.
(s) Gen. 10. 2.
(t) Or, prince of the chief.
(u) ch. 27. 13.
(v) Heb. to spoil the spoil, and to prey the prey.
(w) ver. 13.

ROSH ~ The Power of Russia 1062

- "The most ancient form in Hebrew for Russia" (Bochart). - Bible Geography, 1646.
- "The name Russ, Hebrew Rosh, LXX Ros, unfortunately translated in the English version 'the chief,' first appears in Ezekiel 38:2 and 39:1. It is the only name of a modern nation that appears in the OT" (Stanley Eastern Church). p. 280
- "Among the Greeks the national appellation (Russian) has a singular form Ros." Gibbon. Decline & Fall.

ROSH: The Serpent power politically manifested

- The word signifies "head" or "poison". This head of the wicked to be crushed Ps 68:21. Hab 3:13-14.
- Translated "poison" Job 20:16.
- "Venom" Deut. 32:33
- "Gall" Deut. 29:18. 32:32. Probably the poppy from its prominent head. (From that derived opium).

(*Beware) lest there be among you man or woman, or family or tribe, whose heart turneth away this day from [illegible] Yahweh our God to serve the gods of these nations; lest there should be among you a root that beareth gall (Rosh) or wormwood.

TARSHISH Solomon built a fleet 1Kgs 9:26. 10:22 which from Ebioncezer (a port on Red Sea) could only sail south towards Straits of Bebelmandeb from where they might proceed east or north for India. The produce they obtained point to India as the eastern Tarshish 2 Chr. 9:21. Western Tarshish Jon. 1:3 noted for tin Ezek. 27:12. called by Phoenicians, Baratanic or land of tin. Romans called it Britanic from which came Britain.

• Tarshish = son Javan with whom Phoenicians identified Gen. 10:4.
• It was a country. 2 Chron 9:21. 20:36, 37.
• It will be identified at Christ's return Ps 72:10.
• Its power + ships will be humbled Is. 48:7. Isa. 2:16.
• Its people converted Isa. 66:19
• Its resources placed at Christ's disposal Isa 60:9

28 Israel will be the centre of the earth politically and spiritually even if not geographically as Jerusalem was of the Land of Israel Ezek. 5:5

upon the desolate places *that* are *now* inhabited, and upon the people *that are* [b] gathered out of the nations, which have gotten [c] cattle and goods, that dwell in the midst of the land.

13 [d] Sheba, and [e] Dedan, and the merchants of [f] Tarshish, with all [h] the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Intercedently — & Common wealth of Nations

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; [o] In that day when my people of Israel dwelleth safely, [r] shalt thou not know *it*?

15 And [t] thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be [c] in the latter days, and I will bring thee against my land, that the heathen may know me, [d] when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time [i] by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* [l] my fury shall come up in my face.

19 For in my jealousy *and* in [n] the fire of my wrath have I spoken, Surely in that day there shall be [p] a great shaking in the land of Israel;

20 So that the fishes of the sea, and [a] the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and [v] the mountains shall be thrown down, and [i] the [3] steep places shall fall, and every wall shall fall to the ground.

21 And I will [k] call for [l] a sword against him throughout all my mountains, saith the Lord GOD: [m] every man's sword shall be against his brother.

22 And [n] I will plead against him with [p] pestilence and with blood; and [q] I will rain upon him, and upon his [s] bands, and upon the many people that *are* with him, [u] an overflowing rain, and [x] great hailstones, fire, and [y] brimstone.

23 Thus will I magnify myself, and sanctify myself; and [a] I will be known in the eyes of many nations, [b] and they shall know that I *am* the LORD.

CHAPTER 39.

1 God's judgment upon Gog. 8 Israel's victory. 17 The feast of the fowls. 23 A promise of restoration.

THEREFORE, [c] thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 [f] And I will turn thee back, and [b] [g] leave but the sixth part of thee, and [h] will cause thee to come up from [e] the north parts, and will bring thee upon [i] the mountains of Israel:

3 And [k] I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 [m] Thou shalt fall upon the mountains of Israel, thou, and [o] all thy bands, and the people that *is* with thee: I will give thee unto [q] the ravenous birds of

• Jeshem • Gemareah Luke 1:18

42 The earthquake will be universal in its effect causing fear and dismay throughout all creation. Zech. 14:4, 10. Isa 2:19 30:25.

43 Keth. "Torn asunder." See note, Zech. 14:4

44 Pan. "faces" Christ + the saints. Cp Gen. 4:14 same word. There is destructive glory-power in such countenance. Rev. 1:16. Mal. 4:1-3 "Against them that do evil" Ps 34:16. These are the faces of the Cherubim Ezek. 1. Mth 28:3-4.

45 [illegible] In Israel, this will turn the mountainous parts adjacent to Jerusalem into a plain Zech. 14:10.

46 A wall of protection (Cp. Cp. Ezek. 13:10) - thus every form of defence.

47 In panic + fear the confederated forces turn on one another Hab. 3:14.

Type: Gideon. Jud. 7:22 Jehoshaphat. 2 Chron. 20:23. Cp 83.

48 Cp Zech. 1:8. 6:2-7. Hab 3:

49 The very elements will be used against Gog as "Yahweh goes forth to fight as in day of old" Zech. 14:3

50 Fig. of judgment on Jerusalem Ezek. 13:11 and Sudera Jud. 5:21. - Cp Jer. 25:28-29.

51 Joshua at Bethhoron Jud. 10:11 No day like it V.N. Cp. Hab. 3:11

52 All the judgments of the past will be combined in the time of trouble. Dan. 12:1.

53 Flesh will not do it. The Divine judgments will cleanse it Isa. 26:9. Ps 34:3. 69:30 though saints do

54 Reveal that He is entirely different and apart from flesh.

CHAPTER 39.

10 THE HUMBLING OF FLESH & VINDICATION OF YAHWEH. vv1-29.

1 HUMILIATION OF GOG 1-5

1 ASV "drive you forward." The root being shasha - to lead, and not "shesh" - six. CB.

2 The bow is held in the left hand and the arrows in the right. Gog's power is thus destroyed, but not the nation with him who are slain in their own lands.

3 The kings of the East. Isa. 46:11

CHAPTER 39. SUMMARY

The powers of the last days that rise up to oppress Israel + work havoc in the earth will be made to know by bitter experience that Yahweh is a God of power + the saviour of Israel though long neglected by them. The land will be

The latter-day conflict between flesh and spirit. The greatest combination of power in the hands of men will be no match for Divine power as manifested by Christ and the saints. When flesh stretched forth its hands to defile Yahweh's land and people it will be overthrown and humbled by the wrath and judgment of the Almighty.

Key Verses. Vv. 2, 3, 7, 16, 19, 22.

cleansed of pollution + prepared to become the centre of Divine worship

Key Verses. Vv. 1, 7, 11, 21, 25, 28.

THE TWO ECCLESIAS: A CONTRAST

- One brought "out of" their graves Ch 37:13. the other gathered for war Ch 38:8.
- One from the sword Ch 38:8 the other for the sword Ch 38:21.
- One into the Valley of Bones Ch 37:1 the other into the Valley of Haman-gog Ch 39:11
- One out of their graves Ch 38:12 the other into their graves to be Buried Ch. 39:11.
- One to be shaken together Ch 37:7 the other to be shaken apart Ch 38:19.
- The Shepherd-prince battles it out with Gog-prince Ezek 38:14

"At My rebuke of O God (Elohim) of Jacob both the chariot and horse are cast into a dead sleep" Ps 76:6.

THE MAN. Ezek. 40:3, was both the guide V.6, the measurer V.8 and the maker V.14 of the House.

EZEKIEL'S VISIT: He had been taken to the north gate (8:3) & witnessed the blasphemy of the leaders. The Temple now visited was not familiar to him (there 40:17).

Chay (Chahee) = life. Rend Israel's victory. Living creatures Ezek. 1. i.e. the Cherubim. Including the lions of Ezek. 41:2.

EZEKIEL 39.

every [2] sort, and to [a] the beasts of the field [3] to be devoured.

5 Thou shalt fall upon [4] the open field: for [d] I have spoken it, saith the Lord GOD.

6 And [e] I will send a fire on [f] Magog, and among them that [h] dwell [g] carelessly in [i] the isles: [k] and they shall know that I am the LORD.

7 [m] So will I make my holy name known in the midst of my people Israel; and I will not [n] let them pollute my holy name any more: and [o] the heathen shall know that I am [q] the LORD, the Holy One in Israel.

8 ¶ [s] Behold, it is come, and [t] it is done, saith the Lord GOD; this is the day [u] whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and [x] shall set on fire and [a] burn [b] the weapons, both [c] the shields and the bucklers, the bows and the arrows, and the [2] handstaves, and the spears, and they shall [y] burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and [z] they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in [k] that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop [l] the [4] *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [7] Hamon-gog.

12 And seven months shall the house of Israel be burying of them, "that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them [b] a renown the day that [c] I shall be glorified, saith the Lord GOD.

14 And they shall sever out [5] men of continual employment, passing through the land to bury [p] with the passengers those that remain upon the face of the earth, to cleanse it: after the end of [r] seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [7] set up [s] a sign by it, till the buriers have buried it in [r] the valley of Hamon-gog.

16 And also the name of the city *shall be* [8] Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; [z] Speak [v] unto every feathered fowl, and to every beast of the field, [d] Assemble yourselves, and come; gather yourselves on every side to [e] my [8] sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 [f] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [h] goats, of [h] bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat [i] till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see [m] my judgment that I have executed, and my hand that I have laid upon them.

22 [o] So the house of Israel shall know that I am the LORD

2 HUMILIATION OF OTHER NATIONS. Vv 6-7.

5 The Catholic countries of Central Europe particularly singled out probably because of their past brutality and anti-Semitism.

6 Lit. Securely in the coastlands. Probably believing their very remoteness from the centre of destruction will give them immunity from judgment. But see Mic. 4:3. Zech. 9:13, 10:5.

7 His purpose, power, character: Ps 138:2. Ezek 20:39, 36:22. Vigorous methods will be taken to preserve the Truth. Zech. 13:1-4.

8 They will recognise the significance of the Name in relation to Israel. Jer. 16:4. and shall see the Plantation to the Name in the midst thereof Ezek. 36:29.

3 YAHWEH HONORED. V. 8.

10 Roth: "Ko, it is coming and it is brought to pass."

11 The day in which He will be vindicated. Isa. 2:12. Mal. 4:1. For that day Yahweh "waits" Isa. 30:18. In it Israel will recognise that everything has been done for their good. Ezek. 14:23. See note p. 1155.

4 THE SYMBOLS OF GOG'S POWER DESTROYED. V. 10

13 The symbols of war destroyed in Israel. Ps 46:9. Is. 2:4. Mic. 4:3. Ps 76. Cp Isa. 9:5.

14 Seven years repairing the ravages of war. During this period Christ probably consolidating his power in Israel. Cp Isa. 51:22-52:1.

5 CLEANSING THE LAND. Vv 11-16

15 Geber. Memorial See note top p 1061. Roth: "a piece of memorial for burial."

16 It is said (Targum) that this is the valley route east of Jordan and the Sea of Galilee. Evidently the remnant of God's host shall retreat north & east across Jordan. Ps 60:6. Deut 2:15

17 Khosam - To muzzle. "Hosts" not in text. This vast memorial shall remain a token of Yahweh's might & will muzzle the mouths of all who scoff.

18 Gathering even bones

Ezek 40:2. "Frame" MIBNEH - from 1064 BÂNÂH - To build - Building or Family. Ezekiel the priest did not recognise the building as a Temple for it had no resemblance to Solomon's with which he was familiar. MIBNEH sig. structure - not frame or such.

"He" Yahweh manifested in the man of Ezek. 1:26 Cp V 28; 2:1; 2:1-2; 3:1. The risen Lord.

Ezek. 40:5 "House" - BAYITH from BÂNÂH to build. 'EBEN - Stone Ben Son. Bath - daughter. Ezekiel recognised a house of Yahweh of living stones. V 4. as well as the one of stones. 1 Pet. 2:5; 4:17, 1 Cor. 3:9, 17.

18 The Millennial day. Gog's overthrow commences. Ezek. See also Isa. 19-20.

19 They shall trade with the [illegible] ers in the way [illegible] ed in V.15. The [illegible] must be conden[illegible] cleansed of all defilement to become [illegible] mankind the Holy Place as exhibited [illegible] the prophecies of the Glory. The passengers = Gog's had [illegible] bones remaining [illegible] be taken to the city of the Dead Ga 66:24.

20 A city of the Dead!! [illegible]

6 THE NATIONS INVITED TO YAHWEH'S FEAST [illegible]

21 A proclamation [illegible] the nations to [illegible] nowledge the justice Yahweh's action [illegible] submit to Christ rule. Rev. 14:6. Gen. 10:5

22 Symbols of the nations. Dan. 4:12. Jer. 12:9.

23 This is Yahweh's sacrifice, not that offered by man which was to be unblemished. Yahweh's sacrifice the punishment of the [illegible] that man may see the consequences of his actions & repent. Isa. 6. Jer. 46:10. Zeph. 1:7.

24 Man offered unblemished animal to demonstrate the [illegible] sin & as a token of his intention to overcome the flesh.

24 There is more than judgement. Armageddon is soon[illegible] character. If Yahweh did not thus manifest Himself in His own world destroy itself in its own wickedness. Yahweh's judgment is designed to redeem. Isa. 26:9.

25 Thus identify themselves with the purpose of the sacrifice. John 6:53. Justness of Yahweh's judgments & righteousness.

26 The nations [illegible] of God's former [illegible] likened to the [illegible] powerful fatlings of Bashan. Then of flesh. Ps 22:12.

27 Signifying [illegible] well-fed flesh slain that is [illegible] eaten. The fat of [illegible] fices forbidden Lev. [illegible] but that related [illegible] specified fat of [illegible] fices. Deut. 12:15, 29:13.

7 YAHWEH'S GLORY AMONG THE NATIONS. Vv 21-22.

Ezek 40:5 "BREADTH": ROHAB = expanse, width. Used in various ways. Rend. "thickness" in 41:9; 42:10.

CH. 40:3 GATE. What a difference to the previous vision going on to Ezekiel. Ezek. 8:3, 5, 14. 9:2. "A MAN" stood in the gate SHÂ'AR - opening. This —

8 THE NATIONS REJECT OGNOR HILL PLACE. POLE IN ISRAEL. Zech. 14:10 would be on the threshold V.6. The Keeper of the Threshold held an important office 1 Chr. 9:19, 22 originally held by Phinehas. V. 20. These were both outer and inner Gates guarded by Levites = Priests, but all subject to the Ruler. So in the future. 44:10-11, 22:16. Cp Ps 84:10.

9 COMPLETE RESTORATION. 25-49. Zech. 12:1-3.

29 Not because of Yahweh's inability to protect. Cp Isa. 8:17, 54:8; 57:16-17; 66:7.

30 Finding security in their own personal ability, in genuity and fleshly strength. Ezek. 29:6. Deut. 30:3; Jer. 29:14; 30:3; 31:23; 32:44.

31 The nation changed. Ezek. 20:38. C Complete restoration of worship. Cp Ezek. 14:23.

A covenant sacrifice. Ex 24:11, 24. Yahweh's sacrifice shows what must be done and why. Not the last prophecy. See 29:17-21. Cp 4:21.

CHAPTER 40.

THE TEMPLE OF THE AGES

The vision is described as actually in existence, the sacrifices shown being offered suggesting that Temple built inaugural sacrifices offered on a Jubilee year. Cp Ch. 40:43. Year of release Lev. 25:10-11. The vision began at beginning of passover period - celebrating deliverance from Egypt. Lev. 23:5-8. 16:12-15. Coming Temple commenced on Jubilee Year and at Passover sacrifices offered for first

IN the [illegible] of

The [illegible] inaugur[illegible] Gentiles, Phil. 2:9-11. Angels. Saints. Jews. Gentiles. Songs [illegible] V.5. Heb. 9:11-12. Cp Rev. 5:9. 11:15. 21:1-5. future redemption. The would [illegible] their forwa[illegible] 23 ¶ know went iniquit[illegible] passed Child I gave their e[illegible] by the 24 cleann[illegible] their done face fr[illegible] 25 T[illegible] Lord G[illegible] again and h[illegible] whole [illegible] be jealo[illegible] 26 A[illegible] borne their t[illegible] have t[illegible] when their [illegible] them a[illegible] 27 Wh[illegible] again [illegible] gather[illegible] enemies[illegible] fied in many [illegible] 28 Th[illegible] that I [illegible] which [illegible] led into heathen[illegible] them u[illegible] have l[illegible] more th[illegible] 29 Ne[illegible] face any[illegible] I have upon th[illegible] the Lord[illegible]

Summary Section 1681

1 Time, manner, description, gate, gate, gate, tables.

THE TEMPLE PLANS. (1) Tabernacle plans divinely revealed, workmen specially endowed with skill for its erection, materially for its construction provided by spoiling Egyptians (Exod. 25:9-40, 31:2-6. Num. 31:52-54. (2) Plans for Solomon's Temple divinely revealed to David (1 Chr. 28:11-18) Gold and silver provided by his conquests (1 Chr. 22:11-12. 18:7-11. 29:10-16). (3) Temple future Age Divinely designed, beautified by gold silver nations —symbolising the faith and redemption of mankind. Hag. 2:8. Isa. 60:9.

of Ezekiel's vision.

beginning of the year, in the tenth *day* of the month, (a) in the fourteenth year after that the city was smitten, in the selfsame day (b) the hand of the LORD was upon me, and brought me thither.

2 (c) In the visions of God brought he me into the land of Israel, and set me upon (d) a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* (e) like the appearance of brass, (f) with a line of flax in his hand, and (g) a measuring reed; (h) and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and (i) set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: (k) declare all that thou seest to the house of Israel.

5 And behold (l) a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* (b) by the cubit and (c) an hand breadth: so he measured (m) the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate (n) which looketh toward the east, and (o) went up the stairs thereof, (p) and measured (q) the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* (r) little chamber *was* one reed long, and one reed broad; and (s) between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate (t) within *was* one reed.

8 He measured also the porch of the gate within, one reed.

(a) ch. 43. 27. 1 Sam. 18. 9. Is. 18. 2, 7.
(b) Cp. 24:1-2 ch. 26. 1, 2. 3:14, 22
(c) ch. 1. 3. 2 Kin. 3. 15. Ps. 139:5
(d) ver. 24, 29. Deut. 31. 17.
(e) ch. 1. 1. Cp. ch. 8. 3.
(f) Lev. 26. 25.
(g) Rev. 21. 10. Cp. ch. 43. 12.
(h) Or, upon which. (i) ch. 36. 19. (k) ch. 9. 2 & 47. 3. Cp. ch. 43. 6.
(l) ch. 1. 7. (m) ch. 47. 3. (n) ch. 16. 53. Job 42. 10.
(o) ver. 5. ch. 42. 16-19. Rev. 11. 1.
(p) ch. 20. 40. Jer. 30. 3. (q) ch. 5. 13. (r) ch. 44. 5.
(s) ch. 32. 24. (t) Deut. 6. 6.
(u) ver. 6. ch. 28. 8. Lev. 26. 5.
(v) ch. 34. 28. Lev. 26. 6. Is. 17. 2.
(w) ch. 43. 10. (x) ch. 42. 20.
(y) ch. 28. 25. (z) ch. 20. 41. (a) ch. 43. 13.
(b) ver. 43. Ex. 25. 25 & 37. 12.
(c) ver. 22. ch. 34. 30.
(d) Cp. Rev. 21. 16.
(e) Heb. *by my causing of them, &c.*
(f) Ps. 147. 2.
(g) Heb. *whose face was the way toward the east.*
(h) ch. 43. 1. Rev. 7. 2.
(i) Cp. ver. 22, 26.
(k) ver. 23. Is. 54. 8.
(l) Joel 2. 28.
(m) 1 Kin. 14. 28. 2 Chr. 12. 11.
(n) Cp. ver. 30.
(o) ver. 8, 9.
(p) ch. 33. 21.

CH. 40:1 ROSH HASHANAH usually identified with New Year. which commenced the Jubilee Lev 25:8-11. This would be Tisri. Cp Ex 23:16.

The building must follow the outpouring of the spirit upon the House of Israel 39:29. implying the restoration of the tribes will predate the building of the Temple. Ezek 34:25-31; 37:26

1 EZEKIEL HERE 50 YRS OLD
Cp Ezra 3:8-12

Beginning of Passover, speaking of Deliverance and new beginning Exod. D:2-3. Cp 2 Kgs 23:22-23.

A Jubilee year:

Josiah reigned	31 yrs
Kept Jubilee Passover	18th yr.
Reigned after Jubilee	13 yrs
Jehoahaz reigned	3 mth.
Jehoiachim reigned	11 yrs
Jehoiachin reigned	3 M
Zedekiah to smiting city	11
Time of Vision	11th
Intervals	6
	50.

Jubilee connected with Atonement - Lev. 25:9.
3 "of Elohim" - the Elohim of future
Zion. Isa. 24:23. Joel 3:17 Zech. 8:3 Not today high but to be elevated. Ps. 48:2. Isa 2:2-4. Zech. 14:9-10. Mic. 4:1-3 Centre world rule and worship Jer. 3:17. Zech. 14:16-18.
5 The House of Prayer. Mark 11:17. Isa. 56:7. 60:11. Zech. 8:23. 1:16. Size. Jer. 31:38
6 It will be from the south that the worshippers will ascend to the Hill in the Age to Come
7 The measurer and maker of the Temple V.48 speaks in the Name of Deity Ch. 43:7 Cp Zech 6:12-13.
8 Perfected human nature. Cp Num 31:22-23 with 1 Cor 3:11-13
9 Line-power 2 Kings 21:13 The Builder will exercise power over the nations through saints who become "line of flax in his hand." Is 19:11 Rev 19:8 Divine power gives power over all Cp Acts 5:12 Jude 7. 2 Kgs 5:26-27. Heb 6:7
10 Symbolises royalty Matt 27:27-29
= 6 Cubits, the number of man for whose benefit the Temple built (V 5) each being 1 Cubit and a hand breadth (2 ft) approx 12 in all

THE FRAME LIKE A CITY V.5

11 Approx 12 ft high, 12 ft thick
The Measures measured this in the gate. It acts as a fourth dation for the building separating the sanctuary from the profane Ch. 42:20 Ezra 2:8-9

THE GATES IN WALL VV 6

12 Heb. = Entrance. There are more than one gate in wall V.18 11.5. suggests that structural calculations indicate 11 on each side See Note-V.17 Cp. 1046
Each gate 25 ft wide V.13 100 ft long including porch of gate V.15 consist of entrances, little chambers etc. = Galleries Cp V.16
15 7 steps. V.26 Cp Heb 6:18
16 17 ft long. Each gate 20 ft wide V.11. There being two gates divided by pillars - 8 off entrances One being entrance the other exit Ch. 46:9 See Index opp "W"
15 Inside and outside the door, making a total of 12 ft. Cp V.11
16 Heb. "fa" - Room R.V. Lodge. Inside the entrance on both sides three chambers V.16 12 ft sq. 12 ft high. These are apparently left chambers for no staircases are indicated
17 The posts or pedestals of V.16 being 10 ft wide

CH. 40:1 THE TEMPLE PLANS. (1) Tabernacle plans divinely revealed, workmen specially endowed with skill for its erection, materially for its construction provided by spoiling Egyptians (Exod. 25:9-40, 31:2-6. Num. 31:52-54. (2) Plans for Solomon's Temple divinely revealed to David (1 Chr. 28:11-18) Gold and silver provided by his conquests (1 Chr. 22:11-12. 18:7-11. 29:10-16). (3) Temple future Age Divinely designed, beautified by gold silver nations —symbolising the faith and redemption of mankind. Hag. 2:8. Isa. 60:9.

ROSH HASHANAH usually identified with New Year. which commenced the Jubilee Lev 25:8-11. This would be Tisri. Cp Ex 23:16.

The building must follow the outpouring of the spirit upon the House of Israel 39:29. implying the restoration of the tribes will predate the building of the Temple. Ezek 34:25-31; 37:26

1 EZEKIEL HERE 50 YRS OLD
Cp Ezra 3:8-12

Beginning of Passover, speaking of Deliverance and new beginning Exod. D:2-3. Cp 2 Kgs 23:22-23.

A Jubilee year:

Josiah reigned	31 yrs
Kept Jubilee Passover	18th yr.
Reigned after Jubilee	13 yrs
Jehoahaz reigned	3 mth.
Jehoiachim reigned	11 yrs
Jehoiachin reigned	3 M
Zedekiah to smiting city	11
Time of Vision	11th
Intervals	6
	50.

Jubilee connected with Atonement - Lev. 25:9.
3 "of Elohim" - the Elohim of future
Zion. Isa. 24:23. Joel 3:17 Zech. 8:3 Not today high but to be elevated. Ps. 48:2. Isa 2:2-4. Zech. 14:9-10. Mic. 4:1-3 Centre world rule and worship Jer. 3:17. Zech. 14:16-18.
5 The House of Prayer. Mark 11:17. Isa. 56:7. 60:11. Zech. 8:23. 1:16. Size. Jer. 31:38
6 It will be from the south that the worshippers will ascend to the Hill in the Age to Come
7 The measurer and maker of the Temple V.48 speaks in the Name of Deity Ch. 43:7 Cp Zech 6:12-13.
8 Perfected human nature. Cp Num 31:22-23 with 1 Cor 3:11-13
9 Line-power 2 Kings 21:13 The Builder will exercise power over the nations through saints who become "line of flax in his hand." Is 19:11 Rev 19:8 Divine power gives power over all Cp Acts 5:12 Jude 7. 2 Kgs 5:26-27. Heb 6:7
10 Symbolises royalty Matt 27:27-29
= 6 Cubits, the number of man for whose benefit the Temple built (V 5) each being 1 Cubit and a hand breadth (2 ft) approx 12 in all

THE FRAME LIKE A CITY V.5

11 Approx 12 ft high, 12 ft thick
The Measures measured this in the gate. It acts as a fourth dation for the building separating the sanctuary from the profane Ch. 42:20 Ezra 2:8-9

THE GATES IN WALL VV 6

12 Heb. = Entrance. There are more than one gate in wall V.18 11.5. suggests that structural calculations indicate 11 on each side See Note-V.17 Cp. 1046
Each gate 25 ft wide V.13 100 ft long including porch of gate V.15 consist of entrances, little chambers etc. = Galleries Cp V.16
15 7 steps. V.26 Cp Heb 6:18
16 17 ft long. Each gate 20 ft wide V.11. There being two gates divided by pillars - 8 off entrances One being entrance the other exit Ch. 46:9 See Index opp "W"
15 Inside and outside the door, making a total of 12 ft. Cp V.11
16 Heb. "fa" - Room R.V. Lodge. Inside the entrance on both sides three chambers V.16 12 ft sq. 12 ft high. These are apparently left chambers for no staircases are indicated
17 The posts or pedestals of V.16 being 10 ft wide

CH. 40:3 GATE

What a difference to the previous vision on to Ezekiel. Ezek. 8:3, 5, 14. 9:2

"A MAN" stood IN the gate SHA'AR - opening This —

THE NATIONS REJECTED HIS PURE POLE IN ISRAEL V.24

would be on the threshold. V.6. The Keeper of the Threshold held an important office 1 Chr. 9:19, 22 originally held by Phinehas. V.20

Both were both outer and inner Gates guarded by Levites - Priests, but all subject to the Rulers. to in the future. Ez. 44:10-11 Ez. 16. Cp Ps 84:10

COMPLETE RESTORATION 25:29 Zech 12:1-3.

29 Not because of Yahweh's inability to protect. Cp Isa 8:17 54:8; 57:16-17; 60:7

30 Finding security in their own personal ability, ingenuity and fleshly strength. Ezek 29:6.

A Deut 30:3; Jer. 29:14; 30:3; 31:23; 32:44.

B The nation changed Ezek. 20:38.

C Complete restoration of worship

31 Cp Ezek. 44:23.

A covenant sacrifice Ex 24:5-8 54

Yahweh's sacrifice shows what must be done and why

Not the last promises. See 29:11-21 Cp V.21.

CHAPTER 40.

THE TEMPLE OF THE FUTURE AGE

The vision is described actually in existence, the sacrifices shown Song offered, suggesting that Temple built justness of Yahweh inaugural sacrifices offered on a Jubilee year Cp Ch. 40:43. Year of release Lev 25:10-11. The vision began at beginning of Passover period - celebrating deliverance applying Temple completed on Jubilee Year and at Passover sacrifice offered for first time

CHAPTER 40.

1 Time, manner, and end of the vision. 6 Description of the east gate, 20 of the north gate, 24 of the south gate, 32 of the east gate, 35 and of the north gate. 39 Eight tables. 44 The chambers. 48 The porch.

IN the five and twentieth year (p) of our captivity, in the

The Millennium ushered in with great inaugural ceremony in which Jews, Gentiles, Angels, Saints take part Cp Ps 2:6.

Phil. 2:9-10. Angels Heb 1:6 Saints Ps 45:9 Jews Ps 118:26-27 Gentiles Ps 45:12

Songs appropriate to occasion Ps 45

V.5. House: Binyan from BANAH, to build. Eben - Stone. Ben - Son. Bath - Daughter. Lit. = Spir. 43:7, 10 Eyes 2 Cor. 4:18; Heb. 11:26-27. Isa. 33:17. Ps 45:10. Sel - implies effort

V.3 The wall - spiritual sig. Is. 26:1; 60:18; Rev 21:12

V.7. "Little Chamber" - See Index opp. "W"

Jews Ps 45:9

Expands the promise of 37:27-28.

Jer 31:38-40 Zech 14:10-11

The time, manner, &c., of Ezekiel's vision.

They did not know till when. Ezek 38:11. Cp V.26.

(a) ch. 43. 27. 1 Sam. 18. 9. Is. 18. 2, 7.
(b) Cp. 24:1-2 ch. 26. 1, 2. 3:14, 22
(c) ch. 1. 3. 2 Kin. 3. 15. Ps. 139:5
(d) ver. 24, 29. Deut. 31. 17.
(e) ch. 1. 1. Cp. ch. 8. 3.
(f) Lev. 26. 25.
(g) Rev. 21. 10. Cp. ch. 43. 12.
(h) Or, upon which. (i) ch. 36. 19. (k) ch. 9. 2 & 47. 3. Cp. ch. 43. 6.
(l) ch. 1. 7. (m) ch. 47. 3. (n) ch. 16. 53. Job 42. 10.
(o) ver. 5. ch. 42. 16-19. Rev. 11. 1.
(p) ch. 20. 40. Jer. 30. 3. (q) ch. 5. 13. (r) ch. 44. 5.
(s) ch. 32. 24. (t) Deut. 6. 6.
(u) ver. 6. ch. 28. 8. Lev. 26. 5.
(v) ch. 34. 28. Lev. 26. 6. Is. 17. 2.
(w) ch. 43. 10. (x) ch. 42. 20.
(y) ch. 28. 25. (z) ch. 20. 41. (a) ch. 43. 13.
(b) ver. 43. Ex. 25. 25 & 37. 12.
(c) ver. 22. ch. 34. 30.
(d) Cp. Rev. 21. 16.
(e) Heb. *by my causing of them, &c.*
(f) Ps. 147. 2.
(g) Heb. *whose face was the way toward the east.*
(h) ch. 43. 1. Rev. 7. 2.
(i) Cp. ver. 22, 26.
(k) ver. 23. Is. 54. 8.
(l) Joel 2. 28.
(m) 1 Kin. 14. 28. 2 Chr. 12. 11.
(n) Cp. ver. 30.
(o) ver. 8, 9.
(p) ch. 33. 21.

18 At the full end of the entrance. This also divided into two sections, one for entrance the other for exit, so that the porch of one was the threshold of the other The entrance consists of a passage 160 ft long. Towards East. Cp with Ch. 42:15 Cp V.31

Threshold	12.
2 Pillars between Chambers 10 ft each	20
3 Chambers each 12 ft	36
Inner Threshold or Porch V.9	12
Porch V.9	20
	100.

V.3 The Man, the Angel of His presence Cp 43:2. awaited to receive him as Priest will in age to come.

"At thy rebuke of O God (Elohim) of Jacob both the chariot and horse are cast into a dead sleep" Ps 76:6.

THE MAN. Ezek. 40:3. Was both the guide V.6, the measurer V.8 and the maker V.14 of the House.

EZEKIEL'S VISIT: He had been taken to the north gate (Ezek 8:3) & witnessed the blasphemy of the leaders. The Temple now visited was not familiar to him (Given complete 40:17.

Chay (Chah'ee) = life. Real Living creatures Ezek. 1 i.e the Cherubim. Including the lions of Ezek. 41:2.

EZEKIEL 39.

Israel's victory. Feast of the fowls.

every [2] sort, and to [a] the beasts of the field [3] to be devoured.

5 Thou shalt fall upon [4] the open field: for [d] I have spoken *it*, saith the Lord GOD.

6 And [e] I will send a fire on [f] Magog, and among them that [h] dwell [5] carelessly in [4] the isles: [k] and they shall know that I *am* the LORD.

7 [m] So will I make my holy name known in the midst of my people Israel; and I will not [n] *let them* pollute my holy name any more: and [o] the heathen shall know that I *am* [q] the LORD, the Holy One in Israel.

8 ¶ [s] Behold, it is come, and [t] it is done, saith the Lord GOD; this *is* the day [u] whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and [z] shall set on fire and [a] burn [b] the weapons, both [c] the shields and the bucklers, the bows and the arrows, and the [8] handstaves, and the spears, and they shall [d] burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and [g] they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in [k] that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the [6] *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [7] Hamon-gog.

12 And seven months shall the house of Israel be burying of them, [n] that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them [b] a renown the day that [c] I shall be glorified, saith the Lord GOD.

14 And they shall sever out [5] men of continual employment, passing through the land to bury [9] with the passengers those that remain upon the face of the earth, to cleanse it: after the end of [t] seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [7] set up [v] a sign by it, till the buriers have buried it in [r] the valley of Hamon-gog.

16 And also the name of the city *shall be* [8] Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; [2] Speak [w] unto every feathered fowl, and to every beast of the field, [d] Assemble yourselves, and come; gather yourselves on every side to [e] my [3] sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 [f] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [5] goats, of [h] bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat [i] till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with [j] horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see [m] my judgment that I have executed, and my hand that I have laid upon them.

22 [o] So the house of Israel shall know that I *am* the LORD

2 Heb. wing. Gen. 7. 14.
a ver. 17. ch. 33. 27.
b ch. 34. 29.
3 Heb. to devour.
c ch. 28. 22.
4 Heb. the face of the field. ch. 29. 5.
d ch. 17. 24.
5 Heb. men of continuance.
e ch. 38. 22. Amos 1. 4.
f ch. 38. 2.
g ver. 15.
h ver. 26.
i ch. 38. 8.
6 Or, confidently
k ch. 27. 3, 6. Ps. 72. 10.
l ch. 6. 7.
l ver. 12.
m ver. 22.
n ch. 20. 39.
o ch. 38. 23.
7 Heb. build.
p 2 Kin. 23. 17.
q Is. 45. 11.
r ver. 11.
s ch. 21. 7.
t Rev. 16. 17.
8 i. e. The multitude.
u ch. 38. 17.
x Rev. 19. 17.
9 Heb. to the fowl of every wing.
y ver. 4.
z Cp. Ps. 46. 9.
a Is. 44. 15.
b ver. 10. Ps. 140. 7.
c ch. 23. 24.
d Jer. 12. 9.
2 Or, javelins.
e Zeph. 2. 7.
3 Or, slaughter.
4 Or, make a fire for them.
f Rev. 19. 18.
g Is. 14. 2.
5 Heb. great goats. ch. 34. 17.
h Ps. 22. 12.
i Is. 23. 18.
k ver. 8, 22.
l Ps. 76. 6.
6 Or, mouths.
7 i.e. The multitude of Gog.
m Ex. 7. 4.
n Deut. 21. 23.
o ver. 28.

---

2 HUMILIATION OF OTHER NATIONS. Vv 6-7.

5 The Catholic countries of Central Europe particularly singled out probably because of their past brutality and anti-semitism.

6 Lit. Securely in the coastlands. Probably believing their very remoteness from the centre of destruction will give them immunity from judgment. But see Mic. 4:3. Zech. 9:13. 10:

7 His purpose, power, character. Cp Ezek 20:39. 36:

8 Profane. Cp Ezek 20:39. 36: 22. Vigorous methods will be taken to preserve the Truth. Zech. 13:1-4.

9 They will recognise the significance of the Name in relation to Israel. Jer. 16: 1. and shall see the Plantation to the Name in the midst thereof. Ezek. 34:29.

3 YAHWEH HONORED. V. 8.

10 Roth: "Lo, it is coming and it is brought to pass."

11 The day in which He will be vindicated. Isa. 2:12. 25 Mal. 4:1. For that Day Yahweh "waits" Isa. 30:18. In it Israel will recognise that everything that has been done for their good Ezek. 14:23. See note p. 1123.

4 THE SYMBOL OF GOG'S POWER DESTROYED. 9-10

12 The symbols of war destroyed in Israel. Rs 46:9. 76. Cp Isa. 9:5.

13 Seven years repairing the ravages of war. During this period Christ probably consolidating his power in Israel.

14 Cp Isa. 51:22-52:3.

5 CLEANSING THE LAND. Vv 11-16

15 Geber - Memorial See note top p. 1061. Roth: "a piece of memorial for burial."

16 It is said (Targum) that this is the valley east of Jordan and the Sea of Galilee. Evidently the remnant of Gog's host shall retreat north-east across Jordan. 14 + Num 33:45

17 Khosam - To muzzle. "Hamon" not in text. This vast memorial shall remain a token of Yahweh's might & will muzzle the mouths of all who see it.

19 Gathering even bones

Ezek 40:2. "Frame" MIBNEH - from 1064 BÂNÂH - To build - Building or Family. Ezekiel the priest did not recognise the building as a Temple for it had no resemblance to Solomon's with which he was familiar. MIBNEH sig. structure - not frame or such.

"He" Yahweh manifested in the man of Ezek. 1:26 Cp V. 28; 2:1; 2:1-2.; 3:1. The risen Lord.

Ezek. 40:5 "House" - BAYITH from BÂNÂH to build. 'EBEN - Stone Ben Son. Bath - daughter. Ezekiel recognised a house of Yahweh of living stones. 1 Pet. 2:5 as well as Him one of stones. Matt 16:18 + Eph 2:19.

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and [g] they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

Take no wood out of field" - Those warlike instruments of war will so lose their power to terrify as to be considered and treated as so much firewood.

11 ¶ And it shall come to pass in [k] that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the [6] *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [7] Hamon-gog.

PASSENGERS - 'ABARIM - Passers through. = Gog's host. V. 15. RV = "And they that pass through the land shall pass through; and when any seeth a man's bone..." This statement links the bone with Gog's ghost.

12 And seven months shall the house of Israel be burying of them, [n] that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them [b] a renown the day that [c] I shall be glorified, saith the Lord GOD.

Name. 18 The Millennial Day. Gog's overthrow commemorated. Cp. Isa 66:19-20.

14 And they shall sever out [5] men of continual employment, passing through the land to bury [9] with the passengers those that remain upon the face of the earth, to cleanse it: after the end of [t] seven months shall they search.

19 They shall co-operate with the buryers in the way suggested in V. 15. The land must be completely cleansed of all defilement to all mankind the Holy Place as exhibited in the prophecies of the Glory. The passengers = Gog's host & any bones remaining will be taken to the city of the Dead. Cp 66:24.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [7] set up [v] a sign by it, till the buriers have buried it in [r] the valley of Hamon-gog.

20 A city of the Dead!! Ps 9:13

16 And also the name of the city *shall be* [8] Hamonah. Thus shall they cleanse the land.

6 THE NATIONS INVITED TO YAHWEH'S SACRIFICE. Vv 17-20.

17 ¶ And, thou son of man, thus saith the Lord GOD; [2] Speak [w] unto every feathered fowl, and to every beast of the field, [d] Assemble yourselves, and come; gather yourselves on every side to [e] my [3] sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

21 A proclamation to the nations to acknowledge the justness of Yahweh's action & to submit to Christ's rule Rev 14:6. Gen 3:15

18 [f] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [5] goats, of [h] bullocks, all of them fatlings of Bashan.

22 Symbols of the nations. Dan 4:12. Jer. 12:9.

23 This is Yahweh's Sacrifice, not that offered by man which was to be unblemished flesh. Yahweh's sacrifice is the punishment of sin that man may see the consequences of his actions & repent. Isa 34:6. Jer 46:10. Zeph 1:7. Man offers an unblemished animal to demonstrate the seat of sin & as a token of his intention to crucify the flesh.

19 And ye shall eat fat [i] till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Mal. 1:7

There is mercy & judgement. Armageddon is sacrificial in character. If Yahweh did not thus move mankind would destroy itself in its own wickedness. Yahweh's judgment is designed to redeem. Isa. 26:9.

20 Thus ye shall be filled at my table with [j] horses and chariots, with mighty men, and with all men of war, saith the Lord GOD. Cp Note Zech 2:5; 12

25 Thus identifying themselves with the purpose of the sacrifice. John 6:53. & the justness of Yahweh

21 And I will set my glory among the heathen, and all the heathen shall see [m] my judgment that I have executed, and my hand that I have laid upon them.

26 The rulers & people of God's forces shall be likened to the well-fed powerful fatlings of Bashan. Men of the flesh. Ps 22:12

22 [o] So the house of Israel shall know that I *am* the LORD

27 Signifying the defeat & well-fed flesh of the slain that is figuratively eaten. The fat of sacrifices forbidden Lev. 3: but that related to the specified fat of sacrifices. Deut. 32:14 & 39:11.

28 As Yahweh's guests, accepting His right to pour out such judgments, and acknowledging the justice of them they will partake of the sacrifice to enter into covenant with Him Gen. 15:10. Jer. 34:18-19. Cp. Gen. 31:54 & Isa 25:6.

29 The covenant will embrace cessation of war.

7 YAHWEH'S GLORY AMONG THE NATIONS. Vv 21-22.

Ezek 40:5 "BREADTH": ROHAB = expanse, width. Used in various ways. Rend. "thickness" in 41:9; 42:10.

THE TEMPLE PLANS (1). Tabernacle plans divinely revealed. Workmen specially endowed with skill for its erection, materially for its construction provided by spoiling Egyptians (Exod. 25:9-40, 31:3-6. Num. 31:52-54. (2). Plans for Solomon's Temple divinely revealed to David (1 Chr. 28:11-19) Gold and silver provided by his conquests (1 Chr. 28:11-12. 18:7-11. 29:10-19) (3) Temple future Age Divinely designed, beautified by gold silver nations — symboling the faith and redemption of mankind. Hag. 2:7. Isa. 60:9.

CH. 40:3 GATE What a difference to the previous vision on to EZEKIEL. EZEK. 8:3, 5, 14. 9:2.

"A MAN" stood in the gate SHA'AR. -opening This would be on the threshold. V.6. The Keeper of the Threshold held an important office 1 Chr. 9:18, 22 originally held by Phinehas. V. 20. These were both outer and inner Gates guarded by Levites & Priests, but all subject to the Rulers. So in the future. Isa. 41:10-11, 52:11-16. Ep. Ps. 84:10

COMPLETE RESTORATION 25-29 Ezech. 12:1-3.

29 Not because of Yahweh's inability to protect. Dt. 32:17 Isa. 54:8; 57:16-17; 60:7

30 Finding security in their own personal ability, ingenuity and fleshly strength Ezek. 29:6.

A Deut. 30:1; Jer. 29:14; 30:3; 31:23; 32:44.

B The nation changed Ezek. 20:38.

C Complete restoration of worship.

31 Cp Rev. 14:23.

A covenant sacrifice Gen. 31:54

Yahweh's sacrifice shows what must be done and why

Not the last prophecy. See 29:17-21. Cp v. 21.

240-48 = 260 yds of various description

CHAPTER 40.

THE TEMPLE OF THE FUTURE AGE

The vision is described as actually in existence. Its sacrifices shown as being offered suggest that Temple built and inaugural sacrifices offered on a Jubilee year Cp Ch. 40:43. The Year of release from flesh. Ps. 32:5. Lev. 25:10-11. The vision opens at beginning of year.

27 Significant that first Passover period — celebrating deliverance from Egypt — slain that night eaten. The following Temple commemorating deliverance from flesh. Ex. 12:7-8, 16:14-15. but that ideal not realised on Jubilee Year specified for Passover sacrifices. Cp Ezra 6:19-22. and all Passover sacrifices offered for first 29:17.

CHAPTER 40.

1 Time, manner, and end of the vision. 6 Description of the east gate, 20 of the north gate, 24 of the south gate, 32 and of the north gate. 39 Eight tables. 44 The chambers. 48 The porch.

IN the five and twentieth year of our captivity, in the

The Millenium ushered in with great inaugural ceremony in which Jews, Gentiles, Angels, Saints take part. Cp Ps. 2:6.

Phil. 2:9-11. Angels. Heb. 1:6. Saints. Rev. 5:9. Jews. Rom. 11:25-26. Gentiles. Rom. 15:12.

Songs appropriate to occasion. Exod. 15:1-18. Rev. 5:9-14.

V.5. House: Binyan from BANAH, to build. Eben-Stone. Ben-Son. Bath-Daughter. Lit. = Spir. 63:7, 10

Eyes 2 Cor. 4:18; Heb. 11:26-27. Isa. 26:3. 2 Chr. 16:9. Jer. 32:19. Sel-implies effort. 2 Chr. 16:9. Ps. 45:10.

V.5 The wall-spiritual sig. Isa. 26:1; Zech. 2:5; Rev. 21:12.

V.7. "Little Chamber" — See Index opp. "W"

The flesh is shown on the tables V.43 which would be the case on Atonement but not on 10th day Passover. They did not know this when... Ezek. 38:11. Cp 46.

ROSH HASHANAH. usually identified with 1st Civil Year. which commenced the Jubilee Lev. 25:8-11. This would be Tish. Cp Ex. 23:16.

The time, manner, &c., of Ezekiel's vision

EZEKIEL 40.

[a] ch. 43. 27. 1 Sam. 18. 9. Is. 28. 2, 7.
Cp. 24:1-2
[b] ch. 26. 2, 3. Jer. 22
[c] ch. 1. 3. 2 Kin. 3. 15. 1124-3714
[d] ver. 24, 29. Deut. 32. 17.
[e] ch. 1. 1. Cp. ch. 8. 3.
[f] Lev. 26. 25.
[g] Rev. 21. 10. Cp. ch. 43. 12.
[h] Or, after which.
[i] ch. 36. 19.
[j] ch. 9. 2 & 47. 3. Cp. ch. 43. 6.
[k] ch. 1. 7.
[l] ch. 47. 3.
[m] ch. 16. 53. Job 42. 10.
[n] ver. 5.
[o] ch. 42. 16-19. Rev. 11. 1.
[p] ch. 20. 40. Jer. 30. 3.
[q] ch. 5. 13.
[r] ch. 44. 5.
[s] ch. 32. 24.
[t] Deut. 6. 6.
[u] ver. 6.
[v] ch. 38. 8. Lev. 26. 5.
[w] ch. 34. 28. Lev. 26. 6. Is. 17. 2.
[x] ch. 43. 10.
[y] ch. 42. 20.
[z] ch. 28. 25.
[a] ch. 20. 41.
[b] ch. 43. 13.
[c] ver. 43. Ex. 25. 25 & 37. 12.
[d] ver. 22. ch. 34. 30.
[e] Cp. Rev. 22. 16.
[f] Heb. by my causing of them, &c.
[g] Ps. 147. 2.
[h] Heb. whose face was the way toward the east.
[i] ch. 43. 1. Rev. 7. 2.
[k] Cp. ver. 22, 26.
[l] Isa. 6. 1 mg.
[m] ver. 23. Is. 54. 8.
[n] Joel 2. 28.
[o] 1 Kin. 14. 28. 2 Chr. 12. 11.
[p] Cp. ver. 30.
[q] ver. 8, 9.
[r] ch. 33. 21.

beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. RV. Wherein

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of the gate, *which was* one reed broad.

7 And every little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

18 At the full end of the entrance. This also divided into two sections, one for entrance the other for exit, so that the porch of one was the threshold of the other. The entrance consists of a passage 100 ft long, somewhat

Threshold	12	12.
2 Pillars between Chambers	10 ft ea	20
3 Chambers each	12 ft	36
Inner Threshold or Porch V.9		12
Porch V.9		20
		100.

V.3 The Man, the Angel of His presence Cp 43:6. awaited to receive him as Priest will in age to come.

The building must follow the outpouring of the spirit upon the house of Israel 39:29. implying the restoration of the tribes will predate the building of the Temple. Ezra 3:6-13; 37:1-28.

8 EZEKIEL HERE 30 YRS OLD. 29 Ezek. 1:1-2

A Beginning of Passover, speaking of deliverance and new beginning Exod. 12:2-3. 2 Kg. 23:22-23.

B Jubilee year:

Josiah reigned	31 yrs
Kept Jubilee Passover	18th yr.
Reigned after Jubilee	13 yrs
Jehoahaz reigned	3 M.
Jehoiachim reigned	11 yrs
Zedekiah, to smiting city	11
Time of Vision	6
Intervals	50

Jubilee connected with Atonement — Lev. 25:9.

1 'of Elohim' — the Elohim of future

2 Zion. Isa. 24:23. Joel 3:17. Zech. 8:3. Not today high but to become exalted. Ps. 48:2. Isa. 2:2-4. Zech. 14:9-10. Mic. 4:1-3. Centre world rule and worship. Jer. 3:17. Zech. 14:16-19.

3 The House of Prayer. Mark 11:17. Isa. 56:7. Joel. Zech. 8:23. 14:16. Size. Jer. 31:38.

6 It will be from the south that the worshippers will ascend to the Hill in the Age to Come.

7 The measurer and maker of the Temple V.48 speaks in the Name of Deity Ch. 43:7. Cp Zech. 6:12-13.

8 Perfected human nature. Cp Num. 31:22-23 with 1 Cor. 3:11-13.

9 Line-power 2 Kings 21:13. The Builder will exercise power over the nations through saints who become "line of flax in his hand." Rev. 19:8. Divine power & power over all. Cp Acts 5:1-4. Zech. 2:1-5. 2 Kgs. 5:26. 2 Pet. 1:3. Heb. 6:7.

10 Symbolises royalty. Mat. 27:37.

11 = 6 Cubits, the number of man for whose benefit the Temple built (V.5) each being 1 cubit and a hand breadth (1 ft) approx 12 in all.

THE FRAME LIKE A CITY V.5

11 Approx 12 ft high, 12 ft thick.

The Measures measured this in the gate. It acts as a foundation for the building separating the sanctuary from the profane Ch. 42:20.

THE GATES IN WALL V.6

12 Heb. = Entrance. There are more than one gate in wall V.18 ff. S. suggests that structural calculations indicate all on each side. See Note V.17. Cp. 16:16. Each gate 50 ft wide V.13 100 ft long including porch of gate V.48.

15 Consist of entrances, little chambers etc. = Gateways. Cp v. 16.

15 7 steps V.26. Cp Heb. 6:1-2.

16 12 ft long. Each gate 20 ft wide V.11. There being two gates divided by pillars = 50 ft entrance. One being entrance the other exit Ch. 46:9. See Index opp. "W."

15 Inside and outside the door, making a total of 12 ft. Cp V.11.

16 Heb. "Ta" = Room RV. Lodge. Inside the entrance on both sides three chambers V.48 12 ft sq. 12 ft high. These are apparently 11 ft chambers for no staircases are indicated.

17 The ports or pedestals of 18 being 10 ft wide

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; [c] they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [5] space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* [l] six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: [n] the breadth *was* five and twenty cubits, door against door.

14 He made also posts [o] of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate [r] *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts [t] within the gate round about, and likewise to the [7] arches: and windows *were* round about [u] inward: and upon *each* post *were* [u] palm trees.

17 Then brought he me into [v] the outward court, and, lo, *there were* [x] chambers, and [a] a pavement made for the court round about: [b] thirty chambers *were* upon the pavement.

18 And the pavement [d] by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court [2] without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court [3] that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And [d] the little chambers thereof *were* [e] three on this side and three on that side; and [f] the posts thereof and the [4] arches thereof were [g] after the measure of the first gate: [h] the length thereof *was* fifty cubits, and [i] the breadth five and twenty cubits.

22 And [k] their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and [m] they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate [n] of the inner court *was* over against the gate [p] toward the north, and toward the east; [q] and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps [x] to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 [c] And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

---

[a] ver. 14, 16, 22, 24, 29, 33, 36-38, 48, 49. ch. 41. 1, 3.
[b] Cp. ver. 14.
2 Or, *from without.*
3 Heb. *whose face was.* ver. 6.
[c] ch. 41. 16.
[d] ver. 7.
[e] ver. 10.
[f] ver. 9.
4 Or, *galleries,* or, *porches.* ver. 16.
[g] ver. 24, 28, 29, 32, 33, 35.
[h] ver. 15, 25, 29, 33, 36.
5 Heb. *limit,* or, *bound.*
[i] ver. 13, 25, 29, 33, 36.
[k] ver. 16.
[l] Cp. ver. 5, 7.
[m] ver. 6, 26. Cp. ver. 31, 34, 37, 49.
[n] Cp. ver. 30.
[o] Cp. ver. 9.
[p] ver. 20.
[q] ver. 27. ch. 42. 2.
[r] ver. 21.
6 Heb. *closed.* Cp. Ps. 58. 4. Prov. 17. 28.
[s] ch. 41. 16, 26.
1 Kin. 6. 4.
[t] ch. 41. 3.
7 Or, *galleries,* or, *porches.* ver. 21, 22.
[u] Or, *within.* 1 Kin. 6. 30. 2 Chr. 29. 16.
[v] ch. 41. 18.
[x] 1 Kin. 10. 5. Cp. ver. 40.
[y] ver. 20. ch. 44. 4. Rev. 11. 2.
[z] ver. 38, 44-46. ch. 41. 10 & 42. 1, 4, 5, 7-13.
2 Kin. 23. 11.
[a] ver. 18. ch. 42. 3. 2 Chr. 7. 3. Esth. 1. 6.
[b] Cp. ch. 45. 5.
[c] ver. 23.
[d] ver. 40, 44. 1 Kin. 6. 8. 2 Chr. 23. 10.

THE HOUSE OF PRAYER. A building whose facade is over one mile long, whose towers are 480 ft high, whose outermost buildings are a double range of magnificent rooms each 100 ft long by 50 wide and perhaps 120 high in their lowest storeys is far greater in magnificence than anything the world has ever seen either in ancient or modern times.

Tall and massive pillars 60 ft high on surbases of 20 ft will grace the centre and sides of the Entrance Hall. The pillars will be in pairs, two on each surbase. Vv14, 16.

[1] This is in addition to the "porch of the gate" vs 8 and projects into the outer court.

[2] Leaving the entrance with its doors at the full end of the 50 ft hall = a porch 16 ft long.

[2A] He retraces his steps noting the number of chambers on each side.

V.14 "He made" - It was too high for him to measure, so the prophet went back in thought to the time when the Man who then explained the building had fashioned it Zech. 6:12.

THE DOUBLE ENTRANCES.

See Note 12

1 Reed deep.

2 Each 20 ft wide. V.6

3,4 Heb. gathered. They were 26 ft high. Each of gates (i.e. for entrance and exit) having two turning leaves Ch. 41:23-26. LXX & Mo. The boundaries to the chambers are 2½ ft thick and formed of lattice work. V.16.

3 The Entrance Hall from chamber to Chamber = 50 ft. Possible measurements: Space for 4 leaves folding doors 8 ft. Divisions between lintels folding doors 2 ft. = The two opening (Exit - Entrance) each 20 ft = 80 ft.

4 The verse speaks of Posts upon a post i.e. tall, slender pillars upon a massive surbase. The suggestion is that as "posts" is plural, the two pillars measure 60 cubits together, thus 30 each. Surbase approx. 8 each. Thus Entrance graced with series of massive double columns shaped like palms 60 ft high on surbases of 26 ft. Cp V. 26. They will be constructed down centre of gateway as well as sides. V.16. Cp note Jer. 52:21.

5 Lit. "Coming in." This is East Gate V.6 which is closed to ordinary traffic. Ch. 43:1-5, 44:1-3, 46:1.

6,8 The Gate facing the inner court closed when Prince resting in Temple but not presiding at special ceremonies.

26 Outer threshold 12 ft. 3 Chambers each 12 ft = 36 ft. 2 Posts between chambers each 10 ft = 20 ft. Porch of gate 16 ft. Posts of same 4 ft. Threshold by Porch 12 ft = 100 ft.

27 Lattice and windows used interchangeably Cant. 2:9. Song 2:9. Windows therefore arabesque which enclose chambers. No walls to chambers therefore these beams necessary. Possible to look through lattice to court outside.

28 The arabesque will decorate the arches. In gate entrances 32 are there are four arches. The person after ascending 7 steps rises overhead a series of arches beautified with arabesque.

29 Series of slender ornamental columns standing upon pedestals ornamented with leaves - a coronal wreath Cp Rev. 3:11-12. Ps. 92:12. Rev. 7:9

30 "The whole space within the walls of an ancient Temple was called the cella, but the interior was frequently divided into several cellae." There are 30 cellae which extend around the three sides measured (vv. 22-24), ie 10 for each side, allowing for either 9 or 11 gates. Heb Rikhkah - See Index

Side of Sanctuary	5000 cubits
Deduct space for corners each 150	360
	2640
Arches span 25 cubits	
Add for base 6 "	
31 X 85 = 2645.	= 85 Arches plus 5 over to allow for walkway between

EZEKIEL 40.

The measuring of the temple.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward. 20A

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; [c] they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [g] space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* [i] six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: [n] the breadth *was* five and twenty cubits, door against door.

14 He made also posts [o] of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate [r] *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts [t] within the gate round about, and likewise to the [u] arches: and windows *were* round about [v] inward: and upon *each* post *were* [w] palm trees.

17 Then brought he me into the outward court, and, lo, *there were* [x] chambers, and [a] a pavement made for the court round about: [b] thirty chambers *were* upon the pavement.

18 And the pavement [d] by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court [2] without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court [3] that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And [@] the little chambers thereof *were* [e] three on this side and three on that side; and the posts thereof and the [f] arches thereof were [p] after the measure of the first gate: [h] the length thereof *was* fifty cubits, and [6] the breadth five and twenty cubits.

22 And [E] their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and [m] they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate [N] of the inner court *was* over against the gate [P] toward the north, and toward the east; [q] and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps [x] to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 [c] And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

[g] ver. 14, 16, 21, 24, 29, 33, 36-38, 48, 49. ch. 41. 1, 3-
[b] Cp. ver. 14.
2 Or, *from without.*
3 Heb. *whose face was.* ver. 6.
[c] ch. 41. 16.
[d] ver. 7.
[e] ver. 10.
[f] ver. 9.
4 Or, *galleries,* or, *porches,* ver. 16.
[g] ver. 24, 28, 29, 32, 33, 35-
[h] ver. 15, 25, 29, 33, 36.
[i] Heb. *limit,* or, *bound.*
[k] ver. 13, 25, 29, 33, 36.
[l] ver. 16.
[m] Cp. ver. 5, 7.
[n] ver. 6, 26. Cp. ver. 31, 34, 37, 49
[o] Cp. ver. 30.
[p] Cp. ver. 9.
[q] ver. 20.
[r] ver. 27. ch. 42. 2.
[s] ver. 22.
[t] Heb. *closed.* Cp. Ps. 58. 4. Prov. 17. 28.
[u] ch. 41. 16, 26.
[v] 1 Kin. 6. 4.
[w] ch. 41. 3.
7 Or, *galleries,* or, *porches,* ver. 21, 22.
[x] Or, *within.* 1 Kin. 6. 30. 2 Chr. 29. 16.
[a] ch. 41. 18.
[b] 1 Kin. 10. 5. Cp. ver. 40.
[y] ver. 20. ch. 44. 4. Rev. 11. 2.
[z] ver. 38, 44-46. ch. 41. 10 & 42. 1, 4, 5, 7-13. 2 Kin. 23. 11.
[a] ver. 18. ch. 42. 3. 2 Chr. 7. 3. Esth. 1. 6.
[b] Cp. ch. 45. 5.
[c] ver. 23.
[d] ver. 40, 44. 1 Kin. 6. 8. 2 Chr. 23. 10.

1066 THE GATE: Sha'ar - To split open. Actually a Gateway such as has been found at Megiddo. Christ is the door John 10:7. Access is by elevation of 7 steps 40:16, 22 suggesting a spiritual ascent Heb 6:1; 2 Pet. 1:3-9. 3:18. It leads to a double threshold each 12 ft deep 20 ft wide 40:6, 11 with doorway 26 ft high 40:11. The Gateway is 100 ft long 40:15 by 50 wide 40:13. Made up of 3 Guard-rooms, pillars, threshold, porch etc. (see bottom 1065). Plurality of gates suggest more than one 40:19, 38; 44:1, 17. Cp the City 48:31, 32-34.

THE EARTHQUA...

...ing the Temple ...alem furnish not ...tone, but marble ...t receiving a fi... ...ough have yielde... ...f Jerusalem, suc... ...from quarries nea...

31 Implies more than one gate for the use of the gates See Rev. 46:9.

32 100 ft. See Note

18 This is the floor of the cellae and thus runs the full length of the wall.

33. This implies an upper pavement or storey.

34 The court extends for 528 ft (1 mile) and is 200 ft wide. It is divided into 11 gates 176 yards apart (11.5).

35. Ezekiel and his guide had moved northwards as the subsequent verses show.

ON THE NORTH. Vv 37

36 The Entrance 100 ft long, 50 ft wide.

37 Arabesques The Hebrew word is from a verb meaning to perforate. This could be glassed in as a covering.

38 These were gates at end of the wall standing counterpart to those in inner court. Cp V. 27

TOWARD THE SOUTH

39 Eliminate these words. Sense of passage: "He measured arabesques."

40 Everywhere the eye turned are gates. These not only divide up gate entrance but also divide cellae into smaller rooms. 115 suggests along the length are 85 arches 50 ft wide V.29 dividing it into 10 cellae and 11 gates.

41 These seven steps lead to the higher elevation of divine worship and the coronal wreath. Cp Note 29. 2 Chr. 3:11

42. For symbol see Ps. 92:12. Cp V. 16

43 Cp V. 19

In walking through the Inner gateway Ezekiel reversed the order of the outer gateway. V 34.

34 The inner court is one step higher than the outer. V 22. - also the most N. at the east space court.

THE INNER COURT—EAST Vv 32-34.

A parallel range of buildings similar to the outside.

SOUTH SIDE 35-38.

Those who offer animal sacrifice will enter from north. Others enter from the south Ezek 46:9 Cp 44:19.

THE EARTHQUAKE will lay bare building stone for beautifying the Temple. Prof. Hull says "... the rocks around Jerusalem furnish not only a solid and durable white building stone, but marble of red, pink and yellow colors, capable of receiving a fine polish. . . . the beds of stone, locally called "mizzeh" have yielded large blocks used in the ancient structures of Jerusalem, such as those of the Wailing Wall extracted from quarries near the Damascus Gate.

THE SYMBOLOGY OF NUMBERS.
A measuring reed of 6. to measure the Temple erected for man, 6 = the number of man Rev 13:18.
5. is a predominant measure Vv 11, 13, 19, 23 etc. and is the number of grace (C.B.) The 10 Commandments were divided into 2 first
7. steps lead to Entrance. Cp Exod. 26:5.
8 steps (the number of circumcision) to the inner court. V 31. Cp v. 26.
12 is measure of altar. Ch. 43:16.

Description of the gates, EZEKIEL 40. tables, and chambers.

28 And he brought me to [a] the inner court by the south gate: and he measured the south gate according to these measures;

29 And [c] the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* [i] five and twenty cubits long, and [k] five cubits [3] broad.

31 [l] And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and [m] the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And [b] the chambers and the entries thereof *were* by the posts of the gates, where [d] they washed [e] the burnt offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon [f] the burnt offering and [g] the sin offering and [h] the trespass offering.

40 And at the side without, [2] as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon [n] they slew *their sacrifices*.

42 And the four tables *were* [o] of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* [p] hooks, [q] an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate [s] were [t] the chambers of [r] the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, [s] the keepers of the [5] charge of the house.

46 And [t] the chamber whose prospect *is* toward the north *is* for the priests, [u] the keepers of the charge of the altar: [x] these *are* [y] the sons of Zadok

[a] ch. 8. 16.
Index opp. W.
[b] ver. 17.
[c] ver. 21.
[d] 2 Chr. 4. 6. Is. 4. 4. Cp. Jer. 51. 34.
[e] Cp. ch. 40. 2. See below
[f] ver. 42. Lev. 1. 3, 9, 13, 14, 17.
[g] ch. 42. 13 & 44. 27 & 46. 20. Lev. 4. 2, 3.
[h] ch. 42. 13 & 46. 20. Lev. 5. 6 & 6. 6 & 7. 1.
[i] Cp. ver. 13.
[2] Or, *at the step.* Cp. ver. 26.
[k] Cp. ver. 7.
[3] Heb. *breadth.* ver. 5-7, 11, 13, 19, 21, 25, 33, 36, 42, 47-49.
[l] ver. 34, 37.
[m] ver. 34, 37. Cp. ver. 22, 26.
[n] ver. 39.
[o] Cp. Ex. 20. 25.
[4] Or, *andirons*, or, *the two hearth stones.*
[p] Gen. 49. 24. Judg. 5. 16. Ps. 68. 13.
[q] ver. 5.
[r] 1 Chr. 6. 31-33. Below
[s] ch. 44. 8, 14-16 & 48. 11. Lev. 8. 35. Num. 1. 53.
[5] Or, *ward*, or, *ordinance.* ver. 46. 1 Chr. 9. 23.
[t] Cp. ch. 42. 4, 11 & 46. 19.
[u] Num. 18. 5.
[x] ch. 43. 19 & 44. 15, 16 & 48. 11.
[y] 1 Kin. 2. 35. 1 Chr. 24. 3, 6.

SONS OF ZADOK. Cp Ch. 44: 15. Deut. 33: 10. 1067

For type see p. 457.
Christ's Melchi-zedeK (Prince of Righteousness) order of priesthood confirmed by oath. Ps. 110:4.
The immortals are his "seed" Isa 53:10. his "children" Heb. 2:13
He is the Author of Life Acts 3:15 Heb 12:2. The father of the Future Age Isa. 9:6
Zadok = Just One. Acts 3:14 7:52. 22:14

PROVISIONS FOR PREPARING THE SACRIFICES. Vv 39-43

L.T.P. To complete the preparation of the slain animals. See Note. Index opp. VI.

THE SINGERS (V. 44) See Rev. 14:1-3
They prophecy in song. 1 Chr. 25. Cp Psa. Eph 5:19 87:7.

THE OFFERINGS VV 38-39
See Note Sacrifices general top. 148
Burnt offering top p. 137. Entirely consumed but the skin given to the priest. Lev. 7:8 For significance of offering, see bottom p. 143.
Sin offering, Bottom p. 139 Top. 144
Trespass. P. 145. with meal offerings eaten by priests. 42:13. 46:20

THE INNER COURT— EAST Vv 32-34.
A parallel range of buildings similar to the outside

NORTH SIDE 35-38
Those who offer animal sacrifice will enter from north others enter from the south Ezek 46:9 Cp 44:19.

In walking through the inner gateway Ezekiel reversed the order of the outer gateway. V 34.

The inner court one step higher than the outer. V 22 - on the inner side of the court opens court

THE SYMBOLOGY OF NUMBERS.
6 = the number of man Rev 13:18.
5 = is the number of grace and is the number of the 10 Commandments were divided into 2 first

V 31. Palms v 41

12 = is measure of altar. Ch. 43:16.

44 LISHKAH here is in singular = chamber. So also "Entry" or Door.

45 See note Ch 44:7. There will be four tables in porch of outer range of buildings, 9 four in porch of inner range — two on either side of entrance. Cp Vv 39-41. Upon these tables will be completed the preparation of the sacrifices. They are slain at the outer, and portions for use of priests are brought within the inner Ch 42:13 Ezra Ch 44:11

46 Eight altogether. 4 on the outside and 4 on the Court within V 39 Thus the other four made 12 in all. (V 42)

47 4 blocks of stone (two on each side) at entrance of the building 3 ft high and 2 ft sq. On these lay instruments for slaying animals which thus put to death "without the camp" Heb 13:10-13. The North part of temple extends to approximately where Christ slain. As under Moses, confession of sin probably made over the offering Lev 1:4

48 The inner court.

49 Probably to convey flesh to former cellae where stored 42:13

THE TEMPLE PROPER.

50 Ezekiel has passed from the outer range of buildings to the circular Temple within

51 Renewal of that established by David. 1 Chr 25. Amos 9:11. Here will be heard the songs of Zion, the songs of Apocalypse

52 To have at the North Gate a prospect towards the south the Inner Temple must be circular in construction Cp Ch 43:12 Ch 41:4, 11, 19.

53 Cp Ch 44:5, 8, 16. These are mortals. They are in chambers on this side in addition to the singers. Cp Ch 44:17.

54 Immortals alone will be permitted to ascend Zion's hill! Ezek 43:18-19 Rev. 14:3.

V 38. "Where" - SHAM - there. This was evidently the room for washing the burnt offering Cp Lev. 1:9, 13.

The reference to "gates" would imply more than one gate.

Are lavers to be prepared for washing? Cp 2 Chr. 4:6

GENERAL DIMENSIONS OF TEMPLE

Circumference – approx. 3 miles
Area – approx. 1¼ acres
Most Holy area – approx 35 acres
Buildings – 260ft wide 200ft high in 3 storeys.

19 This describes the grained vaulting of the ribbed ceiling. Commencing at the head of a column, the ribs fan out or "enlarges and widens as it ascends upwards." "Enlarging" = "Broadening." GPMS.
20 Sulley = "place of the ribs."
21 RV mg. "A full reed of 6 cubits to the joining." A series of 6 cubit pillars rising from the ground to the springing line of juncture with roof thus providing their support or foundation.
22 The right hand area of each of 30 sections to take ribs Cp Vv. 6, 12.

Next page.

25 Ezekiel has been conducted through the Temple to the Altar within
26 The court of the Altar which is 200ft square
27 Like the New Jerusalem Rev. 21:16.
28 Sacrifice re-instituted Jer. 33:18. Isa. 56:6-7. Ez. 37:18-19 Isa. 60:1-7. Mal. 3:1-4
The Altar will be in the centre of sanctuary on a high elevation (Mt Zion) Only Sons Zadok approach Altar. Ch. 43:15-19. 44:10,16
29 Lit. "In the presence of." The Temple will surround the Altar. Bottom p. 1069
30 From the altar Ezekiel was conducted back to the Temple where his description commences. This is the inner side of the circular range of buildings.
31 The total width of the porch is 11 cubits or 22ft. made up of:
2 Gates (Entrance & Exit) each 4ft = 8ft.
Division in centre 10ft.
11 Cubits V. 49 23ft.
32 Each porch divided from the next by post 1½ft thick
33 Porch 40ft long divided from next porch by division 10ft thick 40ft long 80ft high. Ch. 41:2 containing pillars of ornamental work and arabesques Ch. 41:26. The pillars are at each end of the porch
34 Lit. "Above the pedestal." "It can be rend. "upon" as well as "by". See L
V. 14

CHAPTER 41

Cont.

DESCRIPTION OF INNER TEMPLE

1 Conducted from altar Ch. 40:49 through porch to circular range of buildings. To be brought "to the Temple" implies a space between porch and Temple referred to as "the place left" (Vv. 9-10). This space is 10ft. V. 11.
2 Two posts at the Temple entrance measure 12ft 8in.
3 This is describing posts that are uniform rather than one post similar to Ch. 40:49
4 Lit. "from the face of." This innermost portion of the circular Temple forms the Most Holy, the Baind or breadth of the "Tent."
5 Heb. Ohel - Derived from a word meaning round or ringed-shaped, appropriate to the circular formation of the Temple Cellae. The Ohel is formed by the covering over Mt Zion Isa. 4:5-6

The measures, parts, and ornaments of the temple. EZEKIEL 41.

* Comprising both Mortal & Immortal priests. cp. 44:10-16

among the sons of Levi, [a] which come near to the LORD to minister unto him. [b] below 1069
47 So he measured the court, [d] an hundred cubits long, and an hundred cubits broad, [e] four-square; and [f] the altar *that* was before the house.
48 ¶ And he brought me to [g] the porch of the house, and measured *each* [h] post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.
49 [k] The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he* brought *me* by the steps whereby they went up to it: and *there were* [n] pillars by the posts, one on this side, and another on that side. See below Summary bottom p. 1069

CHAPTER 41.

The parts and ornaments of the temple.

AFTERWARD he brought me to [p] the temple, and measured [q] the posts, six cubits broad on the one side, and six cubits broad on the other side, [r] *which was* the breadth of the tabernacle. Index opp W. = Afion
2 And the breadth of [s] the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured [v] the length thereof, forty cubits: and [x] the breadth, twenty cubits. [y] Entrance
3 Then went he [a] inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.
4 So he measured [z] the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is [a] the most holy *place*.
5 After he measured the wall of the house, six cubits; and the breadth of every side

V. 49 H.S. paraphrase: "He measured the porch 20 cubits by 11 cubits and also the porch where are the steps 20 cubits by 11 cubits." Thus he measured the porch on the inside of the circular Temple and then went to the outside to measure the corresponding porch. This is the character of the measurements in the following chapter.
6 Entrance = 10 Cubits plus 2 half posts = 16 cubits or 32 feet. Porch same width. Entrance = 11 cubits Ch. 40:49 plus post 5 cubits V. 48 = 16 cubits.
7 Punctuation wrong. This should end with full stop. Then commences the measurements of the porch.

[a] ch. 42. 13 & 45. 4.
[b] ver. 5. 7-9, 11, 26. 1 Kin. 6. 5, 8.
[c] Cp. 1 Kin. 6. 6.
[2] Heb. *side chamber over side chamber.*
[d] ch. 41. 13-15.
[3] Or, *three and thirty times*, or, *foot.*
[e] ch. 45. 2. Rev. 21. 16.
[f] ch. 43. 13. Mat. 23. 35.
[4] Heb. *he holden.*
[g] ch. 41. 25, 26.
[h] ver. 9.
[5] Heb. *it was made broader, and went round.*
[i] Cp. 1 Kin. 6. 8.
[k] 1 Kin. 6. 3.
[l] 1 Kin. 22. 35.
[m] Cp. ch. 42. 5, 6.
[n] 1 Kin. 7. 21.
[o] Cp. ch. 40. 5 & 43. 13.
[p] ver. 4, 21, 23, 25. ch. 42. 8.
[q] ver. 3. ch. 40. 9.
[r] ver. 11.
[s] Cp. Ex. 26. 16, 22, 23.
[t] ch. 40. 17, 44.
[u] ch. 47. 1.
[x] ch. 42. 3.
[6] Or, *entrance.*
[y] 1 Kin. 6. 17.
[z] 1 Kin. 6. 2.
[a] ch. 40. 16.
[b] ver. 13-15. ch. 42. 1, 10, 13. Lam. 4. 7.
[c] Cp. Lev. 16. 22.
[d] 1 Kin. 6. 20. 2 Chr. 3. 8.
[e] Ex. 27. 12 & 38. 12.
[f] ver. 21, 23. ch. 44. 13 & 45. 3. 1 Kin. 6. 16.

chamber, [f] four cubits, round about the house on every side.
6 And [b] the side chambers [c] were three, one over another, and [3] thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might [4] have hold, but they had not hold in the wall of the house.
7 And [5] *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so [l] increased [m] *from* the lowest *chamber* to the highest by the midst. The Heb. adds: "by joining" K.
8 I saw also the height of the house round about: the foundations of the side chambers *were* [o] a full reed of six great cubits.
9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and [r] *that* which *was* left *was* the place of the side chambers that *were* within.
10 And between [t] the chambers *was* the wideness of [x] twenty cubits round about the house on every side.
11 And the doors of the side chambers *were* toward the [y] *place that* was left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about. bottom right -1069
12 Now the building that *was* before [b] the separate place at [d] the end toward the west was seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.
13 So he measured the house, an hundred cubits long; and the separate place, and the

1068 The entrance of the porch V. 26. The sides = 10 ft thick Ch. 40:48 Ezekiel traversed the length of porch, examined the pedestals by the entrance of the Temple, then turned back to complete the measurements of porch etc.
9 H.S. suggests this is height (p. 43) The porch a massive structure 40 ft long, 8 ft high with divisions 10 ft thick made up of buttresses on which are pillars and arabesques Ch. 40:49 Ch. 41:26 It is divided down centre by pillars upon which are Cherubim
10 To the Temple proper. Only Entrance measured at this stage.
11 Two posts ea. 2 cubits plus entrance 6 cubits = 10 cubits answering to entrance Porch V. 2

which is directly opposite the Holy entrance.
12 The Temple is circular in shape Ch. 40:44. Thus the door on the inside (8 cubits) is narrower than that on the outside. Cp V. 11, 14
THE CANTILEVER VAULTING OF THE CEILING Vv. 4-12.
Divided into sections with arched vaulting 8ft thick spanning 40ft in breadth, and 40ft in height, set into foundations 12ft 8in up from the springing line of juncture with the arch.
13 He measured in the same direction as the Entrance Hall.
14 The inside Temple divided into 3 sections 40ft long spanned by ribs 40ft long, 40ft high in 3 storeys.
15 The breadth, the Temple. The division being 20 cubits long. The width would be same as entrance 16 cubits. See note.
16 As with the outer Building Ch. 40:15 the Temple will have a foundation wall or part upon which may be erected Cherubim and Pillars. V. 20. This is a dividing wall between Yahweh and flesh. Cp Ch. 42:8 Holy. V. 4. and distinguished from the Wall of the ribs. V. 6.
17 Heb. Izeloa word for rib. Here indicates ribbed vaulting of Temple ceiling decorated with cherubim and palm trees to support façade. V. 26.
Trans. "And rib to rib three and 30 in order and they entered into the wall which is of the house for the house round about, that might have hold, but they had not hold in the wall of the house. The division of the house in breadth for 3 ranks of ribs in length divided into 30 sections. At each section is a wall of 5 cubits thick to take the end of the ribbing. So it does not take hold of the wall of the Temple which is 6 cubits thick Cp V. 9.

23 Lit. "The space between inside Temple and porch. See notes 1, 13. The ribbing ran the same direction as the Holy commencing at the place left" Cp V. 9.
24 Separating each of the divisions of Temple.
25 The opening of the ribs.
Cp Note 23.
This space of 10 cubits between Porch & Temple started it all around the Temple. Cp. V. 3. Ch. 40:6 THE SEPARATE PLACE

The triangular spaces formed by circular ribs in relation to the square. These are created by 100 cubits at great point Vv. 13-15 Ch. 42:1-8. Here the priests will assemble for worship Ch. 46:1-3
At each section a wall 140 ft high 20 ft long and 10 ft wide. This is the width for the ribs V. 9.
Wall V. 12 = 90. 2 Pillars joining part of space each end Ch. 40:48 = 10. Total = 100.
Porch pillars each side Ch. 40:49 this Temple each side
Spaces each 20 V. 1. 4, 6.
Spaces left each side V. 9, 11
Breadth ribs between 3 spaces 20 cubits each, 4 cubits V. 5

The Temple is distant from the outer buildings by 200 ft		
nearest point		
Worshippers see before them a 200 ft building, receding in		
Wall above its fourth storey Gn. 42:6		
Gives scope for walls		
They have not pillars		
as the galleries in other buildings being constructed with		
work upon which		
climb luxurious		
growth of creepers etc		
Platform	V. 5	6
Wall	V. 12	10
Spaces of Ribs	V. 5	4
Width of Ribs	V. 4	20
		100

DECORATION OF TEMPLE

Vv. 15-
"The high nets" - Thin... or trees. Probably ... covers which grace the ... galleries, arabesques, pillars etc.
Covered openings "H... suggestion is that ... gate to the space bet... sections. See Note ... provides space for the ... with of foliage to cover ... the Temple Vv. 25-26 Isa. ...

building, with the walls thereof, [b] an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of [f] the building over against the separate place which *was* behind it, and the [2] galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 [i] The door posts, and [k] the narrow windows, and the galleries round about [m] on their three stories, over against the door, [3] cieled with wood round about, [4] and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by [5] measure.

18 And *it was* made [6] with cherubims and [6] palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that [z] the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The [6] posts of [d] the temple *were* [f] squared, *and* the face of [g] the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 [i] The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* [9] the table that *is* [e] before the LORD.

23 And the temple and the sanctuary [d] had two doors.

24 And the doors had two leaves *apiece*, two [e] turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, [9] like as *were* made upon the walls; and *there were* [h] thick planks upon the face of [l] the porch without.

26 And *there were* [m] narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* [o] the side chambers of the house, and thick planks.

[b] ch. 44. 16. Cp. ch. 23. 41. Mal. 1. 7, 12.
[b] ch. 40. 47 & 42. 8.
[e] Ex. 30. 8.
[d] 1 Kin. 6. 31-33.
[e] 1 Kin. 6. 34.
[f] ver. 12. ch. 42. 1.
[2] Or, *several walks*, or, *walks with pillars*.
[g] ver. 17, 20.
[h] ver. 26. Cp. 1 Kin. 7. 6.
[i] Is. 6. 4.
[k] ver. 26. ch. 40. 16.
[l] ch. 40. 48.
[m] ver. 16.
[n] ch. 40. 10.
[3] Heb. *cieling of wood.*
[4] Or, *and the ground unto the windows.*
[o] ver. 5.
[p] ch. 40. 20.
[5] Heb. *measures.* ch. 42. 15.
[6] ver. 20, 25.
[z] 1 Kin. 6. 29.
[r] ch. 40. 17.
[6] ver. 26. ch. 40. 16, 22, 26, 31.
[t] ver. 10, 13. ch. 41. 12.
[u] ch. 41. 12, 15.
[z] ch. 10. 14.
[y] ch. 40. 23.
[x] Cp. ver. 8.
[a] ch. 41. 10.
[b] ver. 5. ch. 41. 15, 16.
[c] ch. 41. 16. Gen. 6. 16.
[d] Heb. *post.* ch. 43. 8.
[e] ver. 1.
[f] ch. 46. 19. Cp. ver. 11. ch. 40. 46.
[g] ch. 40. 47.
[h] ver. 4.
[i] ver. 11.
[k] Ex. 30. 1. Rev. 11. 1.
[l] Or, *did eat of these.*
[9] Cp. ch. 41. 7.
[8] Or, *and the building consisted of the lower and the middlemost.*
[i] ver. 6.

CHAPTER 42.

1 Chambers for the priests. 19 The outward court.

THEN he brought me forth into [p] the utter court, the way toward the north: and he brought me into [r] the chamber that *was* over against [t] the separate place, and [u] which *was* before the building toward the north.

2 [v] Before the length of an hundred cubits *was* the north door, and [z] the breadth *was* fifty cubits.

3 Over against [a] the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* [b] gallery against gallery in [c] three *stories*.

4 And before [c] the chambers *was* a walk of ten cubits breadth inward, [h] a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries [7 k] were [7] higher than these, [8 l] than the lower, and than the middlemost of the building.

6 For they were in three

PRIESTLY FUNCTIONS (mortals) ~ Shall receive the animal offerings at the northern entrance. In the case of MEAL OFFERING.. flour (life), oil (joy Heb 1:9), frankincense (prayer Rev 8:3) shall be received at southern gate. (Cp Note Ch 40: 43). If presented in form of bread - it will be unleaved wafers (leaven = malice, wickedness 1 Cor 5:8). The law concerning this = Lev 2. priestly functions Lev 6:14-18; 7:9-10. The priest will receive this from hands of worshipper, and retaining the portion prescribed which will be stored in the priests' chambers he will direct the rest to the Altar as the food of Yahweh (See Note Mal 1:7). At the inner Temple the sons of Zadok will take charge of it V 19. Thus Yahweh, immortal priest mortal priests and worshippers united in this offering. See below. Cereal offerings were offered independently or with burnt offering

V 11. Note 16, 11:3 = "as the length of them ... the breadth of them..."

8 They had no covered ways supported by pillars Cp 40: 49. therefore they receded.

GÂDER: fence or inclosure. Lit. "the fence." Admission between the entrance and cellae, and forming part of the entrance. It extends the full length of the gateway entrance (50 cubits) and is formed of pillars, grated open etc. which form division

10 parallel - H.S. SUMMATH. RV "by the side"

11 Toward.

The verse is explaining how entrance is gained to the upper cellae. The entrance to these is toward the east. The verse can be rendered: "From under these chambers is the entry on the east as one goeth up into them from the outer court." He would turn east and enter a lift (no stairs being provided Ch 41:7). Possibly waters "gushing out" Ch 47. provide the power.

Cp Ch 40:10. These cellae divided with lattice work separating them from inner court.

Breadth - Rohab. H.S. A foundation wall similar to that on outer side of building Ch 40:5. H.S. = "In the breadth of the fence of the court towards the east against the buildings are cellae. And the..."

They will be as long as they are broad — square. See above

This could be rendered: "In the top of the way." It refers to an opening for the use of lifts, for no staircases are provided, and would be inconvenient on account of the size of the building.

DINING ROOMS OF MORTAL PRIESTS. VV 13-14.

The North and South divisions of the inner range of outer buildings reserved for use of mortal priests. There they eat, the store the meat and first fruits, and keep their garments that are for service in the Temple Chronicles

They approach with the sacrifice which is delivered in lieu of veil (Lev 4:6, 17) blood poured to the immortals to be offered on the Altar. The fat are presented to sons Zadok. See Ch 44:15 note. Priests eat portion mortals "approach" but do not come near" Ch 44:13, 16. Ho'ness attached what-

The priests' chambers. The outward court.

stories, but had not pillars as the pillars of the courts: therefore *the building* [b] was straitened more than the lowest and the middlemost from the ground.

7 And [c] the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before [e] the temple *were* an hundred cubits.

9 And [3] from under these chambers *was* [4] [h] the entry on the east side, [5] as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both [l] according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door [m] in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, [p] The north chambers *and* the south chambers, which *are* before the separate place, they be holy chambers, where [q] the priests that approach unto the LORD [r] shall eat [s] the most holy things: there shall they lay the most holy things, and [t] the meat offering, and [u] the sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but [a] there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward [d] the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east [2] side with [g] the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: [i] it had a wall round about, [k] five hundred *reeds* long, and five hundred broad, [m] to make a separation between the sanctuary and the profane place.

[a] ch. 44. 19.
[b] Num. 11. 17, 25.
[c] ver. 10, 12. ch. 13. 5.
[d] ch. 40. 6 & 43. 1.
[2] Heb. *wind.* ver. 17-20. ch. 37. 5.
[e] ch. 41. 1.
[f] ch. 41. 13-14.
[g] ch. 40. 3.
[3] Or, *from the place.*
[4] Or, *he that brought me.*
[h] ch. 44. 5 & 46. 19.
[5] Or, *as he came.*
[i] ch. 40. 5.
[k] ch. 45. 2.
[l] Ex. 26. 30. 1 Kin. 6. 37.
[m] ch. 22. 26 & 48. 15. Cp. ch. 43. 12 & 44. 23.
[n] ch. 16. 25.
[o] ver. 4. ch. 10. 19 & 11. 1 & 40. 6 & 42. 15 & 44. 1. Not as ch. 46. 1. Cp. ver. 5.
[p] ver. 4. 11.
[q] Rev. 21. 11. Cp. ch. 11. 23.
[r] ch. 1. 24.
[s] ch. 40. 46.
[t] Rev. 18. 1.
[u] Lev. 6. 16, 26 & 10. 13 & 24. 9.
[v] Num. 18. 9.
[w] ch. 1. 28.
[x] Lev. 2. 3, 10 & 6. 14 & 10. 12.
[a] ch. 40. 39.
[6] Or, *when I came to prophesy that the city should be destroyed:* ch. 9. 2, 5.
[b] Cp. Jer. 1. 10.
[c] ch. 1. 1.

40:17

LIPNE - In the presence, hence "before" -H.S.

19 They shall alternate their duties. When serving in Holy Place they shall be clothed in suitable garments and their duties for the time will be limited there. On the other hand they will sometimes do exclusive service outside receiving the offerings, hearing confession, and supervising slaying

OVERALL MEASUREMENTS VV. 15-20

20. 6,000 ft. 52.10 ft = mile.

43:9 In heart as well as literally, the basic necessary condition of Yahweh's abiding in the heart Ezek 18:31, 36:26; John 14:23-24. 2 Cor 6:17-18. Jam. 4:8

43:11 Form = the general external shape. Fashion - TECHUWNAH = Adjustments, arrangements. Well-proportioned, harmonious arrangements = buildings. Ordinance = Regulations

CHAPTER 43.

1 The return of God's glory into the temple. 7 Israel's sin hindered God's presence. 13 The measures, 18 and ordinances of the altar.

AFTERWARD he brought me to the gate, *even* [a] the gate that looketh toward the east:

2 And, behold, [o] the glory of the God of Israel came from the way of the east: and [p] his voice *was* like a noise of many waters: and [q] the earth shined with his glory.

3 And *it was* [r] according to the appearance of the vision which I saw, *even* according to the vision that I saw [6] when I came [b] to destroy the city: and the visions *were* like the vision that I saw [c] by the river Chebar; and I fell upon my face.

CHAPTER 43 = DEDICATION SERVICE VV. 1-6.

1 It was towards the east that the glory departed Ch 11:23 it will be by way of the east it will return. From this point the Lord left the earth Acts 1:9-12. and there, also the world will see him again Zech 14:4.

He returns as a multitude Rev 7:15

The antitypical cherubim Rev 5:9-10

This will doubtless be the reaction of the multitude of mortals assembled when the multitude in case Christ enters the Temple in glory

PRIESTLY FUNCTIONS (Cont.)

SIN OFFERING V.R. For general rules Lev 4:1-5:13. Priestly rules Lev 6:24-30. Animals and birds were offered according to status of worshipper. Some amendment of law required for altered conditions. Probably presented to priest with confession of sin Lev 5:5 blood sprinkled towards Temple ever touched sin offering Lev 6:27 -thus cleansing offerer of sin

TRESPASS OFFERING V.13. -General rule. Lev 5:14-6:7 Priestly rules Lev 7:1-7. Similar to sin offering.

Thus, in addition to national festivals and solemn gatherings individuals will present their own individual petitions and offerings so that a state of activity will result. Cp Isa 60:1.

THE ALTAR 'ARI'EYL - 'ARIY Lion + 'AYIL-Ram. - The consumer of the Ram.

ORDINANCES OF THE ALTAR. Vv 18-27. Exod. 29:11-46.

The ritual is similar to that prescribed for the Tabernacle Altar, except there is no anointing with oil, & no consecration of the priests, the priesthood being assumed as already existing.

● Bullock for Sin Offering. V.19. Cp Exod 29:11,10, Lev 8:14. The priests represent the people & though then immortal, their offering will illustrate how they attained unto that state, and to what the people can aspire. For the priest Lev 4:3.

● The Altar cleansed. "Cleanse" is CHĀTĀ'-To miss. "Purge" is to make atonement V.20. The cleansing is by atonement & the ordinance teaches that the true Altar Heb 13:10. was cleansed from association with sin nature by his own offering Rom 6:10. Heb 7:27. 9:12. 13:20 Cp John 17:19.

● Kid of goats. V.22. — A departure from Mosaic Ordinance. It was the offering for a ruler Lev 4:23-24. But why now in association with the altar? Because the Melchizedek priesthood (priestly rulers) officiate. Rev 5:9-10. Zech 6:13. Acts.

Changed status. 48:35

God's glory returneth to the temple. THE MOST HOLY. V.12.

4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom upon the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth one cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen ~~cubits~~ long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on

DEDICATION OF THE ALTAR. Vv.18-27 1071

The glory has returned in the form of the true Cherubim. Ceremoniously, Christ and the saints have entered the Temple from the east V.1 and thus filled the House with glory. The Declaration of consecration has been made V.7. possibly following the audible Voice from heaven 12:28 and the adoration of the assembled multitude called to witness the proceedings. Phil. 2:10. Then follows the declaration of Israel's sin V.8-9 and then the dedication of the Altar that it might be expiated.

(As Moses presided at dedication of Tabernacle Altar (not Aaron) Exod. 29:35-37. 40:29-33 so the Lord will do on this occasion. Ezekiel (God doth strengthen) here represents Christ the Supervisor. Zech 6:12-13.

Thickness of two bosoms at either side = 2 cubits (each curving out 1 cubit) V.17.
Space of lesser Court from end curved bosom to large court each 4 cubits V.14 = 8 cubits. Bosom of earth each end 2 cubits V.14. 72×2×8×2 = 64 or, 14 reeds. Thus larger court overlaps smaller court 8 cubits all around.
A border on outside of larger court 1 ft wide and 2 ft high.
THE LION or HEARTH of El for use of sacrifices
SMALL COURT - probably water gushing up for cooling purposes
LARGER COURT - Probable site for Mosaic standing altar.

Ordinances of the altar.

the four horns of it, and on the four corners of [a] the settle, and upon [b] the border round about: thus [c] shalt thou cleanse it and purge it.

21 Then shalt thou take the bullock also of the sin offering, and he [d] shall burn it in [e] the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests [f] shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

25 [g] Seven days shalt thou prepare every day a goat *for a* sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall [h] consecrate themselves.

27 And when these [x] days are expired, it shall be, *that* [y] upon the eighth day, [z] and so forward, the priests shall make your burnt offerings upon the altar, and your [a] [b] peace offerings; and I will [c] accept you, saith the Lord GOD.

CHAPTER 44.

1 The east gate assigned only to the prince. 4 The priests reproved. 9 Idolaters incapable of the priest's office. 17 Ordinances for the priests.

THEN he brought me [d] back the way of [e] the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; [f] because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for [g] the prince; the prince, he shall sit in it to [h] eat bread before the LORD; [i] he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of [j] the north gate before the house: and I looked, and, behold, [k] the glory of the LORD filled the house of the LORD: and [l] I fell upon my face.

5 And the LORD said unto me, Son of man, [m] mark well, and [n] behold with thine eyes, and hear with thine ears all that I say unto thee concerning [o] all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to [p] the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, [q] let it suffice you of all your abominations,

7 [r] In that ye have brought *into my sanctuary* [s] strangers, [t] uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, [u] to pollute it, *even* my house, when ye offer [v] my bread, [w] the fat and [x] the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have [y] set keepers of my [z] charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger

---

a ver. 14.
b ver. 13, 17.
c ch. 43. 4.
d ver. 22, 23. ch. 45. 18. Ex. 29. 36.
e ch. 45. 15.
f ch. 34. 24 & 37. 25 & 45. 7.
g Ex. 29. 14.
h 2 Chr. 31. 13.
i Gen. 31. 54. 1 Cor. 10. 18.
k ch. 46. 2.
l ch. 40. 17.
m ch. 43. 5.
n ch. 1. 28.
o Heb. *set thine heart.*
p ch. 40. 4.
q Lev. 2. 13. Mark 9. 49.
r ch. 43. 11.
s Cp. Ex. 29. 35. Lev. 8. 33.
t ch. 2. 5.
u ch. 45. 9. Deut. 3. 26. 1 Pet. 4. 3.
v Heb. *its fill their hands.* Ex. 29. 9.
w ver. 9.
x ch. 43. 8. Cp. Acts 21. 28.
y Job 36. 11.
z Heb. *children of a stranger.* ver. 9. Lev. 22. 25.
a Lev. 9. 1.
b ver. 9. Jer. 9. 26.
c ch. 39. 22.
d ch. 23. 39.
e Or, *thank offerings.* Lev. 7. 15.
f Lev. 3. 1.
g Lev. 3. 11.
h ver. 15. Lev. 3. 16, 17. Num. 28.
i ch. 20. 40.
k ch. 33. 25.
l ch. 40. 45.
m Or, *ward.* or, *ordinance,* and so ver. 14-16.
n Cp. ch. 43. 5.
o ch. 43. 1.

BLOOD OF BULLS AND GOATS. Cp Heb. 9:12.

The dedication of the Altar seems to be an amendation of the Mosaic purification of the Altar on the Day of Atonement. The Bullock represented the High Priest and his house Lev 16:11,18. The goat represented the people Lev. 16:15,18.

The lesson would teach mankind that sought to be Priest and his house were immortal they had attained that state by sacrificing the flesh, and offering themselves as a burnt offering to be consumed by Divine fire.

v10. A Corner of settle: Moses poured of by the side of the altar Exod. 29:12. rep. of lives hid in Christ.

Here the blood is smeared on all parts of it for they are reconciled, unified, one with the Altar. Jn 17:21

1 Heb. "ish." No mortal - no matter how exalted.

1A Roth.= "dothenby"
1B RV: "As for the prince, he shall sit therein as prince ... etc."

A Thus again presiding over the Memorial Supper Gen. 14:18. Mat. 26:29. fulfilling Luke 12:37. People will pass these buildings. Ch. 46:9. bearing in mind the exalted company who inhabit them.

THE SACRIFICIAL GATE: NORTH. Vv4-8.

2 There the sacrifices will be killed and prepared Ch 40:38-43 by Levites for offering. Some destined for fire, some = priest's portion, some (according to type sacrifice) for people. The northern section extends to point where the Lord died. Jer. 31:38-40. Thus sacrifices slain approx. spot where he crucified. Heb. 13:12.

3 Israel will be taught this, and confession will be made at the north gate preliminary to: Rom. 11:23,25,26. See note. Mal. 1:2. Ezek 20:26 Cp requirements for Restoration. Ex 12:48-49. Law was binding on strangers in the Land. Ex. 12:19; 20:10; Lev. 17:10,12; 18:26; 20:2 24:16,22 See below.

Appointed officials pleasing to themselves. Gentile believers could do this. Josh. 9. 2 Chron 8:20. Based on proper qualifications.

A NECESSARY QUALIFICATION OF WORSHIPPERS. V. 9.

Here is a vital difference between sacrifice in the past and in the future. There will be power to discriminate between the spiritual qualifications of those presenting themselves in the Age to Come. Ps. 15:1-5 16-17

6 Ben-Nay Kaw-Ar = Son of foreigner. All must be of Israel Gen 17:14

THEY SHALL SLA

Because there will be built where Yahweh of Gentiles the Altar will also be necessa so in Age to Com that man is subject stood at door Sanctuar See Note Ch 45:25

THE LEVITES INDUCTED INTO THEIR SERVICE. Vv10-

9

1 They are distinct from Sons Zadok. Ch. 48:11 Vv15-16. The Sons of Zadok presided at Dedication of Altar Ch. 43: 9 as a result of which the offerings of Israel were accepted. Ch. 43: 27 First among these will doubtless be that of Levites Mal. 3:3-5. who will then be in a position to take up their duties now defined.

9 I have solemnly sworn. A further oath establishes Melchizedek order in supreme control. Ps. 110:4

10 Their lowly state in contrast to Zadok ord. will speak of lost opportunities on the part of Israel in part. Many Gentiles will succeed where they fail

11 Cf. Ps. 24:3.

CONTRAST WITH THEIR BROTHER ZADOK. Vv15-16.

These two verses are parenthesis indicated word "but," similar Num. 30:9.

Just, Righteous or Upright One Cp Zech. 9:9. Acts 3:14. 7: 22:14 James 5:6 1 Pet. 3:18 Isa. 11:1-5. "Sons of" Lk 20:10-14. Rev. 7:14-15. See Note p. 13

Ezek 43:19, Ch. 48:12. 40:46. Cp. 41:22. On inside of greater Temple. The Priests receive, slay and prepare the sacrifices and convey them to Temple. V.11 Ch. 40:47.

Ch. 44 from Table to presentation on Altar in charge of Sons Zadok. 15

Cf. V.11 One are servants to people the others servants to Yahweh. Strength, energy, life.

CONSECRATE THE ALTAR.: The Altar rep. Yahweh in sacrificial manifestation with bosom & lip V.12. to consume, now with hands to receive. The priests hands were similarly "filled" with sacrificial gifts when they were instituted into their sacred office.

THE OFFERINGS. No Sin Offering is mentioned. - this being accounted for on the previous days Vv. 21,25. The eighth day anticipates that time when death, and consequently sin shall be no more Rev. 20:14-15. 21:4.

1072

Thus fulfilling the prophecy of Moses Deut 30:6. and the prediction of Paul Rom 11:26. Cp also Rom. 2:29. Circumcision is the token of covenant Cp Gen. 17:14.

8 They shall be turned aside at the door. For their fate see. Isa. 65:20

9 Because the Israelites had condoned this, they had caused the strangers to break Yahweh's covenant.

that *is* among the children of Israel.

10 And [c] the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even [e] bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* [h] charge [i] at the gates of the house, and [k] ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and [l] caused the house of Israel to fall into iniquity; therefore have I [p] lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And [t] they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in [u] the most holy *place:* but [x] they shall bear their shame, and their abominations which they have committed.

14 But I will make them [z] keepers of the charge of the house, [a] for all the service thereof, and for all that shall be done therein.

15 ¶ But [b] the priests the Levites, [c] the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me [h] to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to [k] my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, that [m] when they enter in at the gates of [a] the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have [d] linen [f] bonnets upon their heads, and shall have linen [g] breeches upon their loins; they shall not gird *themselves* [2 3] with any thing that causeth sweat.

19 And when they go forth into the utter court, *even* into the utter court [m] to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not [o] sanctify the people with their garments.

20 [q] Neither shall they shave their heads, nor suffer their [r] locks to grow long; they shall only poll their heads.

21 [t] Neither shall any priest drink [t] wine, when they enter into the inner court.

22 Neither shall they take for their wives [v] a widow, nor her that is [5] put away: but they shall take maidens of the seed of the house of Israel, or a widow [6] that had a priest before.

23 And [b] they shall teach my people *the difference* [e] between the holy and profane, and cause them to discern [f] between the unclean and the clean.

24 And [g] in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And [i] they shall come at no dead person [e] to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs.

30 And the first of all the firstfruits of all *things*, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether *it be* fowl or beast.

[c] ver. 21, 27.
[d] Ex. 28. 39 & 39. 27.
[e] ver. 15. ch. 48. 11.
[d] Ex. 39. 28.
[e] ver. 12. ch. 4. 4-6. Lev. 5. 1.
[f] Ex. 28. 40. Is. 3. 20.
[g] Lev. 6. 10.
[h] ch. 9. 1. 2 Kin. 11. 18. 1 Chr. 26. 30.
[i] Cp. Ps. 84. 10.
[2] Or, *in sweating places.*
[3] Heb. *in*, or, *with sweat.*
[k] ch. 45. 5 & 46. 24.
[l] Num. 16. 9.
[m] ch. 42. 14.
[n] Lev. 6. 11.
[4] Heb. *were for a stumblingblock of iniquity unto, &c.*
[o] ch. 46. 20. Cp. Ex. 29. 37 & 30. 29. Lev. 6. 27. Mat. 23. 17, 19.
[p] Ps. 106. 26.
[q] Lev. 21. 5.
[r] Lev. 10. 6. Num. 6. 5.
[s] Cp. Num. 18. 3. 2 Kin. 23. 9.
[t] Lev. 10. 9.
[u] ch. 41. 4.
[x] ch. 32. 24.
[y] Lev. 21. 7, 13, 14.
[5] Heb. *thrust forth.*
[z] ver. 8, 15, 16. ch. 40. 45.
[6] Heb. *from a priest.*
[a] 1 Chr. 23. 28, 32.
[b] Lev. 10. 11.
[c] ch. 22. 26.
[d] ch. 43. 19.
[e] Deut. 10. 8. Cp. ver. 11.
[f] Lev. 10. 10.
[g] Deut. 17. 8, 9. Cp. 2 Chr. 19. 8, 10.
[h] ver. 7.
[i] Lev. 21. 1-3. Cp. Lev. 21. 11.
[k] ch. 41. 22.
[l] ch. 22. 3.
[m] Ex. 28. 43.

MORTAL LEVITES Cp Jer. 33:17-26. Mal. 3:3
Special Garments. Ezek. 44:17-19 They teach Ch. 44:23
Special Duties Ezek. 44:23-24 They Judge Ch. 44:24
Special laws Ezek. 44:20-31.
Special Place to Eat Ezek 42:13-14
Special food Ezek. 44:29.

THE OFFERINGS: Flour. Mosaic = 1/10 Ephah for Lamb Ex. 29:40 etc. 2/10 with Ram Num. 15:6. 3/10 with bullock Num. 15:9. Wheat & barley Ezekiel's Law required [illegible] Lev. 27:16; Num. 18:12; Deut. 8:8; 2 Kg 4:42; 2 Chr. 31:5; Neh. 10:35; Ps. 65:13; Wheat rep. finest grain, the best fruit of labor in humility, Yahweh who grants the increase & Barley symbol. OIL. Mosaic. Lamb - 1/4 of hin = 1/24 of bath. Exod 29:40. Ram - 1/3 hin = 1/18 bath Num. 15:6 Bullock - 1/2 hin = 1/12 bath Num. 15:9. Law required in every case 1/10 bath Lev 5:11. ANOINTING. Mosaic - left the necessary victims to be provided by the offerers at their own

EZEKIEL 45. *for the sanctuary, &c.*

27 They are to look beyond death. Whoso touches a dead body will be unclean as under law - 7 days Num 19:11 - A further 7 days to elapse before permitted to officiate in Temple.

28 Thus acknowledging the cause of death, the atonement of flesh, and the consecration of spirit to divine service. Cp Lev 4:3.

THEIR INHERITANCE Ch 44:28
Their ministry in the Sanctuary Cp Note Num. 18:20-24. The Temple enumerates [illegible] something of the Temple [illegible] And they shall have no inheritance... Cp Lev. 2:1-16; 6:16; Num 18:12-13.
Lev 6:25-29; 7:6 - by whom eaten. Num. 18:9-10

22 - Terumah, heave offering from "ruwm" - high. Lifted up for Yahweh. Ex 29:27.
For burnt offering. Men - beasts - birds Ex. 23:19; 34:26 Num. 18:13. Deut. 18:4.
Or equivalent in money Deut 14:25. The firstlings of cattle etc. eaten "before Yahweh" Cp Deut. 15:19-20 Cp 16:14. Isa 25:6-7.
ARISAH - Coarse meal

CHAPTER 45.

THE HOLY OBLATION AND SANCTUARY. Vv 1-5
See Note Num. 26:55. Nothing of chance in the Lot: it was the disposal by Yahweh and not man. Possibly be a grand celebration when saints enter their inheritance. Shechem to Joseph Gen 48:22. Bethel to Jacob Gen 28:19. Anathoth to Jeremiah Jer 32:7, 8, 13.
Heave-offering Ezek 44:30. It is significant that the most Holy Place - Zion will be literally "heaved up" for Yahweh's exclusive use. Zech 14:10 Isa. 2:2.
About 56 miles. Its position (see Ch 48:8) is in the middle of the land occupying the territory of ancient Judah Zech. 2:12. The new cantonment of Judah will be further north. It is divided into 3 portions making a huge square of 56 miles.
A little over 22 miles.
For its position see Ch 48:8. It will be on the border between portions for Zadok & Levites.

The portion of land for the band, they may defile themselves.
26 And after he is cleansed, they shall reckon unto him seven days. - Looking to the Ad Rev 21:
27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.
28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.
29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. Lev. 7:28-38
30 And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.
31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER 45.

The portion of land for the sanctuary, &c.

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.
2 Of this there shall be for the sanctuary five hundred *in* length, with five hundred *in* breadth, square round about; and fifty cubits round about for the suburbs thereof.
3 And of this measure shalt thou measure the length of five

Void ground outside Sanctuary to set it apart from all else.

CHAPTER 45.
Allocation of the Land Vv 1-8
Society based on Justness & Honesty. Vv 9-12.
Offerings of People & Prince Vv 13-17.
The Feast-cycle of the Millennium. Vv 18-25

V 1. Oblation = Ter-uw-MAH - See Note Exod 29:27-28; 29:28; Num 18:24. "Of" obviously signifying "after" or "according to" - Knobel.

and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.
4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.
5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. See below
6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. Below
7 ¶ And a portion shall be for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.
8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.
9 ¶ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.
10 Ye shall have just ba-

6 RV: "Which is most holy" "the Most Holy Place."

7 The most northern division for Sons of Levi. This a little over the 22 m. by a little over 22 m. As Jerusalem on Jewish border, it will extend 22 m. north. From its dwellings the inhabitants will be able to resort to the Temple (Ezek 48:8) See also Ezek 9-11.

8 A further equalization for Levites.

9 The suggestion is that the 20 cells on each side of Sanctuary on the 5 mile border between priests and Levites. The Sanctuary thus comes to be placed for most of the immortal priests with out multitudes having through central Zadoc portion. The worshippers will approach from east probably, gaining access for official purposes from the valley Ephes. Isa. Isa. 65:10.

THE POSSESSION OF THE CITY. V 6.

10 A little over 22 m.

11 Showing city separate to Sanctuary.

12 Serviced by all the tribes in order Cp Ch. 48:19.

13 West and East sides 25,000 Reeds. Can be rendered "And the length answerable to every one of these portions both on the west border and on the east border" (Bible's Bible).

15 Cp Mt. 19:21 Lu 8:28 A contrast to A SYSTEM OF HONESTY AND FAIRNESS Vv 9-12.

The law from Zion (Isa. 2:2). Shall care for men's minds without neglecting other aspects of life. A standard of fair measures will be enforced from Zion which will lay the foundation for reasonable trading.

"Apparel" - In addition to the oblation
Vv 1, 3 "holy"
"Over against" - RV: "side by side" i.e. parallel to.
16 Rab - abundant, hence let it be sufficient.
17 There were then in evidence Ezek. 7:11, 23; 8:17; Jer. 6:7; 20:18; Hab 1:3 but under the new administration will no longer be so.
18 Inheritances once granted shall remain. There shall be no expulsions as in the case of Ahab and Naboth. 1 Kg 21.
19 As did David 2 Sam 8:15 Cp Jer. 23:5 - King + City identified with such. Jer. 33:14-18 Cp. Jer. 4:2; 9:23-24

1074 V 6

CHRIST THE BEGINNING. C
Was celebrated
Social service w
Restored the realm
Age when it

CHANGES IN THE SACRIFICIAL ARRANGEMENTS: These are amended to provide for the needs of a world-wide theocracy and Temple worship (A) At the beginning of each year

The Temple is ceremonially cleansed V.18

THE OFFERINGS (Cont.). free-will, stipulating only as compulsory the firstborn of the flocks & herds Exod. 13:2, 12; 22:29-30; Lev. 27:26; Num. 3:13; 8:17; Deut. 15:19, the 1st ripe fruits Ex. 22:29; Num. 18:12 & the tithes of seed, fruit, herd & flock Lev. 27:30-33 Ezekiel [illegible] ires 1 animal out of every 200. Thirty demerits inc. 2 re).

FEASTS. V.17. : HAGIM (chagim) : A term applied to the three main feasts: Passover, Pentecost (Greek) & Tabernacles. Ex. 23:15-16; 34:18-22; Deut. 16:16. but more frequently to the last. the word implies a festival of Religious joy.

CLEANSE V.18. - CHÂTHOTH in the Piel - Sins done away. Cp Lev. 16:16

POSTS V.19. MEZUZIM - Conspicuous Str. Blood & writing placed on Ex. 12:7, 22-23. saving first born from death.

ATONEMENT. V.20 Exod. 30:29.

7th of the month "Roth. In the 7th month on 1st of the month.

328 KAPHAR - Atone Cp 43:20

7th [illegible] PIEL VIII - The people offered for Sins of omission and commission atoned for. Simple ignorant or gullible. Cp Heb. 5:2

THE PASSOVER. Cp Ezr 23:7-8 16:14-15. See Note under

34 See Note Num. 28:16-25. This Will be amended cp V.22 Special ordinance will be observed by Prince and his associates fulfilling Luke 22:15-16

35 This is additional and will serve to emphasise the offering of the Lord. It will underline the fact that the antitypical Passover Lamb is present Cp Heb 13:11-12

Note the change in the number of animals the Law 2 Bullocks, 7 Lambs, goat Num. 28:16 Here the "7" emphasises the covenant

See below. Below - 3/10 of Ephah mixed with oil for each bullock. 1/10 for Ram. 1/10 for Lamb. Num. 28:11-14.

THE FEAST TABERNACLES

V 25 Cp Zech. 14:16.

The sacrifice of atonement was offered once for all, but the sacrifice of acknowledgment that of a broken heart that of a thankful heart must be offered every day. These spiritual sacrifices are always acceptable to God through Christ.

EZEKIEL 46.

The ordinances for the prince.

16 The Ephah was the measure of dry things as the Bath was of liquid.

17 About 6 Gallons C.B.

18 About 8 Bushels C.B.

19 Heb. Chomer. Not to be confounded with Homer. The former contained 10 Ephahs, the latter one tenth of an Ephah Lev. 16:16

20 The Shekel of the Sanctuary Ex. 30:13. Shekel usually valued at 2/6 but precise weights unknown. Some = ½ ounce.

21 This is equivalent of pound in N.T. Divided into 60 shekels. The 20, 25, 15 probably different coins. Thus based on Decimal coinage Below

ISRAEL'S FEASTS V v 11-24

Whilst the Feast Tabernacles will be for all Zech. 14:16 the Passover is exclusive to Israel commemorating their deliverance Cp Jer 16:14 (Cp Exod. 12:43 diff word to Num. 9:14)

22 Israel's heave offering Ch. 44:30.

23 Yahweh will be acknowledged in all the ways of life. Best quality

Showing extent of Israel's Speaking of the perfect dedication of the land.

Served by the Gentiles Isa. 55:1-6. 61:5-6. 66:19-21. Zech. 14:16-19.

The Priests in both All labor devoted His service.

Cp Ch. 45:19

West and East Ones being consumed by Divine fire

The 25,000 Expression of thanks for benefits received Cp Note Josh. 8:31

Can be measurable to one of these

And the Prince both on the border and on the east border (Ezekiel's Bible)

Heb. "Shall be for" They will join him in the offering and he will be their representative.

Cp Mt. 26:28 A contrast

This was poured out (the wine) on Altar burnt offerings Exod. 29:38-41

A SYSTEM OF FESTIVITY AND FAITH V v 9-12

THE KING-PRIEST PRESIDES. V v 17-20

The law from (Isa. 2:2) shall [illegible] for men's minds cast-neglected [illegible] aspects of [illegible] standard of [illegible] measures will [illegible] forced from [illegible] which will [illegible] foundation [illegible] able trading [illegible] an age when it is greatly

Thus combining duties of King and Priest Zech. 6:13 Cp 1 Kg 8:62

Previously the duty of the priest Lev. 14:19. Num. 6:17.

THE BEGINNING OF THE [illegible] is celebrated with special service which emphasises the reality of sin restrained. Thus "in the land of uprightness flesh is taught of the defiling influence of sin Cp Isa. 26:10

16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which look toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: these four corners *were* of one measure.

23 And there was a row of building round about in them, round about the four, and it was made under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAPTER 47.

Ordinances for the prince in his worship.

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his

The prince will enter other days than the sabbath for purposes of special worship Cp V.12.

GERAH V.12. : A bean or grain from GARAR - To roll, or ramm[illegible]. It was the smallest silver coin.

THE COR V.14 : Sig. deep round vessel. Also read "measure" See Mg.

RECONCILIATION. V.15 : KAPHAR = Atonement. The people's oblations were reckoned in the charge of the Prince, seems to form a common stock out of which the Prince is to supply what is necessary for each sacrifice Cp 2 Kg 8:6 [illegible]

THE EPHAH V.10 : Is of Egyptian origin See note Exod. 16:36. Lev. 5:11. See the measure of their iniquity Zech. 5:6 See the Law Lev. 19:35-36; Deut. 25:13-15; Prov. 16:11. Cf Amos 8:5; Mic. 6:10-11. See Ezek. 12:7. "Merchant" = Kenaan (Canaan). Zech. 14:21; Rev. 18:11-13.

THE MANEH V.12. : The Hebrew term rendered "pound" in 1 Kg 10:17; Ezra 2:69; Neh. 7:71-72. It denotes "a fixed weight or measured amount." Str. Thus, the standard weight.

THE SHEKEL V.12. - Sig to weigh. A piece of silver the value of which established by weight. The standard is that established by Law

FEAST OF TABARNACLES. 45:25.

This will deviate considerably from that of the past when 70 Bullocks offered Num. 29:12-38. representative of the ingathering of all nations. Now that they are gathered, seven bullocks are offered, as on the 7th day previously 29:32. though there are divergencies in other offerings as well

CHAPTER 46 OUTLINE

- Supplementary directions for Prince & People in worship —Vv1-15.
- Disposing of Prince's Portion of Land —16-18
- Sacrificial Kitchens for Priests
- People 19-24.

EZEKIEL 46. *Ordinances for the prince and the people.*

SPECIAL OFFERINGS Vv11-12.

4 This would involve a sacrificial feast. Cp Josh. 8:31f. 1Sa. 25:6. In addition the Prince will preside over the Memorial Feast for his fellowers in the Eastern Buildings Cp Ezek. 44:3 Mat. 26:27-29 Luke 14:15 Luke 11:29 Luke 12:37.

5 Special services will be conducted throughout the day.

6 They will doubtless stand in the 4 corners while the Prince occupies the chief place at the "post" and his retinue stands with him possibly occupying the inner range of outer buildings where he will eat bread before Yahweh. Ezek 44:3. Cp V.8

THE SABBATH OFFERING 4-5.

[a] Cp Mg. = As much as he shall think sufficient. i.e. undefined.

OFFERING OF NEW MOON. Vv 6-7. Cp Notes Num. 28:11

7A The Low = 2 bullocks / Ram = 7 lambs. Num. 28: 11-15 Ezekiel omits the Goat for a sin offering.

ENTRY OF PRINCE & PEOPLE. Vv 8-10.

8 This verse in parenthesis to contrast the entry of mortals with that of immortals.

9 Provision here made for sacrifice. Cp Ch. 40:39-43.

10 Thus they shall "go around about Zion" But: [b] See below

11 As no provision for sacrifice made probably those presenting firstfruits will enter from south. Ch. 44:30.

This not to "walk over" the service given

12 "As for the prince, when they come in, he shall come in in the midst of them; and when they go forth, he shall go forth." C.B. "They" represent his associates, the immortals - not the people. He enters by east in the midst of his associates. The people enter either from north or south. He goes forth surrounded by his associates to the Temple.

1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at [a] the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise [c] the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And [e] the burnt offering that the prince [f] shall offer unto the LORD [g] in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And [i] the meat offering *shall be* [k] an ephah for a ram, and the meat offering for the lambs [a] as he shall be able to give, and [m] an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* [n] a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according [o] as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land [q] shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth [r] over against it.

10 And [s] the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs [b] as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings [d] voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, [h] as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

Rep. Christ as Priest

13 [i] Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb [j] of the first year without blemish: thou shalt prepare it [t] every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. Rep. the nation.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* [p] a continual burnt offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift [r] of his inheritance to one of his servants, then it shall be his to [s] the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover [t] the prince shall not take of the people's inheritance [v] by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession:

DAILY OFFERING 13-15

13 As the prince shall offer on behalf of the nation Cp 16 If the voluntary or freewill offering could be on behalf of the nation Nu. Freewill. Cp V 15 In contrast to V.2

14 In contrast to Ch. 45:17 - doorkeep

15 The daily evening sacrifice is here implied according the words of the Law. Num. 28:8. The Low = Yo Low = ¼ To moisten or mix.

GIFTS TO SONS AND SERVANTS. 16-18

16 Restoration of the provision. DEROWR = free flowing. Rmg "pure" Ex 30:23 or free flowing. RV. RV "as for his inheritance (generally), it shall be for his sons" - Cp Lev 25:10 equally.

17 Christ shall execute perfect justice and equity to all. Isa. 11:3-5. In contrast to others. Cp Naboth. 1Ks. 21 HA-AM - i.e. Israel.

18 Moreover [t] the prince shall not take of the people's inheritance [v] by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession:

1076 CHAPTER 47: SUMMARY.

Ezekiel observes the river of the Sanctuary flowing eastward to the Dead Sea the waters of which are healed fresh, giving life and land which produces trees & fruit. The borders of the Land of Promise are outlined.

Key verses. Ve 1, 8, 9, 12, 13.

V9. They thus pass along east and west and therefore do not turn their back insultingly upon the entrance to the Temple as in ages past. See Note. Ezek. 8:16.

46:22 "JOINED" Heb QATAR. The meaning is in doubt. Gesenius gives it as "vaulted". Others after the Talmudists give it as "smoking" or "made with chimneys". Str. renders it as "join".

SIDE KATHAPH - Shoulder. i.e. the corner where the south and west walls joined.

THE RIVER OF LIFE.

peaks of Olivet, flow
er and the hinder se
level after the eleve
the rising of the Se
ward and engulf th
formed covering the

THE VAST CORNER TOWERS. Vv19-24.

19 Thus showing the way to the cellae is through the partition dividing the gateway. 19 N.V. = "Hinderpart." The west is hinderpart for the east is front. Ch. 40:1. Thus = "on the hinderpart westward" as has been pointed out to Ezekiel. The most prominent place would be the Corner Towers or Court here shown to be cooking places to prepare food for priests and people.

20 The Law specified portion of these eaten by priests Lev 6: 7:6. In other offerings the people also participate. Lev. 7:15-16. Deut 12. 7. 12 They bear them directly from Corner Courts to Dining Rooms in outer range of buildings without entering the courts. Thus there must be means of intercommunication between Corner Towers and cellae. Suggests that Dining Rooms in upper cellae of outer range of buildings

21 Thus showing Corner Courts can be entered from outer Court.

22 Note Mg. The word signifies "Smoking." The Corner Courts are cooking houses where food prepared for multitude.

Ne. 25:6.

25 Cubits not in original. Courts of "one measure" reeds Corners therefore 45 cubits high 50 broad Cp Ch. 40:47.

42:5 Gates outer building 45 Width inner " 45 Court that divides 10 Width Corners 18

26 Should read: "Each

THE RIVER OF LIFE. The waters of the new river, bursting forth from the hill of Zion pass between the newly separated peaks of Olivet, flowing east to Shittim north of the Dead Sea Joel 3:18, here they turn South and north towards the former and the hinder sea Zech. 14:8. The northern stream fills up the Arabah Ezek. 47:8 or such portions which remain at a lower level after the elevation of the terraine. The waters press northwards they cannot go south because of the barrier caused by the rising of the salt sea. They ascend the Jordan Valley gradually filling the basin of the Chinneroth. They pass northward and engulf the site of the cities Chorazin, Bethsaida, Capernaum. A magnificent sheet of inland water will then be formed covering the Jordan (humanity) finding its outlet to the Mediterranean perhaps at Tyre. Mat. 11:21-24 Isa. 33:21.

session: that my people be not scattered every man from his possession. Cp 2 Sam. 7:10 Zech 14:11

19 ¶ After he brought me through the entry, which *was* [c] at the side of the gate, into the holy [d] chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall [g] boil [h] the trespass offering and the sin offering, where they shall [i] bake the meat offering; that they bear *them* not out into the utter court, [k] to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, [2] in every corner of the court *there* was a court.

22 In the four corners of the court *there were* courts [l] joined of forty ~~cubits~~ long, and thirty broad: these four [6] corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where [m] the ministers of the house shall boil the sacrifice of the people.

CHAPTER 47.

1 The vision of the holy waters. 13 The borders of the land. 22 The division of it by lot.

AFTERWARD he brought me again unto [n] the door of the house; and, behold, [o] waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south side of [p] the altar.

2 Then brought he me out of the way of [a] the gate northward, and led me about the way without unto [b] the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when [e] the man that had [f] the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; [2] the waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was a* [3] river that I could not pass over: for the waters were risen, [4] waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the [7] bank of the river *were* [u] very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east [m] country, and go down into the [n] desert, and go into [o] the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* [p] every thing that liveth, [q] which moveth, whithersoever the [r] rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river [s] cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from [t] En-gedi even unto [u] En-eglaim; they shall

[a] ch. 40. 35.
[b] ch. 40. 6.
[c] Cp. ver. 1.
[d] ch. 42. 4.
[e] ch. 40. 3.
[f] Jer. 31. 39. Zech. 1. 16. Cp. ch. 40. 3. Zech. 2. 1.
[2] Heb. *waters of the ankles.* ver. 4, 5.
[g] ver. 24.
[h] 2 Chr. 35. 13.
[i] ch. 40. 39.
[k] Lev. 2. 4.
[l] ch. 42. 13. Or, *by the door of the tabernacle.* Ex. 29:31 Lev. 8:31.
[3] Heb. *a court in a corner of a court, and a court in a corner of a court.*
[4] Heb. *waters of swimming.* ver. 3, 4.
[5] Or, *made with chimneys.*
[6] Heb. *cornered.*
[7] Heb. *lip.* ver. 6, 12. 2 Kin. 2. 13.
[m] ver. 12. Rev. 22. 2.
[n] Josh. 13. 2 & 18. 17 & 22. 10, 11. Joel 3. 4.
[o] ch. 44. 11.
[8] Or, *plain.*
[p] Deut. 3. 17 & 4. 49. Josh. 3. 16. 2 Kin. 14. 25.
[q] Gen. 1. 20.
[r] Gen. 1. 20, 21 & 7. 21 & 8. 17 & 9. 7.
[s] ch. 42. 1, 2.
[9] Heb. *two rivers.*
[t] Ps. 46. 4. Joel 3. 18. Zech. 14. 8. John 4. 10. Rev. 22. 1.
[u] ch. 9. 3.
[v] ch. 43. 13.
[w] 1 Sam. 23. 29.
[x] Is. 15. 8.

THE VAST CORNER TOWERS. vv19-24

18 Thus showing the way to the cellae is through the partition dividing the gateway.

19 n.v.= "Hinderpart." The west is hinderpart for the east is front. Ch. 41:1. Thus = "on the hinderpart westward"

20 A prominent place has been pointed out to Ezekiel. The most prominent place would be the Corner Towers or Court here shown to be cooking places to prepare food for priests and people.

21 The law specified portion of these eaten by priests Lev 6:26 7:6. In other offerings the people also participate. Lev. 7:15-16. Deut 12:7.

22 They bear them directly from Corner Courts to Dining Rooms in outer range of buildings without entering courts. Thus there must be means of intercommunication between Corner Towers and cellae. Suggests that Dining Rooms in upper cellae of outer range of buildings

23 Thus showing Corner Courts can be entered from outer court.

24 Note Mg. The word signifies "smoking." The Corner Courts are cooking houses where food prepared for multitude. 10.25:6

25 Cubits not in original. Courts of "one measure" reeds. Corners, therefore 45 cubits high 360 broad. Cp Ch. 40:17. 42:5

Gates outer building 40
Width inner " 40
Court that divides 100
Width Corners 180

26 Should read: "Each

THE VAST CORNER COURTS. Corner Court. Ezekiel had walked around examining each of the towers. Ch. 46:21 Bringing him finally to the south western position where he goes outside the house.

1 The waters flow eastward from out of the north and south gates. 42. 1. NG

2 He walked from south to the north gate, then on the outside he turned around looking south. On his right hand he saw the beginning of the stream that got deeper as it flowed east.

3 R.V.= trickled. A contrast to "issued," Heb. "Burst" v.1. The latter related to water that streamed from under the thresholds further east. Cp v.3.

4 The water streamed from south, but in some way not defined (could be by underground channels) was diffused around the sanctuary to flow out at the gates on north and south. As waters flow down south of the Altar, the offerings conveyed up on northern side. Cp Lev. 1:11

MEASURING THE WATERS 3-5

3 A little over a third of a mile. The first 3,000 cubits represent the extent of the temple - see reeds Ch. 42:16

6 Ezekiel as a form of sign enacts what shall be done in the future. The service shall provide for a united testimony of water, blood, and spirit 1 John 5:7.

7 After complete immersion at first visit probably only need wash feet at subsequent visits John 13:10.

8 Emphasising the importance of water.

THE DEAD SEA HEALED 6-9

Cp Zech. 14:8. Joel 3:18. Isa 35:2 41:18, 19. 43:19, 20.

9 To Shittim east of Jordan north of Dead Sea. Joel 3:1. Here it becomes two streams turning south and northwest. Zech. 14:8

10 To do this a valley must be formed between Zion and Shittim. The splitting of Olivet will commence this. Zech. 14:4 uniting with Valley Achor Isa 65:10 Hos 2:15. "DESERT" = Arabah, cried for Jordan Valley Deut 3:17 & 4:2 This possibly elevated by earthquake but shall fill with waters forming vast inland lake.

Symbolising the living

11 Gk. Marshes. Heb. Miry places. Ezek. 43:2 Ps. 46:4 Joel 3:18 Zech. 14:8 Rev. 22:1 Water of life. Cp Ezek. 47:12 Rev. 22:2 Tree of life. Gen. 2:9 3:22 Rev. 2:7 22:2 14 Cp Ezek. 36:34 Isa. 35:1 51:3 Rev. 22:3 Curse perfect holiness and equity Isa. 11:3-4 Inherent trust to others: Naboth 1 Kgs 21 HA-AM = 12 rod.

15 The Law = the Law of the

16 To measure or mix.

17 Christ shall in

18 Restoration of prosperous Dead Sea = free flowing Ps. 36:8 "plenteously" RV "as a free flowing" RV "as a river" Inheritance (all) it shall be holy - 10 Christ shall

19 Cp Ezek. 48:28 Num. 34:5 Josh. 15:4 Isa. 27:12

20 Cp Ezek. 48:28 Num. 34:6 Josh. 15:12

21 Cp Ezek. 48:28 Num. 34:3 Josh. 15:2

22 Cp Ezek. 48:28 Num. 34:12 Josh. 13:27

23 Cp Ezek. 48:28 Num. 34:10 Josh. 13:27

GIFTS TO SONS & SERVANTS. 14 Isa. 53:12 Rev. 5:6 14. Ps. 45:16

15 Restoration of the

16 Cp Ezek. 48:28 Num. 34:7 Josh. 15:5

17 Cp Ezek. 48:28 Num. 34:8 Josh. 15:8

18 Cp Ezek. 48:28 Num. 34:9 Josh. 15:8

19 Cp Ezek. 48:28 Num. 34:5 Josh. 15:4

20 Cp Ezek. 48:28 Num. 34:6 Josh. 15:12

21 Cp Ezek. 48:28 Num. 34:3 Josh. 15:2

22 Cp Ezek. 48:28 Num. 34:12 Josh. 13:27

23 Cp Ezek. 48:28 Num. 34:10 Josh. 13:27

DAILY OFFERING 13 The daily sacrifice is here implied as the words of Levy. Num. 28

15 The Law = the Law of

16 To measure or mix.

17 Christ shall in

18 Restoration of prosperous Dead Sea = free flowing Ps. 36:8 "plenteously" RV "as a free flowing" RV "as a river" Inheritance (all) it shall be holy - 10 Christ shall

19 Cp Ezek. 48:28 Num. 34:5 Josh. 15:4 Isa. 27:12

20 Cp Ezek. 48:28 Num. 34:6 Josh. 15:12

21 Cp Ezek. 48:28 Num. 34:3 Josh. 15:2

22 Cp Ezek. 48:28 Num. 34:12 Josh. 13:27

23 Cp Ezek. 48:28 Num. 34:10 Josh. 13:27

Summary bottom 1076.

Bottom p. 1076

Bottom p. 1076

"water" that issues forth from Christ our living Altar. Heb. 10:10 John 4:14 John 7:38-39.

12 Half way up Dead Sea. Today, surrounded by harsh, arid, bitter conditions, though En-gedi itself is pleasant enough. Sig. "The Wild Goat." See Note 1 Sam. 24:29. The Salt Sea probably raised at this point. The earthquake will greatly affect the topography of Palestine Zech. 14:4, Joel 3:2 Hab. 3:6 Zeph. 2:4. South of En-gedi remain as per v.11.

13 Sig. Fountain of Two Calves. Unknown. Perhaps on Moabite side of Dead Sea. Ungar - Ain Hajilah - Nth Dead Sea West Jordan.

be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have* two portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar even to the waters of strife *in* Kadesh, the river to the great sea. And *this is* the south side southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAPTER 48.

1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city, &c., 21 and of the prince.

NOW these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naph-

a ch. 26. 5.
b Joel 2. 20. Zech. 14. 8.
c ver. 15, 19, 20. ch. 48. 28.
d ch. 48. 28.
e Gen. 14. 7. 2 Chr. 20. 2.
f Num. 20. 13.
g Or, *Meribah.* Ps. 81. 7.
h Or, *and that which shall not be healed.*
i Num. 34. 5.
k Or, *valley.*
l ver. 10.
m Or, *toward Teman.* Josh. 12. 3.
n ch. 20. 46. Ex. 26. 18.
o Heb. *shall come up.* Is. 53. 2.
p Ps. 1. 3. Jer. 17. 8.
q 1 Kin. 8. 65.
r Or, *principal.*
s ch. 45. 8.
t ch. 45. 1 & 48. 29.
u Or, *for brutes and serpents.*
v Cp. Isa. 65. 25. Eph. 3. 6.
w Cp. Rom. 10. 12. Gal. 3. 28. Col. 3. 11.
x Ex. 12. 19, 48, 49. Lev. 16. 29.
y Gen. 48. 5. Josh. 17. 14, 17.
z 1 Chr. 5. 1.
a Or, *enemy.* ch. 20. 5.
b ch. 48. 29.
c ch. 48. 1.
d ver. 23. ch. 45. 8.
e ch. 47. 15, 16, 17.
f 2 Sam. 8. 8. 1 Chr. 18. 39.
g Josh. 15. 46.
h 2 Sam. 18. 4.
i Or, *which is the middle village.*
k Heb. *one portion.* ver. 2-7, 23-27.
l Cp. Num. 2. 25-31.
m Num. 34. 9, 10.
n Heb. *from between.*
o 2 Kin. 16. 14.

7 NORTHERN TRIBES
Dan - Judgement
Asher - Blessing
Naphtali - Wrestling
Manasseh - Forgetting
Ephraim - Double Fruit

Reuben - See a Son
Judah - Praise

At the Judgement there shall be blessing for those who by wrestling and forgetting add double fruit. They shall see a Son and receive Praise

5 SOUTHERN TRIBES
7 = Covenant. 5 = Grace.
See Notes V.1. V.23.
Benjamin - Son of the Right Hand.
Simeon - Hear
Issachar - Reward.
Zebulun - Dwell
Gad - Company

The tribes will be restored again, their genealogy (tribal) revealed.
Rom. 11:26. Zech. 12:12. Ezek. 37:22.
Compare with blessing Moses Deut. 33.

LAND OCCUPIED.
Gilead > Lebanon - Zech. 10:10.

CHAPTER 48 SUMMARY

The inheritances of the 12 Tribes will be distributed according to divine counsel by a plan different from that previously known. The chief glory of the land will be the manifestation of Yahweh's glory in the city of His character.

Key Verses V1, 9-11, 35.

THE HOLY OBLATION V14
Heb. Terumah - Heave offering. Rend. Oblation V1
See Note Ch. 44:30. 2
300,000 ft or just over 5 miles Square. It will occupy practically all of Judah's territory plus Dan and Benjamin Cp Zech 2: 4, V20. 3
Not in centre but on the border between section for Zadok and Levites. See Note Ch. 45:5. 4
Just over 22 miles wide but a little more than 5 miles by 11 miles.
PORTION FOR ZADOK V10-12
Measures just over 56 m. by 22 m. V14

The Land is described as firstfruits in same way as it is called Oblation. It is above all others - it's land. Lev 25:23. Deut 11:12. Joel 1:6. 2:18. Mal 3:3,5

PORTION FOR CITY 15-20.
6 Just under 12 m.
7 R.V: "For common use"
8 Heb. Migrashah = "open country whither flocks are driven for pasture" St.
9 Foursquare city, a little over 10 miles.

RESIDUE OF PROFANE PLOT V18-19

5 There is a holy portion and profane portion of the Oblation.
6 We are not specifically told the purpose of the city but flesh is to represent itself of Jerusalem (Zech 14:16 Is 2:2? Ez 40:2) the city is in the portion for common use" V15 and its name implies. It will be a terminus for ascending worshippers. 3 Each tribe is to act in turn as host to the visiting worshippers.

PRINCE'S PORTION 21-22
All the land east and west of the oblation is given to the Prince for his exclusive use. He can honour his immediate associates by granting them inheritance there in, or his mortal Jewish subjects in like manner. Specific laws were laid down for this however. Ch 46:16-18

The western border of Oblation extends in north beyond coast, but earthquake will

tali, from the east side unto the west side, [a] a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, [a] a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be [h] the offering which ye shall offer of five and twenty thousand reeds *in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and [k] the sanctuary shall be in the midst of it.

9 [h] The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And [h] for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and [k] the sanctuary of the LORD shall be in the midst thereof.

11 [2] [l] *It shall be* for the priests that are sanctified [m] of the sons of Zadok; [o] which have kept my [3] charge, [p] which went not astray when the children of Israel went astray, [p] as the Levites went astray.

12 [r] And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And [n] over against the border of the priests the Levites shall have five and twenty

Go the blessing on Levi Deut. 33:8-11

PORTION FOR LEVITES 13-14
Equal portion that of Zadok.

47:16 BEROTHAH - Identified - not with certainty with Berytus, about 35 m. N. Damascus - chief. The places mentioned were evidently places of strength prominent in the area & strategically place in relation to the Euphrates, for David occupied Berothai in establishing his border at the Euphrates 2 Sam 8:3,8. Berytus is located in the Beqaa Valley. The references to "border" Ezek. 47:16 implies districts.

HAURAN: This was evidently another district abutting on to that of Hazar-hatticon. It is generally identified with Bashan. In Roman times the province was known as Auranitis & was given by Augustus to Herod the Great. The

[a] ch. 47. 13.
[b] Lev. 27. 10, 28, 33.
[c] Num. 27. 7, 8.
[d] ch. 44. 30.
[e] ch. 45. 6.
[f] ch. 42. 20.
[g] ver. 17. ch. 45. 2.
[h] ch. 45. 1-6.
[i] ver. 30, 32-34. Rev. 21. 16. Cp. ver. 20. A little over 56 m sq.
[k] ver. 10, 21. Note 44:30
A little over ½ mile
[2] Or, *The sanctified portion shall be for the priests.*
[l] ch. 44. 15.
[m] ch. 36. 38. 34.
[n] ch. 40. 46.
[o] ch. 40. 45.
[3] Or, *ward*, or, *ordinance.*
[p] ch. 44. 10, 15.
[q] ver. 21.
[r] ch. 45. 1-6.
[s] ch. 40. 47.
[t] ch. 45. 7.
[u] ch. 45. 5.

1079 undoubtedly affect topography to provide for all requirements

description of the new Levin border, though, indicates that all those territories will be swallowed up reaching to the Euphrates.

THE GATES Vv 31-34 North: Reuben, Judah, Levi - all of Leah Gen. 29:32, 35: Firstborn in Authority, & Priesthood resting on the original firstborn. Num. 3:44. EAST: Joseph, Benjamin, Dan Rachels sons & Rachel's handmaid Gen 30:6, 24: 35:18. - All types of christ. SOUTH: Simeon, Issachar, Zebulun - All sons Leah. WEST: Gad, Asher, Naphtali - 2 of Leah's handmaid, one of Rachel's handmaid. Joseph - Levi restored at the expense of Ephraim & Manasseh.

DANIEL : The Judgment of El

Chapter 1. Heathen WISDOM judged
Chapter 2. Heathen MIGHT judged
Chapter 3. Heathen WORSHIP judged
Chapter 4. Heathen PRIDE judged
Chapter 5. Heathen IMPIETY judged.
Chapter 6. Heathen PERSECUTORS judged

Historical Prophetical

Chapter 7 Judgment on WESTERN Dominion
Chapter 8 Judgment on EASTERN Dominion
Chapter 9 Judgment on ISRAEL after the flesh
Chapter 10. Judgment on ISRAEL after the spirit
Chapter 11 Judgment on Violators of the Land
Chapter 12 Judgment on OPPRESSORS of the people

ASHPENAZ : Face (Nose) of a horse (Lucifer). Horse as a symbol of war or power. "Master of Eunuchs" = Rab [redacted]. SARISAYN whence the title RAB SARIS Jer. 39:3. 2 Kg 18:17.
BELTESHAZZAR. Six times Daniel states that his name was changed V7. 2:26; 4:8-9, 18-19; 5:12; 10:1. This suggests that he did not like this name. He uses his own name 75 times. It is used 5 times elsewhere Ezek 14:14; 14:20; 28:3; Mat. 24:15; Mk. 13:14.

YAHWEH SHAMMAH V.35

- Abraham looked for a city. Heb. 11:10.
- The city of the Great King Ps. 48:1-3
- Type: A Spiritual City Rev 21: 11, 22, 23. 1 Cor 3:16; 6:19-20 Eph. 2:21-22.
- Jacob: Yahweh is in His place. I knew it not Gen. 28:16.

Jehoiakim's captivity. DANIEL I. Of Daniel, Hananiah,

of the city, over against [a] the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and [d] the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for [i] the rest of the tribes, from the east side unto the west side, Benjamin [3] *shall have* a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

28 And by the border of Gad, at [b] the south side southward, the border shall be even [b] from Tamar *unto* the waters of [2] strife *in* Kadesh, *and* [b] to [3] the river toward the great sea.

29 This *is* the land which ye shall [c] divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* [e] the goings out [g] of the city [f] on the north side, [f] four thousand and five hundred measures.

31 And [g] the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; [h] one gate of [h] Reuben, one gate of [h] Judah, one gate of [h] Levi.

32 And [f] at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And [f] at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 [f] At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*: and [k] the name of the city from *that* day *shall be*, [l] The LORD *is* there.

[a] ver. 20.
[b] ch. 47. 19.
[2] Or, Meribah-kadesh. Sept. "As far as."
[c] ch. 47. 14, 21, 22.
[d] ver. 8, 10.
[e] Num. 34. 4, 5, 8, 9, 12. the outlets
[f] ver. 32-34. Rev. 21. 16. Cp. ver. 20.
[g] Rev. 21. 12, 13.
[h] Deut. 33. 6-8.
[i] ver. 1. ch. 45. 8.
[3] Heb. one portion. ver. 1.
Cp Blessings Deut. 33:13-29
[k] Cp. Isa. 60. 14. Jer. 33. 16.
[l] Heb. Jehovah-shammah. Cp. Judg. 6. 24. Ezek. 35. 10. Jer. 3. 17. Joel 3. 21. Zech. 2. 10. Rev. 22. 3.

9 The exteriors, i.e. the walls of the city.
10 As the reed is the measure = 1000 reeds V.16.

YAHWEH SHAMMAH Vv 30-35.

NORTH.
Reuben - Seer a Son
Judah - Praise
Levi - Join.
EAST
Joseph - Increaser
Benjamin - Son Right
Dan - Judge
SOUTH.
Simeon - Hearing
Issachar - Rewarding
Zebulun - Dwelling
WEST
Gad - Company
Asher - Blessed.
Naphtali - Wrestling
10 Changed status of Temple: City on Day of Christ's induction. 43:7. Restoration of previous status Isa 35:10 Cp Joel 3:17, 21. Zech 2:10-11; 14:20-21. Isa 66:20
11 Yahweh from there. Cp Notes Vv 18-19. Gen 3 verb of motion: "thither"

THE 5 SOUTHERN TRIBES Vv 23-29

5 is the number of Grace. 5 B. The 10 Commandments were divided into two 5's: one showing what is due to Yahweh, the other what is due to man. Here the names of 5 tribes show what is due to free Israel through Divine grace. See Note. Deut 33:12.

Dan 1:2 "Part of the vessels" - the rest were taken later. 2 Kings 24:13. 2 Ch. 36:10

5 Fulfilling the warning to Hezekiah 2 Kg 20:14-18. Cp Jer. 25:9 Dan. 2:37. 5:18-19.
7 From "Shah" = strife and "ar" = enemy. Thus "enemy's tooth" (Or. T.). The serpent power.
To demonstrate the superiority of Babylon's gods over Yahweh. Cp Isa. 36:19-20. But see judgment Jer 50:28.
8 Bel the main god of Babylon for which a most beautiful temple was built. Bel see Isa. 46:1
CERTAIN JEWS SELECTED FOR SPECIAL EDUCATION Vv 3-7.
Yeladim = Youth. Cp 1 Kgs 12:8. Daniel perhaps 18. He would have seen reform of Josiah, perhaps heard Jeremiah, - must have

THE BOOK OF DANIEL.

ANALYSIS See Appendix p. 20

CHAPTER 1.

FAITH TRIUMPHANT.

THE CAPTIVITY WAS DANIEL'S OPPORTUNITY. Jer. 24 & Cf. Jer. 50:24.

THE CAPTIVITY. Vv 1-2.

Cp Jer 25:1, 8-11 Nebuchadnezzar's invasion commenced latter portion 3rd yr. and completed in 4th. For a summary of captivities see Ezek. 14.
- He was made tributary to Babylon but rebelled. Cp 2 Kings 23:34; 24:1.
Cp Jer. 26:3 "If will send" Heb. "bo" rend "came" signifies "to go." He set out in 3rd year but was delayed by the battle Carchemish with Pharaoh Necho Jer. 46:2.
Sig. Nebo defend the Boundary" - Davis. Yahweh's servant. Is. 25:4 10.

CHAPTER 1.

1 Jehoiakim's captivity. 3 Of Daniel, Hananiah, Mishael, and Azariah. 17 Their excellent wisdom.

IN the third year of the reign of Jehoiakim king of Judah [c] came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. Adonai.

2 And the Lord gave Jehoiakim king of Judah into his hand, with [2] part of the vessels of the house of God: which he carried [3] into the land of Shinar to the house of his god; [4] and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz [d] the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of [e] the princes;

4 Children in whom was no

[c] Gen. 11. 2. Zech. 5. 11.
[b] 2 Chr. 36. 7. Ezra 1. 7. Cp. 1 Sam. 5. 2. foot top.
[c] 2 Kin. 24. 1. 2 Chr. 36. 6. Cp. Jer. 25. 1.
[d] Jer. 39. 3.
[e] Esth. 1. 3.
Ezek. 2. 42. Cp. the above
[2] 2 Kin. 24. 13.
[3] BENT. Sons.

DANIEL predicts the destiny of two Powers: the Kingdom of Men Dan. 4:17 and the Kingdom of God Dan. 2:44. 4:3. 7:27.
The beginning of the Kingdom of Men- Dan. 10:8. Fuller development: Dan. 4:10-12.
Christ's estimate of the importance of this book. Mat. 24:15 Cp Dan. 12:10.
Daniel was a man of high position V.3. well known to his contemporaries for his wisdom and righteousness. Ezek. 14:14, 20; 28:3.
His integrity towards Yahweh was reflected in his relations towards men Dan. 6:4-5.

1080

He came under the category of "good figs" mentioned by Jeremiah Jer. 24:5. He must have been cognizant of Jeremiah's letters Jer. 29. and later heard the Book of Babylon read in the midst of the city Jer. 51:59-64. All this made a great impression on him and he became an avid student of Jeremiah's prophecies Dan. 9:1-2.
Daniel, like Ezekiel, played an important part in preparing a people ready to return when the decree sounded forth from Cyrus.

CHAPTER 1. SUM

Human Wisdom
To his companion
refuse to comply
wants of the King
compromise their
weh. Under test
to be blessed with
them as a result o
Key Verses. Vv

CHAPTER 2. SUM

Human Might Ju
in his power and wi
recognise that God
destiny of nations
while he man pr
who disposes, an
and purpose will
Key Verses Vv.

CHAPTER 3. SUMM

Heathen Worship
nezzar attempts
ship of an image
power of his power
by the three friends
it fought that the
Hebrews is greater
glory or heathen w
in should obey the
until to do so Confl
law of God Rom. 13
called upon to wait
fire they do not do
2. Nothing will be
to him.
Key Verses 1, 6,

CHAPTER 4. SUM

Heathen Pride Jud
nezzar's predomin
judgment & the inte
vision fulfilled; Ne
Restored. Heathen
ably humbled; thos
their own sufficien
city be humbled & n
their weakness un
the Most High rul
ments of life
Key Verses

CHAPTER 5. SUM

Heathen Impiety J
ar's blasphemous feas
by the mysterious a
the wall. The King's
ed by the inability o
Counsellors to read
ed to reads the writi
nger the doom of the
d that night.
Key Verses. 1, 7,

CHAPTER 1. SUMMARY

Human Wisdom Judged. Daniel & his companions in captivity refuse to comply with requirements of the King that would compromise their worship of Yahweh. Under test they are shown to be blessed with greater wisdom as a result of their restraint.

Key Verses. Vv. 4, 8, 20

CHAPTER 2. SUMMARY.

Human Might Judged. Man in his power and wisdom fails to recognise that God guides the destiny of nations and that while he man propose it is God who disposes, and whose will and purpose will finally prevail.

Key Verses Vv. 1, 23, 21, 28, 44, 45.

CHAPTER 3. SUMMARY.

Heathen Worship Judged. Nebuchadnezzar attempts to compel worship of an image of Gold representative of his power & glory. Resisted by the three friends of Daniel, he is taught that the God of the Hebrews is greater than human glory or heathen worship. Believers should obey the Power that be, until to do so conflicts with the law of God. Rom. 13:1; Acts 5:29. If called upon to walk through the fire they do not do so alone (v. 25). Nothing will be lost by being true to him.

Key Verses. 1, 6, 12, 15-17, 22, 29.

CHAPTER 4. SUMMARY

Heathen Pride Judged. Nebuchadnezzar's predomation. The dream of Judgment & its interpretation. The Vision fulfilled; Nebuchadnezzar restored. Heathen pride is inevitably humbled; those so confident of their own sufficiency will ultimately be humbled & made conscious of their weakness until they learn that the Most High rules in all departments of life.

Key Verses 2-3, 5, 8, 17, 19, 22, 25-26, 34-35.

CHAPTER 5. SUMMARY.

Heathen Impiety Judged. Belshazzar's blasphemous feast is interrupted by the mysterious angelic writing on the wall. The King's terror is increased by the inability of his wise men & counsellors to read it. Daniel appealed to reads the writing and pronounces the doom of the King who is killed that night.

Key Verses. 1, 3, 5, 6, 8, 15-17, 28, 30

CHAPTER 6 SUMMARY

Heathen Persecution Judged. Daniel elevated by Cyrus demonstrates his faithfulness. This excites the opposition of his peers who seek means of destroying him. They find it only in his religion and making false representations to the King secure his condemnation. He is consigned to the lions' den, but is protected by angelic intervention. His persecutors are destroyed in the pit of their making.

Key Verses. Vv. 3, 4, 5, 10, 16, 20, 22, 26.

CHAPTER 7: SUMMARY

Judgment on Western Dominion

The Vision of 4 beasts foreshadowing world history. The dreadful appearance of the 4th beast and the activity of its little horn. The latter-day Divine judgment presided over by the Son of Man. The time periods associated with the judgment & the ultimate establishment of the Kingdom of God.

Key Verses. Vv. 1, 2, 7, 8, 9, 11, 12, 14, 16, 27.

CHAPTER 8. SUMMARY

Judgment on Eastern Dominion

The Vision of the battle of the Ram and he-goat described and explained. The desecration of the Holy Land and the latter-day application of the prophecy. It describes that the Prince that was overthrown by the little horn of the goat drew to him adherents who in the latter times would overthrow the Mediterranean manifestation of the same Power.

Key Verses Vv. 2, 4, 5, 9, 11, 12, 13-14, 19, 20, 23, 25.

CHAPTER 9. SUMMARY.

Judgment on Israel after the flesh

The signs of the times in the light of Jeremiah's prophecy of 70 years impressing Daniel that the time of Israel's redemption is at hand, he earnestly prays that it might come to pass. Gabriel is sent to enlighten him as to the limitations of the promised restoration. In a prophecy of 70 weeks of years, the rejection of Messiah by the people is foretold together with the judgment that shall be poured upon them in consequence.

Key Verses. Vv. 2, 3, 21-24, 27.

CHAPTER 10 SUMMARY.

Judgment on the Israel of God: Daniel has a vision of the man of the one, typifying the saints in glory. He partakes of a figurative death, burial, resurrection and judgment unto life eternal. He learns that whereas he mourned at the absence of Divine action to bring about the restoration of his people in fact the angels had been very active in that very project.

Key Verses. Vv. 1, 5, 8, 12, 19-20.

CHAPTER 11. SUMMARY.

Judgment on the Violaters of the Land

A prophecy is given Daniel covering the time of Darius to the triumph of Christ at Armageddon. Throughout the centuries, the Holy Land will become the battle ground of the Kings of the North and South, then it will be occupied by the Roman Power in Constantinople. At the Time of the End, however, the latter-day Kings of the North and South will again be manifested and the final contest will take place to be resolved by Christ in belligerent manifestation.

Key Verses. Vv. 2, 5, 11, 33-35, 36-39, 40-45.

CHAPTER 12: SUMMARY

Judgment on the Oppressors of the People

Michael will stand up for his people at a time of extreme trouble to reward or punish according to their deeds. It is revealed to Daniel that there are time periods concerning the epochs of judgment, and whilst the fulness of revelation is sealed up until the time of the end, he will stand in his lot at the time appointed.

Key Verses. Vv. 1, 2-4, 6-7, 9, 13.

DANIEL

Author: Daniel the prophet.

Date: 606-534 B.C.

Theme: The Gentile Times.

Purpose: To show that God is the Ruler of the nations and that He will establish His Kingdom in the earth.

Key Words: Gentile Times, Kingdom, Son of Man, Saints of the Most High.

Key Verses: 2:44; 7:13-14, 27.

Key Chapters: 2, 7, 8, 9, 11, 12.

Outline:

I. Historical Introduction (1:1-2:4a)
II. Gentile Times (2:4b-7:28)
III. Israel and the Gentile Times (8:1-12:13)

Notes:

The 1st 6 chapters are given in the 3rd person, the latter in the 1st person.

The Aramaic language of the Chaldeans (1:4) is used from 2:4 to 7:28.

Daniel was a contemporary of Jeremiah, Ezekiel, Jehoiakim, Jehoiachin, Zedekiah, Ezra, Nehemiah, Haggai, Zechariah, Malachi, Esther, Mordecai, Cyrus, Darius, Ahasuerus, Artaxerxes.

Daniel was the most rigid and fiercely monotheistic of the prophets. In this is seen the influence and work of Ezekiel and Daniel.

[a] blemish, but well favoured, and [b] skilful in all wisdom, and cunning in [c] knowledge, and understanding [d] science, and such as *had* ability in them to stand in the king's palace, and [e] whom they might teach [f] the learning and the tongue of [g] the Chaldeans.

5 And the king appointed them [h] a daily provision of [i] the king's meat, and of [i] the wine which he drank: so nourishing them three years, that at the end thereof they might [k] stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the [l] prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar: [m] and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's [n] meat, nor with the [i] wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God [o] had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces [p] worse liking than the children which *are* of your [q] sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to [r] Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [2] pulse [3] to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine [i] that they should drink; and gave them pulse.

17 ¶ As for these four children, [t] God gave them knowledge and [u] skill in all learning and wisdom: and [s] Daniel [v] had understanding in all visions and [w] dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore [x] stood they before the king.

20 And in all matters of [y] wisdom [z] *and* understanding, that the king enquired of them, he found them ten times better than all [a] the magicians *and* astrologers that *were* in all his realm.

21 [b] And Daniel continued *even* unto the first year of king Cyrus.

[a] Lev. 24. 19, 20. Job 31. 7.
[b] Heb. *of pulse.*
[c] Heb. *that we may eat, &c.*
[d] Ps. 101. 1. ver. 17.
[e] Eccles. 10. 20.
[f] Cp. Acts 7. 22.
[g] Is. 47. 10.
[h] ch. 2. 2, 4, 5, 10.
[i] 2 Chr. 31. 16.
[k] ch. 11. 26.
[l] Heb. *the wine of his drink.* ver. 8, 16.
[m] ver. 19.
[n] 1 Kin. 10. 8. Job 32. 8. James 1. 5.
[o] ch. 2. 49 & 3. 12-14, &c.
[p] ver. 4.
[q] Or, *he made Daniel understand.* ch. 8. 16 & 10. 14.
[r] ver. 4.
[s] ch. 9. 23. Ezek. 28. 3.
[t] ch. 5. 12 & 7. 1. Num. 12. 6.
[u] 1 Cor. 8. 10 & 10. 20.
[v] Gen. 39. 21. Cp. Prov. 16. 7.
[w] ver. 5.
[x] Heb. *wisdom of understanding.* Gen. 41. 8, 24. Nu. Ex. 7. 11, 22 & 8. 7, 18, 19 & 9. 11.
[y] Heb. *ladder.* Gen. 40. 6. Luke 24. 17.
[z] He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used, Ps. 110. 1 & 112. 8.
[a] Or, *herm, or, continuestill*
[b] Or, *the steward.* ver. 16.
[c] 2 Kin. 23. 36 & 24. 12.

CHAPTER 2.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans. 10 They acknowledging their inability are judged to die. 14 Daniel findeth the dream. 24 He is brought to the king. 36 The interpretation. 46 Daniel's advancement.

AND [c] in the second year of the reign of Nebuchadnez-

NEBUCHADNEZZAR (Nebo Defend the Borders) learns that it is the God of Israel Who rules in the Kingdom of Men and determines "the times before appointed, and the bounds of their habitation" (Acts 17:26).

THE DREAM: The King never claims to have forgotten the dream. V5. = "the word from me is sure: If you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins" (RSV). V8 = "I know with certainty that you are trying to gain time, because you see that the word from me is sure that if you do not make known the dream to me there is but one sentence for you ..." (RSV). The King was so troubled by the dream that he wanted an exact interpretation. He thus called upon them to explain what it was as a token of their ability to explain it. Cp. V. 9. 24.

2 He was violently agitated, and disturbed in mind he could not rest. See the cause of his restlessness V.29. See Note top p.1083.

3 CHARTOM - A horoscopist (?) drawing magical lines or circles. Cp Dan. 5:11 note.

4 ASHSHAPHIM. Prophets who presumed to pronounce the will of heaven from the heavens. See RV. - enchanters. Different word to "astrologers" in Isa 47:13. The inscriptions speak of Bab Assaput - the Gate of the Oracle, and Bit Assaput - the house of the Oracle.

5 KASHAPHIM = to whisper a spell to enchant or give the magic.

6 See Note Ch. 5:9. See Index.

7 Daniel was not among them. Evidently his period of apprenticeship was not complete. Cp. 1:5. Cp 2:1

8 Aramith - Aramaic, a language of common current usage throughout Babylonia. Continues until 7:28

9 Not the dream, but the decree. See Note above.

9A Dismembership

9B NEVALEY from a root "to be foul" (Str.). A public latrine.

9C AZDA (gone) = fixed or determined.

"Mercies" V18 RAHAMIN = bowels. His feeling of affinity towards them.

10 IDAN - Time as set. Evidently the king had given a set time for the Chaldeans to solve his problem.

10A ZEBAN = To purchase or barter. - until time causes the desire to pass. V 9.

9 The crisis in Babylon revealed the inability of the Chaldeans to interpret - and the fulfilment of the dream will see a similar inability revealed by the clergy of Great Babylon. Zech 10:2. Jer. 50:36

10B SHENA - altered.

THE CLERGY FAIL: THEIR EXECUTION DECREED V10-13

Nebuchadnezzar's dream DANIEL 2. is revealed to Daniel.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

AZDA - fixed, determined

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore no king, lord, nor ruler, asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

ZEMAN = A set time

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the

ENASH - Chald for ENOSH. eq. Enosh. V.18 God. Chal: ELAH eq. Eloah.

V.20 Ever & ever. Olam. Hidden past, future. From eternity to eternity.

16 RAB - Captain, chief

17 They believed that there were gods who dwelt with flesh, but the matter the king desired known was so unreasonable as to be beyond the power of these.

17A A general collective term for all classes mentioned.

18 Daniel had not been called before the King because his time of apprenticeship was not then up. Cp Ch 1:5. 2:1.

DANIEL PLEADS FOR TIME Vv 14-16

18 Cp ad - to order. Support. The King's decision caused consternation throughout Babylon. Daniel was in ignorance of it. He worried him, explained the matter and Daniel's answer helped him.

14 RV: Prudence and discretion. TEM.

15 Servant of the two goddesses. Cp Gen 40:7

16 Or. Chief of the butchers.

COMMUNAL PRAYER

James 5:16 Mark 11:24 Calling those like-minded together, he made known their request. Phil 4:6

17 God has promised to grant this wisdom. Ps 25:14. John 15. Mat. 7:7. Gen. 18:25.

DANIEL'S THANKSGIVING AND PRAISE TO YAH. Ps 113

A Be'rak - to kneel

adore.

a ver. 3. ch. 4. 5. Gen. 41. 8.
b Cp. ch. 6. 18.
c Cp. ch. 4. 6 & 5. 7.
d ver. 4, 5, 10. ch. 1. 4.
e ch. 3. 28 & 6. 5, 7, 12. Cp. ver. 6.
f ch. 5. 11, 14. Cp. ch. 4. 8.
CHAKKAMIM the wise the Magian - Str.
g (Chaldee, to the end of ch. 7. See 2 Kin. 18. 26.)
h Chald. returned. ch. 3. 16.
i Or, chief marshal.
k Chald. Chief of the executioners, or, slaughtermen. Gen. 37. 36.
l ch. 3. 29.
m Chald. made pieces.
n ch. 5. 7, 16.
o Or, see. ch. 5. 17.
p ch. 1. 6.
q Chald. buy. Eph. 5. 16. Col. 4. 5.
r ver. 9. Cp. Esth. 3. 7.
s Cp. Mat. 18. 19.
t Chald. from before God. See ver. 15.
u Or, that they should not destroy Daniel, &c.
v Esth. 4. 11.
w Ezra 10. 14.
x ch. 6. 4.
y Num. 12. 6. Job 33. 15, 16. See below
z 1 Chr. 29. 10. Job 1. 21. Ps. 72. 18 & 106. 48 & 113. 2 & 115. 18.
a ver. 23. Is. 28. 29.
b Acts 1. 7. 1 Thess. 5. 1.

PREJUDICE IN WORKS OF REFERENCE (Greek Words)

It has been alleged that the presence of Greek words in Daniel argues a late date for the writing of the book. But gradually the list dwindled down to 3 words (according to Dr Driver in his book on Daniel) with even one of these admitted not to be conclusive by itself. The other two are "pesanterin" (psaltery Dan. 3:7) and "sumphonyah." (sackbut Dan. 3:5) Dr Driver says it is "incredible" that these two can have "reached Babylon about 350 BC."

The excavations of ancient Greek cities in Egypt now tell a very different tale! John Urquhart says: "The old contention that Greece carried nothing to Babylonia before the time of Alexander the Great is now too absurd for serious discussion. ... We discover the trace of a very busy commercial intercourse about a century before the time when Daniel was written ... a brisk trade was then carried on in musical instrument. " The seven-stringed harp invented by the Greek poet and musician, Terpander, in 650 BC. is now found to have been in use in Babylonia ten thousand years after that date! - J. S. Baxter.

INTERPRETATION

Early editions of Encyclopoedia Britannica, repudiating the fact that Daniel predicted the course of world history, suggested that the 4th Empire was Greece. The 11th Edition, however declared that the Seleucidaen Power was the 4th Empire referred to. The 14th Edition reverts back to earlier editions stating that the Greeks represent the 4th Empire, and the Seleucidae represented the clay of the Image. See 1 Cor. 1:20.

V19. A night vision. Daniel evidently saw a repetition of the King's dream - a prophecy relating to Gentile night.

NEBUCHADNEZZAR (Nebo Defend the Borders) learns that it is the God of Israel Who rules in the Kingdom of Men and de... "the times before appointed, and the bounds of their habitation" (Acts 17:26).

THE DREAM: The King never claims to have forgotten the dream. V5. = "The word from me is sure: If you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins" (RSV). "I know with certainty that you are trying to gain time, because you see that the word from me is sure that if you do not make known the dream to me, there is but one sentence for you..." (RSV). The King was so troubled by the dream that he wanted and tried to explain it. Cp V. 9. 26.

DANIEL - SUPPLEMENTARY

BABYLON. Heb or Chald. = Babel. In Heb: Confusion. Chal. Aram. = House of God. Gen. 11:9

THE WISE: HACHAKIM = wise men. Strong: the magi. 14 times referred to 2:12, 13, 14, 18, 21, 24, 24, 27, 48; 4:6, 18; 5:7, 8, 15; 12:3, 10. But the last two MASKEELIM acquired intelligence by action in action. From a root SÂKAL. To be prosperous; to have intelligence intelligent. Davidson - To act wisely or prudently, to make wise, teach, instruct. Is rendered "understand" in a significant contrasting context to the verses before us in Dan. 9:13. The Chaldean SOKLETHÂN עוכלתן is from a corresponding root see first c-read. "understanding" Dan. 5:11, 12, 14

THE CHALDEANS - See Index. See top 1087

THE MAGICIANS - Babylon linked with Egypt Gen. 41:8, 24 Exod. 7:11 etc as in the Apocalypse Rev. 11:8; 17:5. See Dan. 1:20; 2:2 NTE; 2:27; 4:7, 9; 5:11; 2:10 Seven times mentioned. A horoscopist who looked to the heavens for light guidance an inspiration. The word has been rendered "sacred scribes" or "bearers of sacred words". They were men greatly skilled in their profession. See Note "Expositor" on Exodus 7:11.

THE ASTROLOGERS. See Note Dan. 2:2 The spoke as the voice of the Oracle, as though possessed of a god, though recognised as a lesser god Cp Dan. 2:11 much the same as Python or Apollo was thought to possess one Cp Acts 16:16.

THE SORCERERS See Note Dan. 2:2. To drug the mind. See Rev. 18:23.

THE SOOTHSAYERS. Dan. 2:27. Gozerin, to cut, divide, to determine, divine. This was done by pagan rites, signs and omens Cp Ezek. 21:21.

The six forms of wisdom in Babylon epitomised those of the flesh.

Chapter 2:38 "ALL" is a figure of speech - synecdoche, in which the whole is put for a part or hyperbole in which a statement is exaggerated to emphasise, as "everyone is doing it" "all know this" etc. Nebuchadnezzar was the greatest ruler of his age & his authority & power were everywhere respected but, in fact, the extent of his reign was limited.

- BABYLON
  Nebuchadnezzar reigned 604-562.
- MEDO-PERSIA
  Cyrus 536.
- GREECE
  Alexander: Granicus 334. Issus 333. Jerusalem 332.
- ROME
  63 Pompey incorporated Palestine into Roman Empire.
- DIVIDED EUROPE
  476 With the deposition of Romulus Augustus by Odoacer the Western Empire ceased to exist.
- THE FEET
  1957 The treaty of Rome brought the Common Market Ree into existence.

CHAPTER 3.

V.2. The ten eight forms of Babylonish authorities.

- The princes: ACHASHDARPHANI - Satraps or privy counsellors. They had access to the King Vv. 2-3, 27; 6:1-7. RV. Satraps.
- The governors - SAGANI = To superintend. The prefects or lieutenants. RV. "the deputies" 2:48; 3:2-3; 3:27; 6:7.
- The Captains: PECHÂHH - A prefect of a small city or district. St. RV. governor" 3:2-3, 27; 6:7.
- The Judges: ADARGAZERI - ADAR = foremost GEZAR = To cut or divide. Force chief diviners Cp EZEK 21:21. His counsellors. RVmg. Chief soothsayers.
- The Treasurers: Those in charge of the Treasuries Cp Dan 1:2.
- The Counsellors: DETHÂBAR - One skilled in Law
- The Sheriffs: TIPHTAY (Diphayec): Judicial - one who exercises the law, an administrator of it. RVmg Lawyers.
- The Rulers: SHILTON - potentate, state and civil officers. To these eight add the counsellors (Str. Viziers) or Nobles of the realm. See Note 3:27, 3:24, 4:36, 6:7.
  the Lords: RABREBAN - to be large or domineering: a magnate Dan. 4:36; 5:1, 9, 10, 23; 6:17.

V 4. RV "peoples" V.7, V.29 (people - sing. in RV) 4:1; 5:19; 6:25; 7:14 All 10 used 7 times in the Apocalypse See Note. Rev 13:7 Supp. Includes ethnic groups, nations & language. Cf. Dan 7:27 with Rev 5:9-10

Verse 5 6 forms of music. Babylonian world or earth.

- "Cornet" - QEREN = horn, so evidently a wind instrument.
- "Flute" - MASHROQITHA - Whistle - a flute
- PSALTERY]
- PESANTERIN, said to be derived from Greek psalterion Daniel criticised on grounds that this instrument not found in Babylon until time of Alexander. Archaeology, however, shows that the 7 stringed harp, invented by the Greek poet & musician Terpander in BC 650 was in use in Babylon less than 25 years after that date (John Urquhart).
- SACKBUT - SABBEKA - from a root sig intertwine. Thought to be a stringed instrument like a lyre. Some define the LXX sambuca as representing a triangular stringed instrument whose short stringed made the highest notes in the orchestra.
- PSALTERY - PESANTERIN - see above. The LXX often use the Greek psaltery for Hebrew = Kinnor so that it is thought that the instrument referred to was of the Harp Kind
- HARP - QITHÂROS of Gr. origin KITHARA - an instrument of ten strings played by a plectrum (Tos).
- DULCIMAR - SYMPHONEYA. Gesenius = Bagpipe i.e. a double pipe with a sack. Dulcimar = Sweet, as indicative of the sound.

Verse 21.

HATS - KARBELA - To gird or clothe, hence a mantle (RV). Large, loose trousers, tunic, and enveloping mantles were among the clothing of the Babylonians - so these Jews were clothed in the dress of the day - clothing which would the more easily catch on fire.

Verse 25.

"Walking" - They were "bound". The fire destroyed their bonds but left no smell of singeing on them. Cf. V 24, 25, 27.

Verse 29.

"No other God can deliver after this sort" the most high God V.26. 'ILLAY ELAHH. 'ILLAY from a root corresponding to the root of ELOHIM Gen. 14. Daniel is a revelation of this Name. Dan. 4:17, 24, 25, 32, 34 Dan. 5:18, 21. 7:[illegible], 25, [illegible] Elyon = Dan. 7:18, 22, 25 (end), 27. Rend "high" Dan. 4:2.

CHAPTER 4.

Verse 6.

"Decree": There are several words rendered "decree" in Daniel. DÂTH - A royal edict, statute, commandment 2:9, 11, 15. Te'em = to taste, flavour, then judgment, discernment. The word in this context denotes the discriminating judgment of the decree as to appropriate to the circumstances. 3:10, 29; 4:6 GEZERAH - To determine decide. From a root "to cut" hence to covenant to do a thing 4:17, 24. 'ECÂR - A binding vow or interdict 6:7, 8, 9, 12, 13, 15. RV interdict

Verse 15.

"Stump": IQQAR" - Stock. Not a stump appearing above the ground which is dead, but the stock of the roots which is still alive and capable of growth.

"I" Verse 16.

"Times" IODANIN - Set times. Tech. years (Str).

The excavations of ancient cities ... different tale! John Urquhart says: "The old contention that Greece ... carried nothing to Babylonia before the time of Alexander the Great ... is now too absurd for serious discussion. ... We discover the trace of a very busy commercial intercourse about a century before the time when Daniel was written ... a brisk trade was then carried

stating that the Greeks represent the 4th Empire, and Seleucidae represented the clay of the Image. See 1:20.

V.19. A night vision. Daniel evidently saw a repetition of the king's dream - a prophecy relating to Gentile night

NEBUCHADNEZZAR (Nebo Defend the Borders) learns that it is the God of Israel Who rules in the Kingdom of Men and "the times before appointed, and the bounds of their habitation" (Acts 17:26).

THE DREAM: The King never claims to have forgotten the dream. V5. = "the word from me is sure: If you do not make known to me the dream, and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins" (RSV). "I know with certainty that you are trying to gain time, because you see that the word from me is sure. If you do not make known to me the dream there is

"Matter" - PITGAM - Decree, or judicial sentence

"Demand" - SHE'ELA - A judicial decision or mandate Ep V-27. a question, petition

"Setteth" YEQUM - future tense.

Verse 30.

"Great Babylon that I have built" "An act particularly of note was the rebuilding of the famous temple of Bel, the E-Zida, known as the Tower of Babel. This enormous 7 storey tower stood on an embankment 75 ft high; the sanctuary of the deity, on the top floor, had doors inlaid with ivory & beams lined with gold. Neb declared "In order to astound all who might behold it I rebuilt the marvellous temple of Borsippa, the temple of the seven spheres of the world... I have neither changed its position nor altered its foundations... I have rebuilt it just the way it was must have been in ancient times, slightly raising its upper part."

He recorded of himself: "I am the great restorer & builder of holy places, the king & high priest who has enhanced the beauty of all the holy cities."

CHAPTER 6.

Verse 6.

"Assembled" - R'GASH, assembled tumultuously. They came with every exorance of earnestness & excitement as though was urgent that the King concur with their quest...and without properly assessing the ation, he complied. Ps 2:1. Ep Matt 27:22,23; 22:21-23.

rse 18

"Instruments of music" DACHAVAH - To push vn. Heb. equiv = "driven out" Jer 23:42. terlinear = "diversions".

CHAPTER 7.

rse 26

"Unto the end" SOWPH = A termination, s in V.28. A termination decreed similar to e healing of the Papal head Rev. 13:3. In 24, with defeat Odoacer, Gothic rule established in Italy. It terminated in 493 th overthrow of Goths. Almost same poch of time 1870-1929 signing of Lateran d by Mussolini, temporal power restored cumstances ripe for Dan 8:25. The "little Rev. 17:16. The "end" reaches to the destruction e 27. of the horn.

ople" = Am. They become "one" in Christ. Acts 11:14. Rev. 5:9,10; 1 Thes. 17:20-21.

"Of the saints" - The Judgment intervenes to eparate sheep from goats.

"Of the Most High" V.18. Mg = The heavens rule. Eph. 2:6. "Heavens" Mt. 25:1. Kingdom God, Christ = saints. Rev. 3:21. They form the true Israel.

CHAPTER 8

Cp. 8:24.

rse 1

"In the third year Belshazzar" - He became co-reg- in 3rd year Nabonidus' reign 553 & continued in apacity until the fall of Babylon 539. As dus was away from Babylon in the 2, 9 ble care of his son, this vision appeared a- the time that Belshazzar exercised control. The city fell in his time. It is also cant that the prophet now reverts to , indicative that the period of captivity g its end.

Verse 2.

"Elam" The name of a region east of Babylonia, extending to the mountains of Media in the northeast, along the Persian Gulf to the border of ancient Persis in the south. Annexed by Persia about 640 B.C. The Elamites were from Shem. Gen. 10:22

Verse. 5

"He goat" - Bronze figures of a goat have been found as a symbol of Macedon. A one-horned goat, held by the horn by a Persian was found inscribed in Persepolis as a symbol of the Persian domination of Macedon. Barnes

Verse 7.

"With Choler" Alexander delivered Persepolis over to destruction in retaliation of the Persian cruelty & destruction wrought in Greece.

Verse 11.

"By him" - The command or authority to do this proceeded from him. See Mg.

Verse 12.

"An host" - As in V.10. The word is rendered "appointed time" in Job 7:1; 14:14; Dan. 10:1, but RV = "warfare" with mg "time of service." Perhaps should be so here. It is used "war" and "warfare" in Job 10:17; No. 4:3. Ges. says in such context: "almost always figuratively used of a wretched & miserable condition".

RV: "The host" identifying it with that of V.10

"Against the daily." The preposition "al" "may denote a connection with anything... or denote a union of time, so that the things so caused together" eg. Gen. 32:11; Ecc. 10:1 (a); Amos 3:15. Therefore the host of V.10 with the Daily were given into the hands of the little horn.

Verse 14

"Days" Cp mg. This is Hebrew method of measuring days. Gen. 1:5 suggesting that the time measured related specifically to Israel.

"Cleansed" Nitzdaq from TSADAQ in the niphil = To be declared just, justified or vindicated from violence or injury.

Verse 16

"Man's voice." - Adam's. See Note 11. The voice spake on behalf of man. Like the 4 beasts of Apocalypse Rev. 6:1. it is represented as speaking because "all things are for the sake" of such. 2 Cor. 4:15. The River Ulai signifies "peradventure" & therefore denotes the doubt that man likes resolved. a. The man's voice coming from that direction indicative of human doubt.

Verse 17

"The time of the end" V.19; Ez 6:26; 7:26.

The 2300 reaches to the time of the end. QETS = to chop off. This "end" is of "the time appointed. 9:27. There is a "time of the end" of Mosaic era Heb. 9:26. as also of the Gentile epoch. Both are related to a resurrection 1 Cor. 15:23

Verse 19

"The last end of the indignation" ZA'AM = the manifestation of fury in deep emotion. Lit. to foam. Ps. 69:24; 78:49; Nations used as a means Isa. 10:5,25; 13:5; Eccl. 2:13] Future Isa 26:21; 66:14. Hab. 3:12; Zeph. 3:8; Isa 66:14. Related comment Dan. 11:36. Subsequent verses indicate there is a repetition of crises at both Times of the End - first by Rome Mt. 24:15 then by Russia Zech. 14:1.

Verse 24.

"The holy people" Am Kedoshim Cp 7:24. Rome destroyed the Jewish State which however, is to be restored in a more perfect form. See Christ's use of Daniel's prophecy Mt 21:43-45. Luke 12:32.

CHAPTER 9.

Verse 24. See also next page in Supp.

"Determined" - HATHAK = Divided off in the singular number though made up of 3 fractions of periods. The period was divided off to make preparation for the culminating Event of Divine purpose - the decree for sin.

"Finish": The margin provides the correct significance of the Hebrew KALA. However, in 19 codices examined by Kennicott, the word KALAH is given sing "finish." (Bornes). Cp. Dan 8:23. " KH HAHTHAIM HAPH-PASHIIM - "so as to cause transgressors to fill up their measure" (Appx. Daniel p. 12). Cp Mat 23:32. The crucifixion of the Lord was the apex of transgression. After which transgression was restrained by punishment on both people & city. Rom. 11:11

"To make an end of sins" - Heb is as margin but the Hebrew marginal reading (found in 57 mss - Lengerke) is as A.V. Whilst some read sins as "sin" (CHATA') sing. (C.B.) Christ as sin offering was "sealed" by his resurrection. Rom 1:4-5; 4:24-25. Heb 10: 10-14, 18; 9:14-15

Three negatives: three positives = Everlasting righteousness. Cp with Love Jer 31:3 Righteousness Dan 9:24 Salvation Isa 51: 6-8. Seal up Vision = prophecy. Geseniues = Complete, finish. Isa 8:16; Dan. 8:26; 12:4. Rev. 22:18-19. Anoint most Holy. Appoint to office as prophet 1 Kg 19:16; Isa. 61:1 priest Exod. 28:41; 40:15. King 1 Sam. 10:1; 15:1; 2 Sam. 2:4; 1 Kg 1:31. = to separate & consecrate to special use. 2 Tim. 2:19. Christ is the Most Holy. Heb. 4:15.

Verse 25.

"The street"... Can signify the broad space. In Ezra 10:9 the area or court before the Temple. Cp Neh. 8:1,3,16 This restored to its former condition.

"Wall" Cp mg CHARUWTS - a trench St. Ren. "threshing instrument" Isa. 28:27. Hence a form of defence. The city developed both inside and out.

Verse 26.

"But not for himself" LXX "And there is no condemnation (KRIMA) in him." He would be innocent of transgression. Following mg. - no successor Isa. 53:8. The anticipated rule of Messiah not set up. Another prince given them that would destroy. Jn 19:15. Cp mg = No posterity. Isa. 57:8 no government, people nation - for they cast off. Rom. 11-15. He came as Messiah the Prince Ezek 21:27 to reign, but did not manifest his rule as people expected & so was cut off, & the nation given over to the prince of its choice. John 19:15.

Verse 24 cont. To "seal up the vision" is to complete the revelation 1 Cor. 13:9-10; Rev. 22:18-20. It is to confirm it Rom. 15:8. The prophet who should be hearkened to Deut. 18: 18-20. was also sealed by words & character Jn. 6: 27 & then by resurrection Rom. 1:4 Acts 2:36; 3:22-26. All prophecy terminated or was completed in him Lev. 19:10. He has power to unseal that which was hidden Mt. 28:18; Rev 5:1-6.

The excavations of ancient Greek cities in Egypt now tell a very different tale! John Urquhart says: "The old contention that Greece carried nothing to Babylonia before the time of Alexander the Great is now too absurd for serious discussion.... We discover the trace of a very busy commercial intercourse about a century before the time when Daniel was written... a brisk trade was then carried

ferred to. The 14th Edition reverts back to earlier stating that the Greeks represent the 4th Empire, and Seleucidae represented the clay of the Image. See 1:20.

V19. A night vision. Daniel evidently saw a repetition of the king's dream - a prophecy relating to Gentile night

DANIEL'S PRAYER Vv19-23 While "blessed the name of God" acknowledging Him as the basis of "all wisdom and power" the request for assistance had been granted and was now followed with a fervent prayer of thanksgiving a prominent feature of prayer in ancient times Neh.11:17 12:8,46. See Ps.26:7. 50:14, 69:30 95:2. 100:4. Phil.4:6. 1 Tim.4:3. All this was in the "name of God" — "Hallowed be Thy Name" See notes on the Name Mal.3. Note the expressions Daniel used in his prayer. THE KING'S RESTLESSNESS Vv1,29: He reveals remarkable qualities of greatness. Instead of driving on in an increasing frenzy of achievement and personal triumph on the field of battle, he takes time to consider the purpose of his own life & the power that had come to him. What would it lead to? What was its destiny? How best could he use it?

20 He has wisdom & the power to implement His intention
21 He alters the course of history that it might conform to His purpose Neb.11:3 Acts 17:26 Ps.102:13 Ps.75:2 mg. He has a "set time" — His purpose not left to chance. The revelation of the dream demonstrated that! See Index: Times & Seasons
22 The dream revealed this. It showed Yahweh to be the supreme ruler: Ps.89: 11 95:3. Ge Jer.27:5-7. Dan.5:20. 7:22-14. Dan.4:17. 1 Sam 2:7-8. Job.12:16-21. Ps.75:6-7. 113:7-8. Prov.21:30. Luke.1:51-52. Acts 13:21-22
23 Bezaleel Exod.31:2-3 Solomon 1 Kgs 4:29. Prov.2:6-7. 1 Kings Deut.17:18-21 with 1 Cor.2:8 James.1:5
24 Those who seek this wisdom
25 Biyn ה from בין to separate or distinguish. Thus those who can distinguish between worldly and spiritual knowledge He will grant further wisdom
26 Joseph Gen.41:16 25:28. Prophets Amos 3:7 All Ps.25:14
27 Ps.119:11-14. Jer.23:24. Luke.12:2-3. 1 Cor.4:5. Heb.4:13.
28 Ps.36:9. 104:2. 1 Tim.6:16. James 1:17. 1 Jn.1:5.
"I WILL SHOW THE INTERPRETATION" 2:45
29 Nothing said about the dream — It was the interpretation that was the main concern.
GOD REVEALETH SECRETS. Vv27-30
30 Ge Isa.41:21-24
31 The sole control of Babylon with outstanding victories had only recently been experienced by the King who was doubtless contemplating the destiny of the political power he was then in course of establishing.
NEBUCHADNEZZAR married AMUHIA or AMYITIS daughter of Cyaxeres, king of the Medes.

Daniel declareth (The (good) Wisdom. Wisdom = HA-CHOKMAH)

21 times and the seasons: he [a] removeth kings, and setteth up kings: he giveth wisdom unto the wise, and [b] knowledge to them that know understanding:
22 [d] He revealeth the deep and secret things: [26] he knoweth what *is* in the darkness, and [e] the light dwelleth with him.
23 I thank thee, and praise thee, O thou [h] God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter. (Manifestation V.28)
24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.
25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, [6] I have found a man of the (7) captives of Judah, that will make known unto the king the interpretation. (Gebar - Chald for Gibbor Ge 10)
26 The king answered and said to Daniel, [m] whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?
27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;
28 But there is a God in heaven that revealeth secrets, and (8) maketh known to the king Nebuchadnezzar what shall be [v] in the latter days. [z] Thy dream, and the visions of thy head upon thy bed, are these;
29 As for thee, O king, thy thoughts [y] came *into thy mind* upon thy bed, what should come to pass hereafter: and (10) he that revealeth secrets maketh known to thee what shall come to pass.
30 But [c] as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.
31 ¶ Thou, O king, [3] sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. (His appearance was frightening — RSV.)
32 [f] This image's head *was* of fine gold, his breast and his arms of silver, his belly and his [4] thighs of brass, (TAB - good)
33 His legs of iron, his feet part of iron and part of clay.
34 Thou sawest till that a stone was cut out [5] [k] without hands, which smote the image upon his feet *that were* of iron and clay, and [l] brake them to pieces. 2 Sam.22:43
35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became (9) like the chaff of the summer threshingfloors; and the wind carried them away, that (11) no place was found for them: and the stone that smote the image [p] became a great mountain, and [q] filled the whole earth.
36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.
37 Thou, O king, *art* [r] a king of kings: for [s] the God of heaven (12) hath given thee a kingdom, power, and strength, and glory.
38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler

a ch. 5. 20 & 7. 12, 14.
b ver. 29, 47. Gen. 40. 8 & 41. 16.
c ch. 1. 17.
d ver. 28, 29. Job 12. 22. Ps. 25. 14. Cp. Amos 4. 13.
e Cp. Gen. 41. 16. Acts 3. 12.
f Ps. 139. 12.
g James 1. 17.
2 Or, *but for the intent that the interpretation may be made known to the king.*
h Deut. 26. 7. 2 Chr. 12. 17
i Chald. *was seeing.*
j Cp. ver. 38-45.
4 Or, *tides.*
5 Or, *which was not in hands.* ver. 45.
k Job 34. 20. Lam. 4. 6. 2 Cor. 5. 1. Heb. 9. 24.
6 Chald. *That I have found.*
7 Chald: *sons children of the captivity of Judah.* ch. 5. 13.
l ver. 40, 44. Mat. 21. 44. Luke 20. 18.
m ch. 1. 7.
n Ps. 1. 4.
o Rev. 20. 11.
p Cp. Is. 2. 2.
q Ps. 80. 9. Ezra 7. 12. Ezek. 26. 7.
r ver. 18.
s Ch. 5. 18. Ezra 1. 2.
8 Chald. *hath made known.* ver. 29, 45
t Ch. 4. 30. Esth. 9. 29.
u Ch. 4. 21. Jer. 27. 6.
v ch. 10. 14. Gen. 49. 1. Hos. 3. 5.
w ch. 4. 5, 10 & 7. 1.
9 Chald. *came up.* Jer. 3. 16.

32 Nebuchadnezzar thought he was building for perpetuity — but his Kingdom did not last very long. Its downfall had already been predicted. Isa 13:19. Jer. 51: 37, 43, 58.
33 Note the modesty of Daniel Ge Ps.119:98.
34 Yahweh's revelation:
(1) Revealed to the King the things he desired to understand.
(2) Saved His servants from the fate they would have suffered with the Chaldeans.
(3) Brought conspicuously before Babylon the knowledge of the true God
(4) Emphasised how helpless were the false systems of religious superstitions.
(5) Elevated Yahweh's holy name by revealing the ultimate triumph of the hope of Israel.
(6) Demonstrated that Gentile might was dependent upon the God of Israel.

THE DREAM. Vv31-35.
35 It was probably a warlike figure symbolising Gentile military power. The metal glowed brightly so that it was exceedingly luminous in its glory.
36 Dechal = to slink, i.e. to be formidable. It represented the kingdom of flesh built on violence and bloodshed. Hab.1:9. Isa.13:17-18.
37 The heaviest metal - the image was top-heavy.
38 Without human agency thus unhewn stone. Exod 20:22-24. Deut.27:5. Neh.13: 10. Of the glory of the image with the humble appearance of the Stone. Isa.53:2. But the latter is destined to triumph. Gen.49:24. Ps.118:22 Isa.8:14. 28:16. Zech.3:9. Matt 21:44. Eph.2:20. 1 Pet.2:6-8. Rev.4:3.
39 Ge Mat.21:43-44
40 Aremo-gai-dun. Ge Mat. 4:17-18. Joel.2:12-14.
41 Ge Isa. 44:25-26.
42 Ge Jer.51:25. Isa.2.
THE INTERPRETATION Vv36-45
43 A fearless statement of fact. Nebuchadnezzar but the servant of the God of Israel. See Note Ch.1:1. The God's Who gave Babylon power could as easily withdraw it Ge V.44
44 Ge Isa. 14:5. God had given Gen.12:3 to that his status was that of earth's future monarch.

THE HEAD OF GOLD Babylon became the golden city of a golden age (Isa.13:19. 14:4) Ge 3:1 Gold was plentifully used to glorify the city. In an inscription, Nebuchadnezzar declared: "The walls of the cell of Merodach must be made to glisten as the sun. The halls of his temple must be overlaid with shining gold, lapis lazuli, and alabaster. And the chapel of his lordship overlaid with bright gold."
NEBUCHADNEZZAR — He is identified as the head of gold V. 38 He is representative of the great incarnation of human pride and power humbled before the manifestation of Divine wisdom and strength. He made the Image and commanded the world to worship it.

3083
Nebuchadnezzar reigned ..... 43 yrs.
Evil-Merodach (his son) ..... 2 yrs.
Neriglissar (Son in Law) ..... 4 yrs
Laborosoarched (Neriglissar's Son) .. 9 mths.
Nabonidus & Belshazzar ..... city destroyed
Dynasty lasted 70 years Jer 25:12, 27:7.

He brought Babylon to the pinnacle of its glory. He came against Jerusalem in the 1st of his reign Jer.27:1. and 70 years later Babylon fell to Medes & Persians. In 19th of his reign the Temple was smitten & 70 years later, in 2nd year Darius the command was issued to rebuild it Ezra 4:24. 6:1. In 23rd of his reign a further and final deportation of captives occurred. Jer.52:30 and 70 years later in 6th Darius the rebuilding of the Temple was completed Ezra 6:15.

GIBBON AND THE METALS. "The arms of the Republic, sometimes vanquished in battle, always victorious in war, with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean, and the image of gold, or silver, or brass, that might serve to represent the nations or their Kings, were successively broken by the Iron monarchy of Rome." Again: "The empire of the Romans filled the world".

A MOUNTAIN FILLING THE WHOLE EARTH Vs35.44. is the symbol of the Kingdom of God. (Cp Zech 4:7. Mat 21:42. 13:31-32) The nucleus of the Kingdom is taken out of nations. Acts 15:14. Rev 5:9-10. Luke 0:31

45 The Lion Dan. 7:4. See bottom 1095

46 Medo-Persia - the Bear Dan. 7:5 the Ram Dan. 8:

3. According to Herodotus the taxation and tribute was paid in silver talents

In wealth, luxury and magnificence - not in extent or duration. This Kingdom that blessed Israel.

Ezra 1. continued for 207 years. See bottom 1085

48 Or Copper. Greece. The leopard. Dan. 7:6. He-goat 8:5. Noted for brass Ezek. 27:13. of which they incorporated into their armour. Both Neb. & Daniel would recognise the power referred to. In 168 BC Perseus was overthrown by Alexander the Great of Macedon and the Grecian Empire captured the world scene.

49 This is not shown as in succession of Babylon (ie "after thee shall arise"). Rome never conquered Babylon nor extended east. Cp. Ch. 7:7. 4th Beast with horn of West. Dan. 7:7-8. Horn of East. Dan. 8:9.

Legions noted for iron swords and breastplates that they preferred to the "Instabrass of the Greeks.

The two legs = Eastern & Western divisions with headquarters in Rome and Constantinople developing into little horns of East and West the subject of Daniel's prophecy.

Divided into 10: Huns, Vandals, Visigoths, Burgundians, Gepidae, Lombards, Franks, Alemanni, Suevi, Alani, Bavarians.

Note gradual decline: of by legs, feet, toes. - Luxury, and decline of family life led to decline of the Empire.

51 The toes. The influence of democracy is manifest for the clay indicates the influence of 'common people' or "seed of men." Europe thus divided between 'clay' nations and 'iron' nations. The Iron Curtain of today. See Image in Index.

52 Despite all efforts at United Nations, there is no united the 'iron and clay' - communism and capitalism.

53 The same God as placed Nebuchadnezzar in power v.37. and is guiding the destiny of nations.

DANIEL HONORED 1649.

Nebuchadnezzar as the personification of human pride is humbled at the revelation - as the nations will be at the fulfilment of the Prophecy. Mic. 7:16.

Daniel interpreteth the king's dream. 54 Exhibiting ... ence by proxy was an act of ... age rendered ... men 2 Sam. 9:6 ... 33. 1 Kgs. 18:7 ... be paid the ... the Age to Come ... 55 This indicates ... worship fit only ... God - which ... rejected. Rev. ... Acts 14:11. Cp. ... 56 Double Heb. ... seeking the ... worship Daniel ... pounded fools ... cerning God and ... revelation. ... 57 Thus typifying ... Christ's coming ... triumph over ... ion the Great. ... 16:15-19. Acts 17:7 ... 58 Typifying the ... brethren of Christ ... Rev 2:26.

(See Supp) over them all. a Thou art this head of gold. See Revelation bottom p1085

39 And after thee shall arise b another kingdom inferior to thee, and c another third kingdom of brass, which shall bear rule over all the earth. See bottom 1085

40 And d the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise. See bottom right p1085 See Rome's Decline top right

41 And whereas thou sawest e the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest f the iron mixed with miry clay. See Index IMAGE

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly g broken. = Hebar - fragile See Index

43 And whereas thou sawest iron mixed with miry clay, h they shall mingle themselves with the seed of men: but they shall not cleave i one to another, even as iron is not mixed with clay. Enosh

44 And in k the days of these kings shall the God of heaven set up l a kingdom, m which shall never be destroyed: and the n kingdom shall not be left to other people, *but* o it shall break in pieces and p consume all these kingdoms, and it shall stand for ever. Acts 15:14 Gentiles - Human not.

45 Forasmuch as q thou sawest that r the stone was cut out of the mountain s without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; t the great God hath made known to the king what shall come to pass u hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar v fell upon his face, and w worshipped Daniel, and x commanded that they should offer an oblation and y sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth z it *is*, that your a God *is* a God of gods, and b a Lord of kings, and c a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great d gifts, and made him ruler over the whole e province of Babylon, and f chief of the governors over all g the wise *men* of Babylon. RAB-SAGAN - chief priest

49 Then Daniel requested of the king, and he h set i Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

* ANAH - to heed, give attention, respond. The king's rep.

CHAPTER 3.

1 Nebuchadnezzar's golden image. 21 Shadrach, Meshach, and Abed-nego are cast into a fiery furnace. 26 God delivereth them.

NEBUCHADNEZZAR the king made a an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in b the plain of Dura, in c the province of Babylon. See supp.

2 Then Nebuchadnezzar the king sent to gather together d the princes, e the governors, and f the captains, g the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. only the rulers assembled - not the common people.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

CHAPTER 3

NEBUCHADNEZZAR SEEKS TO DEFEAT THE SIGNIFICANCE OF THE INTERPRETATION OF THE DREAM

THE KING DEMANDS UNIVERSAL WORSHIP OF AN IMAGE

Whilst recognising that Daniel had truly revealed the dream the king sought to frustrate the interpretation and perpetuate his Empire by forcing all to worship the image of his power.

Ch. 2:38

Tselem = figure, shape not described but probably similar to Ch. 2.

2 Note the number of man - the image of flesh. This probably included the pedestal. Diodorus giving an account of the plunder of Xerxes mentions an image of gold 40 ft high from the temple Belus

3 Wall or Rabbit (David). Circle of Dwelling. Str... the idea of ... ulty and ...

4 Notice the ...

POTTER'S CLAY. - Ancient iron production was by subjecting the ore to intense heat and afterwards driving out clay by beating. When the latter was done imperfectly the result was "slag" in which iron and clay was mixed. The symbol thus speaks of the imperfect efforts of man to weld mankind into a strong alliance of unity and peace. Clay commonly used for man Job 33:6. Isa 64:8 1 Cor 15:47. The rust of iron suggests the same defilement of the flesh which it represents. The use of iron tools in construction of altars and Temple was defiling Deut 27:5. Josh 8:30-31. 1 Kings 6:7. See top right

1084

THE FEET OF THE IMAGE

"While the head, breast, arms, belly, thighs, legs and toes have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal Image to stand erect as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the Image before the world in all its excellent brightness, and terribleness of form; that all men subject to it the Kingdom of Babylon may worship the work of its creator's power."

Exp. Daniel. p. 87.

GIBBON AND THE METALS. "The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean, and the images of gold, or silver, or brass, that might serve to represent the nations or their Kings, were successively broken by the Iron monarchy of Rome." Again: "The empire of the Romans filled the world."
A MOUNTAIN FILLING THE WHOLE EARTH W35,44 is the symbol of the Kingdom of God. (Cp Zech 4:7. Mat 21:42. 13:31-32) The nucleus of the Kingdom is taken out of nations. Acts 15:14. Rev 5:9-10. Luke 2:32. Mic 4:1

45 The Lion Dan. 7:4. See bottom 1095
46 Medo-Persia - the Bear Dan. 7:5 the Ram Dan. 8:3
3. According to Herodotus the taxation and tribute was paid in silver talents
47 In wealth, luxury and magnificence - not in extent or duration. This Kingdom that blessed Israel.
Ezra 1. Continued for 207 years. See bottom 1085
48 Or Copper. Greece. The leopard Dan. 7:6. He-goat Rul. Noted for brass. Ezek. 27:13. which they incorporated into their armour. Both Neb. and Daniel would recognize the power referred to. In BC 301 Persia was overthrown by Alexander the Great of Macedon and the Grecian Empire captured the world scene.
49 This is not shown as in succession of Babylon (ie "after thee shall arise"). Rome never conquered Babylon nor extended east. Cp. Ch. 7:7. 4th Beast with horn of West. Dan. 7:7-8. Horn of East. Dan. 8:23.
50 Legions noted for iron swords and breastplate that they preferred to the brass of the Greeks.
The two legs: Eastern & Western divisions with headquarters in Rome and Constantinople developing into little horns of East and West the subject of Daniel's prophecy.
Divided into 10: Huns, Vandals, Visigoths, Burgundians, Gepidae, Lombards, Franks, Saxons, Alans, Bavarians.
Note gradual decline: legs, feet, toes - Luxury, decline of family life lost for Rome the Empire.
The toes. The influence of democracy in manifest for the clay indicates the influence of commoners or "seed of men." Europe thus divided between "clay" nations and "iron" nations. The Iron Curtain of today. See Image in Index.
52 Despite all efforts at United Nations, there is no united the iron and clay - communism and capitalism.
53 The same God as placed Nebuchadnezzar in power V.37. and is guiding the destiny of nations.
DANIEL HONORED 46-49.
Nebuchadnezzar as the personification of human pride is humbled at the revelation - as the nations will be at the fulfilment of the prophecy. 1Sa 2:6-8. Ch 5:18-21. Mic 7:16.

DANIEL 3.

Daniel interpreteth the king's dream. 54 Exhibiting reverence by prostration was an act of homage rendered gen- men 2 Sam. 9:6. 1 Kgs 1:23. 1 Kgs 1:31. It was to be paid the Saints in the Age to Come. Isa. 45:14-25

over them all. (See Supp) (a) Thou art this head of gold. See Revelation bottom p 1085
39 And after thee shall arise (c) another kingdom inferior to thee, and (d) another third kingdom of brass, which shall bear rule over all the earth. See bottom 1085
40 And (h) the fourth kingdom shall be strong as iron: (i) forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise. See bottom right p 1085 See Rome's Decline top right
41 And whereas thou sawest (p) the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest (z) the iron mixed with miry clay. See Index = IMAGE
42 And *as* the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly (2) broken. = Tebar - fragile See Image Ind.
43 And whereas thou sawest iron mixed with miry clay, (3) they shall mingle themselves with the seed of men: but they shall not cleave (2) one to another, even as iron is not mixed with clay. Enosh
44 And in (t) the days of these kings shall the God of heaven set up (d) a kingdom, (e) which shall never be destroyed: and the (3) kingdom shall not be left to other people, *but* (k) it shall break in pieces and (l) consume all these kingdoms, and it shall stand for ever. Acts 15:14 Gentiles - Heaven not.
45 Forasmuch as (m) thou sawest that (n) the stone was cut out of the mountain (6) without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; (p) the great God hath made known to the king what shall come to pass (7) hereafter: and the dream *is* certain, and the interpretation thereof sure.
46 ¶ Then the king Nebuchadnezzar fell upon his face, and (c) worshipped Daniel, and (d) commanded that they should offer an oblation and (f) sweet odours unto him. See Top 9 & 56 See Divine Titles
47 The king answered unto Daniel, and said, Of a truth it *is*, that your (g) God *is* a God of gods, and (h) a Lord of kings, and (m) a revealer of secrets, seeing thou couldest reveal this secret.
48 Then the king made Daniel a great man, and gave him many great (n) gifts, and made him ruler over the whole (o) province of Babylon, and (p) chief of (r) the governors over all (p) the wise *men* of Babylon. RAB-SAGAN - chief prefect
49 Then Daniel requested of the king, and he (t) set (u) Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel (w) *sat* in the gate of the king.
• ANAH - to heed, pay attention, respond. The King's rep.

(a) ver. 32. Cp. ch. 3. 1.
(b) 2 Sam. 14. 22. Mat. 8. 2. Acts 10. 25.
(c) ch. 3. 5-7. Is. 44. 15.
(d) Acts 14. 13.
(e) Cp. ch. 5. 28, 31.
(f) Ezra 6. 10.
(g) Cp. ch. 7. 6.
(h) Cp. ch. 7. 7, 23.
(i) Deut. 10. 17.
(k) ver. 8, 41, 45. ch. 4. 18 & 5. 12, 22.
(l) 1 Tim. 6. 15. Rev. 17. 14 & 19. 16.
(m) ver. 28.
(n) ver. 6.
(o) ch. 3. 1, 12, 30. Esth. 1. 1.
(p) ver. 33. ch. 4. 9 & 5. 11.
(r) ch. 3. 2, 3 & 6. 7.
(s) ver. 12.
(t) ver. 24. ch. 3. 12.
(u) ch. 2. 7.
(x) ver. 43.
(y) Esth. 2. 19.
(2) Or, *brittle.*
(3) Cp. Gen. 6. 2. Neh. 13. 23.
(4) Cp. ch. 2. 32, 38.
(5) Chald. *this with this.*
(6) Gen. 22. 2.
(7) ver. 22, 30. ch. 2. 48.
(8) Chald. *their days.*
(9) ch. 4. 3, 34. Mic. 4. 7. Obad. 21. Luke 1. 33.
(10) Cp. Mat. 3. 2.
(11) ch. 6. 26.
(12) ch. 2. 48.
(13) Chald. *kingdom thereof.*
(14) Ezra 5. 14.
(15) ver. 3.
(16) Mic. 4. 13.
(17) Luke 20. 18.
(18) ver. 34, 35.
(19) Cp. Is. 28. 16.
(20) Or, *which was not in hands.*
(21) ver. 2.
(22) ver. 28.
(23) Chald. *after this.*

CHAPTER 3.

1 Nebuchadnezzar's golden image. 21 Shadrach, Meshach, and Abed-nego are cast into a fiery furnace. 26 God delivereth them.

NEBUCHADNEZZAR SEEKS TO DEFEAT THE SIGNIFICANCE OF THE INTERPRETATION. OF THE DREAM.

NEBUCHADNEZZAR the king made (a) an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in (b) the plain of Dura, in (c) the province of Babylon. See Supp.
2 Then Nebuchadnezzar the king sent to gather together (f) the princes, (g) the governors, and (h) the captains, (i) the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. only the rulers assembled - not the common people.
3 (e) Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

THE KING DEMANDS UNIVERSAL WORSHIP OF AN IMAGE 1-3.

Whilst recognising that Daniel had truly revealed the dream the King sought to frustrate the interpretation and perpetually establish his Empire by forcing all to worship the symbol of his power Ch. 2:38

55 This indicates worship fit only for God - which Daniel rejected. Rev. 22:8 Acts 14:13 Cp V. 30
56 Doubtless in rejecting the King's worship Daniel expounded facts concerning God and His revelation.
57 Thus typifying Christ's coming triumph over Babylon the Great. Rev 16:15-19. Acts 17:31
58 Typifying the brethren of Christ Rev 2:26.

POTTER'S CLAY. - Ancient iron production was by subjecting the ore to intense heat and afterwards driving out clay by beating. When the latter was done imperfectly the result was "slag" in which iron and clay was mixed. The symbol thus speaks of the imperfect efforts of man to weld mankind into a strong alliance of unity and peace. Clay commonly used for man. Job 33:6. Isa 64:8. 1 Cor 15:47. The rust of iron suggests the same defilement of the flesh which it represents. The use of iron tools in construction of altars and Temple was defiling. Deut 27:5. Josh 8:31. 1 Kings 6:7. See top to right 1084

THE FEET OF THE IMAGE

"While the head, breast, arms, belly, thighs, legs and toes have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal Image to stand erect as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the Image before the world in all its excellent brightness, and semblance of form; that all men subject to the Kingdom of Babylon may worship the work of its creator's power."
Exp. Daniel. p. 87.

CHAPTER 3.

NEBUCHADNEZZAR SEEKS TO DEFEAT THE SIGNIFICANCE OF THE INTERPRETATION. OF THE DREAM.
THE KING DEMANDS UNIVERSAL WORSHIP OF AN IMAGE 1-3.
ACCUSE THE JEWS 8-12.
THE JEWS DEFY THE LAW. 13-18.

8 See Note Ch. 5:7. They were probably jealous of the recent elevation of the Jews. Their attitude illustrates the spirit of anti-semitism throughout the ages which unconsciously challenge to the truth. See Index
9 This implies ingratitude to Nebuchadnezzar and constituted a bad example to the people.
10 The flesh takes control, and in unreasoning anger heads inconsistently to his previous command. Ch. 2:47. He probably feared the Jews and realised that if the succes-

They had gone as far as they could. They had assembled as commanded Dan. 1:1. 1 Pet. 2:13-17. But there was a limit to what they could do Acts 4:19-20. 5:29
10 The flesh takes control, and in unreasoning anger heads inconsistently to his previous command. Ch. 2:47. He probably feared the Jews and realised that if the succes-

2 Note the number of man - the symbol of flesh. This probably includes the pedestal. Diodorus giving an account of the plunder of Xerxes mentions a Image of gold 40 ft high from temple Belus. See bottom
3 Wall or Rampart (David). Circle or Dwelling. Str. Hence the idea of perpetuity and defence
4 Notice that it was

Tselem = figure. The shape not described but probably similar to Ch. 2.

REFERENCE MADE CONCERNING

See Rev 13:8 where
A vindication of

THE DEDICATION 4-7.

the heads of state that were gathered together. This involved the three friends. Dan 2:49 3:12 See Supp.
5 Heb. ! Note the 6 forms of musical instruments playing hymns to the glorification of flesh.
6 They worshipped fire so this was like a sacrifice to their god. It was a common form of punishment. Jer. 29:22. Ezek. 23:25. See also Rev. 13:10-15. See bottom 1087
7 The set time is not given. It could have been the dawn when the early sun would cause the gold to sparkle with fire and with the clash of music, the assembled nobles would bow with one accord - except for three in their midst!!
THE CHALDEANS ACCUSE THE JEWS 8-12.
8 See Note Ch. 5:7. They were probably jealous of the recent elevation of the Jews. Their attitude illustrates the spirit of anti-semitism throughout the ages which unconsciously challenge to the truth. See Index
9 This implies ingratitude to Nebuchadnezzar and constituted a bad example to the people.
THE JEWS DEFY THE LAW. 13-18.

RELIGION MADE COMPULSORY IRRESPECTIVE AS TO THE CLAIMS OF GOD OR THE CONSCIENCES OF MEN.

See Rev 13:8 where an Image (Papacy) is set up for compulsory worship Cp Dan 11:36f
A vindication of Isa 43:2. 2:47. "Lord of kings" — MÂRÊ = Todominecr, hence a master. Cp 4:17. 5:21.

ROME'S DECLINE Ch 2:41 Rome, before its division into to parts, lost that iron tenacity which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying effeminacy & degeneracy, the destroyer of nations as well as individuals, began to corrode & weaken its iron sinews, & thus prepared the way for its subsequent disruption into to kingdoms.

THE DEDICATION 4-7.

the heads of State that were gathered together. This involved the three friends. Dan 2:49. 3:12 See Supp.

5 Heb ! Note 6 forms of musical instruments playing hymns to the glorification of flesh.

6 They worshipped fire so this was like a sacrifice to their god. It was a common form of punishment Jer. 29:22. Ezek 23:25. See also Rev 18:10 18. See bottom 1087

7 The set time is not given. It could have been the dawn when the early sun would cause the gold to sparkle with fire, and with the clash of music, the assembled nobles would bow with one accord — except for three in their midst!!

THE CHALDEANS ACCUSE THE JEWS 8-12

8 See Note Ch 5:7. They were probably jealous of the recent elevation of the Jews. Their attitude illustrates the spirit of anti-semitism throughout the ages which is unconsciously a challenge to the Truth. See Index

9 This implies ingratitude to Nebuchadnezzar and constituted a bad example to the people

THE JEWS DEFY THE LAW. 13-18.

They had gone as far as they could. They had assembled as commanded. Rom. 13:1. 1 Pet. 2:13-15. But there was a limit to what they could do Acts 4:19-20. 5:29

10 The flesh takes control, and in unreasoning anger he acts inconsistently to his previous command, Ch 2:47. He probably feared the Jews and realised that if the success-

4 Then an herald cried [2] aloud, To you [3] it is commanded, O people, nations, and languages,
5 That at what time [b] ye hear the sound of [d] the cornet, flute, [e] harp, sackbut, psaltery, [5] dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:
6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.
7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.
8 ¶ Wherefore at that time certain [n] Chaldeans [o] came near, and [p] accused the Jews.
9 They spake and said to the king Nebuchadnezzar, [r] O king, live for ever.
10 Thou, O king, [s] hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:
11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.
12 There are certain Jews whom [t] thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, [u] have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.
13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.
14 Nebuchadnezzar spake and said unto them, Is it [6] true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?
15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; [h] well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and [k] who *is* that God that shall deliver you out of my hands?
16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not [l] careful to [m] answer thee in this matter.
17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and [q] he will deliver *us* out of thine hand, O king.
18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.
19 ¶ Then was Nebuchadnezzar [7] full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.
20 And he commanded the [8] most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.
21 Then these men were bound in their [9] coats, their [4] hosen, and their [10] hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.
22 Therefore because the king's

[2] Chald. *with might.* ch. 4. 14. Rev. 18. 2.
[3] Chald. *they command.* ch. 4. 31.
[b] ver. 7, 10. ch. 4. 1 & 5. 19 & 6. 25 & 7. 14. Rev. 5. 9.
[d] Or, of God *purpose.* Ex. 21. 13.
[e] Cp. Ps. 137. 3. Is. 14. 11.
[5] ver. 7, 10, 15.
[4] Josh. 6. 5.
[r] Rev. 5. 8.
[6] Or, *singing.*
[7] Chald. *Asymphony.* ver. 10, 15. Luke 15. 25.
[s] ch. 2. 46.
[8] ver. 11, 15. Jer. 20. 22. Ezek. 23. 25. Cp. Rev. 13. 14, 15.
[h] Gen. 30. 27. Ex. 32. 32. Luke 13. 9.
[k] ch. 2. 12.
[l] Ex. 5. 2.
[9] Kin. 18. 35. Cp. ch. 6. 20. Ezra 6. 9 & 7. 20.
[m] ch. 2. 14.
[n] ch. 2. 4.
[o] ch. 6. 12.
[p] ch. 6. 24.
[q] Cp. 1 Cor. 10. 13.
[t] ch. 2. 4. ver. 29. ch. 2. 24 & 4. 6 & 6. 13, 26. Ezra 4. 19 & 6. 8.
[u] Chald. *filled.* Esth. 3. 5 & 5. 9.
[10] ch. 2. 49.
[11] Chald. *mighty of strength.*
[12] Chald. *have set no regard upon thee.* ch. 6. 13.
[13] Or, *mantles.*
[14] ver. 27.
[15] Or, *Supp. turbans.*
[16] Cp. 1 Chr. 15. 27.

Note margin. Is this on purpose? Is it a deliberate def? Perhaps they imagined they were above the law!

12 I acknowledge your God Ch 2:47. You should acknowledge mine.

13 The Chaldeans worshipped fire. Thus Nebuchadnezzar pits his god against Yahweh. Cf. 2 Kings 18:33 with Isa. 43:2. Cp with Dan. 6:20.

14 [6] ABIYDAH, labor, work. "In Talmudic Aramaic this a word generally used of construction where labour was used" (J. Thompson). Used to superintend appointment of labourers in N's vast building projects.

14 We do not need a second chance — our minds are fully made up. Their confidence was like that of David. 1 Sam. 17:37. CHASHACH — to be needed, or necessary. Ges.

14A They had absolute confidence in Yahweh's ability to deliver Isa 43:2 Heb 11:1 but they also respected His wisdom to withhold deliverance if necessary. Power & wisdom were His. Dan. 2:20

15 Here was faith Cp Heb 11:1

15 [7A] He displayed his fury in his face. He became terrible in appearance like the image he had seen Dan 2:31.

FLUNG INTO THE FIRE 19-23

16 Typically the "fire of affliction." Isa 48:10. Yahweh preparing a fire of his own. Isa 31:9. Nations multiplying effort.

17 As hot as possible to bring about (typically) the "time of trouble" Dan. 11:1 Jer. 21:31. 2 Pet. 3:10.

18 Antitypically Joel 3:9. Yahweh will heat His furnace 7 times for that purpose. Isa 30:26-27.

18A SARBELIN - To cover. Vul. breeches. Something covering the lower part of body. Large, loose trousers. Inter. R.V.

19 Tunics CB. They were bound that they might not struggle — and in haste so that they were flung in fully clothed. But Yahweh used all this to accentuate the miracle for they were loosed from their binding but their clothes were unsinged!

fully defied his law the prophecy of the Image must prevail Rich but deep emotions. 085

REVELATION OF THE DREAM

It is not difficult to imagine the amazement & the exultation which the King must have felt at Daniel's remarkable disclosure. The dream was not only outlined in clear focus, but with it an interpretation that was both apt and sure V.45. But as he listened he learned that the same God of heaven Who had given him his power and glory would remove it from Babylon, so that it would ultimately pass to others V.44. He was therefore exalted by the interpretation, and, at the same time humbled by it. The golden image of Dan. 3 was an attempt to circumvent it.

Fiery Furnace. A large erection so that 4 men could walk in it V.25. A large opening at side so the King could watch the execution. V.26. as well as the chimney above.

HEAD OF GOLD: A pure autocracy. No House of Legislature intervened between the will of the King & its exercise. Ch 5:19.
SILVER INFERIOR: Breast & Arms: Medo-Persia. Unlike Babylon, the Kings are bounded by their own decrees. Ch 6:14-16.
BEAR RULS OVER ALL THE EARTH — A characteristic of Alexander's conquest. He "wept because there were no more world's to conquer." He overthrew & occupied Persian monarchy into India. Cp 11:3
The "inferiority" was not of extent of rule, or of power Cp 4:22, but in glory, and in dictatorial authority.
POTTER CLAY: This suggests the introduction of a foreign element into the midst: the invasion of the barbarians See top

A MANIFESTATION OF YAHWEH SABAOTH Cp Josh 5:14 2 Chron. 16:9 19:3 Jer. 11:12 Dan 4:35

Contrast the fate of Shadrach, Meshach and Abednego with that of the false prophets in Babylon — Ahab and Zedekiah Jer. 29:21-22.

Daniel was not in the category of those called to worship. He was in Babylon Ch. 2:49 those called were "of the provinces. Ch. 3:2.

WHY WAS NOT DANIEL INVOLVED — He could have been absent on King's business. Typically he represents the great Judge - the angel of the furnace. Mal. 4:1-2.

20 The angry, hasty King put fear into his servants. Nervously they set about heating the furnace imperviously to their own danger - and were destroyed. Typically this is repeated today.

21 The nations will be destroyed by a fire of their own making Isa. 66:15-16. 2 Pet. 3 but Israel shall be saved. Isa. 45:17

22 All seemed lost - their God who could save had left them to their fate Ps. 44:17 - so it seemed.

THE DELIVERANCE 24-25.

23 The King's anger is followed by consternation. He is in the presence of miracle which he cannot understand. He typifies those of Isa. 52:15. See bottom 1087

24 A vindication of the great promise of Isa. 41:2.

25 Lit. "A son of the gods." A divine form, an angel. v. 28. Typically the King saw what the world will see in the future. Luke 21:27 2 Thes. 1:6-10.

NEBUCHADNEZZAR ACKNOWLEDGES THE GOD OF ISRAEL ALL-POWERFUL 26-30.

Much the Babylonians worshipped. See Appendix 26. The haughty King is humbled. He recognises the majesty of God and recalls his own words Ch. 2:47. He acknowledges publicly that they were servants of a greater Monarch than he.

28 They came out of the fire as Abram came out of Ur (fire) of Chaldees!

29 Not contaminated therewith Cp Isa. 54:17 Cf. Prov. 6:27.

30 But there were many anxious moments before deliverance came. Cp v. 23. The exhortation Ps. 62:8. Isa. 26:3. Other deliverances. 1 Chron. 5:20. 2 Chron. 20:20.

31 Not merely in word but in deed they served their God.

32 He recognises and acknowledges God's power. As such he types the nations which shall see the deliverance of Israel natural and spiritual and the manifestation of Christ their Deliverer Rom. 11:26 and shall acknowledge his power.

20 commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Bar-Elohin, LXX = angel. v. 28

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. 28 HADDABERIN - Gen. leaders. LXX = Rebels.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. 29 See bottom 1087

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Ch. 2:5

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon. Most High God - See Appendix p. 20.

Chald. word. ch. 2. 15. ver. 4. Chald. Jer error. 46:19 ch. 7. 9. Job 18. 5. Or, spark. ch. 2. 5. Chald. made pieces. ch. 2. 8. ch. 6. 27. Chald. made to prosper. ch. 2. 25. ver. 1. Or, governors. ver. 27. ch. 4. 36 & 6. 7. Chald. there is no hurt in them. ch. 3. 4. ch. 6. 25. Job 1. 6. Cp. ver. 28. 1 Pet. 1. 2. 2 Pet. 1. 2. Chald. It was seemly before me. Chald. door. ch. 6. 27. John 4. 48. ch. 3. 26. ver. 34. ch. 2. 44. ver. 2. ver. 27. Ps. 37. 35 & 52. 8 & 92. 10, 14. Cp. ver. 11. ver. 10, 13. ch. 2. 28. ch. 2. 1 & 7. 15. ch. 3. 29. ch. 2. 2 & 5. 7. ver. 18. ch. 2. 12. ch. 6. 22. Mat. 18. 10. Ps. 34. 7. ch. 2. 27. Ps. 25. 2. ver. 18. Cp. ch. 2. 27 & 5. 8. ch. 2. 11. ch. 1. 7. Chald. a decree is made by me. ver. 10. ch. 4. 6 & 6. 26.

CHAPTER 4.

1 Nebuchadnezzar confesseth God's kingdom, 4 maketh relation of his dream, which the magicians could not interpret. 19 Daniel interpreteth the dream. 28 Story of the event.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me. Cp Supp. Ch. 3:29 See right col. 1087

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation. SHOLTAN - from root "to be made"

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. Cp Ch. 2:27 5:8

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the

CHAPTER 4

NEBUCHADNEZZAR'S DREAM & TEMPORARY DEPOSITION.

HIS PROCLAMATION Vv 1-3

Proclaimed consequent upon the experiences recorded in this chapter - which Daniel evidently records from existing records

This fact is extended from the King by virtue of the extraordinary manifestations of power he experienced.

THE TROUBLESOME DREAM BAFFLES THE CHALDEANS. Vv 4-7

2 The campaigns in Syria, Phoenicia, Arabia, Egypt had been successfully completed. "Foretent of dominion, great revenues it supplied, unrivalled success in war, magnificence & splendor of his court, and stupendous work & improvement in Babylon he was incomparably the greatest monarch the world has seen."

3 Ch. 5:7. note.

IT IS EXPLAINED TO DANIEL Vv 8-18.

4 The Chaldeans could not understand it, but the Key to it had already been given in a prophecy to Ezekiel Ezek. 31: 3, 10, 11, 16.

BACKGROUND

1086

If Ch. 3. was shortly after Ch. 2. - thus early in reign Nebuchadnezzar when it was important for him to secure allegiance of all puppet governments and domestic authorities v. 2, Ch. 4. is obviously much later in his reign when his power is secure, and the tremendous building projects he undertook were complete Dan. 40:30. Meanwhile Ezekiel would have prophesied 2:3-7 12. letters would have been received from Jeremiah advising the protracted nature of the captivity Jer. 29. The Jews would have witnessed the humiliation of Zedekiah prostrating himself before Nebuchadnezzar Jer. 51:59 and heard the dramatic Book of Babylon read by Seraiah and dramatically thrown in the Euphrates Jer. 51:59-64. Would have seen successive deportations of captive Jews arrive Ezek. 1:1. with depressing news of conditions in the land. Would have seen the blinded King arrive Jer. 52:11 and heard of the political death throes of the

YAHWEH USES STATESMEN AND RULERS AS THE PUPPETS OF HIS PURPOSE V.17 1 Cor. 1:26-30.

DANIEL MASTER OF MAGICIANS. V.9. See Note Ch.5:11. These were sometimes called Magi (See Note on Rab-mag Jer.39:13.) though the title relates to Persians more particularly. The LXX has it of the "astrologers" Dan.2:2,10. The "superior Greek version" of Daniel by Theodotion "(Vine) has it also at 1:20. 2:27. 4:7. 5:7,11,15. In his official capacity as Master of the Wise, Daniel was in a position to influence some according to the Truth. This opportunity doubtless continued during Persian domination Dan.6:2. That he did so is indicated by the Magi who came enquiring for the birth of the Lord. Mat.2:1, 7,16. The prophecies of Daniel could well have influenced such. Dan.9:24-27. - particularly when endorsed by such a testimony as Nebuchadnezzar here gives.

5 Gp Gen.41:38 Isa. 63:11 Nebuchadnezzar apparently looked on Daniel as obtaining inspiration from his god - Belteshazzar - Keeper of the hid treasures of Bel.

name of my god, and *a* in whom *is* the spirit of the holy gods: and before him I told the dream, *b* saying, Elohin Supp. See above

9 O Belteshazzar, *c* master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no *d* secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; *e* I saw, and behold *f* a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and *g* the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 *h* The leaves thereof were fair, and the fruit thereof much, and in it *was* *i* meat for all: *k* the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, *l* a watcher and *m* an holy one came down from heaven;

14 He cried *n* aloud, and said thus, *o* Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 *p* Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by *q* the decree of *r* the watchers, and the demand by the word of the holy ones: *s* to the intent that *t* the living may know *u* that *v* the most High *w* ruleth in the kingdom of men, and *x* giveth it to whomsoever he will, and *y* setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, *z* O Belteshazzar, declare the interpretation thereof, *a* forasmuch *b* as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonied *c* for one hour, and *d* his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, *e* the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 *f* The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 *g* Whose leaves were fair, and the fruit thereof much, and in it *was* meat for all; *h* under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation;

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and *i* thy dominion *k* to the end of the earth.

23 And whereas *l* the king saw a watcher and an holy one coming down from heaven, and saying, *m* Hew the tree down, and destroy it; *n* yet leave the stump of the roots thereof in the earth, even with a band of

---

a ver. 9, 18. ch. 5. 11. Gen. 41. 38. Cp. ch. 2. 11. Is. 63. 11.
b ch. 2. 30.
c Cp. Ps. 9. 16.
d ver. 25, 32. ch. 5. 21.
e ver. 31. Ex. 28. 4.
f ver. 24, 25. ch. 7. 25.
g ch. 2. 21. Ps. 47. 2 & 83. 18.
h ch. 5. 11.
i ch. 5. 18. Jer. 27. 5.
k 1 Sam. 2. 8. Ps. 113. 7, 8.
l ch. 2. 18.
m ver. 8.
n ch. 2. 40.
o ver. 7. Cp. ch. 5. 8, 15. Gen. 41. 8.
p Chald. *I was seeing.*
q Ezek. 31. 3. Cp. ver. 20-26.
r Ezek. 19. 11.
s 2 Cor. 7. 8. Gal. 2. 5. Cp. ver. 33. ch. 5. 5.
t ch. 5. 6.
u ver. 21.
v Gen. 45. 23.
w Lam. 4. 20. Cp. Ezek. 17. 23.
x Cp. 1 Sam. 25. 26. 2 Sam. 18. 32.
y ver. 10, 11.
z ver. 17, 23. Cp. Ps. 103. 20.
a ver. 17, 23. ch. 7. 18. Deut. 33. 2, 3. Zech. 14. 5.
b Chald. *with might.*
c ver. 23. Cp. Mat. 3. 10.
d ver. 12.
e Ezek. 31. 12. Cp. ch. 2. 38. Cp. Jer. 27. 6-8.
f ver. 11.
g ver. 13.
h ver. 14.
i ver. 23, 25. Cp. 1 Chr. 29. 30.
k ver. 15, 26.
l ver. 24.
m ver. 13.

Rebuchadnezzar here gives. Ps.95:3. 47:2 Gen.14:... Ps.83:18. 75:6-7. Prov.21:31. Jer.27:4-5 Rom.13:1. (Appendix 30)

Heb. "The lowest (one) of men He will set over it." Roth: "One low among men" LXX: "Him (who is set at naught He setteth up over it" by men. Thus the original has reference to one individual who will ultimately be set over men. If Nebuchadnezzar wished to retain his rule he must emulate this One's characteristic Cp V.27. So must all those who would rule with him in that day. Prov.16:32. "Basest" = "Lowliest" Cp Ezek.21:27. 1 Cor.1:26-30.

THE INTERPRETATION V.19

Chalt Sha'ah = a moment. Roth: "For a short time." This was in the presence of the King. Nebuchadnezzar saw his downcast countenance, and encouraged him to speak his mind Young: Lock, Chamber

THE MOST HIGH GOD.

In Ch2. Neb. is introduced to the "God of heaven" Vv.28, 37, 44. and is forced to the acknowledgement of V.47. In Ch3 he is brought to realise his status Vv.26,24 In Ch 4 his activity in the politics of the nations (Cp Gen.14:19) Cp Vv 2, 17, 24, 25, 32, 34.

Dan. 4:3. Neb. plainly states two fundamental doctrines often disputed by so-called "Christians" 1. God's kingdom shall last for ever. 2. The earth will always be inhabited.

21 Like the head of gold. Dan 2:38. But Nebuchadnezzar was a type.

22 Isa.14:13-14.

22A The influence of Babylon had grown - extended to the confines of the then known earth.

23 Rise and fall of nations supervised by God. Acts 17:26 Heb.1:14. Ps 104:20.

Dan 3:24 Counsellors - Hadd-abarin v.27. perhaps those authorised to speak from Dabar, word Principal advisers.

Dan. 3:24 Astonished.

The LXX interpolates: "And it was when the king heard them singing praises, & stood & saw them time, they was Nebuchadnezzar the king astonished ..." Perhaps Paul was inspired by that account Acts 13:25. Dan. 3:27. Saw these men

They were examined carefully by the leaders of Babylon, as will be the Redeemed in the Age to come Isa.41:21-23 Dan.12:1

OVERTHROW OF BABYLON (Cont. p.1084)

them; and while the citizens were engaged in dance and merriment, Babylon was for the first time, thus taken. Gp Isa. 21:4-5.

The army entered the city by the northern and southern channels. The soldiers had been instructed to imitate the sound of the revellers until they should assemble around the royal palace in the centre of the city. They did so. When the king heard the noise, supposing it to be the sound of a drunken mob, he ~~opened~~ ordered the gates of the palace to be opened to ascertain the cause of disturbance. The army rushed in and the slaughter commenced.

1087 Jer.

DAN. 3:6. "Hour" — First time used in Scripture. Division time into hours probably an invention of the Chaldeans. But cp 4:19.

DAN. 2. - The God of the Hebrews: ALL WISE V.47.
DAN. 3. - The God of the Hebrews: ALL POWERFUL V.28
DAN 4 - The God of the Hebrews: SUPREME V.37.
IN THE MESSIANIC CHAPTERS, CHRIST IS REVEALED IN THE CHARACTER SUITED FOR THE OCCASION.

! The madness of nations stems from Babylon. Jer. 25:16. 51:7.
DAN. 7. As chief of the holy ones he destroys the so-called Holy See
DAN. 8. As Commander of Commanders he defeats the warlike horn of the Goat
DAN. 9 As Israel's Messiah he cleanses the sanctuary Holy people
DAN. 10-12. As Michael the prince he restores the fortunes of the nation

The interpretation, and story of the event.

iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him; MARE 4:14. V.17
24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:
25 That [b] they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee [d] to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, [e] till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. V.15
26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that [h] the heavens do rule. Ps 97:1,5 1 Mac
27 [k] Wherefore, O king, let my counsel [l] be acceptable unto thee, and break off thy sins by [m] righteousness, and [o] thine iniquities by [p] shewing mercy to the poor; [r] if it may be [2] a lengthening of thy [u] tranquillity.
28 ¶ All this came upon the king Nebuchadnezzar.
29 At the end of twelve months he walked [3] in the palace of the kingdom of Babylon.
30 [x] The king spake, and said, Is not this great Babylon, that I have built for [b] the house of the kingdom by the might of my power, and for the honour of my majesty?
31 [y] While the word *was* in the king's mouth, there fell a voice from heaven, [i] *saying*, O king Nebuchadnezzar, to thee [k] it is spoken; The kingdom is departed from thee.
32 And [l] they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Young = Lit. "look" or Glance Gp V.19
33 [a] The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and [c] his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.
34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him [f] that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:
35 And all [t] the inhabitants of the earth *are* reputed as nothing: and [m] he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and [q] none can stay his hand, [s] or say unto him, What doest thou?
36 At the same time my reason returned unto me; and for the glory of my kingdom, [x] mine honour and brightness returned unto me; and my [v] counsellors and my lords sought unto me; and I [a] was established in my kingdom, and excellent majesty [c] was added unto me.
37 Now I Nebuchadnezzar [d] praise and extol and honour the King of heaven, [e] all whose works *are* truth, and [f] his ways judgment: and [h] those that walk in pride he is able to abase.

RESTORATION. 34-37

22 DETHEY - Sprouting plants.
22A Nebuchadnezzar must learn that there is a greater Dictator than himself. Gp 4:14,24
Ruleth = SHALYAT = Is Ruler = Have the mastery, governs, has dominion, is Master.
23 In the most considerate and respectful terms the prophet makes known the interpretation - feeling for the King. Lord = MARE Gp 4:19.
24 Figurative of nations - like beasts - eating up grass, flesh - no covering or wet with dew. Grass = 'ASAB, rend "herb" Gen 1:11. Cp V.23. Could relate to herbs, vegetables etc. such as normally provide food for man.
25 A Jahweh - Je Elohim Ps 93:1 93:3; 97:1; 103:19-22 Hence the angelic activity in Daniel Dan. 10: 12:1.
Chald qayam = permanent stedfast. In sense restoration. As Nebuchadnezzar was restored to his manly dignity and glory - so mankind will be restored to the conditions originally existing.

EXHORTATION. V.27.
The King in his pride evidently repudiated the interpretation. He doubtless imagined it to be far-fetched and impossible. The exhortation went unheeded.

VINDICATION V.28-33.
26 Gp Neb. 2:5. Isa 47:7.
27 By slave labor he had built Babylon into "Babylon the Great." b Yahweh caused the words of the King to describe mystical Babylon. Rev. 17:5. See the prophecies of its destruction read in the very streets of the city Jer. 50, 51. See Supp.
28 Young: "They are saying" Gp V.17.
29 God Who gave it 2:37. would remove it.
30 Gp V.25. This represents angelic action. Gp V.17.

RESTORATION. 34-37
28 In a possession of the inscription the King mentions a period during which "the King did not rejoice in heart" and during which he did not build. nor "sing the praises of Marduk." It may have referred to this time.
29 Lycanthropy. Man imagines himself an animal and acts accordingly. Cp Dan. 7:4 Natural Lycanthropy - Prov 28:15.
30 Daniel probably educated him in these characteristics of Deity.
31 Isa 40:15.
32 Cp Josh 5:14 See Note 24A
33 Rend "countenance" Dan 5: 6, 7:28.
34 Neb came to recognise the truth of what Daniel told him at the beginning of his reign Ch 2:44.
35 Everything He does is in accordance with, which a true understanding of things requires. Gp Ecc 11:5
36 DIVIN - Perfect discrimination.

a ver. 19
b ver. 32.
c ch. 5. 21.
d Ps. 106. 20.
e Cp. 2 Chr. 33. 13.
f ch. 6. 26 & 12. 7. Rev. 4. 10.
g ver. 3.
h ch. 2. 44.
i Cp. Luke 15. 18, 21.
k ver. 1.
l ch. 2. 6.
m ver. 2.
n Ps. 115. 3.
o Mat. 6. 1.
p Prov. 16. 6.
q Ps. 41. 1. Mat. 25. 35. Luke 3. 11 & 16. 9.
r Is. 14. 27.
s Acts 8. 22. 2 Tim. 2. 25. Cp. Jer. 18. 7, 8. Jonah 3. 5.
2 Or, *a healing of thine error.*
t Job 9. 12. Rom. 9. 20.
u ch. 7. 12. Cp. 1 Kin. 21. 29.
v ver. 4.
w ver. 30. ch. 5. 18.
3 Or, *palace.*
x ch. 3. 24.
y ch. 5. 20.
z Eccles. 7. 13.
a Jer. 51. 41. Amos 7. 13.
b Job 42. 12. Mat. 6. 33.
c ver. 34. Cp. ch. 5. 4.
d Ps. 33. 4. Rev. 15. 3.
e Cp. ch. 5. 5. Luke 12. 20.
f Deut. 32. 4. Rev. 15. 3.
g ch. 5. 20. Prov. 29. 23. Cp. ver. 37.
h ver. 8. Ex. 18. 4.
i ch. 3. 4.
k ver. 25.

"IS NOT THIS GREAT BABYLON" V.30 "According to ancient historians, it was a regular square 45 miles in compass, enclosed by a wall 200 ft high, 50 broad; in which there were 100 gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of 8 storeys" (or towers placed one above another, diminishing always as they went up), "upon a base a quarter of a mile square; a most magnificent palace; and the famous hanging gardens, which were an artificial mountain, raised upon arches, and planted with trees of the largest, as well as the most beautiful sorts." Lowth.
INSCRIPTION. "I finished the great two-fold wall of Babylon. I made strong the city with bricks burnt hard as stones, and piled high as huge masses as mountains. Behold besides the Imgoul-Bel the impregnable fortifications of Babylon, I made inside Babylon on the eastern bank of the river such a fortification as no king before me had ever made. I excavated the ditch: with bricks and mortar I bound its bed; I built above the strong rampart. I adorned its gates. The portals and pillars I plated with bronze. Against presumptuous enemies, the foes of Babylon, I made use of great waters like those of the seas. Thus I made strong the defences of Babylon. May it last forever. Babylon the city which is the delight of my eyes, which I have made glorious."
BUILDING ACTIVITY WITNESSED BY DANIEL - The list of public works undertaken for the improvement of Babylon is amazing. They include more than 20 temples, strengthened fortifications, excavations of canals, vast embankments of the river, hanging gardens etc. Bricks enstamped with the name Nebuchadnezzar throughout the ruins attest his enterprise as well as his opulence and taste. - Angus Bible Handbook.

CHAPTER 5.

1 Belshazzar's impious feast. 5 A handwriting, unknown to the magicians, troubleth the king. 17 Daniel, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy is given to the Medes.

THE FALL OF BABYLON - TYPIFYING THE IMPENDING DESTRUCTION OF BABYLON THE GREAT. Isa. 21:4.
See Notes Jer. 50, 51. Daniel would have heard Jeremiah's prophecy read at Babylon. Jer. 51:59-64.
At a time when the enemy thunders against the walls of Babylon the King is drunk in a religious orgy.
Though Daniel in a subordinate position he was still, in early years of Belshazzar at least, employed by the King. Cp V. 11 with Dan. 5:1, 27.
Two important prophecies given during this reign. Dan. 7:1. 8:1.
CONDITION OF GODLY JEWS IN BABYLON. — PSALM 137.

CHAPTER 5

BELSHAZZAR'S FEAST. 1 Belshazzar's feast, and a handwriting on the wall. 5 Nabonidus, Belshazzar, &

1 BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

a ver. 2, &c. b Esth. 1. 3. 2 Chald. *brightnesses.* ver. 6. c ch. 4. 36. d Cp. 2 Kin. 25. 13. e ver. 3, 23. f ch. 1. 2. g Or, *grandfather.* ver. 11, 13, 18. h ch. 2. 4. i Chald. *brought forth.* k ver. 6. l ver. 3, 23. m ch. 2. 48. n ch. 4. 8. o ver. 14. p Cp. Is. 21. 5, 9. q ch. 4. 9. r ver. 23. Judg. 16. 24. s ver. 23. Rev. 9. 20. t ver. 7. u ch. 4. 19, 33. v Cp. Ezek. 8. 3. w Or, *of an interpreter, &c.* x Is. 27. 9. y Or, *of a dissolver.* z Chald. *knots.* ver. 6, 16. a ver. 24. b ch. 1. 7. c Chald. *changed it.* d ch. 4. 19. e Is. 5. 27. f Or, *girdles.* g Chald. *bindings*, or, *knots.* ver. 12, 16. h Ps. 69. 23. i Nah. 2. 10. k Cp. ch. 2. 2 & 4. 6. l Chald. *with might.* ch. 3. 4. m ch. 2. 25. n ch. 1. 20. o ch. 1. 4. p ch. 1. 3. q ch. 2. 27. r ver. 8. ch. 2. 12. s ver. 16, 29. ch. 2. 6. Gen. 41. 42. t Or, *purple.* Ex. 25. 4, &c. RV u 2 Chr. 2. 7. v ver. 7. w Cp. ch. 6. 2.

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, of iron, of wood, and of stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, *being* about threescore and two years old.

BELSHAZZAR (Historical Background) 1089

Nebuchadrezzar was succeeded by Evil-Merodach. 2 Kgs 25:27. who was slain after a reign of 2 years by Neriglissar, a general who was Son-in-law to Nebuchadrezzar. The usurper reigned 4 years, leaving the throne to Labarosoarkod his son, a mere child. In less than a year he was murdered and Nabonidus a Babylonian Lord, foremost in the plot, ascended the throne, marrying a daughter of Nebuchadrezzar. Cylinders found at Ur reveal that Belshazzar (a grandson of Nebuchadrezzar. Cp. Jer. 27:7) was the eldest son of Nabonidus, that he was created regent and reigned with his father, and that he was in Babylon (whilst his father was not) when Cyrus took the city. Belshazzar was slain, but Nabonidus, being absent was not and, in fact, was used by Cyrus in an official capacity.

Critics used to challenge the Bible narrative on the score that Nabonidus was the ruling monarch, but archaeological research has confirmed the Bible record.

OVERTHROW OF BABYLON.

• Xenophon (Cyrop. 7.5): "But Cyrus when he heard that there was to be such a feast in Babylon, in which all the Babylonians would feast and revel through the whole night, on that night, as soon as it began to grow dark, ordered many men, opened the dams into the river (i.e. he opened the dykes) which had been made by Semiramis and her successors, to confine the waters of the Euphrates to one channel, and allowed them to again flood the country, so that he could enter Babylon beneath its walls in the channel of the river.

• He quotes the address of Cyrus to his army: "Now let us go up against them. Many of them are asleep; many of them are intoxicated, and all of them are unfit for battle."

• Herodotus (Cb. 1, 191) says: "It was a day of festivity among

THE MYSTERIOUS HAND. This seems to be associated with the Cherubim for under their wings were hidden the hand of a man. Ezek. 1:8. this hand gave Ezekiel (Daniel's contemporary) the little scroll Ezek. 2:9. and was with the prophet guiding him in his work. Ezek. 8:3.

SURROUNDED BY SYMBOLS OF POMP, POWER AND GLORY. Belshazzar believed he could defy the Lord of heaven. The appearance of the man's hand and the writing on the wall turned his arrogance to abject fear — so it will be with the world at Christ's return.

16 And I have heard of thee, that thou canst [2a] make interpretations, and dissolve doubts: [c] now [d] if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom. 20

17 ¶ Then Daniel answered and said before the king, [f] Let thy gifts be to thyself, and give thy [g] rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God [h] gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all [i] people, nations, and languages, [k] trembled and feared before him: [m] whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But [p] when his heart was lifted up, and his mind hardened [t] in pride, he was [s] deposed from his kingly throne, and [o] they took his glory from him:

21 And he was [u] driven from the sons of men; and [q] his heart was made like the beasts, and his dwelling *was* with [v] the wild asses: they fed him with grass like oxen, and [x] his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, [d] hast not humbled thine heart, [e] though thou knewest all this:

23 But hast lifted up thyself against the Lord of heaven; and [y] they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and [b] thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was [c] the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; [h] Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to [l] the Medes and [n] Persians.

29 Then commanded Belshazzar, and [o] they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and [q] made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ [r] In that night was Belshazzar the king of [t] the Chaldeans slain.

31 And [x] Darius the Median took the kingdom, [z] *being* [s] about threescore and two years old.

CHAPTER 6.

1 Daniel made chief of the presidents. 4 They conspire against him. 16 He is cast into the den of lions. 18 He is delivered, 25 and God magnified.

[a] IT pleased Darius to set over the kingdom [b] an hundred and twenty [c] princes, which should be over the whole kingdom;

2 And over these three [f] presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

2 Chald. *interpret.*
[a] ver. 12.
[b] ver. 4.
[c] ver. 7.
[d] Cp. ch. 2. 26.
[e] ver. 5.
[f] Cp. 2 Kin. 5. 16. Acts 8. 20.
[g] Or, *fee.* ch. 2. 6.
[h] ch. 2. 37 & 4. 17, 22.
[i] Job 31. 6. Ps. 62. 9.
[k] ch. 3. 4.
[l] ch. 6. 26.
[m] 2 Kin. 17. 6.
[n] ch. 8. 4.
[o] ch. 6. 28.
[p] ver. 7.
[q] ch. 4. 30. Ezek. 31. 10.
[r] Gen. 41. 43. Esth. 6. 9.
[s] Or, *to deal proudly.* Ex. 18. 11.
[t] Chald. *made to come down.*
[u] Jer. 50. 24 & 51. 31, 39, 57.
[v] ch. 2. 21 & 4. 37.
[x] ch. 9. 1. Jer. 50. 35.
[y] ch. 4. 25.
[z] Or, *he made his heart equal, &c.* ch. 3. 29.
[a] ch. 9. 1 & 11. 1.
[b] Chald. *he as the son of, &c.* Gen. 17. 12.
[c] Or, *now.* Eccles. 1. 10.
[d] Job 39. 5.
[e] ch. 4. 33.
[f] ch. 4. 2.
[g] Esth. 1. 1.
[h] ver. 2-4, 6, 7.
[i] 2 Chr. 33. 23. Cp. Is. 14. 13.
[k] ch. 2. 40.
[l] ver. 3, 4, 6, 7.
[m] ver. 3.

20 Daniel knew the fate of those allied to Babylon. Isa. 13:19. Rev. 18:4.

KEEP YOUR GIFTS! Vv 17-23

21 Daniel knew that Babylon was doomed. Isaiah (Cp 44:28) had named its conqueror. Jeremiah had had its circumstances proclaimed in the very streets of the city Jer. 50, 51. What are its rewards in view of such judgments. LIKE Abraham Gen. 14:17-23 and the Apostles 2 Cor 7. Daniel He rejected the rewards offered by a king who refused to recognise Yahweh. Ecclesiastes 8:13.

22 He fearlessly states that all the power enjoyed by Babylon sprang from the God of Israel. — that the mighty Nebuchadnezzar was but the [illegible] servant of Yahweh. Jer 25:8-9 Ezek. 29:17-19.

23 Yahweh granted him dictatorial powers. Such princes regarded their subjects as slaves.

24 He was taught that he was a slave to a greater Power. Dan. 4:17 Dan 3:26, 7. See Note Rev. 13:7 Supp.

25 Thus defines the head of Gold — an absolute monarchy.

27 Lit. "is Ruler" See Note Ch 4:25.

28 PERES — To dominate, hence a Master, a Dictator. Each learned that there was a greater Dictator than himself

25 This historical fact was known to Belshazzar, but he chose to deliberately ignore them and flout the God of Israel. The world does so today.

26 Arrogantly set yourself up against God.

Mocked at Him as being powerless by publicly displaying the captured vessels of the Temple.

Guilty of sacrilege by contemptuously using them as drinking vessels.

Adversely contrasted Him by praising pagan gods.

Refused to acknowledge the One who humbled his grandfather and Who is the Author of life

THE FALL OF BABYLON - Historical Background: 1090

Dissatisfaction, violence and revolt swept Babylon following the death of Nebuchadnezzar. Evil-Merodach was assassinated, his successor who headed the revolt did not last long. His son was murdered within a year. Unrest continued during the reign of Nabonidus. 5 years after he came to the Throne, Cyrus overcame Astyages the Mede, whose capital, Ecbatana, he made the capital of his enlarged Kingdom. Nabonidus reacted to this victory by moving his army into Arabia Felix, leaving his son Belshazzar in control of Babylonia and its army. Later he returned to Babylonia and

See NEXT page

Mede to assume the supreme position over the joint Kingdom. Cp Dan. 7:5.

THE FALL OF BABYLON (Cont)

defeat (Documents from O.T. Times).

Daniel and his friends would eagerly be watching these signs of the times Isa 41:1.

According to the Cyrus Cylinder Babylonia had not only been inefficiently administered, but there was a religious crisis. Hostility had been shown to local cults, including those of Ur and Marduk.

Cyrus claimed to march at the direction of all the gods captured by the Babylonians and obtain the city without battle.

26 Gen 2:7; Job 12:10; 34:14-15 Ps 104:29; Isa 42:5; Acts 17:25-28 Job 31:4; Ps 139:3 Prov 20:24; Heb 4:13.

WEIGHED IN THE BALANCES. Vv 24-28

27 Both supports this as a statement of fact rather than part of Daniel's discourse as per R.V. Unless the writing was hidden, the words could have been read. Cp v. 8. It must have been very dramatic as the hand was removed and the writing revealed.

28 Numbered, weighed divided. The first is doubled to the prophecy runs Isa 41:32.

29 "Upharsin" is a participle of the same verb as from which "peres" derives. It signifies: "And they divided it." The Persians were known to the Chaldeans as Paras - so there was a play on words. Thus this word signified not only that they would be divided - but given to the Persians.

30 Cp v.17. This seems an act of defiance on the part of the King. In any case, it brought Daniel into prominence with the Medes, and thus prepared the way for the further work Yahweh had for him to do Cp Ch. 6:2.

31 V.1 mg. MEDES + PERSIANS TAKE OVER. Vv 30-31

32 See Historical background p. 1019

33 A title commonly used by rulers of Medo-Persia similar to the Romans' use of Caesar. It signifies "Ruler."

34 Probably Cyaxares the father-in-law and uncle of Cyrus. As a wise diplomat Cyrus placed his uncle in supreme position whilst he continued his conquests. The Darius was the on

CHAPTER 6.

DICATING ISA. 44:27, 45:1

ND DEMONSTRATING THE

UMPH OF FAITH Heb 11:33

LEVATION OF DANIEL 1-3.

1 The extended conquests of Cyrus demanded that Babylon, by the victorious Cambyses his son and Darius Hystaspis may more increased to

1-3. Ezra 1-5.

2 Ezra 7-8.

3 He was conscientious, honest, faithful even in his daily duties Col. 3:22. Dan 5:29. would have brought him promptly to the notice of the Medes + Persians.

IMPLICATION.

Jealousy of Daniel, recognising this his blameless character cannot be assailed they lay a plot to ensnare him

4 He was subjected to the closest scrutiny. All their spite and malice was expended in vain. He continued with diligence and integrity. 1 Pet 2:18-20

5 And this paved a highway for an emancipating Babylon Cyrus had proclaimed religious tolerance.

6 This was a lie. Daniel had not agreed to it Ezra 6:2.

What would the liberal Cyrus fall for such a trap? The decree could have been communicated to him at there was a danger of insurrection in a land of tolerance and as he had granted liberty to the gods such a law was wise as emphasising the authority of Cyrus Persian Empire.

ACCUSATION Vv 6-13

The fact of the decree made no difference to Daniel. He continued his devotions as before.

The shutters being down

1 Kgs 8:48-49, 2 Chr 6:34-38 The Apocrypha seemed to have retained this custom Cp Acts 10:9

It was habitual for Daniel to pray regularly as they knew Cp Ps 55:17 Cp 1 Kgs 8:44.

CHAPTER 6.

VINDICATING, Isa. 54:17.
AND DEMONSTRATING THE
TRIUMPH OF FAITH Heb. 11:33.
ELEVATION OF DANIEL 1-3.

DANIEL SAW THE LIBERATION OF HIS PEOPLE Ch. 1:21. - but he did not return himself. He was then over 90 years of age and being offered an high position Dan. 6:2. doubtless felt he could best serve his people for the few remaining years left to him in that category. Thus the Daniel in the lion's den was an aged man nearing the end of his life. Book Esdras - Darius - Cyrus.
This Darius could have been Cyrus (in contrast to that of Dan. 5:31 and even here the same could apply but for Dan. 7:5) Darius is merely an appellative meaning the Restrainer (Her. 6:9a) or the Maintainer (Prof. Sayce) * The recent discovery of a text of Nabonidus from Harran which refers to the "King of the Medes" reopens the historicity of this section and makes it possible that it was but another name and title for Cyrus himself. (Documents from O.T. Times" D. Winton Thomas, P. 83)

DANIEL 6. Daniel is cast into the lions' den.

1 The extended conquests of Cyrus demanded this. Later, by the victories of Cambyses his son and Darius Hystaspis they were increased to 127. Est. 1:1. Cp Dan 7:5.

3 Then this Daniel was [a] preferred above the presidents and princes, [b] because an excellent spirit *was* in him; and the king thought [d] to set him over the whole realm.

[a] Esth. 2. 9. John 1. 15, 27, 30.
[b] ch. 5. 12.
[c] ch. 3. 8.
[d] Cp. Gen. 41. 40. Esth. 10. 3
[e] Supplied from ver. 7.
[f] Cp. Eccles. 4. 4.
[g] ver. 5.
[h] ch. 2. 9.

2 3 He was conscientious honest faithful, even in his daily duties Col. 3:22. Dan. 5:29. would have brought him promptly to the notice of the Medes & Persians

IMPLICATION.

Jealous of Daniel, recognising that his blameless character cannot be assailed they lay a plot to ensnare him.
4 He was subjected to the closest scrutiny.
5 All their spite and malice was expended in vain. He conducted himself with virtue and integrity. Cp 1 Pet. 2:11-20.
6 And this paved a difficulty for an entering Babylon Cyrus had proclaimed religious tolerance.
7 This was a lie. Daniel had not agreed to it. Cp Dan. 3:3.
8 Why would the liberal Cyrus fall for such a trap? The law could have been limited to Persia. It also could have been represented to him that there was a danger of insurrection in his tolerance and as he had granted liberty to the gods such a law was wise as emphasising the authority of the Persian Empire. Cp v.12.

ACCUSATION 10-13.

The fact of the decree made no difference to Daniel. He continued his devotions as before.
9 The shutters being down.
10 Cp 1 Kgs. 8. 48-49, 2 Chr. 6:38.
11 Cp Ps. 55:17. The Apostles seemed to have maintained this custom. Cp Acts 10:9.
12 It was habitual for Daniel to pray regularly as they knew Cp 1 S. 1. Cp v.6.

4 Then the presidents and princes [f] sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor [g] fault; forasmuch as he *was* faithful, neither was there any [h] error or fault found in him.

[i] Phil. 2:15 1 Tim. 3:10 Titus 2:7,8 1 Pet. 2:12
[j] ch. 3. 29.
[k] ver. 8.
[l] 3:16. 4:14-16 Acts 24:16
[m] ver. 7, 12.
[n] ch. 1. 6.
[o] ch. 2. 25.
[p] ch. 3. 12.

5 Then said these men, We shall not find any occasion against this Daniel, [l] except we find *it* against him concerning the law of his God. Cp 3:12 & 5:16

6 Then these presidents and princes [2] assembled together to the king, and said thus unto him, [p] King Darius, live for ever.

[2] Or, came tumultuously. Supp. ver. 11, 15. Ps. 2. 1.
[q] ver. 21.
[r] Cp. Mark 6. 26.
[s] ch. 2. 48.
[t] ch. 3. 24.
[u] Ezra 5. 14.
[3] Or, A binding interdict. ver. 8, 9, 12, 13, 15. Num. 30. 3.
[v] ver. 12, 15. Esth. 1. 19 & 8. 8. Cp. Esth. 2. 1.
[w] ver. 12, 15. ch. 5. 28 & 8. 20. Esth. 1. 3, 14, 18, 19.
[x] Chald. passeth not. ver. 12. ch. 3. 27 & 4. 31.
[y] ch. 2. 12.
[z] ver. 20. Acts 27. 23.
[a] Lam. 3. 53.
[b] Cp. Ezek. 40. 16.
[c] Mat. 27. 66. Rev. 20. 3. Cp. Jer. 32. 10.
[d] 2 Sam. 18. 33. 1 Kin. 17. 19, 23.
[e] ch. 5. 1.
[f] Ps. 55. 17.
[g] Cp. Prov. 25. 20.
[4] Or, table. Supp.

7 All the presidents of the kingdom, [r] the governors, and the princes, [s] the counsellors, and [t] the captains, have consulted together to establish a royal statute, and to make a firm [3] decree, that whosoever shall ask a petition of any God or man for thirty days, [u] save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to [v] the law of [x] the Medes and Persians, which [y] altereth not.

9 [z] Wherefore king Darius signed the writing and the decree. Luke 16:26; Acts 4:17-19

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and [a] his windows being open [b] in his chamber toward Jerusalem, [c] he kneeled upon his knees [d] three times a day, [e] and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they [f] came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask [g] a petition of any God or man within thirty days, [h] save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, [k] according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, [m] which *is* [n] of the children of the captivity of Judah, [o] regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard [4] *these* words, [q] was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured [r] till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the king spake and said unto Daniel, Thy God [s] whom thou servest continually, he will deliver thee.

17 And [a] a stone was brought, and laid upon the mouth of the den; and [c] the king sealed it with his own signet, and with the signet of his [5] lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, [d] and passed the night fasting: [e] neither were [f] instruments of musick brought before

[h] Cp. Ezek. 40. 16.
[i] Mat. 27. 66. Rev. 20. 3. Cp. Jer. 32. 10.
[j] 2 Sam. 18. 33. 1 Kin. 17. 19, 23.
[k] ch. 5. 1.
[l] Ps. 55. 17.
[m] Cp. Prov. 25. 20.
[5] Or, Judge. table.

THE FALL OF BABYLON (Cont from p. 1060) According to the Nabonidus Chronicle "Ugbaru, the governor of Gutium" led the forces. Xenophon states that Gobyras a traitor and leader of the Babylonian malcontents did so. They could be the same person. Thus the gates could have been left open Isa. 45:2.

Once the city had fallen, the prominence of Daniel would bring him before the notice of Cyrus. The Persian policy was one of religious tolerance. He proclaimed liberty to the captives of all nations. Daniel could well have shown him the prophecies of Isaiah and Jeremiah - his own prophecy. Dan. 2, 7 - this attested by the miracles for which he was well known could have led to the decree of Ezra 1

DANIEL'S TRAVELS. Often absent on King's business. Ch. 8:27. was at Shushan 8:2. Visited area of Tigris 10:4.

DANIEL'S HOUSE. The normal eastern house for such an official as described by travellers, was a large, capacious building, with many rooms set apart for various officers of state who were under his superintendence and one large dairy room at the top, in which were large windows fitted with shutters that could be opened or closed at will. (Home Life of Times of Daniel).

1 Chald. Beayrch = To be rotten. Implies such great distress of mind as occasioned rottenness in the bones. It shows the tremendous impression Daniel must have made on the King's mind that he should labor in this fashion.
15 He sought for some precedent to change the law but could find none.
16 they were bold and determined. They knew they had the law on their side and insisted on it being carried out. See below

PERSECUTION Vv 16-17

17 Figurative of the opposition afforded the Lord's. 1 Pet. 3:18. 2 Tim. 4:17.
18 He probably said this on the basis of the remarkable miracles that had happened and which must have been common knowledge.

LIBERATION Vv 18-23

19 Reproaching himself for his folly, to spend a sleepless night of worry. How similar this is of the trial of Christ. Darius like Pilate had been forced to convict. Pilate like Darius sealed the sepulchre of the Lord. Mat. 27:66 and was concerned at the part he played in it. Mat. 27:24.
16 cont. The King was bound by the laws of the State - an indication of the inferiority of his rule to that of Neb. Dan. 2:37; 5:19.

12A Esth. Chal. Mordecai. Cp also 4:7.
13 This is stated to add to the offence. That a foreigner and hated foreigner at that, should show such base ingratitude to the King who had elevated him so highly added to the measure of his guilt. But the King saw through their sophistry.

CONSTERNATION Vv 14-15

DANIEL FORESHADOWS THE FUTURE JUDGE Acts 17:31.
He incites the envy of his contemporaries
They are forced to acknowledge his integrity Cp Jn. 8:46.
They force the government to move against him
The King - like Pilate acknowledges the injustice of the charge.
He is delivered to the lions - sealed in the tomb
He is delivered out of the lions - restored to life.
His deliverance is a token of his faithfulness and righteo
NESS V. 22.
His adversaries are judged.
Gentiles acknowledge the Truth.

Daniel's deliverance. **DANIEL 7.** *The vision of four beasts,*

him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be* even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

SEE NOTE TOP. P1088

CHAPTER 7.

1 Vision of four beasts, 9 and of God's kingdom.

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the

---

14 The common form of salutation in addressing the king Cp Ch. 2:4c. But probably more significant in the mouth of Daniel anticipating his future destiny.

20 He recognised the God of Daniel as living and true not imaginary and fictitious - the impact of Daniel's personality.

Josephus states that the astrologers on hearing the miracle suggested the lions had been well fed. The King with great keenness gave them the opportunity of proving their theory.

21 His sinlessness delivered him from lions as Christ's sinlessness brought him from grave. Acts 2:24.

22 A gentle reproach that the law was a foolish one.

23 Paul declared that faith saved him Heb. 11:33.
Which is allied to belief Num. 14:11. RSV: "trusted."
Chald. "a man" - built up or supported, to trust as in a parent or a nurse, to render firm, before, trust etc Thus "stedfast" faith.

RETRIBUTION V. 24.
Cp Prov. 11:8
24 Here was justice Deut. 19:11, 19. Cp Sam. 21:3
25 This was by decree of Darius - not Daniel Deut. 24:16 A man's household is involved in Divine judgment only when it has acquiesced in the crime. See note on Children Korah p. 210
Rome has persecuted the Daniel class Cp Rev. 18:24 and on the judgments to fall her children will be involved because they manifest the characteristics of the parent. Rev. 2:20-23.
26 The restraint under which the lions had been placed made them fiercer now it was removed. The terrible fate of these people illustrated the extent of the miracle.

DECLARATION VV. 25-28.
27 Peace is proclaimed on the basis of -
1. Acknowledging the supremacy of God before Whom men must fear and tremble Rev. 14:7
2. He is living God.
3. His purpose is unchangeable
4. His Kingdom shall last forever
5. His dominion shall be universal.
6. Such a testimony evinces the influence of Daniel
7. He is a Redeemer
The evidences of His power are in the three matters.
8. He is a Savior as evinced in the experience of Daniel.

24 Reduced Macedon into Roman province 168 BC, Pergamus 133 BC, Syria 65 BC, Egypt 30 BC.
25 Rome never conquered Persia, but it will be incorporated into the latter day manifestation of 4th beast under Russia.
"The end" - cowph = termination. An end of all enemies 1 Cor. 15:24-28. Evidently Daniel had instructed Darius in these matters.

He is delivered out of the lions - restored to life.
His deliverance is a token of his faithfulness and righteo
NESS V. 22.
His adversaries are judged.
Gentiles acknowledge the Truth.

19 Chald. hand. - The instrument of power. Read "paw"
a Ezra 1. 1, 2 & 4. 5. 2 Chr. 36. 20.
b ver. 26.
c Cp. ch. 3. 15.
d ch. 5. 1.
e Chald. saw.
f ch. 1. 17.
g ver. 6.
h ch. 2. 28.
i ch. 3. 28.
k Heb. 11. 33. Cp. Ps. 22. 21 & 57. 4.
l Or, words.
m ch. 2. 40.
n Ezek. 37. 9. Zech. 2. 6. Rev. 7. 1.
o Rev. 13. 1.
p Jer. 4. 7.
q Deut. 28. 49. Jer. 4. 13.
r Or, wherewith.
s Cp. ANASH Ps. 9. 20.
t ch. 2. 39.
u Cp. Esth. 9. 10.
v Or, it raised up one dominion.
w Chald. not as ver. 4.
x ch. 4. 1.
y Cant. 4. 8. Cp. Hab. 1. 8.
z Cp. ch. 8. 5.
a ch. 8. 8, 22 & 11. 3, 4.
b ver. 13.
c ver. 23. Cp. ch. 2. 40.
d ch. 4. 34. Cp. Ruth 1. 16. Ezra 1. 3.
e ver. 19, 23.
f ver. 20. Ps. 42. 2.
g Cp. ch. 2. 41.
h Ps. 10. 16.
i ver. 3.

27 Cp Dan. 4:3, 34 to rulers & to commoners.

28 Can be rendered "even" in which case Darius would be Cyrus.

CHAPTER 7

VISIONS OF THE NIGHT
A PANORAMA OF WESTERN HISTORY.

THE 4 BEASTS. VV. 1-8

1 Nebuchadnezzar's dream represented the nations as a glorious, luminous image. Daniel saw them as wild beasts snarling & fighting in the jungle.
2 He was probably considering the impending charter awaiting the manifestation of Cyrus and end of 70 yrs.
3 Events to happen during the night of Gentile times. Jhn 9:4
4 Armies which fought successively - not at the same time Cp Jer. 51:41
5 Political heaven. Cp Prov. 28:15. Jer. 12:9
6 The sheep of Israel in the midst of their lion.
7 Assyria - Babylon Isa. 47:7. originally closely united Gen. 10:8
8 The wide spread dominions.
9 The provinces of the Empire revolted against Nineveh. Media particularly moved against Assyria.
10 Its authority transferred from one place to another - from Nineveh to Babylon.
11 The elevation of Chaldean power in Babylon.
12 The Administration from Babylon much more humane than that of Nineveh. Nebuchadnezzar at least recognised the God of Israel.

BEAR.
13 The impiety of Belshazzar helped to bring about the overthrow of Babylon. approx 536.
14 Though Medo-Persia was a dual monarchy Darius the Mede reigned 2 yrs, Persian kings 206 yrs 9 mths. Thus 1 + 206 = 207 yrs sided.
15 The 3 Presidents Dan. 6:2, apparently retained from Babylonian Administration
16 Its power extended to India. The bear

THE ANCIENT
Acts 17:26 but
In His saints. J
THE BOOKS WER
13:10. Other nat
26 See Ch. 2 No
50.
27 Gibbon record
that Pepin in
gave to the Pope
"states of the chu
three kingdoms in
- the Exarchate of
enna, the Kingdom
Lombards and the
of Rome. These con
ed by Charlemagne
represented by the
drawn worn by the
In the conquests of
Charlemagne by wh
the papal power w
extended three of
horn, were destroye
Heruli, Ostrogoths a
Vandals. ANARC - no
28 Cp his number
V. 8. Cp 2 Thess. 2:4
JUDGMENT ON THE
NATIONS. VV. 9-12
29 2V. "Placed" LXX
placed, set, or fra
Thrones of Judgmen
The metaphors are b
rowed from the solem
nities of earthly judi
atories, and particular
of the Great Sanhedrin
where the father of
the consistory sat, wi
his assessors seated on
either side of him, th
the form of a semi-circle
with the people stand
ing before him. Cp Ps.
9:7. 122:5. Rev. 20:4
Matt. 19:28. Luke 22:29-3
Ps. 149:9.
30 Rev. 1:13-14. Isa. 6:1
31 The Cherubic Throne
Ezek. 1. 2 Thess. 1:8.
32 The Cherubic Sword
Gen. 3:24. in angry mo
festation Isa. 30:27.
33 His retinue. The an
gels of his power
Luke 9:26. 2 Thess. 1:7.
Jude 14, 15.
A large undisclosed
number. See Note
Deut. 33:2.
35 To receive judgmen
these representing
the nations. Mal. 2:5
Lit. "Beheld attentive
His boastful blasphe
ous speech V. 25. all re
garded to be ultimate
revoked as the basis
Divine judgment Rev
9:24.
38 The Throne
belligerent m
tion against the
17:24 Isa. 66
sacrificial. Ez
20:24. Fire = Spi
Lev. 9:24. The
19. identify it with
Chariot of the Cher
bring mobility to H
throne and extendin
His power Isa. 9:7
2 Kg. 2:11. 6:17. fo

THE ANCIENT OF DAYS. Ps. 102:24-27. Job 36:26. Ps. 90:2. Ps 41:13. The progress of the years means nothing to Yahweh. Who is above and beyond all measurement of time. Nations may come and go measured off by epochs and ages Acts 17:26 but He continues from everlasting to everlasting. He only hath immortality, a nature Divine and indestructible to be revealed in His saints. 1 Tim. 6:15-16. 2 Pet. 1:4.

THE BOOKS WERE OPENED. There are national books of judgment as well as individual Rev 20:12 See Note Dan 12:2. These record the terrible blasphemies of Rome, her violence against the saints. Upon her judgment is pronounced - destruction Rev 18:10. Other nations will be treated more leniently - but all will be judged Rev. 14:7. Ps. 149:9. Rev 19:11 Ps 96:13 98:9. 110:6.

26 See Ch. 2 Note and of God's kingdom.

beasts that were before it; and (a)it had ten horns.

8 I considered the horns, and, behold, (c)there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were (e)eyes like the eyes (f)of man, and (g)a mouth (h)speaking great things. See Note. Jer. 51:55

9 ¶ I beheld till (k)the thrones were cast down, and (m)the Ancient of days did sit, (n)whose garment *was* (o)white as snow, and the hair of his head like the pure wool: his throne *was like* (q)the fiery flame, *and* (r)his wheels *as* burning fire.

10 A (s)fiery (t)stream issued and came forth from before him: (u)thousand thousands (v)ministered unto him, and ten thousand times ten thousand (z)stood before him: (a)the judgment was set, and (b)the books were opened. Dan. 12:1-NTE

11 I beheld then because of the voice of (b)the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet (c)their lives were prolonged for a season and time.

13 (e)I saw in the night visions, and, behold, *one* like (f)the Son of man came with the clouds of heaven, and came to (i)the Ancient of days, and they brought him near before him.

14 And (m)there was given him dominion, and glory, and a kingdom, (n)that all people, nations, and languages, should serve him: (o)his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto (b)one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 (d)These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But (f)the saints of the (g)most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of (p)the fourth beast, which was diverse (q)from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* (v)the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn (d)made war with the saints, and prevailed against them;

22 Until (e)the Ancient of days came, and (f)judgment was given to (g)the saints of the most High; and the time came that (h)the saints possessed the kingdom. V.27.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And (y)he shall speak (z)great words against (a)the most High, and shall wear out the saints of

Body = sheath containing spirit or mind of a man

(2) Chald. breath. 1 Chr. 21. 27. (c) ver. 20. Rev. 13. 1. (b) ver. 10. (e) ver. 20, 21. ch. 8. 9. (d) ver. 3. Cp. ch. 8. 4. (k) Cp. Zech. 11. 17. (f) Rev. 9. 7. (g) ver. 20. Rev. 13. 5, 6. (m) Ps. 12. 3. (i) ch. 4. 13. (s) Chald. high ones, i.e. things, or, places. Ver. 22, 25. (t) 1 Kin. 22. 19. Rev. 4. 2. (u) ver. 22, 27. Mat. 25. 34. Rev. 20. 4. (v) ver. 13, 22. Ps. 90. 2. (z) Rev. 1. 14. (a) Mat. 28. 3. (b) ver. 7. (y) Chald. from all those. (x) ch. 3. 22. (p) Cp. Ezek. 1. 15. (q) Ps. 21. 9. (r) Ps. 68. 17. Heb. 12. 22. Rev. 5. 11. Cp. Mat. 26. 27. (n) Ps. 103. 21. (z) Zech. 3. 4. (o) ver. 8. (e) ver. 22, 26. Rev. 11. 18. (g) Rev. 20. 12. (h) ver. 8. (c) Rev. 19. 20. (d) ver. 25. Cp. ch. 8. 12, 24. (e) ver. 9. (f) ver. 10, 26. (i) ver. 18. (k) Chald. a prolonging in life was given them. (m) Ps. 49. 14. (l) ver. 7. Rev. (j) John 5. 22. (v) ver. 9, 22. (n) Ps. 2. 6, 8. Is. 9. 6. (o) Is. 25. 6. (p) Ps. 145. 13. Rev. 11. 15. (p) ch. 8. 24, 25. (q) Cp. ver. 11. (r) ch. 4. 17.

V.13 RSV: "and was brought before him."

DAN 9:24 Cont. See p. 1095.
has been allocated confirmed by no eclipses, a period when no one can be sure of the right time periods. Ptolemy had to fix dates and living so far distant from the events recorded, a mistake of 38 years is far from unlikely
Thus Daniel's 70 weeks are dated from
B.C. 500
490
10
28 Christ died
38 years mistake in profane chronology.
Dan. 9:24 is only correct & extant and is infallible!

DANIEL'S GRIEF: THE ANGELIC INTERPRETATION 15-28

27 Gibbon records that Pepin in 753 gave to the Pope the "states of the church" three kingdoms in Italy - the Exarchate of Ravenna, the kingdom of Lombardy and the State of Rome. These confirmed by Charlemagne and represented by the triple crown worn by the Pope. In the conquests of Charlemagne by which the papal power was extended three of the horns were destroyed: Heruli, Ostrogoths and Vandals. ANANE - not plu. 28 Gp his number Rev. 13:18. Gp 2 Thess 2:4.

JUDGMENT ON THE NATIONS. Vv 9-12.

29 RV. "Placed" LXX: placed, set, or fixed thrones of Judgment. The metaphors are borrowed from the solemnities of earthly judicatories, and particularly of the Great Sanhedrim where the father of the consistory sat, with his assessors seated on either side of him, in the form of a semi-circle with the people standing before him. Gp Ps 9:7. 122:5. Rev. 20:4 Matt. 19:28. Luke 22:29 Ps. 149:9.

30 Rev. 1:13-14. Isa. 6:1

31 The Cherubic Throne Ezek 1. 2 Thess 1:8.

32 The Cherubic Sword Gen. 3:24. In angry manifestation Isa. 30:27.

33 His retinue. The angels of his power Luke 20:36. 2 Thess. 1:7. Ps. 103:21.

34 A large undisclosed number. See Note. Deut. 33:2.

35 To receive judgment These representing the nations. Matt. 25:31.

36 Lit. "Beheld attentively"

37 Its boastful blasphemous speech. V.25. all recorded to be ultimately revoked as the basis of Divine judgment. Rev. 19:20.

38 The Throne of Christ in belligerent manifestation against the wicked Ps 97:2-3 Isa. 66:15. This sacrificial. Ezek. 39:17. Gen. 1:24. Fire: Spirit Rev. 4:5. Lev. 9:24. The wheels identify it with the Chariot of the Cherubim giving mobility to the Throne and extending its power Isa. 9:7 Gp. 2 Kgs 2:11. 6:17. for

39 "An appointed occasion, even a set time" (Strong) Gp A 7:12. Or Thomas = Season - 2 years. Time, lit. set time = 9 mths. Gen. 17:21. 21:2. 2 Kgs 4:16. = 1000 yrs. Rev. 20.

40 Gentile times. Christ's ascension. Acts 3:19-21.

41 The Saints. Christ is represented as going into heaven with them because he is their advocate. 1 John 2:1 and through him they enter into heaven. Heb 4:16. Phil. 3:20. Heb. 10:19.

42 Luke 19:12.

43 Matt. 28:18. 1 Pet. 3:22.

44 At lack of understanding. Rev. 5:4. 2 Pet 1:14.

45 The vision superintended by angels. Heb 1:14 Gp Dan. 4:17. 8:13. 12:5-6. Zech 2:3. 3:1.

46 Both. "made exact enquiry"

47 Four great dynasties over the Kingdom of men. Gp V.23.

48 Lit. "Arising out of" (see Pulpit Commentary)

49 The Saints of the heavenlies Eph. 1:3 in contrast to 2 Witness Rev. 11. or saints of Isa. 8:19. 9 V.27. Olam even for Olam 3

50 Both. "for the age of ages."

51 Gp V.7, 23. The feet of a Bear Rev. 13:2. Gp Rev. 13:5-10.

52 Arrogant: Gp 2 Thess. 2:4.

53 ELYOWN IN see Marg.

53B This horn commenced as a "little horn" V.8 but grew to be greater than the other Rev. 13:5-7.

53C MINHI = AD = Duration.

53D ENASH - Man in his weakness - mortality. We intercede for such in heaven. Jas 5:16

54 Manifested in the Son Lk 1:27. 1 Tim 6:15-16.

54A Gp Ps. 149:9 Rev 20:4 Isa 11:5 Gp. 1 Cor. 6:2.

55 Different in its form of Government being a confederacy of nations.

55A The same description given to the Holy R.E as to the Roman Empire V.23. - the same but different

56 ILLAY = Lofty One, from ALAH, to ascend, be high, supreme. This should be compared with "saints of Most High" which it almost is in V.18 See 65 below.

57 TSAO - To side off, diverge hence - concerning - but falsely - 2 Gp 4:13. He shall speak against the heavenly places or things, the system of the truth. Gp Rev. 13:6 2 Thess 2:4

58 Gp Rev. 13:5

59 Manifested in the Son Lk 1:27. 1 Tim 6:15-16.

59A Gp Ps. 149:9 Rev 20:4 Isa 11:5 Gp. 1 Cor. 6:2.

1260 DAYS. - Rev. 11:6

593. Justinian - Universal Bishop. 1793. French Revolution
533. Ravenna re-conquered - Papal power increases 1799 Napoleonic Wars.
529-534 Justinians Pragmatic Sanction gives Pope control of Municipal and Provincial Government. Papal power rises. 1809 Napoleon annexes Papal States.
590 Gregory I - New era for Papacy. 1850. Pius IX driven into exile.
600. Gregory's Papadom at zenith. 1860. Two-thirds Papal States lost to Italy. (Gregory died 604)
606-10. Phocas confirms Justinian 1861-70 End temporal power of Papacy. Rome becomes capital of Italy.

• 1 DAY = a set time. Heb. a year but see Dan. 3:5. A year is the obvious division of time.

Religious laws - 7 Tim. 4:3
67 Chald. Dath - decree.
To rule over the Powers that be - the prerogative of Yahweh. Dan. 2:23. Acts 17:26
Thus he sets himself up as the Christ of God but does not accomplish his purpose
68 The witnesses. Or saints
Rev. 11 Emergence of Revolutionaries causes nations to "hate the whore" Rev. 17:16
as typical of what the saints - i.e. people of the saints - shall do. Suppl.
Not those of Heb. 8:1 but those of 1 Cor. 12
ZEMANIN - Appointed times for festivals. Rome changed pagan ones into Catholic ones. i.e. Christmas.
Reason being Dan. 9:12. He thought the Kingdom at hand. Now he learns of one epoch of persecution though the vision imperfectly understood. Ch. 8:27.
See Supp.

CHAPTER 8

THE LITTLE HORN OF THE EAST.
THE FIGHT BETWEEN THE RAM AND HE GOAT Vv 1-7.
Ch. 7:1. Thus linking this prophecy with that. It shows the destiny of the eastern "little horn" whilst the former shows the Western
Ch. 8:19
In the vision he was at Shushan - an indication that Babylon would fall before Persia and that Daniel would be honored by the latter.
Sig. Lily from its whiteness
Sig. hidden, distant. Suppl
The River Eulæus divided Susiana from the province of Elam. See Now: Karun River
V. 20. The Ram was an appropriate symbol for Persia. Persian kings wore Ram's head of gold in lieu of crown. A ram's head has been found stamped on Persian coins. Archeologists state that Ram's head with unequal horns are carved on portals of ancient Persepolis.
Cyrus son of Cambyses founded this empire. by his mother Mandane, he was grandson of Astyages king of Medes. He married the daughter and only child of his uncle Cyaxeres - thus succeeding to both crowns + uniting both Kingdoms. Until this time Media was the most famous of the two in history, the most powerful and the most ancient.
Under Cyrus - Westward to Ægean Sea subdued Babylonia, Syria, Asia Minor - Northward including Lydians Iberians Albanians, Armenians, Cappadocians etc. 1094
Southward - Arabia, Egypt Ethiopia Darius and Xerxes extended the Empire into parts of Greece and eastward to India. As that so remote from the centre of activity it is not noted in the prophecy.

21. A general view of Rome
HOW LONG? Vv 13-14

22 An angel. Dan. 4:13.
23 Implying gradations of rank.
Palmoni or the Numberer Cp V. 13. Cp Ps. 139:6. Heb. 11:3. Young's Concise Commentary quotes Junius + Tremellius in support - but the phrase not found elsewhere + the text identified it with p'qudah = "certain".

Daniel's vision of DANIEL 8. the ram and he goat.

SEERAH - to look or think upon, hope

[a] ch. 2. 21. ch. 12. 7. Rev. 11. 2. Cp. ch. 4. 16.
[2] Or, none touched him in the earth.
[c] ver. 10.
[3] Heb. a horn of sight. ver. 8.
[d] ver. 12.
[e] ch. 6. 26.
[f] ver. 14.
[4] Or, rulers.
[g] ver. 15. ch. 8. 27 & 10. 8, 16. Jer. 23. 9.
[h] ch. 5. 6.
[i] Luke 2. 19, 51.
[k] ch. 5. 1.
[l] ch. 7. 1.
[m] 1 ch. 1. 1.
[n] 1 Chr. 29. 1.
[5] Or, against the host.
[o] Rev. 12. 4. Cp. ver. 24
[p] Is. 11. 11.
[q] Cp. Ezek. 8. 3.
[r] ver. 3, 6. Jer. 17. 8.
[s] ver. 16.
[t] ver. 25. ch. 11. 36, 37. Jer. 48. 26. Joel 2. 20. Zeph. 2. 8, 10.
[6] Or, against.
[u] Josh. 5. 14. Cp. ver. 25. ch. 11. 36.
[7] Or, Suppl. from him.
[v] ver. 22, 23. Ex. 29. 38.
[8] Heb. the second. Gen. 4. 19.
[9] Or, the host was given over for the transgression against the daily sacrifice.
[w] Ezek. 34. 21.
[x] Ps. 119. 142.
[a] ch. 4. 23.
[b] ch. 11. 3, 16.
[z] Or, the numberer of secrets, or, the wonderful numberer.
[a] Heb. Palmoni.

CHAPTER 8.

1 Daniel's vision of the ram and he goat. 15 Gabriel comforteth Daniel, and interpreteth the vision. Suppl

IN the third year of the reign of king [k] Belshazzar a vision appeared unto me, *even* unto me Daniel, after that which appeared unto me [l] at the first.
2 And I saw in a vision; and it came to pass, when I saw, that I *was* at [m] Shushan *in* [n] the palace, which *is* in the province of [p] Elam; and I saw in a vision, and I was by [r] the river of [s] Ulai.
BIYRAH - Fortress, Fortified Castle
3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than [s] the other, and the higher came up last.
4 I saw the ram [v] pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there* any that could deliver out of his hand; but he [b] did according to his will, and became great.

5 And as I was considering, behold, an he goat [8] came from the west on the face of the whole earth, and [2] touched not the ground: and the goat had a notable horn between his eyes.
Rig = A horn clearly seen.
6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.
7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.
8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.
9 And out of [6] one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.
10 And it waxed great, even [5] to the host of heaven; and [o] it cast down *some* of the host and of the stars to the ground, and stamped upon them.
RV: it
11 Yea, [t] he magnified *himself* even [6] to [u] the prince of the host, and [7] by him [x] the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.
Miqdâth - Temple
12 And [9] an host [y] was given *him* against the daily *sacrifice* by reason of transgression, and it cast down [z] the truth to the ground; and it practised, and prospered.
13 ¶ Then I heard [a] one saint speaking, and another saint said unto [23] that certain saint which spake, How long [b] shall

5 An appropriate symbol for Greeks. It is said that Caranus the first King seeking new habitations in Macedonia was commanded by the Oracle to take Goats for his guides. Seeing a herd of goats flying from a violent storm he followed them to Edessa and there fixed the seat of his power. City called Ægeæ or Goat's Town. The people Ægeadæ or Goat's People. Ægean Sea = Goats' Sea from Aigeos, a goat.
8 Indicative of speedy conquests of Alexander the Great. His son named Alexander Aegus or Son of the Goat.
10 BC 334. Alexander challenged might of Persia. The Persian commander entrenched himself behind river Granicus, with a force 5 times that of Alexanders. Nothing deterred the Greeks from the river and attacked with such fury the Persian defeated. Within 3 years, Persian power broken.
11 There were several close engagements + set battles - at Granicus in Phrygia, at the Issus in Cilicia, and in the plains of Arbela in Assyria
12 The Persians showed great cruelty to the Greeks. Darius tried to bribe Alexander's relations to betray him and his friends to destroy him. Thus Alexander would not listen to not terms of peace but relentlessly pursued Darius as a prisoner and a murderer. Suppl.
13 At the height of his power Alexander suddenly died of a drunken orgy at an early age. He was succeeded by his brother Philip and two infant sons, but within 14 years they were all murdered.
14 Seleucus (Syria) Ptolemy (Egypt). Lysimachus (Pergamum) Cassander (Macedonia)
15 Pergamum including Thrace and Bithynium. Attalus I (241-197) became allied to Rome. Attalus III bequeathed the kingdom to Rome.

16 A military horn (Constantinople) in contrast to the religious horn of Dan. 7:8
17 Tseb-ee = prominence, splendor, beautiful. from a root tsâbâh, to array an army. against because desired!! Cp Zech. 7:14 R. 106:24. Jer. 12:10. Deut. 11:10-12. Heb. 11:16.
18 Israel. Exod. 12:41 Yahweh was their King 2 Chr. 13:8. the angelic host superviseed their affairs Exod. 23:20-23. Josh. 5:13-15. Thus it was Kingdom of God. 1 Chron. 29:11, 23.
19 Sar - hatz-zavvah. Commander of the Army. Isa. 55:4. Cp V. 25. Supp
20 Tseb-ee (host) also signifies "appointed time" Cp Dan 10:1 and see Gal. 4:4. This later revealed to Daniel Dan. 9:24-27. 11:2.

"THE HOLY AVENGERS"

"Let it be observed here to understand that when of things necessary to Christ seems to be

The ba
Gabr

25 Qodesh - Holy people, place, thing, etc. Exod. 3:5. Josh. 5:15. Dan. 9:24. Isa. 57:15. Ps. 68:5.
26 V. 6 The Greece challenged supremacy of Persia (under whose decree Israel returned) Out of little horn of spoil the Desolator to come. = 1966. Christ seems to refer to this time Luke
27 Lo Mg. Israel to be come an Evening - morning Sacrifice until that period. Suppl Zech. 1:7. Acts 2:19.
28 Qodesh. This ends an epoch after which if it cleansed. Ezek. 9:10 Zech. 14:21.
29 Dr Thomas: Avenged Rev. 6:10.

DANIEL SEEKS THE MEANING Vv 15-18.

30 Cp Dan. 10:8. 12:10. James 1:5. Mth 7:7. Col. 1:10. 2 Tim. 2:7.
31 The Cherubim Ezek 1:5 Heb. Geber. Appearance of might. His voice like "Adam" Rev. 1:16.
32 Lo Between me and the river
33 Gibbor. Cp 9:21. Daniel 19, 26 The "man" seemed to have authority over the angel. Gabriel Heb. 1:14. 1 Pet. 3:22.
34 A knocking his own death + resurrection Cp Ch. 11:39 & 12:8. Rev. 1:7
35 A phrase frequently repeated. 11:35, 40. 12:4, 9, 13.

VISION OF TIME OF END Vv 19-27

36 This defines the Time as the end " Vv 20-22 the introductory to it.
37 Cp V. 12. Note 20.
38 Jewish (transgressions) (sixth) Rome was drawn into the Middle East to punish such. Mth 23:32
39 Warlike aspect = Rome Drawn into the East by Pergamum Note
40 Rome ultimately made Constantinople its head quarters.
41 Both: "skilful in dissimulation" "talking smiles" in a harsh foreign tongue. There is no language more foreign to the structure and idiom of Hebrew than Latin. Cp Deut 28:50.
42 All these powers were ultimately absorbed into the Roman Empire.
skilful in intrigue

"THE HOLY AVENGED" (Nitzdak V.14 Roth. Vindicated) Cp Mic. 4:5. Isa. 9:4-7. Isa 51:17-23 Ezek. 38:16. 39 Zech. 2:8

"Let it be observed that this does not teach that the avenging of the holy is to commence immediately . . . It only gives us to understand that when that period is passed, the next series of events in relation to the holy land shall be the manifestation of things necessary to wrest it from the Gentiles, and to avenge it in their overthrow" (Exp. Daniel. Sect. II).

Christ seems to be making direct reference to the prophecy in Luke 21:24

The battle of Issus opened the east to Alexander 333

Gabriel interpreteth it.

DANIEL 9. Daniel's confession of sin.

25 Qodesh - Holy people, place, things etc Exod. 3:5. Josh. 5:15 22:31. 10:11.

26 Cp V.6. 334 Greece challenged supremacy of Persia (under whose decree Israel returned) Out of little horn of goat the Desolator to come. = 1966. Christ seems to refer to this time Luke 21:24.

27 Cp Mg. Israel to become an Evening-Morning sacrifice until that period. Supp Zeph. 1:7 Acts 2:19.

28 Qodesh. This ends an epoch after which it is cleansed. Ezek 37:10 Zech 14:21.

29 Or Thomas: Avenged Mic. 4:5.

DANIEL SEEKS THE MEANING. Vv 15-18.

30 Cp Dan. 10:8. 12:10. James 1:5 Mth 7:7 Col. 1:10. 2 Tim. 2:7.

31 The Cherubim Ezek 1:5 Heb Geber. Appearance of might. His voice like "Adam" V.16.

32 i.e Between me and the river.

33 El Gibbor Cp 9:21. Luke 1:19, 26. The "man" seemed to have authority over the angel Cp Heb. 1:14. 1 Pet. 3:22.

34 Knocking his own death-resurrection Cp Ch. 12:8-9 & 12:8. Lord 17

35 A phrase frequently repeated. 11:35 12:10 12:40

VISION OF TIME OF END Vv 19-27.

36 This defines the Time of the end "Vv 20-22 are introductory to it.

37 Cp V.12. Note 20.

38 Jewish (transgressors) (Roth) Rome was drawn into Middle East to punish such. Mth 23:32

39 Warlike aspect = Rome. Drawn into the East by Pergamum Note

15. Rome ultimately made Constantinople its head quarters.

40 Roth: "skilful in dissimulation" "talking riddles" in a harsh foreign tongue. There is no language more foreign to the structure and idiom of Hebrew than Latin. Cp Deut 28:50.

41 All these powers were ultimately absorbed into the Roman Empire. (skilled in intrigue)

39 Of night that makes way for dawn. Gen 1:4-5

40 SEKEL - Intelligence, understanding, crafty cunning - so here by Gesenius Deut 28:49 Math. 22:7 Luke. 20:16, M. Jhn. 19:11

42 Word means establish. RSV - "Shall succeed in what he does."

43 Cp V.11. 31 the powers that have ruled in Constantinople and will rule there - Rome, Turkish or Russian have been hostile to Jews.

44 Mirmah = deceit fraud RSV: deceit. Cp V.12. Used in relation to religion Jer. 9:6

Policy of Emperors and of Rome Popes.

45 Shalvah - security or success (Genuine or false) Roth "By their careless security."

1 Thess. 5:3. World taken off guard.

46 Additional work. Cp Ch 11 40. King of North disappears until Time of End. This long break also noted here.

47 Sar-sarim. Commander of Commanders, or Commander in chief. Ch. V.11

48 RSV "By no human hand." Dan. 11:45. Isa. 17:12-14. 31:8 Zech 12:4

49 Sealed up for confirmation. Cp Dan. 12:4

50 Thus extending beyond the time of Antiochus

51 He knew sufficient of it to be terribly perturbed at the implications.

52 Still in employ of Belshazzar though doubtless in a subordinate position.

53 He evidently discussed it with his associates.

24 And his power shall be mighty, [a] but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 43. Am Kadoshim = 7:27 Supp.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [c] peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken [c] without hand.

26 And the vision [d] of the evening and the morning which was told *is* true: wherefore [f] shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

Though not understood Cp Ecclus 2:15

CHAPTER 9.

3 Daniel's confession of sin, 16 and prayer for the restoration of Jerusalem. 20 The seventy weeks.

[k] IN the first year of [l] Darius the son of Ahasuerus, of the seed of the Medes, [s] which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood [t] by books the number of the years, whereof the word of the LORD came to [u] Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord God, to seek [o] by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I [p] prayed unto the LORD my God, and made my confession, and said, [q] O Lord, [r] the great and dreadful God, [m] keeping the covenant and mercy to them that love him,

[a] ver. 22. Cp. Rev. 17. 17.
[2] Or, *making desolate.* ch. 9. 27 & 11. 31.
[3] Heb. *people of the holy ones.* Cp. Is. 63. 18.
[4] Heb. *evening morning.* Cp. ver. 26.
[5] Heb. *right-justified.* Gen. 44. 16.
[b] ch. 12. 8. Cp. 1 Pet. 1. 10, 11.
[6] Or, *prosperity.* Ps. 122. 7. Zech. 7. 7.
[c] ch. 2. 34.
[d] ver. 14.
[e] ch. 10. 1. Rev. 19. 9.
[f] ch. 12. 4.
[g] Ezek. 1. 28.
[h] Cp. ch. 6. 2, 3. Adam Perhaps literally at Shushan V.2
[i] ch. 9. 21 & 10. 10, 18. Mat. 17. 7. Rev. 1. 17.
[7] Heb. *made me stand upon my standing.*
[k] ch. 11. 1.
[l] ch. 5. 31.
[8] Or, *in which he, &c.*
[m] ver. 3.
[n] Jer. 25. 12. See Supp Dan 9:1 24.
[o] Neh. 1. 4. ver. 20. Ezra 10. 1. Neh. 1. 6.
[9] Heb. *are accomplished.* ch. 9. 24.
[p] Neh. 1. 5 & 9. 32.
[q] Deut. 28. 60.
[r] Deut. 7. 21.
[s] ver. 25.
[t] Deut. 7. 9.

DAN. 9:24 Most identify the decree as emanating from Artaxexes Longimanus in 444. But 490 from then = A.D. 46. 69½ Lunar yrs (486½) = 472 solar years from 444 = A.D. 28-29 when Christ died. On this basis in midst of week. or ½ of 70 in midst week.

But evidence (Cp PP. 663, 664) indicate that this Artaxerxes = Darius Hystaspes whose 20th year = B.C. 500. Christ died A.D. 28 = 528. - 490 = discrepancy of 38 years. Profane chronology based on Ptolemy's Canon (A 2nd cent A.D), though most of his chronology is based on eclipses, a period of time BC 490-381

1095 Exod. 34:14. So our approach is through the Covenant.

[8] One of 134 places in OT. where the Sopherim (the Jewish revisers of the text) state they altered the text and it should read Yahweh.

[9] One Whose power is to be feared and revered, and Who is capable of fulfilling His will Deut. 7. 21-22. and establishing His covenant.

[10] One Who blends mercy with judgment - Who is just but loving Cp Deut. 32. 9:4 to Exod. 34:6.

CHAPTER 9.

A PRAYER FOR THE PEACE OF JERUSALEM Ps 122:6

See Ps 79 for another prayer for help in Israel's trouble = Daniel's inspiration.

JEREMIAH'S PROPHECY FULFILLED Vv 1-2. Cp Acts 13:27

Cp Ch. 5:31 The fall of Babylon was the signal to Daniel that the long awaited period of restoration was at hand. His prayer was partially answered. Cp Dan. 11:1

1 By Cyrus.

2 Jeremiah's prophecies recorded in books. Jer. 25:13 29:10. Jer. 25:11-13 Jer. 29:10. Cp. Hag 1.

3 He made careful preparations for this most important and wonderful prayer.

4 This was no haphazard casual approach. Heart and mind were carefully made ready.

CONFESSION OF SIN Vv 3-6

5 The covenant title of Deity, guaranteeing the perpetuity of Israel

DANIEL WAS EXPECTING THE FULL GLORY OF ISRAEL TO BE ESTABLISHED (Cp V.22). His prayer was offered on that background. It remains recorded as a prayer for the final glory of the land, temple and people. It is a prayer for the peace of Jeruralem. Ps. 122:6 Jeremiah's prayer Jer. 14:17-22. had been rejected. Jer. 15:1-4. but the people were changed and Yahweh was prepared to hearken to them as He promised Jer. 29:10-14. Shortly after Daniel's prayer was uttered, the decree of Cyrus was issued. Dan. 9:1. 11:1. 2 Chron. 36:22 Isa. 62:1,7.

70 WEEKS. V.24
establishment of
the Jubilee is sh
in 1997 This will

Daniel's prayer for the DANIEL 9. *restoration of Jerusalem.*

11 Therefore not worthy of His love. But note His instruction. 1 Kgs 8:47-48. Cp similar prayers Neh. 1:6-9. 9:33-34. Ps. 106:6. Jer. 44:7

and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

12. 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

13 7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. Heb. Shame

14 8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. Isa. 2:12-4

15 9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. Ps. 44:13; 89:13

16 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I *was* speaking, and praying, and confessing my sin and the sin of my

2 Heb. *entreated we not the face of the, &c.* Ex. 32. 11. Job 11. 19.
a ch. 1. 4.
b 2 Chr. 36. 15.
c ver. 10. Ezra 9. 11. Zech. 1. 6.
d Jer. 31. 28 & 44. 27.
e ver. 8. Neh. 9. 34.
f ver. 7. Ezra 9. 15. Neh. 9. 33.
g ver. 8. 14. Lam. 1. 18.
3 Or, *thou hast, &c.*
h Ex. 6. 6 & 32. 11. 1 Kin. 8. 51. Jer. 32. 21. Mic. 6. 4.
i Ex. 6. 1 & 32. 11. Neh. 1. 10. Jer. 32. 21.
k Esth. 9. 20.
4 Heb. *made thee a name.* Neh. 9. 10.
l Ex. 14. 18.
m ver. 5.
n Jer. 8. 3.
o 1 Sam. 12. 7. Ps. 31. 1 & 71. 2.
p Lev. 26. 40.
q ver. 20. Isa. 2
Jer. 31. 23. Zech. 8. 3.
r Lam. 1. 5.
s Ex. 20. 5.
t Lam. 2. 15, 16.
u Ps. 44. 13 & 79. 4. Mic. 6. 16.
x Neh. 9. 17. Ps. 86. 15.
y Ezek. 36. 4.
z Ps. 130. 4.
a Num. 6. 25.
b Lam. 5. 18.
c ver. 19.
d 2 Kin. 19. 16. Isa. 37. 17.
e Cp. Is. 1. 4-6. Jer. 2. 5, 10.
5 Heb. *whereupon thy name is called.*
6 Heb. *cause to fall.*
f ver. 13.
g 2 Chr. 24. 9.
h 2 Kin. 23. 22.
i Jer. 39. 16.
k Ezek. 5. 9.

21 RSV: "Yet we have not entreated" They had not learned the lesson. Isa. 9:13 Jer. 30. 5:7. Hos. 7:7,9,10

22 Punishment was designed to that end. If they had learned the lesson of the Captivity they may have avoided the greater judgment of A.D. 70.

23 Daniel could have learned this fact from his study of Jeremiah Jer. 11:8 14:11.

24 What He does is just and right and designed to help. Cp. Jer. 24:5.

AN IMPASSIONED PLEA FOR HELP. Vv 15-19.

25 He appeals to the Great Deliverer. Daniel repeats the words of Jeremiah Jer. 2:2 etc.

26 That great deliverance is still recalled – and now the opportunity is available for an extension of that renown. It is recalled in the Name – Yahweh

27 In view of this full acknowledgment of fault 1 Kgs 8:47-48 1 John 1:9.

28 Cp Num. 6:25-26. Ps. 4:6 67:1 80:1,3 7:19. Ps. 119:135 Bless 21:23.

29 For explanation see Note. B 3:12.

30 Hear, forgive, Be attentive, Act, Do it now!

31 As a vindication of thy character and covenant.

GABRIEL MINISTERS TO DANIEL. Vv 20-23

32 This verse expresses the two main parts of the prayer
1. Confessing sin and acknowledging the righteousness of Yahweh.
2. Seeking His intercession.

PERSIAN KINGS AS GIVEN IN PTOLEMY'S CANON

Kings	Reigns		Commencement B.C.	Julian.
Cyrus – Jointly with Darius 2 years.	9	from	538	538.
Cambyses	8	"	529	529
Darius I Hystaspes	36	"	521	521
Xerxes	21	"	485	486
Artaxerxes I Longimanus	41	"	464	465
Darius II Nothus	19	"	423	424
Artaxerxes II Mnemon	46	"	404	405
Artaxerxes III Ochus	21	"	358	359
			311	312
Darius III Codomannus	4		335	336.
Alexander the Great	–		331	332.

For the limitations of the Canon of Ptolemy see Appendix.

There were four decrees of Persia in favor of Israel. Cyrus Ezra 1:1. Darius Hystaspes. Ezra 4:6. Hag. 1:1,2. Artaxerxes Longimanus. in 7th year Ezra 4 Esdras 8. in 20th year Neh. 2:1. Josephus suggests Esther was the wife of this Artaxerxes. It will be noticed that the decree in 7th of Artaxerxes reign = 456 and 1490 years from then = A.D. 33.

This is accepted solution, but see note. Bottom p. 1093.

← Ezra 7:7

"Lord was the Divine reason in both vision and prophecy. He confirmed His promises Rom. 15:8 Before the seal of the prophet of Yahweh.

5 The whole nation guilty The whole people guilty – people as well as leaders.

ACKNOWLEDGMENT OF YAHWEH'S MERCY. Vv 9-10.

7 And because of that. He can be sought in all confidence. RACHAM – compassion. By extension – the womb. From root to love, tender, compassionate.

THE CURSE OF THE LAW IS UPON US. Vv 11-14

8 Lev. 26:14. Deut. 27:15-26 15. 29:20. 30:17-19. 31:17-18 32:19-42.

14 All the warnings of the prophets have been fulfilled in the captivity. Cp. Ezek. 1:4-6 Lam. 1:12. 2:11. 4:6. Ezek 5:9. Joel 2:2 Amos 3:2.

The captivity under the Romans and the condition of the Jews since far exceeds this previous trouble, for the guilt of crucifying Messiah and rejecting the Divine Mercy exceeded even that which went before. Dan. 12:1 Matt. 24:21 Mark 13:19 Luke 21:22

These nations are their rulers, and therefore directly responsible for their evil and decline.

DANIEL WAS EXPECTING THE FULL GLORY OF ISRAEL TO BE ESTABLISHED (Cp v. 22). His prayer was offered on that background. It remains recorded as a prayer for the final glory of the land, temple and people. It is a prayer for the peace of Jerusalem. Ps 122:6. Jeremiah's prayer Jer. 14:17-22 had been rejected Jer 15:14. but the people were changed and Yahweh was prepared to hearken to them as He promised Jer. 29:10-14. Shortly after Daniel's prayer was uttered, [illegible] Cyrus was!

57 CHRIST: half or middle from root - split in two. Lit. prophetically Christ's ministry 3½ years (to Passovers - Jn 2:13; 5:1; 6:4; 11:55. Prayer on Cross Luke 23; Jn 19:28 Wed. Crucified Cp Mk 16:1 Lk 23:56; 24:1 Fri at 3 p.m. Wed Nothing in Jerusalem Heb 13 Thess 2:16 Rev 6:10 Thus people + city revived v 24.

11 Therefore not His love God [illegible] 1 K[illegible] to similar prayer[illegible] Jer. 9:23-24. Ps[illegible] v:7

2 This not true but he typ[illegible] mediating [illegible] identif[illegible] sin in Their [illegible] ngs. Isa. 53:6-11 Phil 2:24

There is a co[illegible] the sins [illegible] sin with sin[illegible] and go on fo[illegible] Section "Gen[illegible] ACKNOWLEDGE[illegible] CONFESS RECEI[illegible]

Israel is g[illegible] sins is just in [illegible] they deserve [illegible] period. Yahweh [illegible] Christ, the [illegible] son of the [illegible] 5 The whole n[illegible] The whole p[illegible] guilty - pe[illegible] met as leade[illegible] 6 CONFOUNDED[illegible] SHAMEFACEDNESS [illegible] MER[illegible]

7 And becaus[illegible] he can be sav[illegible] confidence. [illegible] confession. [illegible] the wrong, fo[illegible] one, for the[illegible] THE CURSE OF[illegible] US UPON US[illegible]

Dan 2:6 Ps 44:15; 79:4; Jer 24:9; 29:18; 42:18; 44:12

11 All the warn[illegible] prophets have[illegible] told in the Co[illegible] Deut 1:4-2[illegible] Dan 9:11; 2 Chron 36:15-21; Jer 25:4; 29:19; Zech 1:4

The captivity wa[illegible] sin; and the com[illegible] been since for e[illegible] previous to the[illegible] guilt of crucifying [illegible] not rejecting the [illegible] exceeded them th[illegible] went before. Matt 23:29-31; Luke 11:49; Luke 23:31

Their judges were their rulers, and therefore partly responsible for their spiritual decline.

Darius					
Xerxes	21	=	493	486	[illegible] Josephus suggests Esther was
Artaxerxes I Longimanus	41	=	464	465	the wife of this Artaxerxes. It will be noticed
Darius II Nothus	19	=	423	424	that the decree in 7th of Artaxerxes reign
Artaxerxes II Mnemon	46	=	404	405	= 458 and 490 years from then = A.D. 33.
Artaxerxes III Ochus	21	=	358	359	This is accepted solution, but see
[illegible]	1	=	337	338	note. Darius p. 1021

70 WEEKS v.24

establishment of Is[illegible] the Jubilee is [illegible] in 1991 this will [illegible] enumerated in [illegible] leading to the [illegible] and 70 Sabbaths [illegible] 25 Years - To go to [illegible] "X" empirically sca[illegible] "X" to Calendar Sugges[illegible] which energetic action [illegible]

53 Emphasising the [illegible] rapidity with which [illegible] prayer was answered [illegible] 54 Lit.

55 Cp 1 Ki. 18:36 & Luke [illegible]

56 Be proclaimed Pr[illegible] many the impending [illegible] theme of the prophe[illegible] is now introduced t[illegible] Israel

56 The time of prepa[illegible] Acts 3:19 & Epistles [illegible]

By this was in mind, [illegible] Temple destroyed, but [illegible] period of faithful Israel [illegible] performed to Jehovah [illegible] before. The Evening [illegible] Nine months between [illegible] the Lord offered at the [illegible] Times of the End" Dan 9:[illegible]

57 Unmistakable comple[illegible] of the fulfilment of A[illegible] Cp Dan 8:23; 9:24; Acts 3:[illegible] Jn and concluding hum[illegible] down upon the Jubilee [illegible] of faithful men

58 Lit. 7:7 He was [illegible] John 11:49-52 to [illegible] vision was given the [illegible] Messiah.

59 Christ also confirmed [illegible] the angelic salutation [illegible] Dan 7:25 & Cp Rom 15:8

PROPHECY OF 70 WEEKS

Ps 24:1 Cp Rom 8:19-22; 1 Cor 3:21-23

61 Jubilee. For the [illegible] symbolism of v.25 - [illegible] Cp 1 Cor 7:29-31; Rom 13:11-14; Rev 6:9-11. To declare: To proclaim. Be proclaimed from and example of Christ [illegible] Christ - but there will be a further [illegible] Cp Isa 61:1-2; Luke 4:18

63 Redemption: Lit. 1:7 To cause to [illegible] from sin offer[illegible] 64 The offering of [illegible] the Lord Jesus Christ [illegible] has under the figure [illegible] be accomplished in [illegible] actually to be offered [illegible] literally at Calvary [illegible] 65 Anointed. Covering [illegible] Cp Ps 45:7 Individually [illegible] Nationally [illegible] Cp Isa 61:1; Luke 4:18

66 Satisfaction for the [illegible] Cp Lev 5:14; Num 5:8; Ps 49:7; Isa 53:10; Rom 3:25; Heb 9:12; 10:4; 1 Peter 1:18-19

67 The fulfilment in the [illegible] can not be [illegible] real [illegible] with vision and prop[illegible] & be confirmed [illegible] Rom 15:8 He [illegible] be the seal of the [illegible] of Yahweh ch[illegible]

70 WEEKS. V.24 There appears a double application of this prophecy reaching to epoch of 2nd Advent Daniel was anticipating the manifestation of the full glory is told that the full period of time involved from establishment of Israel in the land (when Jubilee years commenced) until final glorification is 70 X7s (Shebuah) In Lev 25:8 the Jubilee is styled a "week of sabbaths" or 7 sabbaths (7=shabah). According to W.H Carter such a period concludes in 1997. This will see fulfilled completely that which Christ partially accomplished at his first advent and which is enumerated in V.24. And then, as though as to show the reason of this long delay the explanation of V.25 is added leading to the crucifixion of Messiah. The 70 weeks are then linked with Jeremiah's 70 days Φ V.2. The 70 weeks of days and the 70 Jubilees!

The seventy weeks foretold. **DANIEL 10.** *Daniel seeth a vision.*

people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the [7] commandment came forth, and I am come to shew *thee*; for thou *art* [8] greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, [1] to finish the transgression, and [2] to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and [6] prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment [8] to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street [9] shall be built again, and the [2] wall, even [3] in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, [4] but not for himself [5]: [6] and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war [7] desolations are determined.

27 And he shall confirm [8] the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, [1] and [2] for the overspreading of abominations he shall make *it* desolate, even until the consummation, [3] and that determined shall be poured [4] upon the desolate.

SHABUIM - SHIBIYM = Sevens Seventy.

[1] Or, and upon the battlements shall be the idols of the desolator.
[2] Or, with the abominable armies.
[3] Or, upon the desolator.
[4] Heb. with weariness, or, flight.
[5] Heb. to make thee skilful of understanding.
[6] Heb. word.
[7] Heb. great.
[8] Heb. a man of desires.
[9] Heb. weeks of days.
[1] Heb. bread of desires.
[2] Or, to restrain.
[3] Or, to seal up. Al = concerning
[4] Heb. prophet.
[5] Heb. one man.
[6] Or, to build again Jerusalem.
[7] Heb. shall return and be built.
[8] Or, breach or, ditch.
[9] Heb. in strait of times.
[1] Or, and shall have nothing.
[2] Or, and the Jews they shall be no more his people.
[3] Or, and the prince's (Messiah's, ver. 25) future people.
[4] Or, it shall be cut off by desolations. Both = The
[5] Or, many
[6] Or, Supp vigour!

CHAPTER 10.

Daniel having humbled himself seeth a vision.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three [2] full weeks.

3 I ate [6] no [3] pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold [1] a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my [1] comeliness was

DANIEL 11.

turned in me into corruption, and I retained no strength.
9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.
10 ¶ And, behold, an hand touched me, which [2]set me upon my knees and *upon* the palms of my hands.
11 And he said unto me, O Daniel, [3]a man greatly beloved, understand the words that I speak unto thee, and [4]stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.
12 Then said he unto me, Fear not, Daniel: for [f]from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.
13 But [h]the prince of the kingdom of Persia withstood me [i]one and twenty days: but, lo, [k]Michael, one of [6]the chief princes, came to help me; and I remained there with the kings of Persia.
14 Now I am come to make thee understand what shall befall thy people [m]in the latter days: for [n]yet the vision *is* for [o]*many* days.
15 And when he had spoken such words unto me, I set [p]my face toward the ground, and [r]I became dumb.
16 And, behold, [t]*one* [u]like the similitude of the sons of men [x]touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.
17 For how can [7]the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.
18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,
19 And said, [a]O man greatly beloved, [b]fear not: [y]peace be unto thee, [c]be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with [d]the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.
21 But I will shew thee that which is noted in the scripture of [g]truth: and *there is* none that [5]holdeth with me in these things, but Michael your prince.

CHAPTER 11.

1 Overthrow of Persia. 5 Leagues and conflicts of the kings. 30 Tyranny of the Romans.

ALSO I [l]in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.
2 And now will I shew thee the truth. Behold, there shall stand up [y]yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of [q]Grecia.
3 And [a]a mighty king shall stand up, that shall rule with great dominion, and do according to his will.
4 And when he shall stand up, [b]his kingdom shall be broken, and shall be divided toward [z]the four winds of heaven; and not to [a]his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.
5 ¶ And the king of the south shall be strong, and *one* of his

---

Eye is the symbol of intelligence - but it must be adapted to take in light Mat. 6:22. It is here aided by the Spirit Rev. 5:6 (Cp Zech. 1:10. 3:10). See Isa. 11:1-2.

Arms and feet. - Working and walking Power, force or sovereign authority Cp Ps. 89:21. Deut. 33:27.

here outstretched in energetic and furious operation.

V.10 "set me" NUWA" - To waver Str. - To move to + fro; to waver, to vacillate. Ges. "lo, a hand touched me, + caused me to feel (i.e to stand reeling + trembling) upon my knees + hands" He was partially roused up + enabled to move, though in a feeble + tottering manner.

Daniel is comforted.

Kowach - firmness, vigor, force. St. V.10, 17

"I sank into a deep sleep. Bonnet. Rotherham = "I came into..."

a ver. 11. Cp 6

b ver. 12. Gen. 43. 23. Judg. 6. 23.

c Heb. *moved.* Amos 9. 9.

d Deut. 31. 7.

e Heb. *a man of desires.* ver. 19. ch. 9. 23.

f Heb. *stand upon thy standing.*

g ver. 13.

h ver. 19. Rev. 1. 17.

i ch. 9. 3, 4. 22, 23. Acts 10. 4.

k ch. 12. 2.

l Heb. *strengtheneth himself.* ver. 19.

m ver. 20. Josh. 5. 14. Cp. Eph. 1. 21 & 2. 2 & 6. 12.

n Cp. ver. 2, 3.

o ver. 21. ch. 12. 1. Jude 9. Rev. 12. 7.

p Or, *old first.* Jer. 25. 2.

q ch. 9. 1.

r ch. 2. 28.

s ver. 1. ch. 8. 26. Hab. 2. 3.

t ch. 8. 27.

u ver. 9. ch. 8. 18.

v ch. 8. 21.

w Ps. 39. 2, 9.

x Cp. ch. 7. 6 & 8. 5, 21.

y ch. 8. 25.

z Ps. 58. 4.

a Is. 6. 7.

b ch. 8. 8, 22.

c ch. 7. 2.

d Ps. 109. 13. Amos 4. 2.

e Or, *this servant of my lord.*

1098 BC Exod. 23:20. Cp Jude 9. with Zech. 3:1-9 Josh. 5:14 (Cp mg).

24 To strengthen them to fulfil Yahweh's purpose.
25 Note the purpose of the prophecy which extends to the end of Ch. 11.
26 Still figuratively clothed with the flesh and unable to look upon Divine glory.

JUDGMENT Vv 16-19 (Cp v. 18.

27 Panting forward to Christ. Rev. 1:8 V.S. For the use of this term applied to judgement see. John 5:27. (Daniel feels his lowly condition "in presence of angels")
28 Confession of weakness in the light of the Divine glory of the vision follows.
29 No personal justification 1 Cor. 1:29 He was utterly overcome + prostrate in the presence of one come from God.

APPROVAL. V.18

30 He was compassionated his strength revived by this re-assuring touch.

REWARDED. V.19.

31 He is figuratively commended and strengthened. Isa 40:31.
32 Christ's identification with humanity will be comforting of the Jews most real John 5:27 Mic 4:15.

OVERSHADOWING WORK OF ANGELS. Vv 20-21

32 LXX: "Surely thou knowest." The decree of Cyrus would have revealed the purpose of the angel.
33 In the support of Israel in all the opposition they received Cp Zech. 3:1. Ezra. 5:5.
34 When my purpose with Persia is completed. Cp Rom. 8:28. 13:4.
35 Apart from Divine intervention there was no hope for Israel.
36 Cp V.8. Josh. 5:14 etc.

CHAPTER 11.

1 In answer to Daniel's prayer Ch. 9:1
2 These two angels co-operated to the help of Israel.
3 (1) Cambyses or Ahasuerus of Ezra 4:6 (2) Smerdis or Artaxerxes. Ezra 4:7 (3) Darius Hystaspes. The second, being a usurper, and reigning only 8 months (Herodotus) is not in the canon.
4 Xerxes. He was noted for fabulous wealth. Cp Ind. p. 21
5 Herodotus states that he searched his realm for soldiers, recruiting the largest army ever mustered together 5,283,220. He also employed the Carthaginians to attack the Greek colonies in Italy and Sicily. This army amounting to 300,000 men and 2000 ships. His invasion aroused the hatred of the Greeks for the Persians which was avenged by Alexander. Cp Ch. 8:7.
6 The remaining portion of Persian history is passed over as being unimportant

---

one a total abstinence of food for at least a day such as 2 Sam 3:35. or a partial abstinence in food and appropriate raiment as here 2 Sam. 12:20, Mat. 6:17.

THE MULTIPLE MAN. 4-6.

a Tigris. Gen. 2:14
b He was in deep contemplation from which he was disturbed by the vision. Cp Note Dan 12:6
c Comp. A multiple man as one. 1 Cor. 12:12. Eph 4:7, 15-16. Rev. 1:13, 14:14, 2:11
d Office and nature, flesh to clothed Exod 28:39. Cp Rev. 19:8. Cp Isa. 61:10. Rev. 3:4. 16:15. 2 Cor. 5:4. see. Rom. 4:7. Gal. 3:26
e Faith. 1 Pet. 1:7. Lam. 3:23. Hab. 2:8. 1, 19-23. Prov. 17:3. 25:4. Ps. 12:6. Rom. 10:17. Eph. 6:14. Heb. 3:6.
f Ezek. 1:16. Heb. Tarshish to break, or subdue" The stone of Dan Cp Exod 28: with Num. 2. and see Gen. 36:16-18. 1 Cor. 6:2. Ps. 149:8. In Revelation the Stone of Levi Rev. 7:7. 20 The two priests. It was the stone representing planting of the future when flesh should be entirely "judged" (Dan) and "subdued" (Tarshish). "taught" (Levi).
g Wrath Ps 144:5-6. Zech. 4:14. Isa. 30:27. The spirit Zech. 4:6. Rev. 19:11
h Ayin - Eye or fountain. The Saints = Elohistic Eyes of Yahweh of the future 2 Chron. 16:9. Ben. 18:21. 2 Chron. 16:9. Ben. here seen like lamps of fire Rev. 4:5. 5:6. But also fountains of Truth. Note that the Cherubim are entirely eyes. Ezek. 10:12.
i Purified by fire and polished by friction. = the flesh Cp Num. 31:22-23.
k Indicative of a multitude whose Voice will thunder throughout the world. Rev. 14:6-7. The Cherubim Ezek. 43:2.

DANIEL'S SYMBOLIC DEATH 7-9

17 This will be the attitude of men at the appearance of Multitude at Christ. Ma. 3:14-22.
18 During Daniel's death the work of developing this man will continue.

RESURRECTION Vv 10-11.

Despite the reassuring words, his mortality cleaves to him Rom. 8:11.

REVELATION Vv 12-15.

This attitude will find commendation in the Age to Come there shall be granted then a revelation of individual conduct as well as the national development of the Divine programme 2 Cor. 5:10
21 What these related to we are not specifically informed. But Daniel, recognising 70 years fulfilled may have been awaiting the Return. The Decree of Cyrus took place in this year. Cp Notes Hag. 1 with p. 1096. Dan 10:1. He may have fasted for this purpose.
22 It occupied 21 days to so arrange the world politically as to cause Cyrus to perform the Divine will and issue his decree for the return of the Jews. Ezra 1:1.
23 This is the angel specifically entrusted with the affairs of Israel. Sig. Who like

DANIEL'S MOURNING

Daniel's mourning Cyrus followed miah, Haggai, Jews would be

Verse 24.

Month the Most most holy + was Heb 10:28; Matt. 3 For Yahweh, to or person is for Him own use or purp rests upon the Christ 1 Pet 2:5 Eph 6:17) 1 John 5: Daniel is ranked 3 Negatives: Res 3 Positives: Bring Seal up vis Holy.

Verse 27

"For one week Daniel's people V. appeal + invitati to the nation in Dan 1-7. "Decease" - S will be restor "r of Rev 26-32 "Overspreading "Annacle" Mat. Winglet, extre to Temple porch out like wings of deviations " ected the attenti this prophecy wh own death. T were triumphan prominent part declares when c took their consp and setting the gate, offered Sa made Titus Imp Matt. Ch 6, Ch 6 "Upon the decol begins + ends with late - but Daniel be recovered.

CHAPTER

Verse 1

"Where nam "The use of the suggests that he Babylon. "Cyrus" His na yrs before his birth "Time appointed Three + (belongs to many calamities to Verse 8. "Comeliness" "By the vision" divine glory brings altsin unto it whether it will crown" - TSIYR royall, pressure returned no stre vigor, force. He no mortal weakn 27 Fool, Greek A THE KING OF NORTH DOES PALESTINE Vv 1

DANIEL'S MOURNING. CH. 10:1. Cp V.13. At the very time that it seemed to the prophet that God was not working on behalf of His people Vv1-2. the angel was behind the scenes moving for the redemption of Israel. Daniel's mourning was probably induced by no evidence of restoration. He desired to know the reason why. V.12. The decree of Cyrus followed shortly after. There after Yahweh supervened Persian affairs for the benefit of His people Vv20-21 so that Ezra, Nehemiah, Haggai, Zechariah are a commentary upon this. Daniel was shown in the long succeeding prophecy that though the Jews would be crossed in their design to build the Temple, God was for them. Though the Greeks would come against the

Verse 24.

"Anoint the most holy" - Christ is the most holy + was anointed to that end. Heb 10:38; 1 Matt. 3:17. Ps 45:6; Heb. 1:9. For Yahweh to anoint an object or a person is for Him to acquire it for His own use or purpose. The anointing rests upon the multitudinous Christ. 1 Jhn 2:20,27; Jhn 6:63; Eph 6:17; 1 Jhn 5:7.

Daniel is revealed explained 6 items:
3 negatives: Restrain • Seal • Cover
3 Positives • Bring in Righteousness
" • Seal up vision • Anoint most
" Holy.

Verse 27

"For one week" - This relates to Daniel's people V.24 + includes the appeal + invitation of the Apostles to the nation in Jerusalem Acts Chpt 1-7.

"To cease" - SHÂBATH - Rest. They [illegible] will be restored later. Meanwhile cp Lev. 26:34-35, 43.

"Overspreading of abominations"

"Pinnacle" Mt. 4:5 PTERUGION = winglet, extremity. Could relate to Temple porches which spread out like wings. LXX = "abomination of desolations" Mt. 24:15. Christ directed the attention of Apostles to this prophecy which predicted his own death. The Roman banners were triumphantly attached to a prominent part of the Temple. Jos. declares when city taken the Romans took their ensigns into the Temple, and setting them over the eastern gate, offered sacrifices to them + made Titus Imperator. Jewish War. bk 6. Ch 6, pt 1.

"Upon the desolator" - The prophecy begins + ends with Jerusalem desolate - but Daniel's prayer remains to be answered.

CHAPTER 10

Verse 1

1. "Whose name was Belteshazzar"
2. The use of this Babylonish name suggests that he was still resident in Babylon.

"Cyrus" His name was predicted 175 yrs before his birth. Isa. 45:1.

"Time appointed" Ges. "And the edict is true + (belongs to) a long warfare," to many calamities to be endured."

Verse 8.

"Comeliness" HOWD Grandeur Str. "Bright complexion" - Ges. He felt weak, and turned deadly pale.

Verse 16.

"By the vision" : The manifestation of divine glory brings to mind the strivings to attain unto it, and deep concern as to whether it will be granted. Rom. 8:18. "Sorrows" - TSIYRIM = Throes, pains of travail, pressures - mental or physical. "Retained no strength" - KOWACH - firmness, vigor, force. He was made conscious of his mortal weakness. 4 times expressed:

1. When he saw the vision V.8. 2. When he heard the voice V.9. 3. When called upon to speak V.16. 4. When confessed to his state V.17.

CHAPTER 11

Verse 1

"Strengthen him" - If Darius is meant, Daniel learns first hand that the favour shown him by Darius was angelic motivated.

Verse 2.

"Riches" - He used his fabulous wealth to recruit an army to attack Greece.

Verse 4

"Four winds of heaven" Cp 1 Macc. 1:7-9. Alexander reigned 12 years + died 323. His brother Aridaeus followed with Perdiccas as regent. Antipater succeeded Perdiccas in 321 but now the unity of the Empire was gone + there was a struggle for power. In 321 Ptolemy Lagus took possession of Egypt; Cassander assumed the government of Macedon - 317. Seleucus Nicator took possession of Syria - 311. In 305 the successors of Alexander took the title of Kings, + in 301 there occurred the battle of Ipsus in which Antigonus who reigned in Asia Minor was killed + then followed in that year the formal division of Alexander's empire between the four victorious princes, Ptolemy, Seleucus, Cassander + Lysimachus. The battle of Ipsus had been fought between Antigonus + his son Demetrius on the one side + the 4 other generals on the other. Antigonus had aimed at universal sovereignty.

In the division Seleucus Nicator obtained Syria, Babylonia, Media, + Susiana, Armenia, a part of Cappadocia + Cilicia. His kingdom in name at least, extended from the Hellespont to the Indies. • Lysimachus extended over part of Thrace, Asia Minor, part of Cappadocia + the countries within the limits of Mount Taurus. • Cassander possessed Macedonia, Thessaly + a part of Greece. • Ptolemy obtained Egypt, Cyprus + Cyrene + ultimately Coelo-Syria, Phoenicia, Judea, + a part of Asia Minor + Thrace.

The kings who reigned in Antioch:

1. Seleucus Nicator 312 - 280
2. Antiochus Soter his son 280-261
3. Antiochus Theos his son 261-247
4. Seleucus Callinicus his son 247-226
5. (Alexander) or Seleucus Ceraunus his son 226-223
6. Antiochus the Great, his brother 223-187
7. Seleucus Philopater, his son 187-176
8. Antiochus Epiphanes, his brother 176-164
9. Antiochus Eupator 164-162.
10. Demetrius I. Soter 162-150
11. Alexander Bala (installed by Ptolemy Philometer + given Cleopatra to wife) 150-146
12. Demetrius II Nicator 146 - 120
13. Antiochus VI Dionysus (the infant son of Balas set up by Tryphon, a magnate of the Kingdom). 143. Murdered by Tryphon who assumed the diadem himself. Demetrius away fighting his younger brother married his wife Cleopatra + reigned. Demetrius having been taken prisoner. Antiochus VII Sidetes crushed Tryphon.
14. Antiochus VII Sidetes 138-129. He took Jerusalem and once more brought the Jews, who had won independence under the Hasmoneans into subjection. Demetrius re turned + reigned 2nd time 129-126 but was murdered at the instigation of his wife Cleopatra.

The remaining history is a wretched story of the struggle of different claimants for control.

In 64 Pompey invaded Syria + formed it into a Roman province.

"Besides these" BAD = Separation, or lit. to the exclusion of. "These" = his posterity. It would be divided to the exclusion of those to whom it should be given.

Verse 5.

"King of the south" Egyptian

1. Ptolemy Soter, son of Ptolemy Lagus, Governor 323. Takes the title of King 306.
2. Ptolemy Philadelphus (LXX made) 284
3. Ptolemy Euergetes 246.
4. Ptolemy Philopator 221
5. Ptolemy Epiphanes 204 - 181
6. Ptolemy Philometer 181 - 145. (Epiphanes invades Egypt 170)
7. Ptolemy Euergetes II placed on throne in 170. The double kingship led to quarrels + dissension. Antiochus Epiphanes again invaded Egypt 168 but was compelled by Roman intervention to retire. Died 116
8. Cleopatra reigns with her two sons Ptolemy Soter II, Ptolemy Alexander I - a period of domestic strife. Cleopatra died for Alexander 89 Soter 80
9. Ptolemy 10 - murdered 80
10. Ptolemy XI Philopator Philadelphus Neos Dionysus 80-51 (called Auleter - flute player)
11. Ptolemy XII - Philopator 51-47 (10 yrs - married his sister - at the order of his father-ex-Cleopatra 17 yrs. He died 44
12. Cleopatra (died 30) + her son (born 47) whom she alleged to be son to Julius Caesar called by her Ptolemy Philometer Caesar. - murdered 30. Egypt made a Roman Province.

Verse 10.

Egypt having invaded Syria V.8 the northern power, partially under Antiochus, retaliates restoring its independence + power.

Verse 11

Antiochus having invaded the Palestine territory of the King of the south the latter took steps to resist.

Verse 14.

"Many" - Philip of Macedon entered into an agreement with Antiochus. Agathocles excited a rebellion against him in Egypt. Scopus who commanded the Egyptian army tried to take advantage of the youth of Ptolemy but was thwarted by the vigilance of Aristomenes, the Prime Minister.

Verse 16

"Glorious land" Tsebiy - Splendor, beauty Deut. 11:10-12; Ezek. 20:6,15; 26:12; Jer. 3:19 Dan. 11:41, 45.

Verse 17.

"Set his face" - He determined to bring the whole resources of his power into destroying Scopas, the Egyptian general, + conquering Egypt. He was temporarily diverted from that by wars in Asia Minor + Greece where the Romans opposed him.

"Upright ones" : Antiochus successfully defeated Scopas + sought to win the Jews over to his support: "the Jews of their own accord went over to him" (Jos. Ant. 12:3:3. It was better having a settled land than one constantly at war. The Jews are described as "upright" at that time (the marg. wrong).

Verse 21.

"Flatteries" - CHALAQLAQQÂTH Sig both deceit of tongue + trickery of action.

V.18. this Scipio was brother to Scipio Africanus so called because of his conquest over Hannibal + the Carthaginians. This Scipio called Asiaticus because of his victories in the east. His aim was to rival the glory of his brother, hence he was "exalted" "even behalf"

Verse 22.

"Overflowing" - SHÔTEPH - Flood, overflow, overwhelming. Dan. 9:26; 11:10, 40; Isa. 8:8; 10:22; 28:2, 15, 17, 18; 30:28; Jer. 47:2; Nah. 1:8; Hab. 3:10.

"Prince of the covenant" Dan. 9:25, 26; Isa. 42:6; 49:8; Mal. 3:1; Lk 2:26-32; Jhn 1:29; Acts 3:22; Heb. 8:6; 9:15; 12:24.

Verse 23.

"Deceit" - MIRMÂH - Fraud, deceit, guile, treachery. Ps 10:7; 36:3; 50:19; 55:11; 73:8; 101:7; Prov. 12:5; 26:24; Isa. 53:9; Jer. 5:27; 9:6; Hos. 12:1; Zeph. 1:9; Zech. 5:8.

"Become strong" - ÂTSAM - Be numerous, mighty, strong. Gen. 26:16; Ex. 1:7, 9, 20; Num. 14:12; Deut. 4:38; 7:1; 9:1, 14; 11:23; Josh. 3:10; 23:9; Jud. 14:18; 1 Sam. 2:3; 2 Sam. 1:23; 3:1; 22:18; 1 Kgs 8:44, 48; 2 Kgs 17:9; Ps 35:19; 38:19; 69:4; 105:24; 119:157; Prov. 30:25; Isa. 9:6; 40:26; Jer. 5:6; 15:8; 20:11; Lam. 1:5, 16; Ezek. 35:12; Dan. 8:24; Hos. 5:11; Amos 5:12; Mic. 2:1; Nah. 1:12; Zeph. 2:8, 10.

"Few people" - MÊ'ÂT - Small, few, little. Gen. 7:4; 8:3; 16:4; 18:28; 24:17; 26:22; 27:45; 30:30; 34:30; 38:17; 41:21; 42:19; 43:2; 44:25; 47:9; 50:20; Ex. 12:4; 16:17; 23:30; 30:15; Lev. 25:52; 26:22; Num. 1:46; 3:39, 43; 11:32; 13:18; 16:13; 17:28; 26:54; 33:54; 35:8; Deut. 4:27; 7:7; 26:5; 28:62; 33:6; Josh. 7:3; 17:14, 15, 16; Jud. 6:15; 7:2, 4; 9:5; 11:34; 20:31; 21:17; Ruth 1:3, 5; 1 Sam. 2:5; 9:21; 14:6; 15:17; 2 Sam. 14:14; 16:1; 19:43; 1 Kgs 3:7; 8:53; 18:43; 20:27; 2 Kgs 4:27; 19:4; 1 Chron. 4:27; 16:19; 2 Chron. 14:11; 20:13; Ezra 9:8; Neh. 7:4; 9:28; Ps 105:12; Isa. 10:7; 16:14; 21:17; 37:4; 49:6; 60:22; Jer. 42:2; 44:28; Ezek. 5:3; 11:16; 12:16; Dan. 11:23, 34; Hos. 1:4; Amos 7:2, 5; Obad. 2; Mic. 5:2; Hag. 1:6; 2:3; Zech. 13:7.

Verse 24.

"Peaceably" - BESHÂLÔWN - Security, prosperity, peace. Ps 73:3; Dan. 8:25; 11:21.

"Fatness" - MISHMÂN - Fatness, fertility, richness. Gen. 27:28, 39; Num. 13:20; Deut. 32:15; Jud. 3:29; 1 Kgs 4:22; 2 Kgs 2:19; Neh. 9:25, 35; Ps 36:8; 63:5; 65:11; 78:31; Isa. 10:16; 17:4; Jer. 5:28; 46:23; Ezek. 34:14, 16, 20; Dan. 11:24; Hab. 1:16.

"Scatter among them" - ZÂRÂH - Winnow, scatter, disperse. Lev. 26:33; Deut. 4:27; 28:64; 30:3; 32:26; Jer. 9:16; 13:24; 15:7; 18:17; 30:11; 31:10; 49:32, 36; 51:2; Lam. 4:16; Ezek. 5:2, 10, 12; 6:5, 8; 11:16; 12:14, 15; 20:23; 22:15; 29:12; 30:23, 26; 36:19; Dan. 11:24; Hos. 13:3; Amos 9:9; Zech. 7:14.

"Spoil" - BÂZÂZ - Plunder, spoil, booty. Gen. 49:27; Num. 14:3, 31; Deut. 1:39; 2:35; 3:7; 20:14; Josh. 8:2, 27; 11:14; 22:8; Jud. 2:14; 5:30; 8:24, 26; 1 Sam. 14:30, 32, 36; 15:19, 21; 23:1; 27:9; 30:20; 2 Sam. 3:22; 8:11; 12:30; 1 Kgs 20:7; 2 Kgs 7:8, 16; 21:14; 1 Chron. 20:2; 26:27; 2 Chron. 14:13; 15:11; 20:25; 28:8, 14, 15; Ezra 9:7; Neh. 4:19; Esth. 3:13; 8:11; 9:10, 15, 16; Ps 44:12; 119:162; Prov. 1:13; 16:19; 29:24; Isa. 8:4; 10:6; 33:4, 23; Jer. 21:9; 30:16; 38:2; 39:18; 45:5; 49:32; 50:10; Ezek. 25:7; 26:5; 29:19; 38:12, 13; 39:10; Dan. 11:24, 33; Hab. 2:7, 8; Zech. 14:1.

"Strongholds" - MIBTSÂR - Fortress, fortified city. Num. 32:17; Deut. 28:52; 2 Kgs 19:23; 2 Chron. 11:11; 17:2, 19; 32:5; Isa. 17:3; 23:11; 25:2, 12; 27:10; 32:14, 19; 36:1; 37:24; Jer. 4:5; 5:17; 6:5; 8:14; 21:13; 34:7; 35:11; 48:18; 49:27; 50:24; Lam. 2:2, 5; Ezek. 19:7; Dan. 11:24; Hos. 8:14; Amos 3:11; Mic. 5:5; Nah. 2:1; 3:14.

"Even for a time" - ÂD-ÊTH - Until, as far as, even to. Gen. 28:15; Num. 14:19; Deut. 3:20; Josh. 22:3; Jud. 6:4; 1 Sam. 14:30; 2 Sam. 2:27; 1 Kgs 8:65; 2 Kgs 14:26; 2 Chron. 6:32; Ezra 9:6; Neh. 9:32; Ps 105:19; Isa. 5:8; Jer. 44:18; Dan. 11:24.

Verse 25.

"Stir up" - GÂRÂH - Stir up, excite, provoke. Deut. 32:11; Jud. 14:19; 15:14; 1 Sam. 26:19; 2 Sam. 6:20; 24:1; 1 Kgs 11:14, 23, 26; 1 Chron. 21:1; 2 Chron. 21:16; 36:22; Ezra 1:1, 5; Neh. 12:24; Esth. 3:1; Ps 38:20; 106:32; Prov. 10:12; 15:1, 18; 26:21; 28:25; 29:22; Isa. 14:9; 50:11; Jer. 50:9; 51:1, 11; Ezek. 23:22; Dan. 11:25; Hos. 2:5; Amos 1:11; Hab. 1:3; 2:5; Zech. 9:13.

"Courage" - LÊBÂB - Heart, mind, inner man. Gen. 6:5; 8:21; 17:17; 18:5; 20:5; 24:45; 27:41; 31:20; 34:3; 41:8; 42:28; 44:28; Ex. 4:14; 7:3, 23; 8:15, 19, 32; 9:14; 10:1; 14:5; 28:29, 30; 35:5, 21, 22, 26, 29; 36:2; Lev. 19:17; 26:36; Num. 15:39; Deut. 1:28; 2:30; 4:9, 29, 39; 5:29; 6:5; 7:17; 8:2, 5, 14, 17; 9:4, 5; 10:12, 16; 11:13, 16, 18; 13:3; 15:7, 9, 10; 17:17, 20; 18:21; 19:6; 20:3, 8; 28:28, 47, 65; 29:4, 18, 19; 30:1, 2, 6, 10, 14, 17; Josh. 2:11; 5:1; 7:5; 11:20; 14:7, 8; 22:5; 24:23; Jud. 5:15, 16; 9:3; 16:15, 17, 25; 17:5; 18:20; 19:5, 8, 9; 1 Sam. 1:8; 2:1, 35; 4:13; 6:6; 7:3; 9:19, 20; 10:9, 26; 12:20, 24; 13:3; 14:7; 16:7; 17:28, 32; 21:12; 22:22; 24:5; 25:31, 36, 37; 27:1; 2 Sam. 6:5; 7:3, 27; 11:25; 13:20, 28, 33; 14:1; 15:6, 13; 16:21; 17:10; 18:14; 19:19; 1 Kgs 2:44; 3:6, 9, 12; 4:29; 8:17, 18, 23, 38, 39, 47, 48, 58, 61; 9:3, 4; 10:2, 24; 11:2, 3, 4, 9; 12:27; 14:8; 15:3, 14; 18:37; 21:7; 22:32; 2 Kgs 5:26; 9:31; 10:15, 30, 31; 12:4; 14:10; 20:3; 22:19; 23:3, 25; 1 Chron. 6:32; 9:33; 12:17, 33, 38; 15:29; 16:10; 17:2, 25; 22:7, 19; 28:2, 9; 29:1, 2, 3, 9, 17, 18, 19; 2 Chron. 1:11; 6:7, 8, 14, 29, 30, 31, 38; 7:5, 11, 16; 9:1, 23; 11:16; 12:14; 15:12, 15, 17; 16:9; 17:6; 19:3; 20:33; 22:5; 24:4, 14; 25:2, 19; 26:16; 29:10, 31, 34, 36; 30:12, 19, 22; 31:21; 32:25, 26, 31; 34:27, 31; 35:22; Ezra 1:5; 7:10, 27; 8:28; Neh. 2:2, 12; 4:6; 5:7; 6:8; 7:5; 9:8; Esth. 1:10; 4:4; 6:6; 7:5; Job 1:5; 7:17; 8:10; 9:4; 10:13; 11:10, 13; 12:3, 24; 15:12; 17:4; 19:27; 22:22; 23:16; 27:6; 33:3; 34:10, 32; 36:5, 13; 37:1, 24; 38:36; 39:16; 41:24; Ps 4:4, 7; 7:9, 10; 9:1; 10:6, 11, 13, 17; 11:2; 12:2; 13:2; 14:1; 15:2; 16:7, 9; 17:3; 19:8, 14; 20:4; 21:2; 22:14, 26; 24:4; 25:17; 26:2; 27:3, 8, 14; 28:3, 7; 31:7, 24; 32:11; 33:11, 15, 21; 34:18; 35:25; 37:4, 15, 31; 38:8, 10; 39:3; 40:8, 12; 42:5, 11; 43:4, 5; 44:21; 45:5; 49:3; 51:6, 10, 17; 52:7; 53:1; 55:4, 5, 21; 57:7; 58:2; 61:2; 62:8, 10; 64:4, 6; 66:18; 69:20, 29, 32; 73:1, 7, 13, 21, 26; 76:5; 77:6; 78:8, 37, 72; 81:12; 84:5; 85:8; 86:11, 12; 90:12; 94:19; 95:10; 97:11; 101:2, 4; 102:4; 103:14; 104:15; 105:3, 25; 108:1; 109:16, 22; 111:1; 112:7, 8; 115:8; 116:1; 119:2, 7, 10, 11, 32, 34, 36, 58, 69, 70, 80, 97, 111, 112, 145, 161; 125:4; 131:1; 138:1; 139:23; 140:2; 141:4; 143:4; 144:7, 8, 11; 147:3; Prov. 2:2, 10; 3:1, 3, 5; 4:4, 21, 23; 5:12; 6:14, 18, 21, 25, 32; 7:3, 7, 10, 25; 8:5; 9:4, 16; 10:8, 20, 21; 11:12, 20; 12:8, 20, 23; 14:10, 13, 14, 30, 33; 15:7, 13, 14, 15, 21, 28, 30, 32; 16:1, 5, 9, 21, 23, 25, 32; 17:3, 16, 20, 22; 18:2, 15; 19:3, 8, 21; 20:5, 9, 27; 21:1, 2, 4, 12; 22:11, 15, 17, 18; 23:7, 12, 15, 19, 26, 33; 24:2, 12, 17, 30, 32; 25:3, 20; 26:23, 24, 25; 27:9, 11, 19, 21; 28:14, 26; 29:11; 30:12, 14, 20; 31:6, 11; Eccl. 1:13, 16, 17; 2:1, 3, 10, 15, 20, 23; 3:11, 17, 18; 5:2, 20; 7:2, 3, 4, 7, 9, 21, 22, 25; 8:5, 9, 16; 9:1, 3, 7; 10:2, 3; 11:9, 10; 12:12; Song 3:11; 4:9; 5:2; 8:6; Isa. 1:5; 6:10; 7:2, 4; 9:9, 13; 10:7, 12; 13:7; 14:13; 16:6; 19:1; 21:4; 22:4; 24:1; 26:3; 29:13, 24; 30:21; 31:2; 32:4, 6; 33:18; 35:4; 36:21; 37:29; 38:3; 40:2; 41:22; 42:20, 25; 44:18, 19, 20; 46:8, 12; 47:7, 8, 10; 48:4, 8; 49:5; 51:7, 23; 52:5; 54:6; 55:7, 8, 9; 57:1, 11, 15, 17; 59:3, 7, 13; 60:5; 61:1, 7; 63:4, 17; 65:14, 16, 17; 66:3, 5, 14, 17, 18; Jer. 2:22, 34; 3:10, 15, 16, 17; 4:4, 14, 18, 19; 5:21, 23; 6:10, 16, 19, 27; 7:5, 24, 31; 9:14, 21, 26; 11:8, 20; 12:2, 3, 11; 13:10, 11, 22, 26; 14:14; 15:16; 16:12; 17:1, 5, 7, 9, 10; 18:12, 18, 20; 20:9, 12; 22:17; 23:16, 17, 20, 26; 24:7; 26:3, 13; 29:11, 13, 19; 30:21, 24; 31:21, 31, 33; 32:35, 39, 40, 41; 33:8; 35:15; 36:7, 24, 31; 37:20; 38:4, 16, 20, 28; 39:16; 40:15; 42:20; 44:21; 48:29, 36, 41; 49:16, 22, 35; 50:5, 19, 35, 36, 38; 51:1, 2, 25, 35, 39, 46, 50, 60; 52:3; Lam. 1:20, 22; 2:11, 18, 19; 3:20, 21, 33, 41, 51, 59, 60, 61, 65; Ezek. 3:10; 6:9; 7:27; 11:5, 19, 21; 12:2; 13:2, 3, 17, 22; 14:3, 4, 5, 7; 16:30; 18:6, 15, 31; 20:16, 24; 21:6, 7, 14; 22:14; 23:27; 24:4, 25; 25:6, 15; 27:31; 28:2, 5, 17; 29:2; 33:31; 35:5; 36:5, 26, 29; 38:10; 40:4; 44:5; Dan. 1:8; 2:30; 4:19; 5:20, 21, 22; 7:4, 28; 8:25; 10:12; 11:12, 25, 28, 32; Hos. 2:14; 4:11; 7:2, 6, 11; 10:2; 11:8; 12:14; 13:6; Joel 1:13; 2:12, 13, 26; Amos 4:6; Obad. 3, 7; Jon. 2:3; Mic. 6:7; 7:5; Nah. 2:10; Hab. 2:4; Zeph. 1:12; 3:11, 14; Hag. 1:5, 7; 2:15, 18; Zech. 1:4; 7:5, 10, 12; 8:16, 17; 10:7; 12:1, 2, 5; 13:6; Mal. 2:2; 3:13; 4:6.

"Battle" - MILCHÂMÂH - War, battle, fight. Gen. 14:2, 8; Ex. 13:17; 14:14, 25; 15:3; 17:8, 9, 10, 13, 16; 23:22; Num. 14:42; 21:14; 31:21, 28; 32:15; Deut. 1:41, 42; 2:24, 32; 3:1, 18; 20:1, 3, 10, 19; 21:5; 24:5; 25:18; Josh. 5:4; 8:1, 5; 10:10, 14, 25, 42; 11:5, 6, 7, 18, 20, 23; 14:11, 12, 15; 17:16; 18:12; 22:33; Jud. 1:1; 3:1, 2; 4:15; 5:8, 19, 20; 6:4; 7:8, 9, 14, 15, 21; 8:13; 9:8, 38; 11:5, 6, 9, 32; 12:1, 3; 18:11, 16, 17, 21; 20:3, 14, 17, 20, 22, 23, 28, 30, 34, 39; 21:22; 1 Sam. 4:1, 2; 7:7, 10; 8:20; 13:5, 20, 22; 14:20, 22, 23, 47, 52; 15:2, 3, 5, 6, 18, 20, 32; 17:1, 2, 8, 20, 21, 33, 47; 18:17; 19:8; 22:8; 23:2, 5; 25:28; 28:1; 29:3, 4, 6, 8; 31:1, 3; 2 Sam. 1:25, 27; 2:17, 26, 28, 32; 3:1, 6, 30; 5:17, 20, 22, 24, 25; 6:1; 8:1, 9, 10; 10:7, 8, 9, 10, 14, 15, 17, 19; 11:1, 6, 7, 11, 14, 15, 17, 18, 20, 23, 25; 12:26, 27, 29; 14:16; 15:8, 11; 17:8, 11; 18:1, 3, 6, 7, 8, 16; 19:3, 8; 20:1, 2, 6, 7, 8, 13, 14, 15, 17, 18, 20, 21, 22; 21:15, 16, 17, 18, 19, 20, 22; 22:35, 40, 44, 46, 51; 23:8, 9, 10, 11, 12, 13, 16, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 36, 37, 38, 39; 24:2, 4, 9; 1 Kgs 1:7; 2:5, 31, 32, 34; 3:11; 4:24; 5:3, 4, 17, 18; 6:1; 8:12, 44; 11:21, 22, 25, 28; 12:21, 22, 24; 14:19, 20, 29, 30; 15:6, 7, 16, 17, 27, 32; 16:5, 9, 14, 16, 20, 21, 23, 27; 20:1, 14, 15, 17, 18, 19, 20, 23, 24, 25, 26, 29, 30; 22:4, 6, 12, 15, 20, 25, 31, 34, 35, 36, 45, 46; 2 Kgs 1:1; 3:7, 8, 9, 21, 22, 23, 26; 5:1; 6:8, 9, 11, 14, 23, 24; 7:6, 12, 14, 15; 8:12, 20, 21, 22, 28, 29; 9:14, 15, 16, 21, 24, 27; 10:9, 32, 34; 11:6, 7; 12:17, 18, 20; 13:3, 8, 12, 14, 22, 24, 25; 14:8, 12, 15, 16, 19, 20, 28; 15:1, 8, 11, 15, 17, 21, 22, 25, 26, 28, 31; 16:1, 5, 6, 7, 8, 20; 18:9, 10, 13, 17, 19, 20, 22, 23, 24, 28, 30, 32, 33, 34, 35, 36, 37; 19:2, 5, 8, 9, 20, 32, 33, 34, 35, 36, 37; 20:1, 5, 6, 12, 20, 21; 21:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 24, 25, 26; 22:1, 2, 10, 11, 14, 18, 19, 20; 23:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 24:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20; 25:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 1 Chron. 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 2:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 3:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 4:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 5:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 6:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 7:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 8:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 9:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37; 10:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14; 11:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41; 12:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 13:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 14:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 15:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 16:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 17:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 18:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 19:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 20:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 21:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 22:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 23:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 24:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 25:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 26:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 27:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 28:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 29:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 30:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 31:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 32:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 33:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 34:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38,

one a total abstinence of food for at least a day such as. 2 Sam 3:35. or a partial abstinence in food and appropriate raiment as here 5:17.

THE M
Tigris
He wa
flation
was di
vision.
going.
one.
7: 15-16
6. Offre
so cloth
Rev. 19:
Rev. 3:4
see. Ro
Faith
Feb. 28
28:6
Ezek. 6:
Ezek
to bre
stone
with
16-18.
In
Levi
no-pri
none re
of the fa
shall be
sun) an
rush)."
Wra
Yah
birth
Ayi
the Sa
Yah
If fire
so fe
14.
in a
4.
Pu
po
the fi
16 In
side.
hung
world
hen
DAN
1. Th
of
of th
7:19
Du
work
Thou
REVEL
De
wo
cleanes
REVEL

Eye is the symbol of intelligence - but it must be adapted to take in light. Mat. 6:22. It is here aided by the Spirit Rev. 5:6 (cp Zech. 1:10. 3:10) See Isa. 11:1-2.

Arms and feet - working and walking Power, force or sovereign authority cp Is. 59:21. Deut 33:
here outstretched in energetic and furious operation.
[illegible] - To waver Str. - To move to + fro; to waver, to vacillate Ges. "lo, a hand [illegible] He was dar

Verse 24.

"Against the strong holds" : He took Pelusium the Key of Egypt, seized upon Memphis, + had siege to Alexandria. Ant. 12:5:2.

Verse 25

Antiochus invaded Egypt 4 times with various degrees of success. In the first, he took Pelusium, + placing a garrison there, retired to winter-quarters at Tyre. In the second, referred to above, he took Memphis + lay siege to Alexandria + was opposed by the Romans. He returned to inflict vengeance on the Jews + Jerusalem for misled by a rumor of his death they had risen in revolt. Meanwhile the Egyptians placed Euergetes II on the throne + Antiochus entered Egypt 3rd time claiming to fight on behalf of Philometer whom he held captive. He restored Philometer but left a strong garrison at Pelusium. 1 Macc. 1:17. = "He entered Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy."

"He shall not stand" - At no stage were the Egyptians a match for Antiochus. He was too clever in his schemes - in "forecasting devices."

Verse 27.

Though Ptolemy was in the power of Antiochus, the latter endeavoured to secure his support + treated him as if he were independent in the formulation of their plans each tried to serve the other.

"The end shall be at the time appointed" - = end (or result) shall not be as they desire, as divinely decreed with the emergence of Rome into the M.E Cp vv. 24-30. Rome would supercede the authority of both kings.

Verse 30

In fact the Roman delegation of three ambassadors under Caius Popilius Laenas arrived in ships from Greece. When they delivered their ultimatum to Antiochus of either withdraw or war, he said he would confer with his council. On which Popilius, with his staff drew a circle around Antiochus + declared "Before you leave that circle you must give me an answer that I can report to the senate." Taken aback on reflection, Antiochus said he would do whatever the Senate required.

"Grieved" - KÂ'AH - Despond, dejected, to become faint hearted - by the opposition of the Romans.

"Abomination that makes desolate" This very expression occurs in 1 Macc. 1:54: "Now in the 15th day of the month Casleu in the 145th year they set up the abomination of desolation upon the altar + built idol altars throughout the cities of Judah on every side.." An old man by name of Athenaeus was sent to Jerusalem to instruct the Jews in the Greek religion, + compel them to an observance of its rites. He dedicated the Temple to Jupiter Olympius + on the altar he placed a smaller altar, to be used in sacrificing to the heathen god. Cp also 9:27. The daily sacrifice was forbidden - June 167.

Verse 32.

"Corrupt" There were Jews that did so.

"...en many of the people were gathered unto ...m, to wit, every one that forsook the law, ...ey committed evils in the land" 1 Macc. 1:52

Verse 33

The Maccabees were not immediately nor always successful. Indeed, Mattathias had to flee for his life + many of his followers were slain. Judas Maccabeus had the greatest success. Maccabee is derived from Heb. MAKHBI - Extinguisher, or Aramaic MAQQABA - Hammer.

Verse 34

Yahweh gave them success. As for the flattery cp. 1 Macc. 5:55-57.

Verse 35.

"Them" - The Heb. is as margin. Some of the righteous fall + the sincerity of others is tested by that fact.

Verse 36

"Indignation" ZA'AM - fury (especially God's displeasure with sin) - Str. The expression is taken from 8:19. identifying it with the little horn of the goat.

Verse 41.

"shall escape"

This territory was subject or allied to Antiochus (and Turkey) in the past so that the prophecy related to the future.

Verse 43

"At his steps" Ges - "follow him"

CHAPTER 12.

Verse 2.

"Contempt" - DERÂ'ÔWN - To repulse, an object of aversion Str. Cp. Isa. 66:24.

Verse 6

"Clothed in linen" - The priestly community over the rivers or nations - the saints over the nations - all things for their sakes Cp 1 Cor. 8:20; 2 Cor. 4:15. Angels on land and over the water antitypate Rev. 10:2.

"How long" - In a way this is governed by the angel over the waters 2 Pet. 3:15.

Verse 7

1260 - 631-8. Capture of Jerusalem + Mosque of Omar built on site Temple - 1897 = 1st Zionist Conference, birth Zionism.

Verse 12.

1335. Lunar = 1917 - Balfour Declaration (Nov.) - termination of Moslem calender.

This attitude will find commendation in the Age to Come there shall be granted then a revelation of individual conduct as

world politically as to cause Cyrus to perform the Divine will and issue his decree for the return of the Jews. Ezra 1:1.

This is the angel specifically entrusted with the affairs of Israel. Sig. Who like

The use of this term applied to judgement see. John 5:27. (Daniel's feels his lowly condition "in presence of angel"

28 Confession of weakness in the light of the Divine glory of the vision follows.

24 No personal justification 1 Cor. 1:29 He recog-

DANIEL'S MOURN

Daniel's mourning
Cyrus followed shor
miah, Haggai, Zec
Jews would be cro
Persian, God would
- even unto the
CONFLICT BETWEEN
KINGS OF SOUTH + NORTH
Vv 5-9

The other divisions of Alexander's Empire are passed over as not affecting the people of Israel.

1 Ptolemy Soter (Lagos) Alexander's general.
2 DIV: "one of his princes shall be strong- er than he." As powerful as Ptolemy was, Seleucus Nicator (co- [illegible]) and other of Alexander's generals was stronger.
3 The King of North - daughter
4 Berenice daughter of Ptolemy Philadelphus.
5 After father's death Berenice
6 Her husband Antiochus
7 For policy, his re- moved wife, whom he shall receive again when he divorces Berenice after her father's death, shall cause him to be poisoned.
8 Berenice
9 To suffer death
10 The Egyptians who brought her to Syria
11 Shall die, including her husband.
12 Ptolemy Euergetes, her brother
13 Her Kingdom
14 Attack his capital.
15 Seleucus the son Selucus
16 Ptolemy Euergetes
17 Who died a prisoner in Rome after the King of Egypt
FURTHER VICTORY FOR
Vv 10-11
25 Seleucus Callinicus
27 His Seleucus Ceraunus and Antiochus
31 Antiochus the Great.
21 Through the passes of Libanus.
22 Into Galilee occupying Gilead.
23 The season being too far advanced.
24 To prolong the campaign
25 To Ptolemais where he put his forces into winter quarters.
26 Early in the Spring B.C. 217, Ptolemy Philopater shall march with a large army to Raphia, Also stirring up Antiochus to war.
27 Nearly defeated Antiochus had to retreat.
28 Thus - Ort. Sept.
16 The King of the North.
22, one foot, 6,000 horse
THE KING OF NORTH SUB
DUES PALESTINE Vv 11-13

DANIEL'S MOURNING CH. 10:1. Cp V.13 At the very time that it seemed to the prophet that God was not working on behalf of His people Vv1-2. the angel was behind the scenes moving for the redemption of Israel. 13.
Daniel's mourning was probably induced by no evidence of restoration. He desired to know the reason why. V.12. The decree of Cyrus followed shortly after. There after Yahweh supervened Persian affairs for the benefit of His people Vv20-21 so that Ezra, Nehemiah, Haggai, Zechariah are a commentary upon this. Daniel was shown in the long succeeding prophecy that though the Jews would be crossed in their design to build the Temple, God was for them. Though the Greeks would come against the Persians, God would overshadow the affairs of Israel, strengthening them. Dan. 11:34 working for the benefit of the approved. -even unto the latter days. Dan. 10:14 12:1c.

CONFLICT BETWEEN KINGS OF SOUTH & NORTH Vv5-9

The other divisions of Alexander's Empire are passed over as not affecting the people of Israel.

DANIEL 11.

between the kings of the south and the north.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. (22 years from BC 301)

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land. - B.C. 244.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. - of the King of Egypt

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. i.e. - his victory.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. (When Ptolemy Epiphanes fought in Egypt)

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. i.e. ultimately. Vv13-17

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. - Antiochus the Great

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. i.e. Antiochus.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall

ELEVATION OF ANTIOCHUS EPIPHANES

Antiochus Theos.

2 Heb. at the end of times, even years. ch. 4. 16.
3 Heb. shall associate themselves. ver. 23. 2 Chr. 20. 35.
4 Heb. supp rights. Ps. 17. 2.
5 Heb. the children of robbers. See below
a Cp. Acts 13. 27.
b Or, whom she brought forth. i.e. her son
7 Heb. the city of munitions.
8 Or, in his place, or, office. ver. 20, 21, 38. Prov. 28. 2.
9 Heb. the people of his choices. Cp. Ex. 15. 4.
2 Heb. vessels of their desire. Hos. 13. 15. Nah. 2. 9.
3 Or, goodly land. ver. 41. ch. 8. 9. Jer. 3. 19.
6 Heb. the land of ornament.
5 Or, much uprightness: or, equal conditions. Prov. 16. 13
6 Heb. to corrupt.
7 Or, shall war.
8 Heb. for him.
9 Or, then shall he be stirred up again. ch. 9. 25.
2 Heb. his reproach.
3 Or, in his place. ver. 7.
4 Heb. one that causeth an exactor to pass over.
5 Heb. angers. Prov. 30. 33.
6 Or, in his place. ver. 7.

Antiochus the Great 19 years after battle of Raphia BC 198. and shall subjugate all Palestine and Coele-Syria

ROME PROTECTS KING OF SOUTH V.14

The infant King
See Mg. = Deputies of Rome
They became guardians of Epiphanes during his minority. Three deputies were appointed who warned the Kings against warring with Egypt. The deputy Popilius, after delivering his message, proceeded to Alexandria to stabilise Egyptian affairs as much as possible. Thus Rome began to mix with the affairs of Middle East - an ominous sign of the times to those watching.

KING OF NORTH'S ACTIVITIES IN PALESTINE ETC. Vv15-17.

Being checked by the Romans.
Into Palestine.
Against Sidon where he shall besiege the Egyptians.
Cp mg. Jerusalem from the
Castle of which he shall ex
pel the Egyptian garrison.
Epiphanes. Ptolemy
In Coele-Syria = Palestine
Into Greece.
Ishrim = Israelites (Or.T.)
And by invading Greece which the Romans had pro
claimed free, he stirred them up against him.
To secure the neutrality of
Egypt he gave his daughter
Cleopatra in marriage to Ep
iphanes.
He gave Coele-Syria and Pa
estine as her dowry on cond
ition that he received half th
ereon that he received as bribe to
reverse. This was a bribe to
bind Cleopatra to his interests
that she might secure the
neutrality of Epiphanes or his
rejection of the Romans.
She endorsed the cause of
her husband and joined with
him in congratulating the Ro
ans on their victory against
her father at Thermopylae 19.

FURTHER DEFEAT AND MURDER OF KING OF NORTH V.18-19.

Antiochus at the earnest solicitation of the Aetolians.
Of Greece.
Scipio the Roman Consul
By defeating him at Mt. Sip
ylus, and repulsing him from
every part of Asia Minor. As con
dition of peace he was forced to
pay 15,000 talents over period
of 12 years.
At a loss how to raise the
tribute. Whilst in the province
of Elymais he heard of con
siderable treasure in temple
of Jupiter Belus. He broke into
it at dead of night and car
ried off its riches.
The provincials exasperated
at the robbery rebelled, an
murdered him and his attendants BC. 187.

FURTHER VICTORY FOR EGYPT. VV 10-11.

Seleucus Callinicus'
Viz. Seleucus Ceraunus and Antiochus.
Antiochus the Great.
Through the passes of Libanus.
Into Galilee occupying Gilead.
The season being too far advanced to prolong the campaign.
To Ptolemais where he put his forces into winter quarters.
Early in the spring BC 217, Ptolemy Philopator shall march with a large army to Raphia, thus stirring up Antiochus to war.
Heavily defeated Antiochus had to retreat.
Thus - Dr.T. Subj.
The King of the North.
72,000 foot, 6,000 horse.

THE KING OF NORTH SUBDUES PALESTINE V. 12-13

By a signal defeat of Antiochus.
He desired to enter the Most Holy, but whilst he was preparing to do so he was stricken and carried off for dead.
In his victory over Antiochus he destroyed 10000 foot and 600 horse. But he was too indolent to follow up his advantage.

V.6 In an attempt to grasp at power of Syria, Philadelphus gave Berenice to Antiochus Theos to wife. The latter divorced Laodice. Ptolemy however, died 2yrs later. Antiochus then divorced Berenice - who then and restored Laodice. She however poisoned her husband fearing his fickleness, & the court officers arranged the murder of Berenice & her children who had fled to Daphne.

His son Seleucus Philopater.
To pay the Roman tribute.
In 12 years.
He was poisoned by Heliodorus his prime minister, having reigned long enough to pay the last instalment to the Romans.

V.14. "Robbers" - Perysts = breakers E.t.

V.18. This Scipio was brother to Scipio Africanus recalled because of his conquest over Hannibal & the Carthaginians. This Scipio called Asiaticus because of his victories in the east. His aim was to rival the glory of his brother, hence he was "exalted" "even behalf"

stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in [a] peaceably, and obtain the kingdom by flatteries.

22 And with the arms of [b] a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people, *or* army, and by deceit—

24 He shall enter [3] peaceably even upon [c] the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall [4] forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall [5] forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' [7] hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and [k] his heart *shall be* against [l] the holy covenant; and he shall do *exploits*, and return to his own land.

29 [m] At the time appointed he shall return, and come toward the south; but it shall not be [p] as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and [d] they shall place the abomination that [2] maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, [f] to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and [g] he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against [h] the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 [8] But [9] in his estate shall he honour the God of [10] forces: and a god whom his fathers knew not shall he honour [o] with gold, and silver, and with pre-

[a] ver. 24. ch. 8. 25.
[b] ver. 10. Cp. Jer. 46. 7.
[c] ch. 8. 25.
[d] Mat. 24. 15.
[2] Or, *astonisheth.* ch. 8. 13.
[3] Or, *into the peaceable and fat, &c.*
[4] Gen. 27. 28, 39.
[5] Or, *cause to dissemble.*
[6] Heb. *think his thoughts.* ver. 25.
[f] ch. 12. 10.
[6] Or, *by them.*
[7] ch. 7. 25.
[8] Thes. 2. 4. Rev. 13. 5, 6.
[7] Heb. *their hearts.*
[k] Deut. 20. 17.
[l] Is. 10. 25. ch. 8. 19.
[m] ver. 30. Cp. ch. 7. 21, & 8. 10.
[l] ver. 22.
[m] ver. 37. ch. 8. 11.
[8] Or, *But in his stead.* ver. 7.
[9] Or, *as for the Almighty God, in his seat he shall honour, yea, he shall honour a god, whom, &c.* Cp. Hab. 1. 11.
[n] ver. 27, 35, 40.
[2] Or, *munitions.* ver. 7, 10, 19, 31, 39.
[3] Heb. *Mauzzim*, or, *Gods protectors.*
[o] Rev. 17. 4.
[p] ver. 23-25.

ANTIOCHUS AND THE JEWS. V31. - Returning to Antioch he published a decree commanding all to conform to his religion. This was aimed principally at the Jews. Athenæus, an elderly man well versed in all ceremonies of Greek idolatry, was commissioned to carry the edict into effect in Judea and Samaria. On arriving at Jerusalem he suppressed the Daily and observances of Jewish law. - Sabbaths, festivals, circumcision etc. The Books of law were burnt and those who refused to obey were put to death. Altars and chapels filled with idols were everywhere set up. Officers were appointed to force the people to make monthly sacrifice at places on the King's birthday. They were forced to eat sweet flesh and other unclean animals there sacrificed. The Temple was dedicated to Jupiter Olympus who statue was placed within it. ANTIOCHUS EPIPHANES IS TRADITIONAL WITH KING NORTH - SUPPORT PAPACY WITH LITTLE HORN of Rome. RUSSIA ASCRIBING BOTH V.40 WILL MANIFEST BOTH CHARACTERISTICS.

69 Heliodorus, bearing both poisoner and usurper.
69 Antiochus Epiphanes.
Epimanes, Insane
= Illustrious. Also called

KINGS OF NORTH'S VICTORIES OVER EGYPT. VV22-27.
71 The Egyptians.
72 Antiochus who himself incited by commanding the restitution of Coele-Syria and Palestine.
73 He deposed Onias the high priest in favor of his brother Jason who purchased the support of Antiochus. Onias was retired to Antioch where later he was murdered. 172
Ptolemy Philometer
After his 2nd invasion of Egypt B.C. 170.
To Alexandria
He reduced Egypt to a province.
Of Egypt. Supp
Jos. = "Availed himself of mean artifice" Apoc. 12:5-2. He came as a friend - he conquered as an enemy.
For the Alexandrians seeing him in the hands Antiochus and lost to them shall place the crown of Egypt on the head of his brother Euergetes II.
He was compelled to withdraw from Alexandria "from Egypt by the threatening of Rome."
Philometer's courtiers or renounce.
Antiochus' army shall overflow Egypt. If Philometer's army referred to as in context suggests, notwithstanding its strength, it would be defeated. Or T. ! Antiochus "and many (Egyptians) shall fall."

MASSACRE IN PALESTINE V28
Terrible things. He took Jerusalem by storm, butchering 80,000 men, taking 40,000 prisoners, selling 40,000 as slaves, spoiling the temple of 1800 Talents.

FOURTH INVASION OF EGYPT 17
Under pretext of restoring Philometer to the throne.
Against Alexandria to besiege it.
He raised the siege, and marched towards Memphis where he installed Philometer as King. But Philometer came to an understanding with Euergetes and agreed to a joint rule of Egypt. Antiochus then marched against Memphis which he reoccupied. Alexandria alone stood in his way to securing absolute control. But the Roman Embassy, sent at the request of the Ptolemies, met him about a mile from the city. They had left Rome with the utmost diligence. At Delos they found a fleet of Macedonian ships and embarked for Alexandria where they arrived at the height of the crisis. Popilius delivered him the decree of the Senate and demanded an immediate answer. Sorely against his will he had to capitulate and withdraw. The result therefore was not as the original or previous invasions of Egypt. There provinces had been secured to Ptolemy Lagus 301. & again pledged by Antiochus the Great in dowry when Cleopatra was made queen. It was repudiated by Antiochus Epiphanes in consequence of which these fell to Rome. War with Egypt.
Antiochus flushed with spoils Egypt.

Num. 24. 24
Supp.
Supp.
Supp.

cious stones, and [2] pleasant things.

39 Thus shall he do in the [3] most strong holds with a strange god, whom he shall acknowledge, *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for [4] gain.

40 And at [c] the time of the end shall the king of the south push at him: and the king of the north shall come against him [f] like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the [g] glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall [5] stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between [q] the seas in the [r] glorious [r] holy mountain; yet he shall come to his end, and none shall help him.

CHAPTER 12.

1 Michael shall deliver Israel from their troubles.
5 Daniel is informed of the times.

AND at that time shall [t] Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, [u] such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, [b] every one that shall be found [b] written in the book.

2 And many of them that sleep in the dust of the earth shall awake, [d] some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be [v] wise [v] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and [h] seal the book, *even* to the time of the end: many [i] shall [k] run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the [y] bank of the river, and the other on that side of the [y] bank of [m] the river.

6 And *one* said to the man clothed in linen, which *was* [z] upon the waters of the river, [n] How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and [o] sware by him that liveth for ever that *it shall be* for [p] a time, times, and [3] an half; and when he shall have accomplished to scatter the power of [s] the holy people, all these *things* shall be finished.

8 And I heard, but [l] I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for [x] the words *are* closed up and sealed till the time of the end.

[2] Heb. *things desired.* ver. 43. Is. 44. 9. Joel 3. 5. Cp. ch. 10. 3.
[a] Jer. 30. 7. Mat. 24. 21. Mark 13. 19. Rev. 16. 18.
[3] Heb. *fortresses of munitions.*
[b] Ex. 32. 32. Ezek. 13. 9. Luke 10. 20. Rev. 20. 12. Cp. ch. 10. 21.
[4] Heb. *a price.* Lam. 5. 4.
[c] ver. 35.
[d] Mat. 25. 46. John 5. 28, 29. Acts 24. 15.
[e] Is. 66. 24.
[f] Or, *teachers.* 2 Chr. 30. 22. Prov. 16. 23. Dan. 12. 3. Zech. 9. 14.
[g] Mat. 13. 43.
[h] Is. 8. 16 & 29. 11.
[i] Or, *goodly land.* ver. 16.
[5] Heb. *send forth.* Ex. 9. 15, &c.
[k] Heb. *lip.* 2 Kin. 2. 13.
[l] Dan. 8. 16 & 10. 4.
[m] Or, *from above.* ver. 7.
[n] ch. 8. 13.
[o] Rev. 10. 6.
[p] ch. 8. 19.
[q] Or, *part.* Ezek. 47. 18, 19. Joel 2. 20.
[r] Or, *goodly.* ver. 16.
[s] Heb. *mountain of delight of holiness.*
[t] ch. 9. 16, 20. Joel 3. 17.
[u] ch. 8. 24.
[v] ch. 8. 15.
[x] ch. 10. 13.
[y] ver. 4.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed *is he* that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

[6] Heb. *Make white.*
[7] Heb. *Purge themselves.*
[8] Heb. *Make themselves wicked.*
[9] Heb. *Make wicked.*
[z] Rev. 22. 10.
[10] Heb. *Behold.*
[a] Dan. 8. 13. Rev. 11. 2 & 13. 5.
[11] Heb. *Behold.*
[b] Dan. 8. 14.
[12] Heb. *Behold.*
[c] Dan. 8. 26 & 12. 4, 9.
[d] Dan. 4. 25, 32 & 5. 21.
[e] Dan. 7. 25 & 9. 27.
[f] Dan. 8. 13.
[g] Dan. 9. 27.
[h] Dan. 7. 22. Rev. 20. 4.
[i] Dan. 8. 26 & 12. 4.
[k] Dan. 8. 27.
[l] Dan. 8. 15.
[m] Dan. 8. 16 & 9. 21.
[n] Dan. 8. 13.
[o] Dan. 4. 34. Rev. 10. 5, 6.
[p] Dan. 7. 25.
[q] Dan. 7. 25 & 9. 27.
[r] Dan. 8. 14.
[s] Dan. 8. 26 & 12. 4.
[t] Dan. 8. 17.
[u] Dan. 8. 19.
[v] Dan. 8. 15.
[w] Dan. 8. 16.
[x] Dan. 8. 26.
[y] Dan. 8. 27.
[z] Dan. 8. 13.
[a] Dan. 8. 14.
[b] Dan. 8. 26.
[c] Dan. 8. 17.
[d] Dan. 8. 19.
[e] Dan. 8. 15.
[f] Dan. 8. 16.
[g] Dan. 8. 26.
[h] Dan. 8. 13.
[i] Dan. 8. 14.
[k] Dan. 8. 26.
[l] Dan. 8. 17.
[m] Dan. 8. 19.
[n] Dan. 8. 15.
[o] Dan. 8. 16.
[p] Dan. 8. 26.
[q] Dan. 8. 13.
[r] Dan. 8. 14.
[s] Dan. 8. 26

HOSEA.

The remarkable record of Divine love.

CHAPTER 1.

1 Hosea sheweth God's judgment for spiritual whoredom. 10 Restoration of Judah and Israel.

THE word of the LORD that came unto Hosea, the son of Beeri, [b] in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of [c] Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and [h] I will [i] avenge the blood of Jezreel upon the house of Jehu, and [k] will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that [l] I will break the bow of Israel, in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name [m] Lo-ruhamah: for [n] I will no more have mercy upon the house of Israel; [o] but I will utterly take them away.

7 But [p] I will have mercy upon the house of Judah, and will save them by the LORD their God, and [q] will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name [r] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet [s] the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* [t] in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* [u] the sons of the living God.

11 [v] Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of [k] Jezreel.

CHAPTER 2.

1 The idolatry of the people. 6 God's judgments against them. 14 His promises of reconciliation.

SAY ye unto your brethren, [a] Ammi; and to your sisters, [b] Ruhamah.

2 Plead with your mother, plead: for [w] she *is* not my wife, neither *am* I her husband: let her therefore put away her

[a] ch. 2. 18. Zech. 4. 6.
[b] Is. 1. 1. Amos 1. 1.
[c] 2 Kin. 14. 23.
[d] i.e. *Not my people.* Dan. 9. 26.
[e] Gen. 32. 10. Jer. 33. 22.
[f] Or, *instead of that.*
[g] Deut. 14. 1.
[h] Josh. 3. 10. Ps. 42. 2.
[i] Is. 11. 12, 13. Jer. 3. 18.
[k] 2 Kin. 10. 11.
[l] Heb. *visit.* Jer. 9. 25.
[m] 2 Kin. 15. 10, 12.
[n] ver. 4.
[o] 2 Kin. 15. 29.
[p] i.e. *My people.* Cp. ch. 2. 9.
[q] i.e. *Not having obtained mercy.* Rom. 9. 25.
[r] Heb. *I will not add any more to.*
[s] i.e. *Having obtained mercy.* ch. 1. 6. Cp. ver. 23.
[t] Or, *that I should altogether pardon them.* Gen. 18. 24. Ex. 23. 21. Is. 2. 9.
[u] Cp. Is. 50. 1.
[v] ch. 2. 23. Zech. 10. 6. Cp. 2 Kin. 19. 35.
[w] Ch. 11. 35.
[x] Cp. Rev. 13. ch. 7. 25.
[y] Rev. 22. 11.
[z] Mat. 10. 22.
[a] ch. 11. 33.
[b] ver. 4, 9.
[c] Or, *and thou, &c.*
[d] Heb. *to set up the abomination, &c.*
[e] Cp. Ps. 1. 5.
[f] Or, *astonisheth.*

HOSEA: PROPHET OF ENDURING LOVE

● He ministered mainly to the northern tribes, and through the tragic circumstances of his own domestic life, symbolised his message to the nation — the message and depth of agape love. Rom. 5:8-11; 1 John 3:16. 1 John 3:16. ● A key word is SHUWB, "return" or "turn back". It occurs at least 17 times. Hos. 2:7,9; 3:5; 5:15; 6:1,11; 7:10,16; 8:13; 9:3; 11:5,5,9; 12:14; 14:1,4,7. There is always hope where this word is used; things have not reached a complete impasse. ● A key verse Ch. 14:9. ● Summary of the book: Yahweh seeks the return of backsliding Israel; pleads with the nation; makes every provision for its repentance.

THE MESSAGE IN SYMBOL The first three chapters are in the nature of a prologue in which Hosea's personal experiences in his domestic relations provide, as a dramatic symbolism, the outline of his message. They record the story of Hosea's unfaithful wife and her three children.

HOSEA'S MARRIAGE TRAGEDY Gomer's gross unfaithfulness dramatises Israel's spiritual adultery. Hosea had married her at the request of Yahweh, and in his love had tried to win her away from her previous habits of infidelity Ch. 1:2. After the birth of the first child (the only one Hosea recognises as his own) painful suspicions were aroused in his mind as to Gomer's loyalty, and these were confirmed later by the discovery of adultery. The first child, Jezreel, is definitely said to have been born to Hosea Ch. 1:3, but the others are not. The second child he does not own. He names the little girl Lo-ruhamah—She-that-never-Knew-a-father's-love. Ch. 1:6. The third child he disowns outright, calling it Lo-ammi—Not-my-people.
Then follows the explanation: "Great shall be the day of Jezreel" Ch. 1:11 Hosea's true son Ch. 1:4. This true seed of Hosea (Salvation) seeks to change the character and names of his half brother and half sister Ch. 2:1. which is only possible by the restoration of Gomer for an estrangement has occurred, but this requires complete repentance and conversion Ch. 2:2-4. Already Hosea had forgiven Gomer twice and she had returned to her adulterous ways! All must concede the justness and mercy of Hosea, and recognise that she was worthy of death. Meanwhile she had sold herself into slavery for money, but even in this state, the compassionate Hosea had extended himself to save her, though complete restoration was unthinkable without certain discipline designed to produce a genuine reformation. Ch. 2:6-13. and cause her to "return" to her true and loving husband Ch. 2:7. When that happened she would hear from his lips words of love and comfort. Ch. 2:14.
The third act in the drama records the restoration that took place, the consequent reparation that was required of Gomer before she took her position again, but her ultimate restoration in the household of Hosea. Ch. 3:1-3.
In each act of the drama, explanations are given explaining the significance of the symbolism to Israel Ch. 1:10-11; Ch. 2:14-23; Ch. 3:4-5.

GOMER'S WICKEDNESS. HARLOTRY—NOT ONLY ADULTERY Adultery is bad enough, but Gomer's perfidy went beyond that. Adultery can be illicit love that is motivated by a genuine affection for the object of it, such as in the case of David and Bathsheba. But harlotry is the selling of oneself for material gain and Gomer (as representing Israel) was guilty of that. So also is the symbolic Jezebel Rev. 2:20. A person who neglects the truth for material gain is guilty of harlotry and not merely adultery. The professional prostitute is the symbol of such. But even the prostitute may have been driven by need to sell her body—what of the wife like Gomer who has the protection of her husband's house but wantonly rejects it as inadequate. See Matthew 6:28-34.

YAHWEH'S LOVE Yahweh's love went beyond law. The Law delivered the adultress over to death. Yahweh upheld the righteousness of the Law but disciplined in love. Hosea presents Him as a grieved and wounded Husband", as Christ does under the metaphor of a sorrowing and compassionate Father. Mark Lk 15:7, 32. For expressions of Divine Love, see Hos. 11-14. Ch. 11:1, 4, 8-11; 12:6, 9-10; 13:14. 14:6. See the ultimate triumph of Love as expressed in Hos. 14:8, and Hosea's wonderment at it in Hos. 14:9. Cp Eph. 3:14-21.

WICKEDNESS OF ISRAEL The nation was steeped in evil. Idolatry, drunkenness, debauchery, perjury, violence, banditry, immorality abounded. "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" Ch. 4:2. There was "no truth, nor mercy, nor knowledge of God in the land" Hos. 4:1, 6. Priests were like the people 4:9. Idolatry was rife 4:12-14. The nation was heedless of its God. Ch. 8:14; 9:13; 13:9. The political decay of the times was matched by the moral decay which ate into the vitals of the nation.

The wheat cleansed from chaff.
6 The ga... white
7 The r... sepa... by fire.
1290
Dr. T. Tran... the time ... removed, ... on abom... with deso... See Mg. ... 1900 (Bio... Papacy ... with de... ween ... ine Em... tifine ... became ... 1820-23 ... ed to dr...
CHA...
HOSEA GE...
ISRAEL'S ...
IN ADUL...
Mg. A ... was ... thirst ... A prosp... to th wh... ief ho...
Isaiah
grandson ... een grea...
This des... ship w... arriage ... fidelity, ...
Look at J...
The fr... fidelity ... olic of ... he chil... Unfai... the Just... o wards ...
HE MA... Co... to ce... hade ... ation ... Israel ha... redeme... speak fe...
HISTOR...
Sc... of its p... younger ... Micah.

1900 Zionism sponsored in England and great impetus given to Jewish hopes.
Moslem: 622 X 1290 = 1912 - Balkan

THE BLESSING. V. 12.

These time periods remind us that there is a ...

= 622 = 1957 = Divine inheritance. See Note Numb...
Signing of Pact of Rome, formation of Common ...

ANALYSIS

1 PROLOGUE: ISRAEL'S RELATIONSHIP WITH YAHWEH SYMBOLISED. CHS 1-3.

1 THE MARRIAGE CH. 1.

- Hosea Commanded to marry adultress Gomer . . 1-2.
- Birth of his son Jezreel 3-5
- Adulterous birth of Lo-ruhamah . . . . 6-7.
- Adulterous birth of Lo-ammi . . . . . 8-9.
- Application of the Symbolism . . . . . 10-11.

2 THE ESTRANGEMENT CH. 2.

- Pleading with Gomer 1-5
- Discipline forcing Gomer to repent 6-13
- Application: Yahweh's tenderness for Israel . 14-22

3 THE RECONCILIATION CH 3.

- Hosea redeems Gomer . . . . . 1-3.
- Application of the symbolism . . . . . 4-5.

2 ISRAEL'S INTOLERABLE WANTONNESS: YAHWEH IS HOLY CHS 4-7.

1 YAHWEH'S FORMAL CHARGE AGAINST ISRAEL CH 4

- A Repudiation of Divine standards 1-5
- A Rejection of Divine Revelation 6-11
- Widespread Idolatry 12-14
- A Warning Issued to Judah . . . . . 15-19.

2 PRIESTS PEOPLE & PRINCES INDICTED CH. 5.

- Yahweh withdraws from His adulterous people. . 1-7.
- They are abandoned to their fate 8-14
- The door of reconciliation left open 15

3 YAHWEH'S INVITATION AND WARNING. CH. 6.

- Invitation to return . . . . . 1-3.
- Israel's Incorrigibility 4-11

4 ISRAEL'S INCURABLE SICKNESS CH. 7.

- Her pride prevents her cure . . . . . 1-10.
- Her adultrous foreign policy . . . . . 8-12.
- The root cause - faithlessness . . . . . 13-16.

3 ISRAEL'S INEVITABLE PUNISHMENT: YAHWEH IS JUST CHS 8-10.

1 PUNISHMENT FOR APOSTASY. CH 8

- The enemy summoned . . . . . 1-4.
- An Adulterous people will reap the whirlwind. 5-14.

2 ISRAEL WARNED AGAINST DELUSION FROM TEMPORARY PROSPERITY CH. 9. 1-9.

- The days of visitation approaching . . . . . 1-9.

3 ISRAEL'S SPIRITUAL DECLINE & IMPENDING DISSOLUTION 9:10-17

- Yahweh will drive them away 10-17

4 ISRAEL AS A USELESS VINE TO BE ROOTED UP CH. 10:1-8.

- Only produces fruit to himself . . . . . 1-8.

5 THE CAUSE & PURPOSE OF THE IMPENDING CALAMITY. 10:9-15

- Yahweh desires to punish them . . . . . 9-15.

4 ISRAEL'S FINAL RESTORATION: YAHWEH IS LOVE CHS 11-14.

1 YAHWEH'S EARLY LOVE FOR HIS PEOPLE CH. 11: 1-4.
2 ISRAEL'S INGRATITUDE AND CONTEMPT FOR THAT LOVE CH. 11:5-7.
3 ISRAEL REVEALS HERSELF UNWORTHY OF DIVINE LOVE CH. 11:
3

1 YAHWEH'S LOVE REPULSED. CH. 11:1-12:2.

- Yahweh's early love for His people 1-4
- Israel's ingratitude & contempt for it . . . 5-7.
- [redacted]. Yahweh's love [redacted] contends with His justice . . . . . 8-11.
- Israel's deceit 12-12:2

2 YAHWEH'S LOVE ENDURING CH. 12:3 - 14:9.

- AN APPEAL: To Israel to live in accordance with their Divine call . . . . . 12:3-6.
- A CONTRAST: Israel is shown their Spiritual condition 7-14
- A CONCLUSION: Israel's attitude suicidal . . 13:1-9
- A HOPE: Divine love will reveal a way to restoration . . . . . 10-16.
- A RESPONSE: To the Divine invitation . . 14:1-7.
- AN ACCEPTANCE: Yahweh will receive them back in love 14:4-8
- General Summary & Exhortation . . . . . 9.

The Parable: After the birth of Jezreel, Gomer had two illegitimate children in Hosea's own home, and then, seemingly incurably adulterous, sought further illicit loves leaving the prophet to do so 3:1 yet even under those conditions, so great is the measure of Divine love Hos. 11:9, that the prophet went in search of her - or was directed by Yahweh so to do!! Cp Jer. 31:3-4; 31:20.

CHAPTER 2

Addressing the prophet who has a relationship with Ammi and Ruhamah. Translate: "Ammi and Ruhamah, speak unto your brethren and sisters. The true Israel has ever sought to appeal to ... after the flesh. The prophets did so; Paul did so Acts 13:46, 17 Rom. 10:1, 11:13. The prophets pleaded with individuals that the nation might be brought back to Yahweh.

The mother is the nation, the children are the individual members thereof.

The divorce is not made absolute at this stage but only threatened. Cf. The Law required when Bill of Divorcement ... writ on the wife be driven from house. Deut. 24:1

Publicly reveal her unchastity by leaving her ... excellent to her enemies. Ezek. 23:29 Hos. 2:10

Symbol of captivity. Deut. 28:68 Jer. 43:6 Amos 1:5. An neglected place - neglected of Yahweh.

No children of Divine ... John 8:41-42 Hos. 5:7

The nations and their ... people. Isa. 11:10-17. from whom they expected ... deliverance for Gomer.

Areign of great prosperity. Zechariah ... by Shallum. Shallum 748 (2 Kgs 15:8) 1 mth - killed by Menahem. Menahem 748-738 (2 Kgs 15:14) - A puppet of Assyria, was unspeakably cruel. Pekahiah 738-736 (2 Kgs 15:23) - Killed by Pekah. Pekah 736-716 (2 Kgs 15:27-31) slain by Hoshea. Galilee captivity 734. Hoshea 2 Kgs 17 reigned 9 years. Israel taken captive. KINGS OF JUDAH: Azariah (Uzziah) in 27th of Jeroboam ... a good king. Jotham. (52 years) ... reigned 16 yrs, a good king. Ahaz. (2 Kgs 16:2) reigned 16 yrs. ... reigned 29 yrs. A good King. 2 Kings. Hezekiah ... reigned 29 yrs. A good King. = 111 years.

er this represented a period of some 65 years during the apostate tribes.
For the northern Kingdom it was a period of wild violence attending the nation's death agony, during which the people sunk deeper and deeper into apostacy.
HIS THEME is the guilt of Israel in general, the disobedient, refractory spirit of the people, the heavy judgments that awaited

10. There was still ... in Judah. Cp Hos. 4:15.

5 HE BARES A SON

17. A weaned child ... the mother, is not ...

whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest [a] I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my [1] drink.

6 ¶ Therefore, behold, [f] I will hedge up thy way with thorns, and [5] make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, [g] I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know [h] that I gave her [i] corn, and [6] wine, and oil, and multiplied her silver and gold, [7] *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine [3] in the season thereof, and will [2] recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her [8] lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 [r] I will also cause all her mirth to cease, her feast days, [t] her new moons, and her sabbaths, and all her solemn feasts.

12 And I will [4] destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And [c] I will visit upon her [d] the days of Baalim, wherein she burned incense to them, and [e] she decked herself with [e] her earrings and her jewels, and she went after her lovers, and [f] forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and [23] speak comfortably unto her.

15 And I will give her her vineyards from thence, and [f] the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and [h] as in the day when she came up out of the land of Egypt.

16 And it shall be [j] at that day, saith the LORD, *that* thou shalt call me [6] Ishi; and shalt call me no more [7] Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day [l] will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [o] I will break the bow and the sword and the battle out of the earth, and will make them to lie down [p] safely.

19 And I will betroth thee unto me for ever; yea, [q] I will betroth thee unto me in right-eousness, and in judgment, and [s] in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and [t] thou shalt know the LORD.

21 And it shall come to pass in that day, [u] I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear [z] the corn, and the wine, and the oil; and they shall hear [y] Jezreel.

[a] Ezek. 16. 39.
[c] ch. 4. 9.
[c] ch. 11. 2.
[d] Is. 62. 10. Ezek. 23. 40, 42. 31 & harlot.
[e] Prov. 25. 12. Cant. 7. 1.
[f] Deut. 32. 18. Judg. 3. 7. Ps. 106. 21.
[23] Or, *friendly.*
[g] Heb. *to her heart.* Is. 40. 2.
[h] Josh. 7. 26.
[1] Heb. *drinks.*
[k] Ex. 25. 1, 20.
[6] Job 3. 23.
[5] Heb. *wall a wall.* Ezek. 13. 5.
[f] ver. 18, 21. Is. 2. 11.
[6] i. e. *My husband.* ver. 2, 7.
[7] i. e. *My lord.* Is. 54. 5.
[k] Cp. Luke 15. 17, 18.
[l] Job 5. 22, 23. Cp. Lev. 26. 6. Is. 11. 6–9. Ezek. 34. 25.
[m] Ezek. 16. 17–19 & 23. 41. Cp. ver. 5.
[n] ver. 22. Deut. 7. 13 & 12. 17. Neh. 10. 39 & 13. 5, 12. Jer. 31. 12. Hag. 1. 11. Joel 1. 10 & 2. 19.
[3] Heb. *new wine.*
[9] Or, wherewith *they made Baal.*
[o] Ps. 46. 9. Cp. Is. 2. 4.
[p] Lev. 26. 5. Jer. 23. 6.
[2] Or, *take away.*
[q] Jer. 3. 14. Cp. ver. 7, 16.
[2] Cor. 11. 2.
[3] Heb. *folly,* or, *villany.*
[r] Jer. 7. 34.
[s] Jer. 31. 34. John 17. 3.
[t] 2 Kin. 4. 23.
[u] Cp. Zech. 8. 12.
[4] Heb. *make desolate.*
[z] ver. 8. Cp. ver. 9 with Ps. 67. 6.
[y] ch. 1. 4.

CHAPTER 2

PLEADING WITH GOMER. 1–13

1 Addressing the prophet who has a relationship with Ammi and Ruhamah. Thus render: "Ammi and Ruhamah, speak unto your brethren and sisters." The true Israel has ever sought to appeal to Israel after the flesh. The prophet did so; Paul did so Acts 14:46, 17:2 Rom. 10:1, 11:1, 28. The prophets pleaded with individuals that the nation might be brought back to Yahweh.

2 Ch. 1:3. The mother is the nation, the children are the individual members thereof.

3 The divorce is not made absolute at this stage but only threatened. The law required when Bill Divorcement written the wife be driven from house. Deut. 24:1-4

4 Publicly reveal her iniquity by leaving her defenceless to her enemies Ezek. 16:39, 23:28.

5 A symbol of captivity Ezek. 19:10-13. An neglected place - neglected of Yahweh

6 No children of Mine. Matt. 8:11-12 Heb. 5:7

7 The nations and their idols. Is. 31, 44:9-17. from whom they expected good.

PUNISHMENT FOR GOMER 6-13

8 A weaned child is the mother, i.e. The sin to be shown by folly

---

(BACKGROUND (Cont.) 1103

them, their scattering, their ultimate conversion, their re-establishment in the land of promise, their restoration to Yahweh's favor, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the rulership of Messiah.

HIS STYLE OF LANGUAGE. "He is concise, more than any other of the prophets. He writes in short, detached, disjointed sentences, not wrought up into periods. ... His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the con-

are brief, accumulated, and often introduced without the particle of similitude. These are not the vices but the perfections of the holy Prophet's style; for to these circumstances it owes that eagerness and fiery animation, which are the characteristic excellence of his writings, and so peculiarly suited to his subject.

---

milk. This is an apt representation of the fate of the 10 tribes dispersed among the nations no longer nourished by the spiritual food of truth.

19 The stronger child represented Judah which even in dispersion did not lose its identity. The son born was not the prophet's Cp V.3 and thus typifies the apostasy of Judah which fully developed after the captivity of the northern tribes.

9 Ezek. 17:21-22 This relates to Spiritual Israel gathered in to take the place of the apostate Jews. Paul's comment Rom. 4:11. The true Israel. Eph. 2:12. 20 Gen. 22:17. Gal. 3:29

21 Not of the harlot. As such they are called Ammi and Ruhamah - having obtained mercy Cp Rom. 9:24 Eph. 1:5

22 See Note. V.14. The true Seed of Ef - Christ and his brethren. This Day shall witness the destruction of Jezebel. Rev. 2:22 by anti-typical Jehu 2 Kgs. 9:10, 30, 36, 10:11. Cp Nos. 2:22 Gideon's destruction of Midian - after which Israel selected him as head - was in Jezreel. Jud. 6:33

CHAPTER 2

PLEADING WITH GOMER. 1–13

1 Addressing the prophet who has a relationship with Ammi and Ruhamah. Thus render: "Ammi and Ruhamah, speak unto your brethren and sisters." The true Israel has ever sought to appeal to Israel after the flesh. The prophet did so; Paul did so Acts 14:46, 17:2 Rom. 10:1, 11:1, 28. The prophets pleaded with individuals that the nation might be brought back to Yahweh.

2 Ch. 1:3. The mother is the nation, the children are the individual members thereof.

3 The divorce is not made absolute at this stage but only threatened. The law required when Bill Divorcement written the wife be driven from house. Deut. 24:1-4

4 Publicly reveal her iniquity by leaving her defenceless to her enemies Ezek. 16:39, 23:28.

5 A symbol of captivity Ezek. 19:10-13. An neglected place - neglected of Yahweh

6 No children of Mine. Matt. 8:11-12 Heb. 5:7

7 The nations and their idols. Is. 31, 44:9-17. from whom they expected good.

PUNISHMENT FOR GOMER 6-13

8 A weaned child is the mother, i.e. The sin to be shown by folly

political "earth." Result - Zech. 8:13, 20-23

37 In a manner vindicating the righteousness of Yahweh Rom. 3:25-26. This will be manifested in judgment, loving kindness and mercy. By this means Israel will be humbled then elevated. Cp Job 22:28

38 On a basis of faith Cp Rom. 11:23 Contrasting with present lack of knowledge. Cp Ch. 4:6 Cp Jer. 31:33-34

Having previously spoken of Israel, Yahweh now speaks to her.

9 Difficulties which will tear her flesh.

10 A stone wall which will inexorably force her in one direction

A way to extricate herself

12 Heb. = "And when she shall"

13 The nations, but she shall find no help there.

14 Her afflictions will bring to her a sense of duty Cp Is. 23:17 Ezek. 39:25-26 Gen. 20:7 Zech. 13:8-9. Cp Jer. 29:13

15 Heb. = "She answeth not"

Having shown the punishment to be meted out and the result of it, Yahweh now states the cause of it. Lk. 16

16 Cp Ezek. 16:17-19

17 Heb. Tirash from Yarash, "to possess" = must or new wine, because it gets possession of the brain Cp Hos. 4:11.

The goodness of Yahweh will be withdrawn.

Ezek. 16:17, 23:29. The true character of Israel's faithlessness is today universally acknowledged.

Jer. 7:34, Isa. 24:7-8 fulfilled Deut. 28:64-67.

Yahweh takes no pleasure in religious services - it is the heart He desires Ch. 4:1, 6:6, 9:17.

Cp V.8 The fruits of the field symbolised Israel. Yahweh destroyed both them and it.

23 Lit. "Hire." The hire of an harlot. Deut. 23:18 Israel gave the benefit of material blessing to the pagan gods of nature.

24 No longer cultivated field. YAHWEH'S TENDERNESS FOR ISRAEL. VV.14-22.

25 In answer to her plea for help. V.7

26 Also rendered persuade. 1 Kgs. 22:20-22. Elijah will be sent for that purpose. Mal. 4:5. Eleazar was sent by Abraham. Gen. 24:1

Ezek. 20:34-36. The seeds Exodus. Moses pleaded with God in such a place for the conversion of Israel. Cp Jer. 3:21-4:2

Restore her former prosperity Cp 1:11.

The valley of trouble for a door of hope is symbolic of thousands approaching the end of the age. It is to-day a barren spot. Joshua entered the land through this valley Josh. 7:26. It was the main route from Jericho to Jerusalem. Zedekiah fled to Jerusalem the city along this route 2 Kgs. 25:4-5. The Lord traversed it on the last tragic walk to Jerusalem. Luke 19:28. In the future it will be fertile, and probably mark the approach to the Temple by the pilgrims from Yahweh Shammah. They could obtain animals for sacrifice from this spot.

Returning Jews will again enter the land from the

tion. Isa. 27:13.

32 Under the terms of the new covenant. Ezek. 16:25-24. Rom. 11:26 Luke 2:34. Zech. 13:1.

Ishi is a term of love, Baali a term of subjection and fear. Both are terms of husband, but the latter a husband ruling by fear as under the old covenant.

Israel's desolation.

23 And [a] I will sow her unto me in the earth; and [b] I [c] will have mercy upon her that had not obtained mercy; and [d] I will say to *them which were* not my people, [e] Thou *art* my people; and they shall say, *Thou art* my God.

CHAPTER 3.

1 By the expiation of an adulteress, 4 is shewed the desolation of Israel before their restoration.

THEN said the LORD unto me, [f] Go yet, love a woman beloved of *her* [g] friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love [h] flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an [i] half homer of barley:

3 And I said unto her, Thou shalt [m] abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and [p] without a sacrifice, and without [q] an image, and without an [r] ephod, and *without* [r] teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and [t] David their king; and shall fear the LORD and [u] his goodness in the latter days.

CHAPTER 4.

1 God's judgments against the sins of the people, 6 and of the priests. 15 Judah is warned.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and [z] blood toucheth blood.

3 Therefore [a] shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for [b] thy people *are* as [h] they that strive with the priest.

5 Therefore shall thou fall in the day, and the prophet also shall fall with thee in the night, and I will [k] destroy thy mother.

6 ¶ My people are [l] destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: [m] *therefore* will I change their glory into shame.

8 They [n] eat up the sin of my people, and they [o] set their heart on their iniquity.

9 And there shall be, like people, like priest: and I will [p] punish them for their ways, and [q] reward them their doings.

10 For [r] they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and [s] wine and new [t] wine [x] take away the heart.

12 ¶ My people [y] ask counsel at their [z] stocks, and [a] their staff declareth unto them: for [b] the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13 [c] They sacrifice upon the tops of the mountains, and burn incense upon the hills,

[a] Jer. 31. 27. Zech. 10. 9.
[b] Cited Rom. 9. 25. 1 Pet. 2. 10.
[c] ver. 1. ch. 1. 6, 7.
[z] Heb. *bloods.*
[d] Jer. 4. 28. Joel 1. 10. Amos 8. 8.
[e] ch. 1. 9, 10. 1 Pet. 2. 10.
[f] ver. 1. Jer. 31. 33. Zech. 13. 9.
[g] Ex. 32. 17. Deut. 9. 12.
[h] Deut. 17. 12.
[i] ch. 1. 2, 3.
[k] Jer. 3. 20. Cp. Jer. 3. 1.
[l] Heb. *cut off.*
[m] Heb. *of silver.*
[n] Heb. *grapes.* Gen. 40. 10 & 49. 11.
[o] Is. 5. 13.
[p] Heb. *lethech.*
[q] ver. 4. Deut. 21. 23.
[r] 1 Sam. 2. 30. Mal. 2. 9. Cp. Ps. 106. 20. Jer. 2. 11. Phil. 3. 19.
[s] Lev. 6. 25, 26.
[t] Heb. *lift up their soul to their iniquity.*
[u] Cp. ch. 9. 4.
[v] Heb. *a standing,* or, *statue,* or, *pillar.*
[w] Ex. 28. 6.
[x] Judg. 17. 5.
[y] Heb. *visit upon.*
[z] Heb. *cause to return.* Prov. 17. 13.
[a] Lev. 26. 26. Mic. 6. 14. Hag. 1. 6.
[b] Jer. 23. 5.
[c] ch. 10. 11. Jer. 31. 12.
[d] Eccles. 7. 7.
[e] Num. 27. 21. Judg. 18. 5.
[f] Jer. 2. 27.
[g] Cp. Ezek. 21. 21.
[h] Is. 3. 13. Jer. 25. 31.
[i] ch. 5. 4. Is. 44. 20.
[k] Deut. 22. 5. Is. 1. 29. Ezek. 6. 13.

under [a] oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and [b] your spouses shall commit adultery.

14 [2] I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, [h] nor swear, The LORD liveth.

16 For Israel slideth back [i] as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 [m] Ephraim *is* joined to idols: let him alone.

18 Their drink [n] is sour: they have committed whoredom continually: her [o] rulers *with* shame do love, Give ye.

19 [p] The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAPTER 5.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been [q] a snare on [r] Mizpah, and a net spread upon [s] Tabor.

2 And the revolters [t] are profound to make slaughter, though I *have been* [u] a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 [2] They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And [c] the pride of Israel doth testify [4] to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go [d] with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.

7 They have [e] dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 [f] Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like [v] them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* [p] oppressed *and* broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as [6] rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his [w] wound, then went Ephraim [x] to the Assyrian, and sent [7] to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue *him*.

---

[a] Gen. 35. 8. Amos 3. 9. (See note top p. 1145)
[b] Amos 7. 17.
[c] ch. 7. 10.
[2] Or, *Shall I not, &c.*
[d] Is. 1. 11. Mic. 6. 6, 7.
[3] Or, *be punished.* Prov. 10. 8.
[e] ch. 6. 7. Is. 21. 2.
[f] Amos 4. 4. Cp. Amos 1. 5.
[g] ch. 5. 8. Josh. 7. 2. Cp. 1 Kin. 12. 29.
[h] Cp. Amos 8. 14. Zeph. 1. 5.
[i] Jer. 4. 5. Cp. Ezek. 33. 2, 3. (Contrast)
[4] Or, *testifieth.* Cp. 2 Chr. 15. 14. Joel 2. 1, 15.
[k] Jer. 3. 6. Zech. 7. 11.
[l] Jer. 7. 15.
[5] Heb. *is gone.* Mal. 3. 7.
[m] Heb. *Shields.* Ps. 47. 9.
[n] Deut. 29. 14. Mic. 6. 14.
[o] Is. 57. 13. Jer. 4. 11, 12. Cp. ch. 13. 15.
[p] Deut. 28. 33. Amos 4. 1.
[6] Or, *a worm.*
[q] Gen. 31. 49. Cp. ch. 6. 8.
[r] Jer. 30. 13. Obad. 7.
[s] Josh. 19. 12.
[t] ch. 7. 11. 2 Kin. 15. 19.
[7] Or, *to the king of Jareb: or, to the king that should plead.*
[u] Is. 31. 6.
[8] Or, *and, &c.*
[v] Heb. *a correction.*
[w] Heb. *They will not give.*
[x] Or, *Their doings will not suffer them.* Kv.

CH 4:14 A reason why Israel politically prospered at this time in spite of gods sin.

YAHWEH WITHDRAWS FR. HIS ADULTEROUS PEOPLE VV 1-7

1 All classes of the realm included - Priest, Princes, People.
2 Sig. Watchtower. On the east
3 Sig. Broken (breaks up the plain Esdraelon?). On the West. The whole country has been snared.
4 RV: "Are gone deep" apparently in reference to the snares of V.1
The priests, princes of Israel evidently planned to ensnare and destroy at Mizpeh + Tabor those adhering to true worship at Jerusalem.
5 Yahweh personified as Correction. He was known to them only as that, and had been thus revealed in the ministries of Elisha, Elijah, etc. Cp Ch. 6:5.
6 All attempts at concealment are in vain Heb 4:13-27. Ephraim = principal tribe. Israel = kingdom.
7 Nathan - give, appoint. They are so given to Idolatry, it has got so fixed a root in their affections that they cannot think of turning to the pure worship of the true God.
8 They are dominated by this demoniac, unclean spirit, like the Gadarene swine Mt 8:32.
9 The verb hanah can signify to humble or depress. LXX "the pride of Israel shall be brought low before his face." The prosperity of Jeroboam II had induced this pride Ch 14:1.
Because they reject the advice of Ch 4:17
10 To Bethel or Jerusalem, but in an apostate spirit. Sacrifice in the absence of true repentance not sufficient Cp Jer 7:21-24. Amos 5:21-24. Prov 15:8.
12 Cp Ezek 8:1 - 11:25. Yahweh will leave His faithless spouse. Cp V 11
Referred to as faithlessness in a wife Jer. 1:20.
13 They are alien children because they worship false gods. Hosea experience reproduced in the nation Deut 2:14.
15 Chodesh - new moon. As there is a diminution of the moon, so there would be of the nation. As the moon, the nation had waxed large, but now, as the moon it would wane. For the symbol Cp Is 9:2

THEY WILL BE ABANDONED TO THEIR FATE VV 8-15

The sound of alarm in time of war, thus betokening impending invasion.
17 The hills = the height. There were many places so named in Israel, but these probably refer to those in Benjamin, implying that the southern Kingdom was to be invaded as well V. 12
18 The house of Vanity - in the northern Kingdom!
"Look behind thee!" The enemy is right on the border of Judah.
As the principal "firstborn" Israel is to be afflicted Jer. 4:18.
19 RV: A desolation. This implies the severity of the punishment which would extend to the other tribes.
20 Utterly indifferent to the rights of others, and so coming under Yahweh's curse Deut 14:21. 27:17.
23 'ebrah from 'abah, to overflow, and thus the overflowing of Divine indignation Cp Is 8:8. 7:8.
24 As the moth slowly destroys clothes, so Israel's covering would be consumed.
25 A wormwood secretly gnawing trees which a storm will bring crashing to the ground. Thus the fate of Judah.
26 Both the Kingdoms became conscious of their disease and decline, but failed to seek the proper cure.
An inward consumption. When Menahem saw himself too weak to contend with Pul of Assyria, he sent an embassy to make him his ally that "his

---

21 Great depravity and general corruption of manners are generally the consequence of disregard of God and religion. The prostitution practised in heathen worship encouraged this general laxity
22 Kallah - a bride, or a son's wife (Str). Hence daughters in law. The bad example of the parents in committing spiritual adultery brings its own punishment. The children, looking upon the things of Yahweh lightly, are led by the bad example of their parents forwards Him, to commit carnal adultery. Thus the parents are punished by the scandalous conduct of their children + are deeply wounded thereby.
23 Because more flagrant spiritual adultery was being committed by the parents, + to bring home to them their iniquity, Yahweh permitted them to feel the shame of their children's conduct, as He did that of His children!
24 Yahweh turns away with disgust from the shocking picture of infidelity, to explain his point of view to a third party - the prophet as representative of the faithful.
25 In religious worship
Ruts wanton Cp Deut. 23:18 Read "harlot" Ch 2:5.
Gibeah. A female devotee. A temple prostitute. The enormity of their conduct.

A WARNING "ASIDE" TO JUDAH VV 15-19

The close proximity to the northern Kingdom exposed them to dangerous influences, particularly in view of its political prestige.
1 Sign of the political prosperity of Israel at this time, there was a danger of them dancing
Bethel had become Beth-aven - House of Vanity. The House of God had become the house of idols.
They were not to profane Yahweh worship whilst living inconsistently with the Name Cp 2 Kgs 17:41. Ezek 36:20. Zeph 1:5 (They did what is here prohibited). Ultimately, Israel will be required to acknowledge His Name Jer. 4:2. Cp Num. 14:21
22 RV: "For Israel hath behaved himself stubbornly like a stubborn heifer."
Such a heifer dodging now on the right, now on the left, now stopping, now throwing up its head in defiance - represented Israel refusing to submit to Yahweh's guidance. Israel rebelled against instruction, it waxed stubborn + intractible.
23 A lamb wandering untendered in a wilderness exposed to wild beasts + thieves.

---

28 Mazor, a festering wound from "zur" to squeeze out, thus an ulcer. Ahaz, in his weakness induced by the spiritual apostasy of the people, implored the help of Tiglath-Pileser 2 Kgs 16:5-9. Cp Isa. 7:1-17:9
29 The word signifies an "avenger," or "helper" and it so rendered in some versions. If is said that the noun is not a proper noun, + should be rendered: "The King who takes up all quarrels," thus describing a powerful monarch who adjudicated over weaker powers. This was the Assyrian, courted alike by Ephraim + Judah, but to their hurt. Cp 2 Chron. 28:20-21. Cp Hos. 10:6.
30 Cp V. 6. Cp Mic. 3:6.

hand might be with him to confirm his kingdom to him" 2 Kgs 15:15

THE LATTER AND FORMER RAIN V.3. The early rain (yoreh) commences late in October (Heb. lit. the sprinkler). It commences the agricultural year. The soil, hardened and cracked by the long summer (for a ruling feature of the climate is the division of the year into a rainy and a dry season) is loosened, & the former begin ploughing. Till the end of November the average rainfall is not large, but it increases through December, January and February, begins to abate in March, and is practically over by April. The latter rains (mal qosh - from a root to gather, and thus fig. eloquence -Str), are the heavy showers of March and April. Coming as they do before the harvest & the long summer drought, they are of far more importance to the country than all the rains of the winter months, and that is why they are passed over in Scripture, and emphasis is laid alone on the earlier rains. The early rain softens and fructify the hardened soil; the latter ripens and promotes the harvest by swelling the grain. Cp Deut. 11:11,14. Rain preceded and promoted the harvest by swelling the grain. Cp Deut. 11:11,14. Rain related with lightning. Ps. 135:7. Cp Job. 28:26. Fig for the Word Is. 55:10 Latter & blessings. Ezek. 34:26. Hos. 10:12. Zech. 10:1 Outpouring of Spirit Joel 2:23. Cp Rev.

31. Cp vv. 6, 14.
32. Not merely turn in prayer. Isa. 26:16
33. Rom. 10:5-9. 3:19-24.

An exhortation

15 ¶ I will go and return to my place, till they acknowledge [Heb. Till they be guilty. ch. 4. 15. Hab. 1. 11.] their offence, and seek my face: in their affliction they will seek me early. (RV correctly)

CHAPTER 6

Cp Isa 1:18

1 An exhortation to repentance. 4 A complaint of their untowardness and iniquity.

COME, and let us return unto the LORD: for [a] he hath torn, and he will heal us; he hath smitten, and he will bind us up. (Cf. Ch 5:13) Cp Ch 5:12 (Cp Ex 15:26)

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Hos. 4:7-6.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; [b] and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ [c] O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your [d] goodness *is* as a morning cloud, and as the early dew it goeth away. (RV.)

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: [e] and thy judgments *are* as the light *that* goeth forth.

6 For I [f] desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

7 But they [g] like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* [h] polluted with blood. (Original Capital of Jeroboam I 1 Kg. 12:25)

9 And as [i] troops of robbers wait for a man, [j] so the company of priests murder in the way by consent: for they commit [k] lewdness.

10 I have seen [l] an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

[a] Deut. 32. 39.
[b] Heb. *Till they be guilty.*
[c] Heb. *strippeth.* Is. 32. 11.
[d] Ps. 72. 20.
[e] Heb. *say not to.*
[f] Cp. Is. 54. 13.
[g] Ps. 90. 8. Cp. Cf. Is. 38. 17.
[h] Jer. 9. 2.
[i] Cp. Jam. 3:14 ch. 11. 8.
[j] Or, *The raiser will cease.*
[k] Or, *from waking.* Ps. 73. 20. Cp. ver. 6.
[l] Or, *mercy, or, kindness.* Prov. 19. 22.
[m] Or, *with heat (through wine.*
[n] Or, *that thy judgments might be, &c.*
[o] Or, *applied.* Is. 41. 21. Ezek. 9. 2.
[p] Or, *like Adam.* Job 31. 33. Rom. 5. 14.
[q] 2 Kin. 15. 20, 14, 25, 30.
[r] ver. 10. Ps. 14. 4. Is. 64. 7.
[s] Or, *cunning for blood.*
[t] Ps. 106. 35.
[u] ch. 7. 2. Heb. Job 19. 12.
[v] Jer. 11. 9. Cp. ch. 5. 1, 2.
[w] ch. 8. 7.
[x] Heb. *with one shoulder,* or, *to Shechem.*
[y] Or, *Ebermity.*
[z] Jer. 5. 30.
[a] Heb. *sprinkled.*
[b] ch. 5. 3.
[c] ch. 5. 5.
[d] Is. 9. 13. Dan. 9. 13.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people. (In future tense. (See RV). Link with Ch 7. RV: When I would restore the fortunes.)

CHAPTER 7.

1 A reproof of manifold sins. 11 God's wrath against them for their hypocrisy.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without. (They do not seriously reflect)

2 And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face. (By conniving at the idolatry and wickedness that stemmed from the golden calves)

3 They make the king glad with their wickedness, and the princes with their lies. (Like Comer 10:12)

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners. (for more The heady influences of Jezebel's house Rev 2:20-6)

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. (Resulting in v.7 See note top p.)

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me. (RV people)

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. (i.e. the cause of it)

10 And the pride of Israel testifieth to his face: and they

Ch. 7:1. Benson: The Hebrew is: "When I was healing." At the very time I was healing. The LXX: "When I was in the very act of healing Israel." This was the work of Jehah who could not understand why Yahweh did not blot out brutal Ninevah. But the pride that developed in Israel revealed the wisdom of Yahweh in His treatment of the two nations. Yahweh the Healer would have healed them if they had responded Exod. 15:26.

ON BAKING BREAD Ch. 7:4-6 - Leavened dough was allowed time to work Mt 13:33 Luke 13:21 which might be all night Hos. 7:6. The fire was then stirred up and the leavened mass baked. The leaven = sinfulness. The oven = their heart v.6 which, at the right moment would be stirred up to complete the evil working: of the leaven. Jeroboam I had acted as the "baker" by commencing the leaven working 1 Kg 15:34 etc — they, as his servants had completed the work. He had warmed the oven, then, in the morning of destruction, heated it.

CHAPTER 6

THE HEALTHY RESULTS OF AFFLICTION Ho 6:1-3

Yahweh the Healer Exod 15:26 heals and revives His people. Cp Ps 30:3 The LXX prefaces this with "saying" but this probably a gloss. The appeal could be that of Elijah Mal 4. Isa 19:22.

2 Like a Hosea Ch 5:14. 2 Kgs 20:5. The period is "after 2 days", so could date from final rejection of Christ. Cp Lk 13:32 Ps 16:10, 17. Cp Eze 37:5

3 Lit "His face." So He will return. To His people Hos 5:15. His glory will be revealed once more in the Land Ezek 43:1-2

RV: "And let us know, let us follow on to know." This is exhortation Jer 4:1, 6, 14. 6:6. Cp Ezek 39:22 See Note top p. 1145.

Radaph, to hunt, pursue. Cant. 8:6. 7.

Kuwn - established, fixed. The coming of Yahweh's glory is as sure and as regulated by time as the morning dawn Acts 17:31. Ps 102:18. Mōtsa', a going forth, the rising of the sun (Str) from sunrise as used in Ps 19:7 Cp Isa 58:8. 60:2. Cp Mal 4:2. Lam. 3:22

"Like the downpour upon us" (Roth). A copious downpour of rain, breaking the drought Deut 4:11 Ps 147:8

Two manifestations of Yahweh separating the general rain Gen 2:2-3. The "rain" withdrawn Amos 4:11. Promised Hos. 10:12.

ISRAEL'S INCORRIGIBILITY Vv 4-11

2 "make of thee" Roth. footnote.

4 As evanescent as the morning cloud which floats across the summer sky and is soon exhaled by the sun's heat.

Their reforms, piety are very short lived. The work of Jonah, for example, was soon forgotten. Cp also Amos 7:10-17.

5 The words of the prophets have been designed to shape them as wood is hewn, or to warn them of dire punishment to come if they refused to hearken. But there is a limit to apostolic testimony Cp Mic. 3:6. For staying with the Word Heb. 4:12.

6 Roth: "My justice" etc. Cp Isa 1:11-17. Ps 40:6-8 Mic. 6:8 Matt 9:13, 12 etc. Cited Matt 12:7.

7 Note Margin. God provided every good thing for Adam but he violated the command. The fruit of this was seen in Cain's murder of Abel, after Adam had been expelled from the garden. A repetition of this would be fulfilled in Israel: expulsion from the Land as from the garden, the murder of Abel, and the banishment to the land of exile Mic 2:10 4 Ch 7:14.

8 In the land of the Covenant Moved to the borders Deut 32:8-10. 33.

Ch 7

SPIRITUALLY DEAD BEYOND ALL REMEDY Ch 6:1-7:7

Her Pride Precludes Cure 6:1-7:7

Links the closing part of Ch 7 with this: "I would heal" "return"

2 Probably a reference to the work of Jonah 14:25-27. See Note below.

3 The respite granted by the extension of prosperity did not humble them in gratitude, but developed their pride 10:1

4 The capital city and seat of the Kingdom

5 They destroy preacher, false religion, having turned from the reform instituted by Jonah

6 Their false worship reflected in the corruption of personal integrity

7 Guilty both of secret methods of fraud & open violence & rapine & oppression.

8 Like a long-flowing conspicuous garment of sin Heb 12:1 and shame Job 8:22. Ch 13:16

9 By endorsing their sin they are openly manifest

By entering their name without worship & offering to the Truth

10 See note below. Hosea commences the work of "baking" by reproducing the leaven which, thereafter worked of itself. Though the master baker orders that the dough be kneaded, he does not then stir the fire under the oven to be ready. In due time the fire is stoked, through the spirit he has imparted to the dough which found ready material throughout the nation

11 RV. "He ceaseth to stir the fire, from the kneading of the dough until it is leavened.

12 In the days of his father Jeroboam II, Hosea's days at his powers increased

13 So that when the kingdom of wicked men had waxed sufficiently in the land, it would be "broken" through the heat generated

14 RV mg. "anger." RV. night their anger sleepeth

See Note top p. 1107

15 Inferior rulers, after the fell victims to their own passion, whilst a succession of their Kings became murderers

16 Amid horrid scenes of violence, of anarchy, none recognizing the cause of the calamities that befell the nation rapidly declined

SINFUL FORELOCKS Vv 8-12.

ICY Vv 8-12.

17 Raw on one side and black on the other - but good for nothing but an illustration of a character

1 The Samaria reduced Jehoahaz to 50 chariots 2 Kgs 13:7 Hosea's call of Israel to heavenly Father Messiah encouraging him in the King dom. 2 Kgs 14:25

2 Symptoms of decay and decline of strength.

3 They prefer to pour out their money for heroin do their humble thumbwise

4 Both stupid and fearful

5 Without strength to avoid the shores

6 From whence they have been called to where they will be taken captive again.

7 Seeking their allowance

8 Amongst ordinary men in their dangers

9 Ultimately bring them to destruction.

THE ROOT CAUSE! FAITHLESSNESS 13-16

10 They were teaching the sin to Adam in a Hosea and some Ch. 6:9

11 By forgetting false gods - the worship of Baal

12 "But they heard." Beg the Israelites not to do pity and do not consider that the evil we come upon them be, they turn from Yahweh

13 To succeed in time of famine

14 Cp Hosea

15 RV: "Surely" "He instructed them how" "strengthened" to get strength Ps 18

16 Be evil, good for nothing. They do not acknowledge to the good Yahweh, but revolt from Yahweh. Egypt, Ruin "they shall be nothing" to have returned, but Israel 1 Cor. 6:1

17 Cp Rom 7:10

Sin must be mastered! Not go through all the stages of repentance, but has become a slave to sin. Victory. They had only a spirit of self confidence, of self sufficiency

Spiritual darkness, and

CHAPTER 8

ISRAEL'S INHERITANCE

PUNISHMENT: JOHN - WHO IS JUST CHRIST TO

PUNISHMENT FOR APOSTASY Vv 1-10

Sound the alarm of invasion and

Ch 7:1 Benson: The Hebrew is: "When I was healing." At the very time I was healing. The LXX: "When I was in the very act of healing Israel." This was the work of Jehah who could not understand why Yahweh did not blot out brutal Ninevah. But the pride that developed in Israel revealed the wisdom of Yahweh in His treatment of the two nations. Yahweh the Healer would have healed them if they had responded Exod. 15:26.

ON BAKING BREAD Ch. 7:4-6 - Leavened dough was allowed time to work Mt 13:33 Luke 13:21 which might be all night Hos. 7:6. The fire was then stirred up and the leavened mass baked. The leaven = sinfulness. The oven = their heart v.6 which, at the right moment would be stirred up to complete the evil working: of the leaven. Jeroboam I had acted as the "baker" by commencing the leaven working 1 Kg 15:34 etc — they, as his servants had completed the work. He had warmed the oven, then, in the morning of destruction, heated it.

Israel's impiety and idolatry.

do not return to the LORD their God, nor seek him for all this.

11 ¶ [c] Ephraim also is like a silly dove without heart: [d] they call to Egypt, they go to Assyria.

12 When they shall go, [e] I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, [f] as their congregation hath heard.

13 Woe unto them! for they have fled from me: [g] destruction unto them! because they have transgressed against me: though [h] I have redeemed them, yet they have spoken lies against me.

14 And [i] they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I [k] have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 They [l] return, but not to the most High: they are [m] like a deceitful bow: their princes shall fall by the sword [n] for the rage of their tongue: this *shall* be their derision in the land of Egypt.

CHAPTER 8.

Destruction threatened for impiety and idolatry.

SET [o] the trumpet to [p] thy mouth. *He shall come* [q] as an eagle against the house of the LORD, because [r] they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 [b] They have set up kings, but not by me: they have made princes, and I knew it not: of [s] their silver and their gold have they made them idols, that they may be cut off.

5 ¶ [a] Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was it* also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For [t] they have sown the wind, and they shall reap the whirlwind: it hath no [u] stalk: the bud shall yield no meal: if so be it yield, [v] the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles [w] as a vessel wherein *is* no pleasure.

9 For [x] they are gone up to Assyria, [y] a wild ass alone by himself: [z] Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall [a] sorrow [b] a little for the burden of [c] the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 [d] I have written to him the great things of my law, *but* they were counted as a strange thing.

13 [e] They sacrifice flesh *for the sacrifices* of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: [f] they shall return to Egypt.

14 For Israel hath [g] forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but [h] I will send a fire upon his cities, and it shall devour the [i] palaces thereof.

CHAPTER 9.

The distress and captivity of Israel for their sins.

REJOICE not, O Israel, for joy, as other people: for

---

[a] 1 Kin. 12. 28. Jonah 1 ch. 11, 11. Cp. Prov. 7. 23. Is. 60. 8.
[b] Jer. 2. 18, 36.
[c] Ezek. 12. 13.
[d] Lev. 26. 14-39. Deut. 28. 15-68. 2 Kin. 17. 13-18.
[e] ch. 10. 12.
[f] Heb. *spoil.* Ezek. 45. 9. Amos 3. 10. Hab. 1. 3.
[g] Or, *standing corn.* Ex. 22. 6.
[h] ch. 7. 9.
[i] Mic. 6. 4.
[k] Job 35. 9, 10. Cp. Is. 51. 10. Ps. 78. 36. Jer. 3. 19.
[l] Jer. 22. 28.
[m] ch. 5. 13. 2 Kin. 15. 19. Ezek. 23. 5.
[n] Jer. 2. 24.
[o] Ezek. 33. 34, 41.
[p] Heb. *lovers.* Prov. 5. 19.
[q] Or, *chastened.* ver. 12.
[r] Or, *begin.* Judg. 20. 31. 2 Chr. 29. 17. Ezek. 9. 6.
[s] Or, *in a little while.* Hag. 2. 6.
[t] Ezek. 26. 7. Cp. Is. 10. 8.
[u] ch. 11. 7.
[v] Ps. 78. 57. Jer. 48. 10.
[w] Cp. Ps. 73. 9. Prov. 14. 3.
[x] Deut. 4. 6, 8. Ps. 147. 19, 20.
[y] Or, *In the sacrifices of mine offerings they, &c.*
[z] ch. 5. 8.
[a] Heb. *the roof of thy mouth.* Ps. 119. 103.
[b] Deut. 28. 49. Jer. 4. 13.
[c] ch. 6. 7.
[d] Deut. 28. 68.
[e] Cp. Mat. 7. 21-23.
[f] Amos 2. 5.
[g] 1 Kin. 12. 30. ch. 2. 8.

thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.
2 The floor and the winepress shall not feed them, and the new wine shall fail in her.
3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.
4 They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.
5 What will ye do in the solemn day, and in the day of the feast of the LORD?
6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.
7 The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.
8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God.
9 They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.
10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.
11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.
12 Though they bring up their children, yet will I bereave them, *that there shall not be* a man *left*: yea, woe also to them when I depart from them!
13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.
14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.
15 All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.
16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.
17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAPTER 10.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.
2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.
3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?
4 They have spoken words, swearing falsely in making

a Mic. 1. 7. Cp. Jer. 44. 17.
2 Or, *in*, &c.
3 Or, *wine-fat*.
b ver. 16. ch. 13. 16. Job 27. 14. Lam. 2. 22. Cp. Is. 65. 23.
c Lev. 25. 23. Jer. 2. 7 & 16. 18.
d ch. 8. 13 & 11. 5. Not into Egypt itself, but into another bondage as bad as that.
e Ezek. 4. 13. Dan. 1. 8. Cp. Ezek. ch. 20—23.
f Deut. 26. 14. Jer. 16. 7. Ezek. 24. 17.
g Heb. *that casteth the fruit*.
h Num. 19. 14. Hag. 2. 13.
i ch. 4. 15.
k Heb. *spoil*.
l Is. 19. 13.
m Or, *their silver* shall be *desired*, *the nettle*, &c.
n Heb. *the desire*.
o Heb. *the desires*.
p Deut. 28. 54, 56.
q Ezek. 13. 3. Zeph. 3. 4.
r Heb. *man of the spirit*.
s Ezek. 3. 17.
t Or, *a vine emptying the fruit which it giveth*.
u Cp. Luke 12. 21.
v Or, *against*.
w ch. 5. 8 & 10. 9. Judg. 19. 22.
x Heb. *statues*, or, *standing images*.
y Or, *He hath divided their heart*.
z Heb. *Behead*.
a Is. 28. 4. Jer. 24. 2. Mic. 7. 1.
b Num. 23. 28.

30 Sig. Double fruitfulness for their populousness
31 Swiftly.
32 "there shall be no birth, none with child, and no conception." The glory of their mother should be destroyed
33 They shall be cut off by the sword or be taken into captivity
34 This account foretells coming calamity. They shall know to their cost how awful it is when God turns away. Cp warning Deut 29:19 example 1 Sam 4:12-18 and the fact 15:16 and the fact 17:13-23.
35 Naveh = rest (of) implying security. Samaria was strongly fortified 1 Kg 16:24. Aboam's victories brought seeming security to the northern Kingdom.
36 RV: "slayer."
37 In view of the hopeless sin of the people and awful punishment to be meted, the prophet does not intercede for them. He concludes that it would be best to be childless than to bring forth children that dread fate to endure. 23:29
38 Like Gomer Cp 1:3. The "house" here is the land.
39 Their sarim had become sorerim: who should have maintained the Law had been the very ones who undermined it.
40 Though this may be apparent on the face and their prosperity external appearances, in reality this shall prove to be no real fruit.
41 This summarizes the root cause of their misery & punishment. Cp 4:5 Note

CHAPTER 10

THE USELESS VINE MUST BE ROOTED UP

1 RV. "A luxuriant vine is Israel in the days of its prosperity. There was much fruit, but no fruit to Yahweh. Unpruned vines run to leaves & growth in the sap & leaves instead of the fruit. The more abundant the foliage, the more it gives out its strength to leaves & branches & the less it does in fruit.
2 As Israel grew in wealth so did its apostasy. The more flourishing its cities, the more numerous & splendid its altars. Thus there was no true worship of Yahweh.
3 The intimate relationship of the image to the worship designed to illustrate the natural beauty & prosperity of the country & nation.
4 They do not speak truly. Their divided loyalty (Cp 1 Kg 18:21) is "smooth" Bland words. See Mic. 2:11 "If a man walking in a spirit of falsehood & deceitfulness" & "deceitful, hypocritical tongue." The calves By implication - Bethaven = house of wickedness = Bethel. Cp Amos 5:5 Bethel. Cp Amos 4:4 Beth-aven = house of vanity, not of God. Cp Hos 5:8 Bethel = house of God. They are no longer the people of Yahweh, but the people of the calves !!! Cp Amos 5:5 Note. Their heart, the seat of their affections, is not for Yahweh, but for their idols. Cp Ezek 14:3-5 Note. The golden calf Cp Ex 32:4 Note. The principal bride. Because Israel is the principal bride, Bethel is often used as a name for the whole nation - Israel. Cp Amos 3:14 Note. Cp Hos 4:15 Note. Gilgal Cp Hos 4:15 Note. Beth-aven Cp Hos 4:15 Note. Beersheba Cp Amos 5:5 Note. Two sins not only carry away the people, but also their God !! Cp Jer 2:11 Instead of the strong defence of Samaria providing a firm foundation for the kingdom, it shall be carried by force and mind, and as soon as occasion to the sea of nations. Complete destruction. A proverbial saying expressive of utmost scorn and disgust. Cp Jer 44:7 Indicative of the fearful ruin & desolation that would overtake the nation.
5 Their sarim had become sorerim: who should have maintained the Law had been the very ones who undermined it.
6 RV: "guilty." Their smooth heart will be revealed as such, & they will be treated as guilty.
7 See Mg. As such they will be useless for worship.
8 In the day of their desolation and destruction.
9 They sought a king in their self will, but the reverses they would experience would reveal he was but a figurehead without real power, & would show their need of Yahweh Hos 13:10-11.
10 In the absence of Divine help, nothing.
11 Their life is words, words, words devoid of action. Thus was the fruit expended on self, the divided heart serving none but self Luke 16:13 2 Kg 17:33-34.
12 This became typical of their religious, commercial and political life. Eg. 2 Kg 17:4.

3 In the light of his experience with Gomer the prophet could enter fully into God's feelings.
4 The vice of prostitution.
5 They viewed the prevailing prosperity as a reward for their adulterous worship, & thus ignored what was due to Yahweh.
6 The good harvests would cease. Cp Note Ruth 1:6
7 Cp Deut. 11:9
8 Figuratively into a state of exile and slavery, literally into Assyria Cp 11:5 Cp 2 Kgs 17:4
9 Offered with morning & evening sacrifice Exod 29:38-46 and indicative of life given in dedicated service.
10 RV: "Neither shall their sacrifices be pleasing unto him, their bread shall be" Sacrifice - zebach, slaughter, i.e. an animal offering. They never offered the proper offerings when they could and when they desire to do so, they will not be able.
11 They who thus eat are defiled Num. 19:14. Deut. 26:14.
12 RV: "appetite." That which they eat for the preservation of their life, shall not be sanctified by representative offerings Cp Lev. 23:14.
13 They will be then willing to cease their labor to serve Yahweh, but will not be able to do so.
14 RV: "gone away from." As the invasion descends from the north some may attempt to flee even to Egypt - but they will find it a burying ground.
15 The capital of lower Egypt, adjacent to Cairo. Today a ruin, a burying ground of ancient glory !! The refugees would find their flight brought to destruction, and their extremity will seek refuge in the previous place of slavery, only to find there a common, huge pauper grave.
16 Perhaps a reference to their once richly decorated and expensively adorned homes Cp Luke 19:44 1 Pet 2:12. 3 Note. Jer. 8:12. Hos 10:2 Pequddah - an official visit for inspection Cp Ex 20:5
17 This was the attitude of the people towards Yahweh's prophets, for which the greater punishments came upon them.
18 i.e. the extent.
19 RV: "and because the enmity is great."
20 The true watchmen are those prophets who faithfully proclaim Yahweh's Word and act the part of watchmen Ezek 33 in spite of the opposition of the people who seemingly and scornfully decried them as fools, fanatics and madmen.
21 The false prophet, the one who does not act the part of watchman Ezek 33:6
22 His refusal to testify against the sins of the people acts as a snare of the bird-catcher in view of his station, and incites hatred against the house (bayith) of God (the Temple in Jerusalem ?), or in it, against those true watchmen.
23 The abominable & infamous treatment of the Levite's concubine Jud. 19, the foulest blot on Israel's history during the period of the Judges, & one that almost brought the tribe of Benjamin to its end.

3 ISRAEL'S SPIRITUAL DECLINE AND IMPENDING DESOLATION

1 Ki 12:26-27

"All their wickedness is in Gilgal.." There the guilt of Israel was rolled away, by the manifestation of many mercies. By the re-institution of the rite of circumcision, or Abrahamic covenant observation of Passover or deliverance from slavery & sin the washing of the 12 memorial stones, or initiation of Israel into a new way of life the manifestation of the Captain of the heavenly host, or assurance of Divine protection there the Tabernacle had stood and had divided the waters - the token of Yahweh's presence in Israel.
It was whilst Israel was encamped at Gilgal, that the first great wickedness was manifested by Achan, whilst later, during the divided monarchy it became the resort of gross idolatry, Israel completely failing in respect of its holy associations. Because of this there repetition of the promise connected with Yahweh came to His people.

The cry is heart to heart 3 for the fathers'

A reproof of Israel.

a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and (2) the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 *It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon [4] the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and [h] they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chasten them; and the people shall be gathered against them, (3) when they shall bind themselves in their two furrows.

11 And Ephraim *is as* [m] an heifer *that is* taught, *and* loveth to tread out *the corn*; but I passed over upon [7] her fair neck: I will make Ephraim to ride: Judah shall plow, *and* Jacob shall break his clods.

12 [n] Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and [r] rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

Israel's ingratitude.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as [a] Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER 11.

Israel's ingratitude for God's benefits.

1 [b] WHEN Israel *was* a child, then I loved him, and called [d] my son out of Egypt.

2 *As* [e] they called them, so they went from them: (3) they sacrificed unto Baalim, and burned incense to graven images.

3 (4) I taught Ephraim also to go, taking them by their arms; but they knew not that (5) I healed them.

4 (6) I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, (7) because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, (8) none at all would exalt *him*.

8 [p] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [q] Admah? *how* shall I set thee as [r] Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: [s] for I *am* God, and not man;

---

16 [c] al — The top, the highest, above. From [c] âlâh to ascend. Cp Gal. 3:1. Cf. Hos. 7:16 NITE

17 RVmg. "Lift himself up." To worship Yahweh aright one must elevate himself to do so. In the absence of that, mere pretensions are useless Cp Joel 2:13.

YAHWEH'S LOVE CONTENDS WITH HIS JUSTICE VV 8-11

18 The cry is heart rending. Yahweh has a love for Israel Jer 31:3 for the fathers' sake Rom. 11:28 Cp. Jer. 29:11. Isa. 63:7-11.

13 Heb. kosh. Prob. the poppy from its head. See Note Ezek. 25:2. From it the poison drug opium derived Cp Amos 5:7.

14 The way of life they had established. The fruit of the empty vine, the divided heart, the policy of mere words, the false covenants, the vacillating policy between Assyria & Egypt. This would all end in the Assyrian Rush coming down on them. Gal 4:7-8

15 In the feminine gender implying there is no power in the worship — mere cows, not bulls!!

16 House of vanity, not Beth-el Cp 4:15. 5:8

17 They are no longer the people of Yahweh, but the people of the calves!!!

18 Not Kohen, the usual word for priest, but sorrowing. They mourn who used to rejoice.

19 The golden calf. Cp Ch 8:5-6

20 The principal tribe, the shame shall be reflected by the whole nation — Israel.

They shall not only carry away the people, but also their god!! Prov. 1:26-27.

21 Instead of the strong defences of Samaria providing a firm foundation, the King shall be driven by tide and wind, cast up as foam or scum on the sea of nations.

22 Complete desolation.

23 A proverbial saying expressive of utmost distress and dismay. Cp Isa 42. Indicative of the fearful ruin & desolation that would overwhelm the nation.

THE CAUSE AND PURPOSE OF THE IMPENDING CALAMITY VV 9-15

RVmg. "more than in Ch. 9:9.

5 Ready to attack the Benjaminites, & thus judgement upon them. This incident was one of the worst in the history of Israel, & resulted in the being almost of the tribe. It was to be the fate of Israel. The Benjamites repulsed two attacks before judgement finally overtook them.

600 Benjamites survived but now greater wickedness (adultery) prevails & a stronger & more righteous Executioner stands opposed to guilty Israel — even Yahweh. The punishment, therefore, will be more severe.

RV. "When it is my desire." When the time comes Yahweh will vindicate His holiness by punishing sin. But cp. Neh 12:6. Jer 31:3,9

8 N. peoples. The Gentiles as were the tribes against Benjamin. The current successes of Jeroboam would not save them any more than the initial successes of the Benjamites did them.

9 LXX: "When they are chastened for their two sins." See no. More habitations." The calves at Dan & Bethel.

10 Yahweh had trained Ephraim by the Law

11 Such oxen were not yoked together but did their work singly — so Ephraim had broken away from Judah. They ate of the corn Deut 20:9 and for that reason, because of material reward she loved the work. She did not work in faith.

12 She was fat & sleek with good living, but upon that fair neck Yahweh would clamp His yoke — even Assyria.

RV: "I will set a rider on Ephraim." She will be taken from her pleasant work & set to ploughing in heavy, hard fields in which found no easy corn. Cp Is 66:12. The rider will restrict & dominate Ephraim.

14 They shall begin at the other end of the work & if they usefully perform this labor they will ultimately eat of the corn. Meanwhile they will be taken from a life of ease & plenty & set to hard labor.

15 Heb. (J.J. Given, Rd. Cain) — "for" (See also RSV). "Sow for yourselves righteousness." They are exhorted to sow such seed as would produce a crop of righteousness, which is the fruit of patient toil Cp Ch 8:7

16 Heb. (J.J. Given) — "according to" — the need to rely upon the mercy (steadfast love - RSV) of Yahweh. For all their sowing they are dependent upon Him to reap Cp 1 Cor 3:6-9

17 Cp Mt. 13:4. Jer. 4:3. Open your hard hearts to Him & become receptive to the seed of God 1 Pet 1:23. Root out the weeds of sin & rebelliousness.

18 It is the season for it. 2 Cor 6:2

19 Yârâw — the root for morah Joel 2:23. Yarow signifies to flow, shoot (an arrow), point out, teach. For the promise to break the drought Cp Hos 6:3

20 You have taken pains & labored hard in its cause.

21 Feed yourself with vain hopes which deceive and will deceive you.

The idea is of the sinner suspended in space and swayed by conflicting emotions — to return or not to

---

It is the heart of the father in anguish for the prodigal son. Cp Rom.

19 From anger to pity, so that He would desire to change His purpose

20 RV: "My compassions" Heb. Nichumim — console, solace, from root nâcham to sigh, breathe deeply, to pity.

21 He will not punish them to the extent they deserve Ezek. 36:22. There was be an ultimate restoration.

22 As such is not moved by a spirit of unreasoning anger or revenge, but always works with the ultimate purpose in view Cp Joel 1:3 note 7. He has promised Gen. 12:2 and will perform. Rom. 11:29. Man punishes to destroy; Yahweh chastises to amend

42 RV mg "against." The people are those in whom they place their trust, the "mighty men" of V 13.

43 The establishment of Shalmaneser, whose Assyrian name = Shulmanu-asharidu, if the incident here referred to took place in the reign of Hoshea Cp 2 Kg 17:3 this section of the prophecy was proclaimed in reign of Hoshea. However, it could be a reference to Shalmaneser III (see Intro p. 495).

Shalman = A remarkable contraction.

44 House of God's ambush (doubtful) identified with Arbella in Galilee (Ant. 12:11:1. 14:15:4. 1 Macc 9:2). The names are significant. Israel will be rewarded for its wickedness in the house of God's ambush.

45 This would be the terrible fruit of their foolish sowing Cp V 13. Cp. Jon 1:9 13. 1:16. 2:7-9

46 The House of God will become the House of God's ambush

47 At a time when a season of prosperity seemed about to dawn. Hoshea attempted this, but too late Cp 2 Kg 17:2

48 He sought to throw off the Assyrian yoke by the help of Egypt but was completely overthrown by Shalmaneser V. 2 Kg 17:4. The northern kingdom was completely overthrown.

CHAPTER 11

4 ISRAEL'S FINAL RESTORATION

YAHWEH IS LOVE CHS 11-14

1 YAHWEH'S EARLY LOVE FOR HIS PEOPLE VV 1-4

1 The Lord enacted this drama as the ideal Israelite (Isa 49:3). Yahweh's true sons will fulfil the type Acts 13:46. Mitsraylm = oppressors as from a root tsûwr — to cramp, confine (Str).

2 The messengers & prophets that Yahweh used 2 Kg 17:13 Cp V 4

3 The one son has become two children Hos 1:4 but both remain stubborn & rebellious.

4 The same tender care shown towards the 12 tribes was also manifested to the northern kingdom of the division Cp 1 Kg 11:27-28. Jeroboam I, was over the house of Joseph 1 Kg 11:28

5 Roth: "I used to take them upon my arms." When they were tired or ill He used to carry them, & care for them.

6 A reference to leading strings, one end being held by the nurse & the other feeling some support & gaining confidence, endeavors to walk.

Take the yoke from the cheek, so they can feed from the hand & eat. Then every humane provision made.

RV. "Before them." Roth: "And I laid food to him I let him gather out."

2 YAHWEH FORCED TO PUNISH BECAUSE OF ISRAEL'S INGRATITUDE & CONTEMPT OF DIVINE LOVE VV 5-7

5 They had turned to the Lord of bondage for help 2 Kg 17:4. Thus by returning there Hos 8:13. 9:3 Yahweh was an affront to Yahweh who had called them therefrom.

6 A more brutal oppressor than Egypt.

7 Links Yahweh.

Châyl = to whirl in a circular manner (Str). The sword of war would whirl down and enclose their cities

RV = bars, i.e defence. Heb. bad. Same word = liars Isa 16:6. Jer 48:30. Fleshly defence will prove false in the absence of Divine help. Ps 33:17 Cf. Prov. 18:10. 20:22.

14 Tâlâ = Suspended (through hesitation) Str. Read. "hang" in doubt Deut. 28:66, hang or suspend 2 Sam 21:12.

15 Meshûwbah. — Apostasy, turning away. From a root shûwb, to turn back, return, retreat. Shaken

the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble [2] from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful [4] with the saints.

CHAPTER 12.

A reproof of Ephraim, Judah, and Jacob.

EPHRAIM [a] feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and [b] they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 [1] The LORD hath also a controversy with Judah, and will [c] punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ [d] He took his brother by the heel in the womb, and by his strength [e] he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication [f] unto him: [g] he found him *in* Beth-el, and there he spake with us;

5 Even the LORD God of hosts; [2] the LORD *is* his memorial.

6 Therefore turn thou to thy God: [h] keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* [3] a merchant, the balances of deceit *are* in his hand: he loveth to [4] oppress.

8 And Ephraim said, Yet [5] I am become rich, I have found me out substance: [6] in all my labours they shall find none iniquity in me [7] that were sin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee [b] to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, [3] by the ministry of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And [c] Jacob fled into the country of Syria, and Israel [d] served for a wife, and for a wife he kept *sheep*.

13 And [e] by a prophet [f] the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger [5] most bitterly: therefore shall he leave his [g] blood upon him, and his reproach shall his Lord return unto him.

CHAPTER 13.

1 Ephraim's glory vanisheth. 5 God's anger for their unkindness. 9 A promise of mercy.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended [h] in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work [4] of the craftsmen: they say of them, Let [5] the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou

---

2 Heb. *which.*
a Is. 31. 4. Jer. 25. 30. Joel 3. 16. Amos 1. 2.
b Lev. 23. 34. c Cp. Is. 11. 11. Zech. 8. 7.
3 Heb. *by the hand.*
1 Kin. 16. 12. d Isa. 32. 37. Ezek. 37. 21, 25. Zech. 10. 6.
4 Or, *with the most holy.*
e Gen. 28. 5. Cp. Deut. 26. 5.
f Gen. 29. 20, 28.
g Job 15. 2. h Cp. Deut. 18. 15. Ps. 105. 15.
i Ex. 12. 50, 51 & 13. 3. Ps. 77. 20. Is. 63. 11-14. Mic. 6. 4.
k ch. 5. 23.
5 Heb. with *bitterneses.* Jer. 6. 26.
6 Heb. *bloods.* Ezek. 16. 9.
l ch. 4. 1.
7 Heb. *visit upon.* m Gen. 25. 26 & 27. 36.
8 Heb. *was a prince, or, behaved himself princely.* n Gen. 32. 28.
o ch. 11. 2.
9 Heb. *they add to sin.* Judg. 10. 6. Is. 7. 10.
p Gen. 28. 12 & 35. 9, 10, 15.
q Ex. 3. 15.
r Or, *the sacrificers of men.*
s Or, *Canaan.*
t Ps. 1. 4.
u Or, *deceive.*
v Ps. 68. 2.
w Zech. 11. 5. Rev. 3. 17.
x Or, *all my labours suffice me not: he shall have punishment of iniquity in whom is sin.*

1110

V.10 "I will be thy King" – Yahweh through the prophet Hosea proclaims that He will be their King unto salvation - Hoshea the King then being in prison. Cp Mg

desolate; [a] for she hath rebelled against her God: they shall fall by the sword: [d] their infants shall be dashed in pieces, and [f] their women with child shall be ripped up.

CHAPTER 14.

1 An exhortation to repentance. 4 A promise of God's blessing.

O ISRAEL, [g] return unto the LORD thy God; for thou hast [h] fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, [i] Take away all iniquity, and [k] receive *us* graciously: so will we render the calves of our lips.

3 [m] Asshur shall not save us; [n] we will not ride upon horses; neither will we say any more to the work of our hands, Ye *are* our gods: for [q] in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, [r] I will love them freely: for mine anger is turned away from him.

5 I will be [s] as the dew unto Israel: he shall [t] grow as the lily, and [u] cast forth his roots as Lebanon.

6 His branches [v] shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 [w] They that dwell under his shadow shall return; they shall revive *as* the corn, and [x] grow as the vine: the [y] scent thereof *shall be* as the [z] wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. [h] From me is thy fruit found.

9 [i] Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for [o] the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

[a] 2 Kin. 18. 12. Is. 45. 22. [c] Deut. 2. 7. [d] Is. 13. 16. [e] Deut. 8. 15. [2] Heb. *droughts.* [f] 2 Kin. 15. 16. [g] Jer. 3. 1. [h] ver. 9. [i] 2 Sam. 17. 8. [k] Ps. 85. 2. [l] Or, *give good.* [l] Heb. 13. 15. [4] Heb. *the beast of the field.* ch. 2. 12, 18. [m] ch. 5. 13. [n] Cp. Prov. 6. 32. [o] Is. 30. 2, 16. [p] ver. 4. [5] Heb. *in thy help.* Deut. 33. 26. [q] Rather, *Where is thy king?* King Hoshea being then in prison. 2 Kin. 17. 4. [r] Ps. 10. 14. [s] 1 Sam. 8. 5. [t] Cp. ch. 11. 1. [u] 2 Sam. 8. 7. [v] 1 Sam. 15. 12. [w] Cp. Mic. 5. 7. [7] Or, *blossom.* Is. 27. 6. [8] Heb. *strike.* [x] Job 14. 17. [y] Is. 13. 8. [9] Heb. *shall go.* 2 Chr. 26. 8. [z] 2 Kin. 4. 6. [2] Heb. *a time.* [a] 2 Kin. 19. 3. Ps. 91. 1. [d] Ps. 49. 15. [3] Or, *blossom.* ver. 5. [4] Heb. *the hand.* [b] Or, *memorial.* ch. 12. 5. [c] Cited [1] Cor. 15. 55. [f] Rom. 11. 29. [d] ch. 12. 1. [h] John 15. 4. [i] Job 1. 16. [k] Job 1. 19. [l] Ps. 107. [m] Prov. 5. 18. [n] Prov. 5. 16. [o] Prov. 10. 29. [6] Heb. *vessels of desire.* Dan. 11. 8.

IIII. 25 bryn, to separate mentally or distinguish Str Hence to clearly set in categories for personal application. Cf. Hos. 4:14; Gal 2:16 3:16-17

26 Roth. "that he may...

27 Roth. "Intelligent that he may take knowledge of them." Prudent = bryn (bene) rend understand. Thus a development. The wise can separate or distinguish right from wrong; + thus is followed by an application (shall know) of them.

28 Roth. "straightforward." Cp Deut 32:19-20 Hab. Hos 2:18. Prov 4:26. 10:29.

29 Roth. "stumble." Cp Is 8:14. 1 Cor 1:23.

30 An evergreen that does not change Mal 3:6.

shalt know no god but me: for *there is* no saviour beside me.

5 ¶ I did know thee in the wilderness, in the land of [2] great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be [l] unto them as a lion: as a leopard by the way will I observe *them:*

8 I will meet them as a bear that *is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: [4] the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me is thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 [e] The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not [a] stay [2] long in *the place of* [b] the breaking forth of children.

14 I [a] will ransom them from [3] the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: [5] repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, [4] the wind of the LORD shall come up [k] from the wilderness, and his [m] spring shall become dry, and his [n] fountain shall be dried up: he shall spoil the treasure of all [6] pleasant vessels.

16 Samaria [7] shall [8] become

They shall be treated with the utmost barbarity, because they have denied themselves the protection and defence Yahweh would have provided (Prov. Note) as Menahem had treated the inhabitants of Tiphsah (like that 2 Kgs 15:16)

CHAPTER 14

9 A RESPONSE TO THE DIVINE INVITATION V.1-3.

1 Elijah's appeal. Jer 3:19-20. Cp Hos 2:11-7

2 The first step in the return: a recognition of personal guilt.

3 The second step: (make confession, present your petitions.

4 The third step: act, by putting aside idolatry.

5 The fourth step: acknowledge pardon with a view to their removal.

6 The fifth step: having been cleansed, be filled with Yahweh's goodness.

7 The sacrifice of praise – the 6th step Cp Ch 13:2. Cited Heb 13:15. The 7th step is a recognition of Yahweh's power V.3:

8 From a root: To go forward, hence successful (Str) The flash in poetical manifestation.

On the contrary Num 24:22-24 these words particularly appropriate for the future (Mic 5:5-6)

9 Egyptian cavalry. Is 30:2, 31:1 Gentile military might will avail nought Cp Ps 20:7. This attitude brought home by reverses! Jer 30:5-9.

10 The golden calves. Cp also Hos 2:17 Cp Isa 1:29

11 Israel will be in that state through their own folly Cp Is 30:14. Ps 68:6.

10 YAHWEH'S ACCEPTANCE OF THEM IN LOVE V.4-8

13 Sin is Israel's disease Ps 103:3. Jer 4:22. The Divine Physician – Exod 15:26. Method – the new Covenant Jer 31:31. Luke 22:20

14 Nedabah – spontaneously, liberally.

15 Because they have forsaken sin Cp Prov 28:13.

16 See Note Song 2:3 Noted for its beauty, fecundity and its rapid growth.

17 The cedars of Lebanon (some 36 ft in girth) are well anchored so as to resist any storm. But see below left. Enlargement, Expansion. Jer 31:4. Hos 6:2.

The beauty of a prolific fruit bearing ever-green, suggesting enduring freshness.

Under the shadow of Yahweh V.4. Cp Ps 91:1. See Ezek 20:34-35. Cp Ezek 37:21. Zech 10:9. Mic 7:14

A full and final renunciation of idolatry.

According to Rotherham's construction of the sentence, this is Yahweh's response. His ear is opened to Israel, His eyes observe him. He will provide him shelter as under the evergreen fir. As such it provides shelter in summer aver at all seasons – like Yahweh.

11 GENERAL SUMMARY AND EXHORTATION V. 9.

It requires the exercise of humility to heed the appeals, reproofs, warnings and exhortations of this book. They were rejected by the Jews and Gentiles of Paul's day, hence the command to act on this statement

[a] 2 Kin. 18. 12. Is. 45. 22. [c] Deut. 2. 7. [d] Is. 13. 16. [e] Deut. 8. 15. [2] Heb. *droughts.* [f] 2 Kin. 15. 16. [g] Jer. 3. 1. [h] ver. 9. [i] 2 Sam. 17. 8. [k] Ps. 85. 2. [l] Or, *give good.* [l] Heb. 13. 15. [4] Heb. *the beast of the field.* ch. 2. 12, 18. [m] ch. 5. 13. [n] Cp. Prov. 6. 32. [o] Is. 30. 2, 16. [p] ver. 4. [5] Heb. *in thy help.* Deut. 33. 26. [q] Rather, *Where is thy king?* King Hoshea being then in prison. 2 Kin. 17. 4. [r] Ps. 10. 14. [s] 1 Sam. 8. 5. [t] Cp. ch. 11. 1. [u] 2 Sam. 8. 7. [v] 1 Sam. 15. 12. [w] Cp. Mic. 5. 7. [7] Or, *blossom.* Is. 27. 6. [8] Heb. *strike.* [x] Job 14. 17. [y] Is. 13. 8. [9] Heb. *shall go.* 2 Chr. 26. 8. [z] 2 Kin. 4. 6. [2] Heb. *a time.* [a] 2 Kin. 19. 3. Ps. 91. 1. [d] Ps. 49. 15. [3] Or, *blossom.* ver. 5. [4] Heb. *the hand.* [b] Or, *memorial.* ch. 12. 5. [c] Cited [1] Cor. 15. 55. [f] Rom. 11. 29. [d] ch. 12. 1. [h] John 15. 4. [i] Job 1. 16. [k] Job 1. 19. [l] Ps. 107. [m] Prov. 5. 18. [n] Prov. 5. 16. [o] Prov. 10. 29. [6] Heb. *vessels of desire.* Dan. 11. 8.

IIII.

"THE ROOTS OF LEBANON" V.6 – "Any one who has seen how the mountain itself rises from great roots, cast out across the land like those of some giant oak, will not feel it necessary to mitigate the metaphor" – George Adam Smith. Cp Hab 3:6

Joel commences his prophecy suddenly and abruptly like that of Elijah (whose name he resembles). He could be styled the Elijah of Judah. Both commence by announcing impending disaster (1 Kgs 17:1 Joel 1:1). Both prophecy relief from drought (1 Kgs 18:41. Joel 2:23). Both have experience of earthquake and fire (1 Kgs 19:11-12. Joel 1:19-20. 2:3,10). Both were preachers of Repentance. The personal histories of both are largely hidden from sight. He prophesied after the reign of Jehoshaphat (Ch 3:2) and his ministry seems to have been limited to Judah. His theme is the impending Day of Yahweh against Israel Ch 1:15. 2:1 (p Amos 5:18. He shows Judah plagued by locusts and drought which consumes Yahweh's Vine and Fig Tree and devastates his land. But the plague is driven off Ch 2:20; restoring former and latter rains are provided, the land is relieved of its enemies and Israel is blessed. For time-period see 1:3 (at least 50 yrs - time ent. in an osseh or beginning Joel 1:5 (p Luke 20:14

JOEL.

Yahweh is El
or
Whose El is Yahweh

• No dating is given - so the message is given as a TIMELESS PROPHECY of impending judgments

The true title of the Book is provided in v.1

THEME: "The Day of Yahweh cometh" - 1:15. 2:1, 11, 31. 3:14.

= CHAPTER 1 =

HASH WARNING OF IMPENDING PLAGUE OF LOCUSTS Vv 1-7

Ho. 5:11. Amos 3:8 Jer. 20:9 Zeph 1:12a. These are words charged with terror.

2 A difficult word meaning perhaps • Persuaded of it • Sept as Bethuel • Abode of El • Is. strengthens Joel, but is not the name of the prophet

3 Judgment of one generation as eaten! Israel to learn from the lesson

4 Four mighty powers, symbolised by 4 species of locusts. Cp Zech. 1:8-11. There were to destroy all vegetation from off the land, or destroy the power of Judah causing even the Temple service to cease. Ch. 1:9. 2:3.

5 In warning. The fulfilment of the prophecy still suffers partly in the future to permit of repentance. Cp Ch. 2:12-14.

6 This verse expressed by 12 words in Hebrew:
Shearers remnant, another eats
Swarmers remnant, devourer eats
Devourers remnant, consumer (or finisher) eats
These are said to be 4 different species of locusts. RSV = That the cutting locust left, the swarming locust has eaten; that the swarming locust has left, the hopping locust has eaten, and what the hopping locust has left, the destroying locust has eaten.

6 An exhortation to the careless, pleasure seeking, insolent Jews. Cp Amos 6:3-7

7 All joy and pleasure to be cut off from Judah. Isa 24:7-11. LXX = joy and gladness.

8 Fig. the locusts. Joel 1:6. 2:5. 3:12 including Assyria Zeph 3:15-17 + Babylon Jer. 46:23. The four species v 4 = four Gentile powers. Cp Dan. 11:11-12.

10 A reference to the strong sharp mandibles of the locusts, indicative of their power to destroy. Cp Rev 9:7. 5:17.

11 As locusts do, Israel as the vine and fig tree (Jer. 24 etc) to be utterly consumed by ravages of successive hordes of locusts which will not only devour foliage, but attack bark as well. "My vine etc" shows the prophecy is national and political and not literal.

HUMBLE YOURSELVES BECAUSE OF IMPENDING JUDGMENT Vv 8-18

13 Israel Jer. 4:8. 49:3

13 Betrothed but not yet wedded (p Matt. 1:19). Such mourning would be bitter and from the heart.

14 This accompanied the daily sacrifice Ex. 29:38-42. Num. 28:3-8. Neh. 10:34 The ravages of the locusts would cause the Temple service to cease. Neh. 13:10

CHAPTER I.

Joel exhorteth to mourning.

1 THE word of the LORD that came to Joel the son of Pethuel.

2 [a] Hear this, [b] ye old men, and give ear, all ye inhabitants of the land. [c] Hath this been in your days, or even in the days of your fathers?

3 [c] Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [d] That which [2] the palmerworm hath left hath [h] the locust eaten; and that which the locust hath left hath [i] the cankerworm eaten: and that which the cankerworm hath left hath [i] the caterpiller eaten.

5 Awake, ye drunkards, and weep; and [m] howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For [n] a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and [s] barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for [t] the husband of her youth.

9 [t] The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, [3] the land mourneth; for the corn is wasted: the new wine [7] is dried up, the oil [7] languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because [d] joy is withered away from the sons of men.

13 [f] Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

14 ¶ [k] Sanctify ye a fast, call a [3] solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas for the day! [o] for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, [q] joy and gladness from the house of our God?

17 The [4] seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 [r] How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep [5] are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the [6] pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field [u] cry also unto thee: for [b] the rivers of waters [c] are dried up, and the fire hath devoured the pastures of the wilderness.

[a] Hos. 5. 1.
[b] ver. 14.
[c] ch. 2. 2.
[d] Is. 24. 11. Jer. 48. 33.
[e] Ps. 78. 4.
[f] Jer. 4. 8. Mic. 1. 8.
[2] Heb. *The residue of the palmerworm.*
[g] ch. 2. 25. Amos 4. 9.
[h] Ex. 10. 4. Deut. 28. 38.
[i] ch. 2. 25. Ps. 105. 34.
[k] ch. 2. 15, 16. 2 Chr. 20. 3.
[3] Or, day of *restraint.* Amos 5. 21.
[l] ch. 2. 25. Ps. 78. 46.
[m] Cp. Is. 24. 11.
[n] Is. 32. 10.
[o] ch. 2. 1. Is. 13. 6, 9. Jer. 46. 10. Ezek. 30. 3.
[p] ch. 2. 2.
[q] Cp. Deut. 12. 6.
[4] Heb. *grains.*
[5] Heb. laid *my fig tree for a barking.* Cp. Hos. 10. 7.
[r] ver. 20. Hos. 4. 3.
[s] Prov. 2. 17.
[t] ver. 13, 16. Cp. ch. 2. 14.
[u] Hos. 13. 16.
[6] Or, *habitations.* ch. 2. 22. Ps. 65. 12.
[x] Hos. 4. 3.
[7] Or, *ashamed.* ver. 11. Jer. 2. 26.
[y] ver. 12, 17.
[z] Job 38. 41. Ps. 42. 1 & 104. 21 & 145. 15.
[a] Is. 16. 8.
[b] Ps. 18. 15.
[c] 1 Kin. 17. 7 & 18. 5.

"THE DAY OF YAHWEH IS AT HAND"

V.15 This is a Day in which He is elevated and flesh humbled Isa 2:12. Occurs Joel 2:1. 3:14. It is not limited to the future Isa. 13:6. Ezek 30:3. Zeph 1:7.

ANALYSIS CONTINUED

1 Tyre, Zidon, Philistia warned 4:6.
2 Recompense for Israel 7-8
3 The Day of Yahweh's Vindication 9-17
4 The future glory 18-21

1112 means to teach spiritual lessons. Amos 8:11.

20 The effect of the plague of locusts is as a consuming fire and the devastation caused by extreme drought Joel 2:3.

15 (p Luke 20:14
16 Mg. "is absent" The earth mourns, the wine is ashamed as though conscious that it has failed to gladden the heart of man.
17 A sign of prosperity and fertility (p Deut. 33:24 Corn, wine, Oil speak symbolically of strength, joy, faith
18 Note the descriptive language. The field withers, so does joy - as is natural in an agricultural country. Heb = Ya'beshe' = to be ashamed (Str.) Can be rendered: "avoids in shame."
19 = Gentile times. There will be no rest for them.
20 Eliminated in LXX and in view of "your God" this seems preferable."

THE DAY OF YAHWEH IS AT HAND

21 In an attempt to avert the threatened judgment
22 See below
23 = Destroyers, from Shedid.
24 A time of famine set in Amos 8:11
25 The firstfruits were offered to Yahweh, but in time of famine this offering would be lacking. (p Lev 23:10-17. As the prophecy refers to spiritual famine, joy and gladness would be cut off from the house of God because of lack of true worship.
26 Severe drought, no fruit to Yahweh Amos 8:11.
27 LXX "What shall we store up for ourselves" - showing context of famine.
28 They would require less than cattle, but even they cannot find enough food. Furthermore sheep can pasture in depleted pastures - but even they are desolate.
29 It was Yahweh's judgment on the nation. V.5. Only He alone could provide relief. He disciplines through natural means. See note 1:11 and uses them to

GENTILE LOCUSTS

numbers, and swarming affected. "Before them the people shall be in pain: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?" Joel 2:6-11

= CHAPTER 2 =

A FURTHER SUMMONS OF GREATER URGENCY AS THE CRISIS DRAWS NEARER

THE LOCUSTS DESCRIBED Vv 1-11

1 The alarm sounds, portending great evil, and calling the people to repent and turn to God. "Day of visitation" Isa 10:3 Spiritual and political. Isa 5:30. 8:22. Jer. 4:19. Amos 5:18 The fearful nature of the plague of locusts blotting out the sun.

3 As the tremendous horde of locusts advance, the darkness increases. The plague of Egypt is now turned upon Israel Ex. 10:15. The prophetic fulfilment is brought to consummation from the destruction of AD 70 and the complete blotting out of Israel's sun (Luke 21:25).

"A numerous and strong people shall be spread upon the mountains as the morning" i.e. the enemies of Israel will suddenly appear on the borders of Israel like the early sun upon the mountains. Young's Lit. "as darkness..." (Matt. 24:21. Dan. 12:1) for ever. Cp Mng. The locusts. The effects are similar. Shrubs are denuded of herbage and left as though consumed by fire. Head of locust is as appearance of horses and call them cavalry = cavalry (p Rev. 9:7).

Like the jumping, marching chariots. One etymologist hears the sound of mandibles in process of eating like "the crackling of a prairie fire."

In mourning.

They move straight forward marching like a disciplined army, acting in one body as though organised by a leader. Prov. 30:27. NEB: "They do not jostle one another, each marches in his path; they burst through the defences (i.e. efforts to hinder them) and are not halted."

GENTILE LOCUSTS DEVOUR YAHWEH'S LAND. Locusts are noted for their orderly, ruthless advance Prov 30:27. Some naturalists maintain that they have advance guards to lead the way. A bad plague will darken the sun (v10) with the numbers, and so consume all verdure that it seems as though a bush fire has devastated the country- thus both sun and earth are affected. "Before them - Garden of Eden; behind - a wilderness." The most destructive are the larvae or young insects. Lacking wings they leap and not fly. Nothing will hinder their advance. They have been known to put out fires by mere weight of numbers, to form a bridge of their bodies and so pass over a stream. As they move all nature seems in motion, and they make a noise like the noise of fire in stubble Joel 2:5.

= CHAPTER 2 = *Of God's judgments.* **JOEL 2.** *A fast prescribed.*

A FURTHER SUMMONS OF GREATER URGENCY AS THE CRISIS DRAWS NEARER

THE LOCUSTS DESCRIBED Vv1-11

CHAPTER 2.

1 He sheweth the terribleness of God's judgment. 12 He exhorteth to repentance. 21 He comforteth Zion.

1 [c] BLOW ye the [2] trumpet (shophar) [c] in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: [d] for the day of the LORD cometh, for *it is* nigh at hand;

2 [e] A day of darkness and [f] of gloominess, a day of clouds and of thick darkness, as [g] the morning spread upon the mountains: [h] a great people and a strong; [i] there hath not been ever the like, neither shall be any more after it, *even* to the years [3] of many generations.

3 [q] A fire devoureth before them; and behind them a flame burneth: the land *is* as [r] the garden of Eden before them, and [t] behind them [u] a desolate wilderness; yea, and [z] nothing shall escape them.

4 [a] The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 [b] Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of [4] fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: [5] all faces [6] shall gather [6] blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one [m] thrust another; they shall walk every one in his path: and *when* they fall upon the [6] sword, they shall not [p] be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 [a] The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for [v] the day of the LORD *is* great and very terrible; and [k] who can abide it?

12 ¶ Therefore also now, [l] saith the LORD, [m] turn ye *even* to me with all your heart, and [o] with fasting, and with weeping, and with mourning:

13 And [p] rend your heart, and not your garments, and turn unto the LORD your God: for [s] he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 [y] Who knoweth *if* he will return and repent, and leave [a] a blessing behind him; *even* [b] a meat offering and a drink offering unto the LORD your God?

15 ¶ [c] Blow the trumpet in Zion, [c] sanctify a fast, call a solemn assembly:

16 Gather the people, [h] sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: [k] let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, [m] weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should [c] rule over them: [27] wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer

[a] Prov. 30.21. Amos 8. 8.
[b] Is. 58. 1. Amos 3. 6.
[2] Or, *cornet.*
[c] ch. 3. 17.
[d] ver. 11, 31. Ezek. 30. 3.
[e] Zeph. 1. 15.
[f] Amos 5. 18, 20.
[g] Jer. 30. 7. Rev. 6. 17.
[h] Ezek. 34. 12.
[i] Cp. Amos 4. 13.
[k] Mal. 3. 2.
[l] ver. 5, 11, 25. ch. 1. 6.
[m] ver. 13. Deut. 4. 30.
[n] ch. 1. 2. Ex. 10. 14.
[o] 1 Sam. 7. 6.
[3] Heb. *of Generation and generation.* Ps. 77. 8.
[p] Ps. 34. 18.
[q] ch. 1. 19, 20.
[r] Ezek. 28. 13.
[s] Jonah 4. 2. Nah. 1. 3.
[t] Zech. 7. 14.
[u] ch. 3. 19.
[z] Cp. ver. 32.
[y] Amos 5. 15. Jonah 3. 9.
[a] Rev. 9. 7.
[a] Is. 65. 8. Mal. 3. 10.
[b] Cp. ch. 1. 9, 13.
[c] Rev. 9. 9. Cp. Is. 37. 24.
[d] ver. 1. Num. 10. 3.
[e] ch. 1. 14.
[f] Nah. 3. 2.
[g] Is. 5. 24. Obad. 18. Nah. 1. 10.
[h] Ex. 19. 10. Josh. 3. 5.
[i] Nah. 2. 10.
[k] Cp. Deut. 24. 5. Eccles. 3. 5. Zech. 12. 12-14.
[l] 1 Cor. 7. 5.
[m] Jer. 8. 21.
[4] Heb. *pot.*
[n] Ezek. 8. 16.
[o] Judg. 2. 18.
[5] Or, *life a hymard against them.*
Job 17. 6.
[p] Ps. 42. 3. Cp. Ex. 32. 11, 12.
[6] Or, *dart.*
[c] 2 Chr. 32. 5.
[r] Amos 9. 2.

ANALYSIS: The Day of Yahweh Cometh

1 AN ALARM: THE DAY IS AT HAND. Ch 1
- 1 Warning of impending trouble Vv1-7
- 2 Humble yourselves because of impending judgment Vv8-13.
- 3 The Imminence of the Day of Yahweh Vv14-20

2:1-17.

2 AN APPEAL: SEEK HIM WHILE HE IS FOUND
- 1 The day of doom described Vv1-11
- 2 Turn to Yahweh Vv12-14
- 3 Call a National Assembly Vv15-17

3 AN ASSURANCE: YAHWEH WILL SAVE HIS OWN Vv18-32.
- 1 He will destroy the locusts and drought - Vv 18-20
- 2 He will provide refreshing showers of rain - Vv 21-27
- 3 He will pour out His Spirit upon the repentant + save them Vv 28-32.

4 AN ARBITRATION: THE COMING DELIVERANCE Ch. 3.
- 1 The Gentiles indicted. Vv 1-8. See opp-site

1113

THE LOCUSTS DESCRIBED
1 The alarm sounds, portending great evil Jer. 4:5. and calling the people to repentance
Vv1-11 • Duty of watchman Ezek 33
2 Spiritual and political Isa 5:30. 8:22. Jer 13: 16. Amos 5:18. The figure is that of the plague of locusts blotting out the sun.
3 As the tremendous hordes of locusts advance, the darkness increases. The plague on Egypt is now turned back on Israel Ex. 10:16. The prophetic fulfilment brought to consummation the destruction of A.D. 70 and the complete blotting out of Israel's sun Luke 21:33.
4 LXX: "A numerous & strong people shall be spread upon the mountains as the morning." i.e. the enemies of Israel will suddenly appear on the borders of Israel like the early sun upon the mountains. Young's lit. = "as darkness ..."
5 Cp Mal 2:4-5. = for ever. Cp Mg. like the locusts. The effects are similar. Shrubs are denuded of herbage and left as though consumed by fire. Head of locust is as appearance of horse. Arabians call them cavalette = cavalry Cp Rev 9:7. Like the jumping, marching chariots. One entymologist likens the sound of mandibles in process of eating like "the crackling of a prairie fire."
6 In mourning. They move straight forward marching like a disciplined army, moving in one body as though organised by a leader. Prov. 30:27
7 RSV: "They do not jostle one another, each marches in his path; they burst through the weapons (i.e efforts to hinder them) and are not halted."
8 Neither do they jostle one another, but even though they break through the weapons they do not find unprotected spots in the defence to enable them to escape. Like sheep can pass through gaps in depleted ranks - but even then they are desolate.
9 It was by God's judgments that the nations alone could find relief. Heb. = through a window. Through narrow openings. Lit. = "through the windows" - through the interstices of fortifications. They would not be kept out even though they could not find entrance.
10 Cp Deut. 32:24 Cp Gen 7:11 Cp Rev 6:12-17 Cp Isa 13:10 Ezek 32:7-8 Matt 24:29 Mark 13:24-25 Luke 21:25-26 Acts 2:19-20 Heb 12:26-27 2 Pet 3:10-12 Rev 6:12-17 8:12 16:8-9 The earth trembles. The wine is withheld as though cursed. Isa 24:7 Hag 1:10-11 Zech 8:12 Mal 3:10-11 Rev 6:6 Cp Deut 11:17 Jer 14:1-6 Amos 4:6-9 Hag 1:6-11 2:16-17 Zech 14:17-18 Rev 16:8-9 The earth trembles. The wine is withheld as though cursed. Isa 24:7 Hag 1:10-11 Zech 8:12 Mal 3:10-11 Rev 6:6 Cp Deut 11:17 Jer 14:1-6 Amos 4:6-9 Hag 1:6-11 2:16-17
11 Sign of prophecy and fulfilment Cp Deut 31:2 Cp Gen 49:10 Num 24:17 Cp Deut 33:2 Cp Gen 49:11 Isa 63:2-3 Rev 19:13 Cp Deut 32:14 Isa 25:6 Amos 9:13-14 Cp Isa 55:1 Matt 26:29 Mark 14:25 Luke 22:18 John 2:10 Cp Isa 16:10 Jer 48:33 Cp Isa 24:7-9 Jer 7:34 16:9 25:10 Hos 2:11 Rev 18:22-23 Cp Isa 24:11 Jer 31:12 Hos 9:2 Joel 1:10 Hab 3:17 Cp Isa 24:14 Jer 31:12 Hos 3:5 Zeph 3:14-15 Zech 9:17 10:7 Cp Isa 29:19 Jer 31:13 Cp Isa 35:10 51:11 Jer 31:12 Cp Isa 61:3 Cp Isa 65:14 Jer 31:13 Cp Isa 61:7 Jer 31:16 Cp Isa 65:19 Jer 31:13 Cp Isa 61:7 Jer 31:16 Cp Isa 65:19 Jer 31:13 Cp Isa 61:7 Jer 31:16 Cp Isa 65:19
12 Gentile tongues. There will be no rest for them
13 Illustrated in LXX and in New Test of "your God" = seems preparatory THE DAY OF THE LORD
14 WAR IS AT HAND
15 In an attempt to cover the threatened gloom
16 See below
17 = Darkness shall
18 A time of joy set in
19 The fruitfulness were restored Yahweh will be jealous of famine that would be
20 As the prophet the spiritual joy and deliverance be cut off from the source of fruitfulness of lack of worship.
21 Severe drought no food Amos 8:11
22 LXX: "Wax not faint" - Stop of grief - "Be not grieved" - Tent of famine
23 = Darkness shall
24 A time of joy set in
25 The fruitfulness were restored Yahweh will be jealous of famine that would be
26 As the prophet the spiritual joy and deliverance be cut off from the source of fruitfulness of lack of worship.
27 LXX: "Wax not faint" - Stop of grief - "Be not grieved" - Tent of famine
28 They were kept from but even they did not find unprotected spots in the defence to enable them to escape. Like sheep can pass through gaps in depleted ranks - but even then they are desolate.
29 It was by God's judgments that the nations alone could find relief. Heb. = through a window. Through narrow openings. Lit. = "through the windows" - through the interstices of fortifications. They would not be kept out even though they could not find entrance.

14 the moving mass of locusts that appearance
The four tribes of locusts Ch 1 symbolic of Gentile powers caused the [illegible] "earth" & Jerusalem "heavens" to be darkened Luke 21:33.
15 The Gentiles are used as Yahweh's army as sword (Ps 17:13) Nebuchadnezzar (Jer. 25:9) Rome (Deut 28:49 Matt 22:7).
16 He alone is magnified and His majesty vindicated Isa 2:11-12.

SEEK YAHWEH WHILE THERE IS TIME Vv12-14

17 RSV: "Yet even now." Even at this late hour a genuine repentance will secure reprieve.
18 See same combination 4:3 • Ponyfleck • Repent • Know!
19 Yahweh desires an inward genuine repentance and not merely the external motions of same Ps 34:
20 This is His revealed character Exod 34:6 Cp Ps 11:22
21 Restoration of Divine service comprised the great blessing. The depredation of locusts would interfere with this.

URGENTLY CALL A NATIONAL ASSEMBLY. Vv15-17.

22 Let the people set themselves apart to prepare for the solemn assembly by ceremonial washing, general humility, abstinence Lev. 19:10-15.
23 LXX: Ecclesia. It had been called out for the purpose of the assembly. For O.T. Ecclesia Cp Acts 7:38. Heb 2:12
24 Old and young without exception. Cp Mt 24:19
25 All rejoicing to cease. The seriousness of the times indicated by these words for normally the bridegroom was exempted from war Cp Deut. 24:5. Lev 21:5
26 An open place by the priest's court where they would be best seen and heard by the people.
27 Note Mg. i.e allow the locusts to triumph. Cp Deut 28:37.

THE END OF THE LOCUSTS AND DROUGHT Vv18-20.

28 When Israel makes genuine repentance and turns whole heartedly to God

PLAGUE (invasion) and DROUGHT (Amos 8:11-14) devastate the land to be relieved by the granting of former and latter rains. These, in turn, are followed by signs in the political heavens: at the first advent in the Jewish heavens Acts 2:19 Luke 21:32. - at the second advent in the Gentile heavens Luke 21:25.

29 Restore the ravages of locust plague and drought
Cp Joel 1:10.

30 Not army but locusts = Cog, the last of the locusts, and thus identifying locusts as symbolic of invading Gentiles. This verse an embarrassment to interpreters who recognize the "northern army" rep. the locusts but fail to correctly identify them, for locusts normally come from SW, East, not the north Ezek. 38:15.
31 Dan. 11:45.
32 Ezek. 39:11.

REFRESHING SHOWERS OF RAIN PROMISED, vv 21-27

33 As the land is represented as parched with drought it is now shown as relieved therefrom and rejoicing. Cp. Joel 1:17.
34 In contrast to God who thought to do great things Cp Acts 26:2-3
35 For the drought it over Cp. 1:18
36 Symbols of Israel. Cp. 1:7. Note.
37 True Israel. Rom. 9:8. Heb. 12:22. Ps. 87:5.
38 "He hath given to you the Teacher of Righteousness and he shall cause to descend for you a rain: a teacher and latter rain in the first month" (C.T. translation). Christ the Teacher John 14:16.
39 The outpouring of the Spirit "moderately" or according to righteousness (mg.) - it was designed to bring before men the principles of righteousness - it brought all things to remembrance. Believers "tasted" the powers of coming age Heb. 6:5 receiving only "the earnest" of Spirit Eph. 1:14. When possessing spirit-nature believers will possess spirit without measure John 3:34, 6. The purpose of this outpouring was to complete the Divine revelation 1 Cor. 13:10. and bring spiritual maturity to Ecclesias Eph. 4:11-13.
40 The abundant outpouring of Spirit at the 2nd advent which will change the Approved into spirit beings. 1 Cor. 15:44. 2 Cor. 3:17. Phil. 3:21. Cp Ezek. 38:21. Cp Isa. 32:15.
41 Nisan (Abib) - March/April when spring rain fell. The Passover month pointing to latter-day Deliverance. Luke 22:15-18. We need to patiently await this day. James 5:7
42 i.e. Vats. There will be great harvests to the spirit Ezek. 36:26. 37:27.

A promise of the holy Spirit.

and say unto his people, Behold, I will send you [a] corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:
20 But I will remove far off from you [g] the northern army, and will drive him into a land barren and desolate, with his face toward [h] the east sea, and his hinder part toward [k] the utmost sea, and his stink shall come up, and his ill savour shall come up, because [l] he hath done great things. Dan. 8:25.
21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.
22 Be not afraid, ye beasts of the field: for [q] the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.
23 [r] Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you [s] the former rain [t] moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.
24 And the floors shall be full of wheat, and [x] the fats shall overflow with wine and oil.
25 And I will restore to you the years that [c] the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.
26 And [e] ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and [y] my people shall never be ashamed.
27 [h] And ye shall know that I *am* [k] in the midst of Israel, and *that* [i] I *am* the LORD your God, and none else: and my people shall never be ashamed.
28 ¶ [m] And it shall come to pass afterward, *that* [n] I will pour out my spirit upon all flesh; and [b] your sons and your daughters shall prophesy, [c] your old men shall dream [d] dreams, your young men shall see [c] visions:
29 And also upon [s] the servants and upon the handmaids in those days will I pour out my spirit.
30 And [i] I will shew wonders in the heavens and in the earth, blood, and fire, and [l] pillars of smoke. Isa 24:23
31 [m] The sun shall be turned into darkness, and [n] the moon into blood, [o] before [p] the great and the terrible day of the LORD come. Cp Note p. 1112. Isa 51:5
32 And it shall come to pass, *that* [r] whosoever shall call on the name of the LORD shall be delivered: for [u] in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in [v] the remnant whom the LORD shall call.

[a] Ezek. 36. 29. Zech. 9. 17.
[b] Is. 54. 13. Acts 2. 39.
[c] Cp. Heb. 1. 1.
[d] Num. 12. 6.
[e] Hos. 12. 10.
[f] 1 Cor. 7. 21 & 12. 13.
[g] Jer. 1. 14.
[h] Ezek. 47. 18. Zech. 14. 8.
[i] Luke 21. 11.
[k] Deut. 11. 24 & 34. 2. Zech. 14. 8.
[l] Cant. 3. 6.
[m] Heb. *he hath magnified to do.* Ps. 126. 2, 3. Jer. 48. 26. Dan. 8. 11.
[n] ver. 10.
[o] Rev. 6. 12.
[p] Mal. 4. 5.
[q] ver. 11.
[r] ch. 1. 19.
[s] Cited also Rom. 10. 13.
[t] Is. 46. 13 & 59. 20. Rom. 11. 26.
[u] Is. 41. 16 & 61. 10. Hab. 3. 18. Zech. 10. 7.
[v] Is. 1. 9 & 10. 22 & 11. 11, 16.
[x] Or, *a teacher of righteousness.*
[y] Deut. 11. 14. Ps. 84. 6. Jer. 5. 24. Hos. 6. 3.
[z] Heb. *according to righteousness.*
[a] Jer. 30. 3. Ezek. 36. 24. ch. 3. 13. Is. 5. 8.
[b] ver. 11. Cp. Zeph. 3. 8.
[c] ver. 12, 14.
[d] ch. 1. 4.
[e] Is. 66. 16. Jer. 25. 31. Lev. 25. 19. Ps. 22. 26.
[f] Obad. 11. Nah. 3. 10.
[g] ver. 27. Is. 49. 23.
[h] ch. 3. 17.
[i] Amos 1. 9.
[k] Hos. 11. 9.
[l] Is. 45. 5.
[m] Cited Acts 2. 17-21.
[n] Ezek. 39. 29. Zech. 12. 10.

Cp Ezek 43 for method of regrafting of Israel. Rom 11:23. Jer 33:6-9
44 In the glorious Temple Cp Ezek 40:11, 12. Ezek 47:12. This will reveal an Israel restored to favor and rejoicing in Divine protection. Zech. 8:3.

OUTPOURING OF SPIRIT SO THAT FLESH IS HUMBLED vv 28-32 Cp. Acts 2:17-21.

45 From similar root to word rendered "last days" Isa. 2:2 and so used by Peter. Signifies "at the end" or "the sequel." The manifestation of Messiah (both advents) - "last days" and will be accompanied by the signs here indicated.

persecute the people of God.
46 Or "What will ye do to Me!" In Hebrew "ye" is emphatic to contrast the hopeless cause of Tyre and Zidon when Yahweh takes up the cudgels on behalf of His people.
47 Closely associated with Israel as an ally at first Tyre finally turned into a bitter enemy Ezek 26:2, 28 Tyre forgot the brotherly covenant and co-operated with Edom against Israel Amos 1:9-10

46 Not merely Jews but Gentiles also Cp Rom 4:16, 10:12.
47 Speak to edification and comfort - the greatest of the gifts 1 Cor. 14:5.
48 Even the humblest.
49 Cp Luke 21:22
50 Burnt offering Zeph. 1:8 To the Jews first in AD 70, to the Gentiles at the time of the latter-day outpouring Ezek 39:17.
51 As the Mosaic institutions ended in the blood-shed of AD 70, so also will those of Rome at Christ's coming 2 Thess. 2:8. Isa. 24:23. 30:26.
52 Str. = "in face of." i.e the coming of the Day LXX: "Glorious"
53 i.e. both Jew & Gentile. Has double application to both advents. Cp Rev. 14:6-7.
54 RSV = "Among the survivors shall be..."
55 The true Israel Mal. 3:16-4:2

CHAPTER 3.

THE COMING DELIVERANCE

JUDGMENT ON THE GENTILES vv 1-8

Connecting the crisis of the End with the latter-day outpouring of spirit and the deliverance promised the saints.
A crisis for which saints should be on the outlook Luke 21:28. Rev. 16:15.
A narrow glen running north and south between Mt Olives & Jerusalem. Sig. Judgment of Yah. Nations here gathered as sheaves Mic. 4:11-12. Zech. 14:2. constituting Armageddon Rev. 16:16.
From roof to judge LXX = "join issue" Anti-Semitism will dominate Gog. Ezek. 38:11, 16, 18.

CHAPTER 3.

1 God's judgments against the enemies of his people. 18 His blessing upon the church.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
2 I will also gather all nations, and will bring them down [b] into the valley of Jehoshaphat, and [d] will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.
3 And [f] they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.
4 Yea, and what have ye to do with me, [g] O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

Devastated by the locusts Joel 1:7 Cp. Ezek. 38:16 Hos. 2:23. National judgments will be poured out upon nations which have persecuted His people national or individual Zech. 14:3. Rev. 18:23-24. Dan. 7:10-11.
5 Cp Dan. 11:39. cp Rule Britannia Myth!
6 Treated with contempt and indifference the sufferings of Israel. Nah 3:10 Obad. 16.
7 Showing how lightly they treated Israel's sufferings and how they used them to satisfy their own lusts.

TYRE, ZIDON AND PHILISTIA WARNED. 4-8

Powerful enemies in the days of Joel, their fate demonstrates the end of all those who

11 Affiliation with house of Jehoshophot through Athaliah daughter of Jezebel who tried to supplant worship of Yahweh by that of Baal 2 Chr. 21:6 Rev 2:20 Gen 49:13

12 R.V.= Philistia. Inveterent enemies of Israel. A bitter attack possibly in time of Joel. 2 Chr 28:18. Helped Edom against Israel Amos 1

6-8 RECOMPENSE vv7-8.

13 i.e. "A deed of mine will such as ye repay? (i.e. they have not the power to fight Yahweh). Or will such as ye do aught to me? Swiftly and speedily will I return your deed upon your head" (See RV. mg). Thus the weakness of Israel's enemies revealed. Cp Deut 32:29

14 With profane hands have touched my holy things!

15 Scattered Israel

16 Lit. "Sons of Javan" i.e. Gentiles then afar off people.

17 Israel restored but Gentiles destroyed

18 The modern descendants of the anti-Semites of Joel's day will be punished by Judah. Zech 14:14. 10:10. 3:4. 9:13.

19 The enemies of Israel to be entirely removed from the land. Zech 14:21 Sabeans = extremity of then Known world. Identified by some with Sheba - a South Arabian Tribe. Thus as the ancient inhabitants of land sold Judah to the people of West v6, Judah will expell their modern representatives into the desert Gen 25:6. Joel 3:17.

THE DAY OF YAHWEH

Vv 9-17.

The nations are gathered for a contest of power Cp Jer 25:31 Rom 3:4. Zeph. 3:8. Zech. 14:1. Rev. 16:16

20 Consecrate = A holy war in which Gentiles will defend their interests. Cp EZEK 38:7

CHAPTER 1.

He was the amanuensis for Yahweh vv1, 6, 9, 13 Ch 2:1, 4, 6 Ch 3:1, 11, 12, 13.

He was suddenly separated whilst among companions for

AMOS. A herdsman, shepherd and gatherer of wild figs of Judah Ch 1:1. 7:14. thus used to the hardness of a shepherd's life (Cp John 10) and contemptuous of the ease and luxury found in Israel. He was not a prophet, nor of the school of the prophets (Ch. 7:14 Cp 1 Sam. 10:5). but called from the herd to testify against the northern Kingdom.

The call came to him suddenly and unexpectedly, separating him from his companions to testify against high and low throughout the land, both Kings and priests as well as people 1 Kg. 11:7. 7:10-15. He invoked the wrath of Jeroboam's apostate priest by so doing.

Israel is described by the humble prophet used to the hardships and sacrifices of a herdsman's existance as apostate v3. 2:4, oppressive Ch 2:6. immoral 2:7. vain and indolent 2:8. exceeding the guilt of other nations 2. He described the seat of royal power as the foundation

vv4-8 = Parenthesis - revealing what would happen to the current enemies of the people. Though Yahweh permitted His people to be punished and carried away, they will return to eject the descendants of their oppressors.

Judgments against

5 Because [a] ye have taken my silver and my gold, and have carried into your temples my goodly [3] pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto [4] the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; [e] Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 [f] Beat your plowshares into swords, and your [g] pruninghooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither [2] cause thy mighty ones to come down, O LORD.

12 Let [h] the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit [i] to judge all the heathen round about.

13 [k] Put ye in the sickle, for the harvest is ripe: come, get you down; for [l] the press is full, the fats overflow; for their wickedness *is* great.

[a] Cp. 2 Chr. 21. 16, 17.
[3] Cp. Zech. 14. 4.
[2] Or, *cutting, or, threshing.*
[3] Heb. *desirable.*
[4] ch. 3. 10.
[4] Heb. *the sons of the Grecians.*
[4] Jer. 25. 30. Hos. 11. 10. Amos 1. 2. Rev. 10. 3.
[5] ch. 3. 11. Ps. 46. 6.
[5] Heb. *place of repair, or, harbour.*
[6] ch. 3. 27. Ezek. 6. 7.
[6] Ps. 48. 1. Is. 65. 11. Jer. 31. 23. Dan. 9. 16. Obad. 16. Zech. 8. 3.
[6] Heb. *holiness.*
[7] Job 15. 19. Is. 35. 8. Nah. 1. 15. Zech. 14. 21. Rev. 21. 27.
[7] Heb. *Sanctify.*
[8] Is. 2. 11.
[9] Is. 2. 4.
[9] Ps. 72. 3.
[9] Or, *scythes.*
[9] Heb. *go.*
[9] Ezek. 47. 12.
[10] Num. 25. 1. Mic. 6. 5.
[2] Or, *the LORD shall bring down.*
[11] Is. 19. 1.
[11] Jer. 49. 8. Ezek. 36. 2.
[12] Ps. 96. 13. Is. 2. 4. Mic. 4. 3.
[12] Or, *abide.*
[13] Rev. 14. 15.
[13] Ezek. 37. 25.
[13] Rev. 14. 18-20.
[14] Is. 4. 4.
[14] Or, *even I the LORD that dwelleth in Zion.*

14 Multitudes, multitudes [b] in the valley of [2] decision: for the day of the LORD *is* near in the valley of decision.

15 [c] The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 [d] The LORD also shall roar out of Zion, and [e] utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the [5] hope of his people, and the strength of the children of Israel.

17 [f] So shall ye know that I *am* the LORD your God dwelling in Zion, [g] my holy mountain: then shall Jerusalem be [6] holy, and there shall [h] no strangers pass through her any more.

18 ¶ And it shall come to pass [i] in that day, *that* the mountains shall drop down new wine, [j] and [k] the hills shall [l] flow with milk, and all the rivers of Judah shall [l] flow with waters, and [m] a fountain shall come forth of the house of the LORD, and shall water the valley of [n] Shittim.

19 [o] Egypt shall be a desolation, and [p] Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall [3] dwell [r] for ever, and Jerusalem from generation to generation.

21 For [s] I will cleanse their blood *that* I have not cleansed: [t] for the LORD dwelleth in Zion.

In Judgment on Israel and the Gentiles, in the vindication of His Name and the establishment of His purpose in Zion, there is exhibited the fact that "In Yahweh there is El" or strength (i.e. Joel).

AMOS I.

the church's enemies.

21 Let the most skilful men of war officer the forces
22 Let war dominate everything to the exclusion of everyday needs
23 Universal military service
24 Gather all your might for a contest of strength.
Gibborim - Yahweh's men of war. Rev. 19:14. Zech. 14:5 Isa.

9.6-7

25 Lit. "The vats overflow." The blood of grapes produced by treading underfoot - thus sacrificial Ezek. 39:17 by which a new life revealed in earth.
27 Hamon = Ezek. 39:11. God's multitude. The prophet's exclamation, very emphatic in Hebrew - "made with warmth and indignation" - as he in vision sees the hostile forces converge upon Jerusalem
28 For the instrument of threshing Cp Isa. 41:15. Cr. circumcision with concision Col. 2:11. Phil 3:2. Cp these destroyed with others saved Is. 11:8-10
29 Gentiles Isa 18:6 Luke 21:24
Eclipsed Isa. 24:23. 30:26. Cp Joel 2:29
The Lion-government shall issue its proclamation to the world. Rev. 10:11. 14:6. Ps. 2.
Destruction of remnants of Gentile power. Hag 2:21. Is. 34:4-5
32 In the Temple. Exod 25:9. 29:46 Ezek 43:7. Cp. Deut 12:5 Ps. 132:13
33 Site of Temple & Throne Jer. 3:17
THE FUTURE GLORY vv11-21
34 Amos 9:13.
35 Isa 30:25.
36 Ezek 47. Joel 3:18
37 A valley in Moab east of Dead Sea indicating extent of change in the land. The healing waters will fertilise the arid parts of the land. Spiritually these powers destroyed Obad. to Egypt Rome. Rev. 11:8. Cp Dan. 7:11.
39 2 Sam. 7:16 Zech. 14:11. Amos 9:15.
40 By purging Isa. 4:4 for Yahweh will not clear the guilty Exod 34:7. Num. 14:18 and they have rejected the appeal of Joel 2:13-14. This thus remains the only way.
41 Cp Ezek 47:8. This is the hope of all "born in Zion" Ps.

the purpose of Yahweh Cp Ch. 7:15. See Paul's similar reference Acts 13:2.
His words reveal the influence of his occupation
Ch 2:13. 3:4, 5, 8, 12. 7:1. 8:1
Sig. a trumpet (St.) About 6 miles south of Bethlehem with hilly country. Used to the rigors and hardships of his occupation and country, Amos denounced the more bitterly the soft luxury of Israel
Prophets originally called "seers" 1 Sam. 9:9. See Note Isa. Cp Amos 7:12. At least 5 visions are recorded between Chs 7 & 9:7
As in the case of the 1st Jeroboam 1 Kgs 13:1. a prophet was sent from Judah to Bethel in Israel to testify against the king.
Probably preceded by Jonah 2 Kgs 14:25. and followed by Hosea and Isaiah Ch. 1. Hosea's lamentment indicates that Amos' ministry had little effect on the

AMOS. - BURDEN-BEARER.

Analysis opp. p. 1112.

The BURDEN BEARER.

CHAPTER 1.

God's judgment upon Syria, the Philistines, &c.

THE words of Amos, [b] who was among the herdmen of Tekoa, which he saw concerning Israel in the days of [c] Uzziah king of Judah, and in the days of [a] Jeroboam the son of Joash king of Israel, two years before (the earthquake.

2 And he said, The LORD will roar from Zion, and utter his

[a] ch. 7. 10. 2 Kin. 14. 23.
[b] ch. 7. 14. 2 Kin. 3. 4.
[c] Zech. 14. 5.
[d] 2 Sam. 14. 2.
[e] 2 Kin. 15. 1.

1115

of transgression (7:8, 8:14. 4:4 5:5) and though it was the period of Israel's greatest power, when the people doubtless imagined that all was well (Cp Rev. 3:17-18) he warned of national judgments soon to fall on it. Ch. 6:14.

Jonah prophesied in similar times and to the northern Kingdom.

8 The great grandson of Jehu 2 Kg 10:30. the northern Kingdom reached its highest peak of political glory due mainly to the weakness of the surrounding nations including Assyria. The quickening of Israel's enemies was partly responsible, for God punished them. This the temporary strength of Israel was an illusion. See Notes on Jonah.

Jeroboam = "The people become numerous."

10 He would spread terror like the beast of prey when it rears Ch.3:8
11 From the throne of Yahweh the Voice would be heard unto Israel in the north,
12 Through drought and famine Ch.4:7. foreshadowing spiritual drought Ch.8:11
13 The fruitful field. Figuratively these terms apply to Israel the "habitation of shepherds" Ezek. 34:14 and "the fruitful field" of Yahweh's planting Ps.80:15. It would experience a terrible earthquake and spiritual drought, of which the literal earthquake and droughts were warnings.
DAMASCUS TO BE BROUGHT LOW Vv3-5
HISTORY. Hazael (2 Kgs 8:7-15 Gen.14:15 spoken of by David 2 Sam. 8:5-6. Wrested from Israel by the Assyrian who established Damascus as the capital of Syria which he founded 1 Kgs 11:23-24. It took the lead in opposing Assyria, and in alliance with the nations of the second rank of Israel, met Shalmaneser at Karkar in BC.854. and though defeated checked the Syrian advance. In 842 Shalmaneser defeated Hazael at Mt Hermon and forced him to pay tribute. In 734 Rezin in collaboration with Pekah of Israel planned to attack Jerusalem to supplant the legitimate King with a nominee of their own Isa 7:1-9 who had called in Tiglath-Pileser III who captured Damascus, slew Rezin, and carried the inhabitants to Kir (2 Kings 16:5-9 Isa 7:1-8:6 10:9) Damascus soon regained prosperity to be again wrested by Jeremiah (Ezek. Zech 9:1 Jer. 49:27) and finally to fall into the hands of Nebuchadnezzar.
14 Hebrew idiom expressing that iniquities are full to overflowing — transgressions are multiplying = increasing Job 34:37 Prov. 6:14, Ps 62:11 Mic 6:5
15 The Wain. A drag drawn by oxen having wheels with iron teeth which forced out the grain and cut the straw into chaff for fodder. Speaks of the terrible oppression of Syria 2 Kgs 13:3-7. for the threshing instrument of the future Isa. 41:15.
16 "Vanity" Probably a site of idolatrous worship. Darby = Valley of idols
17 House of Pleasure or Delight Eden was adjacent to Syria 1 Kgs 19:12 Ezek. 27:23
18 I.e. "hosted" or "Fortified Place" i.e. a Prison. The place from whence the Syrians originally migrated Amos 9:7
PHILISTIA TO PERISH! Vv6-8
The rising power of Assyria subjected Philistia to constant pressure. It became a buffer between Egypt and Assyria. Therefore the point of conflict between both.
19 Indicates their weakened state. See Zeph. 2:4.
3 TYRE TO BE SET AFLAME! Vv9-10
20 They treacherously betrayed Israel despite past associations. Ps.83:7
21 A mutual agreement binding two nations as allies (1 Kgs 5:12 for Tyre & Israel see Ezek 27:17)

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.
11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.
12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.
13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.
14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:
15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.
16 And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER 3.

1 The sins of Israel. 3 The cause of their punishment. 9 The publishing of their judgment.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,
2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.
3 Can two walk together, except they be agreed?
4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?
5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?
6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?
7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.
8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?
9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.
10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.
11 Therefore thus saith the Lord GOD; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.
12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.
13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,
14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.
15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAPTER 4.

1 The sins of the women of Samaria. 4 The mockery of their devotion. 6 Their impenitency under God's judgments. 12 Israel is to prepare to meet God.

HEAR this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.
2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.
3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD.
4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:
5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.
6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.
7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: the one piece was rained upon, and the piece whereupon it rained not withered.
8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.
9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.
10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.
11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.
12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.
13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

CHAPTER 5.

1 A lamentation for Israel. 4 They are exhorted to seek God. 10 The sins of the people. 16 The mourning for their punishment. 18 The vanity of hypocrites. 21 God's hatred of their hypocritical worship.

HEAR ye this word which I take up against you, even a lamentation, O house of Israel.
2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.
3 For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.
4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:
5 But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.
6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.
7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,
8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:
9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.
10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.
11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.
12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.
13 Therefore the prudent shall keep silence in that time; for it is an evil time.
14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.
15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.
16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas, alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.
17 And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.
18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.
19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.
20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?
21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.
22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.
23 Take away from me the noise of thy songs; for I will not hear the melody of thy viols.
24 But let judgment run down as waters, and righteousness as a mighty stream.
25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?
26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.
27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

CHAPTER 6.

1 The woe against the careless rich. 4 The luxurious. 8 God's oath against pride. 12 The perverse.

WOE to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!
2 Pass ye unto Calneh, and see; and from thence go ye to Hemath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?
3 Ye that put far away the evil day, and cause the seat of violence to come near;
4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;
5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;
6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.
7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.
8 The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.
9 And it shall come to pass, if there remain ten men in one house, that they shall die.
10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.
11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.
12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:
13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?
14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

CHAPTER 7.

1 The vision of the locusts. 4 The vision of the fire. 7 The vision of the plumbline. 10 Amaziah complaineth to Jeroboam against Amos. 14 Amos's calling. 16 Amaziah's wife and children are threatened.

THUS hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.
2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.
3 The LORD repented for this: It shall not be, saith the LORD.
4 Thus hath the Lord GOD shewed unto me; and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.
5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.
6 The LORD repented for this: This also shall not be, saith the Lord GOD.
7 Thus he shewed me; and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.
8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:
9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.
10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.
11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.
12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:
13 But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.
14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit:
15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.
16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac:
17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

CHAPTER 8.

1 The vision of the basket of summer fruit. 4 The oppressors. 9 The mourning for the judgment. 11 The famine of the word. 14 The idolaters.

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.
2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.
3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence.
4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,
5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?
6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?
7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.
8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.
9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:
10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.
11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.
13 In that day shall the fair virgins and young men faint for thirst.
14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again.

CHAPTER 9.

1 The vision of the destruction of Israel. 7 God's judgments are universal. 8 The sinners shall perish. 11 The restoration of the tabernacle of David. 13 The plenteousness of the days of the Messiah.

I SAW the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.
2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:
3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:
4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.
5 And the Lord GOD of hosts is he that touched the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.
6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.
7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?
8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.
9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.
10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.
11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:
12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.
13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.
14 And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.
15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

"2 YEARS BEFORE THE EARTHQUAKE": Historically this is not mentioned, though it is referred to by Zechariah in terms that indicate that it was of unusual extent (Zech. 14:5) Amos prophesied during the reigns of Uzziah and Jeroboam, and as the latter died in the 15th year of the former (See Note p.524: Confusion in Judah and Israel) it must have occurred early in his reign, and not when he usurped the Temple as some (including Josephus) think. It is probably referred to in 2 Chron 26:15. Isa. 5:25. See Note B Cp Amos 4:11
"HABITATION OF SHEPHERDS" "CARMEL" (The fruitful field) V2 - Figuratively these terms apply to Israel, the "habitation of shepherds" Ezek 34:14 and the "fruitful field" of Yahweh's planting Ps. 80:15, but as such it was to experience earthquake & drought

4 EDOM TO BE DEVOUR. Cp Vv11-12.
See Notes Obad. Eze 35.
See mg. He did violence to his natural feelings by his unrelenting hostility
The quarrels of relations are proverbially bitter and prolonged — so with Israel + Edom
The south, the region of Idumea.
Cp Isa 34:5-6.
5 AMMON TO BE OVERWHELMED Vv11-15
See Note Zeph 2:8-10
This barbarity was designed to destroy the memory of Israel and thus bring the nation to an end
East of Jordon adjacent to Ammon.
They laid claim to the territory Israel had wrested from Sihon in time Jephthah Jud 11 + Heshbon seized on possessions of Gad for which denounced Jer 49:2-6
Not "send" as elsewhere Possibly a conflagration from within.
Sig "The Great" A tremendously strong + formidable fortress whose massive walls rose from the precipitous sides of a cliff
Uriah met his death there
Today called Ammon
Taken by Nebuchadnezzar Jer. 27:3, 6 49:2
Showed brutality to Jews after fall Jerusalem Jer. 40:11-14 remark effect Nehemiah Neh 4:3-7 Subdued by Maccabees 1 Macc 5:1-8 after which they gradually disappeared from history.

=CHAPTER 2=
6 MOAB TO BE CUT OFF Vv1-3.
See Note Zeph. 2:8
Perhaps a reference to 2 Kgs 3:26-27 when the king was allied to Israel against Moab. This genuine hatred extreme hatred in Moab whose wrath was directed particularly against Edom. The Moabites tried to capture the King of Edom when this failed apparently took his son, the King elect + The grounds of the indictment were not so much what was done - all the motive: Edom allied to Israel, called forth bitter hatred and extreme bitterness of Moab. For the redemption see 2 Kg 3:27
2 Sig "cities" and taken as an appellative by LXX. But cp Jer 48:24, 41 Kerioth = plural word, perhaps an extension of the ancient capital of Kir Isa 15:1
3 Violently by war. Nebuchadnezzar (Ant. 10:9:7) occupied the land + slew her princes + put them under tribute. The Maccabees conquered them. They finally passed from history.
4 Shophet - chief magistrate or supreme ruler + adjudicator title over others in the sense of Ps 72:1 Moffatt = Monarch & Chief. The government destroyed, the leaderless nation

7 JUDAH TO BE SCORCHED WITH FIRE Vv4-5.

5 The other nations are denounced for their offences against God's people: Judah is indicted for her offences against God Himself. The grounds of the complaint:
- They despised the Law
- They kept not its commandments
- They followed lies - false prophets, idolatry.

ISRAEL TO BE DRIVEN AWAY

1116

In harsh direct language the herdsman prophet proclaimed the doom of surrounding nations.
- Damascene power to be broken! Ch 1:3-5.
- Philistia to perish! Ch 1. 6-8
- Tyre to be set aflame! Ch. 1:9-10.
- Edom to be devoured! Ch. 1:11-12.
- Ammon to be overwhelmed! Ch 1:13-15.
- Moab to be cut off! Ch. 2:1-3
- Judah to be burned by fire! Ch. 2:4-5
- Israel to be driven away! Ch. 2:6-16.

• 6 Gentile Judgments. The Number of Flesh • 8 Total Judgment — Full cutting off of flesh.

err, [a] after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [c] they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after [d] the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same [3] maid, to profane my holy name:

8 And they lay *themselves* down upon [e] clothes laid to pledge by every altar, and they drink the wine [f] of the condemned *in* the house of their god.

9 ¶ Yet [g] destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also [h] I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for [i] Nazarites. *Is* it not even thus, O ye children of Israel? saith the LORD.

12 But [k] ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

13 Behold, [l] I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore [m] the flight shall perish from [n] the swift, and the strong shall not strengthen his force, neither shall the mighty deliver [3] himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: [b] neither shall he that rideth the horse deliver himself.

16 And *he that is* [2] courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER 3.

The necessity of God's judgment against Israel.

HEAR this word that the LORD hath spoken against you, [c] O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 [p] You only have I known of all the families of the earth: [q] therefore I will punish you for all your iniquities.

3 [k] Can two walk together, except they be agreed?

4 [l] Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his [n] den, if he have taken nothing?

5 [o] Can a bird fall in a snare upon the earth, where no gin *is* for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, [r] but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

9 ¶ Publish in the palaces at [x] Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of [a] Samaria, and behold the great tumults in the midst thereof, and the [4] oppressed in the midst thereof.

10 For they know not to do

[a] Ezek. 20. 18, 30.
[b] Ps. 33. 17.
[2] Heb. strong of heart.
[c] Lev. 25. 39. Cp. 2 Kin. 4. 1.
[d] Lam. 2. 10.
[e] ch. 2. 8. Cp. ch. 2. 4, 6.
[f] ch. 2. 10.
[3] Or, young woman.
[g] Deut. 7. 6. Ps. 147. 19.
[h] Jer. 25. 29. Cp. Ezek. 5. 9. Dan. 9. 12. Mat. 10. 15. Mark 6. 11. Luke 10. 13. Rom. 2. 9. 1 Pet. 4. 17.
[i] Heb. visit upon.
[k] Ex. 22. 26. Deut. 24. 12.
[l] Cp. Mat. 5. 25.
[m] Or, such as have sinned, or, mulcted.
[n] ver. 8. Jer. 2. 15.
[o] Num. 21. 21-25. Josh. 24. 8.
[p] Heb. give forth his voice.
[q] Ps. 104. 22.
[r] Ezek. 12. 13.
[s] ch. 3. 1. Ex. 12. 51.
[t] Or, not run together?
[u] Is. 45. 7. Lam. 3. 38. Mic. 1. 12.
[v] Or, and shall not the LORD do somewhat?
[x] Num. 6. 2.
[4] Cp. Gen. 6. 13.
[y] Num. 6. 3.
[z] Acts 4. 20.
[a] Or, I will press your place, as a cart full of sheaves presseth.
[b] ch. 1. 8.
[c] Ps. 142. 4.
[d] Is. 18. 2.
[e] ver. 12.
[f] Or, oppressions.
[5] Heb. his soul, or, life.

"I WILL SEND" The national ambition that brought first the Assyrian and then the Babylonian into prominence and against Syria and Palestine is revealed by the prophet as the Hand of Yahweh punishing the wicked in vindication of His great Name 2 Kgs 24:2. Jer. 27:1-6. Isa. 10:12.

YAHWEH'S MERCY TO ISRAEL Ch. 2:9-11
1 He delivered them from Egypt.
2 He miraculously sustained them 40 years
3 He drove out the Canaanites and gave them the Promised Land.
4 He sent prophets among them to declare His Will
5 He formed the holy institution of the Nazarites among them to set constantly before them to what the nation had been called.

Purpose. Exod 29:45 But see Jer. 44:11

5 Following the flesh, the way of the Gentiles Jer. 16:19

6 Jer. 17:27. Ner. 5:14. 2 Kings 25:9-10

7 (cont.) 30 pieces sold the Lord MT 27:3-10.

ISRAEL TO BE DRIVEN AWAY 6-16

The ministry of the prophet was mainly with Israel. This nation had abused every principle of morality. It was not only rebellious against Yahweh but guilty of corruption amongst themselves.

The first falsely condemned because Judgment perverted by bribes

Taken for little deeds.

Amos 4:1 the needy not justified, but his penury used as an opportunity to acquire his inheritance

A flagrant violation of Yahweh's way Lev 25:14

poor - 'ebyown (ob-jone') destitute

'dal' depressed weak

Vulgate: "Who tread down the heads of the poor into the dust of the earth"

They rule roughshod over the weak. Ezek 16:49

They drive the meek from out of the course of righteousness by their wicked oppression

The very foundations of morality & family life are destroyed. Could have related to worship of Astarte. Its idol feasts, young women prostituted themselves publicly

Prostrate themselves in worship in clothes that testified to their rejection of Yahweh's principles of morality

Ex 22:26. Deut 24:12-13

Indicating the multiplicity of worship set up to Yahweh in addition to Jeroboam's false altars. 1 Kgs 12:29-30. Ter

RV: "in the house of their god they drink the wine of such as have been fined" They used their ill gotten gains in dissipation, in drunken orgies associated with idolatrous worship.

Israel was selected to reflect Yahweh's glory and should have manifested His mercy Mic. 6:5

Noted for national power Num 21:23-35 so that when destroyed by Israel, the surrounding nations felt further resistance useless.

Destroyed both root & branch. Mal. 4:1

They represented all the Canaanites Gen. 15:16

Yahweh first prepared the land for Israel & then transferred them to possess it.

Having mentioned temporal benefits, the prophet now names spiritual ones. To proclaim Yahweh's will & purpose (as did the prophets) is a high & lofty privilege 1 Cor. 14:1-3, but despised by apostate Israel Is 30:10

In the height of their passions, lusty and strong

He called them to separate in a vow of privilege. Cp Num. 6. The Nazarite now highlighted Yahweh's purpose in Israel

Are not the things enumerated, evidences of the high favor paid by Yahweh to Israel! And should not that be reflected in Israel manifesting a holiness of life as befits such a nation?

22 They tried to silence the testimony of those who were bound to Yahweh to act and speak in a certain manner. Cp the urge that caused the prophets to speak Jer. 20:9. 1 Cor. 9:16 and the opposition which Amos himself received Amos 7:10

23 Cp mg. RV: "I will press you in your place as a cart presseth ..."

24 Pressed down by the load of trouble and war that shall overtake them, a spirit of fear & ineptitude shall possess Israel, which shall weaken their hands for war.

25 Those of any strength will not be able to collect it, or put it forth to any good purpose

26 "neither deliver" occurs three times - the travail of Israel. Cp Is 26:18. Ezek 33:5

They had lost all sense of righteousness See the corroborative evidence of a contemporary prophet Hos. 2:8, 20; 10:1, 3, 11; 6:6; 7:11; 11:3.

V.7. "A man and his father" - The youth leads the way.

CHAPTER 3

2 EXPLANATION. Cp 3:6

Three discourses stating the sins of Israel, and revealing the imminent judgment. They are each commenced with the solemn call: "Hear this word ..." Ch 3:1. Cp 4:1. Cp Note Ch 2:14.

I ISRAEL'S BASE INGRATITUDE to PAST MERCIES - DIVINE PRIVILEGES Ch. 3

A RESPONSIBILITIES RESTING ON ISRAEL Vv 1-2

1 The 12 tribes are addressed, though the subsequent denunciation is confined to the north Cp V 14, Judah being indirectly warned that she might expect a similar fate if she does not repent.

2 This is an intimate message from the Father to the family. Israel is Yahweh's firstborn son, thus warranting double punishment Jer 16:18 & the Law of Firstborn.

3 Deut 7:6 4:8, 20. 14:2. 2 Sam 23:3. Ps 147:19.

Light brings added responsibility Ezek 9:6 Luke 12:47

B RESPONSIBILITIES RESTING ON AMOS Vv 3-8

He illustrates the principle that every effect has a cause. The two in this context are Yahweh - Israel. Cp Gen 6:19

4 Naturalists declare the lion roars when he sees the prey; he also roars over it - alerting other animals and inducing fear in them. Cp Ch 1:2. 3:5 Israel was the prey against whom Yahweh roared through the prophets.

5 Kephir a cubs lion able to look after itself - which growls over the prey in the lair. The roaring of the prophet was not without cause - Israel was the prey.

6 Israel would not fall into punishment had not Yahweh decreed it for sins. If they had not taken the bait which is sin itself. Cp Num 32:23

7 RV: "Does a snare spring up from the ground when it hath taken nothing?" The troubles about to fall on Israel were not casual.

8 Cp His preparation for their defence. The purpose of Yahweh's warning was that they might forsake their sin and avoid the impending trouble.

11 That they might view national troubles as Divinely directed discipline Cp Isa. 31:2.

12 That there might be opportunity to reform.

13 As the lion's roar causes all to fear so the Divine impulse forces the prophet to speak.

C THE HEATHEN ARE INVITED TO WITNESS TO SAMARIA'S SINS Vv 9-10.

Providing a fulfilment of Deut. 29: 22-28.

14 Philistia and Egypt, the implacable and inveterate enemies of Israel are invited to witness the fall of Samaria and the cause thereof

15 Seditious Councils rebellious conspiracies

right, saith the, LORD, who store up violence and [2]robbery in their palaces.

11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and [7]in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall [8]visit the transgressions of Israel upon him I will also [8]visit [a]the altars of [b]Beth-el: and [c]the horns of the [3]altar shall be cut off, and fall to the ground.

15 And I will smite [k]the winter house with the summer house; and [l]the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAPTER 4.

1 He reproveth Israel for oppression, 4 for idolatry, 6 and for their incorrigibleness.

HEAR this word, [n]ye kine of Bashan, that *are* in [o]the mountain of Samaria, which [p]oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD [q]hath sworn by his holiness, that, lo, the days shall come upon you, that [r]he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every cow [1]at that *which is* before her; and [s]ye shall cast *them* into the palace, saith the LORD.

4 ¶ [t]Come to [u]Beth-el, and

[a] ch. 5. 5. Hos. 4. 15.
[2] Or, *spoil.*
[b] Deut. 14. 28.
[3] Heb. *three years of days.*
[4] Heb. *offer by burning.*
[c] Lev. 7. 13.
[d] Lev. 23. 17. Cp. 7. 13. Lev. 2. 11.
[e] Ex. 35. 29. Lev. 22. 18. Deut. 12. 6.
[f] Heb. *ye love.*
[g] Heb. *delivereth.*
[h] ver. 8-11. Jer. 15. 7. Hag. 2. 17.
[7] Or, *on the bed's feet.*
[8] Or, *punish Israel for.*
[i] 1 Kin. 13. 1, &c. Cp. Hos. 10. 15.
[k] ch. 4. 4 & 5. 5, 6. Hos. 10. 15 & 12. 4. Cp. Hos. 4. 15, &c.
[l] 1 Kin. 22. 39. Ps. 45. 8.
[m] Or, *the multitude of your gardens, &c. did the palmer-worm, &c.*
[n] Joel 1. 4.
[o] Ps. 22. 12. Cp. ch. 3. 12. Is. 28. 1. Ezek. 34. 26.
[p] ch. 6. 1.
[q] Hos. 5. 11.
[r] Or, *in the way.*
[s] Heb. *with the captivity of your horses.*
[t] Ps. 89. 35.
[u] 2 Kin. 13. 7.
[v] Jer. 16. 16. Hab. 1. 15.
[w] Josh. 6. 5.
[x] Is. 13. 19.
[y] Or, *ye shall cast away the things of the palace.*
[z] Zech. 3. 2.
[a] Mat. 23. 32.
[b] ch. 3. 14.

transgress; [a]at Gilgal multiply transgression; and bring your sacrifices every morning, *and* [b]your tithes after [3]three years:

5 And [4]offer [c]a sacrifice of thanksgiving [d]with leaven, and proclaim *and* publish the free offerings: for [e]this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you [f]cleanness of teeth in all your cities, and want of bread in all your places: [g]yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, [m]the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence [2]after the manner of Egypt: your young men have I slain with the sword, [3]and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, [n]as God overthrew Sodom and Gomorrah, and ye were as [o]a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD

[c] Lev. 7. 13.
[d] Lev. 23. 17. Cp. 7. 13. Lev. 2. 11.
[e] Ex. 35. 29. Lev. 22. 18. Deut. 12. 6.
[f] Heb. *ye love.*
[g] Heb. *delivereth.*
[h] ver. 8-11. Jer. 15. 7. Hag. 2. 17.
[7] Or, *on the bed's feet.*
[8] Or, *punish Israel for.*
[i] 1 Kin. 13. 1, &c. Cp. Hos. 10. 15.
[k] ch. 4. 4 & 5. 5, 6. Hos. 10. 15 & 12. 4. Cp. Hos. 4. 15, &c.
[l] 1 Kin. 22. 39. Ps. 45. 8.
[m] Or, *the multitude of your gardens, &c. did the palmer-worm, &c.*
[n] Joel 1. 4.
[o] Ps. 22. 12. Cp. ch. 3. 12. Is. 28. 1. Ezek. 34. 26.
[p] ch. 6. 1.
[q] Hos. 5. 11.
[r] Or, *in the way.*
[s] Heb. *with the captivity of your horses.*
[t] Ps. 89. 35.
[u] 2 Kin. 13. 7.
[v] Jer. 16. 16. Hab. 1. 15.
[w] Josh. 6. 5.
[x] Is. 13. 19.
[y] Or, *ye shall cast away the things of the palace.*
[z] Zech. 3. 2.
[a] Mat. 23. 32.
[b] ch. 3. 14.

"PREPARE TO MEET THY GOD, O ISRAEL!!" — A military phrase, and to be understood as a challenge to battle. A call to Israel to summons its greatest means of defence, to bring out its most powerful gods, and see how all its might will avail against the unconquerable Arm of Yahweh Sabaoth. Cp Amos 5:14-16. The alternative was: "Seek Me and ye shall live" Ch. 5:4, 6, 14.

THE TERRIBLE INDICTMENT AGAINST ISRAEL. They set aside justice and repudiated righteousness V.7. They showed hatred against those who stood for truth V.10. They oppressed the poor V.11 by accepting bribes V.12. They perverted justice

D ISRAEL MUST PREPARE TO MEET ITS GOD IN JUDGMENT Vv 12-13.

28 Because they had failed to heed the warnings, the troubles already experienced, would continue. After the death of Jeroboam Israel's troubles intensified 2 Kgs 15:16, 19-25.

29 In national judgment — against which the individual should prepare Zeph 2:1.

30 Here follows a grand awe-inspiring description of Him Whom Israel challenged.

31 The most solid and enduring symbols of permanency.

32 The unseen basis of all matter.

33 Thus revealing His omniscience. Ps 139:2. Jer 17:9-10. Jhn 3:24-25. 1 Jhn 3:20 LXX: "proclaims to men His Christ."

34 LXX: "Forming the morning and the darkness," and Who thus has control of Israel's destiny. Jer 31:20. Amos 5:8, 9:6.

35 Normally inaccessible to man, but claimed by him Ezek 36:2. Man in his pride aspires to great things, even control of space Isa 14:13. Israel alone has been granted this privilege in a political sense Deut 32:11 under Yahweh.

36 The Covenant title revealed in a multitude, in belligerent manifestation. This Name ultimately to be magnified in all the earth. Ps 8:1 Jer 16:19. Ps 99:3.

CHAPTER 5

AMOS' LAMENTATION OVER ISRAEL'S FALL CH. 5.

A THE EXTENT OF THE IMPENDING DOOM 1-3.

1 A funeral dirge. The prosperity of Israel was only illusory; it could not last whilst the nation remained spiritually decadent.

2 The northern Kingdom as a separate political entity shall never be restored, except as subject to the "House of David" Amos 9:11-12. Zech 12:4-7.

3 A mere tithe Isa 6:13.

B THE URGENCY OF REFORM Vv 4-13.

4 The holy places had become perverted to semi-idolatrous use 1 Kgs 12:28-33. Those of the northern tribes even using Beersheba to that end Ch. 8:14.

5 Heb = play on words: Roll-town shall be rolled away (i.e. in captivity). — Hag-gilgal also = wheel.

6 Heb "Aven" - a thing of nought. Thus Beth-el became Beth-aven Hos 4:15. Beth-el became Beth-aven according how the people treated the word of Yahweh. Cp Josh 7:2.

7 He is a consuming fire Deut 4:24. Heb 12:29.

8 The idolatrous worship of Bethel would not save them.

9 Bitterness — by denying the basic elements of justice Cp Amos 6:12. Deut 29:18.

10 RSV: "And cast down righteousness to the earth." They trod down underfoot the principles of righteousness.

11 This is indirect antithesis to "ye who turn" V.7 contrasting the strength and constancy of Yahweh with the vacillating inconsistency of those who turn.

12 Heb Kimah, "the heap." The Pleiades of Job 38:31. The ancients thought the stars governed the seasons and made careful observations of them for this reason, but Israel

1119 is here exhorted to seek the One Who created them Jer 10:2. His control of nature demonstrated His ability and power to advance or retard the fortunes of Israel Ps 107:23-24. The heap or cluster of 7 stars could point to the covenant of Israel of which He is the Maker.

13 Heb. Kesil, the Rebel. The name being applied to Nimrod - (We will rebel Gen 10:9 note) Such as Nimrod are in His power Amos 6:5.

14 His power over natural creation demonstrates His ability to establish His purpose Jer 31:31-36. and to deliver men from the power of darkness to serve Him in light. Acts 26:18. Amos 5:9. Mic. 3:6. Jer 13:16.

15 He can use the water for judgment or for blessing. So also His Word.

Lamentation for Israel, **AMOS 5.** *and call to repentance.*

28 Heb. thus

12 **Therefore** thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

CHAPTER 5.

Lamentation for Israel and exhortation to repentance.

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there* is none to raise her up.

3 For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9 That strengthened the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right.*

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light. — Zeph. 1:15. Mic. 3:6.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned

16 NJV: "Who makes destruction flash forth against the strong so that destruction comes upon the fortress." Cp Amos 3:6.

17 Amos was a [Nine witness] of these words. Amos 7:12. Cp Isa 24:21. 2 Cor 12:15.

18 Figuratively, they ruthlessly trampled down the poor.

19 They exacted in tribute or in interest demands. Cp Neh 5.

20 Contrast Isa 65:21-22.

20A Suggesting permanence, security and elegance.

21 Kopher - Ransom. Seeming Redemption money paid to escape the consequences of crime Prov 6:35 in direct opposition to the Law Num. 35:31.

22 Suggesting rejoicing and joy they anticipate this but never attain it.

23 The crime specified is that of wresting or withholding justice because the poor can not pay for it. Cp Exod 22:16. Deut 15:9.

24 In such evil times a man desires to advance personally Keeps silent! The prudent do so, but not the man of God. Cp Jer 20:9.

C PUNISHMENT IS IMMINENT: SAFETY IS IN A CHANGED LIFE Vv 14-17.

25 They claimed that they were the covenant people, but did not live so as to justify the claim. Cp Isa 29:13. Mic 3:11. Jer 7:4.

26 Reverse your former way of life.

27 C.B. The Hebrew accentuation marks off this sentence - calling attention not to uncertainty of Yahweh's part but to difficulty on Israel's part to reform.

28 Heb. Sapad - The death wail

29 Everywhere, in town and country, the mourning will be heard.

30 Because of the failure of crops.

31 Normally the places of festivity and joy.

32 Recalling the last terrible plague in Egypt Exod. 12:12 when Yahweh will not pass over as He did then.

D WOE PRONOUNCED ON THOSE WHO TRUST IN THE COVENANT BUT OBEY NOT Vv 19-20.

33 For the cynical attitude of Israel see Isa. 5:19. Jer. 17:15. Ezek 12:22, 27.

THE SHEPHERD PROPHET CONDEMNED THE LUXURIOUS, IDLE, SPIRITUALLY DECADENT ISRAELITES.
He described them as reclining at their entertainments, upon splendid couches, anointing their guests with rich perfume, indulging freely in wine, and enjoying vocal and instrumental music — whilst neglecting the worship of Yahweh 1Sa 5:12-13. So he • indicts Vv1-2 • warns Vv2. • Rebukes Vv3-6. • Pronounces impending Judgment Vv7-11 • and declares that it is inevitable Vv12-14.

Vb affliction of Joseph - See Moffatt.

his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 ¶ [b] I hate, I despise your feast days, and I will not [4] smell in your [c] solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, [d] I will not accept *them*: neither will I regard the [6] peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment [7] run down as waters, and righteousness as a mighty stream.

25 [h] Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne [2] the tabernacle of your [k] Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith [m] the LORD, whose name *is* "The God of hosts.

E ISRAEL'S WORSHIP REJECTED Vv 21-26
See Ex Amos 15:8 Ps 50:16-17 Jer 15:11-12. Mal 2:3.
34 Chaggim - Your feasts.
35 Atsaroth - Convocations for Keeping of great feasts
Vv 36 They were completely unacceptable in the absence of a heartfelt worship. Ps 51:16.
37 A voluntary offering as in acknowledgement of favours received. Yahweh wants none of these from a people whose hearts are not with Him.
38 A psaltery - a harp. Yahweh did not wish to hear the songs of God in the lips of such. Their singing was mere noise without meaning.
Rolling the dry and arid soil and fructifying it. Cf. Ch.
Ethan - perennial. Constantly flowing
F ISRAEL REPEATED THE SINS OF THEIR FATHERS 25-27
RSV: "Did ye?" The answer is No! Deut 32:17. Ezek 20:16 Acts 7:39-41. Sacrifices were not offered; the rite of circumcision suspended Josh 5:2-7 Passover not celebrated Josh 5:9-11. False gods Josh 24:23. The nation was revealing itself as true sons of such parents in the sense of Mt 23:29-31. Acts 7:51-53.
The period of probation Deut 25 note. Cp Ps 95:10.
Though this might not have been done openly, these idols were borne in their hearts Ps 95:10. Ezek 20:16. 11:21. 8:12.
Sikkuth = A shrine or tent
Cp Lev 18:21. 20:1-5. Zeph 1:5 note
Acts 7:43 = "Remphan." a Greek form of the Syrian "Kaiwan" which was the name of Saturn among the Syrians.
Stephen Acts 7:42 quotes "Beyond Babylon" thus supplying the sense of the passage. 2 Kings 17:6. Beyond Babylon indicated the punishment of the tribes more severe than that of 2

CHAPTER 6.

A THE LUXURY REVELLING LEADERS DENOUNCED 1-6.
The indignation of the shepherd-prophet against the excessive luxury of Israel's leaders.

1 LXX: "Them that set at naught Zion." So also the Syriac. "The same rendering.... can be supported by a small change in the Hebrew." (Rul. Con.) The leaders of the southern Kingdom despised Zion and all it stood for.

2 RSV: "The notable men of the first of the nations to whom the house of Israel come." The 10 tribes had turned to Jeroboam after the rebellion of the days of Rehoboam.

1 Or, abound with sinful duties.
a Ezek. 23. 15.
a Ezek. 17. 6.
3 Or, quaver.
b Is. 1. 11, 14. Jer. 7. 21. Mal. 1. 10.
4 Or, smell your holy days.
c Joel 1. 14.
d 1 Chr. 23. 5. 2 Chr. 29. 26.
5 Or, in bowls of wine.
e Hos. 8. 13.
6 Or, thank offerings.
7 Heb. breach. Is. 1. 28. Jer. 4. 6.
f ch. 7. 11, 17.
8 Heb. roll. Is. 34. 4.
g Jer. 22. 5.
h Deut. 32. 17. Ezek. 20. 16. Cited Acts 7. 42. Cp. Is. 43. 23.
i Ps. 47. 4. Ezek. 24. 21.
9 Heb. the fulness thereof.
2 Or, Sicuth your king.
k 1 Kin. 11. 7.
l 1 Sam. 31. 12.
m ch. 4. 13.
n ver. 14.
o Ps. 128. 3.
3 Or, they will not, or, have not.
p Cp. Zeph. 1. 12. Luke 6. 24. James 5. 1.
4 Or, are secure.
5 Or, first fruits.
6 Or, droppings.
q Gen. 10. 10.
r Is. 10. 9.
s ch. 5. 7.
t 1 Sam. 17. 4.
u Hos. 10. 4.
x Nah. 3. 8.
y Ezek. 12. 27. Zeph. 1:12
7 Or, habitation.
z Ps. 139. 2.
a Deut. 33. 17.
b ch. 3. 10.
c ch. 3. 12.
d Esth. 1. 6.
e Cp. Jer. 5. 15.

CHAPTER 6.

1 The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibleness.

COMPLETE RUIN AND UTTER DESTRUCTION ANNOUNCED

WOE to them *that* [4] are at ease in Zion, and trust in the mountain of Samaria, *which are* named [5] chief of the nations, to whom the house of Israel came!

2 Pass ye unto [q] Calneh, and see; and from thence go ye to [r] Hamath the great: then go down to [s] Gath of the Philistines: [z] *be they* better than these kingdoms? or their border greater than your border?

3 [y] Ye that put far away the evil day, and cause [10] the [7] [z] seat of [b] violence to come near;

4 [c] That lie upon [d] beds of ivory, and [3] stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That [3] chant to the sound of the viol, *and* invent to themselves instruments of musick, [d] like David;

6 That drink [5] wine [l] in bowls, and anoint themselves with the chief ointments: but they are not grieved for the [f] affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 [g] The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor [t] the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all [9] that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that [11] burneth him, to bring out the bones out of the house, and shall say unto him that *is* [o] by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for [3] we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house [p] with [6] breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? [22] will *one* plow *there* with oxen? [31] for [x] ye have turned [u] judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us [a] horns by our own strength?

14 But, behold, [c] I will raise up

but in establishing an independent polity, 1120
had despised Zion 1 Kgs 12:25-33.
3 The leaders of Israel were there to whom the nation looked. But by despising Zion, they gave a bad example. Cp Isa 7:14.
4 A city of Babylon Genesis 10:10 which was overthrown by Assyria Isa 10:9
5 A city of Syria on the Orontes conquered by Jeroboam 2 Kgs 14:25. and the Assyrians 2 Kgs 18:34 under Sargon.
6 To distinguish it from Hamath on the border 2:14.
7 Taken by Uzziah 2 Ch 26:6 overthrown by the Assyrians under Sargon 712. See note under Philistia Punished Zeph 2:4.
Israel's sin was greater Amos 3:1-2 (Cp Nah 3:8).
Their border (power) was greater, yet they were overthrown.

The evils of invasion & of pestilence are in His keeping Amos 3:6.
30 All will be affected - both small and great.
31 RSV: "into bits."

C THE FOLLY OF EVIL-DOERS WHO THINK THEY CAN RESIST THE JUDGMENT OF GOD 12-14
32 Sheep = craggy cliff. Horses were unshod and could only do so at harm to themselves. So Israel could only pursue its present course with harm to itself.
33 It would be foolish = fruitless to do so. So it was with Israel pursuing its present course. RSV, dividing the words differently = "the sea."
34 Their personal prowess = imagined cleverness.
35 Symbols of strength Deut 33:17. 1 Kgs 22:11 The widespread strength of Israel under Jeroboam II was attributed to their own prowess Cp 1 Kgs 14:

Vv 10 They despised the warning of approaching Divine retribution and thus caused it to draw near.
11 Idle luxury while others suffered oppression
12 Select the choicest best for themselves, regardless to the needs of others.
13 Heb. "parat" - "to prattle." They made merry whilst judgment impended & wickedness abounded
14 But he consecrated them to Divine use.
15 Mizraqim - sacrificial bowls. They not only drank to excess, but were sacrilegious in attitude.
16 To be used in Divine service & nowhere else Exod 30:23. They anointed themselves whereas Yahweh called for mourning & repentance.

B THE PUNISHMENT DECREED Vv 7-11
17 RSV: "They shall be the first to go" Israel preceded Judah into captivity
18 Mirzakh - screech i.e. of revellers RSV: Revelry
19 Nephesh - Soul. A confession to human language.
20 Built by exertion, used for voluptuous luxury. But RSV: Strong holds
21 Used in the general sense of confidence Dan 1:20. Ecc 7:19... 12. Gen 31:19. Num 16:22. Job 19:3. The root signifies "accumulation" (Strong) i.e to the extent of the digits 10 = completeness for it is another new age & here means whole house is completely devastated by plague Deut 28:61 & Amos 4:10.
22 By custom, the Passover house Exod 12 limited to 10 persons. Even their solemn feasts could not save.
23 RSV: "And a man's kinsman, he who burns him." The nearest kinsman would have to perform the last rites.
24 This is not treating with anybody specially but with a hypothetical case, showing what would happen when whole families were destroyed.
25 Cremation was sometimes used by the foe in emergency 1 Sam 31:12 and in punishment Josh 7:15. 2 Kgs 23:16. Here the burning was probably to stay the spread of infection. As the city would be surrounded by the enemy there would be no opportunity of burial.
26 The corpse, as in Gen 25. Exod 13:19 &c
27 Lit. "innermost part" as RSV. A search will be made of the house to see if there are any alive to succour, or dead to bury.
28 Lamentation or groan. In the name of Jehovah will be out of place, for he will be general reproach. That the calamities have come because Israel deserved

THE FIVE FEARFUL VISIONS OF FATE Chs. 7-9

1. The Devouring Grasshoppers: Yahweh Repents Ch. 7:1-3.
2. The Consuming Fire Ch. 7:4-6. He Repents.
3. Yahweh on the wall with the plumbline - measured for destruction Ch. 7:7-9.
4. The basket of summer fruits – Israel ripe for plucking Ch. 8:1-3.
5. Yahweh upon the Altar – commands the destruction to begin Ch. 9:1-6

The judgment of *the grasshoppers, &c.*

against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you [b] from the entering in of Hemath [c] unto the [2] river of [e] the wilderness.

CHAPTER 7.

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbline is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziah's judgment.

THUS hath the Lord GOD shewed unto me; and, behold, he formed [3] grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's [f] mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: [g] by whom shall Jacob arise? for he *is* small.

3 The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he showed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, [a] I will set a plumbline in the midst of my people Israel: [b] I will not again pass by them any more:

9 And [c] the high places of Isaac shall be desolate, and the [d] sanctuaries of Israel shall be laid waste; and I will rise against [a] the house of Jeroboam with the sword.

10 ¶ Then Amaziah [d] the priest of [f] Beth-el sent to [g] Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou [k] seer, go, flee thee away [m] into the land of Judah, and there [n] eat bread, and prophesy there:

13 But [o] prophesy not again any more at Beth-el: [p] for it *is* the king's [q] chapel, and it *is* the [r] king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I [s] a prophet's son; but I [t] *was* an herdman, and a gatherer of [7] sycomore fruit:

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and [u] drop not *thy word* against the house of [b] Isaac.

17 "Therefore thus saith the LORD; [v] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land [w] shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

CHAPTER 8.

1 By a basket of summer fruit is shewed the propinquity of Israel's end. 11 Famine of the word.

c THUS hath the Lord GOD shewed unto me: and be-

[a] Cp. ver. 11.
[b] 1 Kin. 8. 65.
[c] 2 Kin. 14. 25.
[2] Or, *valley.* Gen. 26. 17 &c.
[d] 1 Kin. 12. 32.
[e] Is. 33. 9. Jer. 51. 43.
[f] ver. 13. ch. 3. 14.
[g] ch. 1. 1.
[4] ver. 17. ch. 6. 7. Mic. 1. 16.
[3] Or, *green worms.*
[f] Nah. 3. 17. Cp. Joel 1. 4, &c.
[h] 2 Sam. 24. 11.
[i] Ps. 72. 6.
[m] Cp. ch. 1. 1.
[n] Mic. 3. 5, 11.
[o] ch. 2. 12.
[p] 1 Kin. 12. 29—13. 1.
[q] Or, *who of (or, for,) Jacob shall stand?*
[r] Or, *sanctuary.* ver. 9, &c.
[5] Heb. *house of the kingdom.* Dan. 4. 30.
[s] 2 Kin. 2. 3. Cp. Mat. 12. 27.
[t] ch. 1. 1.
[7] Or, *wild figs.*
[8] Heb. *from behind.* Ps. 78. 71.
[u] Mic. 2. 6. Ezek. 20. 46. Cp. Deut. 32. 2.
[v] Cp. ver. 9.
[w] Cp. Jer. 28. 12 & 29. 21, 25, 31, 32.
[x] Hos. 4. 13.
[y] 2 Sam. 8. 2. Ps. 60. 6. Mic. 2. 5. Zech. 2. 1.
[z] ch. 8. 2. Jer. 1. 11, 13.
[a] 2 Kin. 21. 13. Cp. ver. 17. Zech. 4. 10
[b] ch. 8. 2. Mic. 7. 18.
[c] Beer-sheba, Gen. 26. 23 & 46. 1. ch. 5. 5 & 8. 14.
[c] ch. 7. 1.

because Yahweh's Name was N n there Deut. 12:5. All other lands were accounted polluted because of idolatrous worship.
37. Undeterred by the threats of Amaziah, Amos repeats his prophecy of V.11 to give force and power to it Gen. 41:32.

CHAPTER 8

5 ISRAEL AS A BASKET OF SUMMER FRUIT IS RIPE FOR DESTRUCTION. THE FOURTH VISION VV1-3.

Amaziah's hostility towards Amos revealed the irredeemable apostasy of Israel. This could only result in punishment and disaster. The vision of the summer fruits showed this to be at hand.

Assyria.
From the northern to the southern border. Num. 34:8. Cp 2 Kings 14:25. The "torrent of the Arabah" is probably the "Wady es Safieh" just south of Dead Sea. Rob. Com.

CHAPTER 7

3 REVELATION Ch. 7:1-9:10.

Five visions with explanations confirming the previous prophecy.

THE CONSUMING GRASSHOPPERS VV1-3.

1 Locusts - Assyria Nah 3:17.
2 When the aftermath was beginning to grow under the influence of the latter rains. If the herbage was destroyed then there would be no hope of recovery in the rest of the year. The invasion of Pul 2 Kgs 15:19 was among the beginning of trouble on Israel.
3 It is supposed that the first crop of grass was set aside for the use of the King's stables.
4 Amos prayed for the people, and the danger of national annihilation passed Cp 2 Kgs 14:24-27.
5 Weakened internecine strife + foreign invasion 1 Kgs 15:16-18, 19.

DEVOURING FIRE

Israel to become the furnace Cp Ezek 22:17-22.
7 Symbolic of nations to be devoured by Assyrians.
8 Ch-hacheleq - the portion, ie set aside for judgment. The second invasion of Tiglath-Pileser III. He conquered Gilead and the north, and took some of the people into captivity. 2 Kgs 15:29.
9 Though the trial was greater, through the more fervent prayer of Amos ("cease" instead of "forgive") the danger passed.

ISRAEL MEASURED FOR DESTRUCTION 7-9

10 Israel - once built with care and accuracy to Yahweh's specifications. It was then solidly constructed - how was it now? Cp Lam 13:10-16.
11 Built with care and according to specifications.
12 To measure it for accuracy or destruction.
13 As it was built by measure, so it would be destroyed by the same means 2 Sam 8:2. The symbol of the wall + plumbline used in that way: 2 Kgs 21:13. Isa 34:11 Lam 2:8.
14 Prayer rendered useless by their complete unrepentance Jer 7:16.
16 Apparently Beersheba was being put to a semi-pagan use Ch. 5:5. 8:14. The term Isaac is used as a synonym for Israel generally V.16.

The idol-temples at Dan, Bethel and Gilgal 1 Kgs 12:29. Hos.
These places had holy associations by patriarchal use, but had been perverted by Israel to semi-pagan worship.
17 Yahweh Sabaoth standing as a warrior against Jeroboam.
18 Popular with the people because of his international success in War 2 Kgs 14:25-28 the murder of his son Zechariah by Shallum 2 Kgs 15:10 led to the overthrow of his dynasty and weakened the nation which was ultimately conquered by the Assyrians and deported.

4 THE PRIESTLY AUTHORITIES REJECT THE WARNING OF AMAZIAH VV10-17

The naming of Jeroboam, and the plain declaration of Yahweh's intention is considered seditious and arouses the ire of the priest Amaziah.
19 He was chief of the apostate priests 1 Kgs 13:31-32
20 Sedition - levelled also against Jeremiah Jer 26:9 + Christ Luke 23:2. Paul Acts 24:5.
21 It will undermine the confidence of the people in the government, and the enemies will use them to overthrow the King.
22 This was a lie. Amos had said that Yahweh would rise against the House of Jeroboam. As far as we know, Jeroboam did not die with the sword 2 Kgs 14:29.
23 As Jeroboam apparently could not be incited to move against Amos, Amaziah returns to the attack.
24 He implies that Amos was being paid for his seditious predictions, probably by Judah.
25 Undaunted by the threats of the priest, Amos denies that he practised prophesying as a profession, or to gain a livelihood.
26 Brought up in the school of the prophets called "sons of the prophets" 1 Kgs 20:35. 2 Kgs 2:3.
5. See Append. 3.
Boser - "a cowherd" but in LXX rendered "shepherd."
The mulberry-fig, sometimes cultivated for sale. The term boles shiqmim may mean either one who plucks the fruit for himself or cultivates it for others.
Like Paul, he asserted his Divine call and authority as prophet Gal 1:1.
Cp MS. As the flock grazed and Amos cared for it.
2 Pet 1:20-21.
For use of the word see Mic 2:11 for the idea, but not the term see Deut 32:2.
32. Amaziah would suffer as a husband, a father and a citizen.
33. Not play the harlot, but used as one by the Assyrians in the sense of Zech. 14:2.
34 This would be exceptional savagery as Assyrians usually spared the young women of conquered cities.
35 Cp V.8. Divided or measured for punishment 2 Sam 8:2. Ps. 60:6. Hab 3:6. Zech 2:1.
In Gentile land. Distinguish the holy land

"THE EXCELLENCY OF JACOB" Ch 8:7 This is a title of Yahweh, rendered "the Pride of Jacob" in Hos. 5:5. 7:10. The word (Ga'own - Gaw-ohn) is used for misplaced pride & arrogance, as well as the righteous elevation and majesty of Yahweh, and the elevation He will bring to Jacob the Supplanter. Rend. arrogancy, excellent, excellency, majesty, pride, proud, pomp, swelling. See for example, the misplaced pride of Jacob, Amos. 6:8

See!
- The manifestation of this attribute by Yahweh at the Red Sea crossing Exod. 15:7.
- The future elevation of Jacob which will stem from Him Ps. 47:4. 68:34.
- This majesty to be centred in Zion Isa. 60:15. as in the past Ezek. 24:21.
- For Israel's restored majesty Nah. 2:2 RV.
- A cognate word (Ga'avah - Gah-avaw) - expressing Divine majesty over Israel in the future Deut. 33:26,29.

1 The gathering of fruit was the final harvest, thus the time was ripe for the final punishment of Israel.
2 A play on words. The two Hebrew words קַיִץ Kaits (fruits) and קֵץ Kets (an end) have a close affinity in sound.

The type of summer fruit.

hold [a] a basket of [b] summer fruit. JER 24

2 And he said, [c] Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, [c] The end is come upon my people of Israel; I will not again pass by them any more.

3 The rejoicing of the revellers Cp Amos 5:23 shall be turned into mourning Neh. 8:10
4 Many corpses through the dread effect of pestilence Ch. 6:8-11. W.J. Deane (Bel. Com.) read: "Many the corpses! in every place He hath cast them forth; Hush!" RSV mg. = "be silent." Thus an admonition to heed and submit to Yahweh whose judgment reveal He will not tolerate sin Zeph. 1:7.

3 And [d] the songs of the temple [2] shall be howlings [3] in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth [4] with silence. Hush!!

4 ¶ Hear this, [k] O ye that swallow up the needy, even to make the poor of the land to fail, [l]

5 Saying, When will the [m] new moon be gone, that we may [n] sell corn? and the sabbath, that we may [o] set forth wheat, [p] making the ephah small, and the shekel great, and [q] falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat? Gen. 43:32

7 [r] The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 [s] Shall not [t] the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by [u] the flood of Egypt. RV: "Sink again"

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: Isa. 60:1-2. 2 Pet. 3:13.

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

5 THOSE WHO DESPISE THE WORD WILL SUFFER FROM FAMINE (7-10)
This is the bitterness of the end: they would experience the fruits of their sowing. They had rejected the warnings of the prophets (Ch. 7) now the Word and its Light would be withdrawn from them.

6 THE OPPRESSION, GREED AND IRREVERENCE OF THE LEADERS DENOUNCED (4-10)
4 "that pant after" - like a wild beast pursuing its prey. Their grasping ways impoverish them.
Num. 10:10. 28:11 A special service, described as "our solemn feast-day" Ps. 81:3-4 indicating a new beginning. RV: "dealing falsely with balances of deceit" Cp al. so margin.
5 The poor so reduced by debt that they were compelled to sell themselves into slavery Lev. 25:39. Deut. 15:12. Cp Nehemiah's indignation and action Neh. 5. The poor could not obtain justice Ch. 2:6. and thus succumb to oppression.
6 The most trivial debt.
11 Lit. "that which fell through the sieve."
12 By Himself Amos 6:8
13 In judgment, Israel will experience a political earthquake that shall shake everything out of place.
14 LXX: Destruction.
15 The complete inundation of the land by the flood of Assyria Isa. 8:7.
RV: "Troubled."
17 Which rises, inundates the land, subsides and waters the land to provide fruit as a result. Assyria would swamp Israel, but ultimately recede, leaving Israel better for the punishment.
18 In the days of Pekah, sudden calamity overtook Israel in the very height of seeming prosperity 2 Kgs. 15:27-31. 17:1-6. Thus Israel's sun was eclipsed Cp Matt. 24:29. Cp the physical darkness at the crucifixion of the Lord, foreshadowing the political darkness of A.D. 70 Matt. 27:45. The spiritual darkness is predicted in Mic. 3:6.
19 The head was shaven as a sign of mourning Cp Mic. 1:16.
20 A day of mourning of extreme severity Cp Jer. 6:26. Zech. 12:10.

7 THOSE WHO DESPISE THE WORD WILL SUFFER FROM FAMINE (7-10)
This is the bitterness of the end: they would experience the fruits of their sowing. They had rejected the warnings of the prophets (Ch. 7) now the Word and its Light would be withdrawn from them.
22 The true revelation & comfort of Yahweh's word will be thirsted for because it has not been sought in love 2 Thess. 2:10. Cp the case of Saul 1 Sam. 28:6 Jer. 8:1 1 Sam. 3:1 This may cause the righteous to groan like the Psalmist Ps. 74:9. The predicted famine still continues for Israel Jer. 8:18, 23.
23 Lit. "To totter," stagger or reel."
24 Not to the true worship in the south which they despised Ch. 6:1 They will turn to every direction but the right one.
25 They will turn everywhere but in the right direction Cp Isa. 8:21-22.
8 They will lose their strength. But contrast Isa. 40:30-31.
11 To worship as Deut. 12:10.
The mode or "way" of worship Cp Acts 9:2 18:25-26 24:14 They claimed that this was the way to the life.

CHAPTER 9

8 THE FIFTH VISION: YAHWEH ON THE ALTAR COMMANDS THE DESTRUCTION OF THE ALTAR (VV1-6)
In Jerusalem - desecrated by the northern kingdom, and profaned by the south. He stands upon or by the Altar to indicate the grounds of His contempt - Israel's profanation of holy things. He stands to avenge the quarrel of His altar Cp Ezek. 9:2.
CB: "Smite the capitals that they shake the foundations: and cut them off (i.e. the pillars) by the head, all of them."
The command is given to the destroying angels Ezek. 9:1-8. 2 Sam. 24:16. Ezek. 9:6. to give the Temple its due upon its supporting pillars sufficient to cause its overthrow. See margin - the capital of the column. Cp Lam. 2:7.
3 The thresholds, base or foundations.
4 Amplified: "Shatter them upon the heads of all the people." The prophet depicts the falling masonry of the ruined Temple covering the worshippers with [illegible]

Famine of the word.

21 No relief possible. The whole day, or period, will be one of bitterness. The calamity would not wear itself out, but would be bitter to the end.

CHAPTER 9.

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

[a] I SAW the Lord standing upon the altar: and he said, Smite the [b] lintel of the door, that [c] the posts may shake: and [d] [e] cut them in [a] the head, all of them; and I will slay the last of them with the sword: [d] he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. All hope of escape shall be in vain Jer. 48:44-45

2 [f] Though they dig into hell, thence shall mine hand take them; [g] though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in [h] the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, [i] thence will I command the sword, and it shall slay them:

"I will cause the sun to go down" v9

- Jewish sun eclipsed Jer. 15:9. Joel 3:10,11. Mic. 3:6 Acts 2:20 but yet to shine forever Isa. 60:20.
- Millenial sun Isa. 30:26. 2 Sam. 23:4. Ps. 19:4. 89:36. Mal. 4:2. Matt. 13:43. Rev. 19:17 the manifestation of Yahweh Ps. 84:11.
- Gentile suns eclipsed Isa. 24:23. Joel 3:15. Heb. 2:11. Matt. 24:29. Mark 13:24. Luke 21:25.
- Individual "suns" referred to: • Babylon Isa. 13:10 • Egypt Ezek. 32:7. • Pagan Rome Rev. 6:12 • Papal Rome Rev. 8:12. • Byzantine Empire Rev. 9:2. • Constantine's Empire Rev. 12:1. • Germanic Forces Rev. 16:8

The residue Ch. 4:2 note
The whole nation involved in the calamity which would climax in the destruction of the Temple. This revealed that Yahweh's presence had been with
7 The prolific growth of trees, bushes and tangled creepers made it a secure hiding place (See Thompson's "Land and the Book"). In addition it was noted for its caves (over 1000 of them) affording places of refuge. 1 Kings 18:4, 13.
8 These impossible hiding places are mentioned for emphasis
9 Nachash, called leviathan Isa. 27:1. A general term for a sea monster.
10 The Assyrian and Babylonian acted as Yahweh's servants. Isa. 10:12, 15. Jer. 25:9.
11 Captivity would not save them from death Lev. 26:33. Deut. 28:25.

manifestation of this attribute by Yahweh at the Red Sea. Ex. 15:7. The future elevation of Jacob which is the theme of Isa. 40-66. Isa. 45:14f. 60:14. This majesty to be confined to Zion. Isa. 24:23. For the past Ezek. 24:21. For Israel's restored majesty. Note the cognate word (Ga'avah - Gah-avaw) - expressing pride - Israel in the future Deut. 33:26,29.

A famine of the word. 21 No relief from the whole day. It will be one of the calamities that will befall the wicked.

, and the end thereof as a
r day. 11

¶ Behold, the days come, 7
h the Lord GOD, that dI
send a famine in the land,
a famine of bread, nor a
rst for water, but of hearing
words of the LORD:
And they shall 12 wander
om sea to sea, and from the
th even to the east they
ll run to and fro to seek
word of the LORD, and shall
find it. (West to east)
In that day shall the fair
gins and young men faint
thirst, (They will lose their beauty)
They that swear by the
of Samaria, and say, Thy
, O Dan, liveth; and, The
anner of Beer-sheba liveth;
they shall fall, and never
up again. — Contrast. Ch. 9:9.

This is the
end: they would
the fourth of
they had no
in the days of
now the word
would be with
them.

22 The true
coming of
word will be
cause of hu
caught in love.

11. Of the cessation
Sam. 25:1 Amos
This may cause
the Psalmist
The prophets
Continues for
11:3, 21.

23 Lit. "to take
or rest"

24 Not to be
thus in the
they desired
will turn to
but the right

25 They not
where but
right direction
21-23.

26 They not to
struck by
Isa. 14:30?

27 To mention
music

28 The music
of worship
11:17; 8:3
cleansed But
way to the

CHAPTER 9.

he certainty of the desolation. 11 The restoring of the tabernacle of David.

SAW the Lord standing
upon the altar: and he
d, Smite the lintel of the
r, that the posts may
ke: and cut them in the
d, all of them; and I will
the last of them with the
ord: he that fleeth of them
ll not flee away, and he
t escapeth of them shall not
delivered. (All hope of escape shall be in vain Jer. 46:5-6)
Though they dig into hell,
nce shall mine hand take
n; though they climb up
heaven, thence will I bring
n down:
And though they hide them-
es in the top of Carmel,
thence; and though they
hid from my sight in the
om of the sea, thence will I
and the serpent, and he
ll bite them:
And though they go into
ivity before their enemies,
nce will I command the
, and it shall slay them:
sidue Ch. 4:2 Note

CHAPTER 8

8 THE FIFTH VISION. YAHWEH IN JUDGMENT AGAINST SIN. CONTRAST TO CH. 9:11-15

1 In Jerusalem as the center of the whole land. Jeroboam's golden calves were there. The altar is probably that of the golden calf. Cp. 1 Kings 12:32. Cp. Ezek. 9:2

2 Cp: "Smite the lintel that the thresholds may shake: break them in pieces on the heads of all the people" The prophet sees the falling of the roof and the crushing of the worshippers. The command is addressed to the destroying angels. Cp. Ezek. 9:2 12:13. 2 Kings 25:9

6 To give the figure upon its reappearance reflected to Canaan. Thereon. See map. Capitol of the Edomites Lam. 2:9

3 The thresholds foundations

4 Amplified: "upon the head of the people" The prophet sees the falling of the roof and the crushing of the worshippers. The command is addressed to the destroying angels. Cp. Ezek. 9:2 12:13. 2 Kings 25:9

6 To give the figure upon its reappearance reflected to Canaan. Thereon. See map. Capitol of the Edomites Lam. 2:9

3 The thresholds foundations

4 Amplified: "upon the head of the people" The prophet sees the falling of the roof and the crushing of the worshippers. The command is addressed to the destroying angels. Cp. Ezek. 9:2 12:13. 2 Kings 25:9

THE FIVE FEARFUL VISIONS OF FATE purge Israel of sin, and lay the foundation of Divine

"YAHWEH IS HIS NAME" V6 — Despite the wickedness of His people, Yahweh will vindicate the promise inherent in His Name

their call. If other writers, they would be as remote Gentiles in His sight. The Ethiopians (Cushites) were black in color Jer. 13:23.

a mark of
re of Ham.
III:39. Num

ed a specific
Exod. 29:26.
Bill, without
ich the call
eb 3:49. Set-
to God man-

te Deut 22:3.
their mis-
ry purpose

or Kush or
ns originally
powerful

ro" See Mg.
ations.
Rom 11:5 Cp.

surprise
l to the seers
prophets.

STORE AND
ory VV 11-15.

it or tent
which it
ger "the
he days of
symbol of its
e fallen state
2:6.
yi of Reho-
on of the ro
breaches in
p. Ezek 13:10-12
us. Cp Jer 33:
n Hebron "the
married to
31:15.
of the Israelit-
and "her
ers" Cp Jer.
ote
ead yidreshu
dead of yirish
's. instead of
a yod "for a
t the remna
ke upon who
earcastly
who do fall
e flesh (Hebr
on, to be
estroyed Isa.
ing they "pass
2:14 it has the
"
om was a
valley, al-
the West
are found
the Edom-
original
12 they also
excavated
the district
not only as
like attack,
n that summer
warm shelt
hich had be-
acing Bozrah,
at the end
e 3 miles
e defended
a handful

e nest on the
ocks and
attack.
cretly, robbers

strangers the
of Edom. It is
the prophet
considers how rapacious will they
be who spoil the nation.
13 A robber would leave scare-
thing, but Edom would be com-
pletely destroyed.

AMOS: THE BURDEN-BEARER.

National Sin means National Punishment.

Amos styles himself a herdsman Amos 7:14. He was no "professional prophet, speaking for a living." He did not belong to the order of the prophets, nor had he been educated in the school of the prophets. The prophetic office was thrust upon him. Amos. 7:14-15. When the call came he exchanged the life of a shepherd and cultivator of sycamore trees for that of a prophet. In his ministry as prophet he showed himself as forthright, fearless and faithful Amos 7:10-17. For his background see p. 1115. He commenced to prophesy "two years before the earthquake" Amos. 1:1. He foretold this earthquake 6:11, 8:8; 9:5.

AMOS: THE BURDEN-BEARER.

National Sin means National Punishment.

PROCLAMATION Key Word: Punishment 1:3, 6, 9, 11, 13, 2:1, 4, 6.

1 EIGHT BURDENS. CH. 1:1-2:15.

1	Damascene Power to be broken	1:1-5
2	Philistia to Perish	1:6-8.
3	Tyre to be set Aflame	1:9-10.
4	Edom to be Devoured	1:11-12.
5	Ammon to be Overwhelmed	1:13-15.
6	Moab to be Cut Off	2:1-3.
7	Judah to be Burned with Fire	2:4-5.
8	Israel to be Driven Away	2:6-16.

In harsh direct language the herdsman-prophet showed the doom of surrounding nations.

2 THREE EXPLANATIONS. Ch. 3:1-6:14.

Three discourses proclaiming the sins of Israel, and predicting the imminent judgement. They each commence with the solemn call: "Hear this word" 3:1; 4:1; 5:1. Cp Ch. 2:14.

1	ISRAEL'S BASE INGRATITUDE FOR PAST MERCIES AND DIVINE PRIVILEGES	3:1-15.
a	Israel's Responsibilities	3:1-2.
b	Responsibilities resting on Amos	3:3-8.
c	The Heathen Invited to Witness Samaria's Sins	3:9-10.
d	Retribution: The Punishment Impending	3:11-15
2	SAMARIA'S SINS DESCRIBED 4:1-13.	
a	The Women Condemned for their Heartless Materialism	1-3.
b	The Nation Invited to fill up the Measure of its iniquity	4-5.
c	It has refused to respond to Divine Discipline	6-11.
d	It must Prepare to meet its God	12-13.
3	LAMENTATION OVER ISRAEL'S FALL 5:1-27=6:14	
a	The Extent of Impending Doom	1-3
b	The Urgency of Reform	4-13.
c	The Call to a changed life	14-17
d	Woe to Covenant Holders Who Change not	18-20.
e	Israel's Worship Rejected	21-24
f	Israel Repeats their Fathers' Sins	25-27
g	Pleasure-seeking Leaders Denounced	6:1-6
h	The Punishment Decreed	7-11.
i	The Folly of those who think they will Escape	12-14

3 FIVE REVELATIONS CH. 7:1-9:15.

Five visions with explanations confirming the previous prophecy.

1	The Consuming Grasshoppers. 1st Vision	7:1-3.
2	The Consuming Fire 2nd Vision	7:4-6.
3	The Plumbline measuring Israel for Destruction 3rd Vision.	7:7-9
4	Israel's Rejection of Amos	7:10-17
5	The Summer Fruit - Ripe to be taken 4th.	8:1-3.
6	The Oppressive Greed & Irreverence of Israel's Leaders	8:4-10.
7	An Impending Spiritual Famine Predicted	8:11-14
8	Yahweh Over the Altar 5th Vision	9:1-6.
9	Israel To Be Sifted Among the Nations.	9:7-10
10	Yahweh To Finally Restore and Glorify the Nation	9:11-15.

THE SIGN OF THE PROPHET JONAH

Background — See Notes.

1	EVASION: JONAH AND THE STORM.	CH. 1:1-16.
1	Jonah Attempts to Evade His Mission	1-3.
2	Fear In The Storm-tossed Ship	4-10.
3	Jonah's Sacrifice turns the Crew to God	11-16.
2	PRESERVATION: JONAH AND THE FISH	CH. 1:17-2:10
1	Jonah in the Fish	CH. 1:17.
2	Jonah's Prayer	CH. 2:1-9
3	Jonah delivered out of the fish	CH. 2:10.
3	PROCLAMATION: JONAH AND THE CITY	CH. 3.
1	Jonah pays his vows	1-4.
2	Repentance of the Ninevites	5-9.
3	God grants respite	10.
4	EDUCATION: JONAH AND YAHWEH	CH. 4.
1	Jonah's Displeasure	1-3
2	Yahweh's Reproof	4-11.

purpose. Heb. 11:16. Why Edom's home was assigned to Edom Gen. 25:30. Twice manner of people Gen. 25:23. "That profane person..." Heb. 12:16. Israel instructed "not to meddle with Edom" Deut. 2:5. Cp. Rev. 18:14. For Edom as a type of Gog. Cp Num. 24. Exod. 17. (Amorites and Amalek.

NATIONAL CHARACTERISTICS: The Idumeans are "a turbulent and unruly race, always hovering on the

immutability of the promise Cp Rom. 11:29.

33 The blessings promised are based upon these expressed in the levitical covenant Lev. 26:5 and national upon Lev. 26:2,3. 34 such abundance that before the previous harvest dealt with, preparations commence for the next. 35 So heavy the bunches on the vine that the mountains appear to flow. Cp Joel 3:18. 36 So plentiful the feed for cattle that the hills are represented as flowing with milk. Joel 3:18. 37 A complete reversal of previous curses Cf. Deut. 28:30, 38, 39. Cp Hos. 4:6, 7, 10, 17, 25.

38 The Davidic promise. 2 Sam. 7:12. Cp Luke 1:31, 32. Jer. 11:16. Cp Zech. 14:11. Jer. 31:40. 27:42. 32:37-40

39 The immutability of the promise Rom. 11:29.

"THE EXCELLENCY OF JACOB" Ch 8:7 This is a title of Yahweh, rendered "the Pride of Jacob" in Nah 2:2. 1 Sam 15:29. The word (גְּאוֹן) own- See 1 The manifestation of this attribute by Yahweh at the Red Sea cross- ing Exod 15:7 The future elevation of Jacob which will dra-

Gaw-ohn) li
elevation
the Supplie
pomp, sn

HISTORY OF EDOM

- THE TERRITORY which they occupied extended from the Dead Sea to the Elanitic Gulf of the Red Sea. The two main cities being the extremely strong fortresses of Petra the capital and Bozrah about 35 miles to the north. Petra is called Sela Isa. 16:1. 2 King 14:7. renamed Jokthеel (Subjection of El) 2 Kings 14:7.
- THE HORITES. The country was originally occupied by the Horites or Cave dwellers Deut. 2:12 Gen. 14:6 but they were expelled by the Edomites.
- GOVERNMENT was by "dukes" or princes, powerful chieftains Gen 36:4-31 and under these they retained their independence until the time of David
- OPPOSITION TO ISRAEL They had an inveterate hatred of Israel. See Note bottom p 1123. The King of Edom refused the reasonable request of Moses to pass through his land, paying for all that they should consume Num. 20:14-19.
- WARS WITH ISRAEL. David gained a great victory over them in the Valley of Salt. 2 Sam. 8:13. 1 Chron 18:12. Ps 60. and Edom itself was garrisoned by Joab who slew the males 1 Kg 11:16. Hadad the King fled to Egypt where he was well received and married Tahpenes the queen 1 Kg 11:18-20. He awaited his opportunity to return to Edom and recover his Kingdom after the dead of David, but did not succeed Jos. 8 Ch 2. Edom continued under Israel, probably ruled by deputies until the time of Jehoshaphat when they unsuccessfully joined forces with Moab and Ammon in an attempt to regain their independence. The campaign ended in disaster and mutual slaughter as Moab and Ammon turned on Edom 2 Chron. 20:22-25. In the reign of Jehoram, the son of Jehoshaphat, they rose in a body and though they suffered great slaughter, they did recover their independence 2 Chron. 21:8-10 Sixty years later, in the reign of Amaziah, ten thousand were slain in battle in the Valley of Salt, many were made prisoners; their capital Selah, was taken by storm, and the 2000 captives were, by Amaziah's orders, thrown down the ragged precipices near the city, and dashed in pieces 2 Kgs 14:7. 2 Chron. 25:12
- JOIN WITH BABYLONIANS AGAINST THE JEWS. The Edomites rejoiced in the fall of Jerusalem Ps. 137:7 They cut off those who attempted to escape; endeavored to level the city with the ground rejoiced in the success of the Babylonians attempted to slay those whom the Chaldeans had left, and were thus held guilty of the crime of treachery by God Obad 10-12, 13. Ezek 25:12-14 35:3-15 for this especially they were denounced by the prophets and threatened with the utter destruction of the nation Isa. 34:5, 6, 17. Jer. 49:7-18. Ezek 25:12-14 35:1-15. Joel 3:19. Amos 1:11 Obad 2, 3, 8, 17, 18. Mal 1:3, 4.
- OVERTHROWN BY BABYLONIANS. Five years after taking Jerusalem, Nebuchadnezzar humbled all the States around Judea, and particularly Edom Jer 25:15-26 Mal 1:3-4
- OCCUPY SOUTHERN PALESTINE During the Jewish exile, the Edomites pressed forward into southern Palestine which they occupied and which received the name of Idumea in consequence.
- THE NABATEANS SEIZE EDOM AND PETRA Between the 6th-4th centuries BC, these Arabians pushed northwards and seized the fortresses of Edom and Moab. Gaining control of the great caravan routes of the Middle East, they developed a remarkable civilisation which reached its peak between 200-100 BC. The great fortress of Petra, 60 m. S.h of Dead Sea became their Capital. They dominated Idumea in southern Palestine. The rose-colored city of Petra was unknowned to the West until 1812. The Nabatean King Aretas IV (9 B.C.-40 A.D.) appointed an ethnarch of Damascus who plotted to apprehend Paul when the Apostle escaped from the city by a basket let over the wall Acts 9:25. In the year 106 AD they were annexed to Rome as a province of Arabia. They were descended from Nebaioth son of Ishmael
- CONQUERED AND CONVERTED BY THE MACCABEES The Maccabees rose to power B.C. 167 through Mattathias and his five sons (Johanan, Simon, Judas, Eleazar, Jonathan). After the death of Simon (BC. 135), John Hyrcanus (135-106) took over control. He was very successful in extending the power of the Maccabees. He destroyed the Samaritan Temple on Mt Gerizim, and captured the towns of Dora and Marissa in Idumea, forcing the rite of circumcision on the people. They were compelled either to submit or they were put to the sword. John Hyrcanus having been exposed to some indignity by a Pharisee, openly left that sect and joined the Sadducees. He built the castle of Baris on a rock within the fortifications of the Temple, called by Herod "Antonia." The daughter of his grandson, Mariamne married Herod the Great. Deut. 23:3-8. Hyrcanus completed the conquest of Idumea initiated by Judas Maccabeus. Mt.
- THE LAST OF THE EDOMITES. During the warlike rule of the Maccabees the Idumeans were completely subdued and compelled to conform to Jewish laws and rites and submit to the government of Jewish prefects. They were thus incorporated into the Jewish nation. Before the siege of Jerusalem by Titus, 20000 Idumeans were admitted to the Holy City, which they filled with robbery and bloodshed. From that time the Edomites disappear from the pages of History. See also Notes Lev. 34. Ezek. 35 etc.

OBADIAH: THE SERVANT OF YAH

The prophet of Divine and Just Retribution Cp V.15.

1 THE DESTRUCTION OF EDOM Vv. 1-16.
- 1 The Certainty of it . . . . . Vv. 1-9.
- 2 The Reason for it . . . . . Vv. 10-16.

2 THE SALVATION OF ISRAEL Vv 17-21.
- 3 Israel to triumph over Edom . . . Vv 17-18
- 4 The Kingdom to be restored . . . Vv 19-21.

3 The rejo
ers Cp Ar
turned into
4 Many ca
dread
Ch. 6:8-11. C
read: Many
place He hal
Hush!" RSV
thus an adv
submit to Je
reveal. As re
Cp Zeph. 1:7.

6 THE
AND
LEAL
"Tho
a wall
their
earth
Num. 20
service, o
solemn fea
indicating
RV: "dea
balances
to margin
The poor
that the
to sell their
Lev. 25:39
Isa's indig
Ch 5. The
justice Ch.
es to oppre
The mas
Lit. "tha
the sieve
By Him.
In judg
Destroyed
create tha
thing out
LXX: De
15 The con
the lan
Assyria Isa.
RV: "Th
17 Which
land, sub
land to pro
Assyria wo
but ultima
Israel lastle
18 In the
den cal
rael in the
ing prosper
17:1-6. Thu
Eclipsed Cp
the physica
crucifixion
shadowing
ness of AD.
spiritual dar
in Mic. 1:6.
19 The land was shaven as a sign of mourning Cp Mic. 1:16.
20 A day of mourning of extreme severity Cp Jer. 3:24. Zech. 12:10.

Matt 24:29. Mark 13:24. Luke 21:25.
- Individual "suns" referred to: Babylon Isa. 13:10
- Egypt Ezek 32:7. Pagan Rome Rev. 6:12 Papal Rome Rev. 8:12. Byzantine Empire Rev. 9:2. Constantine's Empire Rev. 12:1. Germanic Power Rev. 16:8

8 These impossible hiding places are mentioned for emphasis
9 Nachash, called leviathan Isa. 27:1. A general term for a sea monster.
10 The Assyrian and Babylonian acted as Yahweh's servants. Isa. 10:5, 12, 15. Jer. 25:9.
11 Captivity would not save them from death Lev. 26:33. Deut. 28:25.

capitol of the colum
Lam. 2:7.
3 The thresholds, base
foundations.
4 Amplified: "Shall a th
upon the heads of all
people." The prophet
plies the falling mas
of the ruined Temple
ering the worshipper
with C

THE FIVE FE
mercy for a
the southern
instructions
else Ezek 4:1-
com Kingdom
the whole nat
The flashing li
advice of "Divi
Ch 16.
Emphasizing th
of Him with Wh
to do.
Ug 2 Pet 3:10.
Political earthqu
Ps 68 Cp Ch 2:6
pations Cp Gen
5 LXX: "His destru
See Notes Ch 5
which is th
Creator of the
Heaven is
an upper for
session (See p
we to the hi
then Deut. 10
ation to the
ation to the
principal C
abandonment
The earth
new apartment
and stool" 1 Ch
Ps 11:3 Thus mere
ers were setting
ples up against
earth
Huddle tho
Isa 8 - "To b
ples together."
word See 2 Sa
forces of nat
ed by Yahweh
to the Cam
complain His
Isa 7:10
The prophets
Daily Text
etc. All
ment of Yah
Lord of this me
the mountain o
the center
Tidings, Ke
Babylonia rece
in their hands
ions were gra
Ps 59:11 Remai
the servant of
Isa 28:9
Jehovah is the Sp
and he regards
is not Nam 4
for he determin
accomplished.
who were then
I created alma
invisible real a
Ps "Elated."

THE FIVE FEARFUL VISIONS OF FATE purge Israel of sin, and lay the foundation of Divine mercy for a purified and regenerated people. The final one involved the southern Kingdom. Ch. 9:5,9,11. "He said" Ch. 9:1 comprises the instructions to the avenging angel against Israel. Exod. 21:21 (See also Ezek. 9:2). The Temple in Jerusalem was scorned by the northern Kingdom and treated with indifference by the south, but involved the whole nation in destruction.

"YAHWEH IS HIS NAME" V6 — Despite the wickedness of His people, Yahweh will vindicate the promise inherent in His Name. Ezek. 36:22, and that Name will ultimately be manifest in the earth. Ps. 9:1 Zech. 14:9. Num. 14:21. It will be manifested in Israel. Jer. 13:11 cp with Jer. 33:8,9 and particularly the people of the Name. Acts 15:14. 1 Pet. 2:9,10.

V.12. Possess. : YARESH - to occupy by driving out previous tenants.

OBADIAH.

Theme / Key verse V15

Parallel with Jeremiah for his prophecy closely resembles that of Jeremiah Ch. 49. If so, he prophesied of the destruction from Babylon impended.

OBADIAH: "Worshipper or servant of Yah". He prophesied concerning Edom whilst he viewed from the standpoint of a worshipper of Yahweh. He may have been contemporary with Jeremiah.

1 The destruction of Edom, 3 for their pride, &c.
17 The salvation and victory of Jacob.

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some gleaning grapes?

6 How are the things of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gate, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not remain any of the house of Esau; for the LORD hath spoken it.

19 And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

EDOM: A type of the flesh in political manifestation, and not the Arabs. The former is to be completely destroyed — the latter incorporated into the Kingdom. Isa. 60:6-7. In Hebrew, Edom and Adam have the same consonants different vowel points (Cp Amos 9:12. Acts 15:17). providing the etymology of "red" or the sin power. Isa. 1:18. [redacted] Why Esau's name changed to Edom. Gen. 25:30. Two manner of people. Gen. 25:23. "That profane person..." Heb. 12:16. Israel instructed "not to meddle with Edom." Deut. 2:5. Cp. Rev. 18:14. For Edom as a type of Gog. Cp Isa. 34. Exod. 17. (Moreand Amalek.

NATIONAL CHARACTERISTICS: The Idumeans are "a turbulent and unruly race, always hovering on the verge of revolution, always rejoicing in changes, roused to arms by the slightest motion of flattery, rushing to battle as if to a feast." (Josephus).

GEOGRAPHICAL CHARACTERISTICS — See Notes Ezek. 35.

AMOS V. 12 onwards.

THE KINGDOM SHALL BE YAHWEH'S. V.21.
It shall be established upon principles of ● Justice V.15. ● Deliverance V.17. ● Holiness. V.17. ● Restoration V.19. ● Destruction of evil V.18 ● Perfect government V.21. And in all this will be seen the vindication of Yahweh's Name.

Jacob and Joseph - rep. united Israel. Ps. 77:15.

thee, @would they not leave
[a] some grapes? stripped bare RV
6 [b] How are *the things* of Esau
searched out! how are his
hidden things sought up!
7 All the men of thy con-
federacy have brought thee
even to the border: [c] the men
that were at peace with thee
have [d] deceived thee, *and* pre-
vailed against thee; [e] *they*
that eat thy bread have laid
[f] a wound under thee: [g] *there*
is none understanding [h] in him.
8 Shall I not *in that day*,
saith the LORD, even destroy
the wise *men* out of Edom,
and understanding out of [i] the
mount of Esau?
9 And [j] thy mighty *men*, O
Teman, shall be dismayed, to
the end that every one of the
mount of Esau may be cut off
by slaughter.
10 ¶ For *thy* [k] violence against
[l] thy brother Jacob shame shall
cover thee, and [m] thou shalt be
cut off for ever.
11 In the day that thou stood-
est on the other side, in the
day that the strangers [n] carried
away captive his forces, and
foreigners entered into his
gates, and [o] cast lots upon Jeru-
salem, even thou *wast* as one
of them.
12 But [p] thou shouldest not
have looked on [q] the day of
thy brother in the day that he
became a stranger; neither
shouldest thou have [r] rejoiced
over the children of Judah in
the day of their destruction;
neither shouldest thou have
[s] spoken proudly in the day of
distress. Roth: "Do not enter..."
13 Thou shouldest not have
entered into the gate of my
people in the day of their cala-
mity; yea, thou shouldest not
have looked on their affliction
in the day of their calamity,
nor have laid *hands* on their
[t] substance in the day of their
calamity;

@ Jer. 49. 9.
[a] Or, *gleanings?*
[b] Jer. 49. 10.
[c] Or, *shut up.*
[d] Heb. *the men of thy peace.*
[e] Joel 2. 1.
[f] ver. 3.
[g] Jer. 50. 29.
[h] Heb. *the men of thy bread.*
[i] Ps. 41. 9.
[j] Jer. 30. 13. Hos. 5. 13.
[k] Jer. 49. 7.
[l] Or, *of it.*
[m] Cp. Jer. 25. 28. Nah. 3. 11.
[n] Is. 2. 11.
[o] ver. 9, 19. Ezek. 35. 2.
[p] Or, *stiff up.*
[q] Job 10. 19.
[r] Ps. 76. 5.
[s] Amos 1. 12.
[t] Joel 2. 32.
[u] Cp. Amos 9. 8.
[v] Or, *they that escape.*
[w] Or, *it shall be holy,*
[x] Ezek. 36. 12.
[y] Ps. 137. 7. Jer. 12. 14.
[z] Cp. Prov. 10. 6.
[a] Gen. 27. 41. Deut. 23. 7.
[b] Ezek. 35. 9.
[c] Is. 10. 17. Jer. 5. 14.
[d] Joel 2. 5.
[e] Ps. 7. 13.
[f] Or, *carried away his substance.*
[g] Zech. 12. 6.
[h] Ezek. 25. 14.
[i] Joel 3. 3.
[j] Josh. 10. 40. Judg. 1. 9.
[k] Amos 9. 12.
[l] ver. 8.
[m] Or, *do not behold, &c.*
[n] Cp. Zeph. 2. 5-7.
[o] Ps. 37. 13.
[p] Jer. 23. 13.
[q] Mic. 7. 8.
[r] Heb. *magnified thy mouth.*
[s] 2 Kin. 17. 9.
[t] Or, *shall possess that which is in Sepharad.*
[u] 2 Kin. 13. 5.
[v] Or, *forces.*
[w] Dan. 2. 44.

14 Neither shouldest thou have
stood in the crossway, to cut
off those of his that did escape;
neither shouldest thou have
[u] delivered up those of his that
did remain in the day of dis-
tress.
15 [v] For the day of the LORD
is near upon all the heathen:
[w] as thou hast done, it shall be
done unto thee: thy reward
shall return upon thine own
head.
16 For as ye have drunk
upon my holy mountain, so
shall all the heathen drink
continually, yea, they shall
drink, and they shall [x] swallow
down, and [y] they shall be as
though they had not been.
17 ¶ But [z] upon mount Zion
[a] shall be @deliverance, and
[b] there shall be holiness; and
[c] the house of Jacob shall
possess their possessions.
18 And the house of Jacob
[d] shall be a fire, and the house
of Joseph a flame, and the
house of Esau [e] for stubble, and
they shall [a] kindle in them, and
[b] devour them; and [c] there shall
not be *any* remaining of the
house of Esau; for the LORD
hath spoken *it*.
19 And *they of* [d] the south
[e] shall possess [f] the mount of
Esau; and [g] *they of* the plain
the Philistines: and they shall
possess the fields of Ephraim,
and the fields of [h] Samaria:
and Benjamin *shall* possess
Gilead.
20 And the captivity of this
host of the children of Israel
shall possess that of the
Canaanites, *even* unto [i] Zare-
phath; and the captivity of
Jerusalem, [j] which *is* in Sepha-
rad, shall possess the cities of
the south.
21 And [k] saviours shall come
up on mount Zion to judge
the mount of Esau; and
[l] the kingdom shall be the
LORD'S. — Matt 6:10

[u] Obad. 11.
[v] Is. 13. 6. Ezek. 30. 2.
[w] Heb. 10. 30.
[x] Jer. 25. 27.
[y] Jer. 25. 22.
[z] Is. 4. 3. Joel 2. 32.
[a] Is. 46. 13.
[b] Is. 35. 8.
[c] Is. 60. 21.
[d] Is. 10. 17.
[e] Is. 5. 24.
[a] Is. 9. 18.
[b] Jer. 5. 14.
[c] Is. 14. 22.
[d] Or, *Negeb.*
[e] Is. 11. 14.
[f] Num. 24. 18.
[g] Is. 34. 5.
[h] Heb. *the mountain of Esau.*
[i] Or, *Sarepta.*
[j] 1 Kin. 17. 9.
[k] Or, *shall possess that which is in Sepharad.*
[l] Ps. 22. 28.

1124 cs Isa. 35:1-2. 41:18-20 They are converted Isa. 66:6-7. Egypt subdued Isa. 19. Ps. 68:31. Isa. 11:15-16. Edom (Togue) conquered Isa. 63:1.

49 Shephelah ~ Close to Philistine territory. Extend west.
50 Then in the hands of the enemy.
51 East of Jordan. The smallest tribe extends be-yond Jordan. Edom = South, Ephraim = north, Philistia = West, Gilead = east. Jacob extends in all directions.
52 Canaanite is synonymous with trader. See note p. 18. It is so rend. RSV in Zech. 14:21. Headquarters in Phoenicia. These traded in Jews selling them to Greeks who transferred them to Spain Joel 3:4-8. Phoenicia's example has been followed by other nations since, but Israel will finally triumph by conquering the headquart-ers of her conquerors Jer 30. 16-17. Babylon con-stitutes modern Canaan Rev. 18:11-16

Roth - "Treasures." Heb mats-pon - That which is hidden, per-haps treasure Str.
Enemy pl. Men in a bad sense. See Note Ps. 900.
16 Cp Ps 83 for conspiracy. 2 Chr 20:22-24 Cp 29 for circumstance - occasion when Psalm was sung. Edom deserted by her friends and allies. She co-operated with Babylon in the overthrow of Jer-usalem. V11 but was in turn by Babylon overthrown.
17 In battle array.
18 A foreshadowing of this in 2 Chr. 20:23 when the confeder-acy destroyed by mutual slaught-er.
19 Roth: "put a net" LXX: "set snares."
20 The shock of this defection of allies, and sudden destruction have deprived the Edomites of their usual sagacity - prudence. They have no means to counter the disaster.
21 The Confederacy destroyed by Yahweh's hand 2 Chr. 20:22 Sub-jugated by Heb. Yahweh's servants 1 Sam 27:1-6. The Nabathaeans, an Arabian tribe probably used by Heb. to seek possession of Petra. Idumeans driven into southern Judea where conquered by Maccabees. John Hyr-canus compelled them to submit to the Law (Ant. 13.9.1) Most of these crushed in A.D. 70 were put to the sword, & disappeared from history.
Then Edom is deserted of her friends.

2 THE CAUSE OF IT Vv 10-16

Her antisemitism is condemned Ezek. 25:8. Jer. 12:14. Cf. Isa. 34:1-7.
33 Contrast the mercy enjoined upon Israel Deut. 23:7. Israel not permitted to make war on them though they refused to give them right of way Num. 20:21. But Cf. Obad 18.
34 Though a brother by birth Esau acted like an enemy Num 20:18 & thus broke the brotherly covenant Amos. 1:9.
35 Denoting hostile or malicious unconcern or active opposition Is 37:11. 2 Sam. 18:13. This was ever a characteristic of Edom. Roth: "thy stand over against him."
36 An example is provided in 2 Chr. 21:17 Cp v.10 but it was about to be repeated in the destruction of Jerusalem. Cp Ps. 137:7.
37 The Hebrew is in the future tense mg. Roth: "Do not then look with satisfaction..." Edom is warned not to look upon the impending destruction of Jerusa-lem with malignant neutrality for her own judgement was coming.
38 RV: "In the day of his disaster"
39 Roth: "Neither rejoice..."
40 Warned against making common cause with the enemy in the plundering of Jerusalem. Ps 137:7
41 The C.B. supplies an ellipsis: "Yea thy people shall enlarge their borders on all sides, and..."
42 There have been mortal Saviors & deliverers in the past 2 Kings 13:5. Neh. 9:27. There will be immortal ones in the future Mic. 5:4-5. These Saviors were delivered and gloried-ors.
43 They will take their seats there figuratively as the nations are also gathered there for war.
44 Joel 3:12. Judicially determined Mic. 4:13. Isa 10:5. Ps. 72:10

45 Roth: "Mount Zion shall be a refuge..." Heb. pelet - escape, deliverance, remnant. Cp Joel 2:32. Obad 17. Isa 4:3. Ezek 14:22. Zech 14:2. Cp Ps 122:3-5. Isa 2:2-3. Mic 4:1-2. Jer 31:6. Zion is the place of deliverance for the remnant of Israel & Judah. Cp Isa 37:32. Joel 2:32. Zion is the place of holiness. Cp Isa 4:3. Ezek 20:40. Zion is the place of possession. Cp Isa 14:1-2. Jer 30:3. Zion is the place of judgement. Cp Isa 2:3-4. Mic 4:2. Joel 3:12. Zion is the place of the throne. Cp Isa 24:23. Jer 3:17. Zion is the place of the Kingdom. Cp Isa 2:3. Mic 4:2. Zion is the place of the Temple. Cp Isa 2:3. Mic 4:2. Zion is the place of the Law. Cp Isa 2:3. Mic 4:2. Zion is the place of the Word. Cp Isa 2:3. Mic 4:2. Zion is the place of the Spirit. Cp Isa 32:15. Joel 2:28. Zion is the place of the Glory. Cp Isa 60:1-2. Zion is the place of the Name. Cp Isa 24:23. Zion is the place of the Redeemer. Cp Isa 59:20. Zion is the place of the Resurrection. Cp Isa 26:19. Zion is the place of the Rest. Cp Isa 14:1-3. Zion is the place of the Song. Cp Isa 35:10. Zion is the place of the Joy. Cp Isa 35:10. Zion is the place of the Peace. Cp Isa 32:17-18. Zion is the place of the Righteousness. Cp Isa 32:16. Zion is the place of the Salvation. Cp Isa 12:2. Zion is the place of the Strength. Cp Isa 52:1. Zion is the place of the Beauty. Cp Isa 52:1. Zion is the place of the Glory. Cp Isa 60:1-2. Zion is the place of the Name. Cp Isa 24:23. Zion is the place of the Redeemer. Cp Isa 59:20. Zion is the place of the Resurrection. Cp Isa 26:19. Zion is the place of the Rest. Cp Isa 14:1-3. Zion is the place of the Song. Cp Isa 35:10. Zion is the place of the Joy. Cp Isa 35:10. Zion is the place of the Peace. Cp Isa 32:17-18. Zion is the place of the Righteousness. Cp Isa 32:16. Zion is the place of the Salvation. Cp Isa 12:2. Zion is the place of the Strength. Cp Isa 52:1. Zion is the place of the Beauty. Cp Isa 52:1.
46 Roth: "And the house of Jacob shall be a fire..." Cp Isa 10:17. Jer 5:14. Joel 2:5. Amos 7:4. Cp Ps 7:13. Cp Isa 9:18. Jer 21:14. Ezek 20:47. Cp Isa 10:16-

JONAH'S EXPERIENCE 1 Evasion Ch.1. 2 Preservation Ch.2. 3 Proclamation Ch.3. 4 Education Ch.4.
THE DIVINE MEANS. 1 The Storm Ch.1. 2 The Fish Ch.2. 3 The City Ch.3. 4 Jehweh. Ch.4.
"THE SIGN OF THE PROPHET JONAH" (Mat.12:39) prefigured the work of Christ. He sacrificed himself for his people was subjected to a death and resurrection, and afterwards preached repentance to the Gentiles. "JONAH WAS A SIGN UNTO THE NINEVITES" (Luke 11:30) as Christ was to his generation. Jonah preached that unless Nineveh repented it would fall within 40 days. Christ did likewise to his generation (Mat.24:34 39). and within 40 prophetic "days" Jerusalem fell. The sign should have taught the Lord's contemporaries certain facts concerning his death and resurrection, that the time for reformation was limited, and that the time was [illegible] preaching repentance to the Gentiles. They saw the sign Mat.3:16, and should have comprehended and heeded it as did Paul 1 Cor.15:4

CHAPTER 1.

THE STORM.

JONAH SEEKS TO EVADE HIS MISSION Vv1-3.

Having been uttered it cannot return to its source but must accomplish its purpose. Is.55:11. Amos. 3:8. A familiar phrase occurs 7 times in the book emphasizing its literal fulfilment. [illegible] 1:2 to 3:1,3. 4:1. Purpose = John 16:8. Amittai is secondary form of "emeth" — truth. Thus: Dove Son of Truth. The conjunction governs the noun. Jonah: The Dove who filled with Truth. had already helped to restore Jeroboam when Israel rose to the zenith of its greatest political glory 2 Kgs 14:25-27. He was of Gath-Hepher (Winepress of the Well) about 3m. NW of Nazareth. Not a Prophet of Galilee. John 7:52.

It was to be no soft gentle preaching but loud, harsh proclamation such as the urgency of the situation demanded. Jonah knew that Nineveh would be Yahweh's rod against Israel. Amos and Hosea, also in reign of Jeroboam predicted it. Amos 5:27. 6:14. 7:17. Nahum 1:14. If Nineveh repented Israel might be saved. thus Jonah was prepared to sacrifice himself for his people. Gal.3:8. The type Gal.3:13. 4:4-7.

From the land of Israel where Yahweh's presence was localised. Contrast Deut.11:12. and [illegible] Jer.23:24. FEAR IN THE STORM-TOSSED SHIP. Vv4-16.

THE DOVE

Was the only bird offered in sacrifice Lev.1:14. It was the offering of poverty offering and was offered with a lamb at childbirth (Lev.12:6) or in the case of poverty another bird was offered in place of a lamb. V8. Luke 2:24. Used in the cleansing of the leper Lev. 14:4, 22. It was a "clean" bird but never eaten by Jews. Used by Jesus to symbolise harmlessness Mat.10:16. in sacrifice it set forth the principle of innocence or perfection of character dedicated to Yahweh. the dove approximates to the characteristics of the lamb among bird life. It is applied to the multitudinous Christ. Song 1:15. 2:14. 4:1. 5:2, 12. 6:9. Can act foolishly like sheep Hos. 7:11. Isa.53:6

THE DOVE AS A SYMBOL OF ISRAEL

As the lamb or sheep typified Israel, so also did the dove Ps.68:13. Hos. 7:11. 11:11. Ez. 7:16. See Gen. 8:9 as a symbol of Israel

JONAH.

CHAPTER 1.

Jonah, fleeing to Tarshish, is cast into the sea.

NOW the word of the LORD came unto [2] Jonah the son of Amittai, saying,

2 Arise, go to [c] Nineveh, [d] that great city, and cry against it; for [e] their wickedness is come up before me.

3 But Jonah rose up to flee unto [f] Tarshish from the presence of the LORD, and went down to [g] Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish [h] from the presence of the LORD.

4 ¶ But the LORD [7] sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship [8] was like to be broken.

5 Then [i] the mariners were afraid, and [k] cried every man unto his god, and [l] cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and [o] was fast asleep.

6 So [q] the shipmaster came to him, and said unto him, [r] What meanest thou, O sleeper? arise, call upon thy God, [s] if so be that God will [t] think upon us, that we perish not.

7 And they said every one to his fellow, Come, and [u] let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, [b] Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear [5] the LORD, [a] the God of heaven, [b] which hath made the sea and the dry *land*.

10 Then were the men [3] exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea [4] may be calm unto us? for the sea [5] wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men [6] rowed hard to bring *it* to the land; but they could not: for the sea [5] wrought, and was tempestuous against them.

14 Wherefore they cried unto [m] the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and [n] lay not upon us innocent blood: for thou, O LORD, [p] hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea [2] ceased from her raging.

16 Then [q] the men feared the LORD exceedingly, and [8] [r] offered a sacrifice unto the LORD, and [s] made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And [t] Jonah was in the [4] belly of the fish three days and three nights.

CHAPTER 2.

1 Prayer of Jonah. 10 His deliverance from the fish.

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, [u] I cried [v] by reason

[a] Rev. 11. 13.
[b] Ps. 146. 6.
[2] Called, Mat. 12. 39. *Jonas.*
[3] Heb. with *great fear.* ver. 16.
[c] Gen. 10. 11. 2 Kin. 19. 36.
[d] Gen. 10. 12.
[e] Rev. 18. 5.
[f] 1 Kin. 10. 22.
[4] Heb. *may be silent from us.* ver. 12.
[g] Josh. 19. 46.
[5] Or, *grew more and more tempestuous.*
[6] Heb. *went.* ver. 13.
[h] ver. 10. Gen. 4. 16.
[7] Heb. *cast forth.* ver. 5, 12, 15.
[8] Heb. *thought to be broken.*
[i] Ezek. 27. 9, 27, 29.
[k] ver. 6. Ps. 107. 28.
[l] Acts 27. 18, 19, 38.
[m] ver. 9.
[n] Deut. 21. 8.
[o] ver. 6. Judg. 4. 21.
[p] Ps. 115. 3.
[q] Ezek. 27. 8, 27-29.
[r] Gen. 33. 8.
[s] ch. 3. 9.
[8] Heb. *stood.* Gen. 29. 35.
[t] Dan. 6. 3.
[u] ver. 10.
[9] Heb. *sacrificed a sacrifice unto the LORD, and vowed vows.*
[v] Gen. 31. 54.
[w] Judg. 20. 9.
[x] ch. 2. 9.
[y] Mat. 12. 40.
[4] Heb. *bowels.* ch. 2. 1.
[z] Josh. 7. 19.
[5] Or, JEHOVAH, ver. 14.
[a] Ps. 3. 4. Heb 1:17.
[b] Or, *out of mine affliction:* Ps. 118. 5.

JONAH'S AMAZING EXPERIENCE

PRAYER Vv1-2.
THANKSGIVING Vv3-9
DELIVERANCE V.10.
- His punishment is God-directed V.3.
- His appeal for mercy in great distress V.4.
- His amazing experience among [illegible] Vv5-6.
- [illegible] V.7
- [illegible] Vv8-9
- [illegible] V.10

have been uttered as life was failing Vv 6-7. Thus he was raised out of certain death - illustrating Heb 5:7.

The Psalms quoted are Messianic illustrating the type.

1 Cp Mic. In his distress he sought the mercy of Yahweh.
2 See Note on "hell" [illegible] For type see Ps. 18:5. Acts 2:31.
3 Yahweh caused it by sending forth the storm Cp Jam 3:4.
4 Also used figuratively for grievous distress.
5 i.e "thought" (Isa. 38:11) Jonah believed that he was beyond hope.
6 Not as RSV (see Str RV which support AV). The natural thought of a drowning man is to turn to God.
7 Yahweh had promised help for such who do so. 1 Kgs 8:38. Ps 5:7. 138:2. Dan 6:10.
8 As he sank to the bottom of the ocean he despaired of life and thus poured out his heart in a prayer for mercy. Ps 69:1.
9 RV = "Its bars closed upon me forever. This indicates the grave Job 17:16. Jonah though that his end had come.
10 For the elohim.
11 This Psalm was composed after his remarkable experience.
12 Compare with Christ's experience Ps. 16:10 Acts 2:27,31. [illegible] 38:17.
13 From טָלַף, to cover or involve in darkness Cp Ps 142:3. He was about to lapse into unconsciousness.
14 The presence of Yahweh Exod. 25:22. The earthly Temple was but a symbol of the heavenly reality Cp 1 Kgs 8:27. Ps. 11:4. 18:6. Heb 9:24 12:22.
15 False gods. Ps. 31:6. See also Deut. 32:21. Jer. 10:15. 14:22. 18:15.
16 Loving Kindness. A title or characteristic of Yahweh Exod 20:6. Both = Covenant-love Heb Chesed. -- Kindness, as by Euphemism (a figure of Rhetoric by which an unpleasant thing is designated by an indirect or milder term) = reproof. Thus they do not make an idol of the flesh, who give way to such things as self pity lose the benefit of the mercy of God.

His loving Kindness, His Covenant-love expressed in what does not seem as love - correction Cp Heb 12: 6-12 The first lesson had been impressed on Jonah, and it is the lesson of Christ's life. Heb. 5:8. But ultimately the end designed of the Lord is one of loving Kindness, as the experience of Jonah and Job illustrate. James 5:11.

17 Reminiscent of the great Deliverance when Israel was saved up out of the sea. Exod. 14:13. 15:2.

CHAPTER 3

JONAH PAYS HIS VOWS Vv1-4.

JONAH 3, 4. *to the Ninevites.*

of mine affliction unto the LORD, and he heard me; out of the belly of (2) hell cried I, and thou heardest my voice.

3 For (a) thou hadst cast me into the deep, in the (3) midst of the seas; and the floods compassed me about: (b) all thy billows and thy waves passed over me.

4 (c) Then I said, I am cast out of thy sight; yet (d) I will look again (h) toward thy holy temple.

5 The (i) waters (k) compassed me about, (l) even to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the (5) (q) bottoms of the mountains; the earth with (s) her bars *was* about me for ever: yet hast thou brought up (t) my life (x) from (7) corruption, O LORD my God.

7 When (v) my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into (a) thine holy temple.

8 (c) They that observe lying (a) vanities forsake (7) their own mercy.

9 But (b) I will sacrifice unto thee with the voice of thanksgiving; (k) I will pay *that* that I have vowed. (c) Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAPTER 3.

1 Jonah, sent again, preacheth to the Ninevites. 5 Upon their repentance, 10 God repenteth.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto (q) Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an (8) exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So (b) the people of Nineveh believed God, and (c) proclaimed a fast, and (e) put on sackcloth, (f) from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid (l) his robe from him, and (m) covered *him* with sackcloth, and (o) sat in ashes.

7 And he (p) caused *it* to be proclaimed and (4) published through Nineveh by (r) the decree of the king and his (6) nobles, saying, Let neither man nor (t) beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, (u) let them (4) turn every one from his evil way, and from (b) the violence that *is* in their hands.

9 (f) Who can tell *if* God will turn (g) and repent, and (h) turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that (m) they turned from their evil way; and (w) God repented of the evil, that he had said that he would do unto them; and he did *it* not.

CHAPTER 4.

1 Jonah, repining at God's mercy, 4 is reproved by the type of a gourd.

BUT (o) it displeased Jonah exceedingly, and (p) he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore (r) I fled before unto Tarshish: for I knew that thou *art* (s) a gracious God, and (t) merciful, slow to anger, and of great kindness.

(2) Or, *Sheol, the grave.* Is. 14. 9, 11.
(a) Ps. 88. 6.
(3) Heb. *heart.* Prov. 23. 34.
(b) Cp. Mat. 12. 41.
(c) 2 Chr. 20. 3.
(d) Ps. 42. 7.
(e) 1 Kin. 20. 31.
(f) Jer. 6. 13.
(g) Ps. 31. 22.
(h) Ps. 5. 7.
(i) Lam. 3. 54.
(k) Ps. 40. 12.
(l) Mic. 2. 8.
(m) Is. 58. 5. Luke 10. 13.
(n) Ps. 69. 1.
(o) Job 2. 8.
(p) Judg. 4. 13.
(4) Heb. *said.*
(5) Heb. *cuttings off.* 2 Kin. 6. 6. Cant. 4. 2.
(q) 1 Kin. 6. 25 & 7. 37.
(r) Ezra 5. 13, 17, &c. Dan. 3. 10, 29, &c.
(6) Heb. *great men.* 2 Kin. 10. 11.
(s) Jer. 51. 30.
(t) Ps. 36. 6.
(u) Ps. 103. 4.
(x) Ps. 16. 10.
(7) Or, *the pit.* Ps. 9. 15 & 30. 9.
(v) Ps. 107. 5.
(8) Jer. 18. 11 & 36. 3.
(a) Ps. 5. 7.
(b) Is. 59. 6.
(c) Ps. 31. 6.
(d) Deut. 32. 21. 2 Kin. 17. 15. Jer. 2. 5.
(e) Cp. Ps. 144. 2.
(f) ch. 1. 6. 2 Sam. 12. 22.
(g) Joel 2. 14.
(h) Ps. 85. 3.
(i) Ps. 50. 14, 23 & 116. 17, 18.
(k) Ps. 22. 25. Eccles. 5. 4.
(l) Ps. 3. 8.
(m) Jer. 18. 8.
(n) Judg. 2. 18. Amos 7. 3.
(o) ver. 6. 1 Sam. 8. 6.
(p) 1 Sam. 15. 11.
(q) ch. 1. 2.
(r) ch. 1. 3.
(s) Joel 2. 13.
(t) Heb. *of God.* Gen. 23. 6.
(u) Deut. 4. 31.

-1126-

BEGIN TO MOURN V.8. Herodotus relates that the Persians, on the occasion of the death of Masistrius, clipped their horses and baggage animals (9:24); Plutarch states that Alexander did the same when Hephaestion died (Alex 72). Many other examples could be quoted.

4 Diodorus Siculus (1st Cent BC) and Herod (5th Cent BC) = 40 us (5th Cent BC) =

5 Probably related one day's journey. This probably included the cities named Gen. 10:12 which are here collectively styled "a great city" and which would include large areas for cultivation. Ch. 4:11.

6 20 m. This would take him into the heart of the city

7 This was Christ's and Disciples warning to Judah - our warning to Gentiles Luke 21:32.

8 Prof. Rawlinson states about this time Nineveh in trouble. Assyrian history is "shrouded in darkness for 40 yrs" (Ancient Monarchies vol. 2. pp 379-380) This decline helped surrounding nations including Israel. Cp 2 Kgs 14:25-27. Jonah hoped the brutal power would be completely destroyed

REPENTANCE OF NINEVITES. 5-9

9 Heb. "Believed in God" as in Gen. 15:6. Exod. 14:31 etc. The reverses the nation experienced would have been a fitting preparation for the prophet's preaching

10 It is not uncommon even now, for animals to be decorated in times of national mourning. See note above.

11 The Assyrians were noted for this habit. 2 Kgs 19:1-2. Neh 2:11-12. 3:1

GOD GRANTS RESPITE

12 i.e. "Changed purpose" Yahweh's threat was conditional. Cp Jer. 18:7-8. Amos 7:3.

CHAPTER 4

JONAH'S DISPLEASURE Vv.1-3.

1 This is the reason for Jonah's action. He desired the overthrow of Israel's future destroyer. See Ch 1 Note 2

2 Exod. 34:6. Deut 5:9-10. Num 14:18-19

1126 | The despatch of the prophet once more to carry out the duty from which he had previously shrunk recalls the narrative of Elijah at Horeb 1 Kgs 19:4. This time Jonah pays his vows. Jon. 2:9. This is analogous to Peter's use of the 2nd Key. Acts 11:2-5. Rom. 9:3. - for the original reluctance of the Apostles to preach to Gentiles. The "sign" revealed that such preaching was "timely"

2 See note on "The Dove as the symbol of Israel" p. 1125. Yahweh's purpose was that Israel should reveal His goodness to man.

3 Cp Mic. Great in God's judgment Who ashamed in higher standards than man Gen. 10:9. Acts 9:20. Isa. 14:13 etc.

JONAH'S CASE - AND ANSWER.

1 The preservation of Assyria would be to the hurt of Israel —therefore let it perish. Hab. 2:18 ANS: Acts 10:28,34-35. Yahweh had a purpose with Assyria.

2 Salvation is of the Jews. Any repentance on part Ninevites only temporary and national and would be to the hurt of Israel ANS. Rom. 2:28-29.

3 He realised the weakness of Israel under Jeroboam and feared Not the petulance of a narrow-minded bigot but the heartfelt expression of a despondent man of God who felt he had helped Israel's enemy. Cp Elijah 1Kg. 19:4 Moses. Num. 11:15.

for th. future ANS. Isa. 43:2. 49:6.

4 Like Paul he preferred "he preferred to be accursed" for his brethren's sake if it would save them. ANS: Salvation can only come God's way which was signified in Jonah, for the present prosperity of Israel could be overthrown as easily as it was advanced.

5 Although he realised the Kingdom would be established Acts 2:12. He did not comprehend that Gospel must first be preached to Gentiles Rom. 16:25-26. Eph. 3:3-6. ANS. Rom. 9:30-33.

and repentest thee of the evil. ↳ Ch. 3:10 Note.

3 Therefore now, [a] O LORD, take, I beseech thee, my life from me; for [d] *it is* better for me to die than to live.

4 ¶ Then said the LORD, [3] Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him [e] a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the [h] LORD God [i] prepared a [6] [7] gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah [9] was exceeding glad of the gourd.

7 But God prepared a [k] worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a [2] vehement [b] east wind; and the sun [c] beat upon the head of Jonah, that [e] he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, [4] I do well to be angry, [g] even unto death.

10 Then said the LORD, Thou hast [5] had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which [8] came up in a night, and perished in a night:

11 And should not I spare [k] Nineveh, that great city, wherein are more than sixscore thousand [11] persons [l] that cannot discern between their right hand and their left hand; [m] and also much cattle?

[a] 1 Kin. 19. 4.
[2] Or, *silent.*
[b] Jer. 18. 17.
[c] Ps. 121. 6.
[d] ver. 8.
[e] Amos 8. 13.
[3] Or, *Art thou greatly angry?*
[f] Amos 9. 11.
[4] Or, *I am greatly angry.*
[g] Judg. 16. 16.
[5] Or, *spared,* ver. 11.
[h] Gen. 2. 4. &c.
[i] ver. 7, 8. ch. 1. 17.
[6] Or, *Kikajon, palmerist.*
[7] Heb. *Kikajon.* ver. 7, 9, 10.
[8] Heb. *was the son of the night.* Gen. 17. 12.
[9] Heb. *rejoiced with great joy.* Mat. 2. 10.
[k] ch. 7. 2.
[l] Deut. 1. 39.
[m] ch. 3. 7.

Jonah, as representative of Israel, had sheltered under the protection Yahweh had provided. But this could be as easily withdrawn and then the distress of Jonah would be reflected by the nation. The book was thus an exhortation to Israel to repent. The "booth" that Jonah prepared for himself was not adequate protection against the fierce rays of the sun — any more than Israel's might was sufficient protection without Yahweh's help.

8 RV - Sultry. A particularly scorching destructive wind. Gen. 41:6. Ezek. 17:10. Perhaps it fore down Jonah's booth, so that the fierce hot rays of the sun beat upon him.

9 He would have spared the gourd which ministered to his comfort, but not the Ninevites who had repented and given God honor. He would spare Israel whose wickedness deserved punishment.

10 YES - both for the salvation of souls and to punish Israel - which occurred 2 Kg. 13:9. But see Isa. 10:12.

11 Lit. 12 Myriads (Heb. ribbo) - like the 12 Tribes.

Irresponsible children. Deut. 1:39. Est. population = 600,000. A nation must justify the Divine displeasure before Yahweh will punish Gen. 15:16. for He is merciful Jon. 4:2.

12 This relates to the mountains Amos 4:13
13 The plains shall split up into ravines i.e. the people divided + taken into captivity

MICAH.

CHAPTER 1.

1 Micah sheweth the wrath of God against Jacob for idolatry. 10 He exhorteth to mourning.

THE word of the LORD that came to [a] Micah the Morasthite [b] in the days of Jotham, Ahaz, *and* Hezekiah, [c] kings of Judah, which he saw concerning [1] Samaria and Jerusalem.

2 [d] Hear, all ye people; hearken, O earth, and [2] all that therein is: and let the Lord GOD be witness against you, [e] the Lord from [f] his holy temple.

3 For, behold, the [g] LORD cometh forth out of [h] his place, and will come down, and [i] tread upon the high places of the earth.

4 And [k] the mountains shall be molten [l] under him, and the valleys shall be cleft, as wax before the fire, [4] *and* as the waters *that are* poured down [5] a steep place.

[a] Jer. 26. 18.
[b] Is. 1. 1. Hos. 1. 1.
[c] ver. 5, 6. Jer. 23. 13.
[1] Heb. *Hear, ye people, all of them.*
[2] Heb. *the fulness thereof.* Amos 6. 8.
[d] Ezek. 13. 14.
[e] Ps. 11. 4. Jonah 2. 7. Hab. 2. 20.
[f] Ps. 5. 7.
[g] Ps. 115. 3.
[h] Num. 24. 17.
[i] Hos. 2. 5, 12 & 9. 1.
[k] Amos 4. 13.
[l] Judg. 5. 5. Ps. 97. 5. Is. 64. 1, 3. Amos 9. 5, 13. Nah. 1. 5. Cp. Hab. 3. 6, 10. 2 Pet. 3. 10, 12.
[4] Cp. Is. 21. 3 & 22. 4.
[5] Heb. *a descent.* Josh. 7. 5.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and [d] I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 [m] Therefore I will wail and howl, I will go stripped and

[m] Jer. 26. 18.
[b] Is. 1. 1. Hos. 1. 1.
[c] ver. 5, 6. Jer. 23. 13.
[3] Heb. *Hear, ye people, all of them.*
[6] Heb. *the fulness thereof.* Amos 6. 8.
[d] Ezek. 13. 14.
[e] Ps. 11. 4. Jonah 2. 7. Hab. 2. 20.
[f] Ps. 5. 7.
[g] Ps. 115. 3.
[h] Num. 24. 17.
[i] Hos. 2. 5, 12 & 9. 1.
[k] Amos 4. 13.
[l] Judg. 5. 5. Ps. 97. 5. Is. 64. 1, 3. Amos 9. 5, 13. Nah. 1. 5. Cp. Hab. 3. 6, 10. 2 Pet. 3. 10, 12.
[4] Cp. Is. 21. 3 & 22. 4.
[5] Heb. *a descent.* Josh. 7. 5.

His ministry was not without effect for whereas Shalmaneser was successful against Israel, Sennacherib failed in his attempt against Judah. The reason Jer. 26:18 Cp 2 Ki. 19:31 f.

A confirmation of Micaiah signifying: Who is like Yahweh! Cp Ch. 7:18. An echo of Moses' song Exod 15:11 Cp Ch. 7:14.

CHAPTER 1

SAMARIA TO BE DESTROYED BUT ISRAEL TO BE DELIVERED Chaps 1-2

Samaria via a polluting influence Ch. 1:9 Cp 1 Kgs 17-18 verifying the Apostasy.

THE PROPHET AND HIS AUDIENCE VV 1-2.

Moresheth-Gath V 14 Lit. Inheritance or possessions of Gath. (The Winepress). In the lowlands of Judah, approx. 20 m south west of Jerusalem. A friend of Uzziah Isa. 1:1 though he probably did not minister that long contemporary with Isaiah 2 Ki. 15:1 + Hosea in north Israel.

Note the sin of Samaria Ex. 23:13

Plural "peoples" Rsv. The nations are invited to witness the punishment poured out upon the privileged people + profit by Rom. 11:22 Israel Isa. 1:2, 10.

B. The words of the prophet + the infliction punishment. Mal 3:5. Lev. 26:21-24.

One of 134 places, the Sopharim (Jewish revisers) say they altered text. Heaven of which the temple was a type 1 Ki. 8:13-15. 1 Kg 8:30

WARNING OF IMMINENT JUDGMENT 3-5.

A belligerent manifestation. Amos 4:13.

To reduce the pompous, rebellious among Israel He will those of the exiles later Isa 2:11-13.

VV "shall melt." A political earthquake shall be out of position the [illegible]

CHAPTER 2

JONAH'S DELIVERANCE Vv. 1-2

1 Thus is the record of Jonah's action + desired the assistance of Israel's forbearer. See Ch. 1:1 Exod. 24:1 Deut. 9:10. Num. 11:

Micah's message was to both Samaria + Jerusalem. He indicts their sins, shows that the polluting influence of the former had affected the latter, but that the Divine Covenant of promise was sure. Cp. Ch. 1:1. He saw fulfilled that which Jonah feared to see. (2 Kg 14:25 Jon 1:3 note).

MICAH'S BACKGROUND: As Jotham and Hezekiah were good Kings, but Ahaz extremely wicked, Micah witnessed the apostasy of the Government and its recovery, + had the satisfaction of realising that his witness was largely responsible Jer. 26:18. He was contemporary with Isaiah + Hosea, proclaiming in West Judah, what Isaiah was in Jerusalem + Hosea was in the northern Kingdom. As Shalmaneser besieged and took Samaria in the reign of Hezekiah (See Append 12) he lived to witness the fulfilment of some of the predictions he was constantly reiterating in the ears of the people - Jer. 26:18 Note.

Micah's message was to both Samaria + Jerusalem. He indicts their sins, shows that the polluting influence of the former had affected the latter, but that the Divine Covenant of promise was sure. Cp. Ch. 1:1. He saw fulfilled that

CHAPTER 3

THE CAUSE AND EXTENT OF THE JUDGMENT Vv 1-7

14 Heb. "Who" - thus personifying Samaria as the cause of apostasy. Cp 1 Kgs 17:21-24

15 Founded by the evil house of Omri, chosen as capital because easily defended. See Note 1 Kgs 16:24

16 LXX: "the sin" If "high places" be retained = the apostate places of worship.

17 This prophecy delivered before the destruction of Samaria in the 4th of Hezekiah.

18 "Into an heap." Like a heap of stones flung into a heap from off cultivated land. This ultimately became the state of the city even though Sebaste under Herod to a greater splendour than even old Samaria.

19 RSV: "A place for the planting of vineyards" Likely fulfilled. Samaria was surrounded by a steep valley 1 Kgs 16:24. Following the overthrow of the city the people, in order to make room for their gardens + fields, removed the old stones, pouring them down into the valley.

20 The wages of prostitution which was common to ancient pagan worship. Cp. also spiritual adultery Jer. 3:1-2. Ezek. 16:30.

21 The more costly metal idols.

22 Assyria stripped Samaria of its wealth, fortified upon its idolatrous worship. As this worship originally borrowed from paganism, so represented as "returning" thereto. When Israel turned to the nations for help they trusted upon the pagan gods, for the nations fought in the name of their gods! 1 Sa 26:19.

4 MICAH MOURNS BECAUSE JUDGMENT EXTENDS TO JUDAH Vv 8-11

The prophet openly mourns, not only because of destruction on Samaria, but because it extends to Judah. Enact the part of a captive

THE GROUNDS OF YAHWEH'S INDICTMENT

The oppressive rapacity of Israel's leaders. Ch.2: 1-2 Ch.3:11 was matched by the spiritual indifference of the people Cp Jer.5:31

Chapter 2. Summarised.

Oppressive rapacity of the leaders condemned Vv1,2 (Cp3:11) Mourning of Divine retribution pending Vv3-5. The sin of the people stems from false teaching Vv6-7. Expostulation V.7. Reproach Vv8-9. Punishment V.10. A remnant saved Vv12-13.

Continued from below

5 THE PROPHET MO... BUT ALSO PREDICT...

1 The mourning p... decadence of H...

2 Confidence co...

MICAH 2.

Against oppression.

Cp Is.22:4?

25 RSV: "Jackals" Heb. Tannim. They have a mournful howl.

26 Bath yaanah. "Daughter of the desert." Female ostriches. At night the bird utters a hoarse, complaining cry, and seems to follow its mate through the air screeching.

(Jordan) Some render "Bath yaanah as daughter of great pain."

27 Her strip... The day of grace is past. Israel has not repented. Cp Jer.15:18

28 RSV: "and."

29 The corrupting influences of Samaria extend to Judah. Thus prophecy proclaimed in days of Ahaz Cp V.6 The reformations of Hezekiah - Josiah (& Micah influenced even Jehoiakim Jer.26:18) only delayed the inevitable.

5 THE EXTENT OF THE PREDICTED JUDGMENT Vv.10-16.

In ironic language the prophet describes the stunning effect of the captivity of Judah when it took place. The invasion of Sennacherib gave a token that Micah's words would be fulfilled - Jerusalem threatened.

30 A proverbial saying 2 Sam.1:20 indicating not to let the enemy of Israel know, lest it be a reproach Cp Neh.2:17.

31 Sig. Winepress, but der. from Nagan, to thrum, i.e. to "beat" a tune with fingers. Hence in a play on words: "Tell it not in Tell-town!"

Following LXX: "In Acco weep ye not." (Acco - weep - form) Were the Canaanites not driven out Jud.1:31.

33 Heb. "I have besprinkled myself with dust." A sign of mourning 2 Sam.13:19. The prophet mortifies himself with Israel's unbelief in contrast to the foreigners of Gath and Acco.

The idiom: "Beauty - town" go forth to foul dishonor.

35 Sig. Out-town. It went not out, but was besieged. The new clause can commence with "In the mourning etc."

36 In the general lamentation, Neighbor town will prove a useless neighbor refusing to help in the crisis and providing only standing room.

Or: "Because..." "They grieved because of the calamities on the nation, not because of its apostasy.

38 Heb. "To the horse, O inhabitress of horsetown." Lachish was a fortified town of the south. 2 Chron.11:9 strategically placed to defend Jerusalem. Sennacherib took Lachish 2 Kg. 18:13-17. thus cutting off any help from Egypt V.21. - from thence turning north against Hezekiah in Jerusalem.

39 Possibly because Israel put its trust in the fortifications of Lachish, and perhaps in a campaign of defence that included a concerted effort by that city and Egypt Isa. 30:1 destroyed by Sennacherib taking the city. Micah portrays the weakness of such a policy of defence as Lachish would flee before the enemy.

40 Instead of placing trust in Yahweh they would try to purchase support of the Philistines. The word "present" = farewell presents. They would have to give up the possession (Moresheth V.14) of Gath, finite cities of foreigners they had possessed.

41 Achzab — A lying, deceiving brook that disappoints the hope of the wayfarer. Cp use of word: "Waters that fail" Jer.15:18

1 Heb. daughters of the owl.

2 Or, she is grievously sick of her wounds.

3 2 Sam.1:20.

4 i.e. Dust.

5 Heb. with a lamentation of lamentations.

6 Or, thou that dwellest fairly.

7 Heb. Inhabitress.

8 Or, the country of flocks.

9 Or, Instead of restoring.

10 Or, a place near.

11 Or, was grieved.

12 Job 35.14. Ps. 37.7.

13 Or, Prophesy not as they prophesy.

14 Heb. Drop, &c.

15 Or, shortened?

16 Or, for.

17 Heb. uprights

18 i.e. a lie.

19 Heb. yesterday. Ps. 90.4.

20 Heb. over against a garment.

21 Or, the glory of Israel shall come, &c. Cp. 1 Sam. 22.2.

22 Or, wives. Gen. 4.19.

23 Is. 3.24.

24 Cp. Ps. 103.5. Is. 40.31.

25 Amos 7.11.

26 Deut. 12.9. Heb. 13.14.

27 Or, walk with the wind, and lie falsely.

28 Ex. 18.4.

29 Cp. Jer. 5.31.

30 Is. 5.8.

31 ch. 4.6.

32 Or, defraud. Hos. 12.7. Mal. 3.5. Luke 3.14

33 Jer. 31.10.

Reproof of injustice.

1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. (Some render: their God - El (power))

2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. (which Yahweh has given him)

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields. - among the Samaritans

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

7 O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. (Expulsion)

10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. Ezek.36:13-14 NKJ

11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of

1 Heb. "possession." The possessor (the Assyrian - Babylonian) shall come unto the possession.

2 Cp Mg. The glory of Israel is the nobility including the King. They shall go into captivity - to Adullam, the Enclosure.

3 A symbol of mourning Isa 22:12

4 Nesher, the vulture which is bald on the front of the head or neck. Perhaps a reference to mouldering at which time the eagle loses its spirits, no longer hunts for prey as usual

1128

Note the gradation: Devise, work, practise.. They are not led into these sins by others, be devise them themselves.

CHAPTER 2

6 JUDGMENT JUSTIFIED BECAUSE OF SIN OF OPPRESSION Vv 1-5

It was the duty of the people to look after the poor, bearing in mind their state in Egypt Lev.25:35-38

2 They carefully meditate and plan at night what they will put into effect in the morning.

3 Breaking the law Exod 20:17, committing spiritual idolatry. Col 3:5 Cp Lev. 25:23. Num 36:7

element therefrom. Lev.26:31-35

30 RVmg: "In a spirit of falsehood" Spirit = wind, i.e. all that is vain = worthless Isa 26:18. 41:29.

31 Peace, pleasure = material blessing instead of impending trouble.

32 He is the only kind they will listen to Jer 5:31

8 PROMISE OF ULTIMATE RESTORATION Vv 12-13.

Guilty Samaria will be destroyed, but Israel will rise in fulfilment of Yahweh's covenant Gen 12:2 Exod 32:13

33. The Supplanter = Contender of Gen 25:26-27.

Cp

Is

as

th

fo

no

ti

be

th

it

be

th

fa

th

ill

5

m

an

th

fro

th

ye

ra

kr

lo

th

th

th

da

no

th

un

th

th

th

7

as

fou

Judgment

Isa 8:20. Jhn

"without a vision" Cp

"without divination"

shall be an eclipse

sun in the over-

the state.

cause they forsaken

Cp Jer 25:25

MICAH: PROPHET

Yahweh's Witness

SAMARIA TO BE DES...

The Prophet = His A...

The Cause = Exten...

ment will extend

not V. 10-16

6

Jud...

I

7

Judgment

prose of ultimate R...

ZION TO BE REDUCE...

Sins of the rulers =

her darkened vision

the house of Zion's...

Continued from below

5 THE PROPHET MOURNS IMPENDING TRAGEDY BUT ALSO PREDICTS ULTIMATE TRIUMPH Ch. 7.
1 The mourning prophet laments the spiritual decadence of the nation Vv. 1-4
2 Confidence can be placed in none Vv. 5-6
3 Salvation is only from Yahweh Vv. 7-10.
4 He will restore His people Vv. 11-13
5 A prayer for the peace of Jerusalem V. 14.
6 Petition granted: Israel to do wondrously Vv. 15-17
7 Praise unto Yahweh for His goodness Vv. 18-20.

Cruelty of the princes. — The church's glory.

Israel; I will put them together as the sheep of [c] Bozrah, as the flock in the midst of [d] their fold: [f] they shall [g] make great noise by reason of *the* multitude of men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and [i] their king shall pass before them, and [k] the LORD on the head of them.

CHAPTER 3.

1 Cruelty of the princes. 5 The false prophets.

AND I said, [n] Hear, I pray you, O heads of Jacob, and ye [q] princes of the house of Israel; [r] *Is it* not for you [s] to know judgment?

2 Who hate the good, and love the evil; [u] who pluck off their skin from off them, and their flesh from off their bones;

3 Who also [x] eat the flesh of my people, and flay their skin from off them; and they break their bones, and [c] chop them in pieces, as for the pot, and [d] as flesh within the caldron.

4 [e] Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning [f] the prophets that make my people err, [v] that bite with their teeth, and [h] cry, Peace; and [i] he that putteth not into their mouths, they even [k] prepare war against him.

6 Therefore [l] night *shall be* unto you, [m] that ye shall not have a vision; and it shall be dark unto you, [o] that ye shall not [n] divine; and [o] the sun shall go down over the prophets, and the [p] day shall be dark over them.

7 Then shall the seers [q] be ashamed, and the diviners confounded: yea, they shall all

[a] Lev. 13. 45. Ezek. 24. 17.
[b] Heb. *upper lip.*
[c] Amos 8. 11.
[d] 1 Chr. 1. 44.
[e] Is. 5. 17.
[f] Cp. Job 32. 18. Jer. 6. 11.
[g] Ezek. 34. 31 & 36. 37, 38.
[h] Ps. 55. 2.
[i] Is. 58. 1. Ezek. 23. 36.
[k] ch. 4. 7. Cp. Hos. 3. 5.
[l] Is. 52. 12.
[m] Jer. 22. 13. Hab. 2. 12.
[n] Ezek. 22. 27. Cp. Zeph. 3. 3.
[o] Heb. *bloods,* ch. 7. 2.
[p] ver. 9. ch. 1. 2.
[q] Prov. 17. 23. Ezek. 22. 12.
[r] Jer. 6. 13.
[s] Is. 1. 10.
[t] Jer. 5. 5. Ezek. 22. 6.
[u] Ps. 82. 5.
[x] Is. 48. 2. Rom. 2. 17.
[c] Heb. *saying.* Gen. 1. 22.
[d] Ezek. 34. 3.
[e] Jer. 23. 17. Amos 9. 10.
[f] Cited Jer. 26. 18.
[g] Ps. 14. 4.
[h] Ps. 79. 1. Mat. 24. 2.
[b] ch. 4. 2.
[c] Lam. 4. 4.
[d] Ezek. 11. 3, 7.
[e] Prov. 1. 28.
[f] Ezek. 13. 10.
[g] Mat. 7. 15.
[h] Jer. 6. 14.
[i] ver. 11. Amos 7. 12.
[k] Joel 3. 9.
[l] Is. 8. 20, 22.
[m] Heb. *from a vision,* Zech. 13. 4.
[n] Ezek. 12. 24 & 13. 23.
[o] Heb. *from divining.*
[p] Deut. 18. 10.
[q] Amos 8. 9.
[r] Ps. 110. 6.
[s] Is. 1. 29 & 44. 25. Zech. 13. 4.

cover their [a] lips; for [b] there *is* no answer of God.

8 ¶ But truly [c] I am full of power by the spirit of the LORD, and of judgment, and of might, [h] to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 [i] They build up Zion [m] with [j] blood, and Jerusalem with iniquity.

11 [k] The heads thereof judge for reward, and [l] the priests thereof teach for hire, and the prophets thereof divine for money: yet will they [m] lean upon the LORD, [n] and say, Is not the LORD among us? [o] none evil can come upon us.

12 Therefore [p] shall Zion for your sake be plowed *as* a field, [q] and Jerusalem shall become heaps, and [b] the mountain of the house as the high places of the forest.

[a] Lev. 13. 45. Ezek. 24. 17.
[b] Job 13. 9. Ecclus. 7. 16.
[c] Ex. 28. 3. Deut. 34. 9. Is. 11. 2. Luke 1. 17.
[h] Ex. 32. 33. Ezek. 2. 7.
[i] Is. 1. 23. Ezek. 22. 27.
[j] Heb. *bloods,* ch. 7. 2.
[k] Jer. 5. 31. 6. 13.
[l] Jer. 2. 8. Ezek. 7. 26.
[m] Is. 10. 20. Jer. 7. 4.
[n] Deut. 32. 15. Is. 48. 2.
[o] Is. 29. 15. Jer. 23. 17. Ezek. 8. 12. Zeph. 1. 12.
[p] Jer. 26. 18.
[q] Is. 2. 2. Jer. 31. 6.
[b] Heb. *Akharith hayyamim* — *In the sequel of the days,* "in the days to come."

CHAPTER 4.

The glory and victory of the church.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And [r] he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their

[r] Is. 2. 4. Joel 3. 10.

Lit. "between" Arbitration shall supplant war.

1129

MICAH: PROPHET OF THE SECOND EXODUS Mic. 7:15-20

Yahweh's Witness Against His People Ch. 6:1-2

1 SAMARIA TO BE DESTROYED BUT ISRAEL TO BE DELIVERED Chps 1, 2.
1 The Prophet + His Audience Vv. 1-2. 2 Warning of Imminent Judgment Vv. 3-4
3 The Cause + Extent of the Judgment Vv. 5-7. 4 Micah Mourns for Judgment will extend to Judah Vv. 8-9. 5 The Extent of the Predicted Judgment Vv. 10-16. 6 Judgment Justified because of the sin of oppression Ch. 2:1-5. 7 Judgment Justified because of False Teachings Vv. 6-11. 8 A promise of ultimate Restoration Vv. 12-13.

2 ZION TO BE REDUCED BUT YET TO REJOICE Chps 3, 4.
1 Sins of the rulers + their punishment Vv. 1-4. 2 Sins of false prophets + their darkened vision Vv. 5-7. 3 The indignation of a true prophet V. 8
4 The cause of Zion's decline Vv. 9-12. 5 The certainty of Zion's elevation Ch. 4:1-5.

3 THE KING SHALL BE SMITTEN BUT ALSO SHALL SMITE Ch. 5.
1 Birth of the King: Treated with contempt, destined for glory Vv. 1-4. 2 His mighty conquests leading to peace Vv. 5-6. 3 The alternative for the nations: submission or conquest Vv. 7-9. 4 War abolished, false worship destroyed Vv. 10-15.

4 YAHWEH PLEADS BUT WILL ALSO PUNISH Ch. 6.
1 The people indicted Vv. 1-6. 2 The Defence: We have obeyed the law Vv. 6-7. 3 The Prosecution: What is Required. 4 Yahweh's Indignant Indictment Vv. 9-12. 5 The Penalty Vv. 13-15. 6 The Summing up V. 16.

6 The Nation to be revived Vv. 6-7. 7 David's throne to be restored Vv. 8-10. 8 Complete deliverance in the strength of God Vv. 11-13.

spears into [c]pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 [c]But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: [f]for the mouth of the LORD of hosts hath spoken *it*.

5 For [l]all people will walk every one in the name of his god, and [m]we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, [o]will I assemble [p]her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and [n]the LORD shall reign over them in mount Zion [a]from henceforth, even for ever.

8 ¶ And thou, O tower of [3c]the flock, [d]the strong hold of the daughter of Zion, unto thee shall it come, even [o]the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out [q]aloud? [m]*is there* no king in thee? [n]is thy counsellor perished? for [o]pangs have taken thee as a woman in travail.

10 [q]Be in pain, and [r]labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and [s]thou shalt go even to Babylon; [t]there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also [d]many nations are gathered against thee, that say, [f]Let her be defiled, and [g]let our eye look upon Zion.

12 But [t]they know not the thoughts of the LORD, neither understand they his counsel: for [a]he shall gather them as the sheaves into the floor.

13 Arise and [b]thresh, O daughter of Zion: for I will make [d]thine horn iron, and I will make thy hoofs brass: and thou shalt [e]beat in pieces many people: and I will [3]consecrate [h]their gain unto the LORD, and [i]their substance unto [k]the Lord of the whole earth.

CHAPTER 5.

1 The birth of Christ. 4 His kingdom. 8 His conquest.

NOW [1]gather thyself in troops, O daughter of troops: [2]he hath laid [q]siege against us: [r]they shall smite the judge of Israel with a rod upon the cheek.

2 [3]But thou, [4]Beth-lehem Ephratah, *though* thou be little among [5]the thousands of [u]Judah, *yet* out of thee shall he come forth unto me *that is* to be [b]ruler in Israel; whose [6]goings forth *have been* [f]from of old, from [7]everlasting.

3 Therefore will he give them up, until the time *that* [h]she which travaileth hath brought forth: then [i]the remnant of his brethren [k]shall return unto the children of Israel.

4 ¶ And he shall stand and [3p]feed *in the strength* of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now [s]shall he be great unto [t]the ends of the earth.

5 And [u]this *man* shall be the peace, [v]when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall [a]we raise against him [b]seven [c]shepherds, and eight [3c]principal men.

6 And they shall [7]waste the land of Assyria with the sword, and the land of [h]Nimrod [3]in the entrances thereof: thus [k]shall he deliver *us* from the Assyrian, [l]when he cometh

---

3 Or, *apostles*.
m Mat. 3. 12.
b Hos. 10. 11.
c 1 Kin. 4. 25.
d Amos 6. 13.
e Dan. 2. 44.
f Is. 1. 20.
g Lev. 27. 28.
h Is. 23. 18.
i Obad. 11.
k Ps. 97. 5.
l Cp. Jer. 2. 11.
m Zech. 10. 12.
n Hab. 3. 16.
o ch. 2. 12.
p Zeph. 3. 19.
q Deut. 20. 20.
r 1 Kin. 22. 24.
s Cited Mat. 2. 6.
t Ps. 132. 6.
u Is. 24. 23.
x 1 Sam. 23. 23.
y Heb. 7. 14.
z Ps. 2. 6.
a Luke 1. 33.
b Jer. 30. 21.
3 Or, *Edar*, Gen. 35. 21.
c ch. 2. 12.
d 2 Chr. 27. 3.
e Hos. 6. 3.
f Ps. 90. 2.
4 Heb. *the days of eternity*. ch. 7. 14.
g Cp. Dan. 2. 44.
h Gen. 3. 15.
i ver. 7, 8.
k Is. 7. 3.
l Job 36. 33.
m Jer. 8. 19.
n Is. 3. 3.
o Jer. 6. 24.
5 Or, *rule*.
p Is. 40. 11.
q Cp. Rev. 12. 2.
r Job 38. 8.
s Zech. 9. 10.
t Deut. 33. 17.
u Eph. 2. 14.
v Is. 30. 1, &c.
w Is. 44. 22.
x Obad. 1.
y Eccles. 11. 2.
z Jer. 23. 1.
a Zech. 12. 3.
6 Heb. *princes of men*.
b Cp. Is. 2. 2, 3.
7 Heb. *eat up*. Jer. 2. 16.
c Num. 35. 33.
d Ps. 54. 7.
e Gen. 10. 8.
8 Or, *with her own naked sword*.
f Ps. 55. 21.
g Is. 10. 7.
h Cp. Luke 1. 71.
i ver. 5.

---

10 This picture of plenty & security is the antitype of conditions under Solomon's reign 1 Kgs 4:25. In fulfilment of Levitical promise Lev. 26:4. Note conditions Vv 2-3.

11 RSV: "For all peoples walk each in the name of its god, but we will walk ... This constitutes the ultimate triumph of the Truth.

6 THE NATION TO BE REVIVED Vv 6-9

12 The afflicted. The antitype of Jacob. Gen. 32:24-32. Zeph 3:19

13 As the Good Shepherd Jer 31:10. Ezek. 34:12-13. 37:21. Jer. 31:28. Isa. 64:8.

14 The gradual development of Israel. Jer. 3:14-17. Isa. 27:12.

15 Zech. 14:9. Isa. 24:23. 52:7. Cp Dan. 2:44-47.

16 Ezek. 39:22

7 DAVID'S THRONE TO BE RESTORED Vv 8-10

17 Jerusalem is the watchtower of the Israel flock. Ezek. 34:11-13. Ps 80:1. 78:52-54. 79-72.

18 The city of David 2 Sam. 5:7. & therefore representative of his power. Heb. Ophel (Cp Neh. 3:26-27). This had its fortifications strengthened by Jotham 2 Chron. 27:3. Both Ophel & the Watch tower, literally rendered, are referred to & declared in Isa. 32:14. There is to be a restoration of the flock & elevation of David's power.

19 The prophet witnesses the birth pangs of the new nation Isa. 66:7-9. Jer. 30:6-7.

20 The prophet deprecates the despair of Jerry, point to the ex-istence of a King who can help. Jer. 30:21. Zech. 10:4. Mt. 21:39

21 The root of Melech (King) in Aramaic = "To counsel." Isa 9:6. They will be brought to sorrow because of past blindness. Hos. 9:10. Zech. 12:10

22 Isa. 66:7-9. 1 Thess. 5:3 note. For the 3 warning stages of child birth Cp Zeph 2:2.

23 The salvation of Zion will only come through the birth-pangs of Messiah's Kingdom, so the prophet encourages the nation to endure it, and pray for it. LXX = "Be in pain, and do bravely, and draw near.

24 Meanwhile - reverting to the warning of Ch. 3:12.

25 Homeless, unprotected, no dwelling place.

26 Zech. 2:7. Jer. 51:63-64. Rev. 17: 1 The deliverance from Babylon of the decree of Cyrus was typical of that under Christ.

8 COMPLETE DELIVERANCE IN THE STRENGTH OF GOD Vv 11-15

27 Now also "- "And now" Cambridge. Thus introducing a new vision.

28 The Assyrians were about to gather against Zion. Their armies were composed of various nationalities Isa 24:10 the destruction of Sennacherib typified that of Gog & Ch 5:5.

29 i.e. "profaned" by defiling presence of Gentiles.

30 Moffatt: "gloat" - rejoicing in her humiliation. Cp "Obad. 12.

31 Cp Isa 10:7.

1130

THE FIFTEEN MEN Cp 5:5-6 - Hezekiah selected 15 men

---

19 These qualified to rule, guide and pasture. Ch. 3:11 with Jer. 3:15. 23:1-6.

20 An abundance. For similar usage cp Job. 5:19. Prov. 6:16. Ecc. 11:2. Ps. 62:11

21 Dr. T. "Princes (i.e. anointed) of the man." Those "in Christ" are part of the anointed and when born of the spirit they partake of the anointing, becoming fully consecrated for Kingship (princes) and priesthood (shepherds)

22 Rāāh - To shepherd or rule. R 23:1. Rev. 2:26. The means Zech. 9:13. 10:3. Rev. 19:11-14.

23 Sig "We will Rebel" See note Gen. 10:8-11. Babylon. Rev. 17:14.

24 In the gates. Gen. 22:17. Some read the Hebrew as per the margin.

25 Christ will be the Commander in chief Isa. 55:4. 2. Tim. 2:1-2.

---

32 Armageddon Note.

33 Thresh as oxen - the significance of the following figure. For the threshing instrument see Isa 41:15. Cp Jer. 51:33. Contrast Amos 6:13.

34

35 The horn emblematic of power Cp Deut 33:17. Iron - purified by fire Num 31:21-23. Contrast Amos 6:13

36 Purified Num 31:22. In threshing grain Deut 25:4 the hoofs were shod with metal Ezek 1:7

37 Aram. Sept. RSV: "destroy shalt"

38 Lit "devote" (RSV) Cp Note Lev. 27. Cp Josh 6:18-24. Zech. 14:14.

CHAPTER 5.

3 THE KING SHALL BE SMITTEN BUT SO SHALL SMITE

1 BIRTH OF THE KING - TREATED WITH CONTEMPT; DESTINED FOR GLORY. Vv 1-4

1 In the meanwhile In the Hebrew Bible this is connected with the previous Chapter. Before the glory is revealed Zion must see great trouble

2 Jerusalem so called because of her confidence in the army gathered within her walls. In A.D. 70. LXX = "The daughter shall be wholly hemmed in."

3 RSV: "Ruler."

4 An act of contempt 1 Kgs 22:24. Cp John 18:22 marg

5 House of Bread - Fruitfulness - a contrast to the names of Mic. 1. Ruth 1:2 the town in Zebulun Josh 19:15.

6 It was so obscure & unimportant as to be omitted in the list of cities of Benjamin in such lists as Josh 15. Ezek. 11:25.

7 i.e. "family" or "clan" Mic 1:15. 1 Chr. 10:4.

8 Mishpachoth. Str.: "family, descent." RSV: "Origin." See use of expression Mic 2:3. Gen 12:3. Ps 98:3. Isa 49:6.

9 Cp Mic. 4:9. Isa 66:7-8. Jer. 30:6.

10 Christ's brethren - Judah

11 As the Good Shepherd Ezek 34:23-31. He stands as a shepherd in the midst of the flock. Cp Gen. 49:24. Jer. 31:10. Isa. 40:11. 49:10. Mic. 7:14.

12 Zech. 14:9. Isa 9:6. Mic 2:13. Mt. 18:18. Luke 1:32. Rev. 11:15. Num. 24:17.

13 Cp Zech. 4:2. 2 Sam. 7:8. Amos 9:15. Joel 3:20.

14 Ps 22:27. 72:8. 57:5. Rev. 11:15. Luke 1:32. Rev. 11:15. Num. 24:17.

2 HIS MIGHTY CONQUEST LEADING TO PEACE 5:6

15 The definite article "the" peace personified Isa 9:6. Eph. 2:14. Peace full stop of peace. Cp Ps 72:7. Zech. 9:10

16 The defeat of Sennacherib - a type of Gog's overthrow Isa 14:24-25

17 The complete number - a completeness.

Note. T. Sept. Vers...
a dew falling from ... nly assemble nor
THE APPEAL TO NA...
Incensate nature ... reflect My glory ... from ... unchangea...
THE ALTERNATIVE ... THE NATIONS SUBM... OR CONQUEST ...
2 Isa. 14:32. Rev. ...
Those redeemed. Zech. 2038. Rom...
hooks, i.e. nations ... becomes a blessing ... vessel of Divine glory ... Zech. 8:13. Jer. 31:...
Refreshing & fruitfulness through the stimulating ... source of the truth ...
Deut 32:2. Hos. 14:5 ... Deut 33:28
They come from ... are not dependent ... men. Dew is not ... supplied by man ... later from diseased ... supply Deut. 11:...
The dew is formed ... end of night & appears ... dawn Isa. 26:... Israel's hope ... blood is refunded by ... appear at the set...
Adam. "man" ... Great or low ... King of beasts, ... power, invincible ... Gen. 1:29. Num. ... Zech. 4:8-10. Cp Mic. ...
Jer. 12:9
The old lion for sa... The young lion for ... strength ... for the threat see ...
Isaiah's punishment ... chastise & warning ... Hos 5:14. ... Jer. 30:16.
WAR ABOLISHED: WORSHIP DESTROYED
The symbol of war ... used has placed the ... Isa. 35:8. Same pur... curse in this feature ... Yahweh Ps 20:7. 33:... literal symbolized ... Saul 17:11. Obscure ... sight by Solomon ... 18:19. The over... wreath constituted ... sign by Yahweh, over... & his rider" Exod...
Angel taught to recognise ... avoid this fleshly ... Num 11:4-9. 2 Sam. ... Gen. 18:14. Cp Note ... for Yahweh's finger ... entire war & flesh... Cp Ps 76:6
The symbol of flesh... Gen. 4:7. Cities will ... walls but on a Divine ... Isa. The shame of ... seen in the past was ... he named they bear... Cp 4:14.
The symbol of power ... Num. 15:28 ... Israel's trust was ... in such Ps 147:11. ... of the future will ... by Yahweh's presence ... Ezek 36:35.
See Note Gen 5:2... stone or metal ... or solemn idolatr...
Upright pillars ... pillar consecrated ... The so-called ...
The cities founded ... In the idolatrous ... as aforesaid. Cp V. 11 ...

into our land, and when he treadeth within our borders.

7 And [a] the remnant of Jacob shall be in the midst of many people [b] as a dew from the LORD, [c] as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people [d] as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, [e] and none can deliver.

9 [f] Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass [g] in that day, saith the LORD, [h] that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And [i] I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off [j] witchcrafts out of thine hand; and thou shalt have no more [k] soothsayers:

13 Thy graven images also [l] will I cut off, and thy [m] [n] standing images out of the midst of thee; and [o] thou shalt no more [p] worship the work of thine hands.

14 And I will pluck up thy [q] groves out of the midst of thee: so will I destroy thy [r] cities.

15 And [s] I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAPTER 6.

1 God's controversy for unkindness, 6 for ignorance, 10 for injustice, 16 and for idolatry.

HEAR ye now what the LORD saith; Arise, contend thou [t] before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, [u] the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, [v] what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For [w] I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now [x] what Balak king of Moab consulted, and what Balaam the son of Beor answered him from [y] Shittim unto Gilgal, that ye may know [z] the righteousness of the LORD.

6 ¶ [aa] Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves [ab] of a year old?

7 [ac] Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? [ad] shall I give my firstborn for my transgression, the fruit of my [ae] body for the sin of my soul?

8 [af] He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but [ag] to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and [ah] *the man* of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ [ai] Are there yet the treasures of wickedness in the house of the wicked, and the [aj] scant measure *that is* abominable?

11 [ak] Shall I count *them* pure with the wicked balances, and with [al] the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the in-

---

Verse 7. Sept. Version "The remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dew falling from the Lord, and as lambs on the grass; that none may assemble nor resist among the sons of men."

THE APPEAL TO NATURE CHAP. 6:1-2.

Insensate nature reflects to the glory of God Ps 19:1, designed to reflect His glory Num. 14:21. The mountains are everlasting, being firm + unchangeable Gen 49:26 Deut 33:15, Mt Zion is immovable Ps 125:1. The earth abides for ever. Ecc 1:4 and is designed for life Isa 45:18 and glory Num 14:21. As such they can witness against Israel, for whom they are used as symbols. Mic 4:1. Hag 2:6.

27 The literal Hebrew is as the margin which would signify: Shall I be pure if I identify myself with the wicked by justifying his actions? ZAK = Canst thou be pure?. - i.e. Jerusalem.

28 They obtain their ill-gotten gains not only by injustice and fraud, but by violence.

---

a ver. 3.
b Deut. 32. 2.
c Ps. 65. 10.
d Is. 5. 4. Jer. 2. 5, 31.
e Ex. 12. 51. Deut. 4. 20.
f ver. 15.
g Or, craft. Ex. 12. 21.
h Num. 22. 5 & 23. 7.
i Hos. 5. 14.
k Is. 26. 11.
l Num. 25. 1. Joel 3. 18.
m Judg. 5. 11.
n Hos. 5. 6. Cp. Heb. 10. 4.
o Is. 2. 11.
p Zech. 9. 10. Hag. 2. 22. Cp. Is. 2. 7.
q Heb. *joint of a year*
r ver. 14. Cp. Ezek. 38. 11. Zech. 2. 4, 5.
s 1 Sam. 15. 22. Cp. Prov. 15. 8.
t 2 Kin. 9. 22. Is. 47. 9, 12. Nah. 3. 4.
u Lev. 18. 21. 2 Kin. 3. 27.
v Deut. 18. 10.
w Heb. *belly.*
x Zech. 13. 2.
y Or, *statutes.*
z Hos. 3. 4.
a Cp. Is. 17. 8.
b Is. 2. 8.
c Gen. 18. 19. Cp. Heb. *humble thyself to walk.* Jer. 17. 2.
d Or, *thy name shall see that which is.*
e Or, *enemies.*
f ver. 11.
g Ps. 149. 7.
h Or, Is there *yet* unto *every man a house of the wicked, &c.*
i Heb. *Ephah measure of leanness.*
k Amos 8. 5.
l Or, *Shall I be pure with, &c.*
m Prov. 11. 1.
n Deut. 25. 13.
o Or, *weights.*
p Is. 1. 28.

Isa. 1:18. For Controversy with nations Isa. 34:1.
3 Lit. enduring. He has a purpose with the earth which involves Israel Isa 45:18
4 The controversy commences as a loving expostulation.
5 To deserve such treatment Isa 54. Jer. 2:5, 31
6 A judicial term.
7 As "the Ecclesia in the wilderness" Acts 7:38. Deut 6:12, 23, 23, 24. 5:6 etc.
8 They came "up" out of Egypt: an indication of elevation. Cp note Gen 12:10. Cp Isa 63:11
9 As His firstborn. They were redeemed by the death of the firstborn of Egypt Exod 22:29.
10 Cp Deut. 5:6, 15. Thus becoming the purchased slaves of Yahweh Rom 6:22. But they proved rebellious, and in action and attitude denied their status as Yahweh's Ecclesia.
11 As shepherds Ps 77:20. 78:52. 80:1 and a civil and religious capacity.
12 She had the spirit of prophecy Exod 15:20-21 teaching and leading the women.
13 There should be a full stop here. Balaam: Master of the people Cp Rev 2:14 but Yahweh turned his curse into a blessing Num 23 Jos 13:22. 24:9, 10. 24. Cp Deut 23:4, 5
14 RSV: "And what happened from Shittim to Gilgal..." Num 25:1 — Josh 5:9 Shittim — That which is despised." Gilgal: "Rolling away." At Shittim, Israel despised the law and was led astray by Balaam, but Yahweh defeated Moab, Balaam was slain Num 31:8; the Jews learned how the people feared Josh 2:9, 10; the Jordan was crossed Josh 3, the new generation circumcised and the reproach of Egypt rolled away Josh 5:9; the Passover kept 5:10 and Israel bread again to Yahweh despite past failures Cp Josh 5:6, 7.
15 Lit. "the righteousness acts" RSV "The saving acts" Cp our Faith over + His saving acts on our behalf Rom 5:18. 2 Cor 5:14. Ps 50:6
17.

THE DEFENCE: WE HAVE OBEYED THE LAW vv 6-7

The people shelter behind the legalism of the law: any ask What more does Yahweh want

As the Law required Exod 12:5 Lev 9:2-3. Though offered in accordance with law and acceptable to Yahweh, apart from the right spirit Ps 51:16, 17. Isa 1:11. Heb 10:4. Sacrifice without faith an abomination Num 15:8, 9. Ps 50:7. Ps 107:22. 4:5 Repudiated Jer 7:21-23

Quantity did not enhance the value without sacrifice of self Prov 21:27. Isa 1:11. Cp Luke 21:3-4

Offered with the daily meal offering + every burnt offering Exod 29:38-42. Num 28:3.

Yahweh certainly does not want that Jer 18:21 the question illustrates Israel's lack of understanding of Yahweh's requirements. The people tried to purchase God's favour by external ceremony upon any terms other than sacrificing self and reforming their lives.

THE PROSECUTION: WHAT IS REQUIRED vv 8-16

20 Cp Ps 51:17. 69:31. Prov 21:3. Hos 6:6. Josh 1:7-8. 1 Sam 15. 22. Deut 6:4-6. These words quoted: Deut 10:12-13. Cp 2 Cor 7:7-11. 8:16-17.

CHAPTER 6

4 YAHWEH PLEADS BUT WILL ALSO PUNISH Ch. 6.

1 YAHWEH'S INDICTMENT OF HIS PEOPLE vv 1-5.

The prophet becomes the Advocate of Yahweh in His controversy with the people. He presses the matter as in a court case with prosecution, witnesses and defence. Inanimate nature - the symbols of Divine power and permanency - are called upon to testify to His righteousness and the spiritual decadence of Israel. Cp Ch. 1:2.

1 They testify to the existence of the Creator Rom 1:20. Cp Ps 121. Jer 5:22 and are symbols of His power and eternity.

---

4 YAHWEH'S INDIGNANT INDICTMENT vv 1-2

22 RSV: "The voice of the Lord cries to the city - and it is sound wisdom to fear thy name: Hear, O tribe (AV: rod) and assembly of the city! Can I forget the treasures of wickedness in the house of the wicked, and the scant measure that is accursed? Shall I acquit the man with wicked scales and with a bag of deceitful weights?" Vv 9-11.

23 Cp Acts 15:14. John 7:42. Matt 4:5. Isa 45:17.

24 Lxx: "tribe." If rod - hear the prophecy of punishment Isa 10:5, 24 and Yahweh Who appointed the Assyrian as His rod.

25 The prosecution counsel tries to awaken the conscience of the people by a series of questions.

26 Does the oppressor continue to heap up unjustly acquired "spoil"?

habitants thereof have spoken lies, and [a] their tongue *is* deceitful in their mouth.

13 Therefore also will I [c] make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 [d] Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 [e] Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For [2] the statutes of [1] Omri are kept, and all the works of the house of [m] Ahab, and ye walk in their counsels; that I should make thee a [3] desolation, and the inhabitants thereof an hissing: therefore ye shall bear [g] the reproach of my people.

CHAPTER 7.

1 The church, complaining of her small number, 3 and the general corruption, 5 putteth her confidence not in man, but in God. 8 The church's triumph.

WOE is me! for I am as [h] when they have gathered [i] the summer fruits, as [k] the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired [l] the firstripe fruit.

2 [a] The [1] good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and [f] the judge *asketh* for a reward; and the great *man*, he uttereth [2] his mischievous desire: so they wrap it up.

4 The best of them *is* as [h] a brier: the most upright *is* sharper than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ [b] Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For [e] the son [f] dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; [h] a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will [k] wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, [m] the LORD *shall be* a light unto me.

9 [o] I will bear the indignation of the LORD, [p] because I have sinned against him, until he plead my cause, and execute judgment for me: [r] he will bring me forth to the light, *and* I shall behold his righteousness.

10 [4] Then *she that is* mine enemy shall see *it*, and [s] shame shall cover her which said unto me, [t] Where is the LORD thy God? mine eyes shall behold her: now [6] shall she be trodden down as the mire of the streets.

11 *In* the day that thy [v] walls are to be built, *in* that day shall [b] the decree be far removed.

12 *In* that day *also* he shall come even to thee [c] from Assyria, [8] and *from* [d] the fortified cities, and [9] from the fortress even to [e] the river, and from sea to sea, and *from* mountain to mountain.

13 [9] Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ [3] Feed thy people with thy rod, the flock of thine heritage, [g] which dwell solitarily *in* [k] the wood, in the midst of Carmel: let them feed *in* Bashan

[a] Cp. Jer. 9. 8.
[b] Jer. 9. 4.
[c] Is. 53. 10.
[d] Ps. 141. 3.
[e] Ezek. 22. 7 Mat. 10. 21. Luke 21. 16.
[f] Nah. 3. 6.
[g] Lev. 26. 26. Hos. 4. 10.
[h] Cited Mat. 10. 36.
[i] Deut. 28. 38. Hag. 1. 6.
[k] Lam. 3. 26.
[2] Or, *he doth much keep the, &c.* Ps. 18. 23.
[l] 1 Kin. 16. 16, 25, 26.
[m] Ps. 27. 1.
[n] 1 Kin. 16. 30. 33.
[o] 2 Kin. 21. 3.
[p] Jer. 10. 19.
[q] Or, *astonishment.*
[r] Lam. 3. 39.
[s] Is. 25. 8. Jer. 51. 51.
[t] Ps. 37. 6.
[4] Or, *And thou will see her that is mine enemy, and cover her with shame.*
[u] Ps. 35. 26.
[v] Ps. 42. 3.
[5] Heb. *the gatherings of summer.*
[w] Amos 8. 1.
[x] Judg. 8. 2. Is. 17. 6.
[6] Heb. *she shall be for a treading down.*
[y] Prov. 24. 31. Is. 5. 5.
[z] Hos. 9. 10.
[a] Is. 57. 1.
[7] Or, *godly, or, merciful.*
[b] ch. 6. 16.
[c] Cp. Is. 11. 11, 16. Hos. 11. 11.
[8] Or, *even to.*
[d] Is. 37. 25.
[e] Gen. 31. 21. Ex. 23. 31.
[f] ch. 3. 11.
[9] Or, *After that it hath been.*
[2] Heb. *the mischief of his soul.*
[g] ch. 3. 12.
[3] Or, *Rule.*
[h] Prov. 15. 19.
[i] Jer. 49. 31.
[k] Is. 37. 24.

2 CONFIDENCE C. BE PLACED IN NONE

16 Absolute confidence should be placed in one only. John 10:5. Cf. Gal 2:11. 1 Cor. 11:1

17 There is a gradation here from friend or acquaintance to "familiar friend" to wife.

18 The same condition prevailed in relation to the Ecclesias, so that these words are cited by Christ. Matt. 10:21, 35-36. Luke 12:53. 21:16. They demonstrate that salvation is an individual matter.

19 Lit. "A familiar friend" as also Ps. 55:13. Christ found he could not repose confidence in a so-called familiar friend, or relative.

20 Most deceptive because one naturally anticipates their loyalty. It was this by that brought Jesus to his death.

3 SALVATION IS ONLY FROM YAHWEH V. 7-10

21 Micah typed Christ. His enemy was the nation which brought about his death. However Yahweh brought him from the darkness of Sheol. ● In this he represents Christ both personally & nationally.

Intercession was a mark of the prophetic office. Jer. 27:18. Christ was a prophet. Is. 53:12 and bore the reproach of his people — the multitude Christ whose sins he carried to the tree.

Heb. 7:27 Daniel did likewise. Cp. Dan. 9:5.

The resurrection of Jesus vindicated his claim to be son of God. Rom. 1:3 and contributed to the justification of his brethren. Rom. 4:25.

His righteousness will be exhibited in the redemption of His own. Ps. 71:17-21.

Israel after the flesh.

A.D. 70. Cp. Matt. 24:15-21.

4 YAHWEH WILL RESTORE HIS PEOPLE V. 11-17

Isa. 60:11. Zech. 14:8.

RSV: "The boundary shall be far extended."

Deut. 23:18. Obad. 19.

Decree = Heb. Chok, Decree or boundary.

"Men shall come to thee" (Camb. Bible) i.e. "Amen" (Camb. Bible). The return of the exiles. Isa. 11:11, 16. 27:12-13.

30 Cities of Mazor, the Strong Land. - Egypt. Usually Mitzraim, but used in 2 Sam. 24:24. 1 Chr. 21:25. for Egypt.

31 Supply, the ellipsis required by the next verse. "Thy border shall extend ..."

32 Egypt.

33 Prior to reaching this stage referred to in the previous verse. Cp. to 46. Ezek. 19:12-14.

5 A PRAYER FOR THE PEACE OF JERUSALEM V. 14

34 "Shepherd" Yahweh is the Shepherd of Israel. Ps. 80:1. Cp. Ps. 23. Ezek. 34:22. Gen. 49:24.

35 The symbol of office or authority. The shepherd's rod was curved one end & used as a club the other. It was used to guide sheep or club the other. It was used to guide sheep or pull them out of danger, or as a club to defend them. Ps. 23:4. Also used to count them. Ezek. 20:37. Lev. 27:32.

36 Israel. Ezek. 14:11. Ps. 74:7. In trouble. Jer. 12:8-9. 50:11. At peace. Zeph. 3:13. Ezek. 34:26-31. The heritage of Jacob. Isa. 58:14.

37 Comp. Bible: "Dwell thou..." It expresses a prayer for the future fulfilment of the promise. Num. 24:2. Dan. 11:41. Israel called upon to be separate.

29 Not merely the rich, for it is characteristic of all the inhabitants to speak destructive lies and deceit.

5 THE PENALTY V. 13-15

The charges proved, the penalty is now pronounced.

30 Deadly sick or incurable as in Nah. 3:19.

31 The curse of the Law. Deut. 28:39. Lev. 26:25-26. See Ps. 4:10. Hag. 1:6. Cp. Exhortation Phil. 3:10.

32 Thy decoy & humiliation shall stem from within. Heb. "emptiness." 2:6: "There shall be hungers." There will be blessing on the natural increase from Yahweh.

33 Take hold of family & goods to remove them from the enemy.

34 If, by chance, they should escape the initial attack, they shall be ultimately taken. RV The vintage.

6 THE SWEEPING UP V. 16.

The first part of the verse corresponds to Vs. 10-12, the second part to Vs. 13-15.

35 Cp. 1 Kg. 16:25. He is the founder of the evil dynasty which gave Ahab to Israel & the murderess Athaliah (Cp. 2 Kgs 8:26) to Judah.

36 Both Israel and Judah. 2 Kgs. 21.

37 Jerusalem.

& Deut. 28:37. Jer. 25:9. An object of derision.

See Ezek. 36:20 for the manner in which they have been reproached at Yahweh's people. Deut. 29:24-28. Jer. 51:51. To be ultimately removed. Isa. 25:8.

CHAPTER 7.

5 THE PROPHET MOURNS. TRAGEDY BUT ALSO PREDICTS TRIUMPH (Ch. 7.)

1 THE MOURNING PROPHET LAMENTS THE SPIRITUAL DECADENCE OF THE NATION 1-4

The prophet laments his desolate & lonely state in the midst of his people.

2 The best, most spiritually minded of Israel gone. Isa. 57:1.

3 No association of Godly men for mutual co-operation & edification. Those who are such (Isaiah, Micah etc.) labor as individuals independent of any organisation or mutual policy.

5 The refreshing association of Godly men in whom the Word has been ripened. Cp. Hos. 9:10. Ch. Int. 21:18.

7 Khasidh, one who exercises love to others, who is merciful, loving & faithful.

8 Violence and rapine.

9 They are ready and skilful to do evil, and can be bribed to do anything. Comp. Bible: "(Their) hands are (only) for evil, to do (it) earnestly."

The judge to shut his eyes to some wrong.

10 Is ready - to do so for reward.

11 Lit. "We are it together." Comp. Bible. It requires "wrongs" to carry on evil & desire into effect, for it is needful to keep up the forms of justice & this requires some consideration. So the oppressed defrauded.

12 They are hard, piercing, catching and holding all that come their way. 2 Sam. 21:6. 1132

13 The comparatively upright wound and injure all who come in contact with them.

14 The day when their warnings will be vindicated in terrible outpouring of judgment. Ezek. 3:17. Hos. 9:7-8.

Num. 23:9. It was only when she was thus holy or set apart that she prospered. Exod. 33:16.

36 The Plantation to the Name. Ezek. 34:29 - a symbol of fertility.

37 Sig. Fruitful field or Garden Park. The chief pasture lands east & west of Jordan are named.

42 Sig. Broad open land. Noted for its well-fed contented sheep & cattle. Cp. Amos 6:1.

and Gilead, as in the days of old.
15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.
16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.
17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.
19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.
20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

NAHUM.

CHAPTER 1

The majesty of God in goodness to his people, and severity against his enemies.

1 THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.
2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.
3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.
4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.
6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.
7 The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.
8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.
9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.
10 For while *they be* folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.
11 There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.
12 Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.
13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

Jonah preached repentance; Nahum proclaimed judgment. Jonah did so on the grounds that Yahweh is slow to anger" Jon 4:2. Nahum because He is a jealous God Nah 1:2, and that wrath restrained is but wrath reserved. Nahum acknowledges that Yahweh is slow to anger" but adds that He will "not acquit the wicked" Nah 1:3. Between them they reveals the two-fold character of Yahweh, viz "good and severity" Rom 11:22 as revealed in preaching to Gentiles. The difference in the destinies of Nineveh and Jerusalem is summed up in the declaration of Nah 1:15, 2:2, 2:29. PERSONAL DETAILS. It is presumed that Elkosh Ch 1:1 was in Galilee, & that the prophet's name is preserved in Capernaum - Village of Nahum. The ruins of El-Kauzeh in Naphtali are supposed by some to be those of Elkosh. If he was of Galilee, he could have evacuated to Judah when the Assyrian Exile repeopulated the northern province with a mongrel population after the deportation of the ten tribes 2 Kgs 17:5-6, 24. This, however, is conjecture. What is certain is that he addresses Judah Ch 1:15. DATE: After the destruction of Thebes 3:8. This was accomplished by Assurbanipal approx. BC 665, thus a contemporary of Manasseh.

NINEVEH Gen. 10:11 — a vast quadr... era of modern London. C... journeys to ride abreast... China and the West (Ch 3... of Nineveh or Yahweh... believed that the Lion w... Augustan temple = Rome, Nahum...

See below

The miserable ruin NAHUM 2, 3. of Nineveh foretold.

37 The nation as a whole, of which Sennacherib was a representative in days Hezekiah
38 Sennacherib was murdered whilst worshipping in the Temple of Nisroch 2 Kgs 19:37-38 an illustration of the inability of his gods to save, though either he had boasted of their power against Yahweh. This was typical of the nation
39 Thus treating their gods as they did those of other nations 2 Kgs 19:12
40 Graven out of wood or stone
41 Isaiah uses these words to proclaim Messiah's Kingdom. Isa 52:7, 40:9
42 Interrupted whilst the enemy was in the land.
43 Made during periods of peril — Jacob's trouble
44 The Assyrian typifies Gog. Mic 5:5, Zech 14:21, Joel 3:17.

CHAPTER 2

2 NINEVEH'S DOOM DESCRIBED Ch 2.
1 THE CITY BESIEGED Vv 1-5.
"I attack!" saith Yahweh Ch 2:13, 3:5
For details of Assyrian fall see p 886. Note mg. The Heb-day Assyrian used the symbol of hammers & battle-axes. Spoils Babylon Jer. 50:23, 51:20. See the reference is to Medes, who fulfilled Yahweh's Word which was as a hammer. Jer. 51:20 (Heb 27).
2 Has attacked the very city
3 Man your fortresses & towers
Set the guard & sentinels
Strengthen yourself. The loins were considered as the seat of strength. 2 Chr 16:12. Job 40:7. Isa 21:7. 1 Pet 1:13.
RV = "bringeth again."
The Supplanter becomes a Prince with El. Gen 32:28. Lesh 14:9, 14:13, 52:8. Assyria set aside 10:12, 20.
Heb: "The plunderers have plundered them."
Cut off their members for Vine see Ps 80:8, Isa 5, Jer 12:10. Hosea 9:16. Luke 22 Note.
Probably an allusion to the highly polished copper with which they were sometimes covered Sel. Anth. 12:5.
Military uniforms. Scarlet seemed to have been a favorite color with Babylon & Medes Ezek 23:14. Blue that of Assyrians Ezek 23:6.
RV. "The chariots flash with steel." "The chariots were covered with plates for shining metal, hung round with gleaming weapons & figures of the heavenly bodies, carrying bright-eyed warriors, the horses covered with trappings which flashed in the sunshine & fastened to poles of flickering steel."
Jer. 46:9. Dash madly about.
Chuwts - outside (Str). Outside the wall. From a root, to sever or separate as by a wall. The best-reasoned view is Keil.
The approach of the enemy. V 3. The attack V 4. The defence V 5.
The captains of Assyria are called out to defend Ch 3:18.
Either through fear or drunkenness. Cp Ch 3:11.
As weapons of offence battering rams etc are brought forward, counter measures are tried by the Assyrians. See mg. All in vain.

2 THE CITY OVERWHELMED 6-10

19 Ancient inscriptions show that the capture of Nineveh

14 And the LORD hath given commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. cast in metal.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off. Ch 2:1, 2, 9

CHAPTER 2.

The fearful and victorious armies of God against Nineveh.

1 HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. Spears. RV. "The lances are put in motion" Heb

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. The sun gleaming on them. Nahum 3:3

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved. or, and [it] shall be RV. uncovered

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts. Luke 15:8, 23:48

8 But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall* they cry: but none shall look back. The army as Sig. of her power

9 Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness. are waxed pale - RV

11 Where *is* the dwelling of the lions, and the feeding place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER 3.

The miserable ruin of Nineveh.

1 WOE to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not; Heb: Violence. treachery. They heard [its] are never satisfied

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. jumping, or, dancing

3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of their

Nahum was therefore just prior to the period of Zephaniah who also predicted the destruction of Nineveh. AS TYPE CHRIST - The Lord revealed the sign of Jonah and identified himself with the Village of Nahum Mk 2:1. As the prophet of Galilee, he warned the people of the fate of Ninevites who refused to redent. Mt 12:41. STYLE "Nahum forms a beautiful, vivid, pictorial poem on the grandeur, power and justice of God, & on the conflict between Yahweh and this cruel, defiant world empire of Nineveh. None of the minor prophets seem to equal Nahum in boldness, ardour and sublimity. His prophecy forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparation for the destruction of Nineveh, & the description of its downfall and desolation, are expressed in the most vivid colors, and are bold and luminous in the highest degree."

ANALYSIS: NAHUM TOLLS THE DEATH-KNELL OVER NINEVEH

Theme Verse Ch 1:3. "Yahweh will not at all acquit." Cp V 14: "I will make thy grave for thou art vile."

1 NINEVEH'S DOOM DECLARED Ch 1.
Character of the Judge Vv 1-8. Declaration of the doom Vv 9-14. Comfort to the oppressed V 15.
2 NINEVEH'S DOOM DESCRIBED Ch 2.
The city besieged Vv 1-5. The city overwhelmed Vv 6-10. The site made desolate Vv 11-13.
3 NINEVEH'S DOOM DESERVED Ch 3.
The cause of the overthrow Vv 1-5. The lesson of the overthrow Vv 6-11. The certainty of the overthrow Vv 12-19.

THE LESSON OF THE OVER... Vv 6-13.

3 NINEVEH'S DOOM... SERVED Ch 3.
1 THE CAUSE OF THE... ERTHROW Vv 1-5

The gross cruelty of As... is attested by monuments... which is described or sho... ed prisoners impaled... ed, beheaded, dragged... with ropes passed through... in their lips, blinded by the... King's own hand, hung on... hands or feet to axle-... fortune (Bonomi). Often... their brains beaten out... tongues torn out by th... while the bleeding heads... are tied around the... necks of the living who are... reserved for further torture... (Layard - Nineveh... Assyria contributed... to civilization but brut...

The prophet now hea... ens to the noise of the... advancing army to bring... Divine Vengeance.

Assyrians.
See mg. Sig. "From... An appellative for Ni... or Assyria like Rahab (... "Egypt Isa 30:7. Tarshish... enthrone) = King Assyria Ha... Ariel - (Lit's Lion) = Jerusalem... Isa 29:1. N. pictured as a lion...
"Carried away" RV
RV: Mourn Gloria Ch 3:18
Roth: "Like a reservoir... of water are her waters... Her power has extended to... nations, = they have flowed... to N. like tributaries rejoic... ing her. Rev. 17:15.
The wealth of the... had been poured into... city - and was all purloined... See Index: The Wealth of...
By 2nd Cent. A.D. Ni... very site was unknown...
Like the pangs of a... Isa. 13:8.

3 THE SITE MADE DESOLATE Vv 11-17.

It has been made to... late. Nergal, the... god was a winged lion... a man's face
The subject-victims...
RV: "and the bones...
A reference to the... less, brutal cruelty of...
Assyrians.
Cp Jer 5:14
The fighting men officials.
No more be able to... ravage other countries...
The Assyrian... emissaries such as... Rabshakeh. Isa. 36:12-20

CHAPTER 3.

3 NINEVEH'S DOOM... SERVED Ch 3.
1 THE CAUSE OF THE... ERTHROW Vv 1-5

The gross cruelty of As... is attested by monuments... which is described or sho... ed prisoners impaled... ed, beheaded, dragged... With ropes passed through... in their lips, blinded by the... King's own hand, hung on... hands or feet to axle-... fortune (Bonomi). Often... their brains beaten out... tongues torn out by th... while the bleeding heads... are tied around the... necks of the living who are... reserved for further torture... (Layard - Nineveh... Assyria contributed... to civilization but brut...

The prophet now hea... ens to the noise of the... advancing army to bring... Divine Vengeance.

HABAKKUK. — The... Truth... Hab 3:17 for the meas... of Levi and associated... Temple. Hab 3:19. 1 Chr... hoiakim, approx. B.C... If so, he was con...

1 CHAP. 1. A BUR...
1 Why does n...
2 Answer: Yah... punished or...
3 Shall the pers...

NINEVEH Gen. 10:81 On Tigris or Hiddekel Gen. 2:14 About 21 m. long, 9 broad = 60 in circumference. A complex of four cities in one, making a vast quadrangle no less than 60 m. round. Based on a trigonometric survey, the full area has been computed as 350 sq miles = the area of modern London. Of course, greater Nineveh included spacious orchards, gardens, pastures and grain fields. Walls = 100 feet high, broad enough for 3 chariots to ride abreast. 1500 towers each 200 ft high (Diodorus Siculus). The mart of the ancient world into which poured the wealth of Persia, India, China and the West (Ch. 3:16). Her spiritual teaching was enforced by military power (Isa 37:10-12). The controversy of Zion was (Isa 34:8): Should Nineveh or Yahweh of Jerusalem prevail and triumph to possess the land = city. All the "order" and "civilisation" concentrated in Nineveh believed that the Lion winged by the Great Eagle (the bird of Jove adored in Nineveh and Rome) was more powerful than Yahweh, the founder and Progenitor of the contemptible little Kingdom of Judea (Isa 37:22-29) AS A TYPE - Nineveh = Babylon typify the twofold aspect of Gogian Confederacy - Constantinople = Rome, Military + religious oppression. The former is first destroyed at Armageddon, the latter, as Babylon the Great is dealt with later.

HABAKKUK I.

The invaders are impeded by the heaps of slain. Her idolatry with its gross immorality. The lavish display of the temples + Cities of Assyria. dazzling display hid the rottenness within. Kesheph, to enchant or practise magic. i.e. to weave well. A reference to the part in seducing nations Cp. Isa 47:9, 12 Isa 36:16-17. Entire nations were deprived of freedom + taken to captivity. Both: "Remove thy skirts over thy face." She shall be treated as a harlot + her shame shall be revealed for all to see Cp Isa 3:17. Jer 13:26. Lam 1:8. They will see her for what she really is: an adulteress. The metaphor is that of a vile woman caught in her iniquity + exposed to the ill treatment of the mobs.

THE LESSON OF THE OVERTHROW vv 6-13

That all may see + take warning. In case they are involved in the same calamity. See Nah. No: Thebes of the god Amon (populous). So was called by Egyptians the House of Amon. It was splendidly situated in a most fertile and attractive part of Egypt on both sides of the Nile. The wealth of Egypt also passed through the ties. Wickedly sacked by Assurbanipal 663 BC (Cf. Nahum: 1 equal to Jonah." Egypt are often so described. Isa 19:1 Jer 46:1

Thebes was surrounded by a wall + with a reputed 100 gates but the river and canals formed additional defence.

The 25th Dynasty of Egypt was Ethiopian in character.

Thebes was once the residence of the Pharaohs + the splendour of the ruins declare the magnificence of the city in its heyday.

Identified with Punt, modern Somaliland - an indication of her widespread influence.

The defeat of the Ethiopians is recorded in the annals of Assurbanipal.

In the most public places. This was the normal treatment of the kings, particularly of the brutal Assyrians.

Usually led by a rope fastened to a ring in the lip.

2 Kgs 19:25.

2 That is, drink the cup of affliction like Thebes. Jer 25:17

HABAKKUK. - The Embracer or Wrestler. He embraced the Truth with zeal in a period of apostasy - see Hab 3:17 for the measure of his faith. Probably of the tribe of Levi and associated with the musical arrangements of the Temple Hab 3:19. 1 Chr. 25:1. Prophesied probably in days of Jehoiakim, approx. B.C 610 when Babylon was rising to power Ch. 1: 16. If so, he was contemporary with Jeremiah. Divided into:

1 CHAP. 1. A BURDEN - FRUSTRATION
- 1 Why does not Yahweh intervene? Vv 1-4.
- 2 Answer: Yahweh not unmindful. Evil does not go unpunished or virtue unrewarded Vv 5-11.
- 3 Shall the persecutors of Israel prosper? V 12 - Ch. 2:1.

2 CHAP. 2. A VISION - REVELATION
- 1 The Just shall live by faith. Ch 2:4.
- 2 The persecutor will be punished 5-19
- 3 Yahweh will be vindicated V. 20.

3 CHAP. 3. A PRAYER - CONSUMMATION
- 1 A prayer for Christ's Coming Vv 1-2.
- 2 Manifestation of Christ in glory. Vv 3-15.
- 3 He surveys the work of conquest Ve 5-6. 4 The Arabs disciplined V 5 Initial successes against Gentile power. Vv 8-10 6 Divine authority established Vv 11-13 7 Final conquest 14-15 8 The prophet's confidence V 16 9 His vow Vv 17-18. 10 His assurance for the future V 19.

The miserable corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and it was infinite; Put and Lubim were thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid,

The most splendid city of Egypt. The Temple of Karnak is a mile long. The Horns of Amon - the Solar God. Kushites are often so described. Isa 19:11 Jer 46:1 Theban was surrounded by a wall + with a reputed 100 gates but the river and canals formed additional defence. The 25th Dynasty of Egypt was Ethiopian in character. Thebes was once the residence of the Pharaohs + the splendour of the ruins declare the magnificence of the city in its heyday. Identified with Punt, modern Somaliland - an indication of her widespread influence. The defeat of the Ethiopians is recorded in the annals of Assurbanipal. In the most public places. This was the normal treatment of the kings, particularly of the brutal Assyrians. Usually led by a rope fastened to a ring in the lip. 2 Kgs 19:25. 2 That is, drink the cup of affliction like Thebes. Jer 25:17

thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like fig trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

Assemble your armies Jer 46:3 Joel 3:11

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the* dust: thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

The ruin of Nineveh.

But, like Thebes, in vain. Ready to fall from the tree at the least shake of those seeking them Isa 28:4

So also Egypt Isa 19:16. Babylon Jer 51:30 Israel Isa 2:12.

25 Fearful, terrified, they shall lose their courage and abilities to fight.

26 The approaches + passes leading into Assyria shall be easily taken Jer 15:7 Mic 5:6

27 The gates that barred access to the city. Excavations reveal that Nineveh partly destroyed by fire.

3 THE CERTAINTY OF THE OVERTHROW Vv 14-19.

The prophet ironically bids the Ninevites to prepare for a long siege. Cp also Ezek 3:7.

28 The soil is of such a tenacious quality that when mixed with water + kneaded it easily formed bricks whether sun-dried or kiln-baked. Both were used + usually chopped straw was added. Ryrie: Lay hold of the brick mould + i.e. Build up your walls etc.

30 In the very place where you make your greatest preparations.

31 Fire + water (Ch 2:6) played a part in the destruction of the city as excavations reveal, which (rivers) slew the inhabitants.

Yeled = Devourer Joel 1:4 The destruction on N. would be as complete as that of a swarm of locusts on vegetation.

32 Harbeck - Sog increaser from its rapid increase. No matter how N. increased its strength + destructive military power was rivalled by her commercial strength. Having stripped N. bare.

Roth: "Thy mercenary crowds" - following LXX.

Taphsar - only other place used Jer 51:27 It is an Assyrian title.

33 Roth: "Swarms of locusts." Grasshopper: Gowb - to grub or dig. As they became torpid in cold weather so the captains were to become inefficient in day of calamity.

34 LXX adds: "Woe unto them!"

35 The nation's guides + counsellors sleep in death. Ps 76:5-6

36 Str. "Report."

37 Horrors and oppression were universally experienced. She typified the military opposition of the flesh to be destroyed by Christ at his coming. Mic 5:4-5. 4:3.

2 THE BURDEN: FRUSTRATION CHAP. 1.

a WHY DOES NOT YAHWEH INTERVENE? 1:1-11.

1 Massa = burden, from nasa = to lift. Hence that which is heavy, but which must be lifted up. A load to be borne - used for "burden" (i.e. load) of prophetic oracle.

2 1 Sam. 9:9.

3 Cp Ps 37:1-11. Jer 9:1-6. Rev. 6:10. Ha. 2:10.

4 The seeming prosperity of the wicked seems to imply this but Yahweh was even then working in the affairs of the nation Vv 5-6. Mal. 3:14-17, Isa 58:3. 15 Cp Jeremiah's attitude Jer 9:1-6 He was contemporary with Habakkuk

HABAKKUK.

This book commences with a SOB but ends in a SONG !!

Prophet: Heb. Nabi = to boil or bubble over Cp ka. Greek pro = for. phet = speak

Cp Heb 11:6. bases on quotation

CHAPTER 1.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

a THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of

1135 2 CHAP. 2. A VISION - REVELATION

1 The Just shall live by faith. Ch 2:4.
2 The persecutor will be punished 5-19
3 Yahweh will be vindicated V. 20.

3 CHAP. 3. A PRAYER - CONSUMMATION

1 A prayer for Christ's Coming Vv 1-2.
2 Manifestation of Christ in glory. Vv 3-15.
3 He surveys the work of conquest Ve 5-6. 4 The Arabs disciplined V 5 Initial successes against Gentile power. Vv 8-10 6 Divine authority established Vv 11-13 7 Final conquest 14-15 8 The prophet's confidence V 16 9 His vow Vv 17-18. 10 His assurance for the future V 19.

NEBUCHADNEZZAR. – The proud man that keepeth not at home as the type of Gog. A five-fold woe is proclaimed 1 On pride and greed 2 On covetousness and materialism 3 On power politics and violence 4 On religious superstition 5 On idolatry and popery.

MORE RIGHTEOUS. V.13. In a sense the prophet was right: in the Gentry (Marvel. there is "none righteous" Rom.3:10. except on a basis of faith Cp Rom.3:20-28 and this the Judaism emphasising FAITH Righteous Rom.1:17 JUST Gal.3:11 declaration of Hab.2:4. This statement Paul used three times to counter

V.5 LXX "Behold ye despisers & wonder & perish & die of amazement" See Note Acts 13:41.

The wearying effect of injustice & distress

5 *câmâl = oppression or injustice.

6 One reading has: "I had to endure..." (CB).

7 Roth: "benumbed"

8 RV: Justice

9 Lit. "the lowest one." Looking beyond the days of Habakkuk to the multitudinous Man of Sin who has compassed about the mock Jesus now Christ. Cp 18:24

10 "Traitors you forth perverted" – RSV.

VAHWEH'S ANSWER: EVIL DOES NOT GO UNPUNISHED OR VIRTUE UNREWARDED VV5-11.

11 These words applied by Paul to impending Roman invasion Acts 18:21 showing that by ion types Rome Rev.18.

12 LXX = "despisers" or "perfidious persons" as also Syriac and Arabian evidently reading "begadim" (Despisers) for "begoim" (Nations) and quoted the former. The prophet surrounded by such.

13 Roth: "Stand stock still – stare."

14 Confirmed by contemporary Jeremiah Ch.25:1-9.

15 Heb. "His" and so throughout the Chapter. – Nebuchadnezzar.

16 Heb. "it is" (CB).

17 His decision (Roth.) = A dictator.

18 Indicating speed of conquest. Leopards were tamed and trained to hunt. They were noted for the agility in seizing the prey. Jer. 4:13 Cp. 5:6.

19 Roth. "More sharply they attack" Cp mg.

20 All over the land.

21 Direct to the prey so nothing shall divert them – swooping suddenly upon it. A likeness to Rome which Babylon typified Deut. 28:49. Cp Violente V.2.

22 They come to destroy not merely to conquer. Their victims were ruthlessly torn up and deported to distant parts, that in their divided state they might lack the power to revolt.

23 A hot dry wind which sweeping across the desert consumed and blighted as if blown from Jehovah. Cp. Ezek. 17:10. 19:12.

24 Cast up mounds to take walled fortresses.

25 RV: "Then shall he sweep by as a wind and shall pass over (mg transgress) and be guilty..." Roth: "Then hath he become arrogant in spirit." Cp Isa. 10:13. Dan. 11:36-37.

26 Babylon's wars were fought in the name of its gods. It was a case of Bel and Merodach versus Yahweh Cp Isa 47:12. Isa. 46:1. The spoils of conquest glorified the heathen Temples. Dan. 1:2. But cp Jer. 50:28.

3 SHALL THE PERSECUTOR OF ISRAEL ARISPER? VII-CH.2:1.

The prophet again appeals to Yahweh, since the invader is Oppressive, Idolatrous, and Cruel.

1:12-13. Speak: PUWACH – Puff, pant. "It pants to the end." Yearns for fulfilment. Cp Isaiah

The fearful vengeance HABAKKUK 2. by the Chaldeans.

violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not their's.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER 2.

1 Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith. 5 The judgment upon the Chaldean for unsatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him:

a Job 19. 7.
b Ps. 55. 9.
c ch. 2. 17. Hos. 7. 13.
2 Heb. rock. Deut. 32. 4.
3 Heb. *founded.* Ps. 78. 69.
d ver. 3. Mic. 6. 12.
e Gen. 45. 26. Ps. 77. 2. Lam. 2. 18.
1 Or, *grievance.* ver. 3. Is. 10. 1.
f ver. 13. Ps. 94. 3. Jer. 12. 1.
g Ps. 22. 12.
2 Or, *wrested.* Is. 27. 1. RV.
h Cp. Is. 29. 24. Cited Acts 13. 41.
6 Or, *moving.* Gen. 9. 3.
i Is. 29. 9. Jer. 4. 9.
4 Fulfilled 2 Chr. 36. 6.
5 Or, *flue net.*
9 Heb. *breadths.*
2 Or, *dainty.*
3 Heb. *fat.* Gen. 41. 5.
4 Or, *From them shall proceed the judgment of these, and the captivity of these.*
5 Heb. *shall go.* Prov. 27. 27.
6 Heb. *fenced place.* 2 Chr. 32. 10. Is. 37. 25.
7 Or, *the sapping up of their faces, &c.* Or, *their faces shall look toward the east.*
8 Heb. *the opposition of their faces toward the east.* LXX
9 Or, *To me.*
10 Or, *when I am argued with.* Isa. 43. 26
3 Heb. *upon my reproofs, or, arguing.*

Elevation Heb. himself. Roth.

1136 Ps. 102:11 Ps. 75:2.

6 Despite all appearances to the contrary it will prove true.

7 Mâhahh – hesitate, be reluctant. From root mâh – particle of interrogation, what? how! why! The circumstances of the day, the seeming indifference of Yahweh, had caused the prophet to question His purpose Ch.1:2-3.

8 Châkâh – Adhere (Str). So the waiting is a waiting in faith in which one does not lose confidence.

9 LXX: "If he draw back my soul shall have no pleasure in him" Cp Heb.10:38. The truly righteous man despite the apparent incongruities in the working out of the Divine purpose is not discouraged, even though he cannot understand completely.

CHAPTER 2:

1 The prophet's watchman to listen 3:17. 33:7.

2 Cp mg. 1 Pet. 1:12 2 Pet. 1:21

2 THE VISION EXPLAINED V2-5

1 YAHWEH'S ANSWER THE JUST SHALL LIVE BY FAITH V:2-4

3 Heb. bâ'ar = to engrave. Thus can be removed. Same word Deut. 27:8.

4 To safety. The vision is indelibly and clearly inscribed, but needs search to understand its meaning. When understood, the wise will run for shelter. V4 Hab. 18:10. Cp Hab. 1:5.

5 An answer to Cp Heb. 11:2. Acts

ive-fold woe is proclaim
power politics and violence

" Rom. 3:10. except on a basis of
statement Paul used three times

the Chaldeans. 27 Compare
27 my God, mine
shall not die.
hast ordained
ment; and, O 28
thou hast es-
for correction.
of purer eyes
evil, and canst
niquity: where-
upon them 29
cherously, and
ngue when the
th the man that
us than he?
st men as the
a, as the 'creep-
t have no ruler
permits this,
30
up all of them
they catch them
nd gather them
: therefore they
glad.
they sacrifice
and burn in-
ir drag; because
portion is fat,
32
t plenteous.
therefore empty
not spare con-
y the nations?
27:8. V.20 - Deut.
27:9
PTER 2.
waiting for an answer, is
st wait by faith. 5 The
Chaldean for unsatiable-
ness, 12 for cruelty, 15
and for idolatry.
upon my watch,
upon the 'tower,
to see what he
o me, and what
when I am
(Bath. Tablets)
LORD answered
Write the vision,
plain upon tables
n that readeth it.
sion is yet for an
but at the end
and not lie:
ry, wait for it;
surely come, it
Archar - Jupiter. RV.
s soul which is
upright in him:

to the contrary it
eluctant. From root
ogation, what? how!
of the day, the seem-
had called the pro-
ose Ch. 1:2-4.
So the waiting is a
h one does not lose

ny soul shall have no plea-
. The truly righteous man
ruities in the worrying
is not discourag
and comfor

THE MODEL PSALM. Hab 3. Isa 38:9-20. represent samples of model Psalms. Each is headed by a Title and concluded with a Subscription. The arrangement of all other Psalms is different - the subscription is given as the Title.

The Hebrew text shows no break between Psalms and Translators took such words: "To the chief musician as a title instead (as Hab. 3 Isa show) sub-scription. - See J.W. Thirtle (Old T. Prob.) "CHIEF SINGER" Talmudists hold that it relates to one who shall come. Aquilo one LXX revisers A.D. 130. rendered To the Giver (of Victory). The Speaker is the Spirit. The Chief Singer = the Lord Jesus.

STRINGED INSTRUMENTS. - Neginoth = Smitings in answer to. V. 16. Hab. 1:12 etc. Similar expression in Ps 3, 5, 53, 54, 60, 66, 75. The [illegible] A distinct loss if it thought these instructions for musical [illegible] ments only. They are not for [illegible] Ps 37:9. Isa 57. [illegible] s purpose [illegible] old promise, [illegible] prevail. [illegible] NETS.

Lord wil
Gen. 14:22

the mean
He trusts
provide

O The
ie in
no the
ful with
who dr

Hab. 2:3 IT WILL SURELY COME

● LXX: "Though he should tarry, wait for him; for he will surely come, it will not tarry." These words in this form are cited by Paul & applied to Christ Heb. 10:37. Christ as the Word made flesh is the personification of the vision. He directed Rome against Judah Mat. 22:7 and will return to fulfil the vision of Hab. 3. "The one who will come is the Mighty One of Teman.

● V. 5. Rend. "Yea because wine is treacherous." Cp Prov. 20:1. Wine rep. the heady doctrine of Babylon Jer. 51:7; Rev. 17:2. Cp. Eph. 5:18 relating to political & superstitious error. It is used for bloodshed Jer. 25:15. & a nation can become inebriated with success in war. It can relate to the stupifying & sense-dulling effect of minds given to their own pleasures, successes, & problems rather than seeking those set forth by Yahweh. Cp. Ps. 75:8; Luke 21:34. Effect on Nebuchadnezzar Cp. Dan. 4:31-32. Belshazzar Dan. 5:2-4. Babylon made with intoxication Jer. 51:7. The past types the future.

● HELL - sheol from SHA'AL, Never satisfied, always enquiring. Rend "grave" 1 Cor. 15:55. Prov. 27:20; 30:16.

● HELL & DEATH - Referring to his devastating conquests. Rev. 6:8. Cf. Rev. 1:18.

● PEOPLE - Amim - peoples, nations. Ezek. 38:5-6. Ezek. 14:1; Dan. 11: 40-45. Zeph. 3:8.

● V. 6. Woe: HOWY (HOH-EE) - Oh! [illegible]. An exclamation expressing grief.

● V. 9. "To his house" - for his house, ie to secure its permanency. Cp. Dan. 4:30. "Great Babylon... built for the house of the Kingdom..." Cp Rev. 18:7.

● V. 13. "the very fire" - That which will consume them. They shall labor to put it out in vain Jer. 51:58. Babylon given over to fire & sword Jer. 50:32; 51:30. Thus also the destiny of mystical Babylon 2 Pet. 3:10-13.

● V. 18. "What profiteth..." What is the value of all the care lavished upon such. Cp Isa. 44:9-10; Jer. 2:11. Rome created its Image & gave life & power to it Rev. 13:14-18. But that Image is but a "false prophet" a "teacher of lies" Rev. 16:13.

● V. 19 "That saith" Babylon fought in the name of its gods, but the time came when those gods were shown to be but dumb idols Isa 46: 1-13. The "false prophet" of Rome will be shown to be likewise when the crisis is upon him Rev. 19:20.
"Laid with gold & silver" Cp Rev. 17:4.

● V. 20. "In His temple" - The consummation of the woes and the prophecy of V. 14. Cp Isa. 56. 6-7; Zech. 6:12-13; Ezek. 43:7; Isa. 2:2-4; Zech. 14:16. "Let all the earth be silent" = The command or ultimatum. Cp Isa. 66:22; Rev. 14: 6-7.

Summary.
The five woes foreshadow conditions at the time of the end. They will witness to:
- The way of Cain & Jaheel Vv 5-7.
- The ambitions and fears of Babel Vv 9-11
- The power politics & ruthlessness of Nimrod Vv 12-13
- The shamelessness of Ham & Canaan Vv 15-16
- The superstitious vanity of Babylon Vv 18-19

CHAPTER 3.

V. 1. A prayer: TEPHILLAH - Intercession, supplication - Str. Strictly speaking this is limited to V. 2. But this is made on the background and anticipation of the rest of the Chapter. The prophet desires to see its consummation and supplicated Yahweh to that end. His enthusiasm for it is shown in that it is set to Shigionoth. Shigionoth from SHAGAH - To reel as though intoxicated, to be overpowered, to be beyond one with emotion. Shigionoth = An impassioned triumphal strain, with rapid changes of emotion.

[illegible]ech - or report. This relates to Yahweh's declaration to the prophet which he recognises is in accord with His previous ways.
[illegible]d, the Holy One. The former title is expressive of His power or ability to conquer, the latter of His character implying that He will not [illegible] iniquity pass unpunished. Cp Ch. 2:12, Ch. 2:3. Ps. 19 Cp Hab. 2:14. 2:11.

See over

[illegible] Hear [illegible] Pss. Hear [illegible] building of [illegible] His power would bring building of [illegible] timber to creak and groan and finally fall, about his downfall Dan. timber to creak and groan and finally fall, & bring disgrace to the builder. -22. Especially attitude in its collapse toward Israel. Ps 9:15.

C WOE TO VIOLENCE & POWER POLITICS 12-14.

27 They labor & weary themselves trying to preserve that which He has decreed shall be

come in Cp Deut. [illegible] 14 RVmg. "Cometh." Moffatt "Come." The whole [illegible] chapter is in future tense Cp Ch. 2:3 Isa. Cp 2:4. 2:14. 10 hour. = Sun. Job 31:26. Shining to salvation P. 80:3, 7. (Shine = towr) [illegible] 11 The word "horns" here denotes pencils of rays which flow from the sun and

See me. From Yamin = the right hand. And so [illegible] Situated between Sinai & [illegible] ern Palestine [illegible] From

Ch.

ive-fold woe is proclaim
power politics and violence

s" Rom. 3:10. except on a basis o
statement Paul used three times

the Chaldeans. 27 Confusion
my God, mine [u]ance of G
shall not die. 14-15. Isa 26
hast ordained Ezek. 36:
nent; and, O 28 Kadesh-
thou hast [3]es- A trifle. vindic
for correction. righteousness
of purer eyes Heb. In spite
evil, and canst [4] who d
iniquity: where- 29 [5]Hebrew
ow upon them (KJV mg.)
cherously, and the 18 enemies
ngue when the Hebrew text h
th the man that enim, the Jor
s than he? ers of the tu
st men as the in the Measo
, as the [6]creep- rich is infinite
t have no [7]ruler powerful to
ermits this purpose. cp
up all of them 30 Rock-
they catch them Foundation in
nd gather them Heaven. Deu
therefore they 18, 30. Isa. 2
glad. He=Neb. 2, 31, 46
they sacrifice 31 Seemingly
and burn in- different
r drag; because Prophets recog
portion is fat, veals an unc
[8]plenteous. problem, tho
therefore empty could not
not spare con- 32 Israel w
the nations? righteous
7:8. V. 20 - Deut. 27:9 Yhonderepie
wanted the
not the destru
the nation
TER 2. 33 No effici
et to ca
aiting for an answer, is uchadnezzar
t wait by faith. 5 The 34 He wrong
Chaldean for unsatiable- own ingen
ness, 12 for cruelty, 15 skill which he
and for idolatry. utes to his god
upon my watch, 35 He will not
upon the [1]tower, self spare the
to see what he The intervention
me, and what God is requir
[2]when I am that.
[3]oth. Tablets)
LORD answered CHAPTER
Write the vision, 1 The prophet
lain upon tables, watchmen h
n that readeth it. 3:17. 33:7.
ion is yet for an 2 Cp Mg. Hab. 1
but at the end 2 Pet. 1:21
and not [6]lie: 2 THE WORD
[7]wait [8]for it; EXALTING
surely come, it 1 YAHWEH
[9]Archer - Ipiter. RVs THE JUST
delay BY FAITH
soul which is
upright in him:

to the contrary it

luctant. From root
ogation, what? how!
of the day, the seem-
had caused the pro-
se Ch. 1:12-2.
So the waiting if a
one does not lose

soul shall have no plea-
The truly righteous man
ulties in the working
not discourage
and comfort

THE MODEL PSALM. Hab 3. Isa 38:9-20. represent samples of model Psalms. Each is headed by a Title and concluded with a Subscription. The arrangement of all other Psalms is different - the subscription is given as the Title.
The Hebrew text shows no break between Psalms and Translators took such words; "To the chief musician as a title instead (as Hab. + Isa show) sub-scription. - See J.W. Thirtle (Ad. T. Prob.) "CHIEF SINGER" Talmudists hold that it relates to one who shall come. Aquilo one LXX revisers A.D. 120. renders: To the Giver (of Victory). The Speaker is the Spirit. The Chief Singer = the Lord Jesus.
STRINGED INSTRUMENTS. - Neginoth = Smitings in answer to. V. 16. Hab. 1:12 etc. Similar caution on Ps 3, 5, 53, 54, 60, 66, 75. The Lord will play this tune at His return. A distinct loss if it thought these instructions for musical instruments only. They are not for Gen. 4:21 but 1 Cor. 14:15. Judgment upon [A summary of the Atonement in all religion. all] HABAKKUK 2. Rev 3:17, 16:15 Num. 14:21. Ps 72:19. Isa 53. is purpose fold promise, all prevail. ENNESS. 6. 85 8:25. th His

V 4.
Horns. QEREN Horns as projecting + thus symbolic of power Dan. 7:27. Rays of light - Str. i.e to push out + destroy the forces of darkness.
The hiding of his power: The shining forth of Divine glory is a splendor the eye of man cannot bear. Cp Exod. 24:17; 33:18-23; 1 Tim. 6:16. Cp the coming theophany of glory. 2 Thess. 1:7-10.

V.5. Burning coals - RESHEPH - "a live coal, by analogy lightning; a fiery arrow as flashing through the air." Str. From SARAPH - to be on fire from whence Seraphim. Isa. 6:2. Ge = "A quick, rapid motion, as an arrow shot from a bow, lightning." Cp Rev. 1:15. Rend arrows Ps. 76:3. Burning heat Deut. 32:24. hot Thunderbolts (Ang lightning). Ps 78:48. Divine judgments carried throughout the earth.

V.6.
"Drove asunder" NATHAR - To be violently agitated, to terrify etc. Str.
The manifestation of the Lord in glory will do that.
"His ways are everlasting" - The goings of Olahm are his" - that is, he will direct them. RV: "His goings were as of old." Cp Zech. 14:13.

V.7.
"Against the rivers" - They are represented as having spoiled Israel Isa. 18:2, 7. 27:12. Cp Rev. 16:12.
"The sea" Isa. 57:20; Hos. 2:6.

V.9.
"The oaths of the tribes" - RV: "The oaths to the tribes were a sure word." Mg. "Sworn were the chastisements of Thy word." MATTOTH - Heb. "rods" fig for either tribes or chastisements.

V.10.
"They trembled" - CHIYL (Kheel). - To dance, whirl, to writhe in pain (esp. parturition). RV mg "were in pain." The birth-pangs of a new world order 1 Thess. 5:3; Isa. 66:8-9.

V.10
"Lifted up his hands on high" - These are expressions reminiscent of the Exodus Exod. 14:23; 15:8. Cp Isa. 11:11. Egypt again will experience Divine power Isa. 11:15; 27:12-13. Isa. 19.

V.12.
"Thresh" - Mic. 4:13. Joel. 3:13-14; Rev. 14:15-20.

V.13.
"With" - ETH - Thine Anointed One - the mighty One from Teman. He will be the manifestation of Yahweh. Zech. 14:3+4, 9.
"Discovering the foundation unto the neck" - Making naked the foundation unto the supports. The house of the wicked completely destroyed Cp Ps. 18:37-50. Ps. 68:21; 74:13-14; 140:6. Cp Prov. 12:7; 14:11 15:25.

V.14.
"They came out" - Cp Mg. Ps. 2; Rev. 17:14; Ps. 18:10-12; Zech. 9:1 15.

V.15.
"Walk through the sea" - The Exodus becomes the type of the deliverance Cp Rev. 15:3. Cp Ps. 77:19.

"Heap" Cp Mg. CHOMER, from CHAMAR, to boil up, ferment. Thus "mire" mg, or foaming wave. Cp Isa. 57:20 diff. word. Speaks of roaring, foaming nations. Isa. 17:13.

V.16.
"Rottenness entered my bones" - The strongest parts of his body were relaxed + weakened with fear as completely lacking strength

C WOE TO VIOLENCE + POWER POLITICS 12-14.
27 They labor + weary themselves trying to preserve that which He has decreed shall be

Chapter 11 in future tense Cp Ch. 2:20. Cp 2 Pet.
10 "owr. = Sun. Mal. 3:20. Shining to salvation Ps. 80:3, 7. (Shine = 'owr) Cp Mal. 4.
11 The word "horns" here denotes pencils of rays, such as flow from the sun and

See Mg. From Yamiyn = the right hand. And so
Situated between Sinai +
Southern Palestine
From

fold Woe is proclaimed
r politics and violence

m.3:10. except on a basis of
ent Paul used three times

Chaldeans. 27 Covenant
anchoring
God, mine ...ance of Christ
l not die. 14-15. Isa.28:2
ordained Ezek.16:41-
; and, O 28 Kiddush-
hast ...rool - "Ab
rrection. A little, vindicating
urer eyes ...righteousness of
and canst ...wch. In spite
: where- ...anew Habakkuk
upon them 29 "Who dealt
(RVmg).
usly, and the 18 emended
when the Hebrew text by
man that ...enim, the Jeho-
n he? ...ers of the fait
in the Messiah
n as the ...wch is infinite,
e creep- ...powerful to fulfil
no ruler ...purpose. Cp Ps
this
of them 30 Rock - A
tch them ...Foundation and
ner them ...refuge. Deut.
fore they 18, 30. 1 Sam. 2:2
He-Neb. 2, 31, 46.
sacrifice 31 Seemingly
burn in- ...difficulties. The
because ...prophet recognizes
is fat, ...war an unsolv
teous. ...problem, though
...could not see it
e empty 32 Israel was
are con- ...righteous but
tions? ...ylon despite its
...wanted the nations bound helplessly
...not the destruction
...the nation. See
33 No efficient
...er to oppose
answer, is ...Uchadnezzar.
ith. 5 The 34 He worships
unsatiable- ...own ingenuity
cruelty, is ...skill which he
try. ...ultes to his god
watch, 35 He will not
tower, ...self spare the nations
what he ...The intervention of
d what ...God is required for
I am ...that.

swered = CHAPTER 2.
vision, 1 The prophet was
tables) ...watchman to Israel.
deth it. 3:17. 33:7.
for an 2 Or, mg. I Reit
he end ...2 Pet. 1:21
ot lie: 2 THE VISION IS
or it; ...EXALTED V1-2
me, it 1 YAHWEH'S AUTHORITY
r. RV) ...THE JUST SHALL LIVE
rch is ...BY FAITH V3-4
him:

ry it 3 Heb. ba'ar = to
...engrave. That cannot
root ...be removed. Same word
? howl ...Deut. 27:8.
seem- 4 To safety. The vision
he pro- ...is indelibly and plain-
...ly inscribed, but
if a ...search to understand
lose ...its meaning. When
...understood, the wise will
...run for shelter. Ps 62:8
...18:10. Cp Hab. 1:5.
5 An answer to Cp
...Cp Heb. 11:7. Acts 17
...Rom. 1:

= THE MODEL PSALM. Hab.3. Isa.38:9-20 represent samples of model Psalms. Each is headed by a Title and concluded with a Subscription. The arrangement of all other Psalms is different. - the subscription is given as the Title. The Hebrew text shows no break between Psalms and Translators took such words: "To the chief musician as a title instead (cp. Hab. 1 Isa Show) sub-scription. - See J.W. Thirtle (Old T. Prob.) "CHIEF SINGER" Talmudists hold that it relates to one who shall come. Aquilo one LXX revisers A.D. 130. renders: To the Giver (of Victory) The Speaker is the Spirit. The Chief Singer = the Lord Jesus. STRINGED INSTRUMENTS. - Neginoth = Smitings in answer to. V.16. Hab. 1:12 etc. Similar construction Ps 3, 5, 53, 54, 60, 66, 75. The Lord will play this tune at His return. A distinct loss if it thought these instructions for musical accompaniments only. They are not for Gen. 4:21 but 1 Cor. 14:15. Judgment upon the Chaldeans.

A summary of the Atonement in all religion, all revelation

HABAKKUK 3.

Rev 3:17, 16:6

Jer 51:7, 57; Rev 14:8; 17:2; 18:3

10 but the just shall live by his faith. - Rom 1:17 Gal 3:11 Heb 10:38 12:2

The meaning of things. He trusts in Yahweh's providence.

10 These words emphasize in Hebrew contrast the reward of the faithful with rejection of those who draw back. Cp Hos 14:9

THE PERSECUTOR WILL BE PUNISHED V5

11 Cp mg. A greater punishment reserved for such as this proud one.

12 The Babylonian rep resented as inebriated with success Cp Prov. 16:18. See Dan. 4:31-32. 5:20-28.

13 Bloodshed Jer. 22:13. Ps 73:8 Babylonish superstition Jer. 51:7 Condemned because of pride, greed and insatiable ambition. Cp similar fate Assyrian 2:12-16

WOE TO PRIDE AND GREED Vv 6-8

5 'Abiyt = pledges (so RV) from root, to Dawn, lend on security wanted the nations bound helplessly not the destruction Babylonian (Cogue) by the nation. forced pacts

Those who overthrow the oppressor - not necessarily those referred to previous verse.

The latter day awakening shall be most unexpected - even from the grave.

A greater measure of punishment than that received - even total destruction Dan. 7:11. Heb "usury."

zuwa' = agitate with fear. St.

14 mechissah = Spoil Zeph. 1:11 so rendered 2:13; 22. Jer. 30:16

15 Israel. Cp ver. 5 Cp 51:1-5. Ezek. 38:16

WOE TO COVETOUSNESS Vv 9-11

Seeks his personal gain with ruthless disregard of others.

23 Inaccessible to the hunter, impervious to attack. Dan. 4:10.

24 Yahweh's vengeance. Amos 3:6. Mine. 1:12. Cp Babel.

25 Ya'ats = Devised. The means he used to establish the permanency of his power would bring about his downfall Dan. 4:22. Especially attitude toward Israel. Ps 9:15.

26 Ancient architects used to strengthen the mass of masonry with timber 1 Kgs 6:36. Ecclesiasticus 22:16 says: "Timber girt and bound together in a building cannot be loosened with shaking." The shaking of V.7 will loosen the building of Goose causing the stone and timber to creak and groan and finally fall, in its collapse bring disgrace to the builder.

C WOE TO VIOLENCE & POWER POLITICS 12-14.

27 They labor = weary themselves trying to preserve that which He has decreed shall be

Cant/are visible at its rising and setting." (Kitto). "Beams of light" (Douay comment) Can be rendered "Rays streamed from his hand." = Multitudinous Christ Deut. 33:2. RV:= RAYS

1137 Pa'ar = To gleam, explain, reveal, beauty, glorify. Str. Spies sent out Num. 13:16

8 More than mere instruction for guidance of musicians. Prob. deriv. Salah - To cause. It is a thought-link, connecting two passages telling us to pause and consider what has been said and note its effect upon that which is to come.

9 The multitudinous Christ marches in the name of its Commander Dan. 9:23 "Yahweh" = Shall come in "Cp Deut. 33:2. Ps 68:17-18 Dan. 7:13. Rev. 19:14 RVmg. "Cometh." Moffatt "Comes." The whole chapter is in future tense "Cp Ch. 2:20 Isa. Cp 2 Thes. 2:8 Ps 50:3, 7. (Shine = 'owr) Cp Mal. 4 Rev. 1:16 Ps 84:11

10 'owr = Sun. Job 31:26. Shining to salvation

11 The word "horns" here denotes pencils of rays (Fisher) flow from the sun and

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! - make them helpless & drunk

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. The Temple Zech. 14:21

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Jer 50:23; Rev. 18:6, 24

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. In contrast to noise & tumult of Gentiles. - Ps 93

20 But the LORD is in his holy temple: let all the earth keep silence before him.

CHAPTER 3. CONSUMMATION.

1 Habakkuk in his prayer trembleth at God's majesty. 17 The confidence of his faith.

A PRAYER of Habakkuk the prophet upon Shigionoth. Plural. See Ps 7 for singular

2 O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had horns coming

CHAPTER 3

CHRIST'S COMING CONQUEST. A PRAYER FOR CHRIST'S COMING. VV1-2. "Set to" - RV

1 Instruction for how Psalm is to be sung. Root = sing = song; that are enthusiastic or soul-stirring (Thirtle)

2 "Thema" Rend. "fame" or "Report" Numbers. Speech RV: Report. The prophet knows that Yahweh is just and realizing the wickedness of the nation fears for its future.

Yahweh's work in Israel: Isa. 28:21 Ps 77:14 1 Cor. 1:29-31 2 Cor. 4:6 2 Pet. 1:19 = The manifestation of His glory. Has been done among the Gentiles following Jesus' rejection of Messiah.

A prayer for the peace of Jerusalem. Ps. 122:6. Isa. 62:7

RV: "make it known"

VISIONARY ANSWER TO THE PRAYER VV3-11

The glory of the vision caused the prophet to stutterly burst into poetry as he sees the fulfilment of Ch. 2:14

See me. From Teman = the right hand. And so Ps 68:17 Situated between Sinai & southern Palestine Rev. From

Num 14:21. Ps 72:19. Isa. 11:9 It is this purpose (Divine favor - cp 5 fold promise with 5 woes) that shall prevail.

E WOE TO DRUNKENNESS. Rev. 14:8-10. Rev. 17:6. 18:3

29 Cp Jer. 51:7. Dan 5:23; Yahweh repays with His cup of fury. Jer. 25:15

30 RV: "Added thy venom thereto." RSV: "the cup of his wrath"

31 Cp Jer. 25:15.

32 RV "Be as one uncircumcised" Gen. 17:14. 1 Sam. 17:36. Ps 118:10 NIE.

33 RSV: "The violence done to Lebanon will overwhelm you; the destruction of beasts will terrify you."

34 Israel. Isa. 14:8. 44:9. Ezek. 17:3. Cp Zech. 1:15.

35 Nations. Prov. 28:15. Ezek. 14:15

36 Made Israel afraid Jer. 10:5 The punishment meted thereon e.g. Ezek. 26:2 a warning of Babylon's fate. Cp Isa. 47:7.

F WOE TO IDOLATRY. 18-19

37 The False Prophet Rev. 13:11-18 14. Rome trusts in these idols glamorising them with precious stones. Dan. 11:38. Rev. 17:4. Cp 2 Thes. 2:11 Isa. 2:20

3 YAHWEH IS SUPREME!

38 Literally 1 Chr. 25:2. Isa. 66:1. In manifestation 1 Cor. 6:19

39 The prophet silenced by the revelation, the nations by the manifestation Zeph. 1:7. 2:11. Cp Deut. 29 Rom. 11

THE EXODUS AS A TYPE OF A GREATER DELIVERANCE TO COME. See also. V. 11

Most commentators are obsessed with idea that this relates only to Exodus. A. Clarke states. V. 14 "his staves" shall be "God's staves" because Pharaoh's host destroyed by mutual slaughter. AV implies. RSV translates: "pierce with thy shafts" but note that Hebrew is "His"!

Yad = The open one indicating power, means, direction. For Kohistic Hand of Yahweh Ps 30:17, 148:7, 10:12, Isa. 62:8, 66:14. As Elohim = the Hand of Yahweh, so Saints = the Hand of Yahshua.

13 RSV = "There he veiled his power." The Most Holy in manifestation with Mercy Seat, Cherubim, Shekinah, and veil, hiding full manifestation from flesh. Isa. 26:20. 51:16 Zech. 14:6-7. A refuge even in OT Prov. 18:10 19:31 20:22 32:7 Ps. 91 Cf. Isa. 28:17 Cp. Ex. 15:6 Num. 24:8

HE SURVEYS THE WORK OF CONQUEST. VV 5-6.

14 What Israel experienced Dt. 28:21. 2 Sam. 24:15. Num. 14:12. The nations will feel Ezek. 38. Zech. 12:8. Jer. 25:33.

15 RSV = "Plague followed close behind." Exod. 5:21 12:13 Ps. 91:6. Some Heb. sword.

He surveyed the work to be done. Some nations will be "measured" for destruction others for continuance under the rule of David. 2 Sam. 8:2 Cp. Ps. 78:71-72. Joel 2:1-9. He shall also measured (lit. divide) the earth (Eretz) among the tribes Josh. 18. Cp Ps. 16:6 Ch.

RSV = Shook. Gittag 2:6.

J.T.: "The mountains of antiquity were dispersed; and the hills of Olahm did bow; the ways of Olahm are his." Ps. Men's power seems perpetual Deut. 4:19.

ARABS DISCIPLINED V. 7.

Arabian territory. Note land of Midian. Sheba & Dedan Ezek. 38:13 = Descendants of Cush and Abraham Gen. 25:3 1 Chron. 1:32 Moses Midianitish wife called a Cushite Num. 12:1. Prophecy re Arabs. Gen. 25:6, 21:13, 17:20, 16:12 Isa. 21:13-17.

KINGS NORTH • SOUTH CONQUERED VV 8-9.

War Ezek. 39:21 Rev. 14:20 Cp. 2 Kg. 2:12. 6:17. Acts 18:10. Zech. 12:3

The ... Isa. 49:2. Zech. 9:4-6 ... belligerent manifestation in support of Covenant. Drawn from its case. Christ a Saint = Corporalisation of spirit ejected as arrow against the enemy. Ps. 149:4-9. Acts 4:27.

CHAPTER I.

THE DAY OF YAHWEH HASTETH FOR JUDAH CH. I:2-3. Cp. Amos 5:18

INTRODUCTION. V. 1.

(Amos 3:8 2:3. 1:2. Heb. 1:1. Isa. 55:4-11. Jer. 2:19. Num. 23.

1 His genealogy is given in detail unusual in a prophet. Perhaps because royal descent? Sig. Yahweh has hidden. Cp. Ch. 2:3.

3 Bleck.
4 Yah is great
5 Yah has spoken
6 Yah is strength. Could be Hezekiah, if so Zephaniah a Younger relation of Josiah. Hezekiah could have had more than one son. Cp. 2 Chron. 29:12.

2 Or, burning diseases. Deut. 32.24.
3 Heb. making naked. ver. 9. Zeph. 2. 14.
4 Cp. Josh. 10. 1 & 11. 1-5.
(4) Heb. were tempestuous. Jonah 1. 11, 13. Zech. 7. 14.
b Job 18. 11.
c Ps. 10. 8.
5 Or, Ethiopia. Zeph. 3. 10.
d Ps. 77. 19.
6 Or, under affliction, or, vanity.
(6) Or, mud. Nah. 3. 14.
e ver. 2.
f Jer. 4. 19. Ps. 94. 13.
8 Or, thy chariots were salvation.
9 Or, cut them in pieces. Deut. 14. 1.
(9) Or, Thou didst cleave the rivers of the earth.
h Ps. 93. 3.
i Ex. 19. 16, 18. Judg. 5. 4, 5. Ps. 68. 7, 8.
2 Heb. Ir.
k Is. 9. 20.
(1) Ex. 14. 22. Josh. 3. 16. Cp. Ex. 15. 8.
1 Or, thine arrows walked in the light, &c.
m Ps. 9. 14.
n 2 Sam. 22. 34.
o Amos 4. 13. Mic. 1. 3.
p Deut. 32. 13.
5 Heb. Neginoth.

Habakkuk's prayer, and there was the hiding of his power.

5 Before him went the pestilence, and [2] burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of [5] Cushan [6] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* [8] thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even* thy word. Selah. [9] Thou didst cleave the earth with [h] rivers.

10 [i] The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: [k] at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by [3] discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: [a] they [4] came out as a whirlwind [b] to scatter me: their rejoicing *was* as to devour the poor [c] secretly.

15 [d] Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 [e] When I heard, [f] my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that [g] I might rest in the day of trouble: when he cometh up unto the people, he will [9] invade them with his troops.

17 [q] Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall [r] fail, and the fields shall yield no meat; the flock shall be [s] cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, [t] I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make [u] my feet like hinds' *feet*, and [v] he will make me to walk [w] upon mine high places. To the chief singer on my [x] stringed instruments.

Rabi: "crushath". Cp GEN 3:15, HEB 2:14.

(Spiritual • Natural Israel Ps 10:16)

Vul. Ry: Arrows

Ry: Fiery Bolts. 16

RSV = Sank low.

Cushan = Ethiopia

Cp. Ex. 2:15 Num. 12:1

Lapidate = Stone with Eth.

Ps. 68:17.

Ps. 60:6

Ps. 77:16-18. Ps. 114:3-5. Ezek. 31:15.

Subjugation of Nations Isa 5:7-20

Both leader and house destroyed.

Mutual slaughter. Ezek. 38:21 (this verse = despair of commentators. See note above

Vv 12-13, 14A.

Adonai.

Hab 1:5

Indicating his hope in resurrection.

See Note top p. 1137.

29 Christ's attack on Egypt Isa 19 will require him to pass beyond, or subdue, the Red Sea and the Nile.

THE DIVINE THEOCRACY

30 Repeating the victory of Josh. 10:13 Both will shine in political heavens, the Gentile orbs suffering an ecclipse Isa 24:23. Joel 2:10. Isa. 30:26. Ps 89:36-37.

31 RSV "As they sped" The brilliant speeding arrows and spears of the beams of millennial sun.

GOGUL OVERTHROWN

32 Douay = Christ findeth Rosh. Gen 3:15.

33

34 A. Clarke = "Thou wouldest the head even unto the neck, in the house of the wicked by laying bare the foundation" Vul. similar

AFTERMATH 14B-15

36 Destruction of Gogue followed by Ps. 2. Rev. 14:16-18. But Ps 118:10-12., Rev. 17:14

THE PROPHET'S CONFIDENCE V. 16

37 Concerning the trouble to fall on Israel. Hab 1:5

38 RSV. "As I will quietly wait for the day of trouble to come upon a people who invade us!"

Indicating his hope in resurrection.

See Note top p. 1137.

ZEPHANIAH

His style is poetical - His theme Ch. 1:7

CHAPTER I.

God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 [1] I will utterly consume all things from off [2] the land, saith the LORD.

3 I will consume [a] man and beast; I will consume the fowls of the heaven, and the fishes

Sig. Yahweh heals Cp. 2 Kgs 20 2 Chron. 32 He fulfilled the prophecy of 1 Kings

confirming Hulda 2 Chr. 34:22-28

Yahweh proclaimed His intention of punishing Judah despite the Reforms of Josiah because they were compulsory and did not spring from the heart. Jer. 3:6, 10, 20. 2-3. 2 Kgs 23:26.

JUDGMENT ON GUILTY JUDAH V. 2-3

• JUDGMENT DECREED VV. 1-6

4 Fulfilling the threat of the Law Deut. 6 25-26 such as Jeremiah also warned. See p. 943

9 The primeval state of Creation types the condition to which Israel must be reduced. See Note

1 Sig. Yahweh heals

2 Heb. By taking away I will make an end.
3 Heb. the face of the land.
1 Cp. 2 Kin. 22. 16.
2 Hos. 4. 3.

HABAKKUK

24 Vul. "Which thou hast spoken to the tribes."

25 This connects the parenthetical words of this verse with those that precede and follow it and reveals the basis of Yahweh's intervention in world events. Rev. 16:18

Isa 43:19. 32:15-18. 35:4-8

Literal and figurative are here combined. Physical disturbances Zech. 14. Joel 3. Isa. 2. Ezek. 38. will bring great changes to contour of Middle East and allow a passage for Israel Isa. 11:15. Zech. 10:11. Symbolically the nations as a raging sea and a river in flood will be rebuked. Isa. 17:13. Ps 32:6. 74:15. 93. 66:6.

RSV: The raging waters swept on Ex 21: Ps. 124:4-5 Isa. 17:13.

"Judah hath not turned unto me with her whole heart, but feignedly" Jer. 3:6, 10.

THE PROPHET'S VOW VV 17-18.

39 Fig tree, vine, olive, field, flock, herd. are recurring symbols of Israel for strength, rejoicing, light, profit, meat, and labor.

40 Will render back his dues to Yahweh and rejoice in His purpose.

41 Surefooted and fleet thus aiding in the pursuit of enemies 2 Sam. 22:18. 1 Chr. 12:8. Typifies Godly man Ps 42:1. Spiritually sound Isa. 35:6. The quiet of goodly words Gen. 49:21. The Lord 2 Sam. 22:34.

42 Douay: He the conqueror.

43 Exalted places. Deut 32:13 33:29 Isa. 58:14. Amos

ZEPHANIAH: A forthrightness Judah, and Jud

1 Judgment on Jud
2 Judgment on Gen
3 Vindication of Yahw
4 Final blessing Ch. 3:

Both the offence and those defended there by. Re-devoted to emphasize that he is the cause of the judgment.

Either chattering hiss Cp. See the expression used by Naomi Ruth 1:13 From KSmar - To be black. The black-frocked priests ordinarily appointed by Zeph. were in place of the white-robed priests, to attend the calves erected by him for worship Hos. 10:5. Am. 1:15. 1 Kgs 12:28-30. 2 Kgs 23:5.

Worshippers of the heavenly bodies 2 Kgs 17:16 Altars which were erected on the roofs of houses for family worship 2 Kgs 23:12. Jer 19:13 32:29

Worshippers who mouthed the Name but followed pagan religion Cp 2 Kgs 17:33 Molech (the King god) For idolatrous worship Cp Jer. 32:35. Ezek 8. 2 Kg 23:5-20.

Apostates, renegades who have left Jehovah. The strange woman of Prov 2:16-19

THE IMPENDING DAY OF JEHOVAH VV 7-13.

The guilt is obvious, excuses are out of place, every mouth is stopped Rom. 3. The people had robbed Jehovah until there was nothing more to rob. 2 Chron. 28:16. Now he was about to vindicate himself on a grand scale, as would leave no doubt as to the enormity of the crime. See Note Ezek 39:17.

Gathers the nations as the sanctified priests to the sacrifice Cp Isa.

Qara = Invited or called out ones. Israel excluded. Israelites called upon to be distinctive in life as a peculiar people, dedicated to Yahweh's service Num. 15:37. Deut 22: Laws instituted by Ezra from a desire that which he required Cp Isa 3:16-24. Deut 22.

Or "over." A reference to those who violently invaded houses for pillage at the closing of their robberies. RV Marginal's. Moffatt: "I will punish the officials and royal house who by violence & fraud enrich the palace." Those who later stem in Babylon 2 Kgs 25:18-21.

The northern side of the city opening to Joppa from whence came Jehovah. Neh 3:3. 2 Chron. 33: by the natural place from which to be first

Jerusalem then divided into two by a valley 2 Kgs 20:20. 22:14. 2 Chr. 34:22.

The second district, the lower city up the hill Acra, to the north of the old city, Zion from all parts of the city and reverberating from surrounding hills.

Jerusalem then protected by the Tyropoean valley with Acra & Zion on the west & Moriah & Ophel on its east & extending south as far as Siloam.

Cp Zeph. 3:11. Lower Jerusalem. Jehoshaphat

7 Sig. Yahweh heals

30 He fulfilled the prophecy of 1 Kings

31 Rotherham

32 A cle

33 Conf habit not rac becomes

34 Thes comment the fact careless events fo God for

9 In punis the t maste and d

10 A that there from howli

11 Makte people that h

12 An that Jerusa punish on the heart, good, from Centre

30 Lit. v disc

31 Roth them

32 A cle

33 Conf habit not rac becomes

34 Thes comment the fact careless events fo God for

ZEPHANIAH: A forthright denunciation of the imperfect reform of Josiah, a scathing indictment of the sins of Judah, and a terrible warning of impending national judgment. Theme: The Day of Yahweh is at hand. Ch.1:7.

1 Judgment on Judah Ch.1:2-2:3.
2 Judgment on Gentiles Ch.2:4-15
3 Vindication of Yahweh Ch.3:1-7.
4 Final blessing Ch.3:8-20.

SEEK Meekness. Ch 2:3. They are amenable to the teaching + guidance of the Gospel Ps 25:9. Jn 7:17. 1:21. Isa 61:1. They are oppressed Amos 2:7 but blessed Mt 5:5. A character-istic of the King Ps 45:4. Mt 21:5. To be emulated 2 Cor 10:1. A fruit of Spirit Gal 5:23. An orn-ament 1 Pet 3:4. To be manifested in preaching 2 Tim 2:25. Tit 3:2. 1 Pet 3:15. Towards opponents. In Ecclesial arrangements Eph 4:2. Col 3:12. The meek will be Cared for Ps 22:26. Receive justice Isa 11:4. Saved Ps 76:9. Increase joy Isa 29:19. Beautified Ps 149:4. Elevated Ps 147:6. Inherit Ps 37:11.

of the sea, and [a] the [2] stumbling-blocks with the wicked; and [b] I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* [c] the name of [f] the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops; and them that worship *and* [g] that swear [3] by the LORD, and [m] that swear by [n] Malcham;

6 And [o] them that are turned back [p] from the LORD; and [r] *those* that have not sought the LORD, nor enquired for him.

(Religious indifference condemned)

7 [t] Hold thy peace at the presence of the Lord GOD: for [u] the day of the LORD *is* at hand: for [v] the LORD hath prepared a sacrifice, he hath [w] bid his guests.

(The Nobles)

8 And it shall come to pass in the day of the LORD's sacrifice, that I will [x] punish [b] the princes, and the king's [y] children, and all such as are [z] clothed with strange apparel.

(Their Servants)

9 In the same day also will I punish all those [f] that leap on the threshold, which fill their masters' houses with violence and deceit.

(The Commercial Interests)

10 And it shall come to pass in that day, saith the LORD, *that* there shall be the noise of a cry from [h] the fish gate, and [i] an howling from [k] the second, and a great crashing from the hills.

11 [m] Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem [r] with candles, and punish the men that are [s] settled on their lees: [t] that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 [c] The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: [d] the mighty man shall cry there bitterly.

15 [k] That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, [q] a day of clouds and thick darkness,

16 A day of [r] the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon [u] men, [x] that they shall walk like blind men, because they have sinned against the LORD: and [y] their blood shall be poured out as dust, and their flesh as the dung.

(Unburied to rot. Jer 9:22)

18 [©] Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but [z] the whole land shall be devoured by the fire of [a] his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

(3 fold warning · 3 fold appeal)

CHAPTER 2.

An exhortation to repentance, &c.

GATHER yourselves [1] together, yea, gather together, O nation [c] not desired;

2 [1] Before the decree [3] bring forth, *before* [4] the day pass [a] as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

(Decree)

3 [b] Seek ye the LORD, [q] all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

---

[a] Ezek. 7. 19.
[2] Or, *idols.*
[b] Ezek. 14. 17.
[c] Joel 2. 11.
[d] ver. 7.
[e] Hos. 2. 17.
[f] Hos. 10. 5.
[g] Cp. Is. 33. 7.
[h] Is. 42. 13.
[i] Ps. 14. 5. Hab. 3. 4.
[k] ver. 18.
[l] Cp. 1 Kin. 18. 21.
[3] Or, *to the* LORD.
[m] Josh. 23. 7.
[n] 1 Kin. 11. 5, 33.
[o] Is. 1. 4. Jer. 2. 13, 17.
[p] Hos. 1. 2.
[q] Ezek. 34. 12.
[r] Cp. Heb. 11. 6.
[s] Jer. 4. 19.
[t] Hab. 2. 20.
[u] Is. 13. 6. Ezek. 30. 3.
[x] Deut. 28. 29. Is. 59. 10.
[y] Is. 34. 6. Jer. 46. 10.
[z] Heb. *sanctified*, or, *prepared.* Joel 3. 9.
[a] 1 Sam. 9. 13, 22.
[b] Ps. 79. 3.
[4] Heb. *visit upon.* ver. 9, 13.
[b] 2 Kin. 24. 12, 14 & 25. 7.
[c] Ezek. 7. 19. Prov. 11. 4.
[d] Cp. Mat. 22. 11.
[e] ch. 3. 8.
[f] Cp. 1 Sam. 5. 5.
[g] Num. 25. 11.
[h] 2 Chr. 33. 14.
[i] Zech. 11. 3.
[k] 2 Kin. 22. 14.
[5] Or, *not desirous.*
[l] Cp. ch. 3. 8.
[m] Zech. 11. 2. James 5. 1.
[n] Ps. 1. 4.
[o] Cp. 2 Kin. 23. 26.
[p] Ps. 105. 4.
[q] Amos 5. 6.
[r] Ps. 76. 9. Is. 11. 4.
[s] Cp. Prov. 20. 27.
[6] Heb. *curdled*, or, *thickened.*
[t] Ps. 91. 7.
[u] Amos 5. 15.

8 1139

---

3 THE NEAR APPROACH AND TERRIBLE NATURE OF THE JUDGMENT Vv 8-18

38 There is an urgency about the message. It typified the coming Day. Jer 25:29. As Jewry spurned the words of the prophets so Gentilism has ignored those of the Apostles. Acts 13:40. But Jewry comprised the Ecclesia of the time.

39 Warners shall break down + weep at the destruction on the beloved city.

40 All the expressions of calamity and terror are gathered together. First, of wrath - of the blazing forth of Divine anger.

41 As the effects of Divine wrath are felt by the rebellious people.

42 As though things returned to the primeval chaos Gen. 1:2. Cp Jer 4:23-28.

43 As the Sun withdraws its shining. Joel 2:2. Amos 5:18. Mic 3:6.

44 A day when the storm-cloud of Divine anger roll down over the heavens.

45 Such fury of war as shall overthrow every form of defence.

46 Partially fulfilling Deut 28:20.

47 In their terror + confusion seeking effective leadership.

Fulfilling Deut 28:29.

48 As completely worthless Agg 1:6.

49 The blazing forth of His feelings. From a Root qānā, to flush up red - as in extreme emotion. "A consuming fire, a jealous El" Deut 4:24. 6:15 demanding exclusive service Ex 34:14, punishing those who hate Him Deut 5:9. In this He is imitable Song 8:6 as also should be His people Num 25:11. The same word is rend. "zealous" See Note Zech 1:14.

50 Of Israel, but the same power will consume the Gentile at time of End Ch 3:8.

CHAPTER 2

4 JUDGMENT TEMPERED WITH MERCY Vv 1-3.

Cp Rom 11:22. 9:15-18. 22-33. Ps 103:8-14. Ezek 20:37. Ex 34:7.

1 Qāshash - To become sapless (qāsh - straw). Through drought. The verb in the Hiph'eel conjugation signifies 'collect your thoughts'. ... Possibly a slight irony is intended by the prophet, as much as to say, your thoughts are not worth much, but such as they are gather them together and see if there is no sense of shame no consciousness of sin in you. Roth: "Collect your thoughts aye collect them, O nation" depressed.

2 RV: mg - "that hath no longing." Roth - feckless. The people are quite satisfied with their state + have no desire for what Yahweh promises. They have no vision Prov 29:18. Hos 12:8. Rev 3:17.

3 The Divine purpose is likened to a woman in travail. Notice the thrice repeated warning + see Notes. 1 Thess 5:4. Rep of p. 1656. Meanwhile, though the times were

4 ¶ For [a] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [c] at the noon [d] day, and [e] Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; [g] O Canaan, the land of the Philistines, I will even destroy thee, [m] that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and [p] folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; [s] they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: [t] for the LORD their God shall [u] visit them, and [v] turn away their captivity.

8 ¶ [x] I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and [b] magnified *themselves* [c] against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be [y] as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of [k] nettles, and saltpits, and [l] a perpetual desolation: [m] the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [n] for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for [o] he will [3] famish all the gods of the earth; and *men* shall worship him, [p] every one from his place, *even* all the isles of the heathen.

12 ¶ [z] Ye Ethiopians also, ye shall be [a] slain by [b] my sword.

13 And he will stretch out his hand against the north, and [b] destroy [34] Assyria; [s] and will make [c] Nineveh [d] a desolation, *and* dry like a wilderness.

14 And flocks shall [f] lie down in the midst of her, [h] all the beasts of the nations: both the [2] cormorant and the [3] bittern shall lodge in the [3] upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: [6] for he shall uncover the cedar work.

15 This *is* the rejoicing city [10] that dwelt carelessly, [o] that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, [r] a place for beasts to lie down in! [t] every one that passeth by her shall hiss, *and* [u] wag his hand.

CHAPTER 3

1 A sharp reproof of Jerusalem for divers sins.
8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

WOE to [6 7] her that is filthy and polluted, to [a] the oppressing city!

2 She [d] obeyed not the voice; she [e] received not [8] correction; she [f] trusted not in the LORD; she drew not near to her God.

3 [h] Her princes within her *are* roaring [4] lions; [i] her judges *are* evening [4] wolves; [5] they gnaw not the bones till the morrow.

4 [n] Her prophets *are* [6] light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 [p] The just LORD *is* in the midst thereof; [q] he will not do iniquity: [s] every morning doth he bring his judgment to light, he faileth not; but [r] the unjust knoweth no shame.

6 I have cut off the [t] nations: their [2 3] [x] towers are desolate; I made their streets waste, [v] that none passeth by: their cities are destroyed, so that there is no man, [c] that there is none inhabitant.

7 [d] I said, Surely [4] thou wilt

---

[a] Jer. 47. 5.
[b] Is. 10. 12.
[c] Jonah 1. 2.
[d] Cp. Nahum 3. 19.
[e] Jer. 6. 4.
[f] ver. 7.
[g] Josh. 15. 12.
[h] Is. 13. 21, 22.
[i] Jer. 47. 7.
[2] Or, *pelican.*
[k] 1 Sam. 30. 14.
[3] Or, *knops, or, capitals of chapiters.*
[l] Josh. 13. 3.
[m] Jer. 4. 7.
[4] Or, *when he hath uncovered.*
[n] Is. 47. 8. Cp. Is. 47. 7, 10.
[o] Num. 32. 16.
[p] Is. 10. 21.
[r] Ezek. 25. 5.
[s] Cp. Obad. 19.
[t] Jer. 19. 8.
[u] Nahum 3. 19.
[5] Or, *when, &c.*
[x] Zech. 10. 3.
[y] Job 42. 10.
[z] Jer. 48. 1, 27.
[6] Or, *gluttonous.*
[7] Heb. *crave.*
[a] Jer. 25. 38.
[b] ver. 10.
[c] Jer. 49. 1.
[d] Jer. 22. 21.
[e] Jer. 5. 3.
[8] Or, *instruction.*
[f] Ps. 25. 2.
[g] Deut. 29. 23.
[h] Ezek. 22. 27.
[i] Mic. 3. 10, 11.
[k] Job 30. 7.
[l] Jer. 25. 12.
[m] ver. 7.
[n] Jer. 23. 11.
[o] Is. 16. 6.
[p] Deut. 32. 4.
[q] ver. 13.
[9] Heb. *morning by morning.*
[r] Jer. 6. 15.
[s] Cp. Ps. 50. 12.
[2] Heb. *make lean.*
[t] ch. 2. 4-15.
[u] Mal. 1. 11.
[3] Or, *corners.*
[x] 2 Chr. 26. 15.
[y] Zech. 7. 14.
[z] Is. 18. 1.
[a] Ezek. 31. 17.
[b] Ps. 17. 13.
[c] ch. 2. 5.
[d] Cp. Jer. 36. 3.

MOAB + AMMON. Moab - "from father" Str. Born of incest 3 John 5:44 Ammon - Tribal, inbred" Str. - peoples. Both incestuous sons Lot. Gen. 19:31-38. Israel forbidden to attack them Deut. 2:9. Hired Balaam against them. Num. 22:5. Israel thereupon antagonistic to them. Deut. 23:3-6. Neh. 13:1. Moab's boasting has found permanent record in the Moabite Stone (discovered at Dibon in 1868) in which Mesha (2 Kgs 3:4-5) proclaims his independence + boasts that his victories against Israel has caused it to "perish with everlasting destruction."

Moabitish women were used to entice Israel Num. 25. They manifested hostility in time of David 2 Sam. 8:2 Jehoshaphat 2 Chr. 20:22. Jehoram 2 Kgs. 24:2 Nehemiah Neh. 4:3, 7. Prophecies Num. 24:17. See below.

Ammon joined with Moab in hiring Balaam. Deut. 23:4. Hostility manifested against Jabesh-Gilead 1 Sam. 11:1-3 David 2 Sam. 10:1-6.

The Divine Authority extends West, (Philistia) East (Moab) South (Ethiopia) + North (Assyria).

2 JUDGMENT ON GENTILES

A salutary warning to Judah + a reason why the people should heed the warning of Vv 1-3.

The 4 nations - East, West, South + North of the land, and by extension the whole world.

1 PHILISTIA PUNISHED Vv 4-7.

Philistia comprised a confederacy of five main cities, four of which are here mentioned. The fifth, Gath, had been destroyed by Jareb in 712 since when it disappeared from history. Nebuchadnezzar, later, finally the Maccabees fulfilled the prophecy, and the Philistines fooled from history.

§ In Hebrew a play on words. Azzah will be azubhah. Gaza - Strong the strong forsaken. Literally fulfilled. Though there is a modern town of Gaza, the ancient city has been forsaken so that only ruins remain crowning hills some miles from the present town.

† Sig. Weighing place (mart) Str. Very beautifully situated on sea coast in a well watered + fertile area. It was held by Turks as late as the early 19th Cent. but has since become a complete desolation, being deserted. Now being revived. The ruins are impressive + the whole site imposing.

‡ The Water Cherub - Keth Hebr. about 35 m. NW Gaza, 3 m. from the sea. The town still exists, as reported, but not the Philistines.

§ The hottest time when noonday sky looks + feels + sudden + unexpected + Gen. 18:1

|| Sig. Dispossessed! Each name had a significance. Military power, and cruel oppression the Western + depopulated wilderness. Gaza shall be destroyed. The site of Ekron became ploughed fields, the only evidence of the ancient city being ruins that were occasionally hunted up.

¶ Philistia convicted of an undue longing given from Tyre to see it above sea level, + extending far inland from Ashdod to Gaza.

Judgment of Moab, &c. ZEPHANIAH 3. Reproof of Jerusalem.

4 ¶ For [a] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon *day*, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

[a] Jer. 47. 5.
[b] Is. 10. 12.
[c] Jonah 1. 2.
[d] Cp. Nahum 2. 10.
[e] Jer. 6. 4.
[f] ver. 7.
[g] Josh. 15. 21.
[h] Is. 13. 21, 22.
[i] Jer. 47. 7.
[j] Or, *pelican*.
[k] 1 Sam. 30. 14.
[l] Or, *knops*, or, *carved work of chapiters*.
[m] Josh. 13. 3.
[n] Jer. 4. 7.
[o] Or, *when he hath uncovered*.
[p] Is. 47. 8.
[q] Cp. Is. 47. 7, 10.
[r] Num. 32. 16.
[s] Is. 10. 21.
[t] Ezek. 25. 5.
[u] Cp. Obad. 19.
[v] Jer. 19. 8.
[w] Nahum 3. 19.
[x] Or, *when, &c.*
[y] Zech. 10. 3.
[z] Job 42. 10.
[a] Jer. 48. 1, 27.
[b] Or, *gluttonous*.
[c] Heb. *craw*.
[d] Jer. 25. 38.
[e] ver. 10.
[f] Jer. 49. 1.
[g] Jer. 22. 21.
[h] Jer. 5. 3.
[i] Or, *instruction*.
[j] Ps. 25. 2.
[k] Deut. 29. 23.
[l] Ezek. 22. 27.
[m] Mic. 3. 10, 11.
[n] Job 30. 7.
[o] Jer. 25. 12.
[p] ver. 7.
[q] Jer. 23. 11.
[r] Is. 16. 6.
[s] Deut. 32. 4.
[t] ver. 13.
[u] Heb. *morning by morning*.
[v] Jer. 6. 15.
[w] Cp. Ps. 50. 12.
[x] Heb. *make lean*.
[y] ch. 2. 4-15.
[z] Mal. 1. 11.
[a] Or, *corners*.
[b] 2 Chr. 26. 15.
[c] Zech. 7. 14.
[d] Is. 18. 1.
[e] Ezek. 31. 17.
[f] Ps. 17. 13.
[g] ch. 2. 5.
[h] Cp. Jer. 36. 3.

CHAPTER 3

1 A sharp reproof of Jerusalem for divers sins.
8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

WOE to [a] her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt

PROPHECIES AGAINST MOAB.
Num. 24:17. Is. 60:8. 93:6, 109:9. Isa 15; 16. 25:10. Jer. 9:25-26. 25:21. 27:3. Jer. 48. Ezek. 25:8-11. Dan. 11: 41. Amos. 2:1-2. Zeph. 2:8-9.

4 NINEVEH OVERWHELMED Vv 13-15.

The mighty north shall bow to him. Mic. 5:6.

34 To inexorably go forward, thus to be sorrowful (Str.) A symbol of fleshly power. Nineveh was founded by Nimrod Gen. 10:10-11. Mic. 5:6. See Notes. Nahum. Established by violence so called the "bloody city." Nah. 3:1.

35 Thought to be impregnable. Walls enormous circuit 60m. enclosed gardens, orchards, suburbs etc. watered by water from canals from Tigris. Wall 100 ft high, 1500 towers 200 ft high.

36 200 yrs after overthrow Xenophon the Greek passed the ruins + concluded they were remains of Parthian city.

37 Hayter + master, dominion. There are not sheep or cattle, but wild beasts - "the beasts of the nations" Dan. 7:23.

38 "Its strange beauty + note, distilling the dews of the night, + in the midst of desolation which nothing but the wail of the hyena can equal."

34 Lit. "The Voice of the Songster" (See Str.) Birds shall sing in the windows.

41 So destroyed the palaces that the plain is exposed to the sky. In complete self reliance.

42 Lived exclusively for self.

CHAPTER 3

3 VINDICATION OF YAHWEH Vv 1-7

1 WHY JERUSALEM SHALL BE PUNISHED Vv 1-7

1 Rebellious. Yahweh, pollutes Himself + cruel to His children.

In prayer, communion + worship Jam. 4:8.

Instilling fear instead of belonging Acts 2:43.

Force + treacherous having under cover of night. i.e. hypocrites. Mic. 3:11.

5 They leave nothing in the morning. Their avaricious wolves + ravenous eat the bones of their victims Ezek. 22:27.

6 Pachaz, to bubble up + froth. No response to the Word. Jer. 5:30, 6:8.

7 Claiming Divine authority - leading people astray Jer. 23:32.

Deut. 32:4. As such He could not tolerate their evil ways.

9 He had not withdrawn His presence as He did Later Ezek. 10.

10 There is evidence of in the use + fall of nations and the circumstances of individual lives. Guilty Judah would not go unpunished.

11 Despite Divine Judgment on other nations Judah heeded not the warning Jer. 3:10

12 All their forms of defence avoided now.

13. They are depopulated.

14 They would heed the warning Ps 97:12-Nah.

Nahum. Nebuchadnezzar in 625 BC took Nineveh was assisted by a flood which undermine the fortifications + gave the victors an entrance. Built by Sennacherib 705-681 BC its fate. Built by the Assyrians + overthrown. All waves of Assyrian conquest.

Nah. 1:8

Nah. 2:6

Nah. 2:10

Nah. 3:1

Nah. 3:5

Nah. 3:8

Nah. 3:15

Nah. 3:18

Nah. 3:19

Nah. 1:1

Nah. 1:2-8

Nah. 1:9-11

Nah. 1:12-13

Nah. 1:14

Nah. 2:1

Nah. 2:2

Nah. 2:3-10

Nah. 2:11-12

Nah. 2:13

Nah. 3:1-4

Nah. 3:5-7

Nah. 3:8-10

Nah. 3:11

Nah. 3:12-17

Nah. 3:18-19

FINAL BLESSING Vv 8-20

A PURGING OF EVIL Vv 8-10 + CONVERSION

An appeal to the mourners in all Israel assuring them of ultimate Divine triumph. Ezek. 37:1-14. Hab. 2:14

Zeph. 3:1-5

Zeph. 3:6-7

Zeph. 3:8

Zeph. 3:9

Zeph. 3:10

Zeph. 3:11-13

Zeph. 3:14-15

Zeph. 3:16-17

Zeph. 3:18-20

Zeph. 3:20

Sa

fea

str

sho

soe

th

run

8

me

dau

pre

©to

ma

po

tio

for

dev

jea

9

pec

the

nar

hin

10

of

eve

dis

offe

11

not

doi

tra

the

rej

sha

be

12

mi

poo

tru

13

sh

spe

dee

pro

of

31

CHAPTER 1.

INTRODUCTION

V. 1.

Hag. 1:1 Zech. 1:1 Who commenced his prophecy 2 months later.

BACKGROUND Cp Isa. 45

1st Invasion Nebuchadnezzar Captivity begins - to last 2 Jer. 25:1 II-E. 27:8.

2nd and final invasion Zedekiah - 2 yrs Seige - 2 Kgs 25:1-2. 2 Chr. 36:21

Decree Cyrus. Return Sheshbazzar (Zerubbabel) Altar built in 7th month 26:23. Ezra 1:1-2. 3:1-4.

2nd Month. Foundation house laid. Ezra 3:8

"from beyond the rivers of Ethiopia shall bring my suppliants even the daughter of my dispersed shall bring offering unto me." Is 18:7 Zeph 3:10

Isa 60:10 Is 60:9

Isa 66:20

Isa 11:11

Isa 49:22

Isa 66:21

Isa 56:7

Isa 66:23

Isa 66:24

Isa 66:18

Isa 66:19

Isa 66:20

Isa 66:21

Isa 66:22

Isa 66:23

Isa 66:24

OVERTHROW OF NINEVEH. About 625 BC Nabopolassar, governor of Babylon declared himself independent. Later Nebuchadnezzar in alliance with Media besieged Nineveh. The attack was assisted by a flood of the Tigris of such proportions as to undermine the fortifications and in the breach thus made the city was overthrown Nah. 1:6, 2:8. It was destroyed without any lamenting its fate. Built by the blood of the conquered none regretted its overthrew. All waved their hands as though glad to see it go Zeph. 2:15.

54 Contrasting with the failure under Moses.
55 Cp Deut. 28:10.
56 The prayer of saints. Isa. 62:7. Cp Isa. 60:18.
57 Vindicating His promise Deut 30:3. demonstrating His purpose before all mankind Jer. 33:6-9.

58 The nation of Israel, constituting the 12 restored tribes Ezek 48:1ff 19:29.
33. Their afflictions will cause them to recognise their inability to help themselves by their own efforts, & thus their poverty & need of God.
34 Cp Ezek 36:22. Roth: "who will seek refuge in the..." Cp Prov. 14:10. John 7:37.
35 Cp Zech. 13:5-9. Ezek 20:38.
36 The blessing is that promised to Israel in the last if she kept the commandments Lev. 26:3-6
37 BABEL COMFORTED, BLESSED AND EXALTED TO HONOR BEFORE ALL THROUGH THE PRESENCE OF YAHWEH Vs 14-20
There is a triple note of exultation. Cp with triple warning and plea Ch 2:2-3. Anthems of praise, shouts of acclamation, general demonstrations of joy for the King. Zion-Temple, Israel-12 Tribes. Jerusalem-political order
38 Roth: "set aside." The 1st cause of rejoicing: Sins forgiven 2nd cause: has saved the nation.
39 The Theocracy is restored Acts 1:6. Exod 24:4b. 3rd Cause of rejoicing. Ezek 43:19. 2 Sam 7:10. Zech 14:11. Amos 9:15
40 The appearance of the crucified King will cause fear Zech 12:10 but will be met by words of encouragement
41 Be not despairing or faint hearted but work with energy & confidence
42 Gibbor: Mighty One, Warrior or Conquering Hero Isa 9:6-7. Deut 32:39-43. Exod 15:3, 6, 7. Ps 45
43 Cp Isa 55:12
44 This is His purpose & therefore the ground of assurance of Vs 14
45 Because iniquity purged, Israel again united to Him as a chaste people Isa 62:5. Jer 32:41. Hos 2:19
46 Chārash. See Mg. But LXX "He will renew thee."
47 Chadash (involving only the substitution of a ד for an ר two letters very similar in appearance - Roth)
48 Present deserted feasts Isa 2:6. Future restoration of feasts. Ezek 45:21-25. 46:9-11
49 Two conditions must be of Israel, must feel the reproach of her fallen state.
50 RV: "deal with"
51 The antitype of Jacob. Can Lamb sheep gathered by the Good Shepherd
52 Thus will require the extension of the Kingdom to embrace all nations. Dan 2:44. Zech 14:9. Rev 11:15. Dan 7:27. 22:27-28
53 Roth "bring you in." A successful restoration. Deut 30:3 See above.

HAGGAI.

See Over

CHAPTER 1.

INTRODUCTION V.1. Of Zech. 1:1 Who commenced to prophecy 2 months later.

BACKGROUND Ezra 4:1-13

606 1st Invasion Nebuchadnezzar Captivity begins - to last 70 yrs. Jer. 25:11-12. 27:18.
588-7 3rd and final invasion in 9th Zedekiah - 2 yrs Seige 2 Kings 25:1-2. 2 Chr. 36:21
536 Decree Cyrus. Return under Sheshbazzar (Zerubbabel). The Altar built in 7th month 2 Chron 36:22. Ezra 1:2-3. 3:1-4.
535 - 2nd Month Foundations of house laid. Ezra 3:8

535-520 Samaritan opposition - work ceases until completion 70 years. Ezra 4.
529 - Cyrus died - succeeded by Cambyses his son, followed by Darius (522) a relation who reigned 35 yrs.
520 - 2nd Year Darius 2nd. Haggai (6th month) Zechariah (8th month) prophesy. Work renewed amid blessing Hag. 2:19. New decree Darius Ezra 4:24 Ch. 6.

519 - 11th mth Zechariah's 2nd. Ch 7:1 - 8:19.
518-4th Darius Zechariah's 3rd Ch. 9:1.
515-6th Darius Temple finished Ezra 6:15.
457 - 7th Artaxerxes - 2nd return exiles under Ezra.
444 - 20th Artaxerxes - Nehemiah's work: Malachi prophecies. See Malachi.

SIG THE FESTAL ONE
from "Hag" - Feast, Sacrifice Solemnity, thus A GATHERING TO REJOICE BEFORE YAHWEH Cp Lev 23:24 - particularly the PASSOVER WHICH WAS THE FIRST

1 Salvation is promised to Zion.

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD [2] by Haggai the prophet unto [a] Zerubbabel the son of Shealtiel, [3] governor of Judah, and to [c] Joshua the son of [d] Josedech, [e] the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

5 Now therefore thus saith the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes.

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAPTER 1.

1 Haggai reproveth the people for neglecting the building of the house. 7 He inciteth them to the building. 12 He promiseth God's assistance.

[b] IN the second year of Darius the king, in the sixth month, in the first day of the

[2] Heb. by the hand of Haggai.
[a] 2 Chr. 3. 19.
[3] Or, captain.
[b] Ezra 4. 24.
[c] Neh. 12. 7.
[d] 1 Chr. 6. 15.
[e] Zech. 3. 1.

1141

HAGGAI — from "Hag" - a feast.

A feast was a holy convocation Lev 23:2, or gathering consecrated to Yahweh's service. Haggai's mission was to gather the people to the work of Yahweh. Years had elapsed since the decree of Cyrus and the work of Yahweh lagged because of apathy Ezra 4: 23-24. 5:1-2

THE TEMPLE REBUILT Ch. 2:9.

As a house of prayer for all nations. - Isa. 56:7. Mk. 11:15-17
Built (like Solomon's) with assistance foreign labor. - Isa. 60:10.
Supervised by Christ - Zech. 6:12.
He shall officiate as King-Priest Ps. 110. Zech 6:13

His followers will be associate King-Priests Rev 5:10
All peoples shall gather there for worship Zech 14:16 8:22-23. Isa 2:2-3.
Divine glory shall fill Temple Ezek 43:1-5. Dan. 12:3. Mat 13:43

HAGGAI 2.

The people reproved.

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD [a] by Haggai the prophet, saying,

4 [b] *Is it* time for you, O ye, to dwell in your [c] cieled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; [d] Consider your ways.

6 [e] Ye have sown much, and [f] bring in little; [g] ye eat, but ye have not [h] enough; ye [i] drink, but ye are not [k] filled with drink; ye clothe you, but there is none warm; and [m] he that earneth wages earneth wages *to put it* into a bag [3] with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and [p] I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, [r] I did [5] [s] blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* [t] waste, and ye run every man unto his own house.

10 Therefore [x] the heaven over you [z] is stayed from [a] dew, and the earth is stayed *from* her fruit.

11 And [c] I called for a drought upon the land, and upon the mountains, and upon the [d] corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon [f] all the labour of the hands.

12 ¶ [h] Then [i] Zerubbabel the son of [m] Shealtiel, and [n] Joshua the son of Josedech, the high priest, with all [o] the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and [p] the people did fear before the LORD.

13 Then spake Haggai the [q] LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and [t] did work in the house of the LORD of hosts, their God,

15 [u] In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAPTER 2.

1 The greater glory of the second temple. 20 God's promise to Zerubbabel.

[o] IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD [1] by the prophet Haggai, saying,

2 Speak now to [q] Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to [u] the residue of the people, saying,

3 [v] Who *is* left among you that saw this house in her first glory? and how do ye see it now? [b] *is it* not in your eyes in comparison of it as nothing?

4 Yet now [d] be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for [v] I *am* with you, saith the LORD of hosts:

5 [k] *According to* [l] the word that I covenanted with you when ye came out of Egypt, so [p] my spirit remaineth among you: [q] fear ye not.

[a] Ezra 5. 1.
[b] Cp. 2 Sam. 7. 2. Ps. 132. 3-5.
[c] Deut. 33. 21.
[3] Heb. *Set your heart on your ways.*
[d] ver. 7. ch. 2. 15, 18.
[e] ver. 9. ch. 2. 16, 17. Deut. 28. 38. Is. 5. 10. Mic. 6. 15.
[f] 2 Sam. 9. 10.
[g] Lev. 26. 26. Hos. 4. 10. Mic. 6. 14.
[h] Is. 23. 18.
[i] Is. 5. 10. Amos 5. 11.
[k] Gen. 43. 34.
[l] ch. 2. 4. Ezra 5. 2.
[m] Zech. 8. 10.
[n] Cp. ver. 1.
[4] Heb. *pierced through.*
[o] Cp. Lev. 23. 34, 36.
[p] Cp. ch. 2. 9.
[q] Heb. *by the hand of.*
[r] ch. 1. 1.
[s] ch. 2. 17.
[5] Or, *blow it away.*
[t] Ezek. 22. 20, 21.
[u] ver. 4. Neh. 2. 3. Jer. 33. 10, 12.
[v] ch. 1. 12.
[w] 1 Kin. 8. 35.
[x] Ezra 3. 12.
[y] Dan. 9. 24.
[z] Zech. 8. 12.
[6] Cp. *Exhort* Zech. 4. 10.
[a] 2 Kin. 8. 1.
[b] Zech. 4. 7.
[c] Hos. 2. 8.
[d] ch. 2. 17. Ps. 128. 2. Cp. Job 10. 3.
[e] ch. 1. 13.
[f] Ezra 5. 2.
[g] 1 Chr. 3. 19.
[h] Cp. Ex. 29. 45, 46.
[i] Ps. 105. 8.
[k] 1 Chr. 3. 17.
[l] Ezra 3. 2. Neh. 12. 7.
[m] ver. 14. ch. 2. 2.
[n] Neh. 9. 20. Is. 63. 11. Zech. 4. 9.
[o] Zech. 8. 13.

1	First Message:	To Arouse – "Build the house"	v8: Ch 1:1-11 Sept. 1
2	Second Message:	To Commend – "obeyed the voice"	v12: Ch. 1:12-15. Sept. 14
3	Third Message:	To Encourage – "I am with you"	v4: Ch 2:1-9. Oct 21
4	Fourth Message:	To Confirm – "From this day I will bless"	v19: Ch 2:10-19. Dec 24
5	Fifth Message:	To Assure – "In that day I will make"	v23: Ch 2:20-23. Dec 24

A five-fold message of Grace, Comfort and Hope
Note Christ's discourse in the Temple at the Feast Dedication – December. John 10:22-42

God's promise to Zerubbabel.

6 For thus saith the LORD of hosts; [a] Yet once, it *is* [b] a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

7 And I will shake [c] all nations, [d] and [e] the desire of all nations [h] shall come: and I will fill this house with [i] glory, saith the LORD of hosts.

8 [k] The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 [o] The glory [p] of this latter house shall be greater than of [q] the former, saith the LORD of hosts: and in this place will I give [s] peace, saith the LORD of hosts.

10 ¶ [u] In the four and twentieth *day* of the ninth *month*, [x] in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; [a] Ask now the priests *concerning* the law, saying,

12 If one bear [c] holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, [f] or oil, or any meat, shall it be holy? And the priests answered and said, [f] No.

13 Then said Haggai, If *one that is* [g] unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, [q] consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 [c] Since those days were, *when one came* [d] to an heap of twenty *measures*, there were *but* ten: when *one* came to [o] the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I [t] smote you with blasting and with mildew and [l] with hail in [m] all the labours of your hands; yet ye [w] *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, even from [r] the day that the foundation of the LORD's temple was laid, consider *it*.

19 [y] Is the seed yet in [z] the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day [b] will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to [d] Zerubbabel, governor of Judah, saying, [e] I will shake the heavens and the earth;

22 And [g] I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and [k] I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, [m] every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, [n] my servant, the son of Shealtiel, saith the LORD, and will make thee [p] as a signet: for [q] I have chosen thee, saith the LORD of hosts.

---

[a] Cited Heb. 12. 26.
[b] Hos. 8. 10.
[c] Zech. 8. 10.
[d] ch. 1. 6.
[e] ver. 22.
[f] Cp. Dan. 11. 37. 1 Sam. 9. 20.
[g] Is. 5. 2.
[h] Gen. 49. 10. Mal. 3. 1. Heb. 10. 37.
[i] Is. 60. 1. Cp. Ps. 24. 7-10.
[k] Deut. 28. 22. Amos 4. 9. Cp. Mal. 2. 3.
[l] 2 Chr. 29. 14, 16.
[m] Ex. 9. 25.
[n] ver. 14. Ps. 90. 17.
[o] Jer. 5. 3. Amos 4. 6.
[p] Zech. 2. 5. John 1. 14. Cp. Mat. 12. 6.
[q] Cp. ch. 1. 8.
[r] Cp. ver. 3. Ezra 3. 12.
[s] ver. 10, 19, 20.
[t] Ps. 85. 8, 9.
[u] Zech. 8. 9. Cp. Ezra 3. 10.
[w] ver. 18, 20.
[x] ch. 1. 1.
[y] Cp. Zech. 8. 12.
[z] Joel 1. 17.
[a] Lev. 10. 10, 11. 2 Chr. 35. 3.
[b] Joel 2. 14.
[c] Jer. 11. 15. Cp. Lev. 6. 27.
[d] ch. 1. 1. Cp. Zech. 4. 6.
[e] ver. 6.
[f] ver. 14.
[g] ver. 7. Dan. 2. 44. Zech. 12. 9. Mat. 24. 7.
[k] Lev. 22. 4. Num. 19. 11, 22.
[l] Mic. 5. 10.
[m] Cp. Tit. 1. 15. Zech. 14. 13.
[n] Is. 43. 10.
[o] ch. 1. 5. Jer. 22. 24.
[p] Is. 42. 1.

"DESIRE OF ALL NATIONS" V.7.
= "Object of delight." Davies Hebrew lexicon. "The noblest of all peoples" Fuerst's H.L. "Desire, delight... (i.e. the desirable, precious things of all nations)" Oxford Gesenius. "Hebrew has singular costly thing or desirableness... but the verb 'shall come' is in the plural, and the Sept has ta ekhekta, the choice things." - George Adam Smith (from Rotherham).

BACKGROUND
Enemies oppose the work - Ezra 5:3-4. Receives Divine aid - Ezra 5:5. Work completed, Jews prosper Ezra 6 Note V.14.

NOTE - Authoritative nature of prophecy shown by re-iteration that "thus saith Yahweh - the overshadowing Divine protection shown by use of belligerent title: Yahweh Sabaoth. Cp Deut 20:1-4 - the challenge and exhortation in the oft-repeated phrase: "Consider your ways"

9 Cited Heb. 12:27-28. To show that this shaking will destroy all things temporal to leave that which is eternal. Paul's use of this verse shows it is the Kingdom which is in question. Paul's quote limited to these words is applied by him to the overthrow of the Jewish State. Cp Isa. 2:12, 10. 65:17-18. Dan. 2:30-32:1. Eph. 2:6.

10 Gentile powers. Isa 51:20. Rev 13:1. Not quoted by Paul because not applicable to destruction of A.D. 70. Zeph. 3:8. Zech. 14:1. Isa 2:12, 19. Ezek. 38:20.

12 LXX: "The Elect of all the nations." Or T.: "The Excellency of the nations, they shall come in." A singular noun with a plural verb. Christ both singular and plural. Taken "out of the nations" like Zerubbabel, Joshua and the residue taken "out of Babylon" - the "shoot of Babylon." See Notes. Ch. 1:1. Ch. 2:4. Cp. Acts 15:14. Rev. 5:9-10. Though the nations are shaken there remain.

13 The Temple in Jerusalem identified by the Lord as "My house" Mark 11:17. Ezekiel saw it go. Ch. 9:3. 10:4, 18. 11:23 and return in a different form Ezek. 43:1-2. The glory connected with peace V.9. Isa. 9:6. 60:18. 2nd Temple was associated with grace not glory, was followed by wars not peace Mat. 10:34. 24:6-8 Luke 12:51.

14 See Note: Temple Plans Ezek. 40. Cp Ps. 72:10. Isa. 60:8-17. 61:6 Fig. Faith and Redemption (Note. Exod. 25:3) by which spiritual Temple beautified. Heb. 2:5-10.

15 "Greater shall be

Haggai the Commission
the LORD's
people, saying,
stirred up
abel the son
or of Judah,
hua the son
igh priest,
he remnant
they came
he house of
heir God,
d twentieth
onth, in the
us the king.

2. CHAPTER 2
coned temple.
abbabel.
onth, in the
eth day of
e word of
e prophet
Zerubbabel
governor
ua the son
gh priest,
ue of the
nong you
e in her
do ye see
your eyes
nothing?
strong, O
he LORD;
shua, son
gh priest;
people of
LORD, and
with you,
ets:
the word
with you
Egypt, so
h among

His followers will associate King-Priest. All peoples shall go for worship Zech. 14:16. Isa 2:2-3.
Divine glory shall fill Ezek 43:1-5 Dan 2:35.
mple begun. 19 By receiving by taking heed Word and come
od, and the
he prophet,
God had sent
ple did fear
CHAPTER 2
2 NO PROPHET URE GLORY OF TEMPLE V.1-9
1 last day Feast ends Israel gathered et to rejoice
appropriate time stood up people to pray
Comparison
20 Cp The Coming of Messiah
Zech. 3:1
2 Rebuke to Joshua mind and fears Cf. Neh 13:28 2 Chr. 29:11
22 And Yahweh pleasure in the Though many the poverty of effort. Cp Matt with Zech 2:8
This prophecy foundation for Divine blessing age and effort God.
6 Cp. Heb 12:26
7 Though many changeable Yahweh not - therefore would not be Mal. 3:6. Jas 1:17. 1 Pet 1:24.
Note the gift of many of Only 11 years elapsed since the Temple was Jehoiachin Nebuchadnezzar. Now had passed over There were remaining in the
Supplementary of Zechariah
This prophecy foundation for Divine blessing age and effort God.
Inner his message
See Note on the rebuilt Temple
nong you
e in her
do ye see
your eyes
nothing?
strong, O
he LORD;
shua, son
gh priest;
people of
LORD, and
with you,
ets:
the word
with you
Egypt, so
h among

PROPHECIES WHILST TEMPLE IN BUILDING.

1 THE NIGHT OF SEVEN VISIONS 1-6:5.
- 1 Introduction Ch.1:1-6.
- 1 Man among the Myrtles. 1:7-17.
- 2 Four Carpenters vs. Four Horns 18-21.
- 3 Jerusalems downtreading limited 2.
- 4 Change of Raiment for Joshua. Ch.3.
- 5 Divine Light to Illuminate the world Ch.4.
- 6 The Flight of the storks. Ch.5.
- 7 Two Mountains of Brass: four chariots of war 6:1-8
  Contrast Ch.1:15 with Ch.6:8.

2 ENACTED PARABLES 6:9-8:23.
- 1 Coronation Joshua 6:9-15
- 2 Deputation from Bethel 7
- 3 Future Blessing Jerusalem 8:1-17.
- 4 Fasts converted to Joyful festivals. 8:18-23.

ANALYSIS CONTINUED BOTTOM P.1149.

Theme: Yahweh hath remembered, and Yahweh hath blessed at the appointed time. Cp. V.1. Cf. Hag.1:2

ZECHARIAH.

Yah hath Remembered. Cp. Isa. 45:1-13. Jer. 25:9-13. Ezra 1:1. 5:1.

CHAPTER 1.

INTRODUCTION: REAL REPENTANCE BRINGS REWARD. Vv.1-6

Synchronising with a changed attitude by the people will be Yahweh towards them. Hag.1:1-15. 2:1-5.

2 Yah hath remembered
3 Yah hath blessed.
4 The Appointed time.

The visions and prophecies reveal Yahweh's truth in bringing manifestation on behalf of Israel. Rom. 9:29.

The events of the times were typical of the future when a similar appeal will be made. Jer. 31.

Notice the use of this title in Haggai - the army of heaven was fighting for Judah. 2 Kings 19:15. Jer. 3:10. 5:30-31. 6:13-14.

Particularly Jeremiah Jer. 35:15 and Ezekiel Ezek. 18:30. Though their predictions were opposed by false prophets they were vindicated by events.

There to whom the word was spoken and those through whom it was given were mostly swept away - but the Word has been vindicated. Isa. 55:11. Note Jeremiah's exhortation in the presence of the Rechabites. Jer. 35:12-17.

Cp Mic. Yahweh's warnings were fulfilled, as a vindication that His word is trustworthy. So even caused those who doubted it to acknowledge the power. Cp. Jer. 7:3. Ezek 36:31. Lam 2:8.

1st VISION: GOOD AND COMFORTABLE WORDS FOR ZION. Vv.7-17.

On this night V.8. all the visions of Chs 1 to 6 were given.

3 months after V.1.

Apparently Feb. Almond tree in blossom - appearance of young fruit or blossom on fig. Cp. Jer. 1:11-12. Song. 2:13. A blessing had been promised 2 months earlier by Haggai Hag. 2:18.

"Ish" The messenger V.11 and Apostle V.10 of Yahweh. Heb. 3:1. The Commander Isa. 55:4 who replaces the Angel over Israel. Exod. 23:20. Josh. 5:13 Cp Heb 2:5-10.

The symbol of war Job. 39:19-24. Zech. 10:3. Hab. 3:15. Rev. 19:11-16.

Commonly associated with love, peace, immortality from time immemorial (Plants of the Bible). As thorns symbolic of rebellious Israel Heb. 6:8 so myrtle is with restored and

See also

CHAPTER 1.

Zechariah exhorteth to repentance. 7 Vision of the horses. 12 Comfortable promises to Jerusalem. 18 Vision of the four horns, and the four carpenters.

IN the eighth month, [c] in the second year of Darius, came the word of the LORD unto Zechariah, [2] [d] the son of Berechiah, the son of [e] Iddo the prophet, saying,

2 The LORD hath been [3] sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; [g] Turn ye unto me, saith the LORD of hosts, and [h] I will turn unto you, saith the LORD of hosts.

4 [k] Be ye not as your fathers, [l] unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [m] Turn ye now from your evil ways, and *from* your evil doings: but [n] they did not hear, nor hearken unto me, saith the LORD.

5 [r] Your fathers, [s] where *are* they? and [t] the prophets, do they live for ever?

6 [v] But my words and my statutes, which I commanded [x] my servants the prophets, did they not [4] take hold of your fathers? and they returned and said, [5] Like as the LORD of hosts thought to do unto us, according to our [6] ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold [m] a man [n] riding upon a red horse, and he stood among [o] the myrtle trees that *were* in the bottom; and behind him *were* there [a] red horses, [2] speckled, and white. 9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent [f] to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and [i] is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, [m] how long wilt thou not have mercy on Jerusalem and on the cities of Judah, [o] against which thou hast had indignation [7] these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* [u] good words *and* [x] comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I [a] am jealous for Jerusalem and for Zion with a great jealousy.

15 And [d] I am very sore displeased with the heathen *that are* [e] at ease: for I was but [f] a little displeased, and [g] they helped forward the affliction.

16 Therefore thus saith the LORD; [h] I am returned to Jerusalem [8] with mercies: [k] my house shall be built in it, saith the LORD of hosts, and [l] a line shall be stretched forth upon Jerusalem. 17 Cry yet, saying, Thus saith the LORD of hosts; My [p] cities through [5] prosperity shall yet [q] be spread abroad; and [r] the

[a] Rev. 6. 4, 8 & 19. 11, 14.
[2] Or, *bay*.
[b] Cp. Hag. 2.1,10.
[c] Hag. 1. 1.
[d] 2 Kin. 9. 2.
[e] Neh. 12. 4, 16.
[f] ver. 11. ch. 6. 7. Gen. 13. 17. 1 Kin. 22.19.
[3] Heb. with *displeasure*. ver. 14, 15. ch. 8. 2.
[g] Jer. 3. 1.
[h] Mal. 3. 7. James 4. 8.
[i] Cp. ver. 15.
[k] Ps. 78. 8.
[l] Cp. 2 Chr. 36.15, 16.
[m] Hab. 2. 6. Rev. 6. 10.
[n] Is. 31. 6. Jer. 35. 15. Ezek.18.30.
[o] Mal. 1. 4.
[p] ch. 7. 11. Jer. 34. 14.
[q] ch. 7. 5. Jer. 25. 11.
[r] Lam. 5. 7.
[s] Job 14. 10.
[t] Cp. John 8. 52.
[u] Jer. 29. 10.
[x] ver. 17. Is. 40. 1.
[v] Cp. Mat. 24. 35.
[z] Dan. 9. 6.
[4] Or, *overtake*. Deut. 28. 2, 15.
[a] ch. 8. 2. Joel 2. 18.
[b] Lam. 2. 8, 17.
[5] Jer. 7. 3 & 35. 15. Ezek. 36.31.
[d] ver. 2.
[e] Amos 6. 1. Cp. ver. 11.
[f] Is. 54. 8.
[g] Cp. Ps. 69. 26. Is. 47. 6.
[h] ch. 8. 3.
[6] Is. 56. 7. Jer. 30. 18.
[i] ch. 4. 9. Cp. Ezra 6. 14, 15.
[k] Jer. 31. 39.
[l] Josh. 5. 13.
[m] Rev. 6. 4.
[n] Neh. 8. 15.
[o] Cp. Neh. 11. 3, 20.
[7] Heb. *good*.
[p] Prov. 5. 16.
[q] Is. 51. 3.

1st VISION - BACKGROUND

The work of the returned exiles was hindered by the opposition of neighboring nations who were "at ease" Ezra 5:3-4. but from the shadows Yahweh overlooked His people for good. His "eyes" were upon them Ezra 5:5. Yahweh Tzvaoth fought for them under the direction of the Captain of the host Josh. 5:15. Thus all foreshadowed a coming greater triumph still in the future.

The Myrtle Trees drew attention to the feast of Tabernacles at which Haggai had stood up with the promise of Divine Help. Hag. 2:1.

"INDIGNATION THESE 70 YEARS" V.12.

The fulfilment of these 70 years saw manifested a typical fulfilment of the Divine purpose in the returning exiles, rebuilt temple etc. Jeremiah's prophecy of 70 yrs captivity Dan 9:2. formed the basis of Daniel's prophecy of 70 weeks. Dan. 9:24. The Hebrew word - 7s - not weeks of days and can relate to weeks or Jubilees which are 7 weeks. Using the first computation the prophecy fulfilled at 1st advent - Using the second it is fulfilled at 2nd advent. Either way, the foundation is "these threescore and ten years."

Hebrew Sabbaq "bright red"

Roth. R.V. only 4 horses

Myrtles = Peace after war.

The shade - Roth. i.e. Booths. Emblem of millenium. Rev. 7:9, 16.

4 horses = 4 fold division Israel. Num. 2:3, 10, 18, 25.

Bloodshed, famine, pestilence. "Speckled" = bay or sorrell, and was considered an omen of ill. White - Zaban word used for leprosy. Lev. 13. See Hab. 3:5. Ezek. 38:22. Zech. 14:12. Divine judgment will precede establishment of peace Isa. 26:9.

Roth. "go" The eyes of Yahweh. Gen. 18:21. 2 Chron. 16:9. Dan. 4:7. Ezra. 5:5. Future Zech. 4:10. Thus distinguish from the angel talked with the prophet.

The constant cry of true saints. Dan. 12:6. Rev. 6:10. Hab. 1:2. Ps. 74:10. Rev. 18:10.

Same word rendered zeal. The desolation of His land & people is hateful to Him. His zeal shall preserve the remnant Isa. 37:32. cause Him to arm His warrior Isa. 59:17. To go forth to war Isa. 42:13. Zech. 9:2. To gather the nations for judgment Zeph. 3:8. Establish throne of David Isa. 9:7. None can touch the Lord with impunity Joel 2:18. Jer. 2:3. 30:16. Jer. 7. Ezek. 26:2-3. Isa. 47:7. The fact that Yahweh was interested in His people would be encouraging then and is now.

See Note top 1142.

Roth: "Overflow" with blessings.

Not only Jerusalem, but all Israel will be rebuilt.

4 CARPENTERS. "Four" is the number of Israel, and is also the number of creation for on the fourth day light appeared to bring life on earth. The root of the Hebrew word for "four" indicates the means whereby new life may come. So the four artificers not only fray the horns of the Gentiles but clear the site for building of the city and temple Ch.2.

"YE SHALL KNOW" Vv 9,11. See Exod.29:46. This lesson is that as a nation never came to "Know" for such "Knowledge" brings Eternal Life Jhn 17:3. To "Know" in the true sense is to be begotten by Yahweh's seed in such a way as to produce fruit to His glory. 1 Pet 1:23 James 1:17. 2:18-20.

Vision of four horns. **ZECHARIAH 2, 3.** *Redemption of Zion.*

LORD shall yet comfort Zion, and [a] shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold [c] four horns.

19 And I said unto [d] the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four [g] carpenters.

21 Then said I, What come these to do? And he spake, saying, [h] These *are* the horns which have scattered Judah, [k] so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which [m] lifted up *their* horn over the land of Judah to scatter it.

2ND VISION: FOUR HORNS AND FOUR CRAFTSMEN. Vv 18-20.

27 Nations. Dan 8:21-22 Rev 17:12 — Four world powers.

28 Lit. Artificers or craftsmen (as it is also Mk 6:3. Mth 13:55. Many were laboring in the Temple Ezra 3:7 and the skill and faith they were developing under adversity then, would stand them in good stead in remodelling the world of the future.

29 Shart for affray, signifying "to terrify Roth: "put them in fear. Darby: "affright"

CHAPTER 2

3RD VISION: JERUSALEM DOWN TREADING LIMITED. Vv 1-13.

The busy activity of measuring, building of the literal Temple, and the instructions accounted therein as recorded Ezra form the basis of this vision.

1 A sign of the time. Watchmen have beheld down the ages.

2 Chebel - not as Ezek 40:3 Zech 1:16. but as 2 Sam 8:2. Amos 1:3, 13. Measured for punishment.

3 A time limit placed on Jerusalem's afflictions. Cp Heb 11:2. Acts 17:26. 1:7. Ps. 102:13.

4 The extent as well as the length of Israel's affections is limited. Jer. 30:11

5 He supervised the vision explaining them to Zechariah Cp Ch. 1:9, 13, 14, 19. Ch. 1:11. He occupied the position now assumed by Christ 1 Pet. 3:22.

6 Lit. "Come forward" (Roth) to meet and direct the other angel.

7 The man of V.1. calling upon him to cease the measuring for the time of blessing had come. There was a partial fulfilment of that in the prophet's day as both he (Ch.1:16) and Haggai had revealed. Cp also Zech 2:10-11

8 Jerusalem here used as representative of Israel as a whole (e.g. Ezek. 23:4) for the context speaks of it as "towns" (plural)

9 Unwalled villages = Rural communities Lev. 25:31. Deut. 3:5. This will be the foundation of life in the Age to come. Mic. 4:4.

10 A wall of fire protected Israel when they left Egypt - and the Divine protection is again promised here. Cp Isa. 26:1. 4:5.

11 The Shekinah glory absent from the 2nd temple Ezekiel saw it depart Ezek. 8:4 9:3. 10:4, 18 11:23. but he also saw it return in a different form Ezek 43:2. the firstfruits of which the Jews saw at first advent Jhn 1:14. The call of Yahweh is to that end. Jer. 13:11. Acts 15:14. Isa. 43:7. 44:5 46:13 49:19. Its fruit is to be manifested in Israel. Jer. 33:8-9.

FLEE OUT OF BABYLON. Vv 6-8

12 Cp Rev. 18:23. Mal. 4:5-6. Ezek 20:33-38.

CHAPTER 2.

1 God, in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of God's presence.

I LIFTED up mine eyes again, and looked, and behold [r] a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, [u] To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, [v] the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to [b] this young man, saying, [d] Jerusalem shall be inhabited *as* [e] towns [f] without walls [v] for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her [k] a wall of fire [m] round about, and will be [u] the glory [o] in the midst of her.

6 ¶ Ho, ho, *come forth*, and [q] flee [r] from the land of the north, saith the LORD: for I have [t] spread you abroad as the four winds of the heaven, saith the LORD.

7 [b] Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for [x] he that toucheth you toucheth the apple of his eye.

9 For, behold, I will [y] shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ [i] Sing and rejoice, O daughter of Zion: for, lo, I come, and [i] I will dwell in the midst of thee, saith the LORD.

11 And [u] many nations shall be joined to the LORD [o] in that day, and shall be my people: and I will dwell in the midst of thee, and [u] thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall [q] inherit Judah his portion in the holy land, and [s] shall choose Jerusalem again.

13 [t] Be silent, O all flesh, before the LORD: for he is raised up [x] out of his holy habitation.

[a] Is. 14. 1.
[b] Is. 52. 2.
[c] Dan. 8. 3, 8, 9, 21.
[d] ver. 9, 13, 14.
[g] Jer. 12. 14.
[f] Is. 11. 15 & 19. 16.
[g] 2 Kin. 22. 6. 2 Chr. 24. 12.
[h] ver. 21.
[k] Zeph. 3. 14.
[l] Ex. 12. 4 & 16. 16, 18.
[m] Lev. 26. 12. Is. 12. 6.
[n] Ps. 75. 4, 5.
[o] Is. 2. 2, 3 & 49. 22.
[p] Is. 2. 11.
[q] ver. 9.
[r] Ex. 34. 9. Deut. 32. 9.
[s] Ezek. 40. 3 & 47. 3.
[t] ch. 1. 17.
[u] Is. 41. 1. Hab. 2. 20.
[v] ch. 1. 16. Rev. 11. 1.
[x] Ps. 68. 5. Jer. 25. 30.
[y] Heb. *the habitation of his holiness.* Deut. 26. 15.
[z] ch. 1. 19.
[a] ver. 3, 6, 8, 9.
[b] ch. 1. 8.
[c] Mark 16. 5. Cp. ver. 1.
[d] i.e. an adversary. Num. 22. 22, 32.
[e] Ps. 109. 6.
[f] ch. 12. 6 & 14. 10.
[g] Heb. *to be his adversary.* Ps. 38. 20.
[h] Esth. 9. 19. Ezek. 38. 11.
[i] Cp. Mic. 5. 12, 14.
[k] Jer. 31. 27.
[l] Jude 9.
[m] ch. 1. 17.
[n] Cp. Is. 4. 5.
[o] Amos 4. 13.
[p] Ps. 125. 2.
[q] ver. 8. Is. 60. 19.
[r] Ps. 46. 5.
[s] Cp. Is. 64. 6. Jude 23.
[t] Is. 48. 20.
[u] Jer. 3. 18. Cp. ch. 6. 6.
[v] ch. 6. 4. Judg. 18. 14.
[x] ch. 7. 14. Ps. 68. 14.

Some Rabbinical translations

CONVERSION - Rich Fruit

1145

CHAPTER 3.

1 Under the type of Joshua, the restoration of the church, 8 Christ the Branch is promised.

AND he shewed me [a] Joshua the high priest standing before [a] the angel of the LORD, and [b] Satan standing at his right hand [c] to resist him.

2 And the LORD said unto Satan, [h] The LORD rebuke thee, O Satan; even the LORD [i] that hath chosen Jerusalem rebuke thee: *is* not this [c] a brand plucked out of the fire?

3 Now Joshua was [p] clothed with filthy garments, and stood before the angel.

4 And he [s] answered and spake unto those that stood before

SATAN'S OPPOSITION Vv 1-2.

1 Historically Joshua ministered under the eye of the Elohim Ezra 5:5. So also did the Lord Mth 4:11. 26:53.

2 There was vigorous opposition to the work of Joshua and Zerubbabel Ezra 5:3, 4. there was also to the work of Christ.

3 Represented by Michael the archangel Jude 9, the angel described as Israel's prince Dan. 10:21, the captain of Yahweh's army. Josh. 5:15 placed over the affairs of Israel and given the name of Yahweh Exod. 23:20. That authority and position now vested in Christ Dan. 12:1. 1 Thes. 4:16 1 Pet 3:22.

4 He did in days Joshua Ezra 6:7. and in days Christ Luke 21:20-24.

4TH VISION: CLEANSING OF PRIESTHOOD AND PROMISE OF GLORY FOR JOSHUA.

For historical background see next page.

That the vision relates to Christ is shown by V.8 It prefigured the appearance of Christ in the "filthy garments" of the flesh of sin with satan at his right hand to resist him. Thus the change of raiment relates to immortality Phil. 3:21.

This vision follows in natural sequence that which went before, for having made reference to Jerusalem of the future, Zechariah was then shown its future priest-

JOSHUA IN FILTHY GARMENTS. – Historically the chapter is based on Ezra 4,5,6. The adversaries opposed the work of building the Temple Ezra. 4:1-6 so that it ceased V.24. Joshua and Zerubbabel at the instigation of the prophets instituted a reform Ezra 5:2. Opposed by the adversary, the "eye of their God" was nevertheless on them Ezra. 5:5. and the work was successfully completed. As "men of sign" they typified the work of the Lord in laying the foundation of the spiritual Temple 1 Pet. 2:5. In clearing the site and building the foundation Joshua's garments became soiled Cp Heb 2:14. but with the completion of the work, he was given a change of raiment and ministered in the building he helped to erect

CHANGE OF RAIMENT FOR JOSHUA Vv 3-5.

him, saying, [a] Take away the filthy garments from him. And unto him he said, Behold, [b] I have caused thine iniquity to pass from thee, and [c] I will clothe thee with change of raiment. Roth. Goodly. = "Robes of State" RV = Rich apparel.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt [e] keep my [3] charge, then thou shalt also [f] judge my house, and shalt also keep my courts, and I will give thee [5] places to walk among these that stand by. – the angels. Cp 1 Pet 3:22.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* [6] men wondered at: for, behold, I will bring forth [m] my servant [o] the BRANCH.

9 For behold the stone that I have laid before Joshua; [p] upon one stone *shall be* [q] seven eyes: behold, I will [r] engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 [s] In that day, saith the LORD of hosts, shall ye call every man his neighbour [t] under the vine and under the fig tree.

CHAPTER 4.

1 By the golden candlestick is foreshewed the good success of Zerubbabel's foundation. 11 By the two olive trees the two anointed ones.

AND the angel that talked with me came again, and waked me, [c] as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold [@] a candlestick all of gold, [u] with [e] a bowl upon the top of it, and his seven lamps thereon, and [2] seven pipes to the seven lamps, which are upon the top thereof:

3 And [@] two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. (Responded. Roth)

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [v] Not by [4] might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, [h] O great mountain? [8] before Zerubbabel *thou shalt* [i] *become* a plain: and he shall bring forth [k] the headstone *thereof* [l] *with* shoutings, [m] *crying*, Grace, grace unto it. 12. Explaining the vision.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [n] have laid the foundation of this house; his hands shall also finish it; and [t] thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of [x] small things? [7] for they shall rejoice, and shall see [y] the [8] plummet *in* the hand of Zerubbabel *with* [18] those seven; they *are* [a] the eyes of the LORD, [b] which run to and fro through the whole earth. – See Note Ch. 3:9.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What be these two olive branches [18] which [z] through the two golden pipes

[a] Cp. Rev. 7. 14.
[2] Or, *seven several pipes to the lamps, &c.*
[b] ver. 9. Is. 6. 7.
[c] Is. 61. 10. Ezek. 16. 10. Ver. 11. Rev. 11. 4.
[e] Gen. 26. 5. Lev. 8. 35.
[3] Or, *ordinance.* Lev. 18. 30.
[f] Deut. 17. 9. Mal. 2. 7.
[5] Heb. *walks.* Ezek. 42. 4.
[h] Is. 13. 2. Jer. 51. 25.
[i] Is. 40. 4 & 42. 16.
[k] Ps. 118. 22. Cp. Job 38. 6.
[6] Heb. *men of wonder, or, sign.* Ezek. 12. 11.
[l] Cp. Ezra 3. 11.
[m] Is. 42. 1.
[n] Ex. 18. 4.
[o] ch. 6. 12. Jer. 23. 5.
[p] Ps. 118. 22. Is. 28. 16.
[7] ch. 4. 10. Rev. 5. 6.
[r] Ex. 28. 11, 21.
[s] Ezra 3. 11.
[t] ch. 2. 9.
[u] ch. 2. 11.
[x] Cp. Hag. 2. 3.
[y] Or, *with the seven eyes of the LORD shall rejoice.*
[z] Cp. Amos 7. 7, 8.
[8] Heb. *stone of tin.*
[a] ch. 3. 9.
[b] 2 Chr. 16. 9. Jer. 5. 1.
[c] Dan. 8. 18 & 10. 9.
[d] Ex. 25. 31.
[9] Heb. *with her bowl.*
[e] Eccles. 12. 6.
[2] Heb. *by the hand of.* Job 15. 23.

Dan. 10:6. Isa 30:27. The saints thus supercede the Elohim Lamp Zech 12:8. Heb. 2:5 as the 7 spirits Yahweh Rev 1:4. 6.

25 Cp Isa. 60:21. 1 Cor. 3:16. 2 Cor. 4:1-7.

26 Cp V. 4. What Christ did for himself he did on behalf of others. Heb 10:14. 7:27. 9:28 both spiritual and natural Israel. Cp Isa. 66:5-8. with John 11:49-53.

27 All war, feuds and antagonisms at an end – perfect peace established – the golden rule, the rule of society Micah 4. Cf. Ps 28:3.

CHAPTER 4

THE 5TH VISION: THE LAMP STAND & OLIVE TREES

AWAKENED OUT OF SLEEP Vv 1-3.

1 Typifying resurrection 1 Pet. 1:7. 1 Cor. 4:12. Prov. 17:3. 25:4. Is. 1:25. 48:10.

3 The reservoir of the Spirit – thus symbolic multitudinous Christ Mt 5:16. Phil. 2:15.

4 Revealing the Covenant Light. The 7 Spirits before the Throne Rev. 4:5 5:6 Saints will be spirit-beings 1 John 3:2. John 3:6. 1 Cor 15:42. 2 Pet. 1:4. John 6:44. Heb. 1:14. Luke 20:36.

YAHWEH'S SPIRIT SHALL SUBDUE NATIONS AND COMPLETE THE WORK 4:7

6 of man of flesh. The Spirit Word can conquer now Rev 12:11 as the Spirit will later Dan. 11:45. as the light of the Lampstand destroys the darkness.

7 The opposition Zerubbabel received prefigured the opposition Christ will quell at his return. "mountain" = Kingdom or Power Jer. 51:25-26. Isa. 2:2. The Mountain of Gentilism will be levelled by Christ. Isa. 40:4. 42:16.

Cp Zech. 3:8. Hag 1:14 NOTE

10 1 Cor. 15:24.

11 As typical of Christ he not only laid the foundation but provided the crowning glory. Cp Heb. 12:2. Rev. 1:8.

12 The joy that accompanied the completion of the Temple Ezra. 6:22 – fore-

THE STONE Ch. 3:9 – The stone is Yahweh signet. The inscription is "Holiness to Yahweh" Exod 28:36. This is inwrought by Yahweh Himself (See Note "The Holy Jerusalem" Rev. 22. As this foundation stone was laid before Joshua, a relationship was established between them. It was later associated with Zerubbabel Ch. 4:9 establishing a relationship between him and it – and constituting the Stone as King-Priest of Israel Ch. 6:13.

shadowed that yet to be. 2 Thess. 1:10. Mat. 23:39. Rev. 5:9-10. 19:7. Phil. 2:9-10.

DESPISE NOT THE DAY OF SMALL THINGS. 8-10.

13 Cp Hag. 2:3 Note. Cp 2 Cor. 12:7-10. Neh. 4:24. 15-16. 2 Pet. 3:9.

14 Measured for punishment Am. 7:7-8. or otherwise as above.

15 RSV commences new sentence. "These seven are the eyes" etc. Words of encouragement showing that work would be brought to successful completion through Elohim. (Heb. 1:14). i.e the 7 Lamps.

THE 2 OILS OF OIL Vv 11-14.

16 Roth. "Responded" – his attention having been drawn to the Lampstand.

In the Past Gen. 11:5. 18:21. 2 Chron. 16:9. Dan. 4:17. Future Zech. 4:10. 1:10. Same word 'ayin = fountain, because tears well out of eyes. The saints = fountains of living water John 4:14. 7:38. But these eyes can become as fire (See above)

JOSHUA AND MEN OF SIGN: Vv 8-10.

Zerubbabel Ch. 4:7 and his Co-laborers Ch. 6:10-12. = the multitudinous Christ

For other men of sign see Isa. 20:3. Ezek 12:11. 24:24

9 The Divine parentage of the Lord Luke 1:32-33.

10 To bring forth judgement unto Gentiles Isa. 42:1, to restore Israel Isa 49:6, to be a Savior unto men Acts 5:31.

11 Tsemach – Branch or sprout. Noras Isa. 11:1 See Isa. 4:2. Jer. 23:5. 33:15.

12 We are called upon to examine the Foundation Stone, and as living stones in the spiritual Temple 1 Pet. 2:4-9. to shape our lives accordingly.

Cp Mth. 21:42. Eph 2:20. Isa. 28:16. Isa. 8:14. Gen. 49:24.

The complete multitudinous Christ bound together by the oath of the Covenant. The Eyes of Yahweh

ZERU

be le ed e futu

SOR

Vis

1 en the

13 said the lord

14 the ear

1 VI

T and 2 sees

3 is ove eart stea and shal acco

4 the ente thie "hi my in t sh tim the

5 talk said eye goe

6 An tha mo sen ear

7 up is mic

agi In apo do Zer In ah wh ca fal In fr the of

be levelled to a plain, the lampstand would be set up to destroy the forces of darkness — if the return-
ed exiles used the forces Yahweh made available to them. And this all formed a symbolic picture of the
future.

SONS OF OIL (Ben Yitshâr) = Sons of Illumination. Oil was produced by first bruising or crushing the
berries, then baptising in boiling water. This separated the golden oil from impurities — it
floated to the top and the left-w rest was left.

(2) empty (2) the golden oil out of themselves? Heb. "the gold."

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These *are* the two (3) anointed ones, [b] that stand by [c] the Lord of the whole earth.

CHAPTER 5.

1 Vision of the flying roll, 5 and of a woman pressed in an ephah.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying [d] roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* (4) the curse that goeth forth over the face of the whole earth: for [5] (2) every one that stealeth [h] shall be cut off *as* on this side according to it; and [k] every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of [m] him that sweareth falsely by my name: and [n] it shall remain in the midst of his house, and [r] shall consume it with the timber thereof and the stones thereof.

5 ¶ Then [t] the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* [v] an ephah that goeth forth. He said moreover, This *is* their [6a] resemblance through all the earth.

7 And, behold, there was lifted up a [8c] talent of lead: and this *is* a woman that (sitteth in the midst of the ephah. Yashab = settle, dwell contentedly.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast [a] the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in (6) the land of Shinar: and it shall be established, and set there upon her own base.

CHAPTER 6.

1 The vision of four chariots. 9 The temple and kingdom of Christ the Branch.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot [m] black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I [s] answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, [u] These *are* the four [7] spirits of the heavens, which go forth from [x] standing before the Lord of all the earth.

6 The black horses which *are* therein go forth into [z] the north country; and the white go forth after them; and the grisled go forth toward [b] the south country.

7 And the bay went forth, and sought to go that they might [d] walk to and fro through the earth: and he said, Get you hence, walk to and fro through

---

(2) Or, *empty out of themselves oil into the gold.*
(3) Heb. *sons of oil.* Cp. Is. 5. 1 & 21. 10.
[a] ch. 4. 10.
[b] ch. 3. 4 & 6. 5. Rev. 11. 4.
[c] Josh. 3. 11. Deut. 28 Rev. 26
[d] Jer. 36. 2.
(4) Gen. 11. 2.
(5) Jer. 29. 18. Cp. Mal. 4. 6.
(6) Or, *every one of this people that stealeth holdeth himself guiltless, as it doth.*
[h] Ex. 20. 15.
[k] Is. 3. 26.
[m] Cp. Ezek. 2. 10.
[n] ver. 4 Ex. 20. 7. Eccles. 9. 2.
[r] Rev. 6. 4.
[s] Rev. 6. 5.
[t] ch. 8. 17. Lev. 19. Mal. 3. 5
[u] Rev. 6. 2.
[v] Prov. 3. 33.
(7) Or, *strong.*
[x] ver. 7. Cp. Rev. 6. 8.
[z] Cp. Lev. 14. 45.
[a] ch. 3. 4.
[b] ch. 2. 19.
[c] Ps. 104. 4. Heb. 1. 7, 14. Cp. ch. 2. 10, 11.
(8) Or, *winds.*
[d] ch. 3. 4.
[e] Ezek. 45. 11.
[f] ver. 8. Jer. 1. 23. Cp. ch. 2. 6.
[g] 1 Sam. 16. 7.
[h] ch. 9. 14. Ezek. 47. 19.
(9) Or, *weighty piece.* Cp. ver. 8.
[i] Ex. 38. 25.
[k] ch. 1. 10.

CONTRAST.

- The Ephah with its covering of lead and containing the woman called Lawlessness with the golden bowl of the lampstand filled with oil and radiating light.
- The eyes on the foundation stone. Ch. 3:9. and Lampstand 4:10 bringing to bear the Light of Truth with the Eye of Lawlessness on the measure. Ch. 5:6.
- The Ephah measure of lawlessness with Christ's comment: "Fill ye up the MEASURE of your fathers" Matt. 23:32.
- The woman represented Babylonish influence in Judah — the materialism that found expression in a reluctance to sacrifice Hag. 1: 4 and later formed alliances with the guilty enemy Neh. 13:28

CHAPTER 6.

THE VISION: YAHWEH'S SPIRIT QUIETED BY VICTORIES OF FOUR CHARIOTS. VV 1-8.

THE VISION VV 1-3.

1 Ch. 5:1 Note.
2 = Spirit being. V 5 Identified with Cherubim Ezek. 1. and 4 square encampment of Israel Num. 2. Ezek. 37:2. Rev. 21:16. executing judgments written Ps. 149:5-9
See Note on Mountain Zech. 4:7

the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my [b]spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of (Heldai) of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make [h]crowns, and set *them* upon the head of [i]Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [n]the man whose name *is* [o]The BRANCH; and he shall [3]grow up [p]out of his place, and [q]he shall build the temple of the LORD:

13 [r]Even he shall build the temple of the LORD; and [r]he shall bear [s]the glory, and shall sit and rule upon his throne; and [u]he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to [x]Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, [z]for a memorial in the temple of the LORD.

15 And [b]they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAPTER 7.

1 The captives enquire concerning fasting. 4 Zechariah reproveth their fasting.

AND it came to pass [g]in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in [a]Chisleu;

2 When they had sent unto [c]the house of God Sherezer and Regem-melech, [3]and their men, [3]to pray before the LORD,

3 *And* to speak unto [d]the priests which *were* in the house of the LORD of hosts, and to [e]the prophets, saying, Should I weep [7]in [f]the fifth month, [g]separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When [k]ye fasted and mourned in the fifth and [l]seventh *month*, even [m]those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [4]did not ye eat *for yourselves*, and drink *for yourselves*?

7 [5]*Should ye* not *hear* the words which the LORD hath cried [6]by the former prophets, when Jerusalem was inhabited and [t]in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [7]Execute true judgment, and [u]shew mercy and compassions every man to his brother:

10 And oppress not [d]the widow, nor the fatherless, the stranger, nor [e]the poor; and [f]let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and [v]pulled away the shoulder, and [8]stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, [h]lest they should hear the law, and the

[a] Neh. 1. 1.
[b] Job 15. 13. Eccles. 10. 4.
[c] ver. 3. Judg. 20. 31.
[3] Heb. *to intreat the face of the LORD.*
[d] 2 Chr. 35. 3. Mal. 2. 7.
[e] ch. 8. 9. Ezra 5. 1, 2.
[f] 2 Kin. 25. 8. Jer. 52. 12.
[g] ch. 12. 12.
[h] Job 31. 36. Rev. 6. 2. Cp. ch. 3. 5. Rev. 19. 12.
[i] ch. 3. 1.
[k] Is. 58. 5.
[l] 2 Kin. 25. 25. Jer. 41. 1, 2.
[m] ch. 1. 12.
[n] Is. 32. 2.
[o] ch 3. 8.
[3] Or, *branch up from under him.*
[4] Or, *be not ye they that, &c.*
[p] ch. 12. 6. Ex. 10. 23.
[q] Mat. 16. 18. Eph. 2. 20. Heb. 3. 3. Cp. ch. 4. 9.
[5] Or, *Are not these the words.*
[r] Ezek. 21. 27.
[6] Heb. *by the hand of, &c.* ver. 12.
[s] Ps. 21. 5. Dan. 7. 14.
[t] 2 Chr. 4. 40. Dan. 8. 25.
[u] Ps. 110. 4. Heb. 3. 1.
[x] ver. 10.
[7] Heb. *Judge judgment of truth.*
[y] Is. 1. 17. Jer. 21. 12.
[z] Ex. 12. 14. Mat. 26. 13. Mark 14. 9.
[a] Mic. 6. 8.
[b] Is. 57. 19.
[c] Is. 60. 10.
[d] Ex. 22. 21.
[e] Prov. 22. 22.
[f] ch. 8. 27.
[8] Heb. *they gave a backsliding shoulder.*
[9] Heb. *made heavy.*
[g] Cp. ch. 1. 1, 7.
[h] Neh. 9. 30.

CALL TO REPENTANCE
1-14
The basic mistake of the pre-exilic nation had been a failure to hear the Word and the development of cold empty formalism in religion. The same blunder was still being made Vv 4-7.
6 The fast He desires Isa. 58:3-7.
7 Rahamim from rehem - womb. The Brotherly covenant Amos 1:9.
8 Their Redeemer will get against you. See notes p. 370.
9 Desires a change not only externally but also inwardly. Ps 51:6.
10 This is why you are fasting. From the yoke Cp Hos. 4:16. Neh. 9:29. Mth 11:29.
11 Deliberately refused to hearken.
12 Shamah = hear intelligently. Sty - with implication to do.
13 Because they refused to heed the WORD.
14 Zarah = whirl, storm, winnow Amos 9:9. Jer 24:4.

ZECHARIAH'S ANSWER Ch.7. - External fasts and religious formalism useless in absence of true conversion of the heart. Ch 7 - Negative answer Ch 8 - Positive
CHAPTER 8 - Divided into two parts (Vv 1-17 & 18-23). The first proclaims the ultimate glory based on the past; the second gives specific answer to the question of Ch. 7:3. The certainty of the fulfilment is emphasised by the statement: "Thus saith ..." or "the Word of Yahweh ..." some 16 times. "Yahweh" occurs 22 times.
It emphasises how fasts will become Joyful Feasts.
It shows:
- Yahweh does not change V.2.
- Zion will be changed V.3.
- Peace + prosperity will come to it Vv 11-13.
- For Yahweh's power is adequate V.6.
- Thus National regeneration is sure Vv 7-8.

The restoration

ZECHARIAH 8.

of Jerusalem.

words which the LORD of hosts hath sent @in his spirit [2] by the former prophets: therefore (b)came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: — Jer. 11:11,14. 14:12. Isa. 1:15. Prov. 1:24-28

14 But I [f]scattered them with a whirlwind [g]among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the (h)pleasant land desolate. Jer 3:19. Ps. 106:24. Dan 11:16,41

CHAPTER 8.

1 The restoration of Jerusalem. 9 They are encouraged to build by God's favour. 16 Good works enjoined. 18 Joy and enlargement promised. Cp Ps 132:13-14 Deut 11:12.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; (i)I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called "a city of truth; and [o]the mountain of the LORD of hosts @the holy mountain. Ezek. 43:12.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand [p]for very age. Isa. 65:17-20.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be (j)marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, [r]I will save my people from the east country, and from (k)the west country; [10]

8 And I will bring them, and they shall dwell in the midst of Jerusalem: [l]and they shall be my people, [m]and I will be their God, [n]in truth [13] and in [M] righteousness. — Jer. 4:2.

9 ¶ Thus saith the LORD of hosts; [d]Let your hands be strong, ye that hear in these days these words by the mouth of (e)the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built. — Cp Hag. 2:18.

10 For before these days there was no [h]hire for man, nor any hire for beast; [11] neither was *there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For [k]the seed *shall be* (l)prosperous; the vine shall give [t]her fruit, and [m]the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were [u]a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and [v]ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; [w]As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, [x]and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; [y]Speak ye every man the truth to his neighbour; [z]execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his

[9] Neh. 9. 30.
[2] Heb. *by the hand of.*
[3] 2 Chr. 36. 16.
[c] Jer. 4. 2.
[d] ver. 13. 2 Sam. 16. 21. Hag. 2. 4.
[e] Ezra 5. 1, 2.
[f] Hab. 3. 14.
[g] ch. 2. 6. Lev. 26. 33.
[h] Or, *the hire of man became nothing, &c.*
[i] Hag. 1. 6.
[k] Heb. *land of desire.* Ps. 106. 24. Cp. Jer. 12. 10.
[l] ch. 1. 14. Joel 2. 18.
[m] Cp. Hos. 2. 21, 22. Hag. 2. 19.
[n] Heb. *of peace.*
[o] Cp. Hag. 2. 10.
[p] Lev. 26. 4.
[q] Is. 2. 2, 3. Mic. 4. 1. Cp. Ezek. 40. 2.
[r] Is. 43. 28. Jer. 42. 18. Cp. Is. 65. 15.
[s] Ps. 48. 1. Jer. 31. 23.
[t] Gen. 12. 2. Is. 19. 24, 25. Ezek. 34. 26. Joel 2. 14.
[u] Heb. *for multitude of days.* Job 32. 7. Cp. Eccles. 11. 1.
[v] Cp. Jer. 31. 28 & 32. 42.
[w] Jer. 20. 16.
[x] Or, *hard, or, difficult.* 2 Sam. 13. 2.
[y] Ps. 15. 2. Cited Eph. 4. 25.
[z] ver. 13. ch. 10. 6. Ps. 107. 3. Ezek. 37. 21. Amos 9. 14, 15.
[a] Heb. *judge truth, and the judgment of peace.* ch. 7. 9.
[b] Heb. *the country of the going down of the sun.* Deut. 11. 30. Ps. 50. 1 & 113. 3. Mal. 1. 11.

Cp. Isa. 11:11-12. 43:5-6.

ANALYSIS CONTINUED See Ch. 1.
PROPHECIES AFTER TEMPLE COMPLETED. 9-14.

B LIMITATIONS OF THE WORK 9-11 Ch 9.
1 Human Conqueror or Divine Prince of Peace
2 Future work of Good Shepherd Ch 10.
3 Rejection of Good Shepherd + Scattering of the Flock Ch 11.

4 THE COMING DAY OF YAHWEH 12-14.
1 Israel to seek the Good Shepherd 12
2 Israel to be cleansed + restored 13
3 The Glorious Consummation: Yahweh's Name Universally honored 14.

"I will Save" - Jesus. Zech 8:7,13.
"I will dwell" Zech 8:3.
"I will be" - Ehyeh Zech 8:8
"God with us" - Immanuel. Zech 8:23.

Zech 6:12. Place = TACHATH: The bottom (as depressed), below, underneath. From a root signifying "humble", depress. His place is the "dry ground" of Isa 53:2. for the harvest he shall bring. See Jer 12:24. From poverty + obscurity he arose up before Jahweh to produce a glorious harvest. See Isa 11

neighbour; and love no false
oath: for all these *are things*
that I hate, saith the LORD.
18 ¶ And the word of the LORD
of hosts came unto me, saying,
19 Thus saith the LORD of
hosts; The fast of the fourth
month, and the fast of the fifth,
and the fast of the seventh, and
the fast of the tenth, shall be to
the house of Judah [d] joy and
gladness, and cheerful [2] feasts;
therefore love the truth and
peace.
20 Thus saith the LORD of
hosts; *It shall* yet *come to pass*,
that there shall come people, and
the inhabitants of many cities:
21 And the inhabitants of one
city shall go to another, saying,
Let us go [f] speedily [6] to pray
before the LORD, and to seek the
LORD of hosts: I will go also.
22 Yea, [h] many people and
strong nations shall come to seek
the LORD of hosts in Jerusalem,
and to pray before the LORD.
23 Thus saith the LORD of
hosts; In those days *it shall*
come to pass, that ten men
[k] shall take hold out of all lan-
guages of the nations, even
shall take hold of the skirt of
him that is a Jew, saying, We
will go with you: for we have
heard [p] *that* God *is* with you.

CHAPTER 9.

1 God defendeth his church. 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom. 12 God's promises of victory.

THE burden of the word of
the LORD in the land of
Hadrach, and [u] Damascus *shall*
be the rest thereof: when [z] the
eyes of man, as of all the tribes
of Israel, *shall be* toward the
LORD.
2 And [v] Hamath also shall bor-
der thereby; [a] Tyrus, and [b] Zi-
don, though [d] it be very wise.
3 And Tyrus did build herself
a strong hold, and heaped up
silver as the dust, and [f] fine
gold as the mire of the streets.

[a] Ex. 34. 24.
[b] Ezek. 26. 17.
[c] Ezek. 28. 18.
[d] Esth. 8. 17. Is. 35. 10 & 51. 11.
[2] Or, *solemn*, or, *set times*.
[3] Heb. *bloods*.
Hos. 4. 2.
[e] ch. 12. 5, 6. Jer. 13. 21.
[f] Is. 2. 3.
[6] Or, *continually*. Josh. 6. 13.
[5] Heb. *going*. Jonah 1. 11.
[6] Heb. *to intreat the face of the* LORD. ch. 7. 2.
[g] Ps. 34. 7. Cp. ch. 2. 5.
[h] ch. 2. 11 & 14. 16. Is. 14. 1.
[i] ch. 2. 10. Is. 12. 6 & 62. 11.
[k] Is. 3. 6 & 4. 1.
[l] Zeph. 3. 14.
[m] John 12. 15. Cited Matt. 21. 5.
[n] Ps. 2. 6. Jer. 23. 5. Mic. 5. 2.
[o] Cp. Ps. 45. 7.
[7] Or, *saving himself*. Ps. 33. 16.
[p] 2 Cor. 14. 25.
[q] Hos. 1. 7. Cp. Is. 2. 4.
[r] Mic. 5. 10.
[s] ch. 12. 1. Nah. 1. 1.
[t] Ps. 72. 8.
[u] Is. 17. 1.
[z] 2 Chr. 30. 12.
[8] Or, *whose covenant is by blood*.
[v] 1 Kin. 8. 65. Jer. 49. 23.
[x] Is. 42. 7 & 61. 1. Cp. Is. 51. 14.
[a] Josh. 19. 28, 29.
[b] Ezek. 28. 21.
[c] Cp. Gen. 37. 24. Jer. 38. 6.
[d] Ezek. 28. 3-5, 12.
[e] Is. 49. 9.
[f] Prov. 3. 14.
[g] Cp. ch. 10. 4.

4 Behold, the Lord will [a] cast
her out, and he will smite [b] her
power in the sea; and [c] she
shall be devoured with fire.
5 Ashkelon shall see *it*, and
fear; Gaza also *shall see it*,
and be very sorrowful, and Ek-
ron; for her expectation shall
be ashamed; and the king shall
perish from Gaza, and Ashkelon
shall not be inhabited.
6 And a bastard [11] shall dwell
in Ashdod, and I will cut off
the pride of the Philistines.
7 And I will take away his
[3] blood out of his mouth, and
his abominations from between
his teeth: but he that remain-
eth, even he, *shall be* for our
God, and he shall be as [e] a
governor in Judah, and Ekron
as a Jebusite.
8 And [g] I will encamp about
mine house because of the army,
because of him that passeth by,
and because of him that return-
eth: and no oppressor shall pass
through them any more: for now
have I seen with mine eyes.
9 ¶ [1] Rejoice greatly, O
[l] daughter of Zion; shout, O
daughter of Jerusalem: [m] be-
hold, [n] thy King cometh unto
thee: [o] he *is* just, and [7] having
salvation; lowly, and riding
upon an ass, and upon a colt
the foal of an ass.
10 And [q] I will cut off the
chariot from Ephraim, and [r] the
horse from Jerusalem, and the
battle bow shall be cut off: and
he shall speak peace unto the
heathen: and his dominion
shall be from sea *even* to sea,
and from the river *even* to the
ends of the earth.
11 As for thee also, [8] by the
blood of thy covenant I have
sent forth thy [x] prisoners out
of [c] the pit wherein *is* no water.
12 ¶ Turn you to the strong
hold, [y] [e] ye prisoners of hope:
even to day do I declare *that*
I will render double unto thee;
13 [9] When I have bent Judah

[11] LXX = Foreigner. RSV: mongrel people i.e. a mixed community. The term speaks of gradual decline in once powerful Philistia.
[12] The metaphor is that of beasts of prey coming themselves with blood.
[13] The remnant of Philistia, humbled by Alexander were ultimately conquered and converted by Maccabees (1 Macc. 163).
[14] Subdued and converted like Ammonah (Acts 24:15-25, 1 Chr. 2:18-29. See Jos. Ant. 13:5).
[15] Relates to land & people as well as Temple. Hos 8:1 9:15. These were remarkably protected both during the invasion of Alexander as well as that of Antiochus Epiphanes Antiochus. Cp Dan 11:28-32. These incidents typical of coming deliverance.
Yahweh will look towards them to defend them. Exod 3:7.
ISRAEL'S KING APPEARS
V9 Cp Note top p1151.
The rejoicing of the remnant anticipates that of the 2nd.
[1] Heb. *gyl* = To spin round under violent emotion. The verse captures the excitement, joy and relief at the manifestation of Israel's Savior and King.
[2] i.e for Yahweh, being unlike Alexander.
GLORY OF MILLENIAL REIGN Vv 10-11.
[21] "He" = LXX, Gesenius, Roth.
[22] Total world dissarament. Cp Mic 5:10.
[23] Complete restoration of Israel. Ezek 37:21-23.
[24] Permanent work of grace & righteousness

UPRISE OF PROUD WORLD CONQUEROR - ALEXANDER
At Battle Issus in South-eastern Asia Minor (approx 333 B.C.), Alexander inflicted such a defeat on Darius and the Persians so as to immediately open Syria and Palestine to his lightning-like conquests, exposing Egypt to his victorious armies. A detachment of his forces subjugated the land of Hadrach, taking the key towns of Damascus & Hamath. He devastated these nations that had previously oppressed Judah - but remarkably they escaped.

5:4 They are not to harbour deceit or perjury, but let the principle of truth so rule that false actions will be automatically excluded. False oaths, secret evil, warfare among brethren, hypocrisy that professes but does not act on Truth is hated of Yah. weh.
5 KJV. because. They were to bear in mind the reason they should avoid these evils
FASTS CONVERTED TO JOYFUL FESTIVITIES Vv 18-19.
6 Lamented the breaching of walls by Neb. in 11th year of Zedekiah. Heavy famine
Jer 39:2-3. 52:6-7.
7 Cp Zech 7:3.
Cp Zech 7:5.
Beginning of siege in 9th year Zedekiah 2 Kgs 25:1.
Jer 39:1. 52:6-7.
TYPICAL OF FUTURE BLESSINGS Vv 20-23.
Amos saw feasts into fasts & fire. Isaiah predicted the contrary. Isa 61:2-3. 65:19.
Voluntary worship in contrast to compulsory service of Ch 14:16. Cp Isa. 66:23. 2:2-4. Ps 122.
Others hear the invitation and answer and are attracted to join the happy throng of worshippers to Zion. World wide conversion is the result.
Representative of all Jew.
26:26. Amos 6:9. Dan. 12. Gen 31:7 etc.
Heb: firmly grasp, in sense of identifying themselves with the Hope of Israel. Isa 3:6. 4:1.
Not all nations will be saved. Isa 60:12. Dan. 7:11.
Zechariah divides the nations philologically whilst Daniel Ch 2 does so politically. It is claimed that there are 10 distinct groups of languages in use today among Indo-Europeans (Cf Bruce: "The Books & the Parchments). The use of "language" implies men will use Hebrew, being subject to Christ not only politically but in thought and speech also Zeph 3:9.
Cp Mt 1:23. Ezek 43:7. implying conversion of Jew and Gentile.

CHAPTER 9
HUMAN CONQUEROR & DIVINE PRINCE OF PEACE
SWEEPING VICTORIES OF ALEXANDER. Vv 1-7
From root nasa' - To lift up - in three tenses

1150 ALEXANDER AND JERUSALEM.
After surrender of Gaza (see Note V.5) Alexander marched against Jerusalem. He was met by a procession from the city headed by Jaddua the high priest (Jos. Ant. 11:8:3) who had rejected Alexander's demand that they should pay him the tribute normally given to Persia. When Alexander saw the procession headed by the high priest he paid reverence to the God of Israel claiming that he had received a vision of this procession in a dream at Dios in Macedonia.

2 Identified as Hatarikka mentioned by Assyrian Kings as an Aramaean District near Damascus and Hamath - Sir H. Rawlinson.
3 RV mg. = Roth: "Yahweh hath an eye upon men and upon all the tribes of Israel" Cp Jer. 32:19-20. Ps. 14:2. Heb. 4:13.
5 RV: "And Damascus shall be its resting place." The Judgment shall rest heavily on Damascus.
6 RSV: "Hamath also which borders thereon." Hamath would not escape. It was a city on the Orontes, the capital of a portion of Syria, forming, at one time an independent Kingdom of the same name. It is mentioned in Num. 34:8 as forming a northern border of Palestine.

He "speaks peace" - proclaims it authoritatively. Isa. 9:6. Ps 85:8.

ALEXANDER OR CHRIST. CH. 9:9. Against the background of the invincibly marching armies of Alexander, however, envi-
sioned as only a tool in the hand of God, emerges a strikingly contrasting figure of another
great King and Deliverer not a human conqueror, but a Divine Prince of Peace; not one who inspires fear and dread, but
one whose coming calls forth paeans of lilting joy; not a foreign tyrant but Israel's own King, not cruel and oppre-
ssive, but infinitely righteous, not slaying his foes, but providing salvation; not rich and powerful, but poor and
meek; not astride a prancing steed but riding upon a humble ass an animal of peace (M.F. Unger)
THE FIVE-FOLD ATTRIBUTES OF ISRAEL'S KING. 1 "He cometh unto thee" — He comes to redeem Israel, not to crush it as did Alexander

25 Universal dominion. A quotation from Ps 72:8. All David's prayers find their answer in the Kingdom. Ps. 72:2 c. Isam. 2:1-7

26 Zion. V 9. Addressing true Israelites. Ps. 37:3 Heb. 2:22

27 Isa. 49:9. Rev. 1:18.

28 Cp experience of Joseph, Jeremiah. Gen 37:24 Jer. 38:6

29 Yahweh. Neh. 1:7. Ps. 27:1. Prov. 18:10

30 Heb. = "the hope."

31 This day of lowest distress, I promise you comforts double to your distress.

32 Firstborn's privilege Deut. 21:17. See 11:26 Col. 1:18. James 1:18 Rev. 14:4. Also responsibility Isa. 42:7. Jer. 16:18. Isa. 61:7.

THE MACCABEAN STRUGGLE TYPICAL OF ISRAEL'S FINAL CONQUEST. VV 13-15.

33 Judah saved first Zech. 12:7.

34 Restored Ezek. 36:23-27. The Maccabean epoch saw those of all tribes fighting as typical of future.

35 Cp Isa. 30:27. The Shophar - used for alarm in war. Num. 10:9. and in sacred ceremonies such as Day. Atonement for nations Rev. 8:8.

36 Teman from Yamin = right hand. Ps. 80:17. Cp Deut. 33 Hab 3:1 etc.

38 Ganan - To defend by throwing a completely protective cover around and over any one. The Successes of the Maccabees repeated.

39 Fulfilling Num 21:24

40 RV: "Tread down the sling stones" have caused their mark and are trodden contemptuously in the mire by the victoriously marching cats. No weapon prospers against them Isa. 54:17

41 These are tokens of sacrifice. In drinking wine they are identified with the blood shed, for this is a great national sacrifice Ezek. 39:17.

42 Rejoice.

43 The blood of sacrifices was caught in bowls and splashed upon the horns of altar Exod. 24:6. Lev. 4:18. - representative of 12 divisions of Israel.

44 Restored to former privileged status Ps. 80:1 Ezek. 34:20-23 under the Good Shepherd. Cp Ps. 100. Isa 40:10-11.

45 A contrast to the enemies represented as sling stones in the mud. V. 15.

ISRAEL'S MILLENIAL SERVICE IN PSALM OF MESSIAH V. 17.

46 Seen in Redemption Rom. 11:22. Ps. 31:19. 145:7

47 Isa. 49:9. Rev. 1:18.

48 Cp experience of Joseph, Jeremiah. Gen 37:24 Jer. 38:6

49 Yahweh. Neh. 1:7. Ps. 27:1. Prov. 18:10

50 Heb. = "the hope."

51 This day of lowest distress, I promise you comforts double to your distress.

52 Firstborn's privilege Deut. 21:17. See 11:26 Col. 1:18. James 1:18 Rev. 14:4. Also responsibility Isa. 42:7. Jer. 16:18. Isa. 61:7.

THE MACCABEAN STRUGGLE TYPICAL OF ISRAEL'S FINAL CONQUEST. VV 13-15.

53 Judah saved first Zech. 12:7.

54 Restored Ezek. 36:23-27. The Maccabean epoch saw those of all tribes fighting as typical of future.

55 Cp Isa. 30:27. The Shophar - used for alarm in war. Num. 10:9. and in sacred ceremonies such as Day. Atonement for nations Rev. 8:8.

56 Teman from Yamin = right hand. Ps. 80:17. Cp Deut. 33 Hab 3:1 etc.

58 Ganan - To defend by throwing a completely protective cover around and over any one. The Successes of the Maccabees repeated.

59 Fulfilling Num 21:24

60 RV: "Tread down the sling stones" have caused their mark and are trodden contemptuously in the mire by the victoriously marching cats. No weapon prospers against them Isa. 54:17

61 These are tokens of sacrifice. In drinking wine they are identified with the blood shed, for this is a great national sacrifice Ezek. 39:17.

62 Rejoice.

63 The blood of sacrifices was caught in bowls and splashed upon the horns of altar Exod. 24:6. Lev. 4:18. - representative of 12 divisions of Israel.

64 Restored to former privileged status Ps. 80:1 Ezek. 34:20-23 under the Good Shepherd. Cp Ps. 100. Isa 40:10-11.

65 A contrast to the enemies represented as sling stones in the mud. V. 15.

ISRAEL'S MILLENIAL SERVICE IN PSALM OF MESSIAH V. 17.

66 Seen in Redemption Rom. 11:22. Ps. 31:19. 145:7

God's promises of ZECHARIAH 10. victory and defence.

for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and [c] his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go [d] with whirlwinds of the south.

15 The LORD of hosts shall defend them; and [e] they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they [f] shall be filled like bowls, *and* as [h] the corners of the altar.

16 And the LORD their God shall save them in that day as [k] the flock of his people: for *they shall be as* the stones of a crown, [m] lifted up as an ensign upon his land.

17 For [n] how great *is* his goodness, and how great *is* [o] his beauty! [p] corn shall make the young men [q] cheerful, and new wine the maids.

CHAPTER 10.

1 God is to be sought unto. 3 As he visited his flock for sin, so he will save and restore them.

ASK ye [t] of the LORD rain in the time of the latter rain; so the LORD shall make [u] bright clouds, and [v] give them showers of rain, to every one grass in the field.

2 For [x] the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; [a] they comfort in vain: therefore they went their way as a flock, they [y] were troubled, because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, and I [z] punished the goats: for the LORD of hosts [a] hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth [f] the corner, out of him [b] the nail, out of him the battle bow, out of him every oppressor together.

5 ¶ And they shall be as mighty men, [c] which tread down their enemies [b] in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and [3] the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and [f] I will bring them again to place them; for I [g] have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and [i] will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and [i] their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 [p] I will hiss for them, and gather them; for I have redeemed them: and [r] they shall increase as they have increased.

9 And [s] I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and [v] Lebanon; and [4] place shall not be found for them.

11 And [5] he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and [c] the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and [e] they shall walk up and down in his name, saith the LORD.

Arrowe = sons Lam. 2:3

[a] Mic. 7. 10.
[b] ch. 9. 3.
[c] a Sam. 22. 15. Ps 144
Cp. 5-6 ver. 13. Ps. 45. 5. Is. 49. 2.
2 Or, they shall make the riders on horses ashamed.
[d] Dan. 11. 40. Is. 21. 1.
[e] ch. 12. 6.
[f] ver. 12. Jer. 3. 18. Ezek. 37. 16
6 Or, subdue the stones of the sling
[g] Is. 14. 1. Hos. 1. 7 & 2. 23. Mic. 7. 19.
4 Or, shall fill both the bowls, &c.
[h] Ps. 144. 12. Cp. Lev. 4. 18.
[i] ch. 13. 9.
[k] Ps. 100. 3.
[l] ch. 9. 15. Ps. 104. 15. Cp. Ps. 78. 65.
[m] Is. 10. 18. Cp. Is. 11. 10, 12.
[n] Ps. 31. 19.
[o] Ps. 45. 2. Is. 33. 17.
[p] Is. 5. 26.
[q] Ezek. 36. 29.
5 Or, grow, or, speak.
[r] Jer. 30. 19. Ezek. 36. 10.
[s] Hos. 2. 23.
[t] Jer. 14. 22.
6 Or, lightnings.
[u] Ezek. 34. 26. EMPTIES
[x] Jer. 10. 8.
7 Heb. teraphims.
[y] Jer. 22. 6.
[z] Is. 49. 20.
[a] Job 21. 34.
[b] Is. 11. 15.
8 Or, answered that, &c.
9 Heb. visited upon.
[c] Ezek. 30. 13.
[d] Zeph. 2. 7.
[e] Cp. Gen. 5. 22.
[f] Num. 24. 17.
[g] Is. 22. 23.

5 FOLD ATTRIBUTES (cont. see above)

2 Just or Righteous. The chief virtue of a King 2 Sam. 23:3 See Isa. 11:3-5. Ps. 45:6-7. Jer. 23:5-6. Isa. 9:6-7. In contrast Alexander was capricious and violently unjust especially against those who offended his towering ego.

3 A Savior. Contrast Alexander in Note 10 Ps. 11:27

4 Lowly. Ânîy — Submissive to the Father Phil. 2:5-7 approachable. The word comprehends the meaning of a pious person afflicted by evil men. The proud, dashing Alexander was the very opposite.

5 Riding the ass - the animal of peace, the symbol of Israel. See Note Mth. 21. Gen. 49:11 and leading the colt. A picture of Israel Spiritual & Natural. Cf. Alexander on his high up lifted prancing steed.

THE CROWN. Ch. 9:16 - Heb. Nezer, something set apart, dedication (of a priest or Nazirite) Str.
- The golden band on the high priest Exod. 29:6. 39:30 Lev 8:9. (Cp Jer. 2:3)
- The King's sign of office 2 Sam. 1:10. 2 Kgs 11:12. 2 Chr. 23:11. (Cp Ps 89:39. 132:18).
- The Nazarite's badge of uncut hair (consecration). Num. 6:7,9. Jer. 7:29 (rend hair) Num. 6:4,5,8,12,13,18,19,21 (Cond. separation).
- "lifted as an ensign" - RV: "lifted on high" Mg. "glittering on high." RSV: "they shall shine" Berkeley - "Brilliant." Israel will glitter as a saved remnant over the land as a separated Royal-Priestly nation attracting the notice of all mankind. Cp Jer. 33:9.

ALEXANDER OR CHRIST. CH. 9:9. Against the background of the invincibly marching armies of Alexander, however, envi-
sioned as only a tool in the hand of God, emerges a strikingly contrasting figure of another
great King and Deliverer not a human conqueror, but a Divine Prince of Peace; not one who inspires fear and dread, but
one whose coming calls forth paeans of lilting joy; not a foreign tyrant but Israel's own King, not cruel and oppre-
ssive, but infinitely righteous, not slaying his foes, but providing salvation; not rich and powerful, but poor and
meek; not astride a prancing steed but riding upon a humble ass an animal of peace (M.F. Unger)
THE FIVE-FOLD ATTRIBUTES OF ISRAEL'S KING. 1 "He cometh unto thee" — He comes to redeem Israel, not to crush it as did Alexander

25 Universal dominion. A quotation from Ps 72:8. All David's prayers find their answer in the Kingdom. Ps. 72:2 c. Isam. 2:1-7

26 Zion. V 9. Addressing true Israelites. Ps. 37:3 Heb. 2:22

27 Isa. 49:9. Rev. 1:18.

28 Cp experience of Joseph, Jeremiah. Gen 37:24 Jer. 38:6

29 Yahweh. Neh. 1:7. Ps. 27:1. Prov. 18:10

30 Heb. = "the hope."

31 This day of lowest distress, I promise you comforts double to your distress.

32 Firstborn's privilege Deut. 21:17. See 11:26 Col. 1:18. James 1:18 Rev. 14:4. Also responsibility Isa. 42:7. Jer. 16:18. Isa. 61:7.

THE MACCABEAN STRUGGLE TYPICAL OF ISRAEL'S FINAL CONQUEST. VV 13-15.

33 Judah saved first Zech. 12:7.

34 Restored Ezek. 36:23-27. The Maccabean epoch saw those of all tribes fighting as typical of future.

35 Cp Isa. 30:27. The Shophar - used for alarm in war. Num. 10:9. and in sacred ceremonies such as Day. Atonement for nations Rev. 8:8.

36 Teman from Yamin = right hand. Ps. 80:17. Cp Deut. 33 Hab 3:1 etc.

38 Ganan - To defend by throwing a completely protective cover around and over any one. The Successes of the Maccabees repeated.

39 Fulfilling Num 21:24

40 RV: "Tread down the sling stones" have caused their mark and are trodden contemptuously in the mire by the victoriously marching cats. No weapon prospers against them Isa. 54:17

41 These are tokens of sacrifice. In drinking wine they are identified with the blood shed, for this is a great national sacrifice Ezek. 39:17.

42 Rejoice.

43 The blood of sacrifices was caught in bowls and splashed upon the horns of altar Exod. 24:6. Lev. 4:18. - representative of 12 divisions of Israel.

44 Restored to former privileged status Ps. 80:1 Ezek. 34:20-23 under the Good Shepherd. Cp Ps. 100. Isa 40:10-11.

45 A contrast to the enemies represented as sling stones in the mud. V. 15.

ISRAEL'S MILLENIAL SERVICE IN PSALM OF MESSIAH V. 17.

46 Seen in Redemption Rom. 11:22. Ps. 31:19. 145:7

47 Isa. 49:9. Rev. 1:18.

48 Cp experience of Joseph, Jeremiah. Gen 37:24 Jer. 38:6

49 Yahweh. Neh. 1:7. Ps. 27:1. Prov. 18:10

50 Heb. = "the hope."

51 This day of lowest distress, I promise you comforts double to your distress.

52 Firstborn's privilege Deut. 21:17. See 11:26 Col. 1:18. James 1:18 Rev. 14:4. Also responsibility Isa. 42:7. Jer. 16:18. Isa. 61:7.

THE MACCABEAN STRUGGLE TYPICAL OF ISRAEL'S FINAL CONQUEST. VV 13-15.

53 Judah saved first Zech. 12:7.

54 Restored Ezek. 36:23-27. The Maccabean epoch saw those of all tribes fighting as typical of future.

55 Cp Isa. 30:27. The Shophar - used for alarm in war. Num. 10:9. and in sacred ceremonies such as Day. Atonement for nations Rev. 8:8.

56 Teman from Yamin = right hand. Ps. 80:17. Cp Deut. 33 Hab 3:1 etc.

58 Ganan - To defend by throwing a completely protective cover around and over any one. The Successes of the Maccabees repeated.

59 Fulfilling Num 21:24

60 RV: "Tread down the sling stones" have caused their mark and are trodden contemptuously in the mire by the victoriously marching cats. No weapon prospers against them Isa. 54:17

61 These are tokens of sacrifice. In drinking wine they are identified with the blood shed, for this is a great national sacrifice Ezek. 39:17.

62 Rejoice.

63 The blood of sacrifices was caught in bowls and splashed upon the horns of altar Exod. 24:6. Lev. 4:18. - representative of 12 divisions of Israel.

64 Restored to former privileged status Ps. 80:1 Ezek. 34:20-23 under the Good Shepherd. Cp Ps. 100. Isa 40:10-11.

65 A contrast to the enemies represented as sling stones in the mud. V. 15.

ISRAEL'S MILLENIAL SERVICE IN PSALM OF MESSIAH V. 17.

66 Seen in Redemption Rom. 11:22. Ps. 31:19. 145:7

God's promises of ZECHARIAH 10. victory and defence.

for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and [c] his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go [d] with whirlwinds of the south.

15 The LORD of hosts shall defend them; and [e] they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they [f] shall be filled like bowls, *and* as [h] the corners of the altar.

16 And the LORD their God shall save them in that day as [k] the flock of his people: for *they shall be as* the stones of a crown, [m] lifted up as an ensign upon his land.

17 For [n] how great *is* his goodness, and how great *is* [o] his beauty! [p] corn shall make the young men [q] cheerful, and new wine the maids.

CHAPTER 10.

1 God is to be sought unto. 3 As he visited his flock for sin, so he will save and restore them.

ASK ye [t] of the LORD rain in the time of the latter rain; so the LORD shall make [u] bright clouds, and [v] give them showers of rain, to every one grass in the field.

2 For [x] the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; [a] they comfort in vain: therefore they went their way as a flock, they [y] were troubled, because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, and I [z] punished the goats: for the LORD of hosts [a] hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth [f] the corner, out of him [b] the nail, out of him the battle bow, out of him every oppressor together.

5 ¶ And they shall be as mighty men, [c] which tread down their enemies [b] in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and [3] the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and [f] I will bring them again to place them; for I [g] have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and [i] will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and [i] their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 [p] I will hiss for them, and gather them; for I have redeemed them: and [r] they shall increase as they have increased.

9 And [s] I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and [v] Lebanon; and [4] place shall not be found for them.

11 And [5] he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and [c] the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and [e] they shall walk up and down in his name, saith the LORD.

Arrowe = sons Lam. 2:3

[a] Mic. 7. 10.
[b] ch. 9. 3.
[c] a Sam. 22. 15. Ps 144
Cp. 5-6 ver. 13. Ps. 45. 5. Is. 49. 2.
2 Or, they shall make the riders on horses ashamed.
[d] Dan. 11. 40. Is. 21. 1.
[e] ch. 12. 6.
[f] ver. 12. Jer. 3. 18. Ezek. 37. 16
6 Or, subdue the stones of the sling
[g] Is. 14. 1. Hos. 1. 7 & 2. 23. Mic. 7. 19.
4 Or, shall fill both the bowls, &c.
[h] Ps. 144. 12. Cp. Lev. 4. 18.
[i] ch. 13. 9.
[k] Ps. 100. 3.
[l] ch. 9. 15. Ps. 104. 15. Cp. Ps. 78. 65.
[m] Is. 10. 18. Cp. Is. 11. 10, 12.
[n] Ps. 31. 19.
[o] Ps. 45. 2. Is. 33. 17.
[p] Is. 5. 26.
[q] Ezek. 36. 29.
5 Or, grow, or, speak.
[r] Jer. 30. 19. Ezek. 36. 10.
[s] Hos. 2. 23.
[t] Jer. 14. 22.
6 Or, lightnings.
[u] Ezek. 34. 26. EMPTIES
[x] Jer. 10. 8.
7 Heb. teraphims.
[y] Jer. 22. 6.
[z] Is. 49. 20.
[a] Job 21. 34.
[b] Is. 11. 15.
8 Or, answered that, &c.
9 Heb. visited upon.
[c] Ezek. 30. 13.
[d] Zeph. 2. 7.
[e] Cp. Gen. 5. 22.
[f] Num. 24. 17.
[g] Is. 22. 23.

5 FOLD ATTRIBUTES (cont. see above)

2 Just or Righteous. The chief virtue of a King 2 Sam. 23:3 See Isa. 11:3-5. Ps. 45:6-7. Jer. 23:5-6. Isa. 9:6-7. In contrast Alexander was capricious and violently unjust especially against those who offended his towering ego.

3 A Savior. Contrast Alexander in Note 10 Ps. 11:27

4 Lowly. Ânîy — Submissive to the Father Phil. 2:5-7 approachable. The word comprehends the meaning of a pious person afflicted by evil men. The proud, dashing Alexander was the very opposite.

5 Riding the ass - the animal of peace, the symbol of Israel. See Note Mth. 21. Gen. 49:11 and leading the colt. A picture of Israel Spiritual & Natural. Cf. Alexander on his high up lifted prancing steed.

THE CROWN. Ch. 9:16 - Heb. Nezer, something set apart, dedication (of a priest or Nazirite) Str.
- The golden band on the high priest Exod. 29:6. 39:30 Lev 8:9. (Cp Jer. 2:3)
- The King's sign of office 2 Sam. 1:10. 2 Kgs 11:12. 2 Chr. 23:11. (Cp Ps 89:39. 132:18).
- The Nazarite's badge of uncut hair (consecration). Num. 6:7,9. Jer. 7:29 (rend hair) Num. 6:4,5,8,12,13,18,19,21 (Cond. separation).
- "lifted as an ensign" - RV: "lifted on high" Mg. "glittering on high." RSV: "they shall shine" Berkeley - "Brilliant." Israel will glitter as a saved remnant over the land as a separated Royal-Priestly nation attracting the notice of all mankind. Cp Jer. 33:9.

See before Grain + wine = prosperity Deut. 33:28. Ps. 4:7

Flourish. Under Messiah Israel shall flourish as never before. As V 10 is a quotation from Ps 72:16 the verse seems to link with Ps. 72:6, 16

CHAPTER 10

DIVINE DELIVERER OF ISRAEL Rom 11:26

DIVINE BLESSING POURED OUT. V 1

1 A prayer for help
2 Only Yahweh can give this Jer. 14:22. Ruth 1:6 etc. Brought in time of spiritual famine cut: 11:13-14. Amos 8. 11-13 Returned blessing promised Hos. 6:1-3. Joel 2:28 This prayer which brings blessing is contrasted with idolatry which brings sorrow V 2. Literal rain promised Isa 30:23
3 Christ's return. Joel 2:28 NTE
4 Malqosh = Spring showers. These swell out the grain, perfect the harvest Cp Hos. 6:1-3. Will strengthen them V 12. to become His goodly horse V 3. Ezek 36:21.
5 The Spirit unveiled (See mg) by which will come the "rain." Jer. 10:13. Ps 135:7. Ezek. 11:19
6 The blessing of the Good Shepherd Ezek 34:26

THE CAUSE OF ISRAEL'S APOSTASY. V 2

7 See note front Index.
8 Yasem - to cut, divide. The idea being to cut or divide various omens Ezek 21:21. Cp Isa 44:25-26.
9 Deliberately pursued their own way like a flock.
10 Sanah = "to be bowed down" = Severely afflicted Ezek 34:4
11 No true shepherd Ezek. 34:1-5. Cf Ezek. 34:23. John 10. Israel refused to follow this Shepherd and severely suffered.
12 Though there was no true Shepherd, there were those who should have become but who abused their positions of responsibility Ezek. 34:2.
13 RV = "I will punish."
14 RV: "he goats." Leaders. Isa. 14:9. Ezek 34:17. Jer. 50:8
15 To discipline and bless. Ruth 1:6.
16 Sus Hadoho - Horse of His majesty. A war horse suitable for the Lord of Divine glory to ride majestically upon
Disciplined and humbled Zech 13:7-9. Educated and cleansed Zech 10:10. 13:1. Israel will assist to subjugate the nations Zech. 9:13

THE CURE OF ISRAEL'S APOSTASY. V 4.

17 RV: Cornerstone Cp Isa. 28:16. Eph. 2:20. It is the stone which forms the corner and foundation of a building uniting together that which otherwise would be diverse. Christ will be the support + foundation of Truth stabilising Israel. Heb. pinnah. "pinneth" field. "chief" Jud. 20:2. "slay" Isa. 19:13 1 Sam. 14:38 Cf. Rom. 4:32-33.

CH. 10 Prophesies the regathering of the flock by the Good Shepherd Cp V.8 note. This chapter reveals why the flock was scattered. The chapter opens with the prophet seeing the devastation sweeping down from the north V.1 involving Bashan in the lower west V.2, and descending to the Lower Jordan V.3. His words are thus a vivid description of the invasion whilst symbolising what would be involved.

CHAPTER 11.

1 Destruction of Jerusalem. 3 The elect being cared for, the rest are rejected. 10 The staves of Beauty and Bands broken by the rejection of Christ. 15 Type and curse of a foolish shepherd.

OPEN thy doors, [a] O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the [4] mighty are spoiled: howl, [c] O ye oaks of Bashan; for [5] [e] the forest of the vintage is come down.

3 ¶ *There is* a voice of [f] the howling of the shepherds; for their glory is spoiled: a voice of the roaring of [g] young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; [h] Feed the flock of the slaughter;

5 Whose possessors slay them, and [i] hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will [7] deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 [k] And I will feed the flock of slaughter, *even* you, [l] O poor of the flock. And I took unto me two staves; the one I called [m] Beauty, and the other I called [n] Bands; and [o] I fed the flock.

8 Three shepherds also I cut off in one month; and my soul [p] loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: [q] that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest [r] eat every one the flesh [s] of another.

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and [2] so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, [3] If ye think good, give *me* my price; and if not, forbear. So [t] they weighed for my price [d] thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto [u] the potter: a [h] goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* [6] Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be [v] cut off, neither shall seek the young one, nor [m] heal that that is broken, nor [n] feed that that standeth still: but [w] he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to [x] the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

2 Or, *the poor of the flock, &c. certainly knew.*
a ch. 10. 10. Cp. Is. 10. 34.
3 Heb. *If it be good in your eyes.* Gen. 16. 6.
4 Or, *gallants.* Is. 33. 21.
b Jer. 32. 9.
c Is. 2. 13.
d Cp. Ex. 21. 32. Hos. 3. 2.
5 Or, *the defenced forest.*
e Is. 32. 19.
f Jer. 25. 34.
g Jer. 18. 2.
h Mic. 2. 8.
i Cp. Ezek. 19. 3.
k ver. 7.
6 Or, *Binders.* ver. 7.
l Jer. 50. 7.
7 Heb. *make to be found.*
2 Sam. 3. 8.
m Ezek. 34. 4.
n Or, *hidden.* ver. 8, 9. Ps. 83. 4.
o Ezek. 34. 4.
9 Or, *bear.* Amos 7. 10. Ezek. 34. 3, 4.
p Cp. Jer. 14. 19. Job 13. 4.
q Or, *verily the poor.*
r ver. 11. Is. 14. 32. Zeph. 3. 12.
s ver. 10. Ps. 27. 4 & 90. 17. Prov. 3. 27 & 15. 26 & 16. 24.
t Or, *typically Binders.* ver. 14.
u John 10. 11.
v Heb. *was straitened for them.* Judg. 10. 16.
w Jer. 15. 2.
x ch. 9. 17. Nah. 1. 1.
y Deut. 28. 53.
z Heb. *of his fellow,* or, *neighbour.* Gen. 11. 7 & 15. 10. Mal. 3. 16.
a Job 9. 8. Is. 42. 5.

18 Pleasantness or Graciousness expressed Yahweh's favor towards Israel broken by its rejection of Messiah Mth 23:37. 1 Thess 2:14-16 Bands spoke of unity & fellowship in Israel to be founded upon Zion Isa. 25:7. Jer 3:17 of which there is no hope until Jerusalem is restored Ezek. 16:21

19 Prob. Pharisees, Sadducees & Scribes

20 Khakad = To destroy or disavow. Cp V.16

21 The last weeks of the Lord's ministry form a growing Crescendo of mutual antagonism.

22 Israel cast off. will not act the part of shepherd to them

23 Grace cut off from the nation. The Divine restraint placed upon the Gentiles that hindered them from decimating Israel removed Cp Mth 22:7

24 Annulled when they rejected the Grace manifested by the Good Shepherd.

25 Zechariah still enacting the parable.

26 This was more grossly insulting than no pay - the price of slave gored by an ox. Exod 21:32 Cp Mth. 27:3. But Christ was Yahweh's slave gored by Israel ox.

27 Supply ellipsis: "Cast it down" that it might go to the potter.

28 The unity of the nation & its fellowship with Yahweh destroyed by its rejection of Shepherd.

THE WORTHLESS SHEPHERD Vv 15-17

29 He enacts also this parable.

30 He has all the appearance & claims of the good shepherd

31 'evil'ry = wicked, impious

32 Yahweh will permit it Rev. 6:5-8 Rev. 16:19, 2 Thess. 2:8

33 i.e. Driven from the flock & in danger with beasts.

34 RSV: "Tearing off even their hoofs" - so rapacious will the hireling be.

35 'eliyl = Good for nothing, worthless (RV) like the idols Rome worships Cp Isa 44:10

CHAPTER 12

ISRAEL TO SEEK THE GOOD SHEPHERD

AUTHORITATIVE V.1

1 Massa' = heavy. A message freighted with weighty warning, judgment, even promise

2 A common form of introduction. Isa 44:24-28. 42:5-6. Dan. 4:35. Amos 4:11-13. As Creator His power far transcends man's. His power in natural creation demonstrates His ability to redeem Israel Ps 146:5-6

---

1 Figurative of the tribes of Israel. Ezek. 1912.

2 Ga'on = glory, splendor. The lush growth of Jordan was a favorite haunt of lions. The devastation sweeps down to drive them away - as it did in A.D. 70.

THE CAUSE OF THE CALAMITY. Vv 4-6.

4 Zechariah is called upon to enact the parable of the rejected Good Shepherd Cp V. 10. - the cause of the calamity.

The Gentiles Cp Jer. 50:17.

Their leaders, by their folly, sold them into the hands of their oppressors.

The people followed their leaders in wickedness & deserved their punishment Jer. 5:31.

ZECHARIAH'S PARABOLIC REPRESENTATION OF THE PROPHECY. Vv 7-14.

15 RV: "So I fed" (i.e. shepherded). He performed the symbolic act.

16 The type of poor referred to Ps 10:2,9. 14:6. 18:27. Jam 2:5. Mth. 12:37

17 Shepherds had rod & staff (sometimes combined - Ps 23:4 NTE), the former for beating off wild beasts (1 Sam. 17:34-37) & counting the sheep Lev. 27:32. the latter with an iron hook at the end to pull in & hold straying sheep.

---

1 Jerusalem a cup of trembling to herself, 3 and a burdensome stone to her adversaries. 6 Victorious restoring of Judah. 9 Repentance of Jerusalem.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and [x] formeth the spirit of man within him.

2 Behold, I will make Jeru-

A stout peg upon which displayed articles of value or glory Ezek 15:3. He will display the glory of his Father's house Isa 22:23 bearing the glory. Zech 6:13.

THE CONTRAST TO TIMES OF APOSTASY. Vv 5-7.

19 Zech. 14:3. Result. Deut. 32:30

20 Those who govern and direct the war-horse - the symbol of fleshly belligerent power. They shall be confounded or amazed at the might of Judah. Mic 7:15-16.

21 Cp V.1. The troubles of the last days will cause Jewry to raise its voice in pleading supplication Zech. 13:8-9. Ezek 39:25-26. Jer. 30:5-8. Dan 12:1 RV. Rom 11:26

22 Fight their way back. Ezek 20:33-38.

23 Stimulated by amazing events Cp Mic. 7:15-20. Mal. 4:4-6

RESTORATION. Vv 8-9.

8 Sharaq - "pipe." The signal the shepherd gives with a rough reed or bamboo pipe to gather together his scattered sheep. Jud. 5:16. The work of the good shepherd.

9 Summarising the means employed to humble & uproot Israel. Implies political death. 1 Cor. 15:36. Work of Elijah - Note Mal 4. Ethical resurrection Ezek 37:11-14. Jer. 31:17

10 "Return" - to Lord & Yahweh

TURNING OF RETURN Vv 10-12

The focus converge on Israel from north & south, out of all nations Isa. 11:15-16. 51:10-11. 43:6. Entering from north & south to spread out to east & west. Rev 5:4-5

The spirit of Baptism. 1 Cor 12:13. By which they will be caused to afflict themselves Mic. 7:19. Zech. 10:10-11. The River Euphrates The Sea = Red Sea.

Complete spiritual conversion Ezek 36:26-27. Zech 13:9 Hos. 2:23. 3:5. Rom 11:26.

Implies throughout the world. Zech. 1:10. 6:7 Seen of all mankind, the conversion of Israel will powerfully influence the nations Jer. 33:9. Zech. 8:23 Accomplished for Yahweh's sake Isa 48:9-11 For it "he waits" Isa. 30:18. He glorified Isa 44:23. 46:13.

CHAPTER 11

OVERTHROW OF JEWISH STATE AD 70

Cp Jer 15:8 Vv 1-3

The north opens to receive the invader. Lebanon also symbolises Israel's glory Isa. 10 cf., the apex of which was the Temple. Cp Luke 21:6. It is here addressed as a fortress to doom & that it is invited to open its doors.

The lesser trees are invited to howl at the overthrow of the chief ones.

The figure is that of the wind howling through the trees and burning the fire of judgment RSV: "The thick forest has been felled."

In Hebrew - a dramatic, excited style: "LISTEN!"

Their pasture lands destroyed by fire. The shepherds = spiritual leaders. For the pasture (grace). Cp Isa. 40:11

Factional strife & mutual bloodshed characterised the fall of Jerusalem.

Kittieth from a root "to beat to pieces" as with repeated blows of a hammer.

THEME: The Coming Day of Yahweh. (Ezek 39:8 Isa 2:10-22 13:1-6) See repetition of the phrase: "In that day" Zech 12:3, 4, 6, 8, 9, 11. Zech 13:1, 2, 4. Zech 14:4, 6, 8, 9, 13, 20, 21. For that day Yahweh "waits" Isa 30:18. In that day Israel will learn that every thing has been done for their ultimate good Ezek 14:23. In these Chapters Jerusalem mentioned 22 Times, the nations 13 Times, Yahweh nearly 30 Times. It is His day associated with Jerusalem

THE MOURNING will be because they realised that they are guilty and the land was defiled by blood Num 35:33 and followed by the plea v. 7. Some such ceremony seems suggested here

Theme (cont.) to the Humiliation of nations. Sound of pomegranates. ◦RUMMANEH, a village about 4 m. S.W. East Megiddo.

Restoration of Judah. ZECHARIAH 13. Repentance of Jerusalem.

salem [a] a cup of [2] trembling unto all the people round about, [3] when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And [c] in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with [d] astonishment, and his rider with madness: and [e] I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah [f] like an hearth of fire among the wood, and like a torch of fire in a sheaf; and [g] they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD [h] defend the inhabitants of Jerusalem; and [z] he that is [8] [9] feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek [v] to destroy all the nations that come against Jerusalem.

10 And [@] I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great mourning in Jerusalem, [d] as the mourning of Hadadrimmon in the valley of [e] Megiddon.

12 And the land shall mourn, [f] every family apart; the family of the house of David apart, and [i] their wives apart; the family of the house of [i] Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family [5] of [m] Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAPTER 13.

1 The fountain of purgation for Jerusalem, 2 from idolatry, and false prophecy. 7 The death of Christ, and the trial of a third part.

[p] IN that day there shall be [q] a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for [7] uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off [r] the names of the idols out of the land, and [s] they shall no more be remembered: and also I will cause [t] the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him [8] shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of

[a] Ex. 12:22.
[2] Or, *slumber*, or, *poison*.
[3] Or, *and also against Judah shall he be* which shall be *in siege against Jerusalem*.
[b] Jer. 6. 26. Amos 8. 10.
[c] ver. 4, 6, 8, 9, 11.
[d] 2 Kin. 23. 29. 2 Chr. 35. 22, 24.
[e] Judg. 5. 19. Cp. Rev. 16. 16.
[4] Heb. *families, families*. ver. 14.
[f] Cp. Ezek. 24. 23.
[g] Ps. 76. 6.
[h] Deut. 28. 28.
[i] ch. 7. 3. 1 Cor. 7. 5.
[k] Cp. ch. 9. 8.
[l] 2 Sam. 5. 14. Luke 3. 31.
[5] Or, *of Simeon*, as LXX.
[m] Num. 3. 28.
[@] Or, *There is strength to me* and *to the inhabitants, &c.* Cp. Joel 3. 16.
[n] Jer. 5. 14. Obad. 18.
[o] ch. 9. 15.
[p] ver. 2, 4. ch. 12. 3. Cp. ch. 3. 9.
[q] Cp. Ezek. 36. 25. John 1. 25 & 4. 10.
[7] Heb. *separation for uncleanness*. Lam. 1. 8.
[r] Hos. 2. 17.
[s] Ex. 23. 13.
[t] ch. 3. 4.
[u] ch. 9. 15.
[8] Joel 3. 10.
[8] Or, *abject*.
[9] Heb. *fallen*. 1 Sam. 2. 4.
[v] Hag. 2. 22. Cp. ver. 3.
[z] ch. 12. 10.
[@] Ezek. 39. 29. Joel 2. 28. Ezek. 36. 25-27. Jer. 31. 31-34.

SEQUENCE TO VERSE 6.

1 They look on him whom they pierced Ch.12:10.
2 National Mourning Ch. 12:11-14.
3 Fountain opened for cleansing Ch.13:1.
4 Eradication of false teaching Ch.13:2-5
5 How this was brought about Ch 13:6.
6 The Smiting of the good shepherd V.7
7 Explanation of circumstances of his death V.7
8 Purpose of latter day tribulation on Israel V.9.

V.5. "With thee" They shall appear to the help of Israel. Zech. 12:7

ZECHARIAH 14.

Christ's coming and kingdom.

10 A distinctive garment 2 Kgs 1:8. 2:13 like the clergy. (Cp 2 Kgs 23:4.
11 A suspected false prophet.
12 RV: A tiller of the ground. An occupation incompatible with the duties of a prophet. 1 Kgs 19:19-21.
13 RV. "For I have been made a bondman from my youth." From youth he has been in a state that makes false prophesying impossible. This is part of his defence.
CHRIST'S IDENTITY REVEALED.
14 Representative of Israel.
15 The main subject of the prophecy - the smitten King.
Similar to the sign given to Thomas. Jhn. 20:27.
He does not say he is wounded by his friends, but in their house. Cp Gen
EXPLANATION OF HIS DEATH
His death would not have been permitted but that it was Divinely required. Jhn 11:51-52. Acts 2:23. 4:28. Phil 2:8.
Cited. Mth 26:31.
A Divine command. Jhn. 10:18.
Geber = Mighty man. He was to submit to the trial decid.
Amyth = to associate, a kindred, comrade, relation. The Father & Son co-operated together. Jhn 10:30. 16:32. 2 Cor 5:19. Implies Divine parentage making Yahweh Redeemer or near-Kinsman to those saved. See Ruth.
Heb. Hakh. Some root understood "wound." Cited Mk 14:27. The disciples - the "sheep (not goats) of the flock" Mt. 26:31
Divine overshadowing even in affliction Col 3:3.
See Mt. 26:32.
THE GREAT TRIBULATION Vv 1-9
Jer. 30:7. Mal. 3:1-3.
As Yahweh overlooks His people for good, so He will the nations. Amos 9:9
Redemption Exod. 30:12. Lev. 5:15. Cp 1 Pet. 1:18-20. 1 Thes. 5:9. Lam. 4:2.
For their reformation. See Ezek. 6:9-10. Hos. 5:10. Ezek. 14:22.
Not as at the moment. Ezek. 20:23. 37:23-28. Ezek 37:23-28. Hos. 1:9-10. Isa 59:20-21. Rom. 11:26.

CHAPTER 14.

THE GLORIOUS CONSUMMATION
FINAL GENTILE TRIUMPH OVER JERUSALEM Vv 1-3

The first picture commences on a grim note of siege, spoil and bloodshed, consummating however in victory & glory as Yahweh asserts Himself.

1 The destroyers of Jerusalem destroyed. 4 The coming of Christ, and the graces of his kingdom. 12 The plague of Jerusalem's enemies. 16 The remnant shall turn to the Lord. 20 and their spoils shall be holy.

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.
2 For [r] I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and [s] the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Cp Ob. 11-13)
3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

1 Jerusalem will fall, and the spoil of the city will be divided among its Russian confederated conquerors. At this very point Divine intervention will snatch away the fruits of victory
2 Why does He permit it? See Ezek 39:21-26. Hag 2:23. Deut 4:30. Cp Zeph 3:8. Joel 3. Ps 76:3,12. Zech 12:2.
3 An element of Jacob's trouble. Jer. 30:5-7. in which two-thirds cut off Zech 13:8. This time of trouble will affect all nations. Dan. 12:1. Jer. 25:29-33.
4 In the hour of terrible exigency when the enemy is brutally triumphant
Cp Hab. 3:12. Rev. 19:11-16. Cp Jud. 4:14. 2 Sam. 5:24. 1 Chr. 14:15.
The silence of centuries broken. Isa. 42:14. 17:12-14. In the past He manifested himself through the heavenly host. Exod. 23:20. Josh. 5:14. 10:14. 24:3. Jud. 11:12. Cp Isa. 9:7. for the future.

5 How this was brought about Ch 13:6.
6 The Smiting of the good shepherd V.7
7 Explanation of circumstances of his death V.7
8 Purpose of latter day tribulation on Israel V.9.

V.5. "With thee" They shall appear to the help of Israel. Zech. 12:7

21 About 33 miles SSW West of Jerusalem. It was one of the cities on the southern border Judah Josh. 15:32. This territory of Judah set apart for Divine use Zech. 2:12. This extent of plain will include city Yahweh Shammah
22 To dominate the country Ps 68:15-16 and call pilgrims to worship Deut 14:23-26.

a 2 Sam. 15. 30. Ezek. 11.23.
(2) Heb. a garment of hair.
(3) Heb. to lie. Is. 59. 13.
b Amos 7. 14.
c Or, my mountains.
d Or, when he shall touch the valley of the mountains to the place he separated. Is. 40. 11.
e Heb. 13. 20.
f Jer. 31. 22.
g Lev. 6. 2, &c.
(4) Mat. 18. 10.
h 1 Thess. 3. 13.
i i.e. it shall not be clear in some places, and dark in other places of the world.
k Deut. 21. 17. 2 Kin. 2. 9.
l Heb. precious. 2 Kin. 5. 17.
(5) Heb. thickness. Zeph. 1. 12.
m Or, the day shall be one.
n Mat. 24. 36. Mark 13. 32.
o Is. 30. 26. Rev. 21. 23.
p Is. 48. 10. Mal. 3. 2, 3.
q Ps. 50. 15.
r Ezek. 47. 1.
s Or, eastern.
t Ps. 47. 7.
u Eph. 4. 5, 6.
(6) Or, compassed. Gen. 19. 4.
v Josh. 15. 32.
w Cp. Joel 3. 2.
x Is. 2. 2.
(7) Or, shall abide. ver. 11.
y ch. 12. 6.
z Jer. 37. 13.
a Lam. 5. 11.
b 2 Kin. 14. 13. Jer. 31. 38.
c Neh. 3. 1.
d Is. 5. 2.
e Rev. 22. 3.
(8) Or, shall abide. Amos ver. 10.
f Jer. 23. 6.
g ver. 15, 18. Cp. Mal. 4. 6.

4 ¶ And his feet shall stand in that day upon [a] the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
5 And ye shall flee to the valley of [b] the mountains; [c] for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* [d] all the saints with thee.
6 And it shall come to pass in that day, [e] *that* the light shall not be [f] clear, *nor* [g] dark:
7 But [h] it shall be one day [i] which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* [k] at evening time it shall be light.
8 And it shall be in that day, *that* [l] living waters shall go out from Jerusalem; half of them toward the [m] former sea, and half of them toward the hinder sea: in summer and in winter shall it be.
9 And [n] the LORD shall be king over all the earth: [o] in that day shall there be [p] one LORD, and his name one.
10 All the land shall be [q] turned as a plain from Geba to [r] Rimmon south of Jerusalem: and [s] it shall be lifted up, and [t] inhabited in her place, from [u] Benjamin's gate unto the place of the first gate, unto [v] the corner gate, and *from* [w] the tower of Hananeel unto the king's [x] winepresses.
11 And *men* shall dwell in it, and [y] there shall be no more utter destruction; but Jerusalem [z] shall be [a] safely inhabited.
12 ¶ And this shall be [b] the plague wherewith the LORD

4 Where his feet will stand. A MIGHTY EARTHQUAKE ACCOMPANIES LORD'S RETURN. Vv 4-5.
7 Arms (Isa 40:10 Zech 11:17)
10) Eyes (Zech 4:10) None (Isa 30:21) 's feet of Yahweh = His saints in various manifestations
8 The central eminence of a mile long line of limestone hills. It rises almost 200 ft above Mt Zion, but is to be overshadowed by
5 Ps 45:1. Isa 2:2
9 Here the glory left Jerusalem. Ezek. 11:23. Acts 1:12. from here it is to return Ezek. 43:1-2.
10 Terrific seismographic upheaval will rise the mount from its foundations
11 From the enemy and the severity of the earthquake.
12 Cp Mg. from root: to separate Scientists say Jerusalem surrounded by faults which would permit dividing. Olivet and v. 10 Zion then become Holy. Ps 24:3-4. Ezek
13 Only incidentally referred to. Amos 1:2. Isa 25. Cp 2 Chr 28:15 Earthquakes shall elevate & but plunge Rome into abyss. Rev. 18:21.
YAHWEH'S UNIQUE DAY
14 A unique period open out to the world in which Yahweh will manifest Himself in power & glory.
LIVING WATERS HEAL THE DESERT V 8
Symbolic of Truth Song 4:15. Jhn 4:10,11. Jhn 7:38. Rev 22:1. Jer. 2:13. 17:13.
15 The earthquake will do this, reproducing in greater volume the waters of Siloam. Joel 3:18. Ezek. 47:1-12. Ps 46:5. Isa. 8. 33:21. Is. 41:17-20.
16 The water from Zion divided into two streams Ezek. 47:1-2. both of which seem to flow east. Joel 3:18. One heads Dead Sea Ezek 8. the other apparently North and West to enter Mediterranean at some The Jordan Valley may become a great inland lake of fresh water.
UNIVERSAL KING. Vv 9-11
17 Ps 2:5-6. 72:8-11 Isa 2:4. 54:5 Zech 4:6. This shall be when Yahweh filled.
18 RV: Yahweh shall be One and His Name one. Though His representatives bearing His name Rev. 3:12 shall be many Dan. 7:9-10 yet there shall be complete unity in the Godhead. Zech 14:9. 17:21

1154 Vv 6-7 Dr. T. trans. "And it shall be in that day there shall be no brightness, the splendid drawing in. And it shall be one day that shall be known by Yahweh, not day nor night, but it shall be in time of evening, there shall be brightness." RV: "the bright ones shall contract themselves." The bright ones = Luke 20:36. Mat. 28:3. 13:43.
The Day of Yahweh = the manifestation of His power Isa. 2. At the evening time of this period Mic. 7:15 the saints will manifest their full glory to enter the completed Temple Ezek 43:1-2. During period of subjugation of nations appear as ordinary men.

PEACE & EXALTATION OF JERUSALEM. 10-11
19 "Made like the Arabah" RV = depressed like a plain accentuating the elevation of Jerusalem. N the border Judah. Josh 18:20
20 In Benjamin, 6m nth Jerusalem. Josh 21:17

Life in
to Yahwe
symbol
holiness
therefor
25:6. 56:
Eleph. Eye
of life - fl
The rem
Ps 110:5-6
will smi
have foug
Their flesh
while the
feet, and
sume awa
their ton
away in
13 And it
that day,
from the
them; and
every one
neighbour,
rise up aga
neighbour.
14 And
at Jerusa
of all the
shall be
gold, and
in great ab
15 And so
of the ho
the camel,
of all the be
these tents,
16 ¶ And it
that every
the nations
Jerusalem s
year to ye
King, the
to keep the
Probably Com
Nehemiah, fo
though Temp
ing people f
the true wo
CH
1 Malachi compl
6 Of their irre
ness.
a THE bu
the L
Malachi.
2 c I have
LORD. Ye
beat thou
Esau Jaco
the LORD:
3 And I h
his mounta
waste for
wilderness
4 Whereas
Jhn. 12:25
Commenta
ory of tw
was Yah
For the
Ezek. 35:10
of Jacob sh
nothing."
By Nebuch
9 See Isa.
RV: "jack

Life in Judah will be completely dedicated to Yahweh's service, so that the very pots, symbolising the food consumed will be holiness unto Him for the strength derived therefrom will be devoted to His work Isa. 25:6. 56:7. Ezek. 46:22.
Flesh, Eyes, Tongue - Lust of flesh, eyes, pride of life - humbled.

"JERUSALEM" mentioned 10 times in ZECH 14 — Cp 8, 8 28!
Cp DAN 2:42

The remnant shall Mic. 4:11-13. Ps 110:5-6. Isa 34. 66:15-16. 26.
will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult [f] from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and [g] his hand shall rise up against the hand of his neighbour.

The remnant-Ch 13:9 affirm those in patriarchal of city.

14 And [h] Judah also shall fight at Jerusalem; and [(i)] the wealth of all the heathen round about shall be gathered together, [k] gold, and silver, and [l] apparel, in great abundance. Cp also Isa 60:14 Hag 2:8-9

15 And [o] so shall be the plague [p] of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. V.12.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship [r] the King, the LORD of hosts, and to keep [(s)] the feast of tabernacles.

Probably contemporary with Nehemiah, for he speaks as though Temple built reproving people for neglect of the true worship. Cp Nehemiah's Reform 432

17 And it shall be, [a] *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship [b] the King, the LORD of hosts, even [c] upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, [2 d] that *have* no *rain*; there shall be [e] the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the [(3)] punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ [f] In that day shall there be upon the [(6)] bells of the horses, [(m)] HOLINESS UNTO THE LORD; and [n] the pots in the LORD's house shall be like [(o)] the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day [t] there shall be no more [(p)] the Canaanite in the house of the LORD of hosts. Ps. 10:16.

"My Messenger" — The Voice of Yahweh in Israel. Ch 3:1. Cp Jhn. 7:16. Heb 1:2. 3:1.

MALACHI.

CHAPTER 1.

1 Malachi complaineth of Israel's unkindness. 6 Of their irreligiousness, 12 and profaneness.

[a] THE burden of the word of the LORD to [b] Israel [2] by Malachi. Cp Hos. 11:1 Isa 63:7-9

2 [c] I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet [d] I loved Jacob,

3 And I hated Esau, and [f] laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We

John 12:25. Gen. 29:30-31. See Paul's comment - Rom. 9:13. Subsequent history of two peoples show how wise was Yahweh's choice.
For the type see Gen 25:23. Obad. 15. Ezek. 35:1-14. Yet Esau was the brother of Jacob showing the "the flesh profits nothing."
By Nebuchadnezzar. Isa. 27:3-8.
See Isa. 34:14-17. For type. Rev. 18:2.
RV. "jackals."

are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, [d] The LORD will be magnified [3 e] from the border of Israel.

6 ¶ [g] A son honoureth *his* father, and a servant his master: [h] if then I be a father, where *is* mine honour? and if I be a

1155 BACKGROUND

536 Decree Cyrus. - Jews return under Zerubbabel.
520 Haggai - Zechariah prophecy.
457 Second return of exiles under Ezra
444 20th Artaxerxes. Nehemiah's work commences. Malachi prophesies

* The title YAHWEH SABAOTH occurs 24 times in Malachi.

[a] Nah. 1. 1.
[b] ch. 2. 11. Ezek. 7. 2.
[2] Heb. *by the hand of Malachi.*
[c] Deut. 7. 8. Jer. 31. 3.
[d] Ps. 35. 27.
[e] Cited Rom. 9. 13.
[3] Or, *upon.* 1 Sam. 27. 39.
[4] Heb. *from upon.* Gen. 1. 7, &c.
[f] Jer. 49. 10, 18. Ezek. 25. 13.
[g] Ex. 20. 12. Eph. 6. 2.
[h] Ex. 4. 22. Hos. 11. 1.

Ch. 1. 1 Lit "under parts" she will not be adversely affected by the earthquake See Note
2 See Note Jer. 31:38-40
3 Lit. "A curse."
4 DESTRUCTION ISRAEL'S ENEMIES. VV12-15
5 "Peoples" - Confederated Gentiles. The manifestation of Divine majesty will act as effective nuclear power.
7 The invasion was the manifestation of flesh.
8 Had cloaked on Zion Mic 4:11.
9 Had blasphemed.
10 Mehumah - Confusion, Or panic Ezek 38:21.
11 LXX "in" Some have rend. "for" RSV = "against." All are correct. They will fight for and in the city and against them in possession of it V.2.

MILLENIAL PILGRIMAGE Vv16-19.
12 RV "Every one that left of all the nations" Cp Isa. 60:12.
13 Feast Ingathering or Harvest Lev. 23:34. Deut. 16:13-15. Joy of deliverance - Yahweh's harvest Exod. 12:37. Cp Isa. 30:19. 45:20-22. 66:21-24.

CHAPTER 1. — ISRAEL CALLED UPON TO ACKNOWLEDGE ITS PRIVILEGES. Vv1-6.
1 A prophetic oracle, or warning.
2 Will accomplish its purpose Isa. 55:11 Amos 3:8.
"My Messenger," and rendered by Sept. And still does. Jer. 31:36 Rom. 11:26-29 Mal. 3:6 (Deut. 7:8. 10:15. 33:3)
Where is proof of this love? Encompassed with difficulties, they lacked the vision to see beyond the ultimate purpose Yahweh in their privileged position. They failed to see that they themselves created the difficulties that existed.
Their call constituted the greatest proof of love — their privileged position. They had a rock upon which to lean in time of trouble.
The relative preference for one in comparison wise flesh either Gal. 6:21

34 Special mention because Egypt associated with rebellion and sin. Cp Rev. 11:8.
35 Cp Mic. LXX = "then upon them shall be the overthrow ..." Stegner on measures will be used such a persistently rebellious nation, for its preservation is an act of mercy. (Nothing said regarding rain)
36 Millenial blessing Lev 25:36-46 Rev. 7:9 celebrating the joy of deliverance from Egyptian bondage. Lev 23:43. Exod 12:37-39

ISRAEL THE PRIESTLY NATION Vv 20-21.
37 The symbol of national power and war Cp Zech. 10:3. See Rev. 19:11 Ctr. Rev. 14:20.
38 A priestly community Exod. 28:36. Yahweh's ornamental purpose in Israel Exod. 19:2-6. Jer. 31:11 fulfilled. Jer. 33:9
39 The meanest utensils will have a sanctity and meaning associated with them commensurate with bowls before altar — so much will all life be dedicated to Yahweh.
40 Cp Zech 2:12. The territory defined is the Holy Oblation in which all life dedicated to Yahweh Ezek. 45:10-12.
41 Restoration of sacrifices Isa. 60:7. Thus implied and the sacrificial feast of fellowship that will follow Ezek. 46:12. Isa. 25:6.
42 Accursed Gen 9:25. Ps. 109:6. Spiritual Canaanites. See Note Gen. 12:6 Cp Mk. 16:17. 2 Kgs 23:24 Acts 18:11-13
43 With the downfall of Babylon, Israel saw the uprise of Idumea, but it did not prosper for long being finally absorbed by the Maccabees (175-135 B.C.) Dan. 11:34
11 Edom's destiny typified Yahweh's ultimate purpose to overthrow Gentilism, and elevate Israel. Israel should have ever borne this in mind and rejoiced in it.
By the hand of Israel as it was in day of Maccabees. Ezek 25:14. Zech 9:13. 10:3-6.

HOW ISRAEL DESPISED THE DIVINE LOVE Vv. 6-10.
Israel as a son Exod. 4:22. Hos. 11:1 Responsibilities Exod 20:12. Eph. 6:2. Development possible. Rom. 4:12 Failure Gal. 4:1-7. Appeal to Gentiles Rom 8:15, 23.
Yahweh as Father. Cp Isa. 63:16 Ps. 103:8-14. Israel's history illustrates His compassion. Cp Matth. 6:9-13.
A wicked land.

THE MESSENGER OF YAHWEH.
As the true prophet — Mal 1:1
As the true priest — Mal 2:7
As John the Baptist — Mal 3:1
As the Messiah — Mal 3:1-3
As Elijah — Mal 4:5

Malachi — With its clear insight into the real needs of the times, its stern reproof even of the priests themselves, its bold exposition of eternal truth and of the certainty of ultimate national judgment and vindication of righteousness, the series of prophetic books closes with Malachi in a manner not unworthy of its lofty predecessors.

master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. [b] And ye say, Wherein have we despised thy name?

7 Ye [3] offer [e] polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, [f] The table of the LORD *is* contemptible.

8 And if ye offer [g] the blind [4] for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or [i] accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech (5) God that he will be gracious unto us: [m] this hath been [6] by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, [q] neither will I accept an offering at your hand.

11 For [s] from the rising of the sun even unto the going down of the same my name *shall be* great [t] among the Gentiles; and in every place [z] incense *shall be* offered unto my name, and a pure [z] offering: for [a] my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, [d] what a weariness *is it!* [2] and [f] ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: [g] should I accept this of your hand? saith the LORD.

14 But cursed *be* the deceiver, [2] which hath in his flock [a] a male, and voweth, and sacrificeth unto the Lord [c] a corrupt thing: for I *am* [d] a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

CHAPTER 2.

1 He sharply reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.

AND now, O ye priests, this commandment *is* for you.

2 [h] If ye will not hear, and if ye will not [k] lay *it* to heart, to give glory unto my name, saith the LORD of hosts, [l] I will even send [m] a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will (7) corrupt your seed, and [8] [o] spread dung upon your faces, *even* the dung of your solemn feasts; and [9] [p] one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 [s] My covenant was with him of life and peace; and I gave them to him [t] *for* the fear wherewith he feared me, and was afraid before my name.

6 [v] The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and [b] did turn many away from iniquity.

7 [c] For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* [c] the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to [3] stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore [h] have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this *have ye done* [2] again, covering the altar of the LORD with tears, with weeping, and crying, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

---

1 Heb. *in whose flock is.* [a] Ex. 12. 5. Lev. 1. 3. [b] ver. 2, 7. ch. 2. 14, 17. [c] Lev. 22. 2. Prov. 25. 26. [d] Ps. 47. 2. 1 Tim. 6. 15. 3 Or, *bring unto, &c.* [e] ver. 12. Ezra 2. 62. [f] ver. 12. [g] Lev. 22. 22. Deut. 15. 21. 4 Heb. *to sacrifice.* Is. 57. 7. [h] Deut. 28. 15. [i] ver. 9. Job 42. 8. Is. 42. 25. [l] Deut. 28. 20. [m] ch. 3. 9. Prov. 3. 33. 6 Heb. *the face of God.* Zech. 7. 2. [n] Ps. 113. 3. Mic. 1. 2. Mal. 1. 11. 7 Or, *reprove.* Jer. 29. 27. 5 Heb. *scatter.* Num. 16. 37. [o] ver. 9. Nah. 3. 6. 9 Or, *it shall take you away to it.* [p] Cp. 1 Kin. 14. 10. [q] Is. 1. 11. Amos 5. 21. [r] Zech. 8. 7. [s] Is. 54. 10. [t] Cp. Ex. 32. 28. [u] Luke 24. 47. [z] Rev. 8. 3. [y] Ps. 119. 142. [x] Is. 19. 21. [a] Is. 24. 15. [b] Dan. 12. 3. James 5. 20. [c] Lev. 10. 11. Deut. 17. 9. [d] Is. 43. 22. [e] Eccles. 5. 6. Hag. 1. 13. 2 Or, *whereas you might have blown it away.* [f] Job 31. 39. 3 Or, *fall in the law.* [g] Lev. 22. 20. [h] ver. 3. Nah. 3. 6.

15. They had the choice of worshipping Him in love or fear.
16. This title expressed Yahweh's concern for His people. Rom. 9:29. See its use Exod 23:23. Josh 5:14. 2 Chron. 13:12. Deut 20:1-4. But the same Power that helped Israel could punish Ps 44:9-10.
17. The greatest sin was their spiritual blindness Isa 42:19. John 9:39. Rev 3:17-18.
18. Set lightly by. Same word rendered "contemptible" V.7. They did not say the Table contemptible in so many words but they did so in action.
The flesh, fat and meal consumed upon altar were considered as "bread of Yahweh". Lev 21:6,17. Num 28:2) or His food. Lev 3:16 consumed by Him Lev 9:24 2:12. Mat 9:49. The altar was thus considered as the Table of Jahweh. cf 1 Cor 10:21. Thus polluted bread constituted offerings as described in V.8 & Ezek 44:7.
That is - You have treated it lightly.
Lev 23:22-38. Yahweh demands the very best in our offerings and service. Anything less is an affront to His honour and position. Sacrifice implies loss on the part of the giver. Chron. 21:24-25. Yahweh will repay such service performed in faith. Mal 3:10. Hag 2:18-19.
Israel would pay greater respect to the governor than to Jehovah Tzvaoth because they had not the faith to discern the latter.
An ironical statement in line with Jud 10:14 to illustrate the folly of their present service to Yahweh. All their words, their "beseeching" would accomplish nothing. He would not accept their persons. Action was what was needed. Note that the speaker was Yahweh, and not the prophet.
i.e. Priests V.6. There was no service they would do willingly in love without desire for reward.
Instead of "mi" (who) one reads "ki" (surely) which is adopted by Houbigant & Newcombe, see also Segol) who renders: "Surely the doors shall be closed against you, neither shall ye kindle the fire of my altar in vain." — A prediction of the abolition of Aaronic priesthood with which the next verse follows in natural sequence.
Cp with context of Num 14:21. Hab 2:14. Despite the failure of flesh to measure up to Divine requirements, Yahweh's purpose will prevail.
Universally Prayer: Ps 141:2. Luke 1:10. Rev 5:8. 8:3-4. Burned by coals taken from altar of burnt offering. To be offered in name of Son. The Holy Spirit. State of Nadab and Abihu Lev. 10:1-2.
30. Contrast with profane offering of Israel. Pure offering to be brought to Zion Zech. 14:16. Isa. 56:7. 60:7. Jer 33:17-18. Israel also will thus offer 1 Mal. 3:3-4.
31. Exalted and revered V.14 because of the mighty works that shall inaugurate the Kingdom and vindicate His Name. Ps. 46:6-11.

ISRAEL PROFANED THE HOLY THINGS.
VV. 12-14.
Treated it as common. See what Yahweh desired Lev. 10:3. Cf. Ezek. 36:22-24.
They said it in effect by their actions See how Israel sinned in heart. Ezek. 8:12. 11:21.

35. Archaism for "sniffed" i.e. treated it with contempt.
36. My Altar. (Our altar is Christ - we can treat him with contempt.

14. of personal application 1 Pet. 2:9. We are firstborn instead Levi Heb. 12:23. Jam 1:18. Rev. 14:4. Our duty. Lev. 10:11. Neh. 8:8. Eph 3:9. Rev. 22:17.
15. Mat. 15:2-5. Cf Mat. 23:13. with Matt. 16:19.
16. Rom. 4:17. What Yahweh intends to do is as good as already accomplished. The Jewish leaders were made vile in the sight of the people by the Lord Jesus. Mat. 23.

Cf. Lev 22:21-23.
37. That which a person offered as a free will vow was regulated under the Law Lev 22:19. showing that a person could not offer Jahweh any thing. Worship is a solemn thing and was carefully regulated.
38. It will be ultimately and we should worship Him now as though it already is. Rom. 4:17.

CHAPTER 2.

The priests stood in a privileged position in Israel, as we do in the world, and should have set an example.

THREATENED PUNISHMENT FOR PRIESTS.
VV 1-10

1. To reform.
2. Add to the curse already received. See previous warnings. Hos. 4:6-10. 9:11-14.
3. By sending unfruitful seasons. Ch. 3:9. Heb. prohibit. A Hebrew idiom - I will refuse you your harvests. So corrupt were the practices of priests that Yahweh here represents the refuse of their sacrifices being thrown back into their faces. Usually burnt without the camp. Lev 4:11. Cf. Lev. 4:11.
Israel as refuse was carried "without the camp" by Rome.
Of the Firstborn. Exod 13:11-16. Levi's election (Exod 32:26-29) resulted in them superseding firstborn Num 3:40-45. 8:13-15. Levi showed great zeal for Yahweh thus for relations Ex 32:21-29. This true spirit of Levitical covenant. Num 25:5. Deut 33:9. thus manifesting to Yahweh, Yahweh's attitude to Israel.
13. That now our state. Luke 14:26.
14. might continue.
Heb. "Joining" "Joined to Yahweh and joining people to Him by instruction Lev 10:11. Deut 17:8-11. Deut 33:10. True priest Ezra 7:10. Cont. Jer. 2:8.
11. Levi a parable of what all Israelites should be. Deut. 30:19. Num 25:12-13.
To Latin [illegible]

As were
The 10 Occu
The "faces" [illegible]

The pries
fore all the
ye have n
have b
10 Have
ther? h
created us
treacherou
gainst his
ing the cov
11 ¶ Juda
erously,
is commit
Jerusalem
faned the
which he
married
strange g
12 The
man that
and the sc
nacles of
offereth
LORD of
13 And
again, cov
LORD wit
and with
that he re
ing any
with good
14 ¶ Ye
Because
witness b
wife of th
thou has
yet is she
the wife
15 And
Yet had
spirit.
That he
seed. Th
your spir
treacher
of his yo
16 For
Israel, s
putting
eth viole
saith the
fore tak
that ye
17 ¶ Y
LORD w
ye say
Gen. 2:24.
33. Divorce
Moses, if
hardness
not becau
advocated
34. Render
Dan 5:20.
35. What
of marria
and pre-e
stituted a
THE SEED C
that Seed.
1 Tim 2:15
heathen w

THE PEOPLE REPROVED FOR HEATHEN PRACTICES AND UNBELIEF VV 10-16.
Israel was the Son of God Deut 32:6. Isa 43:1, 44:2, 24 Deut. 14:1. Mal 1:6.
The people also had violated the covenant Deut 5:2-3 Exod 19:5-6. This demanded separateness. Deut 7:1-5. By divorcing Jewish wives and marrying heathen women they were injuring their brethren by the ill-treatment of their sisters or daughters whom they had taken in marriage. cf V.14. The covenant of Yahweh was thus violated. Marriage on earth a type of marriage with Him. Jer 3:14.
Godless looked upon as fathers by worshippers Jer 2:27.
Those who teach these practices are sinful. Note margin. One who instructs as one who awakes the ear of a disciple. Is. 50:4.
Those who listen to such teaching. Religious service will avail nothing in the absence of practise. [false]
Love of the wronged wives and children. Note the command of the Law. Matt 7:2-4. Exod 34:7.
"The Second time" (margin). Note the action of Ezra and Nehemiah in regard to this matter Ezra. 9:10-11. Neh. 9:1-2.
They were blind to their sin, and this person constituted the greatest offence.
Selected in the prime of youth.
Put repudiated as one has taken its toll.
By choice and binding for good or ill.
He that hath the excellency of the Spirit had made a man and wife one flesh.

fore all the people, according as ye have not kept my ways, but [2] [a] have been partial in the law.

10 [b] Have we not all one father? [c] hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he [4] loved, [i] and hath [k] married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, [5] the master and the scholar, out of the tabernacles of Jacob, and [m] him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ [t] Yet ye say, Wherefore? Because the LORD hath been witness between thee and [u] the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she [x] thy companion, and the wife of thy covenant.

15 And [y] did not he make one? Yet had he the [7] residue of the spirit. And wherefore one? That he might seek [8] [b] a godly seed. Therefore take heed to your spirit, and let none deal [2] treacherously against the wife of his youth.

16 For [f] the LORD, the God of Israel, saith [3] that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

CHAPTER 3.

Of the messenger, majesty, and grace of Christ. 7 Of the rebellion, 8 sacrilege, 13 and infidelity of the people. 16 The promise of blessing to them that fear God.

BEHOLD, I will send [e] my messenger, and [f] he shall prepare the way before me: and the Lord, [g] whom ye seek, [h] shall suddenly come to his temple, even [i] the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and [n] who shall stand when he appeareth? for [o] he *is* like [p] a refiner's fire, and like fullers' [q] soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and [r] purge them as gold and silver, that they may [s] offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [6] former years.

5 And I will come near to you to judgment; and I will be a swift [z] witness against [a] the sorcerers, and against the adulterers, and against false swearers, and against those that [9] [c] oppress the hireling in *his* wages, the widow, and the fatherless, and [d] that turn aside [e] the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, [22] [o] I change not; [h] therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. [i] Return unto me, and I will return unto you,

[2] Or, *lifted up the face against.*
[3] Heb. *accepted faces.* Deut. 10. 17. Job 34. 19.
[a] Deut. 1. 17.
[b] 1 Cor. 8. 6. Eph. 4. 6.
[c] Job 31. 15. Acts 17. 26.
[4] Cited Mat. 11. 10.
[e] Zech. 12. 8.
[f] Is. 40. 3. Cp. Luke 1. 17.
[g] Cp. ch. 2. 17.
[h] Hag. 2. 7.
[i] Or, *ought to love.*
[i] Ezra 9. 2.
[k] Jer. 3. 14.
[l] Job 33. 23. Is. 63. 9.
[5] Or, *him that waketh and him that answereth.*
[m] Cp. Neh. 13. 28.
[n] Ps. 76. 7.
[o] Cp. Is. 4. 4. Mat. 3. 11.
[p] Zech. 13. 9.
[q] Jer. 2. 22.
[r] Job 28. 1. Cp. Ezek. 22. 18.
[s] ch. 1. 7.
[t] ver. 17.
[u] Prov. 5. 18.
[6] Or, *ancient.*
[x] Cp. Prov. 2. 17.
[y] Mat. 19. 4.
[z] Mic. 1. 2.
[a] Zech. 10. 2. Acts 8. 9.
[7] Or, *excellency.*
[8] Heb. *a seed of God.*
[b] Ezra 9. 2. 1 Cor. 7. 14.
[9] Or, *defraud.*
[c] Mic. 2. 2.
[2] Or, *use faithfully.*
[d] Ex. 23. 6.
[e] Lev. 19. 33.
[f] Mat. 5. 32.
[3] Or, *if he hate her, put her away.*
[4] Heb. *to put away.*
[g] James 1. 27.
[h] Lam. 3. 22.
[i] Zech. 1. 3.

THE NAME — See Note Jhn. 17: 6, 11, 26. Acts 15:14. *See top p 1157.

A Strong Tower Prov. 18:10. A Protection Ps. 144:2. A Heritage Ps. 61:5; 69:36. Source of Confidence Ps. 9:10. Means of Elevation Ps. 91:14.

Despise not Mal. 1:6. Exalt Ps. 34:3, 4. Extol Ps. 68:4. Remember Ps. 20:7 45:17. Fear Ps. 86:11, 12. Praise Ps. 113:1-3, 145:1-2, 44:8. Love 54:6, Isa. 54:10, Ps. 91:14, 40:16, 5:11, Jer. 31:3, Isa. 56:6.

Bless Ps. 96:2, 100:4, Ps. 103:1. Know Isa. 52:6. Publish Deut. 32:3 9. Exod. 9:16, Isa. 12:4. Sing Ps. 66:2, 66:2-4, 69:30. Pray Ps. 140:13, 116:4, 50:15.

25 Israel persisted in justifying themselves.

26 "Rob God."
27 See Neh. 13:10. There were tithes and offerings that belonged to Yahweh Deut 14:22-29. Num. 18:24. Note.
28 They did not prosper, but suffered as He withheld the blessing of heaven.
29. The sacrilege was not limited to one class but was widespread throughout the nation. This attitude was tantamount to idolatry Rom. 1:22
30 Fulfil the covenant of Neh. 10:29.
31 They were probably justifying their withholding of Yahweh's tithes on grounds of prevailing dearth. Neh. 5:3 without understanding why they thus suffered. Cp. 2 Chron. 31:10.
32 Locusts etc. Joel. 1:4.

33 This was once the case. Deut. 8:7-10. 11:12 and one day will be. Isa. 62:4. Then status of Israel will be changed. Zech. 8:13. Meanwhile Lev. 26:43.

ISRAEL'S BLASPHEMOUS WORDS. Vv. 13-15.

34 Heb. Chazaq = "bold."
35 Not so much in word but in heart and by deed.

36 i.e. the arrogant.
37 Prosper. It may have appeared that way. Cp. Ps. 73:2-3.
38 If they had truly meditated on such Sabbatical Psalms as Ps. 92:6-7 they would have seen their folly.

THE RIGHTEOUS THOUGHTS OF YAHWEH'S PEOPLE AND THEIR PERMANENCE. V. 16 Ch. 4:1.

In the midst of Israel there was a remnant (as there is today in the world) who clung to Yahweh in spite of the prevailing apostasy. See Isa. 65:8. Amos 9:9. They strengthened themselves in the contemplation of the Covenant Name.
39 See note. Rev. 3:5. The Spirit is the Remembrancer. John 14:26. 2 Tim. 2:20.

Final Picture Vv. 1-3
A Blessing Zeph. 3:12.

The promise of blessing MALACHI 4. to them that fear God.

saith the LORD of hosts. [a] But ye said, Wherein shall we return? 25.

8 ¶ Will a man rob God? Yet 26 ye have robbed me. But ye say, Wherein have we robbed thee? In [f] tithes and [g] offerings. 27

9 Ye are cursed with [h] a curse: for ye have robbed me, even this whole nation. 28 29

10 [m] Bring ye all the tithes into [n] the storehouse, that there may be meat in mine house, and [o] prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and [3] pour you out a blessing, 30 31 that there shall not be room enough to receive it.

11 And I will rebuke [q] the devourer 32 for your sakes, and he shall not [4] destroy the fruits of your ground; neither [u] shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And [x] all nations shall call you blessed: for ye shall be [a] a delightsome land, 33 saith the LORD of hosts.

13 ¶ [c] Your words have been stout 34 against me, saith the LORD. [d] Yet ye say, What have we spoken so much against thee?

14 [k] Ye have said, 35 [l] It is vain to serve God: and what profit is it that we have kept [5] his ordinance, and that we have walked [6] mournfully before the LORD of hosts?

15 [p] And now we [q] call [r] the proud 36 happy; yea, they that work wickedness [7] are set up; 37 yea, they that [u] tempt God are even delivered. 38

16 ¶ Then [s] they that feared the LORD [a] spake often one to another: and the LORD hearkened, and heard it, and [b] a book of remembrance was written before him for them that feared the LORD, and that [46] thought upon his name. 40

17 And they shall be mine, saith the LORD of hosts, [b] in that day when [c] I make up my [2] [d] jewels; 41 and [c] I will spare them, [h] as a man spareth his own son [k] that serveth him. 42 43

18 Then shall ye return, 44 and [l] discern 45 between the righteous and the wicked, between him that serveth God and him that serveth him not.

[a] ver. 8, 13. [b] 1 Cor. 3. 13. [c] Ps. 119. 126. [2] Or, special treasure. Ex. 19. 5. 1 Pet. 2. 9. [d] Zech. 9. 16. Cp. [f] Ezek. 28. 14. [g] Joel 2. 18. [f] Neh. 13. 10. [g] Ezek. 44. 30. [h] Ps. 103. 13. [i] ch. 2. 2. [k] Luke 15. 29. [l] Cp. Ps. 58. 10. [m] Prov. 3. 9. [n] Neh. 13. 12. [o] Cp. 2 Cor. 9. 6. [3] Heb. empty out. [p] ver. 5, 6. [q] Joel 1. 4. Amos 4. 9. [r] 2 Thess. 1. 8. [4] Cp. ch. 3. 18. [4] Heb. corrupt. [t] Is. 47. 14. [u] Cp. Jer. 8. 13. [x] Zeph. 3. 19. Luke 1. 48. [y] Job 18. 16. [z] ch. 3. 16. [a] Dan. 8. 9. [b] Ps. 84. 11. Luke 1. 78. [c] Jer. 23. 6. [d] Is. 53. 5. [e] ch. 2. 17. [f] Jer. 50. 11. [g] ver. 7, 8. ch. 1. 6. [h] Mic. 7. 10. Cp. Rom. 16. 20. [i] Job 30. 19. [k] ver. 15. Job 21. 7. [l] Job 21. 15. [m] ch. 3. 17. [5] Heb. his observation. [n] Ex. 20. 3. [6] Heb. in black. [o] Deut. 4. 10. [p] ver. 13, 14. [q] Is. 3. 12. [r] ch. 4. 1. [s] Ps. 147. 19. [7] Heb. are built. [t] Cp. ch. 3. 1. [u] Ps. 95. 9. [x] Mat. 11. 14. [y] ver. 1. [z] Ps. 66. 16. [a] Deut. 6. 6. [b] Job 13. 26. [c] Is. 11. 4. [d] Cp. Zech. 5. 3.

40 His purpose and His character. Exod. 6-7 Ch. 4:2.
41 The true Israel (cp. 3:17) margin with fixed 19:3-7. Heb. "segulah" from a root to "shut away" - seclude as special treasure. The Bride of Christ. Word in Heb. is feminine passive. 1 Chr. 29:3 Ps. 135:4
42 Showing the need for forgiveness
43 This is what the Bride will be - the firstborn.
44 The work of Elijah will cause Israel to return to the land and to the senses.
45 In the glory that shall accrue to the special treasure, Israel shall see the folly of their former reasoning. Isa. 65:16

CHAPTER 4.

1 God's judgment on the wicked, 2 and his blessing on the good. 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office.

FOR, behold, [p] the day cometh, [r] that shall burn as an oven; and all [t] the proud, yea, and all that do wickedly, [1] shall be stubble: and the day [2] that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither [u] root nor branch.

2 ¶ But unto you [x] that fear my name shall [b] the Sun of [c] righteousness [3] arise [d] with healing in his wings; and ye shall go forth, and [4] grow up as calves of the stall.

3 And [h] ye shall tread down the wicked; for [i] they shall be ashes under the soles of your feet in the day that [m] I shall do this, saith the LORD of hosts.

4 ¶ Remember ye [n] the law of Moses my servant, which I commanded unto him [o] in Horeb for all Israel, with [o] the statutes and judgments.

5 ¶ [t] Behold, I will send you [x] Elijah the prophet [u] before the coming of the great and dreadful day of the LORD: 10

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and [c] smite the earth [d] with a curse.

[p] ver. 1. [r] Ps. 66. 16. [t] Deut. 6. 6. [b] Job 13. 26. [c] Is. 11. 4. [d] Cp. Zech. 5. 3. [x] Mat. 11. 14. [y] ver. 1. [z] Ps. 66. 16. [a] Deut. 6. 6. [b] Job 13. 26. [c] Is. 11. 4. [d] Cp. [e] Jer. 23. 6. [d] Is. 53. 5. [e] ch. 2. 17. [f] Jer. 50. 11. [g] ver. 7, 8. ch. 1. 6. [h] Mic. 7. 10. Cp. Rom. 16. 20. [i] Job 30. 19. [k] ver. 15. Job 21. 7. [l] Job 21. 15. [m] ch. 3. 17. [5] Heb. his observation. [n] Ex. 20. 3. [6] Heb. in black. [o] Deut. 4. 10. [p] ver. 13, 14. [q] Is. 3. 12. [r] ch. 4. 1. [s] Ps. 147. 19. [7] Heb. are built. [t] Cp. ch. 3. 1. [u] Ps. 95. 9. [x] Mat. 11. 14. [y] ver. 1. [z] Ps. 66. 16. [a] Deut. 6. 6. [b] Job 13. 26. [c] Is. 11. 4. [d] Cp. Zech. 5. 3.

46 Heb. chasad - to vere, to plot, to regard.

The prayer of Elijah 1 Kgs 18:37. is yet to be granted.

THE END OF THE PROPHETS.

burning Sun of v. 2.
13 It is significant that the Jewish Scriptures should conclude with a curse. The blessing came in Christ Jesus.

REDEMPTION OF ISRAEL.

General Jer. 33:6-9. Ezek. 36:21-29.
Regathered Ezek. 20:33-38
New Covenant Jer. 31:31-38. Rom. 11:27.
The Call Jer. 3:12 - Jer. 4:2. Isa. 40:10, 49:25-26.
Sorrow Hos. 3:10.
Willing Ps. 110:3.
Mighty Deeds Mic. 7:14-17.
Nations assist Return Isa. 18. Zeph. 3:10. Isa. 66:20.
Route by which Return Isa. 11:11, 16. Isa. 27:12-13. Zech. 10:10-11 Hos. 1:6, 8 11. 2:14-15. 11:11.
Settlement in Land Ezek. 48

and restored the broken down altar of Yahweh 1 Kings 18. Yet at his death, his work was incomplete. John came in his spirit Luke 1:17. Matt. 11:7-17. but did not supercede his labour. Mark 9:11-13. Jhn 1:21. This work is expressed in Mal. 3:1. Isa. 40:11-11. Isa. 62:11. Jer. 3:12.
10. The Day of Yahweh's vindication in great national judgments. Isa. 2:11, 4. Isa. 13:6. Zeph. 1:7.
11. Heb. "al" - can be rendered "with." Thus indicating reformation applies to all.
12 Apart from such reformation the judgment would consume the Jewish "earth" which would be scorched with the

47 Heb. "cherem" - devoted to destruction.
48 Heb. "al" - can be rendered "with." Thus indicating reformation applies to all.
49 Apart from such reformation the judgment would consume the Jewish "earth" which would be scorched with the

The heart of the fathers
The prophets represent ashamed of the apostate ... (very "their children" ... of Elijah will effect ... rejoice and to "turn ...

= CHAPTER 4 =

Yahweh as a Sun or ... Shield Ps. 84:11 shall ... manifestation through ... the Lord, burn up ... wicked but heal the ... righteous.
1 Because of the tremendous heat of the political Sun. Isa. 30:26 the result Isa. 66:15-16. 2 Thess. 1:7-8. Matt. 25:41.
2. The Sun in the political heavens. Jam. 1:11
ELEVATION OF THE RIGHTEOUS. Vv. 2-3
3 Cp. Jer. 23:8-9. To cleanse. See note on Justification Gal. 2.
4 The Sun is the source of good and light, and beauty ... in spiritual sense ... note. Isa. 60:1-3.
5 See Note. Mic. ... The phrase here ... of animals that ... well fed, healthy ... contented.
6 Rev. 1:15. Note. See also. Ps. 58:10-11.

WARNING Vv. 4-6

7 The cursings and blessings of the ... constituted warning ... and encouragement ... to Israel. In a modified form it is ... to be reinstituted ... Deut. 30:6-8 Isa. 4[illegible]
8 For status see ... Heb. 3:5.

COMING WORK OF ELIJAH Vv. 5-6

9 His work was ... Israel. He destroyed ... the priests of ...

The

New Testament

of

Our Lord and Saviour

Jesus Christ

Translated out of the Original Greek: and with the former Translations diligently compared and revised, by His Majesty's special command

Appointed to be read in Churches

MALACHI: THE MESSENGER OF YAHWEH

Theme: "Who shall abide the Day of his coming?" 3:2.

1 APPEAL: IN VIEW OF THE PRESENT SIN Chps 1;2.
- 1 A message of LOVE Ch.1:1-5.
  - Israel questions the fact of Yahweh's love
- 2 A message of REBUKE Ch.1:6-2:17.
  - To the priests: "Ye have despised My name" - Ch.1:6-2:9
  - To the people: "Ye have dealt treacherously" Ch.2:10-17

2 APPEAL: IN VIEW OF THE COMING DAY Chps 3,4
- 1 A message of WARNING Ch.3:1-18
  - The Day will judge the guilty - Ch.3:1-6
    - Therefore be warned! Ch.3:7-15
  - The Day will bless the Godly - Ch.3:16-17
    - Therefore repent - Ch.3:18
- 2 A message of HOPE - Ch.4
  - The faithful will be vindicated - Ch.4:1-3.
  - Israel will be regenerated - Ch.4:4-6

The heart of the fathers to the children

The prophets represent the fathers of the nation as being ashamed of the spiritual declension of the people - frequently "their children" Isa 29:22-23. 63:16. but the reformation of Elijah will effect such a change as to cause them to rejoice and to "turn to them" again.

Cum Privilegio

THE LORD JESUS.

Gained the strength to conquer from Above. Ps. 80:15, 17. Isa. 11:3.

Was the manifestation of Deity and so above all others. Jhn. 15:15, 20 Luke 10:22.

People saw in him a manifestation of Divine power Luke 7:16. Luke 9:43.

CHRIST'S HUMBLE BIRTH. Luke 2:7.

The Inn was probably the House of Chimham. Jer. 41:17. 2 Sam. 19:37-38 so that there was a link with David. In the rude limestone grotto attached to it as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers, obeying a Roman law, in circumstances so devoid of all earthly comfort or splendor that it is impossible to imagine a humbler nativity, the Savior of the world, earth's future monarch was born.

The circumcision took place 8 days later Luke 1:59. 2:21. Mary's ceremony of purification 33 days after Lev. 12:4. They evidently returned to Bethlehem where Magi visited them. (See Sequence p. 83.). Thus for 40 days they were left in peace and obscurity, in a spot surrounded by many scenes of interest and hallowed by traditions of family and of race.

At Nazareth he was subject to Mary and Joseph and learned the trade of a carpenter Luke 2:51. becoming one of a numerous family. Mark 6:3. Ultimately Joseph seems to have died before the public ministry of the Lord.

HIS TEACHING AND APPEAL.

The Lord possessed the power of moving hearts by his voice. The blind sought him with their sightless eyes, the deaf mutes turned their blank faces, there was no wound too disgusting to be shown to him, and he unwearingly responded. Even the leper, in spite of the Mosaic prohibition (Lev. 13) ventured in among the crowd; displaying the horrible red wound surrounded by sparse white hairs, and crying 'Lord if thou will, thou canst make me clean'

DIVINE TITLES.

Theos used for Yahweh in Sept. Jer. 9:20

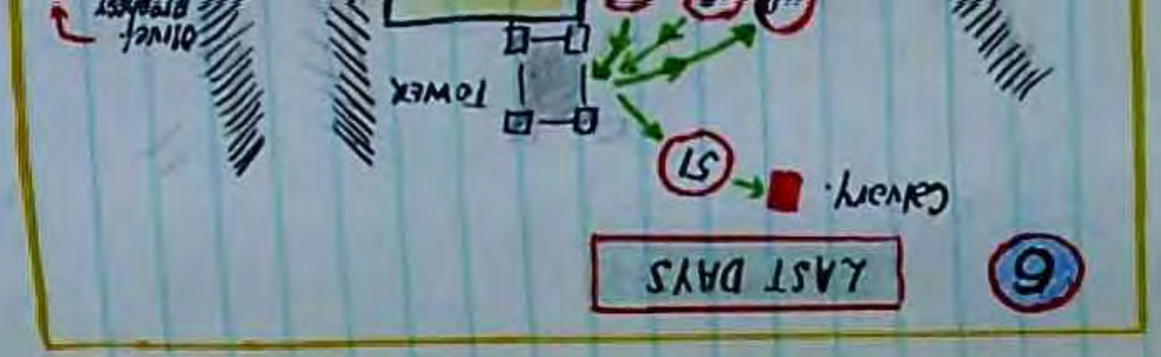
Theos used for El in. Mat. 1:23.

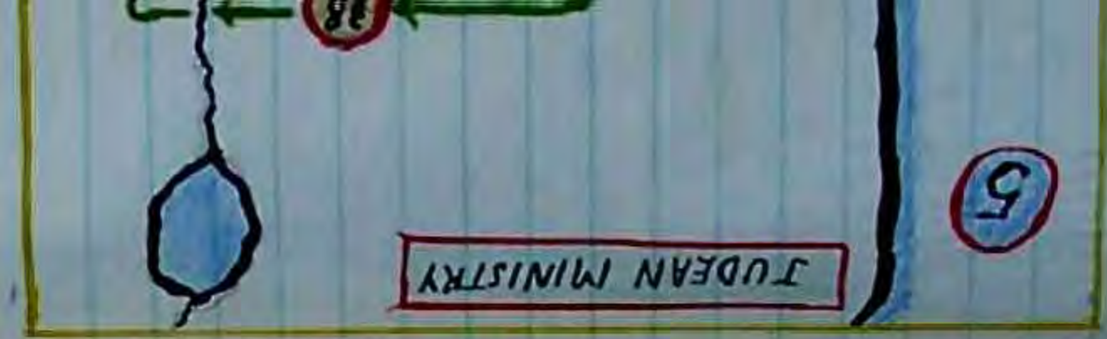
Incidents ▾

Notes on Individuals

Herod 5.
Archelaus. 5.
Matthew 13.
John Baptist 17. 28 57, 58.
Beelzebub 18.
12 Apostles 32
Mary. 28.
John Baptist 28
The Herods. 44
Herod the Tetrarch 44
Herodias 44.
Annas the Unscrupulous. 165.
Judas. p. 32. 45.
Jairus p. 57
Ransom 66
The Temple 66.
Destruction Jerusalem 71
Golgotha 73
Joseph of Aramathea 76
The seven Sayings Opp 77

Salt in Sacrifice 64
Salome 31, 58
Sadducees p 68
Synagogues. 49, 56, 85
Herodians 51.
Leprosy 86
Nazarene p. 5.
Simon the Sorcerer p. 171.
Barnabas p. 167
Gamaliel p. 149
Pharisees Index
Judas 45
Fasting 51





THE LORD JESUS
Gained the strength to conquer from Above. A. 80:15, 17. Isa. 11:3.

GALILEAN MINISTRY
3
To Nazareth.
23
Short tour of Galilee
20
Partial circuit of sea
Appointment of Apostles
Sermon on Plain.
CAPERNAUM
17
Tour of Galilee -
Centurion's servant healed
18
NAZARETH
22
21
GERASA
To Gerasa and return. Cure of Legion.
NAIN
Return
19
Widow's son raised.
CAESAREA
16
15
Return to Capernaum
To Jerusalem: 3rd Passover
Impotent man healed.

NORTHERN MINISTRY.
4
SIDON
Syrophenician Woman's daughter healed.
27
Returns via Decapolis
TYRE
CAESAREA PHILIPPI.
Secret Return through Galilee
31
30
26
BETHSAIDA.
5000 Fed
BETHSAIDA JULIUS
CAPERNAUM
23
24
Leave Galilee via Samaria for Jerusalem.
29
28
4000 fed.
32
MAGDALA.
Repulsed by Samaritans.
To Jerusalem for 3rd Passover.

JUDEAN MINISTRY
5

6
LAST DAYS
Calvary.
51

5 JUDEAN MINISTRY

6 LAST DAYS

MATTHEW: THE GIFT OF GOD.

Jesus Christ as King : The Cherubic Face of a Lion

Key Verse: "Jesus Christ, the son of David, the son of Abraham" — Matt. 1:1.

CHRIST'S ROYAL DIGNITY IS STRESSED. Matthew makes no less than 60 references to the O.T. writings, so that the word "fulfilled" becomes characteristic of the book. The word "Kingdom" is met with 55 times. "Kingdom of Heaven" 32 times. "Son of David" 7 times. The Jews laid great store on Scripture, & this Gospel written particularly for them, abounds in such references.

1 PREPARATION CH.1:1 - 4:16

1 His Relation To The Past CH.1:1 - 2:22.

1 Genealogy 1:1-17
2 Birth . . . . . 18-25.
3 Flight & Return . . . . . 2:1-23.

2 His Relation To YAHWEH CH.3:1-17

1 The Witness of John 3:1-12
2 The Witness: Anointing from Above. 13-17.

3 His Relation To HUMANITY CH.4:1-11

1 Tested but Triumphant . . . . . 4:1-11.

2 PREACHING CH.4:12 - 18:35.

1 PROCLAIMING THE KINGDOM 4:12-25.

1 Selecting Headquarters . . . . 12-16.
2 Proclaiming the Message 17
3 Selecting Assistants 18-22
4 Exhibiting his Power . . . . . 23-25.

2 WHAT JESUS TAUGHT Ch.5:1 - 7:29

(The ten-fold Policy Speech of His Kingdom)

1 No Other God - Seen in Action . . 5:1-12
2 No Graven Image - Manifest Light . . 13-16
3 Honor the Name - By Accepting the Word 17-20
4 Keep the Sabbath - By Self-Denial . . 21-38
5 Honor Parents - Submit to Father . . 6:1-18
6 Do Not Kill - Quietness of Spirit . . 19-34
7 No Adultery - Avoid Hypocrisy . . 7:1-6
8 No Stealing - Ask of God . . 7-14.
9 No False Witness - True Fruit . . 15-20
10 No Coveting - Build on Rock . . 21-27.
Conclusion . . 28-29.

3 WHAT JESUS WROUGHT CH.8:1 - 10:4?

(Ten Mighty works showing ability to rule).

1 The Cleansing of the Leper . . . . 8:1-4.
2 Centurion's Servant - Palsy . . . . 5-13.
3 Peter's Wife's Mother - Fever . . . . 14-15.
4 The Stilling of the Storm . . . . 16-27.
5 Gergesene Demoniacs Cured . . . 28-34
6 The Man Cured of Palsy 9:1-17
7 The Woman Cured of Haemorrhage 18-22.
8 The Ruler's Daughter Raised 23-26
9 Two Blind Men Given Sight . . . . 27-31.
10 The Dumb Demoniac Healed 32-38
11 The Apostles Empowered to Preach . 10:1-42

(There are two digressions 8:16-22; 9:9-17 - but they are related to the miracles performed. The miracles demonstrated physically what the Gospel can do spiritually).

4 WHAT PEOPLE THOUGHT CH.11:1 - 18:35.

(Ten reactions to His Call)

1 John Baptist - In Doubt . . . 11:1-15.
2 "This Generation" - Unresponsive . . . 16-19.
3 Galilean Cities - Unrepentant . . . 20-30
4 The Pharisees - Unreasonable . . 12:1-45
5 His Family - Misunderstanding. 46-50
6 The Multitudes - Undiscerning . . . 13:1-58
7 Herod the King - Unintelligent . . . 14:1-11.
8 The Disciples - Of little faith . . . 14-26.
9 Jerusalem Scribes - Unimpressionable . . 15:1-20
10 Gentile Multitudes - Seeking 21-29
11 Pharisees, Sadducees - Unrelenting . . 16:1-12
12 Apostles - Needing Education . . 16:13 - 18:35.
a. The Confession Rock & Keys. . . . 16:13-28
b. The Transfiguration 17:1-13
c. Evidence of Little Faith 17:14-21
d. On Paying Tribute 17:24-27
e. The Greatest in the Kingdom. 18:1-10.
f. Reclaiming & Restoring those who Stray. 11-20.
g. Forgiveness or Sense 21-35

Shealtiel = Father of Honour or Treasurer.
God will establish.

3 PASSOVER CH.19:1 - 28:20.

1 PRESENTATION CH.19:1 - 25:46.

Journey To Jerusalem 19:1-20:34
a Discussion on Divorce 19:1-15
b. Discussion on How Obtain Eternal Life 16-30
c Parable Labourers 20:1-16
d Request of Zebedee's Wife & Sons . . . 17-28
e Curing the Blind . . . . . 29-34.
Saturday 10th Abib.
2 Entrance To Jerusalem . . 21:1-22
a Entry into the City . . . . . 1-11.
b Second Cleansing of Temple 12-17.
c Disapproval of Priests . . . . 14-16.
d The Lord Leaves the City . . . . 17.
Sunday 11th Abib. Monday 12th Abib
e The Barren Fig Tree 18-22
3 Clash With The Leaders . . 21:23-39
a Jesus Authority Challenged . 21:23-27
b. Parable of 2 Rebellious Sons . . 28-32
c Parable Householder, Husbandmen Heir 33-46
d Parable of Marriage Feast . . 22:1-14
e Political Herodians Silenced . . 15-22
f Infidel Sadducees Silenced . . 23-33
g. Self-Righteous Pharisees Silenced 34-40
h Christ's Unanswered Question . . . 41-46
i Indictment of Pharisees - Scribes 23:1-36
j The Mourning Messiah 37-39
k Predicted Destruction of Temple 24:1-2.
Tuesday 13th Abib.
Explanation To Disciples 24:1-25:46
a The Olivet Prophecy 24:3-36
b. The Parable of Noah or unheeding world 37-41
c The Parable of the Thief 42-44
d The Parable of Faithful Unfaithful Servants 45-51
e Parable of Ten Virgins . . 25:1-13
f Parable of Talents 14-30
g Parable of Sheep & Goats . . . . 31-46.

2 CONDEMNATION CH.26:1 - 27:66

Betrayal Predicted . . . . . 26:1-2.
Plotted Against 3-5
Angled against his death 6-13
Judas Agrees to Betray him . . . . 14-16.
Wednesday 14 Abib.
To the Guest-Room 17-19
Warning of Betrayal 20-25
Communion 26-30
Warnings by the Way 31-35
At Gethsemane 36-56
Condemned by Jews 57-75
Condemned by Gentiles 27:1-31 66
Crucifixion - Death 31-66

3 [redacted] VINDICATION CH.28:1-20.

Saturday / Sunday 17th / 18th Abib.
The Lord of Life 28:1-10
The Lie 11-15
The Eleven . . . . . 16-20.

(In Conflict with Satan's Kingdom) Ch. 11:2 - 13:53.

Book 4: The Kingdom of heaven empowered (Keys given to Ecclesia) 13:54 - 19:1.
Books: The Kingdom of heaven & the Second Coming 19:2 - 26:1.
The Seal: Death & Resurrection 26:2 - 28:20

The phrase: "When he had finished these sayings" borrowed from Moses Deut. 32:44-45 in his Song of Witness to the Kingdom of heaven Deut. 32:1.

ANALYSIS.

Re-occurring statements provide a natural division of Matthew's Gospel. see 7:28; 11:1; 13:53; 19:1; 26:1.

INTRODUCTION: The birth & Infancy of Jesus 1:1-2:23.
BOOK 1: The Kingdom of heaven proclaimed. Ch.3:1 - 7:29
BOOK 2: The Kingdom of heaven demonstrated Ch.8:1 - 11:1.
BOOK 3: The Kingdom of heaven asserted

MARK — A LARGE HAMMER (Jer. 23:29).

JESUS CHRIST AS SERVANT : The Cherubic Face of an Ox.

- Key Verse: "The Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many" (Mark 10:45).

- CHRIST IS REVEALED AS YAHWEH'S SERVANT TO SAVE. See Isa. 42-53 epitomized p. 904. • Mark was John's Roman name. He was closely associated with Peter (1 Pet. 5:13) and it is believed that this Gospel was directed by Peter, as Luke's was by Paul. • Being originally written (as is thought) for Romans, there are very few references to the Old Testament Scriptures contained in this Gospel (contrast Matthew's). • Jewish words are explained (Ch. 3:17; 5:41; 7:11,34; 14:36). • Jewish customs are explained (Ch. 7:3-4; 14:12; 15:42). • Latin expressions are frequently used such as Legion, Centurion, etc. • The Romans admired action, & this Gospel depicts the Lord as a worker — the Ox.

I SANCTIFICATION CH. 1:1-13

1 THE WITNESS OF JOHN. CH. 1:1-8
- 1 The Messenger Appointed . . 1-3.
- 2 The Message Applied . . . 4-8.

2 THE ANOINTING OF JESUS. CH. 1:9-13
- 1 Obedience in Baptism 9
- 2 Anointed of Yahweh 10-11
- 3 Tested but Triumphant 12-13

II SERVICE CH. 1:14-8:30.

1 FIRST DISCIPLES AND FIRST WORK 1:14-3:12
- 1 First Message & Disciples . . 1:14-20
- 2 First Mighty Works & Effect . . 1:21-2:12
- 3 First Critics & Replies . . . 2:13-3:6
- 4 First General Enthusiasm . . . 3:7-12

2 APPOINTMENT OF APOSTLES AND EXTENSION OF LABOR CH. 3:13-6:6.
- 1 Apostles Appointed 3:13-19
- 2 Opposition of Family 20-35
- 3 Preaching in Parables 4:1-34
  - a The Sower . . . . 1-20.
  - b Explanation of Parables . . . . 21-25.
  - c The Growth of Good Seed . . . . 26-29.
  - d The Mustard Seed . . . . 30-34.
- 4 Laboring in Miracles 4:35-5:43
  - a Calms a Violent Storm . . . . 35-41.
  - b Cures the Maniac of Gerasa . . . 5:1-20.
  - c Appealed to by Jairus 22-24
  - d Cures the Woman with Issue . . . 25-34
  - e Raises Jairus' Daughter . . . . 35-43.
- 5 Labor Frustrated — in Nazareth. 6:1-6.

3 CO-OPERATING IN SERVICE CH. 6:7-8:30
- 1 The Apostles Sent Forth . . . . 6:7-13.
- 2 Herod's Belief — The Apostles Report . . 6:14-31
- 3 Greater Miracles . . . . 6:32-56.
  - a Feeding 5000 . . . . 32-44.
  - b Walking Upon the Sea 45-52
  - c Miracles Throughout Gennesaret. 53-56.
- 4 Contention . . . . 7:1-23.
  - a Pharisees Criticise His Disciples . . 7:1-13
  - b Public Repudiation of Pharisaic Hypocrisy . . . . 14-16.
  - c Private Explanation . . . . 17-23.
- 5 Journeying Among Gentiles - 7:24-8:9.
  - a Daughter Syrophenician Woman Healed . . . . 7:24-30.
  - b Return to Galilee Via Decapolis. 31.
  - c Heals a deaf man . . . . 32-37.
  - d Feeding 4000 . . . . 8:1-9.
- 6 INSTRUCTING THE APOSTLES. CH. 8:10-30.
  - a Warning Against Leaven Pharisees . . 10-11
  - b Curing Blind Man Bethsaida . . . 22-26.
  - c ~~The Keys of the Kingdom~~ . . . .
  - d Peter's Great Declaration . . . 27-30.

III SACRIFICE CH. 8:31-15:47

1 ANTICIPATED. CH. 8:31-10:52.
- 1 Crucifixion Predicted . . . . 8:31-38.
- 2 Transfiguration . . . . 9:1-13.
- 3 Mighty Miracle — but death foretold 14-32
- 4 Apostles Rebuked, Counselled through a child . . . . 33-50.
- 5 Controversy: Dispute on Divorce 10:1-12.
- 6 The Lesson of Faith . . . . 10:13-31.
  - a Through Blessing Children . . 13-16
  - b Instructing Rich Young Ruler . . 17-21
  - c Teaching the Apostles 24-31
- 7 CRUCIFICTION AGAIN ANTICIPATED. 32-52
  - a Warns of his approaching death. 32-34.
  - b The Thoughtless Petition of Zebedee's Sons 35-40
  - c The Jealousy of the 10 & the Lord's Rebuke . . . . 41-45.
  - d At Jericho - Blind Man Healed. 46-52

2 APPROACHED. CH. 11:1-14:42.
- 1 Jesus And The City 11:1-26
  - a Triumphal Entry . . . . 1-11.
  - b The Barren Fig Tree . . . . 12-14.
  - c Cleansing the Temple 15-19
  - d Murderous Hatred of Leaders . . 18-19.
  - e The Lesson of Withered Fig Tree . . 20-26.
- 2 Jesus And The Rulers. . . . 11:27-12:44
  - a Jesus Authority Challenged . . 27-33
  - b Parable Householder, Husbandman & Heir 12:1-12
  - c Politically-Minded Herodians Silenced . . . . 13-17.
  - d Infidel Sadducees Silenced . . . 18-27
  - e Self-Righteous Pharisees Silenced. 28-34
- 3 Jesus And The Multitudes . . 12:35-44.
  - a What Think Ye of Christ . . . 35-37.
  - b A Warning To Beware of Scribes . . 38-40.
- 4 Jesus And The Disciples . . . 12:41-13:37.
  - a Commendation of Widow's Liberality 12:41-44
  - b Predicts destruction of Temple . . 13:1-2.
  - c The Olivet Prophecy . . . . 3-31.
  - d Parable of Householder & Porter 32-37.
  - e Jewish Plot . . . . 14:1-2.
  - f The Anointing at Bethany . . . . 3-9.
  - g Judas Prepares To Betray Him . . . 10-11.
  - h In the Upper Room . . . . 12-31.
  - i Communion 22-26
  - j Warning of Betrayal . . . . 27-31.
  - k Gethsemane . . . . 32-42.
  - l ~~The Arrest~~.

3 ACCOMPLISHED. CH. 14:43-15:47.
- 1 Forsaken by Disciples . . . 43-72
  - a The Arrest . . . . 43-52.
  - b Jewish Trials . . . . 53-65.
  - c Peter Denies Him 66-72
- 2 Betrayed By People . . . 15:1-15.
  - a First Gentile Trial . . . . 1-5.
  - b People Demand Release of a Prisoner . . . . 6-10.
  - c They Demand Execution of Jesus . . . . 11-15.
- 3 Crucified By Rulers . . . 15:16-47.
  - a Scourged & Mocked . . . . 16-20.
  - b Crucified . . . . 21-25.
  - c The Title On the Cross . . . 26-28.
  - d On the Cross . . . . 29-38.
  - e The Impression On Onlookers 39-41.
  - f The Burial . . . . 42-47.

4 SERVICE RENEWED. CH. 16:1-20.
- 1 Resurrection 1-14
  - a The Women at the Sepulchre 1-4
  - b The Angel in the Sepulchre 5-8.
  - c The Lord Appears to Mary . . . . 9-12.
  - d The Lord with the Eleven . . . 13-14
- 2 Commission . . . . 15-18.
- 3 Ascension & Labor . . . . 19-20.

- Mark is the Gospel of activity characterized by such words as "straightway" Mk. 1:10,18,20,21; 2:2; 3:6; 5:29,42; 6:25,45,54; 7:35; 8:10; 9:15,20,24; 11:3; 14:45; 15:1. "Immediately" Mk. 1:12,28,31,42; 2:8,12; 4:5,15,16,17,29; 5:2,30; 6:27,50; 10:52; 14:43.

LU

Jesus Christ As The

Key Verse: "When the centurion … this was a righteo…

CHRIST IS REVEALED AS THE SON … for Greeks who delighted in wisdo… the beginning, unfolding his develo… order, in a manner not attempted… the portrait of Jesus as the perfe…

THE SON OF MAN IN HIS HUMAN RE…

PROLOGUE CH. 1:1-4
Introduction To Theophilus 1-4

IN THE DAYS OF HEROD CH. 1:5-2:52.
The Two Announcements - By Gabriel. 1:5-38
To Zechariah . . . . 5-25.
To Mary 26-38
The Two Mothers: Elizabeth Mary 39-56
The Two Sons - John - Jesus . . 57-2:52.
Birth of John 57-66
The Prophecy of Zechariah . . . 67-80
The Birth of the Lord . . . . 2:1-7.
The Song of the Angels 8-14
The Visit of the Shepherds . . . 15-20.
With Jesus in the Temple . . . 21-39.
Childhood of the Lord . . . . 40-52.

THIRTY YEARS LATER CH. 3:1-4:13.
John's Ministry Baptism Jesus 3:1-22
Lineage of Jesus through Mary . . 23-38
Victorious Temptation. Triumph of Jesus . . . . 4:1-13.

THE SON OF MAN AS PROPHET-KING IN GALILEE CH. 4:14-9:50
INTRODUCTIONS CH. 4:14-9:17.
Teaching & Miracle Before The Twelve Chosen 4:14-6:11
Preaching in Galilee 4:14
Preaching in Nazareth 16-30
Ministry at Capernaum 31-37
Preaching & Healing in Galilee. 4:42-44
Peter, James, John & the Miracle of the Harvest of Fish 5:1-11
A Leper Healed 5:12
Sins Forgiven & Palsied Healed . . 5:17-26
The Call of Matthew 5:27-28
A Question of Fasting 5:29-39
Plucking Ears of Corn on Sabbath . . 6
Healing the Man with Withered Hand on Sabbath 6
The Appointment of Apostles 6
The Sermon on the Plain 6
Healing the Centurion's Servant . . .
Raising Widow's Son at Nain . . .
John's Question . . . . .
The Lesson of John's Example . . .
Jesus Reburkes the Pharisees . . .
Anointed in the House of a Pharisee . . .
The Parable of the Unforgiving Creditor.
Women Minister to Jesus Throughout Galilee . . . . .
The Parable of the Sower . . . . .
His Relations Try To Restrain Him . . .
He Calms A Violent Storm . . . . .
He Heals The Maniac of Gerasa . . .
Healing Jairus Daughter . . . . .
Apostles Sent Forth To Preach . . .
Herod's Reaction to Jesus' Fame . . .
Miracle of Loaves & Fishes . . . .
Teaching & Miracles After the Twelve Chosen 6
Ministry Extended: The 12 Sent Out. . .

Shalted … Father of Hea… God will esta…

LUKE - LIGHT-GIVING

Jesus Christ As The Perfect Man — The Cherubic Face of a Man.

- Key Verse: "When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23:47).

- CHRIST IS REVEALED AS THE SON OF MAN. His humanity is stressed. It was written particularly for Greeks who delighted in wisdom, beauty and system. Luke, therefore, tells the story of Jesus from the beginning, unfolding his development in a systematic manner, setting the facts in chronological order, in a manner not attempted by the other writers. Luke was an artist with the pen, drawing the portrait of Jesus as the perfect man.

1. THE SON OF MAN IN HIS HUMAN RELATIONSHIPS CH. 1:1 - 4:13.
   - 1) PROLOGUE CH. 1:1-4
     - a) Salutation To Theophilus 1-4
   - 2) IN THE DAYS OF HEROD. CH. 1:5-2:52.
     - 1) The Two Annunciations - By Gabriel . . 1:5-38
       - a. To Zecharias . . . . 5-25.
       - b. To Mary 26-38
     - 2) The Two Mothers: Elizabeth Mary . . 39-56.
     - 3) The Two Sons - John - Jesus . . 57-2:52.
       - a. Birth of John 57-66
       - b. The Prophecy of Zecharias . . . 67-80.
       - c. The Birth of the Lord . . . 2:1-7.
       - d. The Song of the Angels 8-14
       - e. The Visit of the Shepherds . . . 15-20.
       - f. With Jesus in the Temple . . . 21-39.
       - g. Childhood of the Lord . . . . 40-52.
   - 3) THIRTY YEARS LATER CH. 3:1-4:13.
     - 1) John's Ministry Baptism Jesus 3:1-22.
     - 2) Lineage of Jesus through Mary 23-38.
     - 3) Wilderness Temptation. Triumph of Jesus . . . . 4:1-13.
2. THE SON OF MAN AS PROPHET-KING IN GALILEE CH. 4:14 - 9:50
   - 1) INTRODUCTORY CH. 4:14 - 9:17.
     - 1) Teaching & Miracles Before The Twelve Chosen . . . . 4:14-6:11.
       - a. Preaching in Galilee . . . . 4:14-15.
       - b. Preaching in Nazareth . . . . 4:16-30.
       - c. Miracles at Capernaum 4:23-41
       - d. Preaching & Healing in Galilee. 4:42-44.
       - e. Peter, James, John & the Miracle of the Harvest of Fish . . . . 5:1-11.
       - f. A Leper Healed 5:12-15
       - g. Sins Forgiven & Palsied Healed . . 5:16-26
       - h. The Call of Matthew . . . . 5:27-32.
       - i. A Question of Fasting 5:33-39
       - j. Plucking Ears of Corn on Sabbath . . 6:1-5.
       - k. Healing the Man with Withered Hand on Sabbath . . . . 6:6-11.
       - l. The Appointment of Apostles 6:12-16
       - m. The Sermon on the Plain 6:17-49
       - n. Healing the Centurion's Servant . . 7:1-10.
       - o. Raising Widow's Son at Nain . . 7:11-17.
       - p. John's Question 7:18-23
       - q. The Lesson of John's Example . . . 7:24-28.
       - r. Jesus Rebukes the Pharisees . . 7:29-35
       - s. Anointed in the House of a Pharisee . . 7:36-48
       - t. The Parable of the Unforgiving Creditor . . 7:49-50.
       - u. Women Minister to Jesus Throughout Galilee . . . . 8:1-3.
       - v. The Parable of the Sower 8:4-18
       - w. His Relations Try to Restrain Him . . . 8:19-21
       - x. He Calms A Violent Storm . . . . 8:22-25.
       - y. He Heals The Maniac of Gerasa . . . . 8:26-40.
       - z. Healing Jairus Daughter . . . . 8:41-56.
       - a. Apostles Sent Forth To Preach . . 9:1-6.
       - b. Herod's Reaction to Jesus' Fame . . . . 9:7-9.
       - c. Miracle of Loaves & Fishes . . . . 9:10-17.
     - 2) Teaching & Miracles After the Twelve Chosen . . . . 6:12 - 8:56.
     - 3) Ministry Extended: The 12 Sent Out . . 9:1-17.
   - 2) CULMINATIONS. CH. 9:18-50.
     - 1) Peter's Confession: Crucifixion Foretold 9:18-26
     - 2) Transformation: Crucifixion Foretold 9:27-36
     - 3) Demoniac Son Cured: Crucifixion Foretold 9:37-45
     - 4) Teaching the need of Humility . . 9:46-50
3. THE SON OF MAN IN HIS JUDEAN-PEREAN MINISTRY. CH. 9:51 - 19:27.
   - 1) IN JUDEA CH. 9:51 - 13:21.
     - 1) Face Towards Jerusalem . . . . 9:51-62.
       - a. Refused by Samaritans . . . . 51-55.
       - b. An Ardent Disciple Repulsed 57-58
       - c. The Lord's Invitation Refused . . . . 59-62.
     - 2) The Ministry of the 70 . . . . 10:1-24
     - 3) Disciples Taught . . . . 10:25-11:13.
       - a. Parable of Good Samaritan . . . 10:25-37.
       - b. Mary & Martha 10:38-42
       - c. Instructing How To Pray . . . 11:1-13
     - 4) Multitudes Taught — Ch. 11:14 - 13:21.
       - a. His Critics Rebuked 11:14-26
       - b. The Blessed Defined 11:27-28
       - c. The Sign for That Generation - Jonah . . 11:29-32.
       - d. The Need for Light . . . . 11:33-36.
       - e. Contention In the house of a Pharisee . 11:37-54.
       - f. The Lawyers Silenced . . . . 11:45-52.
       - g. Multitudes Warned of Pharisees . . . 12:1-12.
       - h. The Parable of the wealthy Fool . . 12:13-21.
       - i. Avoid Worldly Anxiety . . . . 12:22-30.
       - j. How To Prepare for the Kingdom . . 12:31-34.
       - k. Parable of watching servants . . 12:35-48.
       - l. Responsibilities of the Truth . . 12:49-53.
       - m. The Slain Galileans . . . . 13:1-5.
       - n. Parable of Barren Fig Tree . . . . 13:6-9.
       - o. Miracle of Woman With Infirmity . . 13:10-17.
       - p. Parable of Mustard Seed . . . . 13:18-19.
       - q. Parable of Leaven . . . . 13:20-21.
   - 2) IN PEREA CH. 13:22 - 19:27.
     - 1) Jesus & the Pharisees . . . . 13:22-14:24.
       - a. Are there few to be saved? . . . 13:22-30
       - b. Pharisees Hypocritical Warning of Herod . . . . 13:31-35.
       - c. Dining with a Pharisee 14:1-24
         - • Heals a Dropsical Man . . . . 1-6.
         - • The Parable of the Guests . . . 7-11
         - • Instructions for Hosts . . . . 12-14.
         - Parable of the Great Supper . . . 15-24
     - 2) Jesus & the Multitude . . . 14:25 - 16:31
       - a. The Obligations & Responsibilities of Discipleship . . . . 14:25-35.
       - b. The Parable of Lost Sheep . . . 15:1-7.
       - c. The Parable of the Lost Silver . . . 8-10
       - d. The Parable of the Lost Son . . . . 11-32.
       - e. The Parable of the Unjust Steward 16:1-13.
       - f. Christ Reproves the Sneering Pharisees 14-18
       - g. Parable of Rich Man & Lazarus . . 19-31.
     - 3) Jesus & the Disciples . . . 17:1 - 19:27.
       - a. Responsibilities of Discipleship . . . 17:1-10
       - b. Cleansing of 10 Lepers . . . . 11-19.
       - c. An Exploration of Messianic Kingdom 20-37.
       - d. Parable of Unjust Judge . . . . 18:1-8.
       - e. Parable of Pharisee & Publican . . . . 9-14.
       - f. On blessing Infants . . . . . 15-17.
       - g. The Difficulties of Rich entering the Kingdom . . . . . 18-27.
   - h. The Reveals of Self Sacrifice . . . 28-30.
   - i. Jesus Warns of Impending Death . . 31-34.
   - j. A Blind Man Healed - Jericho . . . 35-43.
   - k. The Conversion of Zacchaeus . . . 19:1-10.
   - l. The Parable of the Pounds . . . . 11-27.
4. THE SON OF MAN REJECTED AS ISRAEL'S KING. CH. 19:28 - 23:56.
   - 1) The City Warned . . . . 19:29-48. (Bethany to Jerusalem).
   - 2) The Nation Warned 20:1-18
     - a. Jesus Authority Challenged . . . 1-8.
     - b. Parable of Householder, Husbandmen, Heir . . . . 9-18.
   - 3) Worldly Minded Herodians Silenced . 19-26
   - 4) Infidel Sadducees Silenced . . . . 27-40.
   - 5) General Critics Silenced . . . . 41-47.
   - 6) The Olivet Prophecy . . . . 21:1-38.
   - 7) The Last Supper & Gethsemane . . 22:1-46.
     - a. Treachery of Judas . . . . 1-6.
     - b. Communion in Upper Room . . . 7-23.
     - c. Strife Among Disciples 24-30
     - d. Peter Warned 31-34
     - e. All Disciples Worried . . . . 35-38.
     - f. At Gethsemane . . . . 39-46.
   - 1) BEFORE THE ARREST CH. 19:28 - 22:46.
   - 2) AFTER THE ARREST CH. 22:47 - 23:56.
     - 1) Betrayal & Arrest . . . . 22:47-53.
     - 2) Before the High Priest & Council . . 22:54-71.
       - a. Peter's Night of Turmoil . . . 54-62.
       - b. Jesus Mocked, Ill treated . . . 63-65.
       - c. Condemned by Council . . . . 66-71.
     - 3) Before The Gentiles . . . . 23:1-12.
     - 4) Sentenced, Crucified, Buried . . 13-56.
5. THE SON OF MAN GLORIFIED. CH. 24:1-53.
   - 1) The Initial APPEARANCES. 24:1-48
     - 1) The Risen Christ Appears to the Women 1-12
     - 2) The Risen Christ On the way to Emmaus 13-32
     - 3) The Risen Christ before the Apostles . . . . . 36-48.
   - 2) FORTY DAYS LATER CH. 24:49-53.
     - 1) The Promise & Blessing 49-50
     - 2) The Ascension 51
     - 3) The Work continues . . . . 52-53.

Father of Heroes or Israel's Warrior-Chief; God will establish.

JOHN : THE GRACE of YAH.

Jesus Christ as the Word made flesh ⟶ the cherubic face of the eagle.

- Key Verse: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jhn 20:31).

- JOHN stresses the heavenly origin of the Lord: Yahweh in manifestation. His gospel is noted for its repetition of key words. Dominant throughout is the word "believe" which occurs over 80 times. It is a cognate word with faith, implying more than mere acceptance of a proposition, involving faith or conviction in it. As such, this Gospel was written for Believers. Such are enabled thereby to perceive the inner-strength of Jesus, & to see that it stemmed from a Greater than he, even Yahweh. Another peculiarity is the frequent use of the word, Jew. It is found only once in Matthew, twice in Mark, twice in Luke, but over 60 times in John. John concerns himself more with the Judean ministry of the Lord which Matthew and Mark hardly touch upon, & he records only eight miracles (which he terms "signs"). These set in sequence the whole purpose of Yahweh in Christ.

1 FROM EVERLASTING CH. 1:1-18
- 1 Deity Before Christ Ch 1:1-8.
  - 1 As the Word 1:1
  - 2 As the Light . . . . . 5-8.
- 2 Deity in Christ. Ch. 1:9-18
  - 1 As the Light. 9-13
  - 2 As the Word . . . . . 14-18.

2 GOD MANIFEST IN THE FLESH CH 1:19-19:42
- 1 In The World Ch. 1:19-12:50.
  - 1 First "Signs" Witness & Conflicts 1:19-4:54
    - a The Sanhedrin Questions John . . 1:19-28
    - b. John's Witness of Jesus 1:29-34
    - c. John's Disciples Follow Jesus . . 1:35-42
    - d Conversion of Philip & Nathanael . . 1:43-51.
    - e First Sign: Water into Wine . . . 2:1-11.
    - f. At Jerusalem: Cleansing the Temple . . 2:12-25.
    - g. With Nicodemus 3:1-21
    - h. Jesus & John Baptising . . . . 3:22-24.
    - i. John's Final Testimony Concerning Jesus . . . . . 3:25-36.
    - j. With the Woman of Samaria . . . 4:1-42
    - k. Second Sign: Ruler's Son Healed . . 4:43-54.
  - 2 Further "Signs" Witness & Conflicts 5:1-10:42.
    - a Third Sign: Impotent Man Strengthened at Bethesda . . . . . 5:1-16.
    - b Controversy with the Jews on the Authority of the Son 5:17-47
    - c Fourth Sign: Feeding 5000 . . . . 6:1-14.
    - d Fifth Sign: Calming the Storm . . 6:15-21
    - e Controversy at Capernaum: The Bread from heaven . . . . . 6:22-71.
    - f. His Unbelieving Brethren . . . . 7:1-9.
    - g. Controversy at Feast Tabernacles Authority of his Teaching . . . 7:10-31.
    - h. An Attempt to Arrest him . . . . 7:32.
    - i. The Last Day of the Feast . . . 7:37-44.
    - j Frustration of the Pharisees at his non-arrest 7:45-52
    - k. Controversy regarding the woman taken in Adultery 8:1-11
    - l. Controversy concerning his claim as Light of the World 8:12-30
    - m Controversy on the Need of Jewish Freedom from Slavery 8:31-59
    - n. Sixth Sign: Blind man cured . . 9:1-12.
    - o Controversy between the Pharisees & Man Born Blind . . . . . 9:13-34.
    - p Jesus Defence of him . . . . . 9:35-41.
    - q Parable of the Door of the Fold . . 10:1-10
    - r Parable of Good Shepherd 10:11-21
    - s At the Feast of Dedication: Controversy on God Manifestation . . 10:22-42
  - 3 Further "Signs" Witness & Cleavage 11:1-12:50
    - a Seventh Sign: Life from the Dead . . 11:1-46.
    - b. Caiaphas Decrees that Jesus Must Die 11:47-54
    - c Commandment issued to take Jesus 11:55-57.
- 2 The Manifestation of Love (Ch 13:1-19:42)
  - a In the House at Bethany . . . . 12:1-9.
  - b. Antagonism of Pharisees 12:10-11
  - c. Triumphal Entry into Jerusalem . 12:12-19.
  - d. Greeks Seek to Meet Jesus. . . 12:20-22
  - e Jesus Explanation of his Ministry . . 12:23-50.
- 3 To His Own — Ch 13:1-17:26.
  - a Jesus Washes Apostles' Feet. . . . 13:1-17.
  - b. Warns of Betrayal 13:18-22
  - c Indicates to John Who it would be . . 13:23-30
  - d. Discourse on Responsibility of Faithful . . 13:31-38.
  - 1 The Manifestation of Love Ch 13:1-14:14.
    - e Peter Warned 13:36-38
    - f Comfort in Trouble 14:1-4
    - g The Way to the Father. 14:5-14
  - 2 The Promise of Light . Ch. 14:15-21.
    - a The Comforter Promised . . . . 14:15-21.
  - 3 The Hope of Life Ch. 15:1-16:33
    - a The Vine & the Branches . . . . 15:1-11.
    - b. Unity & Privilege in Christ. . . . 15:12-17.
    - c What they may expect from the World 15:18-25
    - d Co-operating with God 15:26-27
    - e Impending Conflict & Challenge . . 16:1-4.
    - f. The Need of Christ's Departure . . 16:5-11.
    - g. The Need a Source of Greater Knowledge . . . . . 16:12-16.
    - h. How their Confusion & Ignorance will turn to Joy & Understanding. 16:17-28
    - i Christ's Confidence in the Father. . 16:29-33.
  - 4 The Strength of Prayer. Ch. 17:1-26.
    - a Prayer for Himself . . . . . 17:1-5.
    - b. Prayer for the Apostles . . . 17:6-19
    - c Prayer for Believers. . . . . 17:20-26.
- 3 ON THE STAKE — Ch. 18:1-19:42.
  - 1 Love: Deserted Yet Faithful Ch 18:1-19:16.
    - a The Betrayal in Gethsemane . . 18:1-11
    - b. The First Jewish Trial . . . . 18:12-14.
    - c. Peter's First Denial 18:15-18
    - d. The Interrogation . . . . . 18:19-24.
    - e The Second Jewish Trial . . . . 18:24-27.
    - f. Tried By Gentiles 18:28-40
    - g. Scourged & Mocked . . . . . 19:1-7.
    - h Pilate Seeks To Release Him . . . 19:4-12
    - i. Delivered to be Crucified . . . 19:13-16
- [illegible]
  - a. Filial Love 19:25-27
  - i Death . . . . . 19:28-30.
  - 2 Light: Eclipsed Yet Dawning Ch. 19:17-40.
    - a The Crucifixion . . . . . 19:17-22.
    - b. The Seamless Garment . . . . 19:23-24.
    - c. Filial Love . . . . . 19:25-27.
    - d. Death . . . . . 19:28-30.
  - 3 Life: Laid down Yet Not Forgotten 19:31-42
    - a No Bones Broken . . . . . 19:31-37.
    - b. In a Rich Man's Tomb . . . . 19:38-42.

3 TO EVERLASTING CH. 20:1-21:25.
- 1 Abiding Life Ch. 20:1-18.
  - 1 The Empty Tomb 20:1-10
  - 2 The Living Lord . . . . . 20:11-18.
- 2 Abiding Light Ch. 20:19-31.
  - 1 Appearance to Disciples . . . 20:19-23
  - 2 Doubting Thomas Converted . 20:24-29
  - 3 Unrecorded Signs To Convince. 20:30-31

4 Abiding Love Ch 21:1-25. 8th Sign.
- 1 Disciples Rebuked in Love . . . 21:1-14.
- 2 Peter Instructed in Love Triumphant . . . . . 21:15-23.
- 3 Unrecorded deeds of Love . . 21:24-25.

OMISSIONS IN THE GENEALOGICAL LINE. Four rulers are excluded between Joram and Uzziah in V.8. Ahaziah, Athaliah, Joash, Amaziah. Their exclusion is not an oversight, however, but a very careful discrimination, the reason for which is outlined on p.616 of O.T. See Note on delay of David as King O.T. top p.388

Matthew traces the genealogy of Joseph + Luke that of Mary. Jesus is shown to be descended from David + heir to the throne not only by family descent through Joseph but of actual fleshly descent through Mary. In Matthew the Lord is traced as descending from Abraham + David; in Luke he is shown as ascending from Adam + linked with God. Matthew shows descent to Christ, of 14 stages in 3 epochs. V.17.

For INTRODUCTION see Luke 1:1-56. Then follows V. 15.

PREPARATION Ch.1:1 - 4:16.
HIS RELATION TO THE PAST Ch.1:1-2:20
GENEALOGY V.1-17.

THE GOSPEL ACCORDING TO ST. MATTHEW.

He presents Christ as the Lion or Majesty Cp Ezek. 1

CHAPTER I.

1 The genealogy of Christ. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph.

THE [a] book of the generation of Jesus Christ, [b] the son of David, [c] the son of Abraham.

2 [d] Abraham begat [e] Isaac; and Isaac begat [f] Jacob; and [g] Jacob begat Judas and his brethren;

3 And [h] Judas begat Phares and Zara of Thamar; and [i] Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of [j] Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And [k] Jesse begat David the king; and [l] David the king begat Solomon of her *that had been the wife* of Urias;

7 [m] And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And [t] Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And [u] [v] Josias begat Jechonias and his brethren, about the time [w] they were carried away to Babylon:

12 And after they were brought to Babylon, [x] Jechonias begat [y] Salathiel; and Salathiel begat [z] Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat [16] Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ [k] Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [l] [m] of the Holy Ghost.

19 Then Joseph her husband, being a [p] just *man*, and not willing [q] to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him [s] in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [2] conceived in her is of the Holy Ghost.

21 [u] And she shall bring forth a son, and thou shalt call his name [3] JESUS: for [4] he shall save his people [5] from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 [6] Behold, a virgin shall be with child, and shall bring forth a son, and [5] they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

[a] Cp. Luke 3. 23-38.
[b] ch. 22. 42. Ps. 132. 11. Is. 11. 1. Jer. 23. 5. Luke 1. 32, 69. John 7. 42. Acts 2. 30 & 13. 23. Rom. 1. 3.
[c] Gen. 12. 3 & 22. 18. Gal. 3. 16.
[d] To ver. 6, *Luke* 3. 34-32.
[e] Gen. 21. 2, 3.
[f] Gen. 25. 26.
[g] Gen. 29. 35.
[h] Gen. 38. 27-30.
[i] Ruth 4. 18-22. 1 Chr. 2. 4-12.
[k] Luke 1. 27.
[l] Josh. 6. 25.
[m] Luke 1. 35.
[n] 1 Sam. 16. 1 & 17. 12.
[o] 2 Sam. 12. 24.
[p] Cp. Ps. 112. 4.
[q] Deut. 22. 13-21, or 24. 1.
[r] To ver. 10. 1 Chr. 3. 10-14.
[s] ch. 2. 12.
[2] Gr. *begotten.*
[t] 2 Kin. 20. 21.
[u] Luke 1. 31.
[3] i. e. *Saviour.*
[4] Acts 4. 12 & 13. 23.
[5] Some read, *Josias begat Jakim, and Jakim begat Jechonias.*
[v] Cp. 2 Kin. 23. 34.
[w] 1 Chr. 3. 15, 16.
[x] Acts 5. 31 & 13. 38.
[y] 2 Kin. 24. 14-16 & 25. 11. Jer. 27. 20. Dan. 1. 2.
[z] 1 Chr. 3. 17-19.
[6] Cited from Is. 7. 14.
[a] Ezra 3. 2.
[b] 1 Chr. 3. 19.
[5] Or, *his name shall be called.*

Cp Gen. 5:1. The most illustrious ancestry possible. Heir to the promises + the throne. David was King, Prophet + acted as Priest. Abraham was Father of the Faithful, Priest + Prophet. Christ inherited all: Priest, Prophet, King. Cp. Rom. 8:21. David mentioned first for the promises channelled through him. Thus also an O.T. title of Christ. Ez. 34:23-24; 37:24-25.

Throughout this verse younger sons elevated to first born privileges.

A Canaanite under condemnation. See Note Josh. 2:1. Bottom p.296 - Rahab's salvation. See Notes 2 Sam. 12:24; 1 Chron 3:5; 22:9.

Contraction for Abijah 1 Sam. See Notes 1 Kg 15:1-8. Abijah 2 Chr. 13:1-22.

1 Chr. 26:1-16; 1 Kg 22:41-50; 2 Chr. 17:1-20:37.

Jehoram 2 Kg 8:16-24; 1 Chron 21:1-20. He married Athaliah, daughter of Ahab + Jezebel of the house of Ahab 2 Chr. 18:1.

Azariah 2 Kg 15:1-7. Uzziah 2 Chr. 26:1-23; Isa. 6:1.

Jotham 2 Kg 15:32-38; 2 Chr. 27:1-9.

Ahaz 2 Kg 16; 2 Chr. 28.

2 Kg 18, 19, 20 2 Chr. 29, 30, 31, 32.

2 Kg 21:1-18; 2 Chr. 33:1-20.

2 Kg 21:19-26; 2 Chr. 33:21-25.

2 Kg 22, 23; 2 Chr. 34, 35, 36.

See Mg. Jokim = Jehoiakim. Jechonias = Jehoiachin.

Jechoniah (Jehoiachin) had no brethren recorded, but Jehoiakim had 3. 1 Chr. 3:15.

Jehoiakim (Joiakim) was the father of Jehoiachin (Jechonias) The first captivity was in 4th year of Jehoiakim.

Shealtiel = from

Cp. Matt. 21:31-32. Her outstanding faith was a sanctifying faith leading her to a pure life - in Israel a union with an outstanding family. Josh 6:25. Joshua (Jesus) saved her + she became an ancestress to Jesus! Her faith was an active faith Heb 11:31 which justified her Jam. 2:25.

RAHAB THE HARLOT. Heb 11:31; Jam 2:25

3:17-19 mg. Bog 12. Salathiel signifies the same "asked of God".

21 In 1 Chron 3:19 he is said to be the son of Pedaiah. This could have been by a levirate marriage or adoption. See Note bottom p.549. The two lines of descent meet with this point. See Note 29 Luke 3.

Father of Honour or Trustworthiness.

God will establish.

The scarlet thread of

See above

Righteous

See above

The Greek form of Azzur - Helper. There was a prominent Israelite of this name who signed the covenant with Nehemiah Neh. 10:17.

God is Helper.
Gr. for Matthan - A gift.
Supplanter.
Increaser.
Giving of Promises of Inheritance + Glory.
From Solomon, the building of the Temple to the destruction.
Domination by Gentiles by the Gold (Babylon) + Iron (Rome) of the Image.
2 x 7 - linked with 2 Covenants.
V.1. Not 42 unless margin of V.11 included.

JOSEPH IS INSTRUCTED TO TAKE MARY TO WIFE 18-25.

She had remained with Elizabeth 3 months Luke 1:56 and on returning home her condition would have been obvious. She doubtless explained the circumstances to Joseph who apparently doubted.

The espousal involved a solemn agreement in which they were looked upon as husband and wife. Deut. 20:7.

A man of uprightness, + integrity who could not associate with Mary if she were guilty.

+ He was merciful as well as just.

By a Bill of Divorce in which he would not speak of the cause. Deut. 24:1.

He thought carefully upon the problem. He was saddened by apparent infidelity. Being just he felt he must put her away; being pierced + thought to do it privily. IGNORANCE regarded his mercy and justness. He gave earnest thought to the matter over some time. Gen 3:2 - Luke 7:42. 2 Cor 8:10 Illustrating the significance of the seed of the woman bruising the serpent's head. Gen 3:15.

25 And knew her not [a] till she had brought forth [c] her firstborn son: and he [d] called his name JESUS.

CHAPTER 2.

1 The wise men directed to Christ by a star.
11 They worship him, and offer him presents.
14 Joseph fleeth into Egypt, with Jesus and Mary. 16 Herod slayeth the children.

NOW when [f] Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came [1] wise men [2] from the east to Jerusalem,
2 Saying, [m] Where is he that is born King of the Jews? for we have seen [n] his star in the east, and are come to worship him.
3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.
4 And when he had gathered all the chief priests and [o] scribes of the people together, [p] he demanded of them where Christ should be born.
5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,
6 [q] And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.
8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.
9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10 When they saw the star, they [b] rejoiced with exceeding great joy.
11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, [e] they [1][2] presented unto him gifts; [f] gold, and frankincense, and [h] myrrh.
12 And being warned of God [i] in a dream that they should not return to Herod, they departed into their own country another way.
13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
14 When he arose, he took the young child and his mother by night, and departed into Egypt:
15 And was there until the death of Herod: [3] that it might be fulfilled which was spoken of the Lord by the prophet, saying, [r] Out of Egypt have I called my son.
16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, [2] according to the time which he had diligently enquired of the wise men.
17 Then was fulfilled that which was spoken by [s] Jeremy the prophet, saying,
18 In [t] Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.
19 ¶ But when Herod was dead, behold, an angel of the

[a] Cp. Gen. xlii. 15. 1 Sam. 15.
[c] 2 Sam. 6. 23. 2 Chr. xxi. 20. Is. xlix. 14.
[d] For construction cp. Job xxvii. 12. Hab. 3. 9. Mark 4. 41.
[e] Ex. 13. 2. Luke 2. 7.
[f] Gen. 38. 4, 5. 1 Chr. 7. 20. Cp. Luke 1. 31 & 2. 21.
[g] 1 Sam. 10. 27. Ps. 72. 10.
[1] Or, offered.
[h] Luke 2. 4, 6, 7. Gen. 35. 19.
[i] Is. 60. 6.
[k] Ex. 30. 23.
[l] Esth. 1. 13.
[m] ver. 13, 19, 22. ch. 1. 20 & 27. 19.
[n] Cp. Gen. 25. 6. 1 Kin. 4. 30. Job 1. 1, 3.
[o] Cp. Luke 2. 11.
[p] Num. 24. 17. Is. 60. 3. 2 Pet. 1. 19. Rev. 2. 28 & 22. 16.
[q] Ezra 7. 6.
[2] 2 Chr. 35. 3.
[r] Cited from Mic. 5. 2. John 7. 42.
[s] Cited from Hos. 11. 1.
[3] Or, fetch. 2 Sam. 5. 2. Rev. 2. 27.
[t] Cited from Jer. 31. 15. Note.
[u] Josh. 18. 25. Jer. 40. 1. Note. Here captives were mustered & sent into captivity. Judah come to political death.

Luke 2:1 Herod enquired what time the star appeared V.7. and on the basis of that determined the terms of the massacre V.16. A maximum among the Jews is that a son of a day is a son of a year. In terms of probability of conception of Lord. It probably appeared again at his birth synchronising with the two angelic visitations. At this time they set out from Persia - a journey that would occupy 3 mths or more (Cp Ezra 7:8-9) so that they would arrive a short time after the Lord had been presented in the Temple. they probably first considered the star 12 mths age came under the edict. The star must therefore have appeared a little over 12 See below.
For Sequence See Birth John Baptist. Luke 1:56 & p. 83.
5 See notes on Firstborn. This son, like Hannah's child, belonged to Jehovah. For sequence see Luke 1:56. - 2:38.
CHAPTER 2.
VISIT OF WISE MEN V.1-12.
1 See Note Luke 1:5.
2 Magi. A Persian sect also found in Babylon. Daniel placed over them. Dan 5:11. Note. Their interest and enquiry indicates his influence. Thus Jews and Gentiles drawn to the Lord.
3 They had doubtless supernatural guidance to seek for the King, but now had to search the Word. They would naturally go to the Capital to seek the King.
4 It probably appeared at the conception and then at the birth of the Lord. See Note V.16.
Word signifies to pay homage.
HEROD SEEKS KNOWLEDGE OF THE LORD. 3-6.
Lest a rival to his dynasty arise. It was a time of fear and wonder. Zacharias Luke 1:12 Mary Luke 1:29. Shepherds Luke 2:4.
The presence and message of these Gentiles was seditious! There was widespread expectation of Messiah's appearing - and here was confirmation.
He asked a conference of leaders to encompass the death of the Lord.
Including leaders of the various Orders.
They acted as their amanuenses. Also called Doctors of Law Luke 5:17. Lawyers. Matt. 22:35.
Micah = Thousands. Over these princes ruled Exod. 18:25.
It also declares that he shall be smitten but in turn shall deliver Israel. Cp Hos. 1:10-11. 2:19-23. Ezek. 38:16.
HEROD'S DECEPTION 7-8.
For such as his pride, cruelty and deceit. See Ps. 10:4-8. His words Ps 55:21. Folly of his wisdom. 1 Cor. 3:19-22.
THE STAR RE-APPEARS 9-10.
The star now evidently reappeared and led them to the house in Bethlehem.
MAGIAN VISIT (cont). astronomically 4 but were supernaturally apprised as to its meaning. Holding the teaching of Daniel Dan. 5:11. they could align these things with his prophecies. Thus gave no indication of the town of birth and naturally they presented themselves at Jerusalem. The Jews were thus warned of the significant events happening and inasmuch as Gentiles conveyed the message warned that the time was at hand when Yahweh's witnesses would be drawn from Gentiles if they neglected their opportunity Cp Luke 3:8.
THE MAGI PAY HOMAGE 11-12.
15 Lit. Call forth.
16 For the King: Faith.
17 For the First Prayer Exod. 20:4.
18 For the Prophet See Note Jonah 1. Sig. Bitterness. Cp Rev. 10:9.
THE FLIGHT INTO EGYPT. Vv 13-15.
19 He must have appreciated the urgency of the situation. No doubt the Magi had told of the keen interest of Herod. His cruel unscrupulous vindictive character was well known. Now the true nature of his enquiry is revealed.
He died of a most painful & loathsome disease about March B.C. 4 in his 70th year after reigning 37 years. Christ born B.C. 4.
21 From Egypt came Yahweh's firstborn Exod. 4:21. 4:23 Jesus the true Israel & Firstborn inherits
MASSACRE OF THE CHILDREN V.16-18
See Note "The Visit of the Magi" I.E. Typically Christ went into a far country and this Gentile King exacted vengeance on Jews. Jer. 31:15 Speaks of the first work of restoration at his return.
Rachel was mother of Joseph, Benjamin. Ephraim (Joseph) = Northern Kingdom, so and as Capital. Jerusalem = Jerusalem Both given over to political extinction, but to be restored as the prophecy also shows Jer. 31:16
THE RETURN 19-23
"OUT OF EGYPT." Matthew's use of Hos. 11:1. shows that Christ's sojourn in Egypt is typical of Israel among nations Cp Ex. 16:14-15. There was no proper Passover held that year, for the disturbances incidental to the death of Herod were such that Archelaus banned any gatherings of the people. So, whilst the true Passover is absent Israel is without real sacrifice.

HEROD. See also Note Luke 1:5. Judea was a province of the Empire. It was taken about B.C.63 by Pompey and placed under tribute. Herod received his appointment from the Romans and reigned 36 years at birth of the Lord. He was called Great because he distinguished himself in wars against his enemies, showed talent in ruling, rebuilt the Temple, built up and ornamented the cities. He was notorious for his cruelty. Josephus calls him "a man of great barbarity, and a slave to his passions." The slaying of infants was in complete accord with his odious character. He arranged for the murder of Aristobulus, brother of his wife Mariamne, because the Jews of Jerusalem evinced affection towards him. In the 7th year of his reign he put to death Hyrcanus, the 80 yrs old grandfather of Mariamne, who had formerly saved his life. His beloved and beautiful wife, whom he professed to idolise, he publicly executed, and her mother

25 Antipater and Herod. see Note on Herod.

26 He inherited the blood thirsty characteristics of Herod. In the beginning of his reign he massacred 3,000 Jews who rioted in Temple. The Jews hated him & ultimately complained to Rome. In 10th year he was banished by Augustus to Vienne in Gaul, where he died.

27 He made his fears the subject of petition to Yahweh. Darby = "Having been divinely instructed."

28 Then under Antipas. See Note below.

29 This is not a reference to any specific prophecy, but the prophets as a whole. ???? See Luke 2:40

Lord appeareth [a] in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside [f] into the parts of Galilee:

23 And he came and dwelt in a city called [i] Nazareth: that it might be fulfilled which was spoken [k] by the prophets, He shall be called a Nazarene. See Note below ????

CHAPTER 3.

1 John preacheth: his office, life, and baptism.
13 He baptizeth Christ in Jordan.

IN those days came [q] John the Baptist, preaching [r] in the wilderness of Judæa,

2 And saying, Repent ye: for [w] the kingdom of heaven is at hand. = Explained by next Verse

3 For this is he that was spoken of by the prophet Esaias, saying, [y] The voice of one crying in the wilderness, [z] Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of [b] camel's hair, and a leathern girdle about his loins; and his meat was [c] locusts and [d] wild honey.

5 Then went out to him [e] Jerusalem, and all Judæa, and all the region round about Jordan,

6 [g] And were baptized of him [h] in Jordan, confessing their sins. At Bethabara - east Jordan Jn 1:28

7 ¶ But when he saw many of the Pharisees and [l] Sadducees come to his baptism, he said unto them, [m] O generation of vipers, who hath warned you to flee from [b] the wrath to come?

8 Bring forth therefore fruits [2] meet for repentance:

9 And [c] think not to say within yourselves, [d] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [e] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. ???? See Luke 3:16-17 notes

11 I indeed [3] baptize you with water [g] unto repentance: [h] but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall [l] baptize you with [m] the Holy Ghost, and *with* [n] fire:

12 Whose fan *is* in his hand, and he will throughly purge [o] his floor, and [p] gather his wheat into the garner; but he will [s] burn up the chaff with [t] unquenchable fire.

13 ¶ [u] Then cometh Jesus [x] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil [a] all righteousness. Then he suffered him. Cp Isa 42:21

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw [f] the Spirit of God descending like a dove, and lighting upon him:

17 [h] And lo a voice from heaven, saying, This is my [4] beloved Son, in whom I am well pleased. - an index to his earlier life.

CHAPTER 4.

1 Christ fasteth, and is tempted. 17 He beginneth to preach, 18 calleth Peter and Andrew, 21 James and John, 23 healeth all the diseased.

[a] ver. 13, 22. ch. 1. 20 & 27. 19.
[b] Rom. 5. 9. 1 Thess. 1. 10 & 5. 9.
[2] Or, *answerable to amendment of life.*
[c] Mark 10. 42.
[d] John 8. 33. Rom. 4. 1, 11.
[e] Luke 13. 7, 9. John 15. 2, 6.
[f] Luke 2. 39.
[g] Acts 13. 24.
[h] John 1. 15.
[i] Mark 1. 9. Luke 1. 26. John 1. 45. &c.
[k] Is. 53. 3.
[l] 1 Cor. 12. 13.
[m] Is. 4. 4. Joel 2. 28.
[n] Mal. 3. 2. Acts 2. 3, 4.
[o] Job 39. 12.
[p] Mic. 4. 12.
[q] To ver. 12, *Mark* 1. 2-8. *Luke* 3. 2-17.
[r] Judg. 1. 16. Cp. John 1. 28 & 10. 40 with John 3. 23.
[s] Cp. Mal. 4. 1.
[t] Mark 9. 43, 45.
[u] To ver. 17, *Mark* 1. 9-11. *Luke* 3. 21, 22.
[w] ch. 4. 17. Mark 1. 15. Luke 10. 9, 11.
[x] ch. 2. 22.
[y] John 1. 23.
[z] Luke 1. 76.
[a] 1 Sam. 12. 7.
[b] 2 Kin. 1. 8.
[c] Lev. 11. 22.
[d] 1 Sam. 14. 26. Cp. ch. 11. 18.
[e] Cp. 1 Sam. 14. 25.
[f] Is. 11. 2 & 42. 1 & 61. 1. John 1. 32, 33.
[g] Acts 19. 4.
[h] John 12. 28.
[i] Cp. 2 Kin. 5. 14. ch. 12. 18 & 17. 5. Mark 9. 7. Luke 9. 35. Eph. 1. 6. Col. 1. 13. 2 Pet. 1. 17. Cp. Ps. 2. 7. Is. 42. 1. ch. 22. 23.
[m] ch. 12. 34 & 23. 33.

2 This bold and forthright appeal roused the ire of the Pharisees. They began to call in question John's authority Jn 1:19-25, to dispute with his disciples. Jn 3:25 and to glory over his waning popularity Jn 3:26, 4:1

???? For John's teaching of the people Cf. Luke 3:10-14 the publicans, the soldiers He denies that he is the Christ. Luke 3:15.

JOHN'S WORK CONTRASTED WITH MESSIAH'S. 11-12 Luke 3:16-17

3 John's baptism was for repentance (v.2) He objected to the Pharisees being baptised (v.7) because they were not truly repentant, nor did they intend to reform. He now objected to baptising Jesus (v.14) because he esteemed the Lord more righteous than himself - though he did not then know he was the Messiah (Jn 1:30) for it had not then been revealed (vv. 16-17).

BAPTISM OF JESUS. vv.11-17. Cp Mk 1:9-11. Luke 3:21-22

4 Nazareth. Mk 1:9

4a So that through the Spirit-Word (1 Thess. 5:19) they would become an daily type of Burnt-Offering - dedicating their whole beings to His service. See Note Lev. 1:1-9.

5 John's work was of Divine command, consequently obedience to it was obligatory on every faithful Israelite and to that obedience the Lord submitted (Rom. 2:17, Heb. 5:8 2:10). It was also the means designed of God to introduce the ministry of Christ (Jn 1:31). Before the priests were allowed to enter Holy Place they had to be washed and suitably robed (Lev. 8:6-13, Lev. 16:2-4).

Christ's baptism foreshadowed his death Luke 12:50. Thus it was not on his own behalf merely but of that of others — "us."

Luke only adds that on the baptism he prayed. The descending Spirit was doubtless an answer to his prayer.

Possibly manifested by a bright shining forth of light.

The Son of Jonah. Predicted Ps 45:7. Isa 11:2. Received by him as head of his people Gen. 49:26. Deut. 33:15. Ps 133. Consecrating him to his prophetic office 1 Kgs 19:16. He was about 30 yrs of age Luke 3:23.

The true David. Ps 89:19 Jer 30:9, 21. Ezek 37:24, 34:23. For use of title see Mg "My Son, the Beloved" - Weymouth

CHAPTER 2.

JOHN'S SUDDEN APPEARANCE: 1-3. Mk 1:4 Luke 3:3-6

Lit. "has drawn nigh" as per Luke 10:9. The Royal Majesty was at hand. The Kingdom had drawn nigh in that he who could make the inheritance a certainty had come to - Rom. 15:8. In doing so he brought the Kingdom close to those who heard the message, and whom he told to pray for its coming. Mt 6:10. Cp James 2:5.

HIS DESCRIPTION: Vv.4 See Notes Mark 1:6

HIS ANCESTRY: Diaglott = "Progeny"

HIS RECEPTION: 5-6 See Notes. Mk 1:5

HE REBUKES THE PHARISEES AND SADDUCEES: 7-10. For Notes. Luke 3:7-9

THE PEOPLE, PUBLICANS & SOLDIERS ANSWERED. SEE LUKE 3:11-14.

HEROD (Cont.) Alexandra followed soon after Alexander and Aristobulus, his two sons by her, he had strangled in prison, on groundless suspicions, leaving his grandchildren fatherless. He caused his son Antipater to be slain 5 days before his death, and on his death commanded that the chief men of the Jews be imprisoned and slain when he died that all Jewry might mourn. (This was not carried out.) The massacre of would be a small thing to Herod. Jos. whilst not mentioning state: "many slaughters followed the prediction of the new King."

ARCHELAUS. Herod put Antipater to death because of a conspiracy formed against him, and changed his will. Galilee and Perea were given to Antipas. Gaulonitis, Trachonitis, Batanea, Paneadis to his son Philip. Judea to Archelaus.

NAZARENE: - from Netzer = Branch. See Note Isa 11:1. Cp Jer 23:5-6, 33:14-16. Ezek 17:22-24. Zech 3:10 6:9-15 Rev 5:5. Nazareth was a place despised Jn 1:46. So this Branch come out of despised ground Isa 11:1 53:2-3. Galilee was also a place despised. 2 Kgs 9:18. Isa 9:1.

After the experience at his Baptism with the full effluence of the Spirit upon him it was natural for such a man as Jesus to seek the exclusion of the Wilderness and communion with Yahweh Luke 5:16. Mat. 14:13. Luke 6:12 He was as the scapegoat bearing sins away to a place not inhabited Lev. 16:2 John 1:29.
The three forms of temptation were used 1 John 2:16. The Lord condensed in these 40 days the trials of the 40 years wandering of Israel. Deut. 8:2-3. Eve subjected to these three forms of temptation but fell. Cp Luke 4:13
"If thou be the son of God" was the taunt of the devil at the beginning and end of Christ's ministry. Mat. 27:39-44. 26:63.

CHAPTER 4.

Christ's fasting and temptation. ST. MATTHEW 4.

TEMPTED OF THE DEVIL. Heb 4:15. 2 Cor. 1:3-6. Jam 1:12. Mark 1:12-13. Luke 4:1-2.

40 DAYS IN WILDERNESS 1-2.

The anointing of Spirit the realisation for ministry had commenced indeed the Lord to seek the seclusion and communion of the wilderness.

The period of probation Deut. 2:7. Continued into these 40 days temptation here at the trials he might experience during his ministry.

STONES INTO BREAD. 3-4.

Cp Luke 4:3-4.

Lit "The tryer" from a root to "pierce through"
It is not likely that Christ would utter these words after the knowledge of his birth and the affirmation at his baptism.

CAST THYSELF DOWN 5-7.

Luke 4:9-12. Luke's order is not the same as Matthew's.

Possibly the Porch called Solomon's overlooking a deep rugged ravine. It was 450 ft high on a wall of 400 cubits, built from the bottom of the valley. He was only taken there in thought for subsequent events show he did not leave the wilderness.

The devil omits "to keep thee in all thy ways." which omits the protection to the end in view - his ministry, not to flinging himself from height.
Luke adds: "In a moment of time" WORSHIP ME 8-11
In the sense of implicitly obeying his instructions.
Luke adds: "for that is delivered unto me." suggesting the devil had considerable political power Luke 4:6.
Luke adds: "for a season" 4:13. He was subsequently subjected to further trials Luke 22:28.

Supplied him with food, strengthened him in his determination to serve his Father. Thus instead of Jesus submitting to the devil, angels ministered to him.
Luke adds: "Having ended every kind of temptation"
>>>> Here follows John 1: 19.

For sequence see p. 131.

1 THEN was [a] Jesus led up of [b] the spirit into the wilderness to be tempted of the devil.
2 And when he had fasted [d] forty days and forty nights, he was afterward an hungred.
3 And when the tempter came to him, he said, If thou be [f] the Son of God, command that these stones be made bread.
4 But he answered and said, It is written, [g] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 [k] Then the devil taketh him up into [l] the holy city, and setteth him on a pinnacle of the temple,
6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [p] He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
7 Jesus said unto him, It is written again, [r] Thou shalt not tempt the Lord thy God.
8 [s] Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, [x] Satan: for it is written, [y] Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him, and, behold, [a] angels came and ministered unto him.
>>>>
12 ¶ Now when Jesus had heard that [c] John was [z] cast into prison, [e] he departed into Galilee; See Notes Luke 4:16-30
13 And leaving [g] Nazareth, he came and [h] dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

[a] To ver. 11, *Mark* 1. 12, 13. *Luke* 4. 1-13. 1 Kin. 18. 12. Ezek. 3. 12.
[b] Cited from Is. 9. 1, 2.
[d] 1 Kin. 19. 8.
[f] Cp. ch. 10. 5.
[g] ch. 14. 33.
[p] Cited from Deut. 8. 3.
[k] Mark 1. 14, 15.
[l] ch. 3. 2.
[s] Luke 4. 9-12.
[r] Neh. 11. 1.
[x] To ver. 22, *Mark* 1. 16-20. *Luke* 5. 2-11. *John* 1. 40-42.
[y] ch. 15. 29. Mark 1. 16. Luke 5. 1. John 6. 1.
[a] John 1. 42.
[c] Cited from Ps. 91. 11, 12.
[z] Mark 10. 28. Luke 18. 28.
[e] Cited from Deut. 6. 16.
[g] Luke 4. 5-8.
[h] ch. 9. 35 & 13. 54. Mark 1. 21, 39. Luke 4. 15, 44.
[x] ch. 9. 35 & 21. 14. Mark 1. 14.
[z] 1 Chr. 21. 1.
[y] Cited from Deut. 6. 13. 1 Sam. 7. 3.
[a] Mark 1. 34.
[a] ch. 26. 53. Luke 22. 43. Heb. 1. 14.
[b] Mark 7. 26.
[c] Mark 1. 14. Luke 3. 20. John 3. 24.
[z] Or, *delivered up.* ch. 10. 19.
[d] Luke 16. 23, 28.
[e] ch. 9. 1. Luke 4. 14, 31. John 4. 43.
[f] ch. 8. 16, 28 & 9. 32 & 12. 22 & 15. 22. Mark 1. 32 & 5. 15, 16, 18. Luke 8. 36. John 10. 21.
[g] ch. 2. 23.
[h] ch. 17. 15.
[i] Mark 1. 45 & 3. 7. Luke 6. 17.

THE DEVIL Christ was God manifest in flesh, one with the Father. It is therefore unthinkable that his mind would be in the conflict suggested by this chapter if the devil was from within. It would mean that he would doubt the virgin birth, that he would use Scripture to induce a sin, that he would deliberately distort Scripture to that end. Cp Nte 6. The devil was a Jew for he was familiar with Scripture, he was one anxiously awaiting Messiah for he quoted relative passages he exercised considerable authority, because he claimed that these things were

14 That it might be fulfilled which was spoken by Esaias the prophet, saying, Dwelling & Wrestling
15 The land of Zabulon, and the land of Nephthalim, by [m] the way of the sea, beyond Jordan, Galilee of the Gentiles;
16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. John 1:9. 3:19. 8:12. 1 John 1:5
17 ¶ [n] From that time Jesus began to preach, and to say, [i] Repent: for the kingdom of heaven is at hand.
18 ¶ [m] And Jesus, walking by [n] the sea of Galilee, saw two brethren, Simon [o] called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
19 And he saith unto them, Follow me, and I will make you fishers of men.
20 And they straightway [q] left *their* nets, and followed him.
21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
22 And they immediately left the ship and their father, and followed him.
>>>>
23 ¶ And Jesus went about all Galilee, [t] teaching in their synagogues, and preaching [u] the gospel of the kingdom, and [z] healing all manner of sickness and all manner of disease among the people. Cp Matt 9:35
24 And his fame went throughout all [b] Syria: and they brought unto him all sick people that were taken with divers diseases and [d] torments, and those which were [f] possessed with devils, and those which were [h] lunatick, and those that had the palsy; and he healed them. = Thus demonstrating the power of his teaching Cp Mk 1:27
25 [i] And there followed him great multitudes of people from

[m] Is. 9. 1, 2.
[n] ch. 11. 1.
[i] To ver. 22, *Mark* 1. 16-20. *Luke* 5. 2-11. *John* 1. 40-42.
[o] ch. 15. 29. Mark 1. 16. Luke 5. 1. John 6. 1.
[q] John 1. 42.
[t] ch. 8. 16, 28 & 9. 32 & 12. 22 & 15. 22. Mark 1. 32 & 5. 15, 16, 18. Luke 8. 36. John 10. 21.
[u] ch. 2. 23.
[z] ch. 17. 15.
[b] Mark 1. 45 & 3. 7. Luke 6. 17.

"delivered unto me" Luke 4:6. He wanted to be certain that Jesus was the Messiah and proposed to cooperate with him in conquering the world. V. 9. It could have been a high member of the Sanhedrin; or perhaps one of the high priests former had approached John John 1:19 and been advised that Christ had come V. 26, the latter challenged Jesus on that score at his trial John 26:63.
The first temptation would demonstrate he could satisfy personal wants. 2nd = DN- ine endorsement 3rd submit to proper direction.

11 For the circumstances. See Mat 14:1-12.
12 It was conveniently situated for all parts including the sea where he could escape from the multitudes. Here Jesus spent considerable time so that it is called "his own city" Mat. 9:1. Here he healed the nobleman's son John 4:46-47. Peter's mother-in-law Mth 8:14, centurians servant Mt 8:5-13. the ruler's daughter Mth 9:23. He probably depended on the hospitality of his disciples.
13 "Dwelling" and "Wrestling" - appropriate to ministry of Lord.
14 Where he often resorted. Luke 5:1. Mth. 2:13. 3:7. Mth 15:29. John 6:1. 21:1.
15 In the vicinity of its sources.
16 Cp Is 9:11 It became noted for Assyrians, Arameans, Phoenicians (Struck) and was despised by Judeans Cp Acts 21. Isaiah = "walked" The idiom = continuance = Ignorance and sin. John 12:35-36. 1 Thess 5:5. Eph. 5:11. Luke 1:79.
18 CHRIST BEGINS HIS PREACHING. V 17. For Notes Cp Mk 1:16
SIMON & ANDREW C. ED. Vv 18-20. For Notes See Mark 1:16-18.
JAMES & JOHN CALLED. Vv 21-22. For Notes Cp Mk 1:19-20.
>>>> Here follows Mark 1:21-31.
Mark 1:29-34 recorded at Matt. 8:14-17.
PREACHING & HEALING. V 23. Luke 4:42-44. Mk 1:35-39. Mth 4:23-25.
Mark shows how Jesus sought a solitary place for prayer but the people caught him out.
CIRCUIT OF GALILEE. 24-25. Luke 4:44.
19 Gr. selēniazomai from selēnē = moon.

The law of Moses
among other
Chris
Gali
Juda
CHAPTER 5
THE BEATITUDES. Vv 1-12
A
ain
his
and
3
spir
dom
4
mo
fort
5
the
6
hun
eou
fill
7
fo
8
he
Chri
3 dea
salt
the
is to
38 e
nes
our
2
and
3
spir
dom
4
mo
fort
5
the
6
hun
eou
fill
7
fo
8
he
Nazareth, Sons God. 9. Legislates & hardens 27-28 Persecuted 10-12 Persecutors. 20-21

The Sermon on the Mount = The Law and Prophets in fulfillment — Isa. 33:14-16. An amplification of Psalm 15.

The Law of Moses comprised rules for regulating the lives of mortals living together as a nation among other nations — Christ's precepts are for individuals separated from the nations

Galilee contained 204 towns and villages with average pop. 15,000 (Jos. Bell. Jud. 3:3:2) = 3,060,000. Perhaps 3 mths. this way occupied with a day in each, resulting in growing crowds following him. He traversed first western side Jordan to north disseminating his fame in surr. Decapolis. Secondly returned south then west through Galilee probably towards Tyre and Sidon, then south to confines Samaria, then east to Jordan and north to Capernaum. His fame spread over the borders and crowds flocked to hear and be healed. This exhausting work — meeting people, expounding, healing, teaching — must have greatly drained his strength.

THE PEOPLE WERE WAITING FOR THE RESTORATION OF THE KINGDOM — THE LORD TAUGHT WHAT THIS INVOLVED Ch. 5-7 See Analysis next page.

Christ beginneth his sermon on the mount. ST. MATTHEW 5.

(a) Mark 5. 20.
(b) Prov. 4. 18. Phil. 2. 15.
(c) Mark 4. 21. Luke 8. 16.
(2) The word in the original signifieth a measure containing about a pint less than a peck.
(d) 1 Pet. 2. 12.
(e) Cp. Luke 6. 17.
(f) John 15. 8. Phil. 1. 11.
(g) ch. 26. 55.
(h) Rom. 3. 31. Gal. 3. 24.
(i) Job 3. 1. Ps. 78. 2. Acts 8. 35.
(k) To ver. 12, Luke 6. 20-23.
(l) Ps. 34. 18.
(m) ch. 11. 5. James 2. 5.
(n) Luke 16. 17.
(o) Is. 57. 18. John 16. 20. Rev. 7. 17.
(p) Cited from Ps. 37. 11.
(q) Gal. 3. 10. James 2. 10.
(r) Is. 55. 1.
(s) Ps. 42. 1. Prov. 14. 27. 2 Tim. 2. 16.
(t) Heb. 6. 10.
(u) Ps. 24. 4. Heb. 12. 14. 1 John 3. 2, 3.
(v) Rom. 9. 31.
(w) Rom. 8. 17. 2 Cor. 1. 7. 2 Tim. 2. 12.
(x) Or, the righteousness to them.
(y) Cited from Ex. 20. 13. Deut. 5. 17.
(z) Gr. lying.
(a) 1 John 3. 15.
(b) Acts 5. 41. Rom. 5. 3. 2 Cor. 7. 4. Heb. 10. 34. James 1. 2.
(c) 2 Chr. 36. 16. Luke 13. 33.
(d) Gr. vain fellow, 2 Sam. 6. 20.
(e) Mark 13. 9. Luke 22. 66. John 11. 47. Acts 4. 15.
(f) Mark 9. 50. Luke 14. 34.
(g) Cp. ch. 7. 26.
(h) Mark 9. 43. Luke 12. 5. James 3. 6.
(i) Cp. ch. 8. 4.

CHAPTER 5.

1 Christ beginneth his sermon in the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill, 15 the candle. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.

AND seeing the multitudes, he went up into a (a) mountain: and when he was (b) set, his disciples came unto him:

2 And he (i) opened his mouth, and taught them, saying,

3 (k) Blessed *are* (l) the poor in spirit: for (m) their's is the kingdom of heaven.

4 Blessed *are* (n) they that mourn: for they shall be comforted.

5 Blessed *are* (o) the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: (p) for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* (q) the pure in heart: for (r) they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* (s) they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you (t) falsely, for my sake.

12 (u) Rejoice, and be exceeding glad: for great *is* your reward in heaven: for (v) so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: (w) but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 (x) Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men (c) light a candle, and put it under (2) a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, (d) that they may see your good works, and (e) glorify your Father which is in heaven.

17 ¶ (f) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, (g) Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 (h) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed (x) *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said (y) by them of old time, (z) Thou shalt not kill; and whosoever shall kill shall be in (a) danger of the judgment:

22 But I say unto you, That (a) whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, (b) Raca, (c) shall be in danger of (d) the council: but whosoever shall say, Thou (e) fool, shall be in danger of (f) hell fire. - Gehenna.

23 Therefore if thou bring (g) thy gift to the altar, and there

THE LIGHT OF WORLD. Christ's disciples have a responsibility to make their light shine.

16 Has a tremendous responsibility. - Gospel Proc.

17 Sephel. Standing on a very conspicuous hill, mountain, gleaming in the sun. A sunlight illustrated the point.

18 It is said there was a cover for lamps which permitted them to be kept alight without burning much oil.

19 Thus "adorning the doctrine" Tit. 2:10-12. 1 John 1:5-7. Titus 2:9 - As subjects. 3:1-7. servants 1:8-25. As wives or husbands. 1 Pet. 3:1-7. Thus even their enemies will be led to glorify God. 1 Pet. 2:12.

20 Eph. 2:10. 2 Tim. 3:17. Jam. 2:22. John 15:8. Deeds as well as words.

ATTITUDE TO LAW + PROPHETS. Righteousness must exceed the formalism of legalistic. He fulfilled all the requirements of the Law, ratified everything shadowed forth in its ritual Cp. Rom. 3:21. Gal. 3:17. Col. 2:14. Cp. Gal. 5:18. Revealed its true spirit. Cp. Heb. 2:6. Acts 2:19 - AD 70. Cp. Heb. 2:6. 2 Pet. 3:7.

25 The small points or apices which serve to distinguish one letter from another. The omission could alter a word. Thus - the most minute part of the Law. As these were commonly broken there was a need for righteousness, justification without the Law. Rom. 4:1-6. Gal. 2:16. He shall be the farthest from attaining it Cp. v. 20. He tries to justify his own wrongdoing by inducing others to do not. They sought it by works of Law. Matt. 3:7-10. Rom. 9:31. Phil. 3:6.

INTERPRETING THE LAW: "THOU SHALT NOT KILL" vv. 21-26. Seeking the spirit - not the letter.

26 An inferior court of 23 members from which appeal might be made. Here supply the ellipsis - "Ye have heard that it hath been said." To the supreme court or Sanhedrin. Here Christ means the Divine judgment.

29 With the Jews a brother was a son of the same covenant, a proselyte - was a pro-selyte to circumcision a heathen. See Gen. 17:10-14. 1 Cor. 5:11.

30 An expression of extreme contempt implying that he was a wretch and without hope. Thus an extreme judgment. 2 Sam. 16:7.

32 Supply ellipsis - "I say unto you..."

33 A term of greatest abhorrence - "thou impious wretch" These are words never to be used without cause. But Christ forbids ill-timed and excessive anger and hatred. The Scribes and Pharisees reckoned these sins among the least offences, but rated sacrifices and external

THE SALT OF EARTH. 13. The preservative from corruption - and flavor. 18. A symbol for witness. Gen. 4:4. 2 Pet. 2:20. always associated with sacrifice. - so knowledge gives efficacy to our offerings. Lev. 2:13. This it does when it is heated on ground of affliction. It was then cast on the roads and trodden under foot.

"poor in spirit" - "A humble heart is the throne upon which the King of heaven delighteth to dwell" Isa. 57:15. 66:2. Jer. 23. Zeph. 3:12. Isa. 29:19. Ps. 40:17.

The Mourners - Occasioned by the prevalence of evil and absence of Lord. John 16:20-22. Isa. 61:3. 30:18-19. 66:10-13. Ps. 119:136. Cp. 2 Cor. 7:10. "The sorrow of the world worketh death."

Beatitudes Contrasted with Woes. - Matt. 23.

1. Kingdom to Poor v. 3. Kingdom shut up. Mt. 25:13.
2. Comfort to Mourners. v. 4. Mourners distressed v. 4.
3. Meek inherit v. 5. Hypocrites encompass v. 15.
4. True righteousness sought by true desire v. 6. False righteousness by quibbling, sophistry. vv. 16-22.
5. Merciful obtain mercy. Mercy left undone 23-24.
6. Purity within. Vision of God 8. Purity without, uncleanness within, blindness 25-26.

Peacemakers, Sons God 9. Hypocrites = Lawless 23-28. Persecuted 10-12. Persecutors. 29-31.

ritual among the most important of things to be done." Here Christ places them in their proper perspective Cp. Mal. 2:13. Luke 11:42.

THE CIRCUMSTANCES. - Must have been colorful. The Lord seated on the sun drenched, brown mountain side, probably overlooking the blue Sea of Galilee, and with the white hills in the distance. Not far could be seen Safed. Around him were gathered the people. The colorful garments worn by them added to the brightness of the scene. Intently they listened to the Lord's teaching, which laid the basis of those who would enter the mysteries of his Kingdom. His teaching took a practical form. He selected topics which were doubtless most usual in the religionists of to-day.

"THE CITY OF THE GREAT KING" V.35.
My Name there Deut. 12:5
All Israel worship there Ezek 20:40
All places round about a blessing Ezek 34:26. 43:7.
The Chosen City Deut. 12:11 1 Kings 11:13, 36.

THE SERMON ON THE MOUNT — An Analysis

THE BLESSEDNESS OF KINGDOM CITIZENSHIP. Cp "Is" Mt. 5:3 with Phil. 3:20 Heb. 11:16
1. The Beatitudes Ch 5:3-10.
2. An expansion of the final beatitude and a digression to show the relation of the Disciple in an unbelieving world. Ch. 5:11-16.
THE TEACHING OF JESUS IN RELATION TO THE OLD ORDER Vv 17-48

34 Thus there should be personal examination before worship 1 Sam. 15:22. Isa. 1:11-18.

ST. MATTHEW 5.

Christ's sermon on the mount. See below

remember est that thy brother hath ought against thee;
24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
25 [e] Agree with thine adversary quickly, [f] whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the [g] officer, and thou be cast into prison.
26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
27 ¶ Ye have heard that it was said [h] by them of old time, [i] Thou shalt not commit adultery:
28 But I say unto you, That whosoever [k] looketh on a woman to lust after her hath committed adultery with her already in his heart.
29 [l] And if thy right eye [m] offend thee, [n] pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into [o] hell.
30 [p] And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
31 It hath been said, [q] Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That [r] whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 ¶ Again, ye have heard that it hath been said by them of old time, [s] Thou shalt not forswear thyself, but [t] shalt perform unto the Lord thine oaths:
34 But I say unto you, [u] Swear not at all; neither by heaven; for it is [v] God's throne:
35 Nor by the earth; for it is [w] his footstool: neither by Jerusalem; for it is [x] the city of the great King.
36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37 [y] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.
38 ¶ Ye have heard that it hath been said, [z] An eye for an eye, and a tooth for a tooth:
39 [a] But I say unto you, [b] That ye resist not evil: but [c] whosoever shall [d] smite thee on thy right cheek, turn to him the other also.
40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.
41 And whosoever shall [e] compel thee to go a mile, go with him twain.
42 [f] Give to him that asketh thee, and [g] from him that would borrow of thee turn not thou away.
43 ¶ Ye have heard that it hath been said, [h] Thou shalt love thy neighbour, and [i] hate thine enemy.
44 But I say unto you, [j] Love your enemies, bless them that curse you, do good to them that hate you, and [k] pray for them which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in heaven: for [l] he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46 [m] For if ye love them which

[a] Perhaps cited from Lev. 19. 12.
[b] Deut. 23. 23.
[c] ver. 37. James 5. 12.
[d] ch. 23. 22. Ps. 11. 4.
[e] Prov. 25. 8. Luke 12. 58.
[f] Cp. Ps. 32. 6. Is. 55. 6.
[g] 2 Chr. 28. 2.
[h] Ps. 48. 2 & 87. 3.
[i] ch. 26. 58.
[k] Col. 4. 6.
[l] ver. 22.
[m] Cited from Ex. 21. 24. Lev. 24. 20. Deut. 19. 21.
[n] Cited from Ex. 20. 14. Deut. 5. 18.
[o] To ver. 12, *Luke* 6. 29, 30.
[p] Deut. 32. 35. Prov. 20. 22 & 24. 29. Rom. 12. 17. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Pet. 3. 9.
[q] 1 Kin. 22. 24. Is. 50. 6.
[r] Job 31. 1. Prov. 6. 25. Cp. Gen. 34. 2.
[s] ch. 26. 67.
[t] ch. 18. 9. Mark 9. 47.
[u] Or, *do cause thee to offend.*
[v] Cp. Deut. 13. 6. Rom. 8. 13. Col. 3. 5.
[w] ch. 27. 32.
[x] Mark 9. 43. Luke 12. 5.
[y] Ps. 15. 2. Prov. 21. 26.
[z] ch. 18. 8. Mark 9. 43.
[a] Deut. 15. 8. Ps. 37. 26. Luke 6. 34.
[b] Cited from Lev. 19. 18.
[c] Cp. Deut. 23. 6.
[d] Jer. 3. 1. Cited Deut. 24. 1.
[e] Ex. 23. 4. Job 31. 29. Prov. 24. 17. Luke 6. 27. Rom. 12. 14.
[f] Luke 23. 34. Acts 7. 60.
[g] Mark 10. 11. Luke 16. 18.
[h] Job 25. 3.
[i] Luke 6. 32.

Lit. "One going to law against another." Cp 1 Cor. 6:1.
36 According to Roman custom, an aggrieved person could compel the party he go with him before the praetor, unless he agreed by the way to adjust the matter.

37 A word formed of Latin quadras (four) = a Roman coin. There was a smaller coin than this used by Jesus. Mk. 12:42.

ON ADULTERY. Vv 27-28.
The very intent to be avoided. Cp. Ps. 51:10. Lit. 2 Pet. 2:14. 2 Cor. 12:21. Job 31:1, 9-11
29 Ep-ee-thoo-meh'-o (Epithumeo) = To set the heart upon. Such a desire as gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise" - Bloomfield.

RUTHLESSLY REPUDIATE EVIL. Vv 29-30.
29 The eye used for warfare. Cp Note. 1 John 1:12. The eye is used as a metaphor for that which causes sin. Mk. 9:47. Rom. 6:13.
30 This painful sacrifice and apparent loss will ultimately prove profitable.

DIVORCE & REMARRIAGE 31-32.
Very common in days Lord.

Deut. 24:1. Matth. 19:3. Mark 10:2.
32 "Porneia" - strictly intercourse with prostitute (porne) but comprising all forms of unchastity of which "moicheia" (adultery) is one. Word is used to describe adultery. Jno. 8:41. Rev. 17:2. 19:2.
Illicit conduct generally. Lev. 18:29. 20:5. Lev. 21:9.
Incest: Cor. 5:1.
Whoredom including Adultery. Lev. 18:13 cp Matt. 15:19
Illicit conduct including Sodomy. Jude 7.
The Law punished above with death thus severing marriage. The Law Christ overlooking death deemed marriage broken.
Marriage laws universal

Divorce and remarriage under Mosaic Law — Lev. 21:7, 14 & Ezek. 44:22.
The Jews legalised adultery by their abuse of the Law. They permitted divorce for any cause. Rabbi Akiba: "A man may put away his wife, if he see another woman that pleases him better." Christ here expresses the spirit of Deut. 24:1. on which there were wide differences of opinion by Jewish teachers.

ON OATHS. Vv 33-37 Cp James 5:12.
The Jews treated this matter very lightly declaring that a man can swear by his lips but annul it in his heart.
Paul often called on God to witness his sincerity or truth. Rom. 9:1, but the Lord appears to refer to oaths by which a person undertakes to do something.

OATHS - Some avoided oaths in the Name of Yahweh so as to escape responsibility. They did so by heaven - but that was God's throne; or by earth - but that was His footstool; or by Jerusalem - but that was where his name was placed. Or by the hair of their heads - but who caused that to grow.

The least Commandments. 19: The Scribes divided the commandments into categories Cp Mt. 22:36, so could justify the breaking of them - to do so will limit their status in the kingdom. 1 Cor. 6 Luke 19:

34 Swear falsely.
35 Often, the more vigorously a man affirms the more reluctant he is to obey.
36 Probably referring to common oaths sworn in relation to things they were powerless to control. Cp Jer. 3:22, 23.
37 The destiny of the city is beyond human control.
38 A common practice. The hand was apparently placed on the head during the swearing, implying imprecation in case of perjury. To swear by the head is to swear by the life.

"RESIST NOT EVIL" 38-42
Do not insist on your rights.
39 Christ gave a practical illustration of this. Lk. 20:16.

50 Litigation could be defeated by the letter of the Law and a debtor who was unscrupulous could avoid his obligations. Exod. 22:26. We must face up to our obligations.
The Persians established horsemen in different parts to carry dispatches. When the horse moved the rider could by law compel the first man he met to supply him with a fresh horse. The Jews and other provinces were compelled by the Roman Governors, or tetrarchs, to furnish horses, and themselves to accompany them. (Plin. Epis. 10. 121, 122). Thus we are not to resist the despotism of Governmental demands.
LOVE IS UNIVERSAL IN APP. RSV: "Sons" Gr. Huios cf v. 9. Jno.
45 Not necessarily "by those of old" though the Law rightly discriminated between Israel and the Gentiles.
We illustrate this ourself. Rom. 5:10.
47 Thus manifesting Divine characteristics. Acts 14:17.

THE SERMON ON THE MOUNT
1. The thesis stated V.17. The
penetrates the letter, clarifies
life, and brings it to its full
2. The thesis enlarged Vv
3. The thesis illustrated Vv
a. In the command not to
ment. Vv 21-26. b. Adultery
ed on impure desire.
b. It is satisfying only the
flesh and reaps the
reward of the flesh. Ch.
Tolies = mature.
manifested by these
spectrates the sign
spiritual maturity.
"end of the command
Cor."
Lev 24:20. Gen.
Phil. 3:19 Luke 6:40.
We cease from relying
on our works and rest
the completed work of
our which expresses Divine
love 1 John 4:9

CHAPTER 6
GUARD AGAINST FALSE
PIETY
IN ALMSGIVING Vv 1-4
Many Acts of Kindness
were reckoned as just-
ice in God's sight Deut.
In other words, the
truth must be given a
practical expression Cp
Jas. 2:17
It is suggested that this
was the mouth of the
box or box into which
contributions dropped.
were placed in synagogues
or street corners.
openings were trum-
shaped narrowing
bottom, and the
money could be dropped
in, but not retrieved, to thus
encourage their liberality.

IN PRAYER Vv 5-15
Jesus had stated
hours of prayer: the
sacrifice, 6th hour
Dan. 6:10. Ps. 55:17. Dan.
These hypocrites
saw to it that they were
more public place at
the times.
Irving Pres-
ence that it to be felt
expressed in A.B.P.B.
Lection may be used
in Ps. 26:3, 9, 42, 43
Ps. 17, 21, 31, but not
in ones uttered just
to lengthen prayer.
Rabbis laid down
maxim: "Every one
multiplies prayer shall
be heard, and that prayer
which is long shall not
return empty."

1. The thesis stated V17 The Lord's interpretation penetrates the letter, clarifying its underlying principle, and bringing it to its ideal completion.
2. The thesis enlarged Vv 18-20
3. The thesis illustrated Vv 21-48.
   a. In the command not to kill, anger is the culpable element. Vv 21-26 b. Adultery is the fruit of an evil heart nourished on impure desire 27-32. c. Retaliation must give way to a spirit of non-resistance Vv 38-42. d. Love is universal in its application 43-48.

PRACTICAL INSTRUCTION FOR CITIZENSHIP CONDUCT. Ch 6:1 – 7:12. (Summary See chap)
1. Guard against false piety 6:1-18
2. Dispell anxiety with simple trust. 19-34.
3. Live in Love. Ch 7:1-12

CHALLENGE TO DEDICATED LIVING. Ch 7:13-29
1. The way is narrow 13-14.
2. A good tree bears good fruit 15-20.
3. The Kingdom is for those who hear and do 21-27
SUMMARY. Vv 28-29.

The Lord's Prayer.
See also notes, Luke 11:1-4. And see below.

ST. MATTHEW 6.

on the mount.

56 love you, what reward have ye? do not even the publicans the same? *Classed as heathen* →

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Hypocrites: play-actor who wore masks.

CHAPTER 6.

1 Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon, 25 of worldly things, 33 of God's kingdom.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. – Cp Luke 2:13. Ps 34:15.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Ps 99:3. 111:9. Isa 63:16. 64:8.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread. *Temporal* Deut 8:3. John 6:48-51. Job 23:12. Prov 30:8.

12 And forgive us our debts, as we forgive our debtors. Eph 4:32

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mtth 18:21-35.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: Cp James 5:1-3.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure

THE LORD'S PRAYER – ANALYSED.

It is made up of 6 petitions. The first three are expressions of our love of God in the desire that His honor should be widespread.
It is followed by 3 petitions which are expressive of our confidence in God's love of us.
It is concluded by three statements expressive of His ability to grant our requests.

THE SERMON ON THE MOUNT (Cont)

1. The thesis stated V17 The Lord's interpretation penetrates the letter, clarifying its underlying principle, and bringing it to its ideal completion.
2. The thesis enlarged Vv 18-20
3. The thesis illustrated Vv 21-48.
   a. In the command not to kill, anger is the culpable element. Vv 21-26 b. Adultery is the fruit of an evil heart nourished on impure desire 27-32. c. Retaliation must give way to a spirit of non-resistance Vv 38-42. d. Love is universal in its application 43-48.

PRACTICAL INSTRUCTION FOR CITIZENSHIP CONDUCT. Ch 6:1 – 7:12. (Summary See chap)
1. Guard against false piety 6:1-18
2. Dispell anxiety with simple trust. 19-34.
3. Live in Love. Ch 7:1-12

CHALLENGE TO DEDICATED LIVING. Ch 7:13-29
1. The way is narrow 13-14.
2. A good tree bears good fruit 15-20.
3. The Kingdom is for those who hear and do 21-27
SUMMARY. Vv 28-29.

The Lord's Prayer.
See also notes, Luke 11:1-4. And see below.

lysis.

Cp "Is" Mk 5:3. with Phil 3:20-21

nd a digression to show the ne
5:11-16.
O ORDER Vv 17-48.

mount. 44 Swear falsely
45 Often, the more easily a man affirms, the more reluctant he is to obey.
halt not
shalt
d thine
PUT 6:13
Swear
heaven;
for it is
by Jeru-
y of the
Zech 14
Jam 5
u swear
se thou
ir white
munica-
y, nay:
re than
that it
ve for an
both:
u, That
whoso-
on thy
him the
2735
will sue
ke away
hy cloke
Jew's English,
ll = com-
go with
= 5000 ft.
asketh
at would
ot thou
the poor)
that it
ou shalt
d hate
Love
em that
hem that
for them
you, and
the chil-
which is
keth his
and on
rain on
just.
n which

46 Probably referring to common verbal oaths sworn in relation to which they were powerless to control. Cp Jer 5:2.
47 The destiny of the city is beyond human control.
48 A common practice. The hand was apparently placed on the head during the swearing, implying imprecation in case of perjury. To swear by the head is to swear by the life.

"RESIST NOT EVIL" 5:38-42
Do not insist on your rights.
49 Christ gave a practical illustration of this Lk 6:27-36.

50 Litigation could be defeated by the letter of the law and a debtor who was unscrupulous could avoid his obligations. Exod 22:26. We must face up to our obligations.
51 The Persians elected horsemen in different parts to carry despatches. When the horse met the rider could by compel the first man met to supply him with a fresh horse. The Jews and other provinces were compelled by the Roman governors, or felt constrained to furnish horses themselves to accompany them. (Plin. Epist. 10:30) Thus we are not to resist the despotic Governmental demands. LOVE IS UNIVERSAL
RSV = "Sons" Cp Matthew Cp 5:9. Jas 3:18
52 Not necessarily "as of old" though the principle rightly discriminates between Israel and the Gentiles.
53 He illustrated Himself. Rom 5:10.
54 Thus manifesting Divine characteristics. Acts 14:17

CHAPTER 6

GUARD AGAINST FALSE PIETY

IN ALMSGIVING Vv 1-4

1 Comp. Acts of Kindness were reckoned as justice in God's sight Deut 24:13 In other words, the Truth must be given a practical expression Cp Dan 4:27
2 It is suggested that this was the mouth of the chest or box into which contributions dropped. These placed in synagogues or street corners. The openings were trumpet formed narrowing inwardly, and the money could be dropped as to sound, if contributors wished, to thus emphasise their liberality

IN PRAYER Vv 5-15

Cf. Isa 29:13 Prov 15:8, 28:9
3 The Jews had stated hours of prayer: the 3rd hour (9 am) morning sacrifice, 6th hour (Acts 10:9,30) 9th = evening sacrifice. Ps 55:17. Dan 6:10. These hypocrites saw to it that they were in some public place at these times.
4 Will the Living Presence that is to be felt as expressed in Ps 139:1-8
5 Repetition may be used as in Mtth 26:39, 42, 44. Rev 7:8, 11, 21, 31. but not vain ones uttered just to lengthen prayer. Jewish rabbins laid down the maxim: "Every one that multiplies prayer shall be heard, and that prayer which is long shall not return empty."

IN FASTING Vv 16-18

Cp Isa 58:5-12.
17 Lit. Play-actors. They wore a mask. A hypocrite is one who learns his postures, has his tones tripped with Scripture, and trained in the habit of Christ's followers.
18 It was the habit to express sorrow by sprinkling ashes and earth upon the head Ref Daniel 9
19 So that the mourning is genuine, and personal, and before God.

IN TREASURE-SEEKING Vv 19-24

Prov 23:4. Do not lay great store on their value. Luke 12:15 Their temptation 1 Tim 6:9,17 Cp Moses. Heb 11:26 If they come, use them wisely. Luke 16:9 1 Tim 6:17.
20 Cp Prov 19:17. 1 Tim 6:18, 19
Contrast. earthly inheritance. Isa 34
Fadeth away — Fadeth not
Is defiled — Undefiled
Corrupted — Incorruptible
21 Cp Matt 6:33. 12:34.
"LAY NOT UP" The counsel to seek treasure in heaven flows naturally from the reward of almsgiving, prayer, fasting – all of which is done secretly. This embalms the heavenly reward.

---

5 Ps 139:2-4. Isa 65:24. Yet it is an act of grace to express these pertinent Phil 4
6
7 Simply, reverently, directly
8 Thus expressing that personal, intimate relationship – our dependance upon Him. Rom 8 15-17
9 Whilst expressing filial affection and confidence it is also with the greatest reverence and respect
10 If we pray ardently for this it means the things of this life have lost their hold on us. 1 Cor 2:12.
11 R.V. = "Bring" The humble prayer of one who realises his own weakness, and the proneness of human nature to succumb to trial. It recognises the power of Jahweh to "bring us into" or "deliver us from" trial Rom 13:4.
ARAMAIC = "Leave us not in the hour of trial"
DIACLOTT = "Abandon us not to trial."
12 "Peirasmos" – from a root signifying to "pierce through as with a spear" = "sore trials." For use of word. Luke 22:15 Acts 20:19. 1 Cor. 10:13. Gal 4:14 James 1:2. Cf Gen 22:1
13 The right to command.
14 The ability
15 The honor.
16 True, faithful, certain. Rom "verily." Fulfilled through the Lord. Rev 3:14

is, there will your heart be also.

22 [a] The light of the body is the eye: if therefore thine eye be [b] single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore [d] the light that is in thee be darkness, how great *is* that darkness!

24 ¶ [e] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [f] Ye cannot serve God and [g] mammon.

25 [h] Therefore I say unto you, [i] Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 [k] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add [l] one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even [q] Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, [s] O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) [v] for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; [w] and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[a] ver. 22, 23. *Luke* 11. 34, 35.
[b] ch. 20. 15. Mark 7. 22. Deut. 15. 9.
[c] 1 Kin. 3. 11-14. Ps. 37. 25. Mark 10. 30. 1 Tim. 4. 8.
[d] Job 38. 15.
[e] Luke 16. 13. Cp. Josh. 24. 19.
[f] Gal. 1. 10. James 4. 4. 1 John 2. 15.
[g] Luke 16. 9, 11, 13.
[h] To ver. 33, *Luke* 12. 22-31.
[i] ver. 27, 28, 31, 34. 1 Sam. 9. 5. Ps. 55. 22. Phil. 4. 6. Heb. 13. 5. 1 Pet. 5. 7.
[k] To ver. 5, *Luke* 6. 37, 38, 41, 42.
[l] Rom. 2. 1 & 14. 3, 4, 10, 13. 1 Cor. 4. 3, 5. James 4. 11, 12.
[m] Mark 4. 24.
[n] Job 38. 41.
[q] Cp. Ps. 39. 5 with Luke 12. 26.
[r] Cp. Prov. 18. 17.
[s] 1 Kin. 10. 4-7.
[t] ch. 15. 26. For the construction cp. Job 4. 6 & 27. 19, 20.
[u] ch. 8. 26 & 14. 31 & 16. 8. Luke 12. 28.
[v] To ver. 11, *Luke* 11. 9-13.
[w] ch. 28. 19 & 21. 22. Mark 11. 24. John 14. 13 & 15. 7, 16 & 16. 23, 24. James 1. 5, 6 & 5. 16. 1 John 3. 22 & 5. 14, 15.
[x] 2 Chr. 15. 2.
[y] ver. 8.

CHAPTER 7.

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 to be doers of the word: 24 like houses builded on a rock.

[k] JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and [m] with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the [n] mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, [p] first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ [r] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ [t] Ask, [u] and it shall be given you; [x] seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you,

10

[m] suggested here, persistent effort
[n] But Cp. James 4:2 Ask "in Christ's name" i.e. what he approves.
[p] first
[r] In passing judgment on others you condemn yourself. Where God has revealed His will, however, it must be upheld. That is His judgment not ours!
[t] The greedy and sensual, grovelling in their shame.

CHAPTER 7.

IN JUDGMENT. 1-5.

We are to exercise judgment but not to pass sentence.

IN SERVING DIVINE HELP. Vv 7-12.

How to remove the beam - to learn discrimination. The Invitation.

been said, that the trouble of
Riches, the care of keeping them
them, takes away all the pleas-

on the mount. 33 Gre thin first
knoweth that 34 Co Phil 3:9
of all these
righteousness of the
kingdom must be
sought before it
can be enjoyed
by people "all right
from Yahweh
17. All temporal as
well as spiritual
ings will be in rela
ecus. Isa 54:14
Note Galatians.
first the king-
his righteous-
these things
nto you. Heb 11:6, Isa. 60:21, stemming
ore no thought
for the morrow
ught for the
Sufficient unto
vil thereof.

CHAPTER 7

ER 7.

IN JUDGMENT

We are to exercise
judgment but not
pass sentence
Jas. 4:11-12, 1 Cor. 6:2
2:15, 1 Cor 11:18
In passing judgment
on others you condemn
yourself. Where God
has revealed His will
however, it must be
upheld. That is
judgment not of
2 Sam. 2:26-27
should be more
judged in examining
our heart than in
censuring others.
1 Cor 11:28
The standard of
conduct you set for
others. Cp James 2:12
Little splinter.
In other words, be
ruthlessly subjected
self to self examination. Then you are
tion. Then you are
capable of HELPING
others.
IN DISCRIMINATING
We are now told to
exercise discrimination
in separating the
and swine from one
The type under
rise to what is real
ed. No Selah
Their uncontrolled
barking often evinced
their lack of control
Jas. 3:14-16
The greedy and
sual, grovelling
their shame. 2 Pet. 2:12
22.
IN SEEKING DIVINE
HELP Vv 7-12.
How to remove
beam - to learn de
lination. The In
- Isa. 55:1-2
James 1:5. He will
us the ability to
stand. Ac 2:1-4
There must be
of effort made
form the basis for
Divine blessing
must sow the seed
reap the fruit.
There is impor

on the mount.

knoweth that
of all these
first the king-
his righteous-
these things
nto you.
ore no thought
for the morrow
ught for the
Sufficient unto
vil thereof.

ER 7.

on in the mount, re-
6 forbiddeth to cast
exhorteth to prayer,
it gate, 15 to beware
be doers of the word:
a rock.

that ye be not

t judgment ye
e judged: and
sure ye mete, it
d to you again.
oldest thou the
thy brother's
erest not the
n thine own
blocks out light.
hou say to thy
pull out the
eye; and, be-
in thine own
ite, first cast
t of thine own
shalt thou see
t the mote out
eye.
that which is
gs, neither cast
fore swine, lest
em under their
gain and rend

d it shall be
k, and ye shall
d it shall be
:
e that asketh
e that seeketh
im that knock-
ened.
is there of you,
f effort Cp Luke
Christ's name
16:23, and see Eph.

THE TEN COMMANDMENTS AND THE SERMON ON THE MOUNT.

1. No other god before Me Exod. 20:2-3. Deut. 5:6-7. Seen in action 5:7-12.
2. No graven Image Exod. 20:4-6. Deut. 5:8-10. Revealing the Light Mt 5:13-16.
3. Take not Name in Vain Exod. 20:7 Deut. 5:11. The Word Accepted Mt. 5:17-20
4. Sabbath Law Exod. 20:8-11. Deut. 5:12-15. Seen in Self Denial Mt. 5:21-48.
5. Honor of Parents Exod. 20:12. Deut. 5:16. Submission to the Father Mt. 6:1-18.
6. Not Kill Exod. 20:13. Deut. 5:17. [redacted]. Quietness of spirit
7. Adultery. Exod. 20:14. Deut. 5:18. [illegible] Warding Hypocrisy. Mt. 7:1-5
8. Stealing. Exod. 20:15. Deut. 5:19. Asking of God. Mt. 7:7-11.
9. [redacted] Exod. 20:16. Deut. 5:20. Doing God's will. Mt. 7:15-20.
10. False Witness
Coveting. Exod. 20:17. Deut. 5:21. Building on Rock Mt. 7:21-27.

MOSES - Fear, people draw afar off Exod. 20:18.
CHRIST - People draw near amazed at doctrine Mt. 7:28-29.

12 Similar in shape to a loaf.
13 Can be similar in shape to a fish (eel or a perch). Thus disappointing those who ask by hypocritically giving something that looks the same, but is useless.
This is a Divine principle, the manifestation of which demonstrates we are members of the Divine family.
Which taught that if men follow the golden rule they shall be blessed. Prov. 2:2-4 Isa 26:7. 32:8.
IN FOLLOWING THE NARROW WAY - 13-14
RSV "The gate is wide, and the way is easy."
Although we make allowances and forgive others, they are not for us.
RSV. "The gate is narrow and the way is hard."
18 Jesus is the door John 10:7, and this requires self-denial 14:26-33
BEWARE OF FALSE PROPHETS. Vv 15-20.
They would broaden the way.
19 2 Cor. 11:13. An allusion to the sheepskin or cloak of fleece with which false prophets clothed themselves in imitation of true ones. Zech. 13:4. Cp 2 Kings 2:13-14.
20 We must produce fruit Cp Ezek. 15 not merely repudiate evil.
ONLY DOERS OF CHRIST'S WILL GAIN THE KINGDOM. Vv 21-23.
Thus we must produce fruit John 15:8
21 A Hebraism for no person by merely acknowledging my authority by calling upon my name with a seeming zeal and fervour (and nothing else) much less who does so in a cold and formal manner.
22 Belief that leads to action John 6:29. 2 Thes 1:11, 1 Thess 4:3. James 1:22.
23 Taught. 1 Cor. 8:3.
24 The exercise of miraculous gifts in the absence of true conversion is of little value. 1 Cor. 13:2.

12 Or, how.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? James 3:12
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

SEQUENCE: Matt. Mk. Luke John.
Selects Capernaum. 4:12-17. 1:14-15. 4:31-32
Simon/Andrew called. 4:18-20. 1:16-18.
James/John " 4:21-22. 1:19-20. 1:42.
Miracle at Capernaum. 1:21-28. 4:33-37.
Simon's mother in law healed. 8:14-15. 1:29-31. 4:38-39.

Teaching in Parables. 13:1-52. 4:1-34. 8:4-18.
2nd attempt of Relatives to restrain him. 12:46-50. 3:31-35. 8:19-21.
Leaves for other side. 8:18.
Accosted by followers 8:19-22.
Storm on Lake 8:23-27. 4:35-41. 8:22-25.
Curing Maniac 8:28-34. 5:1-14. 8:26-39.
See 5:1.

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: Deut. 18:15-19
29 For he taught them as one having authority, and not as the scribes. — relying upon doubtful schools of thought.

Key word v 27

CHAPTER 8.

a Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother in law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.
2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

11 SEQUENCE FROM MAT. 8:4

	Matt	Mark	Luke	John
The Palsied man healed	9:2-8	2:1-12	5:18-26	
Matthew called	9:9	2:13-14	5:27	
Matthew's Feast.		2:15-22	5:29-39	
Impotent man healed - Jer.				5
Plucking ears of corn - Sab.	12:1-8	2:23-28	6:1-5	
Withered hand healed - Cap.	12:9-14	3:1-6	6:6-11	
Teaching at Sea Galilee.	12:15-21	3:7-12		
Selecting Apostles + Teaching		3:13-19	6:12-49	
Centurion's servant healed	8:5-13.		7:1-10.	
Raising widow's son at Nain			7:11-17.	
John Baptist's query	11:2-30		7:18-35	
Dining at Simon's House.			7:36-50	
Circuit of Galilee			8:1-3.	
Christ's relations decide to retrain him				
Attitude Pharisees to Christ healing				

THE WISE AND THE FOOLISH 24-27

26 Isa. 28:16. By it faith comes. Rom. 10:17. This brings life Gal. 3:11. Perfected by love Gal. 5:6. The Law fulfilled Rom. 8:10.
27 Rev. 22:14
28 Ps 111:10. Prov. 9:10. Job 28:28
29 1 Cor. 3:11. Isa 54:9-17. Ps 92:13-15. 93. Heb. 3:14.
30 Isa. 54:19.

- The Two Ways v 13-14
- The Two Leaders v 15-20
- The Two Deployments v 21-23
- The Two Foundations v 24-27

PUBLIC REACTION TO THE LORD'S TEACHING 28-29.

A stir of wonderment passed through the crowd as the disciple came to an end. Cp Phil
q See Ezek. 33:30-33.
Young. lit: Teaching. The word can denote either doctrine taught or manner of teaching.
Here follows Luke's 2nd Calling Peter.

CHAPTER 8.

THE LEPER HEALED. Vv 1-4
Luke 5:12-16. Mtt. Mark. Matt-Luke
1 This was some time after Luke 5:1-11 intervenes.
2 Cp Rev. 3:9. The form is described in Mk. 1:40. Luke 5:12
3 Moved with compassion Mk. 1:41.
Christ had no use for the mere sight-seeker who followed him to view his miracles. He therefore prohibited the man to publish the facts concerning his cure. See the result when Christ's instructions were not followed. Mark 1:45.
Some thought Christ intended to do away with the Law. He found it necessary to refute the suggestion Matt. 5:17. And in this case instructed the leper to carry out the Law for a "testimony unto them." See further Note. Luke 5:14.
6 Cp Dan 10:9.

5 ¶ [a] And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, [a] I am not worthy that thou shouldest come under my roof: but [f] speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, [h] I have not found so great faith, no, not in Israel.

11 And I say unto you, That [k] many shall come from the east and west, and [l] shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But [m] the children of the kingdom [n] shall be cast out into outer darkness: [o] there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ [p] And when Jesus was come into Peter's house, he saw [s] his wife's mother [t] laid, and sick of a fever.

15 And he [u] touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were [x] possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [b] Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, [c] he gave commandment to depart unto the other side.

19 And [e] a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, [g] suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ [i] And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, [q] O ye of little faith? Then [r] he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the [z] Gergesenes, there met him [v] two [x] possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

[a] To ver. 13. *Luke* 7. 1-10.
[b] 1 Pet. 2. 24. Cited from Is. 53. 4. Note
[c] Mark 4. 35. Luke 8. 22.
[d] Luke 15. 19, 21.
[e] To ver. 22, *Luke* 9. 57-60.
[f] Ps. 107. 20.
[g] Cp. 1 Kin. 19. 20.
[h] ch. 9. 2.
[i] To ver. 34, *Mark* 4. 36—5. 17. *Luke* 8. 22-37.
[k] Gen. 12. 3. Is. 2. 2, 3 & 11. 10 & 60. 1-3. Mal. 1. 11. Luke 13. 29. Acts 10. 45 & 11. 18 & 14. 27 & 15. 9. Rom. 10. 12 & 15. 9-12. Gal. 3. 14, 28. Eph. 3. 6.
[l] Cp. ch. 26. 29. Luke 22. 30.
[m] ch. 13. 38. Cp. ch. 21. 43.
[n] ch. 22. 13 & 25. 30.
[o] ch. 13. 42, 50 & 22. 13 & 24. 51 & 25. 30. Luke 13. 28. 2 Pet. 2. 17. Jude 13.
[p] ch. 6. 30.
[q] Ps. 65. 7.
[r] To ver. 16, *Mark* 2. 29-34. Note *Luke* 4. 38-40.
[s] 1 Cor. 9. 5.
[t] ver. 6. ch. 9. 2. Mark 7. 30. Luke 16. 20. Rev. 2. 22.
[u] ver. 3. ch. 20. 34.
[x] Gen. 15. 21. Deut. 7. 1. Josh. 3. 10 & 24. 11. Cp. Mark 5. 1. Luke 8. 26.
[v] Cp. Mark 5. 2. Luke 8. 27.
[z] ch. 4. 24.

A GENTILE CENTURION SEEKS CHRIST'S HELP. VV 5-13. See Notes Luke 7:1-10

"I WILL HEAL" VV 5-7

6 He sent through the medium of his friends. Cp Luke 7:3 But among the Jews that which was done by any one for another was consider as done by himself. Cp Mk 10:35 with Mtt. 20:20 2 Cor. 5:20.

7 See Note p. 57.

8 Lit. "I coming will heal him" (Gosp. Treas.) The Lord did not say he would come, but that the servant would be healed as he was coming. Thus he illustrated Divine omniscience and omnipotence, foreseeing the Centurion's faith.

THE CENTURION'S FAITH 8-10. See a Jewish testimony to his worthiness. Luke 7:4-5.

CHRIST'S COMMENT: GENTILES WILL FIND THE KINGDOM 11-13.

11 The Centurion's care was not to be a solitary one. Recline, as at a meal. Luke 22:16-18. Rzek. 44:3. Isa. 25:6. Israel constitutes the Kingdom of heaven V 11. Luke 13.

12 To the Gentiles Isa. 60:1-2. There to find destruction Acts 13. Luke 13:28. The deepest remorse at the recognition of lost opportunities. Reserved for those that do iniquity Mtt. 13:41. those without wedding garment Mtt. 22:13. the evil servant Mtt. 24:51. the unprofitable servant. Mtt. 25:30.

SIMON'S MOTHER-IN-LAW HEALED. VV 14-15. MK 1:29-31 NOTE, LUKE 4:38-39.

16 One word in Greek DAIMONIZOMENOUS (DAIMONIZOMAI) = Demon-possessed. They were believed by the Greeks to induce certain evils and illnesses, especially epilepsy and mental disorders. An explanation of one so "possessed" is given in Acts 16:16. Such "demons" are identified with false gods. 1 Cor. 10:20, 21; Acts 17:18. Cp Lev. 17:7; Deut. 32:17; Ps. 106: 37; 96:5. Such a belief, endorsed by Josephus, led to the statement of Mtt. 9:34.

SEQUENCE (Cont. from p. 11).

	Mtt	Mk	Luke	John
Return from Gadara - Crowds waiting		5:21	8:40	
John Baptist disciples' question	9:14-18.			
Woman with issue, cured. Jairus daughter raised	9:18-26	5:22-43.	8:41-56.	
2 Blind men given sight	9:27-31			
A Dumb demoniac cured.	9:32-34			
A further tour of Galilee	9:35.	6:6.		
Preparing the Disciples	10.	6:7-13.	9:1-6.	
They Go forth Preaching		6:13	9:6.	
Christ preaches independently	11:1.			

FIVE REASONS FOR GOOD COURAGE: Cont. from opp

as thou hast testified of me in Jerusalem, so must thou bear witness ~~of me~~ also at Rome"

Acts. 23:11.

1 Sins forgiven 2 Faith made whole 3 Fear assuaged 4 World overcame 5 A continuing & extended witness.

Other exhortations to courage: To Joshua Josh. 1:5-7. By Joshua 10:25. By Paul 1 Cor. 16:13. Heb. 13:5

HE CALMS A VIOLENT STORM 23-27. MK 4:35-41. LUKE 8:22-25.

THE MANIACS OF GADARA. VV 28-34. MK 5:1-20 MTS. LUKE 8:26-34

22 See Note: "Let the dead bury their dead" p. 521.

MATTHEW — A Gift ... to be K... as a tax-gatherer. He... there is frequent men... they might meet Jesus... took Ethiopia as the... becoming humility. In... he not only included his... adds to his name the de...

Chr...

29 say... with... God...

30 off... swin...

31 say... suff... here...

32 And... they... swin... herd... dow... and...

33 fled, the and pos...

34 came... whe... soug... depa...

CHAPTER 9

HEALING THE PALSY. V 2. See Notes Luke 5:17-26. MK. 2:3-12. Here out of sequence. Follows Mk 3:4

A This commences a new incident out of sequence with that which went before

ANOTHER CALL OF MATTHEW. V 9. See Notes Luke 5:27-28. MK 2:13-14.

B Matthew's call is recorded by all three Synoptists. Mark and Luke call him Levi. Matthew calls himself by his own name. Mark and Luke call him the son of Alphaeus. Matthew does not.

TWO ANSWERS TO TWO WOULD-BE FOLLOWERS. VV 18-22. Out of Sequence. See Note for Sequence See p. for Background Cp

16 Among them was his family for the second time trying to restrain him Mk 3:19.

17 Being absolutely exhausted. See Note p. 93.

18 He was perhaps well known and perhaps imagined in his pompousness that his official rank would make him a more desirable disciple.

19 The Lord tired, exhausted discouraged by the attitude of his family saw through the effervescence of his enthusiasm. Perhaps "in the man's flaring enthusiasm, He saw the smoke of self-egotistical self-deceit."

20 His service was not one of wealth, honor, and delight - but complete self-sacrifice - even in regard to family. "Of a truth the Son of God" He was even then seeking a place for rest.

21 He thus indicated that he did not properly comprehend the call of Christ which demands a covenant as exacting as that of Levi who were not to be defiled for the dead. See Note Deut. 33:9-10. Cp Luke 10:26-28.

9 REV 18-21

He demonstrates his omniscience by revealing the power to do this John 5:8. Rev. 2:23. and his omnipotence to forgive in the miracle that followed.

FIVE REASONS FOR ... Pharzaio - Courage only by Christ ♥ by ...

1 - The healed pa... thy sins be for...
2 - The woman ha... fort thy faith ha...
3 - The disciples in S... it is I, be not a...
4 - To the troubled ye shall have good cheer: I... John 16:33.
5 - To the imprison...

29 And, behold, they cried out, saying, [a] What have we to do with thee, Jesus, thou [b] Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the [g] possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, [i] they besought *him* that he would depart out of their coasts.

CHAPTER 9.

a Christ cureth one sick of the palsy. 9 He calleth Matthew, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, &c.

AND he entered into a ship, and passed over, and came into [m] his own city.

2 [n] And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus [r] seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins [s] be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus [z] knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and [c] glorified God, which had given such power unto men.

9 ¶ [d] And as Jesus passed forth from thence, he saw a man, named [e] Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, [f] many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master [h] with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn [k] what *that* meaneth, [l] I will [m] have mercy, and not sacrifice: for I am not come to call the righteous, [m] but sinners to repentance.

14 ¶ [o] Then came to him the disciples of John, saying, Why do we and the Pharisees [q] fast oft, but thy disciples fast not?

15 And Jesus said unto them, [s] Can [t] the children of the bride-chamber mourn, as long as the [u] bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and [v] then shall they fast.

16 No man putteth a piece of [w] new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new

[a] 2 Sam. 16. 10.
[b] ch. 14. 33.
[c] ch. 15. 31.
[d] To ver. 13. *Mark* 2. 14-17.
[e] ch. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13. Cp. Mark 2. 14. Luke 5. 27.
[f] ch. 18. 17. Luke 15. 1.
[g] ch. 4. 24.
[h] ch. 11. 19. Luke 15. 2.
[i] Cp. Deut. 5. 25-27.
[k] 2 Sam. 6. 9. 1 Kin. 17. 18. Luke 5. 8. Acts 16. 39.
[l] ch. 12. 7.
[m] ch. 23. 23. Mic. 6. 6-8. Cited from Hos. 6. 6.
[n] ch. 18. 11. 1 Tim. 1. 15.
[o] ch. 4. 13. Cp. *Note* Mark 2. 1.
[q] To ver. 17.
[r] To ver. 8. *Mark* 2. 3-12. *Luke* 5. 18-26.
[s] Luke 18. 12.
[t] ver. 22, 29. ch. 8. 10 & 15. 28. Mark 5. 34 & 10. 52. Luke 7. 9, 50 & 8. 48 & 17. 19 & 18. 42. Acts 3. 16 & 14. 9. Cp. ch. 6. 30, &c.
[u] John 3. 29.
[v] Cp. ch. 8. 12. Ezra 2. 1. Luke 20. 34, 36.
[w] Luke 5. 20 & 7. 47, 48. 1 John 2. 12.
[x] ch. 25. 1.
[y] ch. 17. 21.
[z] ch. 12. 25 & 22. 18. 1 Chr. 28. 9. Mark 2. 8 & 12. 15. Luke 5. 22 & 6. 8 & 9. 47 & 11. 17. John 2. 24, 25 & 16. 19. Rev. 2. 23. Cp. Ps. 139. 2. Acts 1. 24.
[a] Or, rag, or, unfulled cloth. Mark 2. 21.

wine into old bottles: else [a] the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ [f] While he spake these things unto them, behold, there came a certain ruler, and [g] worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased [m] with an issue of blood twelve years, came behind *him*, and touched [n] the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the [s] minstrels and the people making a noise,

24 He said unto them, Give place: [u] for the maid is not dead, but [x] sleepeth. And they laughed him to scorn.

25 But [z] when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And [3] the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, [16] two blind men followed him, crying, and saying, [d] *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then [b] touched he their eyes, saying, [c] According to your faith be it unto you.

30 And their eyes were opened; and Jesus [d] straitly charged them, saying, [e] See *that* no man know *it*.

31 [v] But they, when they were departed, [w] spread abroad his fame in all that country.

32 ¶ [18] As they went out, behold, they brought to him a dumb man [i] possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, [o] He casteth out devils through the prince of the devils.

35 [p] And Jesus went about all the cities and villages, [q] teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But [r] when he saw the multitudes, he was moved with compassion on them, because they [2] fainted, and were scattered abroad, [3] as sheep having no shepherd.

37 Then saith he unto his disciples, [v] The harvest truly *is* plenteous, but the labourers *are* few;

38 [a] Pray ye therefore the Lord of the harvest, that he will [b] send forth labourers into his harvest.

CHAPTER 10.

1 Christ sendeth out his twelve apostles, with power to work miracles; 16 comforteth them, 40 and promiseth a blessing to those that receive them.

AND [c] when he had called unto *him* his twelve disciples, he gave them power [4] *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

[a] Job 32. 19. Cp. Josh. 9. 4. Ps. 119. 83.
[b] ch. 20. 34.
[c] ver. 2.
[d] Mark 1. 43. John 11. 33.
[e] ch. 8. 4.
[f] To ver. 26, *Mark* 5. 22-43. *Luke* 8. 41-56.
[g] Mark 7. 36.
[h] Mark 1. 45.
[i] ch. 8. 2.
[m] To ver. 34. *Luke* 11. 14, 15. Cp. *Luke* ch. 12. 22, 24.
[l] ch. 4. 24.
[m] Lev. 15. 25.
[n] ch. 14. 36 & 23. 5.
[o] Mark 3. 22.
[p] Mark 6. 6.
[q] ch. 4. 23.
[r] ch. 14. 14. Mark 6. 34.
[s] 2 Chr. 35. 25. Rev. 18. 22.
[3] Or, *were tired and lay down, distressed.* Num. 27. 17. Is. 53. 6. Ezek. 34. 5. 1 Pet. 2. 25.
[u] Acts 20. 10.
[x] John 11. 11.
[y] Luke 10. 2. John 4. 35.
[z] Acts 9. 40.
[a] 2 Thess. 3. 1.
[b] Mark 1. 12, 43. John 10. 4.
[3] Or, *this fame.*
[c] To ver. 31, cp. ch. 20. 30-34.
[d] ch. 1. 1 & 15. 22 & 20. 30, 31. Mark 10. 47, 48. Luke 18. 38, 39. Cp. Ps. 110. 1 with ch. 12. 23 & 21. 9, 15 & 22. 45.
[e] Mark 3. 13-15 & 6. 7. Luke 6. 13 & 9. 1.
[4] Or, *over.* Mark 6. 7. John 17. 2. Rom. 9. 21.

"WORSHIPPED HIM" V. 18. That is, revered him. MK. 5:22. Luke 8:41. = "fell down at Jesus' feet" Cp Rev. 3:9.

THE BLIND MEN SEEK OF THEIR CHRIST-GIVEN SIGHT AND PROCEED TO PUBLICISE THE WORK OF THE LORD Vv. 27-31.

TO ALL ACCORDING TO THEIR NEEDS. — Jairus had [illegible] whilst the woman had to publicly testify concerning her cure — [illegible] had to stumble after him into his house. Jesus treats of [illegible] needs require. We are brought into fresh contact with [illegible] esit. John 2:24-25.

JAIRUS IMPORTUNATE'S HIS HELP. Vv 18-19. MK 5:22-24. NOTE. LUKE 8:41-42.

14 A point of time showing sequence. See Sequence. Pp. 11, 12.

15 I.e. "as good as dead." Mark and Luke indicate her desperate state, but she was not then dead. She would die if Christ did not come.

HE IS DELAYED BY THE WOMAN WITH THE ISSUE OF BLOOD Vv. 20-22. MK 5:25-34. LK 8:43-48.

15A Same word rend. "cheer." See Note V 2.

HE RAISES JAIRUS' DAUGHTER. Vv 23-26. Luke 8:49-56. MK 5:35-43

Notes.

TWO BLIND MEN RECEIVE SIGHT. Vv 27-31

16 He allowed them to stumble their way after him. for they had to do something to justify the cure.

17 This was their faith, belief in Christ as the Son of David - not the second person of the Trinity - and their faith obtained the cure V. 29.

18 He had apparently ignored them until now, but they had persistently followed him into the house.

19 They thus knew him more than a son of David, even the Son. they knew the Scriptures which had predicted this Isa 42:6-7

The Lord's purpose was to prepare them for their future work. reference to which, he makes Cp Vv. 18-19 etc. They have had opportunity to carefully observe his methods and ways. Now he sends them forth as an initial attempt at the work before them.

Like the spies these men went forth to search the Land and bring of the fruit thereof. Num. 11:1-20.

Mark 6:7. says they went forth in twos for witness 2 Cor 13:1. and for fellowship.

Matthew gives their names in pairs. Cp Acts 4:23. 1 Cor. 14:27.

14 pany our preaching efforts in order to derive the greatest amount of good therefrom. Cp Luke 10:2. John 4:35. 2 Thess. 3:1.

Workers not merely talkers. Such are required to work tirelessly in the trying sun. The work is hot and heavy, but the period of time is but short, and the wages will abundantly compensate. Cp 1 Cor. 9:8-11. 1 Tim 5:18.

Christ provides a practical illustration of this in the next chapter.

CHAPTER 10.

THE DISCIPLES ARE SENT OUT ON A PREACHING TOUR. Vv 1-15. MK 6:7-13. Luke 9:1-6.

Praising God. The Truth will make us articulate

This was their constant cry. MK 9:22. Mth 17:20. Luke 11:10.

A FURTHER TOUR OF GALILEE V. 35. MK 6:6.

This is the third tour Mark 6:33. Luke 5:15.

It must have been quite an occasion when the Carpenter of Nazareth who had gained such repute entered a synagogue to teach or expound.

Revealed the mercy of God in the Gospel.

Demonstrating the power of his message and pointing the lesson of its significance.

RESPONSE OF THE PEOPLE V. 36.

Quoted from Num. 27:17. where Moses was directed to set Joshua over the people. Cp Isa 53:6. Ezek. 34:5.

A waving field of golden grain invites many reapers and demands haste. Such a prayer should accom-

THE TWELVE TRIBES WERE
The twelve tribes were
The term "Jew" and
He had already selected them with the design of preaching in mind. Mark. 3:14-19
He lead all four lists of the Apostles. See Mtg 10 Cp Ch. 16:13-19.
Nathanael. See Note p. 159.
Excluded by RV.
RV: Cananean, a member of the Nationalist party known as Zealots. (Heb. qannai, Gr. Kananaios).
Could be derived from Kerioth, or from purse (Aram. secarida) or from strangling (Heb Iscara - strangling) Perhaps on all three.
INSTRUCTIONS. 5-9.
He limits their activity for they were not yet ready for the difficulties and temptations they would experience in these other places.
Who seek first the things of this world. Cp Ch. 6:31-34
In general they would accept them on terms of being dissociated with the worship in Jerusalem Luke 4:15.
According worthlessness and a fanaticism which did not recognise the destiny of Jerusalem. Cp. Eph. 2:11-12. Rev. 7.
Thus their work was in miniature the whole work of preaching - a careful selection of the right material Cp Mat. 4:18.
Gr. Kērussō. To herald as a public crier. To proclaim loud.
For like the Aaronic priesthood, Yahweh was to be their inheritance. Mal. 6:32-33.
THEIR EQUIPMENT FAITH Vv 9-10.
Cp Luke 4:9. They were to be like Levi - without inheritance, dependent upon the goodness of Yahweh Num 18:20. A constant reminder that Yahweh will provide if they but do their part.
RV: "Wallet." - A leathern wallet usually hung around the neck for victuals.
Chitonas - The outer robe or tunic, answering to the Roman toga.
Addit. staff. 1 Sam. p.

V.6. The Disciples never went out of Judea so that the "lost sheep of Israel applied to the Jews who were "lost" only in the sense that they were in need of redemption Jer. 50:6,17. Cp Mat. 9:36.

- The twelve tribes were not then lost as a political entity James 1:1.
- The term "Jew" and "Israel" are used interchangeably. Rom. 11:1 Cp Acts 28.

Christ sendeth out his twelve apostles.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

---

1 He had already selected them with the design of preaching in mind. Mark 3:14-19.

2 He leads all four lists of the Apostles See Mg a Cp Ch. 16:13-19.

3 Nathanael. See Note p. 159.

4 Excluded by RV.

5 RV: Cananean, a member of the Nationalist party known as Zealots. (Heb. Qanna, Gr. Kananaios).

6 Could be derived from Kerioth, or from purse (Aram. secarida) or from strangling (Heb Iscara - strangling) Perhaps on all three.

INSTRUCTIONS. 5-9 ff.

7 He limits their activity for they were not yet ready for the difficulties and temptations they would experience in these other places.

8 Who seek first the things of this world. Cp Ch. 6:31-34.

9 In general they would accept them on terms of being dissociated with the worship in Jerusalem. Luke 9:57.

10 Avoiding worldly covetousness and a sectarianism which did not recognise the destiny of Jerusalem. Cp. Eph. 2:11-13. Rev. 7.

11 Thus their work was in miniature the whole work of preaching - a careful selection of the right material. Cp Mal. 1:6.

12 Gr. Kērussō. To herald as a public herald. To proclaim loudly.

13 For like the Aaronic priesthood, Yahweh was to be their inheritance. Mal. 6:32-33.

THEIR EQUIPMENT - FAITH Vv 9-10.

Cp 1 Cor. 4:9-13. They were to be like Levi - without inheritance, dependent upon the goodness of Yahweh Num. 18:20. A constant reminder that Yahweh will provide if they but do their work.

14 RV: "Walled." - A leathern wallet usually hung around the neck for victuals.

15 Chitonas - the outer robe or tunic, answering to the Roman toga.

16 Additional pair of sandals. They were allowed those they wore Cp Mark 6:9.

17 Cp Mg. They were permitted one staff between two. Mk. 6:8.

18 They were to look to God to provide the daily necessities of life in faith. Prov. 3:9. Ps 123:2. Ps. 127. The Lord will not abandon His own. Heb 13:5.

THEIR APPROACH. Vv 11-15. Mk. 6:10 Luke 9:4.

19 RV: "Search out." They were to be careful not to identify the cause of Christ with any who would dishonor it. Cp 1 Cor. 5:11.

20 Be content with what you receive and do not seek better quarters.

21 The prayer for peace will not be answered.

22 This ceremonious act was a final warning - "a testimony against them" Luke 9:5.

23 Let received the Angelic messenger and was delivered. The city was destroyed but had never sinned against such extraordinary light or was about to be revealed to Judea. Cp Amos 3:2 Rom.

THEIR ATTITUDE IN MIDST OF ENEMIES. Vv 16-18 Mk 6 Luke 9

24 Innocent and harmless in an hostile world. A sheep is a most cleanly, patient, harmless, useful and expensive kind of animal.

25 Fierce and implacable men. Wolves are crafty, greedy, ravenous, fierce, and of quick smell. Among these the disciples had no defence.

26 See the world in that light. Behave with the utmost prudence, never giving cause for provocation nor needlessly exposing yourself to danger. Rom. 16:17. Eph. 5:15. Col 4:5.

27 It is said that no animal equals the serpent in the rapidity and skill it evinces in escaping danger.

28 Inoffensive, sincere, meek.

29 A serpent - even an harmless one - excites our enmity, but who would kill a dove. Christ corrects the simplicity of the dove by the cunning of the serpent, and the cunning by the simplicity of the dove.

30 There was unlimited scope for Apostolic labours. The Lord "came" in A.D. 70. Matt. 24:27. Thus if persecuted in one city flee to the next, for there are plenty of cities to be served.

TO TRUST IN GOD FOR DELIVERANCE. Vv 19-22.

The Lord shows the conditions they might expect, not immediately, but after his ascension.

TOLERANCE OPPOSITION AND PERSECUTION Vv 23-25.

Cp Mg. Gospel ministry quoting Watson: "Yet shall not have accomplished your mission."

BE FEARLESS. Vv 26-31.

32 Be bold and fearless in preaching, recognising that whatever they suffer - though hidden from men - is known of God. Whatever accusations are levelled against them V 25 will ultimately be shown in their true light by God. Their justification must come from Him.

33 The same consideration that lead to boldness in preaching, is to preserve carefulness in avoiding hypocrisy. Luke 12:2-9. NTE.

34 In secret, in private.

35 An allusion to the practice in the synagogues. The Law was read solely in Hebrew, and repeated aloud by the interpreter (Targumista) in the common dialect. What Christ spoke to them privately, should be proclaimed openly.

INSTRUCTIONS FOR THE APOSTLES.

Having witnessed the Lord's methods, heard his discourses, seen his miracles, they are now further instructed before being sent out on a preliminary mission themselves. This would be to fit them for the greater work of preaching later, and so Christ's words include advice for those times when they would meet the active opposition of ruthless enemies.

CHAPTER 11. is out of sequence to the previous chapter. See pp. 11, 12.

28 And [a] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in [c] hell.

29 Are not two sparrows sold for a [d] farthing? and one of them shall not fall on the ground without your Father.

30 But [d] the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall [e] confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall [f] deny me before men, him will I also deny before my Father which is in heaven.

34 [k] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And [m] a man's foes *shall be* they of his own household.

37 [o] He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 [q] And he that taketh not his cross, and followeth after me, is not worthy of me.

39 [s] He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ [t] He that receiveth you receiveth me, and [u] he that receiveth me receiveth him that sent me.

41 He [t] that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 [b] And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

[a] Is. 8. 12, 13 & 51. 7, 8. Jer. 1. 8.
[b] ch. 25. 40. Mark 9. 41.
[c] ch. 5. 22.
[d] It is in value half-penny farthing in the original, as being the tenth part of the Roman penny. ch. 10. 29.
[d] 1 Sam. 14. 45.
[e] Rom. 10. 9, 10.
[f] Rev. 3. 5.
[f] Luke 12. 9. 2 Tim. 2. 12. 1 John 2. 23. Cp. Mark 8. 38.
[k] To ver. 19, Luke 7. 18-35.
[l] ch. 14. 3.
[k] Ver. 34, 35. Luke 12. 51-53.
[l] ch. 3. 11. John 6. 14. Cp. Gen. 49. 10. Num. 24. 17.
[m] Cited from Mic. 7. 6.
[n] ch. 15. 30. Is. 29. 18 & 35. 5, 6 & 42. 7. John 2. 23.
[o] Luke 14. 26.
[p] ch. 5. 3. Is. 61. 1. Luke 4. 18.
[q] ch. 16. 24. Mark 8. 34. Luke 9. 23 & 14. 27.
[r] ch. 13. 21, 57 & 24. 10 & 26. 31. Is. 8. 14, 15. Mark 6. 3.
[s] ch. 16. 25. Mark 8. 35. Luke 9. 24 & 17. 33. John 12. 25.
[t] ch. 3. 1. Luke 1. 80.
[u] Luke 10. 16. John 13. 20. Cp. ch. 18. 5. Gal. 4. 14.
[x] Eph. 4. 14. Cp. James 1. 6.
[y] Mark 9. 37. Luke 9. 48. John 12. 44.
[z] 1 Kin. 17. 10 & 18. 4. 2 Kin. 4. 8.
[a] ch. 14. 5 & 21. 26. Mark 11. 32.

CHAPTER 11.

a John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 [h] Now when John had heard [i] in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou [l] he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 [n] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [p] the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not [r] be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out [i] into the wilderness to see? [x] A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? [a] A prophet? yea, I say unto you, and more than a prophet.

37 I.E. permanently. They might "lose" it temporally. Mk 8:35. Luke 9:24 but will gain it unto eternal life John 12:25. Soul = Life Mth. 10:39. See also Col. 3:4. 1 Pet. 1:4-5, 7. Soul sometimes relates to higher faculties. Ps 42:1. 62:1. 84:2. Isa. 26:8-9. See Soul in Index.

38 See "Hell" in Index.

39 Two farthings would purchase 5. Luke 12:6.

40 See note Luke 21:18.

When all the magnitude and immensity of Creation is considered, it is amazing that the Creator of it all can bridge the distance so skilfully as to be cognisant of us, and our needs. Cp Mat. 6:31-33. His method of bridging the distance Mth 8:10. Cp Ps. 103:11-15.

CHRIST WILL CONFESS THOSE WHO CONFESS HIM Vv 32-33.

What a contrast! Humble unnamed (whosoever) men and women confess the Christ, and he lifts them out of anonymity to acknowledge them. They confess him on EARTH - he confesses them in HEAVEN. They confess him before MEN. He confesses them before GOD. Let us never minimise or despise any humble labor for Christ. Cp Mark 8:38.

CONFESSING CHRIST INVOLVES SACRIFICE Vv 34-39.

The Jews believed that the coming of Messiah would reveal material prosperity to the land (i.e. Israel. Cp Luke 4:25. - same word) but it brought the destruction of A.D. 70 because of their rejection of him. He directed the Romans against the Jews. Mat. 23:38. 22:7.

Christ demands the first place in our lives. Our first love must be for him Cp Mat. 8:21 Those who would be Christ's must accept the covenant of Levi. Deut. 33:8-9.

3 Christ must be loved supremely or he is not loved at all. We love our own best, by loving Christ first. Cp Eph. 5:22-28. 6:12.

44 This is an allusion to the custom of the Romans who forced criminals to carry their own cross to the execution. Cp John 19:17. Thus speaks of public exhibition of a devoted or dedicated life. The first act is baptism into his death. Rom. 6:4, so important is this that Christ re-iterated it Mth. 16:24. Luke 9:23, 14:27. John 12:25.

Cp Gal. 5:24. 1 Cor. 4:9. 2 Cor. 2:14.

THE SMALLEST KINDNESS SHOWN TO THE LEAST DISCIPLE IN CHRIST'S NAME WILL NOT LACK ITS REWARD. Vv 40-42.

46 That is, in Christ's name, and so endorsing his teaching Cf. 2 John 10.

47 Thus endorsing his righteousness, and helping him as such, shall be rewarded in the same way. God will not desert him in need. He will receive a righteous man's reward 1 Tim. 6:18.

48 Darby: "humble, insignificant." Matt. 18:5-6.

49 It is not lavish extravagant display that is required, but humble needful service. See Mk. 9:41. Heb. 6:10.

The 12 Disciples go forth on their mission. Mk. 6:12. Luke 9:6

CHAPTER 11.

CHRIST DEPARTS ON A SOLITARY PREACHING MISSION V. 1.

1 The disciples performed miracles. Mk. 6:12. Christ thus freed himself partly of inconvenience of having multitudes coming for healing & devoted himself to teaching Cp Mark 6:12-13.

JOHN SEEKS INFORMATION OF JESUS. Vv 2-6. Luke 7:18-23 Note.

JESUS' PUBLIC COMMENT ON JOHN. Vv 7-11. Luke 7:24-28 Note.

JOHN'S QUERY (See

John was least likely to succumb to hardship and uncertainty through fear. He was a prophet but the multitude of the generation sought Jesus. He would have been established that only the forceful

THE KINGDOM IS FOR THE COURAGEOUS 12:12

1 Is taken by force. Margin: The gaining of the Kingdom demanded much in the way of courage and only the virile or forceful will gain it. In the days of Christ it required much moral courage to defy the Jewish leaders. Cf John 9:22

2 R.V. = "Men of violence" Men of force

3 Those possessed of zeal and eager desire press their way into the Kingdom undeferred by difficulties. They seize hold of Christ, its Majesty, and in so doing defy the leaders of the day. Luke 16:16.

4 Now, in Christ, the days were being fulfilled. Mt. 5:17. Luke 24:27. Heb. 3:24.

5 The evidence of Prophecy fulfilled in the Lord, then John as Prophet would lead them back to God.

6 The nation would not respond so the appeal was to individuals.

SEE ADDITIONAL COMMENTS IN LUKE 7:29-30.

THE PEOPLE AND PUBLICANS ACKNOWLEDGE THEIR SIN BUT NOT PHARISEES.

THIS GENERATION IS DISCORDANT CHILDREN Vv 16-19. LUKE 7:31-35 Note.

CHRIST PRONOUNCES WOE ON THOSE WHO REJECT WISDOM. Vv 20-24.

Illustrative of the argument above.

1 Where much is given much is required Luke 12:48. Rom. 1:18

2 About 2 miles from Capernaum.

3 See the attitude of such. Mth. 15:21. Luke 4:24-26.

JOHN'S QUERY (See Notes Luke 7:18-28) for Sequence See p. 11

John was least likely to be offended: 1) He was firm V.7. 2) He was used to hardship and unlikely quickly to sink under despondency and impatience through trial and imprisonment V.8. 3) He was not merely a prophet but the messenger. V.9-10. 4) Had the Jews of that generation sought Jesus, John would have been Elijah and the Kingdom would have been established, but instead there was such opposition that only the forceful could force their way into it. V.12-14.

his apostles. 48 Darby: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." 49 It is not extravagant devotion that is required, but needful service. 50 Or, was

...osoever shall give ... one of these little ... f cold water only ... of a disciple, verily ... ou, he shall in no ... s reward. >>>>

CHAPTER 11.

1 Christ's disciples to Christ. 7 Of his testimony concerning John. 18 The people, both concerning John and Christ upbraideth the unbelief and impenitence of Chorazin, Capernaum: 25 and praising his Father, 28 he calleth to him all the burden of their sins.

...me to pass, when ... ad made an end of ... his twelve dis- ... eparted thence to ... o preach in their ...

...en John had heard ... son the works of ... ent two of his dis- ...

... unto him, Art thou ... uld come, or do we ... ther?

...nswered and said ... Go and shew John ... things which ye do ...

...lind receive their ... the lame walk, the ... cleansed, and the ... he dead are raised ... he poor have the ...ched to them.

...ssed is he, whoso- ...not be offended in ...

... as they departed, ... n to say unto the ... concerning John, ... ye out into the ... to see? a reed ... the wind?

...t went ye out for ...nan clothed in soft ...ehold, they that ...*thing* are in kings' ...

... went ye out for to ...ophet? yea, I say ...nd more than a ...

Christ's testimony **ST. MATTHEW 12.** *concerning John.*

10 For this is *he*, of whom it is written, [b] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are [c] born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 [h] And from the days of John the Baptist until now the kingdom of heaven [i] suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is [o] Elias, which was for to come.

15 [q] He that hath ears to hear, let him hear. >>>>

16 ¶ [r] But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have [x] mourned unto you, and ye have not lamented.

18 For John came neither [b] eating nor [c] drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, [h] a friend of [i] publicans and sinners. But wisdom [k] is justified [l] of her children.

20 ¶ [m] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, [o] Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in [q] sackcloth and [r] ashes.

22 [a] But I say unto you, It shall be more tolerable for [c] Tyre and Sidon at the day of judgment, than for you.

23 And thou, [n] Capernaum, [d] which art exalted unto heaven, [f] shalt be brought down to hell: [p] for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ [t] At that time Jesus [k] answered and said, I thank thee, [l] O Father, Lord of heaven and earth, [m] because thou hast hid these things [u] from the wise and prudent, and hast [p] revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 [s] All things [v] are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, [w] save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto [y] me, all ye that labour and are [z] heavy laden, and I will give you rest.

29 [a] Take my yoke upon you, and [d] learn of me; for I am [e] meek and lowly in heart: and [f] ye shall find rest [ll] unto your souls.

30 For [g] my yoke *is* easy, and my burden is light. >>>>

[a] ver. 24. ch. 10. 15.
[b] Mark 1. 2. Cited from Mal. 3. 1.
[c] ch. 15. 21.
[d] Is. 14. 13. Cp. Gen. 11. 4.
[e] Job 14. 1.
[f] Ezek. 26. 20 & 31. 14.
[g] Ezek. 3. 6. Luke 4. 23.
[h] Luke 16. 16.
[i] Or, *is gotten by force, and they that thrust men.*
[k] To ver. 27, *Luke* 10. 21, 22.
[l] ch. 17. 4 & 22. 1.
[m] Luke 23. 34. John 11. 41.
[n] For the construction cp. Rom. 6. 17.
[o] Job 37. 24. 2 Cor. 1. 19.
[p] ch. 17. 10-13. Mal. 4. 5. Mark 9. 11-13.
[q] ch. 16. 17. Ps. 8. 2.
[r] ch. 13. 9, 43. Mark 4. 9, 23.
[s] Cp. Mark 4. 30.
[t] ch. 28. 18.
[u] ch. 20. 23.
[v] John 1. 18 & 6. 46.
[x] 2 Sam. 1. 17.
[y] Cp. ver. 3.
[z] Luke 11. 46.
[a] Lam. 3. 27.
[b] ch. 3. 4.
[c] Luke 1. 15.
[d] John 13. 15. Phil. 2. 5.
[e] Zech. 9. 9. Phil. 2. 7, 8.
[f] Cited from Jer. 6. 16.
[g] 1 John 5. 3.
[h] ch. 9. 10.
[i] ch. 18. 17.
[k] Cp. Luke 7. 29.
[l] ch. 16. 21.
[m] To ver. 23. *Luke* 10. 13-15.
[n] To ver. 8. *Mark* 2. 23-28. *Luke* 6. 1-5.
[o] Mark 8. 22. John 1. 44.
[p] Deut. 23. 25.
[q] 1 Kin. 20. 31.
[r] Esth. 4. 1. Jonah 3. 6.
[s] Ex. 20. 9.

THE KINGDOM IS FOR THE COURAGEOUS 11:12

1. "Is taken by force" see margin. The gaining of the Kingdom demanded much in the way of courage and only the virile or forceful will gain it. In the days of Christ it required much moral courage to defy the Jewish leaders. cf Jhn 9:22

2. R.V. = "Men of violence" i.e. Men of force

3. Those possessed of zeal and eagerness press their way into the Kingdom undeferred by difficulties. They seize hold of Christ its Majesty, and in so doing defy the leaders of the day. LUKE 16:16.

4. Now, in Christ they were being fulfilled. MT. 5:17. LUKE 24:27. Acts 3:24.

5. The evidence of prophecy fulfilled in the Lord, then John as Elijah would lead them back to God.

6. The nation would not respond so the appeal was to individuals.

SEE ADDITIONAL COMMENTS IN LUKE 7:29-30.

THE PEOPLE AND PUBLICANS ACKNOWLEDGE THEIR SIN BUT NOT PHARISEES.

THIS GENERATION IS LIKE DISCORDANT CHILDREN V. 16-19. LUKE 7:31-35

Note.

CHRIST PRONOUNCES.

WOE ON THOSE WHO REJECT WISDOM. V. 20-24

1 Illustrative of the argument above.
2 Where much is given, much is required. Luke 12:48. Rom. 1:18
3 About 2 miles from Capernaum.
4 See the attitude of one such. Mth 15:21. Mk 7:24. LUKE 4:24-26

17 GOD MANIFESTATION V.27.

"No man knoweth the Son but the Father"

For the use of "know" see John 17:2. This fruit-producing revelation is Divine Mth. 16:17. The philosophies and universities of human wisdom will not reveal it.

"No man knoweth the Father but the Son"

For he is the revelation and manifestation of the Father. Jhn 1:18. 14:9. 17:6,26. In Word John 7:16. In Deed John 5:19. In Character Mth 14:36

been called to be as priests.

Darby: "in judgment day." The judgment on Tyre and Sidon was severe. Ezek 26, 28:21 It included severe defeat by invading armies, and the complete overthrow of Tyre. Yet there is to be a latter-day revival of mystical Tyre Isa. 23:18. Those cities of Galilee were to be similarly destroyed with no latter-day revival. They were completely destroyed by the Romans, and in the great earthquake whereas Tyre will be honored, these Galilean cities will be forever blotted out (i.e. their very site). H. Sulley believed that they would be covered by an inland sea (Ezek. 47) whilst Tyre would provide the outlet for the new found waters of the Mediterranean. cp Ps. 45:12.

11 Being honored with his presence. Cp Luke 4:31-32.

12 Cp Ezek. 47:8

CHRIST THANKS THE FATHER FOR HIS MERCY TO BABES. V.25-27

13 Because hope Gospel not matter of mere worldly wisdom and prudence, but demands humility and faith.

14 Relating to salvation 1 Cor 1:21. 2 Cor 4:3. 1 Pet 2:7. In anticipation Christ. Acts 4:12.

HIS INVITATION TO BABES.

15 Such as feel the oppressive burden of sin emphasised by the law - which the Pharisees did not. cp Luke 18:11.

16 "Anapausis" - The word constantly used in Sept. for Sabbath rest. "Not the rest of inactivity, but of harmonious cooperation with God."

>>>> Here follows Luke 7:37-50. See Sequence p. 11

CHAPTER 12.

1 Christ reproveth the blindness of the Pharisees concerning the sabbath. 22 He healeth the man possessed that was blind and dumb. 31 Of blasphemy against the Holy Ghost. 36 Of idle words. 38 He rebuketh the unfaithful, &c.

AT that time [t] Jesus went on the sabbath day through the corn; and his disciples were an hungred, and [p] began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that [s] which is

THE DISCIPLES IN THE CORN FIELDS. V.1-8. Mth 2:23. 28. Luke 6:1-5.

Place: Adjacent to Jerusalem. See Note Mk 2:23

Time: After the Passover 31. 5:1. Luke 6:1.

Sequence. After Mth 9:13

[t] Season R.V. The season denoted by the circumstance. The corn would be ripe after the Passover John 6:4 and with the first sheaf had been offered. Luke 6:1 the Jews were permitted to pluck the corn as here described Deut. 23:25.

Rubbing it with their hands Luke 6:1 which the Pharisees specifically objected to (Gos. Treat). The disciples the Shewbread and Sabbath. The Apostles had

WORKING ON THE SABBATH. – Having shown that the Sabbath was not designed to deny men the necessities of life, the Lord proceeds to show that it was a fit occasion for doing the works of God. 1Ch. 23:31. He treated it as a Day of Release. The man with withered hand is prevented by his affliction from fully working for God. Christ's healing influence cured his affliction, released him from the bondage, and equipped him to better serve God.

CHRIST'S TEACHING. 19,20. Though Son of God he exercised his office with meekness, gentleness, and humility, without noise, tumult, or political disturbance. "A bruised reed shall he not break," i.e. he will not bear hard upon a wounded, contrite and truly humble heart, bowed down by a sense of its infirmity. "Smoking flax" – the faintest spark of returning virtue he did not extinguish by severity; but will cherish and encourage the one, and will raise animate and enliven the other, bringing forth judgment to victory.

A PARTIAL CIRCU. OF THE SEA OF GALILEE PREACHING AND HEALING Vv15-21 Mark 3:7-12 Mt.

3 This was a reproof for the Pharisees. David was induced to do what was unlawful by the persecution of Saul. But his criminality, inexcusable as it was, was as much to be imputed to his persecutors as to himself. Thus Saul was the more guilty party, and grievously broke the law by his attitude of needless hatred. This was a worse offence than the breaking of a formalism of the law under pressure of need. The Pharisees in their wickedness were following the example of Saul, though the Lord does not allow that his followers were wrong.

RSV: "Presence."
RSV: "Something greater than the temple is here" – Namely the glory without which the Temple is nothing. Jhn 1:14 Ezek. 43:1-3.

5 Matth. 4:13. This Sauldid not show, nor were the Pharisees, To fulfil the law the Pharisees should have fulfilled the needs of the hungry disciples. Isa. 58:10. Deut. 15:7. Here see additional note Mark. 2:27.

He is greater than David whose violation of law was excused because of dire need, he is greater than the priests who profane the sabbath and were blameless.

ANOTHER SABBATH HEALING THE MAN WITH THE WITHERED HAND. Parallel Mk 3:1-6. Luke 6:6-11.

Attention is suddenly drawn to this man. Perhaps he came before the Lord mutely drawing attention to his affliction. Perhaps the Pharisees had arranged for him to be there. In any case, he was sitting in the audience Luke 6:7, the centre of attention. The Lord was teaching at the time Luke 6:6.

See the circumstances leading to this question. Luke 6:6-9. Later the Lord made the Pharisees almost ashamed to pose the question they did on this occasion Luke 14:1-6.

Dr Lightfoot quotes Rabbinical sayings in support of this. The law decreed that the sabbath should be a day of release even for inferior animals Exod. 23:12.

They had refused to answer Mk. 3:4. So he boldly replied. And looking around in anger Mk. 3:5 he healed the man.

For notes on the sequel see Luke 6:11.

[a] ch. 10. 23. Mark 3. 7.
[b] ch. 19. 2.
[c] 1 Sam. 21. 6.
[d] Cp. 1 Sam. 21. 1, 2.
[e] ch. 8. 4. Mark 1. 25 & 3. 12 & 8. 30. Luke 4. 41 & 9. 21.
[f] Ex. 25. 30. Lev. 24. 5-8.
[g] Ex. 29. 32. Lev. 8. 31 & 24. 9.
[h] Cited from Is. 42. 1-3.
[i] Num. 28. 9, 10.
[j] Cp. John 7. 22.
[k] ch. 3. 17.
[l] ver. 41, 42. Cp. Hag. 2. 7, 9. Mal. 3. 1.
[m] ch. 9. 13.
[n] Cited from Hos. 6. 6.
[o] 1 Cor. 15. 54.
[p] Cp. Is. 42. 4.
[q] ver. 24. Cp. ch. 9. 32-34. Luke 11. 14, 15.
[r] ch. 4. 24.
[s] To ver. 14; Mark 3. 1-6. Luke 6. 6-11.
[t] Luke 2. 47.
[u] Luke 13. 14 & 14. 3. John 9. 16.
[v] ch. 9. 27.
[w] Mark 3. 22.
[x] Gr. Beelzebul, ver. 27. ch. 10. 25. 2 Kin. 1. 2.
[y] ch. 9. 4.
[z] To ver. 29. Mark 3. 23-27. Luke 11. 17-22.
[a] ch. 10. 31.
[b] Luke 11. 19. Cp. 2 Kin. 2. 3, &c.
[c] John 5. 18 & 10. 39 & 11. 53.
[d] Or, took counsel. Better as ch. 22. 15 & 27. 1, 7 & 28. 12.

15 But when Jesus knew it, [a] he withdrew himself from thence: [b] and great multitudes followed him, and he healed them all;

16 And [c] charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 [h] Behold my servant, whom I have chosen; my beloved, [i] in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment [o] unto victory.

21 [p] And in his name shall the Gentiles trust.

22 ¶ [q] Then was brought unto him one [r] possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people [t] were amazed, and said, Is not this [x] the son of David?

24 But when the Pharisees heard *it*, they said, [v] This *fellow* doth not cast out devils, but by [2] Beelzebub the prince of the devils.

25 And Jesus [z] knew their thoughts, [a] and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do [c] your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by

15 The prophecy quoted shows that there is but a limited time for this passive resistance to evil, that after restraint, Yahweh will be manifested as a "man of war" Isa. 42:13.
Submitting to the will of God.
Manifesting such obedience as to please the Father. So he is Servant and Son.
Constituting him Christ Acts 2:36.
Discernment Ps 94:11. 1 Cor. 2:15. Shall teach. Thus many Gentiles were then attracted to him Matt. 3:8.
Gr. v.16. Christ was no political agitator. Isa. 53:7. 1 Pet. 2:23.
Figurative of weakness Mt. 11:7. The Lord patiently bore with the weakness of his disciples.
This is the important but not literal translation of Isa. 42:4. See also. Note 13.

THE BLIND & DUMB DEMONIAC CURED. Vv22-30

22 This must have been an extreme case drawing forth the amazement of the people.
23 It was predicted that Messiah would do this Isa. 35:5.

THE PHARISEES RIDICULE V.24. MK 3:22. CHRIST'S REPLY Vv25-30. MARK 3:22-30.

This was a parable Mk 3:23.
The god of flies worshipped by Philistines 2 Kings 1:6.
From Mark 9:38. Acts 19:13. It is obvious there were exorcists among the Jews probably highly respected by the people. The argument thus was – If those who cast out demons reveal themselves to be in league with Beelzebub, then the disciples of the Pharisees are so in league

THE SMOKING FLAX V.19.
As the priest had to trim the wicks in the golden lampstand that the light might burn the brighter, so in a figurative sense, the Lord did in regard to the disciples. He carefully and daily ministered to them to bring out the best in them. This trimming of the wick (the flax) is comparable to the pruning of the vine Jhn 15:1-2. It is a painful duty designed to produce the brighter light. He performed the task so skilfully and tenderly so as not to quench the light Mt. 12:20. 1 Thes. 5:19.

18 BEELZEBUB: PRINCE OF DEVILS V.24
The name signifies: the god of the flies. It was the god of Ekron, and it was thought that he had control over the insects that infested those warm climates, and which frequently proved a noisome and deadly plague. The Jews are said to have changed the name to Beelzebul – the god of the dung-heap.
If the Jews accepted the demons as a term descriptive of disease (see Index note), they were sneeringly mocking at Christ, but attributing his success to association with the god of the manure heap.

A CITY DIVIDED AGAINST ITSELF
Some of these blasphemers in which city these words were uttered state of the city proved that actions sought to destroy Christ predicted.

25 Not the Kingdom of Satan but of God. If he worked for Satan then he would have been proclaiming his kingdom.
The "strong man" that ruled Jewry in the flesh. Jhn. 8:44.
Christ was in process of binding him and spoiling his house.
And as his miracles proved that God was with him V.28. so they were supporting the flesh against God.

THE UNFORGIVABLE SIN. THE ATTITUDE OF THE PHARISEES SIN 31-37

29 Because of the open & wilful repudiation of the evidence, Christ warns those who thwarted against him, pleading their ignorance. Luke 23:34. See also Acts 3:17. 1 Cor. 2:8. Eph. 4:18. But there is no forgiveness for those who wilfully rejected the Spirit-attested message. Heb. 2:2-3. 10:26-29. 1 Jn. 5:16. But is in danger of condemnation because he said he had an unclean spirit. So adds Mk.
Treat the tree as either good or corrupt by examining its fruit. In the light, the actions of the Lord are a great contrast to those of the Pharisees.
This was an uncomfortable echo of John's message. Mal. 3:7. character of them as the seed of the serpent. Mat. 23:33. Jhn 8:44.
They were a brood of poisonous reptiles, whose venom in their
Vv33-35 The evil words of Pharisees. Vv 1-5 are contrasted to the good words of Christ Vv 6-7.
The hypocritical actions of the Pharisees by which they proved a form of righteousness were belied by the words which exposed their hidden heart. Ps 51:6.
dance": the exuberance, the overflowing abundance.
Dog: "Pernicious" Gk. Ex. 4:29-30. 5:4. 2 Pet. 2:22. Rev. 22:15. Rom. 2:16.
Gen. 11:6. Rom. 10:10. Luke 19:42. Jude 15.
The greatest care should be exercised in speech.

THE ONLY ONE SIGN TO BE GIVEN: THAT OF JONAH V38

Certain of them not prepared to blaspheme as the others, and yet scrupulous to accept

the Spirit of God, then the kingdom of God [a] is come unto you.
29 Or else [b] how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and [d] then he will spoil his house.
30 [e] He that is not with me is against me: and he that gathereth not with me scattereth abroad.
31 ¶ [h] Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the [i] *Holy* Ghost shall not be forgiven unto men.
32 And whosoever speaketh a word [m] against the Son of man, [n] it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.
33 [o] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: [p] for the tree is known by *his* fruit.
34 [r] O generation of vipers, how can ye, being evil, speak good things? [s] for out of the abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
36 But I say unto you, That every [t] idle word that men shall speak, they shall give account thereof in the day of judgment.
37 For [u] by thy words thou shalt be justified, and by thy words thou shalt be condemned.
38 ¶ Then certain [v] of the scribes and of the Pharisees answered, saying, [w] Master, we would see a sign from thee.
39 But he answered and said unto them, [x] An evil and [y] adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
40 For [z] as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
41 The men of [f] Nineveh shall rise [g] in judgment with this generation, and [i] shall condemn it: because [j] they repented at the preaching of Jonas; and, behold, [k] a greater than Jonas *is* here.
42 The [m] queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.
43 [p] When the unclean spirit is gone out of a man, he walketh through [r] dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and [s] garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and [v] the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.
46 ¶ While he yet talked to the people, [@] behold, *his* mother and [b] his brethren stood without, desiring to speak with him.
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand toward his disciples, and

[a] Rom. 9. 31. 2 Cor. 10. 14. Phil. 3. 16. 1 Thess. 2. 16.
[b] Is. 49. 24.
[d] Jonah 1. 17.
[d] Cp. Is. 53. 12. Col. 2. 15.
[e] Luke 11. 23. Cp. Mark 9. 40. Luke 9. 50.
[f] Jonah 1. 2.
[g] ver. 32.
[h] ver. 31, 32, *Mark* 3. 28-30. *Luke* 12. 10. 1 John 5. 16.
[i] ver. 42. Jer. 3. 11. Ezek. 16. 51, 52. Rom. 2. 27. Heb. 11. 7.
[j] Jonah 3. 5-9.
[k] ver. 6.
[l] Expressed ver. 32.
[m] 1 Kin. 10. 1.
[n] ch. 11. 19. John 7. 12, 20, &c.
[o] 1 Tim. 1. 13.
[p] To ver. 45. *Luke* 11. 24-26.
[r] 2 Pet. 2. 17. Jude 12. Cp. Ps. 63. 1. Jer. 2. 6.
[s] Luke 6. 44.
[t] ch. 3. 7.
[u] To ver. 35, *Luke* 6. 45.
[v] ch. 23. 29.
[w] John 5. 14. Heb. 6. 4-6. 2 Pet. 2. 20-22.
[x] 2 Pet. 1. 8.
[y] To ver. 50, *Mark* 3. 31-35. *Luke* 8. 19-21.
[z] ch. 13. 55. Mark 6. 3. John 2. 12. Acts 1. 14. 1 Cor. 9. 5. Gal. 1. 19. Cp. Mark 3. 21.
[@] Cp. James 3. 2-12.
[b] Mark 8. 11. Luke 11. 16. John 2. 18. 1 Cor. 1. 22.
[r] To ver. 43, *Luke* 11. 29-32.
[s] Is. 57. 3. Mark 8. 38. James 4. 4.

THE PARABLE OF THE SOWER. This appears to contain an allegory as well as moral teaching. It roughly divides the areas where the Gospel made its appearance. Thus the ministry of the Word, along the path so often trod by the prophets might be compared by the sowing of the seed by the wayside. In Asia Ecclesias quickly sprang up but time revealed that they had little true endurance. In Greece and Rome it encountered many thorns which sprang up to choke the Word. The English-speaking world has produced greater fruit in the last days.

45 Cp Heb 2:11.
46 Such establish relationship with him and he will treat them with the consideration due to such.

said, Behold my mother and my brethren!

50 For [b] whosoever shall do the will of [c] my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13.

3 Parable of the sower and the seed: 18 the exposition. 24 Parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the drawnet cast into the sea. 53 Christ contemned of his own countrymen.

THE same day went Jesus out of [e] the house, and [f] sat by the sea side.

2 [h] And great multitudes were gathered together unto him, so that [i] he went into [k] a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among [q] thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and [t] brought forth fruit, some [u] an hundredfold, some sixtyfold, some thirtyfold.

9 [v] Who hath ears to hear, let him hear. Cp Rev. 2,3

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because [y] it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 [a] For whosoever hath, to him [b] shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even [d] that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, [g] By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears [l] are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should [m] be converted, and I should heal them.

16 "But [o] blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [p] That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ [r] Hear ye therefore the parable of the sower.

19 When any one heareth the word [s] of the kingdom, and understandeth *it* not, then cometh [x] the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and [z] anon [a] with joy receiveth it;

21 Yet hath he not root in himself, but [c] dureth for a while: for when tribulation or persecution ariseth because of the word, [d] by and by [e] he is offended.

[a] ch. 25. 29. Mark 4. 25. Luke 8. 18 & 19. 26.
[b] Cp. John 15. 2.
[c] Cp. John 15. 14. Heb. 2. 11.
[e] ch. 7. 11.
[d] Cp. Luke 8. 18.
[f] To ver. 15. *Mark* 4. 1-32.
[g] Deut. 29. 4. Is. 43. 8. Jer. 5. 21. Ezek. 12. 2. Rom. 11. 8. 2 Cor. 3. 14. Cited from Is. 6. 9, 10.
[h] To ver. 11, 14. *Luke* 8. 4-10.
[i] Luke 5. 3.
[k] Mark 3. 9.
[l] Cp. Heb. 5. 11.
[m] Luke 22. 32.
[n] ver. 16, 17, *Luke* 10. 23, 24.
[o] ch. 16. 17. John 20. 29.
[p] Heb. 11. 13. 1 Pet. 1. 10, 11.
[r] Cp. John 8. 56.
[s] Jer. 4. 3.
[t] To ver. 23. *Mark* 4. 13-20. *Luke* 8. 11-15.
[u] ver. 38. ch. 4. 23.
[v] John 15. 5.
[q] Gen. 26. 12.
[x] ver. 38. ch. 6. 13. John 17. 15. Eph. 6. 16. 2 Thess. 3. 3. 1 John 2. 13.
[y] ch. 11. 25.
[z] ver. 21. Mark 1. 30.
[a] Is. 58. 2. Ezek. 33. 31, 32. Mark 6. 20. John 5. 35.
[b] ch. 11. 25. 1 Cor. 2. 10. 1 John 2. 27.
[c] Mark 4. 17. 2 Cor. 4. 18. Heb. 11. 25.
[d] ver. 20. Mark 6. 25. Luke 17. 7.
[e] ch. 11. 6. Cp. 2 Tim. 1. 15.

20

From Gr = "To compare together" Thus a similitude taken from a natural object to illustrate a spiritual truth.

Mark adds "hearken" This ear, eye and heart appealed to in parables. Cp V.9

The parable of the sower had long before been made use of Isa 28: 19-29 & 1 Pet. 1:23.

Impenetrable soil. The use of the harsh and ruthless plough is necessary before any good could come of this sowing. Jer 4:3

They accept it readily, but lacking depth so fail under pressure.

Mark adds: "That sprung up and increased."

PARABLE OF THE SOWER

Vvt-9. Mk 4:1-9 Luke 8:4-8

WHY SPEAK IN PARABLES?

Vv 10-17. Mk 4:10-12 Luke 8:9-10

This question is evidently out of sequence and posed after he had given several parables. The disciples evidently saw this as the key to all parables, and at the end of the day sought him out to ascertain its meaning. His questioners were not limited to the twelve Mark 4:10.

Those with a seeking mind would be aided in understanding. James 1:5 Ps 25:14.

Lit. Secrets whispered to Christ's friends. John 15:15. Gen 18:17. Cp Rom. 16:25. Eph 3:4, 5, 9.

Mark 4:11 "that are without"

observe in natural things

exciting their curiosity if led them to the understanding of other deep features of the Word. Mark 4:13. 1 Cor. 4:1.

1 It fulfilled O.T prophecy. Ps 78:1-2. 49:1-4.
2 It set an example to improve everything as a means of spiritual instruction. John 3:12-13.
3 It was a more telling and unanswerable form of reproof Matt. 21:28-46.
4 It was a more effective means of illustrating truth to those prepared to seek its meaning Matt. 13:11, 18.
5 It effectively divided those who did not desire truth, for they would be impatient of seeking its meaning Cp Matt. 13:13-14.
6 By causing the righteous to search, and

mere fleshly exuberance, and superficial pleasure as the Word expounded, but a deeper appreciation of the personal sacrifice that involves. Gal. 5:24

23 ie Stumbles and falls.

THE PARABLE OF THE SOWER. Cp Gala Hau

THE PARABLE

24 Cp Heb 6:7-8.
25 "the lust of e... things" Mk 4:19 ...luding "the pleas... this life" Luke 8:14. Cp 1 John 2:15-17. A... of the end" temptat... Luke 21:34-35. 2 Tim... These present a d... legally to God un... all the world gain... condancy and b... superior force of it... ten to flesh absorb... affections, engrosse... thoughts, engages... me and attention... by interests them... secular pursuits... employment.
26 Le "Gives it a... mission, lays it... heart so as to un... stand it." Mk 4:... receive it." Luke... = "In an honest a... heart.... Keep it... They are those w... deliberate in the... and steady in the... penance of it.
27 All have not... same ability... opportunity.
See additi... commen... 4:21-25 Mt... 8:16-18.

PARABLE OF TH...

Lk 24:30 Cp Mk 6... The former pa... illustrated the... one of the seed... the takes us fo... harvest.
Supply the el... "the things o... kingdom" Acts 8...
Stressing the... for vigilance... Acts 20:30. 2 T... 4:1-5.
Cp Jn. 15:8, 16... James 5:7-8.
1 Darnel - a wee... very much re... like wheat. Not ... only wicked - fo... one to be put ou... Lk 13:8 Not here... they are to be... rooted out. Jn 15:2... would make whe... strengthening hypo... among the outward... surface of true c... rules. So that if p... not to determin... the state.
See Mk 4:... 29 for p... Good Se... The two...

PARABLE OF MUSTARD SEED Vvt-12. Mk 4:...

The future magnific... was despised.

THE PARABLE OF TARES. — Also contains an allegory as well as a warning. It is an exhortation to vigilance — the tares were sown whilst "men slept" but it is also prophetic of what came to pass. For hypocrites within the Ecclesia as well as an apostate Christendom is here predicted. The Apostles seemed to recognise that. Acts 20:28. 2 Tim. 3:1-5. 4:1-5. 1 Tim. 4:1-3.
Cp Galatians 6:7-8

THE PARABLE OF LEAVEN. Leaven works secretly, silently but certainly. It is hidden from view but its effect is ultimately seen. So it is with the Kingdom which has been in preparation from the beginning of time. Matt. 25:34.

22 He also that received seed among the thorns is he that heareth the word; and [a] the care of this world, and the deceitfulness of [c] riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another [h] parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but [z] gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [d] The kingdom of heaven is like to [a] a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, [b] it is the greatest among herbs, and becometh a tree, so that [d] the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; [e] The kingdom of heaven is like unto leaven, which a woman took, and hid in [f] three [g] measures of meal, till the whole was leavened.

34 [i] All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, [j] I will open my mouth in parables; [k] I will utter things which have been kept secret [l] from the foundation of the world.

36 Then Jesus sent the multitude away, and went into [m] the house: and his disciples came unto him, saying, Declare unto us [n] the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is [o] the world; the good seed are [p] the children of the kingdom; but the tares are [q] the children of [r] the wicked one;

39 The enemy that sowed them is the devil; [s] the harvest is [t] the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 "The Son of man shall send forth his angels, and they shall gather out of his kingdom all [u] things that offend, and them which do iniquity;

42 And shall [z] cast them into [b] a furnace of fire: [c] there shall be wailing and gnashing of teeth.

[a] 2 Tim. 4. 10.
[b] Mark 4. 32.
[c] ch. 19. 23.
[d] Ps. 104. 12.
[e] Luke 13. 20, 21.
[f] Gen. 18. 6. Judg. 6. 19. 1 Sam. 1. 24.
[g] The word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint.
[h] Mark 4. 33, 34.
[i] Mark 4. 26-29. Cp. ver. 37-42.
[j] Cited from Ps. 78. 2.
[k] Rom. 16. 25, 26.
[l] ch. 25. 34. Luke 11. 50. Heb. 4. 3 & 9. 26. Rev. 13. 8 & 17. 8.
[m] ver. 1.
[n] ver. 24-30.
[o] Cp. Mark 16. 15, 20. Col. 1. 6.
[p] ch. 8. 12. Cp. ver. 43.
[q] John 8. 44. Acts 13. 10.
[r] ver. 19.
[s] Joel 3. 13. Rev. 14. 15.
[t] ver. 40, 49. ch. 24. 3 & 28. 20. Heb. 9. 26. Cp. Dan. 12. 13.
[u] ch. 24. 31.
[z] ch. 3. 12.
[v] Or, scandals. ch. 16. 23 & 18. 7. Rom. 14. 13, &c. 1 John 2. 10.
[w] Ver. 31, 32, Mark 4. 30-32. Luke 13. 18, 19. NIE
[x] ver. 50. ch. 3. 12. Rev. 9. 2 & 19. 20 & 20. 10.
[a] ch. 17. 20. Luke 17. 6.
[b] ver. 50.
[c] ch. 8. 12.

THE TARES. — The weed referred to here is a noxious plant peculiar to the east, very like darnel. It resembles the wheat in almost all points until maturity, when it is discovered by some slight differences; such as that it is coarser and less compact; but principally by its want of fruit, a few grains only appearing in a large full ear. It is not only unprofitable but destructive; its seed being mingled with the flour occasioning inebriety, vertigo, and often a lethargic and mortal torpidity. The ancients said that it injured both the head and the eyes. Our tares are a pulse that may be used; but this weed is fit only for fuel.

PARABLE OF MUSTARD SEED. Vv 31-32. Mk. 4:30-32.

The future magnitude of that now despised. See Notes Luke 13:18-19.

PROGRESSIVE TEACHING IN THE PARABLES.

1. THE SOWER — Widespread proclamation of the Gospel.
2. THE TARES — Coming discrimination at the Judgment of household and world.
3. THE GOOD SEED (Mark) — The blessing of God on the Righteous. Mtt. 4:26-29.
4. THE MUSTARD SEED — Future magnitude of that at present despised.
5. THE LEAVEN — The influence of the Kingdom message in future

PRACTICAL LESSONS: 1. Take care how we hear. 2. Do not be led astray by tares. 3. The laborer should seek Divine blessing. 4. Small things can produce great results. 5. Divine teaching can be a silent worker.

PARABLES FOR THE DISCIPLES. Vv44-50.
They were spoken "in the house" V36 and they teach the need of
1 Complete self dedification
2 Careful selection of Divine Truth
3 Ultimate discrimination between wicked and just.

1 There is hid treasure to be found. V44
2 We must "sell all" to obtain it. Vv45-46
3 All kinds will seek it. Vv47-50.

43 Then shall [a] the righteous shine forth as the sun in [c] the kingdom of their Father. [d] Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto [h] treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and [k] selleth all that he hath, and [l] buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one [o] pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is [r] like unto a net, that was cast into the sea, and gathered [s] of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at [x] the end of the world: the angels shall come forth, and [z] sever the wicked from among the just,

50 [b] And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, [e] Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every [g] scribe *which* is [i] instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 [m] And when he was come into [n] his own country, [o] he taught them in their synagogue, insomuch that they [q] were astonished, and said, Whence hath this *man* this wisdom, and *these* [b] mighty works?

55 [e] Is not this the [f] carpenter's son? is not his mother called Mary? and [g] his brethren, [i] James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they [m] were offended in him. But Jesus said unto them, [n] A prophet is not without honour, save in his own country, and in his own house.

58 And [p] he did not many mighty works there [q] because of their unbelief.

(a) Prov. 4. 18. Dan. 12. 3.
(b) ch. 7. 22 & 11. 20, 21, 23 & 14. 2.
(c) ch. 26. 29.
(d) ver. 9. ch. 11. 15.
(e) Luke 3. 23. John 6. 42.
(f) Cp. Mark 6. 3.
(g) ch. 12. 46.
(h) Prov. 2. 4.
(i) Gal. 1. 19.
(k) ver. 46. Cp. Phil. 3. 7, 8.
(l) Is. 55. 1. Rev. 3. 18.
(m) ch. 11. 6.
(n) Luke 4. 24. John 4. 44.
(o) Job 28. 18. Cp. Prov. 3. 15 & 8. 11.
(p) Cp. Mark 6. 5, 6. Luke 4. 23-27.
(q) Mark 9. 23.
(r) ch. 4. 19.
(s) Cp. ver. 38. ch. 22. 10 & 25. 2.
(t) To ver. 12, *Mark* 6. 14-29.
(u) To ver. 3, *Luke* 9. 7-9.
(x) Luke 3. 1.
(z) ver. 39.
(b) ch. 8. 6.
(e) ch. 25. 32.
(g) ch. 13. 54.
(i) Or, *are wrought by him.* 1 Cor. 12. 10, 11. Gal. 2. 8. Eph. 1. 11, 20. Phil. 2. 13.
(k) ver. 42.
(m) ch. 11. 2. Luke 3. 19, 20.
(n) Luke 3. 1.
(o) Cp. John 10. 6.
(p) Lev. 18. 16.
(q) ch. 23. 34.
(r) ch. 21. 26.
(s) ch. 28. 19.
(t) ch. 11. 9.
(u) Cant. 7. 13.
(x) Gr. *in the midst.*
(z) To ver. 58, *Mark* 6. 1-6.
(a) Luke 4. 23.
(b) ch. 26. 55.
(c) Acts 19. 33.
(e) ch. 7. 28.
(f) Num. 7. 13, 19, 25, &c. Ezra 1. 9. Mark 6. 25, 28.

CHAPTER 14.

1 Herod's opinion of Christ. 3 Why John Baptist was beheaded. 15 Christ feedeth five thousand: 22 he walketh on the sea, 34 and healeth the sick by the touch of the hem of his garment.

AT that time [t] Herod [u] the tetrarch heard of the fame of Jesus,

2 And said unto his [v] servants, This is John the Baptist; he is risen from the dead; and therefore [a] mighty works [2] do shew forth themselves in him.

3 ¶ For Herod [c] had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, [d] his brother Philip's wife.

4 For John said unto him, [f] It is not lawful for thee to have her.

5 And when he would have put him to death, [h] he feared the multitude, because they counted him as [k] a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being [p] before instructed of her mother, said, Give me here John Baptist's head in a [r] charger.

9 And the king was sorry:

(a) Prov. 25. 2.
(b) Jewish law adjudged such to rightly belong to the owner
(c) He ponders in his heart
(d) Luke 14. 33. 18. 22
(e) Luke 18. 28
(f) Merchants purchasing jewels were common in the East.
(g) Prov. 3. 13-18. 4. 7. 8. 34. Job. 28. 12-28.
(h) A warning against imagining that all who seek shall find - more than understanding is essential.
(i) This suggests pain
(k) The second death Rev. 20. 14.
(l) He retired first to the house V36. Here they crowded again his relations
(m) Mk. 6. 4. Lk. 4. 24. Jn. 4. 44.
(n) See Mk. 8. 18-23. for events en route.
(o) Mk. 6. 5. Lk. 4. 23.
(p) Mk. 6. 14. Lk. 9. 7.
(q) Mk. 6. 20.
(r) Mk. 6. 22-28.
(s) Mk. 6. 26. Lk. 9. 46.
(t) Mk. 6. 30. Lk. 9. 10.
(u) Mk. 6. 45. Lk. 9. 10. Jn. 6. 1.
(v) Mk. 6. 7.
(a) Mk. 6. 14.
(b) Mk. 6. 17.
(c) Mk. 6. 17.
(d) Mk. 6. 18.
(e) Mk. 6. 19.
(f) Mk. 6. 20.
(g) Mk. 6. 21.
(h) Mk. 6. 26.
(i) Mk. 6. 27.
(k) Mk. 6. 28.
(l) Mk. 6. 29.
(m) Mk. 6. 31.
(n) Mk. 6. 32.
(o) Mk. 6. 33.
(p) Mk. 6. 34.
(q) Mk. 6. 35.
(r) Mk. 6. 36.
(s) Mk. 6. 37.
(t) Mk. 6. 38.
(u) Mk. 6. 39.
(v) Mk. 6. 40.
(x) Mk. 6. 41.
(z) Mk. 6. 42.
(a) Mk. 6. 43.
(b) Mk. 6. 44.
(c) Mk. 6. 45.
(d) Mk. 6. 46.
(e) Mk. 6. 47.
(f) Mk. 6. 48.
(g) Mk. 6. 49.
(h) Mk. 6. 50.
(i) Mk. 6. 51.
(k) Mk. 6. 52.
(l) Mk. 6. 53.
(m) Mk. 6. 54.
(n) Mk. 6. 55.
(o) Mk. 6. 56.
(p) Mk. 6. 57.
(q) Mk. 6. 58.
(r) Mk. 6. 59.
(s) Mk. 6. 60.
(t) Mk. 6. 61.
(u) Mk. 6. 62.
(v) Mk. 6. 63.
(x) Mk. 6. 64.
(z) Mk. 6. 65.
(a) Mk. 6. 66.
(b) Mk. 6. 67.
(c) Mk. 6. 68.
(d) Mk. 6. 69.
(e) Mk. 6. 70.
(f) Mk. 6. 71.
(g) Mk. 6. 72.
(h) Mk. 6. 73.
(i) Mk. 6. 74.
(k) Mk. 6. 75.
(l) Mk. 6. 76.
(m) Mk. 6. 77.
(n) Mk. 6. 78.
(o) Mk. 6. 79.
(p) Mk. 6. 80.
(q) Mk. 6. 81.
(r) Mk. 6. 82.
(s) Mk. 6. 83.
(t) Mk. 6. 84.
(u) Mk. 6. 85.
(v) Mk. 6. 86.
(x) Mk. 6. 87.
(z) Mk. 6. 88.
(a) Mk. 6. 89.
(b) Mk. 6. 90.
(c) Mk. 6. 91.
(d) Mk. 6. 92.
(e) Mk. 6. 93.
(f) Mk. 6. 94.
(g) Mk. 6. 95.
(h) Mk. 6. 96.
(i) Mk. 6. 97.
(k) Mk. 6. 98.
(l) Mk. 6. 99.
(m) Mk. 6. 100.
(n) Mk. 6. 101.
(o) Mk. 6. 102.
(p) Mk. 6. 103.
(q) Mk. 6. 104.
(r) Mk. 6. 105.
(s) Mk. 6. 106.
(t) Mk. 6. 107.
(u) Mk. 6. 108.
(v) Mk. 6. 109.
(x) Mk. 6. 110.
(z) Mk. 6. 111.
(a) Mk. 6. 112.
(b) Mk. 6. 113.
(c) Mk. 6. 114.
(d) Mk. 6. 115.
(e) Mk. 6. 116.
(f) Mk. 6. 117.
(g) Mk. 6. 118.
(h) Mk. 6. 119.
(i) Mk. 6. 120.
(k) Mk. 6. 121.
(l) Mk. 6. 122.
(m) Mk. 6. 123.
(n) Mk. 6. 124.
(o) Mk. 6. 125.
(p) Mk. 6. 126.
(q) Mk. 6. 127.
(r) Mk. 6. 128.
(s) Mk. 6. 129.
(t) Mk. 6. 130.
(u) Mk. 6. 131.
(v) Mk. 6. 132.
(x) Mk. 6. 133.
(z) Mk. 6. 134.
(a) Mk. 6. 135.
(b) Mk. 6. 136.
(c) Mk. 6. 137.
(d) Mk. 6. 138.
(e) Mk. 6. 139.
(f) Mk. 6. 140.
(g) Mk. 6. 141.
(h) Mk. 6. 142.
(i) Mk. 6. 143.
(k) Mk. 6. 144.
(l) Mk. 6. 145.
(m) Mk. 6. 146.
(n) Mk. 6. 147.
(o) Mk. 6. 148.
(p) Mk. 6. 149.
(q) Mk. 6. 150.
(r) Mk. 6. 151.
(s) Mk. 6. 152.
(t) Mk. 6. 153.
(u) Mk. 6. 154.
(v) Mk. 6. 155.
(x) Mk. 6. 156.
(z) Mk. 6. 157.
(a) Mk. 6. 158.
(b) Mk. 6. 159.
(c) Mk. 6. 160.
(d) Mk. 6. 161.
(e) Mk. 6. 162.
(f) Mk. 6. 163.
(g) Mk. 6. 164.
(h) Mk. 6. 165.
(i) Mk. 6. 166.
(k) Mk. 6. 167.
(l) Mk. 6. 168.
(m) Mk. 6. 169.
(n) Mk. 6. 170.
(o) Mk. 6. 171.
(p) Mk. 6. 172.
(q) Mk. 6. 173.
(r) Mk. 6. 174.
(s) Mk. 6. 175.
(t) Mk. 6. 176.
(u) Mk. 6. 177.
(v) Mk. 6. 178.
(x) Mk. 6. 179.
(z) Mk. 6. 180.
(a) Mk. 6. 181.
(b) Mk. 6. 182.
(c) Mk. 6. 183.
(d) Mk. 6. 184.
(e) Mk. 6. 185.
(f) Mk. 6. 186.
(g) Mk. 6. 187.
(h) Mk. 6. 188.
(i) Mk. 6. 189.
(k) Mk. 6. 190.
(l) Mk. 6. 191.
(m) Mk. 6. 192.
(n) Mk. 6. 193.
(o) Mk. 6. 194.
(p) Mk. 6. 195.
(q) Mk. 6. 196.
(r) Mk. 6. 197.
(s) Mk. 6. 198.
(t) Mk. 6. 199.
(u) Mk. 6. 200.
(v) Mk. 6. 201.
(x) Mk. 6. 202.
(z) Mk. 6. 203.
(a) Mk. 6. 204.
(b) Mk. 6. 205.
(c) Mk. 6. 206.
(d) Mk. 6. 207.
(e) Mk. 6. 208.
(f) Mk. 6. 209.
(g) Mk. 6. 210.
(h) Mk. 6. 211.
(i) Mk. 6. 212.
(k) Mk. 6. 213.
(l) Mk. 6. 214.
(m) Mk. 6. 215.
(n) Mk. 6. 216.
(o) Mk. 6. 217.
(p) Mk. 6. 218.
(q) Mk. 6. 219.
(r) Mk. 6. 220.
(s) Mk. 6. 221.
(t) Mk. 6. 222.
(u) Mk. 6. 223.
(v) Mk. 6. 224.
(x) Mk. 6. 225.
(z) Mk. 6. 226.
(a) Mk. 6. 227.
(b) Mk. 6. 228.
(c) Mk. 6. 229.
(d) Mk. 6. 230.
(e) Mk. 6. 231.
(f) Mk. 6. 232.
(g) Mk. 6. 233.
(h) Mk. 6. 234.
(i) Mk. 6. 235.
(k) Mk. 6. 236.
(l) Mk. 6. 237.
(m) Mk. 6. 238.
(n) Mk. 6. 239.
(o) Mk. 6. 240.
(p) Mk. 6. 241.
(q) Mk. 6. 242.
(r) Mk. 6. 243.
(s) Mk. 6. 244.
(t) Mk. 6. 245.
(u) Mk. 6. 246.
(v) Mk. 6. 247.
(x) Mk. 6. 248.
(z) Mk. 6. 249.
(a) Mk. 6. 250.
(b) Mk. 6. 251.
(c) Mk. 6. 252.
(d) Mk. 6. 253.
(e) Mk. 6. 254.
(f) Mk. 6. 255.
(g) Mk. 6. 256.
(h) Mk. 6. 257.
(i) Mk. 6. 258.
(k) Mk. 6. 259.
(l) Mk. 6. 260.
(m) Mk. 6. 261.
(n) Mk. 6. 262.
(o) Mk. 6. 263.
(p) Mk. 6. 264.
(q) Mk. 6. 265.
(r) Mk. 6. 266.
(s) Mk. 6. 267.
(t) Mk. 6. 268.
(u) Mk. 6. 269.
(v) Mk. 6. 270.
(x) Mk. 6. 271.
(z) Mk. 6. 272.
(a) Mk. 6. 273.
(b) Mk. 6. 274.
(c) Mk. 6. 275.
(d) Mk. 6. 276.
(e) Mk. 6. 277.
(f) Mk. 6. 278.
(g) Mk. 6. 279.
(h) Mk. 6. 280.
(i) Mk. 6. 281.
(k) Mk. 6. 282.
(l) Mk. 6. 283.
(m) Mk. 6. 284.
(n) Mk. 6. 285.
(o) Mk. 6. 286.
(p) Mk. 6. 287.
(q) Mk. 6. 288.
(r) Mk. 6. 289.
(s) Mk. 6. 290.
(t) Mk. 6. 291.
(u) Mk. 6. 292.
(v) Mk. 6. 293.
(x) Mk. 6. 294.
(z) Mk. 6. 295.
(a) Mk. 6. 296.
(b) Mk. 6. 297.
(c) Mk. 6. 298.
(d) Mk. 6. 299.
(e) Mk. 6. 300.
(f) Mk. 6. 301.
(g) Mk. 6. 302.
(h) Mk. 6. 303.
(i) Mk. 6. 304.
(k) Mk. 6. 305.
(l) Mk. 6. 306.
(m) Mk. 6. 307.
(n) Mk. 6. 308.
(o) Mk. 6. 309.
(p) Mk. 6. 310.
(q) Mk. 6. 311.
(r) Mk. 6. 312.
(s) Mk. 6. 313.
(t) Mk. 6. 314.
(u) Mk. 6. 315.
(v) Mk. 6. 316.
(x) Mk. 6. 317.
(z) Mk. 6. 318.
(a) Mk. 6. 319.
(b) Mk. 6. 320.
(c) Mk. 6. 321.
(d) Mk. 6. 322.
(e) Mk. 6. 323.
(f) Mk. 6. 324.
(g) Mk. 6. 325.
(h) Mk. 6. 326.
(i) Mk. 6. 327.
(k) Mk. 6. 328.
(l) Mk. 6. 329.
(m) Mk. 6. 330.
(n) Mk. 6. 331.
(o) Mk. 6. 332.
(p) Mk. 6. 333.
(q) Mk. 6. 334.
(r) Mk. 6. 335.
(s) Mk. 6. 336.
(t) Mk. 6. 337.
(u) Mk. 6. 338.
(v) Mk. 6. 339.
(x) Mk. 6. 340.
(z) Mk. 6. 341.
(a) Mk. 6. 342.
(b) Mk. 6. 343.
(c) Mk. 6. 344.
(d) Mk. 6. 345.
(e) Mk. 6. 346.
(f) Mk. 6. 347.
(g) Mk. 6. 348.
(h) Mk. 6. 349.
(i) Mk. 6. 350.
(k) Mk. 6. 351.
(l) Mk. 6. 352.
(m) Mk. 6. 353.
(n) Mk. 6. 354.
(o) Mk. 6. 355.
(p) Mk. 6. 356.
(q) Mk. 6. 357.
(r) Mk. 6. 358.
(s) Mk. 6. 359.
(t) Mk. 6. 360.
(u) Mk. 6. 361.
(v) Mk. 6. 362.
(x) Mk. 6. 363.
(z) Mk. 6. 364.
(a) Mk. 6. 365.
(b) Mk. 6. 366.
(c) Mk. 6. 367.
(d) Mk. 6. 368.
(e) Mk. 6. 369.
(f) Mk. 6. 370.
(g) Mk. 6. 371.
(h) Mk. 6. 372.
(i) Mk. 6. 373.
(k) Mk. 6. 374.
(l) Mk. 6. 375.
(m) Mk. 6. 376.
(n) Mk. 6. 377.
(o) Mk. 6. 378.
(p) Mk. 6. 379.
(q) Mk. 6. 380.
(r) Mk. 6. 381.
(s) Mk. 6. 382.
(t) Mk. 6. 383.
(u) Mk. 6. 384.
(v) Mk. 6. 385.
(x) Mk. 6. 386.
(z) Mk. 6. 387.
(a) Mk. 6. 388.
(b) Mk. 6. 389.
(c) Mk. 6. 390.
(d) Mk. 6. 391.
(e) Mk. 6. 392.
(f) Mk. 6. 393.
(g) Mk. 6. 394.
(h) Mk. 6. 395.
(i) Mk. 6. 396.
(k) Mk. 6. 397.
(l) Mk. 6. 398.
(m) Mk. 6. 399.
(n) Mk. 6. 400.
(o) Mk. 6. 401.
(p) Mk. 6. 402.
(q) Mk. 6. 403.
(r) Mk. 6. 404.
(s) Mk. 6. 405.
(t) Mk. 6. 406.
(u) Mk. 6. 407.
(v) Mk. 6. 408.
(x) Mk. 6. 409.
(z) Mk. 6. 410.
(a) Mk. 6. 411.
(b) Mk. 6. 412.
(c) Mk. 6. 413.
(d) Mk. 6. 414.
(e) Mk. 6. 415.
(f) Mk. 6. 416.
(g) Mk. 6. 417.
(h) Mk. 6. 418.
(i) Mk. 6. 419.
(k) Mk. 6. 420.
(l) Mk. 6. 421.
(m) Mk. 6. 422.
(n) Mk. 6. 423.
(o) Mk. 6. 424.
(p) Mk. 6. 425.
(q) Mk. 6. 426.
(r) Mk. 6. 427.
(s) Mk. 6. 428.
(t) Mk. 6. 429.
(u) Mk. 6. 430.
(v) Mk. 6. 431.
(x) Mk. 6. 432.
(z) Mk. 6. 433.
(a) Mk. 6. 434.
(b) Mk. 6. 435.
(c) Mk. 6. 436.
(d) Mk. 6. 437.
(e) Mk. 6. 438.
(f) Mk. 6. 439.
(g) Mk. 6. 440.
(h) Mk. 6. 441.
(i) Mk. 6. 442.
(k) Mk. 6. 443.
(l) Mk. 6. 444.
(m) Mk. 6. 445.
(n) Mk. 6. 446.
(o) Mk. 6. 447.
(p) Mk. 6. 448.
(q) Mk. 6. 449.
(r) Mk. 6. 450.
(s) Mk. 6. 451.
(t) Mk. 6. 452.
(u) Mk. 6. 453.
(v) Mk. 6. 454.
(x) Mk. 6. 455.
(z) Mk. 6. 456.
(a) Mk. 6. 457.
(b) Mk. 6. 458.
(c) Mk. 6. 459.
(d) Mk. 6. 460.
(e) Mk. 6. 461.
(f) Mk. 6. 462.
(g) Mk. 6. 463.
(h) Mk. 6. 464.
(i) Mk. 6. 465.
(k) Mk. 6. 466.
(l) Mk. 6. 467.
(m) Mk. 6. 468.
(n) Mk. 6. 469.
(o) Mk. 6. 470.
(p) Mk. 6. 471.
(q) Mk. 6. 472.
(r) Mk. 6. 473.
(s) Mk. 6. 474.
(t) Mk. 6. 475.
(u) Mk. 6. 476.
(v) Mk. 6. 477.
(x) Mk. 6. 478.
(z) Mk. 6. 479.
(a) Mk. 6. 480.
(b) Mk. 6. 481.
(c) Mk. 6. 482.
(d) Mk. 6. 483.
(e) Mk. 6. 484.
(f) Mk. 6. 485.
(g) Mk. 6. 486.
(h) Mk. 6. 487.
(i) Mk. 6. 488.
(k) Mk. 6. 489.
(l) Mk. 6. 490.
(m) Mk. 6. 491.
(n) Mk. 6. 492.
(o) Mk. 6. 493.
(p) Mk. 6. 494.
(q) Mk. 6. 495.
(r) Mk. 6. 496.
(s) Mk. 6. 497.
(t) Mk. 6. 498.
(u) Mk. 6. 499.
(v) Mk. 6. 500.
(x) Mk. 6. 501.
(z) Mk. 6. 502.
(a) Mk. 6. 503.
(b) Mk. 6. 504.
(c) Mk. 6. 505.
(d) Mk. 6. 506.
(e) Mk. 6. 507.
(f) Mk. 6. 508.
(g) Mk. 6. 509.
(h) Mk. 6. 510.
(i) Mk. 6. 511.
(k) Mk. 6. 512.
(l) Mk. 6. 513.
(m) Mk. 6. 514.
(n) Mk. 6. 515.
(o) Mk. 6. 516.
(p) Mk. 6. 517.
(q) Mk. 6. 518.
(r) Mk. 6. 519.
(s) Mk. 6. 520.
(t) Mk. 6. 521.
(u) Mk. 6. 522.
(v) Mk. 6. 523.
(x) Mk. 6. 524.
(z) Mk. 6. 525.
(a) Mk. 6. 526.
(b) Mk. 6. 527.
(c) Mk. 6. 528.
(d) Mk. 6. 529.
(e) Mk. 6. 530.
(f) Mk. 6. 531.
(g) Mk. 6. 532.
(h) Mk. 6. 533.
(i) Mk. 6. 534.
(k) Mk. 6. 535.
(l) Mk. 6. 536.
(m) Mk. 6. 537.
(n) Mk. 6. 538.
(o) Mk. 6. 539.
(p) Mk. 6. 540.
(q) Mk. 6. 541.
(r) Mk. 6. 542.
(s) Mk. 6. 543.
(t) Mk. 6. 544.
(u) Mk. 6. 545.
(v) Mk. 6. 546.
(x) Mk. 6. 547.
(z) Mk. 6. 548.
(a) Mk. 6. 549.
(b) Mk. 6. 550.
(c) Mk. 6. 551.
(d) Mk. 6. 552.
(e) Mk. 6. 553.
(f) Mk. 6. 554.
(g) Mk. 6. 555.
(h) Mk. 6. 556.
(i) Mk. 6. 557.
(k) Mk. 6. 558.
(l) Mk. 6. 559.
(m) Mk. 6. 560.
(n) Mk. 6. 561.
(o) Mk. 6. 562.
(p) Mk. 6. 563.
(q) Mk. 6. 564.
(r) Mk. 6. 565.
(s) Mk. 6. 566.
(t) Mk. 6. 567.
(u) Mk. 6. 568.
(v) Mk. 6. 569.
(x) Mk. 6. 570.
(z) Mk. 6. 571.
(a) Mk. 6. 572.
(b) Mk. 6. 573.
(c) Mk. 6. 574.
(d) Mk. 6. 575.
(e) Mk. 6. 576.
(f) Mk. 6. 577.
(g) Mk. 6. 578.
(h) Mk. 6. 579.
(i) Mk. 6. 580.
(k) Mk. 6. 581.
(l) Mk. 6. 582.
(m) Mk. 6. 583.
(n) Mk. 6. 584.
(o) Mk. 6. 585.
(p) Mk. 6. 586.
(q) Mk. 6. 587.
(r) Mk. 6. 588.
(s) Mk. 6. 589.
(t) Mk. 6. 590.
(u) Mk. 6. 591.
(v) Mk. 6. 592.
(x) Mk. 6. 593.
(z) Mk. 6. 594.
(a) Mk. 6. 595.
(b) Mk. 6. 596.
(c) Mk. 6. 597.
(d) Mk. 6. 598.
(e) Mk. 6. 599.
(f) Mk. 6. 600.
(g) Mk. 6. 601.
(h) Mk. 6. 602.
(i) Mk. 6. 603.
(k) Mk. 6. 604.
(l) Mk. 6. 605.
(m) Mk. 6. 606.
(n) Mk. 6. 607.
(o) Mk. 6. 608.
(p) Mk. 6. 609.
(q) Mk. 6. 610.
(r) Mk. 6. 611.
(s) Mk. 6. 612.
(t) Mk. 6. 613.
(u) Mk. 6. 614.
(v) Mk. 6. 615.
(x) Mk. 6. 616.
(z) Mk. 6. 617.
(a) Mk. 6. 618.
(b) Mk. 6. 619.
(c) Mk. 6. 620.
(d) Mk. 6. 621.
(e) Mk. 6. 622.
(f) Mk. 6. 623.
(g) Mk. 6. 624.
(h) Mk. 6. 625.
(i) Mk. 6. 626.
(k) Mk. 6. 627.
(l) Mk. 6. 628.
(m) Mk. 6. 629.
(n) Mk. 6. 630.
(o) Mk. 6. 631.
(p) Mk. 6. 632.
(q) Mk. 6. 633.
(r) Mk. 6. 634.
(s) Mk. 6. 635.
(t) Mk. 6. 636.
(u) Mk. 6. 637.
(v) Mk. 6. 638.
(x) Mk. 6. 639.
(z) Mk. 6. 640.
(a) Mk. 6. 641.
(b) Mk. 6. 642.
(c) Mk. 6. 643.
(d) Mk. 6. 644.
(e) Mk. 6. 645.
(f) Mk. 6. 646.
(g) Mk. 6. 647.
(h) Mk. 6. 648.
(i) Mk. 6. 649.
(k) Mk. 6. 650.
(l) Mk. 6. 651.
(m) Mk. 6. 652.
(n) Mk. 6. 653.
(o) Mk. 6. 654.
(p) Mk. 6. 655.
(q) Mk. 6. 656.
(r) Mk. 6. 657.
(s) Mk. 6. 658.
(t) Mk. 6. 659.
(u) Mk. 6. 660.
(v) Mk. 6. 661.
(x) Mk. 6. 662.
(z) Mk. 6. 663.
(a) Mk. 6. 664.
(b) Mk. 6. 665.
(c) Mk. 6. 666.
(d) Mk. 6. 667.
(e) Mk. 6. 668.
(f) Mk. 6. 669.
(g) Mk. 6. 670.
(h) Mk. 6. 671.
(i) Mk. 6. 672.
(k) Mk. 6. 673.
(l) Mk. 6. 674.
(m) Mk. 6. 675.
(n) Mk. 6. 676.
(o) Mk. 6. 677.
(p) Mk. 6. 678.
(q) Mk. 6. 679.
(r) Mk. 6. 680.
(s) Mk. 6. 681.
(t) Mk. 6. 682.
(u) Mk. 6. 683.
(v) Mk. 6. 684.
(x) Mk. 6. 685.
(z) Mk. 6. 686.
(a) Mk. 6. 687.
(b) Mk. 6. 688.
(c) Mk. 6. 689.
(d) Mk. 6. 690.
(e) Mk. 6. 691.
(f) Mk. 6. 692.
(g) Mk. 6. 693.
(h) Mk. 6. 694.
(i) Mk. 6. 695.
(k) Mk. 6. 696.
(l) Mk. 6. 697.
(m) Mk. 6. 698.
(n) Mk. 6. 699.
(o) Mk. 6. 700.
(p) Mk. 6. 701.
(q) Mk. 6. 702.
(r) Mk. 6. 703.
(s) Mk. 6. 704.
(t) Mk. 6. 705.
(u) Mk. 6. 706.
(v) Mk. 6. 707.
(x) Mk. 6. 708.
(z) Mk. 6. 709.
(a) Mk. 6. 710.
(b) Mk. 6. 711.
(c) Mk. 6. 712.
(d) Mk. 6. 713.
(e) Mk. 6. 714.
(f) Mk. 6. 715.
(g) Mk. 6. 716.
(h) Mk. 6. 717.
(i) Mk. 6. 718.
(k) Mk. 6. 719.
(l) Mk. 6. 720.
(m) Mk. 6. 721.
(n) Mk. 6. 722.
(o) Mk. 6. 723.
(p) Mk. 6. 724.
(q) Mk. 6. 725.
(r) Mk. 6. 726.
(s) Mk. 6. 727.
(t) Mk. 6. 728.
(u) Mk. 6. 729.
(v) Mk. 6. 730.
(x) Mk. 6. 731.
(z) Mk. 6. 732.
(a) Mk. 6. 733.
(b) Mk. 6. 734.
(c) Mk. 6. 735.
(d) Mk. 6. 736.
(e) Mk. 6. 737.
(f) Mk. 6. 738.
(g) Mk. 6. 739.
(h) Mk. 6. 740.
(i) Mk. 6. 741.
(k) Mk. 6. 742.
(l) Mk. 6. 743.
(m) Mk. 6. 744.
(n) Mk. 6. 745.
(o) Mk. 6. 746.
(p) Mk. 6. 747.
(q) Mk. 6. 748.
(r) Mk. 6. 749.
(s) Mk. 6. 750.
(t) Mk. 6. 751.
(u) Mk. 6. 752.
(v) Mk. 6. 753.
(x) Mk. 6. 754.
(z) Mk. 6. 755.
(a) Mk. 6. 756.
(b) Mk. 6. 757.
(c) Mk. 6. 758.
(d) Mk. 6. 759.
(e) Mk. 6. 760.
(f) Mk. 6. 761.
(g) Mk. 6. 762.
(h) Mk. 6. 763.
(i) Mk. 6. 764.
(k) Mk. 6. 765.
(l) Mk. 6. 766.
(m) Mk. 6. 767.
(n) Mk. 6. 768.
(o) Mk. 6. 769.
(p) Mk. 6. 770.
(q) Mk. 6. 771.
(r) Mk. 6. 772.
(s) Mk. 6. 773.
(t) Mk. 6. 774.
(u) Mk. 6. 775.
(v) Mk. 6. 776.
(x) Mk. 6. 777.
(z) Mk. 6. 778.
(a) Mk. 6. 779.
(b) Mk. 6. 780.
(c) Mk. 6. 781.
(d) Mk. 6. 782.
(e) Mk. 6. 783.
(f) Mk. 6. 784.
(g) Mk. 6. 785.
(h) Mk. 6. 786.
(i) Mk. 6. 787.
(k) Mk. 6. 788.
(l) Mk. 6. 789.
(m) Mk. 6. 790.
(n) Mk. 6. 791.
(o) Mk. 6. 792.
(p) Mk. 6. 793.
(q) Mk. 6. 794.
(r) Mk. 6. 795.
(s) Mk. 6. 796.
(t) Mk. 6. 797.
(u) Mk. 6. 798.
(v) Mk. 6. 799.
(x) Mk. 6. 800.
(z) Mk. 6. 801.
(a) Mk. 6. 802.
(b) Mk. 6. 803.
(c) Mk. 6. 804.
(d) Mk. 6. 805.
(e) Mk. 6. 806.
(f) Mk. 6. 807.
(g) Mk. 6. 808.
(h) Mk. 6. 809.
(i) Mk. 6. 810.
(k) Mk. 6. 811.
(l) Mk. 6. 812.
(m) Mk. 6. 813.
(n) Mk. 6. 814.
(o) Mk. 6. 815.
(p) Mk. 6. 816.
(q) Mk. 6. 817.
(r) Mk. 6. 818.
(s) Mk. 6. 819.
(t) Mk. 6. 820.
(u) Mk. 6. 821.
(v) Mk. 6. 822.
(x) Mk. 6. 823.
(z) Mk. 6. 824.
(a) Mk. 6. 825.
(b) Mk. 6. 826.
(c) Mk. 6. 827.
(d) Mk. 6. 828.
(e) Mk. 6. 829.
(f) Mk. 6. 830.
(g) Mk. 6. 831.
(h) Mk. 6. 832.
(i) Mk. 6. 833.
(k) Mk. 6. 834.
(l) Mk. 6. 835.
(m) Mk. 6. 836.
(n) Mk. 6. 837.
(o) Mk. 6. 838.
(p) Mk. 6. 839.
(q) Mk. 6. 840.
(r) Mk. 6. 841.
(s) Mk. 6. 842.
(t) Mk. 6. 843.
(u) Mk. 6. 844.
(v) Mk. 6. 845.
(x) Mk. 6. 846.
(z) Mk. 6. 847.
(a) Mk. 6. 848.
(b) Mk. 6. 849.
(c) Mk. 6. 850.
(d) Mk. 6. 851.
(e) Mk. 6. 852.
(f) Mk. 6. 853.
(g) Mk. 6. 854.
(h) Mk. 6. 855.
(i) Mk. 6. 856.
(k) Mk. 6. 857.
(l) Mk. 6. 858.
(m) Mk. 6. 859.
(n) Mk. 6. 860.
(o) Mk. 6. 861.
(p) Mk. 6. 862.
(q) Mk. 6. 863.
(r) Mk. 6. 864.
(s) Mk. 6. 865.
(t) Mk. 6. 866.
(u) Mk. 6. 867.
(v) Mk. 6. 868.
(x) Mk. 6. 869.
(z) Mk. 6. 870.
(a) Mk. 6. 871.
(b) Mk. 6. 872.
(c) Mk. 6. 873.
(d) Mk. 6. 874.
(e) Mk. 6. 875.
(f) Mk. 6. 876.
(g) Mk. 6. 877.
(h) Mk. 6. 878.
(i) Mk. 6. 879.
(k) Mk. 6. 880.
(l) Mk. 6. 881.
(m) Mk. 6. 882.
(n) Mk. 6. 883.
(o) Mk. 6. 884.
(p) Mk. 6. 885.
(q) Mk. 6. 886.
(r) Mk. 6. 887.
(s) Mk. 6. 888.
(t) Mk. 6. 889.
(u) Mk. 6. 890.
(v) Mk. 6. 891.
(x) Mk. 6. 892.
(z) Mk. 6. 893.
(a) Mk. 6. 894.
(b) Mk. 6. 895.
(c) Mk. 6. 896.
(d) Mk. 6. 897.
(e) Mk. 6. 898.
(f) Mk. 6. 899.
(g) Mk. 6. 900.
(h) Mk. 6. 901.
(i) Mk. 6. 902.
(k) Mk. 6. 903.
(l) Mk. 6. 904.
(m) Mk. 6. 905.
(n) Mk. 6. 906.
(o) Mk. 6. 907.
(p) Mk. 6. 908.
(q) Mk. 6. 909.
(r) Mk. 6. 910.
(s) Mk. 6. 911.
(t) Mk. 6. 912.
(u) Mk. 6. 913.
(v) Mk. 6. 914.
(x) Mk. 6. 915.
(z) Mk. 6. 916.
(a) Mk. 6. 917.
(b) Mk. 6. 918.
(c) Mk. 6. 919.
(d) Mk. 6. 920.
(e) Mk. 6. 921.
(f) Mk. 6. 922.
(g) Mk. 6. 923.
(h) Mk. 6. 924.
(i) Mk. 6. 925.
(k) Mk. 6. 926.
(l) Mk. 6. 927.
(m) Mk. 6. 928.
(n) Mk. 6. 929.
(o) Mk. 6. 930.
(p) Mk. 6. 931.
(q) Mk. 6. 932.
(r) Mk. 6. 933.
(s) Mk. 6. 934.
(t) Mk. 6. 935.
(u) Mk. 6. 936.
(v) Mk. 6. 937.
(x) Mk. 6. 938.
(z) Mk. 6. 939.
(a) Mk. 6. 940.
(b) Mk. 6. 941.
(c) Mk. 6. 942.
(d) Mk. 6. 943.
(e) Mk. 6. 944.
(f) Mk. 6. 945.
(g) Mk. 6. 946.
(h) Mk. 6. 947.
(i) Mk. 6. 948.
(k) Mk. 6. 949.
(l) Mk. 6. 950.
(m) Mk. 6. 951.
(n) Mk. 6. 952.
(o) Mk. 6. 953.
(p) Mk. 6. 954.
(q) Mk. 6. 955.
(r) Mk. 6. 956.
(s) Mk. 6. 957.
(t) Mk. 6. 958.
(u) Mk. 6. 959.
(v) Mk. 6. 960.
(x) Mk. 6. 961.
(z) Mk. 6. 962.
(a) Mk. 6. 963.
(b) Mk. 6. 964.
(c) Mk. 6. 965.
(d) Mk. 6. 966.
(e) Mk. 6. 967.
(f) Mk. 6. 968.
(g) Mk. 6. 969.
(h) Mk. 6. 970.
(i) Mk. 6. 971.
(k

nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a [b] charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ [c] When Jesus heard *of it*, [d] he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and [g] was moved with compassion toward them, and he [h] healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and [k] the time is now past; [l] send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; [m] give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and [o] looking up to heaven, [p] he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve [2] baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ [s] And straightway Jesus [3] constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up [t] into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the [4] fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him [u] walking on the sea, they were troubled, saying, It is a spirit; [5] and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; [i] be not afraid.

28 And Peter [6] answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, [7] Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind [8] boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, [v] O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and [w] worshipped him, saying, Of a truth thou art [x] the Son of God.

34 ¶ And when they were gone over, they came into the land of [y] Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and

[a] Mark 6. 46. Luke 6. 12.
[b] Num. 7. 13. Ezra 1. 9. Mark 6. 25.
[c] ch. 10. 23.
[d] Ex. 14. 24. Mark 6. 48. Cp. Mark 13. 35.
[e] To ver. 21, *Mark* 6. 32-44. *Luke* 9. 10-17. *John* 6. 1-13.
[f] Job 9. 8.
[g] ch. 9. 36. Cp. ch. 15. 32-38. Mark 8. 2-9.
[h] Luke 9. 11.
[i] ch. 17. 7. Deut. 31. 6.
[k] Cp. Luke 9. 12.
[l] ver. 22. ch. 15. 23.
[m] 2 Kin. 4. 42-44.
[2] Or, *strong*.
Luke 15. 14. Heb. 5. 7.
[n] ch. 6. 30. Cp. ch. 28. 17.
[o] Mark 7. 34.
[p] ch. 26. 26. 1 Sam. 9. 13. Mark 6. 41 & 8. 7 & 14. 22.
[q] ch. 8. 2.
[r] ch. 4. 3, 6 & 8. 29 & 16. 16 & 26. 63. Ps. 2. 7. Mark 1. 1. Luke 1. 35 & 4. 41. John 1. 34, 49 & 11. 27 & 20. 31. Acts 8. 37 & 9. 20. Rom. 1. 4. 1 John 4. 15 & 5. 5.
[s] ch. 16. 9.
[t] Luke 5. 1. Cp. John 6. 24, 25.
[u] To ver. 36. *Mark* 6. 45-56.
[v] To ver. 33. *John* 6. 15-21.

A GENTILE WOMAN RECEIVES HER REQUEST Matt. 15:21-28. Though Gentile in birth she was Israelitish in hope V.27.
She had— (1) A great need V.22. (2) Great persistence V.22. (3) Great humility V.27. (4) Great faith V.28.
She was persevering in her request — not deterred by delay. Cp Luke 18:1-3. and thus received a great benefit

brought unto him all that were diseased; ||

36 And besought him that they might only touch [a] the hem of his garment: and [b] as many as touched were made perfectly whole. See Note MK 5:28

»»» Here follows the discourse of Jn 6:25-71 probably at Capernaum.

CHAPTER 15.

3 Christ reproveth the scribes and Pharisees: 11 sheweth what defileth a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN [c] came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress [d] the tradition of [e] the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [f] Honour thy father and mother: and, [g] He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* [h] a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus [i] have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 [k] This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines [l] the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 [m] Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, [n] Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: [o] they be blind leaders of the blind. And [p] if the blind lead the blind, both shall fall into the ditch.

15 Then answered [q] Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 [r] Do not ye yet understand, that [s] whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But [t] those things which proceed out of the mouth come forth from the heart; and they defile [u] the man.

19 For [v] out of the heart proceed [w] evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat [x] with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of [y] Tyre and Sidon.

22 And, behold, a woman of [z] Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [a] *thou* son of David; my daughter is grievously [b] vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, [c] Send her away; for she crieth after us.

24 But he answered and said, [d] I am not sent but unto the lost sheep of the house of Israel.

[a] ch. 9. 20.
[b] Mark 3. 10. Luke 6. 19. Cp. Acts 5. 15 & 19. 12 with 2 Kin. 4. 29.
[c] Luke 7. 3.
[d] John 15. 2.
[e] ch. 23. 16, 24. Mal. 2. 8.
[f] To ver. 20, *Mark* 7. 1-30.
[g] Cp. Mark 7. 17.
[h] Gal. 1. 14. Col. 2. 8.
[i] Heb. 11. 2.
[k] ch. 16. 9.
[l] 1 Cor. 6. 13.
[m] James 3. 6.
[n] Cited from Ex. 20. 12. Deut. 5. 16. Prov. 23. 22.
[o] Cited from Ex. 21. 17. Lev. 20. 9. Prov. 20. 20.
[p] ver. 11, 20.
[q] Gen. 6. 5.
[r] James 2. 4. Cp. Ps. 56. 5.
[s] ch. 23. 18.
[t] Mark 7. 2, 5.
[u] Mark 7. 13. Gal. 3. 17.
[v] ch. 11. 21, 22. Mark 3. 8 & 7. 31. Luke 6. 17.
[w] Judg. 1. 30-33. Cp. Mark 7. 26.
[x] Cited from Is. 29. 13. Ezek. 33. 31.
[y] ch. 9. 27.
[z] ch. 4. 24.
[a] Col. 2. 22. Tit. 1. 14.
[b] ch. 14. 15.
[c] Acts 10. 14, 15.
[d] ch. 9. 36. ch. 10. 6. Acts 3. 25, 26. & 13. 46. Rom. 15. 8.

It was a very populous district about 6 miles south of Capernaum. As the Lord entered a town he would come upon a line of sick laid out in the street to be healed MK. 6:55. In the face of his remarkable power, enthusiasm rose to a tremendous peak.

CHAPTER 15.

THE PHARISEES CRITICISE CHRIST'S DISCIPLES VV1-2. MK 7:1-5 NOTES

1 This custom was so strictly commanded the Jews at this time that to neglect it was to be held guilty of a heavy and capital crime. "He that takes meat," says Rabbi Akibe, "with unwashed hands, is worthy of death." It is said he himself perished by washing his hands, in preference to drinking the water provided for him in prison, when a part of it was carefully spilt" (Treasury)

2 God only has a right, and not man to add to His Word. Deut. 4:2. 12:32. Prov. 30:6. Rev. 22:18-19

CHRIST'S ANSWER: "YOU TRANSGRESS" V3. A CASE IN POINT: THE COMMANDMENT. VV4-6 MK 7:10-13

3 The Word of God commanded care of mother and father. Tradition said a man could buy himself out of this obligation by making a gift to the Temple, which would be counted to him as if he had applied it to the support of his parents. Cf note Mark 7:10.

WORSHIP TAUGHT BY TRADITION. VAIN. VV7-9. MK. 7:6-8 NIL

PUBLIC REPUDIATION OF PHARISEES. VV10-11. MK. 7:14-16 NOTES

12 Some suggest should mean — "Grant her request." Rend. "Let depart." Luke 24:29.

13 Her persistence irritated the disciples, but was the very characteristic that Christ commended. Luke 18:1-8.

14 He saw the people as sheep without a shepherd Mth 9:36.

At this point the Lord avoided the woman entering a house that he might be hid from her importunities MK 7:24. But in her determination she sought him out Mark described her as a Greek, a Syro-phenician by nation.

PRIVATE EXPLANATION VV12-20. MK 7:17-23

4 The disciples had recently returned from their preaching tour. MK. 6:30. and having experienced the excitement of success possibly were offended themselves in Christ's uncompromising methods. In view of the recent murder of John Baptist there was also an element of danger in antagonising such powerful opponents.

5 Leave them, refuse to follow them. The sheep must hearken only to the voice of the shepherd. Jhn. 10:5.

6 Mth 23:26. Luke 6:39. Isa. 3:12. It is therefore not the duty of people to implicitly follow their leaders. Cp Isa. 9:16. 56:10-11. Jer. 5:30. Mal. 2:7-9. Christ would have his disciples ignore such — Let them alone, have done with them, regard not what they say or do against me or my doctrine.

7 The parable was clear enough, but Peter desired further information regarding the astounding doctrine that a distinction of meats availed not. Cp Acts 10:14.

8 It is not the act, but the significance of the act that counts. merely to abstain from eating swine avails nothing if the principle of separation is not maintained in action. Rom. 14:17. 1 Cor. 8:8.

CHRIST VISITS THE REGION OF TYRE & SIDON V21. MK 7:24.

This was about 35 m. in a north westerly direction. Evidently knowledge of him had penetrated to this area, for the woman evinced a sound knowledge of the Lord.

HE HEALS THE DAUGHTER OF A SYRO-PHOENICIAN WOMAN VV22-28 MK. 7:26-30

9 There was a curse on Canaan Gen. 9:25. and the extirpation of the Canaanites was decreed Deut 7:1-2. But as with Rahab and the Gibeonites the mercy of Jahweh was extended to those who sought Him in truth. The promise had gone forth that He would do this Zech 9:7. On the basis of the woman's confession of the hope of Israel V.27 her daughter was saved.

10 She was persistent in her appeal Cp Luke 18:1-8 for her need was great. She evidently followed him from place to place so that it became embarrassing to the disciples.

11 More than mere confession of Lord is required — even profession of hope of Israel V.27.

12 Cp Matt. 8:5-13. The Pharisees were formalists whose teaching generated a proud self-righteousness or hypocrisy Luke. The Sadducees denied a resurrection Acts allowed them to considerably to extent in order to the ruling powers. Herodians were Sadducees MK 8:15. Thus leaven of both was open formalism and social expediency.

"THEY GLORIFIED

to the "lost sheep of observed the wom... As they witnessed th... Legion had been ca... Gentiles were wrong... and possibly some of th...

15 To bow down in rev... ce once Ref 29. Mth. 11:26. Luke 8:41 to Mark 2...

cp "Fell at his feet." ...ed the children first ...be filled" MK. 7:27 ...re is an order in the ... ...ine procedure of ...eaching Acts 11:19. Also in ... ...d Gal. 6:10.

The thus gave expression to the Israelitish nature of the faith. "For this saying" she received her request MK 7:29. and returning home found her daughter healed MK 7:30. She demonstrated her faith by returning home.

»»» Jesus returned into the region of Sea of Galilee and healed a deaf man with impediment in his speech MK 7:32-37.

MANY MIRACLES

A MOUNTAIN TOP EXPERIENCE

This was in the region of Decapolis MK 7:31 — a Gentile dominated region. Crowds thronged about him pleading the help of the great Physician, and laying the sick at his feet and leaving them there showing their confidence in his great mercy.

FEEDING THE 4000 V32-39. MK. 8:1-9 NOTS.

The Lord will never do that to those asking him Cp Deut. 4:7.

25 Then came she and [a] worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to [c] dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, [f] great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 [h] And Jesus departed from thence, and came nigh unto [i] the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* [m] lame, blind, dumb, [n] maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and [p] they glorified (the God of Israel).

32 ¶ [s] Then Jesus called his disciples *unto him*, and said, [t] I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few [z] little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and [b] gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven [d] baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 [e] And he sent away the multitude, and took ship, and came into (the coasts of) [g] Magdala. (The district of Dalmanutha)

[a] ch. 8. 2.
[b] ch. 26. 26, 27. Mark 8. 6 & 14. 23. Luke 22. 17, 19. John 6. 11, 23. Acts 27. 35. Rom. 14. 6. 1 Cor. 10. 30 & 11. 24. 1 Tim. 4. 3, 4. Cp. ch. 14. 19.
[c] ch. 7. 6. Phil. 3. 2. Rev. 22. 15.
[d] ch. 16. 10.
[e] To ch. 16. 12, *Mark* 8. 10-21.
[f] ch. 9. 2.
[g] ch. 27. 56. Cp. Mark 8. 10.
[h] To ver. 31, *Mark* 7. 31-37.
[i] ch. 4. 18.
[k] ch. 12. 38.
[l] ver. 6, 11, 12. ch. 22. 23.
[m] ch. 11. 5.
[n] ver. 31. ch. 18. 8. Mark 9. 43.
[o] Cp. Luke 12. 54, 55.
[p] ch. 9. 8. Luke 2. 20 & 5. 25, 26 & 7. 16 & 13. 13 & 17. 15 & 18. 43 & 23. 47. Acts 4. 21 & 11. 18.
[q] Luke 12. 56.
[r] Is. 29. 23.
[s] To ver. 38, *Mark* 8. 1-9.
[t] Cp. ch. 14. 14-21. Mark 6. 34-44.
[u] ch. 12. 39.
[z] ver. 11. Luke 12. 1.
[y] Ex. 12. 15. 1 Cor. 5. 6-7. Gal. 5. 9. Cp. ver. 12.
[z] Cp. ver. 36.
[a] Luke 3. 15.
[b] ch. 6. 30.

CHAPTER 16.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ: 16 Peter's confession of him. 21 Jesus foresheweth his death: 23 reproveth Peter, 24 and admonisheth those that will follow him, to bear the cross.

THE [k] Pharisees also with the [l] Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, [o] When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. [q] O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 [u] A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and [x] beware of the [y] leaven of the Pharisees and of the Sadducees.

7 And they [g] reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, [b] O ye of

[k] ch. 3. 7. & 9. 34. & 12. 24. & 15. 1. & 22. 34. & 23. 2, 13. Mark 2. 16. & 3. 6. & 7. 1. & 8. 11. & 12. 13. Luke 5. 17. & 6. 2. & 7. 30. & 11. 53. & 15. 2. & 16. 14. John 1. 24. & 3. 1. & 7. 32, 45, 47, 48. & 8. 3. & 9. 13, 15, 16. & 11. 46, 47, 57. & 12. 19. & 18. 3. Acts 4. 1. & 5. 17. & 15. 5. & 23. 6, 7. & 26. 5. Phil. 3. 5.
[l] ch. 3. 7. & 22. 23, 34. Acts 4. 1. & 5. 17. & 23. 6, 7, 8.
[o] ch. 8. 26. Luke 12. 54.
[q] Luke 12. 56.
[u] ch. 12. 39. & 12. 45. Mark 8. 38. Luke 11. 29.
[x] Mark 8. 15. Luke 12. 1.
[y] Ex. 12. 15. 1 Cor. 5. 6-7. Gal. 5. 9.
[g] Cp. Luke 12. 51, 55.
[b] ch. 6. 30.

"THEY GLORIFIED THE GOD OF ISRAEL" V.31 - The Lord had been travelling in Gentile dominated country MK 7:32 where he had made no secret of the fact that his primary duty was to the "lost sheep of Israel" Mth 15:24. Being made partakers of the benefit designed for Israel they followed him, and observed the wonderful manner in which he cured the deaf man with the impediment in his speech MK 7:32-37. As they witnessed this they said in Wonderment: "He doeth all things well" MK 7:37. It was the region where the mancalled Legion had been cured MK 5:20. Now the people of the region brought their sick and participated in the benefit and now as Gentiles mere wonderment expanded to worship - they glorified the God of Israel. It was an anticipatory fulfilment of John 10:16 and possibly some of the fruit of [illegible] region's MK 5:20

15 To bow down in reverence Rev 3:9. Mth. 18:26. Luke 8:41. Mark 5:22. "Fell at his feet"

16 "Let the children first be filled" MK 7:27 There is an order in the divine procedure of preaching Acts 11:19. 13:46 Like in [illegible] doctrine Gal. 6:10.

17 She thus gave expression to the Israelitish nature of the faith. "For this saying" she received her request MK 7:29. and returning home found her daughter healed MK 7:30. She demonstrated her faith by returning home.

>>>> Jesus returned into the region of Sea of Galilee and healed a deaf man with impediment in his speech MK 7:32-37.

SUNDRY MIRACLES ON MOUNTAIN TOP 29-31

This was in the region of Decapolis MK 7:31 - a Gentile dominated region

30 Crowds thronged about him pleading the help of the Great Physician, and by laying the sick at his feet and leaving them there showed their confidence in his great mercy

FEEDING THE 4000. cf. MK. 8:1-9 NTS.

11 The Lord will never do that to those seeking him Cp Deut. 15.

20 Gr Spuris (connected with speira, anything rolled into a circle, Eng. sphere) - anything round, hence a capacious kind of hamper, sometimes capable of holding a man Acts 9:25. It is distinguished from Kophinos, a wicker basket originally containing a certain measure of capacity. The two words are always used in the two miracles, the latter being used for the feeding of the 5,000 John 6:13. Mth. 16:9-10.

21 Note how specific Matthew is in contrast to Mark. MK 8:9. His training as tax gatherer would influence him there.

HE DEPARTS TO MAGDALA V.39. MK. 8:10.

22 Signifies "Tower" from Heb. Migdal. On Western side of lake plain. Kl. Mejdel.

CHAPTER 16

PHARISEES & SADDUCEES SEEK A SIGN. Vv1-4. MK 8:10-12

1 The former, by resting in the typical sacrifices denied the need of Christ's first advent; the latter by their denial of the resurrection denied his second advent. Cp Rom. 10:4. Acts 23:8

2 They had previously asked why they ate with sinners Ch. 9:11 Why his disciples prepared food on Sabbath Luke 6:2 Why they ate with unwashen hands Mth. 15:1-2.

3 Moses Exod. 4:1-9 Joshua Josh. 10:12-14 Samuel 1 Sam. 12:16-18 Elijah 1 Kgs 17:1. Isaiah Isa 38:7 etc. had all attested their authority by signs. So had the Lord, but they were willingly ignorant John 1:11. They may have thought Christ evaded the request for signs before John 6:30. Matt. 12:38 and so returned to the attack.

4 Gr ἐκ - from out of. MK 8:11 = Apo. - from. They evidently wanted some visible manifestation out of heaven. They had already had this - at his baptism: To this he draws their attention.

V.4.

5 They deliberately closed their eyes to the facts of the times. All the signs pointed to the coming of Messiah: The Messenger Mal. 3:1. The fulfilment of 70 weeks Dan 9:24. They were not ignorant of that. Cp Luke 3:15. See John's testimony. Jn 1:19-27.

6 These showed the signs of impending storm, as in Jonah's time.

7 Cp Ch. 12:39. This was contrast to days Jonah and therefore must herald destruction within two prophetic days.

8 They should have manifested Faith. Cp 1 Cor. 1:18-25.

>>>> See his final summary. Mark 8:12

See Note! The Pharisees were formalists whose teaching generated pompous self-righteousness or hypocrisy Luke. The Sadducees denied of a resurrection Acts 23. allowed them to wield considerable to efficiency in order to use the ruling power. Herodians were Sadducees MK 3:15. Thus the leaven of both was pompous formalism and political expediency. See over.

PERSONAL CONCEIT Mat. 23:5. Israel had been guilty of the same light-hearted pompousness in worship and ostentatious love of display Amos 4:5. The Ecclesia was warned against it 1 Cor. 5:6-8 for "its glorying was not good."

Leaven caused flour to swell and become light! It works secretly, silently, certainly though none can see its [illegible] progress. So it was with the doctrine of Pharisees which was hypocrisy. Luke 12:1. It concealed the real import of their teaching and by plausible reasoning instilled God-dishonouring principles into the mind. Erroneous doctrine is like leaven in the following respects. 1 They are at first slight and unimportant in appearance. 2 Their true import is subtle and difficult of detecting. 3 Their effects develope gradually. 4 They act most certainly. 5 They will ultimately permeate the whole truth.

TEACHING THE DISCIPLES: BEWARE OF THE LEAVEN OF PHARISEES. Vv5-12. MARK 8:14-21.

9 The coast of Bethsaida. The Lord was travelling towards Caesarea Philippi V.13.

10 These minds became dominated by the need of bread, so that in their hunger for material things they forgot the power of God to provide. Spiritually we can "forget to take bread" and then develop a tendency to covet the food of others.

11 They doubtless saw the one loaf in the boat MK 8:14 and were filled with concern at their oversight. The Lord observing this used the opportunity to press home a salutary warning.

12 As leaven blew up bread, so the doctrines of the Pharisees led to pompous display and

"HE LEFT THEM AND DEPARTED" V.4. There is something final in these words. The Lord left them suddenly, abruptly, hurriedly, so that they forgot to take bread. This was probably caused by the reception he received. In Galilee he found the self-satisfied hypocrites (Pharisees) and political time servers drawn up in array to oppose his labors. V.1. He did not press his mercies on a people who rejected them. As later the nation was permitted to prefer its robber and murderer to the Lord of life so now the Galilaeans were permitted to keep their Pharisees and lose their Christ. He left them, never again to return on a public mission (though he visited the neighborhood once more), to work miracles or to teach and preach.

14 They took the Lord literally. The mutual animosity of the Jewish sects made them avoid, as much as possible, all dealings, even buying and selling with those of the opposite party. This led the apostles to think that Christ was concerned with the provision of literal bread.

15 They had discussed the problem among themselves, and now Christ replies with a series of unanswerable questions.

16 Kophinos = A wicker basket, containing a certain measure of quantity.

17 Spurris. See Note. MtH 15:37.

18 Noy-eh'-o from Nous = the mind. To exercise the mind.

19 Suniemi (Soon-ee'-ay-mee) from "sun" = put together and hiemi = to send. Thus comprehending what is put together.

>>>> Mark 8:19-21. here includes some questions the Lord asked the disciples which the short period already narrates. Thus by question and answer he vigorously drove the shaft of his exhortation home. * See "questions" below.

>>>> See MK 8:22-26 for curing of blind man of Bethsaida.

TO THE QUARTERS OF CAESAREA PHILIPPI AND THE GREAT CONFESSION Vv 13-16. MK 8:27-29 NOTE. LUKE 9:18-20. See Note bottom p. 27.

20 This had been acknowledged before. Jhn 1:41, 49. 6:69.

THE ECCLESIAL ROCK. Vv 17-19

21 The hearing one filled with the Dove. The Dove was the Spirit. MtH 3:16 made flesh in the Lord. As Christ was a hearer Jhn 5:26 so must also be his followers. Jhn 6:45. Acts Act. Rom 8:14. Gal. 4:2-6.

22 They prevail because of sin. Rom. 5:21. 6:23. 1 Cor. 15:57. Rev. 1:18.

23 He had listened to the Spirit. MtH 11:25-27.

24 C.B. Williams trans. — "Whatever you forbid on earth must be what is already forbidden in heaven and whatever you permit on earth must be what is permitted in heaven." The Ecclesia must act in accordance with the will of God. ... "Thy will be done." Contrast. Mat. 23:13. Mal. 2:7. Luke 11:52. See top p. 27.

25 Petros = A loose rolling stone. But pointing to the rock of his testimony, Christ declared: "upon this Rock ..." These loose rolling stones, built on a sound foundation can be made into the Temple. So taught Peter. 1 Pet. 2:4-5.

26 Petra = Immovable Rock. = The testimony of Peter. In Gr. it is feminine so could not relate to Peter himself, but his testimony which is the voice of the Bride the

Peter's confession of Christ.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man is about to be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter said unto him, Of strangers. Jesus said unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER 18.

1 Christ's transfiguration. 14 The lunatick healed. 22 Christ's death foretold. 24 He payeth tribute.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man is about to be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter said unto him, Of strangers. Jesus said unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER 18.

1 Christ's transfiguration. 14 The lunatick healed. 22 Christ's death foretold. 24 He payeth tribute.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

"O YE OF LITTLE FAITH" V 8

This was a re-curring reproof of the Master and was spoken in relation to —

1. Adequate clothing MtH 6:30.
2. Stormy conditions MtH 8:26. Cp 1 Thess 3:10
3. Doubts MtH 14:31.
4. Food MtH 16:8.
5. Provision of needs. Luke 12:28.

In contrast there was an object lesson shown by others, both Jews MtH 9:2, 22 and Gentiles MtH 8:10. 15:28. Christ exhorted on the need of an expanding faith MtH 17:20. This was in answer to their pleas to increase their faith Luke 17:5.

26 CHRIST'S SEVEN PERTINENT QUESTIONS 17:21. MARK 8. These given in greater detail in Mark.

1. Perceive ye not yet? V.17.
2. Neither understand (Suniemi)?
3. Have ye your hearts yet hardened?
4. Having eyes see ye not? V.18
5. Having ears hear ye not?
6. And do ye not remember?
7. How is it ye do not understand (Suniemi) V.21.

Let us use the means here implied and never in time of difficulty or doubt forget the goodness of God in previous experiences of life.

THE KEYS OF THE

and the Glory that
aspects of truth
Acts 15. The Two Epis
1 Pet. 1:11. 2:21 5:1
The Key of offic

28 (cont.) Peter prefer
the things that appea
to men rather than
how God was pleased
revealed.

APPLICATION OF FIRST KEY IN PERSON'S LIFE

Mk 8:26 MtH 16:19-23 NOTE
Luke 9:23-25.

APPLICATION OF 2ND KEY.

IN PERSON'S LIFE V. 21-28.

Mk 8:31-9:1 MtH Luke 9:22-27

Gen 3:6-11 Ps 62:12
Prov 26:12 1:32 3:10
Jer 17:10. 23:19
Dan 4:35 2 Cor 5:10.
Eph 6:5-9 Eph 6:5.
Col 3:24-25 2 Thess 1:7-10
Tit 2:12. 11:18. 20 12:10
Heb 10

10 Dan. Royal majesty.
See Note p. 61.

CHAPTER 17.

THE TRANSFIGURATION.

Vv 1-8. MK 9:2-8 & LUKE 9.

1-8 NOTE.

1 THE KING. — For under the name of the Beloved, the promised King had been spoken of by the prophets. Jer 30:9. Ezek. 34. Ps 2:6-7. Dan 9:24. Ps 2:6-7. Dan 7:13. See additional comment MK 9:10.

2 TRANSFIGURATION ON MOUNT HERMON

MtH 17:1-13. MK 9:1-13. MtH

3 THE DEMONIAC DEAF AND DUMB CHILD HEALED.

MtH 17:14-21. LUKE 9:37-43

MtH 17:14-21 NOTES.

1 THE PROPHET. Cp Deut 18:15-19. Acts 3:22-23. It is how we obey the King, use the mediatorial services of the Priest and hearken to the Prophet that we will be judged. We will doubtless react to the Apostles.

2 Elevation Cp Dan. 10:19. They were not qualified to teach, for they were still ignorant of the Keys. MtH 16:23 See additional comment MK 9:10.

3 TRANSFIGURATION ON HERMON

MtH 17:1-13. MK 9:1-13. MtH

4 THE DEMONIAC DEAF AND DUMB CHILD HEALED.

MtH 17:14-21. LUKE 9:37-43

MtH 17:14-21 NOTES.

THE KEYS OF THE KINGDOM. Christ is the door Jhn 10:9. There are twofold Keys required to open that door to the understanding, namely the sufferings of Christ and the Glory that should follow" 1 Pet. 1:11. Christ proceeded to enlighten the Apostles on these two aspects of truth Mth. 16:21 17:1-2. and later the same Keys were used to enlighten Jews Acts 2,3 and Gentiles Acts 10. The two Epistles of Peter illustrate these Keys. The first is concerned with the sufferings of Christ 1 Pet. 1:11. 2:21 3:17-18. 4:1, 13. The second with the Glory 2 Pet. 1:4, 17. 3:9-13. See Luke 24:25-27.

The Key of office was the symbol of authority and distinction. Isa. 22:22.

THE PHARISEES AND SADDUCEES HAD LOST BOTH KEYS. — The former rejected the principle of the Messiah suffering, the latter the truths of the resurrection and second advent glory. Jews, today, reject the first — Gentiles the second. Our duty is to restore the Keys!

Peter prefers Christ's transfiguration. ST. MATTHEW 17. *The lunatick healed.*

fore them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then [b] answered Peter, and said unto Jesus, Lord, it is good for us to be here: [c] if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, [f] a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples [i] heard it, they [k] fell on their face, and were sore afraid.

7 And Jesus came and [m] touched them, and said, Arise, and [o] be not afraid.

8 And when they had [q] lifted up their eyes, they saw no man, save Jesus only.

9 [t] And as they came down from the mountain, [u] Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that [b] Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and [c] restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but [h] have done unto him whatsoever they [i] listed. Likewise shall also [l] the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ [o] And when they were come to the multitude, there came to him a *certain* man, [r] kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is [a] lunatick, and sore vexed: for [s] ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and [d] perverse generation, how long shall I be with you? how long shall I [e] suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus [l] apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: [n] for verily I say unto you, [p] If ye have faith as a [r] grain of mustard seed, ye shall say unto [s] this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this [x] kind goeth not out but by [y] prayer and [z] fasting.

22 ¶ [a] And while they abode in Galilee, Jesus said unto them, [c] The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and [d] the third day he shall be raised again. [f] And they were exceeding sorry.

24 ¶ [g] And when they were come to Capernaum, they that received [2] tribute *money* came to Peter, and said, Doth not your master [k] pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus [m] prevented him, saying, [n] What thinkest thou, Simon? of whom do the kings of the earth take [p] custom or [q] tribute? of their own children, or of strangers?

26 Peter saith unto him, Of

[a] ch. 4. 24.
[b] ch. 11. 25. Judg. 18. 14.
[c] Cp. Mark 9. 6.
[d] Luke 9. 41. Acts 20. 30.
[e] Acts 18. 14. 2 Cor. 11. 1.
[f] 2 Pet. 1. 17.
[g] ch. 3. 17.
[h] Deut. 18. 15. Acts 7. 37.
[i] 2 Pet. 1. 18.
[k] Judg. 13. 20.
[l] Cp. Mark 9. 28.
[m] Dan. 8. 18 & 9. 21.
[n] ch. 21. 21. Mark 11. 23.
[o] ch. 14. 27.
[p] ch. 13. 58. Luke 17. 6.
[q] Luke 6. 20.
[r] ch. 13. 31.
[s] ver. 9.
[t] To ver. 13, *Mark* 9. 9-13.
[u] ch. 16. 20.
[x] 1 Cor. 12. 10, 28 & 14. 10.
[y] Acts 13. 3. 1 Cor. 7. 5.
[z] ch. 6. 16-18. Acts 13. 2.
[a] ver. 22, 23, *Mark* 9. 30-32. *Luke* 9. 43-45.
[b] ch. 11. 14.
[c] ch. 16. 21.
[d] ch. 27. 63.
[e] Mal. 4. 6. Acts 3. 21.
[f] Cp. Mark 9. 32.
[g] Mark 9. 33.
[h] ch. 14. 3, 10. (2) Called in the original, didrachma, being its value fifteen pence.
[i] Mark 9. 13.
[k] Ex. 30. 13 & 38. 26.
[l] ch. 16. 21.
[m] 2 Sam. 22. 6, 19. Job 3. 12.
[n] ch. 18. 12.
[o] To ver. 21, *Mark* 9. 14-22. To ver. 18, *Luke* 9. 37-42.
[p] Rom. 13. 7.
[q] ch. 22. 17, 19. Mark 12. 14.
[r] ch. 27. 29. Mark 1. 40.

1 See Note top p 63. This rebuke involved
1 The disciples who evinced lack of faith V20. perhaps induced by doubts caused by disputations of Scribes Mk. 9:14
2 The father See Mk. 9:19 who likewise was unbelieving- Mk 9:24 probably because of the doubts raised by the Scribes
3 The Scribes who were perverse Mk 9:14
4 To the whole multitude which refused to heed the signs he manifested.
8 As in the days of Moses they failed to heed the signs Num. 14:11,27 or listen to his teaching Deut. 18:17-18 and 40 years later the nation perished.

A LESSON IN FAITH VVs 19-21. Mk. 9:28-29.
They were disturbed at their lack of success, but not at their lack of faith! Christ teaches that when the former is experienced they should look to the latter.
9 Privately "in the house" Mk 9:28
10 RV. "little faith" Gr. Apisti. -faithlessness. The Hebrew word. "a mon." The trust and confidence of a child reposing in its mother's arms (Gesenius) Linked with belief Cp Heb 3:19 Mk. 11:22. 16:14. Jhn 20:27. Little faith manifested in over fear of storm Mt. 8:26 Personal doubts Mt. 14:31. Denying oneself Mt. 16:3. Gentiles showed fault Mt. 8:10. 15:28 Faith worked miracles Mt. 9:2, 22, 29. Faith must be shown in action James 2:2. 2:18. Disciples seek increase Luke 17:5.
11 A live, growing, thriving faith. Deut 8:3. Mt. Sermon p. 96. Said also of Olivet Mk. 11:23 But contrast. 1 Cor. 13:2. Faith is confidence in God doing whatever He proposes, even to the removing of mountains (the symbol of greatest per emency) where He desires it done - but He will not work with an unbelieving man.
13 The preparation of mind & body is necessary to acceptable co-operation with God especially in the preaching of the truth. See Note above

CHRIST IN GALILEE FORETELLS HIS DEATH Mk 9:30-32 Luke 9:43-45 NOTES

>>>> Departation by the way Luke 9:46. They left the north. Mk. Note
TRIBUTE MONEY: SUBMITTING TO THE ORDINANCES OF MAN. Vv 24-27. See Notes Next page.

-Love to the brethren Gal. 6:2 Eph. 5:1-2. 1 John 3:16.

CHAPTER 17. — THE TRANSFIGURATION. Vs. Mk 9:2-8 Luke 9:

SEE NOTE:
1 THE KING. - For under the name of the Beloved, the promised King had been spoken of by the prophets Jer. 30:9. Ezek. 34:24. Ps. 2:6-7. Dnag: "My Son the Beloved."
2 THE PRIEST. - By his willing obedience he became an acceptable priest Heb 5:8-10. 10:5-10.
3 THE PROPHET. Cp Deut 18:17-19. Acts 3:22-23. "It is how we obey the King, use the mediatorial services of the PRIEST and hearken to the PROPHET that we will be judged. We will doubtless react like the Apostles.
Elevation Cp Dan. 10:19 They were not qualified to teach, for they were still ignorant of the Keys. Mth 16:23. See additional comment Mk 9:10.

DISCUSSION ON ELIJAH Vs 9-13. Mk 9:9-13. Notes.

THE DEMONIAC DEAF AND DUMB CHILD HEALED Vs 14-21. Luke 9:37-43 Mk 9:14-27 NOTES.

THE DEMONIAC SUFFERS Matt. 17:14-21

His sufferings unto death were for the purpose of:

1 ATONEMENT. As the Lamb of God He was a Representative sacrifice requiring redemption himself 2 Cor. 5:21. Heb. 7:27. 9:12. 13:20. Part of the righteousness required of him was to submit even unto death Jhn. 10:17. The indignities he suffered constituted the repudiation by the Serpent power of the Divine glory it saw revealed. The death the Father permitted him to suffer Acts 2:23. was a public exhibition that the flesh profits nothing 1 Pet 2:24. His resurrection set forth the principle of hope for in acknowledging the flesh to be evil and that God is P p righteous to impose death as wages of sin, and pleading forgiveness in Christ we have hope of the life unto which he attained Cp Isa. 53:4-6, 10-12. Rom. 3:24-26. 4:22-25. 5:6-11. 1 Pet. 1:18-21 2:24. 1 John 2:2. 4:10.

2 FELLOWSHIP SUFFERINGS. - He is touched with feeling of our infirmities - and we have a greater confidence in realisation of his sympathy. Heb. 2:17-18. 4:15-16.

3 CRUCIFIXION OF SELF - Teaching the folly of trust in the flesh Gal. 5:24. 2:20. Rom. 7:12-6.

4 THE POWER OF EXAMPLE - Submission to God's will 1 Pet. 4:1-2. Patient endurance - forgiveness of enemies 1 Pet. 2:20-24.

THE TRIBUTE MONEY. They returned with thoughts filled with the manifestation of glory on the Mt of Transfiguration, with the firm belief that the Kingdom was at hand Luke 19:11 and disputing who would be the greatest therein Luke 9:46. But in Capernaum, a Collector of the Contribution (tobhin shekalim) approached Peter asking if Christ paid the Temple tribute. But if Jesus were Christ and King, and if the Kingdom was about to be set up, why pay taxes? Then Peter, under pressure of the world, spake unadvisedly. He was instructed to submit to authorities Rom 13:1-2. 1Pet 2:13-14. Sent back to his worldly avocation to obtain the money, and found that his labors in that regard were Divinely guided to provide for all that was necessary. Christ's submission to tax paying showed the Kingdom was not at hand. It was also a good lesson in submission for those who argued — Who is the greatest!

ST. MATTHEW 18. *Christ teacheth his disciples humility, &c.*

17 A yearly tax claimed on the basis of Ex 30:13. But there the LXX = "Half of a didrachma. Here = "a didrachma." Thus the Temple authorities were demanding twice that required by the law - which did not legislate for it to be paid yearly anyway. But Christ submitted. Yet, later ordered this to be paid into the Roman Treasury (Jos. War. 7:6.)

15 Lit. Teacher. Some Rabbis were exempt from the Tax (Farrar) but Peter's answer showed that Christ submitted.

Different word. Gr. Kensos. Latin Census. Registration involved taxation.

17 Romans were exempt from tribute imposed by others. Christ's use of this term instead of didrachma shows that there was no justification for the levy. It was a tax levied on foreigners. The Kingdom was his, the Temple was his - he should be exempt.

18 Though they have no real genuine claim to levy such taxes, pay them - it violates no principle. Rom 13:1-2. 1Pet 2:13-14.

19 Peter is sent back to his occupation to provide for what is required.

20 His labors are Divinely guided to provide for all needs. What they are is nothing in the sight of God. Ps 146:3. Mk 8:25.

It is quite common for fish to pick up bright objects in their mouths.

CHAPTER 18.

WHO IS THE GREATEST? A LESSON IN HUMILITY. Vv 1-6. LUKE 9:47-48. MK 9:33-37 NTE.

They had been arguing as to who among them was the greatest Luke 9:46. Perhaps the selection of Peter, James & John for the Transfiguration led to this. They agree to submit the question to the Lord, but couch it in different words leaving out the personal angle. Christ answered with a question Mk 9:33, which brought their true motive to the light of day and silenced them.

Strepho = Turn around from previous pompousness. Faithful and trusting. See Note to Mt. 17:20.

Not even get in — let alone being the greatest.

Cp Mk 10:15. 1Pet 2:2. Ps 131:2. Humble. James 4:6, 10. Isa 57:15. Job 22:29. Trusting Ps 116:7.

WOE TO THE WORLD. V. 7.

Woe came on the Jewish world because of this baiting of Christ and his disciples. Mt 23:34

See Note. Mk 9:42.

It is predicted Acts 2:23.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Cp Mk 9:34. Lk 22:24.

2 And Jesus called a little child unto him, and set him in the midst of them, Mk 9:36

3 And said, Verily I say unto you, Except ye [p] be converted, and [q] become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And [r] whoso shall receive one such little child in my name receiveth me.

6 [s] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. See Jesus' interruption Mk 9:38-40

7 ¶ Woe unto the world because of [t] offences! [=] for it must needs be that offences come; [u] but woe to that man by whom the offence cometh! = Activity Word

8 [v] Wherefore if [w] thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or [x] maimed, rather than having two hands or two feet to be cast into everlasting fire. Cp Jude 7.

Judas was responsible for "the" offence. Mat. 26:24.

BEWARE OF OFFENDING. Vv 8-9. MK 9:42-50 NOTE

THE ANGELS AND THE SAINTS. Mt 18:10.

- Individual angels supervise the lives of individual saints. Gen. 48:16. Exod. 23:20. Ps. 34:7. Eccles 5:6. 1 Cor. 11:10 Luke 15:10.
- Assist Christ in the Judgment. Mth. 16:27. 13:41, 49. Luke 12:8-9. Which is for the purpose of revelation 2 Cor. 5:10. This could possibly be by the angels revealing to individual saints their lives and motives from a Divine standpoint before they are herded together for the final decision before Christ. Mat. 25:32.

[a] ch. 5. 29.
[b] ver. 8, 9. ch. 5. 29.
[c] ch. 5. 29.
[d] ch. 5. 22.
[e] ver. 2. & 14. Zech. 13. 7.
[f] Or, *a stater. It is half an ounce of silver, in value two shillings and six pence, after five shillings Gr. ounce.* V 24
[g] Ps. 34. 7. Acts 12. 15.
[h] Cp. ver. 24 with ver. 27.
[i] Esth. 1. 14. Luke 1. 19.
[k] ch. 7. 11.
[l] ch. 9. 13. Luke 9. 56.
[m] ch. 19. 6. & 25. 24.
[n] ch. 17. 25 & 21. 28.
[o] To ver. 14. *Luke* 15. 4-7.
[p] ch. 17. 24. To ver. 5. *Mark* 9. 33-37. *Luke* 9. 46-48.
[q] Luke 22. 32.
[r] ch. 19. 14. Mark 10. 14.
[s] Luke 17. 3. James 5. 19, 20.
[t] ch. 10. 40.
[u] Mark 9. 42. Luke 17. 2.
[v] 1 Cor. 9. 19-22.
[w] Cited from Deut. 19:15. John 8. 17. 2 Cor. 13. 1.
[x] ch. 13. 42.
[y] Luke 17. 1.
[z] ch. 16. 28. Cp. 1 Cor. 5. 4, 5 & 6. 1-6.
[a] ch. 26. 24.
[b] Cp. 2 Thess. 1. Rom. 16. 17. 1 Cor. 5. 9.
[c] ch. 6. 7.
[d] To ver. 9. *Mark* 9. 43-47.
[e] ch. 5. 30.
[f] ch. 5. 46, 47 & 9. 10, 11. Mark 2. 15, 16. Luke 3. 12.
[g] ch. 16. 19.
[h] ch. 15. 30.

28

9 And if [a] thine eye [b] offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into [d] hell fire.

10 Take heed that ye despise not one of [2] these little ones; for I say unto you, That in heaven [f] their angels do always [h] behold the face of my Father which is in heaven.

11 [k] For the Son of man is come to save [2] that which was lost. Luke 9:56. 19:10. Jhn 3:17.

12 [m] How think ye? [n] if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he joiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Rev 19:17. & 20:1-3. & Col. 6:1

15 ¶ Moreover [2] if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast [u] gained thy brother. Believe

16 But if he will not hear *thee*, *then* take with thee one or two more, that [2] in the mouth of two or three witnesses every word may be established. 1Tim. 5:19

17 And if he shall neglect to hear them, tell *it* unto [2] the church: but if he neglect to hear the church, [2] let him be unto thee as an [d] heathen man and a [e] publican. Cp 1 Tim. 1:20.

18 Verily I say unto you, [h] Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That

There could thus be expostulations, arguments explanations before the angels as some try to press the merits of their case Mth. 7:21-23.

V. 15 "Against thee" Eis seh is in the received text, but omitted by the Sinaitic & Vatican Manuscripts. See "A Critical N.T. Greek."

V. 18 "Whatever you forbid on earth must be already forbidden in heaven, whatever you permit on earth must be already permitted in heaven" - C.B.W. - future indicative, as imperative. Leaders endorse the decree & teaching of heaven.

ANGELS OVERLOOK THE SAINTS. Vv 10-11

10 Rom. 14:1, 10 1 Cor 8:9.

11 Implies that into the hands of certain angels have been given the care of saints. See Note before.

12 They have constant access to the Father. Who will come to their help Cp Ps. 27:10.

13 To this end the distance between heaven & earth has been bridged. Cp Luke 15:10.

PARABLE LOST SHEEP. 1ST ADVENT. VV 12-14.

There are two parables in the present connection - the 2nd dealing with 2nd Advent. 23:2

14 He does not leave them unprotected. On the other hand he does not rejoice that only one has strayed.

15 His 1st Advent mission. V. 11. Ezek 34:11-16. The Apostles should imitate this with patience and great care Luke 15:4-7.

16 Rejoices over his success, not in the way we sheep. There is great joy and pleasure in the work of reclamation

ON DEALING WITH TRESPASSES. Vv 15-18

One of the most fruitful causes of straying sheep is personal grievances and animosity within the flock.

1 Try the effect of private, gentle & friendly admonition Cp Rom. 15:5-11. 1 Jhn 4:10, 19. This is spiritual maturity Mth 5:23.

18 Cp Ch. 16:19. The attitude you adopt towards others on earth will be the attitude heaven will endorse against you. Cp Ps 18:25-26. Mth. 14-15.

MAKE IT A MATTER OF PRAYER. Vv 19-20

God should be drawn into the counsels and efforts of those who seek to reclaim others. 1 John 5:14-15.

...med at Peter who was approached Christ with ... This merged into ... with 15:21.

Gr. Sumphoneo = to harmonise. A metaphor taken from a number of musical instruments set to the same Key and playing same tune. Here expresses a perfect agreement of hearts wishes and prayers of those praying to God. To Him it is like a beautiful harmonious symphony sound and rejoices heart. Cp Zeph. 3:20 This seems to have particular reference those seeking to restore their brother Cp Jas. 5:20

forgiveness shall be granted. Jam. 5:15 Cf. 1 Jhn 5:16

This relates to specific witness for Christ ... sinning sins or other ... actually he is ... individuals. Let the terms of all the foregoing be observed & Christ fully endorses the action taken

Judicial discipline ... effected. Cp 1 Tim 1 & 2 Cor. 2:10

HOW OFT SHALL I FORGIVE Vv 21-22.

It was a maxim among the Jews to forgive only thrice (Lit. Treas.)

This contrasts with Lamech's boast (as a man of flesh) to avenge himself this often (Gen. 4:24) and the period of time given by Jehovah to Israel to repent Rev. 9:20

UNFORGIVING DEBTOR Vv 23-35.

Mg. incorrect. Cf: Talanton = ... J. Carter = £6,000, Clarke £4,800,000. impossible amount to pay

This was impossible, yet because of his humility, his plea for mercy, his stated determination to try and ... restitution, the ... did more than ask and freely forgave

Denarion = 17 cents each.

Gr. "Began to throttle him." Showed unrestraining anger and anxiety mingled with threats. Cf: Imperfect = "Kept beseeching." The hard ... of this ... -creditor ... in contrast to the ... kindness and unasked ... forgiveness ... the King

PETER'S RETURN. V.21. - A feeling of jealousy had developed among the 12. (See Note p. 97) probably induced by the way Christ singled out individual disciples. Cp Ch. 16:18, 17:1, Mk 5:37. This jealousy seemed particularly aimed at Peter who was more prominent than the others. In his absence to obtain the tax money Ch 17:24-27, the disciples approached Christ with their question Ch. 18:1. (See Notes Mk 9:33-37) during which John interrupted his discourse on humility. Mk 9:38. This merged into instruction on the forgiveness of sins. Meanwhile Peter had returned to ask the question of Matth 18:21.

if two of you shall agree on earth as touching [a] any thing that they shall ask, [b] it shall be done for them of [c] my Father which is in heaven.

20 For where two or three are gathered together [d] in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, [e] how oft shall my brother sin against me, and I forgive him? [f] till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, [g] Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would [1] take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [2] talents.

25 But forasmuch as he had not to pay, his lord commanded him to be [i] sold, and his wife, and [m] children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [3] worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred [4] pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and [3] besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou [o] desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

[a] Mark 10. 35.
[b] ch. 7. 7. 1 John 3. 22 & 5. 14.
[c] ch. 7. 11.
[d] ch. 28. 19.
[e] ch. 8. 5 & 26. 53.
[f] ver. 15.
[g] Job 5. 19. Cp. Luke 17. 4.
[h] ch. 6. 14.
[i] ch. 25. 19.
[2] *A talent is 750 ounces of silver, which after five shillings the ounce is 187l. 10s.* ch. 25. 15.
[k] To ver. 9, *Mark* 10. 1-12.
[l] Lev. 25. 39.
[m] Neh. 5. 5.
[n] ch. 17. 22.
[o] John 10. 40. Cp. Luke 9. 51 & 17. 11.
[3] Or, *besought him.* Not as ver. 29. ch. 8. 2.
[p] ch. 12. 15.
[q] ch. 5. 31.
[4] *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny.* ch. 20. 2 & 22. 19. Mark 12. 15.
[r] Gen. 1. 27 & 5. 2.
[s] Eph. 5. 31. Cited from Gen. 2. 24.
[t] ver. 32. ch. 8. 5 & 26. 53.
[u] Mal. 2. 15. 1 Cor. 7. 2. Cited in 1 Cor. 6. 16.
[x] ch. 5. 31. Deut. 24. 1.

CHAPTER 19.

[a] Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 treateth of marriage: 13 receiveth little children: 16 instructeth how to attain eternal life, 20 and how to be perfect, &c.

AND it came to pass, [k] that when Jesus had finished these sayings, he departed from [n] Galilee, and came [o] into the coasts of Judæa beyond Jordan;

2 [p] And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man [q] to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that [r] he which made *them* at the beginning made them male and female,

5 And said, [s] For this cause shall a man leave father and mother, and shall cleave to his wife: and [t] they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, [x] Why

31 Matt. 5:40 Luke 6:35-36. Eph. 4:32. Col. 3:13.

32 Basanistes = a jailor who examines by torture who by cruelty endeavored to extort the debt or induce the relatives of the debtor to come to the aid of one in such pain and misery. As he could not pay such a huge sum, he was consigned to endless imprisonment.

33 Matth. 6:15. 7:1-2. Prov 21:13. James 2:13.

34 Inwardly, completely. Cp Ps 37:10.

Cp Luke 9:51. There is quite a break in the narrative at this point. The details of which are supplied by Luke Chs 9:51-17:10 and John Ch 7-11 they include Tabernacles John 7:10 sending out of 70 Luke 10 Feast of Dedication John 10:22-39. Perean ministry John 10:40-42 Raising Lazarus John 11. Luke 17:11 Retirement to Ephraim John 11:54 Return to Galilee Perea to Jerusalem Luke 17:11.

See Note top p. 98.

CHAPTER 19.

FINAL DEPARTURE FROM GALILEE V.1-2 MK 10:1.

1 Teleō - to complete, perfect, bring to an end. This was not at the point mentioned at the end of the previous chapter but some 6 mths later. Matthew omits details given by Luke possibly because they are similar to those he has already recorded. e.g. Mk 10:35, Luke 17:14.

2 Logos - his teaching. After completing his teaching in Galilee.

3 There is a finality about the RSV: "he went away."

4 He had ascended up from Ephraim John 11:54 through Samaria then east along border of Galilee to Perea then south to Jerusalem Luke 17:11.

5 Erchomai - to go or come. Bull. = here - to go. Thus he 'went.'

6 Epi = toward. He had thus travelled down Perea and was probably at Bethany beyond Jordan. John 1:28 R.V. 10:40.

7 Some, including a company of women, had attached themselves to the Lord in Galilee Mk 15:41. others now flocked to the place where John had previously taught John 10:41 and the Lord had previously performed miracles.

DISPUTE ON DIVORCE

Vv 3-9. Mk 10:2-9.

Wherever the ministry of Jesus became public there were

Here is the answer to what is lawful.

10 Mal 2:16.

The Pharisees tempted him V.3.

The Lord was in the same territory where he had answered the taunts of the Pharisees by accusing them of breaking the spirit of the Law and had proved this by reference to their teaching on divorce Luke 16:17-18. See note Top p. 95.

Now they return to the charge.

29 the Pharisees watching, lying in wait for him, tempting him, trying to entrap him into some mistaken judgment or rumour decision.

8 This was a question fraught with difficulties. The nation was divided between the schools of Hillel (Divorce for anything) and Shammai (only in the case of scandalous unchastity), but in addition the Lord was in the district of Herod who had beheaded John because of his pronouncement on divorce.

Divorce was then common, not only in Palestine but throughout the Empire. Seneca declared that women no longer reckoned their years by the consuls, but by the number of their repudiated husbands. Even Josephus, a man who laid claim to a devout & religious life, had 3 wives.

See additional Notes. Mk 10:2-9.

MARRIAGE IS INDISSOLUBLE (except for one cause).

1 Because it is a Divine institution V.4
2 By express command V.5
3 Because God has yoked them together V.6.
4 Illustrated by example first couple V.8.
5 Because of evil consequences attendant upon it V.9.

A WRITING OF DIVORCEMENT. V.7.

The two great schools of thought: (See Notes) were sharply divided over the interpretation of Deut. 24:1-3 and particularly the word ervath (uncleanness). The Lord's answer showed that the school of Shammai was morally right but exegetically wrong (for Moses' regulation was to guard against hardness of heart" - not adultery) whilst Hillel was exegetically right but morally wrong.

The Lord restored the subject of marriage to its right standing rejecting the principle, endorsed by both schools, that under certain circumstances divorce was a duty.

V.4 RVmg "maketh her an adulteress." See Peshitta, Codex Ephraemi, Coptic Version, Origen, Clement. See Nat. Marriage p.65

11 Moses by civil regulations sought to restrain their licentiousness and callousness, for Divorce comes from sinfulness, violates nature. To please God we must avoid it. So the Lord repudiated alike the schools of Hillel and Shammai and set before them the Divine viewpoint

12 This boldly supported the earlier declaration of John that Herod Antipas (in whose territory the Lord now was) was an adulterer - and it warned Jews guilty of the same thing of their standing in God's sight. They had asked: "Is it lawful ..." V.1. They knew what the Law had to say of adultery.

13 There was no answer to this and the Pharisees apparently retired publicly rebuked to plot further attacks equally malicious and equally fatile.

XIX. For the disciples conversation in the house Cp MK 10:10.

Aitia - Cause V.3. = Accusation

Bull. = profitable. If a man cannot put his wife away for any cause, if marriage is so restrictive, if it is so binding, then it is better not to marry. - granting more freedom. profitable to what? True discipleship.

16 Some are so completely dedicated to discipleship that they become "eunuchs for Christ's sake" 1 Cor. 7:5 Isa. 56:4 Reason 1 Cor. 7:32-33. Nevertheless marriage is honorable Heb. 13:4 Eph. 5:25 and therefor, where no impediment to marriage exists, and a person does not want to avoid it to dedicate himself to Kingdom work, he needs to acknowledge the truth of Gen. 2:18 and submit to the law of marriage with its discipline.

17 This is the answer to the question, namely where the restrictions of Vv 9 11 12 do not apply men should marry. Note that Paul's apparently contradictory counsel is governed by 1 Cor. 7:26 See Gr. V.16

No man is inherently good - not even Jesus. (Rom 3:10-12 3:6-7). All goodness is derived from an outward source (Daniel 1:17) The young man regarded Jesus in the sense in which the Rabbis, Poets and Philosophers of Greece were regarded - Men popularly supposed to have light and good in them as inherent qualities

2 JESUS BLESSES LITTLE CHILDREN Vv 13-15. MK. 10:13-16 LUKE 18:15-17

One of the titles of God among the Jews was: The Good "One of the world" - Edersheim.

See Note 24. The c... made to kneel - thi... Mk 10:17. - ther... burden - this the ... fused.

Mk 10:30 adds "now ... in this time houses, ... wives etc..." "with ... persecutions" - See Note ... (2) The Jews Cp Rom 11:16 ... who with difficulty ... could enter the Kingdom ... because of their reliance o... works.

CHAPTER 20.

PARABLE OF THE LABORERS. Vv 1-16

Arising this parable wi... and Stand Before Ch. 19 ...

Ex. 7:25-26. 2 Ch. ... 16:17. The prophets ... called Yahweh to th... Gal 4:4 5:9 15:58 ... These entered into ... street at a certa... ce - the only ones ... ed. And the ones ... ployed V.10 ... denarius. A laborer's ... age at that time. Se... ed to keep from fam... Rev 6:6. Yahweh h... pected to supply e... (not our wants) ... Pet 5:6-11 1 Th. 3:7-13 ... Matt 6:11 in the provisi... your daily bread. Cp ...

... work for all ... to en... Heb 6:10 1 Cor 4:... 1 Cor 15:58 ... Contrast Mt. 19:16 ...

Eliminated by ... ...

... normal time f... ... wages. Lev. 19:13 ... Deut 24:15. ...

... not a very ... ... but is ... ... workmen, show... ... the first ... grum... ... Kingdom 7 ... ... application.

... had promised to ... what he thought ... ... north - and ... they had worke...

... had bargained ... wages and them... ... completely me... ... engaged at ... had not com... ... saying witnesses ... ... the eye of the house... ... hands those who ... arrived late - they ... accepted their hi... had such a house... ... compensate out... ... work some time in ... These workers ... Israel under the ... ruling upon the exte... works - and Pete... ent had been ...

Arising this parable will Stand Before Ch. 19 ...

Ex. 7:25-26. 2 Ch. ... 16:17. The prophets ... called Yahweh to th... Gal 4:4 5:9 15:58 ... These entered into ... street at a certa... ce - the only ones ... ed. And the ones ... ployed V.10 ... denarius. A laborer's ... age at that time. Se... ed to keep from fam... Rev 6:6. Yahweh h... pected to supply e... (not our wants) ... Pet 5:6-11 1 Th. 3:7-13 ... Matt 6:11 in the provisi... your daily bread. Cp ...

... work for all ... to en... Heb 6:10 1 Cor 4:... 1 Cor 15:58 ... Contrast Mt. 19:16 ...

Eliminated by ... ...

... normal time f... ... wages. Lev. 19:13 ... Deut 24:15. ...

... not a very ... ... but is ... ... workmen, show... ... the first ... grum... ... Kingdom 7 ... ... application.

... had promised to ... what he thought ... ... north - and ... they had worke...

... had bargained ... wages and them... ... completely me... ... engaged at ... had not com... ... saying witnesses ... ... the eye of the house... ... hands those who ... arrived late - they ... accepted their hi... had such a house... ... compensate out... ... work some time in ... These workers ... Israel under the ... ruling upon the exte... works - and Pete... ent had been ...

did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the [b] hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. (of creation. MK 10:6 top left)

9 [c] And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and ~~shall marry another~~, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, [i] it is not good to marry. (Meta = in association with)

11 But he said unto them, [k] All *men* cannot [l] receive this saying, [m] save *they* to whom [n] it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, [p] which were made eunuchs of men: and [r] there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ [t] Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. (See additional explanatory words 19:13)

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for [u] of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, [a] one came and said unto him, Good [b] Master, what good thing shall I do, that I may have eternal life? (echō = to grasp, implying lasting possession)

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but [f] if thou wilt enter into life, keep the commandments.

3 JESUS INSTRUCTS A RICH YOUNG RULER. Vv 16-22. MK 10:17-22. LUKE 18:18-23

19 He had been in the house probably at Bethany east of Jordan MK 10:1 and now departs for Jericho Cp Luke 19:1.

20 They are stopped by a rich young ruler Luke 18:18 hastening up to them and obsequiously addressing the Lord with lowliest gesture - Kneeling MK 10:17

Didaskalos = Teacher.

He imagined that by one stupendous act of goodness he could ensure the future and buy his way into Divine favor - He did not realise that it is the constant, daily application of Divine Truth that is necessary. He = Justification by works

18 He saith unto him, Which? Jesus said, [g] Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 [c] Honour thy father and *thy* mother: and, [d] Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be [f] perfect, [x] go *and* sell that thou hast, and give to the poor, and [h] thou shalt have treasure in heaven: and come *and* follow me. (for this Christ did. 2 Cor 8:9)

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That [o] a rich man shall hardly enter into the kingdom of heaven. (with difficulty - Diog.)

24 And [q] again I say unto you, It is easier for a [s] camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus [u] beheld *them*, and said unto them, With men this is impossible; but [x] with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have [z] forsaken all, and followed thee; what shall we have therefore? (The covenant of Levi. Stek)

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the [c] regeneration when the Son of man shall sit in the throne of his glory, [d] ye also shall sit upon twelve thrones, [e] judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren,

25 RSV following Vatican Mss (See Diag.): "Why do you ask me about what is good?" "And why do you call me good?" a (See Mark, Luke). The "good" is revealed in the Word of God, and there is only One Who is inherently good - Yahweh (See note 18) Thus he directs the ruler to the Word. The Lord had no further revelation than that of God.

24 See Note. Luke 10:28. Rom. 10:5.

26 Tēreō = To watch over, take care of, keep an eye upon, observe attentively. Cp. V.20.

4 JESUS WARNS THE DISCIPLES. Vv 23-26. MK 10:24-27. LUKE 18:24-27

They tend to a self-sufficiency and ... dependence of God. ... Mk 10:23 ... Tim. 6:8-9

See additional comments. Mk 10:24.

A saying among Jews for what is impossible or highly improbable. It is suggested it related to a small side gate for foot passengers. To get camels through ... a difficult ... (See Luke 18:25)

For the type see 1 Kings 4:7 (Explain)

5 THE REWARD OF SELF SACRIFICE. Mk 10:28-31 Luke 18:28-30

This question naturally arises out of previous conversation.

36 In humiliations

37 Palingenesia - new birth, and speaks of the rebirth, of ... nation with its consequent peace to Gen ... Rev. 21:2-4. Ps. 2. Dan 7:13

38 See additional comments Mk 10:29-31

or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* [a] first shall be last; and the [c] last *shall be* first.

CHAPTER 20.

1 Of the labourers in the vineyard. 17 Christ foretelleth his passion: 20 teacheth his disciples to be lowly, 30 and giveth sight to two blind men,

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a [1] penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the [f] eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, [g] Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So [d] when even was come, the lord of the vineyard saith unto his [e] steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against [b] the goodman of the house,

12 Saying, These last [2] have [d] wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and [e] heat of the day.

13 But he answered one of them, and said, [g] Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take [h] *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 [k] Is it not lawful for me to do what I will with mine own? Is thine eye [l] evil, because I am [m] good?

16 So [n] the last shall be first, and the first last: [o] for many be called, but few chosen.

17 ¶ [p] And Jesus [q] going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, [r] we go up to Jerusalem; and the Son of man shall be [s] betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him [u] to the Gentiles to [x] mock, and to scourge, and to crucify *him*: and [z] the third day he shall rise again.

20 ¶ [a] Then came to him the mother of [b] Zebedee's children with her sons, [c] worshipping *him*, and desiring [1] a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons [f] may sit, the one [g] on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of

[a] Mark 10. 31. Luke 13. 30.
[b] Mark 14. 14. Luke 22. 39.
[c] Cp. ch. 21. 31, 32.
[2] Or, *have continued one hour* only.
[d] 2 Cor. 11. 25.
[d] 2 Kin. 12. 11. Ruth 2. 19.
[e] James 1. 11. Cp. Gen. 31. 40.
[f] ch. 19. 27.
[g] ch. 22. 12.
[h] ch. 25. 25.
[1] ch. 21. 28, 31.
[1] *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny.* ch. 18. 28 & 22. 19. Mark 12. 15. Luke 20. 35.
[k] Cp. Rom. 9. 20-24.
[l] ch. 6. 23.
[m] Luke 6. 35. 1 Pet. 2. 3.
[n] ch. 19. 30.
[o] ch. 22. 14. Cp. Rev. 17. 14.
[p] To ver. 19, *Mark* 10. 32-34. *Luke* 18. 31-34.
[q] Luke 2. 4.
[r] ch. 16. 21.
[s] ver. 18, 19.
[t] Cp. 1 Cor. 15. 8.
[u] ch. 27. 2. Mark 15. 1. Luke 23. 1. John 18. 28-32. Acts 3. 13.
[x] ch. 27. 26-31.
[z] Cp. Acts 14. 16.
[a] ch. 27. 63.
[a] To ver. 28, *Mark* 10. 35-45.
[b] Cp. Mark 10. 35.
[c] ch. 8. 2.
[d] Lev. 19. 13.
[e] Luke 8. 3. Gal. 4. 2.
[f] ch. 19. 28.
[g] ch. 25. 34.

MATT. 21:5. The Ass/Mule symbol of ancient pastoral condition of nation. Used by Abraham Gen. 22:3, 5. Moses Exod. 4:20. Judges, Kings, as symbol of rank (Judges 5:10. 10:4. 12:14. 2 Sam. 16:1-4. 1 Kings 1:33,38). Horse introduced from Egypt and is symbol pride and power (Josh 11:6. Ps. 33:17). Reference to horses in Scripture is invariably to warhorse. The humble Ass or Mule was despised by Egyptians. Israel was identified with it, and represented as worshipping Ass's head (See Josh. Apion 1:7). Heb = "Hemer" meaning "hot." It was a high spirited animal. The firstling of an Ass alone redeemed under law by lamb. Exod. 13:13.

There are two words used for Ass: Onos (the usual word) and Hupozugion = Under the yoke from Hupo - Under, and zugos, a yoke. The two words are used in MT. 21:5: "sitting upon an ass (onos) . . . the colt the foal of an ass (Hupozugion). See also 2 Pet. 2:16.

ST. MATTHEW 21. Christ's entry into Jerusalem.

[a] the cup that I shall drink of, and to be baptized with [b] the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, (d) Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, [h] but *it shall be given to them* for whom it is [i] prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, [k] Ye know that the princes of the Gentiles [l] exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but [m] whosoever will be great among you, let him be your [n] minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, [r] but to minister, and [s] to give his life a ransom for [t] many.

29 [u] And as they [z] departed from [y] Jericho, a great multitude followed him.

30 ¶ And, behold, [a] two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, [d] because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and [c] touched their eyes: and immediately their eyes received sight, and they followed him.

[a] Is. 51. 22. Mark 14. 36. Luke 22. 42. John 18. 11.
[b] Luke 12. 50.
[c] Mark 1. 41. Luke 5. 13. John 9. 6.
[d] Acts 12. 2. Rev. 1. 9.
[e] To ver. 11. *Mark* 11. 1-10. *Luke* 19. 29-38.
[f] Cp. Mark 11. 1. Luke 19. 29.
[g] Zech. 14. 4. John 8. 1. Acts 1. 12.
[h] Cp. ch. 19. 11.
[i] ch. 25. 34.
[k] To ver. 28. *Luke* 22. 25-27.
[l] 1 Pet. 5. 3.
[m] To ver. 9. *John* 12. 12-15.
[n] Mark 9. 35.
[o] ch. 22. 13. Mark 9. 35. Luke 22. 26.
[p] Is. 62. 11.
[q] Cited from Zech. 9. 9.
[r] Luke 22. 27. John 13. 4. Phil. 2. 7.
[s] Is. 53. 10. Dan. 9. 26. John 11. 51.
[t] Is. 53. 11. Heb. 2. 10. Cp. 1 Tim. 2. 6.
[u] To ver. 34. *Mark* 10. 46-52. *Luke* 18. 35-43.
[z] Cp. Luke 18. 35.
[y] Luke 10. 30. Heb. 11. 30.
[a] Cp. Mark 11. 7. Luke 19. 35.
[a] Mark 10. 46. Luke 18. 35.
[b] 2 Kin. 9. 13.
[c] Cp. Lev. 23. 40.
[d] Luke 18. 39.
[e] Ps. 118. 25.
[f] Luke 13. 35.
[g] Luke 2. 14. Job 16. 19.
[h] Mark 11. 15.
[i] Cp. Ruth 1. 19.
[k] Luke 7. 16.
[l] ch. 2. 23.

CHAPTER 21.

1 Christ rideth into Jerusalem. 12 He driveth the buyers and sellers out of the temple.

AND [e] when they drew nigh unto Jerusalem, and were come to [f] Bethphage, unto [g] the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 [m] All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [p] Tell ye the daughter of Sion, [q] Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* [z] thereon.

8 And a very great multitude [b] spread their garments in the way; others [c] cut down branches from the trees, and strawed *them* in the way.

9 And [d] the multitudes that went before, and that followed, cried, saying, [e] Hosanna to the son of David: [f] Blessed *is* he that cometh in the name of the Lord; Hosanna [g] in the highest.

10 [h] And when he was come into Jerusalem, [i] all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus [k] the prophet of [l] Nazareth of Galilee.

THE JEALOUSY OF SEE 10 AND THE LORD'S REBUKE VV 24-28 MK 10:41-45 NTE.

Healing blind man, Conversion of Zacchaeus & Parable of Nobleman LUKE 18:35 - 19:28.

TOWARDS JERUSALEM.

HEALING THE BLIND VV 30-34. MK. 10:46-52 NTE.

HEALING OF THE BLIND MTH 20:30-34. MK 10:46-52. LUKE 18:35-43.

Luke reports it as having happened before the Lord entered Jericho, Mark claims it happened afterwards and names the blind man, Matthew say the miracle involved two men. It is also obvious from Luke 19:5. that Christ stopped overnight in Jericho. What happened was probably this. On approach to Jericho the miracle recorded by Luke took place. Overnight the Lord stopped with Zacchaeus. Knowledge of the miracle would meanwhile sweep the city. On departing therefrom two more blind men adopt the same procedure, one being well known (Bartimeaus) and acting as spokesman. The Lord ignores their pleas. The blind men cry out louder than ever. The crowd commence to tell them to keep silent, at which point the second miracle is performed.

It is also stated that [illegible] may be rendered: "When he was nigh Jericho" which is as true of him who has gone a little way from it as he who is about to enter it. But it seems obvious that Luke records a miracle that [illegible] Jesus entered the city.

[m] Is. 62. 11. Cited from Zech. 9. 9.
[p] Cited from Zech. 9. 9.
[q] Luke 22. 27. John 13. 4. Phil. 2. 7.
[z] Is. 53. 10. Dan. 9. 26. John 11. 51.
[b] Is. 53. 11. Heb. 2. 10. Cp. 1 Tim. 2. 6.
[c] To ver. 34. *Mark* 10. 46-52. *Luke* 18. 35-43.
[d] Cp. Luke 18. 35.
[e] Luke 10. 30. Heb. 11. 30.
[f] Cp. Mark 11. 7. Luke 19. 35.
[g] Mark 10. 46. Luke 18. 35.
[h] 2 Kin. 9. 13.
[i] Cp. Lev. 23. 40.
[k] Luke 18. 39.
[l] Ps. 118. 25.

32 Mark N.T. Greek Append. p 15. ment of status of Jesus. This is Hebrew word indicative of language used. See note

13 Attracted by the excited crowds of pilgrims with the majestic one in their midst.

Weeps over the city and predicts its overthrow Luke 19:38-44.

John 12:1-13 sets the proper sequence with the arrival of Jesus at Bethany on Friday 9th Abib & the anointing recorded in MT. 26:6-13.

CHAPTER 21.

SATURDAY 10th Abib

ENTRY INTO JERUSALEM. MT 21:1-11. MK 11:1-11. LUKE 19:29-44. JHN. 12:12-19

1 Sig. House of Unripe Figs - Close to Jericho. Site unknown. Cp Mk 11:1.

2 A Sabbath day's journey. Acts 1:12.

3 Kurios in LXX is translation for Chaseb (village) and [illegible] "farm." He came to district of Bethany and directed them to this farm.

4 He probably knew Jesus.

5 Complete evidence that he was Messiah. Jesus provided the one who took pains to collate this evidence the notices the two animals in contrast to the other records & John 12:14.

6 Disc: "even one of (son) of a laboring beast." (Ong word). The Lord could ride the unbroken colt Ps. 72:2. but not Israel. See Isa. 1:3. Gen. 49:11. Cited. Isa 62:11. See the rest of the sentence for contrast quotation.

8 The greater than Solomon. Cp 1 Kings

9 They recognized his significance of his act in view of his many acts and reputation were swept off their feet by the general contagious enthusiasm. Thus the sorrowing Savior (Luke 19:40) was surrounded by [illegible] ing multitudes drawn his miracles. John 12:17 who 4 days later drew him. This was the last selected. Ex.

10 Kiador - A young or shoot. Thus a sort of a leafy carpet. Gen.

11 The procession thus excited proceeded this way passing up over the ridge where it gains the descent of Olivet and the city is plainly spread below. This affected them all powerfully. Luke 19:37 records.

12 Hoshiah Na - Cry from Yasha from which also derived Jesus. The Passover Psalm, so an expression acknowledging

THE ASS AND THE CO

a picture of the Kingdo by the ruler on the y by man MK. 11:2.

2nd CLEANSING (The OF TEMPLE 12:13. Pu MK. 11:15-17 NOTE

There verses are anticip story & the incident occ ured the next day. They re evidently included here to indicate the sight that met the eyes of the Lord at a solemn moment. Cp. Isa 2:13-22. The rejoicing children & terms of the priests' challenge MT. 21:15. to not indicate any such intense action as here. In crowd wherever they de- sired on the morrow does Christ "looked around" 11:11 performed miracles 21:28 12:16. & left the city.

4 To Hieron - not Naos - or Sanctuary. He went into the courts. The words "of God" elim- inate (Diag.).

5 APPROVAL OF CRIES. MT VV 14-16.

15 The work of Messiah Isa. 35:5-6. & figur- atively the purpose of the Temple.

16 Caught up in the gen- eral excitement, the children re-echoed the words of their elders - an apparent fulfilment of Zech. 9:9.

The Passover Psalm applying to the Lord the title of Yahweh's salvation Ps. 118:25. Ps. 8:5. Salvation will come by the ov- erthrow of the anti- natural Goliath. This Psalm quoted 1 Cor. 15:27. Eph 1:22. Heb 2:8. See Note below.

HE LEAVES THE CITY. MT. MARK 11:11

He returned to the Mt. Olives where he apparently spent the night in fasting and prayer

THE BARREN FIG TREE VV 18-22 MK 11:12-14. NT.

MONDAY 11th ABIB

Leaves covered it as they did the spiritu- al fruitless condition Adam & Eve.

It began to immed- iately wilt, though its effect was not not- ed by Apostles until next morning MK 11:20.

THE ASS AND THE COLT. The King amid rejoicing multitudes rides the colt and leads the ass into Jerusalem: a picture of the Kingdom — Israel after the flesh (the ass) led back by the ruler on the young animal (Israel after the spirit) unused by man MK.11:2.

2nd CLEANSING (The next day — SUNDAY 11th Abib)
OF TEMPLE 12-13
MK.11:15-17 NOTE

THE QUESTION OF THE PRIESTS. V 23
They were trying to trap him to accuse and destroy him Luke 7:44. 11:49-57. 12:10. MK 11:18 Judas had already conspired to that end MT.26:14. The charge had to be one of blasphemy based on the claim that he was the Son of Yahweh. Mat.26:63. He could claim to be a son of Elohim, of David without this charge being pressed and whilst Jesus did not forbid them

Purging of the temple. ST. MATTHEW 21. *Parable of the two sons.* (see before)

12 ¶ [a] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the [c] tables of the moneychangers, and the seats of them that sold [e] doves,

13 And said unto them, It is written, [f] My house shall be called the house of prayer; but ye have made it [h] a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them. (Jhn 11:1 to Note)

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, [k] Hosanna to the son of David; they were sore displeased, (Mat 23:39)

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [m] Out of the mouth of [n] babes and sucklings thou hast [o] perfected praise? (See Psa 8:2)

17 ¶ And he left them, and went out of the city into [r] Bethany; and he lodged there.

18 [s] Now in the morning as he returned into the city, he hungered. (The way like)

19 And when he saw (2) a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. (RSV — "at once")

20 [u] And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! (ANTICIPATORY = 12th ABIB. See Mark 11:20)

21 Jesus answered and said unto them, [x] Verily I say unto you, If ye have faith, and [a] doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto [d] this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And [b] all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ [d] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, (1) By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. (John's testimony. Jhn 1:29, 34.)

25 The baptism of John, whence was it? from heaven, or of men? And they [l] reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; [p] we fear the people; for all hold John as [q] a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. (See Note above)

28 ¶ [t] But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day [v] in my vineyard. (Cp Isa 5:1-7)

29 He answered and said, I will not: but afterward he [z] repented, and went. (Cp Luke 3:12.)

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. (Cp Mat 3:7.)

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the [b] publicans and the harlots go into the kingdom of God before you.

32 For John came unto you [c] in the way of righteousness,

---

a [a] To ver. 17, *Mark* 11. 15-19.
To ver. 16, *Luke* 19. 45-47.
Cp. Mal. 3. 1-3. John 2. 13-17.
b ch. 7. 7. James 5. 16.
c ch. 25. 27. Luke 19. 23.
d To ver. 27, *Mark* 11. 27-33. *Luke* 20. 1-8.
e Lev. 1. 14.
f Cited from Is. 56. 7.
g Ex. 2. 14. Acts 4. 7.
h Cited from Jer. 7. 11.
i ch. 26. 55.
k ver. 9.
l Luke 3. 15.
m Cited from Ps. 8. 2.
n ch. 11. 25.
o Rom. 9. 22. Heb. 10. 5.
p ver. 46. ch. 14. 5.
q ch. 11. 9.
r ch. 26. 6. Mark 11. 1, 11, 12 & 14. 3. Luke 19. 29 & 24. 50. John 11. 1, 18 & 12. 1.
s ver. 18, 19, *Mark* 11. 12-14.
t ch. 18. 12.
u Gr. *one fig tree.* ch. 26. 69.
v ver. 33. ch. 20. 1.
x ver. 32. ch. 27. 3. 2 Cor. 7. 8. Heb. 7. 21.
y To ver. 22, *Mark* 11. 20-24.
z ch. 17. 20.
a Mark 11. 23. Acts 10. 20 & 11. 12. Rom. 4. 20. James 1. 6 & 2. 4.
b ch. 18. 17.
c Luke 7. 37-50.
d ver. 1.
e ch. 3. 1, 8-12. Cp. ch. 19. 20.

THE LESSONS OF THE WITHERED FIG TREE. VV 20-22. are not here set in their proper order, but are anticipatory. They were explained by the Lord the following morning, Monday 12th Abib. See Notes. MK. 11:20.

PSALM 8 Quoted V 16 This, with many other Messianic Psalms in the LXX is designated eis to telos — "on the end." This particular Psalm indicates the use of the Messianic title "Son of Man." The LXX has: "A Psalm of David concerning the secrets of the Son."

33 THE PRIESTS' QUESTION (Rehob ch 1:5) thus addressing him MK. 21:15. he did warn the disciples not to broadcast his claim to be the Christ the Son of God (Yahweh) for the nation was not ready to receive it. Cp MK. 16:15, 20. 17:9. It could have been that Judas disclosed this confession to the priests which formed the basis of their accusation and condemnation.

3 MONDAY 12th ABIB
• On way into city discusses withered fig tree MK. 11:20
1 JESUS AUTHORITY CHALLENGED VV 23-27. MK. 11:27-33. LUKE 20:1-8

21 RSV: Entered. He was "walking" therein. MK. 11:27. and as the people began to flock around him, he taught them Luke 20:1.
22 Probably members of the Sanhedrim. If they could get Jesus to admit that he was the Son of Yahweh, they had grounds for a charge of blasphemy. But "his hour had not yet come."
23 Entering the city as a King, cleansing the Temple, teaching in its courts.
24 RSV: "argued." RSV Luke 20:5: = discussed." So, caught by the astute question, they argued and discussed it whilst Christ and the people waited the answer! They did not ask among themselves What is Truth, but how to get out of their dilemma. See their earlier query on this point John 1:25. His rebuke of them. MK 3:7-11.
25 Who might stone us. Luke 20:6.

2 PARABLE OF THE TWO REBELLIOUS SONS. V 28
26 Thus this parable is based upon the previous discussion between Christ & Pharisees.
27 He was blatantly defiant & boldly rebellious & therefore dishonoring to his Father. He answers to the publicans and harlots.
28 He was hypocritical professing something he did not do, openly respecting, but inwardly indifferent, not moved by a true love.
29 It is not the mere profession of Truth that counts but a practical manifestation of it. Rom 2:13. 15. James 1:21-23. Cp Gen 3:24. 6. Exod 12:13, Num 9:12. 16. 17. 14:4. 23. 22:4. 24:14, 23.
• Note the smooth polite reply of the hypocrite with the rough, blunt refusal of his brother.
And note V 31 "before you" that in the mercy of the Father there was still time and opportunity for repentance.

PARALLELISM OF THE PARABLES. In the discourse of the Lord from Mat. 21:28 to end of Mt. 25 The Jews are ARRAIGNED AND CONDEMNED by Parable, by Precept and by Prophecy in five distinct discourses, each series of which are divided into 3 sections with a fourth connecting it with the next series (1st SERIES: Parables mainly connected with the first advent: 1 - The two Sons Ch. 21:28-32. 2 - The Householder etc Ch 21:33-46. 3 - The Marriage Ch 22:1-10 4 - The Wedding Garment (part of the parable Vv. 11-14) in which the despisers of the King are rendered speechless and which is therefore a fitting introduction to the series of Questions which followed the answers to which left the accusers of the Lord speechless: 2nd SERIES: Enemies rendered speechless 1 - The worldly-minded Herodians Ch. 22:15-22. 2 - The infidel Sadducees Vv 23-33 3 - The self-righteous Pharisees Vv. 34-40. 4 -

31 Implying there is a close connection between belief (faith) and practise. The unrepentant state of mind not only prevents the acceptance of vital Truth, but of worthy actions.

3 THE PARABLE OF THE HOUSEHOLDER, THE HUSBANDMEN & THE SON

Vv 33-46. Mk. 12:1-12. Luke 20:9-19

32 They had already been subjected to public exposure and would doubtless feel most uncomfortable as this new parable commenced.

In this parable opposition v. 10 blossoms out into open rebellion and destruction.

33 He separated the nation and protected it Deut 7:1-8. by the law.

The ordinances of worship the provision of Tabernacle & Temple allowed for the production of fruits.

He set over it watchmen. Ezek. 3:17. Hab. 2:1.

The priests - Leaders of the nation.

Mk. 12:4 adds: "Treated him shamefully" - which simply and powerfully expresses Israel's treatment of the prophets.

Illustrative of Yahweh's increasing concern.

Mk. 12:6 - "A beloved Son" Gn 22:2, 12, 16. Mt 3:17.

Show respect towards, humble oneself before. So to the chagrin of the priests he publicly made known their secret intentions Mk. 11:18.

Thus he predicted what was to happen a couple of days later.

RSV: "He will put those wretches to a miserable death." They were forced to say this before the crowds and thus pass judgment on themselves. In Mark - Luke the Lord adds his confirmation of this, and as the significance became apparent to the priests they were forced to exclaim "God forbid!" Luke 20:16. This called forth Christ's comment of V. 42.

Looking steadily at them Luke 20:17.

Part of the Passover Psalm they were about to sing!

IN LUKE'S Account.

The householder went away "for a long time" Luke 20:9 and servants were sent singly. The son is also a "beloved son" V 14 and the Jewish leaders grasp the point of the parable ejaculating: "God forbid" V 16.

and ye believed him not: but the [a] publicans and the harlots believed him: and ye, when ye had seen *it*, [c] repented not afterward, that ye might believe him. Cp Deut. 32:21

33 ¶ Hear another parable: There was a certain householder, which planted (A) a vineyard, and (B) hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and [i] went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, [l] that they might receive the fruits of it. Cp Deut 32:6-8. 2 Tim. 2:6-7.

35 And the husbandmen took his servants, and (M) beat one, and (N) killed another, and (P) stoned another.

36 Again, he sent [q] other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will [s] reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is [v] the heir; come, (E) let us kill him, and let us seize on his inheritance.

39 [b] And they caught him, and cast *him* [c] out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, [g] He will miserably destroy those wicked men, [h] and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, (K) The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, [b] The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (as the Jews did)

44 And whosoever (C) shall fall on this stone shall be broken: but on whomsoever it shall fall, (D) it will grind him to powder. Isa 8:14 + Dan. 2:34,35,44

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. Cp Luke 8:19.

46 But [j] when they sought to lay hands on him, [k] they feared the multitude, [o] because they took him for [m] a prophet.

1 Chron 29:23. 2 Chron. 13:8. Ps 114. Luke 12:32. Mat. 19:28. Luke 22:29-30.

47 Ethnos - multitude, people. In plural = Gentiles. - not necessarily a distinct nation

48 Suntrhlaō - to enfeeble, to shatter into fragments.

49 The fate of Christendom and Gentilism.

50 They left (Mk. 12:12) to plot against him Luke 19:20 Mt 22:15

51 Not the Son of God

CHAPTER 22.

1 Parable of the marriage of the king's son. 11 The wedding garment. 15 Tribute to be paid to Cæsar. 23 The Sadducees confuted. 41 The Pharisees silenced.

AND Jesus [r] answered and spake unto them again by parables, and said,

2 [s] The kingdom of heaven is like unto a certain king, which made a [t] marriage for his son,

3 And sent forth his servants [x] to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth [a] other servants, saying, Tell them which are bidden, Behold, I have prepared my [d] dinner: [e] my oxen and my [f] fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* [i] spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth [l] his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready.

4 CHAPTER 4 PARABLE OF THE MARRIAGE FEAST VV1-14

Ps 95:7 47:7 Isa 55:1 Mt 8:11 Rev 19:7

2 Gr. Marriage feast - Diag. Such a feast was sometimes given at the beginning of a reign - by which symbolised union of King & subjects. 1 Kg 1:9, 19. 1 Chr 29:24.

3 His appeal becomes more explicit and urgent. Cp Prov. 9:1-2.

Viewed both the King & His message with greatest contempt

Luke 20:16, 19. Dt 32:43. Jer 25:9-11. Rev 18:20. 19:2.

7 This third appeal = an evidence of His great mercy.

8 I.e. prepared. It is indicative of a further development manifested by the offering & acceptance of the Lord

PARALLELISM OF PARABLES Cont. These 34 questions are followed by one by Christ: What think ye of Christ? Vv 41-46 and which introduces: 3rd SERIES - Discourse on the guilt & condemnation of the Jewish leaders 1 - Their pride Ch 23:1-12. 2 - Their hypocrisy Vv 13-32. 3 - Their condemnation Vv 33-39. 4 - Connecting paragraph on fate of Temple Ch 24:1-3. 4th Series - Answers to his disciples 1 - The end of the age Ch 24:4-14. 2 - The Sign of the End Vv 15-28 3 - The End of Gentile times Vv 29-31. 4 - Connecting par - on need for watchfulness introducing 5th series Vv 32-44. 5th Series 1 - Faithful & evil servants. Vv 45-51. 2 - Wise & Foolish virgins Ch 25:1-13 3 - The Parable of Talents Vv 14-30 4 - The Sheep and the Goats. Vv 31-46

1st SERIES: By parable the Jews are charged with disobedience.
2nd SERIES: Their quibbles are silenced.
3rd SERIES: The criminality of their conduct is described & sentence pronounced.
4th SERIES: The manner in which the sentence will be carried out.
5th SERIES: A series of Parables relating to Judgment.

1 = 1st Advent. 2 - Enemies silenced 3 - Enemies condemned 4 - Disciples warned 5 - Judgment meted out to all.

[a] Luke 3. 12 & 7. 29.
[b] ch. 8. 12. Luke 14. 24.
[c] ch. 20. 1.
[d] Is. 8. 14, 15. Zech. 12. 3. Luke 20. 18. Rom. 9. 33. 1 Pet. 2. 7, 8. Cp. Luke 2. 34.
[e] To ver. 46, *Mark* 12. 1-12. *Luke* 20. 9-19.
[f] Ps. 80. 8.
[g] Dan. 2. 34, 35, 44. Cp. Is. 60. 12.
[h] Is. 5. 2.
[i] ch. 25. 14, 15. Luke 15. 13.
[j] ver. 15. Mark 12. 18. Luke 19. 47. John 7. 25, 30, 44.
[k] ver. 26.
[l] Cant. 8. 11, 12.
[m] ver. 11.
[n] 2 Chr. 36. 16. Acts 5. 40. 2 Cor. 11. 24, 25. Heb. 11. 36, 37.
[o] ch. 22. 6. 1 Thess. 2. 15. Heb. 11. 37.
[p] ch. 23. 37. 2 Chr. 24. 21. Heb. 11. 37.
[q] ch. 22. 4.
[r] ch. 11. 25.
[s] To ver. 14, cp. Luke 14. 16-24.
[t] Luke 12. 36. John 2. 2. Rev. 19. 7, 9.
[u] Heb. 12. 9.
[x] Prov. 9. 3, 5. Zeph. 1. 7.
[y] Heb. 1. 2.
[z] ch. 26. 3. John 11. 53. Acts 4. 27.
[a] ch. 21. 36.
[b] ch. 26. 50—27. 50. Acts 2. 23.
[c] Heb. 13. 12.
[d] Luke 11. 38. John 21. 12.
[e] Prov. 9. 2.
[f] Luke 15. 23.
[g] Luke 21. 24.
[h] Acts 13. 46.
[i] ch. 21. 35.
[j] Ps. 118. 22, 23. Eph. 2. 20. 1 Pet. 2. 6.
[l] Luke 23. 11.

THE PARABLE OF THE MARRIAGE

In Matthew it is a command; in Mat... they are discourteous; in Matt... offence being greater, the do... legitimate in themselves, but such... how their crimes are revealed

Of tribu...

but the... were no...

9 Go ... highway... shall fin...

10 So t... into the... ered tog... they fo... good: a... furnishe...

11 ¶ An... in to se... there a... a wedd...

12 And... Friend... hither... ding ga... speechle...

13 The... servan... foot, an... cast hi... there s... gnashin...

14 For... few are...

15 ¶ ... sees, an... they mig... talk.

16 And... him the... Herodia... know t... teachest... truth, n... any man... not the...

17 Tel... thinkest... give tr... not?

18 But... wickedn... tempt ye...

19 Shew... And the... penny.

20 And... Whose... supersc...

21 They... Then...

They... cilia... in Temple... ship, erec... they brou... policy.

to this po... opponents... bring them... thus ens... Herodians... them in... best how...

25 Note...

26 Alth...

9 Cp Mt. 28:19-20. Acts 9 v15. 13:46. 28:28.

10 The Roman Empire was known for its highways. Word lit. = street roads - where many people of divers kinds would be seen.

11 Ponēros = Actively evil. Thus no discrimination - Christ died for all. Rom. 5:6. Rev. 22:17

12 This was in accordance with the customs of the times - The guests would be assembled and the King make his entrance to greet them.

13 Dō = not, and merely expressing the fact. Cf. V 12.

14 Lev. 19:8. Ps 45. 15:14. Jer 41:10. Ezek 4:24. Rev 2:4.

15 It was customary for these garments to be supplied to the guests being stored up for that purpose. Cp 2 Kg 10:22.

16 The guest had obstinately refused to comply thus flouting the example of V 5.

17 Metairos - Companion. A friendly approach but not a term of endearment as Philos would be. Cp MAT 26:50

18 Mē - implying refusal, a determination not to wear it. The statement of the King pronounced his crime - thus he was speechless. Rom. 2:15

19 He had refused to follow the Lord. Jn 8:12

20 He had scorned the Light. Jhn. 3:19

21 Hurl, in disgrace, ignominiously turned from the dazzling brilliance of rejoicing imperial palace brightly illuminated for a festal occasion and plunged into the gloomy dungeon where the light of the sun cannot penetrate and the captive lives out his life in bitter remorse.

22 Expressive of all the appeals that went

5 PHARISEES SEEK TO ENTANGLE JESUS VV 15

15 Who would neither go into the Kingdom themselves, nor suffer others to. Cp Ch 23:13.

16 This hypocrisy must have disgusted such Herodeans and Joseph Rhegidaio - to entrap or trap. They watched him and sent spies, feigning themselves to be just men. See Jn 7:47

THE PARABLE OF THE MARRIAGE FEAST COMPARED WITH THAT OF THE SUPPER. LUKE 14:16-24.

In Matthew it is a command, in Luke an invitation; in Matthew they are rebels, in Luke they are discourteous; in Matthew they are destroyed, in Luke they are shut out. The offence being greater, the doom is more dreadful. In Luke the excuses pretended are all ultimate in themselves, but such as should have given place to the invitation — in Matthew their crimes are revealed.

6 WORLDLY MINDED HERODIANS SILENCED. Vv.16-22. Luke 20:20-26. Mk 12:13-17.

Of tribute to Cæsar. ST. MATTHEW 22. The Sadducees silenced.

but they which were bidden were not [b] worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, [d] both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man [h] which had not on a wedding garment:

12 And he saith unto him, [k] Friend, how camest thou in hither not having a wedding garment? And he [l] was speechless.

13 Then said the king to the [m] servants, Bind him hand and foot, and take him away, and [n] cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 [o] For many are called, but few *are* chosen.

15 ¶ [p] Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the [q] Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for [z] thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give [y] tribute unto [z] Cæsar, or not?

18 But Jesus [b] perceived their wickedness, and said, Why tempt ye me, ye [c] hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, [a] Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the [e] Sadducees, [f] which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, [g] If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the [2] seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, [q] not knowing the scriptures, nor [r] the power of God.

30 For in the resurrection [t] they neither marry, nor are given in marriage, but are [u] as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 [a] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, [d] they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had [e] put [f] the Sadducees to silence, they were gathered together.

35 Then one of them, *which* [1] was a lawyer, asked him a question, tempting him, and saying,

---

[a] Rom. 13. 7. [b] ch. 10. 11, 13. Acts 13. 46. Rev. 3. 4. [c] Mark 12. 12. [d] ch. 13. 38, 47 & 25. 2. [e] ver. 34. ch. 3. 7 & 16. 1, 6, 11, 12. Acts 4. 1. [f] Acts 23. 8. Cp. Acts 4. 2. [g] Cited generally from Deut. 25. 5. [h] Zeph. 1. 8. Cp. Is. 61. 10 & 64. 6. Rev. 3. 4. [i] Cp. 2 Kin. 10. 22. [k] ch. 20. 13. [l] ver. 34. Mark 1. 25 & 4. 39. [m] ch. 20. 26. Not as ver. 3, 4, 6, 8, 10. Cp. ch. 13. 41, 49. [n] ch. 8. 12. [2] Gr. *seven*. [o] ch. 20. 16. [p] To ver. 45. *Mark* 12. 13-37. To ver. 33. *Luke* 20. 20-38. [q] John 20. 9. [r] 1 Cor. 6. 14. [s] Mark 3. 6 & 12. 13. Cp. Mk. 8. 15. [t] ch. 24. 38. Luke 17. 27. [u] Cp. 1 Cor. 15. 42. 1 John 3. 2. [z] Prov. 24. 23. [y] ch. 17. 25. [z] Luke 3. 1. [a] Cited from Ex. 3. 6. [b] ch. 9. 4. [c] Mark 12. 15. [d] ch. 7. 28. [e] In value seven pence halfpenny; ch. 18. 28. [f] ver. 12. [g] Or, *inscription*? Acts 17. 23 rather than Mark 15. 26. [h] ver. 23. [1] Or, *expert in the law*

THE TRIBUTE. Judea of Galilee, about 12 years after the birth of Jesus first stirred up resistance against this payment saying it was contrary to religion to acknowledge any other sovereignty than God's. Cp Acts 5:37. But the Jewish schools acknowledged that wherever any king's coin was current it was proof of that country's subjection to that government. Hence Christ's question self-convicted them.

31 This is said to read: Caesar Augustus, Judea being conquered (Coop. Treasury)

32 Rebuke for the Pharisees who resisted.

33 Rebuke for the Herodians. See note below on their policy.

34 They rendered unwilling admiration and were silenced. Luke 20:26.

7 INFIDEL SADDUCEES SILENCED. Vv.23-33. Mk. 12:18-27. Luke 20:27-40. NRS.

They rejected

Manifested in a divine family of Elohim.

8 SELF-RIGHTEOUS PHARISEES SILENCED. Vv.34-46. Mk. 12:28-34. NRS.

35 This had drawn from one of their number a spontaneous word of praise, Luke 20:40, but encased in their own superior knowledge of Scripture (as they thought) they put forth one of their number to do wordy battle with the Lord. He was a Scribe of keen intellect and expository skill.

THE PARABLE OF THE MARRIAGE FEAST COMPARED WITH THAT OF THE SUPPER. LUKE 14:16-24.

In Matthew it is a command, in Luke an invitation; in Matthew they are discourteous; in Matthew they are destroyed, in Luke they are shut out. The offence being greater, the doom is more dreadful. In Luke the excuses pretended are all ultimate in themselves, but such as should have given place to the invitation — in Matthew their crimes are revealed.

6 WORLDLY MINDED HERODIANS SILENCED. Vv.16-22. Luke 20:20-26. Mk 12:13-17.

THE TRIBUTE. Judea of Galilee, about 12 years after the birth of Jesus first stirred up resistance against this payment saying it was contrary to religion to acknowledge any other sovereignty than God's. Cp Acts 5:37. But the Jewish schools acknowledged that wherever any king's coin was current it was proof of that country's subjection to that government. Hence Christ's question self-convicted them.

31 This is said to read: Caesar Augustus, Judea being conquered (Coop. Treasury)

32 Rebuke for the Pharisees who resisted.

33 Rebuke for the Herodians. See note below on their policy.

34 They rendered unwilling admiration and were silenced. Luke 20:26.

7 INFIDEL SADDUCEES SILENCED. Vv.23-33. Mk. 12:18-27. Luke 20:27-40. NRS.

They rejected

Manifested in a divine family of Elohim.

8 SELF-RIGHTEOUS PHARISEES SILENCED. Vv.34-46. Mk. 12:28-34. NRS.

35 This had drawn from one of their number a spontaneous word of praise, Luke 20:40, but encased in their own superior knowledge of Scripture (as they thought) they put forth one of their number to do wordy battle with the Lord. He was a Scribe of keen intellect and expository skill.

WHAT THINK YE OF JESUS? V.42.
- "King of the Jews" (Wise men Mt. 2:2.)
- "Mightier than I" (Baptist Mt. 3:11)
- "Son of God" (Madmen Mk. 5:29)
- "A blasphemer" (certain Scribes Mt. 9:3.)
- "Son of David" (Blind men Mt. 9:27 Woman Canaan Mt 15:22)
- "The Carpenter's son" (Fellow countrymen Mt. 13:55)
- "John Baptist" (Herod & others Mt. 14:2, 16:14)
- "The Son of God" (Disciples in ship Mt. 14:33).
- "Elijah" (Some Mt. 16:14)
- "Jeremiah or one of prophets" (Some Mt. 16:14)
- "The Christ, the Son of living God" (Peter Mt. 16:16.
- "My Beloved Son" (The Father Mt. 17:5)
- "The Christ the Son of God" (Martha John 11:27.)
- "Good Master" (a ruler Mt. 19:16)
- "The prophet of Nazareth" (multitude Mt. 21:11)
- "The carpenter, the son of Mary" (Mk. 6:3).
- "Thy salvation .. a light .. the glory." (Simeon Luke 2:30-32)
- "Joseph's son" (people in synagogue Luke 4:22)

See below.

36 He come with the idea of embarrassing the Lord with a difficult problem (See Notes Mk 12) but he left greatly impressed

37 The Ten Commandments were inscribed on two stones, the first underlining our duty to God, the second to man, and these incorporated all the Law and the prophets.

9 CHRIST'S QUESTION: WHAT THINK YE OF CHRIST? Vv 41-46 Mk 12:35-37 Luke 20:41-44

As he was the Word made flesh, the Law & the Prophets in the midst of Israel, he now drew attention to himself as one they should hear and heed.

Christ now calls the attention of his interrogators to himself as the Word which they should hear Mk. 12:29. We are to think of what he is & does for us. Heb 3:1, 12:2. His example Eph 5:2, 1 Pet 2:21, Heb 12:1. As forerunner. Heb 11:39, 6:20.

Demonstrating that he was more than mere man. See Jhn 16:28. He is thus hinting at Peter's great confession Mt. 16:16. - & truth the people were not yet ready to receive - & which provided the ground of his condemnation Jn. 5:18, 6:63. But see 2 Sam. 7:14

40 An eloquent silence followed the question - to the embarrassment of his enemies

>>>> Jesus warns his disciples against the Scribes. Mk 12:38-40 Luke 20:45-47

ST. MATTHEW 23. *Pharisees reproved.*

[a] Luke 7. 30 & 10. 25 & 11. 45, 46, &c. Tit. 3. 13.
[b] Cited from Deut. 6. 5. Cited also Luke 10. 27.
[c] ch. 6. 1, 2, 5, 16.
[d] Ex. 13. 9, 16. Deut. 6. 8. & 11. 18.
[e] Mark 12. 38, 39. Luke 20. 46.
[f] Luke 11. 43.
[g] ch. 19. 19. Luke 10. 27. Cited from Lev. 19. 18.
[h] John 1. 38.
[i] ch. 7. 12. Cp. 1 Tim. 1. 5.
[k] James 3. 1.
[l] ver. 10. John 13. 13.
[m] To ver. 45, Luke 20. 41-44.
[n] Cp. 2 Tim. 1. 2. Tit. 1. 4.
[o] ch. 7. 11. Mal. 1. 6.
[p] ch. 1. 1. Rom. 1. 3.
[q] ver. 8.
[r] Cp. 2 Sam. 23. 2.
[s] Mark 9. 35
[t] Cited from Ps. 110. 1. Cited also Acts 2. 34, 35. Heb. 1. 13.
[u] ch. 20. 26.
[v] Ezek. 21. 26. Luke 14. 11 & 18. 14.
[w] Luke 14. 6.
[x] ver. 14-16, 23, 25, 27, 29.
[y] Mark 12. 34. Luke 20. 40.
[z] Luke 11. 52.
[a] Mark 12. 40. Luke 20. 47.
[b] Cp. Mark 12. 38-40. Luke 20. 45-47.
[c] Ezra 7. 10.
[d] Acts 2. 11 & 6. 5 & 13. 43.
[e] Cp. Rom. 2. 19-23.
[f] ver. 33. ch. 5. 22.
[g] Luke 11. 46. Acts 15. 10.
[h] ver. 24. ch. 15. 14.
[i] Cp. ch. 5. 33-35.

36 He saith unto them, How then doth David [r] in spirit call him Lord, saying,

44 [t] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 [u] And no man was able to answer him a word, [a] neither durst any *man* from that day forth ask him any more *questions*. - "The common people heard him gladly" - Mk 12:37.

>>>>

CHAPTER 23.

[z] Of the good doctrine, but evil examples, of the scribes and Pharisees. 13 Christ denounceth their hypocrisy and blindness.

THEN [d] spake Jesus to the multitude, and to his disciples, See The warning of Jer. 8:8

2 Saying, [e] The scribes and the Pharisees sit in Moses' seat:

10 Deut. 14:17

3 All therefore [f] whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for [g] they say, and do not. - cp Mal 2:3 & Mk 11:16

4 [h] For they bind heavy burdens and grievous to be borne, and lay [3] them on men's shoulders; but they themselves will not move them with one of their fingers. Will not admit the Apostles

5 But all their works they do for to be seen of men: they make broad [d] their phylacteries, and enlarge the borders of their garments, from tephillim

6 And love [e] the uppermost rooms at feasts, and [f] the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, [h] Rabbi, Rabbi. See Note Luke 20:46

8 [k] But be not ye called Rabbi: for one is your [4] Master, *even* Christ; and all ye are brethren. Didaskalos - See note above.

9 And call *no man* your father upon the earth: [o] for one is your Father, which is in heaven.

10 Neither be ye called [q] masters: [5] for one is your [5] Master, *even* Christ.

11 But [s] he that is greatest among you shall be your [t] servant. The example: Jhn 13:13-15 Phil 2:3-11

12 And [x] whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But [z] woe unto you, scribes and Pharisees, hypocrites! [b] for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! [c] for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one [f] proselyte, and when he is made, ye make him twofold more the child of [h] hell than yourselves.

16 Woe unto you, [i] ye blind guides, which say, [l] Whosoever

3 They oppress them with unnecessary & cruel restrictions. Cp Luke 11:46. And so broke the very they set out to teach Isa 58:6-9. They bound these restrictions on Israel like heavy packs on a beast of burden (the ass).

4 Sig. To Keep or Preserve. Based on Exod 13:9,16. Deut 6:8, 11:18. Comprised small pieces of parchment or vellum upon which Inscribed - Exod 13:1-10, 11-16. Deut 6:4-9, 11:13-21 placed in case of dressed skin. Rabbins claimed fulfilled Deut 28:10. !!

5 He had warned against this in regard to almsdeeds Mt 6:1-4 place of prayer Vv 5-6 manner of prayer Vv 7-15 fasting 16-18

6 Diag. "The upper couch."

7 From Rab-Great. Primarily denoting Master in contrast to slave. An official title conferred by the Sanhedrim. Some went as far as to say that the Rabbi were as the words of God (Comp. Treas).

8 As an empty official title. Pater is from root = nourisher, protector, upholder. The one next to the President (Nasi) of the Sanhedrin was called the Ab. See Note above.

9 Kathegetes = Guide thus one pointing the way. The root Hegeomai is rend. "have the rule over" Heb. 13:7, 17, 24.

10 By virtue of status Cp 1:18 Purchase 1 Cor 6:19-20. Divine appointment. Mt 28:18. He is "over all" Eph 1:22-23.

3 KINGDOM SHUT UP V.13

Contrast 1st Beatitude - Kingdom opened. Mt 5:3.

Play-actors - They wore large masks & used a mechanical device to augment the voice.

Key lost Luke 11:52 Given Mt 16:19. Christ - door Jhn 10:7. the way Jhn 14:6

C MOURNING INCREASED V.14

Contrast 2nd Beatitude - mourners comforted. 5:4

13 Disguise one's motive

D CHILDREN OF HELL MADE V.15

Contrast 3rd Beatitude - Meek inherit earth. Mt 5:5

14 Our work is not to make proselytes, but to allow the Word to ... they are as Eph 2:10

E FALSE RIGHTEOUSNESS BY FALSE DISTINCTIONS. Vv 16-22

Contrast with 4th Beatitude - Hungering for true righteousness

CHAPTER 23.

10 INDICTMENT OF PHARISEES - GUILT. Vv 1-36.

A DRAWING ASIDE THE VEIL OF HYPOCRISY. THEME: DO NOT YE! VV 1-12.

1 The Lord had already indicted them. Luke 20:45-47. This may well have elicited a question as to their status followed by this more lengthy explanation.

- In accordance with Moses.
- Christ warns the people against the common practice of rejecting truth's duty because of the inconsistent actions of the teachers.

"What think ye of Christ?" (cont.).
- "A great prophet" (The people of Nain Luke 7:16)
- "A righteous man" (The centurion Luke 23:47.)
- "A prophet mighty in deed & word" (The two going to Emmaus Luke 24:19)
- "The Lamb of God" (John Jhn 1:29)
- "The Messias" (Andrew - Jhn 1:41).
- "The Son of God, the King of Israel" (Nathanael Jhn 1:49).
- "A teacher from God" (Nicodemus Jhn 3:2)
- "A prophet" (Woman of Samaria Jhn 4:19.)
- "Jesus the son of Joseph" (The Jews Jhn 6:42)
- "A Samaritan with a devil" (Pharisees Jhn 8:48)
- "A prophet" (The blind man Jhn 9:17)
- "The King of Israel" (much people Jhn 12:13)

36 CHARACTER OF PHARISEES.
1. Lived not according to their preaching V3
2. Severe to others indulgent to themselves V4
3. Religion governed by externals to be "seen of men" - not Yahweh V5.
4. Set much store upon worldly respect V6
5. Delighted in the applause of men V7.

'ONE IS YOUR MASTER'
the Ecclesias. (Acts 15; Tim. 1:11). but the word Christ to the people. JF on them to do so. Jam official title.
FATHER V.9. - While
It can be broken with impunity.
The Pharisees established that oaths only were completely binding that were made in the name of God, or something specifically consecrated to Him. The Temple & Altar had only a general consecration whereas the gold of it, or gifts where more par ticularly given & therefore were identified with such were claimed to be more binding.

Not only by the gift but the Divine fire the sacrifice and Yahweh who appointed it.

JUDGMENT MERCY FAITH LEFT UNDONE
W 23-24.
Contrast 5th Beatitude based the merciful" 5:7.
They were scrupulous in relatively unimportant matters Ps 50:14 to avoided the Spiritual significance & neglected growth.
Dog "Neglected."
Tithing was intended to teach these principles Deut 14:22-29, 26:12 great Deut 26:12. More Faith V.15. Cp from love & fold increment Ch 4:1. Cp Mk 9:43 Christ thus taught the fulfil Law
Dog. "out." - An allusion to ancient custom of passing wine through strainer. The Jews from religious scruples Gentiles from cleanness. The Pharisees were zealous in religious system - yet broke the Spirit of the Law
HYPOCRISY & INIQUITY Vv 27-28.
beatitude: Pure Children of God We are called to be Temples 2 Cor. Believers were once

shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye [2] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by [e] the gift that is upon it, he is [2] guilty.

19 Ye [f] fools and blind: for whether *is* greater, the gift, or [g] the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by [m] him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by [o] the throne of God, and by him that sitteth thereon.

23 [p] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and [3] anise and cummin, and [q] have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 [a] Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! [r] for ye make clean the outside of the [h] cup and of the platter, but within they are full of extortion and [k] excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 [s] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto [t] whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of [u] all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 [b] Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and [d] garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that [h] ye are the children of them which killed the prophets.

32 [i] Fill ye up then the [k] measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of [n] hell?

34 ¶ [p] Wherefore, behold, I send unto you prophets, and wise men, and [v] scribes: and [s] *some* of them ye shall kill and crucify; and [t] *some* of them shall ye scourge in your synagogues, and [z] persecute *them* from city to city:

35 That [y] upon you may come all the righteous blood shed upon the earth, from the blood of righteous [z] Abel unto the blood of [a] Zacharias son of [c] Barachias, whom ye slew between the [c] temple and the [f] altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O [i] Jerusalem, Jerusalem, *thou* that [j] killest the prophets, and stonest them which are sent unto thee, how often would I have [m] gathered thy children together, even as a hen gathereth her chickens [o] under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, [w] Blessed *is*

[a] ver. 19. ch. 5. 22.
[b] Luke 11. 47, 48.
[c] Cp. Ex. 30. 29.
[d] ch. 12. 44. Luke 11. 25. Rev. 21. 27.
[e] ch. 15. 5.
[2] Or, debtor, or, bound.
[f] ver. 17.
[g] Ex. 29. 37. Cp. ch. 5. 23.
[h] Acts 7. 51, 52.
[i] Thess. 2. 15.
[k] Gen. 15. 16. Dan. 8. 23. 1 Thess. 2. 16.
[l] Cp. ch. 7. 2.
[m] ch. 3. 7 & 12. 34.
[n] 1 Kin. 8. 13. 2 Chr. 6. 2. Ps. 26. 8 & 132. 14.
[o] ver. 15. ch. 5. 34. Ps. 11. 4.
[p] To ver. 36, Luke 11. 49-51.
[q] ch. 13. 52.
[r] Luke 11. 42.
[s] ch. 5. 12. Cp. 2 Chr. 36. 16.
[t] ch. 10. 17.
[3] Gr. ἄνηθον, *anēthon*.
[u] 1 Sam. 15. 22.
[v] ch. 10. 23.
[w] Rev. 18. 24.
[z] Gen. 4. 8.
[a] ver. 16.
[b] 2 Chr. 24. 20, 21.
[c] But cp. 2 Chr. 24. 22 with Zech. 1. 1.
[d] ch. 19. 24.
[e] 1 Kin. 6. 2, &c.
[f] Ex. 40. 6, 29. 2 Kin. 16. 14.
[g] Luke 11. 39.
[h] Mark 7. 4.
[i] To ver. 39, Luke 13. 34, 35.
[k] 1 Cor. 7. 5.
[l] ch. 21. 35.
[m] Cp. Deut. 32. 11.
[n] Luke 11. 44.
[o] Ruth 2. 12.
[p] Acts 23. 3.
[q] Num. 19. 16.
[r] Luke 13. 35. Cited from Ps. 118. 26.

"ONE IS YOUR MASTER" V.8. – Didaskalos = Teacher. The word is used of teachers in the Ecclesias (Acts 13:1 Eph 4:11. Heb 5:12 Eph 4:11 1 Tim 2:7. 2 Tim 1:11), but the words of Christ show that such must reveal Christ to the people. Jhn 16:1. and a heavy responsibility rests upon them to do so. Jam 3:1. It was not to be used as an empty official title.

FATHER V.9. – Whilst the official title is to be avoided, experienced brethren are to reveal the attributes of the Father by nourishing and guiding those under them, caring for his spiritual children 1 Cor. 4:15. who are theirs also. Phil. 2:20 1 Tim. 1:2. thus the Apostles acknowledged the status if not the title. 1 Jhn 2:18. There is a tremendous responsibility on such to reveal the Father to their brethren.

Vv 34-36 – Proclaimed privately in Luke 11:49-51 – here publicly.
Vv 37-39 – Previously proclaimed in Perea. Luke 13:34-35 – here in Jerusalem.

17 Not only by the gift but the Divine fire, the sacrifice and Yahweh who appointed it.

F JUDGMENT MERCY FAITH LEFT UNDONE Vv 23-24

Contrast 5th Beatitude "Blessed the merciful" 5:7
3 They were scrupulous in relatively unimportant matters Ps 50:10 but avoided the spiritual significance & neglected
4 Drag "Neglected."
5 Tithing was intended to teach these principles. Deut 14:28-29 26:12-13 Judgment Deut 26:16 Mercy & Faith V.15. Cp Prov 21:3
6 More-than-fold indictment of Drag. Ch. 4:1. Cp Mic 4:12.
7 Christ thus taught – He fulfil Law without faith
8 Drag. "out." – An allusion to ancient custom of passing wine through strainer. The Jews did from religious scruples, Gentiles from cleanliness. The Pharisees were scrupulous in religious formalism – yet broke the spirit of the Law.

H WILFULLY EXCESSIVELY WICKED. 23:26

7th Beatitude: Blessed are the pure in heart Ch 5:8.
Whilst they were scrupulous in traditional washing Mk 7:4. that which they filled their vessels was gained by extortion & consumed with great intemperance.

I HYPOCRISY & INIQUITY Vv 27-28

8th Beatitude: Peacemakers. children of God 5:9. We are called to be living Temples 2 Cor. 6:16. Sepulchres were annually whitened before Passover to prevent people inadvertently touching them & becoming defiled. It was normally the rich for whom sepulchres were built the graves of the poor were often so permitted to fall into neglect that "they appeared not" and men walked over them unknowingly & were defiled. In Luke 11:44 the Lord likened the Pharisees to these graves – for they defiled people by their presence without the people knowing it.
Let not our peace be the peace of death, but of communion with Yahweh & Christ Mt 5:9.

9 A professed veneration of good men except those who are contemporary 29:31.

24 By using this term they witnessed that they were the sons of those whose self-righteousness blinded them to the crime they committed in persecuting the prophets. See Jer 26:10-11. Cp the attitude of Israel 2 Chr 36:16 Acts 7:57-58 1 Thess 2:16.

25 Gen 3:15.
26 See the awful curse of Gehenna denounced upon Jerusalem. Jer 19:11. Cp with Lk 13:8 8:14 Jer 4:12-14. 19:12. Isa 66:24. This could only be escaped by hearkening to Apostles!

J THE CURSE OF CAIN. 24:3

Skilled in wisdom of World Cp Acts 6:10. 11:19 Cp 1 Cor 4:9 29 Jhn 21:15 Acts 26:10-11.2 Cor 11:24. Col 1 Thess 2:16.

God avenged Abel by making Cain a "fugitive and a vagabond" in the earth but protected Cain by placing a curse on those touching him. Gen 4:12, 15.
Blessed of Lord. cf with Zacharias son Jehoida. (Yah hath known). Barachias may stand for Jehoida, or may be another name for same man which was not uncommon. Yahweh punished Judah for murder Zacharias by national disaster 2 Chron 24:20-21.

K THE APPROACHING MESSIAH Vv 37-39. See Notes. Luke 13:34-35

Jerusalem shall never see peace till it seeks the true peace Jhn 14:27. The Lord turns from the Pharisees to the people.
From the swooping eagle. The nation Mt 10:6. 15:24 Luke 1:33 of which the Temple was the symbol. This to be left defenceless against the enemy. Like the leprous house it was to be destroyed. Jhn 2:14. Mk 11:17 NOTES.
Portion of Passover Psalm they would shortly be singing and upon which they had already rebuked the Lord for allowing their children to sing in his honor. Mt 21:15-16.

37 MATT 23 CONVENTIONAL RELIGION CONDEMNED.

1 External display & parade of titles Vv 1-2.
2 Lack of true knowledge V.13.
3 A commercialised piety V.14. V.15.
4 A zeal for proselytising to personal opinion
5 A superstitious reverence for consecrated buildings or things Vv 16-22.
6 A scrupulous regard for little observances to neglect of real issues Vv 23-24.
7 Formalism which hides wickedness.
8 A hypocritical whitewashing of wickedness to hide the decay of the system.

THE PUBLIC REBUKE

Such forthright language as Mt. 23. involved a final and hopeless rupture V 39. After language such as this there could be no reconciliation, and it must have startled and dismayed the disciples as much as any others. Two incidents, however, relieved the gloom — the faithful liberality of a widow! Mk 12:41-42 Luke 21:1-4 and the anxious desire of Gentiles to see Jesus. John 12:20-36.

THE SIGN OF THY COMING (Parousia, presence). By this they doubtless meant his manifestation in the nation as Messiah for which they were impatiently waiting and the proclamation of which he had asked them to delay. Mt. 16:26. How would men know where to gather together unto him if the temple be destroyed. In reply he spake of signs warning them of ensigns to be more and shows his coming to be yet future. Parousia p. 241

The widow's mite Mk. 12:41-42 Note Luke 21:1-4. The Greeks seek Jesus. John 12:20-36

The destruction of ST. MATTHEW 24. the temple foretold.

CHAPTER 24.

11 PREDICTS DESTRUCTION OF TEMPLE Vv 1-2 Mk. 13: Note 1-2 Lk 21: 5-6.

4 TUESDAY 13th ABIB

It was night-time Luke 21:37 so that Tuesday had commenced.

12 THREE SIGNIFICANT QUESTIONS V 3 Mk 13: 3-4 Lk 21:7.

Disciples thought Kingdom immediately appear: Luke 19:11. Acts 1: 6. Matthew

Lit. The fulfilling of the Age. They probably had in mind. Mt. 13:39. See Answer v. 6.

FALSE CHRISTS TO ARISE Vv 4-5.

(Mark 13:6. Luke 21:8)

1 Cor. 11:4. The general expectancy of Messiah lead to many false claims of national saviours Acts 5:37-38. Acts 8:9-10. 2 Thess 2. Tit. 1:10.

1 sign of close of the age Luke 21:8. 1 Thess. 2:18.

WARS & TUMULTS Vv 6-8

[Mark 13:7. Luke 21:9-11]

Prophecy delivered time Tiberius. Caius, Claudius, Nero followed. Two former threatened Judea, the latter initiated war.

Heb. 1:2. 9:26

See Margin Mark 13:8 Luke 21:10-11. Unsettled conditions and civil war Acts 11:28. leading to pestilence and famine Acts 11:28. 1 Cor. 16:1-3. Luke 21:11

PERSECUTION Vv 9-13.

[Mark 13:10-11. Luke 21:12]

(In the Greek this personified as taskmaster: Affliction Heb. 10:32-33. 2 Thess. 1:4-12. 1 Cor. 4:9. Acts 7:59. 22:4.

[Mark. James 5:7. 1 Pet. 4:12-19. 1 Thess. 3:3.

[Mark 13:12-13. Luke 21:16-19.] 1 Tim. 1:15. 4:16. James 4:1-2.

*At first, "wrote Tacitus of Nero's persecution A.D. 64. "several were seized who confessed, and then by their discovery, a great multitude of others were convicted and persecuted."

CHAPTER 24.

Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 42 The wisdom of watching like good servants, expecting every moment our master's coming.

AND [c] Jesus went out, and [d] departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, [i] There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon [n] the mount of Olives, [o] the disciples came unto him privately, saying, Tell us, when shall these things be? and what [p] *shall* be the sign of thy coming, and of [r] the end of the world?

4 And Jesus answered and said unto them, [s] Take heed that no man deceive you. (+1 Lk)

5 For [u] many shall come in my name, saying, I am Christ; [x] and shall deceive many. (2) +1 Lk

6 And ye shall hear of wars and rumours of wars: see that [y] ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For [b] nation shall rise against nation, and [c] kingdom against kingdom: and there shall be [e] famines, and pestilences, and earthquakes, in divers places. +4 Lk

8 All these *are* the beginning of [h] sorrows. (3) Here add Lk 21:9-11

9 +12 Then shall they deliver you up [k] to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. +13 Lk

10 And then shall many [m] be offended, and shall betray one another, and shall hate one another.

11 And many [o] false prophets shall rise, and [a] shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold. (14) +15 Lk

13 [b] But [z] he that shall endure unto the end, the same shall be saved.

14 And this [d] gospel of the kingdom [f] shall be preached in all [g] the world [10th] for a witness unto all nations; and then shall the end come. (16)

15 When ye therefore shall see the abomination of desolation, spoken of by [k] Daniel the prophet, stand in [l] the holy place, (whoso [m] readeth, let him understand:) (11) +19 Mk +21

16 Then let them which be in Judæa flee into the mountains:

17 [p] Let him which is on the [q] housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes. (22) They fled to Pella. +23 Lk

19 And [t] woe unto them that are with child, and to them that give suck in those days! (24) (25)

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great [v] tribulation, [a] such as was not since [b] the beginning of the world to this time, no, nor ever shall be. +26 Mk

22 And except [d] those days should be shortened, there should no flesh be saved: but for [f] the elect's sake those days shall be shortened. +27 Mk

23 Then [g] if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and [l] false prophets, and [m] shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if [p] they shall

[a] ver. 5, 24.
[b] ch. 10. 22.
[c] To ver. 51, *Mark* 13. 1-37. *Luke* 21. 5-36.
[d] ch. 4. 23.
[e] Cp. ch. 21. 23.
[f] Rom. 10. 18.
[g] Luke 2. 1. Acts 11. 28. Rom. 10. 18. Heb. 1. 6.
[h] ch. 8. 4.
[i] 1 Kin. 9. 7. Jer. 26. 18. Mic. 3. 12. Luke 19. 44.
[k] Dan. 9. 27 & 11. 31.
[l] Acts 6. 13. Cp. Mark 13. 14.
[m] Dan. 9. 23, 25. (13)
[n] ch. 21. 1.
[o] Cp. Mark 13. 3.
[p] Luke 17. 31.
[q] 2 Sam. 11. 2.
[r] ch. 13. 39.
[s] Jer. 29. 8. Eph. 5. 6. Col. 2. 8. 2 Thess. 2. 3.
[t] Luke 23. 29.
[u] Jer. 14. 14. John 5. 43.
[x] ver. 11.
[y] 2 Thess. 2. 2. (See 2 Thess 2:1-3)
[z] ver. 29.
Dan. 9. 26 & 12. 1. Zech. 14. 2, 3.
[a] Cp. Ex. 10. 14. Joel 2. 2.
[b] 2 Chr. 15. 6.
[c] Is. 19. 2. Jer. 51. 46. Hag. 2. 22. Zech. 14. 13.
[d] Cp. Luke 21. 22.
[e] Acts 11. 28.
[f] Is. 65. 8, 9.
[g] Luke 17. 23.
[h] Mark 13. 8.
[i] ch. 10. 17, 21. Luke 21. 12. John 15. 20 & 16. 2. 1 Pet. 4. 16.
[k] Rev. 2. 10.
[l] ver. 5, 11. ch. 7. 15.
[m] Deut. 13. 1-3. 2 Thess. 2. 9-11. Rev. 13. 13, 14 & 16. 14.
[n] ch. 11. 6.
[o] 1 Tim. 4. 1.
[p] Luke 12. 20.

WIDESPREAD PREACHING

Word used for Roman Empire in Luke 2:1 Acts 11:28 See Col. 1:23. Rev. 3:5

Dan. 9:26 Heb. 1:2. 9:26

ROMAN INVASION

Romans erected image & swine over southern gate of Temple. Jupiter erected on site. Temple. Jerusalem became pagan city.

The Romans under Cestius Gallus were successful in their initial attack, but to amazement Jewish leaders (and especially Josephus who realized weakness of Jewish defence) they were suddenly and unexpectedly withdrawn.

Neh. 13:19. It would have been difficult and dangerous. Christians already looked upon as anti-Moses, and to attempt a flight on Sabbath would have incited trouble.

Rendered "affliction in Mark 13:19.

"Kosmos" — Moral order. Does not include Dan. 12:1. cf Mark 13:19.

i.e. the Siege. There were many things that could have protracted it and resulted in extermination. Jewry. The strength of Jerusalem, the advice Titus' generals starve it out, the bitter hatred of the Romans — but God overlooked result. For a time Titus crucified 500 Jews daily.

Diag. Even the elect

v. 20. The initial siege took place at the commencement of October 66 when the weather was yet mild & favorable for travelling. The final siege, if any Christians lingered ... till then, took place in the still more favorable months of April, May.

Jerusalem was first besieged by Cestius Gallus, president of Syria in AD 66 — but he withdrew amid successful assaults by pursuing Jews confirming them in their wickedness — but a salutary warning to believing Christians.

THE 3 QUESTIONS ANSWERED.

The End of the Age Vv 4-14.
The sign of when "these things shall be" Vv 15-28
The Sign of the parousia Vv 29-36

Vespasian was deputed in the room of Cestius. He subdued the country & prepared to besiege the city. But the death of Nero then Galba and the disturbances that followed & the civil wars between Otho & Vitellius Acts Vespasian & Titus in suspence. Thus the city was not actually besieged until Vespasian was established in power and the command given Titus who fulfilled ... This was the Christians opportunity.

OUTLINE

1 General warning
2 Specific Prophecy
3 Illustrative Parable

The Messiah. cf v. 24. The rebellion aided by belief Christ was about intervene on behalf Jewry.

The "coming" of 1 Jo. 2:8. Mat. 22:7 Luke 19. Deut. 28:49. See also James 5:7-11. 1 Pet. 4:7. These words written to Christian Jews. Deut. 28:26. Mat. 24:1-2

The eagle does not feed on dead bodies, but the word here used can be rendered a vulture which was by the ancients referred to the eagle kind.

The word in the Greek signifies suddenly. A.D. 70 was a type of the troubles that will be experienced by Gentile powers.

The Jews sought a sign John 2:18. Mark 8:11. Luke 11:16. 1 Cor. 1:22-23. The Lord gave one to disciples — power & glory at Jerusalem. Mal. 3:1. "coming" — presence Rev. 1:7. Heb. 12:1. Ps. 97:1. Ps. 68:34. Deut. 33:26.

Messengers — the saints under Elijah Elijah: For use of word "angel" see Rev. 1:20. Mat. 13:41. 2 Thes. 1:7. Jude 6. Lev. 1:20.

Used to gather Israel together Num. 10. when blown as an alarm it signified war.

Means "chosen." Used in regard to Israel Is. 45:4. 65:9, 15, 22. Num. 10:6, 7. Thumim Ezra 2:63. Neh. 7:65. Ezek. 20:40. Hos. 1:10

Christ probably quoting Deut. 30:4. Neh. 1:9. Ezek. 20:33-38.

Jer. 24. Jer. 29:17. Ezek. 4:9-21. Joel 1:6-7

Both Jewish Acts 2:39. Isa 65:17-18 and Gentile 2 Pet. 3

Here follows the warning words contained in Luke 21: 34-36 on watchfulness.

OUTLINE

1. General warnings — Against false alarms
2. Specific Prophecies — a. About the end of Jewish Nation; b. About the end of Gentile times
3. Illustrative Parables — about the uncertainty of times & need for vigilance.

CODE FOR OLIVET PROPHECY.

Text in yellow is missing from either Mark or Luke where the same rule applies. All such texts are numbered in brackets, and the places where they should be inserted are indicated by the corresponding number with the "+" sign added.

Words to study: Field - associates or workers in Christ. Mill - Household or laboring in Word.

say unto you, Behold, he is in [b] the desert; go not forth: behold, *he is* in the [c] secret chambers; believe *it* not.

27 [d] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 [e] For wheresoever the [f] carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the [g] tribulation of those days [h] shall the sun be darkened, and the moon shall not give her light, and [i] the stars shall fall from heaven, and the powers of the heavens shall be shaken

30 And then [j] shall appear [k] the sign of the Son of man in heaven: and then shall all [l] the tribes of [m] the earth mourn, and they shall see [n] the Son of man coming in the clouds of heaven with [o] power and great glory.

31 And [p] he shall send his angels [q] with a great sound of a [r] trumpet, and they shall gather together his [s] elect from the four winds, [t] from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that [u] it is near, *even* at the doors.

34 Verily I say unto you, [v] This generation shall not pass, till all these things be fulfilled.

35 [w] Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of [x] that day and hour [y] knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But [z] as the days of Noe were, so shall also the coming of the Son of man be.

[a] Gen. 6. 3-5. 1 Pet. 3. 20.
[b] Acts 21. 38.
[c] ch. 6. 6.
[d] Luke 17. 24.
[e] Job 39. 30. Luke 17. 37.
[f] Mark 6. 29.
[g] ver. 21.
[h] Is. 13. 10. Ezek. 32. 7. Joel 2. 10. Amos 5. 20. Zeph. 1. 15. Acts 2. 20. Rev. 6. 12.
[i] Rev. 6. 13. Cp. 2 Pet. 3. 10, 12.
[j] ch. 25. 13. Mark 13. 34. Luke 12. 37. Acts 20. 31. 1 Cor. 16. 13. Col. 4. 2. 1 Thes. 5. 6. 1 Pet. 5. 8. Rev. 3. 2, 3.
[k] ch. 25. 13. Luke 12. 40.
[l] Dan. 7. 13.
[m] To ver. 51, Luke 12. 39-46.
[n] ver. 3. Rev. 1. 7. 1 Thes. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. Zech. 12. 12.
[o] ch. 16. 27. Mark 9. 1.
[p] ch. 13. 41.
[q] Or, *with a trumpet, and a great voice.*
[r] 1 Cor. 15. 52. 1 Thes. 4. 16. Cp. Luke 2. 42.
[s] Cp. Luke 12. 41.
[t] 1 Cor. 4. 2. Heb. 3. 5.
[u] ver. 22.
[v] ch. 25. 2. Deut. 4. 32.
[w] Rev. 16. 15.
[x] ch. 25. 21.
[y] Or, *he.* James 5. 9.
[z] 1 Cor. 7. 11. 1 Pet. 3. 14.
[a] ch. 16. 28.
[b] ch. 25. 5.
[c] Ps. 102. 26. Is. 51. 6. Jer. 31. 35. Heb. 1. 11.
[d] ver. 30.
[e] Acts 1. 7. Zech. 14. 7.
[f] Or, *cut him off.*
[g] To ver. 44, Luke 17. 26, 27, 30, 35.
[h] Cp. Luke 12. 46.
[i] ch. 8. 12.

38 For [a] as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ [k] Watch therefore: [l] for ye know not what hour your Lord doth come.

43 [m] But know this, that if the goodman of the house had known in what watch [n] the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 [o] Who then is a [p] faithful and [q] wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 [r] Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That [s] he shall make him ruler over all his goods.

48 [t] But and if that evil servant shall say in his heart, My lord [u] delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [v] cut him asunder, and appoint *him* his portion [w] with the hypocrites: [x] there shall be weeping and gnashing of teeth.

[a] Gen. 6. 3-5. 1 Pet. 3. 20.
[b] Acts 21. 38.
[c] ch. 6. 6.
[d] Luke 17. 24.
[e] Job 39. 30. Luke 17. 37.
[f] Mark 6. 29.
[g] ver. 21.
[h] Is. 13. 10. Ezek. 32. 7. Joel 2. 10. Amos 5. 20. Zeph. 1. 15. Acts 2. 20. Rev. 6. 12.
[i] Rev. 6. 13. Cp. 2 Pet. 3. 10, 12.
[j] ch. 25. 13. Mark 13. 34. Luke 12. 37. Acts 20. 31. 1 Cor. 16. 13. Col. 4. 2. 1 Thes. 5. 6. 1 Pet. 5. 8. Rev. 3. 2, 3.
[k] ch. 25. 13. Luke 12. 40.
[l] Dan. 7. 13.
[m] To ver. 51, Luke 12. 39-46.
[n] ver. 3. Rev. 1. 7. 1 Thes. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. Zech. 12. 12.
[o] ch. 16. 27. Mark 9. 1.
[p] ch. 13. 41.
[q] Or, *with a trumpet, and a great voice.*
[r] 1 Cor. 15. 52. 1 Thes. 4. 16. Cp. Luke 2. 42.
[s] Cp. Luke 12. 41.
[t] 1 Cor. 4. 2. Heb. 3. 5.
[u] ver. 22.
[v] ch. 25. 2. Deut. 4. 32.
[w] Rev. 16. 15.
[x] ch. 25. 21.
[y] Or, *he.* James 5. 9.
[z] 1 Cor. 7. 11. 1 Pet. 3. 14.
[a] ch. 16. 28.
[b] ch. 25. 5.
[c] Ps. 102. 26. Is. 51. 6. Jer. 31. 35. Heb. 1. 11.
[d] ver. 30.
[e] Acts 1. 7. Zech. 14. 7.
[f] Or, *cut him off.*
[g] To ver. 44, Luke 17. 26, 27, 30, 35.
[h] Cp. Luke 12. 46.
[i] ch. 8. 12.

CHAPTER 25.

1 The parable of the ten virgins, 14 and of the talents. 31 A description of the last judgment.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.

26 His lord answered and said

a Rom. 12. 6. 1 Cor. 12. 11. Eph. 4. 7.
b Acts 18. 3.
c ch. 9. 15. John 3. 29. Cp. Eph. 5. 29, 30, 32. Rev. 19. 7 & 21. 2, 9.
d ch. 13. 47 & 22. 10.
e ver. 3, 8. ch. 5. 22.
f ver. 4, 8, 9. ch. 7. 24 & 10. 16 & 24. 45.
g ch. 24. 48.
h ch. 18. 23, 24.
i 2 Pet. 2. 3.
k 1 Thes. 5. 6.
l ch. 24. 31.
m ch. 23. 29. Luke 12. 35.
n Luke 16. 10.
o Or, going out. Cp. ver. 7.
p ch. 24. 47. Luke 12. 44. Cp. ver. 34. Luke 19. 17 & 22. 29.
q Cp. Ps. 49. 7.
r Heb. 12. 2. Cp. Is. 53. 11. John 15. 11.
s ch. 24. 44.
t ch. 22. 2.
u Luke 13. 25.
v ver. 21.
w ch. 7. 21, 22. Luke 6. 46.
x ch. 7. 23.
y ch. 24. 42.
z Construction as Mark 1. 24 & 12. 34. Luke 4. 34 & 19. 3. John 9. 8. Acts 4. 13 & 16. 3 & 26. 5.
a 1 Cor. 15. 1, 2.
b 1 Sam. 25. 3. Cp. Luke 19. 21.
c To ver. 30, cp. Luke 19. 12-27.
d Cp. Mark 13. 34. Luke 19. 11.
e ch. 21. 33.
f ch. 20. 14.
g A talent is 187l. 10s. ch. 18. 24.

unto him, Thou wicked and [a] slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the [b] exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 [d] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And [k] cast ye the [l] unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ [n] When the Son of man shall come in his glory, and all the [o] holy angels with him, then shall he sit upon the throne of his glory:

32 And [p] before him shall be gathered all nations: and he shall [q] separate them one from another, as a shepherd divideth *his* [r] sheep from the goats:

33 And he shall set the sheep [s] on his right hand, but the goats on the left.

34 Then shall [x] the King say unto [y] them on his right hand, Come, ye blessed of my Father, [a] inherit [b] the kingdom [c] prepared for you [e] from the foundation of the world:

35 [f] For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was [g] a stranger, and ye [h] took me in:

36 [i] Naked, and ye clothed me: I was sick, and ye [k] visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, [t] Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [e] Depart from me, ye cursed, [f] into everlasting fire, [g] prepared for [h] the devil and [i] his angels:

42 For I [m] was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not [s] minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, [u] Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into [v] everlasting punishment: but the righteous into [w] life eternal.

[a] Rom. 12.11.
[b] ch. 21. 12.
[c] ch. 10. 42.
[d] ch. 13. 12. Cp. Luke 12. 48.
[e] Ps. 6. 8.
[f] ch. 13. 40, 42.
[g] Is. 30. 33.
[h] 2 Pet. 2. 4. Jude 6.
[i] Rev. 12. 7.
[k] ch. 8. 12.
[l] Luke 17. 10.
[m] Job 22. 7.
[n] ch. 16. 27.
[o] Mark 8. 38. Luke 9. 26. Acts 10. 22. Rev. 14. 10.
[p] Rom. 14. 10. 2 Cor. 5. 10. Rev. 20. 12.
[q] ch. 13. 49.
[r] Ezek. 34. 17, 20, 22.
[s] ch. 8. 15 & 27. 55. Luke 8. 3.
[t] 1 Kin. 22. 19.
[u] Prov. 14. 31 & 17. 5.
[v] ver. 40. Rev. 17. 14 & 19. 16.
[x] Cp. 1 Kin. 2. 19. Ps. 45. 9.
[y] Dan. 12. 2. John 5. 29.
[a] ch. 21. 38. Acts 20. 32. Rom. 8. 17. Gal. 3. 29 & 4. 7. Eph. 1. 11. Col. 1. 12 & 3. 24. Tit. 3. 7. James 2. 5. 1 Pet. 1. 4. Rev. 21. 7.
[b] ver. 21. ch. 24. 47. Luke 12. 32 & 22. 29. James 2. 5.
[c] ver. 41. ch. 20. 23. Mark 10. 40.
[d] Rom. 2. 7.
[e] ch. 13. 35.
[f] Deut. 15. 7, 8. Is. 58. 7.
[g] Job 31. 32.
[h] Deut. 22. 2.
[i] James 2. 15, 16.
[k] James 1. 27.
[l] 2 Tim. 1. 16.
[m] To ver. 5. *Mark* 14. 1, 2. *Luke* 22. 1, 2.

CHAPTER 26.

1 The rulers conspire against Christ. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 57 is led to Caiaphas, 69 and denied of Peter.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 [m] Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

"the object gathered together" – Ps. 35:15

Their problem: How can we destroy him before the festival? See note below!

Order for arrest. Jhn 11:57. Further decision Jhn 12:10-11, 19. Conspiracy. Mt 26:14.

THE ANOINTING AT BETHANY AND TREACHERY OF JUDAS. Vv 6-16. (MK. 14:4-9)

The proper chronological order is given by John (ch 12). Matthew & Mark, having discontinued the history after Jesus left Jericho until his entry into Jerusalem Mat 21:1. delay referring to these incidents until they specifically treat with the treachery of Judas. Her devotion is contrasted with his cold-hearted iniquity. To anoint the head was customary Ps 23:5. Ecc. 9:8. expressive of love Ps 133:1-2. separation Exod. 30:29 respect. Luke 7:46. To pour it on the feet was uncommon, was a mark of humility and respect expressing her reverence for the Messiah Ps 2:2-6, God manifest in flesh Cp Exod. 30:32. This was the Gospel proclaimed by Mary's action. Mt 26:13.

10 JEWISH PLOT AGAINST JESUS Vv 3-5. MK 14:1-2 LUKE 22:1-2

5 The high priest = those who had been high priests, together with the Rulers of the Sanhedrin.

4 Ruled = Court. The house was probably in or near the Temple precincts.

5 See Note Jhn 11:47 About 2 years after death of Christ. Caiaphas & Pilate were both deposed by Vitellius, then governor of Syria and afterwards emperor, and Caiaphas, unable to bear this disgrace & the stings of conscience for the murder of Christ killed himself about A.D. 35.

Lit. "Not during the festival" See note before.

The Roman guard was always increased on such occasions & frequently feelings ran high.

THE ANOINTING IN BETHANY. Vv 6-13 MK 14:4-9 Jhn 12:3-8 Note

See Chronological order above.

Probably deceased. Cp John 11:1 Note 4.

Spikenard – "genuine nard" ASV. "It was the costliest anointing oil of antiquity, and was sold throughout the Roman Empire, where it fetched a price that put it beyond any but the wealthy." (Com. B.)

Mark adds "they reproached her" (RSV) MK 14:5.

Mary's act is the anointing for the coronation of the King. Jesus honors the deed by connecting it with his – the Savior King's burial anointing. Cp 2 Chr. 16:14

1 JUDAS AGREES TO BETRAY HIM. Vv 14-16. MK 14:10-11 NTE

Tote = At that time. So this occurred on the Sabbath before Jhn 12. The day the lamb was to be inspected. Judas thus represented Judah carefully inspecting the Lamb for blemishes.

Hysteni – They weighed unto" (RV). They agreed the amount of money to be paid.

See Judas' further act of perfidy Luke 22:3-6. Cp MK 14 Notes for background Judas.

5 WEDNESDAY 14 ABIB

1 TO THE GUEST-ROOM Vv 17-19. MK 14:12-16 NTE LUKE 22:7-13.

Mish. Sanh. 4:1: "No trial for capital charge may be held on a sabbath, or festival or on the preceding day." The Hebrew Passover – J.B. Segal p 13. The trial had to be held earlier though the execution could take place at the festival. See p. 149 (bottom)

Christ eateth the passover.

3 [a] Then assembled together the chief priests, and the scribes, and the elders of the people, unto the [b] palace of the high priest, who was called [c] Caiaphas, [4] consult that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ [d] Now when Jesus was in [e] Bethany, in the house of Simon the leper, John 12:1.

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when [g] his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for [h] much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For [i] ye have the poor always with you; but [j] me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my [k] burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told [l] for a memorial of her.

14 ¶ [m] Then one of the twelve, called [n] Judas Iscariot, went unto the chief priests,

15 And said *unto them*, [o] What will ye give me, and I will deliver him unto you? And they [p] covenanted with him for [q] thirty pieces of silver. – Zech 11:12 NTE

16 And from that time he sought opportunity to betray him.

17 ¶ [r] Now [s] the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city [t] to such a man, and say unto him, [u] The Master saith, [v] My time is at hand; I will [w] keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had [x] appointed them; and they made ready the passover.

2 WARNING OF BETRAYAL Vv 20-25 MK 14:17-21 JHN 13:21

20 Now [y] when the even [z] was come, [aa] he sat down with the twelve.

21 And as they did eat, he said, [ab] Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and [ac] began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [ad] He that dippeth *his* hand with me in the dish, the same shall betray me. – Cp Ps 41:9.

24 [ae] The Son of man goeth [af] as it is written of him: but [ag] woe unto that man by whom the Son of man is betrayed! it [ah] had been good for that man if he had not been born.

25 Then Judas, which betrayed him, [ai] answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ [aj] And as they were eating, Jesus took bread, and [ak] blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; [al] this is my body.

27 And he took the cup, and [am] gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my [an] blood of the new testament, which is shed for [ao] many [ap] for the remission of sins.

29 But [aq] I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you [ar] in my Father's kingdom.

[a] John 11. 47. Cp. Ps. 2. 2. Acts 4. 25.
[b] ver. 58, 69. Mark 14. 54. Luke 11. 21. John 18. 15. Cp. Mark 14. 66.
[c] ver. 57. Luke 3. 2. John 11. 49.
[d] Cp. Mark 14. 13. Luke 22. 10.
[e] John 11. 28. Cp. John 3. 10.
[f] John 7. 30. Cp. John 7. 6, 8.
[g] Acts 18. 21.
[h] ch. 27. 10.
[i] To ver. 13, *Mark* 14. 3-9.
[j] To ver. 11, *John* 12. 1-8.
[k] ch. 21. 17.
[l] To ver. 24, *Mark* 14. 17-21.
[m] Luke 22. 14.
[n] John 13. 21. Cp. John 12. 4.
[o] Luke 3. 8. Cp. John 13. 22.
[p] Cp. Mark 14. 5.
[q] John 13. 28.
[r] Luke 22. 22.
[s] Luke 24. 25.
[t] ch. 18. 7.
[u] Deut. 15. 11.
[v] John 13. 33.
[w] John 17. 12.
[x] John 12. 7.
[y] Cp. John 13. 26.
[z] To ver. 29, *Mark* 14. 22-25.
[aa] Many Greek copies have, *gave thanks*.
[ab] Acts 10. 4.
[ac] To ver. 26, *Mark* 14. 10, 11. *Luke* 22. 3-6.
[ad] 1 Cor. 10 16.
[ae] ch. 10. 4.
[af] ver. 26.
[ag] Zech. 11. 12.
[ah] Ex. 24. 8.
[ai] Ezra 8. 25.
[aj] ch. 20. 28.
[ak] *Mark* 2. 4.
[al] Ex. 21. 32.
[am] Luke 22. 18.
[an] To ver. 19, *Mark* 14. 12-16. *Luke* 22. 7-13.
[ao] Ex. 12. 6.
[ap] Luke 22. 30.

Lit. "the object gathered together" – Ps. 35:15

Their problem: How can we destroy him before the festival? See note below!

Order for arrest. Jhn 11:57. Further decision Jhn 12:10-11, 19. Conspiracy. Mt 26:14.

10 JEWISH PLOT AGAINST JESUS Vv 3-5. MK 14:1-2 LUKE 22:1-2

5 The high priest = those who had been high priests, together with the Rulers of the Sanhedrin.

4 Ruled = Court. The house was probably in or near the Temple precincts.

5 See Note Jhn 11:47 About 2 years after death of Christ. Caiaphas & Pilate were both deposed by Vitellius, then governor of Syria and afterwards emperor, and Caiaphas, unable to bear this disgrace & the stings of conscience for the murder of Christ killed himself about A.D. 35.

Lit. "Not during the festival" See note before.

The Roman guard was always increased on such occasions & frequently feelings ran high.

THE ANOINTING IN BETHANY. Vv 6-13 MK 14:4-9 Jhn 12:3-8 Note

See Chronological order above.

Probably deceased. Cp John 11:1 Note 4.

Spikenard – "genuine nard" ASV. "It was the costliest anointing oil of antiquity, and was sold throughout the Roman Empire, where it fetched a price that put it beyond any but the wealthy." (Com. B.)

Mark adds "they reproached her" (RSV) MK 14:5.

Mary's act is the anointing for the coronation of the King. Jesus honors the deed by connecting it with his – the Savior King's burial anointing. Cp 2 Chr. 16:14

1 JUDAS AGREES TO BETRAY HIM. Vv 14-16. MK 14:10-11 NTE

Tote = At that time. So this occurred on the Sabbath before Jhn 12. The day the lamb was to be inspected. Judas thus represented Judah carefully inspecting the Lamb for blemishes.

Hysteni – They weighed unto" (RV). They agreed the amount of money to be paid.

See Judas' further act of perfidy Luke 22:3-6. Cp MK 14 Notes for background Judas.

5 WEDNESDAY 14 ABIB

1 TO THE GUEST-ROOM Vv 17-19. MK 14:12-16 NTE LUKE 22:7-13.

Mish. Sanh. 4:1: "No trial for capital charge may be held on a sabbath, or festival or on the preceding day." The Hebrew Passover – J.B. Segal p 13. The trial had to be held earlier though the execution could take place at the festival. See p. 149 (bottom)

THE CONSPIRACY. – The leaders left the encounter with Jesus Mat 22. seething with anger. Not only had they been silenced one by one, not only had they been forced to confess their ignorance of scripture Mt 22:46. but they had been publicly humiliated in the very citadel of their sanctity – the Temple. This had to cease! The very vigor of Christ's testimony united all enemies against him – Pharisees, Sadducees, Herodians, Priests Scribes. They met together to formulate their policy. He must die! But die in such a way as to demonstrate that he was not the Christ. To have him executed on the stake of shame by the Romans would accomplish this purpose.

But not on the festival for that would excite an uproar among the people. Actually, with the vast crowds gathered in Jerusalem at this time, it would be the best for their purpose if it could be done stealthily. See e.g. Acts 21:23. And the best time before the festival, before the crowds dispersed, so that news of it could be carried throughout the land.

"Through the Mishna tract "Sanhedrin" we learn" (IX, 4) that one who knows letters (Cp John 7:14-15) one versed in the Scriptures must not be executed through the Tribunal of his own town; rather must he be brought to the high court in Jerusalem. There he must be held prisoner till the festival & there be executed. for it is written: "All Israel shall hear and fear & not trespass henceforth" (Deut. 17:13) Cp Luke 23:27

INDEX OF EVENTS

Introduction – Luke 2
Washing of feet and open
Warning of impending b
Communion Mt 26:27-
Renewed warning and
THEY LEAVE THE ROOM Mk 14:26 Lk 22:39 John 14:31.

Probably the appropriate 2nd portion of Hallel Ps 115-118.

Judas had left to bring 31 his friends to the room – ashamed to find it

From the room to the Olive Gate the instruction & prayer of John 17 took place.

WARNING AT THE WAY Vv 31-35 MK 14:27-31

Skandalizo – to stumble. Also a repetition of warning given earlier

This is the third time Jesus has said it. See Note Lk

Cp Luke the more vehemently – MK 14:31

Beginning, Peter should be of course.

Cp Vv 6 ff. 1 Cor. 10:12.

GETHSEMANE V 36 MK 14:32 Lk 22:39 Jn 18:1

Just as Adam was in a garden & so also the Second Adam The N.T. Olives, over the Brook Kidron or mountain, he through whom came "the exit of joy" of mourning. John 18:1 No 33.

To be "bruised" as it was at the feet of the serpent overshadowed Gethsemane!

THE FIRST PRAYER Vv 36-39 MK 14:32-36 Lk 22:40-46

In the darkness they visited a deadly sleep, to be followed by the lights of heaven & confirmed by the Love of the Lord.

Agonized. MK 14:33 Lk 22:44

Lithambeo an intensive of thambeo to be astounded through either word or awe the Lord appreciating the awe-inspiring moment, only of death but its nearness and uncertainty. So grief & anguish blended.

Antilupen – peri = around. Figurative sense of lupeo Cf. "crushed with grief" But "environed with" Drag. Surround with deadly anguish."

Gregorio – To keep awake, watch, be alert Mk 13:34 Lk 21:36 Jesus' introduction of the prayer MK 14:35.

Abba – Aramaic. See Note Introduction of prayer MK 14:36.

Not at in the sense of "in the manner of" according to Thy will. Peirasmon MK 14:38.

The angel strengthened him Luke 22:43 Gnat

THE SECOND PRAYER Vv 39-42 MK 14:39

Vv 41-43. The same happened at the transfiguration – Luke 9:32. He sought some companionship & sympathy in his sufferings as he had that Cp Ps 69:20.

WARNING OF BETRAYAL Vv 20-25 MK 14:17-21 JHN 13:21

Opsia = Late. After sundown.

Including Judas who had returned from his conference with the Jews & who must have been most uneasy in the presence of Christ.

He had already hinted at this Jhn 13:10. but at this moment the traitor's presence so wrought upon him John 13:21 that he expressed himself more plainly.

This question showed that the full import of the question had not been appreciated. They did not realize the extent of the betrayal.

When Covenants were made it was the custom of the two parties to eat together of the flesh of the sacrifice Gen. 31:46. 26:28-30. Exod. 24:5, 11 Heb. 9:16.

Here was extreme hypocrisy and impudence! Note his use of title "Rabbi" or Teacher in contrast to the others "Lord." V 22 Judas possibly tried to cover up by the question

The others probably did not hear or understand this. As for Judas, he was probably taken aback – but what could he do?

3 COMMUNION Vv 26-30 MK 14:22-26 NTE LUKE 22:14-20 1 Cor 11 23-25 NTE

Cp Ezek. 44:3. Luke 13:29.

See renewed warning Lk 22:21-23

Death. Resurrection of

ORDER OF EVENTS
Introduction - Luke 22:14-18.
Washing of feet and opening discourse John 13:1-20.
Warning of impending betrayal John 13:21. Mt. 26:20-25. Mk. 14:17-21.
Communion Mt. 26:27-30. Mk. 14:23-26. Luke 22:19-20.
Renewed warning and discussion on betrayal Luke 22:21-23. John 13:21-30.
Judas leaves.
Further Exhortation: Peter's first boast John 13:36-38.
Strife followed by Peter's second boast Lk 22:24-34
Warning of impending trial Luke 22:35-38
Words of comfort for times of trouble John 14.
Exhortation: Prayer as they leave Room John 15:1-16:7.
They leave the city John 18:1.
Further Warning: Peter's third boast Mt. 26:33-35.

4 THEY LEAVE THE ROOM. Mt. 26:30 Mk. 14:26 Luke 22:39 John 14:31.

22 Probably the appropriate 2nd portion of the Hallel Ps. 115-118.
23 Judas had left to bring the guards to the room and he returned to find it empty.
24 From the room to the City Gates the instruction + prayer of John 17 took place.

5 WARNING BY THE WAY Vv. 31-35 Mk. 14:27-31 Lk. 22:31-38 John 13:36-38

24 Skandalizo - to stumble This is a repetition of the warning spoken earlier Luke 22:31-38.
25 This is the third time Peter boasted. See Note Lk 22:31.
26 "He spoke the more vehemently" - Mk 14:31
27 Not imagining Jesus should die, of course!
Cp. v. 56. 1 Cor. 10:12.

6 AT GETHSEMANE v. 36 Mk. 14:32 Lk. 22:39 Jn. 18:1

The first Adam was in a garden on trial, + so also was the Second Adam John 1.
Sig. Oil press, over the brook Kedron, or mourning. Here, he through whom was to come "the oil of joy" instead "of mourning". Isaiah 61:3. was to be "bruised". Isa. 53:5. It was at the foot of + overshadowed by the Temple!

7 THE FIRST PRAYER Vv. 36-39 Mk. 14:32-36. Lk. 22:40-46

36 So in the darkness they waited + doubtless slept, to be awakened by the lights of the guard + confused by the absence of the Lord.
Lupeo - Grieved. Mk. 14:33
Ekthambeo, an intensive form of Thambeo, to be struck through either wonder or fear. The Lord appreciated the awe-inspiring moment, not only of death but resurrection and ascension. So grief + wonder blended.
37 Periluper - peri - an intensive form of lupeo (grief). Cp. "crushed with anguish" Bull. "environed with grief." Drag. "Surrounded with deadly anguish."
38 Gregoreo - To keep awake, to remain alert Mk 13:34 14:37
39 See Mark's introduction to the prayer. Mk 14:35
Parerchomai. See Note + reconstruction of prayer. Mk. 14:35.
Not as in the sense of, not in the manner I desire, but according to Thy will. ... cp. Matt. 6:10.
43 The angel strengthens him Luke 22:43 Gnt

8 THE SECOND PRAYER Vv. 40-42 Mt. 26:39

cp V. 35. The same happened at the Transfiguration. Luke 9:32. He sought + some companionship + communion in his sufferings - but found it not. Cp Ps 69:20.

9 THE THIRD PRAYER Vv. 44-45. Mk 14:39-41. Luke 22:45-46.

There were three forms of Temptation in the beginning Mt. 4. There were three trials impending - and they were fortified by three prayers.
41 There was no help here for the flesh was too strong V. 40. They could not help themselves. Their eyes were weighed down (Gr. Barneo - burden, pulling them down). It was midnight when come to Gethsemane. Ps 119:62. It was now about 1 a.m. Mt. 26:40. Mk. 14:40 adds: "They did not know what to answer him."
RSV: "Are you still sleeping and taking your rest!" Luke 22:46
Cp John 2:24. 7:6,8,30. According to Luke he exhorted them to watch and pray the third time.
By one of their own number. He had warned of this + thus exhorted them to "Keep awake + pray" Cp Mt. 26:38.
He goes to meet the foe, not to avoid him, illustrating John 10:18 + showing that he knew their designs. He could easily have hidden in the caves and grottoes which are a feature of the rocky declivity of the Kidron Valley.
The tramp of the guard and the flickering light of the lantern could probably be heard and seen approaching, so John records how Judas led the soldiers to the place. John 18:2-3.

10 THE BETRAYAL + ARREST Vv. 47-56 Mt. 26:47-56 Mk. 14:43-52 Lk. 22:47-53 Jn. 18:2-12

Leading the company. Luke 22:47. Cp John 18:2-3.
The Romans had the swords, the Jews the clubs. They had procured the services of the Romans to prevent a riot.
Jesus challenges the guard. John 18:4-9.
He did not imagine that Jesus would take the offered and meet the Guard John 18:6. He possibly recalled instances such as Luke 4:29-30. John 8:59.
Kataphileo - To kiss tenderly. The gratified kissing of the forgiven sinner. Luke 7:38,45. the loving kiss of the father Luke 15:20, the fraternal kiss of brethren Acts 20:37. The deceitful + hypocrisy of Judas was emphasized by such a kiss. He was employed by such means since he had betrayed the presence of Christ by such means since 1 Mk. 14:45 - Master, Master. Cp Pr 27:6 Cp Pr 27:21.
Jesus demonstrates his power to avoid arrest. John 18:4-9.
They immediately perceive what is going to happen, question who are they the cold relish! Luke 22:49 After John 18:10 acts.
En - in the sphere of. Involved in war to preserve that which is to be destroyed they would perish in the destruction.
A legion = 10 cohorts being a complete army of infantry and cavalry. The Divine help is adequate for all needs.

WARNING OF BETRAYAL Vv. 20-25 Mk 14:17-21 John 13:21
Opsia = Late. After sundown.
Including Judas who had returned from the conference with the Jews + who must have been most uncandid in the presence of Christ.
He had already uttered at this stage but at this moment the traitor's presence wrought upon him. John 13:21 that he expressed himself more plainly.
This question showed that the full import of the question had not been appreciated. They did not realise the extent of the betrayal.
When Covenants were made it was the custom of the two parties to eat together + the flesh of the sacrifice. Gen. 31:46. Ex. 24:5, 29:28-30. Exod. 24:5, Heb. 1:16.
Here was extreme hypocrisy and impudence! Note his use of title "Rabbi" Teacher in contrast to the others "Lord."
22 Judas possibly tried to cover up by the question.
The others probably did not hear or understand this. As for Judas, he was probably taken aback - but what could he do?

3 COMMUNION Vv. 26-30 Mk. 14:22-26. Mtc. Luke 22:14-20. 1 Cor. 11:23-25 NTES
Cp Ezek. 44:3. Lam. 1:9.
See renewed warning. Luke 22:21-23.
+ K. Re + heavenly + Death + Resurrection

ST. MATTHEW 26. in the garden.

30 a And when they had sung an (2) hymn, b they went out into the mount of Olives.
31 Then saith Jesus unto them, All ye shall be c offended (3) because of me this night: for it is written, I will d smite the shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am risen again, I will go before you into Galilee. The angels reminded the disciples of this
33 Peter answered and said unto him, Though all *men* shall be offended because of thee, e yet will I never be offended.
34 Jesus said unto him, f Verily I say unto thee, That this night, g before the cock crow, thou shalt deny me thrice.
35 Peter said h unto him, i Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
36 ¶ j Then cometh Jesus with them unto a place called k Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. Leaves 3 John
37 And he took with him Peter and l the two sons of Zebedee, and began to be sorrowful and very heavy. In anguish Ps. 69:20
38 Then saith he unto them, m My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
39 And he went a little farther, and fell on his face, and n prayed, saying, o O my Father, if it be possible, let this p cup pass from me: nevertheless q not as I will, r but as thou *wilt*.
40 And s he cometh unto the disciples, and findeth them asleep, and saith unto Peter, t What, could ye not u watch with me one hour?
41 (10) Watch and pray, that ye enter not into temptation: (11) the spirit indeed *is* willing, but the flesh *is* weak.
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not (Note 35) pass away from me, except I drink it, thy will be done. v Ac 4:0-1-8. Heb. 10:7-10.
43 And he came and found them asleep again: for their eyes were w heavy. (4)
44 And he left them, and went away again, and prayed the third time, saying the same words.
45 Then cometh he to his disciples, and saith unto them, Sleep on x now, and take your rest: behold, y the hour is at hand, and the Son of man is betrayed into the hands of sinners. Gentile or Jew who acted like such Gal. 2:15
46 Rise, let us be going: behold, he is at hand that doth betray me. Treachery within!
47 ¶ z And while he yet spake, lo, a Judas, one of the twelve, came, and with him a great multitude with swords and b staves, from the chief priests and elders of the people.
48 Now he that betrayed him c gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. Phileo
49 And forthwith he came to Jesus, and said, Hail, d master; and (12) kissed him. Kataphileo
50 And Jesus said unto him, e Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. Prag - Companion Additional words Luke 22:48
51 And, behold, f one of them which were with Jesus stretched out *his* hand, and drew g his sword, and struck a servant of the high priest's, and smote off his ear Additional words John 18:11
52 Then said Jesus unto him, Put up again thy sword into his place: for h all they that take the sword shall perish with the sword. Absolutely last John 7:46
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me i more than twelve legions of angels? If / request this
54 But how then shall j the scriptures be fulfilled, that thus it must be?
55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

a To ver. 35. *Mark* 14. 26-31.
(3) Or, *psalm.*
b Luke 22. 39. John 18. 1.
c ch. 11. 6.
d Luke 9. 32.
(4) Cited from Zech. 13. 7.
e ch. 28. 7, 10. Mark 16. 7.
f Rather as 2 Tim. 4. 8.
g Mark 14. 35.
h Cp. Luke 22. 33.
i Luke 22. 34. John 13. 38.
j ver. 75. Mark 14. 30.
k To ver. 56, *Mark* 14. 43-50. *Luke* 22. 47-53. *John* 18. 3-11.
l Cp. Luke 22. 33.
m ver. 14, 25. Acts 1. 16.
n To ver. 46, *Mark* 14. 32-42. *Luke* 22. 39-42, 45. 46.
o Mark 14. 43. Luke 22. 52.
p John 18. 1.
q Cp. Mark 14. 44.
r ch. 4. 21. Mat. 17. 1.
s ver. 25. ch. 23. 7, 8.
(5) 2 Sam. 14. 33.
t John 12. 27.
u ch. 20. 23.
v Heb. 5. 7.
w Cp. John 18. 10.
x John 12. 27.
y ch. 20. 22.
z Luke 22. 38.
a ver. 42. John 5. 30.
b Mat. 6. 10.
c Cp. ver. 39.
d Mark 7. 18. 1 Cor. 6. 5.
(6) ver. 38, 41. ch. 24. 42.
(7) Gen. 9. 6. Rev. 13. 10.
e Luke 22. 40. Cp. Eph. 6. 18.
f Rom. 7. 23. Gal. 5. 17.
g ch. 4. 11. Cp. 2 Kin. 6. 17.
h ver. 24, 56. Is. 53. 7-10.

CHRIST'S AGONY IN THE GARDEN - Christ had to drink the cup of sufferings to its dregs. This involved not merely physical pain + death, but also witnessing the most vile sin ever committed + this by a people he had come to save. In rejecting him they rejected Yahweh Cp Mt. 10:40. John 13:20. He had already wept over Jerusalem in his emotion at their disobedience of the people, and at his knowledge of what would happen to it Luke 19:41-44. Cp Rom. 9:1-3. And now, acutely sensitive to the vileness + enormity of sin (such as we who sin cannot comprehend) he had to witness and personally participate in the terrible shame of Israel's rejection of both Yahweh + himself. The reproaches to be heaped upon him were reproaches uttered against his Father and they broke his heart Ps 69:20. 116:3.
The fact that these things were predicted did not make the sorrow of their realisation any less keen. If Jeremiah with the same knowledge could speak of his heart being broken because of the prophets' Jer. 23:9 and could pour out such heart-rending lamentations because his prophecies were fulfilled Jer. 9:1. Lam. 1:12, how great or was the agony of Christ who had to witness:
1 One of the Apostles betray him with a kiss 2 The high priest pervert the Law 3 The people prefer a murderer to their Messiah 4 His own Apostles deny him + flee from his presence 5 The nation commit spiritual suicide, to bring about its rejection + suffering.
Christ prayed not to escape death (for cp John 12:24,32. John 3:14. 1 Tim. 1:15) but that the cup of witnessing all this sadness and sin might be taken from him for he intensely + personally felt the failings of those he came to save.
His feelings at this time were for others: for the Apostles Luke 22:31-32. for the nation Mt. 23:37; for

See next page

scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I [a]sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the [f]scriptures of the prophets might be fulfilled. Then [k] all the disciples [m] forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to [q]Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the [s]servants, to see the end.

59 Now the chief priests, and elders, and all [x] the council, sought false witness [y] against Jesus, to put him to death;

60 But found none: yea, though many [y] false witnesses came, Yet found they none. At the last came [z] two false witnesses,

61 And said, This *fellow* said, [a] I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But [b] Jesus held his peace. And the high priest answered and said unto him, [i] I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, [k] Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting [m] on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is [b] guilty [c] of death.

67 Then did they [c] spit in his face, and [f] buffeted him; and [g] others [h] smote *him* with the palms of their hands,

68 Saying, [l] Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ [s] Now Peter sat without in the [p] palace: and a damsel came unto him, saying, Thou also wast with Jesus of [r] Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into [t] the porch, [u] another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And [a] after a while came unto *him* [b] they that stood by, and said to Peter, Surely thou also art *one* of them; for [d] thy speech [e] bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter [f] remembered the word of Jesus, which said unto him, [h] Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER 27.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished by his wife, 24 washeth his hands: 26 and looseth Barabbas. 34 Christ is crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre sealed and watched.

WHEN the morning was come, all the chief priests and elders of the people [o] took

[a] Luke 2. 46.
[b] Mark 3. 29.
[c] Lev. 24. 16. John 5. 18.
[d] Mark 12. 35. Luke 21. 37.
[e] ch. 27. 30. Is. 50. 6.
[f] Mark 14. 65.
[g] 1 Cor. 4. 11.
[h] Cp. Mark 14. 65.
[i] ch. 5. 39. Hos. 11. 4.
[k] Or, *rods*. John 18. 22.
[l] ver. 24, 54.
[m] Cp. ver. 58 with John 18. 15.
[n] Luke 22. 64.
[o] ver. 31. Ps. 88. 8, 18.
[p] Luke 22. 54. To ver. 68, *Mark* 14. 53-65. *John* 18. 12-15, 19-24. Ver. 67, 68, 63-65, *Luke* 22. 63-65, 67-69.
[q] To ver. 75, *Mark* 14. 66-72. *Luke* 22. 55-62. *John* 18. 16-18, 25-27.
[r] ver. 3.
[s] ver. 3.
[t] Cp. ver. 73.
[u] ch. 5. 25.
[x] Luke 16. 20.
[y] Luke 22. 58.
[z] ch. 5. 22.
[a] Ps. 27. 12.
[b] Deut. 19. 15.
[c] Mark 14. 70. Cp. Luke 22. 59.
[d] Mark 14. 70.
[e] ch. 27. 40. John 2. 19.
[f] Cp. Mark 14. 70.
[g] Prov. 27. 16 & 29. 24.
[h] Cp. Luke 22. 61.
[i] ch. 27. 12, 14. Is. 53. 7.
[k] ver. 34.
[l] Cp. Lev. 5. 1.
[m] ver. 25.
[n] ch. 16. 27 & 25. 31, 32.
[o] Ps. 110. 1. Acts 7. 55. Mark 15. 1. Luke 22. 66.
[p] ch. 22. 14.

CHRIST'S AGONY (cont.)

44 is presented, to truly comprehend or Know" (Bull.). Christ is quoting from Ps. 110:1, and in the events of A.D. 70 and even before (Acts 7:56) the Sanhedrin would be the passive observers of his power Mt. 28:18. Dan 7:13-14

88 Erchomai – The act of coming.

89 Epi – With genitive, upon or over "in the presence or time of" (Bull). But see Mk 14:62, among and over the clouds of heaven.

90 Himation – outer garments. Mk 14:63 = inner garments. He did in assumed horror at Christ's blasphemy.

77 Gr. "the son of the God" i.e. Yahweh. The expression was not used in the sense in which the Jews, as a community, looked upon themselves as "the sons of the living God" Hos. 1:10, but in a special sense as "the son of Yahweh" A. 2:2. See Note Mk 14:61.

78 Dego. "Moreover." As if comparing his manacled undignified position as a prisoner before an unjust judge with his glorious appearing as Judge of all Mk 16:

Plenary = Nevertheless – Apart from my affirmation you shall see for yourselves.

79 ap-arti. L. S. "from now, from this time."

80 Optomai – future, passive (something happen without their help!) "It denotes, not the action of seeing, but the state of him and the affection of the mind of him to whose eye or mind the object

57 Such as Ps. 22. 16, 69. Isa. 53. Dan 9:26 etc. & the law of sacrifices.

58 Including chief priests, captains and elders. Luke 22:52.

59 RSV: Robber. One of the band of ruffians. a lawless band of ruffians.

60 The Roman soldiers has swords Jn 18:3. – the Temple guard would have clubs or staves.

61 He never resorted to violence – yet they were afraid of him! They had witnessed his power in miracle and he had eluded them more than once. Jn 7:30 Luke 4:30

62 Thus he directs the attention of the hostile mob to the Scriptures as earlier he had the disciples.

They seize him Luke 22: 54 Jn 18:12 Mtc.

II 2ND JEWISH TRIAL 57-66 Mk 14:53-64.

63 Whilst the council was assembling they took him to Annas Jn 18:24 who could find no cause of guilt in him & who sent him bound to Caiaphas Jn 18:24

64 See Luke 22:54-62 for notes on S denials of Peter

65 Jesus had spoken of "the end" Luke 22:37. but Peter could understand of these things only victory & glory, & perhaps he was hoping that Jesus would assert himself in some guiltless miraculous way of Power to the confusion of His enemies.

As Jezebel did to obtain the vineyard of Naboth 1 Kg 21:9. cp with Mk 14:58. See Ps 64:5-6

Foreshadowed Ps 27:12. 35:11

They deliberately sought false witnesses illegally because they were determined to destroy Jesus. Gen. 3:15

66 for to the utter frustration of his enemies, their evidence did not agree Mk 14:56 Note. A most frustrating hour having elapsed Luke 22:59

70 An expression of contempt.

71 A distorted account of what was proclaimed at the beginning of his public ministry, increasing how they carefully analysed his every word

He had before been struck when he did so Jn 1:42.

In pretended indignation at such blasphemy against Yahweh & His sanctuary. But his indignation was assumed, & his case theatrical.

74 Nothing very important. Mark says their evidence Mk 14:59. The object of the high priest was to badger Jesus into saying something incriminating, but wisely he held his peace.

75 And so the case should have collapsed. It was a moment of frustration for Caiaphas – and a moment of utmost tension for the whole court – with the high priest dramatically standing up in pretended horror – the witnesses having revealed their weakness – and the quiet, calm, thoughtful Lord taking in the whole hypocritical scene.

76 The Law demanded a reply to a question enforced by an oath of abjuration Lev. 5:1

91 He asks for a vote by declamation & not in the formal way. That is reserved for the formal meeting of the Sanhedrin in the morning.

12 JESUS IS MOCKED BY THE GUARD Mk 14:65 Lk 22:63-65

Whilst the court adjourned to formally meet again in the morning, Jesus is given into the charge of the Temple Guard who having forgotten their earlier fear Jn 11:48 now make cruel sport of him, probably taking him through the court where he looks at Peter Luke 22:61 Note.

92 The Guard Mk 14:65. Luke 22:64

93 Kolaphizo – to strike with clenched fist (from Kolaphos – fist). See Note 1 Pet. 2:20. 1 Cor. 4:11.

94 First blind folding him Mk 14:65. Luke 22:64 then mocking him – thus earning the punishment of which they had been forewarned Isa 28

13 PETER DENIES CHRIST vv. 69-75. Mk 14:66-72. Lk 22:56-62 Note Jn 18:25-27

95 This took place during the examination of Jesus by Annas and Caiaphas & culminated as the Lord was being led out by the Guard. It was then about 5 am if the Daylight note is correct. See Note Note. Most likely 6 am. The night was divided into 4 watches 6-9, 9-12, 12-3, 3-6 The 2nd & 3rd mentioned in Luke 12:38. 4th = Mk 13:35. All four in Mk 13:35. Even (3-6) Midnight, cock crowing morning.

CHAPTER 27

14 THIRD JEWISH TRIAL v. 1. Mk 15:1. Luke 22:66-71 Note.

The full council of the Sanhedrin met to give legality to the proceedings. According to their own rules they could not pronounce sentence of death by night. For interrogation see Luke 22:67-71.

JUDAS' ACTION OF DESPAIR from the palace of the high priest they took Jesus to the official council room of the Sanhedrin, called by Josephus "the hall of hewn stone" just south of the Temple. From here they led Jesus bound to Pilate's Judgment Hall, the Praetorium, just north of the Temple area. In doing so they passed in front of the holy place, and in his fit of despair + remorse Judas flung the blood money down. In doing so however, he signed his own death warrant for the bribed informer was a dangerous man to have about once he has "repented". So he forestalled his execution by suicide.

JUDAS' DEATH - He rushed from the Temple and city into the blackness of night unrelieved by the glimmer of any dawn. Filled with bitter remorse, haunted by the full realisation of the enormity of his useless crime, completely without hope, he rushed down into and across the Valley of Hinnom, up the steep sides of the overhanging mountain, ascending some precipitous rock, he unwound his girdle in which he had perhaps carried the pieces of silver, fastened it to his neck, & securing it to some tree, flung himself from the height. The horrible result is recorded Acts 1:18. He is the A.Hitherto of the N.T 2 Sam. 17: 23. Ps. 41:9. 55:12-14.

Christ is accused

2 And when they had bound him, [a] they led *him* away, and [c] delivered him to [d] Pontius Pilate [e] the governor.

3 ¶ [g] Then Judas, which had betrayed him, when he saw that he was condemned, [5] repented himself, and [7] brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, [i] I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? [6] see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and [l] hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the [n] treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, [p] The field of blood, [q] unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [r] And they took the thirty pieces of silver, [2] the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: [t] and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, [u] Thou sayest.

12 [v] And when he was accused of the chief priests and elders, [a] he answered nothing.

13 Then said Pilate unto him, [b] Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 [b] Now at *that* feast the governor was wont to release unto the people [f] a prisoner, whom they would.

16 And they had then a [h] notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, [k] Have thou nothing to do with that just man: for I have suffered many things this day [m] in a dream because of him.

20 But the chief priests and elders persuaded the multitude [o] that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather [z] a tumult was made, he [a] took water, and washed *his* hands before the multitude, saying, I am [z] innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, [z] His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had [c] scourged Jesus, he delivered *him* to be crucified.

[a] Luke 23. 1. John 18. 28.
[b] To ver. 26, Mark 15. 6-15. Luke 23. 17-25. John 18. 39, 40.
[c] ch. 20. 19. Acts 3. 13.
[d] Luke 3. 1 & 13. 1.
[e] Acts 23. 24, 26, 33, 34 & 24. 1, 10 & 26. 30.
[f] Mark 15. 6. Cp. Luke 23. 17. John 18. 39.
[g] ch. 26. 14, 15.
[h] Rom. 16. 7.
[i] ch. 21. 29.
[k] Cp. 2 Sam. 16. 10.
[l] 2 Sam. 17. 23. Cp. Acts 1. 18.
[m] ch. 2. 12.
[n] Cp. Mark 7. 11.
[o] Acts 3. 13, 14.
[p] Acts 1. 19.
[q] ch. 28. 15.
[r] Cited from Zech. 11. 13.
[2] Or, *the price whom they bought of the children of Israel.*
Cp. ch. 23. 34.
[t] ch. 26. 5.
[u] To ver. 14, Mark 15. 2-5. Luke 23. 2, 3. John 18. 29-38.
[v] Deut. 21. 6.
[z] ver. 4. 2 Sam. 3. 28.
[a] ch. 26. 25, 64. Mark 15. 2. Luke 22. 70. John 18. 37. Cp. 1 Tim. 6. 13.
[z] Deut. 19. 10. Josh. 2. 19. 2 Sam. 1. 16 & 3. 29. 1 Kin. 2. 32, 37. Acts 5. 28.
[a] ver. 14. ch. 26. 63.
[b] ch. 26. 62. John 19. 10.
[c] Is. 53. 5. Luke 23. 16. John 19. 1, 16.

45

WHICH OF THE TWAIN SHALL I RELEASE?

It could possibly have been that Pilate at this point brought the two men before the mob - the murderer and the Savior; the Son of the father (the flesh) and the Son of God.

JUDAS' REMORSE - He knew that Jesus could be condemned on a charge of blasphemy, but he did not reckon with what followed - the casting out from the People of Salvation & the delivery to the Romans for the cursed death of crucifixion of him whose companion he had been for 3 years. When all this becomes terrible reality, remorse seizes him. It must not come to this that Jesus end on the stake of shame. He tries to arrest the course of things. According to Jewish law if a serious objection is raised (no matter how late) it must be heard in defence of the accused or condemned - but the priests reject the plea + Judas hangs himself, bringing on himself the curse of the law.

THE PRIESTS LEAVE THE CROSS. a The daily evening liturgy normally begins in the Temple at 1:30pm. Today it is earlier than usual because of the preparation of Passover & before 6pm a long programme of ritual must be carried out. First the lamb for the daily evening sacrifice is slaughtered in the Temple. Then the 24 senior members of the priestly order who only appear all together in the holy city for the three great pilgrimage feasts assemble, & the most sacred ritual of atonement begins as a preparation for the Passover. The innumerable Passover lambs are slaughtered, and the priests sprinkle the atoning paschal blood on the altar. Meanwhile the Temple trumpets announce the hours of prayer & summon the whole city to the evening worship. The Passover slaughtering continues. The Levites strike their harps & sing the Hallel: "I shall not die, but live, and declare the works of the Lord" Ps 118:17. "The stone that the builders rejected is become the head of the corner" Ps. 118:22. Trumpet blasts or bugle calls can be heard far away, proclaiming the great event — God at

28 When scourged, not when delivered to the people.
Cp John 19:1-16
29 Instead of feeling any compassion, they took a fiendish delight in adding to his sufferings.
30 Lit. the Praetorium. The name given to the dwelling of the Governor. The indignities described took place in the court of the same.
31 Mark & John = purple. But the garment described by John, is a different one. Here the word is Chlamus Lat. chlamys = A soldier's scarf worn by superior officers, indicative of authority.
Cp Col 1:4.
The token of Adamic curse which he was to remove. Gen 3:18
What they did in derision the whole world will one day do in reverence. Ps 22:27.
The whole band of rough soldiers surrounded him, tearing the reed from him, smiting him on the head driving the thorns deeper into him, buffeting him with their fists. See Note. Top p. 318.
The conscience-stricken Pilate makes a last attempt to save him John 19:4-16
23 THE CRUCIFIXION 31-38 MK 15:20-25 LUKE 23:26-33 ... JHN. 19:17-18
Unknowingly they were helping to fulfil prophecy John 19:23
He is conducted by the soldiery, with probably a centurion on horseback in front proclaiming the sentence. RSV: "were marching out." See Note MK. 15:21.
But on this occasion Jews also led the procession John 19:16
24 THE SUPERSCRIPTION. VV 37-38. MK 15:26-28 LUKE 23:38. JHN. 19:19-22 NOTE
See John 19:19-22 for Pilate's dispute with priests which brought them hurrying to the cross.
Representative of the two great families of humanity.
25 PASSERS-BY MOCK HIM VV. 39-40. MK 15:29-30 NOTE
Indicative of angelic hands. A Christian tradition claims that the lintel was broken by earthquake but even so that would not effect such a tearing.
The earth shuddered as though in horror at the crime. Cp Is 13:6-13.
Mnemeion = Memorial. Dying. Tombs. The stones that closed the mouths of these sepulchres were torn away. This was a pledge of the ultimate victory over death 1 Cor 15:55. Rev 1:18.
The term implies that they were believers 1 Cor 15:20 Given Note.
They had doubtless but recently died.

The crucifixion — ST. MATTHEW 27. — and death of Christ.

27 Then [a] the soldiers of the governor took Jesus into the [2] common hall, and [c] gathered unto him the whole band *of* soldiers.
28 And they stripped him, and put on him [d] a scarlet robe.
29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they [e] bowed the knee before him, and [f] mocked him, saying, Hail, King of the Jews!
30 And they [g] spit upon him, and took the reed, and smote him on the head.
31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and [h] led him away to crucify *him*.
32 And as they [i] came out, they found a man of [j] Cyrene, [k] Simon by name: him they [l] compelled to bear his cross.
33 [m] And when they were come unto a place called Golgotha, [n] that is to say, a place of a skull,
34 ¶ They gave him [o] vinegar to drink mingled with [p] gall: and when he had tasted *thereof*, he would not drink.
35 And they crucified him, and [q] parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [r] They parted my garments among them, and upon my vesture did they cast lots. Disq. RVsetc. But Cp John 19:24.
36 And sitting down they [s] watched him there;
37 And set up over his head his [t] accusation written, [u] THIS IS JESUS THE KING OF THE JEWS.
38 Then were there two thieves [v] crucified with him, one on the right hand, and another on the left.
39 ¶ And [w] they that passed by [x] reviled him, [y] wagging their heads,

[a] To ver. 32, *Mark* 15.16-21.
[b] ch. 26. 61. Mark 14.58. John 2. 19.
[2] Or, *governor's house.*
[c] To ver. 29, *John* 19. 2-5.
[d] ver. 43. ch. 26. 63.
[e] Mark 15.17. John 19. 2. Rev. 17. 4.
[f] ver. 29.
[g] John 1. 49.
[h] ch. 17. 14.
[i] ver. 31, 41. ch. 20. 19. Mark 10. 34 & 15. 20, 31. Luke 18. 32.
[j] ch. 26. 67. Is. 50. 6.
[k] Cited from Ps. 22. 8.
[l] Is. 53. 7.
[m] Luke 23.44.
[n] ch. 21. 39. Num. 15.35. Heb 13. 12.
[o] Acts 2. 10 & 6. 9.
[p] Luke 23.26.
[q] ch. 5. 41.
[r] To ver. 51, 54-56, *Mark* 15.22-41.
[s] Cited from Ps. 22. 1.
[t] Luke 23.33. John 19. 17.
[u] ver. 48.
[v] Acts 8. 23.
[w] Luke 23.34. John 19. 23, 24.
[x] Ps. 69. 21. Luke 23. 36. John 19. 29.
[y] Cp. John 19. 29.
[z] Cited from Ps. 22. 18.
[a] Cp. Mark 15.36.
[b] ver. 54.
[c] Luke 23.46. John 19. 30.
[d] Acts 25. 18.
[e] Cp. Mark 15.26. Luke 23.38. John 19. 19.
[f] Luke 23.45.
[g] ver. 54.
[h] ver. 44.
[i] Luke 23. 32, 33.
[j] Ps. 22. 7. Luke 23. 35.
[k] Acts 7. 60. 2 Pet. 3. 4.
[l] Luke 22.65.
[m] Jer. 18. 16. Lam. 2. 15.

40 And saying, [b] Thou that destroyest the temple, and buildest *it* in three days, save thyself. [d] If thou be the Son of God, come down from the cross.
41 Likewise also the chief priests [f] mocking *him*, with the scribes and elders, said,
42 He saved others; himself he cannot save. If he be [g] the King of Israel, let him now come down from the cross, and we will believe him.
43 [h] He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
44 The thieves also, which were crucified with him, cast the same in his teeth.
45 Now [n] from the sixth hour there was darkness over all the land unto the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [t] My God, my God, why hast thou forsaken me?
47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. See Cp Note John 16:29.
48 And straightway one of them ran, and took a spunge, and filled *it* with [a] vinegar, and put *it* on [b] a reed, and gave him to drink.
49 [d] The rest said, Let be, let us see whether Elias will come to save him.
50 ¶ Jesus, when he had cried again with a loud voice, [f] yielded up the ghost.
51 And, behold, [i] the veil of the temple was rent in twain from the top to the bottom; and [k] the earth did quake, and the rocks rent;
52 And the graves were opened; and many bodies of the saints [o] which slept arose,
53 And came out of the graves after his resurrection, and went

[n] See John 19:28: "I thirst!"

THE PRIESTS LEAVE THE CROSS (cont)

The blood-sprinkled altar is making reconciliation and peace with His people. Then the festal crowd leaves the temple mount with the slaughtered lambs, and the paschal lambs are roasted in the houses, & by 6 p.m. the father of the house has inaugurated the Passover meal" (E. Stauffer — "Jesus and His Story p. 111-114).

It was 60 ft high & very heavy. Josephus (Bell. Jud. 5:5:4) says that it was a Babylonian curtain. Whilst it hung it signified that the way to immortality was barred Heb 9:8. 10:19-20
To his horror, the officiating priest would see the veil torn by the mystical, powerful hands of angels.

46 See John 19:28: "I thirst!"
47 The others having helped. John 19:29 These were evidently Jews.
48 Oxos = acid vinegar, or vinegar made with watery wine, not oinos, wine as in V 34.
49 See Note 48. This would prove conclusively if he were Messiah. The failure of this sign convinced these onlookers (perhaps his disciples) he was not.
29 DEATH V. 50. MK 15:37. LK 23:46 NOTE JHN 19:30
See the prayers recorded by John & Luke.
30 CONVULSIONS OF NATURE VV 51-53. MK 15:38. LUKE 23:45
52 The 9th hour = Time of prayer Acts 3:1. Temple courts thronged — priest offering incense — Services sermonised — Priesthood in quandary!!!

THE PEOPLE TREMBLE VV 51 ... MK 15:38-39 LK 23:47
He had witnessed complete illegality of trial — meeting during night — blasphemy — abuse. He had heard Christ's triumphant cry. Christ's triumph over sin. Simon ... for Simon ... the cross V 32 ... him to be nailed ... board to ... (it's shape) ... he altered ... cross to the cross ... 15:25:47 ... innocent." They ... with the physical ... of power, ... resolute courage ... sadness of the Lord ... Luke 2:48 incl ... the multitude's ... Courageous ... sorrowed with him ... left, the bewildered ... sights of the tragedy ... the wife of Cleopas ... sister to the Lord's ... Jhn 19:25. ... The proof of his ... death. Jhn 19:34 ...
THE BURIAL ... MK 15:42-47 ...
THURSDAY IS ...
A GUARD OVER THE TOMB VV 62-66
There was excitement in Jerusalem. The earthquake & convulsions of nature had left that the Temple was out of repair, ... evidence of such as ... Jhn 19:34 ... Caiaphas ... leaders to ... Scripture ... Sabbath. (For ... had to frequent ... Jehovah ... request to Pilate ...
Date — After ... 27:1. Where ... see this? Either ... Jesus or Christ ... Jesus is the ... confirmation of ... words ... "By the request ... Thursday then ... until ... Crucified by best ... 24 hours.
THE WOMEN AT THE CROSS
Where were ... friend of the Lord ... Mk 15:40-41 ... Lk 23:49 ... Jhn 19:25 ... Lazarus ... Jesus' under censure ... the bewildering ... if it could ... by house the ... reactions or ... people, to whom ... was hidden.

THE PRIESTS MOCK VV 41-43. MK 15:31-32. LK 23:35
They had argued with Pilate concerning the wording of the title, & had doubtless hastened to the place of execution to decide it, lest it should arouse people in favour of Jesus. Cp John 19:21
Luke 23:35 adds "He saved others" quoting Ps 69:9. Mark says this was said "one to another" Lk 23:37 as though seeking confirmation among themselves. This would prove the truth of his claim on the basis of Zech 9:9
Mark adds: Christ the King ... Luke: The chief ... one ...
The soldiers also took up the mocking refrain Luke 23:36-37.
One thief repents Luke 23:39-43
Pilot love Jhn
DARKNESS OVER ALL THE LAND VV 45 ... MK 15:33 ... LK 23:44 ...
28 THE CRY ON THE CROSS VV 46-49. MK 15:34-36. JHN 19:28
Out of the darkness sounds the glorious words of Ps 22.
The Passover lambs would now begin to be offered Exod 12:6
Vine: Anaboao from "ana" up, and boao — to speak or cry aloud. As the "cry" is linked with "saying," it obviously relates to a prayer offered up & not a cry of despair.
These are the Hebrew words — those of Mark are Aramaic.
Hinati = Hina ... "Unto what" ... with what intention. The rest of the prayer expresses the answer, to which the Lord submitted. See also Mark.
A Hebraism used when God permits a person to suffer great miseries Heb 5:8 Ps 18:11 42:2. See this explained Ps 22: 2, 3, 4 all of which formed the prayer on this occasion. See Jhn 19:29, 30. Egkatelipes = "to leave ... to leave alone," "to leave to." In the aorist tense — past tense. The 3 hours darkness Ps 22:2 expressed of his desire to die & his ebbing physical power.
Elijah was expected as fore-runner of Messiah as Jesus had predicted it Mt 17:11. By his non-appearance the Messianic claims of Jesus were, according to Jewish expectation, wrecked.

SEALING THE STONE Everything was done which human policy & prudence could, to prevent a resurrection which these very precautions had the most direct tendency to authenticate & establish. In this is seen the wisdom of God. And truly no might nor counsel can prevail against Him. Jesus was given a felon's death, but the Divine Will was accomplished; His execution was ordered so that it might be witnessed by thousands - to be a testimony to Truth. The precautions taken around his sepulchre of such a nature as to provide incontestible evidence of his resurrection.

"IN THE END" — Opsech "Late in the day, at evening" Bull. Rend. "even" Mk 11:19. R'35. Rend: "About the end of the sabbath" Lange. "The sabbath at even" Tyndale. "Upon the evening" Cloverdale. "Late in the sabbath" Bible Union. "In the evening of the sabbath" -Luther.

51 into [a] the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, [c] watching Jesus, saw [d] the earthquake, and [e] those things that were done, they feared greatly, saying, [f] Truly this was the Son of God.

55 And [h] many women were there beholding [i] afar off, [k] which followed Jesus from Galilee, [l] ministering unto him:

56 Among which was Mary [m] Magdalene, and [n] Mary the mother of [q] James and Joses, and [r] the mother of Zebedee's children.

57 [t] When the even was come, there came a rich man of [u] Arimathæa, named Joseph, who also himself was Jesus' [v] disciple:

58 He went to Pilate, and begged the body of Jesus. Then [a] Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it [c] in his own new tomb, which [f] he had hewn out in the rock: and he rolled [h] a great stone to the door of the sepulchre, and departed.

61 And there was [i] Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the [m] preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, [o] After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have [b] a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

[a] Neh. 11. 1.
[b] ch. 28. 11.
[c] ver. 36.
[d] ver. 54. ch. 28. 2.
[e] Cp. Mark 15. 39.
[f] Dan. 6. 17.
[g] Cp. Luke 23. 47.
[h] Luke 23. 49. John 19. 25.
[i] Ps. 38. 11.
[k] Luke 8. 2, 3.
[l] ch. 25. 44.
[m] To ver. 8, *Mark* 16. 1-8. *Luke* 24. 1-10. *See below*
[n] ver. 61. ch. 28. 1. Mark 15. 40 & 16. 1, 9. Luke 8. 2 & 24. 10. John 19. 25. Cp. ch. 15. 39.
[o] Cp. John 19. 25.
[p] John 20. 1.
[q] Mark 6. 3.
[r] Cp. Mark 15. 40.
[s] ch. 27. 56, 61. Cp. Mark 16. 1. Luke 24. 10.
[t] To ver. 61, *Mark* 15. 42-47. *Luke* 23. 50-56. *John* 19. 38-42.
[u] Or, *Had been.*
[v] 1 Sam. 1. 19.
[x] Cp. Mark 16. 5.
[y] ch. 28. 19.
[z] ch. 27. 60.
[a] Cp. Mark 15. 44.
[b] Judg. 13. 6.
[c] Dan. 7. 9.
[d] ch. 27. 65.
[e] Is. 53. 9.
[f] Is. 22. 16.
[g] Judg. 18. 14.
[h] Mark 16. 4.
[i] ver. 56. ch. 28. 1.
[k] ch. 27. 63.
[l] ch. 26. 32.
[m] Luke 23. 54.
[n] Mark 16. 8.
[o] ch. 16. 21. Mark 8. 31.
[p] Cp. Mark 16. 8.
[q] Co. John 20. 14.
[r] 2 Kin. 4. 27.
[s] ver. 17.

CHAPTER 28.

1 Christ's resurrection declared. 9 He appeareth to the women, 16 and to his disciples, 19 and sendeth them to baptize and teach all nations.

[m] IN the end of the sabbath, [p] as it began to dawn toward the first day of the week, came Mary Magdalene and [s] the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for [x] the angel of the Lord descended from heaven, and came and rolled back [z] the stone from the door, and sat upon it.

3 [b] His countenance was like lightning, and his raiment [c] white as snow:

4 And for fear of him [d] the keepers did shake, and became as dead *men*.

5 And the angel [g] answered and said unto the women, Fear not ye: for I know that ye seek Jesus, [e] which was crucified.

6 He is not here: for he is risen, [k] as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples [y] that he is risen from the dead; and, behold, [l] he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with [z] fear and great joy; and [p] did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met [q] them, saying, All hail. And they came and [r] held him by the feet, and [s] worshipped him.

MARK - INDEX of DOCTRINE:=

Acceptable Demeanor Mark 10:13-16
Brethren defined Mark 3:34
Christ's Return Mark 13:26
Christ limited in Knowledge Mark 13:32
Divorce 10:1-12
Communion 14:25

Eternal life 10:29-30
Forgiveness Sins 3:28-29
" " Conviction of sin necessary for 4:12.
Gentiles as Dogs 7:27-29
Judgment at Return 8:38 13:26 14:62
Kingdom to come - David's 11:10

Kingdom - Develop as mustard seed 4:30-32
Nature Man "not good" 10:18. 7:21.
One God 12:29-33
Preaching, belief baptism 16:16
Ransom for Many 10:45.
Resurrection 12:25-26. 14:62 8:38.

Soul - life 8:35
Sabbath - law of 2:23-28
Satan - Peter 8:33
Temple 11:17
Ten Commandments attributed Moses 7:10

The disciples sent forth ST. MARK I. to teach all nations.

10 Then said Jesus unto them, Be not afraid: go tell [c] my brethren [d] that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of [g] the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had [m] taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the [q] governor's ears, we will [r] persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is "commonly reported among the Jews [a] until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain [e] where Jesus had [f] appointed them.

17 And when they saw him, they [h] worshipped him: but [i] some [k] doubted.

18 And Jesus came and spake unto them, saying, [l] All power is given unto me in heaven and in earth.

19 ¶ "Go ye therefore, [o] and [p] teach all nations, baptizing them [p] in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, [s] I am with you alway, *even* unto [t] the end of the world. Amen.

[a] ch. 27. 8.
[b] ver. 5.
[c] John 20. 17.
[d] ch. 26. 32.
[e] ver. 7.
[f] ch. 27. 10.
[g] ch. 27. 65.
[h] ver. 9. Ps. 2. 11.
[i] 1 Cor. 15. 6.
[k] ch. 14. 31.
[l] Dan. 7. 13. Luke 1. 32. John 3. 35.
[m] ch. 12. 14.
[n] Mark 16. 15, 16.
[o] Is. 52. 10. Luke 24. 47.
[p] Or, make disciples, or, *Christians of all nations.*
[q] Acts 8. 16. Rom. 6. 3. Gal. 3. 27.
[r] ch. 27. 1.
[s] Acts 12. 20.
[t] ch. 18. 20.
[u] ch. 13. 39.
[v] Mark 1. 45.

MARK: Cleansing. Converted by Peter 1 Pet. 5:13. Thought to be the young man alluded to Mark 14:51. He is supposed to have written at the instigation of Peter. THE GOSPEL ACCORDING TO THE FREQUENCY OF LATIN Christ as Ox or Servant Rom. TERMS & PHRASES clothed in Greek indicates that it was written for those of Rome. It is a character of Mark's Gospel that where Matthew is full, he is concise.

ST. MARK.

CHAPTER I.

2 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 and healeth many.

THE beginning of the gospel of Jesus Christ, [a] the Son of God;

2 [c] As it is written in the prophets, [d] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 [e] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance [g] for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the [b] latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 [f] And it came to pass in those days, that Jesus came from [g] Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens [z] opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

[a] Mat. 14. 33.
[b] Gen. 14. 23. Is. 5. 27. Luke 3. 16. John 1. 27.
[c] To ver. 8, *Mat.* 3. 1-11. *Luke* 3. 2-16.
[d] Cited from Mal. 3. 1. Cited also Mat. 11. 10. Luke 7. 27.
[e] Cited from Is. 40. 3. Cited also John 1. 23.
[f] To ver. 11, *Mat.* 3. 13-17. *Luke* 3. 21, 22.
[g] Mat. 2. 23.
[z] Or, *unto.*
[h] Mat. 26. 28. Luke 1. 77.
[z] Or, *cloven*, or, *rent.* Not as Acts 2. 3.

At Bethabara - east of Jordan John 1:28 48

THE SERVANT OF YAHWEH Cp Is 11:2-4
He taught with authority V 22.
He authenticated his teaching with miracle 1:28
He healed those of Peter's House 29-31.
At even the whole city gathered to him 32-33
A foreshadowing of the Divine purpose in him -
Those who benefited:
- The Disciples
- Those in synagogue
- Those of Disciples household.
- All who came to him.

There is no genealogy in Mark for SERVANTS are not considered in that regard

CHAPTER I
INTRODUCTION Vv 1-3.

John was a Voice, conveying the mind of the Speaker (the Spirit) and then vanishing.

For background Luke 3:1-2
JOHN'S LABORS. 4-6.
See also Mth 3:5-6.

Mathew adds: "For the kingdom of heaven is at hand" (See Note Mth. 3:2)

His startling message, the novelty of his appearance, his austere mode of life, his general reputation, together with the general expectation of Messiah's coming to rescue them from the Roman yoke, combined to draw multitudes after him. It became popular to hear his uncompromising message and to be baptised of him. Multitudes flocked to him from out of the cities.

Confessing and forsaking sins are both necessary.
Prov 28:13 Ps 32:5. 1 Jn 1:9

3 THE WATCH ENTERS THE CITY Vv 11-15

Recovering from their swoon the watch entered the city before the women delayed by meeting Christ.

11 An emergency council of the Sanhedrin reflects the evidence of these pagans & refuses to believe in the resurrection Luke 16:31
But, after all, if the disciples refused to believe Luke 24:11 why should they?
A palpable lie! How would they know what happened if they slept!! At the same time they probably threatened the soldiers that they would accuse them of this if they did not co-operate - for the body was gone. And this would have meant death to them.

15. He quietens their fears. Not only desiring from the tremendous events but the realisation that they had failed to heed his teaching of resurrection & had doubted
16. This expression shows that he had forgiven the doubt and desertion of the disciples

The women come with the spices Mk 16:1-8 Luke
Peter & John at the tomb John 20:1-8
Appears M. M. John 20:14-18
Emmaus
Peter Lk 24:13-35
The Eleven Lk 24:36-43
Thomas II John 20:24-29
On way to Galilee Mt 28:16-20

4 AT GALILEE Mk 16:7

19 These were obviously not the Apostles implying a greater gathering - the 500 1 Cor 15:6
20 Perhaps where his policy speech had been delivered Mt 5:1

5 IN JERUSALEM Mk 16:14-18 Lk 24:36-49 Acts 1:4-8

The 11 returned to Jerusalem where they met frequently with the Lord Acts 1:13-5
The Son of Man Dan 7:13 This would naturally lead to the question of Acts 1:6-8 Followed by the promise of Lk 24:49 & the commission of Mt 16:15-18
2 Yahweh - The Father manifested in the Son by the Spirit
Consummation of the age Heb 9:26.

JOHN'S APPEARANCE
Vv 6. Mat 3:4.
So Elijah 2 Kg 1:8
A coarse, rough covering made of hair camel's hair
Food of poverty
Eaten to this day. When salted and fried taste like crawfish. Clean food Lev 11:22

HE REBUKES THE PHARISEES ETC.
See Mk 3:7-12 Luke 3:7-20 Matt
He denies he is the Christ Luke 3:15 Note
HE CONTRASTS HIS WORK WITH THAT OF JESUS V 8.
Cp Mk 1:11-12 Luke 3:15-17 Note
BAPTISM OF JESUS
Vv 9-11.
See Luke 3:21-23 Mk 3:13-17, Notes.

MARK INDEX of DOCTRINE=

Acceptable Demeanor Mark 10:13-16
Brethren defined Mark 3:34
Christ's Return Mark 13:26
Christ limited in Knowledge Mark 13:32
Divorce 10:1-12
Communion 14:25
Eternal life 10:29-30
Forgiveness Sins 3:28-29
" " Conviction of sin necessary for 4:12.
Gentiles as Dobs. 7:27-29
Judgment at Return 8:38 13:26 14:62
Kingdom to come - Davids 11:10
Kingdom - Develop as. Mustard seed 4:30-32
Nature Man "not good" 10:18. 7:21.
One God 12:29-32
Preaching, belief baptism 16:16
Ransom for Many 10:45.
Resurrection 12:25-26. 14:62. 8:38.
Soul = life 8:35
Sabbath - lord of 2:23-28
Satan-Peter 8:33
Temple 11:17
Ten Commandments attributed Moses 7:10

15. He quietens their fears. Not only arising from the tremendous events but the realisation that Hepe had failed to heed his teaching of resurrection & had doubted
16. This expression shows that he had forgiven the doubt and desertion of the disciples.

3 THE WATCH ENTERS THE CITY W 11-15

Recovering from their sworn, the watch entered the city before the women delayed by meeting Christ.
An emergency council of the Sanhedrin reflects the evidence of these pagans & refusal to believe in the resurrection Luke 16:31. But, after all, if the disciples refused to believe Luke 24:11 why should they!
A palpable lie! How would they know what happened if they slept!! At the same time they probably threatened the soldiers they would accuse them of this, if they did not co-operate — for the body was gone. And this would have meant death to them.

10 Then said Jesus unto them, Be not afraid: go tell [c] my brethren [d] that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of [g] the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had [m] taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the [q] governor's ears, we will [r] persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is [u] commonly reported among the Jews [a] until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain [e] where Jesus had [f] appointed them.

17 And when they saw him, they [h] worshipped him: but [i] some [k] doubted.

18 And Jesus came and spake unto them, saying, [l] All power is given unto me in heaven and in earth.

19 ¶ [n] Go ye therefore, [o] and [2] teach all nations, baptizing them [p] in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, [s] I am with you alway, even unto [t] the end of the world. Amen.

[a] ch. 27. 8.
[b] ver. 5.
[c] John 20. 17.
[d] ch. 26. 32.
[e] ver. 7.
[f] ch. 27. 10.
[g] ch. 27. 65.
[h] ver. 9.
[i] 1 Cor. 15. 6.
[k] ch. 14. 31.
[l] Dan. 7. 13. Luke 1. 32. John 3. 35.
[m] ch. 12. 14.
[n] Mark 16. 15, 16.
[o] Is. 52. 10. Luke 24. 47.
[2] Or, make disciples, or, Christians of all nations.
[p] Acts 8. 16. Rom. 6. 3. Gal. 3. 27.
[q] ch. 27. 1.
[r] Acts 12. 20.
[s] ch. 18. 20.
[t] ch. 13. 39.
[u] Mark 1. 45.

MARK = Cleansing. Converted by Peter & called to. Mark 1:16-18. He is supposed to have written at the instigation of Peter.

THE GOSPEL ACCORDING TO

ST. MARK.

There is no genealogy in Mark, for SERVANTS are not considered in that regard.

THE FREQUENCY OF LATIN TECHNICAL PHRASES clothed in Greek indicates that it was written for those of Rome. It is a character of Mark's Gospel that where Matthew is full, he is concise.

CHAPTER I

INTRODUCTION Vv 1-3.

John was a Voice, conveying the mind of the Speaker (the Spirit) and then vanishing.

For background Luke 3:1-2

JOHN'S LABORS. 4-6.

See also Mth 3:5-6.

Matthew adds: "For the kingdom of heaven is at hand" (See Note Mth. 3:2)

His startling message, the novelty of his appearance, his austere mode of life, his general reputation, together with the general expectation of Messiah's coming to liberate them from the Roman yoke, combined to draw multitudes after him. It became popular to hear his uncompromising message and to be baptised of him. Multitudes flocked to him from out of the cities.

Confessing and forsaking sins are both necessary. See 2 Sm. 12:13. 1 Jn 1:9

CHAPTER I.

[1] The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 and healeth many.

THE beginning of the gospel of Jesus Christ, [a] the Son of God;

2 [c] As it is written in the prophets, [d] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 [e] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance [g] for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

At Bethabara - east of Jordan Jn 1:28 48

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the [b] latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 [f] And it came to pass in those days, that Jesus came from [g] Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens [3] opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

[a] Mat. 14. 33.
[b] Gen. 14. 23. Is. 5. 27. Luke 3. 16. John 1. 27.
[c] To ver. 8, Mat. 3. 1-11. Luke 3. 2-16.
[d] Cited from Mal. 3. 1. Cited also Mat. 11. 10. Luke 7. 27.
[e] Cited from Is. 40. 3. Cited also John 1. 23.
[f] To ver. 11, Mat. 3. 13-17. Luke 3. 21, 22.
[g] Mat. 2. 23.
[3] Or, unto.
[h] Mat. 26. 28. Luke 2. 77.
[3] Or, cloven, or, rent. Not as Acts 2. 3.

THE SERVANT OF YAHWEH Cp Vv 21-34

He taught with authority V 22.
He authenticated his teaching with miracle 3:28
He healed those of Peter's House 30-31.
At even the whole city gathered to him 32-33
A foreshadowing of the Divine purpose in him —
Those who benefited:
- The Disciples
- Those in Synagogue
- Those of Disciples household.
- All who came to him.

SYNAGOGUES
every circumstan
they soon multip
matters and s
to portions to
unity to law (in
action of Temple

THE TEMPTATIO
Mk 12-13.
Luke 4:1-13 Pa
1-11 Note
Indicating a
of great Bol
Here fo
John 1:
See p. 13
CHRIST'S PREAC
Mth. 4:12. Jo
him cast into p
Jerusalem also visit
Nazareth Mth 4:13
Luke 10
See Note. Luke
He was at hand
arose that for th
time in Christ,
the Kingdom
offered to the
was "at hand"
in majesty of p
was present, how
it was immedia
be set up Luke
Christ Luke 19:11
JESUS & ANDRE
CALLED. Vv 16-
Go also Mth 4:
They had already
the Jordan and d
related as to w
they should do J
He often reco
there Luke 5:1-11
1:14-3:19. Mth 4:
See 6:1-3:19
It was probably
evening when fish
was conducted,
James & Andrew
casting their net
22 and James a
John were getti
were record
to Him & JOHN
10. Vv 19-20 Mk
They were pa
with Simon Lk
and had doubtle
united with him
both concernin
and including
Matthew. John
It was proba
evening when
were preparing
nets for fishing
Sea of Galilee = F
thoroughly complete
full or adjust.
This implies the
were not mere lo
they had part from
business which
were prepared
for Christ. Ze
diligently acquire
the
POWERFUL PR
IN CAPERNAU
See Luke 4:31-3
A village of
JOHN'S APPEAL PANEL
V 6. Mal 3:1-4.
So Elijah 2 Kg 1:8.
A coarse, rough cov
ering made of hair
camel's hair
Food of poverty.
Eaten to their joy.
When salted and
fried taste like
clean fish. Clean
food Lev 11:22.
HE REBUKES THE
PHARISEES ETC.
See Mth 3:7-10.
Luke 3:7-14 Note.
He denies he
is the Christ Luke
3:15 Note.
HE CONTRASTS HIS
WORK WITH THAT
OF JESUS. V 8.
Cp Mth 3:11-12 Luke
3:15-17 Note
BAPTISM OF JESUS
Vv 9-11.
See Luke 3:21-23 Mth
3:13-17, Notes

SYNAGOGUES. - See Also Luke 4. It is not known when these were first established, but it could have been at the Captivity. They were only erected where 10 men of age, piety & every circumstances could be found to attend the services. The erection of a synagogue being a mark of piety, they soon multiplied. In Jerusalem alone, there were 460-80 in Christ's time. A Council of 3 attended to civil matters and sometimes inflicted summary punishment Matt 10:17. Mk 13:9. The Pentateuch was so divided into portions to be read on Sabbaths that the whole was covered in a year. Portions from prophets having an affinity to Law likewise read, or were selected by reader Luke 4:17 for edification. Synagogues were built in imitation of Temple. The Law was kept in a Chest near rostrum. The chief seats, Mat 23:6 were also near rostrum.

THE TEMPTATION

Mk 12-13.

Luke 4:1-13 Matt 4 & Mk Note.

Indicating a place of great isolation

>>> Here follows John 1:19. See p. 131.

CHRIST'S PREACHINGS

Cp Matt. 4:12 John had been cast into prison. Jesus also visited Nazareth. Matt 4:13. Luke 4:16-30.

See Note. Luke 17:21 It was at hand in the sense that for the first time in Christ, men had the Kingdom offered to them. It was "at hand" in that its majesty & power was present, not that it was immediately to be set up. Luke 10:9-11. Cp. Luke 19:11

SIMON & ANDREW CALLED. Vv 16-18.

Cp also. Matt 4:18-19.

They had already met the Lord and doubtless heard as to what they should do John 1:40. & He often resorted there. Luke 5:4. Mk. 1:13. 3:7. Matt 15:29. John 6:1. 21:1

It was probably towards evening when fishing was conducted, for Simon & Andrew were casting their net into the sea, and James and John were getting theirs ready.

JAMES & JOHN CALLED. Vv 19-20 See Matt 4:

If they were partners with Simon Luke 5:10 and had doubtless discussed with him the facts concerning the Lord, including those outlined John 1:40-42.

It was probably towards evening and they were preparing their nets for fishing. Cp Mk

Katartizo = To thoroughly complete. To repair or adjust.

This implies that they were not mere labourers. They had positions of some influence which they were prepared to give up for Christ. Zebedee apparently acquiesced in this.

POWERFUL PREACHING AT CAPERNAUM. 21-28.

See Luke 4:31-32.

14 Village of Consolation, privations of poor, feeling the needs of all.

MIRACLE AT CAPERNAUM.

AN UNCLEAN SPIRIT CAST OUT

Vv 23-28. For Notes see Luke 4:33-37.

SIMON'S MOTHER-IN-LAW HEALED.

Vv 29-31. Mat. 8:14-15. Luke 4:38-39.

Demonstrating that service to Christ brings benefit to those connected with those who render it.

20 Though they were of Bethsaida John 1:44 they had evidently removed to Capernaum Cp Matt 9:1

21 Peter evidently did not follow the celibacy of the Romish priesthood, and Christ gave no indication that he should put away his wife. He rather honored the relation by going publicly into the house on healing his wife's mother.

Perhaps there was a hesitancy to do so seeing that it was the sabbath. Cp 6:2. Luke says "They besought him of her."

MIRACLES PERFORMED AT EVEN.

Matt 8:16-17. Luke 4:40-41. Cp Matt

23 At close of Sabbath. V 21. The Jews reckoned 2 evenings - the early from 9th (3 o'clock) to 12th hour (6), and the late - from sunset to nightfall.

24 Luke adds "and he laid his hands on every one of them and healed them." Here was a token of his Divine mission — he was capable of healing those who came unto him.

25 Of Peter's house. Cp Matt 8:14

See additional words in Luke 4:41. These were the ravings of emotionally unstable folk answering to the hysterical emotionalism of religion without the Word. Cp 1 Cor 14:23 Even the disciples were prohibited from proclaiming that he was Christ until they were properly instructed Matt 16:20.

See also the comment of Matt 8:17. Not prophecy was fulfilled in these miracles of healing. They were a sign on the Lord's strength.

The sense of the words here is: He would not suffer them to speak because they knew, and would address him as Messiah.

THE LORD SEEKS STRENGTH IN SOLITUDE AND PRAYER. Vv 35-39

Mat 14:23-24. Luke 4:42-44

Possibly exhausted by the expenditure of energy on the day before. See Note p. 13.

Christ was an early riser John 8:2. Luke 6:12. 21:38 PTO

Lit. At daybreak. Cp Mk 1:35

And thus in quietude & solitude the lonely

MARK 1. *He healeth divers diseases.*

12 And immediately [a] the spirit [c] driveth him into the wilderness. — Skapegoat Lev 16

Indicating a place of great isolation

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. >>>>

Here follows John 1:19. See p. 131.

14 [g] Now after that John was put in prison, Jesus came into Galilee, preaching [h] the gospel of the kingdom of God,

15 And saying, [i] The time is fulfilled, and [k] the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now [l] as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And [r] they went into Capernaum; and straightway on the sabbath day he entered [t] into the synagogues and taught.

22 And [x] they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; [a] what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? [b] I know thee who thou art, [c] the Holy One of God.

25 And Jesus [b] rebuked him, [d] saying, [e] Hold thy peace, and come out of him.

26 And when the unclean spirit had [f] torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 [m] And forthwith, when they were come [n] out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and [o] anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, [p] when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all [q] the city was gathered together at the door.

34 And [s] he healed many that were sick of divers diseases, and cast out many devils; and [u] suffered not the devils [2] to speak, because they knew him.

35 [v] And in the morning, rising up a great while before day, he went out, and [z] departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them,

[a] Ver. 12, 13. Mat. 4. 1-11. Luke 4. 1-13.
[b] Mat. 12. 16.
[c] Mat. 9. 38. John 10. 4.
[d] ver. 34. Mat. 8. 4.
[e] Mat. 22. 12.
[f] ch. 9. 20, 26. Luke 9. 39.
[g] Mat. 4. 12.
[h] Mat. 4. 23.
[i] Dan. 9. 25. Gal. 4. 4. Eph. 1. 10. Heb. 1. 2.
[k] Mat. 3. 2 & 4. 17.
[l] To ver. 20, Mat. 4. 18-22. Luke 5. 2-11. John 1. 40-42.
[m] To ver. 34. Mat. 8. 14-16. Luke 4. 38-41.
[n] ver. 21, 23. ch. 3. 1.
[o] Mat. 13. 20.
[p] Cp. Luke 4. 40.
[q] ver. 21.
[r] Mat. 4. 13. To ver. 28, Luke 4. 31-37.
[s] Mat. 4. 23.
[t] ver. 39. Mat. 4. 23.
[u] ch. 3. 11, 12. Cp. Acts 16. 17, 18.
[2] Or, *to say that they knew him.* Luke 4. 41.
[x] Mat. 7. 28, 29.
[v] To ver. 39. Luke 4. 42-44.
[z] Mat. 14. 23.
[a] Mat. 8. 29. 2 Sam. 16. 10.
[b] Mat. 25. 24.
[c] Dan. 9. 24. Luke 1. 35. Acts 3. 14. 1 John 2. 20. Cp. Ps. 16. 10. Acts 2. 27 & 13. 35.

See Note p. 13:9. See Note p. 13:8

The people also followed after disciples.

A place of some importance, and the scene of much of Christ's teaching. Note his condemnation and judgment. Matt. 11:20-24.

See Note Luke 4. The ruins of this synagogue have been found.

16 The word can signify manner of teaching.

17 The Scribes quoted the Rabbins and schools of thought. The Lord expounded Scripture on his own authority, plainly and powerfully. He did not set before the people a cold, formalised religion as did the Scribes many of whom were Pharisees Matt. 23:14. He was not haughty, censorious, obscure, and careless, but warm and condescending, sympathising with the

49 He spoke a language they understood, of those subjects they felt. He was gently persuasive, and powerful. The earnestness and energy of his teaching contrasted with the cold, indifferent discourses of Scribes, and was supplemented by powerful miracles. Cp John 7:46. Luke 4:22 says he spake "with power."

Son of God rested on his heavenly Father and found renewal of strength to continue the heavy burden of his work. But he was not permitted this long, for the thoughtless disciples and the multitude sought him out. Frequently P.T.O.

Let us go into the next towns, that I may preach there also: for [a] therefore came I forth.

39 And he preached [d] in their synagogues throughout all Galilee, and cast out devils.

40 [e] And there came a leper to him, beseeching him, and [f] kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he [k] straitly charged him, and forthwith [i] sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 [m] But he went out, and began to publish *it* much, and [n] to blaze abroad the matter, insomuch that Jesus [o] could no more openly enter into the city, but was without in desert places: [p] and they came to him from every quarter.

CHAPTER 2.

1 Christ healeth one sick of the palsy. 14 Call of Matthew. 15 Christ eateth with publicans and sinners, 18, 23 excuseth his disciples for not fasting, &c.

AND again [1] he entered into [2] Capernaum after *some* days; and it was noised that he was [3] in the house.

2 And straightway many were gathered together, insomuch that there was [s] no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 [b] And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, [b] they [c] uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins [g] be forgiven thee.

6 But there were certain of the scribes sitting there, and [h] reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? [i] who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all [q] amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and [r] all the multitude resorted unto him, and he taught them.

14 [z] And as he passed by, he saw [v] Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat [a] in his house, many publicans and sinners sat also together with Jesus and his disciples: for

[a] Is. 61. 1.
[b] Cp. Luke 5. 19.
[c] Gal. 4. 15.
[d] ver. 21. Mat. 4. 23.
[e] To ver. 44, *Mat.* 8. 2-4. *Luke* 5. 12-14.
[f] Mat. 17. 14.
[g] Mat. 9. 2.
[h] Luke 3. 15.
[i] Ps. 32. 5. Is. 43. 25. Cp. Job 14. 4.
[k] Mat. 9. 30.
[l] ver. 12.
[m] Luke 5. 15.
[n] Mat. 9. 31 & 28. 15.
[o] Luke 5. 17.
[p] ch. 1. 2, 13 & 3. 7. Mat. 4. 25. John 6. 2.
[q] Luke 2. 47.
[r] ch. 1. 45.
[s] Mat. 9. 1. Luke 5. 17.
[t] Mat. 26. 61.
[u] ch. 3. 19.
[z] To ver. 17, *Mat.* 9. 9-13. *Luke* 5. 27-32.
[v] Cp. Mat. 9. 9.
[1] Or, *at the place where the custom was received.*
[2] Mat. 9. 9. Luke 5. 27.
[3] John 21. 25.
[4] Cp. Luke 5. 29 with Mat. 9. 10.
[5] To ver. 12, *Mat.* 9. 2-8. *Luke* 5. 18-26.

A QUESTION OF FASTING (See Notes Matthew, Luke) The evidence shows that this was posed three times. Luke 5:33-39 relates obviously to the Pharisees. Mark 2:18 was a question put a little later by the people. Matt. 9:14 was asked much later (see Note Mtt 9) and by John's disciples who, among others "were waiting for him." Luke 7:18-20. The question and answer were most important and expressed a note of divergence between the popular John and the new teacher who had been endorsed by John. The answer also claimed 1. That Christ was the Bridegroom or Messiah. 2. And set aside the extreme asceticism of the Pharisees. As news of his answer circulated among the people, they approached him for confirmation thereof. Finally the disciples of John made their individual and personal approach.

there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

DISCIPLESHIP CONTRASTED Vv 18-22. Similar questions had been asked at Matthew's feast by Pharisees. Luke 5. Others, hearing of this, return to the theme. 10 RSV: "Now John's disciples and the Pharisees were fasting." This was evidently after Luke 5:33. The Pharisees fasted on certain days of the week. See Index. 11 RSV: "people." The day of fasting revived what Christ had earlier told the Pharisees. 12 See Margin and Note 35. Luke 5:36

18 [c] And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 [d] But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of [2] new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. See Note Luke 5:37-39 ???

CONFLICT WITH THE PHARISEES RE THE SABBATH Vv 23-28. Matt 12:1-8 Mk Luke 6:1-5 ??? 13 After the incident above recorded the Lord visited Jerusalem, Jhn 5:1, and the incident of the cure of the infirm man at Bethesda took place. It included a discussion on the sabbath after which he went through the corn fields Luke 6:1.

23 [f] And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, [m] as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God [14] in the days of [o] Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, [b] The sabbath was made for man, [15] and not man for the sabbath:

28 Therefore the Son of man is Lord [d] also of the sabbath.

CHAPTER 3.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.

AND [e] he entered again into [f] the synagogue; and there was a man there which had a withered hand.

2 And they [h] watched him, whether he would heal him on the sabbath day; [i] that they might accuse him.

3 And he saith unto the man which had the withered hand, [3] Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them [k] with anger, being grieved for the [4] hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway [n] took counsel with [n] the Herodians against him, how they might destroy him.

7 [o] But Jesus withdrew himself with his disciples to the sea: [p] and a great multitude

THE HERODIANS Mark 3:6. These distinguished themselves from the other Jews by concurring with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise complying with him in many heathen practices, such as erecting temples with images for idolatrous worship, building theatres and instituting pagan games, and placing a golden eagle over the gates of the Temple of Yahweh. This worldly policy was probably the "leaven of Herod" referred to by the Lord. Mtt 16:6. Herodians were mainly of the sect of the Sadducees the least religious of any of the Jews. Caiaphas was a Sadducee. In their eyes the teaching of Jesus endangered them with Rome. Jhn 11:47.

[c] To ver. 22, *Mat.* 9. 14-17. *Luke* 5. 33-38.
[d] Mat. 12. 8.
Crucifixion predicted. See Notes. LUKE 5:34-35, Pg. 19.
[e] To ver. 6, *Mat.* 12. 9-14. *Luke* 6. 6-11.
[f] ch. 1. 21, 23, 39 & 2. 1.
[g] Luke 17. 22.
[h] Luke 14. 1.
[i] Luke 11. 54.
[2] Or, raw, or, unwrought. Mat. 9. 16.
[3] Gr. *Arise*, stand forth *in the midst*, Luke 6. 8.
[k] Cp. Rev. 6. 16.
[4] Or, *blindness*. ch. 6. 52. Rom. 11. 25. Eph. 4. 18.
[l] Ver. 23-26, 28, *Mat.* 12. 1-8. *Luke* 6. 1-5.
[m] Judg. 17. 8.
[n] Mat. 22. 16.
[o] Mat. 12. 15.
[p] ch. 1. 45. Mat. 4. 24, 25.

14 But not during the ministry of Abiathar as high priest.

15 As a period of refreshing Exod. 23:12. Deut. 5:14-15. Luke 13:14 especially in a spiritual sense. Ezek 20:12, 20. Man, however, in the persons of the Pharisees, had laden it with many grievous burdens that had robbed it of all joy and made it difficult.

CHAPTER 3.

ANOTHER SABBATH HEALING: THE MAN WITH THE WITHERED HAND Mtt 12:1-6. Mk 1:21-24 Lk 4:31-37 6:6-11 NRC.

5 This was his practice when threatened. Luke 4:28-30. Jhn 7:1. 6:15 for as Matthew observes in quoting from Isaiah, the time when he should reveal himself in power had not yet come.

He incurred the hatred of the Pharisees in seeking for the people an emancipation from spiritual thraldom — the Herodians feared that the popularity of his mission might interfere with their political policy. He withdrew from a quarter where violence threatened to the seashore where multitudes gathered.

1 They realised that he had read their thoughts and being filled with madness upon him because they with this convicted, desired his death. For further details and question see Mk 12. Luke 6.

2 He was indignant at their stubbornness. This anger was not unlawful. Eph 4:26. Ps 7:11 97:8. Jas 1:19. Prov 15:18.

3 Here was release for the man held in bondage by his infirmity. And as he was healed by a word, — without even a touch — how could they cavil that even their rigid interpretation of the law had been broken. At the same time they had been publicly convicted of breaking the sabbath and thus left the synagogue in a fury. Luke 6:11.

4 On the sabbath!! So these formalists grievously broke the very law which they were at pains to preserve!!

A PARTIAL CIRCUIT OF THE SEA OF GALILEE Vv 7-12. Matth. 12:15-21. Not in Luke.

He preaches and heals. This was probably preparatory to selecting His twelve Apostles. It was induced by the conspiracy against his life Mk 6. He probably "withdrew" for some time, Matthew's application of Isa. 42. to the occasion suggesting this, as does also the crowds that followed him from such diverse places Mtt 9:35 for it would require some time for them thus to col-

THE TWELVE APOSTLES — The Foundation Stones Of The New Jerusalem. Rev. 21:14.

With Judas they illustrate the truth of 2 Pet. 2:9. The concurrent testimony of Mark and Luke indicate that not until this period - the first quarter of the 2nd year of the Lord's ministry had the 12 been officially appointed to office.

As twelve is the number of Government, they provide the nucleus of the theocracy of the Age to Come. Matth. 19:28. They provided the inner group of Christ's most intimate associates. Next to them were the Seventy Luke 10:1-17. and then the full number of disciples.

Christ chooseth his twelve apostles.

from Galilee followed him, and from [a] Judæa,

8 And from Jerusalem, and from [c] Idumæa, and *from* beyond Jordan; and they about [e] Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that [h] a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they (3) pressed upon him for [k] to touch him, as many as had [l] plagues.

11 And [m] unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art [n] the Son of God.

12 And [o] he straitly charged them that they should not make him known.

13 [p] And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 [q] And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them (4) Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and [v] Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went (5) into an house.

20 And the multitude cometh together again, [a] so that they could not so much as eat bread.

21 And when his (2) friends heard *of it*, they went out to lay hold on him: [b] for they said, (d) He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, [f] He hath [g] Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, [i] and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 [q] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is [r] in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ [s] There came [u] then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the

(2) Or, kinsmen. Cp. ver. 31, Mat. 12. 46.
[a] Luke 6. 17.
[b] John 7. 3-5.
[c] Is. 34. 5, 6. Ezek. 35. 15 & 36. 5.
(3) 2 Cor. 1. 5, 13. Cp. John 19. 20.
[e] Mat. 15. 21.
[f] Mat. 9. 34 & 10. 25 & 12. 24. Luke 11. 15. John 7. 20.
[g] 2 Kin. 1. 2.
[h] ch. 4. 1 & 6. 32, 45. Mat. 8. 23 & 13. 2 & 14. 22.
[i] To ver. 27. *Mat.* 12. 25-29. *Luke* 11. 17-22.
(4) Or, *rushed.*
[k] Mat. 14. 36 & 20. 34.
[l] ch. 5. 29.
[m] ch. 1. 23. Luke 4. 41 & 6. 18.
[n] ch. 1. 1. Mat. 14. 33.
[o] Mat. 12. 16.
[p] Mat. 10. 1. Luke 6. 12, 13 & 9. 1.
[q] To ver. 30. *Mat.* 12. 31, 32. *Luke* 12. 10.
[r] ch. 14. 64. Mat. 5. 21, 22 & 26. 66. 1 Cor. 11. 27. Heb. 2. 15. James 2. 10.
[s] To ver. 19. *Mat.* 10. 2-4. *Luke* 6. 14-16. *Acts* 1. 13.
[t] To ver. 35. *Mat.* 12. 46-50. *Luke* 8. 19-21.
[u] ver. 21.
(5) Or, *home.*
[v] ch. 5. 41. Cp. Luke 9. 54.
[w] Cp. Mat. 10. 3 with Luke 6. 16.
(6) Or, *heirs.*
[x] ch. 2. 1 & 7. 17 & 9. 28.
[a] ch. 6. 31.

1 In the course of this preaching effort, he probably surveyed the multitude of his disciples in order to select the apostles. Gentiles were attracted to him (Cp V.8, Idumea, Tyre, Sidon etc.) giving an initial fulfilment of Isa. 42:1-4. Cp Matth. 12:17-21.

2 It was evidently in attendance upon him during his preaching by the sea. So that to it he could be sought when the people thronged him.

3 To cope with infirmity, struggled to get near him to be cured.

4 i.e. Scourges, Illness of various kinds. He first healed them Matth. 12:16 and then charged them. He desired concealment of that kind of fame that the populace seldom fail could lead to such embarrassing situations as John 6:15. His work under the work he was then engaged in.

See Zech. 12:7-8 for prophetic confirmation that the Lord was no political agitator.

APPOINTMENT OF APOSTLES. v.14-19. Luke 6:12-16.

In a separate, quiet, exalted place. Here he spent the night in prayer Luke 6:12. Gr "poieo": (Cp. ch. 1. 17) = appoint and so RV.

Known from then on as "The Twelve" Mk 4:10, Mt. 20:17, Rev. 21:14 Apostles Luke 6:13.

They were now to constantly wait upon him, dedicating their lives exclusively to Him and above the other disciples.

In evidence of their extraordinary mission, they were endowed to benefit men in an extraordinary way both spiritually and physically Cp Acts 2:4.

Probably returned to Simon's house in Capernaum, which was their headquarters Mark 1:29, doubtless to discuss, apply. But before doing so, the Lord addressed all his disciples in the Sermon on the Plain Luke 6:17-49 (Cp).

CHRIST'S RELATIONS SEEK TO RESTRAIN HIM. vv.20,21.

Cp MATH. 12:46-50.

v.7 This interest was created by the preaching circuit of Galilee referred to in Luke 8:1-3. Before this the centurion's servant had been healed, Jesus visited Nain, John's disciples visited him, he dined at Simon the Pharisees house - Luke 7.

CHAPTER — PARABLE OF SOWER. V.M. Fire. Kg

Cp Messiah Ecclesiastes

WHY? CONFLICT. TABLET. Ty

This was after the first public ... had ... delivered ... to ... Matth. 13. ... ation of ... provided ... Add the ... the thir... 12.

19 The excitement, strange teaching, the Lord's complete denial of common necessities of life. Perhaps they were also swayed by the rumor now circulated by the scribes of Jerusalem.

See the demoniac healed which results in the charge of v.22. Mth. 12:22-28.

BLASPHEMY AGAINST THE SPIRIT. vv.22-30. See Notes Mat. 12:24-37.

20 See Christ's further words! Matth. 12:22.

7 See prophecy of Isa. 49:24-26.

See Christ's additional comments & warning of the Judgment. He speaks of the Sign of Jonah. Matth. 12: 38-45.

CHRIST'S RELATIONS SEEK TO RESTRAIN HIM. vv.20,21. Cp Matth. 12:46-50. Notes.

SIMON PETER - Hearing Rock. 2 Pet. 1:18. Matth. 16:18. See Summary. p. 160.

JAMES SON OF ZEBEDEE - Supplanter filled with the Gift of Yahweh. - Supplanting flesh by things of spirit. Summary. p. 159.

JOHN - Grace of Yahweh. Eph. 2:8.

ANDREW - Manliness Eph. 3:16 - Peter's brother. Summary. See Note John 6:8.

PHILIP - Warrior or Lover of the Horse. A swift and ready messenger speeding in truth. Eph. 5:17. Summary. p. 114.

BARTHOLOMEW - Son of the Suspender of Waters. Ps. 93:4. Probably Nathanael. Summary p. 159.

MATTHEW. - A Gift. Summary p. 13.

52 THOMAS - Twin, Double, Completing, Perfecting. Summary. p. 145.

JAMES SON OF ALPHAEUS - (From Alpha, first or chief) Supplanter filled with the Alpha or Chief.

THADDAEUS - Another form of Judah (praise). Also called Lebbaeus (heart) i.e. praise from the heart. The Son of James. Luke 6:16.

SIMON THE ZELOTE - The zealous heaver.

JUDAS ISCARIOT - Praise the Man of the city or Praise the reward.

will of God, the same is my brother, and my sister, and mother.

CHAPTER 4.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.

AND [c] he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into [d] a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, [e] and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto [h] them that are without, all *these* things are done in parables:

[a] Is. 6. 9, 10. Cp Matth. 13:14.

[b] To ver. 20, *Mat.* 13. 18-23. *Luke* 8. 11-15.

[c] To ver. 12, *Mat.* 13. 1-15. *Luke* 8. 4-10.

[d] ch. 3. 9.

[e] ch. 12. 38.

"Unto perfection" Luke 8:14 There may be unripe fruit thereon

[f] Mat. 5. 15.

[g] The word in the original signifieth a less measure, as Mat. 5. 15.

[h] Mat. 10. 26. Luke 8. 17 & 12. 2.

[i] 1 Cor. 5. 12, 13. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.

[j] ver. 9. Mat. 11. 15.

12 [a] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 [b] And he said unto them, Know ye not this parable? and how then will ye know all parables? ~ Cp Note 3.

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh [4] immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth [4a] for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, [5] some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, [f] Is a candle brought to be put under a [2] bushel, or under a bed? and not to be set on a candlestick? 7 see below. 6

22 [g] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 [i] If any man have ears to hear, let him hear. Cp Rev 2,3.

Isa. 6:9-10.

4 Matthew renders this the "wicked (one)" Matth. 13:19 and Luke "Devil" Luke 8:12 The Devil of Apostolic days was the civil authorities who, as "roaring lion" were intent upon destroying the faith 1 Pet 5:8

4a We can avoid ... form of affliction ... meaning indifferent to ... requirements of the Word.

5 Even in the good soil there was degrees of different production.

EXPLANATION OF PARABLE OF SOWER. Matt 13:18-23 Note. Luke 8:9-15. Vv 11-20.

ADDITIONAL COMMENTS ILLUSTRATIVE OF PARABLES. Vv 21-25. Luke 8:16-18.

These to whom light is given must dispense it to others.

5 = "a vessel" Cp Luke 8:16 See note. Matt 5:15 They must dispense the light as the Sower does the seed

6 The time was at hand for the full revelation of the Divine purpose Cp Rom. 16:25 1 Cor 2:7-10.

7 Luke 8:16 adds: "that they which enter in may see the light." So Light attracts. 2 Pet. 1:19

The Bushel & the Bed.

- The bushel "measure" is a means of business, for trading - a feature of the Laodicean times REV 3:17.
- The bed speaks of Luxury, Laziness and Slothfulness PROV 26:13.

CHAPTER 4. PARABLE OF THE SOWER. Vv1-9. Matt 13. 1-9 Note. Luke 8:4-8

WHY I SPEAK IN PARABLES. Vv 10 & Luke 8:10 & Matth 13:10-17

Note: This was evidently after the end of His public discourse ... had meanwhile delivered other parable to the people Matth 13. The explanation of this one provided the Key to Vv 13

Add the ellipsis — "the things" of Acts 1:12.

will of God, the same is my brother, and my sister, and mother.

CHAPTER 4.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.

AND [c] he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into [d] a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, [e] and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto [h] them that are without, all *these* things are done in parables:

[a] Is. 6. 9, 10. Cp Matt. 13:14.

[b] To ver. 20, *Mat.* 13. 18-23. *Luke* 8. 11-15.

[c] To ver. 12, *Mat.* 13. 1-15. *Luke* 8. 4-10.

[d] ch. 3. 9.

[e] ch. 12. 38.

[f] Mat. 5. 15.

[g] The word in the original signifieth a less measure, as Mat. 5. 15.

[h] Mat. 10. 26. Luke 8. 17 & 12. 2.

[h] 2 Cor. 5. 12, 13. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.

[i] ver. 9. Mat. 11. 15.

12 [a] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 [b] And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh [4] immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth [4a] for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, [4b] some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, [f] Is a candle brought to be put under a [g] bushel, or under a bed? and not to be set on a candlestick?

22 [h] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 [i] If any man have ears to hear, let him hear.

"COUNTRY OF THE GADARENES" Ch 5:1. - "The long famous instance of 'discrepancy' as to the place in this narrative has been cleared up in recent years by the decision of textual critics that the correct text in Luke is Gerasenes, as well as in Mark (See RV), and by Dr Thompson's discovery of a ruin on the lake shore, named Khersa (Gersa). If this village was included (a very natural supposition) in the district belonging to the city of Gadara, some miles south-eastward, then

AMONG THE SWINE LOVING GERGESENES

Gergesa (Gadara) was a town of some importance on the eastern shore of the Sea of Galilee. One of the ten cities of the Decapolis, a region of Greek culture it was ruled over by Herod Philip. Today its ruins and its tombs can still be seen by the side of the solitary cliffs that rise precipitously out of the water.

8 The preparation necessary to dispense Light: Discrimination in Knowledge, Application of Knowledge in daily living, An increasing understanding. 1 Tim. 4:16

9 "Beware of the leaven of the Pharisees."

10 The standard of conduct you set for others. James 2:

11 In increasing Knowledge

12 "He seemeth to have" Luke 8:18 - This was the formalized Judaism of 1900 years which was swept out of existence in AD 70

THE GROWTH OF GOOD SEED Vv 26-29. - MAN'S LABOR IS DEPENDENT ON GOD'S BLESSING

1 The two previous parables (Mat. 13:1-30) spoke of sowing the seed and of discrimination at the Judgment - this one shows from whence comes the blessing of good growth. 1 Cor. 3:6

2 Labor in hope. Ps. 126:5-6. Ecc. 11:5-6

3 As the farmer is utterly dependent on God for the harvest, so also is the Gospel worker. Isa. 61:11.

4 A slow growth absolutely dependent on the blessing of heaven.

5 The first fruits were first cut and presented to Yahweh. So it will be when the fullness of the good seed of the harvest is ready. Cp James 1:17-18. Rev. 14:4.

PARABLE OF MUSTARD SEED. Vv 30-32. Mat. 13:31-33 - Notes

SPEAKING AND EXPOUNDING PARABLES. Vv 33-34. Mat. 13:34-35

For Parable of Leaven, Explanation of Tares, parables spoken to disciples in the house - See Matthew 13.

HE CALMS A VIOLENT STORM 35-41. Mat 8:23-27. LUKE 8:22-26 - Notes.

After an exhausting day, the Lord sought the isolation and quietness of the eastern side of the Sea of Galilee. See Note p. 93.

The grain of mustard seed.

24 And he said unto them, Take heed what ye hear: [a] with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 [b] For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, [c] So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is [1] brought forth, immediately he putteth in [d] the sickle, because [e] the harvest is come.

30 ¶ [f] And he said, [g] Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh [h] greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And [i] with many such parables spake he the word unto them, [k] as they were able to hear *it*.

34 But without a parable spake he not unto them: and [l] when they were alone, he expounded all things to his disciples.

35 [m] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 [n] And when they had sent away the multitude, they took

[a] 2 Kin. 7. 7, 10. Cp. John 4. 6.
[b] Luke 8. 18.
[c] Mat. 7. 2. Luke 6. 38.
[d] Mat. 13. 12. Note
[e] Cp. Mat. 13. 24-30. Note
[f] Mat. 22. 12.
[g] Mat. 2. 10. Luke 2. 9.
[1] Or, *ripe*.
[h] Rev. 14. 15.
[i] Joel 3. 13.
[k] To ver. 32. *Mat.* 13. 31, 32. *Luke* 13. 18, 19.
[l] Mat. 11. 26.
[m] Luke 8. 22, 26, 37. See Note above.
[n] Cp. Mat. 8. 28.
[o] Cp. Mat. 13. 32. (actually two but this was the fiercest)
[p] Mat. 13. 34.
[q] John 16. 12.
[r] ver. 10.
[s] Mat. 8. 18, 23. Luke 8. 22.
[t] Mat. 8. 2.
[u] To ch. 5. 17. *Mat.* 8. 23-34. *Luke* 8. 23-37.

54

Country of Gadarenes (Cont. from above) the locality could be described as either in the country of the Gadarenes (Matt), or in the country of the Gerasenes (Mark & Luke). (A Harmony of the Gospels" - A. T. Robertson).

Christ casteth out him even [q] as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, [r] be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they [s] feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

18 He was so worn out. Probably the unwarranted interference of his family added to his desire for quietness.

19 Thus he was still pursued by followers - mercifully the storm drove them away.

[q] Luke 8. 37.
[r] Mat. 22. 12.
[s] Mat. 2. 10. Luke 2. 9.

CHAPTER 5.

1 Christ casteth out the legion of devils. 25 He healeth the issue of blood, 35 and raiseth Jairus' daughter.

AND they came over unto the other side of the sea, into the country of the [m] Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs [n] a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and [t] worshipped him,

7 And cried with a loud voice, and said, What have I to do

CHAPTER 5

THE MANIAC OF GERASA. Vv 1-20. Mat. 8:28-34. LUKE 8:26-39

Here there lurked two unclothed maniacs, terrifying in aspect. Mth 8:28. One was a grotesque monster who could not be bound even with chains. Bleeding from gashes of self-imposed wounds, exceeding fierce, he prevented anyone coming near.

1 Seeing the boat, the wild maniac dashed down to meet it. A new adventure thus faced the disciples. Mth 8:28. "exceeding fierce so that none might pass that way. LUKE 8:27. "neither abode in any house. This part is noted for caverns which were used as tombs for the dead.

3 Revered him Rev. 1:9 Luke 8:28. "fell down at his feet."

4 A Hebraism implying unauthorized interference. Some knowledge of Jesus had penetrated the bemused mind of the maniac, but in his disordered state, knowing nothing of the love of Christ it moved him only with fear. Mth 8:29 adds: "Art thou come hither to torment us before the time?"

"HE SAW JESUS" V.6

He stopped before he reached the boat, and threw himself upon the ground. Something in his disordered mind felt a power greater than his madness.

THE RELIGIOUS LUNA

who are maddened by worshippers fall into graves Isa. 65:4 Mth 8:4 ing himself V.5. Like Lord having cured he foreshadowed th

Gar - The fact is. Expressing the reason, case of what has been previously said (Bull). Diag: "For he had said to him."

5 He possessed an unclean spirit V.2,8 but imagined himself possessed of many. As connected his malady with the Roman soldiers, thus with Rome!

6 Luke: "they." The two accounts thus identifying the man with the demons, i.e. his disordered mind.

7 Ravenous beasts that feed on carrion, husks etc. - even their own young. They look towards and dig in the earth, wallowing in the mire. They are very lazy and sleepy and destroy cultivated gardens and fields.

8 "At the feet of Jesus" Luke 8:35.

9 They learned of Christ's power, they saw the evidence of it in the cured maniac - but their livelihood, their material possessions, were affected. They preferred the swine to the Lord, and besought him to return.

10 The raging sea, the maniacal fury of the lunatics had not been sufficient to deter the Lord, but the hardness of hearts of these thoughtless people was sufficient to do it.

11 This poor wretch, now cured and restored, saw with dismay the return of his benefactor and friend. He wanted the great privilege of being with his Lord - but he had other work for him to do. Thus the Lord granted the prayer of the crowd and left them to their fate, but he refused the prayer of the cured man, but left him a great work to do.

12 This is the first duty of discipleship as opposed to Apostleship.

THE RELIGIOUS LUNATICK CURED. – His madness seemed religious in character, though his religion, his conception of Jesus was completely false and governed entirely by fear. V7. They seemed to typify those who are maddened by the intoxicating wine of Babylon. (Jer. 51:7. 25:16. Rev. 17:2) There were two of them MtH Mk as Babylon's worshippers fall into two categories (Rev. 17:5). The chief of the two was the more fierce and violent Rev. 17:16. they dwell among graves Isa. 65:4. MtH. 23:27., in the wilderness Rev. 17:3. No man could tame – the Lord only. He was constantly crying and gashing himself V5. like the religious fury of the priests of Baal 1 Kings 18:28. He identified himself with Rome MtH. 5:9. the cured having cured him, he was sent as a preaching disciple to the Gentiles – to the region of the 10 cities. Thus he foreshadowed the work of Apostle Paul. See before.

with thee, Jesus, *thou* Son of [a] the most high God? I [b] adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* [c] Legion: for we are many.

10 And he besought him much that he would not send them away out of the country. Luke "deep"

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And [d] they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and [e] clothed, and [f] in his right mind: and they were afraid. (2 Tim. 1:7)

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, [g] he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began [h] to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel. (For further work here see Mk 7:31)

21 [i] And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 [j] And, behold, there cometh one of [k] the rulers of the synagogue, [l] Jairus by name; and when he saw him, he fell at his feet, (Whom God Enlightens!)

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and [m] lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that [n] plague.

30 And Jesus, immediately knowing in himself that [o] virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about

[a] Luke 1. 32. 35, 76 & 6. 35 & 8. 28. Acts 7. 48 & 16. 17.
[b] 1 Thes. 5. 27.
[c] Mat. 4. 25. Cp. Luke 8. 39.
[d] Mat. 9. 1. Luke 8. 40.
[e] ver. 15. Mat. 26. 53.
[f] To ver. 43. Mat. 9. 18-26. Luke 8. 41-56.
[g] ver. 35, 36, 38. Luke 8. 49 & 13. 14. Acts 13. 15 & 18. 8, 17. Cp. Mat. 9. 18.
[h] Luke 13. 13. Cp Acts 21: 30
[i] Cp. Mat. 8. 34.
[j] To ver. 43. Mat. 9. 18-26. Luke 8. 41-56.
[k] Cp. Luke 8. 27.
[l] 1 Cor. 5. 13.
[m] ver. 34. ch. 3. 10. Luke 7. 21.
[n] Luke 6. 19 & 8. 46. Note
[o] To ver. 20, Luke 8. 38, 39.

Soon. title bo = to compress implying a sense of depress.

See Note: "They glorified the God of Israel" p25.

13 Beginning with his own city Luke 8:39

14 Sic. Group of ten cities. These were Greek cities, and Decapolis began where the Valley of Esdraelon opened into the Jordan Valley. Preaching in this area he foreshadowed the work of the great Apostle to the Gentiles.

CHRIST'S RETURN. V.21 LUKE 8:40.

15 They were glad to see him Luke 8:40. – a welcome contrast to those of Mk 5:17. They were perhaps concerned at his safety in view of the storm of the night before. Mk 4:37.

The disciples of John question him on Fasting. Matt. 9:14-17.

JAIRUS SEEKS HIS HELP.

Vv 22-24. Matt 9:18-19. Luke 8:40-42

16 The Lord's discussion is interrupted by the urgent plea of the distraught Jairus who bursting into the group around Jesus tearfully besought his help.

17 See note – next page. There had been miracles performed and controversy at Capernaum Mat. 12:24 ff. From all this Jairus had remained aloof. He held a position of responsibility. On the other hand he had abundant evidence of Christ's power yet had not earlier sought him to cure his daughter. Perhaps he feared the leaders of the people. But now with the crisis in his daughter's life he sets aside his scruples and seeks the Lord.

18 There is no standing aloof now. His need of Christ had been graphically brought home to him.

His only daughter, aged 12. Luke 8:42

HE IS DELAYED BY THE WOMAN WITH ISSUE OF BLOOD Vv 25-34 Mtt 9:20-22 Luke 8:43-48.

With the crowd pressing around him, he is approached by a [illegible] emaciated woman, made timid by the censoriousness of her affliction, so that she did not want to confess it openly. But her need gives courage to her timidity. Roughly pushed back by the crowd, but spurred on by her boundless confidence in Christ she endured the crushing and bruising. Thus weak and exhausted, she kept her despair at bay, and struggled through the crowd until she was close to the Lord.

PTER 5
NIAC OF
Vv 1-20 Mtt.
UKE 8:26-39

"At the feet of Jesus" Luke 8:35.

They learned of Christ's power, they saw the evidence of it in the cured maniac – but their livelihood, their several possessions, were affected. They preferred the swine to the Lord, and besought him to return.

The raging sea, the maniacal fury of the lunatic had not been sufficient to deter the Lord, but the hard-ness of hearts of these thoughtless people was sufficient to do it.

This poor wretch, now cured and restored even with dismay the return of his benefactor and friend. He wanted the great privilege of being with his Lord – but he had other work for him to do. Thus the Lord granted the prayer of the crowd and left them to their fate, but he refused the prayer of the cured man, but left him a great work to do.

This is the first duty of discipleship as opposed to apostleship.

"For they were taken with fear" Luke 8:37

55 THE RELIGIOUS LUNATIC CURED (Cont.)

He was connected with a town associated (Gergesa with the Gentiles and the Decapolis (Region of the Ten) The inhabitants preferred the swine to the Lord. But the swine perished in the deep, as will the serpent ultimately Rev. 20:9.

Christ left that city to its fate and according to Josephus it was one of the first cities to be destroyed by the Romans. Cp. Mat. 22:7. – and the ultimate fate of Rome

Christ alone has the power of driving out daemons individually (ie religious ones) or otherwise Revelation 16:14. This miracle typed his purpose.

THE POWER OF PRAYER Cp Vv. 17, 18

The Lord punished the men of the city by granting their prayer, he rewarded the cured man by refusing his.

So, sometimes, we are rewarded when prayer is refused.

22 She felt that the Lord might be reluctant to touch her and thus contract legal uncleanness. Lev. 15:19. The legal uncleanness was such that those with an issue were treated as lepers and put out of the camp Num 5:2.

23 There was a chorus of denials Luke 8:45. during which, doubtless, the woman shrunk back in her timidity – but the eye of the Lord rewarded her out 1:42.

24 The lord turned around. His eyes sought out those of the woman. The miracle of healing demanded the confession and testimony of truth.

25 Here was allegorical confession of sins and a witness to Truth. Cp Ps. 32:1.

26 Not my garment for many had touched that V.31. Cp 1 John 5:14.

27 Matthew, Luke: "be of good comfort."

JAIRUS' DAUGHTER DIES — BUT IS RAISED TO LIFE AGAIN. Vv 35-43. Matt 9:18,26. Luke 8:49-56.

The clergy above must have sorely tried Jairus whilst the miracle must have strengthened his faith. But now, the advent of the messenger confirmed his fears and brought him overwhelming grief.

Compassionately the Lord looked into the tragic eyes pulled with sudden grief and spoke unbelievable words of comfort and assurance.

It was a test on Jairus designed to teach a wonderful truth, to show that the Lord of life was in their midst not only capable of restoring to fellowship (as in the case of the woman) but of granting new life. Cp Luke 8:50. He shall be made whole.

He also saw his majesty on the Mount. Matt 17:1-7 and witnessed his suffering in the garden. Matt Mk 14:32. All were excluded from the house save these three and the father and mother. Luke 8:51.

Indicating the hopelessness of the Law in the face of death — only faith can save. Death is but sleep, a rest, to those who will rise therefrom. 2 Pet 3:4. Acts 7:60. 1 Cor 15:6.

This was the measure of the mourning.

That is how the world treats the doctrine of the resurrection. Acts 26:8 & 17:32.

So also Peter. Acts 9:40.

Christ had no use for the mere sight-seer. So the resurrection will be hidden from the world. Further: when the Lord of Life is present. Rev 1:8. what need is there of mourners?

Luke 8:55 adds: "Her spirit came again."

The woman with the issue had been afflicted 12 years. V.25. One for each of the tribes!

But who could remain silent! Matt 9:26 = "the fame hereof went abroad into all that land." Cp Note 31st. Christ was more anxious to teach the spiritual import of the miracle, than the fact of the wonders themselves. John 6:26.

HIS VISIT TO NAZARETH NOT WITHOUT DANGER. Cp LUKE 4:28-29.

38 Thus manifesting his greatest power he was yet thoughtful of the humblest need. A true son of his father. Matt 6:25,32. Mark 6:34.

CHAPTER 6.

UNBELIEF IN NAZARETH. Vv 1-6. Matt 13:53-58.

1 This provides the sequence indicating a break of Matt 9:34-35.

2 Nazareth. His experience here was similar to that of Jeremiah. Jer 11:21. 12:6. There would naturally be a great desire in the Lord to help his countrymen among whom he had been brought up.

He was a familiar figure there. Luke 4:16.

Cp Luke 4:22. He had told them Luke 4:18 — but they saw only the flesh. See Note Luke 2:51.

Thus partly fulfilling the prediction of Luke 2:34. Isa 8:14.

14 Those of Nazareth stumbled at him because of very familiarity. They could not believe that one so humble, so close to them, could have a mission so lofty. Cp John 1:46. even though they had to acknowledge the power of his words and deeds.

V.2. They knew the meanness of his birth, education, and family circumstances, and considered his claim an impious usurpation.

It was not that he lacked the power but that their distrust and contempt of his mission rendered them unfit subjects to have miracles wrought for they would have lost their essential character — a demonstration of the Divine purpose in him. Cp Mt 11:16-20. Mk 10:30. Mk 9:24.

HIS PREACHING TOUR V.6. MTH 9:36. 38 Note.

HIS DISCIPLES ARE SENT ON AN INDEPENDENT MISSION Vv 7-13. Luke 9:1-6. Mth 10:1-42. Note.

HEROD HEARS THE FAME OF JESUS Vv 13-16. Matt 14:1-2. Luke 9:7-9 Note.

MURDER OF JOHN BAPTIST Vv 17-29. Mth 14:3-12. See Notes Mk 6:17,18.

Darby: Imperfect tense, lit. "Kept on saying." Cp Lev 18:16. 20:21.

He also feared the multitude. Mth 14:5. So that John lan[guished] in prison for many [months] during this time he sent the message to Jesus. Luke 7:18-23.

Both: "Kept him safe." He feared the multitude, and he feared John. Herod was like those described by Jesus Mk 4:16. Like Israel Mk 12:12-14. Ezek 33:31-32. THE [illegible] The storm, uncompromising austere preaching had had some influence between Herod Antipas and his wife restrained the worst [illegible] cause of which he would otherwise have been guilty. An opportune day for Herodias who awaited such to wreak her vengeance on John.

JAIRUS (WHOM GOD RAISES) — defilement, but was [illegible] ed the corpse. Cp Num [illegible] ing which the child d[illegible] a resurrection therefro[illegible] political. Christ will c[illegible]

his [illegible] wh[illegible] an [illegible] dep[illegible]

11 rec[illegible] wh[illegible] off[illegible] for[illegible] Ver[illegible] be [illegible] 2 an[illegible] judg[illegible] 12 pr[illegible] pen[illegible] 13 dev[illegible] man[illegible] hea[illegible] 14 of spre[illegible] Tha[illegible] rise[illegible] fore[illegible] fort[illegible] 15 Elia[illegible] it is prop[illegible] 16 ther[illegible] who[illegible] from[illegible] 17 fort[illegible] and Her[illegible] Phil[illegible] ried[illegible] 18 Her[illegible] to h[illegible] 19 quar[illegible] have not [illegible] 20 kno[illegible] man[illegible] serv[illegible] hear[illegible] and 21 day[illegible] THE[illegible]

To the sick — To the dead

H RULER OF THE SYNAGOGUE V. 22. The Jews had 3 Courts of Judicature at Jerusalem. The Great Sanhedrim of 71 in cities large enough to produce 120 men fit to bear office, the lesser Sanhedrim, or council of 23 Judges. These possessed much power extending to life and death in some cases, and are the councils mentioned in Mat 10:17. (Cp Mth. 5:21-22). In the smallest towns a court of 3 Judges exercising lesser powers, such as matters of theft, damages, restitution etc. This court appertained to the synagogue, and was exercised by its rulers. (Gospel Treasury). These had power of scourging. Matt. 10:17. They was administered with a rod with sharp point of iron or steel in the thongs. They used a scourge with 3 lashes. Cp 2 Cor. 11:24.

23 to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. — cp 1 Jhn 1:9.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's [b] *house certain* which said, Thy daughter is dead: why [c] troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, [d] only believe.

37 And he suffered no man to follow him, save [e] Peter, and James, and [f] John the brother of James. Note p. 139

38 And he cometh to the house of the ruler of the synagogue, and [g] seeth the tumult, and them that wept and wailed greatly. — including minstrels. Mth 9:23.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and [i] them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, [o] Talitha cumi; which is, being interpreted, Damsel, [q] I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were [r] astonished with a great astonishment. Cp V.25.

43 And [s] he charged them straitly that no man should know it; and commanded that something should be given her to eat.

V.37 These three were present at his greatest miracle, they witnessed his royal majesty, and they were invited to enter into his deepest sorrow. Note

[a] To ver. 6, *Mat.* 13. 54-58.
[b] Luke 8. 49. Rom. 16. 10, 11. 1 Cor. 1. 11. Cp. ver. 38.
[c] Luke 7. 6.
[d] ver. 34. Mat. 9. 2.
[e] Mat. 17. 1. (I) Cp. *sen.* Carpenter Mat. 13. 55.
[f] ch. 3. 17.
[h] Cp. ch. 9. 23. Gen. 19. 22.
[i] Luke 13. 13.
[k] Is. 59. 16.
[l] ver. 37. Luke 8. 51.
[m] Mat. 9. 35. Luke 13. 22.
[n] Mat. 10. 1.
[o] ch. 3. 17 & 7. 11, 34 & 10. 46 & 15. 34.
[p] Construction as ver. 39, 40.
[q] Luke 7. 14 & 8. 54. John 11. 43. Acts 9. 40.
[r] To ver. 11, *Mat.* 10. 9-15. *Luke* 9. 3-5 & 10. 4-12.
[s] Luke 2. 47. *The word signifieth a piece of brass money, in value, somewhat less than a farthing.* Mat. 10. 9: *but here it is taken in general for money.* Luke 9. 3.
[t] ch. 7. 36 & 8. 15 & 9. 9. Mat. 8. 4.
[u] Acts 12. 8. Cp. Mat. 10. 10. Luke 15. 22.
[x] Ex. 18. 4.

CHAPTER 6.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded. 30 The apostles return from preaching. 35 Christ feedeth five thousand. 48 He walketh on the sea: 56 and healeth all that touch him.

AND [a] he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this (I) the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. Cp John 7:5. Mk 3:21.

5 And [h] he could there do no mighty work, save that he [i] laid his hands upon a few sick folk, and healed *them*.

6 And he [k] marvelled because of their unbelief. [m] And he went round about the villages, teaching. See note p. 22.

7 ¶ [n] And he called *unto him* the twelve, and began to send them forth [p] by two and two; and gave them power over unclean spirits;

8 And commanded them that [r] they should take nothing for *their* journey, save a staff only; no scrip, no bread, no [t] money in *their* purse:

9 But *be* [u] shod with sandals; [x] and not put on two coats.

10 And he said unto them, In

FURTHER MIRACLES. Matth. 9:27-34.

56 One Greater Than The Law

THE ALLEGORY OF THE WOMAN WITH ISSUE.

The normal menstrual flow in healthy women was acknowledged as a sample of the physical results of Adam's transgression and became the cause of 7 days (the prolongation of sin and death) uncleanness. Lev 15:19-24. cp Gen 3:16. It was a constant warning against the flesh. Defilement was contracted by contact with the cause of uncleanness, that which emanates from the flesh.

But as this was normal, so the allegory taught that of itself flesh is not pleasing to God, and that we must look beyond it to gain that strength that will overcome it.

But this woman was diseased. In her case some deep-seated physical disease of the very springs of life, was exuding noisome matter — an issue of the flesh. It symbolised persistent sin. Mark. 7:20-23.

The law decreed uncleanness for such. Lev 15:25. All such were excluded from the camp before it left Sinai. Num 5:2. 9:6. Rev. 20:9. 21:27.

● She typed Israel. Ezek 36:17. And like Israel she had wasted her substance in incompetent physicians. Jer. 8:22. for only Yahweh can cure the incurable disease of Zion. Jer. 30:17. 33:6.

● She saw in Christ a Physician who could help. She hesitated to appeal. p. 57

JAIRUS (WHOM GOD ENLIGHTENS) MEETS THE LORD OF LIFE The 12 year old child, like the woman with the 12 year old complaint, seems to represent Israel under the Law – ruled by the synagogue. Death meant defilement, but was conquered by Christ who came with his disciples into the house, into the very presence of death, and touched the corpse Cp Num. 19:11-13. The miracle of [redacted] resurrection was delayed by the needs of the woman with the issue of blood during which the child died. So in tending to the needs of sin death came to Israel after the flesh. Thought it will [redacted] experience a resurrection therefrom to the amazement of all Ezek. 37. Meanwhile men laugh at the possibility of a resurrection, personal or political. Christ will come to an afflicted Israel and as Lord of Life will command the mourners to be gone Jer. 31:15-17.

what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet [c] for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom [2] and Gomorrha in the day of judgment, than for that city.

12 And they went out, and [d] preached that men should repent.

13 And they cast out many devils, and [h] anointed with oil many that were sick, and healed *them*.

14 [i] And [k] king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 [m] Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and [@] laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had [@] a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and [@] observed him; and when he heard him, he did many things, and heard him [x] gladly.

21 And when a convenient day was come, that Herod on his birthday [a] made a supper to his lords, [b] high captains, and [c] chief estates of [d] Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, [f] unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway [l] with haste unto the king, and asked, saying, I will that thou give me [m] by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; [@] yet for his oath's sake, and for their sakes which sat with him, he would not [o] reject her.

27 And immediately the king sent [3] an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it,* they came and took up his [q] corpse, and laid it in a tomb.

30 [r] And [s] the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and [u] they had no leisure so much as to eat.

32 [v] And they departed into a desert place [x] by ship privately.

[a] 2 Kin. 3. 15.
[b] Rev. 6. 15 & 19. 18.
[c] Luke 19. 47. Acts 13. 50 & 17. 4 & 25. 2 & 28. 7, 17.
[d] Luke 3. 1.
[c] Mat. 8. 4.
[2] Gk. *or.*
[f] Esth. 5. 3, 6 & 7. 2.
[g] Cp. Mat. 10. 7. Luke 10. 9.
[h] James 5. 14.
[i] To ver. 29, *Mat.* 14. 1-12.
To ver. 16, *Luke* 9. 7-9.
[k] ver. 22, 26, 27. Cp. Mat. 14. 1.
[l] Luke 1. 39.
[m] Mat. 13. 21.
[n] Cp. ch. 8. 28. Mat. 16. 14.
[o] ch. 7. 9.
[3] Or, *one of his guard.*
[p] Luke 3. 19, 20.
[q] Mat. 24. 28. Rev. 11. 8, 9.
[r] ver. 30, 31. *Luke* 9. 10.
[s] Mat. 10. 2. Luke 6. 13 & 17. 5 & 22. 14 & 24. 10.
[t] Or, *an inward grudge.* Gen. 49. 23. Luke 11. 53.
[u] Or, *kept him, or, saved him.* Mat. 9. 17. Luke 5. 38.
[v] Luke 2. 19.
[w] ch. 3. 20.
[x] ch. 12. 37. Mat. 13. 20.
[y] To ver. 44, *Mat.* 14. 13-21. *Luke* 9. 10-17. *John* 6. 1-13.
[z] ch. 3. 9.

HEROD HEARS THE FAME OF JESUS Vv 13-16. MTH 14:1-2. LUKE 9:7-9 NOTE

MURDER OF JOHN THE BAPTIST Vv 17-29 MTH 14:3-12. See Notes pp 77, 78.

[@] Darby: Imperfect tense. "Kept on saying." Cp Lev. 18:16, 20:21.

JOHN BAPTIST'S DEATH

John remained imprisoned for several months, though he was not badly treated MK 6:20. But to such an active man this inactivity must have been frustrating. Apparently he was able to entertain his disciples, for through them he sent a message to the Lord Luke 7:18-28. According to Josephus the prison-fort was towards the border of Herod Antipas' dominions, almost on the Nabatean frontier, on the east of the Dead Sea.

From the prison he could look down into a deep cleft nearly 4,000 ft below where the Dead Sea shone like a scrap of the sky fallen into the gorge to the north

THE WOMAN WITH THE ISSUE (cont.) 57

to him, for the law decreed she was not to be touched. She sought in the border of his garment (cf the Law Num. 15:37-40) the means of cure.

● She learned that neither Christ nor the Law but faith could cure her – as Israel is yet to learn Rom. 11:23.

● She had to publicly acknowledge her state – embarrassing though it must have been – as sin must be acknowledged 1 John 1:9.

● She received comforting words – as Zion will when cured Isa. 40:1. 57:3.

● By the hem of his garment the nations will likewise be healed Zech. 8:23.

His visit to Nazareth not without danger Cp Luke 4:28-29.

38 Thus manifesting his greatest power he was yet thoughtful of [redacted] the humblest need. A true son of his Father Mat. 6:1 25, 32. Mark 6:34.

CHAPTER 6

UNBELIEF IN NAZARETH. Vv 1-6 MTH 13:53-58

1 This provides the sequence indicating a break of Mth 9:35-38.

2 Nazareth, His experience here was similar to that of Jeremiah Jer. 11:21. 12:6. There would naturally be a great desire in the Lord to help his own countrymen among whom he had been brought up.

3 He was a familiar figure there Luke 4:16.

4 Cp Luke 4:22.

5 He had told them Luke 4:18 – but they saw only the flesh. See Note Luke 2:51.

6 Thus partly fulfilling the prediction of Luke 2:34. Isa. 8:14.

The men of Nazareth stumbled at him because of very familiarity. They could not believe that one so near, so close to them could have a mission so lofty Cp John 1:46. even though they had to acknowledge the power of his words and deeds. V. 2. They knew the circumstances of his birth, education, and family circumstances, and considered his claim an impious usurpation.

It was not that he lacked the power but that their distrust and contempt of his mission rendered them unfit subjects to have miracles wrought for them would have lost their essential character – a demonstration of the Divine purpose in him Cp Mt. 11:16-20. Mt. 16:30. Mk 9:24.

HIS PREACHING TOUR V. 6 MTH 9:35-38 Note.

HIS DISCIPLES ARE SENT ON AN INDEPENDENT MISSION Vv 7-13. Luke 9:1-6 Mth 10:1-42 Note.

7 He also feared the multitude Mth. 14:5 so that John languished in prison for months during this time he sent the message to Jesus Luke 7:18-28.

Darby: "Kept him safe." He feared the multitude, and he feared John.

8 Herod was like those described by Jesus Mk 4:16. Like Israel Jer. 6:10-14 Ezek. 33:31-32.

9 He stern, uncompromising austere Baptist had some influence upon Herod Antipas and restrained the worst [redacted] of which he would otherwise have been guilty.

10 An opportune day for Herodias who awaited such to wreak her vengeance on John.

JOHN BAPTIST'S DEATH (Cont) rose the clear outline of Nebo, where Moses looked upon the Promised Land in a ecstasy of hope. John likewise had to content himself with hope. He had declared: "He must increase and I must decrease." There was no doubt about the Messiahship of Jesus when the Baptist's disciples returned with their answer John had to resign himself to God. Death came suddenly and as a merciful release to a man eating out his heart in prison.

SALOME'S DANCE from "A Life of Jesus" by Alexis Muralt: "The Great banquet is at its height in the brilliantly lit hall of the fortress; wine has flowed freely; immoderate shouts of laughter echo through the building; coarse jests are bandied; debauchery is in the air. The dissolute King seeks fresh excitement for his guests. With depraved familiarity he calls for his step-daughter Salome, to quicken their drunken senses. They watch her sensual movements with delight. The exhibition over, intemperate voices roar acclamation, Antipas, his vanity flattered, rouses himself from

FEEDING THE 5,000. Vv32-44. MATT. 14:13-21. LUKE 9:11-17. JOHN. 6:2-14 NOTES

The 1st Sign.

24 A number had hastened by land from Capernaum to the point where the Lord landed and were awaiting him. When he arrived by boat. He led the way as a shepherd to the isolated hill, and they, constantly augmented by others who followed with him until an audience of 5000 were assembled. (cp V33) The general excitement attracted others along the route.

25 They were long detained whilst he taught them "many things" V34. But having supplied their spiritual needs he did not overlook their material requirements. Matt. 6:33. They were supplied in comparatively short time.

26 See Note. Matt 14:22, House of fishing Cp Mtg. John 6

27

Christ feedeth five thousand.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 [c] And Jesus, when he came out, saw much people, and was moved with compassion toward them, [f] because they were as sheep not having a shepherd: and [g] he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And [i] they say unto him, [k] Shall we go and buy two hundred (3) pennyworth of bread, and give them to eat? denarii

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down (6) by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 [p] And straightway he constrained his disciples to get into [a] the ship, and to go to the other side before (2) unto [b] Bethsaida, while he sent away the people.

46 And when he had [d] sent them away, he departed into a mountain [e] to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and [h] would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: Cp Matt. 14:26

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves [l] beyond measure, and wondered.

52 For they [m] considered not *the miracle* of the loaves: for their heart was [o] hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched (6) him were made whole.

[a] ver. 32.
(2) Or, over against Bethsaida. Cp. Luke 9. 10. John 6. 17.
[b] Mat. 11. 21.
[c] Cp. ch. 8. 2-9. Mat. 15. 32-38.
[d] Luke 9. 61.
[e] Mat. 14. 23.
[f] Mat. 9. 36.
[g] Luke 9. 11.
[h] Gen. 32. 26. Luke 24. 28.
[i] Cp. John 6. 7.
[k] Num. 11. 13, 21, 22. 2 Kin. 4. 43.
(3) The Roman penny is seven-pence half-penny: as Mat. 18. 28.
[l] ch. 7. 37 & 10. 26.
[m] ch. 8. 17, 18, 21.
(6) Construction as ver. 7.
[o] ch. 3. 5 & 8. 17. John 12. 40. Rom. 11. 7. 2 Cor. 3. 14.
[p] To ver. 56, *Mat.* 14. 22-36.
To ver. 51, *John* 6. 15-21.
(1) Or, it.

Gr Sumposion "A company of guests at a table." The word in Luke denotes as many as might recline on one couch as was then the custom to eat. This could have been two companies or ranks of 50 each — the guests at the meal Christ provided. These would face each other as at a table.

WALKING UPON THE SEA Vv 45-52. MATT. 14:22-33. ALSO JOHN 6:15-21 NOTES. The 5th Sign

SALOME'S DANCE: his stupor. She shall be rewarded for this, he shouts loudly, "to the half of my kingdom." He utters an oath. This is too much for the girl to decide; she must find her mother. A slow smile of triumph lights the evil, beautiful features of the queen. Her opportunity has come. "The head of John the Baptist!" Salome stands once more before the King. He suddenly sobers as he hears her words. A half-shocked, half-guilty hush falls on the scene. He searches the faces of his guests, the grandeur of their attire contrasting with their bemused and stupid faces. He thinks of the strange, silent man in the darkness of the dungeon, and he feels a great remorse. But the oath of ... It must be done. Mark records: "Immediately the King sent an executioner and commanded his head to be brought."

CHRIST'S REACTION — The disciples returned from their tour, thrilled with its results and the reception they had received. Mk. 6:30, but a boat the same time the Lord heard of the death of John. It had a profound effect upon him. Threats were being put into action, the shadow of the Cross was stretching towards him. He was now at the greatest highest apex of popularity Cp John 6, but now made demands on the people and disciples that soon had the tide of popularity flowing in the opposite direction Cp John 6:66, that took Him to the Cross.

>>>> Here follows Peter's attempt. Matt. 14:29-31. See Note and analysis. Mt. 9:2

28 They did not appreciate the significance of the miracles. Cp John 6:

TRIUMPHAL TOUR OF GENNESARET 53-56. MTH 14:34-36 NOTES JOHN 6:22-24 NOTES.

>>>> Here follows the discourse-probably at Capernaum recorded. John 6: 25-71.

CHRIST CHALLENGES
Thus endorsing the
Christ's accusers w
But out of this heart
work of Yahweh in

CHAPTER 7
THE PHARISEES CRITICISE
CHRIST'S DISCIPLES Vv1-5.
Mth. 15:1-2.
1 The enthusiasm of the people Ch. 6:56 was drawing attention. At the same time some of the disciples had been repudiated by Christ's vigorous exactions John 6:66. The time seemed ripe for the Pharisees to return to the attack.
2 From here the Lord received the greatest opposition Mk 3:22. John 5:18
3 Contrast the true spirit of the prophets Prov 30:12. Isa. 1:16. Ps. 24:6. Ps. 51:6-7.
4 Gal. 1:14. Col. 2:18.
5 I.e. "themselves" in contrast to V3. After coming from the market or public places they wash, against the possibility of unintentionally contacting somebody defiling.
6 Earthenware ones were broken. Lev 15:12. "WHY DO YOU TRANSGRESS?" Vv6-9 Mth 15:3-9.
In Matthew Christ, tackled with a question that revealed that the traditions broke the commandments.
7 There is a need to rearrange the order of this chapter to conform to that of Matt 15. The Matt 3 should be followed by Mk 7:9-13 then by Mk 7:1-8.
8 Entalma. Gr = Rel precept. This form the word is always connected with "of men" Mth 15:7. Col 2:22 indicates: "Institutions merely human."
9 Ironically he praises them for their concentration attention to the oral law which, however, frustrated God's law. So careful in their man made formalism they neglected essentials. Cp Mk. 8:
A CASE IN POINT: THE 5TH COMMAND. Vv10-13 Mth 15:4-6
10 Mth 15:4 = "God."
11 Application 1 Tim 5:8 Rom. 6:12
12 The Greek word signifies not only to revile and to speak with contempt or injurious but also to slight or set light by. Ezek. 22:7 Cp Deut. 21:18-21 Prov 20:20. 30:17.
13 Gr. Baptismos, from Baptizo.

CHRIST CHALLENGES THE FORMALISM OF THE JEWS

● Thus endorsing the constant exhortation of the prophets Jer. 7:22, 4 etc.
● Christ's accusers were from Jerusalem, the very heart of the nation. But out of this heart proceeded the evil thoughts that would defeat the work of Yahweh in His Son. His indictment illustrated Zeph 3:1-2.

HARMONISING. MATT. 15, MARK 7.

The most natural order seems that supplied by Matthew. For example, it seems obvious that Christ's question was retorted upon that of the Pharisees. The harmonising seems as follows:

Matt. 15:3	Mark	Mark is more explanatory than Matthew's
Matt.	Mark 7:9.	Ex 20:12 for he while
Matt 15:4-5	Mark 7:10-11	for Gentiles.

=CHAPTER 7.=

THE PHARISEES CRITICISE CHRIST'S DISCIPLES VV1-5.

Matt. 15:1-2.

1 The enthusiasm of the people Ch 6:56 was drawing attention. At the same time some of the leaders had been repudiated by Christ's vigorous exactions John 6:66. The time seemed ripe for the Pharisees to return to the attack.
2 From here the Lord received the greatest opposition Mk 3:22. John 5:18.
3 Contrast the true spirit of the prophets Prov 30:12. Isa. 1:16. Ps. 24:4. Ps. 51:6-7.
4 Gal. 1:14. Col 2:8.
5 I.e. "themselves" in contrast to V.3. After coming from the market or public places they wash against the possibility of unintentionally contacting somebody defiling.
6 Earthenware ones were broken. Rev 15:12
"WHY DO YOU TRANSGRESS?" VV6-9 Matt 15:3.
In Matthew Christ counters with a question that revealed that the traditions broke the commandments.
7 There is a need to rearrange the order of this chapter to conform to that of Matt. 15. That Matt 15:3 should be followed by Mk 7:9-13 then by Mk 7:6-8
8 Entalmo. Str = Religious precept. This form of the word is always connected with "of men" Matth 15:7. Col 2:22 and indicates: "Institutions merely human."
Ironically he praises them for their careful attention to the oral law which, however, frustrated God's law. So careful in their man made formalism they neglected essentials. Cp Mic. 6:6-7
A CASE IN POINT: THE 5TH COMMAND. VV10 Matt 15:4-6

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem,[2]
2 And when they saw some of his disciples eat bread with [2]defiled, that is to say, [c]with unwashen, hands, they found fault.
3 For the Pharisees, and all the Jews, except they wash *their* hands [@]oft, eat not, holding the tradition of the elders.
4 And *when they come* from the market, except they [e]wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of [f]cups, and [@]pots, brasen vessels, and of [@]tables.
5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? (See Note Matth 15:2)
6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [@]This people honoureth me with *their* lips, but their heart is far from me.
7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. RV - precepts Entalmo
8 For laying aside the [v]commandment of God, ye hold the tradition of men, *as* [1]the washing [@]of pots and cups: and many other such like things ye do. See Note Matth 15:2
9 And he said unto them, Full well ye [@]reject the commandment of God, that ye may keep your own tradition.
10 For Moses said, [@]Honour thy father and thy mother; and, [@]Whoso curseth father or mother, let him die the death:
11 But ye say, If a man shall say to his father or mother, *It is* [a]Corban,[6] that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*
12 And ye suffer him no more to do ought for his father or his mother;
13 Making the word of God of none effect [@]through your tradition, which ye have delivered: [d]and many such like things do ye.[15]
14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken [@]unto me every one *of you*, and understand:[17]
15 There is nothing[18] from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. (Such as finding fault V.2, nullifying the Law V.9)
16 [@]If any man have ears to hear, let him hear. Cp Rev. 2,3.
17 And when he was entered [h]into the house from the people, [i]his disciples asked him concerning the parable. Cp Matt 15 12-14 NIV
18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;[20]
19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20 And he said, That which cometh out of the man, that defileth the man.
21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, [7]coveting, wickedness, deceit, [@]lasciviousness, [p]an evil eye, blasphemy, [r]pride, foolishness:
23 All these evil things come from within, and defile the man.
24 ¶ And from thence he arose,

[a] ch. 5. 41. Lev. 1, 2, &c. Cp. Mat. 27. 6.
[b] To ver. 30, *Mat.* 15. 1-28.
[2] Or, *common.* Acts 10. 14, 28 & 11. 8. Rom. 14. 14. Heb. 10. 29.
[c] ver. 5. Mat. 15. 20.
[d] ver. 8.
[@] Or, *diligently*: in the original, *with the fist*: Theophylact, *up to the elbow.*
[e] ver. 8. Heb. 9. 10. Cp. John 2. 6.
[f] ver. 8. Mat. 23. 25. Luke 11. 39.
[@] *Sextarius* is about a pint and a half.
[@] Or, *beds*, ver. 30, &c.
[@] Mat. 11. 15.
[h] ch. 3. 19.
[i] Cp. Mat. 15. 15.
[@] Cited from Is. 29. 13.
[l] ver. 4.
[@] Or, *frustrate*, Luke 7. 30 Gal. 2. 21.
[m] ch. 6. 26. Luke 7. 30 & 10. 16. John 12. 48. 1 Cor. 1. 19. Gal. 3. 15. 1 Thes. 4. 8. 1 Tim. 5. 12.
[7] Gr. *covetousnesses, wickednesses.*
[n] Rom. 1. 29.
[@] Rom. 13. 13. 2 Cor. 12. 21. Gal. 5. 19. Eph. 4. 19. 1 Pet. 4. 3. 2 Pet. 2. 7, 18. Jude 4.
[p] Mat. 6. 23.
[@] Cited from Ex. 20. 12.
[r] Rom. 1. 30.
[@] Cited from Ex. 21. 17.

1 i.e. "Devoted" - Alienating by an oath to a pretended sacred use that which should have been used for support of parents. The gifts were then reckoned to be consecrated to God, and having been thus sworn could not be used for any other purpose.
To evade the duty of supporting parents some Jews thus dedicated their goods to eventual sacred use. Meanwhile they retained the benefit of their goods, without the responsibility of doing their duty to parents.
14 Thus demanding action of God. Ps 119:126.
15 The Pharisees must have heard this public denunciation with the greatest indignation, but also with frustration because they could not refute it.
PUBLIC REPUDIATION OF PHARISAIC HYPOCRISY. VV14-16. Matt 15:10-11
To the indignation of the Pharisees Matt 15:12 he called the people together and openly warned them of the Truth-nullifying formalism of the Pharisees.
16 Thus would they fulfil the Law. Deut 18:15.
17 Prov 4:5 Rom 1:8. God desires that His children should suffer Him to lead by the Light and not be led by the blind. Matt 15:14. John 9:12.
18 This was a public answer to the private question of the Pharisee V.5. The Lord's answer shows that the prohibitions of the Law are doctrinal in character. A man is defiled not by the meat or dust that might adhere to the hands, but by defiance of God in taking to himself things polluted. Then the heart is polluted. Cp 1 Cor. 8:4, 8-13. 1 Tim. 4:3.
PRIVATE EXPLANATION. VV17-23 MATT 15:12-20 NIV
19 Peter being spokesman. Matth 15:15.
20 Rom. 14:17. 1 Cor 8:8 But to eat that prohibited in defiance of the Law is a snare of the heart.
21 Cp Matt. 12:35. Acts 8:22. James 4:8. Josh. 7:20. Jer 17:9. 11:8. 4:14.
22 Each that prohibited by the Law in defiance of it is a sin of the heart. To go beyond the Law as the Pharisees were was likewise a sin of the heart.
Gen. 6:5. Ps. 14:1-3. The Pharisees had come from Jerusalem the heart of the nation and of all nations. Ezek. 5:5-6. Jer. 4:14. Cp Jam. 3:6. The capital of the nation set by Yahweh as the heart of His people, had become a fountain of evil, polluting the water of life. Its emissaries went forth impeding the free diffusion of Truth, finally crucifying the Son of God. Cp Matt. 23:37.
23 Such false reasoning as these whereby the Pharisees contrived to get rid of the obligations to obey the EIGHTH Commandment violating the SEVENTH Commandment Deut. 5:18 This charge been laid against Jerusalem Ezek. 16

25 The SIXTH Commandment Deut 5:17. Jerusalem was preeminently guilty Ezek 22:1-4. Matt 23:37. In Matthew "murders" is placed before "adulteries, fornications."
27 The EIGHTH Commandment Deut 5:19. Jerusalem guilty Ezek 22:12-13. Mic 3:10-12. Mal 3:5
28 Matthew adds after "thefts" - "false witness" mentioned in the NINTH Commandment. Deut 5:20. See the indictment Ezek 22:9. "Covetousness" condemned by the TENTH Commandment. Deut 5:21. In Greek - plural (see Darby) - the manifestations being wickedness, deceit, lasciviousness. See Eph. 4:19. 5:3. Deut 5:21.
29 This the Pharisees had when they sought means to prove that Christ broke the Sabbath. And by this evil eye they broke the sabbath Matt. 9:14. 12:1-2. Luke 6:7. John 5. or FOURTH Command.

a See the THIRD Commandment Deut. 5:11. In this respect the Scribes of Jerusalem were guilty Mk 3:22.
b This leads away from God Ps. 10:4 and thus causes one to break the SECOND Commandment Deut 5:9. In hating Jesus the Jews hated his Father. John 15:23-24
c Cp Ps 10:1. 53:1. Jer 5:4. This was the character of the breaker of the FIRST Commandment. Deut 5:6-7. The Pharisees came under this category. Matt. 23:17.

MARK'S SUPPLEMENTARY ACCOUNT: MK. 7:32-37. In an instance where a concise account of Matthew is expanded into a circumstantial detail by Mark, who is frequently so accommodated to Matthew as to begin where he ends, or vice versa. Thus MK. 7:32-37 comes in exactly between MTH 15:29-30; MK 7:25 takes up MT 15:24; MK 8:10 concludes MT. 16:1-4; MK 8:19-20 follows on MT. 16:10; MK 9:33-50 concludes where MTH 18:1-35 begins; and what is among the most striking instances of all, MK. 16:5-8 in its account of that event, begins precisely where MTH. 28:6 in his account of just before, had made an end.

CHRIST HEALS THE DAUGHTER OF THE WOMAN OF TYRE VV 24-30. MTT. 15:21-29 NOTE

The Canaanite's daughter healed.

and went into the borders of [b] Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a [2] Greek, a [d] Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter [g] laid upon the bed.

JESUS RETURNS TO GALILEE VIA DECAPOLIS V31 MTH 15:29

31 ¶ [h] And again, departing from the coasts of Tyre and Sidon, he came unto [i] the sea of Galilee, through the midst of the coasts of [k] Decapolis.

32 And they bring unto him one that was deaf, and [l] had an impediment in his speech; and they beseech him [m] to put his hand upon him.

HE HEALS A DEAF MAN WITH AN IMPEDIMENT IN SPEECH 32-37

33 And he [n] took him aside from the multitude, and put his fingers into his ears, and he [o] spit, and [p] touched his tongue;

34 And [q] looking up to heaven, [r] he sighed, and saith unto him, [s] Ephphatha, that is, Be opened.

35 [t] And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: [u] but the more he [@] charged them, so much the more a great deal they published *it;*

37 And were [c] beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8.

1 Christ feedeth the people miraculously: 10 refuseth a sign: 14 warneth his disciples against the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth himself to be the Christ: 34 and exhorteth to patience in persecution for the gospel's sake.

IN those days [e] the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 [@] I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ [x] And straightway he

[b] Mat. 15. 21.
[c] ch. 6. 51 & 10. 26.
[2] Or, *Gentile.* Rom. 1. 16. Cp. Mat. 15. 22.
[d] ver. 24. Mat. 4. 24.
[e] To ver. 9, *Mat.* 15. 32-38.
[@] Cp. ch. 6. 34-44. Mat. 14. 14-21.
[g] Mat. 8. 14.
[h] ver. 31, 32, 37. Cp. Mat. 15. 29-31.
[i] Mat. 4. 18.
[k] Mat. 4. 25.
[l] Is. 35. 6.
[m] Luke 13. 13.
[n] ch. 8. 23.
[o] ch. 8. 23. 2 Kin. 2. 21. John 9. 6 MK
[p] Mat. 20. 34.
[q] ch. 6. 41. Mat. 14. 19. John 11. 41 & 17. 1.
[r] ch. 8. 12. Cp. John 11. 33, 38.
[s] ch. 5. 41.
[t] Is. 35. 5, 6. Mat. 11. 5. Cp. Luke 1. 64.
[u] Mat. 8. 31. Neh.
[x] To ver. 22, *Mat.* 15. 39—16. 12.

CHRIST PERFORMS SUNDRY CURES ON THE MOUNTAIN. MTH. 15:29-31.

CHAPTER 8

FEEDING THE 4000 VV 1-9 MATT. 15:32-39

1 Whilst in the coasts of Decapolis Ch. 7:31.
2 Probably including many Gentiles. See Note "They Glorified God Israel" Matt 15.
3 Attracted by the many miracles MK 15:29-31, the people thronged him, following him from village to village.
4 Three days had elapsed V2. and their food had run out.
5 Jesus will not send any away who seek him in truth. Cp Matt. 15:32. Cp Deut. 8:3.
6 From Tyre and Sidon, and Decapolis MK. 7:24,31 — i.e. Gentiles.
7 They had witnessed the previous miracle in almost the same spot MK. 6:39. but that had been for Jews. They probably doubted that Christ would provide a similar table for Gentiles especially in view of his own statement Ch. 7:27.
8 The bread of the Covenant to be broken for Gentiles. They also had a few small fishes MTH 15:34. V 7.
9 Thus foreshadowing His work to the Gentiles Isa 49:6.
10 They were to become ministers to the Gentiles Cp Luke 22:28 Acts 10.
11 That "nothing be lost" Jhn. 6:12. No service performed in the name of the Lord is lost, but returns a greater reward — thus the disciples received back more than they gave out.
12 See Note. MTH 15:32
13 They, in turn, proclaimed the news of Messiah's presence.

CHRIST REMOVES TO WESTERN SIDE LAKE VV

MTH. 15:39 Note.

Jesus returns to Galilee via Decapolis.

He journeyed eastward along the north border of the land through Decapolis. This was a gentile occupied territory. Here Jesus was known for it was the area where the man called Legion published his remarkable cure. Cp MK. 5:20.

He heals a deaf man with impediment in speech 32-37

See the case of the blind man, probably near the same place MK 8:22. Both were brought to him. Both were taken aside. Both were healed gradually, and both told not to publish the matter. Both seemed to demonstrate physically the prophecy of Isa 32:1-4 which will gradually spread over the world.

34 Cp Isa 29:18. 35:5-6. 42:18. 11:20

35 So should we beseech the throne of Grace for hearing, understanding ear, and a ready mouth. Exod 4:10-11. They go together. 1 Pet 3:15.

36 There was careful discrimination. It was to those taken aside from the multitude to whom Christ said: "Blessed are your ears..." MTH 13:16. So, to effectively teach the Truth we need to take men aside and quietly open their ears to Truth.

37 As the man could not hear, the Lord showed

THE GREAT CONF

Philippi, he introd... die shamefully Y... 30 m from Bethsaid... "The journey would... glades they had fi...

14 Cp MTH 15:39 = Mag... dala. Dalmanutha could be the district... Magdala the place. Th... place and district is unknown, though Magdala has been identified

PHARISEES & SADDU... CEES SEEK A SIGN. 11-4

MATT. 16:1-4 MTH

15 Anastenazo: The "ana" is intensive "up" suggesting "deep drawn" — from the depths of his being, very heart — so deeply did he feel the blindness of his contemporaries.

"BEWARE OF LEAVEN OF PHARISEES VV 5-12

MTH. 16:5-12. Notes

15A The formalised Judaism would have denied Gentile bread. Cp Note 6.

15B Treated religion as state policy. A form of Athanism which would deny miracles.

16 See p. 26 for the 7 questions here enumerated.

17 Sunieemi (Soon-ee-mee). To compress and by putting together and analysing. See Note MTH. 16:12.

21 To stare

THEORO to observe, to see. This term runs 2 stages in the apostles' spiritual development, as there are 2 stages in the coming of the Christ 25.

THE BLIND MAN OF BETHSAIDA VV 22-26

An object lesson to the Apostles.

The house of fishing... not far from Capernaum. A large number of miracles had been performed here — but the people had not responded MTH 11:21. It was in the Gentile dominated area of Decapolis MK. 5:20.

Christ had 12 blind men with him V. 18

He exercised patience and care in taking him out of the environment of the evil city as he taught his disciples to avoid the leaven of Pharisees.

It had rejected him MTH 11:21

THE GREAT CONFESSION V.29. The Lord was about to enter the final phase of his ministry that would lead to his death. For this his disciples had to be prepared. Thus taking them into the quietude of the area of Caesarea Philippi, he introduced this phase by extracting from them the confession that he was the Christ V.29, then revealing he must die shamefully V31 and then revealing his glory MK.9. This was all first preceded by prayer Luke 9:19. Caesarea Philippi is about 30 m from Bethsaida and though he visited the towns and villages V.27 he evidently did not perform miracles so that no crowds followed him. "The journey would be through the most splendid scenery of Palestine – under the shadow of the Lebanon range, in whose wild and solitary glades they had time for reflection and private conversation" (Nazareth Revisited). It was the area where Abraham won his notable victory Gen 14 and had returned in triumph and spirit of reverence to Melchizedek. It was also the scene of great apostasy in later times Jud. 18:27-31. 1 Kgs 12:28-30. Moses viewed it from afar Deut. 34:1. Now the solitary Saviour and his companions walked in its shadow speaking of the greatest victory, the greatest apostasy, and seeing afar off the Divine inheritance.

"WHO DO MEN SAY I AM?" The answer was a sad one. The Apostles dared not and would not speak aught but the words of soberness and truth, and they made the disheartening admission that the Messiah had not been recognised by the world which he had come to save. They could only repeat the idle guesses of the people. Some, echoing the verdict of the guilty conscience of Antipas, said that he was John the Baptist; some, who may have heard the sterner denunciations of his imprisoned forerunner, caught in that mighty utterance the thunder tones of a new Elijah; others who had listened to his accents of tenderness and words of universal love, saw in him the plaintive soul of Jeremiah, and thought that he had come, perhaps, to restore them the lost Urim and the vanished Ark: others, and these the most numerous, regarded him only as a prophet and a precursor. None – in spite of a Messianic cry wrung from the confession of the multitude, amazed by some unrivalled display of power – none dreamt of who he was. The Light of Truth, demands sacrifice even to a criminal's death.

The blind man entered into [a] a ship with his disciples, and came into the parts of [d] Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he [f] sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into [i] the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he [l] charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of [m] Herod.

16 And they [n] reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, [q] neither understand? have ye [r] your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake [s] the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when [t] the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to [v] Bethsaida; and they bring a blind man unto him, and besought him [x] to touch him.

23 And he [y] took the blind man by the hand, and led him out of the town; and when he had [b] spit on his eyes, and [c] put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he [c] put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go [g] into the town, [h] nor tell *it* to any in the town.

27 ¶ [k] And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 [o] And he [p] charged them that they should tell no man of him.

31 And [s] he began to teach them, that the Son of man [t] must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called [z] the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save

[a] ch. 3. 9.
[b] ch. 7. 33.
[c] ch. 3. 10. Mat. 20. 34.
[d] Cp. Mat. 15. 39.
[e] Luke 13. 13.
[f] ch. 7. 34. Surely his words, actions, character, deeds were sufficient.
[g] ver. 23.
[h] ver. 30. Mat. 8. 4.
[i] ch. 3. 9.
[k] To ver. 29. *Mat.* 16. 13-16. *Luke* 9. 18-20.
[l] ch. 5. 43.
[m] Cp. ch. 3. 6 & 12. 13.
[n] Luke 3. 15.
[o] Mat. 16. 20. Luke 9. 21.
[p] Mat. 12. 16.
[q] ver. 21.
[r] ch. 6. 52.
[s] To ch. 9. 1. *Mat.* 16. 21-28. *Luke* 9. 22-27.
[t] Luke 17. 25.
[v] ch. 6. 45, 44.
Deny = disown – thus not to consider one's own self in anything when the call of Christ comes.
[x] ver. 6, 9.
[y] Mat. 11. 21.
[z] Cp. ch. 10. 1.
[a] ch. 3. 10. Mat. 20. 34.
[b] ch. 7. 33.

The mission of Christ Mes. 2:16 Jer 31:22

Go Note Mth. 22 16.

Go Mth. 15:39 = Magdala. Dalmanutha could be the district, Magdala the place. The place and district is unknown, though Magdala has been identified

>>>> Christ performs sundry cures on the mountain. Mth. 15: 29-31.

PHARISEES + SADDUCEES SEEK A SIGN. 11-12 MATT 16:1-4 Mk

15 Anastenazo = the "ana" is intensive + "up" suggesting "deep drawn" – from the depths of his being, his very heart – so deeply did he feel the blindness of his contemporaries.

BEWARE OF LEAVEN OF PHARISEES V.14-21. MTH 16:5-12. Matthew.

15A The formalised Judaism would have denied Gentiles bread. Go Note 6

15B Treated religion as state policy – A form of Atheism which would deny miracle. See p26 for the 7 questions here enumerated.

17 Sunieemi (soon-ee'-emee). To comprehend by putting together and analysing. See Note Mth. 16:12.

To stare

THE BLIND MAN OF BETHSAIDA V.22-26.

An object lesson to the Apostles.

The house of fishing – not far from Capernaum. A large number of miracles had been performed here – but the people had not responded. It was in the Gentile dominated area of Decapolis Mk. 5:20.

Christ had 12 blind men with him V.18

He exercised patience and care in taking him out of the environment of the city as he taught disciples to avoid the enmity of Pharisees.

Israel had rejected him Mth. 12:1

THE GREAT CONFESSION (Cont)

The cure come from within the Lord. REV 3:18.

23 The Disciples saw before them one like themselves – one who saw imperfectly. V.16. The Blind man had been taken out of the town had been ministered to, but as yet saw but imperfectly. There was need of further labor on his behalf as well as on their part. Meanwhile his vision, like theirs, was distorted.

24 Gr. Tēlaugōs = distinctly; implying at a distance. From Tele = far as in telescope, telegram. So he was enabled to see the distant scene. Heb. 11:27.

25 He evidently did not live in Bethsaida.

26 Because of their unbelief Mth 11:21. John 5.

TO THE QUIETUDE OF CAESAREA PHILIPPI & THE GREAT CONFESSION. MTH. 16:13-16. LUKE 9:18-20. 27-36

27 First engaging in prayer Luke 9:18 they then took their journey.

28 Not said in idle curiosity but to lead up to the great question. Christ had not made a great feature of his Messiahship though the evidence in the sight of the prophecies should have been obvious.

>>>> See Mth. 16:17-19 for Lord's commendation.

THE FIRST KEY EXPOUNDED. 31-33

Luke 9:22. Matt. 16: 21-23 Mark 8:

29 He evidently turned around looked quietly at his disciples and openly rebuked Peter. This was part of his education of Peter. Go Luke 22:31. John 21:15. Mark is supposed to have written at Peter's dictation Go Note 1 He alone uses the word rebuke !!

APPLICATION OF FIRST KEY IN A PERSON'S LIFE. See Matt. 16: 24-26. LUKE 9:23-25.

See Notes on Keys. p.27, Mark 2:20

30 Peter's rebuke and education continues. He had been concerned lest Christ's words relating to his death might affect his popularity. See Note Mth. 16:22. but Christ deliberately called people together that they might learn that the

31 Gr. disown (St). Thus acknowledge no rights and in faith follow the Lord without question.

32 See Note Matt. 10:33. Plainly reveal that which Peter wanted to hide. Go Note Mk. 8:22. A follower must be prepared to publicly manifest the shame and ignominy attached to Christ. He must disown self. Must be prepared to stand before the world as a criminal.

"The light had shone in darkness, and the darkness comprehended it not" – Farrer.

his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore [c] shall be ashamed of me and of my words in this [d] adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with [e] the holy angels.

CHAPTER 9.

1 Jesus is transfigured. 11 Of the coming of Elias. 14 He casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to give offence to any of the faithful.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God [f] come [g] with power.

2 ¶ [h] And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding [i] white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, [j] Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 [k] For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 [a] And as they came down from the mountain, he [b] charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and [h] be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ [l] And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were [m] greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye [2] with [n] them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he [o] teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you?

[a] To ver. 13. *Mat.* 17. 9-13.
[b] ch. 5. 43.
[c] Mat. 10. 33. Luke 9. 26. Rom. 1. 16. 2 Tim. 1. 8, 12, 16.
[d] Mat. 12. 39.
[e] Mat. 25. 31.
[f] Mal. 4. 5. Mat. 17. 10.
[g] Ps. 22. 6. Is. 53. 2, 3. Dan. 9. 26. Zech. 13. 7.
[h] Luke 23. 11. Acts 4. 11. Phil. 2. 7.
[i] ch. 13. 26 & 14. 62. Mat. 24. 30 & 26. 64. Luke 21. 27 & 22. 69.
[k] To ver. 8. *Mat.* 17. 1-8. *Luke* 9. 28-36.
[l] To ver. 29. *Mat.* 17. 14-21. To ver. 27. *Luke* 9. 37-42.
[m] ch. 14. 33 & 16. 5, 6.
[n] Mat. 28. 3.
[2] Or, *among yourselves*) ver. 33. ch. 1. 27 & 10. 26 & 11. 31 & 12. 7.
[o] ver. 14.
[p] John 1. 38.
[q] Or, *darteth him.* Mat. 7. 6. Luke 9. 42.
[r] Cp. ch. 14. 40.

A great contrast unfolds for the reader between the peace, glory and heavenly communion on the mountain top, and the frustration, rage, unbelief and agony which marked the first scene that met the eyes of Christ on his return. It was Christ's absence from his disciples that caused this, as it does now! In his absence they lost the power of performing miracles, and manifested lack of faith. Cp Luke 18:8. The cure of the boy was probably a test-case, and the cause of the disputation of v. 14. The father of the boy had evidently been swept away by the faithless attitude of the Scribes, so that all deserved the rebuke of Mth. 17:17.

THE CHALLENGE OF FAITH

Christ casteth out a dumb and deaf spirit.

how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [c] tare him; and he fell on the ground, and wallowed [d] foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came [e] running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

RV: "when he is killed, after three days he shall rise again."

[a] Luke 9. 45.

32 [a] But they understood not that saying, and were afraid to ask him.

33 ¶ [b] And he came to Capernaum: and being in the house he asked them, What was it that ye [e] disputed [f] among yourselves by the way?

34 But they held their peace: for by the way [g] they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, [h] If any man desire to be first, *the same* shall be last of all, and [i] servant of all.

36 And [k] he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and [m] whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ [o] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and [p] we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: [q] for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For [r] he that is not against us is on our part.

41 For [s] whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And [t] whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 [u] And if thy hand [2] offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go

[b] To ver. 37, *Mat.* 17. 24 & 18. 1-5. *Luke* 9. 46-48.
[c] ver. 26. ch. 1. 26.
[d] ver. 18.
[e] Luke 3. 15.
[f] ver. 16.
[g] Luke 22. 24. Cp. ver. 50.
[h] ch. 10. 43. Mat. 20. 26, 27. & 23. 11. Luke 22. 26.
[i] Mat. 20. 28.
[k] ch. 10. 16.
[m] Mat. 10. 40.
[o] Cp. ver. 15.
[p] To ver. 40, *Luke* 9. 49, 50. Cp. Mat. 7. 22.
[q] Num. 11. 28.
[r] 1 Cor. 12. 3.
[s] Mat. 10. 42.
[t] ch. 3. 29.
[u] Mat. 5. 30 & 18. 8.
[2] Or, *cause thee to offend.* ver. 45, 47. Mat. 5. 29.

Christ pronounces woe on those who introduce offences at this point. Cp Matt. 18:7-8.

NARRATIVE RESUMED. BEWARE OF OFFENDING W 42-48. MTH 18:8-9

47 Israel were to deny themselves to the nearest and dearest relatives, should they seek to draw them from the true worship Deut. 13:6-11. And today no member of the Ecclesia, however highly prized is to be endured if setting at nought the precepts of Christ Cp 1 Cor. 5:1-5, 12-13. 1 Tim. 1:20. Tit. 1:11, 3:10. Though entailing pain this is the safest way.

Peter and the Tribute money. Mth 17:24-27.

WHO IS THE GREATEST? A LESSON IN HUMILITY. 33-37. MAT. 18:1-5. LUKE 9:47-49

33 They first approached him with a question. Mth. 18:1. He replied with a question that caused them to be silent in shame.

34 They were consumed with shame.

35 This was vital - something that all should understand.

• The Child in Lord's arms - faith illustrated. See Note Mt 17:20 Note

36 They would see the child trustfully nestling in the arms of the Lord, not self-assertive - not fretful of the future - content with the loving arms about it.

37 See prefatory words in Mth 18:3-4.

38 Instead of boasting who is the greatest and lauding it one over the other they were to respect the humblest among them as they would Christ. So the humblest is elevated as the highest. Thus "he that is least shall be great" See added comment Luke 9:48.

JOHN'S INTERRUPTION. SHALL WE FORBID THOSE WHO FOLLOW NOT US. W 38-41 LUKE 9:49-50.

The statement "in my name" recalls an incident and a problem to John who now poses a question.

39 He was a follower of Christ but not of the disciples not of the 12. Cp Num. 11:27-29.

40 Phil 1:18.

41 And as these are very few do not discourage them.

42 Because such are giving to Christ. Prov 3:9. Mal. 1:8. Eph 5:22. Col 3:22-23. 4:1.

43 = RV: Cause to stumble. "Skandalizo" means to put a snare or stumbling block in the way. The Skandalon originally was the name of the part of the trap to which the bait was attached. Hence the snare itself Cp Rom 11:9. See Rom 14:13. Luke 17:1. The greatest care must be exercised that we do not lead others away by the use of attractive bait.

45 This was a form of punishment afflicted on criminals of the worst kind by Greeks and Romans (but not Jews). Thus those who have acted like Gentiles will be treated as such.

47 Ruthlessly exclude - even at the expense of pain and loss those things that would draw away.

44 Oni Kos = A millstone turned by an ass. Thus a very large heavy stone. RCV 18:21.

48 Isa 66:24.

49 Lev 2:13. Num 18:19. 2 Chr 13:5. Ezra 4:14. Col 4:6. Every sacrifice was to be salted with salt. Salt is a preservative. Thus the fire of judgment will preserve the wicked for punishment.

50 Salt is good - Christ's disciples are the salt of the earth. Mat 5:13. Lk 14:34-35. Col 4:6. Salt is a preservative. Christ's disciples are to preserve the world from corruption. Salt is a purifier. Christ's disciples are to purify the world. Salt is a seasoning. Christ's disciples are to season the world with the truth. Salt is a healer. Christ's disciples are to heal the world of its sin. Salt is a flavouring. Christ's disciples are to flavour the world with the love of God. Salt is a fertilizer. Christ's disciples are to fertilize the world with the seed of the word. Salt is a light. Christ's disciples are to light the world with the light of the gospel. Salt is a salt. Christ's disciples are to salt the world with the salt of the earth. Salt is a salt. Christ's disciples are to salt the world with the salt of the earth.

SALTING THE SACRIFICE V.49. As salt is sprinkled over every sacrifice for its purification Lev.2:13 so the living sacrifice. Rom.12:1,2 must be purged by salt or by fire to be fit for the Kingdom, or even by both. By the salt of Truth (the Covenant Lev.2:13) applied to the conscience, (1Pet.1:22) and which will guide one what to do. Or by the fire of trial which purges but does not consume (1Pet.4:12-13). The sacrifice was first salted then consumed. So with the living sacrifice. It is salted with the covenant, it is salted with fire that destroys impurities (1Pet.1:7). It is consumed by Divine fire of Truth.

48 Gehenna. See Index.
49 Until there is complete destruction. Cp a similar usage of this phrase. Jer.7:20, 17:27, Jude 7
50 Christ spoke of Hand, Foot, Eye, answering to the lust of flesh (hand) lust of eyes (eyes) pride of life (foot). These terms also used for Ecclesial members. 1 Cor.12:14-15,27.
51 The figure is taken from Lev.16:29 which sets forth a picture of Judicial condemnation and destruction in the Age to come. If man goes that shall be tested by fire. Rev.4:6, 15:2. 1 Cor.3:13 and in which there is a possibility that we shall suffer loss. 1 Cor.3:15. Though entering into life ourselves.
52 The salt of the covenant must be active in ourselves in refining, purging, purifying. It must be manifest in searching self-judgment and self-severity. Otherwise it is not active - it has lost its savour. Do not be filled with envy and jealousy against each other. Cp V.33. Be united, of one, helping one another as the stinging, healing salt purifies and cures your own failings. Galatians 5:17-18. Col.3:1

into [a] hell, into [b] the fire that never shall be quenched; 49 44 Where [c] their worm dieth not, and the fire is not quenched.
45 And [e] if thy foot [2] offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
46 Where their worm dieth not, and the fire is not quenched.
47 [f] And if thine eye [2] offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
48 Where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with [h] fire, [i] and [G] every sacrifice shall be salted with salt.
50 [m] Salt *is* good: [n] but if the salt have lost his saltness, wherewith will ye season it? [o] Have salt in yourselves, and [p] have peace [q] one with another.

[a] Mat. 5. 22.
[b] ver. 45. Mat. 3. 12. Luke 3. 17.
[c] Cited from Is. 66. 24.
[d] Cited from Gen. 2. 24.
[e] Mat. 18. 8.
[f] Mat. 5. 29 & 18. 9.
[2] Or, *cause thee to offend.* ver. 42, 43, 45.
[G] 1 Cor. 7. 23. Rom. 7:2
[h] Mat. 3. 11.
[i] Job 5. 7.
[G] Lev. 2. 13. Ezek. 43. 24.
[m] To ver. 16, *Mat.* 19. 13-15. *Luke* 18. 15-17.
[n] Luke 14. 34.
[o] Mat. 5. 13.
[p] Col. 4. 6. Cp. Eph. 4. 29.
[q] Rom. 12. 18.

CHAPTER 10.

[a] Christ disputeth with the Pharisees touching divorcement. 13 He blesseth the children: 17 resolveth a rich man how he may inherit life everlasting. 23 The danger of riches. 35 James and John reproved. 46 Blind Bartimæus restored to sight.

AND [r] he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, [s] as he was wont, he taught them again.
2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? [t] tempting him.
3 And he answered and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.
5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.
6 But from the beginning of the creation God made them male and female.
7 [d] For this cause shall a man leave his father and mother, and cleave to his wife;
8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
9 What therefore God hath joined together, let not man put asunder.
10 And in the house his disciples asked him again of the same *matter*.
11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.
12 And [G] if a woman shall put away her husband, and be married to another, she committeth adultery.
13 ¶ [l] And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.
14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for [u] of such is the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
16 And he [G] took them up in his arms, put *his* hands upon them, and blessed them.
17 ¶ [z] And when he was gone forth into the way, there came one running, and [v] kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.
19 Thou knowest the commandments, [a] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,

[r] To ver. 12, *Mat.* 19. 1-9.
[s] ch. 9. 30.
[t] ch. 1. 21 & 2. 13 & 4. 1 & 6. 2, 6, 34 & 12. 35 & 14. 49. Cp. Mat. 19. 2.
[u] To ver. 31, *Mat.* 19. 16-30.
[v] To ver. 30, *Luke* 18. 18-30.
[z] Mat. 27. 14.
[a] John 8. 6.
[a] Cited from Ex. 20. 13-16, 12.

Conversation continued Matt. 18:10-35. including parable of lost sheep, instructions on handling offences, Parable of King holding account with his debtors (This in reply to Peter's question - how often should he forgive.

CHAPTER 10.

FINAL DEPARTURE FROM GALILEE
V1. MAT. 19:1. LUKE 9:51 NOTE.
Matthew and Mark leap forward in their accounts, omitting much that is supplied by Luke and John after the Lord left Galilee. See Luke 9:51.

A DISPUTE ON DIVORCE
Vs 2-9. MTH 19:3-9 NOTES.
The Jews having greatly abused that provision of the Law Deut. 24:1-4 the Lord emphasised that the only legitimate cause was adultery. Mt. 5:32. Moses' law only specified the way divorce should be legalised and limited its effect without specifying what constituted a genuine cause of divorce.

3 He was probably at Bethany V1. where he was well-known Jhn 10:40.
4 The fact the disciples should query his teaching shows how necessary it was in that depraved age.
Diag: "with" (Gr EP, "upon")
Conversation continued Mt. 19:10.
2 JESUS BLESSES LITTLE CHILDREN
Mt. 19:13-15. LUKE 18:15-17. VV 13-16.
5 "and pray" Mt. 19:13 i.e. bless them. V16. Imposition of hand was a rite which from earliest ages Gen. 48:14 has been used in imploring God's blessing upon a person. Cp Lev. 8:14.
6 Doubtless the women folk of the household. The disciples, considering the Lord's time being too precious to be thought the action should be forwarded and trivial - not so the Lord Who could search a mother's heart!
7 RSV: "was indignant" Again from "again," much, very ill, to grieve, hence to be meant to feel a violent irritation physically. Vine. The Lord keenly felt the unthinking hardness of disciples in the house where he was partaking of hospitality.
8 Ps 139:1-2. Matt 18:3 thus a rebirth Jhn 3:3-5 1 Pet 2:1-2. 1 Cor 14:20
9 Fully believing, trusting, having confidence
3 A RICH YOUNG RULER INSTRUCTED
Mk 17-22 MTH 19:16-22. LUKE 18:18-23.

BLESSING LITTLE CHILDREN V.13
This is of greater significance in that it follows immediately upon his discussion of the marriage state and particularly the conversation of Mt. 19:10-12. Early in his ministry he had blessed a marriage feast, now as though as to rebuke all false and unnatural idea of the extreme virtue of religious celibacy he blessed the product of marriage lifting up and fondling the little children - manifesting an affection unusual in a young bachelor.

JESUS LOVED HIM.
poisoned by the sophi
that sometimes a co
openness about him
V.17. a becoming mo
19:20 an enthusiastic
with. There was no
The
@ De
the
20
unt
I ol
10 Agapaō - Had a deep regard, a high esteem (Bull.) But despite the young man's sincerity and Christ's esteem V.23 still applies - a solemn warning to this generation.
11 Not in the original
Christ did what he called upon the young man to do. 2 Cor. 8:9
13 RSV: "His countenance fell."
Stugnazō = To become hateful, gloomy in aspect. Used of the heavens: sky in Matt 16:3 (only), i.e. possibly, because bitterly resentful at the Lord's suggestion, for it touched on his weak point.
14 Astonished that he should speak thus of one like the rich young ruler - enthusiastic, earnest, anxious to serve God, but not prepared to sacrifice all for the Truth.
15 Peitho - To suffer one's self to be persuaded or convinced, to have assurance.
Matt 7:27 Jn 8:46 Acts 17:4 Rom 2:8 Gal 5:7 2 Tim 1:12 Heb 13:17 1 Jn 3:19 Luke 11:22 Jn 10:16-26. Luke 11:48 Tit 1:9 1 Tim 6:17-19
16 The power of God is adequate even to triumph over the temptation of riches. 1 Tim. 6:17.
THE REWARD OF SELF SACRIFICE
Mk 28-31 MTH 19:27-30. NOTES.
1 The compensations of the Truth in its associations now more than outweigh its sacrifices in the view of life aright. Matt 6:33 Cp Ps 37:16 Mk 10:30 1 Tim 6:6.
THE
AND
1 2 3 4 5 6 7 8

JESUS LOVED HIM. V.21. He had the earnest, generous, enthusiasm of youth, as yet unpoisoned by the sophistication, the intrigue and jealousy that sometimes accompanies middle age. There was an openness about him as he knelt before the Lord v.17, a becoming modesty as he answered him See Mth 19:20 an enthusiastic zeal as he came running Mk. 10:17. There was not in him the pride of riches, nor the self-sufficiency they engender, nor the pride of conscious moral purity or the formalised hypocrisy of the Pharisees. All that he had heard and seen in Jesus quickened to greatest intensity his desire to serve. But Jesus' look into his heart was more searching. He knew what was required of the young man more clearly than he did. He could sound depths of wickedness and need (not yet developed) that the young ruler never knew existed. Thus his advice to seek earth's poverty and heaven's riches.

With clouded face he gazed upon what he lacked — in Christ he saw what he needed. But he departed very sorrowfully for his rich home, a poverty-stricken man! What of the future? Who knows? Christ loved him!

Cited generally from Ex. 20. 12.
Cited from Ex. 20. 13-16, 12.
Acts 14. 22. 2 Cor. 12. 10. 2 Thes. 1. 4. 2 Tim. 3. 11.
Cp. ver. 27, Mat. 19. 26.
To ver. 34. Mat. 20. 17-19. Luke 18. 31-34.
Cp. Luke 9. 51 & 12. 50.
ver. 24.
ch. 8. 34.
ver. 32.
Luke 18. 32. Cp. ch. 14. 65 & 15. 19. Mat. 26. 67 & 27. 30.
Job 31. 24. Ps. 52. 7 & 62. 10. Prov. 11. 28. 1 Tim. 6. 17.
To ver. 45. Mat. 20. 20-28.
Cp. Mat. 20. 20.
Mat. 28. 19.
ch. 6. 51 & 7. 37.
Luke 18. 30.

10 Agapeō - Had a deep regard, a high esteem (Bull.) But despite the young man's sincerity and Christ's esteem V23 still applies - a solemn warning to this generation.
17 Not in the original
17 Christ did what he called upon the young man to do 2 Cor. 8:9
19 KV: "His countenance fell."
Stugnazō = To become doleful, gloomy (in aspect. Used of the heavens: sky in the morning possibly, i.e. bitterly resentful at the Lord's suggestion, for it touched on his wealth
Astonished that he should speak thus of one like the rich young ruler - enthusiastic, earnest, anxious to serve God, but not prepared to sacrifice all for the Truth.
Peithō - To suffer oneself to be persuaded or convinced. Save assurance Cp. Acts 27:25 Rom. 4:19-21. 8:38-39. 14:5. 15:14. 2 Tim. 1:12. Luke 12:6. 1 Tim. 6:17-19.
The power of God adequate even to triumph over the temptation of riches. 1 Cor. 6:17.
THE REWARD OF SELF SACRIFICE: Mk 8:35-37 Mth 16:25-26. Heb. 11:24-26.
The compensations of the truth in its associations now more than enough its sacrifices. The even life aright Mk 10:29 Cp Ps 37:16. 84:10. 1 Tim. 6:6.

1 Defraud not, (b) Honour thy father and mother.
20 And he answered and said unto him, Master, all these have I observed from my youth.
10 21 Then Jesus (d) beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, (h) take up the cross, and follow me.
22 And he was sad at that saying, and went away grieved: for he had great possessions.
23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! viewed externally
24 And the disciples (i) were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that (j) trust in riches to enter into the kingdom of God!
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
26 And they were (p) astonished out of measure, saying among themselves, Who then can be saved?
27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.
28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
30 But he shall receive an hundredfold (q) now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, (r) with persecutions; and in the world to come eternal life.
31 But many *that are* first shall be last; and the last first.

A tender expression to the bewildered disciples.
Suffering Luke 12:50. In the Psalms rep. as overwhelming waters - Ps. 18:16. 69:1,2. 88:7. Cp Jon. 2.
(q) Luke 18. 30.

(r) trials which faith must penetrate. Luke 20:35. Jn 16:33. Rom. 6:23

>>>> PARABLE OF LABORERS. MTH 20:1-16

ENTERING JUDEA

1 JESUS WARNS THE 12 OF HIS DEATH. VV 32-34. MT. 20:17-19. LUKE 18:31-34.

32 ¶ (s) And they were in the way going up to Jerusalem; and (t) Jesus went before them: and they (u) were amazed; (v) and as they followed, they were afraid. (w) And he took again the twelve, and began to tell them what things should happen unto him,
The ascent from Jordan to Jericho
33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
34 And they shall mock him, and shall scourge him, and shall (k) spit upon him, and shall kill him: and the third day he shall rise again.
(x) RV 'after three days'

Crossing the Jordan, the Lord's thoughts become set upon the drama and tragedy before him. His disciples see the change in him and wonder at it. He has warned them of things to come, but their minds filled with the idea of Messianic glory cannot take in the message. Cp Mk 8:31. Lk 9:21.
18 The thought of Jerusalem seemed always to bring the realisation of his sacrifice to mind Cp Luke 9:51. 12:50.
19 Bewildered at his teaching V31. The parable of the laborers had concluded with the same statement and the parable would increase their bewilderment Mt. 20:16.
20 "And those who followed were afraid" RSV. These comprised more than the 12 and included women, including Mary. Luke 8:3. 23:49. Mk. 15:41. As they had passed into Judea their fears were well-founded. John 7:1. 11:8.
21 These before implied Mark 9:31 are now given more in detail. See before.
22 See additional comment Luke 18:31. "every thing written by the prophets will be fulfilled."
23 They fail to understand. Luke 18:34

2 THE THOUGHTLESS PETITION OF ZEBEDEE'S SONS. VV 35-40. MTH 20:20-23.

35 ¶ (y) And James and John, (z) the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us (a) whatsoever we shall desire.
A fleshly request though associated with Divine things?
36 And he said unto them, What would ye that I should do for you? — V51
37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
40 But to sit on my right hand and on my left hand is

Their minds were so filled with pictures of Messianic glory that they could not conceive of the shame of the cross and doubtless gave Christ's words a parabolic meaning. See Luke 12:50. 19:11. In Matthew it is the mother with the sons who makes the request. They joined with her in this ill-timed request.
24 (z) They had asked in their blindness for that position which but a few days afterwards they were to see occupied in shame and anguish by the two crucified "robbers" — one of whom did have his request granted him - a request made in deepest humility and contrition.
25 Mt. 20:21 = Kingdom.
26 The attainment of the Kingdom involved bitter tribulation Acts 14:22. — that of authority therein involved present dedicated ministry and humble service to others. vv. 42-45. And far from this they had previously disputed who was the greatest Mk 9:33-37.

27 The portion allotted. Sometimes used for evil Jer. 25:15,17,28. sometimes for good Ps. 16:5. To enjoy the Kingdom, we must be willing to suffer for it Rom. 8:17. 2 Tim 2:11-12. Rev. 2:26. Phil 3:8-12.
28 They answered (like Peter Mt. 26:33) unthinkingly, and in ignorance, perhaps feeling, in view of vv 38-39 that some opposition might be encountered, but confident in their ability to surmount it. These three had seen the glory of the Transfiguration Mt. 17:1
29 James was first Apostle to suffer martyrdom Acts 12:2. John - Cp Rev. 1:9. Said also of Peter Jn. 21:18-19.

THE 8 POINTS OF CHRIST'S HUMILIATION AND TRIUMPH. Vv 33-34.

1 Betrayal into the hands of chief priests Mt. 26:14-16, 45-47
2 Condemned to death Mt. 26:65-66
3 Delivered over to Gentiles Mt. 27:2
4 Mocked Mt. 26:67. Luke 23:11. Mth 27:27-31.
5 Scourged Mt. 27:26.
6 Spat upon Mt. 26:67. Mt. 27:30.
7 Killed
8 Rise again.
Crucifixion predicted Jhn 3:14. 8:28
Resurrection predicted Mt. 16:21. 17:22. as his enemies knew Mt. 27:62-66

JESUS LOVED HIM. V.21. He had the earnest, generous, enthusiasm of youth, as yet unpoisoned by the sophistication, the intrigue and jealousy that sometimes accompanies middle age. There was an openness about him as he knelt before the Lord V.17. a becoming modesty as he answered him see Mk 11:20 an enthusiastic zeal as he came running Mk 10:17. There was not in him the pride of riches, nor the self-sufficiency they engender, nor the pride of conscious moral purity or the fortified hypocrisy of the Pharisees. All that he had heard and seen in Jesus quickened to greatest intensity his desire to serve. But Jesus' look into his heart was more searching. He knew what was required of the young man more clearly than he did. He could sound depth of wickedness and need (not yet developed) that the young ruler never knew existed. Thus his advice to seek earth's poverty and heaven's riches.

With clouded face he gazed upon what he lacked — in Christ he saw what he needed. But he departed very sorrowfully for his rich home, a poverty-stricken man! What of the future? Who knows? Christ loved him!

@ Defraud not, ⓑ Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus [d] beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, [h] take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples [i] were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that [j] trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were [p] astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold [q] now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ [e] And they were in the way going up to Jerusalem; and [f] Jesus went before them: and they [g] were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall [k] spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ [l] And James and John, [l] the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us [o] whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is

(a) Cited generally from Ex. 20. 12.
(b) Cited from Ex. 20. 13-16, 12.
(c) Acts 14. 22. 2 Cor. 12. 10. 2 Thes. 1. 4. 2 Tim. 3. 11.
(d) Cp. ver. 27. Mat. 19. 26.
(e) To ver. 34. Mat. 20. 17-19. Luke 18. 31-34.
(f) Cp. Luke 9. 51 & 12. 50.
(g) ver. 24.
(h) ch. 8. 34.
(i) ver. 32.
(j) Luke 18. 24.
(k) Cp. ch. 14. 65 & 15. 19. Mat. 26. 67 & 27. 30.
(l) Job 31. 24. Ps. 52. 7 & 62. 10. Prov. 11. 28. 1 Tim. 6. 17.
(m) To ver. 45. Mat. 20. 20-28.
(n) Cp. Mat. 20. 20.
(o) Mat. 18. 19.
(p) ch. 6. 51 & 7. 37.
(q) Luke 18. 30.

THE 8 POINTS OF CHRIST'S HUMILIATION AND TRIUMPH: Vv 33-34. 65

1. Betrayal into the hands of chief priests Mt. 26:16, 45-47
2. Condemned to death Mt. 26:65-66
3. Delivered over to Gentiles Mt. 27:2.
4. Mocked Mt. 26:67. Luke 23:11. Mt. 27:27-31.
5. Scourged Mt. 27:26.
6. Spat upon Mt. 26:67. Mt. 27:30.
7. Killed
8. Rise again.

Crucifixion predicted Jhn 3:14. 8:28
Resurrection predicted Mt. 16:21. 17:22. as his enemies knew Mt. 27:62-66

ENTERING JUDEA

1 JESUS WARNS THE 12 OF HIS DEATH. Vv 32-34. Mt. 20:17-19. Luke 18:31-34.

Crossing the Jordan, the Lord's thoughts become set upon the drama and tragedy before him. His disciples see the change in him and wonder at its cause. He has warned them of this before, but their minds filled with the idea of messianic glory cannot take in the message. Cp Int. 16:21.

18 The thought of Jerusalem seemed always to bring the realisation of his sacrifice to mind Cp Luke 9:51. 12:50.

19 Be. Bewildered at his teaching V.31. The parable of the laborers had concluded with the same statement and the parable would increase their bewilderment Mt. 20:19.

20 "And those who followed were afraid" RSV. These comprised more than the 12 and included women, including Mary. Luke 8:3. 23:49. Mt. 27:55. Mk 15:41. As they had passed into Judea their fears were well-founded. John 7:1. 11:8.

21 These before implied Mark 8:31 are now given more in detail. See before.

22 See additional comment Luke 18:31 "every thing written by the prophets will be fulfilled."

23 They fail to understand. Luke 18:34

2 THE THOUGHTLESS PETITION OF ZEBEDEE'S SONS Vv 35-40. Mt. 20:20-23. See Mark.

Their minds were so filled with pictures of Messianic glory that they could not conceive of the shame of the cross and doubtless gave Christ's words a parabolic meaning. See Luke 9:36. 19:11. In marking it is the mother with the sons who makes the request. They joined with her in this ill-timed request.

24 They had asked in their blindness for that position which but a few days afterwards they were to see occupied in shame and anguish by the two crucified "robbers" — one of whom did have his request granted him - a request made in deepest humility and contrition.

25 Mt. 20:21 = Kingdom.

26 The attainment of the Kingdom involved bitter tribulation Acts 14:22. - that of authority therein involved present dedicated ministry and humble service to others. Vv. 41-45. And far from this they had previously disputed who was the greatest Mk 9:33-34.

27 The portion allotted. Sometimes used for evil Jer. 25:15, 17, 28. sometimes for good Ps. 16:5. To enjoy the kingdom, we must be willing to suffer for it Rom. 8:17. 2 Tim 2:11-12. Rev. 2:26. Phil 3:8-12.

28 They answered (like Peter Mt 26:33) unthinkingly, and in ignorance, perhaps feeling, in view of Vv 29-34 that some opposition might be encountered, but confident in their ability to surmount it. These three had seen the glory of the Transfiguration Mt. 17:1.

29 James was first Apostle to suffer martyrdom Acts 12:2. John - Cp Rev. 1:9. Said also of Peter Jhn. 21:18-19.

"A RANSOM FOR MANY" V.45. In 1 Tim 2:6. he is described as "a ransom for all." thus indicating that the ransom was provisionally universal though all do not avail themselves of it by accepting the conditions associated with it. The preposition in 1 Tim. 2:6. is huper - "on behalf of." but here it is "anti" (see below) which can mean "instead of" or "appropriate to". In Timothy "Ransom" in anti lutron" (a ransom paid - lutron - equivalent to - anti - what is necessary. Here it is lutron = A means of loosing from luo - to loose. Gal 1:4. Jhn 10:17-18. The Ransom is the price paid for redemption as, for example, a slave. Cp Exod 30:11-16. with 1 Pet. 1:18. The Scriptures set forward 1 the hope Job. 19:25. 2 the problem. Ps 49:7-9. 3 the result. Hos. 6:1-2. Is 53. Thus the people "bought with a price" 1 Cor. 6:20. 7:23. see below

Of James and John.

30 not mine to give; but *it shall* be given to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER 11.

1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless fig tree: 15 purgeth the temple: 20 exhorteth his disciples to stedfastness and forgiveness: 27 and defendeth the lawfulness of his actions, by the witness of John.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh

a Mat. 9. 2.
2 Or, saved thee. Luke 7. 50 & 18. 42.
b ch. 5. 34. Mat. 9. 22. Luke 8. 48 & 17. 19. John 11. 12. Acts 4. 9 & 14. 9.
c To ver. 45. Luke 22. 25-27.
3 Or, think good. Mat. 3. 9. 1 Cor. 11. 16. Gal. 2. 6, 9.
d To ver. 10. Mat. 21. 1-11. Luke 19. 29-38.
e Mat. 21. 17.
f 1 Sam. 2. 29 & 9. 22 & 21. 7. 2 Chr. 32. 33. Cant. 5. 10. Mat. 20. 27. 2 Cor. 11. 5.
g Cp. Mat. 21. 2.
h Cp. Num. 10. 2. Luke 22. 52.
i To ver. 52. Mat. 20. 29-34. Luke 18. 35-43.
k Cp. Luke 18. 35 & 19. 1.
l Cp. Mat. 20. 30.
m ch. 5. 41.
n Mat. 20. 31. Luke 18. 39.
o To ver. 10. John 12. 12-15.
p Cited from Ps. 118. 26.
q John 20. 16.

THE FIG TREE it was evidently "afar off" Mk. 11:13. and it was in Bethphage, a variety that remains for fig-leaves have fallen green figs should appear

IN JERUSALEM in V.11. MTH 21:14-16.

4 Hieron - Sacred sanctuary the Temple area - not the Naos or Holy Place.

5 As the Passover Lamb he surveyed the site of his suffer-ings.

Eis but Prof. Bicks states that eis can stand for epi and pros (toward) - par. 9 of his Grammar. (Bonhaeuser) The Lord went toward Bethany to Mt of Olives were he stayed. Cp Luke 21:37. John 18:1-2.

THE BARREN FIG TREE Mk 11:12-14. MTH 21:18-19

SUNDAY 11th NIS

7 After probably spending the night in fasting prayer and meditation.

8 A type of the nation showing a fair profession without performance - words without actions.

9 It immediately began to wither, though the disciples did not see the effect until next morning. See Note Mt 21:20

2nd CLEANSING OF TEMPLE 12-19 MTH 21:12-17 Luke 19:45-48 & John 2:13-22

It was the token of the nation. He had inspected it the day before V.11 as priest and at beginning of his ministry cleansed it. See Note John 2:14

Like the Lepers house it was to be broken down. Mt. 13:1

Hezekiah - Josiah both cleansed the Temple so that it was quite within the scope of Christ's claim of Kingship to do likewise.

RSV = drove out. Perhaps he used the same methods as before John 2:14

He would not permit ladened persons carrying pails or baskets to use it as a common street or square.

Lit: A cave of bandits. Picture - secret den where never argue over stolen goods

CHAPTER 11

SATURDAY NIS

TRIUMPHAL ENTRY INTO JERUSALEM Vv 1-11 MTH 21:1-11 MK 11 LUKE 19:29-44 JHN 12:12-19

House Unnamed. A district incorporating the western declivity of Mount of Olives (Olivet). Portion of the valley. Treasury or Corbonas. He hath come to the bounds between this district & Bethany.

1 Bethany.
2 Farm. See Mt. 21:2.
3 Thus reserved for exclusive religious or royal use. Cp 1 Sa 21:4 1 Sa 13:1 See Note Mt. 21:2 S.

v1-11. Note the repetition of "and"

THE TEMPLE The outer court had been converted into a kind of market where sacrificial victims, and money could be obtained. It had been called the Bazaar of Anna because Anna as high priest had set up a rule that since every sacrifice had to be perfect the priests had to inspect them; but at Passover time it was impossible so they pre-inspected a great number of animals & kept them in the Temple courts for sale. Exhorbitant prices were charged, the Talmud says as much as 15 times the normal value.

The yearly Temple tax of half shekel had to be paid in native coin called Temple Shekel - this, too open to abuse.

Cf. V 18 The priests benefited tremendously from the lucrative trade. It is computed that money-changers alone made a profit of £9000 (daily wage laborer = 8d). The high priest controlled the trading. (N.T. Archaeology — J. Polilejan, p. 128).

RANSOM NOT SUBSTITUTION ~ Christ was 66 a representative offering, not a substitutionary. Yahweh's denial of substitution principle Ezek. 18:20. In it there is no room for forgiveness Rom. 3:25. Christ offered for us, not instead of us 1 Cor. 15:3 John 10:14, 15 Heb 9:25. His resurrection as necessary as his death Rom. 4:25. 6:4. 1 Cor. 15:14-18 illustrating like the Good shepherd what is necessary for the sheep - to die to sin & rise to newness of life Rom. 6:4. Thus Christ himself obtained redemption Heb. 9:12.

3 THE JEALOUSY OF THE 10 AND THE LORD'S REBUKE Vv. 41-45. MTH 20:24-28

He handles them with outstanding patience & tenderness.

31 RSV = "were indignant." They thought James & John were gaining an advantage over them - they had no thought for the Saviour whose concern must have been apparent in his countenance.

32 RSV = "lord it over them." Cf. 1 Pet. 5:3.

33 Kate xousiazō = to domineer an intensive form of authority (Kata) implying a forcible tyrannical exercise of it.

34 Servant (RSV)

35 Protos = foremost.

anti. - over against (denoting opposition or equivalent) instead of, for, in return for. (Bull) He was given instead of or in equivalent to the "many" forms of redemption under the Law. Heb 9:8-15

4 TWO BLIND MEN HEALED AT JERICHO Vv46-52. MTH 20:29-34 See Harmony

For reference to discrepancies in the accounts see Mt. 20

The city of fragrance. A place of tropical plants of running springs of water. See Note Luke 19.

As though this miracle related to the approach departing from the city. There was a similar miracle on entering the city Cp Luke 18:35 as though as to impress upon his disciples the need to seek for spiritual sight.

Son of the Unclean - or defiled. Str. He was evidently a well known personality and probably mouthpiece for his blind companion Mt. 20:30

The Son of the Beloved appealed to by the Son of the defiled. His need and desire was made evident, his persistence was rewarded.

Jesus permitted this unlike modern faith healers. It provided a perfect lesson to his disciples who were blind to many of his sayings but not recognising their need, did not ask. Cp Mt. 7:7.

The procession stopped, and now attention was focussed upon the two blind men as they made their stumbling way to Jesus.

Why did not Jesus go to him? To teach the lesson that some personal effort is needed to obtain the Divine grace, and to demonstrate the extent of his blindness. Isa. 42:16-19.

THE FIG TREE It was a solitary tree by the wayside evidently upon an eminence for it was seen afar off Mk 11:13. and it displayed an unusual show of leaves. It was in Bethphage – The Place of Unripe or Winter Figs, a variety that remains on the trees through the winter after the leaves have fallen. Song 2:13 note. It is said that edible green figs should appear before the leaves – if they do not, none will be borne. Christ could have expected some of the ripened winter figs, or, as there were leaves, some of the early green figs. Though it was not the time of figs, sometimes they appeared early. Cp Isa 28:4.

Fig (Heb Teenah – To spread out) – symbol of Israel Joel 1:7. Mk 13:28. Parable barren tree Luke 13:6-9. First fruit tree mentioned in Bible. To Egyptians = Tree of life

IN JERUSALEM VIII MTH 21:1-11,15-16

Hieron – Sacred The Temple area – not the Naos or Holy Place

As the Passover Lamb he surveyed the site of his sufferings.

Is But Prof. Bruce states that eis can mean for epi and pros (toward) – par. 99 of his Grammar. (Howsoever) The Lord went forward to Bethany to one of those where he stayed. Cp Luke 21:37. John 15:1-2.

THE BARREN FIG TREE VII-14 MTH 21:18-19

SUNDAY 11TH ADIS

7 After probably spending the night in fasting prayer and meditation.

8 A type of the nation showing a fair profession without performance – words without actions.

9 It immediately began to wither, though the disciples did not see the effect until next morning. See Note Mt 21:20.

2nd CLEANSING OF TEMPLE 15-18 MTH 21:12-17 LUKE 19:45-48 Cp John 2:14

10 It was the token of the nation. He had rejected it the day before VII 9 as priest and at beginning of his ministry cleansed it. See Note John 2:14

11 The leprous house was to be broken down. Mt. 13:1

Hezekiah & Josiah both cleansed the Temple so that it was quite within the scope of Christ's claim of Kingship to do likewise.

15 RSV: drove out. Perhaps he used the same methods as before. John 2:14.

16 He would not permit laden persons carrying pails or baskets to use it as a common street or thoroughfare.

17 Lit: A cave of brigands. Picture – secret den where thieves argue over stolen goods

Contrast the appeal in John 2:16 with the 67 condemnation now. this formed the basis of his daily teaching in the Temple Luke 19:47.

3 MURDEROUS HATRED OF PRIESTS V 18. MTH. 21:23. LUKE 19:47.

14 High priest, those who had occupied that position (the Romans frequently deposed them), their family associates, & the heads of 24 courses. 1 Chr. 24.

15 Their murderous hatred increased. They had already conspired with Judas. See Note John 12:10.

converted into a special victims, of called the Bazaar up a rule that priests had to impossible so they kept them in the were charged, the al value. to be paid in open to abuse from the lucrative one made a profit priest controlled

1 The Tree was precocious, showing leaves but no fruit.
2 It should have contained fruit throughout the year
3 Its ostentatious show of leaves was like the fig leaf covering of Adam + Eve.
4 The fact of leaves without fruit showed no fruit would appear.
5 It was a graphic illustration of Israel + Christ's parables.

3 MONDAY: 12TH ABIB

1 LESSON OF THE WITHERED FIG TREE VV 20-26. MATT 21: 20-22.

16 It had immediately commenced to wilt when the curse was pronounced. Mt 21: 19.

17 The disciples are astonished. They were used to words of help and acts of healing from the Lord – now they have evidence of his power to rebuke and punish.

18 Note margin. Look on things with God's eyes. This is the first essential to successful prayer.

19 Noted for idolatry 1 Kg 11: 6-7. The Mount of Corruption 2 Kg 23:13. boldly fronting Zion.

20 So sins are described Mic. 7:19. The leafy, fruitless tree rep. sinful Israel. As it was cursed so will we if that be our state. But prayer will conquer the mt of sin

21 The things desired in this context is to avoid the condition and fate of the tree, & this requires the manifestation of fruit. Such requests will be granted. Cp John 15:7-8. Lunge.

22 a Christ's words are not a guarantee that every petition will be granted.

22 A first principle to the removal of our mountain of sin. The cursing of the tree was not in spite but in demonstration of the fate of self righteousness Cp Mat. 6:15.

2 JESUS AUTHORITY CHALLENGED VV 27-33. MATT. 21:23-27. MK. LUKE 20:1-8

CHAPTER 11

SATURDAY 10TH ABIB

TRIUMPHAL ENTRY INTO JERUSALEM VV I-11. MTH 21:1-11 MK 11:1-10 LUKE 19:29-44 JOHN 12:12-19

House Unrepentant. A district incorporating the Western declivity of Mount of Olives & adjoining portion of the valley. (Treasury or Repository). He hath come to the borders between this district & Bethany.

Farm. See Mt 21:2.

Thus reserved for exclusive religious royal use. Cp 1 Sa 21:6. See Note Mt. 21:3

1-11. Note the repetitions of "and"

THE SADDUCEES • From Zadok - Just. The richest sect though comparatively few in number. They were of the priestly order and, according to the Rabbins founded by Zadok approx BC 260 (though some trace them to Zadok in the days of David, the title indicating their claim to position of high-priest). • Like Eliashib in days of Nehemiah they placed political expediency above religious probity. They were removed from office by the Maccabees and thence after turned more completely to politics. • According to Josephus they accepted the letter of the law (Ant. 13:10:6) and rejected the traditions maintaining the right of private interpretation (18:1,4) • Zadok (260 BC) was a pupil of Antigonus Sachaeus, president of the Sanhedrin. He taught the duty of serving God disinterestedly without hope of reward or fear of punishment. Zadok, not properly

THE SCRIBES

and others of an
so forth. Whilst the
these into great
and 365 affirmati
some were great
first. Christ had n

CHAPTER 12.

3 PARABLE OF HOUSEHOLDER, HUSBANDMAN & HEIR
Vv1-12 · Mt. 21:33-46 · Luke 20:9-19.

CHAPTER 12.

The parable of the vineyard let out to unthankful husbandmen. 13 Of paying tribute to Cæsar. 18 The Sadducees confuted. 28 The first commandment. 38 The people are bidden to beware of ambition, &c. 41 The poor widow commended above all.

AND [c] he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, [i] his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 [l] What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; [m] The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 [a] And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: [b] and they left him, and went their way.

13 ¶ [d] And they send unto him certain of the Pharisees and of the Herodians, to [e] catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God [f] in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why [g] tempt ye me? bring me a [2] penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and [h] superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, [k] If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her,

[c] ch. 11. 18.
[b] Mat. 22. 22.
[c] To ver. 12, *Mat.* 21. 33-46. *Luke* 20. 9-19.
[d] To ver. 37, *Mat.* 22. 15-45.
[e] To ver. 27, *Luke* 20. 20-38.
[e] Luke 11. 54.
[f] ver. 32. Luke 20. 21.
[g] John 8. 6.
[2] *Valuing of our money seven pence halfpenny, as* ch. 6. 37 & 14. 5. Mat. 18. 28 & 20. 2 & 22. 19 Luke 7. 41 & 10. 35 & 20. 24.
[h] Mat. 22. 20.
[i] Mat. 3. 17. Luke 20. 13.
[k] Cited generally from Deut. 25. 5.
[l] Cp. Mat. 21. 41 with Luke 20. 16.
[m] Cited from Ps. 118. 22, 23.

of rebellious sons.

Mt. 21:28-32. Here adds Parable

2222 Mat. 22:1-14 Adds Parable of Wedding Feast & Garment.

4 WORLDLY-MINDED HERODIANS SILENCED WITH NTS Mt. 22:15-22 Luke 20:20-26.

5 INFIDEL SADDUCEES SILENCED Vv18-27 Mt. 22:23-33 Luke 20:27-40 NTS.

SELF-RIGHTEOUS PHARISEES SILENCED Mt. 22:34-40 Vv. 28-34

Admiring the skill with which the Sadducees had been silenced, the Pharisees gathered together to plot a way to silence the Lord. Mt. 22:34 "And great" Mk. 12:28.

a Mt. 22:36: "Tempting him." He first approached Christ with an evil intent, but left greatly impressed - the power of the Word having its impact.
b Gal. 1:1-6
c Ch. 13:32.
d Mk. 22:40 adds: "On these two commandments hang all the Law and the Prophets." See Note above and at Matthew.
e The second develops out of the first 1 John 4:20. See the question of the other lawyer - Christ's parable of the Good Samaritan Lu 10:27.
f He seems to speak with authority as accustomed to decide matters of Law.

understanding the doctrine of his master, drew the inference that there was no future state of rewards or punishment and this became a basic teaching of the sect. • They denied the resurrection Mat. 22:23, Acts 23:8 • They carried the ideas of human freedom to the extreme of asserting that men were absolute masters of their own actions and at full liberty to do either good or evil. This led to profligacy and licentiousness. • They rejected the authority of all but the Pentateuch and considered the Messiah as a temporal prince to set up universal rule and thus found John Baptist's message exciting and attractive. • They believed in the absolute mortality of man, but confined all hopes to this age, thus indulging themselves in every form of luxury. • They looked forward to the splendor of the Kingdom, but the lowly Savior offended their hopes of glory. • Politically, they were favored by John Hyrcanus, Aristobulus and Alexander Jannaeus (135-75 BC) so that they rose to power under the Romans and the Herods - the high-priesthood being in their hands at that time. Acts 5:17

THE SCRIBE'S QUESTION. The "great commandment" Mt. 22:36. was a matter of great controversy among the Scribes, as involving the comparative importance of different precepts, some maintaining the pre-eminence of one and others of another. Some claimed sacrifice, some circumcision, some the sabbath, some the law of meats, washing and so forth. Whilst they divided the Divine precepts into 613 different principles, they gave greatest stress to the ceremonials. They divided these into great and small. They divided the commandments up into 248 affirmative ones (the number of the members of the body) and 365 affirmative ones (the number of the days of the year), the total of 613 being the number of the letters of the Decalogue. Some were great others small, and the question was which was, "the great commandment" Mt. 22:36. as well as which was the first. Christ had no difficulty with the answer, sweeping all their traditions aside.

and died, neither left he any seed: and the third likewise.
22 And the seven had her, and left no seed: last of all the woman died also.
23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?
25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
26 And as touching the dead, that they rise: have ye not read in the book of Moses, how [k] in the bush God spake unto him, saying, [l] I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.
28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them [r] well, asked him, Which is the first commandment of all?
29 And Jesus answered him, The first of all the commandments *is*, [q] Hear, O Israel; The Lord our God is one Lord:
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.
31 And the second *is* like, *namely* this, [a] Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
32 And the scribe said unto him, Well, Master, thou hast said [s] the truth: for there is one God; and [a] there is none other but he:
33 And to love him with all the heart, and with all [b] the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [c] is more than all [d] whole burnt offerings and sacrifices.
34 And when Jesus [e] saw that he answered discreetly, he said unto him, Thou art not far from the [t] kingdom of God. [f] And no man after that durst ask him *any question*.
35 ¶ [g] And Jesus answered and said, [h] while he taught in the temple, How say the scribes that Christ is the son of David?
36 For David himself said by the Holy Ghost, [i] The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people [m] heard him gladly.
38 ¶ [n] And he said unto them in his doctrine, [o] Beware of the scribes, which love to go in [p] long clothing, and *love* [q] salutations in the marketplaces,
39 And [r] the chief seats in the synagogues, and the uppermost rooms at feasts:
40 [s] Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.
41 ¶ [u] And Jesus [v] sat over against [w] the treasury, and beheld how the people cast [x] money [y] into the treasury: and many that were rich cast in much.
42 And there came a certain poor widow, and she threw in two [z] mites, which make [a] a farthing.
43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you,

[a] Cited from Deut. 4. 35.
[b] Luke 2. 47. Col. 1. 9.
[c] 1 Sam. 15. 22.
[d] Ps. 40. 6. Heb. 10. 6, 8.
[e] Mat. 25. 24.
[f] Mat. 22. 46. Luke 20. 40.
[g] To ver. 37, *Luke* 20. 41-44.
[h] Mat. 26. 55.
[i] Cited from Ps. 110. 1.
[k] Luke 20. 37. Cp. Rom. 11. 2.
[l] Cited from Ex. 3. 6.
[m] ch. 6. 20.
[n] ch. 4. 2.
[o] To ver. 40, *Luke* 20. 45-47. Cp. Mat. 23. 5, &c.
[p] ch. 16. 5.
[q] Mat. 23. 6. Luke 11. 43.
[r] Luke 20. 39.
[s] Mat. 23. 6, 7.
[t] Mat. 23. 14.
[u] Cited from Deut. 6. 4, 5.
[v] To ver. 44, *Luke* 21. 1-4.
[w] Neh. 13. 4, 5. John 8. 20.
[x] *A piece of brass money, see* ch. 6. 8. Mat. 10. 9.
[y] 2 Kin. 12. 9.
[z] Cited from Lev. 19. 18.
[a] *It is the seventh part of one piece of that brass money.* Luke 21. 2.
[b] Mat. 5. 26.
[c] ver. 14.

7 Gr: "He is One."
8 Lit "Besides Him" i.e. His equal.
9 Sunesis = A putting together i.e. Intelligence.
10 Nounechōs - from nous, mind, understanding. echō = To have. Thus to have an understanding.
11 But he was not there! He had to travel along a certain "way" to receive it. Thus 14:6. Jesus thus proceeded immediately to direct his audience to that way, and the Word which they should hear.
12 He answered their thoughts as to his true identity. He evidently put the question several times as nobody volunteered an answer. Directly to the Pharisees Mt 22:41. In Mark 12 presses the question again asking what the Scribes - the authorised teachers taught - but silence. Then, in Luke Ch. 20:41 directly to the Scribes who had commended him. All were silenced Mt. 22:46.
13 Particularly to his disciples though in the hearing of all the people who had heard the Scribes silenced with relish Cp Luke 20:40.
14 These three verses are either a preface or an epitome to the discourse of Mt 23 - probably the former.
15 Some had commended the Lord. V28. Luke 20:39 but as a class they were not to be followed. See warning of prophets Isa. 28:7; 29:9-14. 30:1-11. This stemmed from leaders. Isa. 3:12. 9:16. Ecclesiastes 10:2 Cor 11:13 Phil 3:2. Not exempt from danger. Acts 20:29 30. 1 Cor 11:18 Phil 3:2.
>>>> See Mt. 23 for extended indictment against Pharisees.
16 RSV - "He sat down." Disc. "And sitting opposite." The discourse of Mt. 23. finished, the Lord sat down in sad reverie to take his leave of the Temple. His eyes were cast down but suddenly he "looked up" to take in the scene before him Luke 21:1.
17 Here he had taught before Jan 8:20. It was in the Court of the Women. 13 Chests called Shopheroth, with opening shaped like trumpets. Cp Mt. 6:2. received the offerings of the people.
18 It was decreed that the lowest sum was to be two prutahs.
19 Polla - many. Probably handfuls of prutahs thrown in with great ostentation to make a loud noise and attract others. Cp Mt. 6:2.
20 Ptōchas - Miserably poor. Bull: "crouching cringing in the manner of beggars." Timid and self conscious, she braved the contemptuous looks of the ostentatious wealthy and paid her miserable sum.
21 He drew the attention of his disciples to it as an object lesson of his teaching. Cp V. 40. Mt. 23:14.

SELF-RIGHTEOUS PHARISEES SILENCED. Mt. 22:34-40. Vv 28-34.
Admiring the skill with which the Sadducees had been silenced, the Pharisees gathered together to plot how they might see the end. Mt. 22:34.
"And great" Mt. 22:
Cp Mk 22:36: "Tempting him." He first approached Christ with an evil intent, but left greatly impressed - the power of the Word having its impact.
Cp Mal. 1:1-6.
Cp Ch. 13:32.
Mt. 22:40 adds: "On these two commandments hang all the Law and the Prophets." See Note above and at Matthew. The second development of the first 1 Jhn 4:20 See the question of the other lawyer + Jesus' parable of the Good Samaritan Luke 10:27.
He seems to speak with authority as one accustomed to deciding matters of Law.

INFIDEL SADDUCEES SILENCED. Vv 18-27. Mt. 22:23-33 Luke 20:27-40 Note.

Mal. 22:1-14 Adds Parables of Wedding Feast + Garment.

WORLDLY-MINDED HERODIANS SILENCED Vv 13-17 Mt. 22:15-22 Luke 20:20-26.

LOVE He loves God with all his heart who bends his intellect to understand His purpose and His will - with all his soul or life who moulds his life by obedience thereto, with all his heart who renders back filial affection for the love he acknowledges he has received, with all his strength who exerts the power of affection, life and intellect in His service.
It all stems from Knowledge, from hearing - and this will reveal Yahweh as a Father, developing filial affection, manifested in life mind and strength. For definition of Love see 2 Jhn. 6.

CHRIST'S QUESTION: WHAT THINK YE OF CHRIST. Vv 35-37. Mat. 22:41-46 Note Luke 20:41-44

A WARNING TO BEWARE OF SCRIBES Vv 38-40. Luke 20:45-47.

COMMENDATION OF A WIDOW'S LIBERALITY. Vv 41-44. Luke 21:1-4.

THE GLORY OF THE TEMPLE See Note top p.129. A jubilee had been occupied in restoring and beautifying it John 2:20. and it was still unfinished. Huge blocks of marble added to its grandeur, gold glittered on its facade, the token of gorgeous gifts with which it was endowed Luke 21:5. Josephus states that some stones were 45 ft long, whilst most were 37½ feet long, 12 ft high & 18 broad (Jos. Bell. Jud. V.6.6. Ant 15.11.3) Titus was amazed at the massive buildings of Jerusalem and traced in his triumph the hand of God (Jos. Bell. Jud. 6.9.1). At his departure after the capture of the city, he left the 10th legion under the command of Terentius Rufus to carry out the work of demolition, & the whole enclosing walls & precincts of the temple were so "thoroughly levelled & dug up that no one visiting the city would believe it had ever been inhabited" (Jos. Bell. Jud. 6.9.1)

THE DESTRUCTI
Jews, are not s
the world." The
was densely cr
instincts of hur
and barbarit

Destruction of the temple foretold. See below

22 A greater sacrifice – for how can man benefit God in material things. Cp Isa. 66:1-2

23 She had to deny herself to contribute this – it was given at the expense of personal sacrifice.

>>>> Greeks desire to converse with Jesus. John 12:20-50 Probably in Court of Gentiles as moving out.

That [a]this poor widow hath cast more in, than all they which have cast into [b]the treasury:

44 For all *they* did cast in of their abundance; but she of her [d]want did cast in all that she had, *even* [e]all her living.

CHAPTER 13. >>>>

: Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 the gospel must be preached to all nations. 24 The manner of Christ's coming to judgment: 32 the hour whereof being unknown, all are exhorted to watch and pray.

10 PREDICTS DESTRUCTION OF TEMPLE Vv1-2. MT 24:1-2. LUKE 21:5-6.

1 From Court of Women directly in front of Altar Ch.12:41 he had come out of the large Court of Gentiles to South of Temple. See Jhn 12 Note 25 and now moved out of the area down the eastern steps towards the Kidron Valley.

2 Some of the foundations still remain But cp Zech. 14:4

3 The journey to the mount is continued in stunned silence as the Apostles ponder these words.

11 THREE QUESTIONS Vv3-4. MT. 24:3. NTE. LUKE 21:7

4 It was stretched out before them in all its glory, and the wondering, puzzled Apostles sought further information.

12 OLIVET PROPHECY. 5-37. MT. 24:4-25 NTE. LK 21:8-36.

Rise of False Prophets. 5-6 MT. 24:5-6 NT. LUKE. 21:8.

AND [g]as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. – Cp Mic. 3:12.

3 And as he sat upon the mount of Olives over against the temple, [h]Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, [i]Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am [j]*Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for [l]*such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are the* beginnings [2]of sorrows.

9 ¶ But take heed to yourselves: [m]for they shall deliver you up to councils; and in the

Wars and Tumult Vv7-8. MT. 24:6-8 LK 21:9-11. NTE

They had enquired concerning the "end of the age" MT. 24:3.

The word (Odin) = birth-pangs but also "pangs" of death. Acts 2:24. These sorrows were to bring to an end the nation, but bring into stronger existence the Ecclesia.

Persecution MT. 24:9-13 NTE. LUKE 12:11-12. 21:12-19. Acts 4:1-3. 5:18, 37. 6:15, 23:1

Verses 9-11 are omitted in Matthew's record.

The Glory Of The Temple (Cont.)

But despite this external glory, the real Glory was not there, and as a leprous house (for it was a symbol of the spiritual condition of the nation as a whole) it was completely broken down. Cp. John 2:13-17. MK 11:15-19.

Jesus having plainly intimated the national guilt that had been accumulating over the years Mt. 23 and shown that Jerusalem was to be exposed to judgment & the Temple made desolate he now, as expressing in action what he had proclaimed in Word left the Temple as Ezekiel had seen the Glory leave. Ezek. 10:3-5. 9:3. 10:19. The Apostles reluctant to believe the

70 Words spoken Mt. 23:38. pointed out the glory of the building as a symbol of permanency and the offerings of the people Luke 21:5. as an evidence of religious fervor.

[c]2 Cor. 8. 12.

[b] 2 Kin. 12. 9. John 8. 20.

[c] Mat. 24. 14.

[d] Phil. 4. 11.

[e] Luke 8. 43 & 15. 12, 30 & 21. 4. 1 John 3. 17. Cp. Deut. 24. 6.

[f] 1 Sam. 9. 5. Mat. 6. 25, &c.

[g] To ver. 37. Mat. 24. 1-51. Luke 21. 5-36.

[h] See additional comments in Mt 24 (+16 Lk)

The first spokesman Matt 24:4

[i] Mat. 17. 1. (+13 Mat) (+11 Lk)

For 3rd question see Mt. 24:3. the sign of thy coming.

[j] ver. 9, 23. 33. Mat. 7. 15. (+1 Lk)

[k] Expressed Mat. 24. 5.

[l] Cp. Mat. 24. 6. Luke 21. 9.

[2] The word in the original imports the pains of a woman in travail. Mat. 24. 8. Acts 2. 24. 1 Thess. 5. 3. Cp. NTE John 16. 21.

[m] Ver. 9, 11-13. Mat. 10. 17-22.

synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 [c]And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall

8 It was part of the duty of the Chazan or minister in each synagogue to maintain order, & scourge the condemned See Note. Top p.56.

9 Acts 16:23. 2 Cor. 11 24-25. Acts 5:18 etc.

10 Acts 12:1-2. 21:33. 18:12. 25:6.

11 Martyrion = Witness testifying to the justness of Divine judgment. Mal. 3:5.

12 RV: "Do not be anxious." – Manifest faith.

13 Eliminate. But see Luke 21:16.

14 People were amazed at the change in disciples. Acts 4:13. The fine language of fleshly philosophy was despised by Him 1 Cor 2:2. See Luke: comment-Luke 21:

15 For the gradually increasing odium in which Christians were held, see Acts 6-8, 50. 17:5-7. 18:6. 19:9. 22:21, 28. 24:5 & 25:7-8. 1 Cor. 4:12-13. 1 Tim. 4:10. Ja 2:7. 1 Pet. 2:12-15. 3:16 & 4, 14-16. Rev 1:9.

Some have suggested for this word "brave patience" See 1 Pet. 2:20. Rom. 5:3-4. See Luke 21:

Roman Invasion: Vv 14-23. MT. 24: 15-28 NTE LUKE 21:

17 Kτisis used by Greeks to define the founding of a city or state or world as natural creation. Rend. "building" in Heb. 9:11.

18 Not merely the saints, but the nation. Ezek. 10:2. Amos 9:9. As for the saints, they are to inherit the Kingdom. Middle Voice – for Himself.

Matthew adds: "immediately" See Note 20

The Second Advent W24-31. Mt. 24 Luke 21:25-28.

20 These words should be linked with the concluding words of the Lord omitted by Mark but included in Luke. Ch. 21:24 re to times of Gentile

21 Based on. Isa. 1 See. Hab. 3 Note

22 Cf. Dan. 12:3.

23 Peter later took up this prophecy. 2 3:1-13

24 Saleuo - Agitate

25 Exchomai = To co drive. Cf. Parous Mt. 24:30. To Zion will be the Sign in Heaven. Mt. 24:30.

Restoration of Israel Vv27-31. Mt. 24:29-31. 21:24-31.

26 Cp Mk 11:20. See Mt. 24:32. Luke "and all the trees." Th need the signs of the

27 Within 40 years of prophecy the first part accomplished – also with the second Mic. 7:15.

Exhortation to W fulness. 32-37. Mt. 36-42. Luke 21:34

28 Cp John 5:20. Acts 6. Rev. 1:1.

>>>> Luke adds exhortation on Cares & pleasures of life Luke 21:34

13 PARABLE OF THE HOLDER & PORTER Vv33-37.

An exhortation to W fulness.

29 Each has his part ular sphere of l In Christ's servic Cor. 12:15-31. Eph. 4 12.

say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew [d] signs and wonders, to seduce, if *it were* possible, even the elect.

23 But [e] take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that [h] it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth [i] no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, [k] watch and pray: for ye know not when the time is.

34 *For the Son of man is* [l] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, [b] at even, or at midnight, or at the [f] cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

[d] Mat. 24. 24. Ex. 14. 24. Mat. 14. 25.
[e] Cp. ch. 14. 30, 68, 72.
[d] John 4. 48.
[e] ver. 5, 9. Mat. 7. 15.
[h] Or, he
[i] Mat. 24. 36.
[k] ver. 35, 37.
[l] Mat. 25. 14. Luke 19. 12.
[b] Lam. 4. 20.
[f] Or, the time when the cock crew
[k] ver. 33, 35, 37.

CHAPTER 14.

1 A conspiracy against Christ. 3 A woman poureth precious ointment on his head. 10 Judas covenanteth to betray him. 18 Christ eateth the passover: 22 instituteth his supper. 53 He is falsely accused, 65 and shamefully abused by the council. 66 Peter denieth him.

AFTER [f] two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ [g] And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of [2] spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [3] pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the [m] burying.

[f] ver. 1, 2. Mat. 26. 2. Luke 22. 1, 2.
[g] To ver. 9. Mat. 26. 6-13. To ver. 7. John 12. 1-8.
[2] Or, *pure nard*, or, *liquid nard*. John 12. 3.
[m] Mat. 26. 12.

THE FALL OF JUDAS. Motivated by Avarice ~ he (like Matthew) had practical & administrative talents that constituted both his opportunity & his temptation. He proved unfaithful to his trust & used the common purse of the brotherhood for his own ends John 12:6. The germs of avarice probably unfolded very gradually in spite of the many warnings from the Lord Mt. 6:19-34. 13:22-23. Mk 10:25. Luke 16:11. John 6:70. & Disappointment of his hopes. He, in common with the others, sought an immediate Kingdom of glory. Unlike the others, the practical Judas probably understood the allusions of the Lord to his approaching death. Mt 16:21 Luke 18:31-32 but in spite of miracles doubted the possibility of his resurrection (also all his own family disbelieved Him). Sensing the growing opposition John 11:8, 57 and the danger this brought to the Lord's

ST. MARK 14.

his last supper.

3 Of faithful loving, humble service. Cp John 11:2.

Christ instituteth

Cp John 11:2.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ [a] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might [c] conveniently betray him.

12 ¶ [d] And the first day of unleavened bread, when they [2] killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth [e] two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the [g] guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And [k] in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they [m] began to be sorrowful, and to say unto him one by one, *Is* it I? and another said, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ [b] And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ [f] And when they had sung an [3] hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will [h] smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although [i] all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow [l] twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 [n] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him

[a] ver. 10, 11, *Mat.* 26. 14-16. *Luke* 22. 3-6.
Cp. John 13. 2, 27, 30.
[b] To ver. 25. *Mat.* 26. 26-29.
[c] To ver. 24. *Luke* 22. 19, 20. 1 *Cor.* 11. 23-25.
[d] Mat. 26. 16. Luke 22. 6. 2 Tim. 4. 2.
[e] To ver. 16. *Mat.* 26. 17-19. *Luke* 22. 7-13.
[2] Or, *sacrificed.* Acts 14. 23, 18. 1 Cor. 5. 7 & 10. 20.
[f] Cp. Luke 22. 8.
[g] To ver. 31. *Mat.* 26. 30-35.
[3] Or, *psalm.*
[h] Luke 2. 7.
[i] Cited from Zech. 13. 7.
[k] To ver. 21. *Mat.* 26. 20-24.
[l] ver. 68. 72. Cp. Mat. 26. 34, 75. Luke 22. 34, 60. John 13. 38 & 18. 27.
[m] John 8. 9.
[n] To ver. 42. *Mat.* 26. 36-46. *Luke* 22. 39-42, 45, 46.

JUDAS PREPARES TO BETRAY JESUS Vv 10-11. Mt 26:14-16 Nte.

Matthew supplies the time when this occurred - on Saturday after the anointing

4 It was an unsolicited act of base treachery.

5 Instead of shuddering at such an act - and this on the eve of Passover. Cp Ps 55:12

Lit. "Kept seeking."

7 They offered 30 pieces of silver Mt. 26:15. the price of a slave gored by a bull Exod. 21:32. approx £3-13-0, or 120 denarii, the wage for a common laborer for 4 months (Mary had paid 300 to anoint the Lord!!).

>>>> Matt 26:3-5. An emergency meeting of Sanhedrin council to plan how to put Jesus to death before Passover Luke 22:3-6. Judas' further act of perfidy

5 WEDNESDAY 11th ABIB

1 TO THE GUEST ROOM. Vv 12-16. Mt 14 26:17-19. Luke 22:7-13.

The evening before.

2 This was distinct from the Feast itself Luke 22:1. This was the Day of Preparation. See Note Mt. 26:2. On this day the room was prepared, all leaven removed. Cp 1 Cor. 5:7-8.

Pascha, Heb. Pesach = the victim. From a root = To step over. Cp Exod. 12:13

Peter & John whom the Lord had instructed to go and prepare See Luke 22:8 note.

The greatest secrecy had to be observed, that Judas might not know where the Lord would go for he was waiting such an opportunity to deliver him up. Luke 22:6. Therefore he did not openly give the address. Christ knew the man Mal 26:18 who was a disciple.

It was quite unusual for a man to bear a pitcher, thus he would easily be picked out. But where would the disciples go? Obviously to the pool of Siloam, the only living water in the city. (See Note John 9:7) for this water was for purification, and for that living (i.e. spring) water was used. It was customary to replenish the house cisterns with such water at Passover.

i.e. Teacher (RSV). So he was a believer.

k Lit. Carpeted - floor coverings & reclining couches

2 WARNING OF BETRAYAL Vv. 17-21. Mt 26:20-25 Nte. John 13:21.

JUDAS (Cont.) own following John 12:10 of which the Apostles were conscious John 11:16. he might, to save his own skin, show the leaders that he was not really a follower. The pitiful sum he received would demonstrate he was performing the betrayal as an act of patriotism to the state. ● NATURAL AVERSION: - Many of the sayings of the Lord were opposed to the principles of Judas and that which once attracted him now began to repel. Suspecting the criticism of the Lord he openly received it at Bethany. John 12:4-9 and this made him angry. He could feel in the rebuke of the Lord that he had discovered his secret sin John 8:16. & this knowledge instead of shaming him & causing him to seek forgiveness angered him further and resulted in him throwing in his lot completely with the enemy.

THE FIRST PRAYER.

1 That he might succeed him Mk 14:35. 2 he has successfully passed & swiftly removed from [illegible] made and conditions [illegible] Note different words

>>>> Matthew's account includes Judas' question & Lord's reply

3 THE COMMUNION. Vv. 22-26. Mt. 26:26-30. Nte Lk 22:19-20. 1 Cor. 11 23-25 NTES.

11 The flesh, fat etc of Sacrifices is styled the bread of Yahweh Lev. 21:6, 17. Num. 28:2.

12 Similar formula to that used by Moses to ratify the first covenant Exod. 24:8 Cp Heb 9:20-22

13 Lit. "poured out" - Drog. i.e in dedicated life.

14 Cp Ezek 44:3. Luke 13:29.

>>>> Renewed warning & discussion on betrayal. Luke 21:23. See Top p 143 for order of events.

4 THEY LEAVE THE ROOM. V. 26 Mt 26: Jo Nte Lk 22:39 Jn 14:31

5 WARNING AT THE WAY. Vv 27- Mt. 26:31-35 Nte

15 The Romans divided the night into 4 watches Mk 13:35: 6, 9, 12, 3, and the guard in the Tower of Antonia that overlooked the Temple, showed the guard at each watch by the sound of trumpet. The last two were called the cock-crowing. See Dagfoft Mt. 26:34.

RV: "exceeding vehemently." But see v 72!

6 AT GETHSEMANE Vv. Mt 26:36 Nte. Lk 22:39 Jn 18:1.

7 THE FIRST PRAYER Vv 32-36. Mt 26:39 Nte. Lk 22:40-42.

"About a stone's throw." Luke 22:41. The Disciples Jesus [illegible] begin to pray before their eyes closed in sleep.

Para-erchomai - para, beside, erchomai, to come or go. To go from side. Thus was only possible by him successfully enduring it John 16:33. Heb 5:7.

Abba Peter - Father of the family derived from an Aramaic

Pater - with the indicative mood, (present tense) assumes the hypothesis as an actual fact, the condition being unfulfilled, but no doubt being thrown on the supposition. (Bull) v 23. Cor. 15:16 cp 13. Thus: As it is possible remote the cup is: RSV.

Paraphero - para, beside, phero, remove to bear from beside, to take away as does a stream; [illegible] is swiftly !! So also Lk 22:42.

THE SECOND PRAYER Vv 39-39. Mt. 26:40-42 Nte

THE THIRD PRAYER Lk 22:41 Mt 26:42-44 Nte

THE BETRAYAL AND ARREST Vv 42-52. Mt. 26:47-56 Nte. Luke 22:47-54. John 18:2-11. For details see Mt 26

Peter and James and John, and began [a] to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, [l] and fell on the ground, and prayed that, if it were possible, [c] the hour might pass from him.

36 And he said, [c] Abba, Father, [d] all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake [f] the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) [h] neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, [k] the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ [l] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the [a] young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ [o] And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and [t] warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness [m] agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, [n] I will destroy this temple [o] that is made with hands, and within three days I will build another [p] made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood

[a] ch. 9. 15.

[l] "About a stone's throw." Luke 22:41. The Disciples near him begin to pray before their eyes closed in sleep.

[c] Abba, Father — Aramaic. Abba, Father. Abba = Father, the family term for father. Used by a child or grown-up child. Not a term used by Gentiles. Father = Greek. Abba = Aramaic. Both words are used by Paul, Rom. 8:15, Gal. 4:6, to show that Christians, Jew and Gentile, have the right to call God Father.

[d] Can — with the indicative mood (present tense) as here assumes the hypothesis as an actual fact, the condition being unfulfilled, but no doubt being thrown on the supposition. (Bull) V.24. Cor. 1:16 eg. Thus: As it is possible remove the cup from me: RSV

[f] Paraphero - para, beside, phero remove. To bear from beside, to carry as does a stream" i.e. swiftly. 11 Sam 14:14 2 Sam 22:42.

[h] Cp. ch. 9. 6.

[k] John 13. 1.

[l] To ver. 50, Mat. 26. 47-56. Luke 22. 47-53. John 18. 3-11.

[m] ver. 59.

[n] ch. 15. 29.

[o] Acts 7. 48 & 17. 24. Heb. 9. 11, 24.

[p] 2 Cor. 5. 1.

[a] 2 Sam. 4. 12.

[f] Cp. Mat. 26. 39, 42.

[h] Luke 22. 54. To ver. 65, Mat. 26. 57-68. John 18. 12-15, 19-24. ver. 65, 61-64, Luke 22. 63-65, 67-69.

[t] ver. 67. John 18. 18, 25.

[o] THE DISCIPLES FLEE V.50 Mt. 26:56.

[22] Probably Mark himself. Perhaps he had been roused by the noise of the soldiers (for he lived in Jerusalem Acts 12:12 - could have been the house of the last supper -), and so followed to see the cause, hastily throwing on the linen cloth.

[23] This need not imply that he was absolutely naked - it could mean with only his under garment on. Cp 1 Sam. 19:24. John 21:7.

[12] FIRST JEWISH TRIAL Mk 14 53-65. Mt. 26:57-68. John 18:12-14 NOTE

The soldiers bound Jesus and led him through the hushed streets of the sleeping city to the Palace of the high priest. John 18:13. At this point the Romans would doubtless retire to the Tower of Antonia - their work done.

[24] To Annas John 18:13 who was the real high priest p. 165 though Caiaphas p. 166 was the titular. Caiaphas

[25] The council of the Sanhedrin was convened. This would take some time, meanwhile Jesus was interrogated by Annas.

[13] FIRST DENIAL BY PETER V.54. See NOTE Luke 22: 54-62 for Notes & Sequence.

[14] SECOND JEWISH TRIAL Vv 55-64. Mt. 26:57-66 NOTES

[26] Why not? Was this through the questioning of Nicodemus or Joseph? Cp John 7:50-52. Luke 23: 51.

Two whose evidence provided sufficient to establish a case of blasphemy against the Temple - as was later pressed against Stephen Acts 6:13-14.

This had been said 2 years earlier John 2:19 indicating how carefully the Lord's enemies heeded his sayings. Possibly the two witnesses had been primed with this evidence & under questioning broke down. Their charge, according to Matthew, varied from that recorded by Mark - so that the disagreement is indicated by the two accounts.

THE FIRST PRAYER.

1 That he might succeed & the hour of darkness be removed from him Mk 14:35. 2 That the cup be removed from him after he has successfully partaken of it Mt 26:39. 3 That the cup be swiftly removed from him Mk 14:36. 4 That in all the requests made, and conditions suggested, Yahweh's will be done. Mt 26:39. Mk 14:36. Note different words used in the various records.

[c] the hour might pass from him. Gr. went away from

[c] Over. 41. Luke 22. 53. John 12. 27 & 13. 1.

[c] Rom. 8. 15. Gal. 4. 6.

[d] Mat. 19. 26. Heb. 5. 7.

The angel strengthens him. Luke 22:43-44

of darkness

up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: [a] and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and [f] to cover his face, and to buffet him, and to say unto him, [g] Prophesy: and the servants did [h] strike him with the palms of their hands.

66 ¶ [i] And as Peter was beneath in the palace, there cometh [k] one of the maids of the high priest:

67 And when she saw [l] Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; [m] and the cock crew.

69 And [o] a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, [p] they that stood by said again to Peter, Surely thou art *one* of them: for thou art [p] a Galilæan, and [q] thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 [s] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [2] when he thought thereon, he wept.

2 Or, *he wept abundantly*, or, *he began to weep.*

[a] Mat. 24. 30.

[b] Mat. 27. 1. Luke 22. 66.

[c] Mat. 5. 22.

[d] Luke 23. 1. John 18. 28.

[e] To ver. 5. *Mat.* 27. 11-14. *Luke* 23. 2, 3. Cp. John 18. 29-38.

[f] Luke 22. 64.

[g] Cp. Mat. 26. 28. Luke 22. 64.

[h] Mat. 26. 67.

[i] To ver. 72. *Mat.* 26. 69-75. *Luke* 22. 55-62. *John* 18. 16-18, 25-27.

[k] ver. 54.

[l] ver. 54. Cp. John 18. 17.

[m] To ver. 15. *Mat.* 27. 15-26. *Luke* 23. 17-25. *John* 18. 39, 40.

[n] ver. 30.

[o] Cp. Mat. 26. 71.

[p] Luke 22. 59.

[q] Cp. Acts 2. 7.

[s] Luke 23. 5.

[t] ver. 30.

CHAPTER 15.

1 Jesus is brought bound, and accused before Pilate. 15 Pilate, prevailed on by the people, giveth up Jesus to be crucified. 17 He is crowned with thorns, 27 crucified between two thieves, 43 and honourably buried by Joseph.

AND [b] straightway in the morning the chief priests held a consultation with the elders and scribes and the whole [c] council, and bound Jesus, and [d] carried *him* away, and delivered *him* to Pilate.

2 [e] And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 [m] Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests [r] moved the people, that he should

[r] Luke 23. 5.

[t] ver. 30.

74

SIMON BEARS THE CROSS: The cross was formed of an upright stake & a transom. It was raised only a little above the ground, so that beasts of prey were able to gnaw the bodies thereon. The condemned's feet were raised up until the soles lay flat on the upright beam. Nails were driven through hands & feet & the body was supported partly by these & also by a projecting pin called the seat. There was no rest for the feet. A slight covering was allowed for decency's sake, the rest of the body being stripped of clothing, so that the sufferer, bleeding from the cruel scourge, suffering untold agonies, was left to slowly die.
Exhausted with his long vigil & lack of food, suffering the agony of pain, sorrow & shame, his body tortured with open wounds & loss of blood, the Lord sank beneath the weight of the stake as he staggered wearily along the hilly road - so that the impatient soldiers commandeered Simon to relieve the Lord of his burden.

rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out [b] again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 [d] And the soldiers led him away into [e] the hall, called [f] Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees [g] worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 [i] And they bring him [m] unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with [n] myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was [p] the third hour, and they crucified him.

GOLGOTHA — "Gordon's Calvary" is the only spot fitting every scriptural allusion. It is a small hill just outside the city to the north. As one comes out of the Damascus Gate in the middle of the north wall, one sees, directly in front of him, across the road running parallel with the north gate-wall, a precipice about as high as a house forming the south side of the hill called "Gordon's Calvary". In that wall of rock there are found three large holes somewhat resembling the eye-sockets & mouth hole of a skeleton skull. The procession would probably turn east then north a little further, then again to the left to ascend the slope to the top of the ridge.

[b] Cp. John 18. 40.
[c] Cited from Is. 53. 12. Cited also Luke 22. 37.
[d] To ver. 21, *Mat.* 27. 27-32.
[e] Mat. 26. 3.
[f] Mat. 27. 27.
[g] Mat. 8. 2.
[i] Cited from Ps. 22. 1.
[m] Acts 19. 33. 1 Tim. 1. 20. 2 Tim. 4. 14.
[n] Rom. 16. 13.
[i] To ver. 41, *Mat.* 27. 33-56.
[m] Luke 23. 33. John 19. 17.
[n] John 19. 39.
[o] Luke 23. 46.
[p] Cp. John 19. 14 (not in Mat. or Luke).

26 And the [a] superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, [c] And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, [h] My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and [o] gave up the ghost. RSV: "He breathed his last"

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion,

[a] Mat. 22. 20.
[h] Cited from Ps. 22. 1.
[o] See Notes Jhn 19:23

75

JOSEPH'S COURAGE Jesus died just before the close of the Day of Preparation see Note bottom p.158. Joseph "took courage" and made request for the body. Evening had now come 23:52 - this meant that Joseph had to ignore the sabbath law - by identifying himself so completely with one who was charged with blasphemy - sedition, run the risk of himself being so charged. But he did the Lord an honor. Normally the bodies would remain on the ground to be attacked by carrion or animals until only bones or skull (hence the name) remained - or be flung into the fires of Gehenna. Joseph courageously identified himself with the Lord in spite of the stigma attached to so doing. Thus as Passover feast commenced, the Lord was buried Cp Luke 23:56.

Preparing Spices Thus were purchased "after the sabbath" acc to MK 16:1, but prepared before Sabbath acc Luke 23:56.
- Cp Mt 28:1. Sabbath.
- p.153 The high day.

Christ's burial, and resurrection.

which stood over against him, [b] saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. Gr. "a" Cp notes in Matthew

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and [c] Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. (this was later than 3 o'clock v.25)

42 ¶ [1] And now when the even was come, because it was [m] the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an [n] honourable [o] counsellor, which also [p] waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* [r] the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses [t] beheld where he was laid.

[a] Luke 23. 56 & 24. 1. John 19. 40.
[b] Cp. Mat. 27. 54. Luke 23. 47.
[c] Cp. Luke 24. 1. John 20. 1.
[d] Mat. 13. 6.
[e] ch. 16. 1 Cp. Mat. 27. 56.
[f] ch. 15. 46.
[g] Cp. Mat. 28. 2.
[h] Cp. Luke 24. 3. John 20. 11, 12.
[i] ch. 12. 38. Luke 20. 46.
[k] Rev. 6. 11 & 7. 9, 13.
[l] To ver. 47. *Mat.* 27. 57-61. *Luke* 23. 50-56. *John* 19. 38-42.
[m] ch. 9. 15.
[n] Mat. 27. 62.
[o] Acts 13. 50 & 17. 12.
[p] Luke 23. 50.
[q] Luke 2. 25.
[r] ch. 14. 29, 31, 37, 72.
[s] ch. 14. 28. Mat. 26. 32.
[t] ver. 39.
[u] Cp. ver. 10. Luke 24. 9.
[x] Not as ver. 2.
[y] John 20. 14.
[z] Mat. 27. 56.
[a] Luke 8. 2.
[b] John 20. 18. Cp. Mat. 28. 10. Luke 24. 10.
[c] John 16. 20.
[d] Luke 23. 55.
[e] Luke 24. 11, 25.
[f] Luke 9. 29.
[g] Luke 24. 13.
[h] To ver. 8, *Mat.* 28. 1-8. *Luke* 24. 1-10.
[i] John 20. 1.
[k] Cp. Luke 24. 33-35.
[l] ch. 15. 40.
[m] Luke 24. 36. John 20. 19 & 21. 1. 1 Cor. 15. 5.

CHAPTER 16.

1 An angel declareth the resurrection. 9 Christ appeareth to Mary Magdalene: 12 to two disciples, 14 then to the apostles, 15 whom he sendeth forth to preach. 19 He ascendeth into heaven.

AND [h] when the sabbath was past, [i] Mary Magdalene, and [l] Mary the *mother* of James, and Salome, had [m] bought sweet [a] spices, that they might come and anoint him.

2 And [c] very early in the morning the first *day* of the week, they came unto the sepulchre [d] at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw [b] that [f] the stone was rolled away: for it was very great.

5 And [g] entering into the sepulchre, they saw [h] a young man sitting on the right side, clothed in a [i] long [k] white garment; and [m] they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and [p] Peter that he goeth before you into Galilee: there shall ye see him, [r] as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: [u] neither said they any thing to any *man*; for they were afraid.

9 ¶ Now when *Jesus* was risen early [x] the first *day* of the week, [y] he appeared first to [z] Mary Magdalene, [a] out of whom he had cast seven devils.

10 *And* [b] she went and told them that had been with him, as they [c] mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, [e] believed not.

12 ¶ After that he appeared in [f] another form [g] unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: [k] neither believed they them.

14 ¶ Afterward [m] he appeared

Dag. Gr.

chancroo

WHO SHALL R
A perfectly
the evening had
Their story
Magdalene was
later the Ecclesi
Under press
made a mistak
festation of
and all that
that the tomb
It may ha
emies to be
to take one
"Go back
WHAT HAPPEN
Mary Mag
two made he
The open
without ent
The othe
Meanwhi
purchased
Mk 16:1 and
Luke 23:56.
make int
By the t
They did
preparation
entered. Lu
Their s
MARY MAG
If the b
Romans.
John 20:2
night!! Bu
tomb
With su
drive why
himself op
recorded
JOHN BEL
John bel
Scriptures!
the declarat
NOTABLE AB
Of those
should have b
precaution
of the Lord,
ciples.
EVIDENCE
It come
MSS. -
VERSION
FATHER
JOHN'S BIRTH
Vv 5-23.

The proof of his death John 19:31-37.

28 THE BURIAL. Vv 42-47 Mt 27:57-61 Lk 23:50-56 John 19:38-42

Prog: Evening being now come. It was at the very close of the day!
A conscientious member of the Sanhedrin
He was a disciple - but secretly. John 19:38
RSV. "took courage" = went to Pilate. Cf. John 19:38
Aiteō, to ask or petition as a suppliant.
Opsia - the late evening. The early evening Hesperē commenced at 3pm.
Death by crucifixion took upwards of 3 days = 36 hours & said to be the earliest when it would be brought about (Lamb)
Nicodemus helps John 19:39
Thus in death he was linked with his birth Luke 2:7. But this was in preparation of birth of Spirit Rom 1:3
The word Kathaireō means to take down, but L+S have other meanings: "to depose, and as a synonym for airein (John 19:31), to take + carry off, seize. The soldiers already would have taken Jesus from the Cross John 19:31.
35 Salome V.40 had evidently left. She was cousin to the Lord's mother, + probably left with her + John, his son. John 19:27

CHAPTER 16.

6 THURSDAY 15TH ABIB
The Guarded Tomb Mt 27:62-66
7 FRIDAY 16TH ABIB
Purchasing + Preparing Spices Luke 23:56 Mk 16:1
8 SATURDAY 17TH ABIB
Earthquake + Resurrection Mt 28:2-4
9 SUNDAY 18TH ABIB
First meeting with Christ Mt 28:5-10
The Watch is bribed Mt 28:11-15
10 TO THE SEPULCHRE WITH SPICES. Vv 1-8. Luke 24:1-12 John 20:1
But these two had already seen Jesus! Mt 28:9 Why return? Because they evidently doubted the evidence of their senses! They came with a group of other women Luke 24:10 who evidently disbelieved the story they told Luke 24:11, 22-24 Mt 28:17 John 20:25

There was general disbelief that he was the true Messiah Luke 24:21. Every sign had failed. The crucifixion cursed him of God, he did not "save himself" as Zechariah declared the King would do; Elijah had not appeared to him hearty of the people. Even when he appeared personally before the disciples, they explained it away as a vision Luke 24:37.
The two Marys had seen him in the darkness of the night before. Their story was rejected as a vision. What more natural to be gradually won over to that opinion also. The open tomb and fear-stricken soldiers could easily be naturally explained as the result of earthquake - or the whole experience as the hallucinations of over-wrought minds
Cp Mk 2:22b.

76 Thus he appeared in the aspect of a mortal, when he met the two on way to Emmaus.

5 WITH THE ELEVEN AT EVEN. V 14. LUKE 24:36-48
He had meanwhile appeared to Peter Luke 24:34

and resurrection.

3 On the Friday Luke 23:56.
4 This visit was evidently initiated by Mary M who left her home before dark and meeting the others they arrived at the tomb by dawn. evidence
5 They doubted the [illegible] of the [illegible] soldiers don't found them run away. It is too much like a dream!" Cp Mt 28:11
6 No angel sitting on a stone, or soldiers in a dead faint as per Mt 28.
At this point Mary M. runs away to tell Peter. John 20:2

2 THE ANGELIC MESSAGE TO THE PERPLEXED WOMEN. Vv 5-8. Lk 23:3-11

7 There was no evidence that he was changed.
8 Not on the stone as in Mt 28.
9 Ekstasei - startled + terrified, and "amazed" (RV). Here was confirmation to Mary + Salome.
10 See Notes Mt 28:7
11 The naming of Peter, who had denied him, showed that mercy + forgiveness was to be extended to all.
12 They felt their testimony would not be accepted, though they later confirmed what the others said Luke 24:10
See Luke 24:1-10 for visit of Joanna group. Peter + John visit the tomb. John 20:1-10.

3 THE LORD APPEARS TO MARY. Vv 9-11 John 20:11-18 NIV

13 Not "when he rose" Mark does not say when this was, but Matthew does. Mat 28:1-5. The comma should appear after "risen." The interlinear Greek (Darby): "Having risen and early first of week he appeared first to Mary." See Note punctuation p 1115
14 They refused to accept the evidence of this one time, highly strung, emotional woman, noted for mental aberrations.
15 They were thus long to deal patiently with others slowness of heart + dulness of understanding Acts 3:17-21. Heb 5:2
4 THE LORD APPEARS TO 2 ON WAY TO EMMA US Vv 12-13. LUKE 24:13-33 NIV
16 Morphe - Diag. "Appearance" used in Phil 2:6 "form of God" and "form of servant" if is not used in the sense of physical [illegible] ration.

WHO SHALL ROLL AWAY THE STONE?

A perfectly natural story evolves from the circumstances. The two Marys in the dusk of the evening had seen the Lord Mt. 28:9.

Their story was rejected as the hallucinations of over-wrought women. Indeed Mary Magdalene was once afflicted in such a way Mk 16:9. They no more believed it possible than later the Ecclesia thought it possible that Peter was Released Acts 12:15-16.

Under pressure of the Apostles See Note 1. opp. the women themselves imagined they had made a mistake or that it was a hoax. There is no evidence that they saw angelic manifestation of glory in the angel of the tomb (it could have been reserved for the soldiers), and all that the women could report, and what they possibly come to understand was that the tomb was open and the body taken.

It may have been represented to them that it had been taken away by his enemies to be flung into Gehenna, & the words of the angel represented as many designed to take one off guard.

"Go back next morning," they probably were told, "and you will find the stone in its place."

WHAT HAPPENED SUNDAY MORNING

Mary Magdalene rose up before dawn Jhn 20:1. and either on her own or with the other two made her way to the sepulchre.

The open tomb was sufficient confirmation of her previous night's experience and without entering she hastened back to tell Peter Jhn 20:2.

The other two entered the tomb to experience what Mark records Mk 16:5-8.

Meanwhile the other women, led by Joanna came with the spices which had been purchased on Friday (after the Passover high day sabbath) by the 2 Marys and Salome Mk. 16:1 and prepared before the normal Sabbath by the general company of women Luke 23:56. They had probably followed after the others leaving it to the latter to make initial preparations for embalming.

By the time they arrived the others had fled.

They did not comment upon the fact that the tomb was open because they expected preparations to have been made by those who had gone before. Indeed, they immediately entered Luke 24:3. to experience what is recorded in Luke 24:4-10.

Their story confirmed that of the two Marys but was still refused.

MARY MAGDALENE RETURNS TO THE TOMB.

If the body is not there, the Apostles now declare, it has been taken by the Jews or Romans. What concrete evidence was there of resurrection!! (Cp words Thomas. Jhn 20:25). Who had seen him! Two hysterical women in the darkness of the previous night!! But they could have been mistaken! Luke 24:22-24. The only evidence is an empty tomb.

With such reasoning as that, Mary returned to the tomb! If the Lord were really alive why did he not show himself to the Apostles? Why did not he reveal himself openly! It must be that she had made a mistake and hence her question recorded Jhn 20:13

JOHN BELIEVES. JOHN 20:8.

John believed on seeing the empty tomb & yet the next verse declares that "they knew not the Scriptures!" Who did he believe? The Diaglott declares: "he believed her." This could only mean the declaration of the night before.

NOTABLE ABSENTEES

Of those present at the Cross at the time of death there are three absentees who one would feel should have been there: Mary, Martha, & Lazarus. Why were they absent! This was probably a security precaution based on the knowledge of the Jews determination to ~~follow~~ destroy the close followers of the Lord, as well as Christ himself Jhn 12:10. This also would explain the abject fear of the disciples.

EVIDENCE FOR AUTHENTICITY OF VV 9-20.

It comes from 3 sources: 1- Mss. 2- Versions 3- Early Christian writers.

- MSS. - No older mss than 4th century. The two oldest lack these verses. All others retain them.
- VERSIONS - Syriac all contain them including Peshitto (2 cent.) Curetonian (3 cent.), Philoxenian (5 cent) & Jerusalem (5 cent).
  - Latin. Jerome 382 who had access to older Greek mss than now available retain these vv.
  - Gothic 350. Egyptian Versions from 3 to 5 cent. Armenian (5), Ethiopic (4-7), Georgian (6th cent.) all retain these verses.
- FATHERS - Aspias (100) quotes V. 18. (as stated by Eusebius 3:39) Justin Martyr (151) V 20 Irenaeus (180) V 19 Hypolytus (190-227) Vv 19-19. Vincentius (256) quoted 2 verses of 7th Council of Carthage held under Cyprian. Eusebius (325) discussed these verses, as quoted by Marinus from a lost part of his History. Aphraates (337) a Syrian bishop, quoted V 16-18 in his first Homily

Companion Bible.

JOHN'S BIRTH FORETOLD. 36 years at birth Jesus.

Vv 5-23.

10 Heb. Cohen.
11 Sig. Memorial of Yahweh - pointing back to Exod. 3:14 & forward to Resurrection Luke 20:37.

18 Para Kolouthéō - proceed along with, hence to accompany. The same word is rendered "having had perfect understanding" Luke 1:3. ie "having carefully followed up."
19 Acts 3:6,16 5:15-16. 8:5-13. 9:32-35. 14:8.
20 Acts 16:16-18. 19:11-12.
21 Kainos - New, as completely different. The thing ~~is required to be~~ made new" is required to be made" new" Mt. 12:43-37. Jam. 1:26. 3:1-8.

6 THE ASCENSION Vv 19-20

Luke 24:50-53. Acts 1:6-11

22 Cp Acts 1:6-8
23 Cp Col. 3:1. Heb. 1:3. 4:14. 6:20. 8:1. 9:24. 10:12. 12:2. 1 Pet. 3:22. Rev. 3:21 Predicted Ps. 110:1.
24 Cp Mt. 28:20. 2 Cor. 6:1. James 2:22.
25 The word signifies: "To follow close upon." "To follow in the track of another."
26 This is wanting in the best mss.

12 Sig. Yah is a Father. See Note on Prests 1 Chr. 24
13 Sig. The Oath of My God - pointing to Gen 22:15-18. Ps. 132:11
14 As to the enactments of the Law. Phil. 3:6.

15 He was not high priest but was chosen by lot to burn incense. Which was among the high priest's duties. The priests assisted the high priest in his work and divided their daily tasks by lot.
17 See Note Exod. 30:34-38.
18 Cp Is. 14:12. Rev. 8:3-4
When the priest entered the Holy Place, a bell was rung, all priests and levites took up their stations, the space between the altar and temple was cleared and a great silence fell on the concourse as the people gave themselves up to inward prayer. Cp Rev. 8:1-5.

DRAMA IN THE HOLY PLACE: "THOU SHALT HAVE A SON" 11-14

19 Zacharias and Elizabeth being so old they would hardly have prayed for a son - more likely for the appearance of Messiah in view of the general expectation which they doubtless shared.
20 Grace or Favor of Yahweh. He declared this Luke 3:3. Taught men to manifest it Luke 3:11. It is the character of the ministry he came to announce Jhn 1:16, 29-31. Luke 1:68-79.

JOSEPH'S COURAGE: Jesus died just before the close of the Day of Preparation see Note bottom p.158. Joseph "took courage" and made request for ... ground to be attacked by carrion or animals until only bones or skull (hence the name) remained - or L ...

Preparing Spices. These were purchased "after

CONCLUSION OF MARK'S GOSPEL

"After a lengthy examination of the evidence, internal, intrinsic, and transcriptional, Westcott & Hort conclude that 'there is no difficulty .... in supposing (1) that the true intended continuation of vv 1-8 either was very early lost by the detachment of a leaf or was never written down; and (2) that a scribe or editor unwilling to change the words of the text before him or to add words of his own, was willing to furnish the Gospel with what seemed a worthy conclusion by incorporating with it unchanged a narrative of Christ's appearances after the Resurrection which he found in some secondary record then surviving from a previous generation. If these suppositions are made, the whole tenour of the evidence becomes clear and harmonious. Every other view is, we believe, untenable .... II (the addition W. 9-20) manifestly cannot claim any apostolic authority; but it doubtless founded on some tradition of the apostolic age." (Appendix to Introduction p. 31). - Quoted by Rotherham.

Other authorities claim it is authentic. See overleaf.

THE SEVEN SAYINGS FROM THE CROSS. - John 10:17-18.

1 "Father forgive them; for they know not what they do" Luke 23:34. MERCY } Before the Darkness.
2 "Today shalt thou be with me in Paradise" Luke 23:43. HOPE
3 "Woman, behold thy son! ... behold thy mother" John 19:26. LOVE
4 "My God, my God, why hast thou forsaken me" Matt. 27:46. Mk 15:34. DEDICATION } During the Darkness.
5 "I thirst" John 19:28. SUFFERING
6 "It is finished" John 19:30. VICTORY } After the Darkness.
7 "Father, into thy hands I commend my spirit" Luke 23:46 FAITH

The epitome of a life of consecration and dedication to the will of the Father and the cause of humanity

The Lord's summary of his Message and Mission John 12:44-50

The Message: "Jesus cried and said, He that believeth on me believeth not on me but on Him who sent me. Vv 44, 45. For I have not spoken of myself, but the Father, He gave me a commandment what I should say and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me so I speak" Vv 49-50

The Mission: "I am come a light into the world, that whosoever believeth in me should not abide in darkness. And if any man hear my words and believe not, I judge him not for I came not to judge the world but to save the world. He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. Vv 46-48.

These words were publicly uttered at the close of his public ministry.

Preliminary visit to Jerusalem. Acts 1:4
Appears to Thomas Jn 20:24-29.
On way to Galilee Jn 21
At Galilee Mt. 28:16
To James 1 Cor. 15:7
IN JERUSALEM. Vv 1-8
Mt 28:18-20. Luke 24:49. Acts 1:4-8

The statement of Mt 28:18 would naturally lead to the question of Acts 1:6-8. Followed by the promise of Luke 24:49 the commission of Mk 16:15-18 the instruction of Mt 28:19-20 the means Acts 1:4 See Note Jn 2:11 The miracles were both the seal of authority and illustrative of the message delivered.

CHAPTER 1.

PREFACE. Vv 1-4.

1 Whether written or orally expressed, we know not. There was ample to write upon. Jn 21:25. Perhaps there was a need to emphasise essential truth against many rumours that prevailed.

2 Luke was not an eye-witness. It is suggested that Mark wrote under the direction of Peter, and Luke under the guidance of Paul.

3 Appointed Luke 24:48. Jn 15:27. Acts 10:39. - Christ's sufferings 1 Pet. 5:1. Majesty 2 Pet. 1:16. Resurrection Acts 1:3. 1 Cor 15:4-6. Their obligation to speak Acts 4:19-20. Out to hear Heb 2:1

4 Having derived this from eye-witnesses.

5 With proper plan and sequence of events.

6 A title of office Acts 23:26. 26:25. Those to whom it belongs. Ps 16:3. Prov 12:26 Many converts even in Imperial Palace Phil. 1:13. Cp Luke 1:3

7 Sig. Friend or Lover of God. Appears to have been newly converted. Vv 11. A Gentile and in need of further instruction. From Footsteps of Abraham

8 He had been instructed prior to his baptism, but there was need for consolidation of knowledge.

JOHN'S BIRTH FORETOLD Vv 5-23

Used in Phil 2:4 "for of God" and "form of servant" it is not used in the sense of physical

JOSEPH'S COURAGE: Jesus died just before the close of the Day of Preparation see Note bottom p.158. Joseph "took courage" and made request for ... this meant that Joseph had to ... identifying himself so completely with ... blasphemy, sedition, ran the risk of ... he did the Lord an honor. Normally ...

24 RSV: "facing him." He saw not merely the convulsions of nature, but the courageous thoughtfull Thm 1:7,7 forgiving Luke 23:34. faithful Luke 23:46. demeanor of the Lord. See Note Mt 27:54.

25 Prayed aloud. Mt 27:46. These words excluded in best mss.

Christ's

which s
saw th
gave u
Truly t
of God.
40 Th
looking
whom
and Ma
the less
Salome
41 (Wh
in Galil
minister
many
came up
salem.
42 ¶ A
was con
preparat
before th
43 Jos
honour
also w
of God,
boldly u
the body
44 And
were alr
unto hi
asked h
been any
45 And
the cen
body to
46 And
and toc
wrapped
laid him
was hew
rolled a
the sepul
47 And
Mary the
held whe

The proof of his death Jn 19:31-37.

28 THE BURIAL. Jn 19:42-47. Mt 27:57-61. Lk 23:50-56. Jn 19:38-42

Dog: Evening being now come. It was at the very close of the day!

A conscientious member of the Sanhedrin.

He was a disciple - but secretly. Jn 19:38

RSV. "took courage & went to Pilate. Cf. Jn 19:38.

Aiteō, to ask or petition in supplication.

Opsia - the late evening. The early evening Vespers commenced at 3pm.

Death by crucifixion took upwards of 3 days = 36 hours & said to be the earliest when it would be brought about. (Lamb)

Nicodemus helps Jn 19:39

Thus in death he was linked with his birth Luke 2:7. But this was in preparation of birth of Spirit Rom 6:4.

The word Kathaireō means to take down, but L & S have other meanings: "to depose, and as a synonym for airein (Jn 19:38), to take & carry off, seize. The soldiers already would have taken Jesus from the cross Jn 19:31.

Salome Mk 15:40 had evidently left. She was cousin to the Lord's mother, & probably left with her & John, her son. Jn 19:27

CHAPTER 16.

6 THURSDAY 15TH ABIB
The Guarded Tomb Mt 27:62-66
7 FRIDAY 16TH ABIB
Purchasing & Preparing Spices Luke 23:56. Mk 16:1
8 SATURDAY 17TH ABIB
Earthquake & Resurrection Mt 28:1-4
9 SUNDAY 18TH ABIB
First meeting with Christ Mt 28:5-10
The watch is bribed Mt 28:11-15
10 TO THE SEPULCHRE WITH SPICES. Vv 1-3 Jn 20:1
1 But very early

1 An angel descends, appeareth to the disciples, rebuketh them, sendeth forth them into heaven.

AND h
past
and Ma
James,
There was
true Messiah
The

the result
sentence at the Resurrection of
mandi.
2 Cp Mt 28:2-6.

Used in Phil 2:4 "for of God" and "form of servant" it is not used in the sense of physical

unto the eleven as they sat [2] [b] at meat, and upbraided them with their unbelief and [c] hardness of heart, because [e] they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and [g] preach the gospel to every creature.

16 [m] He that believeth and [n] is baptized shall be saved; but [p] he that believeth not shall be damned.

17 And these signs [q] shall [r] follow them that believe; [s] In my name shall they cast out devils; [t] they shall speak with new tongues; [u]

18 [v] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; [w] they shall lay hands [x] on the sick, and they shall recover.

19 ¶ So then [k] after the Lord had spoken unto them, [l] he was received up into heaven, and [o] sat on the right hand of God.

20 And they went forth, and preached every where, [q] the Lord working with *them*, and [z] confirming [a] the word with [z] signs following. Amen.

[g] Acts 2. 4.
[2] Or, *together.*
[b] Mat. 9. 10.
[c] Mat. 19. 8.
[d] Luke 10. 19.
[e] ver. 11, 13.
[f] ch. 8. 23, 35.
[g] Acts 5. 15.
[h] Mat. 28. 19.
[i] Col. 1. 23.
[k] Acts 1. 3.
[l] Luke 24. 51.
[m] John 3. 18.
[n] Acts 2. 38.
[o] Ps. 110. 1.
[p] John 3. 18.
[q] ver. 19.
[r] Luke 1. 3.
[s] Luke 10. 17.
[t] Heb. 2. 3.
[u] Luke 1. 2.
[z] Acts 5. 12.

THE GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

1 The preface of Luke to his whole gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are [a] most surely believed among us,

2 Even as [i] they delivered them unto us, which [k] from the beginning were [l] eyewitnesses, and ministers of [m] the word;

3 [o] It seemed good to me also, [q] having had perfect [r] understanding of all things [s] from the very first, to write unto thee [u] in order, [x] most excellent [v] Theophilus,

4 [z] That thou mightest know the certainty of those things, wherein thou hast [b] been instructed.

5 ¶ THERE was [d] in the days of Herod, the king of Judæa, a certain priest named Zacharias, [e] of the course of Abia: and his wife *was* of the daughters of Aaron, and her name was Elisabeth.

[a] Gen. 7. 1.
[b] Gen. 17. 1. Cp. Acts 23. 1.
[c] Phil. 2. 15. 1 Thes. 3. 13.
[d] ver. 36. Judg. 13. 2.
[e] Cp. Gen. 18. 11.
[f] ch. 2. 36.
[g] Rom. 4. 21.
[h] 1 Chr. 24. 19.
[i] Heb. 2. 3.
[k] Mark 1. 1.
[l] 2 Pet. 1. 16.
[m] Mark 4. 14.
[n] Ex. 30. 7. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[o] Acts 15. 25.
[p] ver. 21, 22. Ex. 30. 6. Mat. 23. 35.
[q] Mark 16. 17.
[r] Lev. 16. 17.
[s] Acts 26. 5.
[t] Ps. 141. 2. Rev. 8. 3, 4.
[u] Acts 11. 4.
[z] Acts 23. 26.
[y] Acts 1. 1.
[z] Cp. John 20. 31.
[a] Ex. 30. 1.
[b] Acts 18. 25. Rom. 2. 18. 1 Cor. 14. 19. Gal. 6. 6.
[c] Judg. 6. 22. Dan. 10. 8. Acts 10. 4. Rev. 1. 17.
[d] Mat. 2. 1.
[e] 1 Chr. 24. 10.
[f] ver. 60, 63.

6 And they were both [g] righteous before God, [h] walking in all the commandments and ordinances of the Lord [c] blameless.

7 And they had no child, because that Elisabeth was [d] barren, and [e] they both were *now* [f] well stricken in years.

8 And it came to pass, that while he executed the priest's office before God [h] in the order of his course,

9 According to the custom of the priest's office, his lot was [n] to burn incense when he went into [p] the temple of the Lord.

10 And [r] the whole multitude of the people were [t] praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [a] the altar of incense.

12 And when Zacharias saw *him*, [c] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and [f] thou shalt call his name John.

[g] Gen. 7. 1.
[h] Gen. 17. 1. Cp. Acts 23. 1.
[c] Phil. 2. 15. 1 Thes. 3. 13.
[d] ver. 36. Judg. 13. 2.
[e] Cp. Gen. 18. 11.
[f] ch. 2. 36.
[g] Rom. 4. 21.
[h] 1 Chr. 24. 19.
[i] Heb. 2. 3.
[k] Mark 1. 1.
[l] 2 Pet. 1. 16.
[m] Mark 4. 14.
[n] Ex. 30. 7. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[o] Acts 15. 25.
[p] ver. 21, 22. Ex. 30. 6. Mat. 23. 35.
[q] Mark 16. 17.
[r] Lev. 16. 17.
[s] Acts 26. 5.
[t] Ps. 141. 2. Rev. 8. 3, 4.
[u] Acts 11. 4.
[z] Acts 23. 26.
[y] Acts 1. 1.
[z] Cp. John 20. 31.
[a] Ex. 30. 1.
[b] Acts 18. 25. Rom. 2. 18. 1 Cor. 14. 19. Gal. 6. 6.
[c] Judg. 6. 22. Dan. 10. 8. Acts 10. 4. Rev. 1. 17.
[d] Mat. 2. 1.
[e] 1 Chr. 24. 10.
[f] ver. 60, 63.

MARY: Sig. Bitterness (Marah Ruth 1:20.) or My Myrth (Cp Note song). Mary sorely tried as to character Matth. 1:18-20. Privations Luke 2:7. Threat Mat. 2:13-14. Fugitive Mat. 2:20-21. Affliction Luke 2:35. But as the waters of Marah were sweetened by the tree cast into them (Exod. 15:22-27) so there was sweetness to the troubled spirit of Mary in the reassuring words of Gabriel Luke 1:30 to be brought to her by the Stem of Jesse she produced. Her experience illustrates the truth of Gen 3:15 and of 1 Tim. 2:15. Compare Mary's song with that of Hannah 1 Sam. 2:1-10. Hannah saw beyond the rivalry of her adversary and the work of her son, to the victory of the two witnesses of the Apocalypse & the triumph of the King Messiah.

21 Lit. "He will be joy and gladness to thee."

The angel and Zacharias. ST. LUKE I. *The salutation of Mary.*

14 And thou shalt have joy and gladness; and many shall [a] rejoice at his birth.
15 For he shall be great in the sight of the Lord, and [f] shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even [h] from his mother's womb.
16 And many of the children of Israel shall he turn to the Lord their God.
17 [j] And he shall go before him in the spirit and power of Elias, to [m] turn the hearts of the fathers to the children, and the disobedient [n] to the wisdom of the just; to make ready a people [o] prepared for the Lord.
18 And Zacharias said unto the angel, [p] Whereby shall I know this? for I am an old man, and my wife well stricken in years.
19 And the angel answering said unto him, I am [q] Gabriel, [r] that stand in the presence of God; and [s] am sent to speak unto thee, and to [t] shew thee these glad tidings.
20 And, behold, [u] thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.
21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.
22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for [c] he beckoned unto them, and remained speechless.
23 And it came to pass, that, as soon as [d] the days of his [e] ministration were accomplished, he departed to his own house.
24 And after those days his wife Elisabeth conceived, and [h] hid herself five months, saying,
25 Thus hath the Lord dealt with me in the days wherein he [a] looked on *me*, to [b] take away my reproach among men.
26 And in [d] the sixth month the angel [q] Gabriel was sent from God unto a city of Galilee, named Nazareth,
27 To a virgin [g] espoused to a man whose name was Joseph, [i] of the house of David; and the virgin's name *was* Mary.
28 And the angel came in unto her, and said, Hail, *thou that art* [2] highly favoured, [k] the Lord *is* with thee: [l] blessed *art* thou among women.
29 And when she saw *him*, [m] she was troubled at his saying, and cast in her mind what manner of salutation this should be.
30 And the angel said unto her, Fear not, Mary: for thou hast [q] found favour with God.
31 And, behold, [r] thou shalt conceive in thy womb, and bring forth a son, and [t] shalt call his name JESUS.
32 He shall be great, and shall be called the Son of [z] the Highest: and the Lord God shall give unto him [a] the throne of his father David:
33 And he shall reign over the house of Jacob [a] for ever; and of his kingdom there shall be no end.
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
35 And the angel answered and said unto her, [b] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called [f] the Son of God.
36 And, behold, thy [g] cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
37 For [i] with God nothing shall be impossible.
38 And Mary said, Behold the

[a] ver. 48.
[b] Gen. 30. 23.
[c] ver. 58.
[d] Cp. ver. 24.
[e] ver. 19.
[f] ch. 7. 33. Num. 6. 3. Mat. 11. 18. Cited from Judg. 13. 4.
[g] ch. 2. 4, 5. Mat. 1. 18.
[h] Is. 49. 15. Gal. 1. 15.
[i] Mat. 1. 16.
[j] Mat. 11. 14.
[2] Or, *graciously accepted*, or, *much graced*, ver. 30.
[k] Judg. 6. 12.
[l] ver. 42.
[m] Cited from Mal. 4. 6.
[n] Or, *by*. Cp. rather 1 Cor. 7. 15.
[o] ver. 12.
[p] ch. 7. 27. Mal. 3. 1. Mat. 11. 10. Mark 1. 2.
[q] Cp. Gen. 17. 17.
[r] Acts 7. 46. Heb. 4. 16. Cp. ver. 28.
[s] Is. 7. 14. Mat. 1. 21, 25.
[t] ver. 26. Dan. 8. 16 & 9. 21.
[u] ch. 2. 21. Cp. Mat. 1. 21.
[v] Mat. 18. 18.
[w] ver. 36, 76. ch. 6. 35. Mark 5. 7. Acts 7. 48.
[x] Ezek. 3. 26.
[y] ver. 69. 2 Sam. 7. 11. Ps. 132. 11. Is. 9. 6, 7. Jer. 23. 5. Rev. 3. 7.
[z] Dan. 2. 44. Mic. 4. 7. John 12. 34. Heb. 1. 8. Rev. 11. 15.
[a] Mat. 1. 18.
[b] Cp. ver. 62.
[c] 2 Kin. 11. 5.
[d] Phil. 2. 17.
[e] Mat. 14. 33.
[f] ch. 2. 44. Mark 6. 4.
[g] Cp. Judg. 13. 13.
[h] Rom. 4. 21.

JOHN'S MINISTRY. Vv 15-17

22 Cp Mat. 11:9-12. Herod who beautified the Temple was called "great" among men, but John who announced the coming of the Founding Stone of the spiritual Temple was great in the sight of God.
23 Thus a Nazarite Num. 6:1-4 Cp Matth. 11:18.
24 Probably fermented liq. or from dates, figs or juice of palm.
25 Stimulated in a holy sense. Cp Eph. 5:18 the spirit sanctifying, illuminating, guiding him. Cp. Jer. 1:5. The spirit overshadowed him for that purpose from birth.
26 Hos. 12:9 1 Cor. 1:30. Romans 1:7
John showed men what they were in the sight of God and what they ought to become and thus prepared them for the reception of Messiah.

A SIGN REQUIRED 18-23.

27 Not so much relating to the birth of the son - for that would soon be apparent, but the ministry of the son, which they would not witness.
28 God is faithful notwithstanding the unbelief of men. 2 Tim. 2:13 Cp Heb 10:23
29 Probably for the accustomed blessing. Num. 6:23-26.
30 They crowded around him asking questions which he could only answer by signs and nods. It seems as though he was deaf as well for people conversed with him in sign v. 62.

CONCEPTION OF JOHN. 24-25

31 Children = a blessing through whom Covenant established Lev. 26:9 Ps. 113:9 127:3 128:3

BIRTH OF LORD PREDICTED. 26-33

32 Sig. Revolution, circuit, heap; much of land designed. 1 Kgs 9:11-12. Cp Isa. 4:1-2.
33 Sig. Kept, Preserved. The word signifies a valuable young stem or shoot hedged around or protected from destroying animals. Cp Isa. 11:1.
34 Sig. Bitterness or my myrrh.
35 An index to the excellence of her character. She must have been outstanding among women.
36 Yahoshua. 2 Cor. 5:19. Deut 33:29
37 Not "is" Cp Isa. 9:6.
38 Jerusalem. 1 Chron 29:23. Ezek. 48:17. Jer 3:17. Christ is at present at throne in heaven. Rev. 2:21.
39 Prediction 2 Sam. 7:11-29. Ps. 89:35-36. Ps. 132:11. Jer. 23:5-6. Ezek. 37:25. Mic 4:2 5:2
40 Not only over Judah. Cp John 11:52.

HOW CAN THIS BE? 34-37

41 Because of this - not because of any supposed pre-existence.
42 Said to Abraham Gen. 18:14 Moses Num. 11:23. Job 42:2. Nebuchadnezzar Dan 4:35. by and to Jeremiah Jer. 32:17, 27. Jesus. Matth 19:26. The power to be had in Christ 2 Cor. 12:9-10. Phil. 4:13.

MARY'S ACCEPTATION 38

45 This expresses prompt obedience. She believed Vv 45 in contrast to Zacharias who wanted a sign and Joseph who doubted.

MARY'S SONG. Vv 46-55

Cp with Hannah's 1 Sam. 2:1-10.
The reception of Elizabeth comforted & stimulated Mary. The full wonder of her experience flooded her being and as the Spirit took possession of her found expression in a glorious song of triumph combining the words of Moses and Hannah.
47 He is revealed as that inasmuch as He has provided a Redeemer. Mary thus chosen to fulfil the expectation of all Godly women. Contrast Eve's hopes and disappointment Gen 4:1 with 1 Tim 2:15.
48 Exod. 15:11. Ps 113:5 Isa. 57:15. Ps 99:3.
49 In deliverance Exod 15:6, 11. 1 Sam. 2:4
50 Exod. 15:1-10. 1 Sam 2:3-4. Yet to be fulfilled Ezek 38:14-23. Rev 19:1 21. Zech 3:8-13. Joel 3:11-17
51 1 Sam. 2:4. Ezek 21:26

JOHN BAPTIST: (Grace of Yahweh)

His exalted status. Matt. 11:11. Luke 7:28. He originally dwelt in the desert Matt 3:1. Luke 1:80. - his aged parents having probably died. The harsh austerity of his early environment helped to mould his character which was stern and unyielding. His isolated life of meditation and prayer disciplined him for his task of reformer. Thus he proclaimed a message of blended kindness and severity.
In him, the voice of prophecy long stilled, was heard again. His austere bearing, his rough, uncultured manner Matt 3:1-4 drew many to him. The impression was so great tho' many thought he was the Messiah Luke 3:15. A deputation was sent to enquire, but modestly John declared that he was nothing more than a voice or a herald (John 1:23) the rejoicing friend of the Bridegroom John 3:29.
He recognised that he must decrease John 3:30, but continued in his work, trying to do what he could to repress current evils. He frequented the court of Herod, tetrarch of Galilee, and exercised some influence over the King Mark 6:20, reproving him for a flagrant breach of morality for which he was cast into prison.
From here he sent a message to Christ evidently becoming impatient at Christ's seeming delay to manifest himself as King and deliver his servants. Matt. 11:3. Luke 7:19.
Josephus refers to him in terms of the greatest respect Ant. 18:5:2.
He was put to death by Herod at the instigation of Herodias Mark 6:17-20 For the growing antagonism of pharisees to John see note Luke 7:29.

MARY'S SONG

MARY VISITS ELIZABETH. Vv 39-45.

There was only one with whom she could share this moment's news. Filled with wonder and excitement she hurried off to Elizabeth
44 Here the priests had their portions Josh 21:4. It involved a journey of about 60 or more miles.

46 An expression of humility. Why is it that the mother of my Lord should thus honor me.

46 Cp V. 38.

MARY'S SONG Vv 46-55. is composed of expressions drawn from Moses Song of Deliverance Exod 15 and Hannah's Song of Triumph 1 Sam. 2:1-10 and expresses the Deliverance and Triumph of Humanity in the promised Redeemer.

For Sequence V.56. is followed by Mat. 1:18.

handmaid of the Lord; [a] be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into [c] the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth [g] was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [k] Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of [m] my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And [q] blessed *is* she (2) that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, [r] My soul doth [s] magnify the Lord,

47 And [t] my spirit hath rejoiced in [u] God my Saviour.

48 For [x] he hath regarded the low estate of his handmaiden: for, behold, from henceforth [z] all generations shall [a] call me blessed.

49 For he that is mighty [c] hath done to me great things; and [e] holy *is* his name.

50 And [f] his mercy *is* on them that fear him from generation to generation.

51 [h] He hath shewed strength with his arm; [i] he hath scattered the proud in the imagination of their hearts.

52 (m) He hath put down [n] the mighty from *their* seats, and exalted them of low degree.

53 (p) He hath filled the hungry with good things; and the rich he hath [b] sent empty away.

54 He hath [c] holpen his servant Israel, (r) in remembrance of *his* mercy;

55 (s) As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And [h] her neighbours and her [i] cousins heard how the Lord had shewed great mercy upon her; and [l] they rejoiced with her.

59 And it came to pass, that [o] on the eighth day they came to circumcise the child; and [p] they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but (r) he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name (is) John. And they marvelled all.

64 [v] And his mouth was opened immediately, and his tongue [b] loosed, and he spake, and praised God.

65 And [d] fear came on all that dwelt round about them: and all these (3) sayings were noised abroad throughout all [g] the hill country of Judæa.

66 And all they that heard *them* [k] laid *them* up in their hearts, saying, What manner of child shall this be! And [l] the hand of the Lord was with him.

67 And his father Zacharias [g] was filled with the Holy Ghost, and prophesied, saying,

[a] Mat. 15. 28.
[b] Job 22. 9.
[c] Ps. 83. 8 & 86. 17. Acts 20. 35.
(d) ver. 72. Ps. 98. 3. Jer. 31. 3. 20.
[e] ver. 65. Josh. 20. 7 & 21. 11.
(f) Gen. 17. 19. Ps. 132. 11. Gal. 3. 16.
[g] ver. 67.
[h] Ruth 4. 14.
[i] ver. 36.
[k] ver. 28. Cp. Judg. 5. 24.
[l] ver. 14.
[m] ch. 2. 11.
[n] ch. 2. 21. Gen. 17. 12.
[o] Gen. 17. 5.
(p) ver. 13, 63.
[q] John 20. 29.
(r) Or, *which believed, that there*— Acts 27. 25.
[s] To ver. 53. 1 *Sam.* 2. 1-10. Cp. 1 Thess. 5. 23.
[t] Ps. 34. 2, 3.
[u] Ps. 35. 9. Hab. 3. 18.
[v] 1 Tim. 1. 1 & 2. 3. Tit. 1. 3.
[x] ch. 9. 38. 1 Sam. 1. 11. Ps. 138. 6.
[y] ver. 20.
[z] Mal. 3. 12.
[a] ver. 45. ch. 11. 27.
[b] Supplied from Mark 7. 35.
[c] Ps. 71. 19 & 126. 2, 3.
[d] ch. 7. 16. Acts 2. 43.
[e] Ps. 99. 3 & 111. 9.
[f] Ex. 20. 6. Ps. 103. 17.
(g) Or, *things*. ch. 2. 19.
[h] ver. 39.
[k] Ps. 98. 1 & 118. 15.
[l] Ps. 33. 10.
[m] ch. 9. 44. Acts 5. 4.
[n] Ps. 80. 17. Acts 11. 21.
(o) Ezek. 21. 26.
[p] Acts 8. 87.
[q] ver. 41.
(r) 1 Sam. 2. 5.

MARY VISITS ELIZABETH Vv 39-45.

There was only one with whom she could share this moment of news. Filled with wonder and excitement she hurried off to Elizabeth

44 Here the priests had their portions Josh 21:4. It involved a journey of about 60 or more miles.

45 An expression of humility. Why is it that the mother of my Lord should thus honor me.

46 Cp V.38.

MARY'S SONG 46-55

Cp with Hannah's 1 Sam. 2:1-10.

The reception of Elizabeth comforted & stimulated Mary. The full wonder of her experience flooded her being and as the Spirit took possession of her found expression in a glorious song of triumph combining the words of Moses and Hannah.

47 He is revealed as that inasmuch as He has provided a Redeemer Mary thus chosen to fulfil the expectation of all Godly women. Contrast Eve's hopes and disappointment Gen 4:1 with 1 Tim 2:15.

48 Exod. 15:11. Ps 145:17. Ps 57:15. Ps 99:3.

49 In deliverance Exod. 15:1, 19. 1 Sam. 2:4

50 Exod. 15:1-10. 1 Sam. 2:3-4. Yet to be fulfilled Ezek 38:14-23. Rev 19:17-21. Zeph 3:8-13. Joel 3:11-17

51 1 Sam. 2:4. Ezek 21:26

Yahweh's Arm Ex 15:1

His efficacy is represented by His finger, His great power by His hand, His Omnipotence by His arm. The plague of lice was the finger of Yahweh Exod. 7:18; the plagues in general were wrought by His hand Exod. 9:30; the destruction of Pharaoh's host by His arm Exod 15:16.

"The people waited" vl. 21.

They waited for the accustomed blessing & wondered at the long delay. In this, Zacharias represented the Jew as meditatively observed V.6 but the people had to await the coming of John - the Grace of Yah.

79

THE HIGHEST: The RV renders this as Most High as in Heb 7:1. it is identified with El Elyon Gen 14 (NIE) & the conquest of the world. Gr: HUPSISTOS. The power of the Highest came on Mary Luke 1:35 so the Lord was born Son of the Highest Luke 1:32 but conducted his ministry in the name of the Highest Luke 1:76. He proclaimed that his followers can attain unto his title as Children (HUIOI) Sons of the Highest Luke 6:35 — to go forth in the Name of God Rev. 7:12. See it used also Mk. 5:7; Lk 8:28; Acts 7:48; 16:17. Note how it is connected with dominion Luke 1:32-33 < so complements the statement of Gen. 14.

52 Confirmed with oath Gen 22:16-18. Fulfilment anticipated in New Song Ps 98:2-10 to be manifested in her who is barren and desolate Isa. 54:1, 9, 10 Immutable Heb 6:13-18.

MARY WITNESSES THE BIRTH OF JOHN V.56.

55 Cp V.36. She evidently witnessed the excitement of John's birth — the two women wondering at the remarkable happenings & their exalted positions.

56 The record continues. Mat 1:18.

BIRTH OF JOHN Vv 57-66

57 The mother was unclean 7 days Lev 12:2 & so was the child by touching her thus indicating the nature of flesh which must be denied to enter into covenant. Circumcision could take place anywhere & by anyone - even women Ex 4:25. It was often performed in the synod for sake of witness, but here it was done in Elizabeth's house.

58 Overshadowing his development, so that in education, upbringing, environment he was prepared for the work before him Cp V.80.

ZACHARIAS PROPHESIES THE MINISTRY OF HIS SON. 67-79

ZACHARIAS' PROPHECY. recalled the Memorial of Yahweh which corresponds with the names of the patriarchs and unites

Memorial Exod. 3:14-15. "I will be whom I will be, Yahweh Elohim of your fathers. My name for the age my memorial for a generation of the race."

With the oath. Oath. Gen. 22:16-18. "By Myself have I sworn saith Yahweh, for because thou hast done this thing and not withheld thine only son.

Memorial "The Elohim of Abraham" — the father of a great multitude.

Oath That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars heaven, and as the sand upon sea shore.

Memorial Of Isaac - Laughter or Great Rejoicing. And of Jacob - Supplanter (Israel - Prince with El)

Oath. And thy seed shall possess the gate of his enemies. In thy seed shall all nations of the earth be blessed — because thou obeyed.

Song of Zacharias.

68 (a) Blessed *be* the Lord God of Israel; for he hath (2) visited and (d) redeemed his people,

69 And hath raised up (f) an horn of salvation for us in the house of his servant David;

70 (1) As he spake by the mouth of his holy prophets, which have been (g) since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 "To perform the mercy *promised* to our fathers, and (o) to remember his holy covenant;

73 (q) The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might (s) serve him without fear,

75 "In holiness and righteousness before him, (v) all the days of our life.

76 And thou, child, shalt be called (z) the prophet of (a) the Highest: for (b) thou shalt go before the face of the Lord to prepare his ways;

77 To give (c) knowledge of salvation unto his people (1) by the remission of their sins,

78 Through the (5) tender mercy of our God; whereby the (6) dayspring from on high hath visited us,

79 (e) To give light to them (f) that sit in darkness and *in* the shadow of death, to guide our feet into the way of (p) peace.

80 And (t) the child grew, and waxed strong in spirit, and was (u) in the deserts till the day of his (6) shewing unto Israel.

CHAPTER 2.

1 Augustus taxeth the Roman empire. 6 Nativity of Christ. 8 One angel relateth it to the shepherds. 13 many sing praises to God for it. 21 Christ is circumcised. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out (2) a decree from Cæsar Augustus, that all (b) the world should be (2) taxed.

2 (*And* this (e) taxing was first made when Cyrenius (p) was governor of Syria.)

3 And all went to be (2) taxed, every one into his own city.

4 And Joseph also went up from (k) Galilee, out of the city of Nazareth, into Judæa, unto (l) the city of David, which is called Bethlehem; (m) because he was of the house and lineage of David:)

5 To be (2) taxed with Mary (p) his espoused wife, being great with child.

6 And so it was, that, (r) while they were there, the days were accomplished that she should be delivered.

7 And she brought forth (t) her firstborn son, and (x) wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country (3) shepherds abiding in the field, keeping (3) watch over their flock by night.

9 And, lo, (4) the angel of the Lord came upon them, and the glory of the Lord shone round about them: and (d) they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For (h) unto you is born this day in the city of David (k) a Saviour, which is (l) Christ (m) the Lord.

12 And this *shall be* (y) a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel (q) a multitude (r) of the heavenly host (s) praising God, and saying,

14 (t) Glory to God (u) in the highest, and on earth (x) peace, (7) good will toward men.

(a) 1 Kin. 1. 48. Ps. 41. 13.
(b) Mat. 24. 14.
(c) ver. 78.
(2) Or, enrolled. Heb. 12. 23.
(d) Ps. 111. 9.
(e) Acts 5. 37
(f) Ps. 132. 17. Ezek. 29. 21.
(g) ch. 3. 1.
(N) Acts 3. 21. Rom. 1. 2.
(1) Acts 3. 21 & 15. 18.
(k) ch. 1. 26, 56.
(l) 1 Sam. 16. 1.
(m) Mat. 1. 16, 20.
(n) Mic. 7. 20.
(o) Cited Ps. 105. 8, 9.
(p) Mat. 1. 18.
(q) Gen. 22. 16.
(r) Mat. 2. 1.
(s) Acts 27. 23.
(t) Mat. 1. 25. Col. 1. 15.
(u) Eph. 4. 24. 2 Thess. 2. 13.
(x) ver. 12.
(y) Jer. 32. 39.
(z) Mat. 11. 9.
(a) ver. 32.
(b) ver. 17.
(3) Or, the night-watches. Num. 3. 28.
(c) ch. 11. 52.
(4) Or, *for*. Mark 1. 4.
(5) Or, bowels of the mercy. Col. 3. 12.
(6) Or, *rising*, Mal. 4. 2, or, *branch*, Num. 24. 17.
(d) Mark 4. 41.
(e) Is. 9. 2.
(f) Is. 42. 7.
(g) ch. 2. 14.
(h) Is. 9. 6.
(i) ch. 2. 40.
(k) Mat. 1. 21.
(l) Mat. 1. 16.
(m) Acts 2. 36.
(n) Mat. 3. 1 & 11. 7.
(o) ch. 10. 1.
(p) 2 Kin. 19. 29.
(q) Gen. 28. 12 & 32. 1, 2.
(r) Cp. Acts 7. 42.
(s) ver. 20. Rev. 19. 5.
(t) Rev. 5. 13.
(u) Mat. 21. 9.
(x) Is. 57. 19.
(7) Eph. 1. 9. Phil. 2. 13.
(8) Acts 17. 7.

SUMMARY OF JOHN'S UPBRINGING

78 Cp V.15. The guiding influence of the Spirit became more and more marked.

79 Thus separated from the polluting influence of cities and their schools of teaching.

80 Signifies entering upon office.

CHAPTER 2.

THE BIRTH OF THE LORD.

1 The Ways of Providence. A mighty Empire is moved by circumstances, to make a census of its subjects. A humble Carpenter is affected with millions of others — and an unlikely prophecy is fulfilled. Mic. 5:2.

2 A distance of nearly 90 miles imposing great hardship on Mary.

Called Ephrath (Fruitbearing). where Benjamin born. Gen 35:19. Sig. House of Bread where Bread of Life born. John 6. Predicted Mic. 5:2. Mth 2:1-6. John 7:42.

7 The normal treatment afforded any Jewish child. A child was washed, rubbed with salt, wrapped in clothes. Ezek. 16:4.

The place reserved for cattle. The stable. Thus Savior of world born in humblest circumstances, in the home of strangers.

THE BIRTH ANNOUNCED TO SHEPHERDS. Vv 8-14

8 They were evidently singled out for this honor because of their anticipation of Messiah's appearance.

Where David Kept his sheep. 1 Sam 17:15. Cp Ps 78:70.

9 They took it in turns. Cp Mg.

Suddenly the hills were diffused in light. the figure of the angel was seen and the startled shepherds heard the reassuring news.

Appropriate as the true Tabernacle Temple about to be founded. Heb. 9:11. 1 Pet. 2:6. Cp. Exod 40:35. 2 Chron. 7:1.

10 Predicted Isa 49:6. Isa. 61:1. Confirmed Luke

LOOKING FOR THE CONSOLATION

Simeon, Anna, Joseph at hand. The revelations were deeply studied. Cp also Is 60:1 "THE GLORY OF THY" therefrom.

THE SHEPHERDS. SEEK CHRIST. 15-20.

15 The general expectation of Messiah inducing this. The Shepherds were convinced and wanted to convince others.

16 She carefully weighed up all that was said. The words of Zacharias

>>>> Here follow Genealogies.

CIRCUMCISION OF THE LORD. V.21

The token of the covenant by which a person symbolises the sacrificial repudiation of flesh. Col 2:11. Christ, as the ideal Israelite Lk 2:49. did this completely.

PRESENTED TO YAH WEH. Vv 22-24

22 40 days speaking of probation. Lev 12. She thus remained in Bethlehem for this time.

23 The birth of Christ brought legal uncleanness to Mary. Lev. 12:2 for it was through childbearing that salvation came. 1 Tim 2:15

Israel: Yahweh's firstborn. Exod 4:22. Actual firstborn redeemed. Exod 13:11-16. 22:29 Levites accepted instead Num 3:12-13. 8:16. 22. Redemption of Remnant Num 3:40-51 Aaron chosen to represent first born before all Israel on sheep and heart as memorial. Exod 28:1, 9-12, 29 Christ revealed to firstborn Gentiles as the ideal Israel Is 49:3.

24 The offering of poverty. emblematic of harmless and love. Cp 1 Cor 10:16. Sacrifice Note.

WAITING FOR THE CONSOLATION. V.25. There was a minority waiting for this: Zacharias and Elizabeth Luke 1:13. The Shepherds Simeon, Anna, Joseph of Arimathea. Mark 15:43 and others. V.38. The time period of Dan 9. revealed that the time was at hand. The revelation given Simeon V.26. would put them all on the tiptoe of expectancy. It was obvious that they were deeply studying the O.T. Scriptures for further light, for their utterances were filled with expressions drawn therefrom. Cp also Luke 3:15. John 1:19-20, 41-45.
"THE GLORY OF THY PEOPLE" V.32. - Was Yahweh manifested in their midst Exod. 29:46. The Glory over the Ark symbolised this Cp 1 Sam. 4:21. Rom 9:4 (Cp Jer 13:11. Isa 43:7) Christ exhibited it. John 1:14. Heb 1:3. Isa 60:5. Hag 2:3,7,9. Ezek 43:1-2.

THE SHEPHERDS SEEK CHRIST 15-20

Christ is circumcised. ST. LUKE 2. The song of Simeon.

15 And it came to pass, as the angels were gone away from them into heaven, [2] the shepherds said one to another, Let us now go even unto [c] Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 [l] But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 [o] And when eight days were accomplished for the circumcising of the child, his name was called [r] JESUS, which was so named of the angel before he was conceived in the womb.

22 And when [t] the days of her purification according to the law of Moses were accomplished, [x] they brought him to Jerusalem, to present *him* to the Lord:

23 (As it is written in the law of the Lord, [a] Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, [b] A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and [e] devout, [@] waiting for the [h] consolation of Israel: and the Holy Ghost was upon him.

26 And it was [k] revealed unto him by the Holy Ghost, that he should not [a] see death, before he had seen the Lord's Christ.

27 And he came [b] by the Spirit into the temple: and when the parents brought in the child Jesus, [d] to do for him after the custom of the law,

28 Then took he him up in his arms, and [e] blessed God, and said,

29 [f] Lord, now [g] lettest thou thy servant depart in peace, [h] according to thy word:

30 For mine eyes [i] have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 [k] A light to lighten the Gentiles, and the glory [l] of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* [n] is set for the [p] fall and rising again of many in Israel; and for a sign [q] which shall be spoken against;

35 (Yea, a [s] sword shall pierce through thy own soul also,) that [u] the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of [v] Aser: she [x] was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with [c] fastings and prayers [d] night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that [f] looked for [i] redemption in [3] Jerusalem.

39 And when they had performed all things according to the law of the Lord, they re-

>>>>

[a] Ps. 89. 48. Heb. 11. 5.
[2] Gr. *the men the shepherds.*
[b] ch. 4. 1.
[c] ver. 4.
[d] ver. 22.
[e] ch. 1. 64 & 24. 53. Josh. 22. 33.
[f] Acts 4. 24. 2 Pet. 2. 1. Jude 4. Rev. 6. 10.
[g] Cp. Gen. 46. 30.
[h] ver. 26.
[i] ch. 3. 6. Is. 52. 10. John 9. 37. Acts 28. 28.
[k] Is. 42. 6 & 49. 6. Acts 13. 47 & 26. 23 & 28. 28.
[l] ver. 51. Gen. 37. 11.
[m] ver. 10.
[n] Phil. 1. 17. 1 Thes. 3. 3.
[o] ch. 1. 59. Gen. 17. 12.
[p] Hos. 14. 9. Mat. 21. 44. 1 Cor. 1. 23, 25. 1 Pet. 2. 8.
[q] Acts 28. 22.
[r] ch. 1. 31. Mat. 1. 21.
[s] John 19. 25.
[t] Lev. 12. 2-6.
[u] ch. 9. 46, 47 & 24. 38. Cp. John 9. 39.
[x] ver. 4.
[y] Josh. 19. 24.
[z] ch. 1. 7, 18.
[a] Cited from Ex. 13. 2.
[b] Cited from Lev. 12. 8.
[c] ch. 5. 33. Mat. 17. 21.
[d] Acts 26. 7. 1 Thes. 3. 10. 1 Tim. 5. 5. 2 Tim. 1. 3.
[e] Acts 2. 5 & 8. 2.
[f] ver. 25.
[g] ver. 38. Mark 15. 43.
[h] Is. 40. 1. Cp. Acts 26. 6.
[i] ch. 1. 68. Heb. 9. 12.
[3] Or, *Israel.*
[k] Mat. 2. 12. Acts 10. 22. Heb. 8. 5.

CIRCUMCISION OF THE LORD. V.21
The token of the covenant by which a person symbolises the sacrificial repudiation of flesh Col 2:11. Christ, as the ideal Israelite Is 49:3. did this completely.
PRESENTED TO YAH WEH. VV 22-24.
17 40 days speaking of probation Lev. 12. She thus remained in Bethlehem for this time.
18 The birth of Christ brought legal uncleanness to Mary. Lev. 12:2 for it was through childbearing that salvation came. 1 Tim 2:15.
19 Israel: Yahweh's firstborn Exod 4:22. Actual firstborn redeemed. Exod 13:11-16. 22:29 Levites accepted instead Num 3:12-13. 8:17-22 Redemption of Remnant Num 3:40-51 Aaron chosen to represent firstborn bore all Israel on shoulders and heart as memorial Exod 28:1, 9-12, 29. Christ declared to firstborn Col 1:15 as the ideal Israel Isa 49:3.
20 The offering of poverty symbolic of harmlessness and love. Cp Mth 10:16. Song 2:14 Note.

15 The general expectation of Messiah inducing this. The shepherds were convinced and wanted to convince others.
16 She carefully weighed up all that was said. The words of Zacharias
>>>> Here follow genealogies.

SIMEON'S PROPHECY. VV 25-32.
He was moved to enter the Temple at this moment and saw in the Lord the realisation of his hopes. He saw in him the manifestation of Consolation, Light and Peace.
21 The promised salvation Isa. 30:18-19.

SIMEON ANTICIPATED.
Consolation for Israel V.25.
Coming of Messiah V.26.
His own death, Resurrection V.29.
Salvation and Illumination for Jew and Gentile, thus universal diffusion of Truth V.32. Crucifixion Messiah V.35. Restoration Israel V.34 Judgment V.35.

22 Prophet 1 Kgs 19:16. Priest Exod 30:30 Lev 8:12-30 Ps 133. King 1 Sam 16:13 Ps 89:20.
23 A play on the name of the Lord: Yahshua. Isa 49:6. 52:10.
24 Predicted. Isa 42:6. 49:6. Fulfilled. Matt John 1:8-12. Acts 11:17. 26:23. 28:28. 2 Cor 4:6
25 Apocalypse - Uncover, reveal. Isa 25:7-8. Jer 16:19.
26 Not "his father."

SIMEON'S WORDS TO MARY. VV 34-35.
27 Predicted. Isa 8:14-17. Cp. Rom 9:32-33. 1 Pet 2:8.
28 Predicted. Isa 49:6. Cp. John 11:52. Rom 11:25-26.
29 Cp Isa 8:18.
30 Predicted. Isa 53:1-3. Ps 22:6-8, 12-13. Con. Mth 27:39-43. Luke 23:36-37. 1 Cor 1:18-31
31 A javelin or dart. Mary herself was not above cruel suspicion and reproach. Difficulties increased and doubts arose. See Note - Christ's brethren p.61
32 She weepingly witnessed Jesus humiliation. Lord.
The ministry of Christ sharply divided the people and revealed their true characters.

ANNA'S TESTIMONY. 36-38
Hannah = Grace. Peniel = Faces of El. Gen 32:30. From thence came Grace.
Blessed or Happy.
She was well over 100, Years old, but after 7 years married life had devoted herself to serve Yahweh. With nothing in this life to console her, she was daily at the Temple, constant in prayer, seeking to serve God.
Cp Exod 30:7-8. She would have been present when Zacharias came out dumb and thus heralded the drama.
38 Isa. 25-9. 30:18. 66:13.

JOSEPH RETURNS TO NAZARETH. V 39.
>>>> For details See. Matt. 2.

"I MUST BE ABOUT MY FATHER'S BUSINESS" As he grew the Lord revealed unusual characteristics. The study of the Word was his daily delight. He evinced great aptitude in grasping its inner meaning. At 12 he was ready to take his place in the ceremonies of the Law. The visit to Jerusalem gave him opportunity of discussing with the foremost teachers of the day the intricacies of the Scriptures. For 3 days he was engaged in this. How he lived is not revealed, but each day found him back in the Temple. The rebuke of Mary was not warranted, for she knew of his destiny, and should have resisted that every opportunity should be allowed him to grow extend.

3:2. Wilderness. A contrast to the affluence & luxury of his contemporaries. Vv.1-2

For Sequence v 40 follows Matt. 2. See below

CHILDHOOD 40-52.

He showed an early aptitude for his wonderful destiny. Cp Ps. 9:11. 22:9-10.

39 Cp John Baptist Luke 1:15.

40 He showed a phenomenal grasp of Scriptural understanding, helped by the Spirit.

The kindness and tenderness of God was manifested towards him. God's favor was revealed in blessing his search for knowledge and wisdom.

This was possibly the age required to keep the passover. Their was probably some induction service that would bring him before the Jewish leaders. Cp Gal. 4:4

8 days.

Not "his father."

Those who came from a distance travelled in companies for greater safety against robbers. They carried family for lodging. It would be a happy, joyous, carefree company.

1st = homeward journey. 2nd = Return to Jerusalem. 3rd = Search.

The doctors, teachers, rabbis sat on benches in a semi-circular form raised above their disciples and learners sitting at their feet. Acts 22:3

Legally Joseph was his father, but Cp Ch. 1:35 the Lord made plain on this term v 49.

There is no need for seeking; there is only one place He would frequent.

Some render "in my Father's house." Darby = "in the things of my Father." Thus he gently showed his mother that his father's matters were his greatest concern.

As the law required Exod. 20:12. Eph. 6:1-2.

As every Jew was required to learn a trade, he probably became a carpenter. Cp Zech. 1:20. Mark 6:3.

He manifested an increasing disposition to seek God, and was blessed in so doing. He was known for his wisdom, manliness and kindly disposition, and was frequently found in the synagogue on Nazareth Sabbaths. Luke 4:16 As the family increased, he took over

The preaching and

turned into [a] Galilee, to [b] their own city Nazareth.

40 [c] And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem [d] every year [e] at the feast of the passover.

42 And when he was twelve years old, [f] they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled [g] the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him [h] among *their* kinsfolk and [i] acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, [k] sitting in the midst of the [l] doctors, both hearing them, and asking them questions. Bottom p. 83

47 And [m] all that heard him [n] were astonished at his [o] understanding and answers. 3:9; 9:43; 20:26.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, [p] thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And [q] they understood not the saying which he spake unto them.

51 And he went down with them, and came to [r] Nazareth, and was subject unto them: but his mother [s] kept all these sayings in her heart.

52 And Jesus [t] increased in wisdom and [u] stature, and [v] in favour with God and man. Cp 1 Sam 2:26. See bottom 83

[a] Mat. 2. 22, 23.
[b] ch. 4. 23.
[1] Or, age.
[c] ch. 19. _. Eph. 4. 13.
[d] 1 Sam. 2. 26.
[e] ver. 52. ch. 1. 80.
[f] Cp. 1 Sam. 1. 3.
[g] Ex. 23. 14, 15. Deut. 16. 1.
[h] Mat. 22. 17, &c.
[i] ver. 4.
[k] ch. 2. 2.
[l] Mat. 14. 1, &c. Mark 6. 14, &c.
[m] Mat. 14. 1. Acts 13. 1.
[n] Mat. 14. 3. Mark 6. 17.
[o] Ex. 12. 15.
[p] John 18. 13. Acts 4. 6.
[q] Mat. 26. 3.
[r] To ver. 8, 16, 27. (See Note Mat. 3:1-before v 12. Mark 1:2-8.
[s] ch. 1. 13.
[t] ch. 1. 80.
[u] ch. 1. 36.
[v] ch. 23. 49.
[w] ch. 1. 77.
[x] Cited from Is. 40. 3, 4.
[a] Mat. 26. 55.
[b] John 3. 10.
[c] Mat. 7. 28. John 7. 15, 46.
[d] Mat. 12. 23. Mark 2. 12.
[e] Mark 12. 33.
[f] ch. 2. 10. Ps. 98. 2.
[g] Acts 28. 28.
[h] John 2. 16. Cp. ver. 48.
[3] Or, *meet for.* Mat. 3. 8.
[i] ch. 9. 45 & 18. 34.
[k] ch. 5. 21 & 13. 25, 26 & 14. 9. Mat. 26. 22.
[l] ch. 16. 24, 30. Cp. ch. 19. 9.
[m] ver. 39.
[n] ver. 19.
[o] Gal. 1. 14.
[p] Tim. 2. 16 & 3. 9, 13. Cp. ver. 40.

CHAPTER 3.

1 Preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph.

NOW in the fifteenth year of the reign of [b] Tiberius Cæsar, Pontius Pilate [1] being governor of Judæa, and [c] Herod being [m] tetrarch of Galilee, and his brother [n] Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 5th of Boolbec

2 [p] Annas and [q] Caiaphas being the high priests, the word of God came unto [r] John [s] the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance [t] for the remission of sins; Cp Acts 5:31.

4 As it is written in the book of the words of Esaias the prophet, saying, [u] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 [v] And all flesh shall see [w] the salvation of God. YAHSHUA.

7 Then said he to the multitude that came forth to be baptized of him, O [x] generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [2] worthy of repentance, and [y] begin not to say within yourselves, We have [z] Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. by resurrection

9 And now also the axe is laid unto the root [a] of the trees: every tree therefore which

HISTORICAL BACKGROUND. Vv.1-2.

1 15th year of his sole reign. He reigned 2 yrs jointly with Augustus.

2 A most infamous character. A scourge to the Empire. Reigned 23 yrs followed by Caius Caligula another notorious Ruler. Tiberius did favor Christians.

3 Herod Antipas. See Note Archelaus MH4. He imprisoned John Luke 3:18-20. To him was sent Jesus. Luke 23:8-11.

4 Lit. One who rules over 4th part country, but used loosely for one who reigns over a part Cp Luke 9:7 note

5 See note Archelaus Matt. 4.

6 Annas held office 11 yrs, deposed by Roman Governor and succeeded by Son-in-Law Caiaphas. Annas still exercised considerable influence—hence inclusion of his name.

MINISTRY OF JOHN V3.

See also Mk 1:4. Mk 1:4.

From out of Judea Mat. 3:1 to Bethabara. Mat. 3:13

Isaiah's words show mission not complete until 2nd advent.

Fig. Isa 2:11. Heb 12:8.

For a description of John and the crowds he drew. See Matt. 3:5-6. Mark 1:5-6 Note.

JOHN'S WARNING 7-9

Cp Mal. 3:1-7-10.

These words were called forth particularly by groups of Pharisees and Sadducees who were looking only for political revival of Judah.

Brood or progeny. Diag. Gen. 3:15.

A particularly venomous and dangerous serpent.

A.D. 70.

Cp John 8:33-44.

The Stones of the House of Crossing at Bethabara. Jos. 3:28 Representative of true Israel as set up by Joshua. Josh. 4:1-9-24

To dry them up. Luke Ezek. 17:24. Cp Luke 13:6-9. Mtt. 21:19.

"I MUST BE ABOUT MY FATHER'S BUSINESS" (Cont). his grasp of the Word. His answer took up the very title she used (father) and used it with greater power. Though she did not understand the full import of his statement, it was the first intimation that the bond between the mother and her child was to be relaxed that his father's business might be attended to Cp John 2:4.

FOR THE REMISSION OF SINS: The preposition is εἰς indicating the motion towards or unto an object. His preaching drew them towards the object of the mission which, as John taught, would be effected by Jesus. John 1:29. The Knowledge of salvation he

further responsibilities. Nothing is heard of Joseph (Cp Note John 7:1- John 7 - Christ's brethren) and the supposition is that he had died Cp John 19:26. That being the case Jesus would have had further responsibilities to shoulder, all of which would help to fit him for his wonderful destiny Heb. 11:15. In the home life at Nazareth, overlooking the Valley of Esdraelon, he had opportunity to observe incidents of life that he later incorporated in many of his parables

preached likewise, brought them in the sphere of forgiveness. Luke 1:77 where preposition is

SEQUENCE TO NAZA...

possibly to identify wi...
Return to Nazareth...

They showed a good and promising blossom - but no fruit.. brin...

JOHN'S EXHORTATION TO THE PEOPLE 10-14.

10 Do good at the expense of self-denial. This inculcated by the Law. Deut. 15:7-10. the Prophets Zech 7:9-10. Isa. 58:7. Dan. 4:27. the Lord Luke 11:41. 12:33. 16:19-36 Apostles 2 Cor 8:14. 1 Tim 6:17-18. James 2:15-16. 1 John 3:17. Christ the example. Rom 5:7-8 2 Cor. 9:9. True sonship predicated upon a practical application of religion Matt. 5:43-48.

THE PUBLICANS 12-13.

12 Tax-gatherers (Darby) In a position to exact more than their due. The position usually taken by men contemptuous of the opinion of others

THE SOLDIERS. 14.

14 Lit. "To take a man by the collar and shake him" - thus to bully.

JOHN DENIES HE IS THE CHRIST. Vv 15-17.

Cp Mk. 6:11-12 Mk 1:7-8

21 The duty of the humblest servant.

22 "En" - "in the power of" be it external or simply the nature and character of (Darby). The former applied to the Apostles Acts 2:3. the latter to us. Rom. 8:1-4

3 A winnowing fan that acted as a bellows when wind calm. Ps 1:4

Evangelised. i.e. proclaimed the Gospel.

JOHN IMPRISONED. Vv 19-20.

This was much later Cp John 3:24.

BAPTISM OF JESUS 21-22.

Mk 1:9-11. Mtt 3:13-17 Note

SEQUENCE TO NAZARETH. CHAPT. 2:39. 1 To the Inn Luke 2:7. 2 To the House in Bethlehem Matt. 2:11. 3 To the Temple for purification Luke 2:22 4 Return to Bethlehem, possibly to identify with David. - to the house. Matt 2:11. 5 Visit of Magi Matt. 2:12. 6 Flight to Egypt. Matt. 2:14. 7 Return to Nazareth. Matt. 2:23. Luke 2:39.

17 They showed a good and promising blossom - but no fruit.

baptism of John.

bringeth not forth good fruit is hewn down, and cast into the fire. - Cp John 15:2

JOHN'S EXHORTATION TO THE PEOPLE. 10-14.

18 Do good at the expense of self-denial. This inculcated by the Law Deut. 15:7-10 the Prophets Zech 7:9-10 Is. 58:7. Dan. 4:27. the Lord Luke 11:41. 12:33. 16:19-31. Apostles 2 Cor 8:13-15. 1 Tim 6:17-18. James 2:15-16 1 John 3:17. Christ the example. Rom 5:7-8. 2 Cor. 8:9. True sonship predicated upon a practical application of religion Matt. 5:43-48.

THE PUBLICANS 12-13.

19 Tax-gatherers (Darby) In a position to exact more than their due. The position usually taken by men contemptuous of the opinion of others.

THE SOLDIERS. 14.

20 Lit. "To take a man by the collar and shake him" - thus to bully.

JOHN DENIES HE IS THE CHRIST. Vv 15-17.

Cp Matt. 3:11-12 Mk. 1:7-8.

21 The duty of the humblest servant.

22 "En" - "in the power of" be it external or simply the nature and character of" (Darby). The former applied to the Apostles Acts 2:3. the latter to us. Rom. 8:1-8.

23 A winnowing fan that acted as a bellows when wind calm. Jer. 15:7. Ps 1:4

24 Evangelised. i.e proclaimed the Gospel.

JOHN IMPRISONED. Vv 19-20.

25 This was much later Cp John 3:24.

BAPTISM OF JESUS 3:21-22.

Mk 1:9-11. Matt 3:13-17

Note

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the [n] latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: - Cp Acts 1:5. 11:16.

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his [p] garner; but the chaff he will burn with fire unquenchable. - Cp Jude 7

18 And many other things in his exhortation preached he unto the people.

19 [q] But [r] Herod the tetrarch, being reproved by him for Herodias his brother [r] Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, [a] it came to pass, that Jesus also being baptized, and [b] praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about [f] thirty years of age, being (as was supposed) [g] the son of Joseph, [h] which was *the* son of Heli,

24 Which was *the* son of Matthat, which was *the* son of Levi, which was *the* son of Melchi, which was *the* son of Janna, which was *the* son of Joseph,

25 Which was *the* son of Mattathias, which was *the* son of Amos, which was *the* son of Naum, which was *the* son of Esli, which was *the* son of Nagge,

26 Which was *the* son of Maath, which was *the* son of Mattathias, which was *the* son of Semei, which was *the* son of Joseph, which was *the* son of Juda,

27 Which was *the* son of Joanna, which was *the* son of Rhesa, which was *the* son of [o] Zorobabel, which was *the* son of [o] Salathiel, which was *the* son of Neri,

28 Which was *the* son of Melchi, which was *the* son of Addi, which was *the* son of Cosam, which was *the* son of Elmodam, which was *the* son of Er,

29 Which was *the* son of Jose, which was *the* son of Eliezer, which was *the* son of Jorim, which was *the* son of Matthat, which was *the* son of Levi,

30 Which was *the* son of Simeon, which was *the* son of Juda, which was *the* son of Joseph, which was *the* son of Jonan, which was *the* son of Eliakim,

Genealogy of Christ.

26 "And it came to pass, after all the people had been baptised" See below.

David began to reign 2 Sam 5:4.

27 Age priests entered their duties. Mentioned 7 times in Num 4:3,23,30,35, 39, 43, 47. Gen 41:46.

28 The Hebrews never permitted women into their genealogical tables. Instead of naming her, they inserted her husband. Supposed = NOMIZO - To do by law, usage, to deem or regard. - Strong. Rend. According to law, or allowed custom.

29 Joseph was not the son but the son in law of Heli. He was the son of Jacob. Mt. 1:16. Heli = an abbreviation of Heliachim which in Hebrew is Jehoiachim. Both Mary & Joseph came from the same family that of Zerubbabel; Joseph from Abiud, his eldest son Mt. 1:13. & Mary by Rhesa, the youngest V.27

30 Gr for Neriah, Lamp of Jahweh.

31 Abbrev form Mattathias or Matthew - Gift of God.

32 Abbrev of Melchiah = Yahweh is my King.

33 Gr for Nahum - Comforted.

34 Perhaps Gr for Azaliah = reserved of Yahweh - Dict.

35 Gr for Jehohanan - Yah is a gracious giver.

36 Gr for Rephaiah = Healed of Yah. Some identify it as a Chaldee name or title for chief, RESH. Rephaiah is referred to 1 Chr. 3:21 & appears to be at least a rel. of Zerubbabel (Luke's expression could signify this. He could have been identified with the family by a Levirate marriage.

37 Here the two lines converge. = Shoot of Babylon.

38 Gr for Shealtiel = I have asked or enquired of El called Jehoiadah in 1 Chr 3:17. See Note bottom p. 749.

[a] ver. 21, 22, Mat. 3. 13-17. Mark 1. 9-11.
[b] ch. 6. 12 & 9. 28, 29.
[c] ver. 12, 14. Acts 2. 37 & 9. 6 & 16. 30 & 22. 10.
[d] ch. 11. 41 & 12. 33. Is. 58. 7. Dan. 4. 27. James 2. 15, 16. 1 John 3. 17.
[e] ch. 7. 29. Mat. 18. 17.
[f] Num. 4. 3.
[g] ch. 4. 22. John 6. 42.
[h] Cp. Mat. 1. 16-13.
[i] ch. 19. 23. Cp ch. 19. 8.
He appeased? Died.
[k] Or, *Put no man in fear.*
[k] ch. 19. 8. Ex. 23. 1. Lev. 19. 11.
[l] Or, *allowance.* 1 Cor. 9. 7.
[m] Rom. 6. 23. 2 Cor. 11. 8.
[n] Or, *in suspense.* ch. 7. 19, 20.
[o] Or, *reasoned, or, debated.* ch. 2. 29 & 5. 21, 22 & 12. 17 & 20. 14. Mat. 26. 7, 8 & 21. 25. Mark 2. 6, 8 & 8. 16, 17 & 9. 33. John 11. 50.
[n] John 1. 19, 20.
[p] Mark 1. 7.
[q] Mat. 1. 12.
[r] ch. 12. 18, 24. Mat. 6. 26 & 13. 30.
[s] Mat. 14. 3. Mark 6. 17. Cp. John 3. 24.
[r] ver. 1.

V.21 Jesus praying. This is exclusive to Luke. On 8 other occasions he calls attention to the prayers of the Lord. 1. After severe labours 5:16. Before choosing the Apostles 6:12. 3. Before Peter's great confession 9:18. 4. At his transfiguration 9:28-29. 5. For Peter 22:32. 6. In Gethsemane for strength 22:41. 7. For his murderers 23:34. 8. At the moment of his death 23:46.

Luke 2:47 Astonished. - The Lord's potential came from His Father who likewise taught him. Isa. 50:4-5.

JESUS INCREASED Luke 2:52.

"Morning by morning He wakeneth mine ear" Isa. 50:4-5.

In Temptation he acted as Scapegoat bearing sins away to a place not inhabited Lev 16:2. Jhn 1:29. Here Christ proved himself master of his own soul.

Per Sequence V 13. is followed by Jhn 1:19.

LUST OF FLESH 2-4

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [b]Nathan, which was *the son* of [c]David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, [h]which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 [k]Which was *the son* of Cainan, which was *the son* of Arphaxad, [l]which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [o]which was *the son* of God.

CHAPTER 4.

1 Temptation and fasting of Christ. 13 He overcometh the devil. 14 He beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother in law, 40 and divers others.

AND [t]Jesus being full of the Holy Ghost [u]returned from Jordan, and was led [a]by the Spirit into the wilderness,

2 [a]Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That [d]man shall not live by bread alone, but by every word of God.

LUST OF EYES 5-8

5 [e]And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of [f]the world in a moment of time.

6 And the devil said unto him, All this [g]power will I give thee, and the glory of them: for [g]that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt [z]worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, [i]Thou shalt worship the Lord thy God, and him only shalt thou serve.

PRIDE OF LIFE 9-12

9 [m]And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, [n]He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, [p]Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him [q]for a season.

14 ¶ [r]And Jesus returned [s]in the power of the Spirit into [v]Galilee: [x]and there went out a fame of him through all the region round about.

15 And [y]he taught in their

>>>> Here follows John 4:46-54

[a] Cp. Mark 1. 13.

[b] 2 Sam. 5. 14. 1 Chr. 3. 5 & 14. 4. Zech. 12. 12.

[c] To ver. 34. *Mat.* 1. 6-2.

[d] Cited from Deut. 8. 3.

[e] Mat. 4. 8-10.

[f] Mat. 24. 14.

[g] John 12. 31. Cp. Rev. 13. 2, 4.

[h] To ver. 36. *Gen.* 11. 26-10. 1 *Chr.* 1. 27-24.

[z] Or, *fall down before me.* Not as ch. 5. 8 & 8. 28, 47. Mark 3. 11 & 5. 33 & 7. 25. Acts 16. 29.

[i] Cited from Deut. 6. 13.

[k] Cp. Gen. 10. 24 & 11. 12, 13. 1 Chr. 1. 24.

[l] To ver. 38. *Gen.* 5. 32-3. 1 Chr. 1. 4-1.

[m] Mat. 4. 5-7.

[n] Cited from Ps. 91. 11, 12.

[o] Gen. 5. 1, 2.

[p] Cited from Deut. 6. 16.

[q] Acts 13. 11. Cp. ch. 22. 28. John 14. 30. Heb. 2. 18 & 4. 15.

[r] Mat. 4. 12.

[s] ver. 1.

[t] To ver. 13. *Mat.* 4. 1-11. *Mark* 1. 12, 13.

[u] Acts 10. 37.

[x] Mat. 4. 24.

[y] ch. 3. 3, 21.

[v] ver. 14. ch. 2. 27.

[a] ver. 44. Mat. 4. 23.

CHAPTER 4.

THE TEMPTATION.

Cp Mark 1:12-13. Matt. 4:1-11. Note.

Luke varies the order of the temptations to that of Matthew. The reason seems to be expressed in V 13. Luke seems to have set out Temptation in sequential order as suggested in 1 Jhn 2:16. and which is the natural order and that shown in Gen. 3:6.

En = "In the power of."

2 The stones have the appearance of loaves of bread.

>>>> Here follows Jhn 1:19-4:

THE LORD PREACHES IN GALILEE Vv 14-15.

Cp Mark 1:14. Matt.

3 From Jerusalem, the outline of which is recorded only by John Jhn 4:1-45

4 Throughout Galilee

The healing of the nobleman's son Jhn 4:45. Contributed to this Gal Luke 4:23. Acts 10:38.

SYNAGOGUE

or Masaic ornam
basin for purifi
public teaching
ious service—
two opening

5 They acknowledge
the power of his
words and reacted
favorably to it.

DRAMATIC INCIDEN

IN SYNAGOGUE AT NAZARETH Vv 16-2

A second visit is rec
ed. Mth 13:54-58 Mk 6

6 Referred to by Jesu
Jhn 18:20.

7 Evidently well kno
for this and was ca
ed upon by the elder
do so. Acts 13:14-15.

8 The scrolls were k
in an Ark or Chest
and the particular o
required was handed
the presiding Elder, or
Keeper of the Sacred B
to the selected reader

9 Mth 5:3. James 2:5

10 Ps 147:3. Isa 53:

11 Zech 9:11.

12 Acts 26:18. Cp Isa
18 with Isa 42:16-2

13 I.e. To proclaim
Sabbath. Isa 58:
This was on a Sabbath

14 Through the pres
of heavy fetters.

15 A Year of Jubilee
Release. Cp Lev 25:
Ps 1:3 49:8-8.

16 Note the signific
place the Lord
his reading — nor
If a long reading

17 There must have
hushed, tensed
of expectancy in
audience. His reading
have been eloq
daughters rumors of
had reached Nazare

The power of his
ition which prevailed
them words of grac
Ecc 12:10-11. Song
Isa 50:4. John 7:46

He claimed to
Messiah V 21 They
failed the claim. Jhn.
42 note.

Demonstrate your
and justify
claim.

The healing of the
nobleman's son. Jhn
4:46

Familiarity breed
contempt.

This exclamation
emphasis indicates h
expectation was not th
the greatest attention
notable examples are
of Gentiles who heard
reaped outstanding be
The lesson indicated
If the Jews did not
the Gentiles would. R
4:11-15.

This was the appro
time of Christ's ministr
the period of spiritu
ine indicated in

synagogues, being [a] glorified of all.

16 ¶ [c] And he came to [@] Nazareth, [@] where he had been brought up: and, as his custom was, [h] he went into the synagogue on the sabbath day, and [i] stood up for to read.

17 [k] And there was delivered unto him the book of the prophet Esaias. And when he had [m] opened the book, he found the place where it was written,

18 [n] The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, [o] and recovering of sight to the blind, [p] to set at liberty them that are bruised,

19 [q] To preach the acceptable year of the Lord.

20 And he [m] closed the book, and he gave *it* again to the [2] minister, and sat down. And the eyes of all them that were in the synagogue were [r] fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the [s] gracious words which proceeded out of his mouth. And they said, [a] Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, [b] Physician, heal thyself: whatsoever we have heard done in [c] Capernaum, do also here in [d] thy country.

24 And he said, Verily I say unto you, [@] No prophet is accepted in [@] his own country.

25 But I tell you of a truth, [@] many widows were in Israel in the days of Elias, when the heaven was shut up [h] three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto [@] Sarepta, a city of [b] Sidon, unto a woman *that was* a widow.

27 [c] And many lepers were [s] in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and [t] thrust him out of the city, and led him unto the [2] brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he [@] passing through the midst of them went his way,

31 And [p] came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And [s] they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, [3] Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? [t] I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. [u] *he was completely cured*

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for [c] with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ [t] And he arose [k] out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

[a] Mat. 15. 31.
[b] Mat. 15. 21. Acts 27. 3.
[c] To ver. 30, cp. Mat. 13. 54-58. Mark 6. 1-6.
[d] Mat. 2. 23. Cp. ver. 23.
[e] 2 Kin. 5. 1, 14.
[f] Cp. ver. 23, 24.
[g] ch. 2. 39, 51.
[h] ver. 44. Mat. 4. 23.
[i] Cp. Acts 13. 14, 15.
[k] Acts 13. 27 & 15. 21.
[l] Acts 7. 58.
[m] Cp. ver. 20.
[2] Or, *edge*.
[n] Cited from Is. 61. 1, 2.
[o] John 8. 59 & 10. 39.
[p] Mat. 4. 13. To ver. 37, *Mark* 1. 21-28.
[q] Is. 61. 1.
[r] Is. 58. 6.
[s] Mat. 7. 28, 29.
[t] ver. 24. 2 Cor. 6. 2.
[u] Mat. 26. 58.
[x] ch. 22. 56. Acts 1. 10 & 3. 4, 12 & 6. 15 & 7. 55.
[3] Or, *Away*. Mark 1. 24.
[y] ver. 41. Mat. 25. 24.
[z] Ps. 45. 2.
[a] ch. 3. 23.
[b] Cp. Mat. 27. 40.
[c] Mat. 4. 13, 23, 24 & 11. 23. John 4. 46-54.
[d] Mat. 13. 54, 57. Mark 6. 1, 4. John 4. 44. Cp. ver. 18.
[e] ver. 33.
[f] Mat. 13. 57.
[g] 1 Kin. 17. 9.
[h] James 5. 17. Cp. 1 Kin. 17. 1 & 18. 1.
[i] To ver. 40, *Mat.* 8. 14-16. To ver. 41, *Mark* 1. 29-34.
[k] ver. 33.

SYNAGOGUE SERVICE – The Synagogue at Capernaum was [illegible] was 70 x 50 feet. It contained a sob- Masaic ornament of stars, palm trees, a stand bearing the basin for purification, a few small rooms reserved for public teaching and use of guests. There was no religious service – this was reserved for Temple. There were two opening benedictions, and extract from the Mosaic books read in Hebrew, followed by a translation in the local tongue (Aramaic). This was followed by a commentary, a prayer, a reading from the prophets, a commentary and the benediction of Num. 6:24-26. All exercises performed with head to- words Jerusalem.

DRAMATIC INCIDENT IN SYNAGOGUE AT NAZARETH Vv 16-27

A second visit is recorded Mth 13:54-58 Mk 6:1-6

Referred to by Jesus. John 18:20.

Evidently well known for this and was called upon by the elders to do so. Acts 13:14-15.

The scrolls were kept in an Ark or Chest, and the particular one required was handed by the presiding Elder, or Keeper of the Sacred Books to the selected reader.

Mth 5:3. James 2:5. Is 61:1-3. Is 53:5.

Zech 9:11. Heb 13:20. Gn Isa 49:9 with Isa 42:15-20.

i.e. To proclaim a true Sabbath. Isa 58:6 Note this was on a Sabbath.

Through the pressure of heavy fetters.

A Year of Jubilee or Release. Gn Lev 25:8-9. Is 49:8-8. 2 Cor. 6:2.

Note the significant place the Lord ceased his reading – nor was it a long reading Isa 61:1-2

There must have been a hushed, tensed sense of expectancy in that synagogue. His reading would have been eloquent. The startling rumors of him had reached Nazareth.

The power of his expression which provided for them words of grace. Eccl 12:10-11. Song 5:16. Isa 50:4. John 7:46. Mth 11:29.

He claimed to be Messiah V.21. They recognized the claim. John 6:42 note.

Demonstrate your and justify your claim.

The healing of the noble man's son. John 4:46

Familiarity breeds contempt.

This exclamation of emphasis indicates his observation was worthy of the greatest attention. Two notable examples are given of Gentiles who hearkened & received outstanding benefits. The lesson indicated that if the Jews did not hearken Gentiles would. Rom. 10:19-21.

This was the approximate time of Christ ministry and the period of spiritual famine indicated in Dan 9:25.

They acknowledged the power of his words and reacted favorably to it.

She was saved from famine as will be all those who hear on to the Lord.

So will Gentiles be saved from spiritual leprosy by baptism if they similarly act.

THE NAZARITES ARE FILLED WITH INDIGNATION. Vv 28-30

They Seek to Kill Jesus

26 They dragged him out of the synagogue, and roughly and angrily pushed him towards the high, steep cliff on which the city is built, many in the city doubtless witnessing the ignominious expulsion of the carpenter's son. The forgot it was the Sabbath. V.16

28 Lit. "And were leading him."

In the confusion he escaped from them.

JESUS MAKES CHOICE OF CAPERNAUM AS HIS PLACE OF ABODE

Vv 31-32. Math 4:12-17. Mark 1:14-15

28 Leaving Nazareth Matth 4:17 See Note

>>>> Here follows Mk 1:21-22 Mark 1:15-20 – Notes

MIRACLE AT CAPERNAUM.

UNCLEAN SPIRIT CAST OUT. Also Mark 1:21-28

29 He evidently had lucid moments and was permitted in to the synagogue. But the excitement of such a teacher, the rumors so prevalent, the power of the Lord's words, acted upon his excited and unhinged mind, causing him to suddenly start up and shout.

30 What is your business with us!

31 It is said (Gospel Treasury) that there was a tradition among the Jews that Messiah when he appeared would devastate Galilee. The deranged mind of this person recognizing Jesus as such, gave expression to the current idea.

32 He was convulsed in the midst of the people. The remorse was extreme, the paroxysms caused by shock were great but there were no evil after-effects.

33 They were struck with amazement V.36 and the sound, like a gong extended far and wide.

SIMON'S MOTHER-IN-LAW HEALED.

Vv 38-39. Mk 1:29-31 Matt. Matth 8:14-15

THE FIRST SABBATH IN CAPERNAUM

Was a day of miracles in complete contrast to Nazareth.

- In the Synagogue Vv 31-35.
- In Simon's House Vv 38-39
- At evening time Vv 40-41

85 A BUSY DAY IN THE LIFE OF THE LORD Vv 33-44

The strain of such days must have been extremely exhausting to the Lord. The work continued all day long. It commence with the preaching in the synagogue, the distress occasioned by the insane raving of the possessed man, the thronging curious crowds about him, the drain of energy occasioned by the curing of Simon's mother-in-Law, and the long hours of healing, speaking answering questions at the close of the day. There was no recreation, no relaxation, little privacy, constant strain, a continued drain on nervous and physical energy – yet patiently he submitted. 1 Pet. 2:21

PETER IS TAUGHT TRUE DISCIPLESHIP Vv1-11
He is to become a fisher of men leaving it to God to provide the needful things of life revealed characteristic of Yahweh Rawah Ps 23:1.

THE LEPER HEALED WITH A TOUCH Cp Luke 7:14.
The leper was deemed ceremonially unclean and therefore no contact with him was permitted. Lev 13:46. But the healing hands of Christ made him clean whereas in others contact with the leper was would make them unclean. Thus he reversed the characteristics of Yahweh Rophexa Ps 103:3. Exod 15:26.

Christ thus demonstrated that there was among them one greater than the law and that he could cleanse and heal with a touch where as if condemned. Thus contact with the Lord was cleansing. See Note Hag. 2:12.

The miraculous ST. LUKE 5. *draught of fishes.* 5 Peter was humoring the landsman - the Lord was teaching him to put confidence in Yahweh who can provide more than our needs. Peter had to learn the lesson of complete dedication

39 And he stood over her, and [a] rebuked the fever; and it left her: and immediately she arose and ministered unto them.

MIRACLES PERFORMED AT EVEN. Vv40-41. Mk 1:32-34 Note Mt. 8:16-17.

40 ¶ [d] Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he [f] laid his hands on every one of them, and healed them.

41 [g] And devils also came out of many, [h] crying out, and saying, Thou art Christ [k] the Son of God. And he [m] rebuking *them* [g] suffered them not [2] to speak: for they knew that he was Christ.

PREACHING AND HEALING Cp 4:44. Mt. 4:23. Mk 1:35-39. Note

For solitude, prayer and renewal of nervous energy but the disciples and crowds sought him out See Notes Mk 1:35-39.

42 [n] And when it was day, he departed and went into a desert place: and [p] the people sought him, and came unto him, and stayed him, that he should not depart from them.

For circuit of Galilee See Mt 4:24-25.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Here follows preaching. Initiation of Simon & John, Attracts enthusiastic crowds. Delivers Sermon Mount. Mk 3:6,7.

44 And he preached [r] in the synagogues of Galilee.

CHAPTER 5.

CHAPTER 6.

TEACHING PETER TRUE DISCIPLESHIP. Vv 1-11

1 Christ teacheth out of Peter's ship. 4 The miraculous draught of fishes. 12 Christ cleanseth the leper: 16 prayeth in the wilderness: 18 healeth the palsy: 27 calleth Matthew: 29 eateth with sinners: 34 foresheweth fastings and afflictions.

He already had been called once. John 1:40-42. Mt 4:18.

AND [u] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by [x] the lake of Gennesaret, = Harp-shaped.

As the crowds throng around the Lord to hear him, Peter, in a detached way, washes his nets after a disappointing and fruitless night at fishing. He may have manifested a general state of irritability. He acknowledges later, that his motives were wrong v8.

2 [y] And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

Note the informal posture for teaching

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he [a] sat down, and taught the people [b] out of the ship.

Thus upon the calm sea, the Lord proclaimed the Gospel of Peace.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

Sig. Hearing. He had already been named Peter John 1:42 but had not manifested characteristics worthy of it.

5 And Simon answering said unto him, [b] Master, [c] we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, [e] they inclosed a great multitude of fishes: and their net brake. = lit: "was breaking."

7 And they beckoned unto *their* [i] partners, which were in [l] the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

6 Peter recognized the significance of the incident, felt himself unworthy of complete discipleship and with this revelation of Divine manifestation felt it move completely and suggested that Christ leave him. However he finally left with Christ v11. He had previously experienced Christ - v5.

8 When Simon Peter saw *it*, [o] he fell down at Jesus' knees, saying, [q] Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were [i] partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, [s] they forsook all, and followed him.

A LEPER HEALED Mt 8:2-4. Mk 1:40-44

12 ¶ [t] And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Probably in the neighborhood of the city for he was not permitted in it Lev. 13:46.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. Moved with compassion Mk 1:41

Pleres = Covered over. An extreme case. He would present a picture of abject misery and abhorrence - with head bare, clothes rent, covering on upper lip, and mournful cry. Ostracized by the people, condemned by the Law, he saw in Christ his only hope.

14 And he charged him to tell no man: [z] but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

He did not doubt his ability, he doubted his willingness and compassion.

To cure he had to make contact with the leper but he did so without himself being affected. Cp Note Isa. 53:8.

15 [c] But so much the more went there a fame abroad of him: and great multitudes

Cp Lev. 14:2-7. This offering prefigured that of the Lord's by which anti-typical leprosy is cleansed. The priest had to proclaim the leper clean before he would be received in worship.

16 And he withdrew himself into the wilderness, and prayed.

As to how the leprosy of sin would be healed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them.

Disregarding Christ's request. Mk 1:45.

LEPROSY (The scaly disease). There were various forms. The Greek Elephantiasis was the worst. It is a tubercular malady revealed by circular spots or blotches of irregular forms and varying extent appearing on the forehead, the limbs and the body. After a time the central portion of the spots become white and the parts affected contract a certain numbness. In the worst cases the sufferer experiences a living death. The hair falls from head and eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrink up and slowly fall away. The gums are absorbed and the teeth disappear. The nose, eyes, tongue and palate are slowly consumed. 86

There were other forms including the Psoriasis vulgaris (The Dry Tetter). It is a non-contagious scaly disease, commencing as small circular patches of silvery white scales Cp Exod. 4:6. 2 Kings 5:27. Num 12:10. which spread to the size of a shilling or half crown. Commencing at elbows and knees, it extends to the abdomen, chest and back, then to head, face and hands. The constitutional disturbance is trifling, and the disease curable, though liable to recur.

LEPROSY is considered a disease of Egypt. Exod 9:8-10. 12:29.

THE LEPER had his clothes rent, his head bare, a covering upon his upper lip, and cried "Unclean, unclean" Lev 13:45. He lived apart. Num. 5:

HEALING THE PALSIED MAN BORNE OF FOUR. Mark 2:3. A DEMONSTRATION OF GOD MANIFEST IN FLESH TO HEAL.

"The power of the Lord was to heal" V.17 – not physical sickness merely but spiritual ills. Cp Ps 103:3. 41:3-4. The man was borne of four Mark 2:3. He was completely incapacitated by the Palsy (Gr. paralysis). Palsy is produced by disease of the brain, the spinal cord, or particular nerves (Cassell's Dict) and is induced by extreme intemperance. In this case the Word produced the cure. It demonstrated the power of God in Christ. His ability to heal the sins of the nation then at a state of extreme paralysis through intemperance. The man borne by four could well have illustrated to the Scribes, Pharisees and Doctors of the Law the state of the nation had they but thought on the matter. The nation's brain was diseased, and the result was paralysis of the nerves. Only great faith could restore it.

PALSY – FROM PARALUO – Unloose, Enfeeble.

came together to hear, and to be healed by him of their infirmities.

16 ¶ [b] And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and [c] doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ [h] And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began [o] to reason, saying, Who is this which speaketh blasphemies? [q] Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What [o] reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up [s] that whereon he lay, and departed to his own house, [a] glorifying God.

26 And they were all amazed, and they [a] glorified God, and [c] were filled with fear, saying, We have seen strange things to day.

27 ¶ [d] And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And [f] he left all, rose up, and followed him.

29 And Levi [g] made him a great [g] feast in his own house: and there was a great company of [i] publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 [l] I came not to call the righteous, but sinners to repentance.

33 ¶ [m] And [n] they said unto him, Why do the disciples of John [p] fast often, and make [p] prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

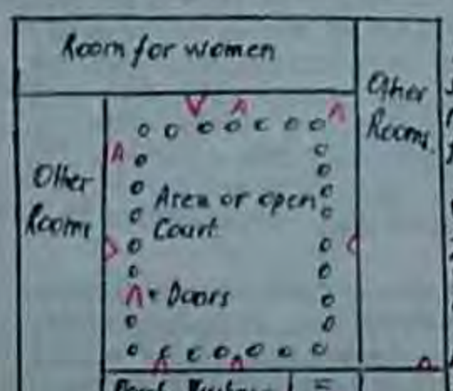
34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 [r] But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the

[a] ch. 18. 43.
[b] Mat. 14. 23.
[c] ver. 8.
[d] To ver. 32, *Mat.* 9. 9-13. *Mark* 2. 14-17.
[e] Acts 5. 34. 1 Tim. 1. 7. Cp. ch. 2. 46. Mat. 22. 35.
[f] ver. 11.
[g] ch. 14. 13.
[h] To ver. 26, *Mat.* 9. 2-8. *Mark* 2. 3-12.
[i] Mat. 18. 17.
[l] Cp. John 9. 39.
[m] To ver. 38, *Mat.* 9. 14-17. *Mark* 2. 18-22.
[n] Cp. Mat. 9. 14. Mark 2. 18.
[o] ch. 3. 15.
[p] ch. 2. 37.
[q] Mark 2. 7.
[r] Cp. John 16. 4.
[s] Cp. ver. 18. Mark 2. 12.



Inner court = large open room, sometimes paved marble, and with fountain playing. In very hot or wet weather a roofing formed of awning capable of being rolled up.

The bearers of the man with palsy would enter Porch and follow stairs to roof above.

A = Galleries or Walks between Court and rooms. Stairs to 2nd storey or roof.

men was the principles of the new covenant. He had not come to patch up the deficiencies of the Pharisaic way of life. Justification by the works of the law had to give way to justification by faith. Meanwhile for them to make his disciples to mourn whilst he was with them would be as incongruous as the new cloth on the old garment. For him to embrace Pharisaic way would be like putting a new garment to patch the old. – both would be ruined.

MT. 9:8 adds: "which had given such power unto men." Here was a demonstration of God manifest in flesh. Acts 5:31. 2 Cor. 5:19. present to heal the nation V.17.

THE CALL OF MATTEW 27-28
MK. 9:9 Mic. MK. 2:13-14.

25 See Note. p. 13.
26 RSV: "Tax office." Possibly a small building for collecting of taxes or customs for goods arriving by water (see Diog.). The conversion of the wealthy Tax gatherer must have caused a sensation. He sacrificed all that he had to that end and immediately followed it up by inviting all his one-time associates to meet with and hear the Lord.
28 Matthew characteristically does not mention this.

MATTHEW'S FEAST. Vs 29-32.
Cp Mk. 9:10-13. Mk. 2:15-17.

29 Doubtless perturbed at his growing popularity, and this action which challenged their separateness. See Note in Index.
30 See confirmation of this attitude quoted from Mal 6:6. in Matthew's account. This occurred during the feast Cp Mark.

A QUESTION OF FASTING 33-39
In Luke's account this question arose at the Feast and was voiced by Pharisees. In Mark it was afterwards when the Pharisees were fasting, in Matthew it was some time afterwards and voiced by John's disciples. See notes. Mk. Mark.
31 He claimed to be Messiah – the Bridegroom of Is. 62:5 or Jonah. This was not recognised by disciples of Pharisees or John.
32 Crucifixion and ascension. Again – Violent death of Christ.
33 They will mourn the absent Bridegroom and their own troubles, for Divine protection would be withdrawn. Zech. 13:7. Luke 22:35-37.

PARABLES OF PATCHED GARMENTS & NEW WINE 36-39

35 The two substances being dissimilar (one rigid and the other supple) will never wear well together but the rigid will tear away the supple. The application suggested is the inexpediency of imposing too onerous burdens on new converts during their development as such – that men cannot be suddenly initiated into unwarranted austerities without proper preparation first. The Pharisees would rend the nation by their schismatic demands on men.
36 RSV: "He will tear the new, and the new will not match the old." Christ is showing that it is no use patching the old with the new. What he set before

"HE CONTINUED ALL NIGHT IN PRAYER TO GOD" V.12. "Proseuche" – to pray, worship (Pr). Doubtless to commune. The most signif. I cant decision was about to be made, so the night was spent in communion with the father and in earnest prayer. This would not only have relation to the correct choice about to be made, but the destinies and labors of the Apostles. Previously they had been largely undistinguished among other disciples – now they were to go forth with Divine authority and specific commission. It was an important occasion and a whole night was given over to its preparation. His prayer pre-recorded. Isa 6:8.

The Pharisees reproved. *Twelve apostles chosen.*

37 Wineskins. Vessels must be prepared for the wine intended to carry. So Christ's disciples had to be prepared for the work before them.

new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 Susceptible of two explanations. 1. There would be a natural reluctance to accept Christ's teaching. 2. The need for Christ's own disciples to carefully mature the wine before dispensing it. This is suggested by 39

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

>>>> See the conversation continued. MK 2:19-22. The curing of the impotent man at Bethesda. John 5. Cp with Luke 6:1

CHAPTER 6.

1 Christ reproveth the Pharisees touching the observation of the sabbath: 13 chooseth twelve apostles: 17 healeth the diseased. 20 Of blessings and curses: 27 how we must love our enemies: 46 and join the doing of good works to the hearing of the word.

PLUCKING EARS OF GRAIN ON THE SABBATH V.V 1-5 Matt. 12:1-8 note MK. 2:23-28.

This was thus after the sheaf had been offered Lev. 23:10-11 and the prohibition of the law Lev. 19:10 removed. Thus the Lord honored the law. The preparation of food was made a breach of the law by the Pharisees (Gos Treas).

AND [d] it came to pass on [e] the second sabbath [f] after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [k] Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord [q] also of the sabbath.

ANOTHER SABBATH HEALING: THE MAN WITH THE WITHERED HAND. V.V 6-11. MATT 12:9-14 NOTE LUK 3:1-6.

An atmosphere of tension developed as the man took his seat and the Pharisees waited the Lord's reaction.

Fulfilling Is 42:1-3. 35:5-6. Jer 30:10. The Lord was conscious of their thoughts, observed them carefully watching him to make a mistake.

They then broke into his discourse to pose their question

i.e. Reasonings. Cp John 2:24-25

The Lord now drew attention to the man, made him conspicuous before all, showed that he was about to answer their question by a practical demonstration. The synagogue must have seethed with excitement the Pharisees awaited the moment of accusation.

6 [r] And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was [t] withered. (The one most well known – that of Capernaum.

7 And the scribes and Pharisees [z] watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he [a] knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And [a] looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with [b] madness; and communed [c] one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out [s] into a mountain to pray, and continued all night in [g] prayer to God.

13 ¶ And when it was day, [h] he called *unto him* his disciples: [i] and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, See Notes p. 2.

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called [l] Zelotes,

16 And [m] Judas [n] *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood [o] in the plain, and the company of his disciples, and [p] a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of [r] Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude [u] sought to touch him: for there went [v] virtue out of him, and healed *them* all.

20 ¶ And [x] he lifted up his eyes on his disciples, and said, [b] Blessed *be* ye poor: for your's is the kingdom of God.

21 Blessed *are* ye that hunger

The new disciples Christ was attracting. He could not use others. Disciples. His had to leave all and follow him.

[a] Cp. Mark 3. 5.
[b] 2 Tim. 3. 9.
[c] Cp. Mat. 12. 14. Mark 3. 6.
[d] To ver. 5, *Mat.* 12. 1-8. *Mark* 2. 23-28.
[e] Cp. Lev. 23. 15, or Lev. 25. 2, 4.
[f] ch. 9. 28, 28 & 11. 1. Mat. 14. 23.
[g] Mark 11. 22.
[h] Mat. 10. 1. Mark 3. 13, 14.
[i] To ver. 16, *Mat.* 10. 2-4. *Mark* 3. 16-19. *Acts* 1. 13. John 6. 70.
[k] John 5. 10.
[l] Mat. 10. 4.
[m] John 14. 22.
[n] Expressed Jude 1. Cp. Mat. 10. 3. Mark 3. 18.
[o] Cp. Mat. 5. 1.
[p] Mat. 4. 25. Mark 3. 7, 8.
[q] Mat. 12. 8.
[r] Mat. 15. 21.
[s] To ver. 11, *Mat.* 12. 9-14. *Mark* 3. 1-6.
[t] ver. 8. John 5. 3.
[u] Mat. 14. 36.
[x] ch. 14. 1.
[y] ch. 8. 46. Mark 5. 30.
[z] John 6. 5 & 11. 41 & 17. 1. Cp. ch. 16. 23 & 18. 13. Mat. 17. 8. John 4. 35.
[a] Mat. 9. 4.
[b] To ver. 23, *Mat.* 5. 3-12.

7 They were there to do evil, with intent to destroy him. They therefore broke the sabbath. Their answer (silence) is given in Mark 3:4.

8 Silence followed his question. The Lord continued with one more personal. Matt. 12:11.

APPOINTMENT OF APOSTLES. V.V 12-16. MARK 3:13-19 NOTES

9 See note above.

10 Here was a call, with the Apostles there was a Communion.

11 There was choice made Cp MK 3:13. John 6:16. Acts 15:14.

12 A disciple is essentially a student learning from a Master John 9:28. An Apostle is one Sent = a Teacher. Cp MK 3:14. Christ himself being the chief Apostle Cp Heb 3:1. Those who would receive Light must receive the Apostles. Cp John 9:7.

THE SERMON ON THE PLAIN. V.V 17-49

Having made selection of 12 Apostles and thus conferred authority upon them he again addresses the disciples in terms similar to the Sermon on the Mount. Matt. 5.

FIRST - The healing power of his words was demonstrated by his ability to perform miracles. Cp Ps 103:3. He thus gave an example to his Apostles as to what they should do 1. Manifest mercy unto men 2. Draw them to God by the power of the Word.

13 These acts of healing were not done without effort on his part. There must have been a drain of energy, leaving him possibly tired

4 BEATITUDES

Conditions his Apostles and disciples might expect

14 There was doubtless a pause. The disciples were gathered together

88 er. The multitude had witnessed the healing power of the Lord, now as indicative of discipleship, he lifted his thoughtful, downcast eyes, and singling out his disciples spoke words which emphasized the attitude of mind they should manifest in the face of trials they were bound to receive.

15 Happy (with life-joy and satisfaction in God's favor and salvation, apart from your outward condition) ~~fortunate~~ and to be envied" Amplified.

16 "Poor and lowly and afflicted (destitute of wealth, influence, position and honor) – Amplified N.T.

The Disciple must be as his Master (v40) fellowshipping his sufferings Phil 3:10. Thus he is poor, hungry, persecuted.

VALUES ARE CHANGED IN CHRIST:

Blessed the poor V.20. Blessed the hungry V.21 Blessed the mourners V.22 Blessed the hated V.23

Woe to rich V.24. Woe to the full V.25 Woe to merry makers V.25 Woe to the well-received V.26

AFFIRMATIVE INSTRUCTIONS.

Do good. V.27,28 Resist not evil V.29. Be liberal V.30. Help as you would be helped V.31

THE GOLDEN RULE V.31.

In the subsequent verses, the Lord is careful to show that we are not to await until others should possess the right disposition V.32. or be in a position to return in kind what we may

to his disciples. 30.

Christ preacheth

now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they [a] shall separate you *from their* company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap [g] for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 [i] But woe unto you that are [j] rich! for ye [m] have received your [n] consolation.

25 Woe unto you that are full! for [p] ye shall hunger. Woe unto you [q] that laugh now! for ye shall mourn and weep.

26 Woe unto you, [s] when all men shall speak well of you! for so did their fathers to the [t] false prophets.

27 ¶ But I say unto you which hear, [x] Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And [a] unto him that smiteth thee on the *one* cheek offer also the other; [b] and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And [c] as ye would that men should do to you, do ye also to them likewise.

32 [d] For if ye love them which love you, what thank have ye? for [e] sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 [f] And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But [a] love ye your enemies, and do good, and lend, hoping for nothing again; [g] and your reward shall be great, and [c] ye shall be the children of [d] the Highest: for he is [e] kind unto the unthankful and to the evil.

36 Be ye therefore [f] merciful, as your Father also is merciful.

37 [h] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: [k] forgive, and ye shall be forgiven:

38 [c] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your [r] bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, [u] Can the blind lead the blind? shall they not both fall into the ditch?

40 [v] The disciple is not above his master: but every one [2] that is [w] perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [f] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 [h] For every tree is known by his own fruit. For of thorns men do not gather figs, nor of

[a] ver. 27.
[b] John 16. 2.
[c] Mat. 5. 45.
[d] ch. 1. 32.
[e] Mat. 20. 15. 1 Pet. 2. 3.
[f] James 5. 11.
[g] Expressed ch. 1. 44.
[h] ver. 37, 38, 41, 42, *Mat.* 7. 1-5.
[i] Cp. Amos 6. 1.
[k] ch. 22. 68. Acts 3. 13.
[l] ch. 12. 21. James 5. 1.
[m] ch. 16. 25. Mat. 6. 2.
[n] ch. 2. 25. Acts 9. 31. Phil. 2. 1. 2 Thess. 2. 16.
[o] Prov. 19. 17.
[p] Is. 65. 13.
[q] Prov. 14. 13.
[r] Ps. 79. 12.
[s] Cp. John 15. 19 & 17. 14. 1 John 4. 5.
[t] Mat. 7. 15.
[u] Mat. 15. 14.
[v] ver. 35. Mat. 5. 44.
[w] Mat. 10. 24.
[2] Or, *shall be perfected as his master.*
[x] 1 Cor. 1. 10. 2 Cor. 13. 11. Heb. 13. 21. 1 Pet. 5. 10.
[a] ver. 29, 30. *Mat.* 5. 39-42.
[b] Mat. 5. 39. 1 Cor. 6. 7.
[c] Mat. 7. 12.
[d] Mat. 5. 46.
[e] Cp. Mat. 5. 46, 47.
[f] ver. 43, 44. *Mat.* 7. 16, 18.
[g] Mat. 5. 42.
[h] Mat. 12. 33.

89 CHRIST INSTRUCTS HIS DISCIPLES ON THE QUALITIES OF PROPER LEADERSHIP V.37-45

ON JUDGING AND DISCIPLESHIP Vv 37-42.

Here there is an enlargement of Mtk 7:1-6. by intimating that harsh judgment comes of pride and seeking to be above the Master and not seeking to be as him in mercy which incapacitates our service as brethren.

A TEST OF GOODNESS V.43

The test of bearing true witness to Christ is shown by a practical manifestation of his characteristics

38 Actions tell the heart, not a bramble bush gather they
more words. Cp Prov. 23:7 [2] grapes.
4:23.
39 Prov. 10:11, 13, 14, 20, 21, 31, 32
Ecc. 12:11. This verse is not
found in the Sermon on the
Mount, but the saying is re-
corded by Matthew 12:34
showing this is not the Sermon on the Mount.
DIG DEEP AND LAY A GOOD
FOUNDATION. Vv 46-49

45 [a] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: [c] for of the abundance of the heart his mouth speaketh.

46 ¶ [e] And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and [f] heareth my sayings, and doeth them, I will shew you to whom he is like: Cp Ezra 7:10.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that [g] without a foundation built an house [g] upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

2 Gr. a grape.
[a] Mat. 7. 16.
[a] Mat. 12. 35.
[b] Ex. 18. 4. Cp. ch. 5. 14 & 19. 9.
[c] Mat. 12. 34.
[d] ch. 8. 49. Mark 5. 35.
[e] Mal. 1. 6. Mat. 7. 21. John 13. 13.
[f] To ver. 49. Mat. 7. 24-27. See Notes
[g] Cp. Mat. 7. 26.

CHAPTER 7

A GENTILE CENTURIAN SEEKS CHRIST'S HELP Vv 1-10, Mth 8:5-13
Gentiles had been attracted to him Mk 3:8, Mth 12:18
JEWISH ELDERS APPROACH CHRIST ON HIS BEHALF Vv 1-5

CHAPTER 7.

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth the widow's son: 19 answereth John's messengers: 24 testifieth of John: 36 sheweth himself a friend of sinners.

NOW when he had ended all his sayings in the audience of the people, [1] he entered into Capernaum. – Cp Mark 9:19

2 And a certain centurion's servant, who was [l] dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him [m] the elders of the Jews, beseeching him that he would come and [n] heal his servant.

4 And when they came to Jesus, they besought him [p] instantly, saying, That he was

[1] To ver. 10, Mat. 8. 5-13.
[l] ch. 8. 42 & 9. 38. Cp. Heb. 11. 17.
[l] Phil. 2. 29.
[m] ver. 6. Cp. Mat. 8. 5.
[n] Mat. 14. 36.
[p] Or, earnestly. [a] 2 Sam. 3. 31.
[p] Acts 26. 7. Tit. 3. 13.
[r] Mark 5. 42.

worthy for whom he should do this:

5 [b] For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, [d] trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto [s] one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. Cp Matt. 8:12.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, [k] the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the [t] bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, [q] Arise.

[s] Gr. this man. Mat. 8. 9.
[b] Gr. Axios = fit or suitable. Vb diff. word.
[d] To ver. 10, Mat. 8. 5-13.
[k] ch. 8. 42 & 9. 38. Cp. Heb. 11. 17.
[t] Or, coffin. [a] 2 Sam. 3. 31.
[q] Arise. Mark 5. 41.

THE CENTURIAN (cont.). 8 visitor. With 90
spiritual discernment he recognised in him one greater than flesh. He could have gone personally to make the request if he had felt himself worthy. 7 He did not want to trouble Christ and recognising him as a man in authority realised that all that was necessary was a word – and Christ's request would be fulfilled. Thus he used the experiences of life to teach spiritual verities V.8 cp 1 Cor. 11:4.
This experience must have resulted in the more complete worship of the Centurian and his whole house Acts 10:2, preparing the way for his ultimate complete conversion of himself and household. Acts 10:44

NAIN – A village of Issachar, in the plain of Esdraelon, not far from Endor, a few miles south of Tabor, on the banks of Kishon. Israel's first King hastened there to consult the dead when Yahweh had turned His face from him. 1000 years later Israel's last King went to that district to demonstrate his triumph over death to wipe from the eyes of the weeping widow the bitter tears – a token of future glory. Ps. 68:5-6, 18, Isa. 25:8

If the Centurion was Cornelius, he lived in Caesarea on the coast about 60 miles from Capernaum & Nain would be about half way. (about 24 m.)

"He came
cumstances
by so doing
against him
sffated that
of leading
See Acts 8:1-

JOHN SEEKS
FORMATION OF
SVS VV 18-23. Mth

13 He had be
imprisoned
3:19-20. They
really visited
-doubtless to
port progress
14 As Shiloh th
was a title
Messiah Cp Heb
37.
15 Languishing
prison, free
of time was
behind walls,
daily expected
to direct his po
and releasing
lead the nati
its promised g
locks destiny.
he had testified
the sacrificial m
of the Lord Jn
he evidently d
understand it
way it happene
fully expected
"to increase" Jn
impatiently he
Christ to move
vindicate his p

THE EXAMPLE
Vv 24-28. Mth 11

John had doub
he was no reed
with the wind,
time-server spee
words he did re
If he should doub
be offended, hor
or was the perilli
others might do li
Hence the exhorta
1 Cor. 10:12.
16 By no means
address to the mu
of the two most po
vents Luke 1:71
of Herod Luke 3:19
17 Acting the pa
lomats, careful
ing their words
to cause offence

JESUS' TESTIMONY CONCERNING JOHN THE BAPTIST. Vv 24-35

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

24 Gr. a reed.
Mat. 11. 7.
Mat. 11. 8.
Mat. 11. 9.
Mat. 11. 11.
Mat. 11. 12.
Mat. 11. 16.
Mat. 11. 19.
Mat. 11. 19.
Mat. 11. 19.
Mat. 11. 19.

Christ's testimony concerning John.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 [a]And there came a fear on all: and [b]they glorified God, saying, That a great [d]prophet is risen up among us; and, [c]That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 [f]And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and [m]plagues, and of evil spirits; and unto many *that were* blind he [n]gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, [c]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, [o]justified God, [h]being baptized with [i]the baptism of John.

30 But the Pharisees and [k]lawyers [2]rejected [l]the counsel of God [3]against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ [o]And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought [p]an alabaster box of ointment,

[a] ch. 1. 65. Acts 2. 43.
[b] Mat. 15. 31.
[c] Cited from Mal. 3. 1.
[d] ver. 39. John 6. 14.
[e] ch. 1. 68.
[f] To ver. 35. Mat. 11. 2-19.
[m] ver. 35.
[h] ch. 3. 12. Mat. 21. 32.
[i] Acts 18. 25 & 19. 3.
[k] Mat. 22. 35.
[2] Or, *frustrated*. Mark 7. 9.
[l] Acts 20. 27.
[3] Or, *within themselves*. Rather as Eph. 5. 32. *their relation to head*.
[n] Mark 5. 29.
[o] ver. 42.
[*] To ver. 50, cp. Mat. 26. 6-13. Mark 14. 3-9. John 11. 2 & 12. 1-8.
[p] Mat. 26. 7.

"He came and touched the bier" V 14 – and under normal circumstances he would have been accounted unclean, by so doing Num 19:22. But how could this be pressed against him when the man lived? Thus Christ demonstrated that he was above the Law, and was capable of leading men from the power of its curse Gp Note p.86. See Acts 8: 1-3.

JOHN'S QUERY. V. 19. See outline of Lord's discourse. top. p.17

JOHN SEEKS INFORMATION OF JESUS VV 18-23 MATT 11:2-6

13 He had been imprisoned Luke 3:19-20 They periodically visited him - doubtless to report progress.

14 As Shiloh this was a title of Messiah Gp Heb. 10: 37

15 Languishing in prison, fretting at time wasted behind walls, John daily expected Christ to assert his power and releasing him lead the nation to its promised glorious destiny. Though he had testified to the sacrificial mission of the Lord John 1:29 he evidently did not understand it in the way it happened. He daily expected Christ to increase John 3:30 Impatiently he waited Christ to move and vindicate his power.

THE EXAMPLE OF JOHN. V. 24-28. MATT 11: 7-15.

John had doubted - yet he was no reed blown with the wind, or a mere time-server speaking words he did not mean. If he should doubt and be offended, how great was the possibility that others might do likewise. Hence the exhortation - 1 Cor 10:12.

26 By no means. See his address to the messengers of the two most powerful sects Luke 7:24-28. His reproof of the Jewish leaders Luke 5:33

27 Acting the part of diplomat, carefully framing their words so as not to cause offence.

For general outline of Christ's comments see note on top p.17

As predicted Isa. 61:1, 42:16b

This was a rebuke for John.

Probably. Capernaum.

Gp Ps. 146:8

Luke 5:26

Gp Luke 1:76. Matt 14:5. 21:26. As such he had testified of the Messiahship of Jesus. That testimony should be accepted, not his subsequent doubts, for he was more than a prophet - he was the forerunner.

Christ expressed the sense of Mal. 3:1. See Note there

Christ quotes Mal 3:1 to prove that "the least" is greater than John. Despite John's doubts, his original testimony still stands.

Christ took the lowest position Luke 22:27. Phil 2:6-9. Ps 22

Did Christ have in mind Dan 12

>>> SEE ADDITIONAL COMMENTS ON HOW THE VIOLENT MUST SEIZE THE KINGDOM. - Matt 11: 12-15

THE PEOPLE AND PUBLICANS ACKNOWLEDGED THEIR NEED OF REDEMPTION. VV 29-30. BUT NOW THE PHARISEES

They acknowledged that they were sinners, and deserving the judgments denounced by John against the impenitent. Luke 3:7

Gp Jer. 5:9. John refused to accept the Pharisees unless they acknowledged they were sinners. Matt 3:7-8 at which they began to call in question his mission John 1:19-28, disputing with his disciples John 3:25, and glorying over his waning popularity John 3:26, 4:1

THE LORD LIKENS THEM TO DISCORDANT CHILDREN Vv 31-35

Gp Matt. 11:16-19.

33 The ministry of the Lord was designed to call Israel to spiritual maturity Gp Gal 4:19 But they reacted with the peevishness and fickleness of sulky children, refusing to respond to any sort of instruction

34 Referring to the proclamation of the gospel.

35 Referring to John's call to repentance.

36 He exemplified the strictness of the Law in His Nazarite conduct Num. 6:3. calling upon all to follow his example. His was a call to mourn because he exemplified the condemnation of the Law

37 Exemplifying the dispensation of grace. But though the Jews contemptuously rejected the suggestion that they were sinners of the Law, they also obdurately obstinately refused the liberty in Christ.

>>>> SEE ADDITIONAL COMMENTS ON THOSE WHO ACCEPTED AND REJECTED HIS TEACHING. MATT. 11:20-30.

A PHARISEE AND A SINNER ACCEPT CHRIST'S INVITATION. 36

See completion of Christ's previous discourse with his invitation Matt 11:28.

36 Christ had previously condescended to eat with publican. Now he humbles himself still further by accepting the invitation of a proud self-righteous Pharisee, who

so little appreciated the great honor paid him, as to neglect showing his guest the ordinary courtesy Gp Vv 44-46

29 Reclined - as was the Jewish custom, - otherwise the woman could not have stood at his feet behind him V 38.

30 Christ came to save sinners who recognized themselves as such 1 Tim. 1:15.

31 Possibly in answer to Christ's invitation Matt 11:28

32 A beautiful bright stone allied to the marble. The woman took the greatest pains to honor Christ even providing a rich box to carry the ointment.

A HARLOT ASKS CHRIST TO DINE AND A SINNER IS FORGIVEN HER FAULTS. Both had probably acted on the invitation of Christ Matt. 11:28. The Pharisee was probably swayed by conflicting emotions. Apparently drawn to Christ by his miracles and discourse, he nevertheless neglected to extend to him the common acts of courtesy probably to demonstrate to his fellows that he was not a disciple. His attitude was one of confusion cp v. 39. The woman on the other hand, had no doubts; she believed he was Messiah and desired to demonstrate her belief by anointing him. She was anxious to be unburdened of the load of sin she bore. Here emotion is something for meditation and thought – have we such realisation of sin?

33 Her emotion got the better of her. Fast flowing tears of penitence fell from her eyes. To this moment she had been ignored. The Pharisee had permitted her to remain as a test on Christ v 39 – the Lord had ignored her. Thus her weeping became more anguished.

34 An act of hospitality Kindness and humility Cp 1 Tim. 5:10.

35 An act of reverence and humility. It was an ancient custom of the great after washing their hands to wipe them on the hair of some attendant page.

36 A token of subjection Cp Lk 2:49 23.

37 Probably expressive of her faith in him as Messiah – but feeling unworthy to anoint his head.

38 The Lord is courteous and dignified in his approach in spite of the hard thoughts and indifferent attention of the Pharisee.

Both Pharisee and woman were in that position. Like David before Nathan he stood self-condemned as the Lord proceeded to show – for the measure of Simon's appreciation of the Lord's ministry was demonstrated by his lack of courtesy.

SIMON'S LACK OF LOVE CONTRASTED WITH THE WOMAN'S WARM AFFECTION. Vv 44-47.

39 Having condescended to accept Simon's invitation he should have received the normal courtesies.

42 Her great love was exhibited in anticipation of benefits to be received or of those already obtained, and was shown in the warm excess of feeling manifest Cp 1 John 4:9-19.

43 Or who feel that they have but little to benefit from.

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did [o] wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, [f] This man, if he were [p] a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus [h] answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred [2] pence, and the other fifty.

42 And when they had nothing to pay, he [m] frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I [r] entered into thine house, thou gavest me no water for my feet: but [s] she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 [t] Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 [u] My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she [x] loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, [y] Thy sins are forgiven.

The Pharisee thought he was conferring an honor on Christ by supplying him with a morsel of bread – the woman felt herself unworthy of making him the most courtly acknowledgment. 92

[a] Cp. Mark 2. 12.
[b] ver. 44. John 11. 2 & 12. 3 & 13. 5.
[c] ver. 9. Mat. 9. 2.
[d] Mark 10. 52.
[e] ch. 8. 48.
[f] ch. 15. 2.
[g] ver. 16.
[h] Mat. 9. 4.

They were there, even at the cross.

[i] ch. 23. 49. Mat. 27. 55. Mark 15. 41.
[2] See Mat. 18. 28. Mark 12. 15.
[k] Mat. 27. 56.
[l] ver. 35, 38. Mark 16. 9.
[m] ver. 21, 43. Acts 25. 11, 16 & 27. 24. Rom. 8. 32.
[n] ch. 24. 10.
[o] ch. 3. 1. Cp. Mat. 14. 2.
[p] Mat. 20. 8.
[q] To ver. 10, *Mat.* 13. 2-11, 14. *Mark* 4. 1-12.
[r] Gen. 18. 4. Judg. 19. 21.
[s] ver. 38.
[t] 2 Sam. 15. 5. Cp. 2 Sam. 14. 33. Rom. 16. 16.
[u] Ps. 23. 5.
[x] 1 Tim. 1. 14.
[y] Mat. 9. 2.

49 And they that sat at meat with him began to say within themselves, [a] Who is this that forgiveth sins also?

50 And he said to the woman, [c] Thy faith hath [d] saved thee; [c] go in peace. – to the quieting of her agitation.

CHAPTER 8.

3 Women minister unto Christ. 4 Parable of the sower, 16 and of the candle. 21 Christ declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth out the legion of devils: 37 is rejected of the Gadarenes: 43 healeth the issue of blood, 49 and raiseth Jairus' daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And [i] certain women, which had been healed of evil spirits and infirmities, Mary called [k] Magdalene, [l] out of whom went seven devils.

3 And [m] Joanna the wife of Chuza [o] Herod's [p] steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ [q] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. cp Rev 2, 3.

9 And his disciples asked him, saying, What might this parable be?

THE CIRCUIT OF GALILEE

CHAPTER 8
CIRCUIT OF GALILEE FROM NAIN CH 7:11 TO CAPERNAUM. Vv 1-3. Mtt 27:19.

1 She followed Jesus to the last. Mtt 27:55-56. Saw him laid in the sepulchre V61. Was there on the morning of the resurrection Mtt 28:1. Was among the first the Lord appeared to after his resurrection Mk 16:9. Seems to have been a person of some substance. Mk 16:1. Mary = Miriam. Obstinacy, rebellion. Magdala was on the Western side of Sea Galilee, south of Capernaum.

2 She ever remembered with tender affection and deep gratitude the benefits she had derived from the Lord.

3 Per. Aram = Jug. See Note 61 John 1.

4 Antipas. See Note. Luke 3:1.

5 Sig. Lily.

<<<< Here see Mark 3:20. Accused of healing through Beelzebub. His relations try to restrain him.

THE PARABLE OF THE SOWER. Vv. 4-8. Mtt. 13:1-9 Note. 4:1-9.

WHY SPEAK IN PARABLES. Vv 9-10. Mark 4:10-12. Matt. 13:10-17 Note.

<<<< The disciples' question was evidently asked in the evening. See note Mtt 13:10 and had relation particularly to the parable of the sower though several other parables had been given recorded by Matthew Mtt. 13. This explanation gave the key to them all Mk 4:13

PARABLES TAUGHT AT THIS TIME. ~ See p 21.

PUBLICLY – The Sower, The Tares, The Good Seed (Mk 4), The Mustard Seed, The Leaven (See Mth 13).
PRIVATELY – Explanation of Sower, Tares. Parables of Merchant, Net, (Mat 13), Hid treasure.
The former were proclaimed from the boat the Sower explained when "on his own" probably moving towards the house, the rest was given "In the house" Mark 4:10.

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; [b] that seeing they might not see, and hearing they might not understand.

11 [d] Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation [h] fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit [i] with patience.

16 ¶ [j] No man, when he hath lighted a candle, covereth it with a [k] vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 [q] For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 [r] Take heed therefore how ye hear: [t] for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [2] seemeth to have.

19 ¶ [u] Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him by *certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these [a] which hear the word of God, and do it.

22 ¶ [c] Now it came to pass on a certain day, [3] that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of [e] the lake. And they launched forth.

23 But as they sailed he fell asleep: [9] and there came down a storm of wind on [e] the lake; and they were filled *with water*, and [f] were in jeopardy.

24 And they came to him, and awoke him, saying, [g] Master, master, we perish. Then he arose, [12] and rebuked the wind and the [i] raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? [14] And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the [15] Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city [o] a certain man, which had devils [p] long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and [r] fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil [x] into the wilderness.)

30 And Jesus asked him,

[a] ch. 11. 28.
[b] Cp. Is. 6. 9.
[c] To ver. 37, *Mat.* 8. 18, 23-34. *Mark* 4. 36-5. 17.
[d] To ver. 15, *Mat.* 13. 18-23. *Mark* 4. 13-20.
[e] ver. 23, 33. Cp. ch. 5. 1, 2.
[f] Judg. 5. 18. 2 Sam. 23. 17. 1 Chr. 11. 19 & 12. 19. 1 Cor. 15. 30.
[g] ver. 45. ch. 5. 5.
[h] 2 Tim. 4. 2.
[i] James 1. 6.
[j] Mat. 5. 15. Rom. 2. 7. Heb. 10. 36. James 5. 7.
[k] ch. 11. 33. Mat. 5. 15. Mark 4. 21.
[m] ver. 37. Mark 5. 1.
[n] Mark 11. 16. John 19. 39. 2 Cor. 4. 7.
[p] Cp. Mat. 8. 28.
[q] ch. 20. 9.
[r] ch. 12. 2. Mat. 10. 26. Mark 4. 22.
[t] ver. 47. John 11. 32.
[u] Mark 4. 24.
[v] Mat. 13. 12.
[2] Or, *thinketh that he hath.*
[w] To ver. 21, *Mat.* 12. 46-50. *Mark* 3. 31-35.
[x] ver. 27. Mark 5. 5.

EXPLANATION OF PARABLE OF SOWER. 11-15 Mth 13:23 Mk. Mk 4:20.

ADDITIONAL COMMENTS ILLUSTRATIVE OF PARABLES. Vv16-18. MK 4:21-25. Notes.

See Matthew for other parables at this time including those to the disciples in the house.

HIS RELATIONS TRY A 2nd TIME TO SEE HIM. Vv 19-22.

3 They had attempted to restrain him on an earlier occasion Cp Mth 12:46-50 Notes Mk 3:31-35.

7 The Lord had tried to escape them by retiring into the house. Mk 4:10 Evidently the crowd eventually converged on the House so that the Lord, for privacy, took ship and crossed the Lake. V22

>>>> Christ leaves for the Lake, and two disciples follow him. See Mth 8: 18-22.

HE CALMS A VIOLENT STORM. Vv22-25. Mth 8:23-27 Mk 4:35-41

8 It is even time, he had dismissed the multitude, and exhausted he entered the ship Cp Mk 4:35-36 still pursued by followers. A night on the lake provides opportunity of seclusion & rest.

9 He was completely exhausted after a tiring and exacting day. He took his place on a stuffed leather cushion at the hinder part of the ship where steersmen sat Mk 4:38 and there fell into such a deep sleep that even the roar of the hurricane could not arouse him.

10 It was particularly noted for sudden and violent storms. But see Ps 107:25-27. This one would have driven away the other ships. Mk 4:36.

11 The raging storm with its howling wind and mountainous waves filled them with fear. The boat was in danger of sinking. They gather around him calling for help. Matthew records: "Lord save us" Mth 8:25. Mark: "Carest thou not that we perish."

12 And first rebuked their raging! "Why are ye fearful, O ye of little faith!" Mth 8:26.

13 The dashing waves, the howling wind, the heaving, tossing ship, the fears and cries of the seamen – all by a single word were hushed into a calm repose. Note Christ's invitation to us. Mth 11:28-30.

14 So long as Christ was in the boat would God allow it to sink? Mark (4:40) adds: "Why are ye so fearful?" Cp Ps 46:1-3 84:4

THE MANIAC OF GERASA Vv 26-39 Mth 8:28-34. MARK 5:1-20 Notes

15 See Note: Country of the Gadarenes' p. 54.

LEGION = unclothed, insane, unhoused, associated with death – a symbol of the carnal mind.

The day had been an exhausting one. It had been made more tiring by the ill-judged attempt of his family to assert a claim on his actions Vv 19-21. He sought the isolation and quiet that the eastern side of the Sea of Galilee offered, especially in view of the great crowds who were converging on him V. 19. Math. 8:18. He seemed anxious to get away. Mark 4:36 so exhausted was he. But on the way to the boat he was accosted by those who sought his attention Mth 8:19-22. On the sea he was pursued by others Mk. 4:36. He fell into a deep sleep on the boat which even the storm could not break – though it mercifully drove away the other ships that were pursuing the Lord.

THE HERODS OF NEW TESTAMENT

Herod The Great Mth 2:1. Luke 1:5 (married 10 wives altogether).

Married Mariamne I. — Aristobulus — Herod King of Chalcis m. his niece BERENICE Acts 25:13. — Herod Agrippa I. Acts 12:1-23. — Agrippa II. Acts 25:13. — Berenice Acts 25:13. — Drusilla Acts 24:24.

Married Mariamne II. — Herod Phillip I. married Herodias Mth 14:3. Mk 6:17. Luke 3:19. — Herodias Mth 14:3. Mk. 6:17. Luke 3:19. — Christ casteth out

m. Malthas. — Archelaus Mth 2:22. — Herod Antipas Luke 3:1, 19. 9:7. 13:31. 23:7. Mth 14:3. Mk 6:14. Acts 13:1.

m. Cleopatra of Jerusalem Luke 1:5. — Philip the Tetrarch Luke 3:1.

ST. LUKE 8. *the legion of devils.*

saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into [b] the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into [c] the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, [g] out of whom the devils were departed, [i] sitting at the feet of Jesus, [k] clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the [m] Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into [n] the ship, and returned back again.

38 Now [o] the man [g] out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published [r] throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, [s] when Jesus was returned, the people [t] gladly received him: for they were all waiting for him. <<< Disciples questioned re fasting MT 9:14.

41 ¶ [a] And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had [c] one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent [d] all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the [f] border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, [h] Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and [l] falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath [p] made thee whole; [q] go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and

[a] To ver. 56, *Mat.* 9. 18-26. *Mark* 5. 22-43.
[b] Rev. 9. 1.
[c] ch. 7. 12.
[d] Mark 12. 44.
[f] ver. 27, 33. Cp. ch. 5. 1, 2.
[f] Mat. 9. 20.
[g] ver. 2, 38.
[h] ver. 24.
[i] ch. 10. 39.
[k] ver. 27.
[l] ver. 28. John 11. 32.
[m] ver. 37. Mark 5. 1.
[n] ver. 22. Cp. Mark 3. 9.
[o] Ver. 38, 39. *Mark* 5. 18-20.
[p] Mark 10. 52.
[q] ch. 7. 50. 1 Sam. 1. 17. Mark 5. 34.
[r] Cp. Mark 5. 20.
[s] Mat. 9. 1. Mark 5. 21.
[t] ch. 9. 11. Acts 2. 41 & 15. 4 & 18. 27.

Notice repetition of "fell down" - v28, 41, 47

HEROD THE TETRARCH - Called by Jesus "that fox" Luke 13:31-34
Herod's younger son by Malthas (See Note Luke 4:7) He slew John the Baptist Mk 6:14-28 and briefly interviewed Jesus Luke 23:7-12. He was the ablest of Herod's sons, and like his father was a great builder. Tiberius was built by him (A.D 22) and named in honor of the Emperor Tiberius. He married the daughter of the Nabataean King Aretas but divorced her in order to marry Herodias, the wife of his half brother Herod Philip. This brought upon him the rebuke of John Luke 3:19-20, which aroused the wrath of Herodias. Josephus (Ant. 18:5:2) declares that Herod was afraid that John's great public following might develope into a riot. He was drawn to John's teaching Mk. 6:20, but trapped into executing him. Aretas naturally resented the insult offered his daughter and seized the opportunity to latter (36) wage war on him. Herod was heavily defeated and Josephus says that many looked on this as divine retribution for the murder of John. In 39 he was denounced by Herodias to the Emperor Gaius by his nephew Herod Agrippa I as a plotter. He was deposed and ended his life in exile.

HERODIAS - The granddaughter of Herod the Great by his son Aristobulus. She was formerly married to her uncle Philip. Some time after her marriage Herod Antipas fell passionately in love with her and made an offer of marriage which was accepted. She deserted her husband, who was only a private person, that she might share with the Tetrarch the honors of a crown. When Herod was exiled she chose to accompany him rather than accept the favor which Gaius was prepared to show to the sister of his friend Agrippa I.

CHRIST'S RETURN. V40. MK 5: 21 Note

JESUS GOES TO THE HELP OF JAIRUS. V41-42. MTH 9:18-19 MK 5:22-24 NTS.

DELAYED BY WOMAN WITH ISSUE VV43-48. MTH 9:20-22 MARK 5:25-34 Notes.

NUM 15:38

HE RAISES JAIRUS' DAUGHTER V49-56. MTH 9:23-26 MARK 5: 35-43 NOTES

CHAPTER
JESUS INSTR
AND SENDS FO
DISCIPLES VV
6:7-13. MTH 10

HEROD HEAR
FAME OF JES
MTH 14:1-2. MA

Herod Antip
od the Great
is dominion
ivisions, two
he gave Arch
one to Herod
and Perea) a
to Philip (Tra
and Auranit
3:1. p5 note.
Ruler of a
Note Luke
He had am
hunity to d
Nobleman co
reported the
ful miracle
the wife of
steward mir
Jesus. Luke 8
Acts 13:1

John, and the father and the mother of the maiden.

52 And all wept, and [a] bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents [f] were astonished: but [g] he charged them that they should tell no man what was done.

[a] ch. 23. 27. Mat. 11. 17.

[b] ch. 23. 8.

[c] Mark 6. 30.

[d] To ver. 17, *Mat.* 14. 13-21. *Mark* 6. 32-44. *John* 6. 1-13.

[e] Cp. Mark 6. 45.

[f] ch. 2. 47.

[g] Mat. 8. 4.

[h] Mark 6. 34.

[i] Mat. 14. 14.

[k] ch. 24. 29.

[l] Mat. 10. 1.

[m] ch. 19. 7.

[n] Mat. 10. 5, 7, 8. Mark 6. 7. Cp. ch. 10. 1, 9.

[o] To ver. 5, *ch.* 10. 4-11. *Mat.* 10. 9-14. *Mark* 6. 8-11.

[p] Mat. 8. 4.

[q] Mark 6. 12.

[r] To ver. 9, *Mat.* 14. 1-3. *Mark* 6. 14-16.

[s] ver. 9. ch. 3. 1.

[t] ch. 24. 4. Acts 2. 12 & 5. 24 & 10. 17.

[u] To ver. 20, *Mat.* 16. 13-16. *Mark* 8. 27-29.

CHAPTER 9.

1 Christ sendeth out his apostles. 7 Herod desireth to see Christ. 17 Christ feedeth five thousand: 22 foretelleth his passion. 28 The transfiguration. 37 He healeth the lunatick: 46 commendeth humility. 57 Divers would follow him, but upon conditions.

THEN [l] he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And [n] he sent them to preach the kingdom of God, and to heal the sick.

3 [o] And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet [p] for a testimony against them.

6 [q] And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ [r] Now [s] Herod the tetrarch heard of all that was done by him: and he [t] was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? [b] And he desired to see him.

10 ¶ [c] And the apostles, when they were returned, told him all that they had done. [d] And he took them, and went aside privately into a desert place belonging to the city called [e] Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and [h] spake unto them of the kingdom of God, and [i] healed them that had need of healing.

12 And when the day began to [k] wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and [m] lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and [u] he asked them, saying, Whom say the people that I am?

95

Jesus heals two blind men. Mth 9:27-31.
Dispossesses a dumb demoniac & is opposed by the Pharisees. Mth 9:32-34.
Preaches in Nazareth to amazement of the people. Mth. 13:54-58 Mk. 6:1-6.
He goes on a preaching tour. Mth. 9:35 & Mk 6:6.

CHAPTER 9. JESUS INSTRUCTS AND SENDS FORTH HIS DISCIPLES Vv1-6 Mk 6:7-13. Mth 10:1-42 Nte.

HEROD HEARS OF THE FAME OF JESUS. Mk 6:14-29. Mth 14:1-12. Mk 6:14-16

[a] Herod Antipas. Herod the Great divided his dominion into 4 divisions, two of which he gave Archelaus, one to Herod (Galilee and Perea) and one to Philip (Trachonitis and Auranitis). Cp Luke 3:1 & 3:1 Note.

Ruler of a fourth. See Note Luke 3:1.

He had ample opportunity to do so. The Galilean could have reported the wonderful miracle Jhn 4:46-54. The wife of Herod's steward ministered to Jesus. Luke 8:3. Cp also. Mth 14:1

[b] There were various conflicting opinions as to the identity of Jesus, which set the King pondering. According to Gospel Treasury, he was a Sadducee, and denied the resurrection, but if so his fears got the better of his beliefs, and he decided, in terror that John had risen from the dead. Matth. 14:2. Mark 6:16. On Herodians and Sadducees see p. 51.

If not at this stage that he decided that John Baptist had risen from the dead. Matth. 14:2. Mark 6:16

In Matt. 14:3-12 Mark 6:16-29 (Note) there follows the circumstances of John's death. Cp Luke 3:19-20.

CHRIST SEEKS REST IN SOLITUDE. V10. Mk 6:30-32 Nte Mth 14:13 John 6:1.

6 Sig. House of fishing. Luke 5:10. Matt. 4:19. They later crossed the Lake to Bethsaida Mark 6:45. for there were two places of that name. Cp Map. 12A.

FEEDING THE 5000. Vv11-17. Mth 14:13-21. Mk 6:33-44. John 6:2 & Nte

The word used by Luke denotes as many as could recline on a couch at one sitting. Evidently they were set out in groups of 50 with 50 facing them - thus in 50s and 100s. Mark 6:40. In two ranks. Thus there would be 50 groups of 50 on each side forming a great whole of 5000. Thus the number of grace

Here follows the attempt to make him King. Jhn 6:15. the dismissal of the Apostles Mth 14:22-24. Mk 6:45-47. John 6:14-17. The walking on the water. Mth 14:25-33. Mk 6:48-52. John 6:18-21. The dispute in the synagogue of Capernaum. Mth 14:34-36. Mk 6:53-56. John 6:22-71. Discussion with Pharisees re unwashen hands. Mth 15:1-20. Mk 7:1-23. The Canaanitish woman's daughter healed. Mth 15:21-28. Mk 7:24-30. The 4000 Fed. Mth 15:29-38. Mk 7:31-8:9. (plus healing deaf man with speech impediment and other miracles). Discussion with Pharisees over the required sign Mth 15:39-16:4. Mk 8:10-12. Instruction of disciples re leaven of Pharisees Mth 16:4-12. Mk 8:13-21

THE KEYS OF THE KINGDOM. Vv13-20 Mth 16:13-20 Nte. Mk 8:27-30 Nte.

Luke seems to be particular in noting this Q V28

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that [b] one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 [c] And he [f] straitly charged them, and commanded *them* to tell no man that thing;

22 [g] Saying, [k] The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and [m] take up his cross [n] daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or [p] be cast away?

26 [q] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ [s] And it came to pass about an [a] eight days after these [2] [b] sayings, he took Peter and John and James, and went up into a mountain [c] to pray.

29 And as he prayed, the fashion of his countenance was [d] altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his [a] decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were [c] heavy with sleep: and when they were awake, they saw [d] his glory, and the two men that stood with him.

33 And it came to pass, as [e] they departed from him, Peter said unto Jesus, [h] Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: [i] not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as [e] they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. [e] And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, [r] when they were come down from [2] the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, [t] look upon my son: for he is [u] mine only child.

39 And, lo, a spirit taketh him, and he suddenly [x] crieth out; and it [v] teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus re-

[a] 2 Pet. 1. 15.
[b] John 6. 14.
[c] Dan. 8. 18 & 10. 9. Mat. 26. 43. Mark 14. 40.
[d] ver. 31.
[e] Mat. 16. 20. Mark 8. 30.
[f] Mat. 12. 16.
[g] ver. 30, 34.
[h] ver. 49. ch. 5. 5.
[i] To ver. 27, *Mat.* 16. 21-28. *Mark* 8. 31—9. 1.
[k] ver. 43, 44. Mat. 17. 22, 23.
[l] Cp. Mark 9. 6.
[m] Mat. 10. 38.
[n] 1 Cor. 15. 31.
[p] Mat. 16. 26. Mark 8. 36. 1 Cor. 3. 15. 2 Cor. 7. 9. Phil. 3. 8.
[q] Mark 8. 38.
[r] To ver. 42, *Mat.* 17. 14-18. *Mark* 9. 14-27.
[s] ver. 28.
[t] ch. 1. 48.
[u] ch. 7. 12.
[x] Acts 8. 7.
[y] Mark 1. 26.
[z] To ver. 36, *Mat.* 17. 1-8. *Mark* 9. 2-8.
[a] Cp. Mat. 17. 1. Mark 9. 2.
[2] Or, *things*.
[b] ver. 44.
[c] ch. 3. 21 & 6. 12. Mat. 14. 23.
[d] Mark 16. 12.

THE MOUNT OF TRANSFIGURATION. This was probably Mt Hermon as Christ was in its neighborhood. Mt Hs. 16:13, Mark 9:30. Hermon signifies High Mountain Deut 3:9 and would be appropriate for this purpose Ps. 133:3. It is a splendid snow-capped mountain, whose glittering peak is visible in the clear atmosphere as far south as the Dead Sea. The barrier of Hermon closes the northern frontier of Palestine, a spot significant in the Song of Solomon as a place of inspection of the Promised Land. Song 4:8 Toward this direction Christ slowly made his way until its lower slopes had been reached. Strong: Hermon, "Abrupt" from a root- "To seclude," thus separate.

7 Their lack of understanding at that stage revealed that they were ill-equipped for the work of preaching in the fullest extent.

1ST KEY: HIS SUFFERINGS Mk 8:31-33 Mth. 16:21-23 Mk. 8:31-9:1 Note

2ND KEY: THE GLORY 28-27. Matt. 16:26-28. Mk 8:35-9:1. Notes.

2 Pet 1:16-18

THE GLORY EXHIBITED: THE TRANSFIGURATION. 28-36. Matt. 17:1-8. Mark 9:2-8 Note.

Cp. Mth 17:1 Mk 9:2 - after 6 days. Luke was numbering from the day referred to in v 27. The other writers showed a full 6 days intervened. For Christ glorified it will constitute the 8th day in the scene of Gen. 1:1-14, but it will be the 7th day in the sense of the millenium.

As he continued long in earnest prayer, they "fell asleep" in very weariness V32. Only to be wakened by the shining forth of Divine love and glory. His face and raiment became changed with light and glory. Matt 17:2-3. Mk. 9:2-4. Thus the Apostles saw His glory. Jhn. 1:14 2 Pet 1:16 cp Rev 1:16 This glory destined for saints: Mth. 13:43. 1 Jhn 3:1-2. Zech. 12:8-10.

Like angelic glory Mth 28:3. Luke 2:9-16. Fig. of Nature and nature Rev 19:8, 14.

THE APOSTLES: The Rock, the Supplanter, the Grace of God. Through the Rock, we can supplant the man of flesh, and experience the Grace of God.

- Saw Christ ascend into the Mountain Acts 1:11
- Were themselves drawn into the heavenlies Eph. 2:6. Heb. 10:19-22
- Saw Christ engaged on mediatorial work V. 28.
- Fell asleep - in death
- Awoke to witness His full glory.

They typed the Redeemed.

1. Brought before the Judgment Seat. See Notes. Matt 16:6.

MOSES AND ELIAS ● The Law and the Prophets. ● The Dead Deut 34:5-6 and the living 2 Kgs 2:1-11 (as he was caught away, so also shall they). ● Moses = "Drawing out" and speaks of resurrection. Elijah = "My Strength is Yahweh" reveals the purpose of resurrection. ● The Apostles recognized them - possibly through the conversation that ensued - but it argues the individual identification of saints in the millenium. ● Their conversation related to the very matter for which Christ had to rebuke Peter for lack of understanding a few days previously Mth 16:22 sq in the age to come we will see all things from the divine perspective.

12 Both the Law and the prophets speak of this

13 πλήρόω (play-ro-o) to finish, fulfil etc. To finish (a period or task), to verify (or coincide with a prediction). Str. The Lord's death fulfilled a period, a task and a prediction. And to this the Law and the Prophets testify. Acts 2:23-24.

14 Figuratively dead

15 Diagregoreo - To awaken thoroughly - Str: Suddenly - Farrer. They were suddenly awoken out of sleep by the shining forth of glory. 1 Thess 4:16.

16 Transported with joy at the glorious apocalypse - feeling that the Kingdom had indeed come, Peter did not want the vision to fade.

17 With such exalted company, in the face of such glory

18 He desired to detain Moses and Elijah, to retain the vision of glory. He was filled with reverential fear Mk 9:6

19 He did not understand that the Cross must first come. V31.

20 The symbol of the Divine Presence. Exod. 14:19-20. 24:15-18. Num. 9:15-16. 2 Chron. 5:13-14. Acts 1:11. Peter called it "the excellent glory" 2 Pet. 1:17.

Christ discourses on the coming of Elijah Mth 17:9-13. Mk 9:9-13

THE DEMONIAC DEAF AND DUMB CHILD CURED

Vv 37-42. Mth 17:14-18. Mk 9:14-27 NOTES.

buked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. [b] But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings [d] sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 [e] But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ [h] Then there arose [i] a reasoning among them, which of them should be greatest.

47 And Jesus, [k] perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: [n] for he that is least among you all, the same shall be great.

49 ¶ [p] And John answered and said, [r] Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time [u] was come [x] that he should be received up, he [y] stedfastly set his face to go to Jerusalem,

52 And sent [z] messengers before his face: and they went, and [a] entered into a village of the [c] Samaritans, to make ready for him.

53 And [f] they did not [g] receive him, because [h] his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, [@] even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 [c] For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, [e] as they [f] went in the way, [f] a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 [f] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, [o] I will follow thee; but let me first go [q] bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, [s] having put his hand to the plough, and looking back, is [t] fit for the kingdom of God.

CHAPTER 10.

1 Christ sendeth out seventy disciples: 17 admonisheth them to be humble, and wherein to rejoice: 25 teacheth how to attain eternal life: 41 reprehendeth Martha, and commendeth Mary.

AFTER these things the Lord appointed [a] other [b] seventy also, and [c] sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, [i] The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

[2 Kin. 1. 10, 12.] [6] ver. 22. To ver. 45. [Mat. 17. 22, 23.] [Mark 9. 30-32.] [c] Mat. 18. 11. John 8. 11. [d] ch. 1. 66 & 21. 14. [e] ver. 51. [f] To ver. 60. [Mat. 8. 19-22.] [g] ch. 2. 50 & 18. 34. Mark 9. 32. John 12. 16. [h] To ver. 48. [Mat. 18. 1-5. Mark 9. 34-37.] [i] ch. 2. 35. [k] Mat. 9. 4. Cp. Mat. 18. 1. [l] Cp. Mat. 8. 21. [m] Mat. 10. 40. [n] ch. 22. 26. Mat. 23. 11. [o] Cp. 2 Kin. 19. 20. [p] Ver. 49, 50. [Mark 9. 38-40.] [q] ch. 14. 33. Mark 6. 46. Acts 18. 18, 21. 2 Cor. 2. 13. [r] ver. 33. [s] Cp. ch. 10. 2. [t] ch. 14. 35. Heb. 6. 7. [u] Acts 2. 1. [x] Mark 16. 19. Acts 1. 2, 11, 22. 1 Tim. 3. 16. [y] 2 Kin. 8. 11 & 12. 17. Cp. ch. 12. 50. Mark 10. 32. [z] ch. 10. 1. [a] ch. 9. 1, 2, 6. Cp. ch. 23. 32. [b] Ex. 24. 1, 9. Num. 11. 16. [c] Cp. Mat. 10. 1. Mark 6. 7. [d] Cp. Mat. 10. 5. [e] 1 Kin. 16. 24. [f] John 4. 4. [g] John 4. 45. [h] Cp. 2 Chr. 32. 2. [i] Mat. 9. 37, 38. [k] Mark 3. 17.

WHO SHALL BE THE GREATEST? v.46. Though the disciples failed to understand that sufferings must precede the glory they did realise that some momentous incident related to some development towards the Kingdom was at hand. They thought it was the Kingdom itself Luke 19:11. The Transfiguration would have encouraged such belief. The fact that three only had been permitted to see the vision aroused a degree of jealousy – Who is to be greatest. Thus whereas Christ would have impressed upon them the principles of suffering and denial, their disputation "Instead of stimulating their self denial, it awoke their ambition; instead of confirming their love and humility, it stirred them up to jealousy and pride" (Tarbet) for the moment Christ chose to ignore their arguments, quietly rebuking them later when they were gathered in the house.

Here follows the Disciples' question: Why could we not cast it out? Matt 17:19-21 Mrs. Mk. 9:28-29.

IN GALILEE - CHRIST FORETELLS HIS DEPARTURE Vv43-45. Matt 17:22-23 Mk 9:30-32 Joh 7:1

He leaves the northern regions (on Hermon) travelling towards the S. confessing his sufferings, probably meeting the 70 by way of Samaria. The 70 probably discussing the Transfiguration and the recent miracle.

Meditate thoroughly. He had earlier warned them of his coming sufferings. Mk 8:31. He does so again. And again a third time Luke 18:31.

Greek "paradidomi" rendered "betrayed" Matth. 17:22 implying one of his disciples involved

Matthew, Mark add "shall kill him and he shall be raised the third day"

They were so filled with the coming glory of the Kingdom could not grasp the prior sufferings. They possibly thought he was speaking in a figurative sense. Cp Jn. 4:10.

Not by God but by their own lack of knowledge. Luke 24:27.

They did not strive to manifest their ignorance.

REPUTATION BY THE WAY Y.46

This was on the way to Capernaum Mk 9:33

In Capernaum the issue of tax paying arises Matth. 17:24-27

WHO IS GREATEST IN THE KINGDOM 47-48

CHRIST'S INTERRUPTION. Vv49-50 Mk 9:38-41 Mt.

Woe to World. Mt 18:7

Because offending Mt 18:6

Overshadowing angels Mt 18:10 11 Parable lost sheep Mt 18:12-14 Dealing with trespasses Mt 18:15-22 The Unforgiving debtor Mt 18:23-35

CHRIST SETS HIS FACE TOWARDS JERUSALEM. V.51

Only about 6 months remain of his life before his death (from Feast Tabernacles in Oct. to Passover the following April)

He knew of the hostility and malignity of the Jewish leaders, and their plots to kill him Jhn. 5:18. He had to shed himself for the lonely ordeal before him.

Dan 9:26 See note bottom p. 98.

His confidence Isa 50. 7-8. His anxiety Luke 4:30. His enemies' attitude Jhn. 7:1.

His brothers urge him to go to the feast of Tabernacles then impending with the crowds. Jhn. 7:2-9. Christ goes unobtrusively.

REJECTED BY SAMARITANS Vv52-56

Lit. "Angels." Most likely James and John.

i.e. for worship. This was the point at issue between Jews and Samaritans. See

97 JAMES, JOHN AND THE SAMARITANS. V.54

They were probably the messengers V.52. He had surnamed them "Sons of Thunder" Mk 3:17. John had earlier been reproved for manifesting an exclusive spirit like the Samaritans Luke 9:49-50. They were to occupy prominent positions in the ecclesia, and, like Peter, were singled out for special instruction and reproof. Mth. 16:18, 22.

reference had been made at Feast Tabernacles. Jhn. [illegible] 8:49

Cp Num. 11:16, 24 The basis thus Israelitish in character – First 12 Disciples, then 70 elders. This was like the Sanhedrin of the Ecclesia.

They did not receive him because he was going to Jerusalem. Accustomed welcome received. Jhn 4:39-45

Yet they were willing to receive Him as a prophet. Jhn. 4:19.

This was the beginning of the hostility that was to grow until both Jews and Gentiles were to rise against him.

So completely did they misunderstand his mission despite the instruction of the last few days. Luke 9:22 They became hot with indignation at the insult paid their Lord. It was probably to teach them this lesson that he sent them to the village knowing they would be rejected. V.52.

Cp Luke 4:18-21. The time will come when the balance of Isa. 61 will be fulfilled 2 Thess 1:6-10.

AN ARDENT DISCIPLE REPULSED. Vv 57-58 Endure sufferings.

As they proceed on their way they are accosted by a fellow-traveller who recognises Jesus.

A repetition of Mt. 8:19-20 but a different incident. He was about to cross the sea there – here he is walking to Jerusalem. See Notes. Mth 8:19-20.

THE LORD'S INVITATION REPULSED. Vv 59-60. Sacrifices the things of life enough entered into

This was a test to which this man did not, apparently, respond. The Lord seemed to walk ahead of the disciples except those who wished to converse with him. Cp. V.11, 46. Thus he illustrated their spiritual walk.

A perfectly reasonable request – but Christ saw beyond it to the real motive.

POMPOUSNESS REBUKED Vv61-62

The request of Elisha which was granted 1 Kg. 19:20. It was refused by the Lord, for he doubtless could see that this person having once come again under the spell of those things "at home at my house" would be diverted from an undivided loyalty to Christ. Two persons and circumstances cause instructions to alter.

Diag. Clarke = "first to set in order my affairs." This would have delayed his discipleship to Christ would have caused him to put his hand to the plough and look back.

He was going to sacrifice for Christ, not rest on the sacrifice of Christ!! There seems to be a sense of impressing Christ with the sacrifice he was prepared to make for his cause.

To plough a straight furrow the eye must be steadily set on the object ahead – all else must be subservient to it. Phil. 3:13-14.

Christ at Feast Tabernacles Jhn. 7:10.-21.

62.

CHAPTER 10 JUDEA IN [illegible] See Note p. 94

THE SEVENTY SENT OUT. See note p. 98

The journey to Jerusalem and public witness at Feast of Tabernacles. Jhn 7-10:21. 70 bullocks there offered pointing to the full ingathering nations of Israel but of the Gentiles. See note Num. 29 these Gentiles = sheep of another fold to which

"AFTER THESE THINGS" LUKE 10:1. Luke 9:51 corresponds with Mth 19:1a Mk 10:1a. Jhn 7:2-10 fills in details, shows Lord went "privately" to feast, delaying his departure Jhn 7:2-9 and instead of going usual route through Perea, he went the way of Samaritan. Luke 9:52. He then teaches at the feast Jhn 7:14,37. 10:1-20. Two views, the latter here is still in Jerusalem Jhn 10:22, and there is nothing to contradict the idea that the time was spent in Judea. If so, the 70 taught in the hitherto neglected portion of Judea, and Luke 10:1 - 13:21 gives incidents of this period neglected by other writers. After feast dedication Christ left Jerusalem Jhn 10:40, for Perea beyond Jordan. Here events of Luke 13:22 - 17:10 take place. Recalled to Bethany by death Lazarus. Jhn. 11. he later retires to Ephraim Jhn 11:54. From there he commences a leisurely return to Jerusalem, traveling north to Galilee Luke 17:11 crossing the Jordan & returning to Jerusalem via Perea.
* That Christ taught throughout "all Judea" is claimed in Luke 23:5. Acts 10:37

5 Like reapers into the harvest. Appropriate just after Feast Tabernacles. See introductory note to Matt. 10.

4 Cp Note Mt. 9:37 There was now a greater urgency than the time he uttered these words to the 12, because of the lateness of the time, thus a further 70 "reapers" are sent out.

5 They were not forbidden, as were the 12 Mt. 10:5, to go into the way of Gentiles or cities of Samaritans. Like the 70 bullocks in Feast Tabernacles, the 70 could call both Jews & Gentiles - whilst the 12 exclusively for Israel. Their ministry illustrated the words proclaimed just before this Jhn. 10:16.

6 They were to give themselves entirely to the work in hand, not allowing matters of mere compliment to detain them.

7 1 Cor. 9:4-14. 1 Tim 5:18.

They had returned boasting in their accomplishments - not so much in the One who made them possible. See note Luke 17:5-6.

This ceremonious act was a warning against them Luke 9:5. "an act of independence - we will take nothing of you"

9 In that it was preached to them.

9A Before we depart we solemnly call upon you to take notice that the Gospel has been preached to you and we warn you of the danger of rejecting it.

10 See Notes on similar words uttered by the Lord when he upbraided cities that repented not. Mth. 11:21-23.

11 CB = "in."
Fulfilled in the Roman holocaust against Galilee in AD 70

3 Go your ways: ©behold, I send you forth as lambs among wolves. See Notes Mt. 10:1-15.

4 ©Carry neither [d]purse, nor scrip, nor shoes: and [f]salute no man by the way. 6

5 And into whatsoever house ye enter, first say, [h]Peace be to this house. first offer peace!

6 And if [k]the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. The prayer will not be answered.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat [p]such things as are set before you:

9 [r]And heal the sick that are therein, and say unto them, [t]The kingdom of God is come nigh unto you. See Note Mth 3:2.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off [x]against you: notwithstanding be ye sure of this, that [t]the kingdom of God is come nigh unto you. 9

12 But I say unto you, that it shall be more tolerable [v]in that day for Sodom, than for that city.

13 [a]Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, [b]sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon [v]at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 ©He that heareth you heareth me; and [g]he that despiseth you despiseth me; [b]and he that despiseth me despiseth him that sent me.

17 ¶ And [e]the seventy returned again with joy, saying, Lord, [g]even the [12]devils are subject unto us through thy name.

18 And he said unto them, [i]I beheld Satan as lightning [l]fall from heaven.

19 Behold, I give unto you power [m]to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, [n]that the spirits are subject unto you; but rather rejoice, because ©your names are written in heaven.

21 ¶ [q]In that hour Jesus [r]rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and [s]earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so [u]it seemed good in thy sight.

22 ©All things [2]are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [x]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain [c]lawyer stood up, and [d]tempted him, saying, [e]Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said,

NTS
©Mat. 10. 16.
[b] John 5. 23.
©To ver. 12, ch. 9. 3-5. Mat. 10. 9-15. NTS Mark 6. 8-11.
[d] ch. 12. 33 & 22. 35, 36.
[f] ver. 1.
[f] 2 Kin. 4. 29.
[g] Mark 16. 17.
[h] ch. 24. 36. 1 Sam. 25. 6.
[i] John 12. 31.
[k] ch. 16. 8. John 12. 36 & 17. 12. Eph. 2. 2 & 5. 6, 8. Col. 3. 6. 1 Thess. 5. 5.
[l] Rev. 12. 8, 12. Cp. Is. 14. 12.
[m] ch. 11. 12. Ps. 91. 13. Mark 16. 18. Acts 28. 5.
[n] Cp. Mat. 7. 22, 23.
©Ex. 32. 32. Is. 4. 3. Heb. 12. 23. Cp. Jer. 17. 13.
[p] ch. 11. 6. 1 Cor. 10. 27.
[q] Ver. 21, 22, Mat. 11. 25-27.
[r] Is. 53. 11.
[s] ch. 9. 2. Mat. 10. 7, 8.
[t] ver. 11. Mat. 3. 2.
[u] ch. 2. 14 & 12. 32.
[2] Many ancient copies add these words. And turning to his disciples he said.
[x] Acts 13. 51.
[y] Cp. ver. 14. Mat. 10. 15. Mark 6. 11.
[z] Ver. 23, 24, Mat. 13. 16, 17.
[a] To ver. 15, Mat. 11. 21-23.
[b] Job 2. 8. Jonah 3. 6.
[c] Mat. 22. 35.
[d] John 6. 6.
[e] Mat. 22. 35-39. Cp. ch. 18. 18. Mat. 19. 16. Mark 10. 17.
©Mat. 19. 40.
[g] Mark 7. 9. John 22. 48.
[2] Thess. 4. 8.

12 Cp words to Wom. del 1 Sam. 8:17. 1 Thess. 4:8.

SUCCESSFUL MISSION OF THE 70 12

There is no indication how long they took. These words could be parenthetical.

12 This had not been mentioned in the commission of the 70 V9 as it had in that of the 12. Ch. 9:1.

13 The Adversary suddenly ejected from power. See use of "heaven" v 18. A primary application to AD 70 Jhn 12:31. to be completed in future.

14 Otherwise "I have given you." They had Divine protection while engaged on this work both against accident (treading on serpents) or the attacks of the enemy. But Cf. Luke 12:45-47.

15 For see Mt. 7:22-23.

16 Not in earth as Jer. 17:13.

A PRAYER OF THANKSGIVING 21-22.

Similar words spoken at the return of the 12. Mt. 11:25-27.

17 He was greatly moved sympathetically responding to the exulting joy of the 70.

18 Cp 1 Thess. 5:23 Eph. 5:20

19 Cp Prov 2:5; Jam. 4:6 Ps. 91:13

20 Relating to salvation.

21 Ginosko: A personal & true relation between the person knowing & the object known (Bull) Cp. Jhn 17:3

22 Apokalupto: To remove the veil or covering in such a way so as to expose to open view what was before hidden (Bulling.).

THE PRIVILEGE OF DISCIPLESHIP 23-24.

Similar words spoken Mth 13:16-17 when explaining the parables.

LUKE 9:51. Only about 6-7 months remained for the Lord, and the time had come for him to brave the hatred and opposition of Judea and Jerusalem Jhn 11:8 and give some public testimony to their inhabitants. Even his unbelieving relations urged this Jhn 7:4. It was thus nearing the time he should be "received up" i.e into heaven indicating that his mind was on the future glory despite present problems and trials Heb. 12:2. Thus he "stedfastly set his face to go to Jerusalem" Cp Isa 50:7-8 but he went secretly Jhn 7:10 through Samaria Luke 9:52. That this was not the last time he visited the city is shown by Luke's other references. Luke 11:22. 17:11. 18:31. 19:11.

98

WHAT SHALL I DO? Vv 25-28

23 The word in itself means thoroughly to prove, as in [illegible] but the context shows that the lawyer wanted to put the Lord at a disadvantage. Already Christ had said people must believe in him. Jhn 6:29. 8:24. Gr EXPLIRAZO

24 The man being a lawyer, Christ takes him on his own ground. He would be wearing phylacteries on his wrist containing the very words to which the Lord draws attention. So it is as though he said: Look at your phylacteries - what do you read!

THE GOOD SAM

It arose out of [illegible] life? Man has [illegible] sin. The representa[illegible] in his need, but [illegible] to his help with [illegible] of sacrifice & truth

25 The Lawyer [illegible] ed consideral[illegible] aught to Scripture [illegible] coupling these [illegible] two references to[illegible] gether. He thus h[illegible] an excellent" acco[illegible] re knowledge to wh[illegible] had to be added a [illegible] practical demonstra[illegible] tion of it. Christ's a[illegible] ien with an illustrati[illegible] of this.

26 But nobody ever did. Rom 3:10. Law was a schoolmaster to convict men of their own impotence that they might throw themselves on His omnipotence Rom. 7:7-25.

27 And this man could not do. In absence of faith Rom. 4:19-21.

30 There is a continuous descent of [illegible] 1,600 ft and along a lonely winding road much frequented by brigands who [illegible] cried in the limestone caves.

29 From Vision of [illegible] to City of curse. Jericho was city of [illegible] Needs emphasising here.

30 Lit. by contrast. They were drawn together.

31 From service in Temple.

32 Apparently decided to touch him would be defiling. And naked his [illegible] drenching dress did not mark him as [illegible]. So he passed over to avoid him.

35 Probably to [illegible] if he had any claimed on him [illegible] help.

34 The Lord has just recently declared as such. Jer. 31:33

35 A characteristic of Christ. Mth 12:18-21. Cp Mic. 3:8. Zech. 4:6 & Cp. Heb. 5:1-2.

36 He saw the need created. False interpretations of the Law did not induce him to defeat its express principles. The Law had staked the Truth V27. now he had to apply it.

37 Jhn. 14:23.

38 Yahweh represented He that hath put Acts 19:17 at the Resurrection Luke 14:14 Judgment Mth. 25:46.

THE GOOD SAMARITAN: PARABLE AND PROPHECY.

It arose out of the question: What shall I do to inherit Eternal life? Man has journeyed from God, has been robbed + despoiled by sin. The representatives of the Law + Sacrifice have passed him by in his need, but one decried as a Samaritan John 8:48, has come to his help with oil + wine Isa 61:1 and this practical manifestation of sacrifice + truth in action we are called upon to emulate.

The parable also showed that the Jewish interpretation of the law was wrong, for it limited acts of Kindness to Jews only in spite of the Law's injunction Exod. 23:9. Lev. 19:34. Exod. 23:4-5. Deut. 22:1-4. The Law should have led to Christ, causing them to see in the unfortunate + stranger they were called upon to help a picture of themselves. Instead their interpretation turned them away.

• Martha manifests a natural resentment at the apparent laziness of her sister which burst into an angry accusation against her Lord.

ST. LUKE 11. Christ teacheth to pray.

35 The Lawyer showed considerable knowledge of Scripture in his coupling these two references to- gether. He thus had an excellent academic knowledge to which he had to be added a practical demonstration of it. Christ's mission was an illustration of this.

36 But nobody ever did. Rom 3:10. The Law was a schoolmaster to convict men of their own impotence that they might throw themselves on His compassion Rom. 7:18.

37 And this man can not do. In absence of faith Rom. 4:19-20.

38 There is a continuous descent of 1600 ft and along a lonely winding track much frequented then by brigands who sheltered in the limestone caves.

39 From Vision of Peace to City of curse. Jericho was city of priests emphasising the Law.

40 Lit. by comradeship. They were drawn together.

41 From service in the Temple.

42 Apparently dead so to touch him would be defiling. And naked his outstanding dress would not mark him as a Jew. So he passed over to avoid him.

43 Probably to see if he had any claim on him to help.

44 The Lord had just recently been decried as such John 8:48.

45 A characteristic of Christ. Mtk 15:32 2 Pet 3:9. Zech 7:9 & cp. Heb 5:1-2.

46 He saw the need & acted. False interpretations of the Law did not induce him to defend its express principles. The lawyer had stated the Truth V27. now he had to apply it.

47 Jhn. 14:3.

48 Yahweh repays: He that hath pity Prov 19:17 at the Resurrection Luke 14:14 Judgment Mtk. 25:31-46.

49 Cp. Prov. 25:21-22. Rom. 12:20.

50 Relating to Salvation.

51 Genesis = A personal & true relation between the person knowing & the object known (Bull). Cp. Jhn 17:3

52 Apokaluptō = To remove the veil or covering: way so as to expose to open view what was before hidden (Cremer).

THE PRIVILEGE OF DISCIPLESHIP 23-24.

Similar words spoken Mtk 13:16-17 when explaining the parables.

THE GOOD SAMARITAN.

- To the Jew a neighbour was limited to an Israelite Lev. 19:18; so it was also to the Lord, but he recognised believing Gentiles, or Samaritans as Israelites Rom. 2:14-15, 28-29.
- The Lord endorsed the teaching of the Law V28 but recognised that because of the weakness of flesh men must look beyond the Law for justification. V28
- The "thieves" Jhn 10:8 stripped him of his raiment + left him naked. Judaism did that.
- Left him "half dead" - but recoverable. Christ came to save such. The Law condemned stripping of clothes for more legally [illegible]

MARY AND MARTHA: A CONTRAST.

1. The choice of Martha of things that perished brought care. The choice of Mary of things that are lasting brought peace.
2. The choice of Martha brought trouble, whereas that of Mary brought good.
3. Martha is occupied with many things, none of which nor all of them together can satisfy. Mary's choice is of one thing that is necessary.

39 Bethany Jhn 11:1.

CHAPTER 11

1 HOW TO PRAY Vv1-4.

1 Perhaps Gethsemane - called "the place" Luke 22:40. where He often resorted. Jhn 18:2.

2 Could have been one of the 70 as a variation of this prayer had already been given the 12. Mtk 6:9 ff. See Notes.

3 The prayer is an epitome of Solomon's dedicatory prayer. 1 Kgs 8. 2 Chr. 6.

4 1 Kgs 8:23-28. Israel

6 The Divine Authority throughout & acknowledged in Solomon's prayer 1 Kings 8:31-42.

6. 1 Kings 8:37-40.

7 Solomon prayed for help for the stranger Vv41-43. Victory over enemy Vv44-45. Deliverance in captivity Vv46-50.

2 THE VALUE OF EARNEST AND PERSEVERING PRAYER Vv1-13.

8 The most inconvenient time. No time is inconvenient to God. 2 Cor. 6:2.

9 The problem is suddenly and unexpectedly thrust upon him with no opportunity to make adequate provision. He cannot provide the means himself.

• The Priest was like the redeemer in Ruth: he knew his duty but feared defilement Ruth 4:6. Aaron had charge of the oil Num. 4:16. Mal. 2:7. Should show compassion Heb. 5:1-2.

• The Inn, like the Essenes, is a place for strangers Neh. 4:13.

• The Revised. More is required Cp Rumble of penny Mtk. 20.

---

35 The Lawyer showed considerable knowledge of Scripture in his coupling these two references to- gether. He thus had an excellent academic knowledge to which he had to be added a practical demonstration of it. Christ's mission was an illustration of this.

36 But nobody ever did. Rom 3:10. The Law was a schoolmaster to convict men of their own impotence that they might throw themselves on His compassion Rom. 7:18.

37 And this man can not do. In absence of faith Rom. 4:19-20.

38 There is a continuous descent of 1600 ft and along a lonely winding track much frequented then by brigands who sheltered in the limestone caves.

39 From Vision of Peace to City of curse. Jericho was city of priests emphasising the Law.

40 Lit. by comradeship. They were drawn together.

41 From service in the Temple.

42 Apparently dead so to touch him would be defiling. And naked his outstanding dress would not mark him as a Jew. So he passed over to avoid him.

43 Probably to see if he had any claim on him to help.

44 The Lord had just recently been decried as such John. 8:48.

45 A characteristic of Christ. Mtk 15:32 2 Pet 3:9. Zech 7:9 & cp. Heb 5:1-2.

46 He saw the need & acted. False interpretations of the Law did not induce him to defend its express principles. The lawyer had stated the Truth V27. now he had to apply it.

47 Jhn. 14:3.

48 Yahweh repays: He that hath pity Prov 19:17 at the Resurrection Luke 14:14 Judgment Mtk. 25:31-46.

49 Cp. Prov. 25:21-22. Rom. 12:20.

50 Relating to Salvation.

51 Genesis = A personal & true relation between the person knowing & the object known (Bull). Cp. Jhn 17:3

52 Apokaluptō = To remove the veil or covering: way so as to expose to open view what was before hidden (Cremer).

THE PRIVILEGE OF DISCIPLESHIP 23-24.

Similar words spoken Mtk 13:16-17 when explaining the parables.

---

35 The Lawyer showed considerable knowledge of Scripture in his coupling these two references to- gether. He thus had an excellent academic knowledge to which he had to be added a practical demonstration of it. Christ's mission was an illustration of this.

36 But nobody ever did. Rom 3:10. The Law was a schoolmaster to convict men of their own impotence that they might throw themselves on His compassion Rom. 7:18.

37 And this man can not do. In absence of faith Rom. 4:19-20.

38 There is a continuous descent of 1600 ft and along a lonely winding track much frequented then by brigands who sheltered in the limestone caves.

39 From Vision of Peace to City of curse. Jericho was city of priests emphasising the Law.

40 Lit. by comradeship. They were drawn together.

41 From service in the Temple.

42 Apparently dead so to touch him would be defiling. And naked his outstanding dress would not mark him as a Jew. So he passed over to avoid him.

43 Probably to see if he had any claim on him to help.

44 The Lord had just recently been decried as such John. 8:48.

45 A characteristic of Christ. Mtk 15:32 2 Pet 3:9. Zech 7:9 & cp. Heb 5:1-2.

46 He saw the need & acted. False interpretations of the Law did not induce him to defend its express principles. The lawyer had stated the Truth V27. now he had to apply it.

47 Jhn. 14:3.

48 Yahweh repays: He that hath pity Prov 19:17 at the Resurrection Luke 14:14 Judgment Mtk. 25:31-46.

49 Cp. Prov. 25:21-22. Rom. 12:20.

50 Relating to Salvation.

51 Genesis = A personal & true relation between the person knowing & the object known (Bull). Cp. Jhn 17:3

52 Apokaluptō = To remove the veil or covering: way so as to expose to open view what was before hidden (Cremer).

THE PRIVILEGE OF DISCIPLESHIP 23-24.

Similar words spoken Mtk 13:16-17 when explaining the parables.

HEALING THE DUMB DEMONIAC W.14-26. MATT. 12:22-45 records in very similar words the curing of one who was both blind and dumb, a miracle that was followed by a similar charge and answer as here. So similar are the circumstances that at first sight it seems a repetition of the same incident. But that in Matthew occurred in Capernaum, this near Jerusalem. The repetition of the charge would be quite natural though in Matthew it is made by the Pharisees, here by the people. Possibly the Pharisees of Jerusalem were circulating the scandal that Christ's miracles were the effect of Christ himself being possessed thus causing some to lay the charge against the Lord.

Christ casteth out a devil. ST. LUKE 11. *He sheweth who are blessed.*

10 Lit. "My children as well as myself, are in bed." The request is unreasonable and though he is a friend there are limits to what he is prepared to do.

11 An urgent need that will not be denied and that manifests itself in constant appeals regardless of time, place and person. Gr. Anaideia = Shamelessness. If shameless persistence can obtain a boon from a neighbor who is sleepy, then certainly earnest persistent prayer will receive an answer from the Father who never sleeps.

11A Asking must develop into patient perseverance before it can be styled "seeking" and into energetic, urgent request before it can be called "knocking."

has the resemblance of

2 A scorpion's egg ~~was poisonous~~ when it is curled up (J.C.)

3 The greatest of all gifts — an understanding of the truth. James 1:5. 1 Cor. 2:12.

3 ENDURING THE CONTRADICTION OF SINNERS (Heb. 12:3) Vs. 14-28.

See Notes Mt. 12:22-28

14 In Matthew - blind & dumb.

15 In Matthew - the Pharisees.

E Some, probably instigated by the Pharisees were spreading the idea that he performed the miracles through the instrumentality of the possessed. Thus some asked a sign from heaven such as would authenticate that the miracle was of God.

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, [c] Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, [d] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [2] offer him a [f] scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: [m] how much more shall *your* heavenly Father give [n] the Holy Spirit to them that ask him?

14 ¶ [o] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through [3] Beelzebub the chief of the devils.

16 And others, [s] tempting *him*, [t] sought of him a sign from heaven.

17 [u] But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your [a] sons cast *them* out? therefore shall they be your judges.

20 But if I with [b] the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his [d] palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him [f] all his armour wherein he trusted, and divideth his spoils.

23 [g] He that is not with me is against me: and he that [h] gathereth not with me [i] scattereth.

24 [k] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company [p] lifted up her voice, and said unto him, [q] Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, [r] Yea rather, [s] blessed *are* they that hear the word of God, and [t] keep it.

29 ¶ And when the people were gathered thick together, he began to say, [u] This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 [b] The queen of the south shall rise up in the judgment with

[c] Mat. 12. 27. Cp. Acts 19. 13.
[b] Ex. 8. 19.
[c] ch. 18. 1-6.
[d] Mat. 26. 3.
[e] To ver. 13. *Mat.* 7. 7-11. *Note.*
[f] Eph. 6. 11, 13.
[g] Mat. 12. 30.
[h] ch. 12. 17, 18. Mat. 3. 12 & 13. 30.
[i] John 10. 12 & 11. 52.
[k] To ver. 26, *Mat.* 12. 43-45.
[2] Gr. *give.* ver. 11. Mat. 7. 9, 10.
[f] ch. 10. 19. Deut. 8. 15. 1 Kin. 12. 11, 14. 2 Chr. 10. 11, 14. Ezek. 2. 6. Rev. 9. 3, 5, 10.
[m] ch. 18. 7, 8.
[n] Cp. Mat. 7. 11.
[o] Ver. 14, 15. *Mat.* 9. 32-34, or *Mat.* 12. 22, 24.
[p] Acts 2. 14 & 14. 11 & 22. 22.
[q] ch. 1. 48. Cp. ch. 1. 45.
[3] Gr. *Beelzebul*, and so ver. 18, 19. See 2 Kin. 1. 2.
[r] Rom. 9. 20 & 10. 18.
[s] John 8. 6.
[t] John 13. 17. James 1. 25.
[u] ch. 8. 21.
[x] Mat. 12. 38. Cp. ver. 29.
[y] Lev. 22. 31. Acts 7. 53.
[z] To ver. 32, *Mat.* 12. 39-42. Cp. ver. 16.
[a] Mat. 12. 42.

27 The flesh is checked and its power is destroyed HEB 2:14.

17 In Matthew = the Spirit of God. The "finger" pointed a warning - if they did not heed there would be the outpouring of judgment Cp Exod. 8:19 Matt 12:28 = the "spirit of God."

18 Diag. "God's royal majesty" the manifestation of power was as the finger of God pointing the way to how the "strong man" would be destroyed. See Notes Matt. 12:27-30.

19 The flesh was the strong man entrenched in Jewry, fully armed and secure.

20 In this battle "there can be no neutrals." If we are not with his followers we are numbered with his enemies. Cf. LUKE 9:50. Notes MK. 9:38-41.

21 Suna gō = to lead together, to gather together in one. Thus it is not enough to be on Christ's side we must be disciplined as good soldiers walking in step. 2 Tim 2:3, 2 Thess. 3:14. Gal 5:25. Rom. 6:12.

4 TO PROPERLY CONQUER

See Notes. MK. 3:27.

The cleansing of his house (shortly to be commemorated at the Feast of Dedication. See Note top p. 98) is only to result in greater defilement. Their house might be garnished, but if was empty.

5 WHO ARE THE BLESSED 27-28

22 This must have been a discerning woman, impressed by all she had seen and heard suddenly and dramatically raised a voice from the artificial unity of the crowd, but in her ignorance glorifying the flesh.

23 This glorying in the flesh anticipates the attitude of the Papacy who describes Mary as the Queen of heaven, but dishonors her by not doing and bringing not a blessing but desolation - as did Israel Jer. 44:16-29. Mary looked forward to the overthrow of such brutal systems as the Papacy Luke 1:51-55

24 Mary was pronounced blessed Luke 1:42, 46-48, because she believed Luke 1:45 and bowed to the Divine will Luke 1:38.

6 THE SIGN FOR THAT GENERATION: ONE THAT CONDEMNS. Vs 29-32.

See Notes Matt 12:39-42. There spoken to Pharisees in Galilee here to the crowds in Judea. Though they gathered thick unto them, he shows that he knew how shallow they were.

25 Cp V. 16. This was the only sign for that "generation" or type of person, other signs were given the disciples. See John 2:11 where "semeion" is rendered miracle.

26 Real weapons! 1 Cor 2:16

A DINNER T

7 RESPONSIBILITY OF REVEALING LIGHT 33-36

The crowds were thronging him but he warned them they must be doers of the Word not Hearers only. Jas 1:22.

26 Cellar or Vault "Krupte" - Cr

27 If was not enough for them to come & listen, they must also apply the Wo

28 Lamp

29 If their spiritual vision not soon their supposed light (their confidence the Law) could be darkness

30 If the light of Divine wisdom in their being, its influence will be seen in every part moulding and directing thought word & action. For the use of light as symbol Ps 119:105, 6:23 Isa. 8:20, 2 Cor 4:6. Eph. 5:8.

ARGUMENT THE HOUSE OF THE PHARISEE

31 The Pharisees or separatists would be pleased than other to hear Christ reproach the people of being in a filthy and condemned state feeling that such fu filled their own ser aration

32 Aristaō, the morning meal - light repast about 11 o'clock. The Je had two meals, the heaviest being din at night

33 Diag. "and recli He did not pare to their tradition by nothing. It was not hygienic purposes but heedless pseudo-reli formalism.

2 THE PHARISEE OFFENDED V.3

A DINNER THAT ENDED IN DISRUPTION. Vv 37-54.

the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 [c] The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

7 RESPONSIBILITY OF REVEALING LIGHT. 33-36. The crowds were thronging him v.29 but he warned them they must be doers of the Word not hearers only. Jas 1:22.

33 [d] No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [e] bushel, but on a candlestick, [h] that they which come in may see the light.

34 [i] The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine* eye is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when [k] the [l] bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to [m] dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first [n] washed before dinner.

39 [o] And the Lord said unto him, [a] Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of [b] ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather [d] give alms [4] of such things as ye have; and, behold, [p] all things are clean unto you.

ARGUMENT IN THE HOUSE OF THE PHARISEE. 37-54. The Pharisees or separatists would be pleased than other more to hear Christ reprovoth the people of being in a filthy, dam and condemned state unless they felt that such justified their own separation.

42 [q] But woe unto you, Pharisees! for ye [r] tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love [s] the uppermost seats in the synagogues, and [t] greetings in the markets.

44 [u] Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 ¶ Then answered one of the [v] lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! [f] for ye [w] lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [x] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye [g] allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said [y] the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and [z] persecute:

50 That the blood of all the prophets, which was shed [y] from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the [c] temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! [e] for ye have taken away the key of [f] knowledge: ye entered not in yourselves, and them that were entering in ye [5] hindered.

4 THE LAWYERS SILENCED. Vv 45-52.

THE BREAKFAST ENDS IN AN UPROAR

The invitation was probably given out of curiosity. It brought the Lord into a company of Scribes and Pharisees who watched his every move, prepared to criticised. His reclining without washing was observed in supercilious amazement, and their state of mind brought forth the outspoken rebuke that ultimately involved the whole company. It ended in an uproar with the Lord leaving the house badgered by the Pharisees v.53. Outside a numerous company had gathered the noise of which was doubtless heard inside the house.

3 THE PHARISEE IS OFFENDED. V 38

5 THE LORD'S OUTSPOKEN REBUKE 39-44.

Sensing the hostile atmosphere, seething with indignation at their hypocrisy, the Lord boldly opened the attack to the consternation of the well-bred Pharisees Co v. 53.

---

36 Dog Senselas men. They acted as though they could deceive Yahweh by their useless formalism Cp. Isa. 58:6, 13-14. See Mat. 5:22 for the seriousness of Christ's charge.

37 So that He could see the heart and read its motives Heb. 4:13.

38 Roth: "As to the things within" i.e. the cup-platter. They made these ceremonially clean, but it would be more pleasing to God if they shared their contents. Rotherham's rendering seems in accordance with the parallel passage Mt. 23:26.

39 For cleanliness depends not on ceremonial washing but doing the will of God.

40 They were punctilious in paying tithes of these valueless things and avoiding the important matters. Rue was a plant cultivated for medicinal use.

41 A true discerning between right and wrong.

42 Their veil of hypocrisy, their air of righteousness hid the corruption of their teaching and their deadly doctrines.

43 The lawyers were versed in the law and identified with the scribes Cp v. 44.

44 Their interpretations of the law became the oral law. They imposed restrictions and penalties which they themselves were not prepared to shoulder.

45 They preserved and garnished these memorials of the prophets, but by their hard-hearted attitude proved they were true sons of those who killed them.

46 Christ Cp Mth. 23:34. He is the wisdom of God 1 Cor. 1:24. Col. 2:3. the Word made flesh, so proclaiming what the Word declared 2 Chr. 24:19, 36:15-16.

47 See Note Mth. 23:34-36.

2 CHR 24:15-22

48 By their faulty interpretation of Scripture.

---

[a] Mat. 23. 23.
[b] ch. 18. 12.
[c] Mat. 12. 41.
[d] ch. 20. 46. Mat. 23. 6. Mark 12. 39.
[e] ch. 20. 46. Mat. 23. 7. Mark 12. 38.
[f] Mat. 23. 27.
[g] Mat. 5. 15. Mark 4. 21.
[h] See Mat. 5. 15.
[i] ch. 8. 16.
[k] ver. 46, 52. Mat. 22. 35.
[l] Ver. 34, 35. Mat. 6. 22, 23.
[m] Mat. 23. 4.
[n] Mat. 11. 28.
[o] Expressed Mat. 6. 23.
[p] Mat. 23. 29-31.
[q] Gr. *a candle by its bright shining.*
[r] Nah. 3. 3.
[s] Rom. 2. 32.
[t] Mat. 22. 4.
[u] Prov. 8. 12, 22, 21. 30.
[v] 1 Cor. 1. 24. Col. 2. 3. Cp. Mat. 23. 34.
[w] To ver. 51, *Mat.* 23. 34-36. Cp. 2 Chr. 24. 19 & 36. 15, 16.
[x] 1 Thes. 2. 15. Cp. Mat. 23. 34.
[y] Mark 7. 3, 4.
[z] Mat. 13. 35.
[a] To ver. 52, Cp. Mat. ch. 23.
[b] Mat. 23. 25.
[c] Mat. 23. 25.
[d] Cp. Mat. 23. 35.
[e] ch. 3. 11 & 12. 33 & 16. 9. Cp. ch. 16. 14.
[f] Or, *as you are able.*
[g] Mat. 23. 13.
[h] ch. 1. 77, or Rom. 2. 20.
[i] Tit. 1. 15.
[k] Or, *forbad.* Mark 10. 14.

---

12 Aristaō, the morning meal - a light repast about 11 o'clock. The Jews had two meals, the heaviest being dinner at night.

13 Diao. "and reclined." He did not ponder his tradition by first washing. It was not for hygienic purposes but a heedless pseudo-religious formalism.

THE PARABLE OF NABAL - THE WEALTHY FOOL! Vv15-21.

Cp 1 Sam 25. Cp V.38. A "fool" is defined as a Godless man Ps 14:1 which expresses the sense "No God for me!" (Note that "there is" is in italics). The Psalmist depicted the rich fool Ps 49:6, 11-13. and his pernicious influence Psalm 73.
Contrast the attitude of the wealthy David 1 Chron 29:14.

In his passion to hoard wealth the rich fool had no thought of their Divine source, and the use of them for Divine purposes. He was caught up in the "love of money" 1 Tim. 6:10. and deceitfulness of riches Mth. 13:22. The rich fool was thus a spiritual bankrupt. Cp Prov. 13:7-11. because he was not rich towards God Luke 12:21. Cf. 2 Cor. 6:10. Jam. 2:5. Rev. 2:9. Rev. 3:17. The danger of riches Mth. 19:23-24.
See below.

49 Both: "From thence he came out." The meal broke up in confusion with the Lord abruptly leaving & the Pharisees throwing off all guise of friendliness or interest, pouring upon him a flood of questions and invective to catch him. Thus they revealed their real character.

Christ preacheth

53 And as he said these things unto them, the scribes and the Pharisees began to [b] urge *him* vehemently, and to provoke him to speak of many things:
54 [c] Laying wait for him, and [c] seeking to catch something out of his mouth, [f] that they might accuse him.

CHAPTER 12.

1 Christ preacheth to his disciples to avoid hypocrisy: 13 to beware of covetousness. 22 Of worldly carefulness. 49 Of divisions, on account of the gospel.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, "Beware ye of the leaven of the Pharisees, which is [o] hypocrisy.
2 [p] For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in [r] closets shall be proclaimed upon the [s] housetops.
4 And I say unto you [t] my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
6 Are not five sparrows sold for two [z] farthings, and not one of them is forgotten before God?
7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before [a] the angels of God:
9 But he that denieth me before men shall be denied before the angels of God.
10 And [d] whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.
11 [g] And when they bring you unto the synagogues, and *unto* [h] magistrates, and [i] powers, [i] take ye no thought how or what thing ye shall answer, or what ye shall say:
12 [m] For the Holy Ghost shall teach you in the same hour what ye ought to say.
13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
14 And he said unto him, [q] Man, [r] who made me a judge or a divider over you?
15 And he said unto them, [s] Take heed, and beware of covetousness: [t] for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
17 And he [v] thought within himself, saying, What shall I do, because I have no room where to [a] bestow my fruits?
18 And he said, This will I do: I will pull down my [b] barns, and build greater; and there will I [a] bestow all my fruits and my goods.
19 And I will say to my soul, [d] Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.
20 But God said unto him, *Thou* fool, [e] this night [3] thy soul shall be required of thee: then [g] whose shall those things be, which thou hast provided?

[a] Cp. Mat. 25. 31.
[b] Mark 6. 19.
[c] Acts 23. 21.
[d] Mat. 12. 31.
[e] Mat. 22. 15. Mark 12. 13.
[f] Mat. 12. 10. Mark 3. 2. John 8. 6.
[g] ch. 21. 14. Mat. 10. 19. Mark 13. 11.
[h] Rom. 8. 38.
[i] Rom. 13. 1. 1 Pet. 3. 22.
[k] Acts 24. 18 & 26. 12.
[l] ver. 22, 25, 26. ch. 10. 41. 1 Sam. 9. 5.
[m] Mat. 10. 20.
[n] ch. 17. 3. Mat. 16. 6, 12. Mark 8. 15.
[o] Mat. 23. 28.
[p] To ver. 9. *Mat.* 10. 26-33. Mark 4. 22. ch. 8. 17.
[q] Rom. 2. 1, 3 & 9. 20.
[r] John 8. 11. Cp. Ex. 2. 14. Acts 7. 27, 35.
[s] 1 Tim. 6. 6-11.
[t] ver. 24. Mat. 6. 6.
[u] 2 Sam. 11. 2.
[z] John 15. 13-15.
[y] ch. 3. 15.
[c] ch. 3. 7 & 6. 47. Mat. 3. 7. Acts 9. 16 & 20. 35.
[a] ch. 11. 23.
[b] ver. 24. ch. 3. 17.
[d] Cp. Mat. 10. 29.
[2] See Mat. 10. 29.
[d] Eccles. 2. 24. Cp. Eccles. 11. 9.
[f] 1 Cor. 15. 32. James 5. 5.
[e] Jer. 17. 11. James 4. 14.
[3] Gr. *do they require thy soul.* ver. 48, &c. ch. 6. 38. Job 18. 18. Mat. 24. 26.
[f] Job 27. 8. Ps. 52. 7.
[g] Ps. 39. 6.

14 He shall publicly acknowledge their loyalty at the Judgment. Mth. 18 vs 19 27. 25:31 Mk 8:38 Cp 1 Cor. 4:5.
15 If persisted in, for Peter received forgiveness.
16 The unforgivable sin.
17 Merimnao = anxious thought (Cp R.V.). This is how his disciples are to conduct themselves among their enemies so as to avoid denying him. They are to remain calm, patient, relying on Divine guidance, avoiding undue anxiety. His recent experience Luke 11: 37-54 illustrated this. See Mth. 10:19.

CHAPTER 12.

1 INSTRUCTING THE DISCIPLES ATTITUDE Vv1-12

Outside a tremendous crowd had gathered, and fresh from his experience of Pharisee hypocrisy, the Lord warns the people of such teaching.

2 DANGER OF THE LEAVEN OF THE PHARISEES Vv1-12

1 Lit. myriads. A myriad = 10,000. It must have been galling to the Pharisees to see such interest in Christ and to hear his public denunciation of their attitude.
2 This hypocrisy worked silently but effectively through the nation - others imitating the example set.
3 Play-acting. They acted a part out of their true character. The word literally signifies a reply, an answer as the actors spoke in dialogue - thus their acting was all words - mere word + sound.
4 Sunkaluptō - an intensive form of to cover meaning to do so completely.
5 Cp Ecc 12:14. Mth. 10:26 Luke 8:17. 1 Cor. 4:5.
6 Insinuation + invective. Speech will be brought into judgment. Mth 5 vs 37. Cp Jam 3:5-10. The Lord's words were such that he had nothing to hide or be ashamed of & directed that they should be treated as men's words shall be treated at the Judgment. Mat. 12:37.
7 Secret things then to be publicly revealed. 2 Cor. 5:10.
8 This was not the entire multitude but John 15:14.
9 The Lord had just exhibited this fearlessness Luke 11:39-54. See Prov. 29:25.
10 Cp Mth. 10:26-33.
11 Gehenna - Valley of Hinnom. A locality Josh 15:8. 18:16 Neh 11:30. Used by metonymy for utter destruction. Literal burning there "never came into God's mind" Jer 7:31-32.
12 Not "by" God, but "before" Him. In ordering creation He has not overlooked the needs of the most humble of His creatures - those that minister to man's sustenance. Ps 104 vs 27-30.
13 A proverbial saying implying complete safety. 1 Sam. 14:45. 2 Sam. 14:11. 1 Kgs 1:52. Acts 27:34.

THE PARABLE OF NABAL (cont.)

The Rich fool becomes the self-centred fool. Note the repetition of "I" and "my" Vv17-19. There was no thought of God. His ground had produced plentifully - but who had given the sunshine + rain? Cf. Prov. 3:9-10. Mal. 3:8-11.

The self centred fool becomes the Ambitious Fool Luke 12:18-19. forgetting God in his search for material possessions. Ambition in itself is not evil, but when indulged in at the expense of God it is. He wanted security for many years to come

102

Through God's bounty

The intention of the Pharisees

They are preserved for in the order of creation.

Thus confessing his lack of trust in God. He had a love of ease, not recognising the will of God that he should labor. He wanted to indulge his love of pleasure without acknowledging his debt to God for all that he had. V 21

The Ambitious Fool thus become the Doomed Fool for he did not live to enjoy his wealth. - nor is their real enjoyment in such when a man lives without God. Instead of his barns he had a burial. "As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches, & not by right, shall leave them in the midst of his days, & at his end shall be a fool" Jer. 17:11

Permitted - but not at the exclusion of God. See Mark.

14 DAN INTERRUPTION: SPEAK TO MY BROTHER 3x

It was an ill-timed interference, governed by covetous self-interest. The man heard words of authority + power, and sort the opportunity to press his personal claims.

18 Christ came to sacrifice his self interest to save lives. How incongruous to demand that he urge his self interest.

3 BEWARE OF COVETOUSNESS 13-21.

19 The desire to have more and more. Modern idolatry. Col 3:5. David's prayer Ps 119:36 Israel condemned because of it Isa 57:17 Will exclude from Kingdom Cor. 6:10 Rc Tim 6:10 Eph 5:5 Heb 13:5 Eph 1 Tim 6:10. Ex. 20:17. Deut. 5:21.

20 Gen 2:5 2:9. Cf. Rev. 3:17.

21 He does not act himself what would God have him do!

22 See Ps 37:7.

Jam 2:5

Contrast the Parable of Joseph, the Increaser. Genesis p. 102.

THE PASSOVER FOR CHRIST'S FOLLOWERS. Vv 35-38 - The expressions used (V 35) are those of the Passover (Exod. 12:42) in celebration of which lamps were lit. It is described by the Jews as a "Night of watching unto the Lord" Exod. 12:42 when the utmost vigilance had to be observed in readiness for the call. After partaking of the Passover, the door is opened as indicative of the time when Elijah shall come to announce the promised Deliverer (the open door representing Israel's open reception of him). "Gamos" is used both for the actual wedding feast and that which preceded it at betrothal (M. & M.). Espousal was a covenant as binding as a marriage and apparently ceremoniously indicated by placing the garment of the Groom over the Bride Ruth 3:9. Isa. 61:11.12. In Ezek. 16:8 the Passover is represented as the betrothal feast. Such marriage was arranged between the Bridegroom and his father who then negotiated for it Gen. 34:4 and dowry and

21 So *is* he that (a) layeth up treasure for himself, and (b) is not rich toward God. (GV.11)

4 AVOID WORLDLY ANXIETY - MANIFEST TRUST 22-30

22 ¶ And he said unto his disciples, (a) Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 See note Mt. 6:25

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor [i] barn; and [k] God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his [o] stature [p] one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, (2) neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, [v] little flock; for (a) it is your Father's good pleasure to give you (a) the kingdom.

33 [b] Sell that ye have, and [c] give alms; [z] provide yourselves bags which wax not old, (c) a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 [c] For where your treasure is, there will your heart be also.

35 [e] Let your loins be girded about, and [f] your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from [g] the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 [h] Blessed *are* those servants, whom the lord when he cometh shall find [j] watching: verily I say unto you, that he shall [m] gird himself, and [n] make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the [q] second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 [r] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: (2) for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable [t] unto us, or even [u] to all?

42 And the Lord said, Who then is that faithful and wise [x] steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant

(a) Mat. 6. 19, 20. (b) ver. 33. Prov. 3:9, ch. 6. 24. 1 Tim. 6. 18, 19. James 2. 5. (c) Mat. 6. 21. (d) To ver. 31. Mat. 6. 25-33. (e) 1 Kin. 18. 46. (f) Mat. 25. 7, 8. (g) Mat. 22. 2. (h) Mat. 24. 46. (i) ver. 18. ch. 3. 17. (k) Job 38. 41. (l) Mat. 24. 42. (m) ver. 35. ch. 17. 8. John 13. 4. (n) ch. 22. 27. Cp. ch. 17. 7, 8. (o) ch. 2. 52. (p) Cp. ver. 26. (q) Ex. 14. 24. (r) ver. 39, 40, 42-46, Mat. 24. 43-51. (s) ch. 21. 34, 36. Mark 13. 33. (t) ver. 47. (u) ver. 48. (2) Or, *live not in careful suspense.* (x) ch. 16. 1. (v) 26. 40. 11. Cp. Zech. 13. 7. John 21. 15-17. Acts 20. 28. (z) Eph. 1. 5, 9. Cp. ch. 10. 21. Mat. 11. 25, 26. (a) Mat. 25. 34. (b) Mat. 19. 21. (c) ch. 11. 41. (d) ch. 16. 9. (e) ver. 21. Mat. 6. 20.

7 HOW THEY SHOULD BE ALERT Vv 35-40

See also the parable of the 10 Virgins. Mt. 25:1-13.

28 A state of readiness to serve Eph. 6:14 1 Pet. 1:13.

29 A welcome for him. Always witnessing.

30 The Lord has been expected, anticipated with joy, everything made in readiness, so that as soon as he comes the door is swung open with a welcome.

31 Gregoreo = to keep awake. Greek: Gregoreō. Cp Ps. 123:2. Isa. 56:6. 2 Tim. 4:5.

32 The loyal, loving service manifested in which servants have patiently endured the monotony of the night, so fill the Lord with joy, that he ministers to their needs. Cp Isa. 25:6-7.

33 The Jews divided the night into 3 watches:— the Romans into 4 Mk. 13:35.

34 Rev. 16:15.

8 ANOTHER INTERRUPTION: FOR WHOM IS THE PARABLE? Vv 41-48.

Peter was perhaps concerned lest the multitude construe the Apostles to be among those classed as not watching.

35 The Lord did not directly reply - instead answered with another parable demonstrating qualities of a good steward.

36 It is not sufficient to be faithful, discretion must also be manifested. Mt. 24:46.

38 They were usually slaves or freedmen elevated to position of privilege. Christ was stewards and had to manifest an example of faithfulness. 1 Cor. 4:1-2 and discretion. Ps. 112:5. But Peter, whose question was here answered, shows that all are stewards of the Truth they have received and must be faithful to its requirements. Tit. 1:7-9.

39 A greater responsibility rests upon those who have attained positions of authority.

39 Milk necessarily comes first 1 Pet. 2:2. 1 Cor. 3:2 but stewards should see to the maturing of those under their care Eph. 4:14. Heb. 5:12-14. thus "in due season" providing meat.

40 The steward is a slave. Doulos - one whose will is swallowed up in that of another. See 1 Pet. 5:1-4. Cp R. 12:1. 7:1.

41 Oppressive to fellow slaves under him indifferent to the

Household V 42 THERAPEIA = healing, service, care, attention. The word also occurs in the parallel passage Mt. 24:45 though some mss. have OIKETEIA - a household of servants.

5 WHAT CHRIST'S DISCIPLES SHOULD SEEK. Vv 31-34.

Zeteo - to search. "seek" in V 30 is ziteitheo, an intensive form of the verb indicating the earnest, continual seeking that the nations give to materialism. Cp Luke 11:9. See Notes Mt. 6:33

The prophecy of the flock revealed that was cause for Zech. 13:7.

6 HOW THEY SHOULD ACT. Vv 33-34.

36 Instead of storing up as the wealthy did be liberal, make your riches work. It is a good investment! Prov. 19:17.

37 Cf. Hag. 1:6. The Truth must become a practical reality even at the cost of self

THE PASSOVER FOR CHRIST'S FOLLOWERS (Cont.) gift were given to the bride and her father Gen. 34:12. The same principle of separation and dedication existed between the Bride and Groom as a priest and Yahweh Isa. 61:11. Jer. 2:3.

Here Christ is shown joyfully returning from the espousal feast. As Bridegroom he has paid his dowry and gift to his Bride and her Father-Yahweh. And his Father has negotiated for the marriage Rom. 5:8. Now he returns to rejoice with his servants who rejoice with him, he lovingly reward them for their vigilance and interest in his welfare.

THE PARABLE OF JOSEPH: THE FAITHFUL AND WISE STEWARD Vv 41-48

Cf. Parable of Nabal top. p 102 The lesson of Joseph. Eccles. 4:13-16.

- He was faithful & wise servant to Potiphar and in prison Gen. 39:1-20. 21-22
- He was made ruler over the Kingdom Gen. 41:42-43
- He provided meat in time of famine
- He typed the Lord Isa. 49:7-12.
- We called upon manifest those characteristics

THE PASSOVER FOR CHRIST'S FOLLOWERS - 103 Lord's coming - thus imitating the shepherds of old. Isa. 56:10-12. Ezek. 34:1-6. Ch. John. 10:12.

Divisions foretold. *The fruitless fig tree.*

will come in a day when he looketh not for *him*, and at an hour when he is not aware, 43 and will [z]cut him in sunder, and will appoint him his [a]portion with the unbelievers.

47 And [b]that servant, which knew his lord's will, and [c]prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he [d]that knew not, and did commit things worthy of stripes, [e]shall be beaten with few *stripes*. [f]For unto whomsoever much is given, of him shall be much required: and to whom [g]men have committed much, of him they will ask the more.

49 ¶ I am come to send [h]fire on the earth; [i]and what will I, if it be already kindled?

50 But I have [k]a baptism to be baptized with; and [l]how am I [m]straitened [n]till it be accomplished!

51 [o]Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and [p]the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, [q]When ye see [r]a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be [s]heat; and it cometh to pass.

56 [t]Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even [u]of yourselves judge ye not what is right?

58 ¶ [v]When thou goest [w]with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [x]mite.

CHAPTER 13.

1 Christ preacheth repentance upon the punishment of the Galilæans and others. 6 The fruitless fig tree. 11 The crooked woman healed. 18 Parable of the grain of mustard seed, and of leaven. 24 The strait gate. 31 He reproveth Herod and Jerusalem.

THERE were present at that season some that told him of the Galilæans, whose blood [p]Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, [t]Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in [z]Siloam fell, and slew them, think ye that they were [a]sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and [a]he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: [d]cut it down; why cumbereth it the ground?

8 And he answering said unto

[a] ch. 21. 30. He returning to the world which he loved
[z] Or, cut him off. Mat. 24. 51.
[b] ver. 58, 59. Mat. 5. 25, 26.
[c] Cp. ver. 23. 14.
[d] Rev. 22. 8. Cp. Mat. 24. 51.
[e] ver. 41.
[f] ver. 40.
[g] Lev. 5. 17. Num. 15. 29, 30.
[h] Cp. Rom. 2. 19, 20 & 2. 14, 15.
[i] Cp. Mat. 25. 15, 29.
[k] See Mark 12. 42.
[l] ver. 20.
[m] Mat. 3. 11.
[n] Cp. 2 Kin. 4. 24.
[o] Mat. 20. 22. Mark 10. 38.
[p] Cp. ch. 9. 51. Mark 10. 32. John 12. 27.
[q] ch. 3. 1.
[r] Or, tempest.
[s] Acts 18. 5. Phil. 1. 23.
[t] Cp. ch. 22. 16.
[u] To ver. 53. Mat. 10. 34, 35.
[v] Cp. Acts 28. 4.
[w] Cited from Mic. 7. 6.
[x] Neh. 3. 15.
[y] Or, Contract. ch. 11. 4. Mat. 6. 12 & 18. 24. Not as ver. 2.
[a] Cp. Mark Mat. 16. 2, 3.
[b] 1 Kin. 18. 44.
[c] Is. 5. 2. Mat. 21. 19. Mark 11. 13.
[d] Mat. 20. 12.
[e] Mat. 16. 3.
[f] Mat. 3. 10.

---

42 Mk 13:32. Cf. Heb 9:28. 2 Tim. 4:8. 2 Pet 3:11

43 The fate of the covenant victim figuratively becomes the lot of the faithful. Jer 34:18-19.

44 Having denied those under him their portion V.42. and acted as an unbeliever he is denied his portion and relegated to the unbelievers.

45 Jam. 4:17. They reproach Yahweh Num 14:22. Cp John 9:41. 15:22.

46 Lev. 5:17. 1 Tim. 1:13.

47 Thus the heavy responsibility resting on stewards.

9 THE NEED TO PURGE SIN vv 49-50.

The thought of Judgment brings to the mind of the Lord the need to purge sin and the part that he shall play in this.

48 The cleansing, consuming illuminating influence of Divine truth by which men are saved. Cp Luke 9:54 - Is. 6:6-7 Acts 2:3.

49 These. What a my desire or wish! Supply the ellipsis - That it should burn on!

50 This brings home his own terrible sacrifice in effecting the cleansing of others.

51 Immersed in suffering Cp Ps 18:14. 1 Cor 15 note.

10 THE DIVISION THE TRUTH WILL CAUSE vv 51-53.

So demanding is truth that it would divide the nation and even families. See notes. Mt. 10:34-35

11 THE BLINDNESS OF THE PEOPLE vv 54-57.

52 Gr. "The cloud." - A well-known phenomenon regarded as a certain prognostic of rainy weather

53 They were hypocrites because having equally obvious signs - the testimony of the prophets, the witness of John, the miracles of the Lord - they did not discern in him the Messiah.

54 Messianic.

55 Your own independent research and observation should determine the Truth - but they were swayed by their leaders.

12 WHILST THERE IS TIME - REPENT

V.53 cites Micah's prophecy. In Mic 6 Israel's apostasy is argued as in a court of Law, with the warning of Punishment to come vv 11-13.

The Lord now warns the people of coming punishment & exhorts them to repent while there is time. The exhortation can be applied personally.

CHAPTER 13

13 THE SLAIN GALILEANS Illustrative of Christ's

1 That was the philosophy of pagans Acts 28:4 and of Job's ignorant friends. Cp Luke 9:11

2 This is confirmation of John's warning message Mt 3:1-2 Luke 3:7-14. AD 70 saw repetition of VI in city.

3 Probably in the wall of Jerusalem at the south-east angle by the pool.

4 Ophēiletes = Debtor. One who owes something in the measure of his obedience. See use of word Gal 5:3.

14 THE DOOMED BARREN FIG TREE vv 6-10.

5 He detected in them a spirit of smug self complacency V.1. as to suggest they had escaped disaster by their own virtue.

6 Emblem of Israel Joel 1:7. Cp Mth 21:18-22 with 24:32.

7 It was deliberately planted in rich soil carefully nurtured and protected.

8 Christ's ministry had now occupied three years. Could also relate to three seasons of Israel's history: Moses, the Kingdom (with the prophets) the Restoration.

9 Render inactive, i.e. useless, to spoil. Gulf in danger. The Fig Tree was not only fruitless, but robbed the soil of nutriment so that others could not bear. Such is influence of fruitless persons.

THE FATE OF THE REJECTED. - The Scriptures give a clear indication of this. They speak of "shame" Dan. 12:2. "tribulation, anguish and wrath" Rom. 2:8-9, hurt and corruption Rev. 2:11. Gal. 6:8 banishment to outer darkness Mth. 22:13. weeping, gnashing of teeth Mth. 13:28, burning up with fire unquenchable Mk 9:44. Isa. 66:24 Mal 4:1-2. His "naked-ness is first seen Rev. 16:15. he is publicly condemned in the presence of angels, and fellow-servants Rev 3:5-9 Luke 12:8 and then banished into the world of unbelievers Luke 13:46.

WHO WERE THE GALILEANS? Luke 13:1. 104

The answer to that is conjecture. Some think it was Judas the Galilean (Acts 5:37). but such acts of violence were common, and the Galileans were among the most turbulent of people. The attack was evidently unprovoked as far as the sufferers were concerned, and they were slaughtered as they worshipped. Perhaps Pilate took a sadistic delight in this cold-blooded attack for they were subjects of Herod who was his bitter enemy. It may have been for this reason that Herod was in Jerusalem with armed soldiers at the following Passover either for his own protection or for that of his subjects. Luke 23:11. When Pilate knew that Jesus was "a Galilean" he sent him to Pilate and so effected a reconciliation Luke 23:6-12

Perhaps for the same reason Barabbas was released. He was a "notable" prisoner, Mt 27:16, a robber John 18:40 who had committed murder during an insurrection Mk 15:7. This could have been the occasion.

It is significant that the death of Christ should unite these two evil men (as the world is united against the Truth) and brought about the release of the criminal.

THE FATE OF THE REJECTED. - The Scriptures give a clear indication of this. They speak of "shame" Dan.12:2. "tribulation, anguish and wrath" Rom.2:8-9, hurt and corruption Rev.2:11. Gal.6:8 banishment to outer darkness Mth.22:13. weeping, gnashing of teeth Mth.13:28, burning up with fire unquenchable Mk9:43. Isa.66:24. Mal.4:1-2. His "naked"-ness is first seen Rev.16:15. he is publicly condemned in the presence of angels, and fellow-servants Rev.3:5-9 Luke 12:8 and then banished into the world of unbelievers Luke 8:46.

42 Mk 14:32. Cf. Heb.9:28. 2 Tim.4:3. 2 Pet.3:11

Divisions foretold.

will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [2]cut him in sunder, and will appoint him his [d]portion with the unbelievers.

43 The fate of the covenant victim figuratively becomes the lot of the faithful. Jer.34:18-19.

44 Having denied these under him their portion V.42. and acted as an unbeliever he is denied his portion and relegated to the unbelievers.

47 And [e]that servant, which knew his lord's will, and [f]prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

45 Jam.4:11. They reproach Yahweh Num.16:35. Cp Jhn 9:41. 15:22.

46 Lev.5:17. 1 Tim.1:13.

47 Thus the heavy responsibility resting on servants.

48 But he [g]that knew not, and did commit things worthy of stripes, [h]shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom [k]men have committed much, of him they will ask the more.

9 THE NEED TO PURGE SIN Vv49-50.

The thought of Judgment brings to the mind of the Lord the need to purge sin and the part that he shall play in this.

49 ¶ I am come to send [l]fire on the earth; [m]and what will I, if it be already kindled?

48 The cleansing, consuming illuminating influence of Divine truth by which men are saved. Cp Luke 9:54. Isa.6:6-8 Acts 2:3.

50 But I have [n]a baptism to be baptized with; and [o]how am I [p]straitened [r]till it be accomplished!

50 Thelo. What a my desire or wish! Supply the ellip. - That it should burn on!

51 [s]Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

50 This brings home his own terrible sacrifice in effecting the cleansing of others.

51 Immersed in suffering Cp 12:14. 1 Cor.15 note.

10 THE DIVISION THE TRUTH WILL CAUSE Vv51-53.

53 The father shall be divided against the son, and [t]the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

So demanding is truth that it would divide the nation and even families. See notes. Mtt. 10:34-35

11 THE BLINDNESS OF THE PEOPLE Vv54-57.

54 ¶ And he said also to the people, [u]When ye see [v]a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be [b]heat; and it cometh to pass.

52 Gr. "The cloud." - A well-known phenomenon regarded as a certain prognostic of rainy weather

56 [c]Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

53 They were hypocrites because having equally obvious signs - the testimony of the prophets, the witness of John, the miracles of the Lord - they did not discern in him the Messiah.

54 Messianic.

[a] ch. 21. 30. He returning to the world which he loved

[2] Or, *cut him off.* Mat. 24. 51.

[b] ver. 58, 59. Mat. 5. 25, 26.

[c] Cp. ver. 13, 14.

[d] Rev. 21. 8. Cp. Mat. 24. 51.

[e] ver. 41.

[f] ver. 40.

[g] Lev. 5. 17. Num. 15. 29, 30.

[h] Cp. Rom. 2. 19, 20 & 2. 14, 15.

[k] Cp. Mat. 25. 15, 29.

[l] See Mark 12. 42.

[m] ver. 20.

[n] Mat. 3. 11.

[o] Cp. 2 Kin. 14. 14.

[p] Mat. 20. 22. Mark 10. 38.

[r] Cp. ch. 9. 51. Mark 10. 32. John 12. 27.

[s] ch. 3. 1.

[t] Or, *Assisted.* [t] Acts 18. 5. Phil. 1. 23.

[u] Cp. ch. 22. 16.

[v] To ver. 53. *Mat.* 10. 34, 35.

[w] Cp. Acts 28. 4.

[x] Cited from Mic. 7. 6.

[y] Neh. 3. 15.

[z] Or, *Collect.* ch 11. 4. Mat. 6. 12 & 18. 24. Not as ver. 2.

[a] Cp. Mtt. Mat. 16. 2, 3.

[b] 2 Kin. 18. 44.

[c] Is. 5. 2. Mat. 21. 19. Mark 11. 13.

[d] Mat. 20. 12.

[e] Mat. 16. 3.

[f] Mat. 3. 10.

57 Yea, and why even [a]of yourselves judge ye not what is right? Antidikai - an opponent at law

58 ¶ [b]When thou goest [c]with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. See Note Matt. 5:25.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [3]mite.

CHAPTER 13.

1 Christ preacheth repentance upon the punishment of the Galilæans and others. 6 The fruitless fig tree. 11 The crooked woman healed. 18 Parable of the grain of mustard seed, and of leaven. 24 The strait gate. 31 He reproveth Herod and Jerusalem.

THERE were present at that season some that told him of the Galilæans, whose blood [p]Pilate had mingled with their sacrifices. See below Hamartolos

2 And Jesus answering said unto them, [t]Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. Cp Rom 2:4-5.

4 Or those eighteen, upon whom the tower in [x]Siloam fell, and slew them, think ye that they were [y]sinners above all men that dwelt in Jerusalem? Ref to law requisition when temple fell

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and [a]he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: [d]cut it down; why cumbereth it the ground? Render inactive, idle, useless

8 And he answering said unto

55 Your own independent research and observation should determine the Truth - but they were swayed by their leaders.

12 WHILST THERE IS TIME - REPENT

V.53 cites Micah's prophecy. In Mk 6 Israel's apostasy is argued as in a court of Law, with the warning of Punishment to come Vv11-13

The Lord now warns the people of coming punishment & exhorts them to repent while there is time. The exhortation can be applied personally.

CHAPTER 13

13 THE SLAIN GALILEANS Vv1-5.

Illustrative of Ch 12:54-59

1 That was the philosophy of pagans Acts 28:4a and of Job's ignorant friends. Cp Ecc 9:11

2 This is confirmation of John's warning message Mt 3:1-2 Luke 3:7-17. AD 70 as retribution of Yl in city.

3 Probably in the west of Jerusalem at the south-east angle by the pool.

4 Ophéiletes = Debtors. One who owes something in the measure of his obedience. See use of word Gal.5:3.

5 He detected in them a spirit of smug self-complacency V.1. as to suggest they had escaped disaster by their own virtue.

6 Emblem of Israel Joel 1:7. Cp Mth.21:18-22 with 24:32.

7 It was deliberately planted in rich soil, carefully nurtured and protected.

8 Christ's ministry had now occupied three years. Could also relate to three seasons of Israel's history: Moses, the Kingdom (with the prophets) the Restoration.

9 Render inactive, idle, useless, to spoil. But the fig tree was not only fruitless, but robbed the soil of nutriment so that others could not bear. Such is influence of fruitless persons.

14 THE DOOMED BARREN FIG TREE Vv6-10.

WHO WERE THE GALILEANS? Luke 13:1. 104

The answer to that is conjecture. Some think it was Judas the Galilean (Acts 5:37) but such acts of violence were common, and the Galileans were among the most turbulent of people. The attack was evidently unprovoked as far as the sufferers were concerned, and they were slaughtered as they worshipped. Perhaps Pilate took a sadistic delight in this cold-blooded attack for they were subjects of Herod who was his bitter enemy. It may have been for this reason that Herod was in Jerusalem with armed soldiers at the following Passover either for his own protection or for that of his subjects. Luke 23:11. When Pilate knew that Jesus was "a Galilean" he sent him to Pilate and so effected a reconciliation Luke 23:6-12

Perhaps for the same reason Barabbas was released. He was a "notable" prisoner, Mt 27:16 a robber John 18:40 who had committed murder during an insurrection Mk 15:7. This could have been the occasion.

It is significant that the death of Christ should unite these two evil men (as the world is united against the Truth) and brought about the release of the criminal.

THE PARABLE OF THE BARREN FIG TREE is a warning to a fruitless world, a fruitless believer, a fruitless nation, a fruitless Ecclesia.
It had a threefold condemnation: 1 It was fruitless 2 It occupied a privileged space that other trees could fill 3 It drained the soil of nutriment at the expence of surrounding growth.

EVANGELISING IN PEREA. Luke 13:22. He left Jerusalem for Bethabara in Perea John 10:40. After preaching here for a while he commences a circuit of Perea en route for Jerusalem (Luke 17:22. See note opp. p. 143) a journey that was interrupted by the raising of Lazarus John 11. That this section relates to Perea is indicated in Luke 13:22.
See Next page for outline.

9 Christ's final year, or nationally the ministry of Christ and the Apostles. See note p.

Parable of the mustard seed, and of the leaven.

him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:
9 And if it bear fruit, [a] *well*: and if not, *then* after that thou shalt [b] cut it down.

DRAMA IN THE JUDAEAN SYNAGOGUE V.10-21
A DESPERATELY SICK WOMAN IS HEALED AND A BIGOT IS OPENLY REPROVED.

THE MIRACLE 10-13
10 Among the congregation the Lord saw this object of pity. The infirmity of the flesh caused her face to be turned always to the ground, his influence, power lifted it up. In her desperate state she found solace in divine worship & thus was cured.
11 We can imagine the poor, bent up woman shuffling forward, the eyes of all the congregation on her

THE RULER'S INDIGNATION & THE LORD'S QUOTATION REBUKE 14-17
12 As such he exercised judicial authority. See note p. 51
13 He stands forth in clumsy, angry zeal, to defend the formalism of Judaism. The murmurs of wonder & admiration at the miracle, as well as the expression of some V.17 is now answered by the pompous Pharisaism of the hour.
14 He dare not attack the Lord whose power was evident, nor the woman who had done no wrong, but the addressing people.
15 He thus unconsciously recognised the fact of the miracle, & thus of God's power up on which his words now stand in judgment!
Play-actor. He pretended not to oppose Jesus' work of mercy but to reprove the people out of his zeal for God. Cp Prov. 29:1. The Lord reveals his inner inconsistency.
And why? Because such care will result in better service to its master.
16 The Lord recognised her true character (cp 19:9) She was probably well known for her piety. Cp Luke 19:9

10 And he was teaching in one of the synagogues on the sabbath. Somewhere adjacent to Jerusalem. Cp Map p. 98
11 ¶ And, behold, there was a woman which had a [c] spirit of infirmity eighteen years, and was bowed together, and could in no wise [f] lift up *herself*.
12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.
13 And he [i] laid *his* hands on her: and immediately she was [k] made straight, and [l] glorified God. See Note top p. 52.
14 And [o] the ruler of the synagogue answered with indignation, [p] because that Jesus had healed on the sabbath day, and said unto the people, [q] There are six days in which men ought to work: in them therefore come and be healed, and [u] not on the sabbath day.
15 The Lord then answered him, and said, [v] *Thou* hypocrite, doth not each one of you on the sabbath loose [z] his ox or *his* ass from the [b] stall, and lead *him* away to watering?
16 And ought not this woman, [d] being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 2 Cor. 12:7.
17 And when he had said these things, all his adversaries were ashamed: and [g] all the people rejoiced for all the glorious things that were done by him.
18 ¶ Then said he, [k] Unto what is the kingdom of God like? and whereunto shall I resemble it?
19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.
20 And again he said, Whereunto shall I liken the kingdom of God? See Notes Mt. 8:21-22.
21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
22 [d] And he went through the cities and villages, teaching, and [e] journeying toward Jerusalem.
23 Then said one unto him, Lord, are there few [g] that be saved? And he said unto them,
24 ¶ [h] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. desire. Zeteo
25 [m] When once the master of the house is risen up, and [n] hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [q] Lord, Lord, open unto us; and he shall answer and say unto you, [r] I know you not whence ye are:
26 Then shall ye begin to say, [s] We have eaten and drunk in thy presence, and [z] thou hast taught in our streets.
27 But he shall say, I tell you, [t] I know you not whence ye are; [a] depart from me, all ye workers of iniquity.
28 [c] There shall be weeping and gnashing of teeth, when ye shall see [e] Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.
29 [e] And they shall come [f] from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. Cp Rom. 1:16
30 And, behold, [h] there are last which shall be first, and there are first which shall be last.
31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart [l] hence: for [m] Herod will kill thee.

25 Great in comparison with the usual run of herbs.
26 Cp Dan. 4:12. The Mustard seed was used for birds' food. "Because of its hot, fiery vigor, and giving only its best virtues when bruised, it is therefore attractive to the taste of birds who are drawn to the herb for food & shelter."

4 PARABLE OF LEAVEN: THE INTENSIVE NATURE OF KINGDOM. Vv 21-22.
21 Zumŏo - to ferment (as if boiling up) from root zĕo - to be hot. Rend. "fervent" Acts 18:25 Rom 12:11. Str. The hidden effects of Truth as it will permeate mankind.
28 It is significant that a man sows the seed, but a woman hides the leaven. Christ will establish the Kingdom in its political aspect, the Bride will sow its teaching among men.
Christ at Feast Dedication John 10:22. See Note top p.

CIRCUIT OF PEREA. V 22.
See note above - outline next page.
29 His intention was evidently a leisurely journey to Jerusalem by a circuitous route such as is suggested in Luke

JESUS AND THE PHARISEES V 23 - 14:24.

1 AGONISE TO ENTER. Vv 22-30
30 Though not specifically stated, the context implies a Pharisee Cp V.31. Ch. 14:1.
31 This seems to be a self-righteous question, as though the speaker did not doubt he would be saved, but contemptuously considered that but few of a privileged class would be with him. The Lord's answer implies this, warning him that only by hard personal effort would he be saved.
32 The individual was representative of a group.
33 Gr. Agonise 1 Cor. 9:25. The Lord emphasises the need for personal effort that personal salvation might be effected & thus turns the questioner's mind from the class which he represented, to himself. Cp Vv 23, Cp Mt. 7:21-22
34 Salvation is to be sought now Deut 4:15, Ps 32:6, Isa 55:6, 2 Cor 6:2
35 They agonise too late!
36 At the table!
37 Through our means. A teacher must be more than a mere way-mark or sign-post - pointing the way but never going there!
38 Israel: the Kingdom Cp Mt. 21:43. Those who made no effort shall forcibly be excluded.
39 The Gentiles Cp Note Mt. 3:10
An answer to the exclusiveness of the Pharisees V. 28.
had nothing to fear from him but from the Pharisees of Jerusalem V. 33

105 because of the minuteness of the grain came to symbolise small beginnings. The people had seen evidences of a power that day which could change the face of the world in a political sense! Dan. 2:35.

2 HYPOCRITICAL WARNING OF PHARISEES. Vv 31-35.
It appears as though the Pharisees were intriguing with Herod, and perhaps urged him to imprison John. They were opposed to the latter. See note Mt. 3:8. There opposition caused Christ to leave Judea John 4:1-2 just prior to John's imprisonment Mt. 4:12. Now they warn him to leave Perea because of Herod's threats. The Lord's reply implies that he knew that they were on terms of familiarity with Herod V.32 and that he

13 He declared in Heb a spirit of smug self-complacency V.1. as to suggest they had escaped disaster by their own virtue.
Emblem of Israel Jer 11:7. Cp Mt 21:19-22 with 24:32.
It was deliberately planted in rich soil carefully nurtured and protected.
Christ's ministry had now occupied three years. Could also relate to three seasons of Israel's history: Moses, Kingdom (with the prophets) the Restoration.
Render inactive, useless, to spoil. But longer. The Fig Tree was not only fruitless but robbed the soil of nutriment so that others could not bear. Such is influence of fruitless persons.

55 Your own independent research and observation should determine the Truth — but they were swept by their leaders.
12 WHILST THERE IS TIME - REPENT
V 53 cites Micah's prophecy. In Mic 6 Israel's apostasy is argued as in a court of Law, with the warning of Punishment to come V.V 9-15.
The Lord now warns the people of coming punishment & exhorts them to repent while there is time. The exhortation can be applied personally.

CHAPTER 13

13 THE SLAIN GALILEANS V.1.
Illustrative of Christ's
That was the philosophy of pagans Acts 28:4 and of Job's ignorant friends. Cp Ecc 4:1
This is confirmation of John's warning message Mt 3:1-2 Luke 3:7-17. AD 70 saw repetition of VI in city.
Probably in the wall of Jerusalem at the south-east angle by the pool.

14 THE DOOMED BARREN FIG TREE Vv 6-10.
Ophĕiletes = Debtor. One who owes something in the measure of his obedience. See use of word Gal. 5:3.
Emblem of Israel Jer 11:7. Cp Mt 21:19-22 with 24:32.
It was deliberately planted in rich soil carefully nurtured and protected.
Christ's ministry had now occupied three years. Could also relate to three seasons of Israel's history: Moses, Kingdom (with the prophets) the Restoration.
Render inactive, useless, to spoil. But longer. The Fig Tree was not only fruitless but robbed the soil of nutriment so that others could not bear. Such is influence of fruitless persons.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* [c] I shall be perfected.

33 Nevertheless I must [d] walk to day, and to morrow, and *the day* following: for it cannot be that [e] a prophet perish out of Jerusalem.

34 [f] O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [g] *doth gather* her brood under *her* wings, and ye would not!

35 Behold, [h] your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, [i] Blessed *is* he that cometh in the name of the Lord.

CHAPTER 14.

1 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor. 15 The parable of the great supper. 25 What is required of those who would be Christ's disciples. 34 Of salt that hath lost his savour.

AND it came to pass, as he went into the house of one of the chief Pharisees [a] to eat bread on the sabbath day, that they [b] watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus [c] answering spake unto the [d] lawyers and Pharisees, saying, [e] Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And [f] answered them, saying, Which of you shall have [g] an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And [h] they could not answer him again to these things.

7 ¶ And he [i] put forth a parable to those which were bidden, when he [j] marked how they chose [k] out the [l] chief rooms; saying unto them,

8 When thou art bidden of any *man* to a [m] wedding, sit not down in the [n] highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou [o] begin with shame to take the lowest room.

10 [p] But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, [q] Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [r] For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade [s] him, When thou makest a [t] dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou [u] makest a feast, call [v] the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for [w] thou shalt be recompensed at the resurrection [x] of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [y] Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, [z] A certain man made a great supper, and bade many:

17 And sent his servant at supper time [a] to say to them that were bidden, Come; for all things are now ready.

18 And they all with one con-

[a] Acts 3. 5.
[b] ver. 8. Mat. 23. 6.
[c] Heb. 2. 10 & 5. 9 & 7. 28. Cp. Heb. 11. 40 & 12. 23.
[d] Cp. John 11. 9.
[e] Mat. 22. 2.
[f] Acts 20. 15 & 21. 26.
[g] Mat. 5. 12.
[h] Ver. 34, 35. *Mat.* 23. 37-39.
[i] ch. 3. 8.
[j] Prov. 25. 6, 7.
[k] Expressed Mat. 23. 37.
[l] Ps. 69. 25. Cp. Lev. 26. 31, 32. Is. 1. 7. Mic. 3. 12.
[m] ver. 12, not as Mat. 20. 23 & 22. 12 & 26. 50.
[n] ch. 19. 38. John 12. 13. Cited from Ps. 118. 26. Cited also Mat. 21. 9 & 23. 39. Mark 11. 9.
[o] Mat. 23. 12.
[p] Mat. 22. 4.
[q] ch. 7. 36.
[r] ch. 5. 29.
[s] ch. 6. 7 & 20. 20. Mark 3. 2. Cp. ch. 17. 20.
[t] ver. 21. Neh. 8. 10, 12. Esth. 9. 22.
[u] ver. 5. Judg. 18. 14.
[v] Mat. 6. 4.
[w] Mat. 22. 35.
[x] Cp. John 11. 24. 1 Cor. 15. 23. 1 Thess. 4. 16. Rev. 20. 4, 5.
[y] ch. 13. 14. Mat. 12. 10.
[z] Is. 25. 6. Rev. 19. 9. Cp. ch. 22. 16, 30.
[a] ch. 13. 15.
[b] To ver. 24. Cp. Mat. 22. 2-14.
[c] Mat. 22. 3.
[d] Mat. 22. 46.
[e] Judg. 14. 12.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* [c] I shall be perfected.

33 Nevertheless I must [d] walk to day, and to morrow, and [f] the *day* following: for it cannot be that [g] a prophet perish out of Jerusalem.

34 [h] O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [i] *doth gather* her brood under *her* wings, and ye would not!

35 Behold, [m] your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, [n] Blessed *is* he that cometh in the name of the Lord.

CHAPTER 14.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor. 15 The parable of the great supper. 25 What is required of those who would be Christ's disciples. 31 Of salt that hath lost his savour.

AND it came to pass, as he went into the house of one of the chief Pharisees [r] to eat bread on the sabbath day, that they [t] watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus [x] answering spake unto the [z] lawyers and Pharisees, saying, [b] Is it lawful [1] to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And [x] answered them, saying, Which of you shall have [d] an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And [o] they could not answer him again to these things.

7 ¶ And he [h] put forth a parable to those which were bidden, when he [a] marked how they chose [6] out the [7] [b] chief rooms; saying unto them,

8 When thou art bidden of any *man* to [g] a [e] wedding, sit not down in the [b] highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou [i] begin with shame to take the lowest room.

10 [k] But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, [u] Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [p] For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade [v] him, When thou makest a [q] dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou [s] makest a feast, call [w] the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for [y] thou shalt be recompensed at the resurrection [@] of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [c] Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, [e] A certain man made a great supper, and bade many:

17 And sent his servant at supper time [f] to say to them that were bidden, Come; for all things are now ready.

18 And they all with one con-

[a] Acts 3. 5.
[b] ver. 8. Mat. 23. 6.
[c] Heb. 2. 10 & 5. 9 & 7. 28. Cp. Heb. 11. 40 & 12. 23.
[d] Cp. John 11. 9.
[e] Mat. 22. 2.
[f] Acts 20. 15 & 21. 26.
[g] Mat. 5. 12.
[h] Ver. 34, 35. Mat. 23. 37-39.
[i] ch. 3. 8.
[k] Prov. 25. 6, 7.
[l] Expressed Mat. 23. 37.
[m] Ps. 69. 25. Cp. Lev. 26. 31, 32. Is. 1. 7. Mic. 3. 12.
[n] ver. 12, not as Mat. 20. 13 & 22. 12 & 26. 50.
[o] ch. 20. 38. John 12. 13. Cited from Ps. 118. 26. Cited also Mat. 21. 9 & 23. 39. Mark 11. 9.
[p] Mat. 23. 12.
[q] Mat. 22. 4.
[r] ch. 7. 36.
[s] ch. 5. 29.
[t] ch. 6. 7 & 20. 20. Mark 3. 2. Cp. ch. 17. 20.
[u] ver. 21. Neh. 8. 10, 12. Esth. 9. 22.
[v] ver. 5. Judg. 18. 14.
[w] Mat. 6. 4.
[x] Mat. 22. 35.
[y] Cp. John 11. 24. 1 Cor. 15. 23. 1 Thess. 4. 16. Rev. 20. 4, 5.
[z] ch. 13. 14. Mat. 12. 10.
[a] Is. 25. 6. Rev. 19. 9. Cp. ch. 22. 16, 30.
[b] ch. 13. 15.
[c] To ver. 24. Cp. Mat. 22. 2-14.
[f] Mat. 22. 3.
[g] Mat. 22. 46.
[h] Judg. 14. 12.

sent began to make excuse. The first said unto him, I have bought [a] a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and [b] I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither [h] the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, [i] Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, [o] That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 [q] If any *man* come to me, and [r] hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and [s] his own life also, he cannot be my disciple.

27 [t] And whosoever doth not [a] bear his cross, and come after me, cannot be my disciple.

28 For which of you, [c] intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet [c] him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that [d] forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [f] Salt *is* good: [g] but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither [l] fit for the land, nor yet for the dunghill; *but* men cast it out. [k] He that hath ears to hear, let him hear.

CHAPTER 15.

1 The parable of the lost sheep: 8 of the piece of silver: 11 of the prodigal son.

THEN [m] all [n] the publicans and sinners for to hear him.

2 And the Pharisees and scribes [p] murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 [q] What man of you, having an hundred sheep, [r] if he lose one of them, doth not leave the ninety and nine [s] in the wilderness, and [t] go after that which is lost, until he find it?

5 And when he hath found *it*, [u] he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than

[a] Mat. 22. 5.

[b] Cp. 1 Cor. 16. 5.
[c] Cp. Job 15. 24.
[d] Ps. 68. 17.

[e] ch. 9. 61.

Note.
[f] Mark 9. 50.
[g] Mat. 5. 13.
[h] ver. 13.

[i] ch. 9. 62.

[k] Mat. 11. 15.

[l] Mat. 22. 9.
[m] ch. 1. 66 & 4. 22, 36 & 6. 19 & 7. 29 & 11. 50 & 18. 43 & 21. 38, &c. Cp. ch. 16. 16.
[n] Mat. 18. 17.
[o] Mat. 21. 41, 43.
[p] ch. 5. 30 & 7. 39 & 19. 7. Mat. 9. 10, 11 & 11. 19.
[q] Mat. 10. 37. Cp. Deut. 13. 6-8 & 33. 9.
[r] ch. 16. 13. Mal. 1. 3. Mat. 6. 24. Rom. 9. 13.
[s] To ver. 7. Mat. 18. 12-14.
[t] Ezek. 34. 6.
[u] John 12. 25.
[x] Ex. 3. 1. 1 Sam. 17. 28.
[y] Ezek. 34. 11, 12, 16.
[z] Mat. 10. 38.
[a] John 19. 17.
[b] Is. 40. 11.
[c] Prov. 24. 27.
[d] Mat. 9. 36.

PARABLE OF THE GREAT SUPPER. – In pleading to be excused one claims a pretended necessity: "I must needs go..." one sets forth his own will: "I go to prove them" one claims an impossibility: "I cannot come..." All perish by things in themselves lawful, but pressed against that which should have taken the precedence. Cp Lu 10 41-42.

VERSE 26. True discipleship is a work of soberness, of calm, fixed and determined purpose, and no man can properly enter on it who does not resolve by the grace of God to fulfil all His requirements, and make it the prevailing and dominating business of his life. It will cost the mortification of sin, and a life of self-denial and a conflict with our lusts, and the enmity and ridicule of the world – often of our relations. It may cost us our life and our liberties, and all that is dear to us. Paul says: "But what things were gain to me I counted loss for Christ...." Phil. 3:7-8.

16 Jn XII 5:40. The real ground of all these excuses is contempt for the feast. They are glad to have something to make their excuse sound legitimate.

17 The time being short for Jewry – so the urgent appeal is made to the common people.

18 These are the ones the Pharisee had been told to invite to his Sabbath meal V.14. as being those who would more readily respond to the favor shown – they have the greater need of the "supper." Cp Ecc. 11:7.

19 Among the Gentiles. Cp Acts 2:46.

20 To press earnestly, not to compel by force. Paul illustrated the method 2 Cor. 5:11, 20. 2 Tim. 4:2. Acts 20:31.

21 Yet they were the privileged class. Prov 1:24. Mt. 21:43. Acts 13:46.

JESUS AND THE MULTITUDE 25-16:13.
THE COST AND RESPONSIBILITIES OF DISCIPLESHIP 25-35

22 As the good shepherd he was leading the flock.

23 Figurative language expressing a great love for one than the other. 9:11 with Matt. 7:30-31. Cp Mtk. 10:37 where literal meaning is given: "love father & mother more than Me." See the terrible covenant Deut 33:8-9 Mt. 10:37-39 Acts 20:24 Rev. 12:11.

25 The insignia of a condemned criminal going to his death. See notes Lu. 10:38. Mk. 8:34. Cp Gal. 6:14.

26 So the Lord would have us carefully weigh up the reality of the duties before us, the sacrifices to be made, the obligations to be resisted, that we might seek the necessary strength and resources to complete that which we set out to build.

27 The work must not be abandoned in the absence of it, but rather in our own personal weakness we should seek the all-sufficient strength Phil. 4:13.

28 His invitation is swept away in his joy. He recognises the natural tendency of sheep to wander. He sees it footsore and weary and tenderly cares for it, joyfully bearing it homewards. He rejoices with his friends, not in the value of the saved, but in the fact of having done so.

29 Is natural for sheep to stray. See Peter's comment on this parable: 1 Pet. 2:25.

30 The personal loss might not be great, though the shepherd had to account for all Gen. 31:39. but his reputation required the greatest care of each member of the flock Cf. Ezek. 34:11-16. See the Good Shepherd accounting to the Father John 17:12. going after the "lost" Luke 22:31-32. teaching the shepherd John 21:15-19.

31 He would not abandon them, but provide for their shelter and safety.

32 Actually all were in that state Isa. 53:6. 1 Pet. 2:25. – like wandering sheep, lost in solitude's stony places.

28 Prov. 20:18. Eph. 6:10-20. 1 Tim. 6:12. Peter rashly encountered the enemy in his own strength and was put to flight Luke. 22:31-34. 54-61 – which enabled him to exhort his brethren as to where the source of true strength lay. – 1 Pet. 5:6-9.

29 Unless a person considers and understands the cost of discipleship and realizes that it demands all sacrifices to attain success, he will reap but shame and failure. Christ did not mean that one should count the cost and finding it heavy evade the issue (that would bring shame – Jn 12:42-43) but rather seek Divine strength in the inevitable battle of life 2 Cor. 12:9.

30 Apotassō – to set apart, to appoint. Apo – off, from. Tassō, to arrange. Hence to take leave of, to separate oneself from. A disciple must not be so closely identified with possessions as to not be able to completely put them aside in sense of 1 Tim. 6:17-19.

31 The case of those who had not provided for the difficulties of discipleship and after a profession of same, cease to manifest the power of the Truth. See use of word 2 Cor. 2:14-17.

CHAPTER 15.

2 CRITICISED FOR ASSOCIATING WITH PUBLICANS

1 Hamartōlos (one who misses the mark). This word seems to apply to irreligious people who lived like Gentiles Mt. 9:10, 11, 13. 11:19. and for Gentiles Mk. 26:45. Gal. 2:15. In their contempt of God, they could be guilty of immorality, having thrown off the restraints of religion.

2 Diagonguzō – A multiplier murmur, grumble in a low tone (gonguzō) with "dia" added. – To murmur through the crowd. The murmur was designed to influence the crowd against Christ.

3 PARABLE OF LOST SHEEP vv3-7.

3 There are three aspects of one parable in this chapter: See note top next page.

4 Apollumi – completely lost. "the subject being the sufferer" (Bull.). The sheep had strayed through taking its eyes off the shepherd, and seeking pastures that seemed to offer better food. It was thus itself responsible for straying (unlike the coin) – drawn aside by greed or curiosity. – natural inclination of the flesh, for it

THREE PARABLES THAT ARE ONE. The three parables of this chapter are described as one v.3. and thus flow naturally one into the other without introduction vv 8, 11. they illustrate three aspects of one subject - the work of redemption. THE SHEEP - had strayed through curiosity or desire for better pasture. THE COIN - had been lost not by its own action, but by that of the woman. THE SON - had deliberately, wilfully and consciously left the house. The first represented a 1% loss, the second a 10% loss, the third a 50% loss!! - but their reclamation was all equally sought. And in the characters suggested, there are revealed the three mediums of reconciliation: the Shepherd, the woman (Ecclesia), the Father. The first centres attention on the LOST, the second on the SEARCH, the third on the RESTORATION. The dominant verbs are LOSE, SEEK, FOUND.

Parable of ST. LUKE 15. the prodigal son.

9 The language of irony. They think they have no need of repentance - they are self-righteous. Cp Mk. 2:17. Luke 5:32. = the indignant Pharisees.

4 THE LOST PIECE OF SILVER. Vv 8-10.

This Parable would appeal to women in the audience as that of the Shepherd would appeal to the men.

10 Connecting this parable with that which preceded it.

11 Women wore upon their brow a frontlet called "semedi" made up of coins largely valueless but which had the stamp of authority for it signified betrothal or marriage relationship. Though of little monetary value, they were priceless to the woman in their sentimental value, in their charm and adornment - thus the keen and earnest search. So it should be for those lost to Christ "in the house."
The 1st par. = Tenderness
The 2nd par. = Earnest care.

5 PARABLE OF LOST SON vv 11-32.

12 He had a legal right to the inheritance Deut. 21:17. but it was an act of grace for the father to give it to him during his lifetime.

13 He cut himself off from his home - figuratively from God - for that is what the expression could mean to a Hebrew. Cp Jonah 1:3.

14 Amos 3:11-12. This adverse circumstance was providential for the good of the son.

15 Kollaō - to glue, cement, or join firmly. In his extreme want - homeless and hungry - he forced himself on to the citizen as the Jews have on the Gentiles following with Lockey. Gave him the most degrading and humiliating task.

16 The carob-pods, the fruit of the Carob-tree, were fed to swine. It was considered only fit for animals and the Jews had a saying: "When Israel is reduced to the Carob-tree, they become repentant."

17 they looked upon the miserable degraded son with contempt, it beneath their notice. Yet once he was heir to a fortune and liberally gave to all.

18 So his action in deserting his father and home (or the Father) was a form of lunacy.

20 He recognises his need, and humbled by reverses seeks the Love he previously despised.

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me [r] the portion of goods that falleth *to me*. And he divided unto them [s] *his* living.

13 And not many days after the younger son gathered all together, and [t] took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And [u] he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he [x] came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, [c] I have sinned against heaven, and before thee,

19 And [d] am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But [b] when he was yet a great way off, his father saw him, and had compassion, and [c] ran, and [d] fell on his neck, and [e] kissed him.

21 And the son said unto him, Father, [f] I have sinned against heaven, [g] and in thy sight, and [h] am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth [i] the best robe, and put *it* on him; and put [k] a ring on his hand, and [l] shoes on *his* feet:

23 And bring hither the [m] fatted calf, and [o] kill *it*, and let us eat, and [p] be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard [r] musick and dancing.

26 And he called one of the servants, and [s] asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: [t] therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me [a] a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast [b] killed for him the fatted calf.

31 And he said unto him, Son, [e] thou art ever with me, and [f] all that I have is thine.

32 It was meet that we should make merry, and be glad:

[a] ch. 5. 32. Mat. 9. 13. Cp. ver. 25.
[b] Acts 2. 39.
[c] Drachma, here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny. Mat. 18. 28. Acts 19. 19.
[c] Cp. James 4. 8.
[d] Gen. 45. 14 & 46. 29. Acts 20. 37.
[e] 2 Sam. 14. 33.
[f] Job 33. 27.
[g] Ps. 51. 4.
[h] Cp. ch. 7. 6.
[i] Zech. 3. 4.
[k] Gen. 41. 42.
[l] Ezek. 16. 10. Cp. ch. 22. 35. Mat. 10. 10 with Mark 6. 9.
[m] Mat. 18. 10.
[n] ver. 27, 30. Mat. 22. 4.
[o] Gen. 31. 54.
[p] ver. 24, 29, 32. ch. 12. 19 & 16. 19.
[r] ver. 32. Eph. 2. 1, 5 & 5. 14. Col. 2. 13. Rev. 3. 1.
[s] Cp. Deut. 21. 27.
[t] Mark 12. 41.
[u] Dan. 3. 5 10, 15.
[x] Mat. 21. 33.
[a] ch. 18. 36.
[b] ch. 16. 22.
[c] Acts 12. 11.
[d] Cp. Lev. 4. 13, 14, 22, 23.
[e] ver. 27, 30. Mat. 22. 4.
[f] ver. 21.
[g] Cp. ch. 7. 6.
[h] John 8. 35.
[i] Cp. ver. 22.

21 He was therefore on the look-out for him, always seeking him. Cp Jer. 29:10-14. Ps 79:8.

22 Kataphileō an intensive form of phileo - Kissed fervently - i.e covered him with kisses so that the confession was not completed cp v 19 with v. 21.

23 The Robe of Righteousness Isa. 61:10.

24 The Symbol of Authority

24 The Sign of status. Slaves were not allowed to wear shoes. - thus the badge of sonship

25 A special animal - Speaking of communion.

26 This was the attitude of the Pharisees who rejected the Divine mercy because Christ taught "sinners" - the Gentiles with Gentile ritual.

27 The attitude of faith who rested on the Law. Rom. 10:13. Unconsciously, and in his anger he degrades himself to the status of a servant and his brother as a son. v. 30.

28 In his self-righteousness he does not acknowledge him as brother!!

29 The graciousness of the father restores the relationship.

THE PARABLE OF RESTORATION 108

- The Shepherd (Christ) tended the straying Sheep.
- The Woman (Ecclesia) sought the lost Coin.
- The father (Yahweh) restored the wayward son.
- Israel = Yahweh's firstborn Ex. 4:22.
- Christ was extending mercy to those who the leaders of Israel were condemning as "sinners" i.e Gentiles v. 1.
- Their attitude ultimately caused them to exclude themselves Luke 1:52 and opened the way to Gentiles Rom. 7:16.

- The way to restoration - even for the elder son - is the way of humility for in refusing to enter the house, he repeated in a different way, the error of the younger son. Deut. 4:38. Jer. 29:10-14. Deut 30:1-3.

THE UNJUST STEWARD. 1 He wasted his lord's goods and was called to account. 2 Recognising the urgency of his case he made the most of his limited opportunities in the only way he knew how, in this he was wiser than the children of light, but not in the methods he used. 3 For the lord "commended" him (epainēō) highly lauded him for his shrewdness - which would be the most effective way of destroying his purpose!! (who would employ such a shrewd steward!!) 4 Christ commends faithful service in little matters that will ensure promotion in those bringing authority. Vv 4-12. Lessons: • Make the greatest use of limited opportunities. • Never handle small matters in an unfaithful manner. • Demonstrate by personal integrity in material things an apprenticeship for spiritual stewardship.

for this thy brother was dead, [a] and is alive again; and was lost, and is found.

CHAPTER 16.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.

AND he said also unto his disciples, There was a certain rich man, which had [c] a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the [c] steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, [f] they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred [g] measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred [g] measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord [h] commended the unjust steward, because he had done wisely: for [i] the children of this world are in their generation wiser than the children of light.

9 And I say unto you, [k] Make to yourselves friends of [l] the [m] mammon of unrighteousness; that, when ye fail, [n] they may receive you into everlasting habitations.

10 [b] He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous [2] mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ [d] No servant can serve two masters: for either he will [e] hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, [f] who were covetous, heard all these things: and they [g] derided him.

15 And he said unto them, Ye are they which [h] justify yourselves before men; but [i] God knoweth your hearts: for [k] that which is highly esteemed among men is abomination in the sight of God.

16 [m] The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 [p] And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 [q] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his [z] gate, full of sores,

21 And desiring to be fed with [a] the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

[a] ver. 24.
[b] ch. 19. 17. Mat. 25. 21.
[2] Or, *riches*. ver. 9, 13.
[c] ver. 3. 8. ch. 12. 42. 1 Cor. 4. 2.
[d] Mat. 6. 24. Acts 20. 7.
[e] ch. 14. 26.
[f] Cp. ch. 11. 42. Mat. 23. 14.
[g] ch. 23. 35.
[h] Cp. ch. 10. 29 & 18. 9.
[i] 1 Sam. 16. 7.
[k] Prov. 16. 5.
[l] ch. 12. 20.
[m] ver. 29. Mat. 11. 12, 13.
[n] ch. 15. 1. Cp. ch. 7. 29.
[3] *The word* Batus *in the original containeth nine gallons three quarts.* Ezek. 45. 10, 11, 14.
[o] 1 Kin. 4. 22.
[p] Mat. 5. 18.
[q] Mat. 5. 32.
[4] *The word here interpreted a measure in the original containeth about fourteen bushels and a pottle.*
[r] ver. 9. ch. 18. 6.
[s] ch. 20. 6.
[t] John 12. 36. Eph. 5. 8. 1 Thes. 5. 5.
[u] ch. 11. 42 & 12. 33. Dan. 4. 27. Mat. 6. 19 & 19. 21.
[x] Acts 10. 17 & 12. 13, 14 & 14. 13. Rev. 21. 12, 13, 15, 21, 25 & 22. 14. Rather as Mat. 26. 71.
[5] Or, *riches*. ver. 11, 13. Mat. 6. 24.
[y] ver. 4.
[z] Mat. 15. 27. Cp. Judg. 1. 7.

THE UNRIGHTEOUS STEWARD Vv 1-12.

The Apostles were stewards 1 Cor. 4:1-2 & the Pharisees also stood in that position Mt. 23:2-3 & the disciples 1 Pet. 4:10.

Luke 12:42. 1 Pet. 4:5. Rom. 14:12.

The Stewardship of the Kingdom was about to be taken from the rulers. Mt. 21:43.

This is the very question of Israel asked in relation to those who had abused their stewardship. Is. 10:3.

COMMENDED V 8.

Epainēō - an intensive form of aineō to praise. Hence to praise so loudly. This would not commend him to other employers.

Equal to the Bath - the largest measure in Hebrew = 8 gals. 6 pints. (7½ Gallons) Cor - Equal to the Homer - the largest measure in Hebrew = 11 gals. 5 pints.

He wrote a new bill cancelling the old, and this was endorsed by the steward. - having absolute control over his master's goods that was in his legal right to do so.

The steward's master gave grudging commendation of his shrewdness, thus acknowledging his legal right to do as he had done. See above.

They quickly recognise their limited opportunities and make the best use of them. In that regard they often see more clearly than sons of light.

The Father, Son and angels Gk Ch 15:10

Ek - out of. Not with.

A Syriac word for "rich" is said to be derived from Hebrew root aman - to trust, confide. We create friends by the way we use worldly possessions which to most people constitute their sole trust and confidence. Cp Mt 6:19. Luke 12:15. 1 Tim. 6:17. The steward did not consider the monetary loss that he might make provision for the future. He was unjust because the riches were not his own. If he received commendation for that, how much greater would his commendation be if he served wisely and truly. His own folly had made obvious the urgency of his need to do something - when that is brought home to "children of light" they need to see the same urgency.

But would the creditors receive the unjust steward in their houses seeing he treated his master in such dishonest fashion? The answer is No! Thus the point of Vv 7-9 were flagrantly breaking God's laws and therefore incurring His anger. Their attitude to marriage brought every concept of truth into disrespect - broke up the family unit and destroyed communal worship. Like the rich man in the Parable - outwardly prosperous and happy, but hated of God.

9 THE RICH MAN (Dives) AND LAZARUS. Vv 19-31

10. We must be faithful in little matters with the Mammon of unrighteousness and then we will never be in the state of the unjust steward. If we render faithful service we need never fear the future as did the steward.

13 We can demonstrate our faithfulness in small matters Eph. 5:22. 6:5.

14 The steward was unjust when the consequences of this were brought home to him he tried to make amends in further dishonesty - but who of the debtors would employ him in the light of that? Where as faithful service would have its sure reward.

15 Material things are the property of God delivered into our hands as stewards 1 Tim. 6:17. 1 Pet. 4:10. If we prove faithful to God in these (and covetousness makes that difficult Col. 1:5) we will receive the true.

16 Which you can treat as your own - over which you have complete jurisdiction as did the steward. Despite his shrewdness the debtors certainly would not employ him as steward.

7 LESSON OF THE PARABLE V 13.

17 The unjust steward attended this but failed. See Note Mth. 6:24.

18 Katafhroneō - To think down upon or against anyone.

8 CHRIST REPROVES THE SNEERING PHARISEES 14-18

19 Therefore Idolatrous Col. 3:5, occupying a position for which they were not fitted Exod. 18:21.

20 Ekmukterizō - To turn up the nose (ek - from. mukterizō - to deride, mock, from mukter, the nose). But of this sneer was born the parable of the rich man and Lazarus. Their avarice made them ridicule the doctrine that they were but stewards of the wealth they possessed.

21 Bdelugma - to cause to stink. - like the putrefacting sores of Lazarus. See note Rev. 21:8. Cp Prov. 10:5. 1 Tim. 6:10.

22 They foreshadowed the things that were being fulfilled in Christ which included forgiveness of sins.

23 As being within the scope of every man to attain, and not the exclusive preserve of the Pharisees.

24 Biazō - press violently, or make forcible entrance. KJV - "entereth violently" Same word (but in passive voice - her middle voice) rendered "suffereth violence." Mt. 11:12. Note: Publicans and sinners were pushing Pharisees aside to enter. See Luke. 7:29. 15:1. 19:1-10.

25 The fact that all men were seeking the Kingdom (and all kinds were doing so) did not mean that the principles of the law would be relaxed. They convinced genuine men of sin Rom. 7:13.

26 In marriage laws the Pharisees were notoriously lax. So the Lord presses this home showing that their

THE RICH MAN AND LAZARUS. - A parable of contrasts born of a sneer. Though spoken to the Pharisees it was spoken for others.

The Rich Man - before God and man

MAN.
Rich - Well-clothed - dining sumptuously (implying merriment & every indulgence).
GOD - Poor, naked Rev. 3:17. and stinking Luke 16:25.

His sin was his heartless indifference, his self-satisfied ego - his Godless existence.

V. 11. He travelled north from Ephraim to the border of Galilee and Samaria along which he proceeded east to Perea. At Galilee he met a company of friends, including women Mk. 15:41. He probably moved north by appointment for this purpose.

22 And it came to pass, that the beggar died, and was carried by [a] the angels into Abraham's [b] bosom: the rich man also died, and was buried;

23 And in [d] hell [e] he lift up his eyes, being in [f] torments, and seeth Abraham afar off, and Lazarus in [b] his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool [i] my tongue; for I [m] am tormented in this flame.

25 But Abraham said, Son, [o] remember that thou in thy lifetime [q] receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may [v] testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have [x] Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, [a] If they hear not Moses and the prophets, [c] neither will they be persuaded, though one rose from the dead.

[a] Heb. 1. 14.
[b] ver. 23. John 13. 23. Cp. John 1. 18.
[c] Mark 9. 42.
[d] Ps. 16. 10. 1 Cor. 15. 55.
[e] ch. 6. 20.
[f] ver. 28. Mat. 4. 24.
[g] ch. 12. 2 & 21. 34. Acts 5. 35 & 20. 28.
[h] Mat. 18. 15.
[i] ver. 30. ch. 3. 8. Mat. 3. 9.
[k] 2 Tim. 4. 2.
[l] James 3. 6. Cp. Zech. 14. 12. Cp. Mat. 18. 21.
[m] 2 Thes. 1. 8. Cp. Is. 66. 24. Mat. 25. 41. Mark 9. 43. 44.
[n] Job 21. 13.
[o] ch. 9. 10. Mark 6. 30.
[q] ch. 6. 24.
[r] Mark 9. 24.
[s] Mat. 17. 20 & 21. 21. Mark 9. 23 & 11. 23.
[t] Not as ch. 19. 4. Cp. Mat. 17. 20.
[v] ch. 21. 9. Mat. 13. 21.
[x] Cp. ch. 12. 37.
[y] Acts 2. 40 & 5. 25 & 10. 42 & 18. 5.
[z] ver. 16, 31. Is. 8. & 34. 16. Mal. 4. 4. John 5. 39, 45. Acts 15. 21 & 17. 11.
[a] Cp. John 5. 47.
[b] Job 22. 3. Mat. 25. 30. Rom. 3. 12. Cp. Philem. 11.
[c] Mat. 28. 11-15. John 11. 45-48.
[d] ch. 13. 22.
[e] John 4. 4.
[f] Cp. Mat. 19. 1.
[g] Ver. 1, 2. Mat. 18. 7, 6.
[h] Cp. ch. 13. 33.
[i] Lev. 13. 46.

CHAPTER 17

1 Christ teacheth to avoid occasions of offence: 3 to forgive one another. 6 The power of faith. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, [g] It is [h] impossible but that offences will come: but woe *unto him*, through whom they come!

2 [c] It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ [d] Take heed to yourselves: [h] If thy brother trespass against thee, [k] rebuke him; and if he repent, forgive him.

4 And if he trespass against thee [m] seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And [p] the apostles said unto the Lord, [r] Increase our faith.

6 [s] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this [t] sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him [u] by and by, when he is come from the field, [z] Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and [a] gird thyself, and [z] serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are [b] unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, [d] as he went to Jerusalem, that he passed through the midst of [e] Samaria and [f] Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, [i] which stood afar off:

2 Anendektos = intolerable.
3 Skandalon - The trigger of the part of the trap to which the bait is attached, which being struck by the animal springs the trap - thus a stumbling block.
4 See Note Mk. 9:42
5 This was a common proverb among Jews.
• Take No Offence!
6 Do not stumble nor cause others to stumble.
Sycamine. The Greek Sycamine was used synonymously with sycamine. Whereas it began with = sycamore. (Unger)
• Manifest an extreme vv 5-
7 It is natural to seek revenge - faith is needed to conquer it. Rom. 12 19-21.
8 They wanted quantity - he said they needed quality.
9 A living, thriving, sleeping faith. 6-8.
11-32. They had a tendency to boast in their own accomplishments, not in the One Who made them possible Lk. 6:30. Tit. 3:2 was
increase faith is to be submissive and humble as a servant. Vv 9-10
10 A tree from Kittim the fig in fruit and mulberry in leaf.
11 A proverbial saying among the rabbis for the accomplishment of things [illegible] but not impossible & incredible = impossible things (Edersheim 2 p. 2
Cp Mk. 11:20-25.
12 Parabolic image of spiritual leprosy.
13 Euthees = immediately Dwg. "as he came" The slave's work is not ever completed.
14 There is work to be done for the Lord to thank Him for signed for ... sure.
15 By ministering unto the Lord's followers we refer unto him Phil 2:5-11 4:10
16 In thus recognizing their status & gratitude their faith was to increase.
17 Charis - favor. Lit. the favor to..." Dwg. "Not favor hath the slave. Has he any need to be peculiarly grateful."
18 Taking pains to avoid no offence and forgiving readily Vv 1-4 The lesson is to be built up in principle in consequence but what God does for others they are dependent on God to do for them. Rom. 6:19. Thus inculcated humility

10 RESPONSIBILITIES OF DISCIPLESHIP Vv 1-10
• Cause no Offence Vv 1-2
The parable Ch 16:19-31 was spoken to the Pharisees but for the disciples
THE USE OF PARABLES,
• The things believed by Pharisees were impossibilities, but that was no bar to their use in parabolic expressions - the sea making a declaration Ps 29:3-4. the floods clapping their hands Ps 98:8, the trees sending a deputation and appointing a government Jud. 9:8, the thistle being married 2 Chr. 25:18.
• Paul warned of Jewish fables Tit. 1:14 Christ warned of their teaching Matth 16:6, 12. Lk 11:1-9 but made use of it for purposes of illustration (Beelzebub) Matth. 12:27.
• Josephus shows that this parable is based on Jewish tradition borrowed from Grecian mythology
ABRAHAM'S Bosom - from Josephus' Discourse to Greeks Concerning Hades is described as a place of darkness where angels "distribute to them temporary punishments agreeable to everybody's behavior and bad" The "bosom of Abraham" was the place of the righteous (Jews course) The souls of the wicked are drag[illegible] into the region of fire in the sight of the righteous. They feel the heat of the fire, they see "the place of the fathers and of the just" and are thus punished. "A chasm deep and large is fixed between them, insomuch that a just man that hath compassion upon them cannot be admitted nor can anyone that is unjust if he were bold enough to attempt it, to pass over it."
• The parable thus stressed by an appeal to the Pharisees' own traditions that now is the day of opportunity - but in action they denied both Scripture and their own traditions

TRAVELING
GALILEE Matt 17:14-18:35
10 LEPERS CLEANSED
Vv 11-19. (Approaching Perea)
A hideous, corrupting, degrading disease, a living death, that distorted the countenance & limbs made loathsome the touch and infected with a plague of disease far more horrible than death itself. It was the symbol of sin Lev 13. and was the [illegible] that could unite Jew and Samaritan.
As required Lev 13:46 making the dull, hoarse warning, hopeless cry "Unclean! Unclean!" Vv 11-13
They acknowledged His power and had faith that he could cure.
Each had to show himself individually to the priest to obtain the right to mingle again with society.
They were men of faith & obedience. At the word of the Lord they went to find priests, confident in His power to heal. And as they went they felt in their bodies the healing effect of the cure. Now joy was added to their faith and obedience.
Recognized that there was something more than the formalism of the Law required - even gratitude and love to God.
Returned in thanksgiving Ps 116.
What hindered the nine? The formalism of the Law? A selfish acceptance of God's bounty without appreciation of His Son? Had faith, they obeyed; if they did not express gratitude - this developed because of selfish heart. Cp Ps 106:13.
Jesus then. He probably acknowledged God as readily because it was not a great thing for a Jew to praise God before the feet of Jesus.
Sōzō - to save, to heal, only from disease, but usually Acts 4:9 etc.
SAN JOAQUIN ANNUAL CONFERENCE
THE MESSIANIC KINGDOM
DOM. Vv 20-37
...ding on his journey towards Jerusalem, he...
...ected by a company of Pharisees. He had, presumably been preaching.
Paratēreō - to watch with hostile intent (but) Matt. & Mk. use it as a medical term - like watching for an illness
(paratēreō) sig... me with sinister intent (Matt). The latter uses its use in paper... watching a criminal, &... and watch on prope... Kingdom will not ... those who indulge ... aside "watching for ...
There will not be

13 And they lifted up *their* voices, and said, Jesus, [a] Master, have mercy on us.

14 And when he saw *them*, he said unto them, [b] Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice [c] glorified God,

16 And [d] fell down on *his* face at his feet, giving him thanks: and he was a [e] Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this [f] stranger.

19 And he said unto him, Arise, go thy way: [g] thy faith [m] hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, [o] when the kingdom of God should come, he answered them and said, The kingdom of God cometh not [z] with [q] observation:

21 Neither [r] shall they say, Lo here! or, lo there! for, behold, the kingdom of God is [s] within you.

22 And he said unto the disciples, [t] The days will come, when ye shall desire [u] to see one of the days of the Son of man, and ye shall not see *it*.

23 [v] And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 [w] For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first [x] must he suffer many things, and be rejected of this generation.

26 And [y] as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But [z] the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man [a] is revealed.

31 In that day, [b] he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 [c] Remember Lot's wife.

33 [d] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall [p] preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 [e] Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [f] Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, [g] Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER 18.

1 Of the importunate widow. 9 The Pharisee and publican. 15 Children brought to Christ. 28 Of leaving all for Christ's sake. 31 He foresheweth his death: 35 restoreth a blind man to sight.

AND he spake a parable unto them *to this end*, that men ought [d] always to pray, and not to faint;

2 Saying, There was [s] in a city a judge, which feared not God, neither [t] regarded man:

[a] ch. 5. 5.
[b] Lev. 14. 2.
[c] Gen. 19. 16, 24.
[d] Mat. 15. 31.
[e] 1 Cor. 14. 25.
[f] Mat. 10. 5.
[g] 1 Cor. 1. 7. 2 Thes. 1. 7. 1 Pet. 1. 7.
[h] Mat. 24. 17, 18. Mark 13. 15, 16.
[i] 2 Kin. 17. 24.
[k] Mat. 9. 2.
[l] Gen. 19. 26.
[m] Mark 10. 52.
[n] Mat. 10. 39.
[o] ch. 19. 11. Acts 1. 6.
[p] Acts 7. 19.
[z] Or, *with outward shew*
[r] ch. 14. 1.
[s] ch. 12. 20.
[t] Mat. 24. 41.
(3) Or, *among you*. Cp. John 1. 26.
(4) This 36th verse is wanting in most of the Greek copies.
[u] Mat. 24. 40.
[v] ch. 5. 35. Mat. 9. 15. Mark 2. 20. Cp. John 7. 34.
[w] John 8. 56.
[x] Mat. 24. 23. Mark 13. 21. Cp. Rev. ch. 21. 8.
[y] Job 39. 30. Mat. 24. 28.
[z] Mat. 24. 27.
(a) 2 Cor. 3. 13. 1 Thes. 5. 2. 2 Thes. 2. 2. Heb. 12. 25. 2 Pet. 3. 10.
[a] Mark 9. 31.
(b) ch. 11. 5-7 & 21. 26. Rom. 12. 17. Eph. 6. 10. Col. 4. 5. 1 Thes. 5. 17.
(c) Ver. 26, 27. Mat. 24. 37-39.
[d] 2 Cor. 4. 1, 16. Gal. 6. 9. Eph. 3. 13. 2 Thes. 3. 13.
[e] Gr. *in a certain city.*
[f] Mat. 21. 37. Heb. 12. 9.

TWO PARABLES ON PRAYER.
The power of persistent prayer Vv 1-8.
The need to pray aright Vv 9-14.

THE PHARISEE AND THE PUBLICAN
Hypocrite
•He searched his heart and found only good
•He stood apart in pride
He stood upright in confidence
Worldling
•He searched his heart and found only evil
•He stood apart in shame
He stood with bowed head recog nising his need.

Destitute of help.
The Law demanded that careful consideration be given to the widow Deut 27: 19. Isa 1:17. Yahweh is a Judge of such Ps 68:5. Ps 146:9

2 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

"Came" - Continuous tense - continued to come.
1A EKDIKEO - Vindicate me - Do me justice Vincent.
RSV = Vindicate. She did not desire revenge

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor [a] regard man;

annoyeth - Roth.

5 [b] Yet because this widow troubleth me, I will avenge her, lest by her continual coming she [g] weary me.

Word occurs again Luke 9:27

6 And the Lord said, Hear what [h] the unjust judge saith.

7 And [i] shall not God [k] avenge his own [l] elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them [m] speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain [o] which trusted [p] in themselves [q] that they were righteous, and despised others:

10 Two men [r] went up into the temple to pray; the one a Pharisee, and the other a [s] publican.

11 The Pharisee [t] stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, [u] extortioners, unjust, adulterers, or even as this publican.

12 I [x] fast twice in the week, I [y] give tithes of all that I [z] possess.

13 And the publican, standing afar off, [a] would not lift up so much as *his* eyes unto heaven, but [b] smote upon his breast, saying, God be merciful to me a sinner.

Hilaskomai - to be propitious - reconciliation

14 I tell you, this man [c] went down to his house [d] justified *rather* than the other: for [e] every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 [f] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall [c] in no wise enter therein.

18 [d] And a certain [e] ruler asked him, saying, Good [f] Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, [m] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet [r] lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or

[a] ch. 20. 13. Mat. 22. 37. Heb. 12. 9.
[b] ch. 11. 8.
[c] Mark 10. 15.
[d] To ver. 30, *Mat.* 19. 16-29. *Mark* 10. 17-30.
[e] John 3. 1.
[f] Cp. ch. 10. 25-28.
[g] 1 Cor. 9. 27.
[h] ch. 16. 8, 9.
[i] Rev. 6. 10.
[k] ch. 21. 22.
[l] Mat. 24. 22, 24, 31. Rom. 8. 33. Col. 3. 12. 2 Tim. 2. 10. Tit. 1. 1. 1 Pet. 1. 2 & 2. 9. Rev. 17. 14.
[m] Cited from Ex. 20. 12-16.
[n] Heb. 10. 37. 2 Pet. 3. 9.
[o] ch. 10. 29 & 16. 15.
[p] 2 Cor. 1. 9.
[q] Or, *as being righteous.*
[r] ver. 14. 1 Kin. 10. 5. 2 Kin. 20. 5, 8. Acts 3. 1.
[s] Tit. 1. 5.
[t] Mat. 18. 17.
[u] ver. 13. Ps. 135. 2. Mark 11. 25.
[x] 1 Cor. 5. 10, 11 & 6. 10.
[y] ch. 5. 33. Mat. 9. 14.
[z] ch. 11. 42. Num. 18. 21.
[a] ch. 22. 19.
[b] ch. 6. 20. Ezra 9. 6.
[c] ch. 23. 48.
[d] ver. 10.
[e] Acts 13. 39. Rom. 2. 13 & 3. 24, &c.
[f] Mat. 23. 12.
[g] To ver. 17, *Mat.* 19. 13-15. *Mark* 10. 13-16.

JERICHO (Cont. see below) and being also on the main caravan route, there was a tax and custom house there. Thus it was noted for priests and publicans! The former would know of the plot among the priestly class against Jesus, and His, perhaps was the reason that the Lord, at this stage, warned his disciples of the tragedy about to be enacted. Cp Vv 31-32.

6 THE DIFFIC... OF THE RICH ... ENTER THE KIN... Dcm. Vv 15-27. M... 10:17-22. MTH ... 16-22 NOTES

7 THE RE... SELF SACRIFICE Vv 28-30. MK ... 28-31. MTH 19:... 30-NOTES

1 Destitute of help. The Law demanded that careful consideration be given to the widow Deut 27: 19. Isa 1:17. Yahweh is a Judge of such Ps 68:5. Ps 146:9

2 "Came" - Continuous tense - continued to come. 1A EKDIKEO - Vindicate me - Do me justice Vincent. "the assault me" - Vincent. In dicating the vehemence of her

3 RSV: "Wear me out" Gr. Hupōpiazō - To strike under the eye (Hupō - under, ops - an eye) Hence to beat the face black and blue, to give a black eye!! (Vine).

4 Ps. 7:11

5 Rom. 12:19. Rev. 6:9, 6:10. Ps 20. 18:2.

6 Makrothumeō - long-tempered. RV: "is long suffering over." Diag. "and He is compassionate towards them." He is not like the unjust Judge, He is righteous, and merciful and desires to bestow - but it must be in His way. For His love see Jer 24:11

He had in the past Ps 78:38-41. He did on that generation Mtt. 23:35. He does now Rom. 12:19. He will in the future Rev. 14:7, 6:9, 16:5

7 The faith. The faith that makes a living reality of the truth. In these matters the times men seek to revenge themselves 2 Tim 3:1-5, not imputing faith. Trust in God to vindicate. That trust and faith we must cultivate

4 THE PHARISEE AND THE PUBLICAN Vv 9-14.

A lesson in humility Cp Isa 65:5-7.

9 Histēmi. To cause to stand, to take one's place. The idea seems to be to ostentatiously take one's place. He stood upright secure in his self-esteem.

11 Pride was the God he worshipped and on the terms of objectional familiarity he proclaimed what he was to God in his own sight taking 5 times as many words as the publican to do so.

12 His prayer was governed by self. It was divided in to two parts: 1. He did no harm to others. 2: He paid to God his dues. There was no recognition of his need of God, no thanks giving for benefits received. He approached God on the basis of his own merit and as an equal. God owed him something, not vice versa. Cp Rom. 10:2-3.

13 The Pharisee fasted on the 2nd & 5th days of every week - the first because Moses ascended the Mount the 2nd because he descended because of worship Golden Calves. The Law commanded one fast - on atonement Lev 16:29.

The Lord openly directed this against the Pharisees on a subsequent occasion Mtt. 23:37-39

>>>> He had travelled down Perea towards Bethany. Here he discussed divorce with Pharisees and his disciples. Mtt. 19:1-12. Mk 10:1-12.

5 JESUS BLESSES INFANTS. Lk 18:15-17 Mtt 19:13-15 Notes. Mk 10:13-16 Notes.

All around waved groves of feathery palms, rising in stately beauty. Gardens of roses and especially sweet scented balsam plantations filled the air with fragrance. Set in the deep Jordan valley it enjoyed a tropical climate. It was the resort of priests, some 12,000 having their residence there

112 JERICHO: THE CITY OF FRAGRANCE

Six miles away the Jordan, after a tortuous descent loses itself in the slimy mass of the Sea of Death, and the harsh barren country leads to the fragrant fertility of Jericho. Across the river the dull reddish hills of Moab stand, whilst on the left as one moves north the white limestone hills of the Land of Promise, arid and bare. Jericho is 600 ft below sea level, Jerusalem 3000 ft above it - a hot winding road the haunt of thieves and robbers.

Jericho was a rich, prosperous and important city of 100,000 people the 2nd in the land. It had been partially rebuilt, fortified and adorned by Herod the Great + Archelaus his son who had erected a palace there.

Here grew palm trees, sycamores, the cypress flower, the myrrh balsamum which yielded precious oil and especially the balsam plant. The city thus presented a picture of flashy glory with its massive theatre and ampitheatre, the new palace and its splendid gardens

children, for the kingdom of God's sake,

30 Who shall not receive manifold more [c] in this present time, and in the world to come life everlasting.

31 ¶ [d] Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be [e] delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and [h] spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they [i] understood none of these things: [m] and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that [o] as he was come nigh unto Jericho, a certain [p] blind man sat by the way side begging:

36 And hearing the multitude pass by, he [q] asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before [u] rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath [f] saved thee.

43 And immediately he received his sight, and followed him, [a] glorifying God: and [b] all the people, when they saw *it*, gave praise unto God.

[a] Mat. 15. 31.
[b] ch. 5. 26 & 9. 43 & 13. 17 & 19. 37.
[c] Mark 10. 30.
[d] To ver. 34. *Mat.* 20. 17-19. *Mark* 10. 32-34. See Mat. 16. 21.
[e] Ps. 22. Is. 53.
[f] ch. 18. 35. Mat. 20. 29.
[g] John 18. 32.
[h] Mark 10. 34.
[i] Mat. 25. 24.
[k] ch. 2. 50.
[l] ch. 2. 50. Mark 9. 32. John 12. 16.
[m] ch. 9. 45.
[n] 1 Chr. 27. 28. Neh. Not as ch. 17. 6.
[o] To ver. 43. *Mat.* 20. 29-34. *Mark* 10. 46-52.
[p] John 1. 38.
[q] ch. 15. 26.
[r] ch. 10. 38. Stood forth in the midst of the company.
[s] ch. 15. 2.
[t] ch. 9. 12. To make his solemn declaration.
[u] Mat. 20. 31. Mark 10. 48.
[v] ch. 3. 11. Lord Luke 23. 1.
[w] 2 Sam. 12. 6.
[x] Ex. 18. 4. Cp. ch. 5. 14 & 7. 5.
[y] ch. 3. 8 & 16. 24, 30. Rom. 4. 11, 12, 16.
[z] ch. 13. 16.
[a] Mat. 18. 11.
[b] Mat. 18. 12. John 4. 23.
[c] ch. 20. 11, 12. Acts 12. 3.
[d] Mark 10. 52. MK 6:56
[e] ch. 17. 20 Acts 1. 6.

CHAPTER 19.

1 Of Zaccharus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would destroy him, but fear the people.

AND *Jesus* [f] entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought [i] to see Jesus who he was; and could not for the press, because he was little of [k] stature.

4 And he ran before, and climbed up into a [p] sycomore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must [r] abide at thy house.

6 And he made haste, and came down, and [s] received him joyfully.

7 And when they saw *it*, they all [t] murmured, saying, That he was gone [u] to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have [x] taken any thing from any man by false accusation, I restore *him* [y] fourfold.

9 And Jesus said unto him, This day is salvation come to this house, [z] forsomuch as [a] he also is [b] a son of Abraham.

10 [c] For the Son of man is come to [d] seek and to save that which was lost.

11 And as they heard these things, he [e] added and spake a parable, because he was nigh to Jerusalem, and because they

thought that the kingdom of God should immediately appear.

12 He said therefore, [d] A certain [e] nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his [g] ten servants, and delivered them ten [g] pounds, and said unto them, Occupy till I come.

14 But [h] his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the [g] money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been [p] faithful in [q] a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a [r] napkin:

21 [s] For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, [u] Out of thine own mouth will I judge thee, *thou* wicked servant. [v] Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into [a] the bank, that at my coming I might have [b] required [c] mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, [h] That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, [k] which would not that I should reign over them, bring hither, and [i] slay *them* before me.

28 ¶ And when he had thus spoken, [m] he went before, [n] ascending up to Jerusalem.

29 And it came to pass, [o] when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, [t] the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: [u] and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent

[a] Mat. 21. 12.
[b] ch. 3. 13.
[c] Expressed Mat. 25. 27.
[d] To ver. 27, Cp. Mat. 25. 14-30.
[e] 1 Cor. 1. 26.
[g] Mark 13. 34.
[h] Mat. 25. 1.
[g] *Mina, here translated a pound, is twelve ounces and a half; which according to five shillings the ounce is three pounds two shillings and sixpence.*
[k] Mat. 13. 12.
[i] John 1. 11.
[l] ver. 14.
[l] 1 Sam. 11. 12. Cp. ch. 20. 16. Mat. 22. 7.
[g] Gr. *silver.* ver. 23. ch. 22. 5.
[m] ch. 13. 22. Mark 10. 32.
[n] ch. 2. 4.
[o] To ver. 38, *Mat.* 21. 1-11. *Mark* 11. 1-10.
[p] ch. 16. 10. Mat. 25. 21.
[f] ver. 13.
[r] John 11. 44 & 20. 7. Acts 19. 12.
[s] Mat. 25. 24.
[t] Cp. Mark 11. 5.
[u] 2 Sam. 1. 16. Job 15. 6.
[v] To ver. 38, *John* 12. 12-15.
[v] Mat. 25. 26.

THE KINGDOM IN A FAR COUNTRY 114

The context clearly shows that the Kingdom is not in the "far country" but only the Authority, for his servants are not set up in control until he returns.
That is Christ's position now Acts 17: 7.
His servants = Eph. 2:12-13. 6:20.
The Judgment of the household precedes that of the world 1 Pet. 4: 17. Ps 149. Zech. 1. Matthew
Judgment. Acts 10:42. 2 Cor. 5:10. 2 Tim. 4:1. According to works. 1 Cor. 3:8. Rev. 22:12. 5:10

THE PARABLE OF THE POUNDS. VV 11-27.
This is exclusive to Luke but similar to that of talents. Mat 25:14-30.
It was called forth by the action of Z. who having "done little" received "much" V 17.
1 Cp. Acts 1:6. He tried to teach them. Cp 4:13-31
21 Orig. "man of noble birth." Cp Mat. 1:1.
22 i.e. the authority, like Archelaus. Cp Dan. 7: 13-14. 1 Pet. 3:22.
23 Representative of all. See Note Zech 8:23
24 In this parable = the Gospel, given alike to all. Ct. with talents. See Note above.
25 "Trade" See Diaglott. The word signifies to gain by trading. The Gospel must become the business of life and we must extend it. See note. Rom. 12:11. To trade is to be busy with it.

In humility he does not say: "I have gained." but "Thy pound hath gained."

There will be varying degrees of authority exercised by the approved in the Kingdom. Rev 5:9-10. 7:4. Mic 3:21. Dan. 7:27. 12:11.

SOUDARION - from Sudor sweat.

He had carefully preserved the Truth entire, but had not been active in trading with it. He saw the Lord only as a hard man - not understanding and merciful.
In this type of fear there is no love 1 John 4:18.

The word signifies hard, severe.
A proverbial saying, indicating that he demands more than he deserves to receive. It is the language of those who state that the Truth demands of us more than we can render. A 18:26. This is the language of irony. The Lord does not claim to be what the servant made him out to be but judged him on his attitude developed out of a faulty conception of his character.

Faithfulness in the absence of the Lord will be rewarded.

Probably delivered in the house of Zaccheus that night. Cp V. 5.
Probably based on action of Archelaus who on the death of his father - Herod the Great - sought confirmation of his father's will in Rome. He was opposed by a deputation of 50 Jews - an act of rebellion which he avenged in blood on his return.
COMPARISON WITH PARABLE OF TALENTS. Mth. 25:14-30.
The Pounds represent equal amounts but unequal rewards: the talents unequal amounts but equal rewards. The first represents the Gospel given alike to all - but some use it to better advantage. The latter represents native ability differing in each one but if faithfully applied according to ability will bring a corresponding reward.
The parable of the pounds.

33 Trapeza = A table, a money table, the A broker's office for loans.
34 He had been guilty of the sin of omission.
35 The Pound (Gospel) had been given into their care with the object of trading - drawing others by its influence. The work of doing this continues at the "Return" will be placed in the charge of those most competent to perform it.
36 Ps. 2. 110:1-2. 1 Thess. 1:7-9. Jude 14-15. Cp. Lev. 26:11. Rev. 1
TOWARDS JERUSALEM.
A 20 mile journey - about 6 hours - through the hot, arid hills of Judea following the robber infested steep, winding road. The Lord led the way thoughtful and absorbed as He knew what was before him.
MK 10:46-52. Healing of Blind Bartimeus.
John 12:1-11. In the house of Martha at Bethany.
SATURDAY 10th ABIB
Cp JOHN 12:1.
TRIUMPHAL ENTRY INTO JERUSALEM. V 28
MTH 21:1-11. MK 11:1-11. JOHN 12:12-19
37 The border of both placed at [illegible]

38 To Jerusalem. The procession had [illegible] and over the ridge of Olivet and now the City lay full out before them. The excitement already evidenced became electric. The people received [illegible] John 12:17. and the company swept them that the [illegible] ic figure on the ass [illegible] indeed the Messiah. The feelings were expressed in shouts of acclamation [illegible] ifying Jahweh's name - Jesus gave way to tears.
This more brought a further company from the city John 12:18.

THE LORD'S VIEW OF [illegible]
[illegible] and the [illegible] limbs a rugged as[illegible] great King in all [illegible] Roman fortress in [illegible] people taken into [illegible] bearing with it the [illegible] Passover hamb.
Grimly overshadowing the Temple was the Tower Antonius - the [illegible] of Roman security [illegible]
39 Ps 118:26 Part of Passover Psalm. [illegible] they ceremonially [illegible] slaying lamb to its [illegible] closure Exod. 12:3.
40 Gr. en - within. With primary meaning of en - continuance. Often used for the efficient - emanating from within and hence not sometimes the force of "by" denoting the instrument - passing on to union - fellowship. C.B.
DISAPPROVAL
PHARISEES' V. 39
41 Their indignation created at every step moved on [illegible]
THEIR SORROWING
SAVIOR VV 41-44
Jerusalem's time of [illegible] ration.
Klaiō - Weep aloud to wail. The [illegible] caution would pour in the midst of the [illegible] ing multitudes was the sorrowing Savior
43 Wicked and [illegible] city as it was [illegible] 29:11.
44 This period of [illegible] family, this [illegible] & respite. Cp 2 Cor. [illegible]
5 A play on the [illegible] Jerusalem.
Deut 28:52. [illegible]
Ps 137:7-8 Isa. [illegible] 3:2 Ps. 18:[illegible]
46 The house of [illegible] leprous. It had [illegible] inspected by the [illegible] Jeremiah Jer. 8:12 [illegible] checked again & pronounced [illegible] favorably so, it is [illegible] been in accordance [illegible] the terms of Lev. [illegible]
He enters the [illegible] & met with [illegible] Isam. Mk 11:11 Mk 11:11
2 SUNDAY 11th
Curses the barren tree MK 11:12-14
2ND CLEANSING OF THE TEMPLE
48. MTH 21:[illegible] 11:15-18 NIVE

THE LORD'S VIEW OF THE CITY. At the first glimpse V.37 the excited multitude raise their voices praising Yahweh and the mighty miracles testified that he came in His Name. Again the procession advanced. The road descends a slight declivity and the glimpse of the city is again hidden behind the intervening ridge of Olives. A few moments & the path mounts again. It climbs a rugged ascent, reaching a ledge of smooth rock, and in an instance the whole city bursts into view. Here was the City of the great King in all its glory. Before him the Kidron Valley and the proud, hard, magnificent Temple – but also could be seen the Roman Fortress in the city. The crowd saw its glory & rejoiced, but Christ beheld it V.41 besieged, storming, broken up, and the people taken into captivity. And Jesus wept. So the weak, excitable, fickle populace streamed through the gates of the city bearing with it the Passover lamb.

Grimly overshadowing the Temple was the Tower Antonius – the fortress of Roman secular power

of the mount of Olives, the whole multitude of the disciples began to rejoice and [a] praise God with a loud voice for all the [b] mighty works that they had seen;

38 Saying, Blessed *be* [c] the King that cometh in the name of the Lord: [c] peace in heaven, and glory in the highest.

39 [d] And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, [h] the stones would immediately cry out.

41 ¶ And when [i] he was come near, he beheld the city, and [k] wept over it,

42 Saying, [l] If thou hadst known, even thou, at least in this thy day, the things *which* *belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall [o] cast a trench about thee, and [p] compass thee round, and keep thee in on every side,

44 And [q] shall lay thee even with the ground, and [r] thy children within thee; and [s] they shall not leave in thee one stone upon another; because thou knewest not [u] the time of thy [z] visitation.

45 [v] And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, [w] My house is the house of prayer: but ye have made it [x] a den of thieves.

47 And he [c] taught daily in the temple. But [e] the chief priests and the scribes and [f] the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people [g] were very attentive to hear him.

[a] ch. 18. 43.
[b] Cp. John 12. 17, 18.
[c] Mat. 25. 34. John 12. 13.
[d] To ver. 8, *Mat.* 21. 23-27. *Mark* 11. 27-33.
[e] ch. 2. 14.
[f] ch. 19. 47. Mat. 26. 55.
[g] Cp. Mat. 21. 25, 26.
[h] Hab. 2. 11.
[i] ver. 37.
[k] John 11. 35. Heb. 5. 7.
[l] ch. 13. 9. Eccles. 9. 14.
[m] Mat. 24. 48.
[n] ch. 7. 29.
[o] Is. 29. 3 & 37. 33. Jer. 6. 6. Ezek. 4. 2 & 26. 8.
[p] ch. 21. 20.
[q] Is. 29. 4.
[r] ch. 1. 64.
[s] ch. 21. 6. Mat. 24. 2. Mark 13. 2.
[u] To ver. 19, *Mat.* 21. 33-46. *Mark* 12. 1-12.
[v] Dan. 9. 24.
[w] ch. 1. 68, 78. 1 Pet. 2. 12. Cp. Job 10. 12, or Jer. 6. 6.
[x] To ver. 47, *Mat.* 21. 12, 13, 16. *Mark* 11. 15, 17, 18. Cp. John 2. 13-17.
[z] ch. 8. 27.
[a] Cited from Is. 56. 7.
[b] Cited from Jer. 7. 11.
[c] ch. 20. 1. Mat. 26. 55.
[d] ver. 22. ch. 19. 12.
[e] ch. 20. 19. Mat. 21. 46. Mark 11. 18. John 7. 19.
[f] Mark 6. 21.
[g] Or, *hanged on him.* Gen. 44. 30.

CHAPTER 20.

1 Christ avoucheth his authority by a question of John's baptism. 9 Parable of the vineyard. 19 Of giving tribute to Cæsar. 27 He confuteth the Sadducees. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

[d] AND it came to pass, *that* on one of those days, [f] as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 [m] But and if we say, Of men; all the people will stone us: [n] for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; [t] A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country [z] for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And [d] again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And [d] again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the

[m] ch. 7. 29.
[n] Is. 29. 3 & 37. 33. Jer. 6. 6. Ezek. 4. 2 & 26. 8.
[t] To ver. 19, *Mat.* 21. 33-46. *Mark* 12. 1-12.
[z] Dan. 9. 24.
[d] ver. 22. ch. 19. 12.

CHAPTER 20
MONDAY 12TH ABIB
On way into the city discusses withered fig tree MTK 11:20-26 NIE. MT 21:20-22.
1 JESUS AUTHORITY CHALLENGED VV 1-8 MTH 21:23-27 THE MARVEL
Parable of the two rebellious sons MTH 21:28-32.
2 PARABLE OF THE HOUSEHOLDER, HIS SON MAN AND HEIR VV 9-19 MATH 21:33-46 NIE MK 12:1-12.

MOTIVES OF HERODIANS AND PHARISEES.
To deliver him to Pontius Pilate V.20
and discredit him before the people V.26.

THE SADDUCEES tried to reason from logic to reveal the absurdity of the position – but they overlooked both the principle of faith and the teaching of scripture. They tried to defeat Christ by ridicule but failed.

"YE DO ERR NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD" MT. 22:29. MK 12:24. : With these words the Lord prefaced his reply to the Sadducees. ("Err" = planaō – To wander). They were self deceived by a false hypothesis – namely that if there be a future state it must be like the present, and on ignorance of the true meaning of Scripture.

The answer to the question of v2.

vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they [a] reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, [d] God forbid.

17 And he [e] beheld them, and said, What is this then that is written, [f] The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Mt. 22:1-14 Here adds the Parable of Wedding Feast and Garment.

3 WORLDLY-MINDED HERODIANS. SILENCED Vv 19-26 Mt. 22:15-22 Mk 12:13-17

19 ¶ And the chief priests and the scribes the same hour [g] sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 [h] And they [i] watched *him*, and sent forth [i] spies, which should feign themselves just men, that they might [k] take hold of his words, that so they might deliver him unto [l] the power and authority of [m] the governor.–Pontius Pilate

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God [2] truly:

22 Is it lawful for us to give [q] tribute unto Cæsar, or no?

23 But he perceived their [r] craftiness, and said unto them, Why tempt ye me?

24 Shew me a [3] penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not [b] take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, [c] If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the [6] resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be [n] accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are [p] the children of God, being the children of the resurrection.

37 Now that [p] the dead are raised, even Moses shewed [r] at the bush, when he calleth the Lord [t] the God of Abraham, and

[a] ch. 3. 15.
[b] ver. 20.
[c] Cited generally from Deut. 25. 5.
[d] Rom. 3. 4, 6, 31 & 6. 2, 15 & 9. 14 & 11. 1, 11. 1 Cor. 6. 15. Gal. 2. 17 & 3. 21 & 6. 14.
[e] ch. 22. 61.
[f] Cited from Ps. 118. 22.
[g] ch. 19. 47.
[h] To ver. 38, *Mat.* 22. 15-33. *Mark* 12. 13-27.
[i] ch. 14. 1.
[k] ver. 26.
[i] ch. 12. 11.
[l] ch. 3. 1. Mat. 27. 2. Cp. ch. 23. 1.
[m] ch. 21. 36. Acts 5. 41. 2 Thes. 1. 5.
[2] Or, *of a truth.*
ch. 4. 25. Acts 4. 27 & 10. 34.
[q] Mark 12. 14, 32.
[r] Rom. 8. 23.
[3] ch. 23. 2. Rom. 13. 6, 7.
[s] 1 Cor. 3. 19. 2 Cor. 4. 2 & 11. 3 & 12. 16. Eph. 4. 14.
[t] Mark 12. 26.
[u] Mat. 18. 28. Mark 12. 15.
[v] Cited from Ex. 3. 6.

1 Men of probity & integrity only actuated by a desire for truth. But Christ could read their hearts. John 2:24-25. RSV: "Pretended to be sincere."

4 INFIDEL SADDUCEES SILENCED Vv 27-40. MTH 22: 23-33 MK. 12:18-27

3 See Note p 68

4 Again a mock humility. Cp V.21.

5 They only accept his books as Authoritative.

6 Act the part of God or Redeemer, but the true Redeemer was before them.

7 And without hope according to their doctrine. The family name would die as well as the individual.

8 MK. 12:33 adds: "When they shall rise."

9 See note above.

10 Mt. 22:30 MK 12:25: "But are as the angels of God in heaven." The raised Spirit bodies like 1 Jn. 1 Cor 15:44-28 RV

11 Sons of God. Cp Mt 5:45 Rom 8:19 1 Jhn 3:1-2 The Father's Name will be seen as written in their foreheads Rev 14:1

12 Huios - Son One grown up, suggesting maturity. Those rejected are not sons

13 MK 12:31 adds: "Have ye not read that which was spoken unto you by God" As he had confronted the Herodians with their own text: "a penny" so he does the Sadducees.

14 MK 12:27 adds: "Ye do greatly err"

15 The Lord's skill in answering his opponents drew forth His public word of praise from this onlooker. Mk 12:33 adds "The multitude was astonished at his teaching – no doubt must have suppressed the Lord and the Sadducees!

Having seen the Sadducees silenced the Pharisees gather together Mt 22: and a Scribe questions the Lord on Great Commandment MK 12:28-34.

BEWARE OF SCRIBES Vv 45-47 MK 12: 40 NOTES.

16 Ostentatious display to emphasise their superior wisdom.

17 Open acknowledgment, often with kiss Rom. 16:16. In view of Prov. 24:26 the right answer, such a greeting should have paid him.

18 Diag. "the upper coach."

19 Diag. "Plunderers families of widows" See the Law Exod 22: Jam. 1:27.

20 Being thefts and ocrisy perpetrated the name of God.

See Matth 23. the extended dictment on the ders in which addressed them ectly.

CHAPTER 21.

COMMENDATION A WIDOW'S LIBER Vv 1-4 MK. 12:41

PREDICTS DESTRUCTION OF THE TEMPLE MT. 24:1-3. MK.

the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for [b] all live unto him.

39 ¶ Then certain of the scribes answering said, Master, [c] thou hast well said.

40 And after that [d] they durst not ask him any *question at all.*

41 [e] And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [h] The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people [m] he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the [n] highest seats in the synagogues, and the [o] chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER 21.

1 Christ commendeth the poor widow: 5 foretelleth the destruction of the temple, and of Jerusalem: 25 the signs before the last day, &c.

AND he looked up, [a] and saw the rich men casting their [1] gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two [2] mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the [1] offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ [2] And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which [a] there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: [f] for many shall come in my name, saying, I am [g] *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and [i] commotions, be not [k] terrified: for these things must first come to pass; but the end *is* not [l] by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, [p] they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and [q] into prisons, being brought before kings and rulers for my name's sake.

13 And [r] it shall turn to you for a testimony.

14 [t] Settle *it* therefore in your hearts, not to [u] meditate before what ye shall answer:

15 For I will give you [x] a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But [a] there shall not an hair of your head perish.

---

a ch. 19. 44.
b Rom. 6. 10, 11. Cp. Gal. 2. 19.
c Mat. 22. 34. Mark 12. 28.
d Mat. 22. 46. Mark 12. 34.
e To ver. 44. *Mat.* 22. 41-45. *Mark* 12. 35-37.
f Cp. ch. 17. 23.
g Expressed Mat. 24. 5.
h Cited from Ps. 110. 1.
i 1 Cor. 14. 33.
k ch. 24. 37.
l ch. 17. 7. Mat. 13. 21.
m Mat. 23. 5-7, 14. To ver. 47. *Mark* 12. 38-40.
n Mat. 23. 6. Mark 12. 39.
o See the parable ch. 14. 7, 8.
p To ver. 17. *Mat.* 10. 17, 22. Missing in Matthew
q Mat. 10. 18. Acts 4. 3 & 5. 18 & 12. 4 & 26. 24 & 21. 27. 2 Cor. 11. 23.
r Cp. Phil. 1. 28. 2 Thes. 1. 5.
s To ver. 4. *Mark* 12. 41-44.
t ch. 1. 66 & 9. 44.
u ver. 4. not as ver. 5.
x ch. 12. 11.
y Ex. 4. 12.
1 See Mark 12. 42.
2 To ver. 36. *Mat.* 24. 1-51. *Mark* 13. 1-37.
a 1 Sam. 14. 45. Mat. 10. 30.

19 In your [a] patience [b] possess ye your souls.

20 And when ye shall see Jerusalem [c] compassed with armies, then know that [d] the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; [e] and let not them that are in the [h] countries enter thereinto.

22 For these be the days of vengeance, that all things [i] which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great [k] distress in the land, and wrath upon this people.

24 And they shall fall by [l] the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be [m] trodden down of the Gentiles, [n] until the times of the Gentiles be fulfilled.

25 ¶ And [o] there shall be signs in the sun, and in the moon, and in the stars; [p] and upon the earth [q] distress of nations, with perplexity; the sea and the waves roaring; [r] fainting with fear

26 Men's hearts failing them for fear, and for looking after those things which are coming on [s] the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then [t] look up, and lift up your heads; for your [u] redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know [k] of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And [f] take heed to yourselves, [v] lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares [k] of this life, and so that day [m] come upon you unawares.

35 For [n] as a snare shall it come on all them that dwell on the face of the whole earth.

36 [o] Watch ye therefore, and [q] pray always, that ye may be [r] accounted worthy to escape all these things that shall come to pass, and [s] to stand before the Son of man.

37 And in the day time he was [u] teaching [x] in the temple; and at night he went out, and [z] abode in [b] the mount that is called *the mount* of Olives.

38 And all the people [x] came early in the morning to him [x] in the temple, for to hear him.

[a] Rom. 5. 3. James 1. 3.
[b] Rather as Mat. 10. 9, or as Acts 1. 18 & 8. 20 & 22. 28. So render 1 Thes. 4. 4.
[c] ch. 19. 43.
[d] Dan. 9. 27.
[e] ch. 17. 31.
[f] ch. 17. 3.
[g] Rom. 13. 13. 1 Pet. 4. 7.
[h] Rather as John 4. 35. James 5. 4.
[i] ch. 18. 7, 8. Cp. Mat. 24. 22.
[k] 1 Cor. 6. 3, 4.
[l] Dan. 9. 24-27 & 12. 1.
[m] ch. 12. 40. 1 Thes. 5. 3.
[n] Eccles. 9. 12.
[o] Mark 13. 22.
[p] 1 Cor. 7. 26.
[q] ch. 18. 1.
[r] ch. 20. 35.
[s] Gen. 34. 26. Heb. 11. 34.
[t] Ps. 1. 5. Eph. 6. 13, 14. Rev. 6. 17.
[u] Mat. 26. 55.
[x] John 8. 2.
[z] Dan. 6. 17. Rev. 11. 2.
[a] ch. 22. 39. Mat. 21. 17. John 18. 2.
Cp. Dan. 12. 7. Rom. 11. 25.
[b] Mat. 21. 1. John 8. 1. Cp. John 12. 36.
[c] 2 Cor. 2. 4.
[d] Mat. 24. 14.
[e] Ver. 1, 2. Mat. 26. 2-5. Mark 14. 1, 2.
[f] ch. 13. 11.
[g] To ver. 6. Mat. 26. 14-16. Mark 14. 10, 11.
[h] John 13. 2, 27. Acts 5. 3.
[i] Rom. 8. 23. Eph. 4. 30.
[k] ch. 12. 57.
[l] ver. 52. Acts 4. 1.

CHAPTER 22.

1 The Jews conspire against Christ. 7 The apostles prepare the passover. 19 Christ instituteth his holy supper. 24 His agony in the garden. 47 His betrayal. 50 He healeth Malchus' ear. 54 and is thrice denied of Peter.

NOW [a] the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ [c] Then entered [h] Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and [i] captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

[a] Exod. 12. 15. & 23. 15. Lev. 23. 6. Num. 28. 17. Deut. 16. 1, 2, 8. Ezek. 45. 21.
[c] John 13. 2, 27.
[h] John 13. 2, 27.
[i] Acts 4. 1.

6 And he promised, and sought opportunity to betray him unto them @in the absence of the multitude.

7 ¶ [b] Then came the day of unleavened bread, when the passover must be killed.

8 And he sent [d] Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, [f] he sat down, and the twelve [g] apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, [s] until it be fulfilled [z] in the kingdom of God.

17 And he took the cup, and [z] gave thanks, and said, Take this, and divide *it* among yourselves:

18 For [b] I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ [e] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: @this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, [c] the hand of him that betrayeth me *is* with me on the table.

22 [c] And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And [g] they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ [h] And there was also a strife among them, which of them [i] should be accounted the greatest.

25 @And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: [l] but he that is greatest among you, let him be as @the younger; and he that is [n] chief, as @he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in [r] my temptations.

29 And I [t] appoint unto you @a kingdom, as my Father hath appointed unto me;

30 That [v] ye may eat and drink at my table in my kingdom, and [w] sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, [c] Satan hath desired *to have* you, that he may [d] sift you as wheat:

32 But [f] I have prayed for thee, that thy faith fail not: and when thou art @converted, strengthen thy brethren.

(a) 1 Cor. 11. 24, 25. Gr.

@Or, without tumult. Cp. Mat. 26. 5. Mark 14. 2.

[b] To ver. 13, *Mat.* 26. 17-19. *Mark* 14. 12-16.

[c] Mat. 26. 21. John 13. 18.

[d] Acts 8. 14.

[e] Mat. 26. 26. Mark 14. 22.

(f) Acts 2. 23. Rom. 1. 4.

[g] John 13. 22. Cp. Mat. 26. 22. Mark 14. 19.

[h] ch. 9. 46. Mark 9. 34.

[i] Mark 10. 42.

(j) To ver. 27, *Mat.* 20. 25-28. *Mark* 10. 42-45. Nt.

[l] ch. 9. 48. Mat. 23. 11. Mark 9. 35.

(m) 1 Pet. 5. 5.

[n] Acts 15. 22. Heb. 13. 7, 17, 24.

@ch. 12. 37. Mat. 20. 28. John 13. 4, 5.

[p] Mat. 26. 20. Mark 14. 17.

[r] Mark 6. 30.

(s) Or, I have heartily desired. Construction as John 3. 29. Acts 4. 17.

[t] ch. 4. 13. Heb. 2. 18.

[v] Cp. ch. 12. 50.

[w] Acts 3. 25. Heb. 10. 16.

(x) 2 Cor. 1. 7. 2 Tim. 2. 12.

[z] ver. 30.

[y] Mat. 8. 11.

[z] Mat. 15. 36.

(a) Mat. 19. 28.

[b] Mat. 26. 29.

[c] 1 Pet. 5. 8.

[d] Amos 9. 9.

[e] Ver. 19, 20. *Mat.* 26. 26-28. *Mark* 14. 22-24. 1 *Cor.* 11. 23-25.

[f] John 17. 9.

(g) Ps. 51. 13.

(h) John 21. 15.

IN THE ABSENCE OF THE MULTITUDE

This was merely to avoid a riot. They wanted the execution of Jesus whilst people were gathered together but care had to be exercised in his capture & judgement.

In the "Hebrew Passover" J.B. Segal, p. 35 claims: Mishna Sanh. 4:1 states that a trial on a capital charge must not be held on a festival nor the day preceding it. But they must have waived this latter but "It is true that the elder who rebels against the Court was to be kept in guard until one of the haggim" was to be put to death on one of the haggim - Mishna Sanh. 11:4.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

"LET HIM BUY A SWORD" V.36.
That Christ did not mean this direction to be taken literally is shown by his answer to them V.38, his attitude when one was used V.51 and his reproof of Peter for using it Mt.26:52. (See also John 18:10-11.) In graphic manner the Lord was warning them that an intensification of trials was at hand V.31 and that the shepherd was to be smitten and the sheep scattered Zech.13:7. They would thus be thrown more on their own, individual resources Luke 21:12.

"THE CUP" V.42. It embraced all his sufferings—the treason of Judas, the denial of Peter, the desertion of the apostles; the cruel, relentless enmity of the priests & rulers; the heartless abandonment of the people; the insults; the scourgings; finally the painful death itself.

THE TWO SWORDS — Why should they be carrying swords? Perhaps because of the growing hostility. Certainly they were unknown to Jesus in the garden.

34 This is the second boast. John 13:37. See also Mk 14:29. Either did not really believe that this was before him. Luke 19:11 and had forgotten the Lord's prayer Mt. 6:8.

35 A Jewish day commenced at 6 p.m. See use of word "night" Mk.14:24 Mt.26:15.

7 ALL TO BE LEFT TO MEET TO THEIR OWN RESOURCES Vv.35-38

Christ had warned that all were to be tested V.31. There had been Divine protection overshadowing and guiding them. This was designed to develop their confidence in Yahweh when they would be called upon to endure more for His name.

37 There was to be an intensification of opposition and persecution, and as he was about to be taken from them, they would be thrown more on their individual resources. The time was at hand when they would no longer be treated as fellows of the profane but would be numbered "with the transgressors" V.37

Treasure in heaven Luke 12:33. 1 Pet 1:4.

A kathagn matter for carrying food. Cp spiritual food

Deny himself the necessities of life to "purchase" one from Lu 12:14. Rev 3:18. 2 Pet 1:5

Gar. Expressing the reason, cause, motive of what previously said.

Thus drawing their attention to the predicted section of official offering of Isaiah — a feature of his ministry they then failed to see. But cp Acts 2:22-23

The things predicted in the Scriptures — which they therefore should have sought and studied

Machaira — short sword or dagger — perhaps a knife. Doubtless Peter boldly spake on the occasion — to justify V.33 and to show his Lord his reaction to them treating him as a transgressor. Certainly he used one of them later V.50.

46 Sufficient has been said upon the subject — events will reveal the true meaning. John 14 — On trouble, then

After singing a psalm. Mt. 26:30 Mk. 14:26.

They left the room, walking through the narrow, dark, silent streets out through the gates of the city, and by moonlight (Easter) went down Kedron valley. Christ instructing them as they did so John 15, 16, 17. See John 16:32.

8 AT GETHSEMANE Vv.39-46 Mt. 26:30-46 Mk. 14:26-42 John 18:1

The Lord discoursing as they did so. Mk. 14:26-31

He left 8 of them at the entrance, & took Peter, James and John — further on to the Garden Mt. 26:36-37, and calling upon them to watch with him, invited them to occupy their time in prayer that they might not be drawn into overwhelming trials.

9 THE FIRST PRAYER Vv.41-44 Mt. 26:36-39 Mk. 14:32-36.

Apospao — To draw off or tear away. Indicating the reluctance with which Jesus parted from the loving sympathy of the disciples — and left them to their own resources.

Gr. Prosevxh. Perhaps to talk with, him regarding impending victory — the joy set before him. Thus was the Father's answer to the Lord's prayer.

The agony of prayer Cp Col. 4:12 was not merely for the contest before him, but for all the other issues involved, including the future of the disciples Cp V.31 and for the successful completion of his ministry by which he would be saved out of death on behalf of all Heb 5:7. As Jacob wrestled with the angel at Peniel, so the Lord was in an agony of earnestness and concentration in the garden. Physical pain did not concern him, but his sensitive mind was so repelled by the dreadful sin to be shortly committed that he prayed for strength. He saw it in all its hideousness, and into his full feelings our lower minds with coarser feelings cannot penetrate. Like the disciples we are far off and asleep. See p 63.

Medical cases have been recorded when under extreme mental pressure, the pores have been dilated so that the blood has issued from them in bloody sweat (See A.C.) Evidently traces of this on his

10 CONCLUSION OF THE PRAYERS Vv.45-46 Mt. 26:40-46 Mk. 14:37-42

45 Lupe - Grief, heaviness (Cp Rom. 9:2), thus mental depression

11 THE BETRAYAL Vv.47-53 Mt. 26:47-56 Mk. 14:43-52 Lk. 22:47-53 John 18:3-11

55 He was leading them and evidently applauded at the opening of the enclosure (the Garden)

12 ARREST & RESISTANCE Vv.49-51 Cp Mt. 26:51-54 Mk. 14:47 Lk. 22:49-51 John 18:10-11

56 Cp V.38. They were thus laboring under a misconception, not understanding that the cause of Christ was served by dying not killing.

57 Peter John 18:10. Malchus John 18:10. The Lord's rebuke Mt. 26:52-54. He first healed the ear and then rebuked Peter.

60 It was a little after midnight. The time fitted the deed and the darkness of their hearts

>>>> They seize him John 18:12. The disciples flee Mt. 26:56. Mk 14:50 including the young man Mk. 14:51.

13 PETER'S NIGHT OF TUMULT & DENIAL Mt. 26:58-75. Mk 14:54-72 Lk 22:54-62 John 18:15-27

61 To see the end Mt 26:58. But in his bewilderment & timidity he replaced his earlier confidence. His action amply exposed him to temptation. Cp. v. 40. He gained entrance through the help of John 18:15-16 who, unlike Peter, made not no attempt to conceal his sympathies with the accused. Cp John 18:15.

The portress John 18:17 serving him more closely by the light of the fire and recognizing him as a Galilean.

Kai is a conjunctive annexation, uniting things related (Abbott) & also used merely for emphasis. "This man with the other." Perhaps the guard had been talking about John

Mt. 26:70 "before all" John had evidently moved closer to the room where Jesus was arraigned, before Annas, that Peter did not have his moral support.

But he was ill at ease, & less alternately sitting & nervously standing up V.58 & thus drew the attention of the portress.

>>>> See Mk 14:68 For the definite denial. He left the group & goes to the entrance porch — the Cryptis. See Note Mk 14

This time he had

...ad been done. He ...
the first denial ...
priest's house. ...
ief-high priests ...
dent & have ...
most reverence ...
Peter had slun...
to the entrance ...
Mt 26:71. Another ma...
him there & drew the ...
tion of the guard to ...
Mk 14:69. Peter, se...
their eyes on him, ...
makes his way again...
fore John 18:25 only ...
again challenged ...
slaved became Thri...
said. It was nearing ...
ing for the cock to ...
crowed. Mk 14:68 ...
were the trumpet ...
NOTE: If we ...
further denial ...
67 What a terrib...
for one with the ...
temperament of Pe...
him on his mind th...
scenes of his denia...
tried to make him ...
one of the compa...
they distrust and ...
him. He dare not ...
lest his Galilean ...
betray him. John ...
intent on Jesus, ...
himself!
68 Others take ...
bawling him ...
fact that his speech ...
betrayed him Mt. 26...
14:70. He denied ...
Cursing oaths Mt. 2...
14:71. The relation...
these challenges Pe...
ing he saw him in ...
ch, which Peter a...
ded John 18:26-27.
69 He was probab...
led through the ...
to the Sanhedrin ...
ment-room. The ...
would turn to look ...
Peter momentarily ...
by them sees the ...
face of Lord loo...
him troubled, fe...
guilt-stricken ...
to thawing there...
seeing.
JESUS IS M...
THE GUARD ...
This took place ...
Jewish trial was ...
being taken acro...
to leave the pala...
THIRD JEWI...
Vv 66-71. Mt ...
It was not co...
legal to condu...
be to death, ...
these scrupulou...
wished to be ...
such terrible ...
Sanhedrin ...
Council of ...
3. It was quite ...
them to condu...
be accused — t...
are interrogat...
cases — in this ...
Mt. 22:62-66.
74 So he prote...
illegality of th...
while the witn...
be subjected to ...
his behalf.
75. Refusing ...
claim.

59 And about the space of one hour after [b] another [c] confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and [i] looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, [k] Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [m] And the men that held Jesus [o] mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things [s] blasphemously spake they against him.

66 ¶ [u] And as soon as it was day, [x] the elders of the people and the chief priests and the scribes came together, and led him into their [z] council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor [b] let *me* go.

69 Hereafter shall the Son of man [c] sit on the right hand of the power of God.

70 Then said they all, Art thou then [e] the Son of God? And he said unto them, [g] Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[a] Mat. 27. 2. Mark 15. 1. John 18. 28.
[b] Cp. John 18. 26.
[c] Acts 12. 15.
[d] Acts 13. 8. Cp. Acts 24. 5.
[e] ch. 20. 20. Cp. Mat. 22. 21. Mark 12. 17.
[f] ch. 20. 22.
[g] John 18. 33, 36, 37. Acts 17. 7.
[h] Mat. 27. 11. Mark 15. 2, 3.
[i] ch. 20. 17.
[k] ver. 34.
[l] Mat. 27. 23, 24. Mark 15. 14. John 18. 38. 1 Pet. 2. 22.
[m] To ver. 71. *Mat.* 26. 67, 68 & 27. 1 & 26. 63-65. *Mark* 14. 65 & 14. 61-64. & 15. 1. *John* 18. 19-24.
[n] Mark 15. 11.
[o] Mat. 27. 29.
[p] Mat. 4. 12, 23. Mark 1. 14. John 1. 43.
[q] Cp. ch. 13. 1.
[r] ch. 3. 1.
[s] Mat. 27. 39. Mark 15. 29.
[t] Philem. 22.
[u] Mat. 27. 1. Mark 15. 1.
[x] Acts 22. 5.
[z] ch. 9. 9.
[a] Mat. 5. 22.
[b] Mat. 14. 1. Mark 6. 14.
[c] ch. 6. 37.
[e] Heb. 1. 3.
[g] Acts 18. 28.
[f] John 1. 49.
[i] Mat 22. 7. Acts 23. 10, 27.
[j] Mat. 27. 11. Cp. Mark 14. 62 with Mat. 26. 64.
[k] Mark 9. 12.
[l] ver. 36. Mat. 27. 29.
[k] Mat. 27. 28.
[l] Acts 10. 30. James 2. 2. Rev. 15. 6 & 19. 8.
[m] Acts 4. 27.
[n] ver. 1, 2.

AND [a] the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* [d] perverting the nation, and [e] forbidding to give [f] tribute to Cæsar, saying [g] that he himself is Christ a King.

3 [h] And Pilate asked him, saying, Art thou the King of the Jews? [l] And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [l] I find no fault in this man.

5 And they were the more fierce, saying, He [n] stirreth up the people, teaching throughout all Jewry, [p] beginning from [q] Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto [r] Herod's jurisdiction, he [l] sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for [u] he was desirous to see him of a long *season*, because [a] he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and [d] vehemently accused him.

11 And Herod with his [f] men of war [h] set him at nought, and [i] mocked *him*, and [k] arrayed him in a [l] gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day [m] Pilate and Herod were [n] made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, [n] Ye have

CHAPTER 23.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him, and sendeth him again to Pilate. 25 He is delivered to be crucified. 27 He foretelleth the destruction of Jerusalem: 34 prayeth for his enemies. 46 His death. 50 His burial.

PRELIMINARY JEWISH TRIALS. These were designed to establish a case against Jesus which had not been done. He was led first to Annas John 18:12-23 during which the first denial was uttered. This was in one section of the high priest's house. Annas son of Seth, was the most influential of the ex-high priests (Ep. p. 165), and may, as Sagan (Deputy) or Nasi (President) have virtually wielded the sacerdotal power, for the utmost reverence was paid to his age, wealth, power, and shrewdness. Meanwhile the council of the Sanhedrin was assembling Mt. 26:3-5 and Jesus was taken into another part of the palace for this trial before Caiaphas. (Mt. 26:57-68 Mk. 14:53-65). Though it did not have any legal validity being held at night. The third trial was held early in the morning before the full Sanhedrim — or at least those who could be assembled Luke 22:66-71. Mt. 27:1. Mk 15:1. Luke does not relate much of the Jewish trials, perhaps because he was writing for a Gentile who would not be able to follow the intricacies of Jewish law.

CHAPTER 23

16 FIRST GENTILE TRIAL Vv 1-7
Jn. 18:28-38 Nte. Mt. 27:2, 11-14. Mk. 15:1-5

At first taken aback by Pilate's determination to formerly try Jesus, they ultimately charge him with sedition. Pilate's decision to formerly try him doubtless arose out of curiosity.

1 See note before. This is the charge (v. 14) the evidence follows.
2 A deliberate lie Mt. 22:21. Pilate seems to have discerned this for he ignored this evidence.
3 Jesus had been taken inside the Praetorium - the Jews remained outside lest they be defiled!! Jn. 18:28
4 For the interrogation - See Jn. 18:33-38.
5 Pres. Urgent. Faced with Pilate's acquittal, the leaders feared lest Jesus escape after all, and became more vehement, [illegible]
6 This chance remark gave Pilate his opportunity. Pilate feared to release or condemn Jesus. He feared the influence of the Jews at Rome where his once powerful patron Sejanus had fallen - and he feared the remarkable man before him. He thus attempted to shift the responsibility.
7 Character sketch p. 94.

17 SECOND GENTILE TRIAL

"Jesus was to Herod Antipas what a juggler is to a rated court — an object of curiosity." He was viewed with a monstrous mixture of levity and superstition, in the face of which he maintained a dignified silence. In Jerusalem Herod occupied the old palace of the Asmonean princes (Acts. 23:8,10)

8 They refused to treat him seriously & mocked him, not as a criminal, but as a mischievous religious enthusiast — but this was actually acquittal of the charges levelled by the Jews.
9 Cp Mt. 20:19. Empaizo — To play like a child. Thus to insult by childish play-acting.
10 Lampros - bright. Probably a white festal mantle such as was assumed by Jewish Kings.
11 The union of two such bitter enemies through their mutual enmity to Christ was a matter of sad wonderment to the early Ecclesia Acts 4:27.

18 THIRD GENTILE TRIAL Mt. 27:15-26. Mk. 15:6-15. Jn. 18:39-19:

Pilate resumes the trial. Cp Jn. 18:38-39. Crowds have gathered outside Pilate's residence (Tower Antonio) to request the release of a prisoner. Jesus is again brought before him, but his accusers have to force their way through the surging multitude. The crowd was demanding that Pilate release a prisoner Mt. 15:8 and Pilate again seized this as an opportunity to release Jesus.

FROM THE PALACE TO THE COUNCIL

The palace of the high priest Luke 22:54, a huge pile of buildings including a central court-yard and including the high priest's own courtroom. When it was day the Lord was conducted to the council room of the Sanhedrin just south of Temple area Luke 22:66. Afterwards to the Praetorium, or Pilate's Judgment Room just north of the Temple John 18:28. Thus he was publicly paraded in front of the Temple probably viewed by Judas and the other disciples

PERVERTING THE NATION Luke 23:2, 14

This could involve religious or political agitation. Hunter's "Roman Law" p. 1066 declares: "Prophets were to be beaten and expelled

121 from the city ... Persons introducing new kinds of worship, unknown to custom or reason disturbing weaker minds were to be punished, if persons of rank, with deportation; if not of rank, with death

Political agitation could take the form of treason or sedition

Treason — is a breach of the duty to render allegiance to the Emperor Cp John 19:12

Sedition — is an act or teaching that excites discontent & dissatisfaction against the Sovereign, to excite ill-will between different classes of his subjects, to bring into hatred or contempt the Sovereign or Government, the laws or constitution of the realm, or excite public disorder or unlawful assemblies, insurrections etc. All were punishable with death.

The charge of the Jews involved all forms, though Pilate limited it to the political aspects.

PILATE'S THIRD APPEAL V.22. He took step after step to secure the release of Jesus. 1 He publicly proclaimed that he was innocent 2 He sent him to Herod. 3 He offered to release him as a concession - thus appealing to the people over the heads of the priests 4 He tried to make scourging take the place of crucifixion 5 He appealed to compassion. John shows how in successive stages of the trial he set aside 1 The vague general charge of "an evil doer." 18:30. 2 Of being in any seditious sense "a king" 18:34. 3 Of any guilt in his religious claims 19:12. He only yields at last through fear 19:12 which makes him also release a man guilty of the very crime for which he delivers Christ to death. The fact that Pilate's patron Sejanus had probably by this time fallen, and that Tiberius was executing all associated with him may have enhanced Pilate's fears. An accusation of High Treason was generally fatal and Pilate capitulated to pressure.

brought this man unto me, as one that [b] perverteth the people: and, behold, I, [c] having examined *him* before you, [d] have found no fault in this man touching those things whereof ye accuse him:

13 It was normal under Roman Law to scourge & banish false prophets, or teachers of strange religions. Pilate urges this on the priests and people, for the latter had gathered to demand of him that he follow a native custom in their regard. Mk. 15:6

15 No, nor yet Herod: for [f] I sent you to him; and, lo, nothing worthy of death is done unto him. (Here insert Jn 18:39)

16 [h] I will therefore chastise him, and release *him*. 13 >>>>

17 [i] (For of necessity he must release one unto them at the feast.) Diag. RV but see mg ARV.

The gathering crowd demand the release of a prisoner. Mt. 27:15-18. Mk. 15:6-10.

The trial is interrupted by a messenger. Mt. 27:19

The Priests incite the people to demand Barabbas. Mt. 27:20-23. Mk. 15:11-15

18 And they cried out all at once, saying, [l] Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) Acts 3:14.

19 THE MOB DEMANDS THE EXECUTION OF JESUS. Vv.18-25. Mt. 27:20-23. Note. Mk. 15:11-14. Jn. 18:39-40.

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them [r] the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. >>>>

See Note. Mk. 15:7. He was also a robber. Jn. 18:40.

Pilate washes his hands. Mt. 27:24. Jesus scourged & mocked. Mt. 27:27-31. Note. Mk. 15:15-20. Jn. 19:1-3. Pilate's last attempt to save Jesus. Jn. 19:4-12.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

20 JESUS IS SENTENCED. Vv.24-25. Mt. 27:26. Mk. 15:15. Jn. 19:12-16. Note.

24 And Pilate [s] gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; [f] but he delivered Jesus to their will.

21 ON THE WAY TO CALVARY. Vv.26-32. Mt. 27:31-32. Mk. 15:20-21. Note. Jn. 19:17.

26 [k] And as they led him away, they laid hold upon [t] one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

See Notes. Mk. 15:20-21.

27 ¶ And there followed him a great company of people, and

The thief's request. V.42.

"Thy Kingdom" implies something different to what the generality of Jews were expecting, therefore a "change" to provide for it. Cp. Mark 13:31; Heb. 1:10-11 Heb. 7:12-14.

[a] ch. 8. 52.
[b] ver. 2. Acts 13. 8, 10. Cp. Acts 24. 5.
[c] Acts 4. 9.
[d] ver. 4.
[e] Cant. 2. 5. 2 Kin. 19. 21.
[f] Philem. 12.
[g] ch. 21. 23. Mat. 24. 19. Mark 13. 17. Cp. Hos. 9. 12-14, 16.
[h] ver. 22. Mat. 27. 26. Mark 15. 15. John 19. 1.
[i] To ver. 25. *Mat.* 27. 15 26. *Mark* 15. 6 15. *John* 18. 39, 40.
[k] Cited from Hos. 10. 8.
[l] John 19. 15.
[m] Ps. 2. 3. Ezek. 20. 47.
[n] Jer. 25. 29. 2 Pet. 4. 17.
[o] Mat. 27. 38. Mark 15. 27. John 19. 18.
[p] Cp. ch. 10. 1.
[q] Mat. 27. 33. Mark 15. 22. John 19. 17.
[r] Or, The place of a skull.
[s] ver. 4, 14.
[t] Mat. 11. 25.
[u] Is. 53. 12. Mat. 5. 44.
[v] Acts 3. 17.
[w] Mat. 27. 35. Mark 15. 24.
[x] Ps. 22. 17.
[y] Mat. 27. 41, 42. Mark 15. 31.
[z] ch. 16. 14.
[a] Or, ridiculed.
[b] Is. 28. 16. Mat. 24. 22.
[c] Mat. 27. 29.
[d] Mat. 27. 48.
[e] Cp. Mat. 27. 42.
[f] John 19. 16.
[g] Mat. 22. 20.
[h] John 19. 20.
[i] Acts 21. 40.
[k] Mat. 27. 32. Mark 15. 21.
[l] Cp. Mat. 27. 37. Mark 15. 26. John 19. 19.
[m] Cp. Mat. 27. 44. Mark 15. 32.
[n] ch. 22. 65.
[o] ver. 35.

28 But Jesus turning unto them said, [e] Daughters of Jerusalem, [17] weep not for me, but weep for yourselves, [18] and for your children.

Kopto - to smite the breast

16 The lamentations for Josiah had become standard lamentation & was frequently commemorated. It was established as an "ordinance" 2 Chron. 35:24

17 = doubtless appropriately applied to their circumstances Lam. 1:2 but the Lord shows that it is to be applied unto them. "Lament" = Threnos: to sing a dirge, thus the lamentation.

29 For, behold, the days are coming, in the which they shall say, [g] Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

17 Cp. Lam. 2:13, 18, 4:6, 10.

18 Apply the dirge to yourselves.

30 [h] Then shall they [19] begin to say to the mountains, Fall on us; and to the hills, Cover us.

19 The common people shall seek the end of the state: they shall "seek death, but not find it." RSV. Rev. 9:6

31 For if they do these things in [m] a green tree, what shall be done in the dry?

20 The "sop" then evident in the teaching of John, Jesus etc. would be dried up. See Note Ezek. 17:24.

32 [o] And there were also two [p] other, malefactors, led with him to be put to death.

22 THE CRUCIFIXION. Vv.22-33. Mt. 27:33. Note. Mk. 15:22-25. Note. Jn. 19:17-18

33 [q] And when they were come to the place, which is called [2] Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

They offer the bitter wine but he refuses it. Mk. 15:23.

RSV: "The Skull" Jerome. Cp. Mk. 15:22.

>>>> The soldiers then sat down to watch them die. Mt. 27:36

23 "FATHER, FORGIVE THEM" V.34.

34 ¶ Then said Jesus, [r] Father, [s] forgive them; for [u] they know not what they do. And [x] they parted his raiment, and cast lots. Treating him as already dead!!! >>>>

Fulfilling prophecy. Isa. 53:12. Necessitated his own prayer. Mt. 5:44. Provided an example. 1 Pet. 2:21-23.

They did not realize the full enormity of their actions. Cp. Acts 3:17. The Acts was the answer to the prayer. See Note p. 181. Note the significant omission of these words from Stephen's prayer.

35 And [a] the people stood beholding. And [y] the rulers also with them [a] derided *him*, saying, He saved others; let him save himself, if he be Christ, [b] the chosen of God.

>>>> He is mocked by people. Mt. 27:39

24 THE RULERS' MOCK HIM. Vv.35. Mt. 27:41-43. Mk. 15:31-32.

36 And the soldiers also [c] mocked him, coming to him, and offering him [d] vinegar,

Including a pathetic little group of sorrowing, bewildered mourners. Jn. 19:25.

37 And saying, [e] If thou be the king of the Jews, save thyself.

25 They had argued with Pilate regarding the Inscription. Jn. 19:21. possibly fearing a revolt from the people & had hurried to the place of execution to affix the charge of kingship. Priests likewise mocked him. Mt. 27:39 Note

THE SOLDIERS MOCK. Vv.36-37.

38 And a [g] superscription also was written over him in letters [h] of Greek, and Latin, and [i] Hebrew, [l] THIS IS THE KING OF THE JEWS.

26 They derisively took up the words of the Priests and coming to the cross taunting offered a feast to the crucified King from their wine of their meal.

39 ¶ [m] And one of the malefactors which were hanged [n] railed on him, saying, [o] If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not

27 THE REPENTANT THIEF. Vv.39-43.

Both begin to mock. Mt. 27:44 but one repents. Perhaps the wording of the superscription induced in him some sober reflection.

28 THE SUPERSCRIPTION. V.38. Mt. 27:37. Mk. 15:26. Jn. 19:19-22. Note.

Luke mentions the superscription at this place possibly because it in some way may have influenced the repentant thief. As his eyes mockingly rested on the Title and he possibly recalled the teaching of Jesus, the revelation came to him that the claim was a true one. Cf. Mt. 27:44.

THE REPENTANT THIEF WAS DISCERNING AND HUMBLE
1 He realised Jesus would rise from the dead
2 He acknowledge that he would come again in Kingly dignity
3 He recognised that he would then reward his saints
4 He clearly saw his own failings & need for forgiveness
5 He was humble, made no demand except He be remembered.

thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. Not Trinity

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER 24.

1 Christ's resurrection is declared by two angels. 13 Christ himself appeareth to two disciples: 36 afterwards appeareth to the apostles, reproving their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and ascendeth into heaven.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other

---

a Mat. 27. 62.
b Mat. 28. 1. Ch. 23. 54. Mk. 15. 40.
c ch. 8. 2.
d Mark 15. 47.
e Mark 14. 25. Cp. Mat. 25. 31.
f Mark 16. 1. Cp. John 19. 39.
g Ex. 20. 10.
h 2 Cor. 12. 4. Rev. 2. 7.
i 2 Or, land.
k Mat. 24. 29. Mark 13. 24.
l Mat. 27. 51. Mark 15. 38.
m To ver. 10. Mat. 28. 1-8. Mark 16. 1-8.
n John 20. 1.
o Mat. 27. 50. Mark 15. 37.
p ch. 23. 56.
q ver. 34.
r Cp. John 10. 18.
s Mat. 27. 50. Mark 15. 37. John 19. 30.
t John 20. 1.
u Cp. Mat. 27. 54. Mark 15. 39.
v Mat. 25. 31.
w ch. 9. 7.
x John 20. 12.
y Josh. 5. 13. Acts 1. 10.
z ch. 2. 9. Acts 12. 7.
a ch. 18. 13.
b ch. 2. 44. Ps. 38. 11 & 88. 8.
c Mat. 27. 55. Mark 15. 40. John 19. 25.
d Or, Him that liveth.
e To ver. 56. Mat. 27. 57-61. Mark 15. 42-47. John 19. 38-42.
f Mark 15. 43.
g Acts 11. 24.
h Mat. 17. 22. Cp. Mark 9. 30, 31.
i Mat. 20. 19. John 3. 14.
k ver. 46. Mat. 27. 63.
l ch. 2. 25, 38.
m John 2. 22. Acts 11. 16.
n Mat. 28. 8.
o Mat. 27. 56.
p Cp. Mark 11. 2.
q ch. 8. 3.
r ver. 1.

37. In token of alarm, fear & anguish. They saw the judgment of God V. 47; they recognised the guilt of their leaders & they feared the further displeasure of Yahweh.
)))) The proof of his death. John 19:31-37.
30 THE BURIAL VV50-54. MT.27:57-66 MK.15:42-46 JHN 19:38-42. For time see MK.15:42.
38 The former related to his internal integrity, the latter to his dealings with others. At his birth & death the Lord had a Joseph - an intercessor to help him when he was helpless.
& He had evidently opposed them in their interrogation of Jesus, and their subsequent action. Probably his questioning caused witnesses to disagree & delayed matters. MT.26:60-61. MK.14:55-59. He had also voted against the decision.
40 They saw the two men carry the Lord into the tomb & then the stone closed it off. MK.15:46. They would hesitate to speak to these two prominent men of the Sanhedrin.

6 THURSDAY 15TH ABIB
41 Doubtless to keep the Passover which was now commencing. Ex
)))) MT.27:62-66 A guard over the Tomb.
7 FRIDAY 16TH ABIB
42 These were prepared between the two sabbaths. MT.28:1. See note The High Day top p.158. Why not take them to the tomb on Friday? Because tomb guarded until the morrow. MT.27:62-66. The women ignorant of the service performed by Nicodemus & Joseph. JHN 19:39.
8 SATURDAY 17TH ABIB
Rested until evening MT.28:1
6pm: Earthquake, Resurrect MT.28:2-4
9 SUNDAY 18TH ABIB
Christ appears to 2 Marys MT.28:5-8.
Guard enters city MT.28:11-15
Mary M. leaves for Sepulchre
Mary & Salome join her MK.16:1-8

CHAPTER 24.

1 THE WOMEN VISIT THE TOMB. VV1-3.
They follow the first three there MK.16:2-8
1 The women of Galilee Ch.23:55 & Ch.8:2. This would represent a group of 6 or more, evidently led by Joanna, wife of Herod's steward!!
2 They entered without hesitation expecting to find the 2 Marys & Salome.
3 They were utterly at a loss.
4 GR. "dazzling." Astrapto Lit. flashing as with lightning.
5 The flashing brilliant lightning the dark tomb would rouse fear.
6 They receive a personal message; the others received a mission to tell the disciples. MK.16:7.

2 THEY PROCLAIM CHRIST'S WORDS TO THE DISCIPLES VV8-10
7 Unlike the Apostles, they believed.
8 They dispersed carrying the message to the disciples at the different places to be found.
9 She returned first to tell Peter and John. JHN 20:1-2
10 She was wife Herod's Steward Luke 8:3 and probably led the group above.
11 She returned at first to pray, nothing realising how absurd the Apostles were in their disbelief MK.16:8, but the arrival of the other returning believing women caused her likewise to testify again

Isa. 41:19. & ensured the name Paradise for the Garden of Eden at the beginning Gen. 2:8 and Rev. 2:7.
ment of Israel as paradeisos (Gardens - LXX). The Hebrew PARDES (Tree park) & the Persian name for such Neh. 2:8. the delight of Persian Kings. They influenced the glowing descriptions of fertility in

---

THE CRUCIFIXION
Vv 32-38. MT.27:33-38. MK.15:22. 25. JHN 19:18
Isa. 53:12. Ps. 22:16. Zech. 12:10.
They offer the Lord but he refuses. MT.27:34. MK.15:23.
RSV: "The Skull" Jer. 7:31. Cp. MK.15:22.
The soldiers then sat down to watch them die. MT.27:36.
"FATHER FORGIVE THEM" V.34.
Fulfilling prophecy. Isa. 53:12. Necessary but his own precept & example. Provided an Ex. Lev. 1:2. Heb. 2:14-15.
They did not realise the full enormity of their actions. Cp. Acts 3:17. Acts was the answer to the prayer. See Note. Note the significance of these words. Stephen's dying prayer.
He is mocked by people. MT.27:39.
THE RULER. He saved others HIMSELF. Vv 35. MT.27:42. MK.15:31-32.
Including a pattering little group of sorrowing, bewildered women. JHN 19:25. Cp. Mark 15:40.
They had argued with Pilate regarding the inscription. JHN 19:21.
Jewish fearing a revolt & the people had hurried to the place of execution to mock the claim of the King. Passers-by likewise mocked him. MT.27:39 NTE.
THE SOLDIERS MOCK. Vv 36-37.
They derisively took up the words of the rulers and coming near the cross taunting offered a toast to the crucified King from their own wine of their midday meal.

Jesus. Jesus exclaiming with a loud voice, his opening prayer asked forgiveness for murderers - His closing voice committed himself to the Father.
Cited. Ps. 31:5.
The sentient element in man by which he talks MT.26:31. 5:3. sometimes used for the man himself Ps. 7:5. Note how Stephan used the Lord's last prayer Christ on the cross Acts 7:59. Cp. 1 Pet. 2:23.
Lit. "he breathed" i.e. his last
Convulsions of nature MK.27:51 38
THE PEOPLE FEAR Vv47-49.
PENITENCE MK.15:39-40

PUNCTUATION

"Punctuation as we have it today is entirely absent (from the Greek text of the N.T.). The earliest two MSS have only an occasional dot, this on the level of the top of the letters. The text reads on without any divisions between letters or words until MSS of 9th cent. when there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line but is often omitted.

"None of our modern marks of punctuation are found until the 9th Cent. and then only in Latin versions and some cursives. From this it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it rests entirely on human authority and has no weight whatever." (C.B.)

For a change in comma, see Note.) Luke 2:1.

For the need of marks of parenthesis and discrimination, see Num 30:9. C.B. "In the absence of hoti (that) the relation of the word "today" must be determined by the context.

"Luke 23:34 ... Here the word 'today' is connected with the ~~word~~ verb 'crow' because the context requires it. It is the same in Luke 23:43 .... for when Messiah shall reign, his kingdom will convert the Promised Land into a Paradise ..."

PARADISE. - A park, garden, ground (Eng). Persian word - A garden enclosed. LXX - Neh 2:8, Ecc 2:5, Song 4:13. LXX used it of Garden Eden Gen 2:8. Israel as nation Ezek 28:13. Isa 14:6 as Land Ezek 36:35. Israel of future Rev 2:7. Gr: the Paradise, ie the Lands Kingdom of Israel glorified Balaam inferred the Earthly

---

determining or even influencing the interpretation of a single passage. This refers to the employment of capital letters & to all the modern literary refinements of the present day.

- The offered seed Gen. 22.
- The paschal lamb Exod. 12.
- The scapegoat Lev. 16:1-34.
- The Smitten Rock Num. 20:11
- The Impaled Serpent Num. 21:9.
- The greater prophet Deut. 18:15.
- The Star. Sceptre Num. 24:17.
- Immanuel Isa. 7:14
- The Son promised Isa. 9:6.
- The suffering servant Isa. 49:3-9.
- The sheep to slaughter Isa. 53.
- The seed of woman. Gen. 3:15.
- The righteous branch Jer. 23:5.
- The suffering son of David & of God. 2 Sam. 7:14f.
- The Shepherd Prince Ezek. 34:23. 37:25.
- The Messiah cut off Dan. 9:24
- The rejected King Matt. 3:4
- The preacher of righteousness. Joel 2:23.
- The darkened sun at noonday. Amos 8:9
- The Saviour who judge Edom Obad. 21.
- The Sign of Jonah.
- The smitten ruler of Bethlehem Mic. 5:2.
- herald of the Gospel Mal. 4:5.
- The Avenger of Teman Hab. 3.
- The support of the afflicted Zeph. 3:12.
- The Glory of the Restored Temple Hag. 2:6-9.
- The pierced first born Zech. 12:10.
- The Messenger of the Covenant Mal. 3.

12. The others dispersed to the disciples generally.

3 THE DISBELIEVING APOSTLES. V. 11

13. They were completely incredulous, in spite of the combined evidence, and doubtless the women's reminder of the words of Christ spoken before.

4 PETER VISITS THE TOMB. V. 12. JHN 20:3 TO HOPE

5 THE JOURNEY TO EMMAUS. VV 13-35. MK 16:12-13.

14 About 7 miles.

15 It could have been that the unnamed disciple was Luke who through modesty omitted his name.

16 They disputed as to the significance of the events and as to the real identity and mission of Jesus. Cp. Vv 19-21.

17 Cp also the case of Mary. Jhn 20:14 & Disciples at Galilee Jhn 21:4.

Antibalein: "to throw at." They were evidently arguing, almost quarrelling with one another

i.e. Do you live on your own in J. that you are unacquainted" etc.

18 Diag. "Art thou the only sojourner in Jerusalem who is unacquainted with the things"...

Sig "Of a renowned father" and not to be confused with Cleophas or Clopas (Ginger). The name is Greek.

19 They recognise him as a prophet but not the Messiah

I They trace his likeness to Moses Acts 7:22 and that to the prophet predicted Deut. 18:15.

See the testimony of Paul relating to their blindness Acts 13:27-28

Diag. "hoped."

Diag. "That it was he who was about to redeem Israel."

20 Apo-after. Christ had taught them that "after three days he would rise again" Mk. 8:31. Supposing those words had been intended literally, the time period had lapsed

12 Then arose Peter, and ran unto the sepulchre; and [h] stooping down, he beheld the linen clothes laid by themselves, and departed, wondering [k] in himself at that which was come to pass.

13 ¶ And, behold, [l] two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore [m] furlongs. (but baths)

14 And they talked together of all these things which had happened. Has he unnamed man: Luke?

15 And it came to pass, that, while they communed *together* and reasoned, [r] Jesus himself drew near, and went with them.

16 But [s] their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are [t] sad? RV "And they stood still looking sad"

18 And the one of them, whose name was [u] Cleopas, answering said unto him, Art thou only a stranger [v] in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was [d] a prophet [w] mighty in deed and word before God and all the people:

20 [x] And how the chief priests and our [y] rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted [z] that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and [a] certain women also of our company made us

[a] ver. 1.
[b] Mark 6. 30.
[c] ver. 3.
[d] Mark 16. 11.
[e] ver. 4.
[f] ver. 5-7.
[g] John 20. 3, 6, 10.
[h] John 20. 5, 11.
[i] ver. 12. John 20. 3.
[k] John 20. 10.
[l] Mark 16. 12.
[m] John 11. 18.
[n] ver. 7, 44. Mat. 26. 24. John 3. 14.
[o] ver. 44, 45. John 1. 45 & 5. 46. Acts 8. 35 & 26. 22.
[p] Gen. 3. 15 & 12. 3 & 18. 18 & 22. 18 & 26. 4. Num. 21. 9 & 24. 17. Deut. 18. 15, 18, 19.
[q] Is. 4. 2 & 7. 14 & 9. 6. Jer. 23. 5, 6 & 33. 14-16. Ezek. 34. 23 & 37. 25. Dan. 9. 24-27. Hos. 11. 1. Mic. 5. 2. Zech. 6. 12 & 9. 9. Mal. 3. 1 & 4. 2.
[r] ver. 36.
[s] John 20. 14.
[t] Gen. 32. 26. Ruth 1. 15.
[u] Acts 16. 15.
[v] Gen. 40. 7. Dan. 1. 10. Mat. 6. 16.
[w] ch. 9. 22.
[x] John 19. 25.
[y] Mat. 14. 19.
[z] Cp. ver. 26.
[a] Or, *ceased to be under fear of them.*
[b] ch. 4. 30.
[c] John 6. 14.
[d] Ps. 39. 3. Jer. 20. 9.
[e] Acts 7. 22.
[f] Acts 2. 23.
[g] Acts 17. 3.
[h] John 3. 2.
[i] Cp. Mark 16. 13.
[k] ch. 1. 68.
[l] Acts 1. 14.
[m] 1 Cor. 15. 5.
[n] Mat. 28. 1. Mark 16. 1. John 20. 18.

astonished, which were [a] early at the sepulchre;

23 And [c] when they found not his body, they came, saying, that they had also seen [e] a vision of angels, [f] which said that he was alive.

24 And [i] certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, [o] and slow of heart to believe all that the prophets have spoken:

26 [p] Ought not Christ to have suffered these things, and to enter into his glory? 27

27 [q] And beginning at [p] Moses and [q] all the prophets, he expounded unto them in [o] all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and [t] he made as though he would have gone further.

29 But they [u] constrained him, saying, Abide with us: for it is toward evening, and the day [v] is far spent. And he went in to tarry with them. See below.

30 And it came to pass, as he sat at meat with them, he took bread, and [e] blessed *it*, and brake, and gave to them.

31 And [b] their eyes were opened, and they knew him; and he [3c] vanished out of their sight.

32 And they said one to another, Did not [e] our heart burn within us, while he talked with us by the way, and while he [h] opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, [k] and found the eleven gathered together, and [m] them that were with them,

34 Saying, The Lord is risen indeed, and [n] hath appeared to Simon.

35 And they told what things *were done* in the way, and how

124 V 29 Early evening commenced at 3 p.m. Diag. = "The day is already declined" - i.e. it was after noon. The meal was therefore the light evening meal. They hastened back to Jerusalem arriving before 6 pm. Jhn 20:19.

26 Anoetoi = "thoughtless, without understanding." Cp Gal 3:1

27 The Keys to the Kingdom. 1 Pet. 1: 11 Mt. 16:19.

28 There was no dissimulation. He acted according to the normal rules of Civility. He did not want to thrust himself upon them, but left it to them to offer the invitation.

29 This was normally the privilege of the host, but on this occasion it was resigned to the guest out of respect.

30 A Hebraism signifying that they perceived what they previously failed to discern. Gen 3:5 7. 21:19. 2 Kg 6:17-20.

31 See mg. There was a real objective removal from them.

32 This is cited as a like case to Thomas' was not present Jhn 20:24. They had evidently been gathered together for this purpose, and Simon related the circumstances. Peter, the women, John & the two believed, but the rest still required the proof — like Thomas.

33 The circumstances are not revealed, but it must have occured before V 34. What an occasion this must have been and what conversation must have ensued!!

34 But even this failed to convince those who still doubted Jhn. 16:13.

Vv 36-48. JN 20:19.

35 The doors being shut for fear of the Jews Jhn 20:19.

36 Pneuma, but evidently used in the sense of phantasmo (phantom as in Mt. 14:26 Mk 6:49 Griesbach has phantasm here in the margin of his original text (See note - Diag left).

37 As though I would pass over your lack of faith.

38 Dialogismos. Dia-through logismos - reckoning as in arithmetic. Thus reasoning through = through reasoning to add up reasons to show it was not he

Alluded to Acts 10:41

CHAPTER 1.

PROLOGUE. VV 1-3

HOW THE WISDOM OF DEITY REVEALED YAHWEH UNTO MAN BECAME MANIFEST IN THE LORD JESUS.

Outward expression of inward thought & reason. The Declaration which this is revealed. "It means not only the spoken word, but the thought-expression the spoken word is the spoken word expressive of the thought Declaration expresses wisdom, reason, purpose Bankhurst declares: "It is not taken, as some imagined, either from Philo or Philo (with whose writings there is not sufficient reason to think that the Apostles were acquainted) but from

JESUS APPEARS TO THE DISCIPLES. Vv36-48. JN 20:19-23

36 ¶ [c] And as they thus spake, Jesus himself [e] stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were [g] terrified and affrighted, and [h] supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do [i] thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: [p] handle me, and see; for a spirit hath not [r] flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them [t] *his* hands and *his* feet.

41 And while they yet [z] believed not [z] for joy, and wondered, he said unto them, [a] Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an [c] honeycomb.

43 And he took *it*, and [d] did eat before them.

44 And he said unto them, [f] These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in [m] the law of Moses, and *in* the prophets, and *in* [b] the psalms, concerning me.

45 Then [46] [d] opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus [k] it behoved Christ to suffer, [41] and to rise from the dead [k] the third day:

47 And that repentance and [m] remission of sins should be preached in his name [n] among all nations, [o] beginning at Jerusalem.

48 And [q] ye are witnesses of these things.

49 ¶ And, behold, I send [f] the promise of my Father upon you: but tarry ye in the city of Jerusalem, [u] until ye be endued with [v] power from on high.

50 ¶ And he led them out [b] as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and [g] carried up into heaven.

52 And they [l] worshipped him, and [h] returned to Jerusalem [i] with great joy:

53 And were continually [k] in the temple, praising and [l] blessing God. Amen. *Omitted.*

[a] ver. 30, 31.
[b] Ps. 16. 9, 10 & 110. 1.
[c] John 20. 19.
[d] Acts 16. 14.
[e] John 20. 19.
[f] John 14. 27.
[g] ch. 21. 9.
[h] ver. 7, 26, 44. MK. 6:49.
[i] Mat. 14. 26.
[k] ver. 7.
[l] ch. 2. 35.
[m] Acts 5. 31 & 13. 38.
[n] Is. 49. 6. Hos. 2. 23. Mic. 4. 2. Mal. 1. 11.
[o] Is. 2. 3. Acts 2. 14.
[p] John 20. 20.
[q] John 1. 1.
[r] Acts 1. 8, 22 & 4. 33. 1 Pet. 5. 1.
[t] John 1. 14.
[u] Is. 44. 3. Joel 2. 28. Acts 1. 4. John 14. 26.
[v] Ps. 22. 16.
[w] Judg. 6. 34. Cp. Acts 2. 4.
[x] ver. 52. Gen. 45. 26.
[y] Acts 1. 8.
[z] Acts 12. 14.
[a] Cp. John 21. 5.
[b] Mat. 21. 17.
[c] 1 Sam. 14. 27.
[d] John 21. 13.
[e] Mark 16. 19. Acts 1. 9.
[f] Mat. 28. 9. Mat. 16. 21.
[h] Acts 1. 12.
[i] ver. 41.
[k] Acts 2. 46.
[l] ch. 2. 28.
[m] ver. 27.

"As the spoken word reveals the invisible thought so the Living Word reveals the invisible God" Cy. John - GRACE OF YAHWEH Revealing Christ as SPIRIT (Logos) Ezek. 1.

THE GOSPEL ACCORDING TO ST. JOHN.

See Appendix p. 122

CHAPTER I.

The divinity, humanity, and office of Christ.

IN the beginning was [c] the Word, and the Word was with God, and the Word [f] was God.

2 The same was in the beginning with God.

3 [g] All things were made by him; and without him was not any thing made that was made.

4 [h] In him was life; and [k] the life was the light of men.

5 And [a] the light shineth in darkness; [11] and the darkness comprehended it not.

6 ¶ There was a man [d] sent from God, whose name was [o] John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

[a] ch. 3. 19.
[b] Gen. 1. 1. 1 John 1. 1.
[c] Rev. 19. 13.
[d] Mal. 3. 1.
[e] 1 John 1. 2.
[f] Phil. 2. 6.
[g] Mat. 3. 1. Mark 1. 4. Luke 3. 2.
[h] Ps. 33. 6. 1 Cor. 8. 6. Eph. 3. 9. Col. 1. 16.
[k] ch. 5. 26. 1 John 5. 11.
[l] ch. 8. 12. John 12.

125

Scriptures of the O.T. and writings of Jews in conformity therewith. The Greek philosophers conversed with the Jews, and borrowed many expressions from them. (Kur. Vol.)

The Logos with Deity in the beginning. (in Creation), in the setting forth of times and limits of nations Acts 17: 26. Deut. 32:8. in the proclamation of His purpose Gen 3:15. See also Luke 11:49.

2 The proclamation of the Logos enunciated the purpose or intention of Deity to reveal Himself in a Son and Sons, expressed in the name Yahweh. But the fulfilment

3 It represented God to men as, later, the Son revealed Him. See similar expressions used. Cp Mat. 26:28. 13:20. 1 Cor 10:16.

4 This repetition is a Hebraism used for the point of emphasis. Cp Gen 41:32.

5 The purpose of Yahweh brought into being the works of Creation, thus "the Word of Yahweh" is used as Creative agency. Ps. 33: 6-9. 107:20. 147:15, 18. 148:5, 8. 2 Sam. 7: 21.

6 Dia - genitive. The agency through (dia) which a thing is done, i.e. channel of Yahweh's work.

7 "Logos" is a Greek masculine noun here

CHAPTER I.

PROLOGUE. VV1-18

HOW THE WISDOM OF DEITY REVEALED YAHWEH UNTO MAN & BECAME MANIFEST IN THE LORD JESUS.

Outward expression of inward thought or reason. The Declaration in which this is revealed: "It means not only the spoken word, but the thought expressed in the spoken word; it is the spoken word as the creative of the thought." Declaration expressing wisdom, reason, purpose; that which it declares: This is not taken, as some imagined, either from Philo (with whose writings there is not sufficient reason to think that the Apostles were acquainted) but from the

The testimony of John the Baptist.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto [d] his own, and his own received him not.

12 But as many as received him, to them gave he [2] power [f] to become [g] the sons of God, *even* to them that believe on his name:

13 Which were born, [h] not of blood, nor of the will of the flesh, nor of the will of man, but [i] of God.

14 And [j] the Word [q] was made flesh, and dwelt among us, (and we beheld [r] his glory, the glory as of the only begotten of the Father,) full of [u] grace and truth.

15 ¶ John bare witness of him, and [x] cried, saying, This was he of whom I spake, [z] He that cometh after me is [b] preferred before me: [c] for he was [a] before me.

16 And of his [1] fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* [u] grace and [t] truth came by Jesus Christ.

18 [r] No man hath seen God at any time; [s] the only begotten Son, [c] which is in [v] the bosom of the Father, he hath [r] declared *him*.

19 ¶ And this is the record of John, when [t] the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, [u] I am not the Christ.

21 And they asked him, What then? Art thou [v] Elias? And he saith, I am not. [w] Art thou [4] that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* [e] the voice of one crying in the wilderness, [a] Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the [b] Pharisees.

25 And they asked him, and said unto him, [c] Why baptizest thou then, if thou be not that [c] Christ, nor Elias, neither that prophet?

26 John answered them, saying, [b] I baptize with water: [f] but there standeth one [k] among you, whom ye know not;

27 He it is, who [m] coming after me is preferred before me, whose shoe's [o] latchet I am not worthy to unloose.

28 These things were done [n] in Bethabara [l] beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, [2] and saith, Behold [y] the Lamb of God, which [2] taketh away the sin of the world.

30 [c] This is he of whom I said, After me cometh a man which is preferred before me: for he was [p] before me.

31 And I knew him not: but that he should [k] be made manifest to Israel, [m] therefore am I come baptizing with water.

32 And John [q] bare record, saying, [z] I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is [z] he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is [z] the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, [b] Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

---

1 The Logos set before men the hope of Eternal Life, and this, in turn, illuminated their minds. It became the Light of Life. John 8:12.

10 Primarily light is a luminous emanation which enables the eye to discern form and color. It requires an organ adapted to its reception Mat. 6:22. Where this is absent or impaired light is useless. Man naturally is incapable of receiving spiritual light. Cp 1 Cor 2:14 1 John 3:19 Cf Luke 16:8

11 Here is conflict, or enmity, as light dispelled, or destroyed darkness.

12a Katalambano = "to lay hold of" in the double sense of to possess as one's own, or to seize in order to destroy. Darkness could not lay hold of light, but could only be destroyed by it, and though the forces of darkness down the ages have attempted to seize and destroy light the efforts have inevitably failed because 12:46 1 John 2:8

JOHN: THE WITNESS OF LIGHT 6-8

John did not witness concerning Jesus, for he did not originally know him to be the promised Messiah 1:31. He witnessed to the fact that the time was at hand for the fulfilment of the promise in the Declaration or Word of Deity

15a Heb. Yohanan = Yah hath been gracious.

14 The Logos illuminated men with the Light of Life which could only come through the promised Seed, the true Light. John witnessed to that fact. Cp Mat 3:14 John 1:19-27 29-30. He thus bore witness to the Light but was not the manifestation of the Light as some thought. Cp v 8

THE PURPOSE & POWER OF THE LIGHT Vv 9-13

9a Kosmos - Order, Arrangement. It relates to the "world" that came to save, John 3:17. which stretched back as well as forward in point of time. This verse cannot apply to the world at large for many enter that world who are not illuminated by the Light. It relates to the Divine Order, which commenced from the beginning and of which the Israelitish phase was an important section (Cp Ps 105:10). Every man entering the Divine order was illuminated by the Light.

RV marg. = "The true light which lighteth every man was coming into the world." The coming is thus connected with the Light in accordance with general usage in this Gospel. Cp 3:19 8:12 11:27 12:46 16:28 18:37

It pertained did not lay hold on it."

20 Gr. idioi - masc. plur. (c.B). - the people of light - Israel.

21 Teknon - in contrast to Huios = Children. The full status of sonship = His Kingdom Rom 8:16-23

22 CB: "Antecedent to any ancient Mss, Irenaeus (178), Tertullian (208) Augustine (395) and other Fathers read: "Who was begotten" (Sing. not plural). Tertullian says that "believers" could not be intended in this verse, since by the will of man "all who believe are born of blood." He ascribes the reading of the received text to the artifice of the Valentinian Gnostics of 2nd & 3rd cents. supported by Griesbach - See Bloomfield.

23 RVmg = Begotten

No person is "born" in the sense of being begotten. Cp 1 John 5:1 Cf 1 John 2:29 3:9 4:7 5:1 18

24 Gr. Bloods - feminine plural. Cf Rom 9:8 Gal 4:23 29

25 CBW = "So" - In His attitude

---

12 He had returned from Temptation in the Wilderness. Mt 4:1 Luke 4

13 Predicted Isa 53:6 Gen 22:8 Exod 12:3 29:38-42.

14 The Scapegoat Lev 16:2 He had already carried the sins away in a place not inhabited.

15 Cp Luke 3:16

16 "Son of the world" = both Jew and Gentile. 1 John 2:2

2 OF JOHN'S DISCIPLES FOLLOW JESUS

See Note above.

16 Andrew and perhaps John the writer of the Gospel.

41 By using the title they showed that they recognized his status as a teacher and sought further information.

48 4 o'clock. This was shortly after time when evening lambs offered. Thus John's statement significant v. 35.

Strongman

See Note John 1:5

ANDREW AND SIMON CONTINUE WITH HIM 40-42

Following conversation with Jesus, Andrew excitedly seeks Simon, the "other disciple" apparently retires to think on the matter.

50 See Note

51 This must have been an exciting topic of conversation among John's disciples

52 Prophetic Cp Mk 16:17.

RETURN TO GALILEE Vv 43-51.

53 There must have been magnetism in the glance of the Lord. Moreover that He was prepared by the Holy Spirit of the Word. v. 33. Cp Isa 50:4

54 See Note

55 It is obvious from this that Philip and Nathanael had frequently discussed these prophecies

56 Cp v. 49. Luke 23.

57 See Note Luke 24:27

58 Not Jacob the supplanter in whom there was guile. Cp Ps 32:2. Nathanael had overcome the flesh. Jn 16:33

---

126 arising from it the order was brought into existence, and the order did not understand it."

The light was always there in shadowy form, it was the creative force of the Divine order Cp Ps 104:10. yet there was widespread misunderstanding of the Divine purpose in the order.

18 That which "was" V 10. now "came." The "real" now took the place of the promise.

19 RV mg = "own things" (Gr. Ta idia - neuter plural) = the land, people and throne of David. Wyllie trans. = "It came unto the ~~own (it)~~ those (lit. own things) to whom it (the Light) pertained and they to whom

26 Became. See Note 6

JOHN'S TESTIMONY.

27 Ranks = RSV.

28 Drag. = "He is my Superior." Proto = first in time or status. It is rendered "chief" in Mark 6:21 RV Acts 8:10 28:7. 17:4. 28:17 etc.

29 It worked wrath Rom. 4:15. Acts 17:10

30 Ginomai. See Note 8 Grace & Truth were given substance in him. Before they were a matter only of promise.

31 1 John 4:12.

32 A Hebraism indicating great intimacy of communion Cp John 13:23. Mk 6:38

THE SANHEDRIM QUESTIONS JOHN Vv 19-28.

This took place during the Temptation, for it followed his baptism Mat 3:12, when the Lord has returned. John 1:29

33 Witness as per v. 7.

34 Official deputation from Sanhedrim. John's fame was great and had extended far and wide. The Sanhedrin had charge of religious matters and felt it their duty to enquire into the character and claims of John

35 The strongest asseveration leaving no room for doubt Cp John 3:28-36.

Many were expecting Messiah Luke 3:15.

36 But he did self-effacement in his spirit v. 23.

He was a prophet Luke 7:28 but not the one promised Deut 18:15-18.

37 A mere sound destined to pass away. John was noted for his humility.

40 Never used except by order Sanhedrim or by order 3 Magistrates, and then only for proselytes.

41 Sig. House of Grass. Should be Bethany: Andrew for or Grassing. Josh 4:19 Cp Luke 3:18.

JOHN'S 2nd WITNESS Vv. 29-34.

witness v. 19.

38 Then Jesus turned, and saith unto them, ᵒ What seek ye? They said unto him, ᶜ Rabbi, (which is to say, being interpreted, Master,) where ³dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ⁵about the tenth hour.

40 ᶠ One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth ᵐ his own brother Simon, and saith unto him, We have found the ⁿ Messias, which is, being interpreted, ᵗ the Christ.

42 And he brought him to Jesus. And when Jesus ᵖ beheld him, he said, Thou art ʳ Simon the son of Jona: thou shalt be called ˢ Cephas, which is by interpretation, A stone.

43 ¶ ⁼The day following Jesus would ᵘ go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now ⁼Philip was of ᵃ Bethsaida, the city of Andrew and Peter.

45 Philip findeth ᵉ Nathanael, and saith unto him, We have found him, of whom ᶠ Moses in the law, and the prophets, ᵈ did write, Jesus ᵍ of Nazareth, ʰ the son of Joseph.

46 And Nathanael said unto him, ᵏ Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an ˡ Israelite indeed, ᵐ in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, ᶜ Rabbi, thou art ᵇ the Son of God; thou art ᵈ the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, ᶠ believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, ᵍ Hereafter ye shall see ʰ heaven open, and ⁱ the angels of God ascending and descending upon ˡ the Son of man.

ᵃ ver. 28.
ᵇ Mat. 14. 33. Luke 22. 70.
ᶜ ch. 18. 4, 7.
ᵈ Mat. 27. 42.
ᵉ Mat. 23. 7, 8. Mark 9. 5 & 11. 21. Cp. Mark 10. 51.
ᶠ Or, *abidest*.
ᵍ ch. 16. 31.
ʰ *That was two hours before night.* Cp. ch. 4. 6, 52. Acts 2. 15.
ⁱ Rather as ch. 13. 19.
ᵏ Ezek. 1. 1.
ˡ To ver. 42, cp. Mat. 4. 18-22. Mark 1. 16-20. Luke 5. 2-11.
ᵐ Gen. 28. 12.
ⁿ Dan. 7. 13.
ᵒ ch. 5. 18.
ᵖ ch. 4. 25.
ᵗ Or, *the Anointed*.
ᵘ Cp. ch. 1. 29, 35, 43.
ᵛ ver. 36. Mat. 19. 26.
ʷ ver. 11. ch. 4. 46 & 21. 2.
ˣ Mat. 16. 17.
ʸ Job 38. 6. Jer. 4. 29. Mat. 10. 2.
ᶻ Or, *Peter*. Mat. 4. 18.
ᵃ ch. 1. 40, 42, 43, 45 & 3. 22.
ᵇ Mat. 22. 2.
ᶜ ver. 29, 35. Cp. ch. 2. 1.
ᵈ Cp. ver. 28.
ᵉ Mat. 10. 3. Mark 3. 18. Luke 6. 14.
ᶠ Mat. 11. 21.
ᵍ ch. 19. 26.
ʰ 2 Sam. 16. 10.
ⁱ ch. 7. 6.
ᵏ ver. 46-49.
ˡ Luke 24. 27.
ᵐ Mat. 2. 23.
ⁿ ch. 6. 42.
ᵒ ch. 3. 25
ᵖ ch. 7. 41, 42, 52.
ᵠ Ps. 73. 1. Rom. 9. 4, 6.
ʳ Ps. 32. 2.
ˢ ver. 8.
ᵗ ch. 4. 46.

ATTRACTING FOLLOWERS. Whilst John and Andrew, disciples of John were standing by the Baptist, a man passed of whom he said "Behold the Lamb of God." They recalled the incident of 6 weeks ear- ier and followed him Simon, Bethsaida. also attached himself to them. Jesus made to return to Nazareth, 56 miles distant. It seems as though Jesus went out of his way to seek Philip v.43. This could have taken him to Bethsaida on N^th of Lake about 20 m. distant. Here Nathanael joined him and Christ returned to Cana Ch.2:1. Meanwhile Simon, Andrew and John resumed their work. Their formal call came later MK.1:14-18.

ANDREW AND SIMON CONTINUE WITH HIM. 40-42

Following conversation with Jesus, Andrew excitedly seeks Simon, the "other disciple" apparently retires to think on the matter.

2 OF JOHN'S DISCIPLES FOLLOW JESUS

See Note above.

ATTRACTING FOLLOWERS

RETURN TO GALILEE

Vv.43-51.

"HIS DISCIPLES" CH.2:2.

Contact had been made with only 5 disciples at that time John 1:3 of whom resumed their work for their official call came after John's imprisonment MK 1:14-18. Therefore the only disciples who accompanied the Lord to the wedding would have most likely been Philip and Nathanael.

CHAPTER 2.

1 Christ turneth water into wine: 12 departeth into Capernaum, and to Jerusalem: 14 purgeth the temple: 19 foretelleth his death and resurrection. 23 Many believe because of his miracles.

AND ᵒ the third day there was a marriage in ᵍ Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and ᵗ his disciples, to ᵘ the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, ᵇ Woman, ᶜ what have I to do with thee? ᵈ mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of ᵏ the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When ⁿ the ruler of the feast had tasted ᵖ the water that was made wine, and knew not whence it was: (but the servants which drew the water

ᵒ ver. 38.
ᵍ Cana 2 of Galilee: 3 and the mother of Jesus was there: 4
ᵗ his disciples, to ᵘ the marriage. only five or six called to date - Ch.1. Mark 1:16-20.
ᵇ Woman, ᶜ what have I to do with thee? ᵈ mine hour is not yet come.
ᵏ the purifying of the Jews, containing two or three firkins apiece. firkin = 7½ gals.
ⁿ the ruler of the feast
ᵖ the water that was made wine,

ATTRACTING FOLLOWERS. Whilst John and Andrew, disciples of John were standing by the Baptist, a man passed of whom he said "Behold the Lamb of God." They recalled the incident of 6 weeks ear- ier and followed him Simon, Bethsaida. also attached himself to them. Jesus made to return to Nazareth, 56 miles distant. It seems as though Jesus went out of his way to seek Philip v.43. This could have taken him to Bethsaida on N^th of Lake about 20 m. distant. Here Nathanael joined him and Christ returned to Cana Ch.2:1. Meanwhile Simon, Andrew and John resumed their work. Their formal call came later MK.1:14-18.

CHAPTER 2.

WATER INTO WINE Vv.1-11

The first "miracle-sign" Cp. VII

1. The number of completeness. The 3rd day completed the fundamentals of creation, the following three being a repetition. Also included the principle of resurrection for the earth rose out of the water and fruit out of the earth Gen. 1:9-13.

This was also the 5th day recorded (Cp Ch.1:29,35,43) - the number of grace. (Cp 7:6 note)

2. Sig. Place of Reeds, from root - to erect (as a reed) to create, to cause to stand up. This was home town of Nathanael Ch.21:2 See also Ch.1:46

3. Sig. Circle (Cp 1:19-34)

4. Was already there. Evidently the marriage of relation, and Mary there in some official capacity. Notice the calm authoritative way the commands the servants. V.5 Josephdried?

5. Construction of sentence to singular implying Disciples invited for his sake - not he for theirs: Rotherham: "Jesus also was invited with his disciples."

6. "Wine falling short" - Rotherham. Perhaps the presence of unexpected guests was the cause.

7. Used not in disrespect but as a tender expression John 20:15, 19:26. Defines new standing in family relations not merely Jesus son of Mary but Christ Son of God. Luke 2:49, Mat. 12:48-50, Luke 11:27

8. He does not call her "mother." Subordination passed away in new mission.

9. An expression, not of disrespect denoting he was dedicated to the will of God. These seemed to be a desire on part Lord's relations that he openly declare himself before all. They did not realise the suffering involved. Jhn 7:3-7. Mary

59 Le Messiah MK 8:29 The prophets revealed him as ... 2 Sam. 7. Ps. 2. Isa 9:6.

60 The power of the universe subject to my control. Matth. 28:18. 1 Pet. 3:22.

61 As Son of man he comes with judgment John 5:27. and with him will be the angelic host. Matth. 25:31.

57 Prophetic Cp Matth. 16:17.

53 There must have been magnetism in the glance of the Lord. Moreover Philip was prepared by the study of the Word. v.21. Cp Matt. 5:6

54 See Note p.159.

55 It is obvious from this that Philip and Nathanael had frequently discussed these prophecies.

56 Cp V.49. Luke 1:31.

57 See Note Matth 2:23.

58 Not Jacob the supplanter in whom there was guile. Cp Ps 32:2. Nathanael had overcome the flesh. Later. 1:3

127 Knew he was Christ had heard it pronounced by John desired him demonstrate his power. His gentle rebuke was combined with words that implied the sufferings involved when the hour should come.

c The number of man - flesh. Used for washing hands of feet guests: Cp MK 7:3-4 Luke 11:39 Matt 15:2. A resting on the Law.

ff A super abundance for all needs.

12 They drew water and it turned into wine. - Faith was needed

13 Maketh glad. Prosperity. Teaching Love Song 1:2; Parable Cp Ezek

WINE - The juice of the grape is crushed from it being trodden under feet of men. The bloom of grape causes it to ferment and bring forth a new kind of life. Natural fermentation takes place - Result WINE. Wine = Blood. Mal. 2:2,3. Ephes 4:22. Rom 6:3,4 - Israel without this, hence without joy.

13 Man deteriorates but not God.
14 Sig. Intoxication though does not imply those of last in that state. Cp Rev 18:3.

Purging of the temple. Ch1.7:13 See Note Appendix 21.

knew;) the governor of the feast called the bridegroom,
10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have [c] well drunk, then that which is worse: *but* thou hast kept the good wine until now.
11 This beginning of miracles did Jesus in [d] Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
12 ¶ After this [e] he went down to Capernaum, he, and his mother, and [f] his brethren, and his disciples: and they continued there not many days.
13 ¶ And the Jews' [g] passover was at hand, and Jesus went up to Jerusalem,
14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
15 And when he had made a scourge of [p] small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
16 And said unto them that sold doves, Take these things hence; make not [q] my Father's house an house of merchandise.
17 And his disciples remembered that it was written, [r] The zeal of thine house hath eaten me up.
18 ¶ Then answered [s] the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them, [t] Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty and six years [u] was this temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.

SHORT VISIT TO CAPERNAUM. V.12.

16 Village of Consolation. Jhn 6:22. Evidently friends there with whom they could stay. Mth 4:13. 17:24. Nobleman's son Jhn 4:46. Heals Centurion's Luke 7:1-10. Upbraided Mth 11:23.
Joseph evidently dead. See Note p. 137.
See Note p. 127.
Because Passover at hand.

CHRIST'S INDIGNATION IN THE TEMPLE Vv 13-17.

He was like a priest inspecting a house suspected of fretting leprosy. On the second inspection the stones were to be broken down. Lev 14:44-45. Cp. Mk 11:12.
A tremendously lucrative business. Josephus mentions 256,500 animals offered at one Passover. There would be all the activity, noise, importunity and greed of gain of an Eastern market.
Original word = made twisted rushes or reeds i.e. rope.
He treated them all as animals, belaboring them. As the frightened animals turned to flee, so did the hardened traders. It was a typical foreshadowing of Mal 3:1-3. which is to end in the destruction of all such commercialism. Zech 14:21.
Nobody resisted for by a law of the Jews, pro-

THE EIGHT SIGNS OF JOHN'S GOSPEL.

Christ come to manifest the Divine glory to Israel. Jhn 1:14. Among other means used, were eight great miracles called in the Greek "Semeion" or "signs" but rendered "miracles." (R.V. = "signs"). These appear to be numbered. - "The beginning" Jhn 2:11. "the second" Jhn 4:54. - an indication that all such "signs" are set in order. These "signs" revealed to Israel their needs, and who could alone supply them.
- Water into Wine
Contract lacks the means of jest[illegible]

THE FIRST SIGN. The Marriage V.1. The Call V.2. The Need V.3. Regeneration of flesh V.4. The Command V.5. The Law could not provide V.6. Quality of Wine Vv 9-10. Summary. V.11.
On 3rd day - Implies Resurrection through Covenant of Sacrifice. - Gen 22:4. Jon 2:9. Exod 3:18. Exod 24:11. Acts 10:39-40

Of regeneration.

ST. JOHN 3. 21.

22 When therefore he was risen from the dead, [a] his disciples remembered that he had said this unto them; and they believed [b] the scripture, and the word which Jesus had said.
23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw [c] the miracles which he did.
24 But Jesus did not commit himself unto them, because he knew all *men*,
25 And needed not that any should testify of man: for [h] he knew what was in man.

CHAPTER 3.

1 Christ teacheth the necessity of regeneration.
16 The great love of God towards the world.
18 Condemnation for unbelief. 23 The baptism and witness of John.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born again.
8 The wind bloweth where it listeth, and thou hearest the

[a] Luke 24. 8.
[b] Ps. 16. 10. Luke 24. 27, 44.
[c] Mat. 24. 49. Luke 12. 45. Acts 2. 15. 1 Cor. 11. 21.
[d] ver. 11. ch. 4. 46.
[e] ver. 11. ch. 3. 2.
[f] ch. 1. 14.
[g] ch. 4. 46, 47, 49, 52.
[h] ch. 6. 61, 64. 1 Sam. 16. 7.
[i] Mat. 12. 46.
[k] Ex. 12. 14. Lev. 23. 5. Deut. 16. 1.
[l] To ver. 27, cp. Mat. 21. 12, 13. Mark 11. 15-17. Luke 19. 45, 46. with Mal. 3. 1-3.
[m] ver. 4. 9. ch. 7. 50.
[n] Luke 18. 18 & 23. 35. Acts 3. 17.
[o] ch. 7. 30 & 19. 39.
[p] Acts 27. 32.
[q] ch. 1. 38.
[r] ch. 2. 11, 23. Acts 2. 38.
[s] Acts 10. 38.
[t] Mat. 19. 28. Gal. 6. 15. James 1. 18. 1 Pet. 1. 3, 23. 1 John 3. 9.
[u] Cp. Luke 2. 49.
[h] Or, *I knew from above.* James 1. 17 & 3. 15, 17.
[i] Gal. 4. 9.
[k] Cited from Ps. 69. 9.
[l] Cp. ch. 4. 11 & 6. 31.
[m] ch. 5. 10.
[n] Mat. 12. 38 & 21. 20.
[o] Mark 16. 16.
[p] Acts 2. 38. Eph. 5. 26. Tit. 3. 5.
[q] Eph. 3. 14. 1 John 3. 8.
[r] Mat. 26. 61.
[s] Cp. ch. 10. 18.
[t] Job 14. 4. 1 Cor. 15. 50.
[u] Ezra 5. 16.
[v] ch. 5. 28.
[w] Or, *from above.* ver. 3.
[x] 1 Cor. 6. 19. Col. 2. 9.

THE JEWS SEEK A SIGN. Vv 18-22.

26 To show he was invested with authority. Cp his accusation Mth 26:60. Mk 14:58. Taunted on Cross. Mth 27:40.
27 They were reminded of this Luke 24:8. but cp also Jhn 14:26.

MIRACLES AT THE FEAST.

28 These are not recorded. (Cp Jhn 21:25) but they are referred to Jhn 3:2. 4:45.
29 Some word read. "believe" V.23. = "trust" "impose confidence"
30 Could read their minds and hearts. Jhn 1:45-48. 4:29. 7:42. 6:64. He did this by God's power. 2 Cor 13:4. Cp. Ps 103:14. Jer 17:10. Ezek 11:5. Heb 4:13. Jesus knew the thoughts of men. Mth 9:4. Luke 6:8. John 16:30. Rev 2:23.

CHAPTER 3.

NICODEMUS VISITS JESUS. Vv 1-2.

The witness of John, the Lord's impressive entry to Temple, the miracles performed at Passover 2:23 impressed even the rulers. Jhn 12:42.
A member of Sanhedrin. According to rabbinical writings, he was a man of unbounded wealth, great liberality, outstanding piety. His splendid fortunes they say, were attended with as great a reverse as that of Job's (See Treas.)
This became his. el, though weak compared with his honesty to force him to decide himself.

MUST BE BORN FROM ABOVE Vv 3-8.

Cp John 1:13. Gal. 6:15. Col. 2:9-10. James 1:18. 1 Pet. 1:3-5. 1 Pet. 1:23. Eph 2:4-5.
To be reborn one must die. Cp Rom 6. Gal. 5:24. 2:20. Gal. 6:16. Rom. 8:13. - Incorporation, the process of conception, quickening, birth suggested.
Nicodemus probably believed that the new birth was changing from Gentilism to Judaism (See Note next page). The Lord stated flesh is flesh whether Jew or Gentile. 2 Cor. 5:17. 1 Cor 15:50.

ISRAEL'S NEEDS ARE OURS ALSO.

He will
Give us joy in his service
Provide us with new life
Grant us food - STRENGTHEN our Weaknesses
Care for us amid storms of life
Open our eyes to richness of Truth
Raise us from dead
Increase our labours.

The wind, or spirit is not subject to flesh, or nationality such as the Jews might imagine. Ecc. 11:5.
Its influence is obvious

128

the Lord alone can supply.
Ruler's son "sick unto death" Ch 4:46-53. - like the Nation, but which he had power to cure.
The Impotent Man Ch 5:1-47. whose helplessness the Lord made good.
Provision of Food to the needy 5,000 Ch 6:1-14.
Calms the sea Ch 6:15-21
Cures Blindness Ch 9:1-41
Raises dead Ch 11:1-44
Increases harvest - Father Resurrection

"46 YEARS" Ch 2

taking down and added to it. The to be added to uated on a pl wall of Temple uary with its c

10 Flesh cannot 1 Cor. 2:11-14. The influence of Spirit person is bewilde to flesh 1 Pet. 4:4 They found it so a far as the Lord w concerned. John 8

11 Its origin and tiny or purpo

12 Not manifes by mere exte as such as flesh association with ract, but by the fluence of that which is invisib to flesh, the in a destiny which flesh is norant - the er of Spirit - breathed forth Yahweh prove the seed of spiritual birth

13 The need of birth means natural birth ract availed n - that mere cus cision in Gesen this: mutilation 4:23. Rom 2:25 Nic could only Virtues of Juda - fleshly attitude

14 In comparis with others, ... a Teacher. Isa 29:10-... Jer 8:8-9. Ruff 11:25. 15:14. Jhn 9:24-41

15 Cp. V.2. the d witness was C and the Father e ed to the feeble the flesh Jhn 8:28. 12:47. Mth 16 Pred Isa 52:1 65:2. 66:4. Cp 5:140-43. Mark 2

17 Relative to r establishment of dom. Cp Eph. 2:6.

18 Figurative le see to denote R religion of hu things indicating into heaven or perfecting knowledge thence Cp Deut 30 Rom. 10:6.

CHRIST TO DRAW

GOD'S LOVE THUS VEALED. 4:16-17

Revealed Him in the manner fo ing Rom. 5:8. Eph 1 Jhn 3:16. 4:10.

Both Jew and Gen Hle 1 Jhn 2:2. 5:14,15,19. 1 Tim. TERMS OF SALVA

Vv 18-21.

Belief that Je action Jhn 1:12. 3: 20:31 Rom. 8:1. 1 Jhn

Death to unbel Israel Num 21:4 c Isa 45:22-25. Heb 9:27-28. 1 Pet. 2:5

10 Flesh cannot tell God's great love to man.
1 Cor. 2:11 The influence of Spirit on person is bewildering to flesh 1 Pet. 4:4. They found it so as far as the Lord was concerned. John 8:14
11 Its origin and destiny or purpose
12 Not manifested by mere external such as fleshly association with Israel, but by the influence of that which is invisible to flesh, the origin & destiny of which flesh is ignorant — the power of Spirit-Word breathed forth by Yahweh providing the seed of our spiritual birth
13 The need of re-birth meant that natural birth into Israel availed nothing — that mere circumcision in absence of this: mutilation Phil 3:3. Rom. 2:25-29
Nic could only see Virtues of Judaism - fleshly associations.
14 In comparison with others, he a Teacher. Cp. Isa 29:10-12. 56:10. Jer. 8:8-9. Ezek 11:25. 15:14. 20:29. John 9:29-41
15 Cp. V.2. The dual witness was Christ and the Father appealed to the heedless & the flesh Cp John 5:36. 12:49. Matth 11:27
16 Psa Isa 50:5. 1. 45:15. 65:2. 66:4. Cp John 5:40-43. Matt 23:37.
17 Relating to re-establishment of Kingdom. Cp Eph. 2:6.
18 Figurative language to denote the interpretation of hidden things indicating ascending into heaven and fetching knowledge from thence Cp Deut 30:11-12. Rom. 10:6.
CHRIST TO DRAW ALL. VV 14-15.
GOD'S LOVE THUS REVEALED. VV 16-17.
20 Revealed His love in the manner following. Rom. 5:8. Eph 2:4-5. 1 John 4:16. 4:10.
21 Both Jew and Gentile 1 John 2:2. 2 Cor. 5:14,15. 1 Tim. 2:4.
TERMS OF SALVATION. VV 18-21.
22 Belief that begets action John 17:3. 5:24. Rom. 6:1. 1 John 5:12.
23 Death to unbelieving and Num 21:4 a warning. Ps 95:7-11. Heb 3:7-13. Ps. 2:9

1 Flesh cannot tell God's great love to man. (Though its effect is felt)
2 sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
3 9 Nicodemus answered and said unto him, How can these things be?
4 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
5 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
6 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
7 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
8 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
9 15 That whosoever believeth in him should not perish, but have eternal life.
10 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
11 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
12 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
13 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
14 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
15 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

16 22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.
17 23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.
18 24 For John was not yet cast into prison.
19 25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.
20 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
21 27 John answered and said, A man can receive nothing, except it be given him from heaven.
22 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
23 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
24 30 He must increase, but I must decrease.
25 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
26 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
27 33 He that hath received his

"46 YEARS" Ch. 2:20 Herod being exceedingly unpopular among the Jews because of his cruelty, to gain their affection and to gratify his own ambition began to build the Temple anew about BC 20 This he did by employing 18,000 men and taking down and restoring section at a time. He finished it so as to be fit for use in 9 years, but additions were constantly being added to it. The work had commenced about 18yrs before birth of Lord and he was now 30 yrs age Luke 3:23. Additions continued to be added to it until just prior to the destruction of Jerusalem AD 70. Viewed from Mt Olives, the city must have been dazzling. Situated on a plateau which drops sharply to east above the brook Kishon, it has a perfect stage setting. The gleaming white walls of Temple were formed of cyclopean blocks of stone, gold shone on the facade of it and the enormous mass of the Sanctuary with its courtyards, porticoes and towers dominated the scene. To the right (Nth) was the square tower of Antonio.

In whom alone is forgiveness of sins.
A fulfilment of Isa 9:1-2. Isa 40:10. Rom 1:28. 2 Thess 2:9-10.
Prov 1:29. 15:12. 1 Kgs 22:8. Amos 5:10.
Ps 14:1. 119:142. Jn 14:6. James 1:25. John 6:45. Isa 26:12. 60:21. Phil 2:11.
See Appendix p. 23.
JESUS CONTINUES IN JUDEA. V. 22. See Appendix p. 22.
See Note p. 127.
The Lord depended largely on hospitality they had a common purse John 12
Among his disciples were rich friends mostly women Luke 8:3.
JOHN ALSO CONTINUES HIS WORK. Vv 23-24.
Sig. "Fountain." About 10 m. Nth East from Shechem.
JOHN'S FINAL TESTIMONY TO JESUS. Vv 25-36.
There were various forms of ceremonial purification under the Law but washing of water was prominent Lev 14 & 15. 13. 14. The dispute with Jews was probably in relation to his authority or the efficacy of his baptism. An indication of his growing popularity.
Of real lasting value Cp Ps 1:1-3
This is my mission therefore I rejoice in his success.
Described Ps 133:1-3. John 3:29. Cant 2:10-13. The Ecclesia: Cant 6:4. Eph 5:26-27. Israel Isa 54:1-8. Rev 19:7-8. Jerusalem Isa 62:4. Rev 21:2 etc. Gal 4:26. New Jerusalem Rev 21:2 etc. Gal 4:26.
As Israel was the Bride it was to be expected that she should flock to the Bridegroom, not the friend who never the less rejoices in this.
There was no pompousness in John Baptist.
Cp V. 3. John 8:23. 1 Cor 15:47.
Their failure to perceive the Truth concerning Jesus demonstrated that their loyalty for John was earthly in origin. 1 Cor 15:48. 2:14.
Mentally perceived. Cp John 17:3.
i.e. Flesh. We must become Sons of God by being born from above. Cp V. 6, 8. 1:12. 1 John 4:6. John 8:47.

DISPUTE ON BAPTISM
This gradually involved the Lord and his disciples in relation to baptism, John 4:1-2. But Christ led his disciples from that area of unprofitable dispute. John 4:1-3

"46 YEARS" (Cont). the barracks of the Roman garrison. The priests and the wealthy had built sumptuous palaces, and below the town guarding the approaches to the sea, the Tower of David rebuilt on these same terraces where once the poet-King had sung his psalms of praise rose to a height of over 150 ft, an invincible strongpoint where 40 years later the defenders of Israel were to make their last stand against Titus's legions.

BORN FROM ABOVE John 3:3. — Is to have Christ formed in one's heart, is to be impressed with the Divine Image, is to seek those things that are above. This can only be done by emptying oneself of self-importance and replacing it with Spirit-Word — thus thinking, acting living in accordance with it.

Without such birth one cannot mentally perceive the Kingdom now V 3. nor will he enter it then.

It is said that Jews used this saying to denote the change that took place when a Gentile accepted Judaism (Gage Treas). Nicodemus, however, could not understand the application of the phrase to Jews. He asked (V. 4). What was the new birth! Was it a sort of transmigration?

AT SHECHEM. A narrow valley lying between Mts Gerizim on south and the rugged heights of Ebal on the north. The valley is well watered and is noted for its luxurious growth. Even in the midst of summer when the land is parched and dry, Shechem is green and inviting. It was thus a place of rest. The narrow valley opens out on to a large field, thought to be the parcel of ground yet to be received by Joseph.

testimony [a] hath set to his seal that [b] God is true. - 2 Cor. 1:20.

34 [c] For he whom God hath sent speaketh the words of God: for God giveth not the Spirit [d] by measure *unto him.*

35 [f] The Father loveth the Son, and [g] hath given all things into his hand.

36 [h] He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Roth. Bull. dreadful.

CHAPTER 4.

1 Christ talketh with a woman of Samaria. 31 His zeal for God's glory. 39 Many Samaritans believe. 43 He departeth into Galilee, and healeth the ruler's son.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and [k] baptized more disciples than John,

He permitted his disciples to continue the witness of John.

2 (Though [m] Jesus himself baptized not, but his disciples,)

3 He left [o] Judæa, and departed [p] again into Galilee.

4 And he [q] must needs go through [r] Samaria.

5 Then cometh he to a city of Samaria, which is called [t] Sychar, near to the parcel of ground [u] that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied [z] with *his* journey, sat [v] thus on the well: *and* it was about [x] the sixth hour.

6pm - 6am - 12hr
6am - 6pm - 12hrs

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto [d] the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for [h] the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [d] living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But [i] whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into [l] everlasting life.

15 The woman saith unto him, [n] Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, [r] call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art [d] a prophet.

20 Our fathers worshipped in [b] this mountain; and ye say, that in [c] Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, [e] the hour cometh, [f] when ye shall neither in this mountain, nor yet at Jerusalem, worship [g] the Father.

22 Ye worship [i] ye know not what: we know what we worship: [k] for salvation is of the Jews.

23 But [e] the hour cometh, and

[a] ch. 6. 27.
[b] Rom. 3. 4. 1 John 5. 10.
[c] ch. 7. 16.
[d] ch. 7. 38, 39. Is. 12. 3 & 44. 3. Jer. 2. 13. Ezek. 36. 25. Zech. 13. 1 & 14. 8.
[e] Ezek. 4. 16. Cp. ch. 1. 14, 16.
[f] ch. 5. 20. Mat. 3. 17.
[g] Mat. 28. 18.
[h] ver. 15, 16, 18. ch. 1. 12 & 6. 40, 47 & 11. 25 & 20. 31. Hab. 2. 4. Rom. 1. 17.
[i] ch. 6. 35, 51, 58 & 7. 37.
[k] ch. 3. 22, 26.
[l] ch. 6. 54.
[m] Cp. 1 Cor. 1. 14-17.
[n] ch. 6. 34.
[o] Cp. ver. 47, 54. ch. 3. 22 & 7. 1.
[p] ch. 2. 11, 12.
[q] Luke 17. 11.
[r] ch. 16. 8.
[s] 2 Kin. 16. 24.
[t] Cp. Acts 7. 16.
[u] ver. 12. Gen. 33. 19 & 48. 22. Josh. 24. 32.
[z] Luke 11. 6.
[v] Cp. 2 Kin. 7. 7, 10. Mark 4. 36.
[x] ch. 1. 39 & 19. 14.
[d] ch. 6. 24.
[h] Judg. 9. Cp. Gen. 12. 6, 7 & 13. 6 & 33. 18, 20. Deut. 11. 29. Josh. 8. 33.
[e] Deut. 12. 5.
[d] ver. 5. 39.
[c] ch. 5. 25.
[f] Mal. 1. 11. 1 Tim. 2. 8.
[g] Cp. ver. 12, 20.
[k] Mat. 10. 5. Luke 9. 53. Cp. Acts 10. 28.
[i] 2 Kin. 17. 28-34.
[l] Gen. 49. 10. Is. 2. 3. Rom. 3. 1, 2 & 9. 4, 5.

anti-pathy of Jews to Samaritans was strengthened by the opposition received in days of the restoration Ezra 4:1-6 Neh. 6:1-14.

Samaritan community.

29 "The salvation." — that of the prophets cp. Luke 2:30. Zech. 8:23 Rev. 7:14. This is a challenge to humanity which must seek the Father through that race, most universally despised. Acts 28:28 Eph. 2:11-13.

THE LEADERS OF JEWRY CAUSED THE SAVIOUR TO LEAVE THEIR CITY
BUT
A SIMPLE WOMAN PERSUADES THE INHABITANTS OF A DESPISED CITY
TO OPEN THEIR HEARTS TO HIS TEACHING.

Thus common incidents are used by Yahweh to further His purpose and the ways of Providence are revealed.

now is, when the true worshippers shall worship the Father in [b] spirit and in [c] truth: for the Father [e] seeketh such to worship him.

24 [f] God *is* a Spirit: and they that worship him must worship *him* in [b] spirit and in [c] truth.

25 The woman saith unto him, I know that [i] Messias cometh, which is called Christ: when he is come, [l] he will [m] tell us all things.

26 Jesus saith unto her, [n] I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, [q] which told me all things that ever I did: [s] is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, [x] Master, [y] eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, [c] Hath any man brought him *ought* to eat?

34 Jesus saith unto them, [d] My meat is [g] to do the will of him that sent me, and [h] to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, [i] Lift up your eyes, and look on [m] the fields; [n] for they are white already to harvest.

36 And he that reapeth receiveth [p] wages, and gathereth fruit unto life eternal: that both [q] he that soweth and [i] he that reapeth may rejoice together.

37 And herein [r] is that saying true, [a] One soweth, and another reapeth.

38 I sent you to reap [d] that whereon ye bestowed no labour: [48] other men laboured, and [g] ye are entered into their labours. [49]

39 ¶ And many of the Samaritans of [h] that city believed on him for the saying of the woman, which testified, [k] He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would [o] tarry with them: and he [o] abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, [p] the Saviour of the world.

43 ¶ Now after [r] two days he departed thence, and [t] went into Galilee.

44 For Jesus himself testified, [u] that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans [z] received him, [e] having seen [k] all the things that he did at Jerusalem at the feast: [b] for they also went unto the feast.

46 So Jesus came again into [f] Cana of Galilee, [f] where he made the water wine. And there was a certain [g] nobleman, whose son was sick at [i] Capernaum.

47 When he heard that Jesus was come [k] out of Judæa into Galilee, he went unto him, and besought him that he would [o] come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [r] Except ye see [s] signs and [s] wonders, ye will not believe.

49 The nobleman saith unto

131 Nation Cf. v. 42.

[a] Job 31. 8.
[b] Phil. 3. 3.
[c] Ps. 145. 18.
[d] Josh. 24. 13.
[e] Luke 19. 10.
[f] 2 Cor. 3. 17.
[g] Acts 8. 5-17, 25.
[h] ver. 5, 8.
[i] ch. 1. 41.
[k] ver. 29.
[l] Deut. 18. 18.
[m] ch. 16. 13-15.
[n] ver. 42. ch. 9. 37.
[o] ch. 1. 38.
[p] 1 Tim. 4. 10. 1 John 4. 14.
[q] ver. 17, 18, 25.
[r] ver. 40.
[s] Mat. 12. 23.
[t] Mat. 4. 12, 13.
[u] Mat. 13. 57. Cp. ver. 1, 3.
[x] ch. 1. 38.
[y] Cp. ver. 6, 8.
[z] Luke 9. 53.
[a] ch. 2. 23 & 3. 2.
[b] Deut. 16. 16.
[c] ver. 11, 15. ch. 2. 20 & 3. 4.
[d] Job 23. 12.
[e] ch. 2. 1.
[f] ch. 2. 9.
[g] ch. 5. 30 & 6. 38.
[h] ch. 5. 36 & 17. 4.
[i] Or, *courtier, or, ruler.*
[k] Luke 4. 23.
[l] ver. 3.
[m] Luke 6. 20.
[n] Luke 21. 22.
[o] Mat. 9. 37. Luke 10. 2. Cp. ver. 40.
[p] ver. 49, 51. ch. 2. 12. Cp. ver. 46.
[q] 1 Cor. 9. 17, 18.
[r] Mark 4. 14.
[s] Mat. 12. 38. Cp. ver. 42, 44. ch. 12. 37.
[t] ch. 20. 30. Mat. 24. 24. Mark 13. 22. Acts 2. 19, 22, 43 & 4. 30 & 5. 12 & 7. 36 & 14. 3 & 15. 12. Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.
[u] Cp. ver. 38.

SEQUENCE OF EVENTS. Cp. John 4:43

Jesus departed into Galilee following the imprisonment of John. Matth. 4:12.
He preaches in Galilee. Luke 4:14. Cp. Mk. 1:14.
He heals the nobleman's son. John 4:46-53
He visits Nazareth. Luke 4:16.
From John 4:54 turn to Luke 4:16

THE LEADERS OF JEWRY CAUSED THE SAVIOUR TO LEAVE THEIR CITY
BUT
A SIMPLE WOMAN PERSUADES THE INHABITANTS OF A DESPISED CITY
TO OPEN THEIR HEARTS TO HIS TEACHING.
Thus common incidents are used by Yahweh to further His purpose and the ways of Providence are revealed.

now is, when the true worshippers shall worship the Father in [b] spirit and in [c] truth: for the Father [e] seeketh such to worship him.

24 [f] God *is* a Spirit: and they that worship him must worship *him* in [b] spirit and in [c] truth.

25 The woman saith unto him, I know that [i] Messias cometh, which is called Christ: when he is come, [l] he will [m] tell us all things.

26 Jesus saith unto her, [n] I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, [q] which told me all things that ever I did: [r] is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, [s] Master, [t] eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, [c] Hath any man brought him *ought* to eat?

34 Jesus saith unto them, [d] My meat is [g] to do the will of him that sent me, and [h] to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, [i] Lift up your eyes, and look on [m] the fields; [n] for they are white already to harvest.

36 And he that reapeth receiveth [p] wages, and gathereth fruit unto life eternal: that both [q] he that soweth and [t] he that reapeth may rejoice together.

37 And herein is that saying true, [a] One soweth, and another reapeth.

38 I sent you to reap [d] that whereon ye bestowed no labour: other men laboured, and [g] ye are entered into their labours.

39 ¶ And many of the Samaritans of [h] that city believed on him for the saying of the woman, which testified, [k] He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would [o] tarry with them: and he [o] abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, [p] the Saviour of the world.

43 ¶ Now after [r] two days he departed thence, and [t] went into Galilee.

44 For Jesus himself testified, [u] that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans [x] received him, [a] having seen all the things that he did at Jerusalem at the feast: [b] for they also went unto the feast.

46 So Jesus came again into [c] Cana of Galilee, [f] where he made the water wine. And there was a certain [z] nobleman, whose son was sick at [i] Capernaum.

47 When he heard that Jesus was come [k] out of Judæa into Galilee, he went unto him, and besought him that he would [o] come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [r] Except ye see [s] signs and [s] wonders, ye will not believe.

49 The nobleman saith unto

[a] Job 31. 8.
[b] Phil. 3. 3.
[c] Ps. 145. 18.
[d] Josh. 24. 13.
[e] Luke 19. 10.
[f] 2 Cor. 3. 17.
[g] Acts 8. 5-17, 25.
[h] ver. 5, 8.
[i] ch. 1. 41.
[k] ver. 29.
[l] Deut. 18. 18.
[m] ch. 16. 13-15.
[n] ver. 42. ch. 9. 37.
[o] ch. 1. 38.
[p] 1 Tim. 4. 10. 1 John 4. 14.
[q] ver. 17, 18, 25.
[r] ver. 40.
[s] Mat. 12. 23.
[t] Mat. 4. 12, 13.
[u] Mat. 13. 57. Cp. ver. 1, 3.
[x] ch. 1. 38.
[y] Cp. ver. 6, 8.
[z] Luke 9. 53.
[a] ch. 2. 23 & 3. 2.
[b] Deut. 16. 16.
[c] ver. 11, 15. ch. 2. 20 & 3. 4.
[d] Job 23. 12.
[e] ch. 2. 1.
[f] ch. 2. 9.
[g] ch. 5. 30 & 6. 38.
[h] ch. 5. 36 & 17. 4.
[i] Or, courtier, or, ruler.
[k] Luke 4. 23.
[l] ver. 3.
[m] Luke 6. 20.
[n] Luke 21. 21.
[o] Mat. 9. 37. Luke 10. 2. Cp. ver. 40.
[p] ver. 49, 51. ch. 2. 12. Cp. ver. 46.
[r] 2 Cor. 9. 17, 18.
[s] Mark 4. 14.
[t] Mat. 12. 38. Cp. ver. 42, 44. ch. 12. 37.
[u] ch. 20. 30. Mat. 24. 24. Mark 13. 22. Acts 2. 29, 22, 43 & 4. 30 & 5. 12 & 7. 36 & 14. 3 & 15. 12. Rom. 15. 29. 2 Cor. 12. 12. Heb. 2. 4.
[x] Cp. ver. 38.

131 [nation. Cr. v. 44.]

SEQUENCE OF EVENTS. [Cp John 4:1-42]

Jesus departed into Galilee following the imprisonment of John [Matth. 4:12].
He preaches in Galilee [Luke 4:14, Cp John 4:45].
He heals the nobleman's son [Jn 4:46-54].
53 He visits Nazareth [Luke 4:16]
From John 4:54 turn to Luke 4:16.

him, Sir, [a] come down [b] ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now [a] going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at [d] the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 [h] This *is* again the second miracle *that* Jesus did, when he was come [i] out of Judæa into Galilee.

CHAPTER 5.

1 Jesus on the sabbath day cureth one diseased for eight and thirty years. 10 The Jews therefore cavil. 17 He reproveth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

AFTER this there was [k] a feast of the Jews; and Jesus [l] went up to Jerusalem.

2 Now there is at Jerusalem by the sheep [2] *market* a pool, which is called [o] in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, [p] withered, waiting for the moving of the water.

4 For [r] an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, [c] Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day [e] was the sabbath.

10 ¶ [f] The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, [2] a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: [m] sin no more, [n] lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because [q] he had done these things on the sabbath day.

17 ¶ But Jesus [s] answered them, My Father worketh hitherto, [t] and I work.

18 Therefore the Jews [u] sought the more to kill him, because he not only had broken the sabbath, but [x] said also that God was [y] his Father, [z] making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do

[a] ch. 2. 12.
[b] ch. 11. 21, 32. Mark 5. 35. Luke 8. 49.
[c] Mat. 9. 6. Mark 2. 11. Luke 5. 24.
[d] ch. 1. 39.
[e] ch. 9. 14.
[f] ver. 15, 16, 18. ch. 1. 19 & 2. 18, 20 & 6. 41, 52 & 7. 1, 11, 13, 15, 35 & 8. 22.
[g] Ex. 20. 10. Neh. 13. 19. Jer. 17. 21, 22. Cp. Mat. 12. 2. Mark 2. 24 & 3. 4. Luke 6. 2 & 13. 14.
[h] Cp. ch. 2. 11 with ver. 45, 46.
[i] ver. 2, 47.
[2] Or, from *the multitude* that was.
[k] Lev. 23. 2-44. Deut. 16. 1-17. Cp. ch. 2. 13.
[l] Luke 2. 4.
[m] ch. 8. 11.
[n] Mat. 12. 45. Cp. Ezra 9. 14.
[o] Or, gate.
[p] Acts 21. 40.
[q] Mat. 12. 10. Luke 6. 6, 8.
[r] ver. 28. ch. 7. 23. Mat. 12. 14.
[s] Acts 12. 7.
[t] Judg. 18. 14.
[u] ch. 9. 4. Cp. ch. 14. 10.
[x] ver. 16. ch. 7. 19.
[y] Mat. 26. 66.
[z] Rather as ver. 43 & ch. 1. 41.
[a] ch. 10. 33 & 19. 7. Phil. 2. 6.

nothing [a] of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For [d] the Father loveth the Son, and sheweth him all things that himself doeth: and [f] he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and [i] quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but [l] hath committed all [m] judgment unto the Son:

23 That all *men* should honour the Son, even as they [p] honour the Father. [r] He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, [u] He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but [x] is passed from death unto life.

25 Verily, verily, I say unto you, [b] The hour is coming, and now is, when [d] the dead shall hear [e] the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; [h] so hath he given to the Son to have life in himself;

27 And [k] hath given him [l] authority to execute [m] judgment also, [o] because he is the Son of man.

28 [r] Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 [u] And shall come forth; [x] they that have [y] done good, unto the resurrection of life; and they that have [a] done evil, unto the resurrection of damnation.

30 [d] I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because [g] I seek not mine own will, but [b] the will of the Father which hath sent me.

31 [c] If I bear witness of myself, my witness is not true.

32 ¶ There is [e] another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 [f] Ye sent unto John, and [h] he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and [k] a shining [m] light: and ye were willing [o] for a season to rejoice in his light.

36 ¶ But I have [q] greater witness than *that* of John: for [s] the works which [t] the Father hath given me to finish, the same works that I do, bear witness of me, that [x] the Father hath sent me.

37 And the Father himself, which hath sent me, [y] hath borne witness of me. Ye have neither heard his voice at any time, nor [a] seen his shape.

38 And [c] ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ [f] Search the scriptures; for in them ye think ye have eternal life: and [y] they are they which testify of me.

40 And [t] ye will not come to me, that ye might have life.

41 I receive not [m] honour from men.

42 But [p] I know you, that ye have not [q] the love of God in you.

43 [s] I am come in my Father's name, and ye receive me not: if [t] another shall come in his own name, him ye will receive.

44 How can ye believe, which receive [c] honour one of another, and seek not [b] the honour that *cometh* from God [c] only?

45 Do not think [e] that I will accuse you to the Father: [f] there is *one* that accuseth you, *even* Moses, [h] in whom ye trust.

[a] ver. 30. ch. 8. 28.
[b] ch. 4. 34.
[c] Cp. ch. 8. 14.
[d] ch. 3. 35.
[e] ver. 37.
[f] Cp. Mark 13. 32. Luke 2. 52. Acts 1. 7.
[g] ch. 1. 19-27.
[h] ch. 1. 7, 15.
[i] Rom. 4. 17. Col. 2. 13.
[k] 2 Pet. 1. 19.
[l] Acts 10. 42. 1 Pet. 4. 5.
[m] Not as ch. 1. 8.
[n] ver. 27. ch. 9. 39.
[o] Mat. 13. 30.
[p] ch. 8. 49.
[q] 1 John 5. 9.
[r] Luke 10. 16. 1 John 2. 23.
[s] ch. 10. 25 & 14. 11.
[t] ch. 4. 34.
[u] ch. 3. 18 & 12. 44.
[x] ch. 17. 3.
[y] ch. 8. 18. Mat. 3. 17.
[z] 1 John 3. 14.
[a] ch. 1. 18.
[b] ver. 28. ch. 4. 23.
[c] Cp. 1 John 4. 13.
[d] ver. 28. Eph. 5. 14.
[e] Cp. ch. 11. 43.
[f] Luke 16. 29.
[g] Luke 24. 27.
[h] ch. 6. 57. 63.
[i] ch. 1. 11 & 3. 19.
[k] ver. 22.
[l] ch. 1. 12.
[m] ch. 7. 18.
[n] 2 Thes. 2. 6.
[o] ver. 22.
[p] Dan. 7. 13.
[q] Mat. 25. 34.
[r] Deut. 6. 5.
[s] ch. 3. 7.
[t] Cp. ch. 7. 28.
[u] Mat. 24. 5. Cp. 2 Thes. 2. 3.
[x] 1 Cor. 15. 52.
[y] Dan. 12. 2.
[a] ch. 3. 20.
[b] ch. 12. 43.
[c] Mat. 16. 27.
[d] Rom. 2. 29.
[e] Rather as ch. 17. 3.
[f] ver. 39. ch. 3. 27.
[g] Deut. 31. 21.
[h] Mat. 26. 59.
[i] Rom. 2. 17.

PHILIP (Gr = Warrior or A lover of Horses) Mat 10:3 Mk 3:18 Luke 6:14 John 1:43-48 12:21-22 14:8-9
A man of timid, retiring disposition (In Acts 1:13
Since Andrew and John, Philip did not approach Jesus, but waited till he accosted him and invited him to join his company. John 1. His name is 3 times bracketed with Nathanael as companion and fellow-worker. Both were Galileans. Though timid Philip instantly responded to the invitation of Christ John 1:43 and instantly converted Nathanael his friend V 45. His timidity expressed below V 7 where instead of boldly measuring up to the test of faith, he made a mental calculation of money involved. His timidity was revealed again when he was afraid to lead the seeking Greeks to Christ John 12:21. He was slow to apprehend Truth (Cf. John 6:69 with John 16:8) but Christ ever dealt with him kindly and sought to conquer his timid retiring disposition.

Christ feedeth five thousand.

Gen. 3:15. Gen. 22. Deut. 18.

46 For had ye believed Moses, ye would have believed me: for @he wrote of me.

47 But if ye believe not his [b]writings, [c]how shall ye believe my words?

CHAPTER 6.

4th & 5th SIGNS See Note p. 128

1 About 12 mths after Ch. 5 I mean while the events recorded in Mt. Chps 12-14 Mk. 2:23-6:30 Luke 6:1-9, 10 take place. John Baptist has been slain Mt 14:1-12 Mk 6:14-29 Luke 9:7-9. The Apostles are sent out & return to report their success to the Lord. Mk 6:30 Luke 9:10. The fame of Jesus reaches Herod. Mt 14:1-2. Mk 6:14. Lk. Luke 9:7-9.

COME-REST AWHILE! Vv 1-4

Mat. 14:13. Mk 6:31-33. Luke 9:10

Matthew states he was influenced by receiving the news of the murder of John - Mark that he invited the disciples to rest after their recent exertions. The Lord, too, had been preaching on his own. Mat. 4:17. He desired privacy. Luke 9:

He had made Capernaum his headquarters. (Mk 6:17-29) (Lk 7:36) The boat journey was not far - along the north shore tip of the sea, the people saw him go, and excited by the reports they followed him by land. Mark 6:33 Distance = miles. They were joined by the thronging groups of Passover pilgrims. Mk 6:33

He climbed the hillside & there waited a short time whilst the multitude assembled around him. V 5. His need for rest was forgotten in his compassion for the people who lacked true guidance. He taught and healed all day long. Mt 14:13 Mk 6:35 Luke 9:11-12.

Appropriate for the sign illustrative of V 2, V 10.

THE DISCIPLES TESTED Vv 5-9

Faith shown to be superior to material want.

This was at close of day after laboring throughout Mark 6:35

This was directed to the 12 through Philip for they had approached Christ with a request that the crowd disperse Matth. 6:36

The disciples had been given miraculous powers Mk 6:7

Roman penny = 7½ pence plus £6. 5s. a at a time when laborer received 8½ per day.

Sig. Manliness. Also of Bethsaida, once a disciple of John and has distinction of being first missionary for Christ

7 [d]Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, [e]Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two [d]small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now [f]there was much grass in the place. So [g]the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had [i]given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. Cp Deut 8:3 Mat 5:6

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve [d]baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth [k]that prophet [l]that should come into the world. Luke 7:16. John 1:21. Deut 18:15

15 ¶ [l]When Jesus therefore perceived that they would come and take him by force, to make him [m]a king, he departed again [p]into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into [s]a ship, and went over the sea toward [u]Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about [x]five and twenty or thirty [z]furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately [a]the ship was at the land whither they went.

22 ¶ The day following, when the people which stood [c]on the other side of the sea saw that there was none other [d]boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

[o] Luke 24.27.
[b] 2 Tim. 3.15.
[c] Cp. Luke 16, 31.
[d] Mat. 16. 9.
[e] To ver. 13, *Mat.* 14. 13-21. *Mark* 6. 32-44. *Luke* 9. 10-17.
[f] Mat. 4. 18.
[g] Expressed ch. 21. 1.
[h] Mat. 21. 11, 46. Luke 7. 16 & 9. 19 & 24. 19.
[i] ch. 11. 27. Mat. 11. 3. Cp. Mat. 14. 33.
[k] Mark 1. 45.
[l] To ver. 21, *Mat.* 14. 22-33. *Mark* 6. 45-51.
[m] ver. 15. Cp. Mark 6. 31.
[n] Cp. ch. 18. 36 with ch. 11. 48.
[o] ch. 2. 2.
[p] ver. 3. Mat. 14. 23. Mark 6. 46.
[q] ch. 2. 13.
[r] Luke 6. 20.
[s] Mat. 14. 22, 24. Mark 3. 9.
[t] ch. 1. 44.
[u] Cp. Mark 6. 45.
[x] ch. 8. 6. Luke 10. 25.
[y] Cp. Mark 6. 37.
[z] Cp. Mat. 14. 24. Mark 6. 47.
[a] ch. 11. 18.
[b] ch. 1. 40, 44.
[c] Cp. ver. 17. Mat. 14. 32. Mark 6. 51.
[d] ver. 11. ch. 21. 9, 10, 13.
[e] ver. 1.
[f] Cp. ver. 4. Joel 2. 23.
[g] ch. 21. 8. Mark 3. 9 & 4. 36.
[h] Cp. Mat. 14. 21.
[i] ver. 23. Mat. 15. 36.

John 1:35-41. Seemed to enjoy a special friendship with Christ Mark 12:13 Seemed of a friendly nature ever prompt to help V 9. Cp John 12:21-22.

12 This appears to have been the disciples own food. Mat 19:17. Mark 6:38. Luke 9:11. The disciples had responded to Christ's question V 5 by advising that the multitude disperse and buy food. Christ replied: "They need not depart give ye them to eat" They replied: "Shall we buy?" He answered: "How many loaves have ye?" Mt 14:17. Mark 6:36-38.

Food of poverty or need. - must have had to eat.

Christ supplied more than enough. Vv 12-13

Be of good cheer

Reaction.

134

The two Covenants. The fish was a common symbol for Christ who said: I will make you fishers of men

THE MIRACLE Vv 10-14. Ps. 78. 19-29, 41.

An evidence of Divine blessing Joel 2:23

In Companies Mk 6:39 Gr. Sumposia = by companies at a table. (A company of guests) Luke 9:14 The plural of Klisia - to recline as at a meal, arranged so as one so faced another. Thus they were in 50's. Luke 9:14. and 100's Mk 6:40. These See Luke 1:29.

These double companies = Jewond Gentle. Also in "ranks." Mk 6:40. Gr. Prasia = garden plot. Cp Isa 60:21. The various colorful gowns worn heighten the suggestion.

Village of Considerable. Mk 6:45. Bethsaida. which was close. = House of Fishing Co. Luke 5:10 Mt 4:18

Whilst the Lord was in the mount a storm suddenly burst on the lake engulfing the ship in tumultuous waves. Sails proved useless and the disciples had to toil at the oars Mark 6:48

3 or 4 miles which would be about half way Mat. 14:24

They did not believe thinking they saw a Spirit Mt 14:26 Lk 24:37 Co Rev 1:17-18. See Matth 14:28-32. for Peter's attempt.

This was at the 4th or morning watch mentioned Mk 13:35 Mk 6:48 [The 4 watches

The storm ceased Mk 6:51 their difficulties were over. They acknowledged he was the Son Mt 14:33 were staggered at the miracle Mk 6:52.

THE PEOPLE SEEK CHRIST Vv 22-24

Gr. plaiarion: dinghy belonging to the ploiarion

4TH SIGN
Passover
A great
sab
DISCI
fr
of V 17. They exp
the latter to be
at its moorings
by the contrary
Mt 14:24
25 Driven by the c
wind.
29 They sought h
had followed him
33 listened all day
teaching V 34 was
through the storm
night, now eager
him, yet under t
of his hard sayi
turned from him
were not follow
as he desired.
a Kingdom - bu
their terms. V
30 His headquar
31 A crowd of
verged on the
to be healed
Mk 6:53-56 The
ment was at
- Christ's popular
greater Cp V 31
1ST REBUKE: SE
DURING MEA
34 Their asto
is not satisfied
planation is
miracle - is for
ciples - not H
35 Semeion - Si
Note p. 128.
A figure
He sent to re
difference bet
coarse and sp
appetites. They
erted themse
seek him - bu
profitably.
35 The stam
authority - in
character. All
come to the
must be sea
1:22 Rev. 7
2ND REBUKE:
BELIEVE V
36 They appr
the significa
They were at
ed and asham
3rd REBUKE:
HEAVENLY BR
37 Cp Ch 2:10
22 Note Christ
V 26. Their in
is mounting.
imagine that
barley loaves
earth can ra
Moses' Bread
en !!
38 They quot
ph's words fr
(Neh 9:15) but
derived from
indicts Israel a
was then indi
Cp V 22. 18, 19
4TH REBUKE:
BEFORE YOU - F
39 Lit. "Nor

EXCITEMENT IN THE SYNAGOGUE cp V.59.

4TH SIGN.
Passover - Deliverance. V 4.
A great price required to satisfy a great need V 7.
Disciples taught to satisfy from their own store. V 9.

Multitude became guests bidden to feast V 10
Food is increased in Christ's hands. V 11.
Disciples find their needs more ever supplied V 13
World recognises Christ V 14

5TH SIGN
Christ withdraws - Disciples commanded take to sea. V 15.
Even-time V 16. John 9:4-5.
Disciples expected Lord to come V 17

Storm V
Dawn - Christ appears
Peter's lack of faith manifested
2K (Judgement).
See below

ST. JOHN 6.

Christ is the true bread of life.

V 17 They expected the latter to be back at its moorings driven by the contrary wind.

23 (Howbeit there came other [a] boats from Tiberias nigh unto the place where they did eat bread, after that [d] the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him [k] on the other side of the sea, they said unto him, [l] Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 [z] [p] Labour not for the meat which perisheth, but for that meat [r] which endureth unto everlasting life, which the Son of man shall give unto you: [t] for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work [u] the works of God?

29 Jesus answered and said unto them, This is [v] the work of God, [w] that ye believe on him whom he hath sent.

30 They said therefore unto him, [x] What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 [d] Our fathers did eat manna in the desert; as it is written, (c) He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is [b] he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, [c] Lord, evermore give us this bread.

35 And Jesus said unto them, [b] I am [e] the bread of life: he that cometh to me shall never hunger; and [e] he that believeth on me shall never thirst.

36 But I said unto you, [f] That ye also have seen me, and believe not.

37 [g] All that the Father giveth me shall come to me; and [i] him that cometh to me I will in no wise cast out.

38 For [m] I came down from heaven, not to do [n] mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of [g] all which he hath given me [o] I should lose nothing, but [q] should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which [r] seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 [z] The Jews then murmured at him, because he said, [z] I am the bread which came down from heaven.

42 And they said, Is not this Jesus, [b] the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me [f] draw him: and I will raise him up at the last day.

45 It is written (f) In the prophets, (h) And they shall be all taught of God. Every man therefore that hath heard, and [i] hath learned of the Father, cometh unto me.

46 [i] Not that any man hath seen the Father, [m] save he which is [n] of God, he hath seen the Father.

47 Verily, verily, I say unto

[a] ch. 22. 8. Mark 3. 9 & 4. 36.
[b] ver. 48.
[c] ver. 51. ch. 4. 10.
[d] ver. 11.
[e] ch. 4. 14 & 7. 37.
[f] Cp. ch. 10. 26.
[g] ver. 39, 45. ch. 10. 29 & 17. 2, 6.
[h] Cp. Mat. 14. 34.
[i] ch. 10. 28.
[k] ver. 24, 59.
[l] ch. 1. 38.
[m] ver. 42, 57, 58. ch. 3. 13.
[n] ch. 5. 30.
[o] ch. 17. 12 & 18. 9.
[p] Or, Work not.
[q] Cp. Luke 10. 40-42.
[r] ver. 40, 44, 54. ch. 11. 25.
[s] ver. 35, 54. ch. 4. 14.
[t] ch. 12. 45 & 14. 17. Not as ver. 36.
[u] ch. 1. 33. Mat. 3. 17. Mark 1. 11. Luke 3. 22. Acts 2. 22. 2 Pet. 1. 17.
[w] ch. 3. 33. Job 33. 26. Rom. 15. 28. 1 Cor. 9. 2. 2 Cor. 1. 22. Eph. 1. 13. 2 Tim. 2. 19. Rev. 7. 3-8.
[x] ver. 52. ch. 5. 10.
[y] Jer. 48. 10. 1 Cor. 15. 58.
[z] ver. 35, 38.
[a] 1 John 3. 23.
[b] ch. 1. 45. Mat. 13. 55. Luke 4. 22.
[c] Mat. 12. 38.
[d] Ex. 16. 15. Num. 11. 7-9.
(c) Cited from Neh. 9. 15.
[f] Cant. 1. 4. Hos. 11. 4.
[g] Mark 1. 2. Acts 13. 40.
(h) Cited from Is. 54. 13. Jer. 31. 34. Mic. 4. 2.
[i] ver. 50.
[k] ch. 1. 18.
[m] Mat. 11. 27.
[n] ch. 7. 29.
[o] ch. 4. 25.

THE SEALING V 27 - The expression denotes Christ's commission as a prophet. As a person who wishes to communicate his mind or will to someone at a distance authenticates it with his seal, so the Father had the Son His Character, Doctrine, Miracles constituted the seal. The Lord was the fully accredited Ambassador of God sent to treat with His rebellious subjects and call them back to their proper allegiance.

They were still seeking material blessings V 34. The Lord does not descend to their state by giving a simplified explanation, but launches into a difficult dissertation demanding their close and prayerful consideration

41. Mat 5:6.
42. Isa 55. John 4:14 He in turn will become a source of thirst-quenching truth.
43 The Lord repudiates the people as coming to him in the true sense & predicts he will have a genuine following.
44 The expression represents a humble supplicant coming nervously to the house of a great person to cast himself upon his care. The Lord used a double negative: "I will not, no I will not..."
45 This defines a genuine disciple Cp John 17:12 with 6
46 See John 10:29, 17:2, 10. is illustrative of 1 Tim 2:4
46 Theoreō - To behold as a spectator, indicating a careful perusal of details. Like Israel beholding the serpent John 3:14
47 In contrast to the temporary life sustained by the manna in wilderness

5TH REBUKE: YOU DON'T ACCEPT ME BECAUSE YOU ARE NOT TAUGHT OF GOD

Gongyzō = to mutter, grumble, speak words to oneself in low tone. The signification of the word is indicated in its sound. They could not understand Christ. They were confused as to who he was as their predecessors were by the manna.
Exod 16:7f
49 The Lord does not dispute that the doctrine is hard to understand but reminds them they must be led of God 1 Cor 2:14
50 Cp Mat 13:3; Cp 12:24 He draws by enlightening the understanding which in turn inclines the will and influences the mind
Notice significant words this follow this quote. Cp its prominity to that predicting Christ's sufferings Isa 53 Cp. Isa 54:13, 17.
62. Horaō - not merely to see but to discern. We see the Father through the Son. 14:9, 14:8. 12:45.

STILL SIGN Cont.
Immediately at Village Consolation V 21.
People amazed in morning — Disciples not present V 22, 24.
They seek the meaning of the miracle and are drawn to Christ V 25.
So it will be in the future. V 26-71 illustrative of these signs showing true bread — storm of controversy — etc.

135

you, [a] He that believeth on me hath everlasting life.

48 [d] I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread [g] which cometh down from heaven, that a man may eat thereof, and [i] not die.

51 I am [l] the living bread [l] which came down from heaven: [m] if any man eat of this bread, he shall live for ever: and [o] the bread that I will give is my flesh, which [p] I will give for the life of the world.

52 The Jews therefore [r] strove among themselves, saying, [t] How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except [u] ye eat the flesh of the Son of man, and [x] drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, [b] hath eternal life; and [c] I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, [e] dwelleth in me, and I in him.

57 As the living Father hath sent me, and [f] I live by the Father: so he that eateth me, even he shall live by me.

58 This is [k] that bread [l] which came down from heaven: [m] not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in [q] Capernaum.

60 [r] Many therefore of his disciples, when they had heard *this*, said, This is an [t] hard saying; [t] who can hear it?

61 When Jesus [v] knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 [b] What and if ye shall see the Son of man [c] ascend up [e] where he was before?

63 [f] It is the spirit that quickeneth; [g] the flesh profiteth nothing: [h] the words that I speak unto you, *they* are spirit, and *they* are [h] life.

64 But [k] there are some of you that believe not. For Jesus knew from the beginning [k] who they were that believed not, and [n] who should betray him.

65 And he said, Therefore said I unto you, [q] that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* [s] many of his disciples went back, and walked no more with him.

67 Then said Jesus unto [u] the twelve, Will ye also go away?

68 Then [v] Simon Peter answered him, Lord, to whom shall we go? thou hast [e] the words of eternal life.

69 [v] And we believe and are sure that thou art that Christ, [d] the Son of [e] the living God.

70 Jesus answered them, Have not [f] I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot [h] *the son* of Simon: for he it was that should betray him, being one of [u] the twelve.

[a] ver. 40. ch. 3. 36.
[b] Mat. 24. 48.
[c] Mark 16. 19. Luke 24. 51. Acts 1. 9. Eph. 4. 8.
[d] ver. 33.
[e] ch. 3. 13.
[f] 2 Cor. 3. 6.
[g] ver. 33.
[h] ver. 53, 68.
[i] ver. 51. ch. 11. 26.
[k] ver. 66.
[l] ch. 3. 13.
[m] ver. 58.
[n] ver. 71. ch. 13. 11.
[o] ver. 53. Cp. Heb. 10. 5, 10.
[p] Luke 22. 19.
[q] ver. 44.
[r] ch. 7. 43.
[s] ver. 60, 64.
[t] ver. 60. ch. 3. 9.
[u] ver. 70, 71. ch. 2. 2.
[x] Mat. 26. 26-28. Mark 14. 22-24. Luke 22. 19, 20. 1 Cor. 11. 23-27.
[v] ch. 1. 49 & 11. 27. Mat. 16. 16. Mark 8. 29. Luke 9. 20.
[z] Cp. Gen. 9. 4.
[a] ver. 63. ch. 27. 8. Acts 5. 20.
[b] ver. 27, 40. ch. 4. 14.
[c] ver. 39.
[d] Mat. 14. 33.
[e] Mat. 26. 63.
[f] ch. 13. 18. Luke 6. 13.
[g] ch. 15. 5. 1 John 3. 24 & 4. 15, 16.
[h] ch. 12. 4.
[i] ch. 5. 26.
[k] ver. 33, 48, 51.
[l] ver. 38.
[m] ver. 31, 49.
[n] ch. 11. 54. Cp. ch. 4. 1, 3.
[o] ch. 5. 16, 18.
[p] ver. 11, 13.
[q] ver. 24.
[r] ver. 66.
[s] Lev. 23. 34.
[t] Jude 15.
[u] Mat. 12. 46.
[x] ver. 52.
[y] ch. 2. 25.
[z] Cp. ch. 6. 66.

CHAPTER 7.

1 Jesus reproveth the boldness of his kinsmen: 10 goeth secretly to the feast: 14 teacheth in the temple. 40 Divers opinions of Christ. 45 The Pharisees are angry that their officers took him not.

AFTER these things Jesus walked in Galilee: for [a] he would not walk in Jewry, [o] because [p] the Jews sought to kill him.

2 Now the Jews' [s] feast of tabernacles was at hand.

3 [u] His brethren therefore said unto him, Depart hence, and go into Judæa, that [x] thy disciples also may see the works that thou doest.

4 For *there is* no man *that*

[a] ch. 11. 54. Cp. ch. 4. 1, 3.
[o] ch. 5. 16, 18.
[p] ver. 11, 13.
[s] Lev. 23. 34.
[u] Mat. 12. 46.
[x] ver. 52.
[y] ch. 2. 25.
[z] Cp. ch. 6. 66.

FEAST TABERNACLES. - 15-21st days 7th Month. Num. 29:12-38 Rev 23:34

Special sacrifices offered - law daily read - trumpets sounded 21 times each day - made succahs of Palm trees etc erected on flat roofs of houses. Neh 8:16 joyously paraded the streets with branches of trees (lulab) and citron-fruit in hands. Priest drew logs water and poured over Altar.

LAST DAY. - Priest drew 3 logs water which was carried in triumphal procession to Temple. - See Note on V37. Great Hallel (Ps 113-118) then sung (prophetic of Christ) emphasised by waving branches when "O give thanks unto Yahweh for His mercy endureth forever" was sung.

5 They desired him to go boldly and openly to the Feast, to work miracles, thus demonstrate his status. They seemed ashamed of him.

THEIR ADVICE REJECTED Vv 6-9

6 It is not opportune for me to go to the Feast and publicly manifest myself just yet for I have testified against the world and it hates me. It does not hate you, so you can freely mix with it and go up any time.

7 Awaiting an opportune time to inconspicuously enter the city of Jerusalem

AGITATION AMONG THE JEWS CONCERNING HIM. Vv 10-13

Search made for him - differences of opinion - his friends fear to testify for him.

8 The opposition was gaining ground. Cp. Jhn 6:15-15. Jhn 6:66. Lk Jhn 9:16-22. 10:19-21.

9 The common people Mk 12:37. Mth 21:46

10. The priests and Pharisees. Mt 27:63

11 In this general agitation his brethren must have looked on disturbed and irritated. Many friends at him. like that!

SUDDEN APPEARANCE & TEACHING OF JESUS Vv 14-17

12 Who is his teacher? There were schools of thought and disciples were known as followers of particular masters of teaching

13. Cp Jhn 8:30 A person seeking to honor God in true sense as is certainly true. Thus he sought to turn the people from fleshly schools of thought to God.

14 See the connection Jhn 7:42-47.

15 Bluntly, abruptly he lay bare the intentions of the rulers. This had perhaps been the motive for the search of V.11

doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, [b] shew thyself to the world.

5 For [c] neither did [d] his brethren believe in him.

6 Then Jesus said unto them, [e] My time is not yet come: but your time is alway ready.

7 [f] The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for [g] my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee. [for the time] [Luke 9:57-62]

10 ¶ But when his brethren were [h] gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 [i] Then [j] the Jews sought him at the feast, and said, Where is he? - Cp 7:19 note. (Cp 6:14, 41)

12 And [k] there was much murmuring among the people concerning him: for some said, [l] He is a good man: others said, Nay; but he [m] deceiveth the people.

13 Howbeit no man spake openly of him [n] for fear of [o] the Jews.

14 ¶ Now about the midst of the feast Jesus [p] went up [q] into the temple, and taught.

15 And [r] the Jews marvelled, saying, How knoweth this man [s] letters, having never learned?

16 Jesus answered them, and said, [t] My doctrine is not mine, but his that sent me.

17 [u] If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself [v] seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet [w] none of you keepeth the law? [x] Why go ye about to kill me?

[a] ch. 8. 48, 52.
[b] ch. 1. 31 & 21. 1.
[c] Ps. 69. 8.
[d] Mat. 12. 46.
[e] ver. 23.
[f] Lev. 12. 3.
[g] ver. 8, 30. ch. 8. 20.
[h] Gen. 17. 10.
[i] ch. 15. 18.
[j] Cp. Mat. 12. 5.
[k] Or, *without breaking the law of Moses.*
[l] Mark 1. 15.
[m] ch. 5. 8, 9.
[n] ver. 8, 14. Luke 2. 4.
[o] ch. 11. 56.
[p] ver. 1, 13. 15. 35.
[q] ver. 43.
[r] ver. 48.
[s] ver. 40. ch. 6. 14.
[t] Mat. 13. 55.
[u] Mat. 25. 24.
[v] ver. 47.
[w] Is. 53. 8. Cp. ver. 42. ch. 19. 9.
[x] ch. 19. 38 & 20. 19.
[y] ver. 14. Mat. 26. 55.
[z] ver. 28.
[a] ver. 41. Cp. ch. 8. 14.
[b] ch. 8. 42. Cp. ch. 5. 43.
[c] ch. 8. 26. Rom. 3. 4.
[d] ch. 8. 55.
[1] Or, *learning.* Acts 26. 24.
[2] Mat. 11. 27. ch. 3. 34 & 8. 28 & 12. 49 & 14. 10, 24.
[3] ver. 44. ch. 10. 39. Mat. 21. 46.
[4] Cp. ch. 5. 40 & 8. 45.
[5] ver. 44. ch. 8. 20.
[6] ch. 12. 23. 27 & 13. 1.
[7] ch. 8. 30.
[8] Mat. 12. 23.
[9] ch. 5. 41.
[10] ch. 3. 2.
[11] ch. 5. 45. Cp. Luke 20. 47.
[12] ver. 1, 20, 25.
[13] ver. 45, 46. Mat. 26. 58.

20 The people answered and said, [a] Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done [b] one work, and ye all marvel.

22 [c] Moses therefore gave unto you circumcision; (not because it is of Moses, but [d] of the fathers;) and [e] ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, [f] that the law of Moses should not be broken; are ye angry at me, because [g] I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do [h] the rulers know indeed that this is the very Christ?

27 [i] Howbeit [j] we know this man whence he is: but when Christ cometh, no man knoweth [k] whence he is.

28 Then cried Jesus [l] in the temple as he taught, saying, [m] Ye both know me, and ye know whence I am: and [n] I am not come of myself, but he that sent me is [o] true, [p] whom ye know not.

29 But [q] I know him: for I am from him, and he hath sent me.

30 Then [r] they sought to take him: but [s] no man laid hands on him, because [t] his hour was not yet come.

31 And [u] many of the people believed on him, and said, [v] When Christ cometh, will he do more [w] miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent [x] officers to take him.

[a] ch. 8. 48, 52.
[b] ch. 5. 20.
[c] Gen. 17. 10.
[d] Lev. 12. 3.
[e] Ex. 20. 8. Deut. 5. 12.
[f] Mark 3. 4.
[g] ch. 5. 9.
[h] Mat. 12. 12.
[i] Lev. 13. 13.
[j] Mark 6. 3.
[k] Mat. 13. 55.
[l] ch. 8. 20.
[m] ch. 8. 14, 19.
[n] ch. 8. 42.
[o] ch. 3. 33.
[p] ch. 15. 21.
[q] ch. 8. 55.
[r] ch. 5. 18.
[s] ch. 8. 20.
[t] ch. 2. 4.
[u] ch. 8. 30.
[v] ch. 4. 25.
[w] ch. 2. 23.
[x] ch. 18. 3.

THE LORD EXPLAINS HIS ACCUSATION Vv 20-24

19 It was the leaders who sought to destroy him Cp V.12. Many people heard the accusation with amazement and thought him mad.

17 "One" = "1". Reference to the healing of impotent man Ch. 5:8-10.

18 Why condemn in me what is permitted in Moses. Obviously the power which cured is that of God. See V.24.

19 Not merely physically but spiritually blind.

24 Don't condemn in me what you permit in Moses - don't judge according to persons but according to truth.

CONTROVERSY CONCERNING HIM Vv 25-27.

25 There were many strangers at Jerusalem, but these were inhabitants who knew the attitude of the leaders and wondered at the liberty enjoyed by Christ.

C.B - The rulers have not ascertained have they.

26 They Knew - V.42. But from Is. 53:8 felt there would be some mysterious feature about his birth that they could not then see in Jesus Cp Matt. 16:16.

CHRIST PROCLAIMS HIS DIVINE ORIGIN Vv 28-29

28 Cried aloud - he emphasised these words. Cf V.37

29 Jhn 8:2.

DIVIDED STATE OF PEOPLE

30 They seethed with indignation which progressively increased. Vv 44, Ch 8:20, 10:39 but they feared the people Mat 21:46.

C.B - We will not, will we?

PRIESTS AND PHARISEES SEEK TO ARREST HIM. V.32

See Note Ch. 6 Vv 41.

27 These were men who sought their own glory. Rom 2:5-7 Cp V.18.

30 They hate him because the Law. Vv 19-23

CHRIST'S BRETHREN Cp Ps 69:8

He had brothers and sisters. (Matt 12:55-56 Mk 6:3)

His brethren were with him in his early ministry Jhn 2:12 but as it gathered momentum they became ashamed of him. His dedicated ministry, his burning zeal (Ps 69:9) was misunderstood by them, and they tried to put him under constraint Mark 3:21. Their familiarity with him bred a contempt and misunderstanding of his mission and at times when enthusiasm was greatest they attempted an unwarranted interference (Matt 12:46 Mk 3:31. Luke 8:19) and received a well merited rebuke. They had apparently prevailed upon his mother to join with them on these occasions. The reason for this is given above V.5. They were ultimately converted by his resurrection. (1 Cor 15:7 cp Gal 1:19). and from thence on associated with the Apostles (Acts 1:14). 1 Cor 9:5. Acts 12:17. 15:13.

There seems to have been a certain strong opinionativeness, a Judaistic obstinacy about them which may have accounted for this opposition

"JESUS WROTE ON THE GROUND" CH 8:6. In the "trial of jealousy" the priest took "holy water in an earthen vessel," and mixed some of the dust of the floor of the tabernacle with the water. The woman was "set before Yahweh," and the priest holding in his hand the bitter water that caused the curse charged the woman with an oath of cursing. He then wrote the curses in a book, blotting them out with the bitter water of which he made the woman drink. The guilt or innocence of the woman was revealed by its effects upon her (Num. 5:11-30). If guilty she revealed all the external evidences of bearing fruit without doing so. In the Temple was the finest wheat in the earthen vessel of human nature the holy water of Truth, forming the adulterous rulers of the nation, writing the curse against it in the dust of the ground, fulfilling Jer. 17:13. Judah showed all the external evidence of bearing fruit, but was, in fact completely adulterous, and doomed to the punishment decreed by Moses.

LIGHT IN JOHN. The true Light shining in darkness. John 1:4-5. Those who hate it and those who love it. John 3:19-21. The Light of the world. John 8:12. 9:5. Walking in the Light. John 11:9-10. The need to reflect the Light. John 12:35, 36.

8 Of the silent, yet damning spectator. Cp V2.

CHRIST PREDICTS HIS ASCENTION Vv 33-36.

30 They were then seeking their Messiah to slay him. The time would come when they would seek Messiah's assistance & protection - without knowing Jesus were he.

31 His relationship with the Father. Note it is not where I will be. John 1:18

JEWISH SARCASM. 35-36

32 He had told them V. 21 but some chose to ridicule his words.

THE DRAMATIC LAST DAY. 7:37-44

37 On this day it was customary for the people to bring water from fountain Siloam (John 9:7) which they poured on the altar singing the words of Isa 12:3. With joy shall we draw water from the wells of salvation. which the Targum interprets With joy shall ye receive a new doctrine from the Elect of righteousness. The feast itself was called — Hosanna — Save we beseech ye. The feast-[illegible] the Messianic character of [illegible].

CRIED aloud.

Continue as a completed statement. C.B.

In a general sense not specifically. Cp Isa 44:3-5 Isa 11 Ezek 47 Tit. 3:6 He was the Rock 1 Cor. 10. Ref. prob. to Isa 12:3 He was Altar Heb 13:10 I.e. = Christ. Put for the whole person.

THE PEOPLE DIVIDED AND CONFUSED Vv 40-44.

Hatred and indignation were rising in scrfe, but there was something in his demeanor which prevented them giving scope to their envy. Even the soldiers sent to apprehend him were stopped from doing so by his majestic personality and Divine wisdom.

THE OFFICERS RETURN WITHOUT CHRIST Vv 45-49.

ST. JOHN 8.

Of the woman taken in adultery.

33 Then said Jesus unto them, [b] Yet a little while am I with you, and *then* [c] I go unto him that sent me. (cp John 7:33)

34 [c] Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [h] the dispersed among the [2] Gentiles, and teach the [2] Gentiles? THIS PROVED TRUE THROUGH HIS DISCIPLES

36 What *manner of* saying is this that he said, [i] Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come? Smitten Rock

37 In the last day, [m] that great day of the feast, Jesus stood and [n] cried, saying, [q] If any man thirst, let him come unto me, and drink. Isa 55:1

38 [r] He that believeth on me, as the scripture hath said, [s] out of his belly shall flow rivers of [t] living water. (cp John 4:14)

39 (But [u] this spake he of [x] the Spirit, which they that believe on him should receive: [y] for the Holy Ghost was not yet [a] *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is [e] the Prophet. - Deut 18:15

41 Others said, [f] This is the Christ. But some said, Shall Christ come [g] out of Galilee?

42 Hath not the scripture said, That Christ cometh [h] of the seed of David, and out of the town of [k] Bethlehem, [l] where David was?

43 So there was [m] a division among the people because of him.

44 And [p] some of them would have taken him; but no man laid hands on him.

45 ¶ Then came [r] the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [a] Never man spake like this man.

47 Then answered them the Pharisees, [d] Are ye also deceived?

48 [f] Have any of [g] the rulers or of the Pharisees believed on him? - The Sanhedrim

49 But this people who knoweth not the law are cursed.

50 [@] Nicodemus (he that came [3] to Jesus by night, being one of them,)

51 Doth [k] our law judge any man, before it [m] hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for [o] out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER 8.

1 Christ delivereth the woman taken in adultery. 12 Christ the light of the world. 33 He answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JESUS went unto the mount of Olives. Cp Mic 4:1, Ch 7

2 And [z] early in the morning he came again into the temple, and all the people came unto him; and [d] he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; [f] and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now [c] Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, [m] tempting him, [o] that they might have to accuse him. But Jesus stooped down, and with *his* finger [q] wrote on the ground, [1] as *though he heard them not.*

7 So when they continued asking him, he [s] lifted up himself, and said unto them, [t] He that is without sin among you, [u] let him first cast a [1] stone at her.

[a] Cp. ch. 18. 21, 22.	[n] Lev. 23. 36.
[b] ch. 8. 21 & 12. 35.	[o] ver. 41. ch. 1. 46.
[c] ch. 16. 5.	[p] ver. 20. ch. 12. 44.
[d] ver. 12.	[q] ch. 4. 13, 14 & 6. 35. Is. 55. 1.
[e] ch. 13. 33. Hos. 5. 6.	[r] Deut. 18. 15.
[f] 1 Cor. 1. 20, 26 & 2. 8.	[s] Is. 12. 3. Ezek. 47. 1.
[g] ch. 3. 2.	[t] ch. 4. 10.
[h] Ps. 147. 2. Is. 11. 12.	[u] Is. 44. 3.
[2] Or, *Greeks.* ch. 12. 20. 1 Cor. 12. 13.	[x] ch. 16. 7. Joel 2. 28.
[i] ch. 3. 2.	[y] Acts 2. 4, 17, 33, 38.
[3] Gr. *to him.*	[z] Luke 21. 37, 38.
[k] Ex. 23. 1. Deut. 1. 17.	[a] Acts 19. 2. Cp. ch. 1. 32, 33.
[l] ver. 34.	[b] ch. 16. 7.
[m] Deut. 1. 16.	[c] ch. 12. 26, 23.
	[d] Mat. 26. 55.
	[e] ch. 6. 14.
	[f] ch. 4. 42 & 6. 69.
	[g] ver. 52. ch. 1. 46.
	[h] Mat. 1. 1.
	[i] Lev. 20. 10. Deut. 22. 22.
	[k] Mic. 5. 2. Mat. 2. 5. Luke 2. 4.
	[l] 1 Sam. 16. 1, 4.
	[m] Mat. 16. 1 & 19. 3.
	[n] ch. 9. 16 & 10. 19.
	[o] Luke 11. 54.
	[p] ver. 30.
	[q] ver. 8. Jer. 17. 13.
	[r] ver. 32.
	[s] ver. 11. Luke 13. 11.
	[t] Rom. 2. 1, 21. Cp. ver. 46.
	[u] Deut. 17. 7.

138 THE CHALLENGE CH 8:5 - If the Lord endorsed the judgment of Moses, he could be accused to the Roman authorities who retained the penalty of death and who would hardly grant it for this cause. If he failed to condemn the woman he might be said to have countenanced the sin of adultery.

Witnesses are the executioners. Are they prepared to flout Roman law and carry out that of Moses which the Lord upheld! They are not!

NICODEMUS DEFENCE Vv 50-52.

39 Sig. Victor over the people. He was a "ruler" John 3:1.

40 They were wrong. Isa 9:1-2

CONFUSION V 43 Cp 8:1.

41 Contrast Ch 8:1 and see Luke 9:52

CHAPTER 8

WOMAN TAKEN IN ADULTERY. Vv 1-11

As Christ was teaching in the Temple he was rudely interrupted by a group of Scribes and Pharisees who dragged an adulteress into the circle of listeners and cruelly accused her. It was an unseemly thing to do - a wanton outrage on decent feelings. A brutal violation of the principles of mercy - let alone justice - for where was her companion in crime!

1 A work of darkness Job 24:15 Prov 7:9 of which Jerusalem was guilty Isa. 1:15-21.

2 Without any consideration of feeling, they dragged her to the most prominent place - there to embarrass the Lord.

3 Rabbi or Teacher

4 Their crude indelicacy, their complete want of all feeling is expressed in the very terms of the public accusation.

5 See above.

6 They did not understand the symbols of his attitude, misread his silence for defeat, and noisily pressed the question on him

7 Lit. "The stone." "Let him be the first of you to cast the stone." The principal witness has to do this. Deut 17:7 So now the tables are [illegible]

THE LIGHT OF THE WORLD V.12. The feast of Tabernacles was over (Ch.7:2) ... One of the ceremonies consisted of the lighting of four large candelabra in the Court of the Women, which, from their elevated position, shed a radiance over all the city... These lamps were lit as memorials of the "pillar of fire" by which Israel's God led them in the wilderness. There is some uncertainty how often the lamps were lit during the week, but all authorities agree that during the last evening it did not take place: this omission provided Jesus with the opportunity to draw attention to himself as the true Light and the counterpart of the divine manifestation in the wilderness. (C.J.) Christ the light of the world.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, [a] being convicted [e] by *their own* conscience, went out [f] one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had [g] lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? [h] hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [i] Neither do I condemn thee: go, and [@] sin no more.

12 ¶ Then spake Jesus again unto them, saying, [@] I am the light of the world: [k] he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, [a] Though I bear record of myself, yet my record is true: [b] for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, [@] my judgment is true: [c] for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and [d] the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, [e] Ye neither know me, nor my Father: [@] if ye had known me, ye should have known my Father also.

20 These words spake Jesus [23] in [a] the treasury, [b] as he taught in the temple: and [c] no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and [d] ye shall seek me, and [e] shall die in your sins: whither I go, ye cannot come.

22 Then said [f] the Jews, [f] Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, [m] Ye are from beneath; [n] I am from above: ye are [@] of this world; [o] I am not of this world.

24 I said therefore unto you, that [p] ye shall die in your sins: [q] for if ye believe not that [n] I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* [r] that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is [s] true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have [g] lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but [t] as my Father hath taught me, I speak these things.

29 And he that sent me is [u] with me: [w] the Father hath not left me alone; [x] for I do always those things that please him.

30 As he spake these words, [@] many believed on him.

31 Then said Jesus to those Jews which believed on [y] him, [z] If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know [a] the truth, and the [a] truth [@] shall make you free.

[a] Mark 12. 41.
[b] Mat. 26. 55.
[c] ch. 7. 30.
[d] ver. 46.
[e] Rom. 2. 15.
[f] Mark 14. 19.
[g] ch. 7. 34, 36.
[h] ver. 24.
[i] Luke 13. 11 & 21. 28.
[k] ver. 48. 52, 57.
[l] Cp. ch. 7. 35.
[m] ver. 21. ch. 3. 31.
[n] ch. 18. 36.
[@] 1 John 4. 5. Cp. ver. 44 with ch. 12. 31.
[p] Luke 9. 56 & 12. 14.
[q] ch. 17. 14.
[r] ch. 5. 14.
[s] ver. 21.
[t] Mark 16. 16.
[u] ver. 26. ch. 13. 19.
[@] Cp. Is. 42. 6. Mal. 4. 2. Acts 26. 18.
[y] ch. 1. 1.
[z] Rom. 3. 4.
[a] Cp. ch. 5. 31.
[b] ver. 42. ch. 7. 29.
[c] Cp. ch. 16. 28.
[d] ver. 19. ch. 9. 29.
[e] ch. 3. 14.
[f] ch. 5. 19.
[g] ch. 3. 17 & 12. 47.
[h] ch. 7. 16.
[i] ch. 5. 30.
[k] ver. 29. ch. 16. 32.
[l] ch. 10. 38.
[m] ver. 16.
[n] Num. 35. 30.
[o] ch. 4. 34 & 5. 30 & 6. 38. Cp. 1 John 3. 22.
[p] ch. 5. 37.
[q] ch. 7. 31 & 10. 42 & 11. 45 & 12. 11, 42.
[r] ch. 15. 7.
[s] ver. 55. ch. 16. 3.
[t] ch. 14. 7. Matt. 11. 27.
[u] ch. 2. 17.
[@] ver. 36. Rom. 6. 18, 22 & 8. 2. James 1. 25 & 2. 12.

139

LIGHT IN JOHN.
1:4 true Light shining in darkness. John 1:4-9
3:19 men who hate it and love it. John 3:19-21
8:12 the Light of the world
9:5 12:35 walking in the Light.
1:4-9 12:46 the need to reflect that light. John 12:35, 36, 46.

8 Of the silent, wondering spectators. Cp V.2.

9 Without these the case could not go on.
10 Katakrino = to give judgment against, to pass sentence. Cp Luke 9:54. John 3:17 The Lord did not condone the crime.
11 She was doubtless repentant - let this be a warning to you!

CHRIST CLAIMS DIVINE ORIGIN. Vv 12-19 Cp v. 20

12 Gr Theos Ct. luchnos John 1:5 Cp Phosphoros (Lit. light-bearing) Light is luminous emanation enabling the eye to discern form and color. It requires an organ adapted for its reception. Not 6:22. Where this is absent or impaired, light is useless. The natural man in this state. 1 Cor. 2:14. Believers called Sons of Light because Eyes opened 1 Thes. 5:5 Eph. 1:18. Cp John 1:9. Note Christ the counterpart of Light in Wilderness Ex. 13:21. thus fulfilling the promise Isa 42:6 49:6. Lev. Disciples to be such. Phil. 2:15-16 Eph. 5:8.

13 Rankling under their previous defeat V.7. They now invoke the Law Deut 19:15 and Christ's own words John 5:31.
16 Thus he invokes the Witness of the Father, claiming Divine origin and destiny. Cp Rev. 1:5 3:7. 19:11 The Lord does not take up the position of an accused defending his case - but that of an ambassador sent forth by the King and To reclaim to him. The Pharisees have already seen his credentials Ch. 5
16 They accept neither the King or His representative.
17 Krino = To pronounce judgment. They repudiated his mission because they saw only flesh
18 That was not then his mission.
17 He did not judge of himself or after the flesh. Any judgments he pronounced

LIGHT - In darkness Illustrated Luke 2:32 Disciples to manifest Light Mt 5:14-16. Luke 16:8. Acts 13:47. 26:18, 23. Cp 2 Cor. 4:6. 6:14. Eph 5:8, 13. Phil. 2:15. Col. 1:12. 1 Thess 5:5. 1 Pet. 2:9. 1 Jn. 1:5, 7. 2:8-9, 10. See James. 1:17.

23 18 Brazen chests, into which people put their offerings in the Temple stood in the Court of the Women Mk. 12:41-44. In this public place he taught the people. Adjacent to this Court was the Hall of Gethsemane, where the Sanhedrin met, so that he was teaching close to the headquarters of his enemies.
24 Divine protection hovered over him until that time Ps. 91:11. For the hour see Jn 2:4. 7:30. 12:23, 27. 13:1. 16:32. 17:1.

THE JEWS ARE FROM BENEATH. Vv 21-58. 24

25 Luke 19:12. Jn. 16:5. 17:13. Many of the Jews were beginning to go their way from the feast. No word for "my way" in Greek - merely "I go" Cp ch. 7:33.
26 Seek the Messiah not knowing he had come Cp Jn 7:11ff. They were seeking him then - to kill him. Cf. V.20 Vv 37, 40.
27 Singular in Gr. The flesh to which they were enslaved V.22; Not in their state of mind.
28 He was going to the Father already around there Col. 2:15. Cp. Jn 16:5. It is possible to figure Jn 7:34
29 Commit suicide. Tradition pictured self-murderers into the deepest hell Jas. Hell 3:6ff. where they could not go.
30 This is what is meant by being from above. The disciples also in this state John 15:19. 17:14. Cp Jn. 3:3.
31 Here word is plural. Cf. V. 21. They were reflected the flesh. At the Feasts of the Tabernacles the Jews carried out the instructions of the spirit Exod. 23:16. Lev. 23:39, 43. Deut. 16:13-15. Ps. 84:5-7.
32 The prophet who would come, whose mouth placed Yahweh's words, who must be believed on pain of death. Deut. 18:18-19

WHO ARE YOU? 25-27.

35 "I have much to say concerning you, much to blame. But I keep to my immediate task of proclaiming those truths received from God Who cannot lie." They related to God manifestation.

YOU SHALL KNOW 28-30

34 The Light of world, the Son of God, the manifestation of Yahweh. Acts 2:36. Rom. 1:4.
35 The miracles testified that God was with him V.18. Jn 5:19. They could not dispute this evidence.
36 Hence - inasmuch as, seeing that. It introduces that which rests on a potent fact. Thus the Lord's righteous character stemmed from the Father. 2 Cor. 5:19. By this he render perfect obedience. Jn. 14:31. 5:30. 6:38. Heb. 10:5-7. Ps. 40:7-8.

THE TRUTH WILL FREE 31-32

31 RV: believed him. Some believed on him, some merely believed him, being only partially convinced. To these he now speaks. Cp 7:31. 12:42.
32 Alethoi = In truth. He encouraged as well as warned them. They were not to mistake a momentary impulse for a deep seat of conviction

* I DO NOTHING OF MYSELF V.28.

All was derived from Yahweh. His words. Jn. 14:10. Jn 7:16. Deeds Jn 10:37-38. Jn 14:11. Jn 5:17. Character Jn 8:29. 4:34. 5:30. 6:38. were manifestation of Yahweh, the impress of Divine seal Jn. 6:27.

Christ sheweth his authority and dignity.

33 ¶ They answered him, [a] We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And [e] the servant abideth not in the house for ever: but [f] the Son abideth ever.

36 If [g] the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's [h] seed; but [i] ye seek to kill me, because my word hath no place in you.

38 I speak that which I have [k] seen with my Father: and ye do that which ye have seen with [l] your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, [m] If ye were Abraham's children, ye would do the works of Abraham.

40 But now [n] ye seek to kill me, a man that hath told you the truth, which I have [o] heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, [p] We be not born of fornication; we have [q] one Father, even God.

42 Jesus said unto them, If God were your Father, [r] ye would love me: for I proceeded forth and came from God; [s] neither came I of myself, but [t] he sent me.

43 [u] Why do ye not understand my speech? even because ye cannot hear my word.

44 [v] Ye are of *your* father the devil, and the lusts of your father ye will do. He was [w] a murderer from the beginning, and abode not in the truth, because there is no truth in him. When [x] he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 [b] Which of you [c] convinceth me of sin? And if I say the truth, why do ye not believe me?

47 [d] He that is of God heareth God's words: ye therefore hear *them* not, because [f] ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a [g] Samaritan, and [h] hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not [i] mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [k] If a man keep my saying, [l] he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: [b] it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet [e] ye have not known him; but I know him: and if I should say, I know him not, I shall be [k] a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham [k] rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, [o] I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

[a] Mat. 3. 9.
[b] Heb. 4. 15.
[c] ver. 9. ch. 16. 8.
[d] ch. 18. 37. 1 John 4. 6.
[e] Rom. 6. 16, 20. 2 Pet. 2. 19.
[f] Cp. ver. 42.
[g] Gen. 21. 10. Gal. 4. 30.
[h] ver. 22.
[i] Luke 15. 31.
[k] Gal. 5. 1.
[l] ch. 4. 39-42. Mat. 10. 5.
[m] ver. 52. ch. 7. 20.
[n] Cp. Rom. 9. 7.
[o] ver. 40. ch. 7. 19.
[p] ch. 5. 41.
[q] ch. 3. 32 & 5. 19.
[r] ch. 14. 23 & 15. 20.
[s] ver. 41, 44.
[t] Luke 2. 26. Cp. ch. 11. 25, 26.
[u] ch. 1. 47. Cp. Gal. 3. 7, 29.
[v] ver. 37.
[w] ver. 26. ch. 17. 27.
[x] Ex. 34. 15. Hos. 2. 4.
[a] Deut. 32. 6.
[b] ch. 16. 14. Acts 3. 13.
[c] 1 John 5. 1.
[d] ch. 13. 3 & 16. 27, 28, 30.
[e] ch. 7. 28, 29.
[f] ch. 7. 28, 29.
[g] ch. 17. 3.
[h] ver. 44.
[i] ch. 7. 17.
[k] Cp. Mat. 13. 17. Luke 10. 24.
[l] Mat. 13. 38.
[m] Gen. 4. 8, 9. 1 John 3. 12, 15.
[n] Gen. 3. 4.
[o] ver. 24. ch. 17. 5, 24. Ex. 3. 14. Is. 43. 12. Col. 1. 17. Rev. 1. 8, 11 & 22. 6 & 22. 13.

140 Continued on, and mankind has lived in the shadow of it. It was currently reflected in the lying, murderous intentions of the Jewish leaders to the mission and teaching of the Lord Matt. 12:34. 23:33. The statement is true of anyone who repeats the great Lie — he challenges God's truth.

59 Then [a] took they up stones to cast at him: but Jesus [b] hid himself, and [c] went out of the temple, [d] going through the midst of them, and so passed by.

CHAPTER 9.

1 The man that was born blind restored to sight. 13 He is brought to the Pharisees, who are offended at it, and cast him out. 38 He confesseth Christ.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, [e] Master, [f] who did sin, this man, or [g] his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but [h] that the works of God should be made manifest in him.

4 I must work [i] the works of him that sent me, [k] while it is day: the night cometh, when no man can work.

5 As long as I am in the world, [l] I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in [m] the pool of Siloam, (which is by interpretation, Sent.) [n] He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had [o] seen him that he was blind, said, Is not this he [p] that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, [q] A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And [r] it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then [s] again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not [t] of God, [u] because he keepeth not the sabbath day. [v] Others said, [w] How can a man that is a sinner do such miracles? And [x] there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is [y] a prophet.

18 But [z] the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because [a] they feared the Jews: for [b] the Jews had agreed already, that if any man did confess that he was Christ, [c] he should be put out of the synagogue.

[a] ch. 10. 31 & 11. 8.
[b] ch. 12. 36. So ch. 10. 39: not as ch. 5. 13.
[c] ver. 2, 20.
[d] Luke 4. 30.
[e] ch. 5. 9.
[f] ver. 10.
[g] ch. 1. 38.
[h] Cp. ver. 34.
[i] Ex. 20. 5.
[k] ver. 33. ch. 6. 46.
[l] Mat. 12. 10.
[m] ch. 11. 4.
[n] ch. 3. 2 & 19. 38, 39.
[o] ver. 33.
[p] ch. 4. 34 & 5. 19, 36 & 17. 4.
[q] ch. 7. 43.
[r] ch. 11. 9 & 12. 35. Cp. Rom. 13. 12.
[s] ch. 1. 4, 9.
[t] ch. 6. 14.
[u] ver. 22. ch. 8. 22.
[v] 2 Kin. 2. 21. Mat. 20. 34. Mark 7. 33 & 8. 23.
[w] Or, *spread the clay upon the eyes of the blind man.*
[x] Neh. 3. 15.
[y] ch. 11. 37. Cp. 2 Kin. 5. 10, 14.
[z] Mat. 25. 24.
[a] Acts 3. 2, 10.
[b] ch. 7. 13. Acts 5. 13.
[c] ver. 6, 7.
[d] ch. 7. 45-52.
[e] ch. 12. 42 & 16. 2. Cp. ver. 34.

The work of God. THE 6TH SIGN. See Note. P. 128

The man born blind could well represent Israel spiritually or naturally. In relation to Israel after the flesh, illumination will come on the Sabbath - Millenium V. 14.

The blind man himself manifested the work of God. He was —
Obedient to the decree of the Lord.
Faithful in testifying to others of him.
Submissive to His instruction
Earnest in his devotion

One born blind — receiveth sight.

Material lying there for completing & restoring the building supplied them with missiles
72 He probably withdrew into the crowd.
73 Excluded in the texts.

CHAPTER 9.

THE MAN BORN BLIND

v. 1.
Co-Circumstances. Ch. 8:59. The miracle recorded here constituted the 6th Sign. See Note. Ch. 2.

Doubtless seeking charity in the manner of the times. Cp Acts 3:2.

THE CAUSE OF HIS STATE

vs. 2-5.
Not necessarily the Twelve. Cp. Jhn. 6:66.

Rabbi - They approached him as a teacher of authority.

It was a superstition that Christ's own circumstances refut - that men suffer in accordance with the extent they sin. Cp. Acts 28:4. Luke 13:2-5. Ps. 73: Cp the case of Job.

The doctrine of transmigration of souls used in Egypt and borrowed by Grecian mythology had been incorporated into Jewish thought as Josephus shows. They believed that sins perpetrated in earlier existance was atoned for in subsequent lives. The disciples thus voiced a prevailing superstition which the Lord refuted. This does not imply his pre-existance. The same expression used of John. Ch. 1:6.

Predicted by the prophets. Jer. 13:16. Isa. 59:9-11. John 12:35. Nu. 3:4.

"Day" is the time of opportunity 2 Cor. 6:2. And on such times men must work. Christ here is speaking of himself.

5. The Illuminator of the world. Isa. 42:16. John 1:5. 9.

Believers reflect the same light. Mat. 5:14. 1 Pet. 2:9. Phil. 2:15. Isa. 26:15.

THE CURE vv. 6-7.

Demonstrating that the power of the cure came from within Jesus. If the clay had been made of water people may have thought that virtue was in the water.

ANTAGONISM OF PHARISEES

Vv. 13-18.

The interest aroused by the cure excited the opposition of Pharisees who casting around for a reason to condemn the Lord did so on the basis of the Sabbath.

Mat. 12:3,8. John 7:22. See Note above.

ILL. Did keeping the sabbath prove that the Pharisees were of God?

This was a complete answer, demonstrating the authority of the Lord. Note the purpose of Sabbath - for man's benefit. Mark 2:23-28.

The Jews taught that prophets were exempt from the Sabbath, like the priests.

12:35. The Blind man courageously testifies his faith in Jesus in the face of open opposition

THE BLIND MAN'S PARENTS

EVADE THE ISSUE

19. See Note Gr. Lit.

Eyesalve Rev. 3:18. Words absorbed by flesh.

These waters were said to flow out to (thus meaning "Sent") from Siloam. The Temple east. The word is identified with Shiloh, or Shiloah Isa. 8:6-8 and thus with the Lord. Isa. 49:10. See note John 7:37. Christ was Apostle or one sent Heb. 3:1.

We likewise sent with water of life which can illuminate the blind. — If they wash in waters. John 20:21-23 Acts 26:17-18. Men need to make contact with Jesus by the Word followed by baptism.

AMAZEMENT OF NEIGHBORS. Vv. 8-12.

Contrast John 8:53.

141 "He made clay of the spittle" V. 6.

The spittle coming from the mouth of the Lord can well represent his teaching, the clay = flesh. Thus when one mixed with the other it becomes easily pliable. The washing in Siloam removed all trace of the clay.

---

to whom he was.
drew attention to
e claims of the Jews
In sense of V. 56
re the foundation of
m. 2 Cor. 5:19. and spake
= Isa 59:19

THEY REFUSE
THE TRUTH 45:42

60 Proclaim the Truth. They would hearken to the flesh, they would believe a lie — but not the voice of God

61 Lit. convicteth. They might charge him with sin — they could not bring it to his conscience.

62 His righteous character endorsed the Truth of his teaching demonstrating that it was Divine

HE SOUGHT TO HONOR THE FATHER

63 His denial of the national status identified him in their minds with the enemy of the race.

64 The charge of being a samaritan does not concern him. They could excell the Jews in righteousness Jhn 4:19-42. but the oft-repeated charge of being mad reflected on his Father & his message. Even his relations rejected that scandal Mk 3:21.

65 The Father sought the honor of the Son (V. 54) & would condemn the Jews for not rendering it.

Theoreo = To view with attention, to studiously & attentively consider. They will not see death. Lit. Shall certainly not behold death, forever.

ARE YOU GREATER THAN ABRAHAM? 8:53

This was misrepresentation. V. 51. To taste = to be temporarily brought under its power. Heb. 2:9

I AM BEFORE HIM 8:58

A different word to V. 24. Doxa - glory (RV) from dokeo = to seem. Thus honor resulting from good opinion.

Different to previous word. They did not "know" him (Ginoske - recognise, understand fully, to have a personal & true relation with Jhn 17:3) but Christ knew (Oida = I do) — to perceive and understand by the subject coming within the scope of one's sphere of perception. In profane Greek = to know by hearsay. I am Eimi - rendered he" Vv. 24, 28 + here also in Dtog. In Jhn 10:26 9:9, 22, 35-38. "I am he" signifies "I am Christ"

Actually the Divine name was not announced until after Abraham Ex. 6:3. See Note above

THE PARABLE OF THE GOOD SHEPHERD - arose out of the action of the Pharisees in excommunicating the man Christ had healed John 9:34. They had acted the part of the hireling. It was doubtless based on the promise of Ps 23 and the indictment of Ezek. 34:1-19 as well as its prophecy of Ps 40:6-8.

The parable V6. Gr. Paroimia - not "parabole, as per the synoptics. The parable is a short narrative, but this is not narrative. It is an extended metaphor rather than a parable, and is better described as an allegory. John does not use the word "parabole." The only other places where this word used, it is rendered "proverb" John 16:25,29. 2 Pet. 2:22.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, [b] Give God the praise: we know that this man is [d] a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not [i] hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, [l] we know not from whence he is.

30 The man answered and said unto them, [m] Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that [o] God heareth not sinners: but if any man be a worshipper of God, and doeth his will, [q] him he heareth.

32 [r] Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not [u] of God, he could do nothing.

34 They answered and said unto him, Thou wast [v] altogether born in sins, and dost thou teach us? And they [2b] cast him out.

35 Jesus heard that they had [b] cast him out; and when he had found him, he said unto him, Dost thou [c] believe on [d] the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, [a] Thou hast both seen him, and [c] it is he that talketh with thee.

38 And he said, Lord, I believe. And he [e] worshipped him.

39 ¶ And Jesus said, [f] For judgment I am come into this world, that they which see not might see; and that [g] they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, [h] Are we blind also?

41 Jesus said unto them, If ye were blind, [k] ye should have no sin: [h] but now ye say, We see; therefore your sin remaineth.

CHAPTER 10.

1 Christ is the door, and the good shepherd. 24 He proveth by his works that he is Christ the Son of God.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a [n] robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him [p] the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he [s] putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And [x] a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This [z] parable spake Jesus unto them: [a] but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before

[a] Luke 2. 30.
[b] Josh. 7. 19.
[c] ch. 4. 26.
[d] ver. 16.
[e] Mat. 8. 2.
[f] ch. 5. 22, 27 & 8. 26. Cp. ch. 3. 17 & 8. 15 & 12. 47 with Luke 2. 35.
[g] Cp. Mat. 9. 13. Mark 2. 17. Luke 5. 32.
[h] Rom. 2. 19.
[i] ch. 8. 43.
[k] ch. 15. 22, 24. Cp. Rom. 4. 15.
[l] ch. 8. 14. Cp. ch. 7. 27, 28
[m] ch. 3. 10.
[n] ver. 8. Mat. 26. 55.
[o] Prov. 1. 28 & 28. 9.
[p] Acts 14. 27.
[q] ch. 11. 22. Ps. 34. 15, 17 & 145. 19. Prov. 15. 29.
[r] Luke 1. 70. Acts 3. 21.
[s] Mat. 9. 38.
[u] ver. 16. ch. 3. 2 & 10. 21.
[v] ch. 6. 46.
[x] Cp. ver. 12, 13.
[z] ch. 13. 10. Cp. ver. 2.
[a] ch. 16. 25.
[b] Cp. Mat. 13. 51.
[2] Or, excommunicated him. Cp. ver. 22.
[b] ch. 12. 31.
[c] 1 John 5. 13.
[d] ch. 10. 36. Mat. 14. 33.

This double affirmation, peculiar to the Gospel, always connects what follows with what went before.

Gr. Paroimia

COURAGEOUS TESTIMONY OF THE BLIND MAN 9:24-38
The Pharisees interrogate the man trying to destroy his evidence of the miraculous power of the Lord.
This was virtually putting him to an oath. Cp Josh. 7:19.
Calling on the Name of God, they unrighteously and hypocritically tried to get the answer they wanted to fit their mouth.
Eliminate as per R.V. The matter was not open to doubt as far as he was concerned. The Blind man knew him not as a sinner.
But see. Mat. 9:34.
And as such they stood condemned. Luke 16:31. John 5:45-47. Rom. 2:17.

There are grades of sinners but the Blind man was contrasting unbelievers with worshippers. In that sense the world is divided between saints and sinners of whom sin, but the former only are heard.

HE IS EXCOMMUNICATED BY THE OVERBEARING PHARISEES.
Confirming the superstition of transmigration of souls which Josephus says was rife in Israel.
There were two grades of excommunication. One excluded a man for 30 days and from contact with wife or friends. The other excluded for life and prohibited Jew from buying or selling.

THE LORD MINISTERS TO HIS NEED 9:35-38.
The man having demonstrated his integrity, the Lord directs him in the course he should pursue. This conversation evidently was held in public.

Aionios = Age

Repeatedly to return.

142 false shepherds thrust the sheep out to destroy - they were hirelings relieving themselves of trouble, a good shepherd will only lead the sheep to pasture.

7 They show confidence in a true shepherd.

10 Thus a shepherd must get to know his sheep* allow them to know him.

11 Better: "door to the sheep" Cp. Jhn. 14:6. Eph. 2:18.

12 The use of the present tense - "are" shows that the Lord was referring to contemporaries. They were there before he appeared claiming to open the way of salvation for the people - but they were thieves and robbers for they did not lead the sheep to the door when it was opened for them.

THE SHEPHERD.

The W... ends... it S... sight... Spirit...

25. Darby renders "... age." It does not ... estarily imply an ... of religious devo... to God. Rev. 3:9. Mat. 18:26. Mat. 2:11.

THE PHARISEES CON... DEMNED V:39-41

29. As the true Light he made manifest the hidden things of darkness and revealed the justness of Yahweh's condemnation. John 16:8-11. Jer. John 3:17. Matt... 15:24.

30. Like Saul on road to Damascus the brilliance of the Light would blind them. They were blind leaders. Mat. 15:14. 23:16.

31. Cp. John 15:22. If ye were (simply) ignorant your unbelief might be excusable, but since you profess to be wise your unbelief remains (unexcusable). See Lev. 5:17. Luke 9:40.

= CHAPTER 10 =

PARABLE OF GOOD SHEPHERD V:1-21

1 THE ALLEGORY OF THE DOOR V:1

1 The Pharisees refused to use the opening provided by God V:7.

2 One used cunning the other used violence. The Pharisees used both.

3 "A" There are other shepherds beside the Good Shepherd 1 Pet. 1-4. but a true shepherd is known by his use of the door.

4 Yahweh through His Word John 6:44. Acts 17:14. Cp Acts 16:7. Heb. 16:9. 2 Cor. 2:12. Col. 4:3.

5 All the sheep hear but "his own" obey him. Thus what "a" shepherd has to say might apply to all but is particularly directed to his own so a true shepherd will give himself to the care of his own.

6 There will be an intimate relationship between the shepherd and the sheep

7 He does not drive but leads by his example and voice.

8 Ekballo. - Rend. "put out" John 9:34. The

Bull. ... come with ... being" Geneva Version ... "be made" Ruth. Shall come to be.

24 For this cause, because he offered his life in such a way that he could take it up again. He redeemed himself to be the sheep. Acts 20:28. Rom. 3:25. Heb. 9:12. 13:20. without this he could not be the Good shepherd John. 12:27. 1 Cor. 15:17.

25 Thus voluntary offering.

26 Lit. "right," "authority," "power." St. Some were ... Ps. 5:12. 5:21 etc.

27 To lay down his life in such a manner as to be raised again Cp. John 5:24. 10:4. 10:27. Rom. 8:29. 1 Cor. 15:49. 1 John 3:2. Rev. 3:5. 21:7. Rom. 8:14. 1 John 3:1. Rom. 8:16. 1 John 3:2. Rom. 8:17. 1 John 3:2. Rom. 8:18. 1 John 3:2. Rom. 8:19. 1 John 3:2. Rom. 8:20. 1 John 3:2. Rom. 8:21. 1 John 3:2. Rom. 8:22. 1 John 3:2. Rom. 8:23. 1 John 3:2. Rom. 8:24. 1 John 3:2. Rom. 8:25. 1 John 3:2. Rom. 8:26. 1 John 3:2. Rom. 8:27. 1 John 3:2. Rom. 8:28. 1 John 3:2. Rom. 8:29. 1 John 3:2. Rom. 8:30. 1 John 3:2. Rom. 8:31. 1 John 3:2. Rom. 8:32. 1 John 3:2. Rom. 8:33. 1 John 3:2. Rom. 8:34. 1 John 3:2. Rom. 8:35. 1 John 3:2. Rom. 8:36. 1 John 3:2. Rom. 8:37. 1 John 3:2. Rom. 8:38. 1 John 3:2. Rom. 8:39. 1 John 3:2.

he man Christ had
oubtless based on the

not narrative. It is an
d "parabole." The only

, &c.
night

him,
, and
thee.
I be-
ipped

For
o this
e not
they
blind.
risees
heard
unto

If ye
ve no
e see;
eth.

hepherd.
is Christ

unto
h not
epfold,
other
f and

in by
of the

eneth;
voice:
sheep
m out.
forth
before
follow
oice.
they
from
ot the
e.)
Jesus
under-
they
unto

them
y unto
sheep.
before
to destroy
etro of
d the

erd.
sheep"

6. Eph.

hows that
nces. They
g to open
but they
d not feed
cerned for

THE SHEPHERD. Had to endure much for the sheep, living frugally, accustoming himself to hardship, braving all weathers, giving first care to the flock. He knew little of the joys of companionship except the animals that him which he guarded resolutely in time of danger. Shepherds who typed ... guided the flock.

The vision of the future (Heb 12:2) is not evident by the natural sight (which spiritually is blindness) but by the power of renewed sight, by the application of the words (the spittle) of Christ.

shepherd.
open the
>>>>
rusalem
and
the
d

3 CONTINUED AND STRIFE AMONG THE JEWS. Vv 19-21.

28 He is mad and not worth hearing. This was the only answer his enemies had and they continually reiterated it 8:48; 11:8; 12:24; John 7:20; 8:48

29 There was no answering this and it must have been galling to the enemies of the Lord to hear it. But it was a negative approach. It announced what he was not – it stopped short at what he was!!

>>>> Here follows a break of two months concerning which John is silent.

a Jerusalem
b
See Luke 10:1, Note p. 98

T THE FEAST DEDICATION 22-42

m the surrounding district. (See Note top p. 98) the ...turned to Jerusalem. ...S DEFINITELY Vs. 1... ...HRIST Vv 22-24

...ain why C. christs The ...rs cover. ...estrone-ture ...rd queth ... down mode ...us celebrations ...ce if you ...n of th ...and re...

MANIFEST IN

...spiritual dea... ...ed (felt or need of ...liverance from sin. ...ght in Jesus as ...onal Messiah (cf. Jn. ... hailed him as the Son ...

...shall certainly not ...perish for the age. ...they shall never die for all ...eternity" (Cambridge Bible). ...Harpazō = to snatch by ...force. RV = snatch. Same ...word as "catcheth" V. 12.

29 As the Father gave them to me, to snatch them out of my hand they must ... out of His Who ... snatch them out of ... is greater than all, even the ... son (John 14:28).

...most successful warriors. The people ...from recalled the oppression of the ...Assyrian, their thoughts were of those ...Hezekiah who would repeat the ...deeds against the Ro...

CHAPTER 10.

PARABLE OF GOOD SHEPHERD Vv 1-21

1 THE ALLEGORY OF THE DOOR V1

The Pharisees refused to use the opening provided by God V7.
One used cunning, the other used violence. The Pharisees used both.
"A" There are other shepherds beside the Good Shepherd I Pet 5:4, but a true shepherd is known by his use of the door.

Yahweh through His word John 6:45. Acts 16:14. Cp Acts 16:27. 18:9. 2 Cor. 2:12. Col 4:3

All the sheep hear but "his own" obey him. That what "a" shepherd has to say might apply to all but is particularly directed to his own so a true shepherd will give himself to the needs of his own.

There will be an intimate relationship between the shepherd and the sheep.

He does not drive, but leads by his example and voice.

Ekballō. - Rend. "cast out" John 9:34. The

...ull. ...shall come into ... being. "Genera Version ...he made." Rath. Shall come to be.

For this cause, because he offered his life in such a way that he could take it up again. He redeemed himself to help the sheep. Acts 2:24. Rom. 4:25. Heb. 9:12. 13:20. Without His he could not be the good shepherd John. 12:32. 1 Cor. 15:17.

Thus voluntary offering

Lit. "right," "authority," "power," St. Same word as 5:12. 5:27 etc.

To lay down his life in such a manner as to be raised again Cp. ...Ps. 49:9. Rom.

of them sa...

He hath a devil, and is mad; why hear ye him? Cp Ch 8:48

21 Others said, **These are not the words of him that hath a**

"I LAY DOWN MY LIFE" V 18

As shepherd he laid down his life for the sheep. As sheep Isa. 53:7 he benefited from so doing. The father commanded it because there was no other way.

The shepherd had to lead the sheep through the defiles of death Ps. 23. for the pathway to life lead through death. It could only come through putting to death the flesh. Christ did physically what the flock did figuratively. Gal. 5:24 thus leading the flock exhibiting what was required in God's sight Rom 8:13.

"SHEEP NOT OF THIS FOLD" V. 16

It was appropriate that Christ should thus ... "supersede" for there

...ch
...vet.
...ch. 5
...Mt
...ch

...use
...e sou
...and de
...elephant
...com
...rounds!"
...fully mixed
...between faith
...were merely cur
desired to incre
All desired their
the One who would
...m from Rome e
...heroic deeds of th

THE PARABLE OF THE GOOD SHEPHERD - arose out of the action of the Pharisees in excommunicating the man Christ had healed. This action ... had aroused the wart of the hireling. It was doubtless based on the promise of Ps. 23 and the indictment of Ezek. 34.

The parable V6. Gr. Paroimia - not "parabole" extended metaphor rather than a parable. As standard of the other places where this word used, it is terrible characteristics exclude these members the quality of the flock problem to maintain to the original shock.

The Phar...

23 Therefo... He is of ...

24 The... man t... unto ... we ... sin...

COURAGEOUS TESTIMONY OF THE BLIND MAN V24-33

The Pharisees interrogate the man trying to destroy his evidence of the miraculous powers of the Lord.

This was virtually putting him to an oath. Cp Josh 7:19.

Calling on the Name ... ed, they unrighteously ... specifically tried ... the answer they w... his mouth.

Eliminate as ... matter was ... doubt as fo... termed. The ... him not as a ...

But see ...

And as ... considers ...

dependent upon the Shepherd regular shepherding sheep fail to find food. It has no Shepherd.

CHRIST'S PROFOUND REPLY. Vv 25-30.

1. He has already told them V.25.
2. His works declare him V.25.
3. His sheep recognise his voice V.26-27.
4. He knows them V.27.
5. They follow him V.27.
6. He gives them eternal life V.28.
7. They are eternally safe whilst they remain in his keeping V.28.
8. For he protects them by virtue of the Father's power V.29.
9. And no power is equal to His V.29.
10. He and the Father work together as one V30.

30 "One" is neuter in Greek (Com. Bible). One in power, one in will, in manifestation, one in action, but not one in person. Cp Ch. 17:21. Yahweh our Elohim is One. Deut. 6. Zech. 14:9.

3 THE JEWS MAKE READY TO STONE CHRIST V31

4 FOR WHAT GOOD WORK DO ... STONE ME V32.

Fearlessly he faces his furious foes boldly he bids them to accuse him

34 They could not dispute that his miracles came from God.

5 FOR BLASPHEMY! YOU MAKE YOURSELF GOD 33

40 The punishment appointed was stoning Lev. 20:1-16. The scribes began to early meditate this charge against Christ Mk. 2:7. It was the charge ultimately proffered against him Mt. 26:66-66.

41 That is they claimed he was saying he was divine thus higher than man. - which was true. On a previous occasion they had said similarly when he claimed God for his Father John 5:17-18. They did not mean that he was literally claiming to be God in the Trinitarian concept. What Christ meant is explained in V.38

6 WHERE IS THIS BLASPHEMY? YOUR LAW CALLS YOUR LEADERS "GOD"! Vv 34-38.

42 The Judges were Elohim Exod. 21:6. 22:8-9, 28 inasmuch as they derived their authority and power from El John 10:35. They judged on behalf of God in Israel; thus they were Gods by deputy being members of the priesthood 2 Chr. 19:6. Deut. 19:17. 1 Sam. 2:25.

The quotation - from Ps 82:6. is very apt stating: "Ye are Gods..."

11.

22. 31. 5. 53. 26. 33. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before false shepherds thrust the sheep out to destroy - they were hirelings relieving themselves of trouble, a good shepherd will only lead the sheep to pasture.

9 They show confidence in a true shepherd.

10 Thus a shepherd must get to know his sheep & allow them to know him.

11 Better: "Door to the sheep" Cp John. 14:6. Eph. 2:18.

12 The use of the present tense - "are" shows that the Lord was referring to contemporaries. They were there before he appeared claiming to open the way of salvation for the people - but they were thieves and robbers for they did not lead the sheep to the door when it was opened for them.

THE SHEPHERD
See Comment ... front Index.
THE SHEEP.

10 Cp Mt. 7:29.
14 The shepherd fur... both salvation ... pasture through th... door. Christ must b... used for both purpo...
1 ALLEGORY OF ... GOOD SHEPHERD
15 Cp 2 Tim 1:10.
16 Not only saves ... the door, but p... vides rich, luxurio... pasture as well 2 ... 1:3-4. Eph. 1:17-19.
17 Kalos - beauti... referring to obje... whose appearance h... harmonious perfect... (Bull.) - that are w... adapted to their ... circumstances or ends ...
18 Interested in hi... own material pr... it and indifferent fo... the welfare of the flo... Cp 1 Sa. 36:9-12. Ezek. ... 3-6. Zech. 11:16-17. ... 10:1. Acts 20:28-30. ... 21:1-3.
19 Fulfilling the prophe... title: Yahweh Ro... 21. a manifestation of ... weh Ps 80:1. Jer. 31:... 18:7. Isa 40:11. Gen. ... 24. 1 Pet. 5:1-4. Contra... Ezek. 34:2-4. Zech. 10:... 13:16-17. The Lord wa... thus Yahweh in Shephe... manifestation by the ... Spirit.
20 Thus a personal th... ate relationship ... ablished Cp John M... 17:8, 19:15, 21. Cp ... 2:19. There should be ... fullstop at end V.19 ... just as the Father kn... ith me and I know the ... Father" - Roth.
21 Cp John 12:32. Acts ... 10. See decisive qu... tion of Jews John 7:35...
22 Roth: One flock ... poimnē (poymney ... different word to po... (was told) Shepherd ... poimen. Thus they a... taken out of the Gen... fold and made one ... flock united to shep...
23 Bull. "shall come ... being." Geneva Vers... "he made." Roth. Shall ... to be.
24 For this cause, ... cause he offered ... life in such a way th... he could take it up ag... He redeemed himself ... the sheep. Acts 2:24. ... Gks. Heb. 9:12. 13:20. ... but this he could not b... Good shepherd John. 1... 1 Cor. 15:17.
25 Thus voluntary offe...
26 Lit. "right," "authori... "power." St. Some ... Jn. 1:12. 5:27 etc.
27 To lay down his ... in such a manner ... to be raised again Cp ... 14. 17:20. Heb. 13:...

(East of Jordan) John 10:40 - During the great Galilean ministry, "preached throughout all Galilee." He had also preached and even as far north as Caesarea-Philippi. More than the 70 and the 12 he had been through Judea, and only Peres. Here he abode and preached with "There" John 10:42 is emphatic in Greek 'as' contrast the attitude of the inhabitants there Jerusalem, his own city.

HE IS EXCOMMU... THE OVERBEAR... ...ES. ...

Confirming ... ...ition of trapper... ...f souls which, to ... ...hys was rife in ... ...

...we grades of excomm... ...tion. One excluded o... ...for 30 days and from con... ...tact with wife or friends; ...the other excluded for life ...and prohibited Jew from ...buying or selling.

THE LORD MINISTERS TO HIS NEED Vv 35-38.

The man having demonstrated his integrity, the Lord directs him in the course he should pursue. This conversation evidently was held in public

...right, power etc. Str. from the imper... ...exesti - it is lawful. ...t, or authority to lay down his life. ...ake his life himself ...e power to raise it again." He did ...11. 4:10. 5:30. 10:40. 11:19, 17.

THE SHEPHERD. Had to endure much for the sheep, living frugally, accustoming himself to hardship, braving all weathers, giving first care to the flock. He knew little of the joys of companionship except the animals about him which he guarded resolutely in time of danger. Shepherds who typed Christ include Abel, Moses, David. See Ps. 23. The club and staff protected & guided the flock.

THE SHEEP. Was noted for its affection 2 Sam. 12:3, docility, meekness and submissiveness Isa. 53:7. Jer. 11:19 helplessness when left to itself Mk. 5:8 with folk and its need of guidance Num. 27:17 1 Kgs. 22:17 2 Chr. 18:16 Mk. 6:34 Mt. 9:36. 26:31. It has a responsibility to listen to the voice of shepherd, to recognise and follow that voice Ps. 77:20. Isa. 63:11-12. Ps. 80:1 Isa. 40:11.

me are thieves and [g] robbers: but the sheep did not hear them.

9 I am [d] the door: by me if any man enter in, he shall be saved, and [e] shall go in and out, and [f] find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am (h) the good shepherd: the good shepherd [i] giveth his life for the sheep.

12 But he that is an [j] hireling, and not the shepherd, whose own the sheep are not, seeth [m] the wolf coming, and [o] leaveth the sheep, and fleeth: and the wolf catcheth them, and [q] scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and (s) careth not for the sheep.

14 I am the good shepherd, and [u] know my *sheep*, and am known of mine.

15 [x] As the Father knoweth me, even so know I the Father: and [a] I lay down my life for the sheep.

16 And (b) other sheep I have, which are not of this [d] fold: [f] them also I must bring, and they shall hear my voice; [g] and there shall be one [h] fold, *and* (b) one shepherd.

17 [l] Therefore doth my Father love me, [m] because I lay down my life, that I might take it again.

18 No man taketh it from me, but [o] I lay it down of myself. I have power to lay it down, and [q] I have power to take it again. This [r] commandment have I received of my Father.

19 ¶ There was [u] a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and (p) is mad; why hear ye him?

21 Others said, These are not the words of him [t] that hath a devil. [b] Can a devil [c] open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple [g] in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou (k) make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, (l) I told you, and ye believed not: [m] the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, [p] as I said unto you.

27 [r] My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and [t] they shall never perish, neither shall any *man* pluck them out of my hand.

29 (c) My Father, (d) which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 [c] I and *my* Father are one.

31 Then the Jews (q) took up stones again to stone him.

32 Jesus answered them, Many [i] good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for [n] blasphemy; and because that thou, being a man, [p] makest thyself God.

34 Jesus answered them, Is it not written in [s] your law, (t) I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father [a] hath sanctified, and [b] sent into the world, [c] Thou blasphemest; [d] because I said, I am [f] the Son of God?

[a] ver. 8. Mat. 26. 55.
[b] Ex. 4. 11. Ps. 146. 8.
[c] ch. 9. 7, 32, 33.
[d] ver. 7. ch. 14. 6. Eph. 2. 18.
[e] Acts 1. 21.
[f] Ps. 23. 2. Ezek. 34. 14.
[g] Acts 3. 11.
(h) Or, *fold as in margin*
(i) Is. 40. 11. Ezek. 34. 12. Heb. 13. 20.
[j] ver. 15, 17.
[k] ch. 8. 56, 58.
[l] Cp. ver. 5.
[m] ver. 38. ch. 5. 36.
[n] Mat. 7. 15.
[o] Zech. 11. 17.
[p] Cp. ch. 6. 36.
[q] ch. 11. 52.
[r] ver. 3, 4.
(s) Zech. 11. 16.
[t] ch. 17. 12.
[u] ver. 27. 2 Tim. 2. 19.
[x] Mat. 11. 27.
[y] ch. 14. 28.
[z] ch. 6. 37 & 17. 2, 6.
[a] ver. 11.
(b) Is. 56. 8.
[c] ch. 5. 19.
[d] ver. 1.
(e) ch. 8. 59.
[f] ch. 11. 52. Eph. 2. 14-17.
[g] ch. 11. 52.
[h] 1 Cor. 9. 7.
[i] Mark 7. 37.
(k) Ezek. 34. 23. 1 Pet. 2. 25. Cp. ch. 17. 11, 21.
[l] Phil. 2. 9.
[m] Is. 53. 7, 8. Heb. 2. 9.
[n] Lev. 24. 16.
[o] Cp. ch. 19. 30. 1 Pet. 2. 23.
[p] ch. 5. 18.
[q] Luke 23. 46.
[r] ch. 12. 49.
[s] ch. 12. 34.
(t) Cited from Ps. 82. 6.
[u] ch. 7. 43.
[x] ver. 24, 31.
[y] ch. 7. 20.
(z) Cp. Mark 3. 21.
[a] Jer. 1. 5.
[b] ch. 3. 17.
[c] ver. 33.
[d] ch. 5. 17.
[e] Mat. 4. 24.
[f] ch. 9. 35.

"I LAY DOWN MY LIFE" V 18

As shepherd he laid down his life for the sheep. As sheep Isa 53:7. he benefited from so doing. The father commanded it because there was no other way.

The shepherd had to lead the sheep through the defiles of death Ps. 23. for the pathway to life lead through death. It could only come through putting to death the flesh. Christ did physically what the flock did figuratively. Gal. 5:24 thus leading the flock exhibiting what was required in God's sight! Rom. 12:1.

"SHEEP NOT OF THIS FOLD" V. 16

It was appropriate that Christ should thus [illegible] Feast of Tabernacles - for there 70 bullocks were offered as the traditional number of the Gentiles in relation to Israel. It was the Feast of the full harvest and this was the means whereby this was to be accomplished. It was appropriate that he should send out the 70 after this feast. See Notes Luke 10:1. Num. 29

"THE FEAST OF DEDICATION" V 22 - The 25th Chisleu - answering to December - it lasted 8 days - was a period of general rejoicing instituted by Judas Maccabaeus to commemorate the cleansing of the Temple (c. 165 - 3 years after its profanation by Antiochus Epiphanes. Also called "the Lights" for a general illumination was made in the home of the people. The occasion recalled the heroic [illegible]

3 CONTINUED DIVISION AND STRIFE AMONG THE JEWS. Vv 19-21.

28 He is mad and not worth hearing. This was the only answer his enemies had and they continually reiterated it Mk 11:18. 12:24. John 7:20. 8:48

There was no answering this and it must have been galling to the enemies of the Lord to hear it. But it was a negative approach. It announced what he was not - it stopped short at what he was!!

>>>> Here follows a break of two months concerning which John is silent. [illegible] Jerusalem [illegible] in Galilee See Luke 10:1. Note p. 98

4 AT THE FEAST DEDICATION V 22

From the surrounding district of Judea (See Note top p. 98) the Lord had returned to Jerusalem.

1 TELL US PLAINLY IF THOU ART CHRIST Vv 22-24.

30 This explains why Christ was walking under cover. The porch would be festooned with lights, and the Lord quietly walked up and down mediating the joyous celebrations

31 So called because it was thought to be a section of the old Temple that was found remaining after the Return. The true Prince of Peace now walked there. Acts 3:11

32 RSV: "They gathered around him" - in an obtrusive and urgent manner. (Same word Luke 11:29. Here only. Rev. 12:9) prior to entering his meditative perambulations, determined to have it out with him. They were in an excited state due to the celebrations

33 Lit. "Kept saying." Probably several in the audience doing so.

34 Quoten Airō - To raise / breath, or to lift the soul. Vine suggests: "How long dost thou raise our expectations without satisfying them?" Cam. "excite our minds?" Their motives possibly mixed. Some hovering between faith & hostility. Others merely curious. Some desired to incriminate him. All desired "their Messiah" - the one who would deliver them from Rome & exceeding the heroic deeds of the Maccabees.

2 I AM GOD MANIFEST IN FLESH Vv 25-30

They yearned for political deliverance - they felt no need of personal deliverance from sin. They would delight in Jesus as a temporal Messiah (cf John 6:15) They hated him as the Son of God.

35 Lit. "shall certainly not" - with for the age "they shall never die for all eternity" (Cambridge Bible).

36 Harpazō - to snatch by force. RV - snatch. Same word as "catcheth" V. 12.

37 As the father gave them to me, to snatch them out of my hand they must snatch them out of His who is greater than all, even the Son. John 14:28.

most successful sermon. The people [illegible] received the assertion of his Messiahship, their thoughts were of [illegible] Jewish who would repeat [illegible] Roman empire.

The sickness and death of Lazarus.

37 [a]If I do not the works of my Father, believe me not.

38 But if I do, [c]though ye believe not me, believe the works: that ye may know, and believe, that [d]the Father *is* in me, and I in him.

39 Therefore [e][g]they sought again to take him: but he escaped out of their hand,

40 And went away again [h]beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but [n]all things that John spake of this man were true.

42 And [o]many believed on him there.

[a] ver. 32. ch. 15. 24.
[b] Cp. Luke 13. 33.
[c] ch. 14. 11.
[d] ch. 9. 4.
[e] ch. 14. 10 & 17. 21, 23.
[f] ch. 12. 35. Jer. 13. 16.
[g] ch. 7. 30, 44 & 8. 59.
[h] Mat. 19. 1.
[i] ver. 11, 36.
[k] Dan. 12. 2. 2 Sam. 7. 12. Mat. 27. 52.
[l] ch. 1. 28 & 3. 26. Cp. ch. 11. 6, 7.
[m] Mark 10. 52.
[n] ch. 1. 29-34 & 3. 30 & 5. 33.
[o] ch. 8. 30.
[p] Ex. 6. 23, &c.
[q] ver. 28. Mat. 21. 17.
[r] Luke 10. 38, 39.
[s] ch. 14. 5 & 20. 24, 26-29 & 21. 2. Mat. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13.
[t] ch. 20. 24 & 21. 2.
[u] ch. 12. 3. Mat. 26. 7. Mark 14. 3. Cp. Luke 7. 38, 44.
[v] ver. 39. Cp. ver. 6.
[w] i.e. about two miles.
[x] ch. 8. 19. Luke 24. 13. Rev. 14. 20 & 21. 16.
[y] ver. 40. ch. 2. 11 & 9. 3.
[z] Acts 13. 13.
[a] ver. 5, 11, 36.
[b] Cp. Luke 10. 38, 40.
[c] Cp. ver. 28. Luke 10. 39.
[d] ch. 10. 40.
[e] ver. 32. ch. 4. 49.
[f] ch. 9. 31. Cp. Mat. 21. 22.
[g] ch. 1. 38.
[h] ch. 8. 59 & 10. 31.

CHAPTER 11.

[1] Christ raiseth Lazarus. 45 Many Jews believe. 47 The high priests and Pharisees take counsel against Christ. 49 Caiaphas prophesieth. 54 Jesus hideth himself. 55 The Jews lay wait for him.

NOW a certain *man* was sick, *named* [p]Lazarus, of [q]Bethany, the town of [r]Mary and her sister Martha.

2 (It [s]was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, [t]but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus [u]loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still [v]in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, [w]Master, [x]the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, [b]Are there not twelve hours in the day? [d]If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But [f]if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our [i]friend Lazarus [k]sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall [m]do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said [y]Thomas, [z]which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave [a]four days already.

18 Now Bethany was nigh unto Jerusalem, [b]about fifteen furlongs off:

19 And many of the Jews came [c]to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, [b]as soon as she heard that Jesus was coming, went and met him: but Mary [c]sat *still* in the house.

21 Then said Martha unto Jesus, [e]Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, [f]whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

[b] Cp. Luke 22. 53.
[c] Cp. ch. 12. 35.
[d] Or = "the light is not" CB.
[e] Hebrew and Greek titles for "The Twin."
[f] Cp. ch. 9. 31.
[g] Cp. ch. 15. 7.
[h] Cp. Mat. 18. 19.
[i] Cp. ch. 14. 13.
[k] Cp. Mat. 21. 22.
[l] ch. 1. 38.
[m] ch. 8. 59 & 10. 31.

LAZARUS THE SICK - Though the subject of the greatest and most startling miracle of the gospel record, his voice is not heard, his life is not recorded. He was the loved friend of Jesus. We know of him only as a sick man who died and was raised again - the brother of Mary and Martha. The miracle caused the leaders of Jewry to determine finally that Jesus must die John 11:47-51 and occasioned the persecution of the retiring Lazarus as well John 12:9 With this statement the record of his life ceases and this quiet man passes from the scene.

47 Asteuō = persuasion, conviction, faith etc. Here in the aorist tense indicating the single act.

48 Ginoskō - To come to know

49 Pisteuō - but though the same verb in the same sentence, it is here in present tense indicating not a single act of belief but continuous belief. Many attained to a momentary conviction of his messiahship John 2:23, 4:45, 7:31, 8:30, 10:42, 11:45, few went beyond a transitory conviction John 2:24, 6:66, 8:31, 12:42.

WITHDRAWS TO BE PERSUASIVE

50 Not to stone him but take him before Sanhedrin. Whilst they discuss (sought) the method to be adopted, he quietly withdrew probably mingling with some of the less hostile members of the crowd whilst the others were busy.

See below right.

CHAPTER 11.

ONE 7TH SIGN: LIFE FROM THE DEAD. See Note P. 128.

For events between Ch 10: 40-11:1 See Luke 9:51-56 Ch. 9:56

LAZARUS SICK. VV1-3.

This miracle followed shortly after the giving of the parable of Lazarus Luke 16:19-31. Less than a month before Christ's death John 10:22

[p] Heb. El'azar - El hath helped

[q] Sig. House of afflicted ones. Almost = of non-maturing dates. Jesus also was at Bethany beyond Jordan, Perea, about 25 m. distant. Cp John 10:40, 1:28 RV. The house in Bethany was that of Simon the leper. Cp John 12:2-3 with Mark 14:3. So linked together in grief, affliction, sickness, death!

[r] Heb Miriam - Sig. Obstinacy, rebellion. Christ had visited this house before Luke 10:38-42. Did so again John 12:1-9. Matt 26:6-13. Mark 14:3-9.

[s] Sig. Lady, Mistress. She owned the house Luke 10:38 & called Simon's John 12:2 from which it is inferred that he was her husband or he was his widow.

IT IS NOT TO DEATH VV4-16

[t] This message was sent back to Bethany. V.40. They should see that this miracle was a sign. These words indicate that all that was done was out of love for this family.

LET US TO JUDAEA VV 7-8.

[u] Likewise Christ been away two millenial days. Hos. 6:2.

MARTHA THE INDUSTRIOUS - She had a tender affection for the Lord, and sought to make him comfortable and show him respect in her house Luke 10:38-42. but Christ showed her that he regarded the inward cravings of his followers for spiritual things of greater importance.

She was impetuous and active as is indicated by her open rebuke of her sister, the practical way she rushed to meet Christ with words of reproach John 11:20-21 Yet though so blunt she was not wanting in love and when the Lord called for Mary she approached her secretly to tell her this John 11:28. In our last glimpse of these two women, Martha is preparing the meal and Mary forgetful of material things is paying a tribute to the spiritual John 12.

The world which loves bodily comfort pays its tribute to Martha. It is left to Christ to do so to Mary.

MARY THE STUDIOUS. - She was impractical from worldly standards preferring the hearing of Christ to mundane serving thus storing her spiritual opportunities Luke 10:38-42. She was thoughtful and considerate John 12:3-7. pondering the meaning of things. John 11:20. In contrast to her more active but less thoughtful sister, more demonstrative in love & sorrow 11:32.

WALK IN THE LIGHT

7. Christ's day ended at the appointed time, until then they could walk with confidence in the light of the Sun of Righteousness John 9:4-5.

10. Cp CH 12:35. Luke 22:53.

16. Or = "The light is not" CB.

16. Both = "No one who liveth and believeth on me shall in anywise die unto times age-abiding." They will live because Jesus is the Resurrection. They shall not die because he is the Life.

LAZARUS IS DEAD. V14

MARY MEETS JESUS. VV28-32.

17. The presence of Jesus was not without risk and danger. VV 8-16.

18. The appearance of the more emotional Mary was different to that of Martha. The latter met Christ dry-eyed; the former had tears streaming from her eyes.

19. Contrast with the words that followed from Martha. She who was used to ministering to others' comfort wanted something done. Mary was content to leave it to the Lord.

20. He felt keen emotion at the sorrow of his friends.

21. He allowed the circumstances to deeply distress him.

MOURNING AT BETHANY. VV17-19.

11. The distance between the two places about 25 miles.

12. Hebrew and Greek titles for "The Twin."

THE LORD'S SORROW VV33-38.

22. Lit. "shed tears" He silently wept & cried aloud as in 19:41.

23. Gr. "de" - But as in 22. The hostile tone of criticism. Could he who have come and raised his friend. Or perhaps they looked on his weeping

MARTHA MEETS JESUS. VV20-22.

12. She was used to action, to doing something.

13. Her mind was on other matters than the distraction of mourners etc and she had not heard Christ had come. V.28.

14. They had discussed this together Cp V.32.

15. Some alleviation in their sorrow & probably knew not what.

YOUR BROTHER SHALL RISE AGAIN. 23-27

JOHN'S SUMMARY VV 40-42.

- Many people resort to him
- Many miracles are wrought
- Many believers are won.

"There" is emphatic indicating a contrast to the City of the King which rejected him!

Only about 3 months from etc Dec. John 10:22 to middle April 12:1

THOMAS. THE PESSIMIST. [Matt. 10:3. Mk 3:18. Luke 6:15. John 11:16. 14:5. 20:24-29. 21:2. Acts 1:13]

Pessimistic yet courageous, inquisitive and incredulous yet zealous. When he saw what he ought to do he had the courage to do it in the face of what looked like certain death John 11:16. He had the determination to do what Christ required if shown how to do it John 14:5. But he demanded proof and was only prepared to believe in the Lord's resurrection on terms he laid down which indicated that to that moment he lacked faith John 20:28.

After that moment courage and determination was harnessed to faith. Until then Thomas questioned but was driven to follow Christ by sheer determination and courage.

THE SIGN.

Lazarus (= He helps) Bethany (House of affliction), House of Leper. Mary and Martha = Types believers.

Walk in Light.

Christ the Resurrection brought under shadow of death.

Personal & Political v. 52.

Resurrection

24 Martha saith unto him, I know that he shall rise again (a) in the resurrection at the last day.

25 Jesus said unto her, I am [c] the resurrection, and the [d] life: [f] he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me [g] shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that [i] thou art the Christ, [m] the Son of God, [p] which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, [r] The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place [v] where Martha met him.

31 [x] The Jews then which were with her in the house, and comforted her, when they saw Mary, [b] that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she [e] fell down at his feet, saying unto him, [o] Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and [z] was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 [k] Jesus wept.

36 Then said the Jews, Behold [l] how he loved him!

37 And some of them said, Could not this man, [o] which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again [b] groaning in himself cometh to the grave. It was [e] a cave, and [g] a stone lay upon it.

39 Jesus said, [h] Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he [k] hath been *dead* four days.

40 Jesus saith unto her, [m] Said I not unto thee, that, [o] if thou wouldest believe, thou shouldest see [q] the glory of God?

41 Then they took away [g] the stone *from the place* where the dead was laid. And Jesus [s] lifted up *his* eyes, and said, [t] Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but [u] because of the people which stand by I said *it*, that they may [x] believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, [a] Lazarus, come forth.

44 And he that was dead came forth, [c] bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then [d] many of the Jews which came to Mary, and [f] had seen the things which Jesus did, believed on him.

46 But some of them went their ways to [h] the Pharisees, and told them what things Jesus had done.

47 ¶ Then [i] gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and [m] the Romans shall come and take away both our [n] place and [n] nation.

(a) ch. 5. 29. Luke 14. 14.
(b) ver. 33. Mat. 9. 30. Mark 14. 5.
(c) ch. 6. 39, 40, 44, 54.
(d) ch. 1. 4 & 5. 21, 26 & 6. 35 & 14. 6. Col. 3. 4. Cp. Is. 22. 16.
(f) ch. 3. 36.
(g) ver. 39, 41. ch. 20. 1. Mat. 27. 60. Mark 15. 46. Luke 24. 2.
(h) ch. 20. 1.
(i) ch. 6. 69, 70 & 8. 51, 52.
(k) ver. 17.
(l) ch. 6. 69. Mat. 16. 16.
(m) ver. 25, 26.
(n) Mat. 14. 33.
(o) Mat. 17. 20.
(p) ch. 6. 14. Mat. 11. 3.
(q) ver. 4.
(r) Mat. 26. 18. Mark 14. 14. Luke 22. 11. Cp. ch. 3. 10.
(s) ch. 17. 1. Luke 6. 20.
(t) Mat. 11. 25.
(u) ch. 12. 30.
(x) ch. 17. 3, 8, 21.
(v) ver. 20.
(z) ver. 19.
(a) Cp. ch. 5. 25. Mark 5. 41.
(b) Mat. 25. 24.
(c) ch. 19. 40.
(d) ch. 8. 30.
(e) Mark 5. 22, 23 & 7. 25. Luke 5. 8 & 8. 28, 47.
(f) ch. 2. 23 & 12. 18. Acts 9. 42.
(g) ver. 21.
(h) ver. 57.
(i) Mat. 26. 3.

(1) Gr. *he troubled himself.* ch. 12. 27 & 13. 21. Cp. ch. 14. 1, 27.
(k) Luke 19. 41. Heb. 5. 7.
(l) ver. 3.
(m) Cp. ch. 6. 15.
(n) Mat. 24. 15. Acts 6. 13 & 21. 28.
(o) ch. 9. 6, 7.

16. Both. = "No one who liveth again and believeth on me shall in anywise die unto times age-abiding." They will live because Jesus is the Resurrection. They shall not die because he is the Life.

17. The presence of Jesus was not without risk and danger. Vv 8, 16.

18. The appearance of the more emotional Mary was different to that of Martha. The latter met Christ dry-eyed; the former had tears streaming from her eyes.

19. Contrast with the words that followed from Martha. She who was used to ministering to others' comfort wanted something done. Mary was content to leave it to the Lord.

20. He felt keen emotion at the sorrow of his friends.

21. He allowed the circumstances to deeply distress him.

THE LORD'S SORROW Vv 33-38.

22. Lit. "shed tears." He silently wept. Not cried aloud as in Luke 19:41.

23. Gr. "de" - But as in v. 7. The hostile tone of criticism. Could he not have come and raised his friend. Or perhaps they looked on his weakness as emotion as a sign of weakness and frustration as though unable to remedy the terrible situation.

"Being agitated within himself" (Dods). The critical comments of his enemies, the genuine sorrow of his friends, the hired mourners, the atmosphere of hatred into which he had moved deeply affected him, especially as it was all concentrated around the ghastly work of death.

Moreover the miracle as a sign must have brought home to him his own impending death when criticism, hatred, enmity, sorrow would again be blended together.

"TAKE AWAY THE STONE"

A sepulchre of this nature together with the fact that Martha owned the house, and the extent of mourning indicated that the family was wealthy.

26. Thus publicly declaring the Power was of God.

27. This public prayer had been preceded by private petition.

28. The resurrection demonstrated this Rom. 1:3.

"LAZARUS COME FORTH"

A hush would have fallen on the assembly, the critics, the enemies, the friends would all watch wonderingly when Lazarus came shuffling forth. What incredulity, what amazement, what joy.

29. Cp John 5:28. Matt. 28:

DIVIDED STATE OF PEOPLE

29. The miracle divided the concourse into Christ's followers and those who could not dispute his power, but served the flesh. It was a form of judgment. These latter sought to gain favour with the authorities.

THE SANHEDRIN ASSEMBLES Vv 47-48

30. Gr. Sunedrion. The supreme national court consisting of 71 members, originating from the council of 70 elders with Moses at their head. cf Num. 11:24.

They claimed the right of regulating all affairs of religion. Cp John 1:19.

31. It will raise a general insurrection.

32. They claimed for themselves what belonged to Yahweh. The "place" = the Temple.

THE SANHEDRIN met in an atmosphere of hatred and perplexity. They could not deny the miracle; they would not believe in Jesus. They feared his growing influence; they vainly raged in impotent council of how to rid themselves of him. They sought a means to justify and legalise a crime.

49 And one of them, *named* [a]Caiaphas, being the high priest [b]that same year, said unto them, Ye know nothing at all,

50 Nor consider [c]that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest [b]that year, [d]he prophesied [e]that Jesus should die for that nation;

52 [e]And [m]not for that nation only, [n]but that also he should [o]gather together in one the children of God that were scattered abroad.

53 Then from that day forth [p]they took counsel together for to put him to death.

54 Jesus therefore [q]walked no more openly among the Jews; but went thence unto a country near to [r]the wilderness, into a city called [s]Ephraim, and there continued with his disciples.

55 ¶ And [t]the Jews' passover was nigh at hand: and many [a]went out of the country up to Jerusalem before the passover, [b]to purify themselves.

56 [d]Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER 12.

Jesus excuseth Mary anointing his feet. 9 People flock to see Lazarus. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 37 The Jews are generally blinded. 44 Jesus calleth earnestly for confession of faith.

[m]THEN Jesus six days before [k]the passover came to Bethany, where [n]Lazarus was which had been dead, whom he raised from the dead.

2 There [o]they made him a supper; and [p]Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took [q]Mary a pound of ointment of spikenard, very costly, and [r]anointed the feet of Jesus, and [s]wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and [t]had the bag, and [u]bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my [v]burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much [w]people of [x]the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, [y]whom he had raised from the dead.

10 ¶ But [z]the chief priests [a]consulted that they might put Lazarus also to death;

11 Because [b]that by reason of him [c]many of [x]the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to [d]the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, [e]Hosanna: [f]Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

---

[a] Mat. 26. 3.
[b] ver. 51. ch. 18. 13.
[c] Cp. Mat. 26. 6. Mark 14. 3.
[d] ch. 18. 14.
[e] Luke 10. 38, 39.
[f] ch. 19. 39.
[g] Luke 7. 38. Cp. Mat. 26. 7. Mark 14. 3.
[h] ch. 11. 2.
[i] Ex. 28. 30. Cp. Mat. 7. 22.
[k] Mat. 20. 28.
[l] ch. 6. 71. Cp. Mat. 26. 8. Mark 14. 4.
[m] Cp. Is. 49. 6. 1 John 2. 2.
[n] ch. 10. 16.
[o] Mat. 12. 30. Luke 11. 23.
[p] ch. 7. 19. Mat. 26. 4.
[q] ch. 13. 29.
[r] ch. 20. 15.
[s] ch. 7. 1 & 11. 36.
[t] Mat. 3. 1.
[u] Mat. 26. 12.
[v] 2 Chr. 13. 19.
[w] ch. 2. 23 & 5. 1 & 6. 4.
[x] ch. 8. 22.
[y] Luke 2. 4.
[z] Num. 9. 10. 2 Chr. 30. 17, 18. Acts 21. 24, 26 & 24. 18.
[a] ch. 11. 43, 44.
[b] ch. 7. 11. Cp. ver. 8.
[c] Acts 5. 27 & 23. 8. Cp. Luke 16. 31.
[d] Acts 5. 33.
[e] ver. 18.
[f] ch. 8. 30.
[g] To ver. 15. Mat. 21. 4-9. Mark 11. 7-10. Luke 19. 35-38.
[h] ch. 11. 55.
[i] Luke 19. 38.
[m] To ver. 8. Mat. 26. 6-11. Mark 14. 3-7.
[n] ch. 11. 1, 43.

CAIAPHAS (cont).

accomplish it. Mat 26:57-65. His house had become the centre of intrigue to that end. Mat. 26:3. He struck a leading part in the examination of Peter and John when called in question over the miracle of curing the lame man. The miracle was so obvious that nothing could be done. Acts 4. See Note Mk 2:6-7

This criminal who denied the resurrection is yet to be raised to Judgment Mat. 26:64. to be called in question for his actions.

The a. ist "either" must be translated by the plu-perfect: "He had come" - Bernhardy. See Append. p. 145

146

YE KNOW NOTHING AT ALL. In Greek a double negative: "You do not grasp the situation, you do not see how critical it is."

CAIAPHAS. - Dell (Str.) Depression (Davis) Diligent searcher (H Lockyer) [Mat. 26:3, 57. Luke 3:2 John 11:49 18:13, 14, 24, 28. Acts 4:6]. He was a Sadducean and therefore denied the resurrection. As such he also denied the influence of Providence imagining he possessed absolute power to do good or ill. He was high handed, callous, insolent - yet under domination of Annas Luke 3:2. With a high hand he shamelessly forced a resolution that Jesus be put to death. John 11:49 At the trial of Jesus he set all principles of justice aside to openly determine that he must die disregarding all forms of law &

COUNSEL OF CAIAPHAS. Vv 49-50.

The resurrection of Lazarus brought Christ under the shadow of death. He died that we might live.

3 sig. Diligent Searcher. He was son in law to Annas. 34 He was nominal high priest for 18 yrs AD 25-36. 35. High Priests were being deposed and installed at the whim of authority. There must have been at least five living ex High Priests at this council (See Farrer p 260).

The haughtiness of his character thus revealed.

37 His shameless avowal of a murderous policy shows his ruthless cold-hearted attitude. At the trial of Christ his warped conscience was indicated when he shamelessly dispensed with all forms of justice to obtain a conviction. Mat 26:

38 He was driven by God-controlled circumstances to utter what was in fact prophecy. Gen 11:6. Dan.

Showing the great mercy of Yahweh. Rom. 11:28

40 The northern Kingdom against whom Judah rejoiced. Ezek 11:15-20 See Ezek 37:2. Rom 11:26.

CHRIST REMOVES TO EPHRAIM. VV 51-54.

Definite plans were implemented, a proclamation issued v. 57 Christ now lived with a price on his head.

42 Sig. Bottle fruit. About 19 miles north Jerusalem Gn 2 Sam 13:23.

THE PASSOVER APPROACHES Jn 11:55-57.

A contrast to the Lord's Passover.

The Law provided a second Passover for those ceremonially defiled Num 9:10-11. Many thus assembled for purpose of ceremonial cleansing making the necessary offerings.

As they awaited the purification, they stood in excited little groups, talking of Jesus, for the Pharisees' intention was openly known.

CHAPTER 12.

1 FRIDAY: 9th Abib

1-8 ARRIVES AT BETHANY v. 1

See Appendix p. 21.

IN THE HOSTILE TERR

rrived at Bethany
he life; Martha a
ing. Of all she was
was King in spite o
nvicted; and with t
would be associated in
of tabernacles by the C
proclamation of the King
17 No King had reigned
on David's throne or
of Israel since Solomon
God manifestation Zeph.
Jehovah King.
Ahlai of Messiah.
Cant. 11:3.
Power & authority
Gen 23:12. Death
Instructions of
Jesus re. the ass.
Mt. 21:1-6 (NT) Mk.
11:1-6 Luke 19:29-34.
with Matthew's
gloration. Mt. 21:4-5
so they came to Mt.
Olives where extra-
ordinary scenes took
place. Luke
They witnessed to
his God-given pow
& speaking of his mir
acle - the Sight to Blind
at Jericho - Raising of
Lazarus.
Others, from Jeru-
salem, hearing of his
approach, attracted by
the excitement, flocked
out of the city to meet
him.

CONCERN OF THE PHARISEES Vv 19

They had rebuked the Lord because he did not check the enthusiasm & had been rebuked in turn Luke 19:40.

Appeals to him are useless - he must die.

He comes in full right of city, weeps over it and predicts its destruction Luke 19:41-44.

See other events to Luke 20 Mat 22 Mk 12.

GREEKS SEEK JESUS Vv 20-22

Here is no indication whereby one can be absolutely certain, though this event took place just prior to the Lord leaving the Temple on Monday 12th Nisan Cp Mt. 21:23 - Mk 11:27

25 Gr. Hellenes. At his cradle Gentiles came from the East seeking him, at his cross they come from the West. These are probably proselytes and Jesus had evidently moved from the Court of Women. Cp Mk 12:41-44 immediately in front of Altar of Ex. to Court of Gentiles, out side to south.

26 Their highly respectful address indicates their regard for the Lord.

27 Both these names are Gentile names the only ones among the 12 - this could have induced the Greeks

1 JUDAS IS OFFENDED BY REBUKE Mt 26:8-12 Mk 14:4-8

10 Others supported by Mt. 21:5 even if only themselves. Mk 14:4

11 For character sketch see Appendix p. 72

12 Other Apostles began to openly reproach her. Judas's open rebuke evidently irritated Judas & he decided to betray him. Mt. 26

13 RSV "Let her keep it against the day of my burial." There was evidently left over & Jesus confirmed that as King he should be suitable for his burial. Cp 2 Chr. 16:14.

3 HOSTILITY OF THE PRIESTS. Vv 9-11

14 In excited numbers they flocked to the house in Bethany

2 SATURDAY

1 THE ANOINTING AT SUPPER

Vv 2-3. Mt. 26:6-13 Mk 14:3-9

2 Described as the house of Simon the leper. Mt. 26:6. Mk 14:3-8. See note Jn

3 It was evidently the house Luke 10:38 & this way characteristic of her. See Jn 13:9 this on the bottom. P. 144. On the other hand it was also characteristic of Mary to act on the new dispensation. Cp. 11:4. Top p. 144

4 RSV = "Costly ointment." It cost at least 300 days wages. Cp v. 5. Mt 20:2

5 RSV: "pure nard" for "pure" = pistikos; prob. from pistis = faithful, reliable, hence genuine, pure.

6 RSV: "took away" "used to take" GEN 3:22

7 First fruits as token of his Kingly status. Cp 2 Sam 5:4 Jn 10:32.

8 Expressive of humility and submission. Cp Luke 10:38-42. John 13: Fig. of anointing of the whole body Cp John 13:9-10. Ps 133.

9 Her glory 1 Cor. 11:15 placed at the feet of her Lord. To unbind her hair was ordinarily considered a shameful thing for a woman to do in public. Lk 7:38

2 JUDAS IS OFFENDED BY REBUKE Mt 26:8-12 Mk 14:4-8

10 Others supported by Mt. 21:5 even if only themselves. Mk 14:4

11 For character sketch see Appendix p. 72

12 Other Apostles began to openly reproach her. Judas's open rebuke evidently irritated Judas & he decided to betray him. Mt. 26

13 RSV "Let her keep it against the day of my burial." There was evidently left over & Jesus confirmed that as King he should be suitable for his burial. Cp 2 Chr. 16:14.

3 HOSTILITY OF THE PRIESTS. Vv 9-11

14 In excited numbers they flocked to the house in Bethany

The high priest, former high priests still alive & members of their family - an anomaly of the times - David Dic. Christ's prophecy fulfilled. Luke 16:31.

16 They found a ready tool in Judas who thus became appointed executioner of the Passover Lamb. Mt. 26:14-16 Cp Exod 12:3-6.

17 They decide to destroy the evidence as well. So that with death both of Jesus & Lazarus no hope of repentance. They probably consulted first with Judas & came to this decision among themselves afterwards.

4 ENTHUSIASM OF THE PEOPLE Vv 12-18

15 Cp V 1. Sat. 10th Abib Cp Exod 12:3.

16 Emblematic of victory & of the righteous Ps 92:12-15. Used at Tabernacles. Those Jews believing Jesus was Christ felt that the Deliverance of Passover

IN THE HOSTILE TENSE ATMOSPHERE OF JERUSALEM. The leaders were determined that Christ must die Jhn.11:47 and had issued instructions to arrest him V.57. In that atmosphere, he arrived at Bethany and was received by his friends with love and kindness. Lazarus testified that he was the resurrection and the life; Martha attended to his physical needs, and Mary's act of devotion proclaimed her belief that he is Messiah and King. Of all she was the most thoughtful, performing for him "a beautiful thing" Mt.26:10 KJV. proclaiming her conviction that he was King in spite of the opposition, and humbling herself before him in excess of feeling. Thoughtfully pondering the issues involved; and with the miracle of Lazarus clearly etched in her mind, she seemed to grasp what eluded all others – the impossibility of his being accepted into the Jerusalem Temple by the Sanhedrin as the proclamation of the King.

Christ prayeth

15 Fear not, [a] daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 [d] These things understood not his disciples at the first: but when [g] Jesus was glorified, then [h] remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 [k] For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, [l] Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain [m] Greeks among them [n] that came up to worship [o] at the feast:

21 The same came therefore to [p] Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, [q] The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, [r] Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 [s] He that loveth his life shall lose it; and he that [t] hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and [u] where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 [v] Now is my soul troubled; and what shall I say? Father, save me [w] from this hour: but [x] for this cause came I unto this hour.

28 [y] Father, glorify thy name. Then came there a voice from heaven, *saying*, I [z] have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is [a] the judgment of this world: now shall [b] the prince of this world be cast out.

32 And I, if I be [c] lifted up from the earth, will draw [d] all men unto me.

33 [e] This he said, signifying what death he should die.

34 The people answered him, We have heard out of [f] the law that Christ abideth for ever: and how sayest thou, The Son of man must be [g] lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is [h] the light [i] with you. [k] Walk while ye have the light, lest darkness come upon you: for [l] he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be [m] the children of light. These things spake Jesus, and departed, and [n] did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, [o] who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 [p] He hath blinded their

Cited from Zech. 9. 9.
Mark 14. 35. Luke 22. 53.
ch. 18. 37.
Luke 18. 34.
Mat. 11. 25.
Mat. 3. 17 & 17. 5.
ver. 23. ch. 7. 39.
ch. 2. 22 & 14. 26.
ch. 11. 42.
ver. 11.
ch. 16. 11. Cp. Luke 10. 18 with 1 John 5. 19.
ch. 14. 30 & 16. 11. Luke 4. 6. 2 Cor. 4. 4. Eph. 2. 2 & 6. 12.
ver. 34. ch. 3. 14.
Cp. ch. 6. 44.
Heb. 2. 9.
ch. 11. 47.
ch. 18. 32.
ch. 10. 34.
ch. 7. 35. Acts 17. 4.
1 Kin. 8. 41, 42. Luke 2. 4. Acts 8. 27.
Ps. 89. 4, 29, 36, 37.
Is. 9. 7. Ezek. 37. 25. Luke 1. 33.
ver. 1, 12. ch. 11. 55.
ch. 2. 44.
ver. 46. ch. 1. 4, 9.
ch. 1. 20. Cp. Luke 17. 21.
Jer. 23. 16. Eph. 5. 8. 1 John 2. 11.
ver. 27.
Luke 10. 6.
2 Cor. 15. 30.
ch. 8. 59.
Mat. 10. 39.
Luke 14. 26.
Cited from Is. 53. 1. Cited also Rom. 10. 16.
ch. 14. 3. 1 Thes. 4. 17.
1 Sam. 2. 30. Matt. 10. Ps. 91. 15.
ch. 11. 33. Mat. 26. 38. Mark 14. 34. Luke 12. 50.
Cited generally from Is. 6. 10.

THE DYING GRAIN Vv.23-26.

28 de = but. Indicating that what follows is an answer to the disciples. The request of the Greeks is referred to no further.
29 John. 2:24. 4:21-23. 5:25, 28. 7:30. 8:20. He looked forward to the predetermined end. Luke 22
30 He speaks out from among so many thousands of seeds, almost the only one that dies in the earth." (Geog. Treasury) From this death springs a great harvest. See Paul's commentary. 1 Cor. 15:36.
31 And unglorified !! But see 1 Pet. 1:11. Jhn. 10:17. His first was to be among Gentiles as well as Jews. John 11:52
32 Whether the Lord or his disciples But see John 10:17. "Lyf" is
Psuche - breath, related to present existence - Nephesh zoe = life of the ages. All must die to live Rom 6:4. Col 2:13. Col 2:20. Psuche: soul. Hate the soul to gain Hell
33 In the sense of completely disregarding it.
34 Lit. minister. So with servant ministers. They reveal the example that Christ established By so doing the Apostles would talk Truth to Gentiles

THE VOICE FROM HEAVEN Vv.27-33.

35 Com. Bible: "has been + still is troubled" (i.e agitated). The heavy load of personal responsibility his cares + concern of his disciples etc.
36 In death. 2 Co. 11:19. By the Father's will being accomplished in him even unto death John 13:31-32.
37 2 Co. 11:4.
38 2 Co. 15:8. Christ's action at this time (see V.27) showed that he can understand the prayer "save me" even though he does not use it for himself.
39 Indicative of confusion concerning Christ. Some saw but natural phenomenon, others saw confusing voice from heaven
40 He public prayer for the first time on 3rd + 2 Co. 11:13. The wise among them could sense its significance and meaning.
41 The Jewish world was self-condemned. John 5:19-21 and the crucifixion was the crowning def Gal. 6:14. 2 Co. Acts 17:31.
42 Disq. Ruler Co. John 9:22. 16:2. 1 Cor. 2:6-7. Rom. 11:25
43 Predicted. Isa. 49:26. Isa. 42:21-25. 52:11. 22:22. 27:13. Zech. 9:1. John 11:52. Rom. 11:26

THE CONFUSION OF THE MULTITUDE Vv.34-36.

34 Tix = Who or What. Thus: What sort of a Son of man is this who will die?!
35 Oun = Therefore. Perceiving their obstinate blindness, he does not explain but entreats, warns.
36 See exhortation Jer. 8:16. warning Mic. 3:6. Amos 8:9. This to be dramatised Matt. 27:45.
37 He observed their growing opposition + antagonism and left for Mt of Olives Luke 21:37. He now discerns the greatest secrecy.

SUMMARY OF JOHN 12

Signs. See Note. p.

CONCERN OF THE SEARCHERS V.19

They had returned the Lord because did not check the enthusiasm + had been talked in turn Luke 19:40
Appeals to him are useless - he must die
He comes in full sight of city, weeps over it and predicts its destruction Luke 19:41-44
See other events to Luke 20 mat 23. Mk 12.

GREEKS SEEK JESUS Vv.20-22.

Note: There is no indication whereby one can absolutely certain if or though this event took place just prior to the Lord leaving the temple on Monday 12th Cp Mt. 21:23 - Mat 23.
Gr. Hellenes. At his cradle Gentiles came from the East seeking him. At his cross they came from the West. These were probably proselytes. Jesus had evidently moved from the court of women. Cp Mk. 12:41-44 immediately in front of Altar of Burnt Offering to court of Gentiles, outside to south.
Their highly respectful address indicates their regard for the Lord.
Both these names are Gentile names the only one among 12) - tho could have translated the Greeks.

---

pending death of the Lord, and by her action of anointing his feet and wiping them with her hair indicated her willingness to follow him wherever it may lead. She knew of the prevailing hostility and Jesus had not hesitated to speak of his death. The symbolic import of her action would anoint his feet and thus refresh and help him along the difficult path he had to tread. It was a "beautiful thing" she did – an acknowledgment that he would die, but that he was Christ and she in faith would follow him. She "broke the jar" Mk. 14:3 containing the ointment – perhaps indicating by so doing the impending death of

eyes, and [a] hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, [e] when he [f] saw his glory, and spake of him.

42 ¶ Nevertheless among [h] the chief rulers also many believed on him; but [i] because of the Pharisees they did not confess *him*, lest [j] they should be put out of the synagogue:

43 For they loved [m] the praise of men more than the praise of God.

44 ¶ Jesus cried and said, [q] He that believeth on me, believeth not on me, [s] but on him that sent me.

45 And [u] he that seeth me seeth him that sent me.

46 [z] I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, [2] I judge him not: for [a] I came not to judge the world, to save the world.

48 He that [c] rejecteth me, and receiveth not my words, hath one that judgeth him: [d] the word that I have spoken, the same shall judge him [f] in the last day.

49 For [g] I have not spoken of myself; but the Father which sent me, he gave me [i] a commandment, [k] what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER 13.

1 Jesus washeth his disciples' feet: exhorteth to humility: 34 commandeth them to love one another.

NOW [o] before the feast of the passover, when Jesus knew that [b] his hour was come that he should depart out of this world unto the Father, having loved [c] his own [d] which were in the world, he loved them unto the end.

2 And supper being ended, [l] the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that [k] the Father had given all things into his hands, and [m] that he was come from God, and [n] went to God;

4 [p] He riseth from supper, and laid aside his garments; and took a towel, and [r] girded himself.

5 After that he [t] poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and [2] Peter saith unto him, [v] Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; [b] but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, [c] If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, [h] Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and [i] ye are clean, but not all.

11 For [m] he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and [n] had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me [y] Master and

[a] Mark 6. 52. ch. 7. 30. Mark 14. 42. John 17. 1. ch. 12. 23. ch. 17. 1.
[e] Is. 6. 1.
[f] ch. 1. 18. Cp. ver. 45.
[h] ver. 27. ch. 6. 70. Luke 22. 3. Cp. Mat. 26. 14. Mark 14. 10.
[i] ch. 3. 1. Cp. ch. 7. 48.
[j] ch. 7. 13.
[k] Mat. 28. 18.
[m] ch. 9. 22 & 16. 2.
[n] ch. 8. 42 & 16. 30.
[q] ch. 5. 44.
[s] ch. 16. 28.
[t] ver. 14. Luke 22. 27. Phil. 2. 7.
[u] Mat. 10. 40. 1 Pet. 1. 21.
[z] ch. 12. 7. Luke 12. 37.
[2] ch. 5. 24.
[a] Cp. 2 Kin. 3. 11.
[c] ver. 41. ch. 14. 9.
[d] ver. 35, 36. ch. 3. 19.
[f] Gr. *he.*
[g] Cp. Mat. 3. 14.
[i] ch. 8. 15.
[k] ch. 3. 17.
[l] ver. 12, 14.
[m] Mark 7. 9.
[n] Deut. 18. 19. Heb. 4. 13.
[o] ch. 3. 5. 2 Cor. 6. 11.
[p] ch. 5. 28, 29. Rom. 2. 16.
[r] ch. 5. 19.
[t] Cp. Luke 5. 8.
[v] ch. 10. 28 & 13. 10.
[b] ch. 7. 16. Deut. 18. 18.
[c] ch. 15. 3.
[m] ver. 18. ch. 2. 25 & 6. 64.
[n] ver. 4.
[o] ch. 11. 55 & 12. 1, 12, 20. Mat. 26. 2.
[p] Mat. 23. 8, 10.

NOT THE PASSOVER : The washing of feet is not a feature of the Passover meal, the reclining and dipping into a common bowl would have occurred at any communal meal. On the other hand the giving of alms. John 13:29 might have taken place before the Passover, but not at the meal itself, when money could no longer be employed for the festival requirement. - J.B. Segal : The Hebrew Passover p. 37

CHRIST'S OWN EPITOME OF HIS TEACHING

John corroborates his own summary by quoting the Lord himself. His public ministry closed at V. 36. These words could have been spoken earlier, or perhaps privately to the 12.

His belief does not end there, for he was Yahweh's representative and they must see him as such. Cp John 1:21. Christ's constant theme. John 1:5-9. 3:19. 8:12. 9:5. 12:35.

Whilst there was light in the dwellings of Israel, there was darkness over the land of Egypt. Exod. 10:21-23. The question now was, Who controlled spiritual Egypt. Cp 1 John 2:7.

A neutral word implying neither belief nor unbelief. (Camb. B.)

Diag. "Keep not" i.e. fulfil them.

Because they do not believe. But he did condemn those who knowingly slight him as a teacher. John 3:19. 15:22-24.

Diag. "[illegible] hot that judging him" The Word becomes his judge without sentencing him. Cp 3:18. 8:15.

The hearer may receive the Word but connote evade the responsibility

The words of Jesus are to be understood as the Eternal Spirit communing with the disciples from upon the Mercy Seat, between the Cherubim upon the Ark of Testimony. Ex. 25:22.

This was constantly asserted by Christ. John 3:32. 5:30. 7:16-17. 8:38. 14:10, 24. 17:8, 14.

Lego = The substance of what is said.

Laleo = The actual words. Thus not only what he should teach, but how it should be conveyed. Cp Mt. 7:28-29.

Obedience to His command - to the communion Jesus received of the Father will result in Life Eternal for those who heed. John 3:16.

NOT THE PASSOVER : The washing of feet is not a feature of the Passover meal, the reclining and dipping into a common bowl would have occurred at any communal meal. On the other hand the giving of alms. John 13:29 might have taken place before the Passover, but not at the meal itself, when money could no longer be employed for the festival requirement. - J.B. Segal : The Hebrew Passover p. 37

his disciples' feet. 1 The festival took place on 15th Abib

2 Cp 4. 7:6. 11:9. His hour had come. His enemies could do nothing but plot. Cp Ch 7:30. 8:20.

3 Telos has the significance of "the uttermost" or "the ultimate". See trans. 1 Thess. 2:16.

4 RV: during supper. Diag. "was preparing." Cam. B also = "supper was beginning". Cp v. 4.

5 The false accusers: the Jewish leaders. Luke 22:4-5. Treachery in a friend is one of the severest trials. Cp Ps. 55:12-13.

6 Cp Mt. 11:27. 28:18. He had conquered: could even have escaped. Mt. 26:13. Cp John 10:18.

7 Expressive of his great station. Cp John 1:18. 3:35. 6:62. 8:42. 16:28. 17:5.

8 Diag. "Mantle" - His upper garments.

9 This was the office of the meanest slaves. 1 Sam. 25:41. Even Judas submitted to this with thoughts of betrayal in his heart. Cp V. 2.

10 Cp e.g. Luke 22:26.

11 "Not, not shall thou wash my feet to the age." Diag. (used for emphasis) - Impetuous dogmatism.

12 This implied a spiritual import to the action. Cp Eph. 5:26 which requires humility on the part of the receiver as well as the giver. Peter was not actuated by humility in rejecting the act - but desired to demonstrate his great humility.

13 Peter's typical impetuosity now finds expression in words that completely miss the spiritual import of the act.

14 Louō = Completely washed - RV: Bathed. So where in this chapter Niptō - wash part of the Body. For Louo see Heb. 10:22. A man that is bathed need not to bathe save when he washes his feet, but only to wash the dust off his feet - for he is completely clean.

Thus there is a need for daily washing by the priests at the laver.

Peter's love for his Master showed itself in his [illegible]

CHAPTER 13.

5 WEDNESDAY 14th ABIB

John (Ch 12:23-36) mentions events that probably occurred on the Monday after which the Lord "hid himself." V. 36. On the Tuesday the conspiracy of the Jews and the continued treachery of Judas is recorded Luke 22:1-6. On Tuesday evening (Wednesday) they proceeded to the Guest-chamber Mark 14:12-16. The Supper was introduced by Jesus as recorded by Luke Ch. 22:14-18 and continued as recorded by John above.

HUMILIATION Vv 1-10.

148 falseness V. 27, his impetuous attack on Malchus John 18:10, his denials Vv 25, 27 etc. all showed the need for daily washing of the feet to cleanse the dust off in his pilgrimage to the Kingdom.

The second intimation of a traitor in their midst Cp John 6:70. But the statement must have set them all thinking with secret disturbing thoughts V. 22. Mt. 26:22.

Didaskalos = Teacher Lit "The Teacher and the Lord." Christ commends them for using his titles, "too great familiarity in their address was not good; respect and reverence became his position." Cp Acts 2:

56

"The servant is not greater than the Lord" V.16

This statement, introduced with a double "verily" to show its importance occurs four times in the Gospels 1 - To show that disciples must expect no better treatment than their Master Mt.10:24 2 - To show their responsibilities as teachers for their disciples will imitate them Luke 6:40. 3 - To emphasise the need of humility in service John 13:16. 4 - The same as Mt.10:24 but on another occasion Mt.15:20.

CHRIST'S LOVE IN KEEPING HIS OWN.
CH 13:31 - 15:27.
Freed from the oppressive presence of the traitor, Jesus burns out into a declaration of the glorification of the Father through the Son - an example the faithful must follow. The discourse continues to the end of Ch.14. They then rise from the table. The teaching becomes more sustained & ends with Christ's prayer Ch.17

a Lord: and ye say well; for so I am.
14 If I then, *your* Lord and Master, d have washed your feet; e ye also ought to wash one another's feet.
15 For I have given you an example, f that ye should do as I have done to you.
16 Verily, verily, I say unto you, h The servant is not greater than his lord; neither i he that is sent greater than he that sent him.
17 If ye know these things, happy are ye if ye do them.
18 ¶ m I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, n He that eateth bread with me hath lifted up his heel against me.
19 o Now I tell you before it come, that, when it is come to pass, ye may believe that p I am *he*.
20 Verily, verily, I say unto you, q He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had r thus said, he s was troubled in spirit, and t testified, and said, u Verily, verily, I say unto you, that v one of you shall betray me.
22 Then the disciples looked one on another, doubting of whom he spake.
23 Now there was leaning on Jesus' bosom w one of his disciples, x whom Jesus loved.
24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
25 He then y lying on Jesus' breast z saith unto him, Lord, who is it?
26 Jesus answered, He it is, to whom I shall give a a sop, when I have dipped *it*. And when he had b dipped the sop, c he gave *it* to Judas Iscariot, *the* son of Simon.
27 And after the sop d Satan entered into him. Then said Jesus unto him, e That thou doest, do quickly.
28 Now f no man at the table knew for what intent he spake this unto him.
29 For some *of them* thought, because g Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of h against the feast; or, that he should give something to the poor.
30 He then having received the sop went immediately out: and it was night.
31 ¶ i Therefore, when he was gone out, Jesus said, Now is the Son of man j glorified, and k God is glorified in him.
32 If God be glorified l in him, God shall m also n glorify him in himself, and o shall straightway glorify him.
33 Little children, p yet a little while I am with you. Ye shall seek me: q and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
34 a A r new commandment b I give unto you, d That ye love one another; s as I have loved you, that ye also love one another.
35 h By this shall all *men* know that ye are my disciples, if ye have love one to another.
36 ¶ Simon Peter said unto him, Lord, i whither goest thou? Jesus answered him, Whither I go, j thou canst not follow me now; but k thou shalt follow me afterwards.
37 l Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38 Jesus answered him, m Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, n The cock shall not crow, till thou hast denied me o thrice.

a Luke 6. 46. 1 Cor. 8. 6.
b Luke 22. 3.
c Cp. Num. 22.20. Mat. 23. 32.
d ver. 4. Luke 22. 27. Phil. 2. 7.
e 1 Tim. 5. 10.
f Mat. 11. 29.
g ch. 12. 6.
h ch. 15. 20. Mat. 10. 24.
i Acts 14. 4.
k ver. 1.
l Luke 11. 28. Cp. Luke 12. 48.
m ver. 10, 11.
n Mat. 26. 23. Mark 14. 18. Luke 22. 21.
o ch. 7. 39.
p ch. 14. 13. 1 Pet. 4. 11.
q Or, *From henceforth.*
r ch. 14. 29.
s ch. 17. 5.
t ch. 12. 23.
u ch. 8. 24.
v Mat. 26. 21.
w Mat. 10. 40.
x ch. 7. 34, 36.
y ver. 18.
z 1 John 2. 7, 8. 2 John 5.
a 1 John 3. 23.
b ch. 11. 33.
c Lev. 19. 18. Rom. 13. 8. Gal. 5. 14, 22.
d ch. 1. 15, 32, 34.
e Mat. 26. 21. Mark 14. 18.
f Acts 1. 17. Cp. 1 John 2. 19.
g 1 John 2. 5.
h ver. 33. ch. 14. 5.
i ch. 19. 26.
k Cp. ch. 7. 34.
l ch. 21. 18, 19.
m 2 Pet. 1. 14.
n Ver. 37, 38, *Mat.* 26. 33, 35, 34. *Mark* 14. 29, 31, 30. Luke 22. 33, 34.
o ch. 21. 20.
p Cp. ch. 21. 18.
q Or, *morsel.*
r Ruth 2. 14. Mat. 26. 23.
s Cp. Mat. 26. 25.
t ver. 38. ch. 18. 27.
u Cp. ch. 21. 17.

1 John 3:14-17.

1 ONE SHALL BETRAY
Mk V.21. Mt. 26:21
Lk. 22:21. Mk. 14:18-21

2 JESUS INDICATES THAT JUDAS SHALL BETRAY HIM. V.21-26.

3 JUDAS LEAVES V.27-30.

4 THE RESPONSIBILITY OF THE FAITHFUL. V.31-35.

5 PETER'S QUERY: WHITHER GOEST THOU? V.36.

6 PETER'S DENIAL PREDICTED V.37-38.

7

Mt 26:25 - LOVE V.35 - -let opposition be ever so strong, let frustrations & difficulties make life dark & cheerless - there is inexpressible comfort, joy and encouragement in mutual sympathy & reciprocal helpfulness - on the other hand alienation, dy- Luke 22:30-28

CHRIST'S LOVING CONCERN FOR HIS OWN. CHPS 14-17

In spite of the atmosphere of hate and the certainty of impending death, Christ's thoughts are for others and by encouragement, precept and prayer he tries to prepare them for what lays ahead. Inside the room there was the Light of Life, but outside there was the darkness of night. Ch 13:30.

"ABIDE" Gr. Meno'. This word is frequently used by John but has been variously translated. In John 15:9-11 it is rendered by 3 words: "abide" "continue" "remain." It is used of present abiding in a home which implies more than mere position, and includes fellowship, family relations, harmony, friendship. It signifies not merely a passing acquaintance, but an intimate, continual association and communion.

THE COMFORTER

Inspired men (su
the word forth
the means of help
translated "Ad

55 As my representativ
56 A development from
"new things" V 25.

6A 16:13
37 Ch 2:22 12:16 Luke
9:45 18:34 24:8
1 Cor 2:10-16.

Gr Lev 5:9,8, Rom
38 Peace is based upo
purity Gp Dan 3:17.
includes fellowship. Shal
from root "to be at
(Gn John 17:21. The conv
often interrupted by
greatness of the Apostle
returns to the point
which it started V.1.
This is more than a fo
of farewell — it is a be
feast for "leave" signifi
to bequeath.
39 Not as an empty fo
of real concrete blessing
a peace of mind in Christ
40 Evidently the Apost
were looking beyo
event, concerned, per
at this point.
41 If you loved me
you should rejoice
to regard your own
sense of loss or grief
your personal inconve
and would realize th
all is being done for
best.
42 His presence with
Father is necessary
he work before him.
Cp Mt 28:18 John
43 Was nothing in Ch
with him, so that an
was bitter conflict ma
me, or has no ground
condemnation, could
successfully bring a ch
to set against Jesus?
44 That is, submit to all
indignities about t
heaped on him.

CHAPTER 15.

14 THE VINE AND
BRANCHES Vv 1-7

Gn 49:11 Jer. 2:21
Hos 10:1 Ps 80:8-16
The vine was the res
Jewish symbol of bless
nation on the coins of
Maccabees was the vi
the glories of the Te
as the great golden
over the front of the
Temple. Yet it is never
in the O.T. apart from
ideas of degeneracy
It is both Stem and
ones, all are one. In
we must be brought

1 Nothing true, rea
one. See Note John
Christ to the deepes
Apostles part. This brought
home to Peter John 13:
Like Judas.
2 Purges. From a ro
"cleanses." Lit. "Fa
away from it." (Cf.
fruit away it").
Be ruthlessly pruned
subjected to th
Heb 12:11.
Not allow yourse
to be cut off - per
fruit-bearing. This
made through Chr
Today he reason
founded on them
them in Gp V.5 Mt

CHAPTER 14. Christ comforteth his disciples. ST. JOHN 14.

8 COMFORT IN TROUBLE Vv 1-4.

1 He had shown that the most trusted disciple would betray him John 13:21 the boldest among them would deny him V.37 but there was still a source of fellowship and peace. Troubles would arise, the greatest crisis was even then arising - but their trust + belief must remain unshaken.

2 Drag. "Believe in God, believe into me." They were, that very night, to be tested. Mk 14:27 12:7.

3 The Ecclesia Eph 2:21. Heb 3:2. 1 Pet 2:5. Rev 3:12 Hum

4 Gr. Monay' - Abiding places from Meno - to abide. Cp. John 14:16 15:4, 6 7:10, etc Luke 16:22. - "And yet there is room."

5 The Drag inserts "Because" I gock Heb 9:24. 1 Tim 2:5.

Drag. "And where I am going you know the way." He was about to ascend to the Father John 7:33 and in a spiritual sense they needed to do so also. Though literally on earth, mentally + spiritually he was with God. Phil 3:14.

9 THE WAY TO THE FATHER Vv. 5-7.

6 The Apostles did not imagine him leaving them, but rather entering the Kingdom. Acts 1:6. Though he had explained what must do frequently. See Note Gen 3:22. Heb 10:19-20

7 He not only taught Truth as did the prophets of, he was the embodiment of it. They both heard and saw it in him. Ex 33:10; 7:9 Cp. Ps 36:9. 26:3. 119: 105 Manifestation of Yah. Is 62:2. Hos 5:4 Cp Prov. 6:23. 10:17. Ps. 16:11 and 1 Cor. Now Col 2:20 future. John 12:21. Seen by Apostles. 1 John 1:1-2.

8 Ginosko - perceive, recognise. They had not truly recognised who he was - God manifest in flesh. 1 Tim 3:16.

10 SHOW US THE FATHER Vv 8-14.

13 This had all been explained before John 12:45 but the deep things of the Word need constant repetition.

14 Philip had been one of the first called Ch 1:43 + with Nathanael had been given evidence of Christ's Divine power Vv 45-51. There was a gradual unfolding of the Apostles mind - not until after Pentecost did they fully understand. Cp Ch 7:12. 16. Mt. 15:16. Acts Mk. 9:32 Luke 9:45. 18:34. 24:25. Acts 1:6.

15 See how gently he treats with Philip and the affectionate repetition of his name.

There was a measure of unbelief in the Apostles, even in matters that Christ had taught positively. Cp 2. 10:38

The very miracles performed by Christ demonstrated the Father was with him and that his words were authoritative and should be accepted without question.

CHAPTER 14.

1 Christ comforteth his disciples: 6 professeth himself the way, the truth, and the life: 13 prayers in his name effectual. 16 He promiseth the Holy Ghost: 27 and leaveth his peace with them.

LET [d] not your heart be troubled: ye believe in God, believe also in me.

2 In [g] my Father's house are many mansions: if *it were* not so, I would have told you. [h] I go to prepare a place for you.

3 And if I go and prepare a place for you, [i] I will come again, and receive you unto myself; that [m] where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 [p] Thomas saith unto him, Lord, [r] we know not whither thou goest; and how can we know the way? Cp Eph 4:20-24.

6 Jesus saith unto him, I am the way, [s] the truth, and [t] the life: no man cometh unto the Father, but by me. Eph 2:18.

7 [u] If ye had known me, ye should have known my Father also: and from [e] henceforth ye know him, and have seen him.

8 [f] Philip saith unto him, Lord, shew us the Father, and it sufficeth us. See Note John 6.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [h] he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that [v] I am in the Father, and the Father in me? the words that I speak unto you [v] I speak not of myself: but the Father that dwelleth in me, [w] he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: [x] or else believe me for the very works' sake.

12 Verily, verily, I say unto you, [q] He that believeth on me, the works that I do shall he do also; and [a] greater works than these shall he do; because [b] I go unto my Father.

13 [c] And whatsoever ye shall ask [d] in my name, that will I do, that [z] the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ [o] If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another [l] Comforter, that he may abide with you for ever;

17 *Even* [p] the Spirit of truth; [q] whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for [q] he dwelleth with you, and [r] shall be in you.

18 I will not leave you [3] comfortless: [t] I will come to you.

19 Yet a little while, and the world seeth me no more; but ye [u] see me: [a] because I live, ye shall live also.

20 [c] At that day ye shall know that [d] I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 [y] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, [k] he will keep my words: and my Father will love him, and [m] we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and [o] the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But [r] the Comforter, *which*

[a] ch. 5. 20.
[b] ver. 28. ch. 16. 28.
[c] ch. 15. 7, 16. Mat. 7. 7.
[d] Eph. 2. 18.
[e] ver. 27. ch. 11. 33.
[f] ch. 13. 31.
[g] Ps. 33. 13, 14. Is. 63. 15.
[h] 1 John 5. 3. 2 John 6.
[i] ch. 13. 33.
[k] ver. 18, 28. Acts 1. 11.
[l] ver. 26. 1 John 2. 1. Cp. Rom. 8. 15, 26.
[m] ch. 12. 26.
[n] 1 John 2. 27 Jhn 6:63 & 4. 6 Eph 4:20 & 5. 6. 17
[o] 1 Cor. 2. 14.
[p] ch. 11. 16.
[q] 1 John 2. 27.
[r] Cp. ch. 20. 25.
[s] Acts 2. 4, &c. Gr. *emphasis*
[3] Or, *orphans*. James 1. 27. Cp. Is. 54. 6.
[t] ver. 3, 28.
[u] Heb. 9. 8 & 10. 20. Eph. 2. 18.
[x] ch. 1. 17.
[y] ch. 11. 25.
[z] ch. 16. 16.
[a] 2 Cor. 13. 20.
[b] ch. 8. 29.
[c] ch. 16. 23, 24.
[d] ver. 10. ch. 10. 38.
[e] ch. 13. 19.
[f] ch. 1. 44.
[g] Luke 6. 16. Acts 1. 13. Jude 1.
[h] ch. 15. 24. Col. 1. 15. Heb. 1. 3.
[i] ver. 18. ch. 10. 38.
[k] ch. 8. 51.
[l] ch. 5. 19 & 7. 16.
[m] Rev. 3. 20.
[n] ch. 3. 2.
[o] ver. 10. ch. 7. 16.
[p] ch. 10. 38.
[q] Mat. 21. 22. Mark 16. 17.
[r] ver. 16.

also; and greater works than these shall he do; because I go unto my Father. Successfully complete my work.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. Spiritually + physically Cp Galatians

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which*

20 Christ's labours were limited to Palestine but their's would be world wide. His Saviourship + preaching was limited, but their's would incorporate the full measure of Salvation.

21 This limits prayer, shows that prayer and pray-er should have such affinity to Christ that he is able to endorse them. See the emphasis on pray- er V.16. Ch 16:23,24,26 etc. They should use the strengths available to them.

22 Him - To the end the Father is glorified in the Son because of the conquest of flesh by His power - 2 Cor 5:16. The position of authority offered the Son a token of that glorification.

11 PROMISE OF THE COMFORTER 15-17

23 By this love they would keep "in the Name." But Jesus showed in word and action that the only test of true love is obedience. This love is moral + not emotional. See Note in Index.

24 Alloi - additional not different. Thus another like himself.

25 "To the age" - Drag. This was in control to Christ the Advocate who was about to leave them.

26 It requires more than intelligence, scientific knowledge and learning to discern this, even humility and self-renunciation. See. Jam 1:21

27 Lit. "abideth." The spirit of truth and he in it Gp I John 2:27

12 PROMISE OF FELLOWSHIP. Vv 18-24.

28 Gp Ch 13:33 It was a common idea for a teacher to look upon his disciples as his children.

29 His resurrection commenced a period of indwelling by the Spirit that ordained fellowship.

30 All confusing doubt and misunderstanding will be at an end.

31 Here is love defined - not merely feeling but fellowship suggested V.20 + dependence upon action on the Apostles part. This brought him home to Peter John 13:

32 What has happened that you are going to manifest yourself only unto us and not (as we expected) unto the world?

33 A figurative expression Gp Eph 3:20 indicating the indwelling influence of the spirit Word creating the mind of Christ Phil 2:5. Rom 8:5 Col 3:16 to 2 Cor 10:5 See Cor 3:16. 6:19. 2 Cor 6:16

34 Love + the indwelling presence are death to sin. The former is self-denial necessary to obey the word; the latter is found through the power of the Word itself. The Word was enunciated by the Lord, but originated from the Father Gp Deut 18:18.

13 CHRIST'S CARE FOR HIS OWN IN HIS ABSENCE 27

Vv 18-20 PARAPHRASE "Though I am leaving you through death, I will not leave you friendless and forlorn, but will visit you after my resurrection, and dwell in you by the Spirit of truth after my ascension. This will be to your unspeakable comfort + advantage. Shortly these men who hate me + put me shall see me no more on earth, but you will see me, and when I ascend into heaven you will still be in union with me by the spirit of Truth that shall bind us to Him and unite us with the Father. At that time through the illumination that you will receive you will understand how the Father is manifested in me, and that We are [illegible] in you.

LOVE DEFINED.

As a hearing, a believing V.23. and a doing. V.24. See Note in Index. This results in communion and engenders affection and self-denial V.28

THE COMFORTER Lit. "Called to one's side" i.e. aid. (Gr. Parakletos), thus a helper. In Greek usage: a witness called to one's side in a law case, an advocate called in to plead a cause; a person called in to instill encouragement in a company of depressed and dispirited men (such as a company of soldiers facing a dangerous and difficult consignment). Originally the word Comforter came from the word forth's meaning "brave." Thus Jesus, in speaking of the difficult and dangerous mission before the Apostles provided them with the means of help such as was beyond the power of mere flesh. For the work of the Helper see Eph 2:18. Rom 8:27,34. The word is translated "Advocate" in 1 John 2:1.

Mutual love between ST. JOHN 15. *Christ and his members.*

is the Holy Ghost, whom [a] the Father will send in my name, [b] he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 [f] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how [g] I said unto you, I go away, and [i] come *again* unto you. If ye loved me, ye would rejoice, because I said, [n] I go unto the Father: for [o] my Father is greater than I.

29 And [q] now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 [r] Hereafter I will not talk much with you: for [t] the prince of this world cometh, and [x] hath nothing in me.

31 But [y] that the world may know that I love the Father; and as [z] the Father gave me commandment, even so I do. Arise, let us go hence. – See note below.

CHAPTER 15.

1 The consolation and mutual love between Christ and his members. 18 Comfort in the hatred and persecution of the world. 26 Office of the Holy Ghost.

I AM [a] the true vine, and my Father is the husbandman.

2 [f] Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now [k] ye are clean through the word which I have spoken unto you.

4 [l] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, [l] ye *are* the branches: He that abideth in me, and I in him, the same [r] bringeth forth much fruit: for [s] without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and [c] is withered; and [d] men gather them, and [e] cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, [g] ye shall ask what ye will, and it shall be done unto you.

8 [i] Herein is my Father glorified, that [l] ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in [m] my love.

10 [p] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that [t] my joy might remain in you, and [u] that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 [v] Greater love hath no man than this, [b] that a man lay down his life for his friends.

14 Ye are my friends, [d] if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father [q] I have made known unto you.

16 Ye have not chosen me, but [h] I have chosen you, and [q] ordained you, that ye should go and bring forth fruit, and *that* [l] your fruit should remain: that [m] whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If [o] the world hate you, ye know that it hated me before it *hated* you.

19 [q] If ye were of the world, the world would love his own: but [s] because ye are not of the

[a] ch. 15. 26. Luke 24. 49.
[b] ch. 2. 22 & 12. 16.
[f] Mat. 13. 6.
[d] Mat. 13. 40-42.
[c] Mat. 3. 10 & 7. 19.
[f] ch. 20. 19. Luke 24. 36.
[g] ver. 16. ch. 14. 13.
[h] ch. 16. 33. Phil. 4. 7. Col. 3. 15.
[i] Mat. 5. 16.
[i] ver. 4. ch. 13. 33.
[l] ver. 3. 18.
[m] ver. 10. Luke 22. 19.
[n] ver. 12.
[o] ch. 10. 30. Phil. 2. 6.
[p] ch. 14. 15.
[q] ch. 13. 19. Luke 4. 13.
[r] ch. 16. 12.
[s] Cp. 2 Cor. 2. 3.
[t] ch. 12. 31.
[u] ch. 16. 24 & 17. 13.
[v] Heb 4. 15.
[y] ch. 17. 23.
[z] ch. 10. 18. Heb. 5. 8.
[a] Rom. 5. 7, 8. Eph. 5. 2.
[b] ch. 10. 11. 1 John 3. 16.
[c] Cp. Ch. Ch. 13. 2.
[d] ch. 14. 15. Mat. 12. 50.
[e] Cp. Ps. 80. 8.
[f] Mat. 15. 13. Rom. 11. 17.
[g] Cp. ch. 17. 2. Gen. 18. 17 with ch. 16. 12.
[h] ch. 6. 70. 1 Cor. 12. 28. Heb. 1. 2.
[k] ch. 13. 10.
[l] Cp. 1 John 8.
[m] ver. 7. ch. 14. 13.
[n] ver. 5-7. 1 John 2. 6.
[p] ch. 7. 7.
[q] Cp. Rom. 6. 5. Luke 6. 26. 1 John 4. 5.
[r] ver. 16. Hos. 14. 8. Phil. 1. 11.
(t) Or, *severed from sin.*
[s] ch. 17. 14.

6 This is the real proof of discipleship and will come from the influence of the Husbandman. Col 1:10. Lev 27:5-6.
7 If he produce not fruit
8 Exod. 15:3-11
9 Lev 27:11.
10 Because the word will limit requests, will filter our prayers so that they will be in accordance with his will 1 John 5:14-15. John 15:7
11 Not merely prayer but action Mt. 5:16. 1 Pet 2:12. John 14:13.
12 He has manifested the Father's love, as we are likewise called upon to do 1 Pet 5:14. Rom 5:8. 1 John 4:11.
13 Lit. "Abide." This same Word is translated "continue," "abide," "remain" in Vv 9 ff.
14 That love includes an understanding of what it required and a performance of it. Cp Ch. 14:15. mg.
15 His joy in their salvation and complete unity with him. Heb 12:2

15 UNITY AND PRIVILEGE IN CHRIST Vv 1-17.

16 With self-sacrificing concern. See note on Love bottom p. 49
17 Jesus did more than this – he laid down his life for his enemies Rom 5:6-10. Cp 1 John 4:10. Should saints mutually despise the friends of Jesus for whom he died? Cp Ch 13:34-35. Cp 1 John 4:21. Cp Ch. 14:15, 21, 23. 2 John 6.
18 Like Abraham. Jam 2:23. Isa 41:8. to whom was given a revelation of the Divine purpose. Gen 18:17. Such is granted to all Yahweh's "friends" Ps 25:14. Rom 16:25. Rev 3:1.
19 All things they could then receive. Cp John 16:12. He had spoken to them freely = without reserve.
20 Like Yahweh did Israel. 1 Sam 20:2 mg
21 RV "appointed"
22 Acts 1:8 Col 1:6
23 There is a need to do this personally in order to more effectively preach
24 This necessitates careful attention to aftercare. It must abide the trial by fire 1 Cor 3:12-15. 1 John 2:28. 2 John 8
25 Cp Ch. 14:13. 15:7. Note the limitations → Cp Mt. 16:19. The resources of heaven were on their side and would prove more than adequate for the difficulties, trials and oppositions they would encounter. They received this help 1 John 5:11-12. despite the opposition = manner of their deaths 1 Cor 4:9
26 There is JOY VII – in Christ there should be happiness = rejoicing 1 Thess 5:16. LOVE V 13 – self-sacrificing obedience to commands = consideration one for another. FRIENDSHIP – or possession of unity and privilege with Christ and understanding Rev 1:3. DIGNITY in that the choice is from above Acts 15:14. HELP – in that the resources of heaven are open to them.

16 WHAT THEY MAY EXPECT FROM THE WORLD Vv 18-27.

Philein (a liking) contrast with agapan of V 12.

CHRIST OUR SACRIFICE – He submits out of love for mankind, obedience to the Divine will, with unshaken courage. As a shepherd he thus led the sheep who should have the love of God and man as their motive and principle, the glory of God for their end, and His will for their rule.

LET US GO HENCE – It was probably towards midnight = Jesus had to vacate the room before the return of Judas. He went forth to die, counselling and comforting the little band as he did so, and in the stillness of night invoking the protection and blessing of the Father to attend, to sanctify, and to guide them in the arduous labors, the trials and persecutions that they were yet to endure.

THE VINE is a plant that requires a great deal of attention if the best fruit is to be obtained. The ground has to be perfectly clean and cultivated. It must be subjected to heavy pruning. All non-fruit-bearing branches must be drastically removed (or at any rate) so that they will drain away none of the strength of the plant

25 HATED – Christ had warned of this Mk 13:9-13. Mt 10:17-22. 23:29. Luke 12:2-9, 51-53. The Roman Government hated Christians because of their alleged disloyalty. They opposed the principle of Caesar worship. Though opposed by the Caesars at first, there came slowly the day when once a year every inhabitant of the empire had to burn his pinch of incense to the godhead of Caesar. By so doing he showed that he was a loyal citizen of Rome. When he had done so he received a certificate to say he had done so. Here was the practise and the custom and the convention which made all men feel they were part of Rome.

THE WORLD'S HATRED (cont. from bottom prev. page)

and which guaranteed their loyalty to Rome. Now Rome was the essence of toleration. After he had burned his pinch of incense and had said, 'Caesar is Lord' a man could go away and worship any god he liked, so long as the worship did not affect public decency and public order." (W. Barclay - Called John). The Christians also refused military service. So they were hated as insurrectionists. Their motives were distorted. They were falsely accused of flagrant & promiscuous immorality from their love feasts, of interfering with family relationships because of demands of separateness, and finally they were hated because their manner of life was a constant reproach to that of the ungodly. The basic demand on Christ's followers is the demand that they should have the courage to be different. This implies the hostility of the world

30 Kosmos in this context is human society organising itself without God.

31 The world hates non-conformity, and the basic demand on Christ's followers is the demand that they have the faith & courage to be different.

32 "Tereo" - Watch, wait for Diog. "observed." In a hostile, critical sense Luke 11:53-54. Cp. Acts 5:18 etc.

33 Cp. John 16:2. Rom 10:2. 1 Thes 2:15.

17 KNOWLEDGE & CULPABLE IGNORANCE RESPONSIBILITY Vv22-25.

Jesus exposed sin, telling men what grieved God and exhibiting the right way before them. He also provided a remedy for sin, opening the way for forgiveness and providing in the Truth the dynamics and power to rise above it.

Sin would not have been imputed, or publicly laid to their charge Rom. 5:13, NTE Luke 12:47. Their sin was against light John 3:12. 5:36. 10:38. 14:11.

Ps. 69:21 See the entire ministry of the Lord outlined therein. See also Ps. 35:19. 109:3. 69:4. Disciples of the Lord must expect similar opposition 1 Jn 3:20.

18 CO-OPERATING WITH GOD. Vv26-27.

Effective witness will only result from drawing upon available Divine aid.

It comes from the Father & yet Jesus sends it because all heavenly authority will be vested in him. Mt 28:18.

The Holy Spirit bringing all things to remembrance Ch 14:26 will make obvious things at present hidden from them & thus give power to their testimony.

CHAPTER 16.

19 CONFLICT AND CHALLENGE. Vv1-4.

Christ offers not the path of ease but the way of glory. He desires men who are prepared to dare something with open eyes for his name.

Or stumble - thus he forewarns them.

Latreia - the normal word for the service that a priest rendered at the altar - thus religious service. Cf Phil 3:3. 2 Thess. 2:11

"I GO AWAY." Vv5,7,10. There are three different Greek words here. Vv5,10 = Hupago - To withdraw, generally "I depart" and "depart" = "I go my way." The first has the idea of withdrawal, the second of separation, the third of going on to a goal.

THE WORK OF THE ADVOCATE ON EARTH - "To Reprove" V.8 Gr. Elenchō (Crine). Used in sense of expose in Jn 3:20 Eph 5:11. "It is the word that is used for the cross-examination of a witness, of a man on trial, or an opponent in an argument. It has always this idea of cross-examining a [redacted] man until he sees and admits his errors, or acknowledges the force of some argument which he had not yet seen. It is, for instance, sometimes used by the Greeks for the action of conscience on a man's mind and heart. Now clearly such cross examination can do two things - it can convict a man of the crime or wrong he has done; or it can convince a man of the weakness of his own case and the strength of the case which, up to this time, he has opposed. In this passage we need both the meanings; we need both convict and convince" (W. Barclay).

This illustrates the work of the earthly Advocate the Spirit of Truth.

An example of the work of this Advocate is shown in Peter's Gospel address. He convinced and convicted the Jews of Sin Acts 3: 13-18. Righteousness Acts 3: 19-21. Judgment to come Acts 3: 22-24. Cp also Peter 2:4-9. 2 Peter 2:4-9.

22 THEIR SORROW WILL TURN TO JOY. 16-24.

The Apostles are confused and they are warned that this would inevitably mold sorrow - but on return this world will be joy.

30 but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [a] The servant is not greater than his lord. If they have persecuted me, [c] they will also persecute you; [d] if they have kept my saying, they will keep your's also.

21 But [e] all these things will they do unto you [f] for my name's sake, [g] because they know not him that sent me.

22 If I had not come and spoken unto them, [l] they had not had sin: [m] but now they have no [21] cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them [p] the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in [t] their law, [u] They hated me without a cause.

26 But when [v] the Comforter is come, [w] whom I will send unto you from the Father, *even* [c] the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me [h] from the beginning.

CHAPTER 16.

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, &c. 23 Prayers made in his name are acceptable to his Father. 33 Peace in Christ, and in the world affliction.

THESE things have I spoken unto you, that ye should not [n] be offended.

2 They shall [p] put you out of the synagogues: yea, the time cometh, [q] that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known [3] the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And [b] these things I said not unto you at the beginning, because I was with you.

5 But now [e] I go my way to him that sent me; and [5] none of you asketh me, Whither goest thou? - but cf. 13:36. 14:5.

6 But because I have said these things unto you, [k] sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, [2] the Comforter will not come unto you; but if I depart, [q] I will send him unto you.

8 And when he is come, he will [3] reprove the world of sin, and of righteousness, and of judgment: KV "convict" see note below

9 [2] Of sin, because they believe not on me;

10 [3] Of righteousness, [r] because I go to my Father, and ye see me no more;

11 Of judgment, because [b] the prince of this world is judged.

12 [d] I have yet many things to say unto you, [t] but ye cannot bear them now. (must decline in sensitivity)

13 Howbeit when he, [s] the Spirit of truth, is come, [g] he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will [i] shew you things to come. (cf per 1 Jn 2:18-22)

14 He shall [k] glorify me: for [m] he shall receive of mine, and shall shew *it* unto you.

15 [2] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 [n] A little while, and ye shall not see me: and again, a little while, and [r] ye shall see me, [t] because I go to the Father.

3 Even though they professed religious zeal.

4 Not merely the prediction of persecution, but all the other features he had expressed - the course & scope of persecution; the going to the Father; the coming of the Comforter etc.

20 THE NEED OF CHRIST'S DEPARTURE & WORK OF THE SPIRIT 5-11.

Despite the confusion & sorrow of the Disciples, Christ's departure was necessary for their spiritual development.

5 If they had rightly enquired the cause and purpose of his leaving they would have found cause of rejoicing 14:2,

6 but they did not understand & were confused & sorrowful.

7 A self-centred sorrow that allowed no place for the Divine purpose or the consolation of future glory & triumph.

8 For their own spiritual development & as the High Priest into the Most Holy to intercede for them Heb 9:23.

This earthly Advocate, the Spirit of Truth would bring their minds into prayerful fellowship with the intercessory work of the Lord behind the veil Ch 14:16,17 Rom. 8:26,27

Of the need and possibility of justification See note in Galatians.

The resurrection and ascension of Christ declared his righteousness. Cp Rom 4:25.

In this humble state of suffering and abasement Ch John 17:24.

The execution of the judgment had yet to follow.

21 THE NEED OF GREATER KNOWLEDGE Vv12-15.

Cp 1 Cor 2:10 John himself was to receive the revelation as indicative of the [illegible] "from" It will not be an independent revelation but one stemming from God. This is a Hebraism, a personification as per Prov 8 so that the Spirit is represented as listening to and obeying the instructions of the Father, and thus receiving and passing on to the Apostles, the revelation of Yahweh. Like a connecting telephone, the Spirit would LINK them with the Father & the Son passing on to them the revelations of Heaven.

16 Doxazo from Dokeo, opinion. Thus to magnify, extol, praise. The revelation of the Spirit concerning Christ does that. Cp 1 Cor. 12:3.

[illegible] resurrection.

ALL THINGS THAT THE FATHER HATH ARE MINE" V.15. - All the fulness of being Col.2:9. all the treasures of wisdom & knowledge. Eph.1:17. all the power and Authority Mt.28:18. 1 Tim.6:15-16 all the manifestation of Divine glory. Jhn 17:5 are delivered unto the Son so that He became the full revelation of the Father. Heb.1:3. What He is in measure can become. Rom.5:2. 8:17. 2 Pet.1:4. Rev.

"THOU SPEAKEST NO PARABLE" V29. - The Apostles thought they understood but subsequent events soon showed that they failed to comprehend either the manner of his death or his ascension (Acts 1:6). They probably said these words in relief feeling they did understand that the Lord, like Elijah, was to be taken from them for a short time (to death and resurrection.

"I sanctify myself" Ch 17:19.

Sanctify. - Hagiazō = To consecrate, ie to separate for Divine use, and is related to Hagios, Saints, Holy.

The Lord Jesus was sanctified as a prophet, and sent into the world by the Father Jhn 10:36. Now he is about to sanctify himself as a Sacrifice and a Priest Jhn 17:19 to enter into the Most Holy on the behalf of saints Heb 9:12. In order that the Ecclesia might be sanctified Eph. 5:26.

In Christ, believers are sanctified or set apart for God Acts 20:32 by the Spirit-Word Rom. 15:16. and an understanding & application of the lessons of the Atonement Heb. 10:10. 13:12. 1 Cor. 1:2, 30. Heb. 2:11.

Thus believers are separated from the world and moulded by the Father 2 Cor. 4:6-7 through the Word Jhn 17:17. Ps. 12:6. 119:9. Their sanctification (Hagiasmos) must be pursued earnestly and understandingly 1 Tim 2:15. Heb. 12:14. for the holy character (Hagiosune) 1 Thess. 3:13 is not vicarious, it cannot be imputed or transferred, but must be individually developed, built up, little by little, through obedience to the Word and the example of Christ Mt. 11:29. Jhn 13:15. Eph. 4:20. Phil. 2:5. in the power of the spirit word Eph 3:16. Rom. 8:13.

The agency in sanctification is the Spirit-Word Rom. 15:16. 2 Thess. 2:13. 1 Pet. 1:2. 1 Cor. 6:11. But recall that Spirit is not the heavenly effluence is shown by the fact that the believers of Samaria were baptised before the Holy Spirit was given Acts 8:16 but not before their hearts had been touched by the influence of Philip's teaching Acts 8:12, 12.

The effect of sanctification is to turn a believer away from those ways as would dishonor God and Her Son 2 Tim 2:21 and to acknowledge in all things the Lordship of Jesus Christ 1 Pet. 3:15.

The word is derived from a root compounding a, a negative; and ge, earth = thus to separate from earth or common use, and to make holy.

Christ's prayer includes this double principle.

For [a] the Father himself
eth you, because ye have
ed me, and have [b] believed
at I came out from God.
[d] I came forth from the Fa-
r, and am come into the
rld: again, I leave the world,
[e] go to the Father.
His disciples said unto him,
now speakest thou plainly,
speakest no [2] proverb.
Now are we sure that [g] thou
owest all things, and needest
: that any man should ask
e: by this [h] we believe that
ou camest forth from God.
Jesus answered them, [k] Do
now believe?
Behold, [l] the hour cometh,
, is now come, that [m] ye shall
scattered, [n] every man to
his own, and shall leave me
me: and [o] yet I am not alone,
cause the Father is with me.
These things I have spoken
to you, that [p] in me ye might
ve peace. [q] In the world [r] ye
all have tribulation: but [s] be
good cheer; [t] I have over-
ne the world.

CHAPTER 17.

hrist prayeth to his Father to glorify him, 6 preserve his apostles, 20 and all other believers.

[1] THESE words spake Jesus,
and [b] lifted up his eyes to
aven, and said, Father, [c] the
ur is come; [2] [d] glorify thy Son,
at thy Son also may glorify
ee: [3] (Exousia = Jurisdiction)
[e] As thou hast given him
wer over all flesh, that he
ould give eternal life to [h] as
any as thou hast given him.
And this is life eternal, that
ey might know thee the [k] only
ue God, and Jesus Christ,
whom thou hast sent.
I have glorified thee on the
rth: [l] I have finished the work
hich thou gavest me to do.
And now, O Father, [m] glorify
ou me with thine own self
ith the glory [n] which I had
ith thee [o] before the world was.

INTERCESSORY PRAYER. - This was uttered in the darkness of time they left the room Ch 14:31. and through the city came to its outskirts Ch 18:1. prayer uttered aloud in the knowledge of victory Ch 16:33. As the high priest on Day of Atonement made intercession for himself household and the nation Lev 16:17. so now he prays for himself Vs 1-5. for the Apostles the whole Ecclesia Vs 20-26. All his words were made on the grounds of his impending offering. Thus the expressions are anticipative

[2] with Mt. 28:18.

I unto these "[p] sons of" of the nations Acts is conditional upon the obtaining "knowledge" as the prayer evidences not all the Apostles the whole Ecclesia [illegible] the Divine glory

[3] Even though they professed a religious zeal.

[4] Not merely the persecution of persecution, but all the other features he had expressed — the cause scope of persecution the coming to the Father the coming of the Comforter etc.

20 THE NEED OF CHRIST'S DEPARTURE : WORK OF THE SPIRIT

Despite the confusion & sorrow of the Disciples Christ's departure was necessary for their spiritual development.

[5] If they had rightly enquired the cause & purpose of his leaving they would have found cause of rejoicing Jn 16:7 but they did not understand & were confused & sorrowful.

[6] A self-centred sorrow that allowed no place for the Divine purpose the consolation future glory & triumph

[7] For their own spiritual development as the High Priest into the Holy to intercede for Heb. 9:23.

[8] This earthly Advocate the Spirit of Truth will bring their minds into the fellowship the intercessory work the Lord behind the veil Ch. 14:16. Rom. 8:26-27

[9] Of the need and possibility of justification ; See note in Galatians.

[10] The resurrection ascension of Christ declared his righteousness Gp Rom 4:25.

[11] In this humble state suffering and absence Gp John 17:24

[12] The execution of judgment had yet to follow.

21 THE NEED OF GOD'S KNOWLEDGE Vs 3

[13] Gp 1 Cor. 2:10 John self was to receive the elation as indicative of Lit "from" it will not an independent person but one stemming from

[14] This is a Hebraism, a personification as per

[15] so that the Spirit is represented as listening and obeying the instructions of the Father thus receiving and passing on to the Apostles the revelation of Yahweh. Like connecting telephone Spirit would link the with the Father & the passing on to them revelations of Heaven

[16] Doxazo from Doxa opinion. Thus to magnify extol, praise. The ministry of the Spirit concerning does this. Gp 1 Cor. 2:7

[17] resurrection

[18] Parrhesia - freely, unreservedly, confidently

[19] Fully recognising the relationship of the Father and the Son & knowledge that the humiliating experiences they were about to receive would prepare them to accept.

[20] Pray: erōtaō See Note 3a. As they have communion with the Father through the Son and the Father loveth them, there would be no need to press for any requests they might make in his name. However, sin can break that communion requiring his help as an Ad Vocate. 1 Jhn 2:1. Gp Eph. 2:18.

[21] Phileo - a fatherly and loving affection

Para - "from the side of" Gp Nte Gen. 2:22. He was an extension of the Father (God should be Father See Ovag) as Eve was of Adam. They had recognised him as an emanation of the Father (ie the Son of God) and not merely as another prophet. Mt. 11:13-16

[22] many readings have "ek" out. Thus V.27: [illegible] the side proceedeth forth from the side of, and here "out of" He was an emanation from out of the Father, sent forth.

24 CHRIST'S CONFIDENCE IN THE FATHER Vs 29-33

The Apostles thought they understood & were confident in their belief - but Christ knew the extent of human weakness and glorified his confidence in the Father

[23] Because he was answering their questions before they expressed them Vs 19, 23.

[24] This is the sense in which the believed & not that he corporeally descended or pre-existed. He understood it in the sense of God manifestation & the Lord endorsed their belief. V.27 Gp Ch 1:49.

[25] Asked ironically to put them on a full examination of their hearts

[26] Gp Gen 22:6-7.

[27] Therefore we should be all little in the world as our Master's service will allow. 1 Cor. 7:32. 1 Tim 6:8-10. 2 Tim. 2:4.

[28] He overcame by the indwelling power of the Word Mt. 4:4-7. 10 & now face to face with treachery disciple & death can still triumphantly claim the victory. In his victory his followers can likewise share. 1 John 2:14. 4:4. 5:4. Rom 8:37

CHAPTER 17

25 THE INTERCESSORY PRAYER Vs 1-26

1 FOR Himself. Vs 1-5.

1 Culminating in the certainty of victory Gp 16:33.

2 See earlier prayer for this request. Ch 12:23-28. Fulfilled in his resurrection. Acts 2:23. 1 Pet. 1:21. Phil 2:9-10.

3 By bringing forth fruit Jhn 15:8 by causing God to be praised 1 Cor. 4:14. 15:7. The resurrection did this for it demonstrated the benefits accruing from self-sacrificing obedience to God.

[3] Rom. 4:17. Luke 1:37-38. Isa. 9:6. [4] Jhn 22:42 G

[5] Ginoskō It implies not merely to know but to know in such a way as to establish a relationship between the person knowing & the object known (Vine). In this context it implies faith & obedience Gp 1 John 2:13 Exod 16:6. 33:13. It is used to convey the thought of union between man & woman to bring fruit to the glory of the Father Mt 9:27. Gp 1 Cor. 6:16. The importance of Divine Knowledge Jer 9:23-24 Ps 143:10 Hos 2:20. Gp Rom 10:2.

[6] The partial fulfilment of Gn 1:26. 2:8. 7. Gp Heb 2:5-8. 1 Jn 2:1 flesh" includes both Jew and Gentiles. Eternal life will

THE WORLD'S HATRED (cont. from bottom prev. page)

and which guaran teed their loyalty to Rome. Now Rome was the essence of toleration. After he had burned his pinch of incense and had said, 'Caesar is Lord' a man could go away and worship any god he liked, so long as the worship did not affect public decency and public order." (W. Barclay - Gospel John). The Christians also refused military service. So they were hated as insurrectionists

A promise of

30 Kosmos in this context is human society organising itself without God.

31 The world hates non-conformity, and the basic demand on Christ's followers is the demand that they have the faith & courage to be different.

32 "Tereo" → Watch, wait for. Diag. "observed." In a hostile, critical sense Luke 20:20. Cp Acts 4:21 etc.

33 Cp John 16:2. Rom 10:2. Cp 1 Thes 2:15.

17 KNOWLEDGE & PRIVILEGE EQUIG RESPONSIBILITY Vv 24-25.

Jesus exposed sin, telling men what grieved God and exhibiting the right way before them. He also provided a remedy for sin, opening the way for forgiveness and promising in the Truth the dynamics and power to rise above it.

Sin would not have been imputed, or publicly laid to their charge Rom. 5:13. NIV

Luke 12:47.

Their sin was against light. John 3:22. 5:36. 10:38. 14:11.

Ps 69:4 See the entire ministry of the Lord outlined therein. See also Ps 35:19. 109:2. 119:161.

Principles of the Lord must expect similar opposition 4:20.

18 CO-OPERATING WITH GOD. Vv 26-27.

Effective witness will only result from drawing upon available power as did

It comes from the Father, & yet Jesus sends it because all heavenly authority will be vested in Him. Mt 28:18.

The Holy Spirit bringing all things to remembrance Ch 14:26 will make obvious things at present hidden from them & thus give power to their testimony.

CHAPTER 16.

CONFLICT AND CHALLENGE. Vv 1-4.

offers not the path of ease & way of glory. He desires who are prepared to dare suffering with open eyes for Name.

Or stumble - thus he forewarns them.

Latreia - the normal word - for the service that a priest rendered at the very altar - thus religious service. Cf Phil 3:3. 2 Thess. 2:11

"I GO AWAY." Vv 5, 7, 10.

Gradually V 7 =

The first has the idea of withdrawal, the second of separation, & of going on to a goal.

THE WORK OF THE ADVOCATE ON EARTH - "To Reprove" V 8 Gr. (Elenchō). Used in sense of exp

Jn 8:20 ng Luke 3:11. "It is the word that is used for the cross-examin a witness, or a man on trial, or an opponent in an argument. It ha this idea of cross-examining a man until he sees and a his errors, or acknowledges the force of some argument which not yet seen. It is, for instance, sometimes used by the Greeks f action of conscience on a man's mind and heart. Now clearly suc examination can do two things - it can convict a man of the cr has committed or the wrong he has done; or it can convince

There are three different Greek words Vv 5, 10 = Hupagō - To withdraw, go "I depart" and "depart" =

motives were distorted. They were falsely accused of flagrant & promiscuous immorality from their love feasts, of interfering with family relationships because of deviant's of separateness, and finally they were hated because their manner of life was a constant reproach to that of the unbeliever. The basic demand on Christ's followers is the demand that they should have the courage to be different. This incites the hostility of the world

THE DRAMA OF JOHN 17

Though facing treachery, disgrace and death the Lord spoke of victory and triumph as though they were already accomplished.

Ch. 16:33.

Ch. 17:2. "All flesh" is a Hebraism which includes the brute creation Gen. 6:19. 7:15, 16, 21. 8:17. 9:11, 15, 16, 17, etc. Thus the Lord does not limit his Messiahship to Jewry, but includes all mankind in fulfilment of Gen. 1:26 Like David going forth to meet with Goliath, he does so with a prayer on his lips and in full assurance of victory. This is anticipation Heb 2:8

Give Eternal life to as many - Though jurisdiction is over "all flesh" some are selected out for special privilege and they become the subject of the prayer V. 16.

As Thou hast given him - As antitypical of the Levites who were "given" unto Aaron. Num. 18:6.

This is life eternal. Such an expression can signify: This is the basis upon which life eternal will be granted. Though the present tense is used in this prayer, it is done so on the grounds of the certainty of impending victory. Thus cp. V. 2. with Mt. 28:18. 16. See similar language Jn. 3:14: "This is condemnation ..." (It is the basis of condemnation) Jn 6:29: "This is the work of God, that ye believe.." (rather the basis by which work of God performed). Jn 12:50 "His commandment is life everlasting..." See Note Jn 17:11.

The only true Alethines - real, genuine. The reality of that which is manifested. See Note Jn 1:9.

Verse 4. "I glorified Thee on earth, having finished" (i.e. perfected) Cp Jn 12:28. 13:31. The prophet embraces the future, and Christ speaks from the standpoint of completed labor.

Which Thou hast given Me to do Thus completing the compassionate work of Yahweh in sending His messengers - 2 Chron. 36:15. Jn 1:6.

Verse 5 "with" The first and third occurrences of this word are, para in Greek with the Dative case and signifies "beside" a person or thing. This part of the prayer is expressive of the hope of Ps 110 then in the mind of the Lord Cp Mt 22:42-45. As the Lord promised the Father on earth so He prays the Father will honor him at the side of His own self in Heaven Acts 2:34-36.

But para with the Dative can also signify "in the estimation or opinion of" (Bullinger) and examples of this are found in Mt. 6:1 Mt 16:27 Luke 1:30. 18:27. So the Lord is requesting the Father to grant him that position of glory and honor at His side, that He determined to grant him from the beginning. Fulfilled. Acts 2:33

(There is no same Greek word for the second word "with" in this verse).

This same glory is now given to the Lord Christ, as the Father gave it to him "before the world" 7:22. Yahweh is able to use the present tense for things yet future because of the absolute certainty of their accomplishment Rom. 4:17. Luke 20:37.

- His foreknowledge is infinite Acts 15:18. Rom. 8:29. Jer. 1:5 Gal. 1:15. 1 Pet. 1:20 Eph. 1:4
- Divine glory reserved for Saints 1 Pet. 1:12. Rom. 8:2. 8:18 Mt. 13:43
- Christ foreordained from beginning Rev. 13:8 What is claimed for Christ is claimed for his brethren Heb. 2:10 Rev. 3:12. Christ to come in glory of Father Mt. 25:31. - saints to appear likewise Mt. 13:43.

"Glory with Thee before the world was" - This is expressive of the Yahweh Name: "I will be."

To know Cp Jer. 22:16 Exod 33:13. See bottom p. 582.

Jn 2:9 all the treas
power and Authority
of Divine glory. Thi
He became the f
as He was, in measur
3:22. Cp Mth-B 3:42.
These words are of th
the best texts. Diag
omit.
They were evidently
walking towards
Gethsemane Cp Ch. 14:31. a
the darkness of night
as he followed the Lord,
we would have supper
early to make these
farewell exchanges
without (as though
being detected.
Cp V. 11. The whole dis-
course confirms them.
Ac 4:13. 6:6.
Comment on the mo
Ps 22:22. 16 vs. Jn 6
Cp Mth-B 3:42.
were thy and
manifest to reveal the
of spiritual understand
He does not explain
what he means (he
told them of his im-
pending death often enou
to refuse to accept it
warns them of im
coming circumstances
greatest sorrow tho
will turn to joy. His
was enough for a "w
to see...
not merely succeed
by joy, but crowns
the joy. They would
ably learn of the
freedom, but the pur
of his death. Rom
A figure used in O
for the grief of Israe
26:17. 66:6-7. Hos 13:
This sorrow would be
birth pangs of the
birth of the Son of G
Christ Eph. 4:16
They were confused
troubled by his discourse
would become utter
fear at his death
Cp Mt 26:24. See Acts
2:23. This joy did
come until the H
was given to lead
all Truth.
The day of fulness of
when the Holy Spirit
upon the Apostles
to fully comprehend
Fellowship of the Fath
Ch. 14:20.
Erōtaō - a request
often used one of
one on a footing of
perfect equality (Vin
ing: "Ye shall ask
question." Rea
V. 13. 14:26.
Aiteō - suggests a
request on the part
inferior who desires
This limits the "wh
ever" to what is
accord with Christ's
The present tense
"go on asking" Lu
AITEO.
See Note Ch. 15:11.
"fulfilled," "comp
ing.) The joy would
found in the proclam
of the Gospel and h
would be brought to
reveal by co-operat
with the Father thro
the Son, that out of
time of despair, the
resurrection.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus [1]knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall [m]weep and lament, but the world shall rejoice: and ye shall be sorrowful, but [n]your sorrow shall be turned into joy.

21 A [o]woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have [p]sorrow: but I will see you again, and [q]your heart shall rejoice, and your joy no man taketh from you.

23 And [r]in that day ye shall ask me nothing. Verily, verily, I say unto you, [s]Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, [t]that your joy may be full.

25 These things have I spoken unto you in [u]proverbs: but the time cometh, when I shall no more speak unto you in [2]proverbs, but I shall shew you plainly of the Father.

26 [v]At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For [w]the Father himself [x]loveth you, because ye have loved me, and have [y]believed that I came out from God.

28 [z]I came forth from the Father, and am come into the world: again, I leave the world, and [a]go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no [3]proverb.

30 Now are we sure that [b]thou knowest all things, and needest not that any man should ask thee: by this [c]we believe that [d]thou camest forth from God.

31 Jesus answered them, [e]Do ye now believe?

32 Behold, [f]the hour cometh, yea, is now come, that [g]ye shall be scattered, [h]every man to his own, and shall leave me alone: and [i]yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that [k]in me ye might have peace. [l]In the world [m]ye shall have tribulation: but [n]be of good cheer; [o]I have overcome the world.

CHAPTER 17.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 20 and all other believers.

THESE words spake Jesus, and [b]lifted up his eyes to heaven, and said, Father, [c]the hour is come; [d]glorify thy Son, that thy Son also may glorify thee:

2 [e]As thou hast given him power over all flesh, that he should give eternal life to [f]as many as thou hast given him.

3 And this is life eternal, that they might know thee the [g]only [h]true God, and Jesus Christ, [i]whom thou hast sent.

4 [j]I have glorified thee on the earth: [k]I have finished the work which thou gavest me to do.

5 And now, O Father, [l]glorify thou me with thine own self with the glory [m]which I had with thee [n]before the world was.

[a] ch. 14. 21, 23.
[b] ver. 30. ch. 17. 8.
[c] ch. 8. 42 & 13. 3.
[d] Cp. ch. 3. 13 & 8. 14.
[e] ch. 14. 12.
[2] Or, *parable.* ver. 25.
[f] Mat. 9. 4.
[g] ch. 2. 25 & 21. 17.
[h] ver. 27. ch. 17. 8.
[i] ch. 13. 3.
[k] Cp. ch. 17. 8.
[l] ch. 4. 23 & 5. 25.
[m] Mark 16. 10.
[n] Mat. 26. 31. Mark 14. 27.
[o] ch. 21. 1-3.
[3] Or, *At his own home.* Acts 21. 6.
[p] ch. 1. 11 & 8. 44.
[q] Mat. 5. 4.
[r] ch. 8. 16, 29.
[s] Is. 13. 8 & 26. 17.
[t] ch. 14. 27. Eph. 2. 14.
[u] 1 Cor. 7. 28. Rev. 2. 10.
[v] ch. 14. 1, 27.
[w] Rom. 8. 37. 1 John 4. 4.
[x] ver. 6.
[a] Ps. 33. 21. Luke 24. 41, 52.
[b] ch. 11. 41. Luke 6. 20.
[c] ver. 26. ch. 14. 20.
[d] ch. 12. 23.
[e] ch. 12. 23, 28.
[f] ch. 14. 13.
[g] Mat. 28. 18.
[h] ver. 6, 9, 11, 12, 24.
[i] ch. 15. 11.
[k] ch. 5. 44.
[4] Or, *parables.* ver. 29.
[l] 1 Thes. 1. 9. 1 John 5. 20.
[m] ch. 3. 34 & 5. 36, 37, 38.
[n] ch. 13. 31.
[o] ch. 19. 30. Luke 22. 37.
[p] ver. 29. Mark 8. 32.
[q] ver. 23.
[r] ch. 13. 32.
[s] ch. 1. 1, 2.
[t] ver. 24. Heb. 1. 3, 10.

ALL THINGS THAT THE FATHER HATH ARE MINE" V15. - All the fulness of being Col 2:9 all the treasures of wisdom & knowledge. Eph 1:17 all the power and Authority Mt 28:18. 1 Tim 6:15-16 all the manifestation of Divine glory. Jhn 17:5 are delivered unto the Son so that he became the full revelation of the Father Heb 1:3. What he is we, in measure, can become Rom 5:2. 8:17. 2 Pet 1:4 Rev 3:12. Cp Mth 8:48.

"THOU SPEAKEST NO PARABLE" V29. - The Apostles thought they understood but subsequent events soon showed that they failed to comprehend either the manner of his death or his ascension Cp Ack 1:6. They probably said these words in relief feeling they did understand & that the Lord, like Elijah, was to be taken from them for a short time in triumph.

18 These words not in the best texts. Diag.

19 They were evidently walking towards Gethsemane Cp Ch 18:1. in the darkness of night as they followed the Lord, they would have opportunity to make these whispered exchanges without (as they thought) being detected.

20 Cp Ps 10. The whole discourse confused them.

21 Cp John 16:16.

22 Comment on the moment Exod 16:15. Jhn 6:51

23 They were shy and hesitant to reveal their lack of spiritual understanding.

24 He does not explain what he means (he had told them of his impending death often) and refuse to accept it) but warns them of impending circumstances greatest sorrow that will turn to joy. His words amount to a "wait and see..."

25 Not merely succeeded by joy, but sorrow become joy. They would finally learn of the resurrection, but the purpose of his death. Rom 4:25

26 A figure used in O.T for the grief of Israel. Is 26:17. 66:6-7. Hos 13:8.

27 This sorrow would be as birth pangs of the rejection of the Son of God and of the multiplied Christ Eph. 4:13-16

28 They were confused and shocked by his discourse, & would become utterly downcast at his death.

29 Cp. Mk 10:24. See Note. 16:5. This joy did not fully come until the Holy Spirit was given to lead them into all Truth.

30 The day of fulness of joy when the Holy Spirit would open to the Apostles the full comprehension of the Father-Son relationship Ch 14:20.

31 Erotao - a request or question asked one of another on a footing of familiarity & equality (Vine). Meaning: "Ye shall ask me no question." Reason below V.13. 14:26.

32 Aiteo - suggests a request on the part of a servant who desires help. This limits the "whatsoever" to what is in accord with Christ's will 3 the present tense (Cambr.) "go on asking" Luke 11:9 Aiteo.

33 See Note Ch 15:11. "Full" = "fulfilled," "completed" (Marg.). The joy would be found in the proclamation of the Gospel and this could be brought to fulfilment by co-operation with the Father through the Son. Thus out of darkness of despair there would emerge to the glorious light of a complete understanding and the joy of this revelation would be completed in bringing the same message of salvation to others.

23 THEIR PRIVILEGED RELATIONSHIP 25-28.

A wonderful revelation is to come which shall sweep aside all doubts and misunderstandings and will make manifest the love of God to them.

25 Paroimia - parables, but also signifying a hard saying, a saying that is veiled to the casual hearer, a pithy saying expressed briefly so that the mind must grapple with it.

26 Cp Acts 1:3. Because their minds would be receptive to his teaching through events that would clear up misunderstandings.

27 Parrhesia - freely, unreservedly. They were then ready for this revelation. Cp Luke 24:25

28 Fully recognising the relationship of the Father and the Son & knowledge that the fast-fulfilling experiences they were about to receive would prepare them to accept.

29 Erotao See Note 16:30. As they have communion with the Father through the Son and the Father loveth them, there would be no need to press for any requests they might make in his name. However, sin can break that communion requiring his help as an advocate. 1 Jhn 2:1. Cp Eph 2:18.

30 Pisteuo - a fatherly and loving affection.

31 Para - "from the side of" Cp Nte Gen 2:21. Here as an extension of the Father (God should be Father as Eve was of Adam) they had recognised him as an emanation of the Father (i.e. the Son of God) and not merely as another prophet. Jhn 11:13 16:30.

32 Many readings have "ek" out from V 27 = [illegible] proceedeth forth from the side of, and here "out of" He was an emanation from all of the Father, sent forth.

CHRIST'S CONFIDENCE IN THE FATHER Vv 29-33

The Apostles thought they understood & were confident in their belief - but Christ knew the extent of human weakness and placed his confidence in the Father

33 Because he was answering their questions before they expressed them. Vv 19, 23.

34 This is the sense in which they believed & not that he corporeally descended or pre-existed. He understood it in the sense of God manifestation & the Lord endorsed their belief. V 27 Cp. Ch 1:49.

35 Asked ironically to put them on a full examination of the heart.

36 Cp Gen 22:6-7

37 Therefore we should be as little in the world as our Master's service will allow. 1 Cor 7:35. 1 Tim 6:8-10. 2 Tim 2:4

38 He overcame by the indwelling power of the Word Mt 4:4-7, 10 & now face to face with treachery & double & death, can still triumphantly claim the victory & in his victory his followers can likewise share. 1 Jhn 2:13-14. 4:4 5:4. Rom 8:37

CHAPTER 17

25 THE INTERCESSORY PRAYER Vv 1-26

1 For Himself. Vv 1-5.

1 Culminating in the certainty of victory Cp 16:33.

2 See earlier prayer for this request. Ch 12:23-28. Fulfilled in His resurrection. Acts 3:13. 13:32. Phil 2:9-10.

3 By bringing forth fruit Jhn 15:8 by causing God to be praised 1 Pet 1:3, 21. the resurrection did this for it demonstrated the benefits accruing from self-sacrificing obedience to God. Rom 4:25. Luke 1:51-53. Isa 9:6. Jer 22:16

4 Ginosko It implies not merely to know but to know in such a way as to establish a relationship between the person knowing & the object known (Thos). In this context it implies faith & obedience. Cp 1 Sam 2:12 Exod 16:4. 33:13. It is used to convey the thought of union between man & woman & to bring fruit to the glory of the Father Mt 7:23. Cp. 1 Cor 8:3. The importance of these Knowledge Jer 9:23-24 Phil 3:8 Prov 2:5. Cp. Rom 10:2.

The partial fulfilment of this 1 Pet 1:20. Cp 1 Tim 3:16 Heb 2:5-8. 1 Jhn 4:2 Cp 2 Jhn 7 "flesh" includes both Jew and Gentiles. Eternal life will

---

153 THE INTERCESSORY PRAYER - This was uttered in the darkness of night from time they left the room Ch 13:31 and walking through the city came to its outskirts Cp 18:1 It was a prayer uttered aloud in the knowledge of certain victory Ch 16:33 As the high priest on the Day of Atonement made intercession for himself, his household and the nation Lev 16:17 so our Lord prays for himself Vv 1-5, for the Apostles Vv 6-19 for the whole Ecclesia Vv 20-26, all his petitions were made on the grounds of his impending offering. Thus the expressions are anticipatory. Cp. V2 with Mt 28:18.

be granted unto those "in Christ" [illegible] nations Acts 15:14 and is conditional [illegible] the Apostles of V.3. Thus the prayer [illegible] the Apostles but the whole Ecclesia [illegible] Divine glory

"I pray not for the world." The Apostles were appointed to carry on the work commenced, and therefore were in need of the intercession of the Lord, for they were to reveal and glorify him. 1 Cor. 4:9-10, 2 Cor. 4:9-11, Gal. 2:20, Exhortation 1 Cor. 4:16, 11:1, Phil. 3:17, 2 Thess. 3:7.

THE PRAYER. It composed of three main sections
1: Christ's own commission & fulfilment of it 6-8
2: Care for the Apostles who are to represent him in the world 6-19.
3: The union in love of the whole Ecclesia, welded together as one with the Father and the Son.

FAMILY CHARACTERISTICS are expressed in this prayer: * As a Father, Yahweh is entitled to filial respect, love, Mal. 1:6. * As holy, Heb. 2:11. * As righteous V. 25, 1 Jn. 2:29. * As loving 1 Jn. 4:6-21.

PRAYER FOR THE APOSTLES. Vv 6-19.

Christ prayeth for his apostles.

7 Gp V. 4. Ps 22:22. Heb 2:12.
8 Ch. 3:24, 6:37, 44, 45, 18:9. Sometimes this is described as Christ choosing them 6:70, 15:16. In any case there is no compulsion, it is always in their power to refuse. Ch. 1:11, 12, 2:18-19, 12:42-48.
9 Tereo - To watch over, take care of, observe, reserve, keep. Jude 1 Note.
10 Mng. "All my things". They have come to believe. Jn 16:15, 17:7, 16:16, Jn 12:9.
11 They understand God manifest in flesh. Jn 20:28, 4:9, Ps 80:17.
12 Rhemato - Sayings. Separate utterances as distinct from the doctrine (logos) as a whole.
13 They received, recognised & believed the principle of God manifestation 1 Jn 5:16, Jn 8:28.

C THE PRAYER BASED ON THEIR NEED AND STATUS. Vv 11-19.

They would have greater need of help during Christ's absence. The prayer adopts the language of Rom. 4:17, the language of anticipation.
He is about to pray for the sanctification of saints and so ascribes in the character of the Father. Cp. 1 Pet. 1:15-17.
"Keep them in thine name" R.V. - i.e. in Thine form. God 5:10, Acts 15:26, 1 Thess. 1:1, from Jn 17:6, Jn 2:6, 8:31, Ch. Ver. 23-27, 1 John 2:12. "Keep" = Tereo. See Note 9.
Eliminate RV Doge ch.
Tereo - To watch over Cp V.6. Now that he is about to leave them he delivers his charge unto the Father.
Phulasso - guarded.
Apollumi - perished, a contrast word to Perdition. A play on words: None perished but the Son of Perdition.
Better: They may... Christ is praying aloud as they walk in the darkness of night that they may be comforted.
Thy Logos, doctrine. This was a privilege and a consolation which they could rejoice. Ps. 1:2, 15:16.
The Truth, inevitably produces this. Gen 3:15 That the contrast: A relationship with the Father, the supervision & protection of Christ V.12, the joy of the Truth V.13, the hatred of the World - but even thus it is a source of happiness rejoicing Mt 5:
There is mutual sympathy God Eph. But see Note
Ver. 20. To be protected from worldly and permanent danger, to keep the evil, but not to exempt from the world, but not to protect from it.
Ek = out of. The preposition "out of" or The preposition "out of" shows that the "evil one" does not have complete control over the world. Gal 1:4 This Evil One is the Ruler of the World Eph 2:2 whom the world

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
7 Now they have known that all things whatsoever thou hast given me are of thee.
8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
10 And all mine are thine, and thine are mine; and I am glorified in them.
11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
16 They are not of the world, even as I am not of the world.
17 Sanctify them through thy truth: thy word is truth.
18 As thou hast sent me into the world, even so have I also sent them into the world.
19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.
20 Neither pray I for these alone, but for them also which shall believe on me through their word;
21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Full revelation yet to come Ch 15:15.

CHAPTER 18.

1 Judas betrayeth Jesus. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 28 Jesus arraigned before Pilate.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
2 And Judas also, which be-

154 Divine love is revealed in the Name 1 Jn 4:6-21, Gp Ezek 20:39 where He "wrought" because of the Name.

CHAPTER 18

Wed 11th

1 THE BETRAYAL Vv 1-11 Abib 14 Ch 13:1, Lk 22:39

TO GETHSEMANE V.1. Mt 26:30, Mk 14:26.

They went out into darkness lit by the pale moon above, then at its full. There was possibly activity in the city at preparation was made for the Passover on the morrow, though, as it was nearly midnight this would have largely ceased.
1 He left the city going down the steep incline to Jordan the Kidron whole channel at that time of the year would be flowing. He had already left the room. Jn 13:31.
2 Sig. Mark. Forbid, from a root Gr. order, to be

a Ps. 22. 22.
b ver. 2.
c ver. 17.
d ch. 8. 51.
2 Or, truly sanctified. Cp. ver. 17.
e 1 Cor. 1. 2. Heb. 10. 10.
f ver. 11, 22. Rom. 12. 5.
g ver. 23, 26. ch. 14. 20.
h ver. 25. ch. 6. 69.
i ver. 11. 1 John 2. 3.
k ver. 21. ch. 11. 42.
l ver. 3.
m Luke 22. 32.
n Cp. ver. 20, 21, 23.
o ver. 24. ch. 1. 14.
p Cp. Rom. 8. 30.
q Cp. ver. 6.
r ch. 16. 15.
s 1 John 2. 5.
t ver. 23.
u ch. 14. 31.
v ch. 13. 33 & 16. 28.
w ch. 13. 1.
x Is. 6. 3. Rev. 4. 8.
a Jude 1.
b ch. 12. 26.
c ver. 2.
d ver. 21, 22.
e ch. 10. 30.
f 2 Cor. 3. 18. 1 John 3. 2.
g Eph. 1. 4. 1 Pet. 1. 20.
h ch. 18. 9.
i 1 John 2. 29. Rev. 16. 5.
k ch. 16. 3.
l 2 Thes. 2. 3.
m Ps. 109. 7, 8.
n ch. 8. 55.
o ver. 8.
p Cp. ver. 22.
q ver. 6. ch. 15. 15.
r ch. 15. 21.
s ch. 15. 9.
t ch. 15. 18.
u ver. 16. ch. 15. 19.
x ch. 8. 23.
y Mat. 13. 19. Cp. Gal. 1. 4.
z Mat. 26. 30, 36. Mark 14. 26, 32.
a ver. 14.
b 2 Sam. 15. 23.
c 1 Pet. 1. 22. Cp. ver. 19.
d ch. 15. 3.
e 2 Sam. 7. 28.
f ch. 20. 21.

Lit. "The word has it's Thime" Cp Ch 7:16 John 5:33 Bare witness Reproved in Christ 1 Jn 1:6 Revealed Proclaimed by Apostles 2 Cor. 6:7 Eph. 1:13 the power 2 Cor. 13:3 Need to preserve it's purity Col. 2:5, 1 Pet.
30 Eis-To. Gp Ch. 10:31
31 Eis The Apostles had already received their commission Mt 10 5:15 which was about to be renewed Jn 20:21
32 Over, redden = "for sakes." "with gen. on behalf of, as though bending over to protect." As their sacrifice = priest he did this, though himself becoming a sin offering in the process Heb 9:12.

PRAYER FOR UNITY IN ECCLESIA. Vv 20-26

33 Lit. "Who believe." In his prayer he sees the work completed
34 Gp Rev 19:7 The marriage of Adam-Eve made them "truly" one" Gen 2:24, for they were descendants of the one Pyramid would thus pattern ideas = inclinations that would be similar. No other marriage would be quite like that's except that of last Adam to his Eve 1 Cor 15:45, 2 Cor 11:2, Eph 5:30-33, Jn 14:20.
35 A complete identity one with the other
36 Better: Did it send" Mng. The world went before this until the future when that glorious unity will be revealed Zech 14:9
37 In prospect. Rom 5:2, 1 Thes 1:12, Rev
38 This is the hope of glory Col 1:27
39 Teleioo - complete. Same word rendered
40 Gp Eph 1:10 Phil 2:10, Heb 11:40 12:23
41 Kathos, "even as" not necessarily to the same extent, but in the same way
42 We ardently desire salvation and seek the aid of the Father to that end Jn 14:2-12, 26.
43 The coreo (from which theatre) thus to gaze intently upon, but also implying the sense of personal participation as in Jn 1:51. Thus sharing in glory they behold with pleasure because derived from the one they see. 2 Thess 1:10, Mt 11:41
44 See Note opp P 262.

F SUMMARY: WITHIN RELATIONSHIP 25-26

45 These epithets illustrate the characteristics of Yahweh family 1 Jn 2:29
46 Gp Mt. V.3.
47 Gnorizo - Make known, point out, explain. As he had revealed the attributes of the Divine character Ex 33:13, because Acts 4:10
48 The attribute of

CHRIST'S GLORIFICATION OF TH
1 An Betrayal Vv 1-11 2 The Jew 25-19:16 H The death and
Three features are given pron
1 The willing submission of C
2 The fulfilment of the Divin
3 the majesty and dignity of C
19:11, 26, 27, 30
Christ'
trayed
for Je
thither
3 Judas
a band
from t
Pharise
lanterns
pons
4 Jesus
things
him, we
them,
5 The
of Naza
them,
which t
them.
6 As s
unto th
backwa
ground.
7 The
Whom
said, Je
8 Jesus
you tha
ye seek
way:
9 That
fulfilled
them
have I
10 The
a swor
high p
off his
name w
11 The
Put u
sheath
Father
not dri
12 The
captain
took Je
13 An
nas fir
law to
the hig
14 N
which
Jews,
that o
the pe
ANNA
Yahweh
ecclesia
by Qum
deposed
about A
Phobi, M
son in
no lon
must in
3:2. Ac
After
ition,
put Je
ANNA
Yahweh
ecclesia
by Qum
deposed
about A
Phobi, M
son in
no lon
must in
3:2. Ac
After
ition,
put Je

trayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 [c] Judas then, having received a band *of men* and [d] officers from the chief priests and Pharisees, cometh thither with lanterns and [g] torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, [h] Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, [i] Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: [k] the cup which my Father hath given me, shall I not drink it?

12 Then [l] the band and the captain and officers of the Jews took Jesus, and bound him,

13 And [m] led him away to [a] Annas first; for he was father in law to [b] Caiaphas, which was the high priest [c] that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, [o] that it was expedient that one man should die for the people.

15 ¶ [p] And Simon Peter followed Jesus, and *so did* another disciple: [17] that disciple was known unto the high priest, and went in with Jesus into [e] the palace of the high priest.

16 [f] But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto [h] her that kept the door, and brought in Peter.

17 Then saith [k] the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ [l] The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [t] I spake [m] openly to the world; [u] I ever taught [n] in the synagogue, and [o] in the temple, whither the Jews always resort; and [p] in secret have [t] said nothing.

21 Why askest thou me? ask them which heard me, what [t] have said unto them: behold, [r] they know what [t] said.

22 And when he had thus spoken, one of the [s] officers which stood by [t] struck Jesus [2] with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas [v] had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. [d] They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman

[a] Mat. 26. 58. Mark 14. 54. Luke 22. 54. John 18. 15.
[b] Luke 21. 37.
[c] To ver. 12, Mat. 26. 47-56. Mark 14. 43-50. Luke 22. 47-53.
[d] ver. 12, 18. Mat. 26. 58.
[e] Mat. 26. 3.
[f] Ver. 16, 17, Mat. 26. 69, 70. Mark 14. 66-68. To ver. 18, Luke 22. 55-57.
[g] Rather as Mat. 25. 1, &c. Acts 20. 8. Rev. 4. 5.
[h] Acts 12. 13.
[i] ver. 7.
[k] Cp. Mark 14. 66.
[l] To ver. 24, Mat. 26. 59-68. Mark 14. 55-65. Luke 22. 63-71.
[m] ch. 16. 25.
[n] ch. 6. 59. Luke 4. 15.
[o] Mat. 26. 55.
[p] Is. 45. 19.
[q] ch. 17. 2, 12.
[r] Cp. ch. 7. 46.
[s] ver. 3, 12, 18.
[t] ch. 19. 3. 1 Kin. 22. 24. Mat. 26. 67.
[2] Or, *with a rod.*
[u] Mat. 20. 22.
[v] Acts 21. 31.
[w] Mat. 26. 57. Cp. ver. 13.
[x] Cp. Mat. 26. 57.
[a] ver. 24. Luke 3. 2. Acts 4. 6.
[b] Mat. 26. 3.
[c] ch. 11. 49.
[3] *And Annas sent Christ bound unto Caiaphas the high priest.*
[d] To ver. 27, Mat. 26. 71-75. Mark 14. 69-72. Luke 22. 58-62.
[o] ch. 11. 50.

a whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER 19.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate delivereth him to be crucified. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 His burial.

THEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore

DID THE JEWS HAVE AUTHORITY TO PUT TO DEATH?

The Talmud declares this right was taken from Jews 40 years before the destruction of the city. However Josephus (Ant 20:9:1) indicates they still had this power. Some claim (see Camb. Bible) that the Talmud is wrong. Certainly Acts indicates the Jews still had this power. Acts 5:31. 7:59. 21:31. 26:10. The Jews could have meant that it was not lawful to put him to death at that time with the Passover so close, nor put him to death the way they wanted – by crucifixion. See v.32. Cp Deut 21:22-23. "Hence the name of the hated, "the Hung," applied to Christ in the Talmud, and Christians are called "servants of the Hung." Their reasons for desiring His Crucifixion may have been manifold, besides the motives of hatred and revenge." (Farrar).

IN HEBREW, GR

political world
say among the

11 He was moved by superstitious awe.
12 Praetorium (Diag.) obviously taking Jesus with him.
The silence was more eloquent than speech – he Rate could not understand God manif exaltation. Cp Isa 53:7. Th silence nettled Pilate.
If he had the power which he boasts why he he not release the prisoner of who he has said, "I find no fault in h
It does not exonera Pilate. Where vacillat unrighteousness has resu of in great abuses of justice.

13 RV: "Upon this" the Jews' declaration that Jesus claimed to be Son of God was defeating its own purpose because Pilate was impressed.
What these efforts John does not reveal but they resulted in an unrest.
The Jews resort to the original charge with an implied threat against Pilate. Pilate, whose pa had then put out of favor now knew that Tiberius we to be deathing quick disloyalty. See N

JESUS IS CONDEMN
Vv 13-16a

The seat of man b
Acts 25:6
Where it was located according to Alb archaeology of Palest location has been se excavations done by ... mural; it is the pavement tower of Antonia n north western corne ... to endure.
Gab Batha = Ridge ... name, referring to ... like a back - and not ... comment it speaks o ... portion of the plac ... could have been H ... ous soil.
There seems no ... on for John to ... notes the Roman ... (Isa 4:6) so this ... meaning noon. Bu ... Jesus.
Note is ironic co ... setting. The path ... one of the grotes ... Jesus, bruised, b ... covered with sp ... their King!!
They are stung ... anger by ... and are led to re ... the very measu
Perhaps Pilate we ... ing them that or ... hands of the Me ... he, he could acc ... resurrection!!

THE CRUCIFIX
Mt 27:31-50. Lk 23:
Jn 19:1-37 NT

I acceded to ... as they were pres

a ver. 10.
b 1 Tim. 6. 13.
c ch. 17. 17, 19.
d ch. 8. 47. 1 John 3. 18 & 4. 6.
e ch. 13. 38.
f Mat. 27. 2. Mark 15. 1. Luke 23. 1.
g ver. 24. Luke 22. 66-71.
h Or, Pilate's house. ver. 33. ch. 19. 9. Mat. 27. 27.
i ch. 19. 4. Cp. ver. 33.
k ch. 19. 4, 6. Mat. 27. 24. Mark 15. 14. Luke 23. 4. Acts 10. 28.
l Ver. 39, 40. Mat. 27. 15-26. Mark 15. 6-15. Luke 23. 17-25.
m ch. 19. 14.
n To ver. 38. Mat. 27. 11-14. Mark 15. 2-5. Luke 23. 2, 3.
o Cp. Mark 15. 13.
p Acts 3. 14.
q Mat. 26. 55. Cp. Mark 15. 7. Luke 23. 19.
r Acts 25. 6.
s Mat. 27. 26. Mark 15. 15. Luke 23. 16.
t To ver. 5. Mat. 27. 27-29. Mark 15. 16-19.
u Mat. 20. 19. Mark 10. 33. Luke 18. 32.
v ver. 5.
w ch. 18. 22.
x Luke 23. 2.
y ch. 18. 38.
z ver. 6.
a Dan. 2. 44 & 7. 14, 27.
b ch. 8. 23.
c ch. 18. 3. Mat. 26. 58.
d Mat. 26. 53.
e Luke 13. 24.
f ch. 19. 16.
g Lev. 24. 16.
h Mat. 26. 66.
i Mat. 27. 11.
m ch. 12. 27.

First Jesus is taken to the official assembly of Sanhedrin Luke 22:66-71

TRIED BY GENTILES.

1 FIRST GENTILE TRIAL Mt. 27:2, 11-14 Mk 15:1-5 Lk 23:1-6

Still bound like a dangerous criminal Mk 15:1.

The RSV adds quite incorrectly "the house of." He came from the Council Room of Sanhedrim South of Temple Luke 22:66 to the Praetorium which was to its north.

RSV: The Praetorium. The residence of the Roman Governor when in Jerusalem. This was most likely the Tower of Antonia overlooking the North West corner of the Temple.

Observe the blatant hypocrisy. This was but a rabbinic tradition (Delitzsch - Talm. Com.) but they would observe that with murder in their hearts. They knew these ceremonials but not the Truth. Acts 8:21-23 Ps 51:7

They fulfilled the prediction of Christ Mt. 20:19. Though clean in their own right Jn 7:19 they were loathsome in the sight of Yahweh Gal 3:10-13 Dt 27:26 were bringing on their city the curse of Deut 21:1-9. Cp Mt 27:7.

By this demand for formal accusation, Pilate indicated he would officially try the accused. The Jews had not expected that what they hoped he would immediately endorse their accusation. Blasphemy was no crime to Herod Cp Acts 4:16 hence the vagueness of their first charge. They then laid charge of seditious agitation, refusing tribute, and claiming Kingship Luke 23:2 for they added Blasphemy Jn 10:33

This would have been by stoning Lev 24:14 but they wanted such a death as would curse him Gal 3:13.

The formal charge laid Luke 23:2

So that he "stood before the Governor" Mt 27:11 and the rulers of the two "worlds" faced each other

In what sense do you use the word "King"? As a Roman I have a right to know if I am setting myself up in opposition to Caesar, or are you merely repeating what you have heard from my countrymen?

I am investigating a charge preferred by your countrymen. I have nothing personally to charge against you!!

Jesus enters a plea of Confession & Avoidance – a common defence in civil action. "In addition to or instead of denying the allegation made in the statement of claim, the defendant may in his defence set up an affirmative case, either by stating his version of the facts or showing that the plaintiff has no cause of action on the true facts, or he may plead in confession & Avoidance & show that notwithstanding the facts stated by the plaintiff, he has a defence." (English Law).

He admits the charge of being King but points out the true facts of the matter.

In the Greek this is reversed: "If of this world were my kingdom..."

Huperetes – officers. So RV mg.

Nun – "the actual present time, now in relation to time" (Bull.).

Enteuthen – "this place." But it will be ultimately. Luke 21:24. Mt 5:35. Luke 19:11.

Oukoun (ouk-not) (oun, therefore) Gr. "Not then a King art thou!" "After all, therefore you are a King!" "It is not a judicial enquiry, but a burst of ironical surprise" (J. Ex. ell, Pul. Comment.). He had satisfied himself that Jesus was no political rival, and now flashes out with haughty rebuke which receives a dignified reply.

Higher than Caesar! But the accusation makes Pilate pause. He recalls the reports he has heard of this one, the remarkable events in the garden that must have been reported to him, Ch 18:6-12, the solemn warning of his wife Mt 27:19, and his own superstitious fears, and perhaps his troubled conscience, begins to work on him

5 PILATE TRIES MORE STRENUOUSLY TO SAVE JESUS VV 8-12.

42 The Diag. has a full colon here indicating the end of a statement. Christ thus answers: 1. He was born to be King. 2. He came to the world to witness unto the Truth. Cp John 17:18 note 3?

This is an explanation why he has not assumed his royal authority. His first advent was as a prophet proclaiming the Truth – and those truly accepted him as King who heard his voice.

John 1:17. Rom 5:21. 1 Pet 3:22. Cp John 8:32-46. 1 Jn 1:6.

45 These alone are his subjects now. They are out of the Truth. Once clearly told Pilate here is no political agitator.

46 Pilate thus dismisses Christ's claim as irrelevant. What has truth to do with the charge of political sedition pressed by Jews! Nothing!

47 Ans – accusation is legal ground for prosecution.

Here follows the 2nd Gentile trial – before Herod Luke 23:6-12.

2 BARABBAS RELEASED Mt Vv 39-40. Mk 15:6-11. Lk 23:15-26. Mk 15:6-15. Lk 23:16-25.

CHAPTER 19

3 JESUS SCOURGED & MOCKED Vv 1-3. Mt 27:26-30. Mk 15:15-19.

Oun – now King thus logical inference. Pilate possibly hoped to move the Jews to compassion by the sufferings of Christ. See Note to 1?

Mastigoo – The Jews form more humane than the Roman form? Cp 24, but here used for latter. Cp Mt 27:26. The flagellation humiliated tortured the Lord Mk 15:19. Is 50:6. 53:5.

Himation – an outer garment. This evidently in addition to the scarf of Mt 27:28.

4 PILATE TRIES AGAIN TO SAVE JESUS Vv 4-7

On his own.

This is an appeal to compassion to let him go.

Bleeding, bruised, mutilated, covered in spit – they can see how right he had been humiliated he had been humbled.

Ecce Homo: Look on pitiable figure; you see what has been done to so-called King! Is it not enough!

Their hearts are hardened, their hatred too intense to be touched with sympathy.

Pilate gave them permission to crucify! but their law only permitted death by stoning

IN HEBREW, GREEK, LATIN Thus it was proclaimed to the religious, cultural and political world that Jesus is King or Christ. Thus did they: "say among the heathen that Yahweh reigneth" Ps 96:10.

heard that saying, [a] he was the more afraid;

9 And went [c] again into the judgment hall, and saith unto Jesus, [d] Whence art thou? But [e] Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no [l] power *at all* against me, except it were [m] given thee [k] from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: [p] whosoever maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, [q] he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but [r] in the Hebrew, Gabbatha.

14 And it was [s] the preparation of the passover, and about [t] the sixth hour: and he saith unto the Jews, [u] Behold your King!

15 But they cried out, [v] Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, [w] We have no king but Cæsar.

16 Then [x] delivered he him therefore unto them to be crucified. And [y] they took Jesus, and led *him* away.

17 And he [z] bearing his cross [1] went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and [2] two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, [3] JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written [4] in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, [b] What I have written I have written.

23 ¶ [5] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, [6] to every soldier a part; and also *his* coat: now the coat was without seam, [7] woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [8] They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ [9] Now there stood by the cross of Jesus his mother, and his mother's sister, [10] Mary the *wife* of [11] Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, [12] whom he loved, he saith unto his mother, [13] Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto [14] his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that [15] the scripture might be fulfilled, saith, I thirst.

29 Now there was set [16] a vessel full of vinegar: and [17] they filled a spunge with vinegar, and put *it* upon [18] hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said,

[a] Cp. Mat. 27. 19.
[c] Cp. Mat. 27. 37. Mark 15. 26. Luke 23. 38.
[d] ch. 18. 33.
[e] ch. 7. 27.
[f] Mat. 26. 63. Luke 23. 9.
[g] ch. 7. 30. Luke 22. 53.
[h] Cp. Gen. 43. 14. Esth. 4. 16.
[i] Rom. 13. 1.
[k] ch. 3. 3, 7.
[l] Cp. ch. 11. 50.
[m] Mat. 27. 35. Mark 15. 24. Luke 23. 34.
[n] Acts 12. 4.
[o] Cp. Ex. 28. 32.
[1] Or, *wrought*.
[p] ch. 18. 33. Luke 23. 2. Acts 17. 7.
[q] ver. 9.
[r] Cited from Ps. 22. 18.
[s] Mat. 27. 19.
[t] ver. 17, 20. Acts 21. 40.
[u] ver. 31, 42. ch. 18. 28. Mat. 27. 62.
[v] Mat. 27. 55. Mark 15. 40. Luke 23. 49.
[w] ch. 4. 6. Cp. Mark 15. 25.
[x] Cp. Mat. 27. 56.
[y] ver. 18, 19.
[2] Or, *Clopas*.
[z] Luke 24. 18.
[a] Luke 23. 26. Acts 21. 36.
[b] ch. 13. 23.
[c] Cp. Gen. 49. 10. 1 Sam. 12. 12.
[d] ch. 2. 4.
[e] Mat. 27. 26. Mark 15. 15. Luke 23. 25.
[f] Mat. 27. 31. Mark 15. 20. Luke 23. 26.
[g] ch. 16. 32.
[h] Luke 14. 27.
[i] Mat. 27. 32. Mark 15. 22. Luke 23. 33.
[k] Ps. 69. 21.
[l] Luke 8. 16.
[m] Mat. 27. 48. Mark 15. 36.
[n] Mat. 27. 51. Mark 15. 37. Luke 23. 32.
[o] Cp. Mat. 27. 48. Mark 15. 36.

[3] Or, *Nazarene*.
[4] Or, *Greek, and Latin*.
[5] Or, *The soldiers therefore*.
[6] Or, *to every part a soldier*.
[7] Or, *throughout woven*.
[8] Or, *They parted my garments among them, and upon my vesture did they cast lots*.
[9] Or, *And there stood by*.
[10] Or, *Mary of Clopas*.
[11] Or, *Clopas*.
[12] Or, *whom he dearly loved*.
[13] Or, *Woman, behold thy son, and, Behold thy mother!*
[14] Or, *his own*.
[15] Or, *the scripture might be accomplished*.
[16] Or, *a vessel was set*.
[17] Or, *they put*.
[18] Or, *hyssop, and put it to his mouth*.

[a] Lev. 24. 12. Capital punishment within the camp was forbidden Lev. 24. 14; Num. 15.
[b] See note on Golgotha p. 22. The so-called Church of the holy sepulchre the Catholic site of the crucifixion is within the walls of the city!!!

157 ¶ is referred to in Mt. 27:34 RV. Mk. 15:23. ‡ is the general word for wine. This vinegar Jesus received as it was not "the fruit of the vine." See Note Mk. 15:23.

They evidently reported it to the priests who had possibly returned to the Temple to prepare for Passover !! They remonstrated with Pilate and then hurried off to the place of execution to prevent any Jews being misled by it Mt. 27:41-43.

They resented the implication that Jesus was their Messiah.

I will not alter it. This is your King and worthy of your nation. Rome has you in its power.

9 THE SEAMLESS GARMENT 23-24

Josephus (Bell. 5:5:4) describes the garment of the high priest woven throughout of one piece. See also Exod. 28:32. Jesus evidently wore a similar linen garment reaching to the feet Rev. 1:13. This was to provide a covering for one who crucified him.

For the prayer on the cross See Luke 23:34
Mocked by priests + people Mt. 27:39-43.
By Soldiers Luke 23:36-37
By thieves Mt. 27:44
Repentant thief Luke 23:39-43

10 FILIAL LOVE vv 25-27.

31 Mt. 27:55 reports that "many women stood afar off including these. These evidently first drew near to the cross, but drew off as his sufferings increased. Salome, the mother of John. See Note on Salome p. 159. Not to be identified with Luke 24:18. Clopas is erroneously Cleopas in Greek. Clopas = Alphaeus Mt. 10:3. cp Mt. 27:56.

34 Grief-stricken and anguished, – distraught at the disgrace + sufferings of her son in fulfilment of Luke 2:35.

35 She was evidently deserted of her other children. See Note p. 187.

36 He led her away immediately to save her the final sufferings of her son. Age – away from.

37 He took her into his care. It does not necessary mean that he owned the house, but that he had access to it.

The Sun is darkened - Jesus repeats Ps. 22 Mt. 27:45-47

11 "I THIRST" V. 28

Teleo. Not merely to end a thing but to fulfil it, to bring it to perfection, to carry it out, to give it its finishing touch. But to give it its finishing touch. But to give it its finishing touch. But

ZEBEDEE - Gift of Yahweh. - Husband of Salome therefore uncle of Lord (See Note on James).
He was a prosperous fisherman since he employed hired servants in the management of his boats. MK 1:19 In partnership with Peter and Andrew Luke 5:10. He was of social standing for the family was on terms of intimacy with the high priest Jhn 18:16 and were properly owners. Jhn 19:27. He did not restrain his sons from following the Lord Mt 4:21. and was doubtless influenced by the zeal of his wife Mt 20:20. MK 27:56
Incidental references. Mt. 10:2, 26:37. MK. 3:17, 10:35. Jhn 21:2.

THE HIGH DAY. Ab[illegible] of Jews Vol 2 p 80 [illegible] • The Passover should [illegible] observed then. When [illegible] for 2 Sabbaths should not be together. Ne quotes Eleazar EC 250. Mishnah [illegible] etc. The beginning of year evidently changed

NATHANAEL - The Gr[illegible] name only appears [illegible] of new which is said [illegible] patronymic = Son of [illegible] Apostles (Mt 10:3. MK [illegible] ed as a true Israelite [illegible] introduction to Jesus [illegible]

MARY AT THE TOMB. Christ [illegible]
Vv 11-18 (MK 16:9)
11 She evidently arrived after they had left.
12 She is confused and [illegible] amazed at the angels since the night before. If the white [illegible] had really risen why [illegible] not appeared? Had [illegible] the Lord appeared [illegible]
14 She was disturbed by some movement behind her which caused her to turn. Having addressed him she turned back to the tomb.

43 Jesus died as Victor accomplishing the work set him • providing the example whereby Ps 22 can be fulfilled. See comment. "He hath done it" (RV) Ps 22:31 Tetelestai from Teleo, to complete, accomplish, bring to an end. In the LXX many Messianic Psalms have the title Eis to telos - Toward the End, or completion. Ps 22 being one such.

13 DEATH. V 30. Mt. 27:50. MK 15:37. Luke 23:46 [illegible]
Nature shudders Mt 27:45 [illegible] The people fear Mt. 27:54 [illegible]

14 THE PROOF OF HIS DEATH Vv 31-37.
In the midst of deliberate judicial murder, the Jews are scrupulous about ceremonial observances. Note the normal sabbath. Cp Mt 28:1. Cp MK 15:42. See Jhn 19:31
This brutal custom, called crurifragium was added to crucifixion in order to conform to Law Deut 21:23. The broken legs prevented the released victims escaping. Perhaps the Jews also desired additional proof that Jesus was not the lamb of God as publicly announced by John.
The perfect tense indicates that the writer is the one referred to (Cosmb.). John had thus returned to the cross Jhn 1:27.
Diag: "He having seen has testified" John was a personal eyewitness of the events he records
Diag: "He knows that he is saying true things, so that you also may believe." John is referring not merely to the death of the Lord, but all things recorded Cp Jhn 1:1
15 THE BURIAL Vv 38-42 Mt 27:57-60. MK 15:46. LK 23:50-56
He made his grave with the rich Isa 53:9.
Heb: Ramoth, height. See Note Jhn 11:51 Perhaps Ramathaim-Zophim (The Lofty Place) where dwelt Elkanah & Hannah
He took courage Mk 6:41
The best MSS have eligma = roll
Cp Ps 45:8. Mt 2:11 These the elderly Nicodemus had probably prepared for his own burial. To one gave the grave, the other the spices • They buried with royal honor, the one cursed by the cross, • reared on the stake of shame Cp 2 Chr. 16:14
These were bandages dipped in the oil of myrrh, which would glue hard together like lead • thus embalm the body. The large excess was probably poured on over the body as it lay in the shallow, rock-hewn trough
Asa was laid in a bed filled with spices 2 Chr 16:14
There was also one in Eden before death entered the world and one where Jesus prayed • was betrayed!

JOHN 20
PROOF of the Resurrection
To John personally 1:10
To Mary Magdalene 11-18
To 10 Apostles 19-23
To even doubting Thomas 24-29.
A full • satisfying proof

a Ch. 17. 4.
b Mat. 27. 50. Mark 15. 37. Luke 23. 46. 1 Pet. 2. 23. Cp. ch. 10. 18.
c ver. 14, 42. Mark 15. 42.
d Deut. 21. 23.
e ver. 14, 31.
f Ex. 12. 16.
g Ver. 1, 2. Mat. 28. 1-8. Mark 16. 1-8. Luke 24. 1-9.
h ch. 11. 38, 39, 41. Cp. Mat. 27. 60. Mark 15. 46.
i ch. 13. 23.
k 1 John 5. 6, 8.
l ch. 21. 24.
m Luke 24. 12, 24.
n Ps. 34. 20. Cited from Ex. 12. 46. Num. 9. 12. Cp. 1 Cor. 5. 7.
o Rev. 1. 7. Cited from Zech. 12. 10.
p ver. 11. Luke 24. 12.
q ch. 19. 40.
r To ver. 42. Mat. 27. 57-61. Mark 15. 42-47. Luke 23. 50-56.
s ch. 7. 13.
t ch. 11. 44. Luke 19. 20.
u ch. 3. 1 NOTE
x Cp. ch. 15. 5.
y Cp. Mark 16. 1. Luke 23. 56. & 24. 1.
z Ex. 30. 23. Esth. 2. 12. Ps. 45. 8. Prov. 7. 17. Cant. 1. 13 & 3. 6.
a Ps. 45. 8. Prov. 7. 17. Cant. 4. 14. Cp. Num. 24. 6.
b ch. 12. 3.
c Mat. 22. 29.
d ch. 11. 44. Cp. Acts 5. 6.
e ch. 2. 22. Ps. 16. 10. Acts 2. 25-31 & 13. 34, 35.
f Mat. 26. 12.
g Luke 24. 12.

It is finished: and he bowed his head, and [b] gave up the ghost. (For his final prayer cp. Luke 23:46)
31 The Jews therefore, [c] because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was [d] an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Gr. to lift up. Cp Mt. 12:11 Mk 6:5
32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: of a broken heart Ps 69:20
34 But one of the soldiers with a spear pierced his side, and forthwith came there out [k] blood and water.
35 And he that saw *it* bare record, and his record is true: and [l] he knoweth that he saith true, that ye might believe.
36 For these things were done, that the scripture should be fulfilled, [m] A bone of him shall not be broken. The soldiers unconsciously fulfilled the prophecy.
37 And again another scripture saith, [n] They shall look on him whom they pierced.
38 ¶ [r] And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly [s] for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore,
and took the body of Jesus.
39 And there came also [u] Nicodemus, which at the first came to Jesus by night, and [v] brought a mixture of [x] myrrh and [z] aloes, about an hundred [a] pound weight. (Lit. 33 litra = 1200 ounces)
40 Then took they the body of Jesus, and [d] wound it in linen clothes with the spices, as the manner of the Jews is to [f] bury.
41 Now In the place where he was crucified there was a [g]ar-

4:34 5:36

den; and in the garden a new sepulchre, wherein was never man yet laid. [g] Cp Lev. 4:12.
42 There laid they Jesus therefore because of the Jews' [e] preparation *day*; for the sepulchre was nigh at hand.

See bottom left.

CHAPTER 20.

1 Mary cometh to the sepulchre: 3 as also Peter and John. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas.

THE [p] first *day* of the week cometh, Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth [h] the stone taken away from the sepulchre. (MK 16:2-4)
2 Then she runneth, and cometh to Simon Peter, and to the other disciple, [i] whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
3 [m] Peter therefore went forth, and that other disciple, and came to the sepulchre.
4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
5 And he [p] stooping down, *and* looking in, saw [q] the linen clothes lying; [r] yet went he not in.
6 Then cometh Simon Peter following him, and went into the sepulchre, [s] and seeth the linen clothes lie,
7 And [t] the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place [x] by itself.
8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. Diag. = "believed [her]"
9 For as yet they [c] knew not the [e] scripture, that he must rise again from the dead.
10 Then the disciples went away again [y] unto their own home.

THE WOMEN AT THE TOMB. Vv 1-18 (Mt 28:1-10. MK 16:1-11. Lk 24:1-12)

55. He never had contact with corpse nor did he see it! Nu 19:11

The women visit the tomb • return home to prepare spices Luke 23:55-56. • after Keeping Sabbath.

6 THURSDAY 14th Nisan
The Guard set Mt 27:62-66

7 FRIDAY 15th Abib
Spices purchased Mk 16:1 • prepared Lk 23:56

8 SATURDAY 16th Abib
6 pm Visit Tomb cancelled Luke Mt 28:1-4

9 SUNDAY 17th Abib
Christ appears Mt 28:5-10
Guard bribed Mt 28:11-15
Mary's party prepares Joanna's Lk 24:10

CHAPTER 20.

1 PETER & JOHN AT THE TOMB. Vv 1-10.

1 She left before the others disturbed in mind (See Note) MK 16:1 but evidently by arrangement.
2 This suggests they had different places. She first calls Peter and they convey message to John.
3 Suggests others with her Cp MK 16:1-2.
4 He was not only younger Jhn 21:18 but possibly also from the reflection that he might have strange news to tell Jesus' mother Jhn 19:27.
6 He realized that this meant more than what Mary said Vv 2. His fantastic
6 His natural impetuosity asserting itself.
7 Robbers would not so meticulously have spared for the grave clothes - and he would not release himself. A thief would not have left the grave clothes or would have done so in great disorder.
8 He had deferred in respect to the older man.
9 There came on him a dawning belief in the resurrection. However this was not induced by Scripture evidence, but the testimony of Mary Mt 28:10 as yet imperfectly understood.
10 Diag. = "They returned" They returned to their companions in the place they were occupying. Thus the term came to signify home.

BLOOD & WATER. Vv 34. "Pathologists have established that the effusion would have taken place as a natural consequence of such a wound, • that if, under all circumstances, decisive evidence of the actual death of Christ. 'Medical writers are indeed not agreed whether is meant the small portion of water found in the pericardium, called lymph, or (which is more probable) the sanguineous and aqueous liquid found in the cavities of the pleura after a mortal wound, or that following a stab in the pleura, when the pericardium has been pierced, which is always mortal; consequently a proof that if Christ had not been already dead, this wound would certainly extinguish the last remains of life. He thus died in reality • did not merely suffer a syncope or faint.
Dr Strand (Pulpit) claims that such might follow the piercing if the Lord's death had been caused by rupture of heart following his intense agony. Ps 22:14 Ps 69:20
Jewish tradition says that when Moses struck the Rock twice, the first blow produced blood • the second water 1 Cor 10:4
Figuratively it could represent the water of life following his sacrifice - thus blood • water Jhn 7:38.
But the blood poured out - the atoning efficacy of a sacrificial victim: the life dedicated Lev 17:11.
Prophecy fulfilled 2 Sam 23:7. Zech 12:10. Ps 22:16.
The soldiers would have realized death had occurred by the blood ceasing to flow from his wounds. The medical faculty has shown that after death the blood in the heart changes to cruor - a liquid "watery • bloody." After a short time very little remains, indicating Jesus had just died.

11 ¶ But [a] Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest[3] thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and [b] saw Jesus standing, and [h] knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? [i] whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have [j] borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, [k] Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet [l] ascended to my Father: but go to my brethren, and say unto them, I ascend [m] unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ [n] Then the same day at evening, being the first *day* of the week, [o] when the doors were shut where the disciples were assembled [p] for fear of the Jews, came Jesus and [q] stood in the midst, and saith unto them, [r] Peace *be* unto you.

20 And when he had so said, [s] he shewed unto them *his* hands and his side. [t] Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: [u] as [v] my Father hath sent me, even so send I you.

22 And when he had said this, [w] he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 [x] Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, [y] called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see [z] in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, [aa] the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and [bb] thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [cc] blessed *are* they that have not seen, and *yet* have [dd] believed.

30 ¶ [ee] And many other [ff] signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 [gg] But these are written, that ye might believe that Jesus is the Christ, [hh] the Son of God; and that believing [ii] ye might have life [jj] through his name.

---

[a] ver. 1, 2.
[3] ch. 16. 20. Ps. 126. 6. Jer. 31. 15.
[b] ch. 17. 3. [d] Gen. 2. 7.
[c] Mat. 16. 19. [l] ch. 11. 16.
[m] Mark 16. 9. Cp. Mat. 28. 9.
[n] ch. 21. 4. Luke 24. 16.
[o] ch. 1. 38. [p] ver. 20. Cp. Ps. 22. 16.
[q] ch. 12. 6.
[r] ver. 19. [s] ch. 1. 38. Mark 10. 51. [t] Luke 24. 51. [u] Mat. 28. 10. [v] ch. 14. 12. [w] Luke 24. 39. [x] John 1. 1. [y] 1 Cor. 3. 23. [z] Mark 16. 10. Cp. Mat. 28. 10. Luke 24. 10, 22, 23. [aa] Luke 24. 36.
[bb] ch. 1. 50. Mat. 13. 16. 2 Cor. 5. 7. 1 Pet. 1. 8. [cc] ver. 26. [dd] Luke 1. 45. [ee] ch. 7. 13. [ff] ch. 21. 25. [gg] ch. 4. 48 & 12. 37. [hh] ch. 21. 4. Luke 24. 15, 36. [ii] ch. 14. 27. [jj] Cp. Luke 1. 4. [kk] ver. 25. Luke 24. 40. [ll] ch. 16. 22. [mm] Mat. 14. 33. [nn] ch. 3. 15, 16 & 5. 24. [oo] Acts 3. 6, 16 & 4. 10. [pp] 1 Cor. 6. 11.

THE HIGH DAY. Wrong day of Jewish Year? Antiquity. The Passover should not be observed more than once in the year. Why then for 2 Sabbaths should not be together. Ne quotes Eleazer BC 370. Maimonides etc. The beginning of year evidently changed.

55. He never had contact with corpse nor did he see it? Nu 2:31

>>>> The women at the tomb + return home to prepare spices Luke 23:56. After Keeping sabbath.

6 THURSDAY 15th Nisan
The Guard at tomb Mt 27:62-66

7 FRIDAY 16th ABIB
Spices purchased Mk 16:1 + prepared Lk 23:56

8 SATURDAY 17th ABIB
6pm Visit Tomb of Luke Mt 28:1-4

9 SUNDAY 18th ABIB
Christ appears Mt 28:5-10
Guard bribed Mt 28:11-15
Mary's party meets Joanna's Lk 24:10

CHAPTER 20.

1 PETER + JOHN AT THE TOMB. Vv 1-10.

1 She left before the others disturbed in mind (See Note Mk 16:8) but evidently by arrangement.

This suggests they were in different places. She then calls Peter and they convey message to John.

3 Suggests others with her. Cp Mk 16:1-2.

4 He was not only younger Jn 21:18 but possibly also from the reflection that he might have strange news to tell Jesus' mother. Jn 19:27.

5 He realised that Mary meant more than what Mary said Lk 24:12 Note fantastic

6 His natural impetuosity asserting itself.

Robbers would not meticulously have folded the grave clothes - and he could not release himself. A thief would not have left the grave clothes. Or would have done so in great disorder.

7 He had deferred to the elder in respect to the older man.

There came an awakening belief in the resurrection. However it was not induced by Scripture evidence, but by the testimony of Mary Mt 28:10 as yet imperfectly understood. "By themselves" Diog.

ces." They returned to their companions in the place they were occupying. Thus the term came to signify home.

NATHANAEL - The Gift of God. Jhn 1:45-49. 21:2 - His name only appears in John. He is identified with Bartholomew which is said to be not really a name but a patronymic = Son of Tolmai. It appears only in lists of Apostles (Mt 10:3. Mk 3:18 Luke 6:14 Acts 1:13) He is described as a true Israelite without guile Jhn 1:47. He owned his introduction to Jesus to a friend, but required proof that Jesus was Messiah. He was a student of Word waiting for the Christ, and he had his hope realised in a most unexpected manner, and found Messiah in a place he little realised would reveal him Jhn 1:45-46. He was prepared to submit to evidence however v 47. His faith pleased the Master + secured for him the promise of growing blessing -

MARY AT THE TOMB. Christ appeareth to his disciples. Vv 11-18 (Mk 16:9)

11 She evidently arrived after they had left.

12 She is confused + puzzled at the events since the night before. If he had really risen why did he not appear? Why indeed? Had not the Lord appeared unto her? Mt 28:9.

13 Why indeed? Had not the Lord appeared unto her? Mt 28:9.

14 She was disturbed by some movement behind her which caused her to turn. Having addressed him she turned back to the tomb.

15 Recognising him, receiving fuller confirmation of her experience the night before, she turns again as though to take hold of the Lord.

16 An exclamation of tender reverence, signifying My loved Lord and Teacher (Mk in N.K.)

Rabbouni - "Lay hold of" "cling to" for prolonged possession" (Expositor). Thus: Do not cling to me as though you would possess me thus for ever. He was to leave them to prepare a place for them. Jhn 14:1-3. 16:7.

17 There was work for Mary to do. The use of the word "brethren" gave her a message of comfort + of hope for her sins were forgiven. He was the root cause of their failure to perceive the true mission of Messiah. They thought he would reign in Jerusalem + set up his power there + did not understand the heavenly mission. Jhn 3:3. Mary's message reminded them all with the key to their mistake. But they still failed to understand + believe. They did so even later. Lk 24:6. Cp Mark 16:9-11

>>>> Jesus appears to 2 on way to Emmaus. Luke 24:13-32.

BEFORE THE 11 19-23
Luke 24:36-43 Note

1 Jhn 8:59, 10:39. 12:36

2 The doors of the house not necessarily the room were shut, but they were closed to prevent casual open Acts 5:19 12:10.

His voice is not recorded

JAMES (Jacob) Supplanter Jhn 21:2 159 Mk 6:3

Son of Zebedee and elder brother of Jhn 1 one of the earliest disciples Mt 4:21 coming from a family of some affluence for his father was a fisherman with hired servants Mk 1:19-20. He was called from his labor to work in higher service. He was, with his father, in partnership with Peter and Andrew Luke 5:10. He was given special privileges. Mt 17:1 Mk 5:37. 9:2. 13:3. being present at resurrection of ruler's daughter, Transfiguration, Olivet prophecy, Gethsemane 14:32 (Luke 8:51, 9:28).

From Mt 27:56, Mk 15:40, 16:1 Jhn 19:25. seems Salome his mother and that she was sister to Mary mother Jesus. Thus he would be cousin to Christ.

The family was evidently of some social standing for they were known to Caiaphas Jhn 18:16 and were property owners Jhn 19:27.

James name usually precedes John's from which it is assumed he is the elder.

They were named Sons of Thunder because of their fierce anger against the Samaritan village that rejected Christ Mk 3:17 Luke 9:54-5 they received the indignation of fellow Apostles for their ambitious self-seeking Mk 10:35-41. Yet he drank of this cup for he was first Apostle to die at hands Herod Agrippa I.

The resurrection provided the means to the fulfilment of Jhn 14:27

He had already appointed them Apostles to Israel Mt 10:6 + now is about to do so to all nations Mt 28:18-20.

25 A symbolic act pointing to what would be later granted them. Acts 2:4. Through this means he was to be the Author of Life to a spiritual creation Acts 3:15 + they were to be as in Eden. Thus he figuratively breathed upon them Gen 2:7. Thus they were sent forth to have dominion. Cp v 23.

26 They were commissioned to declare authoritatively the terms upon which sins will be forgiven Acts 2:38. 3:19, 26. 4:12.

4 THOMAS CONVINCED Vv 24-29

27 The Gospel here reaches its aim + climax. The Logos fully manifested in flesh in the resurrected + glorified Lord who is also God or Elohim. 1 Tim. 3:16. For the use of term in relation to flesh, see Gen 7:1. 41:45. 23:6 Ps 82:6. Thus, what the serpent said was a possibility. Gen 3:5 Cp Rom 8:1-2 2 Pet 1:4. Rev 3:12.

>>>> The Epilogue Jhn 21.
The Meeting in Galilee Mt 28:16-20.
Teaching Acts 1
Appears to James 1 Cor 15:7

5 THE PURPOSE OF THE GOSPEL Vv 30-31.

28 Besides the seven given + the eighth in the Epilogue. Cp Jhn 21:11

29 Ch 1 = The Logos, the Light, the Sent, the Lamb, the Messiah, the King
Ch 2 = The beginning of his signs + manifestation of glory.
Ch 3 = Born from above, the giver of light, the witness of John.
Ch 4 = The witness at the well, the Christ + the 2nd Sign.
Ch 5 = The 3rd Sign - Son, Sent, Prince of life, Lord Sabbath + Hillel of Isa 9:6
Ch 6 = 4th + 5th Signs - Bread from heaven.
Ch 7 = The Sent of Yahweh
Ch 8 = The Light of the World
Ch 9 = The 6th Sign
Ch 10 = The Good Shepherd
Ch 11 = The 7th Sign
Ch 12 = The passover Lamb
Ch 13 = The heavenly Advocate
Ch 14 = The suffering servant
Ch 15 = The Vine
Ch 16 = The Intercessor
Ch 17 = The Sacrifice

30 The Writer vindicated.

CHAPTER 21.

1 Christ appeareth again to his disciples. 6 The great draught of fishes. 15 Christ's charge to Peter. 18 He foretelleth him of his death. 25 The conclusion.

AFTER these things Jesus [a] shewed himself again to the disciples [b] at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas [c] called Didymus, and Nathanael of [d] Cana in Galilee, and [e] the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and [f] that night they caught nothing.

4 But when the morning was now come, [g] Jesus stood on the shore: but the disciples [h] knew not that it was Jesus.

5 Then Jesus saith unto them, [i] Children, have ye any meat? [k] They answered him, No.

6 And [l] he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple [m] whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he [n] girt *his* fisher's coat *unto him*, (for he was [o] naked,) and did cast himself into the sea.

8 And the other disciples came in [p] a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw [q] a fire of coals there, and [r] fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: [s] and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, [t] Come *and* [u] dine. [v] And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and [w] taketh bread, and giveth them, and fish likewise.

14 This is now [x] the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, [y] Simon, *son* of Jonas, lovest thou me [z] more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, [a] lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, [b] Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, [c] lovest thou me? Peter was grieved because he said unto him [d] the third time, Love thou me? And he said unto him, Lord, [e] thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 [f] Verily, verily, I say unto thee, When thou wast young, thou [g] girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 [h] This spake he, signifying

[a] ver. 14. ch. 1. 31 & 7. 4. Mark 16. 12, 14.
[b] ch. 6. 1.
[c] Acts 10. 41.
[d] ver. 15. Mat. 22. 4.
[e] ch. 11. 16.
[f] ch. 1. 45.
[g] ch. 2. 1.
[h] Mat. 4. 21.
[i] Luke 5. 10.
[k] Luke 24. 30, 43. Cp. Acts 1. 4.
[l] ch. 20. 19, 26.
[m] Luke 5. 5.
[n] Mat. 16. 17. Cp. Luke 22. 31, 32.
[o] Cp. Mat. 26. 33. Mark 14. 29.
[p] Deut. 20. 19.
[q] ch. 20. 14.
[r] 2 Or, *Sirs*.
[s] 1 John 2. 13, 18.
[t] Luke 24. 41.
[u] Luke 5. 4, 6, 7.
[v] ch. 20. 12. Luke 12. 32. Acts 20. 28. 1 Pet. 5. 2.
[w] ver. 20.
[x] ch. 13. 23.
[y] Cp. ch. 13. 38.
[z] ch. 13. 4.
[a] ch. 2. 25.
[b] 1 Sam. 19. 24. To assist bringing cake.
[c] Cp. Isa. 22. 21. Lord.
[d] ch. 13. 36.
[e] ch. 6. 22, 23.
[f] ver. 7.
[g] ch. 18. 18.
[h] ch. 6. 9.
[i] Cp. ch. 7. 39 & 12. 33.

Agapao

Boskō - feed.

Christ's ascension

a by what death he should glorify God. And when he had spoken this, he saith unto him, c Follow me.

20 Then Peter, turning about, seeth the disciple d whom Jesus loved following; e which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he f tarry k till I come, what *is that* to thee? follow thou me.

23 Then went this saying

a 2 Pet. 1. 14.
k Acts 9. 30 & 10. 23 & 11. 1, 12 & 12. 17.
c ch. 13. 36.
d ch. 13. 23.
e ch. 13. 25.
f ch. 19. 35. 1 John 3. 2, 14 & 5. 15, 18, 19, 20.
g 3 John 12.
h ch. 20. 30.
i 1 Cor. 15. 6. Phil. 1. 25.
k Mat. 16. 28. 1 Cor. 4. 5 & 11. 26. Rev. 2. 5.
l Amos 7. 10.
m ch. 2. 6. Mark 2. 2.

abroad among b the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and f we know h that his testimony is true.

25 h And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that i even the world itself could not m contain the books that should be written. Amen.

n Luke 17. 20.
o Mat. 24. 36. Mark 13. 32.
p Job 24. 1. Mark 13. 32.
q Luke 1. 7.
r Or, *the power of the Holy Ghost coming upon you.*
s ch. 2. 1-4.
t Mark 16. 19. 1 Tim. 3. 16.
u Luke 24. 48.
x Mat. 28. 19. Mark 16. 15. John 20. 21.
y ch. 8. 5. 14. & 9. 31.
z Mat. 28. 17. Mark 16. 14. Luke 24. 36. John 20. 19.
a Luke 24. 51.
b ch. 8. 12.
c Or, *eating together with them.*
d ch. 10. 30. Josh. 5. 13.
e Mat. 28. 3. Mark 16. 5. John 20. 12.
f Luke 24. 49.
g ch. 13. 31.
h ch. 2. 33. John 14. 16.
i ch. 17. 3.
k Mat. 16. 27. Cp. John 14. 3.
l Mat. 3. 11.
m ch. 11. 16.
n Luke 24. 52. Cp. Luke 23. 50.
o Mat. 21. 1.

THE ACTS OF THE APOSTLES.

CHAPTER 1.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together to mount Olivet, bidding them to expect in Jerusalem the sending down of the Holy Ghost. 9 The ascension. 12 They return, and give themselves to prayer. 26 Matthias is chosen in place of Judas.

THE former treatise have I made, O p Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which q he was taken up, after that he through the Holy Ghost r had given commandments unto the apostles whom he had chosen:

3 s To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of t the things pertaining to the kingdom of God:

4 And, u being assembled together with *them*, commanded them v that they should not depart from Jerusalem, but wait for w the promise of the Father, which, x *saith he*, ye have heard of me.

5 For y John truly baptized with water; but ye shall z be baptized with the Holy Ghost not many days hence.

p Luke 1. 3.
q Acts 1. 9.
r Acts 1. 2.
s Luke 24. 41. Acts 10. 41. 1 Cor. 15. 5-8.
t Or, *concerning the kingdom of God.*
u Acts 1. 4.
v Luke 24. 49.
w Joel 2. 28. Luke 24. 49. John 14. 16, 26. & 15. 26. & 16. 7.
x Luke 24. 49.
y Mat. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26, 33.
z ch. 2. 1-4. & 11. 15, 16.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time a restore again the kingdom to Israel?

7 And he said unto them, b It is not for you to know the times or the seasons, c which the Father hath put in his own power.

8 But ye shall receive d power, e after that the Holy Ghost is come upon you: and ye shall be f witnesses unto me both in Jerusalem, and in all Judæa, and in g Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, h he was taken up; and a i cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two k men stood by them in l white apparel;

11 Which also said, m Ye men of Galilee, why stand ye gazing up into heaven? n this same Jesus, which is taken up from you into heaven, o shall so come in like manner as ye have seen him go into heaven.

12 Then p returned they unto Jerusalem from q the mount

a Luke 22. 67. & 24. 21. John 16. 19. & 21. 12. Mat. 17. 11. Mark 9. 12. Acts 3. 21.
b Mat. 24. 36. Mark 13. 32. Acts 1. 7. 1 Thess. 5. 1.
c Dan. 2. 21.
d Luke 24. 49. Acts 1. 8. & 2. 4. & 4. 31. & 8. 15, 17. & 10. 44. & 11. 15. & 19. 6. Rom. 15. 19. 1 Cor. 2. 4. 1 Thess. 1. 5.
e Luke 24. 49. John 7. 39. & 14. 16, 17. & 15. 26. & 16. 7. Acts 2. 4, 33. & 5. 32. & 8. 15, 16. & 10. 44. & 11. 15. & 19. 6. Gal. 3. 2, 5. 1 John 3. 24. & 4. 13.
f Luke 24. 48. John 15. 27. Acts 2. 32. & 3. 15. & 4. 33. & 5. 32. & 10. 39, 41. & 13. 31. & 22. 15. & 26. 16. 1 John 1. 2. & 4. 14. Rev. 1. 2.
g Luke 17. 11. John 4. 4.
h Luke 24. 51.
i Mat. 17. 5. Luke 9. 34, 35.
k ch. 10. 30. Josh. 5. 13.
l Mat. 28. 3. Mark 16. 5. John 20. 12.
m Luke 24. 49.
n ch. 7. 56. Luke 24. 51.
o ch. 3. 20. 1 Thess. 4. 16. Rev. 1. 7.
p Luke 24. 52.
q Luke 24. 50. Cp. Luke 21. 37.

CHRONOLOGY. p179 opp 184.
CHAPTER I
PREPARATION FOR PREACHING Ch 1:1-2:4.
CHRIST'S INSTRUCTION AND COMMISSION TO THE APOSTLES. V1-8
PROGRESS REPORTS ON PREACHING p.195
SEE INDEX Q FOR EPITOME OF DOCTRINE
THE ACTS: Yahweh's final offer to Israel at home + abroad
1 Period of PRAYER AND WAITING IN JERUSALEM 1:12-14
2 THE ANGELIC MESSAGE OF PROMISE + HOPE V9-11
3 PERIOD OF PREACHING IN JERUSALEM 2:1-8:3
Variation of the LXX and Hebrew
According to LXX
According to Hebrew
Quotation from O.T. in form of indirect reference
An expression based on O.T. quotation used in similar circumstances connecting with Gospel
Indication of Luke's historical or medical coincidences.
Illustration from the O.T.
Connecting with Epistles.

THE ACTS OF THE APOSTLES.

- Theme: Witness to Christ
- Theme Verse Acts 1:8.

1 PREPARATION FOR PREACHING 1:2-2:4

1 Christ's Instruction and Commission To The Apostles Ch 1:1-8
2 The Angelic Message of Promise and Hope Ch 1:9-11
3 Period of Prayer & Waiting in Jerusalem Ch 1:12-14
4 Appointment of Matthias to Apostleship Ch 1:15-26.

5 Pentecostal Outpouring of Holy Spirit Ch 2:1-4.

2 IN JERUSALEM. Ch 2:5-7:60.

1 The First Impression Ch 2:5-13.
2 The First Message Ch 2:14-47
3 The First Opposition Ch 3:1-4:31.
4 The First Love & Unity. Ch 4:32-37
5 The First Discipline Ch 5:1-11
6 The First Persecution Ch 5:12-42
7 The First Organisation Ch 6:1-7
8 The First Martyr Ch 6:8-7:60.

called Olivet, which is from Jerusalem [a] a sabbath day's journey.

13 And when they were come in, they went up into [c] an upper room, where abode both [d] Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and [h] Judas [i] *the brother* of James.

14 These all [k] continued [l] with one accord in prayer and supplication, with [o] the women, and Mary the mother of Jesus, and with [q] his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost [t] by the mouth of David spake before concerning Judas, [l] which was guide to them that took Jesus.

17 For [x] he was numbered with us, and had obtained part of this ministry.

18 Now [a] this man purchased a field with [c] the reward of iniquity; and [e] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in [g] their proper tongue, Aceldama, that is to say, [h] The field of blood.)

20 For it is written in the book of Psalms, [i] Let his habitation be desolate, and let no man dwell therein: and [m] his [z] bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus [n] went in and out among us,

22 [p] Beginning from the baptism of John, unto that same day that he was [q] taken up from us, must one be ordained to be [b] a witness with us of his resurrection.

23 And they [r] appointed two, Joseph [s] called Barsabas, who was surnamed Justus, and [u] Matthias.

24 And they [v] prayed, and said, Thou, Lord, [o] which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of [m] this ministry and [n] apostleship, from which Judas by transgression fell, that he might go [y] to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

[c] Cp. Ex. 16. 29.
[h] ver. 8. ch. 4. 33.
[c] ch. 9. 37, 39.
[d] Mat. 10. 2-4. Mark 3. 16-19. Luke 6. 14-16.
[e] ver. 26.
[f] ch. 6. 6.
[o] ch. 15. 8. 1 Sam. 16. 7.
[h] John 14. 22.
[i] Expressed Jude 1.
[k] ch. 2. 42.
[l] ch. 2. 1, 46 & 4. 24.
[m] ver. 17.
[n] Rom. 1. 5. 1 Cor. 9. 2. Gal. 2. 8.
[q] Luke 8. 2.
[p] Cp. Num. 24. 25.
[t] Mat. 12. 46.
[x] Num. 1. 2. Rev. 3. 4.
[a] Ps. 41. 9. John 13. 18.
[c] Mat. 26. 47. Mark 14. 43. Luke 22. 47. John 18. 3.
[e] ch. 20. 26. Lev. 23. 15.
[g] Mat. 10. 4. Mark 3. 19. Luke 6. 16. John 6. 71.
[y] ver. 46.
[r] ch. 6. 4. 2 Cor. 4. 1.
[a] Mat. 27. 7.
[b] Heb. 12. 19.
[e] 2 Pet. 2. 15.
[g] ch. 4. 31.
[h] Cp. 1 Chr. 13. 10? Mat. 27. 5.
[i] Mat. 3. 11.
[z] ch. 21. 40.
[k] Mat. 27. 8.
[l] ch. 4. 31 & 8. 17.
[m] ch. 10. 26. Mark 16. 17. 1 Cor. 12. 10, 28, 30.
[i] Cited from Ps. 69. 25.
[m] Cited from Ps. 109. 8.
[z] Or, office, or, charge.
[n] Gr. when Jesus went in.
[n] John 10. 9.
[q] Or, troubled in mind.
[o] ch. 9. 22.
[p] Mark 1. 1, 2.
[y] ver. 2.
[r] ver. 12.

CHAPTER 2.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Peter's sermon. 41 He baptizeth a great number that were converted, the apostles working many miracles, and God daily increasing his church.

AND when [a] the day of Pentecost was fully come, they were all [b] with one accord in one place.

2 And suddenly there came [b] a sound from heaven [c] as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of [d] fire, and [d] it sat upon each of them.

4 And [i] they were all filled with the Holy Ghost, and began [k] to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now [g] when this was noised abroad, the multitude came together, and were [l] confounded, because that every man heard them speak in his own language.

7 And they were all [r] amazed

[a] Lev. 23. 15, 16. Deut. 16. 9, 10.
[b] ch. 1. 14.
[b] Ex. 19. 16. 1 Kin. 18. 44. Heb. 12. 19.
[c] Ezek. 1. 4. Ezek. 37. 9. John 3. 8.
[d] Ex. 13. 21. Num. 14. 14. Neh. 9. 12. Ps. 78. 14. Ps. 105. 39. Isa. 4. 5. 1 Cor. 10. 1.
[i] Luke 1. 15, 41, 67.
[k] ch. 10. 46. 1 Cor. 14. 2, 4, 5, 18, 23, 39.
[g] Gen. 11. 7.
[l] ch. 9. 21.
[r] Mat. 9. 33. Mark 2. 12. Luke 5. 26.

---

1 Christ's Instruction and Commission To The Apostles Ch 1:1-8
2 The Angelic Message of Promise and Hope Ch 1:9-11
3 Period of Prayer & Waiting in Jerusalem Ch 1:12-14
4 Appointment of Matthias to Apostleship Ch 1:15-26.

5 Pentecostal Outpouring of Holy Spirit Ch 2:1-4.

2 IN JERUSALEM. Ch 2:5-7:60.

1 The First Impression Ch 2:5-13.
2 The First Message Ch 2:14-47
3 The First Opposition Ch 3:1-4:31.
4 The First Love & Unity. Ch 4:32-37
5 The First Discipline Ch 5:1-11
6 The First Persecution Ch 5:12-42
7 The First Organisation Ch 6:1-7
8 The First Martyr Ch 6:8-7:60.

3 IN JUDEA & SAMARIA Ch 8:1-12:25.

1 The Scattered Witnesses. Vv 1-4
2 Samaria receives the Word Vv 5-25.

4 TO UTTERMOST PARTS OF EARTH 8:26-28:31.

1 Towards Africa 8:26-40.
2 Towards Asia Ch 9:1-16:5.
(a) Saul: The Instrument found Ch 9:1-31
(b) Peter: Authority confirmed by miracle Ch 9:32-11:18.
(c) Door opened to Gentiles Ch 10.
(d) Preaching to Gentiles defended by Peter Ch 11:19-30
(e) The Spread of the Gospel Through Persecution Ch 8:1-11:30
(f) Opposition of Authorities Successfully defied Ch 12:1-24.
(g) Paul: The Instrument Commissioned Ch 12:25-13:4.
(h) Paul: The Instrument Used Ch 13:5-14
(i) The Council at Jerusalem Ch 15:1-35.
(j) The Separation of Barnabas & Paul Ch 16:36-16:5.
3 Towards Europe Ch 16:6-18:8
(a) The Call to Macedonia Ch 16:7-13.
(b) Lydia & the Jailor converted (Philippi) Ch 16:14-40.
(c) Thessalonica, Berea, Athens Ch 17
(d) Corinth Ch 18:1-17
4 IN ASIA Ch 18:18-23:26
(a) Ephesus Ch 18:19-21
(b) Visiting Ecclesias Ch 18:22-23
(c) Ephesus Ch 18:24-19:41
(d) 3 months in Greece Ch 20:1-6
(e) Troas Ch 20:7-12
(f) To Jerusalem Ch 20:13-21:16
(g) Jerusalem Ch 21:17-23:30
(h) Caesarea Ch 23:31-26:32
5 IN EUROPE Ch 27-28
(a) By ship to Italy Ch 27:1-28:15
(b) To Rome Ch 28:15-31.

THE ACTS (A Summary)

PART I Chps 1-12.

- Jerusalem the centre
- Peter the chief figure
- Out to Samaria
- Rejected by Jews of the land
- Peter imprisoned
- Judgment on Herod

1 PREACHING IN JERUSALEM Vv 1-6:7

1 THE FIRST IMPRESSION Vv 1-13

2 PENTECOSTAL OUTPOURING OF HOLY SPIRIT Vv 1-4

2 FINAL

THE ACTS (A Summary)

PART 1 Chps 1-12.
- Jerusalem the centre
- Peter the chief figure
- Out to Samaria
- Rejected by Jews of the Land
- Peter imprisoned
- Judgment on Herod

PART 2 Chps 13-28
- Antioch the centre
- Paul the chief figure
- Out to Rome
- Rejected by Jews of dispersion
- Paul imprisoned
- Judgment on Jews

THE ACTS: FINAL OFFER TO JEWS ON NATIONAL BASIS

Theme Verses. Acts 1:8 plus Acts 13:46 See Luke 21:24.

1 FINAL OFFER TO JEWS OF THE LAND Ch. 1-12

Ch 1 Apostles prepared & commissioned
Ch 2. Miracle - Witness - Response
Ch 3. " Lame Man healed - Witness - Opposition
Ch 4. " In shadow Peter - Witness - Opposition
Ch 4 miracle (release prison) Witness Opposition
Ch 6,7 Miracle - Witness - Opposition.
Transference of headquarters to Antioch
Ch 8. Samaria - Ethiopian chancellor
Ch 9. Conversion Paul. (See below)

THE ACTS 2. Peter's sermon on the day of Pentecost.

and marvelled, saying one to another, Behold, are not all these which speak [a] Galilæans?
8 And how hear we every man in our own tongue, wherein we were born?
9 Parthians, and [c] Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and [b] Cappadocia, in [c] Pontus, and [d] Asia,
10 [m] Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about [n] Cyrene, and [o] strangers of Rome, Jews and [p] proselytes,
11 [r] Cretes and [s] Arabians, we do hear them speak in our tongues the [t] wonderful works of God.
12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?
13 Others mocking said, These men are full of new wine.
14 ¶ But Peter, standing up with [b] the eleven, [c] lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
15 For these are not drunken, as ye suppose, [d] seeing it is but the third hour of the day.
16 But this is that which was spoken by the prophet Joel;
17 [e] And it shall come to pass in the last days, saith God, [h] I will pour out of my Spirit [i] upon all flesh: and your sons and [k] your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
19 And I will shew [l] wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
20 [r] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
21 And it shall come to pass, that [b] whosoever shall call on the name of the Lord shall be saved.
22 Ye men of Israel, hear these words; [c] Jesus of Nazareth, a man [f] approved of God among you by [g] miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
23 Him, being [s] delivered by the [u] determinate counsel and [t] foreknowledge of God, [u] ye have taken, and by wicked hands have crucified and slain:
24 [v] Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
25 For David speaketh [x] concerning him, [e] I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
27 [e] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
29 Men *and* brethren, [z] let me freely speak unto you of [1] the patriarch David, that [m] he is both dead and buried, and [n] his sepulchre is with us unto this day.
30 Therefore being a prophet, and knowing that [o] God had sworn with an oath to him, that of the fruit of his loins, [2] according to the flesh, he would raise up Christ to sit on his throne;
31 He seeing this before spake

[a] ch. 1. 11. Cp. Mark 14. 70.
[b] Cited also Rom. 10. 13.
[c] 2 Kin. 17. 6.
[d] Is. 11. 11.
[e] Luke 24. 19.
[f] 1 Chr. 19. 6.
[g] John 3. 2.
[h] 1 Pet. 1. 1.
[i] ch. 18. 2.
[k] Heb. 2. 4.
[l] ch. 6. 9 & 16. 6.
[m] 1 Tim. 1. 15. Rev. 1. 4, 11.
[n] ch. 16. 6 & 18. 24.
[o] Mat. 27. 32.
[p] ch. 17. 21.
[r] Mat. 23. 15.
[s] Luke 22. 25.
[t] Tit. 1. 12.
[u] Gal. 1. 17.
[v] 1 Pet. 1. 2.
[x] ch. 5. 30.
[y] Luke 1. 49.
[z] ver. 32. ch. 3. 15, 26 & 4. 10, 33 & 5. 30 & 10. 40 & 13. 30, 33, 34 & 17. 31. Rom. 4. 24. 1 Cor. 6. 14. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thes. 1. 10. 2 Tim. 2. 8. Heb. 13. 20. 1 Pet. 1. 21.
[a] Luke 7. 30. Eph. 5. 32.
[b] Cited from Ps. 16. 8-11.
[c] ch. 1. 26.
[d] Luke 11. 27.
[e] 1 Thes. 5. 7.
[f] Cited also ch. 13. 35.
[g] John 1. 39.
[h] Cited from Joel 2. 28-32.
[i] Is. 44. 3.
[k] ch. 10. 45.
[l] ch. 21. 9.
[m] Or, I may. ch. 8. 37.
[n] ch. 7. 8, 9. Heb. 7. 4.
[o] ch. 13. 36.
[p] 1 Kin. 2. 10.
[q] Neh. 3. 16.
[r] Ps. 132. 11. Luke 1. 32.
[s] ver. 22. John 4. 48.
[t] Mat. 1. 1. Rom. 1. 3.
[u] Mat. 24. 29.

From the impending destruction on Jerusalem Cp V 40 and for eternal life.

THE WONDERFUL WORKS OF GOD.

This commences the second part of Peter's address. The 1st part, addressed specifically to local inhabitants refuted the mocking claim that the disciples were drunk - this part, addressed to all assembled people, called upon them to heed the message of salvation.

This interpenetrates all present which set Judea or the dispersion.

The emphasis is upon God. Cp John 1:46.

Apodeiknumi, to point out, to exhibit (apo, forth; deiknumi, to show). Diak has: "A man from God celebrated among you." Roth: "A man pointed out of God unto you..." Here was a unique man. Mt 1:21. 1 Tim 2:16.

Dunamis - inherent ability, supernatural power. John 5:17, 19 Cp Rom 8:3 2 Cor 5:19 As he did through Apollos Acts 18:24-28. They could not refute the facts they prepared the way for the acknowledgement of the greatest miracle, wonder, sign of all - the resurrection.

Luke 2:52 Cp Joseph Gen 45:5 Samson Jud 14:4 Rehoboam 1 Ki 12:15. Jahweh's will was worked out though the people followed Man's own choice. Cp Jesus to Abide Sun 19:11. Isa 10:19

Cp Ch 3:14-15 7:52. many participated in ignorance Acts 3:17 RV: "pangs." The "cords" of Ps 18:5 mg.

Because he revealed a character that was Divine, and as the righteousness of God demanded it. Cp Rom 1:25. The illegality of Christ's trial, the amazing events associated with his resurrection were known to many Mk 28:16. There were important points to stress in this address.

Peter interprets this Psalm to show that David had Messiah in view.

Pro-oraō (pro, before, horao - to see). David speaks of Christ who would ever have Jahweh in view.

To help and support Cp V 31.

Obviously by resurrection

By elevation to the father V 33

Lit. "men (i.e. males) who are my kin." men (i.e. males) who are my brethren." RV. Diag Roth: "brethren"

Here is clear, palpable, visible evidence that the Psalm quoted did not apply to David, and so the ellipsis must be supplied: "and so he was not speaking of himself."

To Hades or Sheol - the sepulchre remained to this time Acts 7:16

Ps 89:3, 4, 35. 1 Ki 8:25 2 Ch 6:16

These words are wanting in Diag. RV. Cp Ps 132:11.

RV. "foreseeing this..."

For souls out of loins, see Gen 46:26 Exod 1:5. Cp Mk. 26:38 "My soul is exceeding sorrowful, even unto death."

APPOINTMENT OF MATTHIAS.

The detail given relating to Joseph suggests that he was the more prominent and favored among the Apostles - yet the appointment fell to the other. God thus made His choice, reading the hearts

Ch 10 Cornelius Baptised
Ch 11 Antioch - the centre of Truth
Ch 12 James slaughtered - Peter delivered - Herod judged as head of nation.

2 FINAL OFFER TO JEWS OF DISPERSION Chps 13-28.

Ch. 13, 14 First Missionary journey.
Ch. 15: 1-35 Jerusalem Conference
Ch. 15: 36-18: 22 Second Missionary Journey
Ch. 18: 24-28 Powerful Preaching of Apollos (Corinth).
Ch. 18: 23, 19-22 Third journey & final rejection of Jews of Jerusalem.
Ch. 23. Paul witnesses before Sanhedrin
Ch. 24. Paul witnesses before Governor Felix
Ch. 25 Paul witnesses before Governor Festus
Ch. 26 Paul witnesses before King Agrippa
Ch. 27 On the way to Rome - Witness on the ship.
Ch. 28 In Rome - Final rejection of Jews.

CONCLUSION Cp Mt 28:18

PETER AND PAUL: A PARALLEL Cp Heb 2:4

First address Ch 2	First address Ch 13
Lame man healed Ch 3	Lame man healed Ch 14
Simon the Sorcerer Ch 8	Elymas the Sorcerer Ch 13
Influence of Shadow Ch 5	Influence of handkerchiefs Ch 19
Laying on of hands Ch 8	Laying on of hands Cp 19
Peter worshipped Lk 5	Paul worshipped Ch 14
Tabitha raised Ch 9	Eutychus raised Ch 20
Peter imprisoned Ch 12	Paul imprisoned Ch 28

Thus the signs and wonders performed by Peter in Jerusalem, Judea and Samaria were reproduced by Paul when he took the Gospel to the uttermost parts of the earth.

Peter's sermon. A lame man healed

50 Gr = "he" But cp V.27.
51 The grave 1 Cor 15:55. – The heart of the earth Mt 12:40
52 Thus his flesh must have been miraculously preserved.
53 RV: "did God raise up."
54 Fulfilling the promise of Ps 16:8 already quoted Acts 2:25.
55 Thus implying the subordinate status of the sons?
56 John 14:26. Luke 24:49.
57 They could not refute the evidence of their eyes and ears, nor the testimony of Scripture.
Whereas the death & resurrection of the subject of Ps 16 is distinctly affirmed.
Quoted with a slight variation from LXX (indicating an independent Greek translation from the Aramaic actually used) in Mk 12:36.
See the frequent use of this important Testimony. Mk 14:62. Acts 7:55. Rom. 8:34. Eph. 1:20. Col. 3:1. Heb 1:13. 8:1, 10:12, 12:2. 1 Pet. 3:22.
If this was the case he must certainly was not equal to God. Cp Acts. 4:12, 5:30,31; 10:
His resurrection confirmed his authority and status. He was thereby 13:33 He was thereby baptism and resurrection. He was anointed as prophet, priest and King. But having crucified (cf. 2:23) this one they were without hope.

3 THE FIRST RESPONSE Vv 37-40.

Diag. "Pierced to the heart" – where the eye cannot penetrate. Heb 4:12
See Note V. 29
Peter did not subscribe to the British Israel theory Cp Mt 10:6. 15:24. Acts 3:12.
Their sorrow V.37 was genuine and found expression in action Cp 2 Cor. 7:9-10. Metanoeo. To change one's mind & purpose from Meta, after, and Noeo, from nous, the mind. Diag. = Reform. "Sorrowed unto repentance" 2 Cor 7:9-10. "Granted repentance" Acts 11:18 Cp Acts 5:31 26:20.
Luke 24:47. Acts 10:43. Rom 3:25. Heb 9:22.
Evidence of which gift they had seen in the Apostles.
This is in explanation of Joel's prophecy – the sons and daughters therein referred to Acts 2:17.
Not only dwellers in Jerusalem. The Truth was to spread through out the world Acts 1:8.
Thus included Jew and Gentile in accordance with the "all flesh" of Joel's prophecy Cp V.21.
Diag. "perverse" RV: "crooked" Phil 2:15 Skolios – Crooked through dryness (Cp 2) Separation necessary lest they perish with it 2 Cor. 6:14-18.

4 THE FIRST RESULTS Vv 41-42.

Diag. RV = "received." Gr. Apodechomai To readily receive that offered without reserve
This does not necessarily mean that they were all baptized on the one day but that Peter's preaching was accompanied for such being added to the ecclesia.

BAPTISM: An outward symbol of an inward change Cp Ser 4:14.
Sacrificial in its significance. Rom 6:3. Cp. Mk 1:4. Col 2:12. 1 Pet 3:21. Immersion John 3:22. Acts 8:36. At Samaria Acts 8:12. Paul Acts 9:18. 22:16 Cornelius 10:48. Lydia 16:15. Jailor 16:33. Crispus. Corinthians 18:8. Rebaptised 19:5.
Believers first 8:12. 10:36. 16:14, 31. 18:8.
Formula Mt 28:19

THE GIFT OF HOLY SPIRIT LIMITED: According to Joel's prophecy, the promise was limited to the current and following generation. This was in conformity to the manner of its bestowal – the laying on of Apostles hands Acts 6:6. 8:18. 19:6. 1 Tim. 4:14. 2 Tim. 1:6. With the death of the last of the Apostles, the divinely appointed medium would not be available and the gift would cease – as predicted 1 Cor. 13:8-10.
For the various gifts see 1 Cor. 12, 13, 14 Cp. 12:7-11. Speaking in tongues was the least important 1 Cor. 14:5. On Pentecost, however, there was more than that gift manifested, for the Apostles also discovered the gift of prophecy 1 Cor. 14:3. as Peter's discourse revealed.

ALL THINGS IN COMMON. See Note above. The newly baptised converts probably delayed their return home in order to have the benefit of further Apostolic instruction. This imposed a heavy strain on local members, and so, with enthusiasm, they made a common effort of it. But this was not a permanent arrangement is implied by 1 Cor. 16:1.

1 Base based upon the fulfilment of prophecy Vv 14-19
2 Indicative of an approaching crisis V. 20.
3 The need of personal salvation V. 21
4 The death of Jesus was sacrificial V. 23.
5 He was the manifestation of God in Israel V. 22.
6 He rose from the dead revealing the way of life Vv 24, 28.
7 This was in fulfilment of prophecy 25-28
8 Prophecy demands that he who rose from the dead should reign on David's throne Vv 30-32.
9 Prophecy requires that he ascend into heaven until the time of his return Vv 33-35
10 Salvation is only possible through Jesus Christ V 36
He taught by implication • the mortality of man V. 21, 31, 34 • Hope of life through resurrection V. 23, 24, 34 • That Jesus did not pre-exist V 30. • He was subordinate to the Father Vv 32, 33, 34, 35. • He is to return to reign Vv 30, 25, 36.

1 A lame man healed. 12 Peter preacheth to the people. 19 He exhorteth them by repentance and faith to seek remission of their sins.

NOW Peter and John [a] went up together [b] into the temple at [c] the hour of prayer, *being* [d] the ninth *hour*.
2 And a certain man [e] lame from his mother's womb was carried, [f] whom they laid daily at the gate of the temple which is called Beautiful, [g] to ask alms of them that entered into the temple;
3 Who seeing Peter and John about to go into the temple asked an alms.
4 And Peter, fastening his eyes upon him with John, said, Look on us.
5 And he [h] gave heed unto them, expecting to receive something of them.
6 Then Peter said, Silver and gold have I none; but such as I have give I thee: [i] In the name of Jesus Christ of Nazareth rise up and walk.
7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.
8 And he [k] leaping up stood, and walked, and entered with

[a] Luke 1. 65 & 7. 16
[b] ver. 27.
[c] John 4. 48. [d] V 22. [e] ver. 24.
[d] ver. 1. ch. 1. 15.
[e] Mat. 19. 21.
[f] Luke 24. 48.
[g] ch. 4. 34.
[h] Eph. 1. 20. Phil. 2. 9. Heb. 10. 12. 1 Pet. 3. 22.
[i] John 14. 26.
[k] Luke 24. 53.
[l] ver. 17, 18. ch. 10. 45.
[m] ver. 42. ch. 20. 7.
[n] Or, at home RV. ch. 5. 42.
[o] John 16. 22.
[p] Cp. ver. 21.
[q] Cited from Ps. 110. 1.
[r] Luke 24. 53.
[s] Luke 2. 52.
[t] ver. 41. ch. 5. 14 & 11. 24.
[u] Mat. 28. 18.
[v] Luke 18. 10.
[x] ch. 2. 46.
[y] Rom. 11. 8. Cp. ch. 5. 33 & 7. 54.
[z] Ps. 55. 17.
[a] ch. 10. 30.
[b] Kin. 18. 29. Mat. 27. 46.
[c] ch. 14. 8.
[d] Luke 3. 10.
[e] Luke 16. 20.
[f] ch. 3. 19 & 20. 21. Luke 24. 47.
[g] ch. 8. 15, 16 & 22. 16. Mark 16. 16.
[h] John 9. 8.
[i] Mat. 26. 28.
[k] ch. 3. 25. Is. 55. 13. Joel 2. 28.
[l] ch. 10. 45 & 11. 15, 18 & 22. 21. Deut. 29. 15. Eph. 2. 13, 17.
[m] Luke 15. 20.
[n] Luke 14. 7.
[o] Deut. 32. 5. Phil. 2. 15.
[p] ch. 4. 10. Cp. ch. 9. 34.
[q] Cp. ch. 4. 4.
[r] ch. 27. 37.
[s] ver. 46. Rom. 12. 12. Col. 4. 2.
[t] ch. 14. 10. Is. 35. 6.

43 And [a] fear came upon every soul: and [o] many wonders and signs were done by the apostles.
44 And all that believed were [d] together, and [e] had all things common;
45 And [v] sold their possessions and goods, and parted them to all *men*, as every man had need.
46 And they, continuing daily with one accord [k] in the temple, and [m] breaking bread [n] from house to house, did eat their meat with [n] gladness and singleness of heart,
47 [q] Praising God, and having [x] favour with all the people. And the Lord [z] added to the church daily such as should be saved.

CHAPTER 3

Concerning prayer

75 The Syriac renders "breaking the custom."
76 A feeling of awe came upon the people which restrained them from interfering with the Apostles & the same reaction is its result when Joshua attacked Canaanites 11:20.

5 THE FIRST MIRACLE Vv 1-10 Cp Rev 2:4

77 Epi to auto (2) Spoken of place, objective, or time. Bull. They were united in objective.
78 This was normal as a temporary arrangement during the feast in Jerusalem. It was not carried on as a temporary arrangement by the Ecclesia. See Note below.
79 To these early converts, the Truth, Christ were but the institutions of the Temple perfected, the magnified & made honorable Isa. 42:21
80 Diag. "At home" OTHER is used also of Tabernacle Mt. 12:4 and Temple Luke 11:51 When he attended the Temple their roof Tabernacle was in the home Cp Ch 5:42.
81 This was the 1st feast that later fell into abuse 1 Cor. 20-22.
82 For the glorious salvation concerning and the hope before thus magnifying in of His incarnation.
83 The full impact of Truth with its demand for separateness & repudiation of evil was not appreciated by the scribes of the craft had not been felt. Cf Gal 6:12

CHAPTER 3

6 THE FIRST MIRACLE Vv 1-11 OUTSIDE

This is the first recorded miracle Cp 2:43 and less the first of such outstanding character
There was close affinity between these two stemming from their fishing partnership Luke 5:10 See also John 1:40 21:2
He was well known
Diag. "was being carried" Nicanor, or Great Gate on the east. So called from its size (50 cubits high, 40 wide), and beauty, being richly decorated with Corinthian brass. (Unger's Dict.), also silver & gold (Cor. Wes.
He felt within him the guidance of the Spirit. He fixed [1] on him a steady gaze, concentrating on him.
Luke's medical knowledge discerned the cause of the lameness. Col. 4:14 Physical demonstration of faith 13 Eph. 4:11 Cp Ch 3:16

IN THE NAME OF JESUS CH
Jesus proclaims his mission whereby it was accomplished (or the Nazarene - Diag.), John 1:46. Isa 53:1-3.

IN THE NAME OF JESUS CHRIST OF NAZARETH

Jesus proclaims his mission, Christ the means whereby it was accomplished, and Nazareth (or the Nazarene - Diag.), his humble origin (Jn 1:46, Isa. 53:1-3).

PETER'S SECOND ADDRESS.

(1) The miracle was evidence of Divine power V.12
(2) The same power brought Jesus from the dead V.13
(3) They had murdered the Holy One, the Savior promised them, but God raised him again
(4) The power of his name is shown in the miracle V.16
(5) They were moved by ignorance, but God's purpose was thereby fulfilled Vv.17-18
(6) They must seek Christ for the forgiveness of their sins V.19
(7) Christ is coming again to restore the Kingdom 3:19-21
(8) He is the prophet predicted by Moses 3:22
(9) He will come with judgment
(10) He will fulfil the promises to Abraham. V.25 3b
(11) He taught • The unity of God V.12 • The subordinate status of the Lord Vv.11, 26. • See below

THE ACTS 4.

by Peter and John. Their imprisonment.

7 This is where strong feet should bear us!
8 Constantly testing the strength of his children, he publicly poured out praise to God
9 They saw and heard a public witness.
10 thambos - astonishment, awe, surprise. Thought to be derived from a root-signifying to render immovable. Thus they stood still in amazement. Ekstasis (Eng. Ecstasy) A state of surprise or fear when a person is transported out of his normal state • falls into a trance. Thus they stood and as in a trance watched the healed cripple. Cp V.12.
11 In affection, recognizing them as the divinely appointed medium of the goodness he had received.
12 EKTHAMBOS - An intensive form of thambos. See Note 10

THE FIRST OPPOSITION V.1-12 - 4:1-22

A Peter's Address R.26 • Christ's resurrection - a greater miracle than the healed cripple 12-18. • They can participate in the greatest miracle 19-20

Cp Ch.2:36 4:8.
Diag. Inherently of
Dunamis - Inherent ability
Eusebia - Godliness. See Note 2 Pet 1:3
No Trinity. Cp Ch.2:38 Jn 7:39. 8 Sal 17:4 Cp Mic. 6:2
Pais: A child in relation to descent • servant in relation to condition Mt. 5:6,8 12:18. Luke 1:54 7:7
Diag. RV: Servant.
RV: "the holy and righteous one." A reference to Is 16:10 Cp Luke 1:35. As Johnny's first born, he was anointed unto him Mk 1:24
Note the contrast between the murderer and the author of life.
Archegos, rend. Author, Captain - a leader to whom he came to provide Jn 10:10. 6:57, 58.
Miracles had been promised Mk 16:17-18 Cp. Jn 6:28 but the man may have had faith when addressed V.6 having previously heard the Apostles.
Poikilos - a medical term used by Luke Cp. Lk 4:40 (Cp Ch.3:7) used here and LXX Is 2:16. Cp Luke 23:33 There is hope for them in Cp 1 Tim. 1:13. Agnoia - want of knowledge or perception. A continuance in this destroys the hope of life Eph. 4:18. Cp 1 Pet. 1:14. The revelation of sin showed that the people and the priest

1 Then
2 they
3 and
4 the number
5 of the men
6 was
7 about
8 five
9 thousand.
10 And
11 it came to pass on the morrow,
12 that
13 their
14 rulers,
15 and
16 elders,
17 and
18 scribes,
19 20 And
21 Annas
22 the
23 high priest,
24 and
25 Caiaphas,
26 and
27 John,
28 and
29 Alexander,
30 and
31 as many
32 as
33 were
34 of
35 the
36 kindred
37 of the high priest,
38 were gathered together
39 at
40 Jerusalem.
41 And
42 when
43 they had set them
44 in the midst,
45 they asked,
46 By what power,
47 or
48 by what name,
49 have
50 ye done this?
51 Then
52 Peter,
53 filled with the Holy Ghost,
54 said
55 unto them,
56 Ye
57 rulers
58 of the people,
59 and
60 elders
61 of Israel,
62 if
63 we
64 this day
65 be examined
66 of the good deed done
67 to the impotent man,
68 by
69 what
70 means
71 he is made whole;
72 be
73 it known
74 unto you all,
75 and
76 to all
77 the people
78 of Israel,
79 that
80 by
81 the name
82 of Jesus
83 Christ
84 of Nazareth,
85 whom
86 ye
87 crucified,
88 whom
89 God
90 raised
91 from
92 the dead,
93 even
94 by him
95 doth
96 this man
97 stand
98 here
99 before you whole.
100 This
101 is
102 the stone
103 which
104 was set at nought
105 of you
106 builders,
107 which
108 is become
109 the head
110 of the corner.
111 Neither
112 is there
113 salvation
114 in any other:
115 for
116 there is none other name
117 under heaven
118 given
119 among men,
120 whereby
121 we must be saved.
122 Now
123 when they saw
124 the boldness
125 of Peter
126 and
127 John,
128 and
129 perceived
130 that they were
131 unlearned
132 and
133 ignorant men,
134 they marvelled;
135 and
136 they took knowledge of them,
137 that
138 they had been
139 with
140 Jesus.
141 And
142 beholding
143 the man
144 which was healed
145 standing
146 with them,
147 they could say
148 nothing
149 against it.
150 But
151 when they had commanded them
152 to go aside
153 out of the council,
154 they conferred
155 among themselves,
156 saying,
157 What
158 shall we do
159 to these men?
160 for
161 that indeed
162 a notable miracle
163 hath been done
164 by them
165 is manifest
166 to all them that dwell
167 in Jerusalem;
168 and
169 we cannot deny it.
170 But
171 that it spread no further
172 among the people,
173 let us straitly threaten
174 them,
175 that
176 they speak henceforth
177 to no man
178 in this name.
179 And
180 they called them,
181 and
182 commanded them
183 not
184 to speak
185 at all
186 nor
187 teach
188 in the name
189 of Jesus.
190 But
191 Peter
192 and
193 John
194 answered
195 and
196 said
197 unto them,
198 Whether
199 it be right
200 in the sight
201 of God
202 to hearken
203 unto you
204 more than
205 unto God,
206 judge
207 ye.
208 For
209 we
210 cannot but
211 speak
212 the things
213 which
214 we have seen
215 and
216 heard.
217 So
218 when they had further
219 threatened them,
220 they let them go,
221 finding
222 nothing
223 how they might punish them,
224 because
225 of the people:
226 for
227 all men
228 glorified God
229 for that which was done.
230 For
231 the man
232 was above forty years old,
233 on
234 whom
235 this miracle of healing
236 was shewed.
237 And
238 being let go,
239 they went
240 to their own company,
241 and
242 reported
243 all that
244 the chief priests
245 and
246 elders
247 had said
248 unto them.
249 And
250 when they heard that,
251 they lifted up their voice
252 to God
253 with one accord,
254 and said,
255 Lord,
256 thou
257 art God,
258 which
259 hast made
260 heaven,
261 and
262 earth,
263 and
264 the sea,
265 and
266 all that in them is:
267 who
268 by the mouth
269 of thy servant David
270 hast said,
271 Why
272 did the heathen rage,
273 and
274 the people imagine
275 vain things?
276 The
277 kings
278 of the earth
279 stood up,
280 and
281 the rulers
282 were gathered together
283 against the Lord,
284 and
285 against his Christ.
286 For
287 of a truth
288 against thy holy child Jesus,
289 whom
290 thou hast anointed,
291 both
292 Herod,
293 and
294 Pontius Pilate,
295 with
296 the Gentiles,
297 and
298 the people of Israel,
299 were gathered together,
300 for to do
301 whatsoever
302 thy hand
303 and
304 thy counsel
305 determined before
306 to be done.
307 And
308 now,
309 Lord,
310 behold
311 their threatenings:
312 and
313 grant
314 unto thy servants,
315 that with all boldness
316 they may speak
317 thy word,
318 by stretching forth thine hand
319 to heal;
320 and
321 that signs
322 and
323 wonders
324 may be done
325 by the name
326 of thy holy child Jesus.
327 And
328 when they had prayed,
329 the place was shaken
330 where they were assembled together;
331 and
332 they were all filled
333 with the Holy Ghost,
334 and
335 they spake
336 the word
337 of God
338 with boldness.
339 And
340 the multitude of them that believed
341 were of one heart
342 and
343 of one soul:
344 neither
345 said any of them
346 that
347 aught of the things
348 which
349 he possessed
350 was his own;
351 but
352 they had all things common.
353 And
354 with great power
355 gave the apostles witness
356 of the resurrection
357 of the Lord Jesus:
358 and
359 great grace
360 was upon them all.
361 Neither
362 was there any among them
363 that lacked:
364 for
365 as many as were possessors
366 of lands
367 or houses
368 sold them,
369 and
370 brought the prices
371 of the things that were sold,
372 and
373 laid them down
374 at the apostles' feet:
375 and
376 distribution was made
377 unto every man
378 according as he had need.
379 And
380 Joses,
381 who
382 by the apostles
383 was surnamed Barnabas,
384 (which is
385 being interpreted,
386 The son
387 of consolation,)
388 a Levite,
389 and
390 of the country
391 of Cyprus,
392 having
393 land,
394 sold it,
395 and
396 brought the money,
397 and
398 laid it
399 at the apostles' feet.

* Ps. 51. 1.
b ch. 4. 16, 21.
c ver. 28.
d ch. 2. 22.
e Mat. 27. 12.
f Luke 1. 70.
g John 10. 23.
h Cited from Deut. 18. 15, 19.
i ch. 5. 8 & 10. 46.
k Mat. 17. 5.
l ver. 4.
m Rather as 2 Pet. 1. 3, 6, 7.
n ch. 5. 30 & 22. 14.
o ch. 13. 20. 1 Sam. 3. 20. Heb. 11. 32.
p John 7. 39 & 8. 54.
q Mat. 20. 19 & 27. 2. Mark 15. 1.
r Mat. 27. 20. Mark 15. 11.
s Luke 6. 37.
t Rom. 9. 4, 5 & 15. 8.
u Mark 1. 24.
v Ch. 2. 23 & 22. 14.
w Luke 23. 17-19, 25.
x ch. 25. 11.
y Cited from Gen. 22. 18.
z Or, Author.
Heb. 12. 2.
a ch. 5. 31. Heb. 2. 10.
b ch. 13. 46. Mat. 10. 5, 6. Rom. 1. 16 & 2. 9.
c 1 John 5. 11.
d ch. 2. 24.
e ver. 25.
f ch. 5. 31. Mat. 1. 21. Rom. 11. 26.
g Luke 24. 48.
h ver. 6.
i Mat. 9. 2.
k ch. 13. 27. John 16. 3.
l Or, ruler, ch. 5. 24, 26. Luke 22. 4, 52.
m Mat. 22. 23.
n ver. 24. ch. 2. 23.
o ch. 17. 3. 1 Pet. 1. 10, 11.
p ch. 16. 18.
q ch. 17. 18.
r ch. 2. 38.
s Luke 21. 12.
t ch. 5. 18.

may be a blotted out, when the
[redacted]
20 And he [redacted] b Jesus Christ, which c before was preached unto you:
21 d Whom the heaven must receive [redacted], which e God hath spoken by the mouth of all his f holy prophets since the world began.
22 For Moses truly said unto the fathers, g A prophet shall the Lord your God raise up unto you of your brethren, like unto me; h him shall ye hear in all things whatsoever he shall say unto you.
23 And it shall come to pass, that [redacted], which will not hear that prophet, shall be destroyed [redacted].
24 Yea, and all the o prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
25 Ye are p the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, q And in thy seed shall all the kindreds of the earth be blessed.
26 Unto you first God, having raised up his Son Jesus, sent him to r bless you, in s turning away every one of you from his iniquities.

Their imprisonment.

CHAPTER 4.

1 Peter and John imprisoned. 10 Peter boldly avoucheth the lame man to be healed by the name of Jesus. 13 The rulers command them to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer.

AND as they spake unto the people, the priests, and the a captain of the temple, and the b Sadducees, came upon them,
2 c Being grieved d that they taught the people, and preached through Jesus e the resurrection from the dead.
3 And f they laid hands on them, and put them in g hold

PETER'S SECOND ADDRESS (Cont).

- The character of the Son - Holy, Righteous, Author of life. - The Atonement V.26 - The privileged status of Israel V.25. - That Jews and Israelites were one! V.2. - The Second Coming of Christ V.19-21 - The restoration of the Kingdom V.21. - The coming Judgment V.23. - The ultimate universal scope of Christ's reign V.25.

GOD GLORIFIED WHOM THE JEWS CONDEMNED

The depths of infamy were reached as they employed the hated Roman Governor to condemn the innocent Lord V.13.

PETER'S SECOND ADDRESS (Cont).

Diag. "That seasons of Refreshment may come" Apart from the blotting out of sins there will be no times of Refreshment for them
30 Apostello - To send on service, or with a commission, "when anyone is thus sent it implies the mission which he has to fulfil, & the authority which backs him."
31 Syriac: "... he may send to you him, who was made ready for you, Jesus the Messiah."
32 A reference to Elijah's work Mt. 17:11. Mal 4:5-6. Mk 9:11-13. Lk 1:17. Cp Amos 9:11. Jer 23:7-8 Rom. 3:6-11. Cp the original order # 463-465
33 The Jews acknowledged that Moses' words related to a great prophet who should come Jn 6:14. 7:40.
34 A great Lawgiver, Leader, Savior
35 Implying the judgment on the nation but particularly the Judgment Seat of Christ, "every Soul" "from among the people."
36 He founded the School of the Prophets 1 Sam 19:20-24 and Prophets. Thus placed at their head. Heb 11:32
37 The School of the Prophets. See Appendix 3.
38 Not all did in the School, but witnessed
39 RV: Sons. They were such because they inherited the hope of the promises contained in the prophecies. The appeal to them was to join the School of the prophets
40 1 Kings 20:35-36. 2 Kings 2:3-5.
41 This citation is neither according to LXX or Heb. for the latter is reflexive - "shall bless themselves" i.e. shall seek Divine blessing as did Abraham. But speaking in Aramaic, Peter may have given the meaning. See: A New Eng Testament.
42 See Reason p.161 Preaching is first to Jews then to Gentiles & the same order will appertain at Christ's coming.
43 Diag. RV: "Having raised up His servant." (Jesus - eliminate) Thus placing emphasis on servant prophecies Is. 42:1-6. 49:1-7 52:13 53:11. For note on Son See V.13. Raised - Anesteisa here signifies the act of causing a person to occupy a place (Vine) Cp V.22
True repentance and conversion which in its great mercy offers salvation even to the murderers of His Son Cp Acts 5:31 Cp Rom. 5:8

CHAPTER 4

A Opposition by authorities

1 The chief of the Levitical Guard. Cp Luke 22:4
Caiaphas was a Sadducee, and responsible for the death of the Lord. Jn 11:49. Mt 26:3
2 Diaphoreo, mid. Voice. To pain or grieve oneself through labor. They realised that the murder of the Lord had failed to bring the results anticipated. Jerusalem was rife with rumours Mt. 28:15. The earthquake, the resurrection of the saints, the unusual eclipse of the sun, the rent veil, the empty tomb, the preaching of the risen Lord - all exercised their minds - troubled them. It challenged their whole concept of life, particularly the resurrection.

PETER'S THIRD ADDRESS
(1) The opposition is unjust V.9
(2) The miracle emphasised the greatest miracle of all V.10
(3) Jesus Christ of despised Nazareth (not the 2nd person of Trinity, or a pre-existant angel) was resurrected by God V.10
(4) Prophecy predicted he would be set at nought but then elevated.
(5) He is the only means of salvation available.

God is one · Holy Spirit is His power · Jews comprise Israel · Jesus Christ of Nazareth rose - not a pre-existent angel · 2nd Coming · Personal Salvation

"WITH ONE ACCORD" V.24. : homothumadon - homoi, same; thumos, mind. -- With united mind. An indication of unity of early Ecclesia.
In prayer 1:14. In worship 2:1, 46. In thanksgiving 4:24. In witnessing 5:12. In unity 15:25.
The world united against the Ecclesia. To destroy Stephen 7:57. Against Paul 18:12. Against Paul's associates 19:29. Seek Herod Acts 12:3. People heed Philip 8:6. The gates open 12:10.
Only other place this occurs - Rom. 15:6.

PSALM 2 AS USED IN N
The raising of a Son
The greatness of his st
The glory of his priest
Used by the Spirit to a
the Son Mt 3:17. Mk
On the Mt of Transfig

unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was [a] about five thousand.

5 ¶ And it came to pass on the morrow, that their [d] rulers, and elders, and scribes,

6 And [f] Annas the high priest, and [g] Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, [k] By what power, or by what name, have ye done this?

8 Then Peter, [l] filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be [n] examined of the good deed done to the impotent man, by what means he is [p] made whole;

10 Be it known unto you all, and to all the people of Israel, that [r] by the name of Jesus Christ of Nazareth, whom ye crucified, whom [s] God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is [t] the stone which was [u] set at nought of you builders, which is become the head of the corner.

12 [c] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and [e] John, and [e] perceived that they were unlearned and [f] ignorant men, they marvelled; and [k] they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed [m] standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of [n] the council, they conferred among themselves,

16 Saying, [b] What shall we do to these men? for that indeed a notable miracle hath been done by them *is* [e] manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us [h] straitly threaten them, that they speak henceforth to no man in this name.

18 And they [i] called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, [m] Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For [o] we cannot but speak the things which [q] we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, [t] because of the people: for all *men* [u] glorified God for [z] that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to [b] their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God [d] with one accord, and said, [f] Lord, [g] thou art God, [h] which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, [l] Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood

[a] Mat. 5. 22.
[b] John 11. 47 & 12. 19.
[c] Cp. ch. 2. 41.
[d] ver. 8, 26. John 3. 1.
[e] ver. 21. ch. 3. 9, 10.
[f] Luke 3. 2. John 18. 13, 24.
[g] Mat. 26. 3.
[h] Luke 22. 15.
[i] ch. 5. 40. Cp. ch. 5. 28.
[k] Mat. 21. 23.
[l] ch. 13. 9. Mat. 10. 20.
[m] ch. 5. 29.
[n] ch. 12. 19 & 24. 8 & 28. 18. Luke 23. 14.
[o] ver. 33. ch. 1. 8 & 2. 32. Cp. John 15. 26.
[p] Mark 10. 52.
[q] ch. 22. 15. 1 John 1. 1, 3.
[r] ch. 3. 6, 16. John 20. 31.
[s] ch. 2. 24.
[t] ch. 5. 13, 26. Mat. 21. 26. Mark 11. 32. Luke 20. 6, 19 & 22. 2.
[u] Mat. 15. 31.
[z] ch. 3. 7, 8.
[t] Mat. 21. 42. Cited generally from Ps. 118. 22.
[u] Mark 9. 12.
[a] ch. 13. 39. Mat. 1. 21. 1 Tim. 2. 5.
[b] ch. 24. 23. John 1. 11. 1 Tim. 5. 8.
[c] ver. 19. ch. 1. 13 & 8. 14.
[d] ch. 1. 14.
[e] Mat. 11. 25.
[f] Luke 2. 29.
[g] 2 Kin. 19. 15. Is. 37. 16.
[h] 2 Chr. 2. 12.
[i] 1 Cor. 14. 16, 23, 24. 2 Cor. 11. 6.
[k] Mat. 25. 24.
[l] Cited from Ps. 2. 1, 2.
[m] ch. 3. 11.

4 This comprised the Jerusalem Ecclesia, and was made up of the 120 1:15, the 3000 2:41, and this further influx.

8 THE FIRST DEFENCE Vv 5-22

5 This was evidently a meeting of the Sanhedrin.

6 Yahweh hath been Gracious. See Character Sketch p. 155.

7 See character Sketch p. 146.

8 Thought to be Rabbi Johanan ben Zaccai, then renowned for his wisdom and who lived at this time. According to the Talmud he predicted the destruction of the Temple on the ground of Zech. 11:1.

Possibly Alexander Lysimachus, one of richest Jews of the time, who gave great gifts to the temple, and was in high regard with Agrippa. Jos 19:5:1.

The high priest was taken from certain families, the members of which were called chief priests Mt 2:4. 21:23. 26:47. Cp 4:23.

In fulfilment of the promise Mark 13:11. Luke 12:12. 21:14-15

Diag. "If we are examined about a good deed conferred on the sick man..." Peter thus implies the criminality of a good deed being the subject of criminal enquiry. Cp John 10:32.

This emphasises his humanity Cp Ch. 2:22. His Name signifies his authority.

He appeals to the evidence of their senses, and endorses it by an appeal to their prophets.

The fulfilment of this prophecy requires the 2nd Coming of the Lord.

This includes Moses.

9 THE FIRST DELIVERANCE Vv 13-22.

Parrhesia - pas, all, Rhesis - speech, - Unreservedness of utterance, freedom of speech. Cp V. 29, 31. Ch 9:27. 18:26

Agrammatoi, unlettered. Grimm-Thayer = "unversed in the learning of the Jewish schools" i.e. their only knowledge = the Scriptures. Ms M = unlettered.

Idiotes - A technical term for those who had not studied in the Jewish rabbinic schools.

Against the reasoning of the Apostle. The miracle, the power of Scripture, the facts advanced by the Apostles closed the mouths of the Jews.

21 The Truth.

22 Worldly prudence? The considerations of secular interest would induce us to obey you, but acting as before God we dare not.

23 This is a changed person from the man that denied Christ Mt 26:57-62.

24 The number of probation Deut 2:18.

10 THE FIRST THANK GIVING V

25 This was the first persecution, but others were to follow 24:27. 28. Their report, before, would confirm the brethren in the promises of God and fill them with resolution.

26 See note above.

27 See note below. This prayer based upon that of Hezekiah in another time of deliverance Cp 2 Kg. 19:

28 The omnipotent Creator, the Controller of the universe to whom all principalities & powers are subject.

29 RV. "by the holy Spirit, by the mouth"

30 This was a primary application of the Psalm, to be completely fulfilled in the future.

31 N Dieg. "holy servant." Ex post. See Note Ps 2:13. An allusion to Isaiah's servant prophecies Cp Isa. 11:2; 42:1.

32 Kurie (Kurios). Not as V.24.

33 These powers & influence of the enemy is too great for the disciples to resist, so that in their weakness they throw themselves on the strength of Yahweh. Cp Hezekiah with Sennacherib's letter 2 Kg 19:14 & Cp. 12:9.

34 Bashous.

35 They pray for strength to continue the testimony already begun V.13. through the Apostles, as recited through the Lord Acts 2:22. Heb 2:4.

Pais (Paheece) perhaps from paio - to hit. Thus, slaven, or slave (Strr.). Cp Vine Ch 3:11. Cp Y 2:2

11 THE FIRST LOVE AND UNITY Vv 32-37.

32 The greatest affection and unity prevailed. They thought & acted as one.

Not the immortality of the soul. Cp Note Rom. 4:16

Jones wrote out of personal experience of the Divine favor on the early Ecclesia.

As the Jews would have boycotted any who embraced the Truth, it was a possibility, but was met by the community of goods, and later by support of the Gentile believers Gal 2:10. 1 Cor. 16:1-4. 2 Cor. 8:1-5. 14-15. Cp Phil 2:25 4:18

Diag. "were constantly selling" = bringing the sale. The Greek indicates the process as continuing.

He that pardons. The RV has Joseph, Incorrect

RV: Exhortation. He evidently excelled in Acts 11:23. Barnabas = Son of prophecy. He was called a prophet Acts 13:1 Cp 1 Cor 14:3

As a Levite, the law gave him the right to inherit land as a follower of Christ, he gave up material possessions left to preach the Word.

THE INCREASING HOSTILITY
- Mocked Ch. 2:13. Ordered not to speak - Ch. 4:18 Imprisoned Ch. 5:18 Beaten - Ch. 5:40. Stoned Ch. 7:59. Scattered by bitter persecution Ch. 26:10.
- See note on "The Great Persecution" p. 175.
- Contrast with the Extension of the Truth p. 173.

106 LORD - DESPOTES V24 - Owner, Ruler Master, Lord or King. One possessing absolute power over his subjects. Used for God Luke 2:29. Rev 6:10 For Christ 2 Pet 2:1. Jude 4. For Masters 1 Tim. 6:1-2. 2 Tim. 2:21. Tit. 2:9. 1 Pet. 2:18.
The use of it in this prayer is significant. It testified that Yahweh is in absolute control and all are subject under him. In the deliverance of Peter and John there was an example of this regal sovereignty. Cp Ps. 95:3. 98:6. 47:2.
Thus expressive of His unlimited power over all creation.

PSALM 2 AS USED IN N.T.
- The raising of a Son Acts 13:33.
- The greatness of his status Heb 1:5.
- The glory of his priesthood Heb 5:5.
- Used by the Spirit to acknowledge the Son Mt 3:17 Mk 1:11 Lk 3:22
- On the Mt of Transfiguration Mk 9:7.

BOLDNESS IN PREACHING V.8 NIC
- With the blessing of the Father this brought success to the preaching of the Apostles. - It attracted attention Ch. 4:13. - They prayed for it V.29. - Manifested by Paul 9:27, Apollos 18:26 - Advocated Eph 3:12, Phil. 1:20, 1 Tim 3:13.

THE FIRST DISCIPLINE - Was exercised by the manifestation of the first hypocrisy. Under cover of a righteous act Ananias and Sapphira practised a lie - and that against the Holy Spirit. To have permitted this to go unpunished would have been tragic for the Ecclesia for it would be for sin to triumph. A terrible, but salutary warning was given demonstrating that God is not mocked. It impressed the rapidly increasing Ecclesia that the things of God cannot be treated lightly.

up, and the rulers were gathered together against the Lord, and against his Christ.

27 For [b] of a truth against thy holy child Jesus, whom thou hast anointed, both [c] Herod, and [f] Pontius Pilate, with [g] the Gentiles, and [h] the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel [i] determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all [l] boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that [o] signs and wonders may be done [q] by the name of [s] thy holy child Jesus.

31 ¶ And when they had prayed, the place [t] was shaken where they were assembled together; and [u] they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of [v] one heart and of [w] one soul: neither said any *of them* that ought of the things which he possessed was his own; but [x] they had all things common.

33 And with great [f] power gave the apostles [g] witness of [h] the resurrection of the Lord Jesus: and great [i] grace was upon them all.

34 Neither was there any among them that lacked: [l] for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And [m] laid *them* down at the apostles' feet: and [o] distribution was made unto every man [q] according as he had need.

36 And Joses, who by the apostles was surnamed [r] Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of [a] Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER 5

1 Sin of Ananias and Sapphira. 17 The apostles again imprisoned: 19 delivered by an angel, &c.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And [k] kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and [m] laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath [o] Satan [p] filled thine heart [q] to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words [z] fell down, and gave up the ghost: [b] and great fear came on all them that heard these things.

6 [d] And the young men arose, [e] wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter [k] answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to [n] tempt the Spirit of the Lord? behold, [p] the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the

[a] ch. 11. 19 & 13. 4.
[b] Luke 20. 21.
[c] ver. 30.
[d] ch. 3. 14.
[f] Ps. 2. 2. Heb. 1. 9.
[g] Luke 23. 7.
[h] Mat. 27. 2.
[i] Mat. 20. 19 & 27. 27.
[l] Mat. 26. 3. ch. 2. 23. Luke 22. 22.
[m] ver. 3. Tit. 2. 10.
[o] ver. 13, 31. ch. 9. 27 & 28. 26.
[q] ch. 4. 35.
[s] John 4. 48.
[t] Luke 22. 3.
[u] Esth. 7. 5.
[v] ch. 3. 6.
[w] Or, to deceive
[x] ver. 4.
[y] Cp. ver. 3, 9 & 2 Cor. 3. 16 with Mat. 28. 19. John 15. 26. 2 Cor. 13. 14.
[z] ver. 27.
[a] ch. 16. 26. Cp. ch. 2. 2.
[b] ch. 2. 4.
[c] Dan. 1. 8. Hag. 2. 18.
[d] 2 Chr. 30. 12.
[e] ver. 10.
[f] Phil. 1. 27.
[k] ver. 11. ch. 2. 43.
[l] ch. 2. 44.
[m] ver. 10.
[n] Ezek. 29. 5. Cp. John 19. 40.
[o] ch. 1. 8.
[p] ch. 1. 22.
[q] ch. 2. 24.
[r] ch. 2. 47. Luke 2. 40.
[s] ch. 3. 12 & 10. 46. Judg. 18. 14.
[t] ch. 2. 45.
[u] ver. 37. ch. 5. 2.
[v] Cp. ch. 15. 10.
[x] Cp. ch. 6. 1.
[y] Is. 52. 7. Nah. 1. 15.
[z] ch. 2. 45.
[a] ch. 9. 27 & 11. 22, 25, 30 & 12. 25 & ch. 13-15. 1 Cor. 9. 6. Gal. 2. 1, 9, 13. Col. 4. 10.

Thus the two appointed to preach to Gentiles Acts 13:2 were born in Gentile lands. The last we hear of Barnabas is his return to Cyprus Acts 15:39.

CHAPTER 5

12 THE FIRST DISCIPLINE vv 1-11.

See Note above.

1 The first discordant note in the newly formed Ecclesia. This must have come like a sudden, unexpected blow in the face. Until now all had gone along joyously, moving from one triumph to another. The external challenge was met Ch. 4:14, but this internal one threatened the foundations of unity, love and mutual trust upon which the Ecclesia was built.

2 A Sapphire. Hebrew = to inscribe, imbed. As a contrast to this couple, compare Priscilla and Aquilla who gave their all Rom. 16:4.

3 By the power of the Spirit he read his heart as Elisha did that of Gehazi 2 Kgs 5:25. One received death, the other leprosy - a living death.

4 The satan was Ananias' own covetous, deceitful inclinations: "thou hast conceived this thing" v.4 "ye have agreed together" v.9 Cp James 1:14-15.

5 Ananias may not have realised it, but his action was a lie to God not man. To ignore it would have been to undermine God's power and authority.

6 To do what he would with it. There was no compulsion as regards disposing of it. The act was one of deliberate hypocrisy.

7 Neiphzo - set apart, remove, purloin (Tit. 2:10). Having been given to God, Ananias not only deceived, but robbed God.

8 Expsucho, to expire (Vine. Dict.) Lit. To breathe out the soul, or life. For soul (psuche) rendered life. See Mt. 10:39.

9 They recognised the powers and deity of the One they worshipped, & the undivided loyalty they had to render to Him.

10 "Wrapped him round" R.V.

11 Probably by the authority of Peter, for otherwise Sapphira would have been fast informed of the tragedy.

12 This gave her the opportunity of confessing & seeking forgiveness.

13 Petrazo = To try, test, prove. They had evidently deliberately set out to test God. It was virtually a case of blasphemy against the Holy Spirit Mt. 12:31.

30 This was a primary application of the Psalm, to be completely fulfilled in the future.
31 Pl. Diag. "holy servant." Gr pais. See Note Ch 3:13. An allusion to Isaiah's servant prophecies Cp Isa 41:8, 44:1, 49:3.
32 Kurie (Kurios). Not as v.24.
33 These powers & influences of the enemy is too great for the disciples to resist, so they in their weakness they threw themselves on the strength of Yahweh. Cp Hezekiah with Sennacherib's letter 2 Kg 19:14. 2 Cor. 12:9.
34 Doubtless.
35 They pray for strength to continue the testimony already begun v.12.
36 Through the Apostles, as the Lord Acts 2:22. Hebrews 2:4.
37 Pais (Paheece), perhaps from paio - to hit. Thus beaten, or slave (Str.) Cp Vine Ch 3:13. Cp v.27 & 4:30.
38 The greatest effectiveness and unity prevailed. They thought & acted as one.
39 Not the immortality of the soul.
40 See Note Jas 4:6. James wrote out of a personal experience of the Divine favor on the early Ecclesia.
41 As the Jews would have boycotted any who embraced the Truth, this was a possibility, but it was met by the community of goods, and by support of the Gentile believers Gal 2:10. Rom. 15:24. 1 Cor. 16:1. 2 Cor. 8:1-5, 14-15. Cp Heb 13:16. Acts 2:44.
42 Diag. "were constantly selling & bringing the value." The Greek indicates the process as continuing.
43 He that pardons. The RV has Joseph, Thereas for Barnabas.
44 RV: Exhortation. He evidently excelled in this Acts 11:23. Barnabas = son of prophecy. He was called a prophet Acts 13:1. 1 Co 1 Cor 14:3.
45 As a Levite, the Law gave him the right to receive tithes, but as a follower of Christ, he gave up material possessions & left to preach the Word.

BARNABAS - He was noted for his exuberant generosity which became an object lesson to all Acts 4:36-37. - He was trusting, thoughtful and kind as shown by his attitude towards Paul Acts 9:27. - He was high in reputation as a "good man" noted for the power of his exhortation Acts 11:22-24. - He had an impressive personality. The Lycaonians named him Jupiter Acts 14:12. so that he evidently had a commanding, dignified, and venerable appearance. - His inspiring ministry. He urged Paul on to the work Acts 11:25-26 was thoroughly reliable Acts 11:29-30. was adapted to missionary work Acts 13:2. Often took the lead Acts 12:25. 13:2, 7 14:14. 15:12. - He was a devoted toiler & self-supporting 1 Cor. 9:6. - Related to Mark. Col. 4:10. - He was susceptible to influences. He had sharp contention with Paul over Mark his relative Acts 15:36-39. - perhaps one was too stern and the other too easy. He was swayed by the dissimulation of the Judaisers Gal. 2:13. These incidents suggest a lack of firmness in the otherwise strong character of Barnabas.

- History - A native of Cyprus and a Levite by extraction Acts 4:36. who was early converted to the Truth and gave an outstanding example of generous self-sacrifice. - He was in the forefront of disciples and attested the sincerity of Paul Acts 9:27. Was sent by Jerusalem Ecclesia to report on the result of preaching at Antioch, and being impressed, he sent to Tarsus for Paul a "labored among them for a year Acts 11:19-26. - Hearing of poverty in Jerusalem the brethren of Antioch sent relief by the hands of Barnabas & Paul Acts 11:27-30. cp 12:25. [Whilst in Antioch there was contention Gal. 2:11.]

167

- They returned bringing John Mark, Barnabas' nephew with them. Acts 12:25. - 1st Missionary Journey. By Divine direction they were appointed missionaries Acts 13:2. Visited Cyprus & Asia Minor Acts 13:14. At Lystra, they were taken for gods & Barnabas was named Jupiter Acts 14:8-12. Returning to Antioch, they found the Ecclesia disturbed by Judaisers & were sent with Judas & Silas to confer with the Apostles Acts 15. returning to Antioch 15:22-35.
- 2nd Journey mooted - it was abandoned through contention & Barnabas & Mark went to Cyprus Acts 15:36-41. - Here his history ends as far as Acts is concerned.

young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And [b] by the hands of the apostles were many [c] signs and wonders [d] wrought among the people; (and they were all [e] with one accord in Solomon's porch.

13 And of the rest [g] durst no man join himself to them: but [h] the people magnified them.

14 And believers were the more [i] added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick [2] into the streets, and laid *them* on beds and couches, that at the least [k] the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing [m] sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then [p] the high priest rose up, and all they that were with him, (which is the sect of the [q] Sadducees,) and were filled with [3] indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But [r] the angel of the Lord by night [s] opened the prison doors, and brought them forth, and said,

20 Go, stand and speak [b] in the temple to the people all [t] the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But [u] the high priest came, and they that were with him, and called [v] the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the [x] captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: [y] for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, "Did not we [z] straitly command you that ye should not teach [illegible]? and, behold, ye have filled Jerusalem with your doctrine, and [a] intend to bring this man's blood upon us.

29 ¶ Then Peter and the other apostles answered and said, [b] We ought to obey God rather than men.

30 [c] The God of our fathers [d] raised up Jesus, [e] whom ye slew [illegible] and hanged on a tree.

31 Him hath God exalted with his right hand *to be* [f] a Prince and [g] a Saviour, for to give repentance to Israel, and [h] forgiveness of sins.

32 And [k] we are his witnesses of these things; and *so is* also the Holy Ghost, [m] whom God hath given to them that obey him.

[a] ver. 26. Mat. 26. 58.
[b] ch. 2. 43 & 4. 30. Mark 16. 20, Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.
[c] John 4. 48.
[d] ch. 1. 14.
[e] ch. 3. 11. 1 John 10. 23.
[f] ver. 26. ch. 4. 1.
[g] Cp. John 9. 22 & 12. 42.
[h] ch. 2. 47 & 4. 21.
[i] ch. 2. 47.
[2] Or, *in every street.* Mat. 24. 7.
[k] Mat. 14. 36.
[l] ch. 4. 21.
[m] Mark 16. 17, 18. Cp. John 14. 12.
[n] ch. 4. 18.
[o] Luke 22. 15.
[p] ch. 4. 1, 2, 5, 6.
[q] Mat. 22. 23. Cp. John 11. 10.
[r] ch. 2. 23, 36 & 3. 14, 15. Cp. ch. 7. 52.
[3] Or, *envy.* ch. 7. 9 & 13. 45 & 17. 5. James 3. 14, 16.
[s] Mat. 23. 35 & 27. 25.
[t] ch. 12. 7.
[u] ch. 4. 19. Ex. 1. 17.
[v] ch. 12. 10 & 16. 36.
[x] ch. 3. 13 & 22. 14.
[y] ch. 2. 24.
[z] ch. 10. 39.
[a] ch. 2. 46.
[b] ch. 13. 29. Gal. 3. 13. 1 Pet. 2. 24.
[c] John 6. 61 & 17. 3.
[d] 1 John 5. 11.
[e] Rather as ch. 2. 33.
[f] ch. 3. 15.
[g] ch. 13. 23. Luke 2. 11.
[h] ch. 3. 26. Luke 24. 47.
[i] Luke 1. 77. Col. 1. 14.
[k] Luke 24. 48.
[l] Mat. 5. 22.
[m] ch. 2. 4.

33 ¶ When they heard *that*, they were cut [a] *to the heart*, and [b] took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, [c] a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [d] obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of [e] the taxing, and drew away much people after him: he also perished; and all, *even* as many as [d] obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even [f] to fight against God.

40 And to him they agreed: and when they had [g] called the apostles, and [a] beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, [h] rejoicing that they were [i] counted worthy to suffer shame for his name.

42 And daily [d] in the temple, and [d] in every house, [j] they ceased not to teach and [k] preach Jesus Christ.

[a] Expressed ch. 7. 54. Cp. ch 2. 37.
[b] John 12. 10.
[c] ver. 7. ch. 2. 41, 47 & 4. 4 & 5. 14.
[c] ch. 22. 3.
[d] Luke 5. 17.
[e] ch. 9. 29 & 11. 20.
[f] ch. 12. 25. Cp. ch. 4. 35.
[g] Mat. 21. 12.
[h] Deut. 1. 13.
[i] ch. 10. 22 & 16. 2 & 22. 12. 1 Tim. 5. 10. Heb. 11. 2. 3 John 3, 6.
[j] Or, believed. ch. 27. 11 & 28. 24.
[k] ch. 2. 42.
[l] Luke 2. 2.
[m] ver. 8. ch. 7. 55 & 11. 24.
[n] ch. 8. 5. &c. & 21. 8.
[o] Prov. 21. 30.
[p] Cp. Rev. 2. 6.
[q] Mat. 23. 15.
[r] ch. 11. 26.
[s] ch. 2. 24 & 13. 3.
[t] ch. 13. 3. 1 Tim. 4. 14 & 5. 22. 2 Tim. 1. 6. Cp. ch. 8. 17.
[u] ch. 23. 9. 2 Chr. 13. 12. Cp. ch. 11. 17.
[v] ch. 4. 18.
[w] John 12. 42. Cp. John 7. 48.
[x] Mat. 21. 35.
[y] ch. 13. 52. Mat. 5. 12. 1 Pet. 4. 13, 16. Cp. 1 Cor. 4. 9. Phil. 1. 29.
[z] Luke 20. 35.
[a] ch. 2. 46.
[b] Cp. ch. 21. 39.
[c] ch. 4. 20, 29.
[d] ch. 2. 9.
[e] ch. 8. 35 & 11. 20 & 15. 35 & 17. 18.

AD 35? v. 1 implies break in continuity of time. Tiberius 14-37. Pilate 26-36. Caiaphas

CHAPTER 6.

1 The apostles, in their care for the poor, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, 12 is taken, and falsely accused of blasphemy.

AND in those days, [a] when the number of the disciples was multiplied, there arose a murmuring [2] of the [3] Grecians against the Hebrews, [4] because their widows were neglected [b] in the daily [5] ministration.[6]

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve [7] tables.

3 Wherefore, brethren, look [c] ye out among you seven men of (honest) report, full of the Holy Ghost and wisdom, whom we may appoint over this business. (RV "good")

4 But we will [d] give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, [e] a man full of faith and of the Holy Ghost, and [f] Philip, [g] and [h] Prochorus, and Nicanor, [i] and Timon, [j] and Parmenas, and [k] Nicolas a [l] proselyte of [m] Antioch:

6 Whom they set before the apostles: and when they had [n] prayed, they [o] laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and [p] a great company of the priests were obedient to the faith. (RV. Disc. Grace)

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of [q] Asia, disputing with Stephen.

10 And they were not able to

[a] Expressed ch. 7. 54. Cp. ch 2. 37.
[b] John 12. 10.
[c] ver. 7. ch. 2. 41, 47 & 4. 4 & 5. 14.
[d] ch. 22. 3.
[e] Luke 5. 17.
[f] ch. 9. 29 & 11. 20.
[g] ch. 12. 25. Cp. ch. 4. 35.
[h] Mat. 21. 12.
[i] Deut. 1. 13.
[j] ch. 10. 22 & 16. 2 & 22. 12. 1 Tim. 5. 10. Heb. 11. 2. 3 John 3, 6.
[k] Or, believed. ch. 27. 11 & 28. 24.
[l] ch. 2. 42.
[m] Luke 2. 2.
[n] ver. 8. ch. 7. 55 & 11. 24.
[o] ch. 8. 5. &c. & 21. 8.
[p] Prov. 21. 30.
[q] Cp. Rev. 2. 6.
[r] Mat. 23. 15.
[s] ch. 11. 26.
[t] ch. 2. 24 & 13. 3.
[u] ch. 13. 3. 1 Tim. 4. 14 & 5. 22. 2 Tim. 1. 6. Cp. ch. 8. 17.
[v] ch. 23. 9. 2 Chr. 13. 12. Cp. ch. 11. 17.
[w] ch. 4. 18.
[x] John 12. 42. Cp. John 7. 48.
[y] Mat. 21. 35.
[z] ch. 13. 52. Mat. 5. 12. 1 Pet. 4. 13, 16. Cp. 1 Cor. 4. 9. Phil. 1. 29.
[a] Luke 20. 35.
[b] ch. 2. 46.
[c] Cp. ch. 21. 39.
[d] ch. 4. 20, 29.
[e] ch. 2. 9.
[f] ch. 8. 35 & 11. 20 & 15. 35 & 17. 18.

"FULL OF FAITH AND OF THE HOLY SPIRIT" V.5 In V.5 this is described as "full of faith (or best mid-charis, grace) and power." The Holy Spirit gave power to his preaching but the H.S. could relate to the strength of his belief John 6:62, as well as its power to perform miracles.

CHAPTER 6.

15 THE FIRST ORGANISATION Vv 1-7.

Dissatisfaction is overcome by proper organisation.

1 With multiplication there came increased problems. The original simplicity had to be supplemented by a more complex organisation

2 Gongusmos, a murmuring, muttering, secret debate. An onomatopoeic word, representing the significance by the sound of the word, as in murmur (Vine)

3 RV Grecian Jews. Diag. Hellenists. Those Jews who spoke or otherwise followed Greek usages mainly foreign Jews, living in Grecian parts

4 Those who clung tenaciously to Aramaic 2 Cor. 11:22. Phil 3:5 Acts 21:40.

5 This implies an order of widows maintained at the common cost of the Ecclesia, and engaged in certain official duties. Acts 9:41. 1 Tim. 5:3,9,10,11,16.

6 In the distribution of the common fund, it seemed that the Hellenistic widows were being neglected Ch. 4:34

7 RV "fit."

8 Their great duty was to preach and expound the Word.

9 The word "ministration" V1. "serve," and "deacon" are all derived from a common word - Diakonia, Diakonein, Diakonos.

10 The choice was not governed by popularity, but a careful assessment of each one was to be made

11 RV. Spirit. Diag. "full of Spirit."

12 They were brought before the Apostles who instructed them in their duties. Diag "set over" instead of appoint

13 Their prayers took in all the manifold needs of the Body which first had to be sought out, their prayers were powerful and occupied time Cp Acts 1:24

14 They appreciated the value of the Apostles being freed for this most important duty and privilege.

15 From Stephanos a crown. As he had a Greek name it could have been that he was a hellenistic Jew. All the seven have Greek names.

16 Sig Warrior. See Ch 8.

17 Leader of singers.

Conqueror.

Honorable

Faithful

Conqueror of the people Cp Rev 6:2.

It is publicly endorsing their office. Num 27:23. Deut 34:9.

Note the development Ch 2:42 Ch 12:12. 5:14.

16 THE FIRST MARTYR V 8 - Ch 7:60

FALSE ACCUSATION Vv 8-11

24 He had the disposition and the ability to work and exercised them to the full.

25 There was evidently a synagogue in Jerusalem frequented by Jews from these parts

26 Latin for "freedman." They seemed to have been Jews who were taken as slaves to Rome & then freed - or the descendants of such. Others identify them with Libertum, a city of region in Africa.

STEPHEN (Crown or Wreath Cp Rev 2:10) 169

Stephen became the most prominent of the seven selected disciples. Although called to dispense relief to the needy, he did not limit his work to that, but became a powerful preacher Ch. 6:10 Called before the Sanhedrin as a result, they could not resist the power of his words, and with growing irritation at the opposition they were receiving from Christ's followers, they illegally and brutally stoned him to death. Stephen was a man:

Full of faith - There was no place for doubt or fear in his heart Acts 6:5

Full of grace - His disposition was kindly and considerate towards others Acts 6:8 RV.

Full of power - He had a God-given ability to do things! Acts 6:8.

Full of the Word - His adversaries could not match his exposition of it Acts 6:10

Full of wisdom - He could give practical manifestation of the things he believed Ch 6:3

Full of courage - the opposition (fierce) of man did not deter Stephen Ch 7:51-53

Full of love - He was able to forgive his very murderers. Ch 7:60

Stephen's death helped to bring to spiritual life one of the greatest of his opponents - the young man Saul. Ch 7:58. 22:20

27 These were associated with the same synagogue - which would suggest that the Libertines were those of Africa, adjacent to Cyrenia in Africa and Alexandria. These were possibly rabid Hellenists.

28 Tarsus was the capital [illegible] most likely Paul was among the disputants. Ch 7:58.

STEPHEN'S TRIAL The similarity of his trial to that of Christ's is remarkable, and must have impressed the believers of that day. There is the same set purpose to silence a true-speaking tongue by death; the same base employment of false witnesses; the same wresting of good words into criminal ods; and the same meekness and patience unto death closing with a petition on the behalf of the persecutors Ch. 7:60. Stephen died happy Mt 5:10-12. 1 Pet. 4:14-16.

STEPHEN'S DEFENCE He was indicted because he taught that the present order was but temporary. He was accused of blasphemy because he alleged that true worship was possible apart from the Temple & the law. He answered by showing: a. Divine revelation shows that Yahweh was never exclusively interested in the land nation, law and Temple Vv2-50. b. that in rejecting and crucifying Christ they had repeated the error of their fathers, & thus were guilty of blasphemy in rejecting Yahweh & His Son.

29 RV: "Withstand." This wisdom and power came from the Holy Spirit which guided him Luke 21:15.

30 Hupo ballo – To throw or put under. To suggest, whisper, prompt (Vine). In legal sense, to procure a person who will take a false oath. The Greek word suggests under-hand work

31 Nothing more calculated to rouse the anger = passions of the mob than this.

ARRESTED AND CHARGED

32 They spread their evil report, arousing the feelings of the people exciting them to arrest Stephen.

33 Sunarpazo – To snatch violently, to carry with force. RV: seized.

There was no doubt a semblance of truth in the charge. If Stephen had spoken as Christ did at Jn. 4:21. Mk 13:2 or the Apostles did in Col. 2 16-17. Heb 8:13. Gal. 3:19 his words could easily be misrepresented by unscrupulous false witness.

This is so said in contempt. Cp Mt. 26:57-59. Luke 20:1-19. Mt. 24:15-21. Luke 21:24

RV "fastening their eyes." The charge having been made they all turned to him, expecting him to reply. But they were transfixed at what they saw – for his face shone as with a Divine radiance. This should have prepared them to hearken diligently to him and carefully analyse his words – but they were too blinded by prejudice to do so.

CHAPTER 7

THE DEFENCE Vv 2-53.

The Call Came To Abraham in Mesopotamia 2-3

RV: "Brethren & fathers." Lit. men, brethren. i.e. men who are brethren. Thus Stephen identified himself with Israel. The "fathers" a term of respect for the elders.

Cp 1 Pt 1:11 The glory one time shone in the Most Holy but not in Herod's Temple as Stephen's accusers knew!! See note below

This double call confirmed. Gen. 15:7. Neh. 9:7.

The call came to Abram whilst he was in Ur showing that Yahweh was not exclusively interested in Haran in the Land. See notes on "Defence" above.

Abraham Never Obtained Permanent Inheritance Therein 4-5

From this it is obvious that the present order was temporary. Cp Gen. 11:26, 32; 12:4 Though Abram mentioned first, he was not the oldest. It is normal in Scripture to mention the Israel first born first, though in years they may have been younger. e.g. Josh 24:2. Heb 11:20. Exod. 6:23. Gen. 38:5. Gen. 9:26 (cf. Gen. 10:21)

So why should the Jews imagine that their current order was permanent? Cp Ch. 6:10. Cp Heb. 11:8-9

Chronology.

High priest-ship Cp Ch. 11:6 implies a new appointment. Jonathan ben Hanan – by Vitellius AD 36. Tiberius 14-36. Pilate deposed. Marcellus succeeds

29 "resist the wisdom and the spirit by which he spake.

11 Then [c] they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and [f] caught him, and brought *him* to the council, (Sanhedrim-Dtn)

13 And set up [g] false witnesses, which said, This man ceaseth not to speak blasphemous words against this [h] holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall [m] destroy this place, and shall change the [30] customs which Moses delivered us.

15 And all that sat in the council, [r] looking stedfastly on him, saw his face as it had been the face of an angel. Chronology

(Perhaps Theophilus the son of Ananus (see below

CHAPTER 7.

Stephen answereth to the accusation of blasphemy: 2 sheweth that Abraham worshipped God rightly: 51 reprehendeth their rebellion, and murdering of Christ, the Just One, 54 whereupon they stone him to death.

THEN said the high priest, Are these things so?

2 And he said, [x] Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, [z] before he dwelt in Charran,

3 And said unto him, [b] Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. (a)

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, [c] he removed him into this land, wherein ye now dwell. (Metoikizo – technical word for planting a colony – not to stay abide)

5 And he gave him none inheritance in it, no, not *so much* as to set his foot on: yet he promised that [b] he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That [@] his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil [e] four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and [f] serve me in this place.

8 And [k] he gave him the covenant of circumcision; and [l] so *Abraham* begat Isaac, and circumcised him the eighth day; and [@] Isaac *begat* Jacob; and [p] Jacob *begat* the twelve patriarchs.

9 And the patriarchs, [q] moved with envy, [r] sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and [s] gave him favour, and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 [v] But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And [w] [a] at the second *time* Joseph [c] was made known to his brethren; and [d] Joseph's kindred was made known unto Pharaoh.

14 [e] Then sent Joseph, and called his father Jacob to *him*, and [f] all his kindred, (@) threescore and fifteen souls.

15 So Jacob [h] went down into Egypt, and [k] died, he, and [l] our fathers,

16 And [m] were carried over into Sychem, and laid in the sepulchre that [n] Abraham bought for a sum of money of the sons

[a] Mat. 10. 20. Luke 21. 15. Cp. Is. 54. 17.
[b] Gen. 12. 7 & 13. 15 & 15. 3, 18 & 17. 8.
[c] 1 Kin. 21. 10, 13.
(d) Cited from Gen. 15. 13, 14:
[e] ver. 17. Ex. 12. 40.
[f] ch. 19. 29.
[g] ch. 7. 58. Mat. 26. 60.
(h) Cited from Ex. 3. 12.
[i] ch. 21. 28. Mat. 24. 15.
(k) Gen. 17. 9-12.
(l) Gen. 21. 2-4.
[m] Dan. 9. 26.
(n) Gen. 25. 26.
(o) Or, tribes.
[p] ch. 16. 21 & 21. 21 & 26. 3 & 28. 17.
[q] Gen. 29. 31-35 & 30. 5-24 & 35. 18, 23-26.
[r] ch. 17. 5.
[s] Luke 4. 20.
[t] Gen. 37. 4, 11, 28. Ps. 105. 17.
[u] Judg. 13. 6.
[v] Gen. 41. 37, 40 & 42. 6. Ps. 105. 21.
[w] ch. 22. 1.
[x] Gen. 42. 1-3.
[y] Gen. 11. 31 compared w. h Gen. 12. 1.
[z] Gen. 43. 15.
[a] Cited from Gen. 12. 1.
[b] Gen. 45. 4.
[c] Gen. 45. 26.
[d] Gen. 45. 9, 27.
[e] Gen. 46, 27. Ex. 1. 5. Deut. 10. 22.
(@) Cp. Note Gen. 46. 26 with Gen. 38. 12.
[h] Gen. 46. 5.
[i] Gen. 12. 4.
[k] Gen. 46. 33.
[l] Ex. 1. 6.
[m] Gen. 50. 25. Ex. 13. 19.
[n] Cp. Gen. 23. 16 with Gen. 33. 19.

CHARACTERISTICS OF GOD 170

God of glory is genitive of character Cp also: God of comfort 2 Cor 1:3. God of patience & consolation Rom 15:5. Peace Rom 15:33

THE DEFENCE SUMMARISED

1. In rebuttal of the claim that the Jews as a nation, & the Land as the sole scenes of God's labors Acts 6:13. (as Locality were)
   a. Abram was called when in Mesopotamia V.2
   b. Even in the land he received no inheritance V.5
   c. Abram's seed served God in Egypt Vv6-7.
   d. The Patriarchs rejected Joseph who served God & was honored by Gentiles in Egypt for "God was with him" Here
2. In either Word or Practise he had taught or acted inconsistently with the teaching or actions of Moses Ch. 6:11.

a. In birth V.20, upbringing V.21 education V.22 marriage & begettal of his sons V.29 as well as his

e. Jacob and his whole family had to leave the Land to be Divinely succored in Egypt Vv 11-16
f. God did not desert them in Egypt V.34.
g. The Law was given & form of worship established during 40 yrs wilderness wandering V.36

It could not be rightly claimed that he had spoken blasphemous words against God or the Temple (i.e the holy place) for all that he said was confirmed by history and revelation

a. Jacob and his whole family had to leave the Land to be Divinely succored in Egypt Vv 11-16
b. God did not desert them in Egypt V.34.
g. The Law was given & form of worship established during 40 yrs wilderness wandering V.36

THE DEFENCE – Continued from

by the manifestation for by an appeal to exclusively, and the Exodus was typical

Moses was cared for by Egyptians 17-22

Some texts have omo-logeo, to engage or agree.

His Immediate Descendants served but In Egypt Vv6-7

7 So the LXX. But some (see Gesenius "Thes") render the Heb as the LXX

8 These words are derived from Exod 3:12. & relate to Sinai, not Zion. The bond promised to Abram the Uncircumcised

9 All that He had promised before, had been to Abram the uncircumcised, i.e. – the Gentiles Cp. Rom 4:10-17.

Gentiles Honor Whom the Patriarchs Despised

10 History was repeating itself Cp V.52. They treated Joseph the type of Christ as they did the anti-Christ. Most of the God-given leaders and their greatest benefactors had been thus treated, illustrating Gen. 41:15

11 Gentiles accepted and honored whom the Patriarchs persecuted. So it would be now with the Gospel.

The Patriarchs Themselves sought Food in Egypt Vv 11-16

12 Necessity drove them from the Covenant-Land – so there was a precedence for change

13 The type of Christ

14 NV: "appeared."

15 Deg. "Urged them to depart." This also was the message of Christ.

16 Here was precedence for change.

17 This was the same treatment as Christ received.

18 Evidently all the patriarchs were carried over into Shechem and there buried.

19 There is no record of this transaction, that Abraham could have purchased the field when in Shechem Gen 12:6 The Diaglott has a footnote "The best critics are of the opinion that 'Abraham' as found in the text is spurious and has been inserted by some officious transcriber. In the text it supplies the name Jacob.

Stephen reveals such a thorough knowledge of history that it is inconceivable that he should make a great mistake in such a well-known and famous transaction.

Deg. "having outwitted our race..." to the end. RV that they should cast out.. "Evidently the first objective of Pharaoh was to ill treat them that in desperation the Israelites would cast out their children

20 "A goodly child" Exod 2:2. Heb 11:23. Josephus records Pharaoh's daughter as captivated by his beauty, Deg. "Divinely beautiful."

21 Cast out by Israel, accepted by Gentiles like Christ.

22 Deg. Educated. RV "Instructed." Philo says he was skilled in music, geometry, arithmetic, philosophy, & the whole circle of arts and sciences.

23 Period of probation Deut 25:3. He was 40 years in Egypt, 40 years in the wilderness Acts 7:30, 40 years leading the people Cp Deut. 34:7.

Moses was Misunderstood by the Israelites Vv 23-28

24 Their ignorance was repeated by Stephen's contemporaries

25 RV: "Appeared."

26 Deg. "Urged them to peace." This also was the message of Christ.

27 This was the same treatment as Christ received.

28 Opposition from Israelites drove Moses Away Vv 29-

THE DEFENCE – Commences on a note of conciliation V.2. but concludes with a forthright indictment Vv 51-52. This was doubtless induced by the growing impatience manifested in the members of the Council as the background to their opposition was expounded by an appeal to their typical history V.37. 1 Cor. 10:11. The sudden change of V.51 was probably induced by the manifestation of growing impatience, perhaps noisy interjection on the part of his audience. Stephen's defence was really an attack, for by an appeal to history and the Pentateuch, he was able to prove (1) The temporal nature of the Temple, law, God's interest in the Jewish nation exclusively, and the Land as the scene of His manifestation is taught therein (2) their action in crucifying Christ and rejecting the teaching of the Ecclesia was typical of the nation's history in repudiating the prophets Vv 51-53.

of Emmor @*the father* of Sychem.

17 But when [c] the time of the promise drew nigh, which God had sworn to Abraham, @ the people grew and multiplied in Egypt,

18 Till another king arose, @ which knew not Joseph.

19 The same @ dealt subtilly with our kindred, and evil entreated our fathers, [k] so that they cast out their young children, to the end they might not live.

20 In which time [l] Moses was born, and was @ exceeding [o] fair, and nourished up in his father's house three months:

21 And [q] when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all @ the wisdom of the Egyptians, and was [u] mighty in words and in deeds.

23 And when he was full forty years old, @ it came into his heart @ to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: ⊙—⊙ Diag.

25 [s] For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 @ And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, [k] Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 @ Then fled Moses at this saying, and was a stranger in the land of Madian, [b] where he begat two sons.

30 And when forty years were expired, [e] there appeared to him in the wilderness of mount Sina **an angel of the Lord** in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to [i] behold *it*, the **voice of the Lord** came unto him,

32 Saying, @ I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then [p] Moses trembled, and durst not behold.

33 Then said the Lord to him, @ Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 [t] I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer @ by the hand of the angel which appeared to him in the bush.

36 [a] He brought them out, after that he had shewed [b] wonders and signs in the land of Egypt, and [c] in the Red sea, and [d] in the wilderness [e] forty years.

37 ¶ This is that Moses, which said unto the children of Israel, @ A prophet shall the Lord your God raise up unto you of your brethren, [g] like unto me; him shall ye hear.

38 This is he, [h] that was in the [i] church in the wilderness with @ the angel which spake to him in the mount Sina, and *with* our fathers: [m] who received the lively [n] oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from

[c] Expressed Gen. 33. 19. Josh. 24. 32.
[k] Ex. 2. 22 & 4. 20 & 18. 3, 4.
[e] ver. 6. Gen. 15. 13, 16.
@ Ch. 13. 17. Ex. 1. 7. Ps. 105. 24.
[f] Ex. 3. 2.
[y] Cp. Ex. 3. 1.
@ Cited from Ex. 1. 8.
@ Ex. 1. 19. Ps. 105. 25.
[i] ver. 32. Luke 12. 24, 27. Heb. 3. 1.
[k] Ex. 1. 22.
@ Cited from Ex. 3. 6.
[m] Ex. 1. 17, 18 22. Luke 17. 33.
[n] Ex. 2. 2.
[o] Or, *fair to God.* Ps. 65. 9.
[p] Ex. 2. 2. Heb. 11. 23.
[q] Ex. 3. 6.
[r] Ex. 2. 3-10.
@ Ex. 3. 5. Josh. 5. 15.
[s] Ex. 3. 7, 8, 10.
[t] 1 Kin. 4. 30.
[u] Luke 24. 19.
[x] 1 Cor. 2. 9. Cp. Luke 24. 38.
@ Ex. 2. 11, 12.
@ Num. 20. 16.
[a] Or, *now.*
[a] Ex. 12. 41 & 33. 1.
[b] Ex. ch. 7-ch. 11. Ps. 105. 27-36. John 4. 48.
[c] Ex. 14. 21, 27-31.
[d] Ex. 16. 1, 35 & 17. 1-6, &c.
[e] Gen. 13. 18.
@ Ex. 2. 13, 14.
@ Cited from Deut. 18. 15. Cited also ch. 3. 22.
[g] Or, *as myself.* Ex. 19. 3, 17.
[h] Rather as 1 Chr. 13. 2.
[k] Cp. Luke 12. 14.
@ Is. 63. 9.
[m] John 1. 17.
@ Rom. 3. 2.
@ Ex. 2. 15.

Midian signifies contention. As did Christ Heb. 2:13.

Yet God Did Not Cast Away His People Vv 30-34

Thus the preaching of the Gospel did not suggest the casting away of Israel even though it did require some changes. Cf. 6:14.

29A This was the Voice of the angel of V.38 and thus an example of God manifestation. This same angel had the Divine name invested upon him and continued with Israel through the wilderness V.38.

30 A Hebraism for "I have surely seen" (RV)

The Leader Whom They Rejected Ultimately Saved Them Vv 35-36

There is to be a repetition of this. 31 The angel of His presence upon whom it was named the name of Yahweh. Exod. 23:20-21; 33:14. Isa. 63:9.

32 A repetition Isa. 11:11 Mic. 7:16.

33 Jer. 32:20 & Ps. 105:27.

Moses Was a Type of Christ Vv 37-

34 This is omitted from the received text.

The Israelites Disobeyed Moses Vv 38-43 10:4

Deut. 5:15. 6:21-24. 9:10

35 As they did the Lord Jesus.

Moses was accused of [1] Moses was cared for by Egyptians 17-22

[1] Some texts have omoiogeo, to engage or agree.

18 Deut. "having outwitted our race..." RV. "to the end."

19 "that they should cast out..." Evidently the first objective of Pharaoh was to so ill treat them that in desperation the Israelites would cast out their children.

20 "A goodly child" Exod. 2:2. Heb 11:23 Josephus describes Pharaoh's daughter as captivated by his beauty. Diag. "Divinely beautiful."

21 Cast out by Israel, accepted by Gentiles like Christ.

22 Diag. Educated. RV "Instructed." Philo says he was skilled in music, geometry, arithmetic, hieroglyphics, & the whole circle of arts and sciences.

23 Period of probation Deut. 25:3. He was 40 years in Egypt, 40 years in the wilderness Acts 7:30, 40 years leading the people Cp Deut. 34:7.

Moses was Misunderstood by the Israelites Vv 23-28

24 Their ignorance was repeated by Stephen's contemporaries

25 RV "appeared."

26 Diag. "Urged them to peace." This also was the message of Christ.

27 This was the same treatment as Christ received.

Opposition from Israelites drove Moses Away Vv 29-

29 Then fled Moses at this

THE DEFENCE SUMMARISED (Cont.) 171

1. God called by Yahweh to deliver Israel V.30a. Moses had close associations with heathen lands and people & little with his own. He never entered the Land.
   a. Moses was misunderstood by his brethren V.25 forced to flee V.29 and even after delivering the nation was he rejected V.39.
   c. Moses taught that he typed the Messiah whom it was imperative to heed V.37.
2. He rebutted that the rites of the Law were always necessary for righteous living Acts 6:13,14
   a. It came late in the history of acceptable worship, after Circumcision V.8 & the deliverance from bondage V.38.
   b. It was given to a nation absorbed in idolatrous practices V.41 that had rejected Moses V.40
3. He rebutted the principle that the Temple was essential to worship Acts 6:14.
   a. God communicated with Abram at Ur V.2.
   b. Moses stood on holy ground at Sinai V.33.
   c. The nation worshipped at a movable Tabernacle in the wilderness and Land 44-45
   d. David was not permitted to build a Temple V.46.
   e. Yahweh proclaimed He dwelt not in Temples made with hands V.48.
4. The Rites of the Law of God had not been changed before so why not again.
5. The Tabernacle had been replaced by the Temple and the limitations of the latter clearly stated.
6. He accused his accusers in a manner they could not refute
   a. Moses indicted the nation as stiff necked and unregenerate V.51
   b. Their history was a record of persecution of righteous men V.52
   c. they could not justly claim anything against Jesus, who for all their illegal prosecution remained the Just One V.52.
   d. they were guilty of false witness and murder V.52
   e. they were indicted by the very law to which they appealed V.53.

Stephen's defence and accusation was confirmed by the Revelation V.55. which was visual proof of his claim that they had murdered the Just One.

STEPHEN'S SPEECH cp VII.ff. - The design of Stephen was to show that the Jews placed too much dependence on outward symbols. They had not used the Tabernacle, the Law, the Temple aright in the true manner. Their personal instruction. Yahweh did not limit His worship to one place or form. The Patriarchs worshipped Him without Tabernacle or Temple in the land and in Egypt. He was worshipped in a movable Tabernacle in the wilderness and in the land.

David, the man after His heart, was not permitted to build the Temple, and when Solomon did he was told that it was but the shadow of the reality and not the true place of rest.

them, and in their hearts turned back again into Egypt,
40 Saying unto Aaron, [a] Make us gods to go before us: for *as* for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.
41 And [c] they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.
42 Then God [d] turned, and [e] gave them up to worship the host of heaven; as it is written in the book of the prophets, [f] O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?
43 Yea, ye took up the tabernacle of [g] Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.
44 Our fathers had [h] the tabernacle of witness in the wilderness, as he [i] had appointed, [j] speaking unto Moses, [k] that he should make it according to the fashion that he had seen.
45 Which also our fathers that came after brought in [l] with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;
46 Who [m] found favour before God, and [n] desired to find a tabernacle for the God of Jacob.
47 But Solomon built him an house.
48 [o] Howbeit [p] the most High [q] dwelleth not in temples made with hands; as saith the prophet.
49 [r] Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?
50 Hath not my hand made all these things?
51 ¶ Ye [s] stiffnecked and [t] uncircumcised in heart and ears, [u] ye do always [v] resist the Holy Ghost: as your fathers *did*, so do ye.
52 [w] Which of the prophets have not your fathers persecuted? and they [x] have slain them which shewed before of the coming of [y] the Just One; of whom ye have been now the betrayers and murderers:
53 Who have received the law [z] by the [2] disposition of angels, and have not [a] kept *it*.
54 ¶ [b] When they heard these things, they were cut to the heart, and they [c] gnashed on him with *their* teeth.
55 But he, [d] being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56 And said, Behold, I see [e] the heavens opened, and [f] the Son of man standing on the right hand of God.
57 Then they cried out with a loud voice, and stopped their ears, and [g] ran upon him with one accord,
58 And cast *him* [h] out of the city, and [i] stoned *him*: and [j] the witnesses [k] laid down their clothes at a young man's feet, whose name was Saul.
59 And they stoned Stephen, [l] calling upon God, and saying, Lord Jesus, [m] receive my spirit.
60 And he [n] kneeled down, and cried [o] with a loud voice, [p] Lord, [q] lay not this sin to their charge. And when he had said this, [r] he fell asleep.

CHAPTER 8.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, 14 Peter and John come to confirm and enlarge the church. 9, 18 Of Simon the sorcerer. 37 Philip baptizeth an Ethiopian eunuch.

AND [s] Saul was [t] consenting unto his death. And at that time there was a great persecution [1] against the church which was at Jerusalem; and [u] they were all scattered abroad

Cited from Ex. 32. 1.
2 Chr. 36. 16.
Mat. 21. 35.
Ex. 32. 4-6. Ps. 106. 19.
d ch. 3. 14.
e Josh. 24. 20.
f Deut. 33. 2. Gal. 3. 19. Heb. 2. 2. Cp. ver. 38.
g Ps. 81. 12. Cp. Ezek. 20. 39.
h Luke 11. 48.
i ch. 5. 33. Cp. ch. 2. 37.
Cited from Amos 5. 25-27. Note.
l Job 16. 9.
m ch. 6. 5.
n 1 Kin. 11. 7.
o ch. 10. 11. Ezek. 1. 1.
p Dan. 7. 13.
q Num. 17. 7.
2 Or, *who spake.*
r Ex. 25. 40.
s Num. 15. 35. Mat. 21. 39. Luke 4. 29.
t Lev. 24. 16.
3 Or, *having received.*
u ch. 6. 13 & 8. 1. & 22. 20. Cp. Deut. 13. 9, 10 & 17. 7.
x ch. 8. 1 & 22. 20.
y Heb. 4. 8 (marg.).
z ch. 9. 14.
a ch. 13. 22. Luke 1. 30.
b Ps. 51. 5.
c 1 Chr. 22. 7.
d ch. 9. 40 & 20. 36. Mark 15. 19. Luke 22. 41.
e Mat. 5. 44.
f Num. 12. 11. Mat. 26. 15.
g 1 Kin 8. 27.
h Luke 1. 32.
i Mat. 27. 52.
k ch. 17. 24.
l Is. 66. 1, 2. Cited from Ps. 11. 4.
m ch. 7. 58.
n ch. 22. 20. Rom. 1. 32.
o Ex. 32. 9. Deut. 10. 16.
p Ex. 6. 12.
q ch. 11. 19.

172

37 Their rejection of Moses led them to desire Egypt in their hearts. This in turn brought them to idolatry, and worshipping the work of their own hands. So Yahweh rejected them and national disaster resulted. As Moses was a type of the Messiah who should come their rejection of Christ must lead to a similar result.
38 The twelve Minor Prophets were considered as one book.
39 The answer is No, they did not! Israel disobeyed Yahweh throughout their history, as they did in Stephen's time.
40 KY: Rephan — the Coptic name of the god Saturn. The Hebrew text has כִּיּוּן Chiun, which might possibly be a corruption of כַּוָּכָב, as it would be very easy to mistake the ך for ר resh, and the vau shured for ף pe" (A.C). There is no authority for this correction in either MSS or Versions however. Probably Saturn was more known by its Greek term than its Coptic term in the days of Stephen.
41 Amos has "Damascus." Stephen's statement is historically correct, and he is evidently applying Amos to an interpretive way. See Notes there.
The Tabernacle was Made In the Wilderness And Brought Into the Land Yv44-45
42 See Note above.
43 RV "In their turn" Marg. "Having received it by succession."
44 All this time, Yahweh was worshipped without the Temple, even by David. See Note above.
The Limitations Of The Temple Pronounced By Yahweh Yv46-50.
45 Skenoma, used in LXX for both Ohel 1 Kg. 2:28; 8:4 and for Mishkan Ps. 74:5. 46:4. RV: habitation. Cp. 2 Sam. 7:2. Ps. 132:2-5. David found the place of rest but was not permitted to build the habitation as he was a man of war. 1 Chr. 22:8
46 Aiteo = To ask for. RV: "asked." Citation Ps 132:5. David was not permitted to do this but worshipped Yahweh in truth.
47 De — generally marks a contrast.
48 Naos — A dwelling. Used both of the Tabernacle Mt. 23:16-17 of the Temple Mt. 27:51.
49 Alla — an emphatic contrast, more so than "de."
50 Naos — Sanctuary. However the R.T. omits the word. RV: houses in italics. Diag. "Not in things made with hands." Bull. "Not in Handwrought things." Cp Is. 66:1-4.
51 Stephen justifies himself from the charge of having spoken blasphemy by taking the offensive.
Stephen's Accusers Were As Rebellious As Their Fathers Yv 51-53

52 Stephen's address abruptly changes here and this could have been due to growing impatience on the part of his hearers who perhaps were making this obvious.
53 This was the very language of rebuke that Moses himself used Exod. 32:33, making Stephen's rebuke even more cutting. See the two reproaches together Deut. 10:16.
54 The Law required them to be circumcised in heart Deut. 30:6. Deut. 10:16. Lev. 26:41. Jer. 9:26. Cf. Rom. 2:25-29.

CHAPTER 8

3 PREACHING IN JUDEA & SAMARIA Vv1-25
1 THE SCATTERED WITNESSES Vv1-4

1 Suneudokein — To consent or fully approve. In his savage hatred Ch. 9:1 Saul completely identified himself with the action taken.

59 Emphasising the principle of free will. Phil. 2:12-14.
56 Did Stephen personally hear the similar words spoken by the Lord? Mt. 5:12. 23:34-37. Luke 11:49-51. Was he one of the 70?
57 Di Kairos — Rightly. A reference to the fact that they could not justify their accusations against Christ.
58 And thus indictable by the very law they had urged against Stephen.
59 Moses never saw Yahweh personally. Num. 12:8. Exod. 20:1. Baal Heb 2:2. Acts 7:38.

MARTYRDOM Sk 6:8

Now their rage knew no bounds. Unable to resist the truth of his words, they gave vent to anger, screaming invectives on him, and then gnashed their teeth in fury.
60 Cp Note Acts 5:21. In a paroxysm of uncontrolled anger. In his quiet faith, he was lifted out of the environment of the angry chamber of unjust judgment and strengthened & calmed by the presence of God's Son. He saw a revelation of the Shekinah glory. Cf. Heb 1 and 12. Cp Mt. 22. Mk. 12:19-20. Jas 5:4. He was seen standing to extend help to Stephen. In vision he was taken into the unveiled presence.
61 The judge. Jhn 5:22. At the place of authority. Ps. 110:1. Dan. 7:13 where he has the care of the saints.
62 They manhandled him out of the Sanhedrin chamber, rushed him through the streets of the city, and out beyond its bounds to keep the Law. Num. 15:35. Luke 4:29.
Scrupulously observing the Law Deut. 17:7. Neanias. See also Acts 20:9. 23:17, 18, 22. The term could apply probably to the age of 30. So Paul is dramatically introduced.
71 Diag. "Invoking." He did so in the name of the Lord Jesus.
72 Diag = "Dexai mou" also be rendered "sustain" or support. Booth, in his Lexicon of Primitive Words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus sustain my spirit, or assist me to die."
The AV: a prayer to accept his sacrifice as an offering on the Christ altar.
No support for Trinitarianism can be derived from this incident, for the separate identity of the Father & Son & His subordinate position is clearly affirmed in
56.
73 Diag. "Bending his knee." Probably, as he was collapsing to the

He doubtless would have thrown stones but that was the duty of the witnesses.
The successful action taken against Stephen launched a full-scale persecution designed to crush completely the new-born Ecclesia. Saul became the spearhead of the attack.
But as the seed is blown abroad to fructify in different places.
Courageously they remained in Jerusalem to hold together the persecuted Ecclesia, that the witness might be maintained.
Thus the objective of the persecutors was completely frustrated.

SAMARIA HEARS THE WORD Vv5-25

For Instructions Ch 1:8
This area had been prepared by the preaching of Christ Jhn. 4:1-9-42
PHILIP'S PREACHING
Samaria is always used in NT for the District not the city which was then called Sebaste. Gr. = "a city." See Jhn 4:5.
RV: "The multitudes." Received the same reception as did the Lord. Partly because of the healing, partly because of the preaching — the one supplementing and illustrating the other.
Vat. MSS - Diog = "a city." Other MSS = "the city." Cp Jhn 4:29-42.
SIMON CONVERTED Vv9-13

He landed on the credulity of people by dealing in the exercise of magical powers manifested in incantations, spells and charms.
RV = "amazed."
He was known throughout the whole district. Justin Martyr states that he was of Gitton, or Gittah, a village of Samaria. The Samaritans seem to have been easily led first accepting Jesus, then Simon, then Philip.
RV: "That power of God which is called great." This seems to have been a title that he assumed.

He constantly attended on Philip viewing with amazement a display of genuine power.
RV: "he was amazed" He never experienced the feeling he had inflicted on his dupes before — and he knew that these miracles were genuine.

throughout the regions of Judæa and [b] Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and [c] made great lamentation over him.

3 As for Saul, [d] he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore [h] they that were scattered abroad went every where preaching the word.

5 Then [i] Philip went down to the [g] city of Samaria, [f] and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For [m] unclean spirits, [n] crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was [q] great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city [u] used sorcery, and [v] bewitched the people of Samaria, [w] giving out that himself was some great one:

10 To whom they all gave heed, [a] from the least to the greatest, saying, [b] This man is the great power of God.

11 And to him they [d] had regard, because that of long time he had bewitched them with sorceries.

12 But when they [p] believed Philip preaching [r] the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he [s] continued with Philip, and wondered, beholding the [t] miracles and signs which were done.

14 Now when [e] the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, [x] that they might receive the Holy Ghost: 16 17 18

16 (For [y] as yet he was fallen upon none of them: only [z] they were baptized in the name of the Lord Jesus.)

17 Then [1] laid they *their* hands on them, and [2] they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, [3] Thy money perish with thee, because [4] thou hast thought that [5] the gift of God may be purchased with money.

21 Thou hast neither [6] part nor lot in this [7] matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, [8] if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in [9] the gall of bitterness, and in [10] the bond of iniquity.

24 Then answered Simon, and said, [11] Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had [12] testified and preached the word of the Lord, returned to Jerusalem, and [13] preached the gospel in many villages of the Samaritans.

26 And [14] the angel of the Lord spake unto [15] Philip, saying, Arise, and go toward the south

---

GRADUAL EXTENSION OF TRUTH

The Apostles were brought by gradual steps to comprehend the truth enunciated by Peter Acts 10:34,35. [a] First to Samaritans as a mixed racial entity between Jew & Gentile; [b] second, to a Gentile proselyte; [c] third to a sympathetic Gentile (Acts 10) [d] Finally to the hostile world Acts 13.

PHILIP THE WARRIOR (sig. A lover of Horses, or Warrior) His general character Acts 6:3. Philip was not content to serve tables, but was also driven by the urge to boldly preach the Word. The death of Stephen and the persecution of the Ecclesia did not deter him. He courageously obeyed the Spirit as it guided him. His preaching in Samaria was attended with great success Acts 8:5-13. He was the means of introducing Christ to a heathen country Acts 8:26-39 on the road from Jerusalem to Gaza. He preached at Ashdod (Azotus), and continued to preach from city to city until he reached Caesarea v.40. He was in that city years later when Paul visited it. He had 4 daughters with the gift of prophecy 21:8-9.

PETER AND JOHN SENT TO SUPERVISE THE WORK IN SAMARIA vv.14-17

16 Thus the Holy Spirit was not necessary for conversion or belief, but for the manifestation of Divine Power.

17 ane – "he, she or it was." Bull. See also 8:1. The word is part of the verb, and is not emphatic (i.e. the personal pronoun) nor independent

18 Epipipto – to fall upon in the sense of taking hold or embracing. Used of fear Luke 1:12 Acts 19:17. reproaches Rom. 15:3. Also used literally

19 Though Philip had preached the preaching he could not confer the Spirit. Cp. Acts 6:6. 19:6. 1 Tim. 4:14. 2 Tim. 1:6. Cp. Note Acts 9:17. Thus showing that this form of Spirit-power is not essential to the development of a Christ-like character or the understanding of Truth.

SIMON REBUKED vv.18-24

20 He believed v.12, but sought to obtain by money, the prominence in the Ecclesia that he had enjoyed as a sorcerer. Thus though he believed, he was not thoroughly converted.

21 This implies the complete condemnation of Simon.

22 This describes what men now call Simony.

23 The expression based on O.T. usage indicated that Simon's attitude separated him completely from the brethren. Cf. Logos. "Word." – The Word of salvation. Cp. 5:20. 10:36. 13:26.

24 Metangeon. See note Acts 2:38. Cp. Deut. 29:18. Heb. 12:15. The expression denotes defection from the Truth & the defiling & corrupting of others. For "bond of iniquity" see Isa. 58:6.

The attitude of humility suggests that Simon saw the error of his way. The will of Yahweh having been revealed, the Apostles proceeded to preach accordingly.

4 TO THE UTTERMOST PARTS OF THE EARTH v.16 Acts 1:8

1 TOWARDS AFRICA vv.26-40

THE ETHIOPIAN CONVERTED

THE PREACHER SENT vv.26-29

The instructions given are simple, clear, explicit. This is Divine guidance and is given in the Word. See examples of similar cases Acts 9:11. 10:5.

We need to seek Divine guidance. The Doctrines of Truth are clearly recorded, if men would but hearken! They will teach what one should do if one will but respond as did Philip, as did the Ethiopian.

SAMARIA HEARS THE WORD vv.5-25

See Instructions Ch.1:8. The area had been prepared by the preaching of Christ John 4:39-42. PHILIP'S PREACHING

Samaria is always used in NT for the district not the city which was then called Sebaste. Gr. = "a city." See John 4:5.

RV. "The multitudes." He received the same reception as did the Lord.

Partly because of the healing, partly because of the preaching – the one supplementing and illustrating the other.

Byz. Mss – Diop. "a city." Other Mss "the city."

Cp. Acts 2:29-42

SIMON CONVERTED vv.9-13

He headed on the credulity of people by boasting in the exercise of magical powers manifested in incantations, spells and charms.

RV. "amazed"

He was known throughout the whole district. Justin Martyr states that he was of Gitton, or Gitta, a village of Samaria. The Samaritans seem to have been easily led first accepting Jesus, then Simon, then Philip.

RV. "that power of God which is called Great." This seems to have been a title that he assumed.

He constantly attended on Philip viewing with amazement a display of genuine power.

RV. "he was amazed" He now experienced the feeling he had induced on his dupes before – and he knew that these miracles were genuine.

SIMON: SEEKER OF POWER.

This Samaritan mountebank was was a clever impostor who so enjoyed power that he was prepared to buy it. He amazed the people with his sorcery, claiming great innate powers, and enjoying the status that this gave him. The preaching of Philip destroyed the popularity he enjoyed, and thus isolated he was caused to examine the Gospel more closely and to accept it. He, in turn, now became amazed at the miracles performed by Philip which he was compelled to acknowledge were genuine – unlike his own! He was even more impressed with the greater power of the Apostles, and imagining that everything has its price, and recognising that this power would restore to him the prominence and authority he had once held, he offered to purchase it. His attitude showed how shallow was his grasp of the Truth, for he loved the praise and adulation of men. He was condemned by Peter who told him that his attitude revealed that he was unworthy of eternal life, and who pleaded with him to repent. Simon was sufficiently humiliated by the Apostle to seek the intercession of the Apostle (Cp. 1 John 5:16. Jam. 5:16. Gen. 20:17). Thus the Truth triumphed over fleshly ambition and simony.

Simon's sin created the word simony, meaning the effort to secure spiritual office by gift. It is akin to the more common attitude which acts upon the assumption that gifts of money constitute an acceptable substitute for individual effort in the things of God, implying that we can buy our way into the Kingdom of God.

---

ver. 1.
[b] ch. 1. 8. 1 Kin. 16. 24.
[c] Gen. 23. 2 & 50. 10. 2 Sam. 3. 31.
[d] ch. 9. 1, 13, 21. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13.
[e] ch. 2. 38.
[f] Cp. ch. 19. 2.
[g] ch. 10. 48 & 19. 5. Mat. 28. 19.
[h] ver. 1. ch. 11. 19. Mat. 10. 23.
[i] ch. 19. 6. Heb. 6. 2.
[k] ver. 26. ch. 6. 5.
[l] ver. 15, 18.
[m] Mark 16. 17.
[n] Mat. 8. 29. Mark 1. 26.
[o] Cp. 2 Kin. 5. 16. Dan. 5. 16, 17.
[p] Cp. Mat. 10. 8.
[q] ver. 39. John 16. 22.
[r] ch. 2. 38.
[s] Deut. 10. 9 & 12. 12 & 14. 27, 29. Col. 1. 12.
[t] Luke 9. 28.
[u] ver. 11. ch. 13. 6.
[v] ver. 11, 13. Cp. Mark 3. 21.
[w] ch. 5. 36.
[x] Dan. 4. 27. 2 Tim. 2. 25.
[y] ch. 26. 22. Jer. 6. 13.
[z] ch. 14. 11 & 28. 6.
[a] Deut. 29. 18. Cp. Mat. 27. 34.
[b] ver. 6, 10.
[c] Is. 58. 6.
[d] Ex. 8. 8, 28. James 5. 16.
[e] ch. 1. 3.
[f] Luke 16. 28.
[g] ver. 40. ch. 1. 8. Cp. John 4. 38. ch. 9. 32.
[h] ch. 10. 7.
[i] ch. 12. 7.
[1] Gr. *signs and great miracles.*
[m] ver. 5, &c.

unto the way that goeth down from Jerusalem unto [a] Gaza, which is desert.

27 And he arose and went: and, behold, [d] a man of Ethiopia, [e] an eunuch [f] of great authority under Candace queen of the [g] Ethiopians, who had [h] the charge of all her treasure, and [i] had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, [j] Understandest thou what thou readest?

31 And he said, How can I, except some man should [g] guide me? And [g] he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, [k] He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or of some other man?

35 Then Philip opened his mouth, and [l] began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, here is water; what doth [a] hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that [b] Jesus Christ is [c] the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, [m] the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he [n] preached in all the cities, till he came to [o] Cæsarea.

CHAPTER 9.

1 Saul, going towards Damascus, 4 is called by Christ: 18 is baptized by Ananias. 20 He preacheth Christ bo'dly. 31 Peter healeth Æneas, 36 and restoreth Tabitha.

AND [p] Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto [r] the high priest,

2 And desired of him letters to Damascus to the synagogues, that, if he found any [s] of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 [t] And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, [u] and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus [v] whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, [w] what wilt thou have me to do? And the Lord *said* unto him, [x] Arise, and go into the city, and it shall be told thee what thou must do.

7 And [y] the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hands, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached the Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

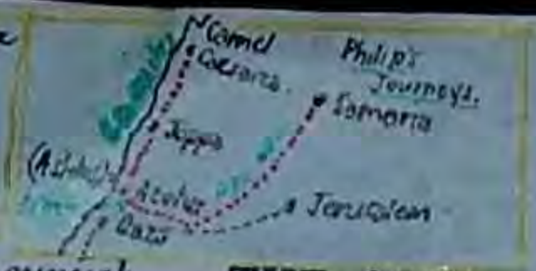
42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

---

[a] Josh. 15. 47.
[b] Mat. 1. 18.
[c] Mat. 14. 33. John. 9. 35, 38.
[d] Zeph. 3. 10.
[e] Gen. 37. 36.
[f] Luke 1. 52.
[g] 2 Kin. 19. 9.
[h] Ezra 7. 21.
[i] ch. 24. 11. 1 Kin. 8. 41, 42. John 12. 20.
[k] 1 Kin. 18. 12.
[j] ver. 25.
[m] ch. 9. 30 & 10. 1, 24 & 11. 11 & 12. 19 & 18. 22 & 21. 8, 16 & 23. 23, 33 & 25. 1, 4, 6, 13.
[n] 2 Cor. 3. 2.
[o] John 16. 13.
[p] ch. 8. 3.
[q] 1 Kin. 20. 33. 2 Kin. 10. 15.
[r] ch. 22. 5 & 26 10, 11.
[s] Cited from Is. 53. 7, 8.
[t] Gr. of the way. ch. 19. 9, 23 & 24. 22. Cp. ch. 18. 26 & 22. 4 & 24. 14. Amos 8. 14.
[u] To ver. 8. ch. 22. 6-11 & ch. 26. 12-18.
[v] 2 Cor. 15. 8.
[w] Hebrew
[x] of Nazareth
[y] Luke 24. 27.
[z] Luke 3. 10.
[a] Cp. Ezek. 3. 22.
[b] ch. 10. 47.
[c] Mark 16. 16.
[d] ch. 8. 29.
[e] Dan. 10. 7.

THE ETHIOPIAN. Was:
- Intelligent V.27
- Devout - "he had come to worship" V.27
- Meditative V.28
- Humble - "how can I?" - V.31
- Searching - he desired Philip V.31,34
- Responsive
- Obedient
- Faithful.



30 He was to travel south until he met the Jerusalem-Gaza road.
31 Eremos - uninhabited, or uncultivated region. But fruit was to develop to the glory of Yahweh.
32 There was a willingness and a warmth in Philip's approach to the work. He instantly responded to Divine guidance.
33 Lit. "an Ethiopian." He was, therefore, a proselyte of the gate.
34 This was a term given to persons of high authority to whom the literal meaning did not apply. Gen. 37:36. 39:1 In serving their high office, they were sometimes compelled to act like one. Mt. 19:12.
35 An appellation borne by successive queens ruling over the region of Upper Nubia. Records of many ruling queens bearing that title have been found. (See Unger's
36 Was he Theophilus? Acts 1:1. and for that reason his name is not given!!!
37 He was devout, he had prefixed by his worship & was now seeking light to improve his mind. Yahweh saw all that God saw his simplicity and earnestness and provided him with a warm and enthusiastic teacher.
38 This now took charge in place of the angel V.26.

● THE INSTRUCTION ACCEPTED Vv 30-38

39 Thus indicating his warm hearted eagerness & zeal to preach the Word.
40 It was normal for one so engaged to read aloud like the Scribes in Synagogue. "The Spirit" see before.
41 Thus indicating his humility & search for knowledge.
42 This is the normal Jewish interpretation, but it had the eunuch puzzled. This opening gave Philip his opportunity.

43 The preaching must have been thorough for the eunuch perceived of himself that baptism was necessary.

● THE CONVERSION EFFECTED Vv 36-39

44 Robinson (Bibl. Res. Vol. 2. p. 340) declares that upon the most southern route from Jerusalem to Gaza, through uncultivated land, at Tell-el-Safiy pools of water are found in the adjacent wady. It is on the main street road from Beit Jibrin (Eleutheropolis) to Gaza. (Rul. C.)
45 This verse is rejected as spurious by Griesbach which 9 others & many cursives by Griesbach which 9 others & many cursives support. It is included in margin by R.V. But Irenaeus, in the third book Against Heresies, ch 12:8 distinctly quotes a portion of it and refers to the very incident. Cyprian, in his third book of Testimonies, 43, quotes the other part of it to prove that belief should be followed by baptism. So that in the 2nd & 3rd Centuries, long anterior to the oldest existing mss, this entire verse must have been found in the codices both of the Greek and Latin Congregations (see Bul. Com)

THE ETHIOPIAN WAS READING V.30

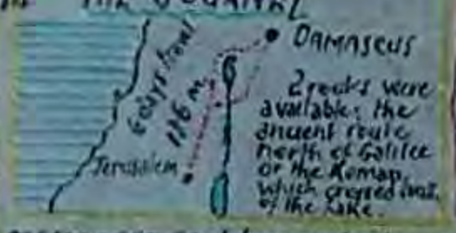
"The diffusion of the Holy Scriptures among the Gentiles by means of the Jewish dispersion and the facility given to Gentiles for reading the Scriptures by their translation into Greek at Alexandria, and by the universal use of the Greek language through the conquests of Alexander the Great, are striking instances of the providence of God working all things after the counsel of His own will." - A.C. Hervey (Bul.).

THE ETHIOPIAN AND PAUL: A CONTRAST IN CONVERSION

One was quietly reading in his chariot, filled with religious wonder at the mysterious Word which challenged his attention - a man ready and receptive to the truth and to the

174

THE JOURNEY



2 roads were available: the ancient route north of Galilee or the Roman, which erased most of the lake.

THE EXTENT OF PERSECUTION
See Acts 22:4, 19-20.

messenger sent him and who was able to move him by words. The other was a man of dynamic energy turned into the fury of action by his hatred of Christianity, breathing the very atmosphere of threatening & slaughter, and expending it in blast after blast of hatred & fury. With such a man you cannot reason, therefore Yahweh suddenly strikes him to the ground, humbles him in the very dust.

SAUL: THE INQUISITOR: OR THE GREAT PERSECUTION. It has been suggested on the basis of Acts 26:10 that Saul was a newly appointed member of the Sanhedrin, but this by no means follows. If he were a member of that Council, the fact would surely be disclosed in his controversies with the Judaizers or in such biographical notes as Phil. 3:5-6. His commission came not from the Tribunal, and on the basis of Isa. 53 alone believed Messiahship of Jesus, the resurrection, the est. of the Kingdom.

Chronology. - Tiberius died 16/17/37. Caligula - 37-41. Narcellus - Gov 38-39. Theophilus appoint. by Vitellius. 37

47 Harpazō. See I Cor. 4:21.
48 His doubts resolved, his knowledge of Revelation replacing his previous ignorance, his worship now made satisfactory, he discovered a new found joy.

● THE WORK CONTINUED V.40

49 A distance of about 60 m. - revealing his keen zeal for the work done in the face of the threats of Ch. 9:4.

2 TOWARDS ASIA CH 9:1 - 16:5.

1 SAUL: THE INSTRUMENT FOUND Vv 1-31

1 THE BLINDING LIGHT ON THE WAY TO DAMASCUS Vv 1-9.

1 He had secured the dispersion of the Church Ch. 8:3 & the desciples of brethren 22:4 and extended his activities beyond Judea 8:11. He had dedicated himself to destroying the hated sect. Gr. "breathing" (Olive). Not "breathing out" threatening & slaughter constituted the very atmosphere in which he lived.
2 Granting authority and commission Acts 26:12.
"The way" is the distinctive appellation of the Truth. See Note Gen. 3:24
3 There was an Ecclesia there & a large Jewish population, & numerous synagogues. See Note "Libertines" "Cyrenians" "Alexandrians" "Cilicians"
4 marking the fury of the persecution Ch. 8:1. 1 Cor. 12:28. Women played a more conspicuous part in Acts than they did in the Synagogue.
5 Pricks - a goad.
6 Perish - to perish, to be destroyed (see Diag.)
7 Eclipsing the midday sun Ch. 26:13.
8 An interpolation. See Diag. AV etc. but drawn from parallel narratives Ch. 22:6-10. 26:14.
9 The Voice of this point continued: "I am sent for thee..." etc.

In the conversion of Saul we have Christianity's greatest triumph! Humanly it was a matter-miracle! Here was a leader of the Pharisees: a scholar, a man of high and influential station. Shrewder than Judas, more knowledgeable than Matthew, more ardent than Peter - a very volcano of energy. There lay within him a capacity to do anything that mortals can do. Once his energies [illegible]

---

1 The Great Persecution "made havoc" of the Church 8:3. 22:19. He invaded their execution Acts 22:4. If was with bitter hatred. He describes himself as "exceeding mad" against the Church. Cp Acts 22:4 & 26:9-11.
10 "Stood" - Histemi can signify transitive (Cp. Bible) "remained fixed" "did not move." They had been struck down as well as blinded. Acts 26:14.
11 In their astonishment one guided by the sound & not by sight lifted up their faces to the sky, but apparently from Saul 1 Cor. 9:1. 15:8. They saw only the blinding light.
The word "voice" "sound" is here in the genitive case whereas Acts 22:9 it is in the accusative indicating a difference in the voice. They only heard the sound without distinguishing the words. Cp Ch. 22:9.
12 His physical blindness illustrated his spiritual condition. Acts 13:9
13 This three days meditation & prayer helped not only to change his character, but the whole world.
2 ANANIAS DOUBTS. THE DIVINE MISSION Vv 10-16
The Ecclesia in Damascus had been kept informed of Saul's intentions & travels with trepidation at arrival of the city.
14 Yahweh has been Gracious, or has protected.
15 Then a wide and splendid street a hundred feet wide with colonnades separating the two footways on the side from the central road, and adorned with a triumphal arch. Today it is a narrow, mean, dirty lane.
16 Praise. He must have been surprised at the amazing change in his honoured visitor, and doubtless hearkened in amazement to His cause. Cp V.9.
17 Close communion with God, like Matthew recasting his understanding of the Word, seeing now a hundred allusions to Messiah where none existed originally - recognising how blind he once was, how terribly guilty he was with the blood of brethren staining his hands.
18 Ananias seems to have assumed the care of the Ecclesia in D. and to have instituted investigation regarding Paul's activity.
19 Huppodeiknumi - to exhibit under the eyes before mem. So Paul's sufferings for the Truth must have been revealed to him.
3 ANANIAS BAPTISES PAUL Vv 17-19
20 This was not to confer the Holy Spirit, but to perform a miracle - the restoration of Paul's sight V.12.
21 This probably (afterwards he baptised these things proving a sign for Ananias etc. [illegible]

Sanhedrin, though it doubtless endorsed it but from the chief priests Acts 9:1,2. He was possibly a member of a committee appointed for the suppression of Christianity and in that capacity gave his vote against those imprisoned. Saul "made havoc" of the Ecclesia Acts 8:3. The word "portheo" signifies to destroy, ravage, lay waste & in the LXX is used of a wild boar uprooting a vineyard Ps. 80:13. He invaded the sanctity of the home & violently seizing men & women committed them to prison Acts 8:3 and even procuring their execution Acts 22:4, 26:9-10, calling upon them to retract Acts 26:11. Nor did he confine his activities to Jerusalem Acts 26:11. It was with bitter remorse that Paul later made reference to his persecution of the Ecclesias Gal. 1:13, 23, Phil. 3:6, 1 Cor. 15:9, 1 Tim. 1:13. He describes himself as "a blasphemer, a persecutor, and injurious," "not meet to be called an Apostle because he persecuted the Ecclesia." Cp Acts 22:4-20.

(Here add the appeal of Ananias Acts 22:14-16)

neyed with him stood speechless, hearing a voice, but seeing no man. — Ch. v. 17, v. 27.

8 And Saul arose from the earth; and when his eyes were opened, [b] he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink. (Evidently prominent in the Ecclesia for character Ch. 22:12)

10 ¶ [c] And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in [g] a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of [i] Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, [n] how much evil he hath done to thy [p] saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all [r] that call on thy name.

15 But the Lord said unto him, Go thy way: for he is [s] a chosen vessel unto me, [t] to bear my name before [u] the Gentiles, and [v] kings, and the children of Israel: (Peter, Paul & Christ in Jerusalem by 21:22)

16 For [x] I will shew him how great things he must suffer for my name's sake.

17 [c] And Ananias went his way, and entered into the house; and [d] putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [h] be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and [a] was baptised. (A token of his spiritual enlightenment)

19 And when he had received meat, he was strengthened. [d] Then was Saul certain days with the disciples which were at Damascus. (Diag. Jesus)

20 And straightway he preached Christ in the synagogues, that he is [f] the Son of God. (the son of the God)

21 But all that heard *him* were amazed, and said, Is not this he that [h] destroyed them which called on this name in Jerusalem, [i] and came hither for that intent, [k] that he might bring them bound unto the chief priests? (Caiaphas, Annas, Jonathan, Theophilus - all included in this term)

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. (the)

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him: (3 yrs from Gal conversion 1:18)

24 But their [m] laying await was known of Saul. [o] And they watched the gates day and night to kill him. (RV: plot)

25 Then the disciples took him by night, and [q] let *him* down by the wall in a basket.

26 And [s] when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. (Epilambanomai - to seize by the hand - to take hold on)

27 But [@] Barnabas took him, and brought *him* [b] to the apostles, and declared unto them how he had [redacted] the Lord in the way, and that he had spoken to him, and [e] how he had [f] preached boldly at Damascus in the name of Jesus.

28 And he was with them [g] coming in and going out at Jerusalem (He received the right hand of fellowship)

29 And he spake boldly in the

---

[a] ch. 22. 16.
[b] Cp. ch. 22. 11.
[c] ch. 13. 11.
[d] ch. 26. 20.
[e] ch. 22. 12.
[f] Mat. 14. 33.
[g] ver. 12. ch. 12. 9.
[h] Gal. 1. 13, 23.
[i] ch. 8. 3.
[k] ver. 2.
[l] ver. 30. ch. 11. 25 & 21. 39 & 22. 3.
[m] ch. 20. 3, 19 & 23. 12, 30. 2 Cor. 11. 26.
[n] ver. 1. ch. 8. 3.
[o] 2 Cor. 11. 32.
[p] ver. 32, 41 ch. 26. 10. Rom. 1. 7 & 16. 2, 15. 1 Cor. 1. 2, &c.
[q] Josh. 2. 15. 2 Cor. 11. 33.
[r] ver. 21. ch. 7. 59 & 22. 16. Rom. 10. 13. 1 Cor. 1. 2. 2 Tim. 2. 22.
[s] ch. 22. 17-20.
[t] Cp. Rom. 9. 22, 23.
[u] ch. 13. 2. Rom. 1. 1. 1 Cor. 15. 10. Gal. 1. 15-16 & 2. 9. Eph. 3. 7.
[v] Rom. 1. 5 & 11. 13 & 15. 16. Gal. 1. 16 & 2. 7-9. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11 & 4. 17.
[x] ch. 25. 22, 23 & 26. 1, 32.
[c] ch. 20. 23 & 21. 11. 2 Cor. 6. 4, 5 & 11. 23-28. 1 Thes. 3. 3.
[d] ch. 4. 36.
[h] Not as Gal. 1. 18.
[e] ch. 22. 13.
[d] ver. 12.
[e] ver. 20, 22.
[f] ver. 29. ch. 4. 29.
[g] ch. 1. 21. John 10. 9. Num. 27. 17.
[h] ch. 2. 4.

---

1 "Stood" - Histemi can signify translated Comb. Bible: "remained fixed"; "did not move". They had been thrown down as well as Saul. Acts 26:14.

2 In their astonishment and guided by the sound they lifted up their faces to the sky, but apart from Saul 1 Cor. 13:1, 15:8 they saw only the blinding light.

3 The word "voice" — "phone" is here in the genitive case whereas in 22:9 it is in the accusative indicating a difference in the voice. They only heard the sound without distinguishing the words. Cp Ch. 22:9

4 His physical blindness illustrated his spiritual condition. Acts 26:18

5 This three days meditation & prayer helped not only to change a character but the whole world.

2 ANANIAS DOUBTS. THE DIVINE MISSION Vv 10-16.

The Ecclesia in Damascus had been kept informed of Saul's intentions and so were filled with trepidation at his arrival at the city.

6 Yahweh has been Gracious, or has protected.

7 Then a wide and splendid street a hundred feet wide with colonnades separating the two footways on the side from the central road, and adorned with a triumphal arch. Today it is a narrow, mean, dirty lane.

8 Praise. He must have been surprised at the amazing change in his persecutor visitor, and doubtless hearkened in amazement to its cause 1:9.

9 Close communion with God, like Matthew recasting his understanding of the Word, seeing now a hundred allusions to Yeshua where none existed originally - recognising how blind he once was & how terribly guilty he was with the blood of brethren staining his hands.

10 Ananias seems to have assumed the care of the Ecclesia in D. and to have instituted investigation regarding Paul's activity.

11 Hupodeiknumi - to exhibit under the eyes as here worn. So Paul's sufferings for the Truth must have been revealed to him.

ANANIAS BAPTISES PAUL Vv 17-19

12 This was not to confer the Holy Spirit, but to perform a miracle - the restoration of Paul's sight V. 12. (This probably followed his baptism these things preceding it for brevity. It will be borne

---

LEAVES TO DAMASCUS. Though the High Priest had spiritual jurisdiction over Jews abroad, it would be most unlikely that Paul could have exercised the powers he sought unless the authorities were completely in sympathy with him. Aretas was King 2 Cor. 11:32 and was sympathetic to Jewish interests. This was a name common to many of the Kings of Arabia Petraea (Nabatean Kings). Aretas was father-in-law of Herod Antipas. Herod afterwards married the wife of his brother Philip and in consequence of this the daughter of Aretas returned to her father. This resulted in war, & Herod's army was destroyed. Complaint being made to the emperor, he sent Vitellius to punish Aretas, but while on the march news was received of the death of Tiberius A.D. 37. Caligula who ultimately banished Herod, probably assigned the city to Aretas. Vitellius the Governor of Syria was on the march through Judea to Petra when he suddenly heard of the death of Tiberius, and withdrew. Damascus was evidently occupied by Aretas.

As Herod was hated of the Jews, there was naturally a sympathy by the latter towards Aretas, one of Acts 21:22 towards the Jews. This, doubtless, formed the basis of Paul's appeal to Theophilus Acts 9:2.

The high priest, in granting these letters Acts 22:5 acted on behalf of the Sanhedrin as a deputation.

There was a numerous Jewish population in Damascus. Josephus writes of 10,000 Jews massacred in a massacre in Nero's time (11:20:2). All there could have been so. No synagogue.

Lepis from Lepo, to peel. Sig flakes. - Str. A medical term used by Hippocrates for diseases of the eye. Luke leaves it to that he does not identify it as the disease. The bright light could have caused secretions which filmed over Paul's eyes. It could have permanently damaged them. Gal. 4:15, 6:11, as a constant reminder of his past Cp 2 Cor. 12:7-9. He looked into the countenance of Ananias Acts 22:13.

23 The use of this term by Luke suggests a very short period. Cp Ch. 10:48, 15:36, 16:12, 24:1, 24, 25:13. Diag. = "several days." This is a contrast to the "many days" V. 23. between which the visit to Arabia evidently took place.

4 PAUL PREACHES IN DAMASCUS Vv 20-22

There was a need for Paul to explain why he was not proceeding with the planned persecution. This took him to the synagogues Vv 2, 20 there to preach Jesus.

24 Epitheo. The same word as rend. "immediately" Gal. 1:16.

25 The very place to where he was conveying the letters V. 2.

The preaching could have taken the form of explaining why the persecution should cease.

26 RV: "made havoc of." Gr. Portheo - to sack, ravage. Str. "increased in strength" = Gr. Endunamoo = "was strengthened." As he tested the Truth in open debate he saw how powerful it was, and so was strengthened & confirmed.

There was a general expectancy of Christ's advent.

VISIT TO ARABIA AND RETURN Gal. 1:17. Cp 2 Cor. 11:32

5 PAUL'S LIFE ENDANGERED IN DAMASCUS Vv 11-25

Most likely in Arabia (Sinai) he received the Revelations of [redacted] and thus fortified and emboldened, he returned to Damascus to preach - only to be humiliated & humbled.

29 How long he was in Sinai is not revealed. He returned preaching boldly V. 27 and antagonised the Jews.

30 Either to prevent his escape, in which case he was hiding in the city, or they had learned of his intention to visit Jerusalem. Gal. 1:17-18.

31 RV: through (Gr. dia). through the window 2 Cor. 11:32-33. For similar escapes see Josh. 2:15, 1 Sam. 19:12.

6 PAUL JOINS THE JERUSALEM ECCLESIA Vv 26-28

This visit for going to Jerusalem is explained in Gal. 1:18.

His sojourn in Damascus could not have been long for doubts still existed in Jerusalem concerning the genuineness of his conversion.

Of the 12 he saw only Peter with whom he stayed for 15 days. Gal. 1:18-19, but others were appointed in an official capacity. (See Messengers Phil. 2:25, 2 Cor. 8:23. Apostello - send "sent" so frequently used sent on an official mission Acts 9:17, 11:22, 13:2, 4, etc.

J.W. say he cannot be seen!

7 PAUL IS FORCED TO RETIRE TO TARSUS Vv 29-31

Retirement to Damascus to Arabia Gal. 1:17.
Return to Damascus. Gal. 1:17. Acts 9:23.
Visit to Jerusalem. Gal. 1:18. 2 Cor. 11:32-33. Acts 9:26.
Flight to Tarsus via Caesarea. Acts 9:30

2 Cor. 11:24.

2 Did one of the 5 scourgings take place in Damascus? One of the shipwrecks to Seleucia

PAUL AND STEPHEN

Paul could not erase the memory of that terrible day when in fury he consented to the death of that right-eous man.

He opposed Stephen's enemies at Jerusalem for that reason Acts 9:29. 22:20.

CHRONOLOGY.

- Paul Converted . . . 37.
- Visits Jerusalem after 3 yrs Gal. 1:18 40
- Tarsus Acts 9:30 estimated period 3 yrs 43.
- Caligula 37-41
- Dies 24/1/41 -
- Claudius 41-54
- 37 Caligula favors Herod (see more p. 180).
- Marullus as Happareh succeeds Marcellus - 38-44. High priests.
- 41 - Simon Kantheras by Agrippa I.
- 42 - Matthios ben Hanon (Agrippa).
- 43 - Elionaeus ben Kantheras (Agrippa).

Peter restoreth
See Note Acts 23:20.

name of the Lord Jesus. And disputed against the [a]Grecians: but [b]they went about to slay him.

30 *Which* when the brethren knew, they brought him down to [c]Cæsarea, and sent him forth to [d]Tarsus.

31 Then had [e]the churches rest throughout all Judæa and Galilee and [f]Samaria, and were [g]edified; and walking in the fear of the Lord, and in the [h]comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as [i]Peter passed throughout all *quarters*, he came down also to [j]the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, [k]Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and [l]Saron saw him, and [m]turned to the Lord.

36 ¶ Now there was at [n]Joppa a certain disciple named Tabitha, which by interpretation is called [o]Dorcas: this woman was full of [p]good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an [q]upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [s][t]delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and [d]kneeled down, and prayed; and turning *him* to the body [@]said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called [m]the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and [n]many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one [q]Simon a tanner.

CHAPTER 10.

1 Cornelius sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth, 44 the Holy Ghost descendeth, 48 and they are baptized.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the [1]band called the Italian *band*,

2 A [2]devout *man*, and [u]one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 [a]He saw in [b]a vision evidently about the [3]ninth hour of the day [c]an angel of God coming in to him, and saying unto him, Cornelius.

4 And when [4]he [e]looked on him, [f]he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms [h]are come up [i]for a memorial before God.

5 And now send men to [k]Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one [l]Simon a tanner, whose house is by the sea side: [5][m]he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his

[a] ch. 6. 1 & 11. 20.
[b] ver. 23. Cp. ch. 22. 18.
[c] Mat. 9. 25.
[d] ch. 7. 60.
[e] ch. 8. 40.
[f] ver. 11.
[@] Mark 5. 41.
[h] Cp. ch. 8. 1.
[i] ch. 1. 8.
[k] ch. 20. 32. 1 Cor. 8. 1 & 10. 23 & 14. 4, 17. 1 Thes. 5. 11.
[l] Luke 6. 24. Cp. John 14. 16.
[m] ver. 13.
[n] ch. 11. 21. John 11. 45 & 12. 11.
[o] Cp. ch. 8. 25.
[p] ver. 13.
[q] ch. 10. 6.
[r] ch. 3. 6, 16 & 4. 10.
[s] John 18. 3.
[t] ver. 7. ch. 22. 12. 2 Pet. 2. 9.
[u] ver. 22, 35. ch. 13. 16, 26.
[x] Josh. 12. 18.
[y] ch. 11. 21.
[z] Josh. 19. 46.
[a] ver. 30. ch. 11. 13. Judg. 6. 12.
[b] ver. 17. ch. 12. 9.
[1] Or, *Dor, Tor, Ror.*
[c] ch. 12. 7.
[d] Rom. 13. 3. 2 Cor. 9. 8. Eph. 2. 10. 2 Thes. 2. 17. 1 Tim. 2. 10 & 5. 10. 2 Tim. 2. 21 & 3. 17. Tit. 2. 16 & 3. 1.
[e] Luke 4. 20.
[f] Luke 1. 12.
[g] ver. 39. ch. 2. 13
[h] Dan. 10. 12. Rev. 8. 4.
[i] ver. 31. Mat. 26. 13. Mark 14. 9. Heb. 6. 10.
[k] ch. 9. 36, 43.
[l] ch. 9. 43.
[2] Or, *he grieved.*
[m] Num. 22. 16.
[n] ver. 22. ch. 11. 14

RELIEF FOR THE ECCLESIA V.31.

In March of 37 Tiberius died, and Gaius, (Caligula) ascended the throne. Though he was the close friend of Herod Agrippa, he opposed the Jews, and proclaimed his intention of erecting a statue in the Holy of Holies. He ordered Petronius, legate of Syria to carry this out with force. This peril diverted the attention of the Jews from believers. Many marched to Phoenicia to demonstrate before [illegible] and appeal to him (Farrar - Paul, p253). [illegible] in turn to Rome - but in vain. [illegible] execution was demanded. But [illegible] Gaius, in January 41 (he was [illegible] Caligula), and Claudius reigned in his stead.

SEND FOR PETER.

It was necessary for somebody of authority to perform this important mission. There were others nearer at hand, for Philip lived at Caesarea and had just returned there. Ch. 8:40 But Peter was used for a principle was about to be established. Ch. 11:17-18

THE TRUTH PROCLAIM

use, by Peter, of the

The Gospel had no now to a Roman s strong prejudices of J brought home to th

The servant whom Cornel healed? Luke 7:1

Capernaum - 10 miles. Leaving Nain one day they arrived at midday on the following day. From Capernaum Jonah also went [illegible] to ultimately use [illegible] key to the Gentiles s

PETER'S VISION: KILL AND EAT" Vv.9-16.

Ezek. 4:12 cf. Ezek 4:9 v.3

Normally only a light meal was eaten - the main meal being at night. That this unusual hunger was evidently supernaturally produced. If [illegible] worked Peter's hunger to preach the Word. Cp Vv.19

Ecstasy - an ecstasy. Peter with his mind concentrated on prayer, the perception of natural circumstances were withheld & became susceptible to the vision of God.

The linen sheet emblematic of righteousness: the [illegible] of universality. All things to be accepted in the righteousness of the Gospel.

1 Cor. 12:2. John 17:2.

Thrice: Primarily to offer Gentiles to a god, then sacrifice by slaying a victim, Kindly to kill (Vine) Lev. Sacrifice Acts 10:13, 15

Vv.28. 10:45 ?. Peter's "first" over this unusual practice would here his attention to col. Disc. Inter. "sacrifice and eat" An announcement must have been great - Yet had been taught the same truth by Christ Mt. 15:20 Mk 6:14-23 Parable Mk 7:19. Peter's use "Lord" suggests that he recognised the voice as that of Christ.

N: Common and unclean. Common because [illegible] in use among Gentiles, unclean because prescribed by law.

The number of completeness.

THE MESSENGERS ARRIVE Vv.17-20.

Dienthumeomai. Dia - through. Enthumeomai - to ponder. Peter pondered deeply on the vision considering it through and through. He was about to have a shock like that of Paul.

Because of the use of the personal pronoun, this is considered one of the places where the personality of the Spirit is revealed. But the same language is used in the Revelation where it is obvious that Christ is the speaker Cp Rev. 1:8.

PETER: AUTHORITY CONFIRMED BY MIRACLE Vv 32-43.

He had given hospitality to Paul for 15 days. Gal. 1:18 before leaving on this journey. Luke now [illegible] events in Peter's life that led to the door of the Gospel being opened to Gentiles.

He apparently went to confirm & strengthen the [illegible]

1 PARALYTIC MAN HEALED. Vv 32-35.

40 See Note Top p 87

41 The Sharon (Eng. plain) - a very fertile district in which Lod stands.

2 DORCAS RAISED FROM THE DEAD Vv 36-43.

42 Aramaic - Sig. Gazelle. The Greek equivalent (Luke was writing for a Gentile) and the word commonly used by Greeks as a term of endearment for their women. (Lingard).

44 Diag. = "female disciple."

45 Whilst Peter was in the vicinity.

Tarsus Seleucia Antioch Sea Ship Sidon Cyprus Caesarea

He did serve Syria and Cilicia Galatians that he probably landed at Seleucia the port of Antioch & then went by land to Tarsus in Cilicia

37 About this time Caligula proclaimed his intention to put a statue of himself in the Most Holy & perhaps the attention of the Jews was diverted by this greater danger See before.

38 The remarkable conversion of Paul could have assisted as they saw hand of God revealed Gal. 1:24

PETER'S VISION: KILL AND EAT" Vv.9-16.

9 About 10 miles. Leaving Joppa one day they arrived at midday on the following day. From Joppa Jonah also went [illegible] to ultimately use [illegible] key to the Gentiles s

10 The sheet only a light [illegible] which was eaten - the main meal being at night. That this unusual hunger was evidently supernaturally produced. If [illegible] worked Peter's hunger to preach the Word. Cp Vv.19

Ecstasy - an ecstasy. Peter with his mind concentrated on prayer, the perception of natural circumstances were withheld & became susceptible to the vision of God.

11 The linen sheet emblematic of righteousness: the [illegible] of universality. All things to be accepted in the righteousness of the Gospel.

1 Cor. 12:2. John 17:2.

12 Thrice: Primarily to offer Gentiles to a god, then sacrifice by slaying a victim, Kindly to kill (Vine) Lev. Sacrifice Acts 10:13, 15

13 Vv.28. 10:45 ?. Peter's "first" over this unusual practice would here his attention to col. Disc. Inter. "sacrifice and eat" An announcement must have been great - Yet had been taught the same truth by Christ Mt. 15:20 Mk 6:14-23 Parable Mk 7:19. Peter's use "Lord" suggests that he recognised the voice as that of Christ.

14 N: Common and unclean. Common because [illegible] in use among Gentiles, unclean because prescribed by law.

15 The number of completeness.

THE MESSENGERS ARRIVE Vv.17-20.

16 Dienthumeomai. Dia - through. Enthumeomai - to ponder. Peter pondered deeply on the vision considering it through and through. He was about to have a shock like that of Paul.

17 Because of the use of the personal pronoun, this is considered one of the places where the personality of the Spirit is revealed. But the same language is used in the Revelation where it is obvious that Christ is the speaker Cp Rev. 1:8.

PETER'S VISION: KILL AND EAT" Vv.9-16.

9 About 10 miles. Leaving Joppa one day they arrived at midday on the following day. From Joppa Jonah also went [illegible] to ultimately use [illegible] key to the Gentiles s

10 The sheet only a light [illegible] which was eaten - the main meal being at night. That this unusual hunger was evidently supernaturally produced. If [illegible] worked Peter's hunger to preach the Word. Cp Vv.19

Ecstasy - an ecstasy. Peter with his mind concentrated on prayer, the perception of natural circumstances were withheld & became susceptible to the vision of God.

11 The linen sheet emblematic of righteousness: the [illegible] of universality. All things to be accepted in the righteousness of the Gospel.

1 Cor. 12:2. John 17:2.

12 Thrice: Primarily to offer Gentiles to a god, then sacrifice by slaying a victim, Kindly to kill (Vine) Lev. Sacrifice Acts 10:13, 15

13 Vv.28. 10:45 ?. Peter's "first" over this unusual practice would here his attention to col. Disc. Inter. "sacrifice and eat" An announcement must have been great - Yet had been taught the same truth by Christ Mt. 15:20 Mk 6:14-23 Parable Mk 7:19. Peter's use "Lord" suggests that he recognised the voice as that of Christ.

14 N: Common and unclean. Common because [illegible] in use among Gentiles, unclean because prescribed by law.

15 The number of completeness.

THE MESSENGERS ARRIVE Vv.17-20.

16 Dienthumeomai. Dia - through. Enthumeomai - to ponder. Peter pondered deeply on the vision considering it through and through. He was about to have a shock like that of Paul.

17 Because of the use of the personal pronoun, this is considered one of the places where the personality of the Spirit is revealed. But the same language is used in the Revelation where it is obvious that Christ is the speaker Cp Rev. 1:8.

CHAPTER 10

THE DOOR OPEN ED TO GENTILES 1-48

1 CORNELIUS' VISION: HE SENDS FOR PETER. Vv 1-8.

1 The headquarters of the Roman Government in Palestine. A Roman garrison was stationed there, and the procurator had his headquarters. Vespasian was proclaimed Emperor in Caesarea.

2 Sig. The beam of the sun. (Lockyer).

1st Cohort (Diag) - A tenth of a legion. A cohort of Roman troops = 625 - also, but of auxiliary provincial troops = 1000. (Jos. Bell. Jud 3.4.2). The centurion was captain over 100 of them.

Eusebes - eu, well; sebomai - to revere. A reverence that finds expression in a practical manner.

3 RV: "he saw in a vision openly..." Diag. "saw distinctly in a vision." What he saw was clearly and evidently manifest without any doubt. Cp Vv 30-31.

3 pm, the time for public prayer. Cp Ch. 3:1.

4 RV: "He, fastening his eyes upon him." Diag. "And steadily gazing at him." Cornelius was taken by surprise.

5 It was the time of incense Vs. But the prayers and alms of this Gentile considered unclean by Jews ascended more acceptably to Yahweh than the smoke of their incense.

6 This would suggest to Cornelius that Peter was not so restricted in Judaism as others. See

There are features of the greatest significance in this incident use, by Peter, of the second Key: Mt 16:19. The Divine guidance, leading the Apostles to a broader concept in the preaching of the Word. The Gospel had now been taken to the Jews Acts 2; to the racially mixed Samaritans (Acts 8); to a Gentile proselyte Acts 9:26-40; now to a Roman soldier at last establishing the principle expressed by Peter Acts 10:34,35. To effect this, Peter had to break down any lingering prejudices of Judaism. Christ had given the lead to that in his interpretation of the Law, but the full significance had not been brought home to the Apostles so that they could see that the Gospel was to be preached to Gentiles equally with Jews. Certain prejudices

1 The similarity between Acts 10:7 and Luke 7:2. 2 The servant whom Christ healed? Luke 7:2

Peter's vision. THE ACTS 10. Cornelius meeteth him.

3 Peter's vision: Kill and eat Vv9-16

[a] household servants, and a devout soldier of them that [b] waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [c] Peter went up upon [d] the housetop to pray about [e] the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [f] a trance,

11 And [m] saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for [g] I have never eaten any thing that is [l] common or [n] unclean.

15 And the voice *spake* unto him again the [i] second time, [illegible] [o] call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter [p] doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and [d] stood before [e] the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, [h] three men seek thee.

20 Arise therefore, and get thee down, and [i] go with them, [n] doubting nothing: for [illegible] sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and [d] one that feareth God, and [r] of good report among all the nation of the Jews, was [s] warned from God by an [t] holy angel to send for thee into his house, and [k] to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and [u] certain [v] brethren from Joppa accompanied him.

24 And the morrow after they entered into [w] Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and [q] fell down at his feet, and [r] worshipped *him*.

26 But Peter took him up, saying, Stand up; [z] I myself also am a man.

27 And as he talked with him, he went in, and found [v] many that were come together.

28 And he said unto them, Ye know how that it is an [a] unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but [c] God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, [f] Four days ago I was [x] fasting until this hour; and at [f] the ninth hour I prayed in my house, and, behold, [y] a man stood before me in [m] bright clothing,

31 And said, Cornelius, [o] thy prayer is heard, and thine alms

[a] Luke 16.13. Rom. 14. 4. [b] ch. 8. 13.

[c] To ver. 32. ch. 11. 5-14. [d] ver. 2. [e] ch. 6. 3. [f] 2 Sam. 11. 2. [g] Ps. 55. 17. [h] Luke 2. 26. [i] Mat. 25. 31. [k] ver. 6. ch. 11. 14. [l] ch. 22. 17. [m] ch. 7. 56. Ezek. 1. 1. [n] ver. 45. Cp. ch. 11. 12. [o] John 21. 23. [p] ver. 1. [q] ch. 16. 29. [r] Mat. 8. 2. [s] Ezek. 4. 14. Dan. 1. 8. [t] ver. 28. ch. 11. 8. Mark 7. 2. [u] Lev. 11. 2 47 & 20. 25. Deut. 14. 4-20. [v] ch. 14. 15. Rev. 19. 10 & 22. 9. Cp. Dan. 2. 46. [w] ver. 24. [x] Mat. 15. 11, 18, 20. Mark 7. 15, 18, 20, 23. Cp. Rom. 14. 17, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15. [z] 1 Pet. 4. 3. [a] Luke 9. 7. [b] ver. 15. [c] ch. 11. 11. [d] Luke 16. 20. [e] ver. 9, 23, 24. [f] Mat. 17. 21. [h] ver. 7. [i] ch. 3. 1. [k] ch. 1. 10. [l] ch. 15. 7-9. Eph. 3. 6. Cp. John 16. 13. [m] Luke 23. 11. [n] Mat. 21. 22. [o] ver. 4.

had already been broken down, so that Peter had no qualms at dwelling with Simon the tanner Ch 9:43 NKJ. This was a stepping stone to the final break with Judaism. It must also have been a matter of encouragement to Cornelius Ch 10:6 who would realise that one lodging with a tanner would not be completely encased in Judaistic exclusiveness.

Other references to this incident Ch 11:5-16

NOTE Cornelius was seeking the truth. He was fasting V.30. and had made specific request in prayer to God for help and guidance V.30. James 1:5.

JOPPA It was from Joppa that Jonah fled to avoid preaching to the Gentiles — and now from the same place the call goes out to Simon, Son of Jonah! to do likewise and thus fulfil the type. Cp Mth. 16:17.

4 Their mission Vv21-22

24 Quite unusual for a Roman soldier, but in accord with the character of the Centurion of Luke 7:2-5

25 One word - chrematizo = Divinely instructed. Peter was called upon to openly associate with a Gentile. He was learning the meaning of the vision.

5 At the house of Cornelius Vv23-27.

27 It was not Peter's house, so he could not lodge them in the normal sense. Gr. xenizo = To receive as guest, to entertain. In this, Peter took a further step in breaking down the middle wall of partition Eph 2:14.

28 He was careful to take witnesses with him. There were six in number Ch 11:12.

29 Christ's soldiers 2 Tim 2:3 invade the province of Rome!!

30 He paid him great honour as the representative of heaven. Rev 1:9.

31 He acted entirely different to the pope. Therefore filled with doubts himself he felt completely unworthy of any honour paid him.

32 Side by side they walk and into the house conversing one with the other, a practice that Jews would normally avoid with Gentiles.

6 Cornelius' request Vv29-33.

33 This illustrates the measure of his religious observance.

He evidently specifically prayed for guidance.

PETER'S SPEECH. Vv 34-43.
His fifth address. See p. 168
(1) Those who work righteousness among Jew and Gentile are equally acceptable with God Vv 34-35
(2) Jesus Who is Lord and Christ was sent to Israel preaching peace V. 36.
(3) The facts were known to Cornelius but are summed up in the declaration that Jesus was God manifest in flesh for the deliverance of humanity from sin and death. V. 38
(4) The Apostles were specially selected witnesses of his death and corporeal resurrection Vv 39-41
(5) There is a need to accept their evidence because knowledge implies a responsibility to resurrectional judgment V. 42
(6) His mission is foretold in the prophets, and reveals the necessity of baptism into his name for the remission of sins V. 43

V. 47. By bestowing the Holy Spirit God witnessed to His need to preach to Gentiles Cp 15:8

CHRONOLOGY
• Resurrection
• 40 days with
• Pentecost -
• Chron. AD 36
33-Oct. 29. Cru

are had in remembrance in the sight of God.

32 [d] Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and [i] thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

7 PETER'S SPEECH: GOD NO RESPECTER OF PERSONS Vv 34-43
Cp Deut. 10:17, Lev. 19:15, Deut. 1:16 17, 16:19. Taught. Rom 2:10-11, Eph. 6:9, Col. 3:25, Jam. 2:1, 9, Rev 5:9-10.
They must work righteousness, or demonstrate in action their belief. "With him" = "to him" Diag. - "acceptable to Him."
Christ went only to Judah - yet it is here accomplished as Israel. Cp Mt. 15:24 See note Ach 2:36.
John 14:27 Heb 2:17 2 Cor. 5:18-19 "announcing good tidings of peace" Luke 2:14 "All" = Jew and Gentile.
Rhema = A spoken word
Cp Luke 7:4-5 Cornelius was therefore under responsibility to act. Luke 12:47 Mat. 11:20-24 Ach 17:30 Ach 22:16.
Dunamis "occurs 118 times in the N.T. It is sometimes used of the miracle or sign itself, the effect being put for the cause" Vine. See Mk 6. "work" = Dunamis.
Kata dunasteuō - To rule over oppressively and by force. Kata - down; dunasteuō - a potentate, dunamai - to have power.
The miracles Christ performed were tokens of His Divine power to conquer the ravages of sin and death.
Cp Mt. 1:23, John 3:14, 30 John 3:2, Luke 7:16 Mk 4:41 2 Cor. 5:19 Certainly not the second Person of a Trinity.
He was buried at 6 pm on Wednesday and rose 6 pm on Saturday. He thus rose the 3rd day, though in accordance with other texts it may "after three days" = time from the moment of death. That the Apostles had in mind his burial in expressions such as Peter's seems implied in 1 Cor. 15:4.
Peter advances the special apostolic office of being witnesses of Christ's resurrection Acts 1:8, 21, 22, 2:32, 3:15, 4:33, 5:32 Heb. 2:3-4 Cp 10:39 41
Demonstrating that he had a corporeal body in contradistinction to the claims of J.W. Cp 1 Cor 15:6.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: Deuteronomy

35 But [n] in every nation [o] he that feareth him, and worketh righteousness, is accepted with him. (Logos) (Sent)

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is [z] Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and [u] began from Galilee, after the baptism which John preached; (Anointed)

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for [b] God was with him. (Diabolos) (RV-Calumny)

39 And we are [@] witnesses of all things which he did both in the land of the Jews, and in Jerusalem; [f] whom they slew and hanged on a tree: (Xulon - piece of wood - Stake)

40 Him [h] God raised up the third day, and shewed him openly;

41 [k] Not to all the people, but unto [m] witnesses chosen before of God, *even* to us, [n] who did eat and drink with him after he rose from the dead.

42 And [@] he commanded us to preach unto the people, and to [a] testify that [b] it is he which was [c] ordained of God *to be* the Judge of quick and dead. 59

43 To him give [c] all the prophets witness, that through his name [d] whosoever believeth in him shall receive [e] remission of sins. ~ Cp Acts 15:9 Acts 15:7-8

44 ¶ While Peter yet spake these words, [h] the Holy Ghost fell on all them which heard the word. >>>> Cp Ch 11:16 (See below)

45 And [k] they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was [l] poured out the gift of the Holy Ghost. Cp Acts 11:17

46 For they heard them [m] speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost [q] as well as we?

48 And he [r] commanded them to be baptized [s] in the name of the Lord. Then prayed they him to tarry certain days. (RV-Jesus Christ)

CHAPTER 11. Ch 10

1 Peter, accused for going to the Gentiles, 5 maketh his defence. 19 The gospel being spread into Phenice, Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples first called Christians. 27 They relieve the brethren in Judæa.

AND the apostles and [a] brethren that were in Judæa heard that the Gentiles [1] had also received the word of God.

2 And when Peter was [c] come up to Jerusalem, [e] they that were of the circumcision contended with him,[2]

3 Saying, [p] Thou wentest in to men uncircumcised, and [3] didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* [t] by order unto them, saying,

5 [o] I was in the city of Joppa praying: and in a trance I saw [p] a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by

"THEY OF THE CIRCUMCISION"
The witnesses that Peter took with him are so described Ch. 10:45 Perhaps before he left with the messengers of Cornelius there had been some discussion as to whether such action should be taken and Peter had selected witnesses who had voiced their opposition to such a reversal of tradition. In the face of God's obvious endorsement of Cornelius Vv 44-46 they were silenced, and Cornelius was baptised.
In Jerusalem, however, the action of Peter had created a party now known as "they of the circumcision" determined to maintain the traditional attitude of Judaism.
He had anticipated this and took 6 witnesses back to Jerusalem with him Ch 11:12.

PARALLELISM IN BAPTISMS OF SAUL AND CORNELIUS

• Hearts prepared of Ananias and Saul.	• Hearts prepared of Peter and Cornelius.
• Questioning and hesitation of Ananias	• Questioning and hesitation of Peter.
• Doubts whether Truth should be preached to persecuting Jew.	• Doubts whether Truth should be preached to Gentiles.
• Unhesitating obedience of Saul.	• Unhesitating obedience of Cornelius
• House of Simon the Tanner by the seaside	• House of Judas in the street called Straight

50 Appointed.
51 Implies the resurrection of Christ Jn 5:21-29. Jn 11:25 and return of Christ 2 Tim. 4:1.
52 Implying baptism
53 Diag. "into" Gr. eis "implying motion towards. Not merely belief - but action Rom 6:17
8 PETER BAPTISES CORNELIUS 10:48
54 This is a reversal of the order suggested in Ach 2:38 Acts 8:16 but obviously was given to endorse the meaning of the vision to Peter and to authenticate the preaching of the Gospel to Gentiles. Cp Acts 15:8
55 By verbal endorsement of all that they had been told.
56 Thus the middle wall of partition was broken down Eph. 2:14-19.
57 So that the possession of the Holy Spirit was not sufficient. Thus no one forbidding or objecting he commanded them to obey.
To receive further instruction in their belief.

CHAPTER 11
4 PREACHING TO GENTILES DEFENDED BY PETER Vv 1-18.
1 CONTROVERSY WITH ECCLESIA Vv 1-3.
Peter's revolutionary action quickly spread through the Ecclesias until that of Jerusalem heard it. There was a complete absence of Papal domination on the part of Peter.
PETER EXPLAINS THE CIRCUMSTANCES Vv 4-17

1 After had evidently only aroused trouble and taken those witnesses back to Jerusalem. They were of the circumcision and here perhaps of the party that was now developing within the Ecclesia Ch. 15:5.
2 There are additional words to those contained in Ch 10: 6, 33.
3 Additional comment to Ch 10:44.
4 This was a promise to the Apostles Ch 1:5 authenticating them to their position. It is now accorded to these Gentiles to authenticate the work of preaching to such.
THE OPPOSITION IS TEMPORARILY SILENCED v 18
5 They had no answer to the reasoning of Peter. However, it was not long before the same objections were pressed by others Cp Ch 15 and eventually was swayed by the influence of their opposition Col 2:11-12.

FAMINE: V. 28
The reign of Claudius is noted for several famines. Josephus (Ant. Xviii 3.15-3. 20: 5.2. Xx 51-2) indicates that one commencing 45-46 was particularly severe as far as Judaea was concerned. Suetonius (Cl. 18) refers to it as being over the world. Much later (Ch. 12) he left it to Judea.

CHRONOLOGY OF ACTS.

- Christ born Oct (Atonement) B.C. 4.
- Resurrection of Christ 6 pm Sat 16 Abib - A.D. 30.
- 40 days with Apostles Acts 1:3. Ascension Wed 27 Ziv
- Pentecost - Preaching. Acts 2:1 Sun 10 Sivan.
- Chronox. AD 36 - Paul about 30 Acts 7:58.

33-Oct. 29. Crucified 33½ April 30

- Nero Born 37
- Conversion of Paul. (See Note "Letters to" p. 184. "Damascus" p. 175) See opp. AD 37.
- Visits Jerusalem. Gal 1:18 "After 3 years" 40.
- In Tarsus Acts 9:30 43
- A year working with Barnabas in Antioch Acts 11:26 44
- A further visit to Jerusalem Cp Acts 12:25 44.
- AD 44 - Herod Agrippa I beheads James 45.

Imprisons Peter - dies aged 54. Claudius makes Cuspius Fadus procurator of Judea; Herod of Chalcis (uncle of Agrippa II) appointed Joseph ben Kamhith (44-46) as high priest.

- First Missionary Journey & residence in Antioch. (Acts 13:1 - 14:28) 4 yrs. 45-49 (Paul - 39-43). Tiberius Alexander Procurator 46-48. Ananias - H.P. Herod of Chalcis - 47-50.

four corners; and it came even to me:

6 Upon the which when I had [c] fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men [n] already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover [r] these six [s] brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee [x] words, whereby thou and [a] all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, [c] as on us at the beginning.

16 Then [d] remembered I the word of the Lord, how that he said, [o] John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 [t] Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could [i] withstand God?

18 When they heard these things, they held their peace, and [o] glorified God, saying, [p] Then hath God also to the Gentiles [illegible] unto life.

19 ¶ Now [q] they which were scattered abroad upon the persecution that arose about Stephen [g] travelled as far as [d] Phenice, and [e] Cyprus, and [f] Antioch, [b] preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and [m] Cyrene, which, when they were come to [Q] Antioch, spake unto the [h] Grecians, [i] preaching the Lord Jesus.

21 And [r] the hand of the Lord was with them: and a great number [l] believed, and [m] turned unto the Lord.

22 ¶ [u] Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth [v] Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen [w] the grace of God, was glad, and [y] exhorted them all, that with [z] purpose of heart they would cleave unto the Lord.

24 For he was [n] a good man, and [o] full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to [v] Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto [b] Antioch. And it came to pass, that a whole year they assembled themselves [q] with the church, and taught much people. And the [c] disciples were called [p] Christians first in Antioch.

27 ¶ And in these days came [h] prophets from Jerusalem unto Antioch.

28 And there stood up one of them named [k] Agabus, and signified by the Spirit that there should be great dearth throughout [r] all [m] the world: which came to pass in the days of [n] Claudius Cæsar.

29 Then the disciples, every

[a] 2 Cor. 7. 10.
[b] ch. 8. 1, 4.
[c] Luke 4. 20.
[d] ch. 15. 3 & 21. 2.
[e] ver. 20. ch. 4. 36.
[f] ver. 26.
[g] Mat. 27. 32.
[h] ch. 6. 1 & 9. 29.
[i] ch. 5. 42.
[j] Luke 1. 66.
[l] ver. 24. ch. 9. 42.
[m] ch. 15. 19.
[n] ch. 10. 17.
[o] ver. 25, 30. ch. 9. 27.
[p] ch. 13. 43.
[q] ch. 13. 43 & 14. 22.
[r] Cp. ch. 10. 23, 45.
[s] ver. 1, 29.
[t] ch. 27. 13. Rom. 8. 28. 2 Tim. 3. 10.
[u] Mat. 12. 35. Luke 23. 50.
[x] ch. 6. 3.
[a] ch. 9. 31.
[c] ch. 10. 6, 22.
[d] ch. 10. 2 & 16. 15 & 18. 8.
[b] ver. 19, 20, 22, 27. ch. 6. 5 & 13. 1 & 14. 26 & 15. 22, 23, 30, 35 & 16. 22. Gal. 2. 11.
[Q] Or, *to the church.*
[r] ch. 2. 4.
[d] Luke 24. 8.
[e] ver. 29. ch. 1. 15 & 6. 1, 2, 7 & 9. 1, 10, &c.
[f] ch. 26. 28. 1 Pet. 4. 16.
[g] ch. 1. 5. Mat. 3. 11.
[h] ch. 13. 1 & 15. 32 & 21. 10. 1 Cor. 12. 28, 29. Eph. 4. 11. Rom. 12. 6.
[i] ch. 15. 8, 9.
[k] ch. 21. 10.
[l] ch. 10. 47. Cp. ch. 5. 39.
[m] Mat. 24. 14.
[n] ch. 18. 2.
[o] Mat. 15. 31.
[p] ch. 10. 45. Mat. 8. 11.

1 Metanoia - A change of mind. See Note Acts 2:38 and its use, Heb. 12:17.

3 THE SPREAD OF THE GOSPEL THROUGH PERSECUTION Vv. 19-30.

1 THE GOSPEL SPREADS TO ANTIOCH Vv. 19-21.

9 Phoenicia - about 120 m long and 12 broad, extending a little south of Carmel but excluding Caesarea. - J.S. Excell. Christ preached there with success. Mk. 15:21-24

10 The capital of Syria on the Orontes, about 150 m north of northern border Phoenicia.

11 In north Africa. But see note Mk. 15:21. These, with the men of Cyprus were probably Hellenists and therefore more likely to proclaim the message to foreigners.

12 Ellenistas - Hellenists, but many texts have Ellenas = Greeks, which is doubtless correct, for Hellenists would cover the Jews of v. 19.

2 BARNABAS SENT TO SUPERVISE THE WORK Vv. 22-24.

13 Probably reported by those who opposed preaching to Gentiles Cp v. 2. Barnabas on the other hand was sympathetic towards it Ch. 11:23.

14 Prothesis - a setting forth. The word is combined with "artos" a loaf, to form the word shewbread. Prothesis is combined of "pro" before, and "tithemi" - to place. They cannot just drift into the Kingdom. They need a policy, setting before themselves an objective. Deut 32:46-47 Phil 3 1 Tim 4:15.

15 Prosmeno - To abide with. Pros - forward or with. Meno to abide. See Note top p. 120

16 Agathos describes that which, being good in its character or constitution, is beneficial to others (Vine). It is used of God Mt. 19:17 and now manifested by Barnabas.

3 BARNABAS SEEKS THE AID OF PAUL Vv. 25-26

The violence of the Hellenist Jews drove Paul to Tarsus Acts 9:29 where he preached Gal. 1:21.

30 He was thus close at hand for a work that Jahweh now opened up - thus God overruled the labors of His servants.

17 He had no real knowledge of his exact whereabouts.

A new phase of the Truth was about to open with Antioch as its headquarters See Summary top p. 163.

Saul had shown his ability in the face of the Hellenists Ch. 9:29, was a master of the Greek language, and therefore qualified to assist the new phase of work about to open.

Barnabas was a native of Cyprus Ch. 4:36 and would more readily draw Paul into this work. Thus Providence guided the preaching.

18 Chrematizō found. "warned from God" in Mt. 2:12, 22. The word is derived from chrēma - an affair, business. Names were given to men from the nature of their business. Chrematizō used for official pro-

3 Peter had evidently dismissed trouble and taken these Witnesses back to Jerusalem. They were of the circumcision and were perhaps of the party that was now developing within the Ecclesia Ch. 10:45.

9 These are additional words to those contained in Ch. 10 6, 33.

5 Additional comment to Ch. 10:44.

6 This was a promise to the Apostles Ch. 1:5 authenticating them to their positions. It is now extended to these Gentiles to authenticate the work of preaching to such.

THE OPPOSITION IS TEMPORARILY SILENCED v. 18

7 They had no answer to the reasoning of Peter however; it was not long before the same objections were raised by others Cp Ch. 15 and Cornelius was swayed by the eminence of their opposition Gal. 2:11-12.

FAMINE V. 28

The reign of Claudius is noted for several famines. Josephus (Ant. Jew. 3.15.3. 20:5.2; 20:51.2) indicates that the one commencing 46 AD was particularly severe as far as Judea was concerned. Eusebius (2:8) refers to it as being over the world. Though later (Ch. 12) he limits it to Judea.

THE SPREAD OF THE GOSPEL

- Philip: Samaria, towards Ethiopia, to Caesarea.
- Peter: To Caesarea.
- Persecution: To Cyprus, Phoenicia, and Antioch Acts 8:4.

announcements such as those of magistrates and came to signify the giving of a Divine admonition or instruction (Vine). See used Word Rom. 7:3. The disciples were probably officially named Christians by Gentiles, and the Divine instruction was to embrace the term, for they used it Acts 26:28. 1 Pet. 4:16.

20 Followers of Messiah: a wonderful trade-mark. Jesus would not call them "that way" they called them in derision men of the way" Acts 9:2. or Nazarenes Ch. 24:5. The disciples are followers of the Anointed.

4 FAMINE PREDICTED: RELIEF IS SENT TO JERUSALEM THROUGH BARNABAS AND SAUL Vv. 27-30.

21 Heb. for Isaiah Acts 26:20 only noted for predicting trouble Cp Ch. 21:10.

22 It was exceptionally severe in Judea.

23 It continued from 44 to 46. See opposite.

man according to his ability, determined to send [a] relief unto the [b] brethren which dwelt in Judæa:

30 [d] Which also they did, and sent it to [e] the elders by the hands of Barnabas and Saul.

CHAPTER 12.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 Herod, stricken by an angel, dieth miserably. 24 After his death, the word of God prospereth. (AD 44)

NOW about that time Herod the king [20] stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of [k] John with the sword.

3 And [20] because he saw it pleased the Jews, he [n] proceeded further to take Peter also. (Then were [o] the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in [p] prison, and delivered *him* to four [r] quaternions of soldiers to keep him; intending after [s] Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but [t] prayer was made without ceasing [u] of the church unto God for him.

6 And when Herod would have brought him [7] forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, [b] the angel of the Lord [c] came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were [11] past the first and the second ward, they came unto the iron gate that leadeth unto the city; [v] which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and [h] hath delivered me out of the hand of Herod, and *from* all [i] the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of [p] John, whose surname was [w] Mark; where many were gathered together [x] praying.

13 And as Peter knocked at the door of the gate, [y] a damsel came [z] to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate [z] for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. [a] But she constantly affirmed that it was even so. Then said they, It is [a] his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, [d] beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto [e] James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day,

[a] ch. 12. 25.
[b] ver. 1.
[c] Ps. 126. 1.
[d] ch. 12. 25. Cp. ch. 24. 17.
[e] ch. 14. 23 & 15. 2, 4, 6. 1 Tim. 5. 1, 17, 19. Tit. 1. 5. James 5. 14. 1 Pet. 5. 1, 5. 2 John 1. 3 John 1.
[f] ch. 5. 19 & 16. 26.
[g] Or, *began*. Cp. Mark 14. 72.
[h] ch. 4. 3 & 5. 18 & 21. 27.
[i] Job 5. 19. Ps. 33. 18, 19.
[k] 2 Cor. 1. 10.
[l] Mat. 4. 21 & 10. 2, &c.
[m] ch. 1. 13.
[n] ver. 3.
[o] ch. 24. 27 & 25. 9.
[p] Luke 19. 11.
[q] Ex. 12. 14, 15 & 23. 15.
[r] ver. 25. ch. 13. 5. 13.
[s] ver. 25. ch. 15. 37, 39. Col. 4. 10. 2 Tim. 4. 11. Philem. 24. 1 Pet. 5. 13.
[t] Luke 21. 12.
[u] ver. 5.
[v] John 19. 23.
[w] John 18. 16, 17.
[x] Mark 14. 1. &c. Cp. ver. 3.
[y] Or, *to ask who was there.*
[z] Or, *instant and earnest prayer was made.*
[a] 2 Cor. 1. 11. Eph. 6. 18.
[b] Luke 24. 41.
[c] Mat. 28. 10.
[d] ver. 23. Mat. 1. 20, 24. Mark 1. 13. Luke 1. 11, 26. John 5. 4.
[e] Luke 2. 9.
[f] ch. 13. 16 & 19. 33 & 21. 40.
[g] Mat. 10. 3. Mark 3. 18. Luke 6. 15. 1 Cor. 15. 7. Gal. 1. 19. James 1. 1. Jude 1.

11 *Phulakē* = a guard or keeper.

HEROD (cont.) favored him and refrained him from prayer, bestowing on him the tetrarchies of Herod Philip and of Lysanias, and presenting him with a golden chain of equal weight with the iron one with which he had been bound. These marks of favor caused the Jews to anticipate that their interests would be preserved by such an Emperor. They were doomed to bitterest disappointment. His reign plunged them into disaster that threatened their very existence. See Note Acts 9:17

UNDER CLAUDIUS. Claudius was greatly assisted by Herod in obtaining the throne and in consequence and gratitude alleviated the miseries of the Jews, warning his subjects against insulting them. The oratory of

Herod had saved Rome from revolution and placed the uncouth Claudius on his nephew's (Caius) throne. When Herod returned home, it was on the flood tide of his success, and with the additions of Judea, Samaria, Abilene and Lebanon added to his possessions. He was anxious to foster the sense of Jewish nationalism (Jos. Ant. 20:1.1) to satisfy the Sadducees to be supported by the Pharisees, and to be popular with the multitude. The extirpation of the Christians was the quickest and cheapest way to win general popularity. Hence the Herodian persecution commenced.

EMPERORS. Tiberius 14-37 Caligula 37-41 Claudius 41-54 Nero 54-68 Galba 68-69 Otho 69 Vitellius 69 Vespasian 69-79 Titus 79-81 Domitian 81-96 Nerva 96-98

there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he [d] examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod [e] was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, [f] having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his [m] throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because [n] he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But [o] the word of God grew and multiplied.

25 [q] And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [r] ministry, and [s] took with them John, whose surname was Mark.

CHAPTER 13.

1 Paul and Barnabas sent to the Gentiles. 7 Of Sergius Paulus and Elymas. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe.

NOW there were in the church that was at [u] Antioch certain [x] prophets and [a] teachers; as [b] Barnabas, and Simeon that was called Niger, and [c] Lucius of [d] Cyrene, and Manaen, [5] which had been brought up with [e] Herod the tetrarch, and [f] Saul.

2 As they [g] ministered to the Lord, and [h] fasted, the Holy Ghost said, [k] Separate me Barnabas and Saul for the work [9] whereunto I have called them.

3 And when they had fasted and [b] prayed, and laid *their* hands on them, [10] they sent *them* away.

4 ¶ So they, being sent forth [t] by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God [p] in the synagogues of the Jews: and they had also [i] John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found [k] a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the [l] deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) [p] filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, [z] *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the [t] right ways of the Lord?

11 And now, behold, [u] the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun [y] for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from [1] Paphos, they came to Perga in Pamphy-

[a] Mat. 9. 38. Rom. 10. 15. Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Heb. 5. 4.
[b] ch. 6. 6.
[c] ch. 14. 26.
[d] ch. 4. 9.
[e] ver. 2.
[f] ch. 8. 40.
[g] Or, bare a hostile mind, intending war.
[h] ver. 14. Cp. ver. 46.
[k] Mat. 28. 14.
[l] Gr. that was over the king's bed chamber
[m] ver. 13. ch. 12. 12 & 19. 22.
[n] ver. 8. ch. 8. 9. Mat. 2. 1, 7, 16.
[o] ver. 8, 12. ch. 19. 38.
[p] Mat. 27. 19.
[q] Ps. 115. 1.
[r] ch. 6. 7 & 19. 20.
[s] ch. 4. 8.
[t] ch. 11. 23, 30.
[u] Or, charge. ch. 6. 1. & 11. 29. Rom. 15. 31. 2 Cor. 8. 4 & 9. 1, 12, 13.
[x] Rom. 12. 7. 1 Cor. 16. 15.
[y] Mat. 13. 38.
[z] Hos. 14. 9.
[a] 1 Sam. 5. 6.
[b] Luke 4. 13.
[c] ch. 11. 26.
[d] ch. 11. 27.
[e] Rom. 12. 7. 1 Cor. 12. 28, 29. Eph. 4. 11. James 3. 1.
[f] ch. 4. 36 & 11. 22, 26.
[g] Rom. 16. 21.
[h] Mat. 27. 32.
[i] Or, Herod's foster-brother.
[k] Luke 3. 1.
[l] ch. 12. 25.
[m] Luke 1. 3.
[n] Mat. 17. 21.
[o] ver. 6.
[p] ch. 9. 15. Cp. Num. 8. 14.

SAUL ALSO CALLED PAUL v.9. The first time Paul is mentioned as such is in association with his namesake Sergius Paulus and in conflict with the arrogant Elymas (Wise) who represented the Scientific thought of the age. Paulus the Roman was a man of understanding and sufficient humility to call for Barnabas and Saul with a desire to hear them. Elymas, who unfairly withstood them, was smitten with blindness for a season so that he had to be led about by the hand. He claimed to be wise, but Paulus (little) had more true wisdom. There is an amazing similarity between the punishment of Elymas & Paul's own experience at conversion, & it could have made such an impression on him that from henceforth he preferred to be known as Paul. From now on he took the initiative Cp v.13

29 Perga was the capital. It was upon the R. inland, on River Cestrus, which is navigable there. Was constant intercourse between Paphos & Perga.

Pamphylia sig. "Every tribe" i.e. heterogeneous, being inhabited by a mixed race. The large Jewish communities of Cyprus were not in evidence here. The missionaries found themselves in a strange place, and among a harsh, foreign people. It was "too much for Mark"

55 Cp Acts 15:37-39 Col. 4:10.

4 PAUL'S FIRST RECORDED SPEECH - AT ANTIOCH IN PISIDIA. Vs 14-41

31 Over 10,000 ft. A difficult & dangerous road, infested with robbers 2 Cor. 11:26. mountainous, rugged, populated by a rough half-savage people.

An important commercial centre, connecting the great trade route between Ephesus & the Cilician Gates: to the north was Galatia. Today ruins in the vicinity of Yalorach.

32 Men who are our brethren. RV Brethren.

An action indicative of warmth of feeling and emotion.

Paul commences by emphasizing the Israelitish nature of the hope. See note below p. 73.

Tropophoreō from tropos, a manner, & phereō - to endure. Some ancient authorities have Trophophoreō - "He bore them as a nursing father" from trophos, a feeder, nurse. Deut. 1:31 As the statement of v.17 "carried the people" could be drawn from Deut. 1:31 it would appear as though Paul gave an exposition of the readings for the day. See Top.

5 THE PROMISE OF SCRIPTURE v.32

RV: "For an inheritance" See note Num. 26:53.

RV, Marg. "After these things" Cp 1 Kg 6:1. note.

Like Paul himself.

RV "for."

RV: "bare witness."

This is not an exact quotation, but the combined meaning of 15 Sq 120, 1 Sam. 12:10.

JESUS FULFILS IT vv.32-41

15am. 7:12. Ps. 132:11. Acts 2:30

RV: "Brought." Gr: Egeiro The same as v.22. Used for resurrection, but also as here, for raising up a person to occupy a place in the midst of a people (Vine) - as note. See also Acts 3:22. Str. Anastasis - a rising up.

Eisodos - a way in (eis - in hodos - a way). Cp 1 Sa. 4:20 - An official entrance. Cp its use in Heb. 10:19, 20. Acts 10:19. 2 Pet. 1:11.

PAUL'S INFLUENCE ON LUKE'S GOSPEL v.38

"His entrance" v.24 "Prepare the way" Luke 3:4.

"Baptism of repentance" v.24 Luke 11:32.

"All the people" v.24 - Luke 7:16 v.26 - Luke 1:16.

Children of the stock of Abraham. v.26 - Luke 1:55 v.38 Great Salvation v.47 Luke 2:30 v.48 Glorified v.49 Luke 2:47 v.50 Great men v.50 Luke 1:15

* ver. 5.
b John 1. 20.
c ch. 9. 20.
d ch. 15. 21.
e Luke 4. 17.
f Mark 5. 22.
g Heb. 13. 22.
h ch. 3. 26.
i ch. 3. 17. MR
k ch. 17. 17.
l ver. 15
m Luke 24. 27.
n Deut. 7. 6.
o Ps. 105. 23.
p Mat. 27. 22. Mark 15. 13.
q Ex. 13. 14.
r Ex. 16. 35. Ps. 95. 9.
s Luke 18. 31. John 19. 28.
t Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, bore, or, fed them, as a nurse beareth, or feedeth her child, Deut. 1. 31, according to the Sept. and so Chrysostom.
u Mat. 27. 59. John 19. 38.
v Deut. 7. 1.
w Ps. 78. 55.
x Mat. 28. 6.
y Judg. 2. 16.
z ch. 1. 3.
a Judg. 11. 26.
b ch. 10. 41.
c 1 Sam. 8. 5.
d 1 Sam. 10. 1.
e ch. 26. 6.
f 1 Sam. 9. 1.
g 1 Sam. 16. 13.
h Cited from Ps. 2. 7.
i Cited from Ps. 89. 20.
k ch. 7. 46.
l Mat. 1. 1.
m ver. 35, 36.
n Ps. 132. 11.
o Luke 2. 11.
p Cited from Is. 55. 3.
q Gr. τὰ ὅσια, holy, or, just things which were the Sept. hath in the place of Is. 55. 3. and in many others, use for that which is in the Hebrew, mercies.
r Mat. 3. 1.
s Cited from Ps. 16. 10.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. Cp v.46.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on. (Consolation or Comfort. Similar to the Diaspora might have such.)

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. (Gentile proselytes)

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. (Stated for RV)

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: — Luke 2:11

24 When John had first preached before his coming the baptism of repentance to all the people of Israel. (RV: "was fulfilling")

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. (A further progressive state of intent Cp Mt. 27)

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead: (Cp Luke 24:6)

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. (v.23)

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. (Anistemi)

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David, — Is

35 Wherefore he saith also in another *psalm*, Thou shalt not

48 RV: "What suppose ye.." Paul advances the evidence of John because many viewed him as a prophet Luke 20:6. Mt. 21:26. The results of the official deputation from Jerusalem was probably well known John. 1:19-28.

49 Cp Luke 24:34.

50 Which constituted a weekly reproof, emphasising the value of constant reading.

51 If Paul did not quote specific passages, this was a provocative statement inviting them to question him.

"yet asked they of Pilate.."

It was the height of irony that a fellow-Jew should be brought before this hated Gentile "dog" to be condemned. Luke 11:1. for they did not recognise his authority. Note how this is emphasised. Acts 2:13 3:17. This fact should have alerted the Jews of the Diaspora that something was wrong with the Rulers of Jerusalem.

The Apostolic ministry. Luke 24:48. Acts 1:8, 22. 2:32. 3:15. 4:33. 5:32. Rom. 1:4. 1 Cor. 15:15. 2 Cor. 4:14. 1 Thes. 1:10. Thus Paul explained his presence and purpose among them.

THE CONFIRMATION OF SCRIPTURE vv.32-37

Anistemi - To arise. frequently used for resurrection from the dead, etc. Skilfully the apostle proves the resurrection and then the change of nature.

The Divine Sonship of the Lord was proved beyond all doubt by the resurrection. Rom. 1:4. Col. 1:18.

The second proposition to be proved.

Involving eternal life. 2 Sam. 7:12-16 as David himself acknowledged in the next quotation used by Paul.

USE OF PSALM 2

Ps 2:2. For opposition of Jew and Gentile leading to Christ's crucifixion Acts 4:25-28.

v.7. Prove resurrection Acts 13:33. Heb 1:5. but Sonship Heb 5:5. but Priesthood - as firstborn Heb. 5:5.

Baptism - at Preached Mt. Mk. 3:17. Luke 3:22.

Transfiguration - Luke Mk 9:7.

PAUL'S FIRST ADDRESS

1 The God of Israel called
2 In His love He cared for them 13-20
3 He established them as
4 Jesus Christ came in as Saviour.

The Greek (see Diag. Interlinear) supports the A.V. David served his own generation but Christ rose.

2 Sam. 7:12 1 Kgs 2:10.

Egeiro - To arouse, awaken (Str). See Luke 12:7. 11:31.

PERSONAL APPEAL 41

The logical summary. Israel has been guided by Divine Providence. David has been promised the Messiah. John testified that Jesus was that seed. The Jews slew him but God raised him. The Scriptures require the resurrected Christ who alone fulfils all requirements of Scripture.

"Brethren." Lit. Men who are my brethren.

In - in, within the sphere of.

If they reject the message they are no better than those of Jerusalem upon whom will come the judgment foretold by the prophets.

What follows is a slight abridgement of the LXX. Paul probably quoted this because it was more familiar to his audience much the same as we might use a translation familiar to a group to prove a point, or point a lesson without quoting it.

Aphanizo - To cause to disappear - hide yourselves.

Ye dispisers, Hyperephanoi - Hagarim among the heathen, is changed to Bogadim - despisers or transgressors. The Hebrew correct, Paul and the LXX from which he quoted for the Jews included as Gentiles.

6 KEEN INTEREST AROUSED 42-43

RV: "And as they were going out, they besought that these words might be spoken to them the next sabbath."

Barnabas left before the others, receiving this invitation as they did so.

The Greek has eis. See margin.

To where they were staying.

They evidently converted these + held the conversations of an Ecclesia.

CONTROVERSY WITH THE JEWS 44-52

Work of the Gentile proselytes went through the city.

Thaumasio - Wonder (Materially - Luke omits the latter). Luke omits the words in brackets. Paul quoted from memory.

WHY DID MARK RETURN? 13a

We are not specifically told, but it was sufficient to cause friction between Paul & Barnabas Acts 15:37-39. It could have been that they has suffered opposition already for in 2 Cor. 11:23-29 Paul lists sufferings that have not been recorded in Acts.

Mark's courage may have failed him as he saw the mixed heathen world of Pamphylia and realised the dangers before him. Perhaps he resented the manner in which Paul was becoming the dominant influence, and found his dedicated "driving urge" to work less pleasant than the gentler kinship with his cousin Barnabas. Mark was young. The novelty of work had worn off. It would not be easy to work for Paul who relentlessly drove himself and at times became impatient with others who gave lesser service 2 Tim. 3:10-12. Perhaps all these circumstances moved Mark. In any case he returned.

CHARACTER OF MARK

See Note Col. 4:10. He was impulsive as indicated in his action in Mk. 14:51. He was timid in that he turned back from the work. He was sincere and faithful and developed a courage born of these attributes indicated by the manner in which he subsequently redeemed himself in the eyes of Paul. He was studious, as indicated by the Gospel he wrote, for he would have had to search out the material for himself. These qualities blended to develop a strong and determined character that conquered the early impulsiveness and timidity.

suffer thine Holy One to see corruption.
36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:
37 But he, whom God raised again, saw no corruption.
38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:
39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.
40 Beware therefore, lest that come upon you, which is spoken of in the prophets;
41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.
42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.
43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.
45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.
46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.
48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.
49 And the word of the Lord was published throughout all the region.
50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.
51 But they shook off the dust of their feet against them, and came unto Iconium.
52 And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER 14.

1 Paul and Barnabas persecuted from Iconium. 8 At Lystra Paul healeth a cripple. 19 Paul is stoned. 26 They return to Antioch.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.
3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.
4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

a Mat. 22. 8.
2 Or, *after he had in his own age served the will of God.* ver. 22.
b ch. 28. 28.
c Luke 2. 32. Cited from Is. 49. 6.
d Jer. 31. 34. Luke 24. 47.
e ch. 5. 31.
f Cp. John 1. 12.
g Is. 53. 11. Rom. 3. 28.
h Luke 18. 14. Rom. 2. 13, &c.
i Rom. 8. 3.
k ver. 45. ch. 14. 19.
l ver. 42.
m ch. 17. 12. Mark 15. 43.
n Mark 6. 21.
o ch. 14. 2.
p 2 Tim. 3. 11.
q Cited from Hab. 1. 5.
r Mat. 10. 14. Mark 6. 11. Luke 9. 5.
s ch. 14. 1.
t Mat. 5. 12. 1 Thes. 1. 6.
u ch. 2. 4.
v Cp. ver. 16.
w Gr. *in the week between, or, in the sabbath between.*
x ver. 19, 21. ch. 13. 51.
y ver. 50. ch. 17. 4, 17.
z Mat. 23. 15.
a ch. 13. 14.
b ch. 11. 23 & 14. 22.
c ch. 11. 23 & 14. 26.
d ch. 17. 5.
e ch. 13. 50.
f John 21. 23.
g ch. 5. 17.
h ch. 4. 29.
i ch. 15. 8. Mark 16. 20.
k ch. 20. 32.
l ch. 5. 12. John 4. 48.
m ch. 4. 29.
n ch. 28. 24.
o ver. 26. ch. 3. 26.
p Deut. 32. 21. Mat. 21. 43.
q ver. 14. Cp. John 13. 16.

THE FIRST JOURNEY.
- ANTIOCH to Seleucia 13:1-3.
- SELEUCIA to Cyprus. 13:4
- SALAMIS (Preaching) 13:5.
- PAPHOS. (Sergius Paulus and Bar-jesus). 13:6-12.
- PERGA (Mark leaves). 13:13 Paul sick.
- ANTIOCH in Pisidia (Paul's 1st recorded speech. Conversions, controversy, persecution 13:14-50.
- ICONIUM controversy 13:51-14:5.
- LYSTRA - Cripple healed - Paul & Barnabas worshipped - persecuted - Paul stoned 14:6-20.
- DERBE - Preached 14:20
- LYSTRA, ICONIUM, ANTIOCH - Confirming Churches 14:21-23.
- PERGA - preached 14:25
- ATTALIA 14:25
- ANTIOCH 14:26-28.

TIMOTHY AT LYSTRA
Paul evidently converted Timothy at this time (cp Acts 16:1, 1 Tim. 1:2, 18. 2 Tim. 2:1. (See Introduction to Epistle) giving point to his exhortation: "Thou hast fully known..." 2 Tim 3:10-12.

Paul healeth a *cripple at Lystra.*

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, [c] to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto [f] Lystra and [g] Derbe, cities of [h] Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, [i] being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith [k] to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he [l] leaped and walked.

11 And when the people saw what Paul had done, they [m] lifted up their voices, saying in the speech of Lycaonia, [n] The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto [b] the gates, and [o] would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, [e] they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, [p] why do ye these things? We also are men of like passions with you, and preach unto you that ye should [q] turn from these [r] vanities unto [s] the living God, [t] which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past [u] suffered all nations [a] to walk in their own ways.

17 [v] Nevertheless he left not himself without witness, in that he did good, and [w] gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And [i] there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, [x] having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to [y] Derbe.

21 And when they had preached the gospel to that city, and [z] had taught many, they returned again to [f] Lystra, and *to* Iconium, and Antioch,

22 [a] Confirming the souls of the disciples, *and* [b] exhorting them to continue in the faith, and that [c] we must through much tribulation enter into the kingdom of God.

23 And when they had [d] ordained them [e] elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout [d] Pisidia, they came to Pamphylia.

25 And when they had preached the word in [f] Perga, they went down into Attalia:

26 And thence sailed to [h] Antioch, [g] from whence they had been [k] recommended to [l] the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they [m] rehearsed all that God had done with them,

[a] Ps. 81. 13. Jer. 17. 27. Rom. 1. 20.
[c] Mat. 22. 6. Luke 18. 32. 1 Thes. 2. 2. 2 Tim. 3. 11.
[e] Lev. 26. 4. Job 5. 10. Ps. 68. 9. Mat. 5. 45.
[g] Mat. 10. 23.
[f] ver. 8, 21. ch. 16. 1, 2. 2 Tim. 3. 11.
[j] ver. 20. ch. 16. 1 & 20. 4.
[h] ver. 11.
[i] ch. 13. 45, 50.
[k] ver. 21. ch. 13. 14.
[l] ch. 3. 2.
[m] ver. 1.
[n] 2 Cor. 11. 25. 2 Tim. 3. 11. Cp. ch. 7. 58.
[o] Mark 10. 52.
[p] ver. 6.
[q] ch. 3. 8.
[r] Gr. had made many disciples. Mat. 28. 19.
[s] Luke 11. 27.
[t] ver. 6.
[u] ch. 8. 10 & 28. 6.
[v] ch. 15. 32, 41.
[w] ch. 11. 23 & 13. 43.
[x] Mark 10. 30. Luke 22. 28, 29. John 16. 33. Rom. 8. 17. 1 Thes. 3. 3. 2 Cor. 8. 19.
[y] ch. 11. 30.
[z] Luke 16. 20.
[a] So Dan. 2. 46 compared with Ezra 6. 10.
[b] ch. 13. 14.
[c] Gen. 44. 13. Mat. 26. 65.
[d] ch. 13. 13, 14.
[e] ch. 10. 26.
[f] ch. 11. 26.
[g] ch. 13. 3.
[h] ch. 15. 40.
[i] ch. 13. 43.
[k] ch. 15. 19.
[l] Deut. 32. 21. 1 Sam. 12. 21. 1 Cor. 8. 4. Josh 3. 10. Mat. 16. 16. Cited from Ps. 146. 6.
[m] ch. 15. 4.
[n] Ps. 81. 12.

PAUL'S OPEN AIR ADDRESS 184

God, the Creator is alone to be worshipped.
He is living and active - having created all things.
In the past He revealed Himself only to Israel.
But He has not been inactive - for rain & sunshine, seasons & food come from Him.
People should turn from inanimate idols to worship the living, active, powerful God of creation.

Paul's address is impregnated with references from the Old Testament, and based directly upon Psalm 146:6. - though he did not quote by formally turning up the passage.
In preaching he quickly adapted himself to the circumstances and used even distressing ones to proclaim the Word.
Compare the above with Acts 17:22-31.

GAIUS AT DERBE

Paul gained a further convert at Derbe. Gaius ... they accompanied him

VISIT TO JERUSALEM

The "certain other brethren" Ch.15:2. included Titus who went as a test case. Gal 2:1. Though the visit was urged by the ...

PAUL'S MISSION CONFIRMED

The most important and lasting result of the conference was the confirmation of Paul's mission. The scope of his activity was clearly defined Gal. 2:6, 9, and he was given the ...

2:1, 10 ... 16:1 ... 1 Cor. 9:5

The recommendation of the brethren itself was a limited one, appealing for consideration in view of existing conditions, and as such, of a temporary

CHRONOLOGY OF ACTS AND THE EPISTLE TO THE GALATIANS

BASIS OF THE CHRONOLOGY

there are five leading events, the dates of which can be set with reasonable certainty:

1. **THE CONVERSION OF PAUL - AD 37.** This is calculated from Josephus in the light of 2 Cor. 11:32. which shows that Aretas was King of Arabia + in possession of Damascus when Paul escaped from the city 3 years after his conversion. That Paul, as a Jew, should have been able to act freely in the way indicated in Acts 9:2. implies that a Government was in power that was sympathetic to the Jews and to the reigning high priest. A strong implication is that the high priest was Theophilus and the date AD 37 - See "Letters to Damascus" p. 113.
2. **THE DEATH OF HEROD AGRIPPA I AD 44** (Acts 12:23) This determines the return of Paul to Jerusalem with alms in approx. AD 44-45. See also the note on the date of the famine Acts 11:28.
3. **THIRD JOURNEY OF PAUL TO JERUSALEM - AD 51** According to Gal. 2:1 this was 14 years after his conversion and followed immediately after his return to Antioch Acts 15:1.
4. **THE PROCURATORSHIP OF FELIX 60-61** Felix was superceded by Festus, according to Josephus, Tacitus and Suetonius in A.D. 60 or 61 Upon this date depends the ... of the Apostle's arrest in Jerusalem, and his journey to Rome. His captivity at Caesarea which followed the arrest continued 2 years, and must have commenced approx. AD 58 or 59. Acts 24:27.
5. **THE ARRIVAL OF PAUL IN ROME AD 61 or 62.** This followed immediately after the entrance of Festus into his office.

PREACHING IN GALATIA AND PAUL'S VISIT TO JERUSALEM. Gal. 2.

Paul had been to Galatia twice before writing his Epistle Gal. 4:13. According to Wm M. Ramsay, the Roman province of Galatia incorporated districts south of it including Phrygia, Pisidia and Lycaonia and therefore the cities of Antioch, Lystra and Iconium were visited on the first missionary journey Acts 13:4 - 14:22.

According to Paul, he was driven there by sickness Gal. 4:13. Ramsay suggests that the sickness could have been Malaria, brought on in Perga. In "Paul The Traveller" he writes:

"In passing from Perga to Pisidian Antioch, the travellers passed from the Roman province Pamphylia to the Roman province Galatia, and the rest of the journey lay in Galatia until they returned to Perga ...." Paul had a serious illness in Pamphylia, and on that account left Perga and went to Antioch. It is unnecessary to repeat the argument that is in perfect agreement with the known facts. Any constitutional weakness was liable to be brought out by the sudden plunge into the enervating atmosphere of Pamphylia after the fatigue and hardship of a journey on foot through Cyprus, accompanied by the constant excitement of missionary work, culminating in the intense nervous strain of the supreme effort at Paphos. The natural and common treatment for such an illness is to go to the higher ground of the interior: and the situation of Antioch (about 3,600 ft above sea level) sheltered by mountains on the North and east, and overlooking a wide plain to the south and south-west), as well as its Jewish population and commercial connection with the Pamphylian coast-cities, made it a very suitable place for Paul's purpose."

CIRCUMSTANCES OF PAUL'S PREACHING

DRIVEN TO GALATIA BY SICKNESS.

Ramsay suggests (see above) that Paul suffered from intermittent malaria which would have the effect of drastically altering his bodily appearance even more than normally. See also Gal. 4:14.

"Now, in some constitutions, malaria fever tends to recur in very distressing and prostrating paroxysms, whenever one's energies are taxed for a great effort. Such an attack is for the time absolutely incapacitating: the sufferer can only feel and feel himself a shaking and helpless weakling, when he ought to be at work. He feels a contempt and loathing for self, and believes that others feel equal contempt and loathing."

MARK LEAVES

Perhaps Mark viewed with consternation the ruthless, driving energy of Paul, who was determined to carry on in spite of illness, and who now essayed the dangerous and difficult journey through the lonely, robber infested region of Pisidia (2 Cor. 11:26) Pisidia was notorious for its roving bands of violent desperadoes who defied Rome, and preyed on travellers. For normally protected travellers, it was dangerous to move through this district, but for a fiery company of conscientious objectors, one of whom was desperately ill, it must have appeared suicidal.

Mark returned home.

PAUL'S RECEPTION IN GALATIA

The Galatians who believed enthusiastically embraced the truth and deeply sympathised with Paul in his distress. Far from being repelled by his condition and appearance Gal. 4:13-14, it excited their sympathy and love, and they went out of their way to relieve his sufferings recognising the great blessing they had received through his ministrations Gal. 4:15.

Paul received an enthusiastic response, perhaps indicating that the Galatians tended to be moved by emotion, and were somewhat unreliable in that they were easily swayed (cp Gal. 4:17-18 with Acts 14:11). In character they seemed to be somewhat gullible and easily moved Gal. 1:6.

THE THOROUGHNESS OF PAUL'S PREACHING

Paul carefully instructed the Galatians. This is apparent from the subjects dealt with in the Epistle he wrote them. The detailed exposition that it provides of subjects such as Law, Justification by faith, Sonship in Christ, together with its frequent quoting from the O.T, its elaboration of doctrine based on words, and of allegory founded on historical incidents, indicates that he thoroughly instructed them in Bible history, prophecy, allegory and doctrine.

- He illustrated the vast change wrought in one's life by revealing to them his own personal experience and conversion Gal. 2:18.
- He showed how his own endurance under suffering was an open placarding of Christ's sacrifice Gal. 3:1, 3:1. whose sufferings he thus fellowshipped Phil. 3:10.
- His exposition of the law in relation to the liberty in Christ clearly revealed the hopelessness of man apart from Christ, and the glorious privilege obtained in the Gospel. Gal. 5:1.
- They responded with enthusiasm Gal. 5:7.
- The gifts of the Holy Spirit were manifested among them Gal. 3:5.
- Though persecuted they endured it Gal. 3:4.
- Paul also was persecuted Acts 14:5, 19 because he taught liberty in Christ. Gal. 5:11

TESTIMONY. vv 6-11

- They represented the whole Ecclesia which apparently assembled together to hear the discussion v. 22.
- Ekzeteo Ch. 1:2 - RV: Question. Dwg. Debate. Doubt. In both occurrences ... forma-
- He had been appointed to preach to Gentiles
- God had vindicated such action by bestowing the Holy Spirit
- He had purified their hearts by faith even as He had those of Jewish believers
- To claim that the works of the Law were necessary for salvation was to limit God + put an impossible yoke on Jews + Gentiles
- Both are to be saved through grace

religious observance. [illegible] them from all people. Gentile believers were not to offend their scruples.

49 Cp the reason v. 21 with ... See Index Under "Blood."

4: Gar, expressing the reason, cause, motive ... etc of what has been previously said. Bull ... thus a retrospective arrangement ... for explanation ...

ed to exceed ... Paul Gal. 2:9

By such a statement James indicated that the formalities of the law was not necessary for salvation

v. 24 This was the advice of the Conference to the

THE FIRST JOURNEY.

- ANTIOCH to Seleucia 13:1-3.
- SELEUCIA to Cyprus. 13:4
- SALAMIS (Preaching) 13:5.
- PAPHO.
- PERGA (Mark leaves). 13:13 Paul sick.
- ANTIOCH in Pisidia (Paul's 1st recorded speech. Conversion, controversy, persecution 13:14-52.
- ICONIUM controversy
- Barnabas worshipped — persecuted - Paul stoned 14:6-20.
- DERBE - Preached 14:20
- LYSTRA, ICONIUM, ANTIOCH -
- ATTALIA 14:25
- ANTIOCH 14:26-28.

TIMOTHY AT LYSTRA

Paul evidently converted Timothy at this time Cp Acts 16:1. 1 Tim. 1:2, 18. 2 Tim. 2:1. (See Introduction

GAIUS AT DERBE

Paul gained a further friend at Derbe. Gaius later accompanied him on his last visit to Jerusalem. Acts 20:4.

23 At the Porter of the parable. John 10:2-3.

34 Ch. 11:18.

CHAPTER 15

THE COUNCIL AT JERUSALEM

Vv. 1-35

CONTROVERSY - APPEAL TO JERUSALEM VV. 1-5.

1 They are described Gal. 2:4. They had evidently viewed with misgiving the increasing liberty among Gentiles, and felt that the matter had gone far enough. A deputation was determined at Antioch to be made to superimpose Judaism upon Christ.

2 For Paul's treatment of the subject Cp Rom. 2:25-29. Gal. 5:2-4. 6:12-15. Phil. 3:2-3. Col. 2:11-13.

3 In token of the Abrahamic Covenant become the test-stone of Faith. Its issue was thus carefully selected.

4 Sons distinguished between Proselytes of the Gate, Proselytes of Righteousness. The former could only proceed a certain distance in the Temple. Cp Eph. 2:14. A similar distinction was now being attempted in the Ecclesia.

5 Pl: "Questioning." Zetesis, a seeking, a debate, questioning. Paul first reasoned or refuted their contention and then showed its weakness by questioning or debating on the Circumcision Method.

6 Paul had a private interview with such before the general assembly. Gal. 2:2.

7 In this was an official visit on the behalf of the Ecclesia, the brethren contributed towards the expenses involved. See similar use of phrase. Rom. 15:24. 1 Cor. 16:6.

8 Where doubtless there were Gentile converts. There was no doubt in Paul's mind regarding the matter - he did not require the Conference to determine it.

9 The agitation had been widespread throughout Judaea. Paul did not wait for the conference decision before proclaiming the Truth. Cp Gal. 2:5. Cp Col. 2:6-9.

10 This would have included Titus - who was the test-case on the occasion Gal. 2:3.

CONFERENCE: PETER'S TESTIMONY. VV. 6-11

6 They represented the whole Ecclesia which apparently shared together to hear the discussion 6-22.

7 Zeteseis Cp. 1-2 - RV: Questioning. Disq. Debate. Doubtless occurred - forma-

VISIT T

The "certain" included Titus Gal. 2:1. Though brethren of J "revelation" clusion" opp

Great disse

and how t door of faith 28 And th time with t

See C

CH

1 Great dissensi The apostles' bas part asund

AND h certain down the brethr cept ye be the manner be saved. 4

2 When Barnabas h sion and di they determ Barnabas, them, shou lem unto elders ab

3 And bei way by the through Ph maria, de sion of the caused gr brethren.

4 And w to Jerusal ceived of th apostles a declared had done

5 But the the sect of believed, needful to to comma law of Mo

6 ¶ An elders can sider of th

7 And w much disp and said brethren, a good choice am tiles by m the word lieve.

8 And G tion was gi defended

15 See Note

16 He shows haust the at the appo

17 Apo hem archaios f beginning. Acts 10

● He had had vindi Holy Spirit faith eve ers ● To c necessar an impos

WHEN WAS GALATIANS WRITTEN?

The answer to this question determines the circumstances of the visit to Jerusalem recorded in Gal. 2:1-10.

Bro. J. Carter maintains that this visit relates to that recorded in Acts 11:26; 12:25 recording incidents not there related and that the Epistle was written before the Jerusalem Conference on the grounds that otherwise the decision of the Conference would surely have been quoted by Paul, and that Gal. 1:17 demands that every visit to Jerusalem by the Apostle be recorded — If Gal. 2:1-10. relates to the Jerusalem Conference, Paul has omitted his visit recorded in Acts 11:26; 12:25.

BUT

- If it is not visits to Jerusalem Paul is listing, but contacts with the Apostles, and the visit of Acts 11:26. 12:25 took place when persecution apparently had driven them from the city Acts 8:1-3 as would have been well known.
- The visit of Galatians 2 was 14 years after Paul's conversion in 37 whereas the persecution of Acts 12. took place in 44.
- Paul's statement in Gal. 5:11 implies that some were making capital out of his action in circumcising Timothy (Bro. Carter suggests this - See p. 120), but this did not take place until after the Jerusalem Conference Acts 16:3.
- It would have been rather inconsequent for Paul to act so belligerently as suggested in Gal. 2:5. before the circumstances had arisen that required it, and whilst bringing a free-will gift to them from Gentile believers Acts 11:29. which he possibly viewed as a token of good will which could weld Jewish and Gentile believers more closely together Cp Note Rom. 15: 25-28
- The Epistle was written after the second visit to Galatia Gal. 4:13 which, according to Acts was after the Conference Acts. 18:11-4. Bro. Carter suggests that the 2nd visit was the return on the first visit Acts 14:21 but this is obviously part of the first visit for Galatia was a district not a town, and at that stage Paul had not left the district though he had visited the towns twice.

REGARDING THE CONFERENCE DECISION

- If the Titus test case had already been tried Gal. 2:3. and Paul's field of activities had already been examined, acknowledged and endorsed Gal. 2:7-9 of what need was the Conference? Its principles had already been conceded.
- Was it not more telling for Paul to reveal the background circumstances of the Conference, as he does, than merely to rest on the decree of others, a decree he had already delivered to the Galatians the second time he visited them Acts 16:1-4.
- Moreover the decree was probably not quoted because it was conciliatory in tone, and therefore incomplete. It was a concession and not a full exposition The Galatians were not seeking a concession, but bondage. They desired full discipleship on equal terms with the Jewish believers, and imagined that this was only possible by submitting to a form of Judaism superimposed on the Truth.

PETER'S "INCONSISTENCY" JUSTIFIED

- There must have been some "apparently" sound reason for Peter and Barnabas to act as they did in Antioch immediately following the Conference. Gal. 2:11-14. The following suggestion may account for this:
- Paul asked Peter: "Why compellest thou the Gentiles to live as do the Jews?" Gal. 2:14. By this he doubtless meant that Peter's action implied that some benefit or superiority attached to Judaism which compelled Gentiles to superimpose it on the Truth if they were to be accounted on an equality with Jewish believers.
- Probably the Judaisers had seized on the very decree itself to teach the higher status of Jewish believers over Gentiles, or those who rested on its liberty. They probably succumbed with bad grace to the decree by claiming that there was the difference between those who claimed full liberty and those who submitted to circumcision as existed between the Proselyte of the Gate and the Proselyte of Righteousness.
- The decree was so limited that Paul never uses it in any of his Epistles when countering Judaism, but went beyond its teaching. Cp Acts 15:29 with 1 Cor. 8:1-13. 10:19-28.

- Doubtless the Judaisers accepted the decree much the same way as Jews accepted proselytes: those who submitted to circumcision and the law becoming proselytes of Righteousness, and those who refused to do so being treated as Proselytes of the Gate.

Cornelius was among the latter.

Despite the conference, the full liberty in Christ had not been properly understood by the Apostles, so that Peter and Barnabas were doubtful as to what their course of action should be and so vacillated Gal. 2:12-13.

CONCLUSION

- The visit of Galatians 2:1-10 is that of Acts 15.
- The details now supplied revealed that the Apostles and Elders, in their treatment of Paul, went beyond the terms of the Decree in that Titus was not circumcised but was received by them, and Paul was confirmed in the work he was doing.
- Paul now reveals to the Galatians the background of the decree he subsequently delivered unto them Acts 16:4 but which proved insufficient for them in the face of Judaistic propaganda.
- It is urged against the conclusion above that whereas Luke states that the brethren were "appointed" to visit Jerusalem Acts 15:2. Paul claims that it was by "revelation" Gal. 2:2. and therefore the visits must have been different. But this does not necessarily follow. In Acts 9:29-30. Luke relates that the brethren sent Paul forth, whereas Paul claims that he had a revelation Acts. 22:17-21. The circumstances of the Conference were doubtless overshadowed by God Acts 15:28
- In spite of all the objections raised, it seems most natural to relate the meeting of Paul and Peter to the circumstances of Acts 15:35. The clash might well precipitate the need to carry the decree elsewhere Acts 16:4. Where Paul delivered it, he doubtless explained its implications but his teaching was undermined by Judaisers who decried his authority so to teach that believers submit to the rite of circumcision if they desired to be on an equality with Jewish believers.

WHEN WAS EPISTLE TO GALATIANS WRITTEN?

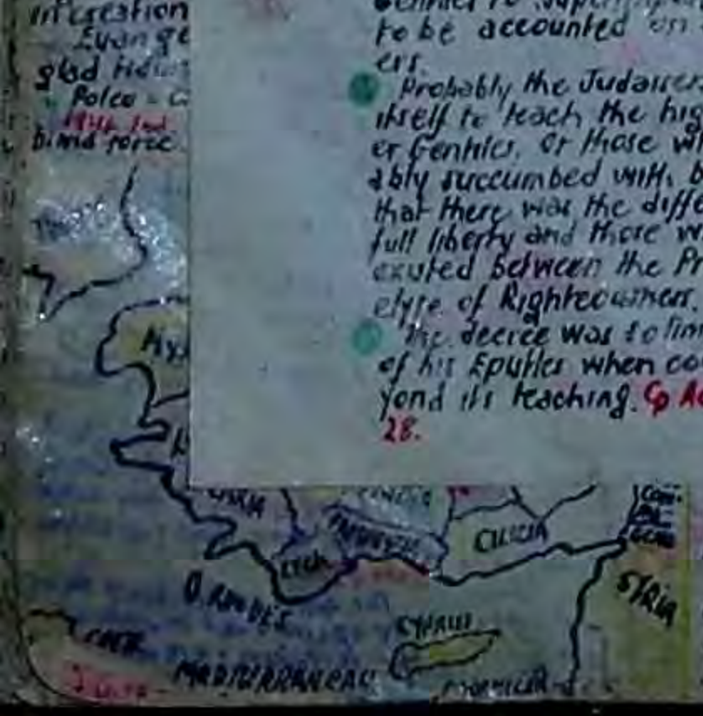
- The conclusion above demands a later date for the writing of the Epistle than that suggested by Bro. Carter.
- It was after the second visit to Galatia and therefore, as far as the narrative of Acts is concerned, after the Jerusalem Conference.
- It has been suggested that the Epistle was written from Corinth during Paul's three months stay in Achaia (Greece) Acts 20:3 See Introduction to Romans. Appendix IV on the grounds that the theme is similar to Romans although the subject was dominating the Apostle's mind Cp Rom. 4 - Gal. 3:1. Rom. 7:14-25. - Gal. 5:17. Rom. 3:1-9 - Gal. 3:11. 6:13 - Gal. 4:4. Rom. 7:14-25. - Gal. 5:17. Rom. 3:1-9 - Gal. 3:11.

The problems associated with Galatia might well cause him to warn an Ecclesia he had never met against such false doctrine on the well-grounded supposition that it would ultimately be challenged on these points if it had not already been attacked. On these grounds it is suggested that the two Epistles were written when the subjects were freshin Paul's mind, and therefore they were both written from Corinth.

- Some suggest that it was written from Ephesus Acts 19 from whence Paul travelled to Corinth where a crisis had arisen that was likewise caused by a Judaising faction. Similarities are evident between the Epistles to the Corinthians and to the Galatians. Thus:
- Paul warned the Galatians against any who might teach contrary to the Gospel they had already received even though they might claim Apostolic authority or the endorsement of heaven for their message Gal. 1:7-9 He warned the Galatians from the depths of his personal experiences Gal. 1. He likewise warned the Corinthians of false Apostles who would lead them from the Truth 2 Cor. 11:3-13 in language similar to that used to the Galatians Cp Gal. 1:6 and also drew upon his personal experiences in illustration of his veracity 2 Cor. 11:22-33. All this suggests that the Judaisers were active at the time, not only in Galatia, but elsewhere.

Aramaic (41-58/9) High priest Acts 23:2 CHRONOLOGY. See Over. P. 179 Top.

- AD 48: Ventidius Cumanus - Procurator (48-52). Herod of Chalcis dies. Claudius gives principality to Agrippa II.
- ~~AD 50: Agrippa appoints Israel ben Phabi (50-61) High priest~~
- AD 50: Paul visits Jerusalem. (14 yrs after conversion Gal. 2:1



- for rain + sunshine, seasons + food came from Him.

People should turn from inanimate idols to worship the living, active, powerful God of Creation.

circumstances. and used even distressing ones to proclaim the Word.

Compare the above with Acts 14:22-31.

the preaching to the Gentiles, that prepares for the crisis of Acts

Great dissension touching circumcision.

and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

See Galatians 2. A.D. 51 (See opp. Bottom, Paul's Life.)

CHAPTER 15.

1 Great dissension touching circumcision. 23 The apostles' decision. 36 Paul and Barnabas part asunder.

AND [h] certain men which came down from Judæa [i] taught the brethren, *and said*, [k] Except ye be circumcised [l] after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that [m] Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and [n] elders about this question.

3 And being brought on their way by the church, they passed through [o] Phenice and [p] Samaria, [q] declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were [a] received of the church, and *of* the apostles and elders, and they [b] declared all things that God had done with them.

5 But there [2] rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know, how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, [k] which knoweth the hearts, [l] bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And [m] put no difference between us and them, [n] purifying their hearts [o] by faith.

10 Now therefore why tempt ye God, [p] to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that [q] through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what [r] miracles and [s] wonders [t] God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, [u] James answered, saying, Men *and* brethren, hearken unto me:

14 [v] Simeon [w] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words [x] of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore [d] my sentence is, that we trouble not them, which from among the Gentiles [e] are turned to God:

20 But that we write unto them, that they abstain from [f] pollutions of idols, and *from* [g] fornication, and *from* [h] things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach

185

GAIUS AT DERBE — Paul gained a further friend at Derbe. Gaius later accompanied him on his last visit to Jerusalem. Acts 20:4.

VISIT TO JERUSALEM — The "certain other brethren" Ch.15:2. included Titus who went as a test case. Gal 2:1. Though the visit was urged by the brethren of Antioch, it was nonetheless by "revelation" Gal 2:2. See notes under "Conclusion" opposite.

PAUL'S MISSION CONFIRMED — The most important and lasting result of the conference was the confirmation of Paul's mission. The scope of his activity was clearly defined Gal. 2:6, 9, and he was given the right hand of fellowship. The only condition imposed was that he should remember the poor of Jerusalem - which he faithfully carried out Rom. 15:

20. The recommendation of the brethren itself was a limited one, appealing for consideration in view of existing conditions, and as such, of a temporary duration only.

33 As the Porter of the parable. John 10:3.

34 Ch. 8:18.

CHAPTER 15

1 THE COUNCIL AT JERUSALEM Vv. 1-35

1 CONTROVERSY: APPEAL TO JERUSALEM VV. 1-5

1 They are described Gal 2:4 They had evidently viewed with misgiving the increasing activity among Gentiles and felt that the matter had gone far enough. A deputation was to be made to superimpose Judaism upon Christ.

2 For Paul's treatment of the subject Cp Rom 2:25 Gal 5:2-6; 6:12-15 Phil 3:3 Col 2:11-13.

3 The token of the Abrahamic Covenant became the test-stone of Faith. The issue was thus carefully selected.

4 Here distinguished between Apostles & Elders of the Ecclesia & Proselytes of Righteousness. The former could only proceed a certain distance in the Temple Cp Eph 2:14. A similar distinction was now being attempted in the Ecclesia.

5 RV: "Questioning." Zētēsis, a seeking, a debate, questioning. Paul first refuted or refuted their contention and then showed its weakness by questioning or debating on the Circumcision Method. He had a private interview with such before the general assembly.

7 As this was an official visit on the behalf of the Ecclesia the brethren contributed towards the expenses involved. See similar use of phrase. Rom 15:24. 1 Cor 16:6.

8 Where doubtless there were Gentile converts & there was no doubt in Paul's mind regarding the matter - he did not require the Conference to determine it.

9 The agitation had been widespread throughout the states. Paul did not wait for the conference decision before proclaiming the Truth Cp Gal 2:5. & Gal 2:6-9.

11 This would have included Titus - who was the test case on the occasion Gal 2:3.

2 CONFERENCE: PETER'S TESTIMONY. VV. 6-11

6 They represented the whole Ecclesia which apparently gathered together to hear the decision v. 22.

7 Zētēsis Cp. 1:2. RV: "Questioning. Disq. Debate. Doubtless both occurred & - formal

PETER'S SPEECH. VV. 7-11

- He had been appointed to preach to Gentiles - God had vindicated such action by bestowing the Holy Spirit - He had purified their hearts by faith even as He had those of Jewish believers - To claim that the works of the Law were necessary for salvation was to limit God - put an impossible yoke on Jews & Gentiles - Both are to be saved through grace.

3 CONFIRMATION: FROM PAUL & BARNABAS. V. 12.

The Apostles had already been convinced by private discussion Gal. 2:2, and now the general acceptance was being won over.

24 A great contrast to the noisy disputing previously. The meeting was hushed by the testimony of Peter and the more readily hearkened to Paul

25 Semeon - Signs proclaiming Divine Authority and intentions. Cp John 3.

26 Terata - Supernatural powers indicating the presence of God.

4 CONCLUSION: JAMES SUMMARISES Vv. 13-21

27 Silence followed this statement. Nobody dare to challenge Paul & Barnabas, in spite of the presence of Titus.

28 Cp Acts 2:39

29 RV: "Symeon" - using the Hebrew form of the name.

30 James' opening sentence is an epitome of the Book of Exodus. See Ex 6:1 and may have been thus intended.

31 Epis Keptomai - To inspect, look upon - with the object of finding something. 2 Chr 7:14 Exod 3:16 Job 36:8 Matt 18. John 17:6, 11, 26 2 Cor 7:11

32 Jeremiah and Amos.

33 Jer 12:15 The context shows Judah taken out of the Gentiles & the Gentiles embracing the Name v. 17. The reckoning therefore obviously relates to the future.

See Notes Amos 9:11-12 James used a variation of LXX and Hebrew probably expressing the sense of the latter. He quoted to show that it was the purpose of Yahweh to call Gentiles to His Truth, and therefore they should not resist the guidance of the Spirit in the present day. The main variation between LXX and Hebrew James could not interpreted the significance of Edom.

Kai. Can be read. "even." "even all the Gentiles."

"Saith the Lord that doeth these things, known from age past times." Cloth. See also Dag. This seems to be an adaptation of Is 45:21. Note context 19:21 & James thus emphasised the Divine endorsement of preaching to the Gentiles.

RV: "judgment" James spoke with an authority that stemmed to exceed that of Peter and Paul Gal 2:9

43 By such a statement James indicated that the formalities of the Law was not necessary for salvation.

Cp 15:24 This was the advice of the Conference to the

T LYSTRA

converted Tim. Cp Acts 16:1. 1 Tim. See Introduction

ted the decree ... ed proselytes: Hence ... and the law becom... and those who refus... es of the Gate.

... liberty in Christ had ... so that Peter ... attles, ... eir course of action ...

of Acts 15.

hat the Apostles and ... beyond the terms of ... ed but was received ... ark he was doing ... back ground of the ... Acts 15:24 but which pro... Judaistic propaganda ... bove that where it ... nted" to visit Jerusa... evelation" Gal 2:2 and ... ferent. But this does ... uke relates that the ... ul claims that he ... nittances of the Confe... God Acts 15:28

it seems most natural ... Peter to the circumcision ... plate the need to com... Paul delivered it, he ... ut his teaching was ... his authority so to ... of circumcision if the ... ith believers.

WRITTEN?

- date for the writing ... Carter.

... ta and therefore, as ... after the Jerusalem ...

... e was written from ... in Achaia (Greece) ... d. 28 on the ground: ... th the subject was done ... (argument on faith) ... Gal. 3:11.

... might well cause him ... against such false doc... would ultimately be ... already been attended ... e two Epistles were ... nd, and therefore they ...

... orn Ephesus Acts 19 fro... re a crisis had arisen ... ing faction. Similarly ... he Corinthians and ...

... any who might teach ... y received even though ... ty or the endorsement ... 7:4 He warned the ... ersonal experiences ... orinthians of false Apo... ruth 2 Cor 11:3-11 in ... Galatians Cp Gal 1:6 ... erences in illustration ... suggests that the ... not only in Galatia, but

... P. 179 Top.

... (48-52). Herod of ... nality to Agrippa II. ... (55-57) His great ... er conversion Gal 2:1

... the preaching to the Gentiles, thus prepared ... for the crisis of Acts

him, [a] being read in the synagogues every sabbath day.

22 Then pleased it the apostles and [c] elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed [d] Barsabas, and [e] Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren [g] send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that [p] certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from [t] meats offered to idols, and from [u] blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to [v] Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [w] consolation.

32 And [b] Judas and Silas, being [c] prophets [61] also themselves, [d] exhorted the brethren with many words, [62] and [f] confirmed *them*.

33 And after they had tarried *there* a space, they were let go [h] in peace from the brethren unto the apostles. (omit. Dsg. RV)

34 ~~Notwithstanding it pleased~~ [i] ~~Silas to abide there still.~~

35 [m] Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren [q] in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them [r] John, whose surname was Mark.

38 But Paul thought not good to take him with them, [s] who departed from them from Pamphylia, and went not with them to the work. (RV: There arose a sharp contention.)

39 And the contention was so sharp between them, that they departed asunder one from the other: and so [t] Barnabas took Mark, and sailed unto [u] Cyprus;

40 And Paul chose [v] Silas, and departed, being [w] recommended by the brethren unto the grace of God.

41 And he went through [x] Syria and Cilicia, [y] [a] confirming the churches.

CHAPTER 16.

1 Paul circumciseth Timothy: 14 converteth Lydia, 16 and casteth out a spirit of divination. 19 Paul and Silas imprisoned, 36 and delivered.

THEN came he to [d] Derbe and Lystra: and, behold, a certain disciple was there, named [f] Timotheus, [1] the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which [h] was well reported

---

[a] ch. 13. 15. Luke 16. 29.
[b] ver. 22, 27.
[c] ch. 11. 27.
[d] ch. 11. 23 & 14. 22.
[e] ver. 2.
[f] ver. 41. ch. 14. 22.
[g] ch. 1. 23.
[h] ch. 16. 36. 1 Cor. 16. 11. Heb. 11. 31.
[i] ver. 34.
[k] ver. 1.
[l] ver. 22, 27, 32, 40 & 16. 19 & 17. 4, 10, 14, 15 & 18. 5.
2 Cor. 1. 19. 1 Thes. 1. 1. 2 Thes. 1. 1. 1 Pet. 5. 12.
[m] Cp. ch. 13. 1.
[n] ch. 23. 26. James 1. 1.
[o] ver. 41. ch. 18. 18. Gal. 1. 21.
[p] ver. 1. Cp. Gal. 2. 4 & 5. 12. Tit. 1. 10.
[q] ch. 13. 4 & 14. 1, 6, 24, 25.
[r] ver. 39.
[s] ch. 13. 13.
Cp. Col. 4. 10.
[t] ch. 4. 36.
[u] ver. 34.
[v] ch. 14. 26.
2 Gr. *word.*
[w] ver. 23.
[x] ver. 32. ch. 16. 5.
[y] ver. 36. ch. 21. 25. 2 Cor. 8. 1, 4, 7, 19 & 10. 19, 28. Rev. 2. 14, 20.
Cp. ver. 20.
[z] ver. 20. ch. 21. 25.
[a] ch. 14. 6.
[b] ver. 22.
[c] Rom. 16. 21. 1 Cor. 4. 17. 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1. 1 Tim. 1. 2. 2 Tim. 1. 2. Philem. 1. Heb. 13. 23. 1 Pet. 5. 12.
[1] 2 Tim. 1. 5.
[2] Or, *exhortation.*
[3] ch. 6. 3.

---

46. RV. "from generations of old." Dsg. "from ancient generations." There was no point in disturbing ancient traditions in synagogues established for centuries

5 COMMISSION: APPEAL TO GENTILE BELIEVERS. Vv. 22-29

47 "To choose men" &c. This was to endorse the action of Paul and Barnabas.

48 The centre of the controversy

VI. It appears that the decision of the conference was not cited generally but only where it was needed. Cp v. 23.

49 Judas - prisca. By the gift of prophecy they confirmed the decree of the council Cp v. 32 Nothing further is known of them.

50 Probably a Roman Citizen Rom. 16. 21 & 9:7 Characteristics See. 1 Thess. 1:1 His name derived from Latin, Silva, Sylvanus an hellenistic Jew (Lange)

51 Chairo - Rejoice. The only other place where this salutation occurs is James 1:1.

There are adjacent territories evidently the locality of the trouble. The decree was not for general use but only to correct the existing trouble it was used elsewhere, where needed. Cp ch. 16:4. The subject is not alluded to again after this except Rev. 2:14, 20. Cp Tit 1:10.

52 Anaskeuazō - Sig. To pack up remove all the contents of a house about to be guitted. As a military term - To plunder. In the papyri - Of going bankrupt.

Thus fully endorsing their labours. Notice that Barnabas is mentioned first. Cp v. 12.

They had received the guidance and endorsement of the Holy Spirit in the instructions issued though the manner in which this was made known is not recorded.

53 Which endorsed the preaching and mission of Paul, released gentile believers from the need of keeping the ceremonials of the law excluding circumcision and sabbath and emphasised the importance of mutual consideration where doctrine is not endangered. This is the spirit instilled upon by Paul in Rom. 14. 1 Cor. 8. 10:20-33.

If they did not they would be embroiled in needless and hurtful controversy, turning their liberty into licence. Gal 5:13.

6 CONSOLATION: GENTILE BELIEVERS REJOICE 30-35

Plethos - A fulness, hence the entire Ecclesia.

Parakleesis - A calling to one's side. - support, help. They recognised that their baptism was valid, that they were delivered from the curse of the law, that justification was by faith. They continued to manifest the spirit of the law Rom. 2:17-27.

HAZARDING THEIR LIVES. V 26.

The circumstances are not recorded in Acts, but were apparently well known to the brethren, and Paul makes mention of them in 2 Cor. 11:23-28. The five Jewish scourgings there referred to, five of the three Roman beatings with rods (one being at Philippi) and the three shipwrecks, are all unrecorded in Acts. Some, most likely, had already occurred, in addition to the stoning of Acts 14:19. Moreover he who endured and dared all this was a man constantly suffering ill-health. 2 Cor. 4:7-12. 12:7-10. Gal. 4:13, 14. Paul was obviously a man of dedicated determination and resolute will.

THE CONTENTION. V 39.

Barnabas was moved by thought of Mark who had followed them to Antioch; Paul by thought of the work. Paul's irritation was probably increased by the recent vacillation of Barnabas Gal. 2:11-13. Both ultimately proved right & the Truth was served by the separation

61 Cp 1 Cor. 14:3.

62 "In a long discourse" - Dsg.

Controversy with Peter Gal. 2:11-17. See below.

10 THE SEPARATION OF PAUL AND BARNABAS V. 36 - CH 16:5.

3 CONTENTION OVER MARK. Vv. 36-39

63 RV "Return." The desire illustrates Paul's loving aftercare for his converts. Cp 1 Thes. 2:17-3:5.

Axioō - To regard as worthy, deserving, proper. Dsg. "deemed it important"

Dsg. "Deserted." Viner. Aphistemi, to withdraw, to apostatise. Thus causing, to withdraw, implicating the senselessness of his withdrawal.

Paroxusmos - Paroxysm, a sharpening. Parodynes, oxus, sharp. Denotes an incitement, a sharp contention, the effect of irritation (Vine) See above.

His native country Acts 4:36. Cp Acts 15:39 Barnabas terminated the quarrel by following Mark and leaving Paul. They had benefited much from Paul's ministry particularly in the face of Judaistic demands.

The recommendation of the conference was duly referred to their converts. 15:23 This was also the site of Paul's early labours Acts 9:30. Gal. 1:21.

= CHAPTER 16 =

2 SELECTION OF TIMOTHY Vv. 1-4

1 See Note - Introduction to 1 Timothy.

2 He thus saw the determination of the Apostle to preach. Cp 2 Tim. 3:10-12.

His native country Acts 4:36. Cp Acts 15:39 Barnabas terminated the quarrel by following Mark and leaving Paul. They had benefited much from Paul's ministry particularly in the face of Judaistic demands.

The recommendation of the conference was duly referred to their converts. 15:23 This was also the site of Paul's early labours Acts 9:30. Gal. 1:21.

CONTROVERSY WITH PETER Gal. 2:11-17.

The statement in Gal. 2:11-21 is introduced by "de" (But) which generally marks a contrast and would strongly suggest that it took place at this time. It has generally been concluded that Peter's action was due to his natural impetuosity and unreliable character, but such a conclusion overlooks the fact that Barnabas was likewise led astray, and certainly he was not normally vacillating.

It needs to be clearly understood that the result of the Conference was a concession, not a command. It suggested that Gentile believers observe certain aspects of the Law so as not to antagonise Jews who kept it Acts 15:21. It was therefore not a doctrine but a compromise. It is significant that Paul never quotes it - never refers upon it to expound the liberty in Christ in any of his Epistles. Apart from Acts 16:4, 21:25, it is never referred to. In fact, it did not express the liberty in Christ but merely emphasised the need he shows consideration for the scruples of others.

It did not deter the Judaisers who were successful in their activities in various centres. Why was this? Because the recommendation be ing a concession still left untouched the question of the value of the Law for those who might attempt to keep it.

In Jerusalem, Jewish believers still frequented the Temple and were "zealous of the law" Acts 21:17-21. They obviously saw a benefit in that. Most likely such Jews would view believing Gentiles who stood aside from the Law as Jews looked upon Proselytes of the Gate in contrast to Proselytes of Righteousness, and whilst conceding that salvation is through faith taught that a more certain salvation and greater reward came from faith channelled through the Law.

Thus would justify the otherwise completely inconsistent action of Peter and certainly that of Barnabas. He would "eat with Gentiles" but still believed there was greater virtue in observing the Law to the extent that he placed a barrier between Jew and Gentile in contrast to Gal. 3:28. It was this point the conference did not consider and Peter's subsequent action made obvious Gal. 2:14-21. Thus a clearer conception of [illegible] out of this controversy.

PAUL'S SECOND MISSION

ANTIOCH - Paul & Barnab
SYRIA & CILICIA - Paul & Sila
DERBE & LYSTRA - Timothy ca
PHRYGIA & GALATIA - Delivering into Asia
MYSIA - Evidence of Spirit gu

Paul at

3 After his disappointment with Mark, Paul made sure that the of by t
decide Timothy at Lyst
could face the trials 3 Him
that he would encounter, by enquiry forth wi
among the brethren circumci
T. evidently already Jews
active in the service quarters
so that he was well that his
known at Iconium
Cp 1 Tim. 3:7
An invitation was 4 And
extended to Timothy the citie
who accepted the
necessary (Ga. 7:14, the
Gal 6:15. motive and
Ex. 9:20 His mother
was sometimes mis- 5 And
understood. Gal. 5:11 establis
Cp Gal. 2:3. increase
Stereoo - Confirm
strengthen, firmed 6 Now
they became fast and through
firm instead of loose region
vacillating. forbidde
TOWARDS to prea
EUROPE Vv 6 -
CH. 18:8. 7 Afte
Mysia,
The spread of the Bithyni
truth extends in accordance with the them no
Divine purpose Acts 1:8 8 And
The journeying was came do
not done haphazard - 9 And
solely but with Spirit Paul in
guidance. Pr 3:5,6. a man
THE CALL TO prayed
MACEDONIA 6-8 into Ma
Asia is here used in 10 An
the restricted sense vision,
of that district on the deavou
western coast of which donia,
Ephesus was the capital. the Lo
Apparently Paul desired to go there but it preach
was not in the Divine 11 T
plan that he should Troas,
do so. course
Horama - Something next da
gazed at. Not necessarily 12 An
as when Peter saw a vision lippi, w
in a trance that pa
Thus was ushered in colony
the most momentous city ab
event in the history of 13 An
Europe: the preaching went o
of Christianity. side, w
RV: "Setting sail" be mad
There is urgency expressed in the haste spake
as Paul moves rapidly resorte
into province to province, 14 ¶
pressing forwards the great
goal awaiting him in the West.
Luke joins the Apostle, subsequently remaining in Philippi as Paul moved on. He evidently joined Paul at Troas. Col. 4:14 Note.

THE

was
ces a
derfu
as wa
aism.
neces
Intro
uncl
imme
for
wit

1 Gr = "A certain man." Thus, no ordinary man. However there was nothing distinctive in the dress to identify it. "A certain man" if one known to Luke. Perhaps it was Lydia of Philippi. (Ramsay). If so that would explain why Luke remained some time at Philippi.

A small stream about 1 mile from city. It could be used for ablutions & there was a prayer meeting held. No synagogue.

him, [a] being read in the synagogues every sabbath day.

22 Then pleased it the apostles and [c] elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed [g] Barsabas, and [h] Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren [n] ~~send~~ greeting unto the brethren which are of the Gentiles in ~~Antioch and Syria and Cilicia~~:

24 Forasmuch as we have heard, that [p] certain which went out from us have troubled you with words, subverting your souls, ~~saying, Ye must be circumcised, and keep the law~~: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by [z] mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from [d] meats offered to idols, and from [e] blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to [c] Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [s] consolation.

32 And [b] Judas and Silas, being [c] prophets [61] also themselves, [d] exhorted the brethren with many words, [62] and [f] confirmed *them*.

33 And after they had tarried *there* a space, they were let go [h] in peace from the brethren unto the apostles. (Omit. Dbg. RV)

34 ~~Notwithstanding it pleased Silas to abide there still.~~

35 [m] Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren [t] in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them [r] John, whose surname was Mark.

38 But Paul thought not good to take him with them, [u] who departed from them from Pamphylia, and went not with them to the work. (RV "There arose a sharp contention.")

39 And the contention was so sharp between them, that they departed asunder one from the other: and so [q] Barnabas took Mark, and sailed unto [v] Cyprus;

40 And Paul chose Silas, and departed, being [w] recommended by the brethren unto the grace of God.

41 And he went through [z] Syria and Cilicia, [a] confirming the churches.

CHAPTER 16.

1 Paul circumciseth Timothy: 14 converteth Lydia, 16 and casteth out a spirit of divination. 19 Paul and Silas imprisoned, 36 and delivered.

THEN came he to [d] Derbe and Lystra: and, behold, a certain disciple was there, named [f] Timotheus, [g] the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which [h] was well reported

[a] ch. 13. 15. Luke 16. 29.
[b] ver. 22, 27.
[c] ch. 11. 27.
[d] ch. 11. 23 & 14. 22.
[e] ver. 2.
[f] ver. 41. ch. 14. 22.
[g] ch. 1. 23.
[h] ch. 16. 36. 1 Cor. 16. 11. Heb. 11. 31.
[i] ver. 34.
[k] ver. 1.
[l] ver. 22, 27, 32, 40 & 16. 19 & 17. 4, 10, 14, 15 & 18. 5.
2 Cor. 1. 19. 1 Thes. 1. 1. 2 Thes. 1. 1. 1 Pet. 5. 12.
[m] Cp. ch. 13. 2.
[n] ch. 23. 26. James 1. 1.
[o] ver. 41. ch. 18. 18. Gal. 1. 21.
[p] ver. 1. Cp. Gal. 2. 4 & 5. 12. Tit. 1. 10.
[q] ch. 13. 4 & 14. 1, 6, 24, 25.
[r] ver. 39.
[s] ch. 13. 13.
[t] Cp. Col. 4. 10.
[u] ch. 4. 36.
[v] ver. 34.
[w] ch. 14. 26.
2 Gr. *word.*
[x] ver. 23.
[z] ver. 32. ch. 16. 5.
[a] ver. 39. ch. 21. 25. 1 Cor. 8. 1, 4, 7, 10 & 10. 19, 28. Rev. 2. 14, 20.
Cp. ver. 20.
[c] ver. 20. ch. 21. 25.
[d] ch. 14. 6.
[e] ver. 22.
[f] Rom. 16. 21. 1 Cor. 4. 17. 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1. 1 Tim. 1. 2. 2 Tim. 1. 2. Philem. 1. Heb. 13. 23.
[g] 2 Tim. 1. 5.
[s] Or, *exhortation.*
[h] ch. 6. 3.

HAZARDING THEIR LIVES. V. 26.
The circumstances are not recorded in Acts, but were apparently well known to the Brethren, and Paul makes mention of them in 2 Cor. 11:25-28. The five Jewish scourgings there referred to, five of the three Roman beatings with rods (one being at Philippi) and the three shipwrecks, are all unrecorded in Acts. Some, most likely, had already occurred in addition to the stoning of Acts 14:19. Moreover he who endured and dared all this was a man constantly suffering ill-health. 2 Cor. 4:7-12. 12:7-10. Gal. 4:13-14. Paul was obviously a man of dedicated determination and resolute will.

THE CONTENTION. V. 39.
Barnabas was moved by thought of Mark who had followed them to Antioch; Paul by thought of the work. Paul's limitation was probably increased by the recent vacillation of Barnabas Gal. 2:11-13. Both ultimately proved right & the Truth was furthered by the separation.

46. RV. "From generations of old." Dbg. "from ancient generations." There was no point in disturbing ancient traditions in synagogues established for centuries

5 COMMISSION: APPEAL TO GENTILE BELIEVERS. VV. 22-29

47 "To choose men" &c. This was to endorse the instruction of Paul and Barnabas.

48 The centre of the controversy.

VI. It appears that the decision of the conference was not at first generally but only where it was needed. Cp V. 23.

49 Judas: probably by the gift of prophecy first confirmed the decree of the council Cp V. 32. Nothing further is known of them.

50 Probably a Roman Citizen Rom. 16:21 Character skilled see 1 Thes. 1:1. His name derived from Latin, Silvanus, betokens him an hellenistic Jew (Lange).

Chairo - Rejoice. The only other place where this salutation occurs is Jas. 1:1.

There are adjacent remarks evidently the locality of the trouble. The decree was not for general use but only to correct the existing trouble. It was used elsewhere, where needed. Cp Ch. 16:4. The subject is not alluded to again after this except Rev. 2:14, 20. Cp Tit. 1:10.

Anaskeuazō - Sig. To pack up & remove all the contents of a house about to be guitted. As a military term - To plunder. In the papyri - Of going bankrupt.

Thus fully endorsing their labours. Notice that Barnabas is mentioned first. Cp V. 12.

They had received the guidance and endorsement of the Holy Spirit in the instructions issued though the manner in which this was made known is not recorded. Which endorsed the preaching and mission of Paul, released Gentile believers from the need of keeping the ceremonials of the Law including circumcision and sabbath and emphasised the importance of mutual consideration where doctrine is not endangered. This is the spirit insisted upon by Paul in Rom. 14, 1 Cor. 8, 10:20-33.

If they did not they would be embroiled in needless and hurtful controversy, turning their liberty into licence. Gal. 5:13.

6 CONSOLATION: GENTILE BELIEVERS REJOICE. 30-35

Plethos - A fulness, hence the entire Ecclesia.

Ros Wiesi - A calling to one's side - support, help. They recognised that their baptism was valid, that they were debarred from the grace of the Law - that justification was by faith. They continued to manifest the spirit of the Law Rom. 2:11-16.

61 Cp 1 Cor. 14:3.

62 "In a long discourse" - Dbg.

CONTROVERSY WITH PETER Gal. 2:11-17

The statement in Gal. 2:11-17. is introduced by "de" (But) which generally marks a contrast and would strongly suggest that it took place at this time. It has generally been concluded that Peter's action was due to his natural impetuosity and unreliable character, but such a conclusion overlooks the fact that Barnabas was likewise led astray, and certainly he was not normally vacillating.

It needs to be clearly understood that the result of the Conference was a concession, not a command. It suggested that Gentile believers observe certain aspects of the law so as not to antagonise Jews who kept it Acts 15:21. It was therefore not a doctrine but a compromise. It is significant that Paul never quotes it - never refers upon it to expound the liberty in Christ in any of his Epistles. Apart from Acts 16:4, 21:25 it is never referred to. In fact, it did not express the liberty in Christ but merely emphasised the need to show consideration for the scruples of others.

It did not deter the Judaisers who were successful in their activities in various centres. Why was this? Because the recommendation being a concession still left untouched the question of the value of the Law for those who might attempt to keep it.

In Jerusalem, Jewish believers still frequented the Temple and were "zealous of the law" Acts 21:17-21. They obviously saw a benefit in that. Most likely such Jews would view believing Gentiles who stood aside from the Law as Jews looked upon Proselytes of the Gate in contrast to Proselytes of Righteousness, and whilst conceding that salvation is through faith taught that a more certain salvation and greater reward came from faithchannelled through the Law.

Thus would justify the otherwise completely inconsistent action of Peter and certainly that of Barnabas. He would "eat with Gentiles" but still believed there was greater virtue in observing the law to the extent that he placed a barrier between Jew and Gentile in contrast to Gal. 3:28. It was this point the conference did not consider and Peter's subsequent action made obvious Gal. 2:11-21. Thus a clearer conception of [illegible] out of this controversy.

Controversy with Peter Gal. 2:11-17. See below.

10 THE SEPARATION OF PAUL AND BARNABAS V. 36 - CH 16:5.

1 CONTENTION OVER MARK. V. 36.

63 RV "Return." The desire illustrates Paul's loving aftercare for his converts. Cp 1 Thes. 2:17-3:5, 8.

64 Axioō - To regard as worthy, deserving, proper. Dbg. "deemed it improper."

65 Dbg. "Deserted." Aphistemi, to withdraw, to apostatise. Thus indicating the seriousness of his withdrawal.

Paroxusmos - paroxysm, a sharpening. Parozunō, to provoke, to irritate, sharpen. Denotes an incitement, a sharp contention, the effect of irritation (Vine) see above.

61 His native country Acts 4:36. Gal. 2:1. Nationality Acts 4:36. 11:19. Barnabas terminated the quarrel by taking Mark and leaving for Cyprus.

68 They had benefited much from Paul's ministrations particularly in the face of Judaistic demons.

69 The recommendation of the conference was evidently referred to there are Elders. V. 23. This was also the site of Paul's early labours Acts 9:30. Gal. 1:21.

2 CHAPTER 16 SELECTION OF TIMOTHY VV. 1-4

1 See Note - Introduction to 1 Timothy.

2 He must have seen the determination of the Apostle to preach. Cp 2 Tim. 3:10-11.

Gr = "A certain" thus, no ordinary, however, there was no distinction in Paul's identify it. "A certain" if one knows not. Perhaps it was some years after (Ramsay). If so, would explain his presence at some [illegible]

A swift stream - Lystra from city [illegible] and for ability [illegible] touching him [illegible] synagogue

PAUL'S SEC...
ANTIOCH
SYRIA - CI...
DERBE - LY...
PHRYGIA - G...
MYSIA - EV...
3 After his disappointment with Mark, made sure that he could face the work that he would encounter, by circumcising the brethren. T. evidently active in the ... so that he was known at Icon... Cp 1 Tim. 3:7
An invitation extended to T... who accepted ... 5 Not because necessary (Gal. 2:1-3, 5). Motive ... 9:20. His mo... were sometimes misunderstood (Gal. 2:4, 6 Stereoo - Co... strengthen, ... They became ... turn instead of ... oscillating.
TOWARD... EUROPE
- CH. 18:8
The spread of truth, extends ... ordance with Divine purpose ... the journeying ... not done hap... ardly but with ... guidance. 13
THE CALL TO MACEDONIA
9 Asia it here ... the restricted ... that district ... western coast of ... ephesus was the ... Apparently Paul ... to go there ... was not in the ... plan that he sh... to 10.
9 Horama - Some... gazed at. Not ... person. Peter saw ... in a trance. ... This was utterly ... the most momen... days in the histo... gospel: the preac... Christianity.
RV: "Setting ... There is urgency ... stressed in the ... as on Paul moves ... new province to ... see knowing the ... work awaiting ... the West.
Luke joins the ... He, subsequently ... staying in Philippi ... had moved on. H... shortly joined Paul ... Col. 4:14 Phm. ...
1 Gr = "A certain" ... thus, no ordinary ... however, there was ... distinction in ... identify it. "A ... one" if one knows ... Perhaps it was ... some years after ... (Ramsay). If so, ... would explain his ... presence at some ... Philippi.
A swift stream - ... Lystra from city ... and for ability ... touching him ... synagogue

PAUL'S SECOND MISSIONARY JOURNEY. ACTS 15:36 - 18:23.

- ANTIOCH – Paul & Barnabas separate Ch. 15:36-39
- SYRIA & CILICIA – Paul & Silas confirm Ecclesias Vv. 40 41
- DERBE & LYSTRA – Timothy circumcised Ch. 16:1-3.
- PHRYGIA & GALATIA – Delivering decree - forbidden to go into Asia Vv. 4-6
- MYSIA – Evidence of Spirit guidance V. 7.
- TROAS – Vision of Macedonian. Ch. 16:8-9. Luke joins Paul
- SAMOTHRACIA, NEAPOLIS, PHILIPPI – Conversion Lydia, the Jailor, first European Ecclesia 10 to.
- AMPHIPOLIS, APOLLONIA, THESSALONICA – Riots Jason before the Magistrate. Ch. 17:1-9.
- BEREA – Good reception, opposed by Jews from Thessalonica Vv. 10-13.
- ATHENS – Silas & Timothy sent for - Mars Hill 17-34
- CORINTH – (18 mths. Ch. 18:11). Before Gallio – Ch. 18:1-17
- CENCHREA – Vow V. 18
- EPHESUS – Synagogue 19-21
- CAESAREA – JERUSALEM – ANTIOCH 21-23

LYDIA CONVERTED
LD. Vv. 14-15.

THE ACTS 16.

Paul at Philippi.

3 After his disappointment with Mark, Paul made sure that the delicate Timothy could face the trials that he would encounter, by enquiry among the brethren. T. evidently already active in the service so that he was well known at Iconium. Cp 1 Tim 3:7

4 An invitation was extended to Timothy who accepted it. 5 Not because it was necessary. 1 Cor. 7:19. Gal. 6:15. Motive. 1 Cor. 9:20. His motives were sometimes misunderstood. Gal. 5:11. Cf. Gal. 2:3.

6 Stereoo – Confirm, strengthen, firmed. They become fast and firm instead of loose & vacillating.

TOWARDS EUROPE Vv 6 – CH. 18:8.

The spread of the Truth extends in accordance with the Divine purpose Acts 1:8

7 The journeying was not done haphazardly but with Spirit guidance. Pr 3:5,6.

THE CALL TO MACEDONIA 6-8

8 Asia is here used in the restricted sense of that district on the Western coast of which Ephesus was the capital. Apparently Paul desired to go there but it was not in the Divine plan that he should do so.

9 Horama – Something gazed at. Not necessarily a vision in a trance. 10 Thus was ushered in the most momentous event in the history of Europe: the preaching of Christianity.

11 RV: "Setting sail" 12 There is urgency expressed in the haste as Paul moves rapidly from province to province towards the great work awaiting him in the West.

13 Luke joins the Apostle, subsequently remaining in Philippi as Paul moved on. He evidently joined Paul at Troas. Col. 4:14 Phm. 24

14 Gr = "A certain man." Thus, no ordinary man. However, there was nothing distinctive in the dress to identify it. "A certain man" is one known to Paul. Perhaps it was Luke – 1 Luke was of Philippi (Ramsay). If so, that would explain why Luke remained some time at Philippi.

15 A small stream about 1 mile from city. It could be used for ablutions & there a prayer meeting held. Note. no synagogue.

3 of by the brethren that were at Lystra and [a] Iconium.

4 Him would Paul have to go forth with him; and [c] took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the [f] decrees for to keep, that were ordained of the apostles and [h] elders which were at Jerusalem.

Success in Preaching.

5 And so were [i] the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of [q] Galatia, and were forbidden of the Holy Ghost to preach the word in [r] Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. (still under Spirit guidance)

8 And they passing by Mysia came down to [t] Troas.

9 And [x] a vision appeared to Paul in the night; There stood a man of [v] Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately [z] we endeavoured to go into Macedonia, [a] assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we [b] came with a straight course to Samothracia, and the next *day* to Neapolis; (Roman)

12 And from thence to [c] Philippi, which is [1] the chief city of that part of Macedonia, *and* [m] a colony: and we were in that city abiding certain days.

13 And on the [5] sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. (she was well known)

14 ¶ And a certain woman

[a] ch. 14. 1.
[b] Rev. 1. 11 & 2. 18, 24.
[c] Cp. 1 Cor. 9. 20 with Gal. 2. 3 & 5. 2.
[d] Luke 24. 32.
[e] ch. 11. 14.
[f] Luke 2. 1.
[g] ch. 15. 28, 29.
[h] ch. 11. 30.
[i] John 1. 38.
[k] Gen. 19. 3. Job 31. 32. Luke 24. 29.
[l] ch. 15. 41.
[m] ver. 13.
[n] Luke 13. 11.
[2] Or, of Python,
[o] Lev. 19. 31. 1 Sam. 28. 7. 1 Chr. 10. 13.
[p] ver. 19. ch. 19. 24.
[q] 1 Cor. 16. 1. Gal. 1. 2 & 3. 1. 2 Tim. 4. 10. 1 Pet. 1. 1.
[r] ch. 2. 9.
[s] Mark 5. 7.
[t] ver. 11. ch. 20. 5, 6. 2 Cor. 2. 12. 2 Tim. 4. 13.
[u] ch. 4. 2.
[x] ver. 10. ch. 18. 9.
[y] ch. 18. 5. Rom. 15. 26. 1 Cor. 16. 5.
[z] Mark 1. 25.
[a] Mark 16. 17.
[b] ch. 19. 25, 26.
[c] ver. 11, 15, 17. ch. 20. 5. Col. 4. 14.
[d] ch. 9. 22.
[e] ch. 15. 34.
[f] Mat. 10. 18. James 2. 6.
[3] Or, court.
[g] ver. 22, 35, 36, 38.
[h] ch. 21. 1.
[i] ch. 17. 6. 1 Kin. 18. 17.
[k] Phil. 1. 1.
[4] Or, the first.
[l] ver. 12.
[m] ver. 21.
[5] Gr. sabbath day. ch. 13. 14.
[n] 2 Cor. 11. 25. 1 Thes. 2. 2.
[o] 2 Cor. 6. 5 & 11. 23.
[p] ver. 27, 36.

Lydia's conversion.

16 named Lydia, a seller of purple, of the city of [b] Thyatira, which worshipped God, [y] heard us: whose [z] heart the Lord opened, that she attended unto the things which were spoken of Paul. SUMMARY OF CHARACTER. ROM. 4:11

15 And when she was baptized, [a] and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and [d] abide there. And she [e] constrained us. (Abrabiazomai – compelled by force of argument)

16 ¶ And it came to pass, as we went to [m] prayer, a certain damsel possessed with [n] a spirit [2] of [o] divination met us, which brought her masters [p] much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of [r] the most high God, which shew unto us the way of salvation. (See Note on Demons.)

18 And this did she many days. But Paul, [s] being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ [t] to come out of her. [u] And he came out the same hour. Dios. RV. "it."

19 ¶ And [b] when her masters saw that the hope of their gains was gone, they caught Paul and [c] Silas, and [f] drew *them* into the [3] marketplace unto the rulers,

20 And brought them to [g] the magistrates, saying, These men, being Jews, [4] do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, [l] being Romans.

22 And [5] the multitude rose up together against them: and the magistrates rent off their clothes, and commanded [v] to beat *them*. (The sergeants or lictors see v. 35)

23 And when they had laid many [o] stripes upon them, they cast *them* into prison, charging [p] the jailor to keep them safely:

LYDIA CONVERTED
LD. Vv. 14-15.

16 Sig. bending. Paul's first convert in Europe. Cp Phil. 1:1. 1 Pet. 4:9. She was of Thyatira, the water of which city was so well adapted for dyeing, that no other place could produce the scarlet cloth out of which dyers were so brilliantly & so permanently dyed.

17 She was a business woman with all the mental acumen necessary as such. She was successful for she commanded her own establishment & household. 18 She was devout and on a prior style embraced Judaism. Business did not interfere with prayer. 19 She was studious desiring to know more of God.

20 She was sincere seeking to serve God in truth. Heb. 10:22 Jam. 4:8.

21 She was intelligent, applying her mind to them. Praseeho – To give heed, suggests devotion of thought & effort to a thing (Vine). Applied to priests Heb. 7:13.

22 She was obedient & an example to her household who followed her action. She was the first convert in Europe.

23 She was hospitable 1 Pet. 4:9 Heb. 13:2. She was not ashamed of the Lord's prisoners Cp V. 40. Bruised & in pain she cared for them.

PAUL CURES A DEMONIAD WOMAN 16-18

24 Comg. The name of the supposed serpent-dwelling in Python at the foot of Mt. Parnassus, guarding the oracle of Delphi & slain by Apollo. Thence the name was transferred to Apollo himself. Diviners, soothsayers and ventriloquists were popularly regarded as inspired by Apollo.

25 Her masters permitted this because it assisted their trade – any attracted to the mercenaries would be drawn to their superstition. It was, however, embarrassing to Paul.

PAUL AND SILAS THRUST INTO PRISON AND IMPRISONED 19-24

The personal pronoun ceases because Luke was not involved.

26 Agora – A forum – sometimes used as a market – also as a place of judicial assembly.

27 Archons. The charge was laid before them & they delivered them to the magistrates for sentence. Cp Luke 12:58

28 Strategoi – The Praetors of a Roman Colony. They were attended by lictors or "sergeants" who executed their orders. The circumstances were so irregular & riotous that Paul's protest V. 37. if made were ignored or unheeded.

29 The accusation was false but in the tumult, any protest Paul made was not heard. V. 37 suggests he did make some protest.

30 It is obvious that the masters of the woman had worked on the passions of the people.

31 They did this and then handed them over to the lictors. Unlike the Jews, the Romans had no laws of restitution regarding the number of blows administered. Cp 2 Cor. 11:23.

THE CIRCUMCISION OF TIMOTHY 187

was necessary in view of the circumstances and the nature of the preaching undertaken. Timothy was well known V. 3 as was also his father's opposition to Judaism. Paul's mission of preaching was of necessity first to the Jews Acts 13:46 & Introduction and to have with him an uncircumcised half-Jew would have immediately closed up opportunities for him to preach which were otherwise open.

THE JOURNEYING OF THE APOSTLE

They progressed through the Phrygian region of Galatia & then crossed the frontier of the province Asia: but there they were prevented from preaching, & the prohibition was made absolute for the entire province. They therefore kept to the north across Asian Phrygia with the intention of entering the adjoining Roman province of Bithynia; but when they came opposite Mysia, & were attempting to go out of Asia into Bithynia, the Spirit suffered them not. They therefore kept onwards to the west through Mysia, without preaching in it (as it was part of Asia), until they came out on its western coast at the great harbor of Alexandria Troas.

Luke normally omits a country where no preaching occurs, but here they are all listed to emphasis how the Apostle was driven of the Spirit to the point where the Truth was to penetrate Europe.

THE WITNESS IN THE GAOL V.25.

What a scene of calmness, faith and courage! The dark inner dungeon; the two prisoners fast in the stocks with backs bleeding and smarting from the stripes; the companionship of criminals + outcasts of society; the midnight hour - and not groans, curses and complaints, but prayers as they placed their case before Yahweh, and joyous, trustful songs of praise ringing through the prison - the place of shame and sorrow.

THE DOORS OF AN EASTERN PRISON are usually only closed by a bar. The earthquake would force the door posts apart + the door would spring open - but transfixed with fear, the prisoners made no move to escape.

24 Who, having received such a charge, thrust them into the inner [a] prison, and made their feet fast [c] in the stocks.

25 ¶ And [d] at midnight Paul and [e] Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly [f] there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And [i] the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and [o] sprang in, and came trembling, and [p] fell down before Paul and Silas,

30 And brought them out, and said, Sirs, [q] what must I do to be saved?

31 And they said, [r] Believe on the Lord Jesus Christ, and thou shalt be saved, and [s] thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them [u] the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, [d] the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and [v] go in peace.

37 But Paul said unto them, They have [g] beaten us openly [b] uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and [g] they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and [k] desired *them* to depart out of the city.

40 And they went out of the prison, and entered into [l] the *house of* Lydia: and when they had seen [m] the brethren, they [n] comforted them, and departed.

- [a] Luke 21. 12.
- [b] ch. 22. 25.
- [c] Job 13. 27 & 33. 11. Jer. 20. 2, 3 & 29. 26.
- [d] Job 35. 10.
- [e] ver. 19, 29.
- [f] ch. 4. 31. Mat. 28. 2.
- [g] ch. 22. 29.
- [h] ch. 5. 19 & 12. 10.
- [i] ver. 23.
- [k] Mat. 8. 34.
- [l] ver. 14.
- [m] ver. 2. John 21. 23.
- [n] ch. 15. 32.
- [o] Chronology see Ch.18. p.179, opp. 184.
- [p] ch. 14. 14.
- [q] ch. 10. 25.
- [r] Antonius Claudius Felix Procurator. 52-60
- [s] Luke 3. 10.
- [u] ver. 11, 13. ch. 20. 4 & 27. 2. Phil. 4. 16. 1 Thes. 1. 1. 2 Thes. 1. 1. 2 Tim. 4. 10.
- [v] Mark 16. 16. John 6. 47.
- [w] ch. 11. 14.
- [x] ver. 10. ch. 23. 14. Cp. Mat. 4. 23, &c.
- [y] ch. 8. 35 & 18. 28 & 28. 23. Mat. 26. 24.
- [z] ver. 25.
- [a] Luke 24. 32.
- [b] ch. 3. 18.
- [c] ch. 18. 5, 28.
- [2] Or, *whom*, said he, *I preach*. ch. 1. 4 & 23. 22. Ex. 18. 4.
- [e] ch. 15. 34.
- [4] ver. 20.
- [g] John 12. 20.
- [f] Mark 6. 21.
- [g] ch. 25. 33. 1 Sam. 1. 17.

CHAPTER 17.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 15 He cometh to Athens, and preacheth the living God to them unknown, 34 whereby many are converted.

NOW when they [1] had passed through Amphipolis and Apollonia, they came to [r] Thessalonica, where was a synagogue of the Jews:

2 And Paul, [2] as his manner was, went in unto them, and [a] three sabbath days reasoned with them [x] out of the scriptures,

3 [z] Opening and alleging, that [a] Christ must needs have suffered, and risen again from the dead; and that this [b] Jesus, [2] whom I preach unto you, is Christ.

4 And some of them believed, and consorted [5] with Paul and [c] Silas; and of the [6] devout [e] Greeks a great multitude, and of [f] the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain [5] lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and

5 EARTHQUAKE - CONVERSION OF THE JAILOR Vv 25-34

33. "But about midnight ... were praying ... were listening" RV. Their prosecuche (place of prayer Cp Lk 6) was now the dungeon + the stocks.

34 By miracle God showed His approbation of His servants condemned by man, symbolically revealed what the Truth can do. Cp Isa. 61:1-2

35 He had possibly heard Paul preach, or at least knew of his mission. Thus the foundation was laid for such an enquiry.

36 Pisteuō (Pist'-yoo-o) from Pistis - faith. "The "To have faith" (Str). "To place confidence in, to trust. Reliance upon a mere credence" (Vine). Cp Rom. 10:17.

37 This involves an understanding of the Truth.

38 Cp 1 Tim. 6:16.

39 They did this before their own wounds were dressed or their own comfort cared for. Cp v.4.

40 Having ministered in love to Paul, Paul in turn assisted in healing him by baptism Lk. 5:15.

6 PUBLICLY VINDICATED Vv 35-40.

35 Rhabdouchos - A rod bearer, a lictor. They punished by scourging or beheading, and carried their badge of office a bundle of rods with an axe inserted.

42 This attitude was most likely induced by the earthquake, perhaps supplemented by a report from the jailor. In the presence of miracle fear supplanted the wrath of the previous evening.

Acts 17:5 cont.

about idly. It is also used of affairs usually transacted in the market-place, hence of judicial assemblies." Vine

Cp Acts 19:38.

These evidently a low kind of lawyer, who organising a riot, proceeded to charge the Apostles with disturbing the peace.

43 They had no right to do so to a Roman citizen even if he were guilty.

44 Paul probably spoke to the Romans in Latin, whereas Luke reported in Greek. Paul's complaint was probably that they had not properly investigated his case, because they had, in fact, condemned him. But he had been given no opportunity to state his case.

46 Thus demonstrate for the sake of local brethren, including the jailor who otherwise might be accused for "being partial, that Christians were not criminals.

47 Cp v.17 Not "we" Apparently Luke stayed at Philippi, making it his headquarters until Paul's last journey from Macedonia to Jerusalem several years later Ch 20. It is considered that Luke composed his Gospel whilst here. 2 Cor. 8:18

48 Parakaleo - a calling to one's side; exhortation.

CHAPTER 17.

2 PAUL IN THESSALONICA Vv 1-9

1 SUCCESS IN THE SYNAGOGUE 1-4

1 Luke evidently not with them.

2 There evidently was none in Amphipolis or Apollonia so Paul did not stop. Cp Acts 11:26.

3 Paratithemi - To set before. Thus Paul opened the Scriptures + set them systematically before his listeners. The two words in conjunction = he proved by citations.

4 This is a verbatim quotation of the Apostle's words, evidently stated with great emphasis as he was moved by the power of the Word. Cp Ch. 18:5.

5 Proslambano - To assign by lot. Pros - to. Klerōs a lot. Cp Acts 1:17. They threw in their lot.

6 An indication of the influence of the synagogue as a bridge to Christ Gal 3:24. See also 1 Cor. 10:2. 11:21. 13:45. 16:1. 18:4. Ramsay translates: "many of the God fearing proselytes, + a great multitude of the Greeks, and of the leading women not a few."

Thus his work extended beyond the synagogue to the city.

This would require more than 3 weeks. It would also require longer than that for the Philippians to collect + send two gifts of money Phil. 4:16.

7 They occupied a much freer + more influential position in Macedonia than elsewhere.

8 RV. "Vile."

9 Tesperas - "...does not rise from the ground." (Hitz).

9 Agoraios Lit. relating to the "market place." Hence frequenting the market + so unthinking.

THESSALONICA

threnged its hostel... chantmen rubbed... that Paul + his... which possibly ex... important Roman...

10 A Remonstrance from... of Jesus. Paul was lodging with him v.7. He had a Jew and later travelled with Paul Acts 16:1. Perhaps his very name incited hostility. Cp v.5.

The House was assaulted by a noisy rabble incited by the Jews + promised protection from the lawful charges employed for this purpose.

3 RESTRAINT FROM THE AUTHORITIES 6-9

1 Politarchs. The use of this term once disputed as unknown in Greek literature - but inscription bearing it found in Thessalonica stating city governed by 7 politarchs.

2 Thus implicating him in the charge as an accomplice.

3 The charge of treason was punishable with death. If the politarchs could not agree, + yet probably knowing it was trumped up, they took the mildest course that was prudent under the circumstances.

4 They could not move against Paul who was a freeborn Roman citizen.

3 IN BEREA 10-15

1 SUCCESS IN PREACHING Vv 10-15.

They would travel N.E. along Egnatian Way for approx. 28m. then south along a more difficult terrain for about 50m.

They were not so narrow minded by prejudice. His work would require Paul's presence for some time (several months?) during which he hopefully purposed to return to Thessalonica 1 Thess 3:10.

To consolidate the work done and perhaps to bring Paul back if there was any opportunity to return to Thessalonica Cp 1 Thess 2:18.

It is a witness to the great love that the Apostle created in new converts that they would go out of their way like this.

They evidently joined Paul at Athens + he sent Timothy back to Thessalonica 1 Thess 3:1-2. and possibly Silas to Berea, after which they both joined him again Acts 18:5. where the Epistle to the Thessalonians was written just after it arrived 1 Thess 3:6.

IN ATHENS 16-34

1 DISPUTING IN THE SYNAGOGUE 16-17.

16: "Provoked." Parazuno - To rouse to anger - Vine.

THESSALONICA was an ideal centre for the spread of the Gospel into all parts. 1 Thess. 1:8. Its population was about 200,000. Beside serving as the capital of the province of Macedonia, it was the main stop on the Egnatian Way, a naval base, and an important commercial port. Overland caravans thronged its hostelries, ships filled its harbor, Roman officials, Greek sailors and large numbers of Jewish merchantmen rubbed shoulders in its streets. Thessalonica was a very cosmopolitan city, so that it was suggestive that Paul's companion should be called "world topplers" Acts 17:6. The truth would radiate out from such centres which possibly explains why Paul could greet so many by name in the Ecclesia in Rome Rom. 16. Whereas Philippi was an important Roman military centre, Thessalonica was a proud "free" city, with its own council ruled by politarchs Acts 17:6.

10 A Roman city of Paul's kinsman - Rom 16:11 assaulted the house of Jason, and sought to bring them out to the people. RV "dragged."

6 And when they found them not, they drew Jason and certain [c] brethren unto the rulers of the city, crying, [f] These that have turned [g] the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the [h] decrees of Cæsar, [i] saying that there is another king, one Jesus. - John 14:12, 15. Paul fought of the kingdom. 1 Thess 2:12

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go. Cp v. 6.

10 ¶ And the brethren immediately [l] sent away Paul and [m] Silas by night unto [n] Berea: who coming *thither* [n] went into the synagogue of the Jews.

11 These were more [o] noble than those in [o] Thessalonica, in that they received the word with all readiness of mind, and [p] searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of [q] honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at [r] Berea, they came thither also, and stirred up the people. about 50 m. from Berea

14 And then immediately the brethren [t] sent away Paul to go as it were to the sea: but Silas and [u] Timotheus abode there still.

15 And they that [a] conducted Paul brought him unto Athens: and [c] receiving a commandment unto [w] Silas and Timotheus for to come to him with all speed, they departed. See Note 20

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred [x] in him, when he saw the city [y] wholly given to idolatry.

17 Therefore [b] disputed he [c] in the synagogue with the Jews, and with the [z] devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the [a] Epicureans, and of the Stoicks, encountered him. And some said, What will this [b] babbler say? other some, He seemeth to be a setter forth of strange gods: because [k] he preached unto them Jesus and the resurrection.

19 And they took him, and brought him unto [d] Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? (xenos - foreign - unlike Athenian speculations)

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of [e] Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. (RV "objects of your worship")

23 For as I passed by, and beheld your [f] devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 [g] God that made the world and all things therein, seeing that he is [h] Lord of heaven and earth, [i] dwelleth not in temples [k] made with hands; Isa. 66:1, 2. Jer. 23:24

25 Neither is worshipped with men's hands, [l] as though he needed any thing, seeing he giveth to all [m] life, and breath, and all things; (Reserves men)

26 And hath made [n] of one blood all nations of men for to dwell on all the face of the earth, and hath [o] determined

a Rom. 16.21.
b Or, full of idols.
b ver. 2. ch. 18. 4, 19.
c ver. 2, 10. d Ver. 4.
e ver. 10, 14. John 21. 23.
f ch. 16. 20.
g ver. 31. Mat. 24. 14.
h Or, base fellow.
i Luke 2. 1.
k Luke 23. 2. John 18. 33, 36, 37 & 19. 12.
l ch. 5. 42. 2 Thess. 1:5.
m 1 Thes. 2:18
n Or, Mars' hill. It was the highest court in Athens.
o ver. 22.
p ver. 14. ch. 9. 25. Mat. 10. 23.
q ch. 15. 34.
r ver. 2. ch. 13. 14. Cp. Mat. 4. 23, &c.
s ver. 1, 13. ch. 20. 4 & 27. 2. Phil. 4. 16. 1 Thes. 1. 1. 2 Thes. 1. 1. 2 Tim. 4. 10.
t Luke 16. 29. Rom 5:19.
u Or, the court of the Areopagites. Titus 2:15.
v ch. 13. 50. Mark 15. 43.
w Or, ends that ye worship. 2 Thes. 2.
x ver. 10. ch. 20. 4.
y ch. 14. 15.
z ver. 10.
a Mat. 11. 25.
b ch. 16. 1.
c ch. 7. 48.
d Mark 14. 58.
e ch. 15. 3.
f Ps. 50. 8-12.
g ch. 18. 5.
h ch. 15. 34.
i Gen. 2. 7. Num. 16. 22. Job 27. 3. Mark 6: 45.
k ver. 31. Luke 22. 22.

1 A Roman city of Paul's kinsman - Rom 16:11. Paul was lodging with him v. 7. He has a Jew and later converted with Paul Rom 16:21. Perhaps the name incited Gaius? v. 5.

2 The house was assaulted by a noisy rabble incited by the Jews - promoted protection from the lawless means employed for this purpose.

3 RESTRAINT FROM THE AUTHORITIES 6-9

Politarchs The use of this term once disputed as unknown in Greek literature - but inscription bearing it found in Thessalonica ruling city governed by 7 politarchs. Thus implicating him in the charge as an accomplice. The charge of treason was punishable with death. It was one the politarchs could not ignore, yet probably knowing it was trumped up they took the safest course that was prudent under the circumstances. They could not move against Paul who was a Roman citizen

4 IN BEREA 10-15. SUCCESS IN PREACHING vv 10-15.

They would travel west along Egnatian for approx. 20 m. then turn along a more difficult terrain for about

They were not so narrow minded by prejudice. His work would require Rome's presence for some (several months?) during which he hopefully planned to return to Thessalonica 1 Thess 1:8

To consolidate the work done and perhaps to bring Paul back if there was any opposition to return to Thessalonica 1 Thess 2:18. It is evidence to the fact that the Apostle acted in new centres as they would go and their way like this. They evidently join Paul at Athens He sends Timothy back to Thessalonica 1 Thess 3:1-2 and Silas to Berea, after which they both joined him Acts 18:5 where Luke's narrative is written just after Timothy's visit 1 Thess 3:6.

5 IN ATHENS 16-34. DISPUTING IN THE SYNAGOGUE 16-17.

"provoked." Parogyno - To rouse to anger.

PREACHING IN THESSALONICA.

He was there for some time, supporting himself by work 1 Thess. 2:9. 2 Thess 3:6-10 though helped by donations from the Philippian Ecclesia Phil. 4:16 who doubtless recalled with gratitude how he had suffered on their account 1 Thess. 2:1-2. He taught them the facts concerning the two advents of the Lord Acts 17:3. 2 Thess 2:1-2. 1 Thess 4:13-4. 1:10 as well as events leading to the 2nd Coming 2 Thess. 2:5.

Paul's demeanour. Preaching with power and full conviction of Truth 1 Thess 1:5. with unflinching courage 1 Thess. 2:2. Scorning the use of flattery but plainly declaring the issues involved 1 Thess. 2:3-4. Seeking no material advantage of them, but scrupulously maintaining an honourable blameless character among them 1 Thess. 2:5, 10. Warning, rebuking, caring for them as a father or a nurse 1 Thess. 2:11, 7 (actually as a nursing mother). He was as a friend ready to lay down his life 1 Thess. 2:8. As the shepherd caring for the flock 1 Thess. 2:11. No record is given of Paul ever visiting the city though he desired to do so 1 Thess. 2:17-18. He may have done so on his 2nd and 3rd visits to Macedonia Acts 20:1-3. or during the visit recorded in 1 Tim. 1:3.

22 Athens was filled with temples and statues including sculptured forms of Minerva, Jupiter, Apollo, Mercury, Bacchus etc.

23 The Agora. An open square in the city - the meeting place of philosophy, idleness, conversation & business. There gathered orators, statesmen, poets, philosophers. Perhaps Paul imagined that the religious character of the city provided some hope for the Truth.

2 DISPUTING WITH PHILOSOPHERS. vv 18-21.

24 Philosophy of Materialism. Derived from Epicurus B.C. 342-271. Object - find in Philosophy a practical guide to happiness. Pleasure - not absolute truth was the end at which he aimed; experience - not reason the test on which he relied. This degenerated into mere materialism (Under) - Philosophy of self-indulgence.

25 Philosophy of pride. "The morality of Stoicism was based on pride, on individual independence, the issue of fate (Unger). Reason was the god worshipped, & actions contrary to it were evil. We must conquer our own sins. There is no place for either sorrow or Resurrection. See Conybeare & Howson.

26 Spermologos. Seed picker. Fig. for man used to hanging about markets collecting scraps which fell from loads. - thus a retailer of scraps of information gathered from others, a plagiarist.

27 Sig. The Hill of Ares, the god of war. Latin name. Greek in margin. A bare rock 377 ft high NW. West of Acropolis. Steps cut in rock lead to rock hewn seats, where court met. A court where often matters educational & religious were discussed. There seems no judicial proceedings as far as Paul was concerned - they could have retired there as a convenient place for quiet discussion.

3 PAUL'S ADDRESS: THE UNKNOWN GOD vv 22-31.

28 Deisidaimon. - deido to fear. daimon, a demon. Diog. "Extremely devoted to the worship of demons." A statement that could be taken in either a good or bad sense.

29 There is no knowledge of this though there were ofters to abstract idols, such as Fame, Modesty, Energy, Pity etc.

30 Creator - Father

31 He is a Father

32 He is Almighty

33 Dwelling in heaven. Isa. 66:1-2.

34 Therapeuo - To wait upon, mentally. RV "served." As though dependent upon them. As the idols were upon Athenians

35 From the unity of God he discourses upon the unity of man. "Blood" is omitted in Diag. RV. "Hath made of one" i.e. Adam. All have sprung from one source.

IN ATHENS Paul is master of the situation. His versatility is shown in that he is equally at home in disputing in the school of Tyrannus Acts 19:9 as among the sophisticated philosophers of the city of Socrates.

PAUL'S LECTURE: TO THE UNKNOWN GOD.

1 He is the Creator, Almighty (Lord) and dwells in heaven, V.24.
2 He is not dependent on man, but rather the Giver of life so that man is dependent on Him V.25.
3 He created Adam from whom all have sprung and He guides the destiny of nations V.26 so all mankind have opportunity to hear Truth.
4 Though God is always near witnessed by nature V.27-28.
5 As His offspring we should recognise & worship Him V.29.
6 The command now goes forth to heed & in view of the Divine purpose it is imperative to do so V.30-31.

36 The times of the rise & fall of nations is determined by God. Dan 4:17. Heb 11:2. Ps 102:13 "God hath given thee" Dan 2:37,39,44. 7:14. 8:13. 11:27,35. 12:6-7. Hos 6:2. 12. Rev. 13:7. "Known unto God ..." Acts 15:18. Isa. 46:9-10.

37 Pselaphao - To grope like a blind man. God is very near to man & has left abundant witness in his many gifts, yet through the blindness of the heathen Gn 2:3 they had to grope uncertainly toward Him - hence the need of a revelation as in V.40.

38 Aratus of Tarsus. 270 BC. uses the exact words. Cleanthes of Assos (100 BC) = similar words.

39 If we are His offspring then obviously He lives. Cp the withering sarcasm of Isaiah Isa 44:9-17.

40 Luke 24:47. 1 Tim 2:1-2. Rom. 10:13. Mark 16:15-16.

41 THE TIME. Cp Note 36. Cp Ps 75:2.

42 THE PURPOSE. Dan 7:9-12. 12:1. Rev. 20:4. 19:1. Cp Jer. 9:23-24.

43 THE PERSON. This is his title as Judge. Acts 2:22. John 5:27. Mt. 26:24. Dan. 7:13. Ps. 2:4.

44 THE PROMISE. Gk Diag. "furnished a proof."

45 THE PROOF. Cp Acts 10:40-42. Matt. 26:64. Rev. 5:5-6.

"JUDGE BY THAT MAN" Known from ancient execute judgement. By" = en, in that man. Yahweh manifested in a Man (manifestation) Dan 10:5-6. Rev. 1:13-16. Isa. 9:1-7. 42:13-14. A man of war Exod. 15:3. Yahweh the Judge Jud. 11:27. Judge in righteousness Ps. 9:8.

4 THE MOCKING ATHENIANS. Vs 32-34.

46 The doctrine was ridiculed alike by the Stoics and Epicureans.

47 Chleuazo - to jest, jeer, ridicule.

48 He left the assembly sitting on the stone benches in the Areopagus, and descended the steps to the city.

49 The God of Wine. He was eminent in Athens for his literary ability - had studied first at Athens, then at Heliopolis in Egypt (Lunger). His conversion would make an impression.

50 Gentle. She must have been very prominent in Athenian life to have been singled out for mention like this. Cp V.4

51 So a good work was effected, & an Ecclesia established. But the results were not as spectacular as elsewhere. The university environment was not a fruitful one for the Truth. Even the synagogue was apparently influenced by this spirit. It was evidently too weak to persecute Paul & too weak to make proselytes among the Greeks. V.17.

The household of Stephanas baptised 1 Cor. 1:16.

Paul preacheth at Corinth.

The times of the Gentiles. Deut 32:7-8. Permit all to hear Truth.

36 the times before appointed, and the bounds of their habitation;
27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. — Cp Luke 1:33

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (Diag. "overlooked")

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: See Note Ch 13:32

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (appointed)

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them. (Removed him or sought him out)
34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. A member of the Supreme Court

CHAPTER 18.

2nd Journey. See Ch 15:36

3 Paul laboureth with his hands, and preacheth at Corinth. 9 He is encouraged in a vision: 12 accused before Gallio, but dismissed. 24 Apollos preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth; (Alone, by land & sea. 1 Thes. 3:1-2)
2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. (1 Cor. 4:6-17. 2 Cor. 11:6-10. Phil. 4:15)
3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. (Cp Ch. 17:15. Note 20) (1 Cor. 1:16. 2 Cor. 11:9)
5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. (Ch 2:23 Note)
6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. (Cp Acts 9:15. 13:46. 22:21. 26:17. 28:28.)
7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Notice the gradation.
9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 15 16
10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. (A quiet period of 18 months. He was there longer. Ch 18:18)
11 And he continued there a year and six months, teaching the word of God among them.
12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
13 Saying, This fellow persuadeth men to worship God contrary to the law.
14 And when Paul was now about to open his mouth, Gallio

(See Note Edicts)

1 How long we are told - He must have spent several weeks in Athens Cp V.17.
2 This would imply not converted. They doubtless showed outstanding interest in the synagogue.
3 A Roman Name. See notes. Rom 16.
4 Cp Acts 2:14. 1 Pet. 1:12
5 Paraschomai (para - near to). To come near. This could have been to teach them the Truth - V.3 naturally following.
6 This was typical of the kindness of this lovely couple. They gave him both lodging & employment. See Note from p. 191. It was difficult to make ends meet 2 Cor. 11:9. 1 Cor. 4:11-12

2 PREACHING IN THE SYNAGOGUE. Vs 4-6

Cp Ch. 17:2. 13:14. 14:1. 16:13. 17:10. 13:5. 14:1. 19:8

7 The arrival of Timothy with good news from Thessalonica 1 Thess. 3:6. Together with a gift from the Philippians Phil. 4:15 which relieved his present need 2 Cor. 11:9. revived the Apostle who became preach with greater vigour. The most reliable Text = "constrained by the word" (Lenski). See Dictionary. The Word moved him. Cp with Ch 17:2. For the vigour of preaching see 2 Cor. 1:19.

8 Paul wrote to the Thessalonians in words of unusual exasperation of the treatment he received. Cp 1 Thess. 2:14-16

9 For use of expression Lev 20:9. Ezek 18:13. Application Ezek 33:4-9. Acts 20:26-27.

3 PREACHING TO GENTILES CONFIRMED BY VISION. Vs 7-11

10 From the synagogue - not from - 43.

11 Like Cornelius Cp Ch 10. a proselyte of the Gate. Cp Ch. 11:23.

12 Paul thus flings down the gauntlet. The Jews make to stop him preach V.6 Ch 24:1-16.

13 Crup Str. Curled-Ungodly

14 They turned from the immoral environment to serve Yahweh 1 Cor. 6:9-11.

15 Paul was evidently concerned as to whether he should preach to such a Corinthians. Rom. 4:15. Conditional acceptance. Rom. 5:1. Cp Rom. 5:1.

16

4 INSURRECTION BEFORE GALLIO. Vs 12-17

17 RV = Proconsul. An inscription from Delphi indicates that he arrived in the summer 51. It is inscribed by Claudius to "Lucius Junius Gallio, my friend & the proconsul of Achaia." This fixes place shortly after. See also the N.T. "Unknown"

CHAPTER 18

Paul had a greater affection for this Ecclesia than most others. 2 Cor. 2:4

5 IN CORINTH. Vs 1-17

For conditions in the city see Introduction to 1 Cor. 4 top p. 191. Paul arrived lonely, dispirited, sick 1 Cor. 2:3. He was deeply concerned with the Ecclesias he had left behind 1 Thess. 3 and anxiously awaited the coming of Silas & Timothy, to receive the comfort of the news they brought 1 Thess. 3:6. But he arrived with iron will, determined to preach the Gospel and refusing to concede to Grecian philosophy 1 Cor. 2:1-5. He found a city governed by the flesh 1 Cor. 3:1. Financially assisted by Macedonians. 2 Cor. 11:9

1 CO-OPERATING WITH AQUILA & PRISCILLA

V.1

FIRST AND SECOND THESSALONIANS WERE WRITTEN

DECREE OF CLAUDIUS.

Suetonius mentions that the decree was in consequence of numerous disturbances & riots among the Jews at the instigation of Chrestus. He assigns this to the Emperor's 9th year, approx. A.D. 49. (Archaeology & the N.T. clinch). Many have identified Chrestus with Christos & as Romans did not discriminate between Jews & Christians believe that the disturbances were due to the clash between the synagogue & the Ecclesia. But one would imagine that if that were so Luke would have indicated it, or at least have stated that Aquila & Priscilla were believers.

CORINTH Standing on the bridge of its double sea, its two harbors – Lechaeum on the Corinthian and Cenchreae on the Saronic Gulf – instantly attracted the commerce of the east and west. Jews and Greeks flocked to the Roman Colony. Wealth poured into the city. Splendid building enriched with pillars of marble and porphyry, and adorned with gold and silver began to arise to grace the city. The products of the world found their way into its marts. With wealth came sophistication, self-indulgence, intellectual restlessness, & profligacy. Corinth became the Sodom of Macedonia, catering for every form of vice, and every variety of pleasure: Wild beast fights 1 Cor 15:32. the modern stadium with its games – racing 1 Cor. 9:24 boxing v.27 – the fading glory of athletic prowess. 1 Cor. 9:25. It was a city of gross immorality. From it he wrote his frightful description of paganism Rom. 1:21-32.

see below

18 The elder brother of Seneca, a man of ability, & of a most amiable temperate disposition.

19 Probably because he had newly arrived & possibly would desire to placate the influential Jewish element.

20 Berro, a step. The tessalated pavement where the proconsul sat in his chair of office.

21 Gallio completely ignored Paul. He did not want to hear any defence. He was right but firm.

22 He ignominiously dismissed them, the lictors clearing the court.

23 RV: "And they all laid hold on.." i.e. the bystanders took their revenge on the Jews.

24 In all, he must have remained in Corinth nearly 2 yrs. & v. 11.

25 Aquila mentioned first – she probably the driving force.

26 Heiro, a diff. word to kuraō Acts 21:24. The former = To cut, or shear. The latter = To shave. This word used LXX for shaving head Nazarite. Paul's action, therefore, not a concession to Mosaic ordinance, but in accordance to custom at the termination of a vow.

27 Euche = prayer, wish. "He had this on him" & had now terminated. & probably had relation to this 2nd Journey, now at Cenchreae, at an end. The cutting off of his hair was probably a token that in fulfilment of his work was complete. In spite of all difficulties, the Gospel had been successfully performed.

28 Across the Aegean Sea, a voyage of about 240 m. from the Capitol of Achaia to that of Asia.

29 A brief visit on the sabbath. Both he was there, but sufficient to reveal possibilities, so that P. & A. were left there. However, they did not visit the synagogue at that time.

30 He had been prohibited from doing so previously. Ch. 18:6.

31 The capital of the Roman province of Judea, from whence roads branched off in all directions. Home of Philip & Cornelius.

32 Possibly to Jerusalem to report to Apostles. 4th visit. 9:26 Gal. 1:18, his 4th visit. 9:26 Gal. 1:18 15:2.

33 This would be the 3rd visit to Galatia. See also p. 1184.

34 Sig. The Sun. His preaching raised a party in Corinth. 1 Cor. 1:12; 3:4, 5, 6, 22. 4:6. Paul had all confidence in him 1 Cor. 16:12, Co-operating with him 1 Cor. 3:6 & calling on Titus to assist Tit. 3:13.

35 The Greek reverses the order. Priscilla seemed to take the initiative. Co v. 18.

35A Diag. RV "The things concerning Jesus."

35B The statement implies the need for such to be rebaptised. Cp Ch. 19:5.

36 Diag. "for he strenuously discussed with the Jews in public.." RV: "Powerfully confuted."

Chronology.–

• 3rd Journey. 18:23 – 21:16.
• AD. 54-58 ? 4 yrs. (Ephesus – 3 yrs. Ch. 20:31)
• Nero (54-68) • High priest Ananias 48-58/59. Acts 23:2.
• Felix (52-60)
• Paul – 48-52.

CHAPTER 19

2 PAUL ARRIVES AT EPHESUS Vv. 1-7. DISCUSSION ON BAPTISM.

1 Like Apollos they believed in Jesus – but imperfectly Ch. 18:25 note.

2 The AV is more exact than the RV. See Diag. Greek text & RV mg. Cp Rom. 8:16. Used to sustain Creation Ps. 139:7-12 104:30. Job 33:4. Especially to make known Yahweh's revelation from Jud. 15:14. Neh. 9:30. 2 Thess 1:11. 1 Cor. 11:6. To reveal Truth to the Apostles. Jhn. 16:13. A synonym for the Truth. Jhn. 8:32. Eph. 1:17. Divine nature. Jhn. 4:23. Heb. 1:7. Cp 1 Cor. 15:44. A with Luke 20:36. 2 Pet. 1:4. A miraculous witness to the miracle of the resurrection Acts 4:33. to reveal all truth. 1 Cor. 13:8, 9, 10.

3 It was a token of a changed life in anticipation of the washing away of sins in Christ Cp Luke 7:46.

4 Signifies more than understanding – implies trust. Similar to faith. Gr. believe "into."

APOLLOS

• Sig. Sun, or Destroyer. An educated, cultured Jew, an orator, an efficient worker, who used his gifts to the glory of Yahweh 1 Cor. 3:5-10.
• He exercised an instrument of blessing – eloquence v. 24.
• His eloquence was not mere wind, but tempered by powerful exposition v. 24.
• He was warmly enthusiastic in his preaching v. 25.
• He derived his enthusiasm from instruction in the Word v. 25.
• He exercised care in speech & teaching, being accurate in exposition v. 24.
• He was forthright & bold in manner v. 26.
• He was humble & was prepared to be led v. 26.
• He was skilled in debate v. 27.
• He was exercising much influence for he was not without

---

said unto the Jews, If it were a matter of wrong or wicked [b] lewdness, O ye Jews, reason would that I should bear with you:

15 [c] But if it be a question of words and names, and of your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat. (of safe strength)

17 Then all the Greeks took (1) Sosthenes, the [e] chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things. (probably confused the Christian & the Jews)

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into [p] Syria, and with him [r] Priscilla and Aquila; having [s] shorn *his* head in [t] Cenchrea: for he had a vow. (He had established an Ecclesia there)

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. (A. & P.) (They were evidently impressed with his brief visit)

20 When they desired *him* to tarry longer time with them, he consented not; (Elim. R.V. Rotherham)

21 But bade them farewell, saying, [a] I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [c] if God will. [d] And he sailed from Ephesus.

22 And when he had landed at [d] Cæsarea, [u] and gone up, and saluted the church, [v] he went down to [w] Antioch. (His headquarters)

23 And after he had spent some time *there*, he departed, and went over *all* the country of [i] Galatia [x] and [y] Phrygia in order, (1) strengthening all the disciples. (Perhaps against Judaisers)

24 ¶ And a certain Jew named [14] Apollos, born at [z] Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. (Logios – learned or eloquent) (in exposition Acts 7:22)

25 This man was instructed

Nero
[a] Rom. 12:11.
[b] ch. 13. 10.
[c] ver. 26. ch. 23. 15, 20 & 24. 22.
[d] ch. 19. 3. Luke 7. 29.
[e] ch. 23. 29 & 25. 19.
[f] ver. 1, 18.
[g] ch. 11. 4.
[h] ch. 9. 2.
[i] 1 Cor. 1. 1.
[k] ver. 8.
[l] ver. 12.
[m] Cp. 1 Cor. 3. 6.
[n] Luke 23. 10.
[o] ch. 17. 2.
[p] ch. 15. 23, 41 & 20. 3. Mat. 4. 24. Luke 2. 2.
[q] ch. 17. 2.
[r] ver. 1, 26.
[s] ver. 5. ch. 17. 3.
[t] Or, of the Christ. ver. 5.
[u] ch. 21. 24. Num. 6. 18.
[v] Rom. 16. 1.
[x] ch. 18. 24.
[y] ch. 18. 1. Cp. ch. 18. 27.
[z] ver. 17, 26, 28, 34, 35. ch. 18. 19.
[a] ch. 20. 16.
[b] John 7. 39. Cp. ch. 8. 16.
[c] 1 Sam. 3. 7.
[d] 1 Cor. 4. 19 & 16. 7. Heb. 6. 3. James 4. 15.
[e] ch. 8. 40.
[f] ch. 18. 25.
[g] ch. 11. 26.
[h] ch. 13. 24, 25. Mat. 3. 11.
[i] John 1. 7.
[k] ch. 16. 6. Cp. Gal. 4. 14.
[l] ch. 2. 10.
[m] ch. 14. 22.
[n] ch. 8. 16 & 10. 48. Mat. 28. 19.
[o] ch. 19. 1. 1 Cor. 1. 12 & 3. 4, 5, 6, 22. & 4. 6.
[p] ch. 6. 9.
[q] ch. 8. 17. Heb. 6. 2. Cp. ch. 6. 6.

in the way of the Lord; and being [f] fervent in the spirit, he spake and taught [g] diligently the things of the Lord, knowing only the baptism of John. (35B)

26 And he began to speak boldly in the synagogue: whom when [f] Aquila and Priscilla had heard, they took him unto *them*, and [h] expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into [i] Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, [k] helped them much which had believed through grace: (36)

28 For he [l] mightily convinced [m] the Jews, *and that* publickly, shewing by the [n] scriptures that [o] Jesus (2) was Christ.

No mention is made of Timothy's movements at this time.

3rd Journey. CHAPTER 19

6 The Holy Ghost is given by Paul's hands.
9 The Jews believe not. 16 The Jewish exorcists are beaten. 1 Cor 1:12 3:4, 5, 6, 22 4:6.

AND it came to pass, that, while [p] Apollos was at [q] Corinth, Paul having passed through the upper coasts came to [r] Ephesus: and finding certain disciples, (RV Omits) Ch 18:23

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard [s] whether there be any Holy Ghost. (RV "into")

3 And he said unto them, Unto what then were ye baptized? And they said, Unto [t] John's baptism.

4 Then said Paul, [u] John verily baptized with the baptism of repentance, saying unto the people, that [v] they should believe on him which should come after him, that is, on Christ Jesus. RV Diag (εἰς - into)

5 When they heard *this*, [w] they were baptized in the name of the Lord Jesus.

6 And when Paul had [x] laid *his* hands upon them, the Holy Ghost came on them; and they

PAUL'S WORK IN CORINTH

• Epistles to Thessalonians Written • His preaching. See Introduction 1 Cor. • Ill, timid, & so nervous that he sometimes trembled when addressing them. 1 Cor 2:3. Conscious of his infirmities 2 Cor. 12:5, 9, 10. • He concentrated on the fact of the Atonement 1 Cor. 1:23. 2:2. avoiding philosophy & persuasive words of human wisdom. eloquence 1 Cor. 2:1-5 1 Cor. 1:17. 2:1. 2 Cor. 11:6 • Yet there was a Divine wisdom manifested 1 Cor. 2:6 supplemented by a mighty display of Spirit power 2 Cor. 12:12. • Above all, they could see in the sufferings he endured for the preaching of the Gospel a compelling sincerity that gave weight to his words. 2 Cor. 1:5-9. 1 Cor. 4:11-13.

(1) Of personal glory 1 Cor 10:33

191

CORINTH (Cont.) See also 1 Cor. 6:9-11. In the streets there were the prostitutes 1 Cor. 6:15-16, effeminate dandies with their long hair 1 Cor. 11:14, the drunkards 1 Cor. 11:21. Paul warned the disciples against sexual crime 1 Cor. 5:1; 6:9-20; 10:7-8. 2 Cor. 6:14; 7:1. He reminds them that they had been drawn out of such conditions 1 Cor. 6:9-11. 2 Cor. 12:21.

It was a city of extortioners and cheats, and Paul set an example of personal labor, under extreme difficulty 2 Cor. 11:9. 1 Cor. 4:11-12. 9:4. He refused to accept relief from the Corinthians lest his motives be distorted 1 Cor. 9:12. 2 Cor. 7:2. Cp 1 Thess. 2:9. 2 Thess. 3:8. Acts 20:34. • Firstfruits in Corinth was the household of Stephanas. they gave themselves wholly to the work 1 Cor. 16:15.

@spake with tongues, and [b] prophesied.

7 And all the men were about twelve.

8 And he went [d] into the synagogue, and [e] spake boldly for the space of three months, [f] disputing and [g] persuading the things concerning the kingdom of God.

9 But when divers were hardened, and [h] believed not, but spake evil of [i] that way before the multitude, he departed [k] from them, and separated the [q] disciples, [f] disputing daily in the school of one Tyrannus.

10 And this continued by the space of [l] two years; so that all they which dwelt in [x] Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special [y] miracles by the hands of Paul:

12 So that [z] from his body were brought unto the sick [a] handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond [17] Jews, [k] exorcists, [l] took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, *and* [m] chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at [p] Ephesus; and [q] fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed

[a] ch. 2. 4 & 10. 46.
[b] ch. 11. 27. & 21. 9. 1 Cor. 11. 4, 5 & 13. 9 & 14. 1, 3, 4, 5, &c.
[c] Mat. 3. 6.
[d] ch. 13. 14.
[e] ch. 4. 29.
[f] ch. 17. 17.
[g] ch. 1. 3 & 28. 23.
[h] Luke 15. 8.
[i] ch. 6. 7 & 12. 24.
[k] ver. 23. ch. 9. 2. 2 Pet. 2. 2.
[l] ch. 5. 4.
[m] 1 Cor. 16. 5. 2 Cor. 1. 16.
[n] ver. 8. ch. 28. 28.
[o] ch. 16. 12. Rom. 15. 26. 1 Thes. 1. 7, 8.
[p] ch. 18. 12.
[q] ver. 30. ch. 11. 26.
[r] ch. 20. 22.
[s] ch. 23. 11. Rom. 15. 24-28.
[t] Cp. ver. 8. ch. 20. 31.
[u] ver. 29. ch. 13. 5.
[x] ver. 22, 26, 27. ch. 2. 9.
[y] ch. 16. 1. Rom. 16. 23. Note 2 Tim. 4. 20.
[z] ch. 5. 12.
[a] ch. 28. 2. 2 Cor. 1. 8.
[b] ver. 9.
[c] Mat. 14. 36.
[d] Luke 19. 20.
[e] Mark 16. 17.
[f] ch. 16. 16, 19.
[k] Cp. Mat. 12. 27. Luke 11. 19.
[l] Mat. 7. 22. Mark 9. 38. Luke 9. 49.
[m] Cp. ch. 5. 24 & 9. 14, 21.
[n] Ps. 115. 4.
[o] Mat. 24. 14.
[p] ver. 1, 26.
[q] ch. 2. 43.

came, and [c] confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand [h] pieces of silver.

20 So mightily [i] grew the word of God and prevailed.

21 ¶ After these things were ended, Paul [i] purposed in the spirit, [m] when he had passed through [o] Macedonia and [p] Achaia, [r] to go to Jerusalem, saying, After I have been there, [o] I must also see Rome.

22 So he sent into Macedonia two of [n] them that ministered unto him, [v] Timotheus and [s] Erastus; but he himself stayed in [n] Asia for a season.

23 And the same time there arose [d] no small stir about [e] that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought [t] no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [u] they be no gods, which are made with hands:

27 So that not only this our craft is [b] in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and [c] the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

---

3 CONTENDING IN THE SYNAGOGUE vv. 8

5 Dialegomai. From dia + legos - to reason or argue. RV "reasoning."
6 RV "were disobedient." They imitated Pharaoh in Egypt, who was hardened + disobeyed Exod 7:22 8:19 10 Ps 78:12-16
7 See Gen 3. Note 3.
8 Cp Ch 18:6. 1 Tim. 6:5 Aphelemonic withdrawn
4 ESTABLISHING THE ECCLESIA vv 9-10.
9 The Ecclesia. Gr. Ek-kleō-o - to mark off by bounds. Apo-from. Horos - a limit.
10 Laboring late at night to maintain his independence. Cp Ch 20:34. Note Ch. 18:3.
12 See Note before
13 3 years in all Ch 20:31. 3 mth v 8. + 3 yrs + indefinite period after termination of these arrangements vv 21-22.
13 He did not remain stationary in Ephesus. He probably visited Macedonia during this time, leaving Timothy in charge at Ephesus. See Introduction 1 Timothy.
14 As with Peter. Cp Ch 5:15. These gave the stamp of authority to his Apostleship. See Note p 353
15 Soudarion - Sweat cloths, indicative of his labor in the Truth
16 Simikinthion, an apron worn by servants or workmen, indicative of his labors to support his work in the Truth. Cp 20:34.
5 PAUL VINDICATED AND JEWISH EXORCISM DISCREDITED vv 11-20.
The miracles of Paul induced other Jews to use his name and that of the Lord Jesus. This was either blasphemy, particularly coming from Jews who rejected both Jesus and Paul.
17 Wandering from place to place
18 "One who administers an oath" - Vine. One who employs a formula of conjuration for the expulsion of demons. This was practised among the Jews. Mk 16:17 Luke 9:49. Cp Jos. Ant. 8:2:5.
19 Most likely a chief of one of the 24 courses as per Luke 15.
20 RV "mastered both of them." Gr amphoteron - lit. "both." but the word was not limited to two - Vine.
21 It was made abundantly clear to all that the miracles of Paul were not mere magic working, but stemmed from the power of the Holy Spirit. Eph 1:19
But she had been addicted to magic.

IN THE SCHOOL OF TYRANNUS 192

"Public life in the Ionian cities ended regularly at the fifth hour (11 a.m.);... thus Paul himself would be free, & the lecture room would be disengaged after the 5th hour; and the time which was generally devoted to home life and rest, was spent by him to mission work" (Ramsay - Paul, p. 231)

Tyrannus was perhaps a teacher of philosophy or rhetoric. Some believe that he was converted, but if that had been the case, surely Luke would have indicated it.

PROBLEMS IN CORINTH v. 22.

Paul instructed Timothy to visit Corinth 1 Cor. 4:17, but when he learned how serious were the problems, & how belligerent the opposition, he sent a messenger after him countermanding the instructions & despatched the more rugged Titus to deal with the situation. (2 Cor. 8:16-17). Meanwhile, he warned the Corinthians, that if Timothy did arrive, to be careful how they treated him. 1 Cor. 16:10-11. Naturally as a substitute for Paul they might be disposed to ignore him as unacceptable which would hurt his sensitive disposition 1 Tim 4:12 2 Tim 1:6-8

1 CORINTHIANS WRITTEN FROM EPHESUS. V. 20.
GALATIANS WRITTEN FROM EITHER EPHESUS OR CORINTH
See Note opp. p. 183. "The care of the Ecclesias" 2 Cor. 11:28

22 Exomologeō on extensive form of Homologeō - to speak the same things (Rom 10:9,10) and thus to put forth freely & openly in public acknowledgment or confession.
24 Periergos - "things that are around work" - i.e. superfluous things. The evils of those who pry into forbidden things. Sig. "inquisitive" in 1 Tim. 5:13.
Paul makes a short planned visit to Corinth, supplemented by a brief epistle. See Opp. Sometime visited Macedonia. Intr. 1 Tim.
6 PLANNING FOR THE FUTURE 21:22
25 Paul's ardent spirit cannot remain idle. As the work in one place is completed, he plans the next. He sees the need to confirm & console (Cp Acts 14:21 15:36 16:6 1 Thess. 3:1-5)
26 Circumstances forced a change of plans. 2 Cor. 1:23 2:12-13.
27 With general instructions to try & make Corinth 1 Cor. 4:17. 16:11.
The work was still flourishing but determined to stay until Pentecost. 1 Cor. 16:8-9
Visitors from Corinth speak of deteriorating conditions & others seek answers to questions. See Opp. Paul seriously concerned. 1 Corinthians written, Titus despatched.
7 RIOT IN EPHESUS vv 23-41.
29 Belonging to Demeter, the goddess of agriculture & rural life.
30 They were models of the famous temple & contained an image of Artemis. They were worn as charms to ensure the protection of the goddess.
31 Not merely the craftsmen or artisans v. 24 but all who were in any connected with the shrine making business.
32 This is a remarkable testimony to the success of Paul's preaching & emphasizes his appeal to the heathen. Cp. Ch 14:17 17:2,3,23-24.
33 RV: "Not only is there danger that this our trade come into disrepute - i.e. through people renouncing the idol for what it was.
34 They proceeded to agitate and to organize for a riot. their noise brought the people together in a great concourse. It was probably festival time & great crowds would be gathered together. See Opp.

THREE ECCLESIAS

- THE TRUE: Paul separated the disciples from the synagogue V9
- THE UNLAWFUL: Called out by agitation of Demetrius and mob psychology V32.
- THE STATE ELECTED! Called out by vote of the people V39.

THE COLLECTION IN CORINTH

Titus met up with Paul in Philippi 2 Cor. 7:5-7, 15-15 about 5-6 months after 1st Epistle written. Meanwhile a collection arranged throughout Macedonia (2 Cor. 8:1), the initial preparations for which had previously been made at Corinth (2 Cor. 9:2) though through strained relations with Paul it had lagged. Titus despatched from Philippi to renew [illegible] after Paul's visit to

PAUL'S THREE YEARS IN EPHESUS

Ephesus became a centre of Apostolic labor that spread throughout all Asia Acts 19:10. The briefest comment is made by Luke to the period, and much further detail remains to be filled in. The Apostle apparently made short visits to other parts as necessity required, including Corinth and Macedonia

Familiar Friends With Paul

- On arrival at Ephesus, Paul would have renewed acquaintance with Aquila and Priscilla, and probably would have been employed by Aquila. They were at Ephesus at the time and it could have been that Paul lodged with them, so that their house became a centre of activity in the Truth 1 Cor. 16:19
- Titus was with Paul 2 Cor. 8:23. Titus Introd., and by the time 1 Corinthians was written, Apollos had likewise returned from Corinth 1 Cor. 16:12. These with those mentioned in Acts 19:22 made a splendid band of dedicated workers.
- Luke was still apparently at Philippi (cp Acts 16:10 with 17:1) subsequently joining the Apostle at Troas Acts 20:5. Luke's presence at Philippi could have been partly the cause of that Ecclesia's loving and generous interest in the welfare of Paul.

Contending In The Synagogue

- Paul's first approach was to the Jews. Acts 17:2. Three months of contention and debate found some hardened, others dispersed to believe. This division in their ranks angered the Jews of the synagogue, who thereupon publicly calumniated the teaching of the Apostle in such a blasphemous way, that he separated the believers into an Ecclesia, and obtained the School of Tyrannus as a centre for the proclamation of the Gospel.
- In addition, the Apostle engaged in a house to house preaching campaign Acts 20:20.

Condition Of The Apostle

- "A great door and effectual is opened unto me," he wrote (1 Cor. 16:8-9), "and there are many enemies."
- He engaged in an earnest, incessant, laborious, house-to-house ministry of fear Acts 20:18-35. Though greatly blessed, it was a time of overwhelming trial, sickness, persecution and misery which sometimes brought him near to death 1 Cor. 4:9-13. Giving himself completely to the Truth, he had little time to care for his own requirements, and was frequently in desperate need 1 Cor. 4:11, enduring defamation and reviling for Christ's sake.
- Though in need, he refused the charity of the Ecclesia, though he could rightly have claimed it 1 Cor. 9:11-15, Acts 20:33-34, 1 Cor. 16:2. The Gospel was without charge 1 Cor. 9:18, 2 Cor. 11:20-21.
- It was a period of weariness and painfulness, of sleepless nights of mingled toil and danger 2 Cor. 11:27, of constant anxiety as the care of Ecclesias rested heavily upon him V 28-29. "He was like a general on a battlefield, with his eye on every weak or endangered part; while his heart was constantly rent by news of the defection of those for whom he would gladly have laid down his life" (Farrer). Hated, threatened, perplexed, persecuted, depressed, homeless, buffeted, destitute, abused, slandered, and yet sustained by a tremendous faith 1 Cor. 4:11-13, 2 Cor. 4:8-9, without which he would have been "of all men the most miserable" 1 Cor. 15:19.
- His life was daily in jeopardy, so that figuratively, he had fought with wild beasts in Ephesus 1 Cor. 15:32, in the realisation that this life is temporary and a great future awaits him. Thus he was "a spectacle unto death" 1 Cor. 4:9-11, 2 Cor. 11:21-28, 6:4-5.
- He was particularly hated by the Jews who frequently tried to attack him physically Acts 20:19 so that he endured buffeting 1 Cor. 4:11. Evidently some of the persecution to which he makes reference in 2 Cor. 11:24-28 took place at this time.
- "Many saints of God have toiled, and suffered, and travelled, and preached, and been executed, and imprisoned in the cause of Christ. Singly they tower above the vulgar herd of selfish and comfortable men; but yet the collective labors of some of their greatest would not equal, nor would their collective sufferings furnish a parallel to those of Paul and very few have been what he was - a great thinker and expositor of the Word, as well as a devoted practical worker in the Truth" (Amended).
- In tribulation, suffering, affliction, sickness, almost complete despair 2 Cor. 1:4-10.
- In his agony, he sought the co-operation of others through their prayers 2 Cor. 1:11, constantly himself besought Yahweh to remove his "thorn in the flesh" 2 Cor. 12:7-9.
- Much affliction and anguish of heart through Ecclesial problems. 2 Cor. 2:1-4, 6:6-10.
- Yet found time to organise a collection on behalf of the poor at Jerusalem 2 Cor. 8:1-6, 9:1-15.
- Manifested a driving urge to perform the work of preaching that could not be assuaged 1 Cor. 9:16.
- Was thoughtful and considerate of others; striving to appreciate the standpoint of both Jews and Gentiles, meeting both on their own grounds 1 Cor. 9:20-23.
- In spite of all frustrations and bitter disappointment, he maintained clear and certain objectives 1 Cor. 9:25-26.
- His teaching was in sincerity and simplicity 2 Cor. 1:12.

Paul's Journeyings From Ephesus

- This is implied in Acts 19:10 - "all in Asia" (cp also Col. 1:23) and is directly stated in regard to his visit to Corinth, 2 Cor. 12:14, 13:1.
- He also apparently visited Macedonia (1 Tim. Intr.).
- Thus, evidently making Ephesus his headquarters, he made short trips to other places which Luke has not seen fit to record. Some of these journeys probably fit into the adventures recorded in 2 Cor. 11:25-26.

Ecclesial Problems for Paul - Visitors & Emissaries

- Chloe with a distressing report on the divided state of the Corinthian Ecclesia 1 Cor. 1:11 probably to Ephesus or household of Chloe. 1 Cor. 16:17.
- Stephanas, Fortunatus, Achaicus with a letter posing a number of questions 1 Cor. 16:17.
- These brethren would be subjected to close questioning so that Paul would ascertain the true state of the Ecclesia.
- Apollos in Ephesus refused to return to Corinth 1 Cor. 16:12.
- Titus, with an unnamed Brother sent to Corinth from Ephesus (2 Cor. 8:16-19) and later from Philippi.
- Timothy left in charge at Ephesus whilst Paul absent 1 Tim. 1:3. Later sent to Macedonia with general instructions to make for Corinth if possible 1 Cor. 4:17, 16:10, Acts 19:22. Erastus sent with him.
- Hymenaeus and Alexander disfellowshipped 1 Tim. 1:20.
- In Ephesus, a large Ecclesia was formed over which many elders were called to preside Acts 20:17, 1 Timothy.
- Other Ecclesias were established in Asia, whether through journeys made by Paul, or by those with whom he came in contact, such as Epaphras, Archippus & Philemon, in places such as Laodicea, Colosse, Hierapolis. Col. 1:7; 4:12-17, Philemon 23. Whether Paul visited them or not, he was of sufficient repute to appeal to in times of difficulty.

Epistles Written from Ephesus.

- Paul wrote 1 Corinthians from Ephesus, and before this a short epistle of warning 1 Cor. 5:9 to supplement a brief, hurried visit he had made to Corinth 2 Cor. 12:14, 13:1. He may also have announced therein his plan to visit Corinth on his way to Macedonia, and again on his return towards Jerusalem 1 Cor. 16:5-6, 2 Cor. 1:15-16 - a plan that circumstances and his feeling for the brethren caused him to change 2 Cor. 1:23.

Special Miracles At Ephesus.

- Acts 19:11-12. These would make particular impact in Ephesus, for the city was notorious for exorcism (cp Ver. 13-17) and magical writes of healing V 18-19. The unusual success attending the miracles of Paul, caused many to recognise a Divine power with him, and thus turn to the Truth from superstition.

The Riot At Ephesus.

- The goddess Diana of the Ephesians was a crude idol quite unlike the goddess of the same name worshipped by the Greeks. The idol was supposed to have fallen down from heaven Acts 19:35. Mysterious symbols called "Ephesian letters" were engraven on crown, girdle and feet of the goddess, and were used as a charm to heal those possessed of demons when written and carried about as amulets.
- The study of these [redacted] symbols was an elaborate science, and books both numerous and costly, were compiled by its professors Acts 19:19.
- Paul's miracles therefore were the remote cause of the riot & the reason why given such prominence in the narrative.

Diana of the Ephesians.

- Diana is the Latin name, Artemis is the Greek (Str.). The Artemis of the Greeks and Romans was an elegant idol, and a goddess of

---

...es 1 Cor. 16:8-9. In ...exciting debate ...eave with him, ...d himself in mortal ...quilla & Priscilla helped

...n 23 Exomologeō on extensive form of ...d Homologeo - to speak ...ch the same thing as them ...ir Ro 4:10. and thus to set ...ed forth freely & openly in ...ey public acknowledgment ...nd or confession. ...of 24 Periergos - "those ...ey that are 'around work'" ...nd - i.e. superfluous things. ...of The evils of those who ...ord pry into forbidden things. Contrast Sig. "inquisitive" in 1 Tim. 5:13.

>>>> Paul makes a short hurried visit to Corinth, supplemented by a brief epistle. See opp. ...ere Sometime visited Macedonia. Intr. 1 Tim. ...he ...ed A- 6 PLANNING FOR THE FUTURE 24-32 ...ay- 25 Paul's ardent spirit ...re, cannot remain idle. At the work in one place ...nia is completed, he plans the ...red next. He sees the need ...E- to confirm - consoled as Cp Acts 14:21, 15:36, 18 ...red 6. 1 Thess. 3:1-5.

26 Circumstances favour a change of plans. ...ere 2 Cor. 1:23, 2:12-13. ...nat 27 With general instructions to try & make Corinth 1 Cor. 16:7, 16 10-11.

28 The work was flourishing Paul determined to stay until Pentecost. 1 Cor. 16:8-9

>>>> Visitors from Corinth speak of deteriorating conditions & others seek ... were to question. See Opp. Paul seriously concerned. 1 Corinthians written, Titus despatched.

7 RIOT IN EPHESUS V 23-41

29 Belonging to Demeter, the goddess of agriculture & rural life

30 They were models of the famous temple & contained an image of Artemis. They were worn as charms to ensure the protection of the goddess.

31 Not merely the craftsmen or artisans V 24 but all who were in any connected with the chief making business.

32 This is a remarkable testimony to the success of Paul's preaching & epitomises his appeal to the heathen. Cp. Col. 1:6 17:17-23, 1 Th. 1:9-10.

33 RV: "Not only is there danger that this our trade come into disrepute - i.e through people renouncing the idol for which it was.

34 They proceeded to agitate and to create for a riot. their noise brought the people together in a great concourse. It was probably fortunate time & great crowds would be gathered together. See Opp.

...ws by dem- ...laws mentions offences ...ised them

20 re accen- close of Cp 2 Cor. 1 ...decease 1 Cor. ...NS IN 1-6. ...cts V.1. ...ncerned or- ...e Ecclesia ...n search for ...port. An ...t of Troas ...ntained fell ...e of his ...ure. ...e Troas who ...n on to Mac- ...ppi where ...ely was vis- Intr. 2 Cor. ...et up with ...2 Cor. 1:1. ...ted all the ...s, at the ...d collection ...d believers ...s. 7:15. Cp 10 ...occupied sev- ...nt to the 3 ...opp. ...onius and ...with two ...nger for a ...ller and ...N FROM ...6-8, 11-24 ...ect the dis- ...ia. He had ...ike to have ...affairs of the ...n CORINTH ...d GALATIANS ...become of ...to 2 Cor. 1:8. ...news to end- ...of Gaius who ...other co-labs 23. ...USALEM VII ...laid against him ...details are ...more sufficient ...his plans and ...travel to Jerusa- ...return via ...By some idea ...Rom. 15:31 & ...: is distinguish- ...ent: "the con- ...rishes him from ...11:27.

Asian Expansion - "Paul" ... Trophimus.

Macedonian - Sopater etc.

Achaia - ? Perhaps Corinthians insisted that Paul be their representative.

...sation" of the province in the worship of "Rome and the Emperors"; and their friendly attitude is a proof both that the spirit of the imperial policy was not as yet hostile to the new teaching, & that the educated classes did not share the hostility of the superstitious vulgar to Paul. Doubt-

...emis and her priests ...

Travellers the Roman Citizen

The Roman policy was one of religious federation subject to the acknowledgment of the divine majesty of Rome incarnate in human form of the Emperor [illegible]

9 Cp Acts 11:1-4. At Philippi, Paul again met up with Luke who now accompanied the Apostle.

10 The winds were evidently unfavourable, as previously it only took 2 days Acts 16:11-12.

Paul acknowledged that "a great door & effectual is opened unto me, and there are many adversaries 1 Cor. 16:8,9. In the synagogue there must have been many an anxious moment, many a bitter struggle and exciting debate before the opposition became so fierce and blasphemous as to cause Paul to withdraw with those who would leave with him, and hiring the school of Tyrannus, establish the headquarters of the Ecclesia there.

DIRE TROUBLE IN ASIA From Ephesus Paul went to Troas 2 Cor. 2:12, and then to Philippi Acts 20:1. Whilst in Asia, he found himself in mortal danger from which [illegible] him at the [illegible]

of beneficent and helpful attributes. As Apollos was the luminous god of day, she, with her torch, was a goddess of light by night, and in course of time became identified with the moon. She was a protectress of youth and particularly those of her own sex.

3 C... Th...

5 Dialog... -to reas... "reasoning... 6 RV "wo... imitate... who was h... Exod. 7:22. 7 See Ge... 8 Gr. Ch... 4 ES... Ec...

9 The Ecc... mark of... Heros - a lin... 12 Liberty... moment... Gr. Ch. 20:3... See Vol... 12 3 years... V.R. t... and after... arrangem... 13 Medic... ery in... suffer Ni... time, leav... of Ephes... I Timothy. 1:3 As wit... gave it... to his Apocal... 15 Soudari... ative of... 16 Simulin... by sensa... circle of hi... were in the... 5 Phil... 1:1-11... 2:5-11... The ancient... 1 Jews to u... of the her... 2 Epiphany f... Jews who n... Paul. 3 Hander... 4 "One wh... -Vine. formula o... expulsion c... practised ... Mt 12:27 Lu... 5:2:5. 14 Most fav... the 14... 20 RV mar... Gr. ampl... but the wo... to two - Via... 21 It was m... to all tha... were not m... shipmates fr... Lord Jesus. 22 "But who... magic.

"Diana of the Ephesians," however, was not a Greek divinity but Asiatic. Thus eunuchs were employed in her worship - a practise foreign to Greek ideas. Unlike the Greek goddess, she was not regarded as a virgin, but as mother and foster-mother, as is clearly shown by the multitude of breasts in the rude effigy. She was undoubtedly a representation of the same power presiding over conception and birth which was adored in Palestine under the name of Ashtoreth. Her worship, frantic and fanatical after the manner of Asia, was traced back to the Amazons.

The temple at Ephesus was one of the wonders of the world, but its great glory was the "image which fell down from Jupiter" Acts 19:35. Images claiming to [illegible] are to be found in other cities than Ephesus. Once in the year there was a public festival in honor of the goddess at Ephesus, to which all the Ionians who could do so repaired with their families bringing rich presents for the priests. Great gain came to the silversmiths in making and selling small images of the goddess Acts 19:24.

Diana of the Greeks and Romans was a virgin. Diana of the Ephesians was a Mother goddess. She was represented with all the attributes of the Mother of the gods, and as the Mother of the gods she wore a turreted crown, such as no one can contemplate without being forcibly reminded of the tower of Babel. Now this tower-bearing Diana is by an ancient scholiast expressly identified with Semiramis, ... worshipped under the name of Rhea, "The Lady." (The Two Babylons, "Alex. Hislop. p. 10).

WHO WAS ALEXANDER?

The Alexander of Acts 19:33 was evidently a clever man and eloquent speaker, and as such was put forward by the Jews in order that it might be made clear that they had no part in the work and teaching of Paul. There was, at that time, a tendency on the part of others to confuse the two religions.

His intercession however, did not avail. He was not permitted to make his defence. In fact, the riot intensified as doubtless the people mistook his intensions and thought he was about to defend Paul. They were roused to a frenzy and for about 2 hours kept up a chant to the honor of Artemis.

Who was Alexander?

Paul, already, had moved against an Alexander on the ground of heresy and had disfellowshipped him 1 Tim. 1:20, and the context suggests that the heresy was that of Judaism. This could have been the same one mentioned in Acts; and the "worker in brass" who testified against Paul in Rome 2 Tim. 4:14.

THE TOWN CLERK

He was obviously a man of ability and intelligence and by the use of those attributes was able to pacify the people and quell the riot. His speech was effective, and may be analysed thus.

1. The riot was undignified inasmuch as Ephesians were above suspicion in their worship of Diana 19:35-36.
2. It was unjustified seeing no charge of sacrilege could be urged or established against the men whom they accused 19:37.
3. It was unwarranted as there were legal means of redress open to Demetrius or others who felt they had been wronged 19:38-39.
4. Finally, if neither pride nor a sense of justice moved them their action was most unwise for the Romans might well move against them for such unseemly behavior. V. 40.

PAUL'S CHANGE OF PLANS

Paul left Ephesus, went to Troas, thence to Macedonia and on to Greece (Corinth). 2 Cor. 2:12, Acts 20:1-2. This was not the route he originally intended to take. Confusion has arisen because two plans are mentioned in Epistles to the Corinthians. The case may be stated thus:

(1) Original plan. This is given in explanation in 1 Cor. 16:5-6 and the suggested route was Ephesus, Corinth, Macedonia, Corinth, Judea. The plan had been arranged before 1 Corinthians had been written & probably conveyed to the Ecclesia in the last Epistle. The reason for the change of plans was to give them opportunity to repent 2 Cor. 1:23.

(2) Ultimate plan. Before Paul wrote 1 Corinthians, or whilst he was writing it he decided on another order for his visits as outlined in 1 Cor. 4:5-6 which is the route he took as per Acts 20:1. It could have been that during this journey he suffered one of the shipwrecks mentioned 2 Cor. 11:25.

PAUL IN MACEDONIA Acts 20:1-2

These Ecclesias were noted for "their deep poverty" (2 Cor. 8:2-3) and their extreme generosity. Thus Paul warned the Thessalonians against indiscriminate bounty 2 Thess. 3:10-11. For evidences of their liberality, see Phil. 4:15; 2 Cor. 11:8-9, 12:13-14. They were liberal not only in money but in service, giving themselves without stint 2 Cor. 8:5; Acts 20:4; 27:2; Col. 4:10. Consider Epaphroditus Phil. 2:30 and Luke Acts 16:10-40, 20:6. See also Acts 20:13.

"GONE OVER THOSE PARTS" ACTS 20:2.

Paul's ministry included a visit to Illyricum Rom. 15:19-20, also known as Dalmatia. Evidently Ecclesias were founded, and Titus was later sent there 2 Tim. 4:10. At this time, he planned to take the Gospel beyond these parts, as far west as Spain Rom. 15:24, 2 Cor. 10:15-16.

PAUL'S ILLNESS

The constant labor, frequent persecution, and fretting anxiety left their mark on the Apostle. He writes of depression, trouble and sickness 2 Cor. 1:5-10, 2 Cor. 2:13, of a "thorn in the flesh" which he pleaded in vain to be removed. 2 Cor. 12:7-10. He saw himself & the other Apostles as an object lesson of patience and suffering endurance unto all other believers 1 Cor. 4:9.

5 PAUL IN TROAS 20:7-12.

1 A MEETING WITH THE BRETHREN 20:7

It is sometimes alleged that this was the "first sabbath" after Passover, and that the brethren only met once a year for communion on that day. But Paul had waited in Philippi for the eight days of unleavened bread, and a further week in Troas after 5 days, at Ephesus.

1 This commenced 6 o'clock Saturday, the time Christ rose & thus most appropriate for this purpose. The Apostles attended the synagogue on the 7th day Acts 17:2 and met with the brethren on the 8th day 1 Cor. 16:2 See Rev. 1:10 which implies a stated time. See also Rom. 14:5-10, 24.

Justin Martyr wrote: "On the day which is called Sunday, all who dwell in town or country come together to one place. The memoirs of the Apostles and the writings of the prophets are read for a certain time, & then the president of the meeting, when the reader has stopped, makes a discourse, in which he instructs and exhorts the people to the imitation of the good deeds of which they have just heard. We then all rise up together, and address prayers; and when our prayers are ended, bread and wine and water are brought and the president, to the best of his ability, offers up both prayers & thanksgiving, and the people assent, saying, "Amen." And then the distribution of the bread and wine, over which the thanksgivings have been offered, is made to all present, and all partake of it."

2 EUTYCHUS IS RAISED TO LIFE 20:8-12

12 This could make the crowded room even hotter & induce sleep more readily.

1 Cor. 16:20-11. Naturally as a substitute for Paul they might be disposed to ignore him as unacceptable which would hurt his sensitive disposition 1 Tim. 1:2, 2 Tim. 1:2-3.

It was probably festival time & great crowds would be gathered together. See Opp.

1 CORINTHIANS WRITTEN FROM EPHESUS. V. 20.
GALATIANS WRITTEN FROM EITHER EPHESUS OR CORINTH
See Note Opp. p. 183. "The care of the Ecclesias" 2 Cor. 11:28

29 And the whole city was filled with [a] confusion: and having [b] caught [c] Gaius and [d] Aristarchus, [e] men of Macedonia, Paul's [f] companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the [g] people, the [h] disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: [i] for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they [k] drew Alexander out of the multitude, the Jews putting him forward. And [m] Alexander [n] beckoned with the hand, and would have [o] made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, **Great *is* Diana of the Ephesians.**

35 And when the [p] townclerk had [r] appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [s] a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing [t] rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [u] the law is open, and there are [v] deputies: let them [m] implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a [3] lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

[a] ch. 21. 27, 31.
[2] Or, *ordinary.*
[b] ch. 6. 12.
[c] ch. 20. 4. Rom. 16. 23. 1 Cor. 1. 14.
[d] ch. 20. 4 & 27. 2. Col. 4. 10. Philem. 24.
[e] 2 Cor. 8. 19.
[f] ver. 9.
[g] ver. 7, 30. ch. 11. 26.
[h] ch. 21. 6. Not as ver. 10.
[i] 1 Cor. 16. 5.
[k] Mat. 14. 8.
[l] ch. 16. 12. 19.
[m] Mark 15. 21. 1 Tim. 1. 20. 2 Tim. 4. 14.
[n] ch. 12. 17.
[o] ch. 24. 10 & 25. 8, 16 & 26. 1, 2, 24.
[p] ch. 9. 23.
[q] ch. 18. 18. Rom. 15. 25.
[r] ver. 36.
[s] ver. 16, 18. ch. 2. 9.
[t] ch. 27. 10, 13.
[u] ch. 17. 1.
[v] ch. 19. 29.
[3] ch. 14. 6.
[4] Gr. *the temple keeper.*
[5] ch. 16. 1.
[6] Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12.
[7] ch. 21. 29. 2 Tim. 4. 20.
[8] ch. 26. 10.
[9] ch. 16. 8.
[10] ch. 16. 12.
[11] ch. 12. 3.
[12] 2 Tim. 3. 4.
[13] 1 Cor. 16. 2. Rev. 1. 10.
[14] ver. 11. ch. 2. 42, 46. 1 Cor. 10. 16 & 11. 20-24.
[15] Or, *the court days are kept.*
[16] ch. 13. 7. John 18. 3. Rev. 4. 5 & 8. 10.
[17] Rather as Mat. 25. 1, &c.
[18] ver. 40. ch. 23. 28, 29. Rom. 8. 33.
[19] ch. 1. 13.

42 For they are not able to speak against the things whereof they accuse him.

43 But when certain of his disciples, which were unwilling that he should adventure himself into the theatre, sent unto him, desiring him that he would not venture himself into any place.

44 Now some cried one thing, some another: for the assembly was confused; and the more part knew not wherefore they were come together.

45 And when the people were quieted, the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

46 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

47 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

48 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

49 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

50 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

51 And when he had thus spoken, he dismissed the assembly.

CHAPTER 20.

1 Paul goeth to Macedonia: 7 celebrateth the Lord's supper, and preacheth. 10 Eutychus is raised to life. 17 Paul's charge to the elders of Ephesus.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

THREE ECCLESIAS
- THE TRUE: Paul separated the disciples from the synagogue V9
- THE UNLAWFUL: Called out by agitation of Demetrius and mob psychology V.32
- THE STATE ELECTED! Called out by vote of the people V.39. Contrast the Church V.7.

THE COLLECTION IN CORINTH

Titus met up with Paul in Philippi 2 Cor. 7:5-7, 15-16 about 5-6 months after 1st Epistle written. Meanwhile a collection arranged throughout Macedonia (2 Cor. 8:1), the initial preparations for which had previously been made at Corinth (2 Cor. 9:2) though through strained relations with Paul it had lagged. Titus despatched from Philippi to receive it with two companions (Luke?) (2 Cor. 8:6, 16, 23). After Paul's visit to Corinth, the deputation left bearing the gift. Acts 20:4.

CHAPTER 20

Paul's troubles were accentuated towards the close of his stay in Ephesus (2 Cor. 1:8-11). Time: Approx Pentecost 1 Cor. 16:8

4 THREE MONTHS IN GREECE vv 1-6

1 PAUL SEEKS TITUS V.1.

1 He was deeply concerned over set conditions in the Ecclesia in Corinth, and went in search for Titus to receive his report. En route he was delayed at Troas 2 Cor. 2:12-13. He then continued to M.

2 An indication of his warmth of nature.

Paul went first to Troas when he was delayed, then on to Macedonia & prob. Philippi where he was at ultimately was visited by Titus. See Intr. 2 Cor.

Paul also here met up with Timothy. Acts 19:22. 2 Cor. 1:1

2 VISITS MACEDONIA Chap 8

3 He evidently revisited all the Macedonian Ecclesias, at the same time taking up a collection for the impoverished believers of Jerusalem. Cp 2 Cor. 8:1-5, 9:1-5

2 Cor. 2:13 This would have occupied several months in addition to the 3 months in Greece. See opp.

Titus is first sent on his 2nd mission to Corinth with two brethren. He arranges for a collection for the poor and bears with him.

2 CORINTHIANS WRITTEN FROM MACEDONIA Cp 2 Cor. 8:6 & 16-24 9:1-5.

4 To Corinth to correct the disorders in the Ecclesia. He had given time for the Epistle to have its effect.

5 Putting in order the affairs of the Ecclesia. Writing!

ROMANS WRITTEN FROM CORINTH discusses future plans Ch. 15. GALATIANS WRITTEN? Some believe so because of similarity to Romans. Cp also opp. 1 Cor. If so, Paul had further bad news to endure from Galatia

Paul was the guest of Gaius while at Corinth Rom. 16:23. For other co-laborers see Rom. 16:1, 4, 21-23.

3 LEAVES FOR JERUSALEM VIA TROAS Vv 3b-6

RV: "And a plot was laid against him by the Jews..." The details are not revealed but they were sufficient to make him change his plans and instead of travelling direct to Jerusalem Rom. 15:25-27 to return via Macedonia and Troas.

7 Savior of a father. By some identified with Sopater Rom. 16:21. In some MSS, however, he is distinguished by the added comment: "the son of Pyrrhus."

8 "Of Derbe" distinguishes him from Acts 14:20. Cp Rom. 16:23.

9 Cp Acts 16:13 Ac. At Philippi, Paul again met up with Luke who now accompanied the Apostle.

10 The winds were evidently unfavorable, as previously it only took 2 days. Acts 16:11.

CERTAIN OF THE CHIEF OF ASIA

193 "Asiarchs. Gr. Asiarches. These were persons of wealth and position chosen to preside over the public festivals and games, and defray the expenses. About this time a decree was passed that the month Artemisius, named after the goddess, should be wholly devoted to festivals in her honor. The decree is extant, and opens with words that sound like an echo of V.31." Camp Bible.

"The Asiarchs, or High Priests of Asia, were the heads of the imperial, political-religious organisation of the province in the worship of 'Rome and the Emperors'; and their friendly attitude is a proof both that the spirit of the imperial policy was not as yet hostile to the new teaching, and that the educated classes did not share the hostility of the superstitious vulgar to Paul. Doubtless some of the Asiarchs had, in the ordinary course of dignity, previously held priesthood of Artemis or other city deities; and it is quite possible that up to the present time even the Ephesian priests were not at all hostile to Paul. The eclectic religion, which was fashionable at the time, regarded new forms of cult with equanimity, almost with friendliness; and the growth of each new superstition only added to the influence of Artemis and her priests." W.M. Ramsay: Paul the Traveller & the Roman Citizen

The Roman policy was one of religious toleration subject to the paramount claim of the divine majesty of Rome incarnate in human form in the Emperor. [illegible] Jesus is hailed.

THE DEPUTATION TO JERUSALEM

The representatives of Ecclesias bearing the gift to Jerusalem? Rom. 15:26-28. 2 Cor. 8:19. 1 Cor. 16:3

Galatian Collection - 1 Cor. 16:1 - Gaius, Timothy.
Asian Collection - Tychicus, Trophimus.
Macedonian - Sopater etc.
Achaia - ? Perhaps Corinthians insisted that Paul be their representative.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had [d] broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and [m] the next *day* we came to [n] Miletus.

16 For Paul had determined to sail by [p] Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, [q] to be at Jerusalem [r] the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called [s] the elders of the church.

18 And when they were come to him, he said unto them, Ye know, [t] from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me [u] by the lying in wait of the Jews:

20 *And* how [v] I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 [w] Testifying both to the Jews, and also to the Greeks, [x] repentance toward God, and faith toward [y] our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit [z] unto Jerusalem, not knowing the things that shall befall me there:

23 Save that [a] the Holy Ghost witnesseth in every city, [b] saying that bonds and afflictions abide me.

24 But [c] none of these things move [d] me, neither count I my life dear unto myself, so that I might [e] finish my course with joy, and [f] the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that [g] I am pure from the blood of all *men*.

27 For [h] I have not shunned to declare unto you all [i] the counsel of God.

28 ¶ [j] Take heed therefore unto yourselves, and to all [k] the flock, over the which the Holy Ghost hath made you [l] overseers, to feed the church of God, which he [m] hath [n] purchased [o] with his own blood.

29 For I know this, that after my departing shall [p] grievous wolves enter in among you, not sparing the flock.

30 Also [q] of your own selves shall men arise, speaking [r] perverse things, to draw away disciples after them.

31 Therefore [s] watch, and remember, that by the space of [t] three years I ceased not to

(a) ver. 24. ch. 18. 5. Luke 16. 28.
(b) Mark 1. 15.
(c) 1 Kin. 17. 21. 2 Kin. 4. 34.
(d) ver. 7.
(e) ch. 21. 4, 12. 1 Thes. 3. 3.
(f) ch. 9. 16 & 21. 33.
(g) Or, wait for me.
(h) ch. 21. 13. Rom. 8. 35, 37. 2 Cor. 4. 16.
(i) ch. 13. 25. 2 Tim. 4. 7.
(k) ch. 1. 17.
(l) Gal. 1. 2. Tit. 1. 3. Cp. ch. 26. 16-18.
(m) ch. 18. 6.
(n) ch. 21. 26. Luke 13. 33.
(o) ver. 17. 2 Tim. 4. 20.
(p) ver. 20.
(q) ch. 18. 19.
(r) ch. 2. 23. Luke 7. 30. Eph. 1. 11.
(s) Luke 17. 3. 1 Tim. 4. 16.
(t) ch. 18. 22 & 19. 21. Cp. ch. 24. 17.
(u) Luke 12. 32. John 21. 15-17. 1 Pet. 5. 2.
(v) ch. 2. 1. Cp. 1 Cor. 16. 8. Cp. also ver. 6 with Lev. 23. 6, 11, 15.
(w) Phil. 1. 1. 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 5. 2. Cp. ver. 17.
(x) ch. 11. 30. Cp. ver. 28.
(y) Eph. 1. 14. 1 Tim. 3. 13.
(z) Eph. 1. 7. Col. 1. 14. Heb. 9. 14. 1 Pet. 1. 19. 1 John 1. 7. Rev. 1. 5.
(a) ch. 18. 19 & 19. 1, 20.
(b) Mat. 7. 15.
(c) Cp. 2 Tim. 1. 19, 20. 1 John 2. 18. Rev. 2. 2.
(d) Mat. 27. 27.
(e) ver. 3.
(f) Mat. 24. 42.
(g) ver. 27.
(h) Cp. ch. 19. 8, 10.

28 Drag: "at your houses." Col Thess II

29 Metaphor. From meta - after, implying change, noeo, to perceive, the mind. Signifying a change of understanding - action, due to a mental perception. The first requirement. Cp Acts 2:38.

30 Faith in action. The second requirement.

31 The terms of Paul's commission were to preach first to Jews & after to Gentiles Gp Gal 1:16 46. for which cause he sought out cities where were Jewish communities Acts 17:1. Thus dumbed his presence first in Jerusalem & therein Rom. 1:13-15. 15:23-24. He felt bound "in his spirit" "Spirit" here distinguished from Holy Spirit in V. 23.

32 Evidently such warnings had been frequently given. See Paul's anticipations of danger for 15:31.

33 Diag. "of no account make I life precious to myself." - I take no account of anything - neither liberty ease or comfort Gp Phil. 3:7-9.

34 Complete the race 1 Cor. 9:24. Gal 5:7 Phil 3:12-14. 2 Tim 4:7

35 Diakonia - Service. See Acts 1:25

36 The Gospel expresses Divine favor toward humanity - In individual salvation & the establishment of the Kingdom.

37 Paul evidently never returned to Ephesus, but determining the destiny of Timothy. See 1 Tim. 1:3.

38 Emphatic in Greek. Indicating his last opportunity of doing so.

39 RV "shrank not from declaring."

40 RV: "the whole" This involved complete instruction - both negative & positive principles, both warning & encouragement.

41 He that is careless about his own salvation will never be careful about that of others. Cp 1 Tim 4:16.

42 Gr: "the blood of His own (i.e. Son, sacrifice etc). See Diag. Many read: "Ecclesia of the Lord" (See RSV mg)

43 The Judaisers who would enter the Gentile Ecclesias from without. Cp the warning 2 Tim 3:6-9

44 Grecian philosophy: the Gnostics etc. 1 Tim 6:20. Col 2:18-23.

45 Diastrepho - To distort, twist.

46 3 mths in synagogue Ch 19:8 2 yrs in Tyrannus 19:10 an indefinite period perhaps many missionary expeditions in the neighborhood 19:22.

RAISING OF EUTYCHUS

See the parallel with Peter's miracle p. 163.

In this case the raising of Eutychus would be a solemn and significant introduction to the partaking of the emblems, as emphasising the power & love of God.

13 Sig. Good fortune.

14 The discourse long, and the over-heated air induced by the large company, over-crowded room, and many lights caused him through weakness of flesh to fall asleep.

15 RV: "Make ye no ado." Cp the noisy mourning Matt. 9:23. Mk 5:38-39. Paul thus calmed the sobs and wailing of the congregation.

16 Communion.

17 An additional meal. Perhaps a love feast like 1 Cor. 11:20.

18 Fraternal conversation

19 Brought him to Paul early in the morning before he left to show that he was doing well.

6 TO JERUSALEM. V. 13 - 21:16.

§ JOURNEY TO MILETUS. Vv. 13-16.

20 It is approx. 24 m. by land, though further by sea around Cape Lectum. Paul possibly desired the solitude for meditation, that such a walk would provide.

21 The capital of the island of Lesbos. It possessed a deep and spacious harbor on its north coast.

22 An island, divided from the mainland by a narrow strait. Omitted by Vat. Mss. It is "the rocky extremity of the ridge of mycale, on the Ionian coast, between which and the southern extremity of Samos the channel is barely a mile wide." (Speakers' Comm.). RV omits.

23 An important commercial and maritime centre about twenty eight miles south of Ephesus, on the south-west coast of the Gulf of Latmos. This has since silted up, however, so that today Miletus is about 8 miles inland.

24 Chronotribeo. Chronos, time. tribas, to rub, to wear out. Thus to waste time, spending it needlessly.

PAUL'S FAREWELL ADDRESS TO THE EPHESIAN ELDERS Vv. 17-35

27 Diag. "plots." Cp V. 3. There is no specific account of Jewish plots in Ephesus such as endangered his life, though mention is made of their hostility to him Acts 19:9 13. These plots could account for some of the persecution of 2 Cor. 11:23-26. See below

"TAKE HEED UNTO YOURSELVES" V. 28.

This expression is peculiar to Luke. It is used in the following relationships.

- Beware of leaven of the Pharisees. Luke 12:1.
- Do not stumble nor cause others to do so Luke 17:3.
- Care lest the pressures of life cause us to spiritually sleep Luke 21:34.
- Care lest oppose Divine work Acts 5:35.
- Personal watchfulness Acts 20:28
- Personal deportment & doctrine 1 Tim. 4:16

194

PAUL'S FAREWELL SPEECH TO THE EPHESIAN ELDERS. Vv. 18-35

(1) His lowly-minded dedication to his difficult task Vv. 18-19.
(2) His fidelity and thoroughness in preaching Vv. 20-21.
(3) His determination to complete the ministry set him Vv. 22-24.
(4) The responsibility that now rested upon the elders Vv. 25-31.
(5) His commendation of them to God & the Word V. 32.
(6) His example of integrity and liberality in the Gospel Vv. 33-35.

HUMILITY OF MIND. V. 19.

- Paul's example Acts 20:19
- What it must entail Phil. 2:1-8.
- What it must not entail Col. 2:18, 23.
- ... ment that all must wear Col. 3:12 1 Pet. 5:5.

PAUL'S THIRD MISSIONARY JOURNEY. ACTS 18:23 - 21:17.

- ANTIOCH, GALATIA, PHRYGIA - Confirming Ecclesias Ch 18:23
- EPHESUS - Three years stay Ch 19:10. - Ch 19:1-41.
- CORINTH - Short visit 2 Cor 13:1. } All this included in the 3 years stay in Ephesus.
- MACEDONIA - Short visit - 1 Tim. 1:3.
- THROUGHOUT ASIA - Short visits spreading Gospel 19:10
- TROAS - Waiting for Titus 2 Cor 2:12-13.
- PHILIPPI - Meets Titus 2 Cor. 7:6.
- ECCLESIAS OF MACEDONIA Acts 20:2.
- ILLYRICUM - Preaching Rom. 15:19.
- CORINTH - 3 m. Visit. Plot against his life Acts 20:3.
- MACEDONIA - By land instead of ship to Syria Acts 20:3
- PHILIPPI Acts 20:6
- TROAS - Eutychus Acts 20:7-12
- ASSOS - Paul waits there 20:13
- MITYLENE, CHIOS, SAMOS, TROGYLLIUM, [illegible] - 20:15.
- MILETUS - Elders of Ephesus 20:17-38

COOS, RHODES, PATARA
PASSING CYPRUS TO
PTOLEMAIS Acts 21:7.
CAESAREA - Home of
warning a
JERUSALEM 21:15.

I Me is about to leave
former the flock which
he had fed with such de-
voted care & loved with
such fervent love. He did
so with the realization of
deadly dangers that fac-
ed them. Thus he commits them
to the Greater Shepherd
above 1 Pet 5:1-4.
II The doctrine of salva-
tion in Christ.
I On a sound foundation
which the enemies
could never shift. 1 Cor 3:

Oeconomia - To assign
by lot (from Kleros, lot),
(ana nemomai, to possess).
Gives a divine disposal. See
Eph 1:11. See Acts 26:
Eph 1:11. Col 1:12. 3:24
Heb 9:15. 1 Pet 1:4

II In contrast to the grievous
wolves who would
spare the flock 1 Tim. 6:5-10
Jude 3-19.
He not only refused the
which was legitimate
Luke 10:8 but supported oth-
ers as well.
35 RV: "In all things I gave
you an example, ...
I had labored for material
things. (1) To support him-
self in preaching. (2) To help
the co-laborers. (3) To extend
help to others God 2:10. For
myself he had learned the
lesson of contentment Phil
4:11.

A TEARFUL FAREWELL
Vv. 36-38
Kataphileo - To kiss
fervently. Cp Mt 26:49 Lk 7:45

CHAPTER 21

SEVEN DAYS AT
TYRE Vv. 1-6

1 Gr: "Having torn them away" (Vine).
Gr: "let sail."

Island Stanchio
Rose. The capital had the
same name, Luke
gives no indication as to
whether they stopped here
or not.
A large city of great
significance on the
coast of Lycia. Here
they changed ship.
They would greatly shorten
the length of the
journey, rather than
a coastal vessel they
would have been in.
2 Gr: "came in sight of."
Possibly recalled to
Paul's carefree adventures
Acts 13 (onload & relief)
They had to find oth-
er means of transport
as occasioned delay.
Anevriskō - To find
out by search as in Lk
2:44. They were evidently
in a large company &
possibly scattered. Thus
the week's ministry by
the world be particu-
larly valuable and, in
fact, endeared him to
them. Cp V. 5.

PROGRESS REPORTS IN ACTS
1. Demonstration with power that Jesus is Lord + Christ 2.47
2 Demonstration of Apostolic authority 5:11-14
3 Establishment of Ecclesial organisation 6:7
4 Conversion of Paul - rest from persecution 9:31
5 Demonstration of power of prayer 12:24
6 Accommodation to circumstances in conformity to the Truth 16:4-5
7 Forthright proclamation of Truth in the face of paganism 14:20
8 Final deliverance from shackles of Judaism 28:31.

COOS, RHODES, PATARA Acts 21:1
PASSING CYPRUS TO TYRE 21:2-6.
PTOLEMAIS Acts 21:7.
CAESAREA - Home of Philip - Second warning against proceeding to Jerusalem 21:8-14
JERUSALEM 21:15.

Paul journeyeth to Jerusalem.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

22 Men, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,

3 I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, *and* was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that I might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, *because* he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

23 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so spoken, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both *these and* those.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged *him*, See thou tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *it*, he asked of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

24 And after five days Ananias the high priest descended with the elders, *and with* a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the more often, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had I may have something to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

26 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, *and* saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And hardly passing it came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter, *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take meat: for this *is* for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

28 And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign *was* Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next *day* to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, *Men and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear *it*.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

PAUL'S DETAILED REPORT V 19

It was an impressive account to render. Since he last "saluted the Ecclesia" Ch. 18:22 he had consolidated his labors in Galatia + Phrygia Ch. 18:23, had established an Ecclesia at Ephesus, had strengthened the brethren in Asia, Macedonia + Achaia, had vigorously corrected heresy and wrong conduct, had taken up alms for Jewish disciples, had helped Ecclesias at Miletus, Tyre, Acre and [illegible] Caesarea. The report would include an outline of the activities of the Judaisers, and the pernicious influence of some who had spread this theory from Judea 1 Cor 1:12 There were those who were spreading malicious lies about Paul to discredit him in the eyes of those zealous of the Law. Therefore after Paul completed his report the elders made a suggestion as to how this could be countered.

7 JOURNEY'S END: AT JERUSALEM. Vv 15-16

28 Old Eng. for what is carried.
29 They probably conducted him there for safety bearing in mind the ominous prophecy of Agabus.
30 Diag. "Conducting us to"
31 Sig. "Reminding" (Unger)
Probably known to Barnabas who was also of Cyprus. Acts 4:36 and a disciple of long standing.

7 IN JERUSALEM V 17 - Ch. 23:30.

32 Wherever Paul went his warm spirit received encouragement from the affectionate regard he was held in by those of like faith. This helped in the face of troubles that likewise beset him. An evening was spent with his beloved brethren.
33 His companions - who bore the token of love from the Gentile Ecclesias. Rom 15:26-28
34 By probably a kiss of peace. 1 Thes 5:26
35 Gave a detailed account. RV: "Rehearsed one by one."

1 A REPORT FOR THE ELDERS Vv 17-19

Paul's authority stemmed from God Gal 1:1 and there was no condemnation upon him to make such a report. He did so because of his love for the brethren.

2 A REQUEST FROM THE ELDERS. Vv 20-25.

36 By acknowledging that Paul's labors were God-blessed Cp. Acts 11:18
37 Myriads - 10,000. An indication of successful preaching. Cp. Acts 17:6. This number not necessarily confined to Palestine.
38 Without seeing in it a means of justification.
39 The trouble-makers had been busy undermining the influence of Paul by spreading malicious lies.
40 On the contrary he taught that the Law is good. 1 Tim. 1:8 Rom. 7:12 and sometimes reasoned from the basis of the Law. 1 Cor. 9:9. 1 Tim. 5:18. The use of the Law was legitimate if it were used to illustrate the Heedless state of man + the will of God. Gal. 3:24.
41 Hagnismos denotes a ceremonial purification. It is found in LXX Num. 6:2,8 and suggests that Paul became a nazarite for 7 days. V 27.
42 Paul is called upon to assume the cost of their sacrifices involving 8 Lambs, 4 Rams besides oil, flour etc and his own offerings. It was the custom of some to bear such costs for poor Nazarites. Thus Josephus records that when Agrippa I arrived in Jerusalem to take possession of his throne: "On arriving at Jerusalem, he offered many sacrifices of thanksgiving: wherefore also he ordered that many of the Nazarites should have their heads shorn" Ant. 19:6:1 Of course Paul would not have connived at the suggestion of the elders if these 4 men imagined that justification was through the Law. He had circumcised Timothy Acts 16:3 taken upon himself a vow Acts 18:18 advised that converted Jews should remain as such outwardly 1 Cor. 7:17-19 and was prepared to conform where no principle of truth was jeopardised by so doing 1 Cor. 9:19-23. Cf. Gal 2:3-5.
43 Not as an agitator against Moses.
44 Such as in Rom. 2:14-15.

---

15 And after those days we took up our [b] carriages, and went up to Jerusalem.
16 There went with us also certain of the [c] disciples of [d] Cæsarea, and brought with them one Mnason of [f] Cyprus, an old disciple, with whom we should lodge. AD. 58 See opp. p 184
17 And when we were come to Jerusalem, [h] the brethren [i] received us gladly.
18 And the *day* following Paul went in with us unto [m] James; and all [n] the elders were present.
19 And when he had saluted them, he [r] declared particularly what things God had wrought among the Gentiles by his ministry.
20 And when they heard *it*, they [x] glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: (RV "have been")
21 And they [a] are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the [d] customs.
22 What is it therefore? the multitude must needs come together: for they will hear that thou art come. (Diag. "certainly")
23 Do therefore this that we say to thee: We have four men which have [h] a vow on them;
24 Them take, and [i] purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.
25 As touching the Gentiles which believe, [m] we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.
26 Then Paul took the men, and the next day purifying himself with them [e] entered into the temple, to signify the accomplishment of the days of purification, until that [g] an offering should be offered for every one of them.
27 And when [k] the seven days were almost ended, [l] the Jews which were of [m] Asia, [n] when they saw him in the temple, [o] stirred up all the people, and [p] laid hands on him,
28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and [q] the law, and this place: and further brought Greeks also into the temple, and [r] hath polluted this holy place.
29 (For they had seen before with him in the city [s] Trophimus an [b] Ephesian, whom they supposed that Paul had brought into the temple.)
30 And all the city was moved, and the people ran together: and [c] they took Paul, and drew him out of the temple: and forthwith the doors were shut.
31 And as they went about to kill him, tidings came unto [t] the chief captain of the [f] band, that all Jerusalem was in an uproar.
32 [u] Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.
33 Then the chief captain came near, and took him, and commanded *him* [k] to be bound with [l] two chains; [6] and demanded who he was, and what he had done. (RV. "Inquired")
34 And some cried one thing, some another, among the multi-

[a] Mat. 6. 10. Cp. Ruth 1. 18.
[b] Judg. 18. 21. 1 Sam. 9:20
[c] ch. 11. 26.
[d] ver. 8.
[e] Num. 6. 13.
[f] ver. 3.
[g] Num. 6. 10-12.
[h] ver. 7.
[i] ch. 15. 4.
[k] Num. 6. 9.
[l] ch. 24. 18.
[m] ch. 12. 17.
[n] ch. 2. 9.
[o] ch. 26. 21.
[p] ch. 11. 30.
[q] ch. 19. 32.
[r] ch. 15. 12. Rom. 15. 18, 19.
[s] Luke 21. 12.
[t] ch. 1. 17.
[u] ch. 6. 13 & 25. 8. John 11. 48.
[x] ch. 4. 21 & 11. 18. Mat. 15. 31.
[y] ch. 24. 6.
[z] ch. 20. 4.
[a] ver. 24. Luke 1. 4.
[b] ch. 18. 19.
[c] ch. 26. 21. Cp. 2 Kin. 11. 15.
[d] ch. 6. 14.
[e] Mark 6. 21. John 18. 12.
[f] John 18. 3.
[g] Cp. ch. 23. 27 & 24. 7.
[h] ch. 18. 18. Num. 6. 2, 18.
[i] ver. 26. ch. 24. 18. John 11. 55.
[k] ver. 11. ch. 20. 23.
[l] ch. 12. 6. Cp. ch. 22. 30 & 26. 29 & 28. 20.
[m] ch. 15. 20, 29.

196

---

3 PAUL IN THE TEMPLE Vv 26-36

45 RV: "Declaring" This would be announced to the priest: Num 6:13-15 This was done apparently about 7 days before the termination of the period.
46 Including Paul! Normally 30 days was considered the minimum period for a vow, but the law itself specified no period. Paul limited his period to 7 days.
47 Evidently 7 days of preparation for the completion of the rites during which the Temple was visited, the offerings made ready + finally the head shaved.
48 Visiting Jerusalem for Pentecost Acts 20:16 They had manifested great hostility to Paul when in Asia Ch 19:9 but being a minority among Gentiles did not have the opportunity of injuring him as now presented itself.
49 Sunchoo - to confuse, stir up (Vine) They did this by agitating against Paul.
50 The accusation was completely false, was an echo of that charged against Stephen Ch. 6:13 as Paul doubtless recalled!
51 A furious multitude enraged beyond control rushed upon him.
52 Hieron. The Sacred place. The whole structure. They dragged him into the Court of the Gentiles + the heavy Gates, which separated that from the rest of the building were closed by the Levites.

4 RESCUED BY A Vv 31-40

53 They were doubtless assailing him with violent blows, probably dragging him to where they could stone him.
54 Chiliarchos. Commander of 1000 men. His name was Lysias Ch 23:26
55 Cohort. Diag. It formed the Roman garrison of the Tower of Antonia. See note Ch 23
56 His two hands chained to two soldiers. Cp. also Peter Ch 12:6.

PAUL'S AIM IN JERUSALEM He apparently hoped to unite more completely the Jewish & Gentile segments of the Ecclesia & apparently hoped that the gift he bore would assist to that end. See Note Rom 16:25. He knew that the Judaising faction had sent [redacted] emissaries into the Gentile Ecclesias 2 Cor 11:4,13 and the unscrupulous action of such in Jerusalem was early revealed to him. Beneath the external show of harmony Acts 21:20 there lurked elements of discord, which threatened to disturb it, and which Paul was anxious to overcome. If he could win over the Jewish Ecclesias, or at least avert their open hostility to himself, he would have accomplished much for the harmony of the Ecclesias and the diffusion of the Truth. This doubtless was his main reason for visiting Jerusalem.

1 Cor 15:9 1 Tim 1:13 Phil 3:6

tude: and when he could not know 57 the certainty for the tumult, he commanded him to be carried into [c] the castle. 58

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 60

36 For the multitude of the people followed after, crying, [g] Away with him. 61

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 [i] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of [l] Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and [m] beckoned with the hand unto the people. [n] And when there was made a great silence, he spake unto *them* in [o] the Hebrew tongue, saying,

AD 58 Paul 12

CHAPTER 22.

1 Paul declareth the manner of his conversion. 22 Upon mention of the Gentiles, the people exclaim on him. 25 Being bound, he claimeth the privilege of a Roman.

(Apologia)

MEN, brethren, and fathers, hear ye my [p] defence *which* I *make* now unto you.

2 (And when they heard that he spake in [q] the Hebrew tongue to them, they kept the more silence: [r] and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [s] at the feet of [t] Gamaliel, *and* taught according to [u] the perfect manner of the law of the fathers, and [v] was zealous toward God, [w] as ye all are this day.

4 And [a] I persecuted [b] this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all [c] the estate of the elders: [d] from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 [e] And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? [g] And he said unto me, I am Jesus of Nazareth, whom thou persecutest. (Diag)

9 And they that were with me saw indeed the light, and were afraid; but they [h] heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And [j] one Ananias, a [k] devout man according to the law, [l] having a good report of all the Jews which dwelt *there*,

13 [m] Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, [n] The God of our fathers hath [o] chosen thee, that thou shouldest [p] know his will, and [q] see that [r] Just One, and shouldest [s] hear the voice of his mouth.

(a) His Persecution of the Christians. Vv 4-5

(b) His Conversion Vv 6-10

(c) His Blindness, Cure & Baptism Vv 11-16

(d) His Early Judaism 1-5

(e) His Commission Vv 17-21

(f) His Defence to the People Vv 1-21

(g) His Vocation Vv 14-16

---

a ver. 19. ch. 8. 3. b ch. 9. 2.
c ver. 37. ch. 22. 24 & 23. 10, 16, 32.
d ver. 40. Cp. ch. 22. 30 & 23. 10, 15.
e Luke 22. 66.
f ch. 9. 2 & 26. 10, 11.
g ch. 22. 22. Cp. Luke 23. 18. John 19. 15.
h To ver. 11, ch. 9. 3-8 & ch. 26. 12-18. Nies.
i Cp. ch. 5. 36, 37.
k ch. 17. 6.
l ch. 9. 11 & 22. 3.
m John 8. 43.
n ch. 12. 17.
o ch. 22. 2 & 26. 14. Luke 23. 38. John 5. 2 & 19. 13, 17, 20. Rev. 9. 11 & 16. 16. Cp. ch. 1. 19.
p ch. 7. 2-49.
q ch. 9. 10.
r ch. 10. 2.
s ch. 21. 40.
t ch. 6. 3.
u ch. 9. 17, 18.
v ch. 21. 39. Rom. 11. 1. 2 Cor. 11. 22. Phil. 3. 5.
w 2 Kin. 4. 38.
x ch. 5. 34.
a ch. 3. 13 & 5. 30.
b ch. 26. 5.
c ch. 26. 16.
d Cp. John 7. 17.
e ch. 21. 20.
f ver. 18. ch. 23. 11. 1 Cor. 9. 1 & 15. 8.
g ch. 3. 14.
h Rom. 10. 2.
i 1 Cor. 11. 23. Gal. 1. 12.

---

1 Cor 1:14 Probably Theophilus Acts 9:1. At the time Paul spoke Ananias was high priest and he could have testified to the facts though Theophilus was still alive.

7 Stephen's death was not an isolated incident Ch 26:10.

8 Imperfect tense: Lit "I was on my road" - C & H.

9 Diag "Jesus the Nazarene" The Christians were called Nazarenes Acts 24:5.

10 They heard the sound but did not discern the words spoken. See Notes Acts 9:7.

11 These expressions would indicate that Paul did nothing that the Law would not permit.

12 Such expressions showed that Paul had not departed from the Faith.

13 Prodeirizo - To prepare beforehand, to appoint. Thus "destined."

14 This is a title of the Messiah Jer 23:6. Ps 72:2. Isa 53:11 Cp Rom 1:4.

---

12 Indicative of great emotional strain.

14 The sound of the holy tongue in that holy place fell like a calm on the troubled waters. The silence became universal & breathless and the Apostle proceeded to address his countrymen as follows: "(C & H)

THE TOWER OF ANTONIA 19

Named after Mark Antony and built by Herod, it was partly surrounded by a deep ditch 165 feet wide. It was situated to the north west of the Temple. Josephus records: "Its general appearance was that of a tower with other towers at each of its four corners. That at the south east angle rose to an elevation of seventy cubits, so that from thence there was a complete view of the Temple. Where it adjoined the colonnades of the Temple it had passages leading down to both through which the guards — for in the fortress there always lay a Roman legion — descended & disposed themselves about the colonnades in arms at the festivals, to watch the people, & repress any insurrectionary movement." (Bell. Jud. 5.5.8).

Vv. 14-16 are additional to Acts 9:17-18

15 For thou shalt be his [a] witness [b] unto all men of what [c] thou hast seen and heard.

16 And now why tarriest thou? arise, and [d] be baptized, and [d] wash away thy sins, [d] calling on the name of the Lord.

17 And it came to pass, that, [e] when I was come again to Jerusalem, even while I prayed in the temple, I was in [f] a trance;

18 And [g] saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: [h] for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that [i] I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy [k] martyr Stephen was shed, I also was standing by, and [l] consenting unto his death, and [m] kept the raiment of them that slew him.

21 And he said unto me, Depart: [n] for I will send thee [o] far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* [p] lifted up their voices, and said, [q] Away with such a *fellow* from the earth: for [r] it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into [s] the castle, and bade that he should be [t] examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a [u] Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum [v] obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have [w] examined him: and the chief captain also [x] was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from [y] *his bands*, and commanded the chief priests and all their [z] council to appear, and brought Paul [a] down, and set him before them.

[a] ch. 26. 16.
[b] ch. 23. 11.
[c] ch. 26. 16.
[d] ch. 9. 18.
[e] ch. 2. 38. Ps. 51. 2. Heb. 10. 22.
[f] ch. 9. 14.
[g] Mat. 10. 9.
[h] ch. 9. 26. 2 Cor. 12. 2.
[i] Or, *forewarned him.* ver. 24.
[k] ch. 10. 10 & 11. 5. Cp. 2 Cor. 12. 1-4.
[l] ch. 16. 3.
[m] ver. 24.
[n] Cp. ch. 9. 29.
[o] ver. 4.
[p] ch. 26. 11. Mat. 10. 17.
[q] ch. 26. 29. Cp. ch. 21. 33 & 28. 20.
[r] ch. 23. 1, 6, 15, 20, 28 & 24. 20. Mat. 5. 22.
[s] Rev. 2. 13.
[t] ch. 21. 35 & 23. 10, 15, 28.
[u] ch. 8. 1 & 26. 10. Rom. 1. 32.
[v] ch. 7. 58.
[w] ch. 9. 15 & 26. 17 & 28. 28.
[x] ch. 2. 39.
[y] Luke 4. 20.
[z] ch. 22. 30.
[a] Luke 11. 27.
[b] Phil. 1. 27 & 3. 20.
[c] ch. 24. 16. 2 Cor. 1. 12 & 4. 2. 2 Tim. 1. 3. Heb. 13. 18. Cp. 1 Cor. 4. 4.
[d] ch. 21. 36.
[e] ch. 25. 24.
[f] ch. 24. 1.
[g] 1 Kin. 22. 24.
[h] Mat. 23. 27.
[i] ch. 21. 34.
[k] ver. 29.
[l] Deut. 25. 1.
[m] John 7. 51.
[n] John 18. 22.
[o] Cp. ch. 24. 17.
[p] ch. 16. 37.
[q] Cited from Ex. 22. 28.
[r] Mat. 22. 23.

CHAPTER 23.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 11 God encourageth Paul. 14 The Jews lie in wait for him. 27 He is sent to Felix.

AND Paul, [a] earnestly beholding [b] the council, said, Men *and* brethren, I have [c] lived [d] in all good conscience before God until this day.

2 And the high priest [e] Ananias commanded them that stood by him to [f] smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* [g] whited wall: for sittest thou to judge me after the law, and commandest me to be smitten [h] contrary to the law?

4 And [i] they that stood by said, Revilest thou God's high priest?

5 Then said Paul, [k] I wist not, brethren, that he was the high priest: for it is written, [l] Thou shalt not speak evil of the ruler of thy people.

6 But when Paul [m] perceived that the one part were [n] Sadducees, and the other Pharisees, he cried out in the council, Men

[a] 2 Cor. 1. 12 & 4. 2.
[b] ch. 22. 30.
[c] Phil. 3. 6.
[d] 1 Tim. 1. 3. Heb. 13. 18.
[e] ch. 24. 1.
[f] Mat. 26. 67. Luke 22. 64. John 18. 22.
[g] Mat. 23. 27.
[h] Lev. 19. 15. John 7. 51. Deut. 1. 17. 16. 19.
[i] ch. 22. 5.
[k] Lev. 19. 15. John 7. 51. Deut. 1. 17. 16. 19.
[l] Ex. 22. 28.
[m] ch. 12. 11.
[n] Mat. 22. 23. Mark 12. 18. Luke 20. 27.

---

15 RV: "A witness of him." To see, hear, and witness were essential attributes of apostleship Acts 1:8, 22. 1 Cor. 9:1. 15:8

16. Mid. Voice: "Cause yourself to be baptised." Personal effort is needed.

17. Epikalee - To call upon. In the Mid. Voice - To invoke, to call upon oneself as a witness or authority.

18 Best Mss - "his Name" See Dog.

(c) His Return To Jerusalem Vv 17-

19 Additional to Acts 9.

(b) He Is Commanded To Preach To The Gentiles Vv 17-21

There was no disputing the facts of Paul's conversion. All one to government's to believe as he against the Christians should change instituted strong & powerful reasons for so doing - leading to the command to preach to the Gentiles.

20 Paul imagined his simple act of conversion would change others - but he, himself had been impervious to such influences at Acts 4:13-14

21 The Christians still frequented the synagogues. People were often beaten in synagogues as a warning to others Matt 10:18 but Paul evidently means that he took men into criminality from the synagogues everywhere.

Martus. Some word rendered "witness" v. 15. To witness to death if necessary. RV "witness."

Suneudokeo - pleased to consent. Rend. "have pleasure in" - Rom 1:32.

For all his knowledge of Jewry, Paul was altogether too naive, and did not consider the blindness of their bigotry.

This had earlier been conveyed through Ananias. Acts 9:15.

6 PAUL BEFORE THE CENTURION Vv 22-30

They gave way to signs of uncontrollable fury, angry gestures by which they made it clear that they would treat him as he had treated Stephen.

Not understanding Hebrew he did not know what the tumult was about.

Proteino = To stretch out before. They had stretched him on the stake to receive the lash.

Himas = the lash of the scourge. They had stretched him out ready to receive the scourge.

27 Dion Cassius (60. 17) records that Messalina the wife of Claudius used to sell the freedom of Rome. At first at a high price but later cheaply. Lysias implied he had paid much for the right & thus held it a lofty view. He possibly took the name Claudius in consequence. Ch. 23:26

31 The Hall Gazith, where the Sanhedrin met was not far from the Tower Antonia - but it was within the balustrade beyond which Gentiles must not go. If that the place of meeting the Centurion not permitted. They probably met some other place.

CHAPTER 23

7 PAUL'S DEFENCE BEFORE THE SANHEDRIN Vv 1-9

He looked steadily at them. Many had been fellow students at the school of Gamaliel; most would have been his associates in the Christian persecution.

Acts 2:29 Note

Aphri - Continuedly "fixing the attention on the whole duration up to a certain time, but covering the future continuance undetermined." Bull. There was no boasting with Paul.

Because he claimed to live in good conscience yet proclaimed the Gospel of Jesus Christ.

Ananias died in the siege by the dagger of the Sicarii (Josephus 2:17:9) He was deposed by Agrippa a toward the close of the governorship of Felix about 2 yrs after this incident.

He was dressed in priestly robes in the Presidents seat. Paul's vigorous temperament got the better of him.

There was constant change in those holding the office. For all Paul knew Ananias could have been the sagan or high priest's deputy.

He quickly detected that he would not receive justice from that council, and adroitly used the investigation personalities to teaching

HIGH-PRIESTS (Mathias - Year Ishmael - few months)

Caiaphas was high priest 9 years followed by Jonathan who was succeeded by Theophilus who continued for 5 years. Ethnarch - ~~3 months~~ Simon ~~major~~ Kantheras - year Jonathan - 3 yrs ~~or~~ except Ananias - 10 years. Ismael - 1 year. Joseph, Ananias Hanan - 1 yr each. Jesus ~~Matthias~~ - ~~three months~~. Phannias ben Samuel Isaac ben Gamaliel

198

ANANIAS

Sig. Protected of Yahweh. Said to be a violent, haughty, gluttonous man, yet respected by the Jews. He had probably lately returned from Rome, having apparently been confirmed in his office by Claudius, to whom Quadratus, the predecessor of Felix, had

Ananias (Cont.) sent him as a prisoner, to answer certain charges of sedition against him. He seems to have been high priest for the unusually long time of ten years. He was deposed shortly before Felix was recalled, and was finally assassinated - BC. 67. Unger

THE LORD'S CARE FOR HIS SLAVE ROM 1:1

He is with him in spirit to encourage him V.11. The plot is overheard by one sympathetic to Paul V.16. The Roman Guard supports him V. 19. It is indicative of Heb. 13:5-6. Ps. 108:12 and must have greatly encouraged Paul

A conspiracy (See Note Index)

and brethren, [9] I am a Pharisee, the son of a Pharisee: [10] of the hope and resurrection of the dead I am called in question. [11]

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. (See Note p 68)

8 For the Sadducees [12] say that there is no resurrection, neither angel, nor spirit: [13] but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [e] We find no evil in this man: but [f] if a spirit or an angel hath spoken to him, [14] let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded [i] the soldiers to [k] go down, and to take him by force from among them, and to bring *him* into [m] the castle.

11 And [n] the night following the Lord stood by him, and said, Be of good cheer, Paul: for [o] as thou hast [p] testified of me in Jerusalem, so must thou bear witness also [q] at Rome.

12 And when it was day, [r] certain of the Jews [15] banded together, and bound themselves [16] under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under [17] a [s] great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he [t] bring him down unto you to morrow, as though ye would enquire [18] something more [b] perfectly concerning him:

and we, or ever he come near, are ready to kill him. [19]

16 And when Paul's sister's son heard of their lying in wait, he went and entered into [u] the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, [h] The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into [l] the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there [q] lie in wait for him of them more than forty men, which have bound themselves [t] with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, [v] *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to [w] Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix [a] the governor.

[9] See Note Acts 2:29
[10] Lit. "A son of Pharisees." His link with the sect goes back to its purest days when first formed
[11] The resurrection of Jesus Jn 11:25. This is a basic doctrine in Acts 2:24-32; 3:15,26; 4:10; 5:30; 10:40; 13:30,33,34; 17:31.
[12] Sadducees - A large number. It was a full council
[13] Gr. "Nor angel nor spirit" (Diag.). Moffatt: "No such things as resurrection, angels, or spirits." They denied the existence of angels or messengers, or spirit beings Heb 1:7. They repudiated any Divine interposition in human affairs.
[14] "Clamour" R.V. Diag.
[15] The explosive condition of antagonism between the Jewish groups helped to that state of disunity that led to such bloodshed in the siege of A.D. 70.
[16] DIVINE ENCOURAGEMENT FOR PAUL VV 10-11
[17] Lit. "We have anathematized ourselves with an anathema."
[18] The conflict in the council could provide the basis for such an enquiry vv 9-10 as the mutual antagonism subsided.
[19] Jealous, harassed, overwrought; Paul needed some support - and in loyalty received it Heb. 13:5-6. See Nte. Mt 9:2
[20] PLOT TO MURDER PAUL VV 12-22
[21] Probably Zealots.
[22] Anathematizo. Doomed to destruction. But see below.
[23] This is all that we know of the relationship. If she were living in Jerusalem, it would provide a personal reason for Paul to visit the city to preach
[24] Indicative of a sympathetic feeling towards Paul. He was probably incensed at the unfairness of the Jews. Paul received kindly treatment from his captors Ch. 24:23 27:3. Cp Dan 1:9. Ps. 106:46.
[25] Epangela - a summons (Vine).
[26] About 9 pm for greater secrecy.

10 PAUL TRANSFERRED TO FELIX IN CAESAREA VV 23-35.

THE CURSE 199

This was a very convenient one for those concerned, for like the Papists, the doctrine of sacerdotal absolution was held among the Jews. The Talmud instructed:

"He that hath made a vow not to eat anything, woe to him, if he eat; and woe to him if he do not eat. If he eat, he sinneth against his vow; and if he do not eat, he sinneth against his life. What must such a man do in this case? Let him go to the wise men and they shall loose him from his vow, as it is written Prov. 12:18: "The tongue of the wise is health."

[a] ver. 10.
[b] ver. 20, 33, 34. Mat. 27. 2.
[c] ver. 20. ch. 18. 25, 26 & 24. 22.
[d] ch. 26. 5. Phil. 3. 5.
[e] ch. 24. 15, 21 & 26. 6-8 & 28. 20. Cp. Tit. 2. 13.
[f] ver. 10.
[g] Mat. 22. 23. Mark 12. 18. Luke 20. 27.
[h] ver. 14, 15.
[i] ver. 27. Luke 23. 11.
[k] ver. 15. ch. 21. 35 & 22. 30.
[l] ch. 22. 30.
[m] ver. 16, 32. ch. 21. 34.
[n] ch. 18. 9 & 27. 23, 24. Cp. ch. 22. 14.
[o] ch. 22. 15.
[p] Luke 16. 28.
[q] Luke 11. 54.
[r] ch. 19. 21.
[s] ver. 21, 30. ch. 9. 24 & 25. 3.
[t] ver. 12.
[u] ver. 10.
[v] ver. 26, 33, 34.
[w] ver. 20. ch. 18. 25, 26 & 24. 22.

THE MOST EXCELLENT GOVERNOR FELIX. Felix = Happy. Originally a slave, he was liberated by Claudius Caesar for some unknown service. He was appointed procurator of Judea on the banishment of Ventidius Cumanus, about A.D. 52. Suetonius refers to the military honors conferred on him, "states that he was the husband of 3 queens or royal ladies. CRUELTY Tacitus declares that during his governorship of Judea he indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave, and considering himself licensed to commit any crime. Having a grudge against Jonathan the high priest, who had expostulated with him on his misrule, he made use of Doras an intimate friend of Jonathan, in order to get him assassinated by a gang of villians who joined the crowds that were going up to the Temple worship, a crime which led subsequently to countless evils by the encouragement which it gave to the Sicarii, or

25 Luke records the substance of the letter

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the [b] most excellent [c] governor Felix [d] *sendeth* greeting.

26 Lysias here departs from the strict truth desiring to display his zeal and care for a Roman Citizen. 22-24

27 [e] This man was taken of the Jews, and should have been killed of them: then came I with [f] an army, and rescued him, [g] having understood that he was a Roman.

27 Paul like Christ was acquitted by the Romans. Phil. 3:10.

28 And when I would have known the cause wherefore they [k] accused him, I [l] brought him forth into their council:

29 Whom I perceived to be accused [m] of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

28 RV: "That there would be a plot against the man."

30 And [o] when it was told me how that the Jews [q] laid wait for the man, I sent straightway to thee, and [s] gave commandment to his accusers also to say before thee what *they had* against him. [t] Farewell.

24 Sig. Instead of his father. Built by Herod the Great in honor of his father Antipater. The modern Ras-el-Ain. 38 miles from Caesarea. A little over half way of the journey.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left [x] the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what [c] province he was. [d] And when he understood that *he was* of Cilicia;

35 [e] I will hear thee, said he, [f] when thine accusers are also come. And he commanded him to be kept in [g] Herod's [h] judgment hall.

30. Merely for identification. It was the Governor's duty to protect a Roman Citizen wherever his native city.

Gr. Praetorium.

AD 58. Paul 57. See Ch. 22

CHAPTER 24.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to Felix, 27 who leaveth Paul in prison. (See Note 12)

AND after [m] five days [o] Ananias the high priest [q] descended with the elders, and *with* a certain orator *named* Tertullus, who informed [a] the governor against Paul. (See below)

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great [3] quietness, and that very worthy deeds [3] are done unto this nation by thy providence, (RV: "in all ways")

3 We [h] accept *it* always, and in all places, [i] most noble Felix, with all thankfulness. (RV: Excellent)

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and [p] a mover of sedition among all the Jews throughout [r] the world, and a ringleader of the sect of the Nazarenes: (So called by the Jews - the Rest Christians called Nazarenes)

6 Who also hath gone about [u] to profane the temple: whom we took, and would have [z] judged according to our law.

7 [y] But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, (Gr. = force)

8 [a] Commanding his accusers to come unto thee: by [b] examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully [i] answer for myself:

11 Because that thou mayest understand, that there are yet but [k] twelve days since I [l] went up to Jerusalem [m] for to worship. (Not to agitate or raise sedition)

12 [p] And they neither found me in the temple [r] disputing with

1 He formerly charged Paul by laying an information against him.
2 The charge having been laid, Paul was publicly brought forward to hear the evidence.
3 The Jews complained to Rome against this tyrant. See Note above.
4 "Providentia Caesaris" is a common expression on Roman coins.
5 RV. "Evils are corrected." Felix ruthlessly suppressed revolt. See Note Acts 21:38 including the wholesale crucifixion of the Sicarii.
6 Epieikeia - mildness, kindness, gentleness.
7 Loimos. A deadly infectious malady, a plague.
8 A hint that Felix could be relieved of the troublesome matter by delivering Paul up to the Jews.
From V.6 "Whom we took" to first clause of V.8 are missing from some MSS - though they seem a natural part of the speech.
10 Tertullus would have brought forth his witnesses one by one and interrogated them.

2 PAUL'S DEFENCE
Vv 10-21

According fulsome praise, but with unmistakable skill, Paul emphasised the one favorable aspect of Felix as Judge - his long knowledge of the Jews!
11 Felix was not ignorant of Jewish affairs, but could ascertain the truth of Paul's words for himself
12 1 Arrival 21:15
2 Visit to James & the elders 21:18
3-7 Days of Purification 21:27
8 Before the Sanhedrin 22:30
9 Leaves for Caesarea 23:23 1-24:1
10 Arrives in Caesarea 23:32. 2-24:1
11 In the Praetorium 23:35 3-24:1
12 Ditto 23:35 4-24:1
13 Day of the Trial 5-24:1.

CHAPTER 24
8 IN CAESAREA Vv 20-22
1 ACCUSED BY TERTULLUS. Vv 1-9

FELIX (Cont.) feigned assassins of the day, to whose excesses Josephus ascribes, under Providence, the overthrow of the Jewish State. DRUSILLA. Whilst in office he became enamoured of Drusilla, a daughter of King Herod, who was married to Azizus, King of Emesa, and through the influence of Simon, a magician, prevailed upon her to consent to a union with him. With this adulteress Felix was seated when Paul reasoned with him Acts 24:24. Another Drusilla is mentioned by Josephus as being the (first) wife of Felix.
FELIX RECALLED. During Paul's imprisonment in Caesarea, disturbances took place in its streets, Felix was recalled to Rome & the Jews made ready with their accusations. He thus left Paul bound "to show the Jews a pleasure" Ch. 24:27. In Rome he was saved by the influence of his brother Pallas. Ungers.

200

TERTULLUS

The Name is Latin, and he was most likely a Roman advocate employed by the Sanhedrin. His power of glib eloquence and his knowledge of Roman law enabled him to do so effectively. He first flattered the judge, then poured invective on the prisoner accusing him of crimes he never committed.
Paul's defence was even more eloquent in its frank, open, manly statement of facts - a contrast to the servile flattery of the orator whose insincerity so easily detected.
Felix was more impressed by Paul than by Tertullus V. 25

THE CHARGES LAID BY TERTULLUS

1. A PEST - or public nuisance who should be suppressed. Agitator
2. INSURRECTION AMONG JEWS — Offence against the Roman Government, treason against the Emperor, should be judged by Rome. Sedition
3. SECT OF NAZARENES - Heresy against Jewish Religion - should be delivered up to the high priest. Heresy
4. PROFANER OF THE TEMPLE - An offence against Jewish & Roman Law. Sacrilege.

PAUL CHALLENGES THE SADDUCEES.

They constituted his main accusers. Paul invited them to declare themselves by emphasising his belief in both Law & Prophets V14 and in the resurrection Vv. 15, 21. Which the Sadducees kept silent.

The Pharisees challenged — V.13.

any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have [h] hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, [k] to have always a conscience void of offence toward God, and *toward* men.

17 Now after [m] many years I came to bring alms to my nation, and offerings.

18 [o] Whereupon [p] certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 [r] Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, [s] while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [t] Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, [u] When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and [v] to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, [31] which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of [b] righteousness, [a] temperance, and [b] judgment to come, Felix trembled, and answered, Go thy way for this time; [w] when I have a convenient season, I will call for thee. [x] 2 Cor 6:2.

26 He hoped also that [y] money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, [z] willing to shew the Jews a pleasure, left Paul bound. [1] AD 60: Paul 54: See before

CHAPTER 25.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Caesar.

NOW when Festus was come into the [q] province, after three days he ascended from [a] Cæsarea to Jerusalem.

2 Then [c] the high priest [d] and [e] the chief of the Jews informed him against Paul, and besought him, [f] Lcp. v16, 24 (cp Ch. 24:1)

3 And [5] desired favour against him, that he would send for him to Jerusalem, [g] laying wait in the way to kill him. (See v16)

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are [h] able, go down with *me*, and accuse this man, if there be any wickedness in him. (RV: "anything amiss")

6 And when he had tarried among them [2] more than ten days, he [i] went down unto Cæsarea; and the next day sitting on [k] the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from

[a] Gal. 5. 23. [a] 2 Pet. 1. 6. [b] ch. 17. 31. [c] ch. 9. 2. [d] ch. 27. 23. [e] 2 Tim. 1. 3. [f] ch. 17. 32. 1s. 55. 6. [f] ch. 26. 22. Rom. 3. 21. [g] ver. 17. [h] ver. 21. ch. 23. 6. [i] Dan. 12. 2. [k] ch. 23. 1. Cp. Job 27. 6. [l] ch. 12. 3 & 25. 9. [m] Cp. ch. 18. 22,23 & 19. 8, 10 & 20. 31. [n] Rom. 15. 25-28. 1 Cor. 16. 1, 3. 2 Cor. 8. 4 & 9. 1, 12. Cp. ch. 11. 29. Gal. 2. 10. [o] ch. 26. 12. Luke 12. 1. [p] ch. 21. 26, 27 & 26. 21. [q] ch. 23. 34. [r] ch. 23. 30 & 25. 16. [s] ver. 4, 6, 13. ch. 8. 40. [t] ch. 24. 1. [u] Mark 6. 21. [v] ch. 22. 30. [w] ch. 9. 24 & 23. 12-15. [x] ch. 23. 6. [a] ch. 23. 15. [b] ch. 9. 2. [c] ch. 11. 17. Luke 14. 31. 1 Cor. 1. 26. [d] ver. 7. [2] Or, as some copies read, no more than eight or ten days. [e] ch. 28. 16. Cp. ch. 27. 3. [f] ch. 24. 1. [g] ch. 4. 23. John 1. 11. 1 Tim. 5. 8. [h] ver. 10, 17. Mat. 27. 19.

13 They could prove that he was a "Nazarene" or follower of Christ V.5, but the Christians were not yet banned by Rome.
14 Heresis. — "a choosing." A sect. See its use Acts 5:17, 15:5, 24:5, 14; 26:5; 28:22.
15 RV: "our."
16 Cp Dan. 12:2. Paul actually invites Felix to examine them regarding this. If he had done so he would have found them violently opposed to each other & mutually accusing one another of charges now proffered against Paul. Cp Ch. 23: 6-9.
17 Because of the date. Time of Resurrection & Judgment which his Sadducean accusers rejected.
18 Askeo. "To adorn, to work up raw material with skill" & hence to exercise by training and discipline. Paul presents his doctrine as a pledge of his good behavior.
19 By a worthy life based on Truth and actions consistent with His dignity, purity & excellence.
20 By treating them with courtesy & consideration & doing all to help them.
21 If the charge of V8 were true would he keep away from the capital of the Jews?
22 Is this the attitude of one described as in V3
23 A complete refutation of all charges.
24 A complete exposure of the case. The law demanded property can be refuted with facts. Vv15. Their absence proved the charges untrue.
25 The Sadducees who belong to the Council may use this as an excuse - but in so doing must refute the Scriptures. V.8.
26 He would have heard of Christianity in Caesarea & would have known of Judaism from Drusilla V.24
27 He put the Jews off.
28 RV = "Determine." Gr. Diaginosko. Both a legal & a medical term.

3 PAUL AND FELIX
Vv. 22-27

29 Doubtless for protection. Felix made it obvious that Paul was innocent. As such he should have been given his liberty. But the Roman Governor probably feared Jewish intrigue in Rome, or was perhaps swayed by his wife

30 Probably into the audience chamber. Cp Ch. 25:23.
31 A Latin name. See before
32 She would doubtless be interested in the Christian religion.
33 Light is the ground of responsibility. See 24:22 for the reason of Paul's urging. See also Amos 3:2. Luke 12:47, 48; Jhn 3:19; 9:41; 12:48; 15:22 Acts 17:30. 1 Tim 1:13 Better not to have known the way of righteousness ... 2 Pet. 2:21. Cp Colosh. Mat. 24:44
34 Metro — "To be about" — often implying the necessity, and therefore the certainty of what is to take place "(Vine). Dwg. "Judgment about to come." Paul could reason that the nation would certainly be judged, & so born of what would ultimately happen to such as Felix
35 Perhaps because of his conscience, probably because he felt he might lose valuable thereby. Paul's pleading.
36 Conviction and Covetousness fought to obtain the ascendancy, and Covetousness won.
37 Dwg. "wishing to be favorably regarded by the Jews" — lest they carry complaints to Rome !!.

CHAPTER 25

4 PAUL BEFORE FESTUS. APPEALS TO CAESAR 1-12

1 Appointed by Nero in the autumn AD 60, he died in 62 - thus enjoying but a short term of office.
2 The centre of Roman administration.
3 The centre of Jewish disaffection to the Roman authority. He feared to meet the leaders.
4 RV: "chief priests." The high priest would be present. This was now Ismail son of Phabi, appointed by Agrippa towards the close of Felix's term of office.
5 They evidently pressed their request with all the cunning of diplomacy. Festus, however, refused to be caught in the trap.
6 Dunatos - RV: "power" — "which are of power," i.e. their chief men, authorities.

Chronology.

- 2 years in Caesarea 59-60
- Porcius Festus - Autumn 60 (C. & H.). Died 62?
- Nero. (54-68).
- High Priest. Ishmael ben Phabi.
- Paul 57-59.
- See Notes Top 179 opp 184.

DRUSILLA 201

The daughter of Herod Agrippa I Acts 12:1,2. She was only 6 years old when her father died in 44. She was first the wife of Azizus, King of Edessa, but Felix, becoming enamoured of her because of her singular beauty, employed a certain magician, a Jew named Simon, to entice her away from her husband, and persuade her to marry him. She perished with her son Agrippa in the eruption of Vesuvius in the reign of Titus. See Jerphus.

Drusilla was the third wife of Felix, and the second one by the same name.

A STRIKING SCENE DESCRIBED WITH SIMPLICITY AND FORCE 23-24.

"The bloated slave sitting on the seat of judgment and power, representing all the worst vices of Roman degeneracy. The heads of the sinking Jewish commonwealth, blinded by bigotry and filled with hate, forgetting for the moment their abhorrence of their Roman masters in their deeper detestation of the Apostle Paul. The hired advocate with his fulsome flattery and false charges. And the great apostle with his immutable skill in debate - pure-minded, upright, fearless, pleading his own cause with consummate force and dignity, and overawing his heathen judge by the majesty of his character. A graphic description of a noble scene" - A. Hervey (Amended).

TWO YEARS IN CAESAREA CH.24:27. Such a pause in a life of such activity and importance to the world seems to us a great waste of time, but a new field of labor was about to open for the Apostle, and this provided the means of preparation through thought, study, prayer and communion. Meanwhile Caesarea became the headquarters to which many may have turned for the advice, help and guidance the Apostle could provide.

Meanwhile, the political state of Judea became more difficult. The anger of the people under the maladministration of Felix became increasingly implacable. Disturbances occurred in the streets of Caesarea, and reports reached Rome. In the end, Felix was summoned to the capital, and the Jews likewise sent their representatives with their accusations. In A.D. 60, Nero appointed Festus to the province.

Jerusalem stood round about, and laid many and grievous complaints against Paul, [a] which they could not [b] prove.
8 While he [c] answered for himself, [d] Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.
9 But Festus, [e] willing to do the Jews a pleasure, answered Paul, and said, [f] Wilt thou go up to Jerusalem, and there be judged of these things before me?
10 Then said Paul, I stand at Cæsar's judgment seat, [g] where I ought to be judged: [h] to the Jews have I done no wrong, as thou [i] very well knowest.
11 [m] For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may [o] deliver me unto them. [p] I appeal unto Cæsar.
12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.
13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.
14 And when they had been there many days, Festus [t] declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:
15 [u] About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.
16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that [a] he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.
17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.
18 Against whom when the accusers stood up, they brought none [c] accusation of such things as I supposed:
19 [f] But had certain questions against him of their own [h] superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.
20 And because [3] I doubted of such manner of questions, I asked *him* [k] whether he would go to Jerusalem, and there be judged of these matters.
21 But when Paul had appealed to be reserved unto the [5] hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.
22 Then [n] Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.
23 And on the morrow, when [q] Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the [r] chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.
24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom [s] all the multitude of the Jews have [x] dealt with me, both at Jerusalem, and *also* here, crying that [z] he ought not to live any longer.
25 But when I found that [a] he had committed nothing worthy of death, [b] and that he himself hath appealed to Augustus, I have determined to send him.
26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa,

[a] ch. 24. 5, 13.
[b] ch. 2. 22.
[c] ver. 16. ch. 19. 33.
[d] ch. 21. 28 & 24. 12 & 28. 17. Cp. ch. 6. 13.
[e] ver. 27. Mat. 27. 37. Mark 15. 26.
[f] ch. 18. 15 & 23. 29.
[g] ch. 24. 27.
[h] ch. 17. 22.
[i] ver. 20.
[3] Or, *I was doubtful how to inquire thereof.* ch. 2. 25.
[k] ver. 9.
[l] 2 Tim. 1. 18.
[m] ver. 25.
[5] Or, *judgment.* ch. 24. 22.
[n] ch. 9. 15.
[o] ver. 16. ch. 3. 14 & 27. 24. Luke 7. 42.
[p] ver. 12, 21, 25. ch. 26. 32 & 28. 19.
[q] ver. 13.
[r] Mark 6. 21.
[t] Gal. 2. 2.
[u] ver. 2, 7.
[x] ch. 24. 27.
[z] Rom. 11. 2.
[a] ver. 2-6.
[b] ch. 22. 22.
[c] ch. 23. 29 & 26. 31. Cp. ver. 11. ch. 23. 9.
[d] ver. 11, 12.
[e] ch. 23. 30 & 24. 19.

KING AGRIPPA He had the same name as his father Acts 12:- Herod Agrippa. When his father died in A.D. 44, he left Rome, son, then 17 and three daughters: Bernice, Mariamne, and Drusilla (See bottom p. 202). Claudius, considering it dangerous to put so young a man on so large a Kingdom as that of his father in Palestine (Agrippa was brought up in the household of Claudius Ant. 19:9:2) so he made it a Roman Province & sent Cuspius Fadus to be procurator of Judea and the whole of the Kingdom Ant. 19:9:2 Wars 2:11:6. In 48, Agrippa's uncle Herod, King of Chalcis died and Agrippa was appointed to the position. At the same time he was made superintendent of the Temple & manager of its Treasury with power to remove the high priest which power he freely exercised Ant. 20:5:2, 9:1, 4, 6. About 53, he was removed from position of Governor of Chalcis, and given a greater power: the tetrarchies of Philip and Lysanius over the north and northeast of Palestine, but excluding Acres, Judea, Samaria, Galilee Ant. 20:7:1 Wars 2:12:1, 8. He made Caesarea Philippi his headquarters. He was not popular with the Jews. Prior to the Roman war he tried to persuade the Jews to come to terms, but with the war itself he threw in his lot with the Romans. He finally retired to Rome where he died in the year 100 at the age of 73.

BERNICE Sister to her unmarried brother, Agrippa, and eldest daughter of Herod. A woman of great beauty, she was married to her uncle, King Herod of Chalcis. When he died in 48, she was 20. Her character was held much in question on the score of chastity. On the death of her husband she retired to the home of her brother, and even their relations with each other were viewed with grave suspicion Ant. 20:7:3. To allay these surmises, she married Polemo King of Pontus who was induced to take the step on account of her great wealth, but the marriage soon broke up and she returned to Agrippa Ant. 20:7:3. Agrippa and Bernice frequently appeared in public together. She was with him when he appealed to the excited and exasperated Jews following the abuse of authority by Gessius Florus, the procurator, which led to the war War. 2:16:1-5. She was with him when he went to pay his respects to Alexander newly appointed procurator of Alexandria War. 2:18:11. She was 32 when with Agrippa, she visited Festus.

PAUL'S DEFENCE BEFORE AGRIPPA

He was brought up with a bias towards Judaism Vs 4-5.
He still endorsed the national hope W6-7.
This involved Resurrection so that it is logical to believe in a living Christ V. 8

His amazing conversion indicates a deep-rooted conviction that came from God Vs 9-18
His preaching was designed to turn men to God - and for this he was condemned Vs 19-21
His preaching comprised an exposition of the law and Prophets Vs 22-23.

that, after examination had, I might have somewhat to write.
27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

AD 60
PAUL 54
SEE CH 25

CHAPTER 26.

2 Paul, before Agrippa, declareth his life, 12 and miraculous conversion, &c.

PAUL'S DEFENCE Vs 1-32.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:
2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:
3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.
6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
7 Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. (RV. Dag. Ch O King)
8 Why should it be thought a thing incredible with you, that God should raise the dead?
9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.
10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.
11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. (RV. Dag. foreign)
12 Whereupon as I went to Damascus with authority and commission from the chief priests,
13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.
14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.
15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,
18 To open their eyes, *and to* turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Gal. 2:20. Rom 10:17.)
19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then*

a ch. 22. 20.
b ch. 22. 19. Mat. 10. 17.
c ch. 9. 1, 2.
d ch. 24. 18. Luke 12. 1.
e To ver. 18, ch. 9. 3-8 & 22. 6-11.
f ver. 2, 24. ch. 19. 33.
g ver. 7. ch. 19. 38.
h ch. 6. 14.
i ch. 22. 40.
k Luke 1. 3.
l Mat. 25. 24.
m ch. 22. 3.
n James 1. 26, 27.
o ch. 23. 6. Phil. 3. 5.
p Luke 1. 2.
q ch. 20. 21, 24 & 22. 15.
r ch. 23. 6. Luke 2. 25.
s ch. 13. 32. Luke 24. 27.
t James 1. 1.
u ch. 22. 21 & 28. 28.
2 Gr. *night and day.* Luke 2. 37.
x Phil. 3. 11.
y Is. 29. 18 & 32. 3 & 35. 5 & 42. 7. Eph. 1. 18.
z Ps. 36. 9. Luke 1. 79. John 8. 12. 2 Cor. 4. 4 & 6. 14. Eph. 4. 18 & 5. 8. 1 Thes. 5. 5. 1 Pet. 2. 9.
a Luke 22. 53.
b ch. 5. 31.
c ch. 20. 32. Mat. 25. 34.
d 1 Tim. 1. 13.
e ch. 8. 3.
f ch. 9. 20, 22.
g ch. 9. 29.
h ch. 9. 13.
i ch. 11. 26.
k ch. 9. 14, 21 & 22. 4, 5.

26 RV: "charges."

1 Agrippa spoke by courtesy of Festus.
2 The action of an orator - On them would be seen the chains of his imprisonment.

3 The traditions and controversies among the elders.

4 Far from abandoning that he had been unfaithful to O.T. teaching, Paul shows that Christianity is the outcome of it.

5 He had not changed his basic beliefs. This hope involved the resurrection Ch 23:6.

6 Paul thus makes it clear that he still adheres to the national hope of Israel.
7 RV earnestly

8 The national hope required a resurrection, and the risen Christ was the earnest of it Ac 25:19.

9 He excuses their unbelief on the grounds of his own previous doubts created by prejudice against the Christians.

10 Drag. "Jesus the Nazarene." He thus identifies himself with the Nazarener. Ch 24:5
11 Paul's use of this title emphasises how wrong was his action.

12 Psephos - Stone or Vote pebble See Rev 2:17. From this statement it is obvious that Stephen was not the only one put to death.
13 RV: "Strove to make them blaspheme."

14 It was in view of this extraordinary authority and commission conferred on Paul that he exercised his vote, and not as a member of the Sanhedrin.

15 Emphasising the brightness of the heavenly light at that latitude. Cp Mt. 28: 3

16 Emphasising the Israelitish nature of Christianity.

17 These words are similar to those spoken by Ananias. Paul could have condensed the other into this general statement. On the other hand they could have been spoken by the Lord and repeated by Ananias. Paul would have been more ready to accept them if that had been the case.
18 Hupēretes - An under-rower. One who accepts direction from another without necessarily knowing the course taken. 1 Cor 4:1.
19 Martus - One who is prepared to testify even unto death.
20 As under-rower he could expect to receive further commands and directions Acts 18:9. 1 Cor 12:14.
21 Exaireo - To deliver, or rescue for oneself (Middle Voice). So a special protection was over Paul that the work of Christ in him might be completed
22 The flesh. Jam 1:14-16. Rom 7:18. Mk 7:21-22. Rom 8:7. Gal 5:19-21.
23 The remarkable change in my attitude was induced by a vision from heaven. It was as though Paul asked: In view of all this, what was I to do?
24 Optasia - That which is seen.
25 This is not specifically recorded, but could have taken place during visit recorded in Acts 9:29-31. 11:30. 12: 25.

FESTUS' DRAMATIC INTERRUPTION

Was probably induced, not only by the proclamation of the doctrine of the Resurrection which was foolishness to a Gentile, but also by Paul's strong claim that he had been given a Divine commission to preach it to Gentiles. V. 23.

EFFECT OF PAUL'S DEFENCE As the appeal to Caesar had been accepted, it could not be withdrawn, even with the consent of the parties. The pro consular had lost control of the case, and had no more power to acquit the prisoner than to condemn him. One effect of Agrippa's decision may have been that Festus modified his report to Rome.

a to the Gentiles, that they should repent and b turn to God, and do works meet for repentance.

21 For these causes c the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to d small and great, saying none other things than those which e the prophets and Moses did say should come:

23 That Christ f should suffer, and that he should be the first that should rise from the dead, and should shew g light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, h thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a i Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and k the governor, and l Bernice, and they that sat with them:

31 And when they were gone aside, m they talked between themselves, saying, n This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, o This man might have been set at liberty, if he had not p appealed unto Cæsar.

a ch. 13. 46, &c.
b ch. 15. 19.
c ch. 26. 18.
d ch. 25. 11, 12, 21, 25 & 28. 19.
e ch. 22. 27, 30, 31 & 24. 18.
f ch. 25. 12, 25.
g ch. 8. 10. Jer. 6. 13. Rev. 11. 18 & 13. 16 & 19. 5, 18 & 20. 12.
h ch. 10. 43 & 13. 27 & 24. 14 & 28. 23. Luke 24. 27, 44.
i John 18. 3.
k Mat. 26. 24.
l 1 Cor. 15. 20, 23. Col. 1. 18. Rev. 1. 5.
m Luke 2. 32.
n ch. 7. 9.
o ch. 19. 29.
p ch. 17. 1 & 20. 4.
q ver. 25. 2 Kin. 9. 11. 1 Cor. 1. 23 & 2. 14 & 4. 10.
r Luke 4. 26.
s ch. 28. 2.
t Cp. ch. 24. 23 & 28. 16.
u Cp. 2 Cor. 5. 13.
x Luke 1. 3.
y ver. 7. Cp. ch. 21. 3 with ver. 5.
z ch. 4. 36.
a ch. 6. 9 & 28. 22.
b ch. 11. 26. 1 Pet. 4. 16.
c ver. 4.
2 Or, *Candy*.
d ver. 12, 13, 21. ch. 2. 10.
e ver. 13.
f ch. 22. 30. 2 Tim. 2. 9.
g Mat. 27. 2.
h ch. 25. 23.
i ch. 23. 29 & 25. 25. Cp. ch. 23. 9.
k Or, *injury*.
l ver. 21.

Paul spoke boldly though a prisoner in chains.

This direct appeal was embarrassing to the Jewish voluptuary by the side of Festus. If he acknowledged the prophets, he would be looked upon as mad by the sophisticated Romans, and besides would have to take the stand of Paul against the Jews!!

RV: "With but little persuasion thou wouldest fain make me a Christian." Agrippa had been shaken in his convictions & seriously impressed by what he had heard.

This was the Gentile term for believers: Jews called them Nazarenes Acts 24:5. Agrippa accomodated his expression to the Gentile court without necessarily ...ing the membership of Jesus.

Lit. "I would pray to God."

RV: "I would to God, that whether with little or with much, not only thou, but

CHAPTER 27.

1 Paul shipping toward Rome, 10 foretelleth the danger of the voyage. 41 They suffer shipwreck, 22, 34, 44 yet all come safe to land.

AND when q it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' r band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of s Asia; *one* t Aristarchus, a Macedonian of u Thessalonica, being with us.

3 And the next *day* we touched at x Sidon. And Julius y courteously entreated Paul, and z gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we a sailed under b Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found c a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, d the wind not suffering us, we sailed under 2 Crete, over against Salmone;

8 And, hardly e passing it, came unto a place which is called The fair havens; f nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was g now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with h hurt and much damage,

q Cp Acts 25:25-27
r Cohort
s Asia Minor
t Cp Ch. 19:29
u Thessalonica
AV. "Treated Paul kindly"
x Phoenician seaport
y Cp Ch. 28:16
z Cp Ch. 24:23
a Sailed under the lee of
b Cyprus
c A grain ship V. 38
d Cp Ch. 16:6-7
e Rounded
f Nigh to
g Cp Lev. 16:29 & 23:27 Num. 29:7
h Cp Ch. 20:29

Paul's voyage toward Rome. 49

Thus openly acknowledging the Jews sun in the wrong. His favorable may have influenced Julius in favor of Paul Ch 27:3.

Paul's 2nd Autumn 60. V. 9. - SPRING 61. 28:11 ss.

CHAPTER 27 = IN EUROPE Ch 27:1-28:31

1 BY SHIP TO ITALY. V. 1-28:15

1 PAUL, LUKE & ARISTARCHUS SAIL TO CRETE Vv. 1-13

Cp Ch. 21:17 Luke had evidently remained with Paul during his 2 yr stay in Caesarea Ch. 24:27.

2 Cp the Italian band Ch. 10:1. The Imperial cohort - one of 5 stationed at Caesarea, was employed on special service relating to the Emperor. See Unger.

3 Sig. The Mansion of Death (Now Adramyti) A seaport of Mysia, south of Troas.

4 RV: "which was about to sail unto the places on the coast of Asia, we put to sea..." The ship was a coastal vessel.

5 These going as Paul's assistants or subordinates would greatly raise the status of Paul in the eyes of such as Julius.

6 RV: "leave" See Note Ch. 26:32. 27:2. Cp Prov. 16:7. Dan. 1:9

7 Tunchano epimeleia - To obtain, or receive, care or attention. It is a medical term indicating Paul was ill - perhaps the strain of imprisonment & trials at Caesarea.

8 It was late August & prevailing westerlies blew, forcing them to sail east of Cyprus.

9 The ship crept on from point to point up the coast, availing themselves of temporary land breezes, & of the steady westward current that runs along the coast, the sailors taking advantage of every opportunity by making a few miles & lying at anchor in the shelter of the winding coast when the westerly wind made progress impossible (Ramsay: Paul the Traveller).

10 Myra was a regular harbor of the Egyptian

WHY THE INCIDEN

pair. This is at least seems to have capit ing the conditions gerously could not ditions of the at

15 He acted as President of the Council, mait ably because the ship was a Granary ship be longing to the Alexan drian Fleet in the Im perial Service & Julius represented among the Emperor V. 1.

16 Kubernētēs - the pilot or steersm (Wkc).

17 Mg M. = Captain. As such he was in the service of Rome (see Ramsay) & unlike mod ern usage, subordinate to the Centurion who h requisitioned the ship.

18 Blepo = looks. A harbor sheltered on the west from wh could be observed the ...ation of the south wes ...n north west winds.

THE STORM Vv. 14-38

19 To round Cape Matala. This occasio ...d some difficulty. Doubt ...ss everyone gathered on deck observing the wind, ready to ease ahead.

20 As they moved into the broad opening ... of the Gulf of Messara. 21 Cp mg. From the Cretan mountains which rose 7000 ft above them.

22 Cauda - approx. 23 m. SW. They kept the boat with her head to the wind so that she made no headway but drifted to the shelter of the island. (Ramsay).

23 It was waterlogged & with difficulty hauled on the ship Luke being pressed into helping.

24 Boetheia is - A medical term for ban dages, ligaments, sup ports etc.

25 RV: "They lowered the gear." Reducing sail to a minimum & laying every thing down to reduce the strain on the ship's timbers.

26 RV: "began to throw the freight overboard." Their danger was of foundering through leakage due to the battering of the waves.

27 So that they could not determine their position

3 PAUL ENCOURAGES THE COMPANY Vv. 21-26

26 RV: "They had been long without food." - Work, seasickness, difficulty of preparing food had induced this. They were becoming weak through lack of nourishment

WHY THE INCIDENT IS RECORDED IN SUCH DETAIL : It is an amazing example of the calmness, confidence and patience of faith in the face of uncontrollable adverse forces and panic and despair. This is at least the fourth shipwreck Paul had experienced in preaching the Gospel (2 Cor. 11:25). In this instance even Luke seems to have capitulated to the circumstances and acted according to human prudence - panic (cp vv. 16, 19) whilst Paul, recognising the conditions had gone beyond human control, accomplished by fervent prayer that which human prudence and ingenuity could not accomplish. It is the Paul of the Epistles who is revealed here, providing an example, under actual conditions of the attitude he exhorts to in his letters. It reveals he was no mere theorist, but a realist in his actions.

P

15 He acted as President of the Council, m
likely because the ship
was a Granary ship be
longing to the Alexan
drian fleet in the Im
perial service - Julius
represented Augustus th
Emperor v.1.
16 Kubernētēs - H
pilot or steersm
(Nine).
17 Boēthia = Captain. A
such he was in the
service of Rome (Se
Rowley) - unlike m
en under subordina
to the Centurion wh
requisitioned the sh
18 Blepo = looks. A
harbor sheltered
on the West from
could be observed
action of the south
& north west winds.

THE STORM vv 14-44

19 To round Cape
Malala. This occ
some difficulty. Do
as everyone gathered
deck allowing the wind
Crete - Cape ahead.
20 As they moved
the bread openi
of the Gulf of Messa
21 Cp Mg. From th
Cretan mountains
which rose 7000
ft above them.
22 Cauda - approx. 23
m. SW. West. They K
the boat with her hea
to the wind so that
the made no head-
way but drifted to
the shelter of the
Island. (Ramsey).
23 It was waterlogg
ed & with difficulty
hauled on the ship
Luke being pressed
into helping.
24 Boetheiais - A
medical term for ban
dages, ligaments, sta
ports etc.
25 RV: "They lowered
the gear." Reduc
ing sail to a minimum
& taking every thing
down to reduce the
strain on the ship's
timbers.
26 RV: "began to
throw the freight
overboard." Their
danger was of found-
ering through leakage
due to the battering
of the waves.
27 So that they could
not determine
their position

PAUL ENCOURAGES THE COMPANY
Vv 21-26

28 RV: "They had been
long without food."
- Panic, sea sickness,
difficulty of prepar-
ing food had induce-
d this. They were
becoming weak through
lack of nourishment.

INCIDENTS IN EPHESUS.
- Apollos converted - sent to Achaia Acts 18:24-28.
- Paul rebaptises disciples of John Acts 19:1-7.
- Preached in Synagogue - School of Tyrannus for 2 years ... Acts 19:8-9.
- Evangelized throughout Asia ... Acts 19:10
- Wrought special miracles ... Acts 19:11
- Sons of Sceva discredited ... Acts 19:12-17.
- Books of Magic burned ... Acts 19:18-20
- Brief visit to Macedonia ... 1 Tim. 1:3
- Brief visit to Corinth ... 2 Cor. 2:1
- Brief unrecorded letter to Corinth ... 1 Cor. 5:9.
- Disturbing report by those of Chloe ... 1 Cor. 1:11
- Deputation - questions from Corinth ... 1 Cor. 16:17.
- Epistle Corinthians written.
- Titus sent to Corinth → → → 2 Cor. 8:6, 16-24.
- Timothy - Erastus sent to Macedonia Acts 19:21-22.
- Timothy instructed to try - make Corinth ... 1 Cor. 4:17; 16:10
- Riot caused by Demetrius ... Acts 19:23-41.

INCIDENTS IN CORINTH
- Served by two Peters: Cephas in the east and Lecheaum in the west of the narrow Isthmus.
- 3 months stay: Romans ... Acts 20:3
- Wrote Epistle to Romans ... Rom. 16:1
- Plot against his life - returned by land Acts 20:3.

INCIDENTS DURING RETURN
- Philippi: Remained until after Passover Acts 20:6.
- Troas: met companions delayed passage ... Acts 20:6
- Eutychus raised from dead ... Acts 20:9-12
- Assos: Paul walks: companions sail ... Acts 20:13-14
- Mitylene: Change to Ephesian elders ... Acts 20:15-38
- Tyre: Stayed 7 days ... Acts 21:3-6
- Warned against going to Jerusalem
- A prayer on the shore
- Ptolemais: Stayed one day with brethren ... Acts 21:7
- Caesarea: Stayed with Philip ... Acts 21:8-9
- Paul warned by Agabus ... Acts 21:10-14
- Jerusalem: Abode with Mnason ... Acts 21:15-16

PAUL'S IMPRISONMENT AND TRIAL
- Conference with the Zealots ... Acts 21:17-25
- Visits the Temple: conforms to ritual ... Acts 21:26-29
- Seized by mob ... Acts 21:27-36
- Rescued by Roman garrison ... Acts 21:32-36
- Addressed the multitude ... Acts 21:37-22:29
- Addressed the Sanhedrin ... Acts 22:30-23:10
- Conspiracy discovered ... Acts 23:11-22
- Conducted to Caesarea ... Acts 23:23-31

Antipatris Acts 23:31

TWO YEARS IN CAESAREA Acts 24:27

Before Felix
Before Festus
Before Agrippa

Acts 24
Acts 25
Acts 26

Gr
Minor
the he
regard
early h
a from th
In the v
vessel ha
ing befo
Liners might well fear that they would be dri
en on the Syrtes on the leeward of their course.
The changing character of the tempest, however,
drove them into the sea of Adria - Vine.

silence, lest the folly of man frustrate the assurance of God vv 9-11. Finally he strengthens & encourages by his good advice & practical example vv 31-44.

WHY THE INCIDENT IS RECORDED IN SUCH DETAIL: It is an amazing example of the calmness, confidence and patience of faith in the face of uncontrollable adverse forces and panic and despair. This is at least the fourth shipwreck Paul had experienced in preaching the Gospel (2 Cor. 11:25). In this instance even Luke seems to have capitulated to the circumstances and acted according to human prudence - panic (cp vv. 16, 19) whilst Paul, recognising the conditions had gone beyond human control, accomplished by fervent prayer that which human prudence and in-

CORINTHIAN CONVERTS

Crispus	Acts 18:8.
Stephanus	1 Cor. 16:15.
Fortunatus	1 Cor. 16:17.
Achaicus	1 Cor. 16:17.
Erastus	Rom. 16:23.
Gaius	1 Cor. 1:14.
Tertius	Rom. 16:22.
Quartus	Rom. 16:23.
Sosthenes	1 Cor. 1:1
Chloe	1 Cor. 1:11
Phoebe of Cenchrea	Rom. 16:1.

BELIEVERS AT CORINTH

In addition to the above

Lucius of Macedonia	Rom. 16:21
Jason of Macedonia	Rom. 16:21
Sosipater of Macedonia	Rom. 16:21.

BELIEVERS IN EPHESUS

Aquila & Priscilla	Acts 18:18-19
Apollos of Alexandria	1 Cor. 16:12
Gaius of Macedonia	Acts 19:29
Aristarchus of Thessalonica	Acts 19:29.
Trophimus of Ephesus	Acts 20:4.
Tychicus of Ephesus	Acts 20:4
Epaenetus of Ephesus	Rom. 16:5.
Sosthenes of Corinth	1 Cor. 1:1
Philemon of Colosse	Phil. 1
Apphia of Colosse	Phil. 2.
Archippus of Colosse	Philem. 2.
Erastus of Corinth	Acts 19:22.
Stephanas of Corinth	1 Cor. 16:15
Fortunatus of Corinth	1 Cor. 16:17
Achaicus of Corinth	1 Cor. 16:17
Messengers of Chloe	1 Cor. 1:11.
Alexander	1 Tim. 1:20
Hymenaeus	1 Tim. 1:20.

PAUL'S COMPANIONS.

To Asia (Troas)

Luke (Sopater)	By Land. Acts 20:5.
Timothy, Aristarchus, Secundus, Tychicus, Trophimus, Gaius of Derbe	By Sea Acts 20:4.

Did Titus go - or did he remain in Corinth? 2 Cor. 8:18

To Jerusalem

Luke, Aristarchus, Tychicus & Trophimus	Acts 27:2. Acts 21:29.

2 YRS IN ROME (cont. from 207 [illegible])

PREACHING & TEACHING

- Defence & Confirmation Gospel Phil. 1:7
- Conversions Phil. 1:12-13.
- Brethren encouraged by Paul's attitude Phil. 1:14.
- Contention in Roman Ecclesia Phil. 1:15-16
- Conversions in Caesars household Phil. 4:22
- Anxiety Regarding Ecclesias Col. 2:1-4; 2 Cor. 11:28; Phil. 2:16; Phil. 1:8.
- Concern Re Errorists Col. 2:8, 16-18.
- Warning Against Judaisers. Phil. 1:15-17; 2:1-3, 18-19. Col. 2:16-17.
- Warning Against Gentile Philosophy. Col. 2:18-22.
- Warning Against Immorality Eph. 3:3-7. Col. 3:5-6.
- Warning Against false Doctrine Eph. 4:17-19.
- Warning Against false Doctrine - Exposition of Law Heb. 11:23-24. 14-15.
- Need for Ecclesial Unity, Cooperation Eph. 4:1-6, 13, 31-32. Phil. 1:27. 2:3-5. 4:2 Col. 3:12-14. See Above.

PAUL HAD HIS COMPANY OF DISCIPLES

See Note "The School of the Prophets"

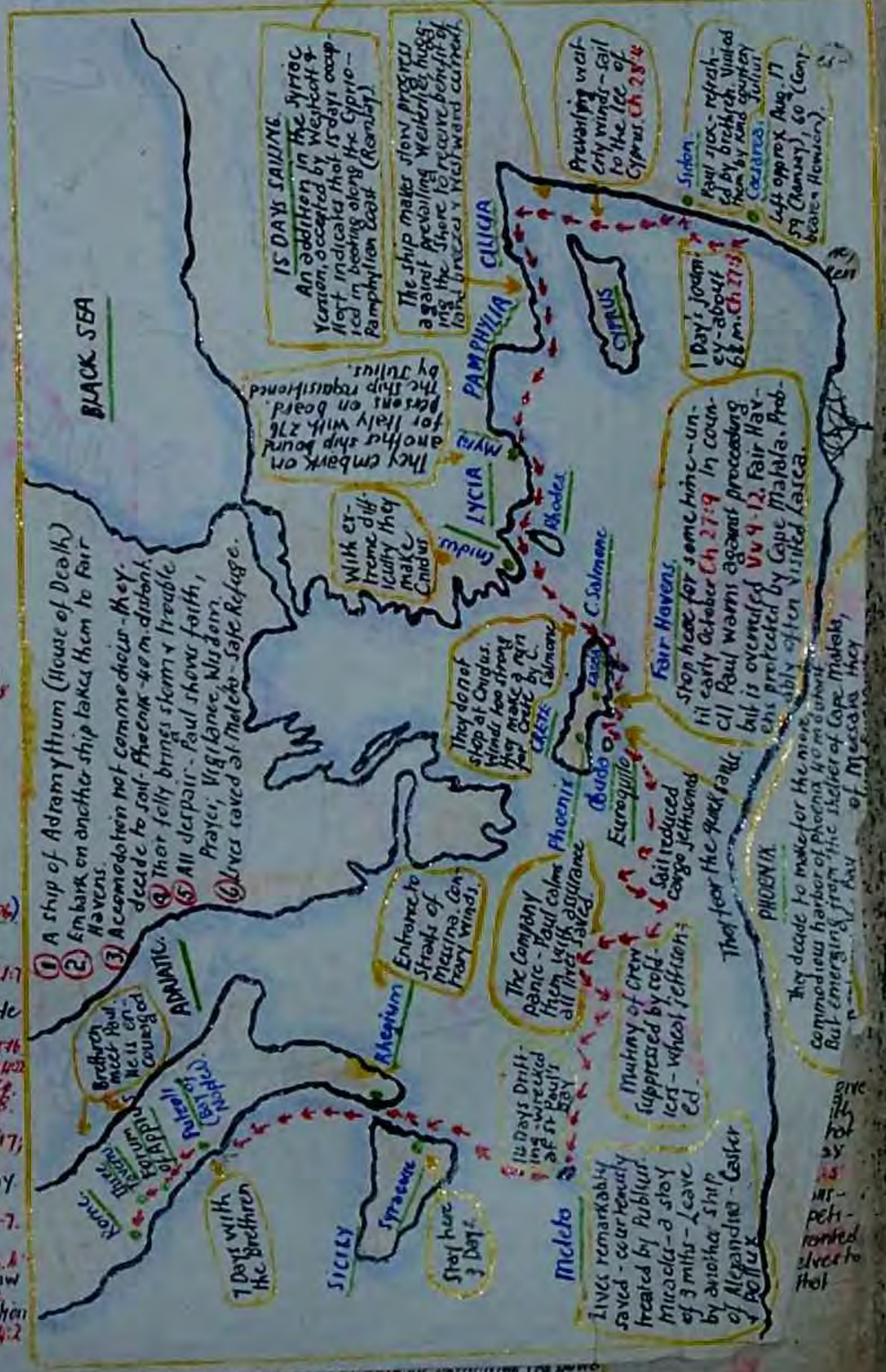
2 YRS IN ROME (Continued below)

REQUESTS

- Prayers for Effective proclamation Truth Eph. 6:19. Col. 4:3
- Desires Release Phil. 1:21-24
- Shortly to be Released. Phil. 1:25-27. 2:24. Philem 22 (lodging)
- Prayers for Release. Phil. 1:19. Philem 22 Heb. 13:19.

PRAYER ON BEHALF OTHERS (Cont p. 206.)

- Strengthened by prayer to Know the depths of Divine love. Eph. 3:14-19.
- Through Prayer cause their love to be manifested in Greater Knowledge and discernment. Phil. 1:9-10.



ing before the N.E. wind Euroquilo. The mariners might well fear that they would be driven on the Syrtes on the leeward of their course. The changing character of the tempest, however, drove them into the sea of Adria - Vine.

in the midst of despair, exhibiting the power of prayer. Vv. 23-26. But even this is not enough, so he exercises the greatest vigilence, lest the folly of man frustrate the assurance of God vv. 27-31. Finally he strengthens & encourages by his good advice & practical example vv. 33-44.

WHY THE INCIDENT IS RECORDED IN SUCH DETAIL : It is an amazing example of the calmness, confidence and patience of faith in the face of uncontrollable adverse forces and panic and despair. This is at least the fourth shipwreck Paul had experienced in preaching the Gospel (2 Cor. 11:25). In this instance even Luke seems to have capitulated to the circumstances and acted according to human prudence + panic (cp vv. 16,19) whilst Paul, recognising the conditions had gone beyond human control, accomplished by fervent prayer that which human prudence and ingenuity could not accomplish. It is the Paul of the Epistles who is revealed here, providing an example, under actual conditions of the attitude he exhorts to in his letters. It reveals he was no mere theorist, but a realist in his actions.

not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the [a]master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, [r]ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and [d]whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath [e]given thee all them that sail with thee.

25 Wherefore, sirs, [f]be of good cheer: [g]for I believe God, that it shall be even as it was told me.

26 Howbeit [h]we must be [i]cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down [m]the boat into the sea, [n]under colour as though they would have cast anchors out of the foreship,

31 Paul said [o]to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the [p]ropes of the boat, and [q]let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for [s]there shall

[a] Rev. 18. 17.
[b] ch. 12. 7 & 18. 9 & 23. 11.
[c] 2 Tim. 4. 17.
[d] ch. 24. 14. Dan. 6. 16. Luke 1. 74. Rom. 1. 9. Phil. 3. 3. 2 Tim. 1. 3. Heb. 9. 14 & 12. 28.
[e] ch. 25. 11, 16. Luke 7. 42.
[f] ver. 22, 36.
[g] Luke 1. 45.
[h] ch. 28. 1.
[i] ver. 17, 29, 32.
[k] ch. 11. 23. Rom. 8. 28.
[l] Or, beat. Mark 4. 37.
[m] ver. 16.
[n] John 15. 22.
[o] Jonah 1. 5.
[p] John 2. 15.
[q] ver. 40. ch. 5. 38.
[r] ver. 10.
[s] 1 Sam. 14. 45.

Euroclydon: RV: Euraquilo. From Euros - the east wind & Aquilo - the North Wind = E.N.E. Wind. AV. = Euros = East wind. Kludon - to billow, dash over - a surge of the sea.

RV "the lee of a small"

RV "cast upon the Syrtis" - on the African coast.

Kp v.16 A moment of extreme crisis & panic. The passengers threw over any movables.

Complete despair took over

15 He acted as President of the Council, most likely because the ship was a Grecian ship belonging to the Alexandrian fleet in the Imperial service + Julius represented King the Emperor V.1.

16 Kubernētēs - the pilot or steersman (Vine).

17 Mg. = Captain. As such he was in the service of Rome (see Ramsay) + unlike modern usage, subordinate to the Centurion who had requisitioned the ship.

18 Blepo = looks. A harbor sheltered on the west from where could be observed the action of the south west + north west winds.

THE STORM Vv. 14-26

19 To round Cape Malea. This occasioned some difficulty. Doubtless everyone gathered on deck observing the wind, coast + cape ahead.

20 As they moved into the broad opening of the Gulf of Messara (Cp Mg. From the Cretan mountains which lower 7000 ft above them.

21 Clauda - approx. 23 m. S.W. They kept the boat with her head to the wind so that she made no headway but drifted to the shelter of the island. (Ramsay).

23 It was waterlogged + with difficulty hauled on the ship Luke being pressed into helping.

24 Boetheiais - A medical term for bandages, ligaments, supports etc.

25 RV: "They lowered the gear." Reducing sail to a minimum + taking every thing down to reduce the strain on the ship's timbers.

26 RV: "began to throw the freight overboard." Their danger was of foundering through leakage due to the battering of the waves.

27 So that they could not determine their position

3 PAUL ENCOURAGES THE COMPANY. Vv. 21-26

28 RV: "They had been long without food." - Fear, seasickness, difficulty of preparing food had induced this. They were becoming weak through lack of nourishment.

29 Cf. v.10. Paul had anticipated loss of life, + had made this a matter of prayer.

30 A purchased slave 1 Cor. 7:22-23. Acts 20:28 Cp the experience of Jonah Ch. 1:9.

31 In the midst of storm + panic Paul remained calm and through prayer obtained that for which others despaired. Rom. 5:1-5, Eph. 3:20.

21 His action saved the ship's company. Cp Jon. 1:14-16. Paul's confidence Ps. 112:4-7, 46:1-3.

31 What power there is in this simple statement - particularly in the face of tempestuous seas, roaring hurricane, darkened sky, panic-stricken company. Cp Ps. 91:3-5. Cp Luke 17:5.

4 PAUL'S VIGILANCE Vv. 27-38.

Faith must be supplemented by vigilance and action.

32 RV: "to-fro." The ship was completely out of control + driven by the wind.

33 In these times the Adriatic was considered to extend to the sea between Malta, Italy, Greece + Crete (Ramsay).

34 A ship drifting from Cauda could not enter St Paul's Bay without passing the low rocky point of Koura, which bounds it on the east. The breakers here warned the sailors. (James Smith).

35 They are usually dropped from the bow, but in this case they did so from the stern to prevent the ship swinging around from the wind + breaking up on the rocks.

36 His faith was matched by his vigilance. Cp 1 Tim. 4:8 1 Pet. 5:8 - It is an attribute we need to develop.

37 Their prompt action show their opinion of Paul. The prisoner became their commander.

38 I.e. - no regular meals. They may have snatched at food, but they had taken nothing substantial.

39 RV: "Beseech."

40 RV: "Safety." It would give them strength to battle with the sea. Paul knew what that meant + how it would tax their strength. 2 Cor. 11:25. Though Yahweh had answered His prayer, his petition would only be granted as they helped themselves to the means at hand that could assist them.

THE QUICKSANDS 205

Gr Surtis - RV. Syrtis. The Syrtes, Major + Minor, lie on the north coast of Africa, between the headlands of Tunis + Barca. They have been regarded as dangerous to mariners from very early times, both from the character of the sands + from the cross currents of the adjoining waters. In the voyage described in this chapter, the vessel had left the shelter of Cauda + was drifting before the N.E. wind Euraquilo. The mariners might well fear that they would be driven on the Syrtes on the leeward of their course. The changing character of the tempest, however, drove them into the sea of Adria - Vine.

DESPAIR OF THE CREW.

Cp. V.20. They sat doing nothing, eating nothing, waiting for the ship to sink. Despair took completely over. But now faith came to the rescue. Paul had already exhibited prudence V.10. This had been rejected. Now his faith enables him to exhibit a calm confidence in the midst of despair, exhibiting the power of prayer. Vv. 23-25. But even this is not enough, so he exercises the greatest vigilence, lest the folly of man frustrate the assurance of God [illegible]. Finally he strengthens + encourages by his good advice + practical [illegible]

WHY THE INCIDENT IS RECORDED IN SUCH DETAIL (cont). The example Paul provides is emphasised by the detail Luke supplies of the journey and the desperate efforts of human prudence and skill that were vainly expended to secure the ship when faith and trust in Yahweh were alone adequate. Yet Paul was physically sick at the time, and in need of the help of others V. 3. The chapter shows that Paul's attitude commended him to "those that are without" (vv 3, 43 Cp Col 4:5. Eph. 5:16). That he was a man of prudence not tempting Providence (V. 10; 1 Cor. 10:9) That his faith stood firm in the face of a seemingly hopeless situation (V. 20 2 Thess. 1:4; Heb. 11:6; Heb. 13:7). That he was a man of prayer (V. 25. 1 Thess. 5:17; 1 Tim. 2:8). A man of optimism and courage (vv 22, 25. Phil. 1:18; 2:17; 3:1; 4:4; Col. 1:24; 1 Thess 5:16). See below.

41 A proverbial expression, implying perfect safety. Cp 1 Sam. 14:45; 2 Sam. 14:11; 1 Kgs 1:52. Luke 12:7; 21:18.

42 He provided an example of what should be done and showed publicly his complete reliance of God in all the necessities of life.

43 Their spirits lifted immediately, & they began to see some hope in the midst of their despair.

44 Implying a ship of between 500 - 1000 tons. Cp H.D. Paul's faithful action saved this considerable company.

45 The main cargo of the vessel - preserved until this point. Cp V. 18.

not an hair fall from the head of any of you. 41

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. (RV: "perceived")

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. (RV "desiring")

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

[a] Cp. ch. 27. 39.
[b] ch. 27. 26.
[c] ver. 4. Rom. 1. 14. 1 Cor. 14. 11. Col. 3. 11.
[d] Mat. 15. 36.
[e] ch. 19. 11.
[f] ch. 27. 3.
[g] ch. 2. 41 & 7. 14. Rom. 13. 1. James 5. 20. 1 Pet. 3. 20.
[h] Cp. Luke 13. 2.
[i] Cp. Amos 5. 19.
[k] Mark 16. 18. Luke 10. 19.
[l] Or, *cut the anchors, they left them in the sea, &c.*
[m] ver. 29.
[n] Cp. ver. 17.
[o] Luke 23. 42.
[p] ch. 8. 10 & 14. 11.
[q] 2 Cor. 11. 25.
[r] ver. 17. Mark 6. 21
[s] Cp. James 5. 14, 15.
[t] ch. 19. 11, 12. Mark 16. 18. Luke 13. 13. 1 Cor. 12. 9, 28.
[u] Mat. 15. 6. 1 Tim. 5. 17.
[v] ver. 22.
[w] ch. 27. 6.

5 THE WRECK Vv 39-44

1 RV: "A bay with a beach." = St Paul's Bay, 7 miles from the harbor of Valetta.
RV: "took council"
3 The ships were steered by two paddle-rudders. These had been hoisted up & lashed lest they lost the anchors. Now they unloosed the lashings (bands) so as to use them.
4 As the ship stood anchored on the north-east of the island, it had the Koura Point on its left & on entering into the bay, the little island of Salmonetta (Selmeen or Gzeier) on the right. Beyond this is an open channel, about 100 yds wide from the north, through which the sea would appear to meet that on the south of the island.
5 Permitting all on board to make adequate preparations to escape.
6 Yet it was only the faith & vigilance of a prisoner that had saved them V. 31, 42. Their attitude shows the ingratitude of human nature. The prisoners would have to be released from the soldiers to effect the deliverance of either.

Chronology.
Arrive Rome Spring A.D. 61.
Sojourn in Rome A.D. 63.
Paul 55-57.
Nero 54-68 - Persecution 64
Nero Born 37 (Paul's conversion) died 68 (Jewish War).
Paul's further travels - See Titus.

1 Paul after his shipwreck is kindly entertained. 8 He healeth many diseased. 11 They depart toward Rome. 30 He preacheth there two years.

AND when they were escaped, (RV. "we") then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. (RV "In the neighborhood of that place")

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in

6 MIRACLES AT MALTA Vv. 1-10.

1 A Phoenician name Sig. Escape or Refuge (Bochart. - Condon. 1:26). Cp. The House of Death, Ch. 27:
3 the Fair Haven 27:
8 the storm of life, the final Refuge!
2 One who speaks a harsh, foreign language apart from Greek, Hebrew or Latin.
3 The storm was still raging & doubtless the meal Paul induced them to have helped to save their lives.
4 DIKE (Decksy): Justice personified. Denoting the goddess Justice or Nemesis
4 RV. "Lands belonging to"
5 Probably Julius and Paul's party with a few others who were more prominent.
6 RV: "Dysentry."
7 So the benefit paid by Publius was more than repaid. See Note Mk. 12:31.
8 They would have been destitute having lost all in the wreck.

7 JOURNEY TO ROME 11-16

9 Approx Feb. permitting the weather to improve Cp. (Ch. 27:9)

2 YRS IN ROME (FELLOW HELPERS) Cont.

Aristarchus - Prisoner Col. 4:10 Phile. 24
Mark (sent Colosse) Col. 4:10.
Jesus the Just Col. 4:11.
Epaphras Col. 4:12. Phile 23.
Luke the Physician Col. 4:14. Phile 24.
Demas Col. 4:14. Phile 24.
EPISTLES, PROBLEMS ETC.
Ephesians, Philippians, Colossians Philemon. Hebrews Ch 13:22-24.
Epaphroditus with a gift Phil 2: 25. 4:10, 18. SICK Phil. 2:26-30.
Epaphras Col. 1:7.
Onesimus Phile 10.
Appeal to Philemon Philemon.
Archippus encouraged ministry Col. 4:17.
Eurodias & Syntyche Phil. 4:2.
Assist women & Clement Phil. 4:3
False Doctrine Countered. Col. 2:8-23
Encouraged by Reports of faith & Love Phil. 2:19-23.
PRAYERS ON BEHALF OTHERS
Eph. 1:16. Phil. 1:4. Col. 1:9 Phile 4
The Riches of the Inheritance - Eph. 1:16.
For close union in the Gospel Phil. 1:4
For Increase of Knowledge Col. 1:9.
that love & faith may find its fruit Phile 5-6. See opp. 192

A man of vigilance, recognising that prayer is only efficacious if men use the means at hand to make it so. (V. 31; 1 Cor. 16:13; 1 Thess. 5:6). A man of practical purpose (vv. 33-36. 1 Tim. 4:14-8; 5:23). A man who prayed for others (V. 37; Cp 1 Rom. 2:4). The Providence of Yahweh is revealed for the circumstances that enabled all to escape could be considered extremely fortuitous in the absence of Paul's explanation (vv. 21, 22; Phil. 1:12; Rom. 8:28). These are circumstances that guide us in our journey through life. We commence in the ship of death V. 2. we find fair haven in Christ V. 8 and though our own folly may threaten to make shipwreck of our faith, we will win through if we take Christ (Luke 8:24) and Paul (1 Cor. 4:16; 11:1. 2 Thess. 3:9). on our little ship, all will be well, and in spite of indiscretions in leaving such harbors as Fair Haven, we will, through trouble, triumph at last (Acts 14:22). Luke must have been deeply impressed with the example of Paul and in order to emphasise it recorded all the circumstances of the voyage in detail.

"WE CAME TO ROME"

emplishment. In spite of the Jews to kill Paul the weary no repetition of the soldiers of the viper. God's word was fulfilled Rom

10 RV: The Twin Brothers Cst. Gr. Dioscuri. In Latin, the constella- tion Gemini. Castor and Pollux were the twin sons of Jupiter & Leda, semi-deities whose special office was to succour sailors in danger of shipwreck. Probably had images of them on the stem of voyage would be crowned with ob- lations - their blessing the fleet!!!
11 Either to land cargo, or wind bound. Cp
12 RV: "made a circuit" Gr. Periercheomai - To go about. The ship was navigated with difficulty owing to contrary winds. By good seamanship they coasted their way north.
13 Lit. Broken off. A town on southwest coast of Sicily at the southern entrance of straits of Messina where Sicily is "broken off" from Italy. About 60m.
14 Lit. "Little Wells" A famous watering place of Romans located in Bay of Naples the most accessible harbor near Rome. Today = Pozzuoli. Not far from Pompeii. 180 m from Rhegium.
15 RV: "were intreated" - Julius evidently gave permission and a special effort of 7 days was conducted, possibly culminating in Sunday Service.
16 The Market of Appii about 43m from Rome. A village about 33m from Rome. The older members would remain here.

8 WITH THE JEWS IN ROME Vv. 17-29

17 He lost no time. He settled in his house probably met the Leaders; renewed acquaintance with such as Aquila, Priscilla Rom 16:3 and Rufus Rom 16:13
1 then arranged for RV. important part of his mission Cp Acts 19
19 Returned after banishment by Claudius Ch. 18:2.
20 His address is most considiatory. He recognises them as far as the Romans are concerned. They had already been banished once - but Paul was not going to accuse them.
21 Knowing their case hopeless they probably employed delaying tactics in the absence of evidence & witnesses, the case was deferred Cp 23:10.

"WE CAME TO ROME" There is, in the anticipatory form of speech used by Luke, a sense of accomplishment. In spite of all difficulties they arrived! The conspiracies of the Jews to kill Paul, the delay of imprisonment in Caesarea, the wearying repetition of defences, the terrible storm, the counsel of the soldiers to kill the prisoners, the wreck, the bite of the viper. God's words had proved true Acts 23:11 Paul's desire was fulfilled Rom. 1:11; 15:23-28.

"PAUL THANKED GOD AND TOOK COURAGE" v. 15: This act of loving welcome endorsed all that he had heard and believed of the brethren in Rome. Their reputation was well known Rom. 1:8; 15:14; 16:19. He had a deep love for them probably created by communications with them Rom. 1:9-13; 15:23. He desired to help them against their evil environment Rom. 1:26-32. He looked forward to being mutually comforted by their faith Rom. 1:12 mutually refreshed Rom. 15:32. filled with their company Rom. 15:24. He had sought

See Below

10 RV: The Twin Brothers. Cf. Gr. Dioscuri. In Latin, the constellation Gemini. Castor & Pollux were the twin sons of Jupiter & Leda, semi-deities whose special office was to assist sailors in danger of shipwreck. Probably had images of them on the stem which at conclusion of voyage would be crowned with oak-bands — thus blessing the fleet!!!

11 Either to land cargo, or wind bound. Cp v. 13.

12 RV: "made a circuit." Gr. Periercheomai — To go about. The ship was navigated with difficulty owing to contrary winds. By good seamanship they coasted their way north.

13 Sig. Broken Off. A town on southwest coast of Italy at the southern entrance of straits of Messina, where Sicily is "broken off" from Italy. About 60m.

14 Sig. "Little Wells." A famous watering place of Romans located in Bay of Naples, the most accessible harbor near Rome. Today = Pozzuoli. Not far from Pompeii. 180 m. from Rhegium.

15 RV: "were entreated" - Julius evidently gave permission and a special effort of 7 days was conducted, possibly culminating in Sunday Service.

16 The Master of Appii about Him from Rome.

17 A village about 33m from Rome. The older members would remain here.

8 WITH THE JEWS IN ROME 17-29

18 He lost no time. He settled in his house, probably met the brethren; renewed acquaintance with such as Aquila, Priscilla Rom. 16:3 and Rufus Rom. 16:13. Then arranged for this important part of his mission. Cp Phil. 1:19 Returned after banishment by Claudius Ch. 18:2.

20 His address is most considerate. He reassures them as far as the Romans are concerned. They had already been banished once - but Paul was not going to accuse them.

21 Knowing their case was hopeless they probably employed delaying tactics so that in the absence of evidence & witnesses, Paul's case was deferred Cp 4:20.

10 RV: The Twin Brothers. Cf. Gr. Dioscuri. In Latin, the constellation Gemini. Castor & Pollux were the twin sons of Jupiter & Leda, semi-deities whose special office was to assist sailors in danger of shipwreck. Probably had images of them on the stem which at conclusion of voyage would be crowned with oak-boughs — thus blessing the fleet!!!

11 Either to land cargo, or wind bound. Cp v. 13.

12 RV: "made a circuit." Gr. Periercheomai — To go about. The ship was navigated with difficulty owing to contrary winds. By good seamanship they coasted their way north.

13 Sig. Broken Off. A town on southwest coast of Italy at the southern entrance of straits of Messina, where Sicily is "broken off" from Italy. About 60m.

14 Sig. "Little Wells." A famous watering place of Romans located in Bay of Naples, the most accessible harbor near Rome. Today = Pozzuoli. Not far from Pompeii. 180 m. from Rhegium.

15 RV: "were entreated" - Julius evidently gave permission and a special effort of 7 days was conducted, possibly culminating in Sunday Service.

16 The Master of Appii about Him from Rome.

17 A village about 33m from Rome. The older members would remain here.

8 WITH THE JEWS IN ROME 17-29

18 He lost no time. He settled in his house, probably met the brethren; renewed acquaintance with such as Aquila, Priscilla Rom. 16:3 and Rufus Rom. 16:13. Then arranged for this important part of his mission. Cp Phil. 1:19 Returned after banishment by Claudius Ch. 18:2.

20 His address is most considerate. He reassures them as far as the Romans are concerned. They had already been banished once - but Paul was not going to accuse them.

21 Knowing their case was hopeless they probably employed delaying tactics so that in the absence of evidence & witnesses, Paul's case was deferred Cp 4:20.

10 Luke supplies
nce and skill
ysically sick
hat are with-
ot his faith
prayer (v. 23
e below.

CHAPTER 28

MIRACLES AT MALTA vv. 1-10.

Phoenician name
g. Escape or Ref-
e (Bochart.-Can-
n. 1:26). Cp. The
ute of Death 4:27
the Fair Havens 27:8
the storm of life.
e final Refuge!
One who speaks
a harsh, foreign
nguage apart from
eek, Hebrew or Lat.

The storm was
still raging
doubtless the meal
ul induced them
have helped to
ve their lives.

DIKE (Deckoy):
stice personified.
enoting the god-
ss Justice or Nem-
is

RV. "Lands belong-
ing to"

Probably Julius
and Paul's party
ith a few others
he were more
rominent.

RV: "Dysentery."
So the benefit
paid by Publius
as more than re-
aid. See Note Mk.
29-31.

They would have
been destitute
aving lost all in
the wreck.

7 JOURNEY TO ROME 11-14

Approx Feb. per-
mitting the weath-
er to improve Ap.
Ch. 27:9

hen = Clement Phil. 4:3
e Countered. Col. 2:8, 23
d by Reports of faith
il. 2:1-2.
BEHALF OTHERS
il. 1:24. Col. 1:24 Phile. 13
of the Inheritance -
ersion in the Gospel
ge of Knowledge
faith may find th
le 5-6. See Eph. 1:17

On eastern coast Sicily, about 80 m. from Malta. 2 days sailing

a ch. 24. 14.
b Luke 2. 34. 1 Pet. 2. 12 & 3. 16 & 4. 14. Acts 13:45. Luke 24:27,44
c John 21. 23.
d ch. 11. 4.
e Luke 16. 28.
f ch. 1. 3.
g ch. 19. 8.
h ch. 17. 2, 3 & 26. 22.
i ch. 14. 4 & 17. 4.

The 7 days' delay permitted this

RV mg. = some ancient authorities.

k ch. 24. 23. Cp. ch. 27. 3.
l Mat. 13. 14. Cited from Is. 6. 9, 10. Cp. Luke 8. 10.
m ch. 25. 1. Phil. 1:7 Cp 2:24; 2:19 Philem. 1, 8, 9.
n ver. 18. ch. 24. 12, 13 & 25. 8.
o ch. 6. 14.
p ch. 21. 33. Acts 2:29 Note
q ch. 4. 9.
r ch. 26. 32.
s Luke 2. 30 & 3. 6. Rom. 11. 11.
t ch. 13. 46, 47 & 18. 6 & 22. 21 & 26. 17, 18. Mat. 21. 43. Luke 2. 32. Cp. ch. 19. 9.
u ch. 25. 11.
v ch. 15. 2, 7.
w ch. 23. 6.
x Luke 2. 25.
y Luke 8. 40.
z ch. 26. 29. Eph. 3. 1 & 6. 20. 2 Tim. 1. 16.
a ch. 20. 25.
b ch. 4. 29.

17 And it came to pass, that
m after three days Paul called
the chief of the Jews together:
and when they were come to-
gether, he said unto them, Men
and brethren, n though I have
committed nothing against the
people, or o customs of our
fathers, yet p was I delivered
prisoner from Jerusalem into
the hands of the Romans.
18 Who, when they had q ex-
amined me, r would have let
me go, because there was no
cause of death in me.
19 But when the Jews spake
against it, I was constrained to
n appeal unto Cæsar; not that
I had ought to accuse my na-
tion of.
20 For this cause therefore
have I called for you, to see
you, and to speak with you:
because that v for the hope w of
Israel I am bound with x this
chain.
21 And they said unto him,
We neither received letters
out of Judæa concerning thee,
neither any of the brethren

PAUL'S CITATION OF ISA. 6:9-10.

"In view of all this (i.e. citations of this passage - see above) it seems highly probable that Isa. 6:10 was widely accepted at an early period as a testimonium to the situation which arose when the Jews rejected the Gospel & were found to be excluded from the new people of God, & that it was employed as such in more versions than one, the most influential being a non-Septuagint version known to Paul and John .... It was clearly recorded as, constructively, providing documentation for the thesis that the Gospel is to be preached to the Gentiles, & in that sense obviously had great importance for primitive Christian apologetic (According to the Scriptures C.H. Dodd

that came shewed or spake any harm of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this c sect, we know that every where d it is spoken against.
23 And when they had appointed him a day, there came many to him into his lodging; to e whom he f expounded and g testified h the kingdom of God, i persuading them concerning Jesus, k both out of the law of Moses, and out of the prophets, from morning till evening.
24 And l some believed the things which were spoken, and some believed not.
25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
26 Saying, m Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have n they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
28 Be it known therefore unto you, that o the salvation of God is sent p unto the Gentiles, and that they will hear it.
29 And when he had said these words, the Jews departed, and had great q reasoning among themselves.
30 And Paul dwelt two whole years in his own hired house, and r received all that came in unto him,
31 s Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all t confidence, no man forbidding him.

(People come from many parts)

c ch. 24. 5, 14.
d Luke 2. 34. 1 Pet. 2. 12 & 3. 16 & 4. 14. Acts 13:45. Luke 24:27,44
e John 21. 23.
f ch. 11. 4.
g Luke 16. 28.
h ch. 1. 3.
i ch. 19. 8.
k ch. 17. 2, 3 & 26. 22.
l ch. 14. 4 & 17. 4.
m Mat. 13. 14. Cited from Is. 6. 9, 10. Cp. Luke 8. 10.
n Acts 28:26 Rom. 11:8
o ch. 13. 26.
p ch. 22. 21. Rom. 11:11, 25
q ch. 17. 32.
r ch. 24. 23, 27.
s ch. 8. 12. & 19. 8. & 20. 25. & 28. 23, 31.
t ch. 4. 29, 31.

PAUL TOOK COURAGE (Cont.) for their prayers that he might be delivered from the Jews and come to them. Rom. 15:30-31. He had sent forth greetings couched in the most tender terms of affection and regard Rom. 16. Now the presence of these brethren, who had walked upwards of 43 m to greet and welcome him, confirmed all that Paul had written & gave him great encouragement in spite of the presence of the Roman guard. Julius must have wondered at the strange prisoner in his care who conversed with God, performed miracles & drew forth such acts of love from strangers. Did he accept Christ?

22 Hairesis - A choosing, hence a division and formation of a party. Rend. "heresy" Acts 24:14. Cp. Acts 5:17; 15:5; 26:5.

23 Diamarturomai. - To solemnly urge and witness. Rend. "charge" 1 Tim. 5:21; 2 Tim. 2:14; 4:1. Thus to bring the point of the matter home.

24 Cp Luke 24:27, 44. Note the vast change Acts 9:1.

25 This probably led to altercation, and on the heated argument, none acted on their belief, for Luke does not record that any accepted Christ in baptism.

26 Paul emphasises the Inspiration of Isaiah. His quotation varies slightly from LXX. This important prophecy is cited: Mt. 13:14-15; Mk. 4:12; (Luke 8:10). It seems echoed in Jhn 9:39; Mk 3:5; 8:17; most significantly of all, Christ's ministry to the Jews closed with it Jhn 12:40. as Paul's now does. See below left.

27 Willfully - so the mission to Jews completed.

28 Ch. 13:46 no longer necessary. Cp Rom. 11:25 See under Title of Acts. The statement might be a reference to Isa. 49:6.

29 Suzetesis: To examine & dispute.

9 PAUL'S MINISTRY IN ROME vv. 30-31.

He turned to the Gentiles and ministered unto them.

30 There was a delay in his trial, perhaps caused by the Jews delaying to send evidence against him.

31 Perhaps maintained by his own labor Acts 20:34 as well as by donations of brethren Phil. 4:10.

32 Kerusso - To publish as a herald - by speech and writing.

33 RV: Boldness. He did not hesitate to speak his mind faithfully, Acts 20:26, 27 Cp 1 Cor. Epistles. proclaiming Truth to Gentile

2 YEARS IN ROME

THE ECCLESIA. A mixed community of Jews & Gentiles striving to manifest faith in spite of a vile environment - lost in the vast mass of heathen population - unknown or contemptuously ignored by the Jewish community v. 22. The names Rom. 16 are chiefly Greek - implying mostly Greek.

- Aquila, Priscilla, Rufus, local members frequent visitors for exposition.

PERSONAL STATE

- Prisoner Eph. 3:1, 4:1, Phil. 1:13
- In Bonds Eph. 6:20, Phil. 1:7, Col. 4:18, Philem. 1, 9, 10, 13
- Suffering Col. 1:24 1 Pet. 4:13
- Aged Philem. 8, 9.
- In charge Praetorian Guard Phil. 1:13.
- Faith & Joy in suffering 1 Pet. 3:18, Phil. 1:19, 21, 29, 30. 3:1 4:4-16, 20, 21. Phil. 2:1-2.
- Contentment. Phil. 4:11-12.

FELLOW HELPERS

- Timothy - Sent with circular letter (Ephesian), Colossians, Philemon Eph. 6:21-22, Col. 4:7
- Philemon Eph. 6:21-22, Col. 4:7
- Onesimus to Philemon and Colosse Eph. 6:21, Col. 4:9
- Timothy Phil. 1:1, Col. 1:1, Philem. 1:1. Encouraged by Phil. 2:19-24. Sent to Philippi. Phil. 2:19-23. Imprisoned - Released

1 Introduction CHAP. 1:1-15.
1 Salutation
2 Paul's Fervent Desire to visit the Ecclesia
3 Paul: Debtor to All.
2 Man's Hopeless State Ch.1:16-3:20
1 The Gospel needed for salvation Ch.1:16,17 Unbelief,
2 Gentile blasphemy + wickedness Condemned Ch.1:18-32.
3 [illegible] Ch.2:1-5 Belief without True repentance condemned.
4 For them a day of Judgment impending 2:6-16
5 Jewish formalism condemned. Ch.2:17-29.
6 The Jew condemned with the Gentile by the testimony of Scripture. Ch.3:1-20.
3 God's Means of Salvation Ch.3:21-
A. JUSTIFICATION 3:21-
1 As the Law condemned, Justification must come from different source. Ch.3:21-11.
2 The father of the Jewish race was justified by faith Ch.4:1-5.
3 David's testimony to the same end Ch.4:6-8.
4 Circumcision not necessary to justification - Abraham being witness. Ch.4:9-12.
Cont. p. 210

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

See bottom p.210.

CHAPTER 1

1 SALUTATION Vv 1-7.

CHS 1-8 DOCTRINAL: HOW THE GOSPEL REALIZES TO SALVATION. Introduction p.217.

CHAPTER I.

Paul commendeth his calling. 16 The power of the gospel. 21 The sins of the Gentiles.

1 PAUL, a servant of Jesus Christ, [c] called *to be* an apostle, [d] separated unto the gospel of God,
2 (e Which he had promised afore [f] by his prophets in the holy scriptures,)
3 Concerning his Son Jesus Christ our Lord, [g] which was made of the seed of David according to the flesh;
4 And [h] declared *to be* [m] the Son of God with power, according [p] to the spirit of holiness, by the resurrection from the dead:
5 By whom [q] we have received grace and apostleship, for obedience to the faith [r] among all nations, for his name:
6 Among whom are ye also the [s] called of Jesus Christ:
7 To all that be in Rome, beloved of God, called *to be* saints: [b] Grace to you and peace from God our Father, and the Lord Jesus Christ.
8 First, [c] I thank my God through Jesus Christ for you all, that [f] your faith is spoken of throughout the whole world.
9 For God is my witness, whom I serve [t] with my spirit in the gospel of his Son, that [v] without ceasing I make mention of you always in my prayers;
10 [h] Making request, if by any means now at length I might have a prosperous journey [k] by the will of God to come unto you.
11 For I long to see you, that [m] I may impart unto you some spiritual gift, to the end ye may be established;
12 That is, that I may be comforted together [s] with you by [p] the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that [g] oftentimes I purposed to come unto you, (but [h] was let hitherto,) that I might have [q] some [c] fruit [z] among you also, even as among other Gentiles.
14 [w] I am debtor both to the Greeks, and to the [k] Barbarians; both to the wise, and to the unwise.
15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
16 For [u] I am not ashamed of the gospel of Christ: for [c] it is the power of God unto salvation to every one that believeth; to [r] the Jew first, and also to the [s] Greek.
17 For therein [u] is the righteousness of God revealed from [z] faith to faith: as it is written, [v] The just shall live by faith.
18 For [w] the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
19 [d] Because [e] that which may be known of God is manifest [5] in them; for God hath shewed *it* unto them.
20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; [7] so that they are [i] without excuse:
21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but [l] became [m] vain in their imaginations, and their foolish heart was darkened.
22 [o] Professing themselves to be wise, they became fools,
23 And changed the glory of the uncorruptible God into [q] an image made like to corruptible

[c] ch. 15. 23.
[d] ch. 15. 22.
[e] Acts 22. 21. 1 Cor. 1. 1.
[d] Cp. ver. 11.
[e] Phil. 4. 17.
2 Or, *in you.*
[f] Acts 13. 2. Gal. 1. 15.
[g] Luke 1. 70. Tit. 1. 2.
[h] 1 Cor. 9. 16.
[i] Gal. 3. 8. 1 Pet. 1. 10.
[k] Acts 28. 2.
[l] Mat. 1. 1.
3 Gr. *determined.*
Luke 22. 22.
[m] Mat. 14. 33. Acts 13. 33.
[n] Ps. 40. 9, 10. Mark 8. 38.
[o] 1 Cor. 1. 18, 24.
[p] Cp. Luke 4. 18.
[q] 1 Cor. 3. 10.
[r] Acts 14. 1 & 18. 4.
5 Or, *to the obedience of faith.* ch. 16. 26.
[s] Mark 7. 26.
[t] Acts 9. 15.
[u] ch. 3. 21.
[z] ch. 6. 19.
6 Cited from Hab. 2. 4.
[z] 1 Cor. 1. 2, 24.
[a] Acts 17. 30. Eph. 5. 6.
[b] 1 Cor. 1. 3. 2 Cor. 1. 2.
[c] 1 Cor. 1. 4.
[d] ver. 21. ch. 3. 20.
[e] Acts 14. 17 & 17. 24-27.
[5] Or, *to them.*
[f] ch. 16. 19. 1 Thes. 1. 8.
[6] Or, *in my spirit.* John 4. 23.
[g] 1 Thes. 1. 2.
[7] Or, *that they may be.*
[h] ch. 15. 23, 32.
[i] ch. 2. 1.
[k] ch. 15. 32.
[l] 2 Kin. 17. 15.
[m] Eph. 4. 17, 18.
[n] ch. 15. 29.
[o] Jer. 10. 14.
[8] Or, *in you.*
[p] Cp. 2 Cor. 4. 13. Tit. 1. 4.
[q] Deut. 4. 15-19. Ps. 106. 20.

1 Introduction CHAP. 1:1-15.
1 Salutation
2 Paul's Fervent Desire to visit the Ecclesia
3 Paul: Debtor to All.
2 Man's Hopeless State Ch.1:16-3:20
1 The Gospel needed for salvation Ch.1:16,17 Unbelief,
2 Gentile blasphemy + wickedness Condemned Ch.1:18-32.
3 [illegible] Ch.2:1-5 Belief without True repentance condemned.
4 For them a day of Judgment impending 2:6-16
5 Jewish formalism condemned. Ch.2:17-29.
6 The Jew condemned with the Gentile by the testimony of Scripture. Ch.3:1-20.
3 God's Means of Salvation Ch.3:21-
A. JUSTIFICATION 3:21-
1 As the Law condemned, Justification must come from different source. Ch.3:21-11.
2 The father of the Jewish race was justified by faith Ch.4:1-5.
3 David's testimony to the same end Ch.4:6-8.
4 Circumcision not necessary to justification - Abraham being witness. Ch.4:9-12.
Cont. p. 210

1 "Little" Cp Note Gal.1:1. He was evidently small of stature 2 Cor. 10:10, and small in his own estimation 1 Cor. 15:9. His Gentile name gained the ascendancy on [illegible] journey as he deals with Roman officer on Cyprus Acts 13:7-12, and puts him out as the Apostle to Gentiles
2 Doulos - most abject, servile term. The Roman citizen Acts 22:25 glories in his servitude to Christ 1 Cor. 7:22.
3 A called Apostle and the purpose of his appointment was dedication to Gospel. Credentials are thus authenticated.
4 Thus Christianity was not a new religion detached from true Hebrew faith
5 Horizo = To appoint, determine, decree
6 The Divine Sonship attested by
Power - Possessing Holy Spirit without measure Jhn 3:34, 2.
Holiness - Morality Jhn. 14:30
Resurrection Divine approval Jhn 2:19
Apostles.
Personal favor in knowledge of Truth and special commission
Grace favor on to others
Huper = "For the sake of" "in behalf of"
Favor + fellowship.

2 HIS FERVENT DESIRE TO VISIT THE ECCLESIA Vv 8-15

That saints should maintain the purity of their calling in the midst of the pollutions of such as city as Rome was a thing to the Gospel. According to the Roman historian Tacitus into that city flowed "all things that are vile + abominable, and there they are encouraged."
He had never personally met the brethren, yet God could testify of his secret prayers on their behalf and of his love for them begotten through their reception.
His life was completely governed by the Divine will Cp.
Euodoo - "to grant a successful issue, to cause to prosper."
He does not want to imply a reproach of weakness or instability, for he needs strengthening as well as they - it is the constant need of all.
The benefits of the Truth are mutually enjoyed. "Comforted together." = Sumparaklesthai. Sun- together. Para "beside." Kaleo, "to call." Thus a mutual calling to the side of each other to be strengthened + comforted.

RIGHTEOUSNESS A fundamental doctrine in Romans Cp Ch.1:17-18.

It is an unquestioning acceptance of God's Standard of Right. By accepting it we justify all that He does or requires of us. We can only attain unto righteousness by acknowledging our sins - which gives verbal expression to it - securing forgiveness of them and forsaking them.

THE THEME OF 1ST PART OF ROMANS Vv 16-18

The absolute need of a Gospel of salvation is revealed by the widespread manifestation of God's wrath through man's unrighteousness. Gentile blasphemy + immorality (common in Rome) demanded the righteous judgment of God. Rom 1:18-32. Jewish formalism deserved the same treatment Rom. 2. Cp V. 24. Despite great privileges given to the Jews they had failed to adequately respond seeking justification by deeds of the Law Rom 3:1-18. But as the Law only condemned, and as God was God of Gentiles as well as Jews, justification was open to both on a basis of faith Rom. 3:19-21. Outside of Christ it is impossible for man to be justified in God's sight.

17 RV = Hindered.
18 Thus Rome is mainly Gentile.

3 PAUL: DEBTOR TO ALL

19 To cultured + uncultured.
20 The learned. The wise = sober minded, self controlled.
21 Anoetos = An unmoved lack of understanding bearing a moral reproach as one who does not govern his lusts. Thus proclaimed to all classes. Cp. 1 Cor. 9:19-20 with 1 Cor. 6:11. But see Phil 3:7
22 Rome was an evil city Cp Note II but Paul was not deterred by that. He was witness if God permitted it.

4 THE GOSPEL'S POWER

23 Proclamation of the Gospel in such a city as Rome Cp Note II brought the stigma of contempt + ridicule. Yahweh's desire Zech 8:16. Christ's example Is. 42:1-4, 49:1-10. Exhortation Phil 2:11
24 Dunamis - Dynamo dynamo etc. Cp Eph. 3:20.
25 EK - out of. Adherent out of faith which leads to faith + life
26 Justification nonentity doctrine - it was taught under the Law!!

2 CONDEMNS GENTILE BLASPHEMY AND IMMORALITY Vv 18-32.

Evils common to Gentiles Cp Note II.
27 The manifestation of His righteousness to salvation is urgently needed seeing His wrath is breaking into prominence by the widespread unrighteousness of man. Cp 2 Cor. 11.
28 RV = "hinder" Katechon = Hold down. From "withholdeth" 2 Thess. 2:6
29 His Omnipotence Omnipresence Omniscience Cp Ps. 139:1-7. These most perfect attributes should cause a person to seek His Revelation + will.
30 Matai oo - Void of result. Like scientists today they saw the glory of God in Creation but it had no result. From this word comes the Eng. "moron."

ROMANS 1:2 A saving faith in... reveal this and ... not true repentance ... also condem...

31 Notice the decline from man to creeping things. Today it is even lower, for discarding these forms of religion, man worships lust. Vv 24
32 Describes judicial action. They were delivered up to the results of their own immorality Cp Eph. 5:6
23 Lit. "Exchanged the truth of God for a lie." Idols are so called Isa. 44:20, Jer. 10:14, 13:25.
Eulogetos: Who is to be eulogised forever
35 They became temple prostitutes - a common feature of pagan worship Cp Num. 25:1
Sodomy was also a practise of pagan worship. These vile practises produced their own evil fruit - venereal disease etc.
"Did like" = dokimazo. To put to test to see if answers to required specifications. Man put God to test to see if He answered to what they required in God. When He did not, they repudiated Him
Left them to their own devices
Akatastomon noun - Because man rejected God after trial, God gave them over to a mind incapable of discerning matters in respect to salvation. To no gain.
Theostugeis = Haters of God
Kataphrastes = Insulting, insolent.
Astorgos - Love of parents for children, children for parents, husband for wife, wife for husband.
Dikaioma = Ordinance (so RV). Man knows that God does not approve those things but he is completely different to what God desires, and aims only to satisfy the flesh. Gal 5:19-21 But see Gal 6:7,8.

GOD'S TREATMENT OF A LOST WORLD Rom 1

To have ignored it would have been DEFEAT
To have abandoned it would have been ANARCHY
To judge it reveals that God is JUST
To offer salvation in spite of it is to reveal Him to be MERCIFUL
To bring order out of chaos will exhibit the TRIUMPH of the Almighty.

ROMANS 1-2 A saving faith in the Gospel is necessary Ch.1:16-17 The unbelieving world of Gentilism does not reveal this and lies under the shadow of God's wrath Ch.1:18-32 The believing world if there is not true repentance exists under the same wrath Ch.2:1-16 whether Jew or Gentile V.1 Jewish formalism also condemned Ch.2:17-29.

"DO NOT OBEY" V.8 Peithō - In negative self to be persuaded, to withhold belief." (Wuest) Affirmative: "An actual + outward result of inward persuasion" (Vine).

CHAPTER 2:1-16. Is dealing with those who know God's will (whether Jew or Gentile) but -
1. Do not obey it V.8 Gal.5:7
2. Or do not express its power in repentance (a change of outlook) expressed in deeds V.4,6.

CHAPTER 2 see p.103

JEWISH FORMALISTS CONDEMNED 1-16

HYPOCRITICAL JUDGMENT OUT OF PLACE 1-5

The believer whether Jew or Gentile. The Apostle is now showing that justification is as necessary for the Jew as the Gentile. A Jew might agree with his estimate of the Gentile world and condemn the evil practices referred to - but judgment was out of place for Jewry was guilty also.

1e - Breaks God's laws. Gal.3:22. Paul gradually develops his argument against the Jews.

3 Alēthēia - true, genuine. It is impartial and proclaimed without consideration of race. That is, break God's laws, though not necessarily in the same way.

4 They were blind to their real state and therefore lightly treated God's very forbearance towards them.

5 Expressed in the Gospel Rom.3:25

6 The holding back of judgment

7 Makrothumia - "patience, slowness in avenging wrong"

8 Eritheia = Change of mind + purpose from "meta" - after and Noeō, perceive from nous - mind Lk.Acts 2:38. Acts 11:18. 2 Cor.7:9-10.

9 Tribulation = Thlipsis - pressure

10 Witnessed by the prophets Rom.1:7-9. Gal.1:7. The experience of the past was a warning

11 Stored up in a secret place

12 This is for believers whether Jew or Gentile Acts 13:39

A DAY OF JUDGMENT IMPENDING vv 6-16

13 Day of Judgment. Ps.50:4. Acts 3:17. 1 Pet.1:17. Dan.12:2. Rom.2:16. Mic. 5:1. Matt.5:45. Just + Unjust together 13. Mat.5:16-37. John.5:28,29. 1 Pet.1:14-16. Luke 6:28

14 Knowledge thus brings responsibility. 2 Cor.5:10. Acts 17:30

15 Orgē = Thumos. But these words should be reversed as in RV. Thumos = sudden blazing forth of anger from inward feelings, Orgē = the more settled, lasting emotion that finds expression in revenge or punishment. The two words coupled in Rom.2:8. Eph.4:31. - fierceness, wrath.

16 Gr. Prassō = to practise, to perform habitually. Str.

17 Doxa - Recognition due to a person (Bullinger). Sig. Opinion = thus the estimation derived from the good opinion developed.

18 Timē = the payment of the reward.
Ergazomai - To bring to pass, to work out to a finish. Contrast "doeth" V.9.

20 Prosopolempsia - A compound word = To receive face. On face value. There will be a scrutiny of the heart. Ps.51:6,10. There will be no partiality James 1:17. 2:1.

21 Outside covenant relationship but having knowledge V.12

24 These perish without investigation for they have openly repudiated God's goodness Ps.14:1-3. Titus 1:16

Krinō - to examine and pronounce sentence.

Akroatēs = a pupil who constantly is learning only here in Paul and

31 Notice the decline from man to creeping things. Today it is even lower, for discarding these forms of religion, man worships lust. V.24.

32 Describes judicial action. They were delivered up to the results of their own immorality. Cp Eph.5:5-6

33 Lit. "Exchanged the Truth of God for a lie." Idols are so called Isa.44:20. Jer.10:14. 13:25.

34 Eulogetos: Who is to be eulogised forever

35 They became temple prostitutes - a common feature of pagan worship. Cp Num.25:1

35 Sodomy was also a practise of pagan worship. These vile practises produced their own evil fruit - venereal disease etc.

37 "Did like" = dokimazō. To put to test to see if answers to required specifications. Man put God to test to see if He answered to what they required in a God. When He did not, they repudiated Him

38 Left them to their own devices.

39 Adokimon noun - Because man rejected God after trial, God gave them over to a mind incapable of determining matters in respect to salvation.

Asunthetos = Covenant breakers.

Hubristēs = Insulting. Insolent.

Astorgos - Love of parents for children, children for parents, husband for wife, wife for husband.

Dikaiōma = Ordinance (so RV). Man knows that God does not approve these things but he is completely different to what God desires, and aims only to satisfy the flesh. Gal.5:17 But see Gal.6:7,8.

GOD'S TREATMENT OF A LOST WORLD Rom.1

To have ignored it would have been DEFEAT
To have abandoned it would have been ANARCHY
To judge it reveals that God is JUST
To offer salvation in spite of it is to reveal Him to be MERCIFUL
To bring order out of chaos will exhibit the TRIUMPH of the Almighty.

man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore [a] God also gave them up to uncleanness through the lusts of their own hearts, [c] to dishonour their own bodies between themselves:

25 Who changed [d] the truth of God into [d] a lie, and worshipped and served the creature [2] more than the Creator, who is blessed for ever. Amen. - So be it!

26 For this cause God gave them up unto [f] vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like [3] to retain God in their knowledge, God gave them over to [4] a reprobate mind, to do those things [o] which are not convenient; - becoming or fitting

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, [q] maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Worthlessness - Ponēria Wrangling

30 Backbiters, haters of God, [s] despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, [6] [v] without natural affection, implacable, unmerciful:

32 Who knowing [a] the judgment of God, that they which commit such things are worthy of death, not only do the same, but [7b] have pleasure in them that do them.

CHAPTER 2.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether Jews or Gentiles.

THEREFORE thou art inexcusable, O man, whosoever thou art [1] that judgest: for [b] wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. [2]

2 But we are sure that the judgment of God is according to truth [3] against them which commit such things. (RESPONSIBILITY Acts 24:22)

3 And thinkest thou this, O man, that judgest them which do such things, [4] and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou [p] the riches of his goodness [6] and [h] forbearance [7] and [i] longsuffering; [8] [k] not knowing that the goodness of God leadeth thee to repentance? [9]

5 But after [10] thy hardness and impenitent heart [l] treasurest up [11] unto thyself wrath against [m] the day of wrath and revelation of the righteous judgment of God;

6 [n] Who will render to every man according to his deeds: [b]

7 To them who by patient continuance in well doing seek for glory and honour and immortality, [p] eternal life: Eritheia

8 But unto them that are contentious, and [r] do not obey the truth, but obey unrighteousness, indignation and wrath, [15]

9 Tribulation and anguish, upon every soul of man that doeth evil, [t] of the [u] Jew first, and also of the [5] Gentile;

10 But [x] glory, [17] honour, and peace, to every man that worketh good, to the Jew first, and also to the [5] Gentile: - Cp Ch.1:16

11 For there is [z] no respect of persons with God. [20]

12 For as many as have sinned without law [21] shall also perish without law: and as many as have sinned in the law shall be judged [c] by the law; Miss the mark

13 (For not [d] the hearers of the law are just before God, but the doers of the law [e] shall be justified. - James 2:22,24

The Jews as a class constantly heard the law taught in synagogues. But only doers of the law will be justified. Thus Paul taught, justification by faith Ch.3:4 and works!

THE THREE CLASSES AT THE JUDGMENT SEAT. Cp 2 Cor.5:10

1 They "obey not the Truth" V.8 being indifferent to God's requirements W.2:3. Against them judgment W.4:5. They receive Thumos - a sudden blaze of anger, for they have openly repudiated Christ's sacrifice. Thus rebuked, this settles down to Orgē - and thus perish without judgment or investigation W.12.

2 Those in covenant relationship - "under law" who habitually practises

6 The law not necessary for justification: Abraham being witness. Ch. 4:13:17.
6 Abraham's faith recorded for purpose of emulation Ch. 4:15-25.
7 The personal blessings of justification Ch. 5:1-11.
8 How justification became effective for all mankind Ch. 5:12-21

1 True baptism implies a new way of life Ch. 6:1-14.
2 It necessitates a change of Masters. Ch. 6:15-23.
3 It can be likened to a new marriage. Ch. 7:1-6
4 Though the law held us to the old marriage it is not itself evil 7:7-12
5 Nor is the law responsible for death though it produced death 7:13-25
6 The flesh is responsible + Deliverance and Victory are only in Christ. Ch. 7:24-8:4.

24 It is not natural for man to obey God, and the reference here is to those who have "the law written in their hearts" V. 15. to such good effect that they instinctively obey the spirit of the law.
22 The mind of the Spirit battling with the desires of the flesh. Rom. 8:5.
26 A specific day appointed. B. 75:2 9 MS 2 Cor. 4:6

5 JEWISH FORMALISM CONDEMNED. 2:17-

27 RV: "But if thou bearest the name of a Jew and resteth upon the law..." Cp Rom. 10:3.
Their knowledge of God's will gave them the ability to determine right from wrong and reject the foolish speculations of Grecian philosophers.
Pepoithas - To persuade. The Jew not only blindly rested on the law for justification V. 17. but was persuaded that he was to lead man to find by its means to God.
They probably applied such prophecies as this to the influence of the nations not Messiah.
Paideutes = A teacher + discipliner of children. The Jews looked upon themselves in that light as teachers of the law. But cp Gal. 3:24
RV = Corrector of the foolish.
Morphosis - form, semblance. It was the outline or framework without the substance 2 Tim. 3:5.
Apply the law to yourself! Note the whole significant passage. Isa. 52:5-6
Circumcision = token of Covenant Gen. 17:11 to remediate flesh. But the mere rite was profitless unless accompanied by the works of law.
"Circumcision is made uncircumcision" - is accounted nothing to the transgressor of the law. It became the mark of condemnation in his flesh Gal. 5:3 and he was no whit better than a Gentile.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
15 Which shew the work of the law written in their hearts, [2] their conscience also bearing witness, and [d] *their* thoughts [3] the mean while accusing or else excusing one another;)
16 [e] In the day when God shall judge the secrets of men [h] by Jesus Christ [i] according to my gospel. 2 Tim. 4:1 1 Cor. 4:5 Ecc. 12:14
17 Behold, [l] thou art called a Jew, and [o] restest in the law, and [p] makest thy boast of God,
18 And [q] knowest *his* will, and [r] approvest the things that are more excellent, [s] being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast [v] the form of [2] knowledge and of the truth in the law.
21 [b] Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Mal. 3:8 Mic. 3:12
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, [h] dost thou commit sacrilege? Deut. 29:4 Isa. 66:3
23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? Ezek. 36:22.
24 For [m] the name of God is blasphemed among the Gentiles through you, as it is written.
25 [n] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
26 Therefore [p] if the uncircumcision keep [r] the righteousness of the law, shall not his uncircumcision be counted for circumcision? Phil. 3:3. Col. 2:11.
27 And shall not uncircumcision which is by nature, [36] if it fulfil the law, [a] judge thee, who by [b] the letter and circumcision dost transgress the law?
28 For [c] he is not a Jew, which is one outwardly; neither *is* that circumcision, which is outward in the flesh:
29 But he *is* a Jew, [f] which is one inwardly; and [g] circumcision *is that* of the heart, [k] in the spirit, *and* not in the letter; [m] whose [5] praise *is* [n] not of men, but of God. Cp A. between Jews + Apostle

[a] Mat. 12. 41.
[b] ch. 7. 6. 2 Cor. 3. 6.
[2] Or, *the conscience witnessing with them.*
[c] Gal. 6. 15.
[d] ch. 1. 29.
[3] Or, *between themselves.*
[e] Eccles. 12. 14. Mat. 12. 36. John 12. 48. Acts 24. 25. 1 Cor. 4. 5. Heb. 9. 27. Rev. 20. 12.
[f] 1 Pet. 3. 4.
[g] Phil. 3. 3. Col. 2. 11.
[h] John 5. 22. Acts 10. 42.
[i] 2 Tim. 2. 8.
[k] ch. 7. 6.
[l] Mat. 3. 9. John 8. 33. Rev. 2. 9.
[m] 1 Cor. 4. 5.
[n] 2 Cor. 10. 18. 1 Thes. 2. 4.
[o] John 5. 45.
[p] ver. 23. Is. 48. 2. John 8. 41.
[q] ch. 3. 2.
[4] Or, *triest the things that differ.*
[r] ch. 1. 28. 1 Cor. 3. 13.
[s] Luke 1. 4.
[t] Deut. 4. 7. Ps. 147. 19. John 4. 22.
[u] Heb. 5. 12. 1 Pet. 4. 11.
[z] ch. 10. 16. Heb. 4. 2.
[y] ch. 6. 17. 2 Tim. 3. 5.
[z] Luke 11. 52.
[a] Num. 23. 19. 2 Tim. 2. 13.
[b] Cp. Ps. 50. 16-21. Mat. 23. 3-32.
[c] Luke 20. 16.
[d] John 3. 33.
[e] Ps. 62. 9.
[f] Cited from Ps. 51. 4.
[g] ch. 5. 8. 2 Cor. 7. 11. Gal. 2. 18.
[h] Mal. 1. 8.
[i] Gal. 3. 15.
[k] Job 8. 3.
[l] Cp. ver. 4.
[m] Cited from Is. 52. 5.
[n] Gal. 5. 3.
[o] ch. 6. 1.
[p] Acts 10. 35.
[q] Cp. ver. 1.
[r] ch. 1. 32.
[s] Gr. *charged.*

Our Unrighteousness Commend the Righteousness of God.

Commend = sunistemi - To place together, to introduce one to another so as to commend. Human sin illustrates more clearly God's righteousness.

37 The law itself taught that. Deut 10:16. 30:6
38 Judah from whence Jew signifies "praise" Yahweh alone can see and prove the heart.

CHAPTER 3.

1 The Jews' prerogative. 20 None justified by the law, 28 but all by faith only.

6 THE TESTIMONY OF SCRIPTURE 1-8

1 The previous chapter having shown that the Law condemns the Jew Ch. 2:25. the Apostle now answers a few objections that might be advanced.
Prōton = first. For this advantage see 9:4 Ps. 147:19-20.
RV: "Were without faith."
God had made national promises to Israel, but if these are fulfilled only in the sense of Ch. 2:29. His faithfulness is called in question.
5 God will be found true to His promise, even if every man be proved false. This objection is considered at length in Cps 9-11.
It will be by the exercise of mercy and forgiveness. Cp Rom 11:32
The case of David proves this point.
Nikaō = To prevail.
Roth. "When thou comest in judgement." Yahweh is vindicated when His judgments are tested thoroughly. This illustrated in David's case. Yahweh was just in His condemnation of David's sin, but also in the granting of mercy under the conditions. Thus when everything brought into judgment Yahweh prevails (is clear-Psalm) as supremely righteous. He will not allow the folly of man to defeat His unconditional purpose. In regard to Israel. See Ezek. 16:23. So that actually the unrighteousness of man emphasized God's righteousness. Cp Ps. 51:15
In the restoration of Israel this principle is illustrated. Jer. 31:9 Zech 12:10. Ezek 16:61.
The more wicked we are the more His righteousness is illustrated by His faithfulness to His promises.

27 What advantage then hath the Jew? or what profit *is there* of circumcision?
2 Much every way: chiefly, because that [t] unto them were committed [u] the oracles of God.
3 For [x] what if some did not believe? shall their unbelief make [a] the faith of God without effect? faithlulness RV. want of faith RV.
4 [c] God forbid: yea, let [d] God be true, but [e] every man a liar; as it is written, [y] That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. See below
5 But if our unrighteousness [z] commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)
6 God forbid: for then [a] how shall God judge the world?
7 For if [b] the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) [c] Let us do evil, that good may come? whose damnation is just.
9 What then? [q] are we better than they? No, in no wise: for we have before [5] proved both

[t] ch. 9. 4.
[u] Acts 7. 38. Rom. 9. 4. Heb. 5. 12. 1 Pet. 4. 11.
[x] 2 Tim. 2. 13.
[a] ch. 4. 14.
[y] Ps. 51. 4.
[z] ch. 5. 20.
[a] Gen. 18. 25. Job 8. 3. Ps. 50. 4.
[b] ch. 15. 8.
[c] ch. 6. 1. 15.
[d] Ps. 116. 11.
[5] Or, *charged.*
[e] Ps. 62. 9.
[q] ch. 2. 17.

210

Lies. In that case is not His Truth served by our actions! Why then take vengeance at all? After all, He forgave David!!
20 I am using purely human reasoning
21 Mē Genoito - Away with such a thought.
22 Gen. 18:25. Deut. 32:36. Ps. 50:4. that He will is thus scripturally revealed - illustrating that His mercy is extended not because a person is a Jew, but for some specific reason illustrated in the case of David and Israel. Rom. 11:28.
23 10th Cent: "Why should we not say (as we) etc.
24 The answer is that the condemnation of such people is just. Their folly is obvious - on the surface. The slanderous imputation of Apostolic doctrine shows that Paul's teaching of Justification by faith was as much misunderstood then as now.

7 The triumph of the spirit over the flesh. Ch 8:5-11
8 The manifestation of the spirit-life witnesses to sonship Ch 8:12-17.
G GLORIFICATION. Ch. 8:18-39.
1 Approaching manifestation of sons of God. Vv 18-25.
2 What Christ is we can become Vv 26-30.
3 God will grant the victory Vv. 31-39.

15 Does this mean that the Jews are no better than Gentiles?
16 That is, in relation to personal salvation. Cp Rom. 11:26. The Jew has advantages, but not in escaping Divine condemnation. Cp V. 1.
17 Thus need something more than the Law to escape condemnation.
18 Having made his point V 9 ff he now supplies the Scriptural proof.
19 This Psalm describes the state of man who repudiates the authority of God. The Jew, however could reason that this relates to the Gentiles only. Cp Ps. 14:4, 7.
20 Cp Ps. 14:3 ms. Heb. neelachu = putrid. See sour milk. That is mankind in absence of Truth.
21 These are David's words describing His enemies Ps. 59. The expressions are similar to those used against Gentiles in previous Psalm quoted. Thus no difference (in absence of faith) even though Israelites and under the Law!!
22 These quotations show that by force, intent & action Israelites under the Law acted hypocritically and as did the Gentiles.
23 The Law revealed all guilty = thus in need of the mercy and forgiveness of God. It demonstrated the need of a Redeemer. Rom. 4:13
24 quoted Ps. 143:2 but "flesh" instead of "man" showing why justification not possible Rom. 8:2. Flesh is weak and sinful and invariably fails. 25 Cp Rom. 7:13 This was the purpose of the Law to lead to Christ. Gal. 3:24 It should have caused a Jew to seek a way of redemption Ps. 49:2.

2 AS THE LAW CONDEMNED JUSTIFICATION MUST COME FROM ELSEWHERE

26 Nūni - Vincent: Regarded not temporal. Through the evidence before us.
Cp Luke 24:27.
28 Dōrean = Without price, gratuitously.
Charis = A favor done in generosity without expectation of adequate reward.
Apolutrōseōs from verb Apolutroo - to redeem by paying the lutron (ransom) price. Three words related to this doctrine.
AGORAZŌ = To buy in the market Cp I Cor. 6:20, 7:23. This Christ does Rom. 5.
EXAGORAZŌ = To buy out the slave market Gal. 3:13. Thus set free.
LUTROŌ = Set free by payment of a price Tit. 2:14, 1 Pet. 1:18

31 Hilasterion (LXX = mercy seat Lev. 16:14). Diag. Mercy Seat. The appointed meeting place between Yahweh and man Exod. 25:22. In the Atonement or Covering, Mercy and Justness is blended V. 26. This was exhibited in the blood sprinkled Mercy Seat which revealed mercy through sacrifice. Showing what is due to flesh.
32 If mercy was extended without justice being satisfied it would appear as though God condoned sin. But Jesus is set forth as [illegible] and mercy is extended to those acknowledging this. 2 Pet. 1:4. This is by "faith in his blood". There is no virtue in blood as such, any more than there was in the brazen serpent Num. 21:9 - it was what was represented in these things that is united.

[a] ver. 19, 23. Prov. 20. 9. Gal. 3. 22.
[b] Heb. 9. 15.
[c] To ver. 12, cited from Ps. 14. 1-3 & 53. 1-3.
[d] ch. 2. 17 & 4. 2.
[e] Cited from Ps. 5. 9.
[f] ver. 20. ch. 4. 2. Acts 13. 38, 39.
[g] ver. 21. ch. 4. 6. John 15. 5. James 2. 20.
[h] Cited from Ps. 140. 3.
[i] Cited from Ps. 10. 7.
[k] ch. 10. 12. Acts 10. 35.
[l] To ver. 17, cited from Is. 59. 7, 8.
[m] Gal. 3. 8.
[n] ver. 4.
[o] Mat. 5. 17.
[p] Cited from Ps. 36. 1.
[q] John 10. 34.
[r] Ps. 63. 11. Ezek. 16. 63. Cp. ch. 2. 20.
[s] ver. 16. Is. 51. 2. Mat. 3. 9.
[t] ver. 9.
[1] Or, subject to the judgement of God.
[u] ch. 3. 28.
[x] ver. 28. ch. 8. 3. Ps. 143. 2. Gal. 2. 16. Eph. 2. 9. 2 Tim. 1. 9. Tit. 3. 5.
[y] ch. 2. 17.
[z] ch. 4. 15 & 7. 7.
[a] Cited from Gen. 15. 6.
[b] ch. 1. 17.
[c] John 5. 46.
[d] ch. 11. 6.
[e] Acts 26. 22.
[f] ch. 4. 3, 5.
[g] ch. 10. 12.
[h] Acts 15. 11.
[i] Eph. 2. 7.
[k] ch. 3. 28.
[l] Cited from Ps. 32. 1, 2
[2] Or, foreordained.
[m] Lev. 16. 15.
[n] ch. 5. 9.
[o] Ps. 98. 2.
[3] Or, passing over.

Jews and Gentiles, that [a] they are all under sin; 10 As it is written, [c] There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 [e] Their throat *is* an open sepulchre; with their tongues they have used deceit; [h] the poison of asps *is* under their lips: 14 [i] Whose mouth *is* full of cursing and bitterness: 15 [l] Their feet *are* swift to shed blood: 16 Destruction and misery *are* in their ways: 17 And the way of peace have they not known: 18 [n] There is no fear of God before their eyes. 19 Now we know that what things soever [o] the law saith, it saith to them who are under the law: that [p] every mouth may be stopped, and [q] all the world may become [2] guilty before God. 20 Therefore [x] by the deeds of the law there shall no flesh be justified in his sight: for [z] by the law *is* the knowledge of sin. 21 But now [b] the righteousness of God without the law is manifested, being witnessed by [c] the law and [d] the prophets; 22 Even the righteousness of God *which is* [f] by faith of Jesus Christ unto all and upon all them that believe: for [g] there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely [3h] by his grace [i] through the redemption that is in Christ Jesus: 25 Whom God hath [3] set forth [m] to be a propitiation through faith [n] in his blood, [o] to declare his righteousness for the [t] remission of [b] sins that are past, through the forbearance of God; 26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 [d] Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude [f] that a man is justified by faith [g] without the deeds of the law. 29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing [k] *it is* one God, which shall justify the circumcision by faith, and [m] uncircumcision through faith. 31 Do we then make void the law through faith? [n] God forbid: yea, [o] we establish the law.

33 The efficacy of Christ's offering pointed back as well as forward. Heb. 9:15. Acts 13:39.
34 Endeixis = to show, demonstrate or prove. Christ is the proof of Yahweh's righteousness predicted in the prophets Is. 53:1, 46:12-13. He had previously forgiven sins in anticipation of Christ's offering. In Christ there was the proof of His righteousness in so doing! Cp 3:19-26.
35 God is revealed! not only Just and Merciful, but wise. The Truth humbles flesh by revealing that all its works are inadequate, and thus demonstrating the need of a Redeemer.
36 The ceremonial deeds in which the Jew gloried as sufficient Heb. 10:4.
Kit. "By what manner of law has the boasting been excluded?"
37 Pistis - A conviction based on hearing. Sometimes rendered Belief. Cp Rom. 10:17. This hearing will reveal that blind reliance on ceremonial deeds avails not. When we hear God, boasting is excluded.
38 Apart.
39 Faith saw them pointing to the Redeemer. Gal. 3:24.
40 Lit. pisteos - out of faith. A development out of those things given them. V. 12.
41 Dia - through the instrumentality of faith brought to them. It is the same faith.
42 Make it of none effect! Rather does faith place it on its proper footing.

CHAPTER 4.

1 Abraham's faith imputed to him for righteousness. 13 By faith he and his seed received the promise. 24 So, likewise, our faith shall be imputed to us.

WHAT shall we say then that Abraham [r] our father, as pertaining to the flesh, hath found? 2 For if Abraham were [u] justified by works, he hath [v] *whereof* to glory; but not before God. 3 For what saith the scripture? [a] Abraham believed God, and it was counted unto him for righteousness. 4 Now [d] to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the [4] ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness [e] without works, 7 *Saying*, [f] Blessed *are* they whose iniquities are forgiven, and whose sins are covered. 8 Blessed *is* the man to whom the Lord will not impute sin.

2 THE FATHER OF THE JEWISH RACE WAS JUSTIFIED BY FAITH!

1 What does the experience of Abraham teach in relation to the flesh?
2 Not mere detached belief, but implicit trust and confidence that God would perform what He promised. Cp V. 16-22.
3 Ka'tergazomai = labor from which something results, - i.e. to gain wages. The idea is work that earns salvation. Cp V. 15. Rom. 6:23.
4 Asebēs = Impious, without reverence. God has made it possible for them to be justified. Rom. 5:6.
5 God will overlook the natural failings of the flesh.

3 DAVID'S TESTIMONY V. 6-8

See also. Ch. 3:4.
6 A more powerful example could not be drawn from Scripture.
7 LOGIZOMAI - To put to on one's account, to credit him with. AV: reckon.
8 ANOMIA - Lawlessnesses. Cp. 1 Jhn 3:4.
LOGISETAI - Numbered Mk. 15:28 Accounted Rom. 8:36. Gal. 3:6. Accounting etc.

211 GOD IS JUST Ch. 3:26. * In imposing law * In punishing sin * In redeeming mankind (He could have destroyed mankind and commenced again with perhaps the same result - but to redeem mankind from its fallen state had the effect of humbling flesh Cp V. 24 and bringing into existence the virtues of love, mercy, forgiveness, faith etc.) * In appointing death as the means of redemption * Yes, for it is flesh that sins * In Christ coming in condemned nature * Yes because it was only way to demonstrate the principle that God in Christ could overcome sin. * In bringing him to the cross * Yes. He had come into the world for this very purpose. The death of flesh demonstrated that God gave the victory and God's justness was in resurrecting Heb. 2:14 * In permitting the shame [illegible] Yes for thus demonstrated what unrestrained flesh would do to things of God [illegible] blindness.

The advantages of *justification by faith.*

9 Cometh this blessedness then upon [a] the circumcision [b] only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, [l] a seal of the righteousness of the faith which *he had yet* being uncircumcised: that [h] he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the [n] heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For [q] if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because [s] the law worketh wrath: for [u] where no law is, [x] *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* [z] by grace; [a] to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; [f] who is the father of us all,

17 (As it is written, [h] I have made thee a father of many nations,) [i] before him whom he believed, *even* God, [k] who quickeneth the dead, and calleth [l] those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [c] So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, [d] when he was about an hundred years old, neither yet [e] the deadness of Sarah's womb:

20 He staggered not at the promise of God [g] through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, [i] he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now [k] it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe [l] on him that raised up Jesus our Lord from the dead;

25 [m] Who was delivered for our offences, and [o] was raised again for our [p] justification.

[a] ch. 3. 30.
[b] ver. 12.
[c] Cited from Gen. 15. 5. Cp. Gen. 15. 4-6.
[d] Gen. 17. 17.
[e] Gen. 18. 11.
[g] Gen. 17. 11.
[i] John 6. 27.
[k] Luke 19. 9.
[l] Gen. 18. 14.
[h] ch. 15. 4.
[i] Acts 2. 24.
[m] ch. 3. 25 & 5. 6, 8 & 8. 32, 34. Is. 53. 5, 6, 10. Mat. 20. 28. 2 Cor. 5. 21. Gal. 1. 4 & 2. 20. Eph. 5. 2. Heb. 9. 14. 1 Pet. 2. 24 & 3. 18. 1 John 1. 7 & 2. 2.
[n] Gen. 17. 4-6. Acts 13. 32. Gal. 3. 29.
[o] Cp. 1 Cor. 15. 17. 1 Pet. 1. 21.
[p] ch. 5. 18. John 16. 10.
[q] Gal. 3. 18.
[r] ch. 3. 28, 30.
[s] ch. 7. 5, 10. 2 Cor. 3. 7, 9. Gal. 3. 10.
[t] Is. 32. 17. Cant. 8. 10. Luke 2. 14.
[u] ch. 3. 20 & 5. 13, 20 & 7. 7, 8, 11, 13.
[x] 1 Cor. 15. 56. Cp. John 9. 41 & 15. 22. 1 John 3. 4.
[z] Gal. 3. 19.
[y] Eph. 2. 18.
[a] ch. 3. 24.
[a] Gal. 3. 22.
[b] 1 Cor. 15. 1.
[c] ver. 3, 11. Heb. 3. 6.
[d] Mat. 5. 12. 1 Pet. 3. 14.
[e] Luke 21. 19. James 1. 3.
[f] ver. 1. Cp. ch. 9. 8.
[g] 2 Cor. 8. 2. Phil. 2. 22. James 1. 3, 12. 1 Pet. 1. 7.
[h] Cited from Gen. 17. 5.
[i] Ps. 119. 116. Phil. 1. 20.
[l] Or, *like unto him.*
[k] John 5. 21.
[l] 1 Cor. 1. 28.

CHAPTER 5.

1 Being justified by faith, we have peace with God, 17 and righteousness and life by Jesus Christ.

THEREFORE [r] being justified by faith, we have [t] peace with God through our Lord Jesus Christ:

2 By whom also [v] we have access by faith into this grace [b] wherein we stand, and [c] rejoice in hope of the glory of God.

3 And not only *so*, but [d] we glory in tribulations also: [e] knowing that tribulation worketh patience;

4 And patience, [g] experience; and experience, hope:

5 And [i] hope maketh not ashamed; [q] because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet with-

[r] ch. 3. 28, 30.
[t] ch. 7. 5, 10. 2 Cor. 3. 7, 9. Gal. 3. 10.
[t] Is. 32. 17. Cant. 8. 10. Luke 2. 14.
[u] ch. 3. 20 & 5. 13, 20 & 7. 7, 8, 11, 13.
[x] 1 Cor. 15. 56. Cp. John 9. 41 & 15. 22. 1 John 3. 4.
[z] Gal. 3. 19.
[y] Eph. 2. 18.
[a] ch. 3. 24.
[a] Gal. 3. 22.
[b] 1 Cor. 15. 1.
[c] ver. 3, 11. Heb. 3. 6.
[d] Mat. 5. 12. 1 Pet. 3. 14.
[e] Luke 21. 19. James 1. 3.
[f] ver. 1. Cp. ch. 9. 8.
[g] 2 Cor. 8. 2. Phil. 2. 22. James 1. 3, 12. 1 Pet. 1. 7.
[h] Cited from Gen. 17. 5.
[i] Ps. 119. 116. Phil. 1. 20.
[l] Or, *like unto him.*
[k] John 5. 21.
[l] 1 Cor. 1. 28.

out strength, [2] in due time [a] Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8 But God commendeth his love toward us, in that, [b] while we were yet sinners, Christ died for us.
9 Much more then, being now justified [b] by his blood, [c] we shall be saved from wrath through him.
10 For if, [d] when we were enemies, [h] we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved [i] by his life.
11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the [5] atonement.
12 Wherefore, as [n] by one man sin entered into the world, and [o] death by sin; and so death passed upon all men, [6] for that all have sinned:
13 (For until the law sin was in the world: but [s] sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, [v] who is the figure of him that was to come.
15 But not as the offence, so also *is* the free gift. For if through the offence [4] of one many be dead, much more the grace of God, and the gift by grace, *which* is by one man, Jesus Christ, hath abounded unto [d] many.
16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.
17 For if [g] by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
18 Therefore as [3] by the offence of one *judgment came* upon all men to condemnation; even so [4] by the righteousness of one *the free gift came* upon [c] all men unto [d] justification of life.
19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
20 Moreover [f] the law entered, that the offence might abound. But where sin abounded, [i] grace did much more abound:
21 That as sin hath reigned unto death, even so might grace reign through righteousness unto [m] eternal life by Jesus Christ our Lord.

[2] Or, according to the time. Cp. Tit. 1. 3.
[a] ch. 4. 25.
[3] Or, by one offence.
[4] Or, by one righteousness.
[b] ch. 3. 25.
[c] Heb. 2. 9.
[d] ch. 4. 25.
[e] 1 Thes. 1. 10. Cp. ch. 1. 18.
[f] ch. 4. 15.
[g] Col. 1. 21.
[h] 2 Cor. 5. 18-20.
[i] ch. 6. 1. 1 Tim. 1. 14.
[k] John 1. 4. Cp. 2 Cor. 4. 10, 11.
[l] 1 John 1. 7.
[m] ch. 2. 7.
[5] Or, reconciliation. ch. 11. 15.
[n] Gen. 3. 6. Ps. 51. 5.
[o] Gen. 2. 17 & 3. 19. 1 Cor. 15. 21, 22. James 1. 15.
[p] ver. 15. ch. 3. 8.
[6] Or, in whom.
[s] ch. 5. 21.
[r] ver. 11. ch. 7. 4, 6. Gal. 2. 19. Col. 2. 20.
[t] ch. 4. 15.
[u] Gal. 3. 27.
[7] Or, are. ver. 4, 6.
[w] Mat. 28. 19.
[x] Col. 2. 12.
[y] 1 Cor. 15. 45.
[z] ch. 8. 11. Eph. 2. 5.
[a] John 11. 40. 2 Cor. 13. 4.
[b] 2 Cor. 5. 17. Gal. 6. 15.
[c] Phil. 3. 10, 11.
[d] Is. 53. 11.
[e] Eph. 4. 22.
[f] Gal. 2. 20 & 5. 24.
[g] Col. 2. 11. Cp. ch. 7. 24.
[h] 1 Pet. 4. 1.
[8] Gr. dikaioo, justified.
[i] Cp. ver. 18.
[9] Or, by one offence.
[k] 2 Cor. 4. 10.
[l] 2 Tim. 2. 11.

CHAPTER 6.

1 We may not live in sin, 12 nor let sin reign any more. 23 Death the wages of sin.

WHAT shall we say then? [p] Shall we continue in sin, that [q] grace may abound?
2 God forbid. How shall we, that [r] are dead to sin, live any longer therein?
3 Know ye not, that [t] so many of us as [7] were baptized [u] into Jesus Christ [7] were baptized into his death?
4 Therefore we are [x] buried with him by baptism into death: that like as [a] Christ was raised up from the dead by [a] the glory of the Father, even so [b] we also should walk in newness of life.
5 For [c] if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:
6 Knowing this, that [e] our old man [f] is crucified with *him*, that [g] the body of sin might be destroyed, that henceforth we should not serve sin.
7 For [h] he that is dead is [8] freed from sin.
8 Now [k] if we be dead with Christ, we believe that we shall also live with him:

[p] ch. 3. 8.
[q] ch. 5. 20.
[r] ch. 7. 4, 6. Gal. 2. 19. Col. 2. 20.
[s] ch. 4. 15.
[t] Gal. 3. 27.
[7] Or, are. ver. 4, 6.
[u] Mat. 28. 19.
[x] Col. 2. 12.
[y] 1 Cor. 15. 45.
[z] ch. 8. 11. Eph. 2. 5.
[a] John 11. 40. 2 Cor. 13. 4.
[b] 2 Cor. 5. 17. Gal. 6. 15.
[c] Phil. 3. 10, 11.
[d] Is. 53. 11.
[e] Eph. 4. 22.
[f] Gal. 2. 20 & 5. 24.
[g] Col. 2. 11. Cp. ch. 7. 24.
[h] 1 Pet. 4. 1.
[8] Gr. dikaioo, justified.
[i] Cp. ver. 18.
[9] Or, by one offence.
[k] 2 Cor. 4. 10.
[l] 2 Tim. 2. 11.

9 Knowing that [a] Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, [d] he died unto sin [e] once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be [f] dead indeed unto sin, but alive [g] unto God through Jesus Christ our Lord.

12 Let not [i] sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither [l] yield ye your members *as* [j] instruments of unrighteousness unto sin: but [m] yield yourselves unto God, as those that are alive from the dead, and your members *as* [n] instruments of righteousness unto God.

14 For sin shall not have dominion over you: for [o] ye are not under the law, but under grace.

15 What then? [p] shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that [r] to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine [s] which was delivered you.

18 Being then [u] made free from sin, [x] ye became the servants of righteousness.

19 [y] I speak after the manner of men [z] because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free [6] from righteousness.

[a] Rev. 1. 18.
[b] Cp. ch. 7. 5.
[c] ch. 1. 32 & 8. 6, 13. Prov. 14. 12.
[d] Heb. 9. 28.
[e] Heb. 10. 10. Lit. once for all.
[f] ver. 2.
[g] Gal. 2. 19.
[h] ch. 5. 18.
[i] Ps. 19. 13.
[k] ch. 2. 7. 1 Pet. 1. 3, 4.
[l] ver. 19. ch. 7. 5, 23. Col. 3. 5. James 4. 1. Cp. Prov. 6. 13.
[m] Gr. *arms*, or, *weapons*. 2 Cor. 10. 4. Cp. Eph. 6. ch. 13. 12. 2 Cor. 6. 7.
[n] ch. 12. 1. 1 Pet. 4. 2.
[o] 1 Cor. 7. 39.
[p] John 1. 17.
[r] ver. 1. Cp. 1 Cor. 9. 21.
[s] Mat. 5. 32.
[u] ver. 20. John 8. 34. Cp. Mat. 6. 24. ch. 6. 2 & 8. 2. Gal. 5. 18. Eph. 2. 15. Col. 2. 14.
[x] ch. 2. 20. 2 Tim. 1. 13.
[y] Gr. *wherein ye were delivered*. Cp. Luke 1. 4.
[z] ver. 22. John 8. 32.
[6] 1 Cor. 7. 22. 1 Pet. 2. 16.
[a] ch. 3. 5. Gr. *passions*. Gal. 5. 24.
[b] Gal. 4. 13. Cp. 1 Cor. 3. 2.
[c] ch. 6. 13.
[d] Cp. ch. 1. 20.
[e] Cp. ch. 6. 21.
[f] Or, *being dead* to that. Cp. ver. 4. ch. 6. 2.
[g] ch. 2. 27, 29.
[h] Gr. *to righteousness*.

21 [b] What fruit had ye then in those things whereof ye are now ashamed? for [c] the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* [w] death; but the gift of God *is* [x] eternal life through Jesus Christ our Lord.

CHAPTER 7.

1 No law hath power over a man longer than he liveth. 4 We are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For [a] the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then [q] if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also [c] are become [r] dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the [s] motions of sins, which were by the law, did work [a] in our members [b] to bring forth fruit [c] unto death.

6 But now we are delivered from the law, [5] that being dead wherein we were held; that we should serve [d] in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then?

[w] Thanatoō = were put to death. Implies a sudden, violent death. Cp Ch. 6:23.
[x] Crucified — which is what should be done to flesh. Gal. 5:24. The old man of flesh Rom 6:6. is thus dead to the Law. The New Man then revealed Col 3:10 Eph. 2:15. 4:24.
[a] It is Christ in us that does that Col. 1:27. Eph 3:17.
[5] When person mastered absolutely controlled by flesh. Cp. Ch. 8:9.
[6] Early English for "widow". A person who allows the motions of flesh to rule carries with him three cogent arguments against the faithful 1 Jn 2:16.
[7] Contrast the fruit of this marriage with that of the new one V.4.
[8] "Having died to that in which we were constantly being held down" (Bagster) - that is the Old man of flesh. Ch. 6:6.
[9] Kainos - New in quality in contrast to that which is worn out - not new in time.
[10] Gramma - That which

As God is the Giver of life, so this life must come from Him Phil. 2:13.

1 i.e. Grow up together in him. It is a metaphor taken from grafting. Planted = Sumphutos - congenital, made one to grow up together as the mistletoe might upon the oak

9 Katargeō = To render inactive, inoperative.

10 The end of the warfare — Victory. See Note 5.

11 Thus foreshadowing or demonstrating what his followers must do. V. 2.

12 logizomai, to reckon or take into account. Thus in our actions take into account

13 And this has the seeds of eternity in it. V. 9, 1 Pet. 1:23.

14 Basileuō - to exercise Kingly power. Gal. 5:16. The sinful flesh is a dethroned Monarch - Keep him there!

15 Paristemi - To place beside, to put at one's disposal, to present (as a soldier). They are not to present their members as weapons in the battle between the two rulers. Rom 5:21 on the side of King Sin.

You will gain the victory if you do this.

The law condemns, but grace forgives and strengthens to victory.

2 IT NECESSITATES A CHANGE OF MASTERS. 15-23

16 Cp V.1. There the verb is in the present Subjunctive tense = habitual continuous action. Here it is aorist subjunctive = a single act. The question thus implies: Can we plan for a life of occasional sin seeing we are under the lenient scepstre of grace Cp Rom. 6:14. Cp V. 2. Grace is not lenient. It is stricter than Law for it calls forth a service in Love John. 14:21-24. Gal. 5:13. 6:7-8. Law calls forth the FEAR of sin - grace creates a HATRED of it. The believer might sin, but does not provide for it in the life of planned occasional sin. Cp Matt. 6:24.

20 This doctrine "delivered them into" (See Mg.) servitude to Christ 1 Cor. 7:22. to whom they had rendered faithful service. This doctrine had emancipated, liberated or set them free from lordship to the flesh, and bound them to lordship of Christ Acts 26:18.

21 The lack of spiritual understanding of any who should raise a question as V. 15. required that he bring the Truth before them in a way easily understood - by familiar example.

Or of obedient slaves unto righteousness.

THE WARFARE Vv 1-14 Cp Ch. 7:23. 5:17.

- Two monarchs one in the sphere of death the other in life. Rom. 5:21.
- A battle now rages for dominance V 12. 7:23
- The first engagement won by Christ V. 6.
- He himself has led the way to complete victory V. 4.

We must renounce sin. No longer in the sphere of death - Rom 5:21

- With determination we must follow his lead. Vv 10-11. V. 14
- We must disarm the enemy. V. 13. and use the very weapons he would use against him.

THE SLAVE-OWNERS Vv 15-23. Cp Ch. 7:14.

- Sin and Righteousness are two slave-owners bitterly opposed to each other.
- The slaves have been delivered over from one to the other V. 17. to their advantage.
- Sin rewards with the miserable soldier's pittance of death.
- Righteousness rewards with the lordly Gift of Eternal Life.

CHAPTER 7.

3 IT CAN BE LIKENED TO A NEW MARRIAGE Vv 1-6.

1 When Christ died he passed out of jurisdiction of Law. Those baptised "into his death" Ch 6:3. do likewise Col. 2:14

2 Thanatoō = were put to death. Implies a sudden, violent death. Cp Ch. 6:3.

3 Crucified — which is what should be done to flesh. Gal. 5:24. The old man of flesh Rom 6:6. is thus dead to the Law. The New Man then revealed Col 3:10 Eph. 2:15. 4:24.

4 It is Christ in us that does that Col. 1:27. Eph 3:17.

5 When person mastered absolutely controlled by flesh. Cp. Ch. 8:9.

6 Early English for "widow". A person who allows the motions of flesh to rule carries with him three cogent arguments against the faithful 1 Jn 2:16.

7 Contrast the fruit of this marriage with that of the new one V.4.

8 "Having died to that in which we were constantly being held down" (Bagster) - that is the Old man of flesh. Ch. 6:6.

9 Kainos - New in quality in contrast to that which is worn out - not new in time.

10 Gramma - That which

4 THOUGH THE LAW HELD US TO THE OLD MARRIAGE IT IS NOT ITSELF EVIL Vv 7-12.

In Christ we are delivered from the Law that held us wedded to the old man of flesh. V. 6. It revealed that a person was governed by the emotion of flesh V. 5. Thus revealed only the possibility of death. But in Christ there was the forgiveness of sins and the example and energising influence to rise above flesh Gal. 2:20.

THE TWO MARRIAGES. Ch. 9:1-6

- The Law revealed that in the natural state mankind is wedded to the old man of flesh.
- As it did not provide for forgiveness of sins, it held mankind in bondage to a marriage the fruit of which was only death.
- In Christ the Old man is crucified, without which a person is not really in Christ.
- Now free to marry, he reveals the fruit of such union in actions glorifying God V. 4.

SIN PERSONIFIED Deut. 9:21.

- With determination we must follow his lead. Vv 10-11. V. 14
- We must disarm the enemy. V. 13. and use the very weapons he would use against him.

THE SLAVE-OWNERS Vv 15-23. Cp Ch. 7:14.

- Sin and Righteousness are two slave-owners bitterly opposed to each other.
- The slaves have been delivered over from one to the other V. 17. to their advantage.
- Sin rewards with the miserable soldier's pittance of death.
- Righteousness rewards with the lordly Gift of Eternal Life.

CHAPTER 7.

3 IT CAN BE LIKENED TO A NEW MARRIAGE Vv 1-6.

1 When Christ died he passed out of jurisdiction of Law. Those baptised "into his death" Ch 6:3. do likewise Col. 2:14

2 Thanatoō = were put to death. Implies a sudden, violent death. Cp Ch. 6:3.

3 Crucified — which is what should be done to flesh. Gal. 5:24. The old man of flesh Rom 6:6. is thus dead to the Law. The New Man then revealed Col 3:10 Eph. 2:15. 4:24.

4 It is Christ in us that does that Col. 1:27. Eph 3:17.

5 When person mastered absolutely controlled by flesh. Cp. Ch. 8:9.

6 Early English for "widow". A person who allows the motions of flesh to rule carries with him three cogent arguments against the faithful 1 Jn 2:16.

7 Contrast the fruit of this marriage with that of the new one V.4.

8 "Having died to that in which we were constantly being held down" (Bagster) - that is the Old man of flesh. Ch. 6:6.

9 Kainos - New in quality in contrast to that which is worn out - not new in time.

10 Gramma - That which

4 THOUGH THE LAW HELD US TO THE OLD MARRIAGE IT IS NOT ITSELF EVIL Vv 7-12.

In Christ we are delivered from the Law that held us wedded to the old man of flesh. V. 6. It revealed that a person was governed by the emotion of flesh V. 5. Thus revealed only the possibility of death. But in Christ there was the forgiveness of sins and the example and energising influence to rise above flesh Gal. 2:20.

HOW IS THE LAW RESPONSIBLE FOR DEATH. Vv 13-25.

13 Become. C.B.

14 By very contrast with the excellence of the law flesh was revealed as extremely sinful and worthy of death.

15 Katergazomai. See Note V. 8. The Slave is doing that he hates.

16 Obey the Law in its fulness.

17 Prassō - practise.

18 Poieō - do.

19 Paul performed this evil as a slave would the orders of his master - of compulsion - not of pleasure as one "sold under sin"

The law of sin ... *in our members.*

Is the law sin? God forbid. Nay, [a] I had not known sin, but by the law: for I had not known [2] lust, except the law had said, [d] Thou shalt not covet.

8 But sin, taking [e] occasion by the commandment, wrought in me all manner of concupiscence. For [f] without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, [k] which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, [l] deceived me, and by it slew *me*.

12 Wherefore [m] the law *is* holy, and the commandment holy, and [n] just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is [o] spiritual: but I am carnal, [u] sold under sin.

15 For that which I do I [v] allow not: for [v] what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto [x] the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that [y] in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how to* perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For [b] I delight in the law of God after [c] the inward man:

23 But I see another law in [f] my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from [3] the [i] body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER 8.

1 Who are free from condemnation. 5 What harm cometh of the flesh, 6, 14 and what good of the Spirit. 17 Of being God's children.

THERE *is* therefore now no condemnation [1] to them which are in Christ Jesus, who [o] walk not after the flesh, but after the Spirit.

2 For the law of [p] the Spirit of life in Christ Jesus [q] hath made me free from [r] the law of sin and death.

3 For [t] what the law could not do, in that it was weak through the flesh, [z] God sending his own Son in the likeness of sinful flesh, and [3] for sin, condemned sin in the flesh:

4 That [a] the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For [b] they that are after the flesh do mind [d] the things of the flesh; but they that are after the Spirit [e] the things of the Spirit.

6 For [e] to be carnally minded *is* [f] death; but [7] to be spiritually minded *is* life and peace.

7 Because [8] the carnal mind *is* [g] enmity against God: for it is not subject to the law of God, [h] neither indeed can be.

8 So then they that are in the flesh cannot please God.

[a] ch. 3. 20 & 4. 15.
[b] Ps. 119. 35.
[2] Or, *concupiscence*, ver. 8.
[c] 2 Cor. 4. 16. Eph. 3. 16. 1 Pet. 3. 4.
[d] Cited from Ex. 20. 17 Deut. 5. 21.
[e] ver. 11. 2 Cor. 5. 12. Gal. 5. 13. 1 Tim. 5. 14.
[f] ch. 6. 13.
[g] Gal. 5. 17.
[h] 1 Cor. 15. 56.
[3] Or, *this body of death*. Cp. Job 37. 11. Ps. 2. 6.
[i] Cp. ch. 6. 6 & 8. 23.
[k] ch. 10. 5. 2 Cor. 3. 7, 9.
[l] Gen. 3. 13.
[m] Ps. 19. 8.
[n] Ps. 119. 137.
[o] ver. 4. Gal. 5. 16, 25.
[p] 1 Cor. 15. 45. 2 Cor. 3. 6.
[q] John 8. 32. Gal. 5. 1.
[r] ch. 7. 4, 24, 25.
[s] 1 Cor. 3. 1.
[t] ch. 3. 20. Acts 13. 39. Heb. 7. 19.
[u] 1 Kin. 21. 20. Cp. Is. 50. 1.
[4] Gr. *knew*.
[z] 2 Cor. 5. 21.
[v] ver. 18, 19. Gal. 5. 17.
[w] Or, *by a sacrifice for sin*.
[x] ver. 12. 1 Tim. 1. 8.
[a] ch. 1. 32.
[b] 1 Cor. 2. 14. Cp. John 3. 6.
[c] Gen. 6. 5.
[d] Gal. 5. 19–21.
[e] Gal. 5. 22, 23, 25.
[6] Gr. *the minding of the flesh*.
[f] ch. 6. 21.
[7] Gr. *the minding of the Spirit*.
[8] Gr. *the minding of the flesh*.
[g] James 4. 4. 1 John 2. 15.

---

1 i.e. to be sin offering
2 Epithumia - A passionate craving either good (Deut 14:26) or bad.
3 Epithumia in its verb form.
4 Sinful flesh.
5 Aphormēn = A starting place. A base of operations - 2 Cor. 5:12. Ga 5:13.
6 The individual precepts of the law. These revealed sin whilst the law condemned.
7 Katergazomai = to work out, to achieve an end.
8 The commandment revealed that what might normally be thought a legitimate desire was, in fact, an evil.
9 In innocency, he did not realise that he was sinning & under curse of law - until the charge of responsibility. See note Gal. 4:4
10 The flesh which had manifested sinful characteristics in all others, did so also in Paul. It sprang to life in him, revealed by the commandment.
11 "This I found that the commandment ... There is a tragic emphasis about these words, a sadness and a surprise expressed at an unexpected result.
12 lit. Beguiled, the serpent in the flesh.
13 Pure as God's revelation of Himself
14 It revealed a man for what he really was, destroyed pomposity, self justification, emphasised the need of a Redeemer
15 Become. C.B.
16 By very contrast with the excellence of the law flesh was revealed as extremely sinful and worthy of death.
17 Katergazomai. See Note
18 The slave is doing what he hates.
19 Obey the law in its fulness.
20 Prassō - practise
21 Poieō - do.
22 Paul performed this evil as a slave would the dictates of his master - of compulsion - not of pleasure as one "sold under sin"

---

1 i.e. to be sin (Gr. hamartia)
2 Epithumia - A passionate craving either good (Deut 14:26) or bad.
3 Epithumia in its verb form.
4 Sinful flesh.
5 Aphormēn = A starting place. A base of operations - 2 Cor. 5:12. Ga 5:13.
6 The individual precepts of the law. These revealed sin whilst the law condemned.
7 Katergazomai = to work out, to achieve an end.
8 The commandment revealed that what might normally be thought a legitimate desire was, in fact, an evil.
9 In innocency, he did not realise that he was sinning & under curse of law - until the charge of responsibility. See note Gal. 4:4
10 The flesh which had manifested sinful characteristics in all others, did so also in Paul. It sprang to life in him, revealed by the commandment.
11 "This I found that the commandment ... There is a tragic emphasis about these words, a sadness and a surprise expressed at an unexpected result.
12 lit. Beguiled, the serpent in the flesh.
13 Pure as God's revelation of Himself
14 It revealed a man for what he really was, destroyed pomposity, self justification, emphasised the need of a Redeemer
15 Become. C.B.
16 By very contrast with the excellence of the law flesh was revealed as extremely sinful and worthy of death.
17 Katergazomai. See Note
18 The slave is doing what he hates.
19 Obey the law in its fulness.
20 Prassō - practise
21 Poieō - do.
22 Paul performed this evil as a slave would the dictates of his master - of compulsion - not of pleasure as one "sold under sin"

---

3 Apsōnion. Translations given to a debtor instead of payment). In V.4 Hamartia used a military term to describe the battle of life. Now he uses soldier's wage the wage death dofers evil to the one who serve it.

CHAPTER 7.

IT CAN BE LIKENED TO A NEW MARRIAGE Vv1-6.

When Christ died he passed out of jurisdiction of Law. Those baptised "into his death" do likewise Col. 2:14

When person mar absolutely controlled

Thanatoō = were put to death. Implies a sudden, violent death. Cp Ch. 6:3

Crucified - which is what should be done to flesh Gal. 5:24. The old man of flesh Rom 6. is thus dead to the Law. The New Man is revealed Col 3:10 Eph 2:15. 4:24.

It is Christ in us that does that Col. 1:27. Eph 3:17.

Katakrino = To give judgment against, pass sentence upon (Vine) To depose (Vincent) from its dominion Christ's offering pronounced the doom of sin and brought its claims and authority over man to an end Heb 2:14. The Law could not do this. It could only pronounce judgment against man and inflict penalty, but not dethrone that which was the cause of sin. The Law gave sin life by revealing its condition Ch. 7:7-8. Christ's conquest of sin gave it its death warrant - sentencing it to death, and leaving it as a condemned criminal awaiting execution. The Law condemned sinners putting them to death Rom. 7:9

How did Christ accomplish this?

By perfect obedience in life thus gaining the conquest over flesh.

By dying on cross as a Representative of mankind, exhibiting what all must figuratively do Gal 5:24 Rom 6:3. if they would live.

This conquest of flesh ensued his resurrection to life eternal, thus destroying in himself sin's flesh. Acts 2:24. This insures for all "in him" the same conquest. A person gets "in him" by figuratively dying to the flesh & rising in newness of life Rom 6:4. By such means his sins are blotted out.

The law could only illuminate or condemn sin, it could not obliterate or forgive it. This was only possible through grace, through Divine favor manifested through Christ.

NOR IS THE LAW RESPONSIBLE FOR DEATH Vv13-23.

"CONDEMNED SIN IN THE FLESH" Ch8:3

---

32 The mind, i.e. intellectually, academically.

6 DELIVERANCE & VICTORY ONLY IN CHRIST Vv24,25.

33 Talaipōros - "Wretched through the exhaustion of hard labor" (Wuest). Thus a despairing cry for help by one for exhausted to help himself.

34 This is a summary of the question posed V.7. Mentally he subscribed to the Law, physically he sinned, thus revealing the need of a Redeemer who could deliver from "this body of death" - A redeemer found in Christ.

CHAPTER 8

1 This is a contrast to what is received in Adam Rom. 5:18 There are only benefits derived in Christ.

2 Eliminated by texts. Probably a gloss from V. 4. The elimination gives greater meaning to what is implied in phrase "in Christ."

3 Can be rendered: "For the law of the Spirit, of the life in Christ..." The law of the Spirit, is the regulative impact of the Spirit-Word Gal 2:4-15. Jhn. 6:63.

4 Liberated him so that he can serve another master Ch. 6:18, 22.

5 In Christ there is forgiveness of sins.

It could not justify, forgive sins, provide hope. It only condemned sin, made appear more hopeless the prospect of salvation Ch. 7:7, 9, 13.

6 To the point of identity Phil. 2:7 though he did not succumb.

7 See before

8 The righteous requirement of the Law.

9 The aim of God in giving the law might be fulfilled in us. The Law revealed Rom. 7:13, showed the need of Redeemer. 9. Col. 1:21-22. Eph 2:8-10.

7 THE TRIUMPH OF THE SPIRIT OVER THE FLESH Vv5-11.

10 We must develop a new mode of thought. Col. 3:9-10. 2 Cor. 10:5

11 Gen 2:15.

12 Hupotassō - A military term - "To arrange in order under" - a commander Cp Isa. 55:5. 2 Tim. 2:3. See Note top p. 214.

13 The mind developed by the Word. Cp Vv 5-6.

The efficacy of divine grace.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not (a) the Spirit of Christ, he is none of his.

14 Cp Gal. 2:20.

10 And if Christ *be* in you, the body *is* dead because of sin; but [c] the Spirit *is* life because of righteousness. — Cp Ch. 6:16.

15 The new life in Christ is a token of eternal life to come.

16 Christ also rose mortal. Rom. 6:5. 14:9. 1Th. 2:17.

8 MANIFESTATION OF SPIRIT — LIFE INDICATES SONSHIP 12-17

11 But if the Spirit of [f] him that raised up Jesus from the dead dwell in you, [g] he that raised up Christ from the dead [h] shall also quicken your mortal bodies (3) by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do (1) mortify the deeds of the body, ye shall live. (Gal. 6:7,8)

14 For as many as (2) are led by the Spirit of God, they are the sons of God (Huios offspring Gk. 5207)

15 For [p] ye have not received [q] the spirit of bondage again to fear; but ye have received the Spirit (4) of [r] adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, (5) that we are the children of God: Teknon

17 And if children, then (6) heirs; heirs of God, and joint-heirs with Christ; [z] if so be that we suffer with *him*, (7) that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with (8) the glory which shall be revealed in us. — Cp Rom. 5:2

19 For the [v] earnest expectation of the creature waiteth for [h] the manifestation of the sons of God. — Cp Rom. 1:4.

20 For the creature was made subject to [m] vanity, not willingly, but (9) by reason of him who hath subjected *the same* in hope, Cp Ecc.

21 Because the creature itself also shall be delivered from the bondage of [a] corruption into the glorious liberty of the children of God. 29

22 For we know that [2] the whole creation (10) groaneth and travaileth in pain together until now. 11

23 And not only *they*, but ourselves also, which have [d] the firstfruits of the Spirit, [e] even we ourselves groan within ourselves, waiting for [v] the adoption, *to wit*, the (11) redemption of our body. This will make sonship completely evident.

24 For we are saved by hope: but [k] hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our (12) infirmities: for [m] we know not what we should pray for as we ought: but [o] the Spirit itself maketh intercession for us with groanings which cannot be uttered. (Not in original.)

27 And he that searcheth the hearts [x] knoweth what *is* the mind of the Spirit, [t] because (13) he maketh intercession for the saints [t] according to *the will of* God.

28 And we know [u] that all things work together for good to them that love God, to them [v] who are the called according to *his* [z] purpose. (Rom. 8. Jhn 14:21)

29 For (14) whom he did [@] foreknow, he also did [b] predestinate *to be* [c] conformed to [d] the image of his Son, that he might be (15) the firstborn among many brethren: (They represent him as the head of the family)

30 Moreover whom he did predestinate, them he also (16) called: and whom he called, them he also (17) justified: and whom he justified, them he also [l] glorified. (In view of the fact that)

31 What shall we then say to these things? If God *be* for us, who *can be* against us? (Deut. Sing.)

32 He that [o] spared not his

---

[a] 1 Cor. 15. 42, 50.
(b) Mat. 19. 29. John 3. 34. cp. with Gal. 4. 6. 1 Cor. 2. 11, 12. Phil. 1. 19. 1 Pet. 1. 11.
[2] Or, *every creature.*
[c] 1 Cor. 15. 45.
[d] James 1. 18.
[e] 2 Cor. 5. 2, 4.
[f] Acts 2. 24.
[g] ver. 15. Luke 20. 36.
(h) Luke 21. 28. Cp. ch. 7. 24.
[i] John 5. 21.
(3) Or, *because of his Spirit.*
[k] 2 Cor. 4. 18 & 5. 7. Heb. 11. 1.
(4) Eph. 4. 22. Col. 3. 5.
[m] Mat. 20. 22. James 4. 3.
(5) Gal. 5. 18.
[o] John 14. 16. Cp. Zech. 12. 10. Eph. 6. 18.
[p] 1 Cor. 2. 12. Cp. ver. 26. Heb. 2. 15.
[q] 2 Tim. 1. 7. 1 John 4. 18.
[r] ver. 23. Gal. 3. 26 & 4. 5. Eph. 1. 5. Cp. John 1. 12.
[s] Or, *that.*
(6) ver. 34.
[t] 2 Cor. 7. 9. 1 John 5. 14.
(7) Mat. 25. 34. Gal. 4. 7.
[x] Acts 14. 22. 2 Cor. 1. 7. Phil. 1. 29.
[v] Jude 1.
[z] ch. 9. 11. Eph. 1. 11.
(8) 2 Tim. 2. 10. 1 Pet. 1. 2.
[b] ver. 30. Eph. 1. 5, 11.
[c] Phil. 3. 21.
[d] 1 Cor. 15. 49. 2 Cor. 3. 18.
(9) 2 Pet. 1. 7.
(10) Col. 1. 15, 18.
[@] Phil. 1. 20.
[h] 1 Pet. 1. 7, 13. John 6:44
(11) 2 Cor. 1. 9. 2 Cor. 6. 11.
[l] John 17. 22.
[m] Eccles. 1. 2, &c.
(12) Gen. 3. 17.
[o] Gen. 22. 12, 16. Cp Isa 50:7

Was subjected to the curse, all nature looks to the alleviation of it, thus to the manifestation of the sons of God. Num. 14:21 Isa. 11:9. "Whole creation" V.22 is rendered "every creature" MK.16:15 Col. 1:23. so that the Apostle doubtless has the world of mankind particularly in view.

28 Mataiotēs = Emptiness as to results. The creature was made subject to such a state as to produce the results originally designed. It was made subject to vanity unwillingly but became willing! Gain in mind Cp Rom. 1:21.

216 prescience He knew how each would react.

47 Eikōn = Representation and manifestation — not merely likeness. We will be like him 1Phil. 3:21. 1John 3:2. but also we will represent and manifest him. For that reason, though we may now suffer it is for this purpose that we may gain his experience. Cp Phil. 3:10. 2 Thes. 2:11,12. Heb. 4:11 - 5:2

48 In the Father's mind it was all accomplished. Rom. 4:17. even as the glory of the Son was with Him from the beginning John 17:5. Cp V.22. Though a future event it is expressed in the past because with Yahweh it is a certainty

3 THE ASSURANCE IS THAT GOD IS ON OUR SIDE Vv 31-39.

Cp This is the extent to which He is for us.

---

29 So it will at the end of Millennium. The millennium will be a stage towards the complete consummation. Isa. 65:20 ff

30 This phrase used for all mankind In MK. 16:15. Col. 1:23.

31 Lit. Up till this moment — leaving the future continuous undetermined (Bullinger).

32 To sigh as indicates. The bondage of the flesh is still in evidence. There are trials, frustrations, failing...

33 Lit. "the hope"

2 WHAT CHRIST HAS DONE WE CAN BE CERTAIN OF Vv 26-30.

34 The Truth - the power of the Word.

35 Astheneia = Weakness of strength, weakness, the inability to approve God aright.

36 Gr. The what = the particular thing we should be praying for.

37 Katho dei: just what is necessary in the nature of the case to pray for.

40 The Spirit of Truth. John 14:16,17,26. 15:26. 16:13. Parakete. Eph. 2:18

41 Entugchano. To fall in with, to make petition, to intercede etc. The Spirit of Truth, working with us, helps our weakness, shows for what we should pray and prompts in our groanings unutterable — because, even with the help of the Spirit we cannot give expression to our feelings.

42 Christ. Rev. 2:23

43 The disposition produced by the Truth. God is not moved by eloquent prayers but by sincere and heartfelt prayers induced by the Truth.

44 Present tense: Ate wording together is significant — Now. God will see that all the trials, frustrations, difficulties of life will be for the benefit of those who love him Cp 2 Cor. 4:15. The verse speaks of mutual love.

45 This verse shows that all things are working together for good.

46 He predetermined destiny not their own but by His

CHAPTER 9 — 11 NATIONAL ELECTION

1 SELECTION CH. 9

1 Paul's distress at Israel's unbelief.

2 Yet God's purpose has not failed, being based on

50 Eklektos = Called out ones.

51 God that justifieth? This should be in the form of a question. (Cp.) It is impossible that God Who justifies can lay any thing against the elect. And if he cannot, no body else can!

52 Of course not! These are the very things Divinely foreshadowed for our benefit V.28

53 The purpose of God is manifested in these things for our benefit.

54 We will win a surpassing victory.

55 Because of resurrection

56 Because it is linked unto Christ.

57 Rev. 2:3. Acts 20:29

58 Archē Government. Eph. 6:12

59 Dunamis. Ability to perform. Rend. Mighty works MK 6:5. Miracles Mt. 9:29. Acts 2:22. 8:13. etc. — Jesus was also a man who could not do many mighty works there because of their unbelief.

60 Lit. Nor any creature. Kainē Ktisis. Lit. "new creation" = new thing.

CHAPTER 9

ELECTION Ch. 9

PAUL'S DISTRESS AT ISRAEL'S UNBELIEF

This solemn answer then would clear him of any suspicion that his teaching to Gentiles was inspirated by hostility or indifference towards Jews.

So intense was his love for Israel that he could even wish that he were cut off from Christ if it would accomplish any good Ex 32:32. Such a voluntary offering was a dishonoring to Yahweh's power, and must be regarded as Greek literally it is "I was wishing." In the imperfect tense & optative mood implying something begun in the past but ceased at the outset — an antecedent condition which renders the wish impossible (Wuest).

Cp 9:3. Jer. 13:11. The token that was the glory in the Holy.

CHAPTER 9 – 11 NATIONAL: HOW THE GOSPEL RELATES TO ISRAEL.

1 SELECTION Ch 9
1 Paul's distress at Israel's unbelief 1-5.
2 Yet God's purpose has not failed 6-13 being based on election
3 There is no injustice in God's method 14-18
4 God's power is absolute but is manifested in wisdom and mercy 19-24
5 Salvation is on the basis of selection from Jews & Gentiles alike 25-29
6 Selection requires the manifestation of faith 30-33.

2 REJECTION Ch.10.
1 Cause of Israel's failure Vv1-4.
2 opportunity made for all. The law taught faith is necessary Vv5-10
3 Opportunity made for all Vv11-15
4 Not all accept 16-18
5 Israel rejects the message, God turns to the Gentiles Vv19-21.

3 RESTORATION Ch 11.
1 Israel's rejection never complete – a remnant saved. Vv1-10.
2 Israel's rejection only temporary Vv11-24
3 Abrahamic, moraic, Davidic

Paul's sorrow for the Jews. ROMANS 9.

own Son, but delivered him up for us all, how shall he not with him also freely give us all things? i.e Justification, glorification.

33 Who shall lay any thing to the charge of [e] God's elect? [f] It is God that justifieth.

34 [g] Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, [h] who is even at the right hand of God, who also [m] maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, [p] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things [q] we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor [u] principalities, nor [v] powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from [z] the love of God, which is in Christ Jesus our Lord.

[a] ch. 12. 1. John 16. 2. Heb. 9. 1.
[b] Ex. 12. 25. Acts 13. 32.
[c] ch. 11. 28.
[d] ch. 1. 3. Mat. 1. 1.
[e] Luke 18. 7.
[f] Is. 50. 8, 9.
[g] Jer. 23. 6. 1 John 5. 20.
[h] ch. 1. 25. 2 Cor. 11. 31.
[i] Ps. 37. 33.
[k] Ps. 110. 1. Mark 16. 19.
[l] Ps. 73. 1. John 1. 47.
[m] 1 Tim. 2. 5. Heb. 7. 25. 1 John 2. 1.
[n] ch. 4. 12. John 8. 37. Gal. 4. 23.
[o] Gal. 3. 29. Cited from Gen. 21. 12. Also in Heb. 11. 18.
[p] Cited from Ps. 44. 22.
[q] Gal. 4. 28. Cp. ch. 4. 16.
[r] Cited from Gen. 18. 10.
[s] John 16. 33. 1 Cor. 15. 57. 2 Cor. 2. 14.
[t] Gen. 25. 21.
[u] 1 Cor. 15. 24. Eph. 1. 21. Col. 1. 16. Cp. Luke 12. 11. Tit. 3. 1.
[z] 1 Pet. 3. 22.
[v] ch. 8. 28.
[x] ch. 5. 8.

CHAPTER 9.

1 Paul's sorrow for the Jews. 7 All the seed of Abraham not the children of the promise. 18 God hath mercy upon whom he will. 25 The calling of the Gentiles and rejection of the Jews. 32 Why so few Jews embraced the righteousness of faith.

I SAY the truth in Christ, I lie not, [a] my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For [b] I could wish that myself were [c] accursed from Christ for my brethren, my kinsmen according to the flesh:

4 [d] Who are Israelites; to whom *pertaineth* [e] the adoption, and [m] the glory, and [n] the [o] covenants, and the giving of the law, and [a] the service of God, and [b] the promises;

5 [c] Whose *are* the fathers, and [d] of whom as concerning the flesh Christ *came*, who is over all, [e] God [h] blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For [i] they *are* not all Israel, which are of Israel:

7 [k] Neither, because they are the seed of Abraham, *are they* all children: but, [l] In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but [q] the children of the promise are counted for the seed.

9 For this *is* the word of promise, [r] At this time will I come, and Sarah shall have a son.

10 And not only *this*; but [t] when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that [v] the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, [g] The [2] elder shall serve the [3] younger.

13 As it is written, [h] Jacob have I loved, but Esau have I hated.

14 What shall we say then? [c] *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, [d] I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, [f] Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might

[a] ch. 12. 1. John 16. 2. Heb. 9. 1.
[b] Ex. 12. 25. Acts 13. 32.
[c] ch. 11. 28.
[d] ch. 1. 3. Mat. 1. 1.
[e] Luke 18. 7.
[f] Is. 50. 8, 9.
[g] Jer. 23. 6. 1 John 5. 20.
[h] ch. 1. 25. 2 Cor. 11. 31.
[i] Ps. 37. 33.
[k] Ps. 110. 1. Mark 16. 19.
[l] Ps. 73. 1. John 1. 47.
[m] 1 Tim. 2. 5. Heb. 7. 25. 1 John 2. 1.
[n] ch. 4. 12. John 8. 37. Gal. 4. 23.
[o] Gal. 3. 29. Cited from Gen. 21. 12. Also in Heb. 11. 18.
[p] Cited from Ps. 44. 22.
[q] Gal. 4. 28. Cp. ch. 4. 16.
[r] Cited from Gen. 18. 10.
[s] John 16. 33. 1 Cor. 15. 57. 2 Cor. 2. 14.
[t] Gen. 25. 21.
[u] 1 Cor. 15. 24. Eph. 1. 21. Col. 1. 16. Cp. Luke 12. 11. Tit. 3. 1.
[z] 1 Pet. 3. 22.
[v] ch. 8. 28.
[x] ch. 5. 8.
[g] Cited from Gen. 25. 23.
2 Or, *greater.*
3 Or, *lesser.*
[h] Cited from Mal. 1. 2, 3.
[c] Job 34. 10.
[d] ch. 2. 15.
[e] Cited from Ex. 33. 19.
[f] Cp. ch. 10. 1.
[g] Ex. 32. 32.
4 Or, *another separated.*
[h] 2 Cor. 10. 18.
[i] Cited from Ex. 9. 16.
[k] Deut. 7. 6.
[l] Ex. 4. 22.
[m] 1 Sam. 4. 21.
[n] Gen. 17. 2. Deut. 29. 14. Luke 1. 72. Acts 3. 25.
5 Or, *testaments.*

THE CONCLUSION. Ch.8:38-39.

Nothing can separate the true followers of Christ from his love. Deeply interested in their welfare he is able to help them in all the varying circumstances of life 1 Pet. 5:22. In him there is strength Phil. 4:13. and in his love we can conquer persecution or trial or temptation. Success or depression are modified in him and assume a new meaning. Created things lose their terror for we have access to the Increate. So in Christ there is the ability to rise above every situation and see beyond it to the glory to be manifest when the love of God in him shall fully be revealed. Paul's confidence will not be misplaced so long as we remain in Him. Therefore Rom. 5:9. 11:22.

2 WHAT CHRIST WE CAN BE Vv26-30.

3 RESTORATION Ch 11.
1 Israel's rejection never complete – a remnant saved. Vv1-10.
2 Israel's rejection only temporary Vv11-24
3 Abrahamic, moraic, Davidic

2 GOD'S PURPOSE BASED ON SELECTION HAS NOT FAILED. 6-13.

3 PRINCIPLE ELECTION DOES NOT INVOLVE UNRIGHTEOUSNESS ON GOD'S PART 14-18.

continued from previous page

3 The DOCTRINE of the Restoration Vv 25-32

4 The Depth of Divine Wisdom revealed in God's plan of individual and national redemption Vv 11-36.

THE STUMBLINGSTONE Vv 32-33. Two synonyms are here used: skandalon = a trap or snare, used metaphorically for anything that arouses prejudice, or becomes a hindrance to others. "Proskomma" = an obstacle against which one may dash his foot. See use of two words in conjunction Rom. 14:13.

The calling of the Gentiles.

be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

4 GOD'S POWER IS ABSOLUTE Vv 19-24

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, [c] O man, who art thou that [2] repliest against God? [d] Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 [e] Hath not the potter power over the clay, of the same lump to make [f] one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much [m] longsuffering [n] the vessels of wrath [o] fitted to destruction:

23 And that he might make known [p] the riches of his glory on the vessels of mercy, which [q] he had afore prepared unto glory,

24 Even us, whom [r] he hath called, [s] not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [t] I will call them my people, which were not my people; and her beloved, which was not beloved.

26 [u] And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, [v] Though the number of the children of Israel be as the sand of the sea, [4] a remnant shall be saved:

28 For he will finish [5] the work, and cut *it* short in righteousness: [w] because a short work will the Lord make upon the earth.

29 And as Esaias said before, [x] Except the Lord of Sabaoth had left us a seed, [y] we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, [z] which followed not after righteousness, have attained to righteousness, [a] even the righteousness which is of faith.

31 But Israel, [b] which followed after the law of righteousness, [c] hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For [d] they stumbled at that [e] stumblingstone;

33 As it is written, [f] Behold, I lay in Sion a stumblingstone and rock of offence: and [g] whosoever believeth on him shall not be [h] ashamed.

[a] ch. 1. 17 & 10. 3.
[b] Cp. ch. 10. 2, 3. Mat. 5. 20.
[c] ch. 2. 1.
[d] Gal. 5. 4.
[2] Or, *answerest again, or, disputest with God.*
[e] Is. 29. 16 & 64. 8. Cited from Is. 45. 9. Jer. 18. 6.
[f] Luke 2. 34. 1 Cor. 1. 23.
[g] ch. 14. 13. 1 Tim. 2. 20. 2 Tim. 2. 20.
[h] 1 Pet. 2. 6-8. Cp. Ps. 118. 22. Cited from Is. 28. 16 & 8. 14.
[i] ch. 10. 11. Ps. 2. 12 & 25. 2. Acts 10. 43.
[3] Or, *confounded.*
[m] ch. 2. 4.
[n] ver. 23. Acts 9. 15.
[4] Or, *made up.*
[o] 1 Pet. 2. 8.
[p] ch. 2. 4 & 10. 12.
[q] Cp. ch. 9. 2, 3.
[r] ch. 8. 28.
[s] ch. 3. 29.
[t] 1 Pet. 2. 10. Cited from Hos. 2. 23.
[u] Phil. 3. 9.
[v] Cited from Hos. 1. 10. 2 Cor. 3. 13.
[w] Cited from Is. 10. 22, 23.
[x] Cited from Lev. 18. 5. Cited also Neh. 9. 29.
[y] ch. 11. 5.
[5] Or, *the account.*
[z] Cited generally from Deut. 30. 12, 13. Is. 28. 22.
[a] Cp. John 3. 13.
[b] Cited from Is. 1. 9.
[c] Is. 13. 19.
[d] Cited from Deut. 30. 14.

CHAPTER 10.

5 The difference betwixt the righteousness of the law, and of faith. 11 Salvation is open to all that believe, both Jew and Gentile.

BRETHREN, [g] my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record [h] that they have a zeal of God, but not according to knowledge.

3 For, they being ignorant of [i] God's righteousness, and going about to [3] establish their own righteousness, have not submitted [4] themselves unto the righteousness of God.

4 For [a] Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That [b] the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, [c] Say not in thine heart, Who shall ascend into heaven? (that is, [d] to bring Christ down *from above*:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? [e] The

5 HIS REVELATION SHOWS GENTILES AS WELL AS JEWS ARE TO BE SELECTED Vv 25-29.

6 SELECTION DEMANDS MANIFESTATION OF FAITH 10:3

[g] ch. 9. 1, 2, 3.
[h] ch. 8. 28, 30.
[i] Acts 21. 20 & 22. 3. Gal. 1. 14 & 4. 17.
[4] ch. 3. 29.
[j] 1 Pet. 2. 10. Cited from Hos. 2. 23.
[k] Phil. 3. 9.
[l] Cited from Hos. 1. 10.
[m] 2 Cor. 3. 13.
[n] Cited from Is. 19. 22, 23.
[o] Cited from Lev. 18. 5. Cited also Neh. 9. 29.
[p] Cited from Deut. 30. 12, 13.
[q] Is. 28. 22.
[r] Cp. John 3. 13.
[s] Cited from Is. 1. 9.
[t] Is. 13. 19.
[u] Cited from Deut. 30. 14.

218 beneath. Thus the doer of the Law would live within the framework of what the Law pointed to. Thus the Righteousness of the Law demanded the exercise of faith, the Law being witness ¥2 He had to see the typical meaning of the sacrifices. Israel, however, did not attain unto the Law of Righteousness, much less that of faith Rom. 9:31. Neh. 9:29. Acts 15:10. Gal 3:10.

2 THE LAW TAUGHT FAITH IS NECESSARY 5-10

7 Faith always recognised the need of a Redeemer who must be from above, who must die and be raised again. But faith did not question how it was possible recognising that the word was nigh that promised it. The Law thereby denounced the claim of righteousness by works Deut. 9:4-5

36 No definite article in Greek. Gentiles — i.e. individuals. Oudeis = no-one.

37 Because never set the task of running in the race for it as the Jews were through the Law.

38 Katalambanō = appropriated, caught hold. Cp Phil. 3:12.

39 A righteousness which was taken to them by preaching Ch 10 Vv 8-11 whereas Israel was set the task nationally.

40 Diōkō = To run swiftly in order to catch some person or thing. See word Phil. 3:12.

41 Phthanō = To arrive at or reach. The Law was always out of reach. Rom. 8:3. Their eyes were on the Law and not on righteousness.

42 That faith in Christ is necessary for justification.

45 Isa. 28:16. A foundation stone in alignment with a new order, indicating a finality in the existing Temple arrangement. The verse speaks of the need of belief.

44 Part of the Immanuel prophecy. Israel rejected the "sign." Isa. 8:14.

45 Isa. 28:16. "Whosoever" = Jew + Gentile.

CHAPTER 10

2 REJECTION CH 10

1 CAUSE OF ISRAEL'S FAILURE Vv 1-14

1 Epignōsis = full knowledge. Cp Phil. 3:8-7.

2 Dikaiosunē = Justification. They were ignorant of God's means of justification Cp Phil. 3:9.

3 An exclusive righteousness conferring personal merit... "their own."

4 Hupotassō = A military term, implying the subjection of one under orders to obey.

5 Christ brings to an end the frustrating ceaseless, hopeless pursuit of justification by means of Law Ch. 9:31. — the very attempt to accomplish it by that means thrust them further into condemnation.

6 En = In (Bull.) in the sphere of them. Lev. 18:5. The keeping of Yahweh's statutes and judgments would reveal the need of a Redeemer - one who was from above + who would triumph over sin by rising from

word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt [b] confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, [c] Whosoever believeth on him shall not be ashamed.

12 For [d] there is no difference between the Jew and the Greek: for [e] the same Lord over all is [f] rich unto all that call upon him.

13 For [m] whosoever shall [n] call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear [g] without a preacher?

15 And how shall they preach, except [r] they be sent? as it is written, [@] How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But [x] they have not all obeyed the gospel. For Esaias saith, Lord, [y] who hath believed [3] our [4] report?

17 So then faith *cometh* by hearing, and [z] hearing by the word of God. - RV = Christ

18 But I say, Have they not heard? Yes verily, [a] their sound went into all the earth, and their words unto the ends of the world. → oikoumenē

19 But I say, Did not Israel know? First Moses saith, [c] I will provoke you to jealousy by *them that are* no people, *and* by a [f] foolish nation I will anger you.

20 But Esaias is very bold, and saith, [@] I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, [a] All day long I have stretched forth my hands unto a [7] disobedient and gainsaying people.

CHAPTER 11.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 18 The Gentiles may not be boastful.

I SAY then, [@] Hath God cast away his people? [1] God forbid. For [d] I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 [h] God hath not cast away his people [i] which he foreknew. Wot ye not what the scripture saith [2] of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, [@] they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [@] I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is [t] a remnant according to the election of grace.

6 And "if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? [@] Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were [5] blinded

8 (According as it is written, [@] God hath given them the spirit of [6] slumber, [d] eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, [@] Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

" The holy seed is the substance thereof Isa 6:13

[a] Cited from Is. 65. 2.
[b] Mat. 10. 32. Luke 12. 8.
[c] 1 Sam. 22. 22. Jer. 31. 37.
[d] Acts 22. 3.
[e] ch. 9. 33. Cited from Is. 28. 16.
[f] Phil. 3. 5.
[g] ch. 1. 16. Mat. 8. 11. Acts 10. 35.
[h] Cited from Ps. 94. 14.
[i] ch. 8. 29.
[k] ch. 3. 29. Acts 10. 36.
[l] ch. 9. 23.
[2] Gr. *in Elias*
Cp. Mark 12. 26. Luke 20. 37.
[m] Cited from Joel 2. 32. Cited also Acts 2. 21.
[n] Acts 9. 14.
[o] Cited from 1 Kin. 19. 10, 14.
[p] Cited from 1 Kin. 19. 18.
[q] Tit. 1. 3.
[r] Acts 13. 2.
[@] Cited from Is. 52. 7. Nah. 1. 15.
[t] ch. 9. 27.
[u] ch. 4. 4, 5. Deut. 9. 4, 5.
[x] ch. 3. 3.
[y] Cited from Is. 53. 1. Cited also John 12. 38.
[3] Gr. *the hearing of us*
[4] Or, *preaching.*
[z] ver. 17. Mat. 4. 24 & 14. 1. Gal. 3. 2. 1 Thes. 2. 13.
[a] ch. 9. 31. Cp. ch. 10. 3.
[b] Cited from Ps. 19. 4.
[5] Or, *hardened.*
[@] Cited generally from Is. 29. 10.
[6] Or, *remorse.*
[d] Is. 6. 9. Mat. 13. 14. [c] ch. 11. 11, 14.
[f] Tit. 3. 3.
[@] Cited from Ps. 69. 22.
[8] Cp. ch. 9. 30.

---

3 This is belief or faith. Moses continues: "That thou mayest DO it." Here are works of faith. Here Israel failed Heb 4:2. so they did not fulfil the righteousness taught in the Law. Thus, Rom. 7:10.

9 Homologeō = Homou "same" legō "to speak." Thus - To be in agreement with all that Scripture teaches of him. [1] Ps 6-7. [2] Cp Rom. 6:17.

12 See Note 9. Earnest, sincere belief recognises the reality of sin, the need for a cover and leads to righteousness. Then follows a confession by the mouth (an outward manifestation) of things in agreement therewith. This confession first given at baptism

13 Eis = Implying purpose. To the end that. Bullinger: OPPORTUNITY HERE TO ALL. Vv 11-13

14 Lit. Shall not be put to shame. i.e. disgusted.

15 Diastole = Distinction. This shown by word "whosoever" V 11.

16 "For the same Lord is Lord of all" R.V.

17 Epikaleō - To callon - as to turn to or name and call upon them. Christ is the manifestation of Yahweh.

19 The "whosoever" of the Scriptures quoted - the need of preaching to Jew & Gentile alike, even though Jews like, even though Jews condemned Paul for doing this.

Paul claimed that authority Acts 13:2.

20 And the context shows that this was to refer "all nations" Isa. 52:7, 10. Beautiful = maturity and vigor (Gr. Hōraios). It speaks of feet full of vigor swiftly carrying the message, and revealed

NOT ALL ACCEPT. Vv 16-18

21 The citation of Ps 19: 4 shows that Scripture endorses the universal Gospel preaching by Apostles. It gave opportunity for all Israel in dispersion to hear Cp Col. 1:23

22 Ginōskō - To take in knowledge, to understand completely. It often indicates a relation between the person knowing and the object known (Vine) 1 Cor. 8:3, Gal. 4:9. 1 John 1:3.

23 The answer of Scripture suggests a negative.

24 Quoted from Moses' song of witness Deut. 31:20 against Israel (Cp Deut. 32:20. See also Hos. 1:9, 10.

25 Speaks out boldly and plainly and in a way calculated to cause offence.

5 ISRAEL REJECTS THE MESSAGE: GOD TURNS TO GENTILES. Vv 19-21.

at the right season, for horaios is derived from hora, a season, a period fixed by natural laws). These were "feet" brought to full vigor at right season.

26 Yahweh, as always, takes the initiative in mercy. Rom. 5:8 1 John 4:10, 19. First to Israel then to Gentiles.

27 Apeitheō - Non-persuasible, obdurate.

28 Antilegō - To oppose one's self to one, refuse to have anything to do with him. Thus argument true

CHAPTER 11

3 1 RESTORATION. CH 11. ISRAEL'S REJECTION NOT FOR COMPLETE: A REMNANT SAVED. Vv 1-10.

1 Or Jew Acts 22:3. Such hypothesis would exclude Paul as a member of Israel. The mercy he received was refutation of the idea. Given repentance and Israel as a nation would be restored v. 26.

2 This foreknowledge excludes the possibility of God casting off Israel, for when He selected the nation as per Ch 9:10-13 He knew what they would be like.

3 This constituted the true germ of Israel. Yet to the prophet the nation seemed completely apostate. There was virtue in it not openly apparent Thus - Isa. 65:8.

4 Kairos (Season or epoch) not chronos, or time. The season was that marked off as the era of Mosaic epoch Heb 9:26.

5 There are no works that men do that make God a debtor to them or establishes their right to justification. Even Israel was reminded of that Deut. 9:4-5. Nevertheless action is necessary as an outward manifestation of faith Hos 2:13. In Elijah's day they refused to bow to Baal

6 Eklogē - Those chosen out.

7 Pōroō = To cover with a thick skin, to harden by covering with a callous. Up ing. They become hardened by circumstances.

8 Katanuxis. Extreme sorrow and grief, insensibility or torpor of mind. Stupor. Probably induced by sorrow.

9 Mal. 1:7. Their confidence in the Temple altar.

10 Their failure to perceive the true import of the Altar and sacrifices brought its appropriate recompence Mal. 2:9.

David prays for this to be done, for otherwise it would mean the complete abandonment of justice and Divine authority, it would mean that complete and utter disregard of Divine principles status.

PAUL'S PRAISE VV33-36. Like a traveller standing upon the mountain peak and seeing the glory of the panoramic view spread out before him so Paul from his lofty position of exaltation (Col.3:1) surveys the work of salvation and breaks into unstinted praise of the Creator. The difficulties of laboring to the top are seen to be worth while, the views stretched out before him is only one that the Divine Creator could produce. The artificial painting is capable of reproducing it as the Creator has revealed it. It reveals the depths of wisdom & knowledge, it shows that the very judgment to condemnation are so wise and purposeful as to be beyond human engenuity to search out. NO one has aided Him to this end, He is in debt to none V.35. Out of Him by means of Him, and for His glory have all these things been provided, for in Christ did He reveal Himself to that end. Rom.8:3. 2Cor. 5:19 Amen!!

11 In perpetual slavery (Lev 25: 23). Zedekiah as rep of Nation treated like this.

2 ISRAEL'S REJECTION ONLY TEMPORARY. Vv11-24

12 Supply ellipsis = permanently
13 See Note Ch. 6:2.

14 RV = Loss.

15 RV. "But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;"

16 RV Glorify. He does this by complete devotion to the labor of preaching, hoping by the very success of his efforts to provoke to emulation some Jews.

17 As the Apostle is contrasting benefits received by the Ecclesia (V11-12) Thus it thus must relate to the resurrection - though there will be a political resurrection for Israel too.

The patriarchs.

Hagios = Set apart for God.

20 Phurama. That which is Mixed or Kneaded, such as dough. A reference to the loaf of firstfruits Israel was required to offer up. Num. 15:19-21.

The patriarchs - by a new figure.

Ramsay claims that in certain extreme cases this was a practise in Palestine. However the principle of grace to Gentiles in preference to God's firstborn was "contrary to nature" V.24

25 "The presumptuous Gentile persists: It is not to the root I compare myself, but branches were broken off that I might be engrafted; that surely involves some superiority to me!"

A form of partial and ironic acceptance.

Cp Exod. 3:6-7. Cp Ac 31:14. Chrēstotēs — goodness of the Divine attributes. God's benevolence towards men. Thus expressive of the Gospel.

Told to Jethro Exod. 18:9.
made known to Moses Exod. 33:19.
Promised to Habab Num. 10:29.
Hoped for by David Ps 27:13.
The heritage of the Elect Ps 69:36.
Prepared for the poor Ps 68:10
The subject of song & praise Ps 98:7
Manifested particularly towards Israel Isa. 63:7.
All to be drawn to it Jer. 31:12.

10 Let their eyes be darkened, that they may not see, and bow down their back alway. //

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* [b] through their fall salvation *is come* unto the Gentiles, [c] for to provoke them to jealousy. — Cp Ch. 10:19.

12 Now if the fall of them *be* the riches of the world, and the [a] diminishing of them the riches of the Gentiles; how much more their fulness? — Cp V.25

13 For I speak to you Gentiles, inasmuch as [d] I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and [g] might [h] save some of them. Vv13-14 Parenthesis

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? //

16 For if [m] the firstfruit *be* holy, [n] the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. ← Thus a guarantee of restoration V.13

17 And if [p] some of the branches be broken off, and thou, [q] being a wild olive tree, wert graffed in [r] among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but [s] fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee. Jer. 31:19 2 Cor 6:1

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [t] if thou continue in *his* goodness: otherwise [u] thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in: for [v] God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, [w] lest ye should be wise in your own conceits; [x] that [y] blindness in part is happened to Israel, [z] until the fulness of the Gentiles be come in. Lk 21:24 Ezek 20 40 Gen 15

26 And so all Israel shall be saved: as it is written, [a] There shall come out of Sion the Deliverer, and [b] shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, [c] when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* [d] beloved for the fathers' sakes. Deut 4:37 Ezek

29 For the gifts and calling [e] of God *are* [f] without repentance.

30 For as ye [g] in times past have not [h] believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not [i] believed, that through your mercy they also may obtain mercy. that shown to you

32 For [j] God hath [k] concluded them all in unbelief, that he might have mercy upon all.

33 O the [l] depth of the riches both of the wisdom and knowledge of God! [m] how unsearchable *are* his judgments, and [n] his ways past finding out!

34 [o] For who hath known the

27 He is able to do that which is beyond the power of man.

28 It would be far easier to regraft Israel than convert the Gentiles. Even in apostasy Israel shows a greater aptitude for reverence than do Gentile nations. The "lump" and "branches" must yet be offered to Yahweh Cp V.16. Jer 31:9.

3 THE SECRET OF THE RESTORATION Vv25-32

29 Acts 15:14 Eph 1:11-13. When God's purpose among Gentiles is completed, then comes the fulness of Israel V.12

30 A national salvation in which "all" is contrasted to "the remnant" V.5. The rebels purged out Ezek. 20:34-38. Zech 13:9. Cleansing follows Zech 13:1 Ezek 37:23. Jer. 31:34. Amos 9:11. All nation saved Ezek 37:21. Ezek. 43

31 Isa. 59:20. = "to Zion." LXX = "on account." Paul's word to show he will not be a foreigner. Although he must go to it to be one of it.

32 They are treated as enemies and the gospel preached to the Gentiles

33 As a nation Cp Rom 24:31.

34 Charisma. A favor received without merit.

35 A metamelētos = without change of mind. Thus unconditional. Cp Num. 23:19. Mal 3:6.

36 Dia with genitive case — By means of

37 Sugkleiō = to shut up completely. To enclose. Cp Ch. 3:9-10

38 Jew and Gentile

4 THE DEPTHS OF GOD'S WISDOM SHOWN IN HIS PLAN REDEMPTIVE Vv33-36.

39 This is something we need to seek prayerfully Eph. 1:18

40 Sophia — Wisdom cleverness, skill

41 Gnosis — An understanding of what

42 His judgments (Krima — to condemnation) the sentence pronounced) are Divine, and such as human wisdom would not search out. The condemnation on flesh brought into existence mercy, grace, reliance on God as a Father. The condemnation on Israel opened salvation for Gentiles without setting aside His purpose with Israel. Cp 1 Cor. 2:10 Note.

43 Hodos — A way, highway, method of proceeding (Bull.). These are past finding out apart from revelation — Paul himself being witness

* The saints to be salvated with it Jer. 31:14.
* The whole world to witness it Jer 3:9.
* A feature of millenial songs of victory. Zech. 9:17.

Chrēstotēs signifies goodness in action, manifested in grace, kindness, compassion of God (Vine).

44 Ginōskō = To understand completely. The quotation from Isa. 40:13 shows to know in such a way as to dominate and govern the Divine mind. None have done that. His purpose, His grace, His forgiveness have never been dictated to Him but have come spontaneously from Him.

[a] John 15. 2.
[b] Acts 28. 28.
[c] ver. 14. ch. 10. 19.
[d] Or, decay, or, loss.
[e] ch. 15. 16. Acts 9. 15.
[f] ch. 12. 16.
[g] 2 Cor. 3. 14.
[h] Or, hardness. ver. 7. Mark 3. 5.
[i] 1 Cor. 9. 22.
[k] 1 Cor. 7. 16 & 10. 33. 1 Tim. 4. 16. James 5. 20.
[l] Luke 21. 24. Cp. Rev. 7. 9.
[m] Cited from Is. 59. 20, 21.
[n] Acts 3. 26.
[o] Lev. 23. 10.
[p] Num. 15. 19, 20.
[q] Cited from Is. 27. 9.
[r] Jer. 11. 16. John 15. 2.
[s] Eph. 2. 12.
[t] Or, for them.
[u] ch. 9. 5. Deut. 7. 8 & 9. 5 & 10. 15.
[v] ch. 3. 3.
[w] Num. 23. 19. 2 Cor. 7. 10.
[x] Eph. 2. 2.
[y] Or, obeyed. ver. 31. ch. 2. 8 & 10. 21 & 15. 31.
[z] Or, obeyed. ver. 30.
[a] ch. 12. 3. 1 Cor. 10. 12. 2 Cor. 1. 24.
[b] ch. 3. 9. Gal. 3. 22.
[c] Or, shut them all up together.
[d] Prov. 28. 14. Phil. 2. 12. 1 Pet. 1. 17 & 2. 17.
[e] Job 5. 9 & 11. 7 & 26. 14. Ps. 36. 6.
[f] Deut. 29. 29. Prov. 25. 2.
[g] Heb. 3. 6.
[h] Job 15. 8 & 21. 22. Jer. 23. 18. Cited from Is. 40. 13.

CHAPT. 12 - 15:13. PR

SOCIAL RESPO

1 THE ROOT : CO
2 THE FRUIT : S

45 He is under no obligation to His creatures.
46 dia with genitive case - by means of as proceeding from
47 eis unto, into towards, with a view to - implying immediate purpose

CHAPTER 12

In view of what has been established "what manner of person should we believe..."

1 Social Responsibilities Ch 12.
2 The Root - Con't
Secration & Renewal Vv 1-2.

1 Dia with genitive through as proceeding from, by means of, denoting the instrument of action
Histēmi - The technical term for presenting Levitical victims & offerings Luke 2:22.
2 Kardia - heart, soul, mind, emotion, being the intellect Mt. 22:37 or inmost offering Lev 1:9.
Paristēmi - To present
The purpose of the Law and sacrifice Lev. 19:2. 1 Pet. 1:16 2:5.
3 Logikos - springing from reason. The will of all God has done, the principle of grace, salvation, command the dedication of sacrifice
Cp 2 Cor. 3:18. 4:6 23:26. "Conform" to imitate, or assume an outward expression contrary to the inner life of a heart governed by Truth. "Transformed" - metamorphoomai (metamorphosis) - an inward change. 1 Col. 3:10.
Dokimazo = To put to the test for the purpose of approving. As a result of the Word governing the believer's mind, is able to put his will to the test for the purpose of approving it, the specific action being the will of God.
Teleios - brought to completion

Sundry practical duties recommended.

mind of the Lord? or who hath been his counsellor?

35 Or [a]who hath first given to him, and it shall be recompensed unto him again?

36 For [b]of him, and [c]through him, and to him, are all things: [d]to [e]whom be glory for ever. Amen.

CHAPTER 12.

1 God's mercies must move us to please God. 9 Exhortation to love, and sundry other duties.

I [f]BESEECH you therefore, brethren, by the mercies of God, that ye [g]present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And [h]be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may [i]prove what *is* that good, and acceptable, and perfect, *will* of God.

3 For I say, through the grace given unto me, to every man that is among you, [j]not to think of *himself* more highly than he ought to think; but to think [k]soberly, [l]according as God hath dealt to every man [m]the measure of faith.

4 [n]For as we have many members in one body, and all members have not the same office:

5 So we, [o]*being* many, [p]are one body in Christ, and every one [q]members one of another.

6 [r]Having then gifts differing according to the grace that is given to us, whether [s]prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that [t]giveth, *let him do it* [u]with simplicity; [v]he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* [w]love be without dissimulation. [x]Abhor that which is evil; cleave to that which is good.

10 Be [y]kindly affectioned one to another [z]with brotherly love; [a]in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; [b]continuing instant in prayer;

13 [c]Distributing to the necessity of saints; [d]given to hospitality.

14 [e]Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* [f]of the same mind one toward another. [g]Mind not high things, but [h]condescend to men of low estate. [i]Be not wise in your own conceits.

17 [j]Recompense to no man evil for evil. [k]Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, [l]live peaceably with all men.

19 Dearly beloved, [m]avenge not yourselves, but *rather* give place unto wrath: for it is written, [n]Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore [o]if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER 13.

1 Of subjection to magistrates. 8 Love is the fulfilling of the law. 11 The works of darkness are out of season in the time of the gospel.

LET every soul [p]be subject unto the higher powers. For [q]there is no power but of God: [r]the powers that be are [s]ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they

---

[a] Cited from Job 41. 11.
[b] Or, *in the love of the brethren.*
[c] Eph. 5. 21.
[d] 1 Cor. 8. 6 & 11. 12.
[e] 1 Cor. 8. 6. Col. 1. 16.
[f] Gal. 1. 5. 1 Tim. 1. 17.
[g] Gr. *him.*
[h] Acts 2. 42.
[i] Prov. 31. 20.
[j] Job 31. 32.
[k] 1 Cor. 1. 10. Ephes. 4. 1.
[l] Mat. 5. 44.
[m] Ps. 50. 13, 14, 23.
[n] 2 Cor. 13. 11.
[o] 1 Pet. 1. 14.
[p] 1 John 2. 15.
[q] Ps. 131. 1.
[r] Or, *be contented with mean things.*
[s] 2 Cor. 4. 16. Titus 3. 5.
[t] ch. 11. 25.
[u] Eph. 5. 10, 17.
[v] Mat. 5. 39.
[w] 1 Thes. 4. 3.
[x] 2 Cor. 8. 21.
[y] 1 Cor. 4. 6.
[z] Mark 9. 50.
[a] 2 Cor. 13. 11.
[b] Lev. 19. 18.
[c] Gr. *to sobriety.*
[d] 1 Cor. 7. 17.
[e] 2 Cor. 10. 13.
[f] Eph. 4. 7.
[g] Cited from Deut. 32. 35.
[h] 1 Cor. 12. 12.
[i] Cited from Prov. 25. 21, 22.
[j] 1 Cor. 10. 17. Eph. 4. 13.
[k] 1 Cor. 6. 15.
[l] Eph. 4. 25.
[m] 1 Pet. 4. 10, 11.
[n] Acts 2. 18.
[o] Tit. 3. 1. 1 Pet. 2. 13.
[p] Or, *imparteth.* Luke 3. 11.
[q] Or, *liberally.* 2 Cor. 8. 2.
[r] 1 Tim. 5. 17. 1 Cor. 12. 28.
[s] John 19. 11.
[t] Or, *ordered.*
[u] 2 Cor. 6. 6. 1 Tim. 1. 5.
[v] Ps. 97. 10. Is. 1. 16.

Love the fulfilling ... *of the law.*

that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and @thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also [h]for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 [i]Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for [n]he that loveth another hath fulfilled the law.

9 For this, @Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, @Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, @Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore [o]love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time [p]to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, [z]the day is at hand: let us therefore cast off [r]the works of darkness, and [s]let us put on the armour of light.

13 Let us walk [t]honestly, as

[a] 1 Cor. 6. 9.
[b] 1 Cor. 3. 3. James 3. 14.
[c] Gal. 3. 27. Eph. 4. 24. Col. 3. 10.
[d] 1 Pet. 2. 14.
[e] ch. 15. 1. 1 Cor. 8. 9, 11 & 9. 22.
[f] ver. 3. ch. 15. 7.
[g] Or, *not to judge his doubtful thoughts.*
[h] ver. 14.
[i] 1 Pet. 2. 19.
[k] Luke 20. 22.
[l] Col. 2. 16. Cp. 1 Cor. 8. 1.
[m] Mat. 22. 21. Mark 12. 17. Luke 20. 25.
[n] James 4. 12. Prov. 20. 10.
[o] ver. 10. Col. 3. 14. 1 Tim. 1. 5.
[p] Gal. 4. 10. Col. 2. 16.
[q] Cited from Ex. 20. 13-17. Deut. 5. 17-21. Cited also Mat. 19. 18.
[r] Or, *fully attired.*
[s] Or, *observeth.* ch. 8. 5.
[t] Cited from Lev. 19. 18. Cited also Mat. 19. 19 & 22. 39. Mark 12. 31. Luke 10. 27. Gal. 5. 14. James 2. 8.
[u] 1 Cor. 10. 31. 1 Tim. 4. 3, 4.
[v] Cp. Mat. 22. 40.
[w] 2 Cor. 5. 15. Gal. 2. 20.
[x] 1 Cor. 15. 34. Eph. 5. 14. 1 Thes. 5. 6.
[y] Cp. John 9. 4.
[z] John 3. 20. Eph. 5. 11.
[a] 2 Cor. 6. 7. Eph. 6. 11, 13. 1 Thes. 5. 5, 8.
[b] ch. 8. 34.
[c] Acts 10. 36.
[d] Or, *decently.* 1 Cor 14. 40.
[e] Acts 10. 42.

in the day; not in [a]rioting and drunkenness, not in [b]chambering and wantonness, not in [b]strife and envying.

14 But [c]put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

CHAPTER 14.

1 How to treat a weak brother. 3 Men may not condemn one the other for things indifferent.

HIM that is [e]weak in the faith [f]receive ye, *but* [g]not to doubtful disputations.

2 For one believeth [h]that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and [k]let not him which eateth not judge him that eateth: for God hath [f]received him.

4 [m]Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for [n]God is able to make him stand.

5 [o]One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be [p]fully persuaded in his own mind.

6 He that [q]regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for [r]he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For [s]none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both [a]died, and rose, and revived, that he might be [b]Lord both [c]of the dead and living.

[a] Or, *rioting and drunkenness, chambering and wantonness, strife and envying.*
[b] Rom. 13. 13.
[c] Rom. 13. 12. Eph. 4. 22. Col. 3. 8. 1 Pet. 4. 1-3.
[d] Or, *weak in faith*
[e] ch. 15. 1. 1 Thes. 5. 14.
[f] ch. 15. 7.
[g] ch. 15. 1.
[h] Tit. 1. 15.
[i] Or, *Lord.*
[k] Or, *faith.*
[l] Gal. 4. 10. Col. 2. 16.
[m] Or, *fully persuaded.*
[n] Or, *considereth.*
[o] 1 Cor. 15. 31.
[p] 2 Cor. 5. 15.

ally, both in physical life and death we are the Lord's. He is in control over we are his in life and death, therefore our conduct must be governed exclusively by him.

11 RV: "died and lived" and thus has the pre-eminence leading others to that end Col. 1:18

12 He is Judge and therefore our attitude should be governed by His Will Acts 10:42. 2 Tim. 4:1.

25 Kōmos - revelling
26 sexual excess.
27 Unbridled lust, licentiousness
28 Rivalry, contention, quarrelling.
29 A renewing of the principles expressed at baptism Ch. 12:2. Col. 3:10 & 4:24
30 A great contrast to the normal citizen of Rome. Acts 1:8 - Note. Eph 4:20-24

CHAPTER 14.

1 ECCLESIAL RESPONSIBILITIES
THE PRINCIPLE: MUTUAL CONSIDERATENESS. 6h

1 RV: "Weak in faith," not "the faith." The verse must not be taken out of context - it concerned those who had an over-scrupulosity in such matters as eating and drinking.
2 Dia Kriseis - A judging two ways, or two directions, first a doubting as to what is correct. Thus a wavering weak mind.
3 Dialogismōn - Inner deliberations. See mg.
4 The Ecclesia is not to be troubled by such unimportant and unprofitable questions.
5 Has faith or confidence
6 The weak man is censorious of the other - the other is contemptuous of the weak - both are moved by pride. "The weak brother is the bully of the Ecclesia."
7 This is the weaker. Paul was alive to the tyranny of the meddling back-biting evil such an action
8 Jewish Christians desired to retain customs Acts 21:20. This permitted 1 Cor. 9:20. but not the neglect of regular meetings Heb 10:25. See mg.
9 The motives of both are the same - glory to God 1 Cor. 10:31. that is excellent, but have it to yourself without condemning others Rom. 14:22.
10 Whatever we permit or deny (die to self) must be unto the Lord - we must not please ourselves. Cp 2 Cor. 5:11. Gal. 2:20. And there-

---

If there were a breakdown of law and order ecclesial life could not survive. Cp Gen. 13:13

5 Krima - Judgment. Both from civil authorities and God
6 1 Ref. 3:12-17. Acts 4:19. 5:29.
6A Do you desire not to be afraid of the power? Then do good.
7 Diakonos - A servant in his activity. Cp Jer. 27:6-7
8 Cp Jer. 24:5.
9 Ps. 17:13.
10 Not only to avoid trouble v.11 but because it is right.
11 Acts 20:18 Mth. 11:21-23. 22:17-21
13 Leitourgos - Public minister, a servant of the state
14 Indirect taxation
Respect their authority. Do not be belligerent.

2 III FOUNDATION: LOVE TO ONE'S NEIGHBOUR. 1:10

Pay your debts.
That debt can never be fully paid.
It is the mark of maturity Mth 5:46-48. Col 3:14 the end of commandments 1 Tim. 1:5.
Excluded RV.

3 THE URGENCY OF OBSERVING THESE PRINCIPLES 11-14.

Kairos - Season (not Chronos, time). The opportune period when anything should be done. It was the season of enlightenment when salvation was preached to Gentile, the season of [illegible] walking in light.
Eph. 5:14. 1 Thess. 5:6 Jhn. 12:35
Eggizō - To draw near, to approach. Here in the perfect tense - "to have drawn near, and as a result to be present or at hand: "The night has long been on its way,

THE EPILOGUE

1 His Confid... Ch. 15:...
2 His Desire... them.

13 One section condemned the other for permitting things that condemned the other action defied the mere scrupulous by "setting at nought" or doing the things condemned by them. Both were wrong.
14 There will be no place for censoriousness or defiance there! Cp 2 Cor. 5:16
15 Exomologeō - to acknowledge or profess from the heart. To praise. They are going to confess that Christ is Lord Phil 2:11. Thus they would not please themselves but the Lord V.9.
16 The weak brother
17 This was not always the case with Paul!
18 Common, i.e. not hallowed. Paul acknowledges that the strong are outwardly correct, though ethically wrong.
19 Dia brōma - the food. Like Esau
20 Cp Ch. 8:10
21 Their contemptuous indifference
The scrupler of the weak could so disturb their minds as to cause them to fret, so that they concentrate on the unimportant matter to exclusion of the important features of the life in Christ
22 This uncharitable conduct will cause God's way to be evil spoken of
23 Justification, i.e. full fellowship, joy in the Word Cp v.10.
24 Subjects his will to that of Christ.
25 Dioko = To run swiftly in order to catch. Metaphorically - to seek eagerly, to earnestly endeavour to acquire.
26 oikodomeō - to build a house, to edify, a building - promote growth, thus to build up and cement Rom. Ecclesia.
27 RV: "Overthrow not for meat the work of God." Destroy Katalu... To tear down, tear to pieces. Cp with "edify" V.19.
28 Paul concedes to the strong brother
29 Kreas - Flesh of

THE EPILOGUE TO THE EPISTLE CH.15:14-16.

1 His Confidence in the brethren in Rome CH.15:14-21
2 His Desire and intention of visiting them. CH.15:22-24
3 His prior mission to Jerusalem CH.15:25-28
4 His plea for their prayers CH.15:30-33
5 His personal greetings CH.16:1-16
6 His final warning and encouragement 17-20
7 His greetings from fellow-workers 21-24
8 Final benediction 25-27.

13 One section condemned the other for permitting things they condemned, the other section defied the more scrupulous by setting at nought in or doing the things condemned by them. Both were wrong.

14 There will be no place for censoriousness or defiance there!! Cp 2 Cor. 5:10

15 Exomologeō - to acknowledge or profess from the heart. To praise. They are going to confess that Christ is Lord Phil 2:11. Thus they should not please themselves but! Lord V.9.

16 The weak brother

17 This was not always the case with Paul!

18 Common, i.e. unhallowed. Paul acknowledges that the strong are doctrinally correct, though ethically wrong.

19 Dia brōma-throughout food. Like Esau!

20 Cp Ch. 8:10

21 Their contempt & indifference to the scruples of the weak could so disturb their minds as to cause them to fret, & so that they concentrate on these important matters to exclusion of the important features of the life in Christ.

22 This uncharitable conduct will cause God's way to be evil spoken of.

23 Justification, and all fellowship & joy in the Word Cf. V.20.

24 Subjects his will to that of Christ.

25 Diōkō = To run swiftly in order to catch... Metaphorically - "To seek eagerly, to earnestly endeavor to acquire."

26 oikodomeō = To build a house, erect a building - promote growth, thus to build up and cement the Ecclesia

27 RV. "Overthrow not for meat's sake the work of God." Destroy - Kataluō = To tear down, tear down" Ct. with "edify" V.19.

28 Paul concedes the strong brother's point

29 Kreas - flesh of irrational animal.

30 YOUR GOOD V.16. Agathos - good in character or constitution and beneficial in its effect. Thus God's will. We are to prove it Rom 12:2. Cleave to it 12:9 Do it 13:3. Gal. 6:10. To work it Rom 2:10. Eph. 4:28. 6:8. To follow it 1 Thes. 5:15 To be zealous of it 1 Pet. 3:13. To imitate it 3 Jn 11. To overcome evil with it Rom. 12:21. Government authorities perform it Rom. 13:4. It stems exclusively from God Mth. 19:17.

31 Dokimazō - To approve after having put to the test to see if it meets specification. The strong need to exercise care that he does not permit that which is inadmissable

32 Diakrinō = middle voice = To contend with and be in strife with oneself, to hesitate, waver (Bull). He is in an unhappy state of mind. If he follows the strong he stands condemned in his mind. In any case he is uneasy with the sense of inconsistency. He should strengthen himself and the strong must show love and consideration.

CHAPTER 15

2 THE INCENTIVE: CHRIST'S EXAMPLE V1-12

1 By curtailing the freedom which would normally be permissible. Cp Gal 6:1-2

2 1 Pet. 2:23. 2 Tim 2:24

3 The object of Scripture Rom. 6:20-23. This they should follow and not please themselves.

4 Paraklēsis = A calling near, a summons, entreaty, encouragement.

5 "With the help of God, the example of Christ, the guidances of the Word of God, difficulties would be overcome, unity of mind would result, and God would be glorified" (J.C.)

6 That being the Divine character it should be reflected by God children.

7 Stop your contention, close up your ranks.

8 Jew and Gentile, strong and weak. Gentiles must not view with contempt the scruples of Jewish believers - the latter must not condemn the former.

9 Diakonos - one who serves

10 Mth 15:24

11 Bebaioō = Make firm, sure, establish.

12 As the O.T freely shows the Gentiles should be incorporated into the Divine call, so judgment against them by over-scrupulous Jews was out of place.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
18 For he that in these things serveth Christ is acceptable to God, and approved of men.
19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.
23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

13 Some texts read God.

a ch. 2. 18.
2 Or, discerneth and putteth a difference between meats.
b Mat. 25. 31. Cited from Is. 45. 23.
d Phil. 2. 10.
e Mat. 12. 36. 1 Pet. 4. 5
f Gal. 6. 1. 1 Thes. 5. 14.
g ch. 14. 1.
h 1 Cor. 8. 13.
i 1 Cor. 9. 19. Phil. 2. 4.
k 1 Cor. 1. 23. Gal. 5. 11. 1 Pet. 2. 8.
l ch. 14. 19.
m John 5. 30. Phil. 2. 5.
n Acts 10. 15. Cited from Ps. 69. 9.
3 Gr. common.
o 1 Cor. 8. 7, 10.
p Ps. 102. 18. 1 Cor. 9. 9. 2 Tim. 3. 16.
r ch. 12. 7.
s Ps. 119. 50.
4 Gr. according to charity.
t 1 Cor. 8. 11.
u ch. 12. 16.
x ch. 12. 17.
5 Or, after the example of.
y 1 Cor. 8. 8.
z 2 Cor. 1. 3. Eph. 1. 3. Col. 1. 3. 1 Pet. 1. 3. Rev. 1. 6.
a ch. 14. 1, 3.
b ch. 12. 11. Mic.
c ch. 12. 1. Phil. 4. 18. Heb. 13. 21.
d ver. 9.
e Ps. 34. 14. 2 Tim. 2. 22. Heb. 12. 14.
f Mat. 15. 24. John 1. 11.
g Cp. John 11. 4.
h 1 Cor. 14. 3. 2 Cor. 10. 8. 1 Thes. 5. 11.
i 2 Cor. 1. 20.
k Tit. 1. 15.
l Mat. 8. 11.
m 1 Cor. 8. 9-12.
6 Cited from Ps. 18. 49.
o 1 Cor. 8. 13.
7 Cited from Deut. 32. 43.
8 Cited from Ps. 117. 1.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
2 Let every one of us please his neighbour for his good to edification.
3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
7 Wherefore receive ye one another, as Christ also received us to the glory of God.
8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:
9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
10 And again he saith, Rejoice, ye Gentiles, with his people.
11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
12 And again, Esaias saith,

13:10 Cp Note Ch. 14:19. 1 Cor. 1:10

YOUR GOOD V.16. Agathos - good in character or constitution and beneficial in its effect. Thus God's will. We are to prove it Rom 12:2. Cleave to it 12:9 Do it 13:3. Gal. 6:10. To work it Rom 2:10. Eph. 4:28. 6:8. To follow it 1 Thes. 5:15 To be zealous of it 1 Pet. 3:13. To imitate it 3 Jn 11. To overcome evil with it Rom. 12:21. Government authorities perform it Rom. 13:4. It stems exclusively from God Mth. 19:17.

ROM. 16: Though Paul had never been to Rome he greets many by name having met them elsewhere or having heard of their activities. Though personal details are lacking us they are recorded in Book Life. Paul takes time to encourage each one but there is no mention of Peter—the so-called Bishop! Some homes were united in the work V.15. some divided V.10. some co-operated with friends. Vv 12, 14. some labored on own. Vv 6, 8, 12. Husband and wife V.2. family groups V.15. Note some of titles used—HELPERS. Vv. 3, 9. (Fellow-workmen R.V.) Gr. Sunergos = Those wrekled together by common labor. BELOVED Vv 8, 9, 12. Gr. Agapētos = One who is ready to sacrifice in this love. APPROVED V10. Gr. Dokimazō, word usually used testing metals, thus proved under trial. CHOSEN. V.13. Gr. Eklektos. = selected above others, perhaps for special duties. At least 10 sisters referred to Vv 1, 3, 6, 7, 12 (2) 15 (2). 13.

The extensiveness of Paul's preaching.

(a) There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And [d] I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, [h] because of the grace that is given to me of God,

16 That [i] I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the [3] [m] offering up of the Gentiles might be [n] acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ [o] in those things which pertain to God.

18 For I will not dare to speak of any of those things [p] which Christ hath not wrought by me, [q] to make the Gentiles obedient, by word and deed,

19 Through [r] mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, [t] lest I should build upon another man's foundation:

21 But as it is written, (f) To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been [5] much [u] hindered from coming to you.

23 But now having no more place in these [b] parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and [g] to be brought on my way thitherward by you, if first I be somewhat filled [2] with your company.

25 But now I (c) go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of (e) Macedonia and Achaia [v] to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For [k] if the Gentiles have been made partakers of their spiritual things, [l] their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have [o] sealed to them this [p] fruit, I will come by you into Spain.

29 And I am sure that, [r] when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love [4] of the Spirit, that ye [z] strive together with me in your prayers to God for me;

31 [y] That I may be delivered from them that [4] do not believe in Judæa; and that my [z] service which *I have* for Jerusalem may be [a] accepted of the saints;

32 That I may come unto you with joy [c] by the will of God, and may with you be [d] refreshed.

33 Now (f) the God of peace be with you all. Amen.

(a) Cited from Is. 11. 10.
(b) 2 Cor. 11. 10.
(c) Acts 15. 3.
(d) 2 Pet. 1. 12. 1 John 2. 21.
2 Gr. with you.
(e) Acts 19. 21 & 24. 17.
(f) Acts 19. 21. 1 Thes. 1. 7.
(g) Acts 24. 17. 2 Cor. 9. 2.
(h) ch. 1. 5.
(i) ch. 11. 13. Acts 9. 15.
(k) ch. 11. 17.
(l) 1 Cor. 9. 11. Cp. Gal. 6. 6.
3 Or, *sacrificing.*
(m) Is. 66. 20. Cp. Phil. 2. 17.
(n) ver. 31. 2 Cor. 6. 2 & 8. 12. 1 Pet. 2. 5.
(o) John 6. 27.
(p) ch. 1. 13.
(q) Heb. 2. 17 & 5. 1.
(r) ch. 1. 11.
(s) Acts 15. 12 & 21. 19. Gal. 2. 8.
(t) ch. 1. 5 & 16. 26.
(u) Acts 5. 12 & 19. 11. 1 Cor. 2. 4. 2 Cor. 12. 12.
(x) 2 Cor. 1. 11. Col. 4. 12.
(y) 2 Cor. 1. 10. 2 Thes. 3. 2. Cp. Acts 20. 22, 23.
4 Or, *are disobedient.*
(z) 2 Cor. 8. 4.
(a) ver. 16.
(b) 1 Cor. 3. 10. 2 Cor. 10. 13, 15, 16.
(c) ch. 1. 10. Acts 18. 21.
(d) 2 Tim. 1. 16.
(e) Cited from Is. 52. 15.
(f) ch. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Heb. 13. 20.
5 Or, *many ways, or, oftentimes.*
(g) 1 Thes. 2. 18.
(h) 2 Cor. 3. 1 & 4. 2 & 5. 12 & 6. ; & 10. 12 & 12. 11.

24 Having completed his work in all areas allotted him, he was free to visit Rome Acts 19:21.

25 It is not known whether Paul ever got to Spain. He was taken a prisoner to Rome.

26 He looked for the brethren to assist him in his journey to Spain.

27 RV: Satisfied.

28 Paul had taken up a collection on behalf of the poor in Jerusalem 1 Cor. 16:1-3. 2 Cor. 9:2 Acts 24:17. He doubtless hoped that the kindness thus shown by Gentile believers would help to unite the two groups more completely.

29 Gr = Act of partnership, a sharing of affliction. See "partaker" (similar word) V.27.

30 Completed this transaction.

31 Imprisonment brought him to Rome!

32 To impart the Spiritual gift of Ch. 1:11.

35 The word means to snatch out of danger. Paul knew that difficulties awaited him in Jerusalem Cp Acts 20:23, 21:11 but he was determined to carry out his plan.

CHAPTER 16.

Divers salutations, &c., concluding with praise and thanks to God.

I [h] COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss. The churches of Christ salute you.

(h) Cp. Phil. 2. 29.

1 EPILOGUE OF THE EPISTLE Vv 1-24 (16:1-20)

13 Not the argumentation and antagonism then manifest. Ch. 14:10

1 PURPOSE OF WRITING Vv 1-2

1 Gr. Deaconess. See Bottom p. 223. The development of the Truth beheld Col. 1:22. Eph. 5:19. 2 Thess. 1:11.

2 He is careful to show that he does not think them defective in essential knowledge or application of truth. Fundamentally the Ecclesia was sound.

2 In some measure. He reminds them of essential matters.

1 Leit-ourgos – Public minister, servant of state, the priest in Temple.

Leit-ourgeō

Arabara priest presided over the sacrificial offering of Gentiles.

He gloried in the acceptment that came to him through Christ, and by which alone he had authority so to write.

RV: "Save those which Christ wrought..."

He constantly asserts this 1 Cor. 3:10, 2 Cor. 10:13, 15, 16. With true pioneering spirit he pushed into areas where there was no support, cheerfully undertaking the problems and difficulties this involved.

2 PAUL'S PLANS FOR THE FUTURE Vv 22-24

22-23 Preaching in areas where others had not penetrated. But he had long desired to visit Rome. Ch. 1:8-13.

35 cont. out his mission believing that this service of love which he felt so keenly for his countrymen Rom. 9:1, 10:1 could have a good reaction as far as the unity of Jews and Gentiles in the Truth were concerned. He suffered hardships but was delivered out of danger and got to Rome, so that his prayer was answered Acts Chaps 21-24.

36 There was a doubt about this, so bitterly was Paul hated by some.

37 Lit. Refresh myself. One would imagine that the benefit of Paul's visit to Rome would be entirely personal.

224

PRISCILLA + AQUILA

A Jewish couple of but forced to leave they were tentmakers bably had taught the ited Corinth. They opposition Vv 5-6 and

1 The port of Cor- inth - about 9 m. from the city. Paul visited it Acts 18:18, with Priscilla & Aquila. An Ecclesia was established there. 1 Ch. 12:8, 14 16:1, 18:2

2 Faithful sisters such as Phoebe had labor- ed to refresh the Apostle and by their ministrations had done much to extend the work.

3 A Jewish couple who co-operated fully in Truth's labor. In most of 6 references the wife is named first implying she was dominating influence. See bias. Priscilla = Little old woman. Aquila = Eagle. Symbol of strength Is. 40:31.

4 Under some circumstances then well known they had faced personal danger on behalf of the Apostle & their home in Rome was always open for Truth.

5 Sig. Praiseworthy. The first of Stephanas' house to accept. 1 Cor. 16:15.

6 Obstinacy, rebellion. Heb = Miriam.

7 RV = "Joy." Paul not been to Rome Col. 4:11 Many very active in Rome cause Truth in Rome.

8 Sig. Conquering Man.

9 Jews - probably of Paul's tribe, perhaps converted at Pentecost perhaps near relatives.

14 Junia = fem. Junias = mas. Can be rendered either. Were they husband and wife?

15 The circumstances are not revealed but are recorded in Book of Life.

1 Sig. An Ear of Grain Barley.

2 Sig. Best Advising. He probably not converted. "of" = Out of. Gr "EK."

3 Sig. "Hero." Mase.

4 Sig. Dainty - Delicate

5 Two friends?

6 Not "my" Cp. Vv 8-9

7 fem. = A Persian.

8 Sig. Red. Could been Simon who carried Mark 15:21

succourer (cont). Young: "Aleader of many, myself also." From PROISTEMI - To stand before (in rank), to preside. Str. Apatroneers. LXX 1 Chr. 6:10 rulers. Kend. Rule, or lead (Verb) Rom. 12:8; 1 Tim. 3:4, 5, 12; 5:17. 1 Thess. 5:12. She led even Paul by her example.

5 PERSONAL GREETINGS. CH. 16:1-16.

1 RV "by our Lord Jesus Christ, and by ..." The love generated by the Spirit word provided access to the Father through Christ. Cp Rom. 5:2b. Eph. 2:18.

4 Agonize. See Note Col. 4:12.

3 Probably a widower unmarried and of considerable wealth or if she had a husband she could not act in the independent manner suggested.

Travelling to Rome she was entrusted with the Epistle. (Cp Subscription)

6 Gr. "Deaconess" (only here). "Deacon" is used of domestic servants. John 2:5, 4. civil ruler Rom. 13:4. Christ 1 Cor. 3:5. This wealthy woman had voluntarily become the servant of the Ecclesia probably in the manner described. 1 Tim. 5:5, 9-10.

CHAPTER 16.

HELPERS WITH PAUL

Sundry salutations,

with thanksgiving.

1 The part of Cor-
nth - about 9m. from
the city. Paul visited
it Acts 18:18. with
Aquilla & Aquila. An
Ecclesia was estab-
lished there.
& Ch. 12:8, 13. Heb 13:2
2 Faithful sisters such
as Phoebe had labor-
ed to refresh the
Apostle and by their
loving ministrations
had done much to
extend the work.
& A Jewish couple
who co-operated
fully in Truth's labor.
In 4 out of 6 refer-
ences the wife is
named first implying
she was a strong
influence. See diag.
Acts 18:26.
Priscilla = Little old woman.
Aquila = Eagle. Symbol of strength
1 Sam. 2:4. Isa. 40:31.
3 Under some circumstances then well known they had faced personal danger on behalf of the Apostle & their home in Rome was always open for Truth
Sig. Praiseworthy.
4 The first of Stephanas' house to accept
1 Cor. 16:15.
5 Obstinacy, rebellion
Heb = Miriam
6 RV "You." Paul not been to Rome Ch 1:11.
Mary very active in cause Truth in Rome
7 Sig. Conquering Man.
Jews - probably of Paul's tribe, perhaps converted at Pentecost perhaps near relatives
Junia = fem. Junias = man. Can be rendered either. Were they husband and wife?
The circumstances are not revealed but are recorded in Book of Life.
Sig. An Ear of Grain
Sig. Best Advising. He probably not converted.
"ex" = Out of. Gr. "EK."
Sig. "Hero." Marc.
Sig. Dainty = Delicate
Two friends.
Not "my" Cp. V 8-9
Persian.
Led. Could been Simon who carried Mark 15:21

1 I commend unto you Phebe our sister, which is a servant of the church which is at [a] Cenchrea: See bottom.
2 That ye [c] receive her in the Lord, as becometh [e] saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and [g] of myself also.
3 Greet [k] Priscilla and Aquila my helpers in Christ Jesus:
4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. These Jews earned the gratitude of Gentiles
5 Likewise greet [m] the church that is in their house. Salute my wellbeloved Epænetus, who is [r] the firstfruits of Achaia unto Christ. 1 Cor. 16:15 Firstfruits
6 Greet Mary, who bestowed much labour on us.
7 Salute Andronicus and Junia, [v] my kinsmen, and my fellowprisoners, who are [a] of note among the apostles, [b] who also were in Christ before me.
8 Greet Amplias my beloved in the Lord. ENLARGED POLITE (Marc).
9 Salute Urbane, our helper in Christ, and Stachys my beloved.
10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' [t] household.
11 Salute Herodion my kinsman. Greet them that be of the [t] household of Narcissus, which are in the Lord. Drusilla (Narcotic) Name of Daughter (Marc.)
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13 Salute [l] Rufus chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
16 [r] Salute one another with an holy kiss. The churches of Christ salute you.

here grouped together could refer to brethren linked in a common work.
24 Unique. 25 Burning. 26. Hermes, the Greek god corresponding with Mercury the Messenger Sp Acts 14:12 27. Sig. Father of life.
28 Sig. Fond of words. This verse apparently concerns a family group: husband, wife, children, servants. 29. The Sea god & sig. Ship. Prob. Reason of Philologus 30. Name another god = Excess of Wine. A converted pagan household
31 The common greeting of respect and affection answering to handshake. It could and was used deceitfully. Matt. 26:49. The Apostle exhorts that all such approach should be genuine.

[a] Acts 18. 18.
[b] 2 Cor. 3. 3.
[c] Phil. 2. 29.
[d] ch. 14. 13.
[e] Acts 9. 13.
[f] 2 Thes. 3. 6, 14.
Tit. 3. 10.
[g] 2 John 10.
[h] Phil. 4. 3.
[k] Phil. 3. 19.
[l] Eph. 5. 6. Col. 2. 4. Tit. 1. 10. 2 Pet. 2. 3.
[m] Acts 18. 2.
[n] ch. 1. 8.
[o] Mat. 10. 16. 1 Cor. 14. 20.
[p] 1 Cor. 16. 19. Col. 4. 15. Philem. 2.
[q] Or, harmless. Mat. 10. 16.
[r] ch. 15. 33.
[s] Gen. 3. 15.
[t] Or, tread.
[u] 1 Cor. 5. 5.
[v] Cp. 1 Cor. 16. 15.
[w] 1 Cor. 16. 23. 1 Thes. 5. 28.
[x] Acts 16. 1.
[y] Acts 13. 1.
[z] Acts 17. 5, 6, 7, 9.
[a] ver. 11, 21.
[b] Acts 20. 4.
[c] Mat. 27. 16.
[d] 2 Cor. 5. 17.
[e] 1 Cor. 16. 21.
[f] 1 Cor. 1. 14.
[g] Acts 19. 22. 2 Tim. 4. 20.
[h] Or, friends. ver. 11.
[i] 1 Cor. 1. 11. Cp. ver. 14, 15. Mark 5. 35.
[k] Eph. 3. 20. Jude 24.
[l] 1 Thes. 3. 2. 2 Thes. 2. 17 & 3. 3. 1 Pet. 5. 10.
[m] ch. 2. 16.
[n] Eph. 1. 9. Col. 1. 26, 27.
[o] 1 Cor. 2. 7.
[p] Mark 15. 21.
[q] 2 Tim. 1. 10. Tit. 1. 2, 3. 1 Pet. 1. 20.
[r] ch. 1. 2.
[s] 1 Tim. 1. 1. Tit. 1. 3.
[t] Acts 6. 7.
[u] 1 Tim. 1. 17. Jude 25.
[v] 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thes. 5. 26. 1 Pet. 5. 14.

17 Now I beseech you, brethren, mark them which cause [b] divisions and [d] offences contrary to the doctrine which ye have learned; and [f] avoid them.
18 For they that are such serve not our Lord Jesus Christ, but [u] their own belly; and by good words and fair speeches deceive the hearts of the simple.
19 For [l] your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you [m] wise unto that which is good, and [n] simple concerning evil.
20 And [o] the God of peace shall [s] bruise [q] Satan under your feet shortly. [s] The grace of our Lord Jesus Christ be with you. Amen.
21 [t] Timotheus my workfellow, and [u] Lucius, and [x] Jason, and [y] Sosipater, my kinsmen, salute you. Saviour of a Father Sig Third
22 I Tertius, [c] who wrote this epistle, salute you in the Lord.
23 [d] Gaius mine host, and of the whole church, saluteth you. [e] Erastus the chamberlain of the city saluteth you, and Quartus a brother. "Fourth" Sig of Erastus
24 The grace of our Lord Jesus Christ be with you all. Amen. omitted in R.V. Diag. Note v 20.
25 [f] Now to him that is of power [g] to stablish you [h] according to my gospel, and the preaching of Jesus Christ, [i] according to the revelation of the mystery, [k] which was kept secret since the world began,
26 [m] But now is made manifest, and [n] by the scriptures of the prophets, [o] according to the commandment of the everlasting God, made known to all nations [p] for the obedience of faith:
27 To [q] God only wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

PRISCILLA & AQUILA.

A Jewish couple of Pontus, resident for a time in Italy but forced to leave through Jewish persecution of Claudius They were tentmakers and Paul lived with them and probably had taught them the Truth. Acts 18:1-3 When he visited Corinth. They were thus in midst of arguments debates, opposition Vv 5-6 and accusations which brought Paul before the Authorities Vv 7-17. They were his fellow-passengers from Corinth to Ephesus where they stayed. There they set up house which became centre for Truth. 1 Cor. 16:19. (This Epistle probably written from Ephesus) Here they met and converted Apollos Acts 18:24-26. They travelled to Rome. Rom. 16:3 returning again to Ephesus 2 Tim. 4:19

WARNING & ENCOURAGEMENT
Vv. 17-20 6

32 Do not be misled by these. For them there is no kiss of love or peace.
33 factions
34 Stumbling blocks such as the Judaisers were setting up 15:13 & 16:20
35 The doctrine of peace, but this sometimes requires division Gal. 5:12. Tit. 3:10. 2 Thess. 3:6 ff. 1 Tim. 1:20. 1 Cor. 5:11
36 They pretend to
37 The flesh. They seek to satisfy their own appetite for power and prestige
38 Like the false prophets Isa. 30:10. Mic. 3:11
39 Chrestologia = plausible Fair Speeches = Eulogia = fine style of utterance giving the appearance of reasonable news
40 Akakoi = Well meaning but not well informed persons Thus the mark for the cunning of those who dominate by insinuation & invective. Ps. 12:2-4.
41 To Apostolic instruction
42 Akeraios = harmless INNOCENT
43 Heb. Shalom = At one Johns 27. 16:33 Phil. 4:7. Col. 3:15. This peace possible in spite of such attacks as suggested V. 18.
44 The false teachers in the Ecclesia (possibly Judaisers) 17-18 were acting the part of the Serpent - noted for false teaching 2 Cor. 11:3. Mat. 24:11 The ultimate triumph of the faithful certain Rev. 2:9-10
45 This word shows fallacy of Orthodox view. The serpent generation of Judah was shortly to be crushed as a type of future triumph over all the earth.

GREETINGS FROM FELLOW-WORKERS. Vv 21-24. 7

46 Worshipping God Cp Titus 1:1
47 Illuminative Cf note in th Ecclesia at Antioch Acts 13:1
48 Sig. Healing. Resident Thessalonica. Gave lodging to Paul & Silas. Was dragged by Jews & their abettors before authorities for this hospitality to objectionable men - only released on paying bail Acts 17:5-9
49 He was the amanuensis
50 Baptised by Paul 1 Cor. 1:14 Probably the Gaius in midst of riot of Ephesus If so Paul's travelling companion Acts 19:29
51 But that Gaius = of Macedonia
52 Known for liberal hospitality. Must have been comfortably off to afford it
53 Sig. Beloved. Lived at Corinth 2 Tim. 4:20. but also travelled with Paul on missionary work. Acts 19:22.
54 Treasurer. A very high position which he probably relinquished to throw in his lot with Paul
55 R.V. = The Brother. Of Erastus? Secundus could have been a member of this family perhaps. Acts 20:4 May have been made up of Erastus the firstborn, Secundus, Tertius, Quartus!

FINAL BENEDICTION. Vv 25-27

56 Eph. 1:9. 2:3. Col. 1:26-27.
57 1 Cor. 2:7; 1 Pet. 1:10-12. RV: "Before times eternal" These are the times of ages past. r see opp.

V. 2. Succourer: Prostatis (fem. of prostates) protectress, patroness. Prostates was title of a citizen of Athens who had responsibility of caring for resident aliens who were without civil rights. Among Jews it denoted wealthy patron of the

heard of their
rage each one
10. some co-op-
r used —
= One who is
CHOSEN. V. 13.

Having completed
his work in all
s allotted him, he
free to visit Rome
19:21.

It is not known
whether Paul ever
o Spain. He was
n a prisoner to Rome
He looked for the
brethren to assist
in his journey to
in.
RV: Satisfied satis-

Paul had taken up
a collection on be-
of the poor in Jer-
lem 1 Cor. 16:1-3. 2
9-2 Acts 24:17.
doubtless hoped that
Kindness thus shown
entile believers would
ed to unite the two
ups more complet-

Gr = Act of partner-
ship, a sharing of
fection. See "partake"
(same word) V. 27.
completed this
transaction.
Imprisonment brought
him to Rome!
To impart the
Spiritual gift
Ch. 1:11.

HIS PLEA FOR
THEIR PRAYERS 30-33

RV "by our Lord
Jesus Christ, and
" The love gener-
ed by the Spirit wrought
ended access to the
ther through Christ.
Rom. 8:26. Eph. 2:18
Agonize. See Note
Col. 4:12.
The word means
snatch out of clang-
Paul knew that diffi-
ulties awaited him in
rusalem Cp Acts 20:23,
21:11 but he was de-
rmined to carry
to a close

CHAPTER 16.

HELPERS WITH PAUL

Sig. "Bright" "Pure
fem. of Phoebus
therwise Apollo, the
un god. Thus a convert
rom paganism.
Probably a widower
nmarried and of con-
derable wealth as if
he had a husband she
ould not act in the
dependent manner
uggested.
Travelling to Rome
he was entrusted with
e Epistle Cp Subscription
Gr. "Deaconess" (only
ere) "Deacon" is used

THE SCHISMS. Apparently it was the Apollos "fans" who were the most "puffed up" of the several groups, for which reason Paul says more about Apollos than Peter. But there is not the slightest criticism of Apollos himself; nor the subtlest suggestion of reflection upon him. The references are all appreciative, and it is illuminative to notice from Ch. 16:12 that Paul was not jealous of the influence or popularity of Apollos, nor was Apollos over-eager to exploit his popularity by a return visit. Paul declares that they were "one" for "we are fellow-workers" Ch. 3:8-9. Let us learn to appreciate Christ's gifted servants without idolising them — and let those who are thus gifted learn how fickle audiences can be and labor as unto the Lord. Otherwise, let Paul beware — for Apollos is going to spell-bind his converts! Let Apollos beware — for a deeper teacher may soon arrive to decry his mere intellectual oratory.

REASONS FOR WRITING. • To avoid the necessity for a painful visit 2 Cor. 2:3. • To show his special love for them 2 Cor. 2:4 • To test their obedience 2 Cor. 2:9.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

Sig. Green. Fem. She must have been courageous to permit her name to be publicly used.

See Notes: "Paul's Three Years In Ephesus" Acts 19.

CHAPTER 1

1 INTRODUCTION Vv 1-9.

1 THE CALL OF CHRIST'S FOLLOWERS Vv 1-2.

1 See Note Gal. 1:1

2 Sig. "Of safe strength." Nothing is said about him. He was probably the amanuensis of the Epistle Gal. 1:1.

3 Hagiazo — Set apart — i.e. for Divine use. The medium — John 17:17, 19.

Saints (Hagioi) through a call — Kletos. Cp Acts 13:14. John 6:44.

5 Thus impressing them that they were but a fraction of the whole Ecclesia, that division is out of place in the economy of Christ.

6 See Note Gal. 1:3. Divine favor + fellowship. Charis: Eirene (Heb. Shalom). A blending of Greek + Jewish salutations. The Greeks said Charien; the Jews — Shalom.

2 THE PRIVILEGES OF CHRIST'S FOLLOWERS Vv 3-9

The personal pronoun reveals that Paul alone was the author — Sosthenes but the amanuensis.

11 Gr: "which was given you" Diag. "which has been implanted to you." Paul had thoroughly expounded the truth to them. But they were now beginning to drift Gal. 1:6 v. 14

Logos — The Word expounded.

12 Gnosis — "Primarily a seeking to know, an enquiry, investigation..." Vine. All had been satisfactorily supplied: should be reflected. They reflected the result of the teaching in a way of life. Note the appeal

"You are not inferior in any one gift" — Diag. The spirit-gifts, received by the imposition of the Apostle's hand Acts 8:18; 19:6 1 Tim. 4:14

2 Tim. 1:6. Testified to the veracity of the things he proclaimed. They had also developed spiritual gifts 2 Cor. 8:7 which witnessed to the same end.

13 Bebaioo — "establish, make secure" Vine "he will do his part to confirm them unto the end. If they fail it would not be for want of his help. Rom. 14:4. 1 Cor. 10:13. 2 Cor. 1:21. 1 Thess. 3:13. 2 Thess. 3:3. 1 Pet. 5:10. Jude 24. Rev. 3:2. 4. 6 Phil. 1:6 13.

14 Akenklesia — Not mere freedom from accusation, but the absence of even a charge or occasion for such a charge against a person — Vine. Occurs only here and 1 Tim. 3:10. Titus 1:6. 7. This could only be by forgiveness of sins or cessation of existence for ever. For that they had to rely on Divine help. 8 He will do His part if they will do theirs" Newton Galatians

2 DEFECTION IN SCHISMS (1:10 — 4:21)

1 THE SCHISMS (1:10 — 3:23)

1 MAN-EXALTING FACTIONS ARE WRONG 10-16

16 In his authority.

17 That they glorify God Rom. 15:6 whereas they were glorifying each his party v. 12

18 RV: "Be perfected together." Katartizo — Repaired, Restored. Rend. Restore Gal. 6:1.

19 What they should think & believe; & whether they should assert & do.

Nous — The organ of mental perception & apprehension — used of reflective consciousness.

GNOME — Judgment: — application, purpose, decision Cp 1 Cor. 7:25

20 Eris — Strife, rivalry, wrangling. See esp. "Why The Epistle Was Written."

21 In a bold, self-assertive spirit.

22 1 Cor. 12:12-13. Eph. 4:15-16.

23 Like Christ, the first left the actual baptising to his ambassadors John 4:2.

24 A wreath-en crown of victory Ch. 16:15, 17.

25 Inspiration did not make the Apostles infallible in the trivial things of life.

2 BECAUSE THE GOSPEL MAKES FOOLISH MAN'S WISDOM 17-25

26 A Hebraism by which the negative is stressed. Supply the ellipsis: "not so much"

27 The rhetoric of philosophers. See note under "theme" Off.

Gr. "who are perishing." Diag.

29 Moria — dull, stupid, worthless, from a root "muh" — To be silly. Eng. moron.

30 Isa. 29:13. where it is proclaimed on a background of judgment by Assyria because of false prophets.

31 Cited Jer. 9:23-24 where reference is made to seeing the King in his beauty.

32 Moraino (verb) See note 29 v. 19. Paul does not remain on the defensive but attacks.

33 A summary of scientific philosophy.

34 I.e. — as men esteem it. Luke 16:15.

35 Kerugma — The substance of what is preached as distinct from the act of preaching Vine. Diag "This proclamation" Lit: that preached.

36 Cp Acts 17:21.

37 Isa. 8:14 Thus fulfilling "the wisdom of God" Luke 11:49.

39 In Aramaic a play on words: stumbling block — miscol: folly — moriah Greek: Gr.

1 I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no [b] divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

CHAPTER 1.

After salutation and thanksgiving, 10 he exhorteth to unity, 12 reproving their dissensions.

a called apostle

PAUL, [c] called *to be* an apostle of Jesus Christ [d] through the will of God, and [e] Sosthenes our brother,

Gr = the. en = in.

2 Unto the church of God which is at [k] Corinth, to them that are sanctified [l] in Christ Jesus, [m] called *to be* [n] saints, with all that in every place call upon the name of Jesus Christ [o] our Lord, [p] both their's and our's:

they obey the one Lord — so should be united

3 [q] Grace be unto you, and peace, [r] from God our Father, and *from* the Lord Jesus Christ.

4 [s] I thank my God always on your behalf, for the grace of God which is given you [t] by Jesus Christ;

en Diag. verse En.

5 That in every thing ye are enriched [u] by him, [v] in all utterance, and *in* all [w] knowledge;

6 Even as [x] the testimony of Christ was confirmed in you:

7 So that ye come behind [y] in no gift; [z] waiting for the coming of our Lord Jesus Christ:

Apekdechomai — eagerly anticipate — not fearing it.

8 [a] Who shall also confirm you unto the end, *that ye may be* blameless [b] in the day of our Lord Jesus Christ.

9 [c] God *is* faithful, [d] by whom ye were called unto [e] the fellowship of his Son Jesus Christ our Lord,

He became this by personal sacrifice — Not a title

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, [f] that ye all speak the same thing, and *that* there be no [g] divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. Phil. 2:5 19

11 For it hath been declared unto me of you, my brethren, by them [h] *which are of the*

a ch. 3. 3.
b ch. 3. 4.
c Rom. 1. 1.
d Acts 18. 24.
e 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. 2 Tim. 1. 1.
f ch. 3. 22.
g Acts 18. 17.
h ch. 7. 34. Eph. 4. 5.
i Mat. 28. 19.
k Acts 18. 1.
l Cp. John 4. 2. Acts 10. 48.
m Rom. 1. 7. 2 Tim. 1. 9.
n Acts 9. 13.
o Acts 18. 8.
p Rom. 16. 23.
q ch. 8. 6.
r Rom. 3. 22.
s Rom. 1. 7. ch. 16. 15, 17.
t Rom. 1. 8.
u ch. 2. 1, 4, 13. Ex. 4. 10. 2 Cor. 10. 10. 2 Pet. 1. 16.
2 Or, speech.
v 2 Cor. 8. 7.
w Rom. 15. 14.
x 2 Cor. 2. 15. 2 Thes. 2. 10.
y ch. 2. 1. 1 Tim. 2. 6. 2 Tim. 1. 8. Rev. 1. 2.
z ver. 21, 23. Cp. Acts 26. 24.
a Luke 13. 23.
b Rom. 1. 16.
c Rom. 8. 19. Phil. 3. 20. Heb. 9. 28. 1 Thes. 1. 10. Tit. 2. 13. 2 Pet. 3. 12.
d Job 5. 22, 24. Jer. 8. 9. Mat. 11. 25. Gr. Apocalypse. Revelation. 1 Thes. 3. 13.
e Col. 1. 22. 1 Thes. 5. 23.
f 2 Cor. 1. 14.
g Deut. 7. 9. Heb. 10. 23.
h Rom. 8. 30.
i ch. 2. 6.
k Job 12. 17, 20. Ps 1 John 1. 3.
l Is. 44. 25.
m Rom. 1. 20, 21. Gr. Godhead.
n Gal. 1. 15.
o Rom. 12. 16. Gr. Ta hupsela. Things.
p Mat. 12. 38.
q 2 Cor. 4. 5.
r Luke 2. 34.
s Rom. 14. 13.
t Rom. 16. 20.

ROMANS AND CORINTHIANS. 226

"All Scripture is given by inspiration and is profitable for doctrine, reproof.... 2 Tim. 3:16

Romans = Doctrine. Corinthians = that Doctrine in practical application.

- Boasting excluded Rom. 3:27 Boasting reproved 1 Cor. 1:29, 31
- The Law reveals sin Rom. 5:13, 7:13. Resurrection necessary to complete the victory 1 Cor. 15:56
- Adam - Christ two federal Heads - Rom. 5:12-21 This argues change of nature in resurrected body 1 Cor. 15:21, 22, 44
- Liberty in Christ taught Rom. 14:1-15:7 applied 1 Cor. 8
- Divine love stated Rom. 13:8 applied as argument on use spirit-gifts 1 Cor. 13.

THE CROSS OF CHRIST

The cross was the symbol of shame and agony, the sign of the criminal's condemnation. A crucified Messiah was abhorrent to the Jews, for being "accursed of God" Deut. 21:23. Gal. 3:13. The philosophising Greeks repudiated the resurrection Acts 17:32 and were left only with the dead body hanging from a stake of infamy, agony and shame — set for them to follow as an example. To the perishing, ignorant Jews & Greeks the whole idea was abhorrent + stupid.

Cp Mt. 10:38, 16:24. Luke 9:23; 14:27. Gal. 5:11. 6:12, 14. Phil. 2:8. Heb. 12:2 Rom. 6:6. Gal. 2:20, 5:24. 6:14. Cf. Heb 6:6

house of Chloe, that there are [a] contentions among you.

The trouble lies deep-seated

12 Now this I say, that [b] every one of you saith, I am of Paul; and I of [d] Apollos; and I of [f] Cephas; and I of Christ.

13 [h] Is Christ divided? was Paul crucified for you? or were ye [i] baptized in the name of Paul?

The Gr. has an indignant negative — "not Paul was crucified..."

14 I thank God that I baptized none of you, but [l] Crispus and [m] Gaius;

A common name, but probably Rom. 16:23

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of [t] Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: [x] not with wisdom of [z] words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to [a] them that perish [c] foolishness; but unto us [d] which are saved it is [e] the power of God.

Dunamis Rom. 1:16

19 For it is written, [g] I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

The resurrection did this at the 1st advent more so at the 2nd

20 Where *is* the wise? where *is* the scribe? where *is* the disputer [n] of this world? [o] hath not God [q] made foolish the wisdom of this world?

Aion Kosmos

21 [r] For after that in the wisdom of God the world by wisdom knew not God, [s] it pleased God by the foolishness of preaching to save them that believe.

22 For [u] the Jews require a sign, and the Greeks seek after wisdom:

Only one given — that they refused Matt. 16:1-4

23 But [x] we preach Christ crucified, [y] unto the Jews a [z] stumblingblock, and unto the Greeks foolishness;

Gentiles diff. word to 22

"THE POWER

Example of flesh... of the source... 1:17-21. An exhi...

BACKGROUND

In BC 146 Co... Roman consul mu... until fusing toget... Then it said to he... The city was re... its strategic posi... center. It was m... of Achaia, and w... Two vices plagu... lyd. Corinth's bu... sheer and facto... life, the goddes... immemorial, fo... N.T. The Yo... worship, mad... meaning to e... type of life e... physiological... language th... This sink o... of the Truth

INTRODUCTION

Paul arrive... new annual pr... was hailed b... Herod and evid... Silas and Tim... Leaving Cor... visited Acts 18:... returned for... From Ephes... 2 Cor. 12:14, 13:... He had worr... exhorting the... had been ign... been ascribed... meanwhile... and make C...

WHY THE E...

Paul's fea... members of... ing contentio... ert of Paul... ert) of Apolla... by arrogating... Further in... case of gross... crated. The... love 1 Cor. 6:... world and H... About 49... brethren arr... of Paul's wi... ceeded to... by the Apost... problems w... The diff... with Ecclesi... Construc... The letter... Troas 2 Cor... the Aegean... while he... Macedonia... was great... Titus. 2 C... the 2nd A...

THEME

Chr...

The... which I... 2:1 sho... receive... 10 w.) ... All ...

son Paul says
suggestion of
eafous of the
at they were
and let those
ost is going to
l orderly.
MAN-EXALT-
ING FACTIONS
ARE WRONG 10-16
n his authority.
That they glorify
om. 15:6 whereas
were glorifying
h his party v.12
RV: "Be perfected
ether." Katartizo
epaired, Restored.
Restore Gal 6:1.
What they should
& believe; & what
uld assert & do.
ous - The organ of
ral perception & ap-
ension. Used of
ective consciousness.
NOME - Judgement
pplication, purpose,
ussion Cp 1 Cor. 7:25
Eris - Strife, rival-
ry, wrangling. See
"Why The Epis-
Was Written."
In a bold, self-
ssertive spirit.
1 Cor. 12:12-13. Eph.
4:15-16.
Like Christ, the
left the actual
olising to his ad-
nts. John 4:42.
A wreathen crown
victory. Ch. 16:15, 17.
Inspiration did not
make the Apostles
allible in the ma-
things of life.
BECAUSE THE
GOSPEL MAKES
FOOLISH MAN'S
WISDOM 17-25
A Hebraism by
ich the negative is
ressed. Supply the
ipsis: "not so much
The rhetoric of
losophers. See note
der "theme" Opp.
Gr. "who are per-
ing." Diag.
Moria - dull, sha
ld, worthless, from
cor. "muh" - To be
y. Eng. moron.
Isa. 29:13, where
it is proclaimed on
acking ground of judg-
nt by Assyria be-
se of false prop-
ated Isa 33:18 note
reference is made to
eing the King in His
auty.
Moraino (verb) See
note 29 v.19. Paul
es not remain on the
efensive but attacks
A summary of
uenlific philosophy
1.e - as men esteem
it. Luke 16:15
Kerugma - the sub-
stance of what is pro-
ed as distinct from the
ct of preaching "the
ag." "this proclamation
t: that preached.
Cp Acts 17:21.
Isa. 8:14 Thus ful-
filling "the wisdom
God" Luke 11:49.
In Aramaic play
on words: stumbling
ock - miscal: folly
rchal; Greek - "to
ed to"

"THE POWER OF GOD" "Dunamis" — Inherent power, ability to perform anything. The Dynamics of God are generated by the facts concerning Christ crucified. Through this are found ● Forgiveness of sins and access to the Father. ● An example of flesh put aside and a life dedicated to God. ● A resurrection leading to newness of life Rom. 6:2-4. Gal. 2:20. ● An exhibition of the source of strength John 6:63; Ps. 86:17, 2 Cor. 5:14-20. ● Hope and faith in the knowledge of the riches of the promised inheritance Eph. 1:17-23. ● An exhibition of the sinlessness of Christ Acts 2:24. ● A declaration of the righteousness and mercy of God; the former warning us God is thus revealed in the saving truths Rom. 1:16. 1 Cor. 1:18.

BACKGROUND.

● In B.C. 146 Corinth challenged Rome and was defeated, the Roman consul Mummius burning the city to ashes. The accidental fusing together of different metals during conflagration is said to have led to the discovery of Corinthian brass. ● The city was rebuilt 44 B.C by Julius Caesar and due to its strategic position it soon became a prosperous trading center. It was made the capital of the Roman province of Achaia, and was ruled by a proconsul.

Two vices plagued the town — greed for material gain and lust. Corinth's bustling wharves and docks and its busy shops and factories fostered the one. The cult of Aphrodite, the goddess of love, entrenched here from time immemorial, fostered the other (Unger - Archeology of N.T.). The voluptuous and vicious forms of the goddess' worship, made the city a notorious seat of immorality. "Such terms as "to corinthianize" meaning to enter into the immoral practices of the city; 'Corinthian girl,' to denote the type of life engaged in there; and even 'Corinthian sickness,' to indicate the inevitable physiological and psychological results of such a life, made their impress upon the Greek language itself (Unger). It is significant that Rom. 1 was written from Corinth.

● This sink of wealth, luxury and of profligacy became the testing ground for the efficacy of the Truth's teaching.

Sit. 15 mile 4th Isthmus, with two Ports: Lechaeum, and Cenchrea — Doors to West & East and the source of its influence and wealth.

INTRODUCTION OF THE TRUTH

● Paul arrived, dispirited from Athens (1 Thess. 3:1-3. Acts 18:1) approx A.D 50 (Gallio Acts 18:12 the new annual proconsul was installed in the summer of A.D 51 and the Apostle after 18 mths sojourn was hailed before him apparently shortly after he had been newly installed). He obtained accomodation and evidently employment from Aquila (Acts 18:2), was greatly encouraged by the arrival of Silas and Timothy v.5 and received a Divine commission to boldly speak v.9.

● Leaving Corinth Paul made his way to Jerusalem leaving Aquila & Priscilla at Ephesus. Here Apollos was converted Acts 18:24-28, and made his way to Corinth where he ministered for some time. Meanwhile, Paul returned for a protracted period to Ephesus Acts 19:1-10. (3 years Acts 20:31)

● From Ephesus, he evidently made a brief, unrecorded visit to Corinth, implied in such references as 2 Cor. 12:14. 13:1. 2 Cor. 12:21. He was evidently concerned at the environment of the Ecclesia. He had warned and appealed to them and, on leaving, supplemented his labor by a short letter, exhorting them to strictly exclude pollution with the prevailing immorality 1 Cor. 5:9-10. But his appeal had been ignored. His boldness had been mistaken for weakness; his hesitation in punishing had been ascribed to a fear of the offenders.

● Meanwhile Erastus and Timothy left Ephesus for Macedonia Acts 19:22 with a general instruction to try and make Corinth, though there was no certainty that they would do so 1 Cor. 16:10.

WHY THE EPISTLE WAS WRITTEN

For the purpose and emotional stress of the writer. See 2 Cor. 2:3-4.

● Paul's fears for the brethren were given substance by news he suddenly received in Ephesus. Members of the family of Chloe, brethren who could be relied upon, reported concerning growing contention through party strife 1 Cor. 1:11. The Ecclesia was torn by four factions: followers of Paul (probably complete rejection of the Law — licence instead of liberty), of Cephas (Judaisers) of Apollos (more intellectual swayed by Greek eloquence), Christ (the superior party, in direct-ly arrogating Christ's name in a factious way to imply the inferiority of all others).

● Further investigation 1 Cor. 5:1. revealed that whilst the party spirit raged unabated, a flagrant case of gross immorality, indicative of the actual spiritual condition of all parties had been tolerated. There were cases of litigation one against the other showing absolute want of brotherly love 1 Cor. 6:1, on the other hand there was not a true appreciation of the true status of the world and the need for separation 1 Cor. 6:12-20.

● About the same time as this disastrous intelligence was received, a deputation of three brethren arrived from Corinth bearing a communication, possibly arising out of the previous letter of Paul's which they had misunderstood 1 Cor. 16:17. 5:9-11. and asking questions which Paul proceeded to answer 1 Cor. 7:1. Queries (whether contained in the letter from Corinth or obtained by the Apostle by questioning. See 1 Cor. 16:15) dealing with spirit gifts, ecclesial order, doctrinal problems, were also answered.

● The difficulties in Corinth, therefore, resulted in the writing of an important treatise dealing with Ecclesial order which is of extreme value today. It is, at the same time Corrective ● Constructive ● Encouraging

● The letter was conveyed by the vigorous, forthright Titus whom Paul had arranged to meet at Troas 2 Cor. 2:12-13. But Titus was delayed and Paul worked as to the result of his mission, crossed the Aegean Sea to meet him 2 Cor. 2:13. The delay had had a physical reaction 2 Cor. 2:13 & 2 Cor. 7:5-6 Nevertheless, while he waited, he preached 2 Cor. 2:12. In Macedonia (probably at Philippi — for 2 Cor. 11:9 - Macedonia as equivalent for Philippi — and see subscription to Epistles), he met up with Titus and was greatly relieved at the effect of the Epistle on the Corinthian brethren as described by Titus. 2 Cor. 7:5-16. Titus, however, spoke of a fresh peril — and Paul, emotionally affected, wrote the 2nd Epistle — the least systematic of all his epistles.

THEME See Appendix p.30. Paul's deep affection for them. 2 Cor. 2:4.

Christ: the Wisdom of God to us 1 Cor. 1:17, 24, 30. 2:6-7.

The Greeks were noted for intellectual pride, hence the impact of the Apollos section to which Paul devotes more attention than the others. Paul renounces worldly wisdom 1 Cor. 1:17. 2:1 shows that the world is blinded to God by its wisdom 1 Cor. 1:21. The natural man does not receive the true wisdom 1 Cor. 2:14. and emphasises the Lordship of Christ (6 times in 1st 10 v.) ● declaring the he is our wisdom 1 Cor. 1:30.

All the Ecclesial disorders had stemmed from the brethren overlooking that fact!!

6:15. Luke 11:13. 17. Eph. 2:18. 1 John 2:18. Keeping corrup-
tion Gal. 6:8. 1 Pet. 1:24.

...aching. & Weak in himself, he sought Divine strength. His teaching ...
... of the ... was given power by the manifestation of the Spirit.
...ould not
... of men,
...God.
... wisdom 10 Teleious - Complete or mature. Believers whose baptism was
... perfect: the seal of the work of the Gospel. See Mtg. Ch. 14:20. 1 Cor. 14:20. Heb. 5:14.
...s of this 19. The sign of completeness, or maturity Phil. 3:15. Ch. 1 Cor. 3:1.
...ight: R Haion - age.
... wisdom 12 Katargeo - abolish. Diag. Who are coming to an end. Passive Voice - Thus they cannot help themselves. Wisdom & the rulers of the age will be abolished when it ceases.
... even the 13 Which is therefore timeless.
... God or- 14 "To the wise & prudent" Mt. 11:25.
...ld unto 15 Aions - from the beginning Gen. 3:15.
... princes 16 John 12:31. 14:30. 16:11. Cp Eph. 6:12. 2 Cor. 10:4-5. 1 Pet. 4:17
... for had 17 Luke 23:34. Acts 3:17. 13:27. See Intro. Acts.
...ould not
... Lord of
...n, "Eye
...r heard,
... into the
...rs which
...or them
...revealed
... Spirit:
...eth all
...hings of
...veth the
...ave the
... in him?
...d know-
... Spirit of
...received,
...orld, but
...od; that
...ngs that
...f God.
...re speak,
...h man's
...which
...; com-
...gs with

5 ONLY THE SPIRITUALLY MINDED CAN GRASP THAT WISDOM Vv 9-16.

18 Paul's desire is to show from Scripture that the Divine Wisdom is a Revelation apart from the exercise of human, eye, ear or heart and therefore he combines two references Is. 64:4 - See Mtg. The Wisdom he taught is Divine not human. 1 Cor. 1:19-21.

19 Paul is not teaching that he received a new revelation (Acts 24:13-15. 26:6-7, 27. See Acts 24:14. 26:22. 28:23.) but that additional light had been shed upon that already given. The citations from O.T. reveal

20 As in the past Neh. 9:6. The Apostles inspired John 14:26.

21 The possession of the Spirit enabled all things otherwise beyond understanding to be searched out. Cp. Rom. 11:33. Jas. 3:17.

22 We cannot understand the inner thoughts and feelings of any particular man (Cor. the man) unless he reveals them to us - Yet we are of his nature; how much less those of God!

23 Eph. 2:2 The spirit of the present aiōnic kosmos rejected Truth & crucified the Lord. V.8 Cp 1 John 5:19.

24 Verbal inspiration. The very words used by the Spirit are significant. Teaching established upon the authority of a word: "all" Eph. 2:15 "new" 2 Cor. 5:17 "my son" 1 John 2:1-2 "once" Heb. 9:26 "today" Heb. 4:7 Cp 2 Cor. 12:2-3. 1 Pet. 1:12.

25 Sun Krinontes - Combining words with "things" and "words" with "spiritual things" with spiritual; discrimination. R.V. "The Spirit" (Amer. R.V.). The Spirit governed the words by which the "things" were expressed, unlike human wisdom Cp. 2:4.

26 The context governing these words "spiritual" aligns them with "things" and "words" as "spiritual things" with spiritual; discrimination.

27 Dechomai: To receive by deliberate & ready reception. -Xine. "It implies a subjective reception, shewing that a decisive act of the will has taken place with respect to the object presented and that the acceptance manifests it" (Cully). Thus they refuse to accept the authority of the Word & the reason being - Vv 7. He lacks a love of divine things. 1 John 4:6-7

Therefore, the more of

THE SCHISMS. Apparently it was the Apollos "fans" who were the most "puffed up" of the several groups, for which reason Paul says more about Apollos than Peter. But there is not the slightest criticism of Apollos himself; nor the subtlest suggestion of reflection upon him. The references are all appreciative, and it is illuminative to notice from Ch. 16:12 that Paul was not jealous of the influence or popularity of Apollos, nor was Apollos over-eager to exploit his popularity by a return visit. Paul declares that they were "one" for "we are fellow-workers" Ch. 3:5-9. Before learn to appreciate Christ's gifted servants without idolising them ...and let those who are thus gifted learn how fickle ... spell-bind his converts! Let Apollo...

REASONS FOR WRITING. • To a... them 2...

THE...

●See No... Three Ye... eius" A...

CHAPTER 1

1 INTRODUCTION Vv 1-9.

After salut... exhorteth ... sensions.

1 THE CALL OF CHRIST'S FOLLOWERS Vv 1-3.

1 See Note Gal 1:1.

2 Sig. "Of safe strength." Nothing is known of him. He was probably the amanuensis of the Epistle to Titus.

3 Hagiazo - Set apart - ie. for Divine use. The medium - John 17:17,19.

4 Saints (Hagioi) through a call - Kletos. Cp Acts 15:14. John 6:44.

5 Thus impressing them that they were but a fraction of the whole Ecclesia, that division is out of place in the economy of Christ.

6 See Note Gal 1:3. Divine favor + fellowship. Charis (Eirene (Heb Shalom). A blending of Greek + Jewish salutations. The Greeks said Charien; the Jews - Shalom.

2 THE PRIVILEGES OF CHRIST'S FOLLOWERS Vv 4-9

The personal pronoun reveals that Paul alone was the author - Sosthenes but the amanuensis.

Gr: "which was given you" Diag. "which has been im... parted to you." Paul had thoroughly expounded the truth to them. But they were now beginning to drift Cp v. 14

Logos - The Word expounded.

Gnosis - "Primarily a seeking to know, an enquiry, investigation..." Vine. All had been satisfactorily supplied: should be reflected. They reflected the result of the teaching in a way of life. (Note the repeat)

"You are not inferior in any one gift" - Diag. The Spirit-gifts, received by the imposition of the Apostle's hand Acts 8:18; 19:6. 1 Tim. 4:14. 2 Tim. 1:6. testified to the veracity of the things he proclaimed. They had also developed spiritual gifts 2 Cor. 8:7 which witnessed to the same end.

13 Bebaioo - "establish, make secure" Vine. "He will do his part to confirm them unto the end, if they fail it would not be for want of his help. Cp Phil. 1:6; 2:13; 4:13. 1 Thess. 3:2; 5:24. Cp Phil. 1:6. 1 Cor. 1:8.

Anenklesia - Not merely acquittal, but the absence of even a charge or accusation against a person - Vine. Occurs 1 Tim. 3:10; 5:7; 6:14. This could only be by forgiveness of sins - cancellation of existing penalties. For that they had to rely on Divine help. He will do His part if they will do theirs" Thessalonians Galatians

2 REPROOF: CONCERNING SCHISMS

INCESTUOUS

ANALYSIS. (Corinthianize = synonymous with immorality.) Power.

Theme: Christ: the Wisdom of God to us. Ch. 1:24.

1 INTRODUCTION Ch. 1:1-9

1 The call of Christ's followers. Vv 1-3. DOCTRINE

2 The Privileges of Christ's followers. Vv 4-9

2 REPROOF: CONCERNING SCHISMS Chps 1-4. Reproof.

1 Man exalting factions are wrong Ch 1:10-16.

2 Because the Gospel makes foolish the might of man. Vv 17-25

3 And God calls humble men to glorify Him Vv 26-31

4 They had been converted by simple words of Power Ch. 2:1-5

5 Only the Spiritual minded can grasp that Wisdom. Vv 9-16

6 Their factions illustrated that they had not developed in true Wisdom Ch. 3:1-4.

7 Leaders are but fellow-workers for God Vv 5-15.

8 They are but Gifts to the Ecclesia 16-23

9 True leaders are responsible only to God. Ch 4:1-7.

10 Their sufferings are in submission to His will Vv 8-13.

11 But they have the Authority to rebuke Vv 14-21.

3 CORRECTORY: CONCERNING INCONTINENCIES Ch. 5-6.

Their "glorying" (Ch. 5:2,6) were a mockery in the face of flagrant evils condoned.

1 The Ecclesia must expel impurity Ch. 5.

2 Want of brotherly love in litigation strongly rebuked Ch. 6:1-8.

3 Complete separation from worldly practises a necessity Vv 9-20.

4 INSTRUCTION: ANSWERS TO PROBLEMS. Chs 7-15.

1 Regarding Marriage Ch. 7:1-17.

1 The need for mutual consideration. 1-6

2 ~~The value and otherness of marriage~~ Advice for the unmarried 7-9

3 On Separation and divorce 10-17.

2 Regarding Circumcision + Slavery. Ch 7:18-24

3 Regarding Virgins and Marriage in view of the present distress. Vv 25-40.

4 Regarding Meat offered to Idols. Ch. 8-11:1

1 Knowledge liberates from any defilement of conscience Ch. 8:1-8

2 But we still need to consider the reaction of others 9-13.

3 Paul did not use the liberties that God granted lest the Gospel be hindered Ch. 9:1-15

4 He humbled himself to all to serve the Gospel Vv 16-23.

5 The race of life demands such discipline Vv 24-27.

6 The warning of Israel: Baptised, Separated but seduced. Ch. 10:1-14

7 The Test of true communion is not what is lawful but what is expedient unto edification 15-33; 11:1.

5 Regarding Sisters in the Ecclesia Ch. 11:2-16.

6 Regarding the Lord's Supper Ch 11:17-34

7 Concerning Spirit Gifts. Chs 12-14

1 Unity in Diversity Ch. 12.

a Diversity of Gifts but one Spirit Vv 1-11

b Diversity of Members but one Body Vv 12-27

c Diversity of Service but one Ecclesia Vv 28-31

2 They are Valueless without Love

a The absolute necessity of Love Vv 1-3

b The moral excellency of Love Vv 4-7

c The abiding supremacy of Love Vv 8-13.

3 The Greatest Gift is Prophecy 14

a It edifies the Ecclesia Vv 1-25

b It convinces outsiders Vv 24-25

c It should be used to greatest effect Vv 29-40.

8 Concerning the Resurrection Ch 15

1 The Literal Resurrection of Christ basic to the Gospel Vv 1-11.

2 The Literal Resurrection of Believers proved by Christ's Resurrection 12-19

3 The order of Resurrection 20-28

4 The folly of Apostolic Sacrifice if there is no Resurrection 29-34.

5 How and to What a body shall be raised Vv 35-44.

6 The analogy of the first and second Adams Vv 45-49

7 The change that must take place. Vv 50-54

8 The challenge of the Resurrection Vv. 55-58.

[redacted]

5 GENERAL MATTERS. Ch 16.

1 Ecclesial Collection Vv 1-4

2 Paul's Proposed Visit Vv 5-9

3 Instructions Regarding Timothy Vv 10-11

4 Apollos' Reluctance to Visit Corinth 12

5 Closing Exhortation Vv 13-14

6 Final Greetings + Salutation Vv 15-24

• PAUL'S NOBLE EXAMPLE

He not merely taught the message, he demonstrated it. He did not say "Do as I say" merely, but also "Do as I do." He sets his own personal example from

1 Loyalty in message, method, + motive Ch 2:1-5

2 Sound principle in founding + building - Ch 3:10-15

3 Fidelity as a steward of saving truth - Ch 4:1-5

4 Patient endurance under tribulation Ch 4:9-13

5 Consideration for weaker brethren - 6:12, 8:13

6 Waiving of real rights and dues - Ch 9:1-15

7 Self-denial in proclaiming truth - Ch 9:19-23

8 Self-discipline in body + behavior - 9:27, 10:12

9 Self-restraint in public assemblies Ch 10:23-30

10 Self-abnegation + active gratitude - Ch 10:31-11:1

• PAUL THE PATTERN BELIEVER Ch 2:1-2

"I determined" - suggests meditation, preparation, reflection. "I came not with oratory + learning..." Paul puts himself completely out of the picture. "Not to know but" Holds the picture with Christ

Rom. 6:16. Gal. 2:20. 5:24. 6:14. Ep. 4:20 6:24.

BOOK - missal: follow: marshall: Greek: ...

"THE POWER OF GOD" "De...

example of flesh put aside and ... of the source of strength Jhn 6... 1:17-23. • An exhibition of the sin... against the flesh, the latter p... of the Gospel which creates con...

V. 5 fac...

39 Gr. the called. as in Rom. 8:28.

40. Rom 9:24 Eph 2:14-18.

41. Dunamis. Dynamics. See above. What the Truth creates in a person + proves in him is greater than any sign or miracle that the Jews required V. 22.

42 A greater Wisdom than philosophy or science because it leads to moral regeneration" true happiness which the former does not. The future will ultimately reveal this Rev. 7:12.

43 The resolution of Christ... in action by which the so-called strength of the flesh is set aside.

3 THUS GOD CALLS HUMBLE MEN TO GLORIFY HIM Vv 26-31

44 Dwg. "Behold" - Gr. "look of." "Look at the Ecclesia"

45 Genitive - decreed by such as foolish.

46 Agenes - low birth. The nearest it used in these verses of people because they are accounted as nothing - more "things."

47. Exoutheneo - of no account.

48. In these foolish, weak, base, despised people God sees qualities and possibilities of which the world knows not.

49 The context implies that flesh attempts to do this

50 Ek - out of Cp Eph. 2:8.

51 RV - "was made." Wisdom (Sophia) is aligned with Divine revelation Luke 11:49. or Logos John 1:14.

52 Note how Jeremiah correlates the ideas of wisdom + power.

CHAPTER 2

4 THEY HAD BEEN CONVERTED BY SIMPLE WORDS OF POWER Vv 1-8

1 Huperochen - "superiority, pre-eminence

2 Relying on oratory philosophy. The absence of brilliant rhetoric, such as the Apollos party delighted in, caused them to decry Paul's speech as "contemptible" 2 Cor. 10:10.

3 Avoiding appealing approaches of clever reasoning.

4 Jesus Christ + Anointed Saviour to be King - that God manifesta... tion. Nature of flesh need to crucify.

5 See Introduction Acts 18. Cp 2 Cor. 12:7-10. 11:30.

6 A common expression implying extreme trepidation + nervousness. 1 Cor. 7:15. Phil. 2:12-13. Eph. 6:5. Paul had just been through a difficult + disturbing experience. See Intro. 1 Thess. He was cheered by Divine encouragement Acts 18:9.

7 Peithos - persuasive. And so Drosloff:

AND I ... to ... cellency ... declarin... mony o...

2 For ... know ... save ... crucifie...

3 An... weakne... much ...

4 An... preachi... ticing ...

The Pow...

• Powe... 1 Cor. 1:18...

To incorru... Eph. 1:17-...

• Trans... 2 Cor. 4:6... 4. Phil. 3... 9. It was ... preserva... 1 Pet. 1:5 ... manifest... must alw... 7. 1 Cor. 1...

No fle...

• Profi... Rom. 1:3... 8:15 Lu... Hon 6...

"THE POWER OF GOD" "Dunamis"—Inherent power, ability to perform anything. The Dynamics of God are generated by the facts concerning Christ crucified. Through this are found • Forgiveness of sins and access to the Father. • An example of flesh put aside and a life dedicated to God. • A resurrection leading to newness of life Rom. 6:2-4. Gal. 2:20. • An exhibition of the source of strength John 6:63; Ps. 80:17, 2 Cor. 5:14-20. • Hope and faith in the knowledge of the riches of the promised inheritance Eph. 1:17-23. • An exhibition of the sinlessness of Christ Acts 2:24. • A declaration of the righteousness and mercy of God; the former warning us against the flesh, the latter providing confidence in access to God Rom. 3:24-26. • The power of God is thus revealed in the saving truths of the Gospel which creates confidence in the Father, and awakens us to privileges in Christ. Rom. 1:16. 1 Cor. 1:18.

The manner, &c.

39. Gr. the called. as in Rom. 8:28.
40. Rom. 9:22 & Eph. 2:1-2 18.
41. Dunamis, Dynamics. See above. What the Truth creates in a person's mind is greater than any sign or miracle that the Jews required. V22.
42. A greater wisdom than philosophy or science because it leads to moral regeneration & true happiness which the former does not. The future will ultimately reveal this Rev. 7:12.
43. The revelation of Christ in action by which the so-called strength of the flesh is set aside.

3 THUS GOD CALLS HUMBLE MEN TO GLORIFY HIM VV 26-31

44. Diag. "Behold"—Gr. "look at." Look at the foolish!
45. Genitive—decreed by such as foolish.
46. Agenes—low birth. The Greeks it used in these verses of people because they are accounted as nothing—more "things."
47. Exoutheneo—of no account.
48. In these foolish, weak, base, despised people God sees qualities and possibilities of which the world knows not.
49. The context implies that flesh attempts to do this!
50. EK—out of Ep. Eph. 2:8.
51. RV = "was made." Wisdom (Sophia) is aligned with Divine revelation Luke 11:49 or Logos John 1:14.
52. Note how Jeremiah correlates the ideas of wisdom & power.

CHAPTER 2

4 THEY HAD BEEN CONVERTED BY SIMPLE WORDS OF POWER Vv 1-8

1. Huperochen—"superiority, pre-eminence."
2. Relying on oratory or philosophy. The absence of brilliant rhetoric, such as the Apollos party delighted in, caused them to decry Paul's speech as "contemptible" 2 Cor. 10:10.
3. Avoiding appealing approaches of clever reasoning.
4. Jesus Christ = Anointed Saviour to be King—thus God manifest in Him. Nature of flesh—need to crucify.
5. See Introduction Acts 18. Cp 2 Cor. 12:7-10. 13:3.
6. A common expression implying extreme trepidation & nervousness. 2 Cor. 7:15. Phil. 2:12-13. Eph. 6:5. Paul has just been through a difficult & degrading experience. See Intro. 1 Thess. He was cheered by Divine encouragement Acts 18:9.
7. Peithos—persuasive. And so Dragloti.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. (Preaching—decried as foolish—V 21)

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: (There were some Rom. 16:23)

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: (The wisdom & might in which the world gloried)

29 That no flesh should glory in his presence. (See below)

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: The first section of Ep. to Romans.

31 That, according as it is written, He that glorieth, let him glory in the Lord. (Yahweh. See Jeremiah)

CHAPTER 2.

1 He declareth that his preaching, though it bring not excellency of speech, yet far excelleth 6 the wisdom of this world, and 9 human sense.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. Acts 18:5

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: (Rom. 5:2. 1 Pet. 5:10)

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. (Treated him as a criminal)

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (The Apostles)

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. (Rom. 11:33. Eph. 3:18)

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (The Apostles)

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (Psuchikos—soulish Acts 4:12)

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual

227

The Power of God (Cont).

• Power to establish Rom. 16:25. unto salvation Rom. 1:16. 1 Cor. 1:18. through the resurrection 1 Cor. 6:14. 2 Cor. 13:4. to incorruption 1 Cor. 15:43. • riches of inheritance Eph. 1:17-23. Summary Eph. 3:20.

Transforming power of Divine knowledge Eph. 1:17-23. 2 Cor. 4:16-7. brings about a spiritual resurrection Rom. 6:4. Phil. 3:10. made perfect in physical weakness 2 Cor. 12:9. It works in us Eph. 3:20. through faith 1 Pet. 1:5. preserving [illegible]. 1 Pet. 1:5. All things pertaining to Godliness 2 Pet. 1:3. manifested in love & self control 1 Tim. 3:17. Summary: We must allow God to work through us Phil. 2:13. 2 Cor. 6:1. 2 Cor. 15:10.

No flesh should glory V 29.

• Profit nothing Jn. 6:63. 8:6. 1:13. • No flesh justified Rom. 3:20. Infirm Rom. 6:19. Obeying law sin Rom. 7:25. 8:3, 5. Lusts Gal. 5:17. Eph. 2:3. 1 Jn. 2:16. Keeping corruption Gal. 6:8. 1 Pet. 1:24.

The Spirit generated by the Word is required. Rom. 5:6. Gr. Anakrino—Diag = "examined" 30. Cp Rom. 8:1-8

• Rom. 15:19. 1 Thes. 1:5. 2 Pet. 1:16. Cp. Luke 4:32. b ver. 30. Luke 11:49. Gr. be. 1 Cor. 2 Cor. 4:7 & 6:7 & 10:4 & 12:9. d ch. 14:20. Mat. 5:48. Cp. ch. 3:1. ver. 8, 3:19. ch. 1:20. 2 Cor. 4:4. Eph. 1:21. Cp. James 3:15. f Eph. 4:1. Heb. 3:1. g John 7:48. h Acts 25:5. i Rom. 16:25. k James 2:5. Cp. Ps. 8:2. l Mat. 11:25. m Ps. 24:7-10. n Cited generally from Is. 64:4. o Rom. 4:17. p ch. 2:6. Cp. Job 34:19, 24. q Mat. 25:34. r Judg. 7:2. Rom. 3:27. s Mat. 13:11. Eph. 3:3, 5. t John 14:26. u Jer. 23:5, 6. 2 Cor. 5:21. v ch. 6:11. John 17:19. w Eph. 1:7. Col. 1:14. x Prov. 20:27. y Cited generally from Jer. 9:23. z Rom. 8:9. a Rom. 8:15. b ver. 4, 6, 13. 2 Cor. 1:12. c ch. 1:6. d ch. 1:17. e 2 Cor. 10:12. f Gal. 6:14. g John 14:17. h ch. 15:44. James 3:15. Jude 19. i 2 Cor. 11:30. Gal. 4:13. k ch. 1:18. l Rom. 8:5. m Or, persuasible. n Prov. 28:5. o 1 John 4:1.

9. Cp Note 1 Cor. 1:24.
10. Teleioi—Complete or mature Believers whose baptism was the seal of the work of the Gospel. See Mtg. Ch. 14:20. Called. 7:11.
19. The sign of completeness, or maturity Phil. 3:15. Ch. 1 Cor. 3:1.
Naion—age.
12. Katargeo—abolish. Diag. Who are coming to an end. Passive Voice—that they cannot help themselves. Wisdom & the rulers of the age will be abolished when it ceases.
13. Which is therefore timeless.
14. "To the wise & prudent" Mt. 11:25.
15. Aions—from the beginning Gen. 3:15. John 12:31. 14:30. 16:11. Cp Eph. 6:12. 2 Cor. 10:4-5. 1 Pet. 4:17
16. Luke 23:34. Acts 3:17. 13:17. See Intro. Acts

5 ONLY THE SPIRITUALLY MINDED CAN GRASP THAT WISDOM Vv 9-16.

18. Paul's desire is to show from Scripture that the Divine Wisdom is a Revelation apart from the exercise of human, eye, ear or heart and therefore he combines two references Isaiah 64:4 & 65:17—See Mtg. The Wisdom he taught is Divine not human. 2:4 1:19-21.
19. Paul is not teaching that he received a new revelation (See Acts 24:14-15. 26:6-7. 27:23) but that additional light had been shed upon that already given. The citations from O.T. reveal
20. As in the past Neh. 9:36. The Apostles inspired John 14:26.
21. The possession of the Spirit enabled all things otherwise beyond understanding to be searched out. Cp. Rom. 11:33. John 14:26.
22. We cannot understand the inner thoughts and feelings of any particular man (Gr. the) unless he reveals them to us—Yet we are of human nature: how much less these of God!
23. Eph. 2:12. The spirit of the present aiōn kosmos rejected Truth & crucified the Lord. V 8. Cp 1 John 4:17.
24. Verbal Inspiration. The very words used by the Spirit are significant. Teaching is established upon the authority of a word: "all" Heb. 2:8 "new" 8:13 "my son" Heb. 1:5-6 "once" 12:27 "today" Heb. 4:7 Cp 11:19.
25. Sunkrinontes—Combining or discrimination.
The context governing these words "spiritual" aligns them with "things" and "words" rendering "spiritual things with spiritual words" (Diag. RVJ). The SPIRIT governed the words by which the "things" were expressed, unlike human wisdom Ch. 1:21.
27. Dechomai: To receive by deliberate & ready reception. Aorist—"It implies a subjective reception, shewing that a decision of the will has taken place with respect to the object presented and that the acceptance manifests it" (Bull). Thus they refuse to accept the authority of the Word—the reason being the lack of a love of Divine things. 1:21 Heb. 11:6
27. Therefore, the mind of

"THE DAY SHALL DECLARE IT" V.13. The fire is the Word Jer. 5:14 ↓ see top of p.
- The Day of Christ 1 Cor. 1:8.
- predetermined as a day of judgment Acts 17:31.
- Shall manifest counsels of the heart 1 Cor. 4:5.
- Judge the secrets of men Rom. 2:16.
- Make manifest before Judgment seat 2 Cor. 4:10, 5:11.

THREE CLASSES OF LABORERS
- The Wise V.10 receive Wages V.8
- The Unwise who introduce wrong material V.12 have wages reduced V.15 "though receiving the gift of eternal life Rom. 6:23.
- The fools V.19 who destroy are destroyed. V.17. The true nature of material not always now recognised - but the day shall make it manifest.
- The first labor according to Divine Wisdom Ch. 1:24, 2:2.
- The second are sincere, well motivated workers whose innocuous teaching produce no lasting good.
- The third are those whose teaching destroys the very foundation Ps. 11:3.

31 Ana Krino - Ana = up; Krino to separate, select, choose. His discern and understand. Rend. "discerned" V.14.
32 His motives, point of view, values etc are misunderstood. He is condemned, depreciated, ridiculed, slandered, but not understood.
33 It is obvious we cannot instruct Yahweh.
34 Who reflected that of Yahweh. This mind was developed by precept + example John 15:13, 16:23 and followers exhorted to manifest it Phil. 2:5.

Christ is the only foundation.

judgeth all things, yet he himself is [3] judged of no man. 16 For who hath known the mind of the Lord, that he [4] may instruct him? But [c] we have the mind of Christ.

CHAPTER 3.

a Milk is fit for children. 3 Against strife and division. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy.

AND I, brethren, could not speak unto you as unto spiritual, but as unto [1] carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? (They could not receive envy)

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but [1] ministers by whom ye believed, "even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase. - Cp Mk 4:26-27. Jam. 5:7

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building. Wis 12:2, Jer 5:6, Eph 2:20, 1 Pet 2:5, Rev 21:14

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. Gr a

11 For other foundation can no man lay than that is laid, which is Jesus Christ. - Cp Ch. 2:2.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; (expressing deterioration)

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. (A brand from the burning Zech 3:2, Amos 4:11)

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? John 6:63, Eph 6:17, 1 John 2:16

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ *is* God's. (Rev 21:7)

CHAPTER 4.

1 Of Christ's ministers. 9 The apostles spectacles to the world, angels, and men.

LET a man so account of us, as of [1] the ministers of Christ,

---

CHAPTER 3

6 THEIR FACTIONS ILLUSTRATED THAT THEY HAD NOT DEVELOPED IN SPIRITUAL WISDOM. Vv. 1-4.

1 This expression softens the rebuke that follows.
2 Despite their sophistication, their parade of learning, science + philosophy, they were but babes. They had to be treated so even though they accepted Christ, for their educational environment created a barrier against their spiritual development.
Sarkinos, fleshy - too much flesh, so that it needs to be reduced. It implies weakness, but not the dominance of evil rep. by Sarkikos Vv 3-4
Presented by Sarkikos Vv 3-4 which is a later development stemming from the neglect to reduce the flesh. Best not to have had no development; the flesh has not been trained off!!
5 Sarkikos - Under the dominance of flesh, controlled by its appetite. A retrograde step.
3 Partnership + discord + works of flesh Gal. 5:20 bringing other evils in their train Jam. 3:16. The former = sin of heart; the latter its consequent manifestations.
Many mss = "men" + so the RV. They walked as mere unenlightened men - + Paul selects his own supporters for the forthcoming rebuke.

7 LEADERS ARE BUT FELLOWWORKERS FOR GOD Vv. 5-15

8 Gr = neuter: "What" Not the person, but the office in question.
9 Diakonoi - deacons Phil. 1:1 note.
10 Dia with genitive - through not "in".
Paul laid the foundation; Apollos built thereon - both labored according to God - given gifts: Ref 4:10-11 + to God should be the glory.
12 Apart from Divine Blessing Ps. 127
13 en. They are united in one sphere of labor owning allegiance to a common Employer, united in the same objective - though their labor differs.
Cp Luke 19:16-17, John 4:36; Rev. 22:12. They receive different wages. Does that justify believers telling Paul above Apollos? No they are but wage-earners. Let them look to the Employer!!
Synergoi - co-workers. The sense of the Greek = "God's co-workers" (See Diag.). Not with one another. They were united in that they were commonly employed by Him. The Corinthians acted as if co-workers belonged to them. Paul disclaimed any such responsibility. It would be God who would pay his wages!
16 Georgeon - a tilled field or vineyard. They should be the place to show the increase of the joint labors of the Apostles + the blessing of God. The world is the field Mt. 13:38 - the Tilled field, the Ecclesia. To God should be the glory. V. 21.
11 Paul's conversion was linked with his appointment as an Apostle Acts 9:15, 26:16-18. He ever bore this in mind, holding it as a sacred trust - 1 Cor. 15:10, Rom. 15:15, Gal. 2:9, Eph. 3:2, NIC.
18 Because building according to Divine specifications 1 Cor. 2:6.
14 If the building is to be God's V. 9.

228

CHAPTER 3:1
The Greek is in the present infinitive tense indicating that the action was continuing. Diag. "one has his father's wife..."

THREE PROBING QU
Designed to puncture
He sharply castigates
that they fully deserved
used in similar condi
which meant the very

3 Oikonomos - A house - manager exercising authority over the slaves and generally managing in the absence of the Master, even the pecuniary affairs of same. Sometimes slaves, but also free men. Eg Eli Gen 15:2, Joseph Gen 39:4, Gaius Rom 16:23, Erastus 2 Tim 4:20, Chuza Luke 8:3. Cp also unjust Steward Luke 16:1-8.
4 "In this case, then" See below.
5 Paul was both "wise" Ch. 3:10 + faithful Cp Luke 12:42-44. Fidelity is necessary attribute. Greater than oratory or worldly wisdom.
6 Diag. "Therefore" - in view of his accountability to Christ
7 Because their judgment not governed by the Word but by party interests.
8 Ana Krino - An investigation preceding verdict.
9 Ana Krino. He found no occasion or reason for subjecting himself to an introspective judicial enquiry - See V. 4. He left the decision to Christ.
10 Themelios - not one thing
11 Emauton - of myself. a reflective pronoun (Bull). Paul's conscience acquitted him of all intentional unfaithfulness, but even that was insufficient as the proceeds to say.
12 He looked to the judgment of the day of Christ. Acts 17:31.
13 Krino - to come to a decision Cp Rom. 14:4, 10.
14 1 Cor. 3:13, 2 Cor. 5:10 Rom. 2:16. For work of angels Mt. 25:31.
15 Secret motives of Corinthians for judging between the Apostles God's judgment + scrutiny Heb. 4:12-13, Ecc. 12:14, Mal. 3:14.
16 He applied these examples to himself + Apollos. He could obtain the personal permission of A. to use his name, for he was at Ephesus, 1 Cor. 16:12, but probably for that reason omitted reference to A. here.
17 The co-operative spirit of the Apostles.
18 Diag. "that been" - i.e. to O.T. Such references as Is. 40:18-8.
19 It was in no way of humble submission that they named the names Paul, Apollos, Cephas. Rather did they set one against the other. They had little real love for the leaders they professed to follow.
20 Who has divided you into sections! Not Christ Ch. 1:13 but the flesh.
21 Any ability they possessed they received as a gift from God, which to be humbly thankful! Ref. 4:10-11 even the humblest 1 Cor. 3:21-22 + not a personal experience in which to boast.

10 APOSTOLIC SUFFERING ARE IN SUBMISSION TO THE WILL Vv. 8-13.

22 So you do not need human leaders to feed you!!
23 What can we offer

8 THEY ARE GIFTS TO THE ECCLESIA 16:23

26 The question form is to emphasise important truths Ch. 5:6, 6:2, 9, 15:9, 3:2, 4:6.
27 Individually 1 Cor. 6:16 Collectively Eph. 2:20, 1 Pet. 2:5.
Gr. "naos" - Holy + Most Holy.
1 John 4:16, John 14:23, Rev. 21:3 Sec
Phtheiro - Destroy. Diag.
Separated for Divine use. Prov. 3:7, 13:5:21, Gal. 6:13
By embracing both the teaching + way of life considered foolish Acts 26:25, 1 Cor. 1:23.
Their sham philosophy that robs men of life will destroy them.
Diag. logismoi - reasonings - not of thoughts
Both Heb. + LXX here "men." - thus wisdom of flesh
They do not attain their goal. Consider moral state of world today in spite of its philosophy!!
Boast in their abilities, qualities, teaching, wisdom, apart from that of Christ. Cp Jer. 9:23-24.
Various ministrations Eph. 4:8-14. Thus spiritual + material blessings 1 Tim. 6:17.
Blessings both now + in the future Mk. 10:29-30.
Promise of life now 1 Tim. 4:8 Christ magnified Phil 1:20. Christ our life Col. 3:4. Life more abundant.
41 Cp 1 Thess 4:13, 16-18
42 Cp. Rom 8:28.
43 Purchased 1 Cor. 7:23, Gal. 3:29, 1 Cor. 6:19, Rom. 14:8

= CHAPTER 4 =

9 TRUE LEADERS ARE RESPONSIBLE ONLY TO GOD Vv. 1-7

THREE PROBING QUESTIONS V.7.

Designed to puncture the bubble of their pompous stupidity! He sharply castigates their folly with an irony and sarcasm that they fully deserved, and which Christ even more sharply used in similar conditions. Rev. 3:17. He mocks them in language which meant the very opposite of which he said!

The first two statements V.8 are preceded with the exclamation: hede! "Already," as though he said: "Consider! Already you are full! Consider! already you are rich!" They were already acting as though they were in the Kingdom reigning! They have so much better than the Apostles they professed to follow who were often hungry, desperately poor, & appointed to persecution & death!

Full satisfy, riches & honor are blessings promised those who hunger for righteousness, are poor in spirit and are persecuted (Matt. 5:3-6) but reserved for the age to come. The Corinthians acted as though they already possessed these blessings.

All distinctions are from God.

and [a] stewards of [b] the mysteries of God. (Secrets revealed to initiates Luke 8:10)
2 Moreover [4] it is required in stewards, that a man be found faithful. (Diag. "every one") (Paulists rebuked)
3 But [6] with me it is a very small thing [7] that I should be [8] judged of you, or of man's judgment: yea, I judge [9] not mine own self. (Emera - Day man's judgment)
4 For [h] I know nothing by myself; [i] yet am I not hereby justified: but he that judgeth me is the Lord. (Dikaioun - pronounce a verdict of acquittal)
5 Therefore [j] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. (Apo - from. A rebuke for the Paulists where praise be rejected)
6 And these things, brethren, [q] I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us [r] not to think of men above that which is written, [t] that no one of you [u] be puffed up for one against another.
7 For who [v] maketh thee to differ [23] from another? and [w] what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? - G Jamo 1:17 3 questions See above.
8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. (In the real sense)
9 For I think that God hath set forth [x] us the apostles last, [a] as it were appointed to death: for [b] we are made a spectacle unto the world, and to angels, and to men. (behind the other believers)
10 [d] We are fools for Christ's sake, but ye are wise in Christ; [e] we are weak, but ye are strong; ye are honourable, but we are despised. (Note the contrast)
11 Even unto this present hour we both [f] hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; (Example Luke 23:44. 1 Pet. 2:21-3:9)
12 And [g] labour, working with our own hands: [24] being reviled, we bless; [h] being persecuted, we suffer it: (Rev 12-13 Verbi - Continuous present tense: we continue to suffer)
13 Being defamed, we intreat: we are made, as the filth of the world, and are the offscouring of all things unto this day.
14 I write not these things to shame you, but [k] as my beloved sons I warn you. (Nouthetco - admonish - as a father)
15 For though ye have ten thousand instructers [29] in Christ, yet have ye not many fathers: for [m] in Christ Jesus I have begotten you through the gospel.
16 Wherefore I beseech you, [n] be ye followers of me. (See Cross p. 193)
17 For this cause have I [31] sent unto you [o] Timotheus, [p] who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, [s] as I teach every where in every church.
18 Now some are puffed up, as though I would not come to you.
19 [z] But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. (mere oratory or flashy philosophy)
20 For the kingdom of God is not in word, but in power.
21 What will ye? [4] shall I come unto you with a rod, or in love, and in the spirit of meekness? (Praotes - mildness or meekness)

CHAPTER 5.

1 Of the incestuous person. 7 The old leaven must be purged out, &c.

IT is reported commonly that there is [c] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. (See bottom p. 225)
2 And ye are puffed up, and have not rather [1] mourned, that he that hath done this deed might be taken away from among you.

[a] ch. 9. 17. Tit. 1. 7. 1 Pet. 4. 10.
[b] Col. 1. 26, 27.
[c] Acts 18. 3. 1 Tim. 4. 10.
[d] ch. 7. 25. Num. 12. 7. Neh. 13. 13. 1 Tim. 1. 12.
[e] Mat. 5. 44.
[f] John 15. 20. 2 Cor. 4. 9.
[g] ch. 2. 15.
[2] Gr. day. ch. 3. 13.
[h] Acts 23. 1.
[i] Job 9. 2. Prov. 21. 2.
[j] 2 Cor. 6. 13 & 12. 14. 1 Thes. 2. 11.
[4] Mat. 7. 1. Rom. 2. 1.
[m] ch. 3. 6. Gal. 4. 19. 1 Tim. 1. 2.
[n] ch. 11. 1. Phil. 3. 17. 1 Thes. 1. 6.
[o] Acts 16. 1 & 19. 22.
[p] 1 Tim. 1. 2. 2 Tim. 1. 2.
[s] ch. 1. 12. & 3. 4.
[r] Rom. 12. 3.
[t] ch. 7. 17 & 11. 16.
[u] ch. 3. 21.
[v] ver. 18, 19. ch. 5. 2. Col. 2. 18.
[23] Gr. distinguisheth thee? Diag ch. 11. 29.
[w] Acts 19. 21 & 20. 2.
[x] John 3. 27. James 1. 17.
[a] 2 Cor. 1. 23 & 2. 1, 3.
[4] Or, as the last apostles, as.
[a] Rom. 8. 36. 2 Cor. 4. 10.
[b] Is. 20. 3. Heb 10. 33.
[b] Gr. theatre. Acts 19. 29, 31.
[c] ch. 6. 18. 2 Cor. 12. 21.
[d] Acts 17. 18 & 26. 24.
[e] Lev. 18. 8. Deut. 22. 30.
[f] Cp. 2 Cor. 7. 12.
[g] ch. 2. 3. 2 Cor. 13. 9.
[h] 2 Cor. 7. 7, 10.
[24] 2 Cor. 11. 27. Phil. 4. 12.

V.2 The best attested reading is: Hode (here, 229 in this case) loipon (a particle - then) - R. Lenski. Thus: "In this case, then..." i.e. In the case of these appointed stewards. They are accountable to Christ and God - not men.

23 Each in his little sect contemptuous of the other! Who can offer you a crown!!
24 No need of the Apostles - only their name! You have obtained greater knowledge position without us. What marvelous ability! What superb achievement. The gifts of Christ Ch. 12:28-30 are really unnecessary in your case! Obviously, you have left your poor teachers far behind. Thus he sarcastically described their inflated attitude puffing themselves up against another V.6. They were stupid, imagining they had left behind the very ones who had given them all they had Ch. 1:6.

Sunbasileuoo - reign in conjunction, i.e. with their help. In view of the context, e.g. "reign without us" the latter statement can be read, "We also might get to reign with your help!" Sarcastically the Apostle is saying that so exalted had the Corinthians become that they had far outstripped those whom Christ had appointed over them, so that now he could only humbly hope that through the help of these mighty ones they too might get to reign!!
26 Dokoo - It seems to me." Paul still sarcastic. In view of the exalted position claimed by the Corinthians V.8, what a high rank the Apostles should have. But as he considered full actual fact, it seemed, if the Corinthians were right, that the Apostles had been given the lowest positions. Paul ardently sensed in his strategy of using his wound others with the sting and facts he had presences - not to recover personal esteem, but to save them from the fatal position they had adopted.

3 Oikonomias - A household manager exercising authority over the slaves and generally managing in the absence of the Master, even the pecuniary affairs of sons. Sometimes slaves, but also free men. LXX Eliezer Gen. 15:2. 24:2 Joseph Gen. 39:4. Go also unjust Steward Luke 16:1-8.
4 "In this case, then..." See below.
5 Paul was both "wise" Ch. 3:10 & faithful Go Luke 12:42-44. Fidelity is a necessary attribute greater than oratory or worldly wisdom.
6 Diag. "Therefore" - in view of his accountibility to Christ.
7 Because their judgment not governed by the Word but by party interests.
8 Anakrino - An investigation preceding verdict.
9 Anakrino. He found no occasion or reason for subjecting himself to an introspective judicial enquiry. See V.4. He left the decision to Christ.
10 Moreis - not one thing.
11 Emauton - of myself. a reflective pronoun (Bull). Paul's conscience acquitted him of all intentional unfaithfulness, but even that was insufficient as he proceeds to say.
12 He looked to the judgment of the day of Yahweh. Acts 17:31.
13 Krino - to come to a decision. Cp Rom. 14:4, 10, 13.
14 1 Cor. 3:13. 2 Cor. 5:10. Re. 2:26. For work of angels Mt. 25:31.
15 Secret motives of Corinthians for judging between the Apostles. God's judgment & scrutiny Heb. 4:12. Ecc. 12:14 Matt. 6:14.
16 He applied these examples to himself & Apollos. He could obtain the personal permission of A. to use his name, for he was at Ephesus. 1 Cor. 16:12 but probably for that reason omitted reference to Apollos.
17 The Co-operative spirit of the Apostles.
18 Diag. "that been" - i.e. the O.T. Such references as Is. 40:6-8.
19 It was in no way of humble submission that they claimed the names Paul, Apollos, Cephas. Rather did they set one against the other. They had little real love for the leaders they professed to follow.
20 Who has divided you into sections! Not Christ Ch. 1:11 but the flesh.
21 Any ability they possessed they received as a gift for which to be humbly thankful 1 Pet. 4:10-11 even the Apostles 1 Cor. 3:21-22 - not a preeminence in which to boast.

10 APOSTOLIC SUFFERINGS ARE IN SUBMISSION TO GOD'S WILL Vv 8-13.

22 So you do not need shepherds to feed you!!
23 What can we offer!

Displayed as on a stage.
28 As criminals Gal. 6:14. 1 Cor. 15:30-31. 2 Cor. 4:11. Rom. 8:36.
29 Gr. Theatron. Public executions were conducted in such. The world gazed upon the spectacle of the Apostles flogged, stoned, killed. Rom. 8:36. Cp Heb 11:37.
30 Cp Heb 12:22.
31 Note the stinging antitheses - "we" "you" - they should have become fools for Christ by humbling themselves. Wise - Phronimos - prudent, clever, smart!!
32 Placing no confidence in the flesh. 1 Cor. 2:3. 2 Cor. 10:10. 13:4.
33 Endozoi - Enveloped in glory As though encircled with a halo of their own worthiness!
34 Diag "disgraced." Philippi Acts 16:37. Thessalonica 17:2-9 Athens 17:18 Corinth 18:12-16
35 In Ephesus Cp Acts 20:18-19, 31-35.
36 He sacrificed the wants of life to serve the Gospel, living frugally, laboring to support both himself & those with him Acts 20:34.
37 Para kaleoo - "a call which is meant to produce a particular effect - exhortation, comfort" etc. (Bull.). "We go on speaking kindly."
38 "Pestilent fellow" Acts 24:5. "Not fit to live" Acts 22:22. The classical meaning of these words had become obsolete.

11 BUT THEY HAVE THE AUTHORITY TO REBUKE Vv 14-21.

39 Paidagogos Rom. 2:20. Cp note Gal. 3:24.
40 Only one - Paul! 1 Cor. 3:4. 9:1-2. Acts 18:11
41 By implanting the seed 1 Pet. 1:23-25 by the will of God Jn. 1:13.
42 Mimetes - Imitator or imitation - as children do a parent. See mg. Also - of God Eph. 5:1, Ecclesial example 1 Thes. 2:14 of faithful Heb. 6:12.
43 The father sends his son, that other sons may learn from him to emulate the father.
44 See Circumstances. Bottom p. 192. Paul sent message countermanding instructions but was not sure whether it would reach him in time 1 Cor. 16:10.
45 "My beloved" faithful child - Diag. Unlike some of the Corinthians!!
46 Cp 2 Tim. 3:10-11. Acts 20:21, 27, 33-35. Fatherhood imposes responsibility.
47 Diag. "were not coming to you." He had promised to return Acts 18:21. 19:21. 1 Cor. 16:5 but left about to leave. 1 Cor. 16:5 but the state of the Corinthian Ecclesia caused him to change his purpose. See Note. Intro. to 2 Cor. "The Adversary's Charge."
48 Cp Jam. 4:15. A genuine, humble spirit of dependence. The Lord did not will at that time. Dan. 3:17.
49 They acted as though the kingdom were already come. V. 8, but it lacked power.
50 Cp Prov. 13:24. 26:3. 29:15.
51 Whatever he did would seem to love Prov. 13:24 but it would not seem like it to them Cp 2 Cor. 12:15.

CHAPTER 5

3 CORRECTION: CONCERNING INCONSISTENCIES CH. 5:1-6.

● Their glorying Ch. 1:29 were a mockery in the face of glaring inconsistencies that were condoned

3 For I verily, as [a] absent in body, but present in spirit, have [1] judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, [b] with the power of our Lord Jesus Christ,

5 [c] To deliver such an one unto [d] Satan for the destruction of the flesh, that the spirit may be saved in [e] the day of the Lord Jesus.

6 [f] Your glorying is not good. Know ye not that [g] a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even [h] Christ our passover [2] is sacrificed for us:

8 Therefore [i] let us keep [k] the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must [l] ye needs go out of the world.

11 But now I have written unto you not to keep company, "if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge [m] them also that are without? do not ye judge [n] them that are within?

13 But them that are without God judgeth. Therefore [o] put away from among yourselves that wicked person.

[a] Col. 2. 5. [1] 1 Thes. 2. 17. [2] *in heart* [1] Or, *determined.*

[b] ch. 5. 12. [c] Mat. 16. 19. [a] 2 Cor. 2. 10 & 13. 3, 10. [d] Dan. 7. 22. [e] Job 2. 6. Ps. 109. 6. [f] 1 Tim. 1. 20. [f] Mat. 4. 10 & 12. 26 & 16. 23. Mark 1. 13 & 3. 23, 26 & 4. 15 & 8. 33. Luke 4. 8 & 10. 18 & 11. 18 & 13. 16 & 22. 3, 31. John 13. 27. Acts 5. 3 & 26. 18. Rom. 16. 20. [g] ch. 3. 13. [a] 2 Cor. 1. 14. [h] 2 Pet. 2. 4. [i] ver. 2. ch. 3. 21. James 4. 16. [k] Luke 22. 34. [l] ch. 15. 33. Mat. 16. 6. Gal. 5. 9. [m] ch. 15. 34. [n] John 1. 29. Cp. John 19. 36. [2] Or, *is slain.* Mark 14. 12. [o] Ex. 12. 15. Deut. 16. 3. [1] Or, *holyday.* [p] Rom. 11. 22. [q] Prov. 20. 22. [r] John 17. 15. Cp. 1 John 5. 19. [s] 2 Thes. 4. 6. [t] ch. 15. 50. Eph. 5. 5. [u] Mat. 18. 15-17. [a] 2 Thes. 3. 6. [v] ch. 15. 33. [a] Gal. 6. 7. [w] 1 Tim. 1. 10. [x] Rev. 21. 8. [a] Heb. 13. 14, 16. [b] Lev. 18. 22. [c] Mark 4. 11. [d] ch. 6. 1-4. [e] ch. 12. 2. [f] Acts 22. 16. [g] ch. 1. 30. [h] Rom. 8. 30. [i] Deut. 13. 5. Cp. Gal. 5. 12. [k] John 20. 31.

CHAPTER 6.

1 Of going to law with the brethren. 9 The unrighteous condemned. 15 Our bodies are members of Christ, &c., and must not be defiled.

DARE any of you, having a matter against another, go to law before the unjust, and [b] not before the saints?

2 Do ye not know that [d] the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall [h] judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 [m] I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a [p] fault among you, because ye go to law one with another. [q] Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, [r] and that your brethren.

9 Know ye not that the unrighteous [s] shall not inherit the kingdom of God? [t] Be not deceived: neither [u] fornicators, nor [x] idolaters, nor [a] adulterers, nor effeminate, nor [b] abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were [c] some of you: but [d] ye are washed, but [e] ye are sanctified, but [f] ye are justified [16] in the name of the Lord Jesus, and by the Spirit of our God.

PAUL'S PERTINENT QUESTIONS.

"Know ye not?"

- You are called to be a sanctuary for the indwelling of the spirit of Truth Ch.3:16.
- A little leaven leavens the whole lump. and therefore while this present glorying is not good Ch.5:6.
- The saints shall judge the world, and therefore should exercise discrimination now. Ch.6:2.
- The saints shall judge angels & therefore should determine things of this life Ch.6:3.
- Wrong-doers shall not inherit the kingdom, therefore avoid it Ch.6:9-10.
- That you are considered a member of Christ & should act as separated unto him Ch.6:15.
- That fornication unites the fornicators as one to the exclusion of Christ Ch.6:16-17.
- As a Temple of the spirit the body belongs to Christ & should be exclusively his Ch.6:19.

LIBERTY OR LICENCE V 12 When believers plead liberty to perform or justify a doubtful action, they usually imagine that they can remain the masters of it – but how often they are mastered by it. Paul limits what is lawful by the question: Will it profit? Is it beneficial in a spiritual direction? It is possible to whitewash sin by claiming it is lawful. Wisely, Paul does not reason on that issue, but instead, poses the question as to whether the action profits. And then states that he would not be dominated by any "thing" – an ideal that should be echoed by all Ch. 4:16.
In V. 13 below Paul contrasts that which is temporary with that which is eternal.

Duties of the married state. For a summary on marriage see top next page.

12 Ⓐ All things are lawful unto me, but all things are not [2] expedient: all things are lawful for me, but I will not be [c] brought under the power of any. 21

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but [d] for the Lord; and [e] the Lord for the body.

14 And [g] God hath both raised up the Lord, and will also raise up us [f] by his own power.

15 Know ye not that Ⓚ your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? [m] God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for [n] two, saith he, shall be one flesh.

17 But [o] he that is joined unto the Lord is one spirit.

18 [t] Flee [u] fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth [w] against his own body.

19 What? know ye not that [a] your body is the temple of the Holy Ghost which is in you, which ye have of God, and Ⓚ ye are not your own?

20 For [y] ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. By so using them as to show that they belong to God.

See top p. 223.

CHAPTER 7.

a He treateth of marriage, 10 shewing that the bond thereof ought not lightly to be dissolved. 25, 28 Of the marriage of virgins, &c.

NOW concerning the things whereof ye wrote unto me: [s] It is good for a man not to touch a woman.

2 Nevertheless, to avoid [g] fornication, let every man have his own wife, and let every woman have her own husband.

3 [t] Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife [b] hath not power of her own body, but the husband: and likewise also the husband [b] hath not power of his own body, but the wife.

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to [s] fasting and prayer; and come together again, that [h] Satan tempt you not for your incontinency.

6 But I speak this by permission, and [i] not of commandment.

7 For I would [7] that [k] all men were [m] even as I myself. But Ⓞ every man hath his proper gift of God, [p] one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But [q] if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet [r] not I, but the Lord, [s] Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, [d] not the Lord: If any brother hath a wife that believeth not, and she [e] be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, [11] and the unbelieving wife is sanctified by the husband: else [h] were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage

repeated.
Ⓚ ch. 10. 21.
2 Or, profitable.
b ch. 6. 12.
c ch. 7. 4. Luke 22. 25.
d ver. 25, 19.
e Eph. 5. 23.
f Mat. 17. 21.
g Acts 2. 24.
h ch. 5. 5. 1 Thes. 3. 5.
i Mat. 22. 29. Eph. 1. 19, 20. Rom. 4:17
k Rom. 12. 5. Eph. 5. 30.
l ver. 25. 2 Cor. 8. 8, Cp. ver. 10, 12, 40.
m ver. 8. Cp. ch. 9. 5.
n Luke 20. 16.
o ch. 12. 4. 1 Pet. 4. 10.
p Mat. 19. 11.
q Mat. 19. 5. Cited from Gen. 2. 24. John 17. 21-23. Eph. 4. 4.
r 1 Tim. 5. 14.
s Rom. 6. 12, 13. Heb. 13. 4.
t ver. 13. ch. 5. 1 & 7. 2. Mat. 15. 19. Mark 7. 21. Acts 15. 20, 29. Rom. 1. 29. 2 Cor. 12. 21. Gal. 5. 19. Eph. 5. 3. Col. 3. 5. 1 Thes. 4. 3.
u ver. 12, 25.
y Rom. 1. 24.
z Mal. 2. 16. Mat. 5. 32.
a ch. 3. 16. Cp. John 2. 21. 2 Cor. 6. 16.
b Rom. 14. 7, 8.
c ch. 7. 23. Acts 20. 28. Gal. 3. 13. Heb. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. Rev. 5. 9.
d ver. 25. 2 Cor. 11. 17.
e Rom. 1. 32.
f ver. 8, 26.
g ch. 6. 18.
h Mal. 2. 15.
i Ex. 21. 10. Cp. 1 Pet. 3. 7.

Liberty or Licence (cont.)

Temporary.
Food to nourish the body
The belly for food to absorb it
Both to cease, abolished.

Eternal
The body for christ to obey + honour him.
Christ for the body to bless + save it.
Both raised up, glorify.

The former temporary + therefore governed by limitation of v. 12
The latter eternal + should be so treated.

18 Probably the caption of the Paulists (see below) who dictated the liberty he taught. Cp. 1. Into licence. Rom 3:8. See Note Jude 4.
19 Paul's answer. Sunphero = profitable.
The stubborn reply.
20 Cp.
21 Paul's application of his teaching. He
22 This is what the C. claimed, reasoning that Yahweh had revoked the law of uncleanness + provided a stomach to absorb it – so that it was legitimate to eat what they liked. From that premise they probably reasoned that the restraints of the law regarding sexual practices should be similarly satisfied.
23 Kakargesei – To render inactive or useless (Bull). Body to be changed. Mt. 22:30. 1 Cor. 15:44, 51. Phil. 3:21. "Hunger no more" Rev. 7:16. The organs of hunger + lust to be done away.
24 Need to consider the temporary existence of legitimate appetites such as those of food + sex, + determine not to become slaves to either.
25 1 Thess. 4:17. The body is not to be destroyed but immortalised. Thus it should be now given to the Lord, so that logically "all things" are not lawful!!
26 To a glorious existence. Rom. 6:3.
27 Egeiroo – Wake up from sleep. Exegeiroo – make or arouse out of. The latter more intensive in that Christ knew no corruption.
28 Hagas – "having taken away" (Darby) or removed. – "shall not make. Thus Christ denied to serve an harlot. To show the enormity of the action, Paul represents himself as doing this.
29 The actions of some in C. indicated that they had overlooked important truth.
30 I.e. Christ. The Hebrew does not include "two" though it is clearly implied.
31 Intercourse joins two as one. Contrast flesh with spirit V. 17. Union with an harlot is a fusion of undisciplined flesh, + as "one" drags a man down to the degradation of an harlot – union with Christ is of the spirit + elevates to his mind. Phil. 2:5
32 Make every effort to escape it. Cp. Prov. 5:1-11
33 The action or effect is manifest externally.
34 Eis – Into – motion into the interior (Bull). Porneia, as no other sin, desecrates the very sanctuary of God, breaking every barrier of restraint, + blunting the spiritual perceptions of the mind.
35 "a temple" – Naos – sanctuary.

CHAPTER 7

4 INSTRUCTION: ANSWERS TO PROBLEMS Ch. 7:1-15:58

1 REGARDING MARRIAGE Ch. 7:1-17

A The Need For Mutual Considerations Vv. 1-6

1 Probably the Corinthians' own words.
2 Kalon – intrinsically good + well adapted to its circumstances + ends. Kerd. "honest" 2 Cor. 8:21 (KV: honorable), Luke 8:15, honorable RV. 2 Cor. 13:7. In this general introduction to the subject Paul endorses Christ's teaching Mt. 19:12.
3 Both "unless, perhaps" – indicating a possibility + not the normal. Gen. 19:15. 1 Sam. 21:4.
4 Prosuecheo – prayer towards; marking the power of Him we invoke (Bull). See Prayer Append.
5 Akrasia – want of self control (Vine) a (negative) Krateo (power). Thus human nature defined.
6 Diag. "This I say as a concession.." He is not commanding the suggestion of V. 5
7 Thelo – To will, with desire. "I wish, but it is out of the question. Cp with boulomai, prefer 1 Tim. 5:14
8 The gift of continence does not exist equally with all "of God" if cp 19:11-12. But being developed.
9 The advice of V. 8 given partly for clarity to men; this to both sexes.
10 Unmarried. This advice is identical to that of Mt. 19:9.
11 Ch. "have not continency." Diag. "do not possess self-control."
12 Kaumatizoo – To be enflamed, to glow with heat. present continuance tense – middle voice – "to burn in oneself" with the strong fire of sensual desire.
13 In the aorist tense – to marry once for all.

B On Separation And Divorce Vv. 10-17

14 He has expressed himself specifically upon this point Mt. 5:32; 19:6. Marriage is permanent, neither is to dissolve it. 2 Cor. 6:14. Paul is not considering the exceptive clause here.
15 Contrast the passive action of the wife compared to that of the husband. She leaves him, but he puts her away.
16 The context V. 10 suggests that this expresses the teaching of Christ.
17 Christ has not specifically expressed himself on this matter. But note V. 40. The Corinthians had enquired as to whether mixed marriages should be dissolved.
18 In, en. In his relations with her. It relates to state + not moral condition. Though the believing wife changed her state before God by immersion her unity with her husband was not disturbed thereby. They were still "one flesh" the unbeliever being thus sanctified to her.
19 Illegitimate. They were "holy" by being born in proper wedlock.
20 Enslaved – doulooo. In bondage to maintain = sustain. Cp 8:7, 10:20
21 To maintain otherwise would be to conflict with Christ Mt. 5:31-32. Mk. 10:2-12. Lk. 16:18. Cp 1 Cor. 7:27.

PAUL ON MARRIAGE He states the facts clearly and frankly, & yet with such delicacy as to avoid offence. His teaching is based on that of the Lord Matt. 5:31-33; 19:4-12. Mk. 10:2-12. Luke 16:18 to which he directs the attention of his readers (1 Cor. 7:10. Under certain conditions, celibacy for Christ's sake is a "beautiful" thing 1 Cor. 7:1. Cp. Matt. 19:12; in other circumstances it is "better" to marry. 1 Cor. 7:9. Cp Matt. 19:11. He insists that the basis of marriage is proper intercourse and each should respect the desires of the other in that regard vv 3-5. Nowhere does he advocate a selfish single life but one that assumes the responsibilities of a marriage union, either in celibacy or see below.

Of the marriage *of virgins, &c.*

21 The perfect tense indicates the enduring nature of the call.
22 Better let the disagreeable party leave than to disturb this peace.
23 Some word read. "how." Diag.
24 Some might reason that by preserving the union they might ultimately save the other party, but the possibility is so remote as not to be considered. The duty of an antagonistic unbeliever could destroy the influence of the Truth. However where the unbeliever lives peaceably 1 Pet. 3:1 applies.
25 We are called upon to see a Divine providence in our circumstances.
26 Diag. "apportioned." i.e whatever one's state—married, single, deserted. Do not seek to force a change. Examples follow

REGARDING CIRCUMCISION AND SLAVERY vv 18-24

A process had been discovered for obliterating the appearance of circumcision 1 Macc. 1:11 S. Ant. 12:5:1 such persons being known as Epispasm. In itself Cp Rom. 2:28-29. Col. 2:11-12. Even the Law testified to that Deut. 10:16; 30:6 Jer. 4:4 Acts 10:34 See similar statement with words appended: "but faith which worketh by love" Gal. 5:6 "... but a new creation" Gal. 6:15)
One "call" is by the circumstances of life—married, slave, free, etc. the other by God. Ambition should seek not to improve the former but to ensure the purpose of the latter.
Gr. See Diag. "You were bought"... Cp Ch. 6:20. 1 Pet. 1:18-19 Ps. 49:7.
Para—"by the side of." Whatever state, he remains in the presence & sight of God.

REGARDING VIRGINS & MARRIAGE IN VIEW OF THE PRESENT DISTRESS vv. 25-40.

This is authoritative Luke 22:46. The judgment is given in v 28 & in v 36 is applied to those of both sexes. Some taught that it was a bad thing for a girl to remain unmarried. Still replies that it is not so.
The distresses that the present brings upon true followers Acts 14:22 & which were shortly to be revealed in the greatest period of persecution.
As indicated above.
Thus the advice was not a matter of right or wrong, but based on necessity because of the "present distress" v 26.
The question was not one of sinning or otherwise, but what was of greatest spiritual advantage.

In such cases: but [a] God hath called us [2] to peace.
16 For [b] what knowest thou, O wife, whether thou shalt [d] save *thy* husband? or [3] how knowest thou, O man, whether thou shalt save *thy* wife?
17 But [f] as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so [g] ordain I [h] in all churches.
18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? [k] let him not be circumcised. Tenesis - To guard so that [your] others keep them.
19 "Circumcision is nothing, and uncircumcision is nothing, but [p] the keeping of the commandments of God.
20 Let every man abide in the same calling wherein he was called. Cp Ch. 7:26 (Cp Gal. 3:28)
21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. Rom. 8:32.
22 For he that is called in the Lord, *being a* servant, is [t] the Lord's [5] freeman: likewise also he that is called, *being* free, is [u] Christ's servant.
23 [x] Ye are bought with a price; be not [y] the servants of men. Diag. "Become not..."
24 Brethren, let every man, wherein he is called, therein abide with God. (Earthenos - Terri)
25 Now concerning virgins [z] I have no commandment of the Lord: yet I give my judgment, as [a] one that hath obtained mercy of the Lord to be faithful. Gal. 1:15-16. Diag "declare"
26 I suppose therefore that this is good for the present [6] distress, *I say*, [d] that *it is* good for a man so to be. anthropos - 3 person
27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
28 [v] But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but [c] I spare you.
29 But this I say, brethren, [c] the time *is* short: it remaineth, that both they that have wives be as though they had none;
30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they [i] possessed not;
31 And they that use this world, as not [l] abusing *it*: for [m] the fashion of this world passeth away. End of digression vv 29-31.
32 But [o] I would have you without carefulness. [n] He that is unmarried careth for the things [i] that belong to the Lord, how he may [r] please the Lord:
33 But he that is married careth for the things that are of the world, how he may please *his* wife.
34 [s] There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.
35 And this I speak for your own profit; not that I may [v] cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.
36 But if any man think that he [b] behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.
37 Nevertheless he that [e] stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

[a] Rom. 8. 30 & 14. 19.
[2] Gr. *en* in peace. Cp. Luke 1. 17.
[b] 1 Pet. 3. 1.
[c] 2 Cor. 1. 23 & 12. 6 & 13. 2.
[d] Rom. 11. 14.
[3] Gr. How. what.
[e] Rom. 13. 11.
[f] Rom. 12. 3.
[g] ch. 11. 34.
[h] ch. 4. 17 & 11. 16 & 14. 33. 2 Cor. 11. 28.
[i] 2 Cor. 6. 10.
[k] Acts 15. 1, 5, 19, 24, 28. Gal. 5. 2.
[l] ch. 9. 18.
[m] Ps. 39. 6. James 1. 10 & 4. 14. 1 Pet. 1. 24. 1 John 2. 17.
[n] Gal. 5. 6.
[o] Cp. Luke 10. 41, 42.
[p] ch. 14. 34. 1 John 2. 3 & 3. 24. Cp. John 15. 14.
[q] Cp. 2 Tim. 5. 5.
[4] Gr. *of the Lord*, ver. 34.
[r] Rom. 8. 8. 1 Thes. 4. 1.
[s] ch. 1. 13.
[t] John 8. 36. Philem. 16.
[5] Gr. freedman made free.
[u] ch. 9. 21. Rom. 6. 18. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.
[x] ch. 6. 20.
[y] Prov. 22. 26.
[z] ver. 6, 10, 12, 40. 2 Cor. 8. 8, 10 & 11. 17.
[a] 2 Cor. 4. 1. 1 Tim. 1. 13, 16.
[b] ch. 13. 5.
[c] ch. 4. 2.
[6] Or, *necessity*. 2 Cor. 6. 4 & 12. 10.
[d] ver. 1, 8.
[e] Dan. 1. 8. Hag. 2. 18.
[f] ch. 15. 58. Col. 1. 23.
[g] ver. 11.

Paul On Marriage (Cont.) towards Christ vv. 32-34 as his Bride, or in sacrifice one to another and thus emulating his example in marriage 1 Cor. 7:3-5. Eph. 5:21-25. Paul taught that when married love is governed by Divine principles, the sensuous impulse is controlled & refined & instead of being the source of untold curses to mankind it becomes the expression of deep and intimate affection.
In Corinth believers were divided between two dangerous extremes which took widely opposing attitudes on matters of sex & marriage. Some advocated the grossest licence, probably on the pretense that liberty in christ provided grounds for repudiating any restrictions of Law Jude 4. Others apparently violently reacted to maintain that every form of marriage should be avoided, advocating an extreme form of ascetism. Paul restored sanity by teaching—
(1) Spiritual union with Christ is the highest ideal of matrimony.
(2) Under some (indeed most) conditions it is better to marry. v. 9.
(3) In marriage, the union of complete intercourse should be maintained, subject to the requirements of the Truth vv 3-5.
(4) Self control should be manifested by all. vv 7-8.
(5) Marriage is designed to be permanent. vv. 10, 39.
(6) Remarriage in the case of separation by wife Mk 10:12 or husband Mk 10:11 not permitted 1 Cor. 7:11
(7) If unbelieving partner refuse to live peaceably but to separate v. 15

38 By his counsel he would try to spare them this trouble. Cp Luke 21:23.
39 A period of intense trouble & persecution at hand Nero persecution—64 Cp 1 Pet. 4:7 Cp Mt. 24:22 Diag: "the time being shortened"
40 Cp Luke 21:23.
41 In view of impending persecutions the hope. Cp. Isa. 57:1
42 Recognising it will be short lived. Cp. 2 Cor. 6:10.
43 Avoiding becoming obsessed with the prevailing materialism. Cp. 2 Cor. 6:16.
44 By over-using it, or using it to excess. Luke 21:34.
45 Relieved of all care & anxious care. Cp Martha Luke 10:39-41. 1 Tim. 5:5. Cf. Eph 5:22-25.
46 Particularly in the face of persecution v. 26 Cp v 8.
47 Separated unto Christ Cp Mt. 19:12. 1 Cor. 7:8.
48 By establishing a code of unnecessary legal commandments RV: "Seemly."
49 This should constitute the main objective in life.
50 RV "unseemly."
51 RV adds: "Daughter" in italics.
52 If the father thinks that by restraining his daughter from marrying he may contribute to illicit conduct on her part—let her marry
53 This was assessed at 20 - which was considered the acme of a woman's life
54 In the opinion of the father or the actual urge of the daughter.

WE WHO ARE STRONG IN KNOWLEDGE MUST BE EQUALLY STRONG IN LOVE: Knowledge on its own puffs us; Knowledge blended with love builds us. Cp Rom. 14:2,3,13-23.

We must be firm in principle, equally firm in understanding, and love.
"Blessed is he that considereth the weak (mg). Yahweh will deliver him in time of trouble" Ps. 41:1-3
"We that are strong ought to bear the infirmities of the weak & not to please ourselves. Rom 15:1
"Bear ye one another's burdens and so fulfil the law of Christ" Gal. 6:2.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. Not to be unduly seeking or forcing marriage

39 (a) The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only [d] in the Lord.

40 But she is happier if she so abide, after my judgment: and I [e] think also that I have the Spirit of God.

CHAPTER 8.

1 Of meats offered to idols. 8 We must not abuse our Christian liberty, to the offence of our brethren.

NOW as touching [f] things offered unto idols, we know that we all have [g] knowledge. [h] Knowledge puffeth up, but charity edifieth. "builds up" Diag

2 And [i] if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, [j] the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that [k] an idol *is* nothing in the world, and that [l] *there is* none other God but one.

5 For [m] though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But [n] to us *there is* but one God, the Father, [o] of whom *are* all things, and we [p] in him; and [q] one Lord Jesus Christ, [r] by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some [s] with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak [t] is defiled.

8 But meat commendeth us not to God: [u] for neither, if we eat, (v) are we the better; neither, if we eat not, (w) are we the worse.

Diag - Right

(a) Or, Answer. ch. 9. 4-6, 12, 18. NTE
(b) Rom. 14.13.
(c) Rom. 7. 2.
(d) ch. 10. 28.
(e) Gr. edified.
(f) ch. 11. 11 & 15. 58.
(g) 2 Cor. 6. 14.
(h) ch. 4. 9.
(i) Rom. 14. 15. 14
(j) ver. 4, 7, 10. Acts 15. 29.
(k) Rom. 14. 21.
(l) Rom. 14. 13.
(m) ver. 7, 10. Rom. 15. 14. Cp. Rom. 14. 14, 22.
(n) Cp. Rom. 14. 3, 10.
(o) ch. 2. 18 & 13. 8, 9. Gal. 6. 3. 1 Tim. 6. 4.
(p) Ex. 33. 12, 17. Gal. 4. 9.
(q) Acts 14. 4, 14. 2 Cor. 12. 12. 1 Tim. 2. 7.
(r) Acts 9. 3, 17.
(s) ch. 3. 6.
(t) ch. 10. 19. Is. 41. 24.
(u) Deut. 4. 35, 39. Acts 14. 15.
(v) Cp. 2 Cor. 3. 2 & 13. 3.
(w) Cp. John 10. 34.
(x) ch. 2. 15.
(y) ver. 14. 1 Thes. 2. 6, 9.
(z) 1 Thes. 3. 8, 9.
(a) Rom. 11. 36.
(b) Cp. ch. 7. 7.
(c) Or, for him. Rom. 11. 36.
(d) ch. 7. 15.
(e) Or, woman.
(f) Acts 2. 36. Eph. 4. 5.
(g) John 1. 3.
(h) Mat. 12. 46.
(i) Mat. 8. 14.
(j) Acts 4. 36.
(k) ch. 10. 25, 27-29.
(l) 2 Cor. 10. 4.
(m) Luke 3. 14.
(n) Rom. 14. 14, 23.
(o) Deut. 20. 6. Prov. 27. 18.
(p) John 10. 16.
(q) Or, have we the more.
(r) Or, have we the less.
(s) Rom. 3. 5.

B BUT WE STILL NEED TO CONSIDER THE REACTION OF OTHERS. 9v9-13

9 But take heed lest by any means this (2) liberty of your's become a (a) stumblingblock to them that are weak.

10 For [c] if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be (3) emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, [d] for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, [h] if meat make my brother to offend, [i] I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER 9.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath laboured freely, without worldly gain.

[o] AM I not an apostle? am I not free? [p] have I not seen Jesus Christ our Lord? [q] are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for (r) the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do [s] examine me is this,

4 [t] Have we not power to eat and to drink?

5 [u] Have we not power to lead about [b] a sister, a [c] wife, as well as other apostles, and as [e] the brethren of the Lord, and (f) Cephas?

6 Or I only and [g] Barnabas, have not we power to forbear working?

7 Who goeth [a] a warfare any time at his own [k] charges? who (m) planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things [v] as a

(1) Or, Answer. ch. 9. 4-6, 12, 18.
(2) Or, authority.
(3) Gr. edified.
(a) ch. 10. 32.
(b) Rom. 14. 13.
(c) ch. 10. 28.
(d) Rom. 14. 15. 14
(e) Rom. 7. 2.
(f) Rom. 14. 21.
(g) Rom. 14. 13.
(h) ver. 7, 10. Rom. 15. 14. Cp. Rom. 14. 14, 22.
(i) Cp. Rom. 14. 3, 10.
(j) ch. 3. 18 & 13. 8, 9. Gal. 6. 3. 1 Tim. 6. 4.
(k) Ex. 33. 12, 17. Gal. 4. 9.
(l) Acts 14. 4, 14. 2 Cor. 12. 12. 1 Tim. 2. 7.
(m) Acts 9. 3, 17.
(n) ch. 3. 6.
(o) ch. 10. 19. Is. 41. 24.
(p) Deut. 4. 35, 39. Acts 14. 15.
(q) Cp. 2 Cor. 3. 2 & 13. 3.
(r) Cp. John 10. 34.
(s) ch. 2. 15.
(t) ver. 14. 1 Thes. 2. 6, 9.
(u) 2 Thes. 3. 8, 9.
(v) Rom. 11. 36.
(w) Cp. ch. 7. 7.
(x) Or, for him. Rom. 11. 36.
(y) ch. 7. 15.
(z) Or, woman.
(a) Acts 2. 36. Eph. 4. 5.
(b) John 1. 3.
(c) Mat. 12. 46.
(d) Mat. 8. 14.
(e) Acts 4. 36.
(f) ch. 10. 25, 27-29.
(g) 2 Cor. 10. 4.
(h) Luke 3. 14.
(i) Rom. 14. 14, 23.
(j) Deut. 20. 6. Prov. 27. 18.
(k) John 10. 16.
(l) Or, have we the more.
(m) Or, have we the less.
(n) Rom. 3. 5.

C PAUL DID NOT USE THE LIBERTIES GOD GAVE HIM IN CASE THE GOSPEL HINDERED. 9v1-15

13 Love not Knowledge should govern our actions. Forbearance not privilege should motivate us. We should never flaunt our Knowledge & seldom use our privilege.

14 The Greek emphasises "that" Such a one is proud in his Knowledge & feels perfectly free to offend such places. But the "weak" observing this, will be induced to break down his standards.

15 Eidoleon – A word of contempt invented by Jews to designate the worthless worship of idols. The word signifies that which is shadowy, fleeting, unreal.

16 Cp mg. The boast of the strong was to edify the weak. Paul shows that they will edify them to break with standards.

17 They will be still observing this meat as associated with an important religious rite - and not as "nothing" v4.

18 What powerful Knowledge!! This, that defeats the lore of Christ and brings death!! Cp Matt. 18:6

19 Present tense "is perishing" Roth – "is being destroyed" The Knowledgeable watched them perishing & did nothing.

20 Their action defeated his mission!! Cp Rom. 5:6

21 Diag. "Smile." Ruthlessly they were smiting a person so weak that he had no strength to retaliate. It was a cowardly exercise of privilege.

22 He has the strength to retaliate. He identifies himself with his brethren. Heb 2:14.

23 Paul identifies himself with such.

24 "Make to offend" = skandalizo – entrap.

CHAPTER 9

C PAUL DID NOT USE THE LIBERTIES GOD GAVE HIM IN CASE THE GOSPEL HINDERED. 9v1-15

1 In best mss this = opening statement. Despite the liberty he could claim, he voluntarily restricted himself. Ch. 8:13.

2 A necessary qualification of an Apostle who was called to be a witness of the resurrected Christ. Acts 1:21,22

3 He was more than an Apostle, he was emphatically their Apostle. Acts 18:11 1 Cor. 4:15

4 These visitors who were trouble makers as per 2 Cor. 11:4,13

5 Diag. Right. Do you intend to say we have not the right!

6 Opinion – Purchase of notions.

7 Also merely to affirm. Cf word legei – to reason." "saith."

= CHAPTER 8

A KNOWLEDGE ABSTRACTED FROM DEFILEMENT OF CONSCIENCE v1-13.

4 REGARDING MEAT OFFERED TO IDOLS CH.8v1-13.

1 The normal meat, offered for sale was in this category. After the priests had taken the portion for worship, the rest was offered for sale in the public markets.
2 Paul seems to be ironically repeating their world. They claimed to be able to eat all meat on the ground of their knowledge & were contemptuous of the scruples of others.
3 2 Tim. 2:19. 1 John 2:7 Gal. 4:9 Lev. 14:45
4 John 10:34-35.
5 Rom. 8:5,6. Gal. 4:8, 2:16.
6 EK = Out of
5 Isa. 44:6-8. 45:5. Isa. 9. Eph. 4:6. 1 Tim. 2:5 Gal. 3:20.
7 Eis – unto – selected to be drawn to Him. Rom. 11:36.
8 Dia with genitive. "Through" as proceeding from.
9 The "all things" of the spiritual creation. Col. 1:16. Rev. 21:7.
10 Suneitheia – familiarity. So Roth. Recent converts felt that they were compromising the truth by eating, & Paul ordered that their scruples should be respected being based upon a sound principle. Cp Rom. 14:14,23
11 Asthenes – without strength.
12 Food will not affect our standing with God, whether we eat or fast.
Cp 1 Tim. 4:3-4
Fasting in its strict sense is no where enjoined on Christ's followers. Cp Mk 9:29. Cp Mk 9:29. 1 Cor. 7:5. Apostles sometimes

(5) Marriage is designed to be permanent. Rv. 10, 39.
(6) Remarriage in the case of separation by wife Mk 10:12 or husband and Mk 10:11 not permitted 1 Cor. 7:11
(7) If unbelieving partner refuses to live peaceably but to separate v. 15

8 By establishing a code of unnecessary legal commandments
9 RV: "Seemly."
10 This should constitute the main objective in life.
11 RV "unseemly."
12 RV adds: "Daughter" in italics.
13 The father thinks that by restraining his daughter from marrying he may contribute to illicit conduct on her part. – let her marry.
14 This was assured v 20 – which was considered the acme of a woman's life. In the opinion of the father or the strong urge of the dough.
15 Marriage is designed to be permanent. Rv. 10, 39.
16 Remarriage in the case of separation by wife Mk 10:12 or husband and Mk 10:11 not permitted 1 Cor. 7:11
17 If unbelieving partner refuses to live peaceably but to separate v. 15

PAUL'S CONCESSIONS Vv. 19-23.

Paul respected the scruples of all whilst carefully preserving his liberty in Christ. He had knowledge but blended it with love & understanding; he had rights but did not exercise them & in so doing gained converts for the Kingdom. His concessions were those stemming from a thoughtful mind governed by the generous condescensions of a loving spirit. They were not dictated by the fear of man Isa. 29:13 but that his teaching & preaching might be successful 1 Cor 9:23. His was a noble example 1 Cor. 11. 1 that he called upon his brethren to emulate to their brethren 1 Cor. 8:11-12.

PAUL AND THE LAW.

- Paul inserts the safeguarding clause in relation to Jews - "Yet not being myself under law" V. 20.
- He does the same in relation to Gentiles: "yet not being without God's law, but in Christ's law" V. 21.

Paul's liberty, and his selfdenial.

7 From mere human reasoning? No, it is endorsed by the Word.

8 Yet, and if so, how much more for us!

9 It is said entirely for our sakes because oxen cannot read. It is written for us to apply the principle to all workers.

10 Of partaking.

11 If oxen are cared for, what of us who provide spiritual food? The services rendered are greater than the pay

12 Gr: "of you the fleshly things" To sarkika - The fleshly. In this context those that supply the flesh. Cp. 1 Cor. 7:1-7.

13 Paul indignantly refers to those unauthorised, self-appointed leaders who assumed this right. See 2 Cor. 11:1-15.

14 Diag. "ought not"

15 He worked for others setting an example Acts 20:33-35. Some claimed he was mercenary (2 Cor. 12:17) - he revealed a "more excellent way" by not exercising the rights he possessed.

16 - stegomen - we bear up under (Vine). Primarily to protect or preserve by covering over. In Ch. 13:7. Love bears & endures all circumstances & tests & covers over all shortcomings.

Note the singular number. He claims this for himself - not the other Apostles. He would rather die of hunger than be accused of commercialising the gospel. Nevertheless he did accept help when offered in the right spirit 2 Cor. 11:8.

17 Kauchema - the subject of glorying & also the ground of glorying - Vine. "The joyous feeling of the moral worth of one's own actions" - Godet. Diag. = "boasting."

HE HUMBLED HIMSELF TO ALL TO PREACH THE GOSPEL Vv. 16-23.

To accept wages would require him to limit his activities to one sphere. Paul was not prepared to do that.

18 His glorying was in that he preached free - not that he preached. He was not that by his own skill, power or volition but by Divine choice and command.

19 He was commanded to preach.

20 Dire calamity from God. He would have disobeyed the command & reprobation would await him at the judgment seat.

21 Diag. "voluntarily" i.e. of my own will. If he preached by his own will or volition pay or reward would be in order. Thus by accepting pay the clergy show they have no "divine order".

Involuntarily, or under Divine constraint.

Oikonomian - Stewardship Diag. The oikonomoi were slaves whose masters gave their goods into their hands on trust. As slaves they were compelled to take on this responsibility & were held accountable as to the results. Cp. the parables of the pounds Luke 19:12-26 and talents. Matth. 25: 14-25. "Woe to the slave who did not conduct himself aright in this service Gp 4:16. But Paul's master is magnanimous 2 Tim. 4:18.

22 Even a slave has the right to be fed, clothed etc. Paul does not exercise the right. By so doing he could expect a greater reward in the future as he implies but does not state. So also they if they did not exercise their right, but instead, a measure of love Ch. 8:11-12.

23 In his love for his master. He found a reward in the joy that this work brought. Phm. 17. 2 Cor. 8:1-12. Acts 20:22-24. Phil. 1:12.

& "Were" esan in imperfect tense denoting a state which was continuing & prolonged.

234

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drank, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed *it*, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER 11.

1 Be followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise *you* not, that ye come together not for the better but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER 12.

1 Concerning spiritual gifts, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where *were* the hearing? If the whole were hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER 13.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER 14.

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth *him*; however in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

20 Brethren, be not children in understanding: however in malice be ye children, but in understanding be men.

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, *let it be* by two, or at the most by three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER 15.

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but *there is* one *kind of flesh* of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16.

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

The first epistle to the Corinthians was written from Philippi, by Stephanas, Fortunatus, and Achaicus, and sent by Titus and Lucas.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS IS WRITTEN FROM PHILIPPI, AND SENT BY TITUS AND LUCAS.

F THE WARNING OF ISRAEL: BAPTISED, SEPARATED AND SEDUCED Vv. 1-14.

1 Gentiles mentioned with Israel. 2 Exod. 13:21. Ps. 105:39. 3 Ex. The gang through brought them to Moses. Diag into

E THE RACE FOR LIFE DEMANDS SUCH DISCIPLINE Vv. 24-27.

24 The Isthmian games were the chief glory of Corinth & rivalled the Olympic Games Cp Heb. 12:1. Phil. 3:14. 2 Tim. 4:7.

25 The most dedicated, skilful, trained & disciplined. Like the dedicated athlete who sacrifices personal desires to train win.

- Agonizomai - Agonists. Cp. Luke 13:24. Col. 1:29. 4:12. A winner must exert himself to the fullest extent.

26 The boxer or wrestler.

- En Krateuomai - self control. An allusion to the 10 mths course of training to which each contestant was subjected and which regulated their diet, hours of exercise & rest, restraint of passions, etc.

27 Pugmen - A terrific blow that will floor the opponent. When a boxer uses such a blow that misses he is subjected to ridicule. Eyes, fist, body, feet, head & stomach must be in complete alignment for it to succeed. If a boxer misses he is himself open to attack.

- Hupōpiazō (Hupo - under & ops - an eye). To strike under the eye (to give a black eye) - Vine. A most dangerous

CHAPTER 10.

1 The sacraments of the Jews 6 are types of our's, 7 and their punishments, 11 our examples. Diag. "for"

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

dielthon - aorist indicating completed act

eye & making it most difficult for an opponent to retaliate.

47 The main enemy with its desires & weak inclinations. Rom. 7:17-18

48 Doulagōgeō - lead captive, bring into bondage. With its eyes closed this would be no difficulty! His body thus in slavery to the Truth, he has no need to claim his rights Vv. 10-15. Ch. 9. 15. etc. for he has learned to do without.

49 Adokimos - will not stand proof. A metaphor taken from the testing of metals. Cp. Isa. 1:22.

CHAPTER 10

- The Jews are under the Gospel - but Rejected
- The Gentiles are of faith. Rom. 2:13-15.
- The Law once a means in Christ. This emphasises Law with regard to Christ & points to Christ as the greater standard.

5 Manna. Angels food Ps. 78:25. Bread from heaven Ex. 16:4. Type of "God's good spirit" Neh. 9:20. Christ's body Jhn. 6:51.

6 They were taught the carnal significance that is spiritual meaning. Deut. 8:2-3.

6. Exod. 17:6. Num. 20:11. Cp. John 4:14. 7:37.

7 They learned the lesson of the smitten Rock. Deut. 9:21. 33:8.

8 Jhn. fell. Num. 25:1-9. 1 Cor. 10:8.

9 Ekpeirazō - a strengthened form of peirazo. - Test to the uttermost, to challenge. Israel did this by complaining of the manna, by worship of the golden calf. Corinthians were in danger of doing likewise. Cp. Ch. 8 the exercise of their "liberty". Cp. Ch. 8

13 23,000 = plague, by execution.

Jude.

14 Ekpeirazo - as in v. 9. Intensive form of peirazo. - Test to the uttermost, to challenge. Israel did this by complaining of the manna, by worship of the golden calf. Corinthians were in danger of doing likewise. Cp. Ch. 8 the exercise of their "liberty". Cp. Ch. 8

15 Against Moses Ex. 16:3. (Korah) Corinthians against Paul.

16 The Destroying Angel Cp Exod. 12:12-23. Num. 14:37. 16:30. 2 Pet. 2:6.

17 Neuthesto - admonish, warn. - the way by Word Cp Rom.

18 The final dispensation when God preached to Gentiles. Num. 11:25. 17. 11-12.

19 Common, human temptations, and not powerful as the more available to resist. There may be a tendency to exaggerate the sins of Corinth.

20. Exbasis with the way out. "The way of escape" for mountain passes = group trapped in ravine. A pass discovered by which they may escape to safety. The pass. John. 14:6. Heb. 13:7.

21 Then go (Present imperative) continue to flee.

22. A word Ch. 8:11 of self Col. 3:5.

THE TEXT OF COMMUNION

• The Jews are under Chupo - with accusative - (in the power of - Bull) the law, i.e its domination because they reject the Gospel - but Paul is not under its domination. Gal 5:2-4. Rom 3:19
• The Gentiles are "without law" and therefore without hope Gen. 17:14. Rom 1:28. but Paul is not, for he fulfills its requirements through faith. Rom. 2:13-15. 3:21. 13:10.
• The Law once a relentless tyrant + master (the Jews under) becomes in the Gospel a beneficent friend, + Paul delighted in fulfilling its requirements in Christ. This enabled him to take his stand with either Jews or Gentiles - comprehending the full meaning of the rites + ceremonies of the Law with regard to the former, or ignoring such regulations when treating with Gentiles. Thus he could reason with each group from its own particular stand point

We must flee 5"all"=Grace

3 And did all eat the same
a spiritual meat;
4 And did all drink the same
b spiritual drink: for they drank
c of that spiritual Rock that fol-
lowed them: and that Rock
was Christ.
5 But with many of them d God
e was not well pleased: for they
were overthrown in the wilder-
ness.
6 Now these things were 3 our
examples, to the intent we
should not lust after evil things,
as 4 they also lusted.
7 Neither be ye idolaters, as
were some of them; as it is
written, The people sat down
to eat and drink, and rose up to
play.
8 Neither let us commit forni-
cation, as some of them com-
mitted, and fell in one day
three and twenty thousand.
9 Neither let us tempt Christ,
as some of them also tempted,
and 5 were destroyed of ser-
pents.
10 Neither murmur ye, as
some of them also murmured,
and 6 were destroyed of 7 the
destroyer.
11 Now all these things hap-
pened unto them for 8 ensamples:
and 9 they are written for our
admonition, 10 upon whom the
ends of the world are come.
12 Wherefore 11 let him that
thinketh he standeth take heed
lest he fall.
13 There hath no temptation
taken you but such as is 12 com-
mon to man: but 13 God is faith-
ful, 14 who will not suffer you to
be tempted above that ye are
able; but will with the tempta-
tion also make 15 a 16 way to es-
cape, 17 that ye may be able to
bear it.
14 Wherefore, my dearly be-
loved, flee from idolatry.
15 I speak as to wise men;
judge ye what I say.
16 18 The cup of blessing which
we bless, is it not the 19 com-
munion of the blood of Christ?
19 The bread which we break, is
it not the communion of the
body of Christ?
17 For we being many are one
bread, and one body: 21 for we
are all partakers of that one
bread.
18 22 Behold Israel 23 after the
flesh: 24 are not they which eat
of the sacrifices partakers of the
altar?
19 What say I then? 25 that the
idol is any thing, or that which
is offered in sacrifice to idols is
any thing?
20 But I say, that the things
which the Gentiles sacrifice,
they sacrifice to devils, and not
to God: and I would not that
ye should have 26 fellowship with
devils.
21 27 Ye cannot drink the cup
of the Lord, and the cup of
devils: ye cannot be partakers
of the Lord's table, and of the
table of devils.
22 Do we 28 provoke the Lord
to jealousy? 29 are we stronger
than he?
23 30 All things are lawful for
me, but all things are not ex-
pedient: all things are lawful
for me, but all things edify not.
24 31 Let no man seek his
own, but every man another's
wealth.
25 32 Whatsoever is sold in the
shambles, that eat, asking no
question for 33 conscience sake:
26 For 34 the earth is the Lord's,
and the fulness thereof.
27 If any of them that believe
not bid you to a feast, and ye
be disposed to go; 35 whatsoever
is set before you, eat, asking no
question for conscience sake.
28 But if any man say unto
you, This is offered in sacrifice
unto idols, eat not 36 for his sake
that shewed it, and for con-
science sake: for the earth is
the Lord's, and the fulness
thereof:
29 Conscience, I say, not thine

Concerning attending Idol Feasts Vs 15-22.

Akoloutheo - a companion

a Ex. 16. 15, 35. John 6. 31.
b Mat. 26. 26
c Ex. 17. 6.
(2) Or, went with them.
d ch. 1. 21.
e Num. 14. 29, 32.
f ch. 1. 26.
g Rom. 1. 3.
h Lev. 3. 3.
3 Gr. our figures.
i ver. 11. Phil. 3. 17. 1 Thes. 1. 7. 2 Thes. 3. 9. 1 Tim. 4. 12.
k ch. 8. 4.
l Num. 11. 4.
m Cited from Ex. 32. 6.
n Cited from Deut. 32. 17. ch. 6. 18. Acts 15. 20.
o 2 Cor. 6. 15, 16.
6 Cp. Num. 25. 1, 9. Ps. 106. 29.
7 Num. 21. 5. Ps. 78. 18. Cp. Ex. 17. 2, 7.
8 Num. 21. 6.
9 Ex. 20. 5. Num. 25. 11.
w Eccles. 6. 10.
x Num. 14. 2.
y Num. 14. 37.
z Ex. 12. 13, 23. 2 Sam. 24. 16. 1 Chr. 21. 15. Ps. 78. 49.
a ch. 6. 12. Cp. ch. 8. 9.
b Or, types.
c Rom. 15. 4.
d ver. 33. Rom. 15. 1, 2. Phil. 2. 4, 21.
e Rom. 13. 11.
f Rom. 11. 20.
g Acts 10. 15.
h ch. 8. 7.
i Cited from Ps. 24. 1.
5 Or, moderate.
k ch. 1. 9.
l 2 Pet. 2. 9. Cp. Ps. 125. 3. Dan. 3. 17. Luke 22. 32. John 10. 29.
m Luke 10. 8. Cp. Jer. 29. 11.
n ch. 8. 10-12.
o Mat. 26. 27, 28.
p Acts 2. 42. Cp. ver. 20.

5 Manna. Angels food Ps 78:25. Bread from heaven. Jhn 6:31. Type of "God's good spirit" Neh. 9:20 Christ's body Jhn. 6:51. They were taught the spiritual significance thus = spiritual meat. Deut. 8:2-3.
6. Exod 17:6. Num. 20:11 Cp. Jhn. 4:14. 7:37.
7. They learned the lesson of the smitten Rock. Deut. 9:21. 31:8.
8. Jhn. 1:1. Mt. 26:26 17:38.
9 Kataströnnumi - to strew, scatter, spread out. The wilderness was strewn with corpses.
10 Tupoi - example or object lessons to us in 1 Pet. 5:3. They are
11 They grew tired of the manna & desired meat. The warning against illicit desires was especially relevant to the Corinthians.
12 Israel imitated the pagan festivals of heathen. The Corinthians were in danger of doing likewise by the exercise of their "liberty" Cp. Ch. 8
13. 23,000 = plague, 1000 by execution. Cp Num 25:4,9
14 Ekpeirazo - an intensive form of peirazo. - Test to the uttermost, to challenge. Israel did this by complaining of the monotony. Corinthians likewise, but justified their conduct on some liberty. Israel "loathed this light bread" - Corinth rejected a worldly wisdom - Cp Ch. 1:17
15 Against Moses Num 14:2; 16:3 (Korah) et Corinthians against Paul
16 The Destroying angel Cp Exod. 12:13 Num. 14:37. 16:30. 25:8. 26:10
17 Nouthesia - admonishing - in mind. - the training by word Cp Eph. 6:4
18 The final dispensation when Gospel preached to Gentiles. Rom. 11:25. 15:11 14
19 Common, human from patrons. and not as powerful as the means available to resist Ch. 14 NOTE. There may have been a tendency to exaggerate the temptations of Corinth.
20. Ekbasis with def. "The way out." Used for mountain pass. Picture = group trapped in mountain pass. A pass discovered & they escape to safety. The pass. John 14:6. 1 Cor. 1:24. Heb. 13:7
21 Pheugo (Eng fugitive) present imperative continue to flee
22 Aroid Ch. 8:10. = worship of self Col. 3:5.

THE TEST OF TRUE COMMUNION: NOT

25 Makellon - meat market - from Latin macellum.
Thus - 1 Tim. 4:4. The normal Jewish thanks before partaking.
26 Boulomai - To purpose after deliberation & consideration of the circumstances. The word would suggest that in general it would be best to avoid such occasions if possible.
43. Fellow guest?? Perhaps a weak brother also present??

2 Corinthians 2:11 Ch. 7:2 Ch. 11:3 Ch. 12:17 Ch. 12:18

ALL MEN DEFINED Ch 9:19-22.

Jews - under the law. i.e under its domination or curse as debtor Gal 5:3.
Gentiles - Without Law - but cured by it without hope
Faithful - Not under domination of law, but fulfilling it in Christ.
Weak - Need strengthening in faith.

WHAT IS EXPEDIENT UNTO EDIFICATION? 15-11:1.

23. Phronimos - prudent, sensible, practically wise. Diff word in Ch. 3:10. An appeal to common sense. Cp Ch. 11:13.
24 Cp Ps. 116:13 The 3rd Cup of Passover was given that name: Kom Habberakah. Blessing - Eulogia. to speak well of. We bless it by acknowledging its value & thanking the Giver.

20 Diag. "Because there is one loaf, we the many are one body."
27 The act of partaking unites us as one. Metechontwn - to partake of, share in.
28 Thus identifying himself with the covenant people.
29 Koinonoi - communion Cp v. 16. The altar rep. Christ. Heb. 13:10. As such they could not sacrifice to idols.
30. He has said it is nothing. Ch. 8:4.
31 Allo - On the contrary.
32 The meat offered to idols was not the important thing it was participation in the worship which could result. 1 Cor. 8:10.
33. It is a moral impossibility.
34 The Altar of Yahweh. Mal 1:7.
35. By associating with idolatry. Cp. Deut. 32:21.
36 Dare we with impunity kindle His anger against us? This answers the question as to whether they should be attending idol feasts. Ch. 8:10.

B Directions About Eating & Offerings. v. 23 - 11:1.

37 He restates the general principle that should motivate us. Ch. 6:12 Cp 8:9. Notes
38. Oikodomeo - (oikos, a home + demo, akin to build) thus to build a house. Love will build the house. Ch 8:1. Others destroy. Ch 3:17. to build a house in which Yahweh does not dwell. Ch. 8:10.
39 The principle of divine love Mat. 7:12. upon which founded then the house will be securely built. Mt. 7:24-27.
40 Makellon - meat market - from Latin macellum.
41 Thus - 1 Tim. 4:4. The normal Jewish thanks before partaking.
42 Boulomai - To purpose after deliberation & consideration of the circumstances. The word would suggest that in general it would be best to avoid such occasions if possible.
43. Fellow guest?? Perhaps a weak brother also present??

CUSTOM GOVERNS INSTRUCTION — Generally speaking, among the Greeks only slaves were covered, & the uncovered head signified freedom! Cp v.4. The Romans reversed this & were accustomed to pray with heads covered. Cp also the Jews. Paul was writing to Greeks & instructed that custom should be retained in the light of its significance. In short, custom should not be flouted.

THE UNCOVERED WOMAN — Paul's allusion seems to be to the trial of jealousy Num 5:18.

MEMORIAL - of what? Cp Deut. 16:3

POWER: Not in the primary sense of liberty or permission, but authority or power. Used here as the symbol of power. The covering on the head a signed her husband's authority

44 The fact that others think we are doing wrong is no proof that we are to doing. If in Christ we must set out to please.
45 By divine favor. 1 Tim. 4:3.
46 Paul thus acknowledges the strength of the case set forth by "the strong" whilst appealing for some concession to the scruples of the "weak." This is also the stand he adopts in Rom. 14, 15. He would give every consideration to the scruples of the weak but would suffer neither the views of strong or weak to develop into tyranny
47 This is a rule that would govern all things, even those regarding which Paul cannot speak. Cp 1 Pet. 4:11.
48 Proskomma - obstacle, a stumbling block. Paul is referring to minor things, as indicated by the context.
49 Areskō - Endeavor to please by rendering service, sometimes to personal disadvantage Cp Rom. 15:1. Thus unselfish service. Cp 1 Cor. 10:33 = "those who have proved themselves of use to the Commonwealth" - see Vine.

CHAPTER 11.

5 REGARDING SISTERS IN THE ECCLESIA 2-16.

1 They still acknowledged his authority in instruction.
2 Paradosis - a handing down or on - Vine. Tradition in the sense of teaching. They may have misinterpreted and misapplied teaching at Gal. 3:28 as implying the absolute equality of the sexes. Position of man Eph. 5:23. Subordinate position of women 1 Cor. 11:3, 7, 8, 9. See opp.
3 The Jews cover the head with the Tallith. Greeks did not except they be slaves. The Christian was free Jn 8:32 a son. Gal 4:7. The uncovered head = mourning 2 Sam. 15:30. Isa. 20:2. Micah 3:7. Christ's shame removed Phil. 4:19. See below.
Christ who had made them free.
There was opportunity for this outside the official functions of the Ecclesia when this was prohibited. Ch. 14:34-36. Verse 17 commences discussion of Ecclesial activities: "When YE be come together." Outside of that there was time for instruction 2 Tim. 1:5. Tit. 1:4. Acts 15:20-26. See opp p. 231
7 RV. unveiled. - the sign of authority v.10 rejected. It thus suggested an act of defiance & rebellion to the husband. Adulteresses were unveiled Cp Num. 5:18.
8 Long hair is a glory to a woman v.15. given her by the Creator. - indicative of her separateness to her husband Num. 6:5 but in flouting this, the women were saying that though not in subjection to their husbands, & therefore should be shaven.
9 In token that the Nazarite had broken his vow Num 6:9.
10 He should maintain his status as head.
11 Cp "likeness." The man given the ability to reflect the attributes of God & so exercise authority over the other creation, though remaining subject to God.

own, but of the other: for why
is [b] my liberty judged of another
man's conscience?
30 For if I by [2] grace be a partaker, why am I evil spoken
of for that for which I give
thanks?
31 [c] Whether therefore ye eat,
or drink, or whatsoever ye do,
do all to the glory of God.
32 [d] Give none offence, neither
to the Jews, nor to the [e] Gentiles,
nor to [f] the church of God:
33 Even as [g] I please all *men*
in all *things*, not seeking mine
own profit, but the *profit* of
many, that they may be [h] saved.
The great governing factor of personal edification.

CHAPTER 11.

1 Of covering the head in prayer. 23 Of the Lord's supper.

BE ye followers of me, even
as I also *am* of Christ. Cp Phil. 3:17.
2 Now [i] I praise you, brethren,
that ye remember me in all
things, and keep the [k] ordinances, as I delivered *them* to
you.
3 But I would have you know,
that [l] the head of every man is
Christ; and [m] the head of the
woman *is* the man; and [n] the
head of Christ *is* God.
4 Every man praying or [o] prophesying, having *his* head covered, dishonoureth his head.
5 But every woman that prayeth or [p] prophesieth with *her*
head [q] uncovered [r] dishonoureth
her head: for that is even all
one [s] as if she were shaven.
6 For if the woman be not
covered, let her also be shorn:
but if it be a shame for a
woman to be shorn or shaven,
let her be covered.
7 For a man indeed ought not
to cover *his* head, forasmuch
as he is the [t] image and [u] glory
of God: but the woman is the
glory of the man.
8 For the man is not of the
woman; but [v] the woman of
the man.
9 Neither was the man created
for the woman; but [w] the woman
for the man. RV: a sign of authority.
10 For this cause ought the
woman to have [x] power on her
head because of [y] the angels.
11 Nevertheless [z] neither is the
man without [a] the woman,
neither the woman without the
man, [b] in the Lord.
12 For as the woman *is* of the
man, even so *is* the man also by
the woman; but [c] all things of
God.
13 Judge in yourselves: is it
comely that a woman pray unto
God uncovered?
14 Doth not even nature itself
teach you, that, if a man have
long hair, it is a shame unto him?
15 But if a woman have long
hair, it is a glory to her: for her
hair is given her for a [d] covering.
16 But if any man seem to be
contentious, [e] we have no such
custom, neither [f] the churches
of God.
17 Now in this that I declare
unto you I praise you not, that
ye come together not for the
better, but for the worse.
18 For first of all, when ye
come together in the church,
[g] I hear that there be [h] divisions
among you; and I partly believe it.
19 For [i] there must be also
[k] heresies among you, that they
which are approved may be
made manifest among you.
20 When ye come together
therefore into one place, [l] this
is not to eat the Lord's supper.
21 For in eating every one
taketh before *other* his own
supper: and one is hungry,
and [m] another is drunken.
22 What? have ye not houses
to eat and to drink in? or de-
spise ye [n] the church of God,
and shame [o] them that have
not? What shall I say to you?
shall I praise you in this? I
praise you not.
23 For [p] I have received of the
Lord that which also I delivered

[a] Gen. 2. 18.	[k] Cp. Gal. 3. 28.
[b] ch. 9. 1, 19.	[l] Col. 3. 17.
[2] Or, thanksgiving.	[m] 1 Pet. 4. 11.
[c] i.e. a covering, in sign that she is under the power of her husband.	[n] ch. 7. 39.
[d] Eccles. 5. 6. Mat. 18. 10.	[o] Rom. 14. 13.
	[p] 2 Cor. 6. 3.
	[q] Gr. Greeks.
	[r] ch. 8. 6.
	[s] Acts 20. 28. Gal. 1. 13. 1 Tim. 3. 5. 15.
	[t] Cp. ch. 11. 16.
	[u] Rom. 15. 2.
	[v] Rom. 11. 14.
	[w] ch. 4. 16.
	[x] Or, veil.
	[y] Cp. ver. 17, 22.
	[z] ch. 4. 17. Gal. 1. 22. 1 Thes. 2. 14. Cp. ver. 22. See below
	[a] Or, traditions. 2 Thes. 2. 15 & 3. 6.
	[b] Eph. 1. 22 & 5. 23. Col. 1. 18.
	[c] Gen. 3. 16.
	[d] John 14. 28. Phil. 2. 7-9.
	[e] ch. 3. 3.
	[f] Or, schisms.
	[g] ch. 12. 10, 28. Acts 19. 6. Gal. 5. 20. 1 Thes. 5. 20.
	[h] Mat. 18. 7. Luke 17. 1. Acts 20. 30. 1 Tim. 4. 1, 2. 2 Pet. 2. 1, 2.
	[i] Or, sects. Acts 5. 17 & 15. 5 & 24. 5, 14.
	[k] Luke 2. 36. Acts 21. 9.
	[l] Cp. Num. 5. 18.
	[m] Deut. 21. 12.
	[n] Or, ye cannot eat.
	[o] Cp. 2 Pet. 2. 13. Jude 12.
	[p] Gen. 1. 26.
	[q] ch. 10. 32.
	[r] Or, Did I, them that are poor?
	[s] Gen. 2. 21-23. 2 Cor. 12. 4
	[t] ch. 15. 3. Gal. 1. 12. Cp. Acts 22. 14.

V.2 "having his head covered" is lit. "having (something) down the head." Different word in v.5. Gr KATA

UNCOVERED = AKATAKALUPTOS = Unveiled, a - not kata - down kalupto - to conceal or hide. V.5.
KATAKUPTO - To cover wholly. V.6. V.7.
-cover.
PERIBOLAION - Something thrown around one like a mantel. v.15.

"Or is filled to the full; for the word 'methuein' does not necessarily mean drunken" - Dwg.
10 It would be better to eat at home than to meet as an Ecclesia in such fashion.
V.17. "Declare" - PARANGELLO - To level an authoritative charge. A situation has arisen which he commands them to straighten out.
V.19. Dei gar kai. - "For it behoves indeed" Dei - To bind, to tie, to knit - thus suggesting the inevitable result.
V.26. "Shew the Lord's death." The same word is rendered "preach" 1 Cor. 9:14. Phil. 1:16. Col. 1:28.

"IN REMEMBRANCE" N
n. of mind. LXX Lev. 24
THE LORD'S DEATH
25 In such a way as
As a shepherd he le
10 Artos - Used for bread
food of any kind Mt.
2 Cor. 9:10 a unleav-
ened bread. Artos of the
presence (Prothesis)
Mt 12:4 Mk 2:26 Heb 9:2
affliction Deut. 16:3.
Cp Lam. 5:6-8. Jhn.
6:32-35. 48-63.
12 RV omit. See also Diag.
CB. Cp Jhn 19:36.
12a. Durative present tense
denotes indefinite repetition
- Do again & again.
12b His life poured out in
dedication ensured his
resurrection to life eter-
nal Rom 4:25
13 To the HAGIA DAH - the
explanation beginning with
the mention of the veil in
the next
member. P. 236
Katangellō = To pro-
claim (Vine) To bring
it home to one (Bull).
14 No specific day set
aside, though met
regularly for this purpose
Heb 10:25. Cp Acts 20:7.
1 Cor 16:2.
15 So we look forward
as well as back.
16 Anaxiōs - In an
improper manner
treating it as some-
thing Common and
not apprehending the
solemn, symbolic im-
port.
17 Enoches. Held in,
bound by, liable to
a charge or action at
Law. Heb 10:29-31. 6:6
18 Dokimazō (RV-
prove). To pro
by test with the
fact of approving
metals - by fire
other things - by use
So a person must
prove himself by me
al examination and
acknowledgment of
need of Christ.
19 Dia Krinomai To se
arate
Dia = through. Krino =
distinguish. Thus to
discriminate by sep
ing through to its
significance. Both
setting apart. If
If he be not setting
apart the body "an
Comments: When
setting apart ourse
apart as consecrat
persons we partak
of the one sacred
loaf - the feast is
to be well kept."
20 Because they d
discern the sepa
ness that partaking
the elements dem
21 Both: "And not a f
are falling asleep
22 Diakrino Mt 16:
"If, however, we
been setting ourselv
apart."
25 Krino - To sepa
Then make a d
Dia

"IN REMEMBRANCE" Anamnēsis of me = My Memorial. Not a mere recalling to mind, but an awakening of mind. LXX Lev. 24:7. Num. 10:10. Ps. 38 70 Titles. See O.T. p. 100

THE LORD'S DEATH He died "unto sin" Rom. 6:10, revealing in life the righteousness of God. Rom. 5:25 In such a way as to ensure his resurrection Jhn 10:17. As a shepherd he led the way for us Rom 6:4 7 Col 5:24. 1 Pet 2:21.

UNWORTHILY V.27. Refers to the drawing up of weights, thus of unequal weight. An unbalanced life in which the solemnity of the act of communion is not equally balanced in action. Let the old leaven be removed 1 Cor. 5:8.

EAT OR DRINK V.28. It is possible to do either in a wrong spirit without a proper discernment.

CHARISMA: A Gift of Grace. Divine helps. Human aids Rom. 3:27. Natural endowments 1 Pet. 4:10, 11. The strength of self control 1 Cor. 7:7. Divine help in need 2 Cor. 1:11 Endowment upon believers of H.S. power. 1 Cor. 12:4, 7, 28, 30, 31. 1 Tim. 4:14. 2 Tim. 1:6. For Spiritual Gifts see CHAPTER 12

10 Artos – Used for bread food of any kind Mt. 6:11. 2 Cor. 9:10 a unleavened bread. Artos of the presence (prothesis) Mt. 12:4 Mk 2:26. Heb. 9:2 of affliction Deut. 16:3. 1 Cor. 5:6-8. Jhn. 6:22-35. 48-63.

11 RV omit. See also Diag. Cp John 19:36.

12A. Durative present tense denotes indefinite repetition – Go again & again.

12B His life poured out in dedication ensured his resurrection to life eternal Rom. 4:25.

13 Cp the HAGGADAH - the explanation beginning with the question of the youngest member. p. 236

14 Katangello = To proclaim (Vine) To bring it home to one (Bull). No specific day set aside, though met regularly for this purpose Heb 10:25. Cp Acts 20:7. 1 Cor 16:2.

15 So we look forward as well as back.

16 Anaxiōs – In an improper manner treating it as something common and not apprehending the solemn, symbolic import.

17 Enochos. Held in, bound by, liable to a charge or action at Law. Heb 10:29 31. 6:6

18 Dokimazō (KJV = prove). To prove by test with the object of approving. Of metals – by fire; of other things – by use. So a person must prove himself by mental examination and acknowledgement of need of Christ.

19 Dei Krinon = To separate, [illegible]. Dia = through. Krino = to distinguish. The word = discriminate by seeing through to the significance. Roth: "setting apart." "If he be not setting apart the body" and comments: "When setting apart ourselves apart as consecrated persons we partake of the one sacred loaf – the feast is likely to be well kept."

20 Because they do not discern the separateness that pertaining of the elements demands.

21 Roth: "And not a few are falling asleep"

22 Diakrino Mtt 14 Roth: "If, however, we had been setting ourselves apart."

23 Krino – To separate Then make a decision

24 Raul had done so on their conduct, but any body can do so by meditating their conduct in the light of Christ's offering. – Krino.

25 KJV. "Wait" Ekdechomai (EK – from. dechomai – to receive) To receive from another. "follow another" "come next." (Bull). Thus to humble oneself. Cf. V.21.

26 Come together for the solemn purpose of Memorial – not for social gratification.

27 Other details relating to this theme.

CHARISMA (cont.). Forgiveness of sins unto justification by faith, Rom. 6:17-18. Eternal life Rom. 6:23. Though unmerited it is [illegible]

The Lord's supper. I. CORINTHIANS 12. Of spiritual gifts.

unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: 24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many *are* weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER 12.

1 Spiritual gifts 4 are divers, 7 yet all given for our profit. 8 Their great diversity. 27 Of Christ's body.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these, dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the self same Spirit, dividing to every man severally as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am

To ver. 25. Mat. 26. 26-28. Mark 14. 22-24. Luke 22. 19, 20.
a Eph. 2. 11. 1 Pet. 4. 3.
b Ps. 115. 5.
c Acts 20. 7.
d Mark 9. 37. 1 John 4. 2.
Or, for a remembrance.
Or, anathema.
f Mat. 16. 17. John 15. 26. ch. 7. 7. Rom. 12. 4-6. Heb. 2. 4. 1 Pet. 4. 10.
g Eph. 4. 4-6.
h Rom. 12. 7.
i Or, ministeries.
j Or, shew ye.
k Mat. 16. 27. John 14. 3.
l Eph. 1. 23. Col. 3. 11.
m Cp. Num. 9. 10, 13.
n Rom. 12. 6-8. 1 Pet. 4. 10.
o Cp. John 13. 27.
p John 6. 51, 53-56.
q 2 Cor. 13. 5. Gal. 6. 4. 1 John 3. 20.
r Eph. 1. 17. Col. 1. 9.
s 2 Cor. 8. 7. 2 Pet. 1. 5.
t ch. 13. 2.
u Acts 28. 8.
Or, Krima judgement.
x Acts 2. 18.
y Cp. John 5. 14.
z Rom. 14. 1.
a Mat. 27. 52.
b ver. 28, 30.
c Ps. 32. 5.
d ch. 14. 26.
e Heb. 12. 7-10.
f ver. 4.
g 2 Cor. 10. 13.
h John 3. 8. Heb. 2. 4.
i Rom. 12. 4.
k ver. 21.
l ver. 27.
m Acts 10. 35.
n ch. 4. 19.
o Gal. 3. 28. Col. 3. 11.
Gr. Greeks.
q Cp. John 6. 63.
r ver. 4, 11.
s ch. 14. 1.

CHAPTER 12

7 CONCERNING SPIRIT GIFTS. V.1 – Ch. 14:40

1 UNITY IN DIVERSITY Vv 1-31

A DIVERSITY OF GIFTS BUT ONE SPIRIT Vv.1-11

1 Apagomenoi – being led away RV: "were led."
2 They were speechless and their followers were similar when it came to saving truth.
3 They eagerly followed after this worship.
4 The basis for the possession of the H.S. gifts is an acknowledgment of truth.
5 En – In the sphere of; in union with:
c There were Jews (and no doubt Gentiles) who claimed supernatural powers & who evidently probably claimed this doctrine probably on the basis of Deut. 13:2-3. For the claim to have spirit power Cp Mt 19:28. Mt. 12:27; Mk. 9:38.
7 That would involve the thing concerning "the name of Jesus" – i.e. resurrection, ascension, return etc.
8 en In union with. Cp John 14. Eph. 4:17. 1 John 5:6.
9 Diaireis = Act of dividing into parts, distribution – Bull. The word occurs in Vv 4, 5, 6.
10 Charismaton – a gift of grace. Rend "free gift" Rom. 5:15, 16.
11 Diaireonion – Services Vv 4, 6 = the means: Gracious gifts. V.5 = Purpose: Benefit others. V.6 = Power: Spiritually energising.
12 Energeo = in Workings.
God is supreme in all this labor. Eph. 1:23. 1 Cor. 15:28.
14 Diag "for the benefit of all." Each contributed something for the general good.
15 Logos sophias. Expression of wisdom. – Divine manifestation in Christ Ch. 1:20. The ability to expound this to others was the great gift enumerated.
16 Logos gnosis. Expression of Knowledge. The basic principle providing the foundation for wisdom.
17 Kata with accusative = according to, in reference to, some standards of comparison stated or implied." Bull. Thus there was revealed the essential doctrines required.
18 cont. Also the ability to apply this in a practical way to edify Eph. 5:15-17. Jas. 3:13. 16-18 other men's lives.
18 b. Not Rom. 16:17 but 1 Cor. 12:2. cg. 12:17; 14:20.
17 Charismata – Gracious gift.
18 Energemata dunameon – Diag. "Operations of mighty works." The outstanding Biblical term to denote miracle – claimed by Simon Acts 8:9-11. Note 8:13.
19 Both foretelling Acts 11:27-28; 21:10 & forth telling the will of God 1 Cor. 14:3. Cp Eph. 2:20.
20 The ability to detect error. 1 Thes. 5:21.
21 Diairoun. Dividing into parts & distributing.

B DIVERSITY OF MEMBERS BUT ONE BODY. 1 Cor. 12.

22
23 En. The revelation of the truth is a work of the Spirit – Heb. 10:15; 9:8; 2 Tim. 1:14

Many texts omit. The Spirit = the living water of life John 6:63; 7:37; 4:10-14

THE NINE SPIRIT GIFTS

- Two involving intellect
  - Expression of Wisdom
  - Expression of Knowledge
- Five involving faith
  - Faith to shift mountains } Deeds
  - Healing
  - Miracles
  - Prophecy } Truth
  - Discerning of spirits
- Two involving the tongues
  - Tongues } do not complete
  - Interpretation

not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER 13

1 All gifts, how excellent soever, are nothing worth without charity. 4 The praises thereof.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

---

a Rom. 12. 8. 1 Tim. 5. 17. Tit. 1. 5. Heb. 13. 17, 24. 1 Pet. 5. 1-3.
2 Or, *kinds.* ver. 10. ch. 14. 10. Mat. 17. 21.
3 Or, *powers.* ver. 10, 28.
b ver. 10.
c ch. 14. 1, 39. 2 Cor. 11. 2. Gal. 4. 17, 18. James 4. 2. Rev. 3. 19.
d ch. 3. 5. Rom. 12. 3.
e Acts 2. 18. Cp. Mat. 7. 22. ch. 12. 8.
f ch. 12. 9.
g Mat. 27. 20.
4 Or, *but on!* Mat. 27. 28.
h Rev. 16. 15.
i 2 Cor. 6. 6. Gal. 5. 22. Col. 3. 12.
5 Or, *is not rash.*
k ch. 4. 6.
l ch. 10. 24.
m Cp. Acts 15. 39.
n ver. 11. 2 Cor. 5. 19.
6 Or, *division.* ch. 1. 10.
o Rom. 1. 32.
7 Or, *with the truth.*
p 2 John 1, 2, 4.
q ch. 9. 12.
r Rom. 12. 15.
s Acts 19. 6.
t ver. 10, 11. ch. 2. 6 & 15. 24, 26. Rom. 3. 31. 2 Cor. 3. 7, 11, 13, 14. Gal. 3. 17 & 5. 4, 21. 2 Tim. 1. 10.
u ch. 10. 17. Rom. 12. 5. Eph. 1. 23 & 3. 6 & 4. 12. Col. 1. 24.
v ch. 14. 39.
w Eph. 5. 39.
x ch. 8. 2.
y ver. 10, 12. ch. 12. 27.
z ver. 29. Eph. 4. 11.
a Eph. 2. 20 & 3. 5.
b ver. 10, 29.

PAUL'S PSALM OF LOVE

"Here we may read what Paul said about Paul. Only a man in whose heart the Spirit has kindled a faith like Paul's could evidence a love like Paul's. Paul's own heart lies open before us in this chapter. Here is the motive power, faith working through love, that sent him over land and sea to preach to others the unsearchable riches of Christ. Here is the inner power that sustained him amid all the labors, burdens, trials, sufferings, persecutions. Here is what made him rise superior to hunger & hardship, false friends & bitter foes, bodily infirmity & dangers of death. We cannot understand this mighty love as we understand his faith & the fruit of Christian love. He was what he was because of it." -Anderson Jenkin

What if the foot, ordained the dust to tread,
Or hand, to toil, aspired to be the head?
What if the head, the eye, or ear repined
To serve mere engines to the ruling mind?
Just as absurd for any part to claim
To be another in this general frame.
Just as absurd to mourn the task or pain,
The great directing Mind of all ordains.

All are but parts of one united body to raise
Designed to reflect to the Greatest praise

PAUL'S DESCRIPTION OF LOVE 238

"Paul does not describe love to us in the role of performing great, wonderful and astounding deeds; he prefers to show us how the inner heart of love looks when it is placed among sinful men & weak & needy brethren. He does not picture love in ideal surroundings of friendship & affection where each individual embraces & kisses each other, but in the hard surrounding of a bad world & a faulty ecclesia where distressing experiences bring out the negative & positive power & value of love" -Jenski, amend.

THE MIRROR. The Diaglott aligns this with transparent substances including ill-prepared glass which were then used for windows & through which objects could be seen but obscurely. But the Greek does imply mirror, suggesting that Yahweh's revelation then only revealed in a reflected manner through those who had the Spirit gifts, as suggested in Num.12:6-8. At this stage only Thessalonians & perhaps Galatians written, "through the Spirit given to bring "all to remembrance" Jhn 14:26. & in the Apocalypse & speaking "face to face" as in Num. 12:8 In the completed N.T. Yahweh and His Son speaks to us face to face and through its meanderings leads us to maturity.

Prophecy preferred **I. CORINTHIANS 14.** *to gift of tongues.*

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER 14.

1 Prophecy is commended, 2 and preferred before speaking with tongues, &c.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by my *voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that

239 tongues? They would not! Isa 28:12. -and Paul's quote. The antitype in Corinth would have the same effect. As the presence of the Assyrian tongue in Judah had no effect upon the unbelievers there; so chattering in foreign languages would not turn unbelievers to Christ in Corinth. It would only cause them to scoff, as they could not understand.

In Corinth use the vernacular. Otherwise to unbelievers it would constitute a sign with negative result as in the case of Isaiah — a sign "which is spoken against" Luke 2:34.

v.1 ● EDIFICATION - OIKODOME - The act of building (esp. a home). fig. to promote spiritual growth. ● EXHORTATION: Paraklesis - a calling to one's side, thus mutual help & encouragement ● COMFORT: Paramuthia (para - near; muthos - speech) - to speak with a. tenderness & understanding

22 Teleion - neuter. Diag. "the perfect thing." Jfg. "having reached the end (Telos) finished, complete etc. "referring to the complete revelation of God's will & ways, whether in the completed Scriptures (Vine) or the hereafter" Ca Rev 22:18-19.

23. The things of the child - Greek There must be development in spiritual things. Note the gradual development of the child: speaking understood, reasoned.

24 Dia with the genitive = through, through means of

25 Esoptron A mirror.

26. en ainigmati - "in an enigma. A late verb ainissomai, to hint obscurely (Vine). G LXX Num 12:8

27. A clear revelation such as Moses received. Num 12:8. This received through the antitypical Moses. Rev. 1:1-3

28 Ginosko John 17:3. For use of word. 1 John 2:11

29 Epignosko - fully know. As he shall fully know as he was fully known, when Christ took knowledge of him at his conversion. Ga 4:9. 1 Cor 13:12. Gal 4:19.

CHAPTER 14

3 THE GREATER GIFT IS PROPHECY. vv 1-22

A IT EDIFIES THE ECCLESIA vv 1-22

1 Dioko - pursue. Diag "follow ardently" Freq used by Paul Rom 9:30-31 11:7, 14-19 1 Thess 4:5 1 Tim 6:11. 2 Tim 2:22 Heb 12:14.

2 Zeloute - be zealous toward. RV "desire earnestly." Paul would not deprecate the value of the gift. Ga Ch 12:31.

3 By using the gift merely to demonstrate it (the Corinthians considered it the greatest gift). Perhaps they spoke in Hebrew in an endeavor to emphasize the full beauty of that sacred language.

4 No definite article in Greek. The reference is to the speaker's own spirit NIV.

5 The speaking in tongues referred to seems to have been limited to such functions as prayer, singing, blessing, giving thanks etc. Not an address as in the case of "prophesying."

6 It could be that the gift gave one a sound understanding of the beauty & meaning of pure Hebrew which would assist in better worship Leph 3:9 but the use of the gift in that way would be justified only if the words were correctly interpreted.

7 "unless I shall speak to you intelligibly" - Diag. but supplying the ellipsis.

8 Grape truth direct from God

9 Didache - Teaching, or instruction in divine truth. These were all aspects of the spirit-gifts.

10 The melody degenerates into a series of discordant and irritating chords.

11 The exhortation loses its power & meaning in the foreign tongue - Even in Hebrew.

12 Zeteite - neuter. Diag. "the perfect thing." Jfg. "having reached the end (Telos) finished, complete etc. "referring to the complete revelation of God's will & ways, whether in the completed Scriptures (Vine) or the hereafter" Ca Rev 22:18-19.

13 Kybernesis - "the activity of the steersman of a ship, the man who pilots his vessel through the dangers & shoals & brings her safely to port."

14 Pneuma - spirit. RV. "Desire earnestly. Apparently it was possible to grieve the Holy Spirit to higher gifts. Mt. 17:19-21. Ga 5:22. 1 Jn 1:5.

15 Kai - Conjunction uniting thoughts, not contrasting. Whatever gifts we have this is the way to use them.

CHAPTER 13

GIFTS ARE VALUELESS WITHOUT LOVE vv 1-3

THE ABSOLUTE NECESSITY OF LOVE vv 1-3

Complete inspiration. Echeo - booming sound for roaring seas Mk 2:1-25.

RV. Clanging - an orchestra, discordant noise without Love.

Musterion secrets Rom 16:25. 1 Cor 12:8 - Word of wisdom. All one word - pseudonizo. - to delude with mouthfuls. Extreme personal sacrifice Dan 3:

Notice the gradation. The absence of love destroys first gift vv 1. then the possessor v 2. then service to God

3. THE MORAL EXCELLENCY OF LOVE vv 4-7.

Paul first considers absence of love vv 1-3, now its presence vv 4-7. Instead of a definition, he provides a description. Love is a divine attribute stemming from God. 1 John 4:7 Negative & positive Divine attributes. Ex 34:6 Lu 6:35. Long suffering does not permit actions of meanness, slothfulness, or ignorance to arouse resentment and anger they deserve. Zeloo - moved with jealousy (Vine). Fanatical zeal. Note the development: a selfish zeal leads to bragging, & in turn, to conceit. This leads to unseemly bearing & conduct, to the seeking of persons' own pleasure & profit, to the thinking of ill in others & rejoicing in their fall. Conduct unworthy of Christ 1 Th 2:12 seeks the good of others Ph 2:3-4, 21

THE MANY FACES OF LOVE

PATIENT - Long suffering
THOUGHTFUL - Kind
CONTENTED - Envieth not v 4
HUMBLE - Does not brag, not puffed up with pride v 4.
DECOROUS - Not unseemly v 5.
UNSELFISH - Seeks not her own v 5.
CALM - Not provoked v 5
KINDLY IN JUDGMENT - Thinks no evil. v 5
PURE - Rejoices not in iniquity but in the Truth. v 6.
HELPFUL - Beareth all things v 7
TRUSTFUL - Believeth all things v 7
HOPEFUL - Hopeth all things v 7
ENDURING - Endureth all things v 7

13. Aphonos - without voice. Rend. "dumb" Ch 12:2.

14 But Ch. 13 has pointed to the need of more than the mere possession of gifts - even the use of them to the edification of the Ecclesia.

15 Pneumaton - spirits. 1 Jn 4:1-2 The desire of all was to teach Spirit truth & to that end they desired to use the various gifts Ga 4:9 but they are only of real value as they edify the Ecclesia.

16 Pray for this additional gift illustrating on how low a scale Paul placed the gift of tongues

17 Under such conditions as suggested in this chapter, the use of tongues seems to have been limited to prayer, singing, blessing & giving thanks etc & not formal expositions. Probably Hebrew was used as being more expressive & divine.

18 Now, With feeling & understanding he prays, but it is unprecedented use of others Ch 12:2.

19 Idiotes - a private person in contrast to an official; one unskilled, uneducated etc. Vine Paul's heart will, displayed 1 Thess. Ch Matt. 5:3; Luke 11:2 Acts 17:16; 18:25

"My spirit" "my understanding" NIV.

"your spirit" - NIV. If you seek to do that in a foreign tongue - how...

20 A pithy sentence of prayer & praise.

21 Katechesō - instruct

22 Phren - mind. The tendency to overvalue glossolaly - tongue speaking - indicated spiritual immaturity.

23. Kakia - badness in quality (Vine) Hence wickedness. They are called to be childlike Matt 18:3, 19:14 but never childish 1 Cor 13:11, 14:20.

24 Teleioi - fully mature. Diag To use a gift (tongues) so that it does not serve its real purpose is Kakia Wrong, to use it with a display of vanity is childish. The Corinthians were using it in such a way as to rebuff enquirers - which was wrong.

25 Paul is quoting from the Hebrew, but omitting words from Isa 28:12 and adding "saith the Lord..." He is quoting freely. Paul uses the first person "I will speak" instead of the third "will He speak" as in Hebrew.

In Isaiah, Yahweh threatened to send the Assyrians against Judah with their foreign barbarous tongue which would sound like stammering to them. They would not heed the appeal of the prophets, would they heed the message of those barbarous foreign

will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but [c] prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face [h] he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the [x] prophets speak two or three, and let the other [z] judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of [w] confusion, but of peace, as [h] in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but [b] they are commanded to be under obedience, as also saith [d] the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done [i] decently and in order.

CHAPTER 15.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection. 35 The manner thereof.

MOREOVER, brethren, I declare unto you [g] the gospel [r] which I preached unto you, which also ye have received, and [s] wherein ye stand;

2 By which also ye are saved, if ye keep in memory [t] what I preached unto you, [u] unless ye have believed in vain.

3 For [v] I delivered unto you first of all that which I also received, how that Christ died [a] for our sins [b] according to the scriptures;

4 And that he was buried, and that he rose again the third day [c] according to the scriptures:

5 And that [e] he was seen of [f] Cephas, then [o] of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater

[c] 1 Tim. 2. 11, 12.

[b] Deut. 4. 12. Construction as 1 Tim. 4. 3. Cp. ch. 7. 19.

[c] ch. 11. 4.

[d] Gen. 3. 16.

[e] Cp. Acts 2. 13.

[f] 2 Cor. 10. 7. 1 John 4. 6.

[g] ch. 2. 15.

[h] Cp. Mat. 5. 16.

[i] ch. 12. 31.

[k] Is. 45. 14. Zech. 8. 23.

[l] Rom. 13. 13.

[m] Eph. 5. 19.

[n] Ver. 6.

[o] ch. 12. 10.

[p] Rom. 14. 19. 2 Cor. 12. 19 & 13. 10. Eph. 4. 12. Cp. ch. 12. 7.

[q] Rom. 2. 16.

[r] ch. 3. 6. ch. 16. 13. Rom. 5. 2. 2 Cor. 1. 24. 1 Pet. 5. 12.

[s] ch. 1. 18. Rom. 1. 16.

[t] Or, *Hold fast.* ch. 11. 2. Heb. 3. 6.

[u] Gr. *by what speech.* Mat. 25. 24.

[v] Gal. 3. 4.

[x] ver. 1, 16, 31, 32, 37. Acts 11. 27.

[y] ch. 11. 23.

[z] ch. 6. 5 & 11. 31 & 12. 10.

[a] Heb. 5. 1, 3. Cp. John 1. 29.

[b] Mat. 26. 24. Mark 9. 12. Acts 3. 18.

[c] Cp. 1 Thes. 5. 19, 20.

[d] Ps. 2. 7. Is. 53. 10. John 2. 22. Cp. Acts 2. 25. 1 Pet. 1. 11.

[e] Luke 24. 34.

[f] ch. 1. 12.

[g] Mark 16. 14. Acts 10. 41.

[h] Gr. *tumult,* or, *unquietness.*

[i] ch. 7. 17.

HIS COMING (Parousia) Signifies "presence" – "para" with, "ousia" being (from eimi, to be). Parousia, presence is opposite to apousia, absence. It also denoted presence in an official capacity. Moulton Milligan observe: "What, however, more especially concerns us in connection with the N.T usage of parousia is the quasi-technical force of the word from Ptolemaic times onwards to denote the "visit" of a King, Emperor, or other person in authority, the official character of the "visit" being further emphasised by the taxes or payments that were exacted to make preparations for it.

Papyri are cited to show that Christians were conversant with this use of the word.

part [a] remain unto this present, but some are [b] fallen asleep.

7 After that, he was seen of James; then of [c] all the apostles.

8 And [d] last of all [e] he was seen of me also, as of [2] one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because [k] I persecuted the church of God.

10 But [l] by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but [m] I laboured more abundantly than they all: [@] yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, [r] how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, [s] then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God [t] that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; [u] ye are yet in your sins.

18 Then they also which are [d] fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now [h] is Christ risen from the dead, *and* [k] become the firstfruits of them that slept.

21 For [w] since by man *came* death, [x] by man *came* also the resurrection of the dead.

22 For [@] as in Adam all [y] die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the [z] firstfruits; [a] afterward they that are Christ's [b] at his coming.

24 Then *cometh* the end, when he shall have delivered up [c] the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be [d] destroyed *is* death.

27 For [e] he hath put all things under his feet. But when [f] he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when [g] all things shall be subdued unto him, then [h] shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by [3] your rejoicing which I have in Christ Jesus our Lord, [@] I die daily.

32 If [i] after the manner of men [z] I have fought with beasts at [b] Ephesus, what advantageth it me, if the dead rise not? [c] let us eat and drink; for to morrow we die.

33 [d] Be not deceived: [e] evil communications corrupt good manners.

34 [f] Awake to righteousness, and sin not; for [g] some have not the knowledge of God: [4] I speak *this* to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, [5] that which

[a] John 21. 22.
[b] ver. 18, 20, 51. Mat. 27. 52.
[c] Luke 24. 50. Acts 1. 3, 4.
[d] Co. Mat. 20. 6.
[e] ch. 9. 1. Acts 9. 3, 17.
[f] 1 Thes. 4. 16.
[2] Or, *an abortive.* Num. 12. 12.
[g] 1 Thes. 2. 19.
[A] Eph. 3. 8.
[i] Dan. 7. 14, 27.
[k] Acts 8. 3. Gal. 1. 13.
[l] Rom. 1. 5.
[m] 2 Cor. 11. 23 & 12. 11. Col. 1. 29.
[n] ch. 13. 8. 2 Tim. 1. 10. Rev. 20. 14 & 21. 4.
[o] Mat. 10. 20. Co. ch. 2. 6. 2 Cor. 3. 5. Eph. 3. 7.
[p] Cited from Ps. 8. 6.
[q] Heb. 2. 6
[r] Cp. 2 Tim. 2. 18.
[s] Phil. 3. 21.
[t] ch. 11. 3.
[u] 1 Thes. 4. 14.
[v] Acts 2. 24.
[3] Some read, *our*. Cp. 1 Thes. 2. 19.
[w] Rom. 8. 36. 2 Cor. 4. 10.
[x] Or, to speak *after the manner of men.* ch. 9. 8.
[y] 2 Cor. 1. 8.
[z] Rom. 4. 25.
[a] Acts 18. 19.
[b] Eccles. 2. 24. Luke 12. 19. Cited from Is. 22. 13.
[c] ver. 6.
[d] ch. 6. 9. Gal. 5. 9. 2 Tim. 2. 17.
[e] Rom. 13. 11.
[f] 1 Pet. 1. 3.
[g] 1 Thes. 4. 5.
[h] John 13. 19. Acts 26. 23.
[i] ch. 4. 14 & 6. 5.
[k] Rom. 5. 12.
[l] John 11. 25. Co. Rom. 5. 14-18.
[m] John 12. 24.

what body (poio somati) do they come forth!" "The words are in the dative case, the sign of which is 'to' or 'for.' They are to come forth from their graves for something. Are they to retain the body emergent from the ground; or, is this to be changed into some other kind of body? As Paul put the inquiry, it was not to know "with what body," they came forth; but for what body," when the building shall be completed.

43. Not more as in Mt. 5:22. but aphron - unreasonable one. (a-no, phren - the mind).

20. That which is affirmable of Christ is affirmable of those truly "in him." They constitute the anointed - 2 Cor. 1:21.

21. Cp Lev 23:10.

22. Parousia See Note Mt. 24. See note above.

23. As the theme is Resurrection, this suggests the final raising of dead ones. Rev. 20:5 15.

24. It shall last forever Acts 1:7 Dan. 7:13. but in different manifestations. See below.

25. Arche - beginning. The chief place, prime authority.

26. Exousia - delegated authority.

29. Dunamis - Inherent ability, moral force. There is a gradation of thought, from the supreme rule, to the moral, inherent force, of Gentile power - all will be suppressed.

28. This commenced from his conquest of sin during his ministry. Mt. 11:27. 28:18

29. The Psalm says Yahweh will do this. He shall do it through Christ. Cp V 28

30. In aorist tense, stating the past fact, whereas "are put" is in the perfect indicating the effect continues indefinitely.

31. See Note opp. Gen 3.

32. Huper in Genitive. "On behalf of as though bending over to protect." Bull.

33. Kindunēo - face danger. Do "are we in danger."

34. Ne - A particle of adjuration "I solemnly declare." Diag. RV: "that glorying in you brethren" (See also Diag.). He refers to the success of his preaching in Corinth. He continued there 18 months blessed of God Acts 18:11. The preaching was conducted in the face of vigorous opposition and threats. Acts 15:9 16.

36. The very title used emphasises the resurrection. Mt. 23:37.

37. Not literally otherwise would be mentioned 2 Cor. 11. A metaphorical expression for some extreme danger as per 2 Tim 4:17.

38. These words found on lips of the sensual + hopeless as Semachemb approached Jerusalem.

39. Supposed to be a quotation from a Comedy by the Greek poet Menander. RV: "Evil companionships ..." Association with such will induce an imitation of their evil ways. This was the case in Jerusalem in the time of Hezekiah quoted v 32. Other quotations from Greek sources Acts 17:28 Tit. 1:12 Instead of allowing Divine truth to mould their manner of living, they permitted the false + insidious ideas of their associates to mislead them.

40. Eknepho - To return to one's senses from drunkenness, to become sober. They were intoxicated by false teaching + sectarian mistakes. RV: "Awake to soberness aright, righteously" "Sober up" act meetly. To shame them into right behaviour and attitude.

T From which they will awake Cp Mt. 9:24 Jn 11:11 1 Thes. 4:13 ff

8 This converting Paul's family. Cp Acts 1:14 1 Co. 9:5 Cp Nte John 7

9 At the time they received their commission to go forth. Acts 13:3-4.

10 Hōsperei - an adv. "as if were" But "as if were the abortion."

11 Ektroma, an abortion from Ek tithēmi - to miscarry. thus - a dead foetus. This was the greatest miracle of all - that he, a dead foetus, absolutely void of spiritual life, a vile thing spiritually, fit only to be burned out of sight + forgotten, should be honored among the Apostles. See 1 Tim 1:12-16, 2 Cor. 11:11. Eph 3:8. Gal. 1:13.

12 Though he knew that God had forgiven him for this 1 Tim. 1:13, he could never quite forgive himself Gal. 1:13.

13 2 Cor. 12:19.

THE LITERAL RESURRECTION OF BELIEVERS PROVED BY CHRIST'S RESURRECTION. V 12-19.

14 Teaching not credible + Ecclesially. See Note 15 Kenon - Empty. Because in a dead Christ. Rom. 4:25. 5:10.

16 Eutrekō - To discover easily "to find without seeking" - Bull.

17 Mataios - Void of result (Vine).

18 They suffered extreme privations + persecutions, we experience frustrations. It is only in the future we have hope 2 Cor 4:16 + 5:1.

THE ORDER OF THE RESURRECTION VV 20-28

19 As the wave sheaf the beginning of the harvest Lev 23:10 Cp also. 1 Cor 16:15 Rom. 11:16 Rev 14:14.

20 Dia with genitive. Through as proceeding from, by means of, denoting the instrument of an action. Bull.

21 He is dealing specifically with believers, even though this applies to all.

BAPTISED FOR THE DEAD. 241

Baptism is a symbol of suffering (Rom. 6:3) Luke 12:50.

Jesus was "baptised" or suffered for the "dead" Eph. 20:22-23. Mk 10:38-39.

The Apostles gave over to a life of sacrifice for others. 1 Cor 4:9. 1 Thess 3:3. 2 Cor 4:10 Phil. 2:10.

The "dead" Luke 9:60 Eph. 2:1

DELIVERING UP THE KINGDOM V. 24.

This implies the relinquishing of the mediatorship which will be rendered unnecessary by the abolition of death. Actually the throne will last forever Ps. 89; 29:36. 39. Luke 1:32.

---

4 THE FOLLY OF APOSTOLIC SACRIFICE IF THERE BE NO RESURRECTION VV 29-34.

5 HOW AND TO WHAT A BODY SHALL WE BE RAISED. V 35-49

There is no word for "with" in the original. Poios (what) = "what manner of." Sir. Thomas in Anacdotes p 197 renders: "And for

THE 6 (Number of Man) TRANSITION-FEATURES OF THE RESURRECTION

- Sown in Corruption; raised to Incorruption.
- Sown in Dishonor; raised to Glory.
- Sown in Weakness; raised to Power.
- Sown a Natural body; raised to a Spirit body
- Sown an Earthy body; raised to a Heavenly body
- Sown in Mortality; raised to Immortality.

The 7th principle: "flesh + blood cannot inherit the Kingdom of God."

The manner of *the resurrection.*

thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 [k] So also *is* the resurrection of the dead. It is sown in [l] corruption; it is raised in [m] incorruption: (En - in the sphere of)

43 [o] It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a [q] natural body, and there is a spiritual body.

45 And so it is written, [r] The first man Adam was made a living soul; [s] the last Adam *was made* [t] a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 [u] The first man *is* of the earth, earthy: the second man *is* [b] the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, [d] such *are* they also that are heavenly.

49 And [e] as we have borne the image of the earthy, [f] we shall also bear the image of the heavenly.

50 Now this I say, brethren, that [@] flesh and blood cannot inherit the kingdom of God; neither doth [b] corruption inherit incorruption.

51 Behold, I shew you a mystery; [@] We shall not all sleep, but [i] we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for [@] the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (dead + living at the coming)

53 For this corruptible must put on incorruption, and [@] this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [@] Death is swallowed up in victory. — Isa 25:8 Below

55 [@] O death, where *is* thy sting? O [@] grave, where *is* thy victory?

56 The sting of death *is* sin; and [m] the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us [p] the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

(Kopos - Toil resulting in weariness)

CHAPTER 16.

Duty of relieving the brethren, &c.

NOW concerning [n] the collection for [z] the saints, as I have given order to [i] the churches of Galatia, even so do ye.

2 Upon [@] the first *day* of the week let every one of you lay by him in store, [c] as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your [g] liberality unto Jerusalem.

(g race or favor)

4 perhaps during the visit of Acts 18:23 some time previously which perhaps formed the pattern for other appeals.

5 The aorist implies to do it at once. He had evidently made the appeal before 2 Cor. 8:10.

6 Diag. "let each of you lay something by itself, depositing as he may be prospered." The general collection was made each first-day.

7 Logia - collections. Same as V.1.

8 Gr. See Diag. interlinear: "Whomsoever ye approve, these will I send with letters..." Letters of introduction or commendation - Acts 18:27. Rom. 16:1. 2 Cor. 3:1.

---

1 Mat. 16. 17. Cp. John 3. 3, 5.
b ver. 42.
c 1 Thes. 4. 15, 17.
d Phil. 3. 21.
e ch. 12. 11.
f Mat. 24. 31. John 5. 25. 1 Thes. 4. 16. Cp. Zech. 9. 14.
g 2 Cor. 5. 4.
h Heb. 2. 14, 15. Rev. 20. 14 & 21. 4. Cited from Is. 25. 8.
i Cited generally from Hos. 13. 14.
k Dan. 12. 3. Mat. 13. 43.
l Or, hell. Mat. 11. 23 & 16. 18. Luke 10. 15 & 16. 23. Acts 2. 31. Rev. 1. 18.
m ver. 50. Rom. 8. 21. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. 4 & 2. 12, 19.
n Rom. 4. 15.
o ver. 50, 53, 54. Rom. 2. 7. 2 Tim. 1. 10. Cp. Eph. 6. 24.
p Phil. 3. 21. Col. 3. 4.
q Rom. 8. 37. 1 John 5. 4, 5.
r ch. 2. 14.
s Cited from Gen. 2. 7.
t Rom. 5. 14. John 5. 21 & 6. 33, 39, 40, 54, 57. Rom. 8. 2, 10, 11.
u Acts 24. 17.
v Rom. 12, 13.
w ch. 11. 26.
x John 3. 31.
y Acts 20. 7. Rev. 1. 10.
z John 3. 13.
a 2 Cor. 8. 3, 11.
b Phil. 3. 20, 21.
c Cp. Gen. 5. 3.
d Rom. 8. 29.
e Gr. kift. 2 Cor. 8. 4, 6, 19 & 9. 8.

THE ANALOGY OF THE FIRST AND SECOND ADAMS 44-49

THE CHANGE THAT MUST TAKE PLACE VV 50-54

THE CHALLENGE OF THE RESURRECTION VV 55-58

GENERAL MATTERS VV 1-24

ECCLESIAL COLLECTION VV 1-4

CHAPTER 16

---

43. This principle is expressed even in baptism. For resurrection see Isa. 10:17. 12:24.
44. RV "a bare grain." Gr. Gumnos - bare, rend "naked" 2 Cor. 5:2. In relation to immortality.
45. ei tuchoi - it may happen.
46. "Of its kind" Gen. 1:11. A seed of wheat produces the body of wheat. A natural law = its own kind.
47. There are also different types in the species some of whom will not obtain unto eternal life.
48. Angelic and human bodies Cp Luke 20:34-36.
49. Character + nature both reflecting Yahweh Mt. 22:30. A character struggling over its nature to reflect Yahweh. Mal. 4:2. Matt. 17:43. Isa. 30:26. Song 6:10. Ps. 89:37. 145:13. Isa. 60:20. Dan. 12:3. Ps. 104:4. Heb. 1:7. Rev. 1:16. Related to different Nature Phil. 3:21. The "sowing" related to the attitude shown to the Truth during the life-time of a mortal. Matt. 13:7, 19. Gal. 6:7-8. Atimia rendered "vile" Rom. 1:26 dishonor Rom. 9:21 because allowed natural desires. Astheneia - strengthless. Without ability to contemporise salvation. Rom. 5:6. As the sowing involves a process of time, so also does the raising 2 Cor. 5:10. Psuchikon - a body animated by Psuche - or breath of life. Paul has thus made reference to spiritual decline: 1. Breath-life frame. 2. Weakness through sin. 3. Dishonor - or entwined with. 4. Corruption or death. Psuchikon soma. A body animated by the breath of life.
50. These words not in citation. Paul quoting generally. A living, breathing frame. Ginomai - To become, come to pass; i.e. - by breath of life breathed into him - as spirit of truth must be injected into those who are Christ's. 1 Jn. 4:2. So Christ was first Natural or Psuchikon - he did not pre-exist in spirit form! Jn. 1:1-3. 14. 6:62. Luke 1:35. What Christ is now we shall be. Eikon denotes an image; the word in itself implies the two ideas of representation + manifestation of reality. Paul is dealing with corporeal existence. The idea of Christ being raised an immaterial invisible body and others a material visible form is obviously false. 1 Cor. 15.
51. We = Paul + those living at the time.
52. Rev. 11:15.
53. The raising of a grain is not complete until it has reproduced grain in the head. The granting of life is described as reaping Gal. 6:8. In the intermediate stage, Paul does not here allude, though he does elsewhere 2 Cor. 5:1-11. Rev. 6:10. Cp Dan. 12:2.
54. It does not intend it V.50. So the body must be raised mortal Rom. 5:21. Isa. 26:19. Rev. 20:11. Dan. 12:2. Ruth 2:11. Jn. 5:29.
55. Thanatos - death deified. Cp use Rom. 6:12.
56. 2 Cor. 11:1.
57. Rom. 6:23. The Serpent power.
58. It shows the reality of sin + the need of a living Saviour. Rom. 4:1 Rom. 5:1 to Gal. 3:24. Our hopeless lot otherwise Rom. 3:19-23. 2:1.
1. An Exhortation based on doctrine similar to the one half way through the chapter. See V.58-5:1.
2. Agapetoi. But cf. 2 Cor. 12:15.
3. Firmly fixed in your own conviction Col. 1:23. 2 Thess. 2.
4. By others Eph. 4:14.
5. In youthful age, in season + out 2 Tim. 4:2.
6. Perisseuontes - an exceeding measure, above the ordinary. Cp Luke 6:48.
7. Gal. 6:9. We are not in the position to properly assess results but Christ is, He will ultimately reward. Jn. 4:36. Cp Luke 14:17. Patience required Jam. 5:7.
8. Dia Taxis - Given order or appointed, arranged.

Not in the epistle, but

2 CORINTHIANS.

The Epistle for "Correction" 2 Tim. 3:16. Epanorthōsis a "A restoration to an upright or right state." Hence improvement of life and character. Vine.

Circumstances. Deeply concerned as to the effect of his 1st Epistle, Paul anxiously awaited the coming of Titus. Delay, apprehensiveness, physical illness plunged him into one of the darkest and most depressing periods of his life. But it was all greatly relieved by the coming of Titus 2 Cor 7 6-16.

This Epistle, written out of anguish of heart, and by one powerfully stirred by tumultuous emotion is naturally the least systematic of all his epistles. It is written with a quill dipped in tears in which joy, relief, anger and concern struggle for mastery. It is first one, then the other as he turns from friend to foe. There was joy + comfort as he heard of the way they corrected their previous error, but then growing concern as Titus spoke of further problems which perhaps out of concern for the stricken Apostle he only disclosed gradually. He thus wrote to please, to comfort, to guide, to warn.

THE ADVERSARY'S CHARGE AGAINST PAUL

A Judaising group has arrived, arrogantly claiming authority and swaying many. 2 Cor. 11:4,13 and seeking to undermine Paul's personal character. His change of plan (2 Cor. 1:15-2) had been decried as evidence of unreliability 2 Cor. 1:17-18. or of cowardice 1 Cor. 1:23. (whereas he had their concern at heart 2 Cor. 2:1-3), ~~and had been delayed by the greedy~~

- They claimed he corrupted the Word 2 Cor. 2:17. and lacking letters of commendation, had not the support of those in Ecclesial authority. 2 Cor. 3:1-4. - They accused Paul of dishonesty 2 Cor. 4:2, 7:2, 8:20-21. They mocked at his personal appearance, the simplicity of his speech, and accused him of being a paper-soldier; powerful in letter but cowardly in personal discussion Ch 10:1-10:11. They cast doubts upon his Apostolic authority Ch 10:8, 11:5. They hinted at his conscious inferiority which made him abstain from any claim to maintenance 11:7 and yet inferred his dishonesty in taking up a collection for the poor 12:17 - They even doubted his sanity 11:16-19 - they challenged his doctrine concerning the Law 11:21-22. and demanded proof of his Apostolic credentials 13:3.

These charges are rebutted in a letter that expresses warm comfort to those who had heeded his previous letter and warning to those who were resisting his Apostolic authority (the word "comfort" occurs some 14 times). He thus wrote (1) To explain why he had not been able to visit them 1:15-24 2:1-3. (2) To praise them for obeying his first letter 7:6,15. (3) To urge the reformation of the repentant sinner 2:5-9 (4) To warn those who were unrepentant 12:21. 13:2. (5) To warn against the false teachers 11:3-4, 13. (6) To vindicate his apostleship Ch 10-12. (7) To urge them to pay their promised contribut... to Jerusalem 8:10-9 (8) To rebut the scandals circulated against him.

PAUL'S BOASTING (R.V. = glorying)

The scandals urged against Paul would have been hard to endure at any time. They were so especially at a time when the Apostle was suffering overwhelming distress - a combination of fears without and fightings within, which produced a mental + physical prostration 7:4, 7:5. It became a duty and a necessity, however distasteful, to defend himself. Personally he neither required nor cared for any self-defence. But before God in Christ, he felt bound to clear his character from these detestable insinuations, because they were liable, if unnoticed, to hinder his work both in Corinth and elsewhere; and his work had on him a sacred claim. Hence though nothing was more repellent to his sensitive humility than any semblance of egotism or boasting, he is driven by the unscrupulosity of his opponents to adopt such a tone of self-defence that the word "boasting" occurs no less than 29 times. He neither could nor would appeal to any letters of commendation or to any certificate from his brother-apostles, because he had received his own apostolate direct from God; and hence he was forced to appeal, on the one hand to his visions and revelations, and on the other hand to the seal of approval which in every way God had set to his unparalleled activity and devotion.

PAUL'S COMFORT EPISTLE (See top note above).

The word occurs at least 18 times. - The Source of Comfort 1:3, 7:6. - The Purpose 1:4, 7:13. - The compensations of Comfort 1:5,6 - The Duty to comfort others 2:7. - The need to derive comfort in tribulation 7:4. - To see the comforting hand of God in natural things 7:6. - To mutually comfort one another 7:6,13. - The command to seek Divine comfort 13:11. - Greek: Paraklesis -- a calling to one's side. Para, beside. Kaleo, a call. Hence an exhortation, or comfort experienced, an invitation or entreaty, a calling or summons near.

PAUL'S ANSWERS TO THE SCANDALS.

Paul does not hesitate to plainly reveal his opponents for what they really were. - They were not too dignified to take all the material benefit they could extract 11:20. - They might claim to ministers of Christ, but were they prepared to suffer! 11:21-23. - They spoke of Visions and revelations but what if Paul revealed what he had been granted! 12:1-7. - The greatest challenge was not that of personalities, however, but false teaching Ch 11:4.

The Epistle becomes one of - Personal vindication - Comfort and encouragement to the faithful - Warning to those affected by the errorists - Rebuttal of false claims advanced by the now powerful Judaising group. (The Etherschisms had apparently been suppressed.

"Maran atha" are Aramaic ... ing "Our Lord cometh" or "will come." The curse is pronounced because of that fact. Through deep emotion, Paul lapses into Aramaic.
Some render it as a prayer "O Lord come!" i.e. to judge and right the wrong.

THE 6 (NUMBER OF MAN) ADDITION TRIADS OF THE

ANALYSIS – The Voice of Experience
CHRIST OUR COMFORT IN TRIBULATION – Ch.1:3-4

1 INTRODUCTION: THE VOICE OF EXPERIENCE

1. Salutation Ch.1:1-2.
2. The Value of Suffering Vv 3-7
3. The Experience of Suffering Vv8-11.

2 EXPLANATION: PAUL THE MINISTER – Ch1:12 – 5:21

A Concerning his motives.
1. A Vindication of motive Ch1:12-22.
2. An Explanation of action Ch.1:23 – 2:4
3. A Direction to Comfort the Repentant Ch.2:5-11.

B Concerning the Ministry.
1. The power of its message. Ch.2:12-17.
2. Its effect a commendation of his authority Ch.3:1-6.
3. A Refutation of the Judaisers Ch.3:7-18.
4. His Personal Integrity in Preaching Ch.4:1-6.
5. The Tribulation he endured in preaching Ch.4:7-11.
6. The Faith that sustains him. Ch.4:12-18.
7. The Confidence of Salvation Ch.5:1-10.
8. The Cause of Paul's Concern Ch.5:11-16.
9. The Purpose of his Ministry. Ch.5:17-21.

3 EXHORTATION: PAUL THE FATHER.

A Concerning things Spiritual Chs 6,7
1. An Appeal for consistency under all circumstances Ch.6:1-10
2. An Appeal for consecrated living Ch.6:11-7:1.
3. An Appeal for continued loyalty Ch.7:2-16

B Concerning things Material Chs 8,9
1. An Appeal To Emulate the Example of Macedonians Regarding the Poor Ch.8:1-8
2. An Appeal to Follow the Example of Christ by denying themselves for others. Ch.8:9-15.
3. The Integrity of those taking the Collection Ch.8:16-24.
4. An Appeal to them to vindicate his Confidence in them. Ch.9:1-5.
5. The results that follow the helping of others Ch.9:6-15.

4 VINDICATION: PAUL THE APOSTLE Chps 10:1-

A The critics and their pretensions Ch.10:1-11:15.
1. In view of his authority he calls upon them to be obedient Ch.10:1-6.
2. His answer to the criticism of the Christ-party 10:7-11
3. The claim to Divine authority tested Ch.10:12-18
4. His fear for the Corinthians Ch.11:1-4.
5. Their folly in being drawn away by others Ch.11:5-15.

B The Apostle and his credentials Ch.11:16 – 12:14
1. His fleshly qualifications are as high as any of the Judaisers (the Petrine party) Ch.11:16-23.
2. His sufferings on behalf of brethren are greater than others. Ch.11:24-33
3. His [redacted] care for them is personal and untiring Ch.11:28-31
4. His dangers date from his very conversion 32-33.
5. His revelations from God are greater Ch.12:1-6.
6. The physical infirmities they despised should demonstrate God's power in him Ch.12:7-10
7. His work & Attitude Among them Vindicated his Apostleship Vv11-13

Acts 18:27. Rom 16:1. 2 Cor 3:1

5 CONCLUSION: FUTURE INTENTIONS. Ch.12:19-13:14

1. His intention in writing was to prepare them for his coming Ch.12:19-21.
2. Let them prepare for his coming for he will not spare Ch.13:1-6.
3. His prayer and desire on their behalf Ch.13:7-10
4. Final words of cheer Ch.13:11-14.

JUDAISERS IN CORINTH

The Ministry Of Moses Contrasted With That Of Christ

Moses	Christ
It instilled fear Exod.34:30. Rom.5:15.	It developed confidence & love 2 Tim.1:7.
The Law was inscribed on Stone 2 Cor.3:3	Faith is inscribed on the heart.
The Law set forth the Letter 2 Cor.3:6.	Faith revealed the spirit.
The Law was a ministration of death 2 Cor.3:7	Faith provided the means of life.
The glory of the Mosaic Ministry faded 2 Cor.3:7.	The glory of the ministry of faith increases 2 Cor.3:18.
The Law was veiled in types & shadows 2 Cor.3:13.	The ministration of faith is open and apparent.
Israel saw the reflected glory of Yahweh through a Veil 2 Cor.3:13.	Those of faith reflect the glory of Christ with unveiled face 2 Cor.3:18.
Moses saw the glory of Yahweh Num.12:8, but fear hid it from the people.	In Christ, love casts out fear 1 Jn.4:18. Through forgiveness of sins, we are enabled to partake of Christ's glory. Jhn.17:22.

The various points of contrast suggested by Paul in Ch3:4. were advanced against the Judaising element in Corinth.

WHAT IS TO BE PUBLICLY REVEALED

Paul constantly uses the word "phaneroo" or its related words, in the following way:

- PHANEROO (Verb) – To publicly reveal, make manifest, Known – from root "phan" signifying to shine.
- "Appear before judgment seat" 2 Cor.5:10. • "Our care in the sight of God might appear unto you" 2 Cor.7:12.
- "Manifestly declared to be the epistle of Christ" 2 Cor.3:3.
- "God maketh manifest the savor of His knowledge by us" 2 Cor.2:14. • "Life of Jesus made manifest in our body" 2 Cor.4:10 • "Will make manifest the counsels of the heart" 1 Cor.4:5. • "Life of Jesus made manifest in our mortal flesh 2 Cor.4:11 • "We are made manifest unto God" 2 Cor.5:11. • "Made manifest in your consciences" 2 Cor.5:11.
- "Made manifest among you in all things" 2 Cor.11:6.
- PHANEROS (Adjective). • "Every man's work shall be made manifest" 1 Cor.3:13. • "The approved may be made manifest among you" 1 Cor.11:19. • "The secrets of his heart made manifest" 1 Cor.14:25.
- PHANEROSIS (Noun) • "The manifestation of the Spirit" 1 Cor.12:7. • "By manifestation of the truth" 2 Cor.4:2.
- PHAINO (the root word), to shine, to be brought into light, to become evident. • "Appear approved" 2 Cor.13:7.

charity, but the payment of a debt Rom.15:25-27.

2 Diatasso – Given order or appointed, arranged.

Not in the epistle, but

---

because the [illegible] on it in genitive thus stating [illegible] themselves. Paul could speak face to face, and instruct them.

30 By bringing news from Corinth – Cp Ch1:12. And by returning with answers.

4 If the donation be adequate. It turned out to be so, and Paul accompanied the brethren to Jerusalem. Rom.15:25,26 Acts 20:4.

PAUL'S PROPOSED 2 VISIT Vv5-9.

5 Paul's original plan (direct by sea to Corinth) changed. Cp 2 Cor 1:15-16 This announced in an earlier epistle now lost 1 Cor.5:9. 6 had not come to spare them 2 Cor.12:21. 11. He carried out the plan here announced 2 Cor. 2:1f. Acts 20:1-

Divers adv

4 And if

also, they s

5 Now I

when I

Macedonia

through M

6 And it

abide, yea

you, that

my journe

7 For 8 I w

by the way

a while w

permit.

8 But I

until Pe

9 For a

tual is

there ar

10 Now

see that

without

the work

also do.

11 Let

despise h

forth in

come un

him with

12 As

Apollos,

to come

brethren

at all to

he will

have co

13 Wa

the faith

be stron

6 That they might have opportunity to show their affection for him.

7 There was no certainty in his future movements Cp V.7.

8 He will not now pay them a brief visit as he originally intended.

9 Paul always governed by this Jam.4:15

10 He was ultimately compelled to leave by the riot Acts 19.

11 Cp Acts 19:22 1 Cor.16:12

3 INSTRUCTIONS RE: GRADING TIMOTHY Vv.10-11

12 He had been sent with Erastus Ch.4:17. Acts 19:22. Note

13 See Note p.19. They were neither to intimidate nor despise him. Cp 1 Tim.4:12.

14 Heed his instructions so that his mission is brought to a successful completion & the confidence of others such as Apollos awaiting news from Corinth: Perhaps change to: "for I, with the brethren look ..."

CHAPTER 1

1 INTRODUCTION: THE VOICE OF EXPERIENCE Ch.1:1-11

1 SALUTATION Vv1-2.

1 The Instruction of the Epistle endorsed from the view point of a lay member. Gr = "the brother. Timothy had remained. See Intro 1 Tim.

The apo troubles.

PAU Ch and c T to the at c Cor which a 2 h Gr

AN "Anan signify ure and ment. Ch.1:3 the me ent Ch. of Phil The ing fro ing "Our is prone emphas for Jud

THE 6 (Number of Man) TRANSITION-FEATURES OF THE RESURRECTION

ANALYSIS — The Voice of Experience
CHRIST OUR COMFORT IN TRIBULATION — Ch.1:3-4

1 INTRODUCTION: THE VOICE OF EXPERIENCE
- 1 Salutation Ch.1:1-2.
- 2 The Value of Suffering Vv3-7
- 3 The Experience of Suffering Vv8-11.

2 EXPLANATION: PAUL THE MINISTER — Ch1:12-5:21

A Concerning his motives.
- 1 A Vindication of motive Ch1:12-22.
- 2 An Explanation of action Ch.1:23-2:4
- 3 A Direction to Comfort the Repentant Ch.2:5-11.

B Concerning the Ministry—
- 1 The power of its message. Ch.2:12-17.
- 2 Its effect a commendation of his authority Ch.3:1-6.
- 3 A Refutation of the Judaisers Ch.3:7-18.
- 4 His Personal Integrity in Preaching Ch.4:1-6.
- 5 The Tribulation he endured in preaching Ch.4:7-11.
- 6 The Faith that sustains him Ch.4:12-18.
- 7 The Confidence of Salvation Ch.5:1-10.
- 8 The Cause of Paul's Concern Ch.5:11-16.
- 9 The Purpose of his Ministry Ch.5:17-21.

3 EXHORTATION: PAUL THE FATHER.

A Concerning things Spiritual Chs 6,7
- 1 An Appeal for consistency under all circumstances Ch.6:1-10
- 2 An Appeal for consecrated living Ch.6:11-7:1
- 3 An Appeal for continued loyalty Ch.7:2-16

B Concerning things Material Chs 8,9
- 1 An Appeal To Emulate the Example of Macedonians Regarding the Poor Ch.8:1-8
- 2 An Appeal to Follow the Example of Christ by denying themselves for others. Ch.8:9-15.
- 3 The Integrity of those taking the Collection Ch.8:16-24.
- 4 An Appeal to them to vindicate his Confidence in them. Ch.9:1-5
- 5 The results that follow the helping of others Ch.9:6-15.

4 VINDICATION: PAUL THE APOSTLE Chps 10-13

A The critics and their pretensions Ch.10:1-11:15.
- 1 In view of his authority he calls upon them to be obedient Ch.10:1-6.
- 2 His answer to the criticism of the Christ-party Ch.10:7-11
- 3 The claim to Divine authority tested Ch.10:12-18
- 4 His fear for the Corinthians Ch.11:1-4.
- 5 Their folly in being drawn away by others Ch.11:5-15.

B The Apostle and his credentials Ch.11:16-12:19
- 1 His fleshly qualifications are as high as any of the Judaisers (the Petrine party) Ch.11:16-23.
- 2 His sufferings on behalf of brethren are greater than others Ch.11:24-33
- 3 His [redacted] care for them is personal and intimate Ch.11:28-31
- 4 His dangers date from his very conversion 32-33
- 5 His revelations from God are greater Ch.12:1-6.
- 6 The physical infirmities they despised should demonstrate God's power in him Ch.12:7-10
- 7 His work — Attitude Among them Vindicated his Apostleship Vv11-18

5 CONCLUSION: FUTURE INTENTIONS. Ch.12:19-13:14

- 1 His intention in writing was to prepare them for his coming Ch.12:19-21.
- 2 Let them prepare for his coming for he will not spare Ch.13:1-6.
- 3 His prayer and desire on their behalf Ch.13:7-10
- 4 Final words of cheer Ch.13:11-14.

JUDAISERS IN CORINTH

The Ministry Of Moses Contrasted With That Of Christ

Moses	Christ
It instilled fear Exod.34:30. Rom.5:15.	It developed confidence & love 2 Tim.1:7.
The Law was inscribed on Stone 2 Cor.3:3.	Faith is inscribed on the heart.
The Law set forth the Letter 2 Cor.3:6.	Faith revealed the spirit.
The Law was a ministration of death 2 Cor.3:7	Faith provided the means of life.
The glory of the Mosaic Ministry faded 2 Cor.3:7.	The glory of the ministry of faith increases 2 Cor.3:18.
The Law was veiled in types & shadows. 2 Cor.3:13.	The ministration of faith is open and apparent.
Israel saw the reflected glory of Yahweh through a veil 2 Cor.3:13.	Those of faith reflect the glory of Christ with unveiled face 2 Cor.3:18.
Moses saw the glory of Yahweh Exod.33:8, but fear hid it from the people.	In Christ, love casts out fear 1 Jn.4:18 & through forgiveness of sins, we are enabled to partake of Christ's glory. Jhn.17:22.

The various points of contrast suggested by Paul in Ch.3:12. were advanced against the Judaising element in Corinth.

WHAT IS TO BE PUBLICLY REVEALED

Paul constantly uses the word "phaneroo" or its related words, in the following way:

- PHANEROO (Verb) — To publicly reveal, make manifest, known — from root "phan" signifying to shine.
- "Appear before judgment seat" 2 Cor.5:10. • "Our care in the sight of God might appear unto you" 2 Cor.7:12.
- "Manifestly declared to be the epistle of Christ" 2 Cor.3:3.
- "God maketh manifest the savor of His knowledge by us" 2 Cor.2:14. • "Life of Jesus made manifest in our body" 2 Cor.4:10 • "Will make manifest the counsels of the heart" 1 Cor.4:5. • "Life of Jesus made manifest in our mortal flesh 2 Cor.4:11 • "We are made manifest unto God" 2 Cor.5:11. • "Made manifest in your consciences" 2 Cor.5:11.
- "Made manifest among you in all things" 2 Cor.11:6.
- PHANEROS (Adjective). • "Every man's work shall be made manifest" 1 Cor.3:13. • "The approved may be made manifest among you" 1 Cor.11:19. • "The secrets of his heart made manifest" 1 Cor.14:25.
- PHANEROSIS (Noun) • "The manifestation of the Spirit" 1 Cor.12:7. • "By manifestation of the truth" 2 Cor.4:2.
- PHAINŌ (the root word), to shine, to be brought into light, to become evident. • "Appear approved" 2 Cor.13:7.

Acts 18:27. Rom.16:1. 2 Cor.3:1.

charity, but the payment of a debt Rom.15:25-27.

Diatassō — Given order or appointed, arranged.

Not in the epistle, but

19 Gr. hoti to humōn hustere because the of you want
on is in genitive thus stating
themselves. Paul could speak for
fore, and instruct them.
20 By bringing news from Corinth
was. — Gp Col.1:2. And by returning
answers.

4 If the donation be adequate. It turned out to be so, and Paul accompanied the brethren to Jerusalem. Rom.15:25 b Acts 20:4.

PAUL'S PROPOSED VISIT Vv5-9.

5 Paul's original plan (direct by sea to Corinth) changed. Gp. 2 Cor.1:15-16. This announced in an earlier epistle. He now lest 1 Cor.5:9. He had not come to spare them. 2 Cor.12:21. He carried out the plan here announced 2 Cor.2:1. Acts 20:2.

6 That they might have opportunity to show their affection for him.
7 There was no certainty in his future movements Gp. V.7.
8 He will not now part from them a brief visit as he originally intended.
9 Paul always governed by this Jam.4:15.
10 He was ultimately compelled to leave by the fact Acts 19.
11 Gp Acts 19:21. 1 Cor.16:12

INSTRUCTIONS REGARDING TIMOTHY Vv.10-11

12 As had been sent with Epistle Ch.4:17. Note 19:22. Note
13 See Note p.19. They were neither to intimidate nor despise him. Gp 1 Tim.4:12.
14 Owed his instructions so that his mission is brought to a successful completion & the confirmation of others such as Apollos awaiting news from Corinth: Perhaps change to: "For I, with the brethren, look.

CHAPTER 1

1 INTRODUCTION: THE VOICE OF EXPERIENCE Ch.1:1-5

1 SALUTATION Vv1-2.

1 The Instruction of the Epistle endorsed from the view point of a lay member. Gr = "the brother. Timothy had returned. See Intro 1 Tim.

3 The apostle troubles.

PAUL Chr and ° Ti to the c at ° Cori which a a h Gra

AN "Anath signify ise and ment. Th Ch.12:3. a the mee ert. Ch.15 of Philec The C ing from a "Ma ing "Cur is pronou emphon some to judge

19 Gr. hoti to humōn husterema outoi anaplerōsan. because the of you want these supplied. Humon is in genitive thus stating the lack - the Corinthians themselves. Paul could speak face to face with these visitors, and instruct them.
30 By bringing news from Corinth - sad though much of it was. - Cp Ch 11:2. And by returning with Paul's instructions + answers.
31 There would be a close bond of affinity with the Corinthians seeing As. P. labored there. Apparently Ecclesias broke up into small groups meeting in various homes. Rom. 16:4, 15. Col. 4:15. Phil. 2.
32 Paul suffered from acute + permanent ophthalmia which affected his writing Gal. 6:11. There was a danger that documents be forged in his name. — Cp 2 Thess. 2:2. so that Paul announced
33 Phileo - Does not even imply [illegible] by obedience to Truth. [illegible] some who even cursed Christ. To these also Paul doubtless referred Ch 12:21.
34 Though he has written in rebuke, it is still in love. Cp 2 Cor. 2:4.

that he would personally
2 Thess 3:17. Cp the curse.

4 If the donation be adequate. It turned out to be so, and Paul accompanied the brethren to Jeralem. Rom 15:25 b Acts 20:4.

Divers admonitions and salutations.

4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. Acts 20:1-2.
6 And it may be that I will abide, yea, and winter with you, that ye may [d] bring me on my journey whithersoever I go.
7 For I will not see you now by the way; but I trust to tarry a while with you, [k] if the Lord permit.
8 But I will tarry at Ephesus until [m] Pentecost. (Acts 19:1, 20)
9 For [n] a great door and effectual is opened unto me, and there are many adversaries.
10 Now [p] if Timotheus come, see that he may be with you without fear: for [r] he worketh the work of the Lord, as I also do. (as Companion - the same as Paul Phil. 2:20-22)
11 [t] Let no man therefore despise him: but conduct him forth [x] in peace, that he may come unto me: for I look for him with the brethren.
12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
13 [z] Watch ye, stand fast in the faith, [a] quit you like men, be strong. — Josh. 1:6 LXX

In accord with Ch 11.
[c] ch. 14. 1.
[b] ch. 4. 19. Acts 19. 21.
[e] ch. 1. 16.
[d] Cp. Rom. 16. 5.
[e] Acts 18. 12.
[f] 2 Cor. 8. 4.
[g] Acts 15. 3.
[h] Phil. 2. 29.
[i] 1 Thes. 5. 12. Heb. 13. 7, 17. 1 Tim. 5:17
[k] Heb. 6. 10.
[l] Acts 18. 21.
[m] 2 Cor. 11. 9. Phil. 2. 30. Philem. 13.
[n] Acts 20. 16.
[o] Acts 14. 27.
[p] Acts 19. 9.
[r] ch. 4. 17. Cp. 2 Cor. 1. 1.
[s] Acts 2. 9.
[t] Rom. 16. 21. 1 Thes. 3. 2. Cp. Phil. 2. 20, 22.
[x] Acts 18. 2.
[y] Rom. 16. 5. 1 Tim. 4. 12.
[z] Acts 15. 33.
[a] Rom. 16. 16. Gal. 6. 11. Col. 4. 18. 2 Thes. 3. 17. Philem. 19. Cp. Rom. 16. 22.
[b] Cp. Eph. 6. 24.
[c] ch. 12. 3. Rom. 9. 3.
[d] Phil. 4. 5. Jude 14.
[e] Rom. 16. 20.
[f] Mat. 24. 42.
[g] ch. 15. 1. Gal. 5. 1. Phil. 1. 27 & 4. 1. 1 Thes. 3. 8. 2 Thes. 2. 15.
[h] Cited from 1 Sam. 4. 9. 2 Sam. 10. 12.

14 [c] Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of [c] Stephanas, that it is [d] the firstfruits of [e] Achaia, and that they have addicted themselves to [f] the ministry of the saints,) (RV "set")
16 [g] That ye submit yourselves unto such, and to every one that helpeth with us, and [i] laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: [l] for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and your's: therefore [m] acknowledge ye them that are such. (They labored in Corinth. More. Rom. 16 Acts 18:1)
19 The churches of [q] Asia salute you. Aquila and Priscilla salute you much in the Lord, [r] with the church that is in their house. (The Ephesian Ecclesia in general)
20 All the brethren greet you. [u] Greet ye one another with an holy kiss. (philema - affection)
21 [v] The salutation of me Paul with mine own hand.
22 [w] If any man love not the Lord Jesus Christ, let him be [b] Anathema [c] Maran-atha.
23 [d] The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

4 APOLLOS' RELUCTANCE TO VISIT CORINTH v 12.
15. Cp p. 191 for character sketch. The formula would suggest that they had written for him to come. Cp v. 1.
17 There was no jealousy in Paul
18 Doubtless because of the wrongful use of his name with Paul he repudiated the sects in Corinth. Cp Ch 3:5.
19 Eu Kairos - Well timed (eu - well, kairos - time), opportune. It was not well-timed or opportune then!!! No greetings from Apollos!!

5 CLOSING EXHORTATION vv. 13-14.
20 Gregoreo - Keep awake, be vigilant, with idea of raising alarm against danger. Cp 1 Thess 5:6.
21 Ste Rete - Stand firm, immovable. However - not like a dead post in the ground, but a living tree well anchored by its roots.
22 Diag. "Be manly." Cp Ch. 16:13, 1. They needed these exhortations, for they were spiritually drowsy, unstable, effeminate, + factious. Cf. 1 Tim. 4:1. 1 Pet. 2:13.

6 FINAL GREETINGS AND SALUTIONS vv 18-24.
23 The reputation of Stephanas was such that the Corinthians must not bear ill will to him because of his approach + report to Paul. See Introduction.
24 Therefore baptised at Athens + must have shifted to Corinth. Because of these circumstances the baptism of Stephanas is dealt as an afterthought Ch 1:16.
25 They evidently possessed the means + freedom to do this using them to the glory of Yahweh. Cp v. 17.
26 Parousia - presence.
27 Latin derivation: Fortunatus
28 Latin. Belonging to Achaia. It is suggested that these names are such as would be given to slaves. Perhaps they were freed slaves. See above.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THE VOICE OF EXPERIENCE: CHRIST OUR COMFORT IN TRIBULATION: Ch. 1:1-4.

CHAPTER 1

1 INTRODUCTION: THE VOICE OF EXPERIENCE Ch. 1:1-11

1 SALUTATION vv 1-2.
1 The Instruction of the Epistle endorsed from the viewpoint of a lay member. Gr. = "the" brother. Timothy had returned. See Intro 1 Tim.

CHAPTER I.

The apostle encourageth them against troubles. 12 The sincerity of his preaching.

1 PAUL, [b] an apostle of Jesus Christ by the will of God, and [c] Timothy our brother, unto the church of God which is [e] at Corinth, [f] with all the saints which are in all [g] Achaia: (1 Cor. 1:1 2 Cor. 1:1)
2 [h] Grace be to you and peace from God our Father, and from the Lord Jesus Christ.
3 [a] Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
4 [d] Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort

[a] Eph. 1:3. 1 Pet. 1. 3.
[b] 1 Cor. 1, 1.
[c] ver. 19. Acts 16. 1.
[d] ch. 7. 4, 6. Is. 51. 12 & 66. 13.
[e] ver. 23. Acts 18. 1.
[f] Phil. 1. 1. Col. 1. 2.
[g] Acts 18. 12.
[h] Rom. 1. 7.

TITLES OF GOD
Father of Mercies. 2 Cor. 1:3.
Father of Glory Eph. 1:17. 1 Cor 2:8.
Father of Spirits Heb. 12:9
Father of Lights James 1:17.
God of Comfort 1 Cor. 1:3
God of Love + Peace 2 Cor. 13:11. 1 Cor. 14:33
God of Patience Rom. 15:5.

ANATHEMA MARAN ATHA 243

"Anathema" is equivalent to Hebrew "cherem" signifying that which is removed from man's use and given over to Yahweh's use or punishment. This applies to those who cursed Christ Ch. 12:3 and who hated him, and also those in the meeting who refused his accredited messengers. Ch. 1:1 and thus demonstrated their lack of Phileo affection 1 Pet. 1:22.
The curse should rest upon such by excluding from fellowship Ch. 5:4-7.
"Maran atha" are Aramaic words signifying "Our Lord cometh" or "will come." The curse is pronounced because of that fact. Through deep emotion, Paul lapses into Aramaic.
Some render it as a prayer "O Lord come!" i.e. to judge and right the wrong.

2 THE VALUE OF SUFFERING vv 3-7
2 Eulogetos - Eulogise. We eulogise God when we truly acknowledge what He is and does in His attributes, Words + Works.
3 Eph. 1:17. John 20:17. Gr. Blessed be the God and Father...
Diag.
4 Compassion + pity is begotten of Him. He is hated for such Ps. 103:13. 86:15.
5 Paracleseos - Called to one's side. See Note on the Comforter, p. 151 top. Mercy = feeling. Comfort = action. Ch 7:4-6. Cp Lu 5:12. 6:18.
6 Cp Heb 5:2.

...mery

PAUL'S SUFFERINGS
He learned by experience that: When the need is greatest, God is nearest.

PAUL'S ACCUSERS.
They claimed that he was fickle, motivated by the flesh and constantly vacillating for his own benefit V.17. His answer was that his very preaching showed the accusation to be false. God is faithful who appointed him to preach, & his very preaching was faithful, affirmative & forthright V.18. The same was true of his preaching of Christ, and the promises of God Vv19-20. Thus the character of all his work gave the lie to his accusers. What a farce to charge such a teacher with being fickle etc. merely because a plan was changed. What a crime to think such a thing to say nothing of broadcasting it.

Why Paul wrote I Corinthians:
1 To avoid the necessity of a painful visit V.1
2 To reveal his special love V.4.
3 To test their obedience V.9.

The sincerity wherewith we ourselves are comforted of God.

5 For as [c] the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, [d] *it is* for your consolation and salvation, which [e] is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. — Rom 5:3-5.

7 And our hope of you *is* stedfast, knowing, that [f] as ye are partakers of the sufferings, so *shall ye be* also of the consolation. (See top. p 192)

8 For we would not, brethren, have [g] you ignorant of [h] our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we [i] despaired even of life:

9 But we had the [j] sentence of death in ourselves, that we should not [k] trust in ourselves, but [l] in God which raiseth the dead:

10 [m] Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*; James 5:16

11 [n] Ye also helping together by prayer for us, that for the gift *bestowed* upon us [o] by the means of many persons thanks may be given by many on our behalf. (Kauchesis - boasting)

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly [p] sincerity, [q] not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us [a] in part, that we are your [b] rejoicing, even as ye also *are* our's [r] in the day of the Lord Jesus. 1 Thes. 2:19

15 And in this confidence [s] I was minded to come unto you before, that ye might have [t] a second [u] benefit;

16 And to pass by you into Macedonia, and [v] to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose [w] according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our [x] word toward you was not yea and nay.

19 For [y] the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. Heb 13:8

20 For [z] all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. — Rev 3:14. dis. gen. on account of

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also [a] sealed us, and [b] given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that [c] to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for [d] by faith ye stand.

CHAPTER 2.

1 Paul's reason for not coming to them. 5 Of the excommunicated person. 14 The success of Paul's preaching.

BUT I determined this with myself, [e] that I would not come again to you in heaviness.

2 [f] For if I make you sorry, who is he then that maketh me glad,

[a] ch. 2. 5. Rom. 15. 15.
[b] ch. 5. 12 & 9. 3. Rom. 4. 2. 1 Cor. 5. 6 & 9. 15, 16. Gal. 6. 4. Phil. 1. 26 & 2. 16. Heb. 3. 6.
[c] ch. 4. 10. Gal. 6. 17. Phil. 3. 10. Col. 1. 24. Cp. Acts 9. 4.
[d] 1 Col. 1. 8 & 5. 5. Phil. 1. 6 & 2. 16. 2 Thes. 2. 2.
[e] 1 Cor. 4. 19.
[f] Acts 18. 1-18.
[g] ch. 4. 15.
[h] Or, *is wrought.*
[i] Acts 19. 21. 1 Cor. 16. 5-7.
[j] Rom. 8. 17.
[k] ch. 5. 16 & 10. 2, 3.
[l] Acts 19. 23. 1 Cor. 15. 32 & 16. 9.
[m] Or, *Leger preaching.* 1 Cor. 1. 18.
[n] Mat. 14. 33.
[o] ch. 4. 8.
[p] Or, *answer.*
[q] Luke 18. 9.
[r] Rom. 15. 8.
[s] Ps. 25. 2.
[t] Cp. Mat. 24. 35.
[u] Acts 12. 11. Rom. 15. 31. 2 Thes. 3. 2. 2 Tim. 3. 11 & 4. 17.
[v] Rom. 15. 30. Phil. 1. 19. Philem. 22.
[w] John 6. 27.
[x] ch. 5. 5. Eph. 1. 14.
[y] ch. 4. 15 & 9. 11, 12. Acts 12. 5.
[z] ch. 2. 1. 1 Cor. 4. 21. Cp. ch. 13. 2.
[a] 1 Cor. 5. 8. Cp. Prov. 20. 7.
[b] 2 Cor. 2. 4, 13. 1 Cor. 2:3
[c] Rom. 11. 20. 1 Cor. 15. 1.
[d] ch. 1. 23.
[e] Cp. ch. 7. 8.

23 Some of the Corinthians had turned on Paul. Ch. 2:5.
24 In reliance on the mutual respect & affection that existed between them.
25 Charis - grace or favor, by a spiritual benefit. Rom. 1:11
26 The first plan in lost letter 1 Cor. 5:9. replaced by the plan of 1 Cor. 16:5-8 Reason 2 Cor. 1:23. Paul criticised 1 Cor. 4:18-19.
27 His detractors accused him of being unreliable, or fickle.
28 They accused him of being governed by fleshly considerations.
29 They accused him of lying & being unreliable, vacillating in order to determine what course would benefit him more.
30 RV - "faithful."
31 Which preached Him unto you.
32 On the contrary, it was clear, forthright, & certain.
33 Paul's preaching was firm & clear, & by the very character illustrated his mission. See above.
34 Note the scope of Paul's preaching: God, Jesus Christ (God manifestation), the Resurrection.
35 The Greek & Hebrew forms of affirmation. Both involved. Rom. 15:8-9.
36 Is such a one likely to be fickle or unfaithful! Would the charge not reflect on God who appointed him!
37 Middle Voice: Sealed us for Himself. Note John 6:27.
38 Arrabon - pledge. The first down payment assuring the recipient of final payment. This is the truth in our hearts. Cp. 1 Cor. 2:12. John 6:63.
39
40 "I appeal to God as witness." RV - "witness." This is not an oath, but a legal term.
41 Paul had authority, but he did not domineer. He preferred to allow the Word to move them.
42 He likes to further their knowledge and obedience of the Gospel. Cp Phil. 1:25.
43 Gr. "your faith." RV - "ye stand fast." It is faith that gives the victory 1 John 5:4. Not obedience of even Apostolic law in the absence

2 AN EXPLANATION OF ACTION. V.23 - Ch. 2:4.

40 "I appeal to God as witness." RV - "witness." This is not an oath, but a legal term.
41 Paul had authority, but he did not domineer. He preferred to allow the Word to move them.
42 He likes to further their knowledge and obedience of the Gospel. Cp Phil. 1:25.
43 Gr. "your faith." RV - "ye stand fast." It is faith that gives the victory 1 John 5:4. Not obedience of even Apostolic law in the absence

CHAPTER 2.

1 This suggests that he had made a brief unrecorded visit in heaviness.

3 THE EXPERIENCE OF SUFFERING Vv 8-11

A recent deliverance from mortal danger still fills Paul's heart with its effects & helps to illustrate the feelings with which the Epistle is written.

11 Gr. "the affliction." Something almost fatal happened to Paul & [illegible], the deliverance of which was like resurrection. 9:9. It was known to the Corinthians for their prayers were helpful V.11. He refers to some such occasion in Rom. 15:14.
RV: "we were weighed down exceedingly, beyond our power." This was an extreme situation. Contrast Ch. 4:8
16 Gr. "ourselves in ourselves the sentence of the death we have." Krima - judicial sentence. Used in papyri of a reply to a deputation. Paul stared death in the face, but God helped him, teaching that confidence should not be placed in flesh. — Jer. 17:5.
17 As to be beyond all human help. Diag. "will rescue." The experience of the past gives confidence for the future.
Prosopon - pros, towards, ops an eye. Thus the face as the index of inward thoughts and feelings. Here the faces and eyes of Paul's brethren turned to God in his distress, on his behalf.

EXPLANATION: PAUL THE MINISTER V.12 - 5:21

A CONCERNING HIS MOTIVES V.12 - Ch. 2:11

1 A VINDICATION OF MOTIVE Vv 12-22.
Cp Acts 23:1, 24:16, Rom. 9:1. 1 Cor. 4:4.
Many mss = Agiotes - Holiness. Both Eilikrinia - genuineness, pureness - as found to be as being judged in sunlight. It is Godly because it is a Divine characteristic. Cp John 3:19-21 Eph. 5:9
In spite of the taunts & insinuations of his detractors.
His opponents spread false reports of what he was alleged to have written.

LEST SATAN GAIN AN ADVANTAGE 2:11
If the repentant man was not forgiven, he may be overwhelmed with sorrow V.7 and sink into despair. The Ecclesial discipline would then be represented by the adversary as intended for destruction and not correction, so that Christian mercy would be discredited. Paul could well say that he was not ignorant of Satan's devices, for he once formed part of the Satan Acts 9:1-2.

THE CASE OF INCEST AND PAUL'S LOVE
This was a test case: would the brethren heed Paul's advice! He had even written out the formal resolution the Ecclesia should pass 1 Cor. 5:4-5. Meanwhile his grief was a manifestation of his love of them - he felt the circumstances so deeply. This Agape = comprehending intelligence coupled with purpose of action. Cp 1 Cor. 13.

4 By them repudiating the Apostolic council.
5-9 Ch. 8:22, 7:16 The grounds of confidence 1 Cor. 11:2
6 Their obedience to the requirements of the Truth.
7 Thlipsis - Pressure, burden of spirit.
8 Sunoche - compression, contraction. Heart spasms.
9 He reveals the human emotion under which he wrote - though these are not openly expressed in his Epistle.
10 A Hebraism. Supply the ellipsis: "Not only if..."
11 The Philippians were Paul's best loved brethren, but next to them it seems to have been more personal ties next for this influence upward Ecclesia & others. Certainly they responded readily to his teaching 1 Cor. 2:2 Cor. 7:11, Cp 2 Cor. 11:15.

3 A DIRECTION TO COMFORT THE REPENTANT Vv.5-11.

12 Meros - share, parts. See below.
13 RV. "that I preach not too heavily." Set upon the offender.
14 Not of all - the majority rule. Diamonty "majority" RV margin.
15 With delicacy omits the name of the sinner.
16 Kuroō - Ratify, legal term. To legally make King, their action of Sig. "impart authority."
17 He had previously in spirit, voted expulsion 1 Cor. 5:3.
18 Diag. "For in case what I have forgiven, if I have forgiven anything, is on your account in the presence of Christ." What Paul forgave was the grief his action caused.

4 CONCERNING MINISTRY

1 THE POWER OF THE MESSAGE V.14 - 4:6

19 Driven from Troas by riots. Visited Macedonia on journey, but immediately because of vision Acts 16:9. Ecclesia now established visited again Ch. 7:5-6.
20 This torrent of abuse occasioned by the Apostle's absence from the abyss of anxiety & sickness into which he had sunk Ch. 7:5. The intensity of his feelings veiled the meaning. See V.6. Ch. 1:20.

Why Paul wrote I Corinthians:
1 To avoid the necessity of a painful visit V.2
2 To reveal his special love V.4.
3 To test their obedience V.4.

THE EPISTLE OF CHRIST 2 Cor. 3:2-6.
The principles of Christ must be shown reflected in that Ecclesia. Cf. Mt. 7:21-23
1 The Amanuensis V.2 – Paul who must set forth and inscribe Christ 1 Cor. 2:2.
2 The Readers – V.2. – All men. So the writing must be legible, easily read, by action the Ecclesia should reflect Christ.
3 The Epistle V.3. – The Ecclesia which should reveal the Word in action. 1 Tim. 3:15.
4 The Agency V.3. – Not fading ink but lasting Spirit imbedded deeply
5 The Tablet V.3. – Not a block of stone but a fleshen tablet of heart – that hidden right man – the feelings affections.
6 The Handwriting V.4-6 – God through Christ – thus God manifestation.

The incestuous person forgiven.

but the same which is made sorry by me? The first Epistle

4 By them repudiating the Apostolic counsel.
5 Cp. Ch. 2:2, 7:16. The grounds of confidence 1 Cor. 11:2.
6 Their obedience to the requirements of the Truth.
7 Thlipsis – Pressure or burden of spirit.
8 Sunochē – compression, contraction. Thus heart spasms.
9 He reveals the hidden emotion under which he wrote – though these are not openly expressed in his Epistle
10 A Hebraism. Supply the ellipsis: "Not on if..."
11 The Philippians were Paul's best-loved converts, but next to them he seems to have felt more personal tenderness for this inflated way-ward Ecclesia than others. Certainly they responded readily to his teaching 1 Cor. 11:2. 2 Cor. 7:11-16 2 Cor. 12:18.

3 And I wrote this same unto you, [b] lest, when I came, I should have sorrow from them of whom I ought to rejoice; [c] having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart [d] I wrote unto you with many tears; [9] not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But [e] if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this [f] punishment, which *was* *inflicted* [1] of many.

7 So that contrariwise [m] ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him. (dokime – prove by test)

9 For to this end also did I write, that I might know the proof of you, whether [q] ye be obedient in all things.

10 To whom [r] ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* [s] in the [u] person of Christ; (See bottom p. 246) (Noema – thoughts)

11 Lest [v] Satan should get an advantage of us: for [z] we are not ignorant of his devices. (Acts 20:19)

5 A DIRECTION TO COMFORT THE REPENTANT Vv. 5-11.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and [d] a door was opened unto me of the Lord, (Intensity of feeling)

13 [f] I had no rest in my spirit, because I found not [h] Titus my brother: but taking my leave of them, [i] I went from thence into Macedonia. (Acts 20:1)

14 Now thanks *be* unto God, which always [1] causeth us to triumph in Christ, and maketh

12 Meraus – plural, parts. See below.
13 RV. "that I press not too heavily." See below.
14 Not of all – hence majority rule. Diag. "the majority" RV marg. – more.
15 With delicacy Paul omits the name of the sinner.
16 Kuroō – Ratify. A legal term. Thus officially make known their action of love. Sig. "impart authority"
17 He had previously in spirit, voted for expulsion 1 Cor. 5:3-5
18 Diag. "For indeed, what I have forgiven, if I have forgiven anything, is on your account in the presence of Christ." What Paul forgave was the grief that penitent action caused.

B CONCERNING THE MINISTRY Vv. 12-5:21

1 THE POWER OF ITS MESSAGE Vv. 12-17.

19 Driven from Ephesus by riots. Visited on 2nd journey, but immediately left because of vision to go to Macedonia Acts 16:8-11. An Ecclesia now established later visited again Acts 20:1-6.
20 This fervent prayer was occasioned by the relief the Apostle had from the abyss of anxiety, trouble, & sickness into which he had sunk Ch. 7:5-6. The intensity of his feelings revealed the measure of his love. Cf. Vv. 6, 11, 15, 16:8

* Eph. 5. 2. Phil. 4. 18. (perfume)
b ch. 12. 21. 1 Cor. 4. 21.
c 2 Cor. 1. 15. Ch. 4. 3.
d ch. 8. 22. Gal. 5. 10. 2 Thes. 3. 4. Philem. 21. Cp. ch. 7. 16.
e Luke 2. 34. Cp. John 9. 39.
f ch. 7. 8, 9.
g ch. 3. 5. 6.
2 Or, *deal deceitfully with.* Is. 1. 22. Cp. 2 Pet. 2. 3.
i 1 Cor. 5. 8.
k Cp. 2 Cor. 5. 1, 2.
3 Or, *of.*
4 Or, *censure.* 1 Cor. 5:3-5.
l 1 Cor. 5. 4.
m Gal. 6. 1. Cp. Jude 22.
n ch. 5. 12 & 10. 12, 18 & 12. 11. Rom. 16. 1.
o Cp. Acts 18. 27.
p ver. 6. 1 Cor. 9. 2.
q ch. 7. 15. Phil. 2. 12.
r 1 Cor. 5. 4. Cp. Eph. 4. 32.
s ver. 7. Ex. 24. 12. Deut. 10. 1.
t Prov. 3. 3. Jer. 31. 33.
5 Or, *in the sight.* ch. 5. 12.
u ch. 2. 10.
v ch. 2. 16.
w 1 Cor. 5. 5.
x Luke 22. 31. 1 Pet. 5. 8.
y 2 Cor. 15. 10.
z ch. 6. 4. Eph. 3. 7. Col. 1. 23.
a Jer. 31. 31. Cp. ver. 14.
b Acts 14. 27.
c Rom. 4. 15.
d ch. 7. 5.
e John 6. 63. Rom. 8. 2. 1 Pet. 3. 18.
6 Or, *quickeneth.*
f Gal. 2. 1, 3. 2 Tim. 4. 10.
g ch. 7. 5.
h Ex. 34. 29. i Col. 2. 15.

manifest [a] the savour of his knowledge by us in every place. (euodia Eph. 5:2. Phil. 4:18)

15 For we are unto God a sweet savour of Christ, in [c] them that are saved, and [d] in them that perish:

16 [j] To the one we are the savour of death unto death; and to the other the savour of life unto life. And [k] who *is* sufficient for these things? (Gr. the)

17 For we are not as [6] many, which [2] corrupt the word of God: but as of [l] sincerity, but as of God, in the sight of God speak we [5] in Christ. (Gr. en)

ARE YOU AN EPISTLE OF CHRIST?

CHAPTER 3.

1 He sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 A comparison of the law and the gospel.

DO we begin again to [n] commend ourselves? or need we, as some *others*, [o] epistles of commendation to you, or *letters* of commendation from you?

2 [p] Ye are our epistle written in our hearts, known and read of all men: (openly revealed for what they were)

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the [7] living God; not in [s] tables of stone, but [t] in fleshy tables of the heart. (Ezek. 11:21)

4 And [10] such trust have we through Christ to God-ward:

5 [x] Not that we are [y] sufficient of ourselves to think any thing as of ourselves; but [z] our sufficiency *is* of God; (Eph. 3:7. Col. 1:25. 1 Tim. 1:11-12)

6 Who also hath made us able [b] ministers [12] of [c] the new testament; not of the letter, but of the spirit: for [e] the letter killeth, but [g] the spirit [6] giveth life. (Covenant. See note Gal. 3:17)

7 But if the ministration of death, written *and* engraven in stones, [k] was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his

245

V.5. The sense of the passage is: "But if one has caused grief, he has not grieved me (merely), but more or less (in parts) – not to press to heavily on him – you all." In saying that they were only in part affected, Paul relieved the burden that would otherwise have rested heavily upon the repentant sinner. Others shared the burden of his sin by not being affected by it as they should.

21 RV: "who leadeth us in triumph." An allusion to the custom of victorious generals, who in their triumphal processions carried some of their relations in their chariot, whilst the streets through which they passed were strewn with flowers and filled with incense. Thus through faith seeming failure is transformed into victory. Paul gladly led forth as the vanquished (Gal's cyclone) procession victory

26 Kapeleuō – to huckster Is2. – esp. Wine. But one who adulterates it in order to make dishonest gain. From Kapelos, an inn-keeper, a petty trader, a pedlar in contrast to emporos, a merchant.
29 Eilikrinēs – pure, unalloyed – fine.

22 As the onlookers see the captives led along, greater glory is afforded the victory – which in this case even the captives share.
23 As onlookers view with mixed feelings, according to their loyalties, the triumph of another, so it is with the truth.
24 John 9:39. Mk. 16:16.
25 They repudiate the resurrection of Christ.
26 Paul recognised that in his own the grace of God alone enabled him to discharge the great duty laid upon him Gal. 1:15-6. 2:9. 1 Cor. 15:9-11. This fact emphasised the need to carefully examine all teachers that came among them, including Paul
27 Gar: the fact is – expressing the reason for the preceding statement. See above

CHAPTER 3.

2 ITS EFFECT A COMMENDATION OF HIS AUTHORITY Vv. 1-6.

1 Cp. 1 Cor. 9. Such passages as 2 Cor. 2:17 might seem self-laudatory or egotistical but were not really so. As Paul shows later 7:18 self praise is no recommendation.
2 See Introduction. He was well known to them. Knew them far better than they knew themselves.
3 Nor was Paul in need of their recommendations for he was well known throughout the Ecclesial world.
4 Paul etc. 2 Cor. 11. The good of the Corinthian Ecclesia was very near to the Apostle writer on his very heart. These words in parenthesis – Diag. "The very fact plainly declared
5 That they had accepted the Apostle's release revealed they were moved by the Spirit of Christ. 2 Cor. 7:11. This was manifestly declared, or published for all to see.
6 Cp. 2 John 12 with John 6:63.
7 Thus with His "finger" Lk. 11:20.
8 Christ dictates, the Apostle writes, the hearts of believers are the substance, the power of the truth (Spirit) the influence
9 A change within is wrought upon the affections, appetites, desires, that is reflected without Jer. 31:33.
10 Our confidence is not in letters but in our ministry or input, you through Christ are drawn to God.
11 The credentials & ability of Paul to write such "epistles" rests not in him as a man, but in God
Cp Ch. 2:16.
12 Paul divinely selected, but Ecclesia must now seek out such 2 Tim. 2:2.
13 Not merely academically, nor only as a matter of words, but with its spiritual significance – the power of the message presented by the words Cp John 6:63.
14 Whether it is the Books of the Law! See 2 Cor. 2:15-16. The spiritual significance of Truth will generate life.

3 A REFUTATION OF THE JUDAISERS. Vv. 7-11.

15 Ginomai en doxē: Came into being in glory

Moses veiled his face to hide a fading glory; but the increasing glory of the Gospel was veiled to those "who are lost" Ch.4:3.

THE 7 POINTS OF THE TWO COVENANTS CONTRASTED.

	Mosaic	Abrahamic
1	Of the letter.	Of the Spirit ... Ch.3:6
2	Ministration of death	Ministration of life ... ch.3:8
3	One of condemnation	One of Justification 3:9.
4	Transitory	Permanent Ch.3:11
5	Veil hidden face of Moses 3:13	Open face of Jesus Christ 4:6.
6	A veil	A mirror 3:11-18.
7	Could not change the heart 3:14	changed into the same image 3:18

THE VEIL: The glory on Moses face caused fear Ex.34:30. The veil covered this glory & prevented the Israelites from seeing that it was fading. Thus the glory of fear in which the righteousness of Yahweh was upheld gave way to the greater glory of mercy & forgiveness in Christ in which fear is abolished.

PAUL'S HO

This is imm
at the resurre
Luke 14:14. A
revealed "in h
Paul did n
2 Tim. 3:8. In

26. The best mss h
"with." The resu
ion is for the purpose
union with Christ. John
21. that the Christ-b
might be complete E
5:27.
27. At the marriage
the Lamb. Jude
Rev. 14:8
28. Diag.: "may o
flow to the the
giving of many."
is ample grace
all. So that the
who share it wi
cause a greater
symphony of the
giving to ascen
29. By conduct w
God. Col. 3:10
30. Other contro
Mk. 5:42. 1 Pet
Mk. 12:40. Rev.
31. Cp 1 Cor. 7:31.
2:11.

= CHAPTER 5

1 THE CONF
ENCE OF S
TORY Vv. 1-11

1. His hope is base
the resurrection
Acts 1 Cor. 15:14-
2. "If the tent of
earthly dwelli
Jud. Tent = temp
abode. Skenos. Sc
oma. 2 Pet. 1:13-14
earthly body is d
to the heavenly.
15:40.
3. Diag. "Be foun
- like a tent.
4. A permanent
Nature Divine
4. Spirit 1 Cor. 15
Image of the h
1 Cor. 15:44. g glor
Phil. 3:21. Like Ch
12. Present bo
deemed Rom. 8:
ed. 1 Cor. 15:21.
16. 1 Cor. 6:13.
5. Divine. Mk. 10
6. RV = 9 after
Diag. CB. also
"We have in hea
building from
house not mad
human hands,
eternal."
7. Tent.
8. Permanen
ing. Immo
which is the
of the heave
13. 4:8-9.
9. "The aor
"amenoi," m
ally "having
ourselves" (
Thus. Gal. 3:
10. The temp
of the flesh.
11. In spite o
he does no
but a chan
Vv. 8-9.
12. The plea
Ch. 1:22.
13. Tharre
courage
failing con

Excellency of the II. CORINTHIANS 4. gospel ministration.

16 Diag: "Dispensation."
17 Katergeō - To render inactive useless, hence to abolish, do away - Bull. Heb. 7:11. Diag. "in passing way." Moses' glory gradually faded.
18 The law could only condemn, not forgive, sin. Rom. 7:7, 9, 10, 11.
19 Gr. Rom. 1:17; 3:21. Dikaiosunē the character or quality of being right or just: either by obedience or forgiveness of sins. This required faith not Law. The man trusting in Christ became "the righteousness of God in him" Ch. 5:21.
20 In that Christ is greater than the angels Heb. 1:5-7.
1 The Mosaic Covenant Rom. 7:12.
In comparison with the unfading glory of the Abrahamic.
Huperballousēs - To throw over or beyond (Huper - over, ballo - to throw). R.V. "Surpasseth" - the superlative glory.
"Is passing away."
Dia doxēs = through glory - a momentary gleam of glory.
A hope based upon the abiding glory of the Gospel (onward).
Parrhesia (pas - all; rhesis speech) - thus freedom of speech, perseveredness of utterance. Eph. 3:12-6. 1 Cor. 16:9.
Iterative imperfect - was putting, kept putting. This was the fear of the people Ex. 20:18 induced, no doubt, by the recent (in a terrible judgment Lev. 10:1. This incident of veil occurred immediately after his return from the Mount with the 2nd - 10 Com. Ex. 34:29
Fear, reluctance to view the glory caused them to fail to see that the glory manifested by Moses (which was divine) was fading.
Same as V.7: "which was passing away."
Pōroō - hardened, as in Rom. 11:7 - Note.
That is - The old Covenant - which they did not read with understanding Acts 13:27-39.
Ana kaluptō = unveiled = so R.V.
Hoti en Christō - "for in Christ it is done away." Because they failed to see it fulfilled in Christ, who magnified and made it honorable Isa. 42:21.
The context is the heart of Israel & the allusion is to Moses (& the nation) turning to Yahweh with unveiled countenance Exod.
A prophecy of the future Rom. 11: Jer. 31:33. Ps. 51:6, 7
Freedom from the curse of the Law John 8:31-36. Rom. 8:1
In Christ there is liberty of conscience. Cor. 3:17, frank speech. sonship Gal. 4:6-7 guilt Rom. 4:25 so that the law itself no longer obeyed in the mere letter but in the spirit became a royal law of liberty & not a yoke pondering to bondage Rom. 7:6 Jas. 1:25 2:12
RV "with unveiled face."
RV: "Reflecting as a mirror"
Gr. "To reflect a true image"

16 Now when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

CHAPTER 4.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how he daily endured troubles and persecutions for the same.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; (He was fearless, vigorous, courageous)
We must be polished bright. Cp Col. 4:17 2 Tim. 2:20 Rom. 12:2.
42 Metamorphoō. Cp Rom. 12:2. MAT. 17:2
43. A gradually increasing glory unlike that reflected by Moses which gradually faded. Cp 1 Jhn 3:2 for the ultimate.
44 Apo - from. Implying motion from the exterior
45. He manifests the Father 1 Tim. 3:16. We reflect the glory.

CHAPTER 4.

4 PAUL'S PERSONAL INTEGRITY IN PREACHING Vv. 1-6

1. In conversion & forgiveness of sins. Paul considered himself a standing example of that mercy. 1 Tim. 1:15-16

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. Mt. 20:27 Gen. 9:25-27

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (RK)

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. in action not incarnate Word.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh: our object weakness.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall

246 the same spirit of determination to proclaim Yahweh's goodness in spite of opposition and the threat of death that stalked David.
This is "the spirit of the faith" - the faith that saves.
25 In view of the resurrection, he could look at the possibility of death with indifference.

(2) Gr. shame. Rom. 6:21. Phil. 3:19. Jude 13.
(a) ch. 2:17.
b ch. 6:4. Rom. 16:2.
c ch. 11:15. Rom. 1:17 & 3:21.
d Cp. ch. 3:7, 14, 18.
e John 12:31. Lk. 6:17. Cp. Mt. 13:14-15. Mk. 6:52. John 12:40. Rom. 11:8.
f John 14:9. Phil. 2:6. Col. 1:15. Heb. 1:3.
(3) Or, boldness. Acts 4:29.
g ch. 1:24. 1 Cor. 9:19.
Gen. 1:3.
(4) Gr. is he who hath.
i 2 Pet. 1:19.
k Rom. 10:4. Cp. Gal. 3:23-25.
l Mat. 13:14. Rom. 11:25.
m ch. 4:4. Mark 6:52.
n 1 Cor. 2:5.
o ch. 7:5. Cp. Ps. 129:2.
p Gal. 4:20.
(5) Or, not altogether without help, or, means. ch. 1:8.
q John 15:20. 1 Cor. 4:12.
r ch. 6:9. 1 Cor. 4:9 & 15:31. Cp.
s ch. 3:5, 9.
t ver. 6. Cp. John 4:24 & 15:26.
u Rom. 5:10 & 6:8 & 8:17.
a Tim. 2:11. 1 Pet. 4:13.
w 1 Cor. 13:12.
x ch. 4:4, 6. John 17:24.
y Rom. 8:29.
(6) Or, of the Lord the Spirit. Cp. ver. 17.
(7) Cited from Ps. 116:10.
a Acts 2:24.

2 Aorist tense: We renounced. - once for all at baptism.
3 Panourgia - unscrupulous conduct. Paul was charged with such Ch. 12:16 Not being upright & truthful 1:12. Yea not always yea. 1:17
4 He not honest with himself - not overscrupulous with the Word - 9 vice versa.
5 Phaneroō, publicly reveal, make manifest.
6 The only letter of recommendation he required Ch. 3:1.
7 Kaluptō - Veiled.
8 Aiōnos. The lusts of the flesh is the God or object of worship of this age. 1 John 2:16. Eph. 2:2. John 12:31-32.
9 Augazō - Dawn RV. The clear shining forth of light after darkness.
10 Literally "figurative." Jhn. 8:12.
11 The chief organ of physical life Lev. 17:11 top. mental & moral activity 1 Pet. 3:14 the sphere of Divine influence Rom. 2:15
12 Cf. Ch. 3:7, 18 Cp. 1 Tim. 3:16.

5 THE TRIBULATION PAUL ENDURED IN PREACHING 7-11

13 Cheap, common - yet containing precious contents.
14 Huperbolē - a surpassing. A power exceeding anything else. RV: Exceeding greatness."
15 Diag. "Afflicted on every side" Cp Ch. 1:8-9.
16. Stenochoreō - straitened, or hemmed in. There is a way of escape 1 Cor. 10:13.
17 Aphoreō - without a way (See noun aporia - Luke 21:25) - To give up. There is no way out.
18. Ekaporeō (EK - out of a - negative, poros - a way through) an intensive form of aporeō. Faith, by searching does find a way out.
19 Flung to the ground as in a fast battle - but even then recovering. Ps. 37:24.
20 Nekrōsis - "putting to death." In persecuting Paul as a Christian, his enemies persecuted Christ. Acts 9:5
21. Phaneroun - publicly revealed - both by word & action Gal. 2:20.
22 2 Tim. 3:12. Acts 14:22.

6 THE FAITH THAT SUSTAINED PAUL Vv. 12-18

23 They benefit by his trials, for his preaching brought life to them. Cp 1 Cor. 4:19.
24 As David & Christ for Ps. 116. Is Messianic Suffering of Righteous and [illegible]

Moses veiled his face to hide a fading glory; but the increasing glory of the Gospel was veiled to those "who are lost" Ch. 4:3.

THE 7 POINTS OF THE TWO COVENANTS CONTRASTED.

	Mosaic	Abrahamic
1	Of the letter.	Of the Spirit ... Ch 3:6
2	Ministration of death	Ministration of life .. ch 3:6
3	One of condemnation	One of Justification 3:9.
4	Transitory	Permanent Ch 3:11
5	Veil hidden face of Moses 3:13	Open face of Jesus Christ 4:6.
6	A veil — A mirror 3:11-18.	
7	Could not change the heart 3:14	changed into the same image 3:18.

THE VEIL: The glory on Moses face caused fear Ex 34:30. The veil covered this glory & prevented the Israelites from seeing that it was fading. Thus the glory of fear in which the righteousness of Yahweh was upheld gave way to the greater glory of mercy & forgiveness in Christ, in which fear is abolished.

16 Diag: "Dispensation."

17 Katargeō - To render inactive, useless, hence to abolish, do away - Bull. Heb. 548 Diag. "A passing away." Moses' glory gradually faded.

18 The Law could only condemn, not forgive, sin. Rom 7:7,9 1 Cor 6:11

14 Cp Rom. 1:17; 3:21; Dikaiosunē the character or quality of being right or just: either by obedience or forgiveness of sins. This required faith not Law. The meaning in Christ became "the righteousness of God in him" Ch 5:21

In that Christ is greater than the angels Heb 1:4-2:7

The Mosaic Covenant Rom. 7:12.

In comparison with the unfading glory of the Abrahamic.

Huperballousēs - To throw over or beyond (Huper - over, ballo - to throw). R.V. "Surpasseth" - the superlative glory.

"It passing away."

Dia doxēs = through glory - a momentary gleam of glory.

A hope based upon the abiding glory of the Gospel Covenant.

Parrhesia (pas-all; rhesis, speech) - thus freedom of speech, unreservedness of utterance. Acts 4:13 Eph 3:12 & 6. 1 Cor. 16:12 &c.

Imperfect tense - was putting, kept putting. This was done

The feast of the people Ex 34:30

Induced, no doubt, by the recent

In a terrible judgment Exod 32:1

This incident of Veil occurred immediately after his return from the Mount with the 2nd 10 Com.

Fear, reluctance to see the Divine glory caused them to fail to see that the glory manifested by Moses (which was divine) was fading.

Same as 4:7: "which was passing away."

Pōroō - hardened, as in Rom. 11:7 - Note.

That is - the old Covenant - which they did not read with understanding Acts 13:27-29.

Ana kaluptō = unveiled = Jo RV.

Hoti en Christō - "for in (only) Christ it is done away." Because they failed to see it fulfilled in Christ, who magnified and made it honorable Isa 42:21

The context is the heart of it. Israel's attention is to Moses (Greg. "the nation") turning to Yahweh with unveiled countenance Exod

A prophecy of the future Rom. 11:25 &c Jer 31:33.

Freedom from the curse of the Law John 8:31-36. Rom. 8:1 In Christ there is liberty of conscience 1 Cor 3:17, freedom of speech, sonship Col 2:13 guilt 1 John 1:9, so that the law itself no longer obeyed in the mere letter but in the spirit becomes a royal law of liberty" not a yoke rendering the bondage Rom. 13:10 Gal 5:14 1 Cor 9:21

RV "with unveiled face."

RV: "Reflecting as a mirror" Cp "To reflect a true image"

II. CORINTHIANS 4. *Excellency of the gospel ministration.*

countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious. - endoxa - in glory.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

CHAPTER 4.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how he daily endured troubles and persecutions for the same.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; (He was fearless, vigorous, courageous Acts

We must be polished bright Cp Col 4:17 2 Cor Rom. 12:2.

Metamorphoō. Cp Rom 12:2 MAT. 17:2

A gradually increasing glory unlike that reflected by Moses which gradually faded. Cp 1 John 3:2 for the ultimate.

Apo - from, implying motion from the exterior

He manifests the Father 1 Tim 3:16. We reflect the glory.

CHAPTER 4.

4 PAUL'S PERSONAL INTEGRITY IN PREACHING Vv 1-6

In conversion, forgiveness of sins, Paul considered himself, standing example of that mercy. 1 Tim 1:12-16

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. - Mt. 20:27 Gen. 1:3 Psm. 1-17

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (ek)

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. our subject weakness 9:11-13

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall

246 the same spirit of determination to proclaim Yahweh's goodness in spite of opposition and the threat of death that stalked David.

This is "the spirit of the faith" - the faith that saves.

25 In view of the resurrection, he could look at the possibility of death with indifference.

2 Gr. shame. Rom. 6. 21. Phil. 3. 19. Jude 13.
a ch. 2. 17.
b ch. 6. 4. Rom. 16. 1.
c ch. 11. 15. Rom. 1. 17 & 3. 21.
d Cp. ch. 3. 7, 14, 18.
e John 12. 31. Lu. 6:19 Cp Mt. 13:14-15 Mk. 6:52 John 12:40 Rom 11:8
f John 14. 9. Phil. 2. 6. Col. 1. 15. Heb. 1. 3.
3 Or, boldness. Acts 4. 29.
g ch. 1. 24. 1 Cor. 9. 19.
4 Gen. 1. 3.
5 Gr. is he who hath.
h 2 Pet. 1. 19.
i Rom. 10. 4. Cp. Gal. 3. 23-25.
j Mat. 13. 14. Rom. 11. 25.
k ch. 4. 4. Mark 6. 52.
l 1 Cor. 2. 5.
m ch. 7. 5. Cp. Ps. 129. 2.
n Gal. 4. 20.
6 Or, not altogether without help, or, means. ch. 1. 8.
o John 15. 20. 1 Cor. 4. 12.
p ch. 6. 9. 1 Cor. 4. 9 & 15. 32. Cp. Rom 8:35 ch. 1. 5, 9.
q ver. 6. Cp. John 4. 24 & 15. 26.
r Rom. 5. 10 & 6. 8 & 8. 17. 2 Tim. 2. 11. 1 Pet. 4. 13.
s 1 Cor. 13. 12.
t ch. 4. 4, 6. John 17. 24.
u Rom. 8. 29.
7 Or, of the Lord the Spirit. Cp. ver. 17.
v Cited from Ps. 116. 10.
w Acts 2. 24.

2 Aorist tense: We renounced - once for all at baptism.
3 Panourgia - unscrupulous conduct. Paul was charged with such Ch 12:16 Not being upright & truthful 1:12. Yea not always yea 1:17
4 He not honest with himself - not over scrupulous with the Word - 4 vice versa
5 Phanerosis, publicly revealed, make manifest.
6 The only letter of recommendation he required. Ch 3:1.
7 Kaluptō - veiled.
8 Aiones. The lusts of the flesh is the God or object of worship of this age. 1 John 2:16 Eph. 2:2 John 12:31-32.
9 Augazō - Dawn RV. The clear shining forth of light after darkness.
10 Literally & figuratively. John 8:12.
11 The chief organ of physical life Lev. 17:11 &c mental & moral activity 1 Pet. 3:14 the sphere of Divine influence Rom 2:12
12 Cf. Ch 3:7, 18 & 9. 1 Tim. 3:16.

5 THE TRIBULATION PAUL ENDURED IN PREACHING 7-11

13 Cheap, common - yet containing precious contents.
14 Huperbole - a surpassing. A power exceeding anything else. RV: Exceeding greatness."
15 Diag. "Afflicted on every side." Cp Ch 1:5-6
16 Stenochoreō - straitened, or hemmed in. There is a way of escape 1 Cor 10:13.
17 Aporeō - without a way (See noun aporia - Luke 21:25) - To one of whom there is no way out.
18 Ekaporeō (ek - out of a - negative, poros - a way through) an intensive form of aporeō. Faith, by searching does find a way out.
19 Flung to the ground as in a lost battle - but even then recovering. Ps. 37:24
20 Nekrosis - "putting to death." In persecuting Paul as a Christian, his enemies persecuted Christ. Acts 9:5
21 Phaneroun - publicly & revealed - both by word & action Gal. 2:20.
22 2 Tim. 3:12 Acts [illegible].

6 THE FAITH THAT SUSTAINED PAUL Vv 12-18

23 They benefit by his trials for his preaching brought life to them. Cp 1 Cor. 4:9.
24 As David & Christ for Ps 116. 15 Messiah's [illegible]

PAUL'S H
This is re
at the resur
Luke 14:14
revealed" (1
Paul did
2 Tim. 3:8. I
26. The best mss
"with." The re
ten is for the purp
union with Christ. Th
21 - that the Christ
might be complete
1:27.
27 At the marriage
the Lamb. Jude
Rev 14:4
28. Diag. "may
flow to the h
gning of many.
ll ample grace
all, so that the
who share it w
cause a greate
symphony of
ending to ass
29 By contact
God. Col 3:10
30 Other conti
Mt. 5:12. 1 Pe
Heb. 12:10. Rom
31 Cp 1 Cor 10:
2:17.

CHAPTER
1 THE CON
ENCE OF
TION Ch 1:
1 His hope is ba
the resurrect
4:14. 1 Cor 15:14
2 "If the tent
earthly dwe
Diag. Tent = ten
abode. Skenos -
oma. 2 Pet 1:13-14
earthly body is
to the heavenly
15:40.
3 Diag. "If we
- like a tent
4 A permanent
Nature Divine
4. Spirit 1 Cor.
(image of the
1 Cor. 15:49
Phil 3:21. Rom
32. Present
deemed Rom.
ed. 1 Cor. 1:2
36. 1 Cor. 6:12
5 Divine Ch
6 RV = 7 of
Diag. Cf. al
"We have [illegible]
building from
house not m
human han
ernal."
7 Tent.
8 Permanen
ing. Imm
which is th
of the hea
15:42-49
9 "The ac
"amenon
ally "havin
ourselves
Thus. Gal.
10 The ten
of the flesh
11. In spite
he does
but a che
Vv 8-9.
12 The p
Ch. 12
13. That
courag
failing c

PAUL'S HOUSE IN HEAVEN.

- This is immortality V.4. to be received "in body" V.10 at the resurrection. when the righteous are recompensed Luke 14:14. At present it is "reserved in heaven" to "be revealed" in the last days 1 Pet. 1:4-5. Col. 3:4 Phil. 3:20-21.
- Paul did not desire death, but the 2nd advent Phil. 3:21. 2 Tim. 3:8. In view of that hope, death lost its sting 1 Cor. 15:55-57.
- He looked forward to the resurrection 2 Thess. 2:1. 2 Tim. 4:1. Phil. 3:8-11.
- The death state. Phil 1:15-17. 6:5. 1 Kgs 11:6-4 Eccl. 9:5. 1 Cor. 15:18
- V.10 below provides the explanation of Vv. 6-8 To be "present with the Lord" V.8 requires his return and resurrection. 2 Thess. 2:1. 2 Tim. 4:1.

raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER 5.

1 Paul, in his assured hope of immortal glory, 9 laboureth to keep a good conscience, 18 and by his ministry to reconcile others also in Christ to God.

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

a ch. 1. 9.
b Phil. 1. 23. 1 Cor. 3. 21-23
c ch. 1. 6.
2 Or, endeavour. 1 Thes. 4. 11.
d ch. 8. 19.
e ver. 1. Acts 20. 24.
f Rom. 14. 10. 1 Pet. 3:12
g Rom. 7. 22.
h Ps. 62. 12.
i Rom. 8. 18.
k Rom. 7. 13. 1 Cor. 12. 31.
l Job 31. 23. Heb. 10. 31. Cp. Jude 23.
m ch. 4. 2 & 11. 6.
n Rom. 8. 24. Heb. 11. 13.
o ch. 3. 1.
p Rom. 7. 8.
q ch. 1. 14.
r Mark 3. 21. Acts 26. 25.
s Job 4. 19.
t ver. 4. 2 Pet. 1. 13, 14.
u Mark 14. 58.
v Cp. Rom. 5. 15.
w ver. 4. Rom. 8. 23.
x Rev. 3. 18 & 16. 15.
y Gal. 2. 6. Phil. 3. 7. 8. 1 Tim. 5. 21. James. 2. 1, 4.
z ch. 1. 17.
a Rom. 5. 12.
b 1 Cor. 15. 53. 54.
c John 6. 63.
d Is. 29. 23.
e ch. 12. 2. Rom. 16. 7. Gal. 1. 22.
f Or, let him be.
g Rom. 6. 4. Gal. 6. 15.
h ch. 1. 22.
i Is. 43. 18, 19. Eph. 2. 15 & 4. 24. Rev. 21. 5.
k Rom. 5. 10. 1 John 2. 2 & 4. 10.
l ch. 4. 18. John 20. 29.
m 1 Cor. 13. 12.
n ch. 3. 6.
o Rom. 5. 11.

16 de' - conj. of antithesis. Bull. Diag. trans. = "but." Followed by Kai = also. Thus: "We are filled with courage, but also..."
17 EUDOKEO. To be well pleased, think it good, (Vine). Diag. "well pleased."
18 See Note 16.
19 Endemeo - To be at home. Vine. Thus a change of residence from the tent to the dwelling.
20 PROS - thus facing (with accusative - Bull). Directed towards, implying intimate and closest intercommunion, together with distinct independence. Paul desires to leave his present abode in the fleshly tent for the permanent house of immortality, clothed with Christ's nature 1 John 3:2 Phil 3:21 at the resurrection Luke 14:14. Mat. 16:27.
21 In an hypothesis of seeing Christ face to face.
22 PHILOTIMEOMAI - To seek after (i.e. love) honor (being with Christ). RV: "we make it our aim" - mg "are ambitious"
23 Whether present or absent from home - the tent home. Whether living or dead. Cp Rom. 14:8 1 Thess. 5:10. Paul is determined to keep faithful unto death.
24 Phaneroo, - Publicly reveal, make manifest.
25 At his return 2 Tim. 4:1.
26 Dia - Through. See note on Judgment Mt. 25:31. 1 Cor. 4:5. Things through body. Gal. 6:7-8 Cp. Rom. 14:10.

8 THE CAUSE OF PAUL'S CONCERN. Vv. 11-15.

27 Phobos - fear. A reverential fear of offending God manifested in doing His will.
28 His preaching is dictated by a desire to do God's will.
29 God knows Paul's motives.
30 He is not reminding them of his standing in the sight of God as a means of self praise, but as a sound basis for their proper assessment of the worth done in opposition to those who would weaken it, & to stop their slanderous mouths. Paul wanted no false praise from anybody, but he did want true recognition of his divine labor.
31 Some derided his zeal, fervor & fiery devotion as evidences of madness Cp Acts 26:25. John 10:20.
32 Sophron (Sozo - save, phren - the mind) wise self control. Paul's fervor was for God; his good sense & tact was for his brethren.
33 Compressed him, Keeping him irresistibly to one object.
34 Diog. "If one died on behalf of all then they all died." Thus representation, substitution the basis of Atonement. Thus Paul died to self to serve Christ. Col. 2:14-20. Cp Rom. 14:9-2. Cp Rom. 6:6-11; 14:7-9. 1 Cor. 6:19-20. 2 Cor. 5:14-15.
35 Cp Rom. 6:6-11; 14:7-9. 1 Cor. 6:19-20.
36 Christ died "for all" - both Jew & Gentile. Therefore differences of race, family, status, ability do not count. Gal. 3:28
37 He judged him according to fleshly motives, as a condemned criminal - which proved to be utterly wrong. Acts 26:9-11.

9 THE PURPOSE OF HIS MINISTRY Vv. 17-21

Ktisis - Creation (Diag.) 2 Cor. 4:6

CHAPTER 5

1 THE CONFIDENCE OF SALVATION Vv. 1-10

1 His hope is based on the resurrection. Rom. 8:11. 1 Cor. 15:51-53.
2 "If the tent of our earthly dwelling." Diag. Tent = temporary abode. Skenos. See Rom. 8:11. 2 Pet. 1:13-15. The earthly body is different to the heavenly. 1 Cor. 15:40.
3 Diag. "Be found clothed." Like a tent.
4 A permanent abode. Nature Divine. 2 Pet. 1:4. Spirit 1 Cor. 15:45. Image of the heavenly. 1 Cor. 15:49. glorious. Phil. 3:21. Like Christ. 1 Jn. 3:2. Present body deemed. Rom. 8:23. Cp 2 Cor. 5:1-4. Cp 1 Cor. 15:21. Luke 20:36. 1 Cor. 6:14.
5 Divine Ink. 1 Jn. 4:13.
6 RV = "at home in the body." Diag. Cp. also. Weymouth. "We have in heaven, a building from God, a house not made from human hands, but eternal."
7 Tent.
8 Permanent dwelling. Immortality, which is the image of the heavenly. 1 Cor. 15:49.
9 "The aorist endusamenoi," means literally 'having clothed ourselves' (F.W. Farrar). Thus. Gal. 3:27.
10 The temporary tent of the flesh.
11 In spite of the burdens, he does not desire death, but a change of nature

THE TENT IN THE WILDERNESS.

Paul is like Israel dwelling in a tent, led by the glory of Yah weh in the cloud, living in hope & faith of the "rest that remaineth."

247

Why? Because he walked in faith 2 Cor. 4:18, with eyes set on the time when mortality would be swallowed up of life. V.4. He was therefore full of courage in spite of Ch. 4:8.

14 The tent of V.1 Cp 2 Pet. 1:13-14.
15 EKDEMOUMEN CEK - away. Demos, people). Diag. "from home" See also m.m. Away from the permanent residence.

See over V.19

39 His ambitions, hopes, desires, way of life has been completely changed. Paul was a living witness of such change. 1 Tim. 1:12-16.

40 Reconciliation is based on Divine love not wrath Rom. 5:10. 1 John 4:10. John 3:16.
41 Kata llassō - to change, hence to change from enmity to friendship. God has established the means whereby this can be done in Christ. It requires repentance, or change of mind. Cp Acts 2:38.
42 Didomi - deposit. In Mk. 4:7-8 used of seed yielding fruit. It is in the Middle Voice - God did it for Himself. He is the Author & Finisher of salvation through Christ. Heb. 12:2.

MADE SIN FOR US.
It is used of fleshly desires that lead to sin. Rom. 5:14; 6:16, 18, 23. 7:5, 8, 23; 8:2, 7; Heb. 9:28.
Flesh is referred to as "the body of sin" Rom. 6:6. Sin is said to reside "in the flesh" Rom. 8:3 which can exercise rule Rom. 6:12, dominion, be possession as slave-owner Rom. 6:16, 17. deceive Rom. 7:11, 14, an indweller 7:17. Heb. 3:13
20, a law of nature Rom. 7:21, 23, 25. 8:2. Related to mortality. Rom. 6:12. Christ came in sin's flesh Rom. 8:3. strove against it unto blood Heb. 12:4. died unto it once for all Rom. 6:10. and in doing so representatively revealed what we must do to live. See Rom. 6. 2. Gal. 5:24. 2 Cor. 5:14. Gal. 2:19-20.

43 1 Tim. 3:16. Phil. 1:23. Ps. 80:17. John 6:63. The effect. Ps. 22:10. Luke 2:40, 52. Isa. 11:3. Acts 10:38. Cp. Luke 7:16. 1 Cor. 1:30
44. Logizomai - to reckon, or take into account. R.V: "not reckoning unto them."
45 See Note 42 on bottom previous page.
46 RV: "on behalf of Christ"
47. This is an epitome of Paul's preaching to the world. It is expressed in the aorist implying a once for all acceptance of the offer readers had done that.
48 Poieo (Poy-eh-o) The act of constructing or producing any thing, used of the creative acts of God - Vine.
49 Hamartia: To miss the mark.
50 Ginomai - To cause to be. Note the difference in the verbs. Christ "made" - We "cause to become."
The twofold process: forgiveness - newness of life is explained - 1 Pet. 2:22-24.

Paul's faithfulness

Rom. 8:3

19 To wit, that [a] God was in Christ, reconciling the world unto himself, not [c] imputing their trespasses unto them; and hath (2) committed unto us the word of reconciliation.

20 Now then (3) we are ambassadors for Christ, as [k] though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For [m] he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. 3:25

CHAPTER 6.

1 Paul's sufferings and patience in the ministry. 14 Exhortation to avoid idolaters, as being themselves temples of the living God.

WE then, *as* [s] workers together *with him*, beseech you also [t] that ye receive not the grace of God in vain.

2 (For he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the [v] accepted time; behold, now *is* the day of salvation.)

3 [a] Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as [c] the ministers of God, [d] in much patience, in afflictions, in necessities, in distresses,

5 [b] In stripes, in imprisonments, [r] in tumults, [s] in labours, [t] in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by [u] love unfeigned,

7 By [w] the word of truth, by the power of God, (by) [k] the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* [l] well known; [o] as dying, and, behold, we live; [q] as chastened, and not killed;

II. CORINTHIANS 6, 7.

[a] Rom. 3. 24.
[b] ch. 7. 4. John 16. 22.
[c] Gal. 6. 14.
(4) Cp. Phil. 3:8 ch. 8. 9. Prov. 13. 7.
[e] 1 Cor. 13. 5.
[f] 1 Cor. 7. 30.
(2) Gr. *put in us.* Cp. ch. 4. 7.
[g] ch. 7. 3.
[h] Ps. 119. 32.
(3) Eph. 6. 20. Cp. Mal. 2. 7. Gal. 4. 14.
[k] ch. 6. 1.
[l] Cp. ch. 11. 15.
[m] Rom. 8. 3. Gal. 3. 13. Heb. 9. 28.
[n] 1 Cor. 4. 14.
[o] Rom. 1. 17. 1 Cor. 1. 30.
[p] Deut. 7. 3. 1 Cor. 7. 39.
(5) Cp. Lev. 19:19 1 Sam. 5. 2, 3. 1 Kin. 18. 21. Prov. 20. 27. 1 Cor. 10. 21. Eph. 5. 7, 11.
[r] 1 Cor. 1. 9.
[s] Mark 16. 20. Acts 15. 4. 1 Cor. 3. 9.
[t] Heb. 12. 15.
[u] Ps. 69. 13.
[x] 1 Cor. 3. 16.
[y] Luke 1. 19. Rom. 15. 16.
(6) Cited from Lev. 26. 12.
[a] Rom. 14. 13. 1 Cor. 10. 32.
[b] Rev. 18. 4. Cited from Is. 52. 11. Gr. *commending.*
[c] 1 Cor. 4. 1.
[d] Acts 9. 16.
(7) Cp. Ex. 4. 22. Is. 43. 6. Jer. 31. 1, 9. Hos. 1. 10.
[f] ch. 11. 23, 24.
[g] Or, *in tossings to and fro.*
[h] ch. 11. 27.
(8) Eph. 1. 13.
[i] ch. 6. 17, 18.
[k] Rom. 13. 12.
(1) 1 John 1. 3.
(9) Cp. ch. 11. 29.
[l] ch. 11. 6.
[o] Rom. 8. 36.
[p] Acts 20. 33.
[q] Ps. 118. 18.

(LUPE 6 - Grieved) Rom 5:3. John 16:20

10 [b] As (sorrowful), yet alway rejoicing; (as) poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, [y] our [b] heart is enlarged.

12 Ye are not straitened in us, but [l] ye are straitened in your own bowels. RV- affections. Because of prejudice of Paul's detractors.

13 Now for a recompence in the same, (I speak as unto [m] my children,) be ye also enlarged.

14 (1) Be ye not unequally yoked together with unbelievers: for (2) what fellowship hath righteousness with unrighteousness? and [r] what communion hath light with darkness?

15 And what concord hath Christ with (Belial)? or what part hath he that believeth with an infidel? Worthlessness See Note

16 And what agreement hath the temple of God with idols? for [x] ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore (6) come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 (7) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Jehovah Pantokrator for Yahweh Sabaoth.

CHAPTER 7.

1 He exhorteth to purity of life, 3 and declareth what comfort he found in his afflictions, by reason of their godly sorrow.

HAVING therefore these [i] promises, dearly beloved, (1) let us cleanse ourselves [f] from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; [m] we have wronged no man, we have corrupted no man, we have defrauded no man. Paul's defense against detractors

3 I speak not *this* to condemn

16 Cont. endurance of trouth. Cp Phil 1:15-18
17 1 Th. 2:5. Rom 13:13-14, Gal. 5:16-17.
18 Without hypocrisy. Rom. 12:9 Cp 2 Cor. 12:19
19 Cp 1 Cor. 4:20.
20 Dia = "By means of" Cp 1 Cor. 4:12-13. This was Christ's experience Cp John 7:12. See John 10:19
21 Luke 6:22. 1 Pet. 4:14
22 Seven paradoxes are now listed stemming from the evil + good reports, introduced by hos (as) the appearance, joined with the conjunction Kai (and) = the reality.
23 The same treatment as Christ Jn 7:12 Mtt. 27:18
24 No standing in the world. Agnoeo - to ignore. St.
25 Ch. 119. 4-10-11. 1 Cor. 15:31 His opponents hoped that his reverses would result in cessation of his influence or labor.
26 Divine chastisement Heb 12:5-11.
27 PTOCHOS. - One pleading for help. Cf. Phil 2:3. 1 Cor. 3:21-22. Rom. 8:28.

2 AN APPEAL FOR CONSECRATED LIVING 7:2-11

28 A very personal form of appeal. Cp Phil. 4:12
29 He expresses his feelings in this epistle more than any other.
30 To receive them in love in spite of the wrongs he experienced. Ch. 7:3, Cp Ch. 12:15.
31 Paul was unrestrained in his feelings towards them but it was not reciprocated.
32 He calls for reciprocation as children owe parents.
33 Their love for Paul will be manifested by repudiation of false teachers.
34 Already yoked. Matt 19:6 Phil. 4:3
35 METOCHE - partnership, participation. Eph. 5:6-11.
36 ANOMIA - Lawlessness 1 John 3:4.
37 KOINONIA - A sharing in common. Note! Light will destroy darkness.
38 SUMPHONESIS - sounding together, agreement. Eng. Symphony
39 MERIS - Portion
40 APISTOS - Unbelief 1 Tim. 1:13. - RV.
41 Cp with SUMPHONIA, music Luke 15:25.
42 SUGKATATHESIS - To accord with, by vote or vote. Thus abbreviating as one.
43 NAOS - Sanctuary or Holiest. Thus Matt. 23:16-21 26:61, 27:5, 40, 51 Mk 14:58, 15:29, 38 Lk 1:9, 21, 22 Jn 2:19-21 Acts 7:48 17:24 19:24, 27 Rev 3:12
44 EISDECHOMAI - To receive or gather in - answering to reward. Isa. 32:11.

CHAPTER 7

1 There is need for daily cleansing for even such as Paul. Sins of both action and teaching. 2 Positive: In love doing what pleases God.

CHAPTER 6.
3 EXHORTATION: PAUL THE FATHER: CH. 6:1 - 9:15.
A CONCERNING THINGS SPIRITUAL. CHPS 6, 7.
1 AN APPEAL FOR CONSISTENCY UNDER ALL CIRCUMSTANCES VV 1-10
Para Kaleo - exhort. Paul's ministry is two-fold. 1 - Exhort sinners to become saints. 5:20. 2. Exhorting saints to be consistent.
By not revealing that he is a new creation. Ch 5:17. Isa 44:8 The context precludes the extension of Christ's love to incorporate Gentiles Dektos - favor. A time of favor. The Hebrew (ratson) favor. Judgment threatens those who reject such an appeal Prov. 1
For Gentiles. Cf. Luke 19:42. Rom 11:11. Cp. Heb. 3:7-8. EUPROSDEKTOS = No stronger form than this. EU = A very favorable acceptance. EU = well. PROS = towards.
PROSKOPE - RV: "occasion of stumbling."
His detractors claimed he was not such because he lacked letters of recommendation Ch 3:1
The test of a true minister. What ministers must be if necessary manifest.
Hupomone - an abiding under, or endurance Cp Mt. 10:22. These were normal to Paul's preaching Matt 24:6, 9, 13. Mk 13:6, 9, 13. Lk 8:15, 21:12, 19. Rom 5:3-4, 15:4-5. 2 Cor 6:4, 12:12. 1 Cor. 13:7. 2 Tim 3:10. Heb 10:32, 36, 12:1, 7. Jas 1:3, 12, 5:11. 1 Pet 2:20. 2 Pet 1:6. Rev 1:9, 2:2, 19, 3:10, 13:10, 14:12.
For necessities of life + for preaching the Gospel. Acts 20:33-34
Sleeplessness - probably induced by thinking over problems, or planning work Cp 2 Cor. 11:27.
Circumstances forced him to go without food.
Gr. Hoplon = Armor or weapons as in Rom 6:13, A sword in the right hand + a shield in the left.
En = in
Hagnotes - Pure from defilement, not contaminated. 1 Tim 4:12, 5:22.
Makrothumia (Makros - long; thumos - temper). The patient

PAUL'S PRINCIPLES OF COMMENDATION.
The first ten (completeness Vv 4-5) are governed by the first (much endurance). It is in the singular - the rest plural + in a series of threes:
IN MUCH ENDURANCE:
(Three abstract, general terms):
• Tribulation (pressure) • Necessities (needs) • Distresses (hemmed in).
(Three concrete, explicit terms):
• Stripes • Imprisonments • Tumults.
(Three personal terms):
• Labors • Sleeplessness • Fastings.
248 Each term builds upon its predecessor. Thus tribulation creates a need to be supplied etc.
This followed by two pairs and a rhetorical group of four:
• Purity (of motive) motivated by • Knowledge
• Longsuffering blended with • Kindness
• The Spirit's Teaching manifested in Sincere Love
• The Word of Truth revealed as God's Power.
THROUGH WEAPONS OF RIGHTEOUSNESS.

RIGHT	LEFT	RIGHT	LEFT
• Honour	• Dishonour	• Not Killed	• Chastened
• Good	• Evil report	• Rejoicing	• Sorrowful
• True	• Deceivers	• Rich	• Poor
• Well Known	• Unknown	• Possessing all	• Nothing
• Living	• Dying		

THE CLEARING OF THE CORINTHIANS. V.11.
7 Steps - 1 First earnestness or diligence that dictated all they did.
2 Relating to themselves. 2 Apology 3 Indignation.
2 Relating to Apostle 4 Fear. 5 Desire
2 Relating to Offender 6 Zeal 7 Judicial action.

3 An Appeal for Continued Loyalty IV.2-16.

4 Not a request to put themselves under his yoke, but to expound their heart to receive him Ch.6:4.
5 He writes to defend himself - not to condemn others.
6 How then could he do them an injury.
7 The former in aorist, the latter - present tense. "for we died" are living together. They shared a common experience in Christ & should be united in love. Jhn. 6:35
8 He was frank & outspoken in warning them as well as praising them to others. 1Th. 5:14, 24.
9 Probably due to anxiety as to the success of Titus' mission
10 Title: God of all comfort. Ch.1:4 God of Consolation Rom.15:5.

11 Three causes of their comfort (i.e. Paul's in success): The Corinthians' longing to see Paul; Lamentation over past conduct; Love for the Apostle
12 ODURMOS - Lamentation
13 METAMELOMAI - To regret. Paul regretted the necessity of sending the letter. He had many anxious moments as to whether it might do more harm than good. He would have preferred to have visited them personally
14 Their grief will cease when they receive this further letter.
15 METANOIA - Change of mind. See Note
16 See Mg. In a manner he would approve Rom. 3:27.
17 His rebuke might not harm but help them.
18 Lost, the appointment, shame, ruin, sickness - have no compensations
19 SPOUDĒ - Earnestness, diligence. RV earnest care.
20 APOLOGIA - Defence. - as they explained the action they adopted
21 Against themselves for their past neglect.
22 - That everything had been done that should be done.
23 To see Paul personally. Cp V.7.
24 To make sure they fulfilled all his desires in regard to the case in question.
25 EKDIKĒSIS - judicial judgment. RV. "avenging." The punishment of the incestuous offender. See above.

Good effect of godly sorrow.

5 you: for [a]I have said before, that ye are in our hearts to die and live with you.

4 Great *is* my [a]boldness of speech toward you, great *is* [c]my glorying of you: [d]I am filled with comfort, [e]I am exceeding joyful in all our tribulation.

5 For, [a]when we were come into Macedonia, our flesh had no rest, but we were [k]troubled on every side; [m]without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us [n]by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your [p]earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For [r]though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but [s]for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry [a]after a godly manner, that ye might receive damage [t]by us in nothing.

10 For [v]godly sorrow worketh [z]repentance to salvation [a]not to be repented of: but [b]the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* [d]clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* [e]revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor [b]for his cause that suffered wrong, [c]but that our care for you in the sight of God might appear unto you. (that which they provided)

13 Therefore [y]we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because [z]his spirit was refreshed by you all.

14 For [a]if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his [2]inward affection is more abundant toward you, whilst he remembereth [c]the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that [g]I have confidence in you in all *things*.

Ch.4:1 to 7:5.
[a] ch. 6. 11-13.
[b] Cp. 1 Cor. 5. 1.
[c] ch. 2. 4.
[d] ch. 3. 12.
[e] ch. 8. 24.
[a] ch. 1. 4 & 6. 10. Mat. 5. 12. Phil. 2. 17.
[f] ch. 12. 10.
[g] ch. 2. 13.
[k] Rom. 15. 32.
[l] ch. 4. 8.
[m] ch. 8. 24 & 9. 2 & 10. 8.
[n] Deut. 32. 25. Acts 10:1
[o] ver. 13, 14. Cp. 1 Thes. 3. 6, 7.
[2] Gr. *bowels*. ch. 6. 12.
[p] ch. 2. 9.
[r] ver. 11.
[s] ch. 2. 3.
[t] Cp. ch. 2. 2.
[v] Gal. 2. 5. 1 Thes. 2. 17.
[z] ch. 9. 14.
[a] Or, according to God. ver. 10, 11. Rom. 8. 27. Eph. 4. 24. 1 Pet. 4. 6.
[b] ch. 2. 9 & 9. 13 & 13. 3. Rom. 5. 4. Cp. Prov. 17. 3.
[c] Cp. Mark 12. 44.
[d] 2 Sam. 12. 13. Cp. Mat. 26. 75.
[e] Acts 11. 18.
[f] Rom. 11. 29.
[4] Gr. *simplicity*. ch. 9. 11, 13. Rom. 12. 8.
[h] Prov. 17. 22.
[i] Acts 24. 17. Rom. 15. 25, 26.
[4] Acts 22. 1 & 25. 16. 1 Cor. 9. 3. 2 Tim. 4. 16. 1 Pet. 3. 15.
[k] ver. 19, 20. ch. 9. 1. Rom. 15. 31. 1 Cor. 16. 15. Heb. 6. 10.
[l] ver. 15. Eph. 6. 5.
[g] Cp. ch. 2. 6.
[h] ver. 17. ch. 12. 18.

26 Paul wrote for the whole Ecclesia 1 Cor. 5:1-2. 6:7.
27 The father of the offender 1 Cor. 5:1.
28 Best texts as RV: "your earnest care for us" etc. He wrote not merely for the offender, but that the whole ecclesia might have opportunity to demonstrate its earnestness in regard to Apostolic discipline.
29 Apostolic authority 1 Thn 1:20.
30 Titus evidently had strengthened the success of his mission.
31 Paul had manifested a confidence in the Corinthians which he had more than once expressed to Titus. Now their action had justified [redacted] his words.
32 Paul is greatly relieved that his affection for the Corinthian brethren Ch.2:4 had not led him to overstep the limits of truth in claiming to Titus that they would readily respond.
33 Titus had not expected this but had anticipated strenuous opposition.

See top. p.250

CHAPTER 8.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 9 and as followers of Christ. 16 He commendeth Titus and others.

MOREOVER, brethren, we do you to wit of [1]the grace of God bestowed on the churches of Macedonia; (Philippi, Thessalonica, Berea.)

2 How that in a great [u]trial of affliction [x]the abundance of their joy and their deep poverty abounded [s]unto the riches of their [1]liberality. (RV. according)

3 For [x]to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; ("their own accord" RV)

4 Praying us with much intreaty [c]that we would receive the gift, and ~~take upon us~~ the fellowship of [e]the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that [h]we desired Titus, that as he had begun, so

CHAPTER 8

B Concerning things material Ch.1 8, 9.

I An Appeal to Emulate the Example of the Macedonians Regarding the Poor. V.1-8

1 RV: "make known to you."
2 Their liberality Gk. which stemmed from their recognition of God's goodness to them.
3 RV: "which hath been given"
4 RV: "in much proof of affliction." In spite of personal affliction, they helped their brethren.
5 Their joy overflowed their affliction; and their liberality overflowed their poverty (deep poverty).
6 HAPLOTĒS (haplous - single) = singlemindedness, sincerity. This made their gift attractive - not the amount they gave. Cp V.12.
7 DUNAMIN - ability
8 Beseeching us - not we them!
9 RV: "in regard of the grace" (or favor). They were so willing in this matter that they pleaded with Paul that he might permit them to have a share in the venture, even though they were so poor. Evidently Paul & Timothy tried to restrain them in view of their poverty.
10 Not according to our expectations - they went beyond them.
11 Before taking up the collection.
12 They offered everything they had to the Lord through Paul and Timothy. They gave their substance Gk. RV. so that they had to be restrained V.11.
13 Their liberality encouraged Paul to urge Titus to return to stimulate the Corinthians likewise. The following verses imply that they had done much in promise but little in performance.
As he had inaugurated the collection in Corinth. revival of the

PAUL'S FIVE IMPORTANT QUESTIONS 6:14-18 249

1 What fellowship hath righteousness (DIKaiosunē)? It relates to a right relationship with God 2 Cor. 5:21 which is manifested in doing His will which becomes the Law of their heart Rom. 2:13-15.
2 What communion hath light? From Righteousness = Lawlessness we are shown the powers that produce them. They cannot live together. Light is aggressive & must destroy darkness. God is Light 1 Jhn. 1:5. Christ is Light Jhn. 1:9. 8:12. Believers = sons of Light Lk. 16:8. Jhn 12:36. Eph. 5:8 Walking in Light Jhn 12:35 & 36. 1 John 1:7. Partaking of inheritance of Light Col. 1:12. God separated Light & Darkness Gen. 1:4. Called believers from it 1 Pet. 2:9. Eph. 5:8 Governs the world Eph. 6:12. Rejectors banished to it Mt. 22:13. 25:30. 2 Pet. 2:17.
3 What concord hath Christ? - The personification of Light or Belial is that of darkness. "Son of Belial" is a Hebraism for worthless men unheeding of Truth.
4 What portion hath a believer? He has been justified by faith Rom. 3:28 the bearer of the highest blessing Rom. 6:6-7. At peace with God Rom. 5:1 In hope of eternal life Tit. 1:1-4. Reflects Christ in his heart 2 Cor. 4:6. through an enlightened mind Eph. 4:17. The unbeliever loves darkness hates the light Jhn. 3:19-20. and is condemned. Mk. 16:16.
5 What agreement hath the temple of God? No agreement only warfare Rom. 8:26. 2 Cor. 10:3-6.

THE COLLECTION. Paul had given solemn undertaking to help the poor Gal. 2:10 and faithfully carried it out Acts 11:29-30. Paul saw in such offerings not merely a token of love but a demonstration of the unique position of Israel in the sight of Gentile believers Rom. 15:27 and an evidence to Jewish believers that the Gentile were one with them Rom. 15:31. In Corinth the fund had been commenced a year before Ch 8:10. 9:2. When the first Epistle was written, 5 or 6 months earlier, instructions had been given regarding the method of collection 1 Cor. 16:1. The strained conditions between Paul & the Corinthians brought about by 1st letter caused the collection to lapse. Titus' visit had revived it 2 Cor. 8:6. but there was need for greater enthusiasm & Titus was again despatched for that purpose v.6. Meanwhile Paul urged them on with tact, avoiding rebuke. He said nothing about it having lapsed, but took it for granted

he would also finish in you the same [2] grace also.

7 Therefore, as [b] ye abound in every *thing*, in faith, and [c] utterance, and knowledge, and *in* all diligence, and *in* your love to us, see [c] that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and [d] to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, [e] though he was rich, yet [f] for your sakes he became poor, that ye through his poverty might be rich.

10 And herein [g] I give *my* advice: for [h] this is expedient for you, who have [i] begun before, not only to do, but also to be [k] forward [l] a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a [m] readiness to will, so *there may be* a performance also out of [n] that which ye have.

12 For [o] if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* [p] for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [q] He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, [r] which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted [s] the exhortation; but being more forward, [t] of his own accord he went unto you.

18 And we have sent with him [u] the brother, whose praise *is* in the gospel throughout [v] all the churches;

19 And not *that* only, but who [w] was also [x] chosen of the churches to travel with us with this [3] grace, [y] which is administered by us [z] to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, [a] upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and [b] fellowhelper concerning you: or our brethren *be enquired of*, *they are* [c] the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and [d] before the churches, the proof of your love, and of [e] our boasting on your behalf.

CHAPTER 9.

1 He sheweth why he sent Titus and the brethren beforehand, 6 and stirreth them up to give bountifully in order to obtain a bountiful return.

FOR as touching [a] the ministering to [b] the saints, it is superfluous for me to write to you:

2 For I know [d] the forwardness of your mind, [c] for which I boast of you to them of Macedonia, that [e] Achaia was ready [f] a year ago; and your zeal hath provoked very many.

3 Yet have I sent [g] the brethren, lest our boasting of you should be in vain in this behalf; that, [h] as I said, ye may be ready:

4 Lest haply if [i] they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed

---

[1] Acts 14. 23. Cp. 1 Cor. 16. 3.
[2] Or, *gift.* ver. 4, 19. 1 Cor. 16. 3.
[a] ch. 12. 13. 1 Cor. 1. 5.
[3] Or, *gift.* 1 Cor. 16. 3.
[c] 1 Cor. 12. 8.
[d] ch. 4. 15. Cp. Phil. 4. 19.
[e] ch. 9. 8.
[f] 1 Cor. 7. 6.
[g] Cp. ch. 9. 13.
[h] Cp. ch. 6. 10. Phil. 2. 6, 7.
[i] Mat. 8. 20. Luke 9. 58.
[k] 1 Cor. 7. 25.
[l] Prov. 19. 17. 1 Tim. 6. 18. Heb. 13. 16.
[m] ch. 2. 3.
[n] ver. 6.
[o] Or, *the hath.* RV. Complete
[b] Gr. *willing.* ver. 11.
[p] ch. 9. 2.
[q] Rom. 16. 3, 9, 21. Phil. 2. 25 & 4. 3. Col. 4. 11. 1 Thes. 3. 2.
[r] ver. 12, 19. ch. 9. 2. Acts 17. 11.
[s] Acts 14. 4. Phil. 2. 25.
[t] Mark 14. 8.
[u] Cp. Mark 12. 43.
[v] ch. 9. 2.
[w] ver. 7, 8.
[x] ch. 7. 4, 14 & 9. 2 & 10. 8.
[y] ch. 9. 12.
[z] ver. 12, 13. ch. 8. 4.
[a] Rom. 12. 13.
[b] Cited from Ex. 16. 18.
[c] ch. 8. 11.
[d] ch. 8. 24.
[e] Rev. 17. 17.
[f] Rom. 15. 26.
[g] ch. 8. 19.
[h] ver. 6.
[i] ver. 5. ch. 8. 23.
[k] ver. 3.
[l] 1 Cor. 16. 2.
[m] ch. 12. 18.
[n] Cp. Acts 20. 4.
[o] ch. 11. 28.

---

15. Logos – the word expounded 1 Cor. 1:5.
16 RV "earnestness."
17 Liberality towards the poor Jewish believers.
18 EN – Paul felt in himself the love that came from them.
19. He did not exercise his Apostolic authority. He did not compel, but appointed.
20 RV. "as proving by the earnestness of others the sincerity of your love." The loving earnestness of the Macedonians is used as a test of the Corinthians.
21 Their love of Paul & of Christ & their overflowing love for the poor in Jerusalem (cp v.2) led so completely merged himself in his work in the Lord, that one could show genuine love to him only by loving the Lord – genuine love of the Lord only by its expression to Paul's fellow-workers.

2 AN APPEAL TO FOLLOW — TO FOLLOW THE EXAMPLE OF CHRIST BY DENYING THEIR SELVES FOR OTHERS vv 9-15.

He purchased us – King. He is Yahweh's salvation – Priest. He intercedes for us – Priest.
I offer an opinion.
To maintain consistency of action.
RV: "who were the first to make a beginning a year ago not only to do, but also to will." i.e. They put their heart into the work, desiring to forward it.
RV: "a completion also out of your ability" – i.e. according to your means.
The virtue is not in giving but in seeing a need and sharing. If the virtue was in giving, the poor man would lack virtue. The virtue lay in the willing mind. v.12. The Golden Rule Luke 6:31-38. Phil. 2:6.
Thus a sharing of each others possessions, materially & spiritually. Rom. 15:27. Through need, Paul would bring Jew & Gentile more closely together, breaking down the Judaism of the former & emphasising the Israelitish nature of the hope to the latter.
LXX & Hebrew agree. Paul: slight variation from former (Malleon) & little instead ELATTON – Lack)
The desert experience revealed that Yahweh is the Provider – all resources from Him & therefore in material things we are but custodians of God's bounty. 1 Tim. 6:17-18.

3 THE INTEGRITY OF THOSE — HANDLING THE COLLECTION vv. 16-24.

Titus would labour to supply their lack.
As my own.
Brethren approved of the Ecclesias were appointed to convey the gift to Jerusalem 1 Cor. 16:3, Paul promising to accompany them if the gift warranted it 1 Cor. 16:4.
Cp with "our" v.21. This anonymous brother (one of the group mentioned in Acts 20:4) had been appointed by the local Ecclesias as having the necessary qualifications, endorsed by his personal activity.

THE COLLECTION (Cont.) 250

that it would be continued. His efforts were successful Rom. 15:26-28. Luke Acts 20:[illegible] names the party which commenced from Corinth in the spring of the next year and carried the collection from the European Ecclesias to Jerusalem where it was doubtless turned over to James and the elders when the received Paul & his party "with gladness" Acts 21:17. In his defence before Felix, Paul mentioned this as one of his reasons for visiting Jerusalem Acts 24:17.

NOTES CONTINUED FROM CH. 9:11

29 The recipients of the gift would recognise the influence of God upon the giver and thank Him for the grace revealed.
26. RV: "through the proving of you by this ministration." The want of the saints in Jerusalem tested the validity of their expressed love. Cp Ch. 8:2. Jam. 2:14-16.
27. RV: "the obedience of your confession." It was a practical demonstration of their belief. Rom. 2:13, Jam. 1:22. 2:26.
28 HAPLOTES – Single-minded, sincere. KOINONIA – Fellowship. The sincerity of your fellowship – shown in the contribution.
29 RV: "while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you" Thus fellowship between Jew & Gentile would be cemented.
30 Indescribable gift of grace: love which reflected in believers, unites them as one.

---

37 CHEIROTONEO – voted (Ding). CHEIR – the hand. TEINO – to stretch.
38 It was a gift of grace reflecting that grace they had received from the Lord & therefore to his glory.
39 RV. etc "our readiness": Paul was anxious to move the Ecclesias to the manifestation of Divine grace.
40 Paul's detractors accused him of dishonesty Ch. 7:2. Now he arranges reps. of Ecclesias to go with the gift to avoid the charge that he claimed that all the money came from him.
41 Closer relationship than "the" v.18 Use this Luke from Philippi?
42 RV "earnest" SPOUDE – denotes zeal + haste. Cp use vv 8, 16, 17, 22.
43 Titus is in control of this Committee of 3. He has Paul's instructions to administer.
44 APOSTOLOS. Apostle. They had an official commission.
45 Administering a work that reflected the highest honour.

CHAPTER 9

4 PAUL'S APPEAL TO THE CORINTHIANS TO VINDICATE HIS CONFIDENCE IN THEM vv 1-5

The poor saints of Jerusalem. Ch. 8:4. Both Paul & Titus had already instructed them in this. 1 Cor. 16:1. 2 Cor. 8:6.
RV: "Your readiness" Not merely Corinth! It included Ecclesias of Athens, Cenchrea etc.
RV: "hath been prepared." passive voice. Thus prepared by Paul. By this means Paul would invigorate them to their original enthusiasm.
6 PLEION = the majority
7 Paul would be ashamed – what about them? Thus with delicacy he appeals but does not dictate.

PAUL'S DECLARATION

Paul broadens his th... with a hundred o... Not at Corinth a... been busy on a wid... will feel the weig... not the opponents... the way lest the...
8. RV: "Confidence" i.e. in their liberality
9 His confidence ha... been shaken by th... strained relations th... had developed.
10 EUKOGIA – Bless... ing. RV: "make... beforehand your ofte... promised bounty, th... the same might be re... as a matter of bount... not of extortion."
11 As a free gift of ... own & not something... wringing out of you... willingly
5 THE RESULTS TH... FOLLOW THE HA... ING OF OTHER... vv 6-15
12 EPI EULOGIAIS – ... with blessings. The... blessings of God c... be relied upon – b... if only little seed... planted, a large c... cannot be expecte...
13. Decides for him... i.e. whether he w... a sparse or bounti... return. MONE...
14 EK LUPES = ou... sorrow – they ... not to grieve that... had to give
15 HILAROS – H... ous, joyous, ligh... hearted. Cp Prov...
16 More than co... late any sacrifi... Luke 6:38
17 AUTARKEIA – ... contentment Phil... 1 Tim. 6:6, 8.
18 Faith, love, ... courage – ... peaks of grace ... come from God ... that improve ou... in His service. ... grace increases ... abounds. John...
19 The whole Pa... speaks of the ... not of the right... 20 The blessedness ... ends on a ... sowing.
21 PENES = A po... over rather th... pauper – PTOCH...
22 RV: "he that ... seed to the sow... bread for food sha... & multiply your ... for sowing), and ... the fruits..."
What He does ... domain of nature ... to what He will ... domain of grace ... supplier both sec... withall) & how... we must sow b... fully to reap.
23 RV: "Ye be... riched in every... unto all liberality." HAPLOTE... singleness, sim... (this leads to Th... God has blessed ... so that they ma... bless others) 1 T... 17-19.
24 In collection ... distribution ... gift Ch. 8:19-...

See opp.

PAUL'S DECLARATION OF WAR (cont. see below).

Paul broadens his thought Ye 3-5. He + his lieutenants are waging a war with a hundred objectives, + as a great general he regards the conflict at Corinth as only a skirmish. He has been absent because he has been busy on a wide battle front. His opponents despise him - but they will feel the weight of his attack. This is written to the Corinthians, not the opponents! All he asks the Corinthians is to not get in the way lest they, too, get hurt!!

PAUL THE APOSTLE (Background). This introduces the most severe aspect of the Epistle, as Paul sets about vindicating his authority. The most flagrant offenders seems to have been one teacher from Jerusalem Ch 10:7, 10 11, 12 18, 11:4 This man + his adherents spoke of Paul as untutored in speech Ch 11:6 10, mean in aspect Ch. 10:1, 10. ● Bold at a distance, cowardly in presence Ch 10:2 ● Not quite sound in intellect Ch 11:16, 17, 19 ● They had introduced false teaching Ch 11:4 ● being boastful Y 7 ● insolent, rapacious, violent Ch 11:20, 21 ● And generally dangerous in influence Ch 11:3 ● Paul indignantly deals with them.

CHAPTER 10

4 VINDICATION: PAUL THE APOSTLE CH 10:1-13:10

A THE CRITICS AND THEIR PRETENSIONS CH 10:1 - 11:15

1 IN VIEW OF HIS AUTHORITY HE CALLS ON THEM TO BE OBEDIENT. Y 1-6.

8 AV: "confidence." i.e. in their liberality.
9 His confidence had been shaken by the strained relations that had developed.
10 EULOGIA - Blessing. RV: "make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, + not of extortion."
11 As a free gift of your own + not something wrung out of you unwillingly.
5 THE RESULTS THAT FOLLOW THE HELPING OF OTHERS Y 6-15
12 EP + EULOGIAIS = with blessings. The blessings of God can be relied upon - but if only little seed is planted, a large crop cannot be expected.
13 Decides for himself i.e. whether he will be a sparse or bountiful returner. MOTIVE
14 EK LUPES = out of sorrow - they were not to grieve that they had to give
15 HILAROS - Hilarious, joyous, light-hearted. Prov 22:8
16 More than compensate any sacrifice. Luke 6:38
17 AUTARKEIA - Contentment 1 Tim 6:6, 8.
18 Faith, love, pity courage - are all peaks of grace that come from God + that improve our work in His service. Thus grace increases and abounds. John 15:8.
19 The whole Holm speaks of the blessedness of the righteous.
20 The blessings depend on a liberal sowing.
21 PENES = A poor person rather than a pauper - PTOCHOS.
22 RV: "he that supplieth seed to the sower and bread for food shall supply + multiply your seed for sowing, and increase the fruits..."
What he does in the domain of nature points to what he will do in the domain of grace. He supplies both seed (where withall) + harvest, but we must sow bountifully to reap.
23 RV: "ye being enriched in everything unto all [illegible] liberality." HAPLOTES - single-mindedness, sincerity. (This leads to liberality). God has blessed them so that they might bless others! 1 Tim 6:17-19.
24 In collecting and distributing the gift Ch 8:19-20.

See opp.

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who + in presence am base among you, but being absent am bold toward you: (RV "yea")
2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war after the flesh: Eph 6:10-17, 2 Tim 2:3-4
4 (For "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.
8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: (He would be able to sustain his authority)
9 That I may not seem as if I would terrify you by letters.
10 For his letters, say they, are weighty and powerful; but

1 He introduces himself in this personal manner because he is about to vindicate himself.
2 Para Kaleo - Exhort. To call to one's side + therefore to cheer and (thus).
3 Dia with genitive - through - a proceeding from.
4 Meekness = quality of heart; gentleness = its external manifestation.
5 Deomai, pray, urge etc.
6 A warning not to misinterpret his meekness + gentleness, for, if necessary, like Christ, he can be severe. RV: "show courage."
7 Described Ch 11:13-14
8 With motives of designing insincerity with object of personal advantage.
9 With all its weakness + vulnerability, so that we frighten no contestant by personal ability.
10 Paul's opponents made the colossal mistake of imagining the opposite + thinking that his gentleness (for example) was hypocrisy.
11 Hoplon - rendered "instruments" Rom 6:13.
12 Strateias - MM = military service.
13 Kathairesis - to cast down, demolish. For this, battering rams + a fully equipped army is necessary. It was the campaign waged by Paul + his associates. How could the handful of hostile opponents hope to succeed against so well equipped an army.
14 The citadels of error + evil.
15 When forts are overthrown, captives are taken.
16 Noema - purpose, device. Christ will ultimately prove the victor in every stronghold in the war.
17 RV: "Being in..." He is quite prepared for any conflict.
18 Ekdikeo - Bring to justice, avenge.
19 Pockets of resistance against Apostolic authority + teaching had reared their heads in Corinth.
20 He was giving them opportunity to declare themselves for Christ. For that reason he delayed his coming Ch 1:23. Partial success had already been received Ch 7:11-16

2 THE ANSWER TO THE CRITICISM OF THE CHRIST PARTY. Y 7-11

21 There was a tendency to judge by mere externals - particularly in relation to the hypocrisy of the Christ party.
22 They were designed for edification, not destruction, as alleged by his opponents. 1 Cor 14:3-4 "All things edify" contained they designed unity + trust.

PAUL'S DECLARATION OF WAR. Ch 10:1-5.

"Paul uses strong figures of war. His opponents want bravery, being so heroically brave themselves; Paul lets them get their ears full of war music. He is sending a declaration of war. The opponents say Paul is mighty brave + warlike when he is at a safe distance. Ironically Paul justifies this talk; still at a distance from Corinth, he is using tremendously brave language. Let his opponents make the most of it. Let them make the most of it. Let their courage rise; let them wait until Paul comes! But somehow Paul's language has an ominous ring for his opponents; he shows a most disquieting confidence V 1.

See above.

251

INTRODUCTION Y y

He exhorts them not to put his courage to the test when he arrives at Corinth, urging them not to listen to them who claim him to be a paper-soldier - good with words on paper, but + personally a coward. If necessary, he will attack + fight effectively.

He urges on the grounds of the "meekness + gentleness of Christ: Mt 11:29. These qualities manifested towards the teachable did cause Christ to denounce the evil. He vigorously drove traffickers from the temple; he called down terrible woes upon the Scribes + Pharisees, denounced as hypocrites Mt 23. He could be severe, scathing, fiery crushing - but his constant desire was to use only gentleness.

---

15 Thanks be unto God for his unspeakable gift. = Sayings of Paul's detractors.

CHAPTER 10.

1 Paul setteth forth the spiritual might and authority, with which he is armed against all adversary powers, 12 reprehending them for reaching out themselves beyond their measure, and boasting themselves in other men's labours.

In + this same b confident boasting.
5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your 2 bounty, 3 whereof ye had notice before, that the same might be ready, as a matter of 3 bounty, and d not as of covetousness. consider!
6 But this I say, (h) He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
7 Every man according as he purposeth in his heart, so let him give; not k grudgingly, or of necessity: for God loveth a cheerful giver. compulsion
8 And m God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every o good work:
9 (As it is written, (p) He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
10 Now he that (q) ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your s righteousness;)
11 Being enriched in every thing to all u bountifulness, which causeth through us thanksgiving to God.
12 For the administration of this service not only supplieth x the want of the saints, but is abundant also by many thanksgivings unto God; overflows
13 Whiles by the y experiment of this ministration they z glorify God for your professed b subjection unto the gospel of Christ, and for your c liberal d distribution unto them, and unto all men;
14 And by their prayer for you, which long after you for the exceeding e grace of God in you.

a ch. 11. 17.
b Heb. 3. 14.
2 Gr. blessing. ver. 6. Gen. 33. 11.
3 Or, which hath been so much spoken of before.
c Rom. 12. 1.
4 Cp. ch. 12. 17.
d Mal. 1. 13.
e Acts 24. 4.
f ver. 10. 1 Cor. 2. 3.
g Prov. 11. 18, 24, 25. Gal. 6. 7-9.
h Or, 4 in outward appearance. ver. 7.
i Acts 3. 13 & 25. 16.
k Or, reckon. ver. 7, 11. ch. 11. 5 & 12. 6. Rom. 4. 4.
l Deut. 15. 10.
m ch. 1. 17.
n Phil. 4. 19.
o ch. 6. 7. - Cp. Eph. 6. 11, 13. 1 Thes. 5. 8.
p Acts 9. 36.
q Cited from Ps. 112. 9.
r Or, to God. Acts 7. 20.
s Or, righteousness.
t Is. 55. 10.
u ch. 9. 13. Rom. 12. 8.
v Mat. 6. 1.
w ch. 2. 9.
x Or, liberality.
y Gr. simplicity. ver. 13. ch. 8. 2.
z 1 Cor. 14. 37. 1 John 4. 6.
a ch. 8. 14.
b ch. 8. 2. Cp. ch. 8. 8.
c Mat. 5. 16 & 15. 31. Gal. 1. 24. 1 Pet. 2. 12. Cp. ch. 9. 13. John 15. 8.
d ch. 13. 10.
e ch. 10. 5.
f ver. 11.
g Heb. 13. 16.
h Or, His chief title is he. Heb. 2. 6.
i ch. 8. 1.

PAUL'S APPEARANCE This should not be assessed from the slanderous lies of his opponents in Corinth. A man who could endure such persecution as Ch 11:23-28 was no weakling whilst Paul's powerful speeches recorded in Acts reveals that he was an outstanding orator. Acts 14:12. Acts 24.

PAUL'S ACCUSATION V 14. Some were teaching error 1 Cor. 15:12. So vacillating & undecided had the Corinthians become (probably the result of educational background Acts 17:21) that should another arrive preaching yet another Jesus, he could rely upon support. Instead of applying the advice of Rom. 16:17,18 they would "bear with it." This is the language of irony. Anechesthai — "might bear" could be rendered as it is in mg V1. "you do bear" or "you will bear" with it well.

24 Asthenes - Without strength. It was a slander bandied about Corinth that whilst Paul's letters were calculated to terrify, he was personally weak - easily overcome. Cp Ch. 13:3.

3 THE CLAIM TO DIVINE AUTHORITY TESTED 12:18

25 In respect to self prove they are better than we! V 7.

6 "make ourselves of the number" — enkrino. — To judge or reckon among. RV "to judge ourselves among." a Dog. "to rank." a Paul could not place himself in the lofty position assumed by his opponents.

7 Their standards were not really Christ's, but the measuring stick of the flesh.

Ameteros - unmeasured. Therefore things nobody can measure.

Thus revealing the distance to which Paul had taken the Gospel. Cp Rom 15:23. Ho

We do not exaggerate as they knew.

Phthano - to come first. The false apostles followed in the track of Paul.

Ametros - unmeasured. Limits to which he had not been appointed — as the false apostles. Dwg. "Not boasting with reference to unmeasured things in the labors of others."

See Mg. He desires that they might acknowledge his friendly disinterested labor, in order that they might cooperate in it instead of hindering the work.

The false apostles were cunning. They let Paul go ahead, build Ecclesia, & then crept after him to undermine the work.

Kauchasomai - boasteth. In a work to which Christ had appointed him, or that which he would approve.

A man likes to flatter himself; he may use false standards. But the Lord sees through & through. Blessed is the one he commends!

CHAPTER 11

4 PAUL'S FEAR FOR THE CORINTHIANS VV 1-4

RV: "In a little foolishness." Thus in contrast to the false apostles who were guilty of great folly.

Gr. "God's jealousy." The same jealousy as exhibited in O.T. by Yahweh towards Israel. Zech 1:14. Jer 3:1. Deut 32:16.

2 Paul did this as the spiritual father of the Ecclesia. As such he was the guarantor of the virginity of the bride. Eph 5:25. Thus Paul, in his divinely appointed office has presided over the Corinthians to unite them as one with Christ.

Separated and given exclusively to him. Cf Rom 7:4 Ex.

Paul excuseth his selfboasting. II. CORINTHIANS 11.

his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not [4] make ourselves of the number, or compare ourselves with some that commend themselves: but [D] they measuring themselves by themselves, and comparing themselves among themselves, [2] are not wise. — not even sensible.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. RV. "apportioned"

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are [k] come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, [m] of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, — R.V.

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's [o] line of things made ready to our hand.

17 But [q] he that glorieth, let him glory in the Lord. Cp 1:12.

18 For not he that commendeth himself is approved, but [r] whom the Lord commendeth.

CHAPTER 11.

1 Paul entereth into a forced commendation of himself and of his preaching, 23 and recounteth his sufferings for the gospel.

WOULD to God ye could bear with me a little in [x] my folly: and indeed [B] bear with me.

2 For I am jealous over you with godly jealousy: for [y] I have espoused you to one husband, that I may present you [C] as a chaste virgin to Christ.

3 But I fear, lest by any means, as [C] the serpent beguiled Eve through his subtilty, [7] so your minds [6] should be corrupted from the simplicity that is in Christ. Harlotes - sinful men under the Law (13)

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or [9] another gospel, which ye have not accepted, ye might well [1] bear [3] with *him*. 1 John 4:1 (See Note above)

5 For I suppose I was [j] not a whit behind the very chiefest apostles. (idiotes - untrained)

6 But though *I be* [1] rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things. alla - on the contrary (2)

7 Have I committed [1] an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? For his right Cp 1 Cor. 9:11-18

8 I robbed other churches, taking [u] wages *of them*, to do you service. (opsonion - soldiers pay, Luke 3:14 Rom 6:23)

9 And when I was present with you, and wanted, [v] I was chargeable to no man: for that which was lacking to me [p] the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. Note 2 Cor 12:13

10 [s] As the truth of Christ is in me, [t] no man shall stop me of this boasting in the regions of Achaia. Kauchesis Cp 1:14. Cp Rom 4:2

11 Wherefore? [t] because I love you not? God knoweth.

12 But what I do, that I will do, [w] that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* [z] false apostles, [a] deceitful [M] workers, transforming

PAUL'S MASK OF BOASTING 252

This section has been described as the most magnificent & destructive piece of writing that Paul ever did in the way of ironical polemics. Like an actor of on the ancient stage he puts on a mask in order to act a part. The part is that of a fool. Recognising that this is not a wise thing he is doing, he asks his readers to tolerate it, to bear with it for a little while.

He assumes the role of a fool by boasting about himself. He hates to do this but has been forced into it by the action of his opponents who are deceiving him, that they might destroy his influence & so make way for the introduction of their deadly error.

[4] ver. 1. ch. 11. 21 & 12. 7.
[b] ch. 11. 6. 1 Cor. 1. 17.
[C] Cp. Eph. 5. 27.
[d] Gen. 3. 4. John 8. 44.
[e] Col. 2. 4, 8.
[f] ver. 18. Prov. 27. 2.
[g] Gal. 1. 6.
[2] Or, understand it not. Mat. 13. 13, &c. Eph. 5. 17.
[3] Or, it with me.
[h] ch. 12. 11.
[4] Or, line. ver. 15, 16. Ps. 19. 4. Gal. 6. 16. Phil. 3. 16.
[i] Acts 4. 13.
[k] Mat. 12. 28.
[l] ch. 12. 13.
[m] Rom. 15. 20.
[n] Luke 3. 14.
[5] Or, magnified in you. Acts 5. 13.
[o] ch. 12. 13, 14.
[p] 2 Cor. 16. 17. Cp. Phil. 4. 15, 16.
[6] Or, rule. ver. 13.
[q] Cited generally from Jer. 9. 23, 24.
[r] Rom. 2. 29.
[s] Rom. 9. 1.
[7] Gr. this boasting shall not be stopped in me.
[t] ch. 6. 11 & 7. 3 & 12. 15.
[u] 2 Cor. 9. 12.
[x] ver. 17, 21. ch. 5. 13. Mark 7. 22.
[8] Or, you do bear with me.
[y] John 3. 29.
[z] Acts 15. 1, 24 & 20. 29, 30. Rom. 16. 17, 18. Gal. 1. 7 & 2. 4 & 6. 12. Phil. 1. 15 & 3. 18. Rev. 2. 2.
[a] Phil. 3. 2.

Paul's circumstance in Christ was unique. He was as a dead foetus fit only to be buried out of sight & forgotten, but Christ in his mercy called him & gave him life. He felt the need to work more arduously 1 Cor 15:8-10, & therefore made it a principle to preach without pay, sometimes refusing to exercise his right 1 Cor. 9:15. The slanders circulating in Corinth were that Paul, unlike the other Apostles, refused pay because he realised his preaching was not worth it! This would not deter him. Nor would those in Achaia who knew him be moved by such reasoning.

21 Why do not I accept your money?
22 His disinterested action destroyed the boasting of the faithless "apostles" who took all they could. They had a hard time explaining their action.
23 Pseudo-apostles. Cp Pseudo-Christs, Pseudo-prophets Mat 24:11. Pseudo-brethren Gal 2:4. V 26.
24 Dekas — To escape or turn by means of a half.

5 Paristemi (Para, by, histemi, to set) to place beside. The Gr. = to betrothed you to one husband - a chaste virgin to present as the Anointed. This will be at Rev 19:7-9, but does not suggest that Paul will officially present the Ecclesia as the bride then - though as part of the bride he will rejoice at the union 1 Thess 2:19

6 The High Priest could only marry virgins. Lev 21:14

7 Panourgia - all-working. Ability to do anything, cleverness, craftiness. They attacked Paul, perhaps believing he would not defend himself. The chief issue of the controversy surrounded the person of Paul - hence the emphasis on self. This was their clever craftiness.

8 Sylaō - To destroy by corrupting (Vine). Their wine destroyed Paul's reputation - the way was open to destroy the Ecclesia.

9 RV: "from the simplicity & the purity that is toward Christ."

10 A prominent rival preacher.

11 Allos - another of the same kind - a slightly divergent Christ.

12 Heteros = that which is different.

5 THEIR FOLLY BY BEING DRAWN AWAY BY OTHERS VV 5-15.

13 Huperlian (Huper-over, lian, pre-eminently. "most pre-eminent." An ironical reference to the leaders of the false apostles (Paul is not contrasting himself with the 12). His preaching has been as effective among them as anyone!

14 He was not - he was skilful. But his detractors claimed that he lacked the normal rhetorical niceties of the age.

15 "Now, in every way have we made this manifest unto you in all things" - RV.

16 He appeared among them as a simple tent maker. Acts 20:33-35. His detractors claimed that he refused material aid because he realised he was not worthy of it.

17 Paul rejoiced in this. Cp Phil. 1 Thess 2:9. 2 Thess 3:8-9. Acts 20:34.

18 The language is that of irony, the "fool" speaking to emphasise their folly. Cp Phil 3:4-6.

19 Looking after both himself & his associates. Acts 20:17-35. Paul alone stage left desperate need.

20 Emoi (me) in the dative: "my case" (Robertson Greek NT)

ing themselves into the apostles of Christ.

14 And no marvel; for [b] Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; [d] whose end shall be according to their works.

16 I say again, [e] Let no man think me a fool; if otherwise, yet as a fool [2] receive me, that I may boast myself a little.

17 That which I speak, [k] I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye [2] suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man [o] bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, [q] as though we had been weak. Howbeit wherein-soever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; [t] in labours more abundant, [x] in stripes above measure, in prisons more frequent, [v] in deaths oft.

24 [z] Of the Jews five times received I [c] forty *stripes* save one.

25 Thrice was I [d] beaten with rods, [e] once was I stoned, thrice I [f] suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* [1] perils by *mine own* countrymen, *in* perils [k] by the heathen, *in* perils [m] in the city, *in* perils in [o] the wilderness, *in* perils in the sea, *in* perils among [c] false brethren;

27 In weariness and painfulness, [p] in watchings often, [c] in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, [4] the care of [r] all the churches.

29 [h] Who is weak, and I am not weak? [s] who is offended, and I burn not?

30 If I must needs glory, [t] I will glory of the things which concern mine infirmities.

31 [1] The God and Father of our Lord Jesus Christ, [m] which is blessed for evermore, knoweth that I lie not.

32 [u] In Damascus the governor under [3] Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And [v] through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12.

1 In commending his apostleship, 9 he chooseth rather to glory of his infirmities, than of his wonderful revelations, 11 blaming them for forcing him to this vain boasting.

IT is not expedient for me doubtless to glory. [w] I will come to [x] visions and [y] revelations of the Lord.

2 I knew a man [z] in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one [a] caught up to [b] the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into [c] paradise, and heard unspeakable words, [4] which it is not [d] lawful for a man to utter.

5 Of such an one will I glory: yet [f] of myself I will not glory, [5] but in mine infirmities.

6 For though I would desire

(a) Gal. 2. 4.
(b) 2 Cor. 5. 5.
(c) 2 Cor. 4. 11.
* RV: "fashion themselves."
(d) Phil. 3. 19.
(e) Luke 8. 14. Cp. Acts 20. 28, &c. Rom. 1. 14.
(f) ch. 8. 18. 1 Cor. 7. 17 & 14. 33.
(g) ch. 12. 6, 11.
(h) 1 Cor. 9. 22.
2 Or, *suffer.* Gk. not as ver. 19.
(i) ch. 12. 5, 9, 10. Cp. ch. 13. 9.
(k) 1 Cor. 7. 6, 12.
(l) Rom. 15. 6.
(m) Rom. 9. 5.
(n) Is. 7. 8. Acts 9. 24.
(o) Gal. 2. 4 & 4. 3, 9 & 5. 1.
(p) Acts 9. 25.
(q) ch. 10. 10.
3 Gr. *For I will come.*
(r) Luke 1. 22 & 24. 23. Acts 26. 19.
(s) ver. 7. Gal. 1. 12.
(t) ch. 5. 17.
(u) Acts 9. 16. 1 Cor. 15. 10.
(v) Mat. 21. 35. Acts 16. 23.
(w) Rom. 8. 36.
(x) Mat. 10. 17.
(y) ver. 4. 1 Thes. 4. 17. Rev. 12. 5.
(z) Ps. 148. 4.
(a) Deut. 25. 3.
(b) Acts 16. 22.
(c) Acts 14. 19.
(d) Acts 27. 41.
(e) Luke 23. 43.
4 Or, *possible.* Acts 2. 29.
(f) Mat. 12. 4, &c.
(g) 1 Cor. 15. 30.
(h) Acts 14, 5 & 19. 23, &c.
(i) ver. 9. ch. 11. 30.
(k) Acts 21. 31.
(l) ver. 7, 10. 1 Cor. 2. 3.
(m) Gal. 1. 17.

---

25 The adversary seems to have been the chief opponent of Paul in this matter. He makes constant reference to one main antagonist. See Note top p. 251. Cp v.6

26 This was the pose assumed by Christ's tempter who quoted Scripture. Cp Mt 4.1-11. Rev 2:9.

27 The pseudo-apostles, not but by this one who is expected to visit Corinth v.14. and where members were already busy there. Dia Kenoi-schranks.

28 The disguise shall be stripped from them; they shall be judged for what they are not from what they appear.

B THE APOSTLE AND HIS CREDENTIALS vv 16-12:18

1 HIS FLESHLY QUALIFICATIONS ARE AS HIGH AS ANY OF THE JUDAISERS (PETRINE PARTY) vv 16-23 A

29 Paul is reluctant & ashamed to engage in this form of boasting but is compelled he do it.

30 It is neutralised by human weakness.

31 But he does not boast in what he has done, but what he has borne.

32 The irony is scathing. People of intelligence cannot bear fools. But the Corinthians do, showing that their wisdom is but folly.

33 They endured the enslaving [illegible], greedy [illegible], covetous [illegible], domineering, [illegible] violent [illegible] so-called teachers: yet resented the disinterested, gentle & humble apostle.

34 Atimia - dishonour, shame, disgrace. But the disgrace was to Paul! It was a disgrace to him that he was treated as he was.

35 Lit. "in what thing." Paul is prepared to match anything his opponents care to bring forward.

36 Uses Aramaic & the Hebrew Bible.

37 Jews in heart and action. Thus Mt 5:22. Rom 1:14.

38 Moved by the hope of Abraham's example. Mt 8:31-42. Acts 24:6.

39 Not "aphron" (without reason) as above, but paraphroneo - as a mad man, with downright insanity. RV = "as one beside himself." Paul feels completely embarrassed at having to enter into such a contest.

40 Result of Stripes and facing death - each increasing in difficulty. Who of the dozen ministers received a stripe or faced death for Christ? Their "belly" would not endure it. Phil 3:19.

41 The only imprisonment up to this date recorded in Acts is that of Philippi Acts 16:23.

42 Unrecorded in Acts.

43 Only one recorded Acts 16:22. As a Roman citizen Paul should have been exempt from such punishment. At Philippi this was brought about by the confusion of a religious riot. Perhaps that was the course elsewhere.

44 Not recorded in Acts.

45 A reference doubtless to his escape from one of the shipwrecks by floating on a plank for 24 hours. It commenced at night was falling & continued until almost the following night.

46 He pursued his Apostolic commission Mk 16:15. Acts 1:8. In spite of peril.

47 RV: "Rivers" - often dangerously unbridged.

48 Genous - Race (RV mg). Acts 7:23, 29. 13:26. Rom 9:3. &c.

WHO IS WEAK? v.29.

The context of this verse shows that Paul is contrasting his burdens with those of his detractors. Some claim that their burdens are too heavy to be borne - what of Paul? Some claim that their labors are such as to involve them in a death-trap from which they can escape only with difficulty - but Paul is in the midst of fire constantly and from it he cannot escape.

These trials have been with him from the very beginning - even at Damascus when he had to escape in the way he describes. Thus he can "boast" of infirmities & weakness. Ch. 11:30.

49 Gr. Pseudadelphois. See Nh 2:8. v.12.

50 Lit. "in toil & travail" RV in labour & travail.

51 Agrupnia - Sleeplessness. Ch. 6:5 - as he pondered the problems of individuals & ecclesias, or worked late into the night to sustain him & his companions. Acts 20:31-34.

52 Through dire want when destitute of food.

53 The heat of the day when clothing had to be light followed by the penetrating chill of the night.

54 Choris - "Apart from." Paul now refers to the heaviest burden - things the pseudo-Apostles could & would not touch.

55 Parekhas (para - beside). In addition (Vine). Things specifically omitted but which constituted the heaviest burden. RV mg. "Besides the things which I omit."

56 Epi sustasis - A standing together, hence a pressing or crowding upon. - "which cometh upon."

57 Feeling they cannot bear the load they carry.

58 Bearing a load beyond the ability of flesh, so I must seek God's help.

59 SKANDALIZŌ - Verb, to be caught in a death-trap.

60 Paul is constantly in a worse state - labouring in the very fire, consumed by its heat. There is opportunity of release from the death-trap, but the fire is constantly burning.

61 KAUCHAOMAI - To boast or vaunt oneself.

62 He will boast in personal weakness for by so doing God's strength is manifested. Ch. 12:9.

63 He knows the weakness of the flesh - personal dangers through which the Apostle passed.

3 HIS DANGERS DATE FROM HIS VERY CONVERSION vv 12-33

64 See Note: Letters To Damascus p.115. He did this in connection with the Jews Ac 9:23

a SARGANE = Basket of wicker work. Acts 9:25 = SPYRIS, a large basket. Thus Paul's career began in weakness as he had to run away.

CHAPTER 12

4 HIS REVELATIONS FROM GOD ARE GREATER THAN OTHERS v1-6

RV: "I must needs glory, though it is not expedient;" a - SUMPHERO - advantageous. This is a course forced on Paul by his adversaries.

1 Paul presents a contrast. In Ch. 11:32-33 he presents himself as a poor fugitive, ignominiously escaping in the night. But now he reveals the powerful inner man.

3 Time & circumstances vague. Could have been when Barnabas sought Paul Acts 11:25. or when Paul saw vision in Temple Acts 22:17. Paul by now about 20 years in Truth.

4 His bodily modes of apprehension were so absorbed whether he was conveyed to a different place or not for the vision he could not tell.

PAUL'S MOTIVE IN WRITING V.19.
The carnalminded are warned to remove from their minds any thought that Paul was trying to justify himself before them. His objective was to build them up by removing the falsehoods that were influencing their conduct. God, not the Corinthians, is Paul's judge.

PROVE YOUR OWN SELVES. CH.13:5. - Test your own sincerity. There are variations of this word in Ch.13. Thus DOKIME V.3. - proof. DOKIMAZOO V.5 (, prove). - Put to proof. ADOKIMOS - Disproved (Rend. reprobates) 6:9. 7. DOKIMOS - Approved V.7. They could test their sincerity by examining their motives and actions to see whether they manifested the example of Christ. It was a practical test of whether they were in the faith. Gal 6:4.

11 Like his adversaries who were making fools of themselves by exaggerating or lying for personal aggrandizement.
12 Only receive facts.
13 If he were to tell them more of his revelations, he might encourage them to think more of him than he deserves or wishes.

5 THE PHYSICAL INFIRMITIES THEY DESPISE SHOULD DEEPLY ONSTRATE GOD'S POWER IN HIM. VV.2-10

14 Present tense indicating re-current action (Vine).
15 SKOLOPS - A thorn, stake or anything pointed (Vine) indicating that it was physical, painful, incapacitating.
A physical disorder Cp Luke 13:16 and see Gal 4:13-14. which disfigured his appearance 2 Cor 10:10. Perhaps an acute form of ophthalmia.
An infliction - not a person!! RV "the thorn" said.." i.e once - on the third occasion.
Many texts omit. See Diag. RV Christ's Strength is perfected in weakness by Divine grace - thus Paul gloried in weakness V.5. Ch.4:7 Phil 4:13. 1 Cor. 2:3-5.
EPISKENOO - Tabernacle RV mg. - "spread a tabernacle over me." In his weakness he sheltered under that tabernacle.
EUDOKOO (eu - well, docco - seem). "Implies a gracious purpose, a good object being in view, with the idea of a resolve showing the willingness with which the resolve is made." Vine. "I am contented." Cp Rom 15:26. 2 Cor. 7:4.
Weakness as in V.9
2 Cor. 4:14.
2 Tim. 3:11-12. this is the qualifying phrase. Christ could remove these sufferings if he received it. Paul submitted to the will of Christ Phil. 2:8.

6 HIS WORK AND ATTITUDE AMONG THEM VINDICATED HIS APOSTLESHIP VV.11-18

They should have sprung to his defence. His adversaries had their supporters who commended them. Ch.3:1. 5:12. 10:12.
HUPERLIAN - Superfine, exceedingly pre-eminent. An ironical reference to the false apostles Ch.11:5, 13.
As they claimed - he acknowledged.
Acts 2:22. Heb. 2:4.
Ecclesias founded by the other Apostles had to materially support them 1 Cor. 9:6, 12.
KATANARKAO - To be numbed, torpid, or grow stiff. (NARKE) is the torpedo or cramp fish which benumbs anyone who touches it - Hence to be idle at the detriment of another.
Thus a dead weight. Paul refused payment for his services.

Paul glorieth in his infirmities.

11 to glory, [a] I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.
7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me [e] a thorn in the flesh, [f] the messenger of Satan to buffet me, lest I should be exalted above measure.
8 For this thing I besought the Lord thrice, that it might depart from me.
9 And he said unto me, My grace is sufficient for thee: for [g] my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that [h] the power of Christ may rest upon me.
10 Therefore I [m] take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. (leaning on Christ Phil 4:13)
11 [n] I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for [i] in nothing am I behind the very chiefest apostles, though I be nothing.
12 Truly "the signs of an apostle were wrought among you [o] in all patience, in [p] signs, and wonders, and mighty deeds.
13 For what is it wherein ye were inferior to other churches, except *it be* that [q] I myself was not burdensome to you? forgive me "this wrong.
14 Behold, [r] the third time I am ready to come to you; and I will not be burdensome to you: for [s] I seek not yours, but you: for [t] the children ought not to lay up for the parents, but the parents for the children.
15 And [u] I will very gladly spend and be spent for [v] you; though the more abundantly I love you, the less I be loved.
16 But be it so, I did not burden you: neverthless, being crafty, I caught you with guile.
17 Did I [b] make a gain of you by any of them whom I sent unto you? (PARAKALEO - Exhorted RV)
18 [c] I (desired) Titus, and with *him* I sent [d] a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?
19 [e] Again, think ye that we excuse ourselves unto you? [k] we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.
20 For I fear, lest, [l] when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, "whisperings, swellings, tumults:
21 *And* lest, [o] when I come again, my God will humble me among you, and *that* I shall bewail many [q] which have sinned already, and have not repented of the uncleanness and [r] fornication and lasciviousness which they have committed.

[a] ch. 5. 13 & 10. 8 & 11. 16.
[b] ver. 18. ch. 7. 2.
[c] ch. 2. 13 & 8. 6, 16.
[d] ch. 8. 18.
[e] ch. 10. 10. Num. 33:55. Ezek. 28:24.
[f] Job 2. 6, 7. Luke 13. 16.
[g] ch. 5. 12.
[h] Rom. 9. 1.
[i] 1 Cor. 4. 21.
[k] Phil. 4. 13.
[l] 1 Cor. 2. 5.
[m] ch. 7. 4. Mat. 5. 12.
[n] Rom. 1. 29.
[o] Cp. ch. 2. 1-4.
[p] ch. 13. 4.
[q] ch. 13. 2.
[r] ch. 11. 1, 16, 17, 23. Prov. 27. 2.
[s] 1 Cor. 5. 1 & 6. 18.
[t] ch. 11. 5. Gal. 2. 6-8.
[u] Rom. 15. 19.
[v] ch. 6. 4. 1 John 4. 48.
[w] ch. 12. 14. Cp. ver. 2. ch. 1. 15.
[x] Num. 35. 30. Cited from Deut. 19. 15. Cited also Mat. 18. 16. John 8. 17.
[y] 1 Cor. 9. 12.
[z] ver. 10. ch. 10. 2, 6. 1 Cor. 4. 21.
[a] ch. 11. 7.
[b] ch. 13. 1. Cp. ch. 1. 15 & 13. 2.
[c] ch. 12. 21.
[d] Acts 20. 33. 1 Cor. 10. 33.
[e] Cp. ch. 2. 23.
[f] 1 Cor. 4. 14, 15. Cp. Prov. 19. 14.
[g] ch. 8. 2.
[h] Mat. 10. 20.
[i] 1 Cor. 5. 4.
[k] Cp. ch. 1. 6. Col. 1. 24. 1 Thes. 2. 8. 2 Tim. 2. 10.
[l] ch. 10. 4.
[m] Cp. 1 Cor. 9. 2.
[n] Gr. Grave words.
[o] Cp. Phil. 2. 7, 8. 1 Pet. 3. 18.
[p] Rom. 6. 4.

16 Like his adversaries claimed this was mere window-dressing to catch the ear. Cp 12:6 by guile.
17 38. KATABAREO - To overload.
18 39. By making a gain of them through his assistant.
19 40. PLEONEKTEO - To overreach. RV: "take advantage of."
20 41. The first visit. Titus on eve of a long visit with two others. Ch. 8:6, 18, 22.
21 42. Evidently not one of Paul's regular assistants, therefore not named.
22 43. Titus acted in the same mind and manner as Paul.

5 CONCLUSION: FUTURE INTENTIONS V.14:12:13

1 HIS INTENTION IN WRITING WAS TO PREPARE THEM FOR HIS COMING 19-21.

44. RV = "Ye think all this time" reading PALAI - "long ago" instead of PALIN - "again." See above.
45. RV. Jealousy.
46. THUMOS - Hot anger or passion.
47. ERITHEIA - Faction.
48. PSITHURISMOS - Secret slander.
49 PHUSIOSIS = A puffing up. 1 Cor. 8:1
50. AKATASTASIA Instability denoting a state of disorder, disturbance, confusion (Vine).
51 Cp 1 Cor. 6:9-20. 2 Cor. 12:2.
52. AKATHARSIA Impurity. a - not KATHAIRO - pure.
53. ASELGEIA - excess, licentiousness, absence of restraint, indecency - Vine.
54 Requiring their disfellowship if they did not repent. 1 Cor. 5:4-5.

CHAPTER 13.

1 He threateneth severity against obstinate sinners: 11 concludeth with general exhortation and prayer.

THIS *is* [c] the third *time* I am coming to you. [d] In the mouth of two or three witnesses shall every word be established.
2 [e] I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them [f] which heretofore have sinned, and to all other, that, if I come again, [g] I will not spare:
3 Since ye seek [k] a proof of Christ [l] speaking in me, [m] which to you-ward is not weak, but [o] is mighty [p] in you.
4 For [q] though he was crucified through weakness, [r] yet he liveth by the power of God.

254 warned them that his delay was to spare them - gave them opportunity to repent. Ch. 1:23.
3 RV: "as when I was present" - though mg as AV. AV: With all the urgency of a personal appeal, he pleads the second time.
4 As they claimed - or Paul's detractors claimed Ch. 10:10
5 In the midst of the Ecclesia, as Paul would show when he [illegible] wielded the Apostolic authority he received from Christ.
6 His crucifixion seemed an evidence of weakness in his submission, yet it ensured his redemption. He liveth because of God's power both in overcoming the flesh as in resurrection.

2 CHAPTER 13. = LET THEM PREPARE FOR HIS COMING FOR HE WILL NOT SPARE VV.1-6.

1 If there is not true repentance the case will be pressed home to extreme action will be taken 1 Cor. 5:4-5.
2 Paul had already

GALATIANS: Perhaps the earliest Epistle. The statement of Ch.4:13 suggests two visits to the region (see Note on Galatia, below). The 1st visit to southern cities = 1st Missionary Journey. Acts 13:13 14:7. the 2nd made on way back to Syrian Antioch Acts 14:21. Could have been written from that city and so before the Jerusalem Council. If 2nd visit = 16:6. could have been written about same time as Thessalonians on 2nd Journey, perhaps from Corinth. The earlier period seems most natural as otherwise mention would have been made of the decision of the Council.

7 No self-assertiveness due to Christ's influence.
8 Having fellowship-ed his sufferings Phil.3:10. he would share his glory.
9 Cp 1 Cor.1:25. Christ revealed in Christ's will the source of that authority revealed by Paul. As Christ crucified was the Power of God forward them, they should heed the example.
10 In view of the foregoing, are they prepared to submit to the authority of Christ in Paul.

An exhortation

7 For [a] we also are weak [2] in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; [c] prove your own selves. Know ye not your own selves, how that [h] Jesus Christ is in you, except ye be reprobates? - See Intro. p.254

6 But I trust that ye shall know that we are not reprobates. (Supposed Paul's assistants)

7 Now [i] I pray to God that ye do no evil; not that [p] we should appear approved, but that [q] ye should do that which is honest, though we be as reprobates.

8 For we can do nothing [r] against the truth, but for the truth. (To establish its power)

9 For we are glad, when [s] we are weak, and ye are strong: and this also we wish, even your [t] perfection. (RV pray)

RV: "for building up" not for casting down."

10 Therefore [18] I write these things being absent, [b] lest being present I should use [c] sharpness, according to [d] the power which the Lord hath given me to [e] edification, and not to [v] destruction. (KATARTIZO - See Note V.9. 1 Thes 3:11)

11 Finally, brethren, farewell. [k] Be perfect, [l] be of good comfort, [m] be of one mind, [n] live in peace; and the God of love and [o] peace shall be with you. [20] Eph 4:3

12 Greet one another with an holy kiss. [21] (Grace brings love & then communion)

13 All the saints salute you.

14 [q] The grace of the Lord Jesus Christ, and the love of God, and [r] the communion of the Holy Ghost, be with you all. Amen.

An Epistle by Clement of Rome some 35 yrs later, described Corinthians as turbulent, dis-

[q] The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

united and inclined to be sceptical.

15 Paul was rendered powerless in the exercise of authority when the Truth was obeyed. He then appeared as "weak" lacking authority, for he allowed the Truth to take over. He rejoiced in this "weakness" Cp V.9. Ch.12:10.
16 Apparently weak in that they do not have to assert their Apostolic authority.
17 KATARTISIS - Completely making fit by repairing any damage (Eng. artisan) [a] The Verb KATARTIZO is used of mending nets Mt.4:21. Mk.1:19. is rendered "restore" Gal.6:1. This would be an evidence of strength.
18 A concluding sharp note. "Put all in readiness before I arrive - or else!!"

4 FINAL WORDS OF CHEER vv.11-14.

19 PARAKALEO - A calling to one's side. Be admonished, be encouraged. Note the gradation: [a] Repair [b] Encouraged [c] One Mind. Then Divine blessing.
20 If the admonition of the letter is obeyed there would be union & communion one with the other and with God.
21 When the letter had been read as a sign of perfect unity & mutual forgiveness - the kiss of peace.

Paul subsequently visited Corinth for 3 mths Acts 20:2-3. The troubles were evidently solved for he completed his work there Rom. 15:23. The collection fully equalled his expectations apparently, and was conveyed to Jerusalem - Rom.15:28. The Epistle to Romans written from Corinth.

For Paul's credentials see introductory note to Romans Append. p.25.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

The dearly beloved Ch.4 Cp 2 Cor. 3:1-3. 5:12. 6:4-5 becomes an enemy 4:16 a dissembler or pretending to approve circumcision but preaching it when it suited him 5:11

Perhaps not a real Apostle at all 1:1 6:17. A subordinate of the 12 1:17-2:2,9,11 therefore with no authority

CHAPTER 1.

1 "Little" (Cp Hosea 1:9. Rom 9:26) originally Saul - "Appointed of God" Acts 9:26.
2 One sent, an accredited agent, an ambassador Eph 6:20. Such were eye-witnesses of the resurrection from Luke 24. Acts 1:21. 1 Cor. 9:1. 15:5. 8. Paul seems to have known of Jesus' ministry by personal observation 2 Cor. 5:16.
3 Errorists probably decrying Apostleship of Paul, or implying he is of lesser authority than Peter who proclaimed the Gospel mainly to Jews. But Cp V.11-12. Paul's conversion well known and provided a complete refutation of such insinuations 1:13.
4 This is what the vision of Acts 9:16 made evident to Paul, revealing that whatever Christ did was endorsed of God.
5 Indicating that this Epistle was endorsed by others.
6 Divine favor in forgiveness of sins leading to peace of mind in fellowship to which that leads. This can only come by acknowledging the Truth Cp Gal.5:14.
7 In contrast to the Judaising theory that sought justification by the Law Acts 15:1. "For

1 [a] Paul, an apostle, (not of men, neither by man, but [d] by Jesus Christ, and God the Father, [e] who raised him from the dead;)

2 And all [f] the brethren which are with me, unto the churches of [g] Galatia:

3 [h] Grace be to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 [k] Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: (Acts 2:23. 1 Tim. 2:6)

5 [l] To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from [q] him that called you into the grace of Christ unto [s] another gospel:

is "huper" - "over" (Str) - on behalf of (Bull) "as though bending over to protect."

[a] ch. 12. 10.
[2] Or, with him.
[b] ch. 2. 3. 1 Cor. 4. 21.
[c] Tit. 1. 13.
[d] ch. 10. 8.
[e] 2 Cor. 11. 20.
[f] Rom. 14. 19.
[g] ch. 10. 4.
[h] Rom. 8. 10. Gal. 4. 19.
[i] 2 Cor. 9. 27.
[k] ver. 9. Luke 6. 40. Heb. 13. 21. 1 Pet. 5. 10.
[l] ch. 1. 4.
[m] Rom. 12. 16.
[n] Rom. 12. 18.
[o] Rom. 15. 33.
[p] Rom. 16. 20. 1 Cor. 11. 19.
[q] Rom. 16. 20.
[r] Phil. 2. 1.
[s] ch. 11. 30. 1 Cor. 4. 10. Cp. ch. 4. 12.
[t] ver. 11. Eph. 4. 12. 1 Thes. 3. 10.

[a] ch. 5. 10. Acts 15. 24.
[b] ver. 11, 12.
[c] 2 Cor. 11. 14. Cp. Rom. 8. 38.
[d] Acts 9. 6 & 20. 24. 1 Tim. 1. 1. Tit. 1. 3.
[e] Acts 2. 24.
[f] Phil. 4. 21.
[g] Acts 16. 6.
[h] Rom. 1. 7.
[i] Rom. 9. 3. Cp. ch. 5. 12.
[k] ch. 2. 20. Mat. 20. 28. Rom. 4. 25.
[l] Eph. 6. 6. Col. 3. 22. 1 Thes. 2. 4. Cp. Mat. 6. 24.
[m] 2 Cor. 8. 1.
[n] Rom. 11. 36.
[o] Rom. 2. 16.
[p] Acts 22. 14. 1 Cor. 11. 23.
[q] ch. 5. 8. Rom. 8. 30.
[r] 2 Cor. 12. 2. Eph. 3. 3.
[s] Rom. 7. 23. 2 Cor. 11. 4.

1 INTRODUCTION & SALUTATION vv.1-5

2 THE PURPOSE OF THE EPISTLE vv.6-9. Gal 1:11. Acts 9:19-27.

1 ANOTHER GOSPEL vv.6-7.

The matter is urgent and Paul goes directly to the root of it. The omission of any words of commendation such as Rom.1:7 1 Cor.1:2 etc. shows how serious was the defection in Galatia.

8 Metatithemi - in Middle Voice - removing themselves, or deserting. In present tense, & RV = "ye are ... removing" suggesting the defection from the Truth not yet complete and would continue unless they changed their views.

9 God. Acts 17:13. 1 Tim 6:13,14. Rom. 8:30. 1 Thess. 2:12. 2 Thess. 2:14. Col 3:15.

HISTORY. Conversion followed by preaching in Damascus Gal 1:16. Acts 9:19-21. To Arabia for further instruction then back to Damascus. Gal 1:17. After 3 years visits Jerusalem Gal. 1:18. Acts 9:27-30 Receives vision telling him to leave Jerusalem. Acts 22:17-18. Proceeds to Tarsus in Cilicia, and apparently making Tarsus his headquarters Acts 11:25 he labored in the northern parts of Syria adjacent to Cilicia founding churches Acts 15:41. Gal. 1:21. A further visit to Jerusalem. Gal 2 Acts 11:27 - 12:25 here according incidents not revealed in Acts

7 Which is not another; but there be some that [a] trouble you, and would pervert the gospel of Christ.

8 But though we, or [c] an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be [i] accursed.

10 For do I now persuade men, or God? or do I seek [l] to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But [m] I certify you, brethren, that [o] the gospel which was preached of me is not after man.

12 For [p] I neither received it of man, neither was I taught it, but [r] by the revelation of Jesus Christ. Acts 9:3. 22:14. 1 Cor. 11:23. 2 Cor. 12:1. Eph. 3:3.

[a] ch. 5. 10.
[b] ver. 11, 12.
[c] 2 Cor. 11. 14. Cp. Rom. 8. 38.
[d] Acts 9. 6 & 20. 24. 1 Tim. 1. 1. Tit. 1. 3.
[e] Acts 2. 24.
[f] Phil. 4. 21.
[g] Acts 16. 6.
[h] Rom. 1. 7.
[i] Rom. 9. 3. Cp. ch. 5. 12.
[k] ch. 2. 20. Mat. 20. 28. Rom. 4. 25.
[l] Eph. 6. 6. Col. 3. 22. 1 Thes. 2. 4. Cp. Mat. 6. 24.
[m] 2 Cor. 8. 1.
[n] Rom. 11. 36.
[o] Rom. 2. 16.
[p] Acts 22. 14. 1 Cor. 11. 23.
[q] ch. 5. 8. Rom. 8. 30.
[r] 2 Cor. 12. 2. Eph. 3. 3.
[s] Rom. 7. 23. 2 Cor. 11. 4.

10 Two different Greek words. V6 = Heteros = different. V7 Allos = a mere variation of the same Gospel. Paul repudiates that the matter is of no consequence. They taught an entirely different Gospel.

2 THE ANATHEMA vv.8-9

11 Not said merely for effect Gal 2:6-8. See the warning of the past Cp Deut. 13:3. 1 Kings 18. Ezek. 13:11,22.
12 A messenger claiming to have authority derived out of the Jerusalem Church Cp 2 Cor 11:4. Rom 16:17. Cp. 2 Cor 11:14. Rom 2:11.
13 This was inevitable if the Judaising theory was accepted. Acts 3:20. Gal 3:10. Cp Gal 5:12.

3 INCARNATION - PERSONAL: AUTHENTICITY OF GOSPEL 1:1-2:2

1 FROM CHRIST DIRECT V.1

14 Some were implying that Paul modified the demands of the Gospel in relation to the Law to make it palatable to Gentiles. This vigorous outspoken Epistle shows that he was no "man pleaser" as did also his persistent preaching in spite of persecution.
15 Slave. Paul was bound to give expression to the Truth no matter how distasteful the duty might prove. 1 Cor. 4:4.
16 The Judaisers were probably resting upon human authority, perhaps claiming the support of Peter or James.

GALATIA as a Roman Province included Antioch in Pisidia, Derbe, Lystra, Iconium. These were visited on first missionary journey. Acts 13:14. 14:1-6. Overtaken by some physical infirmity. Paul's course had been deflected into their midst when it had not been his purpose to visit them at all Gal. 4:13. See Map p.259.

CHAPTER 13. LET THEM PREPARE FOR HIS COMING FOR HE WILL NOT SPARE vv.1-6.

If there is not true repentance the course will be pressed home even to extreme action will be taken 1 Cor. 5:4-5. Paul has already

GALATIANS ANALYSED. 1 Introduction and salutation Ch.1:1-5. 2 The Purpose of the Epistle Ch1:6-9. 1 Another Gospel preached Vv1-2. 2 The Anathema Vv5-9.
3 NARRATION – PERSONAL 2 DEFENDS ILLUSTRATING AUTHENTICITY OF GOSPEL Ch 1:10-2:21.
1 Received from Christ direct Vv10-12. 2 Testified by his remarkable conversion Vv13-17. 3 confirmed by attitude of Ecclesia
4 Vindicated in controversy Ch.2:1-5. 5 Endorsed by Apostles Vv.6-10. 6 Demonstrated by public debate Vv11-14
7 Shown to be true by logic. Vv15-21. 4 EXPOSITION – DOCTRINAL – DECLARATION OF GOSPEL Chs 3,4 1 An appeal to experience. Ch.3:1-5.

2 TESTIFIED BY HIS REMARKABLE CONVERSION 1:13-17

JUSTIFICATION IS BY FAITH

Paul sheweth why he went to Jerusalem.

GALATIANS 2.

13 For ye have heard of my [a] conversation in time past in the [b] Jews' religion, how that [c] beyond measure I persecuted the church of God, and [d] wasted it:

14 And profited in the Jews' religion above many my [3] equals in mine own nation, [f] being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and [k] called *me* by his grace,

16 To reveal his Son in me, [m] that I might preach him among the heathen; immediately I conferred not with [o] flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into [p] Arabia, and returned again unto [r] Damascus.

18 Then after three years [t] I went up to Jerusalem to see Peter, and abode with him [u] fifteen days.

19 But other of the apostles saw I none, save [x] James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of [a] Syria and [b] Cilicia;

22 And was unknown by face unto the churches of Judæa [c] which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And [k] they glorified God in me.

[a] Eph. 4. 22. 1 Tim. 4. 12. James 3. 13. 1 Pet. 1. 15.
[b] ver. 14.
[2] Or, severally.
[c] Acts 8. 3.
[d] ver. 23. Acts 9. 21. 1 Cor. 15. 9.
[e] 1 Cor. 9. 24. Cp. ch. 4. 11. 1 Thes. 3. 5.
[3] Gr. equals in years.
[f] Acts 22. 20. Phil. 3. 6.
[g] Mat. 15. 2. Mark 7. 5. Col. 2. 8.
[h] 2 Cor. 11. 26. Cp. ch. 5. 12.
[i] Rom. 5. 20.
[k] ver. 6.
[l] ch. 5. 1.
[m] ch. 4. 3, 9. 2 Cor. 11. 20.
[n] Acts 9. 15.
[o] Mat. 16. 17.
[p] ch. 4. 25. Acts 2. 10.
[q] Deut. 10. 17.
[r] Is. 7. 8.
[s] Acts 9. 26 & 22. 17.
[t] ch. 1. 16.
[4] Or, returned. ver. 17.
[u] Cp. Acts 9. 29.
[x] ver. 8. ch. 1. 16. Acts 9. 15. Cp. Acts 13. 46.
[y] 1 Cor. 9. 27. 1 Tim. 1. 11.
[z] Acts 22. 17.
[a] ch. 3. 5. Rom. 15. 18.
[b] Acts 15. 23. Acts 9. 30.
[c] ver. 22. Acts 12. 17.
[d] 1 Cor. 1. 12.
[e] 2 Cor. 5. 17.
[f] Mat. 16. 18. Rev. 3. 12.
[g] Rom. 1. 5.
[h] ver. 2.
[i] 2 Cor. 9. 13.
[k] Acts 24. 17.
[m] Mat. 26. 61.
[n] Acts 15. 35. Cp. Acts 15. 2.
[o] Acts 15. 2.
[p] Acts 11. 26.
[q] Acts 4. 36.
[r] ver. 3.
[s] ch. 1. 12.

3 CONFIRMED BY AGREEING ECCLESIAS IN JUDÆA 1:22-24

CHAPTER 2.

1 He sheweth when and for what purpose he went again to Jerusalem. 16 Of justification by faith.

THEN fourteen years [m] after [o] I went up again to Jerusalem with [q] Barnabas, and took [r] Titus with *me* also.

2 And I went up [s] by revelation, [3] and communicated unto them that gospel which I preach among the Gentiles, but [2] privately to them which were of reputation, lest by any means [e] I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of [h] false brethren unawares brought in, who [i] came in privily to spy out [l] our liberty which we have in Christ Jesus, [m] that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: [n] God accepteth no man's person:) for they who seemed *to be somewhat* [4] in conference added nothing to me:

7 But contrariwise, when they saw that [x] the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same [a] was mighty in me toward the Gentiles:)

9 And when [d] James, [b] Cephas, and John, who seemed to be [c] pillars, perceived [f] the grace that was given unto me, they gave to me and [g] Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; [i] the same which I also was forward to do.

11 But [w] when Peter was come to [p] Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came

3 Probably the prophecy of Agabus Acts 11:28
4 Being in Jerusalem he took the opportunity of outlining his work to leaders then present in the city.
5 A private interview with the Apostles and Elders.
6 He desired complete agreement with the Apostles, to avoid any schism that could have occurred between factions, & so hinder the work.
7 CBW Trans.: "They did not even try to compel my companion Titus, although he was a Greek, to be circumcised – they did not try it even for the sake of false brethren."
8 Pressure was brought to bear upon them to this end, probably by Pharisees, but the Apostles recognising Paul's credentials refused to submit.
9 No word in original. This this verse connects with V.2 and Vs forms a parenthesis.
10 Pareisaktos, from "para" – "by the side" Used of enemies introduced secretly into a city by traitors within (Vine). The Judaisers were introducing such to the Ecclesia to win Christianity back to Judaism.
11 See Note Gal 5:1. 2 Cor. 3:12-NTE
12 Open, public confrontation in which Paul fiercely defended his stand Vv 6-10

5 ENDORSED BY APOSTLES 2:6-10

13 This is not said disparagingly. Can be rendered: "those who were acknowledged of reputation."
14 RV mg "What they once were" Gr. "pote" (were) = "in time past" Ch.1:13. Perhaps a reference to their past personal association with Christ from whence stemmed their reputation. Cp Acts 1:21.
15 They could not add to Paul's authority for his commission came direct from Christ Ch.1:12, 15, 16. 2 Cor. 10:7-8.
16 Prosōpon – face Gal 2:6 External appearance. God makes choice not from externals but from His requirements & selected the 12 for certain reasons. He selected Paul for other reasons.
17 They added no further instructions. They did not hedge in or prohibit

6 DEMONSTRATED BY PUBLIC DEBATE 2:11-14

11 RV = Manner of life.
13 Loudaismos – Judaism. The word as used in the Apoc. signifies the government, laws, institutions, and religion of Jews – not in belief but in institution, not so much as instituted by God, but distorted by Jewish tradition (Vine) Cp. Mark 7:3-9.
14 RSV "advanced in Judaism beyond many of my age." The Greek is in the continuous tense: was persevering, waiting, advancing – when suddenly his bold and confident stride forward was suddenly halted.
15 RSV "When he who had set me apart before I was born." See Jer 1:5. Isa 49:1 Marturee (Phil 2:11) = Separated – but by man. Paul's still a pharisee (aphorizō) separated – but by God.
16 As Christ was the manifestation of Yahweh, so saints would be of Christ Gal 2:20 Col 1:27. 1 Thess 2:11. 3:12.
In 1 Cor 15:8 = born prematurely or before the normal time – as a typical forerunner of those that to which all Israel after the flesh will yet be subjected when made to mourn the nation's past blindness Zech 12:10 Rom. 11:26. This will have the effect of influencing the nations as Paul did the individuals
The Divine revelation made his duty clear. With no prompting or assistance of man he commenced the proclamation of the Word Acts 9:19-22. He asked not the authority of Apostles to that end. His authority came from God.
Identified with Jesus in Ch. 1:23. Probably retired there for further instruction, revelation and meditation Gal 1:17.
17 RV: Visit to become acquainted with, not to seek instruction – else he should have gone earlier.
18 They probably absent preaching – but Paul's point is they did not instruct him. Cp. Acts 9:27. Peter could have represented the body of Apostles, or Luke could have been referring to Apostles of men.
19 He was not an Apostle but was of high reputation in the Ecclesia at Jerusalem Acts 15:13. James 1 note
21 He was apostle to Gentiles, sent from Jerusalem by Divine direction Acts 22:18.
– Thus left Judaism.
23 Lit. "The Persecutor" (Vine) Such was the fear he was once held that this became his distinctive title.
24 These believers of Judea

256 his preaching but confirmed all his actions.
18 Lit. "were acknowledged." RV. "who were reputed."
19 The mark of confidence and friendship Gr mng. Lev. 6:2. This shaking hands was evidently done publicly to openly endorse their work.

6 CONTROVERSY WITH PETER. Vv11-14.

Paul + Barnabas returned to Antioch Acts 11:27, 12:25 where Peter, apparently, had also retired Acts 12:17. The public controversy that there ensued showed that Paul's authority was equal to that of Peter's and illustrated Gal 1:8.
20 Openly as an equal – not as a subordinate.

GALATIANS:- THE DEFENCE Ch.1,2. DECLARATION Ch.3,4 DEMANDS OF GOSPEL Ch.5,6.

- FAITH'S RELATION TO LAW.
  1. The promise Ch.3:15-18.
  2. The Law. Ch.3:19-24.
  3. The Faith Ch.3:25-29.
- RELATIONSHIP OF FAITH TO LAW ILLUSTRATED.
  1. Childhood & Sonship Ch.4:1-10
  2. A Personal Appeal Ch.4:11-20
  3. Ishmael & Isaac Ch.4:21-31.

2 Abraham blessed by faith Ch.3:6-9.
3 Israel cursed by Law Ch.3:10-12.
4 Christ redeems from the curse Ch.3:13-14.

5 EXHORTATION - PRACTICAL - THE DEMANDS OF THE GOSPEL CHP. 5, 6. See Next Page

- THE CALL UNTO LIBERTY.
  1. The Appeal Ch.5:1.
  2. The Alternative. Ch.5:2-6
  3. The Warning Ch.5:7-12.
- LIBERTY IN REALITY.
  1. Not licence but love. Ch.5:13-15
  2. Not in indulgence to flesh but in denial Ch.5:16-26.

See Next page.

GALATIANS 3.

Of justification by faith.

JUSTIFICATION IS BY FAITH

CHAPTER 3.

He asketh what moved them to leave the faith, &c.

O FOOLISH [c] Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, [d] Received ye the Spirit by the works of the law, or [e] by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 [f] Have ye suffered [g] so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and [h] worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as [i] Abraham believed God, and it was [j] accounted to him for righteousness.

7 Know ye [k] therefore that [l] they which are of faith, the same are the children of Abraham.

8 And [m] the scripture, foreseeing that God [n] would justify the heathen through faith, preached before the gospel unto Abraham, saying, [o] In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law [p] are under the curse: for it is written, [q] Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But [r] that no man is justified by the law in the sight of God, it is evident: for, [s] The just shall live by faith.

12 And the law is not of faith: but, [t] The man that doeth them shall live in them.

[a] ver. 14. Acts 10. 28 & 11. 3.
[b] Acts 10. 45 & 11. 2.
[c] Acts 26. 6.
[d] ver. 14. Acts 2. 38 & 8. 15 & 10. 44 & 15. 8.
[e] Luke 7. 1. Rom. 10. 17.
[f] 1 Cor. 15. 2. Cp. Heb. 10. 32.
[g] Or, so great.
[h] Acts 15. 10.
[i] ch. 4. 8. Eph. 2. 3.
[j] Eph. 2. 12.
[k] ch. 2. 8. 1 Cor. 12. 10.
[l] ch. 3. 11. Acts 13. 38.
[m] ch. 3. 24. Rom. 1. 17.
[n] Cited from Gen. 15. 6. Cited also Rom. 4. 3, 9, 22.
[o] Or, imputed. Rom. 4. 6.
[p] ver. 9. Rom. 3. 26.
[q] Ps. 143. 2.
[r] ver. 22. ch. 4. 30. Rom. 1. 2 & 9. 27.
[s] Rom. 3. 30.
[t] Cited from Gen. 12. 3.
[u] Cp. Rom. 3. 20.
[v] Rom. 7. 4.
[w] Cp. Luke 20. 38. Rom. 6. 11 & 14. 7. Heb. 9. 14.
[x] ch. 5. 4. Rom. 4. 15. James 2. 10.
[y] Rom. 6. 6.
[z] Cited from Deut. 27. 26. Jer. 11. 3.
[a] ver. 24. ch. 2. 16.
[b] Rom. 8. 37.
[c] ch. 1. 4.
[d] Cited from Hab. 2. 4. Cited also Rom. 1. 17. Heb. 10. 38.
[e] ch. 3. 21. Heb. 7. 11.
[f] ch. 5. 4.
[g] Cited from Lev. 18. 5. Rom. 10. 5.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 [u] We *who are* Jews [v] by nature, and not [w] sinners of the Gentiles,

16 Knowing that [x] a man is not justified by the works of the law, but [y] by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for [z] by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I [a] through the law [b] am dead to the law, that [c] I might live unto God.

20 I am [d] crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, [e] who loved me, and [f] gave himself for me.

21 I do not frustrate the grace of God: for [g] if righteousness come by the law, then [h] Christ is dead in vain.

[u] ver. 24. ch. 2. 16.
[v] Rom. 8. 37.
[w] ch. 1. 4.
[x] Cited from Hab. 2. 4. Cited also Rom. 1. 17. Heb. 10. 38.
[y] ch. 3. 21. Heb. 7. 11.
[z] ch. 5. 4.
[a] Cited from Lev. 18. 5. Rom. 10. 5.

257

[b] Gal. 2:16. Eph. 2:15. Col. 2:14.
[c] Rom. 6:10. 2 Cor. 5:15. 1 Pet. 4:2.
[d] Rom. 6:6. Gal. 5:24.
[e] Gal. 1:4. 2:20. Eph. 5:2. 1 Tim. 1:15. Titus 2:14.
[f] Rom. 4:25. 8:32. 2 Cor. 5:15. Eph. 5:2. 1 Tim. 2:6. Titus 2:14. 1 Pet. 2:24. 1 John 4:9, 10.
[g] Rom. 3:21. Heb. 7:11.
[h] Gal. 2:21. Rom. 5:6, 8. 1 Cor. 15:3. 1 Thess. 5:10. 1 Pet. 3:18.

- PAUL'S CASE: THE LAW CANNOT JUSTIFY
- ENDORSED BY APOSTLES

---

1 Probably the prophecy of Agabus Acts 11:28.
2 Being in Jerusalem he took the opportunity of outlining his work to leaders then present in the city.
3 A private interview with the Apostles and elders.
4 He desired complete agreement with the apostles, to avoid any schism that could have occurred between factions, & so hinder the work.
5 This is not said disparagingly. Can be rendered: "those who were acknowledged of reputation."
6 RV mg "What they once were" Gr. Note "(were) = "in time past" Gk: Palai. Perhaps a reference to their personal dissociation with Christ from which they stemmed their reputation. Cp Acts 1:21.
7 They added no further instructions. They did not hedge in or prohibit.

CHAPTER 3

4 EXPOSITION - DOCTRINAL - DECLARATION OF THE GOSPEL CHP. 3, 4.

1 AN APPEAL TO EXPERIENCE Vv 1-5. Refs. - Theory - Effect

1 An infatuated people, bewitched by a false theory, and not using common sense.
2 Omitted by R.V.
3 RV "Openly" Gr. prographo - "to write before," hence "placarded"
4 The mind of Christ Gal 4:6 Ro 8:6. Cp Note 2:20 - Gal 2:20.
5 Continuous tense: "Are you now being made perfect in flesh" - Diag. In seeking justification by the law, they were placing confidence in flesh to perform its demands.
6 i.e. Paul.
7 Epichorēgeō - To fully furnish, superadd. The gifts of the Spirit had been added to the benefits already received through ministrations of Paul Acts 8:18.
8 Ek - out of. Paul's remarks on conversion with which they were all familiar gave the answer. He benefited them not as a Jew, but as a christian. The miracle he wrought testified that the Truth was with him.

2 ABRAHAM BLESSED BY FAITH

9 Eis = unto, or with a view to. Not instead.
10 Belief is the first principle of righteousness. The man who trusts God has put himself in the right attitude towards God.
11 The Apostle calls upon his readers to observe the example of Abraham's life & apply it. Rom 4:11, 23, 24.
12 Thus Gospel before Law. Cp Gal 3:8.
13 As the firstfruit of this ultimate harvest James 1:18 God is selecting out of nations Rev 5:9-10.

3 ISRAEL CURSED BY LAW

14 Ek = out of. Those who seek justification by works of the Law.
15 Gr. "en" - abiding within. Because all have failed to do this. See Rom. 10:5. Note. Because flesh failed to keep the Law. Jam 2:10. a striving for salvation independent of faith caused one to become guilty of exalting self. Cp Phil. 3:4-7.

JUSTIFICATION Cp Rom. 3:23-26.

1 - Vindication - declaring to be just or Righteous.
2 Absolution, acquittal - covering forgiveness, reconciliation

The first sense applies alone to Christ John 8:46. 1 Pet 2:22. John 15:10. Rom. 1:4.
The second sense applies to Sons of God covered by the sin covering Name. Ps 32:1-2. Rom 4:6-8.

Our belief justifies Yahweh in our hearts Gal 3:11. We acknowledge our sinfulness and plead forgiveness 1 John 2:12.

Christ freed us from the law.

13 [a] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [c] Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive [d] the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's [2] covenant, yet *if it* be confirmed, no man disannulleth, or addeth thereto.

16 Now [k] to Abraham and his seed were [l] the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot [r] disannul, that it should [s] make the promise of none effect.

18 For if [t] the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? [u] It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* [3] ordained by angels [a] in the hand of a mediator.

20 Now a [b] mediator is not a mediator of one, but [c] God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But [d] the scripture hath [v] concluded all under sin, [e] that the promise by [f] faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore [g] the law was our schoolmaster to bring us unto Christ, [h] that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For [i] ye are all the children of God by faith in Christ Jesus.

27 For [j] as many of you as have been baptized into Christ [k] have put on Christ.

28 There is [l] neither Jew nor Greek, there is neither bond nor free, there is [m] neither male nor female: for [n] ye are all one in Christ Jesus.

29 And if ye *be* Christ's, [o] then are ye Abraham's seed, and [q] heirs according to the promise.

[a] 2 Cor. 5. 21.
[b] Mat. 5. 17.
[c] Cited from Deut. 21. 23.
[d] ver. 11. ch. 2. 16.
[e] Is. 44. 3.
[f] ch. 4. 5. John 1. 12.
[g] Rom. 6. 3.
[2] Or, *testament.* Mat. 26. 28. Mark 14. 24. Luke 22. 20.
[h] Rom. 13. 14.
[i] ch. 5. 6. Rom. 1. 16.
[k] ver. 8. Luke 1. 55. Rom. 4. 16.
[l] Acts 13. 32.
[m] Cp. 1 Cor. 11. 11.
[n] John 10. 16 & 17. 21. 1 Cor. 10. 17.
[o] Cited from Gen. 13. 15 & 17. 8 & 22. 18.
[p] Rom. 9. 7.
[q] ch. 4. 1, 7. Mat. 25. 34.
[r] Mat. 15. 6.
[s] ch. 5. 4, 11. 2 Cor. 13. 8.
[t] Rom. 4. 14. Cp. Heb. 6. 12.
[u] Rom. 4. 15. Cp. 1 Tim. 1. 9.
[v] ch. 2. 4.
[3] Or, *ruinements.*
[w] Mark 1. 15.
[a] Acts 7. 53.
[a] Ex. 20. 19. Deut. 5. 5 & 33. 2.
[b] John 1. 14.
[c] Gen. 3. 15.
[d] 1 Tim. 2. 5.
[e] Mat. 5. 17. Luke 2. 27.
[f] Rom. 3. 30.
[g] ch. 3. 13. 1 Pet. 1. 18.
[h] ch. 3. 26. Rom. 8. 15.
[i] Rom. 8. 9.
[k] Mark 14. 36. Rom. 8. 15.
[l] ver. 8.
[m] ch. 3. 29. Rom. 8. 17.
[n] ver. 23. Rom. 3. 9.
[o] Rom. 4. 16.
[p] Mark 11. 22.
[q] Rom. 1. 25. 1 Cor. 12. 2. Eph. 2. 11, 12.

CHAPTER 4.

[r] We were under the law till Christ came. Allegory of Agar and Sara.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, [s] were in bondage under the [4] elements of the world:

4 But [t] when the fulness of the time was come, God sent forth his Son, [b] made [c] of a woman, made [e] under the law,

5 [f] To redeem them that were under the law, that [h] we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth [i] the Spirit of his Son into your hearts, crying, [k] Abba, Father.

7 Wherefore thou art no more a servant, but a son; and [m] if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, [q] ye did service unto them which by nature are no gods.

[s] Gal. 3. 23.
[4] Or, *rudiments.*
[t] Mark 1. 15.
[a] Acts 7. 53.
[a] Ex. 20. 19. Deut. 5. 5 & 33. 2.
[b] John 1. 14.
[c] Gen. 3. 15.
[d] 1 Tim. 2. 5.
[e] Mat. 5. 17. Luke 2. 27.
[f] Rom. 3. 30.
[g] ch. 3. 13. 1 Pet. 1. 18.
[h] ch. 3. 26. Rom. 8. 15.
[i] Rom. 8. 9.
[k] Mark 14. 36. Rom. 8. 15.
[l] ver. 8.
[m] ch. 3. 29. Rom. 8. 17.
[n] ver. 23. Rom. 3. 9.
[o] Rom. 4. 16.
[p] Mark 11. 22.
[q] Rom. 1. 25. 1 Cor. 12. 2. Eph. 2. 11, 12.

"The fulness of the time" Liberty or full status of sonship came gradually to the Jewish child. At 13 called "Son of the Commandment" because bound to observe the law. At 14 permitted to choose own tutors. Gemara At 16 could marry. At 20 emancipation complete, he was his own master. Israel is Yahweh's firstborn Exod. 4:22. Deut. 14:1. Jer. 31:9. Hos. 11:1. Cp John 9:21 "He is of age" conferred greater responsibility.

GALATIA Cont. p. 255. Prof. Ramsay (Paul the Traveller & Roman Citizen) suggests this was an attack of malarial fever contracted during his stay in the low-lying & notorious unhealthy district of Pamphylia on the south coast Acts 13:13. It would be natural to go north to Antioch to recuperate & then with returning strength to preach. Thus God overruled his movements & this they had acknowledged with many spontaneous tokens of affection Gal. 4:12-15.

The liberty of the gospel.

a son. Sonship or maturity. The Spirit of it now Rom 8:15. the reality later Rom. 8:23. Israel is the channel of it Rom. 4:6 though God's purpose always was that Gentiles be brought into this state Eph. 1:5.

7 Predicated on action Jhn 1:12. 1 Jhn 2:6. Cp Jhn 8:39.

8 Cp Rom. 8:15. The new man or mode of thought generated by Spirit working Col 3:9-10. See use of phrase John 1:12. The Spirit = Mk. 14:36. That complete trust a child has in its father, that intellectual recognition of the father's wisdom that grows & See notes on the Lord's prayer Mt. 6:9-13. The spirit of Christ Gal 4:6. 2 Cor 13:2. Jhn 15:11. Heb 5:8. Jhn 8:29.

9 The changed state of the enlightened. 1 Cor. 8:3. 2 Tim. 2:19. Jhn 10:27. Those who trust Him Nah. 1:7. Love Him 1 Cor. 8:3. Fear and follow Him. John 10:14, 27.

10 Ptochos = poor, so translated Ch. 2:10. Poor in comparison to the rich in Christ Rom. 3:22-24. 2 Cor. 8:9. Eph. 1:7. 17. 3:8.

PAUL'S PERSONAL APPEAL

11 Drag "as ye were." Paul had not changed.

12 The vigor of the Apostle's language was not due to personal grievance, nor was the dejection of the Galatians a loss to the Apostle, but to themselves.

13 Apparently some sickness had driven the Apostle to Galatia. He was by no means robust. 2 Cor. 11:7-9. 12:10.

14 Lit. Trial. See Note Phil. 1:7.

15 His sickness affected his bodily appearance even more than usual. 2 Cor. 12:7.

16 RV. "gratulation of yourselves." They had congratulated themselves on receiving the Truth.

17 Rom. 10:2. Phil. 3:6. From root "to be hot" (zeloo-to be) Cp Rev. 3:19 from same root.

18 As Gentiles from the hope of the promises.

19 RV: "Seek." i.e. the means of justification through Judaism.

20 RV. "Taught." To be the object of warm interest on the part of others.

21 His opposition to the Judaisers did not stem from unworthy jealousy lest others should gain a place in the affection & esteem of those to whom he had brought a knowledge of the truth. Cp 1 Cor. 3:5. Phil. 1:15-18.

22 Unnaturally and unnecessarily going through the stages of childbirth twice.

23 The sterile formalism of Judaism could not produce this. The believer is a new creature 2 Cor. 5:17. With Christ living in him Gal. 2:20. and developing to maturity Eph. 4:15. This developed by faith Eph. 3:17 and manifestation of mind of Christ Phil 2:5.

3 AN ALLEGORY - ISHMAEL & ISAAC Vv 21-31.

See Notes - Gen. 21. The Judaisers appealed to the law to allo would Paul, they appealed to Abraham who was circumcised, so also would he.

Jhn 16:4 —

9 But now, after that ye have known God, or rather are known of God, [b] how turn ye again to the [c] weak and beggarly [3] elements, whereunto ye desire again to be in bondage? [d] 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, [e] lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all. 13 Ye know how [k] through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* [m] as Christ Jesus. (Eucatheneo = to mean at contemptible, loathing)

15 [7] Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? Prov. 27:6. Ps. 141:5. 2 Cor. 12:15. 17 They [p] zealously affect you, *but* not well; yea, they would exclude [s] you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 [q] My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for [9] I [s] stand in doubt of you. (It was a critical time)

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, [t] the one by a bondmaid, [t] the other by a freewoman. 23 But he *who was* of the bondwoman was born after the flesh; [a] but he of the freewoman *was* by promise. (RV: contain)

24 Which things are an allegory: for these are the two [4] covenants; the one from the mount [5] Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in [f] Arabia, and [6] answereth to Jerusalem which now is, and is in bondage with her children. 26 But [h] Jerusalem which is above is free, which is the mother of us all. Jhn 8:31-32. Rom. 8:2

27 For it is written, (I) Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then [u] he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. 30 Nevertheless what saith the scripture? (C) Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. Cp Gen. 21:9-10. Gen. 21:13.

31 So then, brethren, we are not children of the bondwoman, but of the free.

[a] ver. 28. Gen. 17. 15-19 & 18. 10-14 & 21. 1. Heb. 11. 11.
[b] ch. 3. 3.
[c] Or, *back.*
[d] Rom. 8. 3. Heb. 7. 18.
[3] Or, *rudiments.* ver. 3. Col. 2. 20.
[4] Or, *testaments.* ch. 3. 15.
[5] Gr. *Sina.* Acts 7. 30, 38.
[6] Rom. 14. 5.
[e] ch. 2. 2.
[f] ch. 1. 17.
[6] Or, *is in the same rank with.*
[g] Rom. 16. 6.
[h] Heb. 12. 22. Rev. 3. 12 & 21. 2, 10.
[i] Cp. 2 Cor. 2. 5.
[k] Rom. 6. 19. 1 Cor. 2. 3.
(C) Cited from Is. 54. 1.
[m] Mat. 10. 40. 1 Thes. 2. 13.
[7] Or, *What was then.*
[n] Gen. 21. 9.
(C) Cited from Gen. 21. 10.
[p] Rom. 10. 2. 1 Cor. 12. 31. 2 Cor. 11. 2.
[s] Or, *us.*
[t] 1 Cor. 4. 15. 3 John 4. Cp. 1 Thes. 2. 7. James 1. 18.
[r] ver. 13. ch. 2. 4 & 4. 31. John 8. 32, 36. Rom. 6. 18 & 8. 2. 2 Cor. 3. 17. James 1. 25. 1 Pet. 2. 16.
[s] 2 Cor. 13. 5.
[t] Acts 15. 10.
[9] Or, *I am perplexed for you.* 2 Cor. 4. 8.
[u] John 13. 22. Acts 25. 20.
[v] Gen. 16. 15.
[w] ch. 2. 21. Rom. 9. 31, 32 & 11. 6.
[x] Gen. 21. 2.
[y] Heb. 12. 15.
[z] 2 Pet. 3. 17.

CHAPTER 5.

1 He moveth them to stand fast in their liberty. 19 The works of the flesh, 22 and fruits of the Spirit.

STAND fast therefore in [r] the liberty wherewith Christ hath made us free, and be not entangled again with [t] the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 [v] Christ is become of no effect unto you, whosoever of you are justified by the law; [a] ye are fallen from grace. (Cp v. 16)

5 For we through the Spirit wait for the hope of righteousness by faith.

of Christ Circumcision has a place in Christ but it is revealed in putting away the flesh Rom. 2:29. Col 2:11. Thus Paul writes later in this chapter of spiritual circumcision Gal. 5:16.

7 To seek justification thereby he must keep it in every particular. In Christ we cannot ignore law, but we can obtain forgiveness of sins.

8 Who seek to be justified thereby. This is Paul's point, those who taught that he is attacking, not those who kept the law legitimately, for he did so himself Cp 1 Cor. 9:8-10.

9 Ekpiptō = To fall out of. Like the Bondwoman and her son - cast out. Gal. 4:30.

10 RV. "severed from Christ." Katargeō = leave unemployed or idle, render inactive, useless, void.

CHAPTER 5.

EXHORTATION - PRACTICAL - THE LIBERTY Cp THE GOSPEL CH'S 5-6

I THE CALL UNTO LIBERTY

• The Appeal V. 1

1 Liberty is a precious thing & must be retained at all costs.

2 Freedom from bondage of sin as well as the condemnation of the Law. Jhn 3:17-21. Rom. 6:18. Jam. 1:21. 1 Pet. 2:16. Gal. 2:4. 4:3. This Liberty is no licence, but liberty from the restriction of being hedged in by Law on the principle that the liberated one, in spiritual maturity will manifest the true spirit of the Law Gal. 4:1-7. Rom. 2:14. 8:14-15.

3 The seeking of justification by the works of the Law Cp Acts 13:1, 10. The Law was designed to bring home a consciousness of sin Rom. 7:13 and thus emphasize the need of a Redeemer leading to Christ Gal. 3:24. Now the substance had come why revert to the shadow.

• The Alternative Vv 2-6

4 Authoritative Ch. 1:10-12. 1:1-2. And proclaimed in view of the curse of Gal. 1:8.

5 With the idea of being justified thereby - this being the contention of Judaisers Acts 15:1.

6 Because it would demonstrate that they did not understand the principles

THE WORKS OF THE FLESH
Unbridled sexual lust V.19.
False religion — Idolatry, witchcraft.
Ecclesial contention — note how one leads to the next. Enmity to strife, to jealousy, to open wrath, to factions, to division to establishment of parties or sects.
Social misbehaviour — Envying leads to murder, drunkenness to revellings.
Note 7 points in decline in relation to Ecclesial contention.

THE FRUIT OF THE SPIRIT.
LOVE - Agapē - A self-sacrificing affection born of knowledge
JOY - Chara - Exultation gladness the result of Revelation
PEACE - Eirēnē = (Heb. Shalom) which flows from leaning upon God, Fellowship.

NOT IN INDULGENCE TO FLESH BUT IN VICTORY BY THE SPIR. IT. Vs. 16-26.

11 Being justified by faith Gal. 5:25. we live in hope of physical redemption Rom. 8:19, 23. Rom. 5:1-2. This is by or (EK) out of faith being the works developed therefrom. Rom. 2:13. James 2:22, 24. Righteousness now is attained by imputation Rom. 4:3-8. 10d 1:30. Rom. 9:30. but its crown or visible manifestation is yet to be revealed 2 Tim. 4:8. Rev. 19:8.

12 Dia - Genitive, through as proceeding from "Worketh" Ener-geō. Love energises and is faith. If faith is not seen in action it is dead. James 2:17.

The Warning Vs. 1-12.

13 En Kopto - To cut into. Used of impeding persons by breaking up the road or placing an obstacle in the path. Metaphorically of detaining a person unnecessarily, thus "who broke up the road along which you were travelling so well?" Let him whom you have not obeyed. See v.8. Called 1:6. 5:8.

Peith-o. An obedience resulting from "persuasion" (its meaning), rather than submission authority because they have to be persuaded, but had to face authority.

15 Some may have been depreciating the vigor of the Law's oppositions on the ground the differences were not great or important. 1 Cor. 7:19.

16 Peith-o 4:17 = "persuaded." The Apostle is confident the common sense will prevail that his words would be heeded, but his assurance comes not from them but "in the Lord" RV.

17 Some were apparently claiming Paul taught circumcision on the grounds of such actions as Acts 16:3 but Paul's action then governed by such considerations as 1 Cor. 9:20.

Skandalon - RV = Stumbling-block. Lit "a trap" but metaphorically that which occasions offence or causes hindrance. See note Rom. 9:32.

19 Apo Kopt-o - to amputate as in Mk. 9:43, 45. Thus 1 Tim. 1:19 - excommunicate them. Thus 1 Jhn 2:19. Weymouth: "Hate. Moffatt: Castrate. So a: to not produce fruit

2 SOBERLY IN REALITY

NOT IN LICENSE BUT IN LOVE 13-15:

20 Liberty brings servitude of a different kind. The dominion of love. Rom. 6:20. Mt. 7:12. Rom. 8:14. Love needs no command to know what to do but will willingly (compel) perform what is required. 2 Thes. 3. Jhn 14:23. See Mk. 12:30. Cp. 1 Jhn 4:21.

21 Paul quotes the Law to show denial of self not sufficient, for Truth is affirmative

22 RV = "By."

The affirmative will destroy the hostility

"Called unto liberty" v.13

Jews were in bondage to Law Gal. 4:3 the Gentiles to idols Gal. 4:8 and all to sin Rom. 6:6, 17. Christ has purchased them 1 Cor. 6:20; 7:23 by his blood Acts 20:28. 1 Pet. 1:18, 19. By this they became bondmen to Christ Rom. 6:18, 22. 1 Cor. 7:22 and thus liberated from previous bondage which liberty must be carefully preserved Gal. 2:4. 5:1. Though liberated from the Law he nevertheless fulfils the Law walking no longer "after the flesh but after the Spirit Gal. 5:16 See the "liberty" promised by false teachers 2 Pet. 2:19-20.

CHAPTER 6.

1 He moveth them to deal mildly with a brother that hath slipped: 2 to bear one another's burden, &c. Suggests their mutual (fellowship) ships in Christ.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Ch. 5:13

2 Bear ye one another's burdens, and so fulfil the law of Christ. (Cp. Jn. 13:34. 1 Jhn 3:23. 4:21.)

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden. "Will have to" RV

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (There is nothing permanent, no matter how legitimate in this

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Being caught by a trespass through being off guard. Vine suggests "through lack of circumspection."

2 mutual labor in love to save the erring party.

Katartizō = Bring back to place. Used metaphorically of setting of broken bone or dislocated limb - calling for skill, delicate handling & much care.

4 A characteristic of Christ Mth 11:29. Cp 2 Tim. 2:25. This does not mean a toleration of evil - pain results from setting a limb. There are sins that do not come under the category of forgivable Cf. Jam. 5:19-20. 1 Jhn 5:16.

2 Not the singular number in contrast to the plural "ye." Such inspection should be

a Rom. 8. 23, 25.
b ch. 6. 15. 1 Cor. 7. 19.
c 2 Thes. 1. 3. James 2. 18, 20, 22.
d 2 Cor. 1. 6.
2 Or, who did drive you back?
e 1 Cor. 6. 9. Eph. 5. 5.
f ch. 3. 1.
g Rom. 7. 4 & 8. 5. Eph. 5. 9.
h ch. 1. 6.
i ver. 14. Cp. James 3. 17.
k 2 Cor. 6. 6. 2 Tim. 4. 2.
l 1 Cor. 5. 6.
m Cp. ver. 16. Rom. 6. 6.
n ch. 1. 7. Cp. ver. 12.
3 Or, passions. Rom. 7. 5.
o ver. 16. Col. 3. 5.
p Cp. ver. 3.
q ch. 4. 29 & 6. 12.
r Rom. 14. 13. 1 Cor. 1. 23.
s Acts 17. 6.
4 Or, although.
t Heb. 12. 13. James 5. 19.
u 1 Cor. 8. 9. 1 Pet. 2. 16. 2 Pet. 2. 19.
x 1 Cor. 9. 19.
y Mat. 7. 12 & 22. 40.
z 1 Cor. 7. 5.
5 Cited from Lev. 19. 18.
a Rom. 15. 1.
b 1 John 4. 21.
c ver. 25. Rom. 8. 1, 4.
d 1 Cor. 11. 28.
e Rom. 6. 12. 2 Pet. 2. 10.
6 Or, fulfil not.
f Eph. 2. 3.
g Mat. 26. 41. Rom. 7. 23 & 8. 5.
h Cp. Rom. 14. 12.
i Rom. 7. 15, 19.
k Rom. 8. 14.
l Rom. 7. 4.
m 1 Cor. 6. 9.
n Job 13. 9.
o 2 Cor. 9. 6.
p Job 4. 8. Prov. 11. 18 & 22. 8.

RV: "strife" the open manifestation of enmity

variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 1 Thes 3:15. (Forewarn RV)

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts. (RV: 6v)

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

The purpose of Law is to restrain!

23 Cp Rom. 7:4, 6. Heb. 9:20. The law reveals the will of God & is therefore "good" Rom. 7:12. but service in Christ is not limited to the letter, but goes beyond it. Rom. 2:29. 7:6. 2 Cor. 3:6. Cp Mt. 5:38, 39. The Law only revealed sin Rom. 7:13. - service in the Spirit led from bon...

24 Lusts (V.16) are inward and hidden these are outward and revealed.

25 RV. Impurity

26 RSV "Unconsciousness - Whatever is opposed to chastity.

27 Pharmakia RV. Sorcery. Rev. 21:8. 22:15. Rev. 9:21. 18:23. From root = removing of an evil or inflicting one by means of a drug. The stupifying effects of false religion.

28 RV "enmities" often covered and hidden Rom. 8:7. Cf. Rev. 2:6

29 RV. Jealousy. Or. Zelos, elsewhere rendered zeal. But zeal for self is not good.

30 Wraths (RV) Jealousy smoulders in the heart until it bursts into open fire.

Eritheia - party making factions This is outcome of jealousy which is envy to excell at the expense of others.

RV "Divisions." dichostasia - "standing apart" Rom. 16:17.

Haireisis = "A choosing." The establishment of the division Rom. "Sect" Cp 1 Cor. 11:19 marg. - an established schism

Must be cultivated Is produced by the inherent energy of a living organism, thus the outward expression of a power working inwardly.

Thus treating flesh as a criminal and subjecting it to a violent death. Cp Rom. 6:3. Gal. 2:20. 6:14. Cp Rom. 8:13. Col. 3:5. Rom. 6:11

Pathēma = sufferings Acts 1:3 - Thus any thing felt keenly. Here for strong emotion, of flesh.

Stoicheō - a different word to 5:16. = walk in step See note 1 Thes. 4:11. In ranks, or order. Occurs. Acts 21:24. Rom. 4:12. Gal. 6:16. 5:16 implies individual walk.

Communal walk - unity desirable.

To excell in self...

CHAPTER 6.

3 FREEDOM IS MUTU...

One another's burd...

The present continuous tense. Something to be done continually A guiding principle, a gift of life. Mth. 20:28

Baros - A weight that can be relieved by combined help. Rom. 15:1. Cf. Gal. 6:5.

Test his work by the measure of Christ not in comparison with the weaknesses of others. Cp 2 Cor. 12:10.

One's Own Burden 5:5

Phortion - from "phero" to carry. Something carried by the individual to be revealed at the Judgment Seat. "Burden" V2. "weight. This word weight not implies might be light or heavy but yet to be revealed. 2 Cor. 5:10.

Personal Responsibility

10 Koinōneō = "share with" RSV. Contribute to his support. 1 Cor. 9:11. 2 Cor. 11:8. 1 Tim. 5:17. (But cf. Acts 20:34) Genuine co-operation between teacher & taught. the latter playing his part, assuming his responsibility = the whole body working together for general edification. Gal. 5:25. Eph. 3:8-10.

11 "De" - But. An altered to selfishly serving to Cp 2 Cor. 9:6

CHAPTER 1

1 SALUTATION Vv1-

1 These words eliminated in some very ancient texts. See RV mg. CP... in Appendix p. 28. Probably a circular letter in which some of Ecclesia filled in.

2 Divine favor. Christ is the vehicle of such to men... His self experienced it 2 Cor. 8:9. He humbled himself to pass it on to men 2 Cor. 8:9. and now it reaches the saints "where we stand" Rom. 5:2. and the plane from where we may fall Gal. 5:4.

3 Cp John 14:27. Is. 55:8. Fellowship. Shalom has idea of wholeness. See its use in related word Shalem - whole (unbroken) Josh. 8 full Luth 2:12. finished Neh. 6:15. perfect 2 Chr 32:19.

2 OUR WEALTH IN CHRIST V2 - Ch. 3:

PRAISE FOR OUR HEA...

ENRY CALLING Vs 3 - ...

Eulogia - worthy of pr... Le Every gift worthy ... the chosen in Christ both Jew & Gentile. Paul as the Apostle to ... Ch. 1:1 reveals the pre... purpose of Yahweh to include Gentiles in ... plan of redemption Ch. 1:3-6, 9.

(1) The casting down (original) Kosmos. By the forgiveness of sin which He has made possible. Roth. puts semicolon at this point & commences a new thought with ... etc.

THE FRUIT OF THE SPIRIT (cont).
- LONG SUFFERING - Bearing with others = bearing up under life's difficulties.
- GENTLENESS - Chrēstotēs = Goodness in action towards the Truth. Cp Rom. 3:12. Jer. 17:9,10. Reveal to others the characteristic revealed to us by God Rom. 5:8, 11:22, Matt. 5:44-45.
- FAITH - Pistis - belief, trustful
- GOODNESS - Agathōsunē - Similar in meaning to Gentleness. Trench, Synonyms suggests sterner measures for the good of others.
- MEEKNESS - Submissive to Yahweh's trials. Patient suffering of injury without spirit of revenge
- TEMPERANCE - Moderation, self control.

3 stands for perfection, here there are 3 threes. The first triplet to God. The second to man, the third to self. This three fold division is suggested in Tit. 2:12. "We should live soberly (in ourselves) righteously (toward others) & Godly in this present age."

Paul glorieth — weeds or fruit Heb. 6:7-8.

to the Spirit shall of the Spirit reap life everlasting. (The time of reaping Rev 14:14)

9 And [c] let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 [e] As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only [g] lest they should suffer persecution for the cross of Christ. - This was their real motive.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. - Their "observance of the rite" (20th cent.) their submission to external ordinances. V.11 = negative reason

14 But [a] God forbid [b] that I should glory, save in the cross of our Lord Jesus Christ, (2) by whom [d] the world [e] is crucified unto me, and I unto the world. - Violently executed as a criminal. - so cut off.

15 [h] For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but [i] a new creature. (Kainos = new in quality, different in character - not in time.)

16 And [m] as many as [n] walk according to this rule, peace be on them, and mercy, and upon the [p] Israel of God. (Kai - can be rend "even")

17 From henceforth let no man trouble me: for [r] I bear in my body the marks of the Lord Jesus. (In the sense of disturbing him Cp Luke 11:7)

18 Brethren, [s] the grace of our Lord Jesus Christ be with your spirit. Amen. (Reminds them not of their differences, but their mutual relationship)

[t] Unto the Galatians written from Rome.

(1) Or, beside. (2) Or, RV. through whereby.

[a] ch. 2. 17. [b] Phil. 3. 3, 7, 8. [c] 2 Thes. 3. 13. [d] 2 Cor. 5. 19. [e] 2 Pet. 2. 5. [f] Rom. 6. 6. [g] Prov. 3. 27. John 9. 4. [h] 1 Thes. 5. 15. 1 Tim. 6. 18. Tit. 3. 8. [i] ch. 4. 24. [k] ch. 5. 6. [l] Cp. Ps 125. [m] 1 Thes. 3. 12. 2 Pet. 1. 7. [n] Rom. 2. 28. 2 Cor. 5. 17. Eph. 2. 15. [p] 1 Cor. 16. 22. [q] Cp. Ps. 69. 23. [r] 2 Cor. 10. 13. Phil. 3. 16. [s] Phil. 3. 18. [t] Ps. 125. 5. [u] ch. 5. 11. [v] 2 Cor. 1. 5. [w] Philem. 25.

positive reason: that they might boast of converting Gentiles

See Note. Mt 5:3 Heb 4:14

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

See Note Appendix p.28 for reason why should be "To Laodiceans" See top p.271 for placing of Epistle in N.T.

Blessings V3. See opp. p.262.

CHAPTER 1

CHAPTER I.

He blesseth God for spiritual blessings: 4 treateth of our election, 6 and adoption by grace, &c.

Cp Note Gal 1:12

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at [o] Ephesus, and to the faithful in Christ Jesus: (Pistus = the believers)

2 [i] Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [l] Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings [m] in heavenly *places* in Christ:

4 According as [n] he hath chosen us in him [q] before the foundation of the world, that we should be [r] holy and without blame before him in love:

5 [s] Having predestinated us unto [t] the adoption of children by Jesus Christ to himself, [u] according to the good pleasure of his will,

Predetermined that both Jews and Gentiles should be able to attain unto sonship. See Notes

6 To the praise of the glory of his grace, [v] wherein he hath [w] made us accepted in [x] the beloved. (RV - Beloved - a title of Christ Mt 17:5)

7 [d] In whom we have [e] redemption [4] through his blood, [f] the forgiveness of sins, according to [h] the riches of his grace;

8 Wherein he hath abounded toward us in all [k] wisdom and prudence;

9 [m] Having made known unto us the mystery of his will, according to his good pleasure which [o] he hath purposed in himself:

10 That in the dispensation [5] of [r] the fulness of times [s] he might gather together in one [6] all things in Christ, both which are in [3] heaven, and which are on earth; *even* in him:

11 In whom also [z] we have obtained an inheritance, being

[a] Rom. 3. 24. [b] Mat. 3. 17. Col. 1. 13. [c] To ver. 2, Col. 1. 1, 2. [d] Col. 1. 14. [e] Rom. 3. 24. 1 Cor. 1. 30. [f] Acts 20. 28. [g] Acts 18. 19. [h] Rom. 2. 4. [i] Rom. 1. 7. [k] Col. 2. 3. [l] 2 Cor. 1. 3. 1 Pet. 1. 3. [m] Rom. 16. 25. [n] ver. 20. ch. 2. 6. [o] Rom. 3. 25. [2] Or, things. [p] ch. 2. 10. 2 Thes. 2. 13. [q] John 17. 24. [r] Mark 1. 15. [s] ver. 20-23. Mat. 28. 18. [t] Phil. 3. 9. Col. 1. 20. [u] ch. 5. 27. Luke 1. 75. [4] Gr. *the ransom.* [v] Rom. 8. 29. [w] Rom. 8. 15. 2 Cor. 6. 18. [x] ver. 14, 18. [y] Mat. 11. 26. Luke 10. 21.

261 and = up and Kephale = a head. Thus to sum up under one head. Diag. "To reduce under one head" or text: To re-unite all things under one head. The original order is restored. Cf. "foundation of Kosmos" V. 4.

22 This is neuter in Greek (Barnes) indicating that physical creations as well as individuals will benefit by Christ's rule. Isa 11:9. It involves not only the restoration of the original harmony, but also the attainment of the promised dominion Gen 1:26-28. Cp Eph. 1:22. See Notes. See Grained at Equality Gen 3.

23 All strata of society Cp Rev 5:10.

24 The original believers - first fruits 1 Cor 15:23 Then Jews Rom 1:16. Acts 3:26 Bible. Finally Gentiles. Eph. 1:11.

25 To assign by lot "i.e. Yahweh's Will" Cp Acts Num 26:55. RV. In which we have also obtained a heritage. Both AV. RV express truth. Ps 16:5. Lev 16:8. Ps 33:26. Jos. 10:16. Indicative priority still. Num 11:12. Rom 8:29

1 CONCLUSION VV11-18

WITH LARGE LETTERS V. 11

13 Gr. Gramma = letter rather than Epistle. This portion probably added by Paul personally after dictating former part of Epistle. The large letters gave emphasis to it, for it is a summary.

14 Paul dictated his letters, but always added something in his own writing to show they were genuine 2 Thess. 3:17. Col. 4:18. 1 Cor. 16:21 Cr. 2 Thes. 3:17.

2 CONTRARY TEACHERS 11-6

• Their VV 12-13.

16 Euprosōpeō - "To put on a good face." They wanted to remain popular with the Jews whilst accepting Christ.

16 In external things formalised religion, ordinances and rites without true meaning. Cp Gal 3:3. 6:13.

17 Put by metonymy for his death. In this Paul could boast, having benefited thereby Rom 6:7

18 Lit. Creation. Christ the beginning Rev 3:14. Col 1:15-16. created by the Word John 1:3. John 17:5. Col 1:9-10. Thus Paul's teaching contrary to their's was designed to create.

• YOU V.16.

19 20th Cent: "May all who rule their conduct by this principle find peace & mercy - they are the Israel" (i.e. the true - Gal 6:16)

3 APOSTLE'S CREDENTIALS BENEDICTION. VV 19-16.

20 Having authoritatively expounded the Truth, let them obey it & dispute no further.

21 RV: "Bear branded on my body..." These were the marks of a boundless devotion such as Judaizers could not so. Cp Gal 6:17. 2 Cor. 11:23. Acts 14:19.

"That which occasions pleasure, delight or causes favourable regard" This is unity in mind with Christ Gal 4:18.

16 This involves not only forgiveness of sins, but fellowship with God. 1 John 1:3. but to obtain the riches thus made available, we must honor the Father by submitting to the conditions which Paul acknowledges are wise and prudent.

17 Phronēsis - to have understanding (Phrēn, the mind). Diag. - Intelligence. It denotes a correct insight as to what is required to bring the best out of man.

The Secret - revealed to Christ's friends. John 15:15.

19 eis oikonomia: unto, or with a view to, a stewardship or administration. Oikonomia = The management of a household or family, the public economy of states, administration, management or government. (Liddell & Scott).

Kairos - Appointed season-See Diag.

Anakephalaiōō - from

predestinated [a] according to the purpose of him who worketh all things after the counsel of his own will:
12 That we should be to the praise of his glory, who first trusted in Christ.
13 In whom ye also *trusted*, after that ye heard [e] the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were [i] sealed with that holy Spirit of promise,
14 Which is [k] the earnest of our inheritance until the redemption of [m] the purchased possession, unto the praise of his glory.
15 Wherefore I also, [o] after I heard of your faith in the Lord Jesus, and love unto all the saints,
16 [p] Cease not to give thanks for you, making mention of you in my prayers;
17 That the God of our Lord Jesus Christ, the Father of glory, [s] may give unto you the spirit of [t] wisdom and revelation [u] in the knowledge of him:
18 The eyes [v] of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
19 And what *is* the exceeding greatness of his power to us-ward who believe, [y] according to the working [z] of his mighty power,
20 Which he wrought in Christ, [a] when he raised him from the dead, and [c] set *him* at his own right hand in the heavenly *places*,
21 [f] Far above all [g] principality, and power, and might, and dominion, and [h] every name that is named, not only in this world, but also in that which is to come:
22 And [k] hath put all *things* under his feet, and gave him to be [b] the head over all things to the church,
23 Which is his body, [d] the fulness of him that filleth all in all.

[a] ch. 3. 11. Rom. 8. 28.
[b] ch. 4. 15. Col. 1. 18.
[c] 1 Cor. 12. 12. Col. 2. 18.
[d] Col. 1. 19 & 2. 9.
[e] Or, *hoped.*
[f] 2 Cor. 6. 7. Col. 1. 5.
[g] Col. 1. 22 & 2. 13.
[h] ver. 5. Luke 15. 24.
[i] Rom. 11. 30. Col. 1. 21. Tit. 3. 3.
[k] ch. 4. 30. John 6. 27.
[l] 2 Cor. 1. 22.
[m] Luke 21. 28. Rom. 8. 23.
[n] Acts 20. 23.
[o] ch. 5. 6. Luke 10. 6. Col. 3. 6.
[p] To ver. 16, *Col.* 1. 4, 3.
[s] Gr. *the wills.*
[t] Rom. 1. 8. Col. 1. 9.
[u] Rom. 2. 4 & 10. 12.
[v] Rom. 5. 6, 8, 10.
[y] Col. 1. 9.
[z] ch. 5. 14. Rom. 6. 4. Col. 2. 13.
[a] 1 Cor. 12. 8.
[c] Or, by whose grace.
[f] Or, for the acknowledgement.
[g] ch. 1. 3. Phil. 3. 20.
[h] 1 Cor. 6. 14. Phil. 3. 21. Col. 1. 29.
[k] ver. 5. Rom. 3. 24.
[l] Gr. *of the might of his power.*
[m] Rom. 4. 16. 1 Pet. 1. 5.
[b] John 4. 10. Heb. 6. 4.
[c] Rom. 4. 2 & 3. 20.
[d] Acts 2. 24.
[e] Ps. 110. 1. Col. 3. 1.
[f] John 3. 31. Col. 2. 10.
[g] Rom. 8. 38.
[h] Or, *prepared.*
[k] Phil. 2. 9.
[l] ch. 5. 8. 1 Cor. 12. 2.
[m] Mat. 28. 18. Cited from Ps. 8. 6.
[n] Rom. 2. 28.

CHAPTER 2.

What we were by nature, and what we are by grace.

AND you *hath he quickened*, [p] who were dead in trespasses and sins;
2 Wherein [h] in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in [n] the children of disobedience:
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling [o] the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
4 But God, who is [q] rich in mercy, for his great love wherewith he loved us,
5 Even [r] when we were dead in sins, hath [t] quickened us together with Christ, (by grace ye are saved;)
6 And hath [s] raised *us* up together, and made *us* sit together [x] in heavenly *places* in Christ Jesus:
7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.
8 For [z] by grace are ye saved [a] through faith; and that not of yourselves: *it is* the gift of God:
9 [c] Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before [e] ordained that we should walk in them.
11 Wherefore remember, [i] that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called [f] the Circumcision in the flesh made by hands;

[p] Col. 2. 13.
[h] Or, *by whose grace.*
[n] Or, *for the acknowledgement.*
[o] ch. 4. 17.
[q] Rom. 10. 12.
[r] Rom. 6. 4. Col. 2. 13.
[t] 1 Cor. 12. 8.
[s] ch. 1. 3. Phil. 3. 20.
[x] 1 Cor. 6. 14. Phil. 3. 21. Col. 1. 29.
[z] ver. 5. Rom. 3. 24.
[a] Gr. *of the might of his power.*
[c] Rom. 4. 16. 1 Pet. 1. 5.
[e] John 4. 10. Heb. 6. 4.
[i] Rom. 4. 2 & 3. 20.
[f] Acts 2. 24.

22 Nevertheless works demonstrate a living faith and thus justify the credentials of a true believer Rom. 2:18. Jam. 1:22. 2:17-26. Cp Eph. 2:10. 2 Cor. 5:14, 17-18. Eph. 4:23-24. Col. 3:9-10. Tit. 2:11-14.

23 A new Creation 2 Cor. 5:17. The first Adam having failed, it was impossible for God to put into effect His declaration Gen. 1:26 without producing a Son of Man "made strong for Himself" Ps. 80:17. Thus the frequent use of the title Son of Man by Christ Jesus. It was the Son of Man who was to ascend into heaven in order to conquer the earth Dan. 7:13. and believers share that triumph "in him." They must allow themselves to become moulded by God's Word, so as to be His workmanship 2 Cor. 4:6-7. 1 Cor. 2:5. Isa. 60:21. 43:7. Our attitude should be - Heb. 10:9

24 Proetoimazō = To prepare before. Yahweh designed before the "good works" to which He has appointed us Acts 15:14. So "good works" are those that Yahweh has before determined - not what we might elect to do - and they are revealed in His character 1 Pet. 2:9 Exod. 34:6-7. Only other occurrence Rom. 9:23

4 OUR NEW RELATION IN CHRIST W. 11-22

As we have been raised from the dead and given new spiritual life in Christ, so there is a need to bear always in mind our new relation to him. See note below: The Hostile Heavenlies.

25 We can appreciate our present privileges better by contrasting them with our previous state. This advice also given Israel. Cp Deut. 5:15. 6:21. 9:7.

● THE DIVINE CHARACTER. — Ch. 2:4-7

The wealth of Mercy and Grace once revealed to Israel through the revelation to Moses Exod. 33:19 manifested in the Lord John 1:14 now extended to Gentiles

● "Before the Foundation of the world" (Kosmos) - Ch. 1:4

There are two words translated "foundation":

Themelios — "Belonging to a foundation" Luke 6:48-49. 14:29. Heb. 11:10 etc.

Katabole — "To cast down" (Vine). M. & M. = in sense of payment made, money "cast down" for payment of taxes. The verb Kataballo is used for payment of debts incurred, and also of a woman "stricken" with disease (Greek papyri)

The verb is compounded of "Kata" — Down, and "ballo" - to hurl or cast. occurs 2 Cor. 4:9. Rev. 12:10 "cast down" Heb. 6:1 "laying again." The C.B. suggest for this latter: "not casting down again the foundation of repentance." "Themelios" is the word for laying a foundation — "Katabole" for throwing it down!

The Divine order was established in the beginning when man walked in fellowship with God. Sin brought disharmony in Eden and disruption to the order or Kosmos.

It required the appearance of a New Man (the Son of Man of Ps. 8. Dan. 7. Ps. 80 etc) to restore the image of God (2 Cor. 4:4. Col. 1:15). Christ was the "beginning of the Creation of God" Rev. 3:14. and saints are a new Creation in him 2 Cor. 5:17 Col. 3:10-11. 2 Cor. 6:15

The overthrow of the original Kosmos was by sin - its restoration will be by conquest as Ps. 8 shows. This is partially fulfilled in Christ Heb. 2:6-10 who even when facing betrayal and shameful death could speak of impending victory and dominion over all flesh John 16:33. 17:2. Cp 1 Pet. 3:22.

The phrase "foundation of the world" is connected with two prepositions "pro" before (before the disruption) and "apo" (that which develops out of that with which it is associated. The first is found in the following passages. John 17:24. Eph. 1:4. 1 Pet. 1:20. The second is found in Matt. 13:35. 25:34. Luke 11:50. Heb. 4:3. 9:26. Rev. 13:8 & 17:8. Notice how the matters referred to in this second list developed out of the disruption of the Kosmos.

Heb. 11:11 the only other place where the word appears. Here Katabolen is translated "conceive." Diag. = "received strength as regards the deposition of seed." - the throwing down or deposition of the male seed in the womb.

● THE HOSTILE HEAVENLIES Ch. 1:3. 1:20. 2:6 — 3:10. 6:12.

EPOURANIOS — Epi - pertaining to. Ouranos that which is lifted up, elevated. The saints have been elevated to a Divinely constituted citizenship Phil. 3:20. in association with Christ Eph. 2:6. who holds the position of authority Ch. 1:20. and by word of Truth they oppose those who occupy positions of elevation established by human constitution Eph. 3:10. 6:12. Their ultimate mission is to hurl Satan from the heavens (ouranos) Luke 10:18. These heavenlies will acknowledge the supremacy of the Lord Jesus Phil. 2:10 (epouranios) for he has created them Col. 1:16 (ouranios) 2 Cor. 10:4-5.

These heavenlies are a Theocracy typed by the Tabernacle Heb. 8:5. 9:23 (epouranios). Christ has penetrated to the Most Holy Eph. 1:20 having been clothed upon with Divine nature. The Ephesian believers were in the Holy Place Ch. 1:3 enjoying fellowship with Christ Ch. 2:6. Originally, as Gentiles they were without hope of entrance thereto, or even to the Temple courts, but the wall of partition had been broken down in Christ Ch. 2:11-14.

● DIVINE BLESSING V.3. Three different though closely related words are used in this verse ● EULOGETOS — Adorable, worthy of praise — applied only to God in N.T. ● EULOGEO — to speak well of (EU - well, LOGOS), or to invoke blessings upon a person LK. 6:28; Rom. 12:14. ● EULOGIA (singular - eulogie), a blessing, a benefit bestowed Rom. 15:29; Gal. 3:14; Heb. 6:7.

the family Ch. 3:15 ... Constantly departing from the Temple ... they constitute the True Tem-

this point in a long parenthetical sentence to show that these sufferings are by Divine appointment Cp 1 Cor. 4:9, must be expected, and do fulfil the purpose God has in using the Gospel to be thus proclaimed. Diag. "since..."

Gentiles revealed.

6 ation of the grace of God ch is given me to you-ward: 2 how that @by revelation he e known unto me the mysds, (in Ch. 1:18) 3 Whereby, when ye read, ye understand my knowledge the mystery of Christ) 4 Which in other ages was not le known unto the sons of , as it is now revealed unto holy h apostles and prophets he Spirit; ~ Cp Rom. 16:25. 6 That the Gentiles should be lowheirs, and of the same y, and i partakers of his mise in Christ by the gospel: 7 m Whereof I was made a ister, according to the gift he grace of God given unto by the effectual working of power. 8 Unto me, r who am less than least of all saints, is this ce given, that I should ich among the Gentiles the earchable riches of Christ; 9 And "to make all men see at is the fellowship of the stery, which from the beging of the world hath been hid God, v who created all things Jesus Christ: (Gr. - Diag.) 10 To the intent that b now unto principalities and powers heavenly places might be wn by the church the mani- wisdom of God, 11 According to the eternal pose which he purposed in ist Jesus our Lord: 12 In whom we have w boldness i access with confidence by faith of him. 13 Wherefore I desire that ye nt not at my tribulations for , which is your glory.) 14 For this cause x I bow my es unto the Father of our d Jesus Christ, 15 Of whom the whole family leaven and earth is named, 16 That he would grant you, ording to p the riches of his

CHAPTER 3.

THE PURPOSE OF PREACHING TO GENTILES 1-13.

he preached the Gospel - not because criminal - though he was looked upon as N. but cp. 1 Pet. 2:19. 4:13. adds: "am the prisoner" Thus avoidbruptness of the AV. Tindal rendered , the servant of Jesus Christ am in

of merely a prisoner of the Romans, prehended by Christ for the purpose to Gentiles Phil. 3:12. not deserving on their account, he breaks off prieve over this fact. see above

6 See Note "Stewardship" Cp 1 Cor. 9:17. The word signifies "the law or arrangement of a house" (Young). Paul here makes reference to God's arrangement for making known His grace to Gentiles. He was the appointed Apostle to such Rom. 11:13. 2 Tim. 1:11.

7 Diag. "By reading which you can perceive my intelligence in the secret of the Anointed One." In other words Eph. 1:1-14 briefly outlines Paul's point of view in setting publicly forth the "secret" of Gentile introduction into the Hope of Israel. This had been predicted by the prophets Isa. 49:6. Acts 13:47. Knowledge. SUNESIS - To understand. "set together" one with the other." RV: "ye can perceive my understanding in the mystery."

8 Energeia - The energy derived from God. Originally Paul did not want to preach Christ to Jews, much less to Gentiles Acts 9:1. & 9-19. but it was God's energy that changed him. and the "energy of His power" (the Holy Spirit) continued with him to that end Cp 1 Cor. 9:17. For his divinely appointed mission to Gentiles see Gal. 2:8. 2:9. For his reliance on God 1 Cor. 15:10. 2 Cor. 12:5.

9 Diag. "To me, the very lowest of all saints, was this favor given." Paul is referring to his status of conversion after the securing the Ecclesia - not his position as an Apostle Cp 1:1, 12. 2:6. 1 Cor. 9:1. Gal.

10 Only other occurrence 11:11 rend. "put into effect" Dispensation - RV. See Note Eph. 1:10. Paul is making reference to the Divine arrangement by which the Divine secret was made known to those of the nations.

11 Interpolation Excluded by Diag etc

12 Archē - Governments. Diag.

13 Exousia - Delegated authority such as magistrates

14 See Note on Heavenlies Cp p. 262. This wordy warfare is the present form of the Ecclesia's antagonism to the world. 2 Cor. 10:4-6.

15 Paul reminds his readers that his preaching is not limited to the Apostles. Cp Acts 22:17. Nor is preaching is not limited to speech. The Ecclesia itself is a object lesson of the mercy of God - the means of salvation.

16 All the greatly diversified forms by which He has revealed His will & purpose Heb. 1:1

17 Lit: "The purpose or plan of ages." Prothesis - A setting forth. Used of the shewbread Mt. 12:4. Mk. 2:26. Luke 6:4. Heb. 9:2. The bread of setting before.

18 Poieō - Made. All plans of the ages is revealed in Christ.

19 Parrhesia - Freedom of utterance (Diag) - that is, in approach to the Father Cp Eph. 3:12. Heb. 4:16. Rom. 5:2.

20 RV: "our faith in him." This faith is the confidence that our petitions will be heard Cp Jn. 16:23. 1 Jn. 5:14-15.

21 Enkakeo - Lack courage - lose heart, become cowards. They were not to become discouraged by the sight of suffering but to recognise the will of God in all things Cp 1 Cor. 11:32. Such suffering was not an evidence that God had abandoned them but part of the manifold ways to bring them to glory

ANALYSIS

1 SALUTATION Ch. 1:1-2.

2 OUR WEALTH IN CHRIST Chs 1-3.

See use of word "riches" 1:7, 18. 2:4, 7. 3:8, 16.

1 Praise for o… Ch. 1:3-14.
2 Prayer for sp… of it. Ch. 1:1…
3 Our new co… 1-10
4 Our new rel… 11-22.

26 Prothesis - A setting forth. (used of the shewbread) Exaltation of Christ.

Thus a revealed purpose Amos 3:7

27 God controls all things by His spirit Cp Acts 17:28 and therefore has the ability to perform His purpose. Through His word He can mould even character Phil. 2:13

28 And because God is essentially good this work will done in wisdom and for the highest good of all.

29 By revealing His virtues in character Cp Titus 2:9-12

30 Gentiles - for the Epistle was coming to such Ch. 2:11-22

Cp 1 Cor. 15:27. Those of Acts 13:1-6 were Jews or a Jewish proselyte (not apply here. The case of Cornelius represents a call to Gentiles, though the Gentiles did not necessarily receive the Spirit Acts 10:44-46.

The KJV inserts words in parenthesis, showing that the Holy Spirit was the earnest or pledge of the greater inheritance. Later Cp Acts 2:38 with Joel 2:28. But not that it should last until the redemption Cp Eph. 4:30. See Note 2 Cor. 1:22.

PRAYER FOR SPIRITUAL ILLUMINATION Vv 15-23.

See Appendix 108. Some think that Paul had been forbidden to… but a man like Paul would not… had given 3 years service… had warned them of coming problems & later sent… to correct errors. 1 Tim 1:3

The Author and Giver of the glory to which they had been…

That their studies & that they should become wise in His salvation & acknowledge of the desires. Cf Ps. 19:7 & Col. 2:2-3. Eph. 1:17-22.

Epi-dō - To see, i.e. with open eyes.

Dunamis Cp Matt. 28:18. Rom. 1:4 Influence of word 2 Cor. 4:7 Correlative of resurrection 1 Cor. 6:14 Phil. 3:21.

Thus imparting new life to dead body, elevating him in status, and subduing enemies beneath him - an illustration of what He will do for us.

As a priest having completed work of sacrifice Ps. 110:1-4 As Melchizedek priest Acts 2:33-36. 7:55-56. Rom. 8:34. Heb 1:3, 13. 8:1. 10:12.

Cf Acts 5:31. Ceremonial Cp Matt. 1:21. Exousia - Delegated influence such as a magistrate might exercise. Authorities - Lordship (from Archō. As "archic" signifies "beginning" so there are gradations of rule suggested here.

There will be gradations of rule in age to come Cp Luke 19:17.

Ps. 8, 110. Paul quotes from both Psalms to illustrate the triumph of Christ as Priest and Conqueror leading to him being "all in all" in the Ecclesia. The same two Psalms are quoted in the same relationship in 1 Cor. 15:24-28 and "Ascents" lead to the declaration that God shall be "all in all."

21 Above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

1 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

2 Cease not to give thanks for you, making mention of you in my prayers;

3 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

4 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

5 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

6 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

7 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

8 And hath put all things under his feet, and gave him to be the head over all things to the church,

9 Which is his body, the fulness of him that filleth all in all.

10 And you, *hath he quickened*, who were dead in trespasses and sins;

11 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

12 Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

13 But God, who is rich in mercy, for his great love wherewith he loved us,

14 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

15 And hath raised us up together, and made us sit together in heavenly *places* in Christ Jesus:

16 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

17 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

18 Not of works, lest any man should boast.

19 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

20 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

21 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

22 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

23 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

24 Having abolished in his flesh the enmity, even the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

25 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

26 And came and preached peace to you which were afar off, and to them that were nigh.

27 For through him we both have access by one Spirit unto the Father.

28 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

29 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

30 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

31 In whom ye also are builded together for an habitation of God through the Spirit.

BROKEN DOWN THE MIDDLE WALL OF PARTITION

In the Temple Court there was a balustrade dividing the portion into which Gentiles might enter. An inscription was placed on this wall which said: "No alien to pass within the balustrade around the Temple and the enclosure. Whoever shall be caught so doing must blame himself for the death that will ensue." This illustrates the enmity between Jews and Gentiles V.15 of which Christ was the peace. The riot which ended in Paul's arrest arose out of the mistaken impression that Paul had taken an Ephesian beyond the dividing wall Acts 21:29.

THE WHOLE FAMILY IN HEAVEN AND IN EARTH. V.15

Common wealth V.12.

POLITEIA - right of a citizen. Only here and Acts 22:28 "freedom"

THE FOUNDATION OF THE APOSTLES V.20.

The "of" is objective not subjective. It is a foundation laid by the Apostles and is firm and steady so as not to be shifted. 2 Tim 2:19. It constitutes the doctrines of Truth … 11, 12. Heb 6:1. and the completed building has a seal or inscription illustrating its purpose and design 2 Tim. 2:19. See Eph 1:13. 4:30.

23 The things he suffered was on their behalf that they might attain unto glory. Therefore they should not become discouraged by the sight of opposition or suffering, for God controls all things and they should rejoice that He has provided for them such as the Apostles who were prepared to undergo such suffering on their behalf

THEIR NEED TO RECEIVE THE DIVINE FULNESS Vv 14-19

It is suggested that this is a resumption of V.1. which was broken off by the parenthesis, but as the parenthesis … is illustrative of the proposition of V.1 this section naturally follows.

That his labors and sufferings on their behalf might not be in vain

Interpolation.

20th Century: "I kneel before the Father – from whom all 'fatherhood' in heaven and on earth derives its name." Yahweh, as a Father illustrates the principles of true fatherhood in His treatment of His sons. Cp Ps 103:13. Isa. 63:16. 64:8 Jer. 31:9. RV mg. = "fatherhood." C.B. = "The word 'family' is an unfortunate rendering of the Greek 'patria.' Our English word loses its derivation from the latest in the household, famulus, the servant, or slave. The Latin familia was sometimes used for the household of servants and sometimes of all the members of a family under the power of a paterfamilias. But the idea of patria is Hebrew, a group or clan of families all claiming descent from one pater (father) e.g. the twelve tribes of Israel." The family thus defined in heaven Job. 38:7. Ps. 33:3. on earth Rev. 5:9-10 Patria is rend. lineage Luke 2:4.

…ances in which we are reminded in connection - V.2

Husband • Wife relationship Ch.5:22-33.
Parents • Children relations Ch.6:1-4.
Servants • Masters relations Ch.6:5-9.
The weapons of victory Ch.6:10-20.
PERSONAL MATTERS. Ch.6:21-22.
FINAL BENEDICTION Ch.6:23-24.

Notice that the "walk" covers
- Ecclesial responsibilities. Ch.4:1-16.
- Personal conduct Ch.4:17-32.
- Associations with the world 5:1-21.
- Domestic relations Ch.5:22-6:9.
- Conflict with error Ch.6:10-20

The salvation of the EPHESIANS 3. Gentiles revealed.

(APALLOTRIOO - To estrange. Only here & 4:18)

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, [b] having no hope, and without God in the world: Cp Isa 44:5

13 But now in Christ Jesus ye who sometimes were [c] far off are made nigh [d] by the blood of Christ. (Isa 57:19)

14 For [e] he is our peace, [f] who hath made both one, and hath broken down the middle wall of partition *between us*; See Note opp.

15 [g] Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one "new man, so making peace; (dogmas)

16 And that he might [h] reconcile both unto God in [i] one body by the cross, having slain the enmity thereby: Cp Gal 3:26-28

17 And came and [k] preached peace to you which were afar off, and to [l] them that were nigh. — Jew • Gentile

18 For through him we both [m] have access by one Spirit unto the Father. (zelos • alien)

19 Now therefore ye are no more [n] strangers and foreigners, but [o] fellowcitizens with the saints, and of the household of God; (But strangers as Jewish proselytes were considered)

20 And are [p] built upon the foundation of the [q] apostles and prophets, Jesus Christ himself being [r] the chief corner *stone*;

21 In whom all the building fitly framed together groweth unto [s] an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER 3.

The hidden mystery, that the Gentiles should be saved, was made known to Paul by revelation, &c.

FOR this cause I Paul, [t] the prisoner of Jesus Christ for you Gentiles,

(2 If ye have heard of [u] the dispensation of the grace of God which is given me to you-ward:

3 How that [@] by revelation he made known unto me the mystery; (as I wrote [2] afore in few words, (in Ch 1:18)

4 Whereby, when ye read, ye may understand my knowledge in [d] the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy [h] apostles and prophets by the Spirit; — Cp Rom. 16:25.

6 That the Gentiles should be [k] fellowheirs, and of the same body, and [l] partakers of his promise in Christ by the gospel:

7 [m] Whereof I was made a minister, according to the gift of the grace of God given unto me [p] by the effectual working of his power.

8 Unto me, [r] who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And [s] to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, [v] who created all things by Jesus Christ: (Gen. Disp.)

10 To the intent that [b] now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God.

11 [c] According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have [d] boldness and [i] access with confidence by the faith of him.

13 Wherefore I desire that ye [k] faint not at my tribulations for you, which is your glory.)

14 For this cause I bow my knees unto the Father ~~of our Lord Jesus Christ~~,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to [p] the riches of his

CHAPTER 3.

5 THE PURPOSE OF PREACHING TO GENTILES. Vv 1-13.

1 Because he preached the Gospel - not because he was a criminal - though he was looked upon as such Gal 6:14. but cp. 1 Pet 3:14 4:13.

2 The Marg. adds: "am the prisoner" thus avoiding the abruptness of the AV. Tindal rendered it: "I, Paul, the servant of Jesus Christ am in bonds."

3 He was not merely a prisoner of the Romans but also apprehended [illegible] the purpose of preaching to Gentiles. Acts 9:15.

4 He suffered on account of [illegible] not desiring them to grieve over his fate as he breaks off

see back

---

26 Cp Rom. 9:4.
27 Gr. Atheos = atheists, Godless.
28 Cp Isa. 57:19 for the contrast between these "afar off" and "near" and the source of peace.
29 Israel as a nation were nigh Deut 4:7 and that through the effect of the Passover Lamb
30 One united Kindred & one multitudinous Body. V.16. one new man V.15.
31 i.e. through death Col 1:22 His death was sacrifice of atonement and reconciliation. The fact that flesh was sacrificed demonstrated that "the profits nothing" John 6:63. John 3:34. and therefore Gentiles of faith are acceptable to God. The fact that Jews pressed for his crucifixion emphasised this point.
32 This incorporated Jews by birth into a position of privilege and excluded Gentiles, being thus the cause of enmity. Temple with its balustrade stood as a symbol of this. • the verb "broken down" V.14 was almost prophetic of AD 70.
33 Kainos - "not new in time, but new as to form or quality, of different nature from what is contrasted as old (Vine). So this "new" man is a revival of that found in O.T. times but in a different form.
34 The Jew was in need of this equally with the Gentile. One broke the Law the other was excluded by the Law.
35 By the atonement effected thereby Col 1:20. - the result being God. 6:14.
36 En auto = therein (though en has sometimes the meaning of "by" - Diag "by it"). Some texts have en heauto = "in himself" (see Marg. (Vine). The enmity consists not only in that existing between Jew • Gentile but between the way of flesh • the way of God. Gen 3:15 Rom 8:7.
37 The Truth's power John 6:63 1 John 5:6. Eph. 6:17. The Truth is an earthly Advocate. (See note top p151) that leads us to Christ, and helps to filter prayer Rom. 8:26.
38 Paroikos = a resident alien with limited privileges. "A licensed sojourner" (M. • M.) like a Judaised Gentile. It also has the meaning of guests in a private family as opposed to the members of the family (Rosenmüller)
39 In Christ every barrier is completely broken down
40 Not merely guests, but considered as the family Ch. 3:15

41 Now the figure is that of the Temple with the indwelling presence of Yahweh 2 Cor. 6:16. Note the development. First, barriers of race or citizenship removed, Second, - made members of the Divine family. Third - the indwelling presence of Yahweh as His Temple. Not merely those of the Old Testament Eph. 1:5.
42 Cp Isa. 28:16 Akrogoniaios from Akros, highest or extreme gonia, a corner, angle. A large stone placed at the angles or corners • which serves to unite the two adjoining walls — both have to be built into the cornerstone. Thus Christ unites both Jew • Gentile into one!! On that fact Jews stumbled 1 Pet. 2:7 as a person might at the protruding cornerstone.
44 One with the other and with the Cornerstone.
45 Constantly developing as stones added. Excluded from the Temple. Who then constitute the true Temple

6 See Note "Stewardship" Cp 1 Cor 9:17. The word signifies "the law or arrangement of a house" (Young). Paul here makes reference to God's arrangements for making known His Grace to Gentiles. He was the appointed Apostle to such Rom. 11:13 2 Tim. 1:11.
7 Diag. "By reading which you can perceive my intelligence in the secret of the Anointed One." In other words Eph. 1:1-14 briefly outlines Paul's point of view in setting publicly forth the "secret" of Gentile introduction into the Hope of Israel. This had been predicted by the prophets Isa 49:6. Acts 13:47. Knowledge - Sunesis - To understand, one with the other. RV: "ye can perceive my understanding in the mystery."
8 Energeia - The energy derived from God. Originally Paul did not want to preach Christ to Jews, much less to Gentiles Acts 9:1. 26:9-19. but it was God's energy that changed him and the "energy of His power" (the Holy Spirit) continued with him to that end Cp 1 Cor. 9:17. For his divinely appointed mission to Gentiles see Gal 1:15-24. For his reliance on God 1 Cor 15:10. 2 Cor 3:5.
9 Diag. "To me, the very lowest of all saints, was this favor given." Paul is referring to his status of conversion after receiving the Ecclesia - not his position as an Apostle Cp 1:1,12. 2:6. 1 Cor. 9:1. 15:7.
10 Only other occurrence 11:13 read. "wherefore I ask that ye faint not at my tribulations for you, which is your glory." Dispensation - RV See Note 1:10. Paul is making reference to the Divine arrangements by which the Divine Secret was made known to those of all nations.
11 Interpolation Excluded by Diag etc.
12 Archē - Governments. Diag Exousia - Delegated authority such as magistrates
13 See Note on Heavenlies p 262. This wordy warfare is the present form of the Ecclesia's antagonism to the world 2 Cor 10:4-6.
14 Paul reminds his readers the preaching is not limited to the Apostles. (Cp Acts 2:39) Nor preaching is not limited to speech. The Ecclesia itself is an object lesson of the means of God • the means of salvation.
15 All the greatly diversified forms by which He has revealed His will • purpose Heb 1:1.
16 Lit: "The purpose or plan of ages." Prothesis - A setting forth. Use of the shewbread Mt 12:4. Mk 2:26. Luke 6:4. Heb 9:2. "The bread of setting before." Note 6 = Made. His plan of the ages is revealed in Christ.
17 Parrhesia - freedom of utterance (Diag) - their is an approach to the Father Eph 3:12. 1 K. Heb 4:16. Rom. 8:26 ... "
18 RV: "our faith in him." This faith is the confidence that our petitions will be heard Cp Jn. 16:23. 1 John 5:14,15.
19 Enkakeo - Lack courage, lose heart, become cowardly. They were not to become discouraged by the sight of suffering but to recognise the will of God in all things. Cp Heb 12:3. Such suffering was not an evidence that God had abandoned them but part of His manifold wisdom to bring them to glory

THE VOCATION (Klesis - calling)
Is to something that is sure. Rom. 11:29
Does not take into account social or intellectual status. . . 1 Cor. 1:26.
Offers a glorious hope. . . . Eph. 1:18
Demands a walk worthy of it. . Eph. 4:1 2 Thess. 1:11. 2 Pet. 1:10.
Offers a glittering prize for the conscientious. . . . Phil 3:14.
Is a calling to separateness. 2 Tim. 1:9
Is a calling to fellowship Heb 3:1.
Summary Acts 15:14 "take" is "lambano" — To take hold of.
See use of word — Phil. 2:12.

THE FIVE SUPPORTS TO THE ECCLESIAL STRUCTURE (all answering to the five supporting bars of the Tabernacle Exod 26:26-27 that strengthened and formed the walls)
V.12. AV: "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."
Weymouth: "... in order fully to equip His people for the work of serving."

20 This is implied in the previous history. The establishment afforded the Ark before David cleared Zion of its enemies and Israel's if there in triumph Ps 68:18. The Ark enthroned was the permanent symbol of David's victory over the Jebusites, and Christ's ascension was the token of his victory and power. Rom 1:4 Ps 68:18.

21 To the cross must come before the crown, humiliation before exaltation. The shame Jesus bore did not hinder the glory to which he attained. Christ descended even assuming humanity, but in that Yahweh descended also as he did in the angel on Sinai Jhn 6:38, 41, 62. 3:31. 8:23. 17:11

22 This is not merely a literal descent but an ascent of power Mat 28:18. 11:27. 3:22.

23 Not only the Messiah (see mg) but Gentile as well Eph. 3:10. 6:12 See note "the hostile heavens" opp p 262.

24 Cp Ch. 1:10. Having brought them into subjection he will fill them with the impact of his presence and influence so that Num 14:21 might be fulfilled.

25 Diag. "And he gave indeed the Apostles ...etc. Sent forth with authority.

26 Lit. "A messenger of good tidings." Prob one who travelled from place to place like Philip Acts 8.
Shepherds Cp Heb 13:20 1 Pet 2:25. Cp Jhn 10:2
See Note top p 37

27 Katartismon - Restoring anything to its place, putting in order, completing. Diag. "complete qualification."
These offices designed for the proper arrangement of things providing a balance to instruction & thoroughly equipping the Ecclesia for the work of preaching within & without. The word is translated "mending" Mt 4:21, "perfectly joined together" 1 Cor 1:10 "fitted" Rom 9:22 "prepare" Heb 10:5 "Restore" Gal 6:1
The idea being mended or restored for the work of truth
The example of service Mk
Col 4:12 Luke 22:27. An illustration of it 1 Cor 16:15.
The purpose of the reduction is to develop maturity in the Ecclesia. Cf. 1 Cor 3:1-4. Heb 5:11-14.
This "man" (not man) refers to Christ at his coming
"fulness" see Ch 1:23

28 We are to be like them in their docility, gentleness, trustfulness, and lack of pride, not in their credulity, the case with which influenced, and their childish fantasies.

29 Diag. "Tossed and whirled about with every wind." An image of instability of character and purpose.
Like a ship driven off its course by contrary winds

30 Whilst we must bow to the authority of Scripture we must be constant to Truth and devoted scriptural reasoning Cp 1 Tim. 1:19,20

31 Kubeia from Kubos - a cube, a die - a game of dice or chance. It described a person whose understanding is clouded by the quoting of random texts without a calm examination of all Scripture and proper one word in Greek - guile cunning, art, shrewdness.
Not always evil 2 Cor 12:16

32 Diag. "in systematic deception." Cp Luke 20:21. 2 Cor 4:2. 11:3

33 Proclaiming truth we are to be "in love" And there are other ways of doing so! Phil 1:15

34 Kubeia from Kubos - a cube, a die - a game of dice or chance. It described a person whose understanding is clouded by the quoting of random texts without a calm examination of all Scripture and proper

35 Not only the Messiah (see mg) but Gentile as well Eph. 3:10. 6:12 See note "the hostile heavens" opp p 262.

36 Cp Ch. 1:10. Having brought them into subjection he will fill them with the impact of his presence and influence so that Num 14:21 might be fulfilled.

37 Diag. "And he gave indeed the Apostles ...etc. Sent forth with authority.

38 Lit. "A messenger of good tidings." Prob one who travelled from place to place like Philip Acts 8.
Shepherds Cp Heb 13:20 1 Pet 2:25. Cp Jhn 10:2
See Note top p 37

39 Katartismon - Restoring anything to its place, putting in order, completing. Diag. "complete qualification."
These offices designed for the proper arrangement of things providing a balance to instruction & thoroughly equipping the Ecclesia for the work of preaching within & without. The word is translated "mending" Mt 4:21, "perfectly joined together" 1 Cor 1:10 "fitted" Rom 9:22 "prepare" Heb 10:5 "Restore" Gal 6:1
The idea being mended or restored for the work of truth
The example of service Mk
Col 4:12 Luke 22:27. An illustration of it 1 Cor 16:15.
The purpose of the reduction is to develop maturity in the Ecclesia. Cf. 1 Cor 3:1-4. Heb 5:11-14.
This "man" (not man) refers to Christ at his coming
"fulness" see Ch 1:23

40 We are to be like them in their docility, gentleness, trustfulness, and lack of pride, not in their credulity, the case with which influenced, and their childish fantasies.

41 Diag. "Tossed and whirled about with every wind." An image of instability of character and purpose.
Like a ship driven off its course by contrary winds

42 Whilst we must bow to the authority of Scripture we must be constant to Truth and devoted scriptural reasoning Cp 1 Tim. 1:19,20

43 Kubeia from Kubos - a cube, a die - a game of dice or chance. It described a person whose understanding is clouded by the quoting of random texts without a calm examination of all Scripture and proper

44 One word in Greek - guile cunning, art, shrewdness.
Not always evil 2 Cor 12:16

45 Diag. "in systematic deception." Cp Luke 20:21. 2 Cor 4:2. 11:3

46 Proclaiming truth we are to be "in love" And there are other ways of doing so! Phil 1:15

47 Kubeia from Kubos - a cube, a die - a game of dice or chance. It described a person whose understanding is clouded by the quoting of random texts without a calm examination of all Scripture and proper

48 One word in Greek - guile cunning, art, shrewdness.
Not always evil 2 Cor 12:16

49 Diag. "in systematic deception." Cp Luke 20:21. 2 Cor 4:2. 11:3

50 Proclaiming truth we are to be "in love" And there are other ways of doing so! Phil 1:15

An exhortation

27 We are called to Divine glory Rom. 5:2. 9:23. involving a change of nature. The riches of it at present is the manifestation of Christ qualities in a way of life Col. 1:27.

28 The Father + Son abide in such John 14:23. Christ IN you Col. 1:27 2 Cor. 13:5. Gal. 2:20. "let this mind be in you" Phil 2:5. All that Christ is we must strive to be. Cp Ps. 17:10.

29 Like a well established tree whose roots absorb the love of Christ + bring forth fruit to his glory Ps 1:2. 92:12-14. See 1 Pt 2:5.

30 Temelioo (see note opp p 262) A foundation. Song 3:10.

31 The perfect state - the most Holy expressive of Divine love + power when purity + holiness will be displayed with immortal glory.

32 In the N.T. ginesko frequently indicates a relation between the person knowing and the object known; in this respect what is known is of more importance than the knowledge, hence of the one who knows, + hence he establishes a relationship. "(Vine) Cp 1 Cor. 8:3. Gal 4:9.
Here the knowing suggests appreciation + learning the meaning to be discovered. Divine love brings into a relationship with Christ but is limitless in its scope + cannot be fully comprehended or expressed by finite minds.
See Note Ch 1:23. This is expressive of the Divine power manifested in nature + in Christ.

THE DOXOLOGY

Cp Jude 24.
Gen 14:22. 2 Cor 9:8 Jude 24.
Energeo. The great work it will accomplish will be revelation of God in flesh
Both: Unto all the generations of the age of ages. See Diag

CHAPTER 4.

OUR WALK IN CHRIST

Ch 4 v 6.

SEEK THE UNITY OF FAITH!

vv 1-6. (3 circles)

1 In view of all the foregoing, and in spite of all his sufferings "the Lord" of mg. Recognizes his absolute ownership and as his prisoner. Mt. 28:18 Paul recognized his imprisonment as subject to God.
Humility. Paul provided an example 1 Cor 2:3 Phil 2:3 Col 3 1 Pet. 5:5 Cp Christ Phil 2:5-9.
See Note Gal 5. Cp Num 12:3.
Cp v 29 Receive the word in that
Ps 131. Mt 11:29.
Bearing patiently with the foibles, faults and infirmities of others. A loving character developed out of love 1 Cor. 13.
We experience it from God 2 Pet 1:3 and should manifest it to others.
We must learn to bear and forbear. Like children we must suffer each one to have his play-hours in his own way and not quarrel with him because he does not think our way the best.

3 The Spirit of Truth brings a unity Jn 16:13 enhancing a greater unity 1 Jn 4:13. This unity manifested in the Body 1 Cor 12:12-26 by "speaking the same things" 1 Cor. 1:10.
Sunderesmos = A joint tie, a ligament uniting principle Sr. Roth: "the one-ness of the spirit in the uniting-bond of peace."

4 There is one body, and one Spirit, even as ye are called in one hope of your calling; (Fourfold united in common servitude)

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all. Cp v. 16.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Heb 2:14. Jud. 5:12.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? Phil. 2:8-9.

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (1 Cor. 14:3 see Note 2 Cor.)

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Teleios - mature.)

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: (Eis - towards)

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. The body grows through this means.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, authoritatively

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: (Porosis - hardening become callous)

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

DEVELOP IN KNOWLEDGE vv 7-16.

By a proper application of knowledge true unity will develop.

15 Roth: "However."
16 "Favor." The means to develop the Divine qualities
17 The gifts of V.8.
The same extent of favor is not given to all, but all have sufficient for the purpose Yahweh has in them Rom 12:3. Phil. 2:13, 15. Cf. Jhn 3:34
Omit. Rend. "Scripture" or "it," or "God."
See Note opp. p 263

Christ's gifts to the Ecclesia V.11.

Provide an excellent balance. Apostles - authority. Prophets - edification + comfort. Evangelists - proclamation. Pastors - care and watchfulness. Teachers - continued education

---

a ch. 1. 19 & 6. 10. 1 Cor. 16. 13. Col. 1. 11.
b Rom. 7. 22.
c ch. 2. 22. Cp. John 14. 23.
d Luke 24. 51. 1 Tim. 3. 16.
e Col. 2. 7.
f Heb. 4. 14 & 7. 26.
g Or, fulfil. Col. 4. 17.
h ch. 2. 20.
i Acts 21. 8. 2 Tim. 4. 5.
k Acts 20. 28.
l 2 Cor. 13. 9.
m Rom. 16. 25.
n Or, into the unity. ver. 5.
o ch. 1. 19.
p 1 Cor. 14. 20.
q Or, age. Luke 2. 52.
r ch. 2. 21.
s 2 Cor. 14. 23.
t Or, in the Lord.
u Or, being sincere.
v ver. 25. 1 John 3. 18.
w Phil. 1. 27. Col. 1. 10. 1 Thes. 2. 12.
x ch. 3. 22.
y Acts 20. 19. Phil. 2. 3. Col 2. 18, 23. 1 Pet. 5. 5.
z ch. 2. 16. 1 Cor. 10. 17. Col. 3. 15.
a ch. 2. 18.
b ch. 2. 2. Rom. 6. 19, 20 & 7. 5. Col. 3. 7. 1 Pet. 1. 3.
c 1 Cor. 1. 13.
d ver. 13. Jude 3.
e Gal. 3. 27.
f Rom. 1. 21.
g Ps. 86. 10. 1 Cor. 8. 6.
h ch. 2. 12.
i 1 Thes. 4. 5.
k Or, hardness. Mark 3. 5.
l Cited from Ps. 68. 18.
m Or, a multitude of captives.
n John 14. 26.
o Rom. 1. 24, 26.
p John 3. 13.
q Gal. 5. 19.

"Be ye angry • sin not" V26.

This is cited from Ps 4:4, which contains a rebuke to Abishai who in his anger at the perfidy of Shimei desired to kill him 2 Sam. 16:9. 19:21. His reasons seemed sound enough indicating that anger even in a righteous cause - for Yahweh's Anointed - can lead to sin.

The Perfect Cube 3:18 Breadth • scope for all; length = duration, eternity; Depth = extent of his love Phil. 2:5-8; 2 Cor. 8:9; Height = elevating influence. To know = relation ship to all this.

CHAPTER 5

5 RELATIONS WITH THE WORLD. VV1-21.

1 Ginomai - become (Diag).
2 Mimētēs - mimics, or imitators (Diag), revealing the principles of God manifestation Exod 34:6-7. Phil 4:18.
3 As children beloved (Diag.) of God because they reflect His glory.
4 See note on love. A sacrificial love that sees the good of the other party as its objective. 1 John 3:16.
5 A Hebraism indicating the perception of a moral quality in another. God is said to "smell a sweet odor" from sacrifice to signify that He perceived with pleasure the good disposition of the offerer. Gen 8:21.
6 The pursuit of material possessions at the expense of the Truth, regardless of justice, love, faith, prayer, peace etc. Cf 1 Tim 6:17. Isa 32:5. Mt 6:19-21, 33. Phil 4:11. A covetous man is a faithless man. Heb 13:5.
7 mōrologia - stupid buffoonery.
8 Not fit or proper - not consistent with our call.
9 A sober recognition of the goodness of God - and incalculable thanksgiving to that end. Does not celebrate good by stupid folly but by recognizing the Giver in a way He would approve.
10 Worshipping material riches more than God.
11 The disinclination to accept God at face value is a great inducement to sin
12 Apeitheia - a, negative peitho - to persuade - unpersuadable. Peitho - the root of pistis - faith
13 Summetochos - fellow partakers. Diag. - Associates.
14 RV Diag. - "of the Light"
15 Agathōsunē - a moral goodness that is beneficent to others
16 Dikaiosunē. This is "of God" Rom 3:5 and denotes actions consistent with Him. The "goodness" thus must be in conformity with "righteousness" and this is determined by Truth.
17 Dokimazō - To test, approve, with the expectation of approving. Diag. = "searching out."
18 Elenchō - convict, rebuke, expose Gr Jn 3:20.
19 See Mg. The Light saith, If is the general appeal of the gospel. Subsequently [illegible] to show that what the Light will get accomplished personally, must be fulfilled personally by every true Son of Light 1 Thess 5:4-7. 1 Cor. 11:28. Rom 6:21. Phil. 3:10.
20 Akribōs = accurately. Rendered "perfect understanding" Luke 1:3. "perfectly" 1 Thess 5:2 = the accuracy which is the outcome of carefulness.
21 Aphrōn = without wisdom, or reason = "Lack of common sense perception of the reality of things natural + spiritual..." Rawlings Bible Dic. quoted by Vine.
22 Lit. "To buy up." Thus to rescue or recover out of time from waste, to recover it from the evil circumstances of the times by applying it to wisdom. Rom 13:11-14. Eph 5:15-16. Col 4:5.
23 Aphron - Without reason

Exhortations to EPHESIANS 5. holiness, love, &c.

20 But ye have not so learned Christ; (If you have listened attentively to His teaching)
21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
22 That ye [b]put off concerning the former [d]conversation the old man, which is corrupt according to the deceitful lusts; (Conduct. Manner of life)
23 And [e]be renewed in the spirit of your mind;
24 And that ye put on [f]the new man, which after God [g]is created in righteousness [h]and (Gen. "lusts of deceit" V22) [i]true holiness.
25 Wherefore putting away lying, [k]speak every man truth with his neighbour: for we are members one of another.
26 Be ye angry, and sin not: let not the sun go down upon your wrath: (Lev. 19:17 See Note above)
27 Neither give place to the devil. (See background to Ps 4:4; Jn 8:44)
28 Let him that stole steal no more: but rather [o]let him labour, working with *his* hands the thing which is good, that he may have [o]to give to him that needeth.
29 [o]Let no corrupt communication proceed out of your mouth, but that which is good [s]to the use of edifying, that it may minister grace unto the hearers.
30 And [t]grieve not the holy Spirit of God, [o]whereby ye are sealed unto the day of [v]redemption. (Rom 8:23)
31 Let all [o]bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
32 And be ye [o]kind one to another, tenderhearted, [o]forgiving one another, even as God for Christ's sake hath forgiven you. (Rom 3:28. Manifesting the nature + quality of Love of God Mt 5:43-48)

CHAPTER 5.

a General exhortations to love, 3 to fly fornication, and all uncleanness, 15 to walk warily, 18 to be filled with the Spirit. 22 Duties of wives and husbands.

BE ye therefore followers of God, as dear children;

2 And [a]walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. (Impurity)
3 But [c]fornication, and all uncleanness, or [b]covetousness, let it not be once named among you, as becometh saints;
4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, [i]hath any inheritance in the kingdom of Christ and of God.
6 [k]Let no man deceive you with vain words: for because of these things cometh [l]the wrath of God upon the children of [3]disobedience.
7 Be not ye therefore [m]partakers with them. (1 Jn 2:6. 3:7-10)
8 For [o]ye were [n]sometimes darkness, but now *are* ye light in the Lord: walk as [p]children of light: (1 Thess 5:5. 2 Pet 3:11-14)
9 (For [r]the fruit of the Spirit *is* in all goodness and righteousness and truth;) (See below)
10 [s]Proving what is acceptable unto the Lord.
11 And have no fellowship with the [x]unfruitful works of darkness, but rather reprove *them*.
12 For [o]it is a shame even to speak of those things which are done of them in secret.
13 But all things that are [6]reproved are made manifest by the light: for whatsoever doth make manifest is light.
14 Wherefore [7]he saith, [@]Awake thou that sleepest, and [e]arise from the dead, and Christ shall give thee light. (Will shine upon thee - Diag.)
15 See then that [f]ye walk circumspectly, not as fools, but as wise, (KV. "carefully." Asphalōs)
16 [v]Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.

Harsh contentions, noisy verbal brawls, unseemly tumults.
Slander, backbiting, tale-bearing etc. Ps 15:3.
Evil. Every form of wickedness
A heart disposed to pity + compassion, showing understanding tenderness to those who err.

The Fruit of the Spirit V9

PNEUMATOS - but most mss have PHOTOS, Light as RV.

5 REPLACE THE OLD MAN WITH THE NEW

4 REQUIRED INDIVIDUAL CONDUCT VV25-32.

but understanding what [a] the will of the Lord *is*.

18 And [b] be not drunk with wine, wherein is excess; but [c] be filled with the Spirit;

19 Speaking to yourselves [d] in psalms and hymns and spiritual songs, singing and [e] making melody in your heart to the Lord;

20 [f] Giving thanks always for all things unto God and the Father [g] in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 [h] Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For [i] the husband is the head of the wife, even as [k] Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 [l] Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 [m] That he might present it to himself a glorious church, [n] not having spot, or wrinkle, or any such thing; but that it should be [o] holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For [p] we are members of his body, of his flesh, and of his bones.

31 [q] For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so [r] love his wife even as himself; and the wife [s] see that she reverence *her* husband.

[a] ch. 6. 6. Rom. 12. 2. Col. 1. 9. 1 Thes. 4. 3.
[b] Rom. 13. 13.
[c] Cp. Luke 1. 15.
[d] Col. 3. 16.
[e] 1 Cor. 14. 26.
[f] Col. 3. 19.
[g] Rom. 15. 9. 1 Cor. 14. 15. James 5. 13. Esth. 1. 20. 1 Pet. 3. 6.
[h] ver. 4. Ps. 34. 1. 1 Thes. 1. 2. 2 Thes. 1. 3.
[i] Heb. 13. 15. 1 Pet. 2. 5 & 4. 11.
[k] Prov. 1. 8. Col. 3. 20.
[l] To ch. 6. 9. Col. 3. 18—4. 1.
[m] Deut. 27. 16. Cited from Ex. 20. 12. Cited also Mat. 15. 4. Mark 7. 10.
[n] 1 Cor. 11. 3.
[o] ch. 1. 22.
[p] Col. 3. 21.
[q] Ex. 12. 26. 2 Tim. 3. 15.
[r] Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18.
[s] ver. 28, 33. Col. 3. 19. Cp. 1 Pet. 3. 7.
[t] Cp. ch. 5. 22. Rom. 14. 6, 8.
[u] 2 Cor. 11. 2. Col. 1. 22.
[v] Cited generally from Cant. 4. 7.
[w] Col. 3. 23.
[x] ch. 1. 4.
[y] Ps. 62. 12.
[z] Col. 4. 1.
[a] Or, *moderating*.
[b] Lev. 25. 43.
[c] Some read, *both your and their Master*.
[d] John 13. 13.
[e] Gen. 2. 23. 1 Cor. 6. 15
[f] Deut. 10. 17. Col. 3. 25.
[g] 2 Tim. 2. 1.
[h] Cited from Gen. 2. 24.
[i] ver. 14.
[k] Luke 11. 22.

CHAPTER 6

CHAPTER 6.

1 The duty of children, &c. 10 Our life a warfare.

1 CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [a] ye fathers, provoke not your children to wrath: but bring them up in the nurture and [b] admonition of the Lord.

5 [c] Servants, be obedient to them that are *your* masters according to the flesh, [d] with fear and trembling, [e] in singleness of your heart, [f] as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 [g] With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, [h] the same shall he receive of the Lord, whether *he be* bond or free.

9 And, [i] ye masters, do the same things unto them, [k] forbearing threatening: knowing that [l] your Master also is in heaven; [m] neither is there respect of persons with him.

10 Finally, my brethren, [n] be strong in the Lord, and in the power of his might.

11 [o] Put on [p] the whole armour

[a] Col. 3. 21.
[b] Ex. 12. 26. 2 Tim. 3. 15.
[c] Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18.
[d] ver. 28, 33. Col. 3. 19. Cp. 1 Pet. 3. 7.
[e] Cp. ch. 5. 22. Rom. 14. 6, 8.
[f] 2 Cor. 11. 2. Col. 1. 22.
[g] Cited generally from Cant. 4. 7.
[h] Col. 3. 23.
[i] ch. 1. 4.
[k] Ps. 62. 12.
[l] Col. 4. 1.
[m] 2 Or, *moderating*.
[n] Lev. 25. 43.
[o] Some read, *both your and their Master*.
[p] John 13. 13.
[q] Gen. 2. 23. 1 Cor. 6. 15
[r] Deut. 10. 17. Col. 3. 25.
[s] 2 Tim. 2. 1.
[t] Cited from Gen. 2. 24.
[u] ver. 14.
[v] Luke 11. 22.

266 relax, loosen, hence to leave off.

of God, that ye may be able to stand against the wiles of the devil.

12 For [a] we wrestle not against [2] flesh and blood, but against principalities, against powers, against [d] the rulers of the darkness of this world, against [3] spiritual wickedness in [4] high places.

13 [f] Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and [5] having done all, to stand.

14 Stand therefore, [h] having your loins girt about with truth, and [i] having on the breastplate of righteousness;

15 And your feet shod with the preparation of [k] the gospel of peace:

16 Above all, taking [6] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and [6] the sword of the Spirit, which is the word of God:

18 [q] Praying always with all prayer and supplication [r] in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, [b] that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I [c] am an ambassador [7] [c] in bonds: that [e] therein I may speak boldly, as I ought to speak.

21 But [t] that ye also may know my affairs, *and* how I do, [u] Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ [x] in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

[a] 1 Cor. 9. 25.
[2] Gr. *blood and flesh.* Mat. 16. 17.
[b] Cp. Col. 4. 3.
[c] ch. 2. 22.
[d] Luke 22. 53.
[3] Or, *wicked spirits.*
[4] Or, *heavenly.* ch. 1. 3.
[e] 2 Cor. 5. 20.
[6] Or, *in a chain.* Acts 28. 20.
[f] Cp. Job 29. 14.
[6] Or, *thereof.*
[g] To ver. 22, Col. 4. 7-9.
[h] ch. 5. 16.
[6] Or, *girding* [i] *having put on.*
[i] Acts 20. 4.
[k] 1 Kin. 18. 46. 1 Pet. 1. 13. Cp. Is. 11. 5.
[l] ver. 11.
[m] 1 Thes. 5. 8. Is. 59. 17. Cp. Ex. 12. 11.
[n] Rom. 10. 15.
[o] Cp. 2 Cor. 6. 7. 1 Heb. 4. 12.
[p] Or, *with incorruption.*
[q] To ver. 20, Col. 4. 2-4.
[r] Jude 20.

The Epistle of Paul the Apostle to the Philippians.

CHAPTER 1.

3 Paul's thankfulness and prayer to God for the Philippians: 21 his readiness to glorify Christ.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [d] I thank my God upon every [1] remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you [2] will perform *it* [a] until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because [3] I have you in my heart; inasmuch as both [6] in my bonds, and in [f] the defence and confirmation of the gospel, ye all are [5] partakers of my grace.

8 For [e] God is my record, how greatly [f] I long after you all in the bowels of Jesus Christ.

[2] Or, *will finish it.*
[1] Sam. 3. 12.
[a] ver. 10.
[2] Cor. 1. 14.
[3] Or, *you have me in your heart.*
[4] Eph. 6. 20.
[c] ver. 17.
[d] Rom. 1. 8.
[4] Or, *mention* Rom. 1. 9. Eph. 1. 16.
[5] Or, *partakers with me of grace.*
[e] Rom. 1. 9 & 9. 1.
[f] ch. 2. 26. Rom. 1. 11.

Paul exhorteth to unity, love, &c.

PRAYER FOR THEIR SPIRITUAL DEVELOPMENT Vv 9-11

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all [2] judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER 2.

He exhorteth them to unity and humility, by the example of Christ.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his

[a] Luke 12. 50.
[2] Or, *sense.* Prov. 1. 4, 22.
[b] 2 Cor. 5. 8.
[c] 2 Tim. 4. 6.
[d] Rom. 12. 2. Eph. 5. 10.
[3] Or, *try.* Rom. 2. 18.
[4] Or, *differ.*
[e] ver. 6.
[f] Cp. ch. 2. 24. Acts 20. 25.
[g] Eph. 2. 10.
[h] Mat. 5. 16. Eph. 1. 12, 14.
[5] Or, *for Christ.* Cp. Philem. 13.
[i] ch. 3. 20. Acts 23. 1.
[6] Or, *Cæsar's court.* Mat. 27. 27. Cp. ch. 4. 22.
[k] Eph. 4. 1.
[7] Or, *to all others.* Cp. Acts 28. 30, 31.
[l] ch. 4. 1. 1 Cor. 16. 13.
[m] ch. 2. 2. Acts 4. 32. 1 Cor. 1. 10.
[n] ch. 4. 3. Jude 3.
[o] 2 Cor. 12. 13. Cp. ch. 3. 18.
[p] 2 Thes. 1. 5, 6. Cp. Luke 21. 13.
[q] ch. 2. 3. Rom. 2. 8. Gal. 5. 20.
[r] ch. 3. 10. Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.
[s] Mat. 5. 12. Acts 5. 41.
[t] ver. 7. Acts 16. 19-24, &c. 1 Thes. 2. 2.
[u] 2 Cor. 1. 11.
[v] 2 Cor. 13. 14.
[w] Rom. 8. 9.
[x] Col. 3. 12.
[y] Rom. 8. 19.
[z] ch. 2. 16 & 4. 2. Rom. 12. 16.
[a] Rom. 5. 5.
[b] Eph. 6. 19.
[c] ch. 1. 16.
[d] Cp. Gal. 2. 20.
[e] Eph. 4. 2.
[f] Rom. 12. 10.

yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; Lit. "The faith."

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. PAROUSIA = PRESENCE

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER 2.

He exhorteth them to unity and humility, by the example of Christ.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his

CHAPT. 1 — CHRIST OUR LIFE V.21.
CHAPT. 2 — CHRIST OUR MIND V.5.
CHAPT. 3 CHRIST OUR GOAL V.10.
CHAPT. 4 CHRIST OUR STRENGTH V.13.
If he is our life, our thoughts will conform to his, he will be our goal, and in turn will strengthen us to that end.

CHRIST OUR MIND
Exhortation Vv 1-4
Exposition Vv 5-11
Amplification Vv 12-13
Example Vv 19-30

HIS HUMANITY.
1 No Reputation
2 Bond servant
3 Adamic Condemnation
4 Humbled Beneath
5 Obedient
6 Death
7 Curse.

own things, but [a] every man also on the things of others.

5 [c] Let this mind be in you, which was also in Christ Jesus:

6 Who, [d] being in the [e] form of God, thought it not robbery to be [e] equal with God:

7 But [f] made himself of no reputation, and took upon him the form of [g] a servant, and was made in the likeness of men:

8 And being found in [4] fashion as a man, he humbled himself, and [m] became obedient unto death, even [n] the death of the cross.

9 [p] Wherefore [q] God also hath [r] highly exalted him, and given him [s] a name which is above every name:

10 That at the name of Jesus [t] every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And [u] *that* every tongue should confess that Jesus Christ *is* [v] Lord, to the glory of God the Father.

12 Wherefore, my beloved, [a] as ye have always obeyed, not as in my presence only, but now much more in my absence, [b] work out your own salvation with [c] fear and trembling.

13 For [d] it is God which worketh in you both to will and to do of *his* [e] good pleasure.

14 Do all things without murmurings and [f] disputings:

15 That ye may be blameless and [6] harmless, [g] the sons of God, without rebuke, [h] in the midst of a [i] crooked and perverse nation, among whom [k] ye shine [k] as lights in the world;

16 Holding forth [m] the word of life; that [n] I may rejoice in the day of Christ, that [p] I have not run in vain, neither laboured in vain.

17 Yea, and if I be [6] offered upon the sacrifice and [r] service of your faith, [b] I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 [2] But I trust in the Lord Jesus to send [s] Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man [3] likeminded, who will naturally care for your state.

21 For [k] all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, [6] as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But [n] I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and [t] he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 [l] Receive him therefore in the Lord with all gladness; and [7] [o] hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, [q] to supply your lack of service toward me.

[a] Rom. 15. 2.
[b] 2 Cor. 7. 4. Col. 1. 24.
[c] Mat. 11. 29. Rom. 15. 3.
[2] Or, *Moreover.*
[d] John 1. 1, 2 & 17. 5.
[e] 2 Cor. 4. 4.
[f] Acts 16. 1.
[g] John 5. 18 & 10. 33.
[6] Ps. 22. 6. Is. 53. 3. Dan. 9. 26. Mark 9. 12.
[3] Or, *so dear unto me.*
[4] Is. 42. 1. Mat. 20. 28.
[k] 2 Tim. 3. 2.
[l] 1 Cor. 10. 24.
[4] Or, *habit.*
[m] Mat. 26. 39, 42. John 10. 18. Heb. 5. 8.
[n] Heb. 12. 2.
[6] 2 Cor. 4. 17. 1 Tim. 1, 2. 2 Tim. 1. 2.
[p] John 10. 17.
[q] Mat. 28. 18. 1 Cor. 11. 3.
[r] Is. 53. 12. John 17. 1. Acts 2. 33. Heb. 2. 9.
[s] Eph. 1. 21.
[t] Eph. 3. 14.
[u] ch. 1. 25. Philem. 22
[v] John 13. 13.
[w] Rom. 14. 9.
[x] ch. 4. 18.
[a] Cp. ch. 1. 5.
[b] Eph. 6. 13.
[c] Eph. 6. 5.
[d] 2 Cor. 15. 10.
[e] Luke 2. 14.
[f] Rom. 14. 1.
[5] Or, *tenere.* Mat. 10. 16.
[g] Mat. 5. 45. Eph. 5. 1.
[h] 1 Pet. 2. 12.
[i] Deut. 32. 5. Acts 2. 40. 1 Pet. 2. 18.
[6] Or, *shine ye.*
[k] 1 Pet. 2. 5.
[k] Prov. 4. 18. Mat. 5. 14, 16. Eph. 5. 8.
[l] Rom. 16. 2.
[m] Heb. 4. 12.
[n] 2 Cor. 1. 14.
[7] Or, *honour such.*
[o] 1 Cor. 16. 16.
[p] Gal. 2. 2.
[q] 1 Cor. 16. 17.
[6] Gr. *poured forth.*
[r] Luke 1. 23.

CHAPTER 2.

EXHORTATION TO UNITY & HUMILITY 1-4

1 Gr. "ei" in indicative mood expresses the hypothesis of an actual fact.
2 Paraklesis = encouragement.
3 R.V. "Tender mercies & compassions" the former relating to the inward feeling the latter to their manifestation. openly.
4 Let them express their love to him towards each other.
5 R.V. Faction. Litheia = ambition, rivalry, self-will.
6 Subjection of self to obedience Christ. By recognising we are to fail in this we are ready condemn others -they magnified in consequence.

CHRIST'S EXAMPLE 5-11

7 This is contrasted with "form of servant" V.7 showing it to be of manifestation not of being. He was God manifest in flesh.

8 RV mg. "A thing to be grasped." Text: "a prize"

9 In this he was unlike the 1st Adam who followed Eve.

10 He came under the Adamic condemnation that rests on all men

11 The use of word in- dicated in 1 Cor. 7:31 signifying manner of life, actions etc. though he were the Son of God he appeared as no more than man.

12 RV = The Name. The name is Christ Jesus which was confirmed by his obedience and resurrection.
13 = Authority
14 See Notes Col 1:16,20. For heavens. Eph. 1:3 2:6. Earth. Isa. 65:17-18. under the earth. = Gentile powers. Lit = things pertaining to heavens, things pertaining to the earth and things sub-earthly" (Vine).

15 This fulfilled in Day of Christ

16

17 Not a dread or shrinking from God but anxious care not to grieve Him or displease Him. See use 2 Cor. 4:15. Eph. 6:5 and contrast with 2 Pet. 2:10. We must be ever conscious that we are in His presence.
18
19 He first stimulates or mentally creating in us the desire to work.
Secret debate or complaining in an undertone as in

ENCOURAGEMENT. Vv 12-18

269

Amemptos = possibly of rightful charge being brought against person" RV: Children. Gr. Technon = one not fully developed
Rom. 8:19 Of these Gentile believers with Jews
23 RV = Blemish.
24 RV = Are seen.
Rowding beneficial food.
Spendō - to pour out as a drink offering. See Note Num 28:7-9. His "running" and labour v.16 is the offering in which he finds pleasure.
27 Their faith was the offering, Paul the libation, they the offerors.
28 Leitourgia = priestly ministration. 2 Cor. 9:12
29 RV: "Do ye also" - Anexhortation to rejoice.

TIMOTHY TO BE SENT. HIS EXAMPLE Vv 19-24

Cp V.5.
Timothy the only one then available suited for this purpose. Some who may like to have gone in category of Completely obedient

THE KIND-HEARTED. EPAPHRODITUS ALSO SENT. HIS EXAMPLE Vv 25-30

He was to go immediately not wait like Timothy.
From Pagan household named after goddess Aphrodite - Lovely.
A spiritual relationship closer than blood.
Their hearts beat as one in the cause they both loved.
He had toiled diligently in Philippi V.26 and was long so in Rome.
Together they endured the hardness and discipline during and suffering in attacking the enemy which discipleship involves 2 Tim 2:3.
He fell with Paul, worked with Paul, shared difficulties of conflict with Paul.
Gr. = Apostle Sent with a gift to Paul. Ch. 4:18
Leitourgos. Among Greeks one who discharged public office at own expense. Used of priestly service
RV. Rom. 15:16
An index to his kind, loyable nature. He yearned after them, missed them greatly. Cp Ch 1:8.
He was considerate. He knew the nature of the Philippians, and knew that they would be concerned. He did not want them to worry on his account.
Obviously the supernatural gifts of healing Acts 28:8-9 were not to be used for such cases.
Spoudaiōteros = more speedily. Thus Paul showed consideration for Philippians.
RV: Honor. Entimos rendered "precious".
He was a sacrificial willingness. What a character! He "ministered to my needs", "longed after you all", was "full of heaviness" lest he should be an object of concern to other

CHAPTER 3.

Of false teachers. 7 He giveth up all for Christ.

FINALLY, my brethren, (b) rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of (c) dogs, beware of evil workers, beware of (d) the concision.

3 For (e) we are the circumcision, (f) which (g) worship God (h) in the spirit, (i) and (k) rejoice in Christ Jesus, and (l) have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the (m) stock of Israel, (n) of the tribe of Benjamin, an (o) Hebrew of the Hebrews; as touching the law, (p) a Pharisee;

6 (q) Concerning (r) zeal, (s) persecuting the church; touching (t) the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of (u) the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having (v) mine own righteousness, which is of the law, but (w) that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and (x) the power of his resurrection, and (y) the fellowship of his sufferings, being made (z) conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already (a) attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and (b) reaching forth unto those things which are before,

14 I (c) press toward the mark for the prize of (d) the high calling of God in Christ Jesus.

15 Let us therefore, as many as be (e) perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same (f) rule, (g) let us mind the same thing.

17 Brethren, (h) be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* (i) the enemies of the cross of Christ:

19 (k) Whose end *is* destruction, (l) whose God *is their* belly, and (m) *whose* glory *is* in their (n) shame, who (o) mind earthly things.)

20 For our (p) conversation (q) is in heaven; from whence also (r) we look for the Saviour, the Lord Jesus Christ:

21 Who shall (s) change (t) our vile body, that it may be (u) fashioned like unto his glorious body, (v) according to the working whereby he is able even (w) to subdue all things unto himself.

CHAPTER 4.

General exhortations: 10 his joy at their liberality.

THEREFORE, my brethren dearly beloved and (a) longed for, (b) my joy and crown, so (c) stand fast in the Lord, my dearly beloved.

(a) 1 Tim. 6. 12, 19.
(b) ch. 4. 4. 1 Thes. 5. 16.
(c) Cp. 2 Pet. 1. 12.
(d) Ps. 45. 10. Luke 9. 62.
(e) Ps. 22. 16. Is. 56. 10. Gal. 5. 15.
(f) Co. Gal. 5. 2.
(g) 1 Cor. 9. 24, 26.
(h) Rom. 2. 29. Col. 2. 11.
(i) Cp. Cant. 1. 4.
(k) Acts 27. 23.
(l) John 4. 23. Rom. 1. 9.
(m) Heb. 3. 1.
(n) Gal. 6. 14.
(o) Mat. 5. 48. 1 Cor. 2. 6.
(p) Gal. 6. 16.
(q) ch. 2. 2.
(r) Rom. 11. 1.
(s) ch. 4. 9. 1 Cor. 4. 16.
(t) Acts 23. 6 & 26. 5.
(u) Acts 22. 3. Gal. 1. 13.
(v) Acts 8. 3.
(w) Rom. 10. 5.
(x) 2 Cor. 11. 13.
(y) 2 Cor. 11. 15. 2 Pet. 2. 3.
(z) Rom. 16. 18. 1 Tim. 6. 5. Tit. 1. 11.
(a) Cp. 2 Cor. 11. 12. Gal. 6. 13.
(b) 2 Cor. 4. 2.
(c) Is. 53. 11. Jer. 9. 23. John 17. 3. 1 Cor. 2. 2. Col. 2. 3. 2 Pet. 1. 3.
(d) Rom. 8. 5. Col. 3. 2.
(e) ch. 1. 27.
(f) Eph. 2. 6. Col. 3. 1. Heb. 11. 16.
(g) 1 Cor. 1. 7.
(h) 2 Cor. 11. 13-15.
(i) 1 Cor. 15. 43, 48, 49, 53.
(k) Rom. 10. 3.
(l) ver. 10. Rom. 8. 29.
(m) Rom. 1. 17. Gal. 2. 16.
(n) Eph. 1. 19. Col. 1. 29.
(o) 1 Cor. 15. 28.
(p) Rom. 1. 4.
(q) 2 Cor. 1. 5.
(r) ch. 1. 8.
(s) 2 Cor. 1. 14.
(t) ch. 1. 27. 1 Cor. 16. 13. 1 Thes. 3. 8.

CHAPT. 4. CHRIST OUR STRENGTH. V. 13

The Lord is near V.5.
Do Not be over-anxious V.6.
Christ can help. V.7.

REJOICE
See Isa 62 - bottom of p.

AN APPEAL TO UNITY. Vv 2-3.

There was evidence of dissension in the Ecclesia. See Note Ch. 1:4. A flagrant and disturbing case now referred to.

2. Sig. Fragrance
3. Sig. Fortunate
4. Cease their sickenings. They had a common hope and a common desire to labor.
5. Probably Epaphroditus. This would give him public Apostolic authority to move to heal the breach that must have affected the Ecclesia.
6. RV = "these women for they..." They were thus prominent workers in the Ecclesia. Possibly single, otherwise their husbands would have been appealed to.
7. Sig. Kind, Merciful.

HOW UNITY IS ACHEIVED. Vv 4-9

8. Suggesting a continuance and progressive state.
9. RV = Forbearance. Mg. gentleness. The opposite to self-seeking and contention. To be manifest by such as V2. Or in face of persecution.
10. Be not over anxious, do not give way to distracting care.
11. Shalom = At one, Wholeness - True Unity.
12. A summing up of 8 virtues comprising spiritual circumcision of flesh. Cp Ch. 3:3
13. A dedicated life, a wonderful example.

THE SOURCE OF THE APOSTLE'S PEACE & UNITY. Vv 10-14.

14. There is no reproach in this. They had been concerned about the Apostle, had given thought to the matter [redacted] had lacked opportunity to help

15. RV = I have learned the secret. Gr. Mueō = to initiate into mysteries

16. Heb 13:6. Tit. 2:14. Eph. 5:26-27. 2 Cor. 12:10.

17. RV = "had fellowship."

THANKSGIVING FOR THEIR LIBERALITY. Vv 15-19.

When he was leaving Macedonia for Achaia Acts 17:1-5 about 10 yrs earlier.

18. RV = "had fellowship."

About 92 miles from Philippi. He labored at his occupation there so as not to be a burden on the Ecclesia. 1 Thess 2:9. 2 Thess 3:8.

He is anxious that they should not think he is placing for money.

Prov 3:9-10. 19:17.

Like the offerings upon the altar. Cp Lev. 1:17. It was a reflection of Christ's offering.

It was a knowledge of the God Paul preached that had moved them, and He would repay.

TO GOD GLORY. V. 20.

RV = "our God and Father"

SALUTATIONS. Vv 21-23.

His particular assistants such as Timothy, Epaphroditus etc.

BENEDICTION. V. 23.

Favor. Cp Gal. 6:18. This Epistle opens Ch. 1:2 with this benediction.

The liberality **PHILIPPIANS 4.** *of the Philippians.*

2 I beseech Euodias, and beseech Syntyche, that [a] they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in [c] the book of life.

4 [d] Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your [e] moderation be known unto all men. [h] The Lord *is* at hand.

6 [k] Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And [m] the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* [q] honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* [s] of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 [v] Those things, which ye have both learned, and received, and heard, and seen in me, do: and [b] the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last [d] your care of me [t] hath flourished again; wherein ye were also careful, but [f] ye lacked opportunity.

11 Not that I speak in respect of [h] want: for I have learned, in whatsoever state I am, *therewith* to be [i] content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things [b] through Christ [d] which strengtheneth me.

14 Notwithstanding ye have well done, that [f] ye did communicate with my affliction.

15 Now ye Philippians know also, that [i] in the beginning of the gospel, when I departed from [l] Macedonia, [m] no church communicated with me as concerning giving and receiving, but ye only.

16 For even in [o] Thessalonica ye sent once and again unto my necessity.

17 [p] Not because I desire a gift: but I desire fruit that may abound to your account.

18 But [3] I have all, and abound: I am full, having received of [q] Epaphroditus the things *which* were *sent* from you, [r] an odour of a sweet smell, [t] a sacrifice acceptable, wellpleasing to God.

19 But my God [u] shall supply all your need [x] according to his riches in glory by Christ Jesus.

20 Now unto [z] God and our Father *be* [a] glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. [c] The brethren which are with me greet you.

22 [e] All the saints salute you, chiefly they that are of Cæsar's household.

23 [g] The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

a ch. 2. 2. Lydia?
b John 15. 5. 2 Cor. 12. 9.
c Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Luke 10. 20.
d Col. 1. 11. 1 Tim. 1. 12. 2 Tim. 4. 17. Heb. 11. 34. ch. 3. 1.
e Rev. 1. 9.
f 1 Tim. 3. 3. Tit. 3. 2. James 3. 17. 1 Pet. 2. 18.
h Rom. 13. 12. 1 Cor. 16. 22.
i ch. 1. 5.
k Prov. 16. 3. Mat. 6. 25.
l Acts 16. 12.
m Cp. 2 Cor. 11. 8, 9.
n John 14. 27. Rom. 5. 1. Gal. 5. 22. Col. 3. 15.
o Acts 17. 1.
p 2 Cor. 9. 5.
(2) Or, venerable.
(3) Or, *I have received all.* Luke 6. 24. Philem. 15.
q ch. 2. 25.
r Eph. 5. 2.
s Cp. 1 Thes. 5. 22.
t Heb. 13. 16.
u Ps. 23. 1. 2 Cor. 9. 8.
x Eph. 3. 16.
y ch. 3. 17.
z Gal. 1. 4.
a Rom. 11. 36 & 16. 27.
b Rom. 15. 33.
c Gal. 1. 2. Cp. 2 Cor. 11. 9.
(4) Or, *is revived.*
f 2 Cor. 13. 13. Heb. 13. 24.
g Cp. ch. 2. 30.
(5) Rom. 16. 20. Mark 12. 44.
(6) 1 Tim. 6. 6.

ANALYSIS. Christ: The Secret of True Living. Joy dominant note. Cp Note 1:4

1 CHRIST: OUR LIFE. Ch. 1. See Note p. 267.
1. Salutation Vv. 1-2.
2. Thanksgiving for their loving co-operation Vv. 3-8
3. Prayer for their Spiritual development 1:1 Vv. 9-11.
4. The joy of Living for Christ Vv. 12-26.
5. The Effect of Christ becoming our life Vv. 27-30. (Exhortation to Steadfastness)

2 CHRIST OUR MIND. Ch. 2. Cp Vv. 5-20.
1. Exhortation to Unity + Humility Vv. 1-4.
2. Exposition - Christ the pattern Vv. 5-11.
3. Amplification - [redacted] Encouragement to imitate Vv. 12-18.
4. Example - As Exhibited by Timothy + Epaphroditus. Vv. 19-30.

3 CHRIST OUR GOAL. Ch. 3. Vv. 1-4

1. A warning against Judaism 1-7
2. Making Christ our Goal Vv. 8-11
3. Paul's Great Ambition Vv. 12-17
4. An Example to Avoid Vv. 18-19
5. Our Great Hope + Goal Vv. 20-21 - 4:1.

4 CHRIST OUR STRENGTH. Ch. 4. Vv. 2-23

1. An Appeal for Unity Vv. 2-3.
2. How Unity is Achieved 4-9
3. An Example & Is to how it can be achieved 10-14.
4. Their Loving Liberality 15-18
5. God's Liberality to them 19-20
6. Closing salutation + benediction 21-23.

- The word "joy" or "rejoice" is found in every chapter. 1:4, 18, 25, 26. 2:2, 17, 18. 3:1. 4:1, 4, 10.
- The word "mind" is found in every chapter. 1:7. 2:2 (x2), 5. 3:15, 19. 4:2, 7.

- The object was twofold. 1st to thank them for their generous gift. 2nd To correct dissension that had broken out threatening the peace + usefulness of the Ecclesia. Two of the leading sisters had fallen out & apparently the Ecclesia had taken sides. Ch. 4:2.
- Observe how Paul seeks to bring unity.
  1. He refuses to recognise two parties and constantly (See how frequently I uses the word "all." See Note Ch. 1:4.
  2. He did not lecture the sisters makes no reference to them until the end of letter and then appealingly and tactfully. (Their difference was not one of doctrinal error or personal wrong - but merely of difference of outlook).
  3. He emphasises the value of unity and Christ's example 4:

THIS EPISTLE designed for public reading Ch.4:16. and was the second epistle Paul wrote. Ch.4:10. Epaphras, one of the Colossians Ch.4:12 had arrived in Rome, where Paul was imprisoned (61-63 A.D) with news of the Ecclesia Ch.1:7. including a dangerous heresy that was making headway. This was a form of "higher thought" philosophy Ch.2:8. being an admixture of Greek and Jewish thought, putting forth high-sounding phrases of an assumed superiority, the worship of angels as intermediaries between God and man Ch.2:18 and demanding a strict adherance of certain Jewish forms to the point of asceticism Ch.2:16, 21. Meanwhile Epaphras was imprisoned Philemon 23, and this letter with that to Ephesians was written and sent by Tychicus and Onesimus Ch.4:7-9. Eph. 6:21.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

COLOSSE was a city of Phrygia, from which country some were present at preaching on Pentecost Acts 2:10. Paul had passed through this country on his 2nd and 3rd Missionary journeys Acts. 16:6. 18:23.

EPAPHRAS may have been the founder of the Ecclesia Ch.1:7. 4:12-13. for it is not known whether Paul ever actually visited the city of Ch.2:1.

CHAPTER 1

INTRODUCTION VV 9-12

SALUTATION VV 1-2.

CHAPTER I.

The apostle thanketh God for their faith, &c.

1 [a] PAUL, an apostle of Jesus Christ by the will of God, and Timotheus [c] *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 [h] We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For [k] the hope which is [l] laid up for you in heaven, whereof ye heard before in [p] the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew [u] the grace of God in truth:

7 As ye also learned of [v] Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your [c] love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord [h] unto all pleasing, being fruitful [i] in every good work, and increasing in the knowledge of God;

11 [t] Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 [p] Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from [b] the power of darkness, and hath translated *us* into the kingdom of [2] his [d] dear Son:

14 [e] In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is [f] the image of [g] the invisible God, [r] the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* [m] thrones, or [n] dominions, or [o] principalities, or powers: all things were created [q] by him, and for him:

17 And [r] he is before all things, and by him all things consist.

18 And [t] he is the head of the body, the church: who is the beginning, [z] the firstborn from the dead; that [3] in all *things* he might have the preeminence.

19 For [z] it pleased *the Father* that [a] in him should all [b] fulness dwell;

20 And, [4] having made peace through the blood of his cross, [d] by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 [e] And you, that were sometime alienated and [f] enemies [5] in *your* mind by wicked works, yet now hath he reconciled

22 [f] In the body of his flesh through death, [k] to present you holy and unblameable and unreproveable in his sight:

23 [m] If ye continue in the faith [n] grounded and settled, and be not moved away from [o] the hope of the gospel, which ye have heard, *and* [q] which was preached to every creature

[a] To ver. 2, *Eph.* 1. 1, 2.
[b] Luke 22. 53.
[z] Heb. 13. 23.
[2] Gr. *the Son of his love.*
[d] Mat. 3. 17. Eph. 1. 6.
[e] Eph. 1. 7.
[f] 2 Cor. 4. 4.
[g] 1 Tim. 1. 17.
[h] To ver. 4, *Eph.* 1. 16, 15.
[i] ver. 17, 18. Rev. 3. 14.
[j] John 1. 3.
[k] ver. 23. Tit. 2. 13.
[l] 2 Tim. 4. 8.
[m] Cp. Ezek. 10. 1.
[n] Eph. 1. 21. ch. 2. 10, 15. Eph. 3. 10.
[p] Eph. 1. 13.
[q] Rom. 11. 36.
[r] John 1. 1.
[s] ver. 23. Mat. 24. 14.
[t] Eph. 1. 22, 23.
[u] Acts 13. 43. 2 Cor. 6. 1. Eph. 3. 2. Jude 4.
[v] Rom. 8. 29. Heb. 1. 6. Rev. 1. 5. Cp. Acts 26. 23. 1 Cor. 15. 20, 23.
[3] Or, *among all.*
[w] ch. 4. 12. Philem. 23.
[x] Cp. Luke 12. 32.
[a] ch. 2. 9.
[b] Eph. 1. 23.
[4] Or, *making peace.*
[c] Rom. 25. 30.
[d] Rom. 5. 10. 2 Cor. 5. 18. 1 John 2. 2.
[e] Eph. 2. 1, 2.
[f] Rom. 5. 10. Eph. 2. 15, 16.
[5] Or, *by your mind in wicked works.*
[g] Tit. 1. 16.
[h] 1 Thes. 4. 1.
[i] Rom. 7. 4. Cp. Eph. 2. 15, 16.
[k] Eph. 1. 4. Jude 24.
[l] Eph. 3. 16.
[m] John 8. 31. Acts 11. 23. Rom. 2. 7
[n] Eph. 3. 17.
[o] ver. 5. Col. 3. 17.
[q] Mark 16. 15.

1:2. Mat. 5:16. Improvement by knowledge to reveal the strength of His glory in character.
12. That which does not give way under trial, and which Christ manifested perfectly 2 Thess. 3:5 marg. Rev. 1:9. This induced by the Word. Rev. 3:10.
13. Self restraint in face of provocation, which is not eager to retaliate or punish
14. Cf Acts 5:41.
15. Kleros = Lot, the disposing of which is with the Lord. See note Num. 26:55
DOCTRINAL V.13-Ch.2
THE PERSON, WORK & POSITION OF CHRIST
AS REDEEMER VV 13-14
13. "Eis" Translated "unto" 208 times, "to" 92 times (Young). Diaitō - "Changed us for the Kingdom." Same word used 1 Thes. 2:12. Cp. Rom. 12:2. 2 Tim. 4:7. See on Redeemer. 14.
18. Representation and manifestation. Applied to man in 1 Cor. 11:7 where applied to authority and status. Col. 3:10. applied morally to regenerated persons whether male or female.
See Index on firstborn. The firstling of a cow, sheep, goat were not redeemable from death - being typical of Messiah. Num 18:17
20. Diag. "All Creation." Gr. Ktisis cp. Mark 16:15. 19. The "new Creation" of God is in mind over which Christ is pre-eminent. Cp. 2 Cor 5:17. Gal. 6:15. Rev. 3:14. Col. 1:18.
21. "Dia" - "Through" or "by means of" Young. "On account of" - Diag. It expresses that all benefits anyone receives is received through Christ; and also for him personally. Rendered "because" in Mat. 27:19. Mark 1:9. 6:6. Rom. 8:10. Col. 2:4. KJV: "THROUGH"
AS PRE-EMINENT OVER THE CREATION OF GOD. VV. 15-19
22. Gr. "en" rendered "because" in Mal. 2:9. 11. expresses that all benefits anyone received is received through Christ; and also for him personally. Rendered "because" in Mat. 27:19. Mark 1:9. 6:6. Rom. 8:10. Col. 2:4. KJV: "THROUGH"

Colossians 1:9-12 Prayer for Thanksgiving For Them. Vv 3-8

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord [h] unto all pleasing, being fruitful [i] in every good work, and increasing in the knowledge of God;

11 [t] Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 [p] Giving thanks unto the Father, which hath made us meet to be partakers of the

272 an insight into the true nature of things. Understanding = intelligence or application of wisdom.

11. R.V. = "Strengthened with all power according to the might of His glory." See Eph. 1:19.

22. "Apegetos" beloved. The word used of the Lord Jesus by the Father. CAP.

23. This is revealed in the fruits of the spirit Gal. 5:22.

PAUL'S CONCERN FOR THEM. Vv 9-12.

24. The joint prayers of Paul & Timothy 1:1.

25. "Epignosis" - Devoted to Knowledge. It always conveys the thought of full or increasing Knowledge.

26. R.V. = "In all spiritual wisdom and understanding." This was a contrast to the fleshly wisdom in which some were boasting. Ch. 2:8, 18, 23. See also 2 Cor. 1:12. Jas. 3:15. The spiritual wisdom is first taught Col. 1:28 Absorbed. Col. 2:10, 16 and manifested. Col. 4:5. Wisdom "Sophia" = an insight into the true nature of things. Understanding = intelligence or application of wisdom.

27. Consistently with Christ. God 1 Thess. 2:12. Saints Rom. 16:2. Calling Eph. 4:1. Gospel. Phil. 1:27.

28. To give pleasure. Cf Gen. 5:22. Sept has "pleased" instead of "walked" Cp Heb 11:5. That which is required is expressed in Mic. 6:8.

29. It is possible to engage in good work without bearing fruit - particularly if we do not rest on Yahweh.

30. Refs. 20:32. John 17:17. 1 Thess. 2:13. Instructions to Israel. Deut. 4:10. 6:6. See also. Prov. 6:22-23. Neh. 8:8.

Joy to obey from Epaphras V7.

A gentle reminder of the truth from which they were swerving Ch. 2:18, 20

But they were beginning to depart from it.

Fruit is the outward expression of power working inwardly. It must be cultivated. The R.V. adds "and increasing."

As a reality.

Means "Devoted to Aphrodite" (Venus), signifying "precious"

The Sanctity and Unity of the
The Believer's Calvary of Christ
The c. at birth, in Ephesians
It is applied in Ephesians under pictures of
putting, dressing
In the "place" with Christ is reckoned from
all moral law is a complete, wonder to ministries
Judaism and application of of which. Paul
actually
The philosophical basis of the Church's calling
unity has helped with a philosophy
to more knowledge Baptism positive
functioning under the Judaizers made Christ
adherence to the Law. The meaning
the Church in the commandments of man
The method of the Body Baptism of the Spirit
He showed his work
- In the filled with vengeance from knowledge
- In the Law of Christ
- In him on the treasure of wisdom knowledge
- In [illegible] with Christ

Blessed with His Nature, he need to
depend of yourself to him
- [illegible] the privilege of fellowship
- [illegible]
- [illegible]
- [illegible]

He declares and daily opportunity to reject sins
- "Not by my self
- "Known to
- The practices of Christ
- "Not as more dignified you

A life in Christ
- "Christ with Christ"
- "I with Christ"
- "Raised with Christ"

All divine truth is expressed in one of "having
[illegible]
His daily walk in the Word

- Christ.

In you to
obtaining
wonderful
living
where we
Christ, we

In him,
faith, and
knowledge
[illegible]
was saved
[illegible]
Christian
[illegible]
[illegible]
[illegible]

him" by R.V. RSV. the "new creat-

CHAPTER 2

1 R.V. - "How great a I strive (agon) for you.

For Analysis see top p. 278.

The Fulness (pleroma) of Christ.

This is set forth in Ephesians Cp Ch. 1:23. 3:19. 4:13.
It is applied in Colossians under pressure of false doctrine.

To be "filled" with Christ is sufficient for all needs and is a complete answer to gnosticism, Judaism and asceticism, all of which Paul attacks. Ch. 2:8-23 (see Analysis).

The intellectual pride of the Gnostics refined away the Gospel into a philosophy, reduced it to mere knowledge divorced from any practical transforming value. The Judaisers made Christ subservient to the Law. The ascetics reduced the Truth to the commandments of men.

Paul restored it to the fulness of all things. He showed the need.

- To be filled with epignosis (exact+knowledge-Diag.) Ch. 1:9
- All the fulness (of grace + truth - Jhn 1:N 16) is in Christ 1:19.
- In him all the treasures of wisdom + knowledge are hidden 2:3
- He manifests the Divine fulness bodily 2:9 (note V10): "Ye are filled full in him."

Associated with this "fulness" is the need to reveal it personally. So Paul:

- Experienced the fulness of fellowshipping Christ's sufferings 1:24.
- Expounded the Word in its fulness 1:25 mg.
- Called upon them to attain to full-assurance of understanding 2:2.
- Him to stand perfect + filled to completeness in all the will of God 4:12.

This doctrine set forth specifically to refute error:
2:4: "And this I say lest..."
2:8-9: "Beware lest..."
2:16. "The substance is of Christ..."
2:18-19. "Let no man beguile you..."

A Higher Life In Christ

"Raised with Christ" 3:1
"Hid with Christ" 3:3
"Appear with Christ" 3:4.

V.12. Giving thanks is expressed as part of "walking worthily" 1 Thess 2:12.
"Made us meet" HIKANOO - To render fit. This he does through the Word. Jhn. 17:17; Eph. 4:11-12; Phil 2:12-16.

SUMMARY OF COLOSSIANS

- Written in Rome between AD 61-63. Acts 28 note at the instigation of Epaphras Col. 1:7 and sent with the Epistle to Ephesians and the Epistle of Philemon by the hands of Tychicus and Onesimus. 4:7-9.

THEME: As the fulness of God manifestation is in Christ those truly in him are dead to the old way of life. The curse of the law has no terror for a dead man, whilst the living man, the new man in Christ, fulfils in himself all the requirements of Yahweh - that being the object of Apostolic preaching 4:12. Empty formalism which does not recognise the fulness in Christ can be ignored, the law being but a shadow of the reality in him 2:16-17. The negative restrictions of gnostic philosophy must be avoided for they lead from Christ 2:18-23. In Christ a person is a new creature in whom Christ is all and in all 3:1-11. The effects of this is a practical transformation of all avenues of life: personal, domestic, commercial, so that Christ is manifested in the relation of those in him towards all others. He lives not by law which may point the way but by the motive-ation of Christ in him.

4 Wisdom is the correct application of knowledge. Cp Deut. 4:6. Vv 4-8. 5:3-4.

FILL + FULNESS. Ref Resources
Filled with epignosis 1:9
Filled with fellowship of Christ's sufferings 1:24
All fulness of Grace Truth in him 1:19
All fulness of Godhead bodily 2:9
All treasures wisdom knowledge 2:3

2 Christ. 6 Their subjection one to another. Cp 1 Cor 14:40. The Ecclesia was fundamentally sound. It needed to keep so.
7 There was a danger that they might be led astray by the specious reasoning of errorist. Having received the doctrinal truths of the Lord they need to walk in accordance with his example.
8 Lit. "Having been rooted." A double metaphor used here. Cp. 1 Cor. 3:9. Eph 3:17. Here is a planting that must bear fruit.
9 Perfect tense - indicating a constant process.
10 Lit. "being made firm."
11 The elementary principles of religion whether Jewish or Gentile. Cp V. 20. Gal 4:3, 9 note.
THE FULNESS IS IN CHRIST. Vv. 9-10.
12 Leaving the elements. Heb 6:1 we can ascend unto completeness in Christ.
13 The full manifestation of Divine glory Jhn 1:14; 12:22. Heb 1:3.
14 Physically as well as mentally and morally. No need to emphasize this if 2nd person of Trinity 1:19.
15 R.V.: "made full." What we see in Christ we can be "in him." Eph 1:22-23.
16 Christ has full authority now Mat. 28:18; 1 Peb 3:22. The false teachers were advocating angel worship derogatory to the honour due to Christ.
THE FULNESS OF THE ABRAHAMIC TOKEN IS IN HIM 11-12
17 Token of covenant Gen 17:14. Signified man no relation to Yahweh but by Divine choice and that choice is based upon submission to Divine will.
18 Even the law witnessed to this Ex 6:12, 30. Deut. 30:6; Jer. 4:4; Jer. 6:10. Rom. 2:29.
19 Eliminated R.V. It is the body of the flesh that is to be denied and subordinated to Divine will Gal 5:24.
20 This is only the beginning of spiritual circumcision.
21 R.V.: "working." He works through faith 2 Cor. 4 Heb 11:6. Rom. 10:17.
IN HIM WE ARE DELIVERED FROM MOSAIC COURSE 13-17
22 Both definite acts of transgression as well as our condemned nature held us in bondage to death. Eph. 2:1-5.
23 "Exaleipo" denotes "to wipe away" Acts 3:19; Rev. 3:5. Rev. 7:17; 21:4 - "wipe away".
24 "Dogma" = Decree or command Eph. 2:15. Col 2:20.
25 Because of the curse resulting in sin. Rom. 8:3. Hand writing is CHEIROGRAPHON - A bond written by a person pledging himself to pay. Cp. Phil. 4:9. Ex. 19:8.
26 The curse as a bonded

32 See Index. S.O.A.
33 i.e. the substance or reality.

See opp.

COLOSSIANS EPISTLE designed for public reading Ch.4:16. and was the second epistle Paul wrote. Ch.4:10. Epaphras, one of the Colossians Ch.1:4 had arrived in Rome, where Paul was imprisoned (61-63 A.D) with news of the [illegible]
a dangerous heresy that was makin[illegible]
of Greek and Jewish thought, putt[illegible]
intermediaries between God and ma[illegible]
of asceticism Ch.2:16, 21. Meanwhile[illegible]
written and sent by Tychicus and On[illegible]
T[illegible]

COLOSSÆ was a city of Phrygia, from[illegible]
country some were present at preachin[illegible]
Pentecost Acts 2:10. Paul had passed thro[illegible]
this country on his 2nd and 3rd Mission[illegible]
journey. Acts. 16:6. 18:23.

CHAPTER 1

INTRODUCTION. VV 1-12

SALUTATION VV. 1-2.

1 See note. Gal.1:1. Cp similarity this salutation with that to Cp Ephesians written same time

2 One sent, an accredited agent. See Note Gal.1:1.

3 He was directly commissioned by the Lord himself (Acts 26:17. Rom.1:1. Gal.2:7,8. 1 Tim.2:7)

Gr. "Thelema" = "Determined resolve" or "Creative design"

4 Name means "Of value to God" "Who" are "These." He was fellow assistant Acts 19:22. was looked upon as his son 1 Tim.1:2. 2 Tim.2:2. 1 Cor.4:17. He remained faithfully at Paul's side even in his imprisonment Phil.1:1. Philemon.

Note. 1 Tim.1:1

Gr. "Hagios" "set apart ones" Always in the plural except Phil.4:21. Not an attainment but a state to which God calls believers. See Rom.1:7. 1 Cor.1:2. Common to all believers and not merely to those of exceptional gifts. Cp. Heb.3:1.

Pistos - "trustworthy, also believing" as in Acts 16:1. 2 Cor.6:14.

Used of believers generally, without distinction of sex.

Grace - Divine favour. Peace - the harmony that can exist between God and those "in Christ" 2 Cor.5:19. Rom.1:7

Illuminated by the R.V.

THANKSGIVING FOR THEM. Vv.3-8

It is illuminating to notice the complete communion of the apostles with the fathers in Christ and the things for which they prayed and offered their thanks.

Gr. Father-hood implies superiority.

Gr. "pantote" signifies "on all occasions, i.e. constantly

Elpis - hope - not mere impulse from the feelings, does not always run with "natural inclinations" or spend itself upon those in whom certain affinity is realised, thus distinguished from mere affection Col.1:4-10. 1 Thess.1:2-5.

Faith, hope and love thus [illegible] into conjunction 1 Cor.13:13. 1 Thess.1:2. 5:8.

Epaphras from Epaphras V.7.

A gentle reminder of the truth from which they were swerving Ch.2:18, 20

But they were beginning to depart from it.

Fruit is the outward expression of power working inwardly. It must be cultivated. The R.V. adds "and increasing."

Also reality.

Means "Devoted to Aphrodite" (Venus), signifying "pre-eminent."

The apostle

PAUL

Chr[illegible]
and Tim[illegible]
2 To t[illegible]
brethren[illegible]
at Coloss[illegible]
and peac[illegible]
and the l[illegible]
3 We g[illegible]
the Fath[illegible]
Christ, pr[illegible]
4 Since [illegible]
in Christ[illegible]
which ye[illegible]
5 For t[illegible]
up for yo[illegible]
ye heard[illegible]
of the tru[illegible]
6 Which[illegible]
as it is [illegible]
bringeth[illegible]
also in y[illegible]
heard of[illegible]
grace of [illegible]
7 As ye [illegible]
phras[illegible]our
who is [illegible]
minister o[illegible]
8 Who a[illegible]
your [illegible]
9 For this[illegible]
the day w[illegible]
cease to p[illegible]
desire that[illegible]
with the k[illegible]
in all wis[illegible]
understand[illegible]
10 That ye[illegible]
of the Lord[illegible]
being fruit[illegible]
work, and[illegible]
knowledge[illegible]
11 Streng[illegible]
might, acco[illegible]
power, unt[illegible]
longsufferin[illegible]
12 Giving[illegible]
Father, wh[illegible]
meet to be[illegible]

V.25 "To fulfil the word" The Greek = "to fill up" or to completely preach the Word.

Ch.2:2. "The mystery of God"

This relates to God manifestation. 1 Tim.3:16 The Scriptures speak of the "mystery of the Kingdom of God" Mt.13:11; Mk 4:11; Luke 8:10. The Gospel or the Revelation of the Mystery Rom.16:25. Eph.6:19. Rev.10:7.

Ch.2:14. "Nailing it to his cross"

Publicly displayed the means by which it, the curse, was to be removed. Gal.3:13; 6:14.

Ch.1:22. "In the body of his flesh"

His sacrifice is extended to include all in him, so they are crucified with him." Gal.5:24 2:20. 2 Cor.5:14; Rom.7:4. Cp Heb.2:12; Exod.29:37.

Ch.2:15. "In himself" As shepherd he led the way. He conquered in himself first Rom.6:9-10.

Gr. "apoekdusamenos" = "having put off from himself" Cp Col.3:9. Eph.4:22. Heb.12:1. 1 Pet.2:1. Rev.1:5.

Gr. "Sunistemi" = "to stand together." Cp Eph.4:16. Heb.1:3. 2 Pet.3:5.

Gr. "Kephalee" = "the head" Cp Eph.1:22. 4:15. Col.2:10. Rev.12:3.

Gr. "Prototokos" = "Firstborn" Cp Col.1:15. Rev.1:5.

Gr. "Proteuon" = "Pre-eminence" Cp Col.1:18. Rev.1:5.

Gr. "Eudokeo" = "To be well pleased" Cp Mt.3:17. 12:18. 17:5. Mk.1:11. Lk.3:22. 2 Pet.1:17.

Gr. "Katoikeo" = "To settle down" Cp Col.2:9. Eph.3:17. 1 Tim.6:16. 2 Tim.1:14. Jas.4:5. 1 Pet.1:11.

Gr. "Apokatallasso" = "To reconcile completely" Cp Col.1:21. Eph.2:16.

Gr. "Eirenopoieo" = "To make peace" Cp Col.1:20. Jas.3:18.

Gr. "Dia" = "Through" Cp Col.1:16. Heb.2:10.

Gr. "Ek" = "Out from" Cp Col.1:18. Rev.1:5.

Gr. "Eis" = "Into" Cp Col.1:16. Rev.1:5.

Gr. "En" = "In" Cp Col.1:16. Rev.1:5.

Gr. "Sunistemi" = "To stand together." Cp Col.1:17. Heb.1:3. 2 Pet.3:5.

Gr. "Kephalee" = "the head" Cp Col.1:18. Eph.1:22. 4:15. Rev.12:3.

Gr. "Prototokos" = "Firstborn" Cp Col.1:15. Rev.1:5.

Gr. "Proteuon" = "Pre-eminence" Cp Col.1:18. Rev.1:5.

Gr. "Eudokeo" = "To be well pleased" Cp Mt.3:17. 12:18. 17:5. Mk.1:11. Lk.3:22. 2 Pet.1:17.

Gr. "Katoikeo" = "To settle down" Cp Col.2:9. Eph.3:17. 1 Tim.6:16. 2 Tim.1:14. Jas.4:5. 1 Pet.1:11.

Gr. "Apokatallasso" = "To reconcile completely" Cp Col.1:21. Eph.2:16.

Gr. "Eirenopoieo" = "To make peace" Cp Col.1:20. Jas.3:18.

Gr. "Dia" = "Through" Cp Col.1:16. Heb.2:10.

Gr. "Ek" = "Out from" Cp Col.1:18. Rev.1:5.

Gr. "Eis" = "Into" Cp Col.1:16. Rev.1:5.

Gr. "En" = "In" Cp Col.1:16. Rev.1:5.

Gr. "Sunistemi" = "To stand together." Cp Col.1:17. Heb.1:3. 2 Pet.3:5.

Gr. "Kephalee" = "the head" Cp Col.1:18. Eph.1:22. 4:15. Rev.12:3.

Gr. "Prototokos" = "Firstborn" Cp Col.1:15. Rev.1:5.

Gr. "Proteuon" = "Pre-eminence" Cp Col.1:18. Rev.1:5.

Gr. "Eudokeo" = "To be well pleased" Cp Mt.3:17. 12:18. 17:5. Mk.1:11. Lk.3:22. 2 Pet.1:17.

Gr. "Katoikeo" = "To settle down" Cp Col.2:9. Eph.3:17. 1 Tim.6:16. 2 Tim.1:14. Jas.4:5. 1 Pet.1:11.

Gr. "Apokatallasso" = "To reconcile completely" Cp Col.1:21. Eph.2:16.

Gr. "Eirenopoieo" = "To make peace" Cp Col.1:20. Jas.3:18.

Gr. "Dia" = "Through" Cp Col.1:16. Heb.2:10.

Gr. "Ek" = "Out from" Cp Col.1:18. Rev.1:5.

Gr. "Eis" = "Into" Cp Col.1:16. Rev.1:5.

Gr. "En" = "In" Cp Col.1:16. Rev.1:5.

THE FATHER'S RECONCILIATION. VV. 20-22

20. Man at [illegible] joined at one [illegible] through the [illegible] blood. Rom [illegible]

Certainly not heavens - the atonement - [illegible] heavens and earth kingdom.

Cp Eph.2:13

Antagonistic look to things Thoughts [illegible] in deeds.

Cp Eph.2:11

RV - Without

Gr. "anenklet[illegible]" [illegible]ility of [illegible] being made [illegible] forgiveness Rom.

Gr. Kerusso - "Herald" following 1 Cor.1:23. 1 Thess.1:15. the gospel pr[illegible] a herald

CHRIST'S MI[illegible]

ATTUK. V.23

See note

Here were pr[illegible]

RV. "lack[illegible]" the head h[illegible] the Scriptures must likewise be in comp[illegible] with the [illegible] Phil.3:10.

Gr. "oikonomia" ment of a h[illegible] stewardship Paul authoritative. Lit. secret[illegible] means that [illegible] the mystic[illegible] en 1:5 not to [illegible] 20:24-5

OVER THE CREATION OF GOD. VV. 15-19

Gr. "en" rendered "because" in Mat. [illegible]

Acts 20:32. Jhn 17:17. 1 Thess. 2:11. Instruction to Israel. Deut. 4:10. 6:6. See also Prov. 6:22. 23. Neh. 8:8.

R.V. = Strengthened with all power according to the might of His glory." See Eph.

CHAPTER 2.

1 He exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions.

FOR I would that ye knew what great [s] conflict I have for you, and *for* them at [t] Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of [c] the full assurance of understanding, to the acknowledgement of [d] the mystery of [e] God, and of the Father, and of Christ;

3 [f] In whom are hid all the treasures of [g] wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 [a] Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after [h] the tradition of men, after the [i] rudiments of the world, and not after Christ.

9 For in him [k] dwelleth all the fulness of the Godhead bodily.

10 And [l] ye are complete in him, [m] which is the head of all [n] principality and power:

11 In whom also ye are circumcised [o] with the circumcision made without hands, [p] in putting off the body of the sins of the flesh by the circumcision of Christ:

12 [q] Buried with him in baptism, wherein also [r] ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 [s] And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 [t] Blotting out the handwriting of [u] ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled [v] principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you [w] in meat, or in drink, or [x] in respect of an holyday, or of the new moon, or of the sabbath *days*:

17 Which are [y] a shadow of things to come; but [z] the body *is* of Christ.

18 Let no man [2] beguile you of

[a] ver. 25. Eph. 3. 7.
[b] Mat. 5. 12. Phil. 2. 17.
[c] 2 Cor. 1. 5. Cp.
[d] 2 Tim. 1. 8.
[e] Eph. 1. 23.
[f] ch. 1. 23. Eph. 3. 17.
[g] 1 Cor. 9. 17. Eph. 3. 2.
[1] Or, *fully to preach the word of God.* Rom. 15. 19.
[2] Rom. 16. 25, 26. Eph. 3. 3.
[h] ver. 22. Gal. 1. 14.
[3] Or, *elements.* ver. 20.
[i] John 1. 14.
[k] Eph. 3. 3.
[l] ch. 1. 19.
[m] Eph. 1. 7, 18.
[n] John 1. 16. Eph. 3. 19.
[o] Mat. 28. 18. Eph. 1. 21.
[p] ver. 15. ch. 1. 16.
[4] Or, *among at Not you.* Abr. ver. 18.
[q] 1 Tim. 1. 1.
[r] Acts 15. 1. Rom. 2. 25.
[s] Rom. 6. 6. Eph. 4. 22.
[t] Rom. 6. 4.
[u] ch. 3. 1. Rom. 6. 5.
[x] Eph. 2. 5.
[5] Or, *fear, or, care.* Is. 7. 13.
[y] ch. 4. 13, 15, 16.
[z] Rom. 7. 4. Eph. 2. 15, 16.
[a] ver. 20. Luke 2. 1.
[b] Cp. Gen. 3. 15.
[c] 1 Thes. 2. 5. Heb. 6. 11.
[d] ch. 4. 3.
[e] 1 Cor. 4. 1.
[f] 1 Cor. 15. 24.
[6] Or, *in himself.*
[7] Or, *for eating and drinking.*
[8] Or, *in part.* 2 Cor. 3. 10.
[9] Or, *wherein.*
[g] Lev. 23. 2.
[h] 1 Cor. 1. 24.
[i] Num. 28. 11.
[k] Heb. 8. 5.
[l] Cp. ver. 9.
[2] Or, *judge against you.*

your reward [2] in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding [c] the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore [h] if ye be dead with Christ from the [3] rudiments of the world, [i] why, as though living in the world, are ye subject to ordinances,

21 ([k] Touch not; [l] taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in [t] will worship, and humility, and [u] neglecting of the body; not in any honour to the satisfying of the flesh.

2 Gr. *being a voluntary in humility.* ver. 23.
[a] Eph. 4. 31.
[b] Eph. 4. 29 & 5. 4.
[c] Lev. 19. 11. Eph. 4. 25.
[d] Rom. 6. 6.
[e] Eph. 4. 15, 16.
[f] Rom. 6. 4.
[g] Rom. 8. 29.
[h] ch. 3. 3. Rom. 6. 2.
[i] Rom. 1. 16. 1 Cor. 12. 13.
[k] Gal. 5. 6 & 6. 15.
3 Or, *elements.* ver. 8.
[l] Gal. 4. 9.
[m] Eph. 1. 23.
[n] Luke 18. 7.
[o] 1 Cor. 7. 1. Cp. 1 Tim. 4. 3.
[p] ver. 16.
[q] Luke 1. 78. Phil. 2. 1.
[r] Eph. 4. 32.
[s] Eph. 4. 2.
[t] ver. 18. Eph. 4. 2.
4 Or, *complaint.*
[u] Or, *punishing, or, not sparing.*
[v] John 13. 34. Rom. 13. 8.
[w] Phil. 4. 7.
[y] 1 Cor. 7. 15.
[z] 1 Cor. 10. 17. Eph. 2. 16.
[a] ch. 2. 12.
[b] Or, *mind.* Rom. 8. 5. Phil. 3. 19.
[b] Eph. 5. 19.
[c] ch. 2. 20. Rom. 6. 2.
[d] ver. 23. 1 Cor. 10. 31.
[e] John 11. 25. Cp. 1 Cor. 15. 45. 1 John 2. 28 & 3. 2.
[f] 1 Cor. 15. 43. Cp. Phil. 3. 21.
[h] Rom. 8. 13. Gal. 5. 24.
[i] Rom. 6. 13.
[k] To ch. 4. 1, *Eph.* 5. 22—6. 9.
[l] Eph. 5. 3.
[m] Eph. 5. 25, 28, 33.
[n] Eph. 4. 31.
[o] Eph. 5. 5.
[p] Eph. 6. 1.
[q] Eph. 5. 6.
[r] Eph. 2. 2.
[s] Eph. 6. 4.

CHAPTER 3.

He sheweth where we should seek Christ: 10 exhorteth to put off the old man, and put on Christ, &c.

[a] IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your [c] affection on things above, not on things on the earth.

3 For [e] ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* [e] our life, [f] shall appear, then shall ye also appear with him [g] in glory.

5 [h] Mortify therefore [i] your members which are upon the earth; [l] fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, [t] which is idolatry:

6 [u] For which things' sake the wrath of God cometh on [r] the children of disobedience:

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also [w] put off all these; [a] anger, [x] wrath, malice, blasphemy, [b] filthy communication out of your mouth.

9 [c] Lie not one to another, seeing that ye have put off [d] the old man with his deeds;

10 And have put on [f] the new *man*, which is renewed in knowledge after [g] the image of him that created him:

11 Where there is neither [i] Greek nor Jew, [k] circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* [m] all, and in all.

12 Put on therefore, as [n] the elect of God, holy and beloved, [q] bowels of mercies, [r] kindness, humbleness of mind, meekness, longsuffering;

13 [s] Forbearing one another, and forgiving one another, if any man have a [4] quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* [y] charity, which is the bond of perfectness.

15 And let [z] the peace of God rule in your hearts, [v] to the which also ye are called [z] in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another [b] in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And [d] whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 [k] Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 [m] Husbands, love *your* wives, and [n] be not bitter against them.

20 [p] Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 [s] Fathers, provoke not your children *to anger*, lest they be discouraged.

ANALYSIS: Christ the fulness of God to us.

1 INTRODUCTION Ch. 1:1-14.
- a Salutation vv 1-2.
- b Thanksgiving for what they are vv 3-8
- c Opening prayer for "fulness" and walk worthy" epitomized 9-14.

2 DOCTRINAL: "THAT YOU MAY BE FILLED" Ch. 1:15 - 2:3-23.
- 1 Christ the fulness of God in the new creation 1:15-19.
- 2 Christ the fulness of God in Redemption 1:19-23.
- 3 Christ the fulness of God in the Ecclesia 1:24-2:3.
- 4 Christ the fulness of God versus heresy 2:8-23.

3 PRACTICAL - SEEK THESE THINGS ABOVE Ch. 3:1-4:6.
- 1 The New Life as manifested Individually Ch. 3:1-11
- 2 The New Life as manifested Ecclesially Ch. 3:12-17.
- 3 The New Life as manifested Domestically 18-21.
- 4 The New Life as manifested Professionally Ch. 3:22 - 4:1.
- 5 The New Life as manifested toward world 2-6.

4 PERSONAL ADDENDA Ch. 4:7-18.

FINAL SALUTATION v. 18
- 12 Thus giving authenticity to that dictated through an amanuensis.
- 13 As they considered his sufferings on their behalf, they would give more earnest heed to his instructions.

Divers precepts **COLOSSIANS 4.** *and salutations.*

22 [a] Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as [d] to the Lord, and not unto men;

24 [e] Knowing that of the Lord ye shall receive the reward of [f] the inheritance: for [g] ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and [h] there is no respect of persons.

CHAPTER 4.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely, 10 and sendeth divers salutations.

[p] MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 [r] Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak [s] the mystery of Christ, [t] for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward [u] them that are without, [v] redeeming the time.

6 Let your speech [w] be always with grace, [x] seasoned with salt, that ye may know how ye ought to answer every man.

7 [y] All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and [z] fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and [a] comfort your hearts;

9 With [b] Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 [c] Aristarchus my fellowprisoner saluteth you, and [d] Marcus, [e] sister's son to Barnabas, (touching whom ye received commandments: [f] if he come unto you, receive him;)

11 And Jesus, which is called [g] Justus, [h] who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 [i] Epaphras, who is *one* of you, a servant of Christ, saluteth you, always [k] labouring fervently for you in prayers, that ye may stand [l] perfect and [m] complete in all the will of God.

13 For I bear him record, that he hath a great [n] zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 [o] Luke, the beloved physician, and [p] Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and [q] the church which is in his house.

16 And when [r] this epistle [s] is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [t] Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 [u] The salutation by the hand of me Paul. [v] Remember [w] my bonds. [x] Grace be with you. Amen. — So the Epistle opens and closes with the Divine benediction.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

---

[a] Eph. 6. 5, 6.
[b] Philem. 10.
[c] Acts 19. 29. Cp. ver. 10, 12, 14 with Philem. 23, 24.
[d] Eph. 6. 7.
[e] Acts 12. 12.
[f] Cp. Acts 15. 37.
[g] Eph. 6. 8.
[h] Cp. 2 Tim. 4. 11.
[i] Mat. 25. 31.
[k] Eph. 6. 5, 6.
[l] Cp. Acts 1. 23 & 18. 7.
[m] Gal. 2. 12.
[n] Eph. 6. 9.
[o] ch. 1. 7.
[p] Eph. 6. 9.
[q] Phil. 3. 15.
[r] Acts 2. 42. Rom. 12. 12.
[s] Luke 18. 1.
[t] 2 Cor. 7. 7.
[u] ch. 2. 7 & 3. 17. 2 Thes. 5. 18.
[v] Eph. 6. 19. 1 Thes. 5. 25. 2 Thes. 3. 1.
[w] Acts 16. 10. 2 Tim. 4. 11. Philem. 24.
[x] 2 Tim. 4. 10. Philem. 24.
[y] ch. 1. 26 & 2. 2. Mat. 13. 11. 1 Cor. 4. 1. Eph. 3. 4 & 6. 19.
[z] Eph. 6. 20.
[a] Rom. 16. 5.
[b] Rom. 16. 22.
[c] 1 Cor. 5. 9.
[d] 2 Cor. 7. 8.
[e] 1 Thes. 5. 27.
[f] 2 Thes. 3. 14.
[g] 1 Thes. 5. 27.
[h] Mark 4. 11.
[i] Eph. 5. 16.
[k] ch. 3. 16. Eph. 4. 29.
[l] Mat. 5. 37. Mark 9. 50.
[m] Philem. 2.
[n] To ver. 9. Eph. 6. 21, 22.
[o] ch. 2. 7.
[p] 2 Cor. 16. 21.
[q] Heb. 13. 3.
[r] Phil. 1. 7.
[s] 2 Tim. 4. 22. Tit. 3. 15. Heb. 13. 25.
[t] ch. 2. 2.

BACKGROUND (2nd Journey) - Driven by the Spirit in a way he sometimes could not understand (Cp Acts 16:6) but where guidance he had not the shadow of doubt, Paul travelled to Troas a few miles south of the Hellespont in Asia Minor (Acts 16:8). There = vision man of Macedonia V.9. He obeyed and was immediately plunged into the most exciting adventures. At Philippi he was thrashed and imprisoned after the multitude had risen against them (Acts 16:22-23) but ended in converting the jailor. At Thessalonica, 80 miles to south West the preaching was again attended by violent opposition and riots (Acts 17:1-10) in which the numerous Jewish community took part. The house of Jason was assailed (V.5) and so vigorous was the opposition, that the brethren "sent away" Paul and Silas (V.10), who continued on to Berea 50 m. to west. Here, after some success, the influential Jews of Thessalonica stirred up opposition (V.13) and again Paul was "sent away" this time to Athens 200 m. to south. Here, lonely, he sent for Timothy and Silas (V.15) and having heard of continued persecution, and a doctrinal problem (1 Thess. 4:13) at Thessalonica, he sent this Epistle to comfort them.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

He sent Timothy back to them Ch 3:1-2. Met up with Paul at Corinth. See Acts 17:15.

Vanquishers of the foe

Chapt 2 = The work of FAITH 1:3. The labor of LOVE 1:3. The patience of HOPE 1:3.

Silas. ACTS 17:1-7 As basis of Epistles.

CHAPTER 1.

Paul sheweth his remembrance of them at all times in thanksgiving and prayer.

1 PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace be unto you, and peace, ~~from God our Father, and the Lord Jesus Christ~~.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

* To ver. 2, 2 *Thes.* 1. 1, 2.
(Acts 15. 36.
c ch. 3. 6. Acts 16. 1.
d ch. 1. 9.
e Acts 17. 1.
f Rom. 1. 7.
g Acts 16. 22.
h Acts 17. 2.
i Rom. 1. 8, 9. Eph. 5. 20.
k Col. 2. 1.
l Phil. 1. 3.
m Gal. 5. 19.
n 2 Thes. 1. 11. James 2. 17.
o ch. 3. 6. John 6. 29. Tit. 3. 8.
p Heb. 6. 10.
q 2 Thes. 3. 5. Cp. Rom. 2. 7. 1 Tim. 1. 12.
r Gal. 2. 7. Tit. 1. 3.
s Col. 2. 2.
2 Or, *beloved of God, your election.*
u Gal. 1. 10.
x Col. 3. 12.
y 1 Cor. 2. 4.
z 2 Cor. 6. 6.
a John 15. 22.
b Acts 20. 33. 2 Cor. 7. 2.
c Col. 2. 2. Cp. Heb. 2. 3.
d ch. 2. 10. 2 Thes. 3. 7.
e ver. 10. Rom. 1. 9.
f John 5. 41.
g 1 Cor. 9. 4.
3 Or, *used authority.*
h Acts 17. 5.
i ver. 9. 2 Cor. 11. 9.
k 1 Cor. 9. 1.
l Acts 5. 42.
m 2 Tim. 2. 24.
n 1 Cor. 10. 6.
o Cp. ver. 11.
p Acts 19. 21.
q Cp. Rom. 10. 18. 2 Cor. 12. 15.
r Rom. 1. 8. 2 Thes. 3. 8.
s Acts 13. 34. 2 Cor. 11. 9.
t Acts 15. 19.
u 1 Cor. 12. 2.
v Acts 14. 15.
w 1 John 5. 20. ch. 1. 5.
x 1 Cor. 1. 7.
y Luke 1. 75.
z ch. 4. 16.
a Col. 1. 13.
b Mat. 3. 7.

CHAPTER 2.

In what manner the gospel was preached to them, and in what way received.

1 FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we ex-

LOOKING BACK: THE CIRCUMSTANCES OF THEIR CONVERSION

SALUTATION. vs 1.

See Note. Gal. 1:2. As with Philippians and Philemon he does not emphasis his apostleship as elsewhere - it is not in dispute.

Sig. Lover of Words. A distinguished member and prophet of the Ecclesia at Jerusalem. A delegate sent from Jerusalem with Paul and Barnabas to report to Ecclesia Acts 15:22. Though a Jew, probably a Roman citizen 16:37. Imprisoned with Paul 16:19-25. followed him to Athens. 17:15 - from where Paul left for Corinth 18:1. Silas there helping him 2 Cor. 1:19. He assisted Peter as scribe or secretary of his Epistle. 1 Pet. 5:12.

Sig. Honored of God.

Taken out of one state they had been brought into another by baptism. Rom. 6:3-4. This is purpose of call. Rom. 8:29. Eph. 1:4-5. See Note. Col. 1:2.

2-4 HIS GRATEFUL THANKS TO GOD.

As he looked back on the circumstances of the work in it and the results, his heart overflowed in gratitude. See Note. Col. 1:3. Such fruit to his labor was of greater consequence to Paul than material possessions.

The three points enumerated become the foundation of the Epistle. 1:9-10. Their acceptance of Christ 1:4-7. See. 1 Thess. 2:13.

Belief leading to action.

Manifestation of Christ in activity of service Ch. 2:4-12.

Endurance of affliction in waiting for the coming of Christ Ch. 4:11-5:22.

Eklogē = a selection, a picking out. Rom. 9:11. We must make sure. 2 Pet. 1:10. Paul knew that God was behind the election because of the beckoning vision he had seen. Acts 16:14.

THE COMPLETENESS OF THEIR CONVERSION. vs 5-10.

5 Dunamis = inherent power. From whence dynamics, dynamo. The Word really moved them to scorn persecution and opposition and manifest characteristics of Christ.

THESSALONICA - Modern Salonica. Situated NW corner of Aegean Sea, facing a fine harbor, on a rich and well watered plain, on the Great Northern Military Highway from Rome to the East. Within sight of Mt Olympus, home of the Greek gods. Leading city of Macedonia in Paul's day. Still prosperous.

The city comprised an independent state with its own governor and administration under aegis of Rome, represented by a resident commissioner. Proud of its independence, it was yet punctilious in its loyalty to the Emperor. Acts 17:7 and anxious to avoid any disorder that might bring it into conflict with the supreme power. Thus Paul and his companions not only expelled but steps taken to prevent his return Acts 17:9. 1 Thess. 2:18. Thus banished he had to have recourse to correspondence (this being among his earliest letters - Galatians alone being possibly earlier). Thus in the ways of Providence, the lonely Apostle at Athens has been the unwitting (1 Thess 2:18) of many thousands besides the few there converted Acts 17:32-34

BY EXAMPLE

i.e. Real

276

THEME: AN EPISTLE FOR THOSE IN TROUBLE: CHRIST OUR HOPE

13 This was demonstrated by the manner in Paul was prepared to face danger for the Truth. It gave people confidence in the value of the word proclaimed.

14 The faith, patience, diligence, courage, self sacrifice of the Apostle bore fruit and provided an example that they followed. Diog. = Imitators 1 Cor. 11:1

15 Because of their integrity in the face of persecution.

16 The story of your faith in God has spread far & wide" 20th Cent. 1 Thess. 1:4

17 20th Cent. "Indeed in speaking about us, people of their own accord tell of the successful visit which we paid you."

18 Notice the epitome of the Christian character. Turned "Served" "Wait" Gr 13. Diog. "is delivering" 2 Thess. 1:7-12. In the midst of suffering he directs them to the glorious hope of the Ecclesia.

CHAPTER 2.

LOOKING BACK: THE QUALITY OF PAUL'S PREACHING. A BOLD CONTENTIOUS, DETERMINED ASSAULT 1-4.

1 Possibly some of the Jews of Thessalonica had been discounting the Apostle in his absence.

2 Parrhesiazomai = without reserve. In spite of the riot, stripping, thrashing, imprisonment in Philippi he went boldly to the work in Thess. entering the very citadel of Jewish belief Acts 17:2-3.

3 See Note. = A public contest with world = Ecclesia looking on - and he as champion of the latter.

4 Para Klesis - A call to one's side, "our appeal to you" = 20th c.

5 Plane = wanderings (Cp. Eng. Planet). RV = Error

6 Sensuality and evil doctrine were frequently associated. The Truth should be

For Next [illegible]

THE 9 ECCLESIAL EPISTLES comprise a quartette, a trio, and a pair. The first (Romans to Galatians) = Christ and Doctrine. The second (Ephesians to Colossians) = Christ and works. The third (1-2 Thessalonians) = Christ and hope. Thus: Faith, hope and charity, these three. The Spirit arranged them — not Paul. for they were not written in that order.
1 Thessalonians is the epistle of Faith, Hope and Charity in action Ch 1:3.
Paul was charged with sedition Acts 17:7 - These Epistles speak of the coming King.

Paul's care for the Thessalonians.

horted and comforted and charged every one of you, [b] as a father *doth* his children,
12 [d] That ye would walk worthy of God, [e] who hath called you unto [f] his kingdom and glory.
13 For this cause also thank we God [g] without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* [h] not *as* the word of men, but as it is in truth, the word of God, [i] which effectually worketh also in you that believe.
14 For ye, brethren, became followers of [m] the churches of God which in Judæa are in Christ Jesus: for [n] ye also have suffered like things of your own countrymen, [o] even as they *have* of the Jews:
15 Who both killed the Lord Jesus, and [p] their own prophets, and have [q] persecuted us; and they please not God, and are contrary to all men:
16 [r] Forbidding us to speak to the Gentiles that they might be saved, [s] to fill up their sins alway: for the wrath is come upon them to the uttermost.
17 But we, brethren, being taken from you for a short time [t] in presence, not in heart, endeavoured the more abundantly [u] to see your face with great desire.
18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.
19 For what *is* our hope, or [v] joy, or crown of [w] rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
20 For ye are our glory and joy.

[a] ver. 5.
[b] ver. 7, 17. 1 Cor. 4. 14.
[c] Cp. Acts 17. 15.
[d] ch. 4. 1. Eph. 4. 1.
[e] ch. 5. 24. 2 Thes. 2. 14. 1 Pet. 5. 10 & 2 Pet. 1. 3.
[f] Col. 1. 13.
[g] 2 Cor. 8. 23.
[h] Rom. 16. 25.
[i] ch. 1. 3.
[k] Gal. 4. 14. Acts 9. 16 & 14. 22.
[l] 2 Cor. 4. 9. 1 Pet. 4. 12.
[m] 1 Cor. 11. 16. Gal. 1. 22.
[n] ch. 2. 14.
[o] ch. 3. 4. Acts 17. 5. 2 Thes. 1. 4.
[p] Heb. 10. 32.
[q] Phil. 2. 16. Cp. Gal. 2. 2.
[r] Mat. 5. 12 & 21. 35. Acts 7. 52.
[s] Or, *chased us out.* Luke 11. 49.
[t] 1 Cor. 11. 2.
[u] Acts 13. 45 & 14. 4 & 17. 5 & 18. 12 & 19. 33 & 22. 21.
[v] Phil. 1. 8.
[w] Gen. 15. 16. Mat. 23. 32.
[x] 1 Cor. 5. 3. Col. 2. 5.
[y] Phil. 4. 1.
[z] ch. 3. 10.
[a] ch. 1. 2.
[b] ch. 2. 9. Acts 20. 7. 2 Tim. 1. 3.
[c] ch. 2. 17.
[d] Phil. 4. 1.
[e] Or, *Even the glorying!* Rather
[f] 2 Thes. 1. 4. ch. 3. 13 & 4. 15 & 5. 23. Mat. 24. 3 & 27. 37. 39. 1 Cor. 15. 23. 2 Thes. 2. 1. James 5. 7. 1 John 2. 28. 2 Pet. 1. 16 & 3. 4, 12, 14.
[g] Or, *guide.* Luke 1. 79.
[h] ch. 4. 1, 10.

CHAPTER 3.

1 Paul testifieth his great love to the Thessalonians, by sending Timothy unto them to strengthen and comfort them: 10 by praying for them, &c.

WHEREFORE [a] when we could no longer forbear, we thought it good to be left at Athens alone;
2 And sent Timotheus, our brother, and minister of God, and our [b] fellowlabourer in the gospel of Christ, [h] to establish you, and to comfort you concerning your faith:
3 That no man should be moved by these afflictions: for yourselves know that [c] we are appointed thereunto.
4 For verily, when we were with you, we told you before that we should suffer tribulation; even as [n] it came to pass, and ye know.
5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and [q] our labour be in vain.
6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and [r] that ye have good remembrance of us always, [s] desiring greatly to see us, as we also *to see* you:
7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:
8 For now we live, if ye [t] stand fast in the Lord.
9 For [u] what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;
10 [v] Night and day praying exceedingly [d] that we might see your face, and might perfect that which is lacking in your faith?
11 Now God himself and our Father, and our Lord Jesus Christ, [c] direct our way unto you.
12 And the Lord [f] make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:
13 To the end he may stablish your hearts unblameable in holi-

[a] 1 Thes. 2. 17.
[b] Rom. 16. 21. 2 Cor. 8. 23. Phil. 2. 25. Col. 4. 7. Philem. 1.
[c] Cp. Acts 17. 15.
[d] 2 Thes. 1. 11.
[e] Rom. 15. 32. 1 Cor. 16. 7. Heb. 6. 3. James 4. 15.
[f] ch. 4. 10. 2 Thes. 1. 3.
[g] Rom. 1. 10. Eph. 1. 16. Phil. 1. 4. Col. 1. 3. Philem. 4.
[h] Rom. 1. 11. 2 Tim. 1. 4. 1 Pet. 5. 10.
[i] Rom. 15. 5. 2 Cor. 13. 11. Phil. 2. 2. & 4. 2. 1 Pet. 3. 8.
[k] Rom. 16. 20. Heb. 13. 20.
[l] Or, *make straight.* Luke 1. 79. 2 Thes. 3. 5.
[m] Mat. 25. 31. Jude 14.
[n] Or, *saints.* Deut. 33. 2. Dan. 7. 10. Zech. 14. 5. Mat. 16. 27. & 25. 31. Mark 8. 38. Luke 9. 26. 2 Thes. 1. 7. Jude 14.

[a] Or, *could forbear no longer.*
[b] Or, *minister.*
[c] Or, *we were appointed.*
[d] Or, *more and more.*
[e] Or, *make straight.*
[f] Or, *multiply.*

Paul may have [illegible] without avail to have the ban lifted. It was about 5 year before he again visited Thessalonica.
31 Expressing the reason why he would like to visit them again.
32 "A man is tried by his praise." Cp Prov. 27:21. The things wherein a man glories are an index to his character.
33 Again, in the midst of persecution and disappointment he draws attention to the glorious hope.

CHAPTER 3

LOOKING BACK: PAUL'S LOVING AFTER-CARE Cp Acts 15:36
A LABOR OF LOVE - SENDING TIMOTHY. VV 1-8.

1 Paul had sent for Timothy & Silas to join him at Athens Acts 17:15. Timothy had arrived but apparently Silas did not meet up with him until he came to Corinth Acts 18:5
Conscious of the strain under which the Ecclesia lived he was anxious to give it every support and strength he could.
2 Note how Apollos makes Timothy almost on equal to authenticate his work among them.
4 The Word was the means used Acts 15:32. 1 Thes. 1:12.
5 Acts 14:22. 2 Tim 3:12. Purpose Phil 3:10. Heb 4:15. To be reversed. 2 Thes. 1:6.
6 He had carefully warned the Ecclesia that the Truth demands Sacrifice. Rom. 12:1-2 and involves tribulation - God tests His servants.
7 Timothy was to strengthen them and report back.
8 The point tense implies a successful assault - "succeeds in tempting you" - Vine. It was extreme anxiety on this point that led him to say he could "no longer bear." — so bitter was the persecution.
9 Their faith was expressing itself through love Cp Gal. 5:6. Col. 1:4.
10 The Apostle & the Ecclesia were completely knit together in love.
11 "For to know you are holding fast to the Master is new life to us." — 20th Cent. Thus relied in mind he turns with tears and thanksgiving to God.

A PRAYER OF - PRAYER 9-11

12 None would be adequate Ch 2:8 The relief and joy at the knowledge that they remained steadfast despite persecution, and his labor & travail was not in vain, knew no bounds.
13 Katartizō = to repair, restore, set in order, right ordering. Rend "framed" Heb 11:3. "fitted" Rom 9:22. Cp. Heb 13:21. Paul had been driven from Thessalonica before his work was complete. The question he answers in Ch 4:10 indicates there was further work to be done.

THE PATIENCE OF HOPE 11-13.

14 RV = May our God and Father himself.
15 God operates through the Son. 1 Pet. 1:2.
16 De = "but" - i.e whatever happens, whether

ness before God, even our Father, at the coming of our Lord Jesus Christ [a] with all his saints.

CHAPTER 4.

1 He exhorteth to godliness, 9 to love one another, 11 to sorrow moderately for the dead. 15 Of the resurrection, and second coming of Christ.

FURTHERMORE then we [1] beseech you, brethren, and [2] exhort *you* by the Lord Jesus, that [c] as ye have received of us how ye ought to walk and [d] to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is [e] the will of God, *even* your [f] sanctification, [g] that ye should abstain from fornication:

4 That every one of you should know how to possess [h] his vessel in sanctification and honour;

5 Not in [i] the lust of concupiscence, even [k] as the Gentiles [l] which know not God:

6 That no *man* go beyond and defraud [m] his brother [n] in *any* matter [o] because that the Lord [p] is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto [q] uncleanness, but [r] unto holiness.

8 He therefore that [s] despiseth, despiseth not man, [t] but God, [u] who hath also given unto us his holy Spirit.

9 But as touching [v] brotherly love [w] ye need not that I write unto you: for ye yourselves are taught of God [x] to love one another.

10 And indeed [y] ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study [z] to be quiet, and [a] to do your own business, and [b] to work with your own hands, as we commanded you;

12 That ye may walk honestly toward [c] them that are without, and *that* ye may have lack [d] of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, [e] that ye sorrow not, even as others [f] which have no hope.

14 For if we believe that Jesus died and rose again, even so [g] them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that [h] we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For [i] the Lord himself shall descend from heaven with a shout, with the voice of [m] the archangel, and with [n] the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them [o] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore [p] comfort one another with these words.

CHAPTER 5.

1 Of Christ's coming to judgment. 6 Divers exhortations and precepts.

BUT of [q] the times and the seasons, brethren, [r] ye have no need that I write unto you.

2 For yourselves know perfectly that [s] the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then [t] sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, [u] are not in darkness, that that day should overtake you as a thief.

5 Ye are all [v] the children of light, and the children of the

[a] Cp. ch. 4. 14. Zech. 14. 5. Jude 14.
[b] Mark 4. 11.
[c] Or, of no man.
[d] Or, request.
[e] Eph. 2. 12.
[f] Or, beseech. ver. 10. ch. 5. 14. Rom. 12. 1. Philem. 10.
[g] 1 Pet. 2. 11.
[h] 1 Cor. 11. 2. Phil. 4. 9. Col. 2. 6.
[i] Rom. 8. 8. 1 Cor. 7. 32. Cp. ch. 2. 15.
[k] 1 Cor. 15. 18. Cp. ch. 3. 13. yet, 27. 1 Cor. 15. 51.
[l] ch. 5. 18. Rom. 12. 2. Col. 4. 12. 1 Pet. 2. 15.
[m] ver. 4, 7. Rom. 6. 19.
[n] 1 Cor. 6. 18. Eph. 5. 3.
[o] Mat. 16. 27.
[p] Jude 9.
[q] 2 Cor. 4. 7. 1 Pet. 3. 7.
[r] 1 Cor. 15. 52.
[s] Col. 3. 5.
[t] Eph. 4. 17.
[u] Ps. 79. 6. 2 Thes. 1. 8.
[v] Acts 1. 9. Rev. 11. 12.
[w] Or, oppress, or, overreach.
[x] Or, in the matter.
[y] 2 Cor. 7. 11.
[z] 2 Thes. 1. 8.
[a] Or, exhort.
[b] ch. 2. 3. Gal. 5. 19.
[c] Lev. 11. 44. 1 Pet. 1. 14.
[d] Or, rejecteth. Mark 7. 9.
[e] Acts 1. 7.
[f] 1 John 3. 24 & 4. 13.
[g] ch. 4. 9.
[h] Heb. 13. 1.
[i] ch. 5. 1.
[k] Luke 17. 24.
[l] John 13. 34.
[m] Ps. 35. 8. Luke 21. 34.
[n] ch. 1. 3.
[o] Rom. 13. 12.
[p] Prov. 17. 14.
[q] 2 Thes. 3. 12.
[r] 2 Thes. 3. 11.
[s] 1 Pet. 4. 15.
[t] Luke 16. 8.
[u] ch. 2. 9. Eph. 4. 28.

day: we are not of the night, nor of darkness.

6 Therefore let us not [c]sleep, as *do* others; but let us [d]watch and [f]be sober.

7 For they that sleep sleep in the night; and they that be drunken [h]are drunken in the night.

8 But let us, who are of the day, be sober, [i]putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us [p]to wrath, but to obtain salvation by our Lord Jesus Christ,

10 [q]Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore [r]comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, [v]to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And [c]be at peace among yourselves.

14 Now we [t]exhort you, brethren, warn them that are [u]unruly, [d]comfort the feebleminded, [a]support the weak, [b]be patient toward all *men*.

15 [d]See that none render evil for evil unto any *man*; but ever [f]follow that which is good, both among yourselves, and to all *men*.

16 [i]Rejoice evermore.

17 [k]Pray without ceasing.

18 [l]In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 [m]Quench not the Spirit.

20 Despise not prophesyings.

21 [o]Prove all things; hold fast that which is good.

22 [q]Abstain from all appearance of evil.

23 And the very God of peace [s]sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless [w]unto the coming of our Lord Jesus Christ.

24 [x]Faithful *is* he that calleth you, who also will do *it*.

25 [z]Brethren, pray for us.

26 [a]Greet all the brethren with an holy kiss.

27 I [3]charge you by the Lord that [b]this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

[a] Acts 20. 35. Rom. 15. 1.
[b] 1 Cor. 13. 4. Gal. 5. 22.
[c] Mat. 25. 5. Rom. 13. 11.
[d] Lev. 19. 18. Mat. 5. 39.
[e] ver. 10. Mat. 24. 42.
[f] 2 Tim. 4. 5. 1 Pet. 1. 13.
[g] Gal. 6. 10.
[h] John 2. 10.
[i] Rom. 12. 12.
[k] Luke 18. 1.
[l] Eph. 5. 20. Col. 4. 2.
[m] Is. 63. 17. Eph. 6. 14, 16, 17.
[n] Eph. 4. 30. 1 Tim. 4. 14.
[o] Eph. 5. 10. 1 John 4. 1.
[p] ch. 2. 16. Rom. 5. 9 & 9. 22.
[q] ch. 4. 12.
[r] Rom. 14. 9.
[s] ch. 3. 13.
[t] Or, *exhort*. ch. 4. 1.
[u] ch. 4. 18.
[v] ch. 2. 19.
[w] Deut. 7. 9.
[x] 1 Cor. 16, 16, 18.
[z] 2 Thes. 3. 1. Heb. 13. 18.
[a] Rom. 16. 16.
[3] Or, *adjure*. Mark 5. 7. Acts 19. 13.
[b] Col. 4. 16.
[c] Mark 9. 50.
[4] Or, *beseech*.
[5] Or, *disorderly*.
[d] ch. 2. 11.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

1 Paul testifieth to the Thessalonians' faith, love, and patience: 4 and comforteth them against persecution by a consideration of the righteous judgment of God.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 [a]We are bound to [b]thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 [d]So that we ourselves glory in you in [e]the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* [g]a manifest token of the righteous judgment of

[a] To ver. 2, 1 Thes. 1. 1.
[b] 2 Cor. 7. 14 & 9. 2. 1 Thes. 2. 19.
[c] 1 Cor. 11. 16. Cp. 1 Thes. 1. 8.
[d] 2 Thes. 2. 14.
[g] Phil. 1. 28.

ANALYSIS
INTRODUCTION Ch.1:1-5.
CONSOLATION Ch.1:6-12.
INSTRUCTION Ch.2:1-12.
EXHORTATION Ch.2:13-3:15.
They are chosen therefore stand fast. Ch.2:13-17.
They are to pray and work Ch.3:1-5.
The unruly must submit 6-12.
General exhortation in dealing with errorists 13-15.
Benediction and salutation 16-18.

A few months have passed since 1st Epistle
Wrong ideas have circulated regarding Christ's coming and must be corrected.
The unruly, previously warned 1 Thess 5:14 have withstood Apostolic direction Ch.2:15. and must now be dealt with.

5 God who is righteous will compensate their sufferings. 2 Tim. 2:11-12.

CONSOLATION Vv 6-12.
Glorification for Righteous
Vengeance for Evil

6 Anesis = a loosing, a relaxation of strain. Rendered "relief" (RV) 2 Cor 2:13. 7:5 "eased" 2 Cor 8:13.
7 Paul also suffered as he persecuted. Strained
Apocalypsed, First angels, then
These are the saints Luke 20:36 relieved from the strain of their warfare and taking vengeance on the ungodly. Rev 11:18 16:5-7
8 The Cherubim Ezek 1. Dan 7:9-10. Probably quoted from Isa 66:15-16 Ps 79:6
EKdiKesis = "that which precedes out of justice." Rev 19:11
This is the root cause of the world's wickedness and is sometime
liberate Lev 25:10-28. Jer 34:8-17
= they contemptuously set their backs on God's mercy Acts 17:32-33. Acts 28:28. Rom 2:8
Tino - to pay penalty.
Dike: primarily denoting that which is right. In the name of a goddess, the personification of Justice. Thus the righteous punishment pertaining to the age.
Olethros - Ruin. In 1 Cor. 5 used of discipline of erring believer with view to his profit.
Language drawn from Isa. 2:19, 19:21 relating to Day of Yahweh.
Dan 12:10 Rom 8:19, 29. Col 3:21. 1 Thes 3:2. Jude 1
14 RV: Marvelled. Mingled surprise and admiration evoked at the manifestation of love, grace, power and wisdom. Cp. Luke 4:22. Isa 52:15.
Logos forms the basis of future glory John 17:
Rom. 10:17
21 "To which end" - RV.
22 Rom. 11:22.
23 Dynamis - the dynamics of spiritual life. Cp Note 1 Thess 1:5. Cp the moving Power of the Ages in Heb 11
24 Judaic character Exod
Rom 2:9. Pet 2:10 John 17:6
rank Lev 24:11 Phil 2:9. Authority. Cp
John 5:44

THROLO - To cry aloud, clamour to frighten.

See top 281

God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Eph 5:6
6 [b] Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; RV: affliction to them that afflict you
7 And to you who are troubled rest with us, when [c] the Lord Jesus shall be revealed from heaven with [d] his mighty angels,
8 [e] In flaming fire taking vengeance on them [f] that know not God, and that [g] obey not the gospel of our Lord Jesus Christ:
9 [h] Who shall be punished with everlasting [i] destruction from the presence of the Lord, and [k] from the glory of his power;
10 When he shall come [l] to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) [m] in that day.
11 Wherefore also we pray always for you, that our God would [n] count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and [o] the work of faith with power;
12 That the name of our Lord Jesus Christ may [p] be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Vine unsettled. Disagitated.

CHAPTER 2.

1 He willeth them to continue stedfast in the truth, 3 sheweth that there shall be a departure from the faith, 9 and the appearance of antichrist.

NOW we beseech you, brethren, [a] by the coming of our Lord Jesus Christ, and *by* [b] our gathering together unto him,
2 That ye be not soon shaken in mind, or be troubled, neither [c] by spirit, nor [d] by word, nor by letter as from us, as that the day of Christ is at hand.
3 [e] Let no man deceive you by any means: for *that day shall not come*, [f] except there come [g] a falling away first, and [h] that

1 Cor 15. Power Rom 1:16-17. Acts 4:10 Jude 25. By his acknowledgment of us. John 17: 21.

CHAPTER 2.
INSTRUCTION. Vv 1-17
THE DAY IS NOT AT HAND.

1 He here develops his main theme.
2 RV: touching Hupes
3 Cp 1 Thes 5:10; 1 Tim 2:5; 3:16. 2 Cor 5:10; 1 Tim 2:5; 3:16.
4 False expectations could weaken their confidence and destroy their patience.
Pro-sine-clining to have the Spirit 1 John 4:1

[a] Luke 10. 6. John 17. 12.
[b] Rev. 6. 10.
[c] 1 Cor. 8. 5.
[d] Rev. 6. 11.
[e] 1 Thes. 4. 16.
[f] Cp. Mat. 16. 9. Mark 8. 18. Luke 24. 6. Acts 20. 31.
[g] Gr. *the angels of his power.* Is. 66. 15, 16. 2 Thes. 1. 7. Mal. 4. 1. Mat. 25. 41, 46. 1 Cor. 3. 13. Heb. 10. 27 & 12. 29. 2 Pet. 3. 7. Jude 7. Rev. 14. 10 & 19. 20 & 21. 8.
[h] Or, *yielding.*
[i] 1 Thes. 4. 5.
[k] Or, *holdeth.*
[l] Phil. 3. 19. 2 Pet. 3. 7.
[m] Cited from Is. 2. 10, 19, 21. Parousia
[n] 1 ch. 2. 8. Acts 1. 11. 1 Thes. 1. 10. Rev. 1. 7 & 15. 8.
[o] Cp. Dan. 7. 10, 11.
[p] Ps. 89. 7.
[a] Job 4. 9. Is. 11. 4.
[b] 1 Tim. 6. 14. 2 Tim. 1. 10.
[c] 1 Cor. 3. 13.
[d] Cp. John 8. 41. Eph. 2. 2.
[e] Rev. 12. 3.
[f] Or, *vouchsafe.*
[g] 1 Cor. 1. 18.
[h] 1 Thes. 1. 3.
[i] Mat. 24. 5. 1 Tim. 4. 1.
[k] Rom. 1. 25. 2 Tim. 4. 2.
[l] Rom. 2. 8.
[m] Rom. 1. 32.
[n] ch. 1. 3.
[o] ver. 8. 1 Thes. 2. 19.
[p] Eph. 1. 4. 2 Tim. 1. 9.
[q] Mat. 24. 31. Mark 13. 27.
[r] 1 Pet. 1. 2.
[s] 1 John 4. 1.
[t] ver. 15.
[u] 1 Thes. 2. 12.
[v] Mat. 24. 4.
[w] 1 Tim. 4. 1.
[x] 1 Cor. 11. 2.
[y] Dan. 11. 36.

280

man of sin be revealed, the son of perdition; Destruction. Mth 7:13.
4 Who opposeth and exalteth himself above all [a] that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
5 [b] Remember ye not, that, when I was yet with you, I told you these things? 2 Heb. 11:13
6 And now ye know what [c] withholdeth that he might be revealed in his time.
7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
8 And then shall that Wicked be revealed, [d] whom the Lord shall consume [e] with the spirit of his mouth, and shall destroy with [f] the brightness of his coming: Mat. 24:27. Zech 11:17
9 *Even him*, whose coming is [g] after the working of Satan with all power and [h] signs and lying wonders,
10 And with all deceivableness of unrighteousness in [i] them that perish; because [k] they received not the love of the truth, that they might be saved. [l] for RV
11 And for this cause [m] God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who [n] believed not the truth, but [o] had pleasure in unrighteousness. RV: judged Gr. Krino
13 But [p] we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath [q] from the beginning chosen you to salvation [r] through sanctification of the Spirit and belief of the truth: Cp John 17:17 - See opp
14 Whereunto [s] he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
15 Therefore, brethren, stand fast, and hold [t] the traditions which ye have been taught,

EXHORTATION. Vv 13-17

27 See Note top p. 278. The spirit comprises the mind developed by the Truth. Rom. 8:6
28 Thus again emphasising. 1 Thess 5:9. Cp 2 Thess 1:10.
29 Kratéo = "to exert strength upon" to grasp firmly. 1 Cor. 16:13; Eph 6:10-14.
30 Parádosis - lit. a "handing on." There were probably not no written N.T records then. Paul received a revelation from Christ Gal. 1:12 which he "handed on" See also Jude 3.

[a] 1 Thes. 4. 16. 1 Cor. 15. 23. Rev. 1. 7.
[b] Rev. 1. 1.
[c] Dan. 8. 25. Rom. 1. 18.
[d] Is. 11. 4. Rev. 19. 15, 21.
[e] Is. 30. 33. Rev. 1. 16 & 2. 16 & 19. 15, 21.
[f] 1 Thes. 4. 15.
[g] Mat. 24. 4.
[h] 1 Tim. 4. 1.
[i] 1 Cor. 11. 2.
[k] Dan. 11. 36.

6. Logos - By reasoning or interpretations on Scripture. For example, a false understanding of "we which are alive" 1 Thess 4:15
7 A written epistle purporting to represent Apostolic teaching.
8 AD 70 = A day of the Lord Zech 14:1 2 Pet 3:4-7. Heb 1:1 and some confusion might have developed in relation to the future manifestation of the Day. Thus careful discrimination was necessary.
9 RV: "The falling away." Gr. Apostasia
10 Whether pagan, Jewish, or christian - thus diverting all worship to himself Dan. 11:36-39
11 As civil Rome should in the physical holy place Mat. 24:15 so the Papal took over in spiritual Temple. Rev. 11:1 ideal and the adoration of worshippers.
12 The teaching concerning the coming King had led to his expulsion from Thessalonica Acts 17:7. Perhaps he had expounded on such Scriptures as Ps. 2. Dan 8, 11. Isa 24:1. Ezek 38 Zech 14 etc. Note also 1 Tim 4:1
13 RV "Restraineth." Paganism restrained the development of papacy. Cp Rev. 12.
14 Cf. Rom. 16:25. 1 Cor 2:7. Eph. 3:3-9.
15 RV: Lawlessness. Not bound by God's laws. Dan 7:25 2 Chr 33:6
16 e.g. Acts 15:1. 1 Tim 6:20. 1 Jn 4:3
17 RV: Restraineth
18 RV: the Lawless One. Cp Ps. 18:43
19 RV: Breath. Cited from Isa 11:4. metaphorical of the effect of his voice.
20 energeia = energy. The intense activity of the Lawless One. RV: According to the working of Satan." The papacy was a Christianised form of paganism. Scripturally termed Babylon Rev. 17.
21 Semeion - token. symbolism Acts 2:22
22 False claims to the supernatural.
23 Cp Rev. 13:8
24 RV: Sending - present tense. Cp v. 7. Cp Rom. 1:28.
25 RV: A working of error.
26 [illegible] v. 14

THE MAN
The op
wch 1 C
2
1 Co
1
2
3
2 CAU
1
2
3 Com
1
2
3
V. 13.
Objec
It
every thing
to teach
The sh
The
outline
on his
Some
etc. hac
of wor
Date A
Probab
only sat
to Mace
19:1. The
sufficient
Acts 20:31
1 Tim 3:15
Epistle
The Hist
His fa
Women
embrace
on the
second
In all pr
son (1 Tim
2 Tim 3
From
Paul ag
joining
and Ach
Acts 14
When
1:12 Af
With th
went be
alem ar
In the
desert
at this
Heb 13:23
On P
2 Tim 1

THE MANIFEST TOKEN OF RIGHTEOUS JUDGMENT 1:5

The opposition & persecution they experience justified Yahweh's judgment against the world at the coming of the

20-23; Isa. 49:26. Zech. 2:8. Isa. 26:7,11. 2 Thess. 1:4 Rev. 15:4; 16:5-6, 7, 11. 18:20, 24; 19:2. Yahweh will be vindicated in judgment

His anxiety on their behalf had been the subject of prayer 1:11 so that thanks was now an obligation.

2 THESSALONIANS: The Victory of God in Christ for us - Compensation. 1:7. 2:1, 8. 3:5.

1 CONSOLATION: FROM THE FACT OF CHRIST'S COMING Ch. 1.
- 1 Salutation Vv. 1-2.
- 2 Thanksgiving for their faithful walk in spite of tribulation 3-5
- 3 The Compensation of such walk in the future 6-12.

2 CAUTION: INSTRUCTION & EXHORTATION ON THE TIME OF THE COMING Ch. 2
- 1 Instruction regarding the time of his coming Vv. 1-12.
- 2 Exhortation as to how they were to occupy the time 13-17.

3 COMMAND: APOSTOLIC INJUNCTIONS IN VIEW OF CHRIST'S COMING Ch. 3.
- 1 Basis of Command: His Confidence in them Vv. 1-5.
- 2 Nature of Command: Must work as we wait Vv. 6-15
- 3 Final Benediction and Salutation Vv. 16-18

V. 13. Sanctification is Yahweh's action towards: claiming them for Himself
Belief, or conviction represents our response Rom. 10:17.

THE SECRET OF GODLINESS - Luke 12:48

Flesh Gal. 6:7-8. Rom. 3:19, 19, 21

God in Christ by birth Luke 1:35. 2 Cor. 5:19. Spirit Luke 2:40, 52. Isa. 11:1-3. Ps. 50:17. Submission of will Matt. 4:4. 26:39. Luke 22:42. Manifested in Character. 1 Jn. 1:5. Deed Luke 7:16. 9:43. Teaching John 7:16.

Taught by Apostles Acts 2:22. 4:11-12. 10:38, 43.

To be manifested by disciples John 3:3. Rom. 8:17. 1 Cor. 1:30. 2 Cor. 4:6. Gal. 1:16. Phil. 2:5-11. Col. 2:9-10. 1 Pet. 4:11.

As he was born from above so must they; as he was strengthened by Spirit, so must they; as he subordinated flesh, so must they. Cp John 8:23. 3:11, 13. The only way that man could be elevated was to "lift up" flesh as a criminal for all to see and beware John 3:14-15.

There is movement of thought in 1 Tim. 3:16 from the lower to the higher - by which Yahweh will elevate all creation.

Manifested in Flesh - to the higher realm of Spirit then from the witness of "angels" - sent unto nations. ascending up finally to glory. The purpose - 1 Cor. 15:28

1 Timothy shows how God-manifestation is revealed in practical works.

EPISTLE OF PAUL TO TIMOTHY.

Object of the Epistle

It was written from Macedonia Ch. 1:3. and designed to instruct Timothy how to manage the affairs of the Ecclesia in everything pertaining to its organisation, office, preservation of pure doctrine, and right disposition. He was to charge some to teach none but apostolic doctrine and [redacted] to counteract every injurious influence.

The state of the Ephesian Ecclesia

The Ecclesia was in high degree organised when Paul left Timothy in charge of it, and the Epistle is a general outline for its continued conduct. Paul had no doubts as to the coming apostasy Acts 20:29. 1 Tim. 4:1 and so put Timothy on his guard against certain ones, notably ● The Judaisers who were getting a hold in the Ecclesia 1 Tim. 1:4-7 ● Some elders were advocating false doctrine with which they had been affected 1 Tim. 1:3, 20. ● The offices of overseers, deacons etc. had become corrupt and Timothy was instructed concerning these matt - 1 Tim. 3:14. ● The subordinate position of women in the Ecclesia was not recognised sufficiently, thus calling the Apostle's rebuke 1 Tim. 5.

Date And Circumstances of Writing

Probably about A.D. 56. This Epistle is hard to place and several theories have been suggested. In view of Acts 20:25 the only satisfactory explanation seems to have been that during Paul's three years stay at Ephesus Acts 19, he took a journey to Macedonia and back 1 Tim. 3:14. a journey unrecorded by Luke. Luke records but two visits of Paul to Ephesus Acts 18:19; 19:1. The Epistle could not have been written during or after the first stay for the Ecclesia would not have been formed sufficiently, or be large enough to require deacons etc. 1 Tim. 3:8. whilst after staying with the Ephesians three years Acts 20:31 except for a meeting at Miletus, Paul "saw their faces no more" Acts 20:25. This Epistle requires Paul's return to Ephesus 1 Tim. 1:3. At the first stay of Paul at Ephesus Priscilla and Aquilla are left but not Timothy Acts 18:19. During the time the Epistle was written, Timothy had been left as overseer at Ephesus whilst Paul travelled to Macedonia 1 Tim. 1:3.

The History of Timothy

His father was a Greek, his mother a Jewess Acts 16:1. 2 Tim. 1:5). Both Timothy's mother and grandmother were spiritually minded women who taught him the Scriptures at an early age, though the silence concerning his father is suggestive. He did not embrace Judaism though doubtless his mother would have desired this Acts 16:3. so that evidently the home was divided on the matter of religion. Nevertheless the spiritual attributes of his mother bore fruit in Timothy Acts 16:2. Paul on his second journey to Lystra took him as his assistant "circumcising him because of the Jews" Acts 16:3. (Cf. Gal. 2:3. 1 Cor. 9:20) In all probability he had been converted by Paul on his former visit to the city (Acts 14:6) for he describes him as his dear son (1 Tim. 1:2. 2 Tim. 1:2. 1 Cor. 4:17). Timothy had personally witnessed the persecutions to which the Apostle alludes to in 2 Tim. 3:10-12.

From Lystra Timothy travelled with Paul to Macedonia by Troas Acts 16:1-4. He was left behind at Berea Acts 17:14, joined Paul again at Athens Acts 17:15 and was sent thence to Thessalonica 1 Thess. 3:2-6 joining Paul at Corinth Acts 18:5. and was despatched thence into Macedonia and Achaia before Paul took his second journey from Ephesus into those regions Acts 19:22. 1 Cor. 4:17. 16:10

When 2 Corinthians was written, he was with Paul in Macedonia (2 Cor. 1:1) At a later period, when Romans was written at Corinth, Timothy was with the writer (Rom. 16:21). On Paul's return through Macedonia, Timothy went before him into Troas Acts 20:5. Whether he went with him to Jerusalem and Rome, or followed him there is uncertain, but he is mentioned in the Epistles written from Rome during the imprisonment. Thus he did not desert his spiritual father & friend in adversity, but even then remained at his side. (Phil. 1:1. Col. 1:1. Philemon 1), apparently suffering imprisonment Heb. 13:23.

On Paul's 2nd imprisonment, Timothy who had been returned to Ephesus (Cf. 2 Tim. 1:16-18 with 2 Tim. 4:19) was recalled to Rome 2 Tim. 4:21.

The fact that Timothy is joined with Paul in his salutations, and not merely in his final greetings is indicative of the high status with the Apostle & the Ecclesias

ANALYSIS
INTRODUCTION Ch.1:1-5.
CONSOLATION Ch.1:6-12.
INSTRUCTION Ch.2:1-13
EXHO
The

They are to pray and work Ch 3:1-5.
The unruly must submit 6-12.
General exhortation in dealing with errorists 13-15.

A few months have passed since 1st Epistle

Wrong ideas have circulated regarding Christ's coming and must be corrected.

6. Logos - By reasoning or interpretation on Scripture. For example

5 God w
compe
ings. 2:

CONSO

Glorifica

Vengea

6 Anesis
laxatio
cred "rel
13. 7:5 "

7 Paul a
preach
Apocal
these a
20:36.
strain of
taking v
ungodly.
8 The G
1:4-10
from Isa
EKdiK
precec
Rev. 19:
this is
the w
Phil. 4:
liberate
Gal. 3:5.
Tit. 2:
they c
their b
mercy
Tim
duke:
that w
goddess,
Justice
punishmer
the age.
10 Olethre
use
bring beli
profil
11 Langue
Lk. 2:
to Day of
Jn. 12
11:3:
14 RV: M
surprise
evoke
solation
answer an
Cor. 5:
CO
Desire of
21 "To whi
12 Rom.
23 Domin
of spir
1 Thess. 1:
Power of H
24 Suppos
Rank
4

1st TIMOTHY: The Charge: Guard the Deposit Ch.1:18, 6:13,20 RV.
Cp Num. 1:53.

1. INTRODUCTION Ch.1.
   1. Salutation Vv.1-2.
   2. The Need for Timothy to Go To Ephesus Vv.3-17.
   3. The Charge Introduced Vv.18-20.
2. ECCLESIAL CONDUCT Chps 2,3.
   1. The Brethren To Provide An Example In Prayerful Living Vv.1-8
   2. The Sisters To Provide An Example Of Modest Subjection Vv.9-15.
   3. The Qualifications + Conduct of Overseers Ch.3:1-7.
   4. The Qualifications + Conduct of Deacons. Ch.3:8-14.
   5. What the Ecclesia Must Aim to Be Ch.3:15-16.
3. ECCLESIAL PROBLEMS Ch.4.
   1. The Inevitability of False Doctrine Vv.1-11.
   2. The Possibility of a false Example Vv.12-16.
4. ECCLESIAL ADMINISTRATION Ch.5, 6:1-19.
   1. Attitude Towards: Older + Younger Vv.1-2
   2. Relief etc. of Widows Vv.3-16.
   3. Attitude Towards Elders Vv.17-20.
   4. The Need for Care + Impartiality in Judgment Vv.21-25
   5. The Attitude Servants Should Adopt Ch.6:1-2.
   6. The Attitude To Be Adopted Towards The Perverse Vv.3-5.
   7. The [illegible] Virtue of Contentment Vv.6-10.
   8. A Practical Manifestation of Verbal Witness Vv.11-12.
   9. The Solemn Charge Committed To Timothy Vv.13-16.
   10. The Charge To Be Committed To Others. Vv.17-19.
   11. Summary of the Apostle's Appeal. Vv.20-21.

The Dignity of Sisters In Paul's Teaching. Cp Ch.2:9-15

He mentions with favor the following to many of whom he sends greetings: Phoebe, Priscа, Mary, Tryphena and Tryphosa, Persis, Julia, the sister of Nereus, Apphia, Lois and Eunice Rom.16, 1Cor.1:11, 16:19, 2Tim.1, Philemon.

He employs sisters in the service of the Gospel Rom.16:1-2, 2Cor.11:8-9, particularly the elder widows 1 Tim.5:9-10 deacons' assistants 1 Tim 3:11 sisters who are able to support others 1 Tim 5:16. (Cp the example of Lydia Acts 16:14,15,40. Dorcas Acts 9:36. Mary Acts 12:2. the daughters of Philip Acts 21:8, 9.

He teaches that sisters can be elevated to independent status in Christ Gal.3:28.

He recommends marriage, even for widows, and he praises the joys of wifehood and motherhood 1 Cor. 7:39 1 Tim 5:14 cp 1 Tim 2:15 4:3. There are circumstances, however, in which Paul considers it better "not to marry" 1 Cor. 7:26-27.
See also 1 Cor. 7:1,8. 1 Cor 7:4. 1 Cor. 11:7, 11 Eph. 5:25-31.

Paul's practical advice in regard to those sisters striving to aid the Ecclesia and there brethren is: "Help those Women" Phil. 4:2.

The Ecclesia as the Pillar and Ground of the Truth, Ch 3:15

It supports the Truth by ● Hearing it Mk 2:2 ● Heeding it Mk 7:24 ● Handling it rightly 2 Tim 2:15. ● Holding it in the heart Ps 119:11 ● Holding it forth Phil 2:16.

Digesting it Rev 10:9. ● Defending it Phil 1:16 ● Disseminating it Rom 16:16
Demonstrating it Col 4:5-6

"God was manifest..." Ch 3:16. This reading has been vigorously rejected (for only place where the ms has been examined by a microscope to determine true meaning. Gr. mss were originally written in capitals with no breaks between + the small cursive Greek letters now used were not then commonly employed - until 9th or 10th centuries. Words were also often abridged thus ΘΣ for Θεος - God, ΟΣ for Θεος - God. the words thus treated were indicated by a line above them. Here, if the line above the [illegible] word and in the Θ were obliterated for any cause, it would read ΟΣ - who. The line does appear over the word, but is admitted by a later hand though possible by eye, who found that the original was nearly obliterated. The Vulgate + Syriac "who" or "which." Thus some interpret, "Christ was manifest in flesh."
(See Over

THE CHARGE. or COMMANDMENT (RV has "charge" in each case)

- That some might teach no other doctrine 1:3
- Manifest love out of a pure heart + a good conscience 1:5
- Might War a good warfare 1:18
- Command and teach 4:11
- That Sisters might be blameless 5:7.
- Manifest impartiality in judgement 5:21
- Faithfully + Unswervingly fulfil his Task 6:13-14
- Warn the wealthy against dependence on riches 6:17

● See note below on "Parangelia"
● See Moses charge to Joshua Num 27:18-23.

THE DEPOSIT See bottom p.281.

"O Timothy guard the deposit" (6:20 RVmg).
The "deposit" was "the Gospel" that was "committed" to Paul's "trust" Ch.1:11 and which he kept intact 2 Tim 4:7. Thus:

1. It is entrusted to Paul 1 Tim.1:11
2. It is "deposited" by Paul in a special charge to Timothy. 1 Tim 1:18.
3. Timothy must exercise the greatest care in guarding that deposited with him 1 Tim.6:20.
4. Paul has confidence in the trust he has reposed in Timothy. 2 Tim.1:12.
5. Timothy is to "deposit" the precious Gospel to other faithful trustees who are "able to teach others also" 2 Tim 2:2

THE NEED TO GUARD IT

- The Faith was being challenged
  - Some had made shipwreck of the faith 1 Tim 1:19
  - The Spirit spake of further apostasy 1 Tim. 4:1.
  - Some denied the faith by neglect of their own 1 Tim 5:8
  - Some did so by an unseemly striving for material things 1 Tim 6:10
  - Some did so through embracing Gentile philosophy - science falsely so called 6:21.
- What was needed to counter the challenge.
  - Holding the mystery of the faith in a pure conscience 1 Tim 3:9
  - A good Standing + great boldness in the faith 1 Tim 3:13
  - A good minister nourished in the words of the faith 4:6.
  - Skilful fighting in the cause of the faith 6:12.
  - Sound teachers. 1 Tim 3:2. 5:17.

THE DEPOSIT IS RELATED TO DOCTRINE

- Sound Doctrine to be Encouraged.
  - Charge that they teach no other doctrine 1:3.
  - Law is for that contrary to sound doctrine 1:9-10
  - Give attendance to doctrine 4:13.
  - Take heed to doctrine 4:16.
  - Give honor to those who labor in doctrine 5:17.
  - His doctrine be not Blasphemed 6:1.
  - Nourished in good doctrine 4:6.

According to Godliness 6:3.

- False Doctrine to be Avoided.
  - Contrary to sound doctrine 1:10.
  - Doctrine of demons. 4:1
  - Vain talking, teachers of the Law 1:7.
  - Teach otherwise (Heterodox doctrine) consent not to wholesome words 6:3.
  - Turn aside unto fables. 1:4, 4:7.

THE OBJECTIVE OF THE DEPOSIT: THE GODLINESS. The definite article is used when intended

- A peaceable life in all Godliness 2:2.
- Great is the mystery of (the) Godliness 3:16.
- Exercise thyself unto Godliness 4:7
- (the) Godliness is profitable for all things 4:8
- The doctrine which is according to Godliness 6:3
- Supposing that gain is among (the) Godliness 6:5
- (the) Godliness with contentment is great gain 6:6
- Follow after Godliness 6:11

● The Danger: "A form of Godliness but denying the power thereof" 2 Tim 3:5. 2 Tim 2:16

The three great principles that stressed: ● Faith ● Doctrine ● Godliness are expressive of a ● Conviction based on ● Sound Teaching manifested in ● True Worship in a way of life.

PARANGELIA: A proclamation or command "is strictly used of commands received of a ● superior and transmitted to others. Rend. "charge" Ch 1:3,18, 5:7, 6:13,17. "Commandment" 1:5. "Command" 4:11. "Charge" in 5:21 is a different word. (Note in 1:5,18 the word is the noun-parangelia, otherwise the verb, parangellō).

The idle and the disorderly censured.

whether [a] by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER 3.

1 He craveth their prayers, 5 maketh request to God in their behalf, 6 giveth them divers precepts.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER 1.

1 Of Paul's former charge to Timothy. 5 The right use and end of the law. 11 Saint Paul's calling to be an apostle. 20 Of Hymenæus and Alexander.

PAUL, an apostle of Jesus Christ by the command-

---

[a] ver. 2.
[b] 1 Thess. 4. 11. Acts 20. 34. 2 Thes. 2. 9.
[c] 2 Pet. 1. 3.
[d] Mat. 20. 10. 1 Thes. 2. 6.
[e] Col. 2. 2.
[f] ch. 3. 3. Rom. 16. 25. 2 Thes. 3. 13.
[g] 1 Thes. 5. 25.
[2] Gr. *may run.*
[3] Gr. *absurd.* Luke 23. 41.
[h] 1 Thes. 4. 11. 1 Tim. 2. 11.
[i] Rom. 10. 16. 1 John 2. 29.
[4] Or, *faint not.* Luke 18. 1.
[k] Gal. 6. 9.
[l] Deut. 7. 9.
[m] John 17. 15.
[5] Or, *signify that man by an epistle.*
[n] ver. 6. 1 Cor. 5. 11.
[o] Lev. 19. 17.
[p] 2 Chr. 29. 18. 1 Thes. 3. 11.
[q] 2 Thes. 5. 12, 14. Cp. Tit. 3. 10.
[6] Or, *the patience of Christ.*
[r] 2 Thes. 3. 16. Rom. 15. 33.
[s] ver. 14. Rom. 16. 27. Cp. 1 Tim. 6. 5.
[t] 1 Cor. 16. 21.
[u] 2 Cor. 8. 20.
[x] 2 Cor. 5. 11.
[y] ver. 7, 11. 1 Thes. 5. 14.
[z] ch. 2. 15.
[a] Rom. 16. 20, 24.
[b] ver. 9. 2 Thes. 1. 6.
[c] 2 Thes. 1. 5.

---

[a] Luke 2. 47. 2 Tim. 1. 9. Col. 1. 27.
[b] Acts 16. 2. 1 Cor. 4. 17.
[c] Rom. 1. 7.
[d] Rom. 16. 26.

---

ment of [a] God our Saviour, and Lord Jesus Christ, [b] which is our hope;

2 Unto [c] Timothy, [d] my own son [e] in the faith: [f] Grace, mercy, [g] and peace, [g] from God [h] our

Ch 1:11. "Committed to my trust" = pisteuō – Have faith or Confidence in
Ch 1:18. "Commit" – paratithemi – To deposit as a trust or for protection
Ch 6:20 "Committed to thy trust" – para Katathēkē – A deposit as a trust put down alongside one.
2 Tim 2:2. "Commit" – paratithemi
2 Tim 1:12. "Committed" – parathēkē – a deposit as a trust or for protection
2 Tim 1:14. "Committed unto thee" – para Katathēkē

Of Paul's call to the apostleship.

Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, [a] when I went into Macedonia, that thou mightest charge some that they [c] teach no other doctrine,

4 Neither give heed to fables and endless [e] genealogies, which minister [f] questions, rather than godly edifying which is in faith: so *do.*

5 Now [g] the end of the commandment is charity [h] out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some [i] having swerved have turned aside unto [k] vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that [o] the law *is* good, if a man use it lawfully;

9 Knowing this, that [p] the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for [s] unholy and [t] profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile [u] themselves with mankind, for [w] menstealers, for liars, for [x] perjured persons, and if there be any other thing that is contrary to [z] sound doctrine;

11 According to the glorious gospel of the blessed God, [a] which was committed to my trust.

12 And I thank Christ Jesus our Lord, [b] who hath enabled me, for that he counted me faithful, [c] putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because [d] I did *it* ignorantly in unbelief.

14 [e] And the grace of our Lord was exceeding abundant [f] with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that [b] Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause [d] I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto [i] the King eternal, [k] immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the [m] prophecies which went before on thee, that thou by them mightest [n] war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus and [q] Alexander; whom I have [r] delivered unto Satan, that they may learn not to blaspheme.

CHAPTER 2.

1 He exhorteth to pray and give thanks for all men. 9 How women should be attired. 15 They shall be saved in travail, if they continue in faith.

I [s] EXHORT therefore, that, first of all, [v] supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in [t] authority; that we may lead a quiet [b] and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For [d] *there is* one God, and one [f] mediator between God and men, the man Christ Jesus;

6 [h] Who gave himself a ransom for all, [o] to be testified in due time.

[a] Cp. Phil. 2. 24.
[b] Mat. 9. 13. Rom. 5. 8. 1 John 3. 5.
[c] ch. 6. 3. Cp. Gal. 1. 6, 7.
[d] ver. 13.
[e] Tit. 3. 9.
[f] ch. 6. 4.
[g] Rom. 13. 10. Cp. Mat. 22. 40.
[h] 2 Tim. 2. 22. 1 Pet. 1. 22.
[i] Gen. 6. 10. Ps. 10. 16.
[k] Rom. 1. 23.
[l] Or, *not giving heed.* ch. 6. 21. 2 Tim. 2. 18.
[m] Tit. 1. 10. Cp. ch. 6. 5. Rev.
[n] ch. 4. 14. Cp. 6 Rev.
[o] 2 Tim. 1. 6. [p] ch. 6. 12. 1 Cor. 9. 7. 2 Cor. 10. 4.
[p] Rom. 7. 16.
[q] Cp. Gal. 3. 19. & 5. 23.
[r] Acts 19. 33. 2 Tim. 4. 14.
[s] 1 Cor. 5. 5.
[t] 2 Tim. 3. 2.
[u] Heb. 12. 16.
[w] Ex. 21. 16. Co. Rev. 18. 13.
[x] Or, *desire.* 1 Cor. 16. 12. 2 Cor. 8. 6 & 12. 18.
[z] Cp. Mat. 5. 33.
[y] Eph. 6. 18. Cp. James 5. 16.
[a] ch. 4. 13 & 6. 3. 2 Tim. 1. 13 & 4. 3. Tit. 1. 9. 13 & 2. 1, 2, 8.
[b] Gal. 2. 7. Tit. 1. 3. Cp. ch. 2. 7.
[c] Or, *eminent place.*
[d] Phil. 4. 13.
[e] 2 Cor. 3. 6.
[f] Rom. 3. 30.
[g] Luke 23. 34. John 9. 39. Acts 3. 17. James 4. 17.
[h] Gal. 3. 19. Heb. 8. 6.
[i] Rom. 5. 20.
[k] Mat. 20. 28.
[l] 2 Tim. 1. 12.
[m] Or, *in the testimony.*
[n] Ex. 21. 16. Co.

---

282 THE KJV (Cont. from above). their own brilliance in exposition – an exposition that was mere jangling. The Law was treated on them because they considered themselves to be prophecies! They did not view it as a bridle or conviction & sin-revealing mirror Cp Rom. 3:20. Gal. 3:24. or a light revealing guide Ps 119:105 19:7. Cp Rom. 7:22 revealing means of relief from the crushing burden of sin. In their self-glorification, these teachers did not view sin in its true light, nor appreciate the real measure of its deformity and wickedness

with in order to converse. Seeking the presence and hearing of God – here on behalf of others.

5 Thanksgiving – acknowledging that God rules, and returning to Him His due 1 Thess 5:18. Gr. Eremos; RV: Tranquil – A tranquillity arising from without

---

WRONG DOCTRINE LEADS TO WRONG THINKING HENCE TO WRONG ACTION Cp V. 3

With realism there would-be law-doctors mouthed their high-falutin platitudes their ponderous phrases. But it was all complete bombast, mere rant and cant. They indulged in disputation upon words and themes with confidence – yet they failed to understand the true significance and application of the very subjects upon which they presumed to discourse with such cock-sureness Vv 6, 7. Tit. 3:8.

"THE LAW IS NOT MADE FOR A RIGHTEOUS MAN V. 9. They were using the Law therefore the Scriptures only as a basis for their ingenious expositions on curious items such as genealogies & ceremonials V. 4. therefore they treated it as though they were completely righteous, untouched by sin. But the Law was not designed for that purpose Cp Rom. 7:13. & therefore they did not receive the true message of the Law. They did not see themselves as sinners; they did not feel "crushed" by the impact of its commands as did Paul Rom. 7:24. 1 Tim. 1:13-14. They were more intent upon using it to demonstrate

CH. 1:16 with Ch... sincere... emphas... THE KI...

Ancient ... Sanhedrin, Gr... fed scrupulo... of Mord. 1 Tim... Gongosin – Fu... knowledge – ... intellectual, but ... united wife achiev... 11 Thus "all men... all races must ... son through the ... of Israel. Rom... 11 Antiochus ... can signify ... Josephus to ... governed by th... "er" "on behalf ... indicating ... rate to the ... Note p. 66. 12 That "all"... Jews were to ... See Testimony ... things) to be ... seduce some. 13 Paul's status ... only been ... in Ephesus ... Gal 1:13, 2. 14 Kerux – He ... official ... as a superior ... public announ... in the public ... was such 2 Pet ... other occur... 16 Men should ... lead both ... privately. 16 That mi... tenery be... works. – or, ... in true repen... 17 Orge – ... ion Gen ... 6:14-15. 5-13. 18 Dialogue ... Disputing ... himself. Ch... thought ag... Disputings ... er should ... sober shake ... it is heated ... or excited by ... Antichrist dep... 2 SISTERS ... EXAMPLE ... SUBJECT... 19 He is obedient ... with, pub... 20 Diag. ... Moses 1 Kin... 21 Prog. Mo... reserve. 22 Sophrosu... of mind... "the compl... ment must ... wants. 24 Prog. "wi... jeweled – sh... broids ... scattered. Sub... consequent for... flamboyant cl... 25 Then sobe... – ... 26 Has her no... of activity ... not continu... 1 Eve was ... of Adam. G... like the ... jury 1 Cor. 11:7 ... statement ... It is not ... lead – a wi... for him to be ... be receptive ... or very, being ... son – and to ... to deny, decline ... natural favors ... 3 Exposition ... form. = ... posited ... Gr. Chrae... don because ... 5 Then sobe... – ... 26 Has her no... of activity ... not continu... 1 Eve was ... of Adam. G... like the ... jury 1 Cor. 11:7 ... statement ... It is not ... lead – a wi... for him to be ... be receptive ... or very, being ... son – and to ... to deny, decline ... natural favors ... 3 Exposition ... form. = ... posited ... Gr. Chrae... don because ... fell into ...

1 Whilst T. was Paul's spiritual child he could become Yahweh's son. Paul's authority & status as such was subservient to that of God's.

2 THE NEED FOR TIMOTHY TO REMAIN AT EPHESUS Vv 3-17

12 Diag. "Entreated" – their was an urgency in the need. See use of this word in this connection throughout Vv 6, 19. 5:15. 6:20, 21. They evidently represented any influential group, the leaders of which are named Ch 1:20

14 "Not to teach heterodox doctrine" – a divergent doctrine.

15 Related to Judaism V 7 – Paul's the childish Rabbinic myths by which they sought to guide men. They refused the fruitful genealogies & narrative which is typical of Jewish history and upon which is built typology & shadows without end. An hysteric connection is taken & upon substantial on a blanket of respect & myth until the narrative is lost in a detailed exposition on a false premise that destroys every item of truth has a dangerous blend of truth and error.

Best Greek has "stewardship" – the administration & distribution of Gospel truth unto the edification of Ecclesias. Lit. "An administration of God that in faith (See Diag.) en – in the sphere of See Note Eph 1:10. Cp 1 Cor 4:1 Tit.

The purpose of the charge into a discipline love rather than speculative learning Cp Gal. 5:6. Note the emphasis on love 1 Tim. 1:14

Cp Index.

The heart is the mainspring of words, actions & feeling Rom 10:10. Out of it are the issues of life Prov 4:23. The purpose of the Gospel is to purify it unto love 1 Pet 1:22.

A pure heart will describe a conscience that does not condemn. And this will lead to manifestation of faith which is not mere lip acting.

Astocheō – To miss the mark. Lord. erred 6:21. 2 Tim. 2:18 Cp.

They have wandered away to futile, empty talk, a devious path that leads to the fog of careless distinctions & theological hairsplitting & novelties.

Lifted by pride to attain a status completely beyond them.

See note above.

Anomos – without law. Not only ignorant of law, but whether knowing it or not, live as if there were no law.

Anupotaktos – Not subject to rule (Vine). Insubordinate, RV: unruly Heb. "Not put under" Heb 2. The principles set forth are those enumerated in 10 Commandments

Sebesi – The true & great. Those who do not worship or honor God

Asebeis – Those who miss the mark.

Those guilty of impiety to either God or man.

Bebēlos – permitted to be trodden, accessible (Green being, to go, whence bēlon, a threshold) – hence, those who do not perceive the sacredness of God & things Heb 12:16 & ruth in whose religious fear is found. Used also of things Unholy 1 Tim 4:7 6:20. 2 Tim 2:16

Kidnappers who sold their victims into slavery.

Diag. Perjurers, or false swearers.

[illegible]. Not merely those who utter untruths but also those whose actions & attitudes are out of harmony with truth Tit.

Hugiainō (from whence hygeine): healthy, because it promotes spiritual health Cp 2 Tim. 4:3. Tit. 1:9. 2:1. Titus Tit. 1:13. Finally 1 Tim. 6:3. 2 Tim. 1:13.

34 The teaching of the Law is in harmony with the Gospel the former reveals the need of a Redeemer Gal 3:24. the latter emphasises the need to observe the spirit of the Law in action 1 Cor. 9:21. Rom. 2:29. 7:6. 2 Cor. 3:6.

35 Makarios, happy – used of mortals for that happiness that comes from unity with God Mt 5. Of God because separated from all the infirmities and limitations of flesh. It is a state of well being & he is complete in himself, of prosperity, and his purpose is irresistible.

Endunamoō (en, in, dunamis) – inwardly strong Phil 4:13. Christ his strength.

Paul's state Rom 1:12. Phil 2:1-6. Paul's ignorance alone saved his sin from being unpardonable Cp Luke

Qualifications of bishops and deacons.

7 [a] Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray [b] every where, lifting up holy hands, without wrath and [c] doubting.

9 In like manner also, that [d] women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in [e] silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For [f] Adam was first formed, then Eve.

14 And Adam was not deceived, but [g] the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

[a] Phil. 1. 17. [a] Tim. 1. 11. [2] Or, *newly come to the faith.* [b] Mal. 1. 11. [c] Cp. James 1. 6. [d] ch. 6. 9. [a] Tim. 2. 26. [e] 1 Pet. 3. 3. [f] ver. 11. Phil. 4. 8. Tit. 2. 2. [3] Or, *plaited.* [g] ch. 1. 19. [h] Cp. 1 Pet. 3. 4. [i] 2 Tim. 1. 3. [k] ch. 5. 22. [l] 2 Thes. 3. 12. [m] 2 Tim. 3. 3. Tit. 2. 3. [n] Gen. 1. 27 & 2. 8. [o] Gen. 3. 6. [p] 2 Cor. 11. 3. [4] Or, *I permit not, ministered.* [q] 2 Tim. 1. 18. [r] Heb. 3. 6. [5] Or, *stay.* [s] To ver. 4. Tit. 2. 6, 8. [t] Acts 20. 28. [6] Or, *modest.* [7] Gr. *manifested.* [u] 1 John 2. 2. [x] John 1. 14. [y] 1 John 4. 2, 3. [z] Mat. 3. 16. John 1. 32. Rom. 1. 4. [a] 1 Pet. 3. 18. [b] 1 John 5. 6. Cp. Jer. 23. 6. [c] 1 Cor. 15. 3. [d] 2 Tim. 2. 24. [e] 1 Cor. 15. 5-8. Cp. Mat. 28. 2. John 20. 12. [f] Gal. 2. 2. [8] Or, *not ready to quarrel and offer wrong, as one in wine.* Tit. 1. 7. [g] Col. 2. 6, 23. [h] 2 Thes. 1. 10. ver. 8. [i] 1 Pet. 5. 2. [k] Acts 1. 2. [l] 1 Pet. 3. 22. [m] Heb. 13. 5. [n] 2 Tim. 3. 1. [o] 2 Pet. 3. 3. [p] 1 John 2. 18. Jude 18. [q] Mat. 7. 15. [r] 2 Pet. 2. 1. [s] 1 John 4. 6. Rev. 16. 13.

CHAPTER 3.

[a] Qualifications of bishops and deacons. 15 Of the church, and the blessed truth taught therein.

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 [q] A [r] bishop then must be blameless, the husband of one wife, vigilant, sober, [s] of good behaviour, given to hospitality, [t] apt to teach;

3 [u] Not given to wine, no striker, [x] not greedy of filthy lucre; but patient, not a brawler, [y] not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)—the family of Another.

6 Not [z] a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and [a] the snare of the devil.

8 Likewise *must* the deacons be [b] grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 [c] Holding the mystery of the faith in [d] a pure conscience.

10 And [e] let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not [3] slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have [f] used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in [g] the house of God, which is the church of the living God, the pillar and [4] ground of the truth.

16 And without controversy great is the mystery of godliness: God was [h] manifest [5] in the flesh, [i] justified in the Spirit, [k] seen of angels, [l] preached unto the Gentiles, [m] believed on in the world, [n] received up into glory.

[a] 2 Tim. 2. 26. [z] Tit. 1. 7. [b] Phil. 4. 8. [c] ch. 1. 19. [d] 2 Tim. 1. 3. [e] Tit. 1. 10. [f] Acts 16. 2. [g] ch. 6. 20. 2 Tim. 1. 14. [4] Or, *stay, or foundation.* [h] Rom. 1. 4. [i] Mat. 3. 16. John 1. 32. [k] Mat. 28. 2. John 20. 12. [l] Rom. 10. 14. [m] Col. 1. 23. [n] Acts 1. 2.

CHAPTER 4.

[a] He foretelleth a departure from the faith, & and giveth divers directions to Timothy.

NOW the Spirit speaketh expressly, that [a] in the latter times some shall depart from the faith, giving heed to [b] se-

[a] 2 Tim. 3. 1. [b] Tit. 1. 14.

THE GREATER PORTION OF SO-CALLED CHRISTENDOM EMBRACES THESE DOCTRINES WHICH PAUL DESCRIBES AS A DEPARTING FROM THE FAITH • OTHERS WORSHIP AT THE SHRINE OF BEAUTY AND PHYSICAL CULTURE • TIMOTHY WAS CALLED UPON TO EXERCISE HIMSELF IN THE ARENA OF FAITH v 7

3 ECCLESIAL PROBLEMS CH 4
1 THE INEVITABILITY OF FALSE DOCTRINE Vs 1-11

Despite the aim set before the Ecclesia Ch 1:18 and the beauty of the message of God manifestation it is set to teach 3:16. Paul foremarks of increasing apostasy
1 Seductive doctrines leading from Truth. 1 Jhn 2:1-2. Rev 16:13.
2 Daemons. A lesser divinity. See Note on Devils in Index & Col. 2:18. The worship of "saints" who are supposed to exercise power.
RV: "Through the pretension of liars whose consciences are seared, who forbid marriage" etc. Their pretended talk is but a cover for their error • wickedness 2 Pet 2:13. Jude 11.
A Kaustēriazō — To burn in with a branding iron (Cp Caustic). RV "branded." Some read Kaustēriazō, to cauterise or mark by branding. Thus their consciences are branded with the effects of their sin. The cauterised part becomes rigid - hard & is dead to sensibility.
3 Diag. "Forbidding marriage." A characteristic of their teaching. See Note overleaf. Cp Heb 13:4. Marriage provides experience in handling the matters of God's family. Eph 5:19-33.
This does not mean that all food we eat is good, but as of God providing.
The undoubtable sign of Apostasy • there's something that leads thereto.
Diakonos - Servant (Diag).
Supply the ellipsis - "as becomes one."
Contrast this nourishment • training with Vs 6. Gr Entrephō (only here) to train up, nurture, in the sense of "to be brought up" "trained from childhood."
Tim 2:15.
These probably relate to such as
Probably scruples concerning eating • drinking • "bodily exercise" - the fussings of old women" of the hard, regarded work demanded of a true
Diag "from" Gr Gumnazō (Gymnastic). To exercise naked (from gumnos - naked). Heb 12:11. Applied to the effect of trial, when received properly. Heb 12:11. This was the many gymnastics in which T. should engage - but contrast the use of word 2 Tim 2:22 - strict training, discipline, incessant effort is required with dedicated effort - eyes on a goal - if success is to be achieved. Cp Deut 32:47 Prov 8:32 Luke 11:28 Acts 20:24 Rom 8:17 Rev 2:7
The third of Paul's 5 proverbs Cp 1:15 RV: "To this end." He has an objective clearly in view.
Among Gentiles.
Among Jews, enduring all hardships.
"Have our hope set on" (RV.)
The Spirit can upon set on the prophets Judg 6:34 1 Chr 12:18 Heb 11:32
See overleaf.

THE POSSIBILITY OF A FALSE EXAMPLE Vs 12-16

A tremendous responsibility rested upon T. to reach up to the mature • example of his high office. Doctrine without precept is of little value.
Kataphroneō: To think down upon, to look down upon. Acts of indiscretion could cause that special additional care • greater authority had to be manifested by him.
Not "for." He was to display Christ. They should follow Christ revealed in him.
Behavior, general department that graces speech. Phil 1:27.
See note on Love in Index. Seeking the welfare of others.
The outward manifestation of the hidden word, revealing complete confidence in God.
The inner thoughts and motives that man cannot judge. Let these be pure and above reproach particularly in relation with the opposite sex Gen 2:25. These are matters of private conduct that will give power to his public ministry.

ducing spirits, and doctrines of devils;
2 Speaking lies in hypocrisy; [a] having their conscience seared with a hot iron;
3 [b] Forbidding to marry, [c] and commanding to abstain from meats, which God hath created to be received [d] with thanksgiving of them which believe and know the truth.
4 For [e] every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
5 For it is sanctified by the word of God and prayer.
6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast [g] attained.
7 But [i] refuse profane and old wives' [k] fables, and exercise thyself *rather* unto [l] godliness.
8 For bodily exercise profiteth [m] little: but godliness is profitable unto all things, [n] having promise of the life that now is, and of that which is to come.
9 [p] This *is* a faithful saying and worthy of all acceptation.
10 For therefore we both labour and suffer reproach, because we [r] trust in the living God, who is the Saviour of all men, specially of those that believe.
11 These things command and teach.
12 [z] Let no man despise thy youth; but be thou an example of the believers, in word, in [z] conversation, in charity, in spirit, in faith, in purity.
13 Till I come, give attendance to reading, to [b] exhortation, to [d] doctrine.
14 [f] Neglect not the gift that is in thee, which was given thee [g] by prophecy, [h] with the laying on of the hands of [i] the presbytery.
15 Meditate upon these things; give thyself wholly to them;

2 Or, *in all things.*
[a] Eph. 4. 19.
[b] Dan. 11. 37. Col. 2. 20.
[c] Construction as 1 Cor. 14. 34.
[d] ver. 4. Deut. 8. 10. Rom. 14. 6.
[e] Gen. 1. 31. Acts 10. 15.
[f] ver. 5, 16.
[g] 2 Tim. 3. 10.
[h] Mat. 15. 4-6. Mark 7. 10-13. Eph. 6. 1, 2.
3 Or, *kindness.*
[i] ch. 5. 11. Acts 25. 11. 2 Tim. 2. 23. Tit. 3. 10.
[k] ch. 1. 4. 2 Tim. 2. 16, 23. Tit. 3. 9.
[l] ch. 2. 10.
[g] Or, *for a little* time. Luke 2. 37.
[m] Ps. 37. 4, 9, 10 & 84. 11 & 85. 12 & 112. 2, 3 & 145. 19. Prov. 19. 23 & 22. 4. Mat. 6. 33. Mark 10. 30. 1 Pet. 3. 9.
[n] 1 Thes. 2. 9.
5 Or, *Timothy delicately.*
[p] ch. 1. 15.
[q] Rev. 3. 1.
[r] ch. 6. 17.
[s] Gal. 6. 10.
6 Or, *kindred.*
[t] Mat. 10. 33. 2 Tim. 3. 5. Tit. 1. 16. 2 Pet. 2. 1. 1 John 2. 22. Rev. 2. 13.
[u] 1 Cor. 6. 6. 2 Cor. 6. 14.
[z] Cp. 1 Cor. 16. 11. Tit. 2. 15.
7 Or, *chosen.*
[v] Luke 2. 36.
[x] Gal. 1. 13.
[a] Acts 6. 3.
[b] Acts 13. 15. 2 Tim. 4. 2.
[d] Acts 16. 15.
[f] ver. 16. 2 Tim. 3. 10.
[g] Judg. 19. 21. Luke 7. 38. John 13. 5.
[h] 2 Tim. 1. 6.
[i] ch. 5. 17.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER 5.

1 Rules to be observed in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health.

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;
2 The elder women as mothers; the younger as sisters, with all purity.
3 Honour widows [t] that are widows indeed.
4 But if any widow have children or nephews, let them learn first [h] to shew [s] piety at home, and to requite their parents: for that is good and acceptable before God.
5 Now she that is a widow indeed, and desolate, trusteth in God, and [u] continueth in supplications and prayers [v] night and day.
6 But she that liveth [s] in pleasure [q] is dead while she liveth.
7 And these things give in charge, that they may be blameless.
8 But if any provide not for his own, and specially for [t] those of his own [c] house, he hath [f] denied the faith, and is worse than [u] an infidel.
9 Let not a widow be [y] taken into the number under threescore years old, [v] having been the wife of one man,
10 [a] Well reported of for good works; if she have brought up children, if she have [c] lodged strangers, if she have [e] washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
11 But the younger widows refuse: for when they have begun

CHAPTER 5
4 ECCLESIAL ADMINISTRATIONS 5-8
1 ATTITUDE TOWARDS OLDER & YOUNGER 1-2
How to correct the faults of members.
1 Epiplēssō - To strike at Diag. Chide. Healthy rebuke. Respect should be shown for age Lev 19:32 Prov 20:29. 16:31 Lam 5:12
Parakaleō, from a verb - "To call aside" though tact necessary, age is to be no cover for sin.
2 RELIEF AND ATTITUDE TOWARDS WIDOWS Vs 3-16.
See note overleaf Cp Jam 1:27.
Diag. Grandchildren.
Eusebeō - Reverence.
EUSEBEIA = worship. Thus a practical manifestation of religion Jam 1:27.
A return. The first lesson to be learnt!!
There has been brought home to her the only real source of comfort & the reality of her hope.
Same word Jam 5:5
Cp Gal 6:2, 10
Not in doctrine, but in practice - the Truth must be revealed in action Tit 1:16. 1 John 4:20
Diag. Unbelievers. They at least recognise the natural law of family love. Cp 1 Tim 5:4
RV: "Let none be enrolled as a widow."
Katalogeō = word for enrolling, enlisting, catalogueing (only here). Apparently listed and helped Acts 6:1. In return for this, their qualifications would be used in Ecclesial services Tit 2:3-4.
Cp Luke (Ch 2:37) - Lived in conjugal fidelity.
Her general character must conform to what is required, and this is subjected to a test on 5 principles which the youthful Timothy had to apply.
Teknotropheō • To rear up children, this presupposes experience in Ecclesial duties for a true mother in Israel
Shown hospitality 1 Tim 3:2 4:9. 1 Tim 5:10
Rendered humble material service to those laboring in the Truth. 1 Sam 25:41. John 13:5.
Epakoloutheō - epi strengthens the force of akoloutheō, a following. To follow close upon (epi - upon). One who seeks out good, and not one who does it grudgingly out of a sense of duty.
They are not widows indeed V. 3.
Do not enlist them on to the roll of true widows to be given support.

and Ecclesial duties. Being young, throbbing with life & natural for a young widow to desire [illegible] after the first grief is over - and Paul would not prevent if it did. For that reason it is best not to enroll them for the work in hand. Paul was very practical & recognised that the Truth is designed for humans!

"Cast off their first love." V12. Conybeare + Howson = "have broken their former promise," and comments: "the phrase

CH 6 Vrs 4 PAUL REVERTS TO HIS ORIGINAL THEME

Doctrines of Demons

Daemons were considered by the Greeks as the departed spirits of the good and the great, who were exalted to the rank of demi-gods, and who, though invisible, were supposed still to exert an important influence in favor of mankind. To these beings, the heathen rendered extraordinary homage. Regarding them as demi-gods, they supposed that they took a deep interest in human affairs. They invoked their aid. They set apart days in honor of them. They offered sacrifices, and performed rites and ceremonies to propitiate their favor. They were regarded as a sort of mediators or intercessors between man and the superior divinities.

These principles are found in the Papal communion, in a way that corresponds to the meaning of the prophecy. There is first, the worship of the Virgin and of the saints, or the extraordinary honors rendered to them. The saints are supposed to have extraordinary power with God, and their aid is implored as intercessors. The Papists do not, indeed, offer the same homage to the saints which they do to God, but they ask their aid; they offer prayer to them. The following extracts from the catechism of Dr. James Butler, expresses the general views of R.C. Q - How do Catholics distinguish between the honor they give to God, and the honor they give to the saints, when they pray to God and the saints? A. Of God alone they beg grace and mercy; and of the saints they only ask the assistance of their prayers. Q Is it lawful to recommend ourselves to the saints, and ask their prayers? A. Yes; as it is lawful and a very pious practise to ask the prayers of our fellow-creatures on earth, and to pray for them."

In the Prayer to be said before Mass, the following occurs: "In union with the holy church and its minister, and invoking the blessed Virgin Mary, Mother of God, and all the angels and saints, we now offer the adorable sacrifice of the Mass," etc.

In the General Confession, it is said: "I confess to Almighty God, to the blessed Mary, ever Virgin, to blessed Micahel the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly.

The Council of Trent declared (Sess.25, Concerning the invocation of the saints): "that it is good and useful to supplicate them, and to fly to their prayers, power, and aid; but that they who deny that the saints are to be invoked or who assert that they do not pray for men, or that their invocation of them is idolatry, hold an impious opinion.

SECONDLY, in the Papal communion the doctrine of exorcism is still held - implying a belief that evil spirits or demons have power over the human frame - a doctrine which comes fairly under the meaning of the phrase here "the doctrine respecting demons." Thus, in Dr. Butler's Catecism: Q. What do you mean by exhorcism? A. The rites and prayers instituted by the church for the casting out devils, or restraining them from hurting persons, disquieting places, or abusing any of God's creatures to our harm. Q. Has Christ given his church any such power over devils? A Yes, he has; see Matt. 10:1; Mk 3:15; Luke 9:1. And that this power was not to die with the apostles, nor to case after the apostolic age we learn from the perpetual practise of the church, and the experience of all ages."

Conscience cauterised — "Such a conscience exists in a mind that will practise delusion without concern; that will carry on a vast system of fraud without wincing; that will incarcerate, scourge, or burn the innocent without compassion; and will practise gross enormities, and indulge in sensual gratifications under the mask of piety" (A. Barnes).

Forbidding marriage — The tenth article of the decree of the council of Trent: "Whosoever will say that the marriage state is to be preferred to a state of virginity, or celibacy, and that it is not better and more blessed to remain in virginity, or celibacy, than to be joined in marriage; let him be accursed."

Abstain from meats — Dr Butler's Catechism: Q. Is it strictly forbidden by the church to eat meat on days of abstinence? A. Yes; and to eat flesh meat on any day on which it is forbidden, without necessity and leave of the Church, is very sinful."

This prophecy was partly fulfilled by Gnosticism which developed in the 2nd Century and which elevated gnosis (knowledge) above pistis (faith). Gnosticism claimed that the good God of the new dispensation could not have created the world, for the world is matter, and matter is the seat of evil. It was Yahweh of the O.T., the Demiurge, who created the world, the human body matter. These are our enemies. They must be conquered. Hence all Gnostics favored "the abuse of the flesh." But this abuse of the flesh can express itself in two diametrically opposite imperatives — "Shun it!!" "Overcome it by indulging it." The first was advocated by Ascetic Gnostics, such as Marcion, Saturninus, and Tatian (See Tertullian "Against Marcion" I. 29; Irenaeus, "Against Heretics" I. 28); the second by Antinomian or Licentious Gnostics, such as the Nicolaitanes. Paul here warns against the former. John (1 John 2:4-6) Peter (2 Pet. 2:10-19) and Christ (Rev. 2:15, 20, 24) warn against the latter.

Gnosticism in this form, however, developed out of Judaism, for one class clung to the letter of the law and the other class repudiated any restraint and claimed the freedom of licence. See Jude. All these forms of error laid the foundations for the Roman Apostasy.

PAUL'S FIVE PARABLES OF GRACE — in his pastoral epistles

1 Tim. 1:15. Christ came into the world to save sinners of which I am foremost.
1 Tim. 3:1 If a man desire the office of an overseer, he desires a good work. (He extends to others the mercy he received).
1 Tim. 4:8-9 Bodily training profiteth little, but godliness is profitable for all things, having promise of the life that now is, and of that which is to come." (Placing the emphasis correctly).
2 Tim. 2:11-13. "If we died with him we shall live with him; if we endure patiently we shall reign with him, if we disown him, he also will disown us."
Tit. 3:4-8. "Having justified us by his favor, we might become heirs according to the hope of life eternal."

GOD THE SAVIOR OF ALL ESPECIALLY OF THOSE THAT BELIEVE 1 Tim. 4:10.

The word "soter" signifies "deliverer" and is so used in O.T. (LXX) for the judges etc. Jud. 2:16. 2 Kings 13:5. Neh. 9:27. Yahweh was the Deliverer of the whole nation of Israel Ps. 106:21 but with most of them He was not well pleased 1 Cor. 10:5 so that he became especially the Deliverer of those that believed. See Isa. 63:8-10.

In the bountiful provisions of nature Yahweh is a Deliverer or Savior of all Ps. 36:6. Psa. 27:22. 145:9, 15-17. both just & unjust Mt. 5:45. Luke 6:35 Acts 17:25, 28 though this is not acknowledged by many Rom. 1:21. On the wrecked ship God "saved" not only Paul but all with him (Acts 27:23, 31, 44). In the Age to come He will be revealed as the Savior of all men, but especially (in a special sense) of those that believe.

HONOR WIDOWS WHO ARE REALLY SUCH 1 Tim. 5:3.

- They are under the special care and protection of Yahweh Exod. 22:22. Deut. 10:18 Ps. 68:5. 146:9.
- Through the tithe and "forgotten sheaf" he provided for their need in Israel Deut. 14:29. 24:19-21. 26:12-13. and caused them to rejoice in His feasts Deut. 16:11, 14.
- He has promised to bless those who help and honor them Isa. 1:17-18. 1:6. 22:3-4. Zech. 7:10.
- He warns and will punish those who harm them. Exod. 22:22. Deut. 27:19. Mal. 3:5.
- Their needs and acts of faith are heeded by God. Luke 18:1-5. 20:47. 21:2-3. 2:37.
- The early Ecclesia provided for their relief in time of need Acts 6:1-6.

"WOMEN THAT BELIEVETH" V. 16 — Conybeare & Howson render: "If there are widows dependent on any believer (whether man or woman), let those on whom they depend relieve them, and let not the Church be burdened with them; that it may relieve the widows who are destitute."

---

13 Those specially selected to superVise the saints. Mt. 18:6 Note.

14 It was not a pleasant task that he was given but one requiring great tact, patience and courage.
Pro Krimo - pre judging.
Being biased by individuals or party considerations.
This was the method of appointment to special ecclesial duties Acts 6:6. 13:3. Timothy would be associated with other members in such appointments, but was to give an example of carefully assessing whether they had the proper qualifications.
As he would be if he hastily appointed persons to positions of responsibility who were not qualified thereto. There is a personal responsibility attached to such appointments then and now.
Sound judgment should be exercised even in the affairs of this life and all circumstances brought into consideration. Timothy was a total abstainer, a water drinker. Diag.: "Be no longer a water drinker - i.e. a total abstainer. Paul maintained a careful balance. A person must not "linger beside his wine" Pr. 23:29-30 but under certain circumstances its use was legitimate. Water can be injurious in travel, leading to dysentery & worse.

20 They are open and obvious and therefore show they are not fit for Ecclesial office 1 Tim. 4:12. Mt. 7:16, 20. In fact, the pre-judge themselves. Tit. 3:11. Others, however cover their sins, are care needs to be exercised as to whether they are fit for appointment. The same is true of good works or qualifications - and these need to be sought out. There are many hidden qualities in brethren.

21 Diag. "leading on to (eis) judgment." That is, clearly pointing to the judgment that they are not fit for office.

22 Lit. "coverings" — thus both raiment & shelter. Arkeo - sufficient. 1 Tim. 6:8. Heb. 13:5.
The inordinate desire for superfluous wealth. Ep. Prov. 28:6. Eccl. 5:7-8. Prov. 28:6. Mt. 6:19-21. Prov. 3:13-18. Mt.
Prov. 28:20. Mt. 6:24. 19:23. Jam. 5:1. Luke 21 Lit.

23 With wealth their comes the desire for honor, popularity, power, ease. These are foolish or careless blinding one to true purpose of existence, the true riches — they are hurtful because they afford opportunity, causing one to be tried & escape the trials incidental to truth, the sacrifices and hardships it entails. Mt. 19:23. Acts 14:22. 2 Tim. 2:3. Cf. Heb. 11:37. The person who has nothing to lose has everything to gain.

24 Diag. "utter ruin" — in contrast to the gain they had hoped to have received. VS. Rotherham.

25 Philarguria - phileo, love, argouros, silver. Rotherham. "covetous" 2 Tim. 3:2. Luke 16:14. A philargyros No lover of silver - not covetous Heb. 13:5. 1 Tim. 3:3
See Parable of Nabal Luke 12:20.

26 Diag "a" It is not the only root. Heb. 12:15. 1 Jn.

"Cast off their means to break- carved into the understood) t these widows c oped from a

21 Katantenia quake. Souter reverse one's young against." The verb showed Rev. 18:7 stream Rev. 18:5. ideas is luxurious

22 Against the in the full g ordained to devo whole life to Ch 1 Tim. 5:9 to be enro the number."

23 Ai the eo - To with (One) T a treaty, oath, pa Mark 6:26.

24 Their correct selves to live complete dedicat unfettered with t marriage. Youthful assert itself - better to marry & ne

25 A second re they should listen "into the

26 They develop of sickness th are doing Christ

27 Diag. Gaddi channel = to circuit. This p of duties of w the younger or social practice was no spiritual init, but mere visiting.

28 Ahluo - ap about, from, babble.

29 Kerigeo - round about one's own a -bound, ere meddling in th taken up with Creating prob stead of solv

30 Settle dow responsibili restriction of

31 Anti keimai nent (Diag) opposite to "in

32 The best m ate "man here is a word widows can d not marry. Be

33 Diog. Bun Social activi the prime fu the Ecclesia work enough Luke.

ATTITUDE ELDERS

34 Presbute Their age qualified "the work of an o 1:2-5.

35 The standa born - that trial of Christ

36 Time. It means wi salary, but price Mt. 27 or esteem 1 Cor. 12:7. 1 Co worth, value, his can be e material sup

37 In preachi Luke 10:7 10, as durin 1 Cor. 10:16. Luk companion in t ...ld is treated

38 Epi with testing

Such accusati properly prese ...ult upon m

to wax wanton against Christ, they will marry;
12 Having damnation, because they have cast off their first faith.
13 And withal they learn to be idle, wandering about from house to house; and not only idle, but [a] tattlers also and busybodies, speaking things which they ought not.
14 I will therefore [c] that the younger women marry, bear children, [e] guide the house, give none occasion to the adversary [z] to speak reproachfully.
15 For some are already turned aside after Satan.
16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve [i] them that are widows indeed.
17 Let the elders [k] that rule well be counted worthy of double [m] honour, especially they who labour in the word and doctrine.
18 For the scripture saith, [n] Thou shalt not muzzle the ox that treadeth out the corn. And, [o] The labourer *is* worthy of his reward.
19 Against an elder receive not an accusation, but [q] before two or three witnesses.
20 Them that sin rebuke [r] before all, that others also may fear.
21 [s] I charge *thee* [t] before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things [u] without preferring one before another, doing nothing by partiality.
22 [v] Lay hands [w] suddenly on no man, neither [x] be partaker of other men's sins: keep thyself pure.
23 Drink no longer water, but use [h] a little wine for thy stomach's sake and thine often infirmities.
24 Some men's sins are open beforehand, [y] going before to judgment; and some men they follow after.
25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

[a] 3 John 10.
[b] 2 Thes. 3. 11.
[c] 1 Cor. 7. 9.
[d] Eph. 6. 5. Tit. 2. 9.
[e] Tit. 2. 5.
[z] Is. 52. 5. Rom. 2. 24. Tit. 2. 5. Cp. ch. 5. 14. Tit. 2. 8.
[2] Gr. *for their railing.*
[i] James 2. 7.
[k] ch. 4. 6. Mat. 23. 8. Philem. 16.
[3] Or, *believing.*
[4] Ver. 3, 5.
[m] Rom. 12. 8. 1 Thes. 5. 12.
[l] Rom. 15. 27. 1 Cor. 9. 10, 11, 14. Gal. 6. 6.
[n] Acts 28. 10. Phil. 2. 29.
[o] 2 Tim. 1. 13. Tit. 2. 8.
[p] Cited from Deut. 25. 4.
[q] ch. 2. 10. Tit. 1. 2.
[r] Mat. 10. 10.
[4] Or, *a fool.*
[s] ch. 1. 7.
[t] 1 Cor. 8. 2.
[5] Or, *sick.*
[u] 2 Tim. 2. 14.
[6] Or, *under.* Heb. 10. 28.
[v] Deut. 19. 15.
[w] Eph. 4. 31.
[7] Or, *gallings one of another.*
[x] Cp. 1 Cor. 11. 26.
[y] Tit. 1. 11. Cp. Phil. 3. 19.
[z] 1 Thes. 4. 6.
[a] ch. 6. 13. 2 Tim. 2. 14 & 4. 1.
[b] Eph. 4. 8.
[c] Or, *without prejudice.*
[d] Job 1. 21. Eccles. 5. 15. 16. Ps. 49. 17.
[e] ch. 4. 14. Acts 6. 6. 2 Tim. 1. 6.
[f] ch. 3. 10.
[g] 2 John 11.
[h] Mat. 13. 22 & 19. 23. James 5. 1.
[i] Cp. ch. 3. 3, 8.
[k] Cp. ch. 1. 19.
[l] Luke 16. 14.
[m] 2 Tim. 3. 2. Jude 3, 11.

CHAPTER 6.

1 The duty of servants. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to fly, and what to follow.

LET as many [d] servants as are under the yoke count their own masters worthy of all honour, that [f] the name of God and *his* doctrine be not [p] blasphemed.
2 And they that have believing masters, let them not despise *them*, because they are [h] brethren; but rather do *them* service, because they are [i] faithful and beloved, partakers of the benefit. These things teach and exhort.
3 If any man teach otherwise, and consent not to [n] wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine [p] which is according to godliness;
4 He is [1] proud, [r] knowing nothing, but [s] doting about questions and [t] strifes of words, whereof cometh envy, strife, [u] railings, evil surmisings,
5 [v] Perverse disputings of men of corrupt minds, and destitute of the truth, [w] supposing that gain is godliness: from such withdraw thyself.
6 But [6] godliness with contentment is great gain.
7 For [c] we brought nothing into *this* world, *and it is* certain we can carry nothing out.
8 And having food and raiment let us be therewith content.
9 But [g] they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, [i] which drown men in destruction and perdition.
10 For [k] the love of money is the root of all evil: which while

[d] Tit. 2. 9. 1 Pet. 2. 18.
[f] Is. 52. 5. Rom. 2. 24. Tit. 2. 5.
[h] Philem. 16.
[i] ch. 4. 10. Tit. 3. 8.
[n] ch. 1. 10. Tit. 1. 9. 2. 1.
[p] Tit. 1. 1.
[1] Or, *a fool.*
[r] ch. 1. 7. 1 Cor. 8. 2.
[s] ch. 1. 4.
[t] 2 Tim. 2. 23. Tit. 3. 9.
[u] 2 Cor. 12. 20. Gal. 5. 20. 1 Pet. 2. 1.
[v] 2 Tim. 3. 8.
[w] Is. 56. 11. Phil. 3. 19.
[6] Or, *a way of gain.*
[c] Job 1. 21. Eccles. 5. 15. 16. Ps. 49. 17.
[g] Luke 12. 15. 16. 19. 1 Tim. 6. 17.
[k] Mat. 6. 24. Luke 16. 13. Heb. 13. 5.

285 phtheirō, to destroy by means of corrupting.
2 Cor. 11. 2. = the influence of false teachers. 1 Cor. 15. 33 the effect of wrong doctrine on character. 1 Cor. 3. 17. the effect upon an Ecclesia led away from condition of holiness and purity of doctrine required. Here, with dia added = intensive form, thus corrupted through and through.
Apostereō = robbed, defrauded. RV = bereft.
They make an outward show of religion for the purpose of personal gain but their heart is not. RV. "supposing that godliness is a way of gain."

7 THE VIRTUE OF CONTENTMENT vv 6-10.

Autarkeia - self-sufficiency. Recognising what one has is all sufficient. Only other occur. 2 Cor. 9:8. Cp. Luke 12:15. Phil. 4:11. Autarkes = Phil. 4:11

"Cast off their first love." V12. Conybeare + Howson = "have broken their former promise," and comment: "the phrase seems to break a promise.... Hence we see that, when a widow was received into the number.... a promise was required of her (or virtually understood) that she would devote her life to the employment which these widows undertook...." See Tit. 2:3-4. This seem to have developed from a Jewish example Luke 2:37.

CH. 6 VV3-4 PAUL REVERTS TO HIS ORIGINAL THEME

Chap. 1.	Ch. 6.
Certain individuals. V 3.	Anyone. V3.
Teaching differently V 3.	Teaching differently V3
disputes V 4	controversies V 4
Sound doctrine V 10	Sound words V 3.

21 Ekstrenniaō. Mid. Quake. Souter to signify exercise one's youthful vigor against. "The verb strēniaō (flowed Rev 18:7.) The noun strēnos Rev 18:3. Here the idea is luxurious living.
22 Against the vows taken in the full grief of widowhood to devote their whole life to Christ. Vide Lk 2:37 to be enrolled into the number.
23 Atheteō - To break faith with (One) To disregard a treaty, oath, promise. Mark 6:26.
24 Their conviction in themselves to live a life of complete dedication to Christ unfettered with the ties of marriage. Youthful vigor will assert itself - better for them to marry. V14.
25 A second reason why they should not be taken into the number.
26 They develop the habit of idleness (engaging they are doing Christ service.
27 Diag. Gadding Perierchomai = to make a circuit. This probably part of duties of widows, but the younger ones make a social practice of it. There was no spiritual objective in it, but merely idle visiting.
28 Phluaros, babbling, gadabout, from phluō, to bubble.
29 Periergos - working round about instead of at one's own affairs (peri - around, ergon - work) meddling in others affairs, taken up with trifles. Here. Creating problems instead of solving them.
30. Settle down + assume responsibility. Note the restriction of 1 Cor. 7:39
31. Anti keimai - the opponent (Diag). Lit. to be opposite to. In LXX Zech 3:1
32 The best mss eliminate "man" See RV. Here is a work that young widows can do if they do not marry. But see opp.
33. Diag. Burdened." Social activities are not the prime function of the Ecclesia (which has work enough) but 1 Tim. 5:13.

3 ATTITUDE TOWARDS ELDERS

34 Presbuterion - age. Their age or maturity qualified them for the work of an overseer Ch 3:2-5.
35 The status of the first-born - thus represents Christ.
36. Timē. It never in NT means wages, pay or salary, but it can mean price Mt. 27:6,9. Acts 5:2, or esteem + honor Rom. 13:7. 1 Cor. 12:23. Thus worth, value, compensation. This can be expressed in material support.
17 In preaching + teaching.
38 Lukeon - In relation to 39, as distinct from the 2 Tim 4:11. Luke was Paul's companion in travel. His gospel is treated as Scripture.
39 Epi with dative case + resting upon (Bull). Such accusations must be properly presented + not left upon mere rumor or

CHAPTER 6.

5 THE ATTITUDE SERVANTS SHOULD ADOPT Vv 1-2.

1 The most abject slave. It is estimated that about ⅓ of the people were slaves. In Christ they assumed a new yoke Mt. 11:29 to Rom. 1:1. Cp 1 Cor. 7:21-23
2 Despotes - absolute ownership and uncontrolled power.
3 The Truth teaches that men are by nature equal Acts 17:26 and it calls all to that glorious unity Gal. 3:28 but the attainment of it is not yet. Agitators could cause slaves to become disrespectful + insubordinate. Paul warned against this attitude. The Truth sees social changes in the future, and bears in faith the existing institutions of society. Rom 13:1-7. 1 Pet. 2:13-20.
4 Give a greater + more cheerful measure of service.
5 Antilambanō. Anti, in return for. lambanō - to take or receive. Thus reciprocate. They are believers and beloved who reciprocate this kind service. Luke 6:38.

6 THE ATTITUDE TO BE ADOPTED TOWARD THE PERVERSE

6 Proserchomai - to come to, come over to. Enthusiastically applied.
7 Diag. "sound."
8 The teaching of Jesus was not resistance to evil Mt. 5:39. He is both Lord + Christ and yet he submitted. Phil. 2:5-10.
9 + 2 Pet 1:3 note. See note. God manifestation must be revenged + perfected.
10 Epistamai, know, understand set over, skilled. Diag. Master of nothing. It is the practical application of Truth that reveals the master of understanding. Otherwise a person wraps himself in smoke - is a mere novelty-seeker and hair-splitter, a peddler of ponderous platitudes. See "Noble Example" in Introduction to 1 Cor.
Noseō - sick. See Mic. He has rejected wholesome truths and is spiritually sick through mad-equate diet. Distracted about controversies and word-struggles. Ch 1:4.
12 Mere words with amenable meaning.
13 Poisonous spite between contenants.
14 Bitter discord as one does not like to submit to the other.
15 Diag. Revilings. Gr. Blasphemies as slander + defamation if used against each other.
16 Diag. "Evil suspicions" as each begins to question the motives of the other.
17 Diaparatribē - Dia through, para, beside, tribō, to wear out - the attrition or wearing effects of constant contention (Vine). Incessant wrangling. Diag. - "wranglings." Arguing can become habitual.
Diaphtheiro. Dia, through

some coveted after, they have
[a] erred from the faith, and
pierced themselves through
with many sorrows.

11 But thou, [b] O man of God,
flee these things; and follow
after righteousness, godliness,
faith, love, patience, meekness.
12 [c] Fight the good fight of
faith, [d] lay hold on eternal life,
whereunto thou art also called,
and hast professed a good pro-
fession before many witnesses.
13 [e] I give thee charge [f] in the
sight of God, [m] who quickeneth
all things, and *before* Christ
Jesus, [n] who before Pontius
Pilate witnessed a good [o] con-
fession;
14 That thou keep *this* com-
mandment without spot, unre-
bukeable, [p] until the appearing
of our Lord Jesus Christ:
15 Which [s] in his times he shall
shew, *who is* [t] the blessed and
only Potentate, [u] the King of
kings, and Lord of lords;
16 [v] Who only hath immor-
tality, dwelling in the light
which no man can approach

[a] 1 John 1. 18.
[2] Or, *been seduced.*
[b] 2 Tim. 3. 17. Cp. Deut. 33. 1.
[c] 2 Tim. 4. 10.
[d] Rom. 11. 20.
[e] Mark 10. 24.
[f] Gr. *uncertainty of riches.*
[g] ch. 1. 18. Col. 2. 1. 2 Tim. 4. 7.
[h] Acts 14. 17. Cp. Eccles. 2. 24.
[i] ver. 19. Phil. 3. 12.
[k] Luke 12. 21. Gal. 6. 10. Tit. 3. 8.
[l] Or, *sociable.*
[m] ch. 5. 21. Deut. 32. 39. John 5. 21.
[n] Mat. 27. 11. John 18. 37. Rev. 1. 5.
[o] Or, *profession.*
[p] ver. 12. Heb. 3. 1.
[q] ver. 12.
[r] Phil. 1. 6, 10.
[s] 2 Tim. 2. 16. [Gr. *The*]
[t] Cp. Tit. 1. 14.
[u] ch. 2. 6.
[v] ch. 1. 11.
[w] Rev. 17. 14.
[x] ch. 1. 17.

unto; [x] whom no man hath seen,
nor can see: to whom be
honour and power everlasting.
Amen.

17 Charge them that are rich
in [g] this world, that they [h] be
not highminded, [g] nor trust in
[i] uncertain riches, but in the
living God, [k] who giveth us
richly all things to enjoy;
18 That they do good, that
[l] they be rich in good works,
[l] ready to distribute, [l] willing to
communicate;
19 Laying up in store for
themselves a good foundation
against the time to come, that
they may [o] lay hold on eternal
life.
20 O Timothy, keep that which
is committed to thy trust, avoid-
ing [q] profane *and* vain babblings,
and [r] oppositions of science
falsely so called:
21 Which some professing have
erred concerning the faith.
Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

Paul's final exhortation!

CHAPTER 1.

1 Paul's love to Timothy. 6 He exhorteth him to stir up the gift of God which was in him, &c.

PAUL, an apostle of Jesus
Christ [b] by the will of God,
according to [d] the promise of
life which is in Christ Jesus,
2 [e] To Timothy, [f] my dearly
beloved son: Grace, mercy, *and*
peace, from God the Father and
Christ Jesus our Lord.
3 [k] I thank God, [l] whom I serve
[m] from *my* forefathers with [n] pure
conscience, that [o] without ceas-
ing I have remembrance of
thee in my prayers night and
day;
4 [s] Greatly desiring to see thee,

[q] Rom. 12. 9. [1] Tim. 1. 5.
[b] 2 Cor. 1. 1.
[c] Acts 16. 1.
[d] Eph. 3. 6. Tit. 1. 2.
[e] 1 Tim. 1. 2.
[f] 1 Cor. 4. 17. Phil. 2. 22.
[g] 1 Thes. 5. 19. 1 Tim. 4. 14.
[h] Cp. 1 Tim. 1. 18.
[k] Acts 6. 6. 1 Tim. 4. 14.
[l] Rom. 1. 8. Eph. 1. 16.
[m] Acts 27. 23.
[n] Acts 22. 3. [1] Tim. 3. 9.
[o] 1 Thes. 1. 2.
[p] Acts 1. 8.
[q] 1 Tim. 3. 2.
[r] Mark 8. 38.
[s] Rom. 1. 11.
[t] Rev. 1. 2.

being mindful of thy tears, that
I may be filled with joy;
5 When I call to remembrance
the unfeigned faith that is in
thee, which dwelt first in thy
grandmother Lois, and [c] thy
mother Eunice; and I am per-
suaded that in thee also.
6 Wherefore I put thee in
remembrance that thou stir up
the gift of God, [h] which is in
thee [i] by the putting on of my
hands.
7 For God hath not given us
the spirit of fear; but [p] of
power, and of love, and [q] of a
sound mind.
8 [r] Be not thou therefore
ashamed [s] of [t] the testimony of

[1] Or, *been seduced.*
[2] Or, *consuming grief, distress.*
[3] Or, *Entrole = injunction, charge, decree.*
[4] Or, *guard the deposit = Gr.*
[5] Or, *Oppositions = Gr. Antitheses.*
[6] Or, *Contradictions.*

1 HOLD ON TO THE CHARGE Ch. 1.
1 Salutation: The father speaks to the son Vv. 1-2.
2 Exhortation: His confidence in Timothy. Vv. 3-5.
3 Injunction: Be courageous Vv. 6-8.
4 Incentive: The Gospel hope. The means of victory. Vv. 9-11.
5 Example: Paul - Not ashamed of Gospel Vv. 12-15.
Onesiphorus - Not ashamed of Paul Vv. 16-18.
2 ENCOURAGE OTHERS TO TAKE UP THE CHARGE Ch. 2.
1 Seek out co-helpers. Vv. 1-2.
2 Provide a personal example Vv. 3-6.
3 Set clearly before you the objectives Vv. 7-13.
4 Develop skill in ex[illegible] Vv. 14-15.
5 Shun unprofitable discord Vv. 16-19.
6 Exercise careful discretion. Vv. 20-26.
3 GUARD THE CHARGE IN FACE OF APATHY Ch. 3.
1 Inevitable trial in last days. Vv. 1-9.
2 Paul's Example in trial. Vv. 10-13.
3 The Norm of the Word under trial Vv. 13-17.
4 PREACH THE CHARGE IN ALL SEASONS Ch. 4. 1-5.
1 The Truth will be challenged by error Vv. 1-5.
2 Paul's help will be shortly withdrawn Vv. 6-8.
5 PAUL'S FINAL WORDS. Ch. 4. 9-22.
1 Regarding his Associates Vv. 9-13.
2 Regarding his Enemies Vv. 14-18.
3 His closing salutation Vv. 19-22.

some coveted after, they have
erred from the faith, and
pierced themselves through
with many sorrows.

11 But thou, O man of God,
flee these things; and follow
after righteousness, godliness,
faith, love, patience, meekness.
12 Fight the good fight of
faith, lay hold on eternal life,
whereunto thou art also called,
and hast professed a good pro-
fession before many witnesses.
13 I give thee charge in the
sight of God, who quickeneth
all things, and *before* Christ
Jesus, who before Pontius
Pilate witnessed a good con-
fession;
14 That thou keep *this* com-
mandment without spot, unre-
bukeable, until the appearing
of our Lord Jesus Christ:
15 Which in his times he shall
shew, *who is* the blessed and
only Potentate, the King of
kings, and Lord of lords;
16 Who only hath immor-
tality, dwelling in the light
which no man can approach

unto; whom no man hath seen,
nor can see: to whom be
honour and power everlasting.
Amen.
17 Charge them that are rich
in this world, that they be
not highminded, nor trust in
uncertain riches, but in the
living God, who giveth us
richly all things to enjoy;
18 That they do good, that
they be rich in good works,
ready to distribute, willing to
communicate;
19 Laying up in store for
themselves a good foundation
against the time to come, that
they may lay hold on eternal
life.
20 O Timothy, keep that which
is committed to thy trust, avoid-
ing profane *and* vain babblings,
and oppositions of science
falsely so called:
21 Which some professing have
erred concerning the faith.
Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

Paul's final exhortation!

CHAPTER 1.

1 Paul's love to Timothy. 6 He exhorteth him to stir up the gift of God which was in him, &c.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,
2 To Timothy, my dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
4 Greatly desiring to see thee,

being mindful of thy tears, that I may be filled with joy;
5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.
6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.
7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
8 Be not thou therefore ashamed of the testimony of

1 HOLD ON TO THE CHARGE Ch. 1.
- 1 Salutation: The father speaks to the son Vv 1-2
- 2 Exhortation: His confidence in Timothy Vv 3-5.
- 3 Injunction: Be courageous Vv 6-8.
- 4 Incentive: The Gospel hope Vv 9-11.
- 5 Example: Paul – Not ashamed of Christ Vv 12-15
  - Onesiphorus – Not ashamed of Paul Vv 16-18

2 ENCOURAGE OTHERS TO TAKE UP THE CHARGE Ch. 2.
- 1 Seek out co-helpers. Vv 1-7.
- 2 Provide a personal example Vv 2-13.
- 3 Set clearly before you the objectives Vv 5-12.
- 4 Practice skill in exposition Vv 14-15.
- 5 Shun unprofitable discord Vv. 16-18
- 6 Exercise careful discretion. Vv 22-26.

3 GUARD THE CHARGE IN FACE OF APATHY Ch. 3.
- 1 Inevitable trial in last days. Vv 1-9.
- 2 Paul's Example in trial. Vv 10-13
- 3 The power of the Word under trial Vv 14-17.

4 PREACH THE CHARGE IN ALL SEASONS. Ch. 4: 1-8.
- 1 The truth will be challenged by error Vv 1-5.
- 2 Paul's help will be shortly withdrawn Vv 6-8.

5 PAUL'S FINAL WORDS. Ch 4. 9-22.
- 1 Regarding his Associates. Vv 9-13
- 2 Regarding his Enemies Vv 14-18
- 3 His closing salutation Vv 19-22.

PAUL'S LAST WORDS. ~ The charge delivered to Timothy in the first Epistle is now tested under extreme persecution that brought to an end the life and ministry of the Apostle.

CONSIDER THESE THINGS. Vv 4-7.
- The soldier trains and fights to please his commanding officer
- The [redacted] Athlete observes rules and aims to win
- The husbandman toils hard and patiently to partake of the fruits

in faith

Sundry directions, exhortations, &c.

CHAPTER 2.

1 An exhortation to constancy and perseverance.
19 The foundation of the Lord is sure.

THOU therefore, [b] my son, [c] be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me [2] among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as [h] a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 [3] The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ [i] of the seed of David [4] was raised from the dead [k] according to my gospel:

9 [l] Wherein I suffer trouble, as an evil doer, [a] even unto bonds; but [c] the word of God is not bound.

10 Therefore I [m] endure all things [e] for [f] the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 [n] *It is* a faithful saying: For if [h] we be dead with *him*, we shall also live with *him*:

12 [k] If we suffer, we shall also reign with *him*: [l] if we deny *him*, he also will deny us:

13 [m] If we believe not, *yet* [n] he abideth faithful: [o] he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they [p] strive not about words to no

(with me)

[a] ch. 2. 3 & 4. 5.
[b] ch. 1. 2. 1 Tim. 1. 2.
[c] Eph. 6. 10.
[d] Rom. 2. 6. 2 Pet. 2. 3. Rev. 22. 12.
[e] Heb. 3. 1. 1 Cor. 1. 26.
[f] Rom. 3. 20. Tit. 3. 5.
[g] Rom. 8. 28. Eph. 3. 11.
[2] Or, *by*.
[h] Rom. 16. 25. Tit. 1. 2.
[i] Rom. 16. 25, 26.
[k] 1 Tim. 1. 18.
[l] 1 Cor. 15. 26.
[m] 1 Tim. 2. 7. Cp. ch. 4. 17.
[n] ch. 2. 9.
[o] ver. 8. Cp. 1 Thes. 2. 2.
[p] 1 Pet. 4. 19. Cp. Ps. 10. 14.
[3] Or, *The husbandman, labouring first, must be partaker of the fruits.*
[4] Or, *trusted.*
[q] ch. 3. 14. Tit. 1. 9.
[r] 1 Tim. 6. 3.
[s] ch. 2. 2.
[t] Mat. 1. 1.
[u] Acts 2. 24. 1 Cor. 15. 4, 20.
[v] 2 Tim. 1. 14.
[w] Rom. 2. 16. 1 Cor. 15. 1.
[x] ch. 1. 12. Acts 9. 16.
[a] Phil. 1. 7.
[b] Rom. 8. 11. 1 Cor. 3. 16. Phil. 1. 13, 14. Cp. Acts 28. 31. Eph. 6. 19, 20.
[c] Acts 2. 9 & 19. 10.
[d] 2 Cor. 12. 15. Eph. 3. 1, 13.
[e] Luke 18. 7.
[f] 1 Tim. 1. 15.
[g] Rom. 6. 5, 8. 2 Cor. 4. 10.
[h] Acts 28. 20.
[i] Mat. 5. 10.
[k] Mat. 10. 33. 1 Tim. 5. 8.
[l] Rom. 3. 3.
[m] 1 Cor. 1. 9.
[n] Num. 23. 19. Tit. 1. 2.
[o] Heb. 6. 10. 1 Tim. 3. 13. 1 Tim. 6. 4.

CHAPTER 2

2 ENCOURAGE OTHERS TO TAKE UP THE CHARGE CH 2.

1 SEEK OUT CO-HELPERS Vv 1-2

1 Be strengthened not by relying on your own might, but the grace or Divine favor in Christ. 1 Cor 15:10. Phil 4:13.
2 Dia "through." There had been complete confirmation of Paul's teaching.
Paratithemi - Deposit. 1 Tim 1:18. See Intro.
4 Ischus (from echo-to hold) denotes ability, force, strength. Ding. "competent."

2 PROVIDE A PERSONAL EXAMPLE Vv 3-13.

3 This entails enduring hardship Acts 14:22.
6 The best MSS - Sunkakopatheō as in "endure hardness with" as in 2 Tim 1:8 "be thou partaker of the afflictions." Paul's example. Acts 14:19-21. Cyclus = [illegible] hometown. Cp. 2 Cor 11:23-33.
7 Both trains and submits to discipline.
8 He obeys orders without question. He is prepared to give everything, even life itself to succeed. His is not a personal success (he may die) but a command one - that of the army. He fights for the honor of the Commanding Officer. Ps 33:16.

3 SET CLEARLY BEFORE YOU THE OBJECTIVES Vv 5-13

9 Athleo - Strive as a champion - observing rules. Cp. Phil 1:27. 3:13-14.
10 He must first toil to partake of fruits. Cp. Prov 20:4.
11-13. 1 Tim 1:15. 4:9, 11.
12 Noeō - apply your mind to - from nous - mind. Tit 2:6.
13 Keep constantly in memory the victory of Christ over death.
14 This King, Jesus who was Christ, suffered + died as a criminal. Acts 2:36. Mk 8:34-35.
15 persecution + chains cannot hinder it. Cp. Ch 1:12. The Gospel will triumph, even though the workmen be removed by death.
16 A manifestation of true love. 1 Cor 11:1 For "all things" see 2 Cor 11:16-33. Rom 8:35-39.
17 Might be drawn by Paul's example.
18 The fourth of five such sayings. 1 Tim 1:15.
19 Grammatical construction - aorist, past tense. Diag. "If we died with him." Cp Rom. 6:3-8. Gal 2:20.
20 Hupomenō = Strengthened form of "menō" to abide. - To abide under, to bear up patiently and courageously. It naturally [illegible] but lies upon the principle of death to self.
21 Rule self preparatory to the future. Cp Rom. 6:22.

4 DEVELOP SKILL IN EXPOSITION Vv 14-15

Those of V.2 The instructions had are expressed positively in Vv 2-13 and here are stated negatively.
Machomai - to fight. V 24 Cp V.5. - Wage useless word-battles.
Realizing human wisdom or piety not adequate to combat inherent tendency in, godly persons. Prone [illegible]

---

13 There was a stigma attached to the Gospel. Cp 6:1-2 Mk. 8:34-38 Be-ing when the persecution of there had introduced loathing cruelties. Paul had learned the need to encourage rather than condemn. Cp Acts 15:37-38
14 Christ. He suffered for his sake. Eph 3:1 4:1. Philemon 9
15 Fellowship. Cp Phil 1:5 1:7. Rom. 15:26. 1 Cor 9:13.
16 Kata with the accusative case - in reference to some standard of comparison stated or implied (Bull) thus seeking from God power to conquer.
17 I MIGHTY TITLE: THE GOD-FEL HOPE - THE Source OF VICTORY Vv 9-16
18 KJV: "saved" not "hath saved." He has provided all things necessary. 1 Tim. 6:6 Cp 1 Tim 1:15. The means are through the personal calling. Cp Ch 2:10
19 Though we cannot earn it we must merit it! Rom 2:18 Eph 1:9, 11.
20 In anticipation or purpose.
21 Chronon aionios - Time eternal. This seems similar expression to "before the foundation of the World" Cp Eph 1:4. Rom 16:25
22 Katargeo - Render ineffectual. See use 1 Cor 1:28. Diag. "powerless."
23 Rom. 1:16. 6:1-2. The Divine Nature which he revealed. 1 Tim 1:17. 2 Pet 1:3.
24 EXAMPLE A. PAUL: NOT ASHAMED OF GOSPEL Vv 8-10
25 Paratheke - Deposit. Diag. "Guard my entrusted charge. Hill (Eis) that day." The Deposit Paul had placed in God's care was his life. Cp Acts 27:23
26 RV "Pattern." Cf. Ruperpous. Cp 1 Tim 1:16
27 Paratheke - Deposit. RV ing. "The good deposit" through the power, force or influence of the Truth.
28 B. ONESIPHORUS AN EXAMPLE: NOT ASHAMED OF PAUL Vv 16-18
29 They had evidently been in Rome + Paul had appealed to them for assistance, perhaps in his defence before Nero - but they had refused, even in face of persecution, and returned to Asia.
30 The ringleaders.
31 A fugitive.
32 Born of Hermes (the messenger of the Greek deities)
33 Profit - bearer! Reference to his "house" suggests he might have died - perhaps for his advocacy of Paul when others deserted him. Cp Ch. 4:19
34 Anapsucho - make cool, refresh, cause to breath more freely. In the papyri - taking relaxation. His presence, faith, determination + cheering words helped Paul - and even the tearless, courageous, faithful Paul had need of that refreshment.

CHARACTER OF ONESIPHORUS

Kind - "oft refreshed me."
Courageous - "not ashamed of my chain"
Determined - "sought + found me"
Faithful - "his House in Truth"
Generous - "many things ministered"
Cheerful - "Refreshed."

35 Suggests those of V.15 were.
36 Difficult to find Paul in the obscure prison cell. Moreover few were prepared to identify themselves with him in view of persecution or distress that they were Christians. Cp 1 Jn 4:4 stronger !! But with determination + courage O. sought Paul out. Cp Jer 29:13 As he sought + found the out may the Lord do so to him. Mt 10:32. Rev 3:5.
37 Here is a worthy example for all to follow!

287 "FROM A CHILD THOU HAST KNOWN THE SCRIPTURES" 2 Tim 3:15. 1:5. Cp Prov. 22:6.

Scriptural instruction on the upbringing of children is at complete variance with modern psychology. The treatment of Yahweh with His children in warning + punishing is indicative of that. Scripture teaches:

Parents to command Gen. 18:19. Deut. 32:46.
Parents to Instruct Exod. 10:2. 12:26-27. 13:14-16. Deut 4:9-10. 6:7-9. 11:19
Education to lead to Yahweh Prov 1:7. 9:10. Ecc. 12:12.
and instruction to commence in the home Deut 6. 7. Prov 1:8 6:20.
Taught to honor + obey Exod 20:12. 21:15-17. Lev 20:9
Cp punishment Lev 20:9. Deut 21:18-21. Prov 30:17
The Rod of correction not stated though used with discretion. Prov 13:24. 22:15. 23:13-14.
Nurtured in spirit of love to [illegible] showed relaxation

profit, but to the subverting of the hearers.
15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
16 But shun [b] profane and vain babblings: for they will increase unto more ungodliness.
17 And their word will eat as doth a [3] canker: of whom is Hymenæus and Philetus;
18 Who concerning the truth have erred, [4] saying that the resurrection is past already; and overthrow the faith of some.
19 Nevertheless the foundation of God standeth [5] sure, having this seal, [6] The Lord knoweth them that are [7] his. And, Let every one that nameth the name of Christ [8] depart from iniquity.
20 But [9] in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and [10] some to honour, and some to dishonour.
21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with [q] them that call on the Lord out of a pure heart.
23 But foolish and unlearned questions avoid, knowing that they do gender strifes.
24 And [r] the servant of the Lord must not strive; but be gentle unto all *men*, [s] apt to teach, [t] patient,
25 [u] In meekness instructing those that oppose themselves; [b] if God peradventure will give them repentance [c] to the acknowledging of the truth;
26 And *that* they may [v] recover themselves out [e] of the

[2] Gr. taken alive.
[3] Luke 5. 10.
[4] ch. 4. 3. 1 John 2. 18. 1 Tim. 4. 1.
[5] 1 Tim. 6. 20.
[6] Luke 16. 14. 1 Tim. 6. 10.
[7] Or, gangrene. 1 Cor. 15. 33.
[8] Cp. ver. 8. 1 Cor. 15. 12.
[9] Or, makebates. 2 Tim. 3. 11. Tit. 2. 3.
[10] 2 Pet. 3. 3.
[f] Rev. 21. 14.
[g] Or, Ready. 1 Pet. 5. 9.
[h] John 10. 14. 27.
[i] Rom. 8. 29.
[k] Rom. 2. 20.
[l] 1 Tim. 5. 8.
[m] Mat. 7. 23.
[n] Cp. 1 Tim. 3. 15.
[o] Rom. 9. 21.
[p] ch. 2. 25.
[q] 1 Tim. 2. 4.
[r] Ex. 7. 11.
[s] 1 Tim. 6. 5.
[t] Or, of no judgment. 1 Cor. 9. 27. Tit. 1. 16.
[u] Acts 9. 14.
[v] Ex. 7. 12 & 8. 18 & 9. 11.
[w] Or, Then hast been a diligent follower of. Mark 16. 17. 1 Tim. 4. 6.
[x] Acts 11. 23 & 27. 13.
[y] 1 Tim. 3. 3. Tit. 3. 2. James 1. 1.
[z] ver. 2. 1 Tim. 3. 2. Tit. 1. 9.
[a] Acts 13. 14, 45, 50.
[b] Or, forbearing. Rom. 2. 4.
[c] Acts 14. 6, 19.
[d] Gal. 6. 1. Eph. 4. 2. Col. 3. 12. 1 Tim. 6. 11. Tit. 3. 2.
[e] Ps. 34. 19.
[f] Dan. 4. 27. Acts 8. 22.
[g] 1 Tim. 2. 4. Tit. 1. 1. Heb. 10. 26.
[h] Mat. 16. 24. John 15. 20.
[i] Gr. awake.
[k] 1 Tim. 3. 7.

snare of the devil, who are [11] taken captive by him at his will.

CHAPTER 3.

1 He foretelleth the wickedness of the last days,
6 and describeth the enemies of the truth.

THIS know also, that [a] in the last days perilous times shall come.
2 For men shall be lovers of their own selves, [b] covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 Without natural affection, trucebreakers, [c] false accusers, [d] incontinent, fierce, despisers of those that are good,
4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
5 Having a [h] form of godliness, but [i] denying the power thereof: from such turn away.
6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
7 Ever learning, and never able [k] to come to the knowledge of the truth.
8 Now [a] as Jannes and Jambres withstood Moses, so do these also resist the truth: [l] men of corrupt minds, [m] reprobate concerning the faith.
9 But they shall proceed no further: for their folly shall be manifest unto all *men*, [n] as their's also was.
10 But [o] thou hast fully known my doctrine, manner of life, [p] purpose, faith, longsuffering, charity, patience,
11 Persecutions, [q] afflictions, which came unto me at [r] Antioch, at Iconium, at [s] Lystra; what persecutions I endured: but [a] out of *them* all the Lord delivered me.
12 Yea, and [d] all that will live godly in Christ Jesus shall suffer persecution.
13 But evil men and seducers

[11] Dominated by the flesh.
[a] Jannes Jambres Heb 2:14
[b] 1 Tim 5:7, 6:9
[c] Or, Incorrigible (of what they become)
[d] Or, without self control
[h] Tit 1:16
[i] Rom 1:20
[k] Eager followers
[l] Rom 1:28
[m] Or, disapproved
[n] They will not get very far
[o] Thou hast fully known
[p] Purpose
[q] Or, persecutions
[r] Acts 13:14, 50
[s] Acts 14:6, 19-22
[t] Lystra: T. home town Acts 16:1
[u] Subjected to injury or disadvantage because of his opinions. This can be injury to feelings or reputation as well as to one's person. There is a need to recognise that this is inevitable and not to be disappointed or discouraged at it. At the same time

[a] Or, from
[b] Or, unto
[c] Or, from
[d] Or, in
[e] Or, from

18 The servant of Christ must be a man of peace, not quarrelsome, not striving for worldly victory, but aiming always to help and convert those who oppose Truth. Their object should be conversion not conquest.
19 They must recognise that they are merely agents, and apart from Divine blessing their labors are in vain. Ps. 127. 1 Cor. 3:7-10. Eph. 1:8-10. 2:8-20.
20 Only here. = "bearing up against ill treatment." The gentleness and patience might not be reciprocated. The refusing to consider ignorant questions might be misunderstood = misinterpreted, but the true servant of Christ will remain patient.
Lit. "those who set themselves in opposition." Diag. "The opposers."
Metanoia = a change of mind = to Diag. A change of view that leads to a change of life. 2 Cor. 7:8-10
resulting in recovering from state of intoxication (acknowledgment of truth), = freedom from captivity.

288 Ananepsosin - To recover from drunkenness, to come to one's self, to come to a right mind. This intoxication would cause them to easily be ensnared

a person, for his real purpose is not easily discernable. Note the development. Doctrine leads to manner of life and that governs purpose and so on.
30 Patience = in handling people - a reflection of what he received from Christ. 1 Tim. 1:16
31 Diag. "sufferings" - the effect of persecutions. v.10 - what he did v.11 - what he endured. 2 Cor. 11:23-31.
32 Expulsion at the first Acts 13:14, 50 threats at second 14:5, 14:19. Stoning at third 14:6, 19-22, but returned to 3. centres 14:21. Lystra: T. home town Acts 16:1
33 Subjected to injury or disadvantage because of his opinions. This can be injury to feelings or reputation as well as to one's person. There is a need to recognise that this is inevitable and not to be disappointed or discouraged at it. At the same time

HOW TO CONTEND. - Develop skill in the Word v.15. This will enable one to discern what to avoid v.16 and to refuse v.23. For an effective and efficient servant will not waste his time and spend his strength in ignorant questions and profane babblings, in arguments concerning words to no profit, in philosophy and vain deceit after the traditions of men and not after Christ. A gentle, peaceful, forebearing & patient spirit must be cultivated. Negatively: Do not strive over trifles v.23. (However Cp Jude 4.) Or with acerbity of temper, nor for mere victory v.24. Positively: be gentle, use persuasive skill (apt to teach), be forebearing, do not retaliate vv.24-25. Seek Divine help v.25. Have a clear aim (conversion under God's influence) v.25. Bear in mind the true state of the deluded: intoxicated, ensnared and in captivity to fleshly emotion v.26. This must be broken.

24 Spoudazō - To hasten to do, to exert oneself, to give diligence.
25 Diag. Present.
26 Avoiding the negative approach. Vis Gospel workers must show diligent labor, must seek God's approval, must work with sincerity & efficiency and must reveal skill in exposition.
27 Providing for the needs of all. Cp Heb 2:5-8. Clearly distinguishing the application vv.16-20 giving due regard to prophecy, doctrine, exposition, exhortation.

5 SHUN UNPROFITABLE DISCORD vv.10-26.

Noeō - To have growth, from nous - passion, rage, growth, increase, and echo, to have. Apparent success will offend the proclamation of Error.

Gangrene is an eating sore that spreads death throughout the body, affecting even the healthy parts. The doctrines of Truth are closely interrelated and dependent upon one another. Error will inevitably affect other parts of Truth & will "eat" the Body of Christ.

Sig. Beloved. The error of Hymenaeus (who seems to have been the leader 1 Tim 1:20) was growing & was worse.

Astocheō - miss the mark, swerved 1 Tim 1:6, 6:21.

Doctrine of Truth Rom 2:8, 6:17, 16:17. Gal 2:14. Eph 4:21. Col 1:5. 2 Thess 2:13. 1 Tim 1:10, 6:3. 2 Tim 1:13, 4:3. Tit 1:1, 2:1. Heb 5:13, 6:1. 1 Pet 1:22. 2 Pet 1:12, 2:2. 1 John 2:21. Diag. Interruption. - An allusion to the custom of engraving upon some stones the names of the persons by whom, and the purposes for which, they were used. Num 16:5. Ga Gal 4:9. This inscription divides Ecclesia. If we stand, we matter who opposes. Rom 14:4.

Align with Num 16:5 Ga Gal 4:9 Nahum 1:2, 8 where this is implied. Acts 5:28. 2 Cor 6:17.

The Ecclesia 1 Tim 3:15 is built on the foundation which, however, do not recognise.

Faith - Redemption. Vessels to be used, kept = displayed.

To be discarded when no longer required. There is no use even for heretics 2 Cor 13:5, but their inevitable destiny is rejection.

A saint in fact as well as in position.

EXERCISE CAREFUL DISCRETION. vv.22-26.

Lusts of immaturity. T. about 21-42. They can be overmastering as Pleasure, the satisfaction of physical appetite. Rom 6:12-14. Possession 1 Th 4:4.

A way of life in harmony with God's Word. 2 Tim 3:16.

A humble, but dynamic confidence in God.

Agape. See Index on Love. An affectionate self-sacrificing interest in others.

An harmonious unity.

They are not only snares but the mark of ignorance, indicating that the authors fail to appreciate or distinguish between vital truths & unimportant details.

Gently but firmly refuse to be involved therein. Diag. "Reject"

Must be of the Master 1 Pet 4:11.

PERILOUS TIMES

The list of evil c... by pleasure - lovin... for self - love in... overbearing, pro... ing evil of other...

33 Cont. we need ... al folly. 1 Pet. 4... be avoided by cri... by compromising. ... hinged on this them... These three centers. ... perhaps this convert...

THE POWER O... WORD IN FAC... TRIAL vv.10-...

34 Meaning not expo... apply principles
35 Lit. from a babe ... infancy.
36 The teaching o... centers on this a... had learned Luke ...
37 Includes the N.T. Scr...
38 One word in Gr. ... pneustos God ... or God-breathed. Cp ... 1 Pet 1:21.
39 Elegkon - Conv... Heb 11:1 related ... v.8 Conviction of sin ... of Truth.
40 Restoration. See ... 2 Corinthians.
41 Training or Di... (Diag.).
42 Contra 1 Tim 6:11 ... Behavior becomes ... prophet, priest, King.

CHAPTER ...

4 PREACH THE ... ALL SEASONS ...
5 THE TRUTH WI... CHALLENGED BY ...

1 Tim 5:21 NIE ... 2 Tim 4:1, 2 Rom 2:6 ...
Diag. "Is about to ... labor with this ... mind. Death could ... at any day.
Acts 10:42. Heb ... 9:15
Epiphaneia ... Appearing ... forth.
Epistemi - To sta... always be on gu... I must see that ... mands! STIR ...
Appeal See Note ... 4:2
With the greates... persevere once ... The most fainthe... Episoreuō - To ... to accumulate. A... restless, unsettled, ... eagerly desire like ... Athenians to ... the teacher to anot... any loyalty to ... him!
Knetho - To scra... so as to cause ... causing the pleasant... away from Truth ... Nephō - abstain ... In the midst of ... ing, heady exc... sensational or se... ching, remain c... ce. Be like the pr...
Lit. Gospel-preac... Discharge your ... the full, with ... incentive to ...

PAUL'S MIN... PLATED vv...

The reason why ... more earnestly ... RV "I am already ... ered" (mg pour... drink offerings). ... Phil 2:17. Th...

1 Tim 5:21 NIE ... 2 Tim 4:1, 2 Rom 2:6 ...

2 PAUL'S EXAMPLE UN... ER TRIAL vv.10-11

This suggests an inner ... ...

PERILOUS TIMES INDUCED BY THE WORSHIP OF SELF Ch3:1-5.

The list of evil characteristics is commenced at self-love and finalised by pleasure-loving. The following evils develop out of this primary sin, for self-love induces covetousness and that leads to boasting, an overbearing, proud nature develops which manifests itself in speaking evil of others—and so on.

2 Tim. we need to see that we suffer because we live Godly & not through personal folly. 1 Pet. 4:14-15. Mt. 5:10. The enmity stems from Gen. 3:15. It can be avoided by cringing or by compromising. Paul ex- horted on this theme in these three centers. Acts 14:21, perhaps this converted Timothy.

THE POWER OF THE WORD IN FACE OF TRIAL Vv14-17.

Learning not enough must apply principles "learned from a babe" from infancy. The teaching of the O.T. centers on this as Paul had learned. Luke 24:27, 44-45 includes the N.T. 1 Tim. 5:18. One word in Gr. Theopneustos. God-inspired or God-breathed. Cp. Heb. 11:3. 2 Pet. 1:21.

Elegkon - Conviction of sin & related word. Cp. Heb. 11:1. Refuted word. Epanorthosis - Correction of sin & claims of truth. Reformation. See Intro. 2 Corinthians. Training or Discipline (Disc.). Cp. 2 Tim. 2:25. Cp. Titus 1:1 The true believer becomes such a prophet, priest, King.

CHAPTER 4.

4 PREACH THE CHARGE IN ALL SEASONS Vv1-5

THE TRUTH WILL BE CHALLENGED BY OTHERS

1 Tim. 5:21 NTE. Dt. 18. Rom. 2:16. Cp. Disq. "Is about to" - thus later with this certainty in mind. Death could bring no delay. Acts 10:42. Heb. 4:13. Titus 2:13. Epiphaneia - A shining forth. Ephistemi - To stand by, always be on guard. I must see that he repeat and fulfil. Appeal See Note. Titus 2:2. With the greatest patience & perseverance. The most painstaking doctrine. Epitheseusi - To heap upon, to accumulate. A people untaught, dissatisfied, easily desire like that of Athenians to flit from teacher to another with- out loyalty to the Word. Knetho - To scratch, tickle so as to cause to itch, using the pleasantly tickled away from Truth. Nephe - abstain from wine & the mists of the intoxicating, heady excitement. Irrational or sentimental teaching, remain calm, steady & sober like the priests do. Evangelist. Gospel-preacher. Discharge your ministry to the full, without restraint & reticence to others.

PAUL'S MINISTRY COMPLETED. Vv6-8

The reason why T. must labor so earnestly now stated. Cp. "I am already being offered" (implies poured out in a drink offering). Gr. Spendo. See Phil. 2:17. The drink offering was poured on the fire of the altar as a sweet savor unto Yahweh. It symbolized a man's labor. (See Note Num. 28:7) and the final work of Paul was then being offered as a living sacrifice. Rom. 12:1. Analusis - An unloosing, and in a military sense, the breaking up of an encampment. Training 1 Tim. 4:7 & Encouragement 1 Tim. 6:12. Method 1 Cor. 9:26-27. The Runner. Objective Acts 20:24 Motive 1 Cor. 9:25. Encouragement Heb. 12:1. Warning Gal. 2:2. & 5:7. Disq. "Guarded" as a watchman. See Notes Ezek. 33. Paul had done this in the face of death, threats, violent opposition, apathy, apostasy and every form of personal discouragement. Stephanos. 1 Cor. 9:25 Cp. 2 Tim. 2:5. Life. John 5:12. Life Glory. 1 Pet. 5:4. Victory Rev. 6:2. through faith. Rev. 6:11 (1 John 5:4). Life: Christ's Resurrection. Warning. Heb. 3:14.

"ONLY LUKE IS WITH ME" V11. - Paul is about to end his life in the company of his beloved friend, travelling-companion, biographer and physician. They have both much in common, being both big-hearted, enthusiastic, deeply sympathetic, dedicated, educated and cultured. At this moment of crisis, Luke cannot be spared, and as there is an important mission to perform Paul sends for his beloved & trusted son Timothy.

"ALEXANDER DID ME MUCH EVIL" V14. "did" Endeiknumi - To show, To point out in anything. Conybeare Howson - Charged me with, make a declaration against. He may have acted the part of Judas in Rome.

II. TIMOTHY

Paul's solemn charge to Timothy.

4 (Go from bad to worse. Vv1-9. See Notes: Righteousness, life, glory, Victory, Faith)

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, [g] who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in (season, out of season; reprove, [h] rebuke, [i] exhort with all longsuffering and doctrine. (whether wanted or not) Cp. Tit.

3 For the time will come when they will not endure [k] sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; (Pleasing myths, idle stories) Cp. 1 Tim. 1:4 & Titus 1:14.

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, [l] endure afflictions, do the work of [c] an evangelist, [d] make full proof of thy ministry. (hardships 2:3)

6 For I am now [f] ready to be offered, and the time of my departure is at hand.

7 [p] I have fought a good fight, I have finished *my* course, I have kept the faith:

8 [i] Henceforth there [j] is laid up for me [i] a crown of righteousness, (See Note Rom. 11:1)

[a] ver. 9. ch. 2. 16. Cp. Rev. 22. 11.
[b] ch. 1. 13 & 2. 2.
[c] ch. 1. 12. V. 1
[d] Col. 4. 14.
[e] Ps. 119. 99.
[f] Acts 17. 1.
[g] 2 Cor. 2. 13. Cp. Tit. 3. 12.
[h] Cp. 2 Pet. 1. 19-21.
[i] ver. 16. ch. 1. 15-17
[k] ver. 10. Rom. 15. 4.
[l] Acts 13. 13. Cp. Col. 4. 10.
[m] Acts 20. 4.
[n] 1 Tim. 6. 11.
[o] Or, perfected.
[p] 1 Tim. 1. 20.
[q] 1 Tim. 5. 21.
[r] Acts 10. 42.
[s] Or, our preachings.
[t] 1 Cor. 1. 18. 2 Cor. 2. 15.
[u] 2 Cor. 7. 11. Cp. Mat. 10. 28.
[v] Luke 23. 40.
[w] 1 Thes. 4. 1. 1 Tim. 4. 13. Tit. 2. 15.
[x] 1 Tim. 1. 20.
[y] Mat. 10. 19. Acts 23. 11 & 27. 23.
[z] Mat. 24. 14.
[a] Ps. 22. 31. Cp. 1 Sam. 17. 37.
[b] 2 Pet. 2. 9.
[c] 1 Tim. 1. 6.
[d] ch. 1. 8 & 2. 3.
[e] Acts 21. 8. Eph. 4. 11.
[f] Or, fulfil.
[g] ver. 17. Luke 1. 1.
[h] Rom. 11. 36.
[i] Phil. 2. 17.
[j] 1 Tim. 6. 12.
[k] Rom. 16. 23.
[l] Mat. 26. 45 Mark 14. 41. Heb. 10. 13.
[m] Col. 2. 5. Cp. Rev. 22. 20.
[n] Acts 20. 4.
[o] 1 Cor. 9. 25. Cp. ch. 2. 5.
[p] Acts 20. 15, 17.

and not to me only, but unto all them also that love his appearing. 1 Thess. 4:18. Agapao

9 Do thy diligence to come shortly unto me: (Entalaipo - Leave in the lurch - Bull.

10 For [q] Demas hath forsaken me, having loved this present world, and is departed unto [r] Thessalonica; Crescens to Galatia, [s] Titus unto Dalmatia.

11 [t] Only Luke is with me. Take [u] Mark, and bring him with thee: for he is profitable to me for the ministry. (RV - ministering)

12 And [v] Tychicus have I sent to Ephesus. Col. 4:10 NTE. Disq. Bag.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. (Sig "plucked fruit")

14 [w] Alexander the coppersmith did me much evil: the Lord reward him according to his works: A worker in brass - the flesh.

15 Of whom be thou ware also; for he hath greatly withstood [x] our words. (Paul's arguments in defence)

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Paul answers Stephen!! Acts 7:60 & Luke 23:34

17 Notwithstanding [y] the Lord stood with me, and strengthened me; [z] that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered [a] out of the mouth of the lion. (As for what or Spain Rom. 15:28)

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: [b] to whom be glory for ever and ever. Amen. (εἰς. Disq. for) (Ages of the ages. Disq.)

19 Salute Prisca and Aquila, and the household of Onesiphorus. See Note Rom. 16:3. Cp. 1:16

20 [h] Erastus abode at Corinth: but [k] Trophimus have I left at [m] Miletum sick.

21 [c] Do thy diligence to come before winter. [n] Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 [d] The Lord Jesus Christ be with thy spirit. [o] Grace be with you. Amen.

5 FINAL WORDS. Vv9-22

1 REGARDING PAUL'S ASSOCIATES Vv9-13

23 He is the impartial judge in the right, Grace etc. V7. The Stephanos not awarded to only one winner as in normal Games Cf. 1 Cor. 9:24.

In view of Nero's persecution this involved personal risk. Paul evidently desired to discuss with T. his future duties & responsibilities.

26 Agapao - Regard, esteem. Cf. V8.

27 Sig. Increase.

28 On the eastern shore of Adriatic, a part of Illyricum. The inhabitants were noted for their pugnaciousness. Paul was directing his assistants where they could do the most good. He preached in this part. Rom. 15:19.

29 The beloved physician Col. 4:14. Luke. Paul's doctor, friend, fellow-traveller, biographer, and secretary. Always loyal to Paul, the Gospel and Christ. He is by Paul's side as the latter crosses the campagna of his beloved son, for there is important work for T. to do & Luke cannot be spared.

30 To look after matters in T's absence.

31 Phelonen - A warm outer cloak. Hastings Dic. - A cover for wrapping books & parchments. The cold damp dungeon with winter approaching V. 21 demanded some protection. Whilst the comfort of the body was not to be neglected it was the edification of the mind that counted most.

32 He seemed to have left suddenly - did the outbreak of persecution in Rome cause him to go there to help his brethren.

33 Biblion - Small book or scroll. Writing paper. There were the messages to be written!

34 Membrana - writing material made from skin of sheep or goats more permanent - the O.T.?

2 REGARDING PAUL'S ENEMIES. Vv14-18

35 Perhaps in Rome by testifying against Paul to save his own skin. He could have cited the riot of Ephesus as an example of sedition. See above. Ps. 62:12. Prov. 24:12. Matt. 16:27. 29. Rom. 2:6. Rom. 12:17 f. 2 Cor. 11:15. Rev. 2:23.

37 A relentless opponent who evidently bitterly opposed Paul in his defence which was assisted by the courageous support of Onesiphorus. Paul now contrasts his present experience with his former one.

Disq. : "defence." Acts 22:30.

38 Paul probably sought help of the Jews of Rome who may have indicated their willingness to assist. Cp. Acts 28:20-24. 26:4-5, 9 not those Christians with him or referred to in Rom. 16.

40 Be fellowshipped Christ) suffering. Phil. 3:10. Cp. Matt. 22:37. Cp. Ps. 55:14 & 41:9. 37:12. Cp. Ps. 69:16. Ps. 55:14 & 41:9.

41 A truly converted Paul. Cp. Acts 4:13. He imitates Christ. Luke 23:34.

Acts 7:60. Reports Stephen. Acts 7:60. Teaches his own teaching 1 Cor. 11:1.

Paul felt that presence throughout his life in the Truth.

At conversion 1 Tim. 1:12. Damascus Acts 9:23. Imprisoned Acts 22:19. Shipwreck Acts 27:18. Generally Phil. 1:12. Deportation Eph. 6:20.

That was the reason of his

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace be with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER 1.

6 Qualifications of ministers. 10 Of evil teachers.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER 2.

Directions to Titus for doctrine and life.

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false

---

a Col. 4. 18. (Whoever I form read this. 6:23)
b Gal. 6. 18.
2 Gr. *Cesar Nero*, or, *the emperor Nero*.

---

a 1 Tim. 1. 10.
b John 16. 8er.
c Gal. 2. 12.
d 2 Tim. 2. 25.
e 1 Tim. 2. 10.
f 2 Tim. 3. 6.
2 Or, *for Heb.*
g Num. 23. 19.
h 2 Tim. 2. 13.
i 1 Tim. 6. 5.
Jude 16.
k Rom. 1. 2.
l 2 Tim. 1. 9.
m Co. above Acts 17. 28. 1 Cor. 15. 33.
n Phil. 3. 19. 2 Pet. 1. 8.
o 1 Tim. 6. 20. 2 Tim. 2. 16.
p 2 Cor. 2. 13.
q 1 Tim. 1. 2.
r 1 Tim. 1. 4.
s Mat. 15. 9.
t Gal. 3. 1.
u Luke 11. 42. Acts 10. 15. Rom. 14. 20.
v Rom. 14. 23.
w Or, *left undone.*
x Rom. 1. 28. Eph. 4. 17. 2 Tim. 6. 5. 2 Tim. 3. 8.
y To ver. 8.
z 1 Tim. 5. 8.
a 1 Tim. 3. 4.
b ch. 3. 3.
c ch. 3. 1. Acts 9. 36.
d Or, *yoke of bondage.*
e 2 Cor. 4. 1, 2.
f 1 Tim. 1. 10.
g Or, *Gentlemanly.*
h 1 Tim. 3. 11.
i 1 Tim. 3. 2.
k Or, *good things.*
l 2 Tim. 3. 10.
m 1 Tim. 2. 9.
n Mat. 6. 24.
o 1 Tim. 1. 19. 2 Tim. 1. 13.
p Or, *in doctrine.*
q Or, *holy women.*
r Or, *makebates.*

---

a Titus 2. 15.
b 1 Tim. 6. 1.
c 1 Tim. 5. 14.
d 1 Tim. 1. 4.
e 1 Tim. 1. 6.
f 1 Tim. 6. 4.
g Ps. 50. 20.
h 1 Tim. 6. 3.
i Ps. 12. 2.
k Ps. 28. 3.
l Jer. 9. 8.
m Phil. 3. 19.
n Rom. 16. 18.
o Gen. 25. 30. Heb. 12. 16.
p Ps. 15. 4.
q Ps. 119. 113.
r Ps. 101. 5.
s Ps. 101. 7.
t Ps. 5. 6.
u Ps. 55. 21.
v Ps. 12. 3, 4.
w Ps. 52. 2.
x Ps. 64. 3.
y Ps. 140. 3.
z Ps. 10. 7.
a Ps. 59. 12.
b Ps. 10. 15.
c Ps. 37. 12.
d Ps. 35. 16.
e Ps. 112. 10.
f Ps. 58. 6.
g Ps. 140. 9.
h Ps. 7. 16.
i Ps. 9. 15.
k Ps. 57. 6.
l Ps. 35. 8.
m Ps. 141. 10.
n Ps. 64. 8.
o Ps. 22. 7.
p Ps. 109. 25.
q Ps. 44. 14.
r Ps. 109. 6.
s Ps. 109. 31.
t Ps. 16. 8.
u Ps. 121. 5.
v Ps. 109. 6.
w Ps. 71. 13.
x Ps. 35. 26.
y Ps. 40. 14.
z Ps. 70. 2.
a Ps. 35. 4.
b Ps. 70. 3.
c Ps. 35. 25.
d Ps. 35. 21.
e Ps. 56. 2.
f Ps. 35. 19.
g Ps. 69. 4.
h Ps. 35. 7.
i Ps. 35. 11.
k Ps. 27. 12.
l Ps. 38. 12.
m Ps. 38. 20.
n Ps. 109. 5.
o Ps. 35. 12.
p Ps. 109. 4.
q Ps. 38. 21.
r Ps. 35. 22.
s Ps. 38. 22.
t Ps. 71. 12.
u Ps. 22. 19.
v Ps. 35. 17.
w Ps. 10. 14.
x Ps. 10. 12.
y Ps. 10. 15.
z Ps. 10. 11.
a Ps. 10. 4.
b Ps. 10. 13.
c Ps. 10. 6.
d Ps. 10. 8.
e Ps. 10. 9.
f Ps. 10. 10.
g Ps. 10. 14.
h Ps. 10. 17.
i Ps. 10. 18.
k Ps. 9. 19.
l Ps. 9. 20.
m Ps. 9. 5.
n Ps. 9. 6.
o Ps. 9. 15.
p Ps. 9. 16.
q Ps. 9. 17.
r Ps. 9. 18.
s Ps. 10. 1.
t Ps. 10. 2.
u Ps. 10. 3.
v Ps. 10. 4.
w Ps. 10. 5.
x Ps. 10. 6.
y Ps. 10. 7.
z Ps. 10. 8.
a Ps. 10. 9.
b Ps. 10. 10.
c Ps. 10. 11.
d Ps. 10. 12.
e Ps. 10. 13.
f Ps. 10. 14.
g Ps. 10. 15.
h Ps. 10. 16.
i Ps. 10. 17.
k Ps. 10. 18.
l Ps. 11. 1.
m Ps. 11. 2.
n Ps. 11. 3.
o Ps. 11. 4.
p Ps. 11. 5.
q Ps. 11. 6.
r Ps. 11. 7.
s Ps. 12. 1.
t Ps. 12. 2.
u Ps. 12. 3.
v Ps. 12. 4.
w Ps. 12. 5.
x Ps. 12. 6.
y Ps. 12. 7.
z Ps. 12. 8.
a Ps. 13. 1.
b Ps. 13. 2.
c Ps. 13. 3.
d Ps. 13. 4.
e Ps. 13. 5.
f Ps. 13. 6.
g Ps. 14. 1.
h Ps. 14. 2.
i Ps. 14. 3.
k Ps. 14. 4.
l Ps. 14. 5.
m Ps. 14. 6.
n Ps. 14. 7.
o Ps. 15. 1.
p Ps. 15. 2.
q Ps. 15. 3.
r Ps. 15. 4.
s Ps. 15. 5.
t Ps. 16. 1.
u Ps. 16. 2.
v Ps. 16. 3.
w Ps. 16. 4.
x Ps. 16. 5.
y Ps. 16. 6.
z Ps. 16. 7.
a Ps. 16. 8.
b Ps. 16. 9.
c Ps. 16. 10.
d Ps. 16. 11.
e Ps. 17. 1.
f Ps. 17. 2.
g Ps. 17. 3.
h Ps. 17. 4.
i Ps. 17. 5.
k Ps. 17. 6.
l Ps. 17. 7.
m Ps. 17. 8.
n Ps. 17. 9.
o Ps. 17. 10.
p Ps. 17. 11.
q Ps. 17. 12.
r Ps. 17. 13.
s Ps. 17. 14.
t Ps. 17. 15.
u Ps. 18. 1.
v Ps. 18. 2.
w Ps. 18. 3.
x Ps. 18. 4.
y Ps. 18. 5.
z Ps. 18. 6.
a Ps. 18. 7.
b Ps. 18. 8.
c Ps. 18. 9.
d Ps. 18. 10.
e Ps. 18. 11.
f Ps. 18. 12.
g Ps. 18. 13.
h Ps. 18. 14.
i Ps. 18. 15.
k Ps. 18. 16.
l Ps. 18. 17.
m Ps. 18. 18.
n Ps. 18. 19.
o Ps. 18. 20.
p Ps. 18. 21.
q Ps. 18. 22.
r Ps. 18. 23.
s Ps. 18. 24.
t Ps. 18. 25.
u Ps. 18. 26.
v Ps. 18. 27.
w Ps. 18. 28.
x Ps. 18. 29.
y Ps. 18. 30.
z Ps. 18. 31.
a Ps. 18. 32.
b Ps. 18. 33.
c Ps. 18. 34.
d Ps. 18. 35.
e Ps. 18. 36.
f Ps. 18. 37.
g Ps. 18. 38.
h Ps. 18. 39.
i Ps. 18. 40.
k Ps. 18. 41.
l Ps. 18. 42.
m Ps. 18. 43.
n Ps. 18. 44.
o Ps. 18. 45.
p Ps. 18. 46.
q Ps. 18. 47.
r Ps. 18. 48.
s Ps. 18. 49.
t Ps. 18. 50.
u Ps. 19. 1.
v Ps. 19. 2.
w Ps. 19. 3.
x Ps. 19. 4.
y Ps. 19. 5.
z Ps. 19. 6.
a Ps. 19. 7.
b Ps. 19. 8.
c Ps. 19. 9.
d Ps. 19. 10.
e Ps. 19. 11.
f Ps. 19. 12.
g Ps. 19. 13.
h Ps. 19. 14.
i Ps. 20. 1.
k Ps. 20. 2.
l Ps. 20. 3.
m Ps. 20. 4.
n Ps. 20. 5.
o Ps. 20. 6.
p Ps. 20. 7.
q Ps. 20. 8.
r Ps. 20. 9.
s Ps. 21. 1.
t Ps. 21. 2.
u Ps. 21. 3.
v Ps. 21. 4.
w Ps. 21. 5.
x Ps. 21. 6.
y Ps. 21. 7.
z Ps. 21. 8.
a Ps. 21. 9.
b Ps. 21. 10.
c Ps. 21. 11.
d Ps. 21. 12.
e Ps. 21. 13.
f Ps. 22. 1.
g Ps. 22. 2.
h Ps. 22. 3.
i Ps. 22. 4.
k Ps. 22. 5.
l Ps. 22. 6.
m Ps. 22. 7.
n Ps. 22. 8.
o Ps. 22. 9.
p Ps. 22. 10.
q Ps. 22. 11.
r Ps. 22. 12.
s Ps. 22. 13.
t Ps. 22. 14.
u Ps. 22. 15.
v Ps. 22. 16.
w Ps. 22. 17.
x Ps. 22. 18.
y Ps. 22. 19.
z Ps. 22. 20.
a Ps. 22. 21.
b Ps. 22. 22.
c Ps. 22. 23.
d Ps. 22. 24.
e Ps. 22. 25.
f Ps. 22. 26.
g Ps. 22. 27.
h Ps. 22. 28.
i Ps. 22. 29.
k Ps. 22. 30.
l Ps. 22. 31.
m Ps. 23. 1.
n Ps. 23. 2.
o Ps. 23. 3.
p Ps. 23. 4.
q Ps. 23. 5.
r Ps. 23. 6.
s Ps. 24. 1.
t Ps. 24. 2.
u Ps. 24. 3.
v Ps. 24. 4.
w Ps. 24. 5.
x Ps. 24. 6.
y Ps. 24. 7.
z Ps. 24. 8.
a Ps. 24. 9.
b Ps. 24. 10.
c Ps. 25. 1.
d Ps. 25. 2.
e Ps. 25. 3.
f Ps. 25. 4.
g Ps. 25. 5.
h Ps. 25. 6.
i Ps. 25. 7.
k Ps. 25. 8.
l Ps. 25. 9.
m Ps. 25. 10.
n Ps. 25. 11.
o Ps. 25. 12.
p Ps. 25. 13.
q Ps. 25. 14.
r Ps. 25. 15.
s Ps. 25. 16.
t Ps. 25. 17.
u Ps. 25. 18.
v Ps. 25. 19.
w Ps. 25. 20.
x Ps. 25. 21.
y Ps. 25. 22.
z Ps. 26. 1.
a Ps. 26. 2.
b Ps. 26. 3.
c Ps. 26. 4.
d Ps. 26. 5.
e Ps. 26. 6.
f Ps. 26. 7.
g Ps. 26. 8.
h Ps. 26. 9.
i Ps. 26. 10.
k Ps. 26. 11.
l Ps. 26. 12.
m Ps. 27. 1.
n Ps. 27. 2.
o Ps. 27. 3.
p Ps. 27. 4.
q Ps. 27. 5.
r Ps. 27. 6.
s Ps. 27. 7.
t Ps. 27. 8.
u Ps. 27. 9.
v Ps. 27. 10.
w Ps. 27. 11.
x Ps. 27. 12.
y Ps. 27. 13.
z Ps. 27. 14.
a Ps. 28. 1.
b Ps. 28. 2.
c Ps. 28. 3.
d Ps. 28. 4.
e Ps. 28. 5.
f Ps. 28. 6.
g Ps. 28. 7.
h Ps. 28. 8.
i Ps. 28. 9.
k Ps. 29. 1.
l Ps. 29. 2.
m Ps. 29. 3.
n Ps. 29. 4.
o Ps. 29. 5.
p Ps. 29. 6.
q Ps. 29. 7.
r Ps. 29. 8.
s Ps. 29. 9.
t Ps. 29. 10.
u Ps. 29. 11.
v Ps. 30. 1.
w Ps. 30. 2.
x Ps. 30. 3.
y Ps. 30. 4.
z Ps. 30. 5.
a Ps. 30. 6.
b Ps. 30. 7.
c Ps. 30. 8.
d Ps. 30. 9.
e Ps. 30. 10.
f Ps. 30. 11.
g Ps. 30. 12.
h Ps. 31. 1.
i Ps. 31. 2.
k Ps. 31. 3.
l Ps. 31. 4.
m Ps. 31. 5.
n Ps. 31. 6.
o Ps. 31. 7.
p Ps. 31. 8.
q Ps. 31. 9.
r Ps. 31. 10.
s Ps. 31. 11.
t Ps. 31. 12.
u Ps. 31. 13.
v Ps. 31. 14.
w Ps. 31. 15.
x Ps. 31. 16.
y Ps. 31. 17.
z Ps. 31. 18.
a Ps. 31. 19.
b Ps. 31. 20.
c Ps. 31. 21.
d Ps. 31. 22.
e Ps. 31. 23.
f Ps. 31. 24.
g Ps. 32. 1.
h Ps. 32. 2.
i Ps. 32. 3.
k Ps. 32. 4.
l Ps. 32. 5.
m Ps. 32. 6.
n Ps. 32. 7.
o Ps. 32. 8.
p Ps. 32. 9.
q Ps. 32. 10.
r Ps. 32. 11.
s Ps. 33. 1.
t Ps. 33. 2.
u Ps. 33. 3.
v Ps. 33. 4.
w Ps. 33. 5.
x Ps. 33. 6.
y Ps. 33. 7.
z Ps. 33. 8.
a Ps. 33. 9.
b Ps. 33. 10.
c Ps. 33. 11.
d Ps. 33. 12.
e Ps. 33. 13.
f Ps. 33. 14.
g Ps. 33. 15.
h Ps. 33. 16.
i Ps. 33. 17.
k Ps. 33. 18.
l Ps. 33. 19.
m Ps. 33. 20.
n Ps. 33. 21.
o Ps. 33. 22.
p Ps. 34. 1.
q Ps. 34. 2.
r Ps. 34. 3.
s Ps. 34. 4.
t Ps. 34. 5.
u Ps. 34. 6.
v Ps. 34. 7.
w Ps. 34. 8.
x Ps. 34. 9.
y Ps. 34. 10.
z Ps. 34. 11.
a Ps. 34. 12.
b Ps. 34. 13.
c Ps. 34. 14.
d Ps. 34. 15.
e Ps. 34. 16.
f Ps. 34. 17.
g Ps. 34. 18.
h Ps. 34. 19.
i Ps. 34. 20.
k Ps. 34. 21.
l Ps. 34. 22.
m Ps. 35. 1.
n Ps. 35. 2.
o Ps. 35. 3.
p Ps. 35. 4.
q Ps. 35. 5.
r Ps. 35. 6.
s Ps. 35. 7.
t Ps. 35. 8.
u Ps. 35. 9.
v Ps. 35. 10.
w Ps. 35. 11.
x Ps. 35. 12.
y Ps. 35. 13.
z Ps. 35. 14.
a Ps. 35. 15.
b Ps. 35. 16.
c Ps. 35. 17.
d Ps. 35. 18.
e Ps. 35. 19.
f Ps. 35. 20.
g Ps. 35. 21.
h Ps. 35. 22.
i Ps. 35. 23.
k Ps. 35. 24.
l Ps. 35. 25.
m Ps. 35. 26.
n Ps. 35. 27.
o Ps. 35. 28.
p Ps. 36. 1.
q Ps. 36. 2.
r Ps. 36. 3.
s Ps. 36. 4.
t Ps. 36. 5.
u Ps. 36. 6.
v Ps. 36. 7.
w Ps. 36. 8.
x Ps. 36. 9.
y Ps. 36. 10.
z Ps. 36. 11.
a Ps. 36. 12.
b Ps. 37. 1.
c Ps. 37. 2.
d Ps. 37. 3.
e Ps. 37. 4.
f Ps. 37. 5.
g Ps. 37. 6.
h Ps. 37. 7.
i Ps. 37. 8.
k Ps. 37. 9.
l Ps. 37. 10.
m Ps. 37. 11.
n Ps. 37. 12.
o Ps. 37. 13.
p Ps. 37. 14.
q Ps. 37. 15.
r Ps. 37. 16.
s Ps. 37. 17.
t Ps. 37. 18.
u Ps. 37. 19.
v Ps. 37. 20.
w Ps. 37. 21.
x Ps. 37. 22.
y Ps. 37. 23.
z Ps. 37. 24.
a Ps. 37. 25.
b Ps. 37. 26.
c Ps. 37. 27.
d Ps. 37. 28.
e Ps. 37. 29.
f Ps. 37. 30.
g Ps. 37. 31.
h Ps. 37. 32.
i Ps. 37. 33.
k Ps. 37. 34.
l Ps. 37. 35.
m Ps. 37. 36.
n Ps. 37. 37.
o Ps. 37. 38.
p Ps. 37. 39.
q Ps. 37. 40.
r Ps. 38. 1.
s Ps. 38. 2.
t Ps. 38. 3.
u Ps. 38. 4.
v Ps. 38. 5.
w Ps. 38. 6.
x Ps. 38. 7.
y Ps. 38. 8.
z Ps. 38. 9.
a Ps. 38. 10.
b Ps. 38. 11.
c Ps. 38. 12.
d Ps. 38. 13.
e Ps. 38. 14.
f Ps. 38. 15.
g Ps. 38. 16.
h Ps. 38. 17.
i Ps. 38. 18.
k Ps. 38. 19.
l Ps. 38. 20.
m Ps. 38. 21.
n Ps. 38. 22.
o Ps. 39. 1.
p Ps. 39. 2.
q Ps. 39. 3.
r Ps. 39. 4.
s Ps. 39. 5.
t Ps. 39. 6.
u Ps. 39. 7.
v Ps. 39. 8.
w Ps. 39. 9.
x Ps. 39. 10.
y Ps. 39. 11.
z Ps. 39. 12.
a Ps. 39. 13.
b Ps. 40. 1.
c Ps. 40. 2.
d Ps. 40. 3.
e Ps. 40. 4.
f Ps. 40. 5.
g Ps. 40. 6.
h Ps. 40. 7.
i Ps. 40. 8.
k Ps. 40. 9.
l Ps. 40. 10.
m Ps. 40. 11.
n Ps. 40. 12.
o Ps. 40. 13.
p Ps. 40. 14.
q Ps. 40. 15.
r Ps. 40. 16.
s Ps. 40. 17.
t Ps. 41. 1.
u Ps. 41. 2.
v Ps. 41. 3.
w Ps. 41. 4.
x Ps. 41. 5.
y Ps. 41. 6.
z Ps. 41. 7.
a Ps. 41. 8.
b Ps. 41. 9.
c Ps. 41. 10.
d Ps. 41. 11.
e Ps. 41. 12.
f Ps. 41. 13.
g Ps. 42. 1.
h Ps. 42. 2.
i Ps. 42. 3.
k Ps. 42. 4.
l Ps. 42. 5.
m Ps. 42. 6.
n Ps. 42. 7.
o Ps. 42. 8.
p Ps. 42. 9.
q Ps. 42. 10.
r Ps. 42. 11.
s Ps. 43. 1.
t Ps. 43. 2.
u Ps. 43. 3.
v Ps. 43. 4.
w Ps. 43. 5.
x Ps. 44. 1.
y Ps. 44. 2.
z Ps. 44. 3.
a Ps. 44. 4.
b Ps. 44. 5.
c Ps. 44. 6.
d Ps. 44. 7.
e Ps. 44. 8.
f Ps. 44. 9.
g Ps. 44. 10.
h Ps. 44. 11.
i Ps. 44. 12.
k Ps. 44. 13.
l Ps. 44. 14.
m Ps. 44. 15.
n Ps. 44. 16.
o Ps. 44. 17.
p Ps. 44. 18.
q Ps. 44. 19.
r Ps. 44. 20.
s Ps. 44. 21.
t Ps. 44. 22.
u Ps. 44. 23.
v Ps. 44. 24.
w Ps. 44. 25.
x Ps. 44. 26.
y Ps. 45. 1.
z Ps. 45. 2.
a Ps. 45. 3.
b Ps. 45. 4.
c Ps. 45. 5.
d Ps. 45. 6.
e Ps. 45. 7.
f Ps. 45. 8.
g Ps. 45. 9.
h Ps. 45. 10.
i Ps. 45. 11.
k Ps. 45. 12.
l Ps. 45. 13.
m Ps. 45. 14.
n Ps. 45. 15.
o Ps. 45. 16.
p Ps. 45. 17.
q Ps. 46. 1.
r Ps. 46. 2.
s Ps. 46. 3.
t Ps. 46. 4.
u Ps. 46. 5.
v Ps. 46. 6.
w Ps. 46. 7.
x Ps. 46. 8.
y Ps. 46. 9.
z Ps. 46. 10.
a Ps. 46. 11.
b Ps. 47. 1.
c Ps. 47. 2.
d Ps. 47. 3.
e Ps. 47. 4.
f Ps. 47. 5.
g Ps. 47. 6.
h Ps. 47. 7.
i Ps. 47. 8.
k Ps. 47. 9.
l Ps. 48. 1.
m Ps. 48. 2.
n Ps. 48. 3.
o Ps. 48. 4.
p Ps. 48. 5.
q Ps. 48. 6.
r Ps. 48. 7.
s Ps. 48. 8.
t Ps. 48. 9.
u Ps. 48. 10.
v Ps. 48. 11.
w Ps. 48. 12.
x Ps. 48. 13.
y Ps. 48. 14.
z Ps. 49. 1.
a Ps. 49. 2.
b Ps. 49. 3.
c Ps. 49. 4.
d Ps. 49. 5.
e Ps. 49. 6.
f Ps. 49. 7.
g Ps. 49. 8.
h Ps. 49. 9.
i Ps. 49. 10.
k Ps. 49. 11.
l Ps. 49. 12.
m Ps. 49. 13.
n Ps. 49. 14.
o Ps. 49. 15.
p Ps. 49. 16.
q Ps. 49. 17.
r Ps. 49. 18.
s Ps. 49. 19.
t Ps. 49. 20.
u Ps. 50. 1.
v Ps. 50. 2.
w Ps. 50. 3.
x Ps. 50. 4.
y Ps. 50. 5.
z Ps. 50. 6.
a Ps. 50. 7.
b Ps. 50. 8.
c Ps. 50. 9.
d Ps. 50. 10.
e Ps. 50. 11.
f Ps. 50. 12.
g Ps. 50. 13.
h Ps. 50. 14.
i Ps. 50. 15.
k Ps. 50. 16.
l Ps. 50. 17.
m Ps. 50. 18.
n Ps. 50. 19.
o Ps. 50. 20.
p Ps. 50. 21.
q Ps. 50. 22.
r Ps. 50. 23.
s Ps. 51. 1.
t Ps. 51. 2.
u Ps. 51. 3.
v Ps. 51. 4.
w Ps. 51. 5.
x Ps. 51. 6.
y Ps. 51. 7.
z Ps. 51. 8.
a Ps. 51. 9.
b Ps. 51. 10.
c Ps. 51. 11.
d Ps. 51. 12.
e Ps. 51. 13.
f Ps. 51. 14.
g Ps. 51. 15.
h Ps. 51. 16.
i Ps. 51. 17.
k Ps. 51. 18.
l Ps. 51. 19.
m Ps. 52. 1.
n Ps. 52. 2.
o Ps. 52. 3.
p Ps. 52. 4.
q Ps. 52. 5.
r Ps. 52. 6.
s Ps. 52. 7.
t Ps. 52. 8.
u Ps. 52. 9.
v Ps. 53. 1.
w Ps. 53. 2.
x Ps. 53. 3.
y Ps. 53. 4.
z Ps. 53. 5.
a Ps. 53. 6.
b Ps. 54. 1.
c Ps. 54. 2.
d Ps. 54. 3.
e Ps. 54. 4.
f Ps. 54. 5.
g Ps. 54. 6.
h Ps. 54. 7.
i Ps. 55. 1.
k Ps. 55. 2.
l Ps. 55. 3.
m Ps. 55. 4.
n Ps. 55. 5.
o Ps. 55. 6.
p Ps. 55. 7.
q Ps. 55. 8.
r Ps. 55. 9.
s Ps. 55. 10.
t Ps. 55. 11.
u Ps. 55. 12.
v Ps. 55. 13.
w Ps. 55. 14.
x Ps. 55. 15.
y Ps. 55. 16.
z Ps. 55. 17.
a Ps. 55. 18.
b Ps. 55. 19.
c Ps. 55. 20.
d Ps. 55. 21.
e Ps. 55. 22.
f Ps. 55. 23.
g Ps. 56. 1.
h Ps. 56. 2.
i Ps. 56. 3.
k Ps. 56. 4.
l Ps. 56. 5.
m Ps. 56. 6.
n Ps. 56. 7.
o Ps. 56. 8.
p Ps. 56. 9.
q Ps. 56. 10.
r Ps. 56. 11.
s Ps. 56. 12.
t Ps. 56. 13.
u Ps. 57. 1.
v Ps. 57. 2.
w Ps. 57. 3.
x Ps. 57. 4.
y Ps. 57. 5.
z Ps. 57. 6.
a Ps. 57. 7.
b Ps. 57. 8.
c Ps. 57. 9.
d Ps. 57. 10.
e Ps. 57. 11.
f Ps. 58. 1.
g Ps. 58. 2.
h Ps. 58. 3.
i Ps. 58. 4.
k Ps. 58. 5.
l Ps. 58. 6.
m Ps. 58. 7.
n Ps. 58. 8.
o Ps. 58. 9.
p Ps. 58. 10.
q Ps. 58. 11.
r Ps. 59. 1.
s Ps. 59. 2.
t Ps. 59. 3.
u Ps. 59. 4.
v Ps. 59. 5.
w Ps. 59. 6.
x Ps. 59. 7.
y Ps. 59. 8.
z Ps. 59. 9.
a Ps. 59. 10.
b Ps. 59. 11.
c Ps. 59. 12.
d Ps. 59. 13.
e Ps. 59. 14.
f Ps. 59. 15.
g Ps. 59. 16.
h Ps. 59. 17.
i Ps. 60. 1.
k Ps. 60. 2.
l Ps. 60. 3.
m Ps. 60. 4.
n Ps. 60. 5.
o Ps. 60. 6.
p Ps. 60. 7.
q Ps. 60. 8.
r Ps. 60. 9.
s Ps. 60. 10.
t Ps. 60. 11.
u Ps. 60. 12.
v Ps. 61. 1.
w Ps. 61. 2.
x Ps. 61. 3.
y Ps. 61. 4.
z Ps. 61. 5.
a Ps. 61. 6.
b Ps. 61. 7.
c Ps. 61. 8.
d Ps. 62. 1.
e Ps. 62. 2.
f Ps. 62. 3.
g Ps. 62. 4.
h Ps. 62. 5.
i Ps. 62. 6.
k Ps. 62. 7.
l Ps. 62. 8.
m Ps. 62. 9.
n Ps. 62. 10.
o Ps. 62. 11.
p Ps. 62. 12.
q Ps. 63. 1.
r Ps. 63. 2.
s Ps. 63. 3.
t Ps. 63. 4.
u Ps. 63. 5.
v Ps. 63. 6.
w Ps. 63. 7.
x Ps. 63. 8.
y Ps. 63. 9.
z Ps. 63. 10.
a Ps. 63. 11.
b Ps. 64. 1.
c Ps. 64. 2.
d Ps. 64. 3.
e Ps. 64. 4.
f Ps. 64. 5.
g Ps. 64. 6.
h Ps. 64. 7.
i Ps. 64. 8.
k Ps. 64. 9.
l Ps. 64. 10.
m Ps. 65. 1.
n Ps. 65. 2.
o Ps. 65. 3.
p Ps. 65. 4.
q Ps. 65. 5.
r Ps. 65. 6.
s Ps. 65. 7.
t Ps. 65. 8.
u Ps. 65. 9.
v Ps. 65. 10.
w Ps. 65. 11.
x Ps. 65. 12.
y Ps. 65. 13.
z Ps. 66. 1.
a Ps. 66. 2.
b Ps. 66. 3.
c Ps. 66. 4.
d Ps. 66. 5.
e Ps. 66. 6.
f Ps. 66. 7.
g Ps. 66. 8.
h Ps. 66. 9.
i Ps. 66. 10.
k Ps. 66. 11.
l Ps. 66. 12.
m Ps. 66. 13.
n Ps. 66. 14.
o Ps. 66. 15.
p Ps. 66. 16.
q Ps. 66. 17.
r Ps. 66. 18.
s Ps. 66. 19.
t Ps. 66. 20.
u Ps. 67. 1.
v Ps. 67. 2.
w Ps. 67. 3.
x Ps. 67. 4.
y Ps. 67. 5.
z Ps. 67. 6.
a Ps. 67. 7.
b Ps. 68. 1.
c Ps. 68. 2.
d Ps. 68. 3.
e Ps. 68. 4.
f Ps. 68. 5.
g Ps. 68. 6.
h Ps. 68. 7.
i Ps. 68. 8.
k Ps. 68. 9.
l Ps. 68. 10.
m Ps. 68. 11.
n Ps. 68. 12.
o Ps. 68. 13.
p Ps. 68. 14.
q Ps. 68. 15.
r Ps. 68. 16.
s Ps. 68. 17.
t Ps. 68. 18.
u Ps. 68. 19.
v Ps. 68. 20.
w Ps. 68. 21.
x Ps. 68. 22.
y Ps. 68. 23.
z Ps. 68. 24.
a Ps. 68. 25.
b Ps. 68. 26.
c Ps. 68. 27.
d Ps. 68. 28.
e Ps. 68. 29.
f Ps. 68. 30.
g Ps. 68. 31.
h Ps. 68. 32.
i Ps. 68. 33.
k Ps. 68. 34.
l Ps. 68. 35.
m Ps. 69. 1.
n Ps. 69. 2.
o Ps. 69. 3.
p Ps. 69. 4.
q Ps. 69. 5.
r Ps. 69. 6.
s Ps. 69. 7.
t Ps. 69. 8.
u Ps. 69. 9.
v Ps. 69. 10.
w Ps. 69. 11.
x Ps. 69. 12.
y Ps. 69. 13.
z Ps. 69. 14.
a Ps. 69. 15.
b Ps. 69. 16.
c Ps. 69. 17.
d Ps. 69. 18.
e Ps. 69. 19.
f Ps. 69. 20.
g Ps. 69. 21.
h Ps. 69. 22.
i Ps. 69. 23.
k Ps. 69. 24.
l Ps. 69. 25.
m Ps. 69. 26.
n Ps. 69. 27.
o Ps. 69. 28.
p Ps. 69. 29.
q Ps. 69. 30.
r Ps. 69. 31.
s Ps. 69. 32.
t Ps. 69. 33.
u Ps. 69. 34.
v Ps. 69. 35.
w Ps. 69. 36.
x Ps. 70. 1.
y Ps. 70. 2.
z Ps. 70. 3.
a Ps. 70. 4.
b Ps. 70. 5.
c Ps. 71. 1.
d Ps. 71. 2.
e Ps. 71. 3.
f Ps. 71. 4.
g Ps. 71. 5.
h Ps. 71. 6.
i Ps. 71. 7.
k Ps. 71. 8.
l Ps. 71. 9.
m Ps. 71. 10.
n Ps. 71. 11.
o Ps. 71. 12.
p Ps. 71. 13.
q Ps. 71. 14.
r Ps. 71. 15.
s Ps. 71. 16.
t Ps. 71. 17.
u Ps. 71. 18.
v Ps. 71. 19.
w Ps. 71. 20.
x Ps. 71. 21.
y Ps. 71. 22.
z Ps. 71. 23.
a Ps. 71. 24.
b Ps. 72. 1.
c Ps. 72. 2.
d Ps. 72. 3.
e Ps. 72. 4.
f Ps. 72. 5.
g Ps. 72. 6.
h Ps. 72. 7.
i Ps. 72. 8.
k Ps. 72. 9.
l Ps. 72. 10.
m Ps. 72. 11.
n Ps. 72. 12.
o Ps. 72. 13.
p Ps. 72. 14.
q Ps. 72. 15.
r Ps. 72. 16.
s Ps. 72. 17.
t Ps. 72. 18.
u Ps. 72. 19.
v Ps. 72. 20.
w Ps. 73. 1.
x Ps. 73. 2.
y Ps. 73. 3.
z Ps. 73. 4.
a Ps. 73. 5.
b Ps. 73. 6.
c Ps. 73. 7.
d Ps. 73. 8.
e Ps. 73. 9.
f Ps. 73. 10.
g Ps. 73. 11.
h Ps. 73. 12.
i Ps. 73. 13.
k Ps. 73. 14.
l Ps. 73. 15.
m Ps. 73. 16.
n Ps. 73. 17.
o Ps. 73. 18.
p Ps. 73. 19.
q Ps. 73. 20.
r Ps. 73. 21.
s Ps. 73. 22.
t Ps. 73. 23.
u Ps. 73. 24.
v Ps. 73. 25.
w Ps. 73. 26.
x Ps. 73. 27.
y Ps. 73. 28.
z Ps. 74. 1.
a Ps. 74. 2.
b Ps. 74. 3.
c Ps. 74. 4.
d Ps. 74. 5.
e Ps. 74. 6.
f Ps. 74. 7.
g Ps. 74. 8.
h Ps. 74. 9.
i Ps. 74. 10.
k Ps. 74. 11.
l Ps. 74. 12.
m Ps. 74. 13.
n Ps. 74. 14.
o Ps. 74. 15.
p Ps. 74. 16.
q Ps. 74. 17.
r Ps. 74. 18.
s Ps. 74. 19.
t Ps. 74. 20.
u Ps. 74. 21.
v Ps. 74. 22.
w Ps. 74. 23.
x Ps. 75. 1.
y Ps. 75. 2.
z Ps. 75. 3.
a Ps. 75. 4.
b Ps. 75. 5.
c Ps. 75. 6.
d Ps. 75. 7.
e Ps. 75. 8.
f Ps. 75. 9.
g Ps. 75. 10.
h Ps. 76. 1.
i Ps. 76. 2.
k Ps. 76. 3.
l Ps. 76. 4.
m Ps. 76. 5.
n Ps. 76. 6.
o Ps. 76. 7.
p Ps. 76. 8.
q Ps. 76. 9.
r Ps. 76. 10.
s Ps. 76. 11.
t Ps. 76. 12.
u Ps. 77. 1.
v Ps. 77. 2.
w Ps. 77. 3.
x Ps. 77. 4.
y Ps. 77. 5.
z Ps. 77. 6.
a Ps. 77. 7.
b Ps. 77. 8.
c Ps. 77. 9.
d Ps. 77. 10.
e Ps. 77. 11.
f Ps. 77. 12.
g Ps. 77. 13.
h Ps. 77. 14.
i Ps. 77. 15.
k Ps. 77. 16.
l Ps. 77. 17.
m Ps. 77. 18.
n Ps. 77. 19.
o Ps. 77. 20.
p Ps. 78. 1.
q Ps. 78. 2.
r Ps. 78. 3.
s Ps. 78. 4.
t Ps. 78. 5.
u Ps. 78. 6.
v Ps. 78. 7.
w Ps. 78. 8.
x Ps. 78. 9.
y Ps. 78. 10.
z Ps. 78. 11.
a Ps. 78. 12.
b Ps. 78. 13.
c Ps. 78. 14.
d Ps. 78

THE BLESSED HOPE V.13. • Stems from the Word Rom.15:4 • Its foundation is immovable 1 Tim.1:1-2. • Its Author is God. Rom.2:4-6 • It inspires confidence Rom.5:5. Phil.1:20. • It provides salvation, eternal life Tit.3:7. 1:2. Divine glory Rom.5:2. Col.1:27. • Indices patience or endurance 1 Thes.1:3 • Leads to boldness of speech 2 Cor.3:12. • Leads to purification of life. 1 John 3:3

The qualities that make "

TITUS.: Honorable from "I honor."

• Whereas Timothy seems to have had an inborn timidity and shyness against which he had to struggle 2 Tim.1:7, and "oft infirmities" 1 Tim.5:23 to put up with, Titus seemed to have had something of Paul's own aggressiveness. He was a man of resourcefulness and initiativeness, able not only to take orders but also to go ahead of his own account 2 Cor.8:16-17, a man of contagious enthusiasm 2 Cor.7:13.

• Titus is not mentioned in Acts, but he is mentioned 13 times in the Epistles: twice in Galatians 2:1. 2:3, once in 2 Timothy 5:10 once in Titus 1:4 and nine times in 2 Corinthians 2:13. 7:6, 13, 14. 8:6, 16, 23. 12:18 twice. He is probably included in "such generalisations as, "some of the others" Acts 15:2.

(The second occasion was to revive interest in the Jerusalem collection 2 Cor.8)

• Titus was a Greek Gal.2:3. and was taken by Paul to Jerusalem as a test case against the Judaisers. Gal 2:1-3. Paul refused to have him circumcised, though he acted differently in the case of Timothy Acts 16:3. in accordance with the principle laid down in 1 Cor.9:20

• Nothing further is heard of Titus until the 3rd Journey when he was sent by the Apostle at least twice to Corinth. He was sent to supplement the written instructions, advice and rebukes of Paul by his own dynamic personality. On his part, true to his character, Titus was eager to go on the mission 2 Cor.8:16, 17. In him there was no hesitancy. The energetic aggressiveness of Titus was followed by the spiritual, more gentle, perhaps more compelling instruction of Timothy. 1 Cor.4:17. 16:10.

• Titus was perhaps an older man than Timothy for Paul makes no reference to his youthfulness in the Epistle to him as he does to Timothy 1 Tim.4:12. 2 Tim.2:22 – though it may have been that Timothy was more conscious of his comparative youth than was Titus. Titus was well calculated to "rebuke them sharply" as required by the instructions of the Epistle Ch.1:13.

CIRCUMSTANCES UNDER WHICH THE EPISTLE WAS WRITTEN

• Paul was at liberty and expected shortly to meet Titus Ch.3:12. No circumstances recorded in Acts seem to apply to this time. It seems evident therefore that Paul was ultimately released from imprisonment Acts 28:30 at which time this Epistle was written. Paul expected to be released Phil.1:25-27. 2:24. Philem.22.

• Clement writing towards the close of first century states: "Paul.... having taught righteousness to the whole world, and having gone to the limits of the West," having given testimony before the rulers thus passed from the world..." (1st Epis. Clement to Corinthians 5:7). He wrote from Rome • the reference to the West probably relates to Spain.

• Eusebius (Ecclesiastical History 2. 22, 1,2) writes: "Luke also, who handed down the Acts of the apostles in writing, brought his narrative to a close by the statement that Paul spent two whole years in Rome in freedom, and preached the word of God without hindrance. Tradition has it that the apostle, having defended himself, was again sent upon the ministry of preaching, and coming the second time to the same city, suffered martyrdom under Nero. While he was being held in prison, he composed the 2nd Epistle to Timothy, at the same time signifying that his first defence had taken place and that his martyrdom was at hand." See over. Below.

POSSIBLE CHRONOLOGY • Timothy imprisoned released Heb 13:23-24.

- Approx. 63. Release from imprisonment. Sent Timothy to Philippi, followed shortly after Phil 2:19-24.
- Visits Colosse Philem.22. • Then Jerusalem? Heb.13:23-24 with Timothy. • Nero (54-68) – persecution commenced. 64. Nero died June 68 Paul executed probably just before. See over.
- Leaves Titus at Crete – organise Ecclesias already established Acts 2:11 Tit.1:5.
- Winters at Nicopolis Tit.3:12.
- To Spain Rom. 15:24.

Where Timothy was sent whilst Paul travelled to Spain • Rome is not revealed. Last in Jerusalem.

- Returns to Asia • Signs of hurried trip as though heard of the outbreak of bitter persecution and making brief, hurried stops here and there, "hastens to Rome, probably to strengthen the brethren. Thus. • leaves Trophimus sick at Miletus 2 Tim. 4:20. • At Troas visits Carpus leaving some belongings there 2 Tim. 4:13 • Down to Corinth 2 Tim. 4:20 • Probably sends Timothy to Ephesus 2 Tim. • Proceeds to Rome with Titus who is then sent to Dalmatia 2 Tim. 4:10. • Imprisoned 2 Tim. 1:16-17. 2:19. • Alexander testifies against him 2 Tim. 4:14. • Brethren desert him 2 Tim. 1:15. 4:10. • Onesiphorus seeks him out loses his life 2 Tim. 1:16. • Only Luke with him 2 Tim. 4:6-11. • Having been condemned 2 Tim. 4:6. was (according to tradition) beheaded on Ostian Way about 3 miles outside capital. A.D. 68 age 62 (see Chronology p.6) See below.

ANALYSIS • 1 Timothy = A Charge
• 2 Timothy = A Challenge.
• Titus = A Caution

Truth Must Be Manifest In Action – The need of Works. 1:16. 2:7, 14. 3:1, 8, 14.

1 AN ORDERLY ECCLESIA Ch.1 & V.5.
- Paul's Affectionate • Suggestive Salutation Vv1-4
- Titus' work in Crete V.5
- Qualifications of Eldership Vv6-9.
- Unruly character of Cretans Vv10-16.

2 A SOUND ECCLESIA Ch.2. & Vv1, 2, 8, 10
- Truth manifested in action by older members 1-2
- Truth manifested in action by younger members 4-8.
- Truth manifested in action by servants Vv9-10.
- Epitome of the Gospel: Past, Present, Future Vv11-14

3 A PRACTICAL ECCLESIA Ch.3 Vv 1, 8, 14
- In Subjection to Authority V.1
- In character V.2
- By transforming power of Truth Vv3-7
- A truth to stress Vv 8
- Teaching to avoid V.9
- Men to avoid Vv10-11
- Final words. Vv 12-15

The Epistle contains two of the most comprehensive statements on the Gospel found in the N.T. Ch.2:11-14. Ch.3:4-7.

PROBABLE LAST JOURNEY OF PAUL.

VISIT TO SPAIN. Kenybeare Howson quote: • Muratori's Canon: (AD 170): "Luke relates to Theophilus events of which he was an eye-witness, as he so in a separate place, (LUKE 22:31-33) he evidently declares the martyrdom of Peter, but (omits) the journey of Paul from Rome to Spain."
• Chrysostom: "Paul after his residence in Rome departed to Spain."
• Jerome: "Paul was dismissed by Nero, that he might preach Christ's Gospel in the West."

PAUL'S DEATH As a Roman citizen he would die by beheading. Military executions were more common in Nero's day, so he probably died by decapitation by the sword.

the Gospel – Future.
The hope. Rom.8:24. This ...ing blessings. Gal.5:5

both passages, the same distinction of persons which is so strongly marked in 1 Tim. On these grounds he pronounces against the rendering which is adopted by the R.V. Huther's conclusion is the same." (Byle).

come slack in his duty. He must expound, exhort (parakaleo – or, call to one's side) and reprove
Paraphroneō – to think around a thing. Titus must not be content with merely contenting himself that a thing is

Gift of Zeus. Though a Gentile name it could have been a name being expert he could

"think around" ng him. Cf:

ECCLESIA

'N TO AUTH-

VIOR of the n thous chara- 1:12 Contem- bius v Plutarch then impatien re to "pray" ni to be "sub n of differen

pated authority reation of any with Acts 5.

ER BEFORE

rder; revile. oderate; for- ting on the Vine.

MING POWER 2:7

fuses of- nces of e W. what wi

odness. See

non" = Philon witness"

hine forth (as of Yahweh's shone forth of man's ord

or Forerun

). Birth of Water s salvation

make whole. healed Salvation (fro 1:21 (Illustrate me g new) ed by faith 7 (Illustrate through the

e. 1:1 2:11. Ot 9 "the To fight" given through Stress Avoid Avoid

a charge in the ...jority a self-styled ...hrists teaching to ...ers – here Rome ...ible" contentious – to ask (Caphar) thus to refuse ...s as "a publican" Matt.5:46.

...s from inside and ...ardly (Vine). Jesus ...gladly shown his ...trance.

RDS.

...emy (Goddess ...es Artemis)

EPIMENEDES V.12. This quotation according to Clement of Alexandria and Jerome is from Epimenedes, a native of Cnossus in Crete who lived over 500 years B.C. He was considered Divinely inspired by the Greeks and is thus called by Paul "a prophet of their own." According to Diogenes Laertius, he advised the Athenians to sacrifice "to the appropriate god" which advice could have led them to ere[illegible], and Truth. Liv

Sig. "Co
45 The new
ably was
through Christ
Most would h
him. Or walk
46 Sig. Made
47. Sig. Plato
says that
seer of the Ec

CHAPTE
1 AN ORD
2 PAUL'S
SUCCESS
Col. 2:2 Kata with
down tow
and intention
sts of
See Introdu
1 Pet. 1:2 w
confirmation
Rom. 1:4
Chronon a
al i.e. age
2 Tim 1
Phil. 1:1, Ne
ed. Cf. 1 Pe
The preach
isles to G
the word, Lo
the Christ.
Cf. "O gen
1 Tim. 1:2. N
Kata. See
See Note

2 Titus' H
They existe
together,
ness of work
Tit. and must be
other Godless
part left Titus
will pave way to
to recognised
ere, His work
stood Phil. 1:6
in that regard.
This Epistle,
the necessary
RV "apparent
of" according
Scriptures, and
is the necessary
The Truth
spread rapi
God with, his fu
and the time to
work.
3 QUALIFI
SHIP
Note the req
qualifications
or, "the
to them as
Working fo
1 Tim. 3:1
2 Tim. 2:2
Sophron = S
self control
Dikaios -
en Kratei =
strength =
Nous = -
mind. One
every duty + fulfils. Every bible
." (Thol).

PAUL'S FIVE FAITHFUL SAYINGS

Providing five steps to salvation (5 being the number of grace).

- STEP 1. 1 Tim. 1:15. We need to appreciate that we are sinners, recognise that he was born to redeem, and acknowledge our need of him, so embracing him in truth.
- STEP 2. 1 Tim 3:1. We need to recognise the value of serving the Ecclesia and the Truth – viewing it as a "good work," and not merely seeking it out of personal vanity or pride.
- STEP 3. 1 Tim 4:7-9. To become an effective workman there is a need to "exercise oneself in Godliness" rather than in those things of personal and temporary benefit.
- STEP 4. 2 Tim. 2:11-13. In all the trials and tribulations of life we need to set constantly before our spiritual vision, the purpose of such and the ultimate result.
- STEP 5. Titus 3:4-8. The need to maintain good works. This can be helped by recapitulating the above principles as Paul does in this last faithful saying: Step 1 V4. Step 2. V5. Step 3 V7a. Step 4 V7b. All is summed up in "maintaining good works."

THE ATONEMENT Titus 2:14.

- The shed blood is a token of a dedicated life. Exod. 12:13. Lev. 17:11.
- The animal was a token of flesh sacrificed Lev. 1:4. upon which sins representatively placed Lev. 16:21 (Cp 1 Pet. 2:24) Heb. 9:28.
- Sacrifice typical of obedient life – flesh slain, blood poured out – life dedicated – to Yahweh Ps. 40:6-7.
- Without shedding blood (dedicated life) no forgiveness Heb. 9:22.
- Jesus – The Lamb of God Jn. 1:29. 6:55.
- Strengthened to overcome Ps. 80:17. 2 Cor. 5:14. 21. Phil. 4:13.
- Set forth the righteousness of God Rom. 3:25.
- Replaced all offerings under the Law Mark 10:45.
- Died unto sin Rom. 6:10 Cp V.12.
- Rose to justify Acts 2:24. Rom. 4:25.
- Set forth principle for all to follow Jn. 15:12-13. Col. 3:20. 2:20.
- Proclaimed in bread & wine Luke 22:14-23.

THE IMPORTANCE OF PREPOSITIONS.

"For (Oti) Christ also hath once suffered for (peri) sins, the just for (huper) the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit" 1 Pet. 3:18.

- Oti – Introduces that which rests upon a patent fact – seeing that, therefore, because.
- Peri – marks the 'object' of the thought or discourse – concerning.
- Huper – On behalf of, as though bending over to assist.
- Rotherham: "Because Christ also once for all concerning sins died – Just in behalf of unjust – In order that he might introduce us unto God."

THE BLESSED

The quali
make the
blessed. – R

2 TRUTH MA
ACTION BY
MEMBERS

8 Cp 1 Tim 5:
1-2. See Intro
9 Sophronizo
to be of sou
to recall to or
RV renders "t
sobo" by one
"train." They
by word & exam
wisely influen
10 Philandros
lovers. Vine:
occurs frequent
faiths. Cp Eph 5
11 Sophron, of so
self controlled
12 RV: "Worke
13 RV: "Kind"
labor in the
times of the home
all day could ma
irritable and q
claiming.
14 1 Tim. 2:11-15.
1 Cor. 7:14. Ephes
22-24, 31 Col. 3:1
15 The evil con
caused this
Rom. 2:24 Cp
from. Isa. 52:5
16 Sophroneo
hence self-co
reminded.
17 Tupos (from
Hence an imp
mark of the blo
print of a seal,
or mould. Thus
cf. Timothy like
horted. 1 Tim. 4
must teach by
example.
18 He must exh
noble deeds
he spoke + exhe
19 Clear plain
exposition tha
be misunderstoo
horted.
20 Not only in e
but normal c
wholesome, heal

5 TRUTH MA
IN ACTION
ANTI. Vv 9

21 Department
22 Disposition
23 Dependability
EPITOME O
4 PAST, P
FUTURE Vv
24 Epiphaino -
forth powerfu
ng. The great
darkness, make
salvation for all.
-Past. 1st Advent -
25 The Gospel -
paideuo, simi
gogue – To lead
us "to train chi
of family discipli
to. Read, "chast
Lk 22. Thus to
discipline, + to lea
ing.
26 Sophronos –
mind in the
of restraint. Thi
ourselves.
27 Right or just
benefit to ne
Cp 2 Pet. 1:3 n
to God.
The Gospel – F
Tim 1:8. Rom.
color blessi

nels of endurance.
RV. "reverent in dem
eanor." They should co

Christians must maintain good works.

accusers, not given to much wine, teachers of good things;
4 That they may teach the young women to be [2] sober, to love their husbands, to love their children,
5 To be discreet, chaste, keepers at home, good, [a] obedient to their own husbands, that [b] the word of God be not blasphemed.
6 Young men likewise exhort to be [3] sober minded.
7 [d] In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, [e] sincerity,
8 Sound speech, that cannot be condemned; [f] that he that is of the contrary part may be ashamed, having no evil thing to say of you.
9 *Exhort* [g] servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not [4] answering again;
10 Not purloining, but shewing all good fidelity; [k] that they may adorn the doctrine of God our Saviour in all things.
11 For [m] the grace of God that bringeth salvation [n] hath appeared to all men,
12 Teaching us that, [p] denying ungodliness and [q] worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 [r] Looking for that blessed hope, and the glorious [s] appearing of the great God and our Saviour Jesus Christ;
14 [t] Who gave himself for us, that he might redeem us from all iniquity, and [u] purify unto himself [b] a peculiar people, [c] zealous of good works.
15 These things speak, and [e] exhort, and rebuke with all authority. [f] Let no man despise thee.

CHAPTER 3.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 The rejection of obstinate hereticks.

PUT them in mind to be subject to [1] principalities and powers, to obey magistrates, to be ready to every good work,
2 To speak evil of no man, to be no brawlers, but [b] gentle, shewing all meekness unto all men.
3 For [c] we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
4 But after that the kindness and [d] love of God our Saviour toward man appeared,
5 [e] Not by works of righteousness which we have done, but according to his mercy he saved us, by [h] the washing of regeneration, and renewing of the Holy Ghost;
6 Which he shed on us [3] abundantly through Jesus Christ our Saviour;
7 That being justified by his grace, [i] we should be made heirs according to the hope of eternal life.
8 [e] *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful [e] to maintain good works. These things are good and profitable unto men.
9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for [4] they are unprofitable and vain.
10 A man that is an heretick after the first and second admonition [d] reject;
11 Knowing that he that is such is subverted, and sinneth, [v] being condemned of himself.
12 When I shall send Artemas unto thee, or [h] Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.
13 Bring Zenas the lawyer and

1 Or, *wise.*
[a] Gen. 3. 16.
[b] 1 Tim. 6. 1.
[c] 1 Cor. 6. 11. Eph. 5. 8.
2 Or, *discreet.*
[d] 1 Tim. 4. 12.
[e] Eph. 6. 24.
3 Or, *pity.*
[f] 1 Pet. 2. 12. Cp. Neh. 5. 9. 1 Tim. 5. 14.
[g] Rom. 9. 11 & 11. 6. Eph. 2. 9. 2 Tim. 1. 9.
[h] 1 Cor. 6. 11. Eph. 5. 26. Cp. 1 Pet. 3. 21.
[i] Eph. 6. 5. 1 Tim. 6. 1, 2.
4 Gr. *replies.*
1 Tim. 6. 17.
5 Or, *gainsaying.* ch. 1. 9. Rom. 10. 21.
[k] Mat. 5. 16. Phil. 2. 15.
[l] Mat. 25. 34. Rom. 8. 17.
[m] ch. 3. 7. Acts 13. 43. Col. 1. 6.
6 Or, *that bringeth salvation to all men, hath appeared.*
[n] ch. 3. 4.
[o] ch. 1. 9. 1 Tim. 1. 15.
[p] Luke 1. 75. Rom. 6. 19. Eph. 1. 4 & 4. 24.
[q] 1 Pet. 4. 2. 1 John 2. 16.
[r] ver. 1, 14. ch. 2. 14.
[s] 2 Tim. 4. 10.
[t] 1 Cor. 1. 7. Jude 21.
[u] ch. 1. 2. Acts 23. 6. Col. 1. 5, 23.
[v] 2 Thes. 2. 8.
[w] Rom. 4. 25.
[x] 2 Tim. 2. 14.
[y] Eph. 5. 26. Heb. 9. 14. 1 John 1. 7, 9.
[b] Ex. 19. 5. 1 Pet. 2. 9.
[c] ch. 2. 14. Cp. Eph. 2. 10.
[d] 1 Tim. 4. 7. 2 Tim. 3. 5.
[e] 2 Tim. 4. 2.
[f] 1 Tim. 4. 12.
[g] 1 Tim. 5. 24. Cp. Acts 13. 46.
[h] Acts 20. 4.

THE EPISTLE OF PAUL TO PHILEMON.

THE SLAVE BECOMES "THE BROTHER BELOVED"

1 He rejoiceth to hear of the faith and love of Philemon. 9 He intreateth forgiveness for Onesimus.

PAUL, [b] a prisoner of Jesus Christ, and [a] Timothy *our* brother, unto Philemon our dearly beloved, and [c] fellow-labourer,

2 And to *our* beloved Apphia, and [d] Archippus our [h] fellow-soldier, and to [k] the church in thy house:

3 [l] Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 [m] I thank my God, making mention of thee always in my prayers,

5 [n] Hearing of thy [r] love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual [s] by the acknowledging of every good thing which is in you in Christ Jesus.

7 For [t] we have great joy and [o] consolation in thy love, because [b] the bowels of the saints [c] are refreshed by thee, brother.

8 Wherefore, [e] though I might be much bold in Christ to enjoin thee [p] that which is convenient,

9 Yet for love's sake I rather [k] beseech *thee*, being such an one as Paul [l] the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son [u] Onesimus, [o] whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now [a] profitable to thee and to me:

12 Whom I have [f] sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that [s] in thy stead he might have ministered unto me in [t] the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should [m] not be as it were of necessity, but willingly.

15 [o] For perhaps he therefore departed for a season, that thou shouldest [p] receive him for ever;

16 [s] Not now as a servant, but above a servant, [t] a brother beloved, specially to me, but how much more unto thee, both [u] in the flesh, and in the Lord?

17 If thou count me therefore [v] a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 [d] I Paul have written *it* with mine own hand, I will repay *it*: [f] albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me [h] have joy of thee in the Lord: [c] refresh my bowels in the Lord.

21 [m] Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me

23 There salute thee [i] Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my [k] fellow-labourers.

25 The grace of our Lord Jesus Christ be with [w] your spirit. Amen.

[w] Gal. 6. 18.

It was written from Rome to Philemon, by Onesimus a servant.

---

[a] 2 Tim. 2. 21 & 4. 11.
[b] ver. 9. Eph. 3. 1.
[c] Luke 23. 7.
[d] Acts 16. 1. Heb. 13. 23.
[e] ver. 24. 2 Cor. 8. 23.
[f] 2 Cor. 16. 17.
[g] Col. 4. 17.
[h] Phil. 2. 25.
[i] Cp. Phil. 1. 23.
[k] Rom. 16. 5.
[l] Rom. 1. 7.
[m] 2 Cor. 9. 7. 1 Pet. 5. 2.
[n] Rom. 1. 8, 9. 2 Tim. 1. 3.
[o] Cp. Gen. 45. 5, 8.
[p] Mat. 6. 2.
[r] Eph. 1. 15. Col. 1. 4. For construction cp. Mat. 7. 6.
[s] 1 Thes. 1. 3.
[t] 1 Cor. 7. 22. Cp. Eph. 6. 5.
[u] Mat. 23. 8. 1 Tim. 6. 2.
[v] Col. 3. 22.
[w] Phil. 1. 9.
[x] 2 Cor. 8. 23.
[y] 2 Cor. 7. 4
[z] 2 Cor. 7. 13.
[a] ver. 20. 2 Cor. 6. 11 & 7. 15. Cp. Phil. 1. 8.
[b] ver. 20.
[c] 2 Tim. 1. 16.
[d] 1 Cor. 16. 21.
[e] Cp. 1 Thes. 2. 6.
[f] 2 Cor. 9. 4.
[g] Eph. 5. 4.
[h] Cp. ver. 10.
[i] ver. 7.
[k] Rom. 12. 1.
[l] Luke 1. 18. Tit. 2. 2.
[m] 2 Cor. 2. 3.
[n] Col. 4. 9. Cp. ver. 20.
[o] 1 Cor. 4. 15.

The Characters

PHILEMON – A resident of Colosse (Cp Phil. 2 with Col. 4:17, Phil. 10 – Col. 4:9) noted for his zeal V.2. and his loving ministrations V.7. He was converted by Paul V.19. and as Paul had not been to Colosse, (Col. 2:1) it would seem that he came under the influence of the Apostle at Ephesus (some 120 m west) during his ministry there. Acts 19:10. Apphia was probably his wife, Archippus his son.

ONESIMUS. – The run-away slave who has received notoriety by this Epistle. Originally a rebellious, stubborn slave who absconded V.15. He fled to Rome, to hide in the Metropolis. He came in contact with Paul then imprisoned and was converted. V.10. Sent back in accordance with Apostolic principle Col. 3:22. bearing this Epistle in company with Tychicus and the Epistle to Colossians which speaks highly of this slave Col. 4:9. Vv 18-19. implies that he robbed his master when he left.

PAUL – The letter reveals the delicacy of his feeling and the graciousness of his relations with his friends. He does not demand and command as his position could warrant but appeals as shepherd, drawing out the

also a lodging: for [a] I trust that [c] through your prayers I shall be given unto you.

23 [e] There salute thee Epaphras, my fellowprisoner in Christ Jesus;

24 [g] Marcus, [h] Aristarchus, [i] Demas, [j] Lucas, my fellowlabourers.

25 [d] The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

[a] Phil. 2. 24.
[b] Col. 4. 14.
[c] 2 Cor. 1. 11.
[d] Gal. 6. 18.
[e] Col. 4. 10, 12.
[f] Rom. 16. 7.
[g] Acts 12. 12.
[h] Acts 19. 29.
[i] Col. 4. 14.

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

CHAPTER 1.

Christ is preferred above the angels, both in person and office.

GOD, who at sundry times and [a] in divers manners spake in time past unto the fathers by the prophets,

2 Hath [c] in these last days [e] spoken unto us by *his* Son, whom he hath [f] appointed heir of all things, [g] by whom also he made [h] the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and [k] upholding all things by the word of his power, [l] when he had by himself purged our sins, [m] sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [o] Thou art my Son, this day have I begotten thee? And again, [q] I will be to him a Father, and he shall be to me a Son?

6 And [s] again, when he bringeth in [r] the firstbegotten into the world, he saith, [t] And let all the angels of God worship him.

7 And [s] of the angels he saith, [u] Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, [v] Thy throne, O God, *is* for ever and ever: a sceptre of [b] righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, [b] hath anointed thee with the oil of gladness above thy fellows.

10 And, [w] Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 [x] They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [y] Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be [z] heirs of salvation?

[a] Cp. Num. 12. 6, 8. Joel 2. 28.
[b] Is. 61. 1, 3.
[c] Deut. 4. 30. 1 Cor. 10. 11. Gal. 4. 4. Eph. 1. 10 & 3. 9.
[d] Cited from Ps. 102. 25-27.
[e] John 15. 15.
[f] John 15. 16.
[g] John 1. 3. Eph. 3. 9.
[h] ch. 11. 3.
[i] Is. 34. 4.
[k] Col. 1. 17.
[l] ch. 9. 14.
[m] Ps. 110. 1. Mark 16. 19.
[n] Cited from Ps. 110. 1.
[o] Cited from Ps. 2. 7. Cited also Acts 13. 33.
[p] Mat. 25. 34.
[q] 1 Chr. 22. 10 & 28. 6. Ps. 89. 26, 27. Cited from 2 Sam. 7. 14.
[s] Or, *when he bringeth again.*
[r] Rom. 8. 29.
[t] Deut. 32. 43. Cp. Ps. 97. 7.
[s] Gr. *unto.* ver. 8.
[u] Gr. *run out as leaking vessels.*
[v] Cited from Ps. 104. 4.
[w] Acts 7. 53.
[x] Cp. Num. 15. 30. Deut. 4. 3 & 17. 2, 5, 12 & 27. 26.
[y] Cited from Ps. 45. 6, 7.
[b] Gr. *righteousness, or, straightness.* Ps. 67. 4.
[z] ch. 10. 28, 29 & 12. 25.

NOTE HOW EVERY ARGUMENT IS CONFIRMED BY THE OLD TESTAMENT SCRIPTURES. THE WRITER, IN CONSIDERATION OF THOSE FOR WHOM HE WROTE DRAWS HIS ARGUMENTS FROM THE VERY SCRIPTURES THEY REVERE.

THE FEAR OF DEATH
The worst actions are often generated by fear - fear of insecurity, fear of foes, fear of death, fear of everything but Yahweh which is the beginning of wisdom Prov 1:7. The serpent a Heb's when this frightened. 4p 2 Cor. 7:9-10. Fleshly fear comes from lack faith. - Godly fear stimulated by it.

Christ greater than the Angels, inasmuch as he provides salvation.

Israel warned no forgiveness from the angel Exod. 23:21

Why Christ assumed **HEBREWS 3.** *human nature.*

A Pauline expression Acts 13:31-33.

6 Thus the word spoken by the Son, confirmed by eye-witnesses, is authenticated by miracles.
7 See note Ps 95.
8 "Peras" - something strange, others: the sign and intent. Led to appeal to the understanding; the wonders appeal to the imagination. They exhibit the power of God.
9 Indicating supernatural ability.
Christ to supercede rule of the Angels 2:5-18
Contrast Dan 4:17.
10 Lois Kepitomai. - "To look up on in order to help or to benefit, to look after, to have care for."
11 Mankind generally, which is the subject of the Psalm.
12 In setting him over all creation and inviting him to participation of the glory.
13 In giving man dominion over all creation, Jahweh put it into subjection to him. The purpose being the preparation of the earth for the Kingdom. See note Gen 1:1 that commenced at Creation will be completed by the Lord.
14 Because man fell from place necessitating the redemptive work of Christ thus attaining unto that which the race was originally designed. Christ's superiority to the angels thus revealed in that he is the author of salvation - a work which an angel could not accomplish 2:10
15 "was fit" or "seemly." The fitness is shown in view of the work undertaken to redeem fallen man. 4:15
16 "Archegos" - "One who goes first." He led the way to salvation.
THE PURPOSE OF CHRIST'S DEATH
17 Made Saint. See note Col 1:12. for the sanctifying power of the altar of sacrifice. Heb 13:12. "Christ crucified" was a stumbling block to the Jew 1 Cor 1:23. So here Paul sets forth the glorious triumph of his offering.
20 Lit. "out of one."

[a] Cited from Is. 8. 18.
[b] ch. 7. 14. Mark 16. 20.
[c] ver. 17. Rom. 8. 3.
[d] Acts 5. 12.
[e] 1 Cor. 15. 54, 55.
[f] 2 Tim. 1. 10.
[2] Or, *distributions.*
[g] ch. 6. 4, 5. Cp. 1 Thes. 1. 5.
[h] Luke 1. 74.
[Q] Rom. 8. 15.
[i] ch. 1. 6.
[3] Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*
[j] Cited from Ps. 8. 4-6.
[4] Or, *a little while inferior to.* ver. 9. Acts 5. 34.
[m] ch. 3. 1.
[n] ch. 5. 1.
[o] Eph. 1. 22. Phil. 3. 21.
[p] ch. 4. 15. Luke 22. 28.
[q] Cp. 1 Cor. 15. 25.
[r] ver. 7.
[s] 1 Pet. 1. 22.
[5] Or, *by.*
[t] Phil. 3. 14. 2 Tim. 1. 9.
[u] John 20. 21. Cp. Rom. 15. 8.
[v] Mat. 16. 28.
[w] John 12. 32. Rom. 5. 18. 2 Cor. 5. 15. 1 Tim. 2. 6.
[x] Luke 24. 26, 46.
[y] ver. 9.
[6] Gr. *made.*
[z] 1 Sam. 12. 6.
[a] ver. 5. Num. 12. 7.
[b] Acts 3. 15.
[c] Zech. 6. 12. Cp. Mat. 16. 18.
[d] ch. 5. 9.
[e] ver. 4.
[f] ch. 10. 14.
[g] Acts 17. 26.
[h] ch. 11. 16.
[i] Rom. 8. 29.
[k] Ex. 14. 31.
[l] Cited from Ps. 22. 22.
[m] Deut. 18. 15.
[n] Cited from 2 Sam. 22. 3.
[o] 1 Tim. 3. 15.

we neglect so great salvation; which at the first began to be spoken by [b] the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, [6] both with [d] signs and wonders, [8] and with divers miracles, [9] and [10] gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection [a] the world to come, whereof we speak.

6 But one in a certain place testified, saying, [i] What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him [12] [4] a little lower than the angels; thou crownedst him with glory and honour, [13] and didst set him over the works of thy hands:

8 [o] Thou hast put all things in subjection [14] under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But [q] now we see not yet all things put under him. 15

9 But we see Jesus, [r] who was made a little lower than the angels, [16] [5] for the suffering of death, crowned with glory and honour; that he by the grace of God should [u] taste death [x] for every man.

10 [y] For it became [17] him, [z] for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make [b] the captain [18] of their salvation [d] perfect through sufferings. Heb 5:9

11 For both he that sanctifieth [19] and [f] they who are sanctified [g] *are* all of one: [20] for which cause [h] he is not ashamed to call them [i] brethren,

12 Saying, [l] I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, [m] I will put my

9 Gr. Therefore - a more honored position than doulon. It speaks of service of an affectionate and hearty nature.
10 Cp Num 12:7. The fact that Yahweh bore testimony to Moses faithfulness was a guarantee of the trustworthiness of the things he reported as receiving from God. Moses loses nothing in stature when his works are compared. He spoke of the greatness of Christ. Deut. 18:15-19

trust in him. [21] And again, [o] Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, [c] he also himself likewise took part of the same; that [c] through death he might [s] destroy him [24] that had the power of death, that is, the devil;

15 And deliver them, who [h] through [t] fear of death were all their lifetime subject to bondage. [25] See above Left

16 For verily [3] he took not on him the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be [m] a merciful and faithful high priest [26] [n] in things *pertaining* to God, to make reconciliation for the sins of the people. [27]

18 For in that he himself hath suffered [p] being tempted, [28] he is able to succour them that are tempted.

CHAPTER 3.

1 Christ is more worthy than Moses, 7 therefore the more to be regarded.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that [6] appointed him, as also [c] Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as [c] he who hath [c] builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as [k] a servant, [29] [m] for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; [o] whose house are

21 This is the One of 2:14
22 He came to destroy sin Heb. 9:26. 1 Cor 15:26. 1 Pet. 2:24. 1 John 3:5. See 1 John 3:8. The original cause of death. Rom. 6:23. 5:12. 1 Cor 15:56. Sin often used as a metonymy for human nature. Rom. 5:12. 2 Cor. 5:21. Rom. 6:10. Heb. 9:28 Rom. 7:17, 20. Thus death is inherent in human nature through sin.
23 Cp. Rom. 8:20-22
24 From this state of slavery Christ alone can deliver us. Rom 6:18-22
25 Gr. Epilambanomai usually "by the hand" to help. Heb 8:9. Mark 8:23. Luke 9:47. 14:4. or harm Acts 17:19. 18:17. Christ has metaphorically taken the seed of Abraham by hand to help. Is 42:6
26 For Christ's priesthood see Notes. Ch 5
27 R.V. - "to make propitiation." See Rom 3:25
28 Note how refuted "It is written" Matt 4:4, 7, 10. "Get behind me" Matt 16:23. "Not my will" Matt 26:39. We have the same resource. Phil 2:5-8, 10.
29 "Boethee" - "To run to" cry of those in danger bring them aid.

CHAPTER 3.

A BETTER APOSTLE THAN MOSES. Vv 1-3.

1 Trans. "fellows" Heb 1:9 "partners" Luke 5:7.
2 Gr. "Kalanoeo" - Consider attentively and thoughtfully - to fix one's eyes of mind upon like Cherubim towards Mercy Seat. Ex 25:20. Jewish believers were allowing their attention to relax as far as Christ was concerned and turning back to old Covenant.
3 Used of Moses Ex 2:10 and Christ Luke 10:16 John 3:17. 5:36. 6:29. Moses contrasted with "the Apostle of our confession."
4 Christ combined the offices showing superiority to Moses
5 Gr. "Therapon" - confidant. "To speak the same thing as Christ was to [illegible]
6 Gr. = "is."
7 "The house of him (i.e. God) who appointed" (R.V. marg.) Num 12:7 Heb 10:21 1 Tim 3:15. 1 Pet 4:17 God's house is established upon Jesus Christ the foundation stone Eph 2:20 who is also the builder. Rev 21:3, 22.
A HIGHER STATUS THAN MOSES. V 7.
8 What Christ builds, he builds under the supervision of Yahweh and for His glory. Cp margin. Ps. 72:17. Christ received his position by appointment V 2, showing the superiority of Yahweh.

294

THE WORD OF
indifferent
Gratitude
occasions
to seek a
Or Parresia - All
boldness and
exhibited in free
speech - the unre
flow of language
Whoever pen
making the Holy
the true Author
CHRIST'S FOLLO
MUST AIM HIGH
THOSE OF MOSES
2. Translation of
new words Mes
Massah Ps 95
3. Gr. "Petrazomai"
to the test to see
good or ill in a
4. Gr. "Dokimazo"
test to approve
meets the test.
did this 140 yrs
satisfied with
signal demon
of power and
they lacked fa
accept Yahweh
is whatever th
say in word
16 Cp John 17:3
17. Gr. Katapaus
cease or desp
rest from slav
spot. The gene
left Egypt di
sin unto the
18 Gr Apeithe
active opposition
19. The possessi
and needing
Mat 15:19
20 Aphistemi
histemi - "To st
stand aloof. M
derived from th
21. Cp 2 Cor. 6
22. Hypostasis
23. The Nestle
accents the w
interrogative
makes a ques
"For who havin
did provoke?
if not all who
of Egypt thro
strumentality
- That genera
lished
24. Apeitho -
one's self to
- not to com
refuse or wi
- to be diso
persuasible
34, obstinat
25. Apostia =
THE END
From THE
out for a def
or good - Str
of in Christ
Heb 7:11. Cp.
6:18, 11.

THE WORD OF GOD - This is no lifeless, feeble formal instruction, but the living active Word - quickening those dead in sin, awakening, convincing and alarming the most indifferent of mankind, revealing to men their sins, showing up pride, rebelliousness, ingratitude and other evils of the heart, revealing character, exposing motives. False defasions and hypocrisy cannot stand before it. It convinces man of sin and exhorts him to seek a covering.

"Rest" = Gr. Katapausis = "cessation from labour." Cf. v 4.

Cr Parresia - All speech boldness and confidence exhibited in freedom of speech - the unreserved flow of language.

Whoever penned the Psalm, the Holy Spirit was the true Author.

CHRIST'S FOLLOWERS MUST AIM HIGHER THAN THOSE OF MOSES' DAY vv 5-19

1 Translation of the Hebrew words Meribah and Massah Ps 95:8-10 Ex 17:7

2 Gr. "Peirazomai" - "Put to the test to see what kind of ill in a person." Gr. Dokimazo - "Put to test to approve if he meets the test." Israel did this 40 yrs not being satisfied with the original demonstration of power and goodness they lacked faith to accept Yahweh.

3 Whatever they might say in word

4 Gn 2:2 Ex 20:11

5 Gr. Katapausin - "to cease or desist" "The rest from slavery of Egypt. The generation that left Egypt did not attain unto the true rest.

6 Gr Poneros - Evil in active opposition to good

7 The possession of sin and needing suppression Mat 15:19

8 Aphistemi. "Apo" - "off" Histemi - "To stand." To stand aloof. Apostasy is derived from this word

9 Ex 16:2 Ex 17:2

10 Hypostasis Cp Heb 1:3

11 The Nestle Greek text accents the word as the interrogative, and thus makes a question of it. "For who having heard did provoke?" But was it not all who came out of Egypt through the instrumentality of Moses? That generation perished.

12 Apeitho - Not to allow one's self to be persuaded - Not to comply with - to refuse or withhold belief - to be disobedient = non persuasible, i.e. stiff necked, obstinate. Gr. Apistia = Lack of faith

THE END Ch. 3:6.

From TELLO - To set out for a definite point or goal - Str. Accomplished in Christ not Moses. Heb. 7:11. Cp. Heb. 3:14 6:8, 11.

CHAPTER 4.

The Christians' rest is attained by faith. 12 The power of God's word. 14 Of our great high priest. 16 We must go boldly to the throne of grace.

THE REST: Compounded of KATA: - Down, speaking of permanency, and PAUO - To cease or desist: Thus abiding in a permanent rest. Katapausin is Greek equivalent of the Hebrew MENUCHAH. (O.T. p. 396) Cf. Josh 21:44; 22:4; 23:1.

Moses did not provide the generation that came out of Egypt with such an abode as David revealed. Ps 95:11. He pleaded with his generation to avoid the mistakes of that one. Ps 95:7

The Rest provided in Christ Mat 11:28-30

Is a resting from the works of sin. Heb 4:10.

Christ provides this by providing the motive power to overcome + the forgiveness of sin when they do occur. Moses could not provide that. The Rest of Ps 95 = MENUCHAH - that of Josh. above = Nuwach

The Christians' rest HEBREWS 4. is attained by faith.

we, if we hold fast the confidence
and the rejoicing of the hope
firm unto the end (Telos See below)
7 Wherefore (as [a] the Holy
Ghost saith, [c] To day if ye will
hear his voice,
8 Harden not your hearts, as
in the provocation, in the day
of temptation in the wilderness:
9 When your fathers tempted
me, proved me, and saw my
works [d] forty years.
10 Wherefore I was grieved
with that generation, and said,
They do alway [e] err in *their*
heart; and they have not known
my ways.
11 [f] So I sware in my wrath,
They shall not enter into my
rest.)
12 Take heed, brethren, lest
there be in any of you an evil
heart of unbelief, in departing
from [g] the living God.
13 But exhort one another
daily, while it is called To day;
lest any of you be hardened
[h] through the deceitfulness of sin.
14 For we are made partakers
of Christ, if we hold the begin-
ning of our confidence [i] stedfast
unto the end;
15 While it is said, [c] To day if
ye will hear his voice, harden
not your hearts, as in the pro-
vocation.
16 For [j] some, when they had
heard, did provoke: howbeit
not all that came out of Egypt
by Moses.
17 But with whom was he
grieved forty years? *was it*
not with them that had sinned,
whose carcases fell in the wil-
derness?
18 And [k] to whom sware he
that they should not enter into
his rest, but to them that be-
lieved not?
19 So we see that [l] they could
not enter in because of unbelief.

a ch. 9. 8. 2 Sam. 23. 2. Mat. 22. 43. Acts 1. 16.
b ch. 12. 25.
c Cited from Ps. 95. 7-11. Cited also ver. 15. ch. 4. 7.
2 Gr. *the word of hearing.* 1 Thes. 2. 13.
3 Or, *because they were not united by faith to.*
d Acts 13. 18.
e ch. 3. 11.
f ch. 9. 26. Mat. 13. 35. Cp. Gen. 1. 31.
g Cited also ch. 4. 3, 5.
4 Gr. *If they shall enter.* Ps. 95. 11. Mark 8. 12.
h ch. 2. 6.
i Cited from Ps. 95. 11. Cited also ch. 3. 11.
k Ps. 42. 2.
5 Or, *the gospel was first preached.*
l Prov. 28. 26. Is. 44. 20. Jer. 17. 9. Rom. 7. 11. Eph. 4. 22.
m ver. 6.
n Cited from Ps. 95. 7. Cited also ch. 3. 7, 11.
o ver. 7.
6 I.e. *Joshua,* Acts 7. 45.
p Num. 14. 2. Deut. 1. 34.
7 Or, *keeping of a sabbath.* ver. 8, 10.
q Rev. 6. 11.
r 2 Cor. 10. 5.
s Num. 14. 30. Deut. 1. 34.
8 Or, *disobedience.*
t Cp. John 12. 48.
u ch. 4. 6. Cp. Ps. 78. 22.
v Cp. Phil. 2. 16.
w Is. 49. 2.
x Ps. 149. 6.
y 2 Thes. 5. 23.
z 1 Cor. 14. 25.

CHAPTER 4.

1 GREATER LEADER THAN JOSHUA
REST AVAILABLE IN CHRIST

Acceptance of Christianity brought persecution and trouble. There was a danger that believers might consider that an evidence that the Truth was not in Christ, for did he not promise a rest. Mat 11:28-30.

1 Gr. Hustero. - "to come late" It could be reasoned because of prevailing persecution that the Truth had come "too late" to provide them with promised rest, the Apostle proceeds to show the rest still available, and also the nature of it. v 2.

2 The promise made to us is fulfilled, just as Yahweh's doctored rejection of the generation that came out of Egypt was fulfilled.

3 Cf. v 5 = "just as He said..." cited from Ps 95:11.

4 These works exhibited His intentions towards His people.

5 Gr. Ginomai - To cause to exist. Wuest: "Constituted."

6 Kosmos. - Not physical earth. Yahweh's intentions regarding Rest were dramatised at foundation of Adamic Kosmos and also at Mosaic. Gen 2:3 Ex 31:17

7 This proves that there is a rest to enter.

8 This identifies the rest promised with Yahweh's "rest."

9 Yahweh having provided a rest, His purpose must be fulfilled. The generation that came out of Egypt did not attain unto it - Thus the promise of it still remains.

10 It might be argued that the generation that entered the land under Joshua enters into rest and so the Promise is fulfilled, but here is a man 400 yrs after inviting men to the rest - showing it still unfulfilled. Cf Deut. Dan 10:15

11 Gr. Sabbatismos - a different word to that above and below. The Keeping of the Sabbath foreshadows the complete rest of the millennium.

12 This exhibits the present "keeping of sabbath" foreshadowed in the Mosaic institution Col 2:16. Lev 23:3, 7, 21, 24.

EXHORTATION TO SEEK TRUE REST. vv. 11-13.

11 Spoudazo - hasten, exert oneself, give diligence. Used in papyri in sense of "do your best." Speaks of intensity of purpose, with intensity of effort to that end. And the end - Resting from works of flesh. So we "labor" to "rest."

12 The Word which reveals the way to rest is also able to determine any insincerity on behalf of the believer in attaining to

20 Aphistemi - "Apo" - "off" Histemi - "To stand." To stand aloof. Apostasy is derived from this word

13 Gr. Kalapausin - "to cease or desist" The rest from slavery of Egypt. The generation that left Egypt did not attain unto the true rest.

14 Gr Poneros - Evil in active opposition to good

15 The possession of sin and needing suppression Mat 15:19

16 Aphistemi. "Apo" - "off" Histemi - "To stand." To stand aloof. Apostasy is derived from this word

17 Gr. Dokimazo - "Put to test to approve if he meets the test." Israel did this 40 yrs not being satisfied with the original demonstration of power and goodness they lacked faith to accept Yahweh.

18 Whatever they might say in word

19 Gr. Apistia - Lack of faith

20 Hypostasis Cp Heb 1:3

21 The Nestle Greek text accents the word as the interrogative, and thus makes a question of it. "For who having heard did provoke?" But was it not all who came out of Egypt through the instrumentality of Moses? That generation perished.

22 Apeitho - Not to allow one's self to be persuaded - Not to comply with - to refuse or withhold belief - to be disobedient = non persuasible, i.e. stiff necked, obstinate. Gr. Apistia = Lack of faith

THE END Ch. 3:6.

From TELLO - To set out for a definite point or goal - Str. Accomplished in Christ not Moses. Heb. 7:11. Cp. Heb. 3:14 6:8, 11.

20 For the word of God is
z quick, and powerful, and
y sharper than any [z] twoedged
sword, piercing even to the di-
viding asunder of [a] soul and
spirit, and of the joints and
marrow, and is [b] a discerner of
the thoughts and intents of the
heart.
13 Neither is there any [c] crea-
ture that is not manifest in his
sight: but all things are naked
and opened unto the eyes of him
with whom we have to do.
14 Seeing then that we have a
great high priest, that is passed
into the heavens, Jesus the Son
of God, let us hold fast our pro-
fession.
15 For we have not an high
priest which cannot be touched
with the feeling of our infirmi-
ties; but was in all points tempted
like as we are, yet without sin.
16 Let us therefore come boldly
unto the throne of grace, that we
may obtain mercy, and find grace
to help in time of need.

CHAPTER 5.

1 CHRIST'S PRIESTHOOD. 5 HIS GLORY. 7 HIS HUMILIATION. 11 THE HEBREWS' DULLNESS.

1 For every high priest taken
from among men is ordained for
men in things pertaining to God,
that he may offer both gifts and
sacrifices for sins:
2 Who can have compassion on
the ignorant, and on them that
are out of the way; for that he
himself also is compassed with
infirmity.
3 And by reason hereof he ought,
as for the people, so also for him-
self, to offer for sins.
4 And no man taketh this honour
unto himself, but he that is called
of God, as was Aaron.
5 So also Christ glorified not
himself to be made an high priest;
but he that said unto him, [d] Thou
art my Son, to day have I begotten
thee.
6 As he saith also in another
place, [e] Thou art a priest for ever
after the order of Melchisedec.
7 Who in the days of his flesh,
when he had offered up prayers
and supplications with strong
crying and tears unto him that
was able to save him from death,
and was heard in that he feared;
8 Though he were a Son, yet
learned he obedience by the things
which he suffered;
9 And being made perfect, he
became the author of eternal sal-
vation unto all them that obey
him;
10 Called of God a high priest
after the order of Melchisedec.
11 Of whom we have many
things to say, and hard to be
uttered, seeing ye are dull of
hearing.

z Cp. Phil. 2. 16.
y Is. 49. 2.
x Ps. 149. 6.
a 1 Thes. 5. 23.
b 1 Cor. 14. 25.
c Prov. 28. 26. Is. 44. 20. Jer. 17. 9. Rom. 7. 11. Eph. 4. 22.
d Ps. 2. 7. ch. 1. 5.
e Ps. 110. 4. ch. 6. 20. ch. 7. 17, 21.

13 Living and active" R.V. The latter is "energes" in Gr. = energetic. It is incisive and penetrating

14 lays bare self delusions and moral sophistries

15 Opening up what is soulish, or natural, and what is spiritual. Jude 19. 1 Cor. 2:14.

16 R.V. = "of both joints and marrow." Here no other sword penetrates, thus in symbol demonstrating its keenness and power of penetration.

17 Gr. "Kritikos" = A critic. It analyses and judges. Cp John 2:24.

CHAPTER 5.

1 CHRIST'S PRIESTHOOD. 5 HIS GLORY. 7 HIS HUMILIATION. 11 THE HEBREWS' DULLNESS.

ALL OTHER PRIESTS FAIL UNDER INFIRMITY – BUT HE SUCCEEDED AND WAS SAVED FROM DEATH. – I.E. FROM OUT OF IT

V.8. "from" the things he suffered. In his sufferings he came to know what obedience meant and developed a fellow feeling for those who suffer. Ch.4:15. 5:2.
Suffering made necessary because he came to redeem sinners from state to which fallen.

the thoughts and intents of the heart.

13 [b] Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For [f] we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points [g] tempted like as *we are, yet* [h] without sin.

16 [k] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER 5.

1 Authority and honour of Christ's priesthood.
11 Negligence in the knowledge thereof reproved.

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer [2] both gifts and sacrifices for sins:

2 Who [c] can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And [e] no man taketh this honour unto himself, but [l] he that is called of God, [m] as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, [n] Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, [o] Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications [a] with strong crying and [c] tears unto him that was able to save him [1] from death, and was heard [3] in that he feared;

8 Though he were [d] a Son, yet [e] learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom [p] we have many things to say, and hard to be uttered, seeing ye are [4] dull of hearing.

12 For when [t] for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk [5] *is* unskilful in the word of righteousness: for he is [m] a babe.

14 But strong meat belongeth to them that are [u] of full age, *even* those who by reason [6] of use have their [v] senses exercised [w] to discern both good and evil.

CHAPTER 6.

1 An exhortation to be stedfast in the faith,
13 seeing God is most sure in his promise.

THEREFORE leaving [7] the [x] principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance [y] from dead works, and of faith toward God,

2 [z] Of the doctrine of baptisms, and [a] of laying on of hands, and [b] of resurrection of the dead, and [c] of eternal judgment.

3 And this will we do, if God permit.

4 For [1] [a] *it is* impossible for those who were once [b] enlightened, and have tasted of [c] the heavenly gift, and [d] were

[a] Ps. 22. 1. Mat. 27. 46. Mark 15. 34. Luke 23. 46.
[b] Ps. 33. 13 & 90. 8 & 139. 4. 11.
[c] Luke 19. 41. John 11. 35.
[2] Or, *for his piety.* ch. 12. 28.
[d] ch. 1. 2. John 14. 31.
[e] Phil. 2. 8.
[f] Cp. Is. 53. 3.
[g] Cp. John 16. 12.
[h] ch. 2. 18. Luke 22. 28.
[i] ch. 7. 26 & 9. 28. John 8. 46. 2 Cor. 5. 21. 1 Pet. 2. 22. 1 John 3. 5. Cp. Is. 53. 9. John 14. 30.
[k] ch. 7. 19, 25 & 10. 19, 22. Eph. 2. 18 & 3. 12.
[l] ch. 2. 9 & 6. 7.
[3] Gr. *hath no experience.*
[m] 1 Cor. 3. 1.
[4] Or, *perfect.* 1 Cor. 14. 20. Phil. 3. 15. Col. 1. 28.
[5] Or, *of a habit,* or, *perfection.*
[6] Or, *can reasonably bear with.*
[n] 1 Kin. 3. 9. Is. 7. 15.
[7] Or, *the word of the beginning of Christ.*
[o] Num. 16. 5 & 18. 7. 2 Chr. 26. 18.
[p] Acts 13. 2.
[q] ch. 9. 14.
[r] Ex. 28. 1. Num. 16. 40. 2 Chr. 23. 13.
[s] Acts 19. 4. Cp. ch. 9. 10.
[t] Acts 8. 14.
[u] Acts 17. 31.
[v] ch. 1. 5.
[w] Acts 24. 25.
[x] Cited from Ps. 110. 4. Cited also ch. 7. 17, 21.
[y] Mat. 12. 31.
[z] ch. 10. 32.
[a] John 4. 10.
[b] Gal. 3. 2.

20. Even though not revealed by word or action

21. Gr. Trachelizo Lit. "To seize or twist the neck." It was used of combatants who lay bare the neck of opponents, or of the sacrificial victims neck at altar. So we are laid helpless and bare before Yahweh.

22. Logos. Diog. = "Word" is addressed to us. Logos can signify "to give account." There is a day of reckoning and revelation coming. 2 Cor. 5:10. Rev. 20:11-15.

A GREATER PRIEST THAN AARON. Num. 16:40 – 18:7. 7:28.

3. Dia = through. (Diog. - R.V.)

4. The antitypical heavens as Aaron did the Mosaic. See Notes. Eph. 1:3. 2:6. 1:20 with Heb. 9:23. Christ passed through the realities of which the Tabernacle was but a type. Ch. 8:1-2. 9:24. Heb. 10:20. 9:11.

5. See note. Ch. 3:1. He knows the frailty of human nature experimentally and by revelation. John 2:24-25. and thus has sympathy with the trials of his followers.

CHAPTER 5.

QUALIFICATIONS OF PRIEST. 5:1-4

1. In order for a priest to officiate on behalf of men, he must be taken from among men. His work is to minister to men in things that involve man's relation to Yahweh.

2. Acceptibly. He must appreciate the urgent need of the worshipper and not be cold and detached in approach. An essential qualification for a true priest. The Lord has this quality. Gal. 6:1-10. Heb. 4:15. 5:2. Gr. Metri-patheo = measure in contrast with sum-patheo – "suffer with" ("pathos" comes from "paschō" = "to suffer"). Translated fellow-feelings. Metri-patheo = ability to thoroughly measure – to be moderate or tender in judgement. – Not too severe or too tolerant.

4. Not ignorant of truth, but sins committed in ignorance which under the Law were atoned for. Num. 15:22-31. Such a law taught men ever to be on their guard.

5. The erring

6. Gr. Astheneia = moral weakness which makes men capable of sinning. The tendency of flesh to go astray.

7. Christ offered for himself as well as for others, for he became the sin-bearer. Heb. 9:12. 1 Pet. 2:24. Rom. 6:10. Ps. 40:4

8. Contact with humanity not sufficient – A priest must be also "called of God." How Christ fulfilled them. Vv. 5-10.

9. Called of God 6. Compassed with infirmities

9. Ps. 1:7. This spoken of a coming day of glory because the proof of it will then be manifest for all to see.

V.6. "Seeing

...ense indi... rendered ...ing). The...

The idea is "... Christ himself ... we can partake ... Jhn 4:16.

Shown in abi... perform miracl... 1:8. 4:17; 6:15; ... There was a ... of this to such ... ward believers ... the Apostle ... in mind a mere ... from the Truth ... an open repu... of Christ as a ... sacrifice, and ... ing to other ... for a covering ... implied that ... was a sham ... dorsed the act... the Jews invol... ing him as a ... al.

Joel. 2:23. ... used represent... rit by which ... tion of Truth ca... These must ... and cultivated. Col. 2:7.

These spring... without cultivat... like human na... must be kept ... otherwise the ... will become un... for cultivation. See note. Col. ... Hebrews had com... ed well and the... exhorts them to ... their former lo... This is the ob... the exercise of ... Most translators ... will develope yo... into full assura... Both are requ... See the record ... THE EXAMPLE ... ABRAHAM A PRECE...

God disregar... result implied ... doubting His wo... condescends to ... procedure by ca... ing His word b...

ALL OTHER PRIESTS FAIL UNDER INFIRMITY – BUT HE SUCCEEDED AND WAS SAVED FROM DEATH. – I.E. FROM OUT OF IT

V.8. "from" the things he suffered. In his sufferings he came to know what obedience meant and developed a fellow feeling for those who suffer. Ch.4:15. 5:2.
Suffering made necessary because he came to redeem sinners from state to which fallen.

20. Even though not revealed by word or action

21. Gr. Trachelizo Lit. "To seize or twist the neck." It was used of combatants who lay bare the neck of opponents, or of the sacrificial victims neck at altar. So we are laid helpless and bare before Yahweh.

22. Logos. Diog. = "Word" is addressed to us. Logos can signify "to give account." There is a day of reckoning and revelation coming. 2 Cor. 5:10. Rev. 20:11-15.

A GREATER PRIEST THAN AARON. Num. 16:40 – 18:7. 7:28.

3. Dia = through. (Diog. - R.V.)

4. The antitypical heavens as Aaron did the Mosaic. See Notes. Eph. 1:3. 2:6. 1:20 with Heb. 9:23. Christ passed through the realities of which the Tabernacle was but a type. Ch. 8:1-2. 9:24. Heb. 10:20. 9:11.

5. See note. Ch. 3:1. He knows the frailty of human nature experimentally and by revelation. John 2:24-25. and thus has sympathy with the trials of his followers. Heb. 2:16.

CHAPTER 5.

QUALIFICATIONS OF PRIEST. 5:1-4

1. In order for a priest to officiate on behalf of men, he must be taken from among men. His work is to minister to men in things that involve man's relation to Yahweh.

2. Acceptibly. He must appreciate the urgent need of the worshipper and not be cold and detached in approach. An essential qualification for a true priest. The Lord has this quality. Gal. 6:1-10. Heb. 4:15. 5:2. Gr. Metri-patheo = measure in contrast with sum-patheo – "suffer with" ("pathos" comes from "paschō" = "to suffer"). Translated fellow-feelings. Metri-patheo = ability to thoroughly measure – to be moderate or tender in judgement. – Not too severe or too tolerant.

4. Not ignorant of truth, but sins committed in ignorance which under the Law were atoned for. Num. 15:22-31. Such a law taught men ever to be on their guard.

5. The erring

6. Gr. Astheneia = moral weakness which makes men capable of sinning. The tendency of flesh to go astray.

7. Christ offered for himself as well as for others, for he became the sin-bearer. Heb. 9:12. 1 Pet. 2:24. Rom. 6:10. Ps. 40:4

8. Contact with humanity not sufficient – A priest must be also "called of God." How Christ fulfilled them. Vv. 5-10.

9. Called of God 6. Compassed with infirmities

9. Ps. 1:7. This spoken of a coming day of glory because the proof of it will then be manifest for all to see.

10. Cp. Isa. 53:3. 52:15. Cp. his cry on the cross Matt. 27:46. Mark 15:34. He possibly repeated the whole of Psalm 22 at the time for it is appropriate to the circumstances. Cp. Ps. 22.

11. Gr. "EK" = out of. He was not saved "from" death.

12. On account of his Godly fear.

13. Cp. Ch. 3:6. See above.

14. Cp. Phil. 2:8. See above. Luke 13:32.

15. Gr. Telios = completion, maturity. Cp. 1 Cor. 13:10. Christ having completed the work set him to do. Cp. Luke 13:32.

A WARNING. 6:1-6-12.

The Aaronic priesthood having been superceded Hebrews must beware lest they find themselves without means of approach to Yahweh. They must not go back to the shadow but on to the substance in Christ.

Slow, sluggish. Gr. "Nothros" = No push. "ARE" = "are become." Ch. 6:4

Because of their Jewish cultural background, the Hebrew Christians should have advanced beyond their Gentile brethren to the point of becoming teachers.

As an exclusive diet. Gr. Neptos. Immature. Cp. V. 9.

Teleios - Mature. See 2:8. 1 Cor. 14:20.

The knowledge of the Word gives breath and experience in spiritual matters.

CHAPTER 6.

See margin. Different word to Ch. 5:12.

"Phero" = "to carry" "bear." Let us be carried along. They were not doing this. Persecuted. Ch. 10:32-34. they were neglecting the meeting. V. 25 and were wavering. V. 23.

Teleiotes = the state of spiritual maturity denoted by the accomplishment of the end in view in Christ. Cp. Phil. 3:12-15. The Hebrew Christians were thus exhorted to advance beyond the "beginnings" of the Word of Christ to its fuller and deeper meaning and the expression of it in their lives.

The relative immersions of John and of Christ. Cp. Acts 19:4.

Acts 8:16. 1 Tim. 4:14. 5:22. 2 Tim. 1:6. It is the foundation of these subjects that is in question – not the subjects themselves. Right Hand Fellowship.

The development of knowledge can only come from God. He alone can give the increase here as elsewhere. James 1:5, 17. Thus prayer should accompany our studies.

Because these Hebrews were not progressing. Ch. 5:12. there was a danger that they might abandon Christ for the dead sacrifices under the Law.

Danger of apostasy.

made partakers of [a] the Holy Ghost,

5 And have tasted the good word of God, and the powers of [b] the world to come,

6 If they shall fall away, to renew them again [c] unto repentance; [d] seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth [e] which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [3] by whom it is dressed, receiveth blessing from God:

8 But [f] that which beareth thorns and briers *is* [g] rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 [h] For God *is* not unrighteous [i] to forget your work and labour of love, which [k] ye have shewed toward his name, in that [l] ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of [m] hope unto the end:

12 That ye be not [n] slothful, but [o] followers of them who through faith and patience inherit [p] the promises.

13 For when God made promise to Abraham, because he could swear by no greater, [q] he sware by himself,

14 Saying, [r] Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and [s] an oath for confirmation *is* to them an end of all [t] strife.

17 Wherein God, willing more abundantly to shew unto [u] the heirs of promise [b] the immutability of his counsel, [2] confirmed *it* by an oath:

18 That by two immutable things, in which *it was* [d] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and [h] which entereth into that within [i] the veil;

20 Whither [k] the forerunner is for us entered, even Jesus, made [l] an high priest [m] for ever after the order of Melchisedec.

CHAPTER 7.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

FOR this [p] Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of [3] peace;

3 Without father, without mother, [4] without descent, having neither beginning of days, nor end of life; but made like unto [q] the Son of God; abideth a priest [r] continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily [s] they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though [t] they come out of the loins of Abraham:

6 But he whose [5] descent is not counted from them received tithes of Abraham, and blessed [l] him that had the promises.

[a] Gal. 3. 5.
[b] ver. 18. Ps. 110. 4. Prov. 19. 21.
[2] Gr. *interposed himself by an oath.*
[c] ch. 2. 5.
[d] Tit. 1. 2.
[e] Cp. ch. 12. 17.
[f] ch. 10. 29.
[g] Ps. 65. 10.
[h] Lev. 16. 15.
[i] ch. 9. 3. Mat. 27. 51.
[3] Or, *for.* ch. 2. 9.
[k] ch. 4. 14.
[l] ch. 3. 1.
[m] ch. 5. 6.
[n] Is. 5. 6.
[o] 1 Cor. 9. 27.
[p] Gen. 14. 18-20.
[q] Prov. 19. 17. Mat. 5. 7 & 10. 42 & 25. 40. Mark 9. 41.
[r] Acts 10. 4.
[s] 1 Thes. 1. 3.
[t] 2 Cor. 8. 24.
[u] Rom. 12. 13 & 15. 25. 2 Cor. 8. 4. 2 Tim. 1. 18.
[v] Ps. 76. 2.
[x] ch. 3. 6.
[4] Gr. *without pedigree.* ver. 6. Cp. Is. 53. 8. Acts 8. 33.
[y] ch. 5. 11.
[z] Cp. ch. 13. 7.
[a] ver. 28. ch. 1. 2.
[b] ver. 15. ch. 10. 36. Cp. Gal. 3. 18.
[c] ch. 10. 1, 12, 14.
[d] Gen. 22. 16. Ps. 105. 9. Luke 1. 73.
[e] Cited from Gen. 22. 17.
[f] Num. 18. 21, 26. 2 Chr. 31. 4, 5.
[g] ver. 10.
[h] Ex. 22. 11. Cp. Mat. 5. 34. James 5. 12.
[5] Or, *pedigree.* ver. 3.
[i] ch. 7. 7. Cp. ch. 12. 3.
[k] ch. 11. 9.
[l] Rom. 4. 13. Gal. 3. 16.

20. Mesitevo. Act as Mediator (See marg.). So the Oath became the medium to bridge God & man.
21. The Promise & the Oath.
22 Gr. Kataphevgo used in LXX Deut. 4:42 of the slayer fleeing for Cities Refuge See Josh. 20. Here the figure is of the slayer urgently flleeing from real danger.
23. Here the figure is not of a storm-tossed sea, but the ship is steadied by the anchor of faith which penetrates to the reality within the veil. It thus goes to the unseen as the anchor does at bottom of sea, and there it is fastened to the Rock 1 Cor. 10:3 Mat. 27:51 Heb 10:20.
24. To presence of Yahweh, the Most Holy in Heaven. Cp Ch. 4:14.

CHAPTER 7.

CHRIST'S ORDER OF PRIESTHOOD GREATER THAN LEVITICAL. MELCHISEDEC - A TYPE OF CHRIST vv 1-3.

1 Other references Ge 14:18 Ps 110 20. Ps 110 Ps. 76:2.
2 This is shown to be typical in history. See Notes. His was a voluntary act, that under the Law was by command.
3 For the significance of tithing see notes Num 18:24.
4 Righteousness must precede peace Cp Isa 60:17 James 3:17
5 His righteousness caused him to be anointed King of Salem Cp Heb 1:9.
6 He was King-priest Ge 14:18 Rev 5:9-10
7 Melchisedec's appointment was through personal worth not, as the Aaronic, through family descent Cp Num 18:1-2.
10 Under certain condition the family name was continued through females Cp Num 27.
11 R.V. "Genealogy." This governed the Levitical priesthood but not the Melchisedec.
12 See Note Num 4:3. The Melchizedek priesthood is not governed by age. All can attain unto it, of any race or age. Rev 5:9-10
13 It constituted a type of the Lord.

BETTER TITHING vv 4-5.

The voluntary tithing that Melchizedek received from Abraham was an acknowledgment of a greater priesthood than that received by Levi by compulsion.

GREATER THAN ABRAHAM. vv 6-10.

7 God disregards the result implied in man doubting His Word, and condescends to human procedure by confirming His word by oath.

8 Sig first-father. "Akrothinion" — "Akron" = the topmost point. "This" = A heap. A tenth of the top of the pile, the pick of the spoil. For significance of tithing see Note. Num. 18:24
9 Tithing by Law implied no acknowledgment of inferiority, but mere compliance to Law. Abram's tithing was voluntary in acknowledgment that Melchizedek was greater than he.

V.6. "Seeing" No specific Greek word. The tense changes and becomes present (See Dragloff). The tense indicates something continuing now. Better rendered "whilst they are crucifying..." (See RVmg). There must be complete reformation

The idea is "once for Christ himself of whom we can partake Cp Note Thankfully.
Shown in ability to perform miracles Heb. 2:4; 6:5; 8:4 etc.
There was a danger of this to such backward believers.
The Apostle has not in mind a mere drifting from the Truth, but an open repudiation of Christ as a saving sacrifice, and a turning to other means for a covering. Such implied that Christ was a sham and endorsed the action of the Jews in crucifying him as a criminal.
Cp Joel 2:23. where used represent Holy Spirit by which revelation of Truth comes.
These must be sown and cultivated. See Note Gal. 5:22.
These spring forth without cultivation and like human nature must be kept under otherwise the ground will become unsuitable for cultivation See note. Col. 1:12. These Hebrews had commenced well and the Apostle exhorts them to seek their former love.
This is the object of the exercise of diligence the Hebrew translates: "which will develope your hope into full assurance." Both are required. See the record of Ch 11.

THE EXAMPLE OF ABRAHAM A PRECEDENT

FROM OUT OF IT
sufferings he
nd developed
.4:15. 5:2
ame to redeem
Cp. Isa. 53:3. 52:15 Cp
cry on the cross Mal.
6 Mark. 15:34. He
bly repeated the
le of Psalm 22 at
time for it is appro-
e to the circum-
ces Cp Ps. 22.
"EK" = out of. He
not saved "from"
th.
On account of his
ly fear.
Ch. 3:6. See above
Phil. 2:8 See above
r. Teleios = comple
, maturity Cp 1 Cor.
Christ having com-
ed the work set
n to do. Cp Luke 13:
YARNING v.11-6:12.
Aaronic priesthood
ing been superceded
ews must beware
they find themselves
hout means of app-
ch to Yahweh. They
st not go back to
shadow but on to
substance in Christ
Slow, sluggish. Gr =
thros" = No push.
s" = "are become"
Because of their Jew
al background, the
ew Christians should
e advanced beyond
r Gentile brethren to
e point of becoming
achers.
s an exclusive diet
Gr. Nepios. Immature
Teleios - Mature.
Cor. 14:20.
The Knowledge of Holiness
d gives breath and
perience in spiritual
ffers
CHAPTER 6 =
See margin. Different
ord to Ex. 5:12.
Phero" = "to carry on
rt." Let us be carried
ing. They were not
ing this. Persecuted.
10:32-34. they were
pleching the meek
and were wavering
Teleiotes = the state
spiritual maturity de
ed by the accomplish
ent of the end in view
Christ Cp Phil. 3:12-15
e Hebrew Christians wer
ur exhorted to advan
yond the "beginning"
the Word of Christ
ik fuller and deeper
aning and the ex-
ression of it in their
ves.

17 Therefore Melchizedek is greater than Abraham and his priestly appointment of Christ greater than his natural descent. The only record of M. is in relation to his life. There is no record of his death as in the case of Levi. The only knowledge we have of M. is of a living person, the type of Christ. This is type, he is treated as continually living.

Levi was subordinate to Abraham.

A CHANGE OF PRIESTHOOD ABSOLUTELY NECESSARY 11-17.

Gr. "Teleiosis" – the completion of a matter. Cp. Lk 13:32. The purpose of priesthood was to remove the obstacle sin and make a way of access for man to God. The Levitical priesthood could not accomplish this – therefore it could not complete the purpose of priesthood.

But that there was to be another priesthood was shown by the prophecy of Ps 110. arguing the insufficiency of the Levitical priesthood.

Ie. another kind of priest

The Law that appointed priests appointed them according to fleshly descent. Such a priest could not bring perfection.

THE VIRTUES OF CHRIST'S PRIESTHOOD. Vv. 15-28

Gr. Dia "On account of." Sin makes us weak, bringing us under the power of death. The Law was unable to justify from this state. It therefore left men "without strength" Rom. 5:6 Gal. 4:9.

The Law revealed the sinfulness of sin Rom. 7:13, and showed the need of a redeemer, but did not fill that need.

From "Teleioo" – Complete. See Note. 9:11.

The Aaronic priests automatically assumed their position through the accident of birth and not by appointment. Christ's appointment needed confirmation by an oath, showing that his was by merit.

7 And without all contradiction the less is blessed of the better.
8 And here men that die receive tithes; but there he *receiveth them*, of whom [c] it is witnessed that [d] he liveth.
9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
10 For he was yet in the loins of his father, when Melchisedec met him.
11 [e] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise [1] after the order of Melchisedec, and not be called after the order of Aaron?
12 For the priesthood being changed, there is made of necessity a change also of the law.
13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
14 For *it is* evident that our Lord [r] sprang out of [s] Juda; of which tribe Moses spake nothing concerning priesthood.
15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
16 Who is made, not after the law of [u] a carnal commandment, but after the power of an endless life.
17 For he testifieth, [b] Thou *art* a priest for ever after the order of Melchisedec.
18 For there is verily a disannulling of the commandment going before for [z] the weakness and unprofitableness thereof.
19 For [1] the law made nothing perfect, [2] but the bringing in of [a] a better hope *did;* by the which [m] we draw nigh unto God.
20 And inasmuch as not without an oath *he was made priest:*
21 (For those priests were made [7] without an oath; but this with an oath by him that said unto him, [g] The Lord sware and will not [b] repent, Thou *art* a priest for ever after the order of Melchisedec:)
22 By so much was Jesus made a surety of [c] a better [f] testament.
23 And they truly were many priests, because they were not suffered to continue by reason of death:
24 But this *man*, because he continueth ever, hath [2] an unchangeable priesthood.
25 Wherefore he is able also to save them [3] to the uttermost [h] that come unto God by him, seeing he ever liveth [k] to make intercession for them.
26 For such [l] an high priest became us, *who is* [m] holy, harmless, undefiled, [n] separate from sinners, and made [o] higher than the heavens;
27 Who needeth not [p] daily, as those high priests, to offer up sacrifice, [q] first for his own sins, and then for the people's: for [r] this he did [s] once, when he offered up himself.
28 For the law maketh men high priests [z] which have infirmity; but the word of [t] the oath, which was since the law, *maketh* [z] the Son, who is [4] consecrated for evermore.

[g] Ps. 110. 4.
[b] Mat. 21. 29.
[c] ch. 5. 6.
[d] Cp. Luke 24. 5. John 6. 57.
[e] ch. 8. 6.
[f] Gal. 3. 15.
[z] ver. 18, 19. ch 8. 7. Gal. 2. 21. Cp. ver. 25.
2 Or, *which passeth not from one to another.*
3 Or, *evermore.*
[h] ch. 11. 6.
[4] ch. 5. 6.
[k] Rom. 8. 34.
[l] ch. 3. 1.
[m] Rev. 15. 4.
[n] ch. 4. 15.
[o] ch. 4. 14. Eph. 1. 20.
[p] ch. 10. 11.
[q] ch. 5. 3.
[r] Luke 1. 78.
[s] Is. 11. 1. Mic. 5. 2. Mat. 1. 3. Luke 3. 33. Rev. 5. 5.
[t] ch. 9. 12, 14, 28 & 10. 12. Rom. 6. 10. Eph. 5. 2. Cp. Zech. 3. 9.
[u] ch. 10. 10.
[z] ch. 5. 2.
[y] ver. 21.
[1] ch. 1. 2.
4 Gr. *perfected.* ch. 5. 9.
[a] ch. 9. 10.
[b] Cited from Ps. 110. 4. Cited also ver. 21. ch. 5. 6.
[c] ch. 3. 1.
[d] ch. 1. 3. Ps. 119. 1.
[e] Rom. 8. 3. Gal. 4. 9.
[f] ch. 4. 14.
[g] ch. 1. 7.
5 Or, *of holy things.*
[h] ch. 9. 2 & 10. 19.
[i] ch. 9. 9. Gal. 2. 16.
[k] ch. 9. 24.
6 Or, *but it was the bringing in.*
[l] ver. 22. ch. 6. 9.
[m] ch. 4. 16.
[n] ch. 5. 1.
7 Or, *without swearing of an oath.*
[o] Eph. 5. 2.

CHAPTER 8.

By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished.

NOW of the things which we have spoken *this is* the sum: We have such [c] an high priest, [d] who is set on the right hand of the throne of the Majesty [f] in the heavens;
2 [g] A minister [5] of [h] the sanctuary, and of [k] the true tabernacle, which the Lord pitched, and not man.
3 [n] For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have [o] somewhat also to offer.
4 For if he were on earth, he

[c] Ch. 4:14. Acts 5:31.
[d] Ps. 110:1.
5 Gr. leitourgos – "leitos" – belonging to the people "ergon" – work. Used of persons who held public office in the service of the State.
[f] Plural – see margin = Holy Places.
10 The house of Yahweh where will be manifest His glory unto the nations 1 Kgs 2:45 2 Cor 6:16 1 Cor 3:16. Eph 2:20-22. This is the real meeting place of Yahweh in contrast to the typical Exod 25:8,22
[M] He presented to the Father a life's work of complete obedience unto death. By virtue of this he also presents the offerings of his people made in "his name"

29:8 Diag. "for the age" 30 Disputed reading. but the context of the Psalm implies it 9:11

31 The abiding and unchanging character of his priesthood, secured by Yahweh's oath, and his own perfect sacrifice V27.

32 There was a constant succession of priests under the Law, made necessary by death.

33 His work is not cut short by death, but he is able to lead to salvation, because he is ever there to help. "Hosios" not "hagios" = personal holiness.

Gr. Akakos = free from evil, guileless.

Like the priest on the Day of Atonement Lev 16.

The Mosaic ordinances of worship Eph 1:20.

7:6. Heb 11:16.

"Who does not have daily need." Christ offered Atonement daily. The Priests under the Law once a year. But though he thus labors daily, he does not have to offer up a daily offering. His "once for all" offering was sufficient.

The Priest offered first for himself and his house, then for the people. Ps. 65:5

See note. Exod 29:36 Rom 6:10. 8:3 2 Cor 5:21. Heb 9:12. 1 Pet 2:24

Thus they are factors in complete mediatorship and in need of help themselves.

From Teleios – Brought to completion. The work Christ brought to completion that which made perfect priesthood possible.

CHAPTER 8

CHRIST'S OFFERING IN NEW AND BETTER COVENANT

CHAPT 8 TO 10:18.

CHRIST'S BETTER PRIESTHOOD

Vv 1-6

1 The verb in this statement is in the present tense, in Gr. It relates to matters to be considered, not to those already discussed.

3 Gr. "epi" = "in the case of"

3 Present tense = "which are being spoken."

4 Gr. Kephalaion" = "the chief point." Jo. A.V.

5 Christ's work as High Priest is now to engage our attention.

should not be a priest, seeing that [2]there are priests that offer gifts according to the law:

5 Who serve unto the example and [b]shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, [c]See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a [f]more excellent ministry, by how much also he is [h]the mediator of a [l]better [4]covenant, which was established upon better promises.

7 For [o]if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, [r]Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For [a]this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will [6]put my laws into their mind, and write them [7]in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. [74] Now that which decayeth and waxeth old *is* [a]ready to vanish away.

2 Or, *they are priests.*
[a] ch. 6. 8. Cp. 2 Cor. 5. 17.
[b] ch. 10. 1. Col. 2. 17.
[c] Cited from Ex. 25. 40.
3 Or, *ceremonies.* ver. 10.
[d] Ex. 25. 8. Cp. ver. 2, &c.
[e] Ex. 26. 1.
[f] ch. 1. 4.
[g] Ex. 26. 35 & 40. 4.
[h] ch. 9. 15 & 12. 24.
[i] Ex. 25. 31-37.
[k] Ex. 25. 23-29.
[l] ch. 7. 19, 22.
4 Or, *testament.* Gal. 3. 15.
[m] Ex. 25. 30. Lev. 24. 5, 6.
5 Or, *holy.*
[n] Ex. 26. 31-35 & 40. 3, 21.
[o] ch. 7. 11, 18.
[p] 2 Chr. 26. 19. Ezek. 8. 11.
[q] Ex. 25. 10, 11 & 40. 3, 21.
[r] Cited from Jer. 31. 31-34.
[s] Ex. 16. 33, 34.
[t] Num. 17. 10.
[u] Ex. 25. 16 & 40. 20.
[x] Ex. 25. 18-22. Lev. 16. 2.
[y] Lev. 16. 2, 13, 15.
[z] Cp. Num. 28. 3.
[a] Cited also ch. 10. 16.
[b] ver. 3. Lev. 16. 15.
[c] Ex. 30. 10. Lev. 16. 34.
6 Gr. *give.* Ex. 5. 21.
7 Or, *upon.*
[d] ch. 3. 7.
[e] ch. 10. 20.
[f] ch. 11. 19.
[g] ch. 7. 19 & 10. 1.
[h] ch. 13. 9. Lev. 11. 2-47.
[i] ch. 7. 16.
8 Or, *rites, or, ceremonies.* ver. 1.

CHAPTER 9.

1 Description of the rites and sacrifices of the law, 11 so far inferior to the dignity and perfection of the blood and sacrifice of Christ.

THEN verily the first *covenant* had also [3]ordinances of divine service, and a [1]worldly [d]sanctuary.

2 For there was [e]a tabernacle made; the first, [g]wherein *was* [f]the candlestick, and [k]the table, and [m]the shewbread; which is called [5]the sanctuary.

3 And [n]after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden [p]censer, and [q]the ark of the covenant overlaid round about with gold, wherein *was* [r]the golden pot that had manna, and [s]Aaron's rod that budded, and [u]the tables of the covenant;

5 And [x]over it the cherubims of glory shadowing [y]the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went [z]always into the first tabernacle, accomplishing the service of God.

7 But into [b]the second *went* the high priest alone [c]once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 [d]The Holy Ghost this signifying, that [a]the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* [f]a figure for the time then present, in which were offered both gifts and sacrifices, [g]that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in [8]meats and drinks, and divers washings, and [i]carnal [h]ordinances,

299

3 Or, *ceremonies.* ver. 1.
[1] Gr. *Kosmikon* — pertaining to the existing system.
[2] Gr. *Tent*, ie dwelling.
[3] See Margin.
[4] Can be rendered: "There was the first Tabernacle constructed"
The first dwelling place of Yahweh was the Tent in the wilderness
The second - the Temple of Solomon.
[5] The writer is not merely dealing with the Mosaic Tabernack, but with it on a certain occasion - the Day of Atonement. On that occasion a censer (the Jews say it was made of gold) was taken in to the Most Holy Lev 16:12,13, and there became representative of the Altar of Incense which is therefore not referred to specifically. The Altar of Incense was close to the Veil and was therefore associated with the Most Holy (Prayer takes us into the presence of Yahweh
[6] Eternal life through Christ
The principle of Divine selection
proofs of Divine selection.
[7] The Law of Yahweh in the heart of the believer.
[8] Gr. Parable.
[9] See note Ch 7:11. These sacrifices could not bring to completion the purpose of worship - they could not blot out sin Heb 10:1 Hence a person whose sins are covered or pardoned is perfect in the sense of the word. His conscience is a spirit of a just man made perfect. Heb 12:23 Thus by one offering, the Eternal Spirit hath perfected for a continuance them that are sanctified 12:28 10:10 Heb 3:12 Col 1:21,22 Rom 6:13 Lev 10:19,11
Gr. Sarx" - flesh. Relating to humanity. The ordinances had to do with human conditions of life - with food, drink, personal cleanliness - by which spiritual lessons were taught.

---

24 Drag. "for the age"
30 Disputed reading but the context of the Psalm implies it Ps 110:1

31 The abiding and unchanging character of his priesthood, secured by Yahweh's oath, and his own perfect sacrifice V.27.
32 There was a constant succession of priests under the Law, made necessary by death
33 His work is not cut short by death, but he is able to lead to salvation, because he is ever there to help.
34 "Hosios" not "hagios" = personal holiness
Gr. Akakos = free from evil, guileless.
35 Like the priest on the Day of Atonement Lev 16.
7 The Mosaic ordinances of worship Eph 1:20
26. Heb 6:4-6.
"Who does not have daily need." Christ offered Atonement daily, the Priests under the Law once a year. But though he thus labors daily, he does not have to offer up a daily offering. His "once for all" offering was sufficient
1 The Priest offered first for himself and his house, then for the people. 5:3 Lev 9:15
See note Exod 28:36
Rom 6:10. 8:3 2 Cor 5:21 Heb 9:12. 1 Pet 2:24
Thus they are lacking in complete mediatorship, and in need of help themselves.
From Teleios - Brought to completion. The ministry of Christ brought to completion that which made perfect priesthood possible.

CHAPTER 8

CHRIST'S OFFERING: THE NEW AND BETTER COVENANT
CHAPT 8 TO 10:18
CHRIST'S BETTER MINISTRY
8:1,6
The verb in this statement is in the present tense, indicating relates to matters to be considered, not to those already discussed.
Gr. "epi" = "in the case of" present tense = "which are being spoken."
Gr. Kephalaion" = "The chief point." So A.V.
Christ's work as High Priest now to engage our attention.

11 There is no scope for no priestly ministrations on earth at present - he must stay where he might present the Covering for his people. The Law had been amended to permit the Lord to officiate as High Priest Heb 7:12 but for the moment this is in the heavens. This will be changed Rev 21:3,22
3 The Temple was still standing and its services being conducted, but these but a shadow.
4 Drag. = Symbol
5 A shadow has no substance in itself.
These are the substance 2 Cor 4:18.
17 So our approach in worship must be in accordance Divine specifications
CHRIST'S BETTER COVENANT
Vv.6-13
6 It was faulty only because it did not produce fulness. It was perfect to the end, of what it was designed, but faulty only because of weakness of flesh Rom 8:3
8 It made a Spiritual provision of sins, and granted him to seek for Redeemer Gp Rom 3:24-26 The means of all did Enoch for this. Note how David saw in the promise of Yahweh a prophecy of Christ's resurrection Acts 2:29-31
10 With Israel whose lack of faith was thoroughly demonstrated by the Law, see note Ch 3:18
The quotes seem designed to show that the Old Covenant was to be superceded. Whilst everything has been done to fulfil these words, they still await their complete application.
Suntelo - to conclude or consummate. Though promised to Abraham it was confirmed by Christ Rom 15:8 John 5:9,24,3
It included 10 Commandments Exod 34:28 Deut 4:13 Heb 9:19 The rest of law additional to the commandments but all from Yahweh Exod 24:12
Yahweh dealt with Israel with mercy Gal 3:19 to
Ez. The Ecclesia Acts 7:38 Gal 5:15 etc Ps 50:20-23
11 He permitted the enemy to overwhelm them in the captivities that took place
Deut 30:6 Ezek 36:26-28 They will be redeemed under the Abramic Covenant Ezek 36:24-28
Gr. Politēs - Fellow citizen
Gr. Ginesko = Begin to know.
Gr. Oida = fulness of knowledge
These two words contracted -
Gal 4:9
Said to be an interpolation
For the process see Zech 13:9

34 "palaios" does not mean old in point of time, but out moded in point of use.
CHAPTER 9.
A BETTER SANCTUARY VV.1-14
THE OLD. VV.1-7.
1 Kosmikon - pertaining to the existing system.
2 Gr. Tent, ie dwelling.

THE HEAVENLY THINGS – Christ is the antitypical priest Heb 9:11, brazen Altar Heb 13:10 Tabernacle Heb 8:2 Lightstand Jhn 8:12. Golden Altar of Incense Jhn 16:23 Veil Heb 10:20. Laver Rev 15:13 Mercy Seat Rom 3:25.
All atoned for Lev 16:16-20. The priests bore the iniquity of the Sanctuary Num 18:1-2.

BLOOD OF OTHERS. Allotrio = foreign, read aliens Heb. 11:34. for there is no affinity between Aaron and the blood of bullocks + goats. But contrast that of the Lord Heb. 9:12; 13:12, 20.

17 Gr. "Diorthosis" – "making straight" or "setting right". The offering of Christ did that.

A BETTER SACRIFICE Heb 11-14

A rejected reading. The better mss = "of good things realized" (See RSV). The benefits in Christ are now and available and not only in the future. Num 4:18

11 Gr. Ktisis - often used for a state as well as something created. Here points to the Jewish State. See note Mark 16:15 Rendered ordinance Heb 9:10 "Creature" 2 Cor 5:17

Used on Day of Atonement.

Gr. "Idios." – It signifies not merely common ownership (as would "autos" (ie blood in common with all others) but a personal, private, unique ownership. See use Jhn 5:18. The blood of Jesus was unique, personal, because it was that of a man who never sinned.

Zech 9:11 Heb 9:12, 15 Eph 1:7 Col 1:14

Redemption = "Lutron" Ransom money paid to release a slave. In that sense the Lord is previously under dominance of death.

Here ceremonial defilement is referred to. It was altered for the Day of Atonement, or, in the case of contact with dead body. The ashes of the heifer that day, then, the Israelite was "unclean" – the word (Koinos) means "to make common, render unhallowed, or profane." The unclean Israelite was "cut off bodily" as to participation in the Tabernacle service, until he had fulfilled the ritual of the Law, when, notwithstanding his mental or spiritual condition his bodily presence was permitted to "flesh" was thus "sanctified" = "set apart for God," or ceremonially purified.

The beasts offered in sacrifice had no will or morality of their own to make the offering efficacious – they took their part in the service without knowledge of what was going on or its significance.

The Spirit (Morality) of everlasting worth. Christ's character was manifestation of spirit. And it was the righteousness of Christ in life – his willingness to submit to the Father's will that made his shed blood so potent. For the forgiveness of sins.

SACRIFICE Heb 9:23

23 Or "patterns," referred both "Testament" and "covenant" in 9:1. The word selected in LXX for "Berith" – Covenant. The passing through of a divided sacrifice by the contracting parties signified the making of a covenant, the two parties thus united in agreement. Gen 15:10 Jer 34:18 Heb 13:20

26 The efficacy of Christ's sacrifice stretched backward as well as forward.

28 "For where a covenant is, the death of the covenant-victim to come in is necessary; for a covenant over dead victims is steadfast since it is no force at all while the covenant victim liveth" (Young's Lit see also Diaglotts).

Our covenant victim Rom 11:26-27 Heb 9:28 Isa 42:6 49:6 Zech 9:11

Contrast wicked behaviour Israel, in eating sacrifices to Baal and thus forming an agreement with false worship Ps 106:28 Num 25:3.

20 "From whence it follows."

21 Or "inaugurated."

22 Knowledge precedes acceptance of Covenant.

23 Notice Christ's almost identical words Heb 9:22

"A BODY HAST THOU PREPARED ME"

and do: sound, (or the or mad

6 Whatever per offerings were the Day of At had to be obse implying the used existence – They had not wiped away the true off appeared 9:26

7 See Note

They were they did not plush 6:9,10 that purpose had to be co identification tween the and the offe Ch 9:14

9 That is, in the the pleasure the offered disc their meaning – worshipper prepared to pu the shaded fo Substance wher latter appeare 5:1,6; 8:5; 10:1

10 This was the ed mission of John 4:34; 5:30 11 12:49

11 The sacrifice did not reveal the of Yahweh. There no forgiveness of hope of life in t whereas the will father was the so tification and sal of believers. 1 Thes 1 Tim 2:3,4 2 Cor 3:7,11,14 1 Cor 1:17,18 1 Co

CHRIST COMPLETED HI Heb 11:19

1 Note the place o our, and the emph Apostle puts upon (9:8) Supported Jewish Scriptures.

For Teleioo see "For ever" = eis dienekes "for continuance" D Occurs Heb 7:28 10 "es" denotes m to or unto an Dr. T. "Perfected fo continuance.

All. trans. "more" Here testifies also the Holy Spirit fo ing said" Th words of Jerem attributed to th and by quoting writer puts the into the position jecting their co that if they rejo new Covenant

imposed on them until the time of reformation.

11 But Christ being come an high priest [b] of good things to come, by [c] a greater and more perfect tabernacle, not [d] made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by [f] his own blood he entered in [g] once into [h] the holy place, having obtained eternal redemption *for us*.

13 For if [i] the blood of bulls and of goats, and [m] the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more [p] shall the blood of Christ, who through the eternal Spirit offered himself without [z] spot to God, [a] purge your conscience [r] from dead works to serve the living God?

15 And for this cause he is [t] the mediator of the [x] new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, [y] they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity [3] be the death of the testator.

17 [c] For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was [4] dedicated without blood.

19 For [e] when Moses had spoken every precept to all the people according to the law, [o] he took the blood of [5] calves and of goats, with [k] water, and [5] scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, [l] This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover [m] he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and [6] without shedding of blood is no remission.

23 *It was* therefore necessary that [c] the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of [k] the true; but [l] into heaven itself, now to appear in the presence of God [n] for us:

25 Nor yet that he should offer himself often, [o] as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once [s] in the end of the world [u] hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So [z] Christ was once offered to bear the sins of [a] many; and unto them that [b] look for him shall he appear the second time without sin unto salvation.

[a] Lev. 17. 11.
[b] ch. 10. 1.
[c] ch. 8. 2.
[d] ver. 24. Mark 14. 58.
[e] ch. 8. 5.
[f] ver. 14. Acts 20. 28.
[g] ver. 26, 28. ch. 10. 10. 1 Pet. 3. 18.
[h] ch. 10. 19.
[i] ver. 12, 19. ch. 10. 4. Lev. 16. 14-16.
[k] ch. 8. 2.
[l] ch. 4. 14.
[m] Num. 19. 2, 17, 18.
[n] Rom. 8. 34.
[o] ver. 7.
[p] ver. 12. Rev. 7. 14.
[z] Or, *fault.*
[r] ver. 22, 23. ch. 1. 3. Ps. 65. 3. Tit. 2. 14. Cp. Above ch. 10. 22. Rev. 1. 5.
[s] ch. 6. 1.
[t] ch. 1. 2. Mat. 13. 39.
[x] ch. 8. 6.
[u] 1 John 3. 5.
[y] ch. 3. 1. Rom. 8. 30.
[z] 2 Cor. 5. 21. 1 Pet. 2. 24.
[a] Mat. 20. 28. Rom. 5. 15.
[b] 2 Cor. 1. 7.
[3] Or, *be brought in.*
[c] Cp. Gal. 3. 15.
[4] Or, *purified.*
[d] ch. 8. 5. Col. 2. 17.
[e] Ex. 24. 7.
[f] ch. 9. 11.
[g] Cited from Ex. 24. 8.
[h] ch. 9. 9.
[i] ver. 12.
[k] Cp. Lev. 14. 4, 6, 7, 49, 51, 52.
[5] Or, *purple.*
[l] Cp. Mat. 26. 28.
[6] Or, *they would have ceased to be offered, because, &c.*
[m] Ex. 24. 6. Cp. Ex. 29. 12, 36. Lev. 8. 15, 19 & 16. 14, 16, 18, 19. 2 Chr. 29. 22.
[n] Lev. 16. 21.

24 Sometimes water was used in ceremonial cleaning e.g. Num 19:18

The Tabernacle and furniture associated with the Mosaic system. Christ and the Saints. He was the antitypical Altar, Sacrifice, Book of the Law etc. all of which were purged with blood. He was accounted unclean because of his contact with a people that are "unclean" Cp Isa 2:24 6:5; 64:6

His offering combined all the sacrifices.

The Levitical priest was compelled to shroud the Ark and glory with incense smoke. Lev 16:12-13 Yahweh cannot look upon iniquity Hab 1:13 and man could not look on Him. Hum 6:16 But Christ bridged this gap, and is face to face with the Creator thus his supremacy again indicated.

Kosmos – The Mosaic Aions – Ages Dual. Shows that Christ need only die or offer once.

2 Cor 5:21 Rom 6:10

As the people awaited the re-appearance of the Priest on Day of Covenant when their sins blotted out – so we do Christ for Atonement see Lev 16:20-22-26. The three duties of the priest on that day were unfulfilled by Christ and are here referred to. His duty at the brazen altar V26 at the Most Holy V24 and returned to the people (ie with sins covered blotted out. He will have a sin offering. See Ezek 45:22 Contrast. 2 Cor 5:21

1 Weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 Exhortation to hold fast the faith, with patience and thanksgiving.

FOR the law having [d] a shadow [f] of good things to come, *and* not the very image of the things, can never [h] with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then [6] would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But [w] in those *sacrifices there*

[d] Col. 2. 17.
[e] Ex. 24. 7.
[f] ch. 9. 11.
[g] Cited from Ex. 24. 8.
[h] ch. 9. 9.
[i] ver. 12.
[k] Cp. Lev. 14. 4, 6, 7, 49, 51, 52.
[5] Or, *purple.*
[l] Cp. Mat. 26. 28.
[6] Or, *they would have ceased to be offered, because, &c.*
[m] Ex. 24. 6. Cp. Ex. 29. 12, 36. Lev. 8. 15, 19 & 16. 14, 16, 18, 19. 2 Chr. 29. 22.
[n] Lev. 16. 21.

CHAPTER 10.

THE BETTER RESULTS ACHIEVED BY NEW COVENANT

LIMITATION OF ANIMAL SACRIFICES V1-4

Implies indefiniteness = unsubstantiality, a mere indication that reality exists Cf.

If the association between Jesus and sin were precisely the same as that between sacrifice and sin, then sacrifice and substance would be the same. The Lord's unique association with sin defined. Heb 2:14-15 Cp 5:2 Thus necessitating Heb 9:12, 13:20

3 Implying no finality, no completeness – sins always brought to mind Cf. 9:9 10:11.

300 Gr. "Teleioo" – "To bring to a state of completeness." This only done by blotting out sins. Cp. Ch 9:22 Ch 10:4

"A BODY HAST THOU PREPARED ME": Compare the variation with the original (Ps 40:6-8). Hebrews is in accordance with the LXX. But why the variation? "Ears open" implies one willing to hear and do: cp Isa. 50:4-6 Mal 2:12. Cf Isa 48:6. Such a one is a "body prepared" for the word signifies "to be sound, fit or complete. Thus the rendering of the LXX explains the figure of the Hebrew and the Apostle (or the Holy Spirit) takes it up here as explanatory of the true significance. Yahweh prepared this body, or made it receptive to His truth. Cp Ps. 80:17. Isa. 11:1-3.

HEBREWS 10.

An exhortation to hold fast the faith.

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that

2 Some copies have, *Then he said, And their.*
a ch. 9. 7.
b ver. 11. Cp. Mic. 6. 6-8.
c ch. 1. 6.
d ch. 4. 16. Rom. 5. 2.
e Cited from Ps. 40. 6-8.
3 Or, *liberty.* ver. 35. ch. 3. 6.
f ver. 10. Cp. John 6. 51.
4 Or, *thou hast fitted me.* ch. 11. 3.
5 Or, *new made.* ch. 9. 18.
g ch. 3. 1.
h Mat. 12. 4. Luke 6. 4. 1 Tim. 3. 15. 1 Pet. 4. 17.
i ch. 6. 11.
k ch. 9. 14.
l 1 Cor. 6. 11.
m ch. 11. 11.
n ver. 14, 29. ch. 2. 11 & 13. 12. John 17. 19.
o Cp. Acts 2. 42.
p Jude 19.
q ch. 7. 27.
r Luke 17. 24.
s Num. 28. 3.
t ver. 39.
u Cp. 1 John 5. 16.
x ch. 7. 27.
y ch. 1. 3.
z Cited from Ps. 110. 1.
a ch. 2. 8. Deut. 17. 2.
b ver. 1.
c Num. 35. 30. Deut. 17. 6.
d ver. 10. ch. 2. 11.
e ch. 2. 3.
f ch. 3. 7.
g ch. 6. 6.
h ch. 1. 2.
i Cited from Jer. 31. 33. Cited also ch. 8. 10.
k ch. 13. 20. Zech. 9. 11.
l ver. 16. Rom. 9. 4.
m ver. 10.
n Mat. 12. 31. Cp. Eph. 4. 30.

hath said, [a] Vengeance *belong-*
eth unto me, I will recompense,
saith the Lord. And again,
[c] The Lord shall judge his
people.

31 *It is* a fearful thing to fall
into the hands of the living God.

32 But [d] call to remembrance
the former days, in which, after
ye were illuminated, ye endured
a great fight of afflictions;

33 Partly, whilst ye were
made a gazingstock both by
reproaches and afflictions; and
partly, whilst ye became com-
panions of them that were so
used.

34 For ye had compassion of
me in my bonds, and [g] took joy-
fully the spoiling of your goods,
knowing [3] in yourselves that
ye have [k] in heaven a better and
an enduring substance.

35 Cast not away therefore
your confidence, which hath
great recompence of reward.

36 For [n] ye have need of
patience, that, after ye have
done the will of God, ye might
receive [q] the promise.

37 For [r] yet a little while, and
he that shall come will come,
and will not tarry.

38 Now [t] the just shall live by
faith: but if *any man* draw
back, my soul shall have no
pleasure in him.

39 But we are not of [z] them
who draw back unto perdition;
but of them that believe to the
saving of the soul.

CHAPTER 11.

1 What faith is. 7 The worthy fruits thereof
in the fathers of old time.

NOW faith is the [5] substance
of things hoped for, the
evidence of [c] things not seen.

2 For by it the elders [d] obtained
a good report.

3 Through faith we under-
stand that the worlds were
framed by [f] the word of God, so
that things which are seen
[h] were not made of things
which do appear.

[a] Cited from Deut. 32.35. Cited also Rom. 12. 19.
[b] Gen. 4. 4.
[c] Cited from Deut. 32.36.
[2] Or, *is yet spoken of.*
[d] Cp. Gal. 3. 4. 2 John 8.
[e] Gen. 5. 22.
[f] Cited from Gen. 5. 24.
[g] Mat. 5. 12. 1 Thes. 1. 6. Cp. James 1. 2.
[h] ch. 12. 27. Rom. 3. 11.
[3] Or, *that ye have in yourselves, or, for yourselves.*
[i] Gen. 6. 13, 22.
[k] Mat. 6. 20. 1 Tim. 6. 19.
[l] Or, *being wary.*
[m] 1 Pet. 3. 20.
[n] Mat. 12. 41.
[o] ch. 6. 12, 15. Luke 8. 15 & 21. 19. Rom. 5. 3 & 12. 12. Gal. 6. 9. James 1. 3. 1 Pet. 2. 19. 2 Pet. 1. 6.
[p] Rom. 3. 22. Phil. 3. 9.
[q] Gen. 12. 1, 4. Acts 7. 2-4.
[r] ch. 9. 15 & 11. 39.
[s] Ps. 37. 10. Luke 18. 8.
[t] Cited from Hab. 2. 2, 4.
[u] Cited also Rom. 1. 17.
[v] Gen. 12. 8.
[w] ver. 26.
[x] 2 Pet. 2. 20.
[y] ch. 12. 22.
[z] Ps. 87. 1.
[a] Cp. Rev. 21. 2.
[5] Or, *ground*, or, *confidence.*
[b] Gen. 17. 19.
[c] 2 Cor. 4. 18.
[d] ver. 4, 5, 39.
[e] Cp. Gen. 18. 12.
[f] 2 Pet. 3. 5.
[g] ver. 19. Rom. 4. 19.
[h] Rom. 4. 17.
[i] Gen. 15. 5.

4 By faith [b] Abel offered unto
God a [6] more excellent sacrifice
than Cain, by which he obtain-
ed witness that he was right-
eous, God testifying of his gifts:
and by it he being dead [7] yet
speaketh.

5 By faith [e] Enoch was trans-
lated that he should not see
death; [f] and was not found, be-
cause God had translated him:
for before his translation he had
this testimony, that he pleased
God.

6 But without faith *it is* im-
possible to please *him:* for he
that cometh to God must believe
that he [8] is, and *that* he [is] a re-
warder of them that [h] diligently
seek him.

7 By faith [i] Noah, being warn-
ed of God of things not seen as
yet, [l] moved with fear, prepared
an ark [9] to the saving of his
house; by the which [m] he con-
demned the world, and became
heir of [o] the righteousness
which is by faith.

8 By faith [p] Abraham, when
he was called to go out into
a place which he should after
receive for an inheritance, o-
beyed; and he went out, not
knowing whither he went.

9 By faith he sojourned in the
land of promise, as *in* a strange
country, [u] dwelling in taber-
nacles with Isaac and Jacob, the
heirs with him of the same
promise:

10 For he looked for [v] a city
[x] which hath foundations,
[a] whose builder and maker *is*
God.

11 Through faith also [b] Sara
herself received strength to
conceive seed, and was deli-
vered of a child when she was
past age, [c] because she judged
him faithful who had pro-
mised.

12 Therefore sprang there even
of one, and him [g] as good as
dead, so *many* [i] as the stars of
the sky in multitude, and as

[6] Cp. 1 John 3. 11-12.
[7] See Note Gen. 3. 24 11. 4.
[8] As a type of Christ. Heb. 12. 24. Mat. 23. 35. Gen. 4.
Gen. 5. 22 "walked with God" LXX: "pleased" ENOCH WALKED V5.
[9] Sig. "Dedicated."
[10] Rendered "change" Heb. 7. 12.
[11] His absence was noted. A search was made for him. His "taking" was a 7 days wonder as that of the saints will be at the return. He was 7th from Adam. Jude 14. His change typifies the change of the approved in the 7th millennium. His contemporary was Lamech the violent Gen. 4. 23. So it will be at the Return.
[12] Equivalent to the Judgment.
NOAH PREPARED V7
[13] Sig. Rest. He lived in times similar to the closing days of Judah's Commonwealth and our times. Mat. 24.
[14] Eulabeomai = To act cautiously, reverential care, stand in awe of. He acted with pious caution, reverent circumspection.
[15] Faith saved not only himself but his family.
[16] His righteousness condemned the wickedness and unbelief of the world. Cp. Mat. Rom. 2 Pet. 2. Jno. 16: 8-9.
[17] The word can signify "partaker."
ABRAHAM "WENT OUT" "SOJOURNED" "LOOKED FOR"
He abandoned his own country for another.
Present participle = "who he was being called" Cp. Diag. = "Being called" His response was immediate.
Epistomai = "to put one's attention on," "to fix one's thoughts," "not caring, or troubling his mind." He had complete reliance on God. It was not an attractive account of Canaan that caused him to forsake Ur, not the normal emigrants' motive, but FAITH, Confidence in God.
[20] Paroikeo = Dwell as a foreigner.
[21] Without rights of citizen. Gal. 4. 1, 2.
[22] "Tents" in contrast to the permanent cities of Sodom, Ishmael or Esau.

[3] That is under the condition suggested by the context — when the means of approach and forgiveness have been despised. Yahweh is ready to forgive when His principles are upheld. Is 103: 8-14.
THE APPEAL OF FAITH 32-39
35. ANAMIMNESKO - "Call one in your minds one by one" Present tense indicating a constant habit.
[4] Theatrizo = Spectacle such as in the amphitheatre.
[5] They were not ashamed of the ignominy attached to the truth.
Diag. "of the prisoners." Textus mias instead of desmios.
Omitted by Diag. RV etc.
Parresia — Pas "all" and re- "speech." = "Freedom in speaking, Unreservedness in speech, Ease and fearless confidence, Cheerful courage, boldness"
[6] See Note Gen. 3. 24 All to wait coming of Christ which would demonstrate the fallacy of Temple worship. It was a crisis to which words of Habakkuk applied as type of the future crisis. Gal. 4: 21-31.
[7] These words introduce Ch. 11.
Lit. "Shrink in fear."
Apoleia = Utter destruction. From this comes faith Rom. 10: 39.
FAITH: THE MOVING POWER OF THE AGES

CHAPTER 11

Gr. "Hypostasis" — "base" or "foundation." In colloquial Greek hypostasis was a legal term indicating the right to property. May be translated "Title Deeds" Cp Ch. 3: 14.
"Elenchos" — The proof or illustration of a matter. "Faith is a confident anticipation of things hoped for, a full persuasion of things not seen" Dr. T. Faith comes by — Rom. 10: 17.
Faith stretches back into the past as well as reaching forth into the future.
Diag. = "In faith we perceive that the Ages have been so thoroughly adjusted by God's command, that not from things then manifest the things now seen have come to pass."
"framed" is KATARTIZO = to fit or render complete — so each age or dispensation has been adjusted to what requires. The mosaic having run its course was about to be replaced. Heb. 8: 13. All such

"FAITH is the mirror which reflects the things of the approaching future, and presents them to the believer's mind as though he were beholding, and personally in the presence of the very things themselves." - J. Thomas. "Faith in last days" p. 90.

ages had this in common that they were dominated by the Divine requirements in Christ. Acts 1: 2.
"Word" is no longer (Christ's title) but RHEMA — thus God's decree.
The Author of all creation or of the changing ages = God but as He and His power is invisible "the foolish" must accept His reality = purpose V6.

302 Cf. Gen. 25: 19 with 26: 3. or Gen. 26: 27 with Gen. 31: 43. Cp. Ch. 13: 14. Cp. Matt. 6: 11.
21 Gr: "The city, the foundations" Cp Mat. 5: 35. Deut. 12: 5. Ezek. 20: 40 Ezra 34: 26; 47: 7. Isa. 28: 16. The city was the basis of the State. The term comprises both the town and the people Cp Ps. 76.
24 Architect, or Designer.
SARAH STRENGTHENED WHEN CONVERTED VII
25 Omit. See Diag.
A PROGENY BORN OF FAITH V12-16.
As faith begot Israel so it should sustain them.
26 Cp Rom. 4: 19 Isaac was as good as dead when offered on the Mount but at that time the promise [illegible]

"Died in
Died
What
fore
Hon.
17 Gr. Kata pistin
ng to faith"
regime of
light Gal. 3:
20 See the
re Jacob G
27 & ASPAZ
Receive as
he one self
on brace
come with
greeting.
28 Gr. "Patris
land. Cp Deut
2 Chron 7
inheritance
Father.
29 They were
ers and pilgr
compulsion,
not banished
their home
would have
erly welcom
30 Lev 25: 23
11-12. Joel
-(10. 45
31 Epikaleis the
called upon"
named." Thu
of Abraham,
A city and
are synony
THE SON OF
WAS OFFER
33 Cp Rom. 4
A BLESSING
34 His prefere
to Esau but
intention
ruled, Isaac
in faith. Cp
26-29, 33.
A PRIVILEGE
CONFIRMED
35 In doing
gave a dou
of inherita
Joseph, thus
ing the rig
born. 1 Chr.
36 By expres
fidence in G
ises. Gen 4
37 Constant
of life Cp
In Hebrew
ants for bea
(See them Te
different word
UNSPOILED B
GLORY 4 22
Faith caused
see that the h
him Ps 105:
nothing in c
to the Divine
Gen 50: 24-2

13 These all died [2] in faith, not having received the promises, but (b) having seen them afar off, and were persuaded of them, and embraced them, and (c) confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore [k] God is not ashamed [l] to be called their God: for he hath prepared for them [m] a city.

17 By faith (d) Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 [r] Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God [s] was able to raise him up, even from the dead; from whence also he received him in a [t] figure.

20 By faith [u] Isaac blessed Jacob and Esau concerning things to come.

21 By faith (d) Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith [v] Joseph, when he died, (e) made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith [w] Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called [a] the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming [d] the reproach [3] of Christ greater riches than the treasures in Egypt: for he had respect unto (e) the recompence of the reward.

27 By faith [f] he forsook Egypt, not fearing the wrath of the king: for he endured, [g] as seeing him who is invisible.

28 Through faith (h) he kept the passover, and [i] the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith [m] they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30 By faith [p] the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [q] the harlot Rahab perished not with them (f) that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of [x] Gedeon, and of [z] Barak, and of [z] Samson, and of [a] Jephthae; of [b] David also, and [c] Samuel, and of the prophets:

33 Who through faith [e] subdued kingdoms, wrought righteousness, (f) obtained promises, (g) stopped the mouths of lions,

34 (h) Quenched the violence of fire, (k) escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, (i) turned to flight the armies of the aliens.

35 [n] Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

---

[2] Gr. *according to faith.* Tit. 1. 1.
[a] Ex. 2. 10, 11.
(b) John 8. 56. 2 Cor. 4. 18.
(c) Gen. 23. 4 & 47. 9. 1 Chr. 29. 15. Ps. 39. 12 & 119. 19.
[d] ch. 13. 13. Cp. 1 Pet. 4. 14.
[3] Or, *for Christ.*
(e) ver. 6. ch. 2. 2 & 10. 35.
(f) Ex. 10. 28, 29 & 12. 37 & 13. 17, 18.
[g] ver. 13. John 1. 18.
(h) Ex. 12. 21.
[i] Ex. 12. 22.
[k] ch. 2. 11. Mark 8. 38.
[l] Ex. 3. 6.
[m] Ex. 14. 22-29.
(n) ch. 13. 14. Cp. Phil. 3. 20.
(o) Gen. 22. 1-9. James 2. 21, 22.
[p] Josh. 6. 20.
[q] Or, *to.* ch. 1. 7.
[r] Josh. 6. 23. James 2. 25.
[s] Cited from Gen. 21. 12. Cited also Rom. 9. 7.
(t) Or, *that were disobedient.* Rom. 11. 30. 1 Pet. 2. 7, 8.
[u] Rom. 4. 17-21.
[v] ch. 9. 9.
[w] Judg. 6. 11.
[x] Judg. 4. 6.
[y] Gen. 27. 27.
[z] Judg. 13. 24.
[a] Judg. 11. 1.
[b] 1 Sam. 16. 1, 13.
[c] 1 Sam. 1. 20.
(d) Gen. 48. 2, 5, 16, 20.
(e) 2 Sam. 5. 1-5.
[f] 2 Sam. 7. 11.
[g] Judg. 14. 5, 6.
(h) Dan. 3. 25.
[i] Gen. 50. 24.
[k] 2 Sam. 20. 1.
(l) Or, *remembered.*
(m) Judg. 7. 21.
[n] Ex. 2. 3.
[o] 1 Kin. 17. 22.

"Died in faith" V.13

Died not having received what faith offered, therefore in hope of a resurrection V.16.

FAITH can lift us in to fellowship with the Unseen Heb 10: 22-23 It has the power of realisation, by which the invisible becomes visible, the future becomes present. Faith takes hold of hope & appropriates the future as an experience of the present. Yah weh has framed the ages, so that new dispensations have revealed new experiences: Patriarchal, mosaic or Law, Grace, and finally Kingdom.

V.15 If the country they sought had been the one they had left they could have returned - so if it obviously was not that country they had in mind.

WORLD'S HONORS REJECTED 24-26

24. This must have involved argument in the household of Pharaoh between the princess and her adopted son.

40 He could probably have attained to the position of Pharaoh.

41. Cp 2 Cor. 4:17.

EGYPT FORSAKEN. V.27.

42. He braved the wrath of Pharaoh, the ridicule of his wealthy and cultured friends, the prospects of the future - for a vision none of his Egyptian associates could see. No wonder he was considered mad see Marg.

43 But Cp Exod 2 He forsook Egypt long before he was forced to flee for his life.

PASSOVER INSTITUTED V.28

Courage and faith of the highest order were required here - together with implicit obedience to all demands

Gr. Kata pistin accord to faith" under a regime of faith not of Law Gal 3:23

See the promise to Jacob Gen 28:13, 14

ASPAZOMAI - Aware at true = Drawn to oneself = warmly embrace, greet welcome with joyful greetings.

Gr. "Patris" - A fatherland Cp Deut 11:12 2 Chron 7:19-20. An inheritance of the Father.

They were not strangers and pilgrims through compulsion, they were not banished from their homeland but would have been gladly welcomed back

Lev 25:23 Deut 9 11:12. Joel 1:6 2:19 Ps 119.19 39:12

Epikaleisthai: "To be called upon" i.e. "surnamed." Thus the God of Abraham, Isaac, Israel

A city and a state are synonymous terms

THE SON OF PROMISE WAS OFFERED V.17-19

Cp Rom. 4:21

A BLESSING BESTOWED V.20

His preference was to Esau but when his intention was overruled, Isaac submitted in faith. Cp Gen 27: 26-29, 33 Ch 28:1-4

A PRIVILEGED STATUS CONFIRMED V.21

In doing so he gave a double portion of inheritance to Joseph, thus confirming the right of firstborn. 1 Chr. 5:1-2

By expressing confidence in God's promises Gen 47:31

Constant to the end of life Cp Gen 47:31

In Hebrew same consonants for bed as staff (Ye Mem Teth He) but different vowel points. Hitherto UNSPOILED BY WORLDLY GLORY V.22

Faith caused Joseph to see that the honor paid him Ps 105:17-22 was nothing in comparison to the Divine promise Gen 50:24-25

A LIFE SAVED FOR A GREAT DESTINY V.23

Gr "Asteion" = Comely Cp Acts 7:20 Gr = "Comely to God." They realised, perhaps by revelation that Moses was to be preserved for a great destiny

Jochebed was actually paid to look after the one destined to do what Pharaoh feared.

His staff V.21.: The Hebrew for "staff" and "bed" are the same when written without the vowel points MITTAH, "Bed" MATTEH "Staff."

V.29. "Assaying" — Having made trial. Through faith dry land appeared for Israel, but the Egyptians trying the dry land without faith it turned in besea.

V.32. Gideon (cutter down) mentioned first as the outstanding example of faith among the Judges; David mentioned before Samuel as representing the period of the Kingdom.

V.33 "Wrought righteousness" — Conquered Samson at end, David + others

self, more difficult than a city Prov 16:32. Cp. Acts 10:35.

V.34. "Escaped the sword" — 21 attempts on David's life. Opp 39?

"out of weakness made strong" — Gideon.

VICTORIES WON

APISTEO - To disbelieve wilfully, perversely Cf. Thos for to lack faith.

Men named first though after Barak because the outstanding judge. Cp Judg 4:6

46 The widow of Zarephath 1 Kings 17:17-24 the Shunamite son 2 Kings 4:25-37.

47 Bastinadoed to death. Gr: "Tumpanizo" = to torture with tympanum, a wheel shaped instrument over which criminals stretched as though skinned and then horribly beaten with thongs Cp 2 Macc 6:19-30 [Eleazar, the Scribe] Ch 7:1-42 7 brethren tortured, one died saying to Antiochus: "Thou miscreant doth release us out of this life, but the King of the world, shall raise up us, who have died for his laws, unto an eternal renewal of life" Cp Dan 12:2 John 11:24 than that offered them - release from death - if they recanted.

FAITH PREPARED V.7

Sig. Rest. He lived times similar to the coming days of Judah's dominion wealth, and former times. Mal 2:17 Zulobeomai = To act cautiously, reverential fear, stand in awe of, acted with prow can, reverent circumspection. Faith saved not only himself but his family His righteousness condemned the wicked unbelief and unbelief of the world. Cp. Mat. 12:41 Rom. 1:20 1 Tim. 1:16 2:1-9.

The word can signify "Worker."

ENOCH "WENT OUT" "Departed" "TRANSLATED" "LOOKED FOR" V.5

abandoned his own country for another. Present participle - "while he was being called." Engl. = "Being called." Response was immediate.

Epistomai = "to put one's attention on," "to set one's thoughts," "to be of caring, or troubling mind." He had complete reliance on God. It was not an attractive account of Canaan that caused him to forsake it - not the normal emigrants' motive, but FAITH, Confidence in God.

Parakeo = Dwell as a foreigner Without rights of citizenship. Gal 4:1-2 Cp 1 Pet 2:11.

"Tents" in contrast to permanent cities of Canaan. Ishmael or Edom.

Bonds & Imprisonments: Micaiah 1 Kgs 22:26. Imprisoned by Ahab in presence Jehoshaphat. Hanani imprisoned by Asa because he rebuked him. 2 Ch. 16:10

ENDURANCE UNDER TRIAL 36-38

49 Like Samson Jud 16: Jer of the prophets 2 Chron 36: 16; 1b 10

50 Such imprisonments as Jer 38:6-9 were dreaded more than scourging. above

51 Naboth 1 Kings 21:13. Zechariah 2 Ch 24: 20-21

52 According to the Jew; this was the death of Isaiah under the Manassean persecution 2 Kings 21:16

53 Cp Amos. Amos 7:12-17. Elijah. 1 Kings 17:1; 18:1; 19:3

Rejected by the world, they were accepted by Yahweh. To the world their names were evil, the report of them bad - but in heaven their record of faith is preserved. Phil 4:3

BE LIKE THEM. vv 39 40.

The fact that we still walk by faith gives us the opportunity of attaining to that "better thing" which they also sang in hope. 1 Jn 3:2 Ch 4:15; 10:14

CHAPTER 12.

FAITH LEADS UNTO CHRIST

Lev 1-8

In view of the examples of "let us also lay aside every weight." That is how a Greek text punctuates this verse.

Gr Martus. Used in papyri case of witnesses to contract, legal document. Cp Acts 1:1. Ethical sense - those prepared to testify unto death - martyrs. The simile is based upon the Grecian games.

Gr. Ogkon - bulk, mass, hence "superfluous flesh" this requires training, restraint, correct diet, care in bath etc.

Sin likened to the long flowing cloak then worn which the runner threw off lest it hinder him or trip him up

Involving passive endurance and active persistence.

The runner fixed his gaze upon the object before him Heb 12:1-2

Aphoraō: "To turn the eye away from other things and fix them on something"

Archegon. Arche - the first "ago" - to lead. = The chief leader. Cp. He greater than those of ch 11.

10 TELEIOŌ. = perfecter.

Anti. = opposite, instead. (rarely - in addition to) - Str. Diaglott = "in return for."

V 39 "Received not the promise"

Abraham received the promise Ch 6:15 but not the realisation of it as this verb requires for Komizo (kom-id-zo) to enter into the enjoyment of it. To lead it, by impl. to carry off - Str.

V.B. A bastard is one whom the father refuses to acknowledge as a son and who therefore is without a name.

GAMES HELD AT OLYMPIA every 5th year. Inspiring spectacle. Huge concourses assembled thereon tier around tier around great amphitheatre. Veterans of bygone contests were given places of honour from which to view the achievements of a younger generation.

Exhortation to faith,

Jer 20:2 Maccabees

36 And others had [1] trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: Jer 20:2

37 They were [b] stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. Cp. 6:15 Above

39 And these all, having obtained a good report through faith, received not the promise:

40 God having [3] provided some better thing for us, that they without us should not be made perfect. The personal example of Christ Ch. 12:1-3, 22. Gal 3:23

CHAPTER 12.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and [m] the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the [n] author and [o] finisher of our faith; [p] who for the joy that was set before him endured the cross, despising the shame, and [q] is set down at the right hand of the throne of God.

3 For [r] consider him that endured such [s] contradiction of sinners against himself, lest ye be wearied and faint in your minds. = psuche 2 = souls

4 Ye have not yet resisted [t] unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, [u] My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, [16] and [17] scourgeth every son whom he receiveth.

7 If ye endure chastening, [a] God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, [d] whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* [2] after their own pleasure; but he for *our* profit, [i] that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth [k] the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore [l] lift up the hands which hang down, and the feeble knees;

13 And [m] make [4] straight paths for your feet, lest that which is lame be turned out of the way; but [n] let it rather be healed.

14 [o] Follow peace with all *men*, and [p] holiness, [q] without which no man shall see the Lord:

15 Looking diligently [r] lest any man [6] fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there be any [t] fornicator, or [u] profane person, as Esau, [d] who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [v] when he would have inherited the blessing, he was rejected: for he found no [7] place of repentance, though he sought it carefully with tears.

18 For ye are not come unto

[a] Deut. 8. 5. Prov. 13. 24.
[b] 1 Kin. 21. 13. 2 Chr. 24. 21. Acts 7. 58 & 14. 19.
[c] 2 Kin. 1. 8. Zech. 13. 4. Mat. 3. 4. Mark 1. 6.
[d] 1 Pet. 5. 9.
[e] Cp. Is. 57. 2.
[f] ver. 2.
[g] Num. 16. 22. Is. 42. 5.
[h] ver. 13. Cp. 1 Pet. 1. 12.
[2] Or, *as seemed good*, or, *meet to them.*
[3] Or, *foreseen.*
[i] Lev. 11. 44. 2 Pet. 1. 4.
[k] James 3. 17, 18.
[l] Job 4. 3, 4. 1 Thes. 5. 14.
[m] 2 Cor. 7. 1. Eph. 4. 22. 1 Pet. 4. 2.
[n] Cited from Prov. 4. 26.
[5] Or, *even.*
[o] 1 Cor. 9. 24. Phil. 3. 13, 14.
[p] Gal. 6. 1. James 5. 16.
[6] Or, *disappointed.* ch. 2. 15.
[q] Cp. 1 Cor. 1. 8.
[r] Rom. 14. 19.
[s] Luke 24. 26.
[t] 1 Thes. 4. 3.
[u] Mat. 5. 8. 2 Cor. 7. 1. Eph. 5. 5.
[v] 2 Cor. 6. 1. Gal. 5. 4.
[w] ch. 1. 3. Acts 2. 33.
[7] Or, *fall from.* ch. 4. 1.
[x] Mat. 10. 24, 25. John 15. 20.
[y] Jude 11. 1 Pet. 2. 23.
[z] ch. 13. 4.
[a] 1 Tim. 1. 9.
[b] Gen. 25. 33.
[c] 1 Cor. 10. 13. Cp. ch. 10. 32-34.
[d] Gen. 27. 34, 36, 38.
[8] Cited from Prov. 3. 11, 12.
[9] Or, *way to change his mind.*

GOD'S DISCIPLINE

1 OLD Sinai (Rev
2 Wilderness
3 A Company a Law

12a There reasons why should not Christ for Summarise 21-31

25 It could and touch trash with Christ. 2 but the death V

26 The m of Yah we duced to people Re but that revealed Hi recent F John 6:44

27 They forth wr people.

29 Expres anxious escape nation was only Christ.

29 It wa death - touch it

So th al conta with the touch it death of defiling that of Their ed contr

The selected His peop Ps 87:5, typical o covenan

Hebr Pane al gath people public c solemn occasio in Rev. Drag Cp Jame Cp Acts Dispos James Phil. 1 brough comple Cp Heb Christ dead. C DIRE The Jew for

1 The joy was set before the Lord but instead of experiencing it he endured the opposite. Bull. "In return for" Cp V.16.

2 This was set before him and became the mark to which he strove. but like the athlete who must endure the torment of effort to attain his goal, so Christ had to endure the cross to obtain the crown

3 "hath set"

4 Gr. Antilogia. = Speaking against Cp Bull 1-3

5 Gr. Antagonizomai: "To fight agonisingly against." They were turning from Christ to Orthodoxy that spake in similar terms

304 and in endeavoring to reclaim them must use the methods of peace not anger." (Expositor's Bible)

29 Thus faith must find expression in works both being essential Heb 11:6.

30 Cp Deut 29:18.

31 James 4:4

32 Contrast "holiness" V.14.

33 Metanoeo = A change of mind or purpose. Esau tried to change his father's mind

THEY ARE NOT CALLED TO THUNDERS SINAI

BUT TO THE FAVOUR OF THE ZION COVENANT

Vv 18-24.

16 Gr. Paideia - Sig. the principle of training and education of children by discipline.

17 Cp Prov. 1:28; 2:15; 13:24; 23:13-14; 29:17

18 Hupomeno - "To remain under." The Hebrews were seeking to escape it. The effect of discipline was to remain under it, and profit by it.

19 Discipline is necessary for our development, and is really an evidence of the Father's interest in our future.

20 Our relationship with the Father is predicated upon our understanding of the Spirit Word. 1 Pet 1:23

James 1:18 Plural word used for same reason. Num 11:22

21 As they saw fit - not often moved by passion. Being fallible their methods of correction often wrong.

22 "All chastening seemeth not."

23 If we patiently bear with and in faith accept it, the benefits will ultimately be apparent Phil will. 1 Tim 6:6 Heb 13:5

24 They were evidently neglecting prayer Exod 17:11 2 Chr. 6:13.

25 Gr. Karahuo - Paraphrase Rend. "Sick of palsy" Mat 8:6

26 Plain or even Necessary for those paralysed or lame. "make the course clear."

Ektrepo. A medical term - "to turn or twist out" i.e. "wrenched out of joint."

FAITH FINDS EXPRESSION IN PRACTICAL

MORALITY Vv. 14-17

CARE FOR OTHERS Vv. 15-17

25 Dioko - "To seek speedily." "The circumstances of the Hebrews were fitted to excite a quarrelsome spirit, a feeling of alienation towards those who had been, who left the straight path. They must not suffer them to be aliened but must restore them to the unity of the fellowship."

Bonds + Imprisonments: Micaiah 1Ki 22:26. Imprisoned by Ahab in presence Jehoshaphat. Hanani imprisoned by Asa because he rebuked Asa. 2 Ch. 16:10

ENDURANCE UNDER TRIAL 36-38

49 Like Samson Jud 16: Jer. of the prophets. 2 Chron 16: 16: 16, 10

50 Such imprisonments as Jer. 38:6-9 were dreaded more than scourging. above

51 Naboth 1 Kings 21:13. Zechariah 2 Chr. 24: 20-21

52 According to the Jews, this was the death of Isaiah under the Manassean persecution 2 Kings 21:16

53 Cp Amos. Amos 7:12-17. Elijah. 1 Kings 17:3; 18:4; 19:13

= Rejected by the world, they were accepted by Yahweh. To the world their names were evil, the report of them bad - but in heaven their record of faith is preserved. Phil 4:3

WE LIKE THEM. vv 39-40.

= The fact that we still walk by faith gives us the opportunity of attaining unto that "better thing" which they also sang in hope. v 26 Ch 9:15; 10:14

CHAPTER 12.

FAITH LEADS UNTO CHRIST vv 1-13

In view of the examples of "let us also lay aside every weight." That is how Nestle Greek text punctuates this verse.

Gr Martus. Used in papyri sense of witnesses to contract, legal document. Cp Heb 11:1. Ethical sense - those prepared to testify unto death = martyrs.

The simile is based upon the Grecian games.

Gr. Ogkon - bulk, mass, hence "superfluous flesh." This requires training, restraint, correct diet, care in bath etc.

Sin likened to the long flowing cloak then worn which the runner threw off lest it hinder him or trip him up.

Involving passive endurance and active persistence.

The runner fixed his gaze upon the object before him Matt 3:11-12; Mark 1:7; Luke 3:16; Acts 13:25

Aphoraō = To turn the eyes away from other things and fix them on something.

Archegon Archē - the first "ago" - to lead. = The chief leader. Cp. He greater than those of ch. 11.

TO TELEIOUS = perfecter.

Anti. = opposite, Instead. (rarely - in addition to) - Str. Diaglott = "in return for."

V 39 "Received not the promise"

Abraham received the promise Ch 6:15 but not the realization of it as this verb requires for Komizo (kom-id-zo) to enter into the enjoyment of it. To lead it, by impl. to carry off - Str.

V. 8. A bastard is one whom the father refuses to acknowledge as a son and who therefore is without a name.

GAMES HELD AT OLYMPIA every 5th year. Inspiring spectacle. Huge concourses assembled thereafter around great amphitheatre. Veterans of bygone contests were given places of honour from which to view the achievements of a younger generation.

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: Jer 20:2

37 They were [b] stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (c Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. Ge 6:11 Above

39 And these all, having obtained a good report through faith, received not the promise:

40 God having [3] provided some better thing for us, that they without us should not be made perfect. The personal example of Christ Ch. 12:2, 22. Gal 3:23

CHAPTER 12.

[1] An exhortation to constant faith, patience, and godliness. [22] A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and [m] the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the [n] author and [o] finisher of our faith; [p] who for the joy that was set before him endured the cross, despising the shame, and [q] is set down at the right hand of the throne of God.

3 For [r] consider him that endured such [s] contradiction of sinners against himself, lest ye be wearied and faint in your minds. [t] psuche 2:4 - souls

4 Ye have not yet resisted [u] unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

[a] Deut. 8. 5. Prov. 13. 24.
[b] 2 Kin. 21. 13. 2 Chr. 24. 21. Acts 7. 58 & 14. 19.
[c] 2 Kin. 1. 8. Zech. 13. 4. Mat. 3. 4. Mark 1. 6.
[d] 1 Pet. 5. 9.
[e] Cp. Is. 57. 1.
[f] ver. 2.
[g] Num. 16. 22. Is. 42. 5.
[h] ver. 13. Cp. 1 Pet. 1. 12.
[2] Or, *as seemed good*, or, *meet to them.*
[3] Or, *foreseen.*
[i] Lev. 11. 44. 2 Pet. 1. 4.
[k] James 3. 17, 18.
[l] Job 4. 3, 4. 1 Thes. 5. 14.
[m] 2 Cor. 7. 1. Eph. 4. 22. 1 Pet. 4. 2.
[n] Cited from Prov. 4. 26.
[o] Or, *even.*
[p] 1 Cor. 9. 24. Phil. 3. 13, 14.
[q] Gal. 6. 1. James 5. 16.
[5] Or, *softener.* ch. 2. 18.
[r] Cp. 1 Cor. 1. 8.
[s] Rom. 14. 19.
[t] Luke 24. 26.
[u] 1 Thes. 4. 3.
[v] Mat. 5. 8. 2 Cor. 7. 1. Eph. 5. 5.
[w] 2 Cor. 6. 1. Gal. 5. 4.
[x] ch. 1. 3. Acts 2. 33.
[6] Or, *fall from.* ch. 4. 1.
[y] Mat. 10. 24, 25. John 15. 20.
[z] Jude 11.
[a] 2 Pet. 2. 23.
[b] ch. 13. 4.
[c] 1 Tim. 1. 9.
[d] Gen. 25. 33.
[e] 2 Cor. 10. 13. Cp. ch. 10. 32-34.
[f] Gen. 27. 34, 36, 38.
[g] Cited from Prov. 3. 11, 12.
[7] Or, *way to change his mind.*

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And "make straight paths for your feet, lest that which is lame be turned out of the way; but [p] let it rather be healed.

14 [r] Follow peace with all *men*, and [t] holiness, [u] without which no man shall see the Lord:

15 Looking diligently [z] lest any man [6] fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there be any [b] fornicator, or [c] profane person, as Esau, [d] who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [f] when he would have inherited the blessing, he was rejected: for he found no [7] place of repentance, though he sought it carefully with tears.

18 For ye are not come unto

16 Gr. Paideia - Sig. the principle of training and education of children by discipline.

17 Cp Prov. 10:13; 22:15; 13:24; 23:13-14; 29:15

18 Hupomeno - "To remain under." The Hebrews were seeking to escape it. The effect of ation was to remain under it, and profit by it

19 Discipline is necessary for our development, and is really an evidence of the Father's interest in our future.

20 Our relationship with the Father is predicated upon our understanding of the Spirit Word. 1 Pet 1:23 James 1:18 Plural word used for some reason. Num 16:22

21 As they saw fit - and often moved by passion. Being fallible their methods of correction often wrong.

22 "All chastening seemeth not."

23 If we patiently bear with and in faith accept it, the benefits will ultimately be apparent Phil 4:11. 1 Tim 6:6 Heb 13:5.

24 They were evidently neglecting prayer Eph 6:18 1 Thess 5:17 2 Chr. 6:13.

25 Gr. Paraitou - Paraiteomai Rend. "Sick of palsy" Mk 2:3-4 Lk 5:18 Jn 5:6.

26 Plain or even Necessary for those paralysed or lame. "make the course clear."

Ektrepo A medical term - "to turn or twist out" i.e. "wrenched out of joint."

FAITH FINDS EXPRESSION IN PRACTICAL MORALITY vv 14-17

CARE FOR OTHERS vv 15-17

25 Dioko - "To seek speedily." "The circumstances of the Hebrews were fitted to excite a quarrelsome spirit, a feeling of alienation towards their weak members who left the straight path. They must not suffer them to be alienated but must restore them to the unity of the faith."

304 and in endeavoring to reclaim them must use the methods of peace not anger." (Expositor's Bible)

29 Thus faith must find expression in works. both being essential Heb 11:6.

30. Cp Deut 29:18.

31. James 4:4.

32. Contrast "holiness" v. 14.

33 Metanoeo - A change of mind or purpose. Esau tried to change his father's mind

THEY ARE NOT CALLED TO THUNDERS SINAI BUT TO THE FAVOUR OF THE ZION COVENANT vv 18-24.

1 OLD - NEW
Sinai (Law) - Zion (Grace)
2 Wilderness - Heavenly
3 A Company of Angels
a Law of Condemn

24 There were good reasons why they should not neglect Christ for Temples Summarised Gal 4: 21-31

25 It could be seen and touched in contrast with things of Christ. 2 Cor 4:18. but the touch brought death v 20

26 The manifestation of Yah when at Sinai induced terror in the people Rom 7:7-10. but that in Christ revealed Him as a benificent Father vv 23-24 Jn 6:44 12:32.

27 They thundered forth warning the people.

28 Expressive of their anxious desire to escape the condemnation of Law. There was only one way - Christ.

29 It was a Mount of Death - no one dare touch it.

30 So that no physical contact was made with those who did touch it - for the death of the law was defiling. Contrast that of Christ v 24

31 Their Mediator feared contrast v 24

32 The place Yahweh selected to dwell among His people Deut 12:11 Ps 87:2, Gal 4:24.

Typical of Abrahamic covenant Heb 1:13-14 Ps 34:7

34 Panegyris - "A festival gathering of all the people to celebrate public games or some solemnity." Such an occasion is pictured in Rev. 5:5-14.

Diaglott. "First born" Cp James 1:18. Rev. 14:4

See Index "First born"

Cp Phil 2:20 Col 3:24 Top: P. 18 O.T.

Cp Acts 17:11.

Disposition 1 Pet 3:4 James 4:5. 2 Tim 4:22 Phil 1:27. justified & brought to state of completion.

Cp Heb. 9:19

Christ rose from the dead. Cp Rom 4:25.

DIRE WARNING 25-29

The Jews who refused to hearken to Yah when speaking from Sinai

The joy was set before the Lord but instead of experiencing it he endured the opposite. Bull. "In return for" Cp v. 16.

12. This was set before him and became the mark to which he strove, but like the athlete who must endure the torment of effort to attain his goal, so Christ had to endure the cross to obtain the crown.

13 = "hath set"

Gr. Antilogia. = Speaking against Cp Num 16:5

Gr. Antagonizomai = "To fight agonisingly against" They were turning from Christ to Gr. Ho hui that spake in similar terms.

OLD - NEW Vv. 22-24. THE 8 POINTS OF THOSE SPIRITUALLY CIRCUMCISED (The Token of the Covenant)

(1) Sinai (Law) - Zion (Grace).
(2) Wilderness - Heavenly Jerusalem.
(3) A Company of Angels delivering a Law of Condemnation — A Company of rejoicing Angels.
(4) The fleshly firstborn - The Called Out firstborns
(5) Rejected Voice Gal 4:19 - Can approach God 4:16.
(6) A sense of insufficiency & Sin — Justification & Completion
(7) Moses — Messiah
(8) A dead sacrifice - A living sacrifice.

Kotherham and others render 22-23. "myriad of messengers in high festival. It speaks of rejoicing angels, now Lk Luke 15:7-10.

HEBREWS 13.

The new covenant. *Divers admonitions.*

(a) the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And (b) the sound of a trumpet, and the voice of words; which voice (c) they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, (d) And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And (e) so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto (f) mount Sion, and (g) unto (h) the city of (i) the living God, (j) the heavenly Jerusalem, and (k) to an innumerable company of angels,

23 To the general assembly and (l) church of (m) the firstborn, (n) which are (o) written in heaven, and (p) to God the Judge of all, and (q) to the spirits of just men made perfect,

24 And (r) to Jesus (s) the mediator of the new (t) covenant, and (u) to (v) the blood of sprinkling, that speaketh (w) better things than *that of* Abel.

25 See that ye refuse not him that speaketh. (x) For (y) if they escaped not who refused him that (z) spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 (a) Whose voice then shook the earth: but now he hath promised, saying, (b) Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the (c) removing of those things that (d) are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, (e) let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our (f) God *is* (g) a consuming fire.

(a) Ex. 19. 12, 16-19. Deut. 4. 11.
(3) Or, *let us hold fast.*
(b) Ex. 19. 16.
(c) Cited from Deut. 4. 24.
(d) Ps. 21. 9. 2 Thes. 1. 8.
(e) Ex. 20. 19.
(f) Rom. 12. 10. 1 Thes. 4. 9. 1 Pet. 1. 22. 2 Pet. 1. 7. 1 John 3. 10.
(g) Cited generally from Ex. 19. 12, 13.
(h) Gen. 18. 3. (i) Cp. Ex. 19. 16.
(k) Mat. 25. 36. Col. 4. 18. 2 Tim. 1. 16.
(l) Rom. 12. 15. 1 Cor. 12. 26.
(m) Rev. 14. 1.
(n) ch. 11. 10. Eph. 2. 19. Phil. 3. 20.
(o) Ps. 42. 2.
(p) Gal. 4. 26.
(q) 1 Cor. 7. 38. Cp. 1 Tim. 4. 3. (r) ch. 12. 16.
(s) 1 Cor. 5. 9-11. Eph. 5. 5. 1 Tim. 1. 10. Rev. 21. 8.
(t) ch. 2. 12. Acts 7. 38.
(u) Ex. 4. 22. (v) Ex. 32. 32. Luke 10. 20.
(3) Or, *Church enrolled.*
(w) Mat. 6. 25. Phil. 4. 6. 1 Tim. 6. 8.
(x) Gen. 18. 25.
(y) Cited from Josh. 1. 5. (z) ch. 8. 6.
(4) Or, *testament.*
(a) 1 Pet. 1. 2. (b) Cited from Ps. 118. 6. (c) ch. 7. 19.
(5) Or, *are the guides.*
(d) ch. 2. 3. (e) ch. 8. 5. (f) Gal. 1. 13. (g) John 8. 58. Rev. 1. 4, 8. (h) ver. 19. (i) Eph. 4. 14.
(j) Cited from Hag. 2. 6.
(k) Cp. 1 Cor. 14. 6. (l) Rom. 14. 17. 1 Tim. 4. 3.
(6) Or, *may be shaken.*
(m) Lev. 6. 30. Ex. 29. 14.

CHAPTER 13.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to beware of strange doctrines, 10 to confess Christ, 16 to give alms, &c. 20 The conclusion.

LET (a) brotherly love continue.

2 Be not forgetful (b) to entertain strangers: for thereby (c) some have entertained angels unawares.

3 (d) Remember them that are in bonds, (e) as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 (f) Marriage *is* honourable in all, and the bed undefiled: but (g) whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and* (h) be content with such things as ye have: for he hath said, (i) I will never leave thee, nor forsake thee.

6 So that we may boldly say, (k) The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which (l) have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* (m) conversation.

8 Jesus Christ the same (n) yesterday, and to day, and for ever.

9 Be not (o) carried about with divers and strange (p) doctrines. For *it is* a good thing that the heart be established with grace; (q) not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For (r) the bodies of those beasts, whose blood is brought

(a) Rom. 12. 10. 1 Thes. 4. 9. 1 Pet. 1. 22. 2 Pet. 1. 7. 1 John 3. 10.
(b) Gen. 18. 2-8. 19. 1-3. Judg. 6. 11-21. 13. 3-21. Mat. 10. 40-42. 25. 35. Luke 10. 38. 3 John 5-8.
(c) Some have entertained angels unawares. Gen. 18. 2. 19. 1. Judg. 6. 11. 13. 3.
(d) Gen. 43. 30. Col. 4. 18. 2 Tim. 1. 16. Onesiphorus. Philem. 7. 20.
(e) as bound with them. Rom. 12. 15. 1 Cor. 12. 26.
(f) Gen. 2. 24. Mat. 19. 5. 1 Cor. 7. 2-5. 1 Tim. 4. 3. Rev. 14. 4.
(g) Lev. 18. 20. Deut. 23. 17. Rom. 1. 24-27. 1 Cor. 6. 9. Gal. 5. 19. Eph. 5. 5. 1 Thes. 4. 3-6. Rev. 21. 8. 22. 15.
(h) Phil. 4. 11. 1 Tim. 6. 6-8.
(i) Gen. 28. 15. Deut. 31. 6. Josh. 1. 5. 1 Chron. 28. 20. Ps. 37. 25-28.
(k) Ps. 118. 6.
(l) Rom. 12. 8. 1 Thes. 5. 12. 1 Tim. 5. 17.
(m) Phil. 1. 27. Gal. 1. 27. justified and brought to state of completion. Cp Heb. 6. 9. 19. Christ rose from the dead. Cp Rom. 4. 25.
(n) Ps. 102. 12, 27. Mal. 3. 6. Mat. 24. 35. John 8. 58. Rev. 1. 4, 8.
(o) Eph. 4. 14.
(p) Rom. 14. 17. 1 Tim. 4. 3.
(q) not with meats, which have not profited them that have been occupied therein. Lev. 11. Deut. 14. Mat. 15. 11. Rom. 14. 14. 1 Cor. 8. 8. Col. 2. 16. 1 Tim. 4. 3-5.
(r) the bodies of those beasts, whose blood is brought Lev. 16. 27.

DIRE WARNING 25-29. The Jews who refused to listen to Yahweh speaking [illegible]

Christ is enthroned in authority in heaven Heb. 3:2,2 from whence he speaks Rev. 1:1. both to them and on their behalf. Moses was mediator on earth - Christ in heaven. The latter of greater authority than former, and this is shown in following verses which speak of removing of Mosaic order to make way for Kingdom

53. There was physical earthquake typical of the political and religious earthquake then impending

54 Metatithemi - "To transfer to a new basis, to transpose, to change."

55. finite, temporary in contrast with eternal.

Abel's called for vengeance. Christ's for grace & mercy.

305 That purpose which Paul now advances as a prophetic parable foretelling that the true Atonement in its offering must desert the Tabernacle Altar. Thus their own law testified to the Truth. Lev. 16:27. Cp Ps. 69:30-31.

Rendered 22-23. "myriad of messengers in high festival. It speaks of rejoicing angels, now Lk Luke 15:7-10.

1 Gr. Philadelphia. from phileo, affection between those acknowledging a common origin.
2. Rom. 12:9. 1 Pet. 4:9.
3 Abraham, Lot, Gideon, Manoah etc and see. Mat. 25:35.
4 Rom. 12:15. 1 Cor. 12:26. Rev. 1
9 Cp Paul's desire to fellowship Christ's sufferings 2 Cor. 1:5-7 Phil. 3:10. 1 Pet. 4:13.
5. This is not intended as a statement, but as an exhortation. - "Let marriage be held in honour in all things"
6 Gr. Tim 1:6 = Especially dear. It is typical of state existing between Christ and Ecclesia Eph. 5:23-33. in which loyalty is one of the greatest characteristics
7. As He will those guilty of spiritual disloyalty James 5:6 Rev.
8 Living. The English word once signified living as well as conversing
9 Aphilargures. - "Phileo" - to be fond of. "Argures" - "silver."
10. This should be set out in question form as in Ps 10:4 "What shall I/we do unto me!"
11 Remember the example of those from whom they first heard the Gospel. Ch. 2:3; 4:2. They did not revert to Judaism.
12. Some had probably been martyr suffered death rather than capitulate.
13. This follows the thought of the previous verse: Jesus (11) Christ. They had accepted this yesterday and He had not changed.
14. Divine favour and forgiveness - not animal sacrifice. Cp Gal 2:21 Rom 10:3-10
15. See Notes on Altar. For Portals of Altar see 1 Chr 9:23. 16:41 Rev 6:9, 11:1. The Altar sanctified or made holy that offered on it Exod. 29:37. Christ it sanctifies of his brethren Heb. 2:11 Their offering Rom. 12:2. Priests ate portion of sacrifice in Holy Place (i.e Court) Lev. 6:16.
Cp. 1 John 1:5-6. Ezek 44:7-9. Exod. 12:21-51. Tit. 3:10.
By repudiating Christ they cut themselves off from the true Tabernacle. Heb. 9:11
17. On the Day of Atonement the flesh of the sacrifice was not burnt on the Altar but taken without the camp " for

Diag. "May we hold fast the favour."
Deos - Timid apprehension of danger "" pious care, in contrast to "phobos" - abject terror. Deos speaks of wholesome regard for God in His standards and requirements, which if a person violates he will suffer the consequences But see. Ps 103:8-14
Consuming all that is unprofitable. See Note. Num 16:45-48.

CHAPTER 13.

1 Gr. Philadelphia. from phileo, affection between those acknowledging a common origin.
2. Rom. 12:9. 1 Pet. 4:9.
3 Abraham, Lot, Gideon, Manoah etc and see. Mat. 25:35.
4 Rom. 12:15. 1 Cor. 12:26. Rev. 1
9 Cp Paul's desire to fellowship Christ's sufferings 2 Cor. 1:5-7 Phil. 3:10. 1 Pet. 4:13.
5. This is not intended as a statement, but as an exhortation. - "Let marriage be held in honour in all things"
6 Gr. Tim 1:6 = Especially dear. It is typical of state existing between Christ and Ecclesia Eph. 5:23-33. in which loyalty is one of the greatest characteristics
7. As He will those guilty of spiritual disloyalty James 5:6 Rev.
8 Living. The English word once signified living as well as conversing
9 Aphilargures. - "Phileo" - to be fond of. "Argures" - "silver."
10. This should be set out in question form as in Ps 10:4 "What shall I/we do unto me!"
11 Remember the example of those from whom they first heard the Gospel. Ch. 2:3; 4:2. They did not revert to Judaism.
12. Some had probably been martyr suffered death rather than capitulate.
13. This follows the thought of the previous verse: Jesus (11) Christ. They had accepted this yesterday and He had not changed.
14. Divine favour and forgiveness - not animal sacrifice. Cp Gal 2:21 Rom 10:3-10
15. See Notes on Altar. For Portals of Altar see 1 Chr 9:23. 16:41 Rev 6:9, 11:1. The Altar sanctified or made holy that offered on it Exod. 29:37. Christ it sanctifies of his brethren Heb. 2:11 Their offering Rom. 12:2. Priests ate portion of sacrifice in Holy Place (i.e Court) Lev. 6:16.
Cp. 1 John 1:5-6. Ezek 44:7-9. Exod. 12:21-51. Tit. 3:10.
By repudiating Christ they cut themselves off from the true Tabernacle. Heb. 9:11
17. On the Day of Atonement the flesh of the sacrifice was not burnt on the Altar but taken without the camp " for

JAMES 1:4 "Perfect and entire." Under the Law a victim was perfect if it was sound having no disease. It was entire if it had all its members. It thus became an acceptable offering pointing to one who served Yahweh with his heart body and life.

TIMOTHY AT LIBERTY. The circumstances of the imprisonment are not revealed, but they must have occurred during the first imprisonment. The author is in bonds. Ch 13:3. He seeks their prayers for his release V. 19. and expects to visit them with Timothy. V. 23.

19 Christ is thus identified with the Bullock - the Sin offering. Lev 8:17. The blood was sprinkled on the furniture of the Sanctuary which likewise typified Christ thus indicating that Christ benefited by his own sacrifice. Lev 16:33. Coffee 9:23. The carrying out of the camp was the repudiation of sin.

12. To set apart for God.

13 Repudiating the principles of a Judaism that denied Christ his right.

Jerusalem was about to fall underlining this fact.

Our living High Priest who had supplanted the one in the Temple.

See Note "The Psalms" p. 716

Their obligations do not cease with mere praise, there must be a practical expression of belief.

Gr. Koinoneo - "To make one's self a sharer or partner" as to help or assist others in need. Cp Rom. 12:1.

These were spirit-appointed leaders. Eph. 4:11 of which there are none today. Instead, we have the Word which we would heed.

Your unwillingness to heed do you no good implying that he was misunderstood and maligned by Hebrews 1 Thes 2:14-16.

CHAPTER 1

HOW FAITH CAN TRIUMPH OVER TRIALS.

SALUTATION V. 1.

He does not claim to be true brother of the Lord. He who resisted Jesus (See Note p. 137) was brought into bondage to Christ by birth. John 1: who taught that flesh profiteth nothing John 6:63. The tribes then lost only in the sense of Mat. 10:6. Many had accepted Christ Acts 2:1:20.

"Greetings" wishes joy" or "peace" in view of the trials, this greeting could be as empty as Ch. 2:16 but how James expounds it.

REJOICING IN TRIBULATION 2-4

4 Hupomone. = "To lead the way." Hence to lead before the mind, Keep always in view the purpose of trial. Heb 12:2.

5 An echo of Christ's words. Matt. 5:11-12. Cp Paul 1 Thess 5:16. Peter 1 Pet. 4:12-14. Cp Vs 6 Katergazomai. - To effect by intense effort. Patience is not feared easily!

Divers admonitions. *The concluding prayer.*

Ex: "a sin offering for sin"

into "the sanctuary by the high priest for sin, are burned without the camp. (Omit. See Diag.)

12 Wherefore Jesus also, that he might [c] sanctify the people with his own blood, [e] suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing [h] his reproach.

14 For [k] here have we no continuing city, but we seek one to come.

15 [m] By him therefore let us offer [o] the sacrifice of praise to God continually, that is, [p] the fruit of *our* lips [q] giving thanks to his name.

16 But to do good and [q] to communicate forget not: for with [s] such sacrifices God is well pleased.

17 [u] Obey them that [b] have the rule over you, and submit yourselves: for they [v] watch for your souls, as they that must [a] give account, [b] that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 [c] Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

"Wishing to conduct ourselves well among all" - Diag.

[a] ch. 8. 2.
[b] Rom. 15. 33.
[c] ch. 10. 10.
[d] Rom. 10. 7.
[e] Mat. 21. 39. John 19. 17.
[f] Zech. 13. 7. John 10. 11.
[g] ch. 10. 29.
[2] Or, *testament.*
[h] ch. 11. 26.
[i] Luke 6. 40. 1 Pet. 5. 10.
[k] Mic. 2. 10. Phil. 3. 20.
[l] Cp. Phil. 2. 13.
[3] Or, *doing.*
[m] Eph. 5. 20.
[n] Rom. 11. 36.
[o] Lev. 7. 12. Ps. 107. 22.
[p] Ps. 119. 108. Hos. 14. 2.
[4] Gr. *confessing to.*
[q] Rom. 12. 13. 2 Cor. 9. 13. 1 Tim. 6. 18.
[r] 1 Pet. 5. 12.
[s] Phil. 4. 18.
[t] 2 Cor. 1. 1. 1 Thes. 3. 2. Philem. 1.
[u] 1 Cor. 12. 28.
[b] Or, *guide.*
[a] Acts 16. 1.
[v] Mark 13. 33.
[x] ver. 7.
[a] Luke 16. 2. 1 Pet. 4. 5.
[b] Cp. Acts 20. 24, 26.
[c] Phil. 4. 22.
[d] Tit. 3. 15
[e] 1 Thes. 5. 25. 2 Thes. 3. 1.

19 But I beseech you the rather to do this, [10] that I may be restored to you the sooner.

20 Now [b] the God of peace, that [d] brought again from the dead our Lord Jesus, that great [f] shepherd [g] of the sheep, through [g] the blood of the everlasting [2] covenant,

21 [i] Make you perfect in every good work [l] to do his will, [3] working in you that which is wellpleasing in his sight, through Jesus Christ; [n] to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for [r] I have written a letter unto you in few words.

23 Know ye that [t] *our* brother [x] Timothy is set at liberty; with whom, if he come shortly, I will see you. See above.

24 Salute all them that [c] have the rule over you, and [c] all the saints. They of Italy salute you.

25 [d] Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

10. I.e. pray.
31. Cp V. 3.

PRAYER FOR READERS.

32 Contrast to Moses Isa 63:11. and Apollos 1 Pet 5:3.

33 Gr. Katartizo - "to equip for service." Diag. "Knit you together."

CONCLUSION Vs 22-25

34 Anecho - To bear with (Diag) or Endure Do not become impatient with these counsels.

THE TWO VIEWED.
James 1:23-25. One beholds once (V. 24 = Aorist tense). The other looks at himself long, earnestly stooping aside ways (paka) to get the best view - so seeking for blemishes to correct. Cf. bottom p. 308
Jam. 2:1. Respect paras PROSOPOLEPSIA is respect the faces "a in Ex 10:17 Cp Lk 20:21; Rom 2:11. Judeth

7 Or endurance (Darby). Lack of faith will produce impatience. Cp Luke 21:19. Rom. 5:3. Luke 8:15. Mat. 10:22. Heb 10:36. 12:1.

8 Jakwan = complete. "To set out from root: for a definite point or goal."

9 Holokleros - whole in every part. Trans. "wholly." 1 Thess 5:23 and indicates that every grace should be manifested in the believer. Jam 1:4

OBTAINING THE MEANS OF REJOICING. Vs 5-8

10 RV = Conjunction "But." Lack of wisdom could prevent rejoicing.

11 The skilled application of knowledge. For this we should pray.

12 A singleness of heart that answers immediately to the need. Cp. V. 8.

13 Will not reproach a person who confesses to his need.

14 Unstable, irresolute. Now rising in hope like a wave, then sinking in despair.

15 For the attitude of the faithless & inconsistent Jew.

16 Dipsuchos - Double souled. One for God and one for self. Cf. Deut 26:17. 1 Kg. 18:21.

17 Akatastos - Unsettled (Rendered unruly 3:8). Rendered "tossed with to and fro" (LXX Isa 54:11).

THE GENERAL EPISTLE OF JAMES.

A perfect work results in a perfect man. The accomplished result of patience in moral purification and ennobling. Cp

FAITH IN ACTION. They who doubted — now foremost in testimony See p. 137. Thus flesh SUPPLANTED. Supplanter.

CHAPTER 1.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, and to do thereafter.

[c] JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes [d] which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations; - They provide opportunity of testing virtue, thereby

3 Knowing *this*, that the trying of your faith [h] worketh patience.

4 But let patience have her perfect work, that ye may be [a] perfect and entire, wanting nothing.

Celestial nature the development of every grace to maturity

5 If any of you lack wisdom, [b] let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. — Mat. 7:7. An attribute of God.

6 But [c] let him ask in faith, nothing wavering. For he that wavereth is like [k] a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord. - for he insults God.

[a] ch. 3. 2. Mat. 5. 48.
[b] Mat. 7. 7.
[c] Acts 12. 17. Cp. Mat. 13. 55.
[d] Acts 26. 7.
[e] Deut. 32. 26. John 7. 35. 1 Pet. 1. 1. Cp. Acts 2. 5-11.
[f] Mark 11. 24. 1 Tim. 2. 8.
[g] Mat. 21. 21.
[h] Luke 8. 14. Eph. 4. 14. Cp. Mat. 11. 7.
[i] 1 Pet. 1. 7.
[k] Luke 21. 19. Rom. 5. 3.

JAMES (JACOB - SUPPLANTER). There were three persons of that name: 1. The son of Zebedee 2. The Son of Alphaeus. 3. The Lord's brother. It is generally thought that the writer is the third, and he is identified, but not conclusively so with the James of Acts 15 the author of the tolerant letter to Gentiles. If so, he was eminent in the Ecclesia in Jerusalem. Gal. 1:19. 2:12. Thought to be married 1 Cor. 9:5. Peter reported to him on his release Acts 12:17. Paul acted on his advice Acts 21:18. Strictly kept to the Law himself Gal 2:12 but was tolerant to Gentiles Acts 15:13-23.

306

MARTYDOM. - According to Josephus, and Hegesippus, a Christian Jew, 160 AD whose story Eusebius accepts, Ananus, the high priest, with the Sanhedrin & Pharisees, taking advantage of the interim between the death of Festus and the arrival of the new Governor, assembled the Sanhedrin & commanded James to denounce Jesus. Instead he loudly proclaimed that he was the Son of God & Judge of the world. He had been taken to one of the Galleries of the Temple for this purpose, but was then hurled down by his enraged enemies & stoned until a chance-able fuller ended his sufferings with a club. He died crying: "Father, forgive them they know not what they do."

AD 62

CONDITIONS AMONG JEWISH BELIEVERS. 1 Facing trial, hardship, persecution James 1:2, 12. particularly from their wealthy fellow Jews Ch.2:6-7. 2 Faults of the tongue common among them 1:19, 26. 2:12. 3:2-12. 4:11-17. 5:12 contention and quarrelsome life 3:13—4:8. 3 There was class distinction of an evil nature Ch.1:9-10 Ch.2:1-4. 4 Gross materialism even in religion Ch.4:1-5, 13-17. 5 Envy and pompousness were manifest Ch.4:5-6. 6 A formalism that robbed the Truth of its power Ch.1:26-27. 2:14-26.

KAUCHASTHO - To boast, to vocally glory in the privilege that is his.

Abundance or excessive depravity or wickedness RHUPARIA = moral filth. Kakias is freq. rend. "malice" "filthiness"

Doers of the

JAMES 2.

word are blessed. 35 An active wave offering before Yahweh Lev. 23:17.

IN HEARING AND CLEANING. MANIFEST GODLINESS. Vv 19-21

Formalised religion is useless, faith must become active revealed in works.

16 Dubious = Undecided. Dipsuchos - Two souled. One for God and one for self. Cp. Deut. 26:17. 1 Kg 18:21.

17 Akatastos - Unsettled (Rend unruly 3:8). Rend. "blessed with temperament" (LXX Iis 54:11).

ON CONQUERING DOUBLEMINDEDNESS Vv 9-11. Its beauty

18 RV: "But let." The thought is continued. Both poverty and riches can lead to double mindedness. Cp 1 Tim 6:10.

19 And not be filled with envy or concerned with his lack. Cp Ps. 73.

20 The rich man in his glory. Mth 6:28-30. Gen 40:1-7. Ps 103. 15-16.

21 Which produces the flower can destroy it, so God who gives riches can withdraw them.

22 RV: going. Gr. poreia = a journey. Cp. Jam 4:13, plans.

ON ENDURING TRIAL V. 12 bottom row

23 Both the poor and the rich are tried. Faith will conquer V3. 1 John 5:4.

24 RV: "Hath been approved.

DO NOT EXCUSE FAILURE Vv 13-18

God not only tests us, but also our natures. God tests us by the gifts that He grants or withholds for our benefit. Cp Jas 2:15. but He is not responsible for those evil desires that tyrannise try us.

25 Kakos = Every form of evil moral or physical.

26 We could blame God for failure, but that the weakness comes from within. Mk 7:20. Gen 3. Josh 7:20-21. 1 Jhn 2:16. EXELKOMENOS EXELKO - To draw out, or to lure as in fishing or hunting. See "draw" Jhn 21:6 from same root. Idea: dragging fish from water which has swallowed the hook covered with bait.

27 Metaphor of impure women leading to unfaithfulness. Cp Prov. 7. Sin is small in its beginning but of vital consequence in the end.

28 At the time when others are approved. Cp V. 12.

29 Become like a wandering star - showing light

8 ©A double minded man *is* unstable in all his ways. Cp V. 2.

9 Let the brother of low degree [a]rejoice [c]in that he is exalted: - Cp Luke 1:52. Eph. 1:3

10 But the rich, ©in that he is made low: because [f]as the flower of the grass he shall pass away. Mat 23:12. Jg. 9:23-24 2 Sam 6:11-14 15. Phil.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 22. Cp Rev. 7:16.

12 ⓘBlessed *is* the man that endureth temptation: for when he is tried, he shall receive ⓝthe crown of life, ⓞwhich the Lord hath promised to them that love him. Indicates a specific occasion, perhaps an unrecorded statement of the Lord.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ⓟevil, neither tempteth he any man: - with these evils. See use of word Mk 7:21

14 But every man is tempted, when he is drawn away [r]of his own lust, and enticed.

15 Then [r]when lust hath conceived, it bringeth forth sin: and sin, when it is finished, [s]bringeth forth death. (full grown)

16 Do not [err] my beloved brethren. Planao - Wandering. Eng. Plane. Cp Jude 13

17 [u]Every good gift and every perfect gift is from above, and cometh down from [x]the Father of lights, [y]with whom is no variableness, neither shadow of turning.

18 [d]Of his own will ⓠbegat he us with the word of truth, [g]that we should be a kind of ⓡfirstfruits of his creatures. Lev 23:

19 Wherefore, my beloved brethren, let every man be swift to hear, ⓢslow to speak, ⓣslow to wrath: 17 1 Pet 1:9. Prov. 16:32

20 For the wrath of man worketh not the righteousness of God. - Cp Acts 9:1. Rom 10:2-10

21 Wherefore [l]lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, ⓤwhich is able to save your souls. RV: Implanted. Cp Matt 13

22 But [d]be ye doers of the word, and not hearers only, deceiving your own selves.

23 For [v]if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in [h]a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. The blemishes of the flesh.

25 But whoso [w]looketh into the perfect [n]law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be ⓥblessed in his deed. RV: a doer that worketh

26 If any man among you seem to be religious, and [x]bridleth not his tongue, but deceiveth [y]his own heart, this man's religion *is* vain. - Cp Luke 6:45

27 Pure religion and undefiled before God and the Father is this, To visit [z]the fatherless and widows in their affliction, and ⓧto keep himself unspotted from the world. John 17:14-15.

Ⓞ ch. 4. 8. Cp. 1 Kin. 18. 21.
Ⓟ Acts 13. 26. Rom. 1. 16. 1 Cor. 15. 2.
Ⓠ Or, glory. RV ch. 4. 16.
[a] Mat. 23. 12.
[b] Rom. 2. 13.
[c] Cp. 4:4? 12. Heb. 10. 34.
[d] Ps. 102. 4, 11. 1 Pet. 1. 24.
[e] Cp. bottom 108. Mat. 7. 24-27. Luke 6. 46-49.
[h] 2 Cor. 13. 12.
[i] Cited from Is. 40. 7.
[k] 1 Pet. 1. 12. Heb. 12:5
Ⓡ Prov. 3. 11. 1 Pet. 3. 14.
[l] ch. 2. 12. Gal. 5. 1.
Ⓝ 1 Cor. 9. 25. Rev. 2. 10.
Ⓞ ch. 2. 5. 1:12. 4:5. Cp. Mat. 19. 21.
Ⓢ Luke 11. 28.
Ⓣ Or, doing. RV ch. 3. 2, 3. RV: this hath himself to be.
Ⓤ Or, evils.
[r] Mat. 5. 28.
[s] Job 31. 17, 18. Is. 1. 27.
[t] Ps. 7. 14.
Ⓥ Rom. 12. 3. 1 Tim. 5. 22. 1 John 5. 16.
[x] Rom. 5. 12. Ps. 85. 12. John 3. 27. 1 Cor. 4. 7.
[y] Job 25. 3. 1 John 1. 5.
[z] Num. 23. 19.
[a] Mark 11. 22.
[c] 1 Cor. 2. 8. Cp. Acts 7. 2.
[d] John 3. 3. Cp. Phil. 2. 13.
Ⓧ 2 Pet. 1. 23.
Ⓨ Deut. 1. 17 & 10. 17. Prov. 24. 23. 2 Cor. 5. 16.
[f] Cp. Eph. 1. 12.
Ⓩ Jas. 2. 3. Rev. 14. 4.
Ⓐ Gr. kosmos. Cp. Acts 6. 9. &c.
Ⓑ Prov. 10. 19 & 17. 27. Eccles. 5. 2.
Ⓒ Prov. 14. 29.
[b] Or, well, or, seemly.
[i] Col. 3. 8.

CHAPTER 2.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor: 13 but rather to be loving, and merciful: 14 not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, &c. See Duke's Bible.

MY brethren, have not [b]the faith of our Lord Jesus Christ, [c]*the Lord* of glory, ⓨwith respect of persons. - see opp

2 For if there come unto your ⓐassembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; Rvsh believers not separated from nation.

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [b]in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in

Abundance or excessive depravity or wickedness RHUPARIA = moral filth. Kakias is freq. rend. "malice" "filthiness"

IN HEARING AND CLEANING. MANIFEST GODLINESS. Vv 19-21

Formalised religion is useless, faith must become active revealed in works.

30 Therefore. Sonship is predicated on action not on words. Jhn 8:34-41. Eph 5:1.

31 It is not entirely condemned. There is a Godly anger. Ps. 7:11. Rev. 2:16 note. Mark 3:5. Eph. 4:26

32 The metaphor is that of stripping off filthy garments. It is used also by Peter as a manifestation of true spiritual begettal. 1 Pet. 1:22 - 2:1.

IN WORKS. Vv 22-24.

33 Cp Mat. 7:21-27.

34 Para-logizomai = To reckon wrong, hence to reason falsely. as per V. 23.

35 A careful scrutiny may reveal many blemishes, but viewer fails to correct them. He forgets himself; Kath. - "He observed himself and is gone away, and straightway hath escaped him ... For the mirror, see 2 Cor. 3:18.

36 Para Kupto - To stoop and look into. Thus to carefully examine - long & earnestly Ps 1:2. for occult. see p. 106.

37 Liberates from sin brings into bondage with God Jhn 8:32.

38 Parameno. To remain by or near. Cf V. 23. He remains by it both in hearing & in doing. Cp Deut. 4:9.

RELIGION CAN BE IN VAIN 26-27

39 Threskos - External & service such as Jews delighted in Acts 26:5. In sense of 1 Pet. 1:11 and acknowledging the truth of what expressed earlier.

40 Apatao - To deceive, especially with words (Bullinger).

41 Truth in action manifested as Divine attributes Ps 63:3. Luke 1:68. 7:16. Matt 5:44-48.

CHAPTER 2.

HOW FAITH WILL CONQUER CLASS DISTINCTION & SNOBBERY

THE FAILURE: PARTIALITY. Vv 1-4

Evident in an age when equality was watched by distinctions, and many were impoverished because of their profession of faith. The snobbery = hypocrisy of Pharisees set bad example. The equality the truth demanded provided a tremendous contrast. It united the pauper prisoner Paul, the wealthy slave owner Philemon, and the absconding slave Onesimus as one.

1 The purpose of the call Exod. 29:45-46. Typified Exod. 40:34. Destined Exod. 33:20. Predicted Isa. 60:5. Ps 34:9. Zech 2:5. Withdrawn Ezek. 10:18. Manifested Jhn. 1:14. Heb. 1:3. 2:9. Luke 2:32. Eph. 1:17. 1 Pet. 2:3-4. Returning Ezek. 44:2.

2 Reth: "Would ye not then have been led to make distinctions among yourselves, and have become judges with wicked reasonings?" Are ye not divided in your mind? - Here they failed in m-

DOERS OF THE WORD AND NOT HEARERS ONLY. 1:22.

EPIBLEPEETE - To look upon - Check & Hooked.

Examples of latter Ezek. 33:30-33. Ps. 78:36-37.

The Truth can become a mere academic exercise that we delight to listen to, but the force and power is resisted - an intellectual curiosity which is not transforming in its influence. Truth must become more than that - its impact must be seen in action Matt 7:21.

V. 15 TIKTEI (it bringeth forth) - to produce from seed as a mother (2nd bringing forth) = APOKUEI - To beget. Sin born by the lust of lust begets death. Some regard used in V 18 for begotten by the Word.

307

JAMES: AN ANALYSIS — FAITH IN ACTION. CH.1 HOW FAITH CAN TRIUMPH OVER TRIALS. 1 Set the Joy before you. Vv 1-4. 2 Seek to co-operate with God. Vv 5-8 3 Give Him undivided loyalty. Vv 9-11. 4 The reward of endurance V. 12. 5 Do not excuse failure 6 We are begotten by the Word. Vv 19-21. 7 Reveal it in works. Vv 22-24 8 Otherwise religion is vain Vv 26-27
CH. 2. HOW FAITH WILL CONQUER PARTIALITY AND SNOBBERY. 1 The failure - Partiality Vv 1-4. 2 You despise the poor Vv 5-7.
3 The contrast - Right Vv. Wrong Vv 8-11. 4 The Corrective: Gesture of coming Judgment 5 Faith profitless without works. Vv 14-20.

Faith without works is dead.

yourselves, and are become judges of evil thoughts? Acts 15:15

5 Hearken, my beloved brethren, Hath not God (a)chosen the poor of this world [c]rich in faith, and (b)heirs of [3]the kingdom which he hath promised to them that love him?

6 But ye have [d]despised the poor. Do not rich men oppress you, and draw you (c)before the judgment seats? (RV: drag)

7 Do not they [m]blaspheme that worthy name (d)by the which ye are called? (The chief persecutors)

8 If ye fulfil [e]the royal law according to the scripture, (e)Thou shalt love thy neighbour as thyself, ye do well: (f) Luke 10:27 Rom 13:9

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. RV convicted. Cf. Jhn 8:20

10 For whosoever shall keep the whole law, and yet offend in one *point*, [x]he is guilty of all.

11 For [5]he that said, (f)Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. See Index

12 So speak ye, and so do, as they that shall be judged by the law of liberty. (The judgment is)

13 For (h)he shall have [y]judgment without mercy, that hath shewed no mercy; and mercy [7]rejoiceth against judgment.

14 [c]What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? (RV: "that")

15 (i)If a brother or sister be naked, and destitute of daily food, RV lacking.

16 And (j)one of you say unto them, Depart in peace, be ye warmed and filled; [i]notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being (g)alone.

18 Yea, a man may say, Thou hast faith, and I have works: (Corpse.) shew me thy faith [z]without thy works, and I will shew thee (k)my faith by my works.

19 [d]Thou believest that there is one God; thou doest well: [g]the devils also [h]believe, and tremble. - RV: Shudder (Ish empty - without spirit) life

20 But wilt thou know, O vain man, that faith [k]without works is dead? - Rom. 2:6, 13 (RV = In that)

21 Was not Abraham our father justified by works, [l]when he had offered Isaac his son upon the altar? Rom 2:13

22 [f]Seest thou [q]how faith wrought with his works, and by works was faith made perfect? - brought to completion. RV Reckoned.

23 And [r]the scripture was fulfilled which saith, (l)Abraham believed God, and it was [m]imputed unto him for righteousness: and he was called (m)the Friend of God. (Father of Joel)

24 Ye see then how that by works a man is justified, and not by faith only. A Gentile

25 Likewise also [s]was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without (n)the spirit is dead, so faith without works is dead also.

[2] Some copies read, by thy works.
(a) 1 Cor. 1. 27, 28. Cp. Job 34. 19.
(b) Mat. 7. 16, 17.
[c] Prov. 13. 7. 2 Cor. 8. 9.
[d] 1 Cor. 8. 6.
(e) Mat. 25. 34.
[3] Or, *that.*
[f] ch. 1. 12.
[g] 1 Cor. 10. 20.
[h] Mat. 8. 28, 29. Mark 1. 23, 24.
[i] ch. 5. 6. 1 Cor. 11. 22.
[k] ver. 26. Rom. 3. 28.
(l) Acts 8, 3 & 13. 50 & 17. 5.
[m] 1 Tim. 6. 1. 1 Pet. 4. 14.
[n] Gen. 22. 9, 12.
(o) Acts 15. 17.
[p] Mat. 22. 39. John 13. 34
[4] Or, *Thou seest.*
[q] Heb. 11. 17.
(r) Cited from Lev. 19. 18.
[s] ver. 8. ch. 4. 5. 1 Tim. 5. 18.
(t) Cited from Gen. 15. 6.
(u) Cited from 2 Chr. 20. 7.
[x] Gal. 3. 10.
[5] Or, *that law which said.*
[y] Cited from Ex. 20. 13.
[z] Heb. 11. 32.
[a] ch. 1. 25.
(b) Or, *breath.* Mat. 27. 50.
(c) Job 22. 6-11. Prov. 21. 13.
[7] Or, *glorieth,* ch. 3. 14.
[e] ver. 16. 1 Cor. 15. 32.
[d] Mat. 23. 8. Rom. 2. 20.
[e] Luke 3. 11.
[8] Or, *judgment.* 1 Cor. 11. 34.
(f) 1 John 3. 18.
(g) 1 Kin. 8. 46. Neh. 1. 19, 20.
[f] 1 John 3. 17.
[h] Mat. 12. 37.
[i] ch. 1. 4.
[m] ch. 1. 26.
(g) Gr. RV in by itself.
Acts 28. 16.

CHAPTER 3.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good and great harm. 13 The truly wise described.

MY brethren, [a]be not many masters, knowing that we shall receive the greater [8]condemnation. Stumble

2 For [b]in many things we offend all. (h)If any man offend not in word, [k]the same *is a* [l]perfect man, *and* able also [m]to bridle the whole body. Bridle - RV.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

To lead or govern the Ecclesia wisely. Many people who have learned to control the tongue are far from "perfect" or mature, so this seems to be an appeal to teachers to wisely and maturely conduct their office, whilst warning novices against aspiring to a position they cannot effectively hold. Cp 1 Tim. 3:6 Some who had a gift of a ready flow of speech and who aspired to be teachers had to learn to bridle the tongue Cp Jam. 1:26

THE TONGUE'S POWER FOR EVIL. Vv 3-6.

How small things can govern others out of proportion to their size.

THE FAILURE: YOU DESPISE THE POOR. Vv 5-7.

+ Both. "To be rich." Rev 2:9. 3:18. Luke 6:20. Jam 5:3. Isa 66:2.
5 If heirs - the Kingdom not in existence.
6 Atimazo = Dishonour. Thus they dishonored those God honored. They showed partiality for flesh, despising Yahweh's family. They were honoring not men, but a class - the very class that persecuted them. Acts 4:1-3. 5:17. 9:1-2, 13-14. The poor as class more gladly heard the gospel. Cp Mth. 11:5. Mk. 12:37. Named on Israel Num. 6:27, constituting them both children Isa 43:6-7, and Bride Isa. 54:5. The Ecclesia having the Name Mth 28:19. Acts 2:38. 8:16. 10:48 = Both Children Heb 2:13 and Bride of Christ. Significance of Name Isa 44:5. Cp Paul 2 Cor 11:10
THE CONTRAST: RIGHT V. WRONG Vv 8-11.
Basilikos - Belonging to a King. Thus an Imperial mandate enunciated both by the King of Heaven Lev. 19:18 and by Christ Mt. 22:39. Jhn 13:34. 15:12. His decree was in juxtaposition with one that warned against giving respect to persons Lev 19:15. Cp Rom 2:22. 3:14. Mat 19:17. Cp Gal 3:10. Rom 2:17-24.
This statement is Rabbinical expression. The Rabbis taught that a man breaking a single law became under the General condemnation of the Law.
Speak, teach and act in accordance with Divine principles, for there will be no partiality at the Judgment Seat Mat. 7:1-2. 5:7. Ps 18:25.
THE CORRECTION Vv 12-25
ACT CAREFULLY BECAUSE OF COMING JUDGMENT Vv 12-13.
Eleos. A feeling of sympathy with misery, active compassion, the desire of relieving the miserable. The attitude manifested in Vv 2-3. did not reveal this. We are in need of Divine mercy, for our garments are vile Isa. 64:6, and those manifesting the attitude described were poor Rev. 3:17. sullinger
Katakauchaomai. To speak loud against - thus to drown out by noise. Mercy shall speak louder than judgment - that is an adverse sentence Cp Jam. 5:20.
THE PROFITLESSNESS OF WORDS WITHOUT WORKS Vv 14-20
If faith is not manifestin works there is no faith Cp Heb. 11. Faith must be active or else it is dead. Jn 2:18 Jhn 13:14-17.
By [4]common Jewish greeting [4] Shalom = but usually not

Ch. 4:5. RV = 2 questions: "Think ye that the Scripture speaketh in vain? "Doth the Spirit which He hath made to dwell in us long unto envying?" The implied answer is No. Therefore if those who were acting so flagrantly would listen to Scripture instead of letting it speak in vain, and so act that the spirit word may dominate, God will give a greater grace or pleasure, than they were then experiencing V. 6.
Ch. 1:23. Beholding = from KATANOEO (Behold attentively. James does not condemn a mere careless [illegible] of the word, but the neglect to carry [illegible] into practice what is heard.

ANALYSIS (C
2 The Tong
the tong
CH.4 FAITH
TIVE - Su
7 The symbol
proud stren
controlled by
bit in the mou
8 Vast in size
ing the stor
of wind and
are controlled
the pilot at
helm.
9 Megalauche
from megalo
"Great things"
"aucheo" — To
the neck — Tha
haughty spee
which offers
strife.
10 See mg. "Fo
It takes yea
to bring to m
ity in growth
looks & glorious
majesty — the
centuries it in
moment of tim
11 Unrestrain
Cf. Rom. 10:12
12 Adikia = N
right. So du
the tongue m
what if says is
right.
13 Not only of
body, but al
the Ecclesia.
14 Spiloo = to s
or spot. Ho
ten an unguar
ed tongue ble
ishes an othe
excellent char
Cp Ps 106:32-33
12:1.
15 The heart
7. It causes
er making th
heart pump,
blood to flow,
face to flush.
affects the in
most parts o
Ecclesial body
So it can ble
a character, a
the heart, br
down to Conde
tion. Cp bottom
ITS UNTAMEA
NATURE Vv 7-
7 Man has been
en dominion
lower animals.
26. - God alone
tame the tongue
ITS INCONSISTE
17 Kataraomai
against, to wi
Num 12:14. Even
tongue in pray
monster of inco
- blessing God a
ing His sons. Cp
23-24
18 And we are c
on to be foun
4:14. & Cp Nestle
19 Griesbach: "N
the sea produc
water." This

ANALYSIS (Cont.) CH.3. HOW FAITH SHOULD GOVERN THE TONGUE (1) A warning against seeking to be vocal Vv1-2. (2) The Tongues power for evil Vv3-6. (3) Its untameable nature Vv7-8 (4) Its inconsistency Vv9-12. (5) Faith tames the tongue (A)-By the virtue of silence Vv13-16. (B)-By the manifestation of true wisdom Vv17-18

CH.4 FAITH AS A PURIFIER OF CHARACTER (1) THE FAILURE: Wars & fightings V.1. Unbridled lust V.2 Selfish prayer V.3. Unfaithful practises. V.4. (2) THE WARNING - The Scriptures speak not in vain V.5 (3) THE CORRECTIVE - Submit to Discipline Vv6-10 (4) THE PRINCIPLE — Respect for neighbor Vv11-12. And to God. Vv13-16 (5) Summary. V.17.

See Note bottom p 802 → Append p.16.

Of bridling the tongue. JAMES 4. Of covetousness, &c.

1 The symbol of proud strength controlled by the bit in the mouth

8 Vast in size, defying the storms of wind and waves are controlled by the pilot at the helm.

9 Megalaucheo — from megalo — "Great things" and "aucheo" — to lift up the neck — Thus, haughty speech which stirs up strife

10 See mg. "forest." It takes years to bring to maturity in growth, it looks glorious in its majesty — the fire consumes it in a moment of time

11 Unrestrained. Cf. Rom. 10:15

12 Adikia = Not right. So distrust the tongue much what it says is not right.

13 Not only of the body, but also the Ecclesia.

14 Spiloo = to stain or spot. How often an ungoverned tongue blemishes an otherwise excellent character. Cp Ps 106:32-33 Num 12:1.

15 The heart Ecc 10:7. It causes anger making the heart pump, the blood to flow, the face to flush. It affects the innermost parts of the Ecclesial body. So it can blemish a character, affect the heart, bring down to condemnation. Cp bottom p 310.

ITS UNTAMEABLE NATURE Vv 7-8

16 Man has been given dominion over lower animals Gen. 1:26. — God alone can tame the tongue. Cp 1 Cor 10:9

ITS INCONSISTENCY Vv 9-12.

17 Katargomai - To pray against, to wish evil. Cp Rom 12:14. Even the tongue in prayer was a monster of inconsistency - blessing God and cursing His sons. Cp Mat. 5:23-24

18 And we are called upon to be fountains John 4:14. & Cp Neither

19 Griesbach: "Neither can the sea produce fresh water." This being the case and if human nature cannot tame the tongue V.7. we must seek other means to do so.

FAITH TAMES THE TONGUE: (1) BY THE VIRTUE OF SILENCE Vv13-16

20 He will have a fear of offending Yahweh and a knowledge of what is required Prov. 9:10. 3:13. 4:5,7. Thus competent to teach.

21 Not in words but in action 1 John 3:7,18

22 Works of faith James 2:18.

23 Cp Ch. 1:21. Prov. 4:11. 8:8, 13 11:2. Mt. 5:5. Luke 22:26-27. Mt. 11:29. Meekness demands that we be self-effacing. It makes demands that run counter to our deepest instincts of self-love and self-assertiveness - but

309 Cp Ps 25:9. Ps. 149:4. Thus wisdom would seek for the things of peace.

24 Erithia - Ambition, self-seeking, rivalry. These would-be teachers were leading factions and using the tongue to poison the reputations of their rivals instead of speaking to the edification of truth. There was a conflict of personalities and some gloried in the contention

25 Pseudo — To deceive by lies. Each party by its jealousy and fleshly ambition destroyed the foundation of Truth 1 Cor. 14:33.

26 Of man 1 Cor. 15:48 not of God Cp. 1:17.

27 Of the flesh not of the spirit.

Of bridling the tongue. JAMES 4. Of covetousness, &c.

4 Behold also the ships, which
8 though they be so great, and
are driven of fierce winds, yet
are they turned about with a
very small helm, whithersoever
the governor listeth. Steersman - RV.
Queens
5 Even so the tongue is a little
member, and boasteth great
things. Behold, how great a
matter a little fire kindleth!
6 And the tongue is a fire, a
world of iniquity: so is the
tongue among our members,
that it defileth the whole body,
and setteth on fire the course
of nature; and it is set on fire
of hell. — Gehenna.
7 For every kind of beasts,
and of birds, and of serpents,
and of things in the sea, is
tamed, and hath been tamed
of mankind: Even the most ferocious and evil.
8 But the tongue can no man
tame; it is an unruly evil, full
of deadly poison. — Ps. 140:3. Neither is the Lord
9 Therewith bless we God,
even the Father; and therewith
curse we men, which are made
after the similitude of God.
10 Out of the same mouth pro-
ceedeth blessing and cursing.
My brethren, these things ought
not so to be. Prov. 18:21. Matt. 12:36-37.
11 Doth a fountain send forth
at the same place sweet water
and bitter? Luke 6:43-45.
12 Can the fig tree, my breth-
ren, bear olive berries? either
a vine, figs? so can no fountain
both yield salt water and fresh.
13 Who is a wise man and en-
dued with knowledge among
you? let him shew out of a
good conversation his works
with meekness of wisdom.
14 But if ye have bitter envy-
ing and strife in your hearts,
glory not, and lie not against
the truth.
15 This wisdom descendeth not
from above, but is earthly,
sensual, devilish. Tit. 3:9
16 For where envying and
strife is, there is confusion and
every evil work. Not works of faith

Ver. 15. ch. 1. 17. Phil. 4. 5. Gal. 5. 22. Or, without wrangling. ch. 2. 4. 2 Cor. 5. 16. Rom. 12. 9. Gal. 6. 8. Phil. 1. 11. Ps. 12. 3, 4. Mat. 5. 9. Or, wood. Prov. 16. 27. Mat. 15. 11, 18. Gr. Bottom wheel. Or, brawlings. 2 Tim. 2. 23. Tit. 3. 9. Gr. RV. nature. Or, Gr. Hedon pleasures. ver. 3. Luke 8. 14. Tit. 3. 3. Rom. 7. 23. Gr. 1 Pet. 2. 11 nature of man. Or, envy. Ps. 140. 3. Eccles. 10. 11. Jas. 3:5 Rom. 8. 26. Cp. 1 John 5. 14. Gen. 1. 26. Or, pleasures. ver. 3. Ps. 73. 27. Mat. 12. 39. Mat. 6. 24. 1 John 2. 15. John 15. 19 & 17. 14. Gal. 1. 10. Or, hole. Heb. 11. 38 ch. 2. 23. Cp. Gen. 6. 5 & 8. 21. Or, enviously Cited from Prov. 3. 34. Cited also 1 Pet. 5. 5. ch. 3. 18. Gal. 2. 13. Cp. Gal 6:13 1 Pet. 2. 12. Eph. 4. 27. 1 Pet. 5. 8. 9. Is. 1. 16. Jer. 4. 14. 1 Pet. 2. 22. ch. 1. 8. ver. 17. Or, natural. Mat. 5. 4. Gr. tumult, or, unquietness.

17 But the wisdom that is from
above is first pure, then peace-
able, gentle, and easy to be
intreated, full of mercy and
good fruits, without partiality,
and without hypocrisy.
18 And the fruit of righteous-
ness is sown in peace of them
that make peace. RV. "for" & "by"

V. 4 Will - Boulomai = are minded to be - Like Kal's wi

Among Jews. See Deke's

CHAPTER 4.

1 We are to strive against covetousness, intemperance, 5 pride, 11 detraction, &c.: 13 and, mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

A state of hostility

FROM whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? (dual engagement)
2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. And ye
Punctuation = RSV
KAKOS - Evily with evil intent
3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Prayer became an act of self indulgence - Seeking personal benefit only
4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Jas 1:27 4:4-10. 1 John 2:15.
5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? Gr: a greater
6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. (As a soldier)
7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. Rom. 7:23. Mk. 7:21
8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Wretched. Rom. 7:24 Rev. 1:17
9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. By contemplation of their state

Cp Ps 25:9. Ps. 149:4. Thus wisdom would seek for the things of peace.

24 Erithia - Ambition, self-seeking, rivalry. These would-be teachers were leading factions and using the tongue to poison the reputations of their rivals instead of speaking to the edification of truth. There was a conflict of personalities and some gloried in the contention

25 Pseudo — To deceive by lies. Each party by its jealousy and fleshly ambition destroyed the foundation of Truth 1 Cor. 14:33.

26 Of man 1 Cor. 15:48 not of God Cp. 1:17.

27 Of the flesh not of the spirit.

28 The product of a deteriorated mind, not one dominated by Truth. The confusion and contention manifested in the Ecclesia with all the wrangling sounded like the insane raving of lunatics Gal. 5:20-21.

FAITH TAMES THE TONGUE (2) BY MANIFESTATION OF TRUE WISDOM. Vv17-18.

29 - Hagnos - unadulterated. It purifies - the 1st effect of Truth. Jhn 17:17. 15:3. 1 Jhn 3:1-2. Mt. 5:8

30 Eirenikos. Like Shalom — unite as one. Implies communion with God & one another.

31 Forbearance - especially under trial. See Note Phil. 4:5

32 Eupeithes = Ready to obey. That gradation of virtues

33 Reflection of Divine character in manifestation of good to others.

34 Cp Gal 5:22. Fruit must be cultivated. It is produced by the inherent energy of a living organism developed by rain from heaven and genial action of sun Ch 5:7,18. Ch. 1:17.

35 The works of faith Jam 2:21 revealed in a Godly character. The seed of this fruit is found in the things that make for peace — Communion with God and with one another. See Note Phil. 4:5. Cp Matt 10:34. Eph. 2:17. Mk 9:50. Rom. 12:18. 2 Cor. 13:11 1 Thess. 5:13. Mat. 5:9.

CHAPTER 4.

FAITH AS A PURIFIER OF CHARACTER

THE FAILURE: WARS & FIGHTINGS V.1.

1 The evil of their state is emphasised by the abrupt and terrible change of subject

2 Factions were developed through many rival teachers. Their hostility one to another set a bad example which was followed. Warning 1 Tim. 3:3. Tit. 3:2-9. Example 1 John 3:10.

3 These pleasures did not permit the fruit to ripen Cp Ch 3:18. Luke 8:14. These pleasures were desired resulting in conflict as to what should be obeyed Gen 3:15. Rom 5:5-8. A repetition of Num. 11:4-6. In professing Christ they claimed to have repudiated these things, but they still hankered after them. Adonia Jam 4:1 1 John 3:17.

UNBRIDLED LUST. V.2.

4 Ruthlessly they set about gratifying their lusts, even at the expense of others. They envied and hated those more successful & became murderers in intent if not in fact. 1 John 3:15. Thus they became a ruthless, quarrelling, striving community.

5 They became frustrated receiving neither blessings of this Age nor those of a spiritual nature.

6 Actually they did ask, but not in the correct manner. Cp Ch. 1:7. Ch. 5:16. Isa. 59:1-2.

SELFISH PRAYER. V.3

UNFAITHFUL PRACTISES V.4.

7 These words excluded from the best texts. They were adulteresses because they

See over

4 Behold, (b)the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, and [d]the cries of them which have reaped are entered into the ears of the Lord of (e)sabaoth.

5 [h]Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 (f)Ye have condemned and [n]killed the just; *and* he doth not resist you.

7 [o]Be patient therefore, brethren, unto [q]the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive (r)the early and latter rain.

8 Be ye also patient; [s]stablish your hearts: for [t]the coming of the Lord draweth nigh.

9 (g)Grudge not one against another, brethren, lest ye be condemned: behold, [u]the judge standeth [x]before the door.

10 Take, my brethren, (h)the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, (i)we count them happy (k)which endure. Ye have heard of [l]the patience of Job, and have seen (m)the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, (n)swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? [y]let him sing psalms.

14 Is any sick among you? let him call for [z]the elders of the church; and let them pray over

[a] ver. 6, 7. 1 Pet. 5. 6.
(b) Lev. 19. 13. Job 24. 10, 11. Jer. 22. 13.
(c) Eph. 4. 31. 1 Pet. 2. 1.
[d] Deut. 24. 15. Rev. 18. 5.
[e] Mat. 7. 1.
[f] Cp. ch. 2. 8.
(g) Rom. 9. 29.
[h] Cp. Job 21. 13. Luke 16. 19.
[i] Jer. 12. 3. Cp. 1 Sam. 9. 12, 13. Ezek. 34. 3.
[k] Mat. 10. 28.
(l) Job 2. 6.
[m] Rom. 14. 4.
[n] ch. 4. 2.
(o) ch. 5. 1 marg.
2 Or, *Be long patient.* or, *suffer with long patience.*
[p] Prov. 27. 1. Luke 12. 18-20. *by approach* 24 - Dan. 2
[q] ver. 8.
1 Thes. 2. 19.
(r) Deut. 11. 14.
3 Or, *Mercy. For it is.*
(s) Job 7. 7. 9. 9. Ps. 102. 3.
1 Cor. 7. 31.
[t] 1 Thes. 3. 13.
[u] ver. 7. Rom. 13. 11. 1 Pet. 4. 7.
[x] Acts 18. 21.
(y) Or, *Green, or, Grieve, not. as sour-mow not.*
[z] Cp. 1 Pet. 4. 5. Rev. 22. 12.
[a] Mat. 24. 33. Mark 13. 29.
[b] 2 Cor. 5. 8.
(c) Mat. 5. 12.
[d] Luke 12. 47, 48. John 9. 41. 2 Pet. 2. 21.
Cp. Rom. 1. 20, 21. 1 Tim. 3. 13.
(e) Mat. 5. 10.
(f) Mat. 10. 22.
[g] Job 1. 21.
(h) Job 42. 10.
[k] ch. 4. 13. Luke 6. 24.
(k) Mat. 5. 34-37. 1 John 2. 16.
[l] Mat. 6. 20.
(m) Cp. ch. 2. 2.
[n] Rom. 15. 9.
[o] Rom. 2. 5.
[p] Cp. ver. 8, 9.
[q] Acts 11. 30.

CHAPTER 5.

Wicked rich men are to fear God's vengeance. 7 Of patience under affliction. 13 We ought to pray in adversity, 16 to acknowledge mutually our several faults, and to pray one for another.

GO to now, ye [a]rich men, weep and howl for your miseries that shall come upon you.

2 [b]Your riches are corrupted, and (c)your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. [d]Ye have heaped treasure together [e]for the last days.

[a] Prov. 23. 4, 5. Luke 6. 24. 1 Tim. 6. 9, 17.
(b) Mat. 6. 19.
(c) Job 13. 28.
[d] Deut. 32. 35. Rom. 12. 19.
[e] Acts 2. 17. 2 Tim. 3. 1. Heb. 1. 2. 1 Pet. 1. 20. 1 John 2. 18.

CHAPTER 5.

DEVELOPES PATIENCE IN ADVERSITY

HOW FAITH PUTS TRUST IN GOD TO REPAY.

RETRIBUTION IS COMING: WARNING TO OPPRESSORS Vv1-6.

1 This is said, not for the benefit of the rich Jews who were oppressing their brethren, who would probably not see the Epistle, but for the oppressed to show that God is not unmindful of their troubles. There was no variableness with the Father of Lights. Ch.1:17.

2 Katrioō - an intensive form of "rioō" — to pelt.

Like Moses. Cp Mat. 6:19-20. In AD 70 the Christians were first attacked by soldiers seeking gain.

3 [f]Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. [g]Ye have heaped treasure together [h]for the last days.

[f] Job 31. 24-28. Ps. 49. 6, 7. Prov. 11. 28. Jer. 9. 23. Ezek. 7. 19. Zeph. 1. 18. Mat. 6. 19. 1 Tim. 6. 17.
(g) Deut. 32. 34, 35. Job 20. 26. Prov. 1. 31. Hos. 13. 12. Rom. 2. 5.
[h] Heb. 1. 2. 9. 26. 1 Pet. 1. 20. 1 John 2. 18. Jude 18.

4 Behold, [i]the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and [k]the cries of them which have reaped are entered into the ears of the Lord of [l]sabaoth.

5 [m]Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 [n]Ye have condemned *and* killed the just; *and* he doth not resist you.

[i] Deut. 24. 14, 15. Mal. 3. 5.
[k] Gen. 4. 10.
[l] Rom. 9. 29.
[m] Ps. 73. 7. Luke 16. 19. 1 Tim. 5. 6.
[n] Acts 3. 14. 7. 52.

7 [o]Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 [p]Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over

[o] Mat. 24. 42. 1 Thes. 5. 23. 2 Thes. 3. 5. 2 Pet. 3. 12.
[p] Mat. 7. 1. Rom. 14. 10, 13. 1 Cor. 4. 5. 11. 32.

ADVERSITY 310

15 In the light of the current troubles & the approaching uncertainties of the morrow.

16 Previously encouraged to patiently endure affliction in the certainty of ultimate deliverance — here warned to avoid the evils that spring from impatience.

17 Joy and sorrow have their outlet — not in ranting against each other or in hasty talk — but

Ex. 5:19-20. Ps. 13:1-6

DEVELOPES PATIENCE IN ADVERSITY

FINAL ADVICE FOR THE PRESENT DISTRESS. Vv13-20

18 Kakopatheo — Suffering hardship as per V10

19 Astheneo = weak, feeble, without strength, impotent, morally Rom. 5:6. 1 Cor. 8. 9-10. 9:22. as well as physically Young: Strengthen.

20 Epistrepsei 1 Tim. 4:14. from a root implying age or spiritual maturity. Their experience would help in the needs of the sick.

21 With hands extended over him. Cp Mk. 6:5. Luke 13:13. Mk 16:17-18. Acts 28:8. This communal prayer the presence, solicitude, and advice of the elders would have greatly helped the sick whether in mind or body. And they were sick in such a manner as they could not help themselves. Not all sickness was healed. Phil. 2:27.

their wealth became a fire consuming their flesh

---

were the appointed of Christ 2 Cor. 11:2. The responsibility this imposes is indicated. Jer. 2:1. 3:14. 4. 8, 10. Cp also Ezek. 16:23. Hos. 2.

THE WARNING: GOD'S JEALOUS. V.5. (The Scriptures speak generally of God's Jealousy)

5 RSV = "Or do you suppose that it is in vain that the scripture says, He yearns jealously over the spirit which he has made to dwell in us?"

Yahweh as a Husband can be roused to jealousy Deut. 32:19-21. Exod 34:13-16. His Spirit-word Jn. 6:63. Eph. 6:17. 1 Jn. 4:6. has separated us unto Him.

THE CORRECTIVE: SEEK THE GIFT OF GRACE V.6. Cp Prov. 3:34 Note.

Grace is true favor or pleasure. They were seeking pleasure but not finding it. V.7. It comes from service to God Isa. 57:15. 1 Pet. 5:5. Cp Phil. 1:6. 2:12-13

PRACTICAL MEANS Vv7-10

10 Hupotasso = Primarily a military term. - To rank under. Thus to discipline 2 Tim. 2:3. Or: To rank under Cp. 1 Thess 5:14 note.

1 This is His promise Heb. 7:19. Jn 6:44. 1 Chron 28:9. 2 Chr. 15:14. Zech. 1:3. It is His love that draws us. 1 Jn 4:19, 19. Rom 5:8. He desires our voluntary affection - not forced compulsion.

Hands = heart: Actions = thoughts Ps 61:6. Cp Prov 3:5-6. Isaiah's warning Isa. 29:13. David's hope Ps 145:18. Priest's ceremonial cleansing Exod. 19:22. 1 Pet. 2:9. Cp. 5:26)

Make Chaste. Cp with adulterates. Requires effort 1 Jn 3:2-3.

THE PRINCIPLE: TOWARDS MAN. Vv. 11:12.

1 Christ reduced the law to love of God and Man Mk. 12:28-33. James does likewise. Mal. 2:11-16. 1 Cor. 4:3-5. Rom 14:10.

By his speech he repudiates the Law and sets up his own conduct as a rule of life. Thus it involved a contempt of the law and usurpation of the prerogative of the Judge.

TOWARDS GOD. Vv 13-17.

Those who condemned others were thoughtless of their dependence on God.

There is a definiteness about their plans & city, time purpose that made no provision for the overriding purpose of God.

Cp Ps. 31:15. Prov 27:1. Apoplectic precept 1 Cor. 4:19. 16:7-9. Acts 18:21. Phil 2:24

Arrogant display. From a word (Alazon) indicating a quackery.

Indifference towards the rights of God or Man is Missing the Mark

James 1:8 Nature. Gr Genesis Rend. "Generation" Ch. III. Sets on fire the wheel of a man's existence.

JAMES' SEVEN

4 Makrothumeo - long tempered. Patient waiting with self restraint that does not retaliate under wrong. Opp. Lack.

10 The husbandman saw in the rain an evidence of Divine goodness. Ruth 1:6. The Saints were to see in AD 70 a similar manifestation - a judgment bringing relief to persecuted Christians. 1 Thess 2:14-16.

11 If, instead of bearing trouble patiently, they were to groan and grieve others, thus weakening them, they might come under condemnation. Vers = to sigh or groan.

12 Is about to enter the arena - so be patient.

13 Thu was the cause of the animosity they received so we must not think it Cp 1 Pet. 4:12-13.

14 The end to which Yahweh brought him — greater blessings than in his prosperity.

PATIENCE (Cont.)

MY BRETHREN

not command

22 Used medicinally Luke 10:34. Mk 6:13. and figurative Lev. Ps. 103:3. 16-18, 21. Jer. 8:22. to indicate the blessing had from God.

23 Kamno. - Weariness of mind, not infrequently from physical recovery. The prayer of faith will cure.

24 There is often a close connection between sin & sickness, particularly that of V.15. Cp 103:3. Deut. 28:27. See Mk 2:5.

25 Exomologeo - Confess intensive form. Homologeo. - To openly avow publicly acknowledge faults. Sometimes 1 Jn 1:9. 2:11 The believers heed please confess.

= CHAPTER

INTRODUCTION

DEFINITE

A CHRISTIAN

1 He selects his own name given him by Christ. 1:1

2 Parepidemos = journeyer (RV) a people not at their own.

3 From "diaspora" dia = through = To sow, To scatter. Cp Jewish Sen. Isa. 6:13. Amos 9. Saints = Seed scattered throughout the world.

4 East of the Sea and south Black sea, in Asia both Jews and Gentiles. Cp Gn. 4:3 5 1 Jn 6 1 Jn 5:6. 9 6 Rom 6:17. 7 The Mosaic ritual. Heb 9:12-24. Cp Rom. 8 Divine favor ownership. Jhn

2 THE CH

1 QUR HOPE

9 Eulogeo = or praise. 10 Lk. Living should enable make us optimistic the realisation cures for us. 1 Ezek. 18 11 The seed b harvest. Jhn shepherd lead Jhn 10:15-18. Ps hope had the death of

JAMES' SEVEN TYPES OF PRAYER. 1 Personal - "let him pray" V.13. 2 United - "let them pray." 3 Believing - "the prayer of faith." 4 Mutual - "Pray one for another" V.16. 5 Fervent V.16. 6 Earnest V.17. 7 Continued. V.18.

PATIENCE (Cont.) is a condition upon which believers gain the Kingdom 2 Tim 2:12. Rev 1:9. For this patience believers can be strengthened Col 1:11 by the Spirit word Eph 3:16.

"MY BRETHREN" - James' constant use of this intimate term suggests his tender solicitude and concern for their wellbeing. Jam 1:2, 16, 19. 2:1, 5. 3:1, 10. 4:11, 5:7, 10, 12, 19. He would appeal, not command.

Young's "the labouring (or tried) one".

22 Used medicinally Luke 4:23. Mk 6:11. and figuratively. Col 2:16-18, 21-23. To indicate that the blessing had come from God.

23 Kamno. = Weariness of mind, which not infrequently hinders physical recovery. The prayer of faith will cure this!

24 There is often a close connection between sin & sickness, particularly that of V.15. Cp Ps 103:3. Deut 28:15, 21-22. seeing.

25 Exomologeo. An intensive form of Homologeo. - To openly acknowledge faults. See use. 1 Jn 1:9. The Hebrew believers had plenty to confess.

Young's "With yearning forth he poured forth before (God)"

I. PETER I.

App. 17:3. Young = pouring forth.

God's manifold spiritual graces.

him, [a] anointing him with oil in the name of the Lord:

15 And the prayer of faith shall [d] save the sick, and the Lord shall raise him up; and [e] if he have committed sins, they shall be forgiven him.

State severe mental depression in context.

16 Confess your faults one to another, and pray one for another, that ye may be healed. [h] The effectual [i] fervent prayer of a righteous man availeth much. - Ps 34:15. 1 Jn 5:14-15. Jer 29:12-13. Deut 28:15, 21-22. Prov 15:29.

17 Elias was a man [l] subject to like passions as we are, and he prayed [2] earnestly that it might not rain: and [3] it rained not on the earth by the space of three years and six months.

9 Ys. poured forth before.

18 And [f] he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and [g] one convert him;

Wonder. The current tends to cause this.

20 Let him know, that he which converteth the sinner from the error of his way [k] shall save [m] a soul from death, and shall hide a multitude of sins.

Jer. 2:2. Lit. "A gold-ringed man, having his hands conspicuously loaded with rings & jewels. The ring was considered an indispensable article of dress by Hebrews, since it contained his signet. Called TABBA'ATH from root - impress a seal. CHRYSOSTOM 1:163.

[a] Mark 6. 13.
[2] Or, in his prayer. - 9.
[3] 1 Kin. 17. 1.
[g] Luke 4. 25.
[d] Mat. 9. 21, 22, &c.
[e] Is. 33. 24. Mat. 9. 2. Mark 2. 5. Luke 5. 20.
[f] 1 Kin. 18. 42, 45.
[g] Mat. 18. 15.
[h] 2 Cor. 1. 6.
[i] Gen. 20. 17. Num. 11. 2.
[k] Rom. 11. 14.
[l] Acts 14. 15.
[m] Acts 27. 37.

THE FIRST EPISTLE GENERAL OF PETER.

Written about AD 60 from Babylon Ch 5:13. Nero (54-68) reigning. 64 = Fire in Rome and persecution of Christians

CHAPTER 1.

1 Peter blesseth God for his manifold spiritual graces: 10 shewing that salvation in Christ was prophesied of old: 13 and exhorteth them accordingly to godliness.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout [j] Pontus, Galatia, Cappadocia, Asia, and Bithynia,

4 Chosen. Acts 15:7.

2 [k] Elect according to [l] the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and [m] sprinkling of the blood of Jesus Christ: [o] Grace unto you, and peace, be multiplied.

3 [p] Blessed be the God and Father of our Lord Jesus Christ, which according to his [q] abundant mercy hath begotten us again unto [r] a lively hope [t] by the resurrection of Jesus Christ from the dead, Rom 4:25. 6:5.

4 To [x] an inheritance incorruptible, and undefiled, and that fadeth not away, reserved [y] in heaven for you,

Cf. V.23

5 Who are [z] kept by the power of God through faith unto salvation ready to be revealed in the last time. Heb 9:6

6 Wherein ye greatly rejoice, though now [d] for a season, if need be, ye are in heaviness through [a] manifold temptations:

See Note Mat. 6:13

7 That [b] the trial of your faith, being much more precious than of gold that perisheth, though it be tried [c] with fire, might be found unto praise and [d] honour and glory [g] at the appearing of Jesus Christ:

John 20:29

8 Whom having not seen, ye love; in whom, [h] though now ye see him not, yet believing, [i] ye rejoice with joy unspeakable and full of glory:

9 [n] Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation [q] the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time [s] the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and [t] the glory that should follow. Isa 53:1. Jer 11:20. 20:12.

12 [6] Unto whom it was revealed, that [c] not unto themselves, but unto us they did minister the things, which are now reported unto you by them

[a] James 1. 2.
[b] Rom. 5. 4. James 1. 3.
[c] 1 Cor. 3. 13.
[d] Rom. 2. 7, 10.
[g] James 1. 1.
[f] Acts 2. 9.
[g] ver. 13. 1 Cor. 1. 7.
[h] ch. 2. 9. Luke 18. 7.
[i] Acts 2. 23. Rom. 8. 29.
[k] John 20. 29.
[l] John 16. 22.
[m] Heb. 10. 22 & 12. 24.
[n] ch. 5. 4. Heb. 10. 36.
[o] Rom. 1. 7. 2 Pet. 1. 2. Jude 2.
[p] 2 Cor. 1. 3. Eph. 1. 3.
[q] Rom. 1. 2. 2 Gr. much. 2 Cor. 8. 15, &c.
[r] ver. 23. John 3. 3.
[s] Rom. 6. 23. 2 Thes. 2. 16.
[t] ch. 3. 21. 1 Cor. 15. 20. 1 Thes. 4. 14.
[x] Rom. 8. 9. 2 Pet. 1. 21.
[y] ch. 3. 7. Ps. 27. 4.
[z] Mat. 6. 20. Or, for us.
[a] John 12. 41. 1 Cor. 15. 4.
[b] Gal. 3. 23. Cp. Dan. 12. 4, 9, 13.
[c] Heb. 11. 39, 40.
[d] ch. 5. 10.

CHAPTER 1.

INTRODUCTORY.

1 DEFINITION OF A CHRISTIAN. 1-2.

1 He selects the honoured name given him by Christ. Matt 16:18

2 Parepidemos = A sojourner (RV) among a people not one's own.

3 From "diaspora" dia = through Speiro = To sow, To scatter seed. Cp Jewish dispersion. Isa. 6:13. Amos 9:9. Saints = Seed of Truth, scattered throughout the world

4 East of the Aegean Sea and south of the Black Sea, including both Jews and Gentiles. Cp Ch. 4:3.

5 Jhn 6:63. Eph 6:17. 1 John 5:6. 9. Gal 5:16.

6 Rom 6:17. F.

7 The Mosaic Covenant ritual. Heb 9:13. 10:22. 12:24. Cp Rom 6:3

8 Divine favor and fellowship. John 14:27.

2 THE CALL 1:3-2:10

1 OUR LIVING HOPE Vv 3-12

9 Eulogetos - Eulogize or praise Him for His.

10 Lit. Living hope - that should enliven us, and make us optimistic with the realisation that God cares for us. Cp. Jer 29:11. Ezek. 16:23.

11 The seed bringing the harvest John 12:24. The shepherd leading the flock John 10:15-18. 11:52. Peter's hope had died with the death of Jesus.

ANALYSIS: TRIUMPH IN TRIBULATION. 311

The first of the two Key committed unto Peter revealing the sufferings preceding the glory Ch 1:11 (See note 1 on p. 27). by which means the doors of the Kingdom will be opened. The word "suffering" is referred to 21 times in this Epistle but not once in the second.

1 INTRODUCTION Ch 1:1-2.
1 DEFINITION OF A CHRISTIAN.
2 THE CALL: Ch 1:3-2:10 (Note V.3). AND WHAT IT INVOLVES.
1 OUR LIVING HOPE - Ch 1:3-12.
2 THE LIVING WAY - Vv 13-25 (Note V.15).
3 THE LIVING WORD Vv 22-25 (Note V.23).
4 THE LIVING SACRIFICE: Vv 1-2:10 (Note V.20).
5 ITS MANIFESTATION Ch 2:1-3.
6 THE LIVING STONES Ch 2:4-8.
7 THE ROYAL PRIESTHOOD Vv 4-10.
3 THE PILGRIM LIFE & HOW TO LIVE IT Ch 2:11-4:11
1 Towards the World Ch 2:11-17
2 As Bondservants Ch 2:18-25.
3 The Adornment of Sisters Ch 3:1-6
4 The Attitude of Husbands.
5 General Ecclesial Attitude Ch 3:8-9
6 Attitude to outsiders
7 Under Persecution
8 Christ the pattern
9 The weapon of Victory. Ch 4:1-11
4 THE FIERY TRIAL & HOW TO BEAR IT Ch 4:12-5:11
1 As Partakers of Christ's Sufferings
2 Elders to provide an example
3 The Flock to submit in humility
5 FINAL WORDS

15 In the light of the current troubles & the approaching uncertainties of the morrow.

16 Previously encouraged to patiently endure affliction in the certainty of ultimate deliverance - here warned to avoid the evils that spring from impatience

17 Joy and sorrow have their outlet - not in ranting against each other or in hasty oaths - but

PRESENT DISTRESS. Vv 13-20

13 Anazonnumi = Gird up the loins. Cp Ex 12:11. Lk 12:35. Eph 6:14. Cp Jer 1:17. Job 38:3. 40:7. Prov 31:17. Isa 5:27. 11:5. Lk 17:8. Jn 13:4-5. Acts 12:8. Cp Ch 4:1. Nephesh = Soul, mind, heart, will, emotions. Cp Ch 2:11. Nephesh = Soul, mind, heart, will, emotions. Cp Ch 2:11.

14 Cp Rom 12:2. Eph 4:22. Col 3:5-10. Cp Ch 2:1. Cp Ch 4:2-3. Cp Rom 6:12. Eph 4:17-19. Cp Ch 4:3. Cp Rom 6:19. Eph 4:22. Col 3:5-10. Cp Ch 2:1. Cp Ch 4:2-3. Cp Rom 6:12. Eph 4:17-19. Cp Ch 4:3.

15 Cp Lev 11:44-45. 19:2. 20:7. Cp Ch 2:9. Cp Ch 2:9. Cp Ch 2:9. Cp Ch 2:9.

16 Cp Lev 11:44-45. 19:2. 20:7. Cp Ch 2:9. Cp Ch 2:9. Cp Ch 2:9. Cp Ch 2:9.

17 Cp Deut 10:17. Cp Ch 2:12. Cp Ch 2:12. Cp Ch 2:12. Cp Ch 2:12.

18 Cp Ch 2:24. Cp Ch 2:24. Cp Ch 2:24. Cp Ch 2:24.

19 Cp Ex 12:5. Lev 22:20. Num 19:2. Cp Ch 2:22. Cp Ch 2:22. Cp Ch 2:22. Cp Ch 2:22.

20 Cp Ch 2:4. Cp Ch 2:4. Cp Ch 2:4. Cp Ch 2:4.

21 Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6.

22 Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6.

23 Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6.

24 Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6.

25 Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6. Cp Ch 2:6.

THE TRIAL OF FAITH LIKE GOLD. CH. 1:7. "The picture is of an ancient gold-smith who puts his crude gold ore in a crucible, subject it to intense heat, and thus liquifies the mass. The impurities rise to the surface and are skimmed off. When the metal worker is able to see the reflection of his face clearly mirrored in the surface of the liquid, he takes it off the fire for he knows that the contents are pure gold. So with Yahweh and His people Cp Ch.

24 Rora Kupto - To look at intently with head bent forward, to stoop down to examine minutely. An allusion to the attitude of the Cherubim intently gazing at the mercy seat. If this intense desire and attitude was manifested by the prophets and angels what should be that of saints!!

2 ITS MANIFESTATION IN A WHOLE LIFETIME

25 An allusion to the girdering around the waist of the long eastern robes that would impede one's progress in running or other exertion. Cp Passages Exod 12 As pilgrims they are to be always ready to be on the move! The aorist tense - something done once for all.

1:6 Teleios = Complete, perfect, seeming. Let this hope dominate your minds.

7 Present participle - That is being brought. Roth: "being borne along to you." Yahweh is even now working to that end through His son. Cp Ch 1:21

8 Manifesting an outward display that conforms to the world about from which we have been taken Ch 1:2

9 If we are really His children we must conform to His character.

10 This is the theme of Peter. Cp. Clee introductory note (1) It is seen there is an active principle regulating and shaping every ordinance of the Law. It was the first book Jewish children studied.

3 THE INFINITE COST OF REDEMPTION. Vv 12-21

11 You recognise Him as your Father by calling on Him as such.

12 This had been brought home to Peter Acts 10:34

13 Personal distrust lest we fall which will lead us to seek God's strength. See the exhortation Rom. 11:20.

14 Life. Eccl 2:12-17 Slavery Lev 25:47-55

15 Empty, foolish, unprofitable conduct, full of vain hopes, vain fears, vain wishes!

16 Both Jew and Gentile were guilty, of this Mark 7:21. Col 3:5

17 His dedicated life. For its value in redemption Ps 49:7-9

18 Foreknown = RV = foreknown beforehand." Same word used for saints Rom 8:29 Eph 1:4,11. It is the Lamb so designated or pre-appointed Rev 13:8

4 THE LIVING WORD 22-25

Their living hope has been brought into existence by the living word and leads to the living foundation Stone.

19 Philadelphia from Philos, love born of liking. They had turned from the world and found mutual companionship in the Truth. This created a common ground for mutual liking. Thus in their common acceptation of these principles they were drawn one to another - all barriers were removed all classes were levelled and unfeigned fervent love resulted, but as Peter himself had learned John 21:15-19, that was not sufficient - it had to develope to the intellectual, sacrificial love of agape Cp 1 Cor 13. "there is plenty of the phileo love among brethren and not sufficient of the agape divine love. The former caused Peter to boast above his brethren, drew him into the Palace where he betrayed him.

20 RV = Begotten. The word in the masculine signifies begettal - feminine = born.

THE LIVING STONES OF THE SPIRITUAL HOUSE. CH. 2:5. ~ In Hebrew "beith" signifies both "house" and "family" Cp 2 Sam. 7:11, "ben" a son, "bath" a daughter and "eben" a stone, whilst the common root is "banah" - he built. A house is built upon "abanim" stones and a family Ps 68:6 is built up of "banim" sons and "banoth" daughters so that they become to the family what stones do to the house.

Cp Prov 17:3. 25:4. Job 28:1,9. 29. Lam. 4:2.

I. PETER 2.

that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. ~ Cp Matt 13:17. Cp Rom 16:25

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; (Sonship predicated on action John 8:36)

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: (Gr Heb. name for Leviticus)

15 But as he which hath called you is holy, so be ye holy in all manner of conversation; (Gr Sinomai - become)

16 Because it is written, Be ye holy; for I am holy. Lev 11:44

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: (Lev 25:23)

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers:

19 But with the precious blood of Christ, as of a lamb without blemish and without spot: - Passover

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. (through) (Rom 6:4)

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Zech. 5:6.
a Cp. Heb. 4, 12.
b Acts 2. 2 4.
c Cp. Ex. 25. 20. Dan. 8. 13.
2 Or, For that.
d Cited from Is. 40. 6, 8.
e Eph. 6. 14.
f 1 Thes. 5. 6. Note
3 Or. perfectly.
g Ps. 102. 12. Mat. 5. 18. Luke 16. 17.
h ver. 7.
i Cp. Acts 10. 36, 37 with Ver. 23, 25.
k Rom. 12. 2.
l Acts 17. 30. Eph. 4. 18.
m 1 Thes. 4. 7.
n ver. 18.
o James 1. 21.
p Cited from Lev. 11. 44.
1 2 Cor. 12. 20.
2 Mat. 18. 3.
Deut. 10. 17.
1 Cor. 3. 2.
Ps. 34. 8. Heb. 6. 5.
r Heb. 11. 13.
s Luke 6. 35.
t ch. 3. 15.
u ver. 6, 7.
v Rom. 8. 21.
w Ezek. 20. 18. Gal. 3. 13.
4 Or, be ye built.
x Heb. 3. 6.
y ver. 9.
z Mal. 1. 11. Rom. 12. 1.
a Acts 20. 28.
b John 1. 29. 1 Cor. 5. 7.
c Heb. 9. 14.
d Cited from Is. 28. 16.
e Acts 2. 23. Rom. 3. 25.
m Cited also Rom. 9. 33.
n Heb. 1. 2.
o Acts 2. 24.
5 Or, he is an Agneur.
p Heb. 2. 9.
q Cited from Ps. 118. 22.
r Acts 15. 9.
s Luke 2. 34.
t Heb. 13. 1.
u Cp. Ex. 9. 16.
x 1 Tim. 1. 5.
y Deut. 10. 15.
z Rev. 1. 6.
a Heb. 3. 1.
b James 1. 18.
6 Or, a purchased people.

CHAPTER 2.

1 He dissuadeth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, &c. 18 The duty of servants.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, slander

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious. (Ps 34:8 1 Pet 2:7)

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Roth "being built up"

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Not to shame. Cp Isa 28:16

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, Isa 8:14 Ps 118:22

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;

7 THE ROYAL PRIESTHOOD vv 9-10.

Members of the Melchizedec order. See Heb 6:20 - 7:3

16 Genos - race or descent. Ps 22:30 of David's royal "house." See Note at top of page and of Isa 55:14, cited from Isa 43:20.

17 Rev 1:6. 5:9-10. 20:6. Cited from Exod 19:6.

18 Peripoiesis = An obtaining, a possession. RV = "God's own possession" Eph 1:14 Cited Deut 7:6

All these expressions are those formerly used for Israel. Israel was a chosen race Deut 7:6 a "Kingdom of priests" before Aaronic priesthood set up Exod 19:6 a holy or separated nation Exod 19:6, God's own possession Deut 7:6 and for the same purpose Isa 43:21. Cp Ech 15:14. The

312

PETER Was an u

ordinarily scourged befo
Suffering under the la
scourged that the ver
pummelled by the hard

19 Cp with Israel Jer 13:11

20 Aretē = "excellencies, gracious dealings, glorious attributes." Wuest

21 A light to be wondered at as a marvel. Cp John 8:12

22 Relating to the restoration of Israel. Paul uses it to demonstrate that on the same basis Yahweh is consistent in offering salvation to Gentiles. Rom 9:25

3 THE PILGRIM LIFE - HOW TO LIVE IT. VII-

1 TOWARDS THE WORLD Vv 11-17

25 Paroi Kos - sojourner, alien. Lit. "To have ones home alongside of." Wuest. "Without the rights of citizenship" (Bull)

24 Unlike those about you. Mat. 6:32

25 A battle to be fought. Cp Rom 6:13 7:23. Cp Eph 6:12

26 We are honest when we put into practise the principles we endorse.

27 In their refusal to compromise with other religions, mix socially, or identify themselves with fleshly patriotism. This attitude incited the 1st century persecution.

28 Kalos - Beautiful, referring to objects whose appearance has certain harmony of perfection (Both) - thus consistent.

29 Acknowledge the Lordship - a right recognition of the Christians in so doing. Luke 1:20-22

30 AO To demonstrate this - as will the future.

31 Hupotassō = A military term = To rank under. Thus - put yourselves in an attitude of submission or discipline yourselves.

32 Aphron = Without reason. Thus unreasoning and unreasonable.

33 They are the subjects of God and thus of the domination of but submit for Christ's sake Cp Mt. 17:26-27

AS BONDSERVANTS

34 Epieikes = equitable, fair moderate, forbearing not insisting on the letter of the Law

35 Skolios = crooked, curved, thus perverse, unjust.

36 Charis - the same word elsewhere

= CHAPTER 2 =

5 AND WHAT IT DEMANDS Vv 1-3

1 The new life created by the living word demands the separation from certain sins ... so prevalent.

2 Kakia - Wickedness in general.

3 Dolos - from Verb: To catch with bait = craftiness. Peter the fisherman would know what was meant.

4 Roth. "eagerly crave"

5 Adolos = opp. "guile" V.1. thus "pure" "unadulterated"

6 Peter is showing the development of the new life: begettal, laying aside, absorbing the milk, growing thereby. Cp Heb 5:13-6:1

7 The word suggests a fulfilled condition: "seeing that..."

8 Chrestos = Able to be used, hence good, benevolent, kind, well-disposed in spite of ingratitude. This is a characteristic of the Father we shall see later, revealed by the Son.

6 THE LIVING STONES Vv 4-8

9 Apodokimazo = To reject after scrutiny or trial. A reference to Ps 118:22.

10 Roth: "for a holy..."

11 Anaphero - To carry up. A reference to the priests ascending the incline to the altar with the sacrifices.

12 Pisteuo - be persuaded, rely upon, trust.

13 Apeitheo = Disbelieving - Refuse to be persuaded.

14 Proskommatō = "to cut against," thus "to strike." Stone = lithos = loose stone. They kick this stone out of the way, only to find it to be a petra = an immovable rock over which they trip (stumble = skandalon = A trap set to trip one.).

15 They stumble at the very Word given them

that ye should shew forth the [a] praises of him who hath called you [b] out of darkness into his marvellous light:

10 [c] Which in time past were not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, [d] which war against the soul;

12 [e] Having your [f] conversation honest among the Gentiles: that, [g] whereas they speak against you as [h] evildoers, they may [i] by *your* good works, which they shall behold, glorify God in the day of [k] visitation.

13 [l] Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him [m] for the punishment of evildoers, and for the praise of them that do well.

15 For so is [n] the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not [o] using your liberty for a cloke of maliciousness, but as [p] the servants of God.

17 [q] Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, [r] be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* [s] thankworthy, [t] if a man [u] for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* [v] acceptable with God.

21 For even [w] hereunto were ye called: because Christ also suffered [x] for us, leaving us an example, that ye should follow his steps:

22 [y] Who did no sin, neither was guile found in his mouth:

23 [z] Who, when he was reviled, reviled not again; when he suffered, he threatened not; but [a] committed *himself* to him that judgeth righteously:

24 [b] Who his own self bare our sins in his own body [c] on the tree, [d] that we, being dead to sins, should live unto righteousness: [e] by whose stripes ye were healed.

25 For [f] ye were as sheep going astray; but are now returned [g] unto the Shepherd and Bishop of your souls.

[a] Or, virtues. [b] 2 Pet. 1. 3. [c] Some read, for you. [d] Acts 26. 18. [e] Hos. 1. 9 & 2. 23. Rom. 9. 25. [f] Mat. 27. 23. Luke 23. 4. John 8. 46. [g] 2 Cor. 5. 21. Heb. 4. 15. Cited from Is. 53. 9. [h] Is. 53. 7. Mat. 27. 39. Heb. 12. 3. [i] Or, committed his cause. [k] James 4. 1. [l] Cited from Is. 53. 4. Cited also Mat. 8. 17. [m] Or, as ver. 25. [n] ver. 15. Rom. 12. 17. [o] Gal. 1. 13. Cp. James 3. 13. [p] Rom. 6. 2. [q] Or, wherein. ch. 3. 19. Heb. 2. 18. [r] Cited from Is. 53. 5. [s] ver. 14. ch. 3. 16. John 18. 30. [t] Mat. 5. 16. [u] Mat. 9. 36. Cited from Is. 53. 6. [v] Luke 19. 44. [w] ch. 5. 4. Ezek. 34. 23. [x] Rom. 13. 2. [y] Rom. 13. 4. [z] ver. 5. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. [a] 1 Cor. 7. 16. [b] ch. 3. 17. [c] ver. 2, 16. [d] Gr. having. [e] 1 Cor. 7. 22. [f] Or, Esteem. [g] Rom. 2. 29. [h] Eph. 6. 5. [i] Or, thank. ver. 20. [k] Mat. 5. 10. [l] Rom. 13. 5. [m] Gen. 18. 12. [n] Gr. The sons. [o] Or, thank. ver. 19. [p] Acts 14. 22.

CHAPTER 3.

1 The duty of wives and husbands. 8 Exhortation to unity and love. 13 Christ's benefits of old time.

LIKEWISE, [q] ye wives, *be in* subjection to your own husbands; that, if any [r] obey not the word, [s] they also may without the word be won by the [t] conversation of the wives;

2 While they behold [u] your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* [x] the hidden man of the heart, in that which is not corruptible, [y] even the *ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, [z] calling him lord: whose [a] daughters ye are, as long as ye do well, and are not afraid with any amazement.

[q] Or, virtues. [r] Some read, for you. [s] Acts 26. 18. [t] Hos. 1. 9 & 2. 21. Rom. 9. 25. [u] Mat. 27. 23. Luke 23. 4. John 8. 46. [v] 2 Cor. 5. 21. Heb. 4. 15. Cited from Is. 53. 9. [w] Is. 53. 7. Mat. 27. 39. Heb. 12. 3. [x] Or, committed his cause. [y] James 4. 1. [z] Cited from Is. 53. 4. Cited also Mat. 8. 17. [a] Or, as ver. 25. [b] ver. 15. Rom. 12. 17. [c] Gal. 1. 13. Cp. James 3. 13. [d] Rom. 6. 2. [e] Or, wherein. ch. 3. 19. Heb. 2. 18. [f] Cited from Is. 53. 5. [g] ver. 14. ch. 3. 16. John 18. 30. [h] Mat. 5. 16. [i] Mat. 9. 36. Cited from Is. 53. 6. [k] Luke 19. 44. [l] ch. 5. 4. Ezek. 34. 23. [m] Rom. 13. 2. [n] Rom. 13. 4. [o] ver. 5. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. [p] 1 Cor. 7. 16. [q] ch. 3. 17. [r] ver. 2, 16. [s] Gr. having. [t] 1 Cor. 7. 22. [u] Or, Esteem. [v] Rom. 2. 29. [w] Eph. 6. 5. [x] Or, thank. ver. 20. [y] Mat. 5. 10. [z] Rom. 13. 5. [a] Gen. 18. 12. [b] Gr. The sons. [c] Or, thank. ver. 19. [d] Acts 14. 22.

7 Likewise, [a] ye husbands, [d] dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker [e] vessel, and as being heirs together of the grace of life; [h] that your prayers be not hindered.

8 Finally, *be* ye [k] all of one mind, having compassion one of another, [l] love as brethren, *be* [m] pitiful, *be* courteous:

9 [n] Not rendering evil for evil, or [o] railing for railing: but contrariwise [q] blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For [r] he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* [s] against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and [b] if ye suffer for righteousness' sake, [d] happy *are* ye: and [e] be not afraid of their terror, neither [f] be troubled;

15 But [h] sanctify the Lord God in your hearts: and [k] be ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and [t] fear:

16 Having [o] a good conscience; [p] that, whereas they speak evil of you, as of evildoers, they may be ashamed that [r] falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath [u] once [z] suffered for sins, [v] the just for the unjust, [z] that he might bring us to God, being put to death [b] in the flesh, but [c] quickened [c] by the Spirit:

19 By which also he went and [l] preached unto the spirits in prison;

20 Which sometime were disobedient, [i] when once the longsuffering of God waited in the days of Noah, [i] while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like [p] figure whereunto even [r] baptism doth also now [s] save us (not the putting away of the filth of the flesh, but the answer of [w] a good conscience toward God,) [z] by the resurrection of Jesus Christ:

22 Who [x] is gone into heaven, and is on the right hand of God; angels and [y] authorities and [z] powers being made subject unto him.

CHAPTER 4.

He exhorteth them to cease from sin by the example of Christ, and the approaching end of all things.

[a] FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for [c] he that hath suffered in the flesh hath ceased from sin;

2 [f] That he no longer should live the rest of *his* time in the flesh to [i] the lusts of men, but to [j] the will of God.

3 For the time past of *our* life [m] may suffice us [n] to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and [q] abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, [s] speaking evil of *you:*

5 Who shall give account to him that is ready [t] to judge the quick and the dead.

6 For for this cause was the gospel preached also [u] to them that are dead, that they might

---

[a] 1 Pet. 3. 25. Col. 3. 19.
[b] ch. 4. 1. Col. 1. 22.
[c] Rom. 8. 11.
[d] Cp. 1 Cor. 7. 3.
[e] Rom. 1. 4. Heb. 9. 14.
[f] Cp. Ps. 68. 18 with Eph. 4. 9.
[g] 2 Thes. 4. 4.
[h] Cp. 1 Cor. 7. 5.
[i] Gen. 6. 3. Mat. 24. 37.
[k] Rom. 12. 16.
[l] Heb. 11. 7.
[m] Or, *loving to the brethren.*
[n] Eph. 4. 32.
[o] Prov. 27. 13. Mat. 5. 39.
[p] 1 Cor. 5. 11.
[q] Heb. 9. 24.
[r] Mat. 5. 44. Rom. 12. 14.
[s] Mark 16. 16. Eph. 5. 26.
[t] Tit. 3. 5.
[u] Cited from Ps. 34. 12. to ver. 16.
[v] 1 Tim. 1. 5.
[z] ch. 1. 3.
[y] Eph. 1. 21.
[z] 1 Cor. 15. 24.
[a] Gr. *upon.*
[a] ch. 3. 18.
[b] ch. 2. 19, 20.
[c] Rom. 6. 2, 7. Gal. 5. 24. Col. 3. 3, 5.
[d] Mat. 5. 10. James 1. 12.
[e] Cited from Is. 8. 12.
[f] Rom. 14. 7. 2 Cor. 5. 15.
[g] John 14. 1.
[h] Mat. 6. 9.
[i] Tit. 2. 12.
[k] Prov. 15. 28. Ech. 2. 15.
[m] Ezek. 44. 6. Acts 14. 16.
[n] 1 Cor. 12. 2.
[o] Or, *reverence.*
[p] ver. 21.
[q] ch. 2. 12.
[r] Gal. 5. 20.
[s] ch. 4. 4. Mat. 5. 44. ch. 3. 16. Acts 13. 45. Acts 10. 42.
[t] Heb. 9. 26. ch. 2. 21. ch. 2. 24.
[u] Eph. 2. 18. ch. 3. 19.

be judged according to men in the flesh, but live according to God in the spirit.

7 But (b) the end of all things is at hand: be ye therefore sober, and [c] watch unto prayer.

8 And above all things [d] have fervent charity among yourselves: [e] for [h] charity [i] shall cover the multitude of sins.

9 [k] Use hospitality one to another without grudging.

10 [k] As every man hath received the gift, *even so* minister the same one to another, as good [m] stewards of [k] the manifold grace of God.

11 [k] If any man speak, *let him speak* as [p] the oracles of God; if any man [q] minister, *let him do it* as of the ability which God giveth: that [r] God in all things may be glorified through Jesus Christ, [s] to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning [t] the fiery trial which is to try you, as though some strange thing happened unto you:

13 But (b) rejoice, inasmuch as ye are partakers of Christ's sufferings; that, [d] when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached [h] for the name of Christ, happy *are ye*; for the spirit of [u] glory and of God resteth [x] upon you: (c) on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or as an evildoer, or as (m) a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at [y] the house of God: and [z] if *it* first begin at us, what shall the end

(a) Cited from Prov. 11. 31.
(b) Mat. 24. 14. Rom. 13. 11.
[c] ch. 1. 13.
[d] John 13. 34.
[e] ver. 2.
(f) Ps. 32. 5. Luke 23. 46.
[g] 2 Tim. 1. 12.
[h] Col. 3. 14.
[i] Cited generally from Prov. 10. 12.
[k] Or, *will*.
[l] 1 Tim. 3. 2. Tit. 1. 8.
[m] Rom. 12. 6. 1 Cor. 12. 4.
[n] ver. 5. Acts 11. 30.
[o] Luke 12. 42. 1 Cor. 4. 1.
[p] Cp. 2 John 2.
[q] Luke 24. 48. Cp ch. 4. 13.
[r] Rom. 3. 2.
[s] Rom. 12. 7.
(t) John 21. 16. 1 Cor. 9. 7.
[u] John 13. 31. 1 Cor. 10. 31.
[x] Or, *as much as in you is*.
[y] ch. 5. 11. Rev. 1. 6.
[z] 1 Tim. 3. 3, 8. Tit. 1. 7.
(a) Or, *overruling*. 1 Cor. 12. 28.
[b] Deut. 9. 23.
[c] ch. 1. 7. 2 Pet. 3. 13.
(d) ch. 2. 25. Heb. 13. 20.
[e] ch. 1. 4.
(f) ver. 16. Acts 5. 41.
[g] 2 Cor. 1. 5, 7. Phil. 1. 29.
[h] Rom. 8. 17, 18.
(i) Rom. 12. 10. Eph. 4. 2.
(k) Cited from Prov. 3. 34.
[l] John 15. 21.
[m] Mat. 23. 12. James 4. 10.
[n] ch. 2. 12.
[o] Ps. 37. 5. Heb. 13. 5.
(p) 2 Thes. 3. 11.
[q] 1 Tim. 5. 13.
[r] Job 1. 9 & 2. 2.
[s] Acts 11. 26 & 26. 28.
[t] Acts 14. 22. Cp. 1 Cor. 10. 13. Heb. 10. 23.
[u] ch. 2. 17. Heb. 12. 8.
[v] Cp. Luke 23. 31.

LXX. Syriac. Arabic

CHAPTER 5.

1 The elders exhorted to feed their flocks, 5 the younger to obey, 8 and all to be sober and watchful.

1 THE elders which are among you I exhort, who am [a] also an elder, and [b] a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 (c) Feed the flock of God [d] which is among you, taking the oversight *thereof*, not by constraint, but willingly; [e] not for filthy lucre, but of a ready mind;

3 Neither as (f) being lords over [g] God's heritage, but being ensamples to the flock.

4 And when (c) the chief Shepherd shall appear, ye shall receive a crown of glory (f) that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, (g) all *of you* be subject one to another, and be [h] clothed with [i] humility: for (j) God resisteth [k] the proud, and giveth grace to the humble.

6 [l] Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 [l] Casting all your care [m] upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary [n] the devil, as a roaring lion [o] walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that [p] the same afflictions are accomplished in your [q] brethren that are in the world.

10 But the God of all grace, [r] who hath called us unto his eternal glory by [s] Christ Jesus, after that ye have suffered a while, [t] make you perfect, stablish, strengthen, settle *you*.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

(a) Mark the writer who testified unto death.
[b] Mat. 26. 37. Mark 14. 33. Luke 22. 44. John 12. 27. Heb. 5. 7.
(c) John 21. 15, 16, 17. Acts 20. 28.
[d] Or, *overseeing*. Heb. 13. 17.
[e] 1 Tim. 3. 3, 8. Tit. 1. 7.
[f] Deut. 9. 29. Ps. 28. 9. Acts 20. 32.
[g] ch. 1. 7. 2 Pet. 1. 1. 1 John 1. 3.
(h) ch. 2. 25. Heb. 13. 20.
[i] ch. 1. 4.
(j) Prov. 3. 34. James 4. 6.
[k] Job 40. 11, 12.
[l] Jer. 27. 11. Dan. 4. 37. James 4. 10.
[m] Ps. 55. 22. Mat. 6. 25. Luke 12. 22. Phil. 4. 6.
[n] 2 Tim. 4. 17. Ps. 22. 21.
[o] Job 1. 7. Amos 3. 8.
[p] Acts 14. 22. 1 Cor. 10. 13. Heb. 10. 23.
[q] ch. 2. 17. Heb. 2. 11.
[r] Heb. 12. 8.
[s] Cp. Luke 23. 35.
[t] Gal. 1. 6. Heb. 13. 21.

315

THE ULTIMATE OF CHRISTIAN EXPERIENCE V10. Cp Luke 22:31-32.

"shall perfect you removing all defects, shall establish you that nothing may shake you, shall strengthen you so that you may overcome every adverse force."

EN TAM PLES. 1 Pet. 5:3 : TUPOS - A blow from TUP - to strike. Hence the impression, the mark of a blow. Tupos read print - Rev 20:25. The impress of a seal Rom 7. hence a pattern, figure image to be followed.

20 The difference between Jews "in the world" V9 and believing Jews.

21 Katartizo - To make fully ready, put in full order, thoroughly equip. Used of James & John mending their nets ready for service Mk 1:19 Suffering, if viewed properly, equips believers for proper service Cp Heb. 5:12

22 Eliminate RV. Disg.

5 FINAL WORDS V12-15

CHAPTER 1.

1 DIVINE REVELATION AS AN ANTIDOTE TO MORAL CORRUPTION

1 THE PURPOSE OF THE REVELATION Vv 1-4

The hearing Rock. Cp 1 Pet. 1:1

Doulos - One who submits his will in that of another. From verb deō - to bind.

Expressive of Divine purpose, and suggesting his • Humanity • Divine manifestation • Sacrifice • Elevation. These express development of Truth, for there can only be manifestation where there is sacrifice of self — and elevation where this is pursued.

Lanchanō - To obtain by lot (Vine), i.e. granted by Divine grace and inheritance — not obtained by personal effort of grasping it.

All have not the same measure of faith, but it is a faith open to all, and admitting all to common privileges in Christ.

Cp Mic for proper trans.

God: the God Cp John 20:28 Acts 5:29 Acts 5:31 Yahweh extended His being in a Son to effect the salvation of man Rom 3:21-26 who is thus the manifestation of the God.

Epignosis - A more personal, intimate and extended understanding than gnosis - which had become then expressive of doubtful doctrines through the activity of the Gnostics Cp 1 Tim 6:20

The separate personalities of God and Christ are here shown proving the expression of V1 relates to manifestation.

Dunamis - Inherent power, from whence - Dynamics. This power stems from Knowledge = understanding Cp Isa 11:2.

THE FALSE TEACHERS 2 PET. 2. They made light of Divine principles and reverence, made a commercial gain of religion, fostered the unreality of sin and goodness, and reduced conduct to a vulgar hedonism (i.e. that pleasure is the sole or chief good in life) so that moral duty was reduced to satisfying the flesh and gratifying it in its cravings.

[a] who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, [d] make you perfect, establish, strengthen, settle you.

11 ſ To him be glory and dominion for ever and ever. Amen. (Gr "the") (Bull. "Count, rectory")

12 By (1) Silvanus, (a) faithful brother unto you, as I suppose, I have written briefly, exhort-

* Dynamics pertaining to life. V3. Cp 2 Cor. 3:5 2 Cor. 12:9. Gal. 2:20. 3:11

[a] 1 Cor. 1. 9. 1 Thes. 2.12.
[b] Acts 13. 43.
[c] 1 Cor. 15. 1.
[d] Heb. 13. 21. Jude 24.
[e] Cp. Rev. 14. 8.
[f] ch. 4. 11.
(1) Acts 12. 12.
[h] Rom. 16. 20.
(i) Acts 15. 34.
[k] Eph. 6. 23.
[l] Rom. 8. 18.
[m] Cor. 11. 5

ing, and testifying that this is the true [b] grace of God [c] wherein ye stand. 24 Cp Mk 16:15 selected.

13 The church that is at [e] Babylon, elected together with you, saluteth you; and so doth (2) Marcus my son. Col. 4:10 NTE

14 [h] Greet ye one another with a kiss of charity. [k] Peace be with you all that are in Christ Jesus. Amen. Cf. Mk 26:45-47

Epignosis — Gnosis —

THE SECOND EPISTLE GENERAL OF

PETER.

DIVINE REVELATION

• Written approximately AD 60-64. See introductory note. 1 Pet. 1.

• For complete analysis see Appendix p.29. For character sketch see p.160

CHAPTER 1.

He exhorteth them to make their calling and election sure: 12 whereof he is careful to remind them, knowing that his death is at hand.

SIMON Peter, [c] a servant and an apostle of Jesus Christ, to them that have obtained [e] like precious faith with us (2) through the righteousness (1) of God and our Saviour Jesus Christ: (See Note Col. 2:2 1 Jn 5:20)

2 [f] Grace and peace be multiplied unto you [g] through the knowledge of God, and of Jesus our Lord, (Nōs - Seems they)

3 According as [h] his divine power hath given unto us all things that *pertain* unto life and (2) godliness, [i] through the knowledge of [j] him that hath called us [k] to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be [l] partakers (2) of the divine nature, having escaped the corruption that is in the world through lust. 2 Tim 3:1-7

5 And beside this, giving all diligence, add to your faith virtue; and to virtue [m] knowledge; - Gnosis Cp Col 2:3

6 And to knowledge [n] temperance; and to temperance patience; and to patience godliness; - Acts 24:25

7 And to godliness [d] brotherly

[a] Gal. 6. 10.
[b] 2 Cor. 13. 13.
(2) Gr. *idle.* Mat. 12. 36.
3 Or, *Symeon.* Acts 15. 14.
[c] James 1. 1.
[d] John 15. 2. Tit. 3. 14.
[e] Rom. 1. 12.
[f] 1 John 2. 9, 11.
(2) Cp. EN Rom. 3. 21-26.
(1) Gr. *of our God and Saviour.* Cp. Tit. 2. 13.
[h] Eph. 5. 26.
[i] 1 Pet. 1. 2.
[j] ver. 3, 8. John 17. 3.
[k] Cp. Gal. 1 John 3. 19.
[m] Heb. 3. 1.
[n] ch. 3. 17. Cp. 1 John 2. 10.
[o] ver. 6, 7. ch. 3. 11. Acts 3. 12.
[p] Col. 1. 13.
[q] 2 Thes. 2. 12. 1 Pet. 2. 9.
(2) Or, by. ver. 4.
[r] ver. 13. Rom. 15. 14, 15.
[s] John 1. 12. 1 John 3. 2.
[t] ch. 3. 17. 1 Pet. 5. 12.
[u] 1 Pet. 5. 10. 2 Cor. 5. 1.
[v] ch. 3. 18. 1 Pet. 3. 7.
[x] Acts 24. 25.
[a] 1 Pet. 3. 21.
[b] John 13. 36 (& 21. 18, 19.)
James 1. 3.
[d] Heb. 13. 1.

kindness; and [a] to brotherly kindness [b] charity. Agape

8 For if these things be in you, and abound, they make *you that* ye *shall* neither be (2) barren nor [d] unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things [f] is blind, and cannot see afar off, and hath forgotten that he was [h] purged from his old sins. Prov. 20:9 Cp Heb 11:13.

10 Wherefore the rather, brethren, give diligence [i] to make your [m] calling and election sure: for if ye do these things, (2) ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly [p] into the everlasting kingdom of our Lord and Saviour Jesus Christ. Eph. 2:11 Jude 5

12 Wherefore I will not be negligent [r] to put you always in remembrance of these things, though ye know *them*, and be (2) established in the present truth.

13 Yea, I think it meet, as long as I am in (3) this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must [a] put off *this* my tabernacle, even as [b] our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my

316

2 THE APPLICATION OF THE REVELATION. Vv 5-11

16 RV: "For this very cause..."

17 Whilst the dynamics are there we must see that we are charged with it, that we personally use the power given us Phil. 2:12. RV: "adding on your part all diligence, in your faith supply virtue; in your virtue knowledge...etc"

18 Cp R.V. In the abundance of faith supply virtue etc.

19 Aretē The opposite of moral corruption. Used in the papyri for Godly energy. Cp 3:3.

20 Self control — which is brought about by knowledge of Divine purpose.

DELIVERED OU
Word signifies
• Not to be ligh
enter carelessly
sin 1 Tim 6:10 •
opment James 1

4 THE AUTHENTI
ITY OF THE REVE
ANTHONY. Vv 15-21

36 Dunamis. V.3 N
37 Parousia - pre
ence - para -
"with," ousia, "being
For use Cp. Phil 2:1
38 Like the pago
fables of gods
whom no one so
and who had no re
presence.
39 Megaleiotēs
splendor, mag
ficence Cp use Acts
27. Rend. "Mighty pow
er" Luke 9:43. In pap
writings often used
ceremonial title.
40 Megalopreper
magnificent, ma
He That which is be
coming a great ma
Megas = Great. prepa
fitting or becomin
The Bright cloud o
shadowed the Mo
like the Shekinah
above the Mercy
Mk 9:7.
41 Diog. "more c
firmed." Bebai
rend. "confirmed"
Cor. 1:6 Heb 2:3.
"established" 2 Cor.
Col. 2:7 See Rom
Prophecy predicte
that Yahweh would
light in Savior Isa
1.9 this confirmed
the Voice heard on
mount.
42 As the same Vo
43 Luchnos - por
hand lamp - c
yeyed to different
es. The allusion is
pilgrims surroun
by obscurities,
ers, mysteries in
darkness about,
cheered and led
the portable lam
that leads them
the way VII dur
the night.
44 RV neg equal
Auchmeros,
auchmas, drou
produced by exc
heat (Vine) Amos
Cp Rev. 7:16.
45 Gr. Phosphō
Light-bearer
Portable lamp
unnecessary.
S NTE.
46 This is whe
are to take
and not mere
externals.
47 Lit. "pirva
loosing." W
"Prophets own p
ing." Mocking
phets own inv
R.R. "original
Cp. 1 Pet. 1:11-
2:9-16. See opp
48 Phero - to
carry. Bo
or impelled no
accord

21 Hupomenē - To remain under. The remaining stable under provocation = trials Rev. 1:9 1 Tim. 1:3-4. Luke 8:15

22 Philadelphia. Cp 1 Pet. 1:22

23 Argos - Idle, or inactive. Where these principles abound a person will not be inactive and actively will produce fruit.

24 Eis - Toward. He will be drawn to its study.

25 Tuphlos - Lit. Smoky, misty, darkened.

26 Has forgotten his privileged state in view of the prevailing corruption V.4.

28 Make this your first concern.

29 Klesin - Invitation Cp V.4.

30 Exodos = Way into Hodos = Way Jn. 14:6 Heb. 10:19-20.

THE AVAILABILITY OF THE REVELATION

31 RV: "I shall be ready always." The need has been stressed V14 Peter is ready to provide for it

32 Stērizo from stērix a prop. Peter called upon to strengthen (stērizo) his brethren Luke 22:32.

33 Tent implying short duration Cp V.4. A frail tent erected for the night.

34 RV: "The putting off of my tabernacle cometh swiftly."

35 This implies a future intention apart from the present Epistle. It is believed that Mark wrote his Gospel at the instigation of Peter who converted him. 1 Pet 5:13

CH. 2:13.

33 Stains Cp Eph. 5:27 Jude 23. Rev. 3:4. Cf. Unspotted Lamb. 1 Pet 1:19. 2 Pet. 3:14.

34 Shamelessly when all could see them

35 RV. Revelling. II VII = "born mere animals."

DELIVERED OUT OF TEMPTATION! CH.2:9.
Word signifies "testing" - Cp Luke 22:28. • Not to be lightly sought Mth 6:13 • Not to enter carelessly Mk 14:38 • may result from sin 1 Tim 6:10 • Can result in spiritual development James 1:2, 12 • The Godly not preserved from trial, but shall be preserved in it, and delivered out of it.

3 THE EXTENT OF APOSTASY. Vv 10-16

TELESCOPIC. See Next page.

1 DIVINE REVELATION: THE ANTIDOTE TO MORAL CORRUPTION

CHAPTER 1.

1 The Purpose of the Revelation Vv1-4 2 The Application of the Revelation 5-11 3 The Availability of the Revelation 12-15 4 The Authenticity of the Revelation - 16-21

II. PETER 2.

4 THE AUTHENTICITY OF THE REVELATION. Vv 16-21

36 Dunamis V.3 NT16.
37 Parousia - presence - para - "with," ousia, "being." For use Cp. Phil 2:12.
38 Muthos the pagan fables of gods whom no one saw and who had no real presence.
39 Megaleiotēs = splendor, magnificence. Cp Luke 9:43 Acts 19:27. Rend. "Mighty power" Luke 9:43. In papyri writings often used as a ceremonial title.
40 Megaloprepēs magnificent, majestic. That which is becoming a great man. Megas = Great. prepō = fitting or becoming. The bright cloud overshadowed the Mount like the Shekinah above the Mercy Seat. Mk 9:7.
41 Disag. "more confirmed." Bebaios rend. "Confirmed" 1 Cor. 1:6. Heb 2:2. 6:16 "established" 2 Cor. 1:21 Col. 2:7 See Rom 15:8. Prophecy predicted that Yahweh would be light in Savior Isa. 42:6 & 49:6 this confirmed by the Voice heard on the mount.
42 As the same Voice.
43 Luchnos - portable hand lamp - conveyed to different places. The allusion is to storms surrounded by obscurities, dangers, mysteries in the darkness about, but cheered and led by the portable lamp that leads them on the way Vii during the night.
44 RV mg equalid. Auchmeros, from auchmos, drought produced by excessive heat (Vine) Acts 28:3 Cp Rev. 7:16.
45 Gr. Phosphoros: Light-bearing. Portable lamp then unnecessary. Rev 2. SNTE
46 This is where they are to take heed and not merely in externals.
47 Lit. "private unloosing." Weymouth: "Prophets own prompting." Macknight: "prophets own invention." R.V. "origination." Cp 1 Pet. 1:11-12. 1 Cor. 2:9-16. See opp 1:10
48 Phero - To bear, carry. Borne along or impelled not acting according to ... (illegible) 2 Pet 1:21 Act 1:1-2.

5 Despite the opposition, persecution & mocking of the world.
24 Roth: "She a Babylon" - not Babylon the Great. There was still a considerable Jewish community at the ancient city.
25 Prob. "In the faith" 1 Tim 1:2.
21 Hupomenē - To remain under. The remaining stable under provocation • Trials Heb 12:1-3 Jam 1:3-4. Luke 8:15
22 Philadelphia. Cp. 1 Pet. 1:22
23 Argos - Idle, or inactive. Where these principles abound a person will not be inactive and activity will produce fruit.
Eis - Toward. He will be drawn to His study.
Tuphlos fit. Smokey, misty, darkened. Has forgotten his privileged state in view of the prevailing corruption.
make this your first concern.
Klesin - Invitation Cp v. 4.
Exodos = Way into Hodos = Way. Jhn. 14:6 Heb. 10:19-22.

THE AVAILABILITY OF THE REVELATION

RV: "I shall be ready" as always. The need has been stressed V 12 Peter is ready to provide for it.
Stērizo from stēr, a prop. Peter called upon to strengthen (stērizo) his brethren. Luke 22:32.
Tent implying short duration Cp v. 14. A frail tent erected for the night.
RV: "The putting off of my tabernacle cometh swiftly."
This implies a future intention apart from the present Epistle. It is believed that Mark wrote his Gospel at the instigation of Peter who converted him. 1 Acts 11.

CH. 2:13.
53 stains Cp Eph. 5:27 Jude 23. Rev. 3:4.
Cf. Unspotted Lamb. 1 Pet 1:19. 2 Pet. 3:14.
54 shamelessly where all could see them.
55 RV. Revelling. IV VII2 = "born mere animals."

1 But there were false prophets also among the people, even as [d] there shall be false teachers among you, who privily shall bring in damnable [e] heresies, even denying [f] the Lord [g] that bought them, and bring upon themselves swift destruction. RV: destructive
2 And many shall follow their [h] pernicious ways; by reason of whom [i] the way of truth shall be evil spoken of. Blasphemed
3 And [k] through covetousness shall they [l] with feigned words [m] make merchandise of you: [n] whose judgment now of

CHAPTER 2.

Of false teachers, shewing the punishment of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom. (Doxa: That which should command respect & praise - esp. teaching

* Luke 9. 33.
(c) Jude 6.
e 1 Tim. 1. 4.
d John 8. 44. 1 John 3. 8. Cp. Job 4. 18.
e Rev. 20. 2, 3, 10. Cp. Rev. 12. 8.
f 1 Thes. 2. 19.
(g) Mat. 17. 1, 2, 9. Mark 9. 2. Luke 9. 28, 29.
h Luke 1. 2. 1 Pet. 2. 12.
i Luke 9. 43.
k Cp. Jude 14, 15.
l Rev. 4. 9.
m 1 Pet. 3. 20.
(n) Mat. 17. 5.
o Lam. 4. 6. Jude 7.
(p) Gen. 19. 16.
(q) Ps. 119. 105.
(r) Rev. 2. 28. Cp. NTC Mat. 2. 2.
s Ps. 119. 53, 136, 158.
t Cp. Rom. 12. 6.
(u) Cp. 2 Tim. 3. 16.
v Ps. 34. 17, 19. Prov. 12. 13. Rev. 3. 10.
(w) Or, at any time.
(x) Ch. 3. 2. Cp. 2 Sam. 23. 2. Luke 1. 70. Acts 3. 21 & 3. 18. James 5. 10.
(y) Ch. 3. 3. Gal. 5. 16. Jude 16.
z Or, dominion.
a Deut. 13. 1. Mat. 7. 15.
b Ex. 22. 28. Jude 8.
(c) Jude 9.
d Mat. 24. 11. Acts 20. 30.
e Some read, against themselves.
f 1 Cor. 11. 19.
(g) Jude 4. NTC
h 2 Cor. 5. 20.
i Or, lascivious ways, as some copies read.
k Acts 13. 9.
l Acts 1. 18.
m 1 Tim. 6. 5. 1 Rom. 13. 13. Rom. 16. 18.
n Eph. 5. 27.
o 2 Cor. 2. 17.
p Deut. 32. 35.

5 And [q] spared [r] not the old world, but [s] saved Noah the eighth [t] person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
6 And [u] turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;
7 And [v] delivered [w] just Lot, vexed with the filthy conversation of the wicked:
8 (For that righteous man dwelling among them, in seeing and hearing, [x] vexed his righteous soul from day to day with their unlawful deeds;)
9 [y] The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:
10 But chiefly them [z] that walk after the flesh in the lust of uncleanness, and despise [a] government. Presumptuous are they, selfwilled, they are not afraid to [b] speak evil of dignities.
11 Whereas [c] angels, which are greater in power and might, bring not railing accusation [d] against them before the Lord.
12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;
13 And shall receive [e] the reward of unrighteousness, as they that count it pleasure [f] to riot in the day time. [g] Spots they are and blemishes, sporting themselves with their own

and their punishment.

7 Epochē of history demonstrate this. Cp Eph. 5:6.
8 Apōleia. See Note 4

2 THE CERTAINTY OF JUDGMENT Vv. 4-9

9 Num. 16:1-3. Discontented with their lot, Korah, Dathan & Abiram spoke contemptuously of Moab.
10 Tartaroo. Cast down to Tartarus Num. 16:29-32.
11 RV: Ark. Seiros = Pit, underground granary. Cp Num. 16:31.
12 Completely broken down line of demarcation Gen. 6:2 leading to violence, God's Way corrupted. etc.
13 RV: "with 7 others" Illustrating the Greek Idiom. CA. "their sin shewn from "pride, fulness of bread and abundance of idleness" Ezek. 16:49.
15 Dikaios - One observant of the right rules of conduct.
16 Kataponeo - Exhaust with labor, afflict with evil.
Lot became despondent and tired out fighting against the evil environment which ruled his own family.
17 Disag. "the fierce conduct of the lawless" See Gen. 19.
18 Remanent abode. See 6 steps of decline Gen. 13:10.
19 Basanizo - torment. Torture. He doubtless blames himself for taking his family into such an environment. Active tense - Did it himself - Probably meditating his own culpability in his selfish choice.
20 Cp Mt. 6:13. Peirasmos. Really "test" then "temptation"
21 Disag. "more especially." The greater judgment reserved for those guilty of moral as well as doctrinal corruption.
22 Miasmos - defiling, polluting. These were such that polluted, for they "go after the flesh" (Disag).
Kuriotēs - Lordship. Thus contempt for the restrictions of authorities.
24 Bold, daring, headstrong.
25 Self-sufficient, governed by selfish opinion.
26 Blasphemed
27 They do not reflect in any way the Divine qualities but use their tongue to rail Cp Rv. 12:13-17.
28 Aloga. Irrational, without reason - thus dictated only by instinct or flesh. They were fierce & unrelenting following the flesh in its degrading influence. lit. "born mere animals for capture and slaughter" That is all they are worth. They cannot be tamed or trained.
29 Disag. Because they remain in this evil state.
31 Eph. 2:12. Rom. 2:5-11. Phil. 1:28. 2 Tim. 4:8. Heb. 2:2. Jude 17
Truphe - Soft, effeminate luxurious living. Do not

CHAPTER 2.

2 DIVINE REVELATION AS AN ANTIDOTE TO DOCTRINAL CORRUPTION.

1 THE CERTAINTY OF APOSTASY. Vv1-3.

1 Acts 20:29. 1 Tim. 4:1-3. 2 Tim. 3:5. 4:1-4. 1 Jno 4:1
2 Pareisagō. Agō = to bring eis = unto. Para = alongside. To bring in alongside. Used of enemies secretly introduced by enemies within. Teaching much that was right, they would introduce that which was false, as traitors. Privily suggesteth stealth.

work for a living but live luxuriously off the money of those led astray by their false doctrine

317 3

Inadequate views of 3 A a the person and atoning work of Christ. Substitution would defeat the doctrine of personal sacrifice Cp 2 Jhn 7.
4 Apōleia. Loss of well-being, deterioration Same Word rend. "damnable." The false doctrines would induce corrupt living
5 Plastos from plassō - To mould. Their teaching moulded to their own will and evil practises.
6 Cp Zech 5:6. Like the Romish clergy who have valued the forgiveness of sin at a price.

2 DIVINE REVELATION: THE ANTIDOTE TO DOCTRINAL CORRUPTION — CHAPTER 2

(1) The Certainty of Apostasy. Vv1-3. (2) The Certainty of Judgment. Vv4-9. (3) The Extent of Apostasy. Vv10-16. (4) The Pernicious-ness of its Influence. Vv17-22.

3 DIVINE REVELATION (THE ANTIDOTE TO POLITICAL CORRUPTION – CHAPTER 3.

(1) The Scoffers' Challenge Vv1-4. (2) Their Wilful Ignorance Vv5-7

Of wicked seducers.

deceivings [a] while [b] they feast with you;
14 Having eyes full of [2] adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
15 Which have forsaken the right way, and are gone astray, following the way of [c] Balaam *the son* of Bosor, who loved the wages of unrighteousness;
16 But was rebuked for his iniquity: [f] the dumb ass speaking with man's voice forbad the madness of the prophet.
17 These are wells [g] without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
18 For when [m] they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were [2] clean escaped from them who live in error.
19 While they promise them [3] liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
20 For if after they have escaped the pollutions of the world [4] through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, [5] the latter end is worse with them than the beginning.
21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from [b] the holy commandment delivered unto them.
22 But it is happened unto them according to the true proverb, [c] The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

[a] Jude 12.
[b] Cp. 1 Cor. 11. 21.
[2] Gr. an adulteress. James 4. 4.
[c] 2 Cor. 5. 8.
[d] ch. 1. 21.
[e] Num. 22. 5, 7. Deut. 23. 4. Neh. 13. 2. Jude 11. Rev. 2. 14.
[f] Num. 22. 21, 23, 28.
[g] ch. 2. 1. 2 Tim. 3. 1-3. Jude 18.
[h] ch. 2. 10.
[3] Jude 12.
[4] Is. 5. 19. Jer. 17. 15. Ezek. 33. 22, 27. Amos 5. 18. Mat. 24. 48. Luke 12. 45.
[i] Mat. 27. 52.
[m] Ps. 73. 8. Jude 16.
[5] Gen. 2. 6, 9. Ps. 33. 6. Heb. 11. 3. Cp. John 1. 3.
[3] Or, *for a little, or, a while*, as some read.
[k] John 8. 36.
[4] Gr. *escaping*. Col. 1. 27.
[l] Gal. 5. 13. Cp. Jude 4.
[f] Gen. 7. 11, 21.
[n] John 8. 34. Rom. 6. 16, 20.
[o] ver. 20, 21. Ps. 50. 3.
[p] 1 Thes. 1. 8.
[q] ch. 1. 8.
[r] Mat. 12. 45.
[s] Ps. 90. 4.
[t] Hab. 2. 3. Rom. 13. 11. Heb. 10. 37.
[u] Is. 30. 18. Luke 18. 7.
[a] Ezek. 18. 23. Cp. Rev. 2. 21.
[b] Rom. 7. 12.
[c] 1 Tim. 2. 4.
[d] ver. 18.
[c] Cited from Prov. 26. 11.
[f] Mat. 24. 43.
[g] Mat. 24. 35. Mark 13. 31. Rev. 21. 1. Cp.
[h] Mat. 24. 29.
[h] ver. 12. Cp. Gal. 4. 3.

CHAPTER 3.

1 The certainty of Christ's coming to judgment. 8 He warneth the godly, for the long patience of God, to hasten their repentance. 10 The day of the Lord described. 14 He exhorteth to watchfulness.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your [c] pure minds by way of remembrance:
2 That ye may be mindful of the words [d] which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
3 Knowing this first, that there shall come [1] in the last days scoffers, [2] walking after their own lusts,
4 And saying, [3] Where is the promise of his coming? for since the [4] fathers [5] fell asleep, all things continue as *they were* from the beginning of the creation.
5 For this they [6] willingly are ignorant of, that [7] by the word of God the heavens were of old, and the earth [8] standing out of the water and in the water:
6 Whereby the world that then was, [9] being overflowed with water, perished:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto [a] fire against the day of judgment and perdition of ungodly men.
8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and [z] a thousand years as one day.
9 [1] The Lord is not slack concerning his promise, as some men count slackness; but [z] is longsuffering to us-ward, [2] not willing that any should perish, but [3] that all should come to repentance.
10 But [4] the day of the Lord will come as [5] a thief in the night; [6] in the which [7] the heavens shall pass away with a great noise, and [8] the elements

[c] 2 Cor. 7. 1. 1 John 3. 3.
[d] Jude 17.
[1] 1 Tim. 4. 1. 2 Tim. 3. 1. Heb. 1. 2. 1 Pet. 1. 20. 1 John 2. 18.
[2] Jude 16, 18.
[3] Ps. 42. 3, 10. Joel 2. 17. Mic. 7. 10.
[4] Gen. 15. 15. Dan. 12. 13. John 11. 11. 1 Thes. 4. 13.
[5] Ps. 33. 6, 9. Heb. 11. 3.
[6] Rom. 1. 20, 28.
[7] Gen. 1. 6, 7.
[8] Ps. 24. 2. 136. 6.
[9] Gen. 7. 11, 21. Ps. 29. 10.
[a] Ps. 50. 3. Is. 66. 15, 16. Mal. 4. 1. 1 Thes. 5. 2. 2 Thes. 1. 8. Rev. 20. 9, 14.
[z] Ps. 90. 4.
[1] Mat. 24. 48. Luke 12. 45.
[z] Ex. 34. 6. Rom. 2. 4. 1 Tim. 1. 16. 1 Pet. 3. 20.
[2] Ezek. 18. 23, 32. 33. 11. 1 Tim. 2. 4. 2 Pet. 3. 15.
[3] Mat. 9. 13. Luke 5. 32. 19. 10. John 3. 17. 12. 47. Rom. 5. 8. 1 Tim. 1. 15. 1 John 4. 14.
[4] Mat. 24. 42, 43. 1 Thes. 5. 2. Rev. 3. 3. 16. 15.
[5] Mat. 24. 43. Luke 12. 39. 1 Thes. 5. 2. Rev. 3. 3. 16. 15.
[6] Is. 34. 4. Mic. 1. 4. Nah. 1. 5. Rev. 6. 14.
[7] Mat. 24. 35. Mark 13. 31. Luke 21. 33. Rev. 21. 1. Cp.
[8] Rev. 6. 14. 16. 20. 20. 11.

3 DIVINE REVELATION AS AN ANTIDOTE TO POLITICAL CORRUPTION.

1 THE SCOFFERS' CHALLENGE Vv1-4.

2 THEIR WILFUL IGNORANCE Vv5-7

3 THE INEVITABLE JUDGMENT Vv8-13

4 THE PERNICIOUS INFLUENCE Vv17-22.

5 Closing exhortation

PROPHE
Sc
Sc
Sc

4 The Pernicious-

POLITICAL COOR UP-

ir Wilful Ignorance 5-7

CHAPTER 3.

3 DIVINE REVELATION AS AN ANTIDOTE TO POLITICAL CORRUPTION.

1 THE SCOFFERS' CHALLENGE 1-4

RV = Sincere. Eilikrines - Tested by sunlight - Bull.

2 Seeking their own pleasure, unheeding of the Divine will or purpose.

Both: The commandment of the Lord & Savior by your Apostles. Cp. Mt 24:36-42.

Parousia

2 THEIR WILFUL IGNORANCE 5-7

RV: They wilfully forget. Lanthanō = To escape notice. This escapes them.

Physical insignificance. Creation is dependent on God's Word. Ps. 33:6-9. Ps. 33:6

The creation of physical heavens, earth "by God's Word" is typical of figurative heavens, earth. Cp Ps. 102:25-26 with Paul's comment Heb 1:8-10.

Sunistēmi (Sun- with, histēmi - to stand. Here to present a person or thing by way of presenting and commending. (Vine. Trans. "approve" 2 Cor. 7:11. Rom. 3:5) In its intransitive sense (as here - Col. 1:17) to stand with or fall together, to be constituted or compact. RV: "compacted" CB: "consisting."

Dia - Through. Cp Ps. 24:2. 2 Pet. 3:6.

Not the physical world but the political Roman Empire of which the physical was a type.

The very element that helped to bring it into existence, destroyed it. 2 Pet. 3:12. 2 Cor. 5:16. Deut. 32:1. Isa. 1:2.

He is appealing to the prophetic word Ch. 1:19 which knows nothing of the destruction of physical world.

3 THE INEVITABLE JUDGMENT 8-13

Time is only a relative term to eternity. Jehovah, Who is from everlasting to everlasting can afford to wait. See Note Rev. 20:4. 7. There was a millennium "from Adam." Joy at

3 The Inevitable Judgment Vv 8-12. 4 The Assurance of Hope. Vv 13-16.
5 Closing exhortation - The Need for Growth. Vv 17-18.

"WITH THE FATHER" - Pros with Accusative, "implying intimate and closest communion, together with distinct independence." Pros = facing signifying fellowship, implying "an object to be attained" (Bull).

Familiar Used

PROPHECY NOT BY THE WILL OF MAN. 2 Pet. 1:21

- Sometimes without expecting it (old prophet) 1 Kg 13:20
- Sometimes without knowing it (Caiaphas) Jhn 11:51
- Sometimes without desiring it (Balaam) Num. 23:24

THE WORD OF LIFE: Peri (concerning) being in the gen. we govern: the significance of this phrase to mean: The Word who is the Life. Jhn. 1:4. John is defending what he handled with a view to investigation. This was the resurrected body of the Lord, then a body of life, and no longer mortal (thnetos - death-doomed). In the body of the resurrected Lord he saw a nature never before revealed in man.

JAMES.

James 1:8. "Wave": Kludon = billow. RV: Surge. Read. "Raging" Luke 8:24. Kludon = long ridges of water as they are driven in horizontal lines over the vast expanse of sea to end in a tossing white foaming water on the beach - accomplishing nothing.

4 A Love that must be avoided Ch. 2:15-17.
5 Warnings against the anti-Christ of darkness Vv 18-23.
6 An Exhortation to abide in truth Vv 24-29.

3 GOD IS LOVE Chpt 3, 4.

4 GOD IS LIFE
1 Life is derived from God Ch. 5:1-4.
2 It is revealed through Christ

5 The confidence of proper living

(Cont'd).

2 DIVINE REVELATION: THE ANTIDOTE TO DOCTRINAL CORRUPTION — CHAPTER 2

1 The Certainty of Apostasy. Vv1-3. 2 The Certainty of Judgment. Vv4-9. 3 The Extent of Apostasy. Vv10-16. 4 The Pernicious-ness of its Influence. Vv17-22.

3 DIVINE REVELATION: THE ANTIDOTE TO POLITICAL CORRUPTION - CHAPTER 3.

1 The Exiles' Obligation. Vv1-12 2 Their Willful Ignorance [illegible]

THE EPISTLE: AN APPENDIX TO THE GOSPEL: See 1 John 2:14

36 Gr Ap... have
feast Jn...
37 Sunec... pluou...
Phil. 3:19.
love feast...
Gks of Tic...
38 Notec... ual d...
lure of a ...
woman wi...
thoughts ...
39 Like... a gre...
40 Luth...
Ep John 1:4...
11 Imag...: verted ...
further the ...
wandered...
1 - Gr: ... doing ...
7 Imag...
Mt. ...
The s...
Gr and...
which is b...
Paro...
trary ...
Contrary ...
4 In...
Mt. ...
With ...
refre...
nothing ...
Inflat...
kick...
reading H...
it:
Probab...
there ...
restrain th...
opposite fe...
Read...
for ...
escapi...
worked on...
minds not s...
The I...
was fi...
Heathen...
made ...
and their o...
their inferno...
and thus en...
Thus H...
not en...
ly. See Not...
2:18-23.
See ...
THE 1ST ...
Yompeh's ...
water (fo...
there. The...
very ele...
into exis...
uniting ...
earth (6...
What wa...
are used ...
Rome used figuratively Deut. 32:21-25. Isa. 34:4-5 51:6.
There is no need for the destruction of physical heavens + earth for they
reflect the glory of El. Ps 19:1 Earth not to be destroyed Ecc. 1:4. Ps.
104:5. 119:90. Not cursed as before Gen. 3:17-19. Mk 2:21 never moved Ps 104:5. Matt. 5:18 16:20 [illegible]

Chapter 1.

V.1.
- Beginning Jhn 1:1, 2.
- heard Jhn 1:14
- handled 20:27
- Word of life 1Jn 1:1, 5:20.

V.2.
- The life 1Jn 5:
- bear witness 1:2, 22 1:24
- Eternal life 1:2
- With the Father 1:2, 1:8

V.3.
- That ye also 1:7, 2:8
- fellowship 1:6, 2:10, 2:3

V.4.
- Joy 17:13.
- Light 1:5, 2:8, 9 8:12.

V.5
- Light 1:5, 2:8, 9, 3:12
- Darkness 3:19-21.

V.6
- Walk in darkness 2:19-21 1:8, 10, 2:11, 2:6.
- fellowship 1:6, 2:10, 2:3.
- Lie 2:21, 4:20.
- do not 2:20-21

V.7.
- Walk in light 1:5, 2:8.
- Fellowship 1:3, 2:6.
- Blood of Jesus 1:7

V.8.
- Deceive ourselves 2:26, 3:7.

V.9.
- Faithful + just 2:1, 4:6.
- Cleanse us 1:7, 2:1.

V.10.
- A liar 5:10.
- Word not in us 1:8, 5:38.

Chapter 2.

V.1.
- Little children 1:2, 2:1.
- Ye sin not 3:6, 9.
- An Advocate 1:4, 1:6.
- With the Father 2:1, 1:2, 1:3, 2:22, 2:24, 4:14, 5:20, 2:17
- The righteous 2:29, 3:7, 1:6.

V.2.
- Whole world 1:7, 2:2, 4:10, 4:14, 11:51-52.

V.3
- Know Him 1Jn 2:13
- Keep His commandments. Jn 14:15, 21, 15:10.

V.4.
- Liar 2:22, 4:20.

V.5
- Keepeth his word 2:14, 2:3.
- Love perfected 4:12, 4:17.
- In him 4:13, 4:15.

V.6.
- Abideth 2:10, 2:24, 2:27, 3:6, 3:9, 3:24, 4:12, 4:13, 4:15, 4:16.

V.7.
- Commandment 2:8, 2:24, 3:11, 3:23, 4:21.

V.8
- New commandment 2:7, 2:24
- Darkness past, 1:5, 2:9, 2:11.
- True light, 1:5, 2:8, 2:10, 2:27, 2:32.

V.9.
- In darkness 2:11, 2:9.

V.10. Light 1:7, 2:9, 2:14.
- Loveth his Brother 2:9, 2:11, 3:10, 3:14, 3:15, 3:17, 4:7, 4:8, 4:11, 4:12, 4:16, 4:20, 4:21.
- Occasion of stumbling 2:10

V.11.
- Walketh in darkness 1:6, 2:9, 2:11
- Blinded their eyes. 1:9, 2:11.

V.12.
- Little children 2:1, 2:28.
- Sins forgiven 1:7, 1:9, 2:2, 2:12.

V.13.
- Ye have known him 2:3, 2:14, 3:6, 4:8, 4:16.
- From the beginning 1:1, 2:7, 2:13, 2:14, 3:8, 3:11.
- Known the Father 2:3, 2:13, 2:14.

V.14.
- Ye have overcome 2:13, 4:4, 5:4, 5:5.
- The Word abideth 1:10, 2:14, 2:24.
- Overcame Wicked One 2:13, 4:4.

V.15.
- Love not 2:1, 3:1, 4:1.
- If any love the world 2:2, 2:16, 2:17.
- The world not of the Father V.16, 2:13, 2:15, 2:16, 2:17, 3:1, 3:13, 4:4, 4:5, 5:4, 5:5.

V.17
- World passeth 2:8, 2:25.
- Abideth forever 2:6, 2:24, 2:27, 2:28, 3:9, 3:15, 3:24, 4:13, 4:15, 4:16.

V.18.
- Little children 2:1, 2:12, 2:13, 2:14, 2:18, 2:28, 3:7, 3:18, 4:1, 4:4, 5:21.
- Last time 1:2, 4:1, 4:3, 10:16.

V.19
- They went out 1:6, 2:9, 2:11, 2:19.

V.20.
- Unction 2:1, 2:6, 2:17
- Ye know 1:6, 2:3, 2:5, 2:13, 2:18, 2:20, 2:29, 3:1, 3:2, 3:5, 3:6, 3:14, 3:15, 3:16, 3:19, 3:24, 4:2, 4:6, 4:13, 5:2, 5:15, 5:18, 5:19, 5:20.

V.21
- Know the truth 1:8, 2:3, 2:4, 2:5, 2:20, 2:21, 2:29, 3:19, 3:24, 4:2, 4:6, 4:13, 5:2, 5:15, 5:18, 5:19, 5:20.

V.22.
- Liar. 1:6, 2:4, 2:22, 4:20.
- Father and Son 1:2, 2:1, 2:22, 2:23, 2:24, 3:23, 4:14, 5:1, 5:5, 5:10, 5:11, 5:12, 5:20.

V.23.
- Denieth the Son 2:22, 2:23, 2:24, 4:3, 4:15, 5:1, 5:5, 5:10, 5:11, 5:12, 5:20.

V.24.
- Abide 2:6, 2:10, 2:14, 2:19, 2:24, 2:27, 2:28, 3:6, 3:9, 3:15, 3:17, 3:24, 4:12, 4:13, 4:15, 4:16.
- Continue in Son and the Father 2:22, 2:23, 2:24, 2:27, 2:28, 3:6, 3:9, 3:15, 3:17, 3:24, 4:12, 4:13, 4:15, 4:16.

V.25.
- Eternal life 1:2, 2:17, 2:25, 3:14, 3:15, 3:16, 3:17, 3:36, 4:9, 4:14, 5:11, 5:12, 5:13, 5:16, 5:20.

V.26.
- Seduce 1:8, 2:1, 2:3, 2:4, 2:5, 2:6, 2:7, 2:8, 2:9, 2:10, 2:11, 2:12, 2:13, 2:14, 2:15, 2:16, 2:17, 2:18, 2:19, 2:20, 2:21, 2:22, 2:23, 2:24, 2:25, 2:26, 2:27, 2:28, 2:29, 3:1, 3:2, 3:3, 3:4, 3:5, 3:6, 3:7, 3:8, 3:9, 3:10, 3:11, 3:12, 3:13, 3:14, 3:15, 3:16, 3:17, 3:18, 3:19, 3:20, 3:21, 3:22, 3:23, 3:24, 4:1, 4:2, 4:3, 4:4, 4:5, 4:6, 4:7, 4:8, 4:9, 4:10, 4:11, 4:12, 4:13, 4:14, 4:15, 4:16, 4:17, 4:18, 4:19, 4:20, 4:21, 4:22, 4:23, 4:24, 4:25, 4:26, 4:27, 4:28, 4:29, 4:30, 4:31, 4:32, 4:33, 4:34, 4:35, 4:36, 4:37, 4:38, 4:39, 4:40, 4:41, 4:42, 4:43, 4:44, 4:45, 4:46, 4:47, 4:48, 4:49, 4:50, 4:51, 4:52, 4:53, 4:54, 4:55, 4:56, 4:57, 4:58, 4:59, 4:60, 4:61, 4:62, 4:63, 4:64, 4:65, 4:66, 4:67, 4:68, 4:69, 4:70, 4:71, 4:72, 4:73, 4:74, 4:75, 4:76, 4:77, 4:78, 4:79, 4:80, 4:81, 4:82, 4:83, 4:84, 4:85, 4:86, 4:87, 4:88, 4:89, 4:90, 4:91, 4:92, 4:93, 4:94, 4:95, 4:96, 4:97, 4:98, 4:99, 4:100, 4:101, 4:102, 4:103, 4:104, 4:105, 4:106, 4:107, 4:108, 4:109, 4:110, 4:111, 4:112, 4:113, 4:114, 4:115, 4:116, 4:117, 4:118, 4:119, 4:120, 4:121, 4:122, 4:123, 4:124, 4:125, 4:126, 4:127, 4:128, 4:129, 4:130, 4:131, 4:132, 4:133, 4:134, 4:135, 4:136, 4:137, 4:138, 4:139, 4:140, 4:141, 4:142, 4:143, 4:144, 4:145, 4:146, 4:147, 4:148, 4:149, 4:150, 4:151, 4:152, 4:153, 4:154, 4:155, 4:156, 4:157, 4:158, 4:159, 4:160, 4:161, 4:162, 4:163, 4:164, 4:165, 4:166, 4:167, 4:168, 4:169, 4:170, 4:171, 4:172, 4:173, 4:174, 4:175, 4:176, 4:177, 4:178, 4:179, 4:180, 4:181, 4:182, 4:183, 4:184, 4:185, 4:186, 4:187, 4:188, 4:189, 4:190, 4:191, 4:192, 4:193, 4:194, 4:195, 4:196, 4:197, 4:198, 4:199, 4:200, 4:201, 4:202, 4:203, 4:204, 4:205, 4:206, 4:207, 4:208, 4:209, 4:210, 4:211, 4:212, 4:213, 4:214, 4:215, 4:216, 4:217, 4:218, 4:219, 4:220, 4:221, 4:222, 4:223, 4:224, 4:225, 4:226, 4:227, 4:228, 4:229, 4:230, 4:231, 4:232, 4:233, 4:234, 4:235, 4:236, 4:237, 4:238, 4:239, 4:240, 4:241, 4:242, 4:243, 4:244, 4:245, 4:246, 4:247, 4:248, 4:249, 4:250, 4:251, 4:252, 4:253, 4:254, 4:255, 4:256, 4:257, 4:258, 4:259, 4:260, 4:261, 4:262, 4:263, 4:264, 4:265, 4:266, 4:267, 4:268, 4:269, 4:270, 4:271, 4:272, 4:273, 4:274, 4:275, 4:276, 4:277, 4:278, 4:279, 4:280, 4:281, 4:282, 4:283, 4:284, 4:285, 4:286, 4:287, 4:288, 4:289, 4:290, 4:291, 4:292, 4:293, 4:294, 4:295, 4:296, 4:297, 4:298, 4:299, 4:300, 4:301, 4:302, 4:303, 4:304, 4:305, 4:306, 4:307, 4:308, 4:309, 4:310, 4:311, 4:312, 4:313, 4:314, 4:315, 4:316, 4:317, 4:318, 4:319, 4:320, 4:321, 4:322, 4:323, 4:324, 4:325, 4:326, 4:327, 4:328, 4:329, 4:330, 4:331, 4:332, 4:333, 4:334, 4:335, 4:336, 4:337, 4:338, 4:339, 4:340, 4:341, 4:342, 4:343, 4:344, 4:345, 4:346, 4:347, 4:348, 4:349, 4:350, 4:351, 4:352, 4:353, 4:354, 4:355, 4:356, 4:357, 4:358, 4:359, 4:360, 4:361, 4:362, 4:363, 4:364, 4:365, 4:366, 4:367, 4:368, 4:369, 4:370, 4:371, 4:372, 4:373, 4:374, 4:375, 4:376, 4:377, 4:378, 4:379, 4:380, 4:381, 4:382, 4:383, 4:384, 4:385, 4:386, 4:387, 4:388, 4:389, 4:390, 4:391, 4:392, 4:393, 4:394, 4:395, 4:396, 4:397, 4:398, 4:399, 4:400, 4:401, 4:402, 4:403, 4:404, 4:405, 4:406, 4:407, 4:408, 4:409, 4:410, 4:411, 4:412, 4:413, 4:414, 4:415, 4:416, 4:417, 4:418, 4:419, 4:420, 4:421, 4:422, 4:423, 4:424, 4:425, 4:426, 4:427, 4:428, 4:429, 4:430, 4:431, 4:432, 4:433, 4:434, 4:435, 4:436, 4:437, 4:438, 4:439, 4:440, 4:441, 4:442, 4:443, 4:444, 4:445, 4:446, 4:447, 4:448, 4:449, 4:450, 4:451, 4:452, 4:453, 4:454, 4:455, 4:456, 4:457, 4:458, 4:459, 4:460, 4:461, 4:462, 4:463, 4:464, 4:465, 4:466, 4:467, 4:468, 4:469, 4:470, 4:471, 4:472, 4:473, 4:474, 4:475, 4:476, 4:477, 4:478, 4:479, 4:480, 4:481, 4:482, 4:483, 4:484, 4:485, 4:486, 4:487, 4:488, 4:489, 4:490, 4:491, 4:492, 4:493, 4:494, 4:495, 4:496, 4:497, 4:498, 4:499, 4:500, 4:501, 4:502, 4:503, 4:504, 4:505, 4:506, 4:507, 4:508, 4:509, 4:510, 4:511, 4:512, 4:513, 4:514, 4:515, 4:516, 4:517, 4:518, 4:519, 4:520, 4:521, 4:522, 4:523, 4:524, 4:525, 4:526, 4:527, 4:528, 4:529, 4:530, 4:531, 4:532, 4:533, 4:534, 4:535, 4:536, 4:537, 4:538, 4:539, 4:540, 4:541, 4:542, 4:543, 4:544, 4:545, 4:546, 4:547, 4:548, 4:549, 4:550, 4:551, 4:552, 4:553, 4:554, 4:555, 4:556, 4:557, 4:558, 4:559, 4:560, 4:561, 4:562, 4:563, 4:564, 4:565, 4:566, 4:567, 4:568, 4:569, 4:570, 4:571, 4:572, 4:573, 4:574, 4:575, 4:576, 4:577, 4:578, 4:579, 4:580, 4:581, 4:582, 4:583, 4:584, 4:585, 4:586, 4:587, 4:588, 4:589, 4:590, 4:591, 4:592, 4:593, 4:594, 4:595, 4:596, 4:597, 4:598, 4:599, 4:600, 4:601, 4:602, 4:603, 4:604, 4:605, 4:606, 4:607, 4:608, 4:609, 4:610, 4:611, 4:612, 4:613, 4:614, 4:615, 4:616, 4:617, 4:618, 4:619, 4:620, 4:621, 4:622, 4:623, 4:624, 4:625, 4:626, 4:627, 4:628, 4:629, 4:630, 4:631, 4:632, 4:633, 4:634, 4:635, 4:636, 4:637, 4:638, 4:639, 4:640, 4:641, 4:642, 4:643, 4:644, 4:645, 4:646, 4:647, 4:648, 4:649, 4:650, 4:651, 4:652, 4:653, 4:654, 4:655, 4:656, 4:657, 4:658, 4:659, 4:660, 4:661, 4:662, 4:663, 4:664, 4:665, 4:666, 4:667, 4:668, 4:669, 4:670, 4:671, 4:672, 4:673, 4:674, 4:675, 4:676, 4:677, 4:678, 4:679, 4:680, 4:681, 4:682, 4:683, 4:684, 4:685, 4:686, 4:687, 4:688, 4:689, 4:690, 4:691, 4:692, 4:693, 4:694, 4:695, 4:696, 4:697, 4:698, 4:699, 4:700, 4:701, 4:702, 4:703, 4:704, 4:705, 4:706, 4:707, 4:708, 4:709, 4:710, 4:711, 4:712, 4:713, 4:714, 4:715, 4:716, 4:717, 4:718, 4:719, 4:720, 4:721, 4:722, 4:723, 4:724, 4:725, 4:726, 4:727, 4:728, 4:729, 4:730, 4:731, 4:732, 4:733, 4:734, 4:735, 4:736, 4:737, 4:738, 4:739, 4:740, 4:741, 4:742, 4:743, 4:744, 4:745, 4:746, 4:747, 4:748, 4:749, 4:750, 4:751, 4:752, 4:753, 4:754, 4:755, 4:756, 4:757, 4:758, 4:759, 4:760, 4:761, 4:762, 4:763, 4:764, 4:765, 4:766, 4:767, 4:768, 4:769, 4:770, 4:771, 4:772, 4:773, 4:774, 4:775, 4:776, 4:777, 4:778, 4:779, 4:780, 4:781, 4:782, 4:783, 4:784, 4:785, 4:786, 4:787, 4:788, 4:789, 4:790, 4:791, 4:792, 4:793, 4:794, 4:795, 4:796, 4:797, 4:798, 4:799, 4:800, 4:801, 4:802, 4:803, 4:804, 4:805, 4:806, 4:807, 4:808, 4:809, 4:810, 4:811, 4:812, 4:813, 4:814, 4:815, 4:816, 4:817, 4:818, 4:819, 4:820, 4:821, 4:822, 4:823, 4:824, 4:825, 4:826, 4:827, 4:828, 4:829, 4:830, 4:831, 4:832, 4:833, 4:834, 4:835, 4:836, 4:837, 4:838, 4:839, 4:840, 4:841, 4:842, 4:843, 4:844, 4:845, 4:846, 4:847, 4:848, 4:849, 4:850, 4:851, 4:852, 4:853, 4:854, 4:855, 4:856, 4:857, 4:858, 4:859, 4:860, 4:861, 4:862, 4:863, 4:864, 4:865, 4:866, 4:867, 4:868, 4:869, 4:870, 4:871, 4:872, 4:873, 4:874, 4:875, 4:876, 4:877, 4:878, 4:879, 4:880, 4:881, 4:882, 4:883, 4:884, 4:885, 4:886, 4:887, 4:888, 4:889, 4:890, 4:891, 4:892, 4:893, 4:894, 4:895, 4:896, 4:897, 4:898, 4:899, 4:900, 4:901, 4:902, 4:903, 4:904, 4:905, 4:906, 4:907, 4:908, 4:909, 4:910, 4:911, 4:912, 4:913, 4:914, 4:915, 4:916, 4:917, 4:918, 4:919, 4:920, 4:921, 4:922, 4:923, 4:924, 4:925, 4:926, 4:927, 4:928, 4:929, 4:930, 4:931, 4:932, 4:933, 4:934, 4:935, 4:936, 4:937, 4:938, 4:939, 4:940, 4:941, 4:942, 4:943, 4:944, 4:945, 4:946, 4:947, 4:948, 4:949, 4:950, 4:951, 4:952, 4:953, 4:954, 4:955, 4:956, 4:957, 4:958, 4:959, 4:960, 4:961, 4:962, 4:963, 4:964, 4:965, 4:966, 4:967, 4:968, 4:969, 4:970, 4:971, 4:972, 4:973, 4:974, 4:975, 4:976, 4:977, 4:978, 4:979, 4:980, 4:981, 4:982, 4:983, 4:984, 4:985, 4:986, 4:987, 4:988, 4:989, 4:990, 4:991, 4:992, 4:993, 4:994, 4:995, 4:996, 4:997, 4:998, 4:999, 4:1000

Chapter 3.

V.1
- What manner of love 3:16, 3:17, 3:18, 3:19, 3:20, 3:21, 3:22, 3:23, 3:24, 4:1, 4:2, 4:3, 4:4, 4:5, 4:6, 4:7, 4:8, 4:9, 4:10, 4:11, 4:12, 4:13, 4:14, 4:15, 4:16, 4:17, 4:18, 4:19, 4:20, 4:21, 4:22, 4:23, 4:24, 4:25, 4:26, 4:27, 4:28, 4:29, 4:30, 4:31, 4:32, 4:33, 4:34, 4:35, 4:36, 4:37, 4:38, 4:39, 4:40, 4:41, 4:42, 4:43, 4:44, 4:45, 4:46, 4:47, 4:48, 4:49, 4:50, 4:51, 4:52, 4:53, 4:54, 4:55, 4:56, 4:57, 4:58, 4:59, 4:60, 4:61, 4:62, 4:63, 4:64, 4:65, 4:66, 4:67, 4:68, 4:69, 4:70, 4:71, 4:72, 4:73, 4:74, 4:75, 4:76, 4:77, 4:78, 4:79, 4:80, 4:81, 4:82, 4:83, 4:84, 4:85, 4:86, 4:87, 4:88, 4:89, 4:90, 4:91, 4:92, 4:93, 4:94, 4:95, 4:96, 4:97, 4:98, 4:99, 4:100, 4:101, 4:102, 4:103, 4:104, 4:105, 4:106, 4:107, 4:108, 4:109, 4:110, 4:111, 4:112, 4:113, 4:114, 4:115, 4:116, 4:117, 4:118, 4:119, 4:120, 4:121, 4:122, 4:123, 4:124, 4:125, 4:126, 4:127, 4:128, 4:129, 4:130, 4:131, 4:132, 4:133, 4:134, 4:135, 4:136, 4:137, 4:138, 4:139, 4:140, 4:141, 4:142, 4:143, 4:144, 4:145, 4:146, 4:147, 4:148, 4:149, 4:150, 4:151, 4:152, 4:153, 4:154, 4:155, 4:156, 4:157, 4:158, 4:159, 4:160, 4:161, 4:162, 4:163, 4:164, 4:165, 4:166, 4:167, 4:168, 4:169, 4:170, 4:171, 4:172, 4:173, 4:174, 4:175, 4:176, 4:177, 4:178, 4:179, 4:180, 4:181, 4:182, 4:183, 4:184, 4:185, 4:186, 4:187, 4:188, 4:189, 4:190, 4:191, 4:192, 4:193, 4:194, 4:195, 4:196, 4:197, 4:198, 4:199, 4:200, 4:201, 4:202, 4:203, 4:204, 4:205, 4:206, 4:207, 4:208, 4:209, 4:210, 4:211, 4:212, 4:213, 4:214, 4:215, 4:216, 4:217, 4:218, 4:219, 4:220, 4:221, 4:222, 4:223, 4:224, 4:225, 4:226, 4:227, 4:228, 4:229, 4:230, 4:231, 4:232, 4:233, 4:234, 4:235, 4:236, 4:237, 4:238, 4:239, 4:240, 4:241, 4:242, 4:243, 4:244, 4:245, 4:246, 4:247, 4:248, 4:249, 4:250, 4:251, 4:252, 4:253, 4:254, 4:255, 4:256, 4:257, 4:258, 4:259, 4:260, 4:261, 4:262, 4:263, 4:264, 4:265, 4:266, 4:267, 4:268, 4:269, 4:270, 4:271, 4:272, 4:273, 4:274, 4:275, 4:276, 4:277, 4:278, 4:279, 4:280, 4:281, 4:282, 4:283, 4:284, 4:285, 4:286, 4:287, 4:288, 4:289, 4:290, 4:291, 4:292, 4:293, 4:294, 4:295, 4:296, 4:297, 4:298, 4:299, 4:300, 4:301, 4:302, 4:303, 4:304, 4:305, 4:306, 4:307, 4:308, 4:309, 4:310, 4:311, 4:312, 4:313, 4:314, 4:315, 4:316, 4:317, 4:318, 4:319, 4:320, 4:321, 4:322, 4:323, 4:324, 4:325, 4:326, 4:327, 4:328, 4:329, 4:330, 4:331, 4:332, 4:333, 4:334, 4:335, 4:336, 4:337, 4:338, 4:339, 4:340, 4:341, 4:342, 4:343, 4:344, 4:345, 4:346, 4:347, 4:348, 4:349, 4:350, 4:351, 4:352, 4:353, 4:354, 4:355, 4:356, 4:357, 4:358, 4:359, 4:360, 4:361, 4:362, 4:363, 4:364, 4:365, 4:366, 4:367, 4:368, 4:369, 4:370, 4:371, 4:372, 4:373, 4:374, 4:375, 4:376, 4:377, 4:378, 4:379, 4:380, 4:381, 4:382, 4:383, 4:384, 4:385, 4:386, 4:387, 4:388, 4:389, 4:390, 4:391, 4:392, 4:393, 4:394, 4:395, 4:396, 4:397, 4:398, 4:399, 4:400, 4:401, 4:402, 4:403, 4:404, 4:405, 4:406, 4:407, 4:408, 4:409, 4:410, 4:411, 4:412, 4:413, 4:414, 4:415, 4:416, 4:417, 4:418, 4:419, 4:420, 4:421, 4:422, 4:423, 4:424, 4:425, 4:426, 4:427, 4:428, 4:429, 4:430, 4:431, 4:432, 4:433, 4:434, 4:435, 4:436, 4:437, 4:438, 4:439, 4:440, 4:441, 4:442, 4:443, 4:444, 4:445, 4:446, 4:447, 4:448, 4:449, 4:450, 4:451, 4:452, 4:453, 4:454, 4:455, 4:456, 4:457, 4:458, 4:459, 4:460, 4:461, 4:462, 4:463, 4:464, 4:465, 4:466, 4:467, 4:468, 4:469, 4:470, 4:471, 4:472, 4:473, 4:474, 4:475, 4:476, 4:477, 4:478, 4:479, 4:480, 4:481, 4:482, 4:483, 4:484, 4:485, 4:486, 4:487, 4:488, 4:489, 4:490, 4:491, 4:492, 4:493, 4:494, 4:495, 4:496, 4:497, 4:498, 4:499, 4:500, 4:501, 4:502, 4:503, 4:504, 4:505, 4:506, 4:507, 4:508, 4:509, 4:510, 4:511, 4:512, 4:513, 4:514, 4:515, 4:516, 4:517, 4:518, 4:519, 4:520, 4:521, 4:522, 4:523, 4:524, 4:525, 4:526, 4:527, 4:528, 4:529, 4:530, 4:531, 4:532, 4:533, 4:534, 4:535, 4:536, 4:537, 4:538, 4:539, 4:540, 4:541, 4:542, 4:543, 4:544, 4:545, 4:546, 4:547, 4:548, 4:549, 4:550, 4:551, 4:552, 4:553, 4:554, 4:555, 4:556, 4:557, 4:558, 4:559, 4:560, 4:561, 4:562, 4:563, 4:564, 4:565, 4:566, 4:567, 4:568, 4:569, 4:570, 4:571, 4:572, 4:573, 4:574, 4:575, 4:576, 4:577, 4:578, 4:579, 4:580, 4:581, 4:582, 4:583, 4:584, 4:585, 4:586, 4:587, 4:588, 4:589, 4:590, 4:591, 4:592, 4:593, 4:594, 4:595, 4:596, 4:597, 4:598, 4:599, 4:600, 4:601, 4:602, 4:603, 4:604, 4:605, 4:606, 4:607, 4:608, 4:609, 4:610, 4:611, 4:612, 4:613, 4:614, 4:615, 4:616, 4:617, 4:618, 4:619, 4:620, 4:621, 4:622, 4:623, 4:624, 4:625, 4:626, 4:627, 4:628, 4:629, 4:630, 4:631, 4:632, 4:633, 4:634, 4:635, 4:636, 4:637, 4:638, 4:639, 4:640, 4:641, 4:642, 4:643, 4:644, 4:645, 4:646, 4:647, 4:648, 4:649, 4:650, 4:651, 4:652, 4:653, 4:654, 4:655, 4:656, 4:657, 4:658, 4:659, 4:660, 4:661, 4:662, 4:663, 4:664, 4:665, 4:666, 4:667, 4:668, 4:669, 4:670, 4:671, 4:672, 4:673, 4:674, 4:675, 4:676, 4:677, 4:678, 4:679, 4:680, 4:681, 4:682, 4:683, 4:684, 4:685, 4:686, 4:687, 4:688, 4:689, 4:690, 4:691, 4:692, 4:693, 4:694, 4:695, 4:696, 4:697, 4:698, 4:699, 4:700, 4:701, 4:702, 4:703, 4:704, 4:705, 4:706, 4:707, 4:708, 4:709, 4:710, 4:711, 4:712, 4:713, 4:714, 4:715, 4:716, 4:717, 4:718, 4:719, 4:720, 4:721, 4:722, 4:723, 4:724, 4:725, 4:726, 4:727, 4:728, 4:729, 4:730, 4:731, 4:732, 4:733, 4:734, 4:735, 4:736, 4:737, 4:738, 4:739, 4:740, 4:741, 4:742, 4:743, 4:744, 4:745, 4:746, 4:747, 4:748, 4:749, 4:750, 4:751, 4:752, 4:753, 4:754, 4:755, 4:756, 4:757, 4:758, 4:759, 4:760, 4:761, 4:762, 4:763, 4:764, 4:765, 4:766, 4:767, 4:768, 4:769, 4:770, 4:771, 4:772, 4:773, 4:774, 4:775, 4:776, 4:777, 4:778, 4:779, 4:780, 4:781, 4:782, 4:783, 4:784, 4:785, 4:786, 4:787, 4:788, 4:789, 4:790, 4:791, 4:792, 4:793, 4:794, 4:795, 4:796, 4:797, 4:798, 4:799, 4:800, 4:801, 4:802, 4:803, 4:804, 4:805, 4:806, 4:807, 4:808, 4:809, 4:810, 4:811, 4:812, 4:813, 4:814, 4:815, 4:816, 4:817, 4:818, 4:819, 4:820, 4:821, 4:822, 4:823, 4:824, 4:825, 4:826, 4:827, 4:828, 4:829, 4:830, 4:831, 4:832, 4:833, 4:834, 4:835, 4:836, 4:837, 4:838, 4:839, 4:840, 4:841, 4:842, 4:843, 4:844, 4:845, 4:846, 4:847, 4:848, 4:849, 4:850, 4:851, 4:852, 4:853, 4:854, 4:855, 4:856, 4:857, 4:858, 4:859, 4:860, 4:861, 4:862, 4:863, 4:864, 4:865, 4:866, 4:867, 4:868, 4:869, 4:870, 4:871, 4:872, 4:873, 4:874, 4:875, 4:876, 4:877, 4:878, 4:879, 4:880, 4:881, 4:882, 4:883, 4:884, 4:885, 4:886, 4:887, 4:888, 4:889, 4:890, 4:891, 4:892, 4:893, 4:894, 4:895, 4:896, 4:897, 4:898, 4:899, 4:900, 4:901, 4:902, 4:903, 4:904, 4:905, 4:906, 4:907, 4:908, 4:909, 4:910, 4:911, 4:912, 4:913, 4:914, 4:915, 4:916, 4:917, 4:918, 4:919, 4:920, 4:921, 4:922, 4:923, 4:924, 4:925, 4:926, 4:927, 4:928, 4:929, 4:930, 4:931, 4:932, 4:933, 4:934, 4:935, 4:936, 4:937, 4:938, 4:939, 4:940, 4:941, 4:942, 4:943, 4:944, 4:945, 4:946, 4:947, 4:948, 4:949, 4:950, 4:951, 4:952, 4:953, 4:954, 4:955, 4:956, 4:957, 4:958, 4:959, 4:960, 4:961, 4:962, 4:963, 4:964, 4:965, 4:966, 4:967, 4:968, 4:969, 4:970, 4:971, 4:972, 4:973, 4:974, 4:975, 4:976, 4:977, 4:978, 4:979, 4:980, 4:981, 4:982, 4:983, 4:984, 4:985, 4:986, 4:987, 4:988, 4:989, 4:990, 4:991, 4:992, 4:993, 4:994, 4:995, 4:996, 4:997, 4:998, 4:999, 4:1000

V.2.
- Sons of God 1:12.
- The world 1:5, 1:9, 1:10, 2:2, 2:15, 2:16, 2:17, 2:25.

V.2.
- Sons of God 1:12.
- We shall see him 1:2, 2:28.

V.3.
- Purifieth himself 1:7, 1:9

V.4
- Committeth sin 3:8, 3:9.

V.5.
- Manifested to take away sins. 1:2, 2:1, 2:28, 3:8, 3:9, 3:16, 3:24, 4:9, 4:10, 4:14.
- No sin 3:4, 3:6.

V.6
- Abideth 2:5, 2:6, 2:10, 2:14, 2:24, 2:27, 2:28, 3:6, 3:9, 3:15, 3:17, 3:24, 4:12, 4:13, 4:15, 4:16.
- Sinneth not 3:6, 3:9.

V.7. Little children 1:2, 2:1, 2:12, 2:28, 3:7, 3:18, 4:1, 4:4, 5:21.
- Deceth, righteousness 2:29, 3:7, 3:10.

V.8
- Of the devil 3:8, 3:10.

V.9
- Born of God 1:13, 3:9, 3:10, 4:7, 5:1, 5:4, 5:18.

V.10
- Children of God + of the devil 3:10, 4:6.

V.11
- The message 1:5, 2:7, 3:11, 3:23.

V.12.
- Cain of the wicked one 3:12

V.13
- Marvel not 3:1, 3:13, 4:3, 4:4.

V.14
- From death to life 3:14, 5:12.
- Abideth 3:15.

V.15
- Murderer 3:15, 4:3
- Eternal life abiding in him 3:15.

V.16
- Perceive we the love 3:16, 4:9, 4:10, 4:16.
- And we 1:3, 3:24, 4:13, 4:14, 4:16, 5:20.

V.17.
- Seeth his brother have need 3:17, 3:18.

V.18
- Little children 2:1, 2:12, 2:28, 3:7, 3:18, 4:1, 4:4, 5:21.
- In deed + in truth 3:18, 3:19.

V.19.
- Of the truth 1:8, 2:4, 2:21, 3:19.

V.20.
- If our heart condemn 3:19, 3:20, 3:21.
- God greater 4:4, 4:12, 4:13, 4:15, 4:16.
- Knoweth all things 1:7, 2:3, 2:5, 2:13, 2:18, 2:20, 2:29, 3:1, 3:2, 3:5, 3:6, 3:14, 3:15, 3:16, 3:19, 3:24, 4:2, 4:6, 4:13, 5:2, 5:15, 5:18, 5:19, 5:20.

V.21.
- [illegible]

V.22.
- Whatsoever we ask 1:9, 2:1, 2:2, 2:12, 2:13, 2:18, 2:19, 2:20, 2:21, 2:22, 2:23, 2:24, 2:25, 2:26, 2:27, 2:28, 2:29, 3:1, 3:2, 3:3, 3:4, 3:5, 3:6, 3:7, 3:8, 3:9, 3:10, 3:11, 3:12, 3:13, 3:14, 3:15, 3:16, 3:17, 3:18, 3:19, 3:20, 3:21, 3:22, 3:23, 3:24, 4:1, 4:2, 4:3, 4:4, 4:5, 4:6, 4:7, 4:8, 4:9, 4:10, 4:11, 4:12, 4:13, 4:14, 4:15, 4:16, 4:17, 4:18, 4:19, 4:20, 4:21, 4:22, 4:23, 4:24, 4:25, 4:26, 4:27, 4:28, 4:29, 4:30, 4:31, 4:32, 4:33, 4:34, 4:35, 4:36, 4:37, 4:38, 4:39, 4:40, 4:41, 4:42, 4:43, 4:44, 4:45, 4:46, 4:47, 4:48, 4:49, 4:50, 4:51, 4:52, 4:53, 4:54, 4:55, 4:56, 4:57, 4:58, 4:59, 4:60, 4:61, 4:62, 4:63, 4:64, 4:65, 4:66, 4:67, 4:68, 4:69, 4:70, 4:71, 4:72, 4:73, 4:74, 4:75, 4:76, 4:77, 4:78, 4:79, 4:80, 4:81, 4:82, 4:83, 4:84, 4:85, 4:86, 4:87, 4:88, 4:89, 4:90, 4:91, 4:92, 4:93, 4:94, 4:95, 4:96, 4:97, 4:98, 4:99, 4:100, 4:101, 4:102, 4:103, 4:104, 4:105, 4:106, 4:107, 4:108, 4:109, 4:110, 4:111, 4:112, 4:113, 4:114, 4:115, 4:116, 4:117, 4:118, 4:119, 4:120, 4:121, 4:122, 4:123, 4:124, 4:125, 4:126, 4:127, 4:128, 4:129, 4:130, 4:131, 4:132, 4:133, 4:134, 4:135, 4:136, 4:137, 4:138, 4:139, 4:140, 4:141, 4:142, 4:143, 4:144, 4:145, 4:146, 4:147, 4:148, 4:149, 4:150, 4:151, 4:152, 4:153, 4:154, 4:155, 4:156, 4:157, 4:158, 4:159, 4:160, 4:161, 4:162, 4:163, 4:164, 4:165, 4:166, 4:167, 4:168, 4:169, 4:170, 4:171, 4:172, 4:173, 4:174, 4:175, 4:176, 4:177, 4:178, 4:179, 4:180, 4:181, 4:182, 4:183, 4:184, 4:185, 4:186, 4:187, 4:188, 4:189, 4:190, 4:191, 4:192, 4:193, 4:194, 4:195, 4:196, 4:197, 4:198, 4:199, 4:200, 4:201, 4:202, 4:203, 4:204, 4:205, 4:206, 4:207, 4:208, 4:209, 4:210, 4:211, 4:212, 4:213, 4:214, 4:215, 4:216, 4:217, 4:218, 4:219, 4:220, 4:221, 4:222, 4:223, 4:224, 4:225, 4:226, 4:227, 4:228, 4:229, 4:230, 4:231, 4:232, 4:233, 4:234, 4:235, 4:236, 4:237, 4:238, 4:239, 4:240, 4:241, 4:242, 4:243, 4:244, 4:245, 4:246,

3 The Inevitable Judgment Vv 8-12 4 The Assurance of Hope Vv 13-16.
5 Closing exhortation - The Need for Growth. Vv 17-18.

"WITH THE FATHER" - Pros with Accusative, "implying intimate and eternal communion, together with distinct independence." Pros - facing its way, implying fellowship, implying "an object to be attained" (Bull).

THE WORD OF LIFE: Peri (concerning) being in the gen. We govern the significance of this phrase to mean: The Word who is the life. John 1:4,16. John is describing what he handled with a view to investigation. This was the resurrected body of the Lord, then a body of life, and no longer mortal (thnetos - death, doomed). In the body of the resurrected Lord he bore a nature never before revealed in man.

18 Figurative Used for Babylon Isa. 13:13 they that dwell therein destroyed Isa. 24:6. Earth. "filleth" Jer. 46:6 see Note "Heavens & Earth" on page.

19 Used to describe Gentile Jewish religious preceptors. Col. 4:5. Col. 2:8,20 and thus relating to the political & religious foundations of society - all dissolved in A.D. 70.

20 Ergon - Deeds, labour etc of common people. Gp Gal 5:19 = the natural result of powerless religion = political expediency such as heaven revealed.

21 The "order" will disintegrate, but the original matter remains to be reformed into V. 13.

22 Prosdokao - Awaiting, expecting.

23 RV: "Earnestly desiring." The destruction of A.D. 70 is typical of that of the Gentiles.

4 THE ASSURANCE OF HOPE Vv 13-16.

24 In contrast to the hopelessness of the world.

25 Spoudazo - To hasten to do, to exert oneself, to manifest zeal. One

I. JOHN 1.

Exhortation to holiness, &c. Gp Deut. 32:21-25.

shall melt with fervent heat, [b] the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, - Gp Ch. 1:3 (Anastrophe: Behaviour)

12 Looking for and [2] hasting unto [h] the coming of [i] the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Joel 3:11

13 Nevertheless we, according to his promise, look for [o] new heavens and a new earth, [o] wherein dwelleth righteousness. Ezek.

14 [p] Wherefore, beloved, seeing that ye look for such things, be diligent [r] that ye may be found of him in peace, without spot, and [s] blameless. Phil Ch. 2:13

(We can work for this. John 14:27)

THE FIRST EPISTLE GENERAL OF JOHN

An Appendix to his Gospel. Written approx. A.D. 90, probably from Ephesus where Eusebius says the Apostle labored.

Gp John 20:31 with 1 John 5:13. John 21:24 - 1 John 3:2,14. John 17:3 - 1 John 5:20.

CHAPTER 1

CHAPTER I.

1 The person of Christ described, in whom we have eternal life. 5 We must walk in the light.

[c] THAT which was from the beginning, which [d] we have heard, which we have seen with our eyes, which [e] we have looked upon, and [f] our hands have handled, of the Word [h] of life;
2 (For the life [i] was manifested, and we have seen *it*, and [k] bear witness, and shew [l] unto you [m] that eternal life, [n] which was with the Father, and was manifested unto us;) Prep. facing its case
3 That which we have seen and heard declare we unto you, that ye also may have fellowship [o] with us: and truly [p] our fellowship *is* with the Father, and with his Son Jesus Christ.
4 And these things write we unto you, [r] that your joy may be full. (Pleroo - filled full) (RV: "our")

5 [a] This then is the message which we have heard of him, and declare unto you, that [b] God is light, and in him is no darkness at all. (See opp. p. 324)
6 [c] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: Gp Rev. 19:2, 20:9, 21, 22:15
7 But if we walk in the light, as he is in the light, we have fellowship [d] one with another, and [e] the blood of [m] Jesus Christ his Son [f] cleanseth us from all sin.
8 [g] If we say that we have no sin, we deceive ourselves, and [r] the truth is not in us. (See top p.)
9 [s] If we confess our sins, he is [t] faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (Re fellowship)
10 If we say that we have not sinned, [u] we make him a liar, and his word is not in us.

ANALYSIS Ch 1:1-4 319

1 INTRODUCTION: WHY THE EPISTLE WAS WRITTEN
1 The Truth had been plainly revealed - Ch 1:1-2.
2 Joy is fulfilled in complete fellowship therewith Vv. 3-4.
2 GOD IS LIGHT Ch 1:5 - Ch 2.
1 Fellowship is Predicated upon walking in light Ch. 1:5-2:6
2 Love is the test of true walk Ch 2:7-11.
3 Why it should be revealed Ch 2:12-14.
4 A Love that must be avoided Ch 2:15-17.
5 Warnings against the anti-Christ of darkness Vv 18-27.
6 An Exhortation to abide in Truth Vv 24-29.
3 GOD IS LOVE Ch 3, 4.
1 God's love is shown in our status of sonship Ch 3:1-6.
2 True sonship is revealed in action Ch 3:7-18.
3 Love demonstrated Ch 3:16-18.
4 Love reveals we are of the Truth Ch 3:19-20.
5 Love is shown in repudiating error Ch 4:1-6.
6 Love should be manifested by God's children because it is a Divine attribute Ch 4:7-10.
7 It can only be shown towards those we know Only 4:11-16.
8 Love will stand us in good stead at the Judgement Seat Ch 4:17-21.
4 GOD IS LIFE
1 Life is derived from God 5:1-5.
2 It is revealed through Christ 5:6-12.

5 CLOSING EXHORTATION: NEED FOR GROWTH Vv 17-18

17 Diag. "Being forenamed."
32 Diag. "Deceit of the lawless" 2 Thess 2:8.
33 Growth is dependent on good soil, or personal attitude: congenial atmosphere, or a good Ecclesial association; fruitful-ing rain, or Divine truth Heb 6:7.
5 a The warming, beneficent influence of the sun Eph 5:8.
See Ch 1:3.
12 This is not limited to the Epistle, but refers particularly to the Gospel. Gp John 20:31.
13 Koinonia - Sharing in common, from Koinos - Common. John will share his knowledge of what he has seen, heard & handled, with us.
14 Meta - partnership.
15 The present epistle in addition to the Gospel. Gp Note 12.
16 Earnestness in true fellowship. Gp John 17:13. See 1 Thessalonians
2 GOD IS LIGHT Vv 5-6 Ch 2
This lays the basis for true fellowship and truth, a God's sons must reflect this Divine light.
1 POSITIVE: FELLOWSHIP IS BASED ON ICAED UPON WALKING IN LIGHT
17 Thus fellowship is based on Light. Gp. V. 6. 2:4, 23, 27. 3:6-9. 1 John 5:12.
18 We are false in both words & deed. Gp Rev 21:7,8. 22:15.
19 This unites us as it unites us with God.
20 In Singular number, without definite article. Rules of Grammar = nature, means (absent). Diag: "If we say we have not sin..." Thus we need to recognise our nature, & guard against it. Gp 2 John 7.
21 Homologeo - Homo, the same, logeo - to say - To agree, with another. Thus to acknowledge the reality of sin.
By performing what He has promised.
RV. Righteous. Because provision has been made for this, otherwise He would be unrighteous Rom 3:21-26.
24 His influence through His word can free us from the condemnation of sin. Ps. 119:9.
Pg - our natural condition. This - specific acts of sin.
3 It will be crowned with eternal life Ch 5:11-13.
4 Prayer should be directed to that end Col 4:12.
5 The confidence of proper living Ch 3:21-22.

THE WORD OF LIFE: Peri (concerning) being in the gen. We govern the significance of this phrase to mean: The Word who is the life. John 1:1,6. John is describing what he handled with a view to investigation. This was the resurrected body of the Lord, then a body of life, and no longer mortal (thnetos - death, doomed). In the body of the resurrected Lord he bore a nature never before revealed in man.

26 See in God's longsuffering with the world an opportunity to ensure your own personal salvation.
27 Paul wrote to the Jew and Gentiles to whom Peter was writing 1 Pet. 1:1, and likewise showed that the longsuffering of God was designed for salvation. Eph 2:3-5. Col 1:21. 1 Tim 2:3-4 etc.
28 Paul constantly warned of Moral corruption 2 Thess 3:1-9 Doctrinal corruption 2 Tim 4:1-5. 1 Tim 4:1-3. Acts 20:28. Political corruption & Judgment 2 Thess 1:5-10. 2 Thess 2:1-12.
Peter's action in endorsing Paul's Epistles & advocating that they be studied is an act of great humility in view of Gal 2.
29 Diag. Uninstructed.
30 Strebloo - To twist with a windlass so as to distort. To torture.

5 CLOSING EXHORTATION: NEED FOR GROWTH Vv 17-18

THE SEVEN TESTS: "If we say..."
1 False fellowship: not honest with others 1:6
2 False sanctity: not honest with himself 1:8
3 False righteousness: not honest with Christ 1:10
4 False allegiance: not honest with God 2:4
5 False association: not honest with the world 2:6
6 False understanding: not honest with his brethren 2:9
7 False love: not honest with any body 4:20

THE SEVEN REASONS FOR WRITING
1 To declare things he has seen 1:3
2 That their joy might be full 1:4
3 That they might avoid sin 2:1
4 To remind them of their privileged state 2:12-17
5 To avoid false teaching 2:21-24
6 To avoid false teachers 2:26
7 To show their true relationship to life 5:13

THE SEVEN CHARACTERISTICS OF THE ELECTION
1 They practise righteousness 2:29
2 They avoid sin 3:9
3 They manifest love 4:7
4 They believe on Christ 5:1
5 They love God 5:4
6 They overcome the world 5:4
7 They remain consistent 5:18

CHAPTER 2.

1 He addresses them affectionately as a father. The diminutive is an expression of endearment rather than immaturity or growth - one which he used frequently. Vv 12, 28; 3:7, 18; 4:4; 5:21; and borrowed from Christ. John 13:33. He is both sinless a pattern. Phil 3:17.
2 He has already told them they must walk in light, but that sin is always liable. They might reason they could walk intellectually in light yet sin with impunity putting confidence in forgiveness. The Devil's lie. Specific acts of sin are not habitual sin. These are not to be condoned.
See Note. p. 132. The Spirit-word co-operates with Christ. Rom. 8:26. Eph. 3:16.
Hilasmos. The verb, Hilaskomai rend. Merciful Luke 18:13. Hilasmenon - Mercy Seat Rom. 3:25. Heb. 9:5. Hence Hilasmos - the Cover.
Normal Greek use - to appease.
Christ's sacrifice adequate for every need and will be used for whole world in Age to come. Zech. 14:16.
En toutōi - in this. Here is a practical test as to whether we "know" Him.
Ginōskō - To know by experience. See Note John 17:7.
Occurrences marked in red.
Tereo - To watch over, preserve, guard, keep. Implies not merely obeying, but a watching to obey. To keep the eye fixed upon. To serve. To serve under another. Obey him is one of the headings of knowing his character.
cp. John 17:6. John later defines this love. Cp. 5:3. Note the development. Keeps his precepts. Keeps His Word. Love professed.
Opheilo - To owe. He has a debt to pay.
He was the manifestation of the Father. Cp. Mk 9:37. The real = objective = Eph. 4:20. 2 Cor. 5:21.

2 LOVE IS THE TEST OF A TRUE WALK Vv 7-11.

Best MSS: Agapetoi - Beloved ones. See RV. Cp. 3:21; 4:1.
Kainos - New in quality (not in time which would be neos) or opposed to that worn out or obsolete.
Palaios = Of long duration, old in years.
This could relate to either the beginning of the Christian life, or to the beginning of the Mosaic era Lev. 19:18, but new terms - power had been given this era. cp. Matt. 24:34. Note. Rom. 13:11.
Four can signify: "on the other hand" "In another sense" Gr. "ho" in neuter gender whilst "commandment" is feminine. This therefore does not relate to the commandment, but to the new form manifested in relation to it which Christ exhibited and John claimed they were receiving.
Gr. - present tense. Diego = "is passing away." (RV alio). Cp. Rev. 4:1.
15 Alethinos - real, ideal, genuine - in contrast to the shadowy or typical. See Note John 1:9.
Even though he may claim the Light is shining, Truth must be manifested in action, not merely in doctrine.
See 1 John 1:6 for what is implied.
Skandalon - the spring of the trap that ensnares. If is neither there for him... nor is he the cause of it.

CHAPTER 2.
1 Of Christ our advocate and propitiation. 3 Rightly to know God is to keep his commandments, &c.

Teknia

MY little children, these things write I unto you, that ye sin not. And if any man sin, [c] we have an [d] advocate with the Father, Jesus Christ the righteous:
2 And [e] he is the propitiation for our sins: and not for our's only, but [f] also for the sins of the whole world.
3 And hereby we do know that we know him, if we [g] keep his commandments.
4 [h] He that saith, [k] I know him, and keepeth not his commandments, [m] is a liar, and "the truth is not in him.
5 But whoso [p] keepeth his word, [q] in him verily is the love of God perfected: [r] hereby know we that we are in him.
6 He that saith he [s] abideth in him ought himself also so to walk, even as he walked.
7 Brethren, [t] I write no new commandment unto you, but an old commandment [u] which ye had from the beginning. [v] The old commandment is the word which ye have heard from the beginning.
8 Again, [w] a new commandment I write unto you, which thing is true in him and in you: because the [x] darkness is past, and [y] the true light now shineth.
9 He that saith he is in the light, and hateth his brother, [z] is in darkness even until now.
10 [a] He that loveth his brother abideth in the light, and [b] there is none [2] occasion of stumbling in him.
11 But he that hateth his brother is in darkness, and [c] walketh in darkness, and knoweth not whither he goeth, because that [d] darkness hath blinded his eyes.
12 I write unto you, little children, because [e] your sins are forgiven you for his name's sake.
13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome [f] the wicked one. I write unto you, little children, because ye have known the Father.
14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because [g] ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
15 [h] Love not the world, neither the things that are in the world. [i] If any man love the world, the love of the Father is not in him.
16 For all that is in the world, the lust of the flesh, and [3] the lust of the eyes, and [4] the pride of life, is not of the Father, but is of the world.
17 And [k] the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
18 Little children, [l] it is the last time: and as ye have heard that [m] antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.
19 [n] They went out from us, but they were not of us; for if they had been of us, [o] they would doubtless have continued with us: but they went out, [p] that they might be made manifest that they were not all of us.
20 But ye have [q] an unction from the Holy One, and [r] ye know all things.
21 I have not written unto you because ye know not the truth, but because [s] ye know it, and that no lie is of the truth.
22 Who is a liar but [t] he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

a ch. 1. 1.
b Mat. 13. 19.
c Rom. 8. 34.
d John 14. 16.
e ch. 4. 10. Rom. 3. 25. 2 Cor. 5. 18. Col. 1. 20.
f ch. 4. 14. John 1. 29. Heb. 2. 9.
g Eph. 6. 10.
h ver. 4. ch. 3. 22. John 14. 15. 1 Cor. 7. 19. Rev. 12. 17.
i ch. 1. 6.
k ch. 3. 6 & 4. 8.
l Rom. 12. 2 2 Tim. 4. 10.
m ch. 4. 20.
n ch. 1. 8. John 8. 44.
o Mat. 6. 24. James 4. 4.
p John 14. 23.
q ch. 4. 12. John 17. 23.
r ch. 4. 13 & 5. 3.
s Cp. Eccles. 4. 8.
t James 4. 16.
u John 15. 4. & 5. 7.
v 1 Cor. 7. 31.
w 2 John 5.
x ch. 3. 11.
y Lev. 19. 18.
z Rom. 13. 11. 1 Tim. 4. 1. 2 Tim. 3. 1. Heb. 1. 2.
a ver. 22. ch. 4. 3. Mat. 24. 24. 2 John 7.
b John 13. 34.
c Deut. 13. 13. Ps. 41. 9. Acts 20. 30.
d 2 Thes. 2. 5. 8.
e John 1. 9 & 8. 12.
f John 6. 37 & 10. 28, 29 & 17. 12 & 18. 9.
g 2 Pet. 1. 9.
h 2 Cor. 11. 19.
i ch. 3. 14.
k Cp. Prov. 4. 19. 2 Pet. 2. 20.
l ver. 27.
m 2 Cor. 6. 3.
n Gr. scandal.
o ver. 27. John 14. 26.
p ch. 1. 6.
q Rom. 15. 14. 2 Pet. 1. 12.
r ch. 4. 3. 2 John 7.
s ch. 2. 7. Acts 13. 38.

1 His profession of Christianity, his intellectual understanding of all mysteries count for nothing in the absence of a practical manifestation of these principles. Cp. 3:8, 8:15. Ro. 7:18. Titus 1:16.
2 Skandalon - the trap that ensnares. If is neither there for him... nor is he the cause of it.
3 Gr. The lust - The supreme lie. Rev. 22:15.
4 They deny the principle of God manifestation. John's Gospel + Epistle were written to emphasise this doctrine.
Gr. The antichrist.
They do this by maintaining that the flesh could accomplish unbided that which Yahweh wrought through His Son.

LITTLE CHILDREN This term was used by the Lord Jesus to his disciples after Judas "had gone out from them" indicating that he "was not of them" Vv 12-ff. Cp John 13:31-35.

A LOVE THAT MUST BE AVOIDED Vv 15-17
They could love it, by self-sacrificing regard in service to it. Denial to sacrifice his future to serve it. 2 Tim. 4:10. Ct. Titus 2:6. Gal. 5:16. Eph. 2:2.
Even the fashions of the world are short-lived a token of the nature itself.
Menō - Abides - where? In Christ. Ch. 2:6.

5 WARNING AGAINST THE ANTI CHRIST OF DARKNESS Vv 18-23
Parallel - Thus justifying the interpretation of Note 37.
Cp Jude 18. See also Mk. 24:14. Acts 2:17. Heb. 9:26. The Fall of Jerusalem commenced the final dispensation. Luke 21:22. Rom. 11:25. Here called the "last hour" RV.
Mk. 24:24. Jude 17. 2 Peter 2. 2 Tim. 3. This would be characteristic of the final dispensation. Acts 20:30. Ex - In the sense that they were never really part of us - so they never came out of us.
RV mg. "That not all are of (Ex) us." The fact that they left showed they were not really part of the true body, and warned that remnant of the same element remained.
Christos. - anointed (RV). The Holy Spirit word demonstrating that they had the Truth. They "had" this unction or were anointed by it. Abide in them 3:27. 1 John 3:6. Cp Jude 19.
RV mg. "Ye all know" - is a formal promise.

THE SEVEN CONTRASTS
1. Light vv. Darkness ... 1:5-2:11
2. The Father vv the World ... 2:12-17
3. Christ Vv. Anti-Christ ... 2:18-28
4. Right Vv Wrong ... 2:29-3:24
5. Spirit of Truth Vs Spirit of Error 4:1-6
6. Love Vs Hypocrisy ... 4:7-21
7. The God-begotten Vs the Fleshly 5:1-21

"The devil sinneth from the beginning" V.8 — See Index on "Devil" The Serpent (Devil) symbolized Sins-flesh (Gen. 3:15 Num. 21:4 John 8:44; 8:38; 1:1&2) Sinful men (Ps. 53:4. 14:3. 2 Cor. 11:3). The fatal results of sin (Num. 21 Amos 9:3 Jer. 5:17) the temptations of sin Deut. 8:15, sin politically manifested 1 Ki 14:29; 27:1 Rev. 12:9, 14; 15 20:2 Those governed by the flesh who crucified Christ. Mat. 12:34. 23:33.

"A NEW COMMANDMENT" Ch 2:8 New light + force is given to the old Command Lev 19:18 Christ illustrated the full requirements of it, thus transforming it into reality John 13:34 Rom 13:8-10. Eph 5:25 The Law could command but not enforce. The Israelite could hide hate in his heart, but Christ could read it.

50 By repudiating the principle of God manifestation.

51 Homologeo - "To speak the same things as another does" The words in italics are inserted in many Greek texts as also in RV.

AN EXHORTATION TO ABIDE IN TRUTH Vv 24-27

52 Meno - Rendered "remain" and "continue." It signifies - to be at home - and not merely to dwell.

53 If they held fast to truth, they should continue to receive fellowship. The errorists had not done so.

54 In V16-17 two reasons for avoiding the world - (1) It is alien to the Father. (2) It is passing away. Here two reasons are given to cleave to Truth: (1) It unites with the Father. (2) It promises Eternal life.

55 Christ - 4:20. 2 Thes 3:16

56 RV: "And as for you..."

57 Tis - any one. They may need guidance from man Acts 8:31 but the actual instruction is rightly come from God 1 Thes 4:9. 1 Jn 2:27. 4:13. See Note 20:31

58 So John 6:63. The Spirit of anointing combines the meaning, effectiveness and power of Truth, and therefore "is true" (RV. Dng)

59 John 15:4-7.

60 Some read "whatever" (Osse) "whensoever" implies uncertainty as to time. Others "when" the future probability. The need to be constantly abiding in him, so that at the time of the return, they may receive him with confidence.

61 Parresia also rendered "free speaking" 2 Cor 3:12. 7:4. 14:11.

62 Apo - from, away from (Bull) Thus separation from him in shame.

63 Oida - a fellowship knowledge with personal intimate understanding (Ginosko) that one practises fruit. See Note 2:4 Absolute knowledge (Oida) will lead to experimental knowledge (Ginosko). Like Ek - out of. Like Ek out of Adam. We are begotten of Christ. Rom 2:29. Gal. 4:19. Ezek. 36:25. 1 Pet. 1:23. Christ's example must become the moulding of our actions.

3 GOD IS LOVE Ch 3:1

3 GOD'S LOVE IS SHOWN IN OUR STATUS OF SONSHIP Vv 1-6.

1 Plural (See Diag.) - Behold all of you!

2 Potapos - from what country - how foreign is the love of God. John 8:16. Rom 5:5

3 Hagno - purpose or goal

4 Teknon, related to Tikto to give birth to. Thus children by begettal. 1 Pet 1:23 RV add: "and such we are"

23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. (RV - "hath" - "has" - continual)

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. Heb 8:10-12.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you concerning them that seduce you. (Spiritual adultery. Jas 4:4)

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (1 Jn 1:5-6) (Teknia Vv 1)

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. (Begotten. Gp Note 1 Jn 2:29)

CHAPTER 3.

The singular love of God in making us his sons.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (Phaneroo - Visibly manifested)

3 And every man that hath this hope in him purifieth himself, even as he is pure.

(mentally, does not reveal itself in them by fruit. Cp John 17:3. Gp John 17:26)

Optomai, passive. "It has not yet ever been made manifest or visible" (phaneroo) - ephanerothe). RV mg = "it" Construction of sentence favors this.

Shall have been changed into his likeness Phil 3:20. which will reveal our development into complete sons (Huios) Rom 8:19-23.

Hoti - because - "introduces that which rests upon a patent fact" - Bull.

Opsometha - future tense, middle voice, of Horao, to see. To see for oneself, but it implies more than mere physical sight, involving a discerning perceptive mind. "It denotes, not the action of seeing, but the state of him, and the affection of the mind of him to whose eye or mind the object presented, he truly comprehend or knows" (Bull)

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (See another definition Ch 5:17.)

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. (Horao - seen with discernment)

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. (EK)

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (In the sense of Dios. RV begotten) (EK)

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (Tekna - See Note 1 Jn 2:29) (Gal 1:8)

11 For this is the message that ye heard from the beginning, that we should love one another. (The devil V.10)

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. See also Ps 106:16 Num. 11:29

13 Marvel not, my brethren, if the world hate you. (1 John 2:9-11)

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (En - in the sphere of)

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid

321 The redeemed will gaze upon Christ with the realisation that they are one with him both mentally and physically John 17:22. 2 Pet. 1:4

11 Epi - Upon. Resting upon him.

12 Like the worshippers before the feast John 11:55. Like the people before Yahweh's manifestation at Sinai Exod. 19:10-11. Cp John 11:47.

13 He being a manifestation of the Father 1 Pet 1:17-19.

a Mat. 10. 33. John 5. 23.
b ch. 5. 12. 2 John 9.
c Cp. John 14. 7.
d ch. 5. 17. Rom. 4. 15.
e ch. 1. 2.
f John 1. 29.
g 2 Cor. 5. 21.
h ch. 4. 12. John 14. 23.
i 3 John 11.
k ch. 4. 8.
l John 17. 2.
m ch. 3. 7. 2 John 7.
n Cp. 2 Pet. 2. 4.
o ver. 20.
p Gen. 3. 15. Luke 10. 18. John 12. 31.
q John 2. 19.
r Ps. 119. 3.
s Mat. 13. 11. 1 Pet. 1. 23.
t John 14. 17.
u John 3. 3.
v John 14. 17.
w Or, it.
x ch. 3. 2. Col. 3. 4.
y ch. 4. 17.
z ch. 4. 8. Heb. 13. 4.
a ch. 1. 5.
b Or, commandment. Or, angel.
c ch. 3. 7, 10. Rom. 2. 13. 3 John 11.
d ver. 23. John 13. 34.
e Gen. 4. 4, 8. Heb. 11. 4. Jude 11.
f ch. 4. 20.
g John 1. 12. Eph. 1. 5.
h John 15. 18. 2 Tim. 3. 12.
i ch. 2. 9-11. John 5. 24.
k Gal. 3. 26. Cp. 2 Pet. 1. 4.
l Cp. Rom. 8. 18. 2 Cor. 4. 17.
m Rom. 8. 29.
n Mat. 5. 21.
o Job 19. 26. John 17. 24.
p Mat. 5. 8. Rev. 22. 4.
q John 8. 44.
r Gal. 5. 21. Rev. 21. 8.
s Rom. 15. 12.
t 2 Cor. 7. 1.
u ch. 4. 9, 11.
v ch. 4. 17.
w John 15. 13.

1 DIVINE SONSHIP IS INCOMPATIBLE WITH SIN. Vv 4-9.

Wherefore exists the need to purify

14 RV - Doeth is a continuous habit. Beg. "practises." Sin has the definite article (ten) - the Sin in Greek is Sin in its complete sense - sin in the absolute sense.

15 Lit. "Doeth" (ie habitually) the lawlessness.

16 Lit. "the sin is the lawlessness" "transgression of the law" - one word anomia - names (law) and the no-law, or lawlessness. The one concerned is not governed by law and refuses to be subject to it. he does as he pleases, and practises lawlessness.

17 Gr. "the sins" - all sin, wherever it is manifested Gal 1:4. Thus it is incompatible for sons of God to be doing that which Christ appeared to destroy.

18 To "abide" + to "sin" designate character - therefore relates to habitual action - not to individual acts of sin Gal 1:9. 2:21. Sin is defined as "lawlessness" or ignoring law thus ordaining the right to sin. Gp John 8:34. 2 Pet 2:19.

19 Teknia - having relation to the fact of birth. See Note Ch 1:7, 12. - Spiritual birth.

20 Planao - lead astray i.e. into the belief that character + profession and practice can be separated.

21 We must build into our lives the Divine attributes seen in the Lord Jesus.

22 Sin has already been defined as "doing lawlessness" i.e. so acting as to ignore law and so assume that the evil done does not violate law. Such a one does not sin.

23 The flesh. Sin in action.

24 Dwg. "Begetting" - perfect tense. 1 Pet. 1:23 Teknia "of" = Ek.

26 RV: "Doeth no sin" - referring to "a continuous practice" Vine. Bearing in mind the context Ch 1:8. 3:4. considering sin as lawlessness - performing that act without acknowledging it breaks Law.

27 Sonship is predicated on

3 TRUE SONSHIP IS REVEALED BY ACTION Vv 10-15.

28 This is the sweeping test of true sonship

29 Sphazo - To slay in sacrifice as in Rev 5:6 but not necessarily so.

John provides for no neutral ground of indifference. We either love or hate in the Truth.

31 By intent Mt. 5:21, 27-28. restraining the influence of his father, the flesh Jn 5:44

32 The seed has failed to make 1 Pet 1:23-25.

4 LOVE DEMONSTRATED Vv 16-18

33 Ginosko - experimentally known - See Note Ch 2:3, 24. We have come to understand what love is. See Index on "Love." Cp John 8:44. The effacement of self to aid an enemy is the quintessence of love Rom 5:6-10. 1 Cor. 13.

BELOVED – Agapetos = those receiving agape Ch.2:16. used. Ch.2:7. 3:2, 21. 4:1, 7, 11 2 John 2, 5, 11. Being beloved of God, they should manifest this love on toward another.

was pardoned but ultimately perished for the nation did not profit from its privilege Num.14:20 Ps. 99:8

ON THE FORGIVENESS OF SIN 1 JOHN 1:9 – To be effective prayer must be offered in humility Job 22:29. Jam. 4:6, 10. But more than prayer is required, even "fruit meet for repentance" Matt. 3: 8 John 9:31. Mark 11:26. Matt. 7:23. Israel's prayers were thus rejected Isa. 1:15. 1 Sam. 3:14 Isa. 24:4 Jer. 2:22. God forgives "for Mine own sake" Isa. 43:25. in His mercy and for His purpose. Forgiveness is the cancelling of an insult. It establishes nothing but the graciousness & mercy of the forgiver. It conveys no merit for reward. It merely clears the ground for continued approach. Without forgiveness our case is hopeless. – with it our future is not assured. Israel ↩

34 We have a moral obligation to do this Gp Eph. 5:2. 1 John 2:25.

The obligation of mutual love.

35 Theoreō – not merely a passing glance, but steadily contemplates. – a careful perusal of details in the object." Vine. Emphasis has been laid on Christ's offering as an example of agape love, but for us it can be manifested in little unobtrusive service. John 13:34. Eph. 5:21, 22. 6:1, 5.

down his life for us: and we ought to lay down *our* lives for the brethren.

17 But [a] whoso hath this world's good, and seeth [b] his brother have need, and shutteth up [c] his bowels of *compassion* from him, [d] how dwelleth the love of God in him? (Teknia) (Agapetos – Divine love)

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are [e] of the truth, and [f] shall [g] assure our hearts before him.

20 For [m] if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* [n] have we confidence toward God.

22 And [r] whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments [b] dwelleth in him, and [c] he in him. And [e] hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER 4.

He warneth them not to believe all teachers who boast of the Spirit, but to try the spirits, &c. (Agapetos – Those experiencing agape love)

BELOVED, [o] believe not every spirit, [t] but [t] try the spirits whether they are of God: because [m] many [n] false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: [q] Every spirit that confesseth that Jesus Christ [r] is come in the flesh is of God:

3 And every spirit [s] that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of [z] antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are [a] of God, little children, and have overcome them: because [b] greater is he that is in you, [i] than [d] he that is in the world.

5 They are [e] of the world: therefore speak they [l] of the world, and [g] the world heareth them.

6 We are [k] of God: [h] he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 [p] He that loveth not [p] knoweth not God; for [q] God is love.

9 [r] In this was manifested the love of God toward us, because that [s] God sent his only begotten Son into the world, [t] that we might live through him.

10 Herein is love, [z] not that we loved God, but that he loved us, and sent his Son *to be* [z] the propitiation for our sins. (See above)

11 Beloved, if God so loved us, [a] we ought also to love one another. (Opheilo – more than debt)

12 [d] No man hath seen God at any time. If we love one another, [f] God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (Fellowship) (Communion, sharing)

14 And [k] we have seen and do testify that [k] the Father sent the Son *to be* [l] the Saviour of the world.

15 [o] Whosoever shall confess [p] that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed [q] the love that God hath to us. [q] God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is [a] our love made

23 En – In us. In our case, but also possibly manifested in us.

5 LOVE IS SHOWN IN REPUDIATING ERROR Vv1-6.

Dokimazo – Put to the test with the object of approving. Whether manifested as a saving truth through the anointing. – God manifest in the flesh. For the Apostle for words eliminating the "confess Jesus" is to [illegible]

5 LOVE REVEALS THAT WE ARE OF THE TRUTH Vv2-6

Logos – Doctrine. – Word of revelation. It must centre in doctrine, but [illegible]

En – In the sphere of.
Teireo – To keep safe. Vine. "to tranquillize" – Prayer. In His sight – under His scrutiny. Cp Ellen 12:1. Truth in action will tranquilize our hearts in spite of sins. Cp the example of David Ps 51. His agony to God stead him in good stead when he was in need of mercy. Acts 3:19

If our conscience condemns us with the knowledge & fact of sin, we can be tranquillised or pacified by the knowledge of love perfected in truth.

He is more discerning than conscience and can penetrate to every motive of our actions – therefore the need to be circumspect in all our ways.

Therefore the ideal is to so live before Him, that our conscience does not condemn us. We can receive His help to conquer the flesh. Cp 1 John 3:24.

Tereo – To watch over, guard. Note the use of the phrase 2 Tim. 4:7.

This constitutes abiding in him which is a necessary prerequisite for successful prayer. 1 John 3:7

More than love is necessary for essential – Belief. Pisteuo – confidence, trust. Name – character, purpose. That God manifestation, atonement, cleansing. Out of this the example will be manifested here.

Indicating intimate fellowship. Gen. 18:1. 23.

CHAPTER 4.

5 LOVE IS SHOWN IN REPUDIATING ERROR Vv1-6.

Pneuma – the breathing forth of a doctrine. Cp 1 John 4:6

Dokimazo – Put to the test with the object of approving. Whether manifested as a saving truth through the anointing. – God manifest in the flesh. For the Apostle for words eliminating the "confess Jesus" is to [illegible] 1 Tim. 1:7. 2 Pet. 2. 2 Tim. 3.

6 LOVE CAN ONLY BE REVEALED TOWARDS THOSE WE KNOW IN HIM

14 By so doing we show our love for God 1 Tim. 4:10
20 Cp John 14:15. The miracle is that revealed through us.

Teleioō – to bring to completion. Col. 3:14. Cp 2 Cor. 12:9.

22 En – out of. Love is the truth in action and is a fruit of the spirit word. 1 John 3:6. Gal. 5:22.

23 The Apostles had seen in the Lord the manifestation of the invisible. John 1:14. To bear witness to the fact was the very office of the Apostles John 15:27. Acts 1:8

24 Homologeo – To speak the same as another speaks. Hence to agree in proclamation of a matter.

25 Thus rejecting theories of pre-existence, Arianism and emphasising the doctrine of God manifest in flesh.

26 The verbs are in the perfect tense, emphasising not only a past completed fact but present objective results.

7 LOVE IS A DIVINE ATTRIBUTE AND GOD'S CHILDREN ARE KNOWN BY THE MANIFESTATION OF IT. Vv 7-10

13 En – It comes from. Ain – not from themselves.
14 Disc. Begotten – because this kind of love comes only from Him.
15 Gr. "The God is love" No article to "love" indicating that this quality is part of His nature. See Note on "God is light" opp. p. 324.
16 Gr. "en the en" in our case. We have personally experienced it.
17 The Gr is more emphatic. ie. "The son of Himself, the only begotten: His Son, His only begotten!" We can never adequately repay that Divine love Cp Rom. 5:8. 1 Jn 15 16.

8 LOVE CAN ONLY BE REVEALED TOWARDS THOSE WE KNOW IN HIM.

Teleioō – to bring to completion. Col. 3:14. Cp 2 Cor. 12:9.
22 En – out of. Love is the truth in action and is a fruit of the spirit word. 1 John 3:6. Gal. 5:22.
23 The Apostles had seen in the Lord the manifestation of the invisible. John 1:14. To bear witness to the fact was the very office of the Apostles John 15:27. Acts 1:8
24 Homologeo – To speak the same as another speaks. Hence to agree in proclamation of a matter.
25 Thus rejecting theories of pre-existence, Arianism and emphasising the doctrine of God manifest in flesh.
26 The verbs are in the perfect tense, emphasising not only a past completed fact but present objective results.

9 LOVE WILL STAND US IN GOOD STEAD AT THE JUDGMENT SEAT Vv 17-21.

25 The Divine Love made ours because reflected by us.

V. 13. accordi... Greek text re... things I have ... unto you, tha... know that yo... ernal life, wh... the name of h...

29 Hina – To the ... that.
30 Parrhesia See ... 2:28. 3:21. 5:14 ... ered "confidence" ... to speak" unreserv... Cp Rom. 4:11-12.
31 Cp Heb. 4:15-16
32 There is need ... discrimination ... tween this fear ... fear or reverence ... 12:28. This is the ... ferment or punish...
33 Kolasis – pe... punishment. ... punishment.
34 The purpose ... In him has now ... brought to comp...
35 The Name o... It named on suc... 15:19. 9 they are ... represent believers ... John 13:20 ... 36 ... 10:27 John 13...

CHAPTER 5

4 GOD IS LOVE Cp 5:1-2...

1 LIFE IS DERIVED FROM GOD

1 Ky – Begotten ... 13
2 This is natural ... seen in family ... Wherein ... true brotherly ... born where this ... exist.
3 In V.1 a belief ... fact. In love ... test of acceptable ... obedience is the ... of a true child ... God who loves ... ity of God.
4 The objective ... love, in which ... Agape (God) received the ... of the noun of ... (love). "Wuest ... "love for God." ... 5 Prog. "Burdens ...
6 Because they ... them a greater ... than the opposite ... them. Cp 4:4. 1 ... 13.
7 Pistis (faith) ... Pisteuo (believe ... are related words ... a verb and signifies ... riction based on ... Pistis is rendered ... Rom. 10:17. 2 Thess. ... Belief begets the ... of God – faith (con... ing ... be... develops him.

2 THE LIFE IS ... ED THROUGH ... Vv 6-12.

8 This unites us ... Christ who overc... the world 1 Jn 1:7
9 Relating to the ... ing – active of him... tic ministry – his ... which was later sea... his blood.
10 En – In the sp... of
11 Christ's baptism ... manifested in a ...

The witnesses of our faith.

perfect, that [a] we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but [c] perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 [f] We love him, because he first loved us.

20 [g] If a man say, I love God, and hateth his brother, [h] he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, [i] That he who loveth God love his brother also.

CHAPTER 5.

1 He that loveth God loveth his children, and keepeth his commandments, 3 which are light, and not grievous. 6 The witnesses of our faith.

[k] WHOSOEVER believeth that [l] Jesus is the Christ is [m] born of God: and [n] every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For [b] this is the love of God, that we keep his commandments: and [d] his commandments are not grievous.

4 For whatsoever is born of God [o] overcometh the world: and [p] this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth [q] that Jesus is the Son of God?

6 This is he that came [r] by water and blood, even Jesus Christ; not by water only, but by water and blood. And [s] it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record ~~in heaven, the Father, the Word, and the Holy Ghost: and these three are one.~~

8 ~~And there are three that bear witness in earth,~~ [t] the Spirit, and the water, and the blood: and these three [u] agree in one.

9 [v] If we receive the witness of men, [w] the witness of God is greater: for this is the witness of God [x] which he hath testified of his son.

10 He that believeth [y] on the Son of God [z] hath the witness in himself: [a] he that believeth not God [b] hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given [c] to us [d] eternal life, and [e] this life is in his Son.

12 [f] He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 [g] These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, ~~and that ye may believe on the name of the Son of God.~~

14 And this is the [h] confidence that we have [i] in him, that, [k] if we ask any thing [l] ~~according to his will~~, he heareth us:

15 And if we know that he hear us, whatsoever we ask, [m] we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and [n] he shall give him life for them that sin not unto death. [o] There is a sin unto death: [p] I do not say that he shall pray for it.

17 All [q] unrighteousness is sin: and there is a sin not unto death.

18 We know that [r] whosoever is born of God sinneth not; but he that is begotten of God [s] keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and [t] the whole world lieth in wickedness.

[a] ch. 2. 28 & 3. 21. Cp. James 2. 13.
[b] ver. 6.
[c] Rom. 8. 15.
[d] John 5. 34, 36 & 8. 17.
[e] John 5. 37 & 8. 18.
[f] ver. 10.
[g] Mat. 3. 17. Ch. 3. 17. John 13. 35. Heb. 13. 1.
[h] Ch. 2. 4.
[i] Rev. 12. 17 & 19. 10. Cp. Rom. 8. 16. Gal. 4. 6.
[k] Ch. 2. 22. Cp. John 3. 33 & 5. 38.
[l] Ch. 3. 11. [m] ch. 2. 25
[n] Ch. 4. 9. John 1. 4. Acts 3. 15.
[o] John 3. 15, 36 & 5. 24 & 6. 47.
[p] Cp. John 20. 31.
[q] John 1. 12.
[r] Ch. 2. 22 & 4. 2.
[s] John 1. 13.
[t] John 8. 42.
[u] John 9. 35.
[v] Ch. 2. 23.
[2] Or, *concerning him.* ch. 1. 2 & 2. 1 & 3. 21.
[w] ch. 3. 22. Prov. 28. 9.
[x] Rom. 8. 27. Cp. James 4. 3.
[y] ch. 2. 5. John 14. 15. 2 John 6.
[z] ver. 18-20. John 21. 24.
[a] Mat. 11. 30.
[b] ch. 4. 4. John 16. 33. Cp. Eph. 6. 16.
[c] Cp. James 5. 15.
[d] 1 Cor. 15. 57.
[e] Mat. 12. 31, 32.
[f] Jer. 7. 16.
[g] Ch. 3. 4.
[h] ch. 4. 15.
[i] John 19. 34.
[k] ch. 3. 9.
[l] Prov. 22. 5. James 2. 27.
[m] John 15. 26.
[n] Gal. 2. 4.

1 JOHN. The Truth and the Ecclesia
2 JOHN. The Truth and the Home
3 JOHN. The Truth and the Individual
Ecclesial responsibilities. Domestic responsibilities. Personal responsibilities.

ANALYSIS: WALKING IN THE TRUTH: WHAT IT DEMANDS.

1 INTRODUCTION Vv1-4.
- 1 To whom written Vv1-2
- 2 Greetings V3
- 3 Condition V4

2 EXPOSITION Vv5-6.
- 1 Love Defined Vv5-6.

3 EXHORTATION Vv7-9
- 1 Beware of Deceivers V7-8

4 APPLICATION Vv10-11
- 1 False Charity to be Avoided 10-11

5 INFORMATION Vv12-13.
- 1 Many things to Explain 12
- 2 Final Greeting 13.
- 2 Their Evil Influence V9.

40 The Epistle began + ends with a reference to Christ's prayer. 1 Jn 1:3 = oneness of fellowship John 17:21. and now- John 17:3.
41 Aletheuo = Genuine John. 17:3 God is a reality, not merely a doctrine in a Creed

II. & III. JOHN. *An exhoriation to Christian love, &c.*

20 And we know that the Son of God is come, and hath given us an understanding, that we may know [b] him that is true, and we are in him that is true,

[a] ver. 11, 13. ch. 1. 2. John 11. 25.
[b] John 17. 3. 1 Thes. 1. 9. Rev. 3. 7.
[c] 1 Cor. 10. 14.

even in his Son Jesus Christ. This is the true God, and [a] eternal life. Teknia Emphasizing birth-relationship.
21 Little children, [c] keep yourselves from idols. Amen.

43 Phulasso - a military term used of guarding a garrison of a city. To guard, Keep Watch.
44 An idol is anything that usurps the place of God. Col 3:5.

THE SECOND EPISTLE OF JOHN

Some translate "lady" by a proper noun: Kyria - as her name - See Bible.

RV: "gone forth" 1 John 2:19

To as individual - or an Ecclesia? Whatever it was, the one served the other.

2 JOHN

1 INTRODUCTION Vv1-3

1 TO WHOM WRITTEN V1.

1 Presbuteros = elder in age, but also used for rank or office. The title great to a member of the Sanhedrin. John could apply to John

He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief.

EKLEKTE Elect

THE elder unto [d] the elect lady and her children, [e] whom I love in the truth; and not I only, but also all they that have known the truth;
2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

2 GREETINGS V3.

See Note Gal 1:2. The Gr = "There shall be with us Grace etc."
Eleos - Kindness + goodwill to those who need it. Eirene from eiro "to bind together." John 14:27.

3 [f] Grace [g] be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.

3 CONDITION V4.

Ky: Rejoice - present tense. EK. Diog. "some" AV "certain of..." implying strongly that most were not.

4 I rejoiced greatly that I found of thy children [h] walking in truth, as we have received a commandment from the Father.
5 And now I beseech thee, lady, [i] not as though I wrote a new commandment unto thee, but that which we had from the beginning, [j] that we love one another.

2 EXPOSITION Vv5-6.

She had been mistaking acts of hospitality + Kindness for love

1 LOVE DEFINED V6

Erotao - To request, beseech. John is somewhat peremptory in tone as he reminds her of earlier instruction - perhaps referring to his earlier epistle. Hence links with it in margin references.

6 And [k] this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

GAIUS: This was an extremely common name, but if he was the one referred to in Rom 16:23 he was converted by John? Also baptised by Paul 1 Cor 1:14? Was a wealthy & hospitable member of the Ecclesia at Corinth.

3 JOHN

1 GAIUS: THE SINCERE DEDICATED, LOVABLE Vv1-8

1 INTRODUCTION V1

Agapetos = "beloved" R.V. Ascribed 4 times. 2 C. 11
An index to his character. He was noted for his manifestation of divine love.

Gaius - Lat - Lockyer, Noted for his sincerity V3. for using means + blessings faithfully

for generosity V6.

2 SUPPLICATION V2.

Thus acknowledging that all blessings - even material ones - come from God. Jas 1:17 1 Cor 4:7. 1 Tim 6:17 Luke 5:19. 6:2.

A Bellman in "Light from the Ancient East" shows from papyri that this is normal type of brief wish + does not imply ill-st. Gaius had been ill

Gaius was one whose life was given to the truth + the prayer of the Apostle was that he should prosper physically + materially as he did so spiritually

THE THIRD EPISTLE OF JOHN.

Perhaps the circumstances of the elect lady had been explained by these relations + this was an intimation to that end. The mother of these children not present or dead.

1 He commendeth Gaius for his piety, 5 and hospitality: 9 complaining of ambitious Diotrephes, &c.

THE elder unto the well-beloved [c] Gaius, whom I love [l] in the truth.
2 Beloved, I [m] wish above all things that thou mayest [n] prosper and be in health, even as thy soul prospereth.
3 For I [o] rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.
4 I have no greater joy than to hear that [p] my children walk in truth.

[c] 2 John 4.
[l] 2 John 1.
[m] Not as Rom. 16. 23, &c.
[n] Or, truly. ver. 3, 4.
[o] Or, pray.
[p] 1 Cor. 4. 15. Gal. 4. 19. Philem. 10.
[q] 1 Cor. 16. 2.

3 REPUTATION V3.

6 He discloses the reason why he was able to say that "thy soul prospereth"
7 His joy at the conduct of Gaius outweighed his sorrow at the folly of Diotrephes - as a comparison of the expressions used shows.
8 The aged + probably only remaining Apostle apparently received reports of Ecclesial activities from various sources Cp 2 John 4. They were a source of both joy + sorrow.
His walk was consistent with his belief

4 CONSOLATION V4.

RV "Greater joy have I none than this,"
Exousia - mine, denoting possession, power over, authority, right (over) - implying that Gaius was converted by John

3:4 firm resistance without any external appearance of welcome. To do otherwise would be to jeopardise the worship conducted in that home.

5 INFORMATION Vv12-13

1 MANY THINGS TO EXPLAIN V12

20 Boulomai - "A purpose formed after mature consideration" - Bull. John had carefully thought over the matter + had come to the conclusion, that letter writing was a poor medium of expression for the things he had to say + explain - it could so often lead to misunderstanding. So, having written this preliminary letter of warning, the aged apostle, in love, would go out of his way to persuade visit his sister.

8 Warmth of feeling acts of kindness are useless in the absence of a true love have defined.
9 These define + limit love. Cp Deut 7:9-11.

3 EXHORTATION 7-9

1 BEWARE OF DECEIVERS V7-8

10 Planos - To wander, rove, mislead + thus to lead astray. The cognate verb planao freq. used by John. John 7:12. Rev 2:20. 12:9. 13:14. 19:20. 20:3, 8, 10. 1 John 1:8. 2:26. 3:7
11 Blepo Keep a watchful eye upon.
12 RV "ye."
13 Apollumi - destroy ruin. Mt 10:42 - losing a reward. There was a danger of this in that her unwise charity would introduce these deceivers into the flock + the fruits of labor would be lost in that they would no longer abide in the Father + Son V9
14 Mutual labor with the Apostle which had brought some to truth. The Apostle would not be responsible for any loss sustained. 1 Cor 1:14-15. RV: "ye"

2 THEIR EVIL INFLUENCE V9.

16 Best texts: prasso - To lead forth, go before (time). RV: "doeth on word" They led their dupes from out of the abiding place in Christ.

4 APPLICATION Vv10-11

1 FALSE CHARITY TO BE AVOIDED 10-11

17 Ei with indicative mood - assuming the hypothesis as an actual fact. Bull: "If any come as I know they do."
18 The Ecclesia met in homes frequently Rom 16:5 Col 4:15 Acts 12:12. It could have been a woman like Mark's mother to whom John was writing. Her children could have been spiritual ones
19 They would share in the responsibility for all the harm such doctrines could cause. Her love for God + her Ecclesia must

19 Hupolambanō Hupo- under, lambano- take or receive. Thus to sustain from beneath, to hold up. — as the cloud bore up Christ Acts 1:9

1 John 1:2. ETERNAL LIFE WITH THE FATHER.

With * prot with the accusative. Sig. Before, or facing, with motion towards, thus gravitating toward the Father. Eternal life (Divine Nature 2 Pet. 1:4) set up by the Father as the objective of Life by which His children are brought into complete fellowship with Him. It was originally but an abstract principle, but become the reality in Christ.

The message of John is that since the believer is called to be a partaker of this nature and life, it is necessary that he reveal the ethical and spiritual qualities consistent with it as revealed by the Father. Thus Eternal Life "Hors forward" (pros) the Father John 1:1,2.

1 JOHN 1:5. GOD IS LIGHT.

* The word light in the Greek text is without the definite article. The rule of Greek grammar is that the absence of the definite article shows quality, nature, or essence. What the inspired apostle said was "God as to His nature, essence, character is light." That is, "God as a Person has a character or nature that partakes of Light" (Wuest). Thus God dwells corporately in the Heavens as a Being of Light.

Light is the source of health, the revelator of beauty, the destroyer of darkness. The expression tells not only of a Goodness and Truth without flaw, it tells of a Goodness and Truth that are always seeking to spread themselves, to send forth rays that shall penetrate everywhere and scatter the darkness that opposes them." (Mounce - Pul).

1 JOHN 2:13-26. JOHN'S REASONS FOR WRITING

He wrote for mature believers.

I write this Epistle	Reasons for doing so
① All of you children by [illegible]	You have been forgiven
② To the older members	You have Knowledge of the word.
③ To the younger members	You have gained a victory over the Evil one.

I wrote my Gospel	Reasons for doing so
① All of you children by instruction	You have Knowledge of the Father
② To older members	You have Knowledge of the Word.
③ To younger members	You have strength through the abiding Word and have gained victory over the evil one.

Thus the Epistle is as an epilogue to the Gospel & the reasons for writing it were similar.

Gnosticism

"Knowing ones" — This flourished about 2nd Century AD but incipient Gnosticism was in evidence in Apostolic times. 1 Tim. 6:20. The Gnostics claimed a secret knowledge, not based on reflection, inquiry and proof but on a special revelation from Christ & His disciples. The Scriptures were of small account against this special knowledge. Cont. 1 John 1:4.

They rested on the revelation given by prophets since the days of the Lord (See Enc. Brit.). Cf. 1 John 4:1.

They understood the Gospel better than the apostles themselves. It was a mistake to suppose that the historical facts and moral precepts of the Scriptures were to be taken literally. It was still a greater mistake to suppose that the Scriptures contained all that was necessary for man's spiritual wellbeing. There was a higher gnosis, a more profound knowledge; and thus the Gnostic could attain to and impart." (A. Plummer - Pul. Com.)

This led to the following conclusions:

1. Intellectual illumination was of far greater importance than right living.
2. The revelations of the Gnostics was greater than Scripture for it superseded it.
3. There is no real evil in sin and therefore no real need of the atonement.

In addition to the Greek doctrine of the supremacy of intellect most Gnostics blended the Oriental doctrine that all matter is evil. This led to two conclusions

1. If the human body is utterly evil, it must be subdued & chastened to the utmost, that the enlightened spirit might be freed from the burden of so vile an instrument. This led to a form of asceticism. Col 2:18-23.
2. If the human body is utterly evil, it is a matter of indifference what it does; and so worthless an instrument may be allowed to commit any act from which the spirit can derive additional knowledge through experience.

John vigorously challenged both ideas by teaching the doctrine of God manifest in the flesh. He spoke of the reality & glory of the risen Christ Ch. 1:1-2. and emphasised that those who are the begotten of God manifest a spiritual likeness to the Father now, that provides the basis for His physical glory later.

JOHN'S OPPONENTS.

It is suggested that John wrote the 1st Epistle approx A.D. 90 from Ephesus where Eusebius said he ministered.

By then many believers were 2nd or 3rd generation members — and the early enthusiasm had dulled, the pioneering spirit had degenerated into a search for new ideas. Christ had warned that "the love of many would wax cold" Mat. 24:12. and Ephesus itself was warned that "it had lost its first love" Rev. 2:4.

There was a need to rekindle this love. The greatest opponents of Truth now were not those who desired to destroy it — but those who desired to improve it by superimposing their theories on it. The greatest danger came from within. John's ministry seemed to have been partly successful Rev. 2:2.

THEME STUDIES.

GOD

- Father 1:2; 2:1
- Light 1:5
- A Being of
- Is revealed through the Son 2:23
- Extends fellowship to humanity dwelling in light 1:3, 2:24, 1:6.
- His love manifested in begetting us to sonship 3:1.
- Omniscient 3:20
- Answers prayer 3:22, 5:14-15
- His basic Commandment 3:23-24, 5:3, 4:4
- He strengthens His children.
- He is the Author of Love 4:7-8.
- He revealed that Love in Christ 4:9
- He has created a debt of love for us to repay 4:11
- He dwells in believers 4:12-16.
- By His Spirit Word
- Through His sacrificial love 4:16.
- He bestows sons to newness of life 5:1.
- Through His indwelling within 5:10.
- Author of Eternal life 1:2, with 5:11
- Father of the Divine family on earth 5:19
- Is revealed through His Son 5:20.
- Demands total & exclusive allegiance 5:21.

JESUS CHRIST

- Atonement 1:7
- The Righteous 2:1
- Is coming again 2:28, 3:2.
- A visible, tangible body of life. 1:1.
- Fellowship with
- Advocate 2:1
- The propitiation 2:2, 4:10
- Need to abide in him 2:6
- Denied by antichrist 2:22
- To be manifested visibly 3:2.
- Pure 3:3.
- An example of righteous living 2:6, 3:7
- Destroy works of devil 3:8
- A sacrifice 3:16
- Came in flesh 4:2.
- God's only begotten Son 4:9
- Savior of the world 4:14.
- The Christ 5:1.
- Witnessed by water & blood 5:6.
- Life is in him 5:11
- The manifestation of the Father 5:20.
- The way to life eternal 5:20.

SIN (Hamartia)

- Cleansed from by Christ 1:7.
- Must be acknowledged. 1:8-10.
- Inherent in flesh 1:8.
- Must be avoided or forgiven 2:1.
- Forgiven for Christ's sake 2:12.
- Christ is the propitiation for all sins 2:2.
- A definition of sin — lawlessness 3:4.
- The lack of the habitual sinner 3:6.
- Degrees of sin 5:16
- The begotten of God do not sin 3:9.
- Another definition of sin 5:17.
- Attitude of the sinful 3:16
- Attitude of the begotten towards all sin 5:18

2 DIOTREPHES: THE DOMINEERING SELF-ASSERTIVE, ARROGANT 9-11.

22 "Nourished by Jove."
23 This is the perogative of Christ Col 1:18 where position in the Ecclesia he desired to

[illegible] usurp.

[illegible]refore refused Christ + God Luke 16:16. He [illegible] evidently been responsible for destroying [illegible]ter sent by John.

DOMINEERING AND ARROGANT V 10

praised. 25 There was no certainty in his coming, though he hoped to do so V 14. Perhaps his age made

doth he do so V 14. Perhaps his age made
brethren, the visit hypothetical.
m that 26 the Apostle is proceeding on
m out of the lines prescribed by Christ
ees. Jhn 9:16 He had remonstrated privately
not that V 9. Diotrephes has rejected the
at which messengers sent in his name. Now
oeth good the Apostle will lay the facts before
hat doeth the Ecclesia. Mt. 18:17 RV - "I
iod. will bring to remembrance his
good re- works..."
d of the 27 Phluo - To bubble or boil up -
l we also Talk which is both fluent + empty.
ye know 28 Poneros - pernicious. RV =
ie. wicked
things to 29 Note the Pharisaic attitude - now
with ink in the Ecclesia Gal 4:17. Thus
ee (RV have) John describes him as harshly as
ill shortly the Lord did the Pharisees.
iall speak AN EXAMPLE TO BE AVOIDED V 11.
be to thee. 30 Exhortation Heb 10:24. Assurance
ee. Greet 1 Pet 3:11, 13. Gaius is exhorted to
observe Diotrephes for his own
good - to avoid the example given

See ↙ opp.

3 DEMETRIUS: AN EXAMPLE TO EMULATE V 12 14.

APOSTOLIC APPROVAL V 12

17 Diao = Despotes as in 2 Gal 2
1 Kend. Sovereign. RV. Master.
"Denying our only Master and Lord, Jesus Christ." Despotes: One with supreme authority from deo, to bind and pous, the foot. So the Lord would guide their walk and ladership him is to walk contrary to him
1 Tim 5:8.
The use of Kurios in 2 suggests that here it is used in relation of Yahweh, showing that Christ is the manifestation of the Father Jhn 12:41. Jhn 20:28. in flesh, a doctrine apparently denied by the errorists 2 Pet 2:1. This gives no support to Trinitarianism Col Acts 2:36.
19 RSV. "ye were once for all fully informed." They had been warned of these things, probably from the O.T as by Peter 2 Pet 2.
20 Deuteronomy - The second time. They were at the point of death in Egypt. They perished on the very borders of the Land. Num. 8, 32:10-13. The nation was led astray by its leaders.
21 Used of mortals, Luke 7:30, 9:52. the spies Num. 2:33.
22 ten eauton archon - the [illegible] even principality - i.e position of authority. Cp Eph 1:21 note.
For circumstances Ep Rom 11.
23 Aidios = lays stress upon uninterrupted time.
25 Desmos - the bonds by which a person is held prisoner Mark 6:17-18
26 The rebellious princes were suddenly plunged into darkness, there to remain until the light of a new day should dawn for them — the day of Judgment. Meanwhile of prisoners in a dungeon in which light cannot penetrate they are the moment when their case will be officially tried.
27 Gen 19. Over 20 times set forward as an example. Particularly apropos to time of end Ezek 16:49.
This led to most evil sexual extremes 2 Pet 2:10. Rom 1:27 thus destroying the family unit - the very foundation of healthy national life.
EXPORNEUO - an intensive form of prostitution. "EK" = utterly, knowing no bounds. The word is feminine indicating that the women were willing partners to the gross immorality.
Every form of perversion, including homosexuality and

12 Hupolambanō Hupo- under. lambano- take or receive. Thus to sustain from beneath, to hold up. -as the cloud bore up Christ Acts 1:9

1 John 1:2. ETERNAL LIFE WITH THE FATHER.

With "pros with the accusative. Sig. Before, or facing, with motion towards, thus gravitating towards the Father. Eternal life (Divine Nature 2 Pet. 1:4) set up by the Father as the objective of Life by which His children are brought into complete fellowship with Him. It was originally but an abstract principle, but become the reality in Christ.

The message of John is that since the believer is called to be a partaker of this nature and life, it is necessary that he reveal the ethical and spiritual qualities consistent with it as revealed by the Father. Thus Eternal life flows forward (pros) the Father John 1:18

1 JOHN 1:5. GOD IS LIGHT.

"The word light in the Greek text is without the definite article. The rule of Greek grammar is that the absence of the article shows quality, not sort, or essence. Thus the inspired apostle says 'God is of the type, essence, character, light. Thus God as a Person has a character or nature for partaker of Light (Universe). Thus God dwells corporeally in the Heavens as a Being of Light.

Light is the source of beauty, the revelator of beauty, the destroyer of darkness. The expression tells "not only of a Goodness and Truth without flaw; it tells of a Goodness and Truth that are ever active in giving themselves, to send forth spiritual energies everywhere and to be welcomed. Hate opposes them." (Brooke-Bib)

1 JOHN 2:13-14

He wrote for more than one reason.

I write this Epistle
① All of you children by birth
② To the older members
③ To the younger members

I wrote my Gospel
① All of you children by instruction
② To older members
③ To younger members

Thus the Epistle is an epilogue to the Gospel & the reasons for writing it were similar.

GNOSTICISM

"Knowledge" - the watchword of the 2nd Century AD. The Gnostic claim was confidence in his own knowledge of God. The Gnostics claimed a secret knowledge not based on reflection, reason and proof, but on a special revelation from God to his disciples. The Scriptures were of some account, but with this special knowledge, John's epistles. They rested on the revelation given by prophets since the days of the Lord (see Eng Bible) Cf. 1 Thes 4:1.

"They understood the Gospel better than the apostles themselves. It was a mistake to suppose that the historical facts are the most important of the Scriptures were to be taken literally. It was still a greater mistake to suppose that the Scriptures contained all that was necessary for man's spiritual wellbeing. There was a higher gnosis, a more profound knowledge, and that the Gnostic could attain to and impart." (A. Plummer - Pul. Com)

This led to the following conclusions:
1. Intellectual illumination was of far greater importance than right living.
2. The revelations of the Gnostic was greater than Scripture for it superseded it.
3. There is no real evil in sin and therefore no real need of the atonement.

In addition to the Greek doctrine of the supremacy of intellect, most Gnostics blended the Oriental doctrine that all matter is evil. This led to two conclusions

1. If the human body is utterly evil, it must be subdued & chastened to the utmost, that the enlightened spirit might be freed from the burden of so vile an instrument. This led to a form of asceticism. Col 2:18-23
2. If the human body is utterly evil, this a matter of indifference what it does; and so worthless an instrument may be allowed to commit any act from which the spirit can derive additional knowledge through experience.

John vigorously challenged both ideas by teaching the doctrine of God manifest in the flesh. He spoke of the reality & glory of the risen Christ Ch 1:1-2. and emphasized that those who have the perception of God manifest in spiritual likeness to the Father more, that provides the basis for the physical glory later.

JOHN'S OPPONENTS.

It is suggested that John wrote the 1st Epistle approx 15-20 yrs from Ephesus where he spent his ministry.

By this time heresy had arisen - and the cause of truth had suffered. The pioneering work of Paul had begun to ripen for more ideas. Error had made its appearance in the Church (Acts 20:29-30) and Ephesus itself was warned that it had lost its first love. Rev 2:4.

The need to separate this love, the deepest elements of truth from error and the heresies which sought to destroy it - but more who sought to impose it & superimpose other ideas on it. The second danger came from within. John's ministry seemed to have been particularly successful.

THEME STUDIES.

GOD • Father 1:2, 3:1 • A Being of Light 1:5 • Is revealed through the Son 1:3 • Love & fellowship to humanity by dwelling in 4:7-21, 5:1. • His love manifested in becoming us to worship 3:1. • Unknown 3:20. • Answers prayer 3:21, 5:14-15. • His basic commandment 3:23-24, 5:3. • He strengthens His children 4:4. • He is the Author of love 4:7-8. • He revealed that love in Christ 4:9. • He has created a debt of love for us to repay 4:11. • He dwells in believers 4:12-16. • By His Spirit 4:13. • Through His sacrificial love 4:15. • He accepts sons to be servers of life 5:1. • He sought His indwelling Saviour 5:10. • Author of eternal life 1 Timothy 5:11. • Father of Me. • Divine dignity on earth. 5:18. • He revealed through His Son 5:20. • Demands total exclusive allegiance 5:21.

JESUS CHRIST • A visible, tangible body of life. 1:1 • Atonement 1:7. • The Righteous 2:1. • Fellowship with. • Advocate 2:1. • The propitiation 2:2. • Is coming again 2:28, 3:2. • Need to abide in Him 2:28. • Denied by antichrist 2:22. • To be manifested visibly 3:2. • Pure 3:3. • An example of righteous living 2:6, 3:7. • Destroy works of devil 3:8. • A sacrifice 3:16. • Came in flesh 4:2. • God's only begotten Son 4:9. • Savior of the world 4:14. • The Christ 5:1. • Witnessed by waters blood 5:6. • Life is in him 5:11. • The manifestation of the father 5:20. • The way to life eternal 5:20.

SIN (Hamartia) • Cleansed from by Christ 1:7. • Inherent in flesh 1:8. • Must be acknowledged 1:9-10. • Must be avoided or forgiven 2:1. • Forgiven for Christ's sake 2:12. • Christ is the propitiation for all our 2:2. • A definition of sin-lawlessness 3:4. • The basis of the habitual sinner 3:6. • The begotten of God do not sin 3:9. • Degrees of sin 5:16. • Another definition of sin 5:17. • Attitude of the begotten towards all sin 5:18. • Attitude of the

22 "Nourished by Jove."
23 This is the perogative of Christ Col 1:18 as are positions in the Ecclesia he desired to

are before refused Christ + God Luke 16:14. He evidently been responsible for destroying letter sent by John.

OMINEERING AND ARROGANT. V 10

praised. There was no certainty in his coming, though he hoped to

(Gr 18) doth he Perhaps his age made
brethren, the use hypothetical.
m that 26 The Apostle is proceeding on
m out of the lines prescribed by Christ.
ees John 4:1-3 He had remonstrated privately
not that V.9. Diotrephes has rejected the
at which messengers sent in his name. Now
eth good the Apostle will lay the facts before
iat doeth the Ecclesia. Mtt. 18:17 R.V. "I
od. will bring to remembrance his
good re- works."
d of the 27. Phluo - To bubble or boil up. -
l we also Talk which is both fluent + empty.
ye know 28 Ponaroi - pernicious. RV =
ie. wicked
things to Note the Pharisaic attitude - now
with ink in the Redeemer (Luke 11:53). Thus
ee: RV hope John denounced him as harshly as
ll shortly the Lord did the Pharisees.
all speak
be to thee. AN EXAMPLE TO BE AVOIDED V. 11.
ee. Greet
see opp. Exhortation Persistent Assurance
1 Pet 2:11, 12 Gaius is exhorted to
Observe Diotrephes for his own
goods - to avoid the example given
DEMETRIUS: AN EXAMPLE
TO EMULATE. V 12-14.
APOSTOLIC APPROVAL V. 12

A brother
as also

ut you in
ye once
the Lord,
ople out of
afterward
t believed
faith in Jude)
which kept
e, but left
, he hath
ng chains
the judg-
.
and Go-
ties about
er, giving
ornication,
ange flesh,
example,
geance of
22. Is 34:10
ese filthy
flesh, de-
speak evil
the arch-
ding with
Gal 2:4 Sly
they became
I showed that
circumcised.
Jesus = Master,
Lord = Master

Digo - Despotes as in 2 Pet 2:1 & 1 Tim 6:1. Kurios. Sovereign. RV. Master. "Denying our only Master and Lord, Jesus Christ." Despotes: One with supreme authority from des, to bind and pous, the foot. So the Lord would guide their walk and conduct him & to walk contrary to him.
1 Tim 5:18
The use of Kurios in the LXX suggests that here it is used in stead of Yahweh, showing that Christ is the manifestation of the Father
2 Jn 20-23 in flesh, a doctrine apparently denied by the antichrist
2 Pet 2:1. This gives no support to Trinitarianism. Gen 2:23.
RSV. "ye were once for all informed." They had been made of these things, probably from O.T as by Peter 2 Pet 1:12.
Deuter-on - The second time. They were at the point of death in Egypt. They perished on the very borders of the Lord's
Num 14, 32:10-13. The nation was led astray by its leaders.
Used of martyrs. Luke 9:52. the spies Josh 2:23, Acts
Ten eaulon archon - Thus even principality - i.e position of authority. Cp Eph 1:21 Heb.
For circumstances Cp Num 16.
Aidios - Ages stretching on uninterrupted time.
Desmos - the bonds by which a person is held prisoner Num 16:10-23
The rebellious spirits were suddenly plunged into darkness to remain until the light of a new day should dawn for them - the day of Judgment. Meanwhile of prisoners in a dungeon in which light cannot penetrate they await the moment when their case will be officially tried.
Gen 19. Over 20 times set forward as an example. Particularly apropos to time of end. Ezek 16:49. this led to most evil sexual extremes 2 Pet 2:10. Rom 1:27 thus destroying the family unit - the very foundation of healthy national life.
EXPORNEUO - an intensive form of prostitution. "EK" = utter, knowing no bounds. The word is feminine indicating that the women were willing partners to the gross immorality.
every form of perversion, including homosexuality and

19 Hupolambanō Hupo- under. lambano- take or receive. Thus to sustain from beneath, to hold up. – as the cloud bore up Christ Acts 1:9

1 John 1:2. ETERNAL LIFE WITH THE FATHER.

With * prot with the accusative. Sig. Before, or facing with motion towards, thus gravitating towards the Father. Eternal life (Divine Nature 2 Pet 1:4) set up by the Father as the objective of Life by which His children are brought into complete fellowship with Him. It was originally but an abstract principle, but become the reality in Christ.

The message of John is that since the believer is called to be a partaker of this nature and life, it is necessary that he reveal the ethical and spiritual qualities consistent with it as revealed by the Father. Thus: Eternal life "Flows toward" (pros) the Father John 1:1,3

1 JOHN 1:5. GOD is LIGHT

*The word light in the Greek text is without the definite article. The significance of Greek grammar is that the absence of the definite article shows quality, nature, or essence. Thus the inspired apostle says God was not the source, character & light. Thus God as a Person has a character or nature that partakes of Light. (Hiscox) Thus God dwells corporately in the likeness of a Being of Light.

Light is the source of health, the reflector of beauty, the destroyer of darkness. The expression tells "Not only of a Goodness and Truth without flaw; it tells of a Goodness and Truth that are always seeking to spread themselves, to send forth rays that penetrate everywhere and banish the darkness that opposes them." (Spence-Jones).

1 JOHN 2:1-6 John's Reasons for Writing

He wrote for mature believers.

I write this Epistle — Reason for doing so

① All of you children by birth — You have been forgiven for His name's sake

② To the older members — You have known Him who is from the beginning

③ To the younger members — You have overcome the evil one

I wrote my Gospel — Reasons for doing so

① All of you children by instruction — You have knowledge of the Father

② To older members — You have knowledge of the beginning

③ To younger members — You have strength, the word of God abides in you, and have overcome the evil one.

Thus the Epistle is as an epilogue to the Gospel & the reasons for writing were similar.

GNOSTICISM

"Knowing ones" – This flourished in the 2nd Century A.D. but incipient Gnosticism was in evidence in Apostolic times. 1 Tim. 6:20. The Gnostics claimed a secret knowledge not based on reflection, inquiry and prayer, but on a special revelation from Christ to his disciples. The Scriptures were of small account beside this special knowledge. Cerinthus 1 John 5:6.

They rested on the revelation given by prophets since the days of the Lord (See Eng. Bible) Cf. 1 John 4:1.

They understood the Gospel better than the apostles themselves. It was a mistake to suppose that the historical facts and moral precepts of the Scriptures were to be taken literally. It was still a greater mistake to suppose that the Scriptures contained all that was necessary for man's spiritual wellbeing. There was a higher gnosis, a more profound knowledge; and thus the Gnostic could attain to and impart." (A. Plummer - Pul. Com.)

This led to the following conclusions:

1. Intellectual illumination was of far greater importance than right living.
2. The revelations of the Gnostics was greater than Scripture for it superseded it.
3. There is no real evil in sin and therefore no real need of the atonement.

In addition to the Greek doctrine of the

2 DIOTREPHES: THE DOMINEERING SELF-ASSERTIVE, ARROGANT 9-11.

supremacy of intellect, most Gnostics blended the Oriental doctrine that all matter is evil. This led to two conclusions

1. If the human body is utterly evil, it must be subdued & chastened to the utmost, that the enlightened spirit might be freed from the burden of so vile an instrument. This led to a form of asceticism. Col 2:18-23
2. If the human body is utterly evil, it is a matter of indifference what it does; and so worthless an instrument may be allowed to commit any act from which the spirit can derive additional knowledge through experience.

John vigorously challenged both ideas by teaching the doctrine of God manifest in the flesh. He spoke of the reality & glory of the risen Christ Col 1:2 and emphasized that those who are the begotten of God manifest a spiritual likeness to the Father now, that provides the basis for His physical glory later.

JOHN'S OPPONENTS.

It is suggested that John wrote the 1st Epistle approx A.D. 90 from Ephesus where Eusebius said he ministered.

By then many believers were 2nd or 3rd generation members – and the early enthusiasm had dulled, the pioneering spirit had degenerated into a search for new ideas. Christ had warned that "the love of many would wax cold" Matt 24:12 and Ephesus itself was warned that "it had left its first love" Rev 2:4.

There was a need to rekindle this love. The greatest opponents of truth now were not those who desired to destroy it – but those who desired to improve it by superimposing their theories on it. The greatest danger came from within. John's ministry seemed to have been partly successful 2 Cor 2:2.

THEME STUDIES.

GOD
- Father 1:2, 2:1
- Light 1:5
- A Being of Light 1:5
- Is revealed through the Son 2:23
- Extends fellowship to humanity dwelling in light 1:3, 1:6.
- His love manifested in begetting us to worship 3:1.
- Omniscient 3:20
- Answers prayer 3:22, 5:14,15
- His basic Commandment 3:23, 4:21, 5:1.
- Begetting them His children 4:4
- He is the creation of Love 4:7-8.
- The revealing Head Love in Christ 4:9
- He has created a debt of Love for us to repay 4:11
- He dwells in redeem 4:12, 4:13.
- By His Spirit-Word
- Through His sacrificial love 4:16.
- By such He begets soul to newness of life 4:15.
- By His indwelling within 5:10.
- Author of Eternal life 5:11, 5:13
- Father of the Divine family or girl, 5:19
- Is revealed through His Son 5:20.
- Demands total & exclusive allegiance 5:21.

JESUS CHRIST
- A visible, tangible body of life. 1:1
- Fellowship with
- Advocate 2:1
- Propitiation
- Atonement 2:2
- The Righteous 2:1
- Is coming again 2:28, 3:2
- Need to abide in him 2:6
- Denied by antichrist
- To be manifested visibly 3:2.
- Pure 3:3.
- An example of righteous living 2:6, 3:7
- Destroy works of devil 3:8
- A sacrifice 2:2
- Came in flesh 4:2.
- God's only begotten Son 4:9
- Savior of the world 4:14
- The Christ 5:1.
- Witnessed by water blood 5:6
- Life is in him 5:11
- The manifestation of the Father 5:20.
- The way to life eternal 5:20.

SIN (Hamartia)
- Cleansed from by Christ 1:7.
- Inherent in flesh 1:8.
- Must be acknowledged. 1:9-10.
- Must be avoided or forgiven 2:1.
- Forgiven for Christ's sake 2:12.
- Christ is the propitiation for all our 2:2.
- A definition of sin – lawlessness 3:4.
- The lack of the habitual sinner 3:6.
- Degrees of sin 5:16.
- The begotten of God do not sin 3:9.
- Another definition of sin 5:17.
- Attitude of the sin 5:16.
- Attitude of the of the person towards all sin 5:18.

22 "Nourished by Jove."
23 This is the perogative of Christ Col 1:18 whose position in the Ecclesia he desired to usurp.

are before refused Christ + God Luke 16:15. He evidently been responsible for destroying letter sent by John.

DOMINEERING AND ARROGANT. V 10

praised.

doth he
brethren,
m that
m out of
ers. John 9:34
not that
at which
oeth good
hat doeth
iod.
good re-
d of the
we also
ye know
ie.
things to
with ink
ee 3 JN 13
ll shortly
all speak
be to thee.
ee. Greet
See opp.
A brother
as also
ut you in
ye once
the Lord,
ople out of
afterward
t believed
faith in Jude)
which kept
e, but left
he hath
ng chains
the judg-
and Go-
ties about
er, giving
ornication,
ange flesh,
example,
geance of
22. Isa 34:10
ese filthy
flesh, de-
speak evil
the arch-
ding with
e, ex-m is
health Str. "to
word. Gal 2:16, 5:21
sho – to rake
"Le that con-
cleanly set
examples reveal-
a illustration 2 Pet
"movers of
it – not merely
tions of God's
Gal 2:16 Salva-
s has become
I sing of that
e perverted
it might
ness. Wanton
strength.

There was no certainty in his coming, though he hoped to do so 3 Jn 14. Perhaps his age made the visit hypothetical.

The Apostle is proceeding on the lines prescribed by Christ. He had remonstrated privately V 9. Diotrephes has rejected the messengers sent in his name. Now the Apostle will lay the facts before the Ecclesia. Mt 18:17 RV – "I will bring to remembrance His works."

27. Phluo – To bubble or boil up – Talk which is both fluent + empty.
28 Poneros – pernicious. RV = wicked
Note the Pharisaic attitude – now in the Ecclesia Luke 18:11. Thus John denounced him as harshly as the Lord did the Pharisees.

AN EXAMPLE TO BE AVOIDED V. 11.

Exhortation Psa 34:14. Assurance 1 Pet 3:11,12 Gaius is exhorted to observe Diotrephes for his own good – to avoid the example given

3 DEMETRIUS: AN EXAMPLE TO EMULATE V 12-14.

APOSTOLIC APPROVAL V 12

17 Dipo. = Despotes as in 2 Pet 2:1 1 Kgs Sovereign. RV. Master "Denying our only Master and Lord, Jesus Christ." Despotes: One with supreme authority from God, Rulers and pous. the foot. So the Lord would guide their walk and feeling to walk contrary to him 1 Tim 5:18.

The use of Kurios in 3 suggests that here it is used in relation to Yahweh, showing that Christ is the manifestation of the Father 2 Jn 20:28 in flesh, a doctrine apparently denied by the errorists. This gives no support to Trinitarianism Col 2:9.

19 RSV. "ye were once for all fully informed." They had been given of these things, probably first out O.T as by Peter. 2 Pet 1:2.

20 Deuteronomy – The Second time. They were at the point of death in Egypt. They perished on the very borders of the Lord's Num 13, 32:10-13. The nation was led astray by its leaders.

21 Used of mortals. Luke 2:26 9:12. the spies. Num 2:22. Kiss

22 ten eauton archon – their own principality – i.e position of authority. Cp Eph 1:21 note.
For circumstances Cp Num 16

Aidios – Jays stress upon uninterrupted time.

25 Desmos – the bonds by which a person is held prisoner Num 16:30-33

The rebellious princes were suddenly plunged into darkness there to remain until the light of a new day should dawn for them – the day of Judgment. Meanwhile, like prisoners in a dungeon in which light cannot penetrate they await the moment when their case will be officially tried.

4 Gen 19. Over 20 times set forward as an example. Particularly appropriate to those of evil. Ezek 16:49. This led to most evil sexual extremes 2 Pet 2:10. Rom 1:27 Thus destroying the family unit – the very foundation of healthy national life.

Exporneuo – an intensive form of prostitution. "Ek" = utterly. Knowing no bounds. The word is feminine indicating that the women were willing partners to the gross immorality.

Every form of perversion, including homosexuality and

1 JOHN. The Truth and the Ecclesia
2 JOHN The Truth and the Home
3 JOHN The Truth and the Individual
Ecclesial responsibilities Domestic responsibilities Personal responsibilities

10 The Epistle began + ends with a reference to Christ's prayer. 1 Jn 1:3 = oneness of fellowship Jn 17:21. and now- of God is Jn 17:3. us an u may k and we a

11 Aletheuo = Genuine Jn 17:3 God is a reality, not merely a doctrine in a creed

2 JOHN.

1 INTRODUCTION. 1-3

1 TO WHOM WRITTEN 1-2

1 Presbuteros = elder in age, but also used for office. Prob. in regard to member of the Sanhedrin both could apply to John.

8 Joan Receive the one

He exhorteth with her ch love and bel

THE lad whom I not I only have k

2 For th dwelleth i us for eve

3 Grace and peac ther, and in truth a

4 I reic found of t in truth, a

commandr

5 And n lady, not a new com but that the begin one anoth

6 And walk after This is the as ye hav ginning, y

GAIUS: This w

Ironically commends Gaius if he knew the one t to in Rom 16:23 the by John 3 John 1 Gaius ed

2 He commend hospitality: trephes, &c.

THE e belo love in t

2 Belove things tha

3 REPUT

6 He discloses say that "l

7 His joy at th sorrow at th of the expres

8 The aged, arently rec from Yah sou source of bo His walk w

4 CONSO

RV "Create" Emza - ming ship right by

2 GREETINGS V.3.

See Note Eph. 1:2. The Gr "There shall be with us Grace ete."

Eleos - Kindness + good- Will to those who need it, Eirene from eiro "to bind together." Jn 14:27.

3 CONDITION V.4.

RV: Rejoice - present tense EK. Diog. "some" RV "certain ly..." implying strongly that there were not.

2 EXPOSITION Vv 5-6.

She had been mistaking acts of hospitality + Kindness for love

4-11 1 LOVE DEFINED 5-6

Erotao - To request, beseech. John is somewhat peremptory in tone as he reminds her of earlier instruction - perhaps referring to his earlier epistle. "Love" links with it in numerous references.

3 JOHN

1 GAIUS: THE SINCERE DEDICATED, LOVABLE Vv 1-8

1 INTRODUCTION. V.1.

Agapetos = "beloved" R.V. So described 4 times 2 6 11 An index to his character He was noted for his manifestation of brotherly love

Gaius - Lockyer. Noted for his sincerity V.3. for using gathered blessings faithfully for generosity V.6

2 SUPPLICATION V.2.

Thus acknowledging that all blessings - even physical ones come from God Jas 1:17 1 Tim 6:17 Exod. 15:26 Deut. 7:15. 1 Jn 4:7 Exod. 15:26 Deut. 7:12.

A Bellman in "Light from the Ancient East" shows from papyri that this is normal type of greeting + does not imply Most Gaius had been ill

Gaius was one whose life was given to the truth + the prayer of the Apostle was that he should prosper physically + materially as he did so spiritually Cp 3 Jn 3 4 Cor 1:24 Phil 4:19 Rom 1:10

ANALYSIS: WALKING IN THE TRUTH: WHAT IT DEMANDS. 2 Their Evil Influence V.4. 3 Their Evil Sentence Vv 5-9. 4 APPLICATION Vv 10-11.

1 INTRODUCTION Vv 1-4. 2 EXPOSITION Vv 5-6 4 APPLICATION Vv 10-11

JUDE: A fiery Epistle penned in an emergency by a man who had little desire for Ecclesial strife V 3 but was warm in brotherly love (Note the repetition "beloved" 3, 17, 20).

He was the brother of James V.1, but James, who had the reputation to rebuke, had been martyred in 62 (See Introduction to Epistle) Peter, another voice of authority, died, it is thought, about 65. The silencing of these voices of authority required that Jude take up his pen in defence of the faith.

Peter predicted the condition (2 Pet. 2) that had since developed Cp Jude 17, 2 Pet. 3:3. and the very terms used by Jude are those found in 2 Peter 2. They were the "last days" so that he evidently wrote on the eve, or shortly after, A.D 70.

He seems to have written primarily for Jewish believers (as is implied by his constant reference to O.T. and such statements as Enoch's prophecy) and he warns against those who having been delivered from curse of Law, revolted against all restraint and claimed every licence on the grounds of grace and who denied the principle of Christ's authority over their actions, and the doctrine of God-manifestation and the atonement. Thus his attack is not necessarily against the Gnostics.

A Key word is Tereo (tay-reh'-o) rend. "preserved" and "keep" - To keep an eye upon, to watch and thus by impl. To detain. "Reserved" Saints are preserved in Christ Jesus V.1. They must preserve that state V. 21. They will do so only through God's help V.24 Those who fall from grace are reserved for judgment V.6 for they preserved not their first estate V6. a different word.

The Key verse V.3.

1 INTRODUCTION Vv 1-2

1 What constitutes a true believer

2 THE NEED TO CONTEND - APOSTATE TEACHERS Vv 3-16.

1 Their evil perversions: two basic denials Vv 3-4.
2 Their certain doom: three NATIONAL historic examples Vv 5-7.
3 Their impious ways: three PERSONAL history examples Vv 8-11 Cain, Balaam, Korah
4 Their complete depravity! six terrible metaphors Vv 12-13
5 Their final destruction: Enoch's testimony Vv 14-16

3 THE WAY TO CONTEND - AVAILABLE RESOURCES Vv 17-25.

1 Recognise that apostasy has been foretold Vv 17-18.
2 Ascertain their true state, their fruits V.19.
3 Draw upon Divine resources. Vv 20-21.
4 Be ready to reclaim V.22-23.
5 Rest upon the help of Yahweh V.24-25

A true Christian Cp Vv 1-2 *Beloved in God .... *Mercy
*Kept in Christ ... *Peace
*Called ..... *Love.

Called Klētos, from Klesis (See Ecclesia) The word used to summon a man to take office in the service of his community, to partake of a feast as guest to summons to Judgment. Believers are "called to be saints" 1 Cor. 1:2. Hagios, the basic meaning of which is Separation, or to be different! See Note The World's Hatred Bottom p. 151.

The Time of the End Epistle - Peter had predicted the growth of evil in the Ecclesia 2 Pet 2. and particularly at the "time of the end" 2 Pet. 3:3. Jude records the rapid fulfilment of the prophecy Vv 17-18. Though the end was the end of Judah's Commonwealth, it is obvious typical of Gentile times. It was thus to be noted for:

The Apostates

Forsaking the faith leads to deterioration of character:
- loose morals 4
- Corrupt thoughts 8
- Impatience of control 8
- Mocking spirit 18
- Evil speaking 8, 10
- Sham, hypocritical, religious pretence 4, 13.
- Boastfulness 16
- Complaining 16.

The True Witness

- Building on faith 20
- Praying 20
- Keeping in Divine love 21
- Looking to future 21
- Pitying those led astray 22.
- Saving those amenable 23
- Hating evil 23
- Seeking Divine aid 24

The first three Examples

1 Lack of faith - they forget, Ps 78:11 106:13, 21.
2 Pride, Jealousy Num 16:3.
3 Self indulgence, Depravity = Lust of eyes, Pride, flesh 1 Jn 2:16

3rd JOHN.

1 Belonging to Demeter or Ceres, "the goddess of agriculture + ritual life. It was probably the bearer of the Epistle. It is thought that John wrote from Ephesus. If so this disciple's contrast to Acts 19:24.

2 His life was a consistent manifestation of Truth.

3 Alethes - True to fact

2 CONCLUSION Vv 13-14.

4 Kalamos - a reed pen, as distinguished from a sharp stylus such as was used for writing on waxed tablets See Note 2 John 12.

5 In contrast to the enemies such as Diotrephes.

7 John like a good shepherd knows the sheep by name Jn 10:3.

Eukrinēs = that which proceeds "out of justice" thus just punishment. That on Sodom was awful - the very ground was burnt up and the smiling, prosperous fields of the cities of the plain were transformed into a bare + arid, salt-encrusted wilderness. G.A. Smith: "The Historical Geography of the Holy Land: "This awful hollow, this bit of the inferno regions came to the surface, this hell with the sun shining into it... In this bituminous soil took place one of these terrible explosions and conflagrations ..." Cp the fate of Babylon Rev 14:10 18:8 Eur. 3:634.

31 Unbelieving - lacking faith. Pride, jealousy stimulating rebellion. Immoral destroying principles of righteousness.

32 A dreamer = one who proclaims the Divine will Acts 2:17 but these were false prophets deserving to die Deut. 13:1-5.

leading from a contemplation of the Name Jer. 23:27, 28, 32 speaking falsely Jer. 29:8 Zech 10:2 and thus deserving to die without pity Deut. 13:10.

33 Like the immoral Sodomites

34 Despise Lordship like Korah Dathan and Abiram.

35 Lit. Blaspheme glories (Doxai) Cp 2 Pet. 2:10. - Like the rebellious people on the borders of the land. Num 13:31. 14:2-3, 9-10 The glory of Yahweh is His manifestation, inheritance. These heretics - disgraced their call despised their Lord, and treated with contempt the glory set before them

36 Prob. the angel over Israel Exod. 23:20-23. Cp Dan 10 with Josh 5:14-15. Cp Zech. 3:1-2.

37 Diakrino - "Judging through" Hence discriminate, make a difference, opposing himself.

19 Aleipolambano Heb or receive. Thus to hold up - as the RV: "welcome" Diog 20 Ginomai - "to be 21 Thus identifying with their labors

5 COMMENDATIONS

12 It was a work of faith he performed + not merely an act of kindness

13 Diog. "And this to strangers." All acts of hospitality were not limited to acquaintances Cp Heb 13:2

1 EXHORTATION V.6.

14 See similar expression. Rom 15:24. Tit. 3:13.

15 See Mg. His manner worthy of God. Cp Mt. 6:22. Jn 13:20

2 EXPLANATION V.7.

16 RV: "for the sake of the Name..." Thus revealing its qualities

17 Ethnikos - heathen as in Mt 5:47 6:7. 18:17. They evidently adopted the procedure of Acts 16:18

3 RECIPROCATION V.8

18 Ophelia - a moral obligation Cp 1 John 2:6 3:16-17 4:11 SEE NOTE

1 INTRODUCTION. Vv 1-2

1 Doulos - Bond servant

2 He does not claim to be brother of the Lord because he was only half-brother and to do so would be to suggest that Jesus was the son of Joseph. His relationship to James establishes his authority to write

3 RV. Diog. = Beloved.

4 Gr. "en" in. They are incorporated in the Divine family 1 Thess. 1:1 and have the privilege of addressing God as "Father."

5 Tereo - To guard (from loss or injury) by keeping the eye upon (Strd) John 17:11, 12 Jude 1, 21, 24. RV: Kept for Jesus" RotH = "by" 1 Pet. 1:5 2 Tim. 4:18 "for" = John 17:11, 12, 15 The Divine "eye" Heb. 4:13.

6 John 6:44 Acts 13:48 By The Word 2 Thess 2:14

7 "mercy expresses our need in view of our infirmity, peace the harmony or fellowship resulting therefrom. God is rich in mercy Eph 2:4 We need to pray for it Heb 4:16 manifest in Mt 5:44-45

8 The continued blessings of the Father.

2 THE NEED TO CONTEND Vv 3-

9 Diag. "making." The Was interrupted in desire to write of

Diotrephes blamed. *Demetrius praised.*

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to [b] strangers;
6 Which have borne witness of thy charity before the church: whom if thou [d] bring forward on their journey after a godly sort, thou shalt do well:
7 Because that for his name's sake they went forth, [h] taking nothing of the Gentiles.
8 We therefore ought to receive such, that we might be fellowhelpers to the truth.
9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
10 Wherefore, if I come, I will remember his deeds which he doeth, [l] prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.
11 Beloved, [o] follow not that which is evil, but that which is good. [p] He that doeth good is of God: but he that doeth evil [q] hath not seen God.
12 Demetrius [r] hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; [s] and ye know that our record is true.
13 [t] I had many things to write, but I will not with ink and pen write unto thee:
14 But I trust I shall shortly see thee, and we shall speak [u] face to face. Peace *be* to thee. Our friends salute thee. Greet the friends [v] by name.

[a] Cp. Gal. 6. 10.
[b] Job 31. 32.
[c] Ps. 34. 14. 1 Pet. 3. 11, 13.
[d] Acts 15. 3.
[e] Gr. worthy of God. RV. Col. 1. 10. 1 Thes. 2. 12.
[f] 2 John 2. 29.
[g] Acts 10. 33. 2 Pet. 1. 19.
[h] 1 John 3. 6.
[i] Acts 20. 33. 1 Cor. 9. 12, 15.
[j] ver. 3, 6. Acts 6. 3.
[k] Cp. Mat. 10. 41.
[l] John 21. 24.
[m] 3 John 12.
[n] Gr. mouth to mouth. 2 John 12.
[o] 1 Tim. 5. 13.
[p] John 10. 3.

[a] Cp. 1 Cor. 10. 5.
[b] John 14. 22.
[c] James 1. 1.
[d] Acts 12. 17.
[e] Num. 14. 29 & 26. 64, 65. Ps. 106. 26.
[f] John 17. 12. 1 Pet. 1. 5. Cp. ver. 21, 24.
[g] Rom. 1. 7. 1 Cor. 1. 2.
[h] Or, principality. Eph. 1. 21.
[i] 1 Pet. 1. 2.
[j] 2 Pet. 2. 4.
[k] Tit. 1. 4.
[l] 2 Pet. 2. 6.
[m] Phil. 1. 27. 1 Tim. 1. 18. 2 Tim. 1. 13.
[n] Eph. 4. 13.
[o] 2 Pet. 2. 10.
[p] Gr. other.
[q] 2 Pet. 2. 1.
[r] 2 Thes. 1. 8.
[s] 2 Pet. 2. 19.
[t] Col. 1. 6.
[u] 2 Tim. 5. 8. 2 Pet. 2. 1.
[v] Dan. 10. 13.
[w] 2 Thes. 3.

THE GENERAL EPISTLE OF JUDE.

He exhorteth them to constancy in the faith, 4 seeing false teachers are crept in to seduce them: for whom a terrible punishment is prepared.

JUDE, [c] the servant of Jesus Christ, and brother of [d] James, to them that are sanctified by God the Father, and [e] preserved in Jesus Christ, and [f] called:
2 Mercy unto you, and [g] peace, and love, be multiplied.
3 Beloved, when I gave all diligence to write unto you of the [h] common salvation, it was needful for me to write unto you, and exhort *you* that [m] ye should earnestly contend for [n] the faith which was once delivered unto the saints.
4 For [p] there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, [r] turning [s] the grace of our God into lasciviousness, and [t] denying the only Lord God, and our Lord Jesus Christ.
5 I will therefore put you in remembrance, though ye [u] once knew this, how that [v] the Lord, having saved the people out of the land of Egypt, afterward [w] destroyed them that believed not.
6 And the angels [x] which kept not their [z] first estate, but left their own habitation, [a] he hath reserved in everlasting chains under darkness unto the judgment of the great day.
7 Even as [b] Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going [c] after [2] strange flesh, are set forth for an example, suffering [d] the vengeance of eternal fire.
8 Likewise [3] also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.
9 Yet [4] Michael [e] the archangel, when contending with

[a] 2 Cor. 10. 5.
[b] John 14. 22.
[c] James 1. 1.
[d] Acts 12. 17.
[e] Num. 14. 29 & 26. 64, 65. Ps. 106. 26.
[f] John 17. 12. 1 Pet. 1. 5. Cp. ver. 21, 24.
[g] Rom. 1. 7. 1 Cor. 1. 2.
[h] Or, principality. Eph. 1. 21.
[i] 1 Pet. 1. 2.
[j] 2 Pet. 2. 4.
[k] Tit. 1. 4.
[l] 2 Pet. 2. 6.
[m] Phil. 1. 27. 1 Tim. 1. 18. 2 Tim. 1. 13.
[n] Eph. 4. 13.
[o] 2 Pet. 2. 10.
[p] Gr. other.
[q] 2 Pet. 2. 1.
[r] 2 Thes. 1. 8.
[s] 2 Pet. 2. 19.
[t] Col. 1. 6.
[u] 1 Tim. 5. 8. 2 Pet. 2. 1.
[v] Dan. 10. 13.
[w] 2 Thes. 3.

325

the devil he disputed [a] about the body of Moses, [b] durst not bring against him a railing accusation, but said, [c] The Lord rebuke thee.

10 But [a] these speak evil of those things which they know not: but what they know naturally, as brute beasts, [g] in those things [h] they corrupt themselves.

11 Woe unto them! for [i] they have gone in the way of [k] Cain, and ran greedily after the error of [m] Balaam for reward, and [n] perished in the gainsaying of Core.

12 These are spots in your feasts of charity, [o] when they feast with you, feeding themselves without fear: [p] clouds *they are* without water, [q] carried about of winds; [r] trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 [s] Raging waves of the sea, foaming out their own shame; wandering stars, [t] to whom is reserved the blackness of darkness for ever.

14 And Enoch also, [u] the seventh from Adam, prophesied of these, saying, Behold, [v] the Lord cometh [w] with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their [x] hard speeches which

[a] Cp. Deut. 34. 6.
[b] 2 Pet. 2. 11.
[c] Zech. 3. 2.
[d] 2 Pet. 2. 12.
[e] 2 Pet. 2. 16.
[f] James 2. 1.
[g] Cp. Rom. 1. 26.
[h] 2 Pet. 3. 3.
[i] 2 Pet. 2. 15.
[k] Num. 16. 1-3, 31-35.
[l] 1 Cor. 2. 14.
[m] Rom. 8. 9.
[n] 2 Pet. 2. 13.
[o] Col. 2. 7.
[p] Prov. 25. 14.
[q] 2 Pet. 2. 17.
[r] Eph. 4. 14.
[s] Eph. 6. 18. Cp. John 4. 23.
[t] Tit. 2. 13.
[u] 2 Pet. 3. 12.
[v] Is. 57. 20.
[w] Cp. 2 Cor. 2. 7.
[x] 2 Pet. 2. 17.
[y] Rom. 11. 14.
[z] Cp. 2 Cor. 5. 11.
[a] Amos 4. 11. Zech. 3. 2.
[b] Gen. 5. 18.
[c] Rev. 3. 4. Cp. Zech. 3. 4.
[d] Mat. 16. 27. 1 Cor. 16. 22. Cp. 1 Cor. 11. 26.
[e] Deut. 33. 2. Heb. 12. 22. Cp. 1 Thes. 3. 13. 2 Cor. 11. 2. Eph. 1. 4 & 5. 27. Col. 1. 22. Rev. 14. 5.
[f] Rom. 16. 27. 1 Tim. 1. 17.
[g] Luke 1. 47.
[h] 1 Sam. 2. 3. Ps. 31. 18 & 94. 4 & 139. 20. John 6. 60.

ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth [i] speaketh great swelling words, [k] having men's persons in admiration because of advantage.

17 But, beloved, [l] remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you [m] there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, [n] sensual, [o] having not the Spirit.

20 But ye, beloved, [p] building up yourselves on your most holy faith, [q] praying in the Holy Ghost,

21 Keep yourselves in the love of God, [r] looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And [s] of some have compassion, making a difference:

23 And others [t] save [u] with fear, [v] pulling *them* out of the fire; hating even [w] the garment spotted by the flesh.

24 Now unto him that is able to [x] keep you from falling, and [y] to present *you* [z] faultless before the presence of his glory with exceeding joy,

25 To [a] the only wise [b] God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

[i] 2 Pet. 2. 18.
[k] Jude 16.
[l] 2 Pet. 3. 2.
[m] 1 Tim. 4. 1. 2 Tim. 3. 1-5. 2 Pet. 3. 3.
[n] Jude 19.
[o] 1 Cor. 2. 14.
[p] Jude 20.
[q] Rom. 8. 26.
[r] Tit. 2. 13.
[s] Jude 22.
[t] Amos 4. 11. Zech. 3. 2.
[u] Jude 23.
[v] Jude 23.
[w] Jude 23.
[x] 2 Pet. 3. 14.
[y] Eph. 5. 27. Col. 1. 22.
[z] Jude 24.
[a] 1 Tim. 1. 17.
[b] Rom. 16. 27.

THE REVELATION
OF ST. JOHN THE DIVINE.

CHAPTER I.

1 John writeth his revelation to the seven churches of Asia. 7 The coming of Christ. 14 His glorious power and majesty.

THE [c] Revelation of Jesus Christ, [d] which God gave unto him, [e] to shew unto his servants things which must shortly come to pass; and [a] he sent and signified *it* by his angel unto his servant John:

2 Who bare record of [b] the word of God, and of [d] the testimony of Jesus Christ, and of all things that he saw.

3 [e] Blessed *is* he that readeth,

[a] ch. 22. 16.
[b] ver. 9. ch. 6. 9. 1 Cor. 1. 6.
[c] Gal. 1. 12.
[d] ch. 11. 7. 2 Tim. 1. 8.
[e] John 3. 32.
[f] ver. 3. ch. 22. 6.
[g] ch. 22. 7.

THE GREAT CONTRAST

The Bride 19:7.	versus	The Drunken Harlot 17:6.
The Lamb 6:1, 14:1	" "	A wild beast 13:1-2.
Mt. Zion 14:1.	" "	7 Hills 17:9.
New Jerusalem 21:2.	" "	Babylon the Great 17:2.
Holy City 11:2.	" "	Sodom = Egypt 11:8.
God of Heaven 11:13	" "	God of Earth 11:4

THE APOCALYPSE was given to the end that the servants of Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of this world; because he would see them in all their native deformity and sin.

FINE BRASS. V.15 (Chalkolibanon

THE APOCALYPSE

Chapter 1

Verse 4. "Which is, and was, and is to come" - Yahweh immanifestation, in which He is manifested in One 1Sa. 44:6. Will become a Multitude Isa. 44:4. He was - at a revelation, purpose and Name John 1:1-5; He is manifested in flesh perfected John 1:14; 1 Tim. 3:16. Jhn 14:8-9; 20:28; is to come 1 Jhn 3:1-2. Rom 8:2. 2 Pet. 1:4 Rev. 3:12. John. 17:21-23.

"7 Spirits" The one Spirit of Yahweh is shown manifested in the Son in seven ways. Isa. 11:2. The Spirit of Yahweh is the channel through which His purpose is accomplished, Therefore through which grace + peace comes to believers. Christ used the "one Spirit" to deliver 7 different messages to the Ecclesias Cp Rev. 2:1, 7 etc. They are described as 7 Lamps of fire Rev. 4:5. They are "before His Throne" as ministers and servants of the King - and, as such, are identified as the "seven angels" who conveyed the message to John Rev. 8:2. under the direction of the angel who supervised the whole apocalypse Rev. 22:16. The angels are ministering spirits. Heb. 1:14

VERSE 5 "Unto him" - The division of the verse should have been made here where the ascription of praise commences.

VERSE 6. "Kings" - Basileis - Kingdom. "us" - Hemmon- of us. "Made of us a Kingdom - priests unto God" etc. A citation of Exod. 19:6. "Unto God + His Father" RV: "Unto his God + Father." Nowhere in the Apocalypse does Christ claim to occupy the position of God. He is always represented as the manifestation of God not of the second Person of the Trinity. Cp "For ever + ever": J.T.: "for aions of the aions."

28 "Amen": Transliterated from Hebrew into Greek + English. This is a title of Yahweh denoting the certainty of His will being accomplished Deut. 7:9; Isa. 49:7; 65:16. It was also used by the people to express their assent Deut. 27:15. Neh. 8:6. Amen as used by Yahweh = "It is + shall be so." By men = "so let it be." 6 times with son from Cloud - 7 times mentioned. 10:7; 11:12; 14:14, 15, 16.

VERSE 7 "Even so, Amen": A repeated "so be it." One in Greek NAI, the other in Hebrew - Amen, in conformity with the context.

VERSE 8 "The Almighty" - Pantokrator from "pas" - all, and "Krateo" - to hold or have strength. Found in N.T only in 2 Cor. 6:18 (and there a citation for Yahweh Sabaoth) and 9 times in Apocalypse Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22 and once rend. "omnipotent" Rev. 19:6. RV: The Lord our God, the Almighty. The word is used in LXX as equivalent to Sabaoth. The Names of Deity such as: "Lord (or God) of hosts." - Kurios Pantokrator. Gen. 5:16; Amos 4:13. Thus the controller of all things! - a title used in the Apocalypse as expressive of His ability to perform that which is therein set down. 2 Kgs. 6:17

VERSE 9 "Patience" Hupomone - an abiding under. John claimed to be a partner with the brethren in the Kingdom (Glory) and patience (suffering) of Jesus Christ - that which might follow from being his friends + followers. 2 Tim. 3:12. Rev. 1:9 Phil. 3:10-11. The abiding under, or submitting patiently to adversity is developed in trial Jam. 1:3; is designed for salvation in character building Luke 21:19; Rom. 12:12; Jam. 1:2. It involves bearing up under trial incidental to service in the Gospel 2 Cor. 6:4; 12:12; 2 Tim. 3:10; divine chastisement Heb. 12:7. Undeserved affliction 1 Pet. 2:20, and also in actively overcoming efforts in face of difficulty - a patient continuance in well doing, bringing forth fruit with patience Luke 8:15, running the race Heb. 12:1. The phrase has been paraphrased "the patient waiting for Christ" in 2 Thess. 3:5 (RV - The patience of Christ) but can express the idea of manifesting the same patience as did Christ Heb. 12:3. 7 Times in Apocalypse 2:2, 3, 19; 3:10; 13:10; 14:12. Patmos. A small rocky island belonging to the group called "Sporades" in the Aegean Ocean. On account of its rocky, barren and desolate nature, the Roman Government used the island as a place of banishment for criminals. The prisoners were compelled to work the mines of the island. The 50 mile square Aegean island has magnificent scenery + the white crags of the shore line + the beauty of the open sea provide appropriate geographical background for the revelation that was given.

VERSE 13. "A garment to the foot" Cp Joseph's firstborn's coat Gen. 37:3. David's priestly robe 1 Chr. 15:27. Shebna's insignia of office - Robe + Girdle Isa. 22:21. Cf. Pharisees. Luke 20:46. Saints granted such Rev. 6:11; 7:9, 13-14. Angelic dress. Rev. 15:6. Rep. Character + office. Cp. Ezek 9:2 where instead of "linen" (AV) LXX has some description as here. Exod. 28:4. LXX - "full length robe" The long robe is the garment of dignity + honor. It may be either royal, or priestly, or both. Cp Isa. 61:3. "(Vincent) "Gird about the paps" - RV: "Girt about at the breasts" Josephus (Ant. 3:7:2) states that the Levitical sash was girded about the breast. though not of gold. The object of this girdle seems not to have been to strengthen him who wore it for the priestly service of judgment merely but to bind the garment of righteousness firmly around his heart so that in the midst of searching words of reproof and warning there may also be found mercy poured forth from breasts of consolations. Cp Isa. 22:21; Job. 12:18; Isa. 11:5. power, righteousness, truth.

VERSE 14. "White like wool" Cp Isa 1:18; Dan 7:9; Luke 9:29 Ps 51:7

"White as snow" - See Note Ps 68:14.

VERSE 16. "His countenance" Opsis - ops, the eye: horao, to see, rend. "appearance" John. 7:24.

VERSE 17. "I am the first and the last" This epithet is three times ascribed to Yahweh in Isaiah 41:4; 44:6; 48:12 and three times to Christ personally or mystically in Revelation 1:17; 2:8; 22:13

VERSE 20. "Mystery" - MUSTERION - "That which is known to the initiates - the initiated." - Vine. The secret. "Stars" Symbols of pre-eminence, authority Num. 24:17. Dan. 12:3. Rome if became a Roman province in BC. 130. fulfilling Daniel's prophecy Dan 8:9. Pergamum was both a foreign a district, or Kingdom. It was noted for its natural strength + its sacred character.

Chapter 2.

VERSE 3. "Borne" - "Thou hast patience = did bear for my name's sake." RV. They did not lose sight of christ in their patient endurance. Cp. Ch. 1:9.

VERSE 5. "Do the first works" - It is possible to engage in exhausting toil for Christ's sake without being motivated by that love for him. Work can be done "for his sake" - to advance his cause after the "first love" has been lost. The Pharisees acted like that in relation to Yahweh. It is possible to display a commendable zeal for purity of doctrine or in proclamation of Gospel in proselyting ardor which brings commendation to the Ecclesia without being motivated by love of Christ - a warm-hearted emotion towards him.

VERSE 3 cont. "Fainted" - KAMNO - "primarily signified to work; then, as the effect of continued labor to be wearied" (Vine). Only used 3 times. Here, Heb. 12:3 - of weariness. Jam. 5:15 where it states the prayer of faith can help.

VERSE 13 "Satan's Seat. Thronos - Throne (RV) or Seat of authority. Attalus (who died BC 133) bequeathed Pergamum to Rome + it became a Roman province in BC. 130. fulfilling Daniel's prophecy Dan 8:9. Pergamum was both a foreign a district, or Kingdom. It was noted for its natural strength + its sacred character.

VERSE 16. "I will come unto thee quickly" Tachu "signifies swiftly, unexpectedly, quickly. Some texts have it in Ch 2:5 which makes 7 usages in Rev. 2:5, 16; 3:11; 11:14; 22:7, 12, 20. Eliminate 2:5; 11:14 and Christ uses it 5 times - the number of grace. The speaker is the Son of Man, and thus ominously speaks as Judge Jhn. 5:27.

Chapter 3.

VERSE 12. "A pillar" There were two ornamental pillars in the Temple with "chapiters" (from root KAPHAR - to cover) with chains on the heads answering to the stephon, with pomegranates speaking of a numerous seed. They were named Jachin + Boaz; He shall establish by the strong one = priestly (Jachin) kingly (Boaz) community. 2 Chr. 3:15-17.

VERSE 19. "Be zealous" - ZELEUO. The verb (found in best texts) is akin to ZESTOS, hot v 15b

VERSE 20. "Knock" - KROUŌ - To rap - urgently. Song 5:2.

...ation of the One Body will then be in the past. The Trumpet will call the One Body together 1 Thess. 4:16.

...ensure victory.

65 Phulassō from phulax, to guard by keeping watch, thus to preserve

70 Aptaistos, without stumbling, slipping, thus unfrustrated Ps 121:3. Heb 12:13

75 Amomos - Blameless; without blemish - a sacrificial term. See notes at many references.

76 Lit. "exultation" The joy and relief when the Lord comes and the trials and difficulties of the present are swallowed up in the glorious triumph of victory. 2 Cor. 4:14

77 Omit. Orig. "To God alone our Saviour Thru Jesus Christ our Lord be glory, majesty, dominion + authority before all time + now + forever. Amen. So be it! Jude 24-25

78 Doxo - Praise

79 Megalosunē from megas - great. Signifies elevation, greatness

80 Kratos = manifested or exerted power. By this He ruled, thus: expresses dedication.

81 Exousia - Delegated authority.

82 So that in the fight of faith we cannot fail; promising we cannot suffer loss.

83 So be it! The assertion of truth. A Hebrew word transliterated into Greek + signifying faithful. Used Deut. 7:9. Accepted 1 Cor. 1:9. Heb. 10:23

...mbination

1:3 Who ...ge supp... ...pieces

...ecal 7:10.

ULTITUDIN- ...Dh. 4:18

...lody is ...the Ec- ...y the Body ...Col 1:24. ...31. Lev. 23: ...27. Rev 19: ...Exod 27:6

...Raised, ...1a 1:18 ...ars "white ...ssociated ...ad, even ...ra. ...gence ...biting ...ain to... ...127. ...sh. of ...11:13 ...I will ...tions— ...wledge ...Heb. ...10:6 ...by ...Rev 19: ...see. "Dust ...ni dust ...with ...reveal ...others ...ears ...appear ...Lev 26: ...The 7 ...ted ...in ...Jesus ...times ...the ...pp. 11 ...11

2. Lit. Ephesian Ecclesia. There is nothing analogous to the Church of England in the terms of the Spirit in relation to the saints Vvs 1, 12, 15 Ch 3:1, 7 Id Gr. EN: In Ephesus.

...he must have received a revelation from ...ent. See note on Hatred D.151. But not only resentful discontent from...

VERSE 20 (Cont). ● "Come in & sup with him" - Communion Sp Mth. 18:20; Jhn 14:23; 1 Cor. 5:7-8; 11:20,23-24. Honour Luke 12:37 Christ as "the bread of life" invites to the great feast of the future Mt. 8:11; 22:1-8; Luke 13:28.

CHAPTER 4. ●

VERSE 4. ● Clothed. Cf. Rev. 3:18; 16:15. Connect Gen. 3:21; Lev. 21:28; Isa. 61:11; Gal. 3:24-28; Rev. 3:4-8; Rev. 19:8 A provisional clothing now; a permanent garment then 2 Cor. 5:2-4. ●

VERSE 5. ● "Lightnings thunderings voices" - the divine presence in awe-inspiring manifestation. Cp Exod. 19:16. War. Ezek. 1:13-14 Ps. 144:6; Zech. 9:14. The "voices" featuring the multitudinous manifestation of Yahweh. Psa. 18:7; 77:18; 104:7; Cp Ezek. 43:2. ● "Seven lamps of fire" See Supp. Notes, Rev. 1:12. This identifies the throne with that of heaven, though it is set upon earth. The 7 lamps of fire = the Spirit in active manifestation; the seven spirits, or angels Heb. 1:14. being replaced with the Elohim of future age Heb. 2:5. "Lamps" = LAMPADES, Torches Gen. 15:17. such as are fed by oil, the ANGEION of Matt. 25:4. the means of future victory Zech. 4:6. The saints today should be as torches fed by oil Phil. 2:15-16. Cp David's Inner Counsel p. 467.

VERSE 6. ● "In the midst of the throne & round about it" In the midst of it in that it was under the centre of it, but round about in that the living creatures protruded from each side. Thus they supported the throne comprising the military or political aspect of the Kingdom. Cp Ezek. 1:25-26.

VERSE 9. ● "When" - HOTAN, "implying, with the future tense, the eternal repetition of the act of praise" Vincent. "Whensoever The 24 Elders act in unison with the 4 beasts. ● "Worsh...

VERSE 10. ● "Worship" - They worship the Father manifested in the Son. John 5:23. They recognise that all that the Son is stems from the Father. John 14:28. ● "Cast their crowns before the throne" - An act of submission & homage, acknowledging that their victory stems from Christ as his did from the Father. Hence Rev. 12:7; 7:9.

VERSE 11. ● "O Lord" - The Greek in best texts = "O Lord even our God". See Diag. R.V. The statement of Thomas, echoed by all saints Thn 20:28.

CHAPTER 5. THE LAMB: HERO OF THE APOCALYPSE 2.6

ARNION: Lambkin - diminutive in comparison with AMNOS - Lamb. (John 1:29, 36; Acts 8:32; 1 Pet. 1:19), but the diminutive force is not to be pressed (Vine). "The complete absence of diminutive force in ARNION against AMNOS may be noted" (Moulton & Milligan). Vocabulary of the Greek New Testament. The term stresses the innocence & submissiveness of the Lord as expressed in Phil. 2:5-11.

- The centre of divine rule on earth, the object of the adoration & veneration of all created beings Rev. 5:6, 8, 11.
- The one who unloosses the seals & thus guides destiny of nations. Rev. 6:1, 16
- Acknowledged as the channel of divine love and salvation Rev. 7:9, 10, 14.
- As the shepherd, shepherding the flock Rev. 7:17
- As inspiring victory on the part of others Rev. 12:11
- As Recorder of the book of life Rev. 13:8; 21:27; Rev. 20:12
- As Leader & Shepherd of the Redeemed. Rev. 14:4
- As Supervising the destruction of the beast Rev. 19:20.
- As choir-leader of the victorious saints Rev. 15:3.
- As Conqueror of the Catholic Confederacy. Rev. 17:14, 19.
- As Bridegroom of the saints Rev. 19:7, 9
- As the Foundation & Light of the New Jerusalem Rev. 21:14, 22, 23.
- As Occupying God's throne on earth. Rev. 22:1, 3

VERSE 9. ● "A new song" - KAINOS - New in significance and understanding (Cp use Mark 16:17) not "new" in point of time which would be NEOS. Cp Ps. 33:3 reason 40:3-5. A song of deliverance Ps. 40:3 NIV. The Ark in Zion Ps. 98:1. Conquest of the nations Ps. 98:1. For salvation unto Kings (Is Revelation a celebration of this?) Ps. 144:9. In the joy of the Millennium Ps. 149:1. Cp also Isa. 12:5; 42:10. ● "Us" Many texts omit us. The RV: "thou didst purchase unto God with thy blood men (On italics) of every tribe..." Accepting that reading, the singers are still to be identified as the redeemed, identified as such by their use of harps Cp Rev. 14:2; 15:2. as well as the "new song" they sing before the throne, which only the redeemed are able to sing Rev. 14:3. Finally the bowls full of incense they bear are described as "the prayers of saints." If the 3rd person "men" is used as in RV, doubtless the redeemed sing this song from the vantage point of their new status and nature as the Elohim of the Age to come.

"By thy blood" - Gr. "EN." "The preposition EN is used Hebraistically of the price; the value of the thing purchased being contained in the price." (Vincent).

VERSE 10. ● "Made us" - Authorities are divided. Many read "them." See Note v. 9. ● "Kings" - many read Basileian - Kingdom Cp Ch. 1:6 ● "We shall reign" - Present tense: "they reign" Christ has prevailed at the time of the vision.

VERSE 12. ● "Power, and riches etc" Contrast with Ch. 4:11. Each separate particular there, is preceded with the definite article, whilst here it is only attached to the first. The article expresses universality. ~~In all it proclaims the fact in antitypal fulness of their [illegible] and in accordance with the "prevailing" [illegible]~~ In Jn. 4:11, the doxology is directed to the one on the throne; here it is to the Lamb. ● "Receive" 15 Lambano. - to take, as one's right ● Riches - Hag. 2:8-9 ● Wisdom - openly acknowledged. Col. 2:3 ● Strength - ISCHUS - might, ability. Translated "might" Rev. 7:12. The might or ability to rule accorded him because of his position. ● Blessing - ~~Something~~ to receive the eulogy of others. Eulogian. Cp Heb. 6:7.

CHAPTER 6.

VERSE 6. ● "A measure of wheat": Herodotus, speaking of Xerxes army, assigns a choenix of wheat for a man's daily supply evidently meaning a minimum allowance (7:187). High taxation largely the cause of famine, farmers finding it unprofitable to sow. Alexander Severus, on his accession, reduced the taxes to one thirtieth part of what they had previously been. CCW cited. Exod. 16:21 & Jer. 15:15, 16:2.

VERSE 8. ● "Sword" - ROMPHAIA Cf. ... ● "Death" - Pestilence raged from A.D. 250-265, and at one time 5000 per day died in Rome. Half the human race is supposed to have been destroyed in Rome. Half the human race is supposed to have been destroyed by Eureka with the "ten days" tribulation of Diocletian (303-313). The catacombs of Rome bear witness to it in inscriptions on the tombs of martyrs.

VERSE 9. ● Fifth Seal. Identified by Eureka with the "ten days" tribulation of Diocletian (303-313). The catacombs of Rome bear witness to it in inscriptions on the tombs of martyrs.

VERSE 12. ● "A great earthquake" - Four earthquakes mentioned in Apocalypse. Q. here: the overthrow of paganism 312-324. Ch. 11:13. AD 360 - Julian attempt to overthrow Christianity & falsify his prophecy by rebuilding the Temple in Jerusalem. Ch. 16:18. The French Revolution of 1789-95. 16:18. - The overthrow of Babylon the Great. (11:19).

CHAPT 7 ● 144,000. - The number symbolical of fixedness, perfect government & full completion (12×12).

Ch. 6:8 Cont. "Death" Cont. The Hebrew DEBER "pestilence" which occurs some 50 times in O.T. is rendered THANATOS, death over 30 times in New

THE SEVEN ECCLESIAL EPOCHS.

In "Eureka" Bro. Thomas aligns these seven periods to the full development of the Apostasy in the time of Constantine - the manifestation of the Laodicean epoch, but in addition there seems to be a more extensive period suggested, thus:

EPHESIAN EPOCH - At close Apostolic era: first love lost.
110. SMYRNAN EPOCH - Persecution, development synagogue of Satan 110-312. PERGAMOS - Antipas opposed Balaamites & Nicolaitanes. - development of power of the papacy. 312-606. THYATIRAN EPOCH - The manifestation of Papal system in full power, with Jezebel in the ascendancy. 606-1272 when true witnessing came to an end Cp Rev. 11:7 Note. SARDIAN EPOCH - A name of activity but dead. Protestant Reformation 1272-1840. PHILADELPHIAN EPOCH - Revival of Truth. LAODICEAN EPOCH, the "hour of temptation" or perilous present 2 Tim. 3:1.

New Jerusalem 21:2.	is in	Babylon the Great. 14:2.	
Holy City 11:2.	" "	Sodom = Egypt. 11:8.	
God of Heaven 11:13	" "	God of Earth 11:4	

Cover. (Cp both verbs Matt. 10:26). In Luke 12:2 it is used in contrast to SUNKALUPTO - to cover completely. See Appendix p. 6.

Heb. 12:23; Heb. 1:14. This angel supervised the vision Cp Rev. 11:1; 22:6, 8, 16.

MARTURIA - Witness. His resurrection & ascension witnesses to the truth of God's Word. See app 100.

A light to lighten Gentiles. Lk. 2:32. ● Revelation of the secret. Rom. 16:25 Eph. 3:3, 5, 9 ● Uncovering of knowledge previously hid. Prov. 25:9; 2 Cor. 12:2, 7; 1 Pet. 1:7, 13; 4:13. ● Coming of the Lord. 1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7, 13; 4:13. ● Manifestation of Judgment Rev. 1:7 ● Glorious change redeemed Phil. 3:21; 1 Cor. 15:51.

Similar to Apokalupto from APO from = KALUPTO - to

FINE BR... of gold

Testimon...

He thus wi... those thing... 9:27; 19:... Rev. 22:20

Readeth 7 The Greek im... one who gathe... knowledge of... - "knowi deeu... observes narr... Hebrew word... signifies "o... covenant," thus... pleteness." It is... note Ecclesia im... angers that is re... "Ek" - "out of... ...s" - "a call ... tion. Acts 15:14. "An assembly c... by the herald"... ...veh in m... ...ah 41:4; ... Jon. 3:1-5. "word" ... 3:6. "to come. ...2 Pet. 1:14 ... Only one spir... ...multitudino... ...ifested. 1 Cor. ... J. Thomas tre... ...ls" thus illustra... ...Greek schola... this the idio... ...guage. Note sequen... Witness, Resurr... Exaltation ... ...Phil 2:4-11 ... The action o... righteousness ... waters. Isa. ... Cor. ...Deut. 3... ...A Lamb's ... Yahweh has ... ing or ending ... manifestation ... has. He "is" ... in the Lord Jes... "will be" mani... of Adam over ... Alpha and Om... Rom. 5:14 ... -singular. ... al. 2nd letter ... alphabet. - 2nd ... Col. 1:... Persecuted ... in A.D. 95. ... The Cross be... Comm 2 Tim. ... Patient wait... Supp. ... He was pro... ...the day of ... Rev. 4:2. ... Acts 17:31 ... Thess. 5:2. 2 Pe... The new day ... 2:4. This ty... the Passover ... ebrated in ni... ...passed the ca... of deliveran... 5:6. Altar fi... looked to war... rising. ...Resurrecti... ...ification of ... will then be ... The Trumpe... the One Body ... Numbers 10:... ...Patient ... ...Persecuted ... ...Only one spir... ...multitudino... ...ifested. 1 Cor. ... J. Thomas tre... ...ls" thus illustra... ...Greek schola... this the idio... ...guage. Note sequen... Witness, Resurr... Exaltation ... ...Phil 2:4-11 ... The action o... righteousness ... waters. Isa. ... Cor. ...Deut. 3... ...A Lamb's ... Yahweh has ... ing or ending ... manifestation ... has. He "is" ... in the Lord Jes... "will be" mani... of Adam over ... Alpha and Om... Rom. 5:14 ... -singular. ... al. 2nd letter ... alphabet. - 2nd ... Col. 1:... Persecuted ... in A.D. 95. ... The Cross be... Comm 2 Tim. ... Patient wait... Supp. ... He was pro... ...the day of ... Rev. 4:2. ... Acts 17:31 ... Thess. 5:2. 2 Pe... The new day ... 2:4. This ty... the Passover ... ebrated in ni... ...passed the ca... of deliveran... 5:6. Altar fi... looked to war... rising. ...Resurrecti... ...ification of ... will then be ... The Trumpe... the One Body ... Numbers 10:...

the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of this world; because he would see them in all their native deformity and sin."

Who would cure an... ...fectious disease al... ...run the risk of infec... Cp Gal. 6:1. Prov. 6:27.

7 Recognising the po... ...ing influence of lin... and avoiding every appe... ...ance of evil 1 Thess. 5:... Thus the garment of a leprous person burnt ... 13:47-52. There is dire...

FINE BRASS v.15 (Chalkolibanon = Khal-Kol-lib'-an-on) White or shining copper of bronze (Vine) Bochart - Combination of gold and silver - faith and redemption. 1 Pet. 1:18. Exod. 38:13. Electrum - an alloy of gold - silver.

Testimony of Jesus Christ.

He thus witnesses to the truth of those things revealed. v 9. Gr. Ker. 6: 9:20; 19:10. MARTUREO (Verb). Rev. 22:20.

THE SEVEN-FOLD BLESSINGS OF THE APOCALYPSE • Who live in the light of its teaching 1:3 • Who die in its hope 14:13. • Who watch the signs it proclaims 16:15. • Who are called to marriage supper 19:9 • Who are subjects of the resurrection it proclaims. 20:6. • Who observe the prophecies 22:7. • That do his commandments 22:14. Cf. 22:19.

Readeth] The Greek implies one who gathers exact knowledge of a matter. "knows accurately" observes narrowly." Hebrew word "Sheba" signifies "oath" or "covenant" thus "covenant-keeper." It is the complete Ecclesia in seven aspects that is referred to. "Ek" - "out of" and "Kl-" - "a call or invitation" Acts 15:14. 20:28 "an assembly called forth" - the herald" - Stanley. "He was manifested" 1 Tim 3:16 "He was" v 14. 1 Tim 3:1 "to come. 1 John 3:1 - Rev. 1:4 Only one spirit Eph 4 multitudinously manifested. 1 Cor. 12:28 St. Thomas trans. "which" thus illustrating note Greek scholars suggest the idiom of language.

Note sequential order witness, Resurrection exaltation Eph 1:18 Phil 2:9-11. The action of Sun of righteousness Mal 4:1 upon waters. Rev 17:15. 18:4. Cometh — Deut 33:26. Isa. 26:21. Micah 1:3. Jehovah has no beginning or ending, but His manifestation in man has He "is" manifested in the Lord Jesus, and He will be manifested in seed of Adam over whom Christ is Alpha and Omega 1 John 3:8 Rev 1:8 Singular Isa 41:4 - plural 24 letters in Greek alphabet - 24 in one Rev. 4:4 Col. 1:24 Eph 3:13 Persecuted by Domitian A.D. 95. The Cross before the crown 2 Tim 2:12. Patient waiting Rev 2:2 Supp. He was present in Spirit at the day of the Lord. Rev 1:10. 4:2. 17:3. 21:10 Ezek 8:1-2 Dan 8:1-2 Rev 1:9 Acts 17:31 Mat 4:1-2 Thess 5:2. 2 Thess 2:2. The new day of 2 Sam. 21:10. This typified by the Passover which celebrated in night, anticipated the coming day of deliverance. Deut 16:6. Altar likewise turned towards sun's rising. Resurrection and glorification of the One Body will then be in the past. The trumpet will call the One Body together 1 Thess 4:16.

The coming of Christ. REVELATION 2. His power and majesty.

(be = they - teacher's taught) TEREO: To watch over, guard, keep preserve. 2:26. 3:8; 12:17; 14:12; 22:7,9

and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. John 1:5. Ps. 119:48. Ps. 40:6.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; (MARTUS - Root of Note 7)

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (Now Sealed)

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Dan 7:2 Rev 8:17

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos,

a ch. 2. 18. Acts 16. 14.
b ch. 22. 7.
c ch. 3. 1, 4.
d ch. 3. 7.
e ch. 3. 14. Col. 2. 1.
f ch. 22. 18. Rom. 13. 11.
g ver. 11. Acts 2. 9.
h Ex. 25. 37. 2 Chr. 4. 20. Zech. 4. 2.
i 2 John 3.
k ver. 8. ch. 11. 17. ch. 16. 5. Ezek. 1. 26. Dan. 7. 13.
l Dan. 10. 5.
m ch. 3. 1.
n Ex. 28. 4.
o ch. 15. 6.
p Dan. 7. 9.
q Is. 55. 4. John 8. 14.
r Col. 1. 18.
s ch. 2. 18. Dan. 10. 6.
t ch. 17. 14.
u ch. 2. 18. Ezek. 1. 7.
v ch. 7. 14. Acts 20. 28.
w ch. 14. 2.
x ch. 5. 10.
y ver. 20. ch. 2. 1.
z Rom. 11. 36.
a ch. 19. 15.
b Mat. 16. 27. 2 Thes. 1. 10.
c Dan. 7. 13. Acts 1. 9. Zech. 12. 10. John 19. 37.
d Ezek. 1. 28. Luke 1. 12.
e Dan. 8. 18.
f ver. 11.
g ch. 21. 6.
h ver. 4.
i John 5. 21. 1 Thes. 4. 14.
k 1 Cor. 15. 55.
l Phil. 4. 14. 1 Pet. 5. 1.
m ver. 22-16.
n ch. 2. 1.
o ch. 4. 1, &c.
p ver. 8.
q ver. 16.
r ver. 12.
s ch. 1. 9.
t Acts 20. 7. 1 Cor. 11. 20.
u Mal. 2. 7.
v ch. 4. 1.
w ver. 17. ch. 2. 8.
x ver. 4.
y ch. 1. 20.
z ch. 2. 1.
a Acts 18. 19.
b ch. 1. 11.
c ch. 2. 8.
d ch. 2. 12.
e ch. 1. 16.

and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The function of Ecclesia

CHAPTER 2.

What is commanded to be written to the angels, that is, the ministers of the churches.

UNTO the angel of the church of Ephesus write; These things saith he that

327 for, through Jesus Christ our Lord... God as Savior Luke 1:47. 1 Tim 1:1. 2:3. 4:10. Tit. 1:3. 2:10. He saves through His servant Isa 49:5-6. 2 Cor 5:19. Jesus exalted to that work Acts 5:31

JUDE Cont.

LEST UNTO THE HELP OF YAHWEH Heb 2:18

In all the dangers associated with the propagation and defence of truth against error, reliance upon Yahweh will ensure victory.

Thuisziai from phulasso, to guard by keeping watch, thus to preserve.

Aptaistous without stumbling, slipping, thus surefooted Ps 121:3. Heb 12:13

Amomos - Blameless, without blemish - a sacrificial term. See notes at Marg. references.

Lit. "exultation." The joy and relief when the Lord comes and the trials and difficulties of the present are swallowed up in the glorious triumph of victory. 2 Cor 1:14

Omit. Diag. "To God alone our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, now and forever. Amen."

Doxo - Praise

Megalosunē from megas - great. Agility, elevation, greatness

Kratos = manifested or exerted power. By this He rules, thus exercises dominion.

Exousia - Delegated authority

so that in the fight of faith we cannot fail provided we follow instructions.

So be it! The description of faith. A Hebrew word transliterated into Greek - standing

faithful Used Rev. 3:14. 19:11. 21:5. 22:6. Heb 3:2

Rom. GLORIFIED MULTITUDINOUS CHRIST Eph. 4:13.

22. The glorified Body is developed out of the Ecclesia.

23 Each element of the Body will reflect Christ Col 3:4.

24. Isa. 61:10. Gen 3:21. Lev 13:47. Rom 4:7. Gal. 3:27. Rev 19:8. Cit. Dan 7:9. Rev 19:5-6. Ezekiel 16 21:23:2

25. Faith tried Rom. 4:1-2 1 Pet 1:7. Rev 3:18. This binds and completes the Robe of Righteousness. In the Resurrection any not suitably clothed will be rejected. 1 Cor 11:3 Eph 5:23 Raised, judged and cleansed Isa 1:18. The "one body" appears "white as snow" and are associated as one with the Head, even the Alpha and Omega.

27. Symbol of Intelligence Zech 3:9 - Note, exhibiting the wrath of the Brain towards nations Isa 30:27.

Brass purified flesh. cf. Num 16:37-38. 1 Cor 11:13. Thus shod, the feet will tread down the nations - Micah 4:12-13. Mal 4.

29. Extension of Knowledge of Yahweh. Rev 4:7 Hab 2:14 See Ezek 43:2. Dan 10:6.

30 Heb 4:12. The way by which Satan bound. Rev 20:2 Isa 61:4. Matt 5:5 Lit. "repeat" During conflict with nations Jesus appear as mortals, but with close of conflict they reveal their glory. Dan 12:2 Ps 5:7

The glory of the Fathers.

33 Death & resurrection.

34 Manifestation of Deity. 6:15-16. See also Heb 1:6

35. The Faithful One. Rev 3:14 Note.

36 The Truth gives this power. Matt 6:22. 1 Cor 15:50-53. 1 Tim 6:16. Ps 119:105. Israel's presence in the Holy Place was symbolised by the oil they provided Lev 24:2 Zech 4:2, 12 Rev 1:20 The 7 Candlesticks rep. completed Ecclesia at Christ's return Isa 42:6. Dan 12:3

Appointed men. Acts 20:28 1 Cor. 12:28-29

CHAPTER 2.

EPHESUS: Desired One - But left First Love.

1. The elders in Apostolic times they were appointed by the Spirit Acts 20:28 Eph 4:11

2. Lit. Ephesian Ecclesia. There is nothing analogous to the Church of England in the terms of the Spirit in relation to the saints Vss 2, 15 Ch 3:1, 2, 14

Gr. EN - In Ephesus.

holdeth the seven stars in his right hand, who walketh [b] in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them [h] which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left [i] thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else [m] I will come unto thee quickly, and will remove [n] thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of [q] the Nicolaitanes, which I also hate.

7 [a] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of [r] the tree of life, which is in the midst of [s] the paradise of God.

8 And unto the angel of the church in [t] Smyrna write; These things saith the first and the last, [u] which was dead, and is alive;

9 I know thy works, and tribulation, and [d] poverty, (but thou art [d] rich) and *I know* the blasphemy of [f] them which say they are Jews, and are not, but *are* [k] the synagogue of [t] Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and [m] ye shall have tribulation [n] ten days: [o] be thou [p] faithful unto death, and I will give thee [q] a crown of life.

11 [a] He that hath an ear, let him hear what the Spirit saith unto the churches; [b] To him that overcometh will I give to eat of [c] the hidden manna, and will give him a white stone, and in the stone [e] a new name written, [g] which no man knoweth saving he that receiveth *it*.

12 And to [c] the angel of the church in [f] Pergamos write; These things saith [g] he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where [t] Satan's seat *is*: and thou holdest fast [t] my name, and hast not [k] denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of [o] Balaam, who taught Balac to cast a stumblingblock before the children of Israel, [p] to eat things sacrificed unto idols, and [r] to commit fornication.

15 So hast thou also them that hold the doctrine of [r] the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and [g] will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; [b] To him that overcometh will I give to eat of [c] the hidden manna, and will give him a white stone, and in the stone [e] a new name written, [g] which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in [k] Thyatira write; These things saith the Son of God, [l] who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy

[a] ver. 7.
[b] ch. 1. 13.
[c] Cp. Mat. 10. 28.
[d] ch. 20. 6.
[e] ch. 1. 20.
[f] ch. 1. 11.
[g] ver. 16. ch. 1. 16.
[h] 2 Cor. 11. 13.
[i] ver. 9.
[k] 1 Tim. 5. 8.
[l] Cp. Jer. 2. 2.
[m] John 21. 22. Cp. Mat. 21. 41, 43.
[n] ver. 2.
[o] 2 Pet. 2. 15.
[p] ver. 20. Acts 15. 29.
[q] ver. 15. Cp. Acts 6. 5.
[r] ver. 20. Num. 25. 1 & 31. 16. 2 Cor. 10. 8.
[s] ver. 11, 17, 29. ch. 3. 6, 13, 22. & 13. 9. Mat. 11. 15.
[t] ver. 6.
[u] ch. 22. 2, 14. Gen. 2. 9. Prov. 3. 18.
[x] Luke 23. 43. Cp. Ezek. 28. 13.
[y] ch. 1. 16. Is. 11. 4. 2 Thes. 2. 8.
[z] ch. 1. 11.
[a] ch. 1. 18.
[b] ver. 7.
[c] Cp. John 6. 48-50.
[d] James 2. 5.
[e] ch. 3. 12. Cp. ch. 5. 9 & 14. 3.
[f] Rom. 2. 17.
[g] ch. 19. 12. Cp. ch. 14. 3.
[h] ch. 3. 9.
[i] ver. 13, 24 & 3. 9 & 12. 9 & 20. 2, 7. 1 Cor. 5. 5.
[k] ver. 24. ch. 1. 11.
[l] ch. 1. 14.
[m] John 16. 33. Cp. Gen. 24. 55. Dan. 1. 12, 14.
[n] Mat. 10. 22. Heb. 3. 6.
[o] ver. 13. ch. 17. 14. 1 Cor. 4. 2.
[p] ch. 3. 11. James 1. 12.

THE MESSAGE: DISSECTED.

	Ephesus	Smyrna	PERGAMOS	THYATIRA	SARDIS	Philadelphia	Laodicea
COMMENDATION	V. 2-3	V. 9	V. 13	V. 19.	V. 2, 4.	8-10	—
CONDEMNATION	V. 4.	syn. Satan	V. 14-15	V. 20	V. 1, 2.	—	15-17
COUNSEL	V. 5	V. 10	V. 16	V. 25	V. 2-3.	11	18-20
CHALLENGE	V. 7.	V. 11	V. 17.	V. 26-27.	V. 5.	12	20

THE APOCALYPSE

The things Seen.

THE SON OF MAN AMID THE LAMPSTANDS Ch. 1.

The things Which Are

SEVEN MESSAGES TO SEVEN ECCLESIAS. Chs 2, 3.

The things Which Shall Be

THE HEAVENLY THRONE & WORSHIP Ch. 4: The place of Supreme authority.

THE LAMB & THE SEVEN-SEALED BOOK Ch. 5: The place of Supreme control.

The Apocalypse (unfolding) Part 1.

1st Seal: White horse - Progress of Christianity. 96-193 6:1-2

2nd Seal: Red horse: Peace Withdrawn. 193-... 6:3-4.

3rd Seal: Black horse: Famine 212-235. ... 6:5-6.

The Apocalypse (Unfolding) Part 2.

Watchful – spiritual alertness • In view of right 1 Thess 5:6 | SARDIS | PHILADELPHIA

THE APOCALYPSE OR Unveiling of the Lord Jesus Christ

- Jesus Christ and the Redeemed 1
- Jesus Christ and the Ecclesia 2-3
- Jesus Christ and the Kingdom 4-22

• Key passage. Rev. 1:1. • Scope and plan of the prophecy. Rev. 1:19 • Era of commencement Rev. 1:3

1 JESUS CHRIST AS THE ALPHA AND OMEGA CH. 1.

1 Prologue . . . . . 1-3.
2 Salutation 4-8
3 Introduction . . . . 9.
4 The Initial Vision: The Multitudinous Christ . . 10-20

The things which thou hast seen.

2 JESUS CHRIST AS HEAD OVER THE ECCLESIA CHS. 2, 3

The things which are – Ch. 1:19.

1 Ephesus: the Hard Ecclesia 2:1-7
2 Smyrna: the Persecuted Eccles. 8-11.
3 Pergamos: the Embattled Ecclesia 12-17.
4 Thyatira: the Compromising Ecc. 18-29
5 Sardis: the Dead Ecclesia 3:1-6
6 Philadelphia: the Beloved Ecclesia 7-13
7 Laodicea: the Complacent Ecc. 14-22.

3 JESUS CHRIST AS THE TRIUMPHANT ONE CHS. 4-22.

The things which shall be hereafter 1:19

1 INTRODUCTION . . . . Chs 4, 5.
• The Throne in Heaven . . Ch. 4
• The Sealed Scroll & Prevailing Lamb Ch. 5

2 THE SEVEN SEALS. Chs 6, 7.
1 First Seal: A White Horse . . . . 6:1-2.
2 Second Seal: A Red Horse 3-4
3 Third Seal: A Black Horse 5-6
4 Fourth Seal: A Pale Horse 7-8
5 Fifth Seal: Souls Under Altar . . . 9-11
6 Sixth Seal: Great Earthquake . . . 12-17.
• Sealing the Servants of God . . 7:1-8
• The Rejoicing Redeemed . . . . 9-17.

3 THE SEVEN ANGELIC TRUMPETERS 8:1-11
Seventh Seal: 7 Angels Prepare to Sound (Introduction) . . . 8:1-6.
First Angel: Fiery Storm on Earth . . 7-7
Second Angel: Burning Mountain in Sea 8-9
Third Angel: Burning Star on Rivers & Fountains 10-11
Fourth Angel: Heavenly Bodies Smitten 12-13.
Fifth Angel: Locusts out of the Bottomless Pit. . . . . 9:1-12.
Sixth Angel: Loosing of the four angels in the Euphrates . . . . 13-21.
• The Seven Sealed Thunders of the Rainbowed Angel 10:1-11
• The death & resurrection of the two witnesses. 11:1-13
Seventh Angel: Kingdoms Ceded to Christ. 14-19

The rainbowed angel symbolises the means whereby Rev. 11:15 fulfilled.
The resurrection of the witnesses the entry through which it will be consummated.

THE DEVELOPMENT AND DESTRUCTION OF THE BEAST, HIS IMAGE AND BABYLON CHS 12-14.

• Birth of the Man-child. 12:1-6
• War in heaven. 7-12.
• Persecution of the Woman & her seed. 13-17.
• Development of Beast of Sea . . . 13:1-10
• Development of 2 horned Beast/Image 11-18.
• The Lamb on Mt Zion. . . . . 14:1-5.
• Mid-heaven Proclamation 6-12
• Reaping the harvest: Vintage . . . 13-20.

5 THE SEVEN VIALS OF DIVINE WRATH CHS 15, 16

• Introduction.
1 The Rejoicing Redeemed . . 15:1-4
2 The Temple opened in heaven . . 5-8
• The Out-pouring.
1 First Vial – On Worshippers of Beast 16:1-2
2 Second Vial – On the sea 3
3 Third Vial – Rivers & Fountains . . . 4
4 Applause for Judgment poured out 5-7
5 Fourth Vial – On the sun 8-9
6 Fifth Vial – On Seat of Beast . . . 10-11
7 Sixth Vial – On Euphrates 12-16.
8 Seventh Vial – Armageddon etc. . . 17-21.

6 THE JUDGMENT OF THE GREAT WHORE CH 17, 18

1 The System Described 17:1-18
2 The System Destroyed 18:1-24

6A THE MARRIAGE OF THE LAMB. CH. 19:1-10

1 The Marriage Consummated . . 19:1-8
2 The Marriage Celebrated 9-10

6B FINAL CONQUESTS OF THE LAMB. 19:11-20:15.

1 As Warrior King he conquers the beast. 11-21
2 Satan bound 20:1-6
3 Satan destroyed 7-15

7 THE NEW HEAVENS AND NEW EARTH CHS 21-22.

1 Its Character & Constitution of the New Jerusalem. 21:1-8
2 Its Relationship to the Lamb 9-11
3 Its Wall 12-18
4 Its Foundations 19-20
5 Its Gates 21
6 Its Glory 22-27
7 Its River of Life. 22:1-6

8 FINAL ADMONITION & APPEAL. Ch 22: 7-21.

The Servants of God Rev. 1:1

Purchased by God Acts 20:28 1 Cor. 7:23; 1 Pet. 1:18
Has changed masters. Rom. 6:16-18 Gal. 1:10.
Changed in personality. 1 Cor. 6:11;
Respects & magnifies God's Word. Ps. 138:2.
Obeys commands. John 14:21, 2 John 6

Watchful – Spiritual alertness.
- Ye know not the Lord's coming Mt. 24:42
Mk. 13:35, 37.
- Enter not temptation Mt. 26:41, Mk. 14:38
- Be vigilant in face of error Acts 20:31
- Generally spiritually vigilant 1 Cor. 16:13
- In prayer Col. 4:2
- In view of slight 1 Thess. 5:6.
- A warning Rev. 3:3
- An exhortation Rev. 3:2
- A blessing Rev. 16:15.
- A reward Luke 12:37

SARDIS.
- In high repute – but dead V. 1.
- Promising much, performing little V. 2.
- No effort but no warmth V. 3.

PHILADELPHIA
- A vigorous Ecclesia of strength V. 8
- A fighting Ecclesia overcoming the error of synagogue Satan V. 9.
- An enduring Ecclesia V. 10.

SARDIS: The Dead. Jug. Escaping grace V. 4

John's message

works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 3.

What John was commanded to write to the churches of 1 Sardis, 7 Philadelphia, 15 Laodicea.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also

a ch. 1. 4.
b ch. 1. 16.
c ch. 2. 2.
d Eph. 2. 1.
e 1 Kin. 16. 31 & 21. 25. 2 Kin. 9. 7.
f Mat. 24. 42.
g Ep. Ex. 34. 15.
h Cp. ch. 9. 20, 21. Rom. 2. 4. 2 Pet. 3. 9.
i ver. 19.
k ch. 2. 25.
l ch. 16. 15. Mat. 24. 43.
m ch. 11. 13. Acts 1. 15.
n ch. 14. 4. Rv. Jude 23.
o ver. 5, 18.
p ch. 4. 4. Eccles. 9. 8. Mat. 28. 3.
q Ps. 7. 9.
r ch. 20. 12, 13 & 22. 12. Ps. 62. 12. Rom. 14. 12.
s ver. 12, 21. ch. 2. 7.
t ch. 19. 8.
u Ex. 32. 32.
v ch. 13. 8 & 17. 8. Phil. 4. 3.
w Mat. 10. 32.
x Luke 12. 8.
y ver. 9.
z Acts 15. 28.
a ch. 3. 11.
b ch. 3. 3.
c ch. 1. 11.
d ver. 7.
e ch. 6. 10.
f Heb. 3. 6.
g ver. 14. ch. 19. 11. 1 John 5. 20.
h Ps. 2. 8. Mat. 19. 28. Luke 22. 29. 1 Cor. 6. 2.
i Is. 22. 22. Luke 1. 32.
k Cp. Mat. 16. 19.
l Ps. 2. 9.
m ch. 1. 18. Job 12. 14.
n Acts 14. 27.
o ch. 22. 16. 2 Pet. 1. 19.
p ch. 2. 9.
q Is. 49. 23 & 60. 14.
r ver. 7, 14.
s ver. 4. ch. 1. 11.
t 2 Pet. 2. 9.

26. There was no slackening off, but a development in works. 2 Cor. 11:2. Rev. 12:6. Prov. 31 Notes. 2 Pet. 2. The formation relates to unscriptural teaching, and compromising attitude of Jezebel class with the world. Ver. 3:3. With such teaching she endeavored to seduce the faithful. Hebrew – "Isabel" – "She dwelleth not" – i.e. with the deity.

29. Defy Apostolic teaching Acts 15:29. Gp 2 Kings 9:22. v. 14.

20. Jehoshaphat joined affinity with the house of Ahab 2 Chr. 18:1. The marriage of the union adversely influenced Judah 2 Chr. 21. Divine judgment brought death to children 2 Chr. 22:7.

30. Supposedly deep things of the Word, which were actually subversive of Truth. 1 Tim 6:20.

This remnant in Thyatira typical of that in every age.

TEREO – To guard from loss or injury.

POIMAINO – To feed as a shepherd. Ps. 2:9 23:1. Gp. Rev. 7:17

1. Dr. T. trans. these words in parenthesis (as the potter's clay vessels it (the image) is breaking to pieces) – i.e. whilst being "fed" "tended" or "ruled" with rod of iron.

The Lord Jesus. Ver. 14.

The appearance of that star will herald the Dawn of new era. The saints will be made equal unto angels – Morning Stars. Job 38:7. Dan. 12:3. 1 Cor. 15:41. And their appearance in power will herald a new "day" for nations. Dan. 2:44.

CHAPTER 3.

Clothed in White Garments. Vv. 4-5

The plural form of Hebraism. See Note Supp. 7:14. Having already been clothed, the added promise is made, that such who have preserved them will walk with Christ "in white." V. 5-RV. Diag. "He that overcometh shall thus be arrayed in white garments."

Philadelphia	Laodicea
10	15-17
11	18-20
12	20

service of a attendant or deacon.

v. 22 "A bed" – A bed of anguish or tribulation. The scene of the sin will become the scene of the punishment.

v. 28 "Come" AN HEKO – "AN" = a conditional particle denoting supposition, wish, uncertainty, possibility. It marks the time of his coming as uncertain. Diag. "till I may have come."

v. 26. "My work" Cf with "thy works" v. 1. These are the works which Christ commands, and for which he is noted.

Ch. 3:4. "But thou hast" Notwithstanding the general laxity of the Ecclesia..

329

The true light Jhn. 1:9 note. true bread Jhn. 6:32. the true vine Jhn. 15:1. There are true worshippers in contrast to the shadowy or unreal Jhn. 4:23. the true God in contrast to mere symbols of God 1 Jhn. 5:20.

18. David = type of Christ as ruler Jer. 30:9; Ezek. 34:23. 37:24. The house of David is the typical designation of the aristocracy of the Kingdom. 2 Sam. 7:11, 16. Ps. 122:5; Is. 55:3; Zech. 12:8. Lk 1:27 & 1 Cor. 16:19; 2 Cor. 2:12; Col. 4:3; Acts 14:27.

20. The RV places previous words in parenthesis and so aligns the "strength" with the "works." Some (Alford, Trench etc) omit the indefinite article, and render "thou hast little strength." – Few are there in number.

For the phrase see Jhn. 19:16 G.

DIDOMI – Give (RV) Usage "give up."

POIEO – To cause to be, to produce.

SARDIS: The Dead. Jug. Escaping grace V. 4.

1. Eph. 4:4. By Spirit of God, Christ walks amid the Ecclesias today.

2. Dr. T. trans. "but." Moffatt: "You have the name of being alive, but you are dead."

Dr. T. "Become." RV.

Gr. "pleroo" – fulfilled. Their vows before God remained unfulfilled. Ecc. 5:4.

GREGOREO – Keep awake Mat. 24:43; 26:38, 40, 41.

3. How is not revealed, but in some way Christ interfered in the course of Sardian history, so that the Ecclesia which once had a name that it was alive, became defunct. Sardis itself, once a glorious city is now an ignoble village.

4. "With me" – Unity with Christ. Already clothed. Isa. 61:10, their characters being pure and unstained, their nature must correspond. 2 Cor. 5:2-3. "Fine linen" The most important book.

Phil. 4:3 A reference probably to custom of the times. Est. 6:1-3. Exod. 32:32. Mal. 3:16. Dan. 12:1. The suggestion is that there are various books. Rev. 20:12. Some recording actions from day to day, and the Book of Life recording the final account. The Spirit is the Remembrancer. Jhn. 14:26. When Deity says He will remember our sins no more, it is equivalent to saying they will be blotted out from the "Day" book of records. Isa. 43:25. Luke 12:9. Mat. 10:32.

PHILADELPHIA – Brotherly love.

7. Manifestation of Jahweh. Note.

Gr. "Alethinos" – denotes true in the sense of real, ideal, genuine. He is genuine, the real and ideal manifestation of the Divine. Note the use of this word to the Tabernacle 8:2. 9:24. Cp 1 Jhn. 5:20. See.

9. Is. 60. 22:22. Denotes authority particularly in relation to the Kingdom of David Lk. 1:32.

There is nothing to be feared from an earnest contention for the faith. Christ who has all authority. Mat. 28:18. Jude 3. The Congregation of the Adversary in contrast to the Ecclesia. Gp. See Note Ch. 1:9.

Dr. T. "Patient awaiting" – The awaiting for Christ's return, which sustains the saints under all difficulties. Rev. 13:10, 14:12.

13. Reverance as to a Superior. See similar use to words David 1 Chr. 29:20.

14. Gr. MOU (MOO) THEOS. "My God". Diag. RV.

"Hast received" is in the perfect tense; "heard" is in the aorist tense. You have received the truth as a permanent deposit. It remains with you whether you regard it or not. No doctrinal error mentioned – only their cold, deathlike state.

POLITICAL HEAVEN Rev. 4:1. - Heaven is referred to over 50 times in Revelation, but in the majority of cases applies to the political heavens. Thus, the heavens depart Rev 6:14; a woman gives birth to son 12:1; War with a dragon 12:7; a Temple in heaven 11:19 armies marching to war 19:11,12; Flees away 20:11. The same expression in Rev. 4:1 is addressed to revolutionaries in 11:12 - obviously political.

"A throne set in heaven" V.2. Suggests a scene of national judgment. Cp Dan. 7:9-14. Rev. 4:5 The saints already are in glory VV 8-11; 5:9-10. The Lamb has "prevailed" 5:5. and the scene closes with universal praise to the triumphant Lamb. Vv. 13-14. The appearance of the one on the throne suggests judgment. John 5:19-27.

CHAPTER 4.

The political order of the Kingdom of God.

1 An entrance. If present entrance to political position is closed to saints because of the command Jn. 17:16 Rev 15:4,4. The reward of Saints Rev 22:12. The events of Zech. 14 will develope a state of things necessitating the return of Christ. An entrance or door to the political heavens will thus be opened, and the saints will be elevated to political positions Zech 14:5 Rom 8:17-19 2 Tim. 2:12. Dan 7:21, 2 Pet 3:10 Isa 65:17-18. Isa 51:16.

2 Used to gather the people together Num 10:3 Day of Atonement preceded by memorial blowing of Trumpets Lev 23:24 Christ's invitation to saints accompanied by war on nations Zech 14:12 See also Isa 27:13

4 John is representative of his class

5 David's Zadok 733 Previously "cast down" Ps 89:39 to be "raised up" Acts 15:16 These are things which "shall be hereafter" Hence the heaven does not relate to Christ's present position See above.

Christ the Stone of Israel Gen 49:24-25 Isa 8:14. His dual origin indicated by the metals. Jasper represents Spirit "A beautiful cerulean sardine - a carnelian, having the color of flesh indicating fleshly descent of the King. In Hebrew the words "Sardine" and "Adam" have some consonants, but differ in vowel points - God manifest in flesh. 1 Tim 3:16

The token of the covenant. Gen. 9:16-17. The seven-fold glory of the sun reflected in falling rain Ps 72:16 Isa 55:10.

Bright green - indicating the reviving effect of Christ's reign Isa 40:6 Rev 4:3 21:5 Dan. 7:9

Saints Ch 5:8-9 David divided the priests and Levites into 24 orders 1 Chron 24:1-19 Ch 25 Note V. 1. Cp Rev 9:11 Acts 15:16.

See Note, Rev 1:18 Immortality 2 Cor 5:2-4

Coronal wreath - the victory of a tried faith 1 John 5:4. Rev. 10:3 Zech 9:16 Jer 51:20 Ps 149:4.

Warfare directed by Christ Micah 4:3 Rev 19:11-16 Jn 12:28-28. 1 Sec Supp.

The Spirit of Yahweh in multitudinous manifestation to probe humanity Rev 5:6. By this (5) of the Seal Christ's victories are won Zech 6:6 Gen 8:17.

17 Connect. Ezek. 26:3 Dan 7:9-10. Rev 15:2. The nations are now subdued Christ as God at peace Cp Rev. 21:1, 20:1

18 Living creatures - the four-fold division of Israel David. Num 2. Ezek 1 Rev 5:1 Christ's victory the symbol of Intelligence. Christ's power the purpose

"One sat

This becom... 4:2,3; 9, 10; 5... throne is Ya... described by ... appropriate ... 22:11; Isa. 40...

1 The Saints are ... identified with ... Cherubim, or that ... which in Isaiah is ... and the Seraphim ... with which He bur... 2 4 wings cove... upper and lower ... of the body, and ... wings provide, ... the 6 wings, thus ... the body is there... covered. Rom. 4:... to serve.

2 See note on ... initiation Matt. ...

3 Their immortal... their Divine du... their association ... the Lord will be ... stant enunciat... they have enter... Most Holy.

4 Most Holy, 3 ti... of completion ... and complete ... The Saints in the ... Holy Rev. 11:19 ... Divine unity ... Yahweh El Shad... Exo. Vol 3 p. 379 ...

5 the Spirit ... the 7 lamps ... Power ful Creat...

6 The moral ... order than ... Lev 21:5. See Note ... Lev 4:2. Col ... CHAPTER ...

SEVEN SEALS

Thus linking ... with the Previous ... which reveals the ... these things. Cf. ... Cf. "Within or ... outside." The writ... ins events eccl... in the work... Completely sealed ... human knowledge ... Despite his pow... could not unloose ... there was on ... the need to r... Daniel was told ... was sealed ... Dan. 12:4 ... Apocalypse at the ... with times re... symbol what ... plainly revealed ... be of the end ... No man living ... angelic. ... perfect sac... coming in ... ch to a close ... while Cp. ... Luke 12:37, Rev ... The anxious d... to probe ... tation Rev 5:2. By this (5) of the Seal ... characteristic of ... no hunger and ... knowledge. ... Dan. 12:4 ... Christ as God ... flesh. As the ... man he is the ... David. Rev. 2...

REVELATION 4. *Vision of God's throne.*

Laodicea is rebuked.

13 A period of intense persecution under Decius AD 248.
14 Trial. See Note Mat 6:13
14A EK = Out of. Not a Keeping from but a Keeping in - as a result they kept delivered out.
15 By following man rather than the Word we can have the crown of victory figuratively snatched from us.
Stephanos - General wreath - the crown of victory Contrast this crown with that following emblem gained in worldly strife. Phil. 3:14
17 A pillar is representative of the entire house Cp Gal 2:9 or Ecclesia. Gal 4:26 Rev 3:12
The Spiritual Temple 1 Cor 3:16 2 Cor 6:16 Eph 2:20 1 Pet 2:5. Here the glory of Yahweh is to be found.
18 Yahweh, as represented by the Angel
20 To write His name, one is to constitute him a member of the Body Politic of the name of Jerusalem See.
The Bride of Christ Rev 21:2, 9. 1 Cor 11:3.
A name is indicative of authority
LAODICEA: Justice of the people
The word in its Hebrew derivation signifies faith fulness true See Isa 65:16 Jer 7:28 Rev 3:14 2 Cor 1:20 19:11
See note V 7 Ch 21 Ch 22:6. Cp Gal 1:15-19 Rev 25:18 Rev 22:2.
The Laodicean Ecclesia linked with Christ's Return Rev 16:15. Cp Heb 12:18
MELLO - Not a declaration of immediate, inevitable doom, but implies a possibility of change.
The things symbolised - tried faith, righteousness, spiritual discernment, purchased - we must pay, and time and energy to obtain them. Buy. Isa 55:1 Rev 3:18. Those who think themselves rich are described as beggars by the Lord.
Laodicea was an outstanding banking centre. Cp Rev 3:17.
Laodicea was famous for a black woollen cloth - like the clergy today. Cp Rev 3:14.
Laodicea noted for a medicant for eyes. Cp. 1 John 2:11. Deut 6:7. See Jer 36:3; Hab 2:2-3.
praising. From which Sardius: Sardius = Stone of ... emblem = No of ... Law: Judah = forgetting ... Rev 4:3.
RAINBOW. - Lost in ... Cp Isaiah's prophetic words in future application to the future ... Isa 54:11-12. In Rev ... Esther, Rev ... 2:1-3
The rainbow as such would reveal 7 colours, but the emerald would predominate, proclaiming ... see of Reuben: See also Gen ...

13 ... will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Romans
11 [c] Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
12 [f] Him that overcometh will I make [g] a pillar in the temple of my God, and he shall go no more out: and I will write upon him [h] the name of my God, and the name of the city of my God, *which is* [i] new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* [l] my new name.
13 [m] He that hath an ear, let him hear what the Spirit saith unto the churches.
14 And unto the angel of the church [2] of the [p] Laodiceans write; These things saith the Amen, [q] the faithful and [r] true witness, [s] the beginning of the creation of God;
15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Mello - Remotely: See
17 Because thou sayest, [t] I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
18 I counsel thee [k] to buy of me gold tried in the fire, that thou mayest be rich; and [k] white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
19 [u] As many as I love, I rebuke and chasten: [v] be zealous therefore, and [w] repent. Cp Supp.
20 Behold, I stand at the door, and [x] knock: [y] if any man hear my voice, and open the door, [z] I will come in to him, and will sup with him, and he with me.
21 [a] To him that overcometh will I grant [a] to sit with me in my throne, even as [b] I also overcame, and am set down with my Father in his throne. Ch 14:4
22 He that hath an ear, let him hear what the Spirit saith unto the churches.

[a] ch. 2. 26 & 20. 4 & 22. 5. Mat. 19. 28. 2 Tim. 2. 12.
[b] ch. 5. 5 Cp. & 6. 2.
[c] ch. 22. 7, 12. John 21. 22.
[d] Col. 2. 19.
[e] ch. 2. 10.
[f] ver. 5.
[g] 1 Kin. 7. 21. 2 Chr. 3. 17. Cp. Jer. 1. 18, Gal. 2. 9.
[h] ch. 14. 1.
[i] ch. 21. 2. Gal. 4. 26.
[k] ch. 1. 10.
[l] ch. 2. 17.
[m] ver. 6, 22. ch. 2. 7.
[n] ch. 11. 12.
[o] ch. 1. 1, 19. John 16. 13.
[2] Or, *in Laodicea.*
[p] ch. 1. 11.
[q] ch. 16. 17. 1 Kin. 22. 19.
[r] Ps. 11. 4.
[s] Is. 65. 16.
[t] ch. 1. 5 & 19. 11.
[u] ver. 7. ch. 19. 11. John 8. 14.
[v] Col. 1. 15.
[w] ch. 21. 11. Ex. 28. 20. Ezek. 28. 13.
[x] ch. 21. 20. Ex. 28. 17. Ezek. 28. 13.
[y] ch. 10. 1. Ezek. 1. 28.
[z] ver. 6. ch. 5. 11.
[a] ch. 11. 16.
[b] ver. 20. ch. 5. 6, 8.
[c] Hos. 12. 8. 1 Cor. 4. 8.
[d] ch. 3. 4.
[e] ch. 8. 5 & 22. 19. Ex. 19. 16.
[f] Is. 55. 1. Mat. 13. 44. Cp. Prov. 8. 19.
[g] ch. 8. 10. Ezek. 1. 13. John 18. 3.
[h] ver. 4.
[i] ch. 1. 4.
[k] ch. 15. 2.
[l] Prov. 3. 11.
[m] 1 Cor. 12. 31.
[n] ver. 3.
[o] Cp. Ezek. 1. 10.
[p] Cant. 5. 2.
[q] Luke 12. 36.
[r] John 14. 23.

3 And he that sat was to look upon like a [n] jasper and a [o] sardine stone: and *there was* [p] a rainbow round about the throne, in sight like unto an emerald. THRONOUS plur See below
4 And [q] round about the throne *were* [r] four and twenty seats: and upon the seats I saw [s] four and twenty elders sitting, [t] clothed in white raiment; and they had on their heads crowns of gold. See Supp.
5 And out of the throne proceeded [u] lightnings and thunderings and voices: and *there were* seven [v] lamps of fire burning before the throne, which are [w] the seven Spirits of God.
6 And before the throne *there was* [x] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.
7 And [y] the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.
8 And the four beasts had each

[n] Rev 21:11
[o] Ch 21:20
[p] Gen 9:13 Ezek 1:28
[q] Rev 7:11
[r] 1 Chr 24:4
[s] Rev 5:8
[t] Rev 3:5
[u] Ex 19:16
[v] Zech 4:2
[w] Rev 1:4
[x] Ex 38:8 1 Kgs 7:23
[y] Ezek 1:10

A JASPER & A SARDINE STONE

The Sardius was the first and the Jasper the last of the stones on Aaron's breastplate Exod. 28:17-20 and is therefore an appropriate symbol for he who is the Stone of Israel and the Alpha and Omega Rev 1:8. 21:6

Sardius is Odem signifying Redness in Hebrew Jasper - Heb. Yashepheth = Yah polished (Cp. Strong). Greenish-blue in colour Gen. = perhaps from rah = smooth, but seemingly of foreign of various colors including a rich sky-blue (Unger). but strictly opaque (Ung.) Cp Rev 21:11 Under the Law Kephak = Wrestling and prevailing Gen. 32:25 Cp 32:25, 28. In Rev = Judah Gen 49:8-10 Thus: Wrestling precious, praising. From which Sardius = Stone of ... emblem = No of ... Law: Judah = forgetting ... Rev 4:3.

330

Note Zech 3:9; 4:10; Ezek 1:4; 10:12 Omniscient. Collectively the saints are an encompassment Rev 20:9. The "four," represent the four-fold division of Israel's camp Num 2. According to Jewish tradition, the standard of Reuben = man Gen 49:3. Judah = Lion Gen 49:9 Ephraim = bullock Deut 33:17 Dan = Eagle Yahweh is light Ps 80:1 Spirit John 4:24 fire Exod 24:17. the ancients selected Lion, Eagle and Bullock to represent these The Lion by its tawny color and speed = Light. The Bullock with its curling locks and strength = fire The Eagle for its majestic soaring = Spirit. All these attributes of Yahweh revealed in Man. By this manifestation of Divine power in flesh the nations conquered. See b - Num. p 333

"One sat on the throne" V.2.

This becomes the title of the One seen. Cp Rev. 6:16; 7:10,15; 4:2,3,9,10; 5:1,7; 19:4 & 20:11; 21:5. The One upon the Throne is Yahweh in manifestation Phil. 2:9-11; Zech. 14:9; 7:10,15; described by Daniel as "The Ancient of Days" Dan. 7:9. and thus, appropriate to the title: "the first and the last" Rev. 1:17; 2:8; 22:13; Isa. 41:4; 44:6; 48:12. The Lord will return as "the Ancient of Days. Dan. 7:22. In heaven, he already sits upon the throne of the Father Rev. 3:21, and will establish that rule on earth. Thus the Throne is said to be the throne of God Rev. 19:4; 22:1,3. Who, in the son, will dwell among [redacted] men on earth. Rev. 7:15.

The One on the throne seen in conjunction with the Lamb Rev. 5:6 become the [redacted] lords only manifested where flesh is crucified. The Lamb is the active door of all that is required. The One on throne = Christ manifesting divine glory. The Lamb = Christ manifesting judgements written Jhn. 5:26-29.

The book sealed

(Dios = living, aprece, round about: within are full of eyes Ezek. 10:12)

of them [a] six wings about *him*; and *they were* full of eyes within: and [2] they rest not day and night, saying, [c] Holy, holy, holy, Lord God Almighty, [d] which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 [i] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 [m] Thou art worthy, O Lord, to receive glory and honour and power: for [p] thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 5.

1 The book sealed with seven seals. 9 which only the Lamb that was slain is worthy to open.

AND I saw in the right hand of [o] him that sat on the throne [r] a book written within and on the backside, [s] sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And [e] one of the elders saith unto me, Weep not: behold, the Lion [g] of the tribe of Juda, [t] the Root of David, [k] hath prevailed to open the book, and to loose [m] the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood [o] a Lamb as it had been slain, having seven horns and [q] seven eyes, which are [b] the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, [le] the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them [u] harps, and [h] golden vials full of [3] odours, [k] which are the prayers of saints.

9 And they sung a new song, saying, [l] Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and [n] hast redeemed us to God [o] by thy blood out of [q] every kindred, and tongue, and people, and nation;

10 And [r] hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was [11] "ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, [v] Worthy is [z] the Lamb that was slain to receive [a] power, and riches, and wisdom, and strength, and honour, and glory, and [b] blessing.

13 And [c] every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto [d] him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And [h] the four beasts said, [1] Amen. And the ~~four and~~ twenty elders fell down and worshipped [e] ~~him that liveth for ever and ever.~~

CHAPTER 6.

The opening of the seals in order, &c., containing a prophecy to the end of the world.

AND [p] I saw [1] when the Lamb opened [2] one of the seals,

[a] Is. 6. 2.
[b] ch. 1. 4.
[2] Gr. they have no rest. [c] Is. 6. 3. John 17. 11.
[d] ch. 1. 4.
[e] ver. 6, 11, 14. ch. 19. 4.
[f] ver. 10. ch. 5. 14 & 19. 6 & 15. 7. Dan. 4. 34 & 12. 7.
[g] ch. 11. 2 & 15. 2.
[h] Cp. ch. 15. 7. Neh. 7. 70.
[i] ver. 4.
[3] Or, incense. Ex. 30. 7, 8.
[k] ch. 8. 3, 4. Ps. 141. 2.
[l] ver. 12. ch. 4. 11.
[m] ch. 5. 9, 12.
[n] ch. 14. 3, 4. 1 Cor. 6. 20.
[o] Acts 20. 28.
[p] ch. 10. 6 & 14. 7. Acts 14. 15.
[q] ch. 7. 9 & 11. 9 & 14. 6. Dan. 3. 4.
[r] ch. 1. 6 & 20. 4.
[s] ver. 23. ch. 4. 2.
[t] Ezek. 2. 9, 10.
[u] Ps. 68. 17. Dan. 7. 10. Heb. 12. 22.
[v] Is. 29. 11. Dan. 12. 4.
[w] ver. 9. ch. 4. 11.
[x] ver. 6.
[y] ch. 7. 12.
[z] ver. 13. Rom. 9. 5.
[a] ver. 3.
[4] ver. 1, 7. ch. 4. 2.
[b] ch. 4. 4.
[c] Gen. 49. 9, 10. Cp. ch. 20. 3.
[d] Heb. 7. 24.
[e] ch. 19. 4.
[f] Is. 11. 10. Rom. 15. 12.
[g] ch. 3. 21.
[h] 2 Chr. 16. 36.
[i] Cor. 11. 19.
[k] Cor. 1. 20. Neh. 5. 13.
[l] ver. 1. ch. 6. 1.
[m] ch. 4. 9.
[n] Jer. 11. 19.
[o] ch. 5. 5-7.
[p] Zech. 3. 9.

The Saints are thus identified with the cherubim, or that which [illegible] in Isa. 6:2 the seraphim, or the [illegible] with which He burns Isa 6:2 4 wings cover the upper and lower parts of the body, and two wings provide mobility. The 6 wings thus show the body is thoroughly covered. Rom. 4:6-9 and is active.

12 See note on Christ's invitation Matt. 11:28-9.

13 Their immortal state, their Divine duties, their association with the Lord will be a constant enunciation that they have entered the most Holy.

Most Holy. 3 is number of completion as three and complete a plane. The Saints in the Most Holy Rev. 11:19. Symbol of the unity Jhn 17:21 "Yahweh El Shaddai" Sur. Vol 3 p. 379. "He who shall be the Might of the Powerful Ones" — The moral and social order then established Lev. 25:5 See Note Lev. 27:32, Rev. 4:4 Col. 1:16

CHAPTER 5

THE SEVEN SEALED BOOK

Thus linking this Book with the previous one which reveals the ultimate of these things. Ch 4:1-2

"Within and on the back" The writing contains events ecclesially and in the world completely veiled to human knowledge despite his power he did not unloose the seals. There was an urgency, the need to reveal. Daniel was told to [illegible] it was sealed Dan. 12:4 & 9. The Apocalypse at the end of [illegible] times removes the symbol what will only revealed at the end of the end of the [illegible] man living, dead angelic. It required the perfect sacrifice of coming in sinful flesh to accomplish this. Meanwhile Cp. Matt. 13:52, Rev. 1:2

Be anxious desire of God to probe the mysterious manifestations. By this [illegible] victories are won. Dan. 12:4. The sealed book is academic of all those who hunger and thirst knowledge. Rev. 6:10. Dan. 12:10 Heb. 12:2. The [illegible] now subdued and [illegible] God manifest flesh. As the "seed of creatures" — the [illegible] he is the "offspring division of [illegible] saved." Rev. 22:16 Christ's victory over sin symbol of [illegible] a new phase in Christ's power [illegible] purpose Matt. 28:18 [illegible] Rev. 5:13

Come is judged, Christ will have fully prevailed, and in prevailing opened the whole book, bringing all things into subjection Heb 2:8

The Lamb is the centre of Yahweh's purpose. See opp.

12. Omnipotence or perfection of power
13. Omniscience or perfection of vision
— A perfect manifestation of Deity
Jhn 5:26 1 Sa. 2:5-9
14 showing that these events predate the vision of Ch. 4.
See opp. p 3165.

331 THE FOUR BEASTS.

The order of the faces, unlike that of Ezek. 1 is the order of the four Gospels and the four major prophets. They proclaim: If you would rule, you must serve, and as flesh this was only be accomplished through the Spirit. 4 Beasts = Omnipotence.

WHO LIVETH FOR EVER & EVER Ch. 4:9

The one so described is identified with the one on the throne v.13 the Lamb 5:14 the Creator Isa. 40:28 God 45:22, He who was dead 1:18 "to the Saint no dead"; therefore here "must be understood of the [illegible] as speaking from a body, permanently [illegible] with [illegible] he [illegible] in a resurrection life [illegible] the dead" (Eur. Hyp 180) The Lamb represents Christ as the Ancient of Days [illegible]

1 The one spirit 1 Cor. 12:11. dispersed throughout the earth Zech 4:6-7.

15 The hand of privilege and power: Cp. 1 Pet 3:22.

16 Cp Ch. 4:2-3 Christ is revealed in two relationships — as Deity in manifestation and as the Slain Lamb. Having triumphed as the latter, as the Lamb that had been slain, he receives knowledge he previously lacked. As the Lamb he took hold of the glory unto which he attained — and Lamb and Deity were united in one.

SONGS OF REJOICING AT THE FINAL TRIUMPH. VV 8-14.

This anticipates the final triumph of the Lord. See note V.5 Lev 16:12-13 Jos 3:3 Ps. 19:12 Luke 19:40 Exod 19 Ps 33:3 Ps. 149:4-9. This song may well be sung at the 2nd Advent, in a day of national Celebration in the Temple. Ps 45:12-15. Phil. 2:9-11 Ps 2:8.

20. There will be Angelic representatives at Christ's triumph who will raise angelic voices in his honour. Heb 1:6. Rev 12:10

A large undefined number Cp note Deut 33:2 Acts 21:20. Cp Ps 68:17 Rev 5:11.

See Supp. Note.

22. All creation including mortals. Matt 28:19 Rom 10:12 The terms are symbolic. Heaven = ruling places. Earth = the first dominion Gen 6:11 Under the earth = the bottomless pit of nations Rev 17:1 The Sea = Other nations Cp Isa 57:20

Exousia with the definite article = All particulars of power. Have the definite article. They honor Yahweh manifested in flesh & they honor the willing obedience of the Son. They see in him the dual aspect of glory. Jhn 5:23 1 Cor 15:27-28 Jhn 17:22 Dan 7:27

CHAPTER 6

THE SEVEN SEALS THE FIRST SIX REVEAL A SERIES OF PROPHETIC PICTURES LEADING TO THE OVERTHROW OF PAGANISM AND ASCENDANCY OF CONSTANTINE

1. A prophet was originally called a "seer" 1 Sam 9:9.
2. Rev 1:1
3. Gr. "the seven seals" - Dbg.

For additional historical details in fulfilment of the prophecies of the six seals, see Appendix Pp. 1, 2.

1st SEAL - PROGRESS OF CHRISTIANITY 96-183

Nerva, Trajan, Hadrian, The two Antonines, Last 5 yrs Commodus

3. Trouble. 1 Sam 2:10. Zech. 9: 13-14. Domitian the great persecutor of Ecclesia is assassinated and way made ready for a change in human affairs.

4. These were they who rejoiced at the acquisition of Knowledge Rev 5:8 7:3. The events in political heavens were guided for their benefit. 2 Cor 4:15 Cp. Ser. 27:5. Rom 8:28

5. The attitude of saints of all ages – Watching the signs.

6. Righteousness or peace. The horse symbolized Rome, being dedicated to Mars.

7. Those who guided the destiny of Rome. In this case Christianity which demonstrates increasing numbers was becoming the prevailing influence. Zech 8:13-14 = multitude Ps. 144:3 = speech. Combine the symbols = multitude conquering by power speech.

8. Perennial wreath – the symbol of victory after striving for mastery 1 Cor 9:25. Though a period of peace and prosperity for Rome it was a time of tribulation for Ecclesia but ultimate victory assured.

9. The rapid growth of Christianity at this time.

2nd SEAL = PEACE WITHDRAWN

No thunder. Commodus ascends throne under peaceful conditions. An attempt on his life (183) aroused worst passions of his gloomy nature. The Empire was suddenly plunged in a vast orgy of bloodshed Ezek 14:21 Sin and bloodshed to be taken from earth.

This period dominated by the Praetorian Guard – the soldiers into whose care was placed home and the person of the Emperor.

"Machaira" – A large knife, sword or dagger. Assassins rather than a soldier's weapon" (K&S). This ruled Rome at this time. Dan 11:41 Civil dissension, malcontentment, pestilence, famine, violence resulted in 2000 people dying at one period. The 1st Seal found the Ecclesia persecuted but the 2nd Seal brought retribution on their tormentors. Rev 18:15

3rd SEAL - FAMINE Vv5-6 312-313

Depression

Famine

The symbol of Justice. A Roman coin extant bears this symbol. In the hands of an official it represents the administration of the Law.

Decree

Ecclesia persecuted because refused claims of Roman despot

Christians were scattered throughout Empire.

Bread eaten by weight = famine. Heavy taxation made necessary by excesses caused farming to become unprofitable. Lev 26:26 See Supp.

Appror. Barley = 16 of wheat = 30 of bush. It is suggested this represented the tax.

Towards end period some alleviation attempted by Severus.

4th SEAL - WHOLESALE DEATH Vv7-8 313-314

(Marg.) John heard Gods Edicts.

Famine restrained.

Licinius. In the but divided strength. Ot prepared to a

A multitudinous (see the use of total in V.3). Repr is a multitude sealing or pres ing, and who der and pray for peace that the Truth m prevail. Matt. 10: 1 Tim. 2:1-2. 2 Tim. Lit. Having ascend: John the angel not com ceasing to ascern but having done The Truth arose e east and spread eastward Acts 10: Divine teaching 21-22. Rom. 6: Col 3:10; Heb

The angel is repre as praying for order that the G gel might spread. See Ch. 14:1 Cant 13:1, 6, Ps 97 Numbers frequ have a figurative meaning in Scrip eg Rev. 11:19 Deut

The symbolic nu of the unnumbe deemed Cp V.9

Judah – Praise. Reu Leo Son. God Come Asher Blessed. Naph wrestling. Manasseh getting. Simeon Hea Levi Joining. Issachar reward. Zebulun Dw seph Adding. Benja son of Right Hand.

TRUTH – plural

Long after. At th on of Christ Gr. "KK" coat of Cp Rev 5:6, Gal 3:27 the garment of ju ghteousness – i.e. immorta See Notes. Rev 19: 5:4

The anti-typical fe tabernacles Zech. 14: celebrated the ingat the fruit of labor and when the 7 da celebration had expi the next day, or ev as a sabbath. Lev Num. "This great na celebration of the Tabernacles argue vious cessation judgment and con finally the resting saints from Th hours in the exec tion of it.

Apply the ellipsis to "(Drag) Go. Jer 5:23

Manifest in flesh For peace who the Trinity. The He

The opening of the

and I heard, [a] as it were the noise of thunder, [b] one of the four beasts saying, Come and see.

2 And I saw, and behold [f] a white horse: [h] and he that sat on him [i] had a bow; and [k] a crown was given unto him: and he went forth [m] conquering, and to conquer.

3 And when he had opened the second seal, I heard [o] the second beast say, Come and see.

See Append p. 6

4 And there went out another [p] horse *that was* red: and [q] power was given to him that sat thereon [r] to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo [u] a black horse; and he that sat on him had [b] a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, [3c] A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou [f] hurt not the oil and the wine.

From the Throne. Rev 10:2

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold [k] a pale horse: and his name that sat on him was [m] Death, and Hell followed with him. And power was given [t] unto them over the fourth part of the earth, to kill [r] with sword, and with hunger, and with death, and [x] with the beasts of the earth.

See Appendix from p. 6-151

9 And when he had opened the fifth seal, I saw [t] under [w] the altar the souls of them that were slain [y] for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, [z] O Lord, [c] holy and true, dost thou not [d] judge and [e] avenge our blood on [g] them that dwell on the earth?

Despol. See Note Acts 4:24

11 And [l] white robes were given unto every one of them; and it was said unto them, [n] that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

Supp.

12 And I beheld when he had opened the sixth seal, and, lo, [s] there was a great earthquake; and [t] the sun became black as sackcloth of hair, and [v] the moon became as blood;

13 And [w] the stars of heaven fell unto the earth, even as a fig tree casteth her [2] untimely figs, when she is shaken of a mighty wind.

See Note Rev 12:4

14 And [x] the heaven departed [a] as a scroll when it is rolled together; and every [c] mountain and [d] island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and [y] the mighty men, and every bondman, and every free man, [h] hid themselves in the dens and in the rocks of the mountains;

16 [i] And said to the mountains and rocks, Fall on us, and hide us from the face of [i] him that sitteth on the throne, and from [n] the wrath of the Lamb:

17 For [p] the great day of his wrath is come; and [q] who shall be able to stand?

The best Mss have TOUTO-Ching

CHAPTER 7.

3 An angel sealeth the servants of God in their foreheads. 4, 9 The number of them that were sealed.

AND after these things I saw [z] four angels standing on the four corners of the earth, holding the four winds of the earth, [z] that the wind should not blow on the earth, nor on the sea, nor on any tree.

This was the altitude generally adopted by the pagans at the time. They saw in the triumph of Constantine and an apostate Christianity, and the reverses experienced by paganism, the judgment of Christ. Notice this Anointed Lamb can manifest wrath — Mk 3:5; Rev 2:16

CHAPTER 7.

THE INFLUENCE OF THE WORD AND ITS ULTIMATE RESULT AT CHRIST'S RETURN.

1 After the triumph of Constantine in 324
2 Armies (Ser 4:11-17. Eg. 17:11-14. Dan. 7:12) held in subjection. This peace permitted the growth of Christianity. Rev
Isa 40:1-8. Peace continued till 396.
Storm restrained.

a ch. 14. 2. Cp. Ps 18:13
b ch. 10. 3, 4.
c ch. 4. 6, 7.
d ch. 3. 7.
2 Thes. 1. 6.
e ch. 11. 18.
Ps. 79. 10.
f Zech. 6. 3.
g ch. 3. 10.
h ch. 19. 11.
i Cp. Ps 45:4, 5. Hab. 3:8, 9. Zech. 9. 13.
k ch. 14. 14. Cp. Zech. 6. 11.
l Mark 16. 5.
m ch. 3. 21.
n ch. 14. 13. 2 Thes. 1. 7. Heb. 4. 10. Cp. Heb. 11. 40.
o ch. 4. 7.
p Zech. 1. 8.
q Supplied from ver. 8.
r ch. 11. 13.
s Cp. Mat. 10. 34.
t ch. 8. 12. Mat. 24. 29.
u ch. 8. 12. Mat. 24. 29.
v ch. 8. 10.
2 Or, green figs.
w Zech. 6. 2.
x Ps. 102. 26.
a Is. 34. 4.
b Lev. 19. 36. Hos. 12. 7.
c Jer. 4. 24.
d ch. 16. 20.
3 The word *chenix* signifieth a measure containing one wine quart, and the twelfth part of a quart.
e Ezek. 5. 10, 16.
f ch. 7. 3.
g 1 Cor. 1. 26.
h Is. 2. 19.
i Cited from Hos. 10. 8.
k Cp. Zech. 6. 3.
l ch. 5. 13.
m 1 Cor. 15. 55.
n Cp. Mark 3. 5.
o 1 Cor. 15. 55.
p Jer. 30. 7.
q Or, *to him.*
r Ps. 76. 7.
s Ezek. 14. 21.
t Lev. 26. 22.
u Lev. 4. 7.
v ch. 14. 18.
w ch. 20. 8.
x ch. 1. 9.
y ch. 6. 6.

HISTORY OF 6TH SEAL. See Rev 12. for details. On death of Constantius at York Britain his son Constantine assumed control of the West and notified Galerius his superior. In 308 6 Emperors jointly ruled. In East – Galerius, Maximin, Licinius. In the West – Maximian, Maxentius Constantine. Paganism = State religion. Christianity increasing numerically but divided between Puritans and Catholics. The latter represented a powerful political influence daily growing in strength. On death of Galerius and Maximian Constantine proclaimed himself Protector of Christianity and prepared to attack Maxentius in a bid for universal power. The Christians in the West flocked to his standard,
see Below.

A multitudinous angel (see the use of the plural in V3.). Represents a multitude bearing sealing or preaching, and who desire and pray for peace that the Truth may prevail. Matth 10:13. 1 Tim 2:1-2. 2 Tim 2:2.

The angel is represented as praying for peace in order that the Gospel might spread. See Ch 11:1, Context. Ch 13:1, 6, 16:17 Supp.

Numbers frequently have a figurative meaning in Scripture cf. Rev 13:18 Deut 33:

The symbolic number of the unnumbered redeemed. Cp V 9. Gen

Judah – Praise. Reuben Behold a Son. Gad Company. Asher Blessed. Naphtali Wrestling. Manasseh forgetting. Simeon Hearing. Levi Joining. Issachar Reward. Zebulun Dwelling. Joseph Adding. Benjamin Son of Right Hand.

TAUTA – plural cf. V 2.

Long after. At the return of Christ

Gr. "EK" = out of.

Cp Rev 5:6 Gal 1:4 2:20

The garment of justification – i.e. immortality. Notes Rev 3:18 19:8 Isa 61:10

The only typical feast of tabernacles Lev 14:34 celebrated the ingathering of the fruit of Lord's labour when the 7 days of tabernacles had expired the next day, or eighth day, a sabbath Lev 23: "This great nation" celebration of the feast of tabernacles argues the glorious cessation of punishment and consequently the resting of the saints from their labours in the execution of it.

Gr. the ellipsis "arise" to (Diag) Cp Ps 3:7

Isa 3:23

Or manifest in flesh. Cp 1 Tim 3:16 For those who see the Trinity, the Holy

REVELATION 8.

The number (ANATOLE HELIOS = rising of the sun) 4 – 5th = Grace

2 And I saw another angel ascending from [b] the east, having [c] the seal of [d] the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, [e] Hurt not the earth, neither the sea, nor the trees, till we have [f] sealed the servants of our God [g] in their foreheads.

Priestly community Exod 28:36 30:30

4 [h] And I heard the number of them which were sealed: *and* there were sealed [k] an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of [q] Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, [s] a great multitude, which no man could number, [t] of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with [u] white robes, and [v] palms in their hands;

10 And cried with a loud voice, saying, [w] Salvation to our God [x] which sitteth upon the throne, and unto the Lamb.

KJV more standing

11 And all the angels stood

[a] ch. 4. 4, 6.
[b] Luke 1. 78. Cp. ch. 16. 12. Ezek. 43. 2, 4.
[c] ch. 9. 4. Eph. 1. 13.
[d] Ps. 42. 2.
[e] ch. 5. 14.
[f] ch. 5. 12.
[g] ch. 6. 6 & 9. 4. Cp. ver. 1.
[h] Ezek. 9. 4. Cp. Ezek. 3. 9.
[i] ch. 9. 16.
[k] ch. 14. 1.
[l] Gen. 43. 20. Mat. 13. 27 & 21. 30 & 27. 63. John 4. 11, 15, 19, 49 & 5. 7.
[m] Cp. Is. 1. 18. Zech. 3. 3-5.
[n] ch. 1. 5. Heb. 9. 14. 1 John 1. 7.
[o] ch. 4. 8.
[p] ch. 21. 3. Ex. 25. 8. Lev. 26. 11. Ps. 68. 18. Ezek. 43. 7. John 1. 14. Cp. ch. 12. 12. Is. 4. 5. 6.
[q] Cp. Gen. 48. 14.
[r] Cited from Is. 49. 10.
[s] Ps. 122. 6. Cp. ch. 16. 8, 9.
[t] Ps. 23. 1. John 10. 11, 14.
[u] Ps. 23. 2 & 36. 8. Is. 49. 10. Cp. ch. 14. 4.
[v] ch. 21. 6. Mat. 5. 4.
[w] ch. 6. 1.
[x] Cp. Rom. 11. 36.
[a] ch. 5. 1.
[b] ch. 5. 9.
[c] Mat. 18. 10. Luke 1. 19.
[d] ver. 13, 14. ch. 3. 4.
[e] Cp. Lev. 23. 40.
[f] 1 Chr. 15. 24. Cp. Lev. 25. 9, 10.
[g] ch. 12. 10. Ps. 3. 8.
[h] Heb. 9. 4.
[i] ch. 5. 13.
[k] Or, add it to the prayers.

of the sealed. 19 Those representatives of heaven's host referred to in Rev 5:11. This scene suggests a great day of celebration – the public coronation of the Lord – when he has finally "prevailed" Rev 5:5.

19A MAY Eulogia – the eulogy.

19B He answered John's thoughts as he meditated upon the vision before him.

19C The RV as the Greek: "These which are arrayed in white robes, who are they."

19D. OIDA "in perfect tense "thou hast known" (Eureka Vol 2 p. 341. He knew experimentally. It does not signify that John did not know but the question was redundant.

He is the ultimate answer to such prayers as Rev 6:10-11. Lit "the tribulation, the great" N: "the great tribulation." THLIPSIS = a pressing, pressure, from THLIBO – To suffer affliction due to the pressure of circumstances, or the antagonism of persons. See Supp.

Jer 3:17.

See notes Rev 3:12. Ps 132:

Yahweh did this in Israel. Exod 25:8. Lev 26:11. and He has promised to do so in the future Ezek 43:7. Ps 68:18. His present dwelling 2 Cor 6:16. 1 Pet 2:5. Supp.

Hunger and thirst for righteousness. Matt 5:6.

Persecution Ps 121:5-7.

Lit. "To shepherd them" Heb 8:20. John 10:11 Rev 7:17 Ps. 23.

Eternal life. John 4:14. Lit "fountains of waters of life" Ps. 23:2. Isa. 12:3.

CHAPTER 8.

THE FIRST THREE TRUMPETS – THE ENEMIES OF ROME ARE SUMMONED.

PREPARATORY VV 1-6.

Extending from triumph of Constantine at battle of Chrysopolis 324 to the return of Christ.

Peace in the political heavens following the success of Constantine.

Dr. I suggests month is the hour of the year and in Jewish reckoning = 30 days. Thus ½ hour = 15 days but on prophetic day/year principle Gen 29:18 Ezek 4:6 = 15 yrs. "ABOUT" – Actually the time was 14 yrs extending from 324 to a few months after the death of Constantine in 337.

Heb 1:14. Though given the Trumpets they remain for the moment inactive. They commence their work after the prayers of believers ascend to heaven for relief.

They were used to call the people together Num 10:1-10. 31:6. Were used to call together the enemies of Rome.

The presence of the Angel at the Altar of Incense in the Holy – the Holy place indicates symbolises mortal

CHAPTER 8.

1 The opening of the seventh seal. 2 The seven angels. 6 Four trumpets sound, and great plagues follow.

AND [y] when he had opened [a] the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels [c] which stood before God; and to them were given seven [f] trumpets.

3 And another angel came and stood at the altar, having [h] a golden censer; and there was given unto him much incense, that he should [o] offer *it* with

Cont. from above

333

Those in East formed a fifth column influence. By successive victories which found their climax in that of Chrysopolis in 324. the "first Christian Emperor" was established in power. The pagan rule was overthrown, the priesthood languished, whilst according to Gibbon: "the greater part of the fugitives retired to the mountains." A pseudo-Christianity replaced paganism and laid the foundation for that apostate system predicted by the Apostle. 2 Thess 2:3-8

worshippers engaging in prayer Rev 5:8

That is the present position of worshippers Eph 2:6. The Angel represents the saints who during the 30 minutes silence had suffered persecution from the State Church. Cp Heb 2:5. The Angel represents the Body of Christ in whose name prayer is offered.

Cp Margin. Prayer, to be really acceptable must be offered through Christ Eph 5:12.

The two altars of the Tabernacle represent brazen altar in court = golden altar in Holy. the sealed saints Ch 7:3 are linked with both by baptism + prayer Eph 6:18. Rev 5:8. The incense was burned when the lamps were trimmed Exod 30:7. Cp Rev 4:5. See

ABUBECKER'S INSTRUCTIONS TO HIS SOLDIERS – Remember you are always in the presence of God, on the verge of death, in the assurance of Judgment and the hope of Paradise. Avoid injustice and oppression. Let not your victory be stained with the blood of women and children. Destroy no palm trees nor burn any fields of corn. Cut down no fruit trees nor do any mischief to cattle, only such as you need to eat. You will find another sort of people that belong to the synagogue of satan who have shaven crowns; be sure you cleave their skulls and give them no quarter till they either turn Mahommedans or pay tribute.

Five trumpets *sounded in order.*

the prayers of all saints upon
(a) the golden altar which was
b before the throne.
4 And the smoke of the incense, which came with the prayers of the saints, h ascended up before God out of the angel's hand.
5 And the angel took the censer, and i filled it with fire of the altar, and cast it 2 into the earth: k and there were voices, and thunderings, and lightnings, and l an earthquake.
6 And the seven angels which had the seven trumpets prepared themselves to sound.
7 The first angel sounded, and there followed m hail and fire mingled 2 with blood, and they were cast n upon the earth: and o the third part of p trees was burnt up, and all q green grass was burnt up.
8 And the second angel sounded, and as it were r a great mountain burning with fire was cast b into the sea: and the third part of the sea 3 became blood;
9 And the third part of the creatures which were in the sea, and had life, died; and the third part of s the ships were destroyed.
10 And the third angel sounded, and t there fell a great star from heaven, burning as it were k a lamp, and it fell upon the third part of the l rivers, and upon the fountains of waters;
11 And the name of the star is called u Wormwood: and the third part of the waters became wormwood; and many men died of the waters, 4 because they were made bitter.
12 And the fourth angel sounded, and the third part of v the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.
13 And I beheld, and heard w an angel 5 flying through the midst of heaven, saying with a loud voice, x Woe, woe, y woe, to z the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER 9.

1 The fifth angel soundeth: a star falleth from heaven. 12 The first woe past: the sixth trumpet soundeth.

AND the fifth angel sounded, and I saw m a star 6 fall from heaven n unto the earth: and to him was given o the key of p the bottomless pit.
2 And he opened p the bottomless pit; and there arose a smoke out of the pit, as the smoke of q a great furnace; and r the sun and the air were darkened by reason of the smoke of the pit.
3 And there came out of the smoke s locusts upon the earth: and unto them was given power, as t the scorpions of the earth have power.
4 And it was commanded them u that they should not hurt v the grass of the earth, neither any green thing, neither any tree; but only those men which have not (A) the seal of God in their foreheads.
5 And to them it was given that they should not kill them, but that they should be tormented w five months: and their torment *was* as the torment of x a scorpion, when he striketh a man.
6 And in those days y shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
7 And (B) the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were z crowns like gold, and their faces *were* as the faces a of men.
8 And they had hair as the

---

1 Persecuted by the State Church, the saints, as at an earlier period Rev 6:9-11, turn to God for aid Luke 18:7. Cp. V.5. for the effect
2 Stood before the throne as the altar of incense was before the Most Holy, the throne of Yahweh in Israel. Cp Luke 1:10. Prayer Ps. 141:2. 12 Prayer to be answered
3 = 337 - 395. Dr Hatch of Constantine, emperor divided between Constantine (ruled West (killed in civil war) his brother Constans (ruled Africa and Illyricum) usurper (-d) and Constantius who finally assumed sole control. The 24 yrs of his reign were disturbed by civil and religious discord (voices), thunders (thundering) civil and international war (lightnings). The Persians in the East and Alemanni and Franks in the West constantly attacked the Empire.
Constantius had murdered all relations but Julian & Gallus the latter successfully repulsing the barbarians. Civil war threatened between Julian and his uncle, but the death of the latter was averted by the elevation of the former. Being a pagan he caused (an earthquake by restoring paganism, on under his rule the Christians were protected (answer to their prayers). On June 363 Julian died and with him Paganism's last hope. Impending trouble. Jovian 363-4 Valentinian I Valens, Gratian Theodosius acting to 395.
1ST TRUMPET: ALARIC THE GOTHS - 395-410. V. 7: 334 - A mighty & strong destroyer. Cp Isa. Ezek 38:22 Supp. Roman earth. Supp. Empire divided into 2 parts by Constantine - Italian portion affected. Isa 40:6 Jud 4:15 See Supp.
2ND TRUMPET: GENSERIC THE VANDALS - 428-477. V 8: 429 - Destroying Kingdom Jer 51:25. Genseric's depredations mainly maritime. See Supp. Western third mainly became pirate - destroyed navy by fire destroyed new fleets built to approach. Cp Amos 5:16 TRUMPET: ATTILA THE HUNS - 433-453 Rev 9:11: 434 - A conquering Power Rom 2:17 Rhine, Danube Alpine districts mainly affected by Attila. "Bitter." He caused the waters to become bitter Greek "apsinthos" - The name of a river in Hyrcania, the district which saw the sunrise of Attila.
4TH TRUMPET: GOTHIC KINGS RULE IN ITALY: 476 - Previously earth, trees etc affected - now sunset, overturning etc. In eclipse of government. Fall of Egypt 640 Rom 2:17

---

3 Gr = Eagle "One of four beasts. Refers to class of agents - the saints, who warn of coming trouble. Diod. AETOS - Eagle Cp Isa. 46:11 The Eagle among the characteristic faces rep. Dan, the Judge.

CHAPTER 9

Mahomet v the Saracens

1ST WOE = 5TH TRUMPET

1. Downfall of a Prince. On the overthrow of his protector - the Prince of Mecca Mahomet was driven from thence to Medina. The Hegira (Flight) marked the beginning of Mahomedan era. (622)
1. The people. 2. The Roman earth. Mahomet's mission was to former eastern Rome.
Power Isa 22:22 Rev 3:7
An armorial bearing of Mahommedans.
In the following plagues in LXX Sea is rendered Abyss, a symbol of people Job 41:31 See note Rev 11:7. Bottomless Pit - Pit of the abyss. The huge unnumbered multitude of Middle East.
Incensed against their idolatry and their treatment of his ambassador, Mahomet decided to invade the empire. In preparation there of he first conquered Arabia. He died in 632 before accomplishing his purpose, He was succeeded by Abubecker the first Caliph
Smoke = fire symbols of war Deut 29:20 A-7 Isa 34:9 The subjugation of Arab tribes to Mahomet was as smoke arising. The smoke flowered into fire as the fierce accents advanced against the Empire.
Byzantine authority collapsed in Middle East. Damascus taken 634 Jerusalem 637 Jud 6:5. The Hebrew Jeshimon "Arabi" It is the natural symbol for Arabs. not The sting of the scorpion generally fatal. Used by Arab writers to describe their weapons. It is natural symbol for Arabs as well as for reaching their weapons of war. Cp V.10
See Abubecker's instructions above
Politically. Constantinople besieged twice (668-673 & 717) but not taken.
See Note V.10
Political. The Byzantines desired peace at any price but could not get it without turning Mahomedan.
The victories of the Arabs resulted mainly from their splendid cavalry and horse drawn artillery. Supp.
Yellow turbans worn by Arabs.
The Arabs were beardless in contrast to the shaven Romans.

History of 4th Trumpet: Alaric elevated as leader of Visigoths by Arcadius, 334 Hippo and Carthage took to pirating and ravaged coasts threatening Rome itself. In 455 entered Rome devastating it. Genseric died 477.
History 5th Trumpet - Acknowledged Lord of lower Danube by Theodosius Attila revolts. His brutal and ferocious looking followers - the terror of the people - turned fruitful fields and districts into smoking ruins and deserts. His ravaging of Country reached greatest after 450. Died 453.
History 6th Trumpet Romulus Augustus placed on throne by Orester, Secretary of State to Attila. Superceded by Odoacer, King of Heruli, who taking Rome in 476 banished Romulus and became King Western Empire. Deposed by Theodoric, King of Ostrogoths, and later assassinated 493. Gothic Kings continued to reign for about 60 years.

CHAPT. 7.
VERSE 1 "four
blow from every q
were arranged
1 Eurus, consi
Cp Jer. 49:36-3
VERSE 2 "The
community Song 4
Neh. 10:1. Cp Thes. 2:13
in action Rom 4:
of God. 2 Tim. 2:19
VERSE 4 "Sealed
18 mentally impress
Hilla 000" The sym
= full complet
Israel of God Ro
ception of the
Rev 14:4 In Re
marked in the fo
as of the twelve
VERSE 5 "Ju
parry (Asher) -
- Forgetting
ress - Reward (Ze
- The Son of th
With a Compan
getting, learn
dwelling with
unique feature
eph accounted a
assumes his righ
inheritance Ans
Ezek 48:31 Rev
two faces of Cher
faces in Millenni
VERSE 4 (Cont
288,000 in all p
rule 1 Chr 27:1,
the 12 tribes
VERSE 13 "Cr
every age See u
See its use "stre
2 Cor 1:6; 7:15;
Name Yahweh Y
saints Dan. 10:1
9, believers Mk
saw it as "light"
4:17. Ecclesia C
King dom Acts
(2) he wrote
(just upon the
thlipsis" The fina
christ Rom. 2:9
anguish of soul
of millennial re
murdered," "dis
"Washed their
Apocalypse. Ro
ad v ARŌ - to
a. ers the
Robe (CHETONET
of the angel
suits rendered "
of stars.
expressly of a
Himatia seem
person in bap
commenced to
ular form of
to the outer m
tion proper
"white robes
ary used. Also a sy
of war Jer 50:42
Supp.
Breast works upon w
were mounted the "
or cannon of the A
artillery.
Gun powder. "Fa
dark blue, and doub
meant to describe
blue smoke of a sul
fire flame." Brom

CHAPT. 7

VERSE 1 ● "four winds of heaven" : A convenient way of describing the Winds which, in fact, blow from every quarter. "Among the Greeks & Latins, the winds were arranged under four classes: Zephyrus, Boreas, Notus, & Eurus, considered as under the control of a King, Aeolus." Sp Jer. 49:36-37 for reference to four winds. Matt. 24:31.

VERSE 2. ● "The seal of the living God" : The saints as a sealed community. Song 4:12; 8:6. Authority. Est. 8:8; Dan. 6:17. Endorsement Neh. 10:1; Cp John 3:33. Divine teaching 2 Cor. 1:21-22. Eph. 1:13. Reflected in action Rom. 4:11; 10:17; Eph. 2:10, 20; 3:10. Cp John 6:27. Known of God. 2 Tim. 2:19.

VERSE 4. ● Sealed in forehead" - A priestly community Exod. 28:36. ● mentally impressed with the truths of Yahweh Ezek. 9:4 ● "144, 000" The symbolic number of the redeemed representing = full completion × perfect government (12×12). The true Israel of God Rom. 2:28-29; 4:6-7; Gal. 6:16; Phil. 3:3. The description of the 144,000 of Rev. 14. is that of all true saints. Rev. 14:4. In Rev. 22:4 describe all believers as similarly marked in the forehead. In Rev. 21:12 all saints are described as of the twelve tribes of Israel. 288 singers 1 Chr. 25:8 2xliii below

VERSE 5. ● "Judah" etc. Praise - See a Son! (Gad) a company (Asher) - Blessed (Naphtali) - Wrestling (Manasseh) - Forgetting (Simeon) - Hearing (Levi) - Joining (Issachar) - Reward (Zebulon) - Dwelling, (Joseph) - Adding (Benjamin) - The Son of the right hand. Praise Yah! for see a son! With a Company of the Blessed, who after wrestling, forgetting, hearing and joining, have the reward of dwelling with and adding to the Son of the right hand. Unique features of the enumeration: Judah first and Dan accounted as only one tribe: Ans. The Lion of Judah assumes his right as firstborn. × Levi listed as possessing a tribal inheritance Ans. the Melchizedek priesthood replace the Levitical Ezek. 44:15; Rev. 5:9-10. ● Dan and Ephraim missing Ans. these two faces of Cherubim (Eagle and Ox) missing from Cherubic faces in Millenial Temple Ezek. 41:19

VERSE 4 (Cont.) 24,000 officers under 12 princes making 288,000 in all provided the foundation of Israel's organised rule 1 Chr. 27. 1, 16. The root number in each case = 12, based upon the 12 tribes

VERSE 14. "Great tribulation" . This is incidental to saints of every age. See use of THLIBO (verb) 1 Thess. 3:4; 2 Thess. 1:6-7. See its use "straitened" Mtt. 7:14 "throng" Mk 3:9 "Afflicted" 2 Cor. 1:6; 7:5; 1 Tim. 5:10; Heb 11:37 "pressed" 2 Cor. 4:8. Cp. Name Yahweh YATSAR (note O.T. p. 401) & compare "warfare" of saints Dan. 10:1 THLIPSIS is endured by all: the Apostles Mtt. 24:9, believers Mk 4:17. Paul in "much affliction" 2 Cor. 2:4 2 Cor. 4:17. Ecclesia Col. 1:24 It is the appointed way to the King down Acts. 14:22. Both John Rev. 1:9, and those to whom he wrote Rev. 2:9 suffered it. In Rev. 2:22 judgment upon the Jezebel class of Thyatira is described as "great thlipsis" The final thlipsis will beat the Judgment Seat of Christ Rom. 2:9 (tribulation). - the rejected experiencing "anguish of soul" the accepted entering into the great joy of millenial rejoicing. Rev. 7:14. Thlipsis is rendered "anguish," "murdered," "distress," "persecution," "tribulation," "trouble."

● "Washed their robes" Various garments are referred to in the Apocalypse. Rev. 1:13. "Poderes" - from "pous" - foot, and ARŌ - to fasten. Thus a garment that entirely encloses the body. The word is used in LXX to define the robe (CHETONETH) of the High Priest Exod. 28:4. the "linen" of the angelic judge of Israel. 9:2. "change of raiment" is rendered "a long robe" - poderes in LXX. Indicative of status. ● Himation - a diminutive of Heima used expressly of an outer cloke or mantle, though the plural Himatia seems used for clothes generally. These garments a put on in baptism. Cp Rev. 3:4-5, 18; Rev. 16:15 but completed (commenced to be) at the Judgment seat Rev. 4:4. The singular form of the word, rend. "vesture" Rev. 19:13, 16 relates to the outer mantle, or final article of dress, the himation proper. This is, perhaps, to be identified with the "white robes" or white "stole" - a stately robe, a long garment reaching to the feet - Vine. Which completes their dressing, and was the robe with which the angels were clad in ΠΤΚ. 16:5. This word is used to describe the investiture of priests in LXX of Exod. 28:4; 29:21; 31:10. The RV has: Rev 6:11. "There was given to each one a white robe." Cp Rev. 7:9, 13, 14. These robes, representative of their final character and status are said to be "washed and whitened" (Dias) in the blood of the Lamb. They are doubtless the white linen gowns of Rev. 19:8, 14. Rev. 15:6.

VERSE 15. "The Temple" NADS - The Temple proper in contrast to the HIERON, the sanctuary comprising the courts and outer buildings. Into the Temple only priests could lawfully enter. Both the individual believer 1 Cor. 6:19, and the Ecclesia Eph. 2:21; 1 Cor. 3:16-17; 2 Cor. 6:16. are treated as the Temple. ● "Shall dwell among them" RV as Greek: "shall spread his tabernacle (tent) over them." The reference is to the Shechinah glory that overshadowed the Mercy Seat. From SKANOŌ, to pitch a tent. Same verb John 1:14. Cp. Lev. 26:11. Isa. 4:4-5; Ezek 37:27.

CHAPTER 8

VERSE 3. "The two altars" : The brazen altar was outside; the Golden Altar inside. The former was made with wood overlaid with brass. The latter was made with wood overlaid with gold. The first had no crown; the second had a crown rep. the victory of faith 1 John 5:4. The first rep. Christ in His humiliation, the principle of sacrifice; the second rep. him in glory and power at the right hand of the Father. The brazen altar as the place of suffering typified him as Saviour; the golden altar as the place of glory typified him as Mediator. Sinners come to the first to be made saints and there entered into Christ; saints made there way to the second to acceptably worship Yahweh as there entered into heaven Heb. 10:19-20; Col. 3:1. The blood of the first made efficacious the second.

VERSE 7 "mingled with blood" = mingled in (en) blood." The hailstones × fireballs fell in a shower of blood. Cp Exod. 9:23 Plague of hail & fire. (7th plague) LXX = "and there was hail and the fire flaming in the hail." ● "upon the earth" The best text add "And the third part of the earth was burnt up, and the third part of the trees ..." etc. ∩ "Green" - Chloros. The colour of the pale horse Rev. 6:8 - the colour of young grass - pale green.

VERSE 8. × "Sea became blood" The first plague = water into blood Exod. 7:17.

CHAPTER 9.

VERSE 1. × "Bottomless pit" RV: "pit of the abyss." PHREAR pit Cp Luke 14:5 is rendered "well" Jhn 4:11-12 and obviously relates to the shaft leading to the water below. ABUSSOS - from "a". intensive × "bussos" - depth (Eng "both" derived from this word) used in Rom. 10:7. for the sea, as also Luke 8:31 Referred to 7 times in Revelation 9:1, 2; 11:7; 17:8; 20:1, 3. Shaft of the Abyss - access to it, namely the abyss of Rev. 17:8 In Rev 9:11; 11:7; 17:8; 20:1, 3 only the abyss if referred to - not the pit - phrear. Thus: the abyss = the nations, the "pit" or "shaft" of the abyss = access to power over them. That is what Mahommedism wrought.

VERSE 3 × "Locusts" : Though "locust" and Arab sound alike in Hebrew "ARBEH" - Locust: ארבה; "ARAB - Arab ערב; they are spelt differently. ● "Scorpions" - Heb AQRAB. They give a painful sting, but it is not fatal. "Though at least one local species has a most unpleasant sting none is likely to kill a healthy person" Cp 4:5-6

VERSE 7. ● "Like horses" - This is the appearance of the Locust. Indeed the Italians from this resemblance, call the locust cavaletta - or little horse. The Pictorial Bible quotes Niebuhr as describing the locust as set forth to him by an Arab: head to the horse, feet to the camel, belly to that of the serpent, tail to that of a scorpion, and the feelers to the hair of a woman.

weed. Also a symbol of War. Isa. 34:9-10; Zech. 5:1 Supp.

beast works upon which we mounted the "head" = cannon of the horse artillery.

Gunpowder. "Jacinth" = blue, and doubtless used to describe the = smoke of a sulphur-flame." "Brimstone"

a wound metaphorically a calamity. Cp. V. 20. The fire, smoke × sulphurous smell of such a discharge corresponds exactly to a discharge of musketry or artillery.

of the Western Empire Rev. 8 & Destruction of Eastern Empire Rev. 9. (1st Woe). & Preliminary Judgment on Roman Catholicism Rev. 11:1-13 (2nd Woe). & final overthrow of Papacy & Papal politics & religion Rev. 11:14-19. (3rd Woe) - and completion of first half of Apocalypse.

voice of Yahweh 11:19 epitomising "glory to God in the highest - on earth peace - goodwill towards men."

The time periods announced by the same angel to Daniel should find their completion Cp. Dan. 12:7 See 13B.

Gr "right hand" - The hand of strength.

"Time no longer." Cp the prayer Rev. 6:10. Steps in the relief of persecution. 1. Overthrow of Paganism 2. Sparing of 144,000 3. Days

1. Ark brought to city
2. 7 Campaigns to extent Kingdom to Empire.

12 These things temporally hidden
13 No further delay in executing the final vengeance. Cp Ch. 8 1b. The vindication of the angelic oath of Dan. 12:7 This angel represents the Man in linen on the waters. Dan. 12:7. Dan. 12. RVmg. "delay no longer"
14 To record these things

VERSE 8 ● "Hair like women" : faces like men = bearded, warlike appearance. Hair like women = flowing tresses. Pliny - contemporary with John, describes them as having long, uncut hair (Nat. Hist. vol 6. p.28), Solinus (3rd Cent), Ammianus Marcellinus (4th Cent), Claudian, Theodore of Mopsuesta, & Jerome (5th Cent) all refer to same thing (See Newcombe on the Prophecies, Barnes etc)

VERSE 9. ● "Breastplates" - The locust has a firm & hard cuticle on the forepart of the breast which serves as a shield or a defence while it moves in the thorny and furzy vegetation.

VERSE 11. ● "And they had a King over them" RV "They have over them a King." This is quite unusual and distinguishes them from natural locusts. Prov. 30:27.

VERSE 16 ● "200,000,000" "Duo muriades muriadon" - two myriads (ten thousands) of myriads (ten thousands). - A large undisclosed number Deut. 33:2; Ps 68:17; Jude 14.

CHAPTER 10 - [illegible] next column & below

VERSE 7 ● "When he shall begin to sound" - Mello - "When he is about to sound" as per R.V. Nevertheless it is also "in (en) the days of the voice of the seventh angel." There were traditionally three blasts with the Shofar trumpet. See Note Ezek. 11.

CHAPTER 11.

VERSE 4. ● "Standing before" - Before is ENOPION from "en" - in and "ops" - the eye. - thus in the view of. "The Lord of the earth" though drawn from the symbolism of Zech 4:14 seems in this chapter to be found in contrast to the "God of heaven" v.13 and thus to relate to the pope. This is consistent with the symbolism of the lampstands which likewise are drawn from the same chapter but here are used of "saints" in the political sense of Lev. 13:3; Dan. 7:25-27. Cp Rev. 3:4.

VERSE 11. ● Spirit of life from God. - A revival of witnessing both political & religious. The former in the agitation of the frog like spirits - the latter in the revival of the Protestant Movement with greater liberty of thought & expression - including the revival of the Truth. Cp Bible Societies, Publishing houses etc.

VERSE 13. ● "Great earthquake" There are four earthquakes referred to in the Apocalypse, three of them described as "great" the final of which exceeds the others Rev 6:12; 8:5; 11:13; 16:18

● The first established the Church as the official religion of Rome;
● the second, under Julian witnessed the beginning of attacks by other nations (barbarians) upon the Empire which finally brought its dissolution. Julian was killed in an expedition against Persia which ended in disasters resulted in Rome ceding the eastern half of Roman Mesopotamia to Persia. This encouraged the "explosive" movements among barbarians taking place beyond the border of the Empire. See the Penguin Atlas of Medieval history p.16 ● the third says French Revolution.
● The fourth the establishment of the Kingdom.

CHAPTER 10

VERSE 3 ● "Seven thunders" - "The Jews were accustomed to speak of thunder as 'the seven voices'" (Vincent). See the expression used in Ps 29. It commences by calling upon men to give unto Yahweh glory & strength & to worship Him Cp Rev 14:6. The silence is broken by thunder and storm pronounced by the seven-times proclamation of "the voice of Yahweh" - and it concludes with peace v.11 Thus glory to God in the highest, on earth peace and goodwill towards men (Ps.29:1,11).

CHAPTER 11.

VERSE 2. ● "The court without": The court of the Gentiles. To an untrained observer, this would appear to be part of the Temple and those assembled there would have the appearance of being true worshippers, or at least, genuine sympathisers. That really is the state of the two witnesses. There were three courts: Court of Priests, Court of Israel, Court of Gentiles. The Saints are a priestly community

1 Pet 2:9 The two witnesses comprise religious and political opposition to the god of the earth, answering to the court of Israel and of Gentiles

● "Leave out" EKBALE (Ekballo) - Cast out - with the suggestion of using force. Hence excommunicate (see "Eureka"). Have no fellowship with.

● "Forty-two months" 1260. Justinian 533 - 1793 French Revolution See Notes top. 1094. Linked with 1260 days thus. 312 x 1260 = 1872 - testimony finished v.7. ~~1335 days of death (human) [illegible]~~ Warfare commences v.7 terminating in death of witness Revocation of Edict of Nantes in 1685 x 3½ (lunar) days of death = 105 yrs: 1790 = French Revolution. The period appears in 3 forms in the Apocalypse: 42 mths 13:5. 1260 v.1; 12:6. Time, times & a half 12:14 linking with Dan 7:25; 12:7. Each are related as to commencing time or subject.

CHAPTER 10.

"Little book" Reference to this is found in vv. 2,9,10. In the Greek this is Biblaridion, with the exception of v8 where the word is Biblion - though in some texts Bibliaridion is retained. There are three words used in Scripture Biblos - Bible; Biblion 5471. - A diminutive of Biblos; Biblaridion - a diminutive of Biblion and so rendered "little book." The first is used of books of the Bible as per Luke 3:4; the second of the seven sealed scroll; and the third of the book in the hand of the angel. We may well expect the contents of the "little book" to proclaim the purpose of God to establish His glory in the earth and to record "the lamentation, mourning & woe" upon those who do not accept the offer of mercy. Cp Ezek. 2:10. In setting forth his message, Ezekiel found the people refused to accept the divine mercy Ezek 3:4-11. which caused him distress, bitterness & heat Ezek 3:14.

CHAPTER 11.

VERSE 13 ● "Of men" ONOMATA ANTHROPON - Names of men.

VERSE 18 ● "The time of the dead" Cp 2 Tim. 4:1; 1 Cor. 15:23. 1 Thess. 4:16. ● "Give reward" Luke 14:14

● "Servants, prophets, saints, them that fear" - Gradation of service: Submit as bondservants; proclaim the word 1 Cor. 14:1; separated from the world; reverencing & respecting Yahweh;

● "Destroy" - Diaphtheiro. Dia - through, intensive, and Phtheiro - to destroy by corrupting. Used of effect of evil company upon believers (phtheiro); 1 Cor. 15:33. The effect of dishonorable dealing by bringing people to want (phtheiro) 2 Cor. 7:2. Mental corruption (phtheiro) 2 Cor. 11:3. The outworking of human nature Eph. 4:22 (phtheiro). The corrupting effect of false doctrine (phtheiro) 2 Tim. 2:18. Cp defile (phtheiro) 1 Cor. 3:17 & destroy (phtheiro) 1 Cor. 3:17. The Noun PHTHORA is rend. corruption (physical dissolution) 2 Pet. 2:12; 1 Cor. 15:42, 50. Gal. 6:8. "perish" (i.e. corrupt) 2 Pet. 2:12. Jude 1:4. "destroyed" & "corruption" 2 Pet. 2:12, 19. DIAPHTHEIRO - An intensive form of the verb - utter corruption. - the utter corruption of perverse disputing 1 Tim. 6:5. The work of the moth in bringing to corruption Luke 12:33. Rend. "is decaying" 2 Cor. 4:16 "destroyed" Rev. 8:9. The noun DIAPHTHORA - utter or thorough corruption is used negatively of the Lord Acts 2:27, 31; 13:34, 35, 37 and once, affirmatively, of David Acts 13:36.

CHAPTER 12.

VERSE 3. ● "Dragon" from "DerK" - to see. Implying its keen power of sight. It is aligned with the serpent who, in the beginning reasoned on the basis of fleshly observation. In LXX = the serpent into which Moses' rod was changed Exod. 7:9. Also leviathan Isa. 27:1; Ezek 29:3; Jer. 51:34; Job 41:1.

VERSE 9. ● "That old serpent." Lit. "the serpent, the old" Old is "ARCHAIOS" from "archē" a beginning (archaic, archaeology). It relates not to age, which would be "palaios," but to an epoch. The evils indicated are those stemming from the serpent at the beginning. The word is used

[illegible] Latin TRUMPET: GOTHIC [illegible] from its ITALY: 476 [illegible]

Previously earth, trees etc [illegible] - non Jewish, arresting [illegible] in eclipse of government [illegible] of Egypt. Ezek. 30:18

"Bitter." He caused the waters to become bitter. Greek = "apsinthos" - The name of a river in Jazer, the district which saw the uprise of Attila.

Rhedagaisus. In 405 after death [illegible] again attacked and for the 1st time in 611 years Rome witnessed foreign army. Rome terribly distressed. Further seige 409. Again 410 when Rome entered and for 6 days city devastated. Finally Alaric withdrew. Devastated southern portion Italy. Died in 410 - forces dispersed. Honorius Emperor Italian 3rd during this period.

HISTORY 5th TRUMPET. - Boniface a general of Eastern Rome sought assistance against Vandals [illegible] in Spain to aid him in his dispute with [illegible] crossed to Africa and under Genseric [illegible] themselves in [illegible] but could not get it with out turning Mahomedan. The victories of the Arab resulted mainly from their splendid cavalry and horse drawn artillery. Swift. Yellow Turbans worn by Arabs.

The Arabs were beaten in contrast to the stubborn Romans.

er Danube by incursions [illegible] and ferocious looking followers - the terror of the people - turned fruitful fields and districts into smoking ruins and deserts. His ravaging of Country reached greatest after 450 Died 453.

HISTORY 6th TRUMPET Romulus Augustus placed on throne by Orester, Secretary of State to Attila. Superceded by Odoacer, King of Heruli, who taking Rome in 476 banished Romulus and became King Western Empire. Deposed by Theoderic, King of Ostrogoths, and later assassinated 493. Gothic Kings continued to reign for about 60 years.

"WRITE IT NOT" Ch1.10:4. Why? Possibly because the judgments described were so devastating as to be beyond the ability of flesh to accept. They would describe in detail that generally referred to in Jer. 25:29, 33; Dan 12:1. 2 Pet 3:10-11 Jude 7. The calling of the book first necessary to view such judgments objectively. Cp Rom 1:3, 8, 9, 14.

LINK BETWEEN CHS 9, 10, 11. The "star" of 9:1 possesses the key to the way to the abyss which way is unlocked - constituting a warning message to the abyss V.11. That message is unheeded 16:20-21. Ch.10 parenthetical - indicating the ultimate means of conquest. Meanwhile, in the west, the abyss triumphs over the witnesses Ch.11:7 until the final woe Rev. 11:15.

Sixth trumpet sounded. **REVELATION 10.** *An angel with a book.*

hair of women, and [a] their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* [b] as the sound of chariots of many horses running [c] to battle.

10 And they had tails like unto [f] scorpions, and there were stings in their tails: and their power *was* to hurt men [g] five months.

11 And they had [m] a king over them, *which is* [n] the angel of the bottomless pit, whose name [o] in the Hebrew tongue *is* [r] Abaddon, but in the Greek tongue hath *his* name [s] Apollyon.

12 [t] One woe is past; *and,* behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from [u] the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose [b] the four angels which are bound in [d] the great river Euphrates.

15 And [b] the four angels were loosed, which were prepared [s] for [f] an hour, and [g] a day, and [h] a month, and [i] a year, for to slay [l] the third part of men.

16 And [m] the number of the army [o] of the horsemen *were* [m] two hundred thousand thousand: [p] and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and [t] the heads of the horses *were* as the heads of lions; and out of their mouths issued [u] fire and smoke and brimstone.

18 By these three was the third part of men killed, [u] by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet [d] repented not of [e] the works of their hands, that they should not worship [g] devils, and [h] idols of gold, and silver, and [k] brass, and stone, and of wood: [l] which neither can see, nor hear, nor walk:

21 Neither repented they of their [p] murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER 10.

1 The angel with the book. 6 He sweareth by him that liveth for ever, that time shall be no more.

AND I saw another mighty angel come down from heaven, [x] clothed with a cloud: and [y] a rainbow *was* upon his head, and [z] his face *was* as it were the sun, and [a] his feet as [c] pillars of fire:

2 And he had in his hand a little book open: and [e] he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as when [k] a lion roareth: and when he had cried, seven [m] thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, [q] Seal up those things which the seven thunders uttered, and [r] write them not.

5 And the angel which I saw stand upon the sea and upon the earth [t] lifted up his hand to heaven,

6 And sware by [z] him that liveth for ever and ever, [v] who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [a] that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, [b] the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

---

[a] Joel 1. 6.
[b] Joel 2. 4.
[c] 1 Cor. 14. 8.
[d] ch. 9. 22.
[e] Deut. 32. 29. Ps. 115. 4.
[f] ver. 3, 5.
[g] Ps. 106. 37.
[h] Cp. 1 John 5. 21.
[i] ver. 5.
[k] Dan. 5. 23.
[l] Ps. 115. 4-7.
[m] Job 18. 14. Eph. 2. 2. Cp. Prov. 30. 27.
[n] ver. 1.
[o] ver. 1, 2.
[p] ch. 21. 8 & 22. 15.
[q] ch. 16. 16. Acts 21. 40.
[r] Job 26. 6.
[s] That is to say, *A destroyer.*
[t] ch. 8. 13.
[u] Ex. 30. 3. Cp. ch. 16. 7.
[v] ch. 8. 3.
[x] ch. 1. 7.
[y] ch. 4. 3. Ezek. 1. 28.
[z] ch. 1. 16. Mat. 17. 2. Cp. ch. 12. 1.
[a] ch. 1. 15.
[b] Cp. ch. 7. 1.
[c] Cant. 5. 15.
[d] ch. 16. 12.
[e] ver. 5, 8. Cp. Mat. 28. 18.
[f] Or, *at.*
[g] ch. 14. 7. Mark 13. 32.
[h] 1 Cor. 3. 13.
[i] Hos. 5. 7.
[k] Is. 31. 4 & 61. 2.
[l] Cp. ch. 5. 5.
[m] ver. 18. ch. 8. 7.
[n] ch. 6. 1.
[o] Ps. 68. 17.
[p] Cp. Ezek. 38. 4.
[q] ch. 7. 4.
[r] Dan. 12. 4. Cp. ch. 22. 10.
[s] ch. 14. 13.
[t] Cp. 1 Chr. 12. 8. Is. 5. 28, 29.
[u] Gen. 14. 22. Dan. 12. 7.
[v] Cp. ch. 16. 8.
[x] ch. 4. 9.
[y] ch. 4. 11. Neh. 9. 6.
[z] ch. 12. 12. Cp. Dan. 12. 7.
[a] ch. 8. 3.
[b] Cp. Rom. 16. 25. Eph. 3. 3, 9. Col. 1. 26. 2 Thess. 2. 7. Rev. 11. 15.

Joel 1. 6. Supp
Going into battle, the guns are at the tail of the horses, but for firing are swung around to the fore.
A serpent is able to spring by coiling its tail. It suggests the breech-loaded cannon. The ball was pushed into its "tail" in order to get its spring.
The muzzle of the cannon, which became the head when facing the battle.
Surviving Catholics of Eastern Rome, and those of western Rome they still continued their apostate principles.
"Demons" - an inferior race of Divine beings. Socrates called his "spirit" a "demon." The Catholics worshipped "saints" and departed "spirit." Cp 1 Tim. 4:1. 1 John 3:15. Rev. 17:6
Cp Ch. 18:23 Trans. "witchcraft" Gal 5:20 Gr. Pharmakia (pharmacy) The use of drugs accompanied by incantations and appeals to occult powers. Reference to the deadening influence of Rome's doctrine and practice.
Unfaithfulness to Truth. Cp Rev. 3:10. John 17:6 Cp Rev. 3:8 note.
In that Apostate Christianity withheld Yahweh's due. Cp Mal 3:8-10.

CHAPTER 10.

EARTH'S MIGHTY CONQUEROR.

Not one of the seven, but one destined for world conquest.
A messenger bringing a Divine message to humanity. Cp Dan 10. The multitudinous Body of Christ, Eph. 1:18-23. whose life at present is hid with Christ in God Col. 3:3-4. so that when he appears in glory, they appear with him Cp Rev 1:16.
In the sense expressed in Rev. 3:9 James 1:9. 2 Cor. 5:2.
"Which hath been clothed with a cloud" (J.T.). One time it was not thus clothed. Cp Rev 1:7. Heb 12:1. Matt. 24:30 & 17:5. Mark 9:3. 2 Thess 1:10. 1 Thess 4:17.
See Note. Rev. 4:3.
Manifestation of Divine glory. Dan 12:3. Mat 6:13. Rev 22:5. Rev 14:6-7.
Treading down the wicked. Cp. Rev 1:7-2. This book tells of matters not revealed in Apocalypse relating to. Rev 11:19 Cp similar book Ezek 1:9-12.
Universal dominion over land & sea. Beasts sea, Earth. 13:1, 11
Cp Gen 3:15 Amos 1:12.
Seven campaigns after Armageddon which will bring all mankind subject to Christ. See the type set by David 2 Sam. 8:10
1. Zion cleared of enemy.
2. Ark brought to city
3. 7 Campaigns to extent Kingdom to Empire.
12. These things temporally hidden
13. No further delay in executing the final vengeance. Cp Ch. 6 11th
The vindication of the angelic oath of Dan 12:7. This angel represents the Man in Heaven on the Waters. Dan 12:7. Dan. 10. RVmg. "delay no longer"
To record these things

---

religious and political
swering to the
exit - with the sugge-
(see "Eureka"). Note
1793 French Revolution
thus. 312 x 1260 = 1872
Warfare
itness Revocation of
ys of death = 1005 yrs
ppears in 3 forms
2:6. Time, times
ock are related
und in vv. 2, 4, 5, 10.
he exception of
in some texts
ee words used in
a diminutive of
Bibliion and
used of books
ond of the
the book in
ll expect the con-
the purpose of
nd to record
on those who
zek. 2:10. In
nd the people
8:3, 4 - 11. which
zek. 2:14.
OPON - Names of
Cor. 15:23.
" Luke 14:14
- Gradation of
word 1 Cor. 14:13
ning Yahweh,
tensive, and
ffect of evil
The effect of
(phtheiro)
The evil working
ng effect of
Heb) 1 Cor. 3:
PHTHORA is
1 Cor. 15:42, 50.
"destroyed"
a intensive form
tion of perverse
bringing to corrup-
"destroyed" Rev.
corruption is
4, 35, 37 and once,
ee. Implying its
serpent who, in
tly observation.
was changed
9:3; Jer. 51:14;
rpent, the old"
ng (archaic, arch-
ould be "polaios",
ose stemming
word is used
it could not get it warm
ut turning Mahomedan.
The prefaces of the Arab
sulted mainly from their
endid cavalry and have
own artillery. Supp
Yellow turban worn by
rabs.
The Arabs were bewilder
n contrast to the steven
Romans.

"Time no longer." Cp the prayer Rev. 6:10. step in the relief of persecution. 1. Overthrow of Paganism 16:19-21. 2) Solving of Mystery 10:7. 3. Dispersion of the power of the Holy People Dan 12:7. Cp Rev 11:2. 4. Destruction of Western Empire Rev 6 & Destruction of Eastern Empire Rev 9. (1st Woe). 5 Preliminary Judgment on Roman Catholicism Rev 11:1-13 (2nd Woe). 6 Final overthrow of Apostate Christianity Rev 11:15-19. (3rd Woe) - and completion of first half of Apocalypse.

335 at this place would have defeated the purpose of the Apocalypse which is devoted to revealing the program of events leading to the End. Cp 2 Cor 12:4. Cp the sevenfold "voice of Yahweh" Ps 29 epitomizing "glory to God in the highest - on earth peace - goodwill towards men."

The time periods announced by the same angel to Daniel should find their completion Cp Dan 12:7 see 136.

Gr "right hand" - The hand of strength.

The roar of the cannon suggesting the roar of the lion
Cannon, gunpowder, cavalry. The Greek ἀδὴ plegon - plagues. A plague is a stripe, a wound metaphorically a calamity. Cp V.20. The fire, smoke & sulphurous smell of such a discharge corresponds exactly to a discharge of musketry or artillery.

Linguistic analysis of Ch. 9 (illegible)

DEATH OF WITNESSES. As 1260 period neared end the witnessing of saints became less. The rigidity and separateness of Truth not maintained. The Papacy was permitted to gain the ascendancy. This commenced with Massacre of St Bartholomew 24th Aug. 1572. The war thus commenced continued with varying fortunes until 1685 when Edict Nantes which granted many privileges, was revoked. Then the war cry was: "Die or be Catholic!" "Amid a thousand hideous lamentations and horrid blasphemies they hung men and women by the hair of the head, or by the feet, to the roof of their chambers, or to the rocks in the chimneys, and there smoked them with wisps of wet hay, till they were no longer able to bear it, and when they took them down, if they would not sign, they immediately hung them up again." They plucked off their hair with pincers. they subjected them to every form of torture – by rack and fire. this represented political death for two witnesses.

REVELATION 11.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And [d] the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and [e] eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and [f] it was in my mouth sweet as honey: and as soon as I had eaten it, [g] my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER 11.

1 The two witnesses that prophesy. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and [h] the altar, and them that worship therein.

2 But [i] the court which is without the temple leave out, and measure it not; for it is given unto [k] the Gentiles: and the holy city shall they tread under foot [l] forty *and* two months.

3 And [m] I will give *power* unto my two [n] witnesses, and they shall prophesy [o] a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are [p] the two olive trees, and [q] the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, [r] fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, [s] he must in this manner be killed.

6 These have power [t] to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and [u] to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their [v] testimony, [w] the beast that ascendeth out of [x] the bottomless pit [y] shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall* lie in the street of [z] the great city, which spiritually is called [a] Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because [b] these two prophets [c] tormented them that dwelt on the earth.

11 And after three days and an half [d] the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven [e] in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and [f] the tenth part of the city fell, and in the earthquake were slain [g] of men seven thousand: and the remnant were affright-

[a] ch. 11. 15.
[b] Cp. 2 Kin. 1. 10, 12. Jer. 5. 14.
[c] Cp. Num. 16. 35.
[d] ver. 4.
[e] James 5. 17.
[f] Cp. ch. 8. 8. Ex. 7. 19.
[g] Cp. Ex. ch. 7. 8, ch. 10.
[h] ch. 1. 2.
[i] ch. 13. 1 & 17. 8.
[k] ch. 9. 1.
[l] Jer. 15. 16. Ezek. 2. 8.
[m] ch. 12. 17 & 13. 5, 7. Dan. 7. 21.
[n] ch. 14. 8.
[o] Ezek. 3.
[p] Is. 1. 10.
[q] Cp. Ezek. 2. 10.
[r] ch. 21. 15, 16. Jer. 31. 39.
[s] Cp. ver. 3.
[t] Cp. 1 Kin. 18. 17.
[u] ch. 8. 3. Ezek. 41. 22.
[v] Gen. 2. 7. Ezek. 37. 5, 9, 10, 14.
[w] Ezek. 40. 17, 20.
[x] Gr. last out.
[y] Dan. 8. 23. Luke 21. 24.
[z] Cp. Ps. 79. 1.
[a] ver. 3. ch. 12. 6 & 13. 5.
[b] Cp. ch. 12. 14.
[c] Or, I will give unto my two witnesses that they may prophesy.
[d] ch. 1. 7. 1 Thes. 4. 17.
[e] ch. 19. 10. Cp. ver. 10.
[f] ver. 2. ch. 12. 6 & 13. 5.
[g] Ps. 52. 8. Zech. 4. 3.
[h] Cp. ch. 16. 19.
[i] ch. 1. 12, 13. Zech. 4. 2.
[k] Zech. 4. 14. Cp. Mat. 25. 4.
[l] Gr. names of men. ch. 3. 4.

336

ed, and [a] gave glory to [b] the God of heaven.

14 [f] The second woe is past; and, behold, the third woe cometh quickly.

15 And [i] the seventh angel sounded; and there were great voices in heaven, saying, [j] The kingdoms of this world are become *the kingdoms* of our Lord, and of [n] his Christ; and [o] he shall reign for ever and ever.

16 And [q] the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God [r] Almighty, [s] which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and [z] thy wrath is come, and [1] the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which [2] destroy the earth.

19 And [4] the temple of God was opened in heaven, and there was seen in his temple [5] the ark of his testament: and there [k] were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER 12.

[x] A woman clothed with the sun travaileth. 9 The great red dragon is cast out of heaven.

AND [3] there appeared a great wonder in heaven; a woman [o] clothed with the sun, and [p] the moon under her feet, and upon her head a crown of [s] twelve stars:

2 And [t] she being with child cried, [x] travailing in birth, and pained to be delivered.

3 And there appeared another [3] wonder in heaven; and behold a great red [c] dragon, [d] having seven heads [e] and [f] ten horns, and seven [g] crowns upon his heads.

4 And his tail [h] drew [m] the third part of the stars of heaven, and [k] did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, [m] for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to [p] rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there [t] a thousand two hundred *and* threescore days.

7 And there was war in heaven: [u] Michael and his angels fought against the dragon; and the dragon fought and [z] his angels,

8 And prevailed not; [a] neither was their place found any more in heaven.

9 And the great dragon [b] was cast out, that old [c] serpent, called the Devil, and [d] Satan, [f] which deceiveth [g] the whole world: [h] he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and [i] the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, [m] which accused them before our God day and night.

11 And [n] they overcame him by the blood of the Lamb, and by [q] the word of their testimony; and [r] they loved not their lives unto the death.

12 Therefore [u] rejoice, ye heavens, and ye that dwell in them. [v] Woe to the inhabiters of the earth and of the sea! for [x] the devil is come down unto

[a] ch. 14. 7 & 16. 9.
[b] 2 Chr. 36. 23. Ezra 1. 2.
[c] ver. 4, 7, 9, 13, 16, 17. ch. 13. 2, 4, 11.
[d] ch. 13. 1 & 17. 3.
[e] Dan. 7. 7.
[f] ch. 8. 13.
[g] Mic. 7. 17.
[h] ch. 8. 7-12.
[i] ch. 10. 7.
[j] Dan. 8. 10.
[k] ch. 11. 19.
[m] Cp. Ex. 1. 16. Mat. 2. 16.
[n] ch. 12. 10.
[o] Ps. 2. 2.
[p] Is. 24. 23. Dan. 7. 14.
[q] ch. 2. 27.
[r] ch. 4. 4.
[s] 2 Cor. 6. 18.
[t] ch. 1. 4.
[u] Cp. ver. 14.
[z] Dan. 10. 13.
[1] Ps. 110. 5.
[2] ch. 20. 12. Dan. 7. 10.
[3] ver. 9. Mat. 25. 14.
[4] Luke 10. 18. Cp. ver. 12.
[5] John 12. 31.
[6] Gen. 3. 1, 4.
[7] Cor. 11. 3.
[8] Or, corrupt.
[9] ch. 2. 9.
[10] ch. 15. 5. Cp.
[11] ch. 19. 11.
[12] ch. 13. 14 & 20. 10.
[13] Mat. 24. 14.
[14] ver. 13. Cp. ch. 9. 1.
[15] Heb. 9. 4.
[16] ch. 4. 5.
[17] ch. 11. 15.
[18] Job 1. 9 & 2. 4, 5.
[19] Or, sign.
[20] John 16. 33. Cp. Rom. 15. 20.
[21] Cp. Ps. 104. 2.
[22] Cp. Cant. 6. 10.
[23] ver. 17. ch. 1. 2.
[24] ch. 2. 10. Luke 14. 26.
[25] Mat. 10. 2.
[26] Cp. Is. 66. 7-10.
[27] Ps. 96. 11. Is. 44. 23 & 49. 13.
[28] Gal. 4. 19.
[29] ch. 3. 10 & 8. 13.
[30] Cp. ver. 8.

you, having great wrath, [a] because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted [c] the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, [e] that she might fly [f] into the wilderness, into her place, where she is nourished [g] for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went [n] to make war with the remnant of her seed, [p] which keep the commandments of God, and [r] have the testimony of Jesus Christ.

CHAPTER 13.

1 A beast riseth out of the sea: 11 another cometh up out of the earth. 18 The number of the beast.

AND I stood upon the sand of the sea, and saw [s] a beast rise up out of the sea, [t] having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the [u] name of blasphemy.

2 And the beast which I saw was [v] like unto a leopard, and his feet were as *the feet* of [w] a bear, and his mouth as the mouth of [x] a lion: and [h] the dragon gave him his power, and [i] his seat, and great [m] authority.

3 And I saw one of his heads as it were [y] wounded to death; and his deadly wound was healed: and [z] all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, [b] Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him [d] a mouth speaking great things and blasphemies; and power was given unto him [o] to continue [g] forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him [l] to make war with the saints, and to overcome them: and power was given him over [k] all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in [l] the book of life of [m] the Lamb slain [o] from the foundation of the world.

9 If any man have an ear, let him hear.

10 [q] He that leadeth into captivity shall go into captivity: [r] he that killeth with the sword must be killed with the sword. [s] Here is the patience and the faith of the saints.

11 And I beheld [t] another beast coming up [u] out of the earth; and he had two horns [b] like a lamb, and he spake as a dragon.

12 And he exerciseth [c] all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, [f] whose deadly wound was healed.

13 And [i] he doeth great wonders, [k] so that he maketh fire come down from heaven on the earth in the sight of men,

14 And [v] deceiveth them that dwell on the earth [g] by the *means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that

[a] ch. 20. 6. Cp. Mat. 8. 29.
[b] ch. 18. 18.
[c] ver. 5.
[d] Dan. 7. 8, 11, 20, 25 & 11. 36.
[e] Or, *to make war*, ver. 7.
[f] ch. 11. 7.
[g] ver. 6.
[h] Cp. ch. 17. 3.
[i] ch. 11. 2.
[k] Dan. 7. 25 & 12. 7. Cp. ver. 6. ch. 11. 2.
[l] ver. 5.
[m] ch. 5. 9.
[n] ch. 3. 5. Dan. 12. 1. Heb. 12. 23.
[o] ch. 5. 6, 12.
[p] ch. 11. 7. Gen. 3. 15.
[q] ch. 17. 8. Mat. 13. 35. Cp. Eph. 1. 4.
[r] ch. 14. 12. 1 John 2. 3.
[s] ch. 2. 7.
[t] ch. 19. 10. 1 John 5. 10.
[u] Cp. Is. 33. 1.
[v] Gen. 9. 6. Mat. 26. 52. Cp. ch. 18. 6.
[w] ch. 14. 12.
[x] ch. 11. 7 & 16. 13. Dan. 7. 3. Cp. ch. 12. 12.
[y] Cp. ver. 14. ch. 16. 13.
[z] ch. 12. 3.
[a] Cp. ch. 12. 12.
[b] Cp. ch. 5. 6.
[c] Or, *manner*. ch. 17. 3.
[d] ver. 2.
[e] Cant. 4. 8. Dan. 7. 6.
[f] Dan. 7. 5.
[g] ver. 3, 14.
[h] Dan. 7. 4.
[i] ver. 4, 12. ch. 12. 3.
[k] ch. 16. 14 & 19. 20. Mat. 24. 24.
[l] Cp. 1 Kin. 18. 38. 2 Kin. 1. 10.
[m] ch. 16. 10.
[n] ver. 4, 5, 7, 12.
[o] ch. 19. 20.
[p] Gr. *slain*. ver. 8.
[q] 2 Thes. 2. 9.
[r] ch. 17. 8.

CHAPTER 14

TRIUMPH OF REDEEMED Vv1-5.

1209. Gen[l] of persons belonging to a former age Matth. 5:21,33 - "of old time." RV. of prophets of a former age. Luke 9:8,19; of days gone by Acts 15:21 - from old in the sense of originality. RVmg. "from early day" - a disciple from the beginning - "an early disciple" Acts 21:16. The original state: "old things have passed away" 2 Cor 5:17. The "old world" - or original form of civilisation 2 Pet. 2:5. The "old serpent" therefore relates to the original serpent - the influence of which is in evidence still Rev 12:9; 20:2.

REV. 12:4. "In these words we have the dragon doing what Pharaoh did to Israel Exod. 1:15-20. In the Psalms & in the Prophets, Egypt is spoken of as the dragon Ps. 74:13; Isa. 27:1; 51:9; Ezek 29:3). Nor is it without interest to remember that Pharaoh's crown was wreathed with a dragon (the asp or serpent of Egypt).

CHAPTER 13.

VERSE 1 • RV places first clause at conclusion Ch. 12: renders in third person: "; and he stood upon the sand of the sea." Ch. 13 commences: "And I saw..." Others read, as A.V. • "Beast" - "Therion" - "wild beast" in contrast to Zoon - "living creature" Rev 4:7. "Therion" stresses the bestial qualities of the animal, "Zoon" the life principle. Zoon is never used in LXX for sacrificial animals. • "the name" - "ONOMATA" - names of blasphemy (no definite article). The names: doctrines, practises & titles of Rome.

VERSE 2 • "The Beast" - The leopard noted for speed in seizing the prey, bloodthirstiness & cruelty; the bear for strength which renders much in the feet & claws; the mouth of the lion, which not only roars its defiance & threats, but also seizes and holds the prey. General appearance - was that of the dragon for it had 7 heads & ten horns Ch. 12:3 and therefore represented the European aspect of the Dragon, but inasmuch as it had the "name of blasphemy", it was religious in character. • "power" - Dunamin - the ability to perform things, as distinct from the authority to do so. Cf. Vv 4,5,7,12,14,15. • "Authority" - EXOUSIA - permission, authority. This is rendered "power" in Vv. 4,5,7,12. In Vv. 14,15 "power" is DIDOMI - to give, thus RV: "it was given (him)." "World" - Ge "the earth" -RV. The Roman "earth" Cp Rev. 16:14. • "Deadly wound" - RV: "death stroke." "wound" = plege" - stroke, "stroke of death." whereas "wounded" is from sphazo = slain. (Esphagmen - having been slain). Milligan states that the statement is the counterpart of Rev 5:6. In both cases there had been actual death and in both cases revival - one the mocking counterpart of the other Cp Rev 13:8 • "Wondered after" "Wondered" - THAUMAZO (strong) - To wonder with admiration & joined with "after" - To admire and follow after.

VERSE 4 • "Which gave" - The correct reading is hoti - "because he gave." • "Power" EXOUSIAN - Freedom of action, right to act. The Dragon delegated such authority to the beast. • "Who is like unto the beast" etc A parody on a similar ascription to God suggesting Divine honor paid to the beast Cp. Isa. 40:18,25; Ps. 113:5; Mic. 7:18; Jer. 49:19. Cp Rev 18:18.

VERSE 13 • "Wonders" - SEMEIA - signs. "so" HINA "in order that" - Bagster's Interlinear Greek-English. The publicly claimed "signs" and "miracles" with the result that the system was accepted as divine - and so could command armies. • "Power" DIDOMI = given. "Because of the sign which it was given it to do." Bagster Interlinear. The Franks under Pepin & Charlemagne gained such victories as to constitute "signs" and "miracles," and so gain the respect of men.

VERSE 14 • IMAGE - EIKON - Representation & manifestation. The word is used of the Lord in his relationship to the Father 2 Cor. 4:4. Col. 1:15. and of believers in their glorified state in relation to Christ Rom. 8:29. 1 Cor. 15:49 etc. • Power. Cp note V 15.

VERSE 15. • He had power to give" Didomi - "it was given him" - i.e he was permitted.

VERSE 7. • "Power" - EXOUSIA - Delegated authority • "overcome" to conquer "NIKAO" - vanquish, prevail. • "All Kindreds, tongues and nations" Cp Dan. 4:1; 6:25. Equivalent to the habitable. Seven times referred to in Apocalypse. "out of." Rev 5:9; 10 (Cp Matt. 26:16; Col. 1:23) in view of Rev. 11:9. Rome has power over Rev 13:7 Will oppose Christ Rev 17:15. Will be caused to mourn Rev 17 Will be issued an ultimatum Rev. 14:6 Will be ruled by saints Rev 10:11. RV foll. Greek includes "people": "over every tribe and people and tongue and nation."

VERSE 8 • "Slain from the foundation of the world" - "these words may be construed with 'slain' or with 'written.'" (Vincent). Alford urges the position of the words in favor of the connection with 'slain,' and says had it not been for the apparent difficulty of the sense thus conveyed no one would have thought of having gone back as far as 'hath been written' for a connection." RV: "the lamb that hath been slain from the foundation of the world." "Foundation" is the noun KATABOLES. It is preceded with the preposition "apo" - that which developes out of that with which it is associated. See Note opp. p. 262.

VERSE 10 • "Patience" See Note 1:9 Occurs 7 times 1:9; 2:2,3; 2:19; 3:10; 13:10; 14:12.

VERSE 14. • Gibbon supplies many examples. Writing of the pontificate of Gregory the Great, he states: "The credulity or the prudence of Gregory, was always disposed to confirm the truths of religion by the evidence of ghosts, miracles, and resurrections" (Dec. & Fall, 3, 210).

VERSE 16 • "Mark" CHARAGMA - a stamp, impress. Rend. "Graven" Acts 17:29. The brand set upon slaves, sometimes on soldiers by their monarchs, or slaves attached to certain temples Rev. 13:16,17; 14:9,11; 15:2; 16:2; 19:20; 20:4. Cp with Stigma - a tattooed mark, or a mark burnt in, a brand (akin to stizo - to prick) rend "marks" Gal 6:17. - physical sufferings of Paul that had left their scars.

CHAPTER 14.

VERSE 1 • "His Father's name" - The RV following the Greek has "his name & the name of his Father." See comments on the text. Eureka. Vol. 3 p. 376 "kai" - "and" is the conjunction of annexation uniting things strictly co-ordinate, and, also, even." (Bull). The latter should be used here, for their names are one Mt 28:19. He is the channel by which we reach the Father. Jhn 5:23; 8:54.

VERSE 2 • "I heard the voice of harpers" Lit. "And the voice which I heard (was) as (the voice) of harpers."

VERSE 5 • "Without fault" RV. without blemish. 1 Pet 1:19; Jude 24

VERSE 6 • "Gospel to preach" - Gospel is EUANGELION - Good news. Preach is EUANGELISAI. It is rend "proclaim" by RV, a more appropriate expression in this place.

VERSE 8 • "Wine of the wrath of her fornication" - She has caused the nations to drink of the wine of her fornication that has brought on the wrath of God. Cp v. 10

VERSE 10. • "Poured out without mixture" Lit. "Having been mixed undiluted in the cup" - The Inter-linear Greek-English. It was usual to dilute with water but this wine will be at full strength - there will be no mitigation of punishment. • "Indignation" ORGE - Wrath Cp Note Rev. 7:8.

VERSE 13 • "From henceforth" It is said that the construction of the Greek favors joining this with "die" as in AV & not as margin. This way is suggested that in view of the persecution & frustration to which believers would be subjected, Cp 13:10 that to "die in the Lord would be a greater benefit than living in persecution & tribulation Cp Isa. 57:1. However the true measure of that

Work and think for
Rome. Cf. Rev 18:7.
Trade with heretics
discouraged. Only ordained priests allowed to
teach. Cp Rev 18:23

Of flesh, of mortality. Cp
XES' = 666 (x 600 ε 60 s 6) - XS - Christ
abbrev. ε = sign of serpent. Thus Messiah
of Satan

Luke 20:36. Angelos rendered in messengers Matt
11:10. Mark 1:2. Luke 7:27. 2 Cor 12:7. Luke 7:
24 9:52.
Eternal destruction Isa 34:8,10. Jude 7.
The revenge on Rev 19:2 and the triumph
of the Name of Yahweh over its name blasphemy
Omit.
Which has issued forth. See Supp

the destruction of Rome Rev
18:14. The people are warned
against it.
Symbol blood shed. Judgment
Isa. 34:1-7,8... Joel 3:13
Contrast Ps. 72:16 This verse

21 To speak wrongfully of His purpose. Ezek. 35:12. Jn. 17:12.
22 2 Cor. 6:16 Eph. 2:20-22.
23 Not only literally but figuratively. There are "heavenlies in Christ" Cp Eph 1:3, 20; 2:6 answering to the 2 divisions of the Tabernacle Heb. 9:23 4:14
State of believers 1 Thess. 1:1 thus they are in Holy Place Heb. 12:23
Heavenlies of this age Eph. 2:2 Col. 1:16 Cf. v. 12.
24 Deadly wound healed by C. in following manner:
Edict of Valentinian 3rd & Theodosius 2nd in which they issued edict making bishop of Rome "Director of Universal Christendom" and referring to the presumptuousness of "resisting the Holy See"
451 Council of Chalcedon - "the most blessed Pope of Rome who is head of all the Churches."
Justinian 527-565. "labored to establish with fires the unity of the Catholic faith." - Gibbon.
Mass. 533 Edict recognising Pope supreme in Church affairs, adding: "We hasten to increase the honors & authority of your throne."
606 Decree Phocas.
Conquished but not utterly destroyed like Vandals
Rev. 6:9 The saints had not yet life. Many died who did not the Truth but - 2 Tim. 2:19.
Pope claimed dominion over all the world, & granted licence to Catholic Powers (e.g. Spain, Portugal) to trade in distant parts.
The Book is from the fourth vision Rev. 17:3. Matt. 25:32.
Gen. 49:8-9. Gen. 22:17 Rev. 5:5. 19:16. 12:5-12.
BEAST OF EARTH Rev. 11:19
The little horn of West Dan. 7:8
752 Exarchate Ravenna conquered by Lombards. Pope at their mercy. 749 A new power arising in Europe.
Not limited to territory around Mediterranean but included Central Europe.
Controversy re images settled Con. from Rome The Lombards taking advantage lay claim to Roman duke Rome its def. Pepin of Franks came assistance defeated Lombards. The latter again attacking were decisively defeated by Charlemagne 774 In Rome sep. created from East allied to Charlemagne On Christmas 799 the crowned Augustus "Emperor Romans by Leo III.
The final controversy re Images was decided by Theodora 842. who threatened to put out eyes all those opposed images in Churches. again arise in the west fer

10 The "Holy Roman" Empire was Christian in appearance.
11 Symbol of paganised imperialism. The Empire commenced by Imperialism

CHAPTER 14

TRIUMPH OF REDEEMED Vv1-5.

1 Rev. 5:6.
2 Heb. 12:22. A symbol of permanency. Ps. 125:1.
3. The symbolic number of the Redeemed. Cp Rev. 7:4. the square of 12, the number of Israel. Eph. 2:12. The "Thousand" indicates the multiplicity of the Redeemed. It is a symbolic number like Deut. 33:2. Cp. Dan. 7:10. 11. Isa. 43:7. Then physically pose.
O.T. = "Having been written" First Doctrinally John 17:6, 26 Heb. 12:15. Mat. 25:34 Thes. 7:9-10 The Late Rabbis [illegible]

Blessedness will not be appreciated until "henceforth" - until the events of this chapter revealed. • "Labours" - Kopon from Kopto - to strike, thus as striking, a beating, or to beat the breast in sorrow. As labour it implies labour which involves weariness and sorrow. • "Follow" The Gr. AKOLOUTHEI expresses a union, thus to go with, to accompany, to co-operate with. Cp v. 4 (similar word) Found in the word AKOLOUTHEO - a follower. In the verse before us, the verb is in the singular, but the noun in the plural, so Brother Thomas suggests the amendment to the AV.

VERSE 15. • "Ripe" XERAINO - To dry up, wither. RV = "over-ripe." Suggesting the "longsuffering" of God. 1 Pet 3:20; 2 Pet 3:15

VERSE 18. • "Gather" TRUGAO from TRUGE (gather ripe fruit in Autumn) signifies to gather in of the harvest, vintage, ripe fruits • "Fully ripe" AKMAZO - At the full point of ripeness. From the word is derived "acme."

VERSE 19. • "The great winepress" - The adjective is in the masculine gender, the noun in the feminine (Vincent). This will be a joint labor by the bridegroom & the bride. Cp Isa. 63:1-3.

CHAPTER 15

VERSE 1. • "Another sign in heaven" Linking this sign with that of Ch. 12:1, 3. The former "sign" heralded the elevation of an apostate system into a position of authority this one heralds the ecclesia into ruling places with Christ. SEMEION - sign, mark, indication, token. See Paul's use of the word for his signature here authenticating his epistles. 2 Thess. 3:17, of a sign heralding an event - "the sign of Jonah" Mt. 12:39 16:4 or authenticating one 1 Cor. 1:22. The word occurs 7 times in the Apocalypse Rev. 12:1, 3. 13:13, 14; 15:1; 16:14; 19:20

• "Plagues" - "Plegas" (plural of plege - plog-gay) from PLESSO - flattening out by pounding or emiting. Thus a stripe or wound caused by a stripe. It is also used of a rent. "stripes" Luke 12:48; Acts 16:23, 33; 2 Cor 6:5; 11:23. The word is used 10 times in the Apocalypse, rend. "wound" [illegible] • "plague" Rev. 9:20; 11:6; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18. Note they are given the definite article because they bring to consummation the Divine purpose terminating the present order. • "Filled up the wrath of God" "TELEO" - Completed, brought to an end. RV "finished." Cp "seven last plagues."

VERSE 2 • "Victory over the beast" etc. "Over" is EK - out of. In territories dominated by the beast, or influences stemming from it. "The beast" - political influences; the "image" - religious influences. "Mark" - identification in any way. "number" - Commercial dominations. Cp Ch. 13:17, 14-10, 16, 17:10.

VERSE 4 • "Nations" See Note Rev. 12:5

CHAPTER 16.

VERSE 2 • "Noisome + grievous sore" - KAKOS (bad - lacking any good quality). PONEROS from PONOS, "labour" - the active form of evil. Where KAKOS and PONEROS are put together, KAKOS is always put first + signifies bad in character, base, PONEROS bad in effect, malignant. See 1 Cor. 5:13; Rev. 16:2 "Sore" = HELKOS - a sore or wound. Vine. LXX uses the word for the 6th plague. Exod 9:9-12. also for the boil or scab of leprosy Lev. 13:18 Hezekiah's boil 2 Kg 20:7 the boils of Egypt Deut. 28:27, 35.

VERSE 6. • "And shalt be" - Ho HOSIOS - Thou holy one. HOSIOS signifies what is religiously right + holy as opposed to what is unrighteous or polluted. It is the quality of holiness that has regard to the principles of grace and truth. It will vindicate righteousness and repudiate wickedness. Thus the title is associated with righteousness + judgment.

VERSE 7 • "altar" - RV as Gr. "I heard the altar say."
Heb. 13:10. The altar personified.

VERSE 8. • "Power" - Not in text. RV = "it." There was little of real power manifested by the Emperor of Austria, though the preparations for war made necessary by the attacks of Napoleon caused the "sun" to increase its heat • "With fire" - en = in fire. The element in which the fire takes place.

VERSE 14. • "King of the earth and of the whole world" Lit. "King of the whole habitable." OIKOUMENE. It was used in the Roman period ... for the Imperium Romanum - the lands under Roman rule. In other words what had originally been a geographical and cultural concept had become a political concept in the Roman period. The Emperor Nero was entitled soter (Savior) and Euergetes (Benefactor) of the Oikoumene." The word "Ecumenical" comes from oikoumene - Dict. of N.T. Theology. Lit. King of the habitable - whole. "Whole" = holos - completely altogether and by analogy - everywhere. Thus not limited to the Roman habitable.

VERSE 9. • "They repented not to give him glory" - Glorify him by repentance.

VERSE 11. • "Working miracles" - Signs. The signs of the times. • "Keepeth his garments" - During the night the captain of the Temple made his rounds. On his approach the guards had to arise and salute him in a particular manner. Any guard found asleep when on duty was beaten or his garments were set on fire. The confession of one of the Rabbis is on record that, on a certain occasion, his own maternal uncle had actually undergone the punishment of having his clothes set on fire by the captain of the Temple" Edersheim - the Temple. • "Naked" - A Laodicean characteristic Rev. 3:17. To walk naked implies that one's garments have been taken whilst asleep. For garments see Gen. 3:10-11. Lev. 13:47; Deut. 22:11; Col. 2:20-23. • "Shame" - ASCHEMOSUNE - Unseemliness. Only here and Rom. 1:22. This made apparent by the judgment 2 Cor. 5:10.

CHAPTER 17

VERSE 4. • "A golden cup in her hand" - Designed to attract her votaries + to prepare them for fornication. Leo 12 had medal struck showing Papacy as a woman holding forth a cup.

VERSE 5. • "Forehead" Cp Exod. 28:36; 2 Chr. 26:19.

VERSE 6 • "Drunken with blood" - Intoxicated with the success of her campaign. Jer. 46:10.

VERSE 8. • "The beast" "The beast before us is the beast of the see with 7 heads + 10 horns but with certain additional particulars. The beast of the sea in Ch. 13 was the polity it represents, in its origin; but the beast of the abyss of Ch. 17, is the same polity in the last 30 years, or "one hour" of its existence + previous to the arrival at the "perdition" into which it goes away. Thus a revival of the beast supported by the dragon. See "Eureka" Cp. Dan. 8:25; 11:36-45

VERSE 13 • "Strength" - Exousia. Indwelling strength, physical power. They deliver up their inherent ability + indwelling strength. - Independence.

Of flesh, of mortality. [illegible] 2 Nephi
XES' = 666 (X=600 E=60 S=6) = XS = Christ always. E = sign of serpent. Thus Messiah of Satan

Eternal destruction [illegible]
The revenge on Rev. [illegible] and its triumph of the Name of Yahweh over name blasphemy. [illegible] Contrast. [illegible] This verse
Omit.
Which has been for the above See Supp
Symbol bloodshed Judgment Lev. 3:17-27. Gr. [illegible]

CHAPTER 14.

TRIUMPH OF REDEEMED Vv1-5.

1 Rev. 5:6.
2 Heb. 12:22. A symbol of permanency. Ps. 125:1. Sig. Conspicuousness, such as a guiding pillar St. For Sons Zion Cp. Ps 87:1-5.
3 The symbolic number of the Redeemed. Cp Rev. 7:4. The square of 12, the number of Israel. Eph. 2:12. The "thousand" indicates the multiplicity of the Redeemed. It is a symbolic number like Deut. 33:2. Cp Dan. 7:9-10. The 144 Cubits Rev. 21:17
4 Yahweh indicative of character and purpose. OT. = "Having been written" First Doctrinally. Jno 17:6, 26. Acts 14:15. Mat. 25:14 Jhn. 17:11 Isa. 43:7. Then physically Rev. 2:17. 3:12. Isa. 56:5. The Father's Name is representative of what He is — His power, glory substance and character. Christ is the embodiment of the Father Heb 1:3. of we hope to be Rom. 5:2. Num. 6:27. Contrast the conflict. Rev. 13:1, 6, 16, 17.
5 Mentally invented Cp Ezek. 28:15. Rev. 7:3, 22:4 Contrast Rev. 14:1, 13:16; 20:4.
6 Ruling places
8 Multitude.
9 The political heavens uttering their voice in warlike judgments. Cp Isa. 24:16-23.
10 The rejoicing priests of the Age to Come. Cp 1 Chron. 25:1. Ps. 87:7. Cf. Ps. 137:2.
11 Cp Ps. 22:22-25. Rev 5:9-10
12 These are various symbols all referring to the saints
13 Beast = Political order. Elders = Priests. 144,000 = Commonwealth.
14 None can really sing that song unless they know it experimentally.
Rev 14:5. 2:5C. James 4:4b
15 He becomes their example and inspiration. They see him as the lamb — quiet, submissive, offering himself in sacrifice.
16 Even to death.

THE MESSENGER IN MID-HEAVEN.

Proclaiming one aspect of the Divine character — Mercy.
17 Cp Rev. 10:1.
18 Messenger — The work of the Spirit. Rev 10:11. Isa 42:6. 61:1-2
19 Impending judgment. Cp the hovering angel in David's Times. 1 Chr. 21:16 RV "in mid heaven."
20 Gr. "an" It is not the Gospel we know but one adapted to the needs of that day.
21 Cp use. Rev 5:9-10. 7:9. 10:11. Rev 11:9. 12:7.
22 Cp Isa. 61:2 After destruction.

PROCLAMATION OF BABYLON'S DOOM Vv8-11

After an interval the war initiated at Armageddon is resumed. Christ's forces invade the enemy which consummates in destruction Babylon Great. Zech. 9:13-14 Ps 149:5-9 Is 10:20-27 Rev. 17:12-14. Rev 18:20-24.
23 Confusion Gen. 11:9.
24 Two cities are contrasted: Babylon versus New Jerusalem. Cp Heb. 12:22.
25 The papal system survives the destruction of Rome. Rev 18:4. The people are warned against it.
Cf. Symbol blood shed. Judgment Isa. 34:1-7. 63:1-6. Joel 3:13. Rev. 19:15.
26 Contrast Ps. 23:5 This wine

1 And I looked, and, lo, [q] a Lamb stood on [r] the mount Sion, and with him [s] an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, [t] as the voice of many waters, [u] and as the voice of a great thunder: and I heard the voice of harpers, [v] harping with their harps:

3 And they sung as it were [w] a new song before the throne, and before the four beasts, and the elders: and [x] no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. purchased-RV

4 These are they which were not defiled with women; for [y] they are virgins. These are they [z] which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* [a] the firstfruits unto God and to the Lamb.

5 And [b] in their mouth was found no guile: for they are [c] without fault before the throne of God.

6 And I saw another [d] angel fly in the midst of heaven, having [e] the everlasting gospel to preach unto them that dwell on the earth, and to [f] every nation, and kindred, and tongue, and people,

7 Saying [g] with a loud voice, [h] Fear God, and [i] give glory to him; for the hour [k] of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Add "DEUTEROS" a second)

8 And there followed another angel, [l] saying, [m] Babylon is fallen, is fallen, [n] that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man [o] worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same [p] shall drink of the wine of the wrath of God, which is [q] poured out [r] without mixture into the cup of his indignation; and [s] he shall be tormented with [t] fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And [u] the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 [v] Here is the patience of the saints: here *are* [w] they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying ~~unto me~~, [x] Write, Blessed *are* the dead [y] which

CHAPTER 14.

1 The Lamb standing on mount Sion. 8 The fall of Babylon. 15 The harvest of the world.

q Rev. 5:6.
r Heb. 12:22. Cp. Ps. 2. 6 & 125. 1.
s ver. 3. ch. 7. 4.
t ch. 1. 15. Job 21. 29.
u ch. 19. 20 & 21. 8.
v Thes. 1. 8.
w ch. 5. 8.
x Is. 34. 10.
y ch. 5. 9.
z Cp. ch. 2. 17.
a ch. 13. 10.
b ch. 12. 17.
c 2 Cor. 11. 2.
d Cp. ch. 7. 17 & 17. 14.
e ch. 19. 9 & 21. 5. Cp. ch. 10. 4.
f Gr. were bought.
g 2 Cor. 6. 20.
h 1 Cor. 15. 18. 1 Thes. 4. 14, 16.
i James 1. 18. Cp. Firstborn. 1 Pet. 2:21-24
j Ps. 32. 2. Cited generally from Zeph. 3. 13.
k Gr. breath.
l Jude 24.
m ch. 14. 9, 11 & 15. 2 & 16. 2 & 19. 20 & 20. 4.
n Cp. Gal. 1. 6-9. Eph. 3. 9-11. Tit. 1. 2.
o ch. 5. 9.
p Gr. to give them.
q ver. 17. ch. 15. 2 & 16. 2. Cp. Gal. 6. 17.
r ch. 15. 4.
s ch. 11. 13.
t ch. 11. 18.
u ch. 15. 2.
v Cited from Is. 21. 9.
w ch. 21. 17. Cp. ch. 7. 9.
x ch. 16. 19 & 17. 5, 18.
y ch. 13. 15, 16.
z ch. 5. 6.
a Heb. 12. 22. Cp. Ps. 2. 6 & 125. 1.
b ver. 3. ch. 7. 4.
c ch. 16. 19. Job 21. 29.
d ch. 18. 6. Cp. Ps. 75. 8.
e Cp. Is. 1. 22.
f ch. 1. 15.
g ch. 20. 10.
h ch. 19. 20 & 21. 8.
i Thes. 1. 8.
j ch. 5. 8.
k Is. 34. 10.
l ch. 5. 9.
m Cp. ch. 2. 17.
n ch. 13. 10.
o ch. 12. 17.
p 2 Cor. 11. 2.
q Cp. ch. 7. 17 & 17. 14.
r ch. 19. 9 & 21. 5. Cp. ch. 10. 4.
s Gr. were bought.
t 1 Cor. 6. 20.
u 1 Cor. 15. 18. 1 Thes. 4. 14, 16.

339

25 Basanizo - primarily "To rub on the touchstone," "To put to the test," "To examine by Torture." Rend. "Toiling" Mark 6:48. "Distressed" R.V. Ezek 38:22
29 War. Cp Sodom Cp 9:16; Jude 7
30 Michael's angels. Followers of the Lord are called angels. Rev 2:1, 8, 12, 18 1 Tim 5:21. Luke 20:36. Angelos rendered in messengers Mat 11:10. Mark 1:2. Luke 7:27. 2 Cor 12:7. Luke 7:24. 9:52.
31 Eternal destruction Isa 34:10. Jude 7.
The revenge on Rev. 19:1-6 and the triumph of the Name of Jahweh over its blasphemy.
11 Omit.
Which has Jesus for its Head. See Supp

1 Symbol of paganised imperialism. The Empire commenced by imperialistic ambitions Charlemagne, but by 962 the ruler Germanic Power automatically acquired the subject kingdoms of Italy and Rome, but could not legally assume titles of Emperor or Augustus till he had received the crown from the hands of Roman Bishop.
2 Cf. T. Diag. "In his presence." "The 1st Beast was not destroyed, only one of its heads. Thus the 2 horned beast established in the presence of 10 horns RV. "eight"
3 Cf. V 1 Note 25.
4 It was the head, not beast wounded to death. Thus beast there represents the 6th head (the Imperial). The Goths destroyed this reducing Rome to 2nd rank. Restored by Charlemagne successors and made imperial ambitions of
5 Anger, War, Destruction Is 63:2-5. 66:15. Rev 19:15. Zech 12:2. Zech 13:9 Persecution 1 Pet 1:7. 4:12.
6 Cf. Rev 11:5. The fire was both secular + ecclesiastical, by the thunder of Papal interdicts and excommunications.
7 Dr. T = Wonders. Theological power and deception 2 Thess 2:9. plus. Military success. SEMEIA
8 "Little horn" established in sight of other horns Dan 7:8
9 An authentic and date.
10 The Papacy. "Image" = a likeness. The Papacy is an independent sovereign power like the secular authority. See Note in appendix. Supp
11 To decree and force. Its decrees by war Dan 7:20.
12 Custom for slave owners to brand slaves with a sign on forehead or hand. The Hindoos mark themselves on head with emblem of their god. The sign of Cross made on hands of priests at ordination, on foreheads, bodies, Churches is really the badge of cursing. Gal 3:13. Supp.
13 Work and think for Rome. Cf. Rev 14:1.
14 Trade with heretics discouraged. Only ordained priests allowed to preach. Cp Rev 18:12
15 It was custom to designate some of the gods by total number of name, Greek signs having a numerical value. Irenaeus who discoursed with Polycarp the disciple of John declared the name signified LATEINOS. Appox A.D. 666 Pope Vigilian decreed Latin be the religious tongue. * VATALIAN
L (30) A (1) T (300) E (5) I (10) N (50) O (70) S (200).
Title - H (8) L (30) a (1) t (300) i (10) n (50) e (5)
B. (2) e (5) s (200) i (10) l (30) e (5) i (10) a (1).
16 Of flesh, of mortality. Cp Isa 31:3. 2 Chron 32:8
XES = 666 (X 600 E 60 S 6) = XS - Christ. Abbrev. E = sign = serpent: thus Messiah of Satan

die in the Lord [Supp.] from henceforth: Yea, saith the Spirit, [a] that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat [c] like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came [d] out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in [e] thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is [f] ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came [g] out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from [h] the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; [i] for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great [b] winepress of the wrath of God.

20 And [c] the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER 15.

1 The seven last plagues. 3 The song of the victors. 7 The seven vials full of the wrath of God.

AND I saw [k] another sign in heaven, great and marvellous, [l] seven angels having the seven last plagues; [l] for in them is filled up the wrath of God.

2 And I saw [a] as it were [b] a sea of glass mingled with fire: and them that had gotten the victory over [c] the beast, and over his image, and over [d] his mark, and over [f] the number of his name, stand on the sea of glass, [g] having the harps of God.

3 And they sing [h] the song of Moses the servant of God, and [i] the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; [m] just and true *are* thy ways, thou King of [n] saints.

4 [o] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* [p] holy: for [q] all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, [r] the temple of [s] the tabernacle of the testimony [t] in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, [u] clothed in pure and white linen, and [v] having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven [a] golden vials full of the wrath of God, who liveth for ever and ever.

8 And [c] the temple was filled with smoke [d] from the glory of God, and from his power; and [f] no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER 16.

1 The angels pour out their vials: the plagues that follow. 15 Christ cometh as a thief.

AND I heard a great voice out of the temple saying [g] to the seven angels, Go your ways, and pour out the vials [i] of the wrath of God upon the earth.

2 And the first went, and

Or, *from henceforth saith the Spirit, Yea.*

[a] ch. 6. 11.
[b] ch. 4. 6.
This connects with
[c] ch. 13. 1.
[d] ch. 13. 14, 15.
[e] ch. 1. 13.
[f] ch. 13. 18.
[g] ch. 5. 8.
N Ex. 15. 1. Deut. 31. 30.
[i] ver. 17.
[k] ch. 5. 9.
[l] Joel 3. 13. Mark 4. 29. Cp. Mat. 13. 39.
[m] Deut. 32. 4. Ps. 145. 17.
[n] Or, *nations*, or *ages*. Cp. Jer. 10. 7.
[o] Or, *drink*. ch. 16. 12. Mat. 13. 6, &c. 1 Pet. 1. 24.
[p] ch. 14. 7. Ex. 15. 14-16. Jer. 10. 7.
[q] Ps. 99. 3, 9. Heb. 7. 26.
[r] Ps. 86. 9.
[s] ver. 15. ch. 16. 17.
[t] ch. 14. 17.
[u] Num. 1. 50.
[v] ch. 11. 19.
[w] ch. 6. 9.
[x] Cp. Ex. 28. 6. Ezek. 44. 17.
[y] ch. 1. 13. Ex. 28. 8.
[a] Joel 3. 13.
[b] ch. 5. 8.
[c] ch. 15. 5.
[d] Ex. 40. 34. Cp. Is. 6. 4.
[f] 2 Thes. 2. 9.
[g] Is. 63. 3. Lam. 1. 15.
[i] Ex. 40. 35. 1 Kin. 8. 11.
[k] ch. 15. 1.
[l] ch. 21. 1, 3.
[i] ch. 14. 10.
[k] ver. 6, 7. ch. 16. 1 & 21. 9.
[l] ch. 14. 10.

---

34. That keep faithful unto death. Rev. 2:10.
35. This denotes when the blessing is granted in the Kingdom. Mat. 16:27. Rev. 22:12. Luke 14:14.
36. The sabbatical rest. Heb. 4:9.
37. Dr. T. - "Yea, saith the Spirit, in order that they may rest from their labours, and their works he goeth in and of with them." The "rest" is not a rest of idleness, but of joyous co-operation with Jahweh in which the spirit works through the saints in the sense of Jno. 5:19. Cp. Zech. 6:6. Ezek. 1:12, 20.

THE VIALS OF THE EARTH

The various Angels are the Saints in various manifestation

INTRODUCTORY TO THE SUBJECT OF THE CHAPTER. IT SHOWS HOW 144,000 WERE ESTABLISHED ON MOUNT ZION. THIS THE ULTIMATE IS STATED FIRST AS IN REV. 11:15, 19

Righteous Cloud of Witnesses. Rev. 1:7. Heb. 12:1. Mat. 24:30.

Stephanos - not Diadem indicating that whilst Christ is Generalissimo of white-robed army, but as yet not in possession of David's Diadem. It represents Christ on the onset of his military campaign, competing for a prize represented as many Diadems." Ch. 19:12.

Cp. Mat. 13:24 to 37-43. Rev. 14:15. Joel 3:13. The angel with the sickle stands in threatening aspect before the world his judgement is executed at the appointed time.

The Saints. Cp. Rev. 3:12.

This Temple is not as yet "in heaven" V. 17. Cp. Rev. 7:9. This Angel is the Voice of the Saints calling for vengeance. Heb. 3:18. Zech. 14:5.

Grain ripens before the vine. V. 18. So Armageddon precedes invasion Europe.

The same angel but now in a different state for the Temple is established in heaven. The ruling place is the result of the Victory of Armageddon. The emergence of this angel is equivalent to the warning of W. 6-7.

He is represented as coming from the Altar because he calls for vengeance against those who have persecuted those who the Altar represents. Rev. 6:9. 18:3.

Cp. Similar manifestations. Exod. 40:34-35. 1 Kin. 8:10. 2 Ch. 5:14. 6:18. In the past it prevented the priests ministering in Temple, on behalf of people. In like manner, today, there is no hope for the world as a whole - only for those individuals who "come out" of it. At conclusion of visit however, the world gathered it. It has access to the Holy similar to Heb. 10:19. Cp. Zech. 14:16.

20 Cp. Isa. 30:27. 33:14.

21 No priestly ministrations for world as a whole until judgements complete.

V.5. THE MOST HOLY OF TABERNACLE

Most Holy Now = Deity in the Son. Dan. 9:24
Holy = occupied by Saints. Eph. 2:6. Heb. 8:23.
Court without = Gentiles. Rev. 11:2.

FUTURE

Saints - Most Holy
World - where saints are today.

TODAY = Christ on behalf of those "in him" (or Most Holy) pouring out judgments. Mat. 28:18.

CHAPTER 15

INTRODUCTION TO 7 LAST PLAGUES.

1. The final great Judgment.
2. The final picture is given first. The details leading to it follow.
3. "A Glassy sea" - Dr. T.
Cp. Note Rev. 4:6.
4. "Which had been mingled with fire" Dr. T.
5. For relative status of Moses and Christ see Heb. 3:1-6.
6. These two as Son and Servant bridge the Divine purpose. The Song of Moses. Exod. 15. will be fulfilled by Christ. 46:8-11
7. For some of these works see. Ps. 86:9-12.
Dr. T suggests: Yahweh Elohim "Deity in multitudinous manifestation."
Panto Krator from "pas" - all, "Krateo" - to hold, have strength. Ruler of all. Rendered Omnipotent Rev. 19:6.
8. Athenos - real, genuine in contrast to the shadowy or merely typical.
Isa. 26:9
TEMPLE OPENED IN HEAVEN VV 5-8.
10. The Temple of the Tabernacle = Most Holy, the Immortal state. Cp. Heb. 10:19-20. 1 Cor. 3:16. 6:19. 2 Cor. 6:16.
13. Martumon = Witness. Not merely the proclamation of Truth, but a demonstration of the power of Truth as in 2 Thess. 1:10. Rend. "witness" Acts 4:33. Here it witnesses to the rights of Yahweh's Truth and His Ecclesia, denied and refused on earth, by pouring out judgments. Cp. Ch. 11:6, 9, 11, 14.
14. The One Body, the anti-typical Most Holy in power. Today it is in the Holy place. Eph. 2:6.
15. They minister on behalf of the earth. Heb. 1:14.
16. As they work on behalf of saints, they identified with them by same ch. 11 mg. Rev. 1:13.

CHAPTER 16

Fulfilling the details of Rev. 11:13-15.

Has its counterpart in the great voice that issued from nations 27.1.1790 against France pro testing against treatment Louis 16 and nobility. Foreign armies mass on French border. France declared War. Despite Revolution within and attacks without, enemies destroyed.

2. T Spirits Deity:
3. FRENCH REVOLUTION 1790.
4. "Malignant ulcer" An open running sore resulting from local inflammation or constitutional irritation.
5. NAVAL WARFARE
Victories of Hood, Howe, Bridport, Nelson from 1793.
6. Stagnant. Closed Napoleon dominated Europe.
7. 1796: NAPOLEON'S VICTORIES AGAINST ALPINE DISTRICTS. V. 11-7.
He drives into Italy, reduces Austrian army to inaction in Alpine district - his objective to open highway to France to Italy via Sardinia. Papal States sue for peace. Crushed at great expense. Austria & Russia combine against Nap. Nap are soundly beaten.
8. WRATH AGAINST IMPERIAL ROYALTY
9. The ruling luminaries of the Roman Empire.
10. Napoleon's actions incites the Emperors wrath and counter measures.
11. 18 May 1804. Napoleon proclaimed Emperor. 1805 Austria, Russia, England proclaim war. Nap. marches against Austria. 2 Dec. 1805 Austerlitz.
1806 Holy Roman Empire replaced by Germanic Confederation.
Prussia declares war. Defeated Jena 13/14 Oct. Russia marches - defeated.
12. ROME AFFLICTED

---

3 R.V. "Throne" = Rome
Pope Pius 6 supported Austria against Napoleon. Napoleon N. seized 3 Papal provinces. Pope protested, pretended

REVELATION 17.

CHAPTER 16

Fulfilling the details of Rev. 11:13-15.
It has its counterpart in the great voice that issued from the nations 27.4.1790 against France protesting against treatment Louis 16. and nobility. Foreign armies mass on French border. France declared War. Despite Revolution within and attacks without, enemies destroyed.
2. 7 Spirits Deity.
3. FRENCH REVOLUTION 1790.
4. "Malignant ulcer" An open running sore resulting from local inflammation or constitutional irritation.
5. NAVAL WARFARE
Victories of Hood, Howe, Bridport, Nelson from 1793
b. Stagnant. Closed to Napoleon dominated Europe
6. 1796: NAPOLEON'S VICTORIES AGAINST ALPINE DISTRICTS. V.11-7.
He drives into Italy, reduces Austrian army to inaction in Alpine district - his object to open highway from France to Italy via Sardinia. Papal States sue for peace. Cranked at great expense. Austria & Russia come against Nap. but are soundly beaten
7. WRATH AGAINST IMPERIAL ROYALTY 8-9
8. The ruling luminary of the Roman Empire
10. Napoleon's activities incites the Emperor to wrath and counter measures
11. 18 May 1804 Nap. proclaimed Emperor. 1805 Austria, Russia, England proclaim war. Nap. marches against Austria. 2 Dec. 1805 Austerlitz
1806 Holy Roman Empire replaced by German Federation.
Prussia declared War - defeated Jena 13/10/1806. Russia marches - defeated.
9. ROME AFFLICTED 10-11
a RV: "Throne" = Rome.
Pope Pius 6 supported England against Napoleon. In retaliation N. seized 3 Papal States. Pope protested, pronounced sentence excommunication. N. arrested him, took him prisoner France 1798. Territorial possessions Church and its monastries confiscated, sacerdotal vestments of Pope & Cardinals burnt. Papal palace pillaged. New Pope elected 1800. On 10. May 1809 having brought Austrian army to almost ruin, he again entered Vienna. Pius VII crowned N. King of Italy - afterwards excommunicated him. Arrested by N. and taken prisoner to Avignon in 1809 - temporal power abolished. Jan. 1812 removed to Fontainbleau. N. attacked Russia. Defeated. Attacked by confederacy and defeated in 1814. Pope restored. De Pradt writes: Catholicity having deserted him (Pope) four heretical Kings (Russia, Prussia, England, Sweden) bore the Pope back to Rome." - Thus demonstrating their = Harlot Daughters.
14. With overthrow Austria and Pope a virtual prisoner, the sun & moon eclipsed
15. Napoleon's soldiers lived off the country. Violence & plunder became common accessories to his victories
16. The crowning act of blasphemy was the restoration of the Pope by Protestant Powers after the defeat of Napoleon.

17. Cp Isa. 26:9. Similar attitude after overthrow Constantinople. Rev. 9:20-21.
18. THE MIDDLE-EAST AFLAME 12-16
The 6th Trumpet saw the unloosing of Euphratean Power Rev. 9:13-14, the 6th vial Witnesses its evaporation.
19. Overflowing indicates extension of pow-
cf. Isa. 8:7-8.
20. Isa. 41:9-11. Hab. 3:3. Deut. 33:2. As Cyrus diverted the Euphrates to enter Babylon (Isa. 45) so Turk driven from the area of "the way."
6 VIAL COMMENCED 1820-23. 1290 Yrs after Justinian 533. : 1820 - Greeks Rebelled. 1827 - Greek independence due to intervention of England, France, Russia
1572-1826 - Janisaries massacred in effort to reform army.
1828 Russia antagonised, Wallachia & Moldavia annexed. Serbia given independence.
1829 France occupies Algiers in Africa. 1832 Egypt revolted but suppressed by intervention Britain, Russia, Austria, Prussia.
1842 Algiers annexed France
1853 Crimean War. 1877 - Russo-Turkish War. 1881 - France annexed Tunis. 1882 - British occupied Egypt 1897 - Greco-Turkish War. 1908 Austria-Hungary annexed Bosnia - Herzegovina. Bulgaria claimed independence. 1911 Italy occupied Tripoli. 1912-13 = 2 Balkan wars Turkey in Europe limited region around Adrianople & Constantinople. 1914 - liberation Palestine etc. reduced to Constantinople in Europe.
21. "Kings out of a sun's rising." Two suns thus referred to. The Sun is the great illuminator who enlightens the earth with his glory. Rev. 1:7. 15:1. 21:23. Luke 9:28. Jhn. 9:5. 1:5. Isa. 60:1. 41:2. "out of a sun's rising" Cp Isa. 41:11. 45:24. Ps. 84:11. 2 Sam. 23:4. Weeds and flowers Heb. 6:7-8 Spring forth together. The final glory of the latter is not revealed at first 1 Cor. 15:37.
3 frogs symbol French people as distinct from Lilies representative Bourbons. Pharamond reigned Treves 420 - Shield 3 frogs. Childeric, King of Franks reigned 456 struck medal with frog as his symbol. Banner of Clovis, first Christian King France, seen Chilperic (486-511) shows symbol 3 frogs representing army France. (Tapestry in Cathedral Rheims). Franks originated marshy lands Westphalia, so that frogs appropriate symbol for people. French Revolution put them in power. Established foundation Communism. "Frogs symbolise type vain loquacious talkers and agitators fill the air with their croaking deluding and seducing the minds of men. France = disturbing factor European politics, exceeded only by Communism which it helped bring to birth.
23. 1 Cor. 14:3. 1 Jhn 4:1. 2 Pet. 2:1.
24. Daemons inducing madness. Jhn 7:20. Christ alone has power to "cast out."
Jer. 51:7.
25. Semeion = Sign (RV) mark, token. - the Signs of the Times.
26. Gradual extension of trouble.
27. Secretly, unheralded.
28. Because the hope provides substantial and joyous reality providing presents future benefits.

The angels pour out their vials.

Lit. there came to pass, i.e. there broke out

16 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial [a] upon the earth; and there fell a noisome and grievous [d] sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial [e] upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and [o] they became blood.

5 And I heard the angel of the waters say, [p] Thou art righteous, O Lord, [r] which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of [t] saints and prophets, and [u] thou hast given them blood to drink; for they are worthy.

7 And [v] I heard another out of the altar say, Even so, Lord God, [w] Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial [b] upon the sun; and power was given unto him [x] to scorch men with fire.

9 And men were [z] scorched with great heat, and [c] blasphemed the name of God, which hath power over these plagues: and [o] they repented not [h] to give him glory.

10 And the fifth angel poured out his vial upon [k] the seat of the beast; and [l] his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and [o] their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon [p] the great river Euphrates; and [q] the water thereof was dried up, that [r] the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like [u] frogs come out of the mouth of [b] the dragon, and out of the mouth of [c] the beast, and out of the mouth of [e] the false prophet.

14 For they are the spirits of devils, [h] working [z] miracles, which go forth unto the kings of the earth and of the whole world, [k] to gather them to the battle of [l] that great day of God Almighty.

15 Behold, I come [m] as a thief. [n] Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And [s] he gathered them together into a place called in the Hebrew tongue [t] Armageddon.

17 And the seventh [u] angel poured out his vial into the air; and there came a great voice [x] out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, [a] such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And [y] the great city was divided [d] into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, [f] to give unto her the cup of the wine of the fierceness of his wrath.

20 And [i] every island fled away, and the mountains were not found.

21 And there fell upon men a [v] great hail out of heaven, every stone about the weight of a talent: and men [n] blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Cp Note on scorch - Exod. 26:19.

CHAPTER 17.

3 A woman arrayed in purple and scarlet, &c. 9 The interpretation. 14 The victory of the Lamb. ANATOLION HELIOU = Rising of a sun.

AND there came [a] one of [i] the seven angels which had the seven vials, and talked with

[a] ch. 8. 7, Rain on Earth.
[b] ch. 12. 3.
[c] ch. 13. 1.
[d] ver. 11. Ex. 9. 9-11. Deut. 28. 27.
[e] Mat. 24. 28.
[f] ch. 13. 16.
[g] ch. 13. 15.
[h] ch. 12. 1 & 13. 14 & 19. 20.
[i] ch. 8. 8.
[k] ch. 17. 14 & 19. 19 & 20. 8.
[l] ch. 6. 17.
[m] ch. 3. 3. Mat. 24. 43.
[n] Mat. 24. 42.
[o] Ex. 7. 17, 20.
[p] ch. 15. 3. John 17. 25.
[q] ch. 19. 19.
[r] ch. 1. 4.
[s] Judg. 5. 19. Cp. Zech. 12. 11.
[t] ch. 11. 18.
[u] Is. 49. 26.
[x] ch. 14. 17.
[y] ch. 6. 9.
[z] Cp. ch. 9. 13.
[a] Dan. 12. 1. Mat. 24. 21.
[b] ch. 8. 12.
[c] ch. 14. 8.
[d] Or, burned ver. 8.
[e] Cp. ch. 11. 13.
[f] ver. 11, 21.
[g] ch. 14. 10.
[h] ch. 2. 21.
[i] ch. 11. 13. Dan. 5. 23.
[k] ch. 6. 14.
[l] ch. 13. 2.
[m] ch. 9. 2. Ex. 10. 21.
[n] ch. 11. 19. Job 38. 23.
[o] ver. 9, 11.
[p] ver. 2.
[q] ch. 9. 14.
[r] Is. 41. 27.
[s] Is. 41. 2. Cp. ch. 7. 2.
[t] ch. 21. 9.
[u] ch. 15. 1.
[v] Ex. 8. 6.
[w] Cp. ch. 6. 9-11.
[x] Dan. 3. 19.
[y] Cp. ch. 11. 8.
[z] Or, burned with great heat
[a] Cp. ch. 16. 19.
[b] Is. 13. 19. Jer. 50. 40.
[c] Gen. 19. 24. Deut. 29. 23. Is. 34. 9, 10. Jer. 50. 39. Ezek. 38. 22.
[d] Ezek. 38. 20. Hag. 2. 22. Zech. 14. 4.
[e] Is. 51. 17, 22. Jer. 25. 15. Ezek. 23. 31-33. Hab. 2. 16.
[f] Is. 34. 8. Jer. 50. 28. 51. 6, 11. Ezek. 7. 19. Zeph. 1. 18.
[g] Is. 2. 12. Jer. 46. 10. Ezek. 30. 3. Joel 1. 15. Obad. 15.
[h] Is. 2. 19, 21. Rev. 6. 15.
[i] Ezek. 26. 15, 18.
[k] Ezek. 27. 30.
[l] Ezek. 27. 31.
[m] Ezek. 27. 32.
[n] Ezek. 27. 33.
[o] Ezek. 27. 34.
[p] Ezek. 27. 35.
[q] Ezek. 27. 36.
[r] Ezek. 28. 19.
[s] Ezek. 26. 21.
[t] Ezek. 27. 27.
[u] Ezek. 27. 28.
[v] Ezek. 27. 29.
[w] Ezek. 27. 30.
[x] Ezek. 27. 31.
[y] Ezek. 27. 32.
[z] Ezek. 27. 33.
[a] Ezek. 27. 34.
[b] Ezek. 27. 35.
[c] Ezek. 27. 36.
[d] Ezek. 28. 19.
[e] Ezek. 26. 21.
[f] Ezek. 27. 27.
[g] Ezek. 27. 28.
[h] Ezek. 27. 29.
[i] Ezek. 27. 30.
[j] Ezek. 27. 31.
[k] Ezek. 27. 32.
[l] Ezek. 27. 33.
[m] Ezek. 27. 34.
[n] Ezek. 27. 35.
[o] Ezek. 27. 36.
[p] Ezek. 28. 19.
[q] Ezek. 26. 21.
[r] Ezek. 27. 27.
[s] Ezek. 27. 28.
[t] Ezek. 27. 29.
[u] Ezek. 27. 30.
[v] Ezek. 27. 31.
[w] Ezek. 27. 32.
[x] Ezek. 27. 33.
[y] Ezek. 27. 34.
[z] Ezek. 27. 35.
[a] Ezek. 27. 36.
[b] Ezek. 28. 19.
[c] Ezek. 26. 21.
[d] Ezek. 27. 27.
[e] Ezek. 27. 28.
[f] Ezek. 27. 29.
[g] Ezek. 27. 30.
[h] Ezek. 27. 31.
[i] Ezek. 27. 32.
[j] Ezek. 27. 33.
[k] Ezek. 27. 34.
[l] Ezek. 27. 35.
[m] Ezek. 27. 36.
[n] Ezek. 28. 19.
[o] Ezek. 26. 21.
[p] Ezek. 27. 27.
[q] Ezek. 27. 28.
[r] Ezek. 27. 29.
[s] Ezek. 27. 30.
[t] Ezek. 27. 31.
[u] Ezek. 27. 32.
[v] Ezek. 27. 33.
[w] Ezek. 27. 34.
[x] Ezek. 27. 35.
[y] Ezek. 27. 36.
[z] Ezek. 28. 19.
[a] Ezek. 26. 21.
[b] Ezek. 27. 27.
[c] Ezek. 27. 28.
[d] Ezek. 27. 29.
[e] Ezek. 27. 30.
[f] Ezek. 27. 31.
[g] Ezek. 27. 32.
[h] Ezek. 27. 33.
[i] Ezek. 27. 34.
[j] Ezek. 27. 35.
[k] Ezek. 27. 36.
[l] Ezek. 28. 19.
[m] Ezek. 26. 21.
[n] Ezek. 27. 27.
[o] Ezek. 27. 28.
[p] Ezek. 27. 29.
[q] Ezek. 27. 30.
[r] Ezek. 27. 31.
[s] Ezek. 27. 32.
[t] Ezek. 27. 33.
[u] Ezek. 27. 34.
[v] Ezek. 27. 35.
[w] Ezek. 27. 36.
[x] Ezek. 28. 19.
[y] Ezek. 26. 21.
[z] Ezek. 27. 27.

CHAPTER 17.

JUDGMENT ON THE ROMAN WHORE Cp Isa. 26:9.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; [a] I will shew unto thee the judgment of [b] the great whore [c] that sitteth upon many waters:

2 [d] With whom the kings of the earth have committed fornication, and [e] the inhabitants of the earth [f] have been made drunk with the wine of her fornication. [g]

3 So he carried me away [h] in the spirit [i] into the wilderness: and I saw a woman sit upon a [k] scarlet coloured beast, full of [l] names of blasphemy, [m] having seven heads and ten horns.

4 And the woman was [n] arrayed [o] in purple and scarlet colour, and [p] decked [q] with gold and precious stones and pearls, [r] having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, [s] MYSTERY, BABYLON [t] THE GREAT, THE MOTHER OF [u] HARLOTS AND [v] ABOMINATIONS OF THE EARTH.

6 And I saw [w] the woman drunken with the blood of the saints, and with the blood of [x] the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and [y] shall ascend out of [z] the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, [a] whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And [b] here *is* the mind which hath wisdom. [c] The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And [d] the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These [e] shall make war with the Lamb, and [f] the Lamb shall overcome them: for he is [g] Lord of lords, and [h] King of kings: and [i] they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, [j] The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And [k] the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and [l] naked, and shall eat her flesh, and [m] burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and [n] give their kingdom unto the beast, [o] until the words of God shall be fulfilled.

18 And the woman which thou sawest is [p] that great city, which reigneth over the kings of the earth.

CHAPTER 18.

1 Babylon is fallen. 9 The kings of the earth, &c. lament over her. 20 The saints rejoice.

AND [q] after these things I saw [r] another angel come down from heaven, having great power; and [s] the earth was lightened with his glory.

[a] Cp. ch. 16. 19.
[b] ch. 19. 2. Is. 1. 21. Nah. 3. 4.
[c] Jer. 51. 13. Cp. ver. 15.
[d] ch. 18. 3, 9.
[e] ver. 6. ch. 3. 10. [f] ch. 14. 8.
[g] ch. 1. 10. & 21. 10.
[h] ver. 10. Dan. 7. 7, 20. Zech. 1. 18, 19, 21.
[i] Cp. ch. 12. 6, 14.
[k] ver. 4. Heb. 9. 19.
[l] ch. 13. 3 & 13. 1.
[m] ver. 7, 9.
[n] ch. 18. 16.
[o] Gr. *gilded.*
[p] Dan. 11. 38.
[q] ch. 16. 14.
[r] ch. 18. 6. Jer. 51. 7.
[s] ch. 3. 12.
[t] ch. 19. 16. 2 Tim. 2. 19.
[u] ch. 1. 5. Prov. 8. 15. Dan. 2. 47. Mat. 25. 34.
[v] ch. 14. 4.
[w] ver. 7. 2 Thes. 2. 7.
[x] Or, *fornications.*
[y] ver. 1. Cp. Is. 8. 7.
[z] Cp. ch. 13. 3, 9 & 19. 2.
[a] ch. 13. 8. Ps. 34. 7.
[b] ver. 12.
[c] ch. 2. 13.
[d] Cp. Ezek. 16. 37, 39.
[e] ch. 13. 8. Cp. Lev. 21. 9.
[f] Cp. 2 Thes. 2. 11.
[g] Cp. ch. 10. 7.
[h] ch. 11. 7.
[i] ch. 9. 1.
[k] ch. 14. 8.
[l] ch. 13. 8.
[m] ch. 17. 1.
[n] ch. 13. 18.
[o] Ezek. 43. 2.
[p] ver. 3. ch. 12. 3 & 13. 1.
[q] ver. 1. Cp. Is. 8. 7.
[r] Cp. ch. 18. 3, 9 & 19. 2.
[s] ch. 18. 24. Is. 34. 7.
[t] ver. 12.
[u] ch. 2. 13.
[v] Cp. Ezek. 16. 37, 39.
[w] ch. 18. 8. Cp. Lev. 21. 9.
[x] Cp. 2 Thes. 2. 11.
[y] Cp. ch. 10. 7.
[z] ch. 11. 7.
[a] ch. 9. 1.
[b] ch. 14. 8.
[c] ch. 13. 8.
[d] ch. 17. 1.
[e] ch. 13. 18.
[f] Ezek. 43. 2.
[g] ver. 3. ch. 12. 3 & 13. 1.

CHAPTER 18

BABYLON'S VIOLENT OVERTHROW 2 Thess 1:8-9, 2:8 Isa 26:5

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried [a] mightily with a strong voice, saying, [b] Babylon the great is fallen, is fallen, and is become [c] the habitation of devils, and the hold of [d] every foul spirit, and a cage of [e] every unclean and hateful bird.

3 For [f] all nations have drunk of the wine of the wrath of her fornication, and [g] the kings of the earth have committed fornication with her, and [h] the merchants of the earth are waxed rich through the [i] abundance of her [m] delicacies.

4 And I heard another voice from heaven, saying, [n] Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 [o] For her sins have reached unto heaven, and [p] God hath remembered her iniquities.

6 [q] Reward her even as she rewarded you, and double unto her double according to her works: [r] in the cup which she hath filled fill to her double.

7 [s] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for [t] she saith in her heart, [u] I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come [v] in one day, death, and mourning, and famine; and [w] she shall be utterly burned with fire: for [x] strong *is* the Lord God who judgeth her.

9 And [y] the kings of the earth, who have committed fornication and lived deliciously with her, [z] shall bewail her, and lament for her, [a] when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, [b] Alas, alas that great city Babylon, that mighty city! for [c] in one hour is thy judgment come.

11 And [d] the merchants of the earth shall weep and mourn over her; [e] for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and [f] fine linen, and purple, and silk, and scarlet, and all [g] thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and [h] fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and [i] slaves, and [j] souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, [k] which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, [l] that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches [b] is come to nought. And every [d] shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, [h] What *city is* like unto this great city!

19 And [k] they cast dust on their heads, and cried, [m] weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 [q] Rejoice over her, *thou* heaven, and ye holy [r] apostles

[a] Dan. 3. 4.
[b] Cp. ver. 3, 25.
[c] ch. 14. 8. Cited from Is. 21. 8.
[d] ver. 16. ch. 21. 22.
[e] Is. 13. 21. Jer. 50. 39. Zeph. 2. 14
[f] ch. 16. 13. Cp. Mark 5. 2.
[g] ver. 16. ch. 19. 8, 14. Prov. 31. 22. Luke 16. 19.
[h] Is. 14. 23 & 34. 11.
[i] Or, *sweet.*
[k] ch. 14. 8.
[l] ver. 9. ch. 17. 2, 5.
[m] ver. 11, 15. Is. 47. 15. Ezek. 27. 33.
[n] Or, *power.* ch. 17. 13.
[o] ver. 7, 9. 1 Tim. 5. 11.
[p] Gen. 18. 6. Lev. 2. 1, 2. Num. 6. 15. 1 Sam. 1. 24.
[q] Is. 48. 20. 2 Cor. 6. 17.
[r] Or, *bodies.* Gen. 36. 6.
[s] Ezek. 27. 13.
[t] Gen. 18. 20. 2 Chr. 28. 9. Jer. 51. 9. Jonah 1. 2. James 5. 4.
[u] ch. 16. 19.
[v] Ps. 137. 8. Jer. 50. 15. 2 Tim. 4. 14.
[w] ver. 3, 19. Ezek. 27. 33.
[x] ch. 14. 10 & 16. 19 & 17. 4.
[y] Cp. Ezek. 28. 2-8.
[z] ch. 17. 4.
[a] Ps. 10. 6.
[b] Is. 47. 7, 8.
[c] ver. 19. ch. 17. 16.
[d] Is. 47. 9. Jer. 51. 8.
[e] Ezek. 27. 29. Acts 27. 21.
[f] ch. 17. 16.
[g] Jer. 50. 34.
[h] Ezek. 26. 16.
[i] Ezek. 27. 32.
[k] Jer. 50. 46.
[l] Josh. 7. 6.
[m] ver. 18.
[n] Ezek. 27. 31.
[o] ver. 18, 19.
[p] ver. 17, 19.
[q] Ezek. 27. 36.
[r] Jer 51. 48.
[s] Luke 11. 49.

and prophets: for @God hath avenged you on her.

21 And a mighty angel [c] took up a stone like a great millstone, and cast *it* into the sea, saying, [f] Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And [h] the voice of harpers, and [i] musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and [n] the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for [t] thy merchants were the great men of the earth; for [z] by thy sorceries were all nations deceived.

24 And [a] in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19.

1 God is praised in heaven for his righteous judgments. 7 The marriage of the Lamb.

AND after these things [c] I heard a great voice of much people in heaven, saying, Alleluia; [i] Salvation, and glory, and honour, and power, unto the Lord our God:

2 For [m] true and righteous *are* his judgments: for [o] he hath judged [p] the great whore, which did corrupt the earth with her fornication, and [s] hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And [z] her smoke rose up for ever and ever.

4 And [e] the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, [a] Amen; Alleluia.

5 And a voice came out of the throne, saying, [b] Praise our God, all ye his servants, and [d] ye that fear him, [e] both small and great.

6 And I heard as it were the voice of a great multitude, and @as the voice of many waters, and as the voice of mighty thunderings, saying, [7] Alleluia: for [k] the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and [l] give honour to him: for @the marriage of the Lamb is come, and @his wife hath made herself ready.

8 And [p] to her was granted that she should be @arrayed in fine linen, clean and [q] white: for [r] the fine linen is [s] the righteousness of saints.

9 And he saith unto me, Write, [u] Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, [v] These are the true sayings of God.

10 And [a] I fell at his feet to worship him. And he said unto me, [b] See *thou do it* not: I am thy fellowservant, and of thy brethren that [c] have the testimony of Jesus: [d] worship God: for [f] the testimony of Jesus is [g] the spirit of prophecy.

11 And I saw [h] heaven opened, and behold [k] a white horse; and he that sat upon him *was* called [l] Faithful and True, and [m] in righteousness he doth judge and make war.

12 @His eyes *were* as a flame of fire, and [r] on his head *were* many [t] crowns; and he had [u] a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called [v] The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in [b] fine linen, white and clean.

[c] ch. 6. 10.
[b] Luke 2. 13, 20.
[f] Jer. 51. 63.
[d] ch. 11. 18.
[n] ver. 18.
[t] Acts 26. 22.
[h] Jer. 51. 64.
[i] Ezr. 1. 15.
[k] Jer. 25. 10.
[n] Ezek. 26. 13.
[s] ch. 11. 15.
[i] ch. 11. 13.
[z] ver. 9. Mat. 22. 2 & 25. 1.
[a] Eccles. 12. 4.
[e] ch. 21. 2, 9 & 22. 17. Is. 54. 5. 2 Cor. 11. 2.
[p] Ps. 45. 14, 15. Ezek. 16. 10.
[t] ch. 3. 5, 18.
[z] Or, above. bright. Heb. Luke 23. 11.
[a] Job 29. 14.
[e] Rom. 5. 16, 18. 1 Cor. 1. 30.
[i] Is. 23. 8.
[u] ver. 7. Luke 14. 15.
[s] Cp. 2 Kin. 9. 22. Nah. 3. 4.
[y] ch. 27. 5 & 22. 6.
[s] ch. 16. 6. Mat. 23. 35. Luke 11. 51.
[a] ch. 22. 8.
[b] ch. 22. 9. Acts 10. 26.
[c] ch. 12. 17.
[d] Mat. 4. 10.
[e] ch. 11. 15.
[f] ch. 1. 2.
[g] ch. 11. 3.
[h] Ezek. 1. 1. Acts 10. 11. Cp.
[k] ch. 11. 19 & 15. 5.
[l] ch. 7. 10.
[k] ver. 19, 21. ch. 6. 2.
[l] ch. 3. 14.
[m] ch. 16. 7.
[n] Is. 11. 4.
[o] ch. 6. 10.
[p] ch. 17. 1.
[q] ch. 1. 14.
[r] ch. 6. 2. & 14. 14.
[t] Deut. 32. 43. 2 Kin. 9. 7.
[u] ch. 12. 3.
[v] ver. 16.
[w] ch. 14. 11 & 18. 9, 18.
[x] John 1. 1.
[z] ch. 4. 4 & 5. 8, 14.
[a] ch. 5. 14.
[b] ver. 8. ch. 3. 4.

THE FINAL REVOLT. CH. 20: 7-10.

"Then cometh the end." 1 Cor. 15:24.

24. A relaxation of authority enabling every body to manifest the hidden motives of the heart. In an undivided love-

CH. 17: VERSE 16. "Burn her with fire" - KATAKAIOO read. "Utterly burned" Rev. 18:8. The work initiated by the horns shall be completed by the Redeemed. Dan. 7:25-27. The French Revolution and the wars of Napoleon commenced the process, which was further stimulated by Karl Marx. "It was with the utmost difficulty, in 1848, that the Papal power was sustained, & this was done only by foreign swords" (A. Barnes). In 1870 the Temporal power of Papacy terminated & the pope stripped of power & "made desolate" as a prisoner of the Vatican. Garibaldi had surrendered his authority to Victor Emmanuel, & the two rode side by side into the city of Naples. The "wounding of a head" had been repeated. Rev. 13:3.

VERSE 17 "For" - GAR - Expressing the reason, cause & motive principle of what has been said. "Kingdom unto the beast" - The holy Roman Empire, suppressed by Napoleon in 1806, arose in a new form with the formation of the 2nd Reich in 1870, & by the 3rd Reich in 19[illegible]. "Until" ACHRI - "Fixing the attention on the whole duration of time up to a certain time, but leaving the further continuance undetermined." Bullinger. Making it a concordat (treaty) in 1929 Mussolini signed a concordat with the Pope that restored his temporal power. The "deadly wound" was healed after a period of time comparable with that of its infliction. This requires both to oppose and later to support the papacy. Rev. 16:4-16. At the epoch of his judgment the Woman is seated on the beast, proclaiming that she shall no longer see trouble. 18:7.

CHAPTER 19

VERSE 10 • "I fell at his feet": Throughout the Revelation there is a presiding angel supervising the various visions. Rev. 1:1; 10:9; 11:1; 17:1, 7; 19:9, 10; 22:6, 8, 16. Here the angel identifies himself with the saints, for the vision just concluded relates to the time when they shall be made "equal unto the angels." "For" is GAR "expressing the reason, purpose, motive cause etc. of what has previously been said." He identifies himself with the testimony of Jesus." & much as he sets forth the testimony of Jesus.

VERSE 13 • "Dipped" Bapto - Drag. "Having been dipped." The readings differ. The RV translates the verb "RHANTIZO" - sprinkled, with a marg. note "some anc. auth. read 'dipped in'"). Cp Isa 63:2-3.

• "The Word of God": In the Gospel the title is absolute - The Word - here it is qualified - "of God." Here is the sense in which it can be stated that "the Word was God" - because it was "of God."

VERSE 16 • "Eat the flesh" - i.e. benefit from the judgments of Armageddon. They can only do this by identifying themselves with the victory won. Recognising the justness of God in overthrowing the enemy.

CHAPTER 21

VERSE 6. "It is done" GEGONEN - "They are come to pass." The final prophecies are fulfilled Cp 16:17.

VERSE 10 "That great city, the holy Jerusalem" - Lit. "The holy city Jerusalem" - Holy = Temple city - "Built to Yahweh" Jer. 31:38. Like its literal counterpart.

VERSE 11. "Clear as crystal" One word in Greek, "KRUSTALLIZO" - to shine like crystal, to be of crystalline brightness. The verb may, however, have a transitive force signifying to crystallise or cause to become like crystal. In that case it would speak of Christ (since he is the 'Light-giver' see the preceding part of the verse) as the one who causes the saints to shine in his own likeness" - Vine.

23. With the relaxation of authority, human nature will assert itself Isa. 26:10. In their folly men will imagine they can challenge the Almighty for sin is a deceiver. Rom. 7:11.

24. Not to be confused with Ezekiel 38.

"Her light" "PHOSTER" A luminary, or light giver. It is used figuratively of believers, as shining in the spiritual darkness of the world Phil. 2:15, but here it is used of Christ as the light reflected in and shining through the "new Jerusalem," his Bride. V 9. Cp V. 23.

VERSE 12. "Gates" Gr. PULONAS. A Pulon signifies a porch or vestibule, then the gateway or gate tower of a walled town. Cp Ezek. 40:5-6.

VERSE 16. 12000 See Note on Silver Sockets bottom p. 113. OT. - each double socket representing the redemption money of 1000 men.

VERSE 17. "Cubits" PECHUS - The forearm. Hence the part of the arm between the hand & the elbow-joint, about a foot and a half - though measurements vary.

VERSE 18. "Building" ENDOMESIS - EN - in, DOMAO - To build. = That which is built in = hence the material of which the wall was composed.

VERSE 20. SARDONYX.: "The most beautiful & rarest variety of onyx. Pliny defines it as originally signifying a white mark in a sard (cornelian) like the human nail (onyx) placed in flesh & both of them transparent. onyx is called from the resemblance of its white & yellow veins to the shades in the human nail finger-nail. (Vincent). Vine = "A name which indicates the formation of the gem, a layer of sard, & a layer of onyx, marked by the red of the sard & the white of the onyx." Approp. to Naphtali - wrestling, with the hands.

VERSE 21. "Pearl" - Gr Margarites. "Among the motives which impelled Caesar to attempt the conquest of Britain, was the fame of its pearl-fisheries... The Latin term "unio" (unity) was applied to the pearl because no two were found exactly alike; (unity in diversity - HPM); but the word became in time restricted to the fine, spherical pearls, while the generic name was margarita. Shakespeare uses "union" for pearl in Hamlet, Act 5, Sc. 2.

CHAPTER 22.

VERSE 1. "Clear as crystal" See Supp. 21:11.

VERSE 3. "Serve" LATREUO - Primarily to work for hire Cp 1 Pet. 2:9 mg. 1:18-19. ; Cor. 9:23. "It came to be used by the Jews in a very special sense, to denote the service rendered to Yahweh by the Israelites as the peculiar people. Rom. 9:4 Acts 26:7; Heb. 9:1, 6. Hence the significant application of the term 'Christian' service by Paul in Phil. 2:3. His slaves' duality' attain unto the honored position of rendering him service as his peculiar people. Cp Ch. 7:15.

VERSE 4. "They shall see his face" - This means that they will be made consubstantial with him. See Exod. 33:20. Ps. 17:15.

VERSE 6. "The Lord God of the holy prophets" - Lit. "the Lord the God of the spirits of the prophets" - The spirit of prophecy was directed of God. 2 Pet. 1:19-21; 1 Cor. 14:32. One of the chief functions of prophecy was to comfort, exhort Acts. 15:32 & edify believers 1 Cor. 14:3. For "spirits" see 1 John 4:1-4. The purpose of giving the Revelation was not merely to foretell the future, but also to comfort and edify believers.

"Shortly be done" - RV "shortly come to pass"

VERSE 7. "Quickly" - Sti. "Shortly, i.e. without delay; soon or (by surprise) suddenly, or (by impl. of case) readily." Occurs 7 times. Rev. 2:6, 16; 3:11; 11:14; 22:7, 12, 20.

"Keepeth" - Tereo. From tereo, a watch. To guard from loss or injury by keeping the eye upon.

25 Ezekiel's Gog descendants will assert itself against Yahweh's land their folly men will imagine they can challenge the Almighty for sin is a deceiver. Rom. 7:11.

26. Israel was an encampment lying 4 square about the Saints

Abyss, for "deep" d. "deep" to Hebrew

7.12. 7:8 is waters Isa. 63:13 to me

rested in ity or d. 4 a. 27:1 restrain ter which ie part- Nagoge manifest

Political on it- means— Christ

ut in a 5:20. But pressed ent will e, pure life to ice, char

col appin the he deep the ref 7:61 permis- pression s the no 1.

d by the d it pet power is Note: ue in th

an oppor demon-

in 1 Cor. 2, time rem mediate 40 years t and the e.

ent see 20 Proc tol. They ies of 216. 3:21

al out to aints is t meted the saints er to the saints are authority ace points

out under the Altar are now seated on thrones

Tim. 6:13

The first fruits James 1:18 are but a portion of the complete harvest. The

Europe will be turn- Lk. 24: 26: 7

into a Lake of fire

manifestation Divine

death Deut. 4:24, Dan. 7:

2 Thess 1:8 Mal 4:1-2.

2. To the earth, i.e. the people. 9. 7:16.

1. Power

Luke 12:9.

The "rest" thus relate to those who die in the millenium Cf Isa 42:20.

They constitute the "first fruits" James 1:18

Rev. 14:4 being especially given to Yahweh

Exod. 22:29.

v8 pure and bright. Kath- aron = Lampron. Imperfect priests = the pure linen = their stolas, the brightness = their state Mt. 17:2; 28:3. and glory. Heb 13:23. 2 Thess 1:1; Gilts but what had [illegible]

THE LAMB: HERO OF THE APOCALYPSE

- Prophesied Gen. 22:8, 14. - Typified Exod. 12:5-6.
- Identified John. 1:24. - Crucified Isa. 53:7 - Glorified Phil. 2:5-10. - Magnified Rev. 5:6, 12. - Satisfied Rev. 19:7; Isa. 53:11.

Lamb with Seven horns. and Seven Eyes.

- Innocence blended with complete maturity (horns) and power. Perfect vision or discernment. Consider the seven eyes of the Spirit Zech. 4:10 with the seven branched (horned) lampstand Zech. 4:11. The Lampstand had 22 bowls, knops and flowers (see opp. O.T. p. 108) answering to the 22 letters of the Hebrew alphebet which spell out the message of grace Ps. 119.
- The Eyes. Normally a lamb is short-sighted with vision limited to it feet, and therefore must keep close to the leader or shepherd - but this lamb has perfect vision and discernment Isa. 11:2-4.

23 In the absolute sense Cp John 1:13 with 1 Sam 2:12.
24 Dr T. trans. "He had been clothed with a garment that had been dipped in blood." The garment was human nature that had been [illegible]
appropriate that the Generalissimo's garments alone should be thus stained for all that is done is by his command.
25. Yahweh Sabaoth. Cp Isa. 9:7. Josh 5:14.
26. Thus the work of conquering renewed and consolated [illegible]

2 Kings 6:17 = an instrument guided by the Spirit.

27 See No
Isa. 11:4. H
28 Cp Heb
29A See

27. His Cove
thigh - whe
would be t
atic of Chr
power ove
by Power
Christ exa
enemies.
18.

Ele

pure and bright. Kelk. 23 In the absolute sense Cp Jhn. 1:13 with 1 Sam. 2:12.
aron = Lampron. Imputed. priests = the pure linen = their status, the brightness = their state. Mt. 17:2; 28:3. and glory. Heb. 13:21 2 Thess. 1:
24. Dr T. Trans. "He had been clothed with a garment that had been dipped in blood." The garment was human nature that had been
appropriate that the Generalissimo's garments alone should be thus stained for all that is done is by his command.
25. Yahweh Sabaoth. Cp Isa. 9:7. Josh. 5:14.
26. Thus the work of conquering renewed and
completed
2 Kings 6:17. = an instrument guided by the Spirit.

55. 1 Cor.
5+ V.1.
25. Caush
ripples
flung j
overthro
Babylon
extends
Babylon
time, th
ants of
destruc
Rome
Babylon
is more
64. Bab
ruin be
ple sca
did like
silent br
The
25:10.
PHA
the
Rome.
All
this c
numero
slain, s
bloody
I con
is resp
blood h
wars.
CH
JOICI
NEW BI
Vv1-4.
In pos
"Halle
Ah. Thi
sponc
the Hal
16:1, 7-
19:1, 1,
we also
7. Son
rate te
risen sa
96:9
is dw
A sec
To this
Amen
complet
enemie
Vv 11-21.
Comph
tion Cp.
Cp Re
Hallelu
Ish an
22:1, 104
ly at the
Passover of Tabernacles, derived its title of 'the Great Hallel' from the frequent use of that phrase." - Vincent.

THE LAMB: HERO OF THE APOCALYPSE

- Prophesied Gen. 22:8, 14. - Typified Exod. 12:5-6.
- Identified. John. 1:24. - Crucified Isa. 53:7 - Glorified Phil. 2:5-10. - Magnified Rev. 5:6, 12. - Satisfied Rev. 19:7; Isa. 53:11.

Lamb with Seven horns. and Seven Eyes.

- Innocence blended with complete maturity (horns) and power. Perfect vision or discernment. Consider the seven eyes of the Spirit Zech. 4:10 with the seven branched (horned) lampstand Zech. 4:11. The lampstand had 22 bowls, knops and flowers (See opp. O.T. p. 108) answering to the 22 letters of the Hebrew alphebet which spell out the message of grace Ps. 119.
- The Eyes. Normally a lamb is shortsighted with vision limited to 15 feet, and therefore must keep close to the leader or shepherd - but this lamb has perfect vision and discernment Isa. 11:2-4.

2 Kings 6:17. = an instrument guided by the Spirit.

27 See Notes. Isa.
Isa. 11:4 Heb. 4:12
28 Cp Heb. 4:12 / Zech
28A See Supp. 4:

29. His Covering and
thigh - where swor
would be bare, emb
atic of Strength a
Power over enemie
By Power and Nat
Christ exalted ov
enemies. Ps. 45:3-4.
3:19.
30. The place of
ay. Ch: with
12:1. Roman Catho
cism's grasp of po
tical power, prem
ure. For the Saint
it will be brought
about by. Rev. 4:
31 Following the p
clamation of the
Gospel. Rev. 14:6. th
Jews will rise up
various countries a
fight their way
promised Land. Eze
20:33-38. Isa. 11:8
They will be as "bird
of prey" Cp Jer. 12:
with Isa. 46:11.
32. See Note. V9. Isra
and nations (i.e H
fowls) invited to
supper. Some - The gre
Supper of
33. Cp Rev. 39:17. Th
partake of this supp
when they acknowle
the righteousness of
Yahweh's judgemen
on nations. And ea
operate in these
ourts. Cp V. 21.
34 The manifestati
of Yahweh. Who is
Great King above
Elohim
963
35. All from the hig
est to lowest are
olved
36 Cp Rev. 17:1, 8. Th
overthrow of Gog
will lift the shack
Russia from Europ
this will be followed
confederacy of G
tile powers which w
organise to resist H
own power in Zion
Including Israel
of the flesh Zech
1-4.
Europe will be tu
into a Lake of fi
manifestation of
with Deut. 4:24. Da
Thess. 1:8. Mal. 4:

be destroyed. Cp Mt. 22:7 Isa. 66:12

This Name named upon
accepted brethren
1:2. Col. 1:12. who beca
Word made flesh, Wor
manifestation.

house with song and dancing Ps. 45:15. John 3:6-11 friends joining the company on the way back Mat. 25:6. A feast was then provided to which additional friends came Mat. 22:1-10. 25:1-13. THUS ~ The Bridegroom

2 Kings 6:17. = an instrument guided by the Spirit.

THE FINAL REVOLT. Ch. 20: 7-10.

"Then cometh the end." 1 Cor. 15:24.

24 A relaxation of authority enabling every body to manifest the hidden motives of the heart, in an undivided loyalty to God or otherwise. Thus they will be self-judged.

23. With the relaxation of authority, human nature will assert itself Isa. 26:10. In their folly men will imagine they can challenge the Almighty for sin is a deceiver. Rom. 7:11.

24 Not to be confused with Ezekiel 38. There Gog comes from North. Ezek. 38:1.

25 Ezekiel's Gog descending against Yahweh's land people types future rebellion.

26. Israel was an encampment lying 4 square about Tabernacle = types the Saints

27 See Notes. Isa. 49:2. Rev. 11:4 Heb. 4:12.

The vision of the Word. **REVELATION 20.** *The first resurrection.*

28 Cp Heb. 4:12 / Zech. 4:6. 28A See Supp. 4:8

15 And @out of his mouth goeth a sharp sword, that with it he should smite the nations: and @he shall rule them with a rod of iron: and @he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, @KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls [f] that fly in the midst of heaven, [f] Come and gather yourselves together unto the supper of [n] the great God;

18 [p] That ye may eat the flesh of kings, and the flesh of [q] captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19 And I saw [t] the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him [u] the false prophet that wrought miracles [v] before him, with which he [x] deceived them that had received the mark of the beast, and them that worshipped his image. These both [b] were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and [v] all the fowls were filled with their flesh.

27 His Covering and thigh – where sword would be born, emblematic of Strength and Power over enemies. By Power and Nature Christ exalted over enemies. Ps. 45:3-4. Isa. 49:2.

10 30. The place of Royalty. Christ with Rev. 12:1. Roman Catholicism's grasp of political power, premature. For the saints it will be brought about by. Rev. 4:4.

11 31. Following the proclamation of the Gospel. Rev. 14:6 the Jews will rise up in various countries and fight their way to promised land. Ezek. 20:33-38. Isa. 11:11-16. They will be as "birds of prey" Cp Jer. 12:9 with Isa. 63:3.

12 See Note. 19. Israel and nations (i.e the fowls) invited to supper. Some = the great supper of God. 13. Cp Ezek. 39:17. They partake of this supper when they acknowledge the righteousness of Yahweh's judgment on nations and cooperate in these labours. Cp V. 21.

14 The manifestation of Yahweh, Who is a great King above Elohim. 1 Tim. 6:15. Ps. 95:3.

15 All from the highest to lowest are involved.

16 Cp Rev. 17:9, 8. The overthrow of Gog and Magog will lift the shackles of Russia from Europe. This will be followed by a confederacy of Catholic powers which will organise to resist the new power in Zion.

17 Including Israel after the flesh Zech. 14:4.

Europe will be turned into a Lake of fire manifestation Divine wrath Deut. 4:24. Dan. 7:11. 2 Thess. 1:8. Rev. 19:20.

His Name named upon accepted brethren Rev. 3:12. Col. 1:18. who become Lord made flesh, Word manifestation.

@ ver. 21. ch. 1. 16. Is. 11. 4. 2 Thes. 2. 8.
@ ch. 12. 5.
@ ch. 2. 27.
@ ch. 14. 19, 20.
@ ver. 10.
f Dan. 6. 17.
g ch. 17. 14. Cp. ver. 8, 10.
h ch. 8. 13.
i Dan. 7. 9. Mat. 19. 28. ch. 2. 26 & 3. 21.
f Jer. 12. 9. Ezek. 39. 17. Cp. 1 Sam. 17. 44.
n Dan. 7. 22, 27.
n Tit. 2. 13.
o ch. 6. 9.
p Ezek. 39. 18, 20. Cp. ch. 17. 16.
q ch. 6. 15.
r ch. 13. 12.
s ver. 6. ch. 5. 10. Ps. 45. 16. Dan. 7. 18. 2 Tim. 2. 12.
t ch. 11. 7.
u ch. 16. 13.
v ver. 14. ch. 2. 11 & 21. 8.
w ch. 13. 12, 14.
x ch. 13. 14.
a ch. 1. 6.
b ch. 20. 10, 14, 15 & 21. 8. Dan. 7. 11. 2 Thes. 1. 8. Cp. Mat. 13. 42. 2 Thes. 2. 8.
c ver. 2. Cp. 1 Pet. 3. 19.
d ver. 3, 10. ch. 12. 9.
e Ezek. 38. 2, &c. & 39. 1. Cp. Gen. 10. 2.
f ch. 16. 14.
g ver. 17.
h Cp. Is. 8. 8. Ezek. 38. 9, 16.
Cp. Ps. 132. 13.
k ch. 13. 13.
l ch. 1. 18 & 9. 1.
m ver. 3.
n ch. 9. 1. Cp. ver. 10.

CHAPTER 20.

a Satan bound for a thousand years. 6 The first resurrection. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold upon @the dragon, that old serpent, which is [c] the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and [f] set a seal upon him, that [h] he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw [k] thrones, and they sat upon them, and [m] judgment was given unto them: and *I saw* [o] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and [r] which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and [s] reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such [x] the second death hath no power, but they shall be [a] priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed [c] out of his prison,

8 And shall go out [d] to deceive the nations which are in the four quarters of the earth, [e] Gog and Magog, [f] to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And [h] they went up on the breadth of the earth, and compassed the camp of the saints about, and @the beloved city: and [k] fire came down from God out of heaven, and devoured them.

---

3 – Ch. 9:1 – Note Supp.

Mk. 5:14

1 Kings 22:27 etc. Rend. "deep" Luke 8:31. Equivalent to Hebrew "Tehom" Gen. 1:2. Ps. 33:7. Isa. 51:10. Thus waters of nations Rev. 17:15. Isa. 63:15

4 Thus force is used, to restrain

5 Sin politically manifested in contrast to it religiously or individually revealed. Gen. 12:3. Ps. 74:13. Isa. 27:1. Isa. 51:9. This is to be restrained for 1,000 years after which it reveals itself in the pre-millennial Gogue and Magogue – the pre-millennial manifestation of political sin.

6 See Note. Rev. 12:9.

7 Accuser = adversary. Political opposition to Truth. Rev. 12:9. This is restrained because sin itself is restrained. The means – Acts 5:4-9. Zech. 13:3-4. 2 Thess. 2:7. Ps. 33:27. Isa. 30:20-21.

8 Sin still continues but in a modified form Isa. 65:20. But political rebellion repressed. Zech. 14:17. This restraint will permit true knowledge, pure worship, and virtuous life to be developed in peace, charity and prosperity.

9 Any rebellious political aspirations lie hidden in the midst of the symbolic sheep.

10 The prohibition of the ruling authority Mat. 27:64. 28:4. 9-13. without whose permission no liberty of expression will be allowed. Thus the nations will be silenced. Rev. 16. Ezek. 39:11. Cp. 9:8.

11 All nations deceived by the power thus represented i.e. political ambition and power in opposition to Yahweh. Note: that "nations" continue in the Kingdom.

12 To give mankind an opportunity of voluntarily demonstrating their loyalty.

13 Styled "the end" in 1 Cor. 15:24. All the epochs of time seem to be followed by intermediate periods such as the 40 years between death Christ and the destruction of Temple.

14 Thrones of Judgment see note Dan. 7:9. Mat. 19:28. Rev. 20:4.

15 The saints See Note. They constitute the armies of heaven. Cp Ch. 19:14. Mat. 19:28. Rev. 2:26. 3:21.

16 Mat. 19:28. Rev. 2:26. 3:21.

17 The judgment meted out to the nations by the saints is in payment for that meted out by the nations to the saints. This scene is in answer to the plea of – ch. 6:9-11. The saints are now in positions of authority. The souls or lives once poured out under the Altar are now seated on thrones.

18 Tim. 4:8.

19 The first fruits 1 Cor. 15:20. are but a portion of the complete harvest. The

---

19 Pockets of resistance remain which will be overthrown by campaigns of Christ. Cp Rev. 19:19.

CHAPTER 20

SUBDUING ALL ENEMIES – 1 Cor. 15:25.

1 See note Rev. 19:20. Rep. Saints. After destruction organised resistance Rev. 19:21. the nations subjected to Divine Law Isa. 2:4. 26:9.

2 To the earth, i.e. the people. Ps. 72:6.

3 Power

345 "rest of the dead" are in purpose of God though as yet unborn. 2 Tim. 1:9. The wicked are not referred to in this chapter. That the resurrection will relate to both at Christ's coming is shown by Rom. 2:5-16 note.

20 Resurrection is here dealt with in absolute sense as in Phil. 3:11. Luke 20:35. The is the "better resurrection" being distinguished from a resurrection that ends in death. That others are raised is shown by Luke 14:13-14. Mat. 25:31. Dan. 12:2. 1 Thess. 4:16. Rev. 11:18. Luke 12:9.

The "rest" thus relate to those who die in the millenium. Cp Isa. 65:20. They constitute the "firstfruits" James 1:18. Rev. 14:4. being especially given to Yahweh. Exod. 22:29.

THE 12 GATES. Ch 21:12. If we follow Ezekiel for the names we have the following combinations:—

EAST		NORTH		SOUTH		WEST	
Joseph	- Adding	Reuben	- See a Son	Simeon	- Hearing	Gad	- Company
Benjamin	- Son of his right hand.	Judah	- Praise	Issachar	- Reward	Asher	- Blessed.
Dan	- Judge	Levi	- Join	Zebulun	- Dwelling	Naphthali	- Wrestling

Books were opened. V.12. : These evidently record the every day doings of saints - the plurality is used because of the number of saints involved (a record for each one ? or for companies Cp 2 Cor. 3:2. The things "written in the scrolls" (Biblia) comprise the "works" of saints.

27 Human nature is the great false accuser and calumniator, causing men to pass over the line, deceiving by its false view of Divine truth. Heb 2:14 1 John 3:8.

28. See Note. Rev 19:20.

29. A final and complete putting to the test and destruction. See Notes Ch 20:10-11.

THE FINAL JUDGMENT.

An amplification of 20:11.

30. The manifestation of Yahweh.

31. The end of the millennium will witness a new order in the earth. 1 Cor 15:28. See also Rom 14:10,26. Heb 11:40.

32. To stand before Christ is to stand before Yahweh as representative. Cp usage Ch 19:5. Deut 19:17.

1 See Notes Rev 3:5. Rom 8:29

2 This could be used symbolically of those living (the sea or nations) after the destruction of the Great Revolt. Death and the Grave are likewise personified. The sea is afterwards "no more" Ch 21:1.

3 Death and the Grave are destroyed by destroying in the Lake of Fire all who are tainted with the mortality of flesh. The righteous are changed.

REVELATION 21.

THE NEW JERUSALEM.

The Downfall of Mystical Rome will see the Uprise of Mystical Jerusalem.

THE FINAL GLORY. Vv 1-8

1 This connects with vision of previous Chapter.

2 Not literal Cp Rev 1:4. Rev 16:19 17:1 18:1 Isa 45:11 54:5 62:4-5 The 3rd creation. constitution of things. 2 Cor 5:17 1 Cor 15:24 Cp Gal 6:15 Lit. "former" The millenial. Isa 57:20 65:17 66:22. Ps 102:26.

3 Emphatic. He will personally witness the fulfilment. Cp By metonymy the word stands for the inhabitants. Matt 3:16 Luke 2:10 Rev 7:15 15:4 Acts 11:26

4 Not new in respect of time (Gr. Neos) but new as regards to form or quality (Gr. Kainos)

5 The redeemed. Rev 3:21 Heb 12:22-24 The vision of Peace is the great foundation doctrine of the elect. Acts 2:30. The New Jerusalem will be revealed in its incipient development at the Millennium Rev 3:12. but its final glory awaits the close of that reign.

9 1 Thess 4:3 James 1:17 2 Cor 5:17. 2 Cor 5:1-5. 1 Cor 15:47-49. Col 3:4. Rom 8:19-23 Cp Rev 19:7

10 The Tabernacle in the wilderness was beautified by materials obtained from Egypt Exod. 25:1-7. So this spiritual Tabernacle will be supplied with material from spiritual Israel from out of Egypt. The pattern was from heaven Exod. 26:30. 25:40. 12. Gal 4:26. Heb 12:22 Rev 3:12. So also is the pattern for the spiritual.

THE URIM AND...

the various c...
JASPER (Divine...
striving...
SAPPHIRE (Che...
A pure...
Unde...

34 Separating H...
Holy from the pr...
fane as in Ezekiel...
Cp Ezek Ch 3, 42:...
Kph. 2:19. Song...

35. Cp Kph 2:20.

36 The future re...
ers of Israel. Ho...
19:28 thus indi...
ing the Israelit...
nature of the k...
Acts 28:27.

CITY MEASURING MEN...

37 Tried faith is ...
basic measure o...
entrance to the c...
1 Pet 1:7

38 See also Ezek...
Ct. Rev 7:1 The ...
bol of Authority...
21:27-29

39 It must conf...
to the Divine p...
and specificat...

40 Like the bra...
plate Exod 25:1...
or the Israeli...
camp ment Num...

41 Furlong = 8 f...
mile, thus 1,5...
m. or 6,000 ar...
-the measure ...
multitudinous ...
man.

42. Thus a cube ...
12,000 furlongs. ...
Most Holy was ...
so a cube speak...
ing of the love ...
Yahweh. Cp Kph ...
17-20. The ar...
or surface is c...
ided into 144 eq...
parts of 1,000 e...
representing th...
symbolic numbe...
its citizens or c...
ponent parts of ...
symbolic city. ...
1:14. See Supp...

43. A partition o...
separation divi...
ing the city fr...
the rest of mank...
Cp Ch. 2:4 See ...
12 is the num...
of perfect gover...
ment and is her...
the root of the fo...
Cp Vv 12, 14 Supp...

45. The man equ...
unto the angel...
Rev 1:13

46 In ancient ti...
glass was looked ...
on as a very pre...
substance and in...
28:17 it is linked w...
gold. The gold o...
city is likened to ...
glass, - doubtless re...
ing to the high pe...
of it symbolising ...
way in which the ...
deprived acts of fa...
will then shine. Cp...
Rev 11:17-19.

47. Lit. "Decorated. ...
The Apostles them...

Gr "the" and a new earth. 11 Immanuel. Isa 7:14 Matt 1:23

REVELATION 21.

10 And the devil that deceived them [b] was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face [f] the earth and the heaven fled away; and [g] there was found no place for them. (See above) (Gr "the throne" RV.

12 And I saw the dead, [k] small and great, stand before God; and "the" books were opened: and another book was opened, which is *the book* of life: and [2] the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and [m] death and [3] hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And [3] death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER 21.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof.

AND I saw [1] [o] a new heaven and a new earth: for [h] the first heaven and the first earth were passed away; and there was no more sea.

2 And I [4] John saw [k] the holy city, [6] new [7] Jerusalem, [8] coming down from God out of heaven, prepared [m] as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, [p] the tabernacle of God *is* with men, and he will [q] dwell with them, and they shall be his people, and [r] God himself shall be with them, *and be* their God.

4 And [s] God shall wipe away all tears from their eyes; and [t] there shall be no more death, [u] neither sorrow, nor crying, [v] neither shall there be any more pain: for the former things are passed away. Rendered "first" V.1

5 And [e] he that sat upon the throne said, Behold, I make all things new. And he said unto me, [h] Write: for [i] these words are true and faithful.

6 And he said unto me, [l] It is done. [m] I am Alpha and Omega, the beginning and the end. [n] I will give unto him that is athirst of the fountain of the water of life freely.

7 [o] He that overcometh shall inherit [2] all things; and [p] I will be his God, and he shall be [q] my son.

8 But the fearful, and unbelieving, and [r] the abominable, and murderers, and whoremongers, and sorcerers, and [s] idolaters, and all liars, shall have their part in [t] the lake which burneth with fire and brimstone: which is [b] the second death.

9 And there came unto me [e] one of [d] the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee [e] the bride, the Lamb's wife.

10 And [f] he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 [f] Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* [u] had twelve [g] gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on

[a] ch. 7. 17.
[b] ver. 14, 15 ch. 19. 20.
[c] ch. 20. 14.
[d] Is. 35. 10 & 51. 11 & 65. 19.
[e] ch. 4. 2, 9 & 5. 1, &c. ch. 20. 11.
[f] Ps. 102. 26.
[g] Dan. 2. 35.
[h] ch. 14. 13.
[i] ch. 22. 6.
[k] Acts 26. 22.
[l] ch. 16. 17.
[m] ch. 1. 8.
[n] Dan. 7. 10.
[2] ch. 22. 17. John 4. 10 & 7. 37.
[o] ch. 11. 18.
[p] ch. 2. 7.
[q] ver. 13. ch. 2. 23.
[2] Or, *these things.* RV.
[r] Jer. 31. 33.
[s] 2 Cor. 6. 18.
[t] ch. 6. 8.
[3] Or, *the grave.* 1 Cor. 15. 55.
[u] Cp. ver. 27. ch. 27. 4, 5.
[v] ch. 9. 20, 21 & 22. 15.
[w] ch. 21. 4. 1 Cor. 15. 26, 54.
[a] ch. 19. 20.
[b] ch. 20. 6.
[c] ch. 17. 1.
[d] ch. 15. 1.
[e] ver. 2.
[f] ch. 17. 3. Cp. Ezek. 43. 5.
[g] Is. 65. 17 & 66. 22 2 Pet. 3. 13.
[h] ver. 4. ch. 20. 11. 2 Pet. 3. 10.
[i] ch. 22. 8. Acts 2. 13.
[k] ver. 19. ch. 11. 2 & 22. 19. Is. 52. 1.
[l] ver. 23. ch. 22. 5. Ezek. 43. 2, 4.
[m] ver. 9. ch. 19. 7 & 22. 17.
[n] Ezek. 48. 31-34.
[o] ver. 13, 15, 21, 25. Luke 16. 20.
[p] Lev. 26. 11, 12.
[q] ch. 7. 15.
[r] ch. 22. 3. Ezek. 48. 35.

Matt 1:23
12 Past. Exod 25:8,29
14 Jhn 1:14 Future
Zech 2:10-11. 8:3
Plural - Last people. Fulfilment of Gen 17:8.
14 Isa 25:7-8. 35:10. Jer 31:10.
15 1 Cor 15:26.
16 Cp Ch 20:11
17 One of Christ's titles Ch 3:14. Lit "faithful + true"
18 Of the creation of
GEGONAN - "They are come to pass" Collective neuter plural. (Marshall's Interlin.
19 Of the new Creation brought into being through Christ. 1 Cor. 5:17
20 Deilos = Cowards. The Truth demands mental & moral courage.
21 Apokaluptomai from kaleo - "to shrink" causing one to turn from. A kindred word in Luke 16:15. It used to describe that highly esteemed among men in contrast to its real character in sight of God.
22 1 John 3:15.
23 Rev 17:5. James 4:4
24 Pharmakeus See note on related word "witchcraft" Gal 5:20.
25 1 Sam. 15:23 Col 3:5
26 1 John 2:4, 22. 4:20
1 John 5:10.
MILLENNIAL MANIFESTATION OF NEW JERUSALEM. Vv 9-27
The Symbols are based on the literal Temple of Ezek. 40-48
27 Indicative of the time period when the bride, it first revealed. i.e. the 6th Angel-Vial Rev 16:15
28 As Ezekiel was conveyed by the spirit from banishment by Babylon to see literal Jerusalem Ezek. 40:2. so John was from his banishment by Rome
29 Cp Ezek 40:2. As the literal earthquake will elevate Zion Zech. 14:10. the political earthquake will elevate the Kingdom of God Rev 16:18. Cp Dan. 2:35. There will a mystical Mt Zion Heb 12:22
30 A Temple city like its literal counterpart Jer 6:16.

346 1 John 1:22. This will beautify the literal city. Ezek 40:2 Zech 2:5; 14:10 Cp 2 Cor. 3:18
32. The Lord Yahweh who is the measuring rod of glory and light for all the elect. Cp Rev. 4:3. 1 Pet 2:4-7.
33 Indicative of finest quality gem. The clear crystal is tinged with the color of green or blue. KRUSTALLIZO See bottom Supp.
THE 12 GATES. Cp Ezek 48:31-34
34. These messengers are the symbolic porters of the Temple and Tabernacle. They invite true worshippers to Divine communion Rev 22:17 but they refuse entrance to the unworthy. V.27 Cp 2 Chr 23:19. Ezra 6:21 9:1

THE URIM AND THUMMIM OF THE NEW JERUSALEM. Cp Exod. 28:18 — Like the reflected glory of the sun in the rainbow, the various colors of the gems produce the pure white light of righteousness.

JASPER (Divine glory VII) Law = Naphtali. Rex = Judah. From striving to praise.

SAPPHIRE (Heb. Sappeer — to scratch, polish, write number). A pure deep blue. Num. 15:38. Deut. 22:12. Pavement under feet Elohim. Exod. 24:10. Throne of glory.

SAPPHIRE (Cont.) Ezek. 1:26. 10:1. Law = Simeon. Rex. = Reuben. From hearing to seeing.

CHALCEDONY - Various colors. Golden yellow, Red. — Faith. Only in Rex. = Gad. Company. Str. = "copper-like" Heat purified.

EMERALD. Cp Rev. 4:3. A bright green. Law = Reuben. Rex. = Asher. - See a Son to be blessed. See before

REVELATION 22.

A description of the heavenly Jerusalem.

Separating the Holy from the profane as in Ezekiel. Cp Ezek. 42:20. Song 8:10. Eph. 2:14.

Cp with glory of literal temple. Ezek. 43:1-2. and the Cloud of glory. Isa. 4:5. Rev. 5:7-10. Ps. 68:31. Is. 60:3. Hag. 2:7-8. Ps. 68:30-31.

35. Cp Eph. 2:20.

36. The future rulers of Israel. Matt. 19:28 thus indicating the Israelitish nature of the hope. Acts 28:20.

CITY MEASUREMENT

37. Tried faith is the basic measure of entrance to the city. 1 Pet. 1:7.

38. See also Ezek. 40:3. Cf. Rev. 11:1. The symbol of Authority 21:27-29.

39. It must conform to the Divine plan and specification.

40. Like the bronze plate. Exod. 28:16. or the Israelitish campment.

41. Furlong = ⅛ to mile, thus 1,500 m. or 6,000 cubits - the measure of multitudinous man.

42. Thus a cube of 12,000 furlongs. The Most Holy was also a cube speaking of the love of Yahweh. Cp John 3:16-17. The area or surface is divided into 144 equals parts of 1,000 each representing the symbolic number of its citizens or component parts of the symbolic city.

43. See Supp.

44. A partition of separation dividing the city from the rest of mankind. Cp Ch. 22:14. See Supp.

45. 12 is the number of perfect government and is here the root of the total. Cp 12:1, 14. Supp.

46. The man equal unto the angels of Rev. 1:13.

47. In ancient times glass was looked upon as a very precious substance and in Job 28:17 it is linked with gold. The gold of this city is likened to pure glass - doubtless referring to the high polish of it symbolising the way in which the today despised ach of faith will then shine. Cf. Heb. 11:37-39.

48. Lit. "Decorated." The Apostles themselves being gems and further gems by their testimony. Cp Isa. 54:11-12. 1 Cor. 3:12.

49. The representative tribes are given in Rev. 7. Cp also Rev. 4:4.

50. Nave or Most Holy

Saints Cp Ch. 4:8.

51. No need of Political or Ecclesiastic support apart from itself.

52. Found in depth of ocean hidden from view. Formed by grain sand acting as irritant, and forming nucleus. The oyster coats it with nacreous substance which hardens to form the coating of pearl. A pearl is thus created out of trouble through coping with the irritations of life. Mt. 13:46. 7:6.

53. Yahweh El Shaddai = the

54. Is. 60:3.

55. Always doors for Deity Cp Ps. 134.

56. To render for common use that which is Yahweh's own. Cp Ezek. 44:7. Cf. v. 9.

57. That which is highly esteemed among men in contrast with its real character in the sight of God. Luke 16:15. Rev. 21:27.

58. Cp v. 8

(a) Is. 60. 3 & 66. 12.
(b) ver. 26. Cp. Is. 60. 5. 11, 16.
(c) 1 Cor. 3. 10. 2 Tim. 2. 19.
(d) Eph. 2. 20.
(e) Is. 60. 11.
(f) Is. 60. 20. Zech. 14. 7.
(g) ch. 21. 1.
(h) ch. 22. 14, 15. Is. 35. 8 & 52. 1 & 60. 21. Joel 3. 17. 2 Pet. 3. 13.
(i) ver. 8.
(j) ch. 3. 5.
(k) Mark 14. 56, 59. Cp. ver. 17.
(l) ver. 12, 14.
(m) ver. 17. Ps. 36. 8. Ezek. 47. 1. Zech. 14. 8.
(n) ch. 4. 6. See
(o) ver. 12. Three Divine manifestations.
(p) Is. 54. 11, 12.
(q) ch. 21. 21.
(r) Ezek. 47. 12.
(s) ver. 14. ch. 2. 7.
(t) ch. 4. 3.
(u) Cp. ch. 21. 24.
(v) Zech. 14. 11. Cp. Gen. 3. 17.
(w) Ex. 28. 20 & 39. 13. Ezek. 28. 13.
(x) Ezek. 48. 35.
(y) Mat. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.
(z) ch. 14. 1.
(a) ch. 22. 3.
(b) ch. 21. 25.
(c) Cp. John 4. 23. 1 Cor. 15. 28.
(d) ch. 21. 11, 23. Ps. 36. 9 & 84. 11.
(e) Dan. 7. 18, 27. Rom. 5. 17. 2 Tim. 2. 12. 1 Pet. 2. 9.
(f) ch. 19. 9 & 21. 5.
(g) Is. 24. 23 & 60. 19, 20.
(h) Luke 1. 70.
(i) ch. 1. 1.

24 And (a) the nations ~~of them which are saved~~ shall walk in the light of it: and (b) the kings of the earth do bring their glory ~~and honour~~ into it.

25 And (c) the gates of it shall not be shut at all by day: for (d) there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And (e) there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's (f) book of life.

CHAPTER 22.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he shewed me (g) a pure river of water of life, (h) clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of (i) the street of it, and (k) on either side of the river, *was there* (l) the tree of life, which bare twelve *manner of* fruits, (m) *and* yielded her fruit every month: (n) and the leaves of the tree *were* (o) for the healing of the nations.

3 And (p) there shall be no more curse: but (q) the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And (r) they shall see his face; and (s) his name *shall be* in their foreheads.

5 And (t) there shall be no night there; and they need no candle, neither light of the sun; for (u) the Lord God giveth them light: and (v) they shall reign for ever and ever.

6 And he said unto me, (w) These sayings *are* faithful and true: and the Lord God of the (x) holy prophets (y) sent his angel to shew unto his servants the things which must shortly be done.

Gr. on

Gr. pure

Divine manifestation.

Supp.

Rev. 3:14; 19:11; 21:5

Supp.

Separating the Holy from the profane as in Ezekiel. Cp Ezek. 42:20. Song 8:10. Eph. 2:14.

35. Cp Eph. 2:20.

36. The future rulers of Israel. Matt. 19:28 thus indicating the Israelitish nature of the hope. Acts 28:20.

CITY MEASUREMENT

37. Tried faith is the basic measure of entrance to the city. 1 Pet. 1:7.

38. See also. Ezek. 40:3. Cf. Rev. 11:1. The symbol of Authority 21:27-29.

39. It must conform to the Divine plan and specification.

40. Like the bronze plate. Exod. 28:16. or the Israelitish campment.

41. Furlong = ⅛ to mile, thus 1,500 m. or 6,000 cubits - the measure of multitudinous man.

42. Thus a cube of 12,000 furlongs. The Most Holy was also a cube speaking of the love of Yahweh. Cp John 3:16-17. The area or surface is divided into 144 equals parts of 1,000 each representing the symbolic number of its citizens or component parts of the symbolic city.

43. See Supp.

44. A partition of separation dividing the city from the rest of mankind. Cp Ch. 22:14. See Supp.

45. 12 is the number of perfect government and is here the root of the total. Cp 12:1, 14. Supp.

46. The man equal unto the angels of Rev. 1:13.

47. In ancient times glass was looked upon as a very precious substance and in Job 28:17 it is linked with gold. The gold of this city is likened to pure glass - doubtless referring to the high polish of it symbolising the way in which the today despised ach of faith will then shine. Cf. Heb. 11:37-39.

48. Lit. "Decorated." The Apostles themselves being gems and further gems by their testimony. Cp Isa. 54:11-12. 1 Cor. 3:12.

49. The representative tribes are given in Rev. 7. Cp also Rev. 4:4.

50. Found in depth of ocean hidden from view. Formed by grain sand acting as irritant, and forming nucleus. The oyster coats it with nacreous substance which hardens to form the coating of pearl. A pearl is thus created out of trouble through coping with the irritations of life. Mt. 13:46. 7:6.

Yahweh El Shaddai = the

Nave or Most Holy

Saints Cp Ch. 4:8.

51. No need of Political or Ecclesiastic support apart from itself.

52. To render for common use that which is Yahweh's own. Cp Ezek. 44:7. Cf. v. 9.

53. That which is highly esteemed among men in contrast with its real character in the sight of God. Luke 16:15. Rev. 21:27.

54. Cp v. 8

CHAPTER 22

THE WATER OF LIFE Vvl 2.

From the Altar (Heb. 13:10. John 4:14) as in Ezekiel's prophecy the water heals the desert and the Dead Sea of nations. Jhn 7:37-39. Cp Ezek. 47:7.

2 Plateia = Broadspace. The foursquare area inside the wall Ch. 21:16 including the Mount Ch. 21:16. Cp v. 14.

"Xulon" = Wood. Trees and leaves rep. Saints. Ps. 1. Rev. 12. Isa. 3:30. 60:21. 65:22.

Water of life proceed from Christ altar, drawn up by roots of trees whose leaves purify millennial air. Ezek. 47:1-12. Cp 21:21.

The fruit of those with Christ, their glory and joy. Prov. 3:16-18. Gal. 5:22.

As health-giving herbs. Ezek. 47:12.

The constituents of the New Jerusalem are delivered from curse by change of nature. All out of ground is cursed for it itself is cursed. Job 14:4.

Limiting the statement to the New Jerusalem community. Ultimately the whole earth delivered from the curse. Ch. 21:4.

P.T.O.

JACINTH (LIGURE) Red mixed with yellow. Law = Ephraim (double fruit Jhn 15:16) Rev. = Joseph.

AMETHYST - Violet or purple. (God manifest) Law = Benjamin. Rev. Benjamin. His wine Not drunken with. Eph. 5:18.

SARDONYX (Finger nail Onyx) Onyx in Heb. = SHOH-HAM. "A flashing forth of splendor." Naphtali - Wrestling. Supp.

SARDIUS (Heb. Odem). Reddish. Law - Judah Rex. = Manasseh. From Arabic "to regarding" Gr: Gold stone.

CHRYSOLYTE - Golden (Gr.) = Simeon - Hearing

BERYL (Heb. Tharshish - to beat, subdue). The wheels of Cherubim - mighty subduing power Ezek. 1:16. 10:9. Dan. 10:6. Rev. 1:15. Law = Dan. Rex. = Levi. King-Priests.

TOPAZ (Reth. Yellow) Law = Issachar. Rex = Issachar. Reward. From CHRYSOS - Gold. Gr: Gold stone. Ezek: A translucent golden-green.

CHRYSOPRASUS. Zebulun - Dwelling

GENESIS - How it began.
REVELATION - How it will end.
GENESIS - Material Creation
REVELATION - Spiritual Creation

REVELATION (C.B.).
Its character is Hebrew.
Mathew the Hebrew gospel contains 92 quotations from and references to the OT.
Hebrew = OT: Revelation - 285

V. 17. Whosoever will. "Thelon" = Desireth. It implies the exercise of volition and purpose, a determination born of a desire.

9 The day of Yahweh. Jhn 9:4-5 Deut. 33. 2 Sam. 23

Of Christ's coming

11 Supra

12

7 [a] Behold, I come quickly: [d] blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I [f] John saw these things, and heard *them*. And when I had heard and seen, [h] I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, [p] Seal not the sayings of the prophecy of this book: [p] for the time is at hand.

11 [r] He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12 And, [t] behold, I come quickly; and [u] my reward *is* with me, [x] to give every man according as his work shall be.

13 [a] I am Alpha and Omega, the beginning and the end, [b] the first and the last.

14 [d] Blessed *are* they that do his commandments, that they may have right to [f] the tree of life, and [h] may enter in through the [i] gates into the city.

15 For [b] without *are* [c] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 [g] I Jesus have sent mine angel to testify unto you these things in the churches. [i] I am the root and the offspring of David, *and* the bright and morning [l] star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And [m] let him that is athirst come. And whosoever will, let him take [o] the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, [q] If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, [s] God shall take away his part out of [v] the book of life, and out of [x] the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, [c] Surely I come quickly. Amen. [e] Even so, come, Lord Jesus.

21 [g] The grace of our Lord Jesus Christ be with you all. Amen.

[a] ver. 10, 12, 20. ch. 3. 11.	[s] Gal. 5. 21.
[b] Phil. 3. 2.	[d] ch. 1. 3.
[c] ch. 21. 8.	[f] ch. 21. 2.
[g] ch. 1. 1.	[h] ch. 19. 10.
[i] ch. 5. 5. An emblem of sovereignty.	[k] ch. 2. 28.
[l] Mat. 2. 2. See below.	[m] ch. 21. 6.
[n] ch. 10. 4.	[o] ver. 1.
[p] ver. 7.	[q] ch. 1. 3.
[r] Deut. 4. 2.	[t] Cp. Ezek. 3. 27. Dan. 12. 10. 2 Tim. 3. 13.
[u] Ex. 32. 33.	[x] James 5. 9.
[y] Or, from the tree of life.	[z] Is. 40. 10 & 62. 11.
[a] ch. 2. 23.	[b] ch. 3. 5.
[c] ch. 21. 2.	[d] ch. 1. 8.
[e] ch. 1. 11.	[f] ver. 7.
[g] Mat. 19. 17. 1 John 2. 3 & 3. 24.	[h] Cp. 2 Tim. 4. 8.
[i] ver. 2. See above.	[k] Rom. 16. 20. 24.
[l] ch. 21. 27. Ps. 118. 20.	[m] Luke 16. 26.

"the dogs" See below

20

Unjustified Gentiles. Phil 3:2. Matth. 15:26-27. The dog is an unclean animal. Within the city are Israelites. Rom. 2:28. 9:8.

FINAL EXHORTATION AND APPEAL 16-20.

Yahweh manifest in flesh. 1 Tim. 3:16. 2 Cor. 5:19. √ See below.

22 No promise of Messiah there would have been no Day.

Cp Ch. 5:5. 11:15, 10.

23 Heralding the new Day. Cp Num. 24:17. Mal. 2:2

24 The Spirit finds expression through the Bride.

25 Isa. 55:1.

26 The Bible opens and closes with this warning Cp Deut. 4:2. Moses and Christ give their united testimony. They stand side by side in this Book Ch. 15:3. Deut. 12:32. Prov. 30:6

JOHN'S FINAL RESPONSE AND BENEDICTION 20-21.

27 A fervent "Amen! Come!" CLOSES the prophecy and with the vision of splendor and glory fresh to his mind John from the rocky isle of Patmos, delivers a benediction that echoes down the ages: "The grace, favor, of our Lord Jesus Christ be with you all. Amen."

To which we respond: "Amen!" Cp. Jhn. 1:17. Ps. 84:11.

some periods in the east shines beautifully as the darkness passed away as the sign of day. Its light is thus intermingled with the forerunning of the light of the sun, thus as the herald of the new day.

9 MISTHOS - Wages. Cp. Isa. 40:10; 62:11; Matt. 5:12; 10:41, 42; Mark 9:41; Luke 6:23; 6:35; 1 Cor. 3:8, 14; 2 Thes. 1:6. Rev. 11:18. - All the same word.

12 "Blessed the ones washing the robes of them" Cp Rev. 7:14.

14 Right to tree Life. Exousia - Both the authority & privilege to act or be in Rev. 9:10. That which was denied Adam & Eve now made available to the Elect. Gen. 3:22-24.

16 MORNING STAR - Venus was the most beautiful of the heavenly bodies at

THE END.

THE NEW JERUSALEM. - The principle consists in writing stamping, impressing or engraving of the things designed upon the subject or material. The writer is the Spirit Rev. 4:5. 5:6 who "engraves the graving thereof" Zech. 3:9. The precious stones that form the building come out of the earth from where all precious stones come, but they had to be cut, polished, embroidered and ~~ador~~ adorned to bring out the beauties of which they are susceptible. The resurrected bodies are raised to corruptibleness with Deity Rev. 3:12. Thus all the earthiness and corruptibleness of their grave-bodies is "swallowed up of life." They face their similitude to the nature of the "first Adam" and acquire "the heavenly image" of the Lord from heaven. Cp Ps. 101:8.

250 w 8

348

The dogs. V. 15 - Under the Law the term is used to denounce moral perversions in pagan worship. Deut. 23:18. "As a term of reproach the word on the lips of a Jew, signified chiefly impurity; of a Greek, impudence. The herds of dogs which prowl about eastern cities, without a home & without an owner, feeding on the refuse & filth of the streets, quarrelling among themselves, and attacking the passer-by, explain both applications of the image." - Lightfoot.

The Root. V. 16 The word Nazarene, in Hebrew = sprout or shoot as in Isa. 11:1.

In Isa 10:33-34 Assyria (Gog) is shown as overthrown under the figure of the felling of a cedar-forest. The cedar throws out no fresh suckers, and once cut down is destroyed. Not so the oak which Isaiah gives as the figure of Israel Isa. 6:11. for this a tree which after the felling a stock remaineth Job. 14:7-10. There is a future there for Israel the oak, for the root shall continue to feed & to bear. As David arose from the humble family of Jesse to great honor & supreme power in Israel, so the Lord arose from a greater humiliation to greater honor in which David will in him shall share.

Yahweh

Who Al

paying the this on the + refused Non-Biblica led on a not the to any a trust in overthrow 22: 2 by non-b after the after that this inva of Baby Tirhokah

CONDI

ready be have be priests a eternal fruitfulness higher a which se or allow death."

"SHEC

righteous a being "saw

MALACHI

YAHWEH

Mal.1.

A Lover of Israel Mal.1:2. The Revenger of His people Mal.1:5. A Father V.6 A Master V.6. Gracious V.9. Jealous. V.10. Omnipotent V.14. A Great King V.14. — Mal.2. One Who punishes V.9. The Creator V.10 Holy V.11 All-seeing V.14. Hater of Evil V.16. — Mal.3. Judge V.5. Immutable V.6. Omniscient V.16.

THE BATTLE OF MICHMASH
1 Sam. 13, 14.

TWO INVASIONS OF SENNACHERIB? 2 Kgs 18:17-19:37.

Wm Albright suggests that Scripture implies 2 invasions of Sennacherib. On the first Hezekiah submitted by paying tribute; on the 2nd, fortified by Isaiah, he resisted & the attack failed. H.E. Finley in Beacon follows this on the following grounds. 1 His submissiveness in paying tribute 18:13-16 is contrasted to his subsequent defiance & refusal to yield; his total reliance upon Yahweh to deliver the city. 2. The mention of Tirhakah 19:9 the Ethiopian. Non-Biblical sources show that he became co-regent with his brother Shebitko in 690/89 & therefore could not have led an army into Palestine as early as 701 B.C. Thus the Egyptian forces that Sennacherib met at Eltekeh were not the same as those led by Tirhakah. 3. References in Isaiah's prophecies imply a double invasion. He was opposed to any alliance with Egypt Isa. 30:1-7; 31:1-3. He was critical of the attitude of many in Jerusalem who put their trust in defences and even in the construction of the water-tunnel from Gihon to Siloam. Isa. 22:8-13. He predicted the overthrow of the Assyrian which does not conform to the payment of tribute 2 Kg 18:14-16. (See Hos. 10:24-27; 14:2-8; Is. 29:5-8) 4. The destruction of Sennacherib's army & sudden deliverance of Jerusalem is supported indirectly by non-biblical historians. But the Biblical account loses its force if it is understood as taking place immediately after the surrender of Hezekiah. It is therefore more satisfactory to place the events of 2 Kg 18:17-19:37 sometime after those of 18:13-16 perhaps some 12 years. First invasion in 701 B.C. Second invasion about 688. "The time for this invasion is suggested as around 688 B.C. because it is known that Sennacherib had to deal with an uprising of Babylonians & Elamites in 689 B.C. It was during this time that rebellion flared again in the west, with Tirhakah of Egypt perhaps the leader of it & Hezekiah of Judah participating in it" -Beacon.

CONDITIONS UNDER MANASSEH - See also topp. 336. Ewald - history. "The atmosphere of the age was poisoned from above; and the leaders of the people of every class, whose moral decline had already become a subject of lament in the preceding century, sank into an almost incredible degeneracy. The prophets, who ought to have been ever the most loyal guardians of the Truth, were for the most part like dumb and greedy dogs; many of the Priests allowed themselves to be seduced into offering heathen sacrifices; the judges and nobles paid little heed to the Eternal right. Equivocation & hypocrisy spread among those who ought to have ministered most austerely to public truthfulness of life; while those who were engaged in commerce and trade sank into the harshest indifference to every higher aim, and thought only of the acquisition and enjoyment of wealth. So terrible was the demoralisation of society which set in under Manasseh, that those who remained faithful to the ancient religion were either scoffed at or fooled, or allowed to perish in cold contempt without any effort being made to save them, and were even derided after their death."

"SHED INNOCENT BLOOD VERY MUCH" 2 Kg 21:16: A reign of terror was launched against all who dared to protest or oppose the royal policy. Josephus declared he cruelly put to death the righteous among the Hebrews, and did not spare even the prophets". It is claimed that Isaiah was among those put to death being "sawn asunder" Heb 11:37. Jerusalem was filled with evidences of their blood

HEBREW POETRY

GENERAL PRINCIPLE

Represents a parallelism of ideas rather than of rhyme. Even rhythm is not always present though it is often found in regular lines when it appears like the motions of the dancer with which it was sometimes accompanied Exod. 15:20-21. This parallelism is of three main kinds ~

COMPLETIVE

In which successive lines add or emphasise the thought originally expressed e.g. Ps. 19:7, 30:11, 1:1, 46:1, 92:12.

CONTRASTIVE

In which words and ideas are contrasted. Eg. ~ The house of the wicked which shall be destroyed is contrasted with the tent of the righteous which shall flourish Prov. 14:11. Cp. Prov. 3:5, 27:6. Ps 30:5. 32:10.

CONSTRUCTIVE

In which progressive thought is presented. One idea is built on another like steps in a ladder, until unitedly they bridge the complete thought, presenting one complete idea - Eg. Prov. 30:17 - The Eye: what it does, and what happens to it. Ps. 21:1-2 ~ STRENGTH is developed into salvation, and the desire of the heart becomes the request of the lips. See also. Ps. 20:7-8. Isa. 55:6-7.

ITS UNIVERSALITY

This poetry of parallel ideas makes it wonderfully suitable for translation into any language. Poetry is normally the most difficult to translate and usually loses all its force and meaning in the process, but Hebrew poetry can be reproduced in any language without any diminution of its beauty and force.

ITS FORM

Usually the parallelism yields a distich (two lines), but tristichs are not uncommon, and tetrastichs and pentastichs also occur. In. Isa 55:6-7 there occur three constructive distichs so joined as to make a united whole. Sometimes the constructive parallels are presented in introverted form, in which the first line corresponds with the last, the next with the second to last, and so on. See. Ps. 115: 15-18 (Other egs. Hos. 11:4. Ps 67.)

The idols of the heathen are silver and gold,
The work of men's hands
They have mouths but they speak not;
They have eyes but they see not;
They have ears but they hear not;
Neither is there any breath in their mouths;
They who make them are like unto them;
So are all they who put their trust in them.

Com

SIGNIFICA

OTHER TITL

THE PROPHE

SCHOOLS O

1 Sa
Cp P.
First men
1 Sam. 10:1
founder o
• They wo
with refere
or profes
• They fo
voluntary
drowning
outlook
• Their s
were ex
of song
• Their f
Divine w
• Their s

THEIR DUTI

• The ch
known
12 & 19:20
• Commu
1 Sam. 19:
Bethel, Je
3 5 & 4:38.

Contrast JER. 23:9, 11, 14, 15, 16, 21, 25, 26, 28-40

THE PROPHETIC OFFICE

SIGNIFICANCE OF THE WORD

Hebrew - "Nähbi" from verb "Naba" — "to boil or bubble over." Taken from metaphor of fountain bursting forth from heart of man into which God hath poured it (Gesenius). See margin Ps. 45:1. Prov. 1:23. 2 Pet. 1:21. Because the prophet then not responsible for his utterances, the word is sometimes used in sense of raving 1 Sam. 18:10.

Greek - "Pro" (for) Phet (Speak), thus to Speak for. A prophet was thus the messenger, or interpreter of the Divine will Exod. 4:16. 7:1. 1 Cor. 14:3. Hag. 1:13. Mal. 1:1. both in fore-telling and forth-telling. They are described as Messenger of Yahweh. Hag. 1:13. Mal. 1:1. Jud. 2:1. The Man of the Spirit Hos. 9:7. Neh 9:30. Ezek 2:2. whom the Spirit clothes. Jud. 6:34. 1 Chron. 12:18. 2 Chron. 24:20. A MAN OF GOD. 1 Sam. 2:27. 9:6. 1 Kings 12:22. 13:1-2. See also Heb 1:1.

OTHER TITLES USED.

SEER (Heb. "RA'AH") to See 1 Sam. 9:9. 1 Chron. 9:22. 1 Chron 26:28. 29:29. — Isa 30:10.
SEER (Heb. "chozeh") - Gazer. "mentally to perceive" "to gaze upon with pleasure" (Strong). 1 Chron 25:5. 21:9. 29:29.

THE PROPHETIC ORDER.

Though there were prophets before Samuel, he is classed as the first Acts 3:24. Heb 11:32. because he founded the order. Before his time the prophets were individuals, but after his day they are described as "schools." They constituted an order, and congregated in groups of fifty and hundred. 1 Kings 18:4. 2 Kings 2:3,7] The chief prophets,—many of whom are named beside those prominent through their writings [1 Kings 11:29. 13:1, 16:7, 18:3, 22:8. 2 Kings 4:1, 2 Chron. 9:29, 15:1-8, 16:7, 20:37, 28:9. Jer. 26:20. 35:4] - were known as "Fathers" e.g. 2 Kings 2:12., the lesser ones as "sons" e.g. 1 Kings 20:35. 2 Kings 2:3, 5. In his day Samuel was the appointed head. 1 Sam. 19:20. The chief had servants ministering to them 2 Kings 3:11.

SCHOOLS OF THE PROPHETS.

1 Sam. 10:5-10
Cp P. 549 Ahorhel

- First mention - in days of Saul 1 Sam. 10:10. Samuel was the founder and President 19:20.
- They were called prophets with reference to their vocation or profession.
- They formed a company or voluntary fraternal association, drawing those of like faith and outlook more closely together.
- Their service and enthusiasm were expressed in the harmony of song & instrumental music
- Their teaching proclaimed the Divine will & purpose.
- Their status was high among the people 1 Sam. 10:11.

THEIR DUTIES

- The chief prophets were known as fathers 1 Sam. 10:12; 19:20. of master 2 Kg 2:3.
- Communities found at Naioth 1 Sam. 19:18, 20. and later at Bethel, Jericho, Gilgal 2 Kg 2:3, 5; 4:38.

A.V. = "COMPANY OF PROPHETS" Heb. = "Khay-bel" — a rope - as twisted together, a company as tied together, linked as a chain. From verb "Khaw-bal" to wind tightly (as rope), to bind specially by a pledge. Thus they constituted an Ecclesia within the Ecclesia.

The main prophets were selected by visions Num. 12:6-8. or Divine impulse Amos 7:14-15. so that Yahweh spoke through them often in the first person. There was usually no consecration - only a call. Prophets were called from all ranks of society and from both sexes, so that the prophetic institution —

1. Kept the minds of the people alert to constant expectation of some new prophet appearing
2. Maintained a constant protest against the rigidity of formalism and ceremonial institution.

They were the messengers of Yahweh to His people and the world. They made known His will, denounced His judgments, rebuked the crimes of rulers and people, instructed in doctrine, and revealed the future purpose.

Training was not necessary, since one cannot be trained for inspiration, but Yahweh spake "in" them. Heb. 1:1. They spake in His name Exod. 7:1. 4:16., chanted and sung praises under the stimulus of the Spirit 1 Sam. 10:11, 19:20. 1 Chron. 25:2-3.

Sometimes the message came by angelic voice Exod. 3:2-6. 1 Sam 3:4-10, Jer. 1:4 etc., sometimes by dream and vision Num. 12:6. Job 33:14-17, sometimes by effluence of the Spirit 1 Sam. 19:20-24. 2 Pet. 1:21. It affected them physically Num. 24:4, 16. Ezek 1:28. Rev. 1:17. Dan. 10:8. 7:27. often prostrating their strength — as any deep, absorbing emotion can. Though the urge could be irresistible, Jer. 20:9., the spirit was subject to the prophets 1 Cor. 14:32.

They often dramatized their message. Isaiah walked naked and barefooted three years, Ezekiel lay in the dust, others acted the predictions they made.

In short, they were the constant, vigilant watchdogs of the nation Isa. 56:10. Ezek. 3:17.

The prophetic institution in the midst of the nation was like the bursting, bubbling

spring throwing its water out of the rock.

SCOPE OF MESSAGE - PAST.

They were historians 1 Chron. 29:29. 2 Chron. 9:29. selecting those incidents which illuminated and illustrated the character of Ile who guided its destiny.

PRESENT.

They set the will of Yahweh before the people in forthright fashion, vigorously opposing all forms of error, protesting against the common corruption of separating Religion from Morality, constantly warning against the merely legalistic approach. Thus we hear Samuel 1 Sam. 15:22. David Ps. 51:16-17. 40:6-8 Hosea Hos. 6:6. Amos Ch. 5:21-24 Micah Ch. 6:6-8 Isaiah Ch. 1:10-17. 58:6. Ezek Ch. 18:5-9. 20:18

and, greatest of all, Christ Mat. 5.

Indifferent to human praise or blame, imperious to fleshly opinion, the true prophet (and there were those who prostituted their calling (Neh. 6:10 Rev. 16:13.) manifested an unswerving fidelity to the Voice of independence, duty and conscience. They revealed a voluntary and faithful minority in the face of apostasy; a stern, unyielding, fiercely independent spirit Ezek. 2:6-7. 3:8-9.

FUTURE

They were enabled to maintain their fight because of their vision of future glory. They stood on a Rock "higher than others." They saw above and beyond the multitude. They did this because of the presence of Yahweh and the assurance of future glory.

They were the Anthpas of their age and generation. They were opposed to the spirit of the world. The world asked first: "Is it safe!" Then - "Is it true!" The prophets only: "Is it true" The world asked first: "Is it prudent!" Then: "Is it right!" The prophets only: "Is it right!" Above all they had the deepest patriotism for Israel; like the greatest of them all, they "wept over Jerusalem."

NEW TESTAMENT PROPHETS

Malachi was last of prophets Ecp. Ps. 74:9. Now arose the Scribes to defend and expound the prophetical writings. Then the Silence was broken with the Voice of the greatest of them all:- John Luke 7:27-28. 3:2. Mat. 11:9. 21:26. 14:5. The company of prophets still continued within Israel Luke 1:67; 2:36.

CHRIST: THE GREATEST

They prepared the way for the greatest of them all. He combined the duties of prophet with his mission as Saviour, guiding, directing, denouncing, predicting, protesting, proclaiming the will and purpose of his Father. He left his circle of prophets behind him Joel 2:28-29. Acts 13:1. 15:32. 11:27. whose work and mission were clearly defined 1 Cor. 14:3. Eph. 2:20, 3:5.

PRESENT OPERATIONS.

The call has come to individuals who claim to be the Ecclesia, who are bound to organize as a company - a rope or Chaybel. The spirit of the prophets will induce a fixed resolution to stand opposed (if need be) to popular clamor, and popular favour, against the opinions, the conversation of those about. It will indicate an even course that turns neither to the right hand or to the left but aims only for "the mark of the high calling of Christ Jesus" Phil. 3:14.

"Give us a man, young or old, high or low, on whom we know we can depend - who will stand firm when others fail - the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous. In such an one there is a fragment of the Rock of Ages - a sign that there has been a prophet among us." Such witnesses are always to hand Isa. 41:10. though often, as in the days of Elijah they are hidden from public view. 1 Kings 19:14. The Gospel call is designed to increase their number.

INTRODUC
Gospel prea
First to Je

Their ard
law rather
Christ had
ed.

But the
value and

The word
quently used
eriority of Ch

The finalit
doctrine empt
re-occurring
once - often
for all time."

The comple
in Christ dem
use of word
related word
"perfect" [in
pleteness], "
fection" "fin

ITS AUTHOR

EPISTLE TO HEBREWS.

INTRODUCTION

Gospel preached. First to Jews

Apostolic preaching of the Gospel was first to the Jews and afterwards to the Gentiles [Acts. 17:2. Rom. 2:9-10]. The result was a large and overwhelming influx of Jews into the Ecclesia of Christ. 3,000 were added on the Day of Pentecost. Acts 2:41., many of the priests accepted the Truth Acts. 6:7, numbers of Pharisees believed Acts 15:5., and these remained zealous of the Law. Acts 21:20.

It is obvious from Acts 15 and from such Epistles as Galatians that these Jewish Christians were trying to superimposed the Law upon Christ as essential to justification. In fact, strict observance of the letter of the Law was beginning to submerge the Truth — Christ was being overshadowed by Moses.

Such teaching and implication were fiercely countered by the Apostle Paul. The harshness of his opposition could have the effect of turning some completely from the Law, and adopt an extreme attitude against it. This Epistle shows the superiority of Christ over Moses, of the New Covenant over the Old, without detracting in the least from the Law. It reveals how that perfection and finality came in Christ who fulfilled the Law.

Their ardour for the Law rather than for Christ had to be restrained.

But the Law still has value and a place.

Christ is shown to be better than the angels. Heb. 1:4; we are introduced to a "better" priesthood. Ch 7:7. hope V. 19, covenant V. 22, Ch. 8:6. promises Ch 8:6. sacrifices Ch 9:23. reward Ch 10:34. country. Ch. 11:16, resurrection Ch 11:35. thing Ch 11:40. blood sprinkling Ch. 12:24 and hence a better response on the part of believers Ch. 6:9.

The word "better" frequently used to show superiority of Christ over Law.

There is a finality about enlightenment Ch. 6:4. of the offering of Christ 7:27. typified by entrance of High Priest into Most Holy 9:7., of Christ's presence in heaven for redemption 9:12., of his appearance for sacrifice V. 26., of death V. 27. of his offering to bear sins V. 28., of worshipper's sins that should be purged Ch. 10:2. of the offering of Christ by which we are sanctified Ch. 10:10. of the shaking of the Jewish heavens and earth Ch. 12:26, 27.

The finality of the Christ doctrine emphasised in the re-occurring use of the word once - often signifying "once for all time."

The Captain of salvation is perfect Ch. 2:10. through suffering Ch. 5:9, so ought his followers be mature Ch. 5:14. striving for it Ch. 6:1., "It did not come through Levitical priesthood. Ch. 7:11 nor the Law V. 19. whereas Christ was perfected. V. 28. The gifts and sacrifices of the Law made nothing perfect. Ch. 9:9, but Christ sets forth the perfect Tabernacle V. 11. The sacrifices of the Law made nothing perfect Ch. 10:1., but his offering did V. 14. Perfection is possible for us. Ch. 11:40. for he is the finisher of our faith Ch. 12:2., and to this we are called V. 23.

The completeness of things in Christ demonstrated by use of Word "Teleios" [and related words] rendered "perfect" [in sense of completeness], "full age" "perfection" "finisher."

Other important words occur. For example, we are told to "lay hold of the hope set before us" Ch. 6:18. to run with patience the race set before us" Ch. 12:1, and to heed the example of Christ who took heed to the joy set before him Ch. 12:2.

The focal passage — Ch. 10: 19-25.

ITS AUTHOR

Although not specifically stated indications point to Paul. cp. Heb 10:34 13:23. Peter, writing to Jewish believers, reminds them of Paul's Epistle to them. 2 Pet 3:16-17.

In A.D 180 one Pantaenus, a leading teacher of Alexandria, was referring to it as a generally accredited epistle of Paul. Origin [3rd Cent.] writes that "men of old handed it down as Paul's" and though he casts doubts upon

Hebrews - cont.

the Pauline authorship, he admits that "the thoughts are the Apostles."

It has been objected that the style is different to that of other epistles, - but the subject is unique and would force a change of style. Most of Paul's epistles are combatitive, or deal with personal matters, but here we have exposition in a degree nowhere else met with in the N.T outside of the Apocalypse.

SUMMARY.

CHRIST THE NEW + LIVING WAY. Matt. 20
Th. 1:6. Acts 9:2, 18:25, 26. 19:9, 23. 22:4. 24:14, 22. Rom. 3:17.

1. CHRIST - THE NEW AND "BETTER" DELIVERER. Chs 1-7.

2. HIS OFFERING - THE NEW AND "BETTER" COVENANT Ch 8 - Ch 10:18.

3. FAITH - THE TRUE AND "BETTER" PRINCIPLE Ch 10:19-13.

Christ the Son - A better Voice than the prophets. Ch. 1:1-3.
A better Name than the angels. Ch. 1:4-14. Ch. 2.
A better Apostle than Moses. Ch. 3.
A better Leader than Joshua. Ch 4:1-13.
A better Priest than Aaron. Ch 4:14 - Ch. 7.

THE NEW COVENANT - Has better promises Ch 8:6-13.
A better Sanctuary. Ch 9:1-14
A better Sacrifice Ch 9:15-28
Achieves better Results. Ch 10:1-18.

FAITH - The true Response. Ch. 10:19-39.
The moving Power of the Ages. Ch. 11.
Leads unto Christ Ch. 12:1-13.
Expresses itself in practical morality Ch. 12:14 - 13:21.

FINAL WORDS. - Ch. 13:22-25.

APOKALUPTO (Akin to Apokalupsis - Revelation).

"The N.T. occurrences of this word fall under two heads, subjective & objective. The subjective use is that in which something is presented to the mind directly, as, • The meaning of the acts of God. Mt. 11:25; Lk 10:21. • The true identity of Christ Mt. 16:17; Jhn 12:38. • The character & purpose of the Father as revealed in the Son. Mt. 11:27. Luke 10:22. • The revelation of God's will Phil. 3:15. • The mind of God to the prophets of Israel. 1 Pet. 1:12. and to the early Ecclesia 1 Cor. 14:30; Eph. 3:5.

"The objective use is that in which something is presented to the senses, sight or hearing, as, referring to the past • The truth declared to men in the Gospel Rom 1:17. 1 Cor. 2:10. Gal. 3:23 • The revelation to Paul that Jesus is Christ Gal. 1:16. • Thoughts previously hidden in the heart Luke 2:35. Referring to the future. • Manifestation of Christ in power Luke 17:30 • The salvation - glory of the believer in contrast to the present Rom. 8:18; 1 Pet. 1:5; 5:1. • The true value of labor 1 Cor. 3:13. • The wrath of God against sin Rom. 1:18 • The full manifestation of the lawless one 2 Thess. 2:3, 6, 8.

"FELLOWSERVANTS ALSO AND THEIR BRETHREN" Rev. 6:11.

Though a similar expression occurs three times in the Apocalypse cp Rev. 19:10; 22:9, in Rev. 6:11 a subtle difference is apparent and the construction of the Greek provides for two classes. The occurrence of "KAI" twice in the statement strongly implies that, so that Diaglott records: "till both their fellowservants & their brethren ..."

"Should be fulfilled" - RVmg: "Some ancient authorities read: 'have fulfilled their course'"

SHEWBREAD. - LECHEM - Bread. PANIYM - Faces, Presence. Exod. 25: 30 NTE; 25:10; 89:36. 1 Sam. 21:6; 1 Kg 7:48; 2 Chr. 4:19. - Bread of His Presence, the faces being the Elohim. PANIYM - Faces, Presence (Bread not mentioned) Num. 4:7. LECHEM MA'AREKETH - Arrangement or order. Rend. "Row", "Rows" Lev 24:6. See 1 Chr. 9:32. mg 'Bread of ordering' 1 Chr. 23:29; 28:16. 2 Chr. 13:11 Shewbread set in order. 29:18; Neh. 10:33. MA'AREKETH is from 'ARAK - to set in a row, to arrange in order - "set in order" Ps. 40:20. Used for arrangement of troops for battle "set in array" 1 Sam. 17:2 mg 2 Sam. 10:17; 1 Chr. 19:11.

The bread consisted of 12 large cakes of unleavened dough Lev. 24:5-9. ranged in two heaps • with a golden cup of frankincense to each pile Lev. 24:7. On each 7th day new cakes were substituted, the old cakes were consumed by the priests. Lev. 24:5-9; 8:31 Exod 29:32-34.

SHEWBREAD - cont. The shewbread was in the presence of Yahweh for 7 days • on the seventh was consumed by the priests • then consumed by them. The word MA'AREKETH signifies both order • military rank 1 Cor. 14:40; 15:23; 16:1 Col. 2:5; 1 Cor. 14:33. Military rank 2 Tim. 2:3-4; 2 Thess. 3:6.

The size of the cakes may be judged from the statement that each cake contained "two tenth deals, i.e two tenths of an ephah equal to 6 lbs and quarter. Lev. 24:5.

Fulfilment of Apocalypse – The Six Seals.

The First Seal – A.D. 96-153.
State of Rome

"The most happy and prosperous time of the human race." "The armies were restrained and the Emperors delighted in the image of peace and considered themselves as the accountable ministers of the laws" Gibbon.

Attitude to Christians

From Tiberianus of Syria to Emperor Trajan. – "I am quite wearied with punishing and destroying the Galileans, of those of the sect called Christians according to your orders. Yet they never cease to profess voluntarily what they are and to offer themselves to death. Wherefore I have labored, by exhortation and threatening from discouraging them from daring to confess to me that they are of that sect. Yet in defiance of all persecution, they still continue to do it."

Growth of Christianity

From Pliny's letter to Trajan towards end 1st Century. "The number of culprits (i.e. Christians) is so great as to call for serious consultation. The contagion of the superstition hath spread not only through cities but even villages and the country."

The Second Seal – A.D. 33-211.
Great and Sudden change.

"Distinction of every kind soon became criminal. Virtue implied a tacit censure of the irregularities of Commodus; important services implied a dangerous superiority of merit. The friendship of the father (Marcus Aurilius) insured the aversion of the son. The execution of a considerable senator was attended with the death of all who might lament or revenge his fate; and once Commodus had tasted human blood, he became incapable of pity or remorse" (Gibbon).

Commodus.

Pertinax.

Pertinax – "found a way of condemning his predecessor's memory by the contrast of his own virtues with the vices of Commodus." (Gibbon). He was murdered by the guards who feared he might suppress their privileges.

The Praetorian Guard.

Their "licentious fury was the first symptom and cause of the decline of the Roman Empire" – Gibbon. "Elated by success, and raised above the subjects' level the soon became oppressive to the country and impatient of just subordination."

Didius Julianus.

"Offering the Empire for auction, it was knocked down to the highest bidder whom they beheaded 63 days later."

Clodius Albinus, Pescennius Niger, Septimus Severus

This insult roused three generals commanding the legions. Severius marched on Rome, disarmed the Guards, replaced them with his own legions. He defeated the two other generals, ruled the Empire, being a just and firm ruler – bringing a measure of peace to the Empire.

The Third Seal – 212-235

Geta and Caracalla.

Caracalla several times tried to poison his father and raise an insurrection against him. He also tried to murder his brother Geta whom he later had assassinated. To establish his power, he paid the army profusely, heavily taxing the provinces for this purpose. "Under the vague appelation of the friends of Geta 20,000 persons suffered death." "If a senator was accused of being a secret enemy of the Government, the Emperor was satisfied with the general proof: that he was a man of property and virtue. From this well-grounded principle he frequently drew the most bloody inferences" (Gibbon).

Macrinus

tried to reform the army which revolted under Elagabalus and Macrinus was slain.

Elagabalus.

Spent his days in debauchery, vice, gluttony, lust and licence. The Empire was further taxed to provide these luxuries. He elevated his cousin Alexander to the position of Caesar, but learning that he was publicly applauded for his virtues, he reduced him in power. The army avenged the insult by slaying Elagabalus and throwing his body in the Tiber.

Alexander Severius

Only 14yrs of age, but was guided by his mother's wise counsel. He relieved the country of some of its burden, but in trying to reform the army whose cost was a heavy drain on the State, it rose against him and he was slain in 235.

The Fourth Seal 235-303
Maximin the Thracian

"Confiscation, exile or simple death were esteemed uncommon instances of Maximin's lenience. Some of his unfortunate sufferers he ordered to be sewn up in the hides of slaughtered animals, others to be exposed to wild beasts, others again to be beaten to death with clubs." Without a witness, without a trial and without an opportunity of

8 "The beasts of the earth" "It was the period of the first Gothic invasion of the Roman Empire; the period when those vast hordes, having gradually come down from the regions of Scandinavia, & having moved along the Danube toward the Ukraine & the countries bordering on the Borysthenes, invaded the Roman territories from the east, passed over Greece, & made their appearance almost within sight of Rome. The occasion, in A.D. 251 when Decius was summoned to the banks of the Danube by the invasion of the Goths, was the first time that history mentions that great people, who afterwards broke the Roman power, sacked the capital, & reigned in Gaul, Spain, & Italy" (Gibbon).

of the reigns of Valerian & Gallienus: "The whole period was one uninterrupted series of confusion & calamity. The Roman Empire was, at the same time, and on every side, attacked by the blind fury of foreign invaders, & the wild ambition of domestic usurpers" (Gibbon).

of defence Magnus (a Roman Senator supposed to have plotted against the Emperor's life) with 4, one of his supposed accomplices were put to death" (Gibbon). The revenue of towns and temples was confiscated. Riots, tumults & massacres followed as "death and the grave" waited upon the Empire.

MAXIMUS AND BALBINUS 238

Appointed by the people to oppose Maximin.—the former to conduct the war, the latter to attend to the civil government. Maximin assassinated by his soldiers. Jealousy and mistrust developed between his two successors. A troop of desperate assassins invaded the palace, stripped them both of their robes, dragged them through the streets of the city, where they left their bodies, mangled with 100 wounds, exposed to the insults or pity of the mob.

Concerning the Period

Gibbon declares: "The animating health & vigor of the Empire were fled." "The industry of the people was discouraged & exhausted by a long series of oppression. The discipline of the legions was corrupted by the ambition of the Emperors; the strength of the frontier was insensibly undermined, and the fairest provinces were left exposed to the rapacious rage or ambition of the barbarians" (Beasts of the earth).

Gallienus (an Emperor) to one of his ministers: "Let everyone die who has dropped an expression, who has entertained a thought against me.... Tear, kill, hew in pieces. I write to you with my own hand and would inspire you with my own feelings." Pestilence, plague and famine raged. For some time 5,000 died daily. Gibbon calculated that the miseries of the times accounted for the death in a few years of half the human race. With the assassination of Gallienus an improvement in conditions was experienced.

THE FIFTH SEAL -303-311

THE CHURCH

Mitzner: "During the whole 3rd century the work of God in purity and power had been tending to decay. The connection with philosophers was one of the principal causes. Outward peace and secular advantage completed the corruption. Ecclesiastical discipline was now relaxed exceedingly. Bishops & people were in a state of malice. Endless quarrels were fomented among the contending parties, and ambition and covetousness (sin) in general gained the ascendancy in the Christian Church. Some there were who mourned in secret and strove in vain to stop the abounding torrent of evil."

Novatius, Bishop of Rome (251) opposes Cornelius.

CIVIL _.

The latter fellowshipped those who had publicly renounced Christ, and sacrificed to idols in periods of stress. The former refused to do so. Division resulted, the majority siding with the latter.

DIOCLETIAN elevates MAXIMIAN as joint ruler with title Augustus. With two lesser rulers - Constantius (Caesar) and Galerius (Caesar)

Diocletian was originally tolerant towards Christians but was induced by Galerius in concert with pagan priests to attack them. 24th Feb. 303 - A general edict of persecution. Death threatened those who held secret meetings. Churches were destroyed - books - Bibles burnt. Christians no protection from law - slaves deprived of hope of freedom - avenues of employment closed. The edict was torn down by a "fellow-servant" of Nicomedia who expressed his contempt for tyrants. "He was roasted over a slow fire, and every refinement of torture was exhausted, without effect, to subdue his patience, or to alter the cheerful & inviting smile which in his dying agonies he still preserved in his countenance." The admiration of his fellows incited the hatred of Diocletian. The Christians were blamed for fires that twice within 15 days broke out in his palace - and every effort was made to exterminate Christianity.

MEMORIALS TO DIOCLETIAN

TWO PILLARS ERECTED IN SPAIN

"Diocletian Jovian, Maximian Herculeus, Caesars Augusti, for having extended the Roman Empire in the East & West, and for having extinguished the name of Christians who brought the Republic to ruin.."

"Diocletian etc. for having adopted Galerius in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the gods."

Diocletian (1 May 305) Abdicated. and shortly after Maximian

Constantius & Galerius Augusti. Maximin & Licinius Caesars.

Later Maximian again assumed the purple and appointed his son Maxentius to power. Maxentius and Constantius (ruled Britain, Spain Gaul) were very tolerant to Christians. Death Constantius - elevation of Constantine. Edict of toleration proclaimed by Constantine, Galerius, Licinius. In 311 Galerius died. His territory added to Maximin's who shortly after commenced the most violent persecution until "the pagans who witnessed the Christians' sufferings were at length disgusted by such profusion of blood shed and cruelty; the persecutors themselves became weary of slaying and resorted to other punishments — such as mutilation of limbs, plucking out an eye, employing bishops and other eminent men in degrading occupations, and sending large numbers of all classes to labor in unwholesome mines" (Robertson).

Maximin died of a frightful plague calling on God to forgive him.

Why the history of Kings

A H in S of I Gen

The Ge

General

Position

THE BOOKS OF THE CHRONICLES

Why the repetition of history in Samuel and Kings with Chronicles.

A thing is doubled in Scripture because of its importance Gen. 41:32.

Samuel and Kings record the history of Israel from the standpoint of the Throne we are taken over the bridge from anarchy to the Kingdom. Chronicles restate the same history from the standpoint of the temple, giving emphasis to its establishment and order. Thus in Kings, three chapters are given to the secular events of Hezekiah's reign (Chps 18, 19, 20) and only 3 verses to religious reformation (2 Kings 18:4-6), whereas in Chronicles 3 chapters are given to reformation (2 Chron 29-31) and only 1 Chapter to secular events. Events bearing on the Temple:- its preservation, restoration, the purity of its worship, are related doubtless for the guidance of returning exiles under Ezra and Nehemiah. The Temple is everywhere emphasised as the vital centre of national life, and as it was about to be rebuilt, there was a value in setting down clearly its ordinances.

As Israel is to be rebuilt "as in the days of old" Amos 9:11. this additional information of Temple worship is important as foreshadowing the future.

The Genealogies.

The Genealogies illustrate the selective process of Divine election from Adam downwards, preserving the trunk and main branches of Israel's family tree, at a time when, through disruption this was found necessary Cp Ezra. 2:59.

It links the pre-exile with the post-exile period, for 1 Chron 9:2-34 concerns the re-settlement after the exile.

The throne had fallen, the Temple was in ruins, but Messiah had to come through David, thus the importance of tracing the genealogies. They give the sacred line through which the promise was transmitted for nearly 3,500 years.

General Summary.

Three main features are thus emphasised:-

"(1) In view of the nation's unique calling and the Davidic covenant; it was most important to retain unimpaired the nation's principal genealogies; and these are therefore carefully presented in the first nine chapters. (2) In view of the calastrophes which had occurred, it was important to recast the nation's history exclusively from a religious standpoint; at least from the beginning of the Davidic Kingdom; and this we find from the 10th Chapt. 1st Chronicles onwards. (3) In view of the fact that the Temple represented the holy religion which had come to Israel by special Divine revelation, and the disregard of which had brought such evils on the nation, and in view of the fact that the Temple was the supreme surviving link between the nations great past and its still greater prophesied future, it was greatly important to emphasise the Temple and its ~~importance~~ observances in the regard of the people, and this emphasis we find throughout Chronicles" (J. S. Baxter).

Position in Hebrew Canon.

It is almost universally considered that Ezra was the author of Chronicles, and that it forms the first of a ~~little~~ trilogy from his pen— Chronicles, Ezra, Nehemiah: In the Hebrew Canon, however, Chronicles is placed last. Thus the Hebrew Canon of Scripture ends with the question "Who is there?" (2 Chron. 36:23). The N.T opens with one: "Where is he!" (Mal. 2:2). Chronicles ends with the proclamation of Cyrus—the N.T opens with the proclamation of the Lord concerning the Gospel Kingdom. Chronicles begins with 1st Adam, the N.T begins with 2nd Adam. Chronicles has relation exclusively to history Judah and descendants of David, and N.T introduces us to the coming of the King who is to sit on David's throne.

10

Heb "sepher tehillim" – The Book of Praises.
Gr. "Psalms" Acts 1:20 – A sacred song set to music.

THE BOOK OF PSALMS.

See also – Hebrew Poetry, p. 2.

"Tehillim" some derive from "halal" – "to more briskly, irradiate, shine" – Book of Shinings Forth, Irradiations, Manifestations or Displays – i.e. of Divine Wisdom, Love. But "halal" also signifies "Praises."

MASKIL : [illegible]
IS. Neh. 8:8
all true mu
O daughter

Psalms 42

The Psalms are fitted to all persons and ages, to all conditions and circumstances. Whether we be reporting or beholding, fearing or hoping, doubting or confiding, sorrowing or rejoicing, acting or suffering, admiring and praising Yahweh, or anxiously awaiting the coming of His Son, we will here find song adaptable to our needs. The Psalms offer the complete proof how utterly false is the notion that the religion of Israel was a mere formal system of external rites and ceremonies.

Jewish Music based on Melody rather than on Harmony.

"The ancient Jews were not acquainted with what is now called harmony, or the carrying on of different parts of tenor, treble, contra, and bass at the same time, by different classes of performers; for this was invented by Guido Aretin, a monk of Arezzo, in Italy, about the year 1022. On the contrary, it appears, from the Scriptures in general, and the apocryphal book of Ecclesiasticus 44:8, in particular, that their whole sacred music consisted of melodies, or a number of voices and instruments carrying on the tenor at the same time; unless we make the addition of the cymbal a species of harmony." (Antiq. of the Jews – W. Brown, Vol I. p. 327)

What they may have lacked in the modern science of harmony, they made up in part singing, choruses answering each other, or interspersed with solo voices (Ezra 3:11).

SONS of K

THE GITTITH PSALMS. Psalms 7; 80; 81. LXX: "Belonging to the Winepress," a variant of Gittoth – rendered "winepress" Neh. 13:15; and pointing to the vintage season synchronising with the great Autumn festival – The Feast of Tabernacles.

PSALM 93. (An amended version).

Yahweh hath proclaimed Himself King – and hath robed Himself in Majesty;
Yahweh hath robed Himself with a girdle of power;
He hath steadied and stabilised the world
Thy throne stands firm from of old.
The floods may storm, O Yahweh
The floods may storm aloud
The floods may storm and thunder!
But high above the roaring billows,
High above the ocean breakers,
Yahweh stands supreme.
Thy words are sure,
Holiness becometh Thy house
O Yahweh forever.

As a Psalm for the 6th day (see verse by verse notes) it commemorates the triumph of Creation over the waters. Gen. 1:2 seen in the emergence and populating of the earth.

The first verse (See Cambridge) is better rendered as indicating some great act demonstrating the authority of Yahweh – such as at Creation, or at the Red Sea (reached on the 6th day), the destruction of Assyria and so forth. In the future, He will reprove the roaring of the political ocean. Isa. 17:12-14

According to Cambridge Bible the structure of v. 4 is better expressed as here rather than in A.V.

PSALMS OF ASAPH. The Collector, or He hath gathered or removed reproach (Davis). Though the prominent singers were all called "seers" (1 Chron. 25:5) and they prophesied by song and music (v. 1-2) Asaph is selected as being pre-eminently so, and is held next in honor to David (2 Chron. 29:30). The emphatic manner in which the prophetic title is annexed to his name suggests that he was favored with a larger measure of the prophetic spirit than his contemporary Levitical prophets.

He was a Levite of the family of Gershon (1 Chron 6:39, 43. With Heman & Ethan he sounded the cymbals before the Ark as it was conducted to Zion 1 Chron 15:16-19. He was then appointed the honored position before the Ark: 1 Chron. 16:4, 5, 7 whilst Heman, Jeduthun and their brethren were appointed under Zadok to the service of the Tabernacle at Gibeon vv. 39-41. Cp Ch. 6:31-32. A special Psalm of thanksgiving was given him by David 1 Chron. 16:7. In the Temple service, he stood at the right hand of Heman as Ethan (Jeduthun) did on the left. 1 Chr 6:32, 39. 25:2. His four sons presided under him over four companies. Their descendants continued in the Temple service in the reigns of Jehoshaphat, Hezekiah and Josiah 2 Chron 20:14. 29:13. 35:15. 128 Asaphite singers returned with Zerubbabel and ministered in the 2nd Temple Ezra 2:41. 3:10. Neh. 7:44. 11:22.

12 Psalms are ascribed to Asaph. Ps. 50 in book 2 and Pss 73-83 comprising the bulk of Book 3. The Asaphite Psalms are distinguished from the Korahite Psalms by their prophetical and judicial character. Like the prophetical books, they frequently introduce God as the speaker, after the manner of the prophets, they contain lengthened representations of God as the Judge of all, as well as lengthy discourses spoken by Him in that character. (Cp Pss. 50, 75, 82). They draw largely on the history of Israel (Cp Ps 78) as a mirror for subsequent generations to peer into and meditate upon. There is greater reference to Joseph and the tribes that descended from him than is normal among the Psalms (Ps 77:15. 78:9, 67. 80:1-2. 81:5). There is constant reference to national calamity with the re-occuring appeal: How long?. Ps 74:9, 10. 79:5 80:4.

WAS ASAPH CONTEMPORARY WITH DAVID? He writes as though he witnessed the Temple destroyed Ps 74:6, and witnessed the invasion in the days of Jehoshaphat Ps. 83:5. Cp Ps 80:12. 79:4 and this has suggested to some that a later Asaph (a descendant of the great contemporary of David) composed some of the Psalms (E.B. Thirtle). But there is no Scriptural reference to such a descendant. With his great prophetical insight of events to come surely Asaph could have predicted these things using the past tense as in such prophetical statements as Luke 1:51-52. Rom. 4:17. Isa. 13:3. 21:2-9. Thus Ps 83. predicted the invasion that took place in reign of Jehoshaphat, and represents the prayer offered on that occasion 2 Chr 20:18 and it is significant that a descendant of Asaph was present to lead the congregation to Yahweh v. 14. There was also present a company of Kohathites to praise Yahweh for His goodness and the Kohathite psalm Ps. 43 may represent the answer to the prayer.

Asaph saw Israel reject its Messiah (David) which caused him to number the people and called down the wrath of Yahweh, he witnessed the introduction of idolatry into the nation, on the Mt Olives fronting the Temple and with prophetic insight saw in this the decay of Divine worship and the Divine anger smoke against the nation Ps. 74.

PSALM 24.

1 Kgs 8:1, 44.
In Israel, th
– to be ecli
David's life –

The Ara
us. To be

CHIEF MU

ament" (St.
"Chief Musi
pre-eminen
the Strengt
Messiah. Ca

MASKIL: Instruction. from SĀKAL – to look at, scrutinise, look well into anything. Cord. "Behaved wisely" 1 Sam. 18:30. The noun SEKEL 28. understanding arising from an intelligent consideration of a matter Ezra 13 15. Neh. 8:8 There are 13 such Psalms 32, 42, 53, 54, 55, 74, 78, 88, 89, 142, 42, 44, 45. The first gives the basis of all true instruction: understanding. SĀKAL occurs in V.8: "I will instruct thee..." Cp. 44:1 "We have heard" 45:10: "Hearken O daughter, and incline thine ear"

Psalms 42 & 43.

These two Psalms are so very similar in expression that most commentators treat them as one. Yet the division into two Psalms has the support of the most ancient mss. The Septuagint ascribes Psalm 43 to David, whilst Psalm 42 is ascribed to the sons of Korah. Here, then, are two parties lamenting the state of exile brought about by the rebellion of Absalom, both longing for the time when they will be restored to the worship in Zion, and the Divine judgment will be manifested against a godless nation. They express the ardent desires of the multitudinous Christ and its head – the antitypical David.

SONS of KORAH

Cp Num. 16, 26:11 They were warders of Tabernacle, doorkeepers of Temple. 1 Chr. 9:17-19, 26:1 Neh. 11:19 Musicians 1 Chr. 6:31-33, 25:4. Singers 1 Chr. 25:1-4, 2 Chr. 20:19. Bakers for the Sanctuary preparing the shewbread 1 Chr. 9:31-33.

Their Psalms are noted for the frequent use of the title Elohim. The King, reigning in Zion, is styled Elohim. Ps 45:6

They survived the tragedy of Korah and were placed under the care of Phineas 1 Chron. 9:20 See further Note p 87.

PSALM. לְ O. Maskil.

V.8 ing. "In the midst of my bowels." To the Hebrew the bowels were considered as the seat of tender affections. The RV substitutes the following words for "bowels" – affections 2 Cor. 6:12; affection 2 Cor. 7:15; tender mercies Phil. 1:8; 2:1; a heart of compassion Col. 3:12. "heart" Phile 12, 20 "hearts" Phile 7 "compassion" 1 John 3:17 The word is rendered "tender" in AV & RV of Gen. 33:13.

A Meditation. A petition. 12-17. The first proclaims a blessing: 1. Upon the man who trusts Jahweh. 2. Upon the man who is not turned by blusterers and apostates. Thus the pos. & neg. sources blessing stressed. He admires Yahweh's mercy and goodness to His people 1. for their grandeur and multitude – "Many works" 2. For their supernatural power "wondrous works." 3. For the wisdom manifested in them "Thy thoughts to usward cannot be enumbered."

In Vs 9-11 he reveals his reaction. Outward religion is little worth if the heart is not with Yahweh. Yahweh had taken him for servant "Mine ears hast Thou opened." He had willingly responded: "Lo, I come." He had given ready cheerful obedience: "I delight to do." He had performed it heartily "I have put thy law in my heart" The service of eyes, hands, feet can be hypocritical: Yahweh alone knows heart. He became Yahweh's servant for benefit of others. Vs 9-10. Extending thus mercy to others, he pleaded help for himself V.11.

His example sets the measure for others. He had the aid of the Spirit: "THOU hast opened" He responded with willingness: "LO I come." There was action as well as confession "I delight to DO." And the means of accomplishment: "Thy law WITHIN my heart."

The Petition is divided into 3 sections His trials Vs 12. A request for Yahweh's assistance to confusion of enemies Vs 13-15. A prayer for the help of the righteous including himself Vs 16-17. Prophetically this fulfilled in Rev. 17.

PSALM 24. Introduction: Impregnable Zion had fallen. David was master of his future capital. But success had not come in his own strength. Zion was not only the city of David, but the city Yahweh had chosen 1 Kgs 8:1, 44. the place of His rest Ps. 132:8. the city of the Great King Mth. 5:35. As symbolic of this, the Throne of Yahweh in Israel, the Ark, was now brought into the city in a memorial day of greatest rejoicing and significance to David – to be eclipsed when the ARK of the future shall likewise take possession of the city. References to this the greatest day in David's life – 2 Sam. 6:12-23; 1 Chron. 15.

The Psalm was doubtless sung in parts. Vs 1-3 perhaps by section of singers V.3. by solo voice or voices Vs 4-6 by full chorus. To be repeated in Vs 7-8 again in Vs 9-10. Cp. V.1 with David's final prayer 1 Chr. 29:14-17.

CHIEF MUSICIAN. See Intop. 1137. NETSACH. The root verb of the noun rend. The Strength of Israel. 1 Sam. 15:29 "To glitter from afar, to be eminent (as a superintendent esp of the Temple services) also to be permanent" (St.). The word is rend. "excel" 1 Chron. 15:21 "oversee" 2 Chr. 2:18; 34:13; "set forward" 1 Chr. 23:4. Ezra 3:8-9. "Chief Musician" is MENATSEAH. He set the tune as a conductor determines the tempo & variation of music. He was pre-eminent setting the goal to which each of the choir should strive. He stood in relation to the singers where the Strength of Israel stood in relation to the nation. He was identified by Jewish Commentators with the Messiah. See Note Intop. p 1137.

KINGS — OF JUDAH AND ISRAEL

from the disruption

ASSYRIAN KINGS (with traditional dates)	JUDAH		ISRAEL		
					Israel 1 Kg 14:2,18
					Ahijah-Judah 1 Kg 11:29 Nameless Prophet-Israel
ASSUR-NASIPAL II 885-860 B.C. Warlike and cruel. Welded Assyria into the best fighting machine of the ancient world.	Rehoboam	(17 yrs)	Jeroboam	(22 yrs)	
	Abijam	(3 yrs)	Nadab	(2 yrs)	Assassinated 1 Kg 15:25-28 } Jeroboam's posterity destroyed 1 Kg 15:29.
	Asa	(41 yrs)	Baasha	(24 yrs)	
			Elah	(2 yrs)	murdered - Baasha's posterity destroyed 1 Kg 16:9-12
			Zimri	(1 week)	Committed suicide 1 Kg 16:18.
			Omri	(12 yrs)	
SHALMANESER II 860-825. First Assyrian King to come into conflict with Israel. Ahab fought him. Jehu paid him tribute.	Jehoshaphat (25 yrs) 4th yr of Ahab. 1 Kings 22:41.		Ahab	(22 yrs)	Slain in battle 1 Kg. 22:37.
			Ahaziah	(2 yrs)	Died through accident 2 Kg 1:2,4.
			Jehoram	(12 yrs)	Assassinated by Jehu 2 Kg. 9:24.
	Jehoram	(8 yrs)	Jehu.	(28 yrs)	Promise that children unto 4th generation all on throne 2 Kings. 10:30 Esp. Hos. 1:4-5.
	Ahaziah	(1 yr).			
	Athaliah	(6 yrs).			
	Joash	(40 yrs)	Jehoahaz	(17 yrs).	
	Amaziah	(29 yrs)	Jehoash	(16 yrs)	
	Azariah (Uzziah)	(52 yrs)	Jeroboam	(41 yrs).	
				(12 yrs).	
			Zechariah	(6 mths)	Murdered 2 Kings 15:10
			Shallum	(1 mth)	Murdered 2 Kings 15:14
			Menahem	(10 yrs)	
			Pekahiah	(2 yrs)	Murdered 2 Kg 15:25
			Pekah	(20 yrs)	Murdered 2 Kg 15:30
	Jotham	707-741 (16 yrs)	Hoshea	(9 yrs).	
	Ahaz.	741-726. (16 yrs)			
	Hezekiah	726-697. (29 yrs)	He commenced to reign in 12th year of Ahaz + he reigned for 9 years 2 K. 18:9-10 when Shalmaneser took it after a 3 year siege approx. 721 B.C.		
	Manasseh	(55 yrs)			
	Amon	(2 yrs)			
	Josiah	(31 yrs)			
	Jehoahaz	(3 mths). 2 Kg 23:31.	Deported to Egypt known also as Shallum.		
	Jehoiakim	(11 yrs) 2 Kg 23:36.			
	Jehoiakin	(3 mths) 2 Kg. 24:8	Jehoiachin		
	Zedekiah	(11 yrs).			

SENNACHERIB 705-681 Most famous of Assyrian Kings. Defeated by an angel before Jer. Ruined Babylon

ESAR-HADDON 681-668 Rebuilt Babylon. Conquered Egypt. One of the greatest Kings.

ASSUR-BANIPAL 668-626. (Sardanapalus, Arrapper) Destroyed Thebes. Collected a great library. Powerful, cruel, literary.

ASSUR-ETIL-ILANI SIN-SAR-ISKUN (Saracos) 626-607. Beset by Scythians, Medes and Babylonians, the brutal empire fell.

from "Bible Handbook."

PROPHETS.

JUDAH			ISRAEL		
Yrs	KING	PROPHET	Yrs	KING	PROPHET.
17	Rehoboam.	Shemaiah 2 Chr. 12:5	22	Jeroboam	Ahijah. 1 Kg 11:29. 14:2,18.
3	Abijah	Iddo. 2 Chr. 13:22.			Nameless 1 Kg. 13.
41	Asa	Azariah 2 Chr. 15:1.			

ASSASSINATIONS

It is noticeable that only 1 King (Amon 2 Kg 21:23) and one queen (Athaliah) in Judah were killed by conspirators. Ahaziah, another King of Judah was slain by Jehu — but that was when he was visiting Israel.

In Israel, however, history reveals the following sad record:

Servants slew Ish-bosheth 2 Sam. 4. ● Baasha slew Nadab (1 Kg. 27:28) ? Zimri slew Elah 1 Kg. 16:8-10 ● Omri slew Tibni 16:21-22 ● Jehu slew Jehoram 2 Kg 9:14-26. ● Ahaziah 9:27-29. ? Jezebel 9:30-37 ● Servants slew Joash 12:19-21 ● Servants slew Amaziah 14:17-20. ● Shallum slew Zechariah 15:10 ? Menahem slew Shallum 15:14 ● Pekah slew Pekahiah 15:25. ● Hoshea slew Pekah 15:30 — 12 murders or assassinations in Israel.

NOTES ON PHILEMON

The sole survival of what was doubtless a voluminous private correspondence.

From Smith's Bible Dictionary

"The Epistle to Philemon ... has been admired deservedly as a model of delicacy and skill in the department of composition to which it belongs. The writer had peculiar difficulties to overcome. He was the common friend of the parties of variance. He must conciliate a man who supposed he had good reason to be offended. He must commend the offender, yet neither deny nor aggravate the imputed fault. He must assert the new ideas of Christian equality in the face of a system which hardly recognised the humanity of the enslaved. He could have placed the question on the ground of his own personal rights, and yet must waive them in order to secure an act of spontaneous kindness. His success must be a triumph of love, and nothing be demanded for the sake of the justice which could have claimed everything. He limits his request to a forgiveness of the alleged wrong, and a restoration of favour and the enjoyment of future sympathy and affection, and yet would so guard his words as to leave scope for all the generosity which benevolence might prompt towards one whose condition admitted of so much alleviation. These are contrarieties not easy to harmonise, but Paul, it is confessed, has shown a degree of self-denial and a tact in dealing with them, which in being equal to the occasion could hardly be greater."

Paul's skill as advocate for Onesimus – he combines courtesy, dignity, generosity, prudence, affection, friendship.

LESSONS

PHILEMON →
PAUL →
Onesimus →

Not enough to have RIGHT must exercise LOVE.
Not sufficient to have AUTHORITY must show TACT.
Must not presume on RELATIONSHIP in Christ must face OBLIGATIONS not take liberties.

In the little insignificant drama which drew these three lives together there is revealed a wonderful exhortation of our relationship towards each other – the need to exercise faith, love, tact, obedience.

The meeting between Philemon & Onesimus.

What a sensation when the slave voluntarily returned. In that age of great cruelty such an incident was a testimony to the power of the Truth to transform a life. What a sensation in Colosse, the runaway slave, the absconding thief – a Christian. Perhaps some would turn down their nose at the idea – until the Epistle to Colossians was also read. Col. 3:22 – 4:1. Col. 4:9

The Truth levels all class distinctions. It liberates the slave and enslaves the free. It breaks down the distinction between rich and poor by setting forth a new estimate of true riches. (Jas. 2:5. 3:17) It overleaps the barrier between Jew and Greek.

The Epistle reveals the Apostle in private life – so different from the harsh denunciations of Galatians, the measured reasonings of Hebrews, the stern rebukes of Corinthians. It shows the slave, the robber slinking to Rome, fearful of his fate, to hide himself in the milling crowds, drawn by a loving Providence to Paul. He returns free, triumphant, noble, set upon a path to life eternal. The great Apostle showed loving consideration for the humble fugitive slave – but he demanded that restitution should be paid.

See Clarke for Pliny's successful intercession for a slave complaining of harsh treatment.

PSALM 126.

Thanksgiving for Deliverance From Captivity

The long want of mercies greatly sweetens them when they are granted. When blessings are experienced thanksgiving should be offered & the blessings recalled. 1 Thess. 5:18

PSALM 127.

THE VANITY OF WORLDLY CARE & THE WISDOM OF DEPENDENCE ON YAHWEH

The need to seek His blessing & guidance in all endeavours. He would have us realise that our children are a trust from Him & therefore should be educated, disciplined & guided in accordance with His will.

THE MOABITE STONE

"I am Mesha, son of Chemosh, King of Moab... My father was King of Moab 30 years and I became King after my father; and I built this sanctuary to Chemosh in Qerihoh (i.e the capital, the Kir-Haraseth of 2 Kings 3:25.) a sanctuary of refuge for he saved me from all my oppressors and gave me dominion over all my enemies. Omri was King of Israel and oppressed Moab many days, for Chemosh was angry with his land. And his son succeeded him and he also said, I will oppress Moab. In my days he said this, but I got the upper hand of him and his house, and Israel perished for ever.

DECLINE OF ISRAEL

Privilege brings Responsibility - Amos 3:2. Prepare to meet thy God, O Israel - Amos 4:12
Israel hath cast off the thing that is good - his enemies shall pursue him - Hos 8:3.

From the death of Jeroboam II to the elevation of his son Zechariah there is an interregnum of 22 yrs during which nothing is recorded (See Note "Confusion in Israel and Judah" 2 Kings 15). Israel was reduced from a powerful Kingdom to one rent by internal division and weakened before its neighbours. The germs of decay were evident in Jeroboam's time and were faithfully outlined by the prophets, who give a terrible picture of prevailing conditions. Viewing life through the pure eyes of Yahweh they seemed everywhere to see false swearing, lying, killing, stealing, adultery - a stream of wickedness and violence that swelled into a mighty flood to submerge and destroy the nation under an orgy of sin Hos. 4:1-2. Yet externally the nation was great and prosperous. Holy days, offerings, sacrifices, sabbaths were formally observed, but were hated of Yahweh Hos. 2:11. It was intermixed with foreign worship with the licentious rites associated thereto, and that were practised in the groves and on the hilltops Hos. 4:13. 7:14. Amos 2:7. A vigorous loud-sounding, last protest issued from Yahweh through the "ministry of the prophets" Hos. 12:10 - all in vain. A loving God punished them with national calamities to warn them of the disastrous end to such an attitude - they experienced earthquake Amos 1:1 Zech. 14:4. failure of crops Hos. 2:9. 7:14 terrible visitations of locust and plague Joel 1. Amos 4:6, Drought and famine Amos 4:7-8 that they might consider their ways and return to Him Amos 4:9. And when they refused there became the images, the prophetic symbols or similitudes Hos. 12:10 depicting the impending national judgments - enemies like locusts, spiritual condition as drought, political earthquake etc. It was a period of decrepitude, when authority seems to have fallen into the hands of successful factions, for the general disquiet is indicated by the turbulent 6 months reign of Zechariah that ended in his murder.

The period was noted for widespread drunkenness Hos. 4:11, 7:5. Isa. 28:1, 7, 8. licentious idolatry Hos. 1:4-12 complete repudiation of truth Hos. 2:8. 4:6. dishonesty and violence Hos. 4:2. materialistic prosperity and luxurious living of the wealthy with complete indifference to the poor Amos 3:12, the flaunting of wealth luxuriating in their summer and winter houses, in palaces of ivory Amos 3:15. Haughty matrons urging their husbands to materialistic aims that they might debauch in drink Amos 2:1. Bribery, affliction Amos 5:12. oppression, indifference to others suffering Ob 6. General injustice: the poor were trampled on, judgments were bought with bribes, men were sold into slavery for trifling debts. Dishonesty, hypocrisy Hos. 8:5 intemperance rife Hos. 6:3-4. There was no message of hope Hos. 9:8-15.

And with all this a foolish vacillating foreign policy which spelt inevitable disaster Hos. 7:8-16. for Israel had a false sense of security Hos. 12:8. 13:6. They boasted in a power that God would bring to nought Amos 6:1-14 Hos. 4:7. 5:5. 9:1

The prophets warned of impending judgments. The house of Jehu was doomed Hos. 1:4-5. 2:10. A greater enemy than Syria, Philistia, Moab etc would overwhelm the land. Amos 1:3-5. 3:12. Hos. 10:15. 11:5. 9:17.

All this was a warning to Judah Hos. 11:12. 4:15.

ARCHAEOLOGY.

SARGON'S ATTACK ON ASHDOD. Isa. 20 — "Azuri, King of Ashdod, hardened his heart not to pay tribute, and sent to the Princes of his neighborhood demands to revolt from Assyria. Accordingly I wreaked vengeance, and changed his government over the inhabitants of his district. Achimite, his own brother, I appointed to be governor over them. The Hittites, who thought to revolt, despised his rule, raised Yaman, who had no claim, to the throne, and who, like the former, refused recognition of authority over them. In the rage of my heart, my whole army I gathered not, did not even collect my baggage; with my chief warriors, who did not retreat from the victorious track of my arms, I advanced to Ashdod. The above Yaman, as he of the approach of my expedition heard from far, fled to a district of Egypt, which is situated on the frontier of Milukha (Meroe or Ethiopia); not a trace of him was to be seen. Ashdod Gimt-Ashdudim, I besieged, I captured; his goods, his wife, his sons, his daughters, the treasures, possessions, valuables of his palace, together with the inhabitants of his land, I destined for capture. Those towns I restored again. The inhabitants of the countries which my hands had seized . . . In the East I settled there. I treated them like unto the Assyrians. They tendered obedience. . . . . The King of Milukha (Meroe or Ethiopia) cast Yaman into iron chains, and caused him to take his distant way to Assyria, and appear before me." Quoted by Botta.

NEW TESTAMENT GREEK. Recent archaeological discoveries in Palestine suggest that parts of the N.T., especially the Gospels are written neither in Classical Greek nor the Koinee (the "Bazaar" Greek spoken by the common people), but in translation-Greek, i.e the rendering in Greek literally of the Aramaic of Jesus' day. The Apostles and probably Jesus also in common with many Palestinian Jews were bilingual; they spoke Aramaic and Greek, but a Greek deeply permeated with Aramaic idioms and grammar. In Hebrews the perfect tense may be translated by the Aorist or the Perfect or the Pluperfect; this semitic characteristic may well apply to the Aramaic of Jesus' day.

Although this hypothesis is as yet unsupported by the discovery of contemporary manuscripts in Palestinean Aramaic, Bornhaeuser evidently considers that there is sufficient justification for his translation in the close relationship between Hebrew and Aramaic, evidenced in the available manuscripts of earlier and later centuries.
-Footnote to "The Death - Resurrection of Jesus Christ by Karl Bornhaeuser of Marburg University by the translater: A. Rumpus. For example of place so translated. Jhn. 12:1

Perhaps an example of this is found in the word "Hosanna" Jhn 12:13 which is a transliteration of the Hebrew whereas in the LXX at Ps 117:25. there occurs the translation: "Save we pray!"

PLANTS AND TREES.

ALOES. Latin = Aquilaria agallocha. -Eagle-wood.

It is styled "a tree of Yahweh's planting" (Num. 24:6) to describe its glory. Its Latin name signifies the Eaglewood - the symbol of the spirit Ezek. 1. In India it attains a height of 120ft. Herodotus and other writers speak of it producing a substance of the greatest value. Its wood yields a high polish and reveals a lovely grain. It was esteemed above all others and considered as worth its weight in gold. It was rich in oil. Agallochum is the heartwood of the tree - the inner centre portion providing the fragrant substance of highest value. As the heartwood of the Eaglewood Tree this fragrant substance can symbolise the fruits of the Spirit Gal. 5:22-23. -

EARLY AND LATTER RAIN. James 5:7. The early rain fell in October, November, December, and extended into January and February. These rains do not come suddenly but by degrees so that the former can sow his wheat or barley. The rains are mostly from the west or south-west (Luke 12:54), continuing two or 3 days at a time, falling mostly at night. When the wind shifts to the north or east, & fine weather ensues (Prov. 25:23). The latter rains which are much lighter, fall in March and April. Rain in harvest was regarded as a miracle (1 Sam. 12:16-18). "Vincent

THE BODY.

● The Tongue. Heb. LÂSHON - To lick. Gr. GLOSSA. Dictionary of N.T Theology links it with GLOCHIN, a pant. Speaking in Tongues is called Glossolalia - a word not found in N.T. In the poetic & prophetic books of the O.T., the tongue is in particular the organ of sinful man, and it is significant that it was the serpent's use of the tongue that led to sin originally. No member of the body works harder than the tongue but it generally boasts what other parts of the body will do! The tongue is described as the tool of folichood: evil, of arrogance & godlessness Job 15:5. Ps. 52:2; Prov. 6:17; Is. 3:8; Jer. 2:8.

Sins of the tongue are like a [illegible] Ps. 52:2, a sword, or arrows Ps. 57:4, a poisonous snake Ps. 140:3, causing disaster & destruction, undermining a man's relationship with God & his neighbour. It is because "death & life are in the power of the tongue" (Prov. 18:21; Mt. 12:36), that the admonitions to keep one's tongue from evil (Ps. 34:13) & with one's tongue to intercede for justice & truth (Ps. 35:28; 37:30; Prov. 15:4) and to praise Yahweh (Ps. 51:15; 126:2) are so urgent. The tongue, the organ of speech reveals man's inner self. Under the influence of sin in the flesh the outworking of sin is revealed in many ways through the tongue Rom. 1:29; 2:15; 3:13; 1 Pet. 3:10; 1 John 3:18, but even as the Lord was able to control the tongue through the influence of the Father Ps. 139:4. Jhn. 12:49 so the tongue by his influence can be used effectively for good in the preaching of the Word and in ministering to others. Rom. 10:10.

PRAYER.

Ps 65:4.

INCENSE — Exod. 30:34-38 - Fumigation, thus to purify. (Heb. Ket-o'reth from qâtar). (Gr. Thumiama from "Thuo" - To offer in sacrifice).

PRAY & PRAYER. — Hebrew terms. Lâ'chash = A whisper, an incantation, To mumble a spell. Isa. 26:16. Nâ' = An entreaty. Lûw' (Loo) a conditional particle = "I would that," hence "I pray thee." Châ'nan - To bend or stoop in mercy and kindness to an inferior. 'ânnâ' = A contraction of "HNA" and 'ah abâh - feminine of love. Thus beseeching in love. Châlâh - Kend. in RV "To intreat the favor of." Fund. "to be rubbed" thus to stroke, to seek aid in extremety. Siyach - To ponder or converse. Tephillâh = Intercession, Supplication by imp. a hymn.

Greek Terms: ① Dĕēsis (Deh'ay-sis) = A wanting, a need and thence a supplication, a petition from Deomai (Deh'-om-ahee) to beg (as binding oneself), to desire, beseech, a want, a need. ② Enteuxis (Ent'-yook-sis) = A meeting with God = an interview, intercession ③ Euchomai (yookhom-ahee) = a desire, a wish, thus expressing in pray the wish of the heart ④ Erotao (er-o-tah'-o) to speak, to interrogate. ⑤ Parakaleo (par-ak-al-e-o) = To call near, to invite, to make by implaration, consolation ⑥ Crotac - To ask, interrogate. ⑦ Aiteo = Asking. ⑧ Proseuche - Pros - towards ⑨ euche = prayer or vow - implies the activity of the one praying towards God. - supplicate, worship. ⑩ PROSEUCHOMAI. - A desire towards (pros). Young: A pouring forth before (God).

THE COMMUNION OF PRAYER - Linked with the Word. Num. 7:89. 1 Tim 4:5. Jhn 14:23. Jude 20-21.

AN ACT OF WORSHIP — Worship — the act of ascribing value to something we do value. (1). It acknowledges our utter dependence on Yahweh. (2). It expresses our recognition of His living personality. (3). It is an act of filial affection to One Who is in fact a Father and a Friend. Thus our minds should be actively alert, fully participating in the prayer offered Col. 4:2. Eph. 6:18. concentrating on the matter in hand to the exclusion of all else. In a complete awareness of His presence and the importance of the exercise.

AN ACT OF CONDESENSION on the part of Yahweh. Indicated by the exalted One whom we address. Jude 24,25. 1 Tim. 6:16. Psalm 147:4. Ps. 40:7. Isa 40:12,15,25,26. Ps 91:15.

OUR ADVOCATE Cp. Eph. 2:18 The Word = Our Chamber Advocate. Christ = our Court Advocate. The Word prepares our case Rom. 8:26 Jude 20. The Lord presents it. Heb. 7:25. Rev 8:3. Jhn 14:13-14. Heb. 9:24. 1 John 2:1. The Truth filters prayer. Jas 4:3 Gal 4:6 Phil prompts it within.

BOLDNESS & CONFIDENCE to freedom of access and of speech. Eph. 3:12. Heb. 4:16. 10:19-22. Nevertheless the mind should be prepared for prayer. We should approach it with the realisation that Yahweh LIVES Prov. 14:21, that we are in the presence of Christ and of God. We should stand with the consciousness that their eyes are upon us — that we are intimately conversing with living Realities Who are deeply interested in what we say. Contrast Job. 5:4 We need to really feel the prayers we utter. Thus they should be intelligent expressions of devotion and dependence Mark 13:33 Rom. 15:30 Col. 4:12. Prayer is defined as "stirring up oneself to take hold of Yahweh" Isa. 64:7. It suggests the pathos of a suppliant in deadly earnest — the arms, hands, every fingers reaching out to lay hold of God. It is the worshippers spiritual, personal appropriation of Yahweh. The first essential is to awake to our need of Yahweh. It is therefore a disciplinary act of grace. Christ ever recognised his need of prayer. He manifested utter dependence on the Father, crying Abba Father Mark 14:36. To him it was no pleasant, ritual pastime, or a monotonous religious exercise empty of heart, feeling or true significance, but: an agony of desire. Strong crying and tears accompanied his supplications Heb. 5:7. This indicates how far we fall short of the ideal in prayer. We do not fully appreciate our utter dependance and need of God. In our conceit, in the busy round of life, we fail to recognise our need of prayer and make time for it. Christ: who if is wiser, more mature, knew he could not succeed without daily communion. He made time to find God.

THE POWER OF PRAYER Cp Ps 32:6. Jer. 29:10-14. Out of 667 Bible prayers for specific things, there are noless than 454 revealed answers. Cp Josh. 23:14. 1 Kgs 8:23,24,56. Delay is not necessarily denial Jhn 11:6. Luke 18:4. Isa 30:18. 1 Pet. 1:7. Why prayer must be answered. God is TRUE — He cannot lie Num 23:19. God is LOVE — He cannot forget His promise Isa 49:15. God is POWER — He can accomplish His desires Gen 18:14. Christ Ps 22:22,26,41. God HEARS Ps. 17:6. Mat. 7:11.

ESSENTIALS OF PRAYER.

IN CHRIST'S NAME. As the Altar of Incense was ignited by coals of fire from the Altar of sacrifice Exod. 30:9. Causing it to ascend, so our prayers are given fragrance when offered in the name of Christ. John 14:13-14 John 16:23-24. Such prayers and pray-ers must correspond with His will and harmonise with his purpose John 15:16, 7. 1 John 3:22. Isa 59:1-2. 1 John 5:14-15. Mth 18:19-20. Christ Prov. 28:9. Jer. 14:11-12. Zech 7:13 Acts 19:15-16.

IN Faith — James 1:6-7 Heb. 11:6

IN CONFIDENCE THAT GOD CAN ANSWER — Mat 21:21-22

AS TO A FATHER WHO KNOWS BEST — Eph 3:14-15 Mark 14:36.

WITHOUT CEASING Luke 18:1-8. Eph. 6:18. 1 Thess 5:17.

WITH A CLEANSED HEART — Ps 66:18 Mark 11:25.

PRAYER (Cont)

ALWAYS READY — Isa 59:1. Without limit place 1 Tim. 2:8. Without limit time Luke 18:1. Without limit subject Phil. 4:6. Mat. 21:22. Jhn. 16:23.

SCOPE OF PRAYER. — "Anything"... "Everything." Jhn 14:14. Phil. 4:6 Jhn 15:16.

All men, all in authority to live a quiet and peaceable life 1 Tim. 2:1 For Israel. Rom. 10:1. For the peace of Jerusalem. Ps. 122:6. Isa. 62:7. Gp 7:1 For laborers in his service Luke 10:2. For the extension of the Gospel Eph. 6:19.

For conversions. 1 Tim. 2:1, 4. Enemies Luke 6:28. Mat. 5:44. Luke 23:34. Acts 7:60. 2 Tim. 4:16. Pardon. 1 Jhn. 1:9. Ps 32:5-6 For Character-building. Eph. 1:16-23. 3:14-21. Phil. 1:9-11. Col. 1:9-12. 1 Thess. 3:11-13. In Trouble. Ps 50:15. Ps. 26:7. Protection Ps. 18:6-7. Ps. 34:6-7. Salvation Rom. 10:13. For others Rom. 1:9. Eph Phil. 4. 1:15-16. Phil. 1:4. Jhn 17:20 Confession of sin 1 Jhn. 1:9. 2 Sam. 12:13.

PRAYER AS A DEFENCE — Daniel Dan. 2:14-23. Asa 2 Chr. 14:11 Jehoshaphat 2 Chr. 20:6-13. Hezekiah Isa. 37:14-20. Nehemiah Neh. 4:9. = Prayer plus action, something for Yahweh to act upon, a basis for blessing.

PRAYER ON THE OFFENSIVE — Eliezer - Gen. 24 Paul. Eph. 6:19.

ELEMENTS OF PRAYER. — Sincerity Matt. 6:7. Humility Luke 18:13. Pointed Phil. 4:6 Scriptural Luke 11. Faith. Mat. 21:21-22 James 1:7 Heb 11:6. Reverential Ecc 5:2. Lev. 10:25-26. Awareness of God Gen. 16:13. Gen 17:1. Diligence Deut. 4:29. Recognising our need and dependence Ps 69:32. Ps 102:17. Secretly Mat 6:6 Awake to its significance Col. 4:2. Eph 6:18 Ps 4:4-10 Mark 1:35 A prepared mind — Mark 9:29.

PLACE OF PRAYER. (Gp John 4:20) JONAH - belly of fish (Jon. 2:1) PAUL - storm-tossed ship Acts 27:35. NEHEMIAH - handing wine to the King. Neh. 2:4. HEZEKIAH - in bed with face to wall Isa. 38:2. DAVID - amid ruins of city 1 Sam 30:6 DISCIPLES - on seashore Acts 21:5. PETER - on housetop Acts 10:9. CHRIST - on mountain Luke 6:12, 9:28. SAMUEL - on battlefield 1 Sam. 7:9. HANNAH - in public, silently. 1 Sam 1:13.

POSTURE OF PRAYER. — Hands lifted Exod. 9:33. Ps 28:2 1 Tim 2:8 (like the ascending cloud of incense Ps 141:2) Gp. Heb 12:12 Standing Mark 11:25. (in respect) David sat 2 Sam. 7:18 (meditatively) Daniel kneeled Dan. 6:10 Eph 3:14 (in humility). Ezekiel and Christ prostrated themselves Ezek. 9:8. 11:13. Mat. 26:39 (in excess of feeling) Eyes were opened in prayer Mark 6:41. 7:34. Luke 18:13. Jhn. 17:1.

PRAYERS ANSWERED NEGATIVELY. (Gp Jer 7:16) - Sins unto death 1 Jhn 5:16. Prayers lacking sincerity and faith Mat. 6:5-7. Prayers substituted for actions Exod. 14:15. Josh 7:7-13. Governed by self Jas. 4:2-3. Framed to change Yahweh's decrees. Deut 3:21-27. Dictated by impure motives Ps. 66:18. To avoid necessary discipline 2 Sam. 12:16-18. 2 Cor. 12:7-9 Recall lost opportunities Luke 13:25-28. When sin not recognized 1 John 1:8-10. Mere repetition of meaningless phrases Mat. 6:7. Offered in pride or arrogance Prov 8:13. Mat. 6:5. Prayer as an abomination Prov 28:9

TIME FOR PRAYER. — A set time - morning and evening Ps. 141:1-2. At all times Eph. 6:18. 1 Thess 5:17. Daniel - 3 times a day Dan. 6:10. David - 3 times Ps 55:17. 7 times Ps 119:164. Peter - at noon Acts 10:9 Hands of clock point upwards.

TYPES OF PRAYER — Ejaculatory (Latin for swift darts) Neh. 2:4. 4:5. 5:19. 6:14. 13:14, 22, 29, 31. Mat. 11:25. United. Mat. 18:19-20. Dan. 2:17-18. Acts 1:14. Acts 4:24. Acts 12:5. Note Ezra's communal prayer. The problem considered Ezra 9:1-4. The humiliation and shame expressed vv 6-7. Petition made. The burden shared. Ezra 10:1-2. Family - the patriarch was as the priest. Here they built and presided over altars. Intercessory (brings us into the royal priesthood 1 Pet 2:5, 9). Eg. Job 42:7-10. Moses Exod 8:30. 9:33. Samuel 1 Sam. 7:7-9. 15:11. Elijah James 5:17-18. Ezra. 9:5-15. Nehemiah 1:4-11. Paul. Phil. 1:4-11.

EXAMPLES OF PRAYER. — Hannah's prayer of thanksgiving endorsed by a generous act of unselfishness demonstrating its genuineness. 1 Sam. 2. Hezekiah's preparation: Rent his clothes - indicating his deep concern, his feelings uncovered. Put on sackcloth = humiliation. Went into House Yahweh = Refuge Ps. 27. James: Personal 5:13. United 5:14 Believing 5:15 Mutual 5:16. Fervent 5:16 Earnest 5:17. Continued 5:18.

THE ECCLESIA AT PRAYER. Note how large a space it occupied. Acts 1:14, 24. 2:42. 3:1. 4:23-31 6:4-7. 7:59. 8:15. 9:40. 10:2, 9. 11:5, 12. 12:5. 13:3. 14:23. 16:13, 16, 25. 20:36. 21:5. 27:35.

BOOK of ACTS.

Intercessory Prayer. Job Job 42:7-10. Moses Exod. 8:30. Samuel 1 Sam. 7:7-9. 15:11. Elijah James 5:17-18. Ezra. Ch. 9:5-15. Nehemiah Ch. 1:4-11. Jeremiah Ch. 7:16. 14:11. Paul Rom 1:9 Phil. 1:3-11 Stephen Acts 7:60 Epaphras. Col 4:12. Christ Heb 7:25 It brings us into the scope of the royal priesthood 1 Pet. 2:5, 9.

PAUL Increase of Knowledge and spiritual perception Col. 1:9-10 Depth of Understanding Eph. 1:15-21 Spiritually strengthened Eph. 3:16-19 Perseverance in Godliness Phil. 1:9-11 Perfection of faith - love 1 Thess 3:9-13. Sanctification 1 Thess. 5:23-24. Fulfilment of God's will 2 Thess. 1:11-12. Deliverance 2 Thess. 3:1-5. Tranquility 2 Thess. 3:16. Stability Heb. 13:9 Well pleasing life Heb. 13:20-21

POSTURE IN PRAYER (See also above). Standing Gen 18:22 1 Sam. 1:26 Mt 6:5 Mk 11:25 Luke 18:11, 13. (These last two references suggest that it makes a difference even how and where one stands). Hands spread out or/and lifted Heavenwards Exod 9:29 Exod 17:11, 12 1 Kgs 8:22 Neh 8:6 Ps 28:2. 63:4. 134:2 141:2 Isa 1:15 Lam 2:19 3:41 Hab 2:10 Luke 24:50 1 Tim 2:8 Jam. 4:8. Bowing the Head Gen. 24:48 (Gp V 12) Exod 12:27. 2 Chr 29:30. Luke 24:5 Lifting Eyes Heavenwards. Ps 25:15. 121:1. 123:1-2. 141:8. 145:15. Jhn 11:41 Jhn. 17:1. Gp Dan 9:3. Acts 8:55 Kneeling. 2 Chr. 6:13. Ps. 95:6. Isa 45:23. Dan 6:10. Matt 17:14. 18:26. 7:40. Luke 22:41 Acts 7:60. 9:40. 20:36. 21:5 Eph 3:14. Falling down with the face towards the ground Gen. 17:3. 24:26. Num 14:5, 13. 16:4, 22, 45. Num. 22:13, 34. Deut 9:18, 25-26. Josh. 5:14. Jud. 13:20. Neh. 8:6. Ezek. 1:28. 3:23. 9:8. 11:13. 43:3. 44:4 Dan. 8:17. Matt 26:39. Mk. 7:25. 14:35. Luke 5:12. 17:16. Rev. 1:17. 11:16. Bowing with face between Knees. 1 Kgs 18:42 Standing afar off + beating the breast Luke 18:13.

EXPRESSIONS OF PRAYER. • "May Thy tender mercies come to meet us" — Ps. 79:8 • "Let not all the trouble seem little before thee that has come upon us" Neh. 9:32.

THESSALONIANS — AN ANALYSIS

GOD — Living and real. 1:10 A Father 2:11 2Thess 2:16 Author of Peace. 5:23 A King. 2:12. 2 Ep. 1:5. He calls. His saints. 1:4. 2:13. 2Ep. 2:13. He tries His saints. 2:4. He is Just. 2 Ep. 1:6. He will Judge 2 Ep. 1:6. Blessings flow from Him. 1:1. Comforts. 2 Ep. 2:17.

JESUS CHRIST — Son of God. 1:10. Lord. 1:1. 4:1. 2 Ep. 3:6. Savior 1:10. 5:9,10. Was Killed. 2:15. Raised from the dead. 1:10. Death was sacrificial 5:10. Now in heaven 4:14. Coming again 2:19. 5:23. To reward believers. 5:23. Associate them with him 4:17. Destroy powers of darkness. 2 Ep. 1:9.

CHRIST'S COMING — Patiently wait for it 2 Ep. 3:5. In power 2 Ep. 1:7. At time Trouble. 5:3. Unexpectedly. 5:2. For Resurrection and deliverance of believers. 1:10. 4:13-17. To reveal fruit of labor 2:20. To set forth saints unblameable. 3:13. To provide physical salvation 5:23. To be glorified in Saints. 2 Ep. 1:9, 12. Who will be gathered to him 2 Ep. 2:1. Who will be associated in Kingdom 4:17-18. In wrath taking vengeance 2 Ep. 1:8. Manifesting Divine Wrath 1:10. Exacting judgment on ungodly. 2 Epis. 1:8. Overthrowing Catholicism 2 Ep. 2:3.

THE GOSPEL — Origin in God. 2:2,8,9. Preached with His authority 2:4. It is a transforming energy 2:13. Its subject is Christ. 3:2.

WAY OF SALVATION — Made known through preaching 2:16. Is found by those who love the Truth 2 Ep. 2:10. Is available only to those who believe 2:13. Founded on death, resurrection of Christ 4:14.

BELIEVERS. — Chosen. 1:4. 2 Ep. 2:13. For salvation through sanctification 5:9,23. 2 Ep. 2:13. Present relationship to God and Christ 1:1. 2 Ep. 1:2. Must walk worthy of this 2:12. Imitating Apostles 1:6. Comforted and stabilized by God through Christ 2 Ep. 2:16-17. 2 Ep. 3:3. Shall not all die 4:15. Dead subject to Resurrection 4:16. Living joined with dead. 4:17. Gathered to Christ 2 Thess. 2:1. For Judgment 1:19-20 3:13. 5:23. Christ to be glorified in them. 2 Ep. 1:10.

WORLD — False sense security 5:3. To suffer wrath. 1:10. 5:3. It obeys not God 2 Thess 1:8. Knows not him 2 Thess 1:8. Because of characteristic sins of flesh 4:5. It has pleasure in unrighteousness 2 Thess. 2:12. Thus vengeance awaits it 2 Thess. 1:8.

APOSTASY. — A falling away — Man of sin — Son of perdition — claiming Divinity — held back by pagan-ism — to be destroyed — An adversary manifesting signs, wonders — deluding those not in Truth — Knows not God. 2 Thess 2:3-12.

PAUL'S PREACHING. — With power 1:5. Assurance 1:5. not with flattery, or man pleaser 2:4 not for personal glory 2:6. Boldly, Contentious. 2:1. In personal suffering 2:2. at personal cost. 2 Thess. 3:8. Undeterred by opposition 2:18.

PAUL TO ECCLESIA — Gentle, affectionate, sacrificing — as Nurse to babies. 2:7-9. as father to children. 2:10-11 - Anxious care for welfare 2:18. Aftercare 3:1-2.

RECEPTION OF GOSPEL — Enthusiastically 1:6. Authoritatively 2:13. Enthusiastically 1:6. In persecution 2:14-15. 3:4. Become Examples 1:8-9. 4:9-10. 2 Thess 1:4. Proclaimed abroad 1:8. Waiting for Christ 1:10.

APOSTLES. — Privilege 2:6,9. Authority 4:2. Example 2 Thess. 3:7-9.

CHRISTIAN WARFARE — Manifested in deed not word only 1:3. Sanctification must become a fact. 4:3. Fornication, Adultery prescribed 4:4-7. Sin is against God not man 4:8. Brotherly love 4:9. Learn to be quiet 4:11. personal labor 4:11-12. children of understanding 5:5-6. manifesting faith, hope, love 5:8. Not given to wrath. 5:9. Comfort, edify one another 5:11. Esteem workers in the Word 5:12. Avoid unruliness 5:14. 2 Thess 3:11. Help one another 5:14. Rejoice 5:16. Quench not the Spirit 5:19. Despise not prophesying 5:20. Prove all things. Abstain from appearance of evil 5:22. Do not presume 2 Thess 2:1. Do not be busybodies 2 Thess 3:11. not weary well doing 2 Thess 3:13. Obey Apostolic injunction 2 Thess 3:14.

20

DANIEL — AN ANALYSIS.

GOD — Most High. 4:34. 5:18. Omniscient. 2:22,20. Fountain of Light. 2:22. Yahweh Elohim 9:4. Merciful, True 9:4. Deliverer. 3:28. Rules in Kingdoms. 1:2. 2:38. 5:18. 4:17, 25, 32. 2:21. Changes course history. 2:21. Grants wisdom. 1:17. 2:21, 23, 47. Omnipotent. 2:20. 4:35. Living. 6:20,26. 4:34. God of Israel. 2:23. Righteous. 9:7. Great + terrible El. 9:4. Forgiving. 9:9. Keeper of Covenants. 9:4. Author of Good + Evil 9:15.

CHRIST — Crucified as sacrifice 9:26. 7:14. Given authority 14. World wide dominion 2:44. At connivance Rome. 8:11. Returns. 7:22. Rewards. 12:1-2. His overall mission 9:24. To confirm Covenant 9:27. Ascends to heaven. Conquers Russia with Saints. 8:25. Rebellion.

NAMES OF GOD — Elohim 1:2, 9, 17. 9:3 and so onwards; freq. unmarked. ELÂH corresponding to Eloah marked in like. EL + led. 9:4 cf. ELOHA. 11:37, 38, 39. ADONAI 1:2; 4:3, 4, 7, 8, 9, 15, 16, 19. ADON - To me angel. 10:16, 17, 19. 12:8. MAREY - To dominate, a master. 2:47; 5:23. 'ELEY - ELAH Supreme God. 3:26; 4:2, 17, 24; 4:25, 32, 34; 5:18, 21; 7:25. See Noted. Gen 14. 18-19. ELYOWN - Most High (from the same root as 'Uzzah'. 'ALAH - to ascend). 7:18, 22, 25, 27.

"SEE SEE OF LORE" — Aden. 2:10; Rab 2:10; MÂRÊ - Dictator 2:47; 4:19, 24; 5:21.

I REVEALED THROUGH PERSONAL EXPERIENCE Ch 1:1-6.

DANIEL: The Judgment of God.

THE UNIVERSAL SOVEREIGNTY OF GOD.

1 HUMAN LEARNING JUDGED Ch. 1.

1. The Captivity 1-2
2. Jews selected for profane Education . . . . . 3-7.
3. Daniel Refuses the King's Meat . . . . . 8-16.
4. Nebuchadnezzar acknowledges Daniel's better understanding 17-21

2 HUMAN PHILOSOPHY JUDGED Ch. 2.

1. The King's dream and demand 1-13
2. The Chaldean failure and fate . . . . . 14-18.
3. Daniel's Request and Prayer 19-23
4. Daniel's Thanksgiving of God's Revelation . . . . . 19-23.
5. Daniel Before the King 24-30
6. Daniel outlines the King's Dream 31-35
7. The Interpretation 36-45
8. Nebuchadnezzar Honors God for His Revelation . . . . . 46-49.

3 HUMAN WORSHIP JUDGED Ch. 3.

1. Universal worship of the Golden Image Demanded . . . . . 1-6.
2. An International Convocation Called 2-7
3. Daniel's friends accused by the Chaldeans 8-15
4. Daniel's friends Defy the Law 16-18
5. Thrown to the furnace 19-23
6. Nebuchadnezzar Astonished at their Preservation 24-25
7. Nebuchadnezzar Acknowledges the God of Israel as Supreme 26-30

4 HUMAN PRIDE JUDGED Ch. 4.

1. Nebuchadnezzar Acknowledges God's Exaltation 1-3
2. He Explains How He Told Daniel of a Baffling Dream 4-9
3. The Interpretation 10-27
4. The Fulfilment 28-33
5. The King Humbled 34-37

5 HUMAN IMPIETY JUDGED Ch. 5.

1. Belshazzar's Feast 1-4
2. The Writing on the Wall 5-9
3. The Babylonish Clergy fail to read it 7-9
4. The Queen's Wise Counsel 10-12
5. Daniel Before the King 13-16
6. He Spurns the King's Gifts 17-23
7. He Reads + Interprets the Writing 24-27
8. Defeat and Death of the King 28-31

6 HUMAN OPPRESSION JUDGED Ch. 6.

1. Daniel Elevated by Darius 1-3
2. The Decree of the Jealous Princes: Worship Restrained 4-9
3. Daniel Accused: His Worship Unrestrained 10-13
4. Daniel Thrown into the Lions' Den 14-17
5. Daniel's Amazing Deliverance 18-23
6. Daniel's Accusers Destroyed 24
7. The King Decrees Divine Worship to be Unrestrained 25-28

II REVEALED BY PROPHETIC REVELATION Chs 7-12.

7 JUDGMENT ON THE WESTERN DOMINION Ch. 7.

1. The Sea. 1-8
2. Divine Judgment on the Beasts 9-12
3. The Divine Judge 13-14
4. The Angelic Interpretation of the Vision 15-28

8 JUDGMENT ON THE EASTERN DOMINION Ch. 8.

1. The Conquering he-goat 1-7
2. The Development + Conquests of the Little Horn of the Goat 8-12
3. How Long for the Downtreading of Jerusalem? 13-14
4. The Angelic Interpretation of the Vision 15-26
5. Daniel's Dismay 27

9 JUDGMENT ON ISRAEL AFTER THE FLESH Ch. 9.

1. Jeremiah's Prophecy About To Be Fulfilled 1-2
2. Daniel's Prayer for the Peace of Jerusalem 3-19
   a. Requests the forgiveness of the people 3-6.
   b. Acknowledges Yahweh's Righteousness 7-8
   c. Acknowledges Yahweh's Mercy 9-10
   d. Draws Attention To the Curse of the Law on the Nation 11-14
   e. An Impassioned Appeal for help 15-19
3. Gabriel sent to Give Daniel Understanding 20-23
4. The Prophecy Of the Seventy Weeks 24-27

10 JUDGMENT ON ISRAEL AFTER THE SPIRIT Ch. 10.

1. Daniel Mourns the Delay In The Consummation 1-3
2. The Vision of the Multiple Man 4-6
3. Daniel Types His Death + Resurrection To Glory 7-19
4. The Angels Overshadow Events 20-21

11 JUDGMENT ON THE OPPRESSOR OF THE LAND Ch. 11.

1. Explanation of Prophecy of He-Goat and Ram 1-4
2. Conflict between the Horns (Kings) of North + South 5-13
3. Rome Intervenes In Support Egypt . . . . . 14.
4. King of North Invades Palestine - His Ultimate Defeat + Murder 15-19
5. Elevation of Antiochus Epiphanes . . . . . 20-21.
6. Victories over Egypt 22-27
7. Massacre in Palestine 28
8. Fourth Invasion of Egypt 29
9. Rebuked By Rome — Conflict With Maccabees 30-35
10. Manifestation of Rome as the Little Horn of Goat . . . . . 36-39.
11. Latter-Day Emergence + Attack of King of North 40-43
12. His Final Defeat 44-45

12 JUDGMENT ON THE OPPRESSORS OF THE PEOPLE Ch. 12.

1. Vindication of the Righteous At The Time of the End 1-4
2. How Long to the End? . . . . . 5-6.
3. 1260 Years 7-10
4. 1290 Years 11
5. 1335 Years 12
6. Daniel's Destiny . . . . . 13.

THE ROMANCE OF BIBLE CHRONOLOGY

It has always been held to be unsafe to differ from Ptolemy, ...ad by which the last year of Darius, of List of Reigns, is the only ...lected with the first year of Alexander the Great, thus:

PERSIAN KINGS AS GIVEN IN PTOLEMY'S CANON.

...IAN KINGS	REIGNS	NABONNASSARIAN ERA	CONNUMERARY B.C. JULIAN.	
US.	9 YEARS from.	210	538	538.
IBYSES	8 years from	219	529	529.
...US I. HYSTASPES.	36 years from.	227.	521.	521.
XES.	21 years from	263.	485	485
AXERXES I. LONGIMANUS.	41 years from.	284.	464	465.
...US. II. NOTHUS.	19 years from	325.	423	424
AXERXES II. MNEMON	46 years from	344	404	405.
TAXERXES III. OCHUS.	21 years from	390	358	359
ROGUS OR ARSES	2 years from	411	337	338
...ARIUS III. CODOMANNUS	4 years from.	413	335	336.
ALEXANDER THE GREAT.		417.	331	332.
	207			

From this 207 years of the Medo-Persian Empire, we must deduct the first two years of the Co-Rexship of Cyrus with Darius the Mede. This leaves seven years to Cyrus as sole King, the first of which, B.C.536, is "the first year of Cyrus, King of Persia" (2 Chron.36:22), in which he made his proclamation giving the Jews liberty to return to Jerusalem. That leaves 205 years for the duration of the Persian Empire proper.

In Ptolemy's Table of the Persian Kings, all the Julian years from Xerxes to Alexander the Great inclusive are connumerary. Therefore each requires to be raised a unit higher to give the ...ulian years in which their reigns began. Ptolemy reckons by the ...ague Egyptian year of 365 days. The Julian year is exactly 365¼ ...ays. Had Ptolemy never written, profane Chronology must have re...mained to this day in a state of ambiguity and confusion, utterly ...unintelligible and useless, nor would it have been possible to ...ave ascertained from the writings of the Greeks or from any other ...ource, except from Scripture itself, the true connection between ...cred Chronology and profane, in any one single instance, before ... dissolution of the Persian Empire in the 1st year of Alexander ... Great. Ptolemy had no means of accurately determining the ...onology of this period, so he made the best use of the mater...s he had, and contrived to make a Chronology. He was a great ...onomer, a great astrologer, a great geographer, and a great ...structor of synthetic systems. But he did not possess sufric... data to enable him to fill the gaps, or to fix the dates of ... Chronology of this period, so he had to resort to the calcula... of eclipses. In this way then, not by historical evidence or ...imony, but by the method of astronomical calculation, and the ...ectural identification of recorded with calculated eclipses, ... Chronology of this period of the world's history has been ... by Ptolemy, since when, through Eusebius and Jerome, it has

won its way to universal acceptance. It is contradicted (1) by the national traditions of Persia, (2) by the national traditions of the Jews, (3) by the testimony of Josephus, and (4) by the conflicting evidence of such well-authenticated events as the Conference of Solon with Croesus, and the flight of Themistocles to the court of Artaxerxes Longimanus, which make the accepted Chronology impossible. But the human mind cannot rest in a state of perpetual doubt. There was this one system elaborated by Ptolemy. There was no other except that given in the prophecies of Daniel. Hence, whilst the Ptolemaic astronomy was overthrown by Copernicus in the 16th Century, the reign of the Ptolemaic Chronology remains to this day. There is one, and only one alternative. The prophecy of Daniel 9:24-27. . . . ." pp. 19-20.

"There is great confusion between the use of the names Cyaxeres and Astyages. As Sir Isaac Newton says: 'Herodotus hath inverted the order of the Kings Astyages and Cyaxeres, making Cyaxeres to be the son and successor of Phraortes, and the father and predecessor of Astyages, whereas according to Xenophon on the order of succession of the Kings of Media is (1) Phraortes (2) Astyages, (3) Cyaxeres, (4) Darius the Mede, after which comes (5) Cyrus the Great, the founder of the Persian Empire.' The testimony of these various authorities is perplexing and confusing. They must all be called as witnesses, but in no case can they be looked upon as authorities to be accepted in preference to the text of the Old Testament" (p.22)

-- Martin Anstey M.A., B.D.

Ptolemy's Canon

The Chronology of this period has never yet been accurately determined. The received Chronology, though universally accepted is dependent on the list of the Kings, and the number of years assigned to them in Ptolemy's Canon. Ptolemy (A.D.70-161) was a great constructive genius. He was the author of the Ptolemaic System of Astronomy. He was one of the founders of the Science of Geography. But in Chronology he was only a late compiler and contriver, not an original witness, and not a contemporary historian, for he lived in the 2nd Century after Christ. He is the only authority for the Chronology of this period. He is not corroborated. He is contradicted, both by the Persian National Traditions preserved in Firdusi, by the Jewish National Traditions preserved in the "Sedar Olam," and by the writings of Josephus.

-The Romance of Bible Chronology

Jaddua

The high priests of the [illegible] Jonathon - Jaddua. According to Josephus, were Eliashib, Joiada, when Alexander took the city 330 B.C. the amended chronology of the ... would make the 20th year of Hystaspes (500 B.C) according to Daniel's chronology. To the "midst of the week 458½ B.C. Thus 490 years from decree. Less ½ week = 486½. Less A.D 28 when Christ crucified = 1158½.

Jerusalem taken 330 B.C. = period of 1283 years from time Nehemiah came to city to Jaddua. If he wrote the book, he could have done so 60 years later from his diary. Or, if written by another, this would present no problem. The record concerning Jaddua - Alexander II found only in Josephus, whose record of this period is confused. He refers to only 6 Kings in Persia against Ptolemy's 10, he gives them different names, ~~and~~ his account of the book Ezra - Nehemiah do not conform to Scripture. He records the death of Ezra before Nehemiah's appearance in Jerusalem, and he makes Sanballat a contemporary of Jaddua - Alexander the Great. Perhaps he was influenced by the "Seder Olam" Jewish traditions later incorporated in the Jewish Talmudic Tract "Seder Olam Rabbah (Large Chronicle of the World) which gives the duration of the Persian Empire as lasting only 52 years.

In discussing this question, the "Beacon Bible Commentary observes: "The mention of Jaddua ... has caused many scholars to date the Book of Nehemiah not earlier than 330 B.C. since it is known that there was a high priest by that name in the time of Alexander the Great, who died in 330 B.C. Such evidence is, of course, not conclusive, for names were frequently repeated, and therefore the Jaddua mentioned in Neh. 12:22 may well have been a grandfather of the high priest of that name in the time of Alexander."

Josephus says his father's name was John - but his history of this time is very confusing.

20

2.

THE GOSPEL ACCORDING TO JOHN.

...rimony of John Baptist, Nicodem...

JOHN'S PURPOSE IN WRITING — JOHN 20:30-31. He sets about
...for life... The last Gospel written and includes additional matter. The others are c...
cerned mainly with the miracles and external evidence of the Lord's divine
...contains more about Christ — his person, design and work. He emphasises the Graced
Yahweh revealed in His Son, the Word made flesh that came to give himself for the sin of the world.
ADDITIONAL MATTER. The public ministry of the Lord is largely into work performed in Judea and that con-
...fined to Galilee. The former is recorded almost exclusively in John, the latter almost
exclusively in the other Gospels.

John thus records Christ's visit to Jerusalem (Ch.2:13) and his Judean labors afterwards which continued to
Ch.4:1-3. During that time the Lord had residence in Judea. Ch.3:22. Of any residence in Judea out of Jerusa-
lem apart from the above, the only other incident is that recorded in Ch.11:54.
VISITS TO JERUSALEM — John records five: two attending Passover Jhn 2:13. 12:1. once at Tabernacles Jhn 7:2.
10. once at Feast Dedication Jhn 10:22-23. one not directly specified, prob. Passover Jhn 5:1.

There visits to Jerusalem and Christ's work in Judea are passed over in silence (except for his final visit
to Jerusalem) by the other Gospels. They concern themselves mainly with the work in Galilee which John
leaves largely untouched.

CHRIST'S DRAMATIC ENTRANCE INTO THE TEMPLE JHN. 2:13. By his remarkable cleansing of the Temple, Christ assumed and exercised an authority which he never manifested again until the last Passover, whereby he may justly be considered to have stamped this first Passover with an importance secondary only to the last. He predicted, at this early period, his death and resurrection Ch. 2:19. with a degree of significancy which he does not employ in alluding to them again until the last year of his life, and the words that he uttered were remembered and used in evidence against him 3 years later. He wrought miracles now in the sight of all 2:23. though in Cana he declined to do so on the score that his hour had not then come. Ch.2:4. That hour evidently had now come, with the manifestation of power and the attracting to him of disciples. He held a discourse with Nicodemus on some of the most abstruse points of doctrine. When he left Jerusalem he began to attract disciples in such numbers as to eclipse the fame of John, and to divert the attention of the Pharisees from John to himself. Finally, when he returned into Galilee he declared himself more openly to the woman of Sychar than he ever did except to Pilate.

THE FORMAL COMMENCEMENT OF THE LORD'S MINISTRY. The open assumption of the character of Messiah in the manner outlined above indicates that as the formal commencement of the Lord's ministry in a public capacity began at his appearance at Passover as recorded Jhn 2:13.

CHRIST AND NICODEMUS.

It is obvious that the words of Christ provide the fundamentals of the Gospel. Without the new birth we cannot be saved.

"DEEDS WROUGHT IN GOD" Jhn. 3:21.

Christ's words to Nicodemus wonderfully condensed the Gospel whilst setting before him matters of most profound significance. He revealed the character of a true believer in the following terms. 1. He DOES Truth. He not only loves it, seeks it, desires it – but he follows it. 2. He is attracted to the Light. He does not attempt to deceive himself or others. He desires to know the true state of his heart in the sight of God. 3. The special object of his efforts is that his deeds may be "wrought in God." He allows the Word to move him so that God is revealed in him. He builds into his life the Divine characteristics manifested in the Son.

CHRIST IN THE TOMB. : The Gospel records declare (1) "After 3 days he will rise Mtt 27:63. Mark 8:31. (2) "The 3rd day he will rise again" Mtt. 16:21. 17:23. Lu 18:33 Mark 10:34 Luke 9:22. 18:33. Acts 10:40. 1 Cor. 15:4. (3) "Today is the 3rd day since" Luke 24:21. (4) "In 3 days I will raise it up.." Jhn. 2:19. (5) "Make (the tomb) secure against the 3rd day" Matt. 27:64 (6) "As Jonah was 3 days and 3 nights ... so the Son of Man" Matt. 12:40.

Passages 2 to 5 all relate to days of 24 hours. No. 6 relate to days and nights each of 12 hours. The Hebrews reckoned part of a day as a whole which would limit the duration of the first day and last night thus preserving harmony with examples 1 and 3. which are parallel sayings.

1 Cor. 15:4 provides the clue to the harmony of Nos 2, 4, 5, for the Apostle wrote: "Christ was buried, and that he rose again the third day." His "rising" was linked with his "burial." He rose "the third day" after his burial, although dating from his death it could be said "after 3 days he will rise again."

Christ died the 9th hour (about 3 pm.) Mtt. 27:46. on 14th Nisan (Abib) Luke 22:7. 1 Cor. 5:7. and was buried "when the even was come" Mtt. 27:57. The day following was a sabbath Luke 23:54. Not the normal sabbath, but "an high day" Jhn 19:31. – the sabbath associated with the feast Lev. 23:6, 26. As he rose the first day Luke 24:1. Mark. 16:9. "In the end of the sabbath" Mat 28:1.

If Crucified on a [illegible] all difficulties are reconciled. (1) The days being Thursday, Friday, Saturday. (2) The days being of 24 hours. Buried [illegible] evening he rose [illegible] (3) (4) (5) similar to 2. (6) Following Jewish practice of accounting part of a day as a whole, he was in the grave [illegible] days and nights rising

The death of Jesus was according to predictions of Scripture Luke 24:25-27. Mt. 5:17-18 (to fulfil Law) 1 Cor. 15:1-2. The Passover Lamb was penned up on 10th & slain on 14th Exod. 12:3-6 Deut. 16:6. 2 Chr 35:1. Jesus entered Jerusalem on 10th Abib John 12:1, 12. & Judas covenanted on 10th day as representative of Judah. Mat. 26:14-16. Mk 14:4-11. This was a sabbath, but Bethany was within the prescribed limits of a "sabbath's day journey" Acts 1:12. Cp Luke 24:50.

The first Passover was Killed on a Wednesday. EXOD. 16:1. Following day (Sunday) manna given V.S., Vv22-23. 45 days = beginning of [illegible] a Thursday. Exod. 12:2. 10th = Saturday. 14th = Wednesday. Crossed Red Sea probably Sat. evening.

The resurrection is the clue to the references above. It was important for Christ to die, & also to be buried that the flesh be hidden Rom 6:1-3

MATTHEW'S GOSPEL

FORMAL QUOTATIONS FROM O.T.

Demonstrating to Jews that Christ was the Messiah promised, the Son of King of Ezek. 1:10.

1:23 Isa. 7:14 2:6 Mic. 5:2 2:15.
Hos. 11:1. 2:18 Jer. 31:15. 2:23 Isa. 11:1.
Isa. 40:3 4:4 Deut. 8:3. 4:6
4:7 Deut. 6:16 4:10
Isa. 9:1-2. 5:21.
5:27.
Lev. 19:12 5:38.
8:17
12:7 Hos. 6:6 12:18-21
Isa. 42:1-4.
19:4-5.
19:7 Deut. 24:1-4
21:4-5.
21:13. 21:16.
22:24
22:32.
22:39. 22:44 26:31.
Zech. 13:7 27:9-10.

THE AUTHOR

The young
strict Pharisee (A
and force of the
and therefore one
The great
Now he wa
ordered by the
scoured to do,
Paul now f
they fought th
the channel of

THE PROBLEM

the Gentile believ
to that special p
17-31. 22:19-B.
portance of the
the Law, importa
it shows that no
He revealed that

PAUL'S QUALI

kind with the thr
from end to end
great centres o
enjoyed from bir
sense of the term
personality an u
ocket, whether
to be mentioned
else, fitted him
to side in writ
antagonisms and

HIS KNOWLEDG

It was necessary
privileges with
with his Pharise
Paul realised ev
before and durin
has given us.
of the Holy Spir
direction of his
prompted, sustai

THE BACKGROUN

Ephesus Acts 20
The Ecclesia
Rom. 1:14. 9:13-3
though Paul
d regular repo

OUTLINE (Te

1 INTRODU

2 DOCTRIN
revealed
Rom. 2:1-5.
future Rom. 3:1-
must be sou
1:6-8. 4 A
Rom. 4:13-17.
5 How it be
way of life
6 Though th
Rom. 7:13-
spirit over th
7 Approachin
be ours for

The most systematic presentation of the principles of salvation in the Bible revealing The utter helplessness of mankind, the endless mercy of God, the immutability of the Divine purpose with Israel and the need to give practical expression of belief in a new and self sacrificing life.

EPISTLE TO THE ROMANS.

THE AUTHOR The proclamation of the Truth in Christ received its greatest opposition from formalised Judaism. The declaration that Christ had risen from the dead offended the Sadducees; the suggestion that the law was abrogated antagonised the Pharisees (Acts 6:9-15); the result was bitter and ruthless persecution.

The young man Saul was outstanding in his determination and religious zeal (Phil.3:6) to stamp out the hated teaching. He was a strict Pharisee (Acts 26:5) fresh from the school of the noted rabbi Gamaliel (Acts 22:3-5) and in his blind zeal drew upon the authority and force of the State to persecute the Ecclesia (Acts 8:1-4). He was a Jew of Tarsus (Acts 22:3) a freeborn Roman citizen (vv27-28) and therefore one of considerable influence.

The great theophany on the road to Damascus blinded him physically but opened his eyes to the Truth in Christ Jesus Acts 9.

Now he was just as anxious to proclaim the Truth as previously he was to oppose it, He attempted to do so in Jerusalem, but was ordered by the Lord Jesus to stay away from that city as a sphere of his ministry, and to preach to the Gentiles Acts 22:17-21. This he endeavoured to do, carrying the Truth where others had not penetrated Rom. 15:20

Paul now found himself opposed by Judaising Christians. They resented the widespread preaching to Gentiles 1 Thes. 2:14-16. they fought that the Law was still the basis of justification Gal. 6:12 they desired that all converts should come to Christ through the channel of the Law Acts 15.

THE PROBLEM. The successful preaching to Gentiles aggravated the division of thought. It was considered at length at the Jerusalem conference Acts 15. and Paul was used as a medium for expressing the results of the deliberations to the Gentile believers. He found it necessary to vigorously oppose the Judaisers Phil. 1:2-3. Gal. 1 etc and in turn was vigorously opposed so that special precautions were recommended in his case to demonstrate that he was not fundamentally opposed to the Law. Acts 21: 17-31. 22:19-23. In view of the position of privilege that Israel as a nation stood in the purpose of Yahweh and the importance of the Law, there was a need to show that Gentiles as individuals were as acceptable to God as Jews and that the Law, important, good and true as it was had its limitations. This Paul does admirably and systematically in this Epistle. He shows that no man is justified by the Law for no man had performed it – therefore another medium of salvation was required. He revealed that Israel as a nation had likewise failed causing Gentiles to be brought in.

PAUL'S QUALIFICATIONS. "Many apparently opposite qualities went to make up the special fitness of Paul for his great life-work. He combined in his own unique experience a personal connection of the closest kind with the three principal social spheres of his age. He was called out of the very heart of Judaism. Jewish legalism he knew from end to end. He was called out of the very heart of Greek culture, for he lived his early life from infancy in one of the great centres of Hellenic life, and was familiarised with all that was great and noble in Greek literature. He had, moreover, enjoyed from birth all the storied privileges of Roman citizenship. He was thus a Hebrew to the backbone; he was a Greek in the fullest sense of the term (rather-by education - term); and he was a Roman citizen freeborn. But besides all this, he united in his rare personality an unusual vigor of intellect, strength of will, depth of feeling and sympathy. Intensity was the mark of his character, whether intellectually or morally. Yet the one thing which surpassed all else in preparing him for his apostleship has yet to be mentioned. His sudden and miraculous conversion and call by the direct interposition of Christ himself, beyond all else, fitted him to compare together Judaism and Christianity with perfect fairness, and enabled him to set the two systems side by side in vivid, startling contrast as well as empowered him to testify how Christianity, instead of being a violent antagonism and outrage upon pure Judaism was the legitimate outcome, development and completion of Old Testament truth.

HIS KNOWLEDGE. Paul clearly understood the system of Religion he taught, for he was instructed by revelation Gal. 1:11-12. Eph. 3:3. 1 Cor. 11:23 He could discern a Divine overshadowing of his life Gal. 1:15.

It was necessary to teach plainly the principle of justification by faith and grace, to set forth clearly that Gentiles had equal privileges with Jews. "There was only one man equal to this crisis, capable of grasping in all its breadth the situation. With his Pharisaic training, with his strict and delicate ~~training~~ conscience, and his intense faith in the religion of Israel, Paul realised even more than his opponents, the force and difficulty of these questions; and we can see that it cost him, both before and during the controversy, a protracted struggle and the most strenuous mental effort to arrive at the solution he has given us. We must not suppose that this rather superseded study on the part of teachers of Scripture, that the gifts of the Holy Spirit served as a substitute for serious labor. On the contrary, it was with severe toil and by the unsparing exertion of his spiritual and intellectual powers that Paul composed his great doctrinal epistles; and the Holy Spirit prompted, sustained, and crowned the travail of his human will and reason."

THE BACKGROUND Paul had not been to Rome Rom. 1:15 but had often wished to visit the city Rom. 1:13. 15:23 Now prepared to do so Rom. 15:24,28. It was written during 3 months stay in Achaia (Greece) after his ejection from Ephesus Acts 20:3. Written by Tertius Rom. 16:22 It was sent by Phoebe from Cenchrea (the port of Corinth) Rom. 16:1-2.

The Ecclesia was probably founded by Jews converted at Pentecost, but included Jews (Rom. 2:17-29. 4:1. 7:1) and Gentiles (Rom. 1:13. 9:13-32. 15:15,16) – two thirds of the names in Rom. 16 are Greek.

Though Paul had never been to Rome he knew many members personally as is shown by his greetings, and he probably received regular reports from his close friends Aquila and Priscilla Rom. 16:3.

OUTLINE (Telescopic method – for Microscopic see Verse by Verse notes).

1. INTRODUCTION. a Salutation Ch. 1:1-7. b His deep and abiding interest in their welfare Ch. 1:8-12. c His desire to visit them being a debtor to all Ch. 1:13-15.

2. DOCTRINAL: HOW THE GOSPEL RELATES TO SALVATION Ch. 1:16-8.

Man's Hopeless State. - Rom. 1:16 – 3:20.

a The Gospel's Power Rom. 1:16-17. b God's wrath revealed against Gentile blasphemy and immorality Rom. 1:18-32. c Judgment out of place if same principles followed Rom. 2:1-5. d A day of judgment impending Rom. 2:6-16. e Jewish formalism will not save. f The evidence of Scripture Rom. 3:1-20.

God's Means of Salvation Rom. 3:21 – Rom 8.

A JUSTIFICATION a As the Law condemned Justification must be sought elsewhere Rom. 3:21-31. b Abraham was justified by faith. Rom. 4:1-5. c David described its benefits Rom. 4:6-8. d Abraham's case proves circumcision unnecessary Rom. 4:9-12. e Abraham's case proves the Law not necessary Rom. 4:13-17. f Abraham is set forth as an example of faith Rom. 4:18-25. g The benefits of justification Rom. 5:1-11. h How it became effective for all mankind Rom. 5:12-21.

B SANCTIFICATION a We must figuratively die and rise to a new way of life Rom. 6:1-14. b This necessitates a change of masters Rom. 6:15-23. c It can be likened to a new marriage Rom. 7:1-6. d Though the Law held us to the old marriage it is not itself evil Rom. 7:7-12. e Nor is the Law responsible for death Rom. 7:13-23. f Held in bondage to flesh deliverance can only come through Christ Rom. 7:24-8:4. g The triumph of the Spirit over the flesh Rom. 8:5-11. h manifestation of the Spirit life indicates sonship Rom. 8:12-17.

C GLORIFICATION a Approaching manifestation of the sons of God Rom. 8:18-25. b What Christ is we can become Rom. 8:26-30. c Victory can be ours for God is on our side Rom 8:31-39.

3 NATIONAL: HOW THE GOSPEL RELATES TO ISRAEL CHPS 9,10,11 A SELECTION CH 9. 1 Paul's distress at Israel's Unbelief Vv1-5
2 God's purpose of election has not failed Vv6-13 3 Nor does election involve unrighteousness on God's part Vv14-18.
4 There is always wisdom and purpose behind God's choices 5 In his wisdom Gentiles as well as Jews are the subjects of His choice
6 Selection demands the manifestation of faith. 30-33. B REJECTION CH. 10 1 The Cause of Israel's failure Vv1-4. 2 The old taught faith was necessary. Vv5-10. 3 The O.T. Scriptures showed opportunity would be given to all Vv11-15. 4 Not all accept the
5 Israel rejects the message - God turns to Gentiles 19-21. C RESTORATION CH 11. 1 Israel's Rejection never complete - a remnant saved Vv1-10. 2 Israel's rejection only temporary. Vv11-24. 3 The secret of the restoration Vv25-32. 4 The Depths of God's Wisdom shown in His plan of redemption 11:33-36.

4 PRACTICAL: HOW THE GOSPEL RELATES TO CONDUCT. CH 12-15:13. A SOCIAL RESPONSIBILITIES CH 12. 1 THE ROOT: Consecration and renewal. Vv1-2. 2 THE FRUIT: Service and love to others. Vv3-21. B CIVIL RESPONSIBILITIES. CH. 13.
1 ITS EXPRESSION: Conscientious submission Vv1-7 2 ITS FOUNDATION: Love to one's neighbor Vv8-10. 3 ITS URGENCY: The Time has come for observing these principles. C ECCLESIAL RESPONSIBILITIES CH. 14-15:13 1 THE PRINCIPLE: Mutual consideration. Ch. 14. 2 THE INCENTIVE: Christ's example Ch. 15:1-13.

5 EPILOGUE: PERSONAL MATTERS. CH. 15:14-16. 1 Paul's confidence in the brethren in Rome Ch. 15:14-21. 2 His desire and intention of visiting them. Vv22-24. 3 His prior mission to Jerusalem. Vv25-29. 4 His plea for their prayers. Vv30-32.
5 Personal greetings. Ch. 16:1-16. 6 Final warnings and encouragement Vv17-20. 7 Greetings from fellow-workers. Vv21-24 8 Final benediction Vv25-27.

- Note how the main divisions are rounded off with appropriate words of praise Rom. 8:38-39. Rom. 11:33-36. Rom. 15:8, Rom. 16:25-27.

WHY ROMANS IS PLACED FIRST. It was not written first. Galatians and Thessalonians and Corinthians came before it. There seems to be a Divine Providence in the placing of these books. (See note top p 277). Paul wrote 7 Ecclesial letters to 7 Ecclesias. These seem in three groups. The first four deal with CHRIST AND THE CROSS, the next three with CHRIST AND THE COMMUNITY, the last two with CHRIST AND THE COMING. Thus the three virtues: Faith, Love and Hope.

- FIRST SECTION: DOCTRINAL

WHERE IS RIGHTEOUSNESS FOUND? This is Paul's quest in the first portion of the Epistle. God's wrath is revealed against unrighteousness. Ch. 1:18. Where then is righteousness found? Not in idolatrous Gentilism. Rom. 1:21-32. Not in hypocritical Judaism Rom. 2:1-16. Not in formalised religion Rom. 2:17-22. Not in striving to keep the Law Rom. 3:20. But in recognising the reality of sin, our dire need and seeking the mercy of God.
Righteousness is first IMPUTED Rom 3:21-7:6 Then IMPARTED Rom. 8
Paul as a skilful advocate argues and proves that Gentiles believing and accepting Christ have just as solid a title to the blessings of God's covenant and Gospel as the Jews.

REGARDING SIN The racial plight is shown to be twofold. First, both Jew and Gentile have sinned Rom. 2:12. Second they are both in sin - an inward condition Rom. 3:9-10.
From Rom. 3:21 onwards Paul shows how God dealt with this double problem, first as to "sins" Rom. 3:21-5:11 then as to "sin" Rom 5:12-8:39. Bullinger comments: "No exposition is worthy of the slightest attention which does not mark this distinction between Vv 11-12."
"Sins" are dealt with first judicially then experimentally. First Rom 3:21-4:25 Christ is set forth as the Propitiation by which forgiveness can be obtained Rom. 3:21-31. - a principle of justification by faith taught in O.T. Rom. 4. Next he shows the effect experimentally - on the believer - peace with God, access by faith, love poured into the heart Rom. 5:1-11.
"Sin" is dealt with first judicially then experimentally. Judicially in Rom. 5:12-7:6. - the federal headship of Adam, the change of allegiance in baptism, the new "marriage" etc. Experimentally. - The actual impact of "sin" on one Rom. 7:7-24. the glorious deliverance first morally then physically Rom. 7:25 - Rom. 8.

- SECOND SECTION: NATIONAL

The acceptation of Gentiles does not annul God's purpose with Israel. But the principle of selection without personal merit Rom 9-11 permits God in his wisdom to bring others within the scope of His salvation without any unrighteousness on His part Rom. 9:14-15. And this is done without annulling His purpose with Israel, which will not change Rom. 11:29.

- Third Section: ECCLESIAL

The Ecclesia is an organism not an organisation joined together and with christ assuming responsibilities that cannot be evaded, without denying the very principle and purpose of the call.

ROME ITSELF It is significant that the book of the NT that outlines restoration of Israel more than any other was dictated to the Ecclesia in the very city that was to encompass the destruction of the Jewish State.
It is significant that in all the personal greetings not a mention is made of St Peter the so-called Bishop of Rome. See note top p 244
It is significant that not one distinguishing doctrine or practise of Rome is referred to - No Pope, exclusive churchship, dispensations, pardons, indulgences, canonisations, pilgrimages, confessions, purgatories, masses, holy water, christening, rosaries etc.

distress at Israel
of Vv1-5
Vv14-18.
ects of His choice 25-29
-4. 2 The le
ot all accept 16-18.
ke - a remnant
epths of God's

THE ROOT:
TIES. CH.13.
ercy: The
s: mutual

His desire
. 9 10-32.
Final ben-

26. Rom. 15:13.

ions come
se books.
t four deal
comive.

ed against
atrous Gen-
rving to Keep

He to the bless-

Second they are
thenas to "sin"
friction between
tion by which
effect exper-
Adam, the
an. 7:7-24. the

nal merit Rom 9:
Rom. 9:14-15.
of be exacted.
dictated to the

ee note top p 244
worship, dispensa-
es etc.

ATONEMENT

1. God is the instigator of Reconciliation.

• "First loved us" 1 Jhn 4:9-10. • "While we were sinners... enemies" Rom 5:8-10 • "Love of God towards man." Tit. 3:4-7. • "God was in Christ reconciling the world to Himself" 2 Cor. 5:19. • "God the justifier of those who believe" Rom. 3:24-25. • "The grace of God" Tit. 2:11.

2. Redemption necessary because of state into which mankind has fallen.

If eternal death was the "debt" incurred & Jesus paid it, how was he resurrected?

• "Made subject to vanity" Rom. 8:20 • "By man came death" 1 Cor. 15:21. • "In Adam all die" 1 Cor. 15:22. • "By one man sin entered the world and death by sin" Rom 5:12 • "For we .... being burdened" 2 Cor. 5:4. • "The corruption in the world through lust" 2 Pet. 1:4. • "By one offence judgement came upon all... death reigned by one" Rom. 5:18, 17. • "Carried above all beasts... the ground... dust thou art" Gen 3. • "Very good" Gen. 1:31. • Imagination evil Gen 8:21. • "God made man upright but.." Ecc. 7:22. • "None good but God" Mth 10:16. • "In me...dwelleth no good thing" Rom. 7:18.

3. Man not only inherits the consequences of Adam's sin but sins on his own account.

• "All under sin" Rom 3:9. • "Every mouth stopped" Rom 3:19. • "Sin exceeding sinful" Rom. 7:13. • "By one man sin entered and death by sin .... for that all have sinned." Rom 5:12. God's sentence just for He foreknew all would sin.

4. Our imperfections traceable to the imperfection of flesh.

• "Sin dwelleth in me" Rom. 7:17. • "The thinking of the flesh is death... is enmity" Rom. 8:6-7. • "They in the flesh cannot please God" Rom. 8:8 • "For all that is in the flesh... is not of the Father" 1 Jhn. 2:16. • "If ye live after the flesh ye shall die" Rom. 8:13. • "The works of the flesh are.. Gal. 5:19 • "He that soweth to the flesh..." Gal. 6:8. • "The flesh profiteth nothing" Jhn 6:63. • "Shapen in iniquity" Ps. 51:5. • "How to perform that which is good I find not... Who shall deliver me?" Rom. 7:18, 24. • No flesh should glory" 1 Cor. 1:28.

5. The Law emphasised the hopelessness of man.

• To life "This do and thou shalt live" Luke 10:28. "The commandment ordained to life" Rom. 7:10. "If thou will enter life..." Mth 19:17.
• But righteousness not by law. Gal 2:21 "I found to be unto death" Rom. 7:10.
• Because "Weak in the flesh" Rom 8:3.
• Purpose: "Every mouth stopped" Rom. 3:19 "Flesh not glory" 1 Cor. 1:29, Rom. 3:27. "To show mercy" Rom. 11:32. "Boasting excluded" Eph. 2:9. "All under sin" Rom. 3:19. "Sin become exceeding sinful" Rom. 7:13. "A schoolmaster" Gal. 3:24.

The Law was designed to lead to Christ by emphasising the hopelessness and helplessness of man and the need of a Redeemer. To Keep it perfectly this fact would have to be acknowledged and the sacrifices offered in faith.

6. Why the blood of animals could not take away sin.

• Impossible Heb. 10:4. Christ by perfect obedience revealed the character of Yahweh 1 Tim. 3:16. He did this "learning obedience" Heb 5:8 by subordinating his will to that of the Father. His death exhibited that principle dramatising what must be done figuratively if we would please God Gal 5:24. 2:20. Rom. 6:1-2. Because of perfect obedience he was raised from dead. Acts 2:24. He exhibits what we must aim to do. Against the measure of his righteousness we fail and are caused to seek the forgiveness of God.
• The animal could not exhibit the righteousness of God Rom. 3:23-26. (a "blameless" Jew Phil. 3:6 might consider he has done everything exhibited in an unblemished animal).
• The dead animal provided no means of hope Rom. 4:25.

7. Reconciliation predicated upon what it severally called —

The blood Mth 26:28. Heb. 10:19. Eph. 2:13. 1 Pet. 1:2. 1 Jhn 1:7. Heb. 9:12-14. Rev. 1:5. 5:9. 7:14.
The Body. Heb 10:10. Col. 1:21-22. Eph. 2:16. 1 Pet. 2:24. 1 Cor. 10:16. 1 Cor. 11:29.
The death of Jesus. Heb. 2:9-14. 9:15. Rom. 5:10. 1 Cor. 11:26.

8. Did Christ benefit by his own death?

Life is the same in all - all have "one breath

• "Saved out of death" Heb. 5:7. • "This he did once" Heb. 7:27-28. • "Obtained eternal redemption" Heb. 9:12. • "The heavenly things themselves (purged) with better sacrifices" Heb. 9:23. Heb. 13:20. • "Crucified through weakness" 2 Cor. 13:4. • "Died unto sin once" Rom. 6:10. • "Laid down life that I may take it up again" Jhn 10:18 • "Christ came into the world to save sinners" 1 Tim. 1:15. Thus he was born to die on the cross and could not avoid it. • "This commandment have I received" Jhn 10:18.

9. Christ needed redemption from death stricken nature and his obedience "unto death" was a means to that end.
cp Gal. 3:13.

• "Through death destroy him that hath the power of death." Heb. 2:14. "He also himself likewise took part of the same" Heb 2:14. • "Laid on him the iniquity of us all" Isa. 53:6. • cp Math. 19:17 • Rom. 8:3. • 2 Cor. 5:21. • "Touched with the feeling of our infirmity" Heb 4:15. • "Mine iniquities" Ps. 40:12. Ps. 18:23. Ps 31:10. • "My sins" Ps. 69:5.

ATONEMENT Cont.

10 God manifest in the flesh accomplished the work. Christ is a revelation of the Father's will - He set forth God's right eousness.

• "I came down... not to do my will" Jhn. 6:38 • "The Father dwelleth in me. He doeth the works" Jhn. 14:10. • "I come in my father's name" Jhn 5:43 • "I can of my own self do nothing" Jhn 5:30. • "He that sent me is with me" Jhn 8:29 • "hath seen the father." Jhn 14:9. • "The father loveth you because you believe I came out from God" Ps. 80:17. 12. 111:3. Isa 46. Zech 3:9. 2 Cor. 4:6. Saints strengthened. Phil. 4:13. Isa 60:21. 1 Cor. 2:16. 2 Cor. 4:6-7.

• Because of Christ's righteousness he was raised from the grave Ach 2:24 that death was conquered by his death in obedience to God. Heb. 2:14 Cp Rom. 5:18.

11 God's mercy in forgiveness extended to those who acknowledge these principles in Christ.

• "All have sinned... being justified freely by His grace through the redemption that is in Christ Jesus." Rom 3:23-24. • "For God hath concluded all in unbelief that He might have mercy upon all" Rom. 11:32. "His mercy saves us" Tit. 3:5. "Grace of God bringeth salvation" Tit. 2:11 2 Cor 5:18-19.

12 Did Christ have to die?
- Touched with feeling our infirmities Heb 4:15
- Death had dominion over him Rom. 6:9-10.
- Saved out of death Heb. 5:7-8.
- Crucified through weakness 2 Cor. 13:4

Christ cannot be considered independent of his work. He came into the world to save sinners. 1 Tim. 1:15. thus he was born to die. To evade this would have been to sin. Thus he was "obedient unto death, even the death of the cross." Phil. 2:8 "This commandment received he of the Father" Jhn. 10:18. Such a death as this ensured his resurrection to life eternal. Heb. 13:20. He death was thus a means in the process of "saving himself" Zech. 9:9 and by this means, as the good shepherd, he conquered that which would destroy the flock (A dead shepherd - defeated in defending the flock would be useless).

It was just as necessary for the condemnation of Adam (mortality) to rest on him Rom. 5:19 to deliver mankind from it, as it was for the curse of the Law to rest on him Gal. 3:13. to deliver men from it.

What did his death accomplish? It set before men the way of salvation. They saw Him crucified as revealing the only way whereby Righteousness could be manifested. What they saw literally set forth, they had to attempt figuratively. They saw the serpent lifted up. Jhn. 3:14. What they had to attempt was Gal 5:24. 2:20. Rom. 6:2 & 7:9.

EPISTLE TO EPHESIANS

To whom written? Paul's first visit in the spring of 54 was very brief as he had to be in Jerusalem by a certain date to complete a vow Acts 18:19-21. But afterwards he spent 2 years there Acts 19:8-10. 20:31. and on his last journey called specially for the elders of the Ecclesia to meet him Acts 20:17. Yet in this Epistle there is not a single personal greeting, and this is so unlike Paul as to be inexplicable if the Epistle was written exclusively for Ephesians. Cf. 1 Tim 1:3-4.

Origen (250) and Basil (350) indicate that the words "at Ephesus" were not in their copies (C8). Basil asserts "that the early writers who he had consulted declared that the manuscripts of this Epistle in their time did not contain the name of Ephesus but left out altogether the name of the Church to which the Epistle was addressed" (Conybeare & Howson). Basil's assertion is confirmed by Jerome, Epiphanius, and Tertullian.

The oldest ancient manuscript (Sinaitic MS) in the Vatican library does not contain the words "in Ephesus."

Marcion (an early writer tinged with Gnosticism) claimed that his copy had appended "to the Laodiceans"

Paul wrote such a letter Col. 4:16 and this could well be it. It could have been a circular letter written for the Laodiceans but designed for other Ecclesias as well. Perhaps Tychicus had several copies with salutation blank to which could be appended the name of the particular Ecclesia - though designed primarily for Laodicea - and thus one left at Ephesus. Other Ecclesias adjacent Colosse & all of which had much in common, would benefit by the same instruction and exhortation.

It is attractive to think that this written to Laodicea for it would be appropriate to these times, and the opening theme - "the riches in Christ - a great contrast to the material wealth of that city Cp Rev. 3:17

Why not to Ephesians. the character of the Epistle does not accord with the circumstances of Paul's knowledge of the Ephesian Ecclesia. • Not only is there not a single personal greeting, but • he describes it as an Ecclesia whose conversion he only knew by repute Ch. 1:15 and • he as an Apostle only known by hearsay 3:2. • so as to need credentials to accredit him with them 3:2. • He refers to them as exclusively Gentiles 2:11. 4:17. (Cf. Acts 19:8) and • implies they were only recently converted Ch. 5:8. 1:13. 2:13. It seems incredible that he would not make reference to Timothy whom he sent to Ephesus - if Epistle designed for Ephesus.

Tychicus the bearer of three letters. He carried the personal letter to Philemon, he carried the Ecclesial letter with its individual problems to Colossians. 4:16. He carried one also for Laodiceans. This could have been the Epistle to Ephesians Eph. 6:21. unless the one to Laodicea is last which seems unlikely.

This, then, is an Epistle for every age and every Ecclesia - and pre-eminently the present age with its Laodicean tendencies.

THE LIFE OF THE LORD

Incident	Mt.	Mk	Lk	Jhn
Introduction		1:1		
Mark's title				
Matthew's Genealogy	1:1-17	----	3:23-38	
Luke's Preface			1:1-4	
John's Prologue				1:1-18
Preparation				
• Infancy				
The Angelic Message to Zechariah re Elizab.			1:5-25	
The Angelic Message to Mary			1:26-38	
Mary visits Elizabeth			1:39-56	
Angelic Message to Joseph	1:18-25			
The birth of John Baptist			1:57-80	
1 The birth of Jesus			2:1-20	
1 The Circumcision & Naming of Jesus	1:25	----	2:21	
1 The Consecration as Firstborn			2:22-39	
1 The Visit of Magi	2:1-12			
1 The flight into Egypt	2:13-18			
• Childhood				
2 At Nazareth	2:19-23	----	2:39	
2 Development			2:40	
• Youth			2:41-50	
2 The equity boy			2:51	
2 The obedient son			2:52	
2 The developing youth				
• Induction into ministry				
3 John preaching & baptizing	3:1-12	1:2-8	3:1-18	
3 Jesus baptized by John	3:13-17	1:9-11	3:21-23	
4 Jesus temptation	4:1-11	1:12-13	4:1-13	
4 Jesus with his first disciples				1:19-28
5 Attends a Wedding • First Sign				2:1-11
5 Visits Capernaum				2:12
• Opening Ministry				
7 Jesus cleanses Temple • 1st Passover				2:13-22
7 Through his signs many believe				2:23-25
7 Nicodemus visits Jesus				3:1-21
8 Jesus baptizes in Judea				3:22
8 John baptizes in Aenon				3:23-36
8 John witnesses in support of Jesus				
9 John is imprisoned by Herod			3:19-20	
10 Jesus leaves Judea for Galilee via Samaria	4:1-12	1:14	4:1-13	4:1-42
10 Teaching the woman of Samaria				4:43-45
10 Instructing her people				4:46-54
11 Preaching in Galilee	4:12	1:14	4:14-15	
11 Jesus heals a Nobleman's son • Second Sign				
12 Jesus is rejected at Nazareth	4:13		4:16-30	
• General Galilean Ministry				
Jesus makes Capernaum his headquarters	4:13-17	1:14-15	4:31-32	
13 Simon and Andrew called	4:18-20	1:16-18		
13 James and John called	4:21-22	1:19-20		
13 People amazed at his preaching		1:21-22	4:32	
13 A demoniac healed		1:23-28	4:33-37	
13 Peter's wife's mother healed	8:14-15	1:29-31	4:38-39	
13 Many healed at Capernaum	8:16-17	1:32-34	4:40-41	
14 A morning of prayer: he leaves the people		1:35-38	4:42-43	
14 Preaching throughout Galilee	4:23-25	1:39	4:44	
14 Teaching Peter true discipleship	5:1-7		5:1-11	
14 Healing a leper	8:1-4	1:40-45	5:12-16	
14 Jesus heals the Palsied Man	9:1-8	2:1-12	5:17-26	
14 The call of Matthew	9:9	2:13-14	5:27-28	
14 Matthew's feast	9:10-13	2:15-17	5:29-32	
14 Jesus discusses fasting with Pharisees		2:18-22	5:33-39	
14 Jesus discusses fasting with the people				
15 Cures Impotent man at Bethesda • Third Sign • 2nd Passover				5:1-47
16 Plucking ears Corn on Sabbath - Returns to Galilee	12:1-8	2:23-28	6:1-5	
16 Heals withered hand on Sabbath	12:9-14	3:1-6	6:6-11	
16 Partial circuit of sea Galilee	12:15-21	3:7-12		
17 Sermon on the Mount				
17 Appointment of Apostles		3:13-19	6:12-16	
17 Sermon on the Plain			6:17-49	
18 Heals the Centurion's Servant	8:5-13		7:1-10	
19 Raises life to the Widow's son			7:11-17	
19 John Baptist sends Messengers to Jesus	11:2-6		7:18-23	
19 Jesus discourses upon John	11:7-19		7:24-35	
19 General appeal to Come Unto Him	11:20-30			
19 Anointed in the House of Simon the Pharisee			7:36-50	
20 Circuit of Galilee - Women assist			8:1-3	
21 Jesus' relations accuse him of madness		3:20-21		
Jesus a demoniac	12:22-23			
His work ascribed as from Beelzebub	12:24-37	3:22-30		
The only Sign - that of Jonah	12:38-45			
His relations seek to restrain him	12:46-50	3:31-35		
Parable of Sower	13:1-9	4:1-9	8:4-8	
Why Explained	13:10-23	4:10-25	8:9-18	
Parable of Tares	13:24-30			
Parable of Seed Growing		4:26-29		
Parable of Mustard Seed	13:31-32	4:30-32		
Parable of Leaven	13:33			
The Parables Explained	13:10-17	4:10-13	8:9-10	
Parable of Tares (Judgment) Explained	13:24-43	4:33-34		
Parable of Treasure in field	13:44			
Parable of merchant man	13:45-46			
Parable of Gospel Net	13:47-50			

Incident	Mt	Mark	Luke	John
Parables Treasure, Merchant, Gospel Net etc. } 20	13:44-52		8:19-21	
Christ's relations again try to restrain him	8:19-22			
Christ leaves for the Lake + 2 disciples accost Him	8:23-27	4:35-41	8:22-25	
He Calms a Violent storm } 21	8:28-34	5:1-16	8:26-36	
Jesus cures the Gadarene Demoniacs	9:1	5:17-21	8:37-40	
Jesus Returns to Capernaum • is Welcomed	9:14-17			
The Disciples of John question him re fasting	9:18-19	5:22-24	8:41-42	
Jairus Pleads with Jesus to heal his daughter	9:20-22	5:25-34	8:43-48	
A Woman touches the hem of his garment 22	9:23-26	5:35-43	8:49-56	
Jesus raises Jairus daughter from death	9:27-31			
Jesus cures Two blind men	9:32-34			
Jesus heals a dumb demoniac	9:35	6:1-6		
Another Visit to Nazareth • tour of Galilee 23	11:20-30			
Jesus sends out the twelve } 23	10:1-42	6:7-13	9:1-6	
Jesus also Goes out	11:1			
Consternation of Herod • Circumstances of John's death	14:1-12	6:14-29	9:7-9	
The Apostles return • report	14:13	6:30	9:10	
The five thousand fed • 4th Sign • 3rd Passover 24	14:13-21	6:31-44	9:11-17	6:1-14
Jesus walks on the water. 5th Sign } 25	14:22-33	6:45-52		6:15-21
Jesus heals many in Gennesaret	14:34-36	6:53-56		
Discourse on the Bread of Life				6:22-59
Many disciples forsake Jesus - Return from Passover				6:60-71
• SPECIALISED TRAINING OF DISCIPLES				7:1
Conflict with Pharisees who criticise Apostles 26	15:1-20	7:1-23		
Visits Tyre • Sidon	15:21	7:24		
The Syrophoenician woman's daughter healed	15:22-28	7:24-30		
The Journey through Decapolis	15:29	7:31		
The Many Miracles of Healing there } 27	15:29-31	7:32-37		
The four Thousand fed	15:32-39	8:1-10		
Withdraws to Magdala (Dalmanutha) 28	15:39	8:10		
Repulsed at Magdala - Phar. • Sad. demand Sign	16:1-4	8:11-12		
Leave for [illegible] : Warns against leaven Phar.	16:5-12	8:13-21		
A Blind man of Bethsaida Healed 29		8:22-26		
To Caesarea Philippi • the Great Confession	16:13-16	8:27-29	9:18-20	
The Ecclesial Rock • the Two Keys } 30	16:17-28	8:30-9:1	9:22-27	
The Transfiguration	17:1-13	9:2-13	9:28-36	
A demoniac boy healed	17:14-21	9:14-29	9:37-43	
The Secret return through Galilee to Capernaum	17:22-23	9:30-32	9:43-45	
Peter • the Temple Tax } 31	17:24-27	9:33		
Discussion in the House: Who is the Greatest	18:1-35	9:33-50	9:46-50	
Jesus' brethren urge him to attend Tabernacles			9:51	7:2-9
He goes unobtrusively } 32			9:52-56	7:10
The Samaritans repulse him			9:57-62	
Discipleship discussed with 3 sojourners				
At the Feast: [illegible] JUDEAN MINISTRY				
The crowds discuss Jesus				7:11-13
Controversy at the Feast } 33				7:14-24
In the midst of the Feast				7:25-31
The water-pouring ceremony				7:32-36
Confusion in the Sanhedrin				7:40-52
Judging an Adulterous Woman				8:1-11
The Light-lightning ceremony				8:12-20
First Appeal: Accept Jesus as Savior from Sin				8:21-30
Second Appeal: Accept him as manifestation of God				8:31-47
Third Appeal: Continue in his Word				8:48-59
Healing the Man born blind • ensuing controversy 6th Sign				9:1-41
The Parable of the Good Shepherd }				10:1-21
Sending out the Seventy			10:1-24	
Parable of Good Samaritan			10:25-37	
He visits Mary • Martha			10:38-42	
Teaching how to pray			11:1-13	
Casting out demons "by the finger of God"			11:14-36	
Dining with a Pharisee			11:37-54	
Warning the people against the leaven of Pharisees			12:1-59	
The 18 in Galilean • Doomed Fig Tree			13:1-9	
In the Synagogue on the Sabbath - the Bowed Healed			13:10-21	
Discussion on God Manifestation at Feast Dedication				10:22-42
• PEREAN MINISTRY				
Circuit of Perea			13:22	
Jesus & the Pharisees. Warning • Contention			13:23-35	
Jesus dines with a Pharisee (Parable of Guests)			14:1-24	
Jesus warns of the cost of Discipleship (Parable of Supper)			14:25-35	
Eats with Publicans - Parable lost sheep, Coin, Prodigal Son			15:1-32	
The Parable of the Unrighteous Steward			16:1-18	
The Parable of the Rich Man • Lazarus 34			16:19-31	
Responsibilities of Discipleship			17:1-10	
Jesus raises Lazarus from the dead 35				11:1-44
Growing opposition. Retirement to Ephraim 36				11:45-54
Jesus cures ten lepers 37			17:11-19	
The Messianic Kingdom • signs thereof			17:20-37	
Parable of the Unjust Judge } 38			18:1-8	
Parable of Pharisee • Publican			18:9-14	
Teaching • healing great multitudes	19:1-2	10:1		
Instruction regarding Marriage, Divorce, Celibacy	19:3-12	10:2-12		
Jesus blesses little Children 39	19:13-15	10:13-16	18:15-17	
Jesus Instructs a rich young ruler	19:16-22	10:17-22	18:18-23	
The Difficulties of the rich entering the Kingdom	19:23-26	10:23-27	18:24-27	
The Reward for those who deny themselves	19:27-30	10:28-31	18:28-30	
Parable of Laborers	20:1-16		18:31-34	
• TOWARDS JERUSALEM - Parable of Laborers	20:17-19	10:32-34		
Jesus warns the Twelve of his impending death	20:20-28	10:35-45	18:35-43	
Jesus rebukes the selfish ambition of the Apostles			19:1-10	
Jesus cures a blind man outside Jericho			19:11-28	
Jesus commends Zacchaeus • Lodges with him 40				
Parable of the nobleman				
Jesus heals Bar-timeaus and his companion	20:29-30	10:46-52		9:35-
The Passover crowds await Jesus coming				

Arrives on 9th Abib Jhn 12:1
Anointed after supper – the 10th Abib thus commenced

The Lord heals, the children sing, the priests challenge.

	Matthew	Mark	Luke	John.
THE LAST WEEK — SATURDAY 10th ABIB				
Mary anoints Jesus at Bethany	26:6-13	14:3-9		12:1-8.
Judas openly rebuked seeks to betray Jesus	26:14-16	14:10-11		12:4-11.
Jesus triumphal entry into Jerusalem.	21:1-11	11:1-11	19:28-44	12:12-19.
SUNDAY 11th ABIB	21:12-19.			
Jesus curses the Fig Tree	21:18-19	11:12-14		
Jesus cleanses the Temple	21:12-16	11:15-17	19:45-46	
The Priests resent their murderous hatred	21:15-16.	11:18	19:47-48	
MONDAY 12th ABIB				
The Lesson of the withered Fig Tree	21:20-22	11:20-26		
Jesus Authority challenged by Priests	21:23-27	11:27-33	20:1-8.	
3 Parables of Warning for Jews				
Parable of Two Rebellious Sons	21:28-32			
Parable of the Wicked Husbandmen = Heir	21:33-46.	12:1-12	20:9-18	
Parable of the Marriage Feast	22:1-14.			
3 Trick Questions				
Herodians Silence: Shall we give tribute?	22:15-22	12:13-17	20:20-26.	
Infidel Sadducees silenced on Resurrection	22:23-33	12:18-27	20:27-38.	
Self-Righteous Pharisees silenced: The Great Commandment	22:34-40	12:28-34	20:39-40.	
Jesus Unanswered Question: Whose Son is Christ	22:41-46	12:35-37	20:41-44	
Jesus Warns Against the Scribes		12:38-40	20:45-47	
The 8 great woes = mourning Messiah	23:1-39			
The widow's liberality		12:41-44	21:1-4	
Some Greeks seek Jesus – His final public appeal				12:20-36
Jesus leaves the Temple = Prophecy of its destruction	24:1-2	13:1-2	21:5-6	
The Olivet prophecy	24:3-51	13:3-37	21:7-28	
TUESDAY 13th ABIB				
[The Olivet prophecy + subsequent discourse must also be merged into the evening of Tuesday Luke 21:37]				
Warning: 4 Parables for Disciples				
Parable of Fig tree	24:32-42			
Parable of Householder: Porter	24:43-44	13:33-37	12:39-40	
Parable of the Thief	24:45-51			
Parable of faithful + evil servants	25:1-13			
3 Parables on Judgment				
Parable of ten virgins	25:14-30			
Parable of talents	25:31-46			
Parable of Sheep and Goats	26:1-2	14:1	22:1.	
Jesus foretells his death, and that the Passover is the day after tomorrow	26:3-5.	14:2.	22:2	
The Jews further their plot to destroy Jesus			22:3-6.	
Judas explains how Jesus can be condemned				
WEDNESDAY 14th ABIB				
In the Guest Room	26:17-19	14:12-16	22:7-13	
Jesus' introductory speech at Supper	26:20	14:17	22:14-18	
Jesus Washes the Disciples feet				13:1-20
Clear warnt of impending betrayal	26:21-25	14:17-21		
Covered warning + discussion on betrayal			22:19-23.	
Jesus whispers that Judas is betrayer – Judas leaves = discussion continues				13:21-30.
Jesus warns Peter 1st Warning				13:31-35
The other Apostles dispute as to who is greatest			22:24-30.	
Peter again warns Peter 2nd Warning			22:31-34	
Discourse on the Peace of God				14:1-14
Discourse on the Time = Comforter				15:1-27
They sing a hymn + leave the Upper Room	26:30	14:26	22:39	
Communion after Supper	26:26-30	14:22-26	22:19-20	14:31
Jesus warns on the need to exercise care as Divine protection about to be withdrawn			22:35-38	
Discourse on overcoming the world				16:1-33
The Intercessory Prayer				17:1-26
Jesus Warns Peter on way to Gethsemane 3rd Warning	26:30-35	14:27-31		
Agony in Gethsemane Sprinkling	26:36-46	14:32-42	22:39-46	18:1.
Betrayal and arrest	26:47-56	14:43-52	22:47-53	18:2-11.

Morning	Matthew	Mark	Luke	Joh
Tried by Annas. 1st Jewish trial				18:12-14
Tried by Caiaphas 2nd Jewish trial	26:57-68	14:53-65	22:54, 63-6	18:24
Peter denies the Lord 3rd	26:69-75	14:66-72	22:55-62	18:25-2
Formerly condemned by Sanhedrim		15:25	22:66-71.	
Brought before Pilate. 1st Gentile	27:1-2	15:1	23:1	18:28
Judas commits suicide	27:3-10.			
Pilate acquits Jesus	27:11-14	15:2-5	23:2-6	18:29
Before Herod-acquitted 2nd Gentile			23:7-12.	
Crowds converge on Pilate's palace demanding release prisoner		15:6-8.		
Pilate desires to release Jesus			23:13-16.	
The Crowd demands Barabbas who is released	27:15-26	15:9-15	23:17-25	18:39
Jesus mocked and scourged	27:27-30	15:16-19		19:1-3
Again before Pilate – Condemned 3rd				19:4-6
To Golgotha	27:31-33	15:20-22	23:26-32	19:16
Jesus is Crucified	27:34-38	15:23-28	23:33-38	19:18
The priests protest of the superscription				19:19-2
The Soldiers cast lots for his Garm				19:23
The prayer on the Cross 5th request			23:34	
Mocked by priests + people	27:39-43	15:29-32.	23:35	
Mocked by soldiers			23:36-37	
Mocked by thieves	27:44			
The repentant thief 2nd Saying			23:39-43.	
Jesus Provides for his mother 3rd Saying				19:25-2
3 hours of darkness	27:45	15:33.	23:44-45.	
The prayer on the Cross 4th request	27:46.	15:34-35		
Jesus thirsts 6th Request				19:28
Jesus is offered vinegar	27:48-49.	15:36.		19:29
Jesus Cries: "It is finished" 6th Statement				19:30
Jesus Last prayer 7th Statement			23:46.	
Death	27:50	15:37	23:46	19:30
The proof of his death				19:31-37
The earthquake of nature	27:51-53	15:38	23:45.	
The burial	27:51-61			
Convulsions of Nature	27:51-53	15:38	23:45	
Onlookers converted	27:54-56	15:39-41	23:47-49	
The proof of his death				19:31-37
The burial	27:57-61	15:42-47	23:50-56	19:38-42
THURSDAY 15th ABIB				
A high day Exo. 12:16.				
Watch set	27:62-66			
FRIDAY 16th ABIB				
The women purchase spices (after the Sabbath)		16:1		
The spices prepared (before sabbath)			23:56.	
on SUNDAY 17th ABIB				
Rested according to the Commandment			23:56.	
SUNDAY 18th ABIB 6am				
The Two Marys visit the Tomb.	28:1-8.			
Earthquake + angel descends				
First soldiers report				
They meet Jesus	28:9-10.			
The watch return to the city the same time as the women				
The evidence of the women if not believed – early next day they, too, wondered if they had made a mistake (Matt 28:11-15)				
Mary Magdalene whilst still at the tomb sees But for the tomb				20
She is joined by other women		16:1-8.		
They find an open sepulchre				
M. Magdalene hastens back to tell Apostles		16:4		20:
They enter, see an angel + given a message which they dare not deliver		16:5-8		
Peter + John hasten to the tomb			24:12.	20:3-10
John believes: Mary		16:9		20:11-18
Jesus appears to Mary		16:10		20:18.
Mary returns + again tells the Disciples				
Jesus Appears to the 2 on the way to Emmaus		16:12-13.	24:13-32.	
The party of Joanna visit the Tomb bearing the spices			24:1-2.	
They enter, see 2 angels, are given a message + bear it to Apostles			24:3-11	
They hasten back to Jerusalem with news of risen Christ to learn that he has also appeared to Peter		16:14.	24:33-35	
Jesus appears to the Apostles			24:36-48	20:19-23
Jesus appears to Apostles – Thomas				20:26-31
John's summary				20:30-31
The Apostles travel to Galilee to meet Jesus				21:1-2
The meeting of Galilee (1 Cor. 15:6-8)	28:16-17			
Jesus appears to James 1 Cor. 15:7				
Jesus meets with the 11 in Jerusalem (He was frequently with them Matt – Acts 1:3 Luke 24:44)	28:18-20	16:15-18	24:49	
To Bethany + the Ascension (Acts 1:6-11)		16:19-20	Luke 24	
Apostles return to Jerusalem			24:52-53	

2nd PETER : AN ANALYSIS.

GOD

The Father 1:17.
Created World by His word 3:5
Sustained Jewish Order by word 3:7.
Has overwhelmed His creation in past 3:6.
Will [illegible] again in relation to political order 3:7, 10, 12.
Not slack in performance 3:9.
Time only relative to Him 3:8.
Provides time for repentance 3:9.
Long suffering 3:9
Desires salvation of His creatures 3:9.
His "day" limits opportunity 3:10, 12.
Salvation manifested through Christ 1:1.

THINGS TO COME

A large scale Apostasy 2:1-2.
Judgment on Ungodly 2:13.
Scoffers arise 3:3.
Political Judgment 3:12
Coming of Christ 1:16
Manifestation Light bearer 1:19
Establishment new heavens & earth 3:13
The Day of God 3:12
Everlasting Kingdom of Christ 1:11.
Judgment Household 1:10
Bestowal Divine Nature 1:4

[illegible] REQUIRED (1 John. Cont.)

[illegible] 3:10, 11
Avoid unrighteousness 5:17.
[illegible] 5:21

JESUS CHRIST

The manifestation of God 1:1
Savior 1:1, 11, 3:2.
Lord 1:1, 11, 3:2.
The Beloved Son 1:17.
Glory and Majesty displayed 1:16.
Has glory now and for the age 3:18.
Dynamics of real spiritual existence
Denied by false teachers 2:1. 1:3.

THE SCRIPTURES

Inspired 1:20-22.
Prophecy certain 1:19
Light in darkness 1:19.
Need to study & absorb in heart 1:19.
Keep in remembrance 1:13. 3:1

FALSE PROPHETS.

Will arise 2:1
Secretly introduce destructive heresies 2:1
Obtain large following 2:2.
Commercialise religion 2:3.
Pander to flesh, repudiate discipline 2:10
Presumptuous, self-willed, blasphemous 2:10.
Shameless, Given to pleasure, self-deceived 2:13.
Sexual, Beguiling unstable souls 2:14.
Disciples of Balaam 2:15
Fail in their expectations 2:17
Depend upon "great swelling words" 2:18
Encourage wickedness 2:18.
Slaves to licence. 2:19.

CHARACTERISTICS OF A CHRISTIAN.

Possesses the common faith 1:1
Seeks grace and peace 1:2.
Shows progress in spiritual development 1:5-7.
Is called to Divine glory and virtue 1:3.
Active in study 1:8
Fruitful in application of Word 1:8.
Clear-sighted 1:9
Bears his privileged status ever in mind 1:9.
Manifests diligence in making his calling & election sure 1:10.
Avoids pollution of false doctrine 2:20.
Has the title of Christ: Beloved 3:1.
Manifests a pure mind 3:1.
Holy living 3:11
True worship 3:11
Anticipates & Desires the coming of Christ 3:12.
Desires the new order 3:13
Diligent for Divine fellowship & purity 3:14.
Correctly interprets the reason for delay in Christ's coming 3:15
Does not wrest Scriptures 3:16.

JUDGMENT

A Day of Judgment 3:7
For saints: an Entrance into Kingdom 1:11
For ungodly - a partial Judgment now 2:3
" " Complete judgment future 2:4
Evil destroyed 2:4-6
Righteous delivered 2:7
Careful discrimination 2:9
Complete destruction of evil 2:22.
False teachers will receive the reward of unrighteousness 2:8.
False teachers will be plunged into total obscurity 2:17.
Destruction of ungodly men 3:7
Destruction of ungodly systems 3:11.

PETER.

A servant and apostle 1:1.
Soon to die. 1:14.
Would leave a permanent record in writing of Christ 1:15
Recognised the need of constant exhortation 1:12.
Received personal evidence of Christ's glory on the mount 1:16-18.
Acknowledges the wisdom and authority of Paul 3:15-16.

PURPOSE OF KNOWLEDGE

To reveal grace & peace 1:2.
To create dynamics of spiritual life 1:3.
To manifest true worship 1:3.
To make known precious promises 1:4.
To lay a spiritual foundation for Divine nature 1:
To avoid the world's moral corruption 1:4.
To avoid doctrinal corruption
The Word of God created physical heavens & etc
It sustains the Jewish heavens & earth 3:7.
Wrong interpretation will lead to destruction 3:16.
Truth blasphemed by false teachers 2:2.

SALVATION.

Divine nature 1:4.
Entrance into Kingdom
When Day Star arise
At Day of God 3:12.
Establishment of new system
The "delay" provides opportunity.
Assurance of 2:4.

1st JOHN Cont.

BELIEVERS

- Must walk in light 1:7
- Must seek forgiveness of sin 1:9
- Begotten of God 2:29 3:9 4:7 5:1, 4
- Must keep the commandments 2:3 3:22
- Abide in Christ 2:27
- Know the Father 2:13
- Overcome the flesh 2:15
- Instructed children 2:12
- Know the Truth 2:21.
- Promised Eternal Life 2:25. 5:13.
- The anointed in Christ 2:26, 27.
- Seek confidence 2:28
- Begotten of God 2:29. 3:9
- Seed of God 3:9
- To be changed into likeness of Christ 3:2.
- Purify themselves 3:3
- Do not sin 3:6, 9. 5:18
- Manifest righteousness 3:7.
- Manifest love 3:11, 14, 19, 23
- Hated by world 3:13
- Passed from death to life 3:14.
- Love in deed 3:18.
- Can manifest confidence towards God 3:21.
- Are pleasing in God's sight 3:22
- Summary of what is required 3:23.
- Must test doctrine & teachers 4:1
- Must confess the Incarnation Christ 4:15.
- Are of God 4:4.
- Have anointing
- Holds Apostolic Doctrine 4:6
- Recipients of God's love 4:9.
- God dwells within 4:12.
- Rules in God 4:16

- Overcome the world 5:4
- Witnesses within him 5:10
- God hears, grants petitions 5:14-15.
- Are in Christ 5:20
- Abstain from idolatry 5:21.

ETERNAL LIFE

- Christ is the Word of Life 1:1
- Be manifested Eternal Life which is an attribute of God 1:2
- Proclaimed by the Apostles 1:2
- Promised in Christ 2:25 • Believers have passed from a relation to death to one of life 3:14 • They must sacrifice natural life to obtain eternal life 3:16 • It is a gift of God on conditions 5:11.
- Only obtained in Christ 5:12.
- By belief in him 5:13 • This life can be obtained even in spite of sin 5:16. • It is obtained only through a knowledge of the Father and Son 5:20.

FELLOWSHIP

- With the Father & Son 1:3
- Conditions upon walking in Light 1:6, 7

LIGHT

- A physical attribute of the Father 1:5. • A moral quality of saints 1:7 • Manifested by Christ 2:8 • Revealed in action by saints avoiding hatred 2:9 • Manifesting love 2:10.

LOVE

- Generated by the Word 2:5
- A love to be avoided. 2:15.
- The outcome of love is sonship 3:1 • It must be manifested one to another 3:11 • It is the token of our changed status 3:14.
- It must find practical expression 3:17. • It characterises the family of God. 3:10-24 • It demonstrates that we are begotten of God 4:7 • It is inherent in God 4:8. • Love defined 4:9-10. • God's example of love 4:11.
- The outworking of that example 4:12-16. • The confidence engendered by love 4:17-18 • The inconsistency of a pseudo-love 4:20-21. • True love demonstrates that we are of the family of God 5:1-3. • Manifested in belief & obedience 5:2.

THE NEW BEGETTAL

- Avoids sin 2:1. • Many have not partaken 2:12 • Know the Father 2:13. • Overcome the flesh, world & devil 2:14. • Abide in God 2:28. • Righteous are begotten 2:29. • Purifies self 3:3. • Cannot continue to sin 3:6. • Manifestation of God and devil 3:10. • Manifest in love and truth 3:18. 4:17. • Provides strength to overcome flesh and the world 4:4. • Belief is the voice of begotten 5:1. • Conquers the world 5:4. • The begotten of God is guarded by the only Begotten of the Father 5:18.

WORLD

- Lies in wickedness 5:19
- Governed by fleshly lusts 2:16
- Cannot comprehend believers. 3:1 • Hates followers of Christ 3:13 • Followers love not the world 2:15.
- Though Christ died for its sins 2:2. 4:9, 14. • The world passes away 2:17
- False teachers gone into the world 4:1 • Antichrist manifested in the world 4:3 • Words accepted by the world 4:5. • A greater strength within saints to overcome the world 4:4
- Separation from the world 4:17 • The begotten of God overcome the world 5:4. • Gains the victory by faith in Christ Jesus 5:4-5.

ERROR OPPOSED.

- That we can walk in darkness have fellowship 1:6
- That sin is not inherent 1:8
- That sin is over of sin life
- That we can experientially know him without obeying 2:4
- That we can abide in Christ & walk inconsistently 2:6
- That fleshly hate is consistent with [illegible] walking in light 2:9
- That another [illegible] who were [illegible]

- Denial of relationship Father & Son 2:22. 5:11.
- That righteousness does not require works
- That Jesus Christ did not come in human nature
- The refusal to hear Apostolic teaching
- That fleshly hate is consistent with love for God

ACTION REQUIRED.

- A walk in light 1:7.
- Confession (ie recognition) of sin 1:9 • Guard against commandments 2:1-6
- Walk as Christ walked
- Manifestation of love - avoiding hate
- Separation from world
- Abide to abide
- Abide in Christ 2:28
- Manifestation of righteousness 2:29 • Purification of character 3:3
- Love one another
- Sacrifice of self interest
- Relieve the destitute
- Love in deed - not merely in word 3:18 • Manifest belief & obedience
- Test all teachers
- Reason to Assurance 2:6
- Keep Commandments cause of love of
- Overcome the

...also Introductory note to Thessalonians top. p. 277.

PAUL'S MESSAGES TO THE SEVEN ECCLESIAS

Designed for Doctrine, Reproof, correction, instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. — 2 Tim. 3:16-17.

Their Successive Emphases.

		Approx. Date of Writing	From Where Written
ROMANS — Christ the power of God to us — Rom. 1:16.	— In Christ: Justification		
1 CORINTHIANS — Christ the Wisdom of God to us — 1 Cor. 1:17, 24, 30. 2:6-7.	— In Christ: Sanctification		
2 CORINTHIANS — Christ the Comfort of God to us — 1:3-6. 2:7. 7:4-13. 12:9.	— In Christ: Consolation		
GALATIANS — Christ the righteousness of God for us. 2:21. 3:6, 21. 5:5.	— In Christ: Liberation		
EPHESIANS — Christ the riches of God to us — 1:7, 18. 2:4, 7. 3:8, 16.	— In Christ: Exaltation		
PHILIPPIANS — Christ the sufficiency of God to us — 1:21, 23. 3:7-8, 14. 4:19.	— In Christ: Exultation		At Nicopolis
COLOSSIANS — Christ the fulness of God to us — 1:19-22, 27. 2:9-10, 19.	— In Christ: Completion		
1 THESSALONIANS — Christ the promise of God to us — 1:10. 2:19. 3:13. 4:15. 5:23.	— In Christ: Translation		
2 THESSALONIANS — Christ the Victory of God for us. — 1:7. 2:1, 8. 3:5.	— In Christ: Compensation		

● The successive emphases are not exclusive to the various Epistles (for instance Ephesians more of the "fulness" than Colossians but they do seem to provide the dominant note of each Epistle.

● The order the Epistles are set out in the N.T. is not the order in which they are written, so that Providence has overridden the presentation of them to provide the order above.

● DOCTRINE ROMANS ● REPROOF CORINTHIANS ● CORRECTION GALATIANS ● INSTRUCTION EPHESIANS, PHILIPPIANS COLOSSIANS
● MARGIN 1 THESSALONIANS ● THOROUGHLY FURNISHED (assurance of victory + defeat of heresy) 2 THESSALONIANS

Ephesians Philippians Colossians. Ephesians sets forth the principle that Christ is the Head 1:22. 4:15. 5:23. the Ecclesia is the Body 1:22. 4:16. and individual brethren are members thereof 5:30. the incipient fault at Philippi was disjointedness of the members Phil 1:27. 2:3, 14. 4:2. the incipient error of Colosse was "not holding the Head" 2:19. a default far more serious

Bullinger claims that 78 out of 95 verses in Colossians have a marked resemblance to verses in Ephesians. The differences, however, is that they speak in the former with more pointedness against the peculiar deviation of error. They are, as it were, tried under trial. The norm is set forth in Ephesians, the application of it is provided in Colossians and Philippians.

ABRAHAM AND ARCHAEOLOGY.

Eliezer his heir. Gen. 15:3

At Nuzu (south east of Nineveh, excavated between 1925-41) "childless couples frequently adopted a freeborn person or a slave to look after them when they grew old, bury them when they died + inherit their property." Abram refers to Eliezar as "heir, styles him ben Meshek — heir of my possession, i.e. my heir. Yahweh repeated Eliezar as heir. Abram would have a son of his own Gen 15:4.

In the Nuzu texts provision is made if the adopter should afterwards get a son of his own, the adopted son must yield him place of chief heir. - Archaeology + the O.T. - M.F. Unger.

Marriage with Hagar Gen 16:1-2

Nuzu marriage laws stipulate that if wife is barren she must furnish husband with a slave wife. However the law provided that in the event of a son being born, he must not be expelled. This explains Abram's reluctance to agree to Sarai's illegal and until a divine dispensation overridden the law.

ACTS

CHRIST IN ACTS.

Will restore the Kingdom 1:6.

Return personally and visibly 1:11

Humanity 2:22

Death - by foreknowledge God - but by wicked hands 2:23

On the Right Hand of God 2:34.

Made Lord + Christ 2:36.